

St. Maximus the Confessor Orthodox Mission, Denton
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Bulletin for Sunday March 23rd, 2014

Schedule of Services for the Fourth Week of Lent

March 23rd Sunday of the Veneration of the Cross (3rd of Lent)

9:00 a.m. Divine Liturgy
noon Basics of Orthodoxy: Prayer 1
6:00 p.m. Pan-Orthodox Vespers at SS Constantine & Helen

March 24th Monday

7:30 a.m. Matins, Confession
7:00 p.m. Festal Vigil Confession

March 25th Tuesday Annunciation

6:00 p.m. Vespers Divine Liturgy

March 26th Wednesday

6:00 a.m. Matins, Confession
noon Class: Gospel of John
6:00 p.m. Liturgy of Presanctified Gifts, Meal

March 27th Thursday

7:30 a.m. Matins, Confession
6:00 p.m. Vespers

March 28th Friday

7:30 a.m. Matins, Confession
3:00 p.m. Liturgy of Presanctified Gifts

March 29th Saturday (Memorial)

8:00 a.m. Matins for Departed
9:00 a.m. Divine Liturgy for Departed
4:00 p.m. Russian Class
5:00 p.m. Vigil, Confession

March 30th Sunday of St. John of the Ladder (4th of Lent)

9:00 a.m. Divine Liturgy
noon Basics of Orthodoxy: Prayer 2
6:00 p.m. Pan-Orthodox Vespers at St. Demetrios, FW

Thou Thyself hast shown us, O Christ, that the best path to exaltation is humility; and Thou hast emptied Thyself and taken the form of a servant. Thou hast not hearkened to the arrogant prayer of the Pharisee, but in heaven Thou hast accepted the contrite sighing of the Publican as a blameless sacrifice. *Matins of the 4th Week*

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

Announcements for March 23

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 IOCC.

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

Annunciation, one of the Twelve Great Feasts, will be celebrated this Tuesday with Vigil Monday evening at 7:00 and the Vespers Liturgy for the Feast at 6:00 p.m. on Tuesday.

Pan-Orthodox Lenten Vespers tonight at 6:00 will be at Ss. Constantine & Helen Antiochian Church in Dallas. A lenten meal will be provided.

Lenten Almsgiving: We are collecting alms for International Orthodox Christian Charities (IOCC) and for our local ministry to unwed mothers, Woman to Woman. Please see Olivia Reynolds or Isabel Stone for more information on IOCC and Elisabeth Terry for more on Woman to Woman. There is a box with a list of needed items in the hall. We could also use some substantial canned goods for our own food pantry, such as chili, soups, etc. May the Lord bless your generous gifts.

The Liturgy of Presanctified Gifts will be celebrated this week on Wednesday at 6:00 and, please note the change, Friday at 3:00.

The Saturdays of Lent are special memorial days for the departed. This Saturday both Matins and Divine Liturgy will be served in memory of those departed in Christ.

The John Class will no longer meet Wednesday evenings during Lent, but will resume on that evening after Pascha. The class at noon on Wednesday continues.

Classes this Week

Sunday, noon, Basics of Orthodoxy: Prayer 1

Wednesday, noon, Gospel of John

Saturday, 4:00 p.m. Russian Language

Please Pray: for catechumens Shannon Goodson, Holly Bellan, Sean Chaney, and Virginia Warwas, for inquirers Destiny Marcott, Rebecca Marcott, Kathy Wells and her family, Rick Hollebeak, Amber Payne, Leah Saunders, Joseph, and Justin; the novice Svetlana, and Elizabeth (Chandler) Jones. Pray for Joe Fincher and Olga, for Joanna (Sherri) Hale, for Patricia and James Lydon, and for the newly-departed Irina.

The Fast: Fourth Week

We abstain from meat, meat products, dairy, fish, wine (alcohol), oil. If fasting fully according to the norm, we take one meal a day M-F after 3 p.m. or after the Presanctified Liturgy. We join increased prayer and almsgiving to our fasting and cut back on (or cut out) all things that distract us unnecessarily from Christ. We prepare to receive Holy Communion as usual at the Liturgy of Presanctified Gifts. Strictly, the Eucharistic fast is from midnight, but for an evening Presanctified, we may begin our Eucharistic fast no later than noon, and for the 3:00 p.m. service, we should begin no later than 9:00 a.m. Please see your priest if you have questions.

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 \$3063.77 in tithes and offerings; in March, we have given \$6002.19 our monthly budget is \$8700 (\$2008 per week.) Candles \$74.50; Building Fund \$60; soda \$2; Special Offering for Debt Relief \$16.27. Attendance: Saturday Vigil 25, Sunday Liturgy 73.

From Saint Maximus

The following four things are said to change the body's temperament and through it to produce either impassioned or dispassionate thoughts in the intellect: angels, demons, the winds and diet. It is said that angels change it by thought, demons by touch, the winds by varying, and diet by the quality of our food and drink and by whether we eat too much or too little. There are also changes brought about by means of memory, hearing and sight—namely when the soul is affected by joyful or distressing experiences as a result of one of these

three means, and then changes the body's temperament. Thus changed, this temperament in its turn induces corresponding thoughts in the intellect.

Death in the true sense is separation from God, and 'the sting of death is sin' (1 Cor. 15:56). Adam, who received the sting, became at the same time an exile from the tree of life, from paradise and from God (cf. Gen. 3); and this was necessarily followed by the body's death. Life, in the true sense, is He who said, 'I am the life' (John 11:25), and who, having entered into death, led back to life him who had died.

A man writes either to assist his memory, or to help others, or for both reasons; or else he writes in order to injure certain people, or to show off, or out of necessity.

In Psalm 22 ("The Lord is my shepherd..."), 'green pasture' represents the practice of the virtues; 'water of refreshment', spiritual knowledge of created things.

'The shadow of death' is human life. Therefore if a man is with God and God is with him, clearly he is able to say, 'Though I walk through the midst of the shadow of death, I will fear no evil, for Thou art with me'.
400 Chapters on Love, 2.92-96

Troparia and Kontakia for Sunday, March 23

Resurrectional Troparion, tone 6

The angelic powers were at Thy tomb / and the guards became as dead men, / Mary stood by Thy grave, / seeking Thine immaculate body, / Thou didst despoil hell, not being tempted by it, / Thou didst go to meet the Virgin granting life, / O Lord, who didst rise from the dead, / glory to Thee.

Sunday of the Cross, Troparion, tone 1

O Lord, save Thy people / and bless Thine inheritance. / Grant victory to Orthodox Christians / over the enemy; / and by Thy Cross / preserve Thine estate.

Kontakion of the Third Sunday of Lent, tone 7

The fiery sword no longer guardeth the gate of Eden, / for in a strange and glorious way / the wood of the Cross hath quenched its flames. / The sting of death and the victory of hell are now destroyed, / for Thou art come, O my Savior, / crying unto those in hell: / "Return again to Paradise."