

St. Maximus the Confessor Orthodox Mission, Denton

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**Bulletin for Sunday July 14<sup>th</sup>, 2013**

**Schedule of Services**

**July 14<sup>th</sup> Third Sunday after Pentecost**

9:00 a.m. Divine Liturgy, Mission Council

**July 9<sup>th</sup> Tuesday**

7:30 a.m. Matins, Confession

3:00 p.m. Vespers, Confession

**July 10<sup>th</sup> Wednesday**

7:30 a.m. Matins, Confession

5:30 p.m. Community Meal

6:00 p.m. Class: Hebrews

7:15 p.m. Vespers, Confession

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

8:00 a.m. Matins

9:00 a.m. Divine Liturgy

6:30 p.m. Compline with Akathist to Theotokos

7:30 p.m. Class: Basics of Orthodoxy: Divine Liturgy

**July 12<sup>th</sup> Friday**

7:30 a.m. Matins, Confession

7:00 p.m. *Russian Vespers, Confession, St. Seraphim's, Dallas*

**July 13<sup>th</sup> Saturday**

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

5:00 p.m. Vigil, Confession

**July 21<sup>st</sup> Fourth Sunday after Pentecost**

9:00 a.m. Divine Liturgy

4:00 p.m. Williams-Bramlett Wedding

It is necessary to preserve the fruit of prayer. It is spoiled and lost very often due to idle talking right after prayer and from dreaming, which is also idle talking, only with yourself. Silence after prayer is very beneficial: it keeps the prayer in the mind, heart, and even in the mouth, audible to you. *St. Nikon of Optina*

In the struggle of prayer, it is absolutely necessary to force oneself and compel oneself to pray. *St. Barsanuphius of Optina*

## Announcements for July 14

**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.

**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), and not leave until the dismissal at the end.

**Temple wine** is offered for the health and salvation of William, Carolyn, and Jessica, and in memory of Charles David.

**Special Offering** this week will be for St. Basil mission, Weatherford, OK, a part of our deanery and diocese.

### Classes this Week:

**Wednesday** 6:00 p.m. Study of the Book of Hebrews

**Thursday**, 7:30 p.m., Basics of Orthodoxy. The class is examining the Divine Liturgy.

**Please Pray:** for catechumen Shannon Goodson, for inquirers Rebecca and Destiny, the novice Svetlana, the Nun Elizabeth in hospice care, Elizabeth (Chandler) Jones, and Paraskeve. Pray for Joe Fincher and Olga, and for Joanna (Sherri) Hale.

**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 \$1175.42 in tithes and offerings; our monthly budget is \$9187 (\$2297 per week. To build a church will require a monthly income in the neighborhood of \$11,000 a month.) In addition: Candles \$44.50; alms special offering, \$37.44; Renovation (soda) \$1. May God bless your faithful giving! Attendance: Vigil 38, Liturgy 89.

## From Saint Maximus

Fear of God is of two kinds. The first is generated in us by the threat of punishment. It is through such fear that we develop in due order self-control, patience, hope in God and dispassion; and it is from dispassion that love comes. The second kind of fear is linked with love and constantly produces reverence in the soul, so that it does not grow indifferent to God because of the intimate communion of its love.

The first kind of fear is expelled by perfect love when the soul has acquired this and is no longer afraid of punishment (cf. 1 John 4:18). The second kind, as we have already said, is always found united with perfect love. The first kind of fear is referred to in the following two verses: 'Out of fear of the Lord men shun evil' (Prov. 16:6), and 'Fear of the Lord is the beginning of wisdom' (Ps. 111:10). The second kind is mentioned in the following verses: 'Fear of the Lord is pure, and endures for ever' (Ps. 19:9. LXX), and "Those who fear the Lord will not want for anything' (Ps. 34:10. LXX).

Put to death therefore whatever is earthly in you: unchastity, uncleanness, passion, evil desire and greed' (Col. 3:5). Earth is the name St Paul gives to the will of the flesh. Unchastity is his word for the actual committing of sin. Uncleanness is how he designates assent to sin. Passion is his term for impassioned thoughts. By evil desire he means the simple act of accepting the thought and the desire. And greed is his name for what generates and promotes passion. All these St Paul ordered us to mortify as 'aspects' expressing the will of the flesh.

First the memory brings some passion-free thought into the intellect. By its lingering there, passion is aroused. When the passion is not eradicated, it persuades the intellect to assent to it. Once this assent is given, the actual sin is then committed. Therefore, when writing to converts from paganism, St Paul in his wisdom orders them first to eliminate the actual sin and then systematically to work back to the cause. The cause, as we have already said, is greed, which generates and promotes passion. I think that greed in this case means gluttony, because this is the mother and nurse of unchastity. For greed is a sin not only with regard to possessions but also with regard to food, just as self-control likewise relates to both food and possessions.

*400 Chapters on Love, First Century 81-84*

## Troparia and Kontakia for Sunday, July 14

### 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!'

### 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 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 *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.