



THE SEVENTEENTH SUNDAY AFTER PENTECOST SEPTEMBER 27, 2015

LOVE is man's first and constant vocation. Love is the summary of the entire Bible. Love is the secret of the saints, the necessary way to God. It is the means to reveal God's heart to others. But the beauty of God's love must show itself fresh and new in every Christian; for beauty, to delight and attract, must be fresh as the morning. Every deed of vital love, performed by us in our personality which nature and grace have fashioned, is like the morning of time itself.

"God is love" (*I John 4:8*) in its mysterious fullness and infinite freshness. Utterly King and Lord, He unites the baptized of every nation in the one Mystical Body of Christ, by the One Holy Spirit under the mantle of the Mother of God.

PRELUDE	<i>Andante in G</i>	Joseph Rheinberger
ASPERGES ME (<i>Missal pg. 4</i>) [<i>a weekly reminder of our Baptism</i>]		plainsong
(We KNEEL as the priest quietly begins the Prayers at the Foot of the Altar, pg. 8)		
INTROIT (KNEEL)	<i>Justus est</i>	Ps. 118:137, 124
KYRIE (KNEEL)	<i>Missa Marialis</i>	plainsong
GLORIA (STAND, pg. 12)		plainsong
COLLECTS (STAND)		
THE EPISTLE (SIT)		Eph. 4:1-6
<i>Love, humility, and patience spring from the one divine life that every Christian shares in Christ's one Mystical Body. They grow from the one common goal of eternal life, and from a common baptism and faith in one Lord under one common Father.</i>		
GRADUAL		Ps. 32:12, 6
ALLELUIA		Ps. 101:2
THE HOLY GOSPEL (STAND)		Matt. 22:34-46
<i>Jesus makes the love of neighbor as all-embracing as man's love for God—indeed it must be an overflow of that same love for God. Jesus had the right to make this proclamation, for He was sovereign Lord and law-giver.</i>		
SERMON (SIT)		Msgr. John Mangels
NICENE CREED (STAND, pg. 15)		plainsong
OFFERTORY VERSE (STAND)		Dan. 9:17,18,19

HYMN	<i>Abends</i>	Hymnal No. 485 (1)
SURSUM CORDA (pg. 22) & PREFACE OF THE TRINITY (pg. 23) (STAND)		
SANCTUS (KNEEL pg. 33)		plainsong
THE CANON OF THE MASS (KNEEL)		Missal pg. 35
THE LORD'S PRAYER (STAND)		Missal pg.44
AGNUS DEI (KNEEL pg.46)		plainsong
PRAYER BEFORE COMMUNION		Missal pg. 50a
MOTET	<i>Sacris Solemnis</i>	Chant/Jean Langlais
COMMUNION VERSE		Ps. 75:12-13

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	<i>Hyfrydol</i>	John 1:1-14
POSTLUDE	<i>Fugue in G minor</i>	Hymnal No. 347 (2)



ANNOUNCEMENTS

WELCOME 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: Victoria & John Lopp, Megan Hines, the special intentions of Alexandra Eddy, Kh. Suzanne Bundy, Laura Bundy, 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 (1) Priscilla Sanders (September 28); (2) Regina Widhalm (September 29); (3) Margie Palucha (September 30); and (4) Joy Jerome (October 2)

THE LONG AWAITED PARISH DIRECTORY is ready to go to press! It will be a part of a larger booklet—*The Parish Handbook*—which strives to acquaint our parishioners with the parochial policies of the Antiochian Archdiocese as well as the long-standing customs of this Parish. We are giving a final look at the entries to the Directory. The Directory is for the private and exclusive use of Parishioners of St. Augustine's Parish only and is not to be lent out to anyone, sold, or distributed outside of the Parish. Would you please look at **your entry** and make sure that it is complete and correct. Please mark any changes on the sheet—CLEARLY AND LEGIBLY and then check (✓) your entry so that we know it has been checked and corrected by you.

Patristic Wisdom: Before the war begins, seek after your ally; before you fall ill, seek out your physician; and before grievous things come upon you, pray, and in your time of tribulations you will find Him, and He will listen to you. **St. Isaac the Syrian** (+700)

PARISH GET-TOGETHER

Many thanks to Mark and Mary Beth Flory for hosting the meeting for our Church School program this year. Thanks to all of those who came and participated offering their valuable thoughts and suggestions. A good start to our program for 2015-16 was made.

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 3rd following the morning Mass.

Think About It: If you wish to be saved, seek no other thing here in this world as much as love. **St. Kosmas of Aitolia** (+1779)

THE BEAUTY OF THE HOUSE OF GOD: art, architecture, sacred music

“[The church] is, indeed, a sacred place; the modulated light, the gleaming tapers, the tombs of the faithful, the various altars, the venerable images of the just,—all conspire to fill the mind with veneration, and to impress it with the sublimity of Christian worship. And when the deep intonations of the bells from the lofty campaniles, which summon the people to the house of prayer, have ceased, and the solemn chant of the choir swells through the vast edifice,—cold, indeed, must be the heart of that man who does not cry out with the Psalmist, *Domine dilexi decorem domus tuae, et locum habitationis gloriae tuae*. [How well, Lord, I love the house where Thou dwellest, the shrine of Thy glory].” —Augustus Welby Pugin, “Contrasts” : or a parallel between the noble edifices of the middle ages, and corresponding buildings of the present day; shewing the present decay of taste.

OCTOBER: ORTHODOX SEMINARY MONTH

Traditionally, throughout the Month of October, we take a SECOND OFFERING for the support of the Orthodox Schools of Theology in this country where our future priests and leaders are trained. A letter will be read today from Metropolitan Joseph regarding this special offering. Thank you in advance for your kind support of our Seminaries! Please earmark your contribution “Seminaries” so that it goes to the right place.

TRANSPARENCY AND OPACITY in authentic Liturgy

Traditional liturgies, Eastern and Western, have a certain inherent density of content and meaning that demands a response from us, yet our response is never fully adequate, satisfactory, or exhaustive: we can always have prayed better, we are always being outstripped by the reality.

We never get to the bottom of it, shrug our shoulders, and say: “Well, that was nice, what’s next?” In contrast, a liturgy that attempts to be totally “intelligible,” in the sense of having no opacity, impenetrability, or beyondness, is ill-suited and off-putting to man as an intellectual being. It gives him nothing to sink his teeth into; it leaves his highest faculties in the lurch; it gives precious little exercise even to his lower faculties.

The truth of the matter is quite different from what modern liturgical reformers thought. To them, the liturgy had to be transparent so that we could see through it. But total transparency equals total invisibility. A window that is perfectly clean and clear is one that birds kill themselves flying into, because it has ceased to appear as a window, as a paradoxical barrier that lets the light through. In this life, we do not have full possession of the divine light, but this purifying, illuminating, and unifying light flows to us through the liturgy’s prayers, ceremonies, and symbols. If we wish to compare the liturgy to a window, it would be a *stained glass* window, where the colors and shapes of the glass, the stories it tells or the mysteries it evokes, are both what is seen and that through which the light is seen.

Christ appears in our midst through the liturgy, and it is vitally important that we *come up against* the liturgy to experience, in a palpable way, His physicality, His resistance to our pressure, His otherness, precisely as the condition of our union with Him. You cannot marry an idea or a concept, you can only marry a person of flesh and blood who is different from you: the precondition for oneness is otherness. This is why it is extremely dangerous for human beings to think of themselves as the creators or modifiers of the liturgy and to act accordingly—whether before or after the coming of Christ.

Wisdom from the Church Fathers: The soul of a humble person is like the sea: throw a stone into the sea and for a moment it will ruffle the surface a little but then it sinks to the bottom. Thus do afflictions disappear into the heart of the humble person, because the strength of the Lord is with him/her. **St. Silouan the Athonite** (+1938)



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THIS WEEK AT SAINT AUGUSTINE'S

October is the Month of the Holy Rosary

Monday, Sept. 28	St. Wenceslaus, Duke and Martyr	
Tuesday, September 29	Dedication of St. Michael the Archangel	
Wednesday, Sept. 30	St. Jerome, Pr. Conf. Doctor	Mass 7:00pm
Thursday, October 1	<i>St. Remigius, Bishop & Confessor</i>	
Friday, Oct. 2	The Holy Guardian Angels	
	<i>abstinence</i>	
Saturday, Oct. 3	<i>Saturday of Our Lady</i>	Mass 10:00am
	Recitation of the Holy Rosary following Mass	
Sunday, Sept. 27	The 18 th Sunday after Pentecost	High Mass 10:00am

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