

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 31th, 2015

Schedule of Services

May 31st Sunday Holy Pentecost

8:00 a.m. Matins

9:00 a.m. Divine Liturgy

12:30 p.m. Vespers with Kneeling Prayers

June 1st Monday St. Justin

6:15 a.m. Divine Liturgy

June 3rd Wednesday

6:00 a.m. Matins, Confession

6:00 p.m. Class: Inside the Church: The Icons part 3

7:00 p.m. Vespers, Confession

June 4th Thursday

8:15 a.m. Molieben to St. Maximus

8:45 a.m. Hours

9:00 a.m. Divine Liturgy

June 5th Friday

6:00 a.m. Matins, Confession

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

May 6th Saturday Leavetaking of Pentecost

9:30 a.m. Russian Divine Liturgy, Pannikhida

5:00 p.m. Vigil, Confession

June 7th Sunday of All Saints

9:00 a.m. Divine Liturgy

2:00 p.m. Vespers

The Holy Spirit is Light and Life, and a living noetic Fountain, a Spirit of wisdom, a Spirit of understanding; a good, an upright, a noetic Spirit, presiding in power and purging offences. He is God and doth deify; He is Fire issuing from Fire, speaking, working, distributing the gifts; through whom all the Prophets and the Apostles of God, and all the Martyrs received their crowns. Strange is this report, strange and new is this sight, a Fire divided that these gifts may be apportioned. *Praises of Matins for Pentecost*

Announcements for May 31

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 alms.

Temple Oil and Wine given in thanksgiving for Basil and Terence.

Church School comes to an end today. Mrs. Stevenson has prepared a special presentation. We thank our church school teachers, Melanie Betz, Michelle Frederick, Becki Stevenson, and Michael Rehmet and their helpers for their faithful service this past school year. We shall resume again in September. Please see Fr. Justin if you are interested in teaching or helping this fall.

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.

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.

Pentecost: Today we celebrate Christ sending His Holy Spirit upon His apostles and us. We begin again to use the prayer to the Holy Spirit "O Heavenly King" and to do prostrations in church and at home. We use the troparion of the Feast (see back of bulletin) in place of our usual prayer before meals during the postfeast which lasts through Saturday.

The Apostles' Fast begins in a week—the Monday after All-Saints (June 8) and lasts until the Feast of Peter & Paul, June 29—three weeks. Prepare now to keep the fast unto spiritual profit.

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 \$1339.31; this month we have given \$88945.74; our monthly budget is \$9502 (\$2192 per week). Candles \$67; Special offering for Debt Reduction \$13, Building Fund \$34.25, Drink Jar (Renovation) \$4. Attendance: Vigil 38, Liturgy 85.

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

Since these things have been promised to those who love the Lord, what man prompted by intelligence and wishing to serve it would ever say, from a literal reading of Scripture alone, that heaven, and the kingdom prepared from the foundation of the world, and the mystically hidden joy of the Lord, and the perpetual dwelling with the Lord enjoyed by the saints, are to be identified with the earth? In this text (Matt. 5:5) I think that the word 'earth' signifies the resolution and strength of the inner stability, immovably rooted in goodness, that is possessed by gentle, people. This state of stability exists eternally with the Lord, contains unfailing joy, enables the gentle to attain the kingdom prepared from the beginning, and has its station and dignity in heaven. It also permits the gentle to inherit the principle of virtue, as if virtue were the earth that occupies a middle place in the universe. For the gentle person holds a middle position between honor and obloquy, and remains dispassionate, neither puffed up by the first nor cast down by the second. For the intelligence is by nature superior to both praise and blame; and so, when it has put away the sensual desire, it is no longer troubled by either the one or the other, having anchored the whole power of the soul in divine and unassailable liberty. The Lord, wanting to impart this liberty to His disciples says, 'Take my yoke upon you and learn from Me; for I am gentle and humble in heart; and you will find rest for your souls' (Matt. 11:29). He calls the rule of the divine kingdom 'rest' because it confers on those worthy of it a lordship free from all servitude.

If the indestructible power of the pure kingdom is given to the humble and the gentle, what man will be so lacking in love and so completely without appetite for divine blessings that he will not desire the greatest degree of humility and gentleness in order to take on the stamp of the divine kingdom, so far as this is possible for men, and to bear in himself by grace an

exact spiritual likeness of Christ, who is by nature the truly great king? In this likeness, says St Paul, 'there is neither male nor female' (Gal. 3:28), that is, there is neither anger nor desire. Of these, the first tyrannically perverts judgment and makes the mind betray the law of nature; while the second scorns the one dispassionate cause and nature, that alone is truly desirable, in favor of what is inferior, giving preference to the flesh rather than to the spirit, and taking pleasure more in visible things than in the magnificence and glory of intelligible realities. In this way with the lubricity of sensual pleasure it seduces the intellect from the divine perception of spiritual realities that is proper to it.

Commentary on the Lord's Prayer

Troparia and Kontakia for Sunday, May 31

Pentecost, Troparion, tone 8

Blessed art Thou, O Christ our God, / who hast revealed the fishermen as most wise / by sending down upon them the Holy Spirit; / through them Thou didst draw the world into Thy net. / O Lover of Man, glory to Thee!

Pentecost, Kontakion, tone 8

When the Most High came down and confused the tongues, He divided the nations; / but when He distributed tongues of fire, He called all to unity. / Therefore, with one voice, we glorify the All-holy Spirit!

From St. John of Damascus

The Son is the natural image of the Father, precisely similar to the Father in every way, except that He is begotten by the Father, who is not begotten. For the Father begets, but He Himself is unbegotten, while the Son is begotten, and is not the Father, and the Holy Spirit is the image of the Son for no one can say 'Jesus is Lord' except by the Holy Spirit. Through the Holy Spirit we know Christ, who is God and the Son of God, and in the Son we see the Father. The Word is the messenger who makes the divine nature perceptible to us, and the Spirit is the interpreter of the Word. The Holy Spirit is the precisely similar image of the Son, differing only in His manner of procession, for the Son is begotten; He does not proceed.

Third Apology Against Those Who Attack Icons