

St. Maximus the Confessor Orthodox Mission, Denton

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Priest Justin Frederick

Bulletin for Sunday, July 26, 2009

Schedule of Services

July 26th Sunday

8:45 a.m. Hours

9:00 a.m. Divine Liturgy

July 28th Tuesday

7:00 a.m. Matins

11:00 a.m. Molieben, Family Gathering

7:00 p.m. Vespers

8:00 p.m. Class Basics of Orthodoxy

July 29th Wednesday

7:00 a.m. Matins

12:00 p.m. Bible Study: First John

7:00 p.m. Vespers, Confession

July 30th Thursday

7:00 a.m. Matins

3:00 p.m. Vespers, Confession

July 31st Friday

7:00 a.m. Matins

7:00 p.m. Reader Vespers

7:00 p.m. *Russian Vespers, Dallas*

August 1st Saturday

9:30 a.m. *Russian Divine Liturgy, Dallas*

5:00 p.m. Vigil, Confession

August 2nd Sunday

8:45 a.m. Hours

9:00 a.m. Divine Liturgy

“Evil is nothing else than absence of goodness and a lapsing from what is natural into what is unnatural: for nothing evil is natural. For all things, whatsoever God made, are very good, so far as they were made: if, therefore, they remain just as they were created, they are very good, but when they voluntarily depart from what is natural and turn to what is unnatural, they slip into evil.”

St. John of Damascus, Exposition of the Orthodox Faith, Book IV Chapter XX

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

Announcements for July 26th

To Our Visitors: Welcome! Please join us after the service for coffee and conversation and church school for the children. If you would, fill out a visitor's card for us and leave it in the basket on the table by the door. Be aware that shortly after the sermon, the catechumens, i.e., those preparing for Baptism & Chrismation, will be dismissed, but you are invited to stay for the rest of the service.

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 and present to hear "Blessed is the Kingdom" (in *unusual* circumstances no later than the Gospel reading).

Please Move Forward during the Liturgy! **Please be quiet** in the Narthex afterwards while the Prayers of Thanksgiving after Communion are being read in the church, or better yet, stay for the prayers so you don't have to read them later at home.

The Special Freewill Offering today will be for our library, next week for our priest.

A Financial Management Class is being considered for this fall. The class would last ten weeks, would cost \$55 for a couple, \$45 for a single (for materials), and would be limited to five couples (or ten persons). The class will give couples and singles Christian principles to guide their finances and many practical worksheets to help them carry them out. Please see Fr. Justin if you are interested.

No Classes this Week

The Dormition Fast is coming up! It begins August 1 and runs through August 14. It is not too early to prepare ourselves to keep the Fast well by setting our hearts on seeking the Lord.

Please Pray for our Catechumen: Thom Anderson, for **our inquirers** John Parsons, Adam & Melanie Betz, and Robert & Elisabeth Terry. Please pray for our **shut-in** Nina Johnston, for Nick Gluschenko, and Nancy Rachel Saito visiting in California. Please remember Met. Jonah in your prayers, our Alaskan Seminarian Methodius Nicori, and the nun Barbara as she labors to found a new monastery in our area.

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 throughout 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 the building fund.

Last week, we gave \$920 in tithes and offerings; this month we have given \$2369; our monthly budget is \$6218 (\$1554 per week). Candles \$46.50; Bookstore \$27; Building fund debt \$25; Special Gifts \$100. May God bless your faithful giving! Attendance: J Vigil 9, Liturgy 53. Mortgage balance as of June 30: \$103,910.

Metropolitan Invited You the faithful of St. Maximus parish should know that the Metropolitan, having promised to serve here when he was bishop of Fort Worth still intends to fulfill that promise. He asked me to submit a formal letter requesting him to visit us that he might "have an excuse" to get away and come visit us. Let us pray that he will be able to be with us between September and the Great Fast next year as I have requested.

From Saint Maximus

"Put to death your members which are on earth: fornication, uncleanness, lust, evil concupiscence, and greed." He names the care of the flesh "earth"; he speaks of actual sinning as 'fornication'; consent he calls 'uncleanness'; passionate thoughts he names 'lust'; the mere acceptance of a lustful thought is 'evil concupiscence'; the matter which gives life and growth to passion he calls 'greed.' All of these things as members of the wisdom of the flesh the divine Apostle ordered us to put to death.

First the memory brings up a simple thought to the mind, and when it lingers about it arouses passion. When it is not removed it sways the mind to consent, and when this happens, the actual sinning finally takes place. Thus the all-wise Apostle, in writing to Gentile converts, bids them to remove first of all the effect of the sin, then to backtrack in order to end up at the cause. AS previously mentioned, the cause is greed which gives life and growth to passion. And I think that here it signifies gluttony, which is the mother and nurse of fornication. Now greed is evil not only in regard to possessions but also in regard to food, in the same way the self-control is good not only in regard to food but also in regard to possessions.

400 Chapters on Love, I.83, 84

Troparia and Kontakia for July 26th



Resurrectional Troparion, tone 6

The angelic powers were at Thy tomb / and the guards became as dead men, / Mary stood by Thy grave, / seeking Thine immaculate body, / Thou didst despoil hell, not being tempted by it, / Thou didst go to meet the Virgin granting life, / O Lord, who didst rise from the dead, / glory to Thee.

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.

St. Parasceva, Troparion, tone 1

Possessed of a readiness in accord with thy name, / O namesake thereof, / thou didst choose as a companion a faith equal to thy name, / O victorious Parasceva; / wherefore, thou pourest forth healings, // and prayest for our souls.

Resurrectional Kontakion, tone 6

With His life-originating palm, from the valleys of gloom / the Life-giver Christ God hath raised all the dead. / He hath bestowed resurrection on the human race /, for He is the Savior of all, the Resurrection, and Life, and God of all.

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.

St. Parasceva, Kontakion, tone 8

Come, ye faithful, and let us melodiously sing a hymn / to the passion-bearer Parasceva, for she shineth forth miracles in the world, / dispelling the darkness of deception and granting abundant grace // to the faithful who chant: “Rejoice, O much suffering martyr!”