

St. Maximus the Confessor Orthodox Mission, Denton

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Bulletin for Sunday July 6th, 2014

Schedule of Services

July 6th Sunday

9:00 a.m. Divine Liturgy

noon Basics of Orthodoxy: Creed 4 “God the Father”

July 7th Monday

3:00 p.m. Vespers (no confession)

July 8th Tuesday

6:00 a.m. Matins

7:00 a.m. Divine Liturgy

3:00 p.m. Vespers, Confession

July 9th Wednesday

7:00 a.m. Matins, Confession

noon Class: Gospel of John

7:00 p.m. Vespers, Confession

July 10th Thursday

7:00 a.m. Matins

9:00 a.m. Divine Liturgy

July 11th Friday

7:00 a.m. Matins, Confession

7:00 p.m. Vespers, Pannikhida, Confession

July 12th Saturday

5:00 p.m. Vigil

July 13th Sunday

9:00 a.m. Divine Liturgy

noon Basics of Orthodoxy: Creed 5 “God Almighty”

A brother whom another brother had wronged came to see Abba Sisoës and said to him, “My brother has hurt me, and I want to avenge myself.” The old man pleaded with him, saying, “No, my child, leave vengeance to God.” He said to him, “I shall not rest until I have avenged myself.” The old man said, “Brother, let us pray.” Then the old man stood up and said, “God, we no longer need you to care for us, since we do justice for ourselves.” Hearing these words, the brothers fell at the old man’s feet, saying, “I will no longer seek justice from my brother; forgive me, Abba. *Sayings of the Desert Fathers*”

Announcements for July 6

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 the 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) 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 our new church.

Classes this Week

Sunday, noon: Basics of Orthodoxy. Today: Nicene Creed, part four: "God the Father".

Wednesday, noon: Gospel of John

Weekday Liturgies: We are going to two weekday Liturgies between now and Dormition and probably beyond. The default days will be Tuesdays and Thursdays. The Thursday Liturgy will continue as it has at 9:00, while the Tuesday Liturgy will start at 7:00 sharp and be over by 8:10 at latest to serve those who'd to attend a weekday Liturgy before work. It will normally be preceded by Matins at 6:00. (The priest might be persuaded to serve an hour earlier if desired.) If an important feast falls on another day of the week, a Liturgy for that feast may displace one of the default liturgies.

Trip talk: Fr. Justin will put together a presentation to share pictures and experiences from his trip for all who are interested. Stay tuned. Perhaps next Sunday.

Please Pray: for catechumens Shannon Goodson, Holly Bellan, Seth Williams, and Virginia Warwas, for inquirer Rick Hollembeak, the postulant Elias, the novice Svetlana, and Elizabeth (Chandler) Jones. Pray for Joe Fincher and Olga, for Joanna (Sherri) Hale, for Patricia, Perpetua, and James Lydon, and for Natalya (a Russian lady on her deathbed).

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 \$2354.70 in tithes and offerings, and \$1412 electronically during the month, in June, we gave \$9522.90; our monthly budget is \$8700 (\$2008 per week). Candles \$72.50; Soda (renovation) \$2; Building Fund \$6, Prison Ministry \$118. Attendance: Liturgy 84, Vespers 39.

From Saint Maximus

When you see that your intellect reflects upon its conceptual images of the world with reverence and justice, you may be sure that your body, too, continues to be pure and sinless. But when you see that your intellect is occupied with thoughts of sin, and you do not check it, you may be sure that before very long your body, too, will fall into those sins.

As the world of the body consists of things, so the world of the intellect consists of conceptual images. And as the body fornicates with the body of a woman, so the intellect, forming a picture of its own body, fornicates with the conceptual image of a woman. For in the mind it sees the form of its own body having intercourse with the form of a woman. Similarly, through the form of its own body, it mentally attacks the form of someone who has given it offence. The same is true with respect to other sins. For what the body acts out in the world of things, the intellect also acts out in the world of conceptual images.

One should not be startled or astonished because God the Father judges no one but has given all judgment to the Son (cf. John 5:22). The Son teaches us, 'Do not judge, so that you may not be judged' (Matt. 7:1); 'Do not condemn, so that you may not be condemned' (Luke 6:37). St Paul likewise says, 'Judge nothing before the time, until the Lord comes' (1 Cor. 4:5); and 'By judging another you condemn yourself' (Rom. 2:1). But men have given up weeping for their own sins and have taken judgment away from the Son. They themselves judge and condemn one another as if they were sinless. 'Heaven was amazed at this' (Jer. 2:12. LXX) and earth shuddered, but men in their obduracy are not ashamed. *400 Chapters on Love, 3:52-54*

From Saint Sisoës

Abba Sisoës, the Theban, said to his disciple, "Tell me what you see in me, and I will tell you what I seen in you." His disciple said to him, "You are a good man, but a little hard." The old man said to him, "You are good, too, but you are not tough enough."

Troparia and Kontakia for Sunday, July 6

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.

Troparion, Ven. Sisoës, tone 1

A desert-dweller, an angel in the flesh and a wonderworker / wast thou shown to be, O our God-bearing father Sisoës. / For, having acquired heavenly gifts through fasting, vigilance and prayer, / thou dost heal the infirm and the souls of those who have recourse to thee with faith. / Glory to Him who gave thee strength! / Glory to Him who hath crowned thee! [bridge] / Glory to Him who worketh healings for all through thee!

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.

Kontakion, Ven. Sisoës, tone 4

Having struggled, O venerable one, /thou was seen to be an angel on earth, / ever illumining the thoughts of the faithful / with divine signs. / Wherefore, we honor thee with faith, O Sisoës.