

St. Maximus the Confessor Orthodox Mission, Denton

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**Bulletin for Sunday May 18<sup>th</sup>, 2014**

**Christ is Risen! Indeed, He is Risen!**

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**Schedule of Services**

**May 18<sup>th</sup> Sunday of the Samaritan Woman**

9:00 a.m. Divine Liturgy  
noon Basics of Orthodoxy

**May 20<sup>th</sup> Tuesday**

7:30 a.m. Matins, Confession  
4:00 p.m. Vespers, Confession

**May 21<sup>st</sup> Wednesday**

7:30 a.m. Matins, Confession  
noon: Class: John  
7:00 p.m. Vespers, Confession

**May 22<sup>nd</sup> Thursday**

6:00 a.m. Matins  
9:00 a.m. Divine Liturgy

**May 23<sup>rd</sup> Friday**

7:30 a.m. Matins, Confession  
7:00 p.m. Vespers, Pannikhida, Confession

**May 24<sup>th</sup> Saturday**

5:00 p.m. Vigil, Confession

**May 25<sup>th</sup> Sunday of the Blind Man**

9:00 a.m. Divine Liturgy  
noon Basics of Orthodoxy

At the sixth hour the Well-spring of miracles came to the well to capture the fruit of Eve, for Eve at this same hour departed from Paradise through the deceit of the serpent. The Samaritan woman, therefore, drew nigh to draw water, and the Savior, upon seeing her, said to her: Give Me water to drink, and I shall fill thee with living water. And running to the city, that prudent woman at once announced to the multitudes: "Come, behold Christ the Lord, the Savior of our souls." *Vigil for Sunday of the Samaritan Woman*

## Announcements for May 18

**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 the 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) 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 St. George's, Pharr (their AC unit was stolen and they have a \$2000 deductible to meet).

**Temple wine** given for the health and salvation of Carolyn and William; **Temple Oil** given for the health and salvation of Jere and Marcie Hollembeak.

### Classes this Week

Sunday, noon: Basics of Orthodoxy. Today: tithing. Next Sunday: Nicene Creed part one.

Wednesday, noon: John (chapter 6, "Bread of Life")

**The Annual Memorial Day Picnic** will be held Monday, May 26 at noon, following Divine Liturgy at 10:00. Plan to come, to bring some favorite food and drink, and to bring a non-Orthodox friend.

### Paschal Notes

The prayer "O Heavenly King" is not said at home or in church during this season until Pentecost, June 8.

During the 50 days from Pascha to the Feast of Pentecost, 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 29), we greet each other by saying, "Christ is Risen!" "Indeed, He is Risen!"

During the same period, we replace "Holy God, Holy Mighty, Holy Immortal..." with the paschal troparion "Christ is risen" said thrice.

Through the Leavetaking of Pascha (May 28), we use the Paschal Troparion (thrice) before meals and when setting out on a trip.

**Please Pray:** for catechumens Shannon Goodson, Holly Bellan, and Virginia Warwas, for inquirer Rick Hollembeak, the novice Svetlana,

and Elizabeth (Chandler) Jones. Pray for Joe Fincher and Olga, for Joanna (Sherri) Hale, for Patricia and James Lydon, for Natalya (a Russian lady on her deathbed) and for the newly-departed Irina and her grieving mother Valentina.

**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 \$1735.80 in tithes and offerings; in May, we have given \$2835; our monthly budget is \$8700 (\$2008 per week). Candles \$43; Building Fund \$69.99; Soda (renovation) \$32.53. Attendance: Liturgy 92, Vigil 34.

### From Saint Maximus

God knows Himself and He knows the things He has created. The angelic powers, too, know God and know the things He has created. But they do not know God and the things He has created in the same way that God knows Himself and the things He has created.

God knows Himself through knowing His blessed essence. And the things created by Him He knows through knowing His wisdom, by means of which and in which He made all things. But the angelic powers know God by participation, though God Himself transcends such participation; and the things He has created they know by apprehending that which may be spiritually contemplated in them.

Although the intellect apprehends its vision of created things within itself, they are actually outside it. This is not the case with respect to God's knowledge of Created things, for He is eternal, infinite and undetermined, and has bestowed on everything that exists its being, well-being and eternal being.

Natures endowed with intelligence and intellect participate in God through their very being, through their capacity for well-being, that is for goodness and wisdom, and through the grace that gives them eternal being. This, then, is how they know God. They know God's creation, as we have said, by apprehending the harmonious wisdom to be contemplated in it. This wisdom is apprehended by the intellect in a non-material way, and has no independent existence of its own.

When God brought into being natures endowed with intelligence and intellect He communicated to them, in His supreme goodness,

four of the divine attributes by which He sustains, protects and preserves created things. These attributes are being, eternal being, goodness and wisdom. Of the four He granted the first two, being and eternal being, to their essence, and the second two, goodness and wisdom, to their volitive faculty, so that what He is in His essence the creature may become by participation. This is why man is said to have been created in the image and likeness of God (cf. Gen. 1:26). He is made in the image of God, since his being is in the image of God's being, and his eternal being is in the image of God's eternal being (in the sense that, though not without origin, it is nevertheless without end). He is also made in the likeness of God, since he is good in the likeness of God's goodness, and wise in the likeness of God's wisdom, God being good and wise by nature, and man by grace. Every intelligent nature is in the image of God, but only the good and the wise attain His likeness.

All beings endowed with intelligence and intellect are either angelic or human. All angelic beings may be subdivided further into two general moral categories or classes, the holy and the accursed — that is, the holy powers and the impure demons. All human beings may also be divided into two moral categories only, the godly and the ungodly.

*400 Chapters on Love, 3.21-26*

## **Troparia and Kontakia for Sunday, May 18**

### **Resurrectional Troparion, tone 4**

Having learned the radiant proclamation of the Resurrection from the Angel, /the women disciples of the Lord cast off the ancestral curse, /and, boasting, told the Apostles: /Death hath been despoiled, Christ God is risen, /granting the world great mercy.

### **Mid-Pentecost, Troparion, tone 8**

In the middle of the Feast, O Savior, / fill my thirsting soul with the waters of godliness, as Thou didst cry to all: / “If anyone thirst, let him come to Me and drink!” // O Christ God, Fountain of our life, glory to Thee!

### **Kontakion of Samaritan Woman, tone 8**

The Samaritan Woman came to the well in faith; / she saw Thee, the Water of Wisdom, and drank abundantly! / She inherited the Kingdom on high, and is ever glorified.

### **Mid-Pentecost, Kontakion, tone 4**

O sovereign Master and Creator of all things, Christ our God, / Thou didst cry unto those present at the Judaic Mid-feast and address them thus: / Come hither and draw ye forth immortality's water. / Wherefore, we fall down before Thee and faithfully cry out: //Grant Thy compassions unto us, O Lord, for Thou art truly the Well-spring of life for all.