

St. Maximus the Confessor Orthodox Mission, Denton
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Priest Justin Frederick

Bulletin for Sunday of June 24th, 2012

Schedule of Services

June 24th Third Sunday After Pentecost

9:00 a.m. Divine Liturgy

June 27th Wednesday

7:00 a.m. Matins, Confession

7:00 p.m. Vespers

8:00 p.m. Basics of Orthodoxy Class: Nicene Creed 5

June 28th Thursday

3:00 p.m. Confession

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

7:00 p.m. Vigil, Confession

June 29th Friday

8:00 a.m. Divine Liturgy

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

June 30th Saturday

5:00 p.m. Vigil, Confession

July 1st Fourth Sunday After Pentecost

9:00 a.m. Divine Liturgy

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

If you share secretly in the joy of someone you envy, you will be freed from your jealousy; and you will also be freed from your jealousy if you keep silent about the person you envy.

Shun whomever lives dissolutely, even if many hold him in high esteem.

Make a friend of the man who works hard, and you will find protection.

The dissolute man is sold to many masters and lives his life in whatever way they lead him.

Such a man will treat you as a friend in the time of peace, but in the time of trial he will fight you as an enemy.

When his passions are quiescent, he will lay down his life for you; when they are roused, he will take it back again.

400 Chapters on Love, Self-Control & Life, 3.57-62

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

Announcements for June 17th

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 our hall expansion. If you have not given for this, please consider having a part in it; if you have given, please consider adding to your part.

Many Thanks to the men of St. Seraphim's, our mother parish, who came on Saturday to clean up our construction debris.

The Apostles' Fast will conclude this Friday with the Feast of SS Peter and Paul, which will be celebrated with Vigil Thursday evening at 7:00 and Divine Liturgy Friday morning at 8:00.

Classes this Week

Wednesday, 8:00 p.m. Basics of Orthodoxy: Nicene Creed 5: 'God the Almighty'

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

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

July Schedule: Starting in July, we will offer Vespers on Friday evenings at 5:00 followed by a short pannikhida and Confession. Fr. Justin is also considering teaching a Sunday School class this summer after Liturgy. Please let him know if you are interested and have any topics to suggest for discussion.

Church Cleaning: Help is needed to clean the church. Please sign up in the hall (coffee hour room). Thank you for loving the beauty of God's house.

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

Hall Expansion Update: The roof is on; the rough-in of the HVAC system will take place this Wednesday, of the wiring, soon.

Windows and doors are about two weeks out. Then the west wall of our existing hall will be removed.

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 \$2045.41; this month we have given \$6003.12; 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 \$78, Special offering for St. Nectarios Mission, \$268, Building Fund \$1000. May God bless your faithful giving! Attendance: Vigil 31, Liturgy 87.

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

When the intelligence dominates the passions, it makes the senses instruments of virtue. Conversely, when the passions dominate the intelligence, they conform the senses to sin. One must watchfully study and reflect how the soul can best reverse the situation and use those things through which it had formerly sinned to generate and sustain the virtues.

The holy Gospel teaches men to reject life according to the flesh and to embrace life according to the Spirit. I am speaking of those who are always dying to what is human—I mean human life in the flesh according to this present age—and living for God in the Spirit alone, after the example of St. Paul and his followers. They do not in any way live their own life but have Christ living in them in the soul alone. Those, then, who in this age are truly dead to the flesh can be distinguished in this way: even though they suffer much affliction, torment, distress, and persecution, and experience innumerable forms of trial and temptation, nevertheless they bear everything with joy.

Every passion always consists of a combination of some perceived object, a sense faculty, and a natural power—the incensive power, desire, or the intelligence, as the case may be—whose natural function has been distorted. Thus, if the intellect investigates the

final result of these three inter-related factors—the sensible object, the sense faculty, and the natural power involved with the sense faculty—it can distinguish each from the other two, and refer each back to specific natural function. It can, that is to say, view the sensible object in itself, apart from its relationship to the sense faculty, and the sense faculty in itself, apart from its connection with the sensible object, and the natural power—desire, for example—apart from its impassioned alliance with the sense faculty and the sensible object. In this way, the intellect reduces to its constituent parts whatever passion it investigates, in much the same way as the golden calf of Israel in the Old Testament was ground into powder and mixed with water: it dissolves it with the water of spiritual knowledge, utterly destroying even the passion-free image of the passions, by restoring each of its elements to its natural state.

First Century of Various Texts, 58-60

Troparia and Kontakia for June 17th

Resurrectional Troparion, tone 2

When Thou, didst descend to death, O Life Immortal / Thou didst slay Hell with the lightning-flash of Thy Divinity, / and, when from the nether regions Thou didst raise the dead, / all the powers of Heaven cried out: / ‘O Giver of life, Christ our God, glory to Thee!’

St. John the Baptist, Troparion, tone 4

O prophet and Forerunner of the coming of Christ, / we who honor thee with love are at a loss how to praise thee worthily; / for by thy glorious and honored nativity / thou didst loose the barrenness of her who gave birth to thee / and the muteness of thy father, / and dost proclaim unto the world // the incarnation of the Son of God.

Resurrectional Kontakion, tone 2

Thou didst rise from the grave, all -powerful Saviour; / and Hades, seeing the wonder, was affrighted; / and the dead arose; and creation, beholding, rejoiceth with Thee; / and with Thee Adam also is glad; / and the world, O my Saviour, hymneth Thee forever.

St. John the Baptist, Kontakion, tone 3

Today she who before was barren / giveth birth unto the Forerunner of Christ, / and he is the fulfillment of all prophecy; / for, laying his hand in the Jordan upon Him / whom the prophets foretold, / he hath been shown to be the prophet, / herald, and Forerunner // of the Word of God.