

St. Maximus the Confessor Orthodox Mission, Denton


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Bulletin for Sunday May 10th, 2015

Christ is Risen! Indeed, He is risen!



Schedule of Services

May 10th Sunday Samaritan Woman

9:00 a.m. Divine Liturgy

6:30 p.m. Reception at St. Barbara's, Fort Worth, with Met. Tikhon

May 12th Tuesday

6:30 a.m. Molieben to St. Maximus for the Parish

May 13th Wednesday

6:00 a.m. Matins

6:00 p.m. Class: Inside the Church

7:00 p.m. Vespers, Confession

May 14th Thursday

8:45 a.m. Hours

9:00 a.m. Divine Liturgy

May 15th Friday

6:00 a.m. Matins, Confession

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

May 16th Saturday

9:30 a.m. Russian Divine Liturgy at St. Seraphim's

5:00 p.m. Vigil, Confession

May 17th Sunday Blind Man

9:00 a.m. Divine Liturgy

The Logos purifies human nature from the law of sin . . . and in those that are willing He frees the whole of human nature from the oppressive rule of the law which dominates it, in so far as they imitate His self-chosen death by mortifying the earthly aspects of themselves (cf. Col. 3:5). For the mystery of salvation belongs to those who choose it, not to those who are compelled by force.

The Logos destroys the tyranny of the evil one, who dominates us through deceit, by triumphantly using as a weapon against him the flesh defeated in Adam. In this way he shows that what was once captured and made subject to death now captures the captor: by a natural death it destroys the captor's life and becomes a poison to him, making him vomit up all those he was able to swallow because he had the power of death. But to humankind it becomes life, like leaven in the dough impelling the whole of nature to rise like dough in the resurrection of life (cf. 1 Cor. 5:6-7). It was to confer this life that the Logos who was God became man - a truly unheard of thing - and willingly accepted the death of the flesh. *St. Maximus, Lord's Prayer*

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

Announcements for May 10

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 Natalya Perrin.

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

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.

Metropolitan Tikhon will be at St. Barbara's this evening for a public reception at 6:30. This is an opportunity to meet our *Locum Tenens* and get his blessing.

The Memorial Day Picnic is coming up on Monday, May 25th. Liturgy will be served at 10:00, picnic at noon. Invite friends, family, come ready to have a good time together.

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 \$1590.95; this month we have given \$3875.37; our monthly budget is \$9502 (\$2192 per week). Candles \$73; Special offering \$224, Building Fund \$353, Perrin \$.51, Drink Jar (Renovation) \$9. Attendance: Vigil 41, Liturgy 96.

Please Pray: the novice Elias, and the novice 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 new diocesan administrator, Fr. Gerasim. Pray that the Lord will send laborers into His harvest field here in Denton and North Texas.

From Saint Maximus

Of these mysteries that He has granted to men in His boundless generosity, seven are of more general significance; and it is these whose power, as I have said, lies hidden within the Lord's Prayer. These seven are theology, adoption as sons by grace, equality with the angels, participation in eternal life, the restoration of human nature when it is reconciled dispassionately with itself, the abolition of the law of sin, and the destruction of the tyranny that holds us in its power through the deceit of the evil one.

Let us examine the truth of what we have said. Theology is taught us by the incarnate Logos of God, since He reveals in Himself the Father and the Holy Spirit. For the whole of the Father and the whole of the Holy Spirit were present essentially and perfectly in the whole of the incarnate Son. . . .

The Logos bestows adoption on us when He grants us that birth and deification which, transcending nature, comes by grace from above through the Spirit, The guarding and preservation of this in God depends on the resolve of those thus born: on their sincere acceptance of the grace bestowed on them and, through the practice of the commandments, on their cultivation of the beauty given to them by grace. Moreover, by emptying themselves of the passions they lay hold of the divine to the same degree as that to which, deliberately emptying Himself of His own sublime glory, the Logos of God truly became man.

The Logos has made men equal to the angels. Not only did He 'make peace through the blood of His Cross . . . between things on earth and things in heaven' (Col. 1:20), and reduce to impotence the hostile powers that fill in the intermediary region between heaven and earth, thereby making the festal assembly of earthly and heavenly powers a single gathering for His distribution of divine gifts, with humankind joining joyfully with the powers on high in unanimous praise of God's glory; but also, after fulfilling the divine purpose undertaken on our behalf, when He was taken up with the body which He had assumed. He united heaven and earth in Himself, joined what is sensible with what is intelligible, and revealed creation as a single whole whose extremes are bound together through virtue and through knowledge of their first Cause. He shows, I think, through what He has accomplished mystically, that the Logos unites what is separated and that alienation from the Logos divides what is united. Let us learn, then, to strive after the Logos through the practice of the virtues, so that we may be united not only with the angels through virtue, but also with God in spiritual knowledge through detachment from created things.

The Logos enables us to participate in divine life by making Himself our food, in a manner understood by Himself and by those who have received from Him a noetic perception of this kind. It is by tasting this food that they become truly aware that the Lord is full of virtue (cf. Ps. 34:8). For He

transmutes with divinity those who eat it, bringing about their deification, since He is the bread of life and of power in both name and reality.

He restores human nature to itself. First, He became man and kept His will dispassionate and free from rebellion against nature, so that it did not waver in the slightest from its own natural movement even with regard to those who crucified Him; on the contrary, it chose death for their sake instead of life, thereby demonstrating the voluntary character of His passion, rooted as it is in His love for humankind. Second, having nailed to the Cross the record of our sins (cf. Col. 2:14), He abolished the enmity which led nature to wage an implacable war against itself; and having summoned those far off and those near at hand - that is, those under the Law and those outside it - and having broken down the obstructive partition-wall - that is, having explained the law of the commandments in His teaching to both these categories of humankind - He formed the two into one new man, making peace and reconciling us through Himself to the Father and to one another (cf. Eph. 2:14-16): our will is no longer opposed to the principle of nature, but we adhere to it without deviating in either will or nature.

Commentary on the Lord's Prayer

Troparia and Kontakia for Sunday, May 10

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.