



THE MOTHERHOOD OF THE BLESSED VIRGIN MARY

OCTOBER 11, 2015

WHILE a relatively new feast in the calendar of the Western Church (1931), this feast was instituted to commemorate the 1500th anniversary of the dogmatic proclamation of Our Lady's title of *Theotokos* (*Mater Dei*—Mother of God) by the COUNCIL OF EPHESUS in 431AD.

As a title for the Virgin Mary, *Theotokos* was recognized by the Orthodox Church at the Third Ecumenical Council held at Ephesus. It had already been in use for some time in the devotional and liturgical life of the Church. The theological significance of the title is to emphasize that Mary's son, Jesus, is fully God, as well as fully human, and that Jesus' two natures (divine and human) were united in a single Person of the Trinity. The competing view at that council was that Mary should be called *Christotokos* instead, meaning "Birth-giver to Christ." This was the view advocated by Nestorius, then Patriarch of Constantinople. The intent behind calling her *Christotokos* was to restrict her role to be only the mother of "Christ's humanity" and not his divine nature.

Nestorius' view was anathematized by the Council as heresy, since it was considered to be dividing Jesus into two distinct persons, one who was Son of Mary, and another, the divine nature, who was not. It was defined that although Jesus has two natures, human and divine, these are eternally united in one personhood. Because Mary is the Mother of God the Son, she is therefore duly entitled *Theotokos*.

Calling Mary the *Theotokos* or the Mother of God was never meant to suggest that Mary was coeternal with God, or that she existed before Jesus Christ or God the Father existed. The Church acknowledges the mystery in the words of this ancient hymn: "He whom the entire universe could not contain was contained within thy womb, O *Theotokos*."

The Motherhood of the Blessed Virgin Mary

October 11, 2015

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PRELUDE

ASPERGES ME (*Missal pg. 4*) [*a weekly reminder of our Baptism*]

(**We KNEEL as the priest quietly begins the Prayers at the Foot of the Altar, pg. 8**)

INTROIT (**KNEEL**)

KYRIE (**KNEEL**)

GLORIA (**STAND, pg. 12**)

"*Ave Maris Stella*"

Ecce Virgo
Missa Marialis

Healey Willan
plainsong

Isa. 7:14; Ps.97:1
plainsong
plainsong

THE EPISTLE (SIT)

Redemption must be brought to each of us. Mary bore Christ to the world. She bears Him still to each one of us. As she fitted a body to Him, she will fit His grace to us so that we may become like Him. She is the Mother of our personal redemption.

Eccli. 24:23-31

GRADUAL

ALLELUIA

THE HOLY GOSPEL (STAND)

Mary's concern for Her Son was a mother's concern. Her concern for each of us is the same, because on the cross He made her our Mother. She searches the streets of the world for her children. She rejoices when she finds them, because I finding them she brings them to God, who is their Peace.

Isa. 11:1-2
Virgo Dei Genetrix

Luke 2:43-51

SERMON (SIT)

Rev. Hierodeacon Theodore

NICENE CREED (STAND, pg. 15)

plainsong

OFFERTORY VERSE (STAND)

Matt. 1:18

ANTHEM (SIT)

Ave maris stella [translation: inside back cover]

chant/G. Frescobaldi

(It is proper to sit while the offering is made and the Anthem sung. Stand as you are censed and then sit again until the SURSUM CORDA begins.)

SURSUM CORDA (pg. 22) & PREFACE OF THE BVM (pg. 29) (STAND)

SANCTUS & BENEDICTUS (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

COMMUNION MOTET

Panis Angelicus

Cesar Franck

The angel's bread becomes the bread of men; The heavenly bread ends all symbols; Oh, miraculous thing! The body of the Lord will nourish the poor, and humble servant

COMMUNION VERSE

Beata Viscera

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

What Mortal Tongue

Matt. 22:1-14

POSTLUDE

"Allegro" from "Concerto in F"

back page of bulletin
T. Albinoni/G. Walther



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: Joe Valdez, Charles Rubey, Victoria & John Lopp, Megan Hines, the special intentions of Alexandra Eddy, Margaret Lyman, Don Clair, Lily Calderon, the baby of Brittany & Michael, the Setah 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 in thanksgiving for Father John and Father Theodore's ministry to us. A gift from the parishioners. Also for Anne Emmons birthday as requested by Patty Rendoff.

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, traditions and practices 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 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.

MORE ON THE ASCESIS (THE SPIRITUAL EFFORT) REQUIRED FOR AUTHENTIC PARTICIPATION IN OUR LITURGY

Liturgy that is totally intelligible is irrelevant, because it no longer summons forth from us the leisurely labor of the deepest and fullest response we can give, with our senses, imagination, memory, intellect, will. Liturgy that is totally transparent is invisible and thus ignored, because it does not catch our attention at the very point where the invisible God becomes visible in otherworldly signs and symbols, like light becoming narrative in the stained glass window. Liturgy that is totally accessible is boring, because it is too easy. As the mystics tell us, God is our sovereign Lover, and He woos mankind with a lengthy and perilous courtship. We, in return, chase after Him with sighs, groans, and tears, ever on the trail, catching now and again a glimpse that sets our hearts ablaze. If we have any clue about what we are doing, there is nothing quick, easy, or boring about it: the liturgy is a lifelong courtship, an exhilarating chase, the exploration of a new world in which we are not the conquerors but the captives; the liturgy is our wedding feast, anticipated and somehow already present. Such metaphors fall so far short of the reality that they strain the bounds of language, they clash and meld. This, too, should be our experience of liturgy: it is a mystery that strains the bounds of our language, our thoughts, our feelings, beckoning us to go "further up and further in."

It is precisely the traditional liturgies of the Church, Eastern and Western, that most perfectly express and fulfill these inherent requirements and human needs. They are not readily intelligible but opaque, multi-layered, cosmic in scope, rich in paradox, proclaiming the ineffable divine sacrifice; they are not transparent but, like a rood screen or an iconostasis, stand before and

between us, mediating the unapproachable Light; they are not easily accessible, but exacting, requiring self-discipline, demanding our conversion to something objective, outside of us, prior to us, higher than us, and normative of us. A traditional liturgy dictates the terms of our engagement with it; we are not in the position of telling it what to be or what to do. In all these ways, the great liturgies of the Christian tradition—the Mass of St. Gregory the Great the Ambrosian rite, the Mozarabic rite, the Divine Liturgy of St. John Chrysostom or of St. Basil the Great—are supreme gifts given by God to His Church on earth, by which our profound neediness of God is stirred up and quenched, and God's mysterious "longing" for man reaches down and calls forth from us the response *He* desires, one that is as simple as Himself and as complex as ourselves.

AN INTERESTING QUOTE FROM THE BISHOP OF ROME

Toward the end of the interview, a Russian journalist asks the Pope to comment on the 1025th anniversary, currently being celebrated in Russia, Ukraine, and Belarus, of the baptism of the Rus', the ancient Russian people, centered at the time (988 A.D.) in Kiev.

"They [the Orthodox] have conserved that pristine liturgy, no?" Pope Francis says. "So beautiful! We [i.e., the Roman Catholics] have lost...the sense of adoration, they conserve it, they praise God, they adore God, they sing, time does not count. The center is God and that is a richness that I would like to emphasize on this occasion as you ask me this question."

UPCOMING EVENTS AT SAINT AUGUSTINE'S

Here are some important upcoming events at St. Augustine's Parish. Please mark your calendars.

- OCTOBER, THE **MONTH OF THE HOLY ROSARY**. Every Saturday, the Rosary will be said following the 10:00am Mass.
- **THE FEAST OF CHRIST THE KING** will be celebrated with splendor on **Sunday, October 25**.
- **ALL SOULS DAY**, the "Commemoration of all the Faithful Departed" will be observed on **Monday, Nov. 2** with Mass at 7:00pm. The OFFERING ENVELOPES for your departed friends and relatives are on the table in the Narthex. Please put THE FIRST NAME ONLY, printed legibly; enclose your offering and put it in the collection. Your departed ones will be remembered at the Mass on All Souls Day and throughout the entire month of November.
- **ANNUAL MEETING: Sunday, November 8** has been set by the Parish Council as the date for our Annual Meeting. Any new business items must be submitted to the Council by October 18th for consideration. No new business will be entertained from the floor without having been submitted to the Council in advance. We will be electing one new Council Member at the Meeting. A Nominating Committee has been established.

PRAYER FOR THE DEPARTED (All Souls Day)

You ask in what sense do we pray for the souls of the departed. Why, in the same sense that we pray for the souls of those who are with us because Christ is Risen, trampling down death by death. The barrier between living and dead has been eliminated due to the Resurrection of Christ. Those who are departed are just as much with us and just as much a part of the Church as those who we see living on this earth. There is no longer any separation. And so not only do we pray for them, but they also pray for us; in the same way that you might ask your friends to pray for you and in turn pray for them so also do we pray for each other without concern for the separation of death.

When we pray for either the living or the dead we use the same prayer: "Lord have mercy", to express our desires. We do not know what to pray for even for those with whom we live because **only God knows what is best for our salvation**, and so we say "Lord have mercy". Likewise we do not know the needs and concerns of the departed, but God does and trusting in His knowledge we say, "Lord have mercy."

We do know that, like all of us, those who have departed require forgiveness of sins, and that they look for a "place of rest" in the bosom of Christ and so we make this petition, that God

will provide these things, but again as for specifics about how this should happen we simply conclude with "Lord have mercy".

Some of the confusion might occur in that most Protestant confessions teach that the judgment after death determines the eternal state of the soul. Not so, according to the Tradition and teaching of the Orthodox Faith. The particular judgment immediately after death only determines the state and "residence" of the soul in the spiritual world and that judgment is based on who our spiritual "friends" are. Do we have more converse with angels or demons? Do we devote ourselves more to the saints or to sinners? Are we attached to the world or to the Kingdom of God? Do we act like Satan or Christ? Whatever we are like, there we are placed in the spiritual world. And the demons are diligent in attempting to demonstrate that we are tied to them and not to Christ and so any and every un-confessed sin, no matter how seemingly small and insignificant is brought out by them as accusations against us and the angels on the other hand counter this accusation by a description of our righteous deeds which indicate our change of heart and life. But do not confuse this particular judgment and temporary disposition with the eternal disposition of the soul to be determined at the Great Judgment. Then, the soul being reunited with the body thanks to the general resurrection, each person will be judged by God Who sees within either the spark of grace or none and those who have that spark will be brought into the Kingdom of God and those who do not will be cast into outer darkness - finally and eternally. So you see that when we pray for the departed, we do so knowing that the final judgment has not yet occurred and while we don't know what the exact needs of the departed are, we can simply lift them up to God calling out for His mercy.

Think about it: No mother was ever favorably known to the world except through her children. *Fulton J. Sheen*

ANNUAL SEMINARY DRIVE: During October we will receive a second offering for the support of our Seminaries and Theological institutions. Thank you for your generosity.

MUSICAL PROGRAM FOR CHRIST THE KING—OCTOBER 25

THE AMBROSIAN CHORISTERS will be presenting liturgical music suitable for the great FEAST OF CHRIST THE KING on Sunday, October 26. For the setting of the Mass, the choir will sing Romualdo Sapio's *Mass in Honour of St. Augustine*; at the Offertory, Charles Wood's *O Thou, the Central Orb* and at Communion, Bruno Klein's *Jesu, dulcis memoria*. While the liturgical music here at St. Augustine's is offered for the honour and glory of God we are also cognizant of the importance of maintaining the great treasure of liturgical music of the Western Church and encouraging its use in the Services of the Church. In addition, it is an excellent opportunity for **EVANGELISM**. Someone MIGHT come into a Church to "hear great music"—that is the "hook" but it is an opportunity also for the Holy Spirit to touch them!

Wisdom from the Church Fathers: We confess, then, our Lord Jesus Christ, the only begotten Son of God, perfect God and perfect man, of a rational soul and a body, begotten before all ages from the Father in his Godhead, the same in the last days, for us and for our salvation, born of Mary the Virgin according to his humanity, one and the same consubstantial with the Father in Godhead and consubstantial with us in humanity, for a union of two natures took place. Therefore we confess one Christ, one Son, one Lord. According to this understanding of the unconfused union, we confess the holy Virgin to be the Mother of God because God the Word took flesh and became man and from his very conception united to himself the temple he took from her (*Formula of Union* [The Council of Ephesus, A.D. 431]).

I have been amazed that some are utterly in doubt as to whether or not the holy Virgin is able to be called the Mother of God. For if our Lord Jesus Christ is God, how should the holy Virgin who bore him not be the Mother of God? (St. Athanasius, *Letter to the Monks of Egypt* 1 [A.D. 427]).





“bind together crowns for our renowned Mother”

THIS WEEK AT SAINT AUGUSTINE’S
October is the Month of the Holy Rosary

Monday, Oct. 12	<i>St. Wilifrid, BC</i>	
Tuesday, Oct. 13	<i>St. Edward KC</i>	
Wednesday, Oct. 14	<i>St. Callistus I, PM</i>	Mass 10:00am
Thursday, Oct. 15	<i>Our Lady of Walsingham</i>	
Friday, Oct. 16	<i>feria</i> <i>abstinence</i>	
Saturday, Oct. 17	<i>Our Lady on Saturday</i>	Mass 10:00am
	<i>Rosary of Our Lady following Mass</i>	
Sunday, Oct. 18	<i>Pentecost XX, St. Luke Ev.</i>	High Mass 10:00am

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

Ave Maris Stella

Hail, Star of the sea! Blessed Mother of God, yet ever a virgin! O
happy gate of heaven!
Thou that didst receive the Ave from Gabriel's lips, confirm us in
peace, and so let Eva be changed into an Ave of blessing for us.
Loose the sinner's chains, bring light to the blind, drive from us
our evils, and ask all good things for us.
Show thyself a mother, and offer our prayers to him, who would be
born of thee, when born for us.
O incomparable Virgin, and meekest Or the meek, obtain us the
forgiveness of our sins, and make us meek and chaste.
Obtain us purity of life, and a safe pilgrimage; that we may be
united with thee in the blissful vision of Jesus.
Praise be to God the Father and to the Lord Jesus, and to the Holy
Ghost: to the Three one self-same praise. Amen.

