

St. Maximus the Confessor Orthodox Mission, Denton
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Bulletin for Sunday of January 20th, 2013

Schedule of Services

January 20th Sunday

9:00 a.m. Divine Liturgy
4:30 p.m. Lecture: John Granger on St. Maximus
6:00 p.m. Vigil for St. Maximus

January 21st Monday Feast of St. Maximus

9:30 a.m. Divine Liturgy
11:30 a.m. Lecture: John Granger on Literature

January 23rd 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 24th Thursday St. Xenia of St. Petersburg

7:45 a.m. Matins
9:00 a.m. Divine Liturgy

January 25th Friday

7:00 a.m. Matins, Confession

January 26th Saturday

5:00 p.m. Vigil, Confession

January 27th Sunday

9:00 a.m. Divine Liturgy

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

We regard the Father as unoriginate and as the source: as unoriginate because He is unbegotten, and as the source because He is the begetter of the Son and the sender forth of the Holy Spirit, both of whom are by essence from Him and in Him from all eternity.

Paradoxically, the One moves from itself into the Three and yet remains One, while the Three return to the One and yet remain Three.

Again, the Son and the Spirit are regarded as not unoriginate, and yet as from all eternity. They are not unoriginate because the Father is their origin and source; but They are eternal in that They coexist with the Father, the one begotten by Him and the other proceeding from Him from all eternity.

400 Chapters on Love, Self-Control & Life, 4.92-94

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

Announcements for January 20th

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 for our hall expansion.

Temple wine given for the health and salvation of Michael Rodgers and by Isabel Stone in thanksgiving.

Classes this Week:

Wednesday, 6:00 p.m. Orthodox Spirituality, using Metropolitan Hierotheos Vlachos' book by that name (chapter 3).

Monday is our parish's patronal feast, which we celebrate as a Great Feast. Orthodox author and speaker John Granger will be here for our first annual Lecture in honor of St. Maximus. He will speak today before Vigil at 4:30 in the new hall on how reading St. Maximus' *400 Chapters on Love* changed his views on reading, writing, and speaking. Vigil will be held at 6:00, Liturgy the next morning at 9:30, followed by Mr. Granger speaking about "Harry Potter, Bella Swan, Katniss Everdeen and the Life in Christ" at 11:30. We'll be providing light refreshments for the Sunday afternoon lecture, and coffee hour brunch Monday morning after Liturgy.

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

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, Lauren Williams, Philip, and Sean. Please pray for the novice Svetlana. Pray for Joe Fincher, (Olga's husband).

Hall Expansion Update: The interior has been trimmed, and largely painted; electrical service is being run. The floor and baseboard will be done soon along with the remaining electrical work, and then we are nearly there!

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 \$1057.50; in January, we have given \$2567.50; 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 \$54, Renovation (Soda) \$2, Building Fund \$0, Expansion \$0. May God bless your faithful giving! Attendance: Vigil 28, Liturgy 65.

Hall Expansion Fund: A total of **\$66,243.75** has been raised so far of the estimated \$79,000 it will cost. All **Coffee Hour Donations** go to support this.

From Saint Maximus

Jacob's well (cf. John 4:5-15) is Scripture. The water is the spiritual knowledge found in Scripture. The depth of the well is the meaning, only to be attained with great difficulty, of the obscure sayings in Scripture. The bucket is learning gained from the written text of the word of God, which the Lord did not possess because He is the Logos Himself; and so He does not give believers the knowledge that comes from learning and study, but grants to those found worthy everflowing waters of wisdom that spill from the fountain of spiritual grace and never run dry. For the bucket—that is to say, learning—can only grasp a very small amount of knowledge and leaves behind all that it cannot lay hold of, however it tries. But the knowledge which is received through grace, without study, contains all the wisdom that man can attain, springing forth in different ways according to his needs.

There is a great and unutterable difference between the tree of life and the one which is not the tree of life. This is clear simply from the fact that the one is called the tree of life while the other is merely called the tree of the knowledge of good and evil (cf. Gen. 2:9). Unquestionably, the tree of life is productive of life; the tree that is not called the tree of life, and so is not productive of life, is obviously productive of death. For only death is the opposite of life.

The tree of life, when understood as symbolizing wisdom, likewise differs greatly from the tree of the knowledge of good and evil, in that the latter neither symbolizes wisdom nor is said to do so. Wisdom is characterized by intellect and intelligence, the state which is opposite to wisdom by lack of intelligence and by sensation.

Various Texts, Second Century 29-31

Troparia and Kontakia for January 20th

Resurrectional Troparion, tone 8

Thou didst descend from on high, O tenderhearted One. / Thou didst accept the three-day burial to free us from our passions. / O Lord, our life and resurrection, glory to Thee.

St. Maximus, Troparion, tone 3

By an outpouring of the Holy Spirit / thou didst pour forth Christ's sacred teachings, / thou didst expound with Divine authority / the self-emptying of God the Word / and wast radiant in thy confession of the True Faith: / O, Glorious Father Maximus / pray to Christ our God / to grant us His great mercy.

St. Euthymius, Troparion, tone 4

Rejoice, O desert who hast not given birth! / Be of good cheer, O thou who hast not felt the pangs of travail! / For the man of spiritual desires hath multiplied children for thee, / planting them with piety / and nurturing them with abstinence / unto the perfection of the virtues. // Through the supplications of Euthymius, O Christ God, bring peace to our life.

Resurrectional Kontakion, tone 8

Having risen from the tomb Thou didst waken the dead and raise Adam, / and Eve exulteth in Thy Resurrection, / and the ends of the world keep festival for Thy rising from the dead, O Most Merciful One.

St. Maximus, Kontakion tone 8 *Serbian Melody*

Let us the faithful praise with fitting hymns / that lover of the Holy Trinity, great Maximus, / who clearly taught the divinely-given Faith: / that we should give glory unto Christ our God, / Who, but one person, hath in very truth / two natures, wills, and energies. / Let us cry to him: // Rejoice, divine herald of the Faith.

Venerable Euthymius, Kontakion, tone 8

Creation found joy in thine honored nativity / and in thy divine memory, O venerable one, / receiving the goodly cheer of thy many miracles. // Give richly of them to our souls and wash away the defilement of our sins that we may chant: Alleluia!