

St. Maximus the Confessor Orthodox Mission, Denton

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Bulletin for Sunday February 8th, 2015

Schedule of Services

February 8th Sunday of the Prodigal Son

9:00 a.m. Divine Liturgy

11:45 Basics of Orthodoxy Class

February 11th Wednesday

5:45 p.m. Class: St. Athanasius: *Paschal Letters*

7:00 p.m. Vespers, Confession

February 12th Thursday

9:00 a.m. Divine Liturgy

February 13th Friday

6:00 a.m. Matins, Confession

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

February 14th Memorial Saturday

8:00 Matins for the Departed

9:00 Divine Liturgy

5:00 p.m. Vigil, Confession

February 15th Sunday of the Last Judgment

9:00 a.m. Divine Liturgy

noon Mission Council

Behold, my brethren, how much a fast can do, and in what manner the law commands us to fast. It is required that not only with the body should we fast, but with the soul. Now the soul is humbled when it does not follow wicked opinions, but feeds on becoming virtues. For virtues and vices are the food of the soul, and it can eat either of these two meats, and incline to either of the two, according to its own will. If it is bent toward virtue, it will be nourished by virtues, by righteousness, by temperance, by meekness, by fortitude, as Paul saith; 'Being nourished by the word of truth.' Such was the case with our Lord, who said, 'My food is to do the will of My Father which is in heaven.' But if it is not thus with the soul, and it inclines downwards, it is then nourished by nothing but sin. For thus the Holy Ghost, describing sinners and their food, referred to the devil when He said, 'I have given him to be meat to the people of Ethiopia.' For this is the food of sinners. And as our Lord and Savior Jesus Christ, being heavenly bread, is the food of the saints, according to this; 'Except ye eat My flesh, and drink My blood;' so is the devil the food of the impure, and of those who do nothing which is of the light, but work the deeds of darkness.

St. Athanasius, *Paschal Letter 1*

Announcements for February 8

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 offered in memory of Victor and Archbishop Dmitri.

Classes this Week

Today: Basics of Orthodoxy, Divine Liturgy: Proskomide

Wednesday, 5:45 p.m. St. Athanasius the Great: Letter to the Bishops of Egypt, part 2

Mission Council will meet next Sunday instead of today.

A New Bishop: Delegates from the various parishes and missions of the Diocese of the South will gather in Miami February 16 to nominate a new bishop, after which the clergy will attend the annual Pastoral Conference. Fr. Justin and Reader Michael Rehmet will represent St. Maximus. Please pray for God's will to be done. We nominate, but the bishops elect and consecrate, so the matter is ultimately in their hands.

House Blessings: Please make an appointment with the priest.

Forgiveness Vespers is in two weeks, February 22 at 6:00. All who make this their parish home should plan to attend this service.

Planning for the Fast: with the Fast beginning in two weeks, it is time to consider how we shall seek God during it. Each person should choose an Orthodox spiritual work to read in addition to the Gospel. A reading plan to read the whole New Testament during the Fast will be put out on the candle table for those who desire to use it. Each person should make a plan for attending services, for increasing and improving prayer and almsgiving, and for serving others. Meal planning should be done that we may keep that aspect of the Fast. Thus we may make good use of the season of the Fast with God's help to fast with the soul as well as with the body.

Candle Money only goes in the candle box, commemorations and general offerings in the basket on the candle table, alms in the alms box, building fund in building fund box.

Candle Snuffing: Please use the candle snuffers when extinguishing candles rather than blowing them out. This is advance preparation to reducing soot and smoke damage to walls and icons in the new church when we build it.

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 whenever possible. Put them in the basket on the candle table.

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 \$2603.36 in tithes and offerings; our monthly budget is \$9502 (\$2192 per week). Candles \$68.50; Special offering for Alms \$49; drink jar (renovations) \$1.50; building fund \$53. Attendance: Liturgy 92, Vigil 32.

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

Dispassion and humility lead to spiritual knowledge. Without them no one will see the Lord. (*text on our icon of St. Maximus*)

Since 'knowledge puffs up, but love edifies' (1 Cor. 8:1), unite love with knowledge and you will free yourself from arrogance and be a spiritual builder, edifying both yourself and all who draw near you.

Love edifies because it does not envy, or feel any bitterness towards those who are envious, or ostentatiously display what provokes envy; it does not reckon that its purpose has yet been attained (cf. Phil. 3:13), and it unhesitatingly confesses its ignorance of what it does not know. Hence it frees the intellect from arrogance and always equips it to advance in knowledge. *400 Chapters on Love, 4.58-60*

Troparia and Kontakia for Sunday, February 1

Resurrectional Troparion, tone 1

When the stone had been sealed by the Jews / and the soldiers were guarding Thine immaculate body, / Thou didst rise on the third day, O Saviour, / granting life to the world. / The powers of heaven, therefore cried to Thee, O Giver of life: / Glory to the Resurrection, O Christ! / Glory to Thy Kingdom! / Glory to Thy dispensation, O only Lover of man.

Troparion of Forefeast, tone 1

The celestial choir of the angels in heaven, / coming to earth, beheld the Firstborn of all creation, / who is come, borne into the temple as a Babe / in the arms of the Mother who knew not man. / Wherefore, with us they chant hymns // of the forefeast, rejoicing.

St. Maximus, Troparion, tone 3

Resurrectional Kontakion, tone 1

Thou hast risen from the grave as God in glory / and Thou didst raise the world with Thee, / and human nature hymneth Thee as God, / and death hath vanished. / Adam exulteth, O Master, / and Eve, delivered from her bondage, now rejoiceth, crying: / Thou, O Christ, / art He who granteth to all the Resurrection!

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.

Publican and Pharisee, Kontakion, tone 4

Let us flee from the proud speaking of the Pharisee / and learn the humility of the Publican, / and with groaning let us cry unto the Savior: / Be merciful to us, // for Thou alone art ready to forgive.

Kontakion of the Forefeast, tone 6

The Word who is invisibly with the Father is now seen in the flesh, / ineffably born of the Virgin; / and He is given to the high priest on the arm of the elder. // Let us worship Him as our true God!