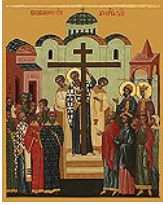


✠Bulletin✠

Week of May 24th to May 31st



Holy Cross Orthodox Church

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7th SUNDAY OF PASCHA - Tone 6

Holy Fathers of the First Ecumenical Council Afterfeast of Ascension

St. Simeon the Stylite (the Younger) of the Wonderful Mountain (592). Ven. Niketas the Stylite, Wonderworker of Pereyaslav'—Zalesskii (1186). Martyrs Meletius Stratelates, Stephen, John, and 1,218 soldiers, with women and children, including Serapion the Egyptian, Callinicus the Magician, Theodore, Faustus, the women: Marciana, Susanna, and Palladia, two children: Cyriacus and Christian, and twelve Tribunes—Faustus, Festus, Marcellus, Theodore, Meletius, Sergius, Marcellinus, Felix, Photinus, Theodoriscus, Mercurius, and Didymus, all of whom suffered in Galatia (ca. 218). St. Vincent of Lérins (ca. 450).

Weekly Liturgical Service Schedule

Sunday May 24th

9:15 am - Hours

9:30 am - Divine Liturgy

Saturday – May 30th

5:30 pm – Vespers with Litya

Feast of Pentecost

Weekly Schedule

Sunday May 24th

➤ Inquirers & Catechism classes

Saturday May 30th

4:15 pm – Changing church colors to **Green**

Homily on the Seventh Sunday After Pascha: Holy Fathers of the First Ecumenical Synod

By Archimandrite Kirill Pavlov
(Delivered in 1964)

In the name of the Father and the Son and the Holy Spirit!

Beloved brothers and sisters in Christ! Today the Holy Church remembers and glorifies the Holy Fathers of the First Ecumenical Synod, which took place in the city of Nicaea in the year 325 after the Nativity of Christ. This Synod of the Holy Fathers, gathered from all corners of the Christian world, condemned and publicly anathematized the impious teaching of Arius and his like-minded people, who taught unjustly about the Person of Jesus Christ, humiliated His Divine dignity and reduced Him to the level of a lower creature: as if Jesus Christ is not the true God, but a creature created by God. This impious teaching, inspired by the devil in Arius and his followers, overthrew the Christian faith and its entire essence at its very foundation. For if we admit that Jesus Christ was not consubstantial and co-enthroned with the Father, if He is not the true God, then our redemption remains a dream, we are still in sin and have no hope of salvation and resurrection from the dead. For the whole strength of the Christian faith lies in the recognition of Jesus Christ as the true God, Who by His suffering and death redeemed the human race, granted people the remission of sins and eternal life. Therefore, the Holy Fathers, 318 in number, having gathered in the city of Nicaea, proved the entire lie and absurdity of the Arian teaching, since in fact it was impossible for anyone other than the Only Begotten Son of God to accomplish the redemption and salvation of the human race and take upon Himself the sins of the whole world.

The heretics wanted, through their impious teaching, to take away from the believers their hope, their trust, their joy, their glory and their strength – that which Jesus Christ, the Savior of the world, was, is and will be for us. Having anathematized heretical impiety, the Holy Fathers set forth their Orthodox teaching and imprinted it in the Orthodox confession, called the Symbol of Faith, which our Church maintains intact. The second article of the Symbol of Faith states: "I believe... in one Lord Jesus Christ, the Son of God, the Only-begotten, born of the Father before all ages; Light of Light, true God of true God, begotten, not made, consubstantial with the Father, by whom all things were made..." The Holy Church thanks the Lord that He raised up on earth intelligent lights – the Holy Fathers, who established and preserved the Orthodox faith.

To assure us that Jesus Christ is the true God, consubstantial with the Father, the Church now offers for our edification the Gospel reading, in which we hear the High Priestly prayer with which the Savior addressed His Father before His torment on the Cross. From this prayer it is clearly evident that the Lord Jesus Christ is the true God, Who redeemed the entire human race by His sufferings and death. Coming to His voluntary passion, the Savior raised 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... 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" (John 17:1–6, 10–11).

This prayer reveals that the Lord Jesus Christ is consubstantial and co-equal with God the Father. In addition, this prayer teaches us that in order to inherit eternal life, it is necessary to have the correct knowledge of God the Father and Jesus Christ sent by Him, and it is also necessary to know the teaching of Christ and His commandments. And for this, it is necessary to be a member of the Church, because the Lord placed in the Church, as in a treasury, everything necessary so that everyone could draw from it the true teaching about God and the necessary means for salvation.

But one must know God not with a cold heart and mind, but with heartfelt love and warmth of feelings, correction of one's life, rejection of one's vices and passions and everything bad and sinful, a virtuous life and gradual striving for holiness and perfection. "Be holy, for I, the Lord your God, am holy" (Lev. 11:44). "Be perfect, as your Father in heaven is perfect" (Matt. 5:48). The Holy Apostles in all their epistles in which they address Christians exhort them to combine the correction of their lives and success in virtue and blameless morality with the knowledge of God.

Saint Peter the Apostle writes: "Add to your faith virtue, to virtue knowledge, to knowledge self-control, to self-control patience, to patience godliness, to

godliness brotherly kindness, to brotherly kindness love. If these things be in you and abound, you shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacks these things is blind, and has shut his eyes, and has forgotten the purging of his former sins. Therefore, brethren, be all the more diligent to make your calling and election sure. If you do these things you shall never stumble: for so shall an entrance be abundantly given unto you into the everlasting kingdom of our Lord and Savior Jesus Christ" (2 Pet. 1:5–11).

Therefore, if you know that the Lord is holy, try to be holy yourself. If the Lord is good and merciful, be merciful and compassionate. If the Lord is meek, be meek, imitating your Creator in everything.

Dear brothers and sisters, glorifying today the Holy Fathers who established the Orthodox faith, let us pray to the Lord that He will help us all to preserve the true holy divine faith until the end of our lives and by this faith to attain the desired blessed eternity. Amen.

Prayer Requests

Agape Brill

Walter Kallaur – brother of the Constantine & Arlene Kallaur

Anne and Scott Peatross

Nicholas Kowalski

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 of anyone you would like to add to the Prayer Lists.

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.

The Divine Liturgy

Liturgy of St. John Chrysostom
Variable Hymns and Readings

The First Antiphon of Ascension

Oh, clap your hands, all you peoples. Shout to God with loud songs of joy!
(Ps. 46:1)

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

For the Lord, the Most High is terrible; a great God over all the earth.

(Ps. 46:2) (Refrain)

He subdued peoples under us, and nations under our feet.

(Ps. 46:3) (Refrain)

God has gone up with a shout, the Lord with the sound of a trumpet!

(Ps. 46:5) (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 of Ascension

Great is the Lord and greatly to be praised in the city of our God. *(Ps. 47:1a)*

Refrain: O Son of God, Who ascended in glory, save us who sing to
Thee: Alleluia!

Mount Zion in the far north is the city of the Great King.

(Ps. 47:2) (Refrain)

Within her citadels God is known when He defends her.

(Ps. 47:3) (Refrain)

For lo, the kings assembled; they came on together.

(Ps. 47:4) (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 of Ascension

Hear this, all peoples! Give ear, all inhabitants of the world! *(Ps. 48:1)*

Tone 4 *Troparion of the Feast*

Thou didst ascend in glory, O Christ our God,
granting joy to Thy Disciples by the promise of the Holy Spirit.
Through the blessing, they were assured
that Thou art the Son of God, //
the Redeemer of the world.

The earth-born and the sons of men, rich and poor together.

(Ps. 48:2) Troparion of the Feast

My mouth shall speak wisdom; the meditation of my heart shall be
understanding. *(Ps. 48:3) Troparion of the Feast*

I will incline my ear to a proverb; I will solve my riddle in psalmody.

(Ps. 48:4) Troparion of the Feast

Tone 6 Troparion *(Resurrection)*

The Angelic Powers were at Thy tomb;
the guards became as dead men.

Mary stood by Thy grave,
seeking Thy most pure body.

Thou didst capture hell not being tempted by it.

Thou didst come to the Virgin, granting life.

O Lord, Who didst rise from the dead, //
glory to Thee.

Tone 4 Troparion *(Ascension)*

Thou didst ascend in glory, O Christ our God,
granting joy to Thy Disciples by the promise of the Holy Spirit.

Through the blessing, they were assured
that Thou art the Son of God, //

the Redeemer of the world!

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 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 Kontakion (Ascension)

When Thou hadst fulfilled the dispensation for our sake,
and united earth to heaven,
Thou didst ascend in glory, O Christ our God,
not being parted from those who love Thee,
but remaining with them and crying://
"I am with you, and there is no one against you!"

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)
V. For Thou art just in all that Thou hast done for us! (v. 4)

Acts 20:16-18, 28-36 (Epistle)

For Paul had decided to sail past Ephesus, so that he would not have to spend time in Asia; for he was hurrying to be at Jerusalem, if possible, on the Day of Pentecost. From Miletus he sent to Ephesus and called for the elders of the church. And when they had come to him, he said to them: "You know, from the first day that I came to Asia, in what manner I always lived among you, Therefore take heed to yourselves and to all the flock, among which the Holy Spirit has made you overseers, to shepherd the church of God which He purchased with His own blood. For I know this, that after my departure savage wolves will come in among you, not sparing the flock. Also from among yourselves men will rise up, speaking perverse things, to draw away the disciples after themselves. Therefore watch, and remember that for three years I did not cease to warn everyone night and day with tears. So now, brethren, I commend you to God and to the word of His grace, which is able to build you up and give you an inheritance among all those who are sanctified. I have coveted no one's silver or gold or apparel. Yes, you yourselves know that these hands have provided for my necessities, and for those who were with me. I have shown you in every way, by laboring like this, that you must support the weak. And remember the words of the Lord Jesus, that He said, 'It is more blessed to give than to receive.'" And when he had said these things, he knelt down and prayed with them all.

Tone 1

Alleluia, Alleluia, Alleluia!

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

V. Gather to Me My venerable ones, who made a covenant with Me by sacrifice! (Ps. 49:6)

John 17:1-13 (Gospel)

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

1-3. 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. Having encouraged the disciples to face bravely the coming tribulations, Christ raised their spirits again, this time by prayer. By praying, He teaches us that when temptations assail us, we should put everything else aside and flee to God. However, one could say that Jesus was not actually praying but rather conversing with the Father. Do not be surprised that it is said elsewhere that Jesus did pray, kneeling on the ground [see Matt. 26:39]. For the Lord came not only to reveal Himself to us, but to teach us every virtue by His own example, as a good instructor. Showing us that He goes willingly to His crucifixion, He says, *Father, the hour is come*. See how He longs for the passion and embraces it. He calls it His glory and His Father's glory, for indeed, by the passion both were glorified. Before the crucifixion, He was practically unknown even to the Jews: *Israel does not know Me* [Isaiah. 1:3], He said. Afterwards, the whole world flocked to **Him**. What exactly is the "glory" that belongs to Him and the Father? It is the benefitting of *all flesh* by God's gifts. This is the glory of God. The Lord had previously commanded His disciples *not to go into the way of the Gentiles* [Matt. 10:5]. Now grace is no longer limited to the Jews. It is offered to the whole world. To this end, the Lord was planning to send the apostles to the Gentiles. But lest the disciples imagine this plan was His own notion, contrary to the will of the Father, Jesus reminds them that it is the Father Who has given Him *power over all flesh*. In what sense does Christ have power over *all flesh*, when as we know not everyone believes? Christ strives to bring everyone to faith. If some refuse to heed Him, it is not His fault but the fault of those who reject His teaching. When it is said that the Father "gives" something to the Son, or that the Son "receives" something from the Father, understand that such expressions are a condescension to the limitations of His listeners' understanding, as we have pointed out before. Christ was always careful to avoid speaking openly about His Divinity. The Jews would have been outraged to hear Him claim to be divine, so He said only as much as they could bear at the time. We employ similar condescension when speaking to infants: without naming the object, we point to bread or water, and ask "Do you want this? Remember how, at the beginning of the Gospel, the Evangelist stated boldly about Christ: *All*

things were made by Him [Jn. 1:3], and, *As many as received Him, to them gave He power to become the sons of God* [Jn. 1:12]. How then can He, Who gives others the power to become sons of God, lack divinity in Himself and require it as a gift from the Father? And so, understand that an exalted reality underlies the humble statement. *To as many as Thou hast given Him* - here is the modest expression; *that He should give [them] eternal life* - here the revelation of the power and authority of the Only-begotten Godhead. If God alone gives physical life, how much more so eternal life? Christ calls the Father *the only true God* in contrast to the false gods of the Gentiles, but by no means does He exclude Himself from the divinity of the Father. Because He is the true Son, He must also be true God as the Evangelist insists in his general epistle: *Jesus Christ... is the true God, and eternal life* [I Jn. 5:20].

4-6a. 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...We learn from this that the Father glorifies the Son in the same manner as the Son glorifies the Father. *I have glorified Thee on the earth*, Christ declares. Quite rightly did He add, *on the earth*, for the Father was already glorified in the heavens and worshipped by the angels, while the earth lay in ignorance. Having proclaimed the Father to all, the Son now declares, *"I have glorified Thee everywhere on earth by imparting the knowledge of God, and I have finished the work which Thou gavest Me."* The work of the Only-begotten Son Incarnate is: to sanctify our nature; to overthrow the ruler of this world, who made himself out to be God; and to plant the knowledge of God in the creation. But how had He *finished* this work when it was hardly begun? *"I have finished what is My part to do,"* He explains. Indeed, Christ has already accomplished the greater part by implanting in us the root of every good: He conquered the devil, and by flinging Himself into the maw of the all-devouring beast of death. From this would follow by necessity all the fruits of the knowledge of God. It is in this sense that He has *finished the work*. "I have sown, I have planted the root: the fruits are sure to follow. O Father, glorify Thou Me with Thine own self with the glory which I had with Thee before the world was formed." At that point the nature of flesh had not yet been glorified: it had not been made worthy of incorruption and of sharing the royal throne. This is why the Lord declares, *Glorify Thou Me*, meaning, "Receive My dishonored and crucified human nature, and raise it up to the glory which I - the Son and Word of God - had with Thee before the world was." After His ascension, Christ in our human nature was seated on the royal throne and now He is worshipped by all creation. Then Jesus explains His words, *I have glorified Thee on the earth*,

as meaning, *I have manifested Thy name*. How is it that the Son was first to manifest God's name, when Isaiah said, *They ... shall swear by the true God* [Isaiah 65:16]? As we have often pointed out, God's name was already revealed, but only to the Jews, not the whole world. Now Christ announces that God's name will also be revealed to the Gentiles, since He has destroyed the devil, the teacher of idolatry, and planted the seeds of divine knowledge. If at that point the pagans already had some knowledge of God, it was only as creator – demiurge (a powerful creative force or personality), not as Father. The Son revealed that the creator was the Father. Moreover, by His own words and deeds, Christ revealed not only His Father, but Himself.

Hymn to the Theotokos

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

Magnify, O my soul, Christ the Giver of Life, Who hath ascended from earth to heaven!

We the faithful, with one accord, magnify thee, the Mother of God, who, beyond reason and understanding, ineffably gave birth in time to the Timeless One.

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!

Choir: Troparion of the Ascension, Tone 4

(sung once, instead of "We have seen the True Light...")

Thou didst ascend in glory, O Christ our God,
granting joy to Thy Disciples by the promise of the Holy Spirit.

Through the blessing, they were assured

that Thou art the Son of God, //

the Redeemer of the world!