

St. Maximus the Confessor Orthodox Mission, Denton

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Bulletin for Sunday July 13th, 2014

Schedule of Services

July 13th Sunday

9:00 a.m. Divine Liturgy

noon Basics of Orthodoxy: Creed 4 “God the Father”

July 14th Monday

3:00 p.m. Vespers (no confession)

July 15th Tuesday St. Vladimir

6:00 a.m. Matins

7:00 a.m. Divine Liturgy

3:00 p.m. Vespers, Confession

July 16th Wednesday

7:00 a.m. Matins, Confession

7:00 p.m. Vespers, Confession

July 17th Thursday Royal Passion Bearers

8:00 a.m. Matins

9:00 a.m. Divine Liturgy

July 18th Friday St. Elizabeth of Moscow

8:00 a.m. Matins, Confession

9:00 a.m. Divine Liturgy

7:00 p.m. Vespers, Pannikhida, Confession

July 19th Saturday St. Seraphim of Sarov

9:30 a.m. Divine Liturgy, St. Seraphim's, Dallas

5:00 p.m. Vigil

July 20th Sunday

9:00 a.m. Divine Liturgy

noon Basics of Orthodoxy: Creed 5 “God Almighty”

The Macedonians, Nestorians, Eutychians, and Dioscorans, the Appollinarians, Sabellians, and Severians, savage wolves who came clad in sheep skins, did ye, as true pastors, drive far away from the flock of the Savior, stripping each of the thrice-wretched ones of the sheep's clothing. Wherefore we call you blessed.

With the seven sacred councils of the holy Fathers Thou didst adorn the honored Church, O Christ, driving far away the darkness of deception as with the light of seven beacons. *From the Service for the Fathers of the Ecumenical Councils*

Announcements for July 13

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 debt reduction.

Welcome to Hierodeacon Avvakum visiting from Holy Trinity Lavra in Sergiev Posad, Russia.

Classes this Week

Sunday, noon: Basics of Orthodoxy. Today: Nicene Creed, part four: "God the Father".

The Wednesday class is discontinued for the summer.

Feast of St. Seraphim: Next Saturday, our mother parish St. Seraphim Cathedral in Dallas, celebrate their patronal feast. Vigil will be celebrated at 6:30 Friday evening with Divine Liturgy Saturday morning at 9:30. This is a good occasion to worship with our mother parish. Fr. Justin will be going.

Trip talk: Fr. Justin will share pictures and experiences from his trip for all who are interested next Sunday at 5:00 at the church.

Kissing the Cross: It is the normal Orthodox practice when we come to kiss the cross after Liturgy that we make the sign of the cross on ourselves before kissing cross.

Please Pray: for catechumens Shannon Goodson, Holly Bellan, Seth Williams, and Virginia Warwas, for inquirer Rick Hollembeak, 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, and for Natalya (a Russian lady on her deathbed).

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 \$2240.60 in tithes and offerings; our monthly budget is \$8700 (\$2008 per week). Candles \$66; Soda (renovation) \$4; Building Fund Special Offering \$36. Attendance: Liturgy 91, Vigil 42.

From Saint Maximus

He who busies himself with the sins of others, or judges his brother on suspicion, has not yet even begun to repent or to examine himself so as to discover his own sins, which are truly heavier than a great lump of lead; nor does he know why a man becomes heavy-hearted when he loves vanity and chases after falsehood (cf. Ps. 4:1). That is why, like a fool who walks in darkness, he no longer attends to his own sins but lets his imagination dwell on the sins of others, whether these sins are real or merely the products of his own suspicious mind.

Self-love, as has often been said, is the cause of all impassioned thoughts. For from it are produced the three principal thoughts of desire; those of gluttony, avarice and self-esteem. From gluttony is born the thought of unchastity; from avarice, the thought of greed; from self-esteem, the thought of pride. All the rest — the thoughts of anger, resentment, rancor, listlessness, envy, backbiting and so on — are consequent upon one or other of these three. These passions, then, tie the intellect to material things and drag it down to earth, pressing on it like a massive stone, although by nature it is lighter and swifter than fire.

The origin of all the passions is self-love; their consummation is pride. Self-love is a mindless love for the body. He who cuts this off cuts off at the same time all the passions that come from it.

Just as parents have a special affection for the children who are the fruit of their own bodies, so the intellect naturally clings to its own thoughts. And just as to passionately fond parents their own children seem the most capable and most beautiful of all - though they may be quite the most ridiculous in every way - so to a foolish intellect its own thoughts appear the most intelligent of all, though they may be utterly degraded. The wise man does not regard his own thoughts in this way. It is precisely when he feels convinced that they are true and good that he most distrusts his own judgment. He makes other wise men the judges of his thoughts and arguments -lest he should run, or may have run, in vain (cf. Gal. 2:2) - and from them receives assurance.

400 Chapters on Love, 3.55-58

Troparia and Kontakia for Sunday, July 13

Resurrectional Troparion, tone 4

Having learned the radiant proclamation of the Resurrection from the Angel, /the women disciples of the Lord cast off the ancestral curse, /and, boasting, told the Apostles: /Death hath been despoiled, Christ God is risen, /granting the world great mercy.

St. Maximus, Troparion, tone 3

By an outpouring of the Holy Spirit / thou didst pour forth Christ's sacred teachings, / thou didst expound with Divine authority / the self-emptying of God the Word / and wast radiant in thy confession of the True Faith:/ O, Glorious Father Maximus / pray to Christ our God / to grant us His great mercy.

Fathers of the First 6 Councils, Troparion, tone 8

Most glorious art Thou, O Christ our God, / who hast established our Fathers upon the earth as beacons, / and hast thereby guided us to the true Faith! / O greatly Compassionate One, glory to Thee!

Resurrectional Kontakion, tone 4

My Saviour and Deliverer as God/ hath raised out of the grave the earth-born from their bonds / and He hath shattered the gates of hell / and as Master / He hath risen on the third day.

St. Maximus, Kontakion tone 8 *Serbian Melody*

Let us the faithful praise with fitting hymns / that lover of the Holy Trinity, great Maximus, / who clearly taught the divinely-given Faith: / that we should give glory unto Christ our God, / Who, but one person, hath in very truth / two natures, wills, and energies. / Let us cry to him: // Rejoice, divine herald of the Faith.

Fathers of the First 6 Councils, Kontakion, tone 8

The preaching of the Apostles and the dogmas of the Fathers / sealed the one Faith of the Church; / and clad in the robe of Truth woven of theology from on high, / it setteth aright and glorifieth the great mystery of piety.