

St. Maximus the Confessor Orthodox Mission, Denton

2026 W. Oak Street • Denton, TX 76201

(940) 565-6753 • www.stmaximus.org

Priest Justin Frederick (940) 293-3032 cell

Bulletin for Sunday December 6<sup>th</sup>, 2015

Schedule of Services

**December 6<sup>th</sup> Sunday tone 2 St. Nicholas**

9:00 a.m. Divine Liturgy, Church School

2:00 p.m. Vespers

**December 7<sup>th</sup> Monday**

6:15 a.m. Divine Liturgy

5:00 p.m. Vespers, Confession

**December 8<sup>th</sup> Tuesday**

6:00 a.m. Matins, Confession

7:00 p.m. Vespers, Confession

8:00 p.m. Class: Basics of Orthodoxy 201

**December 9<sup>th</sup> Wednesday**

6:00 a.m. Matins, Confession

6:00 p.m. Class: An Orthodox Life in a Modern World: Final

7:00 p.m. Vespers, Confession

**December 10<sup>th</sup> Thursday**

6:00 a.m. Matins

9:00 a.m. Divine Liturgy

3:00 p.m. Vespers, Confession

**December 11<sup>th</sup> Friday**

6:00 a.m. Matins, Confession

7:00 p.m. Vespers

8:00 p.m. Class: Therapy of Spiritual Healing

**December 12<sup>th</sup> Saturday**

5:00 p.m. Vigil, Confession

**December 13<sup>th</sup> Sunday tone 3 St. Herman of Alaska**

9:00 a.m. Divine Liturgy, Church School

11:30 p.m. Mission Council

1:00 p.m. Vespers

From Saint Maximus 500 Various Texts

Suffering cleanses the soul infected with the filth of sensual pleasure and detaches it completely from material things by showing it the penalty incurred as a result of its affection for them. This is why God in His justice allows the devil to afflict men with torments. 1.64

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

## Announcements for December 6

**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 his 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).

**Temple Oil** given in memory of Nikolay.

**The Special Offering** this week will be for alms.

### Classes This Week

Tuesday 8:00 Basics of Orthodoxy 201

Wednesday 6:00 An Orthodox Life in a Modern World: Final Session Summary and Discussion.

Friday, 8:00: Therapy of Spiritual Illnesses, Chapter 3 cont.

**Basics of Orthodoxy 201:** Fr. Justin will begin the second stage of the Basics of Orthodox Class this Tuesday, December 8, at 8:00 p.m.

**Holy Unction** for the healing of soul and body will be offered here Thursday, December 17 at 7:00 p.m. All Orthodox Christians who have had a recent Confession are welcome to partake.

**The Nativity Fast** has begun. We abstain from meat and dairy products. The wall calendar indicates what days we may have fish, wine, and oil. The fast is a time to turn our hearts to the Lord in repentance for our sloth, ingratitude, carelessness, and lack of love, and to seek to be renewed in Him as we contemplate the becoming man of the Son of God. It is also time to prepare for a good Confession and for Holy Communion.

**St. Maximus Lecture 2016:** Bishop Maxim of the Western Serbian Diocese of North America will speak about St. Maximus January 20-21, 2016.

**Please Pray:** for our catechumens, Adam and Jenilee Skelton and Marsha Northam, for the inquirers Dante, the Wells family, the Dean family, for the novices Elias and Svetlana. Pray for Joe Fincher and Olga, for Patricia, Perpetua, and James Lydon. Please pray for former parishioner Natalya Perrin, and for our diocesan administrator, Fr. Gerasim. Pray that the Lord will send laborers into His harvest field here in Denton and North Texas. Remember always to pray for your priest.

**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 slot in the candle table (or in the basket passed during Liturgy), where there is also a box for alms (those in need) and a box for our building fund.

Last week, we gave \$1233.99 in tithes and offerings, in November we have gave \$9794.95; our monthly budget is \$10,350 (\$2389 per week). Candles \$97.50; renovation (drinks) \$5, special offering \$255.75. Attendance: Vigil 28, Liturgy 72.

### From Saint Maximus (*continued*)

The holy Gospel teaches men to reject life according to the flesh and to embrace life according to the Spirit. I am speaking of those who are always dying to what is human - I mean human life in the flesh according to this present age - and living for God in the Spirit alone, after the example of St Paul and his followers. They do not in any way live their own life but have Christ living in them in the soul alone (cf. Gal. 2:20). Those, then, who in this age are truly dead to the flesh can be distinguished in this way: even though they suffer much affliction, torment, distress and persecution, and experience innumerable forms of trial and temptation, nevertheless they bear everything with joy. 1.59

Every passion always consists of a combination of some perceived object, a sense faculty and a natural power — the incensive power, desire or the intelligence, as the case may be — whose natural function has been distorted. Thus, if the intellect investigates the final result of these three inter-related factors — the sensible object, the sense faculty and the natural power involved with the sense faculty — it can distinguish each from the other two, and refer each back to its specific natural function. It can, that is to say, view the sensible object in itself, apart from its relationship to the sense faculty, and the sense faculty in itself, apart from its connection with the sensible object, and the natural power — desire, for example — apart from its impassioned alliance with the sense faculty and the sensible object. In this way, the intellect reduces to its constituent parts whatever passion it investigates, in much the same way as the golden calf of Israel in Old Testament days was ground into powder and mixed with water (cf. Exod. 32:20): it dissolves it with the water of spiritual knowledge, utterly destroying even the passion-free image of the passions, by restoring each of its elements to its natural state. 1.60

A sure warrant for looking forward with hope to the deification of human nature is provided by the incarnation of God, which makes man god to the same degree as God Himself became man. For it is clear that He who became man without sin (cf. Heb. 4:15) will divinize human nature without changing it into the divine nature, and will raise it up for His own sake to *the*

*same* degree as He lowered Himself for man's sake. This is what St Paul teaches mystically when he says, ' . . . that in the ages to come He might display the overflowing richness of His grace' (Eph. 2:7). 1.62

The law of the Old Testament through practical philosophy cleanses human nature of all defilement. The law of the New Testament, through initiation into the mysteries of contemplation, raises the intellect by means of spiritual knowledge from the sight of material things to the vision of spiritual realities. 1.67

## Troparia and Kontakia for Sunday, December 6

### Resurrectional Troparion, tone 2

When Thou, didst descend to death, O Life Immortal / Thou didst slay Hell with the lightning-flash of Thy Divinity, / and, when from the nether regions Thou didst raise the dead, / all the powers of Heaven cried out: / 'O Giver of life, Christ our God, glory to Thee!'

### St. Nicholas, Troparion, tone 4

Thou wast revealed to thy flock as a rule of faith, / an image of humility and a teacher of abstinence, / because of thy lowliness, the heights were opened to thee, / because of thy poverty, riches were granted to thee. / O holy Hierarch, Father Nicholas, / intercede with Christ our God // that our souls be saved.

### Resurrectional Kontakion, tone 2

Thou didst rise from the grave, all -powerful Saviour; / and Hades, seeing the wonder, was affrighted; / and the dead arose; and creation, beholding, rejoiceth with Thee; / and with Thee Adam also is glad; / and the world, O my Saviour, hymneth Thee forever.

### St. Nicholas, Kontakion, tone 3

In Myra, O holy one, / thou wast shown to be a performer of the sacred Mysteries, / for, fulfilling the Gospel of Christ, / thou didst lay down thy life for thy people, O venerable one, / and didst save the innocent from death. / Wherefore thou hast been sanctified // as a great initiate of the grace of God.

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O Father Nicholas, even though the land of Myra hath fallen silent, yet the whole world, which hath been enlightened by thee with the sweet fragrance of thy myrrh and the multitudes of thy miracles, crieth out in hymns of goodly laudation; and we, saved by thee from condemnation, cry out with those in Myra, chanting: Pray thou that our souls be saved!