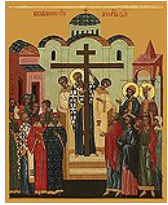


✠Bulletin✠

Week of November 16th to November 22nd



Holy Cross Orthodox Church

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23rd SUNDAY AFTER PENTECOST — Tone 6

Liturgy of St. John Chrysostom

Holy Apostle and Evangelist Matthew (60 A.D.)

St. Fulvian, Prince of Ethiopia, in Baptism Matthew (1st c.)

Weekly Liturgical Service Schedule

Sunday November 16th

9:15 am - Hours

9:30 am - Divine Liturgy

Friday November 21st

9:00 am - Divine Liturgy

Feast of the Entry of the Most-Holy Theotokos into the Temple

Weekly Schedule

Sunday, November 9th

- Inquirers & Catechism classes following Liturgy

Fasting: "As Old As Humanity"

By Metropolitan Seraphim of Kastoria

We have entered the Christmas season, preparing, through prayer and fasting according to the tradition of our Holy Church, to celebrate the Nativity of our Savior Jesus Christ.

Who today talks about fasting? Who cares about this ancient institution of our Church? Few perhaps, such as clergy, monastics and certain others whom the majority call outdated and backward.

Even the Shepherds of the Church do not refer to fasting, nor do they speak about it, in order to not be classified as too serious or anachronistic, who think with the mind of someone old-fashioned.

Let us allow St. Basil the Great, who was not only a social father of the Church, but was also a great ascetic, who experienced fasting, was nourished by it, and taught it to his flock in Caesarea, to speak about it. His words have a lot to offer us:

"Do you think that I am resting the origin of fasting on the Law? Why, fasting is even older than the Law. If you wait a little, you will discover the truth of what I have said. Do not suppose that fasting originated with the Day of Atonement, appointed for Israel on the tenth day of the seventh month. No, go back through history and inquire into the ancient origins of fasting. It is not a recent invention; it is an heirloom handed down by our fathers. Everything distinguished by antiquity is venerable. Have respect for the antiquity of fasting. It is as old as humanity itself; it was prescribed in Paradise. It was the first commandment that Adam received: *'Of the tree of the knowledge of good and evil you may not eat.'* (Gen 2:17) Through the words *'you may not eat'* the law of fasting and abstinence is laid down. If Eve had fasted from the tree, we would not now be in need of this fast. *'Those who are well have no need of a physician, but those who are sick.'* (Matt 9:12) We have been wounded through sin; we are healed through repentance, **but repentance without fasting is fruitless.**" (First Homily on Fasting)

Prayer Requests

James Clark – Parishioner of St. Herman's
Nicholas Kowalski
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 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.

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The Divine Liturgy

Liturgy of St. John Chrysostom

Variable Hymns and Readings

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 3 Troparion (St. Matthew)

O holy Apostle and Evangelist Matthew,
entreat the merciful God //
to grant our souls forgiveness of transgressions!

Tone 3 (or this Troparion)

With zeal didst thou follow Christ the Master,
Who, in His goodness, appeared on earth to mankind.
Summoning thee from the customs house,
He revealed thee as a chosen apostle:
the proclaimer of the Gospel to the whole world.
Therefore, divinely eloquent Matthew,
we honor thy precious memory. //
Entreat the merciful God that He may grant our souls remission of
transgressions!

Tone 6 Kontakion (Resurrection)

When Christ God, the Giver of Life,
raised all of the dead from the valleys of misery with His mighty hand,
He bestowed resurrection on the human race. //
He is the Savior of all, the Resurrection, the Life, and the God of all.

Tone 4 Kontakion (St. Matthew)

Casting aside the bonds of the customs house for the yoke of justice,
thou wast revealed as an excellent merchant, rich in wisdom from on high.
Thou didst proclaim the word of truth
rousing the souls of the slothful//
by writing of the hour of Judgment.

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 6 Prokeimenon (Resurrection)

O Lord, save Thy people, / and bless Thine inheritance! (Ps. 27:9a)

*V. To Thee, O Lord, will I call. O my God, be not silent to me!
(Ps. 27:1a)*

Tone 8 Prokeimenon (St. Matthew)

Their proclamation has gone out into all the earth, / and their words
to the ends of the universe. (Ps. 18:5)

Ephesians 2:4-10 (Epistle)

But God, who is rich in mercy, because of His great love with which He loved us, even when we were dead in trespasses, made us alive together with Christ (by grace you have been saved), and raised us up together, and made us sit together in the heavenly places in Christ Jesus, that in the ages to come He might show the exceeding riches of His grace in His kindness toward us in Christ Jesus. For by grace you have been saved through faith, and that not of yourselves; it is the gift of God, not of works, lest anyone should boast. For we are His workmanship, created in Christ Jesus for good works, which God prepared beforehand that we should walk in them.

1 Corinthians 4:9-16 (Epistle, Apostle)

For I think that God has displayed us, the apostles, last, as men condemned to death; for we have been made a spectacle to the world, both to angels and to men. We are fools for Christ's sake, but you are wise in Christ! We are weak, but you are strong! You are distinguished, but we are dishonored! To the present hour we both hunger and thirst, and we are poorly clothed, and beaten, and homeless. And we labor, working with our own hands. Being reviled, we bless; being persecuted, we endure; being defamed, we entreat. We have been made as the filth of the world, the offscouring of all things until now. I do not write these things to shame you, but as my beloved children I warn you. For though you might have ten thousand instructors in Christ, yet you do not have many fathers; for in Christ Jesus I have begotten you through the gospel. Therefore I urge you, imitate me.

Tone 6

Alleluia, Alleluia, Alleluia!

V. He who dwelleth in the shelter of the Most High will abide in the shadow of the heavenly God. (Ps. 90:1)

V. He will say to the Lord: "My Protector and my Refuge; my God, in Whom I trust." (Ps. 90:2)

Tone 1

V. The heavens will praise Thy wonders, O Lord; and Thy truth in the congregation of the saints. (Ps. 88:6)

Luke 10:25-37 (Gospel)

And behold, a certain lawyer stood up and tested Him, saying, "Teacher, what shall I do to inherit eternal life?" He said to him, "What is written in the law? What is your reading of it?" So he answered and said, "'You shall love the LORD your God with all your heart, with all your soul, with all your strength, and with all your mind,' and 'your neighbor as yourself.'" And He said to him, "You have answered rightly; do this and you will live." But he, wanting to justify himself, said to Jesus, "And who is my neighbor?" Then Jesus answered and said: "A certain man went down from Jerusalem to Jericho, and fell among thieves, who stripped him of his clothing, wounded him, and departed, leaving him half dead. Now by chance a certain priest came down that road. And when he saw him, he passed by on the other side. Likewise a Levite, when he arrived at the place, came and looked, and passed by on the other side. But a certain Samaritan, as he journeyed, came where he was. And when he saw him, he had compassion. So he went to him and bandaged his

wounds, pouring on oil and wine; and he set him on his own animal, brought him to an inn, and took care of him. On the next day, when he departed, he took out two denarii, gave them to the innkeeper, and said to him, 'Take care of him; and whatever more you spend, when I come again, I will repay you.' So which of these three do you think was neighbor to him who fell among the thieves?" And he said, "He who showed mercy on him." Then Jesus said to him, "Go and do likewise."

Matthew 9:9-13 (Gospel, Apostle)

As Jesus passed on from there, He saw a man named Matthew sitting at the tax office. And He said to him, "Follow Me." So he arose and followed Him. Now it happened, as Jesus sat at the table in the house, that behold, many tax collectors and sinners came and sat down with Him and His disciples. And when the Pharisees saw it, they said to His disciples, "Why does your Teacher eat with tax collectors and sinners?" When Jesus heard that, He said to them, "Those who are well have no need of a physician, but those who are sick. But go and learn what this means: 'I desire mercy and not sacrifice.' For I did not come to call the righteous, but sinners, to repentance."

Explanation of Today's Gospel Reading Luke 10:25-37

By Blessed Theophylact
Archbishop of Ochrid and Bulgaria

25-28. And behold, a certain lawyer stood up and tested Him, saying, "Teacher, what shall I do to inherit eternal life?" He said to him, "What is written in the law? What is your reading of it?" So he answered and said, "'You shall love the LORD your God with all your heart, with all your soul, with all your strength, and with all your mind,' and 'your neighbor as yourself.'" And He said to him, "You have answered rightly; do this and you will live." This lawyer was not only arrogant and proud but also deceitful, as is shown by what follows. He comes to put the Lord to the test, and he imagined that he would trip the Lord by the answer which He gave. But the Lord leads him to the very law of which the lawyer boasted such great knowledge. See how precisely the law commands us to love God. Man is more perfect than all other created things, being in some respect like all created things, but in addition having something exceptional. For example, there is a part of man that is like stone, for he has hair and nails which are unfeeling, like a stone. And he is also in part like a plant, in that he grows and is nourished and engenders his own kind, just as plants do. He is in part like the irrational animals, in that he has emotions, and becomes angry, and desires.

But unlike all other animals, he is also in part like God, in that he has a mind. Therefore, the law teaches that man must give each and every part of himself entirely to God and must expend all the forces of his life in loving God. When the law says, *with all your heart*, it speaks of that force of human life that is purely physical and organic, a force likewise present in plant life. When the law says, *with all your soul*, it speaks of that force of human life which feels a force likewise present in animals. When the law says, *with all your mind*, it speaks of that power which is unique to man, the intellect. *With all your strength* means that we must use all these powers to pull [our stubborn selves to God]. We must harness even the organic, plant-like force of our soul to the love of Christ. How? With strength, and not faintheartedly. And we must also subject, with strength, the power of all our senses to the love of Christ. And the power of our rational soul, this too we must subject with all our strength to the love of Christ. So then, we must give all of ourselves to God, and we must subject our biological powers, our sensory powers, and our intellectual powers to the love of God. *And your neighbor as yourself*. The law was not yet able to teach perfection on account of the spiritual immaturity of its listeners. Therefore, the law urged a man only to love his neighbor as himself. But Christ taught man to love one's neighbor more than oneself. For He says, *Greater love has no one than this, than to lay down one's life for his friends*. (John 15:13) Therefore He says to the lawyer, *you have answered rightly*. Since you are still subject to the law, you have answered correctly, for your thoughts are in accordance with the old law.

29. But he, wanting to justify himself, said to Jesus, "And who is my neighbor?" After the Savior praised him, the lawyer's pride and arrogance knew no bounds. That is why he said, *And who is my neighbor?* that is, "Who is close to me?" He imagined himself to be righteous and thought that there was no one like him and that no one could come close to him in virtue. He imagined that a righteous man could have as "neighbor" only another righteous man. Therefore, *wanting to show himself to be righteous* and superior to all men, he says haughtily, *And who is my neighbor?* But the Savior as Maker of all, knowing that all men are one creation, defines *neighbor* not according to deeds or merits, but according to human nature. All mankind shares the same nature and thus all men are your neighbors. Therefore, you too must be a neighbor to them and be near to all, not by location, but by the disposition of your heart and by your care for others.

30. Then Jesus answered and said: “A certain man went down from Jerusalem to Jericho, and fell among thieves, who stripped him of his clothing, wounded him, and departed, leaving him half dead. It was our human nature that *was going down from Jerusalem*, that is, was descending from tranquility and peace, for *Jerusalem* means *vision of peace*. Where was man descending? To Jericho, a place sunk down low and suffocating with heat, that is, to a life of passions. See that He did not say, “went down,” but, *was going down*. For fallen human nature is always inclined downwards, not just once of old, but continuously going down towards passionate life. And *man fell among thieves*, that is, among demons. For if a man did not come down from that high place where the spiritual mind rules, he would not fall among demons who strip the man, depriving him of his raiment of virtue, and then inflict the wounds of sin. They strip us of every good thought and of God's protection, and when we are thus naked, they lay on the stripes of sin. They leave human nature *half dead*, that is, with a mortal body and an immortal soul. And human nature was left only half dead in the further sense that man did not lie completely in despair but hoped to find salvation in Christ. Human nature had not yet been slain outright; though death had entered the world through Adam's transgression, death was soon to be abolished by the righteousness of Christ.

31-32. Now by chance a certain priest came down that road. And when he saw him, he passed by on the other side. Likewise a Levite, when he arrived at the place, came and looked, and passed by on the other side. The priest and the Levite signify the law and the prophets, who desired to make human nature righteous, but were unable to do so. *For it is not possible*, says Paul, *that the blood of bulls and goats should take away sin*. (Hebrews 10:4) The law and the prophets took pity on man and sought to heal him. But they were defeated by the severity of the wounds of sin, and they passed into the past. This is what it means that they *passed by*.

33-34. But a certain Samaritan, as he journeyed, came where he was. And when he saw him, he had compassion. So he went to him and bandaged his wounds, pouring on oil and wine; Our Lord and God, Who *for our sake was made a curse* (Gal 3:13) and was called a Samaritan, (John 8:48) *journeyed* to us, that is, His journey had as its very purpose and goal, our healing. He did not just catch a glimpse of us as He happened to pass by: He actually came to us and lived together with us and spoke to us. Therefore, He at once bound up our wounds. He no longer permitted wickedness to operate in us freely and at will, but He bound and restrained our sinfulness and *poured on oil and wine*. *Oil* is the word of teaching which exhorts us to virtue by the promise of

good things; *wine* is the word of teaching leading us towards virtue by the fear of punishment. We can compare Christ's divinity to wine, which no one could tolerate if it were poured onto a wound, unless it were tempered with oil, that is, accompanied by His humanity. Therefore, since Christ has saved us both by His divinity and by His humanity, this is why it is said that oil and wine were poured out. And at every baptism those who are baptized are delivered from wounds of the soul when they are chrismated with the oil of myrrh and then immediately commune of the divine Blood.

34. and he set him on his own animal, brought him to an inn, and took care of him. The Lord lifted up our wounded nature upon His own *beast* of burden, namely, upon His own Body. For He made us members of Himself and communicants of His own Body; and when we were lying down, wounded, He raised us up to His own dignity, making us one Body with Himself. The *inn* is the Church, which receives all. God receives all, even sinners.

35. On the next day, when he departed, he took out two denarii, gave them to the innkeeper, and said to him, ‘Take care of him; and whatever more you spend, when I come again, I will repay you.’ The *innkeeper* is a type and symbol of every apostle, teacher, and archpastor, to whom the Lord gave *two pence*, representing the two Testaments, Old and New. Just as both coins bear the image of the one king, so do both Testaments bear the words of the same God. When the Lord ascended into the heavens He left these two coins in the hands of the apostles, and in the hands of the bishops and teachers of every generation. And He said to them, *And whatsoever thou spendest more of thine own, I will repay thee*. Indeed, the apostles spent much more of their own: with great labors they sowed the word of teaching everywhere. And those teachers in each generation who have explained the Old and the New Testaments have also spent much of their own, for which they will be rewarded when the Lord returns at the second coming.

Communion Hymn

Praise the Lord from the heavens, praise Him in the highest!

(Ps. 148:1)

Their proclamation has gone out into all the earth, and their words to the ends of the universe. (Ps. 18:5)

Alleluia, Alleluia, Alleluia!