

St. Maximus the Confessor Orthodox Mission, Denton

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Bulletin for Sunday January 25th, 2016

Schedule of Services

January 24th Sunday St. Xenia of St. Petersburg tone 1

9:00 a.m. Divine Liturgy, Church School

11:30 a.m. Basics of Orthodoxy 102 (Orthodox Way)

January 25th Monday St. Gregory the Theologian

6:00 a.m. Matins, Confession

January 26th Tuesday

7:00 p.m. Vespers

8:00 p.m. Class: Basics of Orthodoxy 201 Prayer 3

January 27th Wednesday St. John Chrysostom

6:00 a.m. Matins, Confession

6:15 p.m. Class: Therapy of Spiritual Illnesses: Self Love

7:30 p.m. Vespers, Confession

January 28th Thursday St. Ephrem the Syrian

6:00 a.m. Matins

9:00 a.m. Divine Liturgy

January 29th Friday

6:00 a.m. Matins, Confession

3:00 p.m. Vespers, Confession

4:00 p.m. Class: Pastoral Epistles: Titus

7:30 p.m. Compline

January 30th Saturday

5:00 p.m. Vigil, Confession

January 31st Sunday tone 2

9:00 a.m. Divine Liturgy, Church School

11:30 a.m. Basics of Orthodoxy 102 (Orthodox Way)

From Saint Maximus 500 Various Texts

The baptism of the Lord typifies the sufferings we willingly embrace for the sake of virtue. Through these sufferings we wash off the stains in our conscience and readily accept the death of our propensity for visible things. The cup typifies the involuntary trials which attack us in the form of adverse circumstances because of our pursuit of the truth. If throughout these trials we value our desire for God more than nature, we willingly submit to the death of nature forced on us by these circumstances. 1.99

Announcements for January 24

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 his 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).

The Special Offering this week will be for St. Herman's Seminary in Alaska.

Temple Oil offered for the health and salvation of Nathan Eaton.

Classes This Week

Today 11:30 Basics of Orthodox 102: *Orthodox Way 2*

Tuesday 8:00 Basics of Orthodoxy 201 "When You Pray 3"

Wednesday 6:15 Therapy of Spiritual Illnesses, "Self-Love"

Friday 4:00 p.m. Bible Study: Pastoral Epistles (Titus)

Many Thanks to all of you who cleaned, set up, took down, brought food, cleaned up, for the events surrounding our patronal feast last week, and who simply attended it. I do believe it was our best feast ever. It was a joyous occasion. Thank you, may God bless you. I'm proud of you.

House Blessings are now being scheduled. Please see the sign-up sheet on the bulletin board.

Wall Calendars for 2016 have arrived. They are \$5; please put money in the basket or in the slot on the candle table. If you can't afford one, please see the priest.

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 slot in the candle table (or in the basket passed during Liturgy), where there is also a box for alms (those in need) and a box for our building fund.

Last week, we gave \$2008.64 in tithes and offerings; this month, we have given \$5210.07; our monthly budget is \$10,350 (\$2389 per week). Candles \$48; building fund \$128, special offering for IOCC 86. Attendance: Sat Vigil 38, Sun Liturgy 94; St. Maximus Vigil 55, Liturgy 64, Lecture 55 + children.

Please Pray: for our catechumens, Adam and Jenilee Skelton and Marsha Northam, for the inquirers Dante, the Wells family, the Dean family, for the novices Elias and Svetlana. Pray for Joe Fincher and Olga, for Patricia, Perpetua, and James Lydon. Please pray for former parishioner Natalya Perrin, and for our diocesan administrator, Fr. Gerasim. Pray that the Lord will send laborers into His harvest field here in Denton and North Texas. Remember always to pray for your priest. Please pray for John Roberts and his wife Edith, who has been diagnosed with cancer. Pray for those whom you have not seen at church for some time.

From Saint Maximus (*continued*)

The baptism and the cup differ in this way: baptism for the sake of virtue mortifies our propensity for the pleasures of this life; the cup makes the devout value truth above even nature itself. 1.100

Christ mentioned the cup before the baptism (cf. Matt. 20:22) because virtue exists for the sake of truth but truth does not exist for the sake of virtue. Thus he who practices virtue for the sake of truth is not wounded by the arrows of self-esteem; but he who pursues truth for the sake of virtue does harbor the conceit which self-esteem generates. 2.1

Truth is divine knowledge, and virtue the struggles for truth on the part of those who desire it. A man who endures the labors of virtue for the sake of such knowledge is not vainglorious, because he knows that truth cannot be grasped naturally through human effort. For it is not in the nature of things for what is primary to be circumscribed by what is secondary. But a man who expects to attain knowledge by means of the struggles he makes for the sake of virtue invariably suffers from self-esteem, because he imagines he has gained the victor's crown before he has sweated for it. He does not know that labors exist for the sake of crowns, but crowns do not exist for the sake of labors. For by nature every spiritual method ceases to be practiced once the purpose for which it was intended has been achieved or is thought to have been achieved. 2.2

He who seeks only the outward form of knowledge, that is, knowledge which is merely theoretical, and pursues the semblance of virtue that is, a merely theoretical morality, is puffed up, Judaic-wise, with the images of truth.

Troparia and Kontakia for Sunday, January 24

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.

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. Xenia of St. Petersburg, Troparion, tone 4

Spurning the vanity of this earthly world, / thou didst take up the cross of a homeless life in wandering: / thou didst not fear tribulations, privations, and the mockery of men, / but didst come to know the love of Christ, / wherein thou dost now delight in heaven. / O divinely wise and blest Xenia, // pray thou for the salvation of our souls.

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.

St. Xenia of St. Petersburg, Kontakion, tone 3

Abiding on earth like a stranger, / and signing for the heavenly homeland, / thou wast accounted a fool by the foolish and unbelieving, / but art acknowledged by the faithful as all-wise and holy; / and thou art crowned by God with glory and honor, / O Xenia of manly mind and divine understanding. / Wherefore, we cry to thee: // Rejoice, for after thine earthly sojourn thou dwellest in the of thy Father!