



SEXAGESIMA SUNDAY MARCH 6, 2016

THIS Sunday moves deeper into immediate preparation for Lent. It is a day of testing the soil of human hearts, to find out how ready everyone is for the good seed of grace that God is sure to offer. Has our vision enlarged to see all mankind as our brothers and sisters? Has our love reached out to all the world's sufferers, at least by sympathy and prayer? Is our hand open to the needy of our local community? (*Food for Hungry People drive.*)

PRELUDE	<i>Sexagesime</i>	Dom Paul Benoit
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)</i>		
INTROIT (KNEEL)	<i>Exsurge</i>	Ps. 43:23-26
KYRIE (KNEEL)	<i>Missa Marialis</i>	plainsong
COLLECTS (STAND)		
THE EPISTLE (SIT)		II Cor. 11:19-33; 12:1-9
<i>St. Paul proves his own authority by his sufferings and extraordinary graces. He was kept humble by a physical disorder. He learned finally to rejoice that God's power shows clearly in a handicapped apostle.</i>		
GRADUAL (SIT)		Ps. 82:19, 14
TRACT (SIT)		Ps. 59:4, 6
THE HOLY GOSPEL (STAND)		Luke 8:5-15
<i>Christianity makes no more impression on some people than it does on pavement. Others are enthusiastic but unstable. And others are preoccupied. These three classes are the cross of the apostle. The "right and good" are his consolation.</i>		
SERMON (SIT)		Rt. Rev. Msgr. John A. Mangels
NICENE CREED (SIT)		plainsong
OFFERTORY VERSE (STAND)		Ps. 16:5, 6-7
ANTHEM (SIT)	<i>Song of Hope: De Profundis</i>	Charles Villiers Stanford
SURSUM CORDA & PREFACE OF THE TRINITY (STAND)		
SANCTUS & BENEDICTUS (KNEEL)		plainsong
THE CANON OF THE MASS (KNEEL)		Missal pg. 35
THE LORD'S PRAYER (STAND)		Missal pg. 44
AGNUS DEI (KNEEL)		plainsong

PRAYER BEFORE COMMUNION
COMMUNION VERSE

Missal pg. 50a
Ps. 42:4

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>Tantum Ergo</i>	L. Baraghetta-Piozzi
POSTCOMMUNION COLLECT (STAND)		
DISMISSAL & BLESSING (KNEEL)		
LAST GOSPEL (STAND)		
HYMN	<i>Weymouth</i>	John 1:1-14 Hymnal No. 401
POSTLUDE	<i>Marche Pontificale</i>	Guy Ropartz



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: Ria Furr, Monica Enright, Amy Renee Belo, and Larry Belo Jr., Del Atencio, Georgia Irene Nowlin, 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 memory of John Palucha. A gift from Margie Palucha. For Aaron Rendoff, Hal Ogle, Paula Leshinski, Gene Sanders and Bronco Vanvors, all of whom have birthdays this week. A gift from Patty Rendoff.

FASTING AND ABSTINENCE DURING HOLY LENT

The **purpose of fasting** is to remind us of the Scriptural teaching, “*Man does not live by bread alone.*” The needs of the body are nothing compared to the **needs of the soul**. Above all else, we need God, Who provides everything for both the body and the soul. **Fasting teaches us** to depend on God more fully.

- The first sin of our parents, Adam and Eve, was **eating from the forbidden tree** (Genesis 3:1-19). We fast from food, or a food item, as a reminder that we are to **fast from sinning and doing evil**.
- There are **several benefits** of fasting. Fasting helps us pray more easily. Our spirit is lighter when we are not weighed down by too much food or food that is too rich. Through fasting, we also learn to feel compassion for the poor and hungry and to save our own resources so that we can help those in need.
- Fasting is **more than not eating food**. Saint John Chrysostom teaches that it is more important to fast from sin. For example, besides controlling what goes into our mouths, we must control what comes out of our mouths as well. Are our words pleasing to God, or do we curse God or our brother?
- The **other members of the body** also need to fast: our eyes from seeing evil, our ears from hearing evil, our limbs from participating in anything that is not of God. Most important of all, we need to control our thoughts, for thoughts are the source of our actions, whether good or evil.
- **Fasting is not an end in itself**. Our goal is an inner change of heart. The Lenten Fast is called “ascetic.” This refers to actions of self-denial and spiritual training which are central to fasting.
- Fasting is a **spiritual exercise**. It is not imposed or forced upon us. In the same way that true repentance cannot be forced upon anyone, **each of us makes the choice** to turn away from our sinful ways and go toward our loving, forgiving Father in Heaven.

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 9:00am—noon
The Vigil Liturgy at 7:30pm

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

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.

DAYLIGHT SAVINGS TIME begins at 2:00am NEXT SUNDAY, March 13!

Think about it: Because of the spiritual power in man, he alone is able to produce art. Art is the projection of the ideal through the real, and man alone is capable of ideals. *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 blessing 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: Once when I was talking to some brothers on a helpful (spiritual) topic, they were overcome by sleep so deep, that they could not even open their eyelids. Then, wishing to show them the power of the devil, I introduced a trivial subject of conversation. Immediately they woke up, full of joy. Then I said to them with many sighs, ‘Until now we were discussing heavenly things and your eyes were heavy with sleep, but when I embarked on a useless discourse, you all woke up with alacrity. Therefore, brothers, I implore you to recognize the power of the evil demon. Pay attention to yourselves, and guard yourselves from desire to sleep when you are doing or listening to something spiritual.’ *St. John Cassian* (+435)

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THIS WEEK AT SAINT AUGUSTINE'S

Monday, March 7	Pre-Lenten Feria	
Tuesday, March 8	Pre-Lenten Feria	
Wednesday, March 9	St. Gregory of Nyssa, BCD	Mass 7:00pm
Thursday, March 10	Forty Martyrs of Sebaste	
Friday, March 11	Pre-Lenten Feria abstinence	
Saturday, March 12	St. Gregory the Great	Mass 10:00am
Sunday, March 13	Quinquagesima Sunday	High Mass 10:00am

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