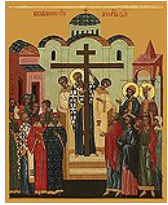


✠Bulletin✠

Week of November 30 to December 6th



Holy Cross Orthodox Church

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25th SUNDAY AFTER PENTECOST — Tone 8
Liturgy of St. John Chrysostom

Holy and All-praised Apostle Andrew the First-called (62)

Ven. Sebastian Dabovich (1940). St. Frumentius, Archbishop of Abyssinia
(Ethiopia—ca. 380).

Weekly Liturgical Service Schedule

Sunday November 30th

9:15 am - Hours

9:30 am - Divine Liturgy

Friday December 5th

5:30 pm – Great Vespers w/ Litya for

St. Nicholas the Wonderworker, Archbishop of Myra

Weekly Schedule

Sunday, November 30th

- Choir Practice
- Inquirers & Catechism classes following Liturgy

Homily on Saint Andrew the Apostle By Metropolitan Hierotheos of Nafpaktos

November 30, 2013

The historical and megalonymos¹ city of Patras honors today and praises its patron and protector saint, the First-Called Apostle Andrew.

For the lovers of feasts of this Local Church it is a bright festival, but also for the entire Orthodox Church, especially the Ecumenical Patriarchate, since Saint Andrew is the founder of that Church. But Patras has the great honor of being the city of his glorious martyrdom, which he irrigated with his sanctified blood.

Invited as we are today by Metropolitan Chrysostomos of Patras, we also keep the festival with you and celebrate with you and we taste of this great joy, communing of the holy Bread and the holy Blood of Christ, and to me was given the honor to speak before this crowd of pious Christians.

I will highlight two points connected with the person and work of the First-Called Apostle Andrew.

The first is that in the life of Saint Andrew there are tightly connected calling, discipleship and theology. Saint Andrew was called to the apostolic office, he was a disciple for three years close to Christ, he participated in the Cross and Resurrection of Christ, he received the Holy Spirit on Pentecost and became a true theologian.

He could repeat what another apostle wrote, the Evangelist John: “That which was from the beginning, which we have heard, which we have seen with our own eyes, which we have gazed upon and touched with our own hands — this is the Word of life. And this is the life that was revealed; we have seen it and testified to it, and we proclaim to you the eternal life that was with the Father and was revealed to us” (1 Jn. 1:1-2).

1. The term “megalonymos” is derived from Greek, where it translates to “great name” or “of great name.” **Religious Significance:** In religious contexts, it often refers to saints or figures of significant importance, highlighting their revered status. **Historical Usage:** The term can also be used to denote cities or places that are historically significant or have a notable legacy.

The same testimony was given by his brother the Apostle Peter, who wrote: "For we did not follow cleverly devised stories when we told you about the coming of our Lord Jesus Christ in power, but we were eyewitnesses of his majesty" (2 Pet. 1:16).

This means that Saint Andrew attended and belonged to the "Theological School of the Apostolic Church." This is a theological school that teaches and transmits empirical theology, and the professor is Christ, who sends the Holy Spirit to educate about Christ in the hearts of people and glorifies the Father, and in this school are students who seek to partake of the glory of the Kingdom of God.

Saint Gregory the Theologian refers to this theology, when he speaks about how the saints theologize: "We theologize in the manner of the Apostles, not that of Aristotle." In other words, the saints theologize with the experience the Apostles had, who were fishermen, but they theologized with the energy of the Holy Spirit and not with their imagination, like the philosophers Plato and Aristotle.

By this we learn, then, that our life in the Church is an initiation into the mysteries of the Kingdom of God, not remaining formal and external, and not merely to satisfy our feelings; we do not live on the surface. Christ Himself said to the Apostle Peter: "Put out into deep water, and let down the nets for a catch" (Lk. 5:4).

The second point is that Saint Andrew, like the other Disciples, having become an empirical theologian, was sent to the whole creation to preach this theology to people and to establish Churches.

Saint John Chrysostom speaking of the Apostle Paul calls him a "heavenly trumpet," a "leader of the bride of Christ," a "gardener of the Church," a mighty "lion," a "fervent" and "manic lover of Christ." This is exactly what distinguishes all the Apostles and of course Saint Andrew, who preached in many places the message of the Resurrection, and arrived in Patras where he was martyred.

The Churches founded by the Apostle Andrew are Apostolic as well as historic Churches, just as this Church of Patras. This means that they never disappeared, having a historical and uninterrupted succession, and are not intermittent Churches.

It seems, then, from the life of the Apostle Andrew, that "Orthodox theology is a historical theology." It is not intellectual, it is not concepts and ideas, it is not imagination, but it is true life that regenerates people and operates in society, in history. Our God is a living God, the God of our Fathers, of the Prophets, of the Apostles and of the Saints, and it acts in history through specific actions (Florovsky). According to the testimony of the Evangelist John: "And the Word became flesh and dwelt among us, and we beheld His glory" (Jn. 1:14).

And everything that is done in the Church is a "theology of events." Christ was incarnate within history and saves people within history. Even here in this blessed and majestic church we have two such "theological events," namely the skull of Saint Andrew, as well as a portion of the cross on which he was martyred. Indeed, every Orthodox church is a Pentecost within history.

The Bishop is the one who unites the Apostolic Church with each Local Church. Saint Gregory Palamas says that on the day of Pentecost the Holy Spirit shined upon and illumined the Disciples of Christ and in a divine manner He lit them as lamps and showed them to be "otherworldly and universal luminaries, having words of eternal life, illuminating through them the entire ecumene."

And as light is transmitted sequentially with lamps, and one lamp lights another lamp, the same happens with the Holy Spirit through the ordination of Bishops. Thus, every Hierarch that enters the city for which they are chosen, is a successor of the Apostles, and brings "this grace and the gift of God and through the gospel the illumination of the divine Spirit."

The Bishop who comes into his Metropolis in order to shepherd it is a lamp of Pentecost who transmits the gifts of the Holy Spirit. And those who resist and repel the Bishop, according to Saint Gregory Palamas, "interrupts the grace of God and tears asunder the succession," with the result that they are given over to abominable appointments and various calamities.

The celebration today of our Saint Andrew shows us that within the Orthodox Church we should seek the empirical Theological School of the Apostolic Church, the internal life of the Church and the theology of events, whose guarantor is the Bishop.

Your Eminence holy man of Patras, you are by the grace of God a lit lamp of Pentecost in the Apostolic Church of Patras, which Saint Andrew founded by his teaching and by his blood, and you transmit spiritual gifts. Rejoice in this feast today. Rejoice for your spiritual children who love Christ and the First-Called Apostle Andrew. Rejoice for this Church which is full of the gifts of the Holy Spirit.

And you, blessed Christians, rejoice for the spiritual treasures you have in your city, and especially for the ability to be members of the Orthodox Church, which has an uninterrupted path for twenty centuries and makes saints and even gives you the opportunity to exceed death.

May all of us have the intercessions of the protector of this city, Saint Andrew the First-Called.

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.

Schedule of Weekly Services

Saturday December 5th

5:30 pm – Great Vespers w/ Litya

St. Nicholas the Wonderworker, Archbishop of Myra

Saturday December 13th

4:30 pm – Vespers

Saturday December 20th

10:00 am – Chrismation

Wednesday December 24th

3:00 pm - Vespers with Litya

Feast of the Nativity of Christ (Strict Fast)

Thursday December 25th

8:50 am- Hours

9:00 am – Divine Liturgy

Feast of the Nativity of Christ

Thursday January 1, 2026

9:00 am – Divine Liturgy

Circumcision of Christ & St. Basil the Great

Monday January 5th

5:30 pm - Vespers

Feast of Theophany with the Great Blessing of Water (Strict Fast)

Tuesday January 6th

8:50 am – Hours

9:00 am - Divine Liturgy

Feast of Theophany

Saturday January 10th

4:30 pm - Great Vespers

Saturday January 17th

4:30 pm - Great Vespers

Friday January 30th

8:50 am – Hours

9:00 am – Divine Liturgy

Synaxis of the Ecumenical Teachers and Hierarchs: Basil the Great, Gregory the Theologian, and John Chrysostom.

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God Grant you Many Years!

Robert (John) Forster 12/01
Lauren Jewett 12/02
John Gala 12/13
Stephen Yaremenko 12/13
Nikolai Giovanni Mascarelli 12/14
Tetyana Grubii 12/18
Ivan Cordoves 12/18
Jackson (Christopher) Barahona 12/22
Inna Yaremenko 12/22

2025 Monthly Donations for Church Votive Candles

The church uses 12-hour 51% Beeswax votives, which are a cleaner burning candle and protect the church walls from soot. The approximate monthly cost of these votives for weekend Vespers & Divine Liturgy is \$100.00 per month. If you would like to donate (as a memorial, thanksgiving, or just to donate), please see David Bartos. Thank you!

December – Open
December Feast Days – Open

The Divine Liturgy

Liturgy of St. John Chrysostom
Variable Hymns and Readings

Tone 8 Troparion (Resurrection)

You descended from on high, O Merciful One!
You accepted the three day burial to free us from our sufferings!//
O Lord, our Life and Resurrection, glory to You!

Tone 4 Troparion (St. Andrew)

O Andrew, first-called of the Apostles,
and brother of the foremost disciple,
entreat the Master of all
to grant peace to the world,//
and to our souls great mercy!

Tone 8 Kontakion (Resurrection)

By rising from the tomb, You raised the dead and resurrected Adam.
Eve exults in Your Resurrection,//
and the world celebrates Your rising from the dead, O greatly Merciful One!

Tone 2 Kontakion (St. Andrew)

Let us praise Andrew, the herald of God,
the namesake of courage,
the first-called of the Savior's disciples
and the brother of Peter!
As he once called to his brother,
he now cries out to us://
"Come, for we have found the One Whom the world desires!"

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 8 Prokeimenon (Resurrection)

Pray and make your vows / before the Lord, our God! (Ps. 75:10a)

V. In Judah God is known; His Name is great in Israel. (Ps. 75:1)

Tone 8 Prokeimenon (St. Andrew)

Their proclamation has gone out into all the earth, / and their words
to the ends of the universe. (Ps. 18:4)

Ephesians 4:1-6 (Epistle)

I, therefore, the prisoner of the Lord, beseech you to walk worthy of the calling with which you were called, with all lowliness and gentleness, with longsuffering, bearing with one another in love, endeavoring to keep the unity of the Spirit in the bond of peace. There is one body and one Spirit, just as you were called in one hope of your calling; one Lord, one faith, one baptism; one God and Father of all, who is above all, and through all, and in you all.

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

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 8

Alleluia, Alleluia, Alleluia!

V. Come, let us rejoice in the Lord! Let us make a joyful noise to God our Savior! (Ps. 94:1)

V. Let us come before His face with thanksgiving; let us make a joyful noise to Him with songs of praise! (Ps. 94:2)

Tone 1

V. The heavens will praise Your wonders, O Lord; and Your truth in the congregation of the saints. (Ps. 88:5)

Luke 13:10-17 (Gospel)

Now He was teaching in one of the synagogues on the Sabbath. And behold, there was a woman who had a spirit of infirmity eighteen years, and was bent over and could in no way raise herself up. But when Jesus saw her, He called her to Him and said to her, "Woman, you are loosed from your infirmity." And He laid His hands on her, and immediately she was made straight, and glorified God. But the ruler of the synagogue answered with indignation, because Jesus had healed on the Sabbath; and he said to the crowd, "There are six days on which men ought to work; therefore come and be healed on them, and not on the Sabbath day." The Lord then answered him and said, "Hypocrite! Does not each one of you on the Sabbath loose his ox or donkey from the stall, and lead it away to water it? So ought not this woman, being a daughter of Abraham, whom Satan has bound – think of it – for eighteen

years, be loosed from this bond on the Sabbath?" And when He said these things, all His adversaries were put to shame; and all the multitude rejoiced for all the glorious things that were done by Him.

John 1:35-51 (Gospel, Apostle Andrew)

Again, the next day, John stood with two of his disciples. And looking at Jesus as He walked, he said, "Behold the Lamb of God!" The two disciples heard him speak, and they followed Jesus. Then Jesus turned, and seeing them following, said to them, "What do you seek?" They said to Him, "Rabbi," (which is to say, when translated, Teacher) "where are You staying?" He said to them, "Come and see." They came and saw where He was staying, and remained with Him that day (now it was about the tenth hour). One of the two who heard John speak, and followed Him, was Andrew, Simon Peter's brother. He first found his own brother Simon, and said to him, "We have found the Messiah" (which is translated, the Christ). And he brought him to Jesus. Now when Jesus looked at him, He said, "You are Simon the son of Jonah. You shall be called Cephas" (which is translated, A Stone). The following day Jesus wanted to go to Galilee, and He found Philip and said to him, "Follow Me." Now Philip was from Bethsaida, the city of Andrew and Peter. Philip found Nathanael and said to him, "We have found Him of whom Moses in the law, and also the prophets, wrote – Jesus of Nazareth, the son of Joseph." And Nathanael said to him, "Can anything good come out of Nazareth?" Philip said to him, "Come and see." Jesus saw Nathanael coming toward Him, and said of him, "Behold, an Israelite indeed, in whom is no deceit!" Nathanael said to Him, "How do You know me?" Jesus answered and said to him, "Before Philip called you, when you were under the fig tree, I saw you." Nathanael answered and said to Him, "Rabbi, You are the Son of God! You are the King of Israel!" Jesus answered and said to him, "Because I said to you, 'I saw you under the fig tree,' do you believe? You will see greater things than these." And He said to him, "Most assuredly, I say to you, hereafter you shall see heaven open, and the angels of God ascending and descending upon the Son of Man."

Explanation of Today's Gospel Reading Luke 13:10-17

By Blessed Theophylact
Archbishop of Ochrid and Bulgaria

10-13. Now He was teaching in one of the synagogues on the Sabbath. And behold, there was a woman who had a spirit of infirmity eighteen years, and was bent over and could in no way raise herself up. But when Jesus saw her, He called her to Him and said to her, "Woman, you are loosed from your infirmity." And He laid His hands on her, and immediately she was made straight, and glorified God. The woman suffered from this affliction as a result of demonic assault, as the Lord Himself says, *This woman...whom Satan has bound, for eighteen years.* Perhaps God had departed from her on account of certain sins, and as a result Satan was punishing her. For Satan is in part the cause of all the hardships which afflict our bodies, **when God on high permits him.** From the very beginning it was Satan who brought about our fall by which we lost the incorruptibility in which we had been created; it was Satan who caused us to be bound to diseased bodies prone to suffering, symbolized by the garments of dead skins in which Adam and Eve were wrapped. But now the Lord, with the majestic voice, full of power, drives out the infirmity of this woman. He places His hands on her, so that we might learn that His holy flesh imparted both the power and the energy of the Logos. For His flesh was His own, and not that of some other human person alongside Him, separate from Him in hypostasis. (In Orthodox terminology the Father, the Son and the Holy Spirit are called three divine persons. **Person** is defined here simply as the **subject of existence and life**—hypostasis in the traditional church language.) So great is the goodness of the Lord, Who in this manner took mercy on His own creation.

14-17. But the ruler of the synagogue answered with indignation, because Jesus had healed on the Sabbath; and he said to the crowd, "There are six days on which men ought to work; therefore come and be healed on them, and not on the Sabbath day." The Lord then answered him and said, "Hypocrite! Does not each one of you on the Sabbath loose his ox or donkey from the stall, and lead it away to water it? So ought not this woman, being a daughter of Abraham, whom Satan has bound – think of it – for eighteen years, be loosed from this bond on the Sabbath?" And when He said these things, all His adversaries were put to shame; and all the multitude rejoiced for all the glorious things that were done by Him. But Satan, who had bound the woman in the first place, was vexed at her deliverance because he desired her continued affliction, and so he bound the ruler of the synagogue with spite, and through the mouth of this man, Satan reviled the miracle. This is

how he always attacks the good. Therefore, the Lord uses the apt example of irrational animals to rebuke the man who was indignant that a healing had taken place on the sabbath. And thus, not only this man, but all the other adversaries of Jesus as well, were put to shame by Christ's words. For it was insane to hinder the healing of a man on the sabbath using as a pretext the commandment that the sabbath be a day of rest. So it was, that even while the people were rejoicing at the Lord's deeds, His adversaries were put to shame by His words. For these adversaries, rather than joining in the jubilation which followed His work of healing, instead burned with rage that He had healed at all. But the multitude, because they derived benefit from His signs, rejoiced and took pleasure in this healing. You must also understand these miracles to refer to the inner man. The soul is bent over in infirmity whenever it inclines to earthly thoughts alone and imagines nothing that is heavenly and divine. It can truly be said that this soul has been infirm for eighteen years. For when a man is feeble in keeping the commandments of the divine law, which are ten in number, and is weak in his hope of the eighth age, the age to come, it can be said that he has been bent over for ten and eight years. Is not that man indeed *bent over* who is attached to the earth, and who always sins in disregard of the commandments, and who does not look for the age to come? But the Lord heals such a soul on the sabbath in the assembly of the synagogue. For when a man assembles together within himself thoughts of confession (Judah means "confession") and keeps the sabbath, that is, he rests from doing evil, then Jesus heals him, not only by word when He says to him, *You are loosed from your infirmity*, but also by deed. For when He has placed His hands on us, He requires that we accept the energy from His divine hands to do in collaboration with Him the works of virtue. We must not be satisfied to receive only that healing which comes by word and by instruction.

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. 18:4)*
Alleluia, Alleluia, Alleluia!