

St. Maximus the Confessor Orthodox Mission, Denton

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Bulletin for Sunday, February 26th, 2017

Schedule of Services

February 26th Sunday, Tone 3 Expulsion, Forgiveness, Cheesefare

9:00 a.m. Divine Liturgy

6:00 p.m. Forgiveness Vespers

February 27th Clean Monday

6:00 a.m. Matins, Confession

3:00 p.m. Vespers, Confession

7:00 p.m. Great Canon

February 28th Clean Tuesday

6:00 a.m. Matins, Confession

3:00 p.m. Vespers, Confession

7:00 p.m. Great Canon

March 1st Clean Wednesday

6:00 a.m. Matins, Confession

4:00 p.m. Liturgy of Presanctified Gifts

6:00 p.m. Supper

7:00 p.m. Great Canon

March 2nd Clean Thursday

6:00 a.m. Matins, Confession

3:00 p.m. Vespers, Confession

7:00 p.m. Great Canon

March 3rd Clean Friday

6:00 a.m. Matins, Confession

6:00 p.m. Liturgy of Presanctified Gifts

March 4th Saturday

5:00 p.m. Vigil, Confession

March 5th Sunday, Tone 4 Sunday of Orthodoxy

9:00 a.m. Divine Liturgy

6:00 p.m. Pan Orthodox Vespers, Holy Trinity GOC, Dallas

St. Theodore the Great Ascetic 100 Texts

29. Beautiful is a head adorned with a precious diadem, set with Indian stones and lustrous pearls. But incomparably more beautiful is a soul rich in knowledge of God, illumined by the most lucid contemplation and having the Holy Spirit dwelling within it. Who can adequately describe the beauty of that blessed soul?

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

Announcements for February 26

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 also invite you to go first through the food line.

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 our building fund.

Temple Oil offered for the blessed repose of Dave and Doris Eaton and William Frederick; **Temple Wine** offered for the health and salvation of Yook Lim Toy and Maria, Elias, Ian, Connor.

Classes This Week.

Sunday: Basics of Orthodoxy 10:30, 11:45

Wednesday: No class this week. Dorthotheos of Gaza next.

Friday: NT Survey 2:00 p.m.: Hebrews

Forgiveness Vespers: Please attend Forgiveness Vespers Tonight at 6:00. All members should attend. We'll go together to Beth Marie's on the square afterwards for ice cream.

Narthex Use: We are using our narthex as part of the nave for Sunday Liturgies. Please do not use the front door from the start of Liturgy to the dismissal. The kitchen and hall are the new narthex.

The Fast: Clean Week

In this strictest week of fasting for the year, we abstain from meat, meat products, dairy, fish, wine, olive oil, and marital relations. Those with the strength eat only one uncooked meal on Wednesday and one on Friday in the evening. Others eat similar meals on Tuesday and Thursday and so keep only Monday as a day of complete abstinence from food. Some may not be able even to do this. On weekends, two meals each day, at noon and in the evening, are permitted. Whatever level of fasting we do manage, we should keep this week as strictly as we possibly can, with God's help. The rules of fasting are relaxed for the elderly, the very young, and those in poor health. As always, see your priest if you have questions how you should fast. To fasting we join prayer and almsgiving to make it yield spiritual gain. The daily services should be our priority this week, especially the Great Canon and the Presanctified Liturgy.

Fasting for Presanctified Liturgy: The Eucharist fast is kept as part of preparation for the Liturgy of Presanctified Gifts. The full norm is to fast from midnight until Communion is received. As a concession to weakness and to encourage communicants, our bishops have blessed starting the full abstinence at noon when the Liturgy is in the evening. You might also try abstaining from food from midnight but starting abstinence from drink at noon. If the Liturgy is earlier than 6:00 p.m., start full abstinence six hours before (at 10:00 a.m. for a 4:00 p.m. Liturgy).

Lenten Reading: A reading program that will take you through the epistles of the New Testament during the Fast has been prepared and is available on the candle table for those who would like to use it.

Vigil in Lent: The Fast is a time to increase our prayer. One easy way to do this is to attend Vigil Saturday nights during the Fast. All of you are urged to make this part of your Lenten pursuit of God. If you cannot come to the whole Vigil, come to part. The part with the greatest concentration of Lenten material is the portion of Matins from 6:00 to 7:00.

Commemorations: Please try to submit your Sunday commemorations Saturday night (or earlier) whenever you can.

Tithes, Offerings & Attendance: Bringing our tithes and offerings to the temple of God is part of our worship of God and 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 slot in the candle table (or in the basket passed during service). There are also boxes for alms (those in need) and our building fund.

Last week we gave \$2428.29 in tithes and offerings; in February we have given \$8075.74; our monthly budget is \$11,250. Candles \$54.50; Building Fund \$202. Attendance: Liturgy 86, Vigil 43.

Please Pray: for Cassian and Ruth Brown and their children Daniel, Anna, Elijah; for catechumens the Wells family and Marsha Northam, our inquirers the Dean family and the Jones family; for the nun Susannah and the novice Elias. Please pray for Photina and Jude Bellan, for Albina Gashushina, and for Olga Fincher and her husband Joseph, and for Eugene and Rachel.

From Saint Maximus 400 Chapters on Love

1.87 When in a pure state, the intellect, on receiving the conceptual images of things, is moved to contemplate these things spiritually. But when it is sullied through indolence, while its conceptual images may in general be free from passion, those concerned with people produce in it thoughts that are shameful or wicked.

1.88 When during prayer no conceptual image of anything worldly disturbs your intellect, then know that you are within the realm of dispassion.

1.89 Once the soul starts to feel its own good health, the images in its dreams are also calm and free from passion.

1.90 Just as the physical eye is attracted to the beauty of things visible, so the purified intellect is attracted to the knowledge of things invisible. By things invisible, I mean things incorporeal.

Troparia and Kontakia for February 26th



Resurrectional Troparion, Tone 3

Let those in Heaven rejoice, / let those on Earth be glad; / for the Lord hath wrought a mighty act with His arm./ He hath trampled down death by death; / He hath become the first-born of the dead. / From the womb of hell hath He delivered us, // and hath granted the world great mercy.

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. 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.

Forgiveness Sunday, Kontakion, tone 6

O Master, Guide to wisdom, / Giver of prudent counsel, Instructor of the foolish and Champion of the poor, / make firm my heart and grant it understanding. / O Word of the Father, give me words,/ for see, I shall not stop my lips / from crying out to Thee: I am fallen, / in Thy compassion have mercy on me.