

St. Maximus the Confessor Orthodox Mission, Denton

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Bulletin for Sunday September 20th, 2015

Schedule of Services

September 20th Sunday Sixteenth After Pentecost, tone 7

9:00 a.m. Divine Liturgy

11:30 a.m. Basics of Orthodoxy

September 22nd Tuesday

6:30 a.m. Molieben, Confession

3:00 p.m. Vespers, Confession

September 23rd Wednesday Conception of St. John the Baptist

6:15 a.m. Liturgy

7:00 p.m. Vespers, Confession

September 24th Thursday

9:00 a.m. Divine Liturgy

September 25th Friday

6:00 a.m. Matins, Confession

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

September 26th Saturday

5:00 p.m. Vigil, Confession

September 27th Sunday Seventeenth After Pentecost, tone 8

9:00 a.m. Divine Liturgy

11:30 a.m. Annual Meeting

From Saint Maximus 500 Various Texts

What is Dispassion?

If you do not long for bodily pleasure and have not the slightest fear of pain, you have attained dispassion. For by overcoming such longing and fear, together with the self-love which has engendered them, you have killed at a single blow all the passions which have come into being through them and from them, as well as the principal source of all evil, ignorance. You have become full of that goodness which is stable and permanent and always remains the same by nature; and in that goodness you stand absolutely immovable, 'with unveiled face reflecting the glory of the Lord' (2 Cor. 3:18) and contemplating through the radiant brightness; within you the divine and unapproachable glory. 1.51

Announcements for September 20

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 our building fund.

Classes: The Basics of Orthodoxy Class begins today at 11:30. The Wednesday evening class at 6:00 will resume October 14.

Building Update: We have signed a contract to have our property surveyed, a necessary step in moving ahead with presenting the city with our proposed project to get their initial approval and input on matters of code and concern to keep us from investing money in plans that they may not let us build. When this is done, our local architect Nick Unich will take the project to the city to get their feedback. If it is positive, we can order the soil survey to determine the needs for a foundation and move ahead with completion of the design including blueprints. We have the resources on hand to do all of this.

Church School began last week. Classes and teachers are as follows, from youngest to oldest:

Alpha Class with Melanie Betz: Jonah Betz, Mary Betz, Eliana Lyda, Elijah Brown, Alexandria Reynolds.

Beta Class with Olivia Reynolds and Mindy Brown: Colin Stokes, Olive Betz, Evangeline Lyda, Analise Reynolds, Chloe Stokes, Madeline Gibson, Gabriel Wells, Milla Mozuliova.

Gamma Class with Becki Stevenson: Marcos Sancer, Eden Lyda, Ariel Reynolds, Hannah Stokes, Claire Terry, Zoe Frederick, Daniel Brown, Emmanuel Lyda, Owen Terry, Anya Brown, Patience Wells.

Delta Class with Shane Gibson and James Davis: Emalie Northam, Joseph Terry, Katherine Frederick, Thomas Terry, Rebecca Rovny, Joy Wells, Charity Wells, Niko Davis, Thea Frederick, Nicholas Dean.

High Schoolers are strongly urged to attend the Basics of Orthodoxy Class.

The Parish Annual Meeting will be held next Sunday, September 27 at 11:30. All members are encouraged to attend. Anyone who attends regularly is welcome to attend, but voting members are those Orthodox Christians eighteen years of age and older who are members in good standing, have received Confession and Holy Communion in the past year, and have fulfilled their financial responsibility to the parish. See Fr. Justin if you aren't sure.

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 home from Russia.

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 \$1422.78 in tithes and offerings; this month, we have given \$3378.87; our month budget is \$9502 (\$2192 per week). Candles \$78.50, renovation (drinks) \$6, building fund \$17.08; special offering for prison ministry \$64.72. Attendance: Vigil 43, Liturgy 88.
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From Saint Maximus (*continued*)

Let us reject the pleasure and pain of this present life with what strength we have, and so free ourselves entirely from all thoughts of the passions and all machinations of the demons. For we love the passions because of pleasure and avoid virtue because of pain. 1.52

Since it is the nature of every evil to destroy itself along with the habits which brought it into being, man finds by experience that every pleasure is inevitably succeeded by pain, and so directs his whole effort towards pleasure and does all he can to avoid pain. He struggles with all his might to attain pleasure and he fights against pain with immense zeal. By doing this he hopes to keep the two apart from each other - which is impossible - and to indulge his self-love in ways which bring only pleasure and are entirely free from pain. Dominated by the passion of self-love he is, it appears, ignorant that

pleasure can never exist without pain. For pain is intertwined with pleasure, even though this seems to escape the notice of those who suffer it. It escapes their notice because desire for pleasure is the dominating force in self-love, and what dominates is naturally always more conspicuous and obscures one's sense of what is present with it. Thus because in our self-love we pursue pleasure, and because — also out of self-love — we try to escape pain, we generate untold corrupting passions in ourselves. 1.53

Troparia and Kontakia for Sunday, September 20

Resurrectional Troparion, tone 7

By Thy Cross Thou didst destroy death. / To the thief Thou didst open Paradise. / For the myrrh-bearers Thou didst change their lamentation into joy. / And Thou didst command Thine Apostles, O Christ God, / to proclaim that Thou art risen, / granting unto the world great mercy.

Elevation of the Cross, Troparion tone 1

O Lord, save Thy people / and bless Thine inheritance. / Grant victory to Orthodox Christians / over the enemy; / and by Thy Cross / preserve Thine estate.

St. Maximus, Troparion, tone 3

Matyr Eustathius et al., tone 4

In their sufferings, O Lord, / Thy Martyrs *Name* received imperishable crowns from Thee, our God. / For possessed of Thy might, / they cast down the tormentors and crushed the feeble audacity of the demons. // By their supplications save Thou our souls.

Resurrectional Kontakion, tone 7

The dominion of death can no longer hold men captive, / for Christ descended, shattering and destroying its powers. / Hell is bound, while the prophets rejoice and cry: / the Savior hath come to those in faith. / Enter, ye faithful, into the Resurrection.

St. Maximus, Kontakion tone 8 *Serbian Melody*

Martyr Eustathius, Kontakion, tone 2

Manifestly emulating the sufferings of Christ, / and having drained His cup with fervor, O Eustathius, / thou wast a partaker and fellow heir of glory, / receiving divine remission from on high // from the God of all Himself.

Elevation of the Cross, Kontakion tone 4

As Thou wast voluntarily crucified for our sake, / so grant mercy, O Christ God, to those who are called by Thy name; / make all Orthodox Christians glad by Thy power, / granting them victories over the enemy, / by bestowing on them the invincible trophy, Thy weapon of peace.