

St. Maximus the Confessor Orthodox Mission, Denton

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Bulletin for Sunday January 11th, 2015

Schedule of Services

January 11th Sunday After Theophany, tone 6

8:45 a.m. Hours

9:00 a.m. Divine Liturgy

12:00 noon Class: Basics of Orthodoxy: Divine Liturgy

3:00 p.m. Vespers

January 12th Monday St. Sava of Serbia

6:00 a.m. Hours

6:15 a.m. Divine Liturgy

January 14th Wednesday

6:00 a.m. Matins, Confession

5:45 p.m. Class: St. Athanasius

7:00 p.m. Vespers, Confession

January 15th Thursday

8:45 a.m. Hours

9:00 a.m. Divine Liturgy

January 16th Friday

6:00 a.m. Matins, Confession

3:00 p.m. Vespers, Pannikhida, Confession

January 17th Saturday

9:30 a.m. *Russian Divine Liturgy, St. Seraphim's, Dallas*

5:00 p.m. Vigil, Confession

January 18th Sunday After Theophany, tone 7 St. Athanasius

8:45 a.m. Hours

9:00 a.m. Divine Liturgy

12:00 noon Class: Basics of Orthodoxy: Divine Liturgy

The liturgy of the Eucharist is best understood as a journey or procession. It is the journey of the Church into the dimension of the Kingdom.... The journey begins when Christians leave their homes and beds. They leave, indeed, their life in this present and concrete world, and whether they have to drive fifteen miles or walk a few blocks, a sacramental act is already taking place, an act which is the very condition of everything else that is to happen. For they are now on their way to constitute the Church, or to be more exact, to be transformed into the Church of God.... The liturgy begins then as a real separation from the world.

Fr. Alexander Schmemmann, *For the Life of the World*

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

Announcements for January 11

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 debt reduction.

Temple Oil given for the health and salvation of Evangelos, Irene, and Eudokia.

Classes this Week

Today: Basics of Orthodoxy: Divine Liturgy series begins.
Wednesday, 5:45 p.m. St. Athanasius the Great

Today, we honor the Resurrection of Christ and St. Theodosius the Cenobiarch. O venerable father Theodosius, pray to Christ God for us!

Feast of St. Maximus: In another week, we'll celebrate our patronal feast, which falls on Wednesday, January 21. An All-Night Vigil from 7:30 to 11:00 or so will be offered, with a festal meal before it at 6:00, preceded by Little Vespers at 5:00. Divine Liturgy for the feast will be served at 9:00 a.m. Do plan to participate!

House Blessings: Theophany is the season for blessing houses with the newly blessed water. A sign-up sheet is posted on the bulletin board.

Commemorations: It is good to see so many of you submitting names for commemoration at the Proskomide. Please try to submit your books or slips ahead of time at Vigil or even on Friday whenever possible. Put them in the basket on the candle table.

Prayers of Thanksgiving: Part of our participation in the Eucharist is giving thanks for the great gifts conferred upon us afterwards. Those who have communed should make this offering of thanksgiving some time the same day. We read those prayers publicly in the church after the dismissal, so that those who wish may give thanks by listening attentively and expressing their agreement with what is said inwardly to God. Others may decide not to remain in the

church for the prayers and to pray rather at home. Those who have not communed need not stay, but they may (as one bishop once said, they should remain to hear the prayers and repent for not being prepared to commune!). If you choose not to remain for the prayers, please feel free to leave, but do try to keep the noise down in the narthex while the prayers are being read.

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 about \$1565.86 in tithes and offerings; our monthly budget is \$9502 (\$2192 per week). Candles \$100.50; Special offering for alms \$107.32; Renovation (soda) \$7.91. Attendance: Liturgy 89, Vigil 28.

Please Pray: for the newly illumined Photina (Holly) Bellan, John (Seth) Williams, and Eugene (Rick) Hollembeak 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.

From Saint Maximus

It is no small struggle to be freed from self-esteem. Such freedom is to be attained by the inner practice of the virtues and by more frequent prayer; and the sign that you have attained it is that you no longer harbor rancor against anybody who abuses or has abused you.

If you want to be a just person, assign to each aspect of yourself – to your soul and your body – what accords with it. To the intelligent aspect of the soul assign spiritual reading, contemplation and prayer; to the incensive aspect, spiritual love, the opposite of hatred; to the desiring aspect, moderation and self-control; to the fleshly part, food and clothing, for these alone are necessary (cf. 1 Tim. 6:8).

The intellect functions in accordance with nature when it keeps the passions under control, contemplates the inner essences of created beings, and abides with God.

As health and disease are to the body of a living thing, and light and darkness to the eye, so virtue and vice are to the soul, and knowledge and ignorance to the intellect.

400 Chapters on Love, 4.43-46

Troparia and Kontakia for Sunday, January 11

Resurrectional Troparion, tone 6

The angelic powers were at Thy tomb / and the guards became as dead men, / Mary stood by Thy grave, / seeking Thine immaculate body, / Thou didst despoil hell, not being tempted by it, / Thou didst go to meet the Virgin granting life, / O Lord, who didst rise from the dead, / glory to Thee.

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.

St. Maximus, Troparion, tone 3

Ven. Theodosius, Troparion, tone 8

With the streams of thy tears thou didst cultivate the barren desert; / and with sighs from the depths of thy soul thou didst bring forth fruit a hundredfold; / and thou wast a beacon for all the world, emitting miracles. // O Theodosius our father, entreat Christ God that our souls be saved.

Resurrectional Kontakion, tone 6

With His life-originating palm, from the valleys of gloom / the Life-giver Christ God hath raised all the dead. / He hath bestowed resurrection on the human race (dough, *literally*), / for He is the Savior of all, the Resurrection, and Life, and God of all.

St. Maximus, Kontakion tone 8 *Serbian Melody*

Ven. Theodosius, Kontakion, tone 8

Planted in the courts of thy Lord, thou didst flourish most beautifully in thy venerable virtues, / and didst increase in number thy children in the desert, / watering them with the torrents of thy tears, O godly chief shepherd of the flock of God. // Wherefore, we cry out: Rejoice, O father Theodosius!

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!