

St. Maximus the Confessor Orthodox Mission, Denton

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Bulletin for Sunday, September 15th, 2019

September 15th 13th Sunday after Pentecost

9:00 a.m. Divine Liturgy

1:00 p.m. Vespers

September 16th Monday Great Martyr Euphemia

6:00 a.m. Divine Liturgy

September 17th Tuesday

6:00 a.m. Matins, Confession

3:00 p.m. Vespers, Confession

September 18th Wednesday

6:00 a.m. Matins, Confession

7:00 p.m. Vespers, Confession

September 19th Thursday Martyrs Trophimus, Sabbatius, Dorymedon

6:00 a.m. Matins

9:00 a.m. Divine Liturgy

September 20th Friday

6:00 p.m. Vespers

7:00 p.m. Class: Basics 301 The Creed "I Believe"

September 21st Saturday Elevation of the Cross

9:30 a.m. *Russian Divine Liturgy, Dallas*

5:00 p.m. Vigil, Confession

September 22nd 13th Sunday after Pentecost

9:00 a.m. Divine Liturgy, Annual Meeting

St. Diodochus: 100 Chapters on Spiritual Knowledge & Discrimination
76. Some have imagined that both grace and sin - that is, the spirit of truth and the spirit of error - are hidden at the same time in the intellect of the baptized. As a result, they say, one of these two spirits urges the intellect to good, the other to evil. But from Holy Scripture and through the intellect's own insight I have come to understand things differently. Before holy baptism, grace encourages the soul towards good from the outside, while Satan lurks in its depths, trying to block all the intellect's ways of approach to the divine. But from the moment that we are reborn through baptism, the demon is outside, grace is within. Thus, whereas before baptism error ruled the soul, after baptism truth rules it. Nevertheless, even after baptism Satan still acts on the soul, often, (*cont. on page 3*)

Announcements for September 15th

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 Wine given for the health and salvation of Mykola Tokaryev. **Temple Oil** given in memory of Nina.

The Special Offering this week is for Loreto House, a local ministry for unwed mothers.

Classes this Week:

Friday, 7:00 p.m. Basics of Orthodox 301 The Creed: "I Believe"

The Annual Meeting will be held next Sunday, September 22 after Divine Liturgy. 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. See Fr. Justin if you have questions. The main business of the meeting is to hear reports from priest and officers, to pass a budget, and to discuss the status of our building project.

Correction: St. David the Builder Men's Group will resume meeting Thursday, October 10, 7:00 p.m. We shall be studying the First Epistle of Paul to Timothy, so get an early start reading 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.

Last week, we gave \$1748 in tithes and offerings; in September we have given \$3759.69 our monthly budget is \$15,112; (the money received above budget goes to the building fund). Candles \$105.50, Special Offering for our Seminarian Fund \$198.41; Building Fund \$100. Attendance last week: Vigil 69, Liturgy 143. *Please note: we do not report funds given electronically until the end of the month; we typically receive about \$7000 each month that way.*

Please Pray for our new catechumen Makenna; our catechumens Colby and Rebekah Meals and their children Caleb, Jacob, Joshua,

Abigail, and Benjamin, Robert Peterson, Ashley Carpenter, for David, Anita, Sarah, Rachel, Sammuell, Aaron; for our inquirers the Dean family, Samat, Luellen, 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, Elizabeth Terry, and Thomas Harper who is in South America;

Building Fund Watch

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

Liturgy of St. Basil

Building fund balance: \$232,238. 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.

From Saint Maximus 200 Chapters on Knowledge

2.38 If you expound the teaching of the Logos from the standpoint of the moral life, using relatively materialistic words and examples which correspond to the capacity of your hearers, you make the Logos flesh. Conversely, if you elucidate mystical theology by means of the higher forms of contemplation you make the Logos spirit.

2.39 If you theologize in an affirmative or cataphatic manner, starting from positive statements about God, you make the Logos flesh, for you have no other means of knowing God as cause except from what is visible and tangible. If you theologize in a negative or apophatic manner, through the stripping away of positive attributes, you make the Logos spirit or God as He was in His principial state with God: starting from absolutely none of the things that can be known, you come in an admirable way to know Him who transcends unknowing.

2.40 When like the patriarchs we learn to dig wells of virtue and spiritual knowledge within ourselves by means of ascetic practice and contemplation, we will find within us Christ the spring of life (cf. Gen. 26:15-18). Wisdom commands us to drink from this spring, saying, 'Drink water from your own pitchers and from the spring of your own wells' (Prov. 5:15). If we do this we shall find that the treasures of wisdom truly are within us.

(continued from front) indeed, to a greater degree than before. This is not because he is present in the soul together with grace; on the contrary, it is because he uses the body's humors to befog the intellect with the delight of mindless pleasures. God allows him to do this, so that a man, after passing through a trial of storm and fire, may come in the end to the full enjoyment of divine blessings. For it is written: 'We went through fire and water, and Thou hast brought us out into a place where the soul is refreshed' (Ps. 66.12. LXX).

Troparia and Kontakia for September 15th

Resurrectional Troparion, tone 4

Having learned the radiant proclamation of the Resurrection from the Angel, /the women disciples of the Lord cast off the ancestral curse, /and, boasting, told the Apostles: /Death hath been despoiled, Christ God is risen, /granting 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

Martyr Nicetas, Troparion, tone 4

Taking up the Cross of Christ ardently, as it were a sword, / thou didst make hast to do battle with the enemy, / and, having later suffered by fire for Christ, / thou didst commit thy sacred soul to the Lord, / and hence thou hast been vouchsafed to receive from Him gifts of healing, / O greatmartyr Nicetas. // Entreat Christ God that our souls be saved.

Resurrectional Kontakion, tone 4

My Saviour and Deliverer as God/ hath raised out of the grave the earth-born from their bonds / and He hath shattered the gates of hell / and as Master / He hath risen on the third day.

St. Maximus, Kontakion tone 8 *Serbian Melody*

Great Martyr Nicetas, Kontakion, tone 2

Having cut down the dominion of deception by thy resistance / and recieved a crown of victory in thy sufferings / thou dost rejoice, with the angels / O Nicetas, namesake of victory // unceasingly praying with them to Christ God in behalf of us all.

Elevation of the Cross, Kontakion tone 4

As Thou wast voluntarily crucified for our sake, / so grant mercy, to those who are called by Thy name, O Christ God; / 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*
