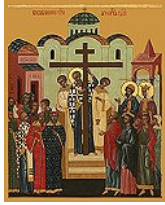


✠Bulletin✠

Week of June 28, 2026



Holy Cross Orthodox Church

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4th SUNDAY AFTER PENTECOST — Tone 3

Sts. Sergius and Herman (ca. 1353), founders and abbots of Valaam. Translation of the relics (412) of the Holy Wonderworking Unmercenaries and Martyrs Cyrus and John (311). St. Senuphius the Standard-bearer, of Egypt (late 4th c.). St. Austell of Cornwall (6th c.). St. Theodichildis (Telchildis), abbess, of Jouarre (Gaul) (ca. 660). St. Paul the Physician, of Corinth (7th c.). St. Sergius the Magistrate, of Paphlagonia, founder of the Nikitatus Monastery in Nicomedia (866). St. Xenophon, Abbot of Robeika Monastery (Novgorod) (1262). St. Heliodorus, schema-archimandrite, of Glinsk Hermitage (1879). St. Sophrony (Sakharov) of Essex (1993). Icon of the Most Holy Theotokos "Of the Three Hands" of Hilandar, Mt. Athos (8th c.). *Repose of Archimandrite Methodius (Popovich) of Jerusalem (1997).*

Weekly Liturgical Service Schedule

Sunday June 28th

9:15 am - Hours

9:30 am - Divine Liturgy

Weekly Schedule

Sunday June 28th

- Choir Practice
- Inquirers & Catechism classes

The Word of God

By Metropolitan Hierotheos of Nafpaktos and Agiou Vlasiou

The centurion of today's Gospel passage, who was a Roman soldier, had great faith. Not merely an abstract faith in some God who dwells in the heavens, nor in a Supreme Being who rules the world, but he had faith in Christ. He believed that Christ is God and not a simple man who has some ability, and he asked Him to heal his servant who was paralyzed and remained at home. This faith can be seen from the words he said to Christ: "Speak a word and my servant will be healed" (Matt. 8:8), that is, say a word, even though you are far away, and my servant will be healed. The word "pais" (παῖς) means either a son at a young age or a slave at any age, which is the case here. Christ accepted his request and the paralyzed servant was healed.

It is important to underline this request of the centurion: "Speak a word". The word of God has energy and regenerates people, works miracles, creates change in the inner world of man. The Fathers say that just as every material object has energy, so God has energy. The difference is that the energy of material things is created, i.e. it has a beginning, decay and an end, while God's energy is uncreated, i.e. it has no beginning, decay and end. Just as the sun illuminates, warms and enlivens creation, so the spiritual Sun, which is the Triune God, has energy that illuminates, warms and enlivens man, but also all creation. Everything that happens in creation is the result of God's energy.

In this sense we say that the word of God has a strong, powerful and effective energy. The centurion understood this very well, because, as the Evangelist Matthew says, "his servant was healed at that hour" (Matt. 8:13), that is, the miracle took place without Christ visiting the servant in his home. And when we have faith and invoke God's help, we can feel the power of the energy of His word. This is done when we read with faith and love the Holy Bible, in which is included the will of God which was revealed by Christ Himself to His Prophets and Apostles. The study of the Holy Bible can cause real revolutions in our soul, to illuminate it, to warm it, to strengthen it. When we read the Holy Bible, we feel a light within us, since we understand all that was previously unknown, our heart is warmed by love and a sense of God's presence, and our whole being is strengthened. It is a blessed habit to read a chapter from the Bible every day.

Also, the energy of the word of God illuminates, warms, enlivens and strengthens our inner world, when we pronounce the name of Christ in

prayer, when we often repeat with faith, love and fervor the prayer: “Lord Jesus Christ, Son of God, have mercy on me”, which is a development of the small cry we address to God during our worship gatherings, namely “Lord have mercy”. And, of course, when we partake of the Body and Blood of Christ, after preparation, we feel the Grace of God within us.

And people’s words have energy and power, but they cause malice, confusion, create problems, because many times they come from their passions. That is why today we hear many things people say that disturb us.

We must trust in the word of God which pacifies our heart, comforts it, strengthens it. Let’s test this truth. The word of God has more power than nuclear energy, than the atomic bomb, since it creates regenerated people in a peaceful way, who will remain eternally in the Light of God’s love. Try, my brethren, this great power of God’s word.

Schedule of Services for July

Saturday – July 11th

5:30 pm – Vespers

Saturday – July 18th

5:30 pm – Vespers

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.

God Grant You Many Years!

Birthdays

Simone (Anna) Flemmer - 7/01

Robert Kozera - 7/03

Luke Willis – 7/10

Fr. Photios - 7/11

Juliana Pound - 7/12

Andrew (Paisios) Garcia – 7/17

Craig (Thomas) Madson – 7/20

Chad Willis - 7/21

Noah Barahona – 7/27

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!

July

August

August Feast Days

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.

The Divine Liturgy

Liturgy of St. John Chrysostom
Variable Hymns and Readings

Tone 3 Troparion *(Resurrection)*

Let the heavens rejoice!
Let the earth be glad!
For the Lord has shown strength with His arm.
He has trampled down death by death.
He has become the first born of the dead.
He has delivered us from the depths of hell,
and has granted to the world//
great mercy.

Tone 4 Troparion *(Apostles, Peter and Paul)*

O first-enthroned of the Apostles,
and teachers of the universe:
entreat the Master of all
to grant peace to the world,//
and to our souls great mercy!

Tone 5 Troparion *(Sts. Cyrus and John)*

O Christ God,
Thou hast given us the miracles of Thy martyrs Cyrus and John,
as an invincible rampart;
through their prayers frustrate the plans of the heathens,
and strengthen the faith of the Orthodox Christians, //
for Thou alone art good and lovest mankind.

Tone 3 Kontakion *(Resurrection)*

On this day Thou didst rise from the tomb, O Merciful One,
leading us from the gates of death.
On this day Adam exults as Eve rejoices;
with the Prophets and Patriarchs//
they unceasingly praise the divine majesty of Thy power.

Tone 3 Kontakion *(Sts. Cyrus and John)*

Having received the gift of miracles through divine grace, O saints,
you work wonders in the world unceasingly.
You remove all of our passions through your invisible surgery,
divinely-wise Cyrus and glorious John,//
for you are truly divine physicians.

Tone 2 Kontakion *(Apostles, Peter and Paul)*

O Lord, Thou hast taken up to eternal rest
and to the enjoyment of Thy blessings
the two divinely inspired preachers, the leaders of the Apostles,
for Thou hast accepted their labors and deaths as a sweet-smelling
sacrifice,//
for Thou alone knowest what lies in the hearts of men.

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 3 Prokeimenon *(Resurrection)*

Sing praises to our God, sing praises! / Sing praises to our King, sing praises!
(Ps. 46:6)

V. Clap your hands, all peoples! Shout to God with loud songs of joy!
(Ps. 46:1)

Romans 6:18-23 (Epistle)

And having been set free from sin, you became slaves of righteousness. I speak in human terms because of the weakness of your flesh. For just as you presented your members as slaves of uncleanness, and of lawlessness leading to more lawlessness, so now present your members as slaves of righteousness for holiness. For when you were slaves of sin, you were free in regard to righteousness. What fruit did you have then in the things of which you are now ashamed? For the end of those things is death. But now having been set free from sin, and having become slaves of God, you have your fruit to holiness, and the end, everlasting life. For the wages of sin is death, but the gift of God is eternal life in Christ Jesus our Lord.

Tone 3

Alleluia, Alleluia, Alleluia.

*V. In Thee, O Lord, have I hoped; let me never be put to shame!
(Ps. 30:1a)*

*V. Be a God of protection for me, a house of refuge in order to save me!
(Ps. 30:2b)*

Matthew 8:5-13 (Gospel)

Now when Jesus had entered Capernaum, a centurion came to Him, pleading with Him, saying, "Lord, my servant is lying at home paralyzed, dreadfully tormented." And Jesus said to him, "I will come and heal him." The centurion answered and said, "Lord, I am not worthy that You should come under my roof. But only speak a word, and my servant will be healed. For I also am a man under authority, having soldiers under me. And I say to this one, 'Go,' and he goes; and to another, 'Come,' and he comes; and to my servant, 'Do this,' and he does it." When Jesus heard it, He marveled, and said to those who followed, "Assuredly, I say to you, I have not found such great faith, not even in Israel! And I say to you that many will come from east and west, and sit down with Abraham, Isaac, and Jacob in the kingdom of heaven. But the sons of the kingdom will be cast out into outer darkness. There will be weeping and gnashing of teeth." Then Jesus said to the centurion, "Go your way; and as you have believed, so let it be done for you." And his servant was healed that same hour.

Explanation of Today's Gospel Reading

By Blessed Theophylact
Archbishop of Ochrid and Bulgaria

5-6. Now when Jesus had entered Capernaum, a centurion came to Him, pleading with Him, saying. This man, too, did not approach Jesus while on the mountain, to avoid interrupting the teaching. This is the same man mentioned by Luke. (Luke 7:1-10) Although Luke says that the centurion sent to Jesus others who were elders, this does not contradict Matthew who says that the centurion himself came to Jesus. For it is altogether likely that first he sent others, and then, when death was imminent, he himself came and said:

6-7. "Lord, my servant is lying at home paralyzed, dreadfully tormented." And Jesus said to him, "I will come and heal him." The centurion did not bring his servant lying on his bed to Jesus, as he believed that Jesus could heal him even from a distance. Therefore:

8-10. The centurion answered and said, "Lord, I am not worthy that You should come under my roof. But only speak a word, and my servant will be healed. For I also am a man under authority, having soldiers under me. And I say to this one, 'Go,' and he goes; and to another, 'Come,' and he comes; and to my servant, 'Do this,' and he does it." When Jesus heard it, He marveled, and said to those who followed, "Assuredly, I say to you, I have not found such great faith, not even in Israel! The centurion says, "If I who am the servant of the emperor command the soldiers who are under me, how much more so art Thou able to command death and the illnesses, so that they depart from one and beset another?" For illnesses of the body are God's soldiers and officers of punishment. Christ marvels, therefore, saying, "I have not found such great faith among the Israelites as I have in this Gentile."

11-12. And I say to you that many will come from east and west, and sit down with Abraham, Isaac, and Jacob in the kingdom of heaven. But the sons of the kingdom will be cast out into outer darkness. There will be weeping and gnashing of teeth." "Many Gentiles shall sit at table." But He said it in a roundabout manner, so as not to scandalize the Jews, "Many shall come from the east and west." He mentioned Abraham to show that He does not stand in opposition to the Old Testament. By saying "outer darkness" He shows that there is also an inner darkness which is less severe. For in hell there are varying degrees of punishment. He calls the Jews "the sons of the kingdom", for the promises of the Old Testament were made to them. He is saying, "Israel is my firstborn son." (Ex 4:22)

13. Then Jesus said to the centurion, "Go your way; and as you have believed, so let it be done for you." And his servant was healed that same hour. By healing the servant by His word alone, Jesus showed that He also spoke the truth when He said that the Jews would be cast out from the kingdom.