

Watch yourself, lest the vice which separates you from your brother lies not in him but in yourself. Be reconciled with him without delay, so that you do not lapse from the commandment of love.

Do not hold the commandment of love in contempt, for through it you will become a son of God. But if you transgress it, you will become a son of Gehenna.

What separates us from the love of friends is envying or being envied, causing or receiving harm, insulting or being insulted, and suspicious thoughts. Would that you had never done or experienced anything of this sort and in this way separated yourself from the love of a friend.

Has a brother been the occasion of some trial for you and has your resentment led you to hatred? Do not let yourself be overcome by this hatred, but conquer it with love. You will succeed in this by praying to God sincerely for your brother and by accepting his apology; or else by conciliating him with an apology yourself, by regarding yourself as responsible for the trial and by patiently waiting until the cloud has passed.

*400 Chapters on Love, 4.18-22*

## Troparia and Kontakia for Sunday, November 30

### 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.

### Apostle Andrew, Troparion, tone 4

As thou art the first-called of the apostles / and the brother of the preeminent one, / entreat thou the Master of all, O Andrew, / that He grant peace to the world, // and to our souls great mercy.

### 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.

### Apostle Andrew, Kontakion, tone 2

The divinely eloquent namesake of manliness, / the eminent follower of the Church, the kinsman of Peter, / let us praise, for as of old he was called, / so now he calleth us: // “Come ye, we have found the Desired One!”

## Announcements for November 30

**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 Father Seraphim Holland's prison ministry.

### Classes this Week

Today, 11:45, Basics of Orthodoxy, Creed, "Last Things".

Today, noon: Sbdn Anthony's Choir and Reading Class

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

*On the Incarnation*

**Today**, we honor the Resurrection of Christ and the Holy Apostle Andrew the First-Called, brother of St. Peter. O holy Apostle Andrew, pray to Christ God for us!

**This Week**, we celebrate the Feast of the St. Philaret the Merciful on Monday with Liturgy at 6:15 and Great Martyr Barbara and St. John of Damascus on Thursday with Divine Liturgy at 9:00. An All-Night Vigil will be served Friday night from 8 to midnight for the Feast of St. Nicholas, with Liturgy Saturday morning at 9:00.

**The Monthly College-Age Dinner** will be held this Sunday at 6:00 at Fr. Justin's house: dinner, Compline, fellowship, etc.

**Roof Replacement** will be going on this week beginning Monday at 7:00 a.m. Please be wary of workers and trucks (and nails).

**Uction**, the Mystery of the Church unto the healing of soul and body, will be offered generally for all Orthodox Christians who have had a recent Confession and are in communion with the Church on Tuesday, December 16 at 7:00 p.m.

**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>

**Almsgiving** is an essential part of our Christian lives, and God gives much grace in response to our giving alms to those in need. For the Nativity Fast, you may give money in the alms box, but you may also bring non-perishable food for our modest food pantry, which goes to help both parishioners and those outside the Church who come with need. Please give generously with joy!

**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 stable 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 \$1662.45 in tithes and offerings; this month we have given \$7063.77; our monthly budget is \$9502 (\$2192 per week). Candles \$62.50; Special offering for Prison Ministry \$166; Soda Jar (Renovation) \$2. Attendance: Liturgy 98, Vigil 41.

### From Saint Maximus

If 'love is long-suffering and kind' (1 Cor. 13:4), a man who is fainthearted in the face of his afflictions and who therefore behaves wickedly towards those who have offended him, and stops loving them, surely lapses from the purpose of divine providence.

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## Bulletin for Sunday November 30<sup>th</sup>, 2014

### Schedule of Services

#### **November 30<sup>th</sup> Sunday St. Andrew**

9:00 a.m. Divine Liturgy  
noon Basics of Orthodox Class: Creed, Article 7, 11 12  
3:00 Vespers

#### **December 1<sup>st</sup> Monday St. Philaret the Almsgiver**

6:15 a.m. Divine Liturgy

#### **December 2<sup>nd</sup> Tuesday**

7:00 a.m. Matins, Confession  
3:00 p.m. Vespers, Confession

#### **December 3<sup>rd</sup> Wednesday**

6:00 a.m. Matins, Confession  
6:00 Confession  
7:00 p.m. Vespers  
8:00 p.m. Class: St. Athanasius of Alexandria, *On The Incarnation*

#### **December 4<sup>th</sup> Thursday St. Barbara, St. John of Damascus**

8:45 a.m. Hours  
9:00 a.m. Divine Liturgy

#### **December 5<sup>th</sup> Friday**

4:00 Little Vespers, Confession  
8:00 p.m. All-Night Vigil for St. Nicholas

#### **December 6<sup>th</sup> Saturday St. Nicholas**

9:00 a.m. Divine Liturgy  
5:00 p.m. Vigil, Confession

#### **December 7<sup>th</sup> Sunday**

9:00 a.m. Divine Liturgy  
noon Basics of Orthodox Class  
6:00 College-Age Dinner

Naturally, therefore, the Savior assumed a body for Himself, in order that the body, being interwoven as it were with life, should no longer remain a mortal thing, in thrall to death, but as endowed with immortality and risen from death, should thenceforth remain immortal. . . Therefore He put on a body, so that in the body He might find death and blot it out. *St. Athanasius the Great, On the Incarnation, ¶44*