

St. Maximus the Confessor Orthodox Mission, Denton

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Bulletin for Sunday November 22nd, 2015

Schedule of Services

November 22th Sunday Twenty-Fifth After Pentecost, tone 8

9:00 a.m. Divine Liturgy, Church School

11:30 a.m. Basics of Orthodoxy

2:00 p.m. Vespers

November 23rd Monday St. Aleksandr Nevsky

6:15 a.m. Divine Liturgy

5:00 p.m. Vespers, Confession

November 24th Tuesday Great Martyr Katherine

5:30 a.m. Matins

6:30 a.m. Divine Liturgy

3:00 p.m. Vespers, Confession

November 25th Wednesday

6:00 a.m. Matins, Confession

7:00 p.m. Vespers, Confession

November 26th Thursday *Thanksgiving Day*

6:00 a.m. Matins

8:00 a.m. Divine Liturgy

November 27th Friday

7:00 p.m. Vespers, Confession

November 28th Saturday

5:00 p.m. Vigil, Confession

November 29th Sunday Twenty-Sixth After Pentecost, tone 1

9:00 a.m. Divine Liturgy, Church School

11:30 a.m. Basics of Orthodoxy

From Saint Maximus 500 Various Texts

Let us reject the pleasure and pain of this present life with what strength we have, and so free ourselves entirely from all thoughts of the passions and all machinations of the demons. For we love the passions because of pleasure and avoid virtue because of pain. 1.52

Announcements for November 22

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 his 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).

Temple Oil given for the health and salvation of Mary Grace.

The Special Offering this week will be for St. Vladimir's Seminary to go towards their "Giving Tuesday" fundraiser December 1. Our goal is to raise \$500; we have raised \$210 so far.

Classes This Week

Sunday 11:30 Basics of Orthodoxy

The Wednesday Class will resume December 2, and the Friday class December 4.

Upcoming Classes: Fr. Justin will begin the second stage of the Basics of Orthodox Class Tuesday, December 8, Tuesday evening at 8:00. Please see him if you wish to attend.

Thanksgiving is part of every Divine Liturgy, for the word "eucharist" means the giving of thanks. It is fitting to attend Liturgy on Thanksgiving Day as part of our offering of thanks to God for all that he has done, is doing, and will do for us, both things known and unknown to us. Vladyka Dmitri was wont to bless a traditional Thanksgiving meal despite its conflict with the fast, especially for those who would be with non-Orthodox family and friends. Do remember those in the parish who do not have family near.

The Nativity Fast has begun. We abstain from meat and dairy products. The wall calendar indicates what days we may have fish, wine, and oil. The fast is a time to turn our hearts to the Lord in repentance for our sloth, ingratitude, carelessness, and lack of love, and to seek to be renewed in Him as we contemplate the becoming man of the Son of God. It is also time to prepare for a good Confession and for Holy Communion.

St. Maximus Lecture 2016: Bishop Maxim of the Western Serbian Diocese of North America will speak about St. Maximus January 20-21, 2016.

Please Pray: for our catechumens, Adam and Jenilee Skelton and Marsha Northam, for the inquirers Dante, the Wells family, the Dean family, for the novices Elias and Svetlana. Pray for Joe Fincher

and Olga, for Patricia, Perpetua, and James Lydon. Pray for Irene Reynolds in the hospital. Please pray for former parishioner Natalya Perrin, and for our diocesan administrator, Fr. Gerasim. Pray that the Lord will send laborers into His harvest field here in Denton and North Texas. Remember always to pray for your priest.

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 slot in the candle table (or in the basket passed during Liturgy), where there is also a box for alms (those in need) and a box for our building fund.

Last week, we gave \$2819.55 in tithes and offerings, in November we have given \$6688.69; our monthly budget is \$10,350 (\$2389 per week). Candles \$51.50; renovation (drinks) \$6, special offering for St. Vladimir's \$143.27 (\$210.47 total). Attendance: Vigil 30, Liturgy 92.

From Saint Maximus (*continued*)

If you do not long for bodily pleasure and have not the slightest fear of pain, you have attained dispassion. For by overcoming such longing and fear, together with the self-love which has engendered them, you have killed at a single blow all the passions which have come into being through them and from them, as well as the principal source of all evil, ignorance. You have become full of that goodness which is stable and permanent and always remains the same by nature; and in that goodness you stand absolutely immovable, 'with unveiled face reflecting the glory of the Lord' (2 Cor. 3:18) and contemplating through the radiant brightness; within you the divine and unapproachable glory. 1.51

Since it is the nature of every evil to destroy itself along with the habits which brought it into being, man finds by experience that every pleasure is inevitably succeeded by pain, and so directs his whole effort towards pleasure and does all he can to avoid pain. He struggles with all his might to attain pleasure and he fights against pain with immense zeal. By doing this he hopes to keep the two apart from each other — which is impossible — and to indulge his self-love in ways which bring only pleasure and are entirely free from pain. Dominated by the passion of self-love he is, it appears, ignorant that pleasure can never exist without pain. For pain is intertwined with pleasure, even though this seems to escape the notice of those who suffer it. It escapes their notice because desire for pleasure is the dominating force in self-love, and what dominates is naturally always more conspicuous and obscures one's sense of what is present with it. Thus because in our self-love we pursue pleasure, and because — also out of self-love — we try to escape pain, we generate untold corrupting passions in ourselves. 1.53

Troparia and Kontakia for Sunday, November 22

Resurrectional Troparion, tone 8

Thou didst descend from on high, O tenderhearted One. / Thou didst accept the three-day burial to free us from our passions. / O Lord, our life and resurrection, glory to Thee.

Entrance of Theotokos, Troparion, tone 4

Today is the prelude of the good will of God, / of the preaching of the salvation of mankind. / The Virgin appeareth in the temple of God, / in anticipation proclaiming Christ to all. / Let us rejoice and sing to her: / Rejoice, O Fulfillment // of the Creator's dispensation.

St. Maximus, Troparion, tone 3

Apostles Philemon, Onesimus, Apphia et. al., Troparion, tone 3

O ye holy apostles, / intercede with the merciful God / that He grant unto our souls // forgiveness of our transgressions.

Resurrectional Kontakion, tone 8

Having risen from the tomb Thou didst waken the dead and raise Adam, / and Eve exulteth in Thy Resurrection, / and the ends of the world keep festival for Thy rising from the dead, O Most Merciful One.

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.

Apostles Philemon, Onesimus, Apphia et. al., Kontakion, tone 2

Let us praise the apostles of Christ— / the glorious Philemon, the sacred Archippus, / Onesimus, Mark, and Apollos, / and with them the most wise Apphia— / as most radiant stars illuminating the ends of the earth; / and let us cry out: // Pray ye unceasingly in behalf of us all!

Entrance of Theotokos, Kontakion, tone 4

The all-pure Temple of the Savior, / the precious Bridal Chamber and Virgin, / the sacred treasure of the glory of God, / is led today into the house of the Lord, / and with her she bringeth the grace of the divine Spirit. / Of her God's angels sing in praise: // “She is indeed the heavenly Tabernacle.”