



THE FIRST SUNDAY IN ADVENT NOVEMBER 29, 2015

THE Gospel's Judgment Day scene, depicting to us the gathered hosts of every race and people since the dawn of creation, urges us to begin this year of worship with a sober accounting of how we have lived the Christian Faith and what we have done to share it with others. We are one year farther away from our baptism and one year closer to judgment. Perhaps more than we know, the "night is far advanced." So we look to the end of all our years, the end that explains the beginning.

The Final Judgment will reveal Christ's complete victory. We enter a new cycle of life's warfare and ask for help to face ourselves. What are we doing to purify ourselves from past neglect of grace and to better ourselves for a full use of this year of grace? We want to "walk becomingly as in the day," knowing that "redemption is at hand."

PRELUDE	"O Come, O Come, Emmanuel"	G. Near
ASPERGES ME	(a weekly reminder of our Baptism)	plainsong
(We KNEEL as the priest quietly begins the Prayers at the Foot of the Altar, pg. 8)		
INTROIT (KNEEL)	Ad te levavi	Ps. 24:1-3; 4
KYRIE (KNEEL)	Missa Marialis	plainsong
COLLECTS (STAND)		
THE EPISTLE (SIT)		
	Christ began the new day of salvation for all mankind. All are meant to seek Him as the light of their life.	Romans 13:11-14
GRADUAL		
ALLELUIA		24:3-4 Ps. 84:8
THE HOLY GOSPEL (STAND)		
	Jesus prophesied in one breath both the end of the world (vs. 25-28) and the destruction of Jerusalem (vs. 29-33). Both devastations, He said, will be preceded by certain signs. Judgment Day will come just as surely as the destruction of Jerusalem at the hands of the Romans.	Luke 21:25-33
SERMON (SIT)		
NICENE CREED (SIT)		
OFFERTORY VERSE	(STAND)	Heirodeacon Theodore plainsong Ps. 24:1-3

HYMN (STAND) Stuttgart
 SECRET COLLECTS
 SURSUM CORDA (pg. 22) & PREFACE OF ADVENT (STAND)
 SANCTUS (KNEEL)
 THE CANON OF THE MASS (KNEEL)
 THE LORD'S PRAYER (STAND)
 AGNUS DEI (KNEEL)
 PRAYER BEFORE COMMUNION
 COMMUNION "Creator of the stars of night"
 COMMUNION VERSE

Hymnal No. 1

plainsong
 Missal pg. 35
 plainsong
 plainsong
 Missal pg. 50a
 Chant / C. Callahan
 Ps. 84:13

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

POSTLUDE

Merton

"Come, O Long Expected Savior"

John 1:1-14
 Hymnal No. 9
 R. Haan



ANNOUNCEMENTS

WELCOME 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: 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 as we begin the Church's New Year and our preparation for the Nativity. A gift from Patty Rendoff.

UPCOMING EVENTS AT SAINT AUGUSTINE'S

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

- **“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.

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.

THE ADVENT WREATH

Our Advent Wreath was made this year by Annie VanVors. Thanks, Annie for the beautiful reminder of our acts of preparation during the Advent Season in our Church!

CHRISTMAS FLOWER OFFERING

The envelopes for Christmas flowers and decorations are on the table in the Narthex. Please indicate if you would like the flowers as a memorial or gift. Thank you for your generosity.

FALL FOOD DRIVE

Thanks to all who have contributed to the Fall Food Drive. It runs through the end of the year.

CHRISTMAS MIDNIGHT MASS PROGRAM

Monsignor Mangels has announced the program for the Midnight Mass at St. Augustine's on Thursday, **December 24 beginning at 11:30pm.**

THE AMBROSIAN CHORISTERS will present Healy Willan's *THE MYSTERY OF BETHLEHEM* and for the Midnight Mass, the choir and orchestra will present Franz Schubert's *MASS IN G*. Incidental music will include: Adolphe Adam's perennial favourite Christmas Anthem *O HOLY NIGHT* in the splendid W. W. Gichrest arrangement. The hauntingly beautiful *AVE MARIA* by Franz Biebl will be heard at Communion with familiar carols with the congregation. A flyer will be produced soon. Get the word out!!

CHRISTMAS ORCHESTRAL SPONSORSHIP

The funding of special music for the Great Feast Days (and many of the “extras” here at St. Augustine's) **does not come from** Parish funds. It is provided by **special offerings from the friends and benefactors of this parish.** Over the years, parishioners have asked if they could be of help in this endeavor and we have happily received their free will offerings. To be an orchestral sponsor, there are several categories: **Archangel:** \$2500.00, **Seraphim:** 500.00, **Angels:** 250.00, **Cherubim:** 100.00, **Gifts:** any amount. If you would like to contribute, please earmark your donation: Christmas Music. Thank you!

METROPOLIS OF DENVER CHRISTMAS OPEN HOUSE

His Eminence, Metropolitan Isaiah of Denver has once again invited us to attend the Annual Open House at the Metropolis on Friday evening, **December 11 from 5-9pm.** Come, greet Metropolitan Isaiah, and share in the joy of this annual Advent occasion.

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: Don't let any abusive word stir up hatred in you, and don't allow loss of material things upset you. If you fear the loss of eternal things, then you will not worry about the loss of temporal things. If you keep your eyes fixed on the glory of eternal life, you will not resent temporal injury. You must bear with those who oppose you and love them. Seek an eternal reward for your temporal losses. **St. Gregory the Great** (+604)



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THIS WEEK AT SAINT AUGUSTINE'S

Monday, November 30

St. Andrew, Apostle

Tuesday, December 1

Advent Feria

Wednesday, Dec. 2

St. Peter Crysologus, BCD; St. Bibiana. VM

Mass 7:00pm

abstinence

Thursday, Dec. 3

Advent Feria

Friday, Dec. 4

St. Barbara, VM

abstinence

Saturday, Dec. 5

St. Sabbas, Ab

Mass 10:00am

Sunday, Dec. 6

The Second Sunday in Advent

High Mass 10:00am

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