

St. Maximus the Confessor Orthodox Mission, Denton

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Priest Justin Frederick

Bulletin for Sunday, August 8th, 2010

Schedule of Services

August 8th 11th Sunday after Pentecost

9:00 a.m. Divine Liturgy

7:00 p.m. Vigil for St. Herman

August 9th Monday St. Herman of Alaska

7:00 a.m. Divine Liturgy

7:00 p.m. Vespers, Confession

August 10th Tuesday

7:00 a.m. Matins

3:00 p.m. Vespers, Confession

August 11th Wednesday

7:00 a.m. Matins

7:00 p.m. Vespers

8:00 p.m. Class: Basics of Orthodoxy: The Nicene Creed

August 12th Thursday St. Maximus Observed

7:00 a.m. Divine Liturgy

7:00 p.m. Vespers, Confession

August 13th Friday Leavetaking of Transfiguration

7:00 a.m. Matins

7:00 p.m. Vespers, Confession

August 14th Saturday

5:00 p.m. Vigil, Confession

August 15th 12th Sunday after Pentecost, Dormition of Mary

9:00 a.m. Divine Liturgy

Envy comes from pride, as well as not fulfilling what is necessary. Cain was careless in offering the required sacrifice to God. But when God rejected his sacrifice because of his carelessness and accepted the fervent sacrifice of Abel, then, because of envy, he decided to kill the righteous Abel. It is best to try to exterminate envy at the very start with humble prayer, humble confession, and prudent silence.

In the beginning, envy is revealed through inappropriate zeal and rivalry, and later, by fervor with spite and the blaming of the one who is envied.
St. Ambrose of Optina

Announcements for August 8th

To Our Visitors: Welcome! Please join us after the service for coffee 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. 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).

The Special Offering this week for debt reduction.

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.

The Parish Phone Book is being updated. Please make sure we have your current phone numbers, address, email, birthdays and namedays.

Temple Oil given for the health and salvation of George.

The Dormition Fast runs through Liturgy on Dormition, next Sunday, August 15. We abstain from meat, dairy, fish, wine, oil, and sin in order to seek God through prayer, reading, almsgiving, and works of mercy. May the Lord strengthen our desire for Him and grant each one of His grace that we may have a soul-profitting fast!

Classes this Week:

Wednesday, 8:00 p.m. Basics of Orthodoxy: The Creed

This Week in the Basics of Orthodoxy Class on Wednesday nights, we'll begin an eight-week series (or so) studying the Nicene Creed: what is the Church's dogma, and why is it important? All are encouraged to attend!

Expansion Program: We hope to begin expanding the nave on the left side the week after Dormition.

The Annual Meeting will be held September 26 at 11:30. If you are a member here, please plan on attending.

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 \$1588.35 in tithes and offerings; our monthly budget is \$8835 (\$2039 per week), which includes \$1500 for building a new church. Candles \$39; bookstore unknown, building fund \$0, special gifts \$20. May God bless y our faithful giving! Attendance: Sunday Liturgy 63; Vigil 29; Vigil for Transfiguration 22, Liturgy 20.

Please Pray for our Catechumens: Thom Anderson, Sean Chaney, Ken and Pam Northam and their children Marsha, Jessica, Mariah, Emalie, Robert & Elisabeth Terry and their children Thomas, Calvin, Owen, and Claire, for our inquirer Samuel. Please pray for our **shut-in** Nina Johnston, for Elias Ashley Davis who is in Alaska to work for four months, for Michael Rodgers as he heads off to seminary and for Ambrose Leif Pierson as he moves to Tyler to take a new job. Please pray for all your fellow parishioners that we all may keep the Faith and be firmly established therein.

From Saint Maximus

The blessed Dionysius says that among the demons this is what evil is: irrational anger, senseless lust, reckless imagination. But among rational beings unreasonableness, recklessness, and rashness are privations of reason, sense, and circumspection. Now privations follow upon habits; so then, the demons once had reason, sense, and religious circumspection. If this is correct, then neither are the demons evil by nature; rather, they have become evil through the misuse of their natural faculties.

Some passions are productive of intemperance, others of hate, and still others of both intemperance and hate.

Excessive and sumptuous eating are causes of intemperance; greed and vainglory cause hatred of neighbor. But their mother, self-love, is the cause of both.

Self-love is the passionate and irrational affection for the body, to which is opposed love and self-mastery. The one who has self-love has all the passions.

400 Chapters on Love, 3.5-8

A serpent, when it wants to change its old skin for a new one, passes through a very tight and narrow opening, and in this way, it is easy to shed its old skin. So also, when a man wants to shed the old man, he must travel the narrow path of fulfilling the commandments of the Gospel.

St. Ambrose of Optina

Troparia and Kontakia for August 8th



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!’

Transfiguration, 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!

St. Maximus, Troparion, tone 3

St. Emelian, Troparion, tone 8

Guide of Orthodoxy, teacher of godliness, / light of the universe, inspiration of hierarchs, / thou hast enlightened all by thy teachings. // O Emilian, pray to Christ God to save our souls.

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.

St. Maximus, Kontakion, tone 8

St. Emelian, Kontakion, tone 3

Chanting, the Church, for which thou didst suffer, / O Emilian, doth glorify thee / who didst show thyself to be a mighty champion / of the Trinity. / Wherefore, we honor thy memory. / Deliver thy servants / from the invasion // of the heathen.

Transfiguration, 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.