

St. Maximus the Confessor Orthodox Mission, Denton
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Bulletin for Sunday November 10th, 2013

Schedule of Services

November 10th 20th Sunday after Pentecost

9:00 a.m. Divine Liturgy, Mission Council

November 12th Tuesday

7:30 a.m. Matins, Confession

3:00 p.m. Vespers, Confession

November 13th Wednesday

7:30 a.m. Matins, Confession

6:00 p.m. Russian Class

7:30 p.m. Vespers, Confession

November, 14th Thursday St. Gregory Palamas, St. Philip

6:00 a.m. Matins

9:00 a.m. Divine Liturgy

7:00 p.m. Vespers

7:30 p.m. Class: Basics of Orthodoxy

November 15th Friday Nativity Fast Begins

7:30 a.m. Matins, Confession

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

November 16th Saturday

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

5:00 p.m. Vigil, Confession

November 17th 21st Sunday after Pentecost

9:00 a.m. Divine Liturgy

The Optina Elders on Thoughts

Do not be surprised that various thoughts arise during the time of the services when you take up arms against the enemies, i.e. prayer, then they arm themselves against you more forcefully with provocative thoughts. Flee to the Lord with prayer against them and do not become confused: they will vanish. When you become confused, seeing that they do not leave you, they arm themselves even more against you; but when you chant unto God with humility, then you will be at peace. *St. Macarius*

Announcements for November 10

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.

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), and not leave until the dismissal at the end.

Special Offering this week will be for debt reduction.

Mission Council will meet today.

Temple Wine offered for the health and salvation of William and Carolyn.

Classes this Week

Wednesday 6:00 p.m. Russian Class.

Thursday: 7:30 p.m. the Basics Class of Orthodoxy.

The Nativity Fast will begin Friday. It is time to plan how we will keep the fast to the benefit of our souls in strengthening our practice of prayer, fasting, almsgiving, spiritual reading, and the keeping of Christ's commandments. Usually to strengthen our spiritual lives requires cutting back on less important entertainments, diversions, and distractions such as movies, television, parties, internet, music, etc. May God grant all of us to be people after God's own heart like the Prophet David.

Please Pray: for catechumen Shannon Goodson, for inquirers Joseph, Rebecca and Destiny, Holly, Kathy and her family, Amber, and Leah; the novice Svetlana, Elizabeth (Chandler) Jones, and Paraskeve. Pray for Joe Fincher and Olga, for Joanna (Sherri) Hale.

Eternal Memory to the nun Elizabeth.

Parish Food Pantry: It is time formally to re-establish our parish food pantry to provide us with an outlet for almsgiving to help any brethren of our parish in need and those outside the parish whom God brings to us. Our designated almsgiving within the parish during the Nativity Fast will be given to this end. A tub will be provided in the all where you may bring non-perishable foods. If we have too much, we'll give the excess to a local food bank.

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 \$2480.96; Our monthly budget is \$8700 (\$2008 per week.) Candles \$47.50, Special offering for St. Nectarius Mission \$38.05, soda \$3, building fund \$23. To build a church will require a monthly income in the neighborhood of \$11,000 a month.) Attendance: Saturday Vigil 28, Sunday Liturgy 101.

From Saint Maximus

When our Lord says, 'I and My Father are one' (John 10:30), He indicates their identity of essence. Again, when He says, 'I am in the Father, and the Father in Me' (John 14:11), He shows that the Persons cannot be divided. The tritheists, therefore, who divide the Son from the Father, find themselves in a dilemma. Either they say that the Son is coeternal with the Father, but nevertheless divide Him from the Father, and so they are forced to say that He is not begotten from the Father; thus they fell into the error of claiming that there are three Gods and three first principles. Or else they say that the Son is begotten from the Father but nevertheless divide Him from the Father, and so they are forced to say that He is not coeternal with the Father; thus they make the Lord of time subject to time. For, as St Gregory of Nazianzos says, it is necessary both to maintain the one God and to confess the three Persons, each in His own individuality. According to St Gregory, the Divinity is divided but without division and is united but with distinctions. Because of this both the division and the union are paradoxical. For what paradox would there be if the Son were united to the Father and divided from Him only in the same manner as one human being is united to and divided from another, and nothing more? He who combines the practice of the virtues with spiritual knowledge is a man of power. For with the first he withers his desire and tames his incensiveness, and with the second he gives wings to his intellect and goes out of himself to God.

For him who is perfect in love and has reached the summit of dispassion there is no difference between his own or another's, or between Christians and unbelievers, or between slave and free, or even between male and female. But because he has risen above the tyranny of the passions and has fixed his attention on the single nature of man, he looks on all in the same way and shows the same

disposition to all. For in him there is neither Greek nor Jew, male nor female, bond nor free, but Christ who 'is all, and in all' (Col. 3:11; cf. Gal. 3:28). *400 Chapters on Love, Second Century 29-30*

Troparia and Kontakia for Sunday, November 10

Resurrectional Troparion, Tone 3

Let those in Heaven rejoice, / let those on Earth be glad; / for the Lord hath wrought a mighty act with His arm./ He hath trampled down death by death; / He hath become the first-born of the dead.
/ From the womb of hell hath He delivered us, // and hath granted 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.

Apostles of the 70 Rodion, Erastus, etc., 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 3

Today Thou didst rise from the grave, O compassionate One, / and didst lead us away from the gates of death. / Today Adam exulteth, and Eve rejoiceth. / Together with the prophets and patriarchs // they unceasingly hymn the Divine might of Thine authority.

St. Maximus, Kontakion, tone 6

The thrice-radiant Light which abode in thy soul / showed thee to be a chosen vessel / revealing divine things to the ends of the earth, / O blessed Maximus, who givest utterance to concepts hard to grasp, / and manifestly proclaimest unto all // the transcendent and unoriginate Trinity.

Apostles, Kontakion, tone 2

Having illuminated your minds with divine light, / ye wisely destroyed the wiles of the orators; / and having fished for all the pagans, O glorious apostles, / ye brought them to the Master, // teaching them to glorify the divine Trinity.