

Troparia and Kontakia for Sunday, October 5

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.

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.

Martyr Charitina, Troparion, tone 4

Thy ewe-lamb Charitina crieth out to Thee with a loud voice, O Jesus: / "I love Thee, O my Bridegroom, and, seeking Thee, I pass through many struggles: / I am crucified and buried with Thee in Thy baptism, / and suffer for Thy sake that I may reign with Thee; / I die for Thee that I may live with Thee. / As an unblemished sacrifice accept me who sacrifice myself with love for Thee!" // By her supplications save Thou our souls, in that Thou art merciful.

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.

Martyr Charitina, Kontakion, tone 2

Rendering thy soul steadfast with mighty understanding, / O most blessed Charitina, / arrayed in a robe dyed purple in thy blood / thou didst manifestly put to shame the adverse foe; // and thou dost ever rejoice with the angels. Pray thou for us, O athlete.

Announcements for October 5

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 our Library.

Temple Oil offered for the health and salvation of William & Carolyn; **Temple Wine** offered in memory of Audrey & Herbert.

Classes this Week

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

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

Liturgies this Week: This week Liturgies will be celebrated for St. Innocent of Alaska, the first bishop of the Church in North America (Monday), St. Tikhon the Confessor, who was bishop here in the Russian Missionary Archdiocese about 1900 and later became Patriarch of Russia in 1917 (Thursday), and the Holy Elders of Optina Monastery (Friday). These are all saints who have particular importance for our lives as Orthodox Christians in North America.

College-Age Dinner will be held next 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.

Sick Children: If your children are ill, have a fever, are vomiting, etc., please keep them home out of courtesy and consideration for the health of others. The priest is aware of cases where this basic courtesy has not been given and illness has been spread to others.

Russian Class: If you are interested in a Russian class, please see Fr. Justin.

Please Pray: for catechumens Holly Bellan, Seth Williams, and Rick Hollembeak, the inquirer 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 \$1571.62 in tithes and offerings; in September, we gave \$8811.19; our monthly budget is \$8700 (\$2008 per week). Candles \$86.50; Building Fund \$82, Prison Ministry \$10, Debt Reduction \$32, Soda Jar (renovation) \$4.90. Attendance: Liturgy 82, Vigil 27.

From Saint Maximus

The mark of monastic self-esteem is to be puffed up about one's virtue and its consequences. The mark of monastic pride is to be conceited about one's own achievements, to ascribe these achievements to oneself and not to God, and to hold others in contempt. The mark of worldly self-esteem and pride is to be puffed up and conceited about one's beauty, wealth, power and moral judgment.

The achievements of the worldly man constitute the failings of the monk, and the achievements of the monk constitute the failings of the worldly man. For example, the achievements of the worldly man are wealth, fame, power, luxury, comfort, children and what is consequent upon all these things. But the monk is destroyed if he obtains any of them. His achievements are the total shedding of possessions, the rejection of esteem and power, self-control, hardship, and all that is consequent upon them. If a lover of the world obtains these against his will, he considers it a great calamity and is often in danger even of killing himself; some people have actually done this.

Food was created for nourishment and healing. Those who eat food for purposes other than these two are therefore to be condemned as self-indulgent, because they misuse the gifts God has given us for our use. In all things misuse is a sin.

St. Maximus the Confessor Orthodox Mission, Denton

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Bulletin for Sunday October 5th, 2014

Schedule of Services

October 5th Sunday

9:00 a.m. Divine Liturgy

3:00 p.m. Vespers

October 6th Monday St. Innocent of Alaska

6:30 a.m. Divine Liturgy

October 8th Wednesday

6:00 a.m. Matins, Confession

6:00 Confession

7:00 p.m. Vespers

8:00 p.m. Class: St. Athanasius of Alexandria

October 9th Thursday St. Tikhon of North America

8:00 a.m. Matins

9:00 a.m. Divine Liturgy

3:00 p.m. Vespers

October 10th Friday Optina Elders

6:00 a.m. Matins

7:00 a.m. Divine Liturgy

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

October 11th Saturday

5:00 p.m. Vigil, Confession

October 12th Sunday

9:00 a.m. Divine Liturgy

Thus then, as we have said [with purity of soul to reflect God and perceive His Image], the Creator fashioned the race of men, and thus meant it to remain. But men, making light of better things, and holding back from apprehending them, began to seek in preference things nearer to themselves. But nearer to themselves were the body and its senses; so that while removing their mind from the things perceived by thought, they began to regard themselves; and so doing, and holding to the body and the other things of sense, and deceived as it were in their own surroundings, they fell into lust of themselves, preferring what was their own to the contemplation of what belonged to God. Having then made themselves at home in these things, and not being willing to leave what was so near to them, they entangled their soul with bodily pleasures, vexed and turbid with all kind of lusts, while they wholly forgot the power they originally had from God. *St. Athanasius the Great, Against the Heathen, ¶3.*