

St. Maximus the Confessor Orthodox Mission, Denton

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Bulletin for Sunday March 9<sup>th</sup>, 2014

Schedule of Services

**March 9<sup>th</sup> Sunday of Orthodoxy (First Sunday of Lent)**

9:00 a.m. Divine Liturgy, Procession  
noon Basics of Orthodoxy  
6:00 p.m. Pan-Orthodox Vespers at Holy Trinity

**March 10<sup>th</sup> Monday**

7:30 a.m. Matins, Confession  
3:00 p.m. Vespers, Confession

**March 11<sup>th</sup> Tuesday**

7:30 a.m. Matins, Confession  
4:00 p.m. Vespers, Confession

**March 12<sup>th</sup> Wednesday**

6:00 a.m. Matins, Confession  
noon Class: Gospel of John  
6:00 p.m. Liturgy of Presanctified Gifts  
8:00 p.m. Meal, Class: Gospel of John

**March 13<sup>th</sup> Thursday**

7:30 a.m. Matins, Confession  
3:00 p.m. Vespers, Confession

**March 14<sup>th</sup> Friday**

7:30 a.m. Matins, Confession  
3:00 p.m. Liturgy of Presanctified Gifts  
7:00 p.m. *Russian Confessions, St. Seraphim's, Dallas*

**March 15<sup>th</sup> Saturday**

9:30 a.m. *Russian Divine Liturgy, St. Seraphim's, Dallas*  
5:00 p.m. Vigil, Confession

**March 16<sup>th</sup> Sunday of St. Gregory Palamas (2<sup>nd</sup> of Lent)**

9:00 a.m. Divine Liturgy  
noon Basics of Orthodoxy  
6:00 p.m. Pan-Orthodox Vespers at St. Peter's, Fort Worth

## Announcements for March 9

**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 the IOCC.

**Temple oil and wine** given for the health and salvation of Elisabeth, Thomas, Joseph, Patrick, Macrina.

**Please Note** the time change of Vespers on Thursday to 3:00.

**Pan-Orthodox Lenten Vespers** tonight at 6:00 will be at Holy Trinity Greek Orthodox Church in Dallas. Dr. Christopher Veniamin of St. Tikhon's Seminary will speak. 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.

**The Liturgy of Presanctified Gifts** will be celebrated Wednesday at 6:00 and Friday at 3:00. We prepare to receive Holy Communion as usual at these services. Strictly, the Eucharistic fast is from midnight, but for an evening Presanctified, we may begin our 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.

### Classes this Week

Sunday, noon, Basics of Orthodoxy: Fasting

Wednesday, 6:00 p.m. 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 Hollembeak, 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: Second 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 (nine meals instead of the six of last week). We join increased prayer and almsgiving to our fasting and cut back on (or cut out) all things that distract us unnecessarily from Christ.

**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 \$1501.50 in tithes and offerings; our monthly budget is \$8700 (\$2008 per week.) Candles \$73; Building Fund \$140; soda \$1. Attendance: Saturday Vigil 49, Sunday Liturgy 91.

### From Saint Maximus

Some commandments of the Mosaic Law must be kept both physically and spiritually, others only spiritually. For example, 'You shall not commit adultery, you shall not kill, you shall not steal' (Exod. 20:13-15) and so on must be kept both physically and spiritually (the spiritual observance is threefold, as explained below). To be circumcised (cf. Lev. 12: 3), to keep the Sabbath (cf. Exod. 31:13), and to slaughter the lamb and eat unleavened bread with bitter herbs (cf. Exod. 12:8; 23:15) and similar injunctions are to be kept only spiritually.

There are three main inner states characterizing the life of the monk. The first consists in not sinning in actions; the second in not allowing the soul to dally with impassioned thoughts; the third in being able to contemplate dispassionately in the mind the forms of women and of those who have given one offence.

A man who is truly without possessions is one who has renounced all his worldly goods and has absolutely nothing on earth except his body; and who, breaking his attachment to the body, has entrusted himself to the care of God and of the devout.

Some people with possessions possess them dispassionately, and so when deprived of them they are not dismayed but are like those who accepted the seizure of their goods with joy (cf. Heb. 10:34). Others possess with passion, so that when they are in danger of being dispossessed they become utterly dejected, like the rich man in the Gospel who went away full of sorrow (cf. Matt. 19:22); and if they actually are dispossessed, they remain dejected until they die. Dispossession, then, reveals whether a man's inner state is dispassionate or dominated by passion.

*400 Chapters on Love, 2.86-89*

## **Troparia and Kontakia for Sunday, March 9**

### **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.

### **Sunday of Orthodoxy, Troparion, tone 2**

We venerate Thine immaculate icon, O Good One, / asking pardon of our offenses, O Christ God. / For Thou wast pleased of thy good will to ascend the Cross in the flesh, / to deliver those whom Thou hadst fashioned from bondage to the enemy. / Wherefore, in thanksgiving, we cry out to Thee: / Thou hast filled all things with joy, O our Savior, having come to save the world.

### **40 Martyrs of Sebaste, Troparion, tone 1**

By the pangs of Thy saints, / be Thou entreated, O Lord, / and heal all our diseases, // we beseech Thee, O Thou who lovest mankind.

### **40 Martyrs of Sebaste, Kontakion, tone 6**

Having left all the army of the world, / ye cleaved unto the Master in the heavens, / O forty passionbearers of the Lord; / for having passed through fire and water, / O blessed ones, as is meet ye received // glory from the heavens and a multitude of crowns.

### **Sunday of Orthodoxy, Kontakion, tone 8**

The uncircumscribed Word of the Father became circumscribed, / taking flesh from thee, O Theotokos, / and He hath restored the sullied image to its ancient glory, filling it with the divine beauty. / This our salvation we confess in deed and word, and we depict it in the holy icons.