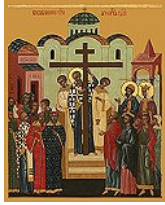


✠Bulletin✠

Week of August 23, 2026



Holy Cross Orthodox Church

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12th SUNDAY AFTER PENTECOST — Tone 3

Leavetaking of the Dormition

Prousiotissa Icon of the Mother of God. Martyr Lupus, slave of St. Demetrius of Thessalonica (306). Hieromartyr Irenæus, Bishop of Lyons (202). Ss. Eutychius (ca. 540) and Florentius (547), of Nursia. St. Callinicus, Patriarch of Constantinople (705). Hieromartyr Pothinus, bishop of Lyon (ca. 177). Martyrs Severus, Memnon the Centurion, and 38 others, of Thrace (ca. 305). Martyrs Ebba the Younger, abbess, of Coldingham, Northumbria, and her companions (870). St. Anthony, bishop of Sardis (10th c.). New Hieromartyrs Ephraim (Kuznetsov), bishop of Selenginsk, and John Vostorgov, archpriest, of Moscow, and New Martyr Nicholas Varzhansky (1918). New Hieromartyrs Vladimir Petrek and Vaclav Cíkl, and New Martyrs Jan Sonnevend, Vaclav Ornest, and Karel Louda and their families, in Czechoslovakia (1942). Glorification (2015) of St. Sebastian (Dabovic) of Jackson, California (1940). (Gr. Cal.: St. Nicholas the Sicilian, who struggled on Mt. Neotaka in Euboea.)

Weekly Liturgical Service Schedule

Sunday August 23rd

9:15 am - Hours

9:30 am - Divine Liturgy

Weekly Schedule

Sunday August 23rd

- Choir Practice
- Inquirers & Catechism classes

What is the Will of God?

By Archimandrite Symeon Kragiopoulos (2015)

Every now and then, some people ask: “But, what is God’s will? I don’t know the will of God.” What don’t you know? You don’t know, for example, that you should be praying a bit more than you are now? Does somebody really need to tell you this? You don’t know that the little prayer you do should be done with your whole heart? You don’t know that you shouldn’t talk back to someone, shouldn’t talk to him in a way that makes him distressed? You don’t know that you should help him? You don’t know that you should forgive him? That you should tolerate him? Should love him? And should pray for him? You don’t know that you must be patient? And that you shouldn’t get angry?

Do what you know. And God, seeing your sincere disposition to continually know his will, will find a way to make clear to you that which you don’t know, every time.

Continually making a new start doesn’t mean that we will be doing unexpected things. Rather, we will do the things we know, do the familiar things, but with another spirit, another disposition. As we study the whole issue, we will understand it and we will make a new start – today, tomorrow, and the day after; and it is never ending. Neither will anyone ever get tired and say: “I am tired of making a start”. On the contrary, each day you will feel it within yourself as a necessity to do so. And this will be a witness, a sign, a proof, I would say, that one more piece of your subconscious, one more piece of your unconscious, has come out of the dark basement and is now under your control. At this point you place it under the grace of God and even this is made holy. Whatever is evil, whatever is tarnished, is dissipated and purified by grace, and only your soul remains pure.

And so, every particular moment, in every particular instance, remembering that you made a start and that again you delivered yourself to God – as an uncontrolled piece came out from your subconscious, which however now is able to be in your control – you will try to not let this piece conquer you, and to not do that which it urges you to do. But what then? You do that which a saint would do, that which that very hour Christ tells you to do.

In this way, in every moment you are inside the will of God and not inside your own will.

Excerpts from Hieromonk Gennadios Manolis'

The Apodosis of the Feast of the Dormition of the Theotokos

Every ecclesiastical feast in the festive cycle of a person or an event has three stages, the forefeast, the primary feast and the afterfeast (i.e. its aftermath). On August 23rd of each year, we celebrate the Apodosis (Leavetaking) of the Dormition of the Theotokos and the Church closes with the same solemn mood the celebrations of the Dormition of the Theotokos, which is celebrated on August 15th.

The people, through their popular piety, give another tone to the feast and call it the "Nine Days of the Panagia (*All Holy*)" (Εννιάμερα της Παναγίας). It is viewed as a memorial to the Mother of God, as they similarly do, after all, for their own people. Certainly, from a theological and liturgical point of view, it is not a nine-day memorial service for the Panagia, since the Theotokos as the Mother of Christ "was translated to life, being the mother of life" and intercedes for our own salvation and, therefore, no memorial service is meant for the repose of her soul.

"Apodosis" in the ecclesiastical language means the repetition of the feast after the lapse of usually eight days, so that in this way the duration of the feast is extended every day until the day of its apodosis. This means that the celebration is not momentary.

In this way, a relay race takes place. One feast passes the baton to the next, which has its own experiences, its own messages. This is how we live the life of the Church in one continuity and not in fragments; with our mind concentrated in each phase and in a competitive manner. Everything is tied into one unity.

This temporal extension of the celebration is not devoid of the corresponding theological content. Because it is, in a way, a transcendence of the present time, but also a foretaste of Eternity, which, as the apostle Paul writes, will be an endless "festival of the firstborn" (Heb. 12:23). In essence, every feast is also a secret bridge that "brings us to the beyond" (Mk. 6:45), that is, it takes us to the other side of God's eternal kingdom.

The Theotokos participated in the work of saving of man by Christ throughout her life. And with her dormition she showed the place that God has prepared for every believer. Therefore, the Panagia encapsulates the portion of humanity that says yes to God, that willingly exclaims "may it be done to me

according to Your word." The Panagia is a model for every believer, who by word and deed welcomes Christ and gives birth to Him in his heart. The Panagia is a symbol of the Church, in which every believer is born and reborn.

The Panagia leads us and accompanies us to Christ, she is the first human who fulfilled the purpose for which God created man. Man, having the Panagia as his guide, is called to transform his life by saying "may it be done to me" to God's invitation to cooperate with the aim of transforming the world and saving man, and the continuous celebration until the apodosis of the feast calls us to draw all those supplies necessary for our spiritual life from the life and attitude of our Panagia.

The Theotokos becomes the Mother Panagia, the Mother of the universe. With her life she showed us the way of the spiritual destiny of man, she becomes for each of us a source of love and hope of protection.

Schedule of Services

Tuesday – September 8th [Nativity of the Theotokos](#)

8:45 am – Hours

9:00 am – Divine Liturgy

Saturday September 12th

5:30 pm - Great Vespers & Confessions

Saturday September 26th

5:30 pm - Great Vespers & Confessions

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.

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Prayer Requests

Patricia Jamison – Chad Willis’ Mother-in-law
Don Jamison – Chad Willis’ Father-in-law
Agape Brill
Walter Kallaur – brother of the Constantine & Arlene Kallaur
Anne and Scott Peatross
Nicholas Kowalski
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.

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 1 Troparion (Dormition)

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 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 (Dormition)

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 3 Prokeimenon (Resurrection)

Sing praises to our God, sing praises! / Sing praises to our King, sing praises!
(Ps. 46:6)

V. Clap your hands, all peoples! Shout to God with loud songs of joy!
(Ps. 46:1)

Tone 3 Prokeimenon (Song of the Theotokos)

My soul magnifies the Lord, / and my spirit rejoices in God my
Savior. (Lk. 1:46-47)

1 Corinthians 15:1-11 (Epistle)

Moreover, brethren, I declare to you the gospel which I preached to you, which also you received and in which you stand, by which also you are saved, if you hold fast that word which I preached to you – unless you believed in vain. For I delivered to you first of all that which I also received: that Christ died for our sins according to the Scriptures, and that He was buried, and that He rose again the third day according to the Scriptures, and that He was seen by Cephas, then by the twelve. After that He was seen by over five hundred brethren at once, of whom the greater part remain to the present, but some have fallen asleep. After that He was seen by James, then by all the apostles. Then last of all He was seen by me also, as by one born out of due time. For I am the least of the apostles, who am not worthy to be called an apostle, because I persecuted the church of God. But by the grace of God I am what I am, and His grace toward me was not in vain; but I labored more abundantly than they all, yet not I, but the grace of God which was with me. Therefore, whether it was I or they, so we preach and so you believed.

Philippians 2:5-11 (Epistle, Theotokos)

Let this mind be in you which was also in Christ Jesus, who, being in the form of God, did not consider it robbery to be equal with God, but made Himself of no reputation, taking the form of a bondservant, and coming in the likeness of men. And being found in appearance as a man, He humbled Himself and became obedient to the point of death, even the death of the cross. Therefore God also has highly exalted Him and given Him the name which is above every name, that at the name of Jesus every knee should bow, of those in heaven, and of those on earth, and of those under the earth, and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

Tone 3

Alleluia, Alleluia, Alleluia.

V. In Thee, O Lord, have I hoped; let me never be put to shame! (Ps. 30:1a)

V. Be a God of protection for me, a house of refuge in order to save me! (Ps. 30:2b)

Tone 8

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

Matthew 19:16-26 (Gospel)

Now behold, one came and said to Him, "Good Teacher, what good thing shall I do that I may have eternal life?" So He said to him, "Why do you call Me good? No one is good but One, that is, God. But if you want to enter into life, keep the commandments." He said to Him, "Which ones?" Jesus said, "'You shall not murder,' 'You shall not commit adultery,' 'You shall not steal,' 'You shall not bear false witness,' 'Honor your father and your mother,' and, 'You shall love your neighbor as yourself.'" The young man said to Him, "All these things I have kept from my youth. What do I still lack?" Jesus said to him, "If you want to be perfect, go, sell what you have and give to the poor, and you will have treasure in heaven; and come, follow Me." But when the young man heard that saying, he went away sorrowful, for he had great possessions. Then Jesus said to His disciples, "Assuredly, I say to you that it is hard for a rich man to enter the kingdom of heaven. And again I say to you, it is easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom of God." When His disciples heard it, they were greatly astonished, saying, "Who then can be saved?" But Jesus looked at them and said to them, "With men this is impossible, but with God all things are possible."

Luke 10:38-42; 11:27-28 (Gospel, Theotokos)

Now it happened as they went that He entered a certain village; and a certain woman named Martha welcomed Him into her house. And she had a sister called Mary, who also sat at Jesus' feet and heard His word. But Martha was distracted with much serving, and she approached Him and said, "Lord, do You not care that my sister has left me to serve alone? Therefore tell her to help me." And Jesus answered and said to her, "Martha, Martha, you are worried and troubled about many things. But one thing is needed, and Mary has chosen that good part, which will not be taken away from her." And it happened, as He spoke these things, that a certain woman from the crowd raised her voice and said to Him, "Blessed is the womb that bore You, and the breasts which nursed You!" But He said, "More than that, blessed are those who hear the word of God and keep it!"

Explanation of Today's Gospel Reading

Matthew 19:16-26

By Blessed Theophylact

Archbishop of Ochrid and Bulgaria

16-17. Now behold, one came and said to Him, "Good Teacher, what good thing shall I do that I may have eternal life?" So He said to him, "Why do you call Me good? No one is good but One, that is, God. The man did not come testing Christ but desiring to learn and thirsting for eternal life. He approached Christ as if Christ were a mere man. That is why the Lord says, "Why do you call Me good? No one is good but One, that is, God." This means, if you call Me good, thinking I am one of the teachers, you speak wrongly, for no man is essentially good; both because we are changeable and easily turned away from good, and because, by comparison with God's goodness, human goodness is counted as wickedness.

17-19. But if you want to enter into life, keep the commandments." He said to Him, "Which ones?" Jesus said, "'You shall not murder,' 'You shall not commit adultery,' 'You shall not steal,' 'You shall not bear false witness,' 'Honor your father and your mother,' and, 'You shall love your neighbor as yourself.'" The Lord directs the enquirer to the commandments of the law, so that the Jews could not say that He despised the law. What happened then?

20. The young man said to Him, “All these things I have kept from my youth. What do I still lack?” Some accuse him of boasting and arrogance. For how could he have achieved love for neighbor if he were rich? For no one who loves his neighbor as himself is wealthier than his neighbor.

21-22. Jesus said to him, “If you want to be perfect, go, sell what you have and give to the poor, and you will have treasure in heaven; and come, follow Me.” But when the young man heard that saying, he went away sorrowful, for he had great possessions. Everything, He says, which you say you have accomplished, you have done by fulfilling only the letter of the law, as do the Jews. But if you would be perfect, that is, be My disciple and a Christian, go and sell all that you have, and give everything all at once, keeping nothing back with which to give alms continuously. For He did not say, “give repeatedly to the poor,” but “give once and for all and be stripped of your wealth. But since there are some who give alms, but who lead a life full of every kind of filth, He adds, “and come, follow Me,” that is, possess every other virtue as well. The young man, however, was sorrowful, for though he desired eternal life, and the soil of his heart was deep and fertile, yet the thorns of wealth were choking him. For it says, “he had great possessions.” He who has few possessions is not similarly restrained by them, for the bond of many possessions is more tyrannical. Because the Lord was conversing with a rich man, He said, “Do you love wealth? Know that you will have treasure in heaven.”

23-24. Then Jesus said to His disciples, “Assuredly, I say to you that it is hard for a rich man to enter the kingdom of heaven. And again I say to you, it is easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom of God.” As long as a man is rich and he has in excess while others do not have even the necessities, he can in no way enter the kingdom of heaven. But when all riches have been shed, then he is not rich and so he can enter. For it is just as impossible for a man with wealth to enter the kingdom of heaven as it is for a camel to go through the eye of a needle. See how Christ first said it was difficult to enter, but here that it is completely impossible. Some say that “camel” is not the animal, but the thick cable used by sailors to cast their anchors.

25-26. When His disciples heard it, they were greatly astonished, saying, “Who then can be saved?” But Jesus looked at them and said to them, “With men this is impossible, but with God all things are possible.” The disciples, being compassionate, did not ask this question for their own sake, for they were poor, but for all men. The Lord therefore teaches us not to

gauge salvation by human weakness, but by God’s power. For if one only begins to cease from greed, he will advance to reducing his excess, and from there he will proceed to eliminating even his necessities, and thus he will be prospered along the way by God acting in collaboration with him.

(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!