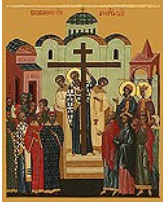


✠Bulletin✠

Week of July 26, 2026



Holy Cross Orthodox Church

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8th SUNDAY AFTER PENTECOST — Tone 7

Repose of St. Jacob of Atka Island and Ikogmute, missionary priest to the Yup'ik on the Yukon River (1864). Hieromartyr Hermolaus and Martyrs Hermippus and Hermocrates at Nicomedia (ca. 305). Ven. Moses the Hungarian, of the Kiev Caves (Near Caves—ca. 1043). Nun-Martyr Paraskevi of Rome (2nd c.). Ven. Gerontius of St. Anne Skete, Mt. Athos (13th c.). The “EMVOLON” Icon of the Mother of God in Constantinople. Martyr Oriozela of Reuma, near the Bosphorus (ca. 250). Virgin-martyr Jerusalem, near the Bosphorus (3rd c.). St. Sava III, archbishop of Serbia (1316). St. Isaac, hieromonk of Svyatogorsk Monastery (1903). New Hieromartyr Sergius Strelnikov, archpriest, of Orshanka (Vyatka) (1937). New Hieromartyr Alexandru Baltaga of Bessarabia (1941). St. Theodosius of the Caucasus (1948). St. Callinicus, metropolitan of Edessa and Pella (1984). (Gr. Cal.: St. Ignatius, monk, of Mt. Steirion.)

Weekly Liturgical Service Schedule

Sunday July 26th

9:15 am Hours

9:30 am Divine Liturgy

Saturday August 1st

Dormition Fast Begins

4:00 pm – Church cleaning & changing colors to **blue**

5:30 pm - Great Vespers & Confessions

Weekly Schedule

Sunday July 26th

- Choir Practice
- Inquirers & Catechism classes

Is our disposition such that the Lord is able to be moved to compassion for us?

Transcribed talks by Archimandrite Symeon Kragiopoulos

From: Holy Hesychasterion

“The Nativity of Theotokos” Publications.

“And when Jesus went out He saw a great multitude; and He was moved with compassion for them, and healed their sick.”

Then – as the Gospel passage tells us – since the multitude had followed him into the desert for many hours and were hungry, the Lord with five loaves and two fish, having blessed and multiplied them, fed five thousand men with twelve additional baskets taken up.

The compassion of Christ is not simply some sentimentality but is a manifestation of His love toward His creation. God always loves the world, He loves every individual person, but for Him to be moved to compassion and to show it, it is also necessary for a person to be appropriately receptive to it.

It’s not enough to simply do some good works (to pray, to go to church, to study). Whatever we do we are sinners and unworthy of God. Consequently, we are unacceptable. All the same, we need to do these things precisely to show our good disposition, to show that we want to be saved, that we choose God, we seek Him, we love Him. But is not enough for these things to be done only because of habit.

That’s why it is good, wherever we find ourselves, to ask ourselves night and day whether our disposition is such that the Lord is able to be moved to compassion for us. It is not necessary for you to journey along many and distant roads, climbing and descending, in order to achieve this. God is the one who covers the distance that exists between us and Him.

All a person needs to do is one little thing, but a little thing which is great and which is everything: to humble himself, to repent, to have the fear of God within him, to not be puffed up, self-inflated, and conceited.

And then – O, the wonder! – God will be found wherever we are. Then irrespectively of how things arise in our lives, we will feel the compassion of God and see how God will provide all that our souls and bodies need. It is not difficult for God – not difficult even for God to heal you from sickness or to put in order other problems and situations in your life. He can take care of

everything. But we need to adopt that disposition that will elicit His compassion toward us.

**Metropolitan Tikhon Presides at Diocese of the South
Nominating Assembly
Bishop Gerasim Nominated for Election as
Bishop of Dallas and the South**

At Friday's Special Nominating Assembly, the clergy and lay delegates of the Diocese nominated Bishop Gerasim as their candidate for Bishop of Dallas and the South.

In accordance with the Statute of the Orthodox Church in America, the nomination will now be forwarded to the Holy Synod of Bishops for consideration at its Regular Fall 2026 Session, to be held in early November. At that time, the Holy Synod will consider the canonical election of the next Bishop of Dallas and the South.

Reflecting on the Assembly and the Diocese's next steps, Metropolitan Tikhon said:

“The Diocese of the South has been greatly blessed through the devoted archpastoral ministry of Archbishop Alexander, whose faithful service has strengthened the life of the Church for many years. As the Diocese now enters a new chapter, I ask the clergy, monastics, and faithful throughout the Orthodox Church in America to continue praying that the Holy Spirit will guide the Diocese, Bishop Gerasim in his service as Locum Tenens, and the members of the Holy Synod as they prepare to consider the election of a new diocesan bishop. May the Lord grant His abundant grace, wisdom, and peace to all during this important time of transition.”

Metropolitan Tikhon also expressed his gratitude to the clergy, monastics, and faithful of the Diocese of the South for the spirit of prayer and unity in both the Diocesan Assembly and the Special Nominating Assembly.

Schedule of Services

Wednesday August 5th

5:30 pm – Great Vespers for the
Feast of Transfiguration
Confessions

Thursday August 6th

8:45 am – Hours
9:00 am - Divine Liturgy for the
Feast of Transfiguration
Blessing of Fruit to follow

Friday August 14th

5:30 pm - Divine Liturgy for the
Dormition of the Most Holy Theotokos
Blessing of Flowers & Seeds to follow

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.

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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

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 7 Troparion (Resurrection)

By Thy Cross Thou didst destroy death.
To the thief Thou didst open Paradise.
For the Myrrhbearers Thou didst change weeping into joy,
and Thou didst command Thy disciples, O Christ God,
to proclaim that Thou art risen,//
granting the world great mercy.

Tone 4 Troparion (St. Jacob)

O righteous Father Jacob,
adornment of Atka and the Yukon Delta;
you offered yourself as a living sacrifice
to bring light to a searching people.
Offspring of Russian America,
flower of brotherly unity,
healer of sickness and terror of demons:
O Holy Father Jacob,//
pray to Christ God that our souls may be saved!

Tone 7 Kontakion (Resurrection)

The dominion of death can no longer hold men captive,
for Christ descended, shattering and destroying its powers.
Hell is bound, while the Prophets rejoice and cry:
“The Savior has come to those in faith;//
enter, you faithful, into the Resurrection!”

Tone 3 Kontakion (St. Jacob)

O Holy Father Jacob,
teacher of the knowledge of God,
you revealed your love for your people,
taking up your cross and following Christ,
enduring hardships like the Apostle Paul.
Pray on our behalf to Christ our God//
to grant us great mercy!

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 7 Prokeimenon (Resurrection)

The Lord shall give strength to His people. / The Lord shall bless His people
with peace. (Ps. 28:11)

*V. Offer to the Lord, O you sons of God! Offer young rams to the
Lord! (Ps. 28:1a)*

Tone 7 Prokeimenon (St. Jacob)

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

1 Corinthians 1:10-18 (Epistle)

Now I plead with you, brethren, by the name of our Lord Jesus Christ, that
you all speak the same thing, and that there be no divisions among you, but
that you be perfectly joined together in the same mind and in the same
judgment. For it has been declared to me concerning you, my brethren, by
those of Chloe's household, that there are contentions among you. Now I say

this, that each of you says, “I am of Paul,” or “I am of Apollos,” or “I am of Cephas,” or “I am of Christ.” Is Christ divided? Was Paul crucified for you? Or were you baptized in the name of Paul? I thank God that I baptized none of you except Crispus and Gaius, lest anyone should say that I had baptized in my own name. Yes, I also baptized the household of Stephanas. Besides, I do not know whether I baptized any other. For Christ did not send me to baptize, but to preach the gospel, not with wisdom of words, lest the cross of Christ should be made of no effect. For the message of the cross is foolishness to those who are perishing, but to us who are being saved it is the power of God.

Philippians 3:7-14 (Epistle, Saint Jacob)

But what things were gain to me, these I have counted loss for Christ. Yet indeed I also count all things loss for the excellence of the knowledge of Christ Jesus my Lord, for whom I have suffered the loss of all things, and count them as rubbish, that I may gain Christ, and be found in Him, not having my own righteousness, which is from the law, but that which is through faith in Christ, the righteousness which is from God by faith; that I may know Him and the power of His resurrection, and the fellowship of His sufferings, being conformed to His death, if, by any means, I may attain to the resurrection from the dead. Not that I have already attained, or am already perfected; but I press on, that I may lay hold of that for which Christ Jesus has also laid hold of me. Brethren, I do not count myself to have apprehended; but one thing I do, forgetting those things which are behind and reaching forward to those things which are ahead, I press toward the goal for the prize of the upward call of God in Christ Jesus.

Tone 7

Alleluia, Alleluia, Alleluia.

V. It is good to give thanks to the Lord, to sing praises to Thy Name, O Most High. (Ps. 91:1)

V. To declare Thy mercy in the morning, and Thy truth by night. (Ps. 91:2a)

Tone 6

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

Matthew 14:14-22 (Gospel)

And when Jesus went out He saw a great multitude; and He was moved with compassion for them, and healed their sick. When it was evening, His disciples came to Him, saying, “This is a deserted place, and the hour is already late. Send the multitudes away, that they may go into the villages and buy themselves food.” But Jesus said to them, “They do not need to go away. You give them something to eat.” And they said to Him, “We have here only five loaves and two fish.” He said, “Bring them here to Me.” Then He commanded the multitudes to sit down on the grass. And He took the five loaves and the two fish, and looking up to heaven, He blessed and broke and gave the loaves to the disciples; and the disciples gave to the multitudes. So they all ate and were filled, and they took up twelve baskets full of the fragments that remained. Now those who had eaten were about five thousand men, besides women and children. Immediately Jesus made His disciples get into the boat and go before Him to the other side, while He sent the multitudes away.

Mark 10:29-31, 42-45 (Gospel, Saint)

So Jesus answered and said, “Assuredly, I say to you, there is no one who has left house or brothers or sisters or father or mother or wife or children or lands, for My sake and the gospel’s, who shall not receive a hundredfold now in this time – houses and brothers and sisters and mothers and children and lands, with persecutions – and in the age to come, eternal life. But many who are first will be last, and the last first.” But Jesus called them to Himself and said to them, “You know that those who are considered rulers over the Gentiles lord it over them, and their great ones exercise authority over them. Yet it shall not be so among you; but whoever desires to become great among you shall be your servant. And whoever of you desires to be first shall be slave of all. For even the Son of Man did not come to be served, but to serve, and to give His life a ransom for many.”

Explanation of Today’s Gospel Reading

Matthew 14:14-22

By Blessed Theophylact

Archbishop of Ochrid and Bulgaria

13-14. And when the multitudes heard it, they followed Him on foot from the cities. And when Jesus went out He saw a great multitude; and He was moved with compassion for them, and healed their sick. The multitude show

their faith by running to Jesus even as He is departing, for which they receive healing as the reward of faith. Their following on foot and without any provisions are also signs of faith.

15-16. When it was evening, His disciples came to Him, saying, "This is a deserted place, and the hour is already late. Send the multitudes away, that they may go into the villages and buy themselves food." But Jesus said to them, "They do not need to go away. You give them something to eat." The disciples are compassionate and concerned about the multitude, not wanting them to go without food. What, then, does the Savior do? "Give them something to eat." He says, not in ignorance of the extreme poverty of the apostles—far from it. But so that when they had said, "We do not have," He might appear to proceed to work a miracle out of necessity and not from vainglory.

17-19. And they said to Him, "We have here only five loaves and two fish." He said, "Bring them here to Me." Then He commanded the multitudes to sit down on the grass. And He took the five loaves and the two fish, and looking up to heaven, He blessed. "Bring the loaves here to Me. Though it be evening, I, Who created the hours, am here. Though it be a deserted place, it is I Who giveth food to all flesh." We learn from this that we must spend in hospitality even the little that we have, just as the apostles gave to the crowds the little that they had. As that little was multiplied, so too will your little be multiplied. He bids the multitude to recline on the grass, teaching frugality, so that you also, O reader, may not take your ease on expensive beds and couches. He looks up to heaven and blesses the loaves, as if both to confirm that He is not opposed to God but that He came from the Father and from heaven, and also to teach us to give thanks when we begin a meal and only then to eat.

19-21. And He broke and gave the loaves to the disciples; and the disciples gave to the multitudes. So they all ate and were filled, and they took up twelve baskets full of the fragments that remained. Now those who had eaten were about five thousand men, besides women and children. He gives the loaves to the disciples so that they might always retain the miracle in their memory and not have it fade from their minds, although they did in fact immediately forget. There was food left over lest you think that He performed the miracle only in appearance. There were twelve baskets so that Judas too might carry one and thus remembering the miracle, not rush headlong into betrayal. And He multiplies both the loaves and the fish to show that He is the Creator of earth and sea, and the Giver of what we eat every day, and it

is multiplied by Him. He performed the miracle in a deserted place lest anyone think that He bought the loaves from a neighboring town and distributed them to the multitude, for it was deserted. This is the explanation of the literal account. But in its spiritual sense, learn that when Herod, who represents the fleshly and superficial mind of the Jews (for "Herod" means "fleshly" and "skin-like"), cut off the head of John who was the head and chief of the prophets, it showed that Herod rejected those who prophesied of Christ. Whereupon Jesus withdrew to a desert place, to the nations who were desolate without God, and He healed the sick in soul and then He fed them. For if He had not forgiven our sins and healed our sicknesses by baptism, He could not have nourished us by giving us the immaculate Mysteries, for no one partakes of Holy Communion who has not first been baptized. The five thousand are those who are sick in their five senses and who are healed by the five loaves. Since the five senses were diseased, there are as many wound dressings as there are wounds. The two fish are the words of the fishermen. The one fish is the Gospel and the other the Epistles. Some have understood the five loaves to signify the Pentateuch of Moses: Genesis, Exodus, Leviticus, Numbers, and Deuteronomy. Twelve baskets were lifted and carried by the apostles; for whatever we, the multitude, are unable to eat, that is, to understand, the apostles carried and held, that is, they accepted and understood. "Besides women and children." This means, allegorically, that a Christian man, woman, or child, must not in any way be childish, womanly, or unmanly.

22. Immediately Jesus made His disciples get into the boat and go before Him to the other side, while He sent the multitudes away. By saying "He made his disciples get into the boat", Matthew suggests how inseparable the disciples were from Jesus, for they wanted to be with Him at all times. He sends the multitudes away, not wishing to draw them after Him lest He appear to vaunt in His powers.

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!