

Troparia and Kontakia for Sunday, November 9

Resurrectional Troparion, tone 5

Let us the faithful hymn and worship the Word / who with the Father and the Spirit hath no beginning, / and was born for our salvation of the Virgin; / for He was pleased to ascend the Cross in the flesh, / and to endure death / and to raise the dead / by His glorious Resurrection.

St. Maximus, Troparion, tone 3

By an outpouring of the Holy Spirit / thou didst pour forth Christ's sacred teachings, / thou didst expound with Divine authority / the self-emptying of God the Word / and wast radiant in thy confession of the True Faith: / O, Glorious Father Maximus / pray to Christ our God / to grant us His great mercy.

St. Nektarios, Troparion, tone 4

Having lived a holy life, as a wise hierarchy, / O venerable Nectarius, thou didst glorify the Lord by thy virtuous life. / Wherefore, thou art glorified by the Comforter with power, / wherewith thou drivest away demons and healest the sick, // who hasten with faith to thy divine relics.

Resurrectional Kontakion, tone 5

Thou didst descend to Hades, O my Savior; / and, having shattered its gates as all-powerful; / Thou as Creator didst raise the dead with Thee; / and Thou didst destroy the sting of death, / and Adam hath been delivered from the curse, O Lover of Man. / Wherefore, we all cry: Save us, O Lord!

St. Maximus, Kontakion tone 8 *Serbian Melody*

Let us the faithful praise with fitting hymns / that lover of the Holy Trinity, great Maximus, / who clearly taught the divinely-given Faith: / that we should give glory unto Christ our God, / Who, but one person, hath in very truth / two natures, wills, and energies. / Let us cry to him: // Rejoice, divine herald of the Faith.

St. Nektarios, Kontakion, tone 8

In joy of heart let us hymn with songs the newly revealed star of Orthodoxy, / the newly erected bulwark of the Church; / for, glorified by the activity of the Spirit, he poureth forth the abundant grace of healings // upon those who cry: Rejoice, O father Nectarius!

Announcements for November 9

To Our Visitors: Welcome! Please join us after the service for coffee, food, and conversation. If you would, fill out a visitor's card for us and leave it in the basket on the table by the door. We invite you to go first through the food line and join the priest at the table.

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 (so as not to distract others) and present to hear "Blessed is the Kingdom" at the beginning of the Liturgy (in *unusual* circumstances no later than the Gospel reading if we are communing), and not leave until the dismissal at the end.

The Special Offering this week will be for our library.

Mission Council will meet today at 12:30. The members this year are John Colias, Reader Michael Rodgers, Shane Gibson, Robert Terry, and Jordan Rovny.

Classes this Week

Today, 11:30, Basics of Orthodoxy, Creed, "One, Holy, Catholic, and Apostolic Church".

Today, noon: Subdeacon Anthony's Choir and Reading Class.

Wednesday, 8:00 p.m. Writings of St. Athanasius of Alexandria:
On the Incarnation

Today, we honor the Resurrection of Christ and St. Nektarios, Wonderworker of Aegina, Greece, one of the great and most popular saints of the twentieth century. St. Nektarios, pray to God for us!

A Reminder: the homily is part of the Divine Liturgy. It is not time to step out and 'take a break' from the service.

The Nativity Fast begins Saturday November 15. Do consider this week how you may strengthen your prayer, reading, repentance, and love for God, family, and neighbor and to draw nearer to Christ. Please see your priest if you have questions about the Fast.

The Incarnation of the eternal Son and Word of the Father is the focus both of the Nativity season fast approaching and the work we shall be studying in our Wednesday night class, *On the Incarnation*, by St. Athanasius the Great. Please join us on Wednesday nights! If you don't have a text, Father Justin has copies. You may also find it online: <http://www.ccel.org/ccel/schaff/npnf204.html>

Please Pray: for catechumens Holly Bellan, Seth Williams, and Rick Hollembeak, the postulant Elias, the novice Svetlana, and Elizabeth (Chandler) Jones. Pray for Joe Fincher and Olga, for Joanna (Sherri) Hale, for Patricia, Perpetua, and James Lydon.

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 in 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 our building fund.

Last week, we gave \$1020.66 in tithes and offerings; our monthly budget is \$9502 (\$2192 per week). Candles \$66.50; Building Fund \$90, Debt Reduction \$3.25; Soda Jar (Renovation) \$9. Attendance: Liturgy 99, Vigil 37.

From Saint Maximus

Try to learn why God created; for that is true knowledge. But do not try to learn how He created or why He did so comparatively recently; for that does not come within the compass of your intellect. Of divine realities some may be apprehended by men and others may not. Unbridled speculation, as one of the saints has said, can drive one headlong over the precipice.

Some say that the created order has coexisted with God from eternity; but this is impossible. For how can things which are limited in every way coexist from eternity with Him who is altogether infinite? Or how are they really creations if they are coeternal with the Creator? This notion is drawn from the pagan Greek philosophers, who claim that God is in no way the creator of being but only of qualities. We, however, who know almighty God, say that He is the creator not only of qualities but also of the being of created things. If this is so, created things have not coexisted with God from eternity.

Divinity and divine realities are in some respects knowable and in some respects unknowable. They are knowable in the contemplation of what appertains to God's essence and unknowable as regards that essence itself.

Do not look for conditions and properties in the simple and infinite essence of the Holy Trinity; otherwise you will make It composite like created beings — a ridiculous and blasphemous thing to do in the case of God.

Only the infinite Being, all-powerful and creative of all things, is simple, unique, unqualified, peaceful and stable. Every creature, consisting as it does of being and accident, is composite and always in need of divine providence, for it is not free from change.

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Bulletin for Sunday November 9th, 2014

Schedule of Services

November 9th Sunday St. Nektarios

9:00 a.m. Divine Liturgy

11:45 Basics of Orthodox Class: Creed, Article 9 One Church

12:30 Mission Council

November 11th Tuesday

7:00 a.m. Matins, Confession

November 12th Wednesday

6:00 a.m. Matins, Confession

6:00 Confession

7:00 p.m. Vespers

8:00 p.m. Class: St. Athanasius of Alexandria, *On The Incarnation*

November 13th Thursday St. John Chrysostom

7:45 a.m. Matins

9:00 a.m. Divine Liturgy

November 14th Friday

7:00 a.m. Matins, Confession

7:00 p.m. *Russian Vespers, Confession, St. Seraphim's, Dallas*

November 15th Saturday Nativity Fast begins

9:30 a.m. *Russian Divine Liturgy, St. Seraphim's, Dallas*

5:00 p.m. Vigil, Confession

November 16th Sunday

9:00 a.m. Divine Liturgy

noon Basics of Orthodox Class: Creed, Article 10 Baptism

“ . . . the Word assumed a human body, expressly in order that He might offer it in sacrifice for other like bodies. . . For by the sacrifice of His own body He did two things: He put an end to the law of death which barred our way; and He made a new beginning of life for us, by giving us the hope of resurrection. By man death has gained its power over men; by the Word-made-Man death has been destroyed and life raised up anew.

St. Athanasius the Great, On the Incarnation, ¶10