

St. Maximus the Confessor Orthodox Mission, Denton

2026 W. Oak Street • Denton, TX 76201

(940) 565-6753 • www.stmaximus.org

Priest Justin Frederick (940) 293-3032 cell

Bulletin for Sunday of January 6th, 2013

Schedule of Services

January 6th Holy Theophany

9:00 a.m. Divine Liturgy of St. Basil, Great Blessing of Water

January 7th Monday

9:30 a.m. *Russian/English Divine Liturgy, Dallas*

January 8th Tuesday

7:00 a.m. Matins, Confession

January 9th Wednesday

7:00 a.m. Matins, Confession

5:30 p.m. Community Meal

6:00 p.m. Class: Orthodox Spirituality

7:00 p.m. Vespers, Confession

January 10th Thursday St. Theophan, St. Gregory of Nyssa

7:45 a.m. Matins

9:00 a.m. Divine Liturgy

3:30 p.m. Class: Sermon on the Mount

6:30 p.m. Vespers

7:30 p.m. Basics of Orthodoxy: Creed--Eschatology

January 11th Friday

7:00 a.m. Matins, Confession

January 12th Saturday

5:00 p.m. Vigil, Confession

January 13th Sunday

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

From Saint Thalassios, the Libyan (*friend of St. Maximus*)

Since the inmost divinity of the Holy Trinity is a single essence transcending intellect and thought, what has just been said, and other similar statements, refer to the qualities that appertain to the essence, and not to the essence itself.

Just as we speak of the single Godhead of the Holy Trinity, so we glorify the three Persons, or hypostases, of the one Godhead.

400 Chapters on Love, Self-Control & Life, 4.84-85

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

Announcements for January 6th

To Our Visitors: Welcome! Please join us after the service for coffee 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.

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), and not leave until the dismissal at the end.

The Special Offering will go to support our hall construction.

The Mission Council will meet next Sunday after Liturgy.

Classes this Week:

Wednesday, 6:00 p.m. Orthodox Spirituality, using Metropolitan Hierotheos Vlachos' book by that name (see bookstore).

Thursday, 3:30 p.m. Sermon on the Mount

Thursday 7:30 a.m. Basics of Orthodoxy: Creed: Eschatology (Second Coming, Last Judgment, etc.)

Today We Celebrate Holy Theophany, one of the Twelve Great Feasts. The Great Blessing of Water will be held at the end of Liturgy. We celebrate the feast through its Leavetaking January 14 by singing the Troparion (before) and the Kontakion (after) in place of our usual prayers at meals. Some use them when leaving the house.

House Blessings: With Theophany comes the yearly custom of blessing houses. If you would like your house blessed, look for a sign-up sheet in the hall, and let Fr. Justin know.

Please Pray for our Catechumens: for Joel and Mindy Brown and their children Daniel, Anya, and Elijah, Gary & Olivia Reynolds and their children Ariel, Analise, and Alexandria, Jacob Neff, Lauren Williams, Elizabeth Dakak, Philip, Sean, and for our inquirers Faith Neff and Jason. Please pray for the novice Svetlana. Pray for Joe Fincher, (Olga's husband).

Hall Expansion Update: The temporary back deck and wheelchair ramp have been constructed. The exterior has been painted. We are working towards getting the HVAC system approved, painting the inside, and finishing the electrical work.

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 \$1228.81; in December, we made budget, giving \$9970.27 our monthly budget is \$9187 (\$2297 per week. To build a church will require a monthly income in the neighborhood of \$11,000 a month.) In addition: Candles \$97, Renovation (Soda) \$3, Building Fund \$1.25, Expansion \$500. May God bless your faithful giving! Attendance: Vigil 24, Liturgy 74.

Hall Expansion Fund: A total of **\$66,209.75** has been raised so far of the estimated \$79,000 it will cost. All **Coffee Hour Donations** go to support this until December.

From Saint Maximus

As I take it, the dark storm which befell St Paul (cf. Acts 28:1-4) is the weight of involuntary trials and temptations. The island is the firm unshakeable state of divine hope. The fire is the state of spiritual knowledge. The sticks are the nature of visible things. Paul gathered these with his hand, which I take to mean with the exploratory capacity of the intellect during contemplation. He fed the state of spiritual knowledg

with conceptual images derived from the nature of visible things, for the state of spiritual knowledge heals the mental dejection produced by the storm of trials and temptations. The viper is the cunning and destructive power hidden secretly in the nature of sensible things. It bites the hand, that is, the exploratory noetic activity of contemplation, but without harming the visionary intellect; and this, with the light of spiritual knowledge, as if with fire at once destroys the destructive power that arises from the contemplation of sensible things and that attaches itself to the practical activity of the intellect.

St Paul was a 'scent of life, leading to life' (2 Cor. 2:16) because he inspired the faithful by his own example to experience the fragrance of the virtues by putting them into practice, or because like a preacher he led those who had been converted by the word of grace away from life in the senses to life in the spirit. 'The scent of death leading to death' gives a taste of their future condemnation to those who go from the death of ignorance to the death of unbelief. Or, alternatively, the 'scent of life, leading to life' refers to those who have advanced from the life of ascetic practice to that of contemplation, and the 'scent of death, leading to death' refers to those who have passed from the mortification of whatever is earthly

in their nature (cf. Col. 3:5) to the blessed mortification of impassioned conceptual images and fantasies.

The soul has three powers: the intelligence, the incensive power and desire. With our intelligence we direct our search; with our desire we long for that supernal goodness which is the object of our search; and with our incensive power we fight to attain our object. With these powers these who love God cleave to the divine principle of virtue and spiritual knowledge. Searching with the first power, desiring with the second, and fighting by means of the third, they receive incorruptible nourishment, enriching the intellect with the spiritual knowledge of created beings.

Various Texts, Second Century 23-25

Troparia and Kontakia for January 6th

Theophany, Troparion, tone 1

When Thou, O Lord wast baptized in the Jordan / the worship of the Trinity was made manifest. / For the voice of the Father bare witness to Thee, / naming Thee His beloved Son. / And the Spirit, in the form of dove, / confirmed the certainty of that word. / O Christ our God, who hast manifested Thyself and enlightened the world // glory to Thee.

Theophany, Kontakion, tone 4

Today Thou hast appeared to the universe / and Thy Light, O Lord, hath shone on us, / who with understanding praise Thee: / Thou hast come and revealed Thyself, // O Light unapproachable!

