



THE SEVENTEENTH SUNDAY AFTER PENTECOST OCTOBER 16, 2016

LOVE is man's first and constant vocation. Love is the summary of the entire Bible. Love is the secret of the saints, the necessary way to God. It is the means to reveal God's heart to others. But the beauty of God's love must show itself fresh and new in every Christian; for beauty, to delight and attract, must be fresh as the morning. Every deed of vital love, performed by us in our personality which nature and grace have fashioned, is like the morning of time itself.

"God is love" (1 John 4:8) in its mysterious fullness and infinite freshness. Utterly King and Lord, He unites the baptized of every nation in the one Mystical Body of Christ, by the One Holy Spirit under the mantle of the Mother of God.

PRELUDE	<i>Komm, Heiliger Geist, Herr Gott</i>	D. Buxtehude
ASPERGES ME (Missal pg. 4) [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)	<i>Justus est</i>	Ps. 118:137, 124
KYRIE (KNEEL)	<i>Missa de Angelis</i>	plainsong
GLORIA (STAND , pg. 12)		plainsong
COLLECTS (STAND)		
THE EPISTLE (SIT)		Eph. 4:1-6
<i>Love, humility, and patience spring from the one divine life that every Christian shares in Christ's one Mystical Body. They grow from the one common goal of eternal life, and from a common baptism and faith in one Lord under one common Father.</i>		
GRADUAL		Ps. 32:12, 6
ALLELUIA		Ps. 101:2
THE HOLY GOSPEL (STAND)		Matt. 22:34-46
<i>Jesus makes the love of neighbor as all-embracing as man's love for God—indeed it must be an overflow of that same love for God. Jesus had the right to make this proclamation, for He was sovereign Lord and law-giver.</i>		
SERMON (SIT)		Dom Theodore Phillips
NICENE CREED (STAND , pg. 15)		plainsong
OFFERTORY VERSE (STAND)		Dan. 9:17,18,19

HYMN	<i>Abends</i>	Hymnal No. 485 (1)
SURSUM CORDA (pg. 22) & PREFACE OF THE TRINITY (pg. 23) (STAND)		
SANCTUS (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
MOTET	<i>O Salutaris Hostia</i>	P.J.M Plum, OSM
COMMUNION VERSE		Ps. 75:12-13

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	<i>Hyfrydol</i>	John 1:1-14
POSTLUDE	<i>Postlude in D minor</i>	Hymnal No. 347 (2)



ANNOUNCEMENTS

WELCOME to all our guests and visitors this morning. 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: Gabriel Haymen, Adel Mikhail, Tammy Hurtado, Margaret Dudley, Clair Emmons, Patrice Prothro, John Kuzma, Stan Wallace, Traudel Schroad Gunter, Sarah Jerome, John May, Larry Stokes, Ria Furr, Monica Enright, Jackie Huttenhoff, Paul Schroeder, Phyllis Shavlik, Cece Scott, Charles Raines, Megan Hines, Margaret Lyman, Lily Calderon, Abraham Martinez, Neville Gaggiani, Phyllis Roberts, Sue Stanko, Robert Phillips, the suffering Christians in Syria and the Middle East, Maria Palucha, Margie Palucha, Metropolitan Boulos of Aleppo, Metropolitan Mar Gregorios Yohanna Ibrahim of Aleppo, Kh. Angela Keiser, Nate Redman, Aaron Rendoff, Vanessa Taylor, Jim Sanders.

THE SANCTUARY LAMPS burn this week to God's honour and glory and for the health and welfare of Alexandra Eddy (10/21) and Janice Sutherland (10/21) who celebrate birthdays this week. 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.

- **THE FEAST OF CHRIST THE KING** will be celebrated with splendor on **Sunday, October 30.**
- **ALL SAINTS DAY** will be celebrated on **Tuesday, Nov. 1 with Mass at 7pm.**
- **ALL SOULS DAY**, the "Commemoration of all the Faithful Departed", will be observed on **Wednesday, Nov. 2** with Requiem 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.

WELCOME HOME!

We are pleased to formally welcome Katriona Wolff into our Holy Fellowship as she is Restored to Communion in the Holy Orthodox Church, as well as welcoming her two daughters, Zoe and Jocelyn, into the Church and St. Augustine's Parish through the Mystery of Chrismation. God grant them many years!

MUSICAL PROGRAM FOR CHRIST THE KING—OCTOBER 30

THE GENTLEMEN OF THE AMBROSIAN CHORISTERS will be presenting liturgical music suitable for the great FEAST OF CHRIST THE KING on Sunday, October 30. For the setting of the Mass, the choir will sing Jan Nieland's *MISSA FESTIVA*; L. de Vocht's *Ave verum corpus* at Communion and the *Hallelujah* from *Mount of Olives* by Beethoven as the recessional. While the liturgical music here at St. Augustine's is offered primarily 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! When did YOU last invite and bring someone to Church?

Think about it: Unless we love our enemies, we shall only now and then be peaceful in our souls. But if we love our enemies, peace will dwell in us day and night. **St. Silouan the Athonite** (+1937)

OCTOBER: Seminary Month

Throughout October, a second offering is received for the support of our Orthodox Seminaries. Thank you for your generosity!

PRAYER FOR THE DEPARTED (All Souls Day—November 2)

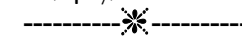
You ask in what sense do we pray for the souls of the departed. Why, in the same sense that we pray for the souls of those who are with us because Christ is Risen, trampling down death by death. The barrier between living and dead has been eliminated due to the Resurrection of Christ. Those who are departed are just as much with us and just as much a part of the Church as those whom 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. 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. 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.

Wisdom from the Church Fathers: Let us allow Christ to speak through us as a musician plays an instrument. So, why do we allow our soul to be unstrung, relaxed through luxury, and allow the whole harp to be useless to Him? One should keep all parts completely stretched, well-strung and reinforced with spiritual salt. For if Christ sees your soul tuned this way, He will make His music through it. So then, let us become worthy of His spotless hands. Let us invite Him to strike our hearts. **St. John Chrysostom** (+407)



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THIS WEEK AT SAINT AUGUSTINE'S

October is the Month of the Holy Rosary

Monday, October 17	feria	
Tuesday, October 18	St. Luke the Evangelist	
Wednesday, October 19	feria	Mass 7:00pm
Thursday, October 20	feria	
Friday, October 21	<i>St. Hilarion, Ab; Ss Ursula & Comp, Mm</i>	
	<i>abstinence</i>	
Saturday, October 22	<i>Saturday of Our Lady</i>	Mass 10:00am
	Recitation of the Holy Rosary following Mass	
Sunday, October 23	The 18 th Sunday after Pentecost	High Mass 10:00am

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