

St. Maximus the Confessor Orthodox Mission, Denton

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Bulletin for Sunday June 30th, 2013

Schedule of Services

June 30th First Sunday after Pentecost All Saints

9:00 a.m. Divine Liturgy

July 2nd Tuesday

7:30 a.m. Matins, Confession

July 3rd Wednesday

7:30 a.m. Matins, Confession

5:30 p.m. Community Meal

6:00 p.m. Class: Hebrews

7:15 p.m. Vespers, Confession

July 4th Thursday

8:00 a.m. Matins

9:00 a.m. Divine Liturgy

6:30 p.m. Compline with Akathist to Theotokos

7:30 p.m. Class: Basics of Orthodoxy: Divine Liturgy

July 5th Friday

7:30 a.m. Matins, Confession

July 6th Saturday

5:00 p.m. Vigil, Confession

July 7th Second Sunday after Pentecost All Saints N. America

9:00 a.m. Divine Liturgy

With hymns let us crown as is meet the Baptist and Forerunner, the prophets and apostles with the martyrs and wise hierarchs, ascetics, and hieromartyrs, the women who loved God, and the just ones, and the righteous ones, and with all the ranks of angels, and let us pray and make supplication that we may also attain unto the glory which they have with Christ the Savior. *Matins for All Saints*

If you cannot fall asleep for a long time after you go to bed, then, after lying down, try to imagine the Lord Jesus Christ in His sufferings on the cross and pray to him in your heart about everything that comes into your heart... *from How to Live A Holy Life*

Announcements for June 30

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.

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.

Temple oil is offered for the health and salvation of William, Carolyn, and Jessica, and in memory of David.

Classes this Week:

Wednesday 6:00 p.m. Study of the Book of Hebrews

Thursday, 7:30 p.m., Basics of Orthodoxy. The class is examining the Divine Liturgy. This week we'll look at the Prokeimenon, Scripture Readings, Alleluia, and the Litanies that follow.

Please Pray: for catechumen Shannon Goodson, for inquirers Rebecca and Destiny, the novice Svetlana, the Nun Elizabeth in hospice care, Elizabeth (Chandler) Jones, and Paraskeve. Pray for Joe Fincher and Olga.

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.

Last week we gave \$3073.81 in tithes and offerings; this month we have given about \$8347.07 in tithes and offerings; our monthly budget is \$9187 (\$2297 per week). To build a church will require a monthly income in the neighborhood of \$11,000 a month.) In addition: Candles \$70; special offering, \$232; Building Fund, \$131. May God bless your faithful giving! Attendance: Vigil 50, Liturgy 106; All-Night Vigil & Liturgy, 23.

Reflection

There is no one so stupid as he who cannot see his own sins and cannot see the virtues of others. There is no one so enlightened as he who can see and recognize his own sins and the virtues of others. St. John Chrysostom equates those who see only the faults of others and criticizes them to flies that fall on the wounds of others, not in order to heal them, but to gnaw at them and poison them more. "God has sent us here for penance," said Blessed Theophilus of Kiev (+1853). He who knows and feels that he is here for penance immerses himself in silence and contemplation of his own sin, which has brought him to do penance. The same blessed one further said, "Weep also over the sins of your fellow man; without this, not one created human being will be saved." To weep over or to proclaim—how is it written, my son? With Blessed Theophilus, it is to weep over, but with Satan, to proclaim. And about himself, Blessed Theophilus at the point of death left this testament to his brethren: "Remember stinking Theophilus!" This is the testament of the holiest man in Kiev in the year 1853. *St. Nikolai Velimirovich of Zicha*

From Saint Maximus

Never strike any of the brethren, especially without reason, in case he is unable to bear the affliction and leaves the monastery. For then you would never escape the reproach of your conscience. It would always bring you distress in the time of prayer and divert your intellect from intimate communion with God.

Shun all suspicions and all persons that cause you to take offence. If you are offended by anything, whether intended or unintended, you do not know the way of peace, which through love brings the lovers of divine knowledge to the knowledge of God.

You have not yet acquired perfect love if your regard for people is still swayed by their characters - for example, if, for some particular reason, you love one person and hate another, or if for the same reason you sometimes love and sometimes hate the same person.

Perfect love does not split up the single human nature, common to all, according to the diverse characteristics of individuals; but, fixing attention always on this single nature, it loves all men equally. It loves the good as friends and the bad as enemies, helping them, exercising forbearance, patiently accepting whatever they do, not taking the evil into account at all but even suffering on their behalf if the opportunity offers, so that, if possible, they too become friends. If it cannot achieve this, it does not change its own attitude; it continues to show the fruits of love to all men alike. It was on account of this that our Lord and God Jesus Christ, showing His love for us, suffered for the whole of mankind and gave to all men an equal hope of

resurrection, although each man determines his own fitness for glory or punishment.

If you are not indifferent to both fame and dishonor, riches and poverty, pleasure and distress, you have not yet acquired perfect love. For perfect love is indifferent not only to these but even to this fleeting life and to death.

Listen to the words of those who have been granted perfect love: 'What can separate us from the love of Christ? Can affliction, or distress, or persecution, or famine, or nakedness, or peril, or the sword? As it is written, "For Thy sake we are put to death all the day long; we are regarded as sheep for slaughtering (Ps. 44:22). But in all these things we are more than conquerors through Him that loved us. For I am convinced that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other created thing, can separate us from the love of God that is in Christ Jesus our Lord' (Rom. 8:35-39). Those who speak and act thus with regard to divine love are all saints.

400 Chapters on Love, First Century 68-73

Troparia and Kontakia for Sunday, June 30

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.