

St. Maximus the Confessor Orthodox Mission, Denton

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Priest Justin Frederick

Bulletin for Sunday, January 1st, 2012

Schedule of Services

January 1st Sunday St. Basil, Circumcision of the Lord

9:00 a.m. Divine Liturgy

January 3rd Tuesday

7:00 a.m. Matins, Confession

3:00 p.m. Vespers, Confession

January 4th Wednesday

7:00 a.m. Matins, Confession

7:00 p.m. Vespers

8:00 p.m. Basics of Orthodoxy

January 5th Thursday Eve of Theophany

8:00 a.m. Royal Hours

7:00 p.m. Vigil, Confession

January 6th Friday

9:00 a.m. Divine Liturgy, Blessing of Water

7:00 p.m. Russian Vespers, Confession, St. Seraphim's, Dallas

January 7th Saturday Synaxis of St. John the Baptist

9:30 a.m. Russian Divine Liturgy, St. Seraphim's, Dallas

5:00 p.m. Vigil, Confession

January 8th 30th Sunday after Pentecost

9:00 a.m. Divine Liturgy

The intellect cannot devote itself to intelligible realities unless you sunder its attachment to the senses and to sensible things.

The senses have a natural attachment to sensible things, and when distracted by them distract the intellect.

Devote your senses to the service of the intellect and give them no time to be diverted from it.

When the intellect gives its attention to sensible objects, withdraw your sense from them, bringing the objects into direct contact with the intellect.

A sign that the intellect is devoted to the contemplation of intelligible realities is its disdain for all that agitates the senses.

N.B. "Intellect" and "intelligible" do not refer to the mind but to the nousl.

St. Thalassios the Libyan, 400 Chapters on Love, Self-Control & Life, 2.41-45

Announcements for January 1st

To Our Visitors: Welcome! Please join us after the service for coffee 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.

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), and not leave until the dismissal at the end.

Church School for children from preschool to high school meets today after Liturgy.

The Special Offering today for our Choir Director, Subdeacon Anthony.

Temple Oil given for the health and salvation of Emily Johnston (nameday, St. Emelia, Jan 1) and of William E. Frederick (birthday Jan 2).

Classes this Week:

Wednesday, 8:00 p.m. Basics of Orthodoxy: The Ten Commandments Interpreted and Applied.

Thursday, 5:30 p.m. Adult Class: Psalm 50

New Class Coming Soon: Later this month, on Thursday afternoons, we'll begin a class to study Deacon Mark Barna's book *A Christian Ending – A Handbook for Burial in the Ancient Christian Tradition* with a view to establishing a ministry of Christian burial in our parish. Please see Rick Joines about getting a copy of the book through the bookstore.

Holy Theophany, one of the Twelve Great Feasts, is celebrated this week with Royal Hours Thursday at 8:00 a.m., Vigil at 7:00 p.m., and Divine Liturgy with the Great Blessing of Water Friday at 9:00 a.m. The faithful do well to keep the feast by attending at least a part of the cycle of services.

House Blessings will be after Theophany. See sign-up sheet in hall.

The Feast of St. Maximus, a Great Feast for our parish, falls on Saturday, January 21. Vigil will be served the evening before, Liturgy the day of the Feast at 9:00, and a festive meal will follow. Please plan now to attend.

Wall Calendars for 2012 have arrived. They may be purchased from the bookstore at cost for \$4. Please fill out a bookstore receipt and

write 'wall calendar' on it. If you need one (we all do!) but cannot afford it, please see the priest.

Jesus Prayer: When you enter the church before a service, venerate the icons, place your candles, and find a place either to sit or stand, and begin to pray the Jesus Prayer silently until the service begins. Please keep conversations in the narthex and anywhere else but the nave. Thank you!

Ministry to Shut-ins: We currently have two shut-ins who would welcome visits from parishioners. To visit Nina Johnston at 5892 Mills Road in Denton, call her son Richard to set up a visit at (972) 900-0201. Sherrie Joanna Hall, a long-time parishioner at St. Barbara's in Fort Worth who now lives in Denton, may be reached at (817) 925-4183.

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).

Last week we gave \$1878.50; this month we have given \$8421.71; our monthly budget is \$8179 (\$2045 per week). We made budget! In addition: Candles \$85. May God bless your faithful giving! Attendance: Nativity Vigil 70, Liturgy 85+.

Hall Expansion Fund: A Total of \$52,112.17 has been raised so far of the estimated \$62,000 it will cost. All **Coffee Hour Donations** go to support this.

Please Pray for our Catechumens: David Eaton who is preparing for Holy Illumination; Sean Chaney, Caleb Rehmet, Elizabeth Dakak, and Hunter Bellan; and for our inquirers Shane and Ashley Gibson and Philip Smith who are being received as catechumens, and for Joel and Mindy Brown and their children. Please pray for our **shut-ins** Nina Johnston and Sherrie Joanna Hall, and for the novice Svetlana.

From Saint Maximus

There are four principal ways in which God abandons us. The first is the way of the divine dispensation, so that through our apparent abandonment others who are abandoned may be saved. Our Lord is an example of this (cf. Matt. 27:46). The second is the way of trial and testing, as in the case of Job and Joseph; for it made Job a

