

Troparia and Kontakia for Sunday, September 28

Resurrectional Troparion, tone 7

By Thy Cross Thou didst destroy death. / To the thief Thou didst open Paradise. / For the myrrh-bearers Thou didst change their lamentation into joy. / And Thou didst command Thine Apostles, O Christ God, / to proclaim that Thou art risen, / granting unto 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. Chariton, Troparion, tone 8

With the streams of thy tears thou didst cultivate the barrenness of the desert, / and with sighs from the depths of thy soul thou didst bring forth the fruit of thy labors a hundredfold; / and thou wast a beacon for the whole world, shining with miracles. // O Chariton our father, entreat Christ God, that our souls be saved.

Resurrectional Kontakion, tone 7

The dominion of death can no longer hold men captive, / for Christ descended, shattering and destroying its powers. / Hell is bound, while the prophets rejoice and cry: / the Savior hath come to those in faith. / Enter, ye faithful, into the Resurrection.

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. Chariton, Kontakion, tone 2

Having delighted in abstinence, / and bridled the desires of thy flesh, O divinely wise one, / thou wast shown to increase in faith / and didst flourish like the tree of life in the midst of paradise, // O most blessed and sacred Chariton.

Announcements for September 28

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 Debt Reduction. We only have \$30,000 to go on our \$141,000 mortgage!

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

Classes this Week

Sunday, noon: Basics of Orthodoxy, Creed, Christ as Man

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

Thursday, 12:30-1:30 p.m. Russian

College-Age Dinner will be held Sunday evening, October 12, at 6:00 either at the church or the rectory. Food, fellowship, Compline, and something spiritually edifying. People welcome from other parishes.

The Annual Meeting will be held today at noon. All adult members of the parish are encouraged to attend. Voting members are adults 18 and older who have been to Confession and Communion at least once in the past year and have fulfilled their financial obligation to the parish.

An All-Night Vigil will be served this Tuesday evening, September 30 from 7:00 to about 11:00 in honor of the Protection of the Theotokos. It will consist of Little Compline with the Akathist sung, Great Vespers, Matins, and the First Hour. Little Vespers will be served at 3:00 p.m. with Confession following; Liturgy October 1 at 7:00.

Please Pray: for catechumens Holly Bellan and Seth Williams, for inquirers Rick Hollembeak and Graham, 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 \$1942 in tithes and offerings; this month we have given \$7240.57; our monthly budget is \$8700 (\$2008 per week). Candles \$69; Building Fund \$35. Attendance: Liturgy 91, Vigil 38.

From Saint Maximus

A true friend is one who in times of trial calmly and imperturbably suffers with his neighbor the ensuing afflictions, privations and disasters as if they were his own.

Do not treat your conscience with contempt, for it always advises you to do what is best. It sets before you the will of God and the angels; it frees you from the secret defilements of the heart; and when you depart this life it grants you the gift of intimacy with God.

If you wish to be a person of understanding and moderation, and not to be a slave to the passion of conceit, continually search among created things for what is hidden from your knowledge. When you find that there are vast numbers of different things that escape your notice, you will wonder at your ignorance and abase your presumption. And when you have come to know yourself, you will understand many great and wonderful things; for to think that one knows prevents one from advancing in knowledge.

The person who truly wishes to be healed is he who does not refuse treatment. This treatment consists of the pain and distress brought on by various misfortunes. He who refuses them does not realize what they accomplish in this world or what he will gain from them when he departs this life.

Self-esteem and avarice produce each other. Those who are full of self-esteem acquire riches and those who are rich become full of self-esteem. That is what happens to people living in the world. In the case of a monk, if he has renounced possessions, he becomes still more full of self-esteem; but if he has money he is ashamed and hides it as something unworthy of one who wears the habit.

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Bulletin for Sunday September 28th, 2014

Schedule of Services

September 28th Sunday

9:00 a.m. Divine Liturgy
noon Annual Meeting

September 30th Tuesday

7:00 a.m. Matins, Confession
3:00 p.m. Little Vespers, Confession
7:00 p.m. All-Night Vigil

October 1st Wednesday Protection of the Theotokos

7:00 a.m. Divine Liturgy
6:00 Confession
7:00 p.m. Vespers
8:00 p.m. Class: St. Athanasius of Alexandria

October 2nd Thursday Andrew Fool for Christ, St. Justina

8:00 a.m. Matins
9:00 a.m. Divine Liturgy

October 3rd Friday

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

October 4th Saturday

5:00 p.m. Vigil, Confession

October 5th Sunday

9:00 a.m. Divine Liturgy

Fallen man, as we have said, judges things by his knowledge that has become carnal, only according to their sensible appearance, being ignorant of what they are in themselves, in their intelligible essence. It is as though a veil, i.e., thing as they appear to the senses, lay before his intelligence, hindering it from grasping what is beyond phenomena and plunging it constantly into delusion. St. Maximus notes: "The veil is the delusion produced by the sense which fixes the soul's attention on the superficial appearance of sensible objects, and which bars passage to those which are intelligible." Man, taking as the true being that which appears to him, introduces an utter and total confusion into his perception of reality. He takes the false for the true and the true for the false, evil for good and good for evil. He considers to be most real that which is the least real (the appearances), and considers what is most real (the spiritual, intelligible and divine reality) to be the least real or even as if non-existent. *Dr. Jean-Claude Larchette in Therapy of Spiritual Illness, volume 1, p.60.*

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