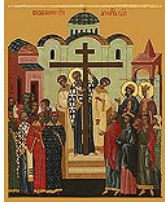


✠Bulletin✠

Week of September 6, 2026



Holy Cross Orthodox Church

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14th SUNDAY AFTER PENTECOST — Tone 5

Commemoration of the Miracle of the Archangel Michael at Colossæ. (4th c.) Martyrs Eudoxius, Zeno, and Macarius and 1,104 soldiers in Melitene (311). St. Archippus of Hierapolis (4th c.). Martyr Romulus, and 11,000 others, in Armenia (107-115). Hieromartyr Cyril, Bishop of Gortyna on Crete (ca. 303). Martyrs Cyriacus, Faustus the Presbyter, Abibas the Deacon, and 11 others, at Alexandria (250). St. David of Hermopolis, Egypt (6th c.). Hieromartyr Priest Maxim Sandovich (1914). Martyrs Calodote, Macarius, Andrew, Cyriacus, Dionysius, Andrew the Soldier, Andropelagia, Thecla, Theoctistus, and Sarapabon the Senator, in Egypt (256). St. Beya, virgin, first abbess of Copeland in Cumbria (7th c.). St. Begga, abbess, at Andenne (Belgium) (693). St. Magnus of Fussen, enlightener of the Allgau region of Germany (750-772). New Hieromartyr Constantine Bogoslovsky, archpriest, of Vologda (1937).

Weekly Liturgical Service Schedule

Sunday September 6th

9:15 am - Hours

9:30 am - Divine Liturgy

Tuesday – September 8th **Nativity of the Theotokos**

8:45 am – Hours

9:00 am – Divine Liturgy

Saturday September 12th

3:00 pm – Baptism & Chrismation

Great Vespers & Confessions to follow

Weekly Schedule

Sunday September 6th

➤ Choir Practice

➤ Inquirers & Catechism classes

Tuesday – September 8th

Changing colors to **Gold** following Divine Liturgy

On Those Bidden to the Wedding Feast

By Metropolitan Hilarion (Alfeyev)

06 September 2015

We have just heard the Lord's parable about those bidden to the wedding feast (Matthew 22:1-14), a parable about how God calls people to His supper, but people – for one reason or another – refuse to respond to God's call.

Like the other parables of Jesus, it has several levels of meaning. It relates first of all to the Jewish people, to whom God from century to century sent prophets, whom they rejected, and who later rejected the Beloved Son of God, Who came to save this nation. But in a broader sense this parable speaks of many other nations. God called not only the Jewish nation, but in various periods He also called other nations, whom he wanted to make God-bearing nations, but they either did not respond to God's call or turned out to be unworthy of this call. But a nation is not an abstract concept: a nation is all of us, each one of us. And everything that happens in a nation reflects on each one of us; and, vice versa, everything that happens to us reflects on the nation as a whole. From this follows another meaning of the parable: it is addressed to every specific person, to each one of us.

We are very often incapable of responding to God's call. Sunday comes around, and either out of laziness and negligence, or out of coldness and hardness of heart, we do not want to go to church, putting off going to church until the next Sunday. We reject God's call when, coming to the Divine Liturgy, we do not commune of the Holy Mysteries, likewise out of laziness and negligence, or because we have not prepared for Communion, not having read the required rule. But preparation for receiving Christ's Holy Mysteries is not simply a matter of reading prayers. We need to prepare for participation in the Lord's Trapeza our entire lives. The Apostle Paul says: "Let this mind be in you, which was also in Christ Jesus" (Philippians 2:5). And preparation for receiving the Holy Mysteries of Christ lies precisely in each one of us having this mind. This is the "wedding garment" of which the parable speaks. The Lord calls each one of us, but we should not simply respond to this call and come to the wedding feast in just any old way. We need to spend our whole lives in fulfilling Christ's commandments, in good deeds, in prayer and repentance preparing for Communion.

We have no right to receive Christ's Holy Mysteries if we do not have that mind that was in Christ Jesus. It is Christ that is the image that we must follow. We do not have the right to approach Christ's Holy Mysteries if we carry a

grudge against someone or if we ourselves have offended someone. The Lord says: "Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee; leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift" (Matthew 5:23-24). Every time that Sunday approaches, we should ask ourselves: do we approach God with peace of conscience and at peace with our neighbors? Are we ready to approach Christ's Holy Mysteries or not? Do we bear within ourselves the mind that was in Jesus Christ, that is, to what extent is our life an imitation of the life of Christ, God Incarnate? If we receive Christ's Holy Mysteries without having been reconciled with God, with ourselves, and with our neighbors, then the same thing can happen to us that happened to the man who came to the supper without a wedding garment. The king, seeing this man, said to his servants: "Bind him hand and foot, and take him away, and cast him into outer darkness; there shall be weeping and gnashing of teeth" (Matthew 22:13).

Our eternal fate depends upon how we commune and how we approach God: will we be cast into "outer darkness," where there is "weeping and gnashing of teeth," or will we be found worthy of the promised Heavenly Kingdom? Our fate is decided when we, having heard God's call, respond to it or not, and care for our "wedding garment" or not. And this call sounds unceasingly. Every minute, every hour, and every day of our lives we hear God's call, and at any given moment we make choices between good and evil, between God and the devil, between light and darkness – a choice upon which our future depends. Amen.

Schedule of Services

Thursday October 1st – Protection of the Most Holy Theotokos

8:45 am – Hours

9:00 am – Divine Liturgy

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 5 Troparion (Resurrection)

Let us, the faithful, praise and worship the Word,
co-eternal with the Father and the Spirit,
born for our salvation from the Virgin;
for He willed to be lifted up on the Cross in the flesh,
to endure death,
and to raise the dead//
by His glorious Resurrection.

Tone 4 Troparion (Archangel Michael)

O Michael, commander of the heavenly hosts,
we who are unworthy beseech thee:
by thy prayers encompass us beneath the wings of thine immaterial glory,
and faithfully preserve us who fall down and cry out to thee://
"Deliver us from all harm, for thou art the commander of the Powers on high!"

Tone 5 Kontakion (Resurrection)

Thou didst descend into hell, O my Savior,
shattering its gates as Almighty,
resurrecting the dead as Creator,
and destroying the sting of death.
Thou hast delivered Adam from the curse, O Lover of man, //
and we cry to Thee: "O Lord, save us!"

Tone 2 Kontakion (Archangel Michael)

O Michael, commander of God's armies
and minister of the divine glory,
prince of the bodiless angels
and guide of mankind;
ask for what is good for us, and for great mercy, //
as the supreme commander of the Bodiless Hosts.

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 5 Prokeimenon (Resurrection)

Thou, O Lord, shalt protect us / and preserve us from this generation
forever. (Ps. 11:7)

*V. Save me, O Lord, for there is no longer any that is godly!
(Ps. 11:1a)*

2 Corinthians 1:21-2:4 (Epistle)

Brethren: Now He who establishes us with you in Christ and has anointed us
is God, who also has sealed us and given us the Spirit in our hearts as a
guarantee. Moreover I call God as witness against my soul, that to spare you
I came no more to Corinth. Not that we have dominion over your faith, but
are fellow workers for your joy; for by faith you stand. But I determined this
within myself, that I would not come again to you in sorrow. For if I make you
sorrowful, then who is he who makes me glad but the one who is made
sorrowful by me? And I wrote this very thing to you, lest, when I came, I
should have sorrow over those from whom I ought to have joy, having

confidence in you all that my joy is the joy of you all. For out of much affliction
and anguish of heart I wrote to you, with many tears, not that you should be
grieved, but that you might know the love which I have so abundantly for you.

Tone 5

Alleluia, Alleluia, Alleluia!

*V. I will sing of Thy mercies, O Lord, forever; with my mouth I will
proclaim Thy truth from generation to generation. (Ps. 88:1-2)*

*V. For Thou hast said: Mercy will be established forever; Thy truth
will be prepared in the heavens. (Ps. 88:3)*

Matthew 22:1-14 (Gospel)

And Jesus answered and spoke to them again by parables and said: "The
kingdom of heaven is like a certain king who arranged a marriage for his son,
and sent out his servants to call those who were invited to the wedding; and
they were not willing to come. Again, he sent out other servants, saying, 'Tell
those who are invited, "See, I have prepared my dinner; my oxen and fatted
cattle are killed, and all things are ready. Come to the wedding."' But they
made light of it and went their ways, one to his own farm, another to his
business. And the rest seized his servants, treated them spitefully, and killed
them. But when the king heard about it, he was furious. And he sent out his
armies, destroyed those murderers, and burned up their city. Then he said to
his servants, 'The wedding is ready, but those who were invited were not
worthy. Therefore go into the highways, and as many as you find, invite to
the wedding.' So those servants went out into the highways and gathered
together all whom they found, both bad and good. And the wedding hall was
filled with guests. But when the king came in to see the guests, he saw a man
there who did not have on a wedding garment. So he said to him, 'Friend,
how did you come in here without a wedding garment?' And he was
speechless. Then the king said to the servants, 'Bind him hand and foot, take
him away, and cast him into outer darkness; there will be weeping and
gnashing of teeth.' For many are called, but few are chosen."

Explanation of Today's Gospel Reading

By Blessed Theophylact
Archbishop of Ochrid and Bulgaria

1-7. And Jesus answered and spoke to them again by parables and said: "The kingdom of heaven is like a certain king who arranged a marriage for his son, and sent out his servants to call those who were invited to the wedding; and they were not willing to come. Again, he sent out other servants, saying, 'Tell those who are invited, "See, I have prepared my dinner; my oxen and fatted cattle are killed, and all things are ready. Come to the wedding."'" But they made light of it and went their ways, one to his own farm, another to his business. And the rest seized his servants, treated them spitefully, and killed them. But when the king heard about it, he was furious. And he sent out his armies, destroyed those murderers, and burned up their city. This parable, too, like that of the vineyard, alludes to the disobedience of the Jews. But as that one indicates Christ's death, so this one indicates the nuptial joy, that is, the resurrection. But this parable also shows them to be worse transgressors than the men in the preceding parable. For the husbandmen of the vineyard slew those who demanded fruits of them. But these men vented their murderous rage upon those who had invited them to a wedding. God is likened to a human king, for He does not appear as He is, but as it is fitting for Him to appear to us. When we die as humans, subject to human failings, God appears to us in human form; but when we walk about as gods, then God stands in the congregation of gods. (*Psalm 81:1 "God stood in the congregation of gods, and in the midst He shall stand out among gods."*) And when we live as wild beasts, then He, too, becomes for us a panther, and a bear, and a lion. He makes a wedding feast for His Son, joining Him to every soul that is beautiful. For the bridegroom is Christ and the bride is the Church and the soul. The servants that were sent out first are Moses and those with him, whom the Jews did not obey but provoked God in the wilderness for forty years and did not want to accept the word of God and spiritual joy. Then other servants, the prophets, were sent out; but of these, some they killed, as they did Isaiah; others they treated spitefully, as they did Jeremiah, throwing him into a pit of mire. Those who were less extreme merely declined the invitation: one went his way to his own field, that is, turned towards a life of pleasure and carnal pursuits, for one's "own field" is the body; another, to his merchandise, that is, to a life of acquisition and profit, for merchants are a type of men most greedy for profit. This parable shows that those who fail to attend the wedding feast and the fellowship and feasting with Christ, do so primarily on account of these two things - the pleasures of the flesh, or the passion of greed. In this parable the

meal is called a "dinner", although elsewhere the same thing is called a "supper", (Luke 14:16) and not unreasonably. For it is called a supper when this wedding feast appears in perfect form in the latter times, towards evening, that is, at the end of the ages. But it is called a dinner when even in former times the mystery was revealed, although more obscurely. The oxen and the fattened calves [in Greek, *sitista*, grain-fattened calves] are the Old and the New Testaments. For the Old Testament is symbolized by the oxen, for it contained animal sacrifice; the New Testament is symbolized by the grain-fattened calves, for now we offer loaves upon the altar, which could truly be called *sitista* [literally, "formed from wheat"], as the loaves consist of wheat, *sitos*. God therefore calls us to partake of the good things of both the Old Testament Scriptures and the New. But when you see someone clearly interpreting the divine words know that he is giving grain-fattened meat. For when he teaches clearly, it is as if he were feeding the unlearned with rich food. No doubt you will ask why He says here, "Call them that were called." If they were already invited, why are they going to invite them again? Learn, then, that each of us by nature has been called towards the good, for we are being called by the word of the innate teacher within us. But God also sends us external teachers to call us from without, we who were first called by the word in our nature. The king sent his armies, that is, the Roman legions, and destroyed the disobedient Jews and burnt up their city, Jerusalem, as even the truthful Josephus says.*

*Flavius Josephus, born about 37 A.D., was a Jew of aristocratic descent who was captured by the Romans during the Jewish uprising of 66-70 A.D. He later became a Roman citizen and settled in Rome, where he wrote his famous *History of the Jewish Wars*.

8-10. Then he said to his servants, 'The wedding is ready, but those who were invited were not worthy. Therefore go into the highways, and as many as you find, invite to the wedding.' So those servants went out into the highways and gathered together all whom they found, both bad and good. And the wedding hall was filled with guests. Since the previous servants, Moses and those with him, and the prophets, did not persuade them, He sends out other servants, the apostles, and they call the Gentiles who do not walk in the true way but are divided, some here, some there, separated into many ways and doctrines. Indeed, they are to be found along the lanes off from the highways, that is, in great error, delusion, and deviation. They were even at odds among themselves, and were not in the true way, but along the exits, which are the evil doctrines that they taught. For they were not all

content with the same doctrines, but some with these and some with those. But perhaps an even better explanation is this: the highway is the life and the manner in which each person lives; the lanes exiting from the highway are doctrines. The pagan Greeks, then, travel along evil highways, that is, they lead reprehensible lives, and from these evil lives they have turned off into godless doctrines, setting up shameful gods as patrons of their own passions. So as the apostles went forth from Jerusalem to the Gentiles, they gathered all together, both evil and good, that is, those filled with every wickedness and also those less wicked whom He calls good by comparison to the others.

11-14. But when the king came in to see the guests, he saw a man there who did not have on a wedding garment. So he said to him, 'Friend, how did you come in here without a wedding garment?' And he was speechless. Then the king said to the servants, 'Bind him hand and foot, take him away, and cast him into outer darkness; there will be weeping and gnashing of teeth.' For many are called, but few are chosen." The entry into the wedding takes place without distinction of persons, for by grace alone we have all been called, good and bad alike; but the life thereafter of those who enter shall not be without examination, for indeed the king makes an exceedingly careful examination of those found to be sullied after entering into the faith. Let us tremble, then, when we understand that if one does not lead a pure life, faith alone benefits him not at all. For not only is he cast out of the wedding feast, but he is sent away into the fire. Who is he that is wearing filthy garments? It is he who is not clothed with compassion, goodness and brotherly love. For there are many who deceive themselves with vain hopes, thinking that they shall attain the kingdom of heaven, and they include themselves among the assembly of the dinner guests, thinking great things of themselves. Being justified in regard to that unworthy man, the Lord demonstrates these two things to us; first, that He loves mankind, and secondly, that we ought not to pass judgement on anyone, even if they sin openly, unless they have been reproved for their sin. The Lord then says to His servants, the angels of punishment, "Bind his hands and feet," that is, the soul's powers of action. For in this present age is the time to act and to do, but in the age to come all of the soul's powers of action are bound, and a man cannot then do any good thing to outweigh his sins. Gnashing of teeth is the meaningless repentance that will then take place. "Many are called" for God calls many, indeed, all, "but few are chosen." For few are saved and found worthy to be chosen by God. For it is God's part to call, but to become one of the chosen or not, is our part. He shows, then, that this parable was spoken for the Jews who were called but were not chosen, as they did not listen.

Communion Hymn

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