

St. Maximus the Confessor Orthodox Mission, Denton
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Bulletin for Sunday June 23rd, 2013

Schedule of Services

June 23rd Trinity Sunday Holy Pentecost

9:00 a.m. Divine Liturgy

6:30 p.m. Vespers of Pentecost with Kneeling Prayers

June 25th Tuesday

7:30 a.m. Matins, Confession

June 26th Wednesday

7:30 a.m. Matins, Confession

5:30 p.m. Community Meal

6:00 p.m. Class: Hebrews

7:00 p.m. Vespers, Confession

June 27th Thursday

8:00 a.m. Matins

9:00 a.m. Divine Liturgy

6:30 p.m. Vespers

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

June 28th Friday

7:30 a.m. Matins, Confession

10:00 p.m. All-Night Vigil

10:00 p.m. Compline with Akathist to the Theotokos

10:45 p.m. Great Vespers

June 29th Saturday Holy Apostles Peter & Paul

12:00 a.m. Matins, First Hour

2:00 a.m. Divine Liturgy

5:00 p.m. Vigil, Confession

June 30th First Sunday after Pentecost

9:00 a.m. Divine Liturgy

O Heavenly King, Comforter, Spirit of Truth, who art everywhere present and fillest all things, Treasury of good things and Giver of life: come and abide in us, cleanse us from every stain, and save our souls, O Good One. *Prayer to the Holy Spirit*

Announcements for June 23

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.

Welcome to Metropolitan Jonah: We welcome Metropolitan Jonah to St. Maximus today.

The Special Offering will go to show our love and appreciation to Metropolitan Jonah for his service to the Church.

All-Night Vigil this Friday will be held for the feast of Saints Peter and Paul, from 10:00 p.m. Friday, June 28 until about 4:00 a.m. Saturday, June 29. Make plans to keep vigil through the night with us! The Eucharistic fast for Holy Communion should begin no later than 9:00 p.m.

Schedule Change: Contrary to the monthly calendar, there will be no Matins and Liturgy tomorrow, but both will be served on Thursday.

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 third antiphon, the prokeimenon, and the Epistle and Gospel readings.

Please Pray: for our new catechumen Shannon Goodson received into the catechumenate today, 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 \$2216 in tithes and offerings; this month we have given about \$5273.26 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 \$47. May God bless your faithful giving! Attendance: Vigil 57, Liturgy 86.

Vigil as a Weapon

As St. Maximus says today (see back of bulletin), keeping vigil, along with prayer and fasting, is a spiritual weapon to help break the habit of self-indulgence. This week's all-night vigil for the Feast of Saints Peter and Paul offers an opportunity to watch and pray as Christ commanded His disciples in the garden, keeping vigil through the night. Prayer too often is something that we enter only to the degree that it does not disrupt the normal flow of our lives and does not cause us any great inconvenience. A vigil such as this disrupts the normal flow of activity, sleep, entertainment, and the like so that we can focus our attention on what should be the center of our lives, Christ and His Kingdom, and perceive more clearly what within us hinders us from greater participation in that center, namely our sins. The world keeps vigil every Friday night in bars, nightclubs, and places of entertainment, seeking pleasure and release from the cares of life. No one thinks twice about it. But to keep vigil through the night seeking Christ and His Kingdom, praying for ourselves and the world, worshipping our Creator and Savior and waiting upon Him to fill us with Himself, the Heavenly Bread—this strikes the world as strange. But it is a normal activity for Christians, both at home and in the Church, and it is a prescribed weapon in our spiritual warfare for overcoming our self-love and self-indulgence, our worshipping of and living for the various pleasures of the flesh.

From the Pentecostarion

The Holy Spirit provideth all things; He gusheth forth prophecy; He perfecteth the priesthood; He hath taught wisdom to the illiterate. He hath shown forth the fishermen as theologians. He holdeth together the whole institution of the Church. Wherefore, O Comforter, one in essence and throne with the Father and the Son, glory be to Thee. *Vespers*

Notes for Pentecost

We resume using the prayer "O Heavenly King" and doing prostrations at church and at home.

We celebrate Pentecost for seven days through its Leavetaking on Saturday. During the feast, we say or sing the festal troparion before meals and during our daily prayers (see back of bulletin).

From Saint Maximus

Just as the intellect of a hungry man imagines bread and that of a thirsty man water, so the intellect of a glutton imagines a profusion of foods, that of a sensualist the forms of women, that of a vain man worldly honor, that of an avaricious man financial gain, that of a rancorous man revenge on whoever has offended him, that of an envious man how to harm the object of his envy, and so on with all the other passions. For an intellect agitated by passions is beset by impassioned conceptual images whether the body is awake or asleep.

When desire grows strong, the intellect in sleep imagines things that give sensual pleasure; and when the incensive power grows strong, it imagines things that cause fear. For the impure demons, finding an ally in our negligence, strengthen and excite the passions. But holy angels, by inducing us to perform works of virtue, make them weaker.

When the desiring aspect of the soul is frequently excited, it implants in the soul a habit of self-indulgence which is difficult to break.

When the soul's incensive power is constantly stimulated, it becomes in the end cowardly and unmanly. The first of these failings is cured by long exercise in fasting, vigils and prayer; the second by kindness, compassion, love and mercy.

The demons fight against us either through things themselves or through our impassioned conceptual images of these things. They fight through things against those who are occupied with things and through conceptual images against those who are not attached to things.

400 Chapters on Love, First Century 68-70

Troparia and Kontakia for Sunday, June 23

Pentecost, Troparion, tone 8

Blessed art Thou, O Christ our God, / who hast revealed the fishermen as most wise / by sending down upon them the Holy Spirit; / through them Thou didst draw the world into Thy net. / O Lover of Man, glory to Thee!

Pentecost, Kontakion, tone 8

When the Most High came down and confused the tongues, He divided the nations; / but when He distributed tongues of fire, He called all to unity. / Therefore, with one voice, we glorify the All-holy Spirit!