

St. Maximus the Confessor Orthodox Mission, Denton

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Bulletin for Sunday June 14th, 2015

Schedule of Services

June 14th Sunday of All Saints of North America

9:00 a.m. Divine Liturgy

June 15th Monday

6:30 a.m. Molieben to the Theotokos

6:00 p.m. Vespers, Confession

June 16th Tuesday St. Moses of Optina

6:15 a.m. Divine Liturgy

June 17th Wednesday

6:00 a.m. Matins, Confession

6:00 p.m. Class: An Orthodox Life in a Modern World

7:00 p.m. Vespers, Confession

June 18th Thursday

9:00 a.m. Divine Liturgy

June 19th Friday

6:00 a.m. Matins, Confession

7:00 p.m. Vespers, Pannikhida

June 20th Saturday

9:30 a.m. *Russian Divine Liturgy, St. Seraphim's, Dallas*

5:00 p.m. Vigil, Confession

June 21st Sunday of All Saints of the Turkish Yoke

9:00 a.m. Divine Liturgy

Life according to the Gospel, holy life, Divine life, that is the natural and normal life for Christians. For Christians, according to their vocation, are holy: That good tiding and commandment resounds throughout the whole Gospel of the New Testament. To become completely holy, both in soul and in body, that is our vocation. This is not a miracle, but rather the norm, the rule of faith. The commandment of the Holy Gospel is clear and most clear: as the Holy One who has called you is Holy, so be ye holy in all manner of life (1 Peter 1: 15). And that means that according to Christ the Holy One, Who, having been incarnate and become man, showed forth in Himself a completely holy life, and as such commands men: "be ye holy, for I am Holy" (1 Peter 1: 16). He has the right to command this, for having become man He gives men as Himself, the Holy One, all the Divine energies which are necessary for a holy and pious life in this world. Having united themselves spiritually and by Grace to the Holy One—the Lord Christ—with the help of faith, Christians themselves receive from Him the holy energies that they may lead a holy life. *St. Justin of Chelije*

St. Maximus the Confessor Orthodox Mission
belongs to the Diocese of the South, Orthodox Church in America

Announcements for June 14

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 invite you to go first through the food line and join the priest at his table.

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, please see the posting on the door to the nave) and present to hear "Blessed is the Kingdom" at the beginning of the Liturgy (in *unusual* circumstances no later than the Gospel reading if we are communing), and not leave until the dismissal at the end.

The Special Offering this week will be for mortgage reduction.

Temple Wine given in for the health and salvation of William and Carolyn.

Many Years to the newly-illuminated Artemy and his godparents, Anton and Daria!

Congratulations to Andrew and Juliana Bramlet on the birth of their son Onesimus Scott last Wednesday. Mother and baby are well.

Classes this Week:

This Wednesday at 6:00, we shall begin a new series "An Orthodox Life in a Modern World. This class is suitable for children and adults alike.

The Basics of Orthodoxy Class is in the process of being revamped. The plan is for it to resume in August with the eight-week introductory class offered on Sundays at 11:45.

The Apostles' Fast has begun and runs until June 29. We abstain from meat, dairy, and, unless otherwise indicated on the wall calendar, from fish, wine and oil as we humble ourselves before God that He may lift us up.

Vacation Notice: Fr. Justin and family will be gone June 29 until July 17. Please plan for Confessions accordingly. Hieromonk Gregory (July 5) and Fr. John Anderson (July 12) will each substitute one weekend in Fr. Justin's absence.

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 slot in the candle table (or in the basket passed during Liturgy), where there is also a box for alms (those in need) and a box for our building fund.

Last week, we gave \$1589; our monthly budget is \$9502 (\$2192 per week). Candles \$72; Special offering for St. Arsenius Skete \$204, Natalia Perrin \$25, Building Fund \$165, Drink Jar (Renovation) \$7. Remaining Mortgage: \$5194.20. Attendance: Vigil 36, Liturgy 88.
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Please Pray: for our catechumens, Adam and Jenilee, for the inquirer Chris, for the novices Elias and Svetlana. Pray for Joe Fincher and Olga, for Joanna (Sherri) Hale, for Patricia, Perpetua, and James Lydon. Please pray for former parishioner Natalya Perrin, and for our diocesan administrator, Fr. Gerasim. Pray that the Lord will send laborers into His harvest field here in Denton and North Texas. Remember always to pray for your priest.

From Saint Maximus on the Lord's Prayer

Moreover, in Christ there is neither Greek nor Jew (cf. Gal. 3:28). By this is meant differing or, rather, contrary views about God. The Greek affirms a host of ruling principles and divides the one fundamental principle into opposing operations and powers, devising a polytheistic worship full of contradictions because of the multitude of objects to be venerated, and ridiculous because of its many modes of veneration. The Jew affirms a fundamental principle which, although one, is narrow, imperfect and almost non-existent, since it is devoid of immanent consciousness and life; and so he falls into an evil which is just as bad as that into which the Greek falls for the opposite reason, namely disbelief in the true God. For he limits the fundamental principle to a single Person, one that exists without Logos and Spirit, or that merely possesses Logos and Spirit as qualities; for he fails to realize what kind of God this would be if deprived of these two other Persons, or how He could be God if assigned them as accidents by participation, as is the case with created intelligent beings. Neither Greek nor Jew, then, has any place at all in Christ. In Him there is only the principle of true religion and the steadfast law of mystical theology, that rejects both the dilatation of the Divinity, as in Greek polytheism, and the contraction of the Divinity, as in Jewish monotheism. In this way the Divine is not full of internal contradictions, as it is with the Greeks, because of a natural plurality, nor is it regarded as passible, as it is by the Jews, because of being a single Person, deprived of Logos and Spirit, or only possessing Logos and Spirit as qualities, without itself being Intellect and Logos and Spirit. . . .

When Christian doctrine avoids these errors it achieves a genuine splendor. By Christian doctrine I mean the teaching of Christ, the new proclamation of truth in which there is neither male nor female, that is, the signs and passions of human nature when subject to birth and decay; neither Greek nor Jew, that is, contrary views of the Divinity; neither uncircumcision nor

circumcision (cf. Col. 3:11), that is, the different kinds of worship appropriate to these views, the first divinizing nature because of the passions and setting the creature against the Creator, and the second because of its misuse of symbols of the Law vilifying visible creation and slandering the Creator as the source of evil. Both constitute equally an insult to the Divine and lead equally to evil. Neither in Christian doctrine is there barbarian or Scythian, that is, the deliberate fragmentation of the single nature of human beings which has made them subject to the unnatural law of mutual slaughter; neither is there bond or free, that is, the fortuitous division of this same nature which leads to one person despising another although both are by nature of an equal dignity, and which encourages men to dominate others tyrannically, thus violating the divine image in man. 'But Christ is all and in all' (Col. 3:11), in spirit fashioning the unoriginate kingdom by means of that which lies beyond nature and law.

Commentary on the Lord's Prayer

Troparia and Kontakia for Sunday, June 14

Resurrectional Troparion, tone 1

When the stone had been sealed by the Jews / and the soldiers were guarding Thine immaculate body, / Thou didst rise on the third day, O Saviour, / granting life to the world. / The powers of heaven, therefore cried to Thee, O Giver of life: / Glory to the Resurrection, O Christ! / Glory to Thy Kingdom! / Glory to Thy dispensation, O only Lover of man.

All Saints of North America, Troparion, Feast, tone 8

As the bountiful harvest of Thy sowing of salvation, / the lands of North America offer to Thee, O Lord, all the saints who have shone in them. / By their prayers keep the Church and our land in abiding peace/through the Theotokos, O most Merciful One.

Resurrectional Kontakion, tone 1

Thou hast risen from the grave as God in glory / and Thou didst raise the world with Thee, / and human nature hymneth Thee as God, / and death hath vanished. / Adam exulteth, O Master, / and Eve, delivered from her bondage, now rejoiceth, crying: / Thou, O Christ, / art He who granteth to all the Resurrection!

All Saints of North America, Kontakion, tone 3

Today the choir of Saints who were pleasing to God / in the lands of North America / now stand before us in the Church / and invisibly pray to God for us. / With them the Angels glorify Him, / and all the Saints of the Church of Christ / keep festival with them; // and together they all pray for us to the Pre-eternal God.