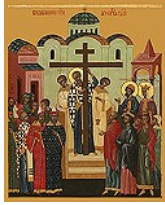


## ✠Bulletin✠

Week of August 17th to August 23rd



## Holy Cross Orthodox Church

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### 10th SUNDAY AFTER PENTECOST — Tone 1

#### Afterfeast of the Dormition

Martyr Myron, Presbyter, of Cyzicus (254). Ven. Alypius, Iconographer of the Kiev Near Caves (Near Caves—1114). Martyrs Paul and Juliana of Syria (ca. 273). Martyrs Thyrsus, Leucius, and Coronatus, with others, at Cæsarea in Bithynia (3rd c.). Martyr Patroclus of Troyes (3rd c.). Martyrs Straton, Philip, Eutychian, and Cyprian, of Nicomedia (ca. 303). Bl. Theodoretus, Enlightener of the Lapps (Solovétsky Monastery—1571).

#### Weekly Liturgical Service Schedule

##### Sunday August 17, 2025

9:10 am - Hours

9:30 am - Divine Liturgy

##### Saturday August 23rd

5:30 pm - Vespers

#### Weekly Schedule

##### Sunday August 17, 2025

- Choir Practice for Sept 14th
- Inquirers & Catechism classes following Divine Liturgy

## Dormition of the Most Holy Theotokos

*Saint John of Kronstadt*

*"Magnify O my soul, the honorable Translation of the Mother of God from earth to heaven." (Refrain for the 9th Ode of the Canon)*

Let us be happy, beloved brothers and sisters that we belong to the Holy Orthodox Church, worthily and rightly glorifying the Most Holy Sovereign Theotokos on this eminent day out of all the days of the year with special solemnity. There exists on earth many societies and entire governments that do not consider the need nor the obligation to call upon and glorify the Queen of heaven and earth, the Mother of Our Divine Lord Jesus Christ, and other saints and angels; to submissively serve Her lovingly, as the true Mother of God. Sadly nowadays we have heretics (among us) who actively dishonor the Mother of God, the saints, their icons, their relics and their festivals. Oh, if only they also unanimously with us glorified the worthy Queen of heaven and earth!

The Holy Church solemnly glorifies the honorable Dormition or translation of the Mother of God from earth to heaven. A wonderful translation - she died without serious illness, peacefully. Her soul is taken up in the divine hands of Her Son and carried up into the heavenly abode, accompanied by the sweet singing of angels. And then, her most pure body is transferred by the apostles to Gethsemane where it is honorably buried, and on the third day it is resurrected and taken up to heaven. You see this on the icon of the Dormition of the Theotokos. On it is represented the life-bearing body of the Theotokos laying on a bier, surrounded by the apostles and hierarchs, and in the center of the icon the Lord holding in His hands the most pure soul of the Theotokos. The translation of the Mother of God is a paradigm of the translation in general of the souls of Christians to the other world.

We say that our dead have "fallen asleep" or "passed away." What does this mean? This means that for the true Christian there is no death. Death was conquered by Christ on the cross. But there is a translation, i.e. a rearrangement of his condition, i.e. his soul is in another place, in another age, in another world beyond the grave, eternal, without end, that is what is meant by "falling asleep". It is as if it were a temporary dream after which, by the voice of the Lord and the fearful yet wonderful trumpet of the Archangel, all the dead shall live and come forth each to his place: either to the resurrection of life or to the resurrection of condemnation (John 5:29). This

is what the Christian means by translation. We should be ready for this translation, for the day of the general resurrection and judgment, for this indescribable world event, recorded in the Holy Scriptures.

This preparation for the meeting of the heavenly King before the dread judgment seat, after death, is essentially the person's preparation throughout the whole of his life. This preparation means a change in all his thoughts, and the moral change of all his being, so that the whole man would be pure and white as snow, washing clean everything that defiles the body and spirit, so that he is adorned with every virtue: repentance, meekness, humility, gentleness, simplicity, chastity, mercifulness, abstention, spiritual contemplation, and burning love for God and neighbor.

Our preparation for meeting the heavenly King, and for the inheritance of eternal life in heaven, should consist of these things. The heavenly King desires souls adorned with immutable virtue, souls prepared so that the Very Lord Himself could abide in them. Do not marvel that the Very Lord wants to live in us. In fact the human soul is more spacious than the heavens and the earth, for it exists in the image of God. And if one removes sins from the soul, the Lord of all will settle in it and will fill it with Himself. "We will come to him and make our dwelling with him" (John 14:23), says the Lord about the souls who love Him.

And so, ye participants in the Christian feasts, and especially the present feast of the Dormition of the Mother of God, ye who are brightly adorned with every virtue and translated to the heavenly kingdom, to Her Son and God, proclaim to each and every one about preparing their souls to be the dwelling place of the Lord, about continual repentance, and about the incorruptible adornment of Christian virtue. Let your death also be unashamed and peaceful, serving as the pledge of a good answer at the dread judgment seat of Christ. Amen.

#### Quotes

St. John Chrysostom

"Love forgives many mistakes, while hatred imagines mistakes even where they do not exist..."

St. John of Kronstadt

*The closer a man is to God, the more he sees his own faults. The farther he is from God, the more he sees the faults of others.*

St. Barsanuphius the Great

*"Don't be deceived regarding the knowledge of what will be after your death: what you sow here, you will reap there. After leaving here, no one can make progress. Here is the work, there the rewards; here the struggle, there the crowns."*

#### 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.

#### Holy Cross 50<sup>th</sup> Anniversary – September 14<sup>th</sup>

In preparation for the 50<sup>th</sup> Anniversary of Holy Cross and the visit of Bishop Gerasim, we have established committees for this big event. Please see the following people for more information & to help prepare for our big day!

John & Viktoria Graham - Lunch following Divine Liturgy

David Bartos – Exterior of the Church/Landscaping

Maria Flemmer & Svitlana Canko – Interior of the church/cleaning

#### Prayer Requests

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.**

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

# The Divine Liturgy

## Liturgy of St. John Chrysostom

### 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 1 Troparion (Feast)

In giving birth you preserved your virginity.  
In falling asleep you did not forsake the world, O Theotokos.  
You were translated to life O Mother of Life,//  
and by your prayers you deliver our souls from death.

### Tone 4 Troparion (St. Myron)

Thy holy martyr Myron, O Lord,  
through his sufferings has received an incorruptible crown from Thee, our  
God.  
For having Thy strength, he laid low his adversaries,  
and shattered the powerless boldness of demons.//  
Through his intercession, save our souls!

### 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 4 Kontakion (St. Myron)

From childhood you longed for Christ, all glorious one,  
keeping His divine commandments and running to Him with all your being,  
all-honored Myron.  
Now you zealously pray with the Angels,  
asking remission of sins//  
for those who celebrate your memory.

### Tone 2 Kontakion (Feast)

Neither the tomb, nor death, could hold the Theotokos,  
who is constant in prayer and our firm hope in her intercessions.  
For being the Mother of Life,//  
she was translated to life by the One Who dwelt in her virginal womb.

### 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 3 Prokeimenon (Song of the Theotokos)

My soul doth magnify the Lord, / and my spirit hath rejoiced in God  
my Savior. (Lk. 1:46-47)

## 1 Corinthians 4:9-16 (Epistle)

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 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 8**

*V. Arise, O Lord, into Thy rest, Thou and the Ark of Thy sanctification! (Ps. 131:8)*

### **Matthew 17:14-23 (Gospel)**

And when they had come to the multitude, a man came to Him, kneeling down to Him and saying, "Lord, have mercy on my son, for he is an epileptic and suffers severely; for he often falls into the fire and often into the water. So I brought him to Your disciples, but they could not cure him." Then Jesus answered and said, "O faithless and perverse generation, how long shall I be with you? How long shall I bear with you? Bring him here to Me." And Jesus rebuked the demon, and it came out of him; and the child was cured from that very hour. Then the disciples came to Jesus privately and said, "Why could we not cast it out?" So Jesus said to them, "Because of your unbelief; for assuredly, I say to you, if you have faith as a mustard seed, you will say to this mountain, 'Move from here to there,' and it will move; and nothing will be impossible for you. However, this kind does not go out except by prayer and fasting." Now while they were staying in Galilee, Jesus said to them, "The Son of Man is about to be betrayed into the hands of men, and they will kill Him, and the third day He will be raised up." And they were exceedingly sorrowful.

### **Explanation of Today's Gospel Reading**

By Blessed Theophylact  
Archbishop of Ochrid and Bulgaria

**14-15. And when they had come to the multitude, a man came to Him, kneeling down to Him and saying, "Lord, have mercy on my son, for he is an epileptic and suffers severely; for he often falls into the fire and often into the water.** That this man is exceedingly faithless is clear from the words which Christ spoke in reply to him, "O faithless generation," and from the fact that the man himself blamed the disciples. The moon was

not the cause, but rather, the demon would take note when the moon was full, and then would set upon his victim, so that men would blaspheme the created works of God as maleficent. You, then, O reader, understand that it is a foolish man that changes as the moon, as it is written, (Sirach 27:11) at times waxing great in virtue, at other times waning and vanishing altogether. Then the foolish man becomes deranged and falls down into the fire of anger and lust, and into water, that is, the waves of the many cares of life, in which Leviathan the devil dwells, he who reigns over the waters. For are not the cares of the rich like waves that follow each other in quick succession?

**16-18. So I brought him to Your disciples, but they could not cure him." Then Jesus answered and said, "O faithless and perverse generation, how long shall I be with you? How long shall I bear with you? Bring him here to Me." And Jesus rebuked the demon, and it came out of him; and the child was cured from that very hour.** Do you see how the man has shifted the blame for his own lack of faith upon the disciples, saying that they were too weak to heal? The Lord, therefore, is shaming him for accusing the disciples, saying, "O faithless generation," that is, "It is not so much the fault of the weakness of the disciples as it is of your lack of faith, which, being great, has prevailed over the equal measure of their strength." He rebukes not only this man, but everyone who lacks faith, even the bystanders. By saying, "How long shall I be with you?" Christ shows that He longs for the Passion upon the Cross and His departure from them. For He is saying, "How long shall I live among scoffers and unbelievers?" And Jesus rebuked him" -whom? He who was lunatic. From this it appears that he, too, lacked faith and his lack of faith had given occasion for the demon to enter him.

**19-21. Then the disciples came to Jesus privately and said, "Why could we not cast it out?" So Jesus said to them, "Because of your unbelief; for assuredly, I say to you, if you have faith as a mustard seed, you will say to this mountain, 'Move from here to there,' and it will move; and nothing will be impossible for you. However, this kind does not go out except by prayer and fasting."** The apostles were afraid that they had lost the grace against demons that had been given to them; this is why they asked Jesus in private and with great anxiety. But the Lord reproves them for being imperfect in faith, saying, "Because of your unbelief." For if you had fervent, ardent faith, you would accomplish great things even though they appeared to be small. The location of the mountains which the apostles moved is nowhere recorded, yet it is likely that they did move them, but the event was not

written down; for not everything was written down. Or, by another interpretation, they did not move a mountain because the occasion did not present itself, but they did even greater things than that. Note how the Lord said, "...you will say to this mountain, 'Move from here to there,' and it will move;" in other words, the mountain shall move when you say the word. But the apostles did not say the word as there was neither occasion nor necessity, and so they did not move mountains. But if indeed they had spoken, they would have moved. "This kind" of demon is cast out by prayer and fasting. For they themselves who are demonized must fast, as well as those who would heal them; then comes the prayer, preceded by fasting, not drunkenness. Understand, then, that even perfect faith is as the grain of mustard seed, considered worthless on account of the foolishness of the preaching. Yet if it should find good soil, it grows into a tree in which the winged creatures of heaven, that is, soaring thoughts, may alight. Whoever, then, has perfect faith can say to this mountain, that is, to the demon, "Move from here to there." For Christ was also referring to the demon that had gone out.

**22-23. Now while they were staying in Galilee, Jesus said to them, "The Son of Man is about to be betrayed into the hands of men, and they will kill Him, and the third day He will be raised up." And they were exceedingly sorrowful.** He continually foretells the Passion, so that no one would think that He suffered unwillingly, and also, to train them so that they would not be shaken by the unexpected when it occurred. To the sorrow He weds the joy, that He will rise.

***(Instead of "It is truly meet...", we sing:)***

The Angels, as they looked upon the Dormition of the Virgin,  
were struck with wonder,  
seeing how the Virgin went up from earth to heaven.  
The limits of nature are overcome in you, O Pure Virgin:  
for birthgiving remains virginal, and life is united to death;  
a virgin after childbearing and alive after death,  
you ever save your inheritance, O Theotokos.

#### **Communion Hymn**

Praise the Lord from the heavens, praise Him in the highest! *(Ps. 148:1)*

I will receive the cup of salvation and call on the Name of the Lord.

*(Ps. 115:4)*

Alleluia, Alleluia, Alleluia!