

St. Maximus the Confessor Orthodox Mission, Denton

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Bulletin for Sunday, June 5th, 2016

Schedule of Services

June 5th Sunday; Blind Man, tone 5

9:00 a.m. Divine Liturgy, Ambigua

June 6th Monday

June 7th Tuesday

5:00 p.m. Vespers, Confession

June 8th Wednesday Leavetaking of Pascha

6:00 a.m. Matins

7:00 a.m. Divine Liturgy

7:00 p.m. Vigil, Confession

June 9th Thursday Holy Ascension

9:00 a.m. Divine Liturgy

7:30 p.m. Class: Basics of Orthodoxy 202: Divine Liturgy 2

June 10th Friday

6:00 a.m. Matins, Confession

6:00 p.m. *Installation Vespers, St. Seraphim*

June 11th Saturday

9:30 a.m. *Installation Liturgy at St. Seraphim*

5:00 p.m. Vigil, Confession

June 12th Sunday; Fathers of the First Council, tone 6

9:00 a.m. Divine Liturgy, Mission Council Ambigua

Isaac the Solitary on Guarding the Senses, 27 Texts

4. If God sees that the intellect has entirely submitted to Him and puts its hope in Him alone. He strengthens it, saying: 'Have no fear Jacob my son, my little Israel' (Isa. 41:14. LXX), and: 'Have no fear: for I have delivered you, I have called you by My name; you are Mine. If you pass through water, I shall be with you, and the rivers will not drown you. If you go through fire, you will not be burnt, and the names will not consume you. For I am the Lord your God, the Holy One of Israel, who saves you' (cf. Isa. 43:1-3. LXX).

When the intellect hears these words of reassurance, it says boldly to its enemies: 'Who would fight with me? Let him stand against me. And who would accuse me? Let him draw near to me. Behold, the Lord is my helper; who will harm me? Behold, all of you are like an old moth-eaten garment' (cf. Isa. 50:8-9. LXX). *Philokalia*

Announcements for June 5

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).

The Special Offering this week will be for our building fund.

Temple Oil given for the health and salvation of Magdalena Robertson.

Church School Teachers will sit with Fr. Justin during coffee hour to talk about this past year.

Classes This Week

Sunday after Liturgy: Ambigua (St. Maximus) Discussion Group.
Thursday 7:30: Basics of Orthodoxy 202 "Divine Liturgy: Vigil & Proskomide"

Leavetaking of Pascha will be celebrated this week on Wednesday: Paschal Vespers Tuesday evening at 5:00, Paschal Matins Wednesday morning at 6:00, Paschal Liturgy at 7:00. This will mark the end of the Paschal season and the end of our use of the Paschal greeting. The services will be served as during Bright Week.

Ascension: This week we celebrate the Ascension of Our Lord, one of the Twelve Great Feasts, with Vigil Wednesday night at 7:00 and Divine Liturgy Thursday morning at 9:00. We do well to keep the feast by attending at least a part of the cycle of its services. During the nine days of the Ascension, we say or sing the troparion and kontakion of the Feast at meals and during our usual morning and evening prayers. We may say (or sing) the troparion once in place of "O Heavenly King" as well, which is not said until Pentecost.

Ascension, Troparion, tone 4

Thou hast ascended in glory, O Christ our God, / granting joy to Thy disciples by the promise of the Holy Spirit. / Through the blessing they were assured / that Thou art the Son of God, / the Redeemer of the world.

Call for Pictures: We will celebrate the fifteen-year anniversary of the founding of our parish July 30-31 with Bishop Alexander. As part of that celebration, we seek to gather pictures for a commemorative book. Please see Amy Stokes or Olivia Reynolds if you have pictures to submit for consideration.

Mission Council will meet next Sunday.

Tithes, Offerings & Attendance: Bringing our tithes and offerings to the temple of God is part of our worship of God and 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 slot in the candle table (or in the basket passed during service). There are also boxes for alms (those in need) and our building fund.

Last week we gave \$1648.75 in tithes and offerings; in May, we have given \$7288.78 plus electronic giving of \$2756 for a total of \$10,044.78 our monthly budget is \$10,350 (\$2389 per week). Candles \$61, Building Fund \$2, Special offering for St. Sava Building Fund \$72.10. Attendance: Vigil 27; Liturgy 81.

Please Pray: for our catechumen Marsha Northam, our inquirers the Wells family, the Dean family, for David & Sally Roberts, and for Meaghann Jones & family; for the novices Elias and Svetlana. Pray for Patricia, Perpetua, and James Lydon. Please pray for John Roberts and his wife Edith, and for Frieda as she cares for her mother. Olga Fincher, who is shut-in as she cares for her husband Joseph, hurt her hip last week, impeding her ability to take care of him. Pray for them and see if you can help: (940) 808-0093 and (940) 312-8781.

Happy Birthday to Antonia Colias (June 1), Ashley Gibson (June 5).

From Saint Maximus 500 Various Texts

By the power of God is meant the virtue that destroys the passions and safeguards holy thoughts. Such virtue is generated by the practice of the commandments: in this way, with God's co-operation or, rather, by His strength alone, we destroy the forces of evil that are opposed to sanctity. By God's sublimity is meant the spiritual knowledge of the truth, realized through our efforts to attain the contemplation of created beings and the practice of the virtues. Through spiritual knowledge we utterly annihilate the truth-opposing power of falsehood, abasing and demolishing the vaunting self-assertion of the evil spirits that exalt themselves against the knowledge of God (cf. 2 Cor. 10:5). For just as ascetic practice gives birth to virtue, so contemplation engenders spiritual knowledge. 2.87

The evil and destructive kingdom of the devil - typified by kingdom of the Assyrians (cf. 2 Kgs.18:11) - has organized a war against virtue and spiritual knowledge, plotting to pervert the soul through the soul's innate powers. First it stimulates the soul's desire to develop an appetite for what is contrary to nature, and persuades it to prefer sensible to intelligible things. Then it rouses the soul's incensive power to struggle with all its might in order to attain the sensible

object which it desires. Finally it teaches the soul's intelligence how to contrive opportunities for sensual pleasure. 2.95

The wrath of God is the painful sensation we experience when we are being trained by Him. Through this painful experience of unsought sufferings God often abases and humbles an intellect conceited about its knowledge and virtue; for such sufferings make it conscious of itself and its own weakness. When the intellect perceives its own weakness it rejects the vain pretensions of the heart. 3.9

The wrath of God is the suspension of gifts of grace – a most salutary experience for every self-inflated intellect that boasts of the blessings bestowed by God as if they were its own achievements. 3.10

Troparia and Kontakia for Sunday, June 5

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.