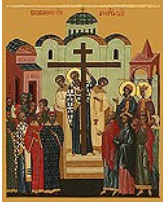


✠Bulletin✠

Week of August 9, 2026



Holy Cross Orthodox Church

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10th SUNDAY AFTER PENTECOST — Tone 1

**Afterfeast of the Transfiguration.
Glorification of Ven. Herman of Alaska
Wonderworker of All America (1970).**

Hieromartyr Euthymios, Metropolitan of Rhodes (16th c.). Apostle Matthias (ca. 63). Martyr Anthony of Alexandria. Ven. Psoi of Egypt (4th c.). Martyrs Julian, Marcian, John, James, Alexius, Demetrius, Photius (Phocas), Peter, Leontius, and Mary the patrician, and others at Constantinople (730). St. Macarius, founder of Oredezh Monastery (Novgorod) (1532). St. Philaret (Gumilevsky), archbishop of Chernigov (1866). New Martyr Margarita (Gunaronulo), abbess of the Menzelinsk Convent of Prophet Elijah (Ufa) (1918). St. Anthony, schema-archimandrite, of Balta (Ukraine) (1960). Synaxis of the Saints of Solovki. Icon of the Savior “Not-Made-by-Hands” of Camuliana in Cappadocia (ca. 303).

Weekly Liturgical Service Schedule

Sunday August 9th

9:15 am - Hours

9:30 am - Divine Liturgy

Friday August 14th

5:30 pm - Divine Liturgy for the

Dormition of the Most Holy Theotokos

Blessing of Flowers & Seeds to follow

Weekly Schedule

Sunday August 9th

➤ Choir Practice - Extended

Homily One on the Glorious Dormition of the All-Holy Theotokos

By St. 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 glorified with us the worthy Queen of heaven and earth!

Today 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.

St Herman on 'The Way of a Christian'

(From a Letter of St Herman, dated June 20, 1820)

"A true Christian is made by faith and love of Christ. Our sins do not in the least hinder our Christianity, according to the word of the Savior Himself. He said: I am not come to call the righteous, but sinners to repentance; there is more joy in heaven over one who repents than over ninety and nine just ones. Likewise concerning the sinful woman who touched His feet, He said to the Pharisee Simon: to one who has love, a great debt is forgiven, but from one

who has no love, even a small debt will be demanded. From these judgments a Christian should bring himself to hope and joy, and not in the least accept the torment of despair. Here one needs the shield of faith."

"Sin, to one who loves God, is nothing other than an arrow from the enemy in battle. The true Christian is a warrior fighting his way through the regiments of the unseen enemy to his heavenly homeland. According to the word of the Apostle, our homeland is in heaven; and about the warrior he says: we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places (Eph.6: 12)].

"The vain desires of this world separate us from our homeland; love of them and habit clothe our soul as if in a hideous garment. This is called by the Apostles the outward man. We, traveling on the journey of this life and calling on God to help us, ought to be divesting ourselves of this hideous garment and clothing ourselves in new desires, in a new love of the age to come, and thereby to receive knowledge of how near or how far we are from our heavenly homeland. But it is not possible to do this quickly; rather one must follow the example of sick people, who, wishing the desired health, do not leave off seeking means to cure themselves."

Why do Orthodox Bless Flowers & Herbs On the Dormition of the Most Holy Theotokos?

Oral tradition tells us that all the Apostles, with the exception of St. Thomas, were transported mystically to Jerusalem in order to be with the Mother of God – the Theotokos – as she reposed, and to be present at her burial. When the Apostle Thomas arrived the next day, the Apostles opened the tomb so that he could bid her farewell. As the tomb was opened, the body of the Most holy Theotokos was not there, and the cave was filled with flowers and the sweet fragrance of Paradise. This was a sure sign to the faithful of her great purity and holiness.

Therefore, as part of our celebration of the Dormition we bless flowers and fragrant herbs – and the faithful traditionally keep them in their homes. The herbs, used as natural medicine, are blessed in commemoration of the numerous healings and the extraordinary grace bestowed on pilgrims at the blessed tomb of the Mother of God.

Schedule of Services

Sunday August 16th

Following Divine Liturgy

Back to School Backpack Blessing

(All students bring your backpacks
or a school material, ex. Laptop, book, pencils)

Saturday August 22nd

5:30 pm - Great Vespers & Confessions

Friday August 28th

(Strict Fast)

5:30 pm - Divine Liturgy

Beheading of St. John the Baptist

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

Prayer Requests

Patricia Jamison – Chad Willis’ Mother-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

The First Antiphon

Make a joyful noise to God, all the earth! Sing of His Name, give glory to His praise! *(Ps. 65:1)*

Refrain: Through the prayers of the Theotokos, O Savior, save us!

The voice of Thy thunder was in the whirlwind; Thy lightning lighted up the world; the earth trembled and shook. *(Ps. 76:17b-18) (Refrain)*
Thou art clothed with honor and majesty, Who coverest Thyself with light as with a garment. *(Ps. 103:2) (Refrain)*
Glory to the Father, and to the Son, and to the Holy Spirit, now and ever and unto ages of ages. Amen. *(Refrain)*

The Second Antiphon

Mount Zion in the far north is the city of the great King. *(Ps. 47:2)*

Refrain: O Son of God, transfigured on the mountain, save us who sing to Thee: Alleluia!

And He brought them to the mountain of His sanctuary, this mountain which His right hand had won. *(Ps. 77:58) (Refrain)*
The Mount Zion which He loved, He built as His sanctuary with mighty strength. *(Ps. 77:73b-74a) (Refrain)*
Glory to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto ages of ages. Amen.

(“Only-begotten Son and immortal Word of God...”)

The Third Antiphon

Those who trust in the Lord are like Mount Zion, which cannot be moved, but abides forever. *(Ps. 124:1)*

Tone 7 Troparion of the Feast

Thou wast transfigured on the mountain, O Christ God, revealing Thy glory to Thy Disciples as far as they could bear it. Let Thine everlasting Light also shine upon us sinners, through the prayers of the Theotokos!//

O Giver of Light, glory to Thee!

As the mountains are round about it, so the Lord is round about His people,
from this time and forevermore. *(Ps. 124:2)*

Troparion of the Feast

O Lord, who shall sojourn in Thy tabernacle? Who shall dwell on Thy holy
mountain? *(Ps. 14:1)*

Troparion of the Feast

Who shall ascend the mountain of the Lord? And who shall stand in His holy
place? *(Ps. 23:3)*

Troparion of the Feast

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 7 Troparion *(Feast)*

Thou wast transfigured on the Mount, O Christ God,
revealing Thy glory to Thy Disciples as far as they could bear it.
Let Thine everlasting Light also shine upon us sinners,
through the prayers of the Theotokos!//
O Giver of Light, glory to Thee!

Tone 7 Troparion *(St. Herman)*

O joyful North Star of the Church of Christ,
guiding all men to the heavenly Kingdom;
teacher and apostle of the True Faith;
intercessor and defender of the oppressed;
adornment of the Orthodox Church in America:
blessed Father Herman of Alaska,
pray to our Lord Jesus Christ //
for the salvation of 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 3 Kontakion *(St. Herman)*

The eternal light of Christ our Savior
guided you, O blessed Father Herman,
on your evangelical journey to America
to proclaim the Gospel of peace.

Now as you stand before the throne of glory;
intercede for your land and its people://
peace for the world and salvation for our souls!

Tone 7 Kontakion *(Feast)*

On the mountain Thou wast transfigured, O Christ God,
and Thy Disciples beheld Thy glory as far as they could see it;
so that when they would behold Thee crucified,
they would understand that Thy suffering was voluntary,
and would proclaim to the world//
that Thou art truly the Radiance of the Father.

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 7 Prokeimenon *(St. Herman)*

Precious in the sight of the Lord / is the death of His saints.
(Ps. 115:6)

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.

Galatians 5:22-6:2 (Epistle, for Saint Herman)

But the fruit of the Spirit is love, joy, peace, longsuffering, kindness, goodness, faithfulness, gentleness, self-control. Against such there is no law. And those who are Christ's have crucified the flesh with its passions and desires. If we live in the Spirit, let us also walk in the Spirit. Let us not become conceited, provoking one another, envying one another. Brethren, if a man is overtaken in any trespass, you who are spiritual restore such a one in a spirit of gentleness, considering yourself lest you also be tempted. Bear one another's burdens, and so fulfill the law of Christ.

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 6

V. Blessed is the man who fears the Lord, who greatly delights in His commandments. (Ps. 111:1)

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.

Luke 6:17-23 (Gospel, for Saint Herman)

And He came down with them and stood on a level place with a crowd of His disciples and a great multitude of people from all Judea and Jerusalem, and from the seacoast of Tyre and Sidon, who came to hear Him and be healed of their diseases, as well as those who were tormented with unclean spirits. And they were healed. And the whole multitude sought to touch Him, for power went out from Him and healed them all. Then He lifted up His eyes toward His disciples, and said: "Blessed are you poor, for yours is the kingdom of God. Blessed are you who hunger now, for you shall be filled. Blessed are you who weep now, for you shall laugh. Blessed are you when men hate you, and when they exclude you, and revile you, and cast out your name as evil, for the Son of Man's sake. Rejoice in that day and leap for joy! For indeed your reward is great in heaven, for in like manner their fathers did to the prophets.

Explanation of Today's Gospel Reading

Matthew 17:14-23

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:)

Tone 4

Magnify, O my soul, the Lord Who was transfigured on Mount Tabor!
Thy childbearing was without corruption;
God came forth from thy body clothed in flesh,
and appeared on earth and dwelt among men.//
Therefore we all magnify thee, O Theotokos.

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!