

St. Maximus the Confessor Orthodox Mission, Denton

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Bulletin for Sunday June 8th, 2014

Schedule of Services

June 8th Sunday Holy Pentecost

9:00 a.m. Divine Liturgy

11:45 Basics of Orthodoxy: Nicene Creed 3

1:00 p.m. Vespers with Kneeling Prayers

June 11th Wednesday

7:00 p.m. Vespers

June 14th Saturday

5:00 p.m. Vigil

June 15th Sunday All Saints

9:00 a.m. Divine Liturgy

June 16th Monday Peter & Paul Fast Begins

June 18th Wednesday

7:00 p.m. Reader's Vespers

June 21st Saturday

5:00 p.m. Vigil

June 22nd Sunday All Saints of North America

9:00 a.m. Divine Liturgy

June 25th Wednesday

7:00 p.m. Reader's Vespers

June 28th Saturday

5:00 p.m. Vigil, Confession

June 29th Sunday SS Peter & Paul

9:00 a.m. Divine Liturgy

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.

Vigil for Pentecost

Announcements for June 8

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 our building fund.

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

Classes this Week

Sunday, noon: Basics of Orthodoxy. Today: Nicene Creed, part three: "One God".

Fast Free: This week is a fast-free week. Be sure to take time to rejoice in the Lord.

The Apostles' Fast (also known as the "Peter & Paul Fast") begins Monday, June 16, and ends on the Feast of SS Peter & Paul (June 29). May God grant us all to make good use of it.

Please Pray: for catechumens Shannon Goodson, Holly Bellan, and Virginia Warwas, for inquirer Rick Hollebeak, the postulant Elias, the novice Svetlana, and Elizabeth (Chandler) Jones. Pray for Joe Fincher and Olga, for Joanna (Sherri) Hale, for Patricia, Perpetua, and James Lydon, and for Natalya (a Russian lady on her deathbed).

Pilgrimage: Fr. Justin will be travelling on pilgrimage these next two and a half weeks in Serbia, Bulgaria, and Greece (Mt. Athos, Thessaloniki). Please keep him in your prayers; he will keep you in his. If you have an emergency, please call one of the local priests. Fr. Basil Biberdorf will serve next Sunday.

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 \$1985.10 in tithes and offerings; Correction for May: factoring in electronic giving, we gave more than \$9000 in May; our monthly budget is \$8700 (\$2008 per week). Candles \$65.50; Soda (renovation) \$7; Special Offering for Building Fund \$79.20. Attendance: Liturgy 83, Vigil 44.

From Saint Maximus

Follow carefully the development of thought in these chapters today.

Impurity of intellect consists first in having false knowledge; secondly in being ignorant of any of the universals (I refer to the human intellect, for it is a property of the angelic intellect not to be ignorant even of particulars); thirdly in having impassioned thoughts; and fourthly in assenting to sin.

Impurity of soul lies in its not functioning in accordance with nature. It is because of this that impassioned thoughts are produced in the intellect. The soul functions in accordance with nature when its passible aspects — that is, its incensive power and its desire — remain dispassionate in the face of provocations both from things and from the conceptual images of these things.

Impurity of body consists in the actual committing of sin.

He who is not attracted by worldly things cherishes stillness. He who loves nothing merely human loves all men. And he who takes no offence at anyone either on account of their faults, or on account of his own suspicious thoughts, has knowledge of God and of things divine.

It is a great achievement not to be attracted by things. But it is a far greater achievement to remain dispassionate in the face both of things and of the conceptual images we derive from them.

Love and self-control keep the intellect dispassionate in the face both of things and of the conceptual images we form of them.

The intellect of a man who enjoys the love of God does not fight against things or against conceptual images of them. It battles against the passions which are linked with these images. It does not, for example, fight against a woman, or against a man who has offended it, or even against the images it forms of them; but it fights against the passions which are linked with the images.

The whole purpose of the monk's [Christian's] warfare against the demons is to separate the passions from conceptual images. Otherwise he will not be able to look on things dispassionately.

A thing, a conceptual image and a passion are all quite different one from the other. For example, a man, a woman, gold and so forth are things; a conceptual image is a passion-free thought of one of these things; a passion is mindless affection or indiscriminate hatred for one of these same things. The monk's [Christian's] battle is therefore against passion.

An impassioned conceptual image is a thought compounded of passion and a conceptual image. If we separate the passion from the conceptual image, what remains is the passion-free thought. We can make this separation by means of spiritual love and self-control, if only we have the will.

The virtues separate the intellect from the passions; spiritual contemplation separates it from its passion-free conceptual images of things; pure prayer brings it into the presence of God Himself.

The virtues exist for the sake of the knowledge of creatures; knowledge for the sake of the knower; the knower, for the sake of Him who is known through unknowing and who knows beyond all knowledge.

God, full beyond all fullness, brought creatures into being not because He had need of anything, but so that they might participate in Him in proportion to their capacity and that He Himself might rejoice in His works (cf. Ps. 104:31), through seeing them joyful and ever filled to overflowing with His inexhaustible gifts.

400 Chapters on Love, 3.34-46

Troparia and Kontakia for Sunday, June 8

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!