

St. Maximus the Confessor Orthodox Mission, Denton

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Priest Justin Frederick

Bulletin for Sunday, November 9, 2008

Schedule of Services

November 9th 21st Sunday After Pentecost; St. Nektarios

9:00 a.m. Divine Liturgy

November 11th Tuesday

6:00 a.m. Matins

November 12th Wednesday

6:00 a.m. Matins

5:30 p.m. Class: St. Gregory the Theologian's *Theological Orations*

7:00 p.m. Vespers, Confession

November 13th Thursday St. John Chrysostom

6:00 a.m. Divine Liturgy

7:00 p.m. *Russian Vespers, Dallas*

November 14th Friday

7:30 a.m. Matins

7:00 p.m. Vespers

8:00 p.m. Basics of Orthodoxy: *The Church & Jesus Christ*

November 15th Saturday

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

2:30 p.m. Baptism of Marcos Garcia

5:00 p.m. Vigil, Confession

November 16th 22nd Sunday After Pentecost

9:00 a.m. Divine Liturgy

We musn't despair when we struggle and continuously see nothing but the slightest progress. We all do nearly nothing, some a little more, some a little less. When Christ sees our little effort, He gives us an analogous token and so our nearly nothing becomes valuable and we can see a little progress. For this reason we musn't despair, but hope in God.

Let us not expect the spiritual spring if we don't first pass through the spiritual winter during which the spiritual vermin die. We musn't expect the divine to blossom within us if the human hasn't first died.

Elder Paisios of Greece (+1994)

Announcements for November 9th

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 from the very beginning of the Liturgy, in time to hear "Blessed is the Kingdom" (in *unusual* circumstances no later than the Gospel reading—thus, if you arrive later than the Gospel, you should not present yourself at the chalice for Communion, children excepted), and not have missed Sunday Liturgy for three or more weeks in a row.

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

Pastoral Visit of Bishops has been postponed. It will be rescheduled once the bishops return from the All-American Council next week. Please pray for the Church this coming week as we seek to resolve past problems and elect a new metropolitan.

Classes this Week:

Wednesday, 5:30: St. Gregory the Theologian Theological Orations, Second Oration

Friday, the Basics of Orthodoxy Class at 8:00 p.m.

November 14: The Church and Jesus Christ

November 21: The Church and Holy Scripture

December 5: The Church and Holy Tradition

December 12: The Church and the Ecumenical Councils

December 19: The Church and Salvation

The Weekday Liturgy this week will be on Thursday at 6:00 a.m. for St. John Chrysostom

Church School for our children will meet right after Liturgy today.

Please Pray for our Catechumen: Thom Anderson, **our inquirers** John Parsons and Adam Betz. Please pray for our **shut-ins** Nina Johnston and Samantha Stateson, and Lois Lyda's father James, and for Frieda Glusheknko's mother Galina diagnosed with cancer, and Elder Zacharias, also diagnosed with cancer.

Tithes, Offerings & Attendance: Bringing our tithes and offerings to the temple of God is part of our worship of God and an

act of obedience to God, a sign that Christ is, for us, Lord of all, including our money—that it all belongs to Him and we are but stewards of it. Your worship of God through giving 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. Stamped, addressed envelopes are available on the candle table if you know you will be gone.

Last week, we gave \$1205.47 in tithes and offerings; our monthly budget is \$6218 (\$1554 per week). Candles \$40.50; Building Fund \$126; Bookstore \$24. May God bless your faithful giving! Attendance: Vigil 9, Liturgy 59.

The Nativity Fast

The Nativity Fast, the 40-day period of preparation for the Nativity of our Lord, begins Saturday, November 15 and lasts until the Liturgy the morning of the Nativity of Our Lord, December 25. We keep the Fast by prayer, fasting, and almsgiving for our spiritual benefit: for repentance, healing, cleansing, growth, and, ultimately—or knowing Christ more intimately and being filled afresh with His Spirit. We abstain from meat, dairy products, fish, wine, and oil (see wall calendar for when fish, wine, and oil are permitted) and marital relations so that we can give ourselves to prayer and spiritual reading and have extra means for almsgiving above our usual giving. Fasting also implies cutting back or abstaining from secular entertainments that do not profit our souls.

All the faithful should prepare themselves to receive Holy Communion during the Nativity Fast or at Nativity itself. All communicants must go to Confession at least once during the Fast.

From Saint Maximus

Every genuine confession humbles the soul. When it takes the form of thanksgiving, it teaches the soul that it has been delivered by the grace of God. When it takes the form of self-accusation, it teaches the soul that it is guilty of crimes through its own deliberate indolence. *Various Texts* 3.62

Confession takes two forms. According to the one, we give thanks for blessings received; according to the other, we bring to light and examine what we have done wrong. We use the term 'confession' both for the grateful appreciation of the blessings we have received through divine favor, and for the admission of the evil actions of which we are guilty. Both forms produce humility. For he who thanks God for blessings and he who examines himself for offenses are both

humbled. The first judges himself unworthy of what he has been given; the second implores forgiveness for his sins. *Various Texts 3.62*

Troparia and Kontakia for November 9th



Resurrectional Troparion, tone 4

Having learned the radiant proclamation of the Resurrection from the Angel, /the women disciples of the Lord cast off the ancestral curse, /and, boasting, told the Apostles: /Death hath been despoiled, Christ God is risen, /granting the world great mercy.

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. Nectarius, Troparion, tone 4

Having lived a holy life, as a wise hierarch, / 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 4

My Saviour and Deliverer as God/ hath raised out of the grave the earth-born from their bonds / and He hath shattered the gates of hell / and as Master / He hath risen on the third day.

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. Nectarius, 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!