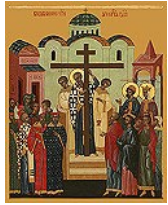


✠Bulletin✠

Week of November 2nd to November 8th



Holy Cross Orthodox Church

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21st SUNDAY AFTER PENTECOST — Tone 4
Liturgy of St. John Chrysostom

Martyrs Acindynus, Pegasius, Aphthonius, Elpidophorus, Anempodistus, and 7,000 with them, of Persia (ca. 341-345). St. Marcian of Cyprus (381-391).

Weekly Liturgical Service Schedule

Sunday November 2nd

9:15 am - Hours

9:30 am - Divine Liturgy

Saturday November 8th

10:00 am - Baptisms

Weekly Schedule

Sunday, November 2nd

- Inquirers & Catechism classes following Liturgy
- Choir Practice following Divine Liturgy

The Doers and the Hearers

By Fr. George Timko

But be doers of the word, and not hearers only, deceiving yourselves. For if anyone is a hearer of the word and not a doer, he is like a man observing his natural face in a mirror; for he observes himself, goes away, and immediately forgets what kind of man he was. But he who looks into the perfect law of liberty and continues in it, and is not a forgetful hearer but a doer of the work, this one will be blessed in what he does. James 1:22-25

God knows in an absolute way what is best for us, and this He reveals to us through His Word. Through that Word He tells us what we need to do to fulfill our potential of spiritual being and come to be like Him. He makes His divine will known to us and tells us what to do to make it come to fruition within our personal life and interior being. Through the life of the Church and the Holy Scriptures and the directives of our spiritual fathers, we are provided with the counsel and instruction that enables us to be practicing Christian doers and not simply idle hearers.

As Christians, we spend a good deal of our time in the activity of hearing. We are continually being exposed to the Word of God and the teachings of Jesus Christ. Week after week, we listen to the preaching of the Christian message. Time and again, we hear the Divine Voice speaking to our hearts and minds. Every time we read the Bible, we hear the directives of the Lord being personally addressed to us and telling us what we must do. The Holy Spirit is present within us to prompt and inspire and guide us to do what is right and good and true.

But our character and behavior reveal that very little of what we hear takes root in our understanding or results in some achievement. Very little of what we hear gets done. It appears that the greatest part of what we hear goes in one ear and out the other, as if there was no intelligent process going on in between. We are like impersonal creatures, behaving according to our own animal impulses and instincts. Our life and being are occupied with much hearing while we continue doing what gratifies our self-willed egotistical desires and pleasures.

Doing is an activity that causes and completes some result. It involves actually performing and achieving something. It means bringing about some effect or condition. It requires the execution of some procedure or behavior. Doing can

be false or true, good or evil, right or wrong.

Christian doing is an activity that engenders a godly state of being within us and among us. It is actually living and being in God. It is the realization of a divine illuminating presence. As Christ said: "For everyone practicing evil hates the light and does not come to the light, lest his deeds should be exposed. But he who does the truth comes to the light, that his deeds may be clearly seen, that they have been done in God." John 3:20-21

The spiritual fathers defined truth as the essential nature of God and the apprehension of His Divine qualities. And doing the truth meant engaging in any spiritual activity that enabled one to participate in some degree in the reality of God and to come to embody His divine likeness. This was how they understood doing God's word. Normally we think of doing God's word as some external activity of social work, alms giving, doing missionary work, etc. Though this is part of doing God's word, it is not the essential part as understood by our spiritual fathers.

Doing was seen primarily by our spiritual fathers as an interior activity of spiritual transformation. It involved inward meditation and interior spiritual prayer, practicing contemplative silence and stillness, being mindful of God and the Lord Jesus, and working with the inner passions of mind and here by watchfulness and attention. Nicephorus the Solitary says: *"It is impossible for us to be in communion with God if we first do not enter within ourselves. To enter God's Kingdom, we must enter the heart with the mind and do therein the doing done by the fathers."*

Barsanuphius testifies to the importance of inner doing for our spiritual being: *"The inner doing with God alone helps a man grow spiritually; all external efforts are in vain. Inner doing brings purity of heart, inner doing brings silence of mind, inner doing brings humility, inner doing brings love, inner doing prepares us as the abode of God."* Inner doing enables being!

Our emotional feelings do not assure us of intimate union with God. Our church membership does not guarantee our eternal salvation. Our sentimental aspirations do not insure our communion with the Divine. Our prayerful petitions and rituals are not enough to get us into the Kingdom of God. As Christ Himself cautions and forewarns us: "Not everyone who says to Me, 'Lord, Lord,' shall enter the kingdom of heaven, but he who does the will of My Father in heaven. Many will say to Me in that day, 'Lord, Lord, have we not prophesied in Your name, cast out demons in Your name, and done many

wonders in Your name?' And then I will declare to them, 'I never knew you; depart from Me, you who practice lawlessness!' (Matthew 7:21-23)

The divine word clearly affirms what God's will is: "This is the will of God: your sanctification... (1 Thess 4:3) For God has called us to be holy ... (2 Timothy 1:9) and has given His Holy Spirit to us." (1 John 4:13) If we lack this holiness of being, imbued by the Holy Spirit, God can't recognize us no matter what great things we may do in our outward activities. Without embodying the divine quality of Christ's spirit and the likeness of God's being within us, we remain total strangers to God. For God knows only what is of His Reality.

Our Lord said that the person who hears His words and does them is wise. For in the doing he is bringing God's truth and reality into fruition in his own being and thus building a firm spiritual foundation and structure. His life is based and built on that which is eternal and can never be destroyed. In direct contrast, our Lord said that a person who hears His words and does not do them is foolish. For he is building his life on the insecure substance of this world which is temporal and ultimately devoid of God; it will eventually crumble and be destroyed.

Doing God's word calls us to personally internalize and manifest what is of God. Christian doing involves an inner doing much more than an outer doing. For our task is not only to externalize what God says but to actualize it in our interior being. Our eternal destiny depends upon whether we come to be doers and not simply hearers of the Word.

St. Paul write: "For God who *"will render to each one according to his deeds"*: eternal life to those who by patient continuance in doing good seek for glory, honor, and immortality; but to those who are self-seeking and do not obey the truth, but obey unrighteousness – indignation and wrath, tribulation and anguish, on every soul of man who does evil,..... but glory, honor, and peace to everyone who works what is good, ... For as many as have sinned without law will also perish without law, and as many as have sinned in the law will be judged by the law. (Romans 2:6-10,12-13)

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.

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

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 2 Troparion (Martyrs)

Blessed is the earth that received your blood, passion-bearers of the Lord,
and holy is the dwelling place which received your spirits.
You triumphed over the enemy in the stadium,
and you preached Christ with boldness.//
Since He is good, we pray that you beseech Him to save our souls.

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 2 Kontakion (Martyrs)

Thou hast received into the enjoyment of Thy goodness and repose, O only
Good One,
the pious and God-bearing martyrs, who abandoned all earthly things:
Akíndynos, Pegásios, and Anempódistos,//
together with Aphthónius and Elpidéphorus.

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. 103:24)

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

Galatians 2:16-20 (Epistle)

Brethren: knowing that a man is not justified by the works of the law but by faith in Jesus Christ, even we have believed in Christ Jesus, that we might be justified by faith in Christ and not by the works of the law; for by the works of the law no flesh shall be justified. But if, while we seek to be justified by Christ, we ourselves also are found sinners, is Christ therefore a minister of sin? Certainly not! For if I build again those things which I destroyed, I make myself a transgressor. For I through the law died to the law that I might live to God. I have been crucified with Christ; it is no longer I who live, but Christ lives in me; and the life which I now live in the flesh I live by faith in the Son of God, who loved me and gave Himself for me.

Tone 4

Alleluia, Alleluia, Alleluia!

V. Go forth, prosper and reign, for the sake of meekness, righteousness and truth! (Ps. 44:5b)

V. For Thou lovest righteousness, and hatest iniquity. (Ps. 44:8a)

Luke 8:26-39 (Gospel)

Then they sailed to the country of the Gadarenes, which is opposite Galilee. And when He stepped out on the land, there met Him a certain man from the city who had demons for a long time. And he wore no clothes, nor did he live in a house but in the tombs. When he saw Jesus, he cried out, fell down before Him, and with a loud voice said, "What have I to do with You, Jesus, Son of the Most High God? I beg You, do not torment me!" For He had commanded the unclean spirit to come out of the man. For it had often seized him, and he was kept under guard, bound with chains and shackles; and he broke the bonds and was driven by the demon into the wilderness. Jesus asked him, saying, "What is your name?" And he said, "Legion," because many demons had entered him. And they begged Him that He would not command them to go out into the abyss. Now a herd of many swine was feeding there on the mountain. So they begged Him that He would permit them to enter them. And He permitted them. Then the demons went out of the man and entered the swine, and the herd ran violently down the steep place into the lake and drowned. When those who fed them saw what had happened, they fled and told it in the city and in the country. Then they went out to see what had happened, and came to Jesus, and found the man from whom the demons had departed, sitting at the feet of Jesus, clothed and in his right mind. And they were afraid. They also who had seen it told them by

what means he who had been demon-possessed was healed. Then the whole multitude of the surrounding region of the Gadarenes asked Him to depart from them, for they were seized with great fear. And He got into the boat and returned. Now the man from whom the demons had departed begged Him that he might be with Him. But Jesus sent him away, saying, "Return to your own house, and tell what great things God has done for you." And he went his way and proclaimed throughout the whole city what great things Jesus had done for him.

Explanation of Today's Gospel Reading Luke 8:26-39

By Blessed Theophylact

Archbishop of Ochrid and Bulgaria

26-33. Then they sailed to the country of the Gadarenes, which is opposite Galilee. And when He stepped out on the land, there met Him a certain man from the city who had demons for a long time. And he wore no clothes, nor did he live in a house but in the tombs. When he saw Jesus, he cried out, fell down before Him, and with a loud voice said, "What have I to do with You, Jesus, Son of the Most High God? I beg You, do not torment me!" For He had commanded the unclean spirit to come out of the man. For it had often seized him, and he was kept under guard, bound with chains and shackles; and he broke the bonds and was driven by the demon into the wilderness. Jesus asked him, saying, "What is your name?" And he said, "Legion," because many demons had entered him. And they begged Him that He would not command them to go out into the abyss. Now a herd of many swine was feeding there on the mountain. So they begged Him that He would permit them to enter them. And He permitted them. Then the demons went out of the man and entered the swine, and the herd ran violently down the steep place into the lake and drowned. See how the demon is torn between two wicked passions: impudence and fear. When he says, *What have I to do with You?* he shows the impudence of a shameless slave; when he says, *I beg You*, he shows, his fear. He was dwelling among the tombs because he wanted to instill in men the false suspicion that the souls of those who have died become demons. The demons ask not to be cast into the abyss, but that they be permitted to remain a while longer upon the earth. The Lord permits them to remain upon the earth in order that they might fight and contend with men and thus make men tested veterans. For if man had no adversaries, there would be no struggles and contests, and if there were no contests, there would be no crowns of victory. There is a more spiritual sense which you should learn as well: the man who has *demons* within him and wears no garment and makes his home outside the *house*, is

anyone who does evil and demonic deeds, and who has stripped himself of his baptismal robe, and who dwells outside the Church. Such a man is not worthy to enter into the Church, but instead he lives in the tombs of dead and rotting deeds, for example, in brothels and in the chambers of publicans and graft. These indeed are tombs of iniquity.

34-39. When those who fed them saw what had happened, they fled and told it in the city and in the country. Then they went out to see what had happened, and came to Jesus, and found the man from whom the demons had departed, sitting at the feet of Jesus, clothed and in his right mind. And they were afraid. They also who had seen it told them by what means he who had been demon-possessed was healed. Then the whole multitude of the surrounding region of the Gadarenes asked Him to depart from them, for they were seized with great fear. And He got into the boat and returned. Now the man from whom the demons had departed begged Him that he might be with Him. But Jesus sent him away, saying, "Return to your own house, and tell what great things God has done for you." And he went his way and proclaimed throughout the whole city what great things Jesus had done for him. When those who had been feeding the swine fled into the city, it became an opportunity for salvation for the Gadarenes, but they did not understand. They ought to have marveled at the Savior's power and to have believed in Him. The Evangelist says that they *asked Him to depart from them*, instead of calling upon Him in supplication. They did this out of fear that they would suffer another loss like that of the swine. But the man who had been healed shows indisputable proof of his healing. That he had been healed in his mind is shown by the fact that he now both recognizes Jesus and begs His permission to be with Him. For he was afraid, it would seem, that the demons would again easily assault him when he was separated from Jesus. But the Lord shows him that even if he is not with Jesus, the Lord's grace can shelter him from demonic attack. The Lord says to him, *Return to your own house, and tell what great things God has done for you*. By not saying, "what great things I have done unto you," the Lord gives us an example of humility and teaches us that we should attribute all our accomplishments to God. And even though the Lord had commanded him to tell what things God had done for him, he told instead what things Jesus had done for him, so great was his gratitude. Therefore, when you do something good for someone do not desire it to become public knowledge; but he who is the beneficiary of that good deed ought to be moved by gratitude to tell others, even though you do not want him to do so.

Communion Hymn

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

(Ps. 148:1)

Alleluia, Alleluia, Alleluia!