

St. Maximus the Confessor Orthodox Mission, Denton

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Priest Justin Frederick

Bulletin for Thomas Sunday, April 11, 2010

Christ Is Risen! Indeed, He Is Risen!

Schedule of Services

April 11th Thomas Sunday; Antipascha 9:00 a.m. Divine Liturgy, Mission Council
April 13th Tuesday 6:30 a.m. Matins
April 14th Wednesday 6:30 a.m. Matins 7:00 p.m. Vespers 8:00 p.m. Class: Basics of Orthodoxy
April 15th Thursday 6:30 a.m. Matins 1:00 p.m. Class: St. Theophan, <i>Path of Salvation</i> 2:30 p.m. Vespers, Confession
April 16th Friday 6:30 a.m. Matins 12:00 p.m. Catechumens preparing for Holy Illumination 7:00 p.m. <i>Russian Vespers, Dallas</i>
April 17th Saturday 9:30 a.m. <i>Russian Divine Liturgy, Dallas</i> 5:00 p.m. Vigil
April 18th 3rd Sunday of Pascha Myrrhbearing Women 9:00 a.m. Divine Liturgy

O strange wonder, that grass should touch fire and be safe! For Thomas cast his hand into the fiery side of Jesus Christ our God, and was not burned by touching Him. For with fervor he changed the obstinacy of his soul into fervent faith, and he cried out from the depths of his soul: "Thou art my Master and God, who didst arise from the dead. Glory to Thee."

To Thomas did Christ the Lord exclaim: As thou wilt, put forth thy hand; touch and handle Me. Know that, like thyself, I too, have bones and an earthen body. Do not harbor further doubts; but rather, like the others, believe in Me. Then Thomas cried to Him: Thou, O Jesus art my Lord and God, and my Savior: Glory to Thy Rising, O Lord. *Vigil for Thomas Sunday*

Announcements for April 11th

To Our Visitors: Welcome! Please join us after the service for coffee and conversation and church school for the children. If you would, fill out a visitor's card for us and leave it in the basket on the table by the door. Be aware that shortly after the sermon, the catechumens, i.e., those preparing for Baptism & Chrismation, will be dismissed, but you are invited to stay for the rest of the service.

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 and present to hear "Blessed is the Kingdom" (in *unusual* circumstances no later than the Gospel reading).

Please Move Forward during the Liturgy! **Please be quiet** in the Narthex afterwards while the Prayers of Thanksgiving after Communion are being read in the church.

The Special Offering today will be for our priest.

Many Thanks to all who labored during the Fast and at Pascha to clean, cook, serve, read, sing, give, teach, provide coffee hour, etc. The parish and its ministry depend upon you. May the Lord richly reward you.

Classes this Week

Wednesday, 8:00 p.m., Basics of Orthodoxy

Thursday, 1:00 p.m., St. Theophan, *Path of Salvation*

Friday, noon: Catechumens preparing for Illumination.

Paschal Notes

The prayer "O Heavenly King" is not said at home or in church during this season until Pentecost, May 23.

During the 50 days from Pascha to the Feast of Pentecost on June 7th, we do not kneel or make prostrations at home or in church in keeping with the joyful, festal character of the season. We begin to kneel and do prostrations again with the Kneeling Prayers of Pentecost.

For 40 days until the Feast of Ascension (May 13), we greet each other by saying, "Christ is Risen!" "Indeed, He is Risen!"

During the same period, we replace "Holy God, Holy Mighty, Holy Immortal..." with the paschal troparion said thrice.

Through the Leavetaking of Pascha (May 12), we use the Paschal Troparion before and after meals and when setting out on a trip.

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 throughout 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 the building fund.

Last week, we gave \$795.40 in tithes and offerings; our monthly budget is \$8835 (\$2039 per week). Candles \$138; Bookstore \$322; Building fund \$130; special gifts \$0. May God bless your faithful giving! Attendance: Paschal Vigil & Liturgy 72, Agape Vespers 70. Expansion fund \$160.03 (\$1282.28 total collected; min. goal \$2500)

Please Pray for our Catechumens: for those preparing for Holy Illumination at Pentecost: Adam, Melanie, Olive Betz, Ashley Davis, and Mary Moses; for our **catechumens** Thom Anderson, Sean Chaney, Ken and Pam Northam and their children Marsha, Jessica, Mariah, Emalie, for **our inquirers** John Parsons, Jason O'Brien, Robert & Elisabeth Terry and their children Thomas, Calvin, Owen, and Claire. Please pray for our **shut-in** Nina Johnston.

Many Years! to those celebrating namedays: Terence Stevenson (April 10, Martyr Terence) and Frieda Gluschenko (April 16, Martyr Galina) and to those celebrating birthdays this month: Debra Sancer (17), Dax Stokes (18), Chandler Jones (22), Lois Lyda (22)

From Saint Maximus

The passion of self-love suggests to the monk that he should be kind to the body and indulge in food more than is appropriate. Thus under the pretense of proper guidance it means to drag him little by little to fall into the pit of voluptuousness. To the worldly person, it proposes that he make provision for himself right away in the matter of lust.

It is said that the supreme state of prayer is when the mind passes outside the flesh and the world and while praying is completely without matter and form. The one who preserves this state without compromise really 'prays without ceasing.'

Just as the body which is dying is separated from all the realities of the world, so is the mind which dies on the heights of prayer separated from the thoughts of the world. For if it does not die such a death, it cannot be and live where God is.

400 Chapters on Love, 2.60-62

From St. Silouan of Athos (+1938)

Pride is the root of unbelief. The proud man would acquire knowledge of things through his mind and his studying, but it is not given to him to learn to know God, in that the Lord reveals Himself only to the lowly in heart. To the lowly in heart does the Lord discover his works, which are beyond the understanding of our minds but are unfolded through the Holy Spirit. With the mere mind we can only come to know the things of this earth, and then only in part, while God and all that is of heaven are known through the Holy Spirit.

We may study as much as we will but we shall still not come to know the Lord unless we live according to His commandments, for the Lord is not made known through learning but by the Holy Spirit. Many philosophers and scholars have arrived at a belief in the existence of God but they have not come to know God. And we monks apply ourselves day and night to the study of the Lord's command but not all of us by a long way have come to know the Lord, although we believe in Him. To believe God exists is one thing, to know God another.

He who has the Holy Spirit in him, to however slight a degree, sorrows day and night for all mankind. His heart is filled with pity for all God's creatures, more especially for those who do not know God, or who resist Him and therefore are bound for the fire of torment. For them, more than for himself, he prays day and night, that all may repent and know the Lord.

If we wish to preserve grace, we must pray for our enemies. If you do not feel pity for the sinner destined to suffer the pains of hellfire, it means that the grace of the Holy Spirit is not in you...

Troparia and Kontakia for April 11th



Thomas Sunday, Troparion, tone 7

From the sealed tomb, Thou didst shine forth, O Life! / Through closed doors Thou didst come to Thy disciples, O Christ God. / Renew in us, through them, an upright spirit, / by the greatness of Thy mercy, O Resurrection of all.

Thomas Sunday, Kontakion, tone 8

Thomas touched Thy life-giving side with an eager hand, / when Thou, O Christ God, didst come to Thine Apostles through closed doors. / He cried out with all: Thou art my Lord and my God!