

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 3<sup>rd</sup>, 2015**

Christ is Risen! Indeed, He is risen!

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Schedule of Services

**May 3<sup>rd</sup> Sunday Paralytic**

9:00 a.m. Divine Liturgy

3:00 p.m. Saito-Hollembeak Wedding

**May 5<sup>th</sup> Tuesday**

6:30 a.m. Molieben to St. the Theotokos for the Parish

3:00 p.m. Vespers, Confession

**May 6<sup>th</sup> Wednesday Midfeast Pentecost**

6:00 a.m. Hours

6:15 a.m. Divine Liturgy, Blessing of Water

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

7:00 p.m. Vespers, Confession

**May 7<sup>th</sup> Thursday**

8:45 a.m. Hours

9:00 a.m. Divine Liturgy

7:00 p.m. Vigil, Confession

**May 8<sup>th</sup> Friday St. John the Theologian**

6:00 a.m. Hours

6:15 a.m. Divine Liturgy

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

**May 9<sup>th</sup> Saturday**

9:30 a.m. Divine Liturgy at St. Seraphim's with Met. Tikhon

5:00 p.m. Vigil, Confession

**May 10<sup>th</sup> Sunday Samaritan Woman**

9:00 a.m. Divine Liturgy

6:30 p.m. Reception at St. Barbara's, Fort Worth, with Met. Tikhon

Do not give yourself over to sorrow, and do not distress yourself deliberately. Gladness of the heart is the life of man, and rejoicing by a man lengthens his life. Love your soul and comfort your heart, and put sorrow far away from you; for sorrow has destroyed many, and there is no profit in it. Envy and anger will shorten your days, and worry will bring premature old age. A man with a good and cheerful heart will pay attention to the food he eats. *Wisdom of Sirach, 30:21-25*

St. Maximus the Confessor Orthodox Mission  
belongs to the Diocese of the South, Orthodox Church in America

## Announcements for May 3

**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 a hearing aid for Rick Hollebeak to facilitate communication in his upcoming marriage.

**Temple Wine** given for the health and salvation of William and Carolyn.

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

**Wedding:** Nancy Rachel Saito and Rick Eugene Hollebeak will be married here next Sunday, May 3 at 3:00 p.m. Please keep them in your prayers.

**Metropolitan Tikhon** will be in Dallas next weekend. He will serve Divine Liturgy at St. Seraphim's on Saturday. He will be at St. Barbara's on Sunday evening for a public reception at 6:30. This is an opportunity to meet our *Locum Tenens* and get his blessing.

### Paschal Notes

The prayer "O Heavenly King" is not said at home or in church during this season until Pentecost, May 31. We replace it and the "glory to Thee O God" before it with the Paschal troparion "Christ is risen" thrice in our prayers.

During the 50 days from Pascha to the Feast of Pentecost, we do not kneel or make prostrations in church. For 40 days until the Feast of Ascension (May 21), we greet each other by saying, "Christ is Risen!" "Indeed, He is Risen!"

Through the Leavetaking of Pascha (May 20), we use the Paschal Troparion (thrice) before meals and when setting out on a trip.

**Molieben:** The Molieben is a prayer service directed towards specific needs, whether private or corporate, of the faithful. We are resuming our previous practice of a weekly Molieben to pray for the health of our parish and the growth of its mission, alternating between Moliebens to St. Maximus and to the Theotokos on Tuesdays at 6:30 a.m. Everyone in the parish will be prayed for by name. The service lasts about thirty minutes.

**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 \$1590.95; in April we gave \$7810.63 in tithes and offerings plus \$2306 electronically for a total of \$10,116.63; our monthly budget is \$9502 (\$2192 per week). Candles \$79.50; Special offering \$79. Attendance: Vigil 19, Liturgy 81.

**Please Pray:** 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

David the psalmist says, 'Fear of the Lord is pure, and endures for ever' (Ps. 19:9), because he knows that of all things fear is best able to preserve divine love. Such a fear is, he realizes, very different from the fear of being punished for crimes. This second type of fear is indeed ousted and destroyed by love, as John the Evangelist makes clear when he writes, 'Love casts out fear' (1 John 4:18). But the fear David is talking about is a natural expression of the law of true tenderness; and it is through this fear that the saints always keep intact the rule and practice of love, both for God and for each other.

'The Lord's counsel stands for ever,' says David, 'and the thoughts of His heart from generation to generation' (Ps. 33:11). Perhaps the counsel of God the Father to which David here refers is the unfathomable self-emptying of the only-begotten Son which He brought about for the deification of our nature, and by which He has set a limit to the ages; and perhaps the thoughts of His heart are the principles of providence and judgment by which He wisely orders our present and future life as if they were separate generations, assigning to each its appropriate mode of activity. If the

purpose of the divine counsel is the deification of our nature, and the aim of divine thoughts is to supply the prerequisites of our life, it follows that we should both know and carry into effect the power of the Lord's Prayer, and write about it in the proper way. And since you, Sir, in writing to me your servant have been inspired by God to mention this prayer in particular, it is necessarily the subject of my own words as well; hence I beseech the Lord, who has taught us this prayer, to open my intellect so that it may grasp the mysteries contained in it, and to give me words equal to the task of elucidating what I have understood. For hidden within a limited compass this prayer contains the whole purpose and aim of which we have just spoken; or, rather, it openly proclaims this purpose and aim to those whose intellects are strong enough to perceive them. The prayer includes petitions for everything that the divine Logos effected through His self-emptying in the incarnation, and it teaches us to strive for those blessings of which the true provider is God the Father alone through the natural mediation of the Son in the Holy Spirit. For the Lord Jesus is mediator between God and men, as the divine apostle says (cf. 1 Tim; 2:5), since He makes the unknown Father manifest to men through the flesh, and gives those who have been reconciled to Him access to the Father through the Holy Spirit (cf. Eph. 2:18). It was on their behalf and for their sake that without changing He became man, and is now the author and teacher of so many and such great new mysteries as yet beyond our understanding.

*Commentary on the Lord's Prayer*

## **Troparia and Kontakia for Sunday, May 3**

### **Resurrectional Troparion, Tone 3**

Let those in Heaven rejoice, / let those on Earth be glad; / for the Lord hath wrought a mighty act with His arm. / He hath trampled down death by death; / He hath become the first-born of the dead. / From the womb of hell hath He delivered us, // and hath granted the world great mercy.

### **Paralytic, Kontakion, Tone 3**

As of old Thou didst raise up the paralytic, / O Lord God, by Thy God-like care and might, raise up my soul / which is palsied by diverse sins and transgressions / and by unseemly deeds and acts, / that saved I may also cry out: / O Compassionate Redeemer, / O Christ God, / glory to Thy dominion and might.

### **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.