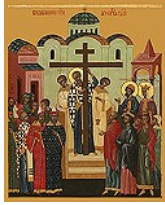


✠Bulletin✠

Week of July 13th to July 19th



Holy Cross Orthodox Church

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Liturgy of St. John Chrysostom
5th SUNDAY AFTER PENTECOST — Tone 4

Fathers of the 1st Six Ecumenical Councils

Synaxis of the Archangel Gabriel. Ven. Stephen of St. Savva Monastery (794). St. Julian, Bishop of Cenomanis (Le Mans), Gaul (1st c.). Martyr Serapion (2nd-3rd c.). Martyr Marcian of Iconium (258). Icon of the Mother of God “AXION ESTIN” (“IT IS TRULY MEET”).

Weekly Liturgical Service Schedule

Sunday July 13, 2025

9:10 am - Hours

9:30 am - Divine Liturgy

Weekly Schedule

Sunday July 13, 2025

➤ Inquirers & Catechism classes following Divine Liturgy

You Need More Miracles in Your Life

Many Orthodox Christians have a tendency to prioritize services centered around miraculous icons, while forgetting the greatest miracle of all is the Eucharist. The myrrh-streaming icon is indeed an incredible site to behold, but the living bread come down from heaven is by far the miracle that should draw us into the temple. It is because of the Divine Liturgy that the church becomes the upper room, and the believer is able to encounter the Living God. It was the Eucharist that caused the early Christians to risk martyrdom while gathering with other believers.

The Gospels are filled with accounts of miracles performed by Christ, but the greatest of them all was when He offered the simple elements of bread and wine, made by man, and transformed them into His very Body and Blood. This miracle continues to this very day, after some two thousand years, to bring Christ into our very midst and allow us to receive Him for the healing of both our bodies and our souls. Every single Divine Liturgy is an opportunity for us to not only witness this miracle but to partake in it.

Saint John Chrysostom tells us that “when the priest calls upon the Holy Spirit and the gifts are consecrated, it is not man who acts, but Christ Himself through him. Do you seek miracles? Behold—the Lord of all creation lies upon the altar!”

That so many faithful would fill our churches to venerate a miraculous icon, yet not take seriously the greatest mystery of all, the Eucharist, is a tragedy. Saint Paisios the Athonite even told us that believers who “run after signs and wonders, yet ignore the greatest wonder of all”, fall short of the central meaning of being a Christian.

Saint Seraphim of Sarov even said, “There is nothing higher or holier on earth than the Liturgy. The angels themselves attend it invisibly, and if we saw with spiritual eyes, we would flee in terror at the majesty of the mysteries being celebrated.”

Of course it is a great blessing to have the opportunity to venerate miraculous icons, but if we prioritize our church attendance around myrrh-streaming icons but fail to see the celebration of the Divine Liturgy as the pinnacle of our Orthodox faith, the greatest of miracles will have evaded us. If we are going to services for the veneration of miraculous icons, it would be spiritually profitable to attend two Divine Liturgies, one before and one after.

Our true focus must be on the great miracle that takes place during the Divine Liturgy where God miraculously gives Himself to us to be joined in a daily relationship with Him. It is not just about one-off novelties or special occurrences, as spiritually profitable as they can be. What is important is that we grow our love for God to encompass all of life and not just rare moments.

With love in Christ,
Abbot Tryphon

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.

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

Memory Eternal!

Annette Bartos – David Bartos’ sister, feel asleep in the Lord this past week. Please keep Annette in your prayers.

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

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 if there is anyone you would like to add to the Prayer Lists.

The Divine Liturgy

Liturgy of St. John Chrysostom

Variable Hymns and Readings

Tone 4 Troparion (Resurrection)

When the women disciples of the Lord
learned from the angel the joyous message of Thy Resurrection,
they cast away the ancestral curse
and elatedly told the apostles:
“Death is overthrown!
Christ God is risen,//
granting the world great mercy!”

Tone 8 Troparion (Fathers)

Thou art most glorious, O Christ our God,
Who hast established the Holy Fathers as lights on the earth.
Through them Thou hast guided us to the True Faith.//
O greatly compassionate One, glory to Thee!

Tone 4 Kontakion (Resurrection)

My Savior and Redeemer
as God rose from the tomb and delivered the earth-born from their chains.
He has shattered the gates of hell,
and as Master,//
He has risen on the third day!

Tone 8 Kontakion (Fathers)

The Apostles’ preaching and the Fathers’ doctrines have established one
Faith for the Church.
Adorned with the robe of truth, woven from heavenly theology,//
It defines and glorifies the great mystery of piety.

Tone 6 *(Steadfast Protectress....)*

Steadfast Protectress of Christians,
constant Advocate before the Creator:
do not despise the cry of us sinners,
but in your goodness come speedily to help us
who call on you in faith. Hasten to hear our petition and to intercede for us,
O Theotokos, for you always protect those who honor you.

Tone 4 Prokeimenon *(Resurrection)*

O Lord, how manifold are Thy works; / in wisdom hast Thou made them all.
(Ps. 103:26)

V. Bless the Lord, O my soul! O Lord, my God, Thou art very great!
(Ps. 103:1)

Tone 4 Prokeimenon *(Song of the Three Holy Children)*

Blessed art Thou, O Lord God of our fathers, / and praised and
glorified is Thy Name forever! *(Song of the Three Holy Children, v. 3)*

Romans 10:1-10 (Epistle)

Brethren, my heart's desire and prayer to God for Israel is that they may be saved. For I bear them witness that they have a zeal for God, but not according to knowledge. For they being ignorant of God's righteousness, and seeking to establish their own righteousness, have not submitted to the righteousness of God. For Christ is the end of the law for righteousness to everyone who believes. For Moses writes about the righteousness which is of the law, "The man who does those things shall live by them." But the righteousness of faith speaks in this way, "Do not say in your heart, 'Who will ascend into heaven?'" (that is, to bring Christ down from above) or, 'Who will descend into the abyss?'" (that is, to bring Christ up from the dead). But what does it say? "The word is near you, in your mouth and in your heart" (that is, the word of faith which we preach): that if you confess with your mouth the Lord Jesus and believe in your heart that God has raised Him from the dead, you will be saved. For with the heart one believes unto righteousness, and with the mouth confession is made unto salvation.

Hebrews 13:7-16 (Epistle, Fathers)

Remember those who rule over you, who have spoken the word of God to you, whose faith follow, considering the outcome of their conduct. Jesus Christ is the same yesterday, today, and forever. Do not be carried about with various and strange doctrines. For it is good that the heart be established by grace, not with foods which have not profited those who have been occupied with them. We have an altar from which those who serve the tabernacle have no right to eat. For the bodies of those animals, whose blood is brought into the sanctuary by the high priest for sin, are burned outside the camp. Therefore Jesus also, that He might sanctify the people with His own blood, suffered outside the gate. Therefore let us go forth to Him, outside the camp, bearing His reproach. For here we have no continuing city, but we seek the one to come. Therefore by Him let us continually offer the sacrifice of praise to God, that is, the fruit of our lips, giving thanks to His name. But do not forget to do good and to share, for with such sacrifices God is well pleased.

Tone 4

Alleluia, Alleluia, Alleluia.

*V. Go forth, prosper and reign, for the sake of meekness,
righteousness and truth! (Ps. 44:3b)*

V. For Thou lovest righteousness, and hatest iniquity. (Ps. 44:6)

Tone 1

*V. The Lord, the God of gods, speaks and summons the earth
from the rising of the sun to its setting. (Ps. 49:1)*

Matthew 8:28-9:1 (Gospel)

When He had come to the other side, to the country of the Gergesenes, there met Him two demon-possessed men, coming out of the tombs, exceedingly fierce, so that no one could pass that way. And suddenly they cried out, saying, "What have we to do with You, Jesus, You Son of God? Have You come here to torment us before the time?" Now a good way off from them there was a herd of many swine feeding. So the demons begged Him, saying, "If You cast us out, permit us to go away into the herd of swine." And He said to them, "Go." So when they had come out, they went into the herd of swine. And suddenly the whole herd of swine ran violently down the steep place into the sea, and perished in the water. Then those who kept them fled; and they went away into the city and told everything, including what had happened to the demon-possessed men. And behold, the whole city came out to meet

Jesus. And when they saw Him, they begged Him to depart from their region. So He got into a boat, crossed over, and came to His own city.

John 17:1-13 (*Gospel, Fathers*)

Jesus spoke these words, lifted up His eyes to heaven, and said: "Father, the hour has come. Glorify Your Son, that Your Son also may glorify You, as You have given Him authority over all flesh, that He should give eternal life to as many as You have given Him. And this is eternal life, that they may know You, the only true God, and Jesus Christ whom You have sent. I have glorified You on the earth. I have finished the work which You have given Me to do. And now, O Father, glorify Me together with Yourself, with the glory which I had with You before the world was. I have manifested Your name to the men whom You have given Me out of the world. They were Yours, You gave them to Me, and they have kept Your word. Now they have known that all things which You have given Me are from You. For I have given to them the words which You have given Me; and they have received them, and have known surely that I came forth from You; and they have believed that You sent Me. I pray for them. I do not pray for the world but for those whom You have given Me, for they are Yours. And all Mine are Yours, and Yours are Mine, and I am glorified in them. Now I am no longer in the world, but these are in the world, and I come to You. Holy Father, keep through Your name those whom You have given Me, that they may be one as We are. While I was with them in the world, I kept them in Your name. Those whom You gave Me I have kept; and none of them is lost except the son of perdition, that the Scripture might be fulfilled. But now I come to You, and these things I speak in the world, that they may have My joy fulfilled in themselves.

Explanation of Today's Gospel Reading

By Blessed Theophylact
Archbishop of Ochrid and Bulgaria

28. When He had come to the other side, to the country of the Gergesenes, there met Him two demon-possessed men, coming out of the tombs, exceedingly fierce, so that no one could pass that way. While the men in the boat were yet wondering what manner of man this was that even the winds and the sea obeyed Him, the demons come to proclaim the answer. Although Mark and Luke speak of one man who was possessed by a legion of demons, understand that this one man was one of the two mentioned by Matthew, evidently, the more notorious of the two. Jesus came alone towards them, since no one dared to bring them to Him, so fierce were they. They dwelt

among the tombs because the demons wish to inspire the belief that the souls of those who have died become demons. Let no one believe this: for when the soul departs from a man, it does not wander about the earth. For the souls of the righteous are in the hand of God, and the souls of sinners are also led away, as was the soul of the rich man.

29. And suddenly they cried out, saying, "What have we to do with You, Jesus, You Son of God? Have You come here to torment us before the time?"

Behold, they proclaim Him to be the Son of God, but first they declare their enmity. The demons consider it torment to be prevented from harming men. Understand the demons' words, "before the time", to mean that they thought that Christ, not enduring their great wickedness, would not wait for the time of their punishment. But this is not so; for the demons are permitted to contend with us until the end of the world.

30-32. Now a good way off from them there was a herd of many swine feeding. So the demons begged Him, saying, "If You cast us out, permit us to go away into the herd of swine." And He said to them, "Go." So when they had come out, they went into the herd of swine.

The demons asked this so that they could drown the swine, and thus the owners would be grieved and would not welcome Christ. Christ granted the demons their request in order to show how great is their bitterness towards men, and that if they had the power, and were not prevented as they are by God, they would do worse things to us than they did to the swine. For God protects those possessed by demons so that they do not kill themselves.

34. And behold, the whole city came out to meet Jesus. And when they saw Him, they begged Him to depart from their region.

The inhabitants of the city begged Jesus to leave because they were grieved and thought that they would suffer something worse thereafter. You, O reader, learn that where there is a swinish life, it is not Christ who dwells there, but demons.

Communion Hymn

Praise the Lord from the heavens, praise Him in the highest! (*Ps. 148:1*)
Rejoice in the Lord, O you righteous; praise befits the just! (*Ps. 32:1*)
Alleluia, Alleluia, Alleluia!