



## THE LAST SUNDAY AFTER PENTECOST

SAINT CECILIA, V. M., *patroness of Church Music & Musicians*

NOVEMBER 22, 2015

**G**OD so made the human mind that it remembers joys more easily than pains. Man's very destiny is eternal joy, and joy is the life of his hope. But for Christ's members every pain has a vast meaning and dignity, because it is the price by which Christ opened heaven, the price He asks every Christian to offer in imitation of Him. The Final Judgment will reveal what use each soul has made of joy and pain. During the past year of worship and grace, what increased sorrow for sin, what deepened love for Our Lord, and what greater kindness to others, especially the poor and forsaken, have prepared you for the joyous peace of heaven?

### PRELUDE

ASPERGES ME (pg.4)

(a weekly reminder of our Baptism)

plainsong

INTROIT (KNEEL)

*Dicit Dominus*

Jer. 29:11, 12, 14; Ps. 84:2

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

KYRIE (KNEEL)

*Missa Marialis*

plainsong

GLORIA (STAND, pg.12)

COLLECTS (STAND)

THE EPISTLE (SIT)

Col. 1:9-14

*Every Christian life should be characterized by: (1) zeal to please God; (2) consistent charity towards all; (3) a growing understanding of God and His holy will; (4) patient and cheerful doing of God's will; (5) gratitude for having been redeemed by Christ.*

GRADUAL

Ps.43:8-8

ALLELUIA

Ps. 129:1-2

THE HOLY GOSPEL (STAND)

Matt. 24:15-35

*The beginning and end of the Gospel for this last Sunday before the new Church Year refers to the destruction of Jerusalem in 70 A.D. The middle section envisages the coming of the Son of Man at the end of time. The first predictions were realistically verified in history. The remaining ones cannot be doubted. All of us should prepare well for Judgment Day by living each day by the light of the Gospels.*

SERMON (SIT)

Rt. Rev. Msgr. John Mangels

NICENE CREED (STAND, pg.15)

plainsong

OFFERTORY VERSE (STAND)

HYMN (STAND)

*Silver Street*

Ps. 129: 1-2

Hymnal No. 552

"PRAY BRETHERN"

Missal pg. 21

SURSUM CORDA (pg. 22) & PREFACE OF THE TRINITY (pg. 23) (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 VERSE

Mark 11:24

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)

John 1:1-14

HYMN

*Hemsley*

Hymnal No. 5 (2)

POSTLUDE



## ANNOUNCEMENTS

**W**ELCOME to all our guests and visitors. 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: The victims of the terrorist attacks in Paris, and other areas as well as the defeat of militant Islam, Kim Peoria, Charlie Hester, Charles Rubey, Victoria & John Lopp, Megan Hines, the special intentions of Alexandra Eddy, Margaret Lyman, Don Clair, Lily Calderon, 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 glory and at this Thanksgiving time in thanksgiving for the freedoms we still have as Americans. A gift from Patty Rendoff.

## PASTOR ON "STAY-CATION"

Father John will be on vacation from today after Mass through Saturday, November 28. While he will be in town, unless it is a pastoral emergency, he will contact you after Saturday.

## UPCOMING EVENTS AT SAINT AUGUSTINE'S

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

- **ADVENT—the beginning of the Western Church's New Year** begins this year on this coming Sunday, November 29.
- **"Who is the real Jesus"** workshop by Fr. Bundy Saturday, Dec. 12 from 2-4pm
- **DECORATING OF THE CHURCH:** Sunday, Dec. 20 after Coffee Hour
- **Christmas Schedule:** Thursday, Dec. 24 at 11:30 pm; the choir and orchestra will present the pre-Mass music and the Mass at midnight. Low Mass on Christmas Day at 10:00am.

**HAPPY THANKSGIVING** We want to wish all of you a very Happy Thanksgiving. Remember to give thanks for all the blessings God has given you and our Parish

## THE MONTH OF ALL SOULS

Throughout the month of November, we will remember at every Mass celebrated at St. Augustine's all of those departed relatives and friends you gave us for remembrance on All Souls Day. Thank you for participating in this annual commemoration. May their memory be eternal!

**PROFOUND THANKS!** to Regina Widhalm and Micha Laird who came to the Church this past week and worked on cleaning. As we mentioned at the Annual Meeting, we have lost our government workers who have been with us for some time and are scrambling to put something together to keep God's House clean and tidy.

## Who is the Real Jesus?—Saturday, December 12

Our Adult Education Series, sponsored by the ST. AUGUSTINE ACADEMY, will have the first session on Saturday, December 12 from 2-4 pm. Come and hear this timely presentation by Fr. Les Bundy! In the early Christian era, a number of non-Christian groups, such as the Gnostics and the Manicheans claimed Jesus as their own prophet. During the first three hundred years several things were written claiming to teach the "real" teaching of Jesus. These heretical writings pictured a very different Jesus from the Christ of the New Testament. The heretical sects were prevalent in the area around Mecca when Islam was founded. The Koran has several references to Jesus and his Holy Mother. But are they a true picture of Jesus and Mary? Find out what the Koran has to say about Jesus and the Blessed Virgin.

Fr. Les Bundy, Professor Emeritus, Department of Religious Studies Regis University.

## FALL FOOD DRIVE

It is the custom in our Archdiocese to have a canned (non-perishables) food drives in the Fall of the year. It runs from October – December. Please bring your canned goods and non-perishables and place them on the food shelf in the main stairwell to the Parish Hall (right outside the men's room). You know, we have needy in our own parish too so please be generous!

**Wisdom from the Church Fathers:** It is only when in the darkness of this world we discern that Christ has already "filled all things with Himself" that these things, whatever they may be, are revealed and given to us full of meaning and beauty. A Christian is one who, wherever he looks, finds Christ and rejoices in Him. **Fr. Alexander Schmemmann**

## ACCESSIBILITY AND ELUSIVENESS (Liturgy, continued)

Much that passes for "Liturgy" in the non-Orthodox West today harasses one with a simplistic simplicity (the banality of all-too-human activity, unskilled and redolent of the marketplace) combined with a complex complexity (since language, especially when it attempts to be "self-explanatory," is often a distraction, a barrier, to the apprehension of inward meaning). Thus modern liturgical praxis re-instates unintelligibility by insisting overmuch on intelligibility.

Verbosity cancels out the ineffable *Verbum*; "undisciplined squads of emotion" cloud over the deifying light. Contrary to the stated intentions of the reformers ("simplify, simplify"), the complexity is never actually reduced to an aesthetic and spiritual simplicity.

More and more clearly we can discern the frightening impoverishment which takes place when people show beauty the door and devote themselves exclusively to "utility." Experience has shown that the retreat to "intelligibility for all," taken as the sole criterion, does not really make liturgies more intelligible and more open but only poorer. "Simple" liturgy does not mean poor or cheap liturgy: there is the simplicity of the banal and the simplicity that comes from spiritual, cultural, and historical wealth.

Another commentator observes:

"There is a cold, reasonable, and altogether too "grown-up" form of religion that fails to address the needs of the heart. Chilly and cerebral, it is foreign to the spirit of the Gospel because it is so far removed from things that children need and understand. In many places, the past fifty years saw the imposition of a new iconoclasm, an elitist religion without warmth, a religion for the brain with precious little for the heart, a religion stripped of images and devoid of the sacred signs that penetrate deeply those places in the human person where mere discourse cannot go."

The classical liturgy of the East and West is already simple in a profound way that comprises complexity of word, image, gesture, song, silence; it is simple in the way that a living animal is simple, in spite of an inconceivable multitude of parts, because it is a single holistic, articulated, organic whole, a unified center of action and suffering.

**The Church Father Speak:** Sometimes God's grace carries us like children, or takes us by the hand and guides and supports us. Then it is twice as easy for us to do works of virtue. However, at times God's grace leaves us alone with or weakness in order that we must labor to overcome slothfulness and become worthy of grace. It would be foolish to murmur against God for depriving us of His grace. Rather, we must learn patience and bless the Lord. "The Lord gives [His grace] and the Lord takes away; blessed be the name of the Lord. **St. John Kronstadt** (+1908)

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## THIS WEEK AT SAINT AUGUSTINE'S

### *The Month of All Souls*

Monday, November 23

St. Clement of Rome, PM

Tuesday, Nov. 24

*St. Chrysogonus, M*

Wednesday, Nov. 25

St. Catherine of Alexandria, VM

Thursday, Nov. 26

*St. Peter of Alexandria, BM*

NO MASS THIS WEEK

Friday, Nov. 27

feria

Saturday, Nov. 28

Vigil of St. Andrew (trans)

NO MASS THIS WEEK

Sunday, Nov. 29

The First Sunday in Advent

High Mass 10:00am

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