

St. Maximus the Confessor Orthodox Mission, Denton


2026 W. Oak Street • Denton, TX 76201

(940) 565-6753 • www.stmaximus.org

Priest Justin Frederick (940) 293-3032 cell

Bulletin for Sunday May 17th, 2015

Christ is Risen! Indeed, He is risen!



Schedule of Services

May 17th Sunday Blind Man

9:00 a.m. Divine Liturgy

12:00 p.m. Mission Council

May 20th Wednesday Leavetaking of Pascha

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

7:00 p.m. Vigil, Confession

May 21st Thursday Ascension of Our Lord

8:45 a.m. Hours

9:00 a.m. Divine Liturgy

May 22nd Friday

6:00 a.m. Matins, Confession

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

May 23rd Saturday

5:00 p.m. Vigil, Confession

May 24th Sunday Fathers of the First Ecumenical Council

9:00 a.m. Divine Liturgy

The Lord's Prayer, as I have said, contains a petition for each of these things [*see last week*]. First, it speaks of the Father, His name, and His kingdom. Second, it shows us that the person who prays is by grace the son of this Father. It asks that those in heaven and those on earth may be united in one will. It tells us to ask for our dally bread. It lays down that men should be reconciled with one another and unites our nature with itself when we forgive and are forgiven, for then it is not split asunder by differences of will and purpose. It teaches us to pray against entering into temptation, since this is the law of sin. And it exhorts in to ask for deliverance from the evil one. For the author and giver of divine blessings could not but be our teacher as well, providing the words of this prayer as precepts of life for those disciples who believe in Him and follow the way He taught in the flesh. Through these words He has revealed the hidden treasures of wisdom and knowledge (cf. Col. 2:3) that as pure form exist in Him; and in all who offer this prayer He kindles the desire to enjoy such treasures.

St. Maximus, Lord's Prayer

Announcements for May 17

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 prison ministry.

Temple Oil given for the health and salvation of Moses.

Classes this Week. A brief class meets Wednesdays in May at 6:00 p.m. before Vespers. We explain the interior of the church, the icons, liturgical items, and traditional church architecture. This class will be suitable for children and adults alike.

Leavetaking and Ascension: We take leave of Pascha this Wednesday, the last day for the Paschal greeting. Wednesday evening at 7:00, we shall celebrate the Vigil for the Feast of the Ascension of the Lord, one of the Twelve Great Feasts, and Thursday morning at 9:00 the Liturgy for the Feast. We do well to keep the feast by making the effort to attend at least part of the cycle of services celebrating it.

New Catechumens: Adam and Jenilee Skelton were received as catechumens last Sunday. Please keep them in your prayers.

Communion Protocol: Please come to receive Holy Communion with your arms crossed and keep them crossed until you step down from the ambon. Open your mouth *wide*, please, and hold your head still. We have been having spills the past few months due to moving heads and mouths that are not opened widely. Thank you.

The Memorial Day Picnic is coming up on Monday, May 25th. Liturgy will be served at 10:00, picnic at noon. Invite friends, family, come ready to have a good time together.

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 \$1240.01; this month we have given \$5115.38; our monthly budget is \$9502 (\$2192 per week). Candles \$73; Special offering for Natalya Perrin \$252, Perrin \$.51, Drink Jar (Renovation) \$6. Attendance: Vigil 33, Liturgy 71.

Please Pray: for our catechumens, Adam and Jenilee; for the novice Elias, and the novice 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 new 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 for this reason, I think, that scripture calls this teaching 'prayer', since it contains petitions for the gifts that God gives to men by grace. Our divinely inspired fathers have explained prayer in a similar way, saying that prayer is petition for that which God naturally gives men to the manner appropriate to Him, while a vow, conversely, is a promise of what men who worship God sincerely resolve to offer Him. The fathers cite many Scriptural texts to illustrate this distinction such as, 'Make your vows to the Lord our God and perform them' (Ps. 76:11. LXX), and 'I will give Thee, O Lord, what I have vowed' (Jonah 2:10. LXX), which refer to vows. On the subject of prayer they quote such texts as 'Hannah prayed to the Lord, saying, O Lord of hosts, if Thou wilt indeed listen to Thy handmaid and give me a child' (cf. 1Sam. 1:11), and 'Hezekiah the king of Judah and the prophet Isaiah the son of Amoz prayed to the Lord' (cf. 2 Chr. 32:20), and 'Pray then like this: Our Father who art in heaven' (Matt. 6:9), as the Lord said to the disciples. Consequently, a vow is a decision to keep the commandments, confirmed by a promise on the part of the person making the vow; and a prayer is a petition by one who has kept the commandments that he may be transformed by the commandments he has kept. Or, rather, a vow is a contest of virtue that God welcomes most readily whenever it is offered to Him; and prayer is the prize of virtue that God gives joyfully when the contest is won.

Since, then, prayer is petition for the blessings given by the incarnate Logos, let us make Him our teacher in prayer. And when we have contemplated the sense of each phrase as carefully as possible, let us confidently set it forth; for the Logos Himself gives us, in the manner that is best for us, the capacity to understand what He says.

'Our Father who art in heaven, hallowed be Thy name; Thy kingdom come' (Matt. 6:9-10) It is appropriate that at the outset the Lord should teach those who pray to start with theology, and should initiate them into the

mode of existence of Him who is by essence the created Cause of all things. For these opening words of the prayer contain a revelation of the Father, of the name of the Father, and of the kingdom of the Father, so that from this beginning we may be taught to revere, invoke and worship the Trinity in unity. For the name of God the Father exists in substantial form as the only-begotten son. Again the kingdom of God the Father exists in substantial form as the Holy Spirit: what Matthew calls 'kingdom' in this context one of the other Evangelists has elsewhere called 'Holy Spirit', saying, 'May Thy Holy Spirit come and purify us. For the Father's name is not something which He has acquired, nor is the kingdom a dignity ascribed to Him: He does not have a beginning, so that at a certain moment He begins to be Father or King, but He is eternal and so is eternally Father and King. In no sense at all, therefore, has He either begun to exist or begun to exist as Father or King. And if He exists eternally, not only is He eternally Father and King but also the Son and Holy Spirit co-exist with Him eternally in substantial form, having their being from Him and by nature inhering in Him beyond any cause or principle: they are not sequent to Him, nor have they come into existence after Him in a contingent manner. The relationship of co-inherence between the Persons embraces all three of them simultaneously, not permitting any of the three to be regarded as prior or sequent to the others.

Commentary on the Lord's Prayer

Troparia and Kontakia for Sunday, May 17

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.