

St. Maximus the Confessor Orthodox Mission, Denton

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Bulletin for Sunday, August 18th, 2019

August 18th 9th Sunday after Pentecost

9:00 a.m. Divine Liturgy. Blessing of Students & Teachers

11:30 Myrrhbearers Training

August 21st Wednesday

7:00 p.m. Vespers, Confession

August 22nd Thursday

6:00 a.m. Matins

9:00 a.m. Divine Liturgy

4:00 p.m. Vespers, Confession

August 23rd Friday

6:00 a.m. Matins, Confession

5:00 p.m. Vespers, Confession

August 24th Saturday

3:45 Altar Server Training

5:00 p.m. Vigil, Confession

August 25th 10th Sunday after Pentecost

9:00 a.m. Divine Liturgy

St. Diodochus: 100 Chapters on Spiritual Knowledge & Discrimination

71. Spiritual knowledge teaches us that, at the outset, the soul in pursuit of theology is troubled by many passions, above all by anger and hatred. This happens to it not so much because the demons are arousing these passions, as because it is making progress. So long as the soul is worldly-minded, it remains unmoved and untroubled however much it sees people trampling justice under foot. Preoccupied with its own desires, it pays no attention to the justice of God. When, however, because of its disdain for this world and its love for God, it begins to rise above its passions, it cannot bear, even in its dreams, to see justice set at naught. It becomes infuriated with evil-doers and remains angry until it sees the violators of justice forced to make amends. This, then, is why it hates the unjust and loves the just. The eye of the soul cannot be led astray when its veil, by which I mean the body, is refined to near-transparency through self-control. Nevertheless, it is much better to lament the insensitivity of the unjust than to hate them; for even should they deserve our hatred, it is senseless for a soul which loves God to be disturbed by hatred, since when hatred is present in the soul spiritual knowledge is paralyzed.

Announcements for August 18th

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 candle 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).

Temple Oil given for the health and salvation of Frieda, the Gibsons, Priest Conon, Presvytera Stephanie, and children; Barbara Gill; **Temple Wine** (& oil) given in memory of Peter Boyle and of Seraphim Gill.

The Special Offering this week is for IOCC.

The Myrrhbearers will have a final session of working on the *A Christian Ending* today to train for this ministry.

Teachers and Students will be blessed for the new school year today at the end of Liturgy.

Altar Server Training will be held this Saturday at 3:45 for all current servers.

No Classes this Week. They will resume in September.

Fr. Justin and Elijah will be at the monastery Monday to Wednesday.

Upcoming Events: Sister Marina from the St. Elizabeth Convent in Minsk, Byelorussia, will be with us Wednesday, Sept 5 for Vespers and Thursday, Sept 6 for Liturgy to talk about the work of the monastery and monastic life.

Octoberfest is scheduled for Sunday, October 13 and our parish Thanksgiving meal before the Nativity fast November 10.

The Annual Meeting will be held Sunday, September 22. Voting members are those who are Orthodox adults of 18 or older who have received Confession and Communion in the past year and have helped support the parish financially.

Building Fund Watch

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

Liturgy of St. Basil

Building fund balance: \$231,000 as of July 31. Goal: \$300,000 by end of year. We may need to raise \$500,000 before we start building per the current plan. With *everyone* pulling together, we can do this with God's help and provision.

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.

No data on last week; our monthly budget is \$15,112; (the money received above budget goes to the building fund). Candles \$128.50, Special Offering for Gibsons \$529.26; Building Fund \$. Attendance last week: Vigil 65, Liturgy 156.

Please Pray for our catechumens Colby and Rebekah Meals and their children Caleb, Jacob, Joshua, Abigail, and Benjamin, Robert Peterson and Ashley Carpenter; for our inquirers the Dean family, Samat, Makenna, Luellen, David & Anita Charpie and their children, for Robert Osborne, Mark Robertson. Pray for the nun Susannah, for Joseph and Olga Fincher, who is seriously ill, Mother Susanna of Our Lady of Kazan Skete, Melanie Betz, Elizabeth Terry, Frieda Gluschenko (surgery), Antonia Colias (surgery), and Thomas Harper who is in South America.

From Saint Maximus 200 Chapters on Knowledge

2.25 If the divine Logos of God the Father became son of man and man so that He might make men gods and the sons of God, let us believe that we shall reach the realm where Christ Himself now is; for He is the head of the whole body (cf. Col. 1:18), and endued with our humanity has gone to the Father as forerunner on our behalf. God will stand 'in the midst of the congregation of gods' (Ps. 82:1. LXX) - that is, of those who are saved - distributing the rewards of that realm's blessedness to those found worthy to receive them, not separated from them by any space.

2.26 He who still satisfies the impassioned appetites of the flesh dwells in the land of the Chaldeans as a maker and worshipper of idols. But when he has begun to discern what the situation is and has gained some insight into the mode of life which nature demands, he leaves the land of the Chaldeans and comes to Haran in Mesopotamia (cf. Gen. 11:31). By Haran I mean that intermediate state between virtue and vice - a state not yet purified from the delusion of the senses. But if he goes beyond that moderate understanding of goodness which he has attained through the senses, he will hasten towards the blessed land, that is, to the state free from all sin and ignorance which God, who does not lie, manifests to those who love Him, promising to give it to them as a reward for their virtue.

Troparia and Kontakia for August 18th

Resurrectional Troparion, tone 8

Thou didst descend from on high, O tenderhearted One. / Thou didst accept the three-day burial to free us from our passions. / O Lord, our life and resurrection, glory to Thee.

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.

Martyr Euplus, Troparion, tone 4

In his sufferings, O Lord, / Thy Martyr Euplus received an imperishable crown from Thee, our God. / For possessed of Thy might, / he cast down the tormentors and crushed the feeble audacity of the demons. // By his supplications save Thou our souls.

Resurrectional Kontakion, tone 8

Having risen from the tomb Thou didst waken the dead and raise Adam, / and Eve exulteth in Thy Resurrection, / and the ends of the world keep festival for Thy rising from the dead, O Most Merciful One.

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.

“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*
