

St. Maximus the Confessor Orthodox Mission, Denton

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Priest Justin Frederick

Bulletin for Sunday, October 11, 2009

Schedule of Services

**October 11<sup>th</sup> Sunday**

8:45 a.m. Hours

9:00 a.m. Divine Liturgy

**October 13<sup>th</sup> Tuesday**

7:00 a.m. Matins

**October 14<sup>th</sup> Wednesday**

7:00 p.m. Reader's Vespers

**October 16<sup>th</sup> Friday**

7:00 a.m. Matins

7:00 p.m. Reader's Vespers

**October 17<sup>th</sup> Saturday**

9:30 a.m. *Russian Divine Liturgy, Dallas*

5:00 p.m. Vigil, Confession

**October 18<sup>th</sup> Sunday**

8:45 a.m. Hours

9:00 a.m. Divine Liturgy

The Divine Liturgy is truly a heavenly service on earth in which God Himself, in particular, immediate, and most close manner is present and dwells with men, for He Himself is the invisible celebrant of the service; He is both the offerer and the offering. There is on earth nothing higher, greater, more holy, than the Liturgy; nothing more solemn, nothing more life-giving.

If the Lord gives us Himself, in His divine mysteries, every day, ought we not absolutely to give freely, for nothing, perishable goods such as money, food, drink, clothes, to those who ask them of us? And how can we be angered with those who eat our bread for nothing when we ourselves partake freely of the priceless and immortal food of the Body and Blood of the Lord?

Great is the Liturgy. In it there is recalled the life, not of some great man, but of God incarnate, who suffered and died for us, who rose again and ascended into heaven, and who shall come again to judge the whole world.

*St. John of Kronstadt*

## Announcements for October 11<sup>th</sup>

**To Our Visitors: Welcome!** Please join us after the service for coffee and conversation and church school for the children. If you would, fill out a visitor's card for us and leave it in the basket on the table by the door. Be aware that shortly after the sermon, the catechumens, i.e., those preparing for Baptism & Chrismation, will be dismissed, but you are invited to stay for the rest of the service.

**To All:** Please be aware that Holy Communion is open only to Orthodox Christians who have prepared themselves for worthy participation in the Mystery through prayer, fasting, and a recent confession to a priest (within the last month or so). We should be modestly dressed and present to hear "Blessed is the Kingdom" (in *unusual* circumstances no later than the Gospel reading).

**Please Move Forward** during the Liturgy! If you do not remain in the church for the Prayers of Thanksgiving after Communion, **please be quiet** in the Narthex afterwards while they are being read, or better yet, stay for the prayers so you don't have to read them later at home. The Church calls all of us to give thanks after Holy Communion in this way.

**The Special Freewill Offering** today will be for debt reduction, next week for our Alaska seminarian.

**Church School** will meet today after the prayers of thanksgiving at the end of the Liturgy.

**Fr. Justin will be gone** Tuesday afternoon through Thursday afternoon to attend the Deanery meeting at the monastery.

### **No Classes this Week**

Classes will resume at normal times next week.

**The Blessing of Automobiles** will be held next Sunday after Liturgy.

**Eschatology:** A talk will be given about "End Times" and Christ's Second coming at St. Barbara's Orthodox Church in Fort Worth Saturday October 24 at 4:00 p.m. by Fr. Dmitri Cozby. A \$10 donation is requested.

**Metropolitan Jonah** will be paying our parish a visit the weekend of February 27, 2010, second Sunday of Great Lent next year. Don't miss it!

**Please Pray for our Catechumen:** Thom Anderson, for **our inquirers** John Parsons, Mary Moses, Adam & Melanie Betz, Robert & Elisabeth Terry and their children Thomas, Calvin, Owen, and Claire, and Ken & Pam Northam and their daughters Marsha, Jessica, Mariah, Emalie. Please pray for our **shut-ins** Nina Johnston

and Georgii. Please remember Met. Jonah in your prayers, and the nun Barbara.

**Tithes, Offerings & Attendance:** Bringing our tithes and offerings to the temple of God is part of our worship of God, which also supports our efforts to proclaim the fullness of the Gospel of Christ in Denton through the establishment of a permanent Orthodox parish and new missions throughout Denton County and north Texas. Checks should be made out to St. Maximus Orthodox Church and placed in the basket on the candle table, where there is also a box for alms (those in need) and a box for the building fund.

Last week, we gave \$2111 in tithes and offerings; our monthly budget is \$8835 (\$2039 per week). Candles \$45.50; Bookstore \$69; Building fund \$0; Special Gifts \$200; May God bless your faithful giving! Attendance: Vigil 11, Liturgy 55.

### From Saint Maximus

When the intellect turns its attention to the visible world, it perceives things through the medium of the senses in a way that accords with nature. And the intellect is not evil, nor is its natural capacity to form conceptual images of things, nor are the things themselves, nor are the senses, for all are the work of God. What, then, is evil? Clearly it is the passion that enters into the conceptual images formed in accordance with nature by the intellect; and this need not happen if the intellect keeps watch.

Passion is an impulse of the soul contrary to nature, as in the case of mindless love or mindless hatred for someone or for some sensible thing. In the case of love, it may be for needless food, or for a woman, or for money, or for transient glory, or for other sensible objects or on their account. In the case of hatred, it may be for any of the things mentioned, or for someone or on account of these things.

*400 Chapters on Love, 2.15, 16*



*As the deer panteth for the water brooks, so my soul longeth for Thee, O Lord.*

## Troparia and Kontakia for October 11<sup>th</sup>



### Resurrectional Troparion, tone 1

When the stone had been sealed by the Jews / and the soldiers were guarding Thine immaculate body, / Thou didst rise on the third day, O Saviour, / granting life to the world. / The powers of heaven, therefore cried to Thee, O Giver of life: / Glory to the Resurrection, O Christ! / Glory to Thy Kingdom! / Glory to Thy dispensation, O only Lover of man.

### Fathers of the 7<sup>th</sup> Council, Troparion, tone 8

All-glorious art Thou, O Christ our God, / who hast established our fathers upon the earth as beacons, / and hast thereby guided us to the true Faith! / O greatly Compassionate One, glory to Thee!

### Resurrectional Kontakion, tone 1

Thou hast risen from the grave as God in glory / and Thou didst raise the world with Thee, / and human nature hymneth Thee as God, / and death hath vanished. / Adam exulteth, O Master, / and Eve, delivered from her bondage, now rejoiceth, crying: / Thou, O Christ, / art He who granteth to all the Resurrection!

### Fathers of the 7<sup>th</sup> Council, Kontakion, tone 6

The Son who ineffably shone forth from the Father / hath been born in two natures of a woman, / and beholding Him we do not refuse to depict His countenance; / but tracing it piously, we honor it in faith. / Wherefore, the Church, holding to the true Faith, / doth venerate the icon of the incarnation of Christ.

### Theotokion, tone 6

O Protection of Christians that is not put to shame, / unchanging mediation before the Creator, / despise not the voice of the sinner's prayer, / but in that thou art good come quickly to help us who call upon thee in faith, / make speed to intercede and make haste to supplicate, / O Theotokos, who dost ever protect those that honor thee.