



THE FIFTEENTH SUNDAY AFTER PENTECOST  
SEPTEMBER 13, 2015

**H**UMAN weakness requires help in sharing the weight of life's distress. In what manner should one person bear the burdens of another? First of all, there should be compassion—a suffering with—in view of each one's own weakness and many failures. A sense of personal superiority often poisons well-meant pity and renders it worse than useless. Secondly, there should be meekness in any sort of counseling; not ridicule or harshness. Finally, one should begin with persons who are united in Christian belief. All of this charity, done for Christ, who is the greatest bearer of man's burdens, is a continual spiritual sowing for an eternal harvest.

PRELUDE  
ASPERGES ME (a weekly reminder of our Baptism) plainsong  
(We **KNEEL** as the priest quietly begins the Prayers at the Foot of the Altar)  
INTROIT (**KNEEL**) *Inclina, Domine* Ps. 85:1, 2-3  
KYRIE (**KNEEL**) *Missa Marialis* plainsong  
GLORIA (**STAND**) plainsong  
COLLECTS (**STAND**)  
THE EPISTLE (**SIT**) Gal. 5:25-26; 6:1-10  
*Only the Christ-like person who loves and is truly humble can counsel and correct another human being. Helping another is the essential test of true charity.*  
GRADUAL Ps. 91:2-3  
ALLELUIA Ps. 94:3  
THE HOLY GOSPEL (**STAND**) Luke 7:11-16  
*Out of compassion for a suffering widow, Jesus gave life to her son. Whenever by the Sacrament of Baptism or that of Confession, He restores a soul from the death of sin to the life of grace, Jesus through his ordained priest, works an even greater miracle.*  
SERMON (**SIT**) Schema Monk Theodore  
NICENE CREED (**STAND**) plainsong  
OFFERTORY VERSE (**STAND**) Ps. 39:2,3,4  
HYMN *Franconia* Hymnal No. 439  
SURSUM CORDA (pg. 22) & PREFACE OF THE HOLY TRINITY (pg.23) (**STAND**)

SANCTUS (**KNEEL**)  
THE CANON OF THE MASS (**KNEEL**)  
THE LORD'S PRAYER (**STAND**)  
AGNUS DEI (**KNEEL**)  
PRAYER BEFORE COMMUNION  
COMMUNION VERSE

plainsong  
Missal pg. 35

plainsong  
Missal pg. 55a  
John 6:52

Following the reception of Holy Communion, it is proper to return to your pew, kneel, and make your **Thanksgiving after Communion**, (Missal pg. 51 or St. Ambrose Prayer Book pg. 177) If you have not received Holy Communion, you should make a **"Spiritual Communion"** (St. Ambrose Prayer Book, pg. 187). This is far more spiritually beneficial and preferable to "people-watching."

POSTCOMMUNION COLLECT (**STAND**)  
DISMISSAL AND BLESSING (**KNEEL**)  
LAST GOSPEL (**STAND**)  
HYMN  
POSTLUDE

John 1:1-14  
Hymnal No. 452  
*Chalvey*



ANNOUNCEMENTS

**W**ELCOME to all our guests and visitors this morning. There are Service Books in the pews for your use. While Holy Communion may **only be received by prepared Orthodox Christians**, our non-Orthodox guests are welcome to come forward at Communion for a blessing and the *pain benit*—blessed bread. Please fill out one of the "visitor cards" found in the pew racks and take a moment to sign our guest book in the Narthex! Please join us for Coffee Hour in the Parish Hall (*downstairs*).

Orthodox Christians **must be prepared** for Holy Communion through Sacramental Confession, fasting, prayer, and being at peace with others. A prepared person must have been to Confession recently (*frequency established by his Pastor*), have abstained from food and drink from Midnight and have attended Mass regularly. Please seek and give forgiveness before receiving Communion.

THOSE WHO NEED OUR PRAYERS

Please pray for: Megan Hines, the special intentions of Alexandra Eddy, Kh. Suzanne Bundy, Laura Bundy, Joe Valdez, Margaret Lyman, Don Clair, Lily Calderon, the unborn baby of Brittany & Michael, the Satah family in Syria, Charles Moffett, Abraham Martinez, Lisa and Chris, Neville Gaggiani, Phyllis Roberts, Bob Hester, Ray Rendoff, Jacob Kakish, Mary Ann Kristoff, Sue Stanko, Robert Phillips, the suffering Christians in Syria and the Middle East, Randy Ortega, Maria Palucha, Margie Palucha, Patty Ann Zubricky, Metropolitan Boulos of Aleppo, Metropolitan Mar Gregorios Yohanna Ibrahim of Aleppo, Corinne Fierkens, Kh. Angela Keiser, Nate Redman, Patty Rendoff, Aaron Rendoff, Vanessa Taylor, Jim Sanders.

THE SANCTUARY LAMPS burn this week to God's honour and glory and for the health and welfare of Erick Jerome on his birthday. A gift from Patty Rendoff.

**Think About it:** Obedience is the grave of your own will, but from it arises humility. *St. John Climacus* (+606)

LADIES MEETING TODAY

The Ladies of St. Augustine's will have their meeting this morning as previously announced. Please

plan on staying and sharing your thoughts for the coming year.

### THE FALL EMBER DAYS—this week

Ember days (corruption from Latin, *Quatuor Tempora*, four times) are the days at the beginning of the seasons ordered by the Church as days of fast and abstinence. They occur the Wednesday, Friday, and Saturday after 13 December (S. Lucia), after Ash Wednesday, after Whitsunday, and after 14 September (Exaltation of the Cross). The purpose of their introduction, besides the general one intended by all prayer and fasting, was to thank God for the gifts of nature, to teach men to make use of them in moderation, and to assist the needy. **It is an excellent opportunity for self-examination and confession.**

### IS THE SACRAMENT OF CONFESSION ESSENTIAL?

It is a commonly held personal belief (actually a Protestant belief) that Confession with a Priest is not necessary. "Why must I confess to a Priest...I tell God in private?" First it is very important to understand that we Orthodox do NOT confess "to" the Priest. We confess TO God **in the presence** of the Priest. The Priest is both a representative of the whole Church and a witness to the true condition of repentance in us, that we truly desire to be reconciled to God. Next, the Scripture tells us to confess: St. James' Epistle says to "Confess your sins one to another." Also, the Gospel tells us that St. John the Baptist was baptizing people as they were "confessing their sins." King David confessed (to murder and adultery) **in the presence** of Nathan the Prophet (and only after being confronted by him).

There are other reasons that the Church has always had a "public" form of Confession. (In the early Church, sins were confessed publicly—out loud—to the whole church gathering before the Eucharist began on Sunday morning).

- a. God already knows our sins...confession to God is not really confession properly speaking. We should however confess our sins to God daily...this is part of repentance.
- b. Telling our sin to another person makes it "real." How many times have we only finally gotten relief for a guilty conscience after confessing out loud? Most of us realize that when we have a problem we need to talk to someone, we need to get things "off our chest."
- c. We often need help and encouragement to confess and face our sins. Most of us recognize the value of going to a psychologist or counselor in order to figure out our attitudes and behaviors.
- d. Confession makes us accountable. If we confess to God privately, but have not declared our sin to someone else, there is much less sense of accountability. It's much easier to repeat our sin. For this reason it has been "popular" off-and-on in Protestant circles to have "accountability partners"...people with which you "confess" and who encourage you to remain faithful.
- e. God ACTS in Confession. Confession is a Sacrament by which and in which GOD acts. In every Sacrament of the Church GOD acts. He does so "through" the Priest, the successor of the Apostles, who has the responsibility to guard the Faith, to preserve the integrity of the Church and the souls of Christians. Remember after His Resurrection He said to the Apostles: "Whosoever sins ye remit they are remitted, and whosoever sins ye retain, they are retained." He says in another place, "Whatever sins ye remit they are remitted in heaven."
- f. The Grace of God is given in Confession. There is an incredible and undeniable power and Grace in Confession. The Sacrament is more than what we might see with our eyes. A drinking fountain that is not being used does not look refreshing. But turn the knob and water gushes forth. It is the same with Confession. Great Grace is imparted to **those who take advantage** of this Sacrament. Some remarkable and extraordinary "miracles" have been known to happen in Confession...miracles of release from burdens, epiphanies, something said which pierces the heart and effects change, etc. It is not so much that God gives the "authority" to the Priest. Rather, He

works in His Church through His Priests. His grace and power are available and accessible in and through the Church, Her prayers, Her teachings, Her whole life and atmosphere.

**Wisdom from the Church Fathers:** Repentance is the cause of the Kingdom of Heaven, the entrance to Paradise and the enjoyment of eternal delight. The person who repents for the evil that he has committed, even if he does not show repentance worthy of his sins, nevertheless, he will receive recompense for this repentance. **St. John Chrysostom** (+407)

**The Church Fathers Speak:** No one can escape God's eye, even regarding the smallest things and in the most secret places; for God is present everywhere. One cannot lie to God for God knows the truth. Thus, when a person confesses they must reveal the whole truth about his/her deeds, thoughts and feelings. Such a confession is essential for one's spiritual health and progress. It is an important means of inner purification. **Elder Joseph the Hesychast** (+1959)



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### THIS WEEK AT SAINT AUGUSTINE'S

Monday, Sept. 14	The Exaltation of the Holy Cross	Mass 7:00pm
Tuesday, September 15	Seven Sorrows of the B.V.M. Solemn Conclusion to the Novena	Mass 7:00pm
Wednesday, Sept. 16	Ember Wednesday in September <i>fast &amp; abstinence</i>	Mass 7:00pm
Thursday, Sept. 17	<i>feria</i>	
Friday, Sept. 18	Ember Friday in September <i>fast &amp; abstinence</i>	
Saturday, Sept. 19	Ember Saturday in September <i>fast &amp; abstinence</i>	Mass 10:00am
Sunday, Sept. 20	Intention: 40 Day memorial Mass for Father Giovanni requested by Patty Rendoff The Sixteenth Sunday after Pentecost	High Mass 10:00am

**CONFESSIONS:** *The Sacrament of Confession is available after all weekday Services, and anytime by appointment.*

