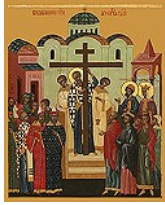


✠Bulletin✠

Week of July 6th to July 12th



Holy Cross Orthodox Church

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Liturgy of St. John Chrysostom

4th SUNDAY AFTER PENTECOST — Tone 3

Ven. Sisoës the Great (429). Ven. Sisoës, Schema-monk, of the Kiev Caves (Far Caves—13th c.). Uncovering of the Relics of Holy Princess Juliana Ol'shanskaya (16th c.). Martyrs Marinus and Martha, and their children, Audifax and Abbachum (Habakkuk) and those with them at Rome: Cyrinus, Valentine, and Asterius the Presbyter (269). Martyrs Isaurius the Deacon, Innocent, Felix, Hermias, Basil, Peregrinus, Rufus, and Rufinus of Apollonia in Macedonia (3rd c.). Martyr Quintus of Phrygia (ca. 283). Virgin Martyr Lucy, Martyr Rixius, and those with them at Rome: Martyrs Anthony, Lucian, Isidore, Dion, Diodorus, Cutonius, Arnosus, Capicus, Saturus (Satyrus), and others (301). Synaxis of the Saints of Rádonezh.

Weekly Liturgical Service Schedule

Sunday July 6, 2025

9:10 am - Hours

9:30 am - Divine Liturgy

Saturday July 12th

10:00 am - Baptism & Chrismation of Anastacia

Weekly Schedule

Sunday July 6, 2025

- "Readers Class" for all readers and interested readers following Divine Liturgy
- Inquirers & Catechism classes following Divine Liturgy

4th Sunday after Pentecost

Sermon Given at Holy Cross Monastery in 2015

Today we are being told what is clearly the very foundation of the spiritual life, the very foundation of our relationship with Christ.

The centurion, who is not a Jew but a pagan, comes to Our Savior and says, "Lord, my servant is lying at home sick with paralysis, in much torment."

And Jesus said, "I will come and heal him".

But the centurion answered and said, "Lord, I am not worthy that Thou should come under my roof: but only say the word and my servant shall be healed."

The Fathers of the church tell us that we should understand the word "roof" to mean heart. Lord I am not worthy that you should come into my heart but only say the word and I will be healed.

We all want Christ to come to us, to show His power and might to us, we want to see a clear vision of who He is, we want the sureness of His presence ... the proof of His glory.

We want Him to enter with all His splendor into our hearts, into our homes, into our lives. We want Him to come and give us a taste of His presence, we want His peace, His glory!

Yet, we lack humility for this.

We want Him to come under our roof, but we don't want to do what is necessary for this to happen!

We don't want to put forth the effort!

In our pride and blindness, we imagine that we are worthy.

We simply can't imagine why He doesn't come and dwell in our hearts. What is wrong we ask. Why am I so dry, why am I so empty?

We carelessly and lazily put forth feeble efforts to say our prayer rule, to be attentive at church amidst the distractions that we willingly allow when we are in His very presence!

Both the scriptures and the holy fathers all warn us to keep a watch over our mind and a guard over our lips, yet we treat these admonitions as if they were meant for someone else.

So often we want Christ to come under our roof, we are grieved and disappointed that He doesn't visit us, that we don't experience Him personally.

In the midst of our sins, in the midst of our pride, we don't understand why Christ doesn't come to dwell with us like He did with the saints. Why don't we experience Christ the way the saints did? Why don't we feel the presence of Christ and the sweetness of prayer like our fathers in monasticism did?

As we lazily make feeble attempts at prayer and the spiritual life, we wonder why Christ doesn't come to us. In the midst of our preoccupations with our jobs and amusements, we have the audacity to wonder why our spiritual life is so dry.

Our priorities are clear to God, but not to ourselves. And what are our priorities? How do we know what our priorities really are? What do I think about the most? What do I put the most energy into?

We are proud that we are Orthodox Christians,
we are proud that we are monks,
or proud to be good Christian married folks,
we are proud of our ideas and our accomplishments....

....and there is no room for humility in us.

But the pagan centurion's humility puts us to shame. He says simply, *Lord I am not worthy that you should come to me, please don't trouble yourself with me, but if you just say the word, I know that my servant will be healed.*

The centurion's humility shines like a beacon of light on a dark night. His humility attracts Christ to do what he is asking.

Then the centurion continues, "for I am a man under authority, having soldiers under me: and I say to this man, go and he goeth and to another come and he cometh and to my servant do this and he doeth it."

When Jesus heard this, He marveled. I think this is the only time that the

scriptures say that Christ marveled at anything [positive]! And then He said to those around Him, "I have not found so great a faith, no not in all of Israel!"

Christ marveled, He was delighted! This is what He had been waiting for the Jews to discover, this is what He had been preaching. This is what the Gospel is all about. Christ says, be humble and obedient as I am. St. Paul says that Christ humbled Himself and became a man and became obedient even unto death, death on a cross.

My dear brothers and sisters, what Our Savior found in this Centurion was humility and obedience. This is the foundation of the spiritual life, this is what draws Christ to us and us to Him.

+ Through the prayers of our Holy Fathers, O Lord Jesus Christ Our God, have mercy on us. Amen.

What is God's Will?

By Archimandrite Symeon Kragiopoulos

Every now and then, some people ask: "But what is God's will? I don't know the will of God." What don't you know? You don't know, for example, that you should be praying a bit more than you are now? Does somebody really need to tell you this? You don't know that the little prayer you do should be done with your whole heart? You don't know that you shouldn't talk back to someone, shouldn't talk to him in a way that makes him distressed? You don't know that you should help him? You don't know that you should forgive him? That you should tolerate him? Should love him? And should pray for him? You don't know that you should be patient? And that you shouldn't get angry?

Do what you know. And God, seeing your sincere disposition to continually know His will, will find a way to make clear to you every time that which you don't know.

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

Prayer Requests

Carolyn – Robert & Debra's Forster's daughter
Anne and Scott Peatross
Annette Bartos – David Bartos' sister
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 3 Troparion (Resurrection)

Let the heavens rejoice!
Let the earth be glad!
For the Lord has shown strength with His arm.
He has trampled down death by death.
He has become the first born of the dead.
He has delivered us from the depths of hell,
and has granted to the world//
great mercy.

Tone 1 Troparion (Ven. Sisoës)

O dweller of the wilderness and angel in the body,
thou wast a wonderworker, O our God-bearing Father Sisoës.
Thou didst receive heavenly gifts through fasting, vigil, and prayer,
healing the sick and the souls of those drawn to thee by faith.
Glory to Him Who gave thee strength!
Glory to Him Who granted thee a ^crown!//
Glory to Him Who grants healing to all!

Tone 3 Kontakion (Resurrection)

On this day Thou didst rise from the tomb, O Merciful One,
leading us from the gates of death.
On this day Adam exults as Eve rejoices;
with the Prophets and Patriarchs//
they unceasingly praise the divine majesty of Thy power.

Tone 4 Kontakion (Ven. Sisoës)

In asceticism thou wast revealed to be an earthly Angel,
continually enlightening the thoughts of the faithful with divine signs.//
Therefore we honor thee with faith, venerable Sisoës.

Tone 3 Prokeimenon (Resurrection)

Sing praises to our God, sing praises! / Sing praises to our King, sing praises!
(Ps. 46:6)

*V. Clap your hands, all peoples! Shout to God with loud songs of joy!
(Ps. 46:1)*

Romans 6:18-23 (Epistle)

And having been set free from sin, you became slaves of righteousness. I speak in human terms because of the weakness of your flesh. For just as you presented your members as slaves of uncleanness, and of lawlessness leading to more lawlessness, so now present your members as slaves of righteousness for holiness. For when you were slaves of sin, you were free in regard to righteousness. What fruit did you have then in the things of which you are now ashamed? For the end of those things is death. But now having been set free from sin, and having become slaves of God, you have your fruit to holiness, and the end, everlasting life. For the wages of sin is death, but the gift of God is eternal life in Christ Jesus our Lord.

Tone 3

Alleluia, Alleluia, Alleluia.

*V. In Thee, O Lord, have I hoped; let me never be put to shame!
(Ps. 30:1a)*

*V. Be a God of protection for me, a house of refuge in order to save me!
(Ps. 30:2b)*

Matthew 8:5-13 (Gospel)

Now when Jesus had entered Capernaum, a centurion came to Him, pleading with Him, saying, "Lord, my servant is lying at home paralyzed, dreadfully tormented." And Jesus said to him, "I will come and heal him." The centurion answered and said, "Lord, I am not worthy that You should come under my roof. But only speak a word, and my servant will be healed. For I also am a man under authority, having soldiers under me. And I say to this one, 'Go,' and he goes; and to another, 'Come,' and he comes; and to my servant, 'Do this,' and he does it." When Jesus heard it, He marveled, and said to those who followed, "Assuredly, I say to you, I have not found such great faith, not even in Israel! And I say to you that many will come from east and west, and sit down with Abraham, Isaac, and Jacob in the kingdom of heaven. But the sons of the kingdom will be cast out into outer darkness. There will be weeping and gnashing of teeth." Then Jesus said to the centurion, "Go your way; and as you have believed, so let it be done for you." And his servant was healed that same hour.

Explanation of Today's Gospel Reading

By Blessed Theophylact

Archbishop of Ochrid and Bulgaria

5-6. Now when Jesus had entered Capernaum, a centurion came to Him, pleading with Him, saying. This man, too, did not approach Jesus while on the mountain, to avoid interrupting the teaching. This is the same man mentioned by Luke. (Luke 7:1-10) Although Luke says that the centurion sent to Jesus others who were elders, this does not contradict Matthew who says that the centurion himself came to Jesus. For it is altogether likely that first he sent others, and then, when death was imminent, he himself came and said:

6-7. "Lord, my servant is lying at home paralyzed, dreadfully tormented." And Jesus said to him, "I will come and heal him." The centurion did not bring his servant lying on his bed to Jesus, as he believed that Jesus could heal him even from a distance. Therefore:

8-10. The centurion answered and said, "Lord, I am not worthy that You should come under my roof. But only speak a word, and my servant will be healed. For I also am a man under authority, having soldiers under me. And I say to this one, 'Go,' and he goes; and to another, 'Come,' and he comes; and to my servant, 'Do this,' and he does it." When Jesus heard it, He

marveled, and said to those who followed, "Assuredly, I say to you, I have not found such great faith, not even in Israel!" The centurion says, "If I who am the servant of the emperor command the soldiers who are under me, how much more so art Thou able to command death and the illnesses, so that they depart from one and beset another?" For illnesses of the body are God's soldiers and officers of punishment. Christ marvels, therefore, saying, "I have not found such great faith among the Israelites as I have in this Gentile."

11-12. And I say to you that many will come from east and west, and sit down with Abraham, Isaac, and Jacob in the kingdom of heaven. But the sons of the kingdom will be cast out into outer darkness. There will be weeping and gnashing of teeth." "Many Gentiles shall sit at table." But He said it in a roundabout manner, so as not to scandalize the Jews, "Many shall come from the east and west." He mentioned Abraham to show that He does not stand in opposition to the Old Testament. By saying "outer darkness" He shows that there is also an inner darkness which is less severe. For in hell there are varying degrees of punishment. He calls the Jews "the sons of the kingdom", for the promises of the Old Testament were made to them. He is saying, "Israel is my firstborn son." (Ex 4:22)

13. Then Jesus said to the centurion, "Go your way; and as you have believed, so let it be done for you." And his servant was healed that same hour. By healing the servant by His word alone, Jesus showed that He also spoke the truth when He said that the Jews would be cast out from the kingdom.

Communion Hymn

Praise the Lord from the heavens, praise Him in the highest! (*Ps. 148:1*)
Alleluia, Alleluia, Alleluia!