



SEPTUAGESIMA SUNDAY

FEBRUARY 28, 2016

THE emphasis today has ceased to be upon the joys of Christ's coming or upon the peace and wonder of possessing Him and the glories of the Epiphany. Now the stress is upon what it cost Our Lord to atone for the sins of men, on how much everyone needs to participate in the mystery of the Cross.

Every Christian, without exception, must enter into the warfare between Christ and Satan—the warfare that begins to be dramatized and lived anew in these weeks.

PRELUDE	<i>Recit de nazard</i>	L. Clerembault
ASPERGES ME	<i>(a weekly reminder of our Baptism)</i>	plainsong
	<i>(We KNEEL as the priest quietly begins the Prayers at the Foot of the Altar, pg. 8)</i>	
INTROIT (KNEEL)	<i>Circumdederunt</i>	Ps. 17:5,6,7
KYRIE (KNEEL)	<i>Missa Marialis</i>	plainsong
COLLECTS (STAND)		
THE EPISTLE (SIT)		I Cor. 9:24-27; 10:1-5
	<i>All the baptized remain forever Christ's members, with full responsibility either to suffer with Him or to forfeit their eternal reward. St. Paul distrusted his own virtue. Most of the Israelites who were led out of Egypt did not reach Palestine.</i>	
GRADUAL (SIT)		Ps. 9:10-11, 19-20
TRACT (SIT)		Ps. 129:1-4
THE HOLY GOSPEL (STAND)		Matt. 20:1-16
	<i>The householder is God. The vineyard is our vocation in life. All are called to do God's work as Christians and apostles. We do not deserve the calling, the reward, or any grace. All is the gift of God.</i>	
SERMON (SIT)		Monsignor John Mangels
NICENE CREED (STAND)		plainsong
OFFERTORY VERSE (STAND)		Ps. 91:2
OFFERTORY (SIT)	<i>Ave Maria</i>	Louis Vierne
"PRAY BRETHREN"		Missal pg. 21
SECRET COLLECTS		
SURSUM CORDA (pg. 22) & PREFACE OF THE TRINITY (STAND, pg.23)		

SANCTUS & BENEDICTUS (KNEEL)
 THE CANON OF THE MASS (KNEEL)
 THE LORD'S PRAYER (STAND)
 AGNUS DEI (KNEEL)
 PRAYER BEFORE COMMUNION
 COMMUNION VERSE

plainsong
 Missal pg.35
 Missal pg. 44
 plainsong
 Missal pg 50a
 Ps. 30:17-18

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."

MOTET	<i>Ave Verum Corpus</i>	Don L. Perosi
POSTCOMMUNION COLLECT (STAND)		
DISMISSAL AND BLESSING (KNEEL)		
LAST GOSPEL (STAND)		John 1: 1-14
HYMN	<i>Ora Labora</i>	Hymnal No. 576
POSTLUDE	<i>Prelude and Fugue in d minor</i>	J. S. Bach



ANNOUNCEMENTS

WELCOME to all our guests and visitors. There are Service books in the pews for your use. While Holy Communion may **be received only 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: Del Atencio, Georgia Irene Nowlin, Vernon Joseph Martinez, Nikki Tsuchiya, Jackie Huttenhoff, Paul Schroeder, Paulene Dole, Phyllis Shavlik, Giselle Kheirkhahi, Cece Scott, Charles Raines, Nils, John, Kim Peoria, Charlie Hester, Charles Rubey, Victoria Lopp, Megan Hines, Mark Ainsworth, the special intentions of Alexandra Eddy, Margaret Lyman, Don Clair, Lily Calderon, the Setah family in Syria, Abraham Martinez, Neville Gaggiani, Phyllis Roberts, Bob Hester, Mary Ann Kristoff, Sue Stanko, Robert Phillips, the suffering Christians in Syria and the Middle East, 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, Aaron Rendoff, Vanessa Taylor, Jim Sanders.

TIME TO TRIM THE PRAYER LIST

EVERYONE! Please look through the prayer list and let's remove those who are no longer in need of special prayers. If people have sufficiently recovered, have died, or are no longer in need of urgent prayer we should remove them. If the list is too long it discourages people from daily prayer for those in real need.

THE SANCTUARY LAMPS burn in honor of Colleen Fiscus' birthday (March 1.) A gift from Patty Rendoff.

OFFICERS OF THE PARISH COUNCIL FOR 2016

Last Sunday, after the installation of the new Parish Council, the Council met to elect its officers. The results are: Dr. Alexandra Eddy, *Chair*; Patricia Rendoff, *Vice Chair*; Dr. Mark Flory, *Secretary* and John Fiscus, *Treasurer*. We are very grateful to our Council members for their willingness to serve and help our parish with their time and talents.

THE PRE-LENT SEASON: Western and Eastern Tradition

In our Gregorian Western Rite, a pre-Lenten season lasts from Septuagesima Sunday until the eve of Ash Wednesday. The form includes this special period of 17 days and refers to it as the season of Septuagesima (roughly seventy days before Easter). The liturgy of the period is characterized by violet vestments (except on feasts), the omission of the "Alleluia," and a more penitential mood. Fasting does not commence until the beginning of Lent on Ash Wednesday. In the Western Orthodox Tradition, there is a **distinction** between fasting and abstinence. Fasting has to do with the quantity of food we eat; abstinence has to do with what kind of foods we eat. Every day of Lent save Sunday is a day of fasting; every Wednesday and Friday abstinence is added to our fasting.

In the Eastern Orthodox Church which follows the Byzantine Rite, the pre-Lenten season lasts three weeks, beginning on the Sunday of the Publican and the Pharisee and continuing through the Sunday of Forgiveness (the day before the beginning of Great Lent). Since the liturgical day begins at sunset, and Great Lent begins on a Monday, the point at which Great Lent begins is at Vespers on the night of the Sunday of Forgiveness, with a "Ceremony of Mutual Forgiveness". Thus begins the first day of the Great Fast, which is known as Clean Monday. The weeks of pre-Lent and Great Lent are anticipatory by nature; they begin on Monday and end on Sunday, each week being named for the theme of the upcoming Sunday. The hymns used during the Pre-Lenten and Lenten seasons are taken from a book called the *Triodion*.

REFLECTIONS AS WE APPROACH HOLY LENT

REPENTANCE, we are told, is *the beginning and the condition* of a truly Christian life. Christ's first word when He began to preach was: "Repent!" (Matt. 4:17).

But what is repentance? In the rush of our daily life, we have no time to think about it, and we simply assume that all we have to do during Lent is abstain from certain foods, cut down on "entertainment," go to Confession, be absolved by the priest, receive Holy Communion, and then consider ourselves perfectly "in order" till next year. There must be a reason, however, why the Church has set apart seven weeks as *a special time for repentance* and why she calls us to a long and sustained spiritual effort. All this certainly must concern me, my faith, my life, my membership in the Church. Is it not then my first duty to try to understand the teaching of my Church about Lent, to try to be an Orthodox Christian *not in name only* but in life itself?

To the questions: What is repentance? Why do we need it? How are we to practice it? Lent gives the answer. It is indeed a *school of repentance* to which every Christian must go every year in order to deepen his faith, to re-evaluate and, if possible, to change his life. It is a wonderful pilgrimage to the very sources of Orthodox faith—a rediscovery of the Orthodox way of life.

It is through the forms and the spirit of her Lenten worship that the Church conveys to us the meaning of this unique season. Nothing is as beautiful and deep, as inspired and inspiring, as that which the Church, our Mother, reveals and freely gives to us once we enter the blessed season of the "Lenten spring."

"IF YOU FAIL TO PLAN; YOU PLAN TO FAIL!"

It is imperative for us **to plan for Lent**. Especially in a time when we are **so busy** with many, many things and responsibilities {*For what shall it profit a man, if he shall gain the whole world, and lose his own soul?* Mark 8:36}, we must **plan ahead**; meals, time for prayer and spiritual reading and of course the attendance of the Services of the Church. To this end, here is a BRIEF SCHEDULE of the Services during LENT 2016 AT ST. AUGUSTINE'S:

Sunday Mass: The *very least* one can do is to attend Mass **EVERY Sunday** in Lent.

Weekday Masses: *every Wednesday at 7:00pm and every Saturday at 10:00am*

Stations of the Cross: *every Friday evening during Lent at 7:00pm*

Via Matris (Devotions to the Sorrowful Mother of God): *Friday, April 22 7:00pm*

Holy Thursday: April 28, *7:00pm followed by the Great Watch in the Garden until midnight*

Good Friday: April 29, *Solemn Liturgy of the Passion and Death of Our Lord 7:00pm*
Stations of the Cross at noon

Holy Saturday: April 30, *All Parish cleaning day from 9-noon*
The Vigil Liturgy at 7:30pm

Easter Day: May 1, *Solemn Mass of Holy Pascha at 10:00am followed by Annual Easter Dinner*

KING SOOPERS CARDS We did not make our goal last month so lets work on using our King Soopers Gift Cards as often and creatively as possible. For more information see Debbie Braun or Mary Beth Flory.

PALMS FROM LAST YEAR

Please return your blessed palms from last Palm Sunday so that they may be burned to make the ashes for Ash Wednesday this year.

Think about it: By "politicians" we mean statesman who have become victims of expediency, dupes of opportunism and Simple Simons of pragmatism. *Fulton J. Sheen*

SOME UP-COMING EVENTS: MARK YOUR CALENDARS.

- **Ash Wednesday:** Orthodox Christians of the Western Rite begin the Great Lent on **Wednesday, March 16** with Mass and distribution of ashes at 7:00pm.
- **The Sunday of Orthodoxy:** March 20. The Pan-Orthodox Vespers Service will take place at Assumption Greek Orthodox Cathedral at 5:00pm.
- **Stations of the Cross:** Every Friday during Lent at 7:00pm.

The Church Fathers Speak: Do not disparage today, as wicked and vile, the one whom yesterday you praised as good and extolled as virtuous. Rather persist in the same praises of him or her even if your soul is overcome with anguish because he or she censured you. And thus, you will easily return to the same saving love. *St. Maximos the Confessor* (+662)

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THIS WEEK AT SAINT AUGUSTINE'S

Monday, February 29

Pre-Lenten Feria

Tuesday, March 1

St. David of Wales, BC

Wednesday, March 2

St. Chad, BC

Mass 7:00pm

Thursday, March 3

Pre-Lenten Feria

Friday, March 4

Pre-Lenten Feria

abstinence

Saturday, March 5

Pre-Lenten Feria

Mass 10:00am

Sunday, March 6

Sexagesima Sunday

High Mass 10:00am

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