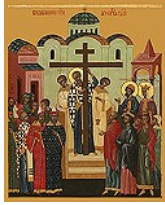


✠Bulletin✠

Week of August 10th to August 16th



Holy Cross Orthodox Church

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Liturgy of St. John Chrysostom
9th SUNDAY AFTER PENTECOST — Tone 8

Afterfeast of the Transfiguration

Holy Martyr and Archdeacon Lawrence of Rome, Hieromartyr Sixtus, Bishop of Rome, and Martyrs Felicissimus and Agapitus, Deacons (258). Blessed Lawrence, Fool-for-Christ, at Kaluga (1515).

Weekly Liturgical Service Schedule

Sunday August 10, 2025

9:10 am - Hours

9:30 am - Divine Liturgy

Back to School Student Backpack Blessing following Divine Liturgy

Friday August 15th

The Dormition ("Falling Asleep") of our Most Holy Lady, Theotokos and Ever-Virgin Mary

9:00 am - Divine Liturgy

Blessing of flowers & seeds follow Divine Liturgy

Weekly Schedule

Sunday August 15, 2025

- Choir Practice for Sept 14th
- Inquirers & Catechism classes following Divine Liturgy

St. Herman and the Angel

With whom is it better and more pleasant to converse, with men or with Angels? Of course, with Angels.

- St. Herman of Alaska

Simeon Yanovsky was governor of the Russian colonies in America and a disciple of St. Herman of Alaska. St. Herman's influence on him was so profound that late in life, he became a schemamonk in the St. Tikhon of Kaluga Monastery, with the name Sergius. While Yanovsky was in Alaska, St. Herman shared with him some of the mysteries of his spiritual life, which he experienced in his Spruce Island hermitage. One of these secrets among others confirms that St. Herman of Alaska was truly a "converser with angels", as we sing in the megalynarion to monastic saints during Matins. Schemamonk Sergius left this account, related to him by St. Herman himself.

In the night of the 17th to the 18th of the month of February (1860) I did not sleep for a long time, reflecting, and most of all I was occupied with the thought of God, about how merciful the Lord is to the human race: He became incarnate, He endured such terrible sufferings and death itself; and how grateful we are, and how distracted we are by the vanity of this world! Finally, towards morning, I fell asleep, and what did I see: It was as if there were nothing at all, neither the screen which stood near my bed, nor the window, nor the walls—but only the clear, blue, cloudless sky, and the air was clear and warm. And as I was looking and admiring this, suddenly I saw an Angel descending from heaven in the form of a child of indescribable beauty, his glance so bright. With reverent attention I looked at him and saw that in his left hand there was a beautiful apple branch. The edges of its leaves appeared to me as if gilded, and above there was an apple. With what ecstasy I admired the dweller of heaven, how everything about him was orderly, airy, transparent. What a smile he had; I had never seen such beauty upon earth. But his glance was directed not at me, and I thought that he would pass by. To whom, I thought, was he carrying such a precious gift of paradise? As soon as I thought this, the Angel stopped right opposite me, turned his splendid face to me, and directed his radiant eyes directly at me. His glance was so splendid that I forgot my illness, forgot everything on the earth. He addressed me and began to speak. His voice was extraordinarily clear and melodic, but not like the voice of a child but rather that of a youth, and he said: "This branch is for him who will weep over his sins, who will endure everything on the earth. Ask of God patience, and when you will have endured everything with patience, then you will likewise be given an apple!" Having said this, he

flew away and was concealed from my eyes. I stretched towards him my sinful hands and cried out: "O holy Angel, pray that God will grant me patience!" But everything had ended. There was no Angel. I awoke and began to weep and bitterly lament that by my sins I so frequently anger God and banish from myself my guardian Angel, who is just as splendid as this one was. It was already nine o'clock. I had forgotten the time, had forgotten everything, that children were sitting around me; I wept and could not stop my tears... The children immediately rushed upon me and began to ask: "What is it? What has happened to you?" They called their mother, and she began to ask: "What are you weeping about?" I could only say: "I am weeping over my sins." "What sins? You just received Communion yesterday." "Yes," I said, "I received Communion, but I did not weep over my sins." I asked them to leave me and call my spiritual father; I did not wish to tell them about it, fearing that they would tell it to others. Wondrous are Thy works, O Lord! Wondrous is Thy mercy to sinful man!

From: *Little Russian Philokalia, Vol. III: St. Herman*, (Platina: St. Herman Press, 1989, p. 73–74.)

Reflection on Matthew 14:22-34

By St. Theophan the Recluse

The Holy Apostle Peter, with the Lord's permission, gets out of the ship and walks on the water; then he yields to the movement of fear and begins to drown. The fact that he decided upon such a singular act, hoping in the Lord, deserves no reprimand otherwise the Lord would not have allowed him to do this. The reprimand came because he did not sustain the original state of his soul. He was filled with inspired hope in the Lord's ability to do anything, and this gave him the boldness to entrust himself to the waves. Several steps were already made along this new path - it was necessary only to stand more firmly in hope, gazing at the Lord, Who is near, and at the experience of walking in His strength. Instead, he gave himself over to human thoughts: "The wind is strong, the waves are great, and water is not solid" - and this shook loose and weakened the strength of his faith and hope. Because of this he broke away from the Lord's hands and, left to the operation of nature's laws, began to drown. The Lord rebuked him: O you of little faith, why did you doubt? (Matt. 14:31), showing that in this lay the entire reason for his danger. Behold a lesson for all who undertake something, great or small, with the aim of pleasing the Lord! Keep your first state of faith and hope, from which a great virtue is born - patience in doing good, which serves as the basis for a God-pleasing life. As long as these dispositions are maintained, inspiration for

laboring on the path begun does not go away, and obstacles, no matter how great they may be, are not noticed. When these dispositions weaken, the soul is filled with human reasoning about human methods of preserving one's life and conducting the affairs one has begun. But since these human methods always turn out to be powerless, fear enters the soul - how should one act? From this comes waverings about whether or not to continue, and in the end one completely turns back. Here is what you must do: if you begin, persevere - chase away troubling thoughts, and be bold in the Lord, Who is close.

Inquirers & Catechism Class

Classes will be on Sundays following Divine Liturgy. For those new to understanding Orthodoxy or for those who want to expand your foundation, please join us for our classes. Please check the schedule for changes.

Holy Cross 50th Anniversary – September 14th

In preparation for the 50th Anniversary of Holy Cross and the visit of Bishop Gerasim, we have established committees for this big event. Please see the following people for more information & to help prepare for our big day!

John & Viktoria Graham - Lunch following Divine Liturgy

David Bartos – Exterior of the Church/Landscaping

Maria Flemmer & Svitlana Canko – Interior of the church/cleaning

Prayer Requests

Carolyn – Robert & Debra's Forster's daughter

Anne and Scott Peatross

Robert (John) Forster

Robert Kozera

Megan – David & Phyllis Bartos' daughter

Rosemary – Friend of David & Phyllis Bartos

Dorothy – Samuel's mother

Please pray for our families in Ukraine

Leonid, Nadiia, Andrii, Halyna,

Volodymyr, Maryna, Dmytro, Bohdan,

Nadiia, Oleksandr, Tetiana,

Roman, Mykola

Anatoly, Olga, Maria, Andrei

Please let us know of anyone you would like to add to the Prayer Lists.

tithe.ly.com

Another way to “donate”. This app can be downloaded to your phone and Holy Cross can be accessed via this app. Also, tithe.ly can be accessed through the church website www.HolyCrossFtMyers.org

The Divine Liturgy

Liturgy of St. John Chrysostom

Variable Hymns and Readings

The First Antiphon

Make a joyful noise to God, all the earth! Sing of His Name, give glory to His praise! *(Ps. 65:1)*

Refrain: Through the prayers of the Theotokos, O Savior, save us!

The voice of Thy thunder was in the whirlwind; Thy lightning lighted up the world; the earth trembled and shook. *(Ps. 76:17b-18) (Refrain)*
Thou art clothed with honor and majesty, Who coverest Thyself with light as with a garment. *(Ps. 103:2) (Refrain)*
Glory to the Father, and to the Son, and to the Holy Spirit, now and ever and unto ages of ages. Amen. *(Refrain)*

The Second Antiphon

Mount Zion in the far north is the city of the great King. *(Ps. 47:2)*

Refrain: O Son of God, transfigured on the mountain, save us who sing to Thee: Alleluia!

And He brought them to the mountain of His sanctuary, this mountain which His right hand had won. *(Ps. 77:58) (Refrain)*
The Mount Zion which He loved, He built as His sanctuary with mighty strength. *(Ps. 77:73b-74a) (Refrain)*
Glory to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto ages of ages. Amen.

(“Only-begotten Son and immortal Word of God...”)

The Third Antiphon

Those who trust in the Lord are like Mount Zion, which cannot be moved, but abides forever. *(Ps. 124:1)*

Tone 7 Troparion of the Feast

Thou wast transfigured on the mountain, O Christ God, revealing Thy glory to Thy Disciples as far as they could bear it. Let Thine everlasting Light also shine upon us sinners, through the prayers of the Theotokos!//
O Giver of Light, glory to Thee!

As the mountains are round about it, so the Lord is round about His people, from this time and forevermore. *(Ps. 124:2)*

Troparion of the Feast

O Lord, who shall sojourn in Thy tabernacle? Who shall dwell on Thy holy mountain? *(Ps. 14:1)*

Troparion of the Feast

Who shall ascend the mountain of the Lord? And who shall stand in His holy place? *(Ps. 23:3)*

Troparion of the Feast

Tone 8 Troparion *(Resurrection)*

Thou didst descend from on high, O Merciful One!
Thou didst accept the three day burial to free us from our sufferings!//
O Lord, our Life and Resurrection, glory to Thee!

Tone 7 Troparion *(Feast)*

Thou wast transfigured on the mountain, O Christ God, revealing Thy glory to Thy Disciples as far as they could bear it. Let Thine everlasting Light also shine upon us sinners, through the prayers of the Theotokos!//
O Giver of Light, glory to Thee!

Tone 4 Troparion *(St. Lawrence)*

Victorious martyr of Christ our God,
by the sign of the Cross you gave sight to the blind;
you distributed the riches of the Church to the poor;
you were tried by fire, and no evil was found in you.
As you endured burning,
may your prayers extinguish the flames of our many sins,//
blessed Archdeacon Lawrence!

Tone 7 Troparion (St. Herman)

O joyful North Star of the Church of Christ,
guiding all men to the heavenly Kingdom;
teacher and apostle of the True Faith;
intercessor and defender of the oppressed;
adornment of the Orthodox Church in America:
blessed Father Herman of Alaska,
pray to our Lord Jesus Christ //
for the salvation of our souls!

Tone 8 Kontakion (Resurrection)

By rising from the tomb, Thou didst raise the dead and resurrect Adam.
Eve exults in Thy Resurrection,//
and the world celebrates Thy rising from the dead, O greatly Merciful One!

Tone 3 Kontakion (St. Herman)

The eternal light of Christ our Savior
guided you, O blessed Father Herman,
on your evangelical journey to America
to proclaim the Gospel of peace.
Now as you stand before the throne of glory;
intercede for your land and its people://
peace for the world and salvation for our souls!

Tone 2 Kontakion (St. Lawrence)

Your heart burned with divine fire,
as the flames of the passions died within you.
God-bearing Martyr Lawrence, the pillar of those who struggle,
you cried out in the midst of your contest://
“Nothing can separate me from the love of Christ!”

Tone 7 Kontakion (Feast)

On the mountain Thou wast transfigured, O Christ God,
and Thy Disciples beheld Thy glory as far as they could see it;
so that when they would behold Thee crucified,
they would understand that Thy suffering was voluntary,
and would proclaim to the world//
that Thou art truly the Radiance of the Father.

1 Corinthians 3:9-17 (Epistle)

For we are God’s fellow workers; you are God’s field, you are God’s building.
According to the grace of God which was given to me, as a wise master
builder I have laid the foundation, and another builds on it. But let each one
take heed how he builds on it. For no other foundation can anyone lay than
that which is laid, which is Jesus Christ. Now if anyone builds on this
foundation with gold, silver, precious stones, wood, hay, straw, each one’s
work will become clear; for the Day will declare it, because it will be
revealed by fire; and the fire will test each one’s work, of what sort it is. If
anyone’s work which he has built on it endures, he will receive a reward. If
anyone’s work is burned, he will suffer loss; but he himself will be saved, yet
so as through fire. Do you not know that you are the temple of God and that
the Spirit of God dwells in you? If anyone defiles the temple of God, God will
destroy him. For the temple of God is holy, which temple you are.

Tone 8

Alleluia, Alleluia, Alleluia.

*V. Come, let us rejoice in the Lord! Let us make a joyful noise to God
our Savior! (Ps. 94:1)*

*V. Let us come before His face with thanksgiving; let us make a
joyful noise to Him with songs of praise! (Ps. 94:2)*

Tone 8

V. The heavens are Thine, the earth also is Thine! (Ps. 88:11a)

Matthew 14:22-34 (Gospel)

Immediately Jesus made His disciples get into the boat and go before Him to
the other side, while He sent the multitudes away. And when He had sent the
multitudes away, He went up on the mountain by Himself to pray. Now when
evening came, He was alone there. But the boat was now in the middle of the
sea, tossed by the waves, for the wind was contrary. Now in the fourth watch
of the night Jesus went to them, walking on the sea. And when the disciples
saw Him walking on the sea, they were troubled, saying, “It is a ghost!” And
they cried out for fear. But immediately Jesus spoke to them, saying, “Be of
good cheer! It is I; do not be afraid.” And Peter answered Him and said, “Lord,
if it is You, command me to come to You on the water.” So He said, “Come.”
And when Peter had come down out of the boat, he walked on the water to
go to Jesus. But when he saw that the wind was boisterous, he was afraid;
and beginning to sink he cried out, saying, “Lord, save me!” And immediately

Jesus stretched out His hand and caught him, and said to him, "O you of little faith, why did you doubt?" And when they got into the boat, the wind ceased. Then those who were in the boat came and worshiped Him, saying, "Truly You are the Son of God." When they had crossed over, they came to the land of Gennesaret.

Explanation of Today's Gospel Reading

By Blessed Theophylact
Archbishop of Ochrid and Bulgaria

22. Immediately Jesus made His disciples get into the boat and go before Him to the other side, while He sent the multitudes away. By saying "constrained", Matthew suggests how inseparable the disciples were from Jesus, for they wanted to be with Him at all times. He sends the multitudes away, not wishing to draw them after Him lest He appear to vaunt in His powers.

23-24. And when He had sent the multitudes away, He went up on the mountain by Himself to pray. Now when evening came, He was alone there. But the boat was now in the middle of the sea, tossed by the waves, for the wind was contrary. He went up on the mountain to show that we should pray in an undistracted manner; everything He did was for our sake as He Himself had no need of prayer. He prayed on into the evening, teaching us not to cease praying after a short time, and also to pray especially at night, for it is very quiet then. He permits the disciples to be caught in a storm, so that they might learn to endure trials bravely and that they might know His power. The boat was out in the very middle of the sea so that their fear would be greater.

25-27. Now in the fourth watch of the night Jesus went to them, walking on the sea. And when the disciples saw Him walking on the sea, they were troubled, saying, "It is a ghost!" And they cried out for fear. But immediately Jesus spoke to them, saying, "Be of good cheer! It is I; do not be afraid." He did not appear immediately to them to calm the storm, but at the fourth watch, [that is, as the night was coming to its end], teaching us not to ask for a swift solution to our misfortunes but to endure them bravely. The night was divided into four parts by soldiers who stood guard in shifts, each "watch" lasting three hours. So then, sometime after the ninth hour of the night, the Lord appeared to them as God, walking on the water. But they thought it was a phantom, so extraordinary and strange was the sight. For they did not recognize Him by figure, because it was night and because of fear. He first strengthens their resolve by saying: It is I Who can do all things; take courage.

28. And Peter answered Him and said, "Lord, if it is You, command me to come to You on the water." As Peter had the most fervent love for Christ, he desires immediately, before the others, to be near Him. For he believes not only that Jesus Himself walks on the water, but that He will grant this to him as well. Peter did not say, "Bid me to walk," but rather "to come unto You." The former would have been ostentation; the latter is love for Christ.

29-30. So He said, "Come." And when Peter had come down out of the boat, he walked on the water to go to Jesus. But when he saw that the wind was boisterous, he was afraid; and beginning to sink he cried out, saying, "Lord, save me!" The Lord laid the sea down beneath Peter's feet, revealing His power. See how Peter prevailed over that which was greater, the sea, but was afraid of the lesser peril, the wind; such is the weakness of human nature. And it was as soon as he became afraid that he began to sink. For when his faith weakened, then Peter went down. The Lord did this so that Peter would not become puffed up, and to console the other disciples who perhaps envied him. Whereupon Christ also showed how much greater He was than Peter.

31-33. And immediately Jesus stretched out His hand and caught him, and said to him, "O you of little faith, why did you doubt?" And when they got into the boat, the wind ceased. Then those who were in the boat came and worshiped Him, saying, "Truly You are the Son of God." Showing that the cause of his sinking was not the wind but faintheartedness, Christ does not rebuke the wind, but the fainthearted Peter. This is why He raised him up and set him on the water but allowed the wind to blow. Peter did not doubt in everything, but in part. Inasmuch as he was afraid, he showed lack of faith; but by crying out, "Lord, save me," he was healed of his unbelief. This is why he hears the words, "O you of little faith" and not, "O you of no faith." Those in the boat were also delivered from fear, for "the wind ceased." And then, indeed, recognizing Jesus by these things, they confessed His divinity. For it is not an attribute of man to walk on the sea, but of God, as David says, "In the sea are Thy byways, and Thy paths in many waters." (Psalm 76:19) The spiritual meaning of the miracle is this: the boat is the earth; the waves, man's life that is troubled by evil spirits; the night is ignorance. In the fourth watch, that is, at the end of the ages, Christ appeared. The first watch was the covenant with Abraham; the second, the law of Moses; the third, the prophets; and the fourth, the coming of Christ. For He saved those who were drowning when He came and was with us so that we might know and worship Him as God. See also how Peter's later denial, return, and repentance were prefigured by what happened to him here on the sea. Just as there he says boldly, "I will not deny Thee", so here he says, "Bid me to come on the water."

And just as then he was permitted to deny, so now he was permitted to sink.
Here the Lord gives His hand to him and does not let him drown, but there,
by Peter's repentance, Christ drew him out of the abyss of denial.

(Instead of "It is truly meet...", we sing:)

Tone 4

Magnify, O my soul, the Lord Who was transfigured on Mount Tabor!
Your childbearing was without corruption;
God came forth from your body clothed in flesh,
and appeared on earth and dwelt among men.//
Therefore we all magnify you, O Theotokos.

Communion Hymn

Praise the Lord from the heavens, praise Him in the highest! *(Ps. 148:1)*
O Lord, we will walk in the light of Thy countenance and will exult in Thy
Name forever. *(Ps. 88:15)*
Alleluia, Alleluia, Alleluia!