

St. Maximus the Confessor Orthodox Mission, Denton

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Bulletin for Sunday June 7th, 2015

Schedule of Services

June 7th Sunday of All Saints

9:00 a.m. Divine Liturgy

2:00 p.m. Vespers

June 8th Monday Apostles' Fast Begins

6:30 a.m. Molieben to the Theotokos

June 10th Wednesday

6:00 a.m. Matins, Confession

6:00 p.m. Class: Inside the Church: The Proskomide

7:00 p.m. Vespers, Confession

June 11th Thursday

8:45 a.m. Hours

9:00 a.m. Divine Liturgy

June 12th Friday

6:00 a.m. Matins, Confession

7:00 p.m. Vespers, Pannikhida

June 13th Saturday

5:00 p.m. Vigil, Confession

June 14th Sunday of All Saints of North America

9:00 a.m. Divine Liturgy

12:00 p.m. Mission Council

2:00 p.m. Vespers

What are Christians? Christians are Christ-bearers, and by virtue of this bearers and possessors of eternal life, and this according to the measure of faith and according to the measure of holiness which is from faith. The Saints are the most perfect Christians, for they have been sanctified to the highest degree with the podvigs of holy faith in the risen and eternally-living Lord Christ and no death has power over them. Their life is entirely from the Lord Christ, and for this reason it is entirely Christ's life; and their thought is entirely Christ's thought; and their perception is Christ's perception. All that they have is first Christ's and then theirs. If the soul, it is first Christ's and then theirs: if life, it is first Christ's and then theirs. In them is nothing of themselves but rather wholly and in everything the Lord Christ. *St. Justin of Chelije, Introduction to Lives of the Saints*

Announcements for June 7

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 IOCC.

Temple Wine given in for the health and salvation of Mary Grace.

Confession: There will be no Confession Friday after Vespers.

Classes this Week:

Reader-Singer's Class with Subdeacon Anthony will meet today at noon. This Wednesday at 6:00, we see a demonstration of the Proskomide, the Liturgy before the Liturgy. 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.

Baptism next Saturday of Igor and Yekaterina's son Artemy, 10:00 a.m. All are welcome.

The Apostles' Fast begins tomorrow and lasts until the Feast of Peter & Paul, June 29—three weeks. 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.

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 \$1682,17; this month we gave electronically \$2488 for a total of we have given \$13,115.91; our monthly budget is \$9502 (\$2192 per week). Candles \$67; Special offering for alms \$57, Natalia Perrin \$25, Building Fund \$21.77, Drink Jar (Renovation) \$9.50. Mortgage: \$5194.20. Attendance: Vigil 28, Liturgy 98.

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

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.

From Saint Maximus on the Lord's Prayer

It is our aim to make the intelligence stand alone, stripped through the virtues of its affection for the body; for this affection, even when totally dispassionate, is still natural. The spirit, completely triumphing over nature, has to persuade the intellect to desist from moral philosophy in order to commune with the supra-essential Logos through direct and undivided contemplation, in spite of the fact that moral philosophy helps the intellect to cut itself off from, and to go beyond, things pertaining to the flux of time. For when the intellect has become free from its attachment to sensible objects, it should not be burdened any longer with preoccupations about morality as with a shaggy cloak.

Elijah clearly reveals this mystery in a typological manner through his actions (cf. 2 Kings. 2:11-14). For when he was borne aloft he gave Elisha his cloak, that is, the mortification of the flesh which constitutes the chief glory of moral conduct. He did this so that Elisha should have the support of the Spirit in his battle against hostile powers and should triumph over the flux and instability of nature, typified by the Jordan; so that, in other words, he would not be immersed in the turbidity and slime of material attachment and thus prevented from Crossing over into the holy land. Meanwhile, Elijah himself advanced freely towards God, Unencumbered by attachment to any created thing. His desire being undivided and his will unmixed, he made his dwelling with Him who is simple by nature, carried there by the interdependent cardinal virtues, harnessed spiritually to one another like horses of fire.

Elijah knew that in the disciple of Christ there must be no imbalance of dispositions, for such diversity is proof of a lack of inward unity. Thus the passion of desire produces a diffusion of blood around the heart, and the

incensive power when roused causes the blood to boil. He who already lives and moves and has his being in Christ (cf. Acts 17:28) has annulled in himself the production of what is imbalanced and disunited: as I have said, he does not bear within him, like male and female, the opposing dispositions of such passions. In this way, the intelligence is not enslaved by the passions and made subject to their fickleness. Naturally endowed with the holiness of the divine image, the intelligence urges the soul to conform itself by its own free choice to the divine likeness, in this way the soul is able to participate in the great kingdom that exists in a substantive manner in God, the Father of all, and to become a translucent abode of the Holy Spirit, receiving - if it may be expressed in this way - the whole authority of the knowledge of the divine nature in so far as this is possible. Where this authority prevails, the production of what is inferior automatically comes to an end and only what is superior is generated; for the soul that through the grace of its calling resembles God keeps inviolate within itself the Substance of the blessings bestowed upon it. In souls such as this Christ always desires to be born in a mystical way, becoming incarnate in those who attain salvation, and making the soul that gives birth to Him a Virgin Mother; for such a soul, to put it briefly, is not conditioned by categories like those of male and female that typify a nature subject to generation and corruption

Commentary on the Lord's Prayer

Troparia and Kontakia for Sunday, June 7

Resurrectional Troparion, tone 8

Thou didst descend from on high, O tenderhearted One. / Thou didst accept the three-day burial to free us from our passions. / O Lord, our life and resurrection, glory to Thee.

All Saints, Troparion, tone 4

Adorned in the blood of Thy Martyrs throughout all the world, / Thy Church as in purple and fine linen / through them doth cry unto Thee, O Christ God; / Send down Thy compassions upon Thy people; / grant peace to Thy commonwealth, and great mercy to our souls.

All Saints, Kontakion, tone 8

All the world doth offer unto Thee, O Lord, as to creation's Planter, / the God-bearing Martyrs as nature's first fruits for they bare witness unto Thee. / Thus preserve Thou Thy Church in the profoundest peace by their entreaties, O Savior, / through the pure Theotokos, O Thou who art greatly merciful.