

St. Maximus the Confessor Orthodox Mission, Denton


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Bulletin for Sunday May 25th, 2014

Christ is Risen! Indeed, He is Risen!



Schedule of Services

May 25th Sunday of the Blind Man

9:00 a.m. Divine Liturgy

noon Basics of Orthodoxy: Nicene Creed 1

6:00 p.m. Vespers

May 26th Monday

8:30 a.m. Matins

10:00 a.m. Divine Liturgy

noon Memorial Day Picnic

May 27th Tuesday

4:30 p.m. Vespers, Confession

May 28th Wednesday Leavetaking of Pascha

6:00 a.m. Matins

7:00 a.m. Divine Liturgy

noon: Class: John 7

7:00 p.m. Vigil, Confession

May 29th Thursday Ascension

9:00 a.m. Divine Liturgy

May 30th Friday

7:30 a.m. Matins, Confession

7:00 p.m. Vespers, Pannikhida, Confession

May 31st Saturday

5:00 p.m. Vigil, Confession

June 1st Sunday of the First Ecumenical Council

9:00 a.m. Divine Liturgy

noon Basics of Orthodoxy: Nicene Creed 2

He that was born blind thought to himself and said: "Was I born without eyes perchance for the sins of my parents? "Was I perchance born to be an example because of the unbelief of the nations? "I cease not from asking: "When is it night, when is it day?" "My feet cannot endure striking against the stones. "For I have neither seen the sun shining nor beheld in image Him who fashioned me. "But I beseech Thee, O Christ God, look upon me and have mercy on me."

Vigil for Sunday of the Blind Man

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

Announcements for May 25

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 the 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) 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 debt reduction.

Temple wine given for the health and salvation of Carolyn and William; **Temple Oil** given for the health and salvation of Jere and Marcie Hollembeak.

Classes this Week

Sunday, noon: Basics of Orthodoxy. Today: Nicene Creed, part one. Next Sunday: Nicene Creed part two.

Wednesday, noon: John (chapter 7, "Life-Giving Spirit")

The Annual Memorial Day Picnic will be held tomorrow, Monday, May 26 at noon, following Divine Liturgy at 10:00. Plan to come, to bring some favorite food and drink, and to bring a non-Orthodox friend.

Leavetaking of Pascha will be observed this Wednesday with Pascha Vespers served Tuesday evening at 4:30, Paschal Matins Wednesday morning at 6:00, and Divine Liturgy at 7:00. By this we say take leave of Pascha until next year.

The Ascension of Our Lord, one of the Twelve Great Feasts, will be celebrated this Thursday with Vigil Wednesday night at 7:00 and Divine Liturgy Thursday morning at 9:00. We do well to make the effort to observe the Great Feasts by attending as much of the cycle or services for the feast as we may.

Please Pray: for catechumens Shannon Goodson, Holly Bellan, and Virginia Warwas, for inquirer Rick Hollembeak, the novice Svetlana, and Elizabeth (Chandler) Jones. Pray for Joe Fincher and Olga, for Joanna (Sherri) Hale, for Patricia and James Lydon, for Natalya (a Russian lady on her deathbed) and for the newly-departed Irina and her grieving mother Valentina.

Pilgrimage: By God's provision and with the blessing of Archbishop Nikon, Fr. Justin will take a pilgrimage to Serbia to be present for the uncovering of the relics of his patron, St. Justin of Chelije on June 14, the thirty-fifth anniversary of his repose. After a brief stop in Bulgaria, he and the priest travelling with him will go on to Mt. Athos. Father will depart June 9 and return June 27. Your prayers are appreciated for his spiritual benefit and safety and for his family in his 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 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 \$1394.25 in tithes and offerings; in May, we have given \$4229.25; our monthly budget is \$8700 (\$2008 per week). Candles \$61; Soda (renovation) \$4.50; Special Offering for St. George, Pharr \$121. Attendance: Liturgy 64, Vigil 42.
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From Saint Maximus

Since God is absolute existence, absolute goodness and absolute wisdom, or rather, to put it more exactly, since God is beyond all such things, there is nothing whatsoever that is opposite to Him. Creatures, on the other hand, all exist through participation and grace, while those endowed with intelligence and intellect also have a capacity for goodness and wisdom. Hence they do have opposites. As the opposite to existence they have non-existence, and as the opposite to the capacity for goodness and wisdom they have evil and ignorance. Whether or not they are to exist eternally lies within the power of their Maker. But whether or not intelligent creatures are to participate in His goodness and wisdom depends on their own will.

The ancient Greek philosophers say that the being of created things has coexisted with God from all eternity and that God has only given it its qualities. They say that this being itself has no opposite, and that opposition lies only in the qualities. But we maintain that only the divine essence has no opposite, since it is eternal and infinite and bestows eternity on other things. The being of created things, on the other hand, has non-being as its opposite. Whether or not it exists eternally depends on the power of Him who alone exists in a substantive sense. But since 'the gifts of God are irrevocable' (Rom. 11:29), the being of created things always is and always will be

sustained by His almighty power, even though it has, as we said, an opposite; for it has been brought into being from non-being, and whether or not it exists depends on the will of God.

Just as evil is a privation of good, and ignorance a privation of knowledge, so non-being is a privation of being — not of being in a substantive sense, for that does not have any opposite, but of being that exists by participation in substantive being. The first two privations mentioned depend on the will of creatures; the third lies in the will of the Maker, who in His goodness wills beings always to exist and always to receive His blessings.

All creatures are either endowed with intelligence and intellect, and thus possess a capacity for opposites such as virtue and vice, knowledge and ignorance; or else they are physical bodies of various kinds made up of opposites, that is, of earth, air, fire and water. The former are altogether incorporeal and immaterial, although some of them are joined to bodies; the latter are composed of matter and form.

400 Chapters on Love, 3.27-30

Troparia and Kontakia for Sunday, May 25

Resurrectional Troparion, tone 5

Let us the faithful hymn and worship the Word / who with the Father and the Spirit hath no beginning, / and was born for our salvation of the Virgin; / for He was pleased to ascend the Cross in the flesh, / and to endure death / and to raise the dead / by His glorious Resurrection.

Kontakion of the Blind Man, tone 4

Since my soul's noetic eyes are blind and sightless, / I come unto Thee, O Christ, as did the man born blind. / And in repentance I cry to Thee: / Thou art the most radiant Light / of those in darkness.

Paschal Kontakion, tone 8

Thou didst descend into the tomb, O Immortal, / Thou didst destroy the power of death. / In victory didst Thou arise, O Christ God, / proclaiming, "Rejoice!" to the myrrhbearing women, / granting peace to Thine Apostles, and bestowing resurrection on the fallen.