

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 7<sup>th</sup>, 2017**

---



---

**Schedule of Services**

**May 7<sup>th</sup> Sunday of the Paralytic, St. Alexis of Wilkes-Barre**

9:00 a.m. Divine Liturgy

4:00 p.m. Vespers

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

6:00 a.m. Divine Liturgy

**May 10<sup>th</sup> Wednesday**

6:00 a.m. Matins, Confession

7:00 p.m. Vespers, Confession

**May 11<sup>th</sup> Thursday SS Cyril & Methodius**

6:00 a.m. Matins, Confession

9:00 a.m. Divine Liturgy

**May 12<sup>th</sup> Friday**

6:00 a.m. Matins, Confession

4:00 p.m. Vespers, Confession

**May 13<sup>th</sup> Saturday**

8:00 a.m. Men's Meeting at Church

5:00 p.m. Vigil, Confession

**May 14<sup>th</sup> Sunday of the Samaritan Woman, tone 4**

9:00 a.m. Divine Liturgy

St. Theodore the Great Ascetic 100 Texts

43. A monk who disobeys the commands of his spiritual father transgresses the special vows of his profession. But he who has embraced obedience and slain his own will with the sword of humility has indeed fulfilled the promise that he made to Christ in the presence of many witnesses.

45. The goldsmith purifies gold by smelting it in a furnace. And a novice must surrender himself to the struggle for obedience and to the fiery ordeals of a holy life, learning with toil and much patience the practice of obedience. And once his old manners and habits have been melted down and he learns true humility, he becomes radiant, fit for heavenly treasures, for a life of immortality and a blessed repose whence 'pain and sorrow have fled away' (Isa. 35:10. LXX), and where gladness and continual joy flourish.

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

## Announcements for May 7<sup>th</sup>

**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 also invite you to go first through the food line.

**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).

**Temple Oil** offered for health and salvation of William and Carolyn Rodgers and the blessed repose of William Frederick.

**The Special Offering** this week will be for seminarian Deacon Daniel Greeson.

**No Classes This Week.** Classes will resume in the next week or two.

**Men's Meeting:** The men will meet at 8:00 a.m. next Saturday, May 13<sup>th</sup> for food and fellowship. Fr. Justin will share some things from his pilgrimage.

**Poetry and Port:** Fr. Justin will offer another evening of the poetry of T.S. Eliot, accompanied with port and light refreshments Sunday, May 28 at 6:00, to consider the work "Four Quartets".

**The Front Door** should not be used during the Sunday Liturgy as we are using the narthex as part of the nave. It is fine, however, to use it for all other services.

### Paschal Notes

The prayer "O Heavenly King" is not said at home or in church during this season until Pentecost, June 4. It and the "Glory to Thee, O God, glory to Thee" that precedes it are replaced with the Paschal Troparion "Christ is risen" thrice.

During the 50 days of Pascha, ending with the Feast of Pentecost on June 4<sup>th</sup>, we do not kneel or make prostrations 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 25), we greet each other by saying, "Christ is Risen!" "Indeed, He is Risen!"

Through the Leavetaking of Pascha (May 24), we use the Paschal Troparion before and after meals and when setting out on a trip.

**Commemorations:** Please try to submit your Sunday commemorations Saturday night (or earlier) whenever you can.

**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.

In April, we gave \$14,219.12 in tithes and offerings. Our monthly budget is \$11,250. Attendance: Vespers last Saturday ; Reader Matins & Typica Sunday 58. Building fund balance: \$86,531.70

**Please Pray:** for Cassian and Ruth Brown and their children Daniel, Anna, Elijah; for our catechumen Marsha Northam, our inquirers the Dean family; for the nun Susannah and the novice Elias. Please pray for Photina and Jude Bellan, for Albina Gashushina, and for Olga Fincher and her husband Joseph, and for Eugene and Rachel.

### From Saint Maximus 400 Chapters on Love

2.11 Shun evil and do good' (Ps. 34:14), that is to say, fight the enemy in order to diminish the passions, and then be vigilant lest they increase once more. Again, fight to acquire the virtues and then be vigilant in order to keep them. This is the meaning of 'cultivating' and 'keeping' (cf. Gen. 2:15).

2.12 Those permitted by God to test us either inflame the desiring aspect of the soul, or stir up its incensive power, or darken its intelligence, or envelop its body in pain, or deprive us of bodily necessities.

2.13 The demons either tempt us themselves or arm against us those who have no fear of the Lord. They tempt us themselves when we withdraw from human society, as they, tempted our Lord in the desert. They tempt us through other people when we spend our time in the company of others, as they tempted our Lord through the Pharisees. But whichever line of attack they choose, let us repel them by keeping our gaze fixed on the Lord's example.

### A Few Initial Words on Mt. Athos

Since the Great Lavra Monastery was founded by St. Athanasius of Athos in 962 (whose grave we venerated, whose cave we visited, and from whose miraculous spring we drank), the Holy Mountain has been a vital center of spiritual life for the Orthodox Church. After undergoing a period of serious decline in the twentieth

century, Athos has been revived and regenerated by holy men since the 1970s and now is thriving.

We spent seven nights, eight days getting up to attend services at 3:00 or 4:00 in the morning: Midnight Office, Matins, Hours, Divine Liturgy. Vespers is served at 4:00 or 5:00, followed by supper in the trapeza and Compline (usually with the Akathist to the Theotokos or a supplicatory canon inserted) back in the church immediately after supper. The monks normally commune on weekends and Tuesday and Thursday. The preceding day, they fast, taking only one meal in the evening with no wine or oil (and certainly no meat, dairy, or fish). On non-fast days, they eat two meals, one in the morning after Liturgy, and one in the evening after Vespers. Anyone attending the preceding service is welcome to eat at the meal following.

Roads for automobiles were first introduced on Athos in 1962 for the millennium celebration. Before then, travel between monasteries was only by boat, stone paths constructed for mules to carry goods, and foot paths. Though modern pilgrims often travel by vehicle, we found that hiking the old paths from monastery to monastery was most beneficial for soul and body, and exposed us more profoundly to the marvelous beauty in works of Him who has made all things in wisdom.

Venerating the right hand of St. Maximus moved us deeply.

### **Troparia and Kontakia for May 7<sup>o</sup>**

\*\*\*\*\*

#### **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.