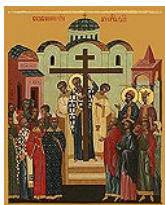


✠Bulletin✠

Week of June 21, 2026



Holy Cross Orthodox Church

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3rd SUNDAY AFTER PENTECOST — Tone 2

Martyr Julian of Tarsus in Cilicia (305). Hieromartyr Tertius (Terence), apostle of the Seventy, bishop of Iconium (1st c.). St. Julius, priest, of Novara, and his brother St. Julian, deacon (5th c.). St. Cormac of the Sea, abbot, of Durrow Monastery (Ireland) (ca. 590). Martyrs Archil II (744) and Luarsab II (1622), kings of Georgia. St. Raoul (Rudolph or Ralph), abbot, and archbishop of Bourges (Gaul) (866). Martyr Aphrodisius in Cilicia. Martyr Theodore, right-believing prince of Starodub (1330). New Martyr Nicetas of Nisyros, near Rhodes, at Chios (1732). New Hiero-confessor George (Lavrov), archimandrite, of Kaluga (1932). New Hieromartyrs Jonah (Sankov), hieromonk, of Alpatievo (Moscow) and Nicholas Rozanov, archpriest, of Zvenigorod (1938). Uncovering of the relics (1996) of St. Maximus the Greek, of Russia (1556). (Gr. Cal.: Martyr Julian and his wife Basilissa, and with them Martyrs Celsius, - his mother Marcianilla, Anastasius, the priest Anthony, seven brothers, and twenty prison guards, at Antinoe in Egypt (283-305].) *Repose of Schemamonk John "the Muscovite," of Valaam (1933).*

Weekly Liturgical Service Schedule

Sunday June 21st

9:15 am - Hours

9:30 am - Divine Liturgy

Saturday June 27th

5:30 pm – Vespers

Weekly Schedule

Sunday June 21st

- Choir Practice
- Inquirers & Catechism classes

Unconditional Love

By V. Rev. Fr. Vladimir Berzonsky

October 16, 2011

"Which is the first commandment of all?" Jesus answered him, 'The first of all the commandments is, 'Hear, O Israel, the Lord our God is one. And you shall love the Lord your God with all your heart, with all your soul, with all your mind and with all your strength. This is the first commandment.'" (Mark 12:30)

Because the Lord God is one, you can only love Him unconditionally. Jesus is simply quoting Deuteronomy 6:4-5. Every Jew would know this passage by heart. This is a great insight requiring much reason. Because He is one, He is alone the source and goal of your affection. Many will assume it is natural to relate to God by requests – isn't that what He is for, after all? When He fails to fulfill whatever it is that the praying person requests, sad to say, God is a failure. Does one with such an attitude deserve a retort, or will he/she be offended with the truth?

Real love is more than responding to demands. Because *"the Lord our God is one,"* you cannot do as the pagans, who search for the deity whom they think will best suit their needs. The Christian, like the good Jew, is ordered to love the Lord. It's not an affection that one turns off and on, as do so many who say they love God when their prayers are answered. We are commanded to love God *"with all our heart."* We love many during our lives – parents, siblings, friends, spouse and children – but none can share the whole heart devoted to God. Total devotion supplants all other affections. To love God without conditions means love without reservations. Heart love is complete surrender regardless of whatever happens throughout one's lifetime. Dostoevsky describing his years in Siberian prison related the devotion of his fellow prisoners at holy services. They were murderers, thieves, terrorists and some without any visible redeeming qualities, and yet they were immersed in worship to the one God.

"With all your soul" calls upon the highest level of human existence, awareness that we share life with the animals, yet we are gifted with the capacity for rising above the moment and recognizing that we have soul transcending organic life. Part of us accompanies our bodies as long as the body breathes and blood flows through the system, and that supreme part is influenced by whatever happens to the mind and body, recording it all, much

like the black box in an aircraft, not only surviving this lifetime but continuing onward to an everlasting existence. Those in touch with their souls, praise and thank God with all the love they can muster.

“With all your mind and with all your strength.” Our Lord Jesus inserted the love of the mind before closing with the quote from Deuteronomy *“all your strength.”* His major emphasis throughout His ministry was to call upon all humans to turn from following their own arbitrary wills and to do the will of the Almighty in every situation, at every opportunity. *“Let Thy will be done,”* He affirmed on Gethsemane, knowing full well the implications of obedience to the Father’s will would lead soon after to the agony of the cross. Adam was not willing to do that – Christ the second Adam made it happen and made it possible for all of us to follow His example in our own lives. Loving God exclusively indeed requires all of our strength – mental toughness in every situation, if there is to be a victory over human weakness, arbitrariness, ignorance, and indifference. *“He who endures to the end shall be saved.”*

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.

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.

Happy Father’s Day!
God grant you many blessed years!



**For our fathers who
have gone before us:**

Memory Eternal!

Вечная память!

Μνήμη Αἰώνια!

Diocese of the South (DOS) Assembly

The upcoming 48th Diocesan Assembly will be held at the Hyatt Place in St. Augustine/Vilano Beach from Tuesday, July 21st through Friday, July 24th, 2026. Per the annual parish meeting, the church council has voted for our council secretary, Anthony (Theophan) Gordon to represent Holy Cross as our delegate during this assembly. Fr. Leonid and Matushka Irene will be attending as well. Observers are also welcome to attend. More information, including the itinerary and hotel arrangements, can be found at:

<https://dosoca.org/events/2026-diocesan-assembly/>

The Divine Liturgy

Liturgy of St. John Chrysostom

Variable Hymns and Readings

Tone 2 Troparion *(Resurrection)*

When Thou didst descend to death, O Life immortal,
Thou didst slay hell with the splendor of Thy Godhead.

And when from the depths Thou didst raise the dead,
all the powers of heaven cried out://

“O Giver of life, Christ our God, glory to Thee!”

Tone 4 Troparion (St. Julian)

Thy holy martyr Julian, O Lord,
through his sufferings has received an incorruptible crown from Thee, our
God.

For having Thy strength, he laid low his adversaries,
and shattered the powerless boldness of demons.//
Through his intercession, save our souls!

Tone 2 Kontakion (Resurrection)

Hell became afraid, O almighty Savior,
seeing the miracle of Thy Resurrection from the tomb!
The dead arose! Creation, with Adam, beheld this and rejoiced with Thee,//
and the world, my Savior, praises Thee forever.

Tone 2 Kontakion (St. Julian)

Let us all worthily praise Julian today,
the unconquerable pious warrior and seeker of truth;
To him let us cry out://
“Pray to Christ God for us all!”

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 2 Prokeimenon (Resurrection)

The Lord is my strength and my song; / He has become my salvation.
(Ps. 117:14)

*V. The Lord has chastened me sorely, but He has not given me over
to death. (Ps. 117:18)*

Romans 5:1-10 (Epistle)

Therefore, having been justified by faith, we have peace with God through
our Lord Jesus Christ, through whom also we have access by faith into this
grace in which we stand, and rejoice in hope of the glory of God. And not only
that, but we also glory in tribulations, knowing that tribulation produces
perseverance; and perseverance, character; and character, hope. Now hope

does not disappoint, because the love of God has been poured out in our
hearts by the Holy Spirit who was given to us. For when we were still without
strength, in due time Christ died for the ungodly. For scarcely for a righteous
man will one die; yet perhaps for a good man someone would even dare to
die. But God demonstrates His own love toward us, in that while we were still
sinners, Christ died for us. Much more then, having now been justified by His
blood, we shall be saved from wrath through Him. For if when we were
enemies we were reconciled to God through the death of His Son, much
more, having been reconciled, we shall be saved by His life.

Tone 2

Alleluia, Alleluia, Alleluia.

*V. May the Lord hear thee in the day of trouble! May the name of
the God of Jacob protect thee! (Ps. 19:1)*

V. Save the King, O Lord, and hear us on the day we call! (Ps. 19:9)

Matthew 6:22-33 (Gospel)

The lamp of the body is the eye. If therefore your eye is good, your whole
body will be full of light. But if your eye is bad, your whole body will be full of
darkness. If therefore the light that is in you is darkness, how great is that
darkness! No one can serve two masters; for either he will hate the one and
love the other, or else he will be loyal to the one and despise the other. You
cannot serve God and mammon. Therefore I say to you, do not worry about
your life, what you will eat or what you will drink; nor about your body, what
you will put on. Is not life more than food and the body more than clothing?
Look at the birds of the air, for they neither sow nor reap nor gather into
barns; yet your heavenly Father feeds them. Are you not of more value than
they? Which of you by worrying can add one cubit to his stature? So why do
you worry about clothing? Consider the lilies of the field, how they grow: they
neither toil nor spin; and yet I say to you that even Solomon in all his glory
was not arrayed like one of these. Now if God so clothes the grass of the field,
which today is, and tomorrow is thrown into the oven, will He not much more
clothe you, O you of little faith? Therefore do not worry, saying, ‘What shall
we eat?’ or ‘What shall we drink?’ or ‘What shall we wear?’ For after all these
things the Gentiles seek. For your heavenly Father knows that you need all
these things. But seek first the kingdom of God and His righteousness, and all
these things shall be added to you.

Explanation of Today's Gospel Reading

By Blessed Theophylact
Archbishop of Ochrid and Bulgaria

22-23. The lamp of the body is the eye. If therefore your eye is good, your whole body will be full of light. But if your eye is bad, your whole body will be full of darkness. If therefore the light that is in you is darkness, how great is that darkness! This means, if you fill your mind with worries over money, you have extinguished the lamp and darkened your soul. For just as the eye that is "sound" or "healthy" brings light to the body, and the eye that is "evil" or "diseased" brings darkness, so also does the state of the mind affect the soul. If the mind is blinded by these worries, it is cast into darkness; then the soul becomes dark, and how much more so the body as well?

24. No one can serve two masters; What He means is this: no man can serve two lords who command things that are opposed to each other. Such lords are God and mammon. We make the devil our lord when we make the belly our god. But by nature and in truth God is the Lord, and mammon is unrighteousness. **for either he will hate the one and love the other, or else he will be loyal to the one and despise the other. You cannot serve God and mammon.** Do you see that it is not possible for a rich and unrighteous man to serve God? His love of money drives him away from God.

25. Therefore I say to you, do not worry about your life, what you will eat or what you will drink; nor about your body, what you will put on. "For this reason" - for what reason? Because concern over money drives a man away from God. The soul does not eat, for it is bodiless, but Jesus said this according to the common use of the word.¹ For it is obvious that the soul does not consent to remain in a body if the flesh is not fed. Jesus does not forbid us to work, but rather He forbids us to give ourselves over entirely to our cares and to neglect God. Hence, we must work for our livelihood² while not neglecting the soul. **Is not life more than food and the body more than clothing?** This means, will not He Who gave what is greater, life itself, and fashioned the body, will He not also give food and clothing?

¹ In the text of St. Matthew, "Take no thought for your life," the Greek word translated as "life" is *psyche*. It also means "soul". Theophylact has both meanings in mind in his commentary.

² Literally, "work the soil", the primary occupation in a non-industrial society.

26. Look at the birds of the air, for they neither sow nor reap nor gather into barns; yet your heavenly Father feeds them. Are you not of more value than

they? Although He could have given the example of Elijah and John the Baptist, instead He mentions the birds in order to shame us, for we are even more witless than these creatures. God feeds them by having given them the instinctive knowledge for finding food.

27. Which of you by worrying can add one cubit to his stature? This means, even if you take the utmost care, you can do nothing if God does not will it. Why then do you drive yourself to exhaustion with futile worries?

28-29. So why do you worry about clothing? Consider the lilies of the field, how they grow: they neither toil nor spin; and yet I say to you that even Solomon in all his glory was not arrayed like one of these. He shames us not only by the birds, which lack reason, but also by the lilies, that wither. For if God adorned the lilies in such a manner, without any necessity to do so, how much more will He fulfill our own need for clothing? He shows that though you go to great lengths, you are not able to be adorned as beautifully as the lilies. Even Solomon, the most wise and splendid, with all his kingdom at his disposal, could not array himself in such a manner.

30. Now if God so clothes the grass of the field, which today is, and tomorrow is thrown into the oven, will He not much more clothe you, O you of little faith? We learn from this that we ought not to be concerned with beautifying ourselves, for our adornments wither like the fading flowers. Therefore, one who beautifies himself is like grass. But you, He says, are creatures endowed with reason, whom God fashioned with both soul and body. Those "of little faith" are all those who concern themselves with such thoughts. For if they had perfect faith in God, they would not give such anxious thoughts to these things.

31-32. Therefore do not worry, saying, 'What shall we eat?' or 'What shall we drink?' or 'What shall we wear?' For after all these things the Gentiles seek. He does not forbid us to eat, but to say, "What shall we eat?" The rich say in the evening, "What shall we eat tomorrow?" See that it is luxury and excess that He forbids.

32-33. For your heavenly Father knows that you need all these things. But seek first the kingdom of God and His righteousness, and all these things shall be added to you. The kingdom of God is the enjoyment of all that is good. This comes through righteousness. To him who seeks after spiritual things, God in His generosity adds that which is needed for physical life.