

St. Maximus the Confessor Orthodox Mission, Denton

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Bulletin for Sunday April 5th, 2015

Schedule of Services for Holy Week

April 5th Palm Sunday

9:00 a.m. Divine Liturgy

6:00 p.m. Bridegroom Matins, Confession

April 6th Great & Holy Monday

6:00 a.m. Midnight Office, Confession

4:00 p.m. Liturgy of Presanctified Gifts, Meal

7:00 p.m. Bridegroom Matins, Confession

April 7th Great & Holy Tuesday

6:00 a.m. Midnight Office, Confession

4:00 p.m. Liturgy of Presanctified Gifts, Meal

7:00 p.m. Bridegroom Matins, Confession

April 8th Great & Holy Wednesday

6:00 a.m. Midnight Office, Confession

4:00 p.m. Liturgy of Presanctified Gifts, Meal

7:00 p.m. Matins of the Mystical Supper, Confession

April 9th Great & Holy Thursday

12:00 noon Vespers Divine Liturgy of St. Basil

6:30 p.m. Matins with the Twelve Passion Gospels

April 10th Great & Holy Friday

8:00 a.m. Royal Hours

10:00 a.m. Decoration & Cleaning of Church

3:00 p.m. Burial Vespers, Grave Watch Begins

7:00 p.m. Matins with Lamentations & Procession

April 11th Great & Holy Saturday

1:00 p.m. Vespers Divine Liturgy of St. Basil

11:30 p.m. Nocturnes and Paschal Vigil

April 12th Holy Pascha, Feast of Feasts

12:01 a.m. Procession, Matins, Hours, Divine Liturgy

3:00 p.m. Agape Vespers, Picnic

Passing from one divine Feast to another, from palms and branches let us now make haste, ye faithful, to the solemn and saving celebration of Christ's Passion. Let us behold Him undergo voluntary suffering for our sake, and let us sing to Him with thankfulness a fitting hymn. . . *Vespers of Palm Sunday Evening*

Announcements for April 5

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) 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 Paschal flowers.

No Classes this Week

Fasting in Great & Holy Week

We continue to abstain from meat, dairy, fish, wine, and oil during Holy Week. If we have not been fasting strictly, we should ask for God's grace to make a greater effort during this week of Christ's Passion, not only in fasting from food, but also in our prayer, almsgiving, spiritual reading, and avoiding sin and unnecessary distractions. We do well to live this week as much as possible in the Church, a sort of 'spiritual retreat', contemplating and celebrating all Christ has done for us, accompanying Christ through His Passion. We break the fast together next Sunday morning after the Paschal Divine Liturgy.

The *full guidelines* for fasting in Holy Week are as follows, for those who, by God's grace, have the strength to follow them:

Today, Palm Sunday, fish, wine, and oil are taken for the Feast. Holy Monday, Tuesday, & Wednesday, we eat one meal a day in the evening with the usual restriction: no meat, dairy, fish, wine (alcohol), or oil.

We eat one meal on Holy Thursday, but use wine and oil.

On Great Friday, those with strength keep a total fast. Those unable to do so may eat some bread with water, tea, or fruit-juice after sunset, or no sooner than after the veneration of the winding sheet at Vespers (3:00 p.m.).

On Holy Saturday, we eat one meal after the Liturgy of St. Basil (before, say, 7:00 p.m.) Wine is permitted on this day, but not oil. The Eucharistic fast for the Paschal Liturgy begins after this meal or by about 8:00 p.m.

Confessions: Many thanks to those who made the effort to make their confessions before Holy Week. Confession will be available this week Monday through Wednesday as indicated on the schedule.

Grave Watch: The sign-up sheet is out for the Grave Watch of Holy Friday and Saturday. Please do not sign up for more than one time until Wednesday and everyone who desires a time has had a reasonable chance to sign for one. Thank you!

Palm Fronds and pussy willows are yours to take home, but please remember that they have been blessed. Many people keep them in their icon corner during the upcoming year. Old palm fronds should either be burned or put in a secure place outside where they may peacefully decay without being trodden upon.

Church Decoration: We will clean and decorate the church and tomb on Holy Friday at 10 after the Royal Hours. Many hands will make light work. Please do not bring food for this (except for young children) as this is a strict fast day (see *Confessor's Tongue*).

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 \$1730.91 in tithes and offerings; electronic offerings in March \$2084.22; in March we gave \$12,123.01; our monthly budget is \$9502 (\$2192 per week). Candles \$81.50; Special offering for Natalia Perrin \$305.29; Attendance: Liturgy 105, Vigil 38.

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.

From Saint Maximus

When the demons see that we scorn the things of this world in order not to hate men on account of such things, and so to fall away from love, then they incite slanders against us. In this way they hope that, unable to contain our resentment, we will be provoked into hating those who slander us.

Nothing pains the soul more than slander, whether directed against one's faith or one's manner of life. No one can be indifferent to it except those who like Susanna have their eyes firmly fixed on God

(cf. Sus. verse 35). For only God has the power to rescue from peril, as He rescued her, to convince men of the truth, as He did in her case, and to encourage the soul with hope.

To the extent that you pray with all your soul for the person who slanders you, God will make the truth known to those who have been scandalized by the slander.

Only God is good by nature (cf. Matt. 19:17), and only he who imitates God is good in will and purpose. For it is the intention of such a person to unite the wicked to Him who is good by nature, so that they too may become good. That is why, though reviled by them, he blesses; persecuted, he endures; vilified, he supplicates (cf. 1 Cor. 4:12-13); put to death, he prays for them. He does everything so as not to lapse from the purpose of love, which is God Himself.

400 Chapters on Love, 4.87-90

Troparia and Kontakia for Palm Sunday, April 5

Entry of Our Lord into Jerusalem, Troparion tone 1

By raising Lazarus from the dead before Thy Passion, / Thou didst confirm the universal resurrection, O Christ God! / Like the children with the palms of victory, / we cry out to Thee, O Vanquisher of Death: / hosanna in the highest! / Blessed is He that cometh in the name of the Lord!

Entry of Our Lord into Jerusalem, Troparion tone 4

When we were buried with Thee in Baptism, O Christ God, / we were made worthy of eternal life by Thy Resurrection! / Now we praise Thee and sing: / Hosanna in the highest! // Blessed is He that cometh in the name of the Lord!

Entry of Our Lord into Jerusalem, Kontakion tone 6

Seated in Heaven upon Thy throne / and on earth upon a foal / O Christ our God, / Thou hast accepted the praise of the Angels / and the songs of the children who cried out to Thee: / “Blessed art Thou that comest to call back Adam.”