

St. Maximus the Confessor Orthodox Mission, Denton

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Bulletin for Palm Sunday, April 15th, 2018

April 15th Thomas Sunday, Antipascha

9:00 a.m. Divine Liturgy, Mission Council

April 16th Monday

6:00 a.m. Matins, Confession

7:00 p.m. Vespers, Confession

April 17th Tuesday Radonitsa, Day of Joy

6:00 a.m. Matins

9:00 a.m. Divine Liturgy, Grave Visitation

April 18th Wednesday

6:00 a.m. Matins, Confession

6:00 p.m. Class: St. Basil the Great

7:00 p.m. Vespers, Confession

April 19th Thursday

6:00 a.m. Divine Liturgy

April 20th Friday

6:00 a.m. Matins, Confession

10:00 a.m. Class: Spiritual Psalter

5:00 p.m. Vespers, Confession

7:00 p.m. Basics of Orthodoxy: Divine Liturgy

April 21st Saturday

5:00 Vigil, Confession

April 22nd Sunday of the Myrrhbearers

9:00 a.m. Divine Liturgy

Evagrius on Discrimination in Passions and Thoughts

Sometimes thoughts are cut off, and sometimes they do the cutting off. Evil thoughts cut off good thoughts, and in turn are cut off by good thoughts. The Holy Spirit therefore notes to which thought we give priority and condemns or approves us accordingly. What I mean is something like this: the thought occurs to me to give hospitality and it is for the Lord's sake; but when the tempter attacks, this thought is cut off and in its place he suggests giving hospitality for the sake of display. Again, the thought comes to me of giving hospitality so as to appear hospitable in the eyes of others. But this thought in its turn is cut off when a better thought comes, which leads me to practice this virtue for the Lord's sake and not so as to gain esteem from men.

Announcements for April 15th

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 also invite you to go first through the line at Coffee Hour.

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 is for the Azle, TX, mission.

Temple Wine given for the health and salvation of Elias, Connor, and Ian; **Temple Oil** given in memory of Nikolay, Charles, and William.

Mission Council meets today after Liturgy.

Classes this Week:

Sunday, noon Basics of Orthodoxy.

Wednesday, 6:00 p.m. St. Basil the Great. This is a new class starting to read and discuss some of the works of one of the Three Hierarchs.

Friday 10:00 a.m. Spiritual Psalter. We resume this class reading and discussing the work of St. Ephraim the Syrian.

Friday, 7:00 p.m. Basics of Orthodox, Divine Liturgy. An examination of the meaning of the Liturgy. All welcome.

Many Thanks to all those who came to the work day during Holy Week to clean and decorate, to those who labored to dye eggs, bake bread and prosphora and the artos, those who sang, those who served, those who participated in making Pascha happen this year, and to Reader Vasilios for building a new book stand for the altar.

Building Fund Watch

"Establish Thou this holy house, even unto the consummation of the age."

Liturgy of St. Basil

Building fund balance: \$131,300. Glory to God, we made our goal of \$130,000 by Pascha. Let's see if we can get to \$150,000 by Pentecost!

Commemorations: Please try to submit your Sunday commemorations Saturday night (or earlier) whenever you can.

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 and our building fund.

Last Sunday, we gave \$4666.27 \$2850 in tithes and offerings; in April, we have given \$7516.27 our monthly budget is \$12,383 (the money received above budget goes to the building fund). Candles \$230, Special Offering for Building Fund \$219. Attendance: Vigil 160; Sunday Liturgy 172; Holy Week: Presanctified Liturgies 46, 61, 53; Matins 47, 62, 58, 52, 89, 79; Vespers Liturgies 46, 60; Burial Vespers 121; Baptisms 108.

Please Pray for our catechumens Miguel Dean, Connor Patrick, Brandon and Lanie Veazey and their baby Silouan; our inquirers Donna Lange, the Dean family, Jason Matthes, Chris Day, Colby and Rebekah Meals and their children; for the nun Susannah and the novice Elias. Please pray for Photina and Jude Bellan, for Olga Fincher and her husband Joseph, for Eugene and Rachel, for Jeremy Gleb Rovny, working in Georgia, and Ian Rehmet studying in Greece. Pray for those you haven't seen for awhile.

Paschal Notes

The prayer "O Heavenly King" is not said at home or in church during this season until Pentecost, June 23. Instead we say or sing the Paschal Troparion, "Christ is risen from the dead, trampling down death by death..." three times.

During the 50 days from Pascha to 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 through the Leavetaking (May 16), we greet each other by saying, "Christ is Risen!" "Indeed, He is Risen!" We also use the Paschal Troparion before and the Kontakion after meals and when setting out on a trip.

From Saint Maximus 400 Chapters on Love

3,56 Self-love, as has often been said, is the cause of all impassioned thoughts. For from it are produced the three principal thoughts of desire; those of gluttony, avarice and self-esteem. From gluttony is born the thought of unchastity; from avarice, the thought of greed; from self-esteem, the thought of pride. All the rest – the thoughts of anger, resentment, rancor, listlessness, envy, backbiting and so on – are consequent upon one or other of these three. These passions, then, tie the intellect to material things and drag it down to earth, pressing on it like a massive stone, although by nature it is lighter and swifter than fire.

3.57 The origin of all the passions is self-love; their consummation is pride. Self-love is a mindless love for the body. He who cuts this off cuts off at the same time all the passions that come from it.

3.58 Just as parents have a special affection for the children who are the fruit of their own bodies, so the intellect naturally clings to its own thoughts. And just as to passionately fond parents their own children seem the most capable and most beautiful of all – though they may be quite the most ridiculous in every way – so to a foolish intellect its own thoughts appear the most intelligent of all, though they may be utterly degraded. The wise man does not regard his own thoughts in this way. It is precisely when he feels convinced that they are true and good that he most distrusts his own judgment. He makes other wise men the judges of his thoughts and arguments –lest he should run, or may have run, in vain (cf. Gal. 2:2) – and from them receives assurance.

3.59 When you overcome one of the grosser passions, such as gluttony, unchastity, anger or greed, the thought of self-esteem at once assails you. If you defeat this thought, the thought of pride succeeds it.

3.60 All the gross passions that dominate the soul drive from it the thought of self-esteem. But when all these passions have been defeated, they leave self-esteem free to take control.

3.61 Self-esteem, whether it is eradicated or whether it remains, begets pride. When it is eradicated, it generates self-conceit; when it remains, it produces boastfulness.

3.62 Self-esteem is eradicated by the hidden practice of the virtues, pride, by ascribing our achievements to God.

Troparia and Kontakia for April 15th

Thomas Sunday, Troparion, tone 7

From the sealed tomb, Thou didst shine forth, O Life! / Through closed doors Thou didst come to Thy disciples, O Christ God. / Renew in us, through them, an upright spirit, / by the greatness of Thy mercy, O Resurrection of all.

Thomas Sunday, Kontakion, tone 8

Thomas touched Thy life-giving side with an eager hand, / when Thou, O Christ God, didst come to Thine Apostles through closed doors. / He cried out with all: Thou art my Lord and my God!

“It is not he who begins well who is perfect. It is he who ends well who is approved in God’s sight.” *St. Basil the Great*
