

St. Maximus the Confessor Orthodox Mission, Denton

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Bulletin for Sunday, April 22nd, 2018

April 22nd Sunday of the Myrrhbearers

9:00 a.m. Divine Liturgy

April 23rd Monday

6:00 a.m. Reader Matins

April 24th Tuesday

6:00 a.m. Reader Matins

April 25th Wednesday

6:00 a.m. Reader Matins

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

7:00 p.m. Reader Vespers

April 26th Thursday

6:00 a.m. Reader Matins

April 27th Friday

6:00 a.m. Reader Matins

5:00 p.m. Vespers, Confession

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

April 28th Saturday

5:00 Vigil, Confession

April 29th Sunday of the Paralytic

9:00 a.m. Divine Liturgy

Evagrius on Discrimination in Passions and Thoughts

We have learnt, after much observation, to recognize the difference between angelic thoughts, human thoughts, and thoughts that come from demons. Angelic thought is concerned with the true nature of things and with searching out their spiritual essences. For example, why was gold created and scattered like sand in the lower regions of the earth, to be found only with much toil and effort? And how, when found, is it washed in water and committed to the fire, and then put into the hands of craftsmen who fashion it into the candlestick of the tabernacle and the censers and the vessels (cf. Exod. 25:22-39) from which, by the grace of our Savior, the king of Babylon no longer drinks (cf. Dan. 5:2, 3)? A man such as Cleopas brings a heart burning with these mysteries (cf. Luke 24:32). Demonic thought, on the other hand, neither knows nor can know such things. It can only shamelessly suggest the acquisition of physical gold, looking forward to the wealth and glory that will come from this. Finally, human thought neither seeks to acquire gold nor is concerned to know what it symbolizes, but brings before the mind simply the image of gold, without passion or greed. The same principle applies to other things as well.

Announcements for April 22nd

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 SS Peter & Paul, Salt Lake City building fund.

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

Classes this Week:

Sunday, noon Basics of Orthodoxy.

Wednesday, 6:00 p.m. St. Basil the Great. Homily "Take Heed to Thyself."

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

Fr. Justin will be at the monastery this week with his family. He will be back for Vespers and Class Friday night.

Building Fund Watch

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

Liturgy of St. Basil

Building fund balance: \$132,100.

Current goal: \$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 \$2180.24 in tithes and offerings; in April, we have given \$9696.51 our monthly budget is \$12,383 (the money received above budget goes to the building fund). Candles \$87.50, Special Offering for Azle Mission \$64; Building Fund \$930. Attendance: Vigil 46; Sunday Liturgy 116.

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.

The Bulletin and Confessor's Tongue are not produced for the amusement of the priest but for your edification. Please nourish your soul by taking the time to read them each week. They are always available on our website.

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

3.63 He who has been granted knowledge of God, and fully enjoys the pleasure that comes from it, despises all the pleasures produced by the soul's desiring power.

3.64 He who desires earthly things desires either food, or things which satisfy his sexual appetite, or human fame, or wealth, or some other thing consequent upon these. Unless the intellect finds something more noble to which it may transfer its desire, it will not be persuaded to scorn these things completely. The knowledge of God and of divine things is incomparably more noble than these earthly things.

3.65 Those who scorn sensual pleasures do so either from fear, or from hope, or from knowledge and love for God.

3.66 Passion-free knowledge of divine things does not persuade the intellect to scorn material things completely; it is like the passion-free thought of a sensible thing. It is therefore possible to find many men who have much knowledge and yet wallow in the passions of the flesh like pigs in the mire. Through their diligence they temporarily cleanse themselves and attain knowledge, but then they grow negligent. In this they resemble Saul: for Saul was granted

the kingdom, but conducted himself unworthily and was driven out with terrible wrath (cf. 1 Sam. 10-15).

3.67 Just as passion-free thought of human things does not compel the intellect to scorn divine things, so passion-free knowledge of divine things does not fully persuade it to scorn human things. For in this world truth exists in shadows and conjectures. That is why there is need for the blessed passion of holy love, which binds the intellect to spiritual contemplation and persuades it to prefer what is immaterial to what is material, and what is intelligible and divine to what is apprehended by the senses.

Troparia and Kontakia for April 22nd

Resurrectional Troparion, tone 2

When Thou, didst descend to death, O Life Immortal / Thou didst slay Hell with the lightning-flash of Thy Divinity, / and, when from the nether regions Thou didst raise the dead, / all the powers of Heaven cried out: // ‘O Giver of life, Christ our God, glory to Thee!’

Myrrh-bearing Women, Troparion, tone 2

The noble Joseph, when he had taken down Thine immaculate Body from the tree, / wrapped it in fine linen and anointed it with spices, / and placed it in a new tomb. / But Thou didst rise on third day, O Lord, // granting the world great mercy.

Kontakion of Myrrhbearers, tone 2

When Thou didst cry, Rejoice, unto the Myrrh-bearers, / Thou didst make the lamentation of Eve the first mother to cease / by Thy Resurrection, O Christ God. / And Thou didst bid Thine Apostles to preach: // the Savior is risen from the grave.

Paschal Kontakion, tone 8

Thou didst descend into the tomb, O Immortal, / Thou didst destroy the power of death. / In victory didst Thou arise, O Christ God, / proclaiming, “Rejoice!” to the myrrhbearing women, / granting peace to Thine Apostles, and bestowing resurrection on the fallen.

Resurrectional Troparion, tone 2

When Thou, didst descend to death, O Life Immortal / Thou didst slay Hell with the lightning-flash of Thy Divinity, / and, when from the nether regions Thou didst raise the dead, / all the powers of Heaven cried out: // ‘O Giver of life, Christ our God, glory to Thee!’

“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*
