



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

WELCOME VISITORS AND FAITHFUL OF ST. PAUL CHURCH

Welcome to St. Paul Orthodox Christian Church in Naples. 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. Please join us after service for our fellowship hour in the pavilion. It is good to be together.

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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 reality of our day is that various segments of Christendom are not unified with the historic Orthodox Christian faith - something truly unfortunate.

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

We 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.

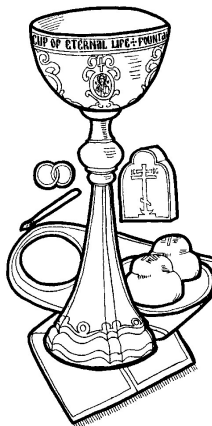
Fr. Paul is available after the service, or by appointment, to answer questions you may have about any facet of the Orthodox Christian faith.

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**

Prayers for the good health of Jo Krevinko, as she recovers from surgery, are offered by Elias and Barbara Hebeke.

Please keep Al & Anna Castley, the departed servant of God Robert Mourad, his wife Margaret and the entire Mourad family, Marianne Poppe, Robert Cardoos, Christopher and the Sapp family, Joe & Doris Hessney, 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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Service for the departed will be prayed for Dr. Stephen Fedec, who passed away in 2001. This marks the annual commemoration of his repose. May his memory be eternal.

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.**

PREPARATION FOR PRAYER BY ST. IGNATIUS (BRIANCHANINOV)

OUR FATHER AMONG THE SAINTS IGNATIUS BRIANCHANINOV (1807-1867), WAS A BISHOP OF THE CHURCH OF RUSSIA AND ASCETICAL WRITER. HIS FEAST DAY IS CELEBRATED ON APRIL 30.

On account of the signal importance of prayer, preparation should precede its practice. Before praying, prepare yourself; and be not as one who tempts the Lord. [Ecclus. 18:23] 'When we are going to stand in the presence of our King and God and converse with Him,' says St. John of the Ladder, 'let us not rush into it without preparation, lest seeing from afar that we are without the weapons and clothing required for standing in the presence of the King, He should order His servants and slaves to bind us and banish us far from His presence and tear up our petitions and fling them in our face.'

The first preparation consists in rejecting resentment and condemnation of our neighbors. This preparation is commanded by our Lord Himself: When you stand praying, He orders, forgive, if you have anything against anyone, so that your Father, Who is in heaven may forgive you your offenses. But if you do not forgive, neither will your Father Who is in heaven forgive you your offenses. [St. Mark 11: 25] Further preparation consists in the rejection of cares by the power of faith in God and by the power of obedience and surrender to the will of God; also a realization of one's sinfulness and the resultant contrition and humility of spirit. The one sacrifice which God accepts from fallen human nature is contrition of spirit. If Thou hadst desired sacrifice, I would have given it; says His Prophet to God on behalf of everyone who has fallen and remains in his fallen state. It is not merely some partial sacrifice of body or soul, but even total holocausts do not please Thee. The sacrifice for God is a contrite spirit; a contrite and humble heart God will not despise. [Ps. 50:17]

St. Isaac the Syrian repeats the following saying of another holy father: *'If anyone does not recognize himself as a sinner, his prayer is not acceptable to God.'*

Stand at prayer before the invisible God as if you saw Him, and with the conviction that He sees you and is looking at you attentively. Stand before the invisible God just as a guilty criminal convicted of countless crimes and condemned to death stands before a stern, impartial judge. Exactly! You are standing before your sovereign Lord and Judge; you are standing before the Judge in Whose sight no living soul will be justified.

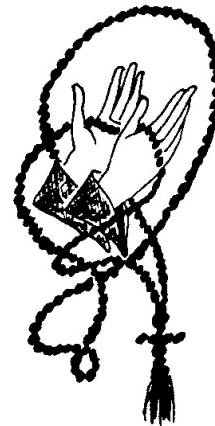


PREPARATION FOR PRAYER CONTINUED...

Who always wins when He is judged, Who does not condemn only when, in His unspeakable love for men, He forgives a man his sin and enters not into judgment with His servant. Feeling the fear of God, and feeling from the action of this fear the presence of God when you pray, you will see without seeing, spiritually, Him Who is invisible, and you will realize that prayer is a standing by anticipation at the awful judgment of God.

Stand at prayer with bowed head, with your eyes cast to the ground, on both legs equally and without moving; assist your prayer by sorrow of heart, sighs from the depth of your soul, and abundant tears. A reverent outward demeanour at prayer is most essential and most helpful for all wrestling at the work of prayer, especially for beginners in whom the disposition of the soul conforms largely to the posture of the body.

The Apostle orders thanksgiving when we pray: Persevere in prayer, he says, and keep wakeful in it with thanksgiving. [Col. 4:2. cp. Phil. 4:6.] The Apostle says that thanksgiving is ordered by God Himself: Pray without ceasing; give thanks for everything, for this is God's will for you in Christ Jesus. [Thess. 5:17] What is the meaning of thanksgiving? It means praising God for His countless blessings, poured out on all mankind and on everyone. By such thanksgiving the soul is filled with a wonderful peace; and she is filled with joy in spite of the fact that sorrows beset her on all sides. By thanksgiving a man acquires a living faith so that he rejects all worry about himself, tramples on fear of men and devils, and surrenders himself wholly to the will of God.



Such a disposition of the soul is an excellent preparatory disposition for prayer. Therefore since you have received Christ Jesus as Lord, says the Apostle, so walk in Him (live in Him), rooted and built up in Him, and established in the faith, just as you were taught, abounding in it by thanksgiving, that is, by means of thanksgiving obtaining an abundance of faith. [Col. 2:6-7] Rejoice in the Lord always. Again I will say it, Rejoice! ... The Lord is near. Be anxious about nothing, but in every circumstance, by prayer and supplication with thanksgiving, let your requests be made known to God. [Phil. 4:4-6]

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 5:00PM

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

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

Sunday School Program - On Summer Break!

"Orthodoxy & Scripture" Group - Resumes Thursday (Aug. 2) @ 6:00PM



Antiochian Arcdiocese Clergy Symposium at the Antiochian Village

Fr. Paul traveling July 16 - July 20

[Fr. Joe Shaheen is available to cover any pastoral emergencies]

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"Whoever desires to eliminate future tribulations must bear the present tribulations with joy."

+ St. Mark the Ascetic

"In TRUTH there is only one freedom - the Holy freedom of CHRIST, whereby He freed us from sin, from evil, from the Devil. It binds us to God. All other freedoms are illusory, FALSE, that is to say, they are all, in fact, slavery."

+ St. Justin Popovich

"Help me, my God, to conquer the world within myself."

+ St. Nikolai Velimirovich

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Fellowship Hour - Please sign-up! Keep it simple & keep it delicious!

*For more information visit: stpaulnaples.org
& Find us on "[facebook.com/stpaulnaples](https://www.facebook.com/stpaulnaples)"*

A RECENT FEAST IN THE CHURCH:

ST. JOSEPH OF DAMASCUS (JULY 10)

On the tenth of this month we commemorate the Holy Hieromartyr Yousef ibn Jirjis Mousa ibn Mouhana al-Haddad and his Companions. A married man, St. Joseph of Damascus, as he is popularly known, was at first a weaver and then was ordained to the holy priesthood at the age of twenty-four in 1817, and assigned Great Economos of the Patriarchal Cathedral of the Dormition of the Most Holy Theotokos (al-Mariamiyeh) in the heart of the Old City of Damascus. On Monday, July 9th, 1860 the brutal massacre of Christians, which began in the mountains of Lebanon, spread to Damascus. Some Damascenes (including Michael Hawaweeny and his young wife Mariam who was bearing in her womb a son who would be the future St. Raphael of Brooklyn) fled Damascus for the port city of Beirut. The majority, however, took refuge in al-Mariamiyeh. Many had previously fled to Damascus from their mountain villages, while others came to the Cathedral from the Christian Quarter of Damascus and the villages that surrounded the city.

St. Joseph took up his communion kit containing the Reserved Sacrament, left his home and began to make his way to the Cathedral by jumping from rooftop to rooftop across the narrow streets of the Old City. As he went, he stopped to confess and commune the aged and infirm who could not flee their homes, encouraging them with stories from the Lives of the Great Martyrs. On Tuesday morning July 10th, the Cathedral was surrounded, pillaged and burned by a fanatical crowd. Those inside the holy temple perished in the flames; of those who escaped and fled into the streets, most were shot or caught and forced back into the burning building, while only a few, including St. Joseph, survived.

As he roamed the narrow streets searching for survivors who needed confessed and communed, St. Joseph was surrounded by the enemies of Christ. Seeing that his end was near, St. Joseph took out his communion kit and consumed what remained of the Body and Blood of Christ. Recognizing him as the "leader of the Christians," the persecutors savagely attacked him with axes. Then, binding his legs with ropes, they dragged his mutilated body through the streets to be mocked and spat upon by jeering onlookers. St. Joseph's sacred relics were then unceremoniously pitched into the city dump along with those of the other New Martyrs (numbering two thousand five hundred men plus women and children).

St. Joseph and his Companions were glorified by the Holy Synod of the Patriarchate of the Great City-of-God Antioch and all the East in the year of our salvation 1993.

Through their intercessions, O Christ our, have mercy upon us. Amen.

(source: antiochian.org)

THE SYNAXARION

(AN ABRIDGED COLLECTION OF THE “LIVES OF THE SAINTS”)

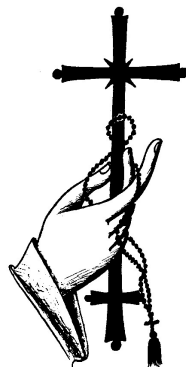
On July 15 in the Holy Orthodox Church, we commemorate the Great Prince Vladimir (Basil) of Kiev, Equal-to-the-Apostles; and the Martyrs Kyrikos and his mother Julitta of Tarsus. On this Sunday, we commemorate the 630 holy and God-bearing Fathers of the Fourth Ecumenical Council, which convened in Chalcedon in 451 against the Monophysites.

Verses

*Shunning opposite errors like the sea monsters Scylla and Charybdis,
The Fathers steer the Church on a straight course to safety.*

The Holy Fathers were, once again, concerned with the nature of Jesus Christ. The false teaching arose that Christ's human nature (considered by heretics as less perfect) dissolved itself in His divine nature (considered by heretics as more perfect): like a cube of sugar in a parcel of water. Thus, in that scenario, Christ had only one nature, the Divine. These false preachers were called Monophysites (“mono”, meaning “one” and “physis”, meaning “nature”), and they were led by Eutyches and Dioscorus. Monophysitism overemphasized the divine nature of Christ, at the expense of the human. The Fourth Ecumenical Council condemned Monophysitism and proclaimed that Christ has two complete natures: the divine and the human, as defined by previous Councils. These two natures function as equally perfect, without confusion, and are neither divided nor separate. The Fathers declared that at no time did they undergo any change.

By the intercessions of Thy Saints, O Christ God, have mercy upon us. Amen.



SUNDAY, JULY 15, 2018

SEVENTH SUNDAY AFTER PENTECOST

SUNDAY OF THE HOLY FATHERS OF FOURTH ECUMENICAL COUNCIL

GREAT PRINCE VLADIMIR (BASIL) OF KIEV, EQUAL-TO-THE-APOSTLES; MARTYRS
KYRIKOS AND HIS MOTHER JULITTA OF TARSUS

+DIVINE LITURGY OF ST. JOHN CHRYSOSTOM+

RESURRECTIONAL APOLYTIKION IN TONE SIX

When Mary stood at Thy grave, looking for Thy sacred body, angelic powers shone above Thy revered tomb; and the soldiers who were to keep guard became as dead men. Thou led Hades captive and wast not tempted thereby. Thou didst meet the Virgin and didst give life to the world, O Thou, Who art risen from the dead, O Lord, glory to Thee.

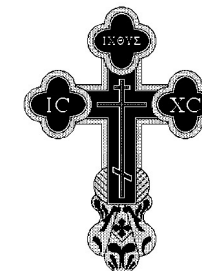
APOLYTIKION OF THE HOLY FATHERS IN TONE EIGHT

Thou, O Christ, art our God of exceeding praise Who didst establish our Holy Fathers as luminous stars upon earth, and through them didst guide us unto the true Faith, O most merciful One, glory to Thee.

+ Now sing the apolytikion of the holy Apostle Paul+

KONTAKION FOR ORDINARY SUNDAYS IN TONE TWO

O protection of Christians that cannot be put to shame, mediation unto the Creator most constant, O despise not the suppliant voices of those who have sinned; but be thou quick, O good one, to come unto our aid, who in faith cry unto thee: Hasten to intercession, and speed thou to make supplication, thou who dost ever protect, O Theotokos, them that honor thee.



THE EPISTLE

(For the Holy Fathers)

*Blessed art Thou, O Lord, the God of our Fathers.
For Thou art just in all that Thou hast done for us*

The Reading from the Epistle of St. Paul to St. Titus. (3:8-15)

Titus, my son, the saying is sure. I desire you to insist on these things, so that those who have believed in God may be careful to apply themselves to good deeds; these are excellent and profitable to men. But avoid stupid controversies, genealogies, dissensions, and quarrels over the law, for they are unprofitable and futile. As for a man who is factious, after admonishing him once or twice, have nothing more to do with him, knowing that such a person is perverted and sinful; he is self-condemned. When I send Artemas or Tychicus to you, do your best to come to me at Nicopolis, for I have decided to spend the winter there. Do your best to speed Zenas the lawyer and Apollos on their way; see that they lack nothing. And let our people learn to apply themselves to good deeds, so as to help cases of urgent need, and not to be unfruitful. All who are with me send greetings to you. Greet those who love us in the faith. Grace be with you all. Amen.



THE GOSPEL

(For the Holy Fathers)

The Reading from the Holy Gospel according to St. Matthew. (5:14-19)

The Lord said to His Disciples: “You are the light of the world. A city set on a hill cannot be hid. Nor do men light a lamp and put it under a bushel, but on a stand, and it gives light to all in the house. Let your light so shine before men, that they may see your good works and give glory to your Father Who is in heaven. Think not that I have come to abolish the law and the prophets; I have come not to abolish them, but to fulfill them. For truly, I say to you, until heaven and earth pass away, not an iota, not a dot, will pass from the law until all is accomplished. Whoever then relaxes one of the least of these commandments, and teaches men so, shall be called least in the kingdom of heaven; but he who does them and teaches them shall be called great in the kingdom of heaven.”



