

St. Maximus the Confessor Orthodox Mission, Denton

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Bulletin for Sunday, October 6th, 2019

October 6th 16th Sunday after Pentecost, tone 7, St. Innocent

9:00 a.m. Divine Liturgy

2:00 p.m. Vespers

October 8th Tuesday

6:00 a.m. Matins, Confession

3:00 p.m. Great Vespers, Confession

October 9th Wednesday St. Tikhon of North America

6:00 a.m. Divine Liturgy

7:00 p.m. Vespers, Confession

October 10th Thursday Synaxis of the Optina Elders

6:00 a.m. Matins

9:00 a.m. Divine Liturgy

7:00 p.m. St. David the Builder Men's Group

October 11th Friday

6:00 p.m. Vespers

7:00 p.m. Class: Basics 301 The Creed "the Almighty"

October 12th Saturday

5:00 p.m. Vigil, Confession

October 13th 17th Sunday after Pentecost, tone 8

9:00 a.m. Divine Liturgy

3:00 p.m. Vespers

3:30 p.m. Octoberfest Fall Picnic

St. Diodochus: 100 Chapters on Spiritual Knowledge & Discrimination

79. Satan is expelled from the soul by holy baptism, but is permitted to act upon it through the body, for the reasons already mentioned. The grace of God, on the other hand, dwells in the very depths of the soul - that is to say, in the intellect. For it is written: 'All the glory of the king's daughter is within' (Ps. 45:13, LXX), and it is not perceptible to the demons. Thus, when we fervently remember God, we feel divine longing well up within us from the depths of our heart. The evil spirits invade and lurk in the bodily senses, acting through the compliancy of the flesh upon those still immature in soul. According to the Apostle, our intellect always delights in the laws of the Spirit (cf. Rom. 7:22), while the organs of the flesh allow themselves to be seduced by enticing pleasures. Furthermore, in those who are advancing in spiritual knowledge, grace brings (*cont. on page 3*)

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

Announcements for October 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 candle table by the door. We also invite you to go first through the line at Coffee Hour.

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 Wine given for the health and salvation of Robert Rehmet. **Temple Oil** given for the health and salvation of Courtney Croy.

The Special Offering this week is a new chalice.

Classes this Week:

Friday, 7:00 p.m. Basics of Orthodox 301 The Creed: "Almighty"

Octoberfest, our fall picnic, will occur next Sunday, Sunday, October 13, at 3:00 p.m. Baking and pumpkin decorating competitions are in the offing.

The St. David the Builder Brotherhood will meet Thursday evening for fellowships, food, and the start of a study of I Timothy from 7:00 to 8:30. Bring food and drink to share and your Bible.

Commemoration Books and Slips: please try to put them in the basket Saturday night whenever possible.

Confessions after Matins: Please let the priest know ahead of time, if possible, if you plan to come for confession after Matins.

Tithes, Offerings & Attendance: Bringing our tithes and offerings to the temple of God is part of our worship of God and 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 slot in the candle table (or in the basket passed during service). There are also boxes for alms and our building fund.

Last week, we gave \$1788 in tithes and offerings; in September we gave a total of \$20,446.71; our monthly budget is \$16,084; (the money received above budget goes to the building fund). Candles \$74, Special Offering for Tulsa \$111, Building Fund \$0. Attendance last week: Vigil 21, Liturgy 159. *Please note: we do not report funds given electronically until the end of the month.*

Our All Saints Party is coming up the evening of October 31. Children should now start planning what saint or biblical character they would like to dress up as and preparing their clues.

Please Pray for our new catechumen Mark Robertson, our catechumens Colby and Rebekah Meals and their children Caleb, Jacob, Joshua, Abigail, and Benjamin, Robert Peterson, Ashley Carpenter, Makenna Baldwin, Luellen Bassano, for David, Anita, Sarah, Rachel, Sammuell, Aaron; for our inquirers the Dean family, and Robert Osborne. Pray for the nun Susannah, for Joseph and Olga Fincher, who is seriously ill, Mother Susanna of Our Lady of Kazan Skete, for Eugene Hollemebeak in the hospital, for Elizabeth Terry, and Thomas Harper who is in South America, and Paul Charles Johnson in Serbia.

Building Fund Watch

"Establish Thou this holy house, even unto the consummation of the age."

Liturgy of St. Basil

Building fund balance: \$234,000. Goal: \$300,000 by end of year. We may need to raise \$500,000 before we start building per the current plan. With *everyone* pulling together, we can do this with God's help and provision.

From Saint Maximus 200 Chapters on Knowledge

2.63 Some are reborn through water and the spirit (cf. John 3:5); others receive baptism in the Holy Spirit and in fire (cf. Matt. 3:11). I take these four things - water, spirit, fire and Holy Spirit - to mean one and the same Spirit of God. To some the Holy Spirit is water because He cleanses the external stains of their bodies. To others He is simply spirit because He makes them active in the practice of virtue. To others He is fire because He cleanses the interior defilement which lies deep within their souls. To others, according to Daniel, He is Holy Spirit because He bestows on them wisdom and spiritual knowledge (cf. Dan. 1:17; 5:11-12). For the single identical Spirit takes His different names from the different ways in which He acts on each person.

2.64 The Law instituted the Sabbath, says Scripture, so that your ox and your servant might rest (cf. Exod. 20:10). Both of these are symbols for the body. For the person engaged in the practice of the virtues, the body is an ox under the yoke of his intellect: it is forced to bear the burdens imposed in the ascetic life through the exercising of the virtues. For the contemplative the body is the servant of his intellect, because through contemplation it is now endowed with intelligence and so serves the intellect's spiritual commands intelligently. For both the ox and the servant the Sabbath signifies the final goal pursued by them throughout the ascetic and the contemplative life, and so it provides for both of them a fitting rest.

2.65 The man who attains virtue together with a consonant spiritual knowledge treats his body as an ox: with his intelligence he steers it to do what has to be done. The life of active virtue is his servant - the life which naturally gives rise to virtue and which is acquired through the exercise of discrimination as if bought with money. The Sabbath is a virtuous, dispassionate and peaceful condition of both body and soul. It is an unchanging state.

(continued from front) an ineffable joy to their body through the perceptive faculty of the intellect. But the demons capture the soul by violence through the bodily senses, especially when they find us faint-hearted in pursuing the spiritual path. They are, indeed, murderers provoking the soul to what it does not want.

Troparia and Kontakia for October 6

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. Innocent, Troparion, tone 2

Thou didst evangelize the northern people of America and Asia, / proclaiming the Gospel of Christ to the natives in their own tongues. / O Holy Hierarchy, Father Innocent, / Enlightener of Alaska and all America, whose ways were ordered by the Lord: / Pray to Him for the salvation of our souls in His heavenly Kingdom.

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. Innocent, Kontakion, tone 2

Thy life is a true celebration of the Providence and Grace of God, / O Holy Father Innocent, the Apostle to our land. / For in hardships and dangers, toiling for the Gospel's sake, / thou wast preserved unharmed and often delivered, / while from obscurity thou wast highly exalted as an example to the faithful everywhere / that the Lord truly guideth a man in the way he should go.

“It is not he who begins well who is perfect. It is he who ends well who is approved in God’s sight.” *St. Basil the Great*
