


St. Maximus the Confessor Orthodox Mission, Denton

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Bulletin for Sunday, October 1st, 2017



Schedule of Services

October 1st Sunday Tone 8 Pokrov (*Protection of the Theotokos*)

9:00 a.m. Divine Liturgy, Coffee Hour

3:00 p.m. Octoberfest, 4:30 Meal

October 2nd Monday St. Andrew the Fool-for-Christ

6:00 a.m. Matins

October 3rd Tuesday

6:00 a.m. Matins, Confession

7:30 p.m. Compline

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

October 4th Wednesday

6:00 a.m. Matins, Confession

6:00 p.m. Class: Ephesians

7:00 p.m. Vespers, Confession

October 5th Thursday

6:00 a.m. Matins

9:00 a.m. Divine Liturgy

4:00 p.m. Vespers, Confession

October 6th Friday St. Innocent of Alaska

6:15 a.m. Divine Liturgy

10:00 a.m. Class

4:00 p.m. Vespers, Pannikhida Confession

7:00 p.m. Compline with Akathist

7:30 p.m. Diaconal Training

October 7th Saturday

5:00 p.m. Vigil, Confession

October 8th Sunday Tone 1

9:00 a.m. Divine Liturgy, Coffee Hour

St. Theodore the Great Ascetic 100 Texts

82. Love has fittingly been called the citadel of the virtues, the sum of the Law and the prophets (cf. Matt. 22:40; Rom. 13:10). So let us make every effort until we attain it. Through love we shall shake off the tyranny of the passions and rise to heaven, lifted up on the wings of the virtues; and we shall see God, so far as this is possible for human nature.

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

Announcements for October 1st

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 also invite you to go first through the food line.

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).

Blessing of Students and Teachers will be held at the end of Liturgy today.

Temple Oil offered for the health and salvation of William and Carolyn Rodgers and in memory of Nikolay Gluschenko.

The Special Offering this week is for our seminarian, Dn. Daniel Greeson.

Many Thanks to those who took the time to participate in last Sunday's Annual Meeting, and to those who gave to support the St. Elizabeth Monastery in Minsk, Byelorussia: we raised \$1200.

Classes This Week

Sunday 12:00 Basics of Orthodoxy

Tuesday 8:00 p.m. Basics of Orthodoxy

Wednesday 6:00 p.m. Ephesians continues

Friday 10:00 a.m.

Octoberfest: Today is our first annual Octoberfest in place of the Labor Day Picnic. We shall start gathering about 3:00. Please bring and register pies, instruments, and pumpkins by 3:45, at which time the soccer game will be held. We'll plan to eat our festive potluck meal about 4:30 and announce the winners of the competition at about 5:15. The evening will then be open for games and fellowship. We'll kindle a fire, gather about 6:30 for a folk song sing-along, and those who wish may roast marshmallows. Come prepared for a good time!

Building Fund Watch: Building fund balance: \$101,751.73. Our goal by the end of the year is \$125,000.

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 (those in need) and our building fund.

Last Sunday, we gave \$796.20 in tithes and offerings; in September we gave \$7751.09 plus another \$4842 electronically for a total of \$12,593; our monthly budget was \$11,250; candles \$83.50; Special Sunday Offering for Byelorussian Monastery \$27.45; Building Fund \$2. Attendance: Vigil 34; Sunday Liturgy 116.

Commemorations: Please try to submit your Sunday commemorations Saturday night (or earlier) whenever you can.

Please Pray for Cassian and Ruth Brown and their children Daniel, Anna, Elijah; for our catechumens Miguel Dean and Marsha Northam, and Joel and Alta Morris and their children; our inquirers Connor, Brandon and Lanie Veazey, Donna, and the Dean family; for the nun Susannah and the novice Elias. Please pray for Photina and Jude Bellan, for Olga Fincher and her husband Joseph, for Eugene and Rachel, for Jeremy Gleb Rovny, travelling in India, and for Adam Bramlett recovering from an injury and looking for work, and Elisabeth Terry.

Many Years to those celebrating namedays -- Alexandria (Justina) Reynolds (10/2), Thom Anderson and Thomas Terry (10/6) -- and birthdays -- Reader Michael Rodgers (10/1), Jonathan Dean (10/3), Samuel Vanderburg (10/6)—this coming week.

From Saint Maximus 400 Chapters on Love

2.69 When desire grows strong, the intellect in sleep imagines things that give sensual pleasure; and when the incensive power grows strong, it imagines things that cause fear. For the impure demons, finding an ally in our negligence, strengthen and excite the passions. But holy angels, by inducing us to perform works of virtue, make them weaker.

2.70 When the desiring aspect of the soul is frequently excited, it implants in the soul a habit of self-indulgence which is difficult to break. When the soul's incensive power is constantly stimulated, it becomes in the end cowardly and unmanly. The first of these failings is cured by long exercise in fasting, vigils and prayer; the second by kindness, compassion, love and mercy.

2.71 The demons fight against us either through things themselves or through our impassioned conceptual images of these things. They fight through things against those who are occupied with things and through conceptual images against those who are not attached to things.

2.72 Just as it is easier to sin in the mind than in action, so warfare through our impassioned conceptual images of things is harder than warfare through the things themselves.

2.73 Things are outside the intellect, but the conceptual images of these things are formed within it. It is consequently in the intellect's power to make good or bad use of these conceptual images. Their wrong use is followed by the misuse of the things themselves.

2.74 The intellect receives impassioned conceptual images in three ways: through the senses, through the body's condition and through the memory. It receives them through the senses when the senses themselves receive impressions from things in relation to which we have acquired passion, and when these things stir up impassioned thoughts in the intellect; through the body's condition when, as a result either of an undisciplined way of life, or of the activity of demons, or of some illness, the balance of elements in the body is disturbed and again the intellect is stirred to impassioned thoughts or to thoughts contrary to providence; through the memory when the memory recalls the conceptual images of things in relation to which we were once made passionate, and so stirs up impassioned thoughts in a similar way.

Troparia and Kontakia for October 1st

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.

Protection, Troparion, tone 4

Overshadowed by thy coming, O Mother of God, / we, the right faithful people, celebrate today with splendor, / and gazing at thine all-precious image, / we say with compunction: / Cover us with thy precious omophorion, / and deliver us from all evil, // entreating thy Son, Christ our God, that He save our souls.

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.

Protection, Kontakion, tone 3

Today in the church the Virgin standeth forth, / and with the choirs of the saints she invisibly prayeth to God for us. / Angels and hierarchs offer homage, / and the apostles and prophets join chorus; // for for our sake the Theotokos entreateth the pre-eternal God.