

Whether or not a nature endowed with intelligence and intellect is to exist eternally depends on the will of the Creator whose every creation is good; but whether such a nature is good or bad depends on its own will.

Evil is not to be imputed to the essence of created beings, but to their erroneous and mindless motivation.

A soul's motivation is rightly ordered when its desiring power is subordinated to self-control, when its incensive power rejects hatred and cleaves to love, and when its power of intelligence, through prayer and spiritual contemplation, advances towards God.

400 Chapters on Love, 4.10-15

Troparia and Kontakia for Sunday, November 16

Resurrectional Troparion, tone 6

The angelic powers were at Thy tomb / and the guards became as dead men, / Mary stood by Thy grave, / seeking Thine immaculate body, / Thou didst despoil hell, not being tempted by it, / Thou didst go to meet the Virgin granting life, / O Lord, who didst rise from the dead, / glory to Thee.

St. Maximus, Troparion, tone 3

Apostle Matthew, Troparion, tone 3

Zealously following Christ the Master, / who, in His goodness, appeared to men on earth / and called thee from thy tax-booth, / thou wast shown to be a chosen apostle / and a clarion-voiced proclaimer of the Gospel to the whole world. / Wherefore, we honor thy precious memory, / O divinely eloquent Matthew. // Entreat the merciful God that He grant remission of sins unto our souls.

Resurrectional Kontakion, tone 6

With His life-originating palm, from the valleys of gloom / the Life-giver Christ God hath raised all the dead. / He hath bestowed resurrection on the human race /, for He is the Savior of all, the Resurrection, and Life, and God of all.

St. Maximus, Kontakion tone 8 Serbian Melody

Apostle Matthew, Kontakion, tone 4

Casting off the yoke of thy publican's office, / thou didst shoulder the yoke of righteousness / and wast shown to be a most excellent merchant, / bringing in the wisdom from on high as riches. / Wherefore, thou didst preach the Word of truth / and hast uplifted the souls of the despondent, // describing the hour of judgment.

Announcements for November 16

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 St. Arsenius Skete.

Temple Wine and Oil given in thanksgiving for the health and salvation of Gregg, Basil, and Terence and in memory of Richard.

Mission Council met last Sunday and appointed new parish officers. Jordan Rovny remains Treasurer, Reader Michael Rodgers will serve as Warden and Shane Gibson as Secretary.

Classes this Week

Today, 11:45, Basics of Orthodoxy, Creed, "One, Holy, Catholic, and Apostolic Church".

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

Next Sunday, noon: Sbdn Anthony's Choir and Reading Class.

Today, we honor the Resurrection of Christ and the Holy Apostle Matthew, the former tax-collector called by Christ to be a witness of His death and Resurrection. O holy Apostle Matthew, pray to Christ God for us!

This Week, we celebrate the Feast of the Entrance of the Theotokos into the Temple, one of the Twelve Great Feasts. We do well to keep the feast by attending at least part of its cycle of services: Vigil Thursday at 7:00 p.m., Divine Liturgy Friday at 9:00 a.m.

A Reminder: the homily is part of the Divine Liturgy. It is not time to step out and 'take a break' from the service.

The Incarnation of the eternal Son and Word of the Father is the focus both of the Nativity season fast approaching and the work we shall be studying in our Wednesday night class, *On the Incarnation*, by St. Athanasius the Great. Please join us on Wednesday nights! If you don't have a text, Father Justin has copies. You may also find it online: <http://www.ccel.org/ccel/schaff/npnf204.html>

Nativity Fast has begun. We fast from meat, dairy, fish, wine, oil & marital relations (fish, wine, oil are noted on the wall calendar when permitted) and seek to increase in both quantity and quality our prayer (corporate and private), almsgiving, spiritual reading, and deeds of service in fulfillment of Christ's commandments that we may make more room for Christ in our lives. If you have not been to Confession and Communion in the past couple months, now is the time to prepare yourself to participate in those Mysteries. The Nativity Fast lasts through Liturgy on December 25.

Please Pray: for catechumens Holly Bellan, Seth Williams, and Rick Hollebeak, 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. Please pray for former parishioners: the newly departed Stephen and Natalya (daughter) Perrin, and for Natalya (mother) in hospital in critical condition.

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 \$1607.98 in tithes and offerings; this month we have given \$2628.64; our monthly budget is \$9502 (\$2192 per week). Candles \$55.50; Building Fund \$1, Special offering for Library \$35; Soda Jar (Renovation) \$7.75. Attendance: Liturgy 86, Vigil 25.

From Saint Maximus

Both intelligible and sensible nature, on being brought into existence by God, received powers to apprehend created beings. Intelligible nature received powers of intellection, and sensible nature powers of sense-perception.

God is only participated in. Creation both participates and communicates: it participates in being and in well-being, but communicates only well-being. But corporeal nature communicates this in one way and incorporeal nature in another.

Incorporeal nature communicates well-being by speaking, by acting, and by being contemplated; corporeal nature only by being contemplated.

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Bulletin for Sunday November 16th, 2014

Schedule of Services

November 16th Sunday Apostle Matthew

9:00 a.m. Divine Liturgy

11:45 Basics of Orthodox Class: Creed, Article 9 One Church

November 19th Wednesday

6:00 Confession

7:00 p.m. Vespers

8:00 p.m. Class: St. Athanasius of Alexandria, *On The Incarnation*

November 20th Thursday

8:45 a.m. Hours

9:00 a.m. Divine Liturgy

7:00 p.m. Vigil, Confession

November 21st Friday Entry of the Theotokos into the Temple

8:45 a.m. Hours

9:00 a.m. Divine Liturgy

November 22nd Saturday

5:00 p.m. Vigil, Confession

November 23rd Sunday St. Aleksandr Nevsky

9:00 a.m. Divine Liturgy

noon Basics of Orthodox Class: Creed, Article 10 Baptism

When, then, the minds of men had fallen finally to the level of sensible things, the Word submitted to appear in a body, in order that He, as Man, might center their senses on Himself, and convince them through His human acts that He Himself is not man only but also God, the Word and Wisdom of the true God. . . . The Self-revealing of the Word is in every dimension—above, in creation; below, in the Incarnation; in the depth, in Hades; in the breadth, throughout the world. All things have been filled with the knowledge of God. For this reason He did not offer the sacrifice on behalf of all immediately He came, for if He had surrendered His body to death and then raised it again at once He would have ceased to be an object of our senses. Instead of that, He stayed in His body and let Himself be seen in it, doing acts and giving signs which showed Him to be not only man, but also God the Word. There were thus two things which the Savior did for us by becoming Man. He banished death from us and made us anew; and, invisible and imperceptible as in Himself He is, He became visible through His works and revealed Himself as the Word of the Father, the Ruler and King of the whole creation. *St. Athanasius the Great, On the Incarnation, ¶16*

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