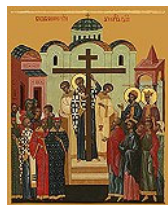


✠Bulletin✠

Week of October 26th to November 1st



Holy Cross Orthodox Church

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20th SUNDAY AFTER PENTECOST — Tone 3

Liturgy of St. John Chrysostom

Holy, Glorious Demetrios the Myrrh-gusher of Thessaloniki (ca. 306). Commemoration of the Great Earthquake at Constantinople in 740 A.D. St. Theóphil of the Kiev Caves, Bishop of Novgorod (Far Caves—1482). Martyr Lupus (ca. 306). Ven. Athanasius of Medikion Monastery (ca. 814). Monastic Martyr Joseph of Dionysiou (Mt. Athos—1536).

Weekly Liturgical Service Schedule

Sunday October 26th

9:15 am - Hours

9:30 am - Divine Liturgy

Weekly Schedule

Sunday, October 26th

- Choir Practice following Divine Liturgy

The Parable of the Rich Man and Lazarus

By St. Theophan the Recluse

The parable about the rich man and Lazarus shows that those who do not live as they should, will suddenly wake up to reality, but that they will no longer have the opportunity to correct their state. Their eyes will open and they will clearly see where the truth lies. Remembering that on the earth there are many who are blind as they were, they will want someone to be sent from the dead to assure them that one must live and understand things only according to the Lord's Revelation and in no other way. But they will be denied even this, because for those who desire to know the truth, revelation alone is a witness. On the other hand, for those who do not desire it and do not love the truth, even the resurrection of one of the dead would not be convincing. **The feelings of the rich man in this parable are probably felt by everyone who departs this life.** Consequently, according to the belief of that world, which will be the belief of all of us, the only guidance for us on the path of life is the Lord's Revelation. But there, for many, this belief will have come too late—it would have been more useful here, but not everyone had it. Let us, at least, believe the testimony of those there, putting ourselves into their state. **Those who are in torments do not lie.** Pitying us, they want our eyes to be opened, so that we will not come to the place of their torment. We cannot say about this subject, as we often do about ordinary affairs, "Maybe somehow things will pass". No, it will not somehow pass. **We must be thoroughly certain that we will not find ourselves in the place of the rich man.**

**As the Rich Are Not Condemned for Their Wealth,
So the Poor Are Not Saved for Their Poverty**

On the occasion of the Fifth Sunday of Luke, 3 November 2019, during which the Parable of the Rich Man and Lazarus is read in the churches, Metropolitan Damaskenos of Didymoteicho, Orestiada and Soufli made the following remarks in his sermon:

"It would be a mistake to say that the cause of the dramatic course of life for both was wealth for one of them and poverty for the other ... This is because the Word of God Himself gives us examples of rich people who were saved and poor people who were condemned. In other words, it is not these material goods per se that save or condemn man, but its mismanagement, which means that a rich man, in the sight of God, Who knows the depths of one's heart, can be unbound and independent from his wealth, and a poor

man enslaved to and dependent on material goods... The rich man was condemned to the suffering of hell, not for his wealth, but for its mismanagement. He considered that tangible goods were solely his own property, whose sole purpose was his own good. **Wealth became his god.** He was blinded by greed, so he was indifferent to what was going on around him and to the needs of his fellow humans. Simply put, the reason for his condemnation was selfishness and indifference.

On the other hand, Lazarus was justified, not again because of his poverty, but for the patience he showed. A patience that led neither to disgust at God nor towards his wealthy fellow man. In this respect, **the reason for his salvation and righteousness was to maintain his trust in God and his love for his fellow man.** His perseverance to trust God and to believe. The belief that God is his exclusive helper. After all, this should not be irrelevant to the fact that the name Lazarus means exactly, 'God is a helper'."

Commemoration of the Great Earthquake at Constantinople

In 740, at the time of the iconoclast emperor Leo the Isaurian, there was a terrible earthquake at Constantinople. Seeing this as God's just punishment for their sins, the people repented and prayed to the Most Holy Theotokos and to Saint Demetrius to help them. God had mercy on them, and the earthquake stopped.

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 3 Troparion (Resurrection)

Let the heavens rejoice!

Let the earth be glad!

For the Lord has shown strength with His arm.

He has trampled down death by death.

He has become the first born of the dead.

He has delivered us from the depths of hell,

and has granted to the world//

great mercy.

Tone 8 Troparion (Earthquake)

O Christ our God, Who lookest upon the earth and it trembles;

deliver us from the terrible threat of earthquake://

and through the prayers of the Theotokos, send down upon us Thine

abundant mercy and save us!

Tone 3 Troparion (St. Demetrius)

The world has found thee to be a great defense against tribulation
and a vanquisher of heathens, O Passion-bearer.

As thou didst bolster the courage of Nestor,

who then humbled the arrogance of Lyaïos in battle://

Holy Demetrius, entreat Christ God to grant us great mercy!

Tone 3 Kontakion (Resurrection)

On this day Thou didst rise from the tomb, O Merciful One,
leading us from the gates of death.

On this day Adam exults as Eve rejoices;
with the Prophets and Patriarchs//
they unceasingly praise the divine majesty of Thy power.

Tone 2 Kontakion (St. Demetrius)

God, Who has given thee invincible might,
has tinged the Church with streams of thy blood, Demetrius.
He preserves thy city from harm, //
for thou art its foundation.

Tone 6 Kontakion (Earthquake)

Deliver us all from upheavals, and from terrible afflictions caused by our
sins, O Lord,
and spare Thy people whom Thou hast purchased with Thy blood, O
Master!
Do not deliver Thy city to destruction by terrible earthquakes,
for we know no other God but Thee;
and to those who cry out Thou dost respond://
“I am with you, and no one will be against you.”

Tone 6 Prokeimenon (Earthquake)

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 7 Prokeimenon (St. Demetrius)

The righteous shall rejoice in the Lord, /and shall hope in Him.
(Ps. 63:11a)

Hebrews 12:6-13, 25-27 (Epistle, Earthquake)

Brethren: For whom the LORD loves He chastens, and scourges every son whom He receives.” If you endure chastening, God deals with you as with sons; for what son is there whom a father does not chasten? But if you are without chastening, of which all have become partakers, then you are illegitimate and not sons. Furthermore, we have had human fathers who corrected us, and we paid them respect. Shall we not much more readily be in subjection to the Father of spirits and live? For they indeed for a few days

chastened us as seemed best to them, but He for our profit, that we may be partakers of His holiness. Now no chastening seems to be joyful for the present, but painful; nevertheless, afterward it yields the peaceable fruit of righteousness to those who have been trained by it. Therefore strengthen the hands which hang down, and the feeble knees, and make straight paths for your feet, so that what is lame may not be dislocated, but rather be healed. See that you do not refuse Him who speaks. For if they did not escape who refused Him who spoke on earth, much more shall we not escape if we turn away from Him who speaks from heaven, whose voice then shook the earth; but now He has promised, saying, “Yet once more I shake not only the earth, but also heaven.” Now this, “Yet once more,” indicates the removal of those things that are being shaken, as of things that are made, that the things which cannot be shaken may remain.

Galatians 1:11-19 (Epistle)

Brethren: But I make known to you, brethren, that the gospel which was preached by me is not according to man. For I neither received it from man, nor was I taught it, but it came through the revelation of Jesus Christ. For you have heard of my former conduct in Judaism, how I persecuted the church of God beyond measure and tried to destroy it. And I advanced in Judaism beyond many of my contemporaries in my own nation, being more exceedingly zealous for the traditions of my fathers. But when it pleased God, who separated me from my mother’s womb and called me through His grace, to reveal His Son in me, that I might preach Him among the Gentiles, I did not immediately confer with flesh and blood, nor did I go up to Jerusalem to those who were apostles before me; but I went to Arabia, and returned again to Damascus. Then after three years I went up to Jerusalem to see Peter, and remained with him fifteen days. But I saw none of the other apostles except James, the Lord’s brother.

2 Timothy 2:1-10 (Epistle, St. Demetrius)

Brethren: You therefore, my son, be strong in the grace that is in Christ Jesus. And the things that you have heard from me among many witnesses, commit these to faithful men who will be able to teach others also. You therefore must endure hardship as a good soldier of Jesus Christ. No one engaged in warfare entangles himself with the affairs of this life, that he may please him who enlisted him as a soldier. And also if anyone competes in athletics, he is not crowned unless he competes according to the rules. The hardworking farmer must be first to partake of the crops. Consider what I say, and may the

Lord give you understanding in all things. Remember that Jesus Christ, of the seed of David, was raised from the dead according to my gospel, for which I suffer trouble as an evildoer, even to the point of chains; but the word of God is not chained. Therefore I endure all things for the sake of the elect, that they also may obtain the salvation which is in Christ Jesus with eternal glory.

Tone 4

Alleluia, Alleluia, Alleluia!

V. O God, Thou hast cast us off, Thou hast scattered us. (Ps. 59:1a)

V. Thou hast made the earth to tremble, Thou hast broken it; heal its breaches, for it has been shaken! (Ps. 59:2)

Tone 4

V. The righteous shall flourish like the palm tree, and grow like a cedar in Lebanon. (Ps. 91:13)

Matthew 8:23-27 (Gospel, Earthquake)

Now when He got into a boat, His disciples followed Him. And suddenly a great tempest arose on the sea, so that the boat was covered with the waves. But He was asleep. Then His disciples came to Him and awoke Him, saying, "Lord, save us! We are perishing!" But He said to them, "Why are you fearful, O you of little faith?" Then He arose and rebuked the winds and the sea, and there was a great calm. So the men marveled, saying, "Who can this be, that even the winds and the sea obey Him?"

Luke 16:19-31 (Gospel)

There was a certain rich man who was clothed in purple and fine linen and fared sumptuously every day. But there was a certain beggar named Lazarus, full of sores, who was laid at his gate, desiring to be fed with the crumbs which fell from the rich man's table. Moreover the dogs came and licked his sores. So it was that the beggar died, and was carried by the angels to Abraham's bosom. The rich man also died and was buried. And being in torments in Hades, he lifted up his eyes and saw Abraham afar off, and Lazarus in his bosom. Then he cried and said, 'Father Abraham, have mercy on me, and send Lazarus that he may dip the tip of his finger in water and cool my tongue; for I am tormented in this flame.' But Abraham said, 'Son, remember that in your lifetime you received your good things, and likewise Lazarus evil things; but now he is comforted and you are tormented. And besides all this, between us and you there is a great gulf fixed, so that those who want to pass from here to you cannot, nor can those from there pass to us.' Then he said,

'I beg you therefore, father, that you would send him to my father's house, for I have five brothers, that he may testify to them, lest they also come to this place of torment.' Abraham said to him, 'They have Moses and the prophets; let them hear them.' And he said, 'No, father Abraham; but if one goes to them from the dead, they will repent.' But he said to him, 'If they do not hear Moses and the prophets, neither will they be persuaded though one rise from the dead.'"

John 15:17-16:2 (Gospel, St. Demetrius)

These things I command you, that you love one another. If the world hates you, you know that it hated Me before it hated you. If you were of the world, the world would love its own. Yet because you are not of the world, but I chose you out of the world, therefore the world hates you. Remember the word that I said to you, 'A servant is not greater than his master.' If they persecuted Me, they will also persecute you. If they kept My word, they will keep yours also. But all these things they will do to you for My name's sake, because they do not know Him who sent Me. If I had not come and spoken to them, they would have no sin, but now they have no excuse for their sin. He who hates Me hates My Father also. If I had not done among them the works which no one else did, they would have no sin; but now they have seen and also hated both Me and My Father. But this happened that the word might be fulfilled which is written in their law, 'They hated Me without a cause.' But when the Helper comes, whom I shall send to you from the Father, the Spirit of truth who proceeds from the Father, He will testify of Me. And you also will bear witness, because you have been with Me from the beginning. These things I have spoken to you, that you should not be made to stumble. They will put you out of the synagogues; yes, the time is coming that whoever kills you will think that he offers God service.

Explanation of Today's Gospel Reading Luke 16:19-31

By Blessed Theophylact

Archbishop of Ochrid and Bulgaria

19-22. There was a certain rich man who was clothed in purple and fine linen and fared sumptuously every day. But there was a certain beggar named Lazarus, full of sores, who was laid at his gate, desiring to be fed with the crumbs which fell from the rich man's table. Moreover the dogs came and licked his sores. So it was that the beggar died, and was carried by the angels to Abraham's bosom. The rich man also died and was buried. This is a parable and not, as some have foolishly imagined, something which actually

occurred. The Lord fashioned this story to teach those who show no mercy and give no alms what punishments await them, and to teach those who are suffering what good things they will enjoy on account of the sufferings they **patiently** endure in this life. The Lord gave no name to the rich man in this parable, because such a man is not worthy to be remembered by God by name. But the Lord mentions the poor man by name, for the names of the righteous are inscribed in the Book of Life. The rich man was awash in wealth, so much so that he clothed himself in purple and costly linen. Not only this, but he also luxuriated in every other kind of luxury. For it says that *he fared sumptuously*, not now and then, but *everyday*, and not in moderation, but *sumptuously*, meaning, extravagantly and at great cost. But Lazarus was destitute and grievously diseased, for it says that he was full of sores. But the evil which he suffered goes even further: lying at the gate of the rich man, he had the added torment of seeing others feasting to excess while he himself starved. He desired to be fed, not with their costly foods, but with the crumbs of these foods, the same crumbs which the dogs ate. He was also destitute of any help, for *the dogs licked his sores*, and he had no one to drive them away. Lazarus suffered such terrible things. Did he then blaspheme? Did he revile the luxury of the rich man? Did he condemn his callousness? Did he accuse the Divine Providence? He did none of these things, even in thought; rather, he bravely and wisely endured all. How do we know this? From the fact that the angels took him when he died. **For if he had been a grumbler and a blasphemer, he would not have been deemed worthy of such an honor, to be escorted by the angels.** The rich man also died and was buried. In truth, while he still lived his soul had been buried alive, entombed within his flesh. Therefore, when he died, his soul was not led away by the angels but instead was borne downwards into hades. Also, by saying that he was buried, the Lord implies that the rich man's soul received its portion in the lowest and darkest place.

23-26. And being in torments in Hades, he lifted up his eyes and saw Abraham afar off, and Lazarus in his bosom. Then he cried and said, 'Father Abraham, have mercy on me, and send Lazarus that he may dip the tip of his finger in water and cool my tongue; for I am tormented in this flame.' But Abraham said, 'Son, remember that in your lifetime you received your good things, and likewise Lazarus evil things; but now he is comforted and you are tormented. And besides all this, between us and you there is a great gulf fixed, so that those who want to pass from here to you cannot, nor can those from there pass to us.' Why was it that the rich man saw Lazarus in the bosom of Abraham, and not of any other of the righteous? Because Abraham showed hospitality to strangers. The rich man sees Lazarus with Abraham as

a reproof of his own inhospitality. For Abraham used to draw into his own house even those who were just passing by, while the rich man overlooked a man who was lying within his very courtyard. And why does the rich man address his words to Abraham, and not to Lazarus? Perhaps he was ashamed. It may be that he judged Lazarus to be no different than himself and therefore assumed that Lazarus would bear a grudge for past wrongs. "If I, while enjoying such great prosperity, overlooked him while he was suffering such great afflictions, and did not even give him 'the crumbs from my table', how much more will he who was thus despised now remember those past wrongs and refuse to grant me any favor?" This is why he addresses his words to Abraham, thinking that the patriarch would be unaware of what had happened. How then does Abraham respond? Does he say, "O cruel and heartless man! Are you not ashamed? Only now do you remember compassion?" Not this, but rather, *Son*. Behold a compassionate and holy soul! For a certain wise man has said, "Trouble not a soul that has been brought low." This is why Abraham says, *Son*. By this he also intimates that it is within his power only to speak to him gently, but more than this, he is not permitted to do. "That which I have to give, I give you" - a voice of compassion. "But to go from here to there I cannot, for all things have been shut".

27-31. Then he said, 'I beg you therefore, father, that you would send him to my father's house, for I have five brothers, that he may testify to them, lest they also come to this place of torment.' Abraham said to him, **'They have Moses and the prophets; let them hear them.'** And he said, **'No, father Abraham; but if one goes to them from the dead, they will repent.'** But he said to him, **'If they do not hear Moses and the prophets, neither will they be persuaded though one rise from the dead.'**" The miserable rich man, having failed in his request for himself, now makes supplication on behalf of others. See how punishment has led him to awareness. He who before had overlooked Lazarus as he lay at his feet now thinks of others who are absent and begs that Lazarus be sent from the dead to his father's house. He asks that not just anyone of the dead, but Lazarus in particular, be sent, so that the rich man's brothers might see him crowned with health and glory. They who once saw him in sickness and in dishonor and were witnesses of his poverty, would be witnesses of his glory. From this it is clear that Lazarus would have appeared to them in glory, had it been necessary to send him as a believable messenger. How then does Abraham reply? *They have Moses*. "You do not take care of your brothers," he is saying, "as well as He Who created them, God Himself. For He has appointed ten thousand teachers for them." But the rich man answers, *No, father*. Since he himself had heard the

Scriptures **and did not believe**, considering the readings to be myths, he suspected that it was the same for his brothers. Judging them by what he knew to be true of himself, he said that they gave no more heed to the Scriptures than he did, but that if one should rise from the dead then they would believe. There are those even now who say the same: “Who knows what is in hades? Who has ever come from there to tell us?” But let them hear Abraham who says that if we do not give heed to the Scriptures, we will not believe even those who come from hades. The Jews showed this to be true. Because they gave no heed to the Scriptures, they did not believe when they saw the dead resurrected but even attempted to slay that other Lazarus who was four days dead. Many of the dead arose at the Lord’s Crucifixion, yet this only intensified the Jews’ murderous assault against the apostles. If raising the dead would truly help us to believe, the Lord would do this often. But there is no help so great as the close study of the Scriptures. For the devil by trickery has appeared to raise the dead and by this means has deceived the foolish; and concerning those in hades he spreads doctrines worthy of his own wickedness. But no such trickery can prevail against those who make wise study of the Scriptures. For the Scriptures are a lamp and a light, (Proverbs 6:28) and when light shines, the thief appears and is discovered. Therefore, let us believe the Scriptures and let us not seek out resurrections from the dead.

Communion Hymn

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

(Ps. 148:1)

The righteous shall be in everlasting remembrance! He shall not fear evil tidings! *(Ps. 111:6)*

Alleluia, Alleluia, Alleluia!