

St. Maximus the Confessor Orthodox Mission, Denton

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Priest Justin Frederick (940) 293-3032 cell

Bulletin for Sunday, January 26th, A.D. 2020

January 26th Sunday tone 7 New Martyrs of Russia

9:00 a.m. Divine Liturgy, Basics of Orthodoxy

1:30 p.m. Great Vespers

January 27th Monday St. John Chrysostom

6:00 a.m. Divine Liturgy

5:00 p.m. Vespers, Confession

January 28th Tuesday SS Ephrem & Isaac the Syrians

6:00 a.m. Matins, Confession

January 29nd Wednesday St. Ignatius

6:00 a.m. Matins, Confession

6:00 p.m. Class: *The Field*

7:00 p.m. Vespers, Confession

January 30th Thursday The Three Hierarchs

6:00 a.m. Matins

9:00 a.m. Divine Liturgy

January 31st Friday

6:00 a.m. Matins, Confession

6:00 p.m. Vespers

7:00 p.m. Basics of Orthodoxy 301

February 1st Saturday

10:00 Skelton and Davis Baptisms

5:00 p.m. Vigil, Confession

February 2nd Sunday tone 8 Meeting of the Lord in Temple

9:00 a.m. Divine Liturgy, Basics of Orthodoxy

St. Diodochus: 100 Chapters on Spiritual Knowledge & Discrimination
100. Those of us who come to share in the knowledge of God will have to account for all our vain imaginings, even when they are involuntary. 'For Thou hast marked even my involuntary transgressions', as Job rightly says (Job 14: 17. LXX). For if we had not ceased from the remembrance of God and neglected His holy commandments, we would not have succumbed to either voluntary or involuntary sin. We must therefore offer to the Lord at once a strict confession even of our involuntary failings in the practice of our normal rule - and it is impossible for a human being to avoid such human failings - until our conscience is assured through (*cont. on page 3*)

Announcements for January 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 candle table by the door. We also invite you to go first through the line at Coffee Hour.

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).

Temple Oil given in memory of Nina; **Temple Wine** given for the Health and Salvation of Mykola.

The Special Offering this week is for

House Blessings: If you want your house blessed, please put your name on the sign-up sheet on the bulletin board. The priest will contact you about scheduling a time.

Baptisms: This Saturday at 10:00, we shall baptize Magadlene Davis and Alexander Skelton.

The Great Feast of the Meeting of the Lord in the Temple will be celebrated next Sunday with a festal Vigil Saturday evening at 5:00 and Divine Liturgy Sunday morning at 9:00. We do well to keep the feast by attending both the Vigil and the Liturgy.

Classes this Week:

Wednesday, 6:00 p.m. Brianchaninov's *The Field*

Friday, 7:00 p.m. Basics of Orthodox 301 The Creed

Sunday, noon Basics of Orthodoxy 101

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 and our building fund.

Last week, we gave \$3240.18 in tithes and offerings; this month we have given \$7437.62; our monthly budget is \$16,084; (the money received above budget goes to the building fund). Candles \$130. Special Offering for Loreto House \$58, Building Fund \$100. Attendance last week: Vigil 75, Liturgy 142. *Please note: we do not report funds given electronically until the end of the month.*

Please Pray for our catechumens for our catechumens Robert Peterson, Makenna Baldwin, Mark Robertson, Mark Jones, Colby

and Rebekah Meals and their children Caleb, Jacob, Joshua, Abigail, and Benjamin, and for our inquirers the Dean family, Robert Osborne, and Elizabeth Dakak. Pray for Joseph and Olga Fincher, who is seriously ill, for Elizabeth Terry, for Anna Pascale, and Thomas Harper who is in South America.

Pastoral Care: If you have a health emergency, are hospitalized, or having surgery (or know someone who is) and desire visitation; please contact Fr. Justin at (940) 293-3032 for prayer and anointing.

Building Fund Watch

"Establish Thou this holy house, even unto the consummation of the age."

Liturgy of St. Basil

Building fund balance: \$252,086.81. Goal: \$300,000 by June 1. We may need to raise \$500,000 before we start building per the current plan. With *everyone* pulling together, we can do this with God's help and provision.

From Saint Maximus Commentary on the Lord's Prayer

The Logos restores human nature to itself. First, He became man and kept His will dispassionate and free from rebellion against nature, so that it did not waver in the slightest from its own natural movement even with regard to those who crucified Him; on the contrary, it chose death for their sake instead of life, thereby demonstrating the voluntary character of His passion, rooted as it is in His love for humankind. Second, having nailed to the Cross the record of our sins (cf. Col. 2:14), He abolished the enmity which led nature to wage an implacable war against itself; and having summoned those far off and those near at hand - that is, those under the Law and those outside it - and having broken down the obstructive partition-wall - that is, having explained the law of the commandments in His teaching to both these categories of humankind - He formed the two into one new man, making peace and reconciling us through Himself to the Father and to one another (cf. Eph. 2:14-16): our will is no longer opposed to the principle of nature, but we adhere to it without deviating in either will or nature.

(*continued from front page*) tears of love that we have been forgiven. 'If we confess our sins, He is faithful and just, and will forgive us our sins and cleanse us from all unrighteousness' (1 John 1:9). We should pay close attention to maintaining inward awareness during confession, so that our conscience will not deceive itself into believing that the confession it has made to God is adequate; for though we may not be aware that we have done anything wrong, the judgment of God is far more severe than our conscience. This is what Paul in his wisdom teaches us when he says: 'I do not judge myself; for although I am not conscious of anything against myself, yet I am not thereby acquitted. But it is the Lord who judges me' (1 Cor. 4:3-4).

If we do not confess our involuntary sins as we should, we shall discover an ill-defined fear in ourselves at the hour of our death. We who love the Lord should pray that we may be without fear at that time; for if we are afraid then, we will not be able freely to pass by the rulers of the nether world. They will have as their advocate to plead against us the fear which our soul experiences because of its own wickedness. But the soul which rejoices in the love of God, at the hour of its departure, is lifted with the angels of peace above all the hosts of darkness. For it is given wings by spiritual love, since it ceaselessly carries within itself the love which 'is the fulfilling of the law' (Rom. 13:10). At the coming of the Lord those who have departed the present life with such confidence as this will be 'caught up' together with all the saints (cf. 1 Thess. 4:17); but those who feel fear even for an instant at the moment of their death will be left behind with the rest of mankind to be tried

by the fire of judgment (cf. 1 Pet. 1:7), and will receive from our God and King, Jesus Christ, the lot due to them according to their works. For He is the God of justice and on us who love Him He bestows the blessings of His kingdom through all the ages. Amen.

Troparia and Kontakia for January 26

Resurrectional Troparion, tone 7

By Thy Cross Thou didst destroy death. / To the thief Thou didst open Paradise. / For the myrrh-bearers Thou didst change their lamentation into joy. / And Thou didst command Thine Apostles, O Christ God, / to proclaim that Thou art risen, / granting unto the world great mercy.

St. Maximus, Troparion, tone 3

New Martyrs of Russia, Troparion, tone 4

O ye holy hierarchs, royal passion bearers and pastors, / monks and laymen, ye countless new martyrs and confessors, / men, women, and children, / flowers of the spiritual meadow of Russia, / who blossomed forth wondrously in time of grievous persecutions, / bearing good fruit for Christ in your endurance: / Entreat Him as the One who planted you, / that He deliver His people from godless and evil men, / and that the Church of Russia / be made steadfast through your blood and suffering, // unto the salvation of our souls.

Resurrectional Kontakion, tone 7

The dominion of death can no longer hold men captive, / for Christ descended, shattering and destroying its powers. / Hell is bound, while the prophets rejoice and cry: / the Savior hath come to those in faith. / Enter, ye faithful, into the Resurrection.

St. Maximus, Kontakion, tone 6

The thrice-radiant Light which abode in thy soul / showed thee to be a chosen vessel / revealing divine things to the ends of the earth, / O blessed Maximus, who givest utterance to concepts hard to grasp, / and manifestly proclaimest unto all // the transcendent and unoriginate Trinity.

New Martyrs of Russia, Kontakion, tone 2

O ye new passion-bearers of Russia, / who have with you r confession finished the course of this earth, / receiving boldness through your sufferings: / Beseech Christ who strengthened you, / that we also, whenever the hour of trial find us, / may receive the gift of courage from God. / For ye are a model for us who venerate your struggle; / for neither tribulation, prison, nor death / could separate you from the love of God.

“It is not he who begins well who is perfect. It is he who ends well who is approved in God’s sight.” *St. Basil the Great*
