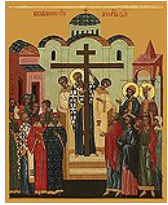


✠Bulletin✠

Week of November 9th to November 15th



Holy Cross Orthodox Church

V. Rev. Fr. Leonid Palceski
2365 South Olga Drive
Fort Myers, Florida 33905

www.HolyCrossFtMyers.org

Phone: 239-265-6562

Cell: 239-699-3119

HolyCrossFtMyers@gmail.com

22nd SUNDAY AFTER PENTECOST — Tone 5

Liturgy of St. John Chrysostom

Martyrs Onesiphorus and Porphyrius of Ephesus (3rd-4th c.). Ven. Matrona, Abbess, of Constantinople (ca. 492). Ven. Theoktistē of the Isle of Lesbos (881). Ven. Onísifor (Onesiphorus) the Confessor, of the Kiev Caves (Near Caves—1148). Martyr Alexander of Thessalonica (4th c.). Martyr Anthony of Apamea (5th c.). Ven. John the Short, of Egypt (5th c.). Ss. Eustolia (610) and Sosipatra (ca. 625), of Constantinople. St. Nectarios Kephalas, Metropolitan of Pentapolis (1920). Ven. Euthymius, Founder of Dochiariou Monastery (Mt. Athos—10th c.), and Ven. Neophytus, Co-founder of the Monastery. “Quick to Hear” Icon of the Mother of God.

Weekly Liturgical Service Schedule

Sunday November 9th

9:15 am - Hours

9:30 am - Divine Liturgy

Saturday November 15th

4:30 pm - Vespers

Weekly Schedule

Sunday, November 9th

- Choir Practice following Divine Liturgy

Saturday November 15th

- **2:30 pm** - Choir Practice

Homily on the Synaxis of the Holy Archangel Michael and the Other Heavenly Bodiless Powers

By Archimandrite Kirill Pavlov

(Delivered in 1960)

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

Dear brothers and sisters, we solemnly honor all the Heavenly Bodiless Powers headed by the Archangel Michael. From the word of God, we know that before the visible material world with its inhabitant, man, the Lord created the invisible, spiritual world, the world of pure incorporeal Angels, who outnumbered people by several times. The Holy Prophet Moses, narrating the creation of the world, says: “In the beginning God created the heavens and the earth” (Gen. 1:1). By heaven the Holy Fathers interpret it to mean not only the firmament, but also the spiritual, angelic world, the abode of the incorporeal Angels, surpassing man in their strength, power and wisdom, who were created by God, like man, for blessedness, for the glorification of the name of God. They, like the purest and most holy spirits, constantly contemplating the Face of the Heavenly Father, incessantly glorify His ineffable greatness and from the Throne of His grace are sent down to earth into the lower world to the suffering man.

The Holy Apostle John the Theologian says that during one of his visions he heard the voice of many Angels around the Throne of God (Rev. 5:11). What kind of voice this is, incessantly glorifying God, is explained to us by the Old Testament Prophet Isaiah, who saw how the Seraphim stood around the Throne of God and, calling out to one another, said: “Holy, Holy, Holy is the Lord of hosts, the whole earth is full of His glory” (Is. 6:3)!

The Holy Apostle Paul, in the Epistle (read on this feast day), with a feeling of gratitude to God for His love for man that surpasses all understanding, quotes the following words of the Holy Psalmist David: “What is man that You are mindful of him, or the son of man that You take care of him? You have made him a little lower than the angels; You have crowned him with glory and honor and set him over the works of Your hands.” (Heb. 2:6-7). The Lord so loved man that He appointed His angels to guard him in all his ways. The Psalmist depicts this attitude of the Lord to the human race for us in the following words: “He will give His angels charge over you, to keep you in all your ways. They will bear you up in their hands, lest you dash your foot against a stone” (Ps. 90:11-12). How comforting this is for a man who, both in the external world and in his own heart, is subject to a thousandfold attacks of evil and

powerful enemies! These comforting words apply to each of us who have hope through faith in the Divine Redeemer to inherit eternal salvation, for the Apostle Paul clearly says: "Are they not all ministering spirits sent forth to minister for those who will inherit salvation?" (Heb. 1:14)? Consequently, we all have Guardian Angels, mighty in strength and ever ready to help us.

According to the teaching of the Divine Scripture, Angels are bodiless, spiritual beings; consequently, their very communication with us must be only spiritual, that is, they can directly act only on our spiritual nature and through it extend their beneficial actions to our entire bodily organism and to all types of our activity. The service of Angels to man begins from the time of our rebirth from water and the Spirit. The pure soul of the newly baptized is received by the Guardian Angel under His care, carefully guarding it from all dangers and nurturing it, until the newly baptized person is strengthened in purpose and clearly distinguishes good from evil.

An infant comes into the world weak, it requires not only maternal care, but also higher help, therefore God the Provider appoints a Guardian Angel for it. The Guardian Angel overshadows and comforts the child with its immaterial wings, as a precious creation of God, entrusted to its care. An infant has a rational soul, in purity and innocence close to the spirits of the incorporeal, therefore the Guardian Angel remains with the soul of the infant constantly. That is why amazingly wise words often come from the mouths of children, as if prophetic, or some kind of warnings, or peace, or they speak of God and paradise, of Heaven with such amazing wisdom. All this is an echo of what the Angel mysteriously inspires in the child.

Gradually growing from strength to strength, the baby becomes a teenager. Having reached this age, he begins to get carried away by amusements, games, and here special parental supervision is required, but it is not always there. And at this time the Guardian Angel warns against trouble and danger. Where can an orphan child find protection if not in the Guardian Angel?

Likewise, having come to the age of knowing good and evil, although we are guided by our own reason, it cannot be said that we do not then need the guidance and protection of the Holy Angels. On the contrary, our life becomes more complex and our concerns more varied, therefore we experience an even greater need for angelic care. Our whole life must be a constant vigilance, because the slightest moral drowsiness, inattention to ourselves, absent-mindedness, and infatuation with pleasure give the enemy the

opportunity to throw sinful thoughts and feelings into us, even with our best inclinations and most beautiful intentions.

The Apostle Peter says: "Be sober, be vigilant; because your adversary the devil walks about like a roaring lion, seeking whom he may devour." (1 Pet. 5:8). But is it easy for a person, amidst the needs, vanity and entertainment of the world, to constantly remain in a tense state of wakefulness? We all from time to time give in to drowsiness, moral torpor. But we all have our Guardian Angels, our friends and heavenly patrons, on guard. On the path of life, we often hear their voice: "Beware, where are you going? Turn back!" They awaken our dormant conscience and guard us, so that we do not stumble over the stones of temptation, correct the shortcomings of our damaged nature, cleansing our thoughts and feelings from sinful impurity, and provide opportunities for the improvement of our best qualities and gifts.

When, in the midst of a dissipated and wicked life, you suddenly feel disgust for sin and, under the influence of bright thoughts, you have a desire to change your way of life, this means that the Guardian Angel, having seized a convenient moment, presented sin before your inner eyes in all its fullness and vileness. Even our sleep itself is guarded by the Guardian Angel. The Guardian Angel also assists us in performing our prayer to God, awakening in us feelings of tenderness. The Venerable John Climacus says: "If you feel sweetness or compunction at some word of your prayer, dwell on it; for then our Guardian Angel is praying with us."

The ministry of the Holy Angels is not limited to this life alone. They will accompany us as we enter the afterlife. When we leave this life of wandering, when neither friends nor relatives can help us, our Guardian Angel will be very necessary to us. He will not leave us then, abandoned by all. We cannot fully imagine our position in the other world, unknown to us, the horror that will overwhelm us when we realize the vices and sins we have committed, and when we think that we must soon appear before the Face of God Himself, the Righteous Judge. Thus, our Guardian Angels are always with us, accompanying us everywhere, unless we ourselves drive them away with our sinful life. In such a case, they retreat from us and complain, and their place is taken by our enemy, the devil.

"As smoke drives away bees and stench drives away doves," says Saint Basil the Great, "so our Guardian Angel is driven away by much-lamented and stinking sin." Once, the Holy Hierarch of Christ, Nephon, saw a young man standing at the gates of a house and weeping, and asked him: "Why are you

standing here and weeping?" The young man answered: "I am an Angel sent by the Lord to protect a man who has been staying for several days in this indecent house. I am standing here because I cannot get close to the sinner, I am weeping because I am losing hope of leading him to the path of repentance." An Angel once said to Saint Pachomios the Great: "Whoever has become dead to God and virtue through his evil life stinks a thousand times worse than a dead body, so that we can in no way stand next to him or pass by him."

Why do we often fall, suffer disasters and do not receive help from the Angels, and what is needed for the Guardian Angels to protect us on the paths of our life? The influence of Angels on a person is spiritual, that is, on the spiritual nature. Therefore, the more a person lives in the spiritual world, the more he follows in his actions not carnal desires, but the suggestion of the mind and conscience enlightened by the Gospel teaching, the more capable he is of close communication with the Heavenly Powers and the more he enjoys their heavenly patronage and help. But we, for the most part, live not according to the spirit, but according to the flesh. Clinging with all our hearts to sensual objects, running after phantoms of pleasure, spending most of our time among the vanity and distraction of the world, we very rarely rise in our thoughts to the spiritual world. This is the reason why we do not receive help from the Angels.

Pious people vividly felt the closeness of their Guardian Angels and their help in all the paths of their lives. The service of Angels to people is attested in both the Old and New Testaments. Belief in the existence of Angels existed not only in the Christian world, but also in all ancient religions - among the Persians, Greeks, Romans, Arabs, Egyptians, Chinese, Indians, and Mohammedans. All the more should we, Christians, believe in the existence of Angels, and not only believe, but also call upon them in our prayers and imitate them as best we can in our earthly life, so that after leaving this world we may be honored to sing and glorify together with them the God worshiped in Trinity: the Father, the Son, and the Holy Spirit. Amen.

Orthodox Prayers to our Guardian Angel

O Angel of God, my holy Guardian, keep my life in the fear of Christ God, strengthen my mind in the true way and wound my soul with heavenly love, so that guided by you, I may obtain the great mercy of Christ God.

O Angel of God, holy guardian and protector of my soul and body, forgive me every transgression which I have committed this day and deliver me from every craft of my enemy and adversary. May I not anger my God by any sin. Pray for me to the Lord, that He may make me worthy of the grace of the All-Holy Trinity. Amen.

For a child: O Angel of God, my holy guardian, save me from all evil and teach me to be good.

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

Cancelled this Sunday.

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

God grant you many years!

Birthdays

Marisa Anderson 11/03
Nickolette Ramos 11/10
Theodore Graham 11/13
Marcia Hetman 11/13
Corey Salomore 11/16
John Graham 11/17
Seth Jewett 11/22
Olga Fitts 11/23
Nika Palceski 11/30

Anniversaries

Stephen & Marisa Anderson 11/09
John & Oniko Mascarelli 11/13
David & Phyllis Bartos 11/14

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!

November – Open
December – Open
December Feast Days – Open

The Divine Liturgy

Liturgy of St. John Chrysostom
Variable Hymns and Readings

Tone 5 Troparion (Resurrection)

Let us, the faithful, praise and worship the Word,
co-eternal with the Father and the Spirit,
born for our salvation from the Virgin;
for He willed to be lifted up on the Cross in the flesh,
to endure death,
and to raise the dead//
by His glorious Resurrection.

Tone 4 Troparion (Martyrs)

Thy holy martyrs Onesiphorus and Porphyrius, O Lord,
through their sufferings have received incorruptible crowns from Thee, our
God.
For having Thy strength, they laid low their adversaries,
and shattered the powerless boldness of demons.//
Through their intercession, save our souls!

Tone 8 Troparion (Ven. Matrons)

The image of God was truly preserved in thee, O Mother,
for thou didst take up the Cross and follow Christ.
By so doing, thou taughtest us to disregard the flesh for it passes away;
but to care instead for the soul, for it is immortal.//
Therefore thy spirit, venerable Matrona, rejoices with the angels.

Tone 4 Troparion (Bodiless Powers)

O Commanders of the heavenly hosts,
we who are unworthy beseech you:
by your prayers encompass us beneath the wings of your immaterial glory,
and faithfully preserve us who fall down and cry out to you://
“Deliver us from all harm, for you are the Commanders of the Powers on
high!”

Troparion — Tone 1 *(St. Nectarios)*

O faithful, let us honor Nectarios the divine servant of Christ, / offspring of Silyvria and guardian of Aegina, / who appeared in these last times as a true friend of virtue, / pouring forth all manner of healing upon those who reverently cry: / Glory to Him who gave you strength! / Glory to Him who granted you a crown! / Glory to Him who through you grants healing to all!

Tone 5 Kontakion *(Resurrection)*

Thou didst descend into hell, O my Savior,
shattering its gates as Almighty,
resurrecting the dead as Creator,
and destroying the sting of death.
Thou hast delivered Adam from the curse, O Lover of man, //
and we cry to Thee: “O Lord, save us!”

Kontakion — Tone 8 *(St. Nectarios)*

Let us sing praises with gladness of heart / to the newly-shining star of Orthodoxy, the newly-built rampart of the Church. / Being glorified by the power of the Spirit, he pours forth the abundant grace of healings upon those who cry: / “Rejoice, Father Nectarios.”

Tone 2 Kontakion *(Bodiless Powers)*

Commanders of God’s armies
and ministers of the divine glory,
princes of the bodiless angels
and guides of mankind;
ask for what is good for us, and for great mercy, //
O Supreme Commanders of the Bodiless Hosts.

Tone 5 Prokeimenon *(Resurrection)*

Thou, O Lord, shalt protect us / and preserve us from this generation forever. *(Ps. 11:8)*

*V. Save me, O Lord, for there is no longer any that is godly!
(Ps. 11:1a)*

Tone 4 Prokeimenon

He makes His angels spirits, / and His ministers a flame of fire.
(Ps. 103:4)

Galatians 6:11-18 (Epistle)

Brethren: See with what large letters I have written to you with my own hand! As many as desire to make a good showing in the flesh, these would compel you to be circumcised, only that they may not suffer persecution for the cross of Christ. For not even those who are circumcised keep the law, but they desire to have you circumcised that they may boast in your flesh. But God forbid that I should boast except in the cross of our Lord Jesus Christ, by whom the world has been crucified to me, and I to the world. For in Christ Jesus neither circumcision nor uncircumcision avails anything, but a new creation. And as many as walk according to this rule, peace and mercy be upon them, and upon the Israel of God. From now on let no one trouble me, for I bear in my body the marks of the Lord Jesus. Brethren, the grace of our Lord Jesus Christ be with your spirit. Amen.

Tone 5

Alleluia, Alleluia, Alleluia!

V. I will sing of Thy mercies, O Lord, forever; with my mouth I will proclaim Thy truth from generation to generation. (Ps. 88:1-2)

V. For Thou hast said: Mercy will be established forever; Thy truth will be prepared in the heavens. (Ps. 88:3)

Luke 8:41-56 (Gospel)

And behold, there came a man named Jairus, and he was a ruler of the synagogue. And he fell down at Jesus’ feet and begged Him to come to his house, for he had an only daughter about twelve years of age, and she was dying. But as He went, the multitudes thronged Him. Now a woman, having a flow of blood for twelve years, who had spent all her livelihood on physicians and could not be healed by any, came from behind and touched the border of His garment. And immediately her flow of blood stopped. And Jesus said, “Who touched Me?” When all denied it, Peter and those with him said, “Master, the multitudes throng and press You, and You say, ‘Who touched Me?’” But Jesus said, “Somebody touched Me, for I perceived power going out from Me.” Now when the woman saw that she was not hidden, she came trembling; and falling down before Him, she declared to Him in the presence of all the people the reason she had touched Him and how she was healed immediately. And He said to her, “Daughter, be of good cheer; your faith has made you well. Go in peace.” While He was still speaking, someone came from the ruler of the synagogue’s house, saying to him, “Your daughter is dead. Do not trouble the Teacher.” But when Jesus heard it, He answered

him, saying, "Do not be afraid; only believe, and she will be made well." When He came into the house, He permitted no one to go in except Peter, James, and John, and the father and mother of the girl. Now all wept and mourned for her; but He said, "Do not weep; she is not dead, but sleeping." And they ridiculed Him, knowing that she was dead. But He put them all outside, took her by the hand and called, saying, "Little girl, arise." Then her spirit returned, and she arose immediately. And He commanded that she be given something to eat. And her parents were astonished, but He charged them to tell no one what had happened.

Explanation of Today's Gospel Reading Luke 8:41-56

By Blessed Theophylact
Archbishop of Ochrid and Bulgaria

41-44. And behold, there came a man named Jairus, and he was a ruler of the synagogue. And he fell down at Jesus' feet and begged Him to come to his house, for he had an only daughter about twelve years of age, and she was dying. But as He went, the multitudes thronged Him. Now a woman, having a flow of blood for twelve years, who had spent all her livelihood on physicians and could not be healed by any, came from behind and touched the border of His garment. And immediately her flow of blood stopped. He was approached by a certain *ruler of the synagogue*, a man who was neither poor nor insignificant, but the foremost of society. The Evangelist even gives the man's name, so that the miracle might become the more renowned through this confirmable evidence of its truth. In his great need, this man falls down before Jesus, although even without the urgency of this need, he ought to have fallen down and acknowledged Jesus as God. Nevertheless, affliction can compel a man to turn to what is better, as David says when he speaks of the horse or mule which has no understanding, *whose jaws you must afflict with bit and bridle when they come not nigh unto you.* (Ps 31:9) But as Jesus went along the way to the house of Jairus, a woman approached Him who showed exceedingly great faith. She approached and touched the border of His garment with the firm faith that if she could only touch His clothing, she would be made whole. And immediately the flow of blood stopped. The woman brought her faith close to Him Who has power to heal, and immediately she obtained healing. She gave no thought to anything else, neither the many years of her illness, nor the failure of her doctors. She only believed and was made whole. Understand that first she touched Jesus noetically, and only then did she touch Him bodily.

45-48. And Jesus said, "Who touched Me?" When all denied it, Peter and those with him said, "Master, the multitudes throng and press You, and You say, 'Who touched Me?'" But Jesus said, "Somebody touched Me, for I perceived power going out from Me." Now when the woman saw that she was not hidden, she came trembling; and falling down before Him, she declared to Him in the presence of all the people the reason she had touched Him and how she was healed immediately. And He said to her, "Daughter, be of good cheer; your faith has made you well. Go in peace." The Lord desires to show the woman's faith to all the people so that they might become imitators of her, and also so that Jairus might have good hope for His daughter. Therefore, He makes manifest what had happened in secret and asks who it was that touched Him. Peter, being bold, scolds the Lord for His question, saying, "Master, the multitudes throng and press You, and *You say, 'Who touched Me?'*" But he did not understand what the Lord was asking. The Lord was inquiring, "Who touched Me with faith?" and not simply, "Whose hand touched Me?" Just as one man has ears with which he hears, while another has ears but does not hear, so also one man touches with faith, while another draws near but his heart is far away. The Lord knows that it was the woman, but He asks the question, as I have said, in order to reveal her faith and to give hope to the ruler of the synagogue. The Lord also grants the woman a double healing: He first heals her sickness and then He dispels the fear from her trembling soul by saying, *Daughter, take courage.*

49-56. While He was still speaking, someone came from the ruler of the synagogue's house, saying to him, "Your daughter is dead. Do not trouble the Teacher." But when Jesus heard it, He answered him, saying, "Do not be afraid; only believe, and she will be made well." When He came into the house, He permitted no one to go in except Peter, James, and John, and the father and mother of the girl. Now all wept and mourned for her; but He said, "Do not weep; she is not dead, but sleeping." And they ridiculed Him, knowing that she was dead. But He put them all outside, took her by the hand and called, saying, "Little girl, arise." Then her spirit returned, and she arose immediately. And He commanded that she be given something to eat. And her parents were astonished, but He charged them to tell no one what had happened. When Jesus heard a man say to the ruler of the synagogue, *Do not trouble the Teacher*, He did not wait for the ruler of the synagogue to say something to Him, but instead speaks first, so that the ruler of the synagogue could not say, "I have no need for You; the evil deed has already happened; behold she has died, the one whom we expected You to heal," or any such words as these. For he did not believe and was a Jew. Christ, therefore, speaks first and says, *"Do not be afraid; only believe. Consider the*

woman who had the issue of blood. Imitate her and you will not miss the mark.” He permits only Peter, John, and James to enter because they were the Lord’s favorites and chief of the apostles, and because they were able to keep silent concerning the miracle. The Lord did not want to reveal Himself to many before it was time, perhaps because of the spite of the Jews. Thus, He hid most of His deeds so that the Jews would not become inflamed with envy and thus liable to judgment. We also ought to do the same; when someone becomes envious of us, we should not reveal our accomplishments to him, so as not to wound him and cause him to be even more envious and cast him into sin. Instead, we should strive to escape his attention. The Lord said, *she is not dead, but sleeping*, calling death *sleep* because He was about to raise her from the dead as if from sleep. Those who heard Him ridiculed *Him to scorn*, so that the miracle would be all the more miraculous. In order that later they would not be able to say that she was not dead, but had been asleep, the Lord arranged by divine economy that He should first be mocked when He said that she was not dead but asleep. Thus, He shut the mouths of those who wanted to slander Him, for it was so clear that she was dead that they even mocked Him when He said that she was not dead. He put them all outside, perhaps to teach us not to crave glory and not to do anything for show, and also to teach that when someone is about to work a miracle, he ought not to be in the midst of many people, but alone and undistracted. Then the Lord brought back the spirit of the young girl. He did not put another soul into her but made the same soul which had slipped away return to her body again. He commanded that she be given something to eat, to provide even greater assurance and confirmation that she had risen from the dead.

These things may also be understood in this manner: the woman with the issue of blood represents every soul which pours forth bloody and murderous sin. For each and every sin is the murderer and slayer of the soul. When this soul, therefore, touches the clothing of Jesus, when it touches, that is, His Incarnation, believing that the Son of God took on human flesh, then the soul is healed. And this is possible even if someone should be a *ruler of the synagogue*, that is, if someone has a mind which rules over the many things it has collected in its greed.¹ Then the daughter of that mind, its thought, is sick. But let that mind only call upon Jesus and believe, and his thought will be made whole.

¹ The word *synagogue* [*synagōgē*] is derived from the verb *synagō* which means *to bring together*, whether it be people in an assembly or things in a collection. BL Theophylact here plays on both senses of the word.

Communion Hymn

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

(Ps. 148:1)

Alleluia, Alleluia, Alleluia!