

St. Maximus the Confessor Orthodox Mission, Denton

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Priest Justin Frederick

Bulletin for Sunday, October 3rd, 2010

Schedule of Services

October 3rd 19th Sunday after Pentecost, tone 2

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

11:45 a.m. Mission Council (New council installed)

October 6th Wednesday

7:00 a.m. Matins, Confession

7:00 p.m. Vespers

8:00 p.m. Class: Basics of Orthodoxy: The Nicene Creed 8

October 7th Thursday

7:00 a.m. Divine Liturgy

October 8th Friday

7:00 a.m. Matins, Confession

1:00 p.m. Adult Class: Old Testament History: Moses

7:00 p.m. Vespers, Pannikhida, Confession

October 9th Saturday

5:00 p.m. Vigil, Confession

October 10th 20th Sunday after Pentecost, tone 3

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

I have said in solemn fashion that our greatest likeness to and union with God is the goal... But divine Scripture teaches us that we will only obtain this through the most loving observance of the august commandments and by the doing of sacred acts. "He who loves me will keep My word, and My Father will love him, and we will come to him and make our home with him." What, then, is the starting point for the sacred enactment of the most revered commandments? It is this, to dispose our souls to hear the sacred words as receptively as possible, to be open to the divine workings of God, to clear and uplifting path toward that inheritance which awaits us in heaven, and to accept our most divine and sacred regeneration.

Divinization consists of being as much as possible like and in union with God. Divinization is to have a divine birth.

One cannot participate in contradictory realities at one and the same time, and whoever enters into communion with the One cannot proceed to live a divided life, especially if he hopes for a real participation in the One. He must be firmly opposed to whatever may under this communion.

St. Dionysius the Areopagite

St. Maximus the Confessor Orthodox Mission
belongs to the Diocese of the South, Orthodox Church in America

Announcements for October 3rd

To Our Visitors: Welcome! Please join us after the service for coffee, 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 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). If we are visiting from another parish, we should know that proper church etiquette is to contact the priest ahead of time if we wish to receive Holy Communion so he doesn't have to question us as to our identity in the Communion line. We should be modestly dressed and present to hear "Blessed is the Kingdom" at the beginning of the Liturgy (in *unusual* circumstances no later than the Gospel reading), and not leave until the dismissal at the end.

Please Move Forward during the Liturgy! **Please be quiet** in the Narthex afterwards while the Prayers of Thanksgiving after Communion are being read in the church.

The Special Offering this week is for our priest.

Welcome Back Ash Elias Davis!

Mission Council meets today after Church School and the formal installation of the new council: Ben Lyda, Rick Joines, Frieda Gluschenko, Becki Stevenson, and Amy Stokes.

Church School meets today following the Divine Liturgy. Please let the children and teachers go through the line first.

Temple Oil given for the health and salvation of Shohrae Hajibashi and Galina.

Classes this Week:

Wednesday, 8:00 p.m. Basics of Orthodoxy: The Creed 8 "Who For Us Men and For Our Salvation Became Man".

Friday 1:00 p.m. Old Testament History Session 6 "The Walls of Jericho: Joshua and the Conquest of the Land".

Copies of the Confessor's Tongue and the weekly Bulletin may be found on our website. So too recordings of some homilies and some of the Basics of Orthodoxy Class lectures.

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).

Last week we gave \$836.50 in tithes and offerings; in September we gave \$4885.75 our monthly budget is \$79755. Candles \$63.50; bookstore \$76.25, Seminarian offering \$114. May God bless your giving! Attendance: Sunday Liturgy 70; Vigil 29.

Please Pray for our Catechumens: Thom Anderson, Sean Chaney, Ken and Pam Northam and their children Marsha, Jessica, Mariah, Emalie, Robert & Elisabeth Terry and their children Thomas, Calvin, Owen, and Claire; Samuel Vanderburg, Michael, Gina, and Ian Rehmet. Please pray for our **shut-in** Nina Johnston, for Michael Rodgers at St. Tikhon's Seminary. Please pray for all your fellow parishioners that we all may keep the Faith and be firmly established therein.

From Saint Maximus

God as absolute existence, goodness, and wisdom (or rather, to speak more properly, as transcending all these things) has no contrary quality whatever. But creatures, because they all have existence, and rational and intelligent ones their aptitude for goodness and wisdom by participation and grace, do have contrary qualities. To existence is opposed nonexistence, to the aptitude for goodness and wisdom is opposed vice and ignorance. For them to exist forever or not to exist is in the power of their Maker. To share in His goodness and wisdom or not to share depends on the will of rational beings.

When the Greek philosophers affirm that the substance of beings coexisted eternally with God and that they received only their individual qualities from Him, they say that there is nothing contrary to substance but that opposition is found only in the qualities. We maintain, however, that the divine substance alone has no contrary because it is eternal and infinite and bestows eternity on the other substances; furthermore that nonbeing is the contrary of the substance of beings and that and that their eternal being or nonbeing lies in the power of the one who properly is being, 'and His gifts are not subject to revision.' And therefore it both always is and will be sustained by his all-powerful might even though it has nonbeing as its opposite, as was said, since it was brought into being from nonbeing by God, and whether it has being or nonbeing depends on His will.

400 Chapters on Love, 3.27-28

Troparia and Kontakia for Otober 3rd



Resurrectional Troparion, tone 2

When Thou, didst descend to death, O Life Immortal / Thou didst slay Hell with the lightning-flash of Thy Divinity, / and, when from the nether regions Thou didst raise the dead, / all the powers of Heaven cried out: // ‘O Giver of life, Christ our God, glory to Thee!’

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. Dionysius, Troparion tone 4

Having learned goodness and been watchful in all things, / arrayed, as befitteth a priest, in a good conscience, / thou didst draw forth ineffable things from the chosen vessel Paul; / and, having kept the Faith, thou didst complete a course like his. / O hieromartyr Dionysius, / entreat Christ God, // that our souls be saved.

Resurrectional Kontakion, tone 2

Thou didst rise from the grave, all –powerful Saviour; / and Hades, seeing the wonder, was affrighted; / and the dead arose; and creation, beholding, rejoiceth with Thee; / and with Thee Adam also is glad; // and the world, O my Saviour, hymneth Thee forever.

St. Maximus, Kontakion tone 8

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. Dionysius, Kontakion, tone 8

Having, through the Spirit, passed the portals of heaven, / as a disciple of the apostle who reached the third heaven, / O Dionysius, thou wast enriched with all understanding of ineffable things / and hast illuminated those who sit in the darkness of unbelief. // Wherefore, we cry out: Rejoice O universal father!

