

St. Maximus the Confessor Orthodox Mission, Denton

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Bulletin for Sunday, April 29th, 2018

April 29th Sunday of the Paralytic, tone 3

9:00 a.m. Divine Liturgy

May 1st Tuesday

6:00 a.m. Matins, Confession

5:00 p.m. Vespers, Confession

May 2nd Wednesday Mid-Feast Pentecost

6:00 a.m. Divine Liturgy

6:00 p.m. Class: St. Basil the Great

7:00 p.m. Vespers, Confession

May 3rd Thursday

6:00 a.m. Matins

9:00 a.m. Divine Liturgy

May 4th Friday

6:00 a.m. Matins, Confession

5:00 p.m. Vespers, Confession

7:00 p.m. Basics of Orthodoxy Class: Divine Liturgy

May 5th Saturday

9:30 Russian Divine Liturgy

5:00 Vigil, Confession

May 6th Sunday of the Samaritan Woman, tone 4

9:00 a.m. Divine Liturgy

7:00 p.m. Fundraising Concert at St. John's, Euless

Evagrius on Prayer

Persevere with patience in your prayer, and repulse the cares and doubts that arise within you. They disturb and trouble you, and so slacken the intensity of your prayer.

When the demons see you truly eager to pray, they suggest an imaginary need for various things, and then stir up your remembrance of these things, inciting the intellect to go after them; and when it fails to find them, it becomes very depressed and miserable. And when the intellect is at prayer, the demons keep filling it with the thought of these things, so that it tries to discover more about them and thus loses the fruitfulness of its prayer.

Announcements for April 29th

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 line at Coffee Hour.

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).

The Special Offering this week is for Fr. Seraphim Holland's Prison Ministry.

Temple Wine given for the health and salvation of Elias, Connor, and Ian; **Temple Oil** given in memory of Nikolay and Charles.

Midfeast-Pentecost will be celebrated this week with Vespers Tuesday at 5:00 and Divine Liturgy Wednesday morning at 6:00, followed by the Lesser Blessing of Water. (*See Confessor's Tongue.*)

Russian Divine Liturgy: This Saturday Divine Liturgy will be served here in Church Slavonic at 9:30 a.m. Confession will be available before the service beginning at 8:00 a.m.

Fundraising Concert: "Come, Receive the Light" a concert featuring the music of Pascha will be sung by our choir Sunday, May 6 at 7:00 p.m. at St. John's Greek Orthodox Church in Euless to raise money for our building fund. Suggested donation for entrance is \$5 for adults and \$2 for children five and up. An offering will be taken as well.

Classes this Week:

Sunday, noon Basics of Orthodoxy.

Wednesday, 6:00 p.m. St. Basil the Great. "On the Holy Spirit" part one. Try to read chapters 1-15.

Friday, 7:00 p.m. Basics of Orthodox, Divine Liturgy: "Blessed is the Kingdom". An examination of the meaning of the Liturgy. All welcome.

Building Fund Watch

"Establish Thou this holy house, even unto the consummation of the age."

Liturgy of St. Basil

Building fund balance: \$133,000.

Current goal: \$150,000 by Pentecost.

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 and our building fund.

Last Sunday, we gave \$1858.92 in tithes and offerings; in April, we have given \$11,555.43 our monthly budget is \$12,383 (the money received above budget goes to the building fund). Candles \$87.50, Special Offering for SS Peter & Paul, Salt Lake City Mission \$895; Building Fund \$930. Attendance: Vigil 56; Sunday Liturgy 127.

Please Pray for our catechumens Miguel Dean, Connor Patrick, Brandon and Lanie Veazey and their baby Silouan; our inquirers Donna Lange, the Dean family, Jason Matthes, Chris Day, Colby and Rebekah Meals and their children; for the nun Susannah and the novice Elias. Please pray for Photina and Jude Bellan, for Olga Fincher and her husband Joseph, for Eugene and Rachel, for Jeremy Gleb Rovny, working in Georgia, and Ian Rehmet studying in Greece. Pray for those you haven't seen for awhile.

Paschal Notes

The prayer "O Heavenly King" is not said at home or in church during this season until Pentecost, June 23. Instead we say or sing the Paschal Troparion, "Christ is risen from the dead, trampling down death by death..." three times.

During the 50 days from Pascha to the Feast of Pentecost on May 27th, 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 through the Leavetaking (May 16), we greet each other by saying, "Christ is Risen!" "Indeed, He is Risen!" We also use the Paschal Troparion before and the Kontakion after meals and when setting out on a trip.

From Saint Maximus 400 Chapters on Love

3.68 If a man has cut off the passions and so has freed his thoughts from passion, it does not necessarily mean that his thoughts are already orientated towards the divine. It may be that he feels no passionate attraction either for human or for divine things. This occurs in the case of those simply living the life of ascetic practice without yet having been granted spiritual knowledge. Such men keep the passions at bay either by fear of punishment or by hope of the kingdom.

3.71 The passion of love, when reprehensible, occupies the intellect with material things, but when rightly directed unites it with the divine. For the intellect tends to develop its powers among those things to which it devotes its attention; and where it develops its powers, there it will direct its desire and love. It will direct them,

that is to say, either to what is divine, intelligible and proper to its nature, or to the passions and things of the flesh.

3.72 God created both the invisible and the visible worlds, and so He obviously also made both the soul and the body. If the visible world is so beautiful, what must the invisible world be like? And if the invisible world is superior to the visible world, how much superior to both is God their Creator? If, then, the Creator of everything that is beautiful is superior to all His creation, on what grounds does the intellect abandon what is superior to all and engross itself in what is worst of all – I mean the passions of the flesh? Clearly this happens because the intellect has lived with these passions and grown accustomed to them since birth, whereas it has not yet had perfect experience of Him who is superior to all and beyond all things. Thus, if we gradually wean the intellect away from this relationship by long practice of controlling our indulgence in pleasure and by persistent meditation on divine realities, the intellect will gradually devote itself more and more to these realities, will recognize its own dignity, and finally transfer all its desire to the divine.

Troparia and Kontakia for April 29th

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./ He hath delivered us from the womb of hell, / 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.

“It is not he who begins well who is perfect. It is he who ends well who is approved in God’s sight.” *St. Basil the Great*