

St. Maximus the Confessor Orthodox Mission, Denton

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Bulletin for Sunday August 23rd, 2015

Schedule of Services

August 23rd Sunday, tone 3 Leavetaking of Dormition

9:00 a.m. Divine Liturgy

August 26th Wednesday

6:30 a.m. Molieben to St. Maximus, Confession

7:00 p.m. Vespers, Confession

August 28th Friday

6:30 a.m. Midnight Office, Confession

7:00 p.m. Vespers, Pannikhida

August 29th Saturday Beheading of St. John the Baptist-Fast

5:00 p.m. Vigil, Confession

August 30th Sunday Thirteenth After Pentecost, tone 4

9:00 a.m. Divine Liturgy

12:00 p.m. Mission Council

August 31st Monday

7:00 p.m. Vespers, Confession

September 1st Tuesday Church New Year

7:00 a.m. Divine Liturgy

From Saint Maximus on the Lord's Prayer

Scripture reveals in these words that he who has not completely forgiven those who stumble, and has not brought his heart to God free from grievance and illuminated with the light of reconciliation with his neighbor, will fail to attain the grace of the blessings he has prayed for. Indeed, he will justly be handed over to temptation and to evil, so that, having retracted his judgments of other people, he may learn to purify himself of his own sins. Scripture here means by temptation the law of sin, of which the first man was free when he was created. And by 'what is evil' [the evil one] it means the devil, who has mixed this law of sin with human nature, deceitfully persuading man to transfer his soul's desire from what is permitted to what is forbidden, and to turn aside to the transgression of the divine commandment. The result of this is the loss of the incorruptibility which had been given by grace. *(continued p. 3)*

Announcements for August 23

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 St. Arsenius Skete.

No Classes this Week: classes will resume the first week of September.

Loan Announcement: Our loan with the Diocese is officially paid off! Diocesan Treasurer Milos Konjevich writes about the history of our loan: "The loan originated in 2001 when Fr. Justin and Michelle borrowed the money from Washington Mutual to buy the property (\$141,000). St Seraphim refinanced that debt in March 2005 (balance \$134,000) and the debt was transferred to the Diocese in August 2007 (balance \$128,658). Since that time St Maximus made loan payments of \$35,749 and received tithe credits of \$99,195. During that time \$123,547 was paid out from your DOS Savings Account for building remodeling (and hall construction)." Reflecting upon what has happened in these past 15 years may be useful in charting a course for the future.

Annual Labor Day Picnic will be held this year Monday, September 7, from noon to five. It will conclude at five with Great Vespers for the Feast of the Nativity of the Theotokos. Please bring picnic food and drink to share, and invite non-Orthodox friends.

St. Maximus Lecture 2016: We have received the blessing from Metropolitan Tikhon to have Bishop Maxim of the Serbian Orthodox Church come give a lecture in honor of St. Maximus next January about the time of the Feast January 21. Specific details of the schedule have to be arranged. Bishop Maxim has done research, written, and spoken about his patron saint many times, so it will be an honor to have him with us.

Please Pray: for our catechumens, Adam and Jenilee, 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. Pray for Subdeacon Anthony as he travels to Russia for a choir master class.

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 \$1835.49; this month, we have given \$4877.32 in tithes and offerings; our monthly budget is \$9502 (\$2192 per week). Candles \$40; Drink Jar (Renovation) \$2; Special Offering for debt reduction \$1. Attendance: Vespers 9, Liturgy 65.
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From Saint Maximus on the Lord's Prayer, (*continued*)

Alternatively, by temptation Scripture means the soul's predilection for the passions of the flesh; and by 'what is evil' the actual way in which this impassioned proclivity is satisfied. The just Judge does not liberate a man from either of these if he has not forgiven his debtors their debts. So long as he prays merely in words for liberation, God allows him to be defiled by the law of sin; and so long as his will is stubborn and raw, He abandons him to the domination of evil; for he has chosen the shameful passions (cf. Rom. 1:26), of which the devil is the sower, in preference to nature, of which God is the creator. God leaves him free to incline, if he so wishes, towards the passions of the flesh, and actually to satisfy that inclination. Valuing the insubstantial passions more highly than nature, in his concern for these passions he has become ignorant of the principle of nature. Had he followed that principle, he would have known what constitutes the law of nature and what the tyranny of the passions – a tyranny brought about, not by nature, but by deliberate choice. He would then have accepted the law of nature that is maintained through activities which are natural; and he would have expelled the tyranny of the passions completely from his will. He would have obeyed nature with his intelligence, for nature in itself is pure and undefiled, faultless, free from hatred and alienation, and he would have made his will once more a companion to nature, totally stripped of everything not bestowed by the principle of nature. In this way he would have eradicated all hatred

for and all alienation from what is by nature akin to him, so that when saying this prayer he would be heard and would receive from God a double rather than a single grace: forgiveness for offences already committed, and protection and deliverance from those which lie in the future. For he would not be allowed to enter into temptation and to fall into the power of evil for one simple reason: his readiness to forgive his neighbors their debts.

Troparia and Kontakia for Sunday, August 23

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.

Dormition Troparion, tone 1

In giving birth, thou didst preserve thy virginity, / in falling asleep thou didst not forsake the world, O Theotokos. Thou wast translated to life, O thou who art the Mother of Life, / and by thy prayers thou dost deliver our souls from death.

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.

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.

Dormition, Kontakion, tone 2

Neither the tomb nor death could hold the Theotokos, / who is constant in prayer and our firm hope in her intercessions. / For being the Mother of Life, she was translated to life / by the One who dwelt in her virginal womb.