

St. Maximus the Confessor Orthodox Mission, Denton
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Bulletin for Sunday March 1st, 2015

Schedule of Services

March 1st Sunday of Orthodoxy

9:00 a.m. Divine Liturgy
6:00 p.m. Pan-Orthodox Vespers, Holy Trinity GOC, Dallas

March 2nd Monday

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

March 3rd Tuesday

6:00 a.m. Matins, Confession
3:00 p.m. Vespers, Confession

March 4th Wednesday

6:00 a.m. Matins, Confession
7:00 p.m. Liturgy of Presanctified Gifts, Meal, Life of Antony

March 5th Thursday

6:00 a.m. Matins, Confession
3:00 p.m. Vespers, Confession

March 6th Friday

6:00 a.m. Matins, Confession
3:30 p.m. Class: Lenten Themes from the Triodion
5:00 p.m. Liturgy of Presanctified Gifts, Meal, Life of Antony

March 7th Saturday

10:00 a.m. Cleaning Party
5:00 p.m. Vigil, Confession

March 8th Sunday of Gregory Palamas

9:00 a.m. Divine Liturgy
6:00 p.m. Pan-Orthodox Vespers here at St. Maximus

Let us now set out with joy upon the second week of the Fast; and like Elijah the Tishbite let us fashion for ourselves from day to day, O brethren, a fiery chariot from the four great virtues; let us exalt our minds through freedom from the passions; let us arm our flesh with purity and our hands with acts of compassion; let us make our feet beautiful with the preaching of the Gospel; and let us put the enemy to flight and gain the victory. *Sunday Vespers of First Sunday*

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

Announcements for March 1

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 a 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 St. Arsenius Skete.

Temple Oil given in memory of Archbishop Dmitri.

The Pan-Orthodox Vespers tonight will be at Holy Trinity GOC in Dallas on Hillcrest just north of I-635 at 6:00 p.m.

Classes this Week

Sunday, noon: Basics of Orthodoxy, Divine Liturgy, The Great Litany, part one

Friday, 3:30 Themes in the Triodion

Pan Orthodox Vespers: St Maximus will host the DFW Pan-Orthodox Vespers NEXT Sunday March 8, the second Sunday of the Fast, at 6:00 p.m. Hieromonk Gerasim, our nominee for bishop, will speak. We will have a cleaning party next Saturday at 10:00 to clean up the church and the yard. We also need people to help prepare food. This is an opportunity for us to host our Orthodox brethren of DFW. Let's make it memorable.

Presanctified Fasting: The Eucharistic Fast for evening Liturgies of the Presanctified Gifts should begin about noon, or six hours before service.

Lenten Almsgiving: This Lent we will collect imperishable goods for our food pantry. The children are collecting books for Cumberland Children's Home. Cash may be put in the alms box for those in need, both inside and outside the parish. We'll take up special offerings for the IOCC as well.

Meals after Presanctified Liturgies: We like to provide something to eat after the Presanctified Liturgies, to break fast together and be strengthened after fasting. Please bring something fastworthy to share if you can. There will be a spiritual reading from

the St. Athanasius's *Life of Antony* given during these meals as well for edification.

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 \$2908.50 in tithes and offerings; in February we have given \$8915.29 plus we received \$1180 electronically for a total of \$10,095.29; our monthly budget is \$9502 (\$2192 per week). Candles \$35.50; Special offering for St. Basil's Mission \$17; building fund \$603.03. Attendance: Liturgy 97, Vigil 30.

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 Mary Moses who is out of the country.

From Saint Maximus

Some of the things which we do for the sake of God are done in obedience to the commandments; others are done not in obedience to the commandments but, so to speak, as a voluntary offering. For example, we are required by the commandments to love God and our neighbor, to love our enemies, not to commit adultery or murder and so on. And when we transgress these commandments, we are condemned. But we are not commanded to live as virgins, to abstain from marriage, to renounce possessions, to withdraw into solitude and so forth. These are of the nature of gifts, so that if through weakness we are unable to fulfill some of the commandments, we may by these free gifts propitiate our blessed Master.

He who honors celibacy and virginity must keep his loins girded and his lamp burning (cf. Luke 12:35). He keeps his loins girded through

self-control, and his lamp burning through prayer, contemplation and spiritual love.

Some of the brethren think that they are excluded from the Holy Spirit's gifts of grace. Because they neglect to practice the commandments they do not know that he who has an unadulterated faith in Christ has within him the sum total of all the divine gifts. Since through our laziness we are far from having an active love for Him – a love which shows us the divine treasures within us – we naturally think that we are excluded from these gifts.

If, as St Paul says, Christ dwells in our hearts through faith (cf. Eph. 3:17), and all the treasures of wisdom and spiritual knowledge are hidden in Him (cf. Col. 2:3), then all the treasures of wisdom and spiritual knowledge are hidden in our hearts. They are revealed to the heart in proportion to our purification by means of the commandments.

400 Chapters on Love, 4.67-70

Troparia and Kontakia for Sunday, March 1

Resurrectional Troparion, tone 5

Let us the faithful hymn and worship the Word / who with the Father and the Spirit hath no beginning, / and was born for our salvation of the Virgin; / for He was pleased to ascend the Cross in the flesh, / and to endure death / and to raise the dead / by His glorious Resurrection.

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.

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.