

St. Maximus the Confessor Orthodox Mission, Denton

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Bulletin for Sunday, September 16th, 2018

September 16th Sunday, tone 7 Great Martyr Euphemia

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

September 18th Tuesday

6:00 a.m. Matins, Confession

3:00 p.m. Vespers, Confession

September 19th Wednesday

6:00 a.m. Molieben to St. Maximus

7:00 p.m. Vespers, Confession

September 20th Thursday

6:00 a.m. Matins

9:00 a.m. Divine Liturgy

September 21st Friday Leavetaking of Cross

6:00 a.m. Matins

7:00 p.m. Class: Basics of Orthodoxy: Divine Liturgy

September 22nd Saturday

10:00 a.m. Baptisms: Stokes and Skelton

5:00 p.m. Vigil, Confession

September 23rd Sunday, tone 8 Conception of St. John the Baptist

9:00 a.m. Divine Liturgy

On Music: Photius Kontoglou

Music is of two kinds (as are the other arts also)—secular and ecclesiastical. Each of these has been developed by different feelings and different states of the soul. Secular music expresses worldly (i.e., carnal) feelings and desires. Although these feelings may be very refined (romantic, sentimental, idealistic, etc.), they do not cease being carnal. Nevertheless, many people believe that these feelings are spiritual. However, spiritual feelings are expressed only by ecclesiastical music. Only ecclesiastical music can truly express the secret movements of the heart, which are entirely different from those inspired and developed by secular music. That is, it expresses contrition, humility, suffering and godly grief, which, as Paul says, “worketh repentance to salvation.” Ecclesiastical music can also evoke feelings of praise, thanksgiving, and holy enthusiasm. Secular music, on the other hand—even the purest—expresses carnal emotions, even when it is inspired by suffering and affliction. This type of suffering, Paul calls “worldly grief,” which “worketh death.” Thus two kinds of music were formed, the secular, which arouses emotion—any kind of emotion—and ecclesiastical music, which evokes contrition.

Announcements for September 16th

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 also invite you to go first through the line at Coffee Hour.

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).

The Special Offering this week is for Loreto House.

Temple Oil given for the health and salvation of Zoe Frederick.

Classes this Week

Sunday, noonish, Basics of Orthodox 101

Friday, 7:00 p.m. Basics of Orthodox 301, The Divine Liturgy.

Upcoming Classes: The Sunday Basics of Orthodoxy class, taught by Subdeacon Michael Rehmet and Robert Terry started last week. Fr. Justin's Basic Class on the Divine Liturgy will resume this Friday, September 21, at 7:00 p.m. A daytime class to read Vladyka Dmitri's book *The Kingdom of God* and to study the Sermon on the Mount (Matthew 5-7) will start by the beginning of October, time to be announced (but not on Friday as before). A class Wednesday at 6:00 before Vespers to read and discuss the writings of St. Maximus will start about the same time.

Church School will begin next Sunday.

Baptisms: We shall baptize Jacob Skelton and Emilia Stokes this Saturday morning at 10:00 and join them to Christ in His Church..

Annual Meeting: The Annual Meeting will be held September 30 after Divine Liturgy. All adult members are urged to attend.

Memory Eternal and the kingdom of heaven may God grant to the newly reposed Archpriest Michael Storozok. He was instrumental in converting this old house into a church and an apartment. He built our iconostasis and our altar table.

Get to Know Someone New! With recent growth, there are many of you in the parish who do not know one another. Please make the effort each week to meet someone you don't know and to get to know better someone you don't know well.

Building Fund Watch

"Establish Thou this holy house, even unto the consummation of the age."

Liturgy of St. Basil

Building fund balance: \$162,286.86 as of August 31.

New goal: \$200,000 by year's end.

Commemorations: Please put in your commemoration slips and books the night before Liturgy whenever possible. Many thanks to those who are doing it.

Tithes, Offerings & Attendance: Bringing our tithes and offerings to the temple of God is part of our worship of God and 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 slot in the candle table (or in the basket passed during service). There are also boxes for alms and our building fund.

In August, we gave \$21,293.95 in tithes and offerings. Our monthly budget is \$12,383 (the money received above budget goes to the building fund). Attendance last weekend: Vigil 48; Sunday Liturgy 133.

Please Pray for our catechumens Miguel Dean, Connor Patrick, James Blankenship, Donna Lange, and Jonathan Kidd; for our inquirers the Dean family, Chris Day, Robert, Pam Fortner, Esteban Lopez, Colby and Rebekah Meals and their children, David & Anita Charpie and their children, John and Christina Heitzenrater and their children; for the nun Susannah and the novice Elias. Pray for those who have not seen for a season.

From Saint Maximus 400 Chapters on Love

Today's chapters apply as well to married couples as they do to other relations. Read well, ponder, and practice.

4.31 Do not think that those who bring you reports which fill you with resentment and make you hate your brother are affectionately disposed towards you, even if they seem to speak the truth. On the contrary, turn away from them as if they were poisonous snakes, so that you may both prevent them from uttering slanders and deliver your own soul from wickedness.

4.32 Do not irritate your brother by speaking to him equivocally; otherwise you may receive the same treatment from him and so drive out both your love and his. Rather, rebuke him frankly and affectionately, thus removing the grounds for resentment and freeing both him and yourself from your irritation and distress.

4.33 Examine your conscience scrupulously, in case it is your fault that your brother is still hostile. Do not cheat your conscience, for it knows your secrets, and at the hour of your death it will accuse you and in time of prayer it will be a stumbling-block to you.

4.34 In times of peaceful relationships do not recall what was said by a brother when there was bad feeling between you, even if offensive things were said to your face, or to another person about you and you subsequently heard of them. Otherwise you will harbor thoughts of rancor and revert to your destructive hatred of your brother.

Troparia and Kontakia for September 16th

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

St. Euphemia, Troparion, tone 4

Thy lamb Euphemia, O Jesus, / doth cry out with a great voice: / “I love Thee, O my Bridegroom, / and, seeking Thee, I suffer, / and with Thy baptism, I am crucified and buried, / I suffer for Thy sake, that I may reign with Thee; / and I die for Thee that I may live with Thee. / But accept me as a spotless sacrifice offered with love to Thee!” // Through her prayers save Thou our souls as Thou art merciful.

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*

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.

Great Martyr Euphemia, Kontakion, tone 4

Thou didst struggle well in thy contest, / and after death dost sanctify us with streams of miracles, / O most praised Euphemia. / Wherefore, we hymn thy holy repose, / having recourse to thy divine temple with faith, / that we may be delivered from spiritual afflictions, // and may draw forth the grace of miracles.

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.

“It is not he who begins well who is perfect. It is he who ends well who is approved in God’s sight.” *St. Basil the Great*
