



Saint Augustine Antiochian Orthodox Christian Church  
 THE SIXTEENTH SUNDAY AFTER PENTECOST  
 SEPTEMBER 20, 2015

**O** THOU soul, most beloved of creatures, who longs to know where thy beloved is, thou art thyself that very tabernacle where he dwells. Tabernacles of God and chosen sons and daughters for eternity, men and women from the least corners of the earth are exalted to reflect the glory of God Himself.

All that is God's doing, not man's. God's infinite power brought him into being and must continually sustain him there. He does good only by God's grace. He needs God's help even to discipline and dispose himself for the indwelling "fullness of God." Loving truth, man must accept and live the truth of his own dependence upon God

PRELUDE *Voluntary in C* Thomas Arne  
 ASPERGES ME (*Missal pg. 4*) [*a weekly reminder of our Baptismal vows*] plainsong  
*(We KNEEL as the priest quietly begins the Prayers at the Foot of the Altar, pg. 8)*  
 INTROIT (**KNEEL**) *Miserere mihi* Ps. 85:3, 5, 1  
 KYRIE (**KNEEL**, pg. 12) *Missa Marialis* Gregorian Plainsong  
 GLORIA (**STAND**, pg. 12) plainsong  
 COLLECTS (**STAND**)  
**THE EPISTLE (SIT)** Eph. 3:13-21  
*Although called to a most intimate knowledge of God as an ever-present. Perpetually sanctifying Father, man's greatest glory is that God loves him.*  
 GRADUAL Ps. 101:16-17  
 ALLELUIA Ps. 97:1  
**THE HOLY GOSPEL (STAND)** Luke 14:1-11  
*By example and by parable, Christ teaches humility and exposes the hypocrisy of the Pharisees.*  
 SERMON (**SIT**) Monk Theodore  
 NICENE CREED (**STAND**, pg. 15) plainsong  
 OFFERTORY VERSE (**STAND**) Ps. 39:14, 15  
 HYMN *Sursum corda* Hymnal No. 482(1)  
 SURSUM CORDA (pg. 22) & PREFACE OF THE TRINITY (pg. 23) (**STAND**)  
 SANCTUS (**KNEEL** pg. 33) plainsong

THE CANON OF THE MASS (**KNEEL**)  
 THE LORD'S PRAYER (**STAND**)  
 AGNUS DEI (**KNEEL** pg.46)  
 THE CANON OF THE MASS (**KNEEL**)  
 PRAYER BEFORE COMMUNION  
 MOTET *Panis Angelicus*  
 COMMUNION VERSE

Missal pg. 35  
 Missal pg.44  
 plainsong  
 Missal pg. 35  
 Missal pg. 50a  
 Claudio Casciolini  
 Ps. 70:16-17, 18

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 *Elbing*  
 POSTLUDE *Allegro in B minor*

John 1:1-14  
 Hymnal No. 287  
 Jean-Marie Plum



## 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 Ray and Patty Rendoff on their 42 Wedding Anniversary. A gift from Patty Rendoff.

**Think About it:** As with the appearance of light, darkness retreats; so at the fragrance of humility, all anger and bitterness vanishes. **St. John Climacus** (+606)

## PARISH GET-TOGETHER—THIS THURSDAY

Mark and Mary Beth Flory will host a parish get together at their house in Centennial on Thursday, September 24th at 7 p.m. The purpose of the get together is to discuss and organize the parish's **Christian Education Program** for the upcoming year. We have some big plans this year, and we would like everyone's input, so please attend. There will be light refreshments provided. The address is: 7281 S. Franklin St., Centennial, CO 80122.

## OCTOBER: THE MONTH OF THE HOLY ROSARY

The Month of October has traditionally, in the West, been dedicated to the Holy Rosary. For many years, the Rosary has been recited corporally on the Saturdays (after Mass) of October. This devotion to the Mother of God is Scripturally based and helps us to meditate on the events of the lives of Our Lord and His Holy Mother. We hope you join us beginning Saturday, October 3<sup>rd</sup> following the morning Mass.

**Patristic Wisdom:** A handful of sand, thrown into the sea, is what sinning is, when compared to God's providence and mercy. Just as an abundant source of water is not impeded by a handful of dust, so also the Creator's mercy is not defeated by the sins of His creations. **St. Isaac the Syrian** (+700)

## IMPORTANT ASPECTS OF THE TRADITIONAL LITURGIES OF THE ORTHODOX CHURCH—EAST AND WEST

The classic forms of the Liturgy—East and West—are **theocentric**, focused on God, “vertical,” evocative of the transcendent. Second, it is **Christocentric**, bringing out the priesthood of Christ and His supreme sacrifice on Calvary, and throwing into high relief the ministerial priest's acting *in persona Christi*, while downplaying his idiosyncratic self. Third, it is **hagiocentric**, emphasizing the holiness of the ritual, the piety and reverence that should characterize our approach to God, the peculiar modes of addressing the tremendous and fascinating mystery that God is, with hushed awe and holy fear, and a heightened awareness of one's own interiority— one's capacity for recollection, meditation, and contemplation.

In other words, the authentic forms of the Liturgy follows the great sacramental principle of doing what it looks like, and looking like what it is. If the Holy Sacrifice of the Mass is indeed a tremendous mystery, a reality so awesome and divine that we cannot possibly wrap our finite minds around it but can only yield ourselves to it and be carried away by it, then it should *come across* that way to us. A sacred encounter with the transcendent God should *look* and *feel* both sacred and transcendent. It should signify what it is, and be what it signifies. If the liturgy does its work well, we will be humbled in its midst, provoked to prayer, stirred by singing, brought to silence, caught up in things invisible, turned inward to the depths of our soul, turned outward to the absolute primacy of God.

The most basic fact of our existence is that *we are in need of God*—not a god of our own making, who fits into our mental categories, but a God who transcends all we can ever think and imagine. The liturgy has to introduce us to *this* God, the real one, in order to satisfy our neediness of Him. “Thou didst touch me,” says St. Augustine, “and I have burned for Thy peace.” If the liturgy is to bring us into the real presence of the sovereign mystery of God, it will have to make serious demands on us, in God's name; in keeping with the logic of the Cross, it will try us as gold in the fire, to see whether we are worthy and to render us less and less unworthy. The believer, for his own good, needs the liturgy to be dense, elusive, and fascinating. The “thickness” of the classic liturgies of the Orthodox Church better expresses and inculcates the mysteries of the Faith; its layers of prayer, symbolism, ceremony, and chant, even in their apparent foreignness, have the power to speak more directly to the soul and to call forth an interior response. All of this stands in stark contrast to the manufactured “liturgies” of the 60s which have sadly permeated non-Orthodox churches for past 50+ years.

PLEASE KEEP FR. THEODORE in your prayers this week as he travels to Massachusetts for Ordination to the Holy Diaconate. Bishop John will ordain him at St. Mary's Cambridge. AXIOS!

## MONTHLY POTLUCK NEXT SUNDAY COFFEE HOUR

Again, many thanks to all of our parishioners who contribute to our weekly time of hospitality and fellowship by bringing food, sponsoring the Coffee Hours, helping with cleanup or contributing financially to the Hospitality Fund. Next Sunday is our monthly potluck so please remember to bring something to share! God bless you all!!

## LADIES MEETING

We want to thank Anne Emmons and all of the Ladies of our Parish who participated in the Ladies Meeting last Sunday. The women of St. Augustine's Parish are an indispensable asset to our work and witness and take care of so many things—many times unseen and behind the scenes in Christ-like humility and in imitation of the humility of the Mother of God their Patroness. We want to thank them for their work and witness.

**The Church Fathers Speak:** The grace of God comes to reverent people, and it makes the soul beautiful. If a person is not reverent, if he scorns divine things, then divine grace abandons him, and he is overcome by temptations, and becomes like the demons. Divine grace will not come to an irreverent person. It comes to people who honor it. **Elder St. Paisios the Athonite** (+1994)



## Saint Augustine Antiochian Orthodox Christian Church

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## THIS WEEK AT SAINT AUGUSTINE'S

Monday, Sept. 21	St. Matthew, Apostle Evangelist	
Tuesday, September 22	St. Maurice & Companions, Mm	
Wednesday, Sept. 23	St. Linus, PM; St. Thekla, VM	Mass 7:00pm
Thursday, Sept. 24	Ss Peter & Juvenaly, Mm	
Friday, Sept. 25	feria abstinence	
Saturday, Sept. 26	Ss Cyprian & Justina, Mm	Mass 10:00am
	Intention: 42 Wedding Anniversary of Ray & Patty Rendoff requested by Patty Rendoff	
Sunday, Sept. 27	The Seventeenth Sunday after Pentecost	High Mass 10:00am

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

