



SAINT PAUL

ANTIOCHIAN ORTHODOX CHURCH

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HIS EMINENCE METROPOLITAN JOSEPH, ARCHBISHOP OF NEW YORK
AND METROPOLITAN OF ALL NORTH AMERICA

HIS GRACE BISHOP NICHOLAS, AUXILIARY BISHOP
OF THE DIOCESE OF MIAMI AND THE SOUTHEAST

A WORD ABOUT COMMUNION (HOLY EUCHARIST)

Welcome to St. Paul Antiochian Orthodox Church. We are honored by your presence. It is our sincere desire that your participation today in the Divine Liturgy will draw you closer to Christ and His Church.

The Orthodox Church understands the Eucharist, or Lord's Supper, to be the paramount expression of Christian unity. While it is our deepest hope that Christendom will one day fulfill Christ's desire for true unity among all those who claim His name (John 17:21), the unfortunate reality of our day is that the various segments of Christendom are not unified with the historic Orthodox faith.

Since participation in the Eucharist (Holy Communion) expresses a unity with all the dogma, teachings, and practice of the Orthodox Church, it is obvious that non-Orthodox Christians (Catholic, Protestant, Oriental, etc.) do not receive Holy Communion but respect the official policy of the Antiochian Archdiocese of North America.

Thank you for your understanding.

On that same note, all Eastern Orthodox Christians are called to prepare for the receiving of the Body and Blood of Christ through recent confession, prayer, and fasting from all food and drink approximately midnight the night before. Please speak with Fr. Paul if medical conditions preclude it.

Fr. Paul is available after the service, or by appointment, to answer questions you may have about any facet of the Orthodox Christian faith.

May God bless you.

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Please contact Fr. Paul to request a pastoral visit for anyone hospitalized, sick, suffering, or alone.

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**“...PRAY ONE FOR ANOTHER, THAT YOU MAY BE HEALED.
THE EFFECTIVE, FERVENT PRAYER OF A RIGHTEOUS MAN AVAILS
MUCH.” +JAMES 5:16**

Please keep Al and Anna Castley, the newly-departed servant of God Robert Mourad, his wife Margaret and the entire Mourad family, as well as Marianne Poppe, Robert Cardoos, and Judy Tirakis, in your prayers.

**MAY THE LORD OUR GOD HEAR OUR PRAYERS AND SEND DOWN UPON US HIS
DIVINE GRACE FOR STRENGTH AND CONSOLATION.**

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Why do we do this?

Orthodox Christians pray for the dead so that the Lord will have mercy on their souls, that He will grant them eternal rest “in the bosom of Abraham, Isaac, and Jacob,” that He will extend His unfathomable love upon them, and that He will receive them into that state “in which there is neither sickness, nor sighing, nor sorrow, but life everlasting.” Saint Paul clearly teaches that those who have gone before us are still members of the Body of Christ, the Church. And it is the duty of the members of the Church to pray for one another. Just as the living continually beseech God to have mercy on them—and may rightly offer prayers to God on behalf of their living spiritual sisters and brothers as well as request prayers on their own behalf from others—so too we have the duty to pray for all members of the Body of Christ, even those who have departed this life and still “belong to Christ.” In asking God to have mercy on the souls of the departed, we also ask God to have mercy on us who are still in this life, and we recognize that we too shall die. All members of the Church, living as well as faithful departed, cry before the throne of God, “Lord, have mercy on us.” (source: oca.org)

**MAY THE CREATOR OF THE UNIVERSE REMEMBER ALL OUR DEPARTED LOVED
ONES IN HIS KINGDOM.**



LEARN ABOUT THE APOSTLES FAST (JUNE 4 - JUNE 29)

(source: OrthoChristian.com)

This summer fast, which we now call the Apostles fast, was earlier called the fast of Pentecost. The Church calls us to keep this fast according to the example of the holy Apostles, who, having received the Holy Spirit on the day of Pentecost, prepared themselves to preach the Gospels to the whole world.

On the fiftieth day after His rising from the tomb, and the ninth day after His Ascension and sitting at the right hand of the Father, the Lord sent down the Holy Spirit upon all His disciples and Apostles on the day of Pentecost. This is one of the greatest feasts of the Lord. This is the completion of the new, eternal covenant with mankind.

"After the extended feast of Pentecost, the fast is particularly needed in order to cleanse our mind by ascetic labors, and to make us worthy of the gifts of the Holy Spirit," writes St. Leo the Great. "After the present feast, which the Holy Spirit has sanctified by His descent, all the people usually keep a fast beneficially established for the healing of soul and body, and therefore requiring that we spend it with the appropriate reverence. For we do not doubt that after the Apostles' hearts were filled with the Spirit of truth promised to them from on high, amongst the other mystical heavenly teachings given by their Teacher, they were given also the teaching on spiritual continence, so that their hearts, purified by fasting, would be made capable of receiving gifts of grace... It is would not be possible to struggle in a pampered body and fattened flesh against the persecutions, and the fierce threats of the ungodly that lay ahead; for that which delights our outer man destroys our inner man, and the more a wise soul mortifies its flesh, the purer it becomes.

"Therefore, enlightening all the sons and daughters of the Church by their example and instruction, the teachers designated a holy fast at the onset of warfare for Christ, so that as we set out to battle against spiritual depravation, we would have temperance as our weapon, and thus mortify our sinful desires, for our unseen enemies and fleshless foes will not overcome us if we do not give ourselves over to fleshly lusts. Although the tempter constantly and invariably desires to do us harm, he remains powerless and ineffective when he does not find any side of us to attack... This is why the steadfast and saving custom has been established, after these holy and joyful days we have celebrated in honor of the Lord, Who rose from the dead and ascended into heaven, and after we have received the gift of the Holy Spirit, of keeping a fast.

ON THE APOSTLES FAST CONTINUED...

"The custom of earnestly keeping the fast is necessary also in order to preserve those gifts imparted now to the Church from God. Having been made temples of the Holy Spirit, and having drunk more than ever the Divine waters, we must not submit to any desires, or serve any vices, so that the habitation of the virtues might not be defiled by any unclean thing. With God's help and cooperation, we can all achieve this, if only we will cleanse ourselves by fasting and almsgiving, strive to free ourselves from sinful impurity, and bring forth abundant fruits of love."

Further, St. Leo the Great writes, "In the Apostolic canons inspired by God Himself, the Church fathers have, at the inspiration of the Holy Spirit, established first and foremost that all virtuous labors begin with fasting. They have done this because God's commandments can be fulfilled well only when Christ's army is protected from all temptations of sin by holy abstinence. Thus, beloved, we must exercise ourselves in fasting especially at the present time, as we are commanded to do at the close of the fifty days that follow the Resurrection of Christ, up to the descent of the Holy Spirit, which we have solemnly observed.

This fast has been given to us in order to preserve us from slackness, for it is very easy to become slack due to the long period in which we were allowed to eat various foods. If we do not cultivate the field of our flesh continually, thorns and thistles will easily grow there, and produce fruits suitable only for burning, and not for the harvest storehouse. Therefore, we are obligated now to scrupulously preserve those seeds that we received in our hearts from the Heavenly Sower, and take precautions so that the envious foe might not spoil what God has given us, and so that the thorns of vice would not grow in the paradise of virtues. We can only avoid such evil though almsgiving and fasting."

Blessed Simeon of Thessalonika writes that the fast was established in honor of the Apostles, because we have been vouchsafed many blessings through them, and they have been shown to us as doers and teachers of fasting, obedience... and temperance. Even the Latins witness to this, albeit against their will, honoring the Apostles by fasting in remembrance of them. But in accordance with the Apostolic canons composed by St. Clement, after the descent of the Holy Spirit, we celebrate. Then, beginning from the following week, we honor the Apostles who have instructed us to fast.

The asceticism of the Apostles fast is less austere than the forty days fast of Great Lent. During the Apostles fast, the Church rubrics prescribe for three days of each week—Mondays, Wednesdays, and Fridays—abstinence from fish, wine, and oil, taking uncooked food at the ninth hour after Vespers. On the other weekday, abstinence from fish is prescribed.

WEEKLY SERVICE SCHEDULE AND ANNOUNCEMENTS

WEEKLY SERVICES

"A sure sign of the deadening of the soul is the avoidance of church services"
+St. John Climacus ("The Ladder of Divine Ascent")

Saturday: Great Vespers* at 5:00PM

Sunday: Orthros 8:30AM; The Divine Liturgy at 9:30AM

**Fr. Paul hears confessions after Great Vespers Saturday and by appointment.*

Orthodox Christian Sunday School Program - Program resumes after summer break.

"Orthodoxy & Scripture" Group - 6PM Thursdays - No "catch-up" just "show-up"

Listen, ask, discuss, grow



Apostles Fast Starts Monday (June 4-June 29)

Feast of Sts. Peter & Paul - June 29 - Save the Date!

DIOCESE OF MIAMI AND THE SOUTHEAST PARISH LIFE CONFERENCE

PALM BEACH AIRPORT HILTON (JUNE 13 - 16, 2018)
HOSTED BY: ST. MARY CHURCH, WEST PALM BEACH, FL

Worship Services
Guest Speakers & Retreats
Workshops & Games
Family & Friends

Schedule and Registration at:
www.antiochianevents.com/miami.html

Fellowship Hour - Sign up sheet on board in hallway!

*For more information visit: stpaulnaples.org
& Find us on "facebook.com/stpaulnaples"*



**CHARITY FUNDRAISER FOR
HUMANITARIAN CRISIS IN**
GAZA, PALESTINE

SATURDAY, JUNE 9, 2018

SAINT GEORGE ANTIOCHIAN ORTHODOX CATHEDRAL
320 PALERMO AVENUE, CORAL GABLES, FL, 33134

6:30 PM | PRAYER SERVICE
FOLLOWED BY PRESENTATION & REFRESHMENTS

HOSTED BY THE **YOUNG ADULT MINISTRY**
OF **SAINT GEORGE CATHEDRAL**
FOR QUESTIONS ON HOW TO DONATE
PLEASE CONTACT (305) 444 6541

THE SYNAXARION

(AN ABRIDGED COLLECTION OF THE "LIVES OF THE SAINTS")

On June 3 in the Holy Orthodox Church, we commemorate the Martyrs Lucillian of Byzantium and the children Claudius, Hypatius, Paul, and Dionysius; Martyr Paula the Virgin of Nicomedia; Venerable Athanasios the wonderworker of Cilicia; and Clotilde, queen of the Franks.

On this day, the Sunday after Pentecost, we celebrate the feast of All Saints who shone forth throughout all the world, North and South, East and West.

Verses

Of all my Lord's friends, I laud and sing the praises; And let any to come, with them all be numbered.

David the Prophet and king, who revered the beloved of God, and respected them because of his great piety, said in the Psalms, "How precious are Thy beloved unto me, O God" (138:17). And the Apostle Paul, in his Epistle to the Hebrews, recounted the lives of the saints, when he wrote, "Wherefore, seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin that so easily besets us; and let us run with patience the race that is set before us" (12:1). Therefore, as Orthodox Christians, we honor the beloved saints of God, respecting them as keepers of God's commandments, shining examples of virtue and benefactors of humanity. We commemorate all of the holy ones every year on this day, as the list of saints ever increases, even though some of their names escape us. Nevertheless, we honor them for their piety and strive to imitate their good works.

By the intercessions of Thine immaculate Mother, O Christ God, and of all Thy Saints from the beginning of time, have mercy and save us, since Thou alone art good and the Lover of mankind. Amen.



SUNDAY, JUNE 3 2018

FIRST SUNDAY AFTER PENTECOST:

ALL SAINTS SUNDAY

+DIVINE LITURGY OF ST. JOHN CHRYSOSTOM+

RESURRECTIONAL APOLYTIKION IN TONE EIGHT

From the heights Thou didst descend, O compassionate One, and Thou didst submit to the threeday burial, that Thou might deliver us from passion; Thou art our life and our Resurrection, O Lord, glory to Thee.

APOLYTIKION OF ALL SAINTS IN TONE FOUR

Thy Church, O Christ God, hath regaled herself in the blood of Thy Martyrs throughout the entire world, as in porphyry and purple. Through them she lifteth her voice crying: Turn with Thy compassion toward Thy people, and grant peace to Thy city, and to our souls the Great Mercy.

+ Now sing the apolytikion of the holy Apostle Paul+

KONTAKION OF ALL SAINTS IN TONE EIGHT

As first-fruits of our nature to the Planter of created things, * the world presenteth the God-bearing martyred Saints in offering unto Thee, O Lord. * Through their earnest entreaties, * keep Thy Church in deep peace and divine tranquility, * through the pure Theotokos, O Thou Who art greatly merciful.



THE EPISTLE

God is wonderful among His saints. Bless God in the congregations.

The Reading from the Epistle of St. Paul to the Hebrews (11:33-12:2)

Brethren, all the saints through faith conquered kingdoms, enforced justice, received promises, stopped the mouths of lions, quenched raging fire, escaped the edge of the sword, won strength out of weakness, became mighty in war, put foreign armies to flight. Women received their dead by resurrection. Some were tortured, refusing to accept release, so that they might rise again to a better life. Others suffered mocking and scourging, and even chains and imprisonment. They were stoned, they were sawn in two, they were tempted, they were killed with the sword; they went about in skins of sheep and goats, destitute, afflicted, ill-treated—of whom the world was not worthy—wandering over deserts and mountains, and in dens and caves of the earth. And all these, though well attested by their faith, did not receive what was promised, since God had foreseen something better for us, that apart from us they should not be made perfect. Therefore, since we are surrounded by so great a cloud of witnesses, let us also lay aside every weight, and sin which clings so closely, and let us run with perseverance the race that is set before us, looking to Jesus the pioneer and perfection of our faith.



THE GOSPEL

The Reading from the Holy Gospel according St. Matthew. (10:32-33, 37-38; 19:27-30)

The Lord said to His disciples, “Everyone who acknowledges Me before men, I also will acknowledge before my Father Who is in heaven; but whoever denies Me before men, I also will deny before My Father Who is in heaven. He who loves father or mother more than Me is not worthy of Me; and he who loves son or daughter more than Me is not worthy of Me; and he who does not take his cross and follow Me is not worthy of Me.” Then Peter said in reply, “Lo, we have left everything and followed Thee. What then shall we have?” Jesus said to them, “Truly, I say to you, in the New World, when the Son of Man shall sit on His glorious throne, you who have followed Me will also sit on twelve thrones, judging the twelve tribes of Israel. And every one who has left houses or brothers or sisters or father or mother or wife or children or lands, for My Name’s sake, will receive a hundred fold, and inherit eternal life. But many that are first will be last, and the last first.”



