

St. Maximus the Confessor Orthodox Mission, Denton

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## Bulletin for Sunday June 28<sup>th</sup>, 2015

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### Schedule of Services

**June 28<sup>th</sup> Sunday Fourth After Pentecost**

9:00 a.m. Divine Liturgy

**July 1<sup>st</sup> Wednesday**

7:00 p.m. Reader's Vespers

**July 4<sup>th</sup> Saturday**

5:00 p.m. Vigil, Confession

**July 5<sup>th</sup> Sunday Fifth After Pentecost**

9:00 a.m. Divine Liturgy

**July 8<sup>th</sup> Wednesday**

7:00 p.m. Reader's Vespers

**July 11<sup>th</sup> Saturday**

5:00 p.m. Vigil, Confession

**July 12<sup>th</sup> Sunday Sixth After Pentecost**

9:00 a.m. Divine Liturgy

**July 15<sup>th</sup> Wednesday**

7:00 p.m. Reader's Vespers

**July 18<sup>th</sup> Saturday *Fr. Justin is back***

5:00 p.m. Vigil, Confession

**July 19<sup>th</sup> Sunday Sixth After Pentecost**

9:00 a.m. Divine Liturgy

The Church's function is not to adapt Christianity to the world, nor even to adapt the world to Christianity; her function is to maintain a counterworld in the world. *Nicolas Gomez Davila*

From a person with an argumentative character, you can hardly expect anything else. In the spiritual life there is nothing worse and more harmful than argumentativeness. For a while, it is sometimes concealed, but then it again is revealed in its former strength.

How does a person become bad?—from forgetting that God is over him. *St. Ambrose of Optina*

## Announcements for June 28

**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). We should be modestly dressed (so as not to distract others, please see the posting on the door to the nave) 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 St. Basil Mission in Weatherford, OK.

**Temple Wine** given for the health and salvation of Mary Grace,  
**Temple Oil** for the health and salvation of Onesimus Bramlett.

### No Classes this Week

**The Basics of Orthodoxy Class** is in the process of being revamped. The plan is for it to resume August 2 with the eight-week introductory class offered on Sundays at 11:45.

**Vacation Notice:** Fr. Justin and family will be gone June 29 until July 17. Please plan for Confessions accordingly. Hieromonk Gregory (July 5) and Fr. John Anderson (July 12) will each substitute one weekend in Fr. Justin's absence.

**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 \$1942.42; this month we have given \$5352.97; our monthly budget is \$9502 (\$2192 per week). Candles \$58.50; Special offering for IOCC \$39.92, Building Fund \$35, Drink Jar (Renovation) \$8. Remaining Mortgage: \$3200. Attendance: Vigil 34, Liturgy 113.

**Please Pray:** for our catechumens, Adam and Jenilee, for the inquirer Chris, for the novices Elias and Svetlana. Pray for Joe

Fincher and Olga, for Joanna (Sherri) Hale, 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.

### From Saint Maximus on the Lord's Prayer

We may go on to the next phrase of the prayer, saying, 'Thy will be done on earth as it is in heaven' (Matt. 6:10). He who worships God mystically with the faculty of the intelligence alone, keeping it free from sensual desire and anger, fulfills the divine will on earth just as the orders of angels fulfill it in heaven. He has become in all things a co-worshipper and fellow-citizen with the angels, conforming to St Paul's statement, 'Our citizenship is in heaven' (Phil. 3:20). Among the angels desire does not sap the intellect's intensity through sensual pleasure, nor does anger make them rave and storm indecently at their fellow creatures: there is only the intelligence naturally leading intelligent beings towards the source of intelligence, the Logos Himself. God rejoices in intelligence alone and this is what He demands from us His servants. He reveals this when He says to David, 'What have I in heaven, and besides yourself what have I desired on earth?' (Ps. 73:25. LXX). Nothing is offered to God in heaven by the holy angels except intelligent worship; and it is this that God also demands from us when He teaches us to say in our prayers, 'Thy will be done on earth as it is in heaven' (Matt. 6:10).

Let our intelligence, then, be moved to seek God, let our desire be roused in longing for Him, and let our incensive [anger] power struggle to keep guard over our attachment to Him. Or, more precisely, let our whole intellect be directed towards God, tensed by our incensive power as if by some nerve, and fired with longing by our desire at its most ardent. For if we imitate the heavenly angels in this way, we will find ourselves always worshipping God, behaving on earth as the angels do in heaven. For, like that of the angels, our intellect will not be attracted in the least by anything less than God

If we live in the way we have promised, we will receive, as daily and life-giving bread for the nourishment of our souls and the maintenance of the good state with which we have been blessed, the Logos Himself; for if was He who said, 'I am the bread that came down from heaven and gives life to the world', (cf. John 6:33-35). In proportion to our capacity the Logos will become everything for us who are nourished through virtue and wisdom; and in accordance with His own judgment He will be embodied differently in each recipient of salvation while we are still living in this age. This is indicated in the phrase of the prayer which says, 'Give us this day our daily bread' (Matt. 6:11).

I believe that the expression 'this day' refers to the present age. It is as if one should say, after a clearer understanding of the context of the prayer, 'Since we are in this present mortal life, give us this day our daily bread which Thou hast originally prepared for human nature so that it might become immortal (cf. Gen. 1:9); for in this way the food of the bread of life and

knowledge will triumph over the death that comes through sin.' The transgression of the divine commandment prevented the first man from partaking of this bread (cf. Gen. 3:19). Indeed, had he taken his fill of this divine food, he would not have been made subject to death through sin.

*Commentary on the Lord's Prayer*

## **Troparia and Kontakia for Sunday, June 28**

### **Resurrectional Troparion, Tone 3**

Let those in Heaven rejoice, / let those on Earth be glad; / for the Lord hath wrought a mighty act with His arm./ He hath trampled down death by death; / He hath become the first-born of the dead.  
/ From the womb of hell hath He delivered us, // and hath granted 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.

### **Ss. Cyrus & John, Troparion, tone 5**

O Christ God, who hast given us the miracles of Thy holy martyrs Cyrus and John, / as an invincible rampart, / through their supplications set at nought the counsels of the heathen / and strengthen the scepters of kings, // in that Thou alone art good and lovest mankind.

### **Resurrectional Kontakion, Tone 3**

Today Thou didst rise from the grave, O compassionate One, / and didst lead us away from the gates of death. / Today Adam exulteth, and Eve rejoiceth. / Together with the prophets and patriarchs // they unceasingly hymn the Divine might of Thine authority.

### **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.

### **SS. Cyrus & John, Kontakion, tone 3**

Receiving the gifts of miracles from grace divine, / O saints, ye work wonders unceasingly, / cutting down all our passions with invisible skill, / O divinely wise Cyrus and glorious John; // for ye are divine physicians.