

St. Maximus the Confessor Orthodox Mission

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Bulletin for Sunday, March 21st, 2021

March 21st Sunday of Orthodoxy

9:00 a.m. Divine Liturgy, Coffee Hour, Teen Church School
1:00 p.m. Vespers

March 22nd Monday

7:30 a.m. Matins
3:00 p.m. Vespers

March 23rd Tuesday

6:00 a.m. Matins
4:00 p.m. Vespers

March 24th Wednesday

6:30 a.m. Matins
4:00 p.m. Liturgy of Presanctified Gifts, Meal
7:00 p.m. Vigil for Annunciation

March 25th Thursday Annunciation

6:00 p.m. Vespers Liturgy of St. John

March 26th Friday

6:30 a.m. Matins
6:30 p.m. Liturgy of Presanctified Gifts, Meal

March 27th Memorial Saturday

7:30 a.m. Matins
9:00 a.m. Divine Liturgy, Blessing of Kolivo
5:00 p.m. Vigil

March 28th Sunday of St. Gregory Palamas

9:00 a.m. Divine Liturgy, Coffee Hour, Teen Church School
3:00 p.m. Vespers

Leading us through the time of the Holy Fast, O God, Thou hast enabled us to enter on its second week. Grant, O Lord, that in the weeks to come we may run the race with all our power. Give to our souls and bodies grace and strength, that with good courage and in joy we may complete the course and come to the royal day of Thy Resurrection; and wearing crowns of victory we shall praise Thee without ceasing. *Tridion, Monday Vespers of the Second Week*

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

Announcements for March 21

To Our Visitors: Welcome! Please join us after the service for coffee, food, and fellowship. If you would, fill out a visitor's card for us and leave it in the basket on the candle table by the door.

Attendance at Sunday Liturgy remains somewhat limited. You may attend Vigil, Vespers, Matins, or Weekday Liturgies at will without reservation..

The Special Offering today will be for IOCC.

No Teen Class today.

Temple Wine offered for the health and salvation of Katherine Frederick.

Many thanks to Seraphim Kidd for working to restore our full water service and to Michael Rodgers for rehangng the fallen ceiling fan in the church.

Today is the Sunday of Orthodoxy, on which we celebrate the vindication of the Holy Icons. At the end of Divine Liturgy, we shall process with our icons and serve Rite of Orthodoxy, also known as the Synodicon.

Annunciation, one of the Twelve Great Feasts, will be celebrate this week with Vigil (Great Compline & Matins) Wednesday evening at 7:00 p.m. and a Vesperal Divine Liturgy Thursday at 6:00 p.m. We do well to keep the feast by attending at least part of the cycle of services celebrating it.

The Liturgy of Presanctified Gifts will be served this week Wednesday at 4:00 and Friday at 6:30. Strictly, the Eucharistic Fast begins at midnight, but the bishops have blessed beginning it at noon for evening Presanctifieds. In general, start the Eucharistic Fast six hours before the service is scheduled to start: thus at 10:00 a.m. on Wed and noon or so on Friday.

The Fast: Second Week

We abstain from meat, meat products, dairy, fish, wine (alcohol), oil, and marital relations. If fasting fully according to the norm, we take one meal a day M-F after 3 p.m. or after the Presanctified Liturgy (five meals instead of the two of last week). We take two meals a day on Saturday and Sunday. We join increased prayer and almsgiving to our fasting and cut back on (or cut out) all things that distract us unnecessarily from Christ.

Confessions will be heard after Vigil, weekday Vespers, and Matins. It helps the priest if you let him know you'd like to come, but it isn't a prerequisite for confessing. Everyone should plan on making a good Confession during the Fast *before* Holy Week. As Fr.

Justin will be attending an Orthodox homeschool conference April 13-19, it is important that you not wait to the last minute.

No Basics Class this Week. The services serve as classes. The teen class on Sunday will meet.

A Molieben for the start of a mission in Decatur will be served today at 5:00 in Decatur.

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 \$6550.61 \$3891.62 in tithes and offerings; in March so far, we have given \$10,442.23; candles \$74.50; special offering for alms \$34; building fund \$200; our monthly budget is \$17,560; (the money received above budget goes to the building fund). May God bless you for your faithful giving! *Please note: we do not report funds given electronically until the end of the month.*

Please Pray for our new catechumens David and Melissa Sims and their children Carter, Molly, and w; for our catechumens Makenna Baldwin, Robert Boguski, Branson Clements, Peter Dimitrov & Haley Smith, and for our inquirers the Dean family, Drew (Andrew), Haydon Grosch, Ethan Peterson, Lance Rawlinson, Vincent Howell, Johnny Jelinek, Delsie Bussell, Reid Jones. Pray for Eugene & Rachel Hollembeak, and for all in need.

Building Fund Watch

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

Liturgy of St. Basil

Building fund balance: \$303,000. We paid our civil engineer. (But I 'overpaid' for him here last week.)

From Saint Maximus 400 Chapters on Love

2.82 Some say that there would be no evil in the created world unless there were some power outside this world dragging us towards evil. But this so-called power is in fact our neglect of the natural energies of the intellect. For those who nurture these energies always do good, never evil. If this, then, is what you too wish to do, get rid of negligence and you will also drive out evil, which is the wrong use of our conceptual images of things, followed by the wrong use of the things themselves.

2.83 In its natural state, the human intelligence is subject to the divine intelligence and itself rules over the non-intelligent element in us. Let this order be maintained in all things, and there will be no evil among creatures nor anything which draws us towards evil.

2.84 Some thoughts are simple, others are composite. Thoughts which are not impassioned are simple. Passion-charged thoughts are composite, consisting as they do of a conceptual image combined with passion. This being so, when composite thoughts begin to provoke a sinful idea in the mind, many simple thoughts may be seen to follow them. For instance, an impassioned thought about gold rises in someone's mind. He has the urge mentally to steal the gold and commits the sin in his intellect. Then thoughts of the purse, the chest, the room and so on follow hard on the thought of the gold. The thought of the gold was composite - for it was combined with passion - but those of the purse, the chest and so on were simple; for the intellect had no passion in relation to these things. And the same is true for every thought - thoughts of self-esteem, women and so on. For not all thoughts which follow impassioned thought are themselves impassioned, as our example has shown. From this, then, we may know which conceptual images are impassioned and which are not.

Troparia and Kontakia for Sunday, March 21

Resurrectional Troparion, tone 8

Thou didst descend from on high, O tenderhearted One. / Thou didst accept the three-day burial to free us from our passions. / O Lord, our life and resurrection, glory to Thee.

Sunday of Orthodoxy, Troparion, tone 2

We venerate Thine immaculate icon, O Good One, / asking pardon of our offenses, O Christ God. / For Thou wast pleased of thy good will to ascend the Cross in the flesh, / to deliver those whom Thou hadst fashioned from bondage to the enemy. / Wherefore, in thanksgiving, we cry out to Thee: / Thou hast filled all things with joy, O our Savior, having come to save the world.

Sunday of Orthodoxy, Kontakion, tone 8

The uncircumscribed Word of the Father became circumscribed, / taking flesh from thee, O Theotokos, / and He hath restored the sullied image to its ancient glory, filling it with the divine beauty. / This our salvation we confess in deed and word, and we depict it in the holy icons.

“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*
