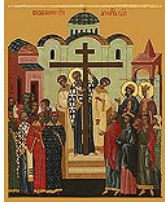


✠Bulletin✠

Week of August 30, 2026



Holy Cross Orthodox Church

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13th SUNDAY AFTER PENTECOST — Tone 4

Afterfeast of the Beheading of St. John the Baptist

Sts. Alexander (340), John the Faster (595), and Paul the New (784), Patriarchs of Constantinople. St. Bryaene of Nisibis (318). St. Sarmata of Egypt (ca. 362). St. Eulalius, bishop of Caesaria in Cappadocia (4th c.). Repose of Ven. Alexander, Abbot of Svir (1533). St. Christopher of Palestine (6th c.). St. Fiacrius (Fiacre), Irish hermit and hospice-founder at Breuil in Brie (ca. 670). St. Fantinus of Calabria (974). Synaxis of the Serbian Hierarchs: Ss. Savva I (1235), Arsenius (1266), Savva II (1271), Eustathius I (1285), James (1292), Nikódēmos (1325), and Daniel II (1338), Archbishops; Ioannicus II (1354), Spyridon (1388), Ephraim II (1395), Cyril (1419), Nikon (ca. 1439) Macarius (1574), Gabriel I (1659), Patriarchs; and St. Gregory (1012), Bishop. St. Alexander, founder of Voch Monastery, near Galich (14th-15th c.). St. Barlaam, metropolitan of Moldavia (1657). St. John of Rasca and Secu, bishop of Roman, Moldavia (1685). New Hieromartyrs Apollinarius (Mosaltinov), hieromonk of the St. Nicholas Monastery of Verkhoturys (1918), and Ignatius (Lebedev), schema-archimandrite, of the Vysokopetrovsky Monastery (Moscow) (1938). New Hiero-confessor Peter Cheltsov, archpriest, of Smolensk (1972).

Weekly Liturgical Service Schedule

Sunday August 30th

9:15 am - Hours

9:30 am - Divine Liturgy

Weekly Schedule

Sunday August 30th

- Choir Practice
- Inquirers & Catechism classes

Excerpts from the Homily on the Beheading of the Honorable Forerunner

By St. Andrew of Crete

Many, excellent and great are the epithets and titles of the Honorable Forerunner, which he is called in the Gospels and by Christ Himself.

That which he is first called is **“Son.”** *Do not be afraid, Zechariah; your prayer has been heard. Your wife Elizabeth will bear you a son, and you are to call him John.* (Luke 1:13) *When it was time for Elizabeth to have her baby, she gave birth to a son.* (Luke 1:57)

The next is **“Baby.”** *When Elizabeth heard Mary’s greeting, the baby leaped in her womb, and Elizabeth was filled with the Holy Spirit. In a loud voice she exclaimed: “Blessed are you among women, and blessed is the child you will bear! But why am I so favored, that the mother of my Lord should come to me? As soon as the sound of your greeting reached my ears, the baby in my womb leaped for joy.* (Luke 1:41-44)

Another name is **“Child.”** *And you, my child, will be called a prophet of the Most High.* (Luke 1:76) *And the child grew and became strong in spirit; and he lived in the wilderness until he appeared publicly to Israel.* (Luke 1:80)

He was even called **“Great.”** *He will be a joy and delight to you, and many will rejoice because of his birth, for he will be great in the sight of the Lord.* (Luke 1:14-15)

And **“John.”** *On the eighth day they came to circumcise the child, and they were going to name him after his father Zechariah, but his mother spoke up and said, “No! He is to be called John.” They said to her, “There is no one among your relatives who has that name.” Then they made signs to his father, to find out what he would like to name the child. He asked for a writing tablet, and to everyone’s astonishment he wrote, “His name is John.”* (Luke 1:59-63)

And of course, **“Prophet.”** *What did you go out into the wilderness to see? A prophet? Yes, I tell you, and more than a prophet. For all the Prophets and the Law prophesied until John.* (Matthew 11:7,9,13)

The Lord called him **“Elijah.”** *And if you are willing to accept it, he is the Elijah who was to come.* (Matthew 11:14) *And he will go on before the Lord, in the spirit and power of Elijah.* (Luke 1:17)

Many called him **"Teacher."** *Even tax collectors came to be baptized. "Teacher," they asked, "what should we do?"* (Luke 3:12)

They even called him **"Prodromos."** ** And you, my child, will be called a prophet of the Most High; for you will go on before the Lord to prepare the way for him.* (Luke 1:76)

**Proromos is often translated as Forerunner or Precursor, but the literal translation is closer to "he who prepares the way."*

And he was called a **"Preacher."** *And so John the Baptist appeared in the wilderness, preaching a baptism of repentance for the forgiveness of sins. And this was the message he preached: "After me comes the one more powerful than I."* (Mark 1:4,7)

He described himself as a **"Voice."** He was asked by men sent from the Pharisees: *"Who are you? Give us an answer to take back to those who sent us. What do you say about yourself?"* John replied in the words of Isaiah the prophet, *"I am the voice of one calling in the wilderness, 'Make straight the way for the Lord.'"* (John 1:22-23)

He is and was called a **"Baptist."** *Then Jesus came from Galilee to the Jordan to be baptized by John.* (Matthew 3:13) *And so John the Baptist appeared in the wilderness, preaching a baptism of repentance for the forgiveness of sins.* (Mark 1:4)

Undoubtedly, he is a **"Martyr."** *He came as a witness to testify concerning that light, so that through him all might believe. He himself was not the light; he came only as a witness to the light.* **** (John 1:7,8) His testimony was sealed with the martyrdom of blood, when his honorable head was cut off, because he preached the truth, and rebuked all lawlessness.

*** The Greek work for Martyr is martyra, which is translated as "witness."*

He was also called **"Righteous"** and **"Holy."** *Herod feared John and protected him, knowing him to be a righteous and holy man.* (Mark 6:20)

He called himself an **"Apostle."** *"You yourselves can testify that I said, 'I am not the Messiah but am sent ahead of him.'"* ***** (John 3:28)

****The Greek word for Apostle is apostolos, which is translated as "one who is sent."*

Another excellent name of his is **"Evangelist."** *And with many other words John exhorted the people and proclaimed the good news to them.* ****** (Luke 3:18)

***** The Greek word for Evangelist is evangelistis, which is translated as "one who proclaims the good news."*

He is even called a **"Nymphagogos,"** ******* who leads souls to the Bridegroom Christ, as he once said: *"The bride belongs to the bridegroom. The friend who attends the bridegroom waits and listens for him, and is full of joy when he hears the bridegroom's voice. That joy is mine, and it is now complete. He must increase; I must decrease."* (John 3:29-30)

****** A Nymphagogos is a Conductor or Attendant of the Bride or Bridegroom, whose job it was to lead and attend to the bride or bridegroom to their spouse and to their house.*

He is also called a **"Lamp."** *John was a lamp that burned and gave light, and you chose for a time to enjoy his light.* (John 5:35)

He also had the title of **"Rebuker of Herod."** *For John had been saying to Herod, "It is not lawful for you to have your brother's wife."* (Mark 6:18) *But when John rebuked Herod the tetrarch because of his marriage to Herodias, his brother's wife, and all the other evil things he had done.* (Luke 3:19)

John received such great and important names. He is honored by these because his works were in accordance with his titles. Thus, John was *"greater than among those born of women."* (Matthew 6:11). This is the one for whom the prophet David really chants, as if borrowing the mouth of God and Father and says: *"I have prepared a lamp for my Christ. On him, the Grace of the Holy Spirit will be revealed and will shine, who will anoint him Messiah and king"* (Psalms. 131:17-18).

This was the fruit of a divine promise, the joyful message of Gabriel, the tender branch given by God, to the tree withered by age. The fertile flower of barrenness. The prophet who is the son of a prophet. The resident of the

desert. The one who prepared and prepares the people of the whole world for the spiritual battles and for the welcoming of the Lord. The bright moon of the Sun, which shines forever. The lamp of the divine Light. The soldier of the eternal king. The Nymphagogos of the Bridegroom. The servant of the Master. The voice of the Word, who was a priest forever like Melchizedek, as without a father, without a mother and without a genealogy. The priest who was found worthy to officiate even the Baptism of God Himself. He who heard God the Father speak with his own ears. He who baptized the Son and He who saw the Holy Spirit.

He who was the end of the law. He who mediated between the Grace of God and men. He who was the greatest of all the prophets and in whose person all prophetic ministry is exhausted. The herald of the kingdom of heaven. The forerunner of Christ, who is Himself the truth. The door through which we enter the place of repentance. He who was the jewel and the splendor of the virgins. He who prepared our salvation. The one who legislated temperance and became a bridle to the lawless and wicked and even the one who guided those who respected the divine law.

This is the great John. The name that came out of the mouth of God and was conveyed from the heavens to Zechariah with the archangel's voice. This is the voice that was born from the deaf and mute father. He who, with his father's silence, abolished his mother's barrenness. He revealed the "Lamb of God" with his finger, giving it greater power than even the best orator. He who in his person has the right to boast about self-control. The one who lived his earthly life as an incorporeal one, who was found like a precious pearl in the mud. He who, like a precious treasure, was found in a fragile and cheap treasury. The one who threatened the unfruitful souls with the axe of Divine justice, the desert-loving turtledove of the Church, the unstoppable mouth, the voice of the one who cries in the wilderness and resounds thunderingly to the ends of the world, saying "prepare the way of the Lord, make straight the way" on which the Lord will pass into the souls of men (Matthew 3:3; John 1:23).

This is the tongue that with its divine words and its pure voice, even after his death, rebukes Herod and preaches Christ, saying: "Repent, for the kingdom of heaven is at hand" (Matt. 3:2).

To God belong the glory and the majesty forever and ever. Amen

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

God Grant you Many Years!

September Birthdays

Maria (Anna) Flemmer 9/01

Viktoria Graham 9/06

Anne Peatross 9/09

Craig (Luke) Holland 9/13

Fr. Leonid Palceski 9/14

Stephen Anderson 9/17

Melanie Grubii 9/22

September Anniversaries

Dmytro/Inna Yaremenko 09/05

Rodney/Olga Fitts 9/09

55th Anniversary of Ordination of Fr. Leonid 09/14

2026 Monthly Donations for Church Votive Candles

The church uses 12-hour 51% Beeswax votives, which are a cleaner burning candle and protect the church walls from soot. The approximate monthly cost of these votives for weekend Vespers & Divine Liturgy is \$100.00 per month. If you would like to donate (as a memorial, thanksgiving, or just to donate), please see Tanya Grubii. Thank you!

September

October

November

December

December Feast Days

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
Don Jamison – Chad Willis’ Father-in-law
Agape Brill
Christina Robinson (mother of 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 4 Troparion *(Resurrection)*

When the women disciples of the Lord
learned from the angel the joyous message of Thy Resurrection,
they cast away the ancestral curse
and elatedly told the apostles:
“Death is overthrown!
Christ God is risen,//
granting the world great mercy!”

Tone 2 Troparion *(Forerunner St. John the Baptist)*

The memory of the righteous is celebrated with hymns of praise,
but the Lord’s testimony is sufficient for you, O Forerunner.
You were shown in truth to be the most honorable of the Prophets,
for you were deemed worthy to baptize in the streams of the Jordan Him
Whom they foretold.
Therefore, having suffered for the truth with joy,
you proclaimed to those in hell God Who appeared in the flesh,
Who takes away the sin of the world//
and grants us great mercy.

Tone 4 Troparion *(Sts. Alexander, John, and Paul)*

O God of our Fathers,
always act with kindness towards us;
take not Thy mercy from us,
but guide our lives in peace//
through the prayers of the Patriarchs Alexander, John, and Paul!

Tone 4 Kontakion *(Resurrection)*

My Savior and Redeemer
as God rose from the tomb and delivered the earth-born from their chains.
He has shattered the gates of hell,
and as Master,//
He has risen on the third day!

Tone 5 Kontakion *(Forerunner St. John the Baptist)*

The glorious beheading of the Forerunner
became an act of divine dispensation,
for he preached to those in hell the coming of the Savior.
Let Herodias lament, for she entreated lawless murder,
loving not the Law of God, nor eternal life,//
but that which is false and temporal.

Tone 8 Kontakion *(Sts. Alexander, John, and Paul)*

Set a flame by the love of Christ, O glorious ones,
you took up the yoke of His precious Cross, revealing yourselves as followers
in His footsteps by your way of life,
and you became partakers of His divine glory,
divinely-wise Alexander, with wonderful John and glorious Paul.//
As you stand before His throne, earnestly pray for our souls!

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 4 Prokeimenon *(Resurrection)*

O Lord, how manifold are Thy works; / in wisdom hast Thou made them all.
(Ps. 103:26)

V. Bless the Lord, O my soul! O Lord, my God, Thou art very great!
(Ps. 103:1)

1 Corinthians 16:13-24 (Epistle)

Watch, stand fast in the faith, be brave, be strong. Let all that you do be done with love. I urge you, brethren – you know the household of Stephanas, that it is the first fruits of Achaia, and that they have devoted themselves to the ministry of the saints – that you also submit to such, and to everyone who works and labors with us. I am glad about the coming of Stephanas, Fortunatus, and Achaicus, for what was lacking on your part they supplied. For they refreshed my spirit and yours. Therefore acknowledge such men. The churches of Asia greet you. Aquila and Priscilla greet you heartily in the Lord, with the church that is in their house. All the brethren greet you. Greet one another with a holy kiss. The salutation with my own hand – Paul's. If anyone does not love the Lord Jesus Christ, let him be accursed. O Lord, come! The grace of our Lord Jesus Christ be with you. My love be with you all in Christ Jesus. Amen.

Tone 4

Alleluia, Alleluia, Alleluia!

*V. Go forth, prosper and reign, for the sake of meekness,
righteousness and truth! (Ps. 44:3b)*

V. For Thou lovest righteousness, and hatest iniquity. (Ps. 44:6)

Matthew 21:33-42 (Gospel)

Hear another parable: There was a certain landowner who planted a vineyard and set a hedge around it, dug a winepress in it and built a tower. And he leased it to vinedressers and went into a far country. Now when vintage-time drew near, he sent his servants to the vinedressers, that they might receive its fruit. And the vinedressers took his servants, beat one, killed one, and stoned another. Again he sent other servants, more than the first, and they did likewise to them. Then last of all he sent his son to them, saying, 'They will respect my son.' But when the vinedressers saw the son, they said among themselves, 'This is the heir. Come, let us kill him and seize his inheritance.' So they took him and cast him out of the vineyard and killed him. "Therefore, when the owner of the vineyard comes, what will he do to those vinedressers?" They said to Him, "He will destroy those wicked men miserably, and lease his vineyard to other vinedressers who will render to him the fruits in their seasons." Jesus said to them, "Have you never read in the Scriptures: 'The stone which the builders rejected Has become the chief cornerstone. This was the LORD's doing, and it is marvelous in our eyes?'"

Explanation of Today's Gospel Reading

By Blessed Theophylact

Archbishop of Ochrid and Bulgaria

33. Hear another parable: There was a certain landowner who planted a vineyard and set a hedge around it, dug a winepress in it and built a tower. And he leased it to vinedressers and went into a far country. Yet another parable He brings to them, showing that though they were deemed worthy to receive an immeasurable degree of care for their condition, they did not get better. The "man, a householder" is the Lord Who in His love for man calls Himself a man. The vineyard is the Jewish people, planted by God in the land of promise. For He says, "Bring them in and plant them in Thy holy mountain." The hedge is the law which prevented them from mixing with the Gentiles; or it is the holy angels who guarded Israel. The winepress is the altar; the tower, the temple. The husbandmen are the teachers of the people, the Pharisees and the scribes. The householder, God, went into a far country when He no longer spoke to them in a pillar of cloud. Or the departure of God into a far country is His long-suffering; for when He is long-suffering and not in hot pursuit of wrongdoers, demanding an account, He appears to be absent on a far journey.

34-39. Now when vintage-time drew near, he sent his servants to the vinedressers, that they might receive its fruit. And the vinedressers took his servants, beat one, killed one, and stoned another. Again he sent other servants, more than the first, and they did likewise to them. Then last of all he sent his son to them, saying, 'They will respect my son.' But when the vinedressers saw the son, they said among themselves, 'This is the heir. Come, let us kill him and seize his inheritance.' So they took him and cast him out of the vineyard and killed him. "The time of the fruit drew near" during the years of the prophets. For the servants who were sent are the prophets who were abused in various ways by the husbandmen, that is, the false prophets and false teachers of those times. One they beat, as they did to Micaiah, when Sedek struck him on the jaw; (III Kings (I Kings) 22:24) another they killed, as they did to Zechariah [the father of John the Forerunner] between the temple and the altar; another they stoned, as they did Zechariah, the son of Jehoiada the high priest. (II Chron. 24:21) Later the Son of God was sent and He appeared in the flesh. He said, "They will reverence My Son," not unaware that they would kill Him, but signifying what ought to be. For, He says, they ought to honor the dignity of the Son even if they had killed the servants. But the husbandmen saw Him and said, "This is the heir; come, let us kill Him." The Jews, too, said, "This is the Christ," and they crucified Him. They cast Him out of the vineyard, for the Lord was slain outside of the city. But since we would also say that the vineyard is the people, Christ was slain by the Pharisees, the evil husbandmen, outside the vineyard, that is, outside and apart from the will of the guileless people.

40-41. "Therefore, when the owner of the vineyard comes, what will he do to those vinedressers?" They said to Him, "He will destroy those wicked men miserably, and lease his vineyard to other vinedressers who will render to him the fruits in their seasons." "When He comes." When? At the second coming? It seems to have this meaning, but a better meaning is this: the lord of the vineyard is God the Father Who sent His Son Who was slain by them. When He comes, that is, when He looks down on the lawlessness which the Jews committed, then He will miserably destroy them by sending the Roman army. And His vineyard, that is, His people, He will give to other husbandmen, that is, to apostles and teachers. Understand the vineyard to mean also the Divine Scriptures, in which the hedge is the letter, and the winepress that is dug is the depth of the Spirit; the tower is theology, lofty and exalted. These Scriptures, then, were first possessed by bad husbandmen, the Pharisees; but God has let them out to us who cultivate them well. But they slew the Lord outside the vineyard, that is, outside those things of which Scripture spoke.

42. Jesus said to them, "Have you never read in the Scriptures: 'The stone which the builders rejected Has become the chief cornerstone. This was the LORD's doing, and it is marvelous in our eyes'?" The stone means Christ Himself; the builders are the teachers of the Jews who rejected Him as if He were useless, saying, "Thou art a Samaritan and hast a demon." But when He rose from the dead, He was set in place as the head of the corner, that is, He became the head of the Church, joining Jews and Gentiles in one faith. For as the stone which forms the corner of a building makes continuous the walls leading to it and from it, so Christ has bound all together in one faith. This corner is marvelous and is the Lord's doing. For the Church, which connects us and makes us one in faith, is the Lord's doing, and is worthy of all wonder, so well is it built. And in another sense is it marvelous, because the Word of Christ has been confirmed and substantiated by marvels, that is, miracles, so that the composition of the Church is marvelous.

Communion Hymn

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