

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 August 4th, 2013

Schedule of Services

August 4th Sixth Sunday after Pentecost

9:00 a.m. Divine Liturgy

August 5th Monday

7:30 a.m. Matins, Confession

7:00 p.m. Vigil, Confession

August 6th Tuesday Holy Transfiguration

9:00 a.m. Divine Liturgy

3:00 p.m. Vespers, Confession

August 7th Wednesday

7:30 a.m. Matins, Confession

5:30 p.m. Community Meal

6:00 p.m. Class with Subdeacon Anthony Stokes

7:15 p.m. Reader's Vespers

August 8th Thursday

7:30 a.m. Matins, Confession

6:30 p.m. Great Vespers for St. Herman

7:30 p.m. Class: Basics of Orthodoxy: Anaphora

August 9th Friday St. Herman of Alaska

7:45 a.m. Matins, First Hour

9:00 a.m. Liturgy

9:00 p.m. Compline with Akathist to Theotokos

August 10th Saturday

5:00 p.m. Vigil, Confession

August 11th Seventh Sunday after Pentecost

9:00 a.m. Divine Liturgy

The Optina Elders on the Jesus Prayer

We who are infirm must unfailingly call out to Jesus, who came to call not the righteous but sinners to repentance. And therefore, having neither deeds nor the spiritual powers for ascetic struggles, we must unavoidably call out: 'Lord Jesus Christ, Son of God, have mercy on us! *St. Anatoly*

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

Announcements for August 4

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.

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), and not leave until the dismissal at the end.

Temple wine is offered for the health and salvation of Carolyn, William, and Jessica, and in memory of Charles David.

Special Offering this week will be for debt reduction.

The Myrrhbearers, our parish ministry of traditional Christian burial, meet today after Liturgy.

Transfiguration, one of the Twelve Great Feasts, will be celebrated this week with Vigil Monday night at 7:00 and Divine Liturgy Tuesday morning at 9:00. We do well to keep the feast by attending at least a part of its cycle of services. We celebrate the Transfiguration of our Lord through the Feast's Leavetaking on August 13th. We use the troparion and kontakion of the Feast in our daily prayers and at meals.

Troparion, Tone 7

Thou wast transfigured upon the mountain, O Christ God, / showing Thy glory to Thy disciples as far as they could bear it. / Through the prayers of the Theotokos, / make Thine everlasting light shine also upon us sinners. / O Giver of Light, glory to Thee!

Kontakion, tone 7

Upon the mountain wast Thou transfigured, O Christ God, / and Thy disciples beheld Thy glory as far as they could see it; / so that when they would behold Thee crucified, / they would understand that Thy suffering was voluntary, / and would proclaim to the world / that Thou art truly the Radiance of the Father.

Classes this Week

Wednesday, 6:00 p.m. Hebrews

Thursday, 7:30 p.m. Basics of Orthodoxy: Divine Liturgy: The Anaphoras of St. John and St. Basil

The Dormition Fast continues until Thursday, August 15. The norms the Church has given us for the fast call us to devote ourselves to prayer, almsgiving, fasting (abstain from meat, dairy, fish, wine, oil, marital relations—see wall calendar for modifications), and reading the Scriptures and other Orthodox spiritual literature, and to reduce

or eliminate secular entertainments and elective social engagements. All the faithful should prepare themselves for Confession and Holy Communion during the Fast.

Please Pray: for catechumen Shannon Goodson, for inquirers Rebecca and Destiny, the novice Svetlana, the Nun Elizabeth in hospice care, Elizabeth (Chandler) Jones, and Paraskeve. Pray for Joe Fincher and Olga, and for Joanna (Sherri) Hale.

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 \$1614.16 in tithes and offerings; in July, we gave \$7144.51; our monthly budget is \$9187 (\$2297 per week. To build a church will require a monthly income in the neighborhood of \$11,000 a month.) In addition: Candles \$63; Renovation (soda) \$13, Alms \$188.38. May God bless your faithful giving! Attendance: Vigil 40, Liturgy 74.

From Saint Maximus

We do not know God from His essence. We know Him rather from the grandeur of His creation and from His providential care for all creatures. For through these, as though they were mirrors, we may attain insight into His infinite goodness, wisdom and power.

The pure intellect is occupied either with passion-free conceptual images of human affairs, or with the natural contemplation of things visible or invisible, or with the light of the Holy Trinity.

When the intellect is engaged in the contemplation of things visible, it searches out either the natural principles of these things or the spiritual principles which they reflect, or else it seeks their original cause.

When the intellect is absorbed in the contemplation of things invisible, it seeks their natural principles, the cause of their generation and whatever follows from this, as well as the providential order and judgment which relates to them.

When the intellect is established in God, it at first ardently longs to discover the principles of His essence. But God's inmost nature does not admit of such investigation, which is indeed beyond the capacity of everything created. The qualities that appertain to His nature, however, are accessible to the intellect's longing: I mean the qualities

of eternity, infinity, indeterminateness, goodness, wisdom, and the power of creating, preserving and judging creatures. Yet of these, only infinity may be grasped fully; and the very fact of knowing nothing is knowledge surpassing the intellect, as the theologians Gregory of Nazianzos and Dionysios have said.

400 Chapters on Love, First Century 96-100

Troparia and Kontakia for Sunday, August 4

Resurrectional Troparion, tone 5

Let us the faithful hymn and worship the Word / who with the Father and the Spirit hath no beginning, / and was born for our salvation of the Virgin; / for He was pleased to ascend the Cross in the flesh, / and to endure death / and to raise the dead / by His glorious Resurrection.

St. Maximus, Troparion, tone 3

Seven Sleepers of Ephesus, Troparion, tone 4

Great is the wonder of faith! / The seven holy youths abode in the cave as in a royal chamber, / and died without falling into corruption; / and after much time they arose as from sleep, / as an assurance of the resurrection of all men. / Through their supplications, // O Christ God, have mercy on us.

Resurrectional Kontakion, tone 5

Thou didst descend to Hades, O my Savior; / and, having shattered its gates as all-powerful; / Thou as Creator didst raise the dead with Thee; / and Thou didst destroy the sting of death, / and Adam hath been delivered from the curse, O Lover of Man. / Wherefore, we all cry: Save us, O Lord!

St. Maximus, Kontakion, tone 6

The thrice-radiant Light which abode in thy soul / showed thee to be a chosen vessel / revealing divine things to the ends of the earth, / O blessed Maximus, who givest utterance to concepts hard to grasp, / and manifestly proclaimest unto all // the transcendent and unoriginate Trinity.

Seven Sleepers of Ephesus, Kontakion, tone 4

Spurning the corrupt things of this world / and accepting gifts of incorruption, / though they died yet did they remain untouched by corruption. / Wherefore, they arose after many years, / burying all the unbelief of the wicked. / O ye faithful, // praising them today in laudation, let us hymn Christ!