

St. Maximus the Confessor Orthodox Mission, Denton

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**Bulletin for Sunday September 27<sup>th</sup>, 2015**

**Schedule of Services**

**October 11<sup>th</sup> Sunday Nineteenth After Pentecost, tone 2**

9:00 a.m. Divine Liturgy, Church School

**October 13<sup>th</sup> Tuesday**

6:30 a.m. Molieben, Confession

**October 14<sup>th</sup> Wednesday**

6:00 a.m. Matins, Confession

6:00 p.m. Class: An Orthodox Life in a Modern World

7:00 p.m. Vespers, Confession

**October 15<sup>th</sup> Thursday**

8:45 a.m. Hours

9:00 a.m. Divine Liturgy

**October 16<sup>th</sup> Friday**

6:00 a.m. Matins, Confession

7:00 p.m. Vespers, Confession

**October 17<sup>th</sup> Saturday**

5:00 p.m. Vigil, Confession

**October 18<sup>th</sup> Sunday Twentieth After Pentecost, tone 3**

9:00 a.m. Divine Liturgy, Church School

**From Saint Maximus 500 Various Texts  
Differing Degrees of the Holy Spirit's Presence**

The Holy Spirit is present unconditionally in all things, in that He embraces all things, provides for all, and vivifies the natural seeds within them. He is present in a specific way in all who are under the Law, in that He shows them where they have broken the commandments and enlightens them about the promise given concerning Christ. In all who are Christians He is present also in yet another way in that He makes them sons of God. But in none is He fully present as the author of wisdom except in those who have understanding, and who by their holy way of life have made themselves fit to receive His indwelling and deifying presence. For everyone who does not carry out the divine will, even though he is a believer, has a heart which, being a workshop of evil thoughts, lacks understanding, and a body which, being always entangled in the defilements of the passions, is mortgaged to sin. 1.73

## Announcements for October 11

**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 prison ministry.

**Temple Oil** given for the health and salvation of Sophia and Callum.

**Classes:** Sunday 11:30 Basics of Orthodoxy  
Wednesday 6:00 An Orthodox Life in a Modern World

**New Class:** Fr. Justin is contemplating having a class Friday nights after Vespers to discuss Jean Claude Larchet's book *The Therapy of Spiritual Illness* in three volumes. If you would be interested in such a class, please let him know.

**St. Maximus Lecture 2016:** We have confirmed with Bishop Maxim of the Western Serbian Diocese of North America that he will come speak to us about St. Maximus in January. He will be present at Vigil, January 20, 2016 and will give a brief homily after it. He will give the homily at Liturgy on January 21, will speak to those at coffee hour following, and will give his keynote address the evening of the January 21 (Thursday). So plan ahead to come to meet a fine bishop and get to know our patron saint better.

**Please Pray:** for our catechumens, Adam and Jenilee Skelton and Marsha Northam, for the inquirers Rebecca, the Wells family, the Dean family, for the novices Elias and Svetlana. Pray for Joe Fincher and Olga, 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.

**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 \$1641 in tithes and offerings; this month, we have given our monthly budget is \$10,350 (\$2389 per week). Candles \$62; renovation (drinks) \$2, building fund \$1; special offering \$23. Attendance: Vigil 25, Liturgy 76.

### From Saint Maximus (*continued*)

If when the flesh has an easy life the force of sin tends to grow stronger. It is clear that when the flesh suffers affliction the force of virtue will also increase. So let us bravely endure the affliction of the flesh, which cleanses the soul's stains and brings us future glory. For 'the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us' (Rom. 8:18). 1.19

When physicians are treating the body they do not administer the same remedy in all cases. Neither does God, when treating the illnesses of the soul, regard a single kind of therapy as suitable for all conditions but He allots to each soul what is suitable for it and effects its cure. So let us give thanks while we are being created, however great our suffering, for the result is blessed. 1.20

Nothing disciplines the disposition of the soul so well as the protests of the afflicted flesh. If the soul gives way to them, it will be evident that it loves the flesh more than God. But if it remains unshaken by these disturbances, it will be shown to honor virtue more than the flesh. Through virtue God will come to dwell in it - God who for the soul's sake patiently bears our human suffering - and will say to it as He once did to the disciples, 'Have courage, for I have overcome the world' (John 16 : 33). 1.21

If all the saints had their share of discipline, we too should thank God that we are disciplined with them, so that we may be found worthy to partake of their glory, 'for whom the Lord loves He disciplines; He chastens every son He accepts' (Prov. 3:12. LXX). 1.22

When Adam accepted the sensual pleasure offered to him by Eve, who had come from his side, he expelled humanity from paradise (cf. Gen. 3:24). But when the Lord in His agony was pierced in his side by the lance. He brought the robber into paradise (cf. Luke 23:43). Let us, then, love the suffering of the flesh and hate its pleasure; for the first brings us in and restores God's blessings to us, while the second drives us out and separates us from those blessings. 1.23

If God suffers in the flesh when He is made man, should we not rejoice when we suffer, for we have God to share our sufferings? This shared suffering confers the kingdom on us. For he spoke truly who said, 'If we suffer with Him, then we shall also be glorified with Him' (Rom. 8:17). 1.24

If we have to suffer because our ancestor involved our nature with sensual pleasure, let us endure our temporary sufferings bravely; for they blunt the sharp point of such pleasure for us, and free us from the eternal torment which it brings upon us. 1.25

## Troparia and Kontakia for Sunday, October 11

### Resurrectional Troparion, tone 2

When Thou, didst descend to death, O Life Immortal / Thou didst slay Hell with the lightning-flash of Thy Divinity, / and, when from the nether regions Thou didst raise the dead, / all the powers of Heaven cried out: / 'O Giver of life, Christ our God, glory to Thee!'

### Fathers of the 7<sup>th</sup> Council, Troparion, tone 8

All-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 2

Thou didst rise from the grave, all-powerful Saviour; / and Hades, seeing the wonder, was affrighted; / and the dead arose; and creation, beholding, rejoiceth with Thee; / and with Thee Adam also is glad; / and the world, O my Saviour, hymneth Thee forever.

### Fathers of the 7<sup>th</sup> Council, Kontakion, tone 6

The Son who ineffably shone forth from the Father / hath been born in two natures of a woman, / and beholding Him we do not refuse to depict His countenance; / but tracing it piously, we honor it in faith. / Wherefore, the Church, holding to the true Faith, / doth venerate the icon of the incarnation of Christ.