

The Seasons of Christ

Ordering Time Around Jesus

christian
fellowship



A Reader from
The Common Table
Christian Fellowship

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Preface

Why This Reader Exists

The Christian faith is not lived only through beliefs held in the mind, but through time received and inhabited. From the earliest centuries, the Church has ordered its life around the saving acts of God in Jesus Christ — not to repeat them, but to remember them faithfully.

This reader exists to help Christians receive time again as gift.

It is not a devotional in the modern sense, nor a manual of religious observance. It is a guide to the **shape of Christian time** — a way of living formed by Christ's coming, suffering, resurrection, reign, and continuing presence.

These chapters are drawn from *The Common Table*, a teaching and formation project of Christian Fellowship, and are offered freely for learning, prayer, and shared study.

How to Use This Reader

Purpose and Shape

The Seasons of Christ is a formation reader, not a devotional manual or academic textbook. It is designed to help individuals and communities inhabit the life of Christ as the Church has received it through the Christian year.

Each chapter corresponds to a season of the liturgical calendar and is intended to be read slowly, attentively, and prayerfully.

Suggested Uses

This reader may be used:

- **Individually**, as a guide for reflective reading across the year
- **In small groups**, following the rhythm of the Church calendar
- **In courses or catechesis**, with space for discussion and prayer
- **As a companion to worship**, alongside Scripture and the sacraments

Chapters may be read sequentially or in season, depending on context.

Reading Posture

Readers are encouraged to approach each chapter:

- without haste
- without pressure to agree immediately
- with openness to formation over time

Scripture passages are provided to anchor reflection. References are offered for further study, not obligation.

This reader assumes that Christian faith is shaped not only by moments of insight, but by sustained attention, repetition, and shared life.

Introduction

The Seasons of Christ

Why the Church Orders Time Around Jesus

Time is never neutral. What a people choose to remember, repeat, and rehearse will quietly shape their faith, imagination, and hope. From the earliest centuries, the Church recognised this truth and ordered its life not around political events, agricultural cycles, or cultural festivals, but around the life of Jesus Christ.

The Christian year is not a later invention imposed upon faith, nor a ritual framework competing with Scripture. It is a received pattern—a way the Church learned to inhabit time in light of the gospel, so that the saving work of Christ might be remembered, confessed, and lived into more deeply.

Christian Time Is Received, Not Invented

The Church did not begin by asking how to create a calendar. She began by remembering what God had done.

From the apostolic period, Christians gathered weekly on the first day of the week—the day of Christ’s resurrection. Annual remembrance followed naturally, as the Church marked the saving events of Christ’s life through teaching, fasting, and celebration.

By the second and third centuries, Christians were already observing the Paschal feast (Easter), periods of preparation, and the remembrance of Christ’s birth and manifestation. These practices arose not from external religious borrowing, but from Scripture, proclamation, and pastoral necessity.

Note: The popular claim that Christian feasts were primarily adopted from pagan festivals is a modern simplification. Early Christian evidence shows that feast dates were shaped first by theological reasoning—especially concerning the Incarnation and Passion—with cultural overlap occurring later as Christianity spread through existing societies.

Christ at the Centre of Time

At the heart of the Christian year is a single confession:

Jesus Christ is Lord of history.

The Church orders time around Christ because time itself has been entered and redeemed by Him. His incarnation, life, death, resurrection, and glorification are not merely past events, but decisive acts through which God reconciles the world to Himself.

The seasons of the Church year are therefore not abstract themes, but remembrances of real saving acts—acts that continue to shape the Church's life, worship, and hope.

From Expectation to Fulfilment

Advent – Learning to Wait

The Christian year begins not with fulfilment, but with waiting. Advent forms the Church in patient hope, holding together Israel's longing for the Messiah, the Church's present expectation, and Christ's promised return in glory.

"The grace of God has appeared... training us... to wait for our blessed hope."

— Titus 2:11–13

Christmas and Epiphany – God With Us

Christmas proclaims the mystery of the Incarnation: the eternal Word became flesh. Salvation comes not through escape from the world, but through God's entry into it.

Epiphany widens the vision, revealing Christ as light to the nations. The Church learns that the gospel is never a private possession, but good news for all peoples.

Historical note: Early Christian tradition often associated the date of the Annunciation (25 March) with both the Incarnation and the dating of Christ's death. From this theological framework, the Nativity was later calculated as nine months later, on 25 December—reflecting coherence of belief rather than cultural borrowing.

The Way of the Cross and the Triumph of Life

Lent and Holy Week – Formation Through Repentance

Lent prepares the Church for Easter through repentance, self-examination, and renewed dependence on God. Holy Week draws the faithful into the heart of the gospel: Christ's suffering, death, and burial—the means by which the world is reconciled to God.

Easter, Ascension, and Pentecost – Life in the Spirit

Easter proclaims the resurrection of Christ and the defeat of death.

The Ascension declares Christ's reign at the right hand of the Father.

Pentecost celebrates the outpouring of the Holy Spirit, through whom Christ remains present with His Church.

Formation Through Repetition and Remembrance

The Christian year is sometimes misunderstood as empty repetition. In truth, it is **formational repetition**—the kind by which wisdom is learned and love is deepened.

Scripture itself is read repeatedly, not because it is exhausted, but because it forms us over time. In the same way, the seasons of Christ shape patience in waiting, humility in repentance, courage in suffering, and joy in resurrection.

"Do this in remembrance of me."

— Luke 22:19

A Shared Inheritance of the Church

The ordering of time around Christ predates modern denominational divisions. Long before such distinctions, the Church shaped its life around the saving work of Jesus. For this reason, the Christian year remains one of the most quietly unifying practices within the Body of Christ.

While expressions may differ, the orientation is shared. Christians across cultures and traditions find themselves standing, year after year, at the same thresholds of mystery and hope.

Living the Seasons Today

To live by the seasons of Christ is not to retreat into the past. It is to allow the gospel to shape the present with patience and depth. In a culture driven by speed and novelty, the Christian year teaches attentiveness, faithfulness, and trust.

Here at **The Common Table**, these reflections receive the seasons as gift—exploring their history, meaning, and spiritual wisdom so that Christ may remain at the centre of our shared life.

The Church does not merely remember Christ in time.
She learns to live **in Him**.

Scripture for Study and Meditation

- Luke 1:26–38 — The Annunciation
 - John 1:1–14 — The Word Made Flesh
 - Philippians 2:5–11 — The Humility and Exaltation of Christ
 - Acts 2:1–13 — The Coming of the Holy Spirit
 - Revelation 21:1–5 — All Things Made New
-

References & Sources

Early Church & Historical

- **The Origins of the Liturgical Year** — Thomas J. Talley
- **On the Trinity** (Book IV) — Augustine of Hippo
- **Against the Jews** — Tertullian

Liturgical & Historical Scholarship

- **University of Oxford Faculty of Theology** — Liturgical Year Overview
- **Anglican Communion** — The Christian Year

Scripture Study Tools

- **STEP Bible**
- **BibleGateway**

Part I



The Coming of Christ

Chapter 1 – Advent

Introduction

Advent is the season of waiting—of disciplined hope formed over generations. Long before the manger, Israel learned to live between promise and fulfilment, bearing the weight of delay without surrendering faith. This chapter situates Christ within that long expectation, tracing how covenant, prophecy, and longing converge toward the Incarnation.

Here we encounter a God who does not arrive abruptly but prepares a people to receive Him. Advent teaches patience, attentiveness, and trust in divine timing. It trains the Church to recognise Christ not only when He appears, but while He is still awaited.

Learning to Wait for Christ

Advent is the Church's deliberate refusal to rush.

At the beginning of the Christian year—before celebration or proclamation—the Church waits. This waiting is not passive, nostalgic, or sentimental. It is an act of faith: a shared confession that God acts in His time, not ours, and that salvation is received before it is celebrated.

In Advent, the Church learns again how to wait for Christ.

Why the Church Begins with Waiting

The Christian year does not begin with Christmas joy, Easter victory, or Pentecost power. It begins in expectation.

This is not accidental. Advent reminds the Church that promise precedes fulfilment, and longing precedes joy. Before Christ is born in Bethlehem, He is awaited in hope. Before the gospel is proclaimed, it is anticipated.

“The people who walked in darkness have seen a great light.”

— **Isaiah 9:2**

Waiting, in Scripture, is not emptiness. It is a posture of trust—attentiveness shaped by promise.

Advent and Israel's Longing

Advent draws the Church into Israel's story. For centuries, God's people waited: for deliverance, for restoration, for the coming of the Lord. This waiting was often marked by suffering, exile, and silence.

The prophets spoke into this waiting not with timelines, but with hope rooted in God's faithfulness. Advent allows the Church to stand within that same posture—neither denying the darkness nor surrendering to it.

"Oh that you would rend the heavens and come down."

— **Isaiah 64:1**

By entering Israel's longing, the Church remembers that salvation is not a human achievement, but a divine gift.

The First and Second Coming Held Together

Advent looks in two directions at once.

It remembers Christ's first coming in humility—born of Mary, laid in a manger, received by the poor and the watchful. At the same time, it anticipates His coming again in glory, when all things will be made new.

"Christ... will appear a second time, not to deal with sin but to save those who are eagerly waiting for him."

— **Hebrews 9:28**

This double vision protects the Church from two errors:

- **Nostalgia**, which confines Christ to the past
- **Impatience**, which demands fulfilment on our terms

Advent holds the Church between memory and hope—faithful to what God has done, and confident in what He will do.

Waiting as Watchfulness

In Advent, waiting is active. Scripture consistently links waiting with watchfulness—staying awake, attentive, and ready.

Jesus does not instruct His disciples to calculate the time of God's action, but to remain faithful in expectation.

“Stay awake, for you do not know on what day your Lord is coming.”

— **Matthew 24:42**

This watchfulness is not anxiety. It is steadiness—a refusal to be distracted by false urgency or false security. Advent trains the Church to live alertly, shaped by hope rather than fear.

Advent and Repentance

Waiting truthfully requires honesty.

For this reason, Advent has always carried a note of repentance. Before rejoicing in Christ's coming, the Church turns again toward God—not in despair, but in readiness.

John the Baptist stands at the heart of Advent's proclamation, calling people to prepare the way of the Lord.

“Prepare the way of the Lord; make his paths straight.”

— **Matthew 3:3**

Repentance here is not punishment, but preparation. It clears space for joy by removing what obstructs faithful waiting.

The Quiet Discipline of Advent

Advent resists the noise and acceleration that often surround it. It teaches restraint where the world urges excess, silence where the world demands constant output.

This restraint is itself a discipline. By delaying celebration, the Church learns again that joy deepens when it is received rather than seized.

"It is good that one should wait quietly for the salvation of the Lord."

— **Lamentations 3:26**

In a culture shaped by immediacy, Advent forms patience—not as delay, but as faithfulness.

Advent as Formation

Advent does not merely prepare the Church for Christmas; it forms the Church for life.

By learning to wait:

- Faith is trained to trust God's timing
- Hope is anchored beyond circumstance
- Love is purified from urgency and control

Advent teaches believers how to live between promise and fulfillment—a condition that defines much of Christian life.

"We wait eagerly for adoption as sons, the redemption of our bodies."

— **Romans 8:23**

Waiting Together

Advent is not a private discipline. The Church waits together—hearing the same promises, praying the same prayers, lighting the same candles, and sharing the same hope.

This shared waiting binds believers across time, place, and tradition. It reminds the Church that it does not invent its hope; it receives it.

At the Common Table, Advent teaches the Church how to wait without isolation and without haste—trusting that God will act as He has promised.

Living Advent Today

To keep Advent faithfully is not to withdraw from the world, but to live within it attentively—resisting despair, refusing distraction, and holding fast to hope.

Advent trains the Church to say, with patience and confidence:

“Come, Lord Jesus.”

— **Revelation 22:20**

In learning to wait for Christ, the Church learns again how to live by faith.

References & Notes

Scripture

- Isaiah 7-12 — Advent prophecies
- Luke 1-2 — Promise and fulfillment

Selected Reading

- **Surprised by Hope** — N. T. Wright
- **God Is in the Manger** — Dietrich Bonhoeffer

Chapter 2 – Christmas

Introduction

The Nativity marks the decisive turning of history: the eternal Word enters time, not as abstraction or spectacle, but as flesh. In this chapter, we contemplate the mystery of the Incarnation—God made present in vulnerability, obscurity, and humility.

Rather than dissolving divine transcendence, the birth of Christ reveals its true character: self-giving love. The manger becomes a theological statement, declaring that salvation unfolds through presence, nearness, and shared human life. Nativity forms the foundation for all Christian understanding of God's way of being with the world.

The Mystery of the Incarnation

Christmas is not the reward for successful waiting.
It is the gift that waiting receives.

At Christmas, the Church confesses not merely that a child was born, but that God has come to dwell with His people. The celebration of Christ's birth is not sentimental remembrance; it is the proclamation of the gospel itself—that the eternal Word has entered human life, fully and without reserve.

This is the mystery of the Incarnation.

God With Us

The Church's language at Christmas is precise and daring. It does not say that God sent help from afar, nor that God inspired a great teacher. It says that God came Himself.

*"Behold, the virgin shall conceive and bear a son, and they shall call his name Immanuel."
(which means, God with us)*

— **Matthew 1:23**

The Incarnation proclaims that God does not save humanity by remaining distant. He enters fully into human existence—into weakness, dependency, vulnerability, and time.

Christmas therefore reveals not only what God does, but who God is.

The Word Made Flesh

The Church's most direct confession of the Incarnation is found in the Gospel of John.

"And the Word became flesh and dwelt among us, and we have seen his glory."

— **John 1:14**

The Word who spoke creation into being does not merely appear to be human. He becomes flesh—not temporarily, not symbolically, but truly. In Jesus Christ, God takes on human life without ceasing to be God.

This confession guards the Church from two errors:

- that Christ was only divine in appearance
- that Christ was only human in significance

The Incarnation holds together full divinity and full humanity, without confusion or division.

The Humility of God

Christmas confronts human expectations of power.

God comes not as a ruler demanding recognition, but as a child received by the poor and the watchful. The setting of Christ's birth—quiet, hidden, ordinary—reveals the character of God's saving work.

"Though he was in the form of God... he emptied himself, taking the form of a servant."

— **Philippians 2:6–7**

The humility of the Incarnation is not weakness. It is strength restrained by love. God chooses not to overwhelm humanity, but to draw near, inviting trust rather than submission by force.

Salvation Begins in the Ordinary

The Incarnation sanctifies ordinary human life.

By being born, growing, learning, and living among us, Christ affirms that salvation is not an escape from humanity, but its healing. God does not redeem the world by abandoning creation, but by entering it.

“For to us a child is born, to us a son is given.”

— **Isaiah 9:6**

Christmas proclaims that daily life—work, family, rest, and community—can become the place where God is known and trusted.

Why Christmas Is Not a Single Day

The Church does not rush past Christmas.

Traditionally, Christmas unfolds over days, not moments. This extended celebration teaches that the mystery of the Incarnation cannot be exhausted by a single act of worship or a single emotional response.

The Church lingers because what has occurred is foundational: God has joined Himself to humanity permanently.

“For in him the whole fullness of deity dwells bodily.”

— **Colossians 2:9**

Christmas invites contemplation rather than consumption—attention rather than acceleration.

The Incarnation and the Cross

Christmas cannot be separated from Good Friday.

The child born in Bethlehem is the same Christ who will suffer, die, and rise again. The Incarnation is not an isolated miracle; it is the beginning of a life given entirely for the salvation of the world.

God does not enter human life to observe it, but to redeem it from within.

"He will save his people from their sins."
— **Matthew 1:21**

From the manger to the cross, God's purpose is one: reconciliation.

Christmas as Proclamation

To celebrate Christmas faithfully is to proclaim good news.

The angels' announcement is not advice or instruction; it is declaration.

"For unto you is born this day... a Savior, who is Christ the Lord."
— **Luke 2:11**

Christmas proclaims:

- God has come near
- Salvation has begun
- Hope has entered history

This proclamation belongs not only to the Church's worship, but to her life.

Receiving the Incarnation

The Incarnation cannot be mastered or explained away. It can only be received.

Like Mary, the Church learns to respond not with control, but with trust.

"Let it be to me according to your word."
— **Luke 1:38**

To receive the Incarnation is to allow Christ to dwell among us—shaping belief, reordering priorities, and reorienting life around His presence.

Living the Mystery Today

Christmas teaches the Church how God continues to work: quietly, faithfully, within ordinary human life.

The Incarnation assures believers that God is not distant from suffering, confusion, or weakness. He has entered them and remains with His people still.

“And behold, I am with you always, to the end of the age.”

— **Matthew 28:20**

In celebrating the birth of Christ, the Church confesses again the heart of her faith: God has come to dwell with us—and He remains.

References & Notes

Scripture

- Luke 2:1–20 — The Nativity
- John 1:1–18 — The Word Made Flesh

Selected Reading

- **On the Incarnation** — Athanasius of Alexandria
- **Early Christian Doctrines** — J. N. D. Kelly

Chapter 3 – Epiphany

Introduction

Epiphany proclaims that Christ is not hidden for long. The light given in Bethlehem expands outward, drawing the nations into its radiance. This chapter explores revelation—not merely as information disclosed, but as glory made visible through signs, encounters, and recognition.

Here the Church learns to see: in a child honoured by kings, in water transformed at Cana, in a voice declaring belovedness. Epiphany forms a missionary imagination, teaching believers to recognise Christ already at work beyond familiar boundaries and expected places.

Christ Revealed to the Nations

Epiphany is not an afterthought to Christmas.

It is the unveiling of what Christmas means for the world.

If Advent teaches the Church to wait, and Christmas proclaims that God has come near, Epiphany declares that Christ is revealed—not only to Israel, but to all nations. The child born in Bethlehem is not a private hope or a local deliverance. He is the light given for the life of the world.

This is the meaning of Epiphany: God makes Himself known.

Revelation, Not Discovery

The word *epiphany* means “manifestation” or “appearing.” It does not describe human insight or religious achievement. It names a divine act.

Christ is not discovered by clever searching; He is revealed by God.

“Arise, shine, for your light has come, and the glory of the Lord has risen upon you.”

— **Isaiah 60:1**

Epiphany reminds the Church that knowledge of God begins not with human curiosity, but with God’s gracious self-disclosure.

The Magi and the Nations

The Gospel of Matthew places the visit of the Magi at the heart of Epiphany.

“Wise men from the east came to Jerusalem, saying, ‘Where is he who has been born king of the Jews?’”

— **Matthew 2:1–2**

These visitors are outsiders—not part of Israel's covenant story, not trained in the Law or the Prophets in the way Israel was. Yet they are drawn by a sign God provides and guided by revelation God sustains.

Their presence declares that Christ belongs not to one people alone, but to all who are called by God's light.

Light That Draws, Not Forces

The light of Epiphany does not compel; it invites.

The Magi follow the star freely. They come bearing gifts, not demands. When they encounter Christ, they worship—not because they have been coerced, but because they have seen.

“When they saw the star, they rejoiced exceedingly with great joy.”

— **Matthew 2:10**

Epiphany teaches the Church that witness is not domination. The light of Christ draws people toward truth without violence, manipulation, or control.

Christ Revealed in Baptism

The Church's celebration of Epiphany also includes the baptism of Jesus—another moment of revelation.

“This is my beloved Son, with whom I am well pleased.”

— **Matthew 3:17**

At the Jordan, Christ is publicly identified as the Son of God. The Spirit descends. The Father speaks. This is not a private spiritual experience, but a public unveiling of who Christ is.

Epiphany thus reveals not only that Christ has come, but who He is.

Revelation Before Response

Epiphany insists on an important order: revelation comes before response.

The nations do not first obey in order to see. They see, and then they worship. God reveals Himself before asking for allegiance.

This order protects the Church from confusing mission with persuasion or faith with performance. Christian witness does not manufacture light; it reflects the light already given.

“For God... has shone in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ.”

— **2 Corinthians 4:6**

Epiphany and the Church’s Calling

The Church does not replace Christ as the light of the world. She bears witness to Him.

Epiphany shapes the Church’s posture toward the world—not anxious, not defensive, not triumphalist, but confident that Christ is already at work revealing Himself beyond visible boundaries.

“I will make you as a light for the nations, that my salvation may reach to the end of the earth.”

— **Isaiah 49:6**

The Church participates in God’s revealing work not by expanding control, but by remaining faithful to the light she has received.

Unity Without Uniformity

Because Christ is revealed to many, Epiphany teaches unity without uniformity.

The Magi do not become Israelites; they remain who they are. Yet they are drawn into the same worship of the same Lord. Diversity of background does not dissolve into sameness, but is gathered into shared adoration.

Epiphany therefore guards the Church against mistaking cultural expression for gospel essence. Christ is revealed across languages, histories, and cultures—without ceasing to be the same Christ.

Light in the Midst of Darkness

Epiphany does not deny darkness. It proclaims light within it.

Herod's fear, political violence, and the threat to the child's life stand alongside the joy of revelation. The light shines, but it is not welcomed by all.

"The light shines in the darkness, and the darkness has not overcome it."

— **John 1:5**

Epiphany forms the Church to bear witness faithfully even where resistance remains.

Living Epiphany Today

To live Epiphany is to trust that Christ continues to reveal Himself—in Scripture, in sacrament, in lives transformed by grace, and in places the Church may not expect.

The Church's task is not to control that revelation, but to remain attentive and obedient where it has been given.

"You are the light of the world."

— **Matthew 5:14**

Having received the light, the Church reflects it—patiently, humbly, and confidently.

Epiphany at the Common Table

At the Common Table, Epiphany reminds believers that the faith we share is never our possession. It is a gift made known, entrusted to be held with humility and offered with generosity.

Christ has been revealed—and He continues to draw the nations to Himself.

References & Notes

Scripture

- Matthew 2:1–12 — The Visit of the Magi
- Isaiah 49–60 — Light to the Nations
- John 1:1–14 — Light and Revelation

Selected Reading

- **Sermons on the Epiphany** — Augustine of Hippo

Part II



The Way of the Cross

Chapter 4 – Lent

Introduction

Lent leads us into the wilderness—not to escape the world, but to confront the forces that distort love, power, and identity. This chapter frames Lent as participation in Christ’s own obedience: a season of repentance, fasting, and clarity of desire.

Rather than self-improvement, Lent is reorientation. It strips away illusions of autonomy and trains the heart toward faithfulness. Walking with Christ toward Jerusalem, the Church learns that true freedom emerges not from grasping, but from surrender shaped by trust in the Father.

Repentance Without Despair

Lent is often misunderstood as a season of heaviness, self-punishment, or spiritual withdrawal. Yet the Church has never intended Lent to lead believers into despair. Lent is not the denial of joy, but the preparation for it.

At its heart, Lent is a season of repentance—not as condemnation, but as return. It teaches the Church how to turn again toward God with honesty, trust, and hope.

Why the Church Prepares

The Church does not rush from Epiphany’s light into Easter’s celebration. She pauses.

Lent creates space for truth-telling before triumph, and self-examination before proclamation. This preparation reflects the pattern of Scripture itself: repentance precedes renewal, confession precedes restoration.

“Return to the Lord your God, for he is gracious and merciful, slow to anger, and abounding in steadfast love.”

— **Joel 2:13**

Lent exists not to weaken faith, but to deepen it.

What Repentance Is—and Is Not

In Scripture, repentance does not mean self-loathing or despair. The biblical call to repent is an invitation to turn—to reorient one's life toward God.

Repentance is:

- honest recognition of sin
- willingness to be changed
- trust in God's mercy

It is not:

- punishment
- self-justification
- endless introspection

"Repent, for the kingdom of heaven is at hand."

— **Matthew 4:17**

The call to repentance is inseparable from the nearness of God's kingdom.

Lent and the Wilderness

The Church's Lenten journey mirrors Christ's own path into the wilderness.

"Then Jesus was led up by the Spirit into the wilderness to be tempted."

— **Matthew 4:1**

The wilderness is not a place of abandonment, but of testing and clarification. It strips away illusions of control and exposes what truly sustains life. Jesus enters the wilderness not because He is weak, but because He is faithful.

Lent invites believers into that same honesty—trusting that God meets His people not only in abundance, but also in simplicity and restraint.

Discipline as Grace

Lenten practices—fasting, prayer, almsgiving—are not ends in themselves. They are means of grace, shaping attention and dependence.

When rightly received, discipline:

- frees us from compulsions
- reorders desire
- makes room for God

“Create in me a clean heart, O God, and renew a right spirit within me.”

— **Psalm 51:10**

Lent is not about proving devotion, but about learning to rely more fully on God.

Repentance Without Despair

True repentance is always accompanied by hope.

Despair arises when repentance is detached from mercy—when sin is named without grace, or failure is acknowledged without forgiveness. Lent resists this distortion by keeping repentance within the promise of God’s steadfast love.

“If we confess our sins, he is faithful and just to forgive us.”

— **1 John 1:9**

Lent teaches believers to face the truth of sin without fleeing from God, trusting that confession opens the way to healing.

A Season for the Whole Church

Lent is not a private spiritual project. It is a shared journey of the Church.

By walking this path together, believers learn that repentance is not a mark of spiritual failure, but a sign of belonging to a community that lives by grace. The Church repents together because she hopes together.

“Rend your hearts and not your garments.”

— **Joel 2:13**

This shared discipline strengthens unity by grounding the Church in humility and mercy.

Lent and the Cross Ahead

Lent prepares the Church not only for Easter, but for the cross.

By slowing the pace of life and prayer, Lent helps believers attend more closely to Christ’s path toward suffering and obedience. It trains the Church to remain with Christ rather than turning away when the cost of love becomes clear.

“If anyone would come after me, let him deny himself and take up his cross and follow me.”

— **Matthew 16:24**

Repentance, in this light, becomes a form of following—a daily turning toward the way of Christ.

Living Lent Today

To keep Lent faithfully is not to withdraw from life, but to live it more attentively. It means embracing limits, telling the truth, and trusting God’s mercy where weakness is exposed.

Lent teaches believers that joy is not diminished by repentance—it is purified by it.

“Blessed are those who mourn, for they shall be comforted.”

— **Matthew 5:4**

Through repentance without despair, the Church is prepared to receive the joy of resurrection as gift, not achievement.

Lent at the Common Table

At the Common Table, Lent is received as a season of honesty held within hope—where repentance restores rather than condemns, and discipline opens the way to grace.

As the Church turns again toward God, she does so trusting that the One who calls her to repentance is the same One who brings her to life.

References & Notes

Scripture

- Joel 2:12–17 — The Call to Return
- Matthew 4:1–11 — Jesus in the Wilderness
- Psalm 51 — Prayer of Repentance

Selected Reading

- **Confessions** — Augustine of Hippo

Chapter 5 – Holy Week

Introduction

Holy Week draws the reader into the climactic convergence of betrayal, love, violence, and mercy. The events are familiar, yet inexhaustible: a table set in intimacy, a garden of agony, a trial of injustice, and a cross lifted before the world.

This chapter invites slow, reverent attention. Holy Week resists summary, demanding presence rather than explanation. Here the Church learns how God bears sin—not by force, but by faithfulness unto death—and how redemption is wrought through love that does not withdraw.

Entering the Passion of Christ

Holy Week is the Church's refusal to hurry past the cross.

Having walked through repentance in Lent, the Church now slows even further. Holy Week invites believers not to explain Christ's suffering, but to enter it attentively—to remain with Jesus as He gives Himself fully in love and obedience.

This week does not offer resolution. It offers presence.

Why the Church Lingers

In a world shaped by speed and solutions, Holy Week insists on waiting with Christ.

The Church does not rush from Palm Sunday's praise to Easter's joy. She walks deliberately through betrayal, abandonment, suffering, and death. Holy Week teaches that redemption is not achieved through efficiency, but through faithful obedience.

"Have this mind among yourselves, which is yours in Christ Jesus."

— **Philippians 2:5**

Holy Week forms the Church by shaping attention—drawing believers into the pattern of Christ's self-giving love.

The Way of Obedience

The events of Holy Week are not accidental. They reveal Christ's willing obedience to the Father.

From the entry into Jerusalem to the agony in Gethsemane, Jesus moves steadily toward the cross. He does not flee suffering; He receives it in trust.

"Not my will, but yours, be done."

— **Luke 22:42**

This obedience is not resignation. It is active faith—love expressed through surrender.

Betrayal and Faithfulness

Holy Week exposes the fragility of human loyalty.

Friends fail. Fear spreads. Even those closest to Jesus falter. Scripture does not hide this reality; it places it at the heart of the story.

"Then all the disciples left him and fled."

— **Matthew 26:56**

Yet Christ remains faithful. Holy Week teaches the Church that salvation rests not on human consistency, but on God's steadfast love.

The Cross as Revelation

The cross is not merely the instrument of Christ's death; it is the place where God's love is revealed most fully.

"God shows his love for us in that while we were still sinners, Christ died for us."

— **Romans 5:8**

Holy Week invites believers to look upon the cross not with haste or explanation, but with reverent attention. In Christ's suffering, the depth of God's mercy is made visible.

Silence and Surrender

As Holy Week progresses, words give way to silence.

From the trial before Pilate to the stillness of the tomb, Scripture allows space for grief and mystery. The Church learns that some truths are not mastered through speech, but received through waiting.

“He was oppressed, and he was afflicted, yet he opened not his mouth.”

— **Isaiah 53:7**

Holy Week forms believers to remain present even when understanding fails.

Love to the End

The Gospel of John frames the Passion with a single phrase:

“Having loved his own who were in the world, he loved them to the end.”

— **John 13:1**

Holy Week reveals love that does not withdraw under pressure. Christ’s love persists through betrayal, suffering, and death. This love defines the heart of the gospel.

The Church at the Cross

Holy Week shapes the Church not as spectators, but as participants.

By walking with Christ through His Passion, the Church learns how to live faithfully in a broken world—bearing witness through presence, prayer, and hope rather than control.

“Here we have no lasting city, but we seek the city that is to come.”

— **Hebrews 13:14**

The cross forms the Church into a community marked by humility, compassion, and endurance.

Waiting in the Shadow of the Cross

Holy Week ends not in triumph, but in waiting.

The tomb is sealed. Hope appears hidden. The Church is taught to trust God even when the story feels unfinished. This waiting is not despair. It is faithful expectation—the quiet confidence that God’s purposes are not exhausted by suffering.

Holy Week at the Common Table

At the Common Table, Holy Week is received as a time of reverent attention—where believers remain with Christ, listening rather than explaining, trusting rather than resolving.

By entering the Passion of Christ, the Church learns again the depth of God’s love and the shape of faithful discipleship.

References & Notes

Scripture

- Matthew 26–27 — The Passion Narrative
- Isaiah 52:13–53:12 — The Suffering Servant
- John 13–19 — Love to the End

Selected Reading

- **Mysterium Paschale** — Hans Urs von Balthasar

Part III



New Creation Begun

Chapter 6 – Easter

Introduction

Easter does not erase the cross; it reveals its meaning. The Resurrection announces that death does not have the final word, and that God's purposes cannot be sealed by stone or guarded by fear.

This chapter reflects on resurrection not as metaphor but as reality—God's decisive act of new creation. Easter reshapes how believers understand suffering, hope, and the future. It forms a people who live from victory rather than striving toward it, bearing witness to life already at work within the world.

Resurrection and New Creation

Easter is not the reversal of Good Friday.
It is God's answer to it.

The resurrection of Jesus Christ does not deny the reality of suffering and death; it defeats them. Easter proclaims that the cross was not the end of the story, and that God's faithfulness is stronger than the grave. What was given in obedience and love is now raised in power and life.

This is the heart of Christian faith: **Christ is risen.**

The First Day of the New Creation

The Gospels are careful with their language. The resurrection occurs on the first day of the week—the day of creation's beginning.

"Now after the Sabbath, toward the dawn of the first day of the week..."
— **Matthew 28:1**

Easter is not merely a return to life as it was before. It is the inauguration of new creation—God's work of renewal begun within history and destined to encompass all things.

The resurrection signals that God has not abandoned creation, but is restoring it.

The Reality of Resurrection

The Church has always insisted that Christ's resurrection is bodily and historical.

The risen Jesus eats, speaks, bears wounds, and is recognised by His disciples. Resurrection is not a metaphor for hope, nor a symbol of spiritual survival. It is God's decisive act within the material world.

"See my hands and my feet, that it is I myself."

— **Luke 24:39**

By raising Jesus bodily, God declares that death does not have the final word over human life.

Resurrection and Faith

The apostle Paul is uncompromising about the centrality of Easter.

"If Christ has not been raised, your faith is futile."

— **1 Corinthians 15:17**

Christian faith rests not on moral instruction or spiritual insight alone, but on God's action in raising Jesus from the dead. Without the resurrection, the gospel collapses into sentiment. With it, hope becomes grounded and durable.

Victory Over Death

Easter proclaims victory—not by avoiding death, but by passing through it.

Christ's resurrection is the defeat of death's claim over humanity. What was lost through sin is reclaimed through obedience and love.

"Death is swallowed up in victory."

— **1 Corinthians 15:54**

This victory does not eliminate suffering immediately, but it redefines its horizon. Death is no longer the final reality; resurrection is.

Resurrection and Forgiveness

Easter is inseparable from forgiveness.

The risen Christ does not return in accusation, but in peace. He comes bearing wounds, not weapons—offering reconciliation rather than retribution.

“Peace be with you.”

— **John 20:19**

The resurrection confirms that the cross has accomplished its work. Sin is forgiven, guilt is overcome, and restored relationship with God is made possible.

Raised With Christ

Easter is not only about Christ; it is about those who belong to Him.

The New Testament speaks of believers as already participating in resurrection life—not fully realised, but truly begun.

“If then you have been raised with Christ, seek the things that are above.”

— **Colossians 3:1**

Resurrection reshapes Christian existence now—forming lives marked by hope, perseverance, and renewed obedience.

The Joy of Easter

Easter joy is not denial of sorrow; it is joy that has passed through sorrow and emerged transformed.

The Gospels are strikingly restrained in their descriptions of the resurrection. Joy is present, but it is reverent, steady, and grounded in awe.

“They departed quickly from the tomb with fear and great joy.”

— **Matthew 28:8**

Easter joy is deepened by remembrance of the cross and sustained by hope in God's future.

Easter and the World

The resurrection of Christ announces God's intention for the whole world.

If Christ is risen, then creation itself is destined for renewal. Justice, reconciliation, and restoration are not illusions, but signs pointing toward God's promised future.

"Behold, I am making all things new."

— **Revelation 21:5**

Easter therefore sends the Church into the world not as conquerors, but as witnesses to new life already begun.

Living Easter Faithfully

To live as an Easter people is to trust that God's future has already entered the present.

Believers continue to struggle, suffer, and die—yet they do so as those whose lives are held within the promise of resurrection.

"Because I live, you also will live."

— **John 14:19**

Easter teaches the Church to live between resurrection and fulfilment—confident without triumphalism, hopeful without denial.

Easter at the Common Table

At the Common Table, Easter is received as the centre of faith and the ground of hope. The Church gathers not around memory alone, but around the living Christ who meets His people still.

Christ is risen.

He is risen indeed.

References & Notes

Scripture

- Matthew 28; Luke 24; John 20 – Resurrection Accounts
- 1 Corinthians 15 – The Resurrection Chapter

Selected Reading

- **The Resurrection of the Son of God** – N. T. Wright
- **On the Incarnation** – Athanasius of Alexandria

Chapter 7 – Ascension

Introduction

The Ascension is often misunderstood as Christ's absence, when it is in fact His enthronement. This chapter reclaims the Ascension as essential to Christian faith: the risen Christ now reigns, not withdrawn from creation, but sovereignly present to it.

Here the Church learns to live between heaven and earth, trusting Christ's authority while continuing His work. The Ascension anchors Christian hope not in escape, but in participation—Christ ruling until all things are made new.

Christ Reigns

The Ascension is often overlooked, yet it completes the Easter proclamation.

If Easter declares that Christ is risen, the Ascension declares where He reigns and how He reigns now. The risen Lord does not withdraw from the world; He is enthroned for it. Ascension proclaims not Christ's absence, but His present authority and ongoing ministry.

This is the confession of the Church: **Christ reigns.**

Why the Church Confesses the Ascension

The Church does not celebrate the resurrection in isolation. Forty days after Easter, she confesses that the risen Christ is exalted—seated at the right hand of the Father.

"While he blessed them, he parted from them and was carried up into heaven."

— **Luke 24:51**

The Ascension safeguards the gospel from becoming merely inspirational. It proclaims that Jesus Christ is not only alive, but Lord—ruling now, not only later.

Presence Through Exaltation

The Ascension does not mean Christ is farther away. It means His presence is no longer limited by place.

By ascending, Christ is not removed from human life; He is made universally present through His Spirit. His reign is exercised not through physical proximity, but through sovereign authority and faithful intercession.

"It is to your advantage that I go away."

— **John 16:7**

The Ascension teaches the Church to trust Christ's nearness even when it is no longer visible.

Enthroned, Not Absent

Scripture speaks of the Ascension using royal language.

"God raised him from the dead and seated him at his right hand in the heavenly places."

— **Ephesians 1:20**

To be seated at God's right hand is to share in divine authority. Christ reigns not as a distant ruler, but as the crucified and risen Lord whose authority is shaped by self-giving love.

The wounds of the cross are not erased by exaltation; they define His kingship.

Christ's Ongoing Ministry

The Ascension reveals that Christ's saving work continues.

The New Testament speaks of the risen and ascended Christ as interceding for His people, sustaining them in weakness and drawing them toward God.

"We have a great high priest who has passed through the heavens, Jesus, the Son of God."

— **Hebrews 4:14**

Christ reigns not by domination, but by faithful mediation—holding humanity within God’s mercy.

Heaven and Earth Held Together

The Ascension does not divide heaven and earth; it unites them.

By ascending in His human body, Christ carries humanity into God’s presence. What He assumed in the Incarnation He now glorifies. Human life is not abandoned, but honoured and upheld.

“He must reign until he has put all his enemies under his feet.”

— **1 Corinthians 15:25**

Christ’s reign assures the Church that history is not aimless. God’s purposes are being fulfilled—even when they are not yet fully seen.

Authority Without Domination

The Ascension reshapes how authority is understood.

Christ reigns not through coercion or fear, but through truth, mercy, and faithfulness. His authority liberates rather than enslaves, heals rather than crushes.

“All authority in heaven and on earth has been given to me.”

— **Matthew 28:18**

This confession anchors the Church’s confidence while restraining triumphalism. Christ reigns—therefore the Church need not grasp for control.

The Church Between Ascension and Pentecost

The Ascension places the Church in a posture of waiting once again.

The disciples do not rush into action. They return to Jerusalem to pray, trusting Christ's promise of the Spirit.

"They returned to Jerusalem with great joy."

— **Luke 24:52**

Ascension joy is quiet and expectant. It teaches the Church how to live faithfully under Christ's reign while awaiting the fullness of His work.

Living Under Christ's Reign

To confess the Ascension is to live with confidence without arrogance.

Believers are freed from despair because Christ reigns, and freed from domination because that reign is defined by the cross. Christian obedience flows not from fear, but from trust in the risen Lord who governs all things for good.

"Set your minds on things that are above, where Christ is."

— **Colossians 3:1**

Ascension at the Common Table

At the Common Table, the Ascension teaches the Church to live attentively under Christ's present reign—confident that the One who ascended still holds His people in faithfulness and love.

Christ is risen.

Christ is exalted.

Christ reigns.

References & Notes

Scripture

- Acts 1:1-11 — The Ascension
- Ephesians 1:15-23 — Christ Enthroned
- Hebrews 4-10 — Christ's High Priestly Ministry

Selected Reading

- **City of God** — Augustine of Hippo (Book XXII)

Chapter 8 – Pentecost

Introduction

Pentecost marks the outpouring of divine life into the Church. What Christ accomplished in His life, death, resurrection, and ascension is now shared through the Holy Spirit.

This chapter explores Pentecost as the formation of a Spirit-filled community—sent, empowered, and sustained for witness. The Spirit does not replace Christ but makes His presence effective in the world. Pentecost teaches the Church how to live faithfully in time, animated by the life of the age to come.

The Gift of the Spirit, Not Performance

Pentecost is not the moment when the Church finally “gets to work.”
It is the moment when the Church receives.

After the resurrection and ascension of Christ, the disciples do not rush to act. They wait. Pentecost reveals that the life of the Church does not begin with initiative or enthusiasm, but with gift. The Holy Spirit is not summoned by effort; He is given by God.

This is the Church’s confession at Pentecost: **the Spirit is gift, not performance.**

The Promise Fulfilled

Pentecost is the fulfilment of Christ’s promise.

Before His ascension, Jesus assures His disciples that they will not be left alone. The Spirit will come—not as an abstract force, but as God’s own presence among them.

“You will receive power when the Holy Spirit has come upon you, and you will be my witnesses.”

— **Acts 1:8**

The Spirit is given not to replace Christ, but to make Christ present to His people in a new way.

The Spirit Given, Not Achieved

The account in Acts is clear: the Spirit comes while the disciples are waiting, praying, and gathered together.

“And suddenly there came from heaven a sound like a mighty rushing wind.”

— **Acts 2:2**

Pentecost does not reward effort. It interrupts waiting with grace. The Spirit is not the result of spiritual achievement; He is God's initiative.

This guards the Church against turning faith into technique or worship into spectacle.

Many Tongues, One Gospel

Pentecost is marked by diversity, not uniformity.

Those gathered hear the mighty works of God proclaimed in many languages. The Spirit does not erase difference; He redeems it for communion.

“We hear them telling in our own tongues the mighty works of God.”

— **Acts 2:11**

Pentecost reverses the confusion of Babel not by collapsing languages into one, but by enabling understanding across difference. Unity is given without erasing identity.

Power for Witness, Not Control

The power of the Spirit is not given for domination, self-display, or spiritual hierarchy. It is given for witness.

The disciples are empowered to speak of what God has done in Christ—plainly, publicly, and truthfully.

“They were all filled with the Holy Spirit and began to speak the word of God with boldness.”

— **Acts 4:31**

Pentecost forms a Church that testifies to Christ rather than performing spirituality.

The Spirit and the Life of the Church

Pentecost does not end with extraordinary signs. It settles into ordinary faithfulness.

Luke describes the early Church not as endlessly spectacular, but as devoted to shared practices: teaching, fellowship, prayer, and the breaking of bread.

“They devoted themselves to the apostles’ teaching and the fellowship.”

— **Acts 2:42**

The Spirit sustains the Church in community, perseverance, and love—not constant intensity.

Gifts Given for the Common Good

The New Testament speaks clearly about spiritual gifts: they are given by the Spirit, distributed freely, and oriented toward the building up of the body.

“To each is given the manifestation of the Spirit for the common good.”

— **1 Corinthians 12:7**

Pentecost guards against both pride and comparison. Gifts are not markers of spiritual rank; they are expressions of grace entrusted for service.

The Spirit as the Presence of Christ

The Spirit does not draw attention to Himself. He bears witness to Christ.

Jesus promises that the Spirit will remind His disciples of what He has said and guide them into truth.

“He will glorify me, for he will take what is mine and declare it to you.”

— **John 16:14**

Pentecost ensures that the Church remains Christ-centred. The Spirit's work is measured not by emotional effect, but by fidelity to Christ.

Freedom Without Disorder

Pentecost brings freedom—freedom to speak, to serve, to love. Yet this freedom is ordered by love and shaped by wisdom.

The apostolic writings consistently hold together openness to the Spirit with discernment and order.

"For God is not a God of confusion but of peace."

— **1 Corinthians 14:33**

Pentecost teaches the Church how to receive the Spirit without fear and without excess.

Living Pentecost Today

To live in the light of Pentecost is to trust that God remains present and active—not because the Church is impressive, but because God is faithful.

The Spirit continues to form Christ in His people through ordinary obedience, shared life, and faithful witness.

"Where the Spirit of the Lord is, there is freedom."

— **2 Corinthians 3:17**

Pentecost teaches the Church to depend on grace rather than striving, and to trust God's work beyond visible results.

Pentecost at the Common Table

At the Common Table, Pentecost is received as the season in which the Church learns again that her life is sustained by gift. The Spirit gathers, teaches, and sends—not through performance, but through faithful presence.

The Spirit has been given.

Christ is proclaimed.

The Church is formed.

References & Notes

Scripture

- Acts 2 — The Day of Pentecost
- John 14–16 — Promise of the Spirit
- 1 Corinthians 12–14 — Gifts and Order

Selected Reading

- **On the Holy Spirit** — Basil the Great

Part IV



Life Lived Faithfully

Chapter 9 – Ordinary Time

Introduction

Ordinary Time is anything but ordinary. It is the long season of faithfulness, where the truths of the Gospel are worked into daily life. This chapter frames Christian maturity not through dramatic moments, but through sustained obedience, prayer, and love.

Here Christ is formed in the believer through repetition, endurance, and quiet growth. Ordinary Time teaches the Church how to inhabit the world as those shaped by the whole life of Christ, awaiting His return while bearing His likeness.

Faithfulness in the Long Obedience

Ordinary Time is where most Christian life is lived.

After the drama of incarnation, suffering, resurrection, ascension, and the gift of the Spirit, the Church returns to what appears unremarkable: days marked by work, prayer, learning, failure, forgiveness, and perseverance. Ordinary Time is not an absence of meaning; it is the space where meaning is embodied.

This season teaches the Church that faith is sustained not by constant intensity, but by long obedience in the same direction.

Why the Church Calls It “Ordinary”

The word *ordinary* comes from *ordo*—order. Ordinary Time is ordered time: time shaped by Christ rather than driven by urgency.

This season is not empty. It is structured by what the Church has already received. Having passed through the great acts of God, believers now live them out slowly, faithfully, and together.

“Let all things be done decently and in order.”

— 1 Corinthians 14:40

Ordinary Time affirms that Christian faith matures through repetition, stability, and attentiveness.

Faithfulness Over Visibility

Scripture consistently honours faithfulness that goes unnoticed.

Most of Jesus' earthly life unfolded in obscurity—years of ordinary labour, community life, and obedience. The Gospels record few details, not because they were insignificant, but because faithfulness does not always announce itself.

"One who is faithful in a very little is also faithful in much."

— **Luke 16:10**

Ordinary Time teaches the Church to value quiet obedience over visible success.

Growth That Takes Time

The New Testament often describes spiritual growth using agricultural imagery—seeds, soil, patience, and seasons.

"I planted, Apollos watered, but God gave the growth."

— **1 Corinthians 3:6**

Growth happens gradually, often imperceptibly. Ordinary Time trains believers to trust God's work even when results are not immediate or measurable.

Living Between Promise and Fulfilment

Ordinary Time is marked by *already* and *not yet*.

Christ has accomplished salvation, yet the world remains broken. The Spirit has been given, yet transformation is incomplete. Ordinary Time teaches believers how to live faithfully within this tension.

"Let us run with endurance the race that is set before us."

— **Hebrews 12:1**

Endurance, not excitement, becomes the defining virtue of mature faith.

The Practices That Sustain Life

In Ordinary Time, the Church returns to the practices that sustain faith:

- listening to Scripture
- prayer, both personal and communal
- shared meals and fellowship
- acts of service and mercy
- confession and forgiveness

These practices are not dramatic, but they are formative. Over time, they shape believers into the likeness of Christ.

“Continue steadfastly in prayer, being watchful in it with thanksgiving.”

— **Colossians 4:2**

Faithfulness in Work and Vocation

Ordinary Time affirms that faith is lived most fully in ordinary responsibilities.

Work, care for others, participation in community, and perseverance through difficulty are not distractions from faith; they are expressions of it. Christ’s lordship extends into the everyday.

“Whatever you do, work heartily, as for the Lord.”

— **Colossians 3:23**

Ordinary Time teaches believers to honour God through faithfulness where they are, not only where they wish to be.

Ordinary Time and Hope

Faithfulness would be impossible without hope.

Ordinary Time is sustained by confidence that God's purposes are being fulfilled, even when progress seems slow. The Church perseveres not because she sees clearly, but because she trusts God's promise.

"Let us not grow weary of doing good."

— **Galatians 6:9**

Hope keeps obedience from becoming resignation.

The Shape of a Faithful Life

Ordinary Time reveals that holiness is not extraordinary behaviour, but ordinary life lived attentively before God.

Over time, faithfulness shapes character:

- patience replaces anxiety
- humility deepens
- love becomes steady rather than reactive

"Clothe yourselves with compassion, kindness, humility, meekness, and patience."

— **Colossians 3:12**

Returning to the Beginning

As Ordinary Time continues, the Church gradually approaches Advent once more.

The Christian year does not spiral forward endlessly; it circles back—deeper, wiser, more grounded. Each return is not repetition without progress, but formation through remembrance.

"Jesus Christ is the same yesterday and today and forever."

— **Hebrews 13:8**

The cycle of the seasons forms believers to live faithfully across a lifetime.

Ordinary Time at the Common Table

At the Common Table, Ordinary Time is honoured as the place where faith becomes durable.

Here, the Church learns that most of life is lived between great moments—and that God is present fully in those spaces. Faithfulness, practiced quietly and together, becomes a living testimony to the grace of God.

References & Notes

Scripture

- Luke 16:10 — Faithfulness in Little
- Hebrews 12 — Endurance and Hope
- Colossians 3 — Life in Christ

Selected Reading

- **A Long Obedience in the Same Direction** — Eugene H. Peterson

Part V



The Consummation of All Things

Chapter 10 – Christ the King

The Consummation of All Things

The Christian year does not end in exhaustion, but in hope.

Having walked through promise and fulfilment, gift and faithfulness, the Church lifts her eyes beyond the present age. The final word of the Christian confession is not collapse, decline, or escape, but **consummation**. Christ who came in humility, suffered in obedience, rose in victory, ascended in glory, and reigns now by the Spirit **will come again**.

This is not speculation about the future.

It is the Church's confidence about who governs history and where it is going.

Christ is King.

The Return of the King

Christian hope is not rooted in progress or preservation, but in promise.

The same Christ who ascended will return—not as a different Lord, but as the same crucified and risen One. The Church waits not for an abstract end, but for a Person.

"This Jesus, who was taken up from you into heaven, will come in the same way as you saw him go."

— **Acts 1:11**

The return of Christ is not an interruption of God's purposes, but their fulfilment. What was begun in creation, restored in Christ, and sustained by the Spirit will be brought to completion by the same Lord.

Christ the King, Not the Church

The confession *Christ is King* is both comfort and correction.

It comforts the Church by assuring her that history is not finally governed by chaos, violence, or fear. It corrects the Church by reminding her that she is not the centre of the story. Christ reigns whether the Church is strong or weak, faithful or faltering.

“For he must reign until he has put all his enemies under his feet.”

— **1 Corinthians 15:25**

The kingship of Christ frees the Church from anxiety and ambition alike. She does not need to secure the future, because the future already belongs to Christ.

Judgment as Truth, Not Terror

The return of Christ includes judgment—but judgment understood as truth revealed, not terror imposed.

Scripture speaks of judgment not primarily as punishment, but as the unveiling of reality. What is hidden will be brought to light. What is distorted will be set right. What is broken will be addressed with justice and mercy.

“He will judge the world in righteousness.”

— **Acts 17:31**

For those who belong to Christ, judgment is not a contradiction of grace, but its completion. The One who judges is the same One who bore wounds for the world.

The Restoration of All Things

The Christian hope is not escape from creation, but its renewal.

The final horizon of faith is not disembodied survival, but resurrection and restoration. God’s purpose is not to abandon the world He made, but to heal it fully.

“Behold, I am making all things new.”

— **Revelation 21:5**

This promise reshapes how believers live now. Creation matters. Justice matters. Bodies matter. Ordinary faithfulness matters—because all things are destined for renewal in Christ.

Hope Without Timetables

Scripture is deliberately restrained about the timing of Christ’s return.

Jesus refuses speculation and calculation, directing His disciples instead toward watchfulness and faithfulness.

“It is not for you to know times or seasons.”

— **Acts 1:7**

The Church waits without anxiety and works without urgency. Christian hope is patient, not frantic. The return of Christ is certain, even when its timing is unknown.

Living Under a Coming King

To confess Christ as the coming King is to live differently now.

Believers are called to lives shaped by allegiance to Christ rather than fear of the future. This allegiance expresses itself not in withdrawal from the world, but in faithful presence within it.

“Our citizenship is in heaven, and from it we await a Savior.”

— **Philippians 3:20**

Hope becomes a discipline. It forms courage without aggression, humility without resignation, and perseverance without despair.

The Church Between Times

The Church lives between Ascension and Return—between Christ’s reign begun and Christ’s reign revealed.

This in-between time is not meaningless delay. It is the space of witness, mercy, patience, and prayer. The Church does not hasten the Kingdom by force; she bears witness to it through faithfulness.

“Blessed is that servant whom his master will find so doing when he comes.”
— **Matthew 24:46**

Waiting for Christ becomes a way of living attentively rather than anxiously.

The Final Amen

The final posture of the Church is not explanation, but prayer.

The Bible ends not with a system, but with a plea—spoken in trust, not fear.

“Surely I am coming soon.”
“Amen. Come, Lord Jesus!”
— **Revelation 22:20**

This prayer does not deny the goodness of the present world. It entrusts the world to the One who reigns over it in love.

Christ the King at the Common Table

At the Common Table, the Church gathers between memory and hope.

She remembers Christ’s death.

She proclaims His resurrection.

She lives under His reign.

She awaits His return.

Here the Church learns to live neither nostalgically nor anxiously, but faithfully—trusting that the King who came in humility will come again in glory.

Christ has died.

Christ is risen.

Christ will come again.

References & Notes

Scripture

- Acts 1:6–11 — The Promise of Christ's Return
- 1 Corinthians 15 — Christ's Reign and the End
- Revelation 21–22 — New Creation and Final Hope

Selected Reading

- **Surprised by Hope** — N. T. Wright
- **City of God** — Augustine of Hippo

Conclusion

Returning to the Beginning

The Christian year does not move forward endlessly.
It returns.

Having walked the seasons of Christ—from waiting and revelation, through repentance and suffering, into resurrection, reign, and faithful life—the Church finds herself not at an ending, but at a threshold. Ordinary Time gives way once more to Advent, and the cycle begins again.

This return is not a failure of progress. It is the shape of formation.

Each passage through the year deepens what was first received. Waiting becomes wiser. Repentance grows more honest. Joy becomes steadier. Hope learns patience. What was once learned as knowledge is slowly taken up as habit, posture, and prayer.

The Christian year forms believers not by novelty, but by remembrance. It does not rush the soul toward completion, but teaches it how to live attentively in time—trusting that God is faithful across seasons, years, and lifetimes.

At the heart of this returning stands a single, unwavering confession:

“Jesus Christ is the same yesterday and today and forever.”

— **Hebrews 13:8**

Because Christ is faithful, the Church can return without fear.
Because Christ is present, the Church can wait without anxiety.
Because Christ reigns, the Church can live faithfully without grasping for control.

To order time around Jesus is not to escape the world, but to learn how to inhabit it truthfully. The seasons do not remove believers from ordinary life; they shape ordinary life so that it may be lived in Christ—with patience, courage, humility, and hope.

As the year turns again, the Church does not begin anew because she has forgotten. She begins again because remembrance has formed her.

She waits again—not because nothing has changed, but because everything has.

Closing Benediction & Doxology

A Benediction for the Way

The Christian year does not end with explanation, but with trust.

Having walked the seasons of Christ — through waiting and revelation, repentance and suffering, resurrection and reign — the Church is returned to ordinary life with eyes opened and hope renewed. What has been confessed in word is now entrusted to life itself.

The purpose of this reader has not been mastery, but formation. Not accumulation of knowledge, but attentiveness to the shape of Christ's life as it unfolds again and again in the life of the Church.

The same Christ who was awaited in Advent, revealed at Christmas, made known to the nations in Epiphany, followed in repentance through Lent, encountered in suffering during Holy Week, proclaimed in resurrection at Easter, confessed as reigning at the Ascension, received through the gift of the Spirit at Pentecost, and lived with patiently in Ordinary Time — this same Christ now sends His people into the world in hope.

The Church goes forward neither anxious nor triumphant, but faithful.
She does not carry Christ by force, but bears witness to Him by love.
She does not hurry history, but trusts the One who holds it.

May the God who is faithful in promise and abundant in mercy
strengthen you to live attentively in the present,
patiently in hope,
and confidently under the reign of Christ.

"Now to him who is able to keep you from stumbling and to present you blameless before the presence of his glory with great joy... be glory, majesty, dominion, and authority."

— **Jude 24–25**

Christ has died.

Christ is risen.

Christ will come again.

Amen.

Bibliography

Patristic Sources

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Historical & Liturgical Theology

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- **God Is in the Manger** – Dietrich Bonhoeffer
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Ecclesial & Institutional References

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Anglican Communion – *The Christian Year*



Appendices

Appendix A

Suggested Reading Schedules

The Seasons of Christ is designed to be read slowly and revisited often. There is no single correct pace. The schedules below are offered as guides, not requirements.

1. Reading Across the Christian Year

This approach follows the rhythm of the Church calendar.

- **Advent** – Chapter 1
- **Christmas** – Chapter 2
- **Epiphany** – Chapter 3
- **Lent** – Chapter 4
- **Holy Week** – Chapter 5
- **Easter** – Chapter 6
- **Ascension** – Chapter 7
- **Pentecost** – Chapter 8
- **Ordinary Time** – Chapter 9 (revisited over several weeks)
- **Christ the King** – Chapter 10

Readers may return to chapters as seasons recur, allowing familiarity to deepen rather than diminish insight.

2. Group or Course Use (10–12 Weeks)

Suitable for small groups, catechesis, or teaching settings.

- Week 1 – Introduction + Advent
- Week 2 – Christmas
- Week 3 – Epiphany
- Week 4 – Lent
- Week 5 – Holy Week
- Week 6 – Easter
- Week 7 – Ascension
- Week 8 – Pentecost
- Weeks 9–10 – Ordinary Time
- Week 11 – Christ the King
- Week 12 – Conclusion and reflection

Groups are encouraged to allow extra time for Lent and Holy Week, and to include prayer and Scripture reading alongside discussion.

3. Personal Slow Reading

For individual formation and prayerful engagement.

- Read one chapter every **two to three weeks**
- Re-read key sections rather than rushing forward
- Allow Scripture references to shape prayer

This approach honours the reader's central conviction: formation takes time.

Appendix B

A Brief Historical Note on the Christian Calendar

The Christian calendar did not emerge as a single, finished system. It developed gradually as the Church sought to remember faithfully what God had done in Jesus Christ.

From the beginning, Christians gathered weekly on the first day of the week—the day of the resurrection. Over time, annual remembrance followed naturally. Easter became the earliest and central feast, soon accompanied by periods of preparation and extended celebration. The remembrance of Christ's birth and manifestation emerged as reflection on the Incarnation deepened.

Contrary to common modern claims, the Christian year was not primarily constructed by borrowing pagan festivals and assigning them new meanings. Early Christian evidence shows that feast dates were shaped first by **theological reflection**, especially on the coherence of Christ's life, death, and resurrection. Cultural overlap occurred later as Christianity spread through existing societies, but this does not explain the origin of the calendar itself.

Importantly, the Christian year predates modern denominational divisions. Long before such distinctions, the Church—East and West—ordered her life around the saving work of Christ. While expressions and emphases differ, the shared rhythm remains one of the most quietly unifying practices within the Body of Christ.

The purpose of the calendar has never been ritual for its own sake. It exists to serve remembrance, proclamation, and formation—so that the gospel may be lived into patiently and faithfully over time

Resources

<https://christianfellowship.world/project/the-church-calendar/>

The calendars provided here are offered for common use, personal formation, and fellowship across the Body of Christ. The Church Calendars can be viewed online and subscribed to using the calendar app you already use.

Appendix C

About The Common Table

The Common Table is a teaching and formation initiative within **Christian Fellowship**. It exists to create space for shared learning, attentive listening, and faithful reflection on the life of Christ and the Scriptures.

The name reflects a conviction: Christian formation is not a private possession, but a shared inheritance. Around the table, believers receive what has been handed down, listen across difference, and grow together in faith, hope, and love.

This reader draws from materials developed through The Common Table and is offered freely for learning, prayer, and shared study. It is not intended to replace Scripture, worship, or the life of the Church, but to serve them—helping individuals and communities attend more deeply to the shape of Christ's life as it unfolds across time.

The Common Table is marked by a commitment to:

- Christ-centred teaching
- faithfulness to the Church's shared inheritance
- hospitality toward honest questions
- formation rooted in patience rather than pressure

The Seasons of Christ is one expression of this work. It is offered as a gift to the Church, in the hope that ordering time around Jesus may help believers live more faithfully in the world God loves.

Link: <https://christianfellowship.world/the-common-table/>

Thank you for reading.



The Seasons of Christ is offered as a gift for learning, prayer, and shared study.

For more information, visit:

<https://christianfellowship.world/>