

St. Maximus the Confessor Orthodox Mission, Denton

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Bulletin for Sunday, May 15th, 2016

Schedule of Services

May 15th Sunday; Holy Myrrhbearers, tone 2 9:00 a.m. Divine Liturgy, Church School, Mission Council
May 16th Monday 6:00 a.m. Midnight Office, Confession
May 17th Tuesday 6:00 a.m. Matins, Confession
May 18th Wednesday 6:00 a.m. Matins, Confession 7:00 p.m. Vespers, Confession
May 19th Thursday 6:00 a.m. Matins 9:00 a.m. Divine Liturgy 7:30 p.m. Class: Basics of Orthodoxy 202
May 20th Friday 6:00 a.m. Matins, Confession 3:00 p.m. Vespers, Confession
May 21st Saturday 5:00 p.m. Vigil, Confession
May 22nd Sunday; Paralytic, tone 3 9:00 a.m. Divine Liturgy, Church School, Ambigua

Isaac the Solitary on Guarding the Senses, 27 Texts

1. There is among the passions an anger of the intellect, and this anger is in accordance with nature. Without anger a man cannot attain purity: he has to feel angry with all that is sown in him by the enemy. When Job felt this anger he reviled his enemies, calling them 'dishonorable men of no repute, lacking everything good, whom I would not consider fit to live with the dogs that guard my flocks' (cf. Job 30:1, 4. LXX). He who wishes to acquire the anger that is in accordance with nature must uproot all self-will, until he establishes within himself the state natural to the intellect. *Philokalia*

Announcements for May 15

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).

The Special Offering this week will be for Fr. Seraphim Holland's prison ministry.

Temple Oil given for the health and salvation of William and Carolyn.

Congratulations to Callum and Sophia Lyda on the birth of their son, Ezra Benjamin Silouan, on May 12.

Classes This Week Basics of Orthodoxy 202 will resume with Fr. Justin on Thursday nights from now until mid August.

Sunday after Liturgy: Ambigua (St. Maximus) Discussion Group.
Thursday 7:30: Basics of Orthodoxy 202

Mission Council will meet today after Liturgy today.

The Annual Memorial Day Picnic is coming up in two weeks, Monday, May 30 from noon until five. Plan on coming, bring good food and drink to share, invite friends.

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.

Last week we gave \$1553.12 in tithes and offerings; in May, we have given about \$2360; our monthly budget is \$10,350 (\$2389 per week). Candles \$56.50, Special offering for Prison Ministry \$76, Buildgin Fund \$56.20. Attendance: Vigil 21; Liturgy 86.

Please Pray: for Estefania Dean preparing for holy illumination, our catechumen Marsha Northam, our inquirers the Wells family, the Dean family, for the novices Elias and Svetlana. Pray for Joe Fincher and Olga, for Patricia, Perpetua, and James Lydon. Please pray for

John Roberts and his wife Edith, and for Frieda caring for her mother.

Watch and pray during this Paschal season, that ye not enter into temptation. In some ways, the Fast is easier than the Feast. The relaxation of the Feast can lead to letting down our guard, growing lax in prayer, and thus falling prey to the enemy's wiles. Our Lord has given us the prescription to avoid a fall: watch and pray.

From Saint Maximus 500 Various Texts

If you have been able to free your senses from the passions and have separated your soul from its attachment to the senses, you will have succeeded in barring the devil from entering the intellect by means of the senses. It is to this end that you should build safe towers in the desert (cf. 2 Chr. 26:10). By 'desert' is meant natural contemplation; by 'safe towers' a true understanding of the nature of created beings. If you take refuge in these towers, you will not fear the demons who raid this desert - that is, who insinuate themselves into the nature of visible things, deceiving the intellect through the senses and dragging it off into the darkness of ignorance. If you acquire a true understanding of each thing, you will not be afraid of the demons who deceive men by means of the external appearance of sensible objects. 2.65

Every intellect girded with divine authority possesses three powers as its counselors and ministers. First, there is the intelligence. It is intelligence which gives birth to that faith, founded upon spiritual knowledge, whereby the intellect learns that God is always present in an unutterable way, and through which it grasps, with the aid of hope, things of the future as though they were present. Second, there is desire. It is desire which generates that divine love through which the intellect, when of its own free will it aspires to pure divinity, is wedded in an indissoluble manner to this aspiration. Third, there is the incensive power. It is with this power that the intellect cleaves to divine peace and concentrates its desire on divine love. Every intellect possesses these three powers, and they cooperate with it in order to purge evil and to establish and sustain holiness. 2.73

Without the power of intelligence there is no capacity for spiritual knowledge; and without spiritual knowledge we cannot have the faith from which springs that hope whereby we grasp things of the future as though they were present. Without the power of desire there is no longing, and so no love, which is the issue of longing; for the property of desire is to love something. And without the incensive power, intensifying the desire for union with what is loved, there can be no peace, for peace is truly the complete and undisturbed possession of what is desired. 2.74

Paschal Notes

The prayer “O Heavenly King” is not said at home or in church during this season until Pentecost, May 27. 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 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 until the Feast of Ascension (May 17), we greet each other by saying, “Christ is Risen!” “Indeed, He is Risen!”

Through the Leavetaking of Pascha (May 16), we use the Paschal Troparion before and after meals and when setting out on a trip.

Troparia and Kontakia for Sunday, May 15

Resurrectional Troparion, tone 2

When Thou, didst descend to death, O Life Immortal / Thou didst slay Hell with the lightning-flash of Thy Divinity, / and, when from the nether regions Thou didst raise the dead, / all the powers of Heaven cried out: // ‘O Giver of life, Christ our God, glory to Thee!’

Myrrh-bearing Women, Troparion, tone 2

The noble Joseph, when he had taken down Thine immaculate Body from the tree,/wrapped it in fine linen and anointed it with spices,/ and placed it in a new tomb./ But Thou didst rise on third day, O Lord, // granting the world great mercy.

Kontakion of Myrrhbearers, tone 2

When Thou didst cry, Rejoice, unto the Myrrh-bearers, / Thou didst make the lamentation of Eve the first mother to cease / by Thy Resurrection, O Christ God. / And Thou didst bid Thine Apostles to preach: // the Savior is risen from the grave.

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.