

St. Maximus the Confessor Orthodox Mission, Denton

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Priest Justin Frederick

Bulletin for Sunday of June 10<sup>th</sup>, 2012

Schedule of Services

**June 10<sup>th</sup> Sunday of All Saints**

9:00 a.m. Divine Liturgy

**June 13<sup>th</sup> Wednesday**

7:00 a.m. Matins, Confession

7:00 p.m. Vespers

8:00 p.m. Basics of Orthodoxy Class: Nicene Creed 3

**June 14<sup>th</sup> Thursday**

3:00 p.m. Vespers

4:00 p.m. Class: *The Arena*

8:00 p.m. *Late Vocations Doctrine Class, St. Seraphim's, Dallas*

**June 15<sup>th</sup> Friday**

7:00 a.m. Divine Liturgy

7:00 p.m. *Russian Vespers, Confession, St. Seraphim's Dallas*

**June 16<sup>th</sup> Saturday**

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

5:00 p.m. Vigil, Confession

**June 17<sup>th</sup> Sunday of All Saints of North America**

9:00 a.m. Divine Liturgy

**From Saint Thalassios, the Libyan (*friend of St. Maximus*)**

A saint-like soul helps its neighbor and when ill-treated by him is patient, enduring what it suffers at his hands.

Malicious thoughts are a fully existent form of evil: if you do not get rid of them, you will not become a disciple of spiritual knowledge.

The person who listens to Christ fills himself with light; and if he imitates Christ, he reclaims himself.

Rancor is the soul's leprosy. The soul contracts it as the result of grace or punishment, or because of suspicious thoughts.

The Lord blinds the intellect that is jealous and resentful of its neighbor's blessings.

The tongue of a back-biting soul is three-pronged: it injures the speaker, the listener, and sometimes the person being maligned.

He who prays for those who offend him is without rancor; and the unstinting giver is set free from it. *400 Chapters on Love, Self-Control & Life, 3.43-49*

## Announcements for June 10<sup>th</sup>

**To Our Visitors: Welcome!** Please join us after the service for coffee 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.

**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) and present to hear "Blessed is the Kingdom" at the beginning of the Liturgy (in *unusual* circumstances no later than the Gospel reading), and not leave until the dismissal at the end.

**The Special Offering** is for the renovation of the outside of our building. A donor has agreed to match dollar for dollar our gifts up to \$5000—we have given \$1656 so far.

**The Apostles' Fast** begins tomorrow. It lasts until the end of Liturgy on the Feast of Peter & Paul, June 29. We abstain from meat, dairy products, fish, wine, and oil (modifications are on the wall calendar) as we seek to humble ourselves before God that we may receive more of His grace. We work to improve our prayer life by increasing our prayers at home and in church and by praying with more attention and feeling, we increase our spiritual reading and almsgiving, and we diminish or avoid secular entertainments that may fracture our spiritual focus.

### Classes this Week

Wednesday, 8:00 p.m. Basics of Orthodoxy: Nicene Creed: 'One God' (held over from last week)

Thursday, 4:00 p.m. *The Arena*

Friday, 8:00 p.m. *St. Seraphim's, Dallas*: Orthodox Doctrine.

**Church Cleaning:** Help is needed to clean the church. Please sign up in the hall (coffee hour room).

**Please Pray for our Catechumens:** Philip Smith, Elizabeth Dakak, Sean Chaney, Joel and Mindy Brown and their children Daniel, Anya, and Elijah, and for our inquirers James, Gary & Olivia and their children, and Lauren. Please pray for our **shut-ins** Nina Johnston and Sherrie Joanna (Sherrie) Hale, and for the novice Svetlana.

**Hall Expansion Update:** As you may well see, the framing of the new expansion is nearly done. When the windows and doors have been installed, the west wall of our current 'hall' will be opened to lead into the new space.

**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 the basket on the candle table, where there is also a box for alms (those in need) and a box for our building fund.

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Last week we gave \$1602.45; our monthly budget is \$8179 (\$2045 per week. (To build a church will require a monthly income in the neighborhood of \$10,000 a month.) In addition: Candles \$65.50, Renovation \$500, Building Fund \$1064.01. May God bless your faithful giving! Attendance: Vigil 44, Liturgy 82.

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**Hall Expansion Fund:** A total of \$58,109.62 has been raised so far of the estimated \$79,000 it will cost. All **Coffee Hour Donations** go to support this.

### From Saint Maximus

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' and contemplating through the radiant brightness within you the divine and unapproachable glory.

Let us reject the pleasure and pain for 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.

Since it is the nature of every evil to destroy itself along with the habits that 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.

A man no longer experiences pleasure and pain, when, freeing his intellect [*nous*] from its relationship with the body, he binds or rather unites it to God, the real goal of love, longing, and desire.

*First Century of Various Texts, 51-54*

### Troparia and Kontakia for June 10<sup>th</sup>



#### **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.

#### **All Saints, Troparion, tone 4**

Adorned in the blood of Thy Martyrs throughout all the world, / Thy Church as in purple and fine linen / through them doth cry unto Thee, O Christ God; / Send down Thy compassions upon Thy people; / grant peace to Thy commonwealth, and great mercy to our souls.

#### **All Saints, Kontakion, tone 8**

All the world doth offer unto Thee, O Lord, as to creation's Planter, / the God-bearing Martyrs as nature's first fruits for they bare witness unto Thee. / Thus preserve Thou Thy Church in the profoundest peace by their entreaties, O Savior, / through the pure Theotokos, O Thou who art greatly merciful.

