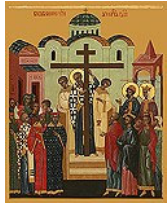


## ✠Bulletin✠

Week of October 12th to October 18th



## Holy Cross Orthodox Church

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**18th SUNDAY AFTER PENTECOST — Tone 1**  
**Liturgy of St. John Chrysostom**

### Fathers of the 7th Ecumenical Council

Martyrs Probus, Tarachus, and Andronicus, at Tarsus in Cilicia (304). St. Cosmas the Hymnographer, Bishop of Maiuma (ca. 787). Ven. Amphilókhy, Abbot of Glushétsk (1452). Martyr Domnica of Anazarbus (286). St. Martin the Merciful, Bishop of Tours (ca. 400). “Jerusalem” Icon of the Mother of God (48 A.D.).

### Weekly Liturgical Service Schedule

**Sunday October 12th**

**9:15 am** - Hours

**9:30 am** - Divine Liturgy

### Weekly Schedule

**Sunday, October 12th**

- Inquirers & Catechism classes following Liturgy

## Christ's Compassion and Integrity

By Fr. Philip LeMasters

No one likes a hypocrite; someone who says one thing and does another. As Christians, we must be very careful not to condemn ourselves and scandalize others by not living out what we teach to be true. Instead, we must be people of integrity who live out our beliefs every day in what we say and do. Jesus Christ is certainly the perfect example of a life lived with integrity, for He is a human being who is also divine. He Himself is the perfect integration of the image of God with God Himself. And He does not ask us, or anyone else, to do anything that He has not already done.

When we read the account of the Lord's raising of the son of the widow of Nain, we are probably reminded of St. James' teaching: "Pure and undefiled religion before God and the Father is this: to visit orphans and widows in their trouble and to keep oneself unspotted from the world." And that is precisely what Christ does: He has compassion upon a widow who mourns the death of her only son. He comforts her, saying "Do not weep," and then touches the coffin, bringing the young man back from the dead.

The Lord's great act of compassion for this woman is a sign of our salvation. For we weep and mourn not only for loved ones whom we see no more, but also for the broken, disintegrated state of life that the sins of humanity—and our own sins—have brought to us and to our world. Death, destruction, hatred, fear, and decay in all their forms are the consequences of our refusal to live faithfully as those created in the image of God. We have worshipped ourselves, our possessions and our pride, and found despair and emptiness as a result, as well as slavery to our own self-centered desires. So, we weep with the widow of Nain for losing loved ones and for losing ourselves.

The good news of the Gospel, however, is the compassion of God. Rather than simply observing human suffering and letting us bear the consequences of our actions, the Father sent the Son to enter into our suffering, into our distorted and disintegrated world, in order to set us right, to stop us from weeping, and even to raise us from the dead into the glory of the heavenly kingdom. The Son touched the coffin of the dead man, and he arose. Christ's compassion for us is so profound that He also entered a coffin, a tomb, and even descended to Hades, the shadowy place of the dead because—out of love for humankind—He could not simply stand by and allow us to bear the full consequences of our actions.

You see, our faith is not fundamentally about justice or punishment or wrath for sinners. It is instead about the infinite and holy love of Christ Who will stop at nothing to bring the one lost sheep back into the fold, Who is not embarrassed to welcome home the prodigal son, and Who will even submit to death on a cross in order to destroy death by His glorious resurrection.

And, yes, we have our part to play in response to His love. If we seek to follow Jesus Christ, if we are members of His Body the Church, and are nourished by His Body and Blood in the Holy Eucharist, then His compassion must become evident in our lives. If we are partakers the divine nature in Him, then His life must become ours such that, as St. Paul teaches, “it is no longer I who live, but Christ who lives in me.” If we receive Christ’s compassion, we must extend compassion to others, suffering with them in love, sharing their pain as best we can and going out of our way to show them the mercy and care that we have found in our Lord.

But we need to be clear: Extending Christ’s compassion to others is not the same thing as being a wimp or making sure that everyone likes us. It took discipline, strength, and courage for the Lord to show compassion throughout His entirely earthly ministry, especially His journey to the cross. And every time that He healed the sick or raised the dead, He surely knew that the Pharisees and perhaps the Romans were watching, noticing Him as a threat to their power. And they certainly did not like Him or His ministry.

If we are to live the Christian life with integrity, we too must have the courage to show compassion to those who suffer, who mourn, and whose lives are filled with pain and disorder. Perhaps they brought some of these conditions upon themselves. Maybe they didn’t always do the right thing and are reaping the consequences of their own bad choices. In some cases, they may actually believe that what they are doing is good. Well, so what? Isn’t that the story of us all? Christ did not come to show mercy upon those who deserved it, for mercy is something that, by definition, we can’t deserve. The widow of Nain and her dead son did not deserve the compassion of the Lord, but He showed love to them anyway. The relevance for our lives should be obvious. If we have integrity as Christians, we will respond to others with the same compassion that we have experienced in Jesus Christ.

This is not a calling for cowards afraid of their own shadow, for it requires discipline, self-control, and a strength of character beyond our own power. Unfortunately, it’s become second nature for us to try to judge others as though we were God, as though it were our place to separate the sheep from

the goats. Nothing gets in the way of mercy more than self-righteous judgment, for it so easily inflames our passions and gives us perverse pleasure in naming the faults of others. This prideful attitude quickly takes root in our hearts, weakening marriages and families, destroying friendships, giving us every excuse not to care for those who don’t measure up to our standards, and making it impossible for us to live the Christian life with integrity.

Well, Jesus Christ certainly has integrity. Not only are God and humanity integrated in His own Person, He lived out the kind of life that He taught in the same fallen world that we experience every day. He came to bring us into His eternal life out of compassion. He suffered with us to the point of death. The One who was the highest became the lowest for our sakes.

If we want His compassion, let us be compassionate to those who suffer even as a result of their own bad choices and habits. That doesn’t mean that we should give everyone exactly what they want, let them run our lives, or refuse to speak and act according to the truth, but it does mean that we sorrow with them in their pain and discern prayerfully how to do the fitting thing that best manifests Christ’s love in our relationship with them.

By the power of the Holy Spirit, each of us may become a better living icon of our Lord’s compassion. In order to do that, we must open our lives more fully to the presence of God, mindfully rejecting the lies that we tell ourselves about who is not worthy of our time, attention, and assistance. The greater focus we place on prayer, the more seriously we take our fasting, the more conscientious we are in confessing and repenting of our sins on a regular basis, the more aware we will become of the great mercy that the Lord has shown us and of where we need to grow in sharing His compassion with others.

Then we will grow in integrity as Christians, treating others as the Lord has treated us, and living out what we say we believe. And our lives will become signs of Christ’s salvation, living evidence of His victory over sin and death and of the power of His unfathomable love. And that same holy compassion that raised the son of the widow of Nain will raise us, and others, into the blessed eternal life of the Kingdom.

### **Choir Practice**

There will be choir practice on Wednesday, October 22nd at 6:00 pm at the church. All those who sing in the choir are asked to participate. Advent and the Nativity of Christ are just around the corner.

## Quotes

"The proof of love is in the works. Where love exists, it works great things. But when it ceases to act, it ceases to exist."

- Saint Gregory the Great

"Nothing else can help pacify anger and all the passions as much as love for God and for every fellow man. It is with love, rather than with other struggles, that you win easily."

- Saint Joseph the Hesychast

"The soul cannot know peace unless she prays for her enemies. The soul that has learned of God's grace to pray, feels love and compassion for every created thing, and in particular for mankind, for whom the Lord suffered on the Cross, and His soul was heavy for every one of us."

- Saint Silouan the Athonite

## Prayer Requests

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](http://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](http://tithe.ly) can be accessed through the church website [www.HolyCrossFtMyers.org](http://www.HolyCrossFtMyers.org)

# The Divine Liturgy

Liturgy of St. John Chrysostom

Variable Hymns and Readings

## Tone 1 Troparion (Resurrection)

When the stone had been sealed by the Jews,  
while the soldiers were guarding Thy most pure body,  
Thou didst rise on the third day, O Savior,  
granting life to the world.

The powers of heaven therefore cried to Thee, O Giver of Life:

"Glory to Thy Resurrection, O Christ!

Glory to Thy Kingdom!//

Glory to Thy dispensation, O Thou Who lovest mankind!"

## 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 1 Kontakion (Resurrection)

As God, Thou didst rise from the tomb in glory,  
raising the world with Thyself.

Human nature praises Thee as God, for death has vanished.

Adam exults, O Master!

Eve rejoices, for she is freed from bondage and cries to Thee://

"Thou art the Giver of Resurrection to all, O Christ!"

## Tone 6 Kontakion (Fathers)

The Son Who shone forth from the Father  
was ineffably born, two-fold in nature, of a woman.  
Having beheld Him, we do not deny the image of His form,  
but depict it piously and revere it faithfully.

Thus, keeping the True Faith,//

the Church venerates the icon of Christ Incarnate.

**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 1 Prokeimenon**    *(Resurrection)*

Let Thy mercy, O Lord, be upon us / as we have set our hope on Thee!  
*(Ps. 32:22)*

*V. Rejoice in the Lord, O you righteous! Praise befits the just!*  
*(Ps. 32:1)*

**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)*

**2 Corinthians 9:6-11 (Epistle)**

But this I say: "He who sows sparingly will also reap sparingly, and he who sows bountifully will also reap bountifully." So let each one give as he purposes in his heart, not grudgingly or of necessity; for God loves a cheerful giver. And God is able to make all grace abound toward you, that you, always having all sufficiency in all things, may have an abundance for every good work. As it is written: "He has dispersed abroad, He has given to the poor; His righteousness endures forever." Now may He who supplies seed to the sower, and bread for food, supply and multiply the seed you have sown and increase the fruits of your righteousness, while you are enriched in everything for all liberality, which causes thanksgiving through us to God.

**Hebrews 13:7-16 (Epistle, Fathers)**

Remember those who rule over you, who have spoken the word of God to you, whose faith follow, considering the outcome of their conduct. Jesus Christ is the same yesterday, today, and forever. Do not be carried about with various and strange doctrines. For it is good that the heart be established by grace, not with foods which have not profited those who have been occupied with them. We have an altar from which those who serve the tabernacle have no right to eat. For the bodies of those animals, whose blood is brought into the sanctuary by the high priest for sin, are burned outside the camp.

Therefore Jesus also, that He might sanctify the people with His own blood, suffered outside the gate. Therefore let us go forth to Him, outside the camp, bearing His reproach. For here we have no continuing city, but we seek the one to come. Therefore by Him let us continually offer the sacrifice of praise to God, that is, the fruit of our lips, giving thanks to His name. But do not forget to do good and to share, for with such sacrifices God is well pleased.

**Tone 1**

Alleluia, Alleluia, Alleluia!

*V. God gives vengeance unto me, and subdues people under me.*  
*(Ps. 17:48)*

*V. He magnifies the salvation of the King and deals mercifully with David, His anointed, and his seed forever. (Ps. 17:51)*

**Tone 1**

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

**Luke 7:11-16 (Gospel)**

Now it happened, the day after, that He went into a city called Nain; and many of His disciples went with Him, and a large crowd. And when He came near the gate of the city, behold, a dead man was being carried out, the only son of his mother; and she was a widow. And a large crowd from the city was with her. When the Lord saw her, He had compassion on her and said to her, "Do not weep." Then He came and touched the open coffin, and those who carried him stood still. And He said, "Young man, I say to you, arise." So he who was dead sat up and began to speak. And He presented him to his mother. Then fear came upon all, and they glorified God, saying, "A great prophet has risen up among us"; and, "God has visited His people."

**John 17:1-13 (Gospel, Fathers)**

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 Luke 7:11-16**

By Blessed Theophylact  
Archbishop of Ochrid and Bulgaria

Because the Lord, while not even present, had healed the centurion's servant, He now performs another even more remarkable miracle. He does this so that no one could say, "What is remarkable about the healing of the centurion's servant? Perhaps the servant would not have died in any case." This is why the Lord now raises up the dead man as he was being carried out for burial. He does not perform the miracle by His word alone, but He also touches the bier, teaching us that His very Body is life. Because God the Word Who gives life to all things Himself became flesh, therefore His flesh itself is likewise life-creating, and takes away death and corruption. The dead man sat up and began to speak, so that some would not think that his rising was only an apparition. Sitting up and speaking are definite proof of resurrection from the dead; for how can a lifeless body sit up and speak? You may also understand the widow to mean the soul which has suffered the loss of its husband, the Word of God Which sows the good seed. And the son of such a widow is the mind which is dead and is being carried outside the city, that is, outside the heavenly Jerusalem which is the land of the living. The Lord then takes pity and touches the bier. The bier which carries the dead mind is the body. And indeed, the body is like a tomb, as the ancient Greeks said, calling the body [sōma] a burial mound [sēma], which means a tomb. Having touched the body, the Lord then raises the mind, restoring its youth and vigor. And after the young man, meaning the mind, has sat up, raised from the tomb of sin, he will begin to speak, that is, to teach others. For while he is in the grip of sin, he cannot speak or teach: who would believe him?

### **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!