



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

WELCOME VISITORS AND FAITHFUL TO ST. PAUL CHURCH

We are honored by your presence as our doors are open to anyone seeking the fullness of the Truth. It is our sincere desire that your participation today in the Divine Liturgy will draw you closer to Christ and His Church. We are a parish community within the Body of Christ striving to “seek first the Kingdom of God and His righteousness” (Mt. 6:33) above all else.

The Church is a spiritual hospital and our Lord Jesus Christ is the Great Physician who offers us healing, hope, and refuge – true life with real freedom. On a daily basis we respond to Christ's call to repent and be transformed, healed of our brokenness, by His grace. Seeking to cultivate a true spiritual life of prayer, fasting, and almsgiving, our priority is to become sanctified through the grace of God.

In a world of ever increasing confusion, blurred lines, and crumbling boundaries, we at St. Paul seek to be grounded, as the (Orthodox Christian) Church has been since Pentecost over 2,000 years ago, in the Gospel of Jesus Christ, our Savior - Who is “the way, the truth, and the life” (Jn 14:1-6).

Please join us after service for our fellowship hour in the pavilion. Fr. Paul is available to answer questions you may have about any facet of the Christian faith.

+HOLY COMMUNION (EUCHARIST)+

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-Eastern Orthodox Christians (Roman Catholic, Protestant, Non-Chalcedonian/Oriental, etc.) do not receive Holy Communion but respect the official policy of the Antiochian Archdiocese of North America and canonical boundaries of the One, Holy, Catholic (Universal), and Apostolic Church - the Orthodox Christian Church.

We thank you for your understanding.

All Eastern Orthodox Christians are expected to prepare for the receiving of the Body and Blood of Christ through recent confession, prayer, and fasting from all food/drink approximately midnight the night before. Please speak with Fr. Paul if medical conditions preclude it. May God bless you.

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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 and strength of Fr. Joe are offered by Kh. Diane. Please keep them in your prayers.

Please continue to pray for the departed servant of God George Henney and the entire Henney family, the departed servant of God Robert Mourad, his wife Margaret and the entire Mourad family, Joe & Doris Hessney, Christopher and the Sapp family.

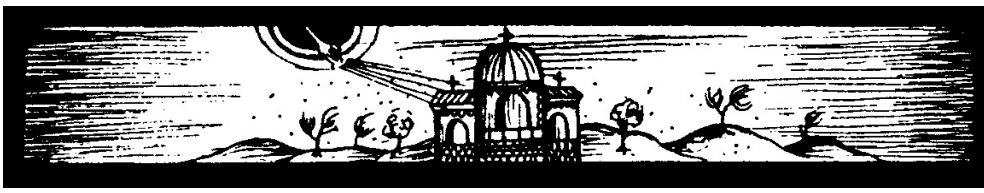
**MAY THE LORD OUR GOD HEAR OUR PRAYERS AND SEND DOWN UPON US HIS
DIVINE GRACE FOR STRENGTH AND CONSOLATION.**

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Prayers for the departed servants of God, Khalil and Wadia Hebeka, parents of Elias Hebeka, and for Eleanor and Charles Striechenwein, parents of Barbrara Hebeka, and for Joan Streichenwein Bromiley, are offered by Elias and Barbara Hebeka..

A 40 day memorial service will be prayed for the servant of God, George Henney - brother of Freida Darany - May God grant him Paradise.





THE SYNAXARION

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

On August 19 in the Holy Orthodox Church we continue to celebrate the Dormition of the MostHoly Theotokos; and we commemorate the holy Great Martyr Andrew the General, and the 2,593 perfected in martyrdom together with him. V

Verses

*A company poured out lakes of blood when slaughtered
For Thy sake, Who hast poured forth the lakes of water.
On the nineteenth they cut the radiant neck of Andrew.*

Andrew was a Syrian by birth and served in the Roman army in Syria. Andrew led the defense of the region against the menacing Persians. He told his soldiers before the battle that if they would call upon Christ the Lord, their enemies will scatter as dust. They did so enthusiastically, and the Persian army was utterly destroyed. When the victorious Andrew returned to Antioch some, who were envious, accused Andrew of being a Christian, which he openly confessed. After bitter tortures, the imperial deputy threw Andrew into prison and wrote to the emperor in Rome. Knowing Andrew's respect among the people and in the army, Maximian ordered the deputy to free Andrew and to seek another opportunity and reason (not his faith) to kill him. Through God's revelation, Andrew learned of the emperor's command and, taking with him his faithful soldiers, 2,593 in number, departed with them to Cilicia and there, all were baptized by Bishop Peter. Andrew with his detachment then withdrew further into the Armenian mountain Tavros. Here, in a ravine while they were at prayer, the Roman army caught up with them and all to the last one were beheaded. On this spot, where a stream of the martyr's blood flowed, a spring of healing water erupted which cured many from every disease.

On this day, we also commemorate the Venerable Theophanes of Docheiariou monastery on Athos.

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

SUNDAY, AUGUST 19, 2018

TWELFTH SUNDAY AFTER PENTECOST

AFTER-FEAST OF THE DORMITION OF THE THEOTOKOS

HOLY MARTYR ANDREW THE COMMANDER AND THOSE WITH HIM; VENERABLE
THEOPHANES OF DOCHEIARIOU MONASTERY ON ATHOS

+DIVINE LITURGY OF ST. JOHN CHRYSOSTOM+

RESURRECTIONAL APOLYTIKION IN TONE THREE

Let the heavens rejoice and the earth be glad, for the Lord hath done a mighty act with His own arm. He hath trampled down death by death, and become the first-born from the dead. He hath delivered us from the depths of Hades, granting the world the Great Mercy.

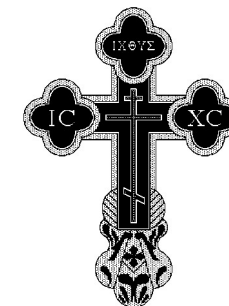
APOLYTIKION OF THE DORMITION IN TONE ONE

In thy birth-giving, O Theotokos, thou didst keep and preserve virginity; and in thy falling-asleep thou hast not forsaken the world; for thou wast translated into life, being the Mother of Life. Wherefore, by thine intercessions, deliver our souls from death.

+ Now sing the apolytikion of the holy Apostle Paul+

KONTAKION OF THE DORMITION IN TONE TWO

Verily, the Theotokos, who is ever watchful in intercessions, and whose prayers are never rejected, neither tomb nor death could control. But since she is the Mother of Life, He Who dwelt in her ever-virgin womb did translate her to life.

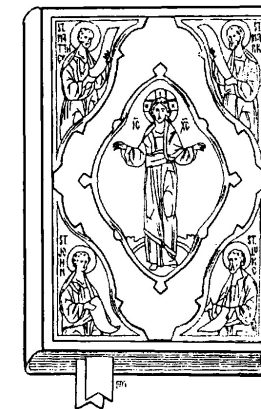


THE GOSPEL

(For the Twelfth Sunday of Matthew)

The Reading from the Holy Gospel according to St. Matthew. (19:16-26)

At that time, a young man came up to Jesus, kneeling and saying, “Good Teacher, what good deed must I do, to have eternal life?” And He said to him, “Why do you call Me good? No one is good but One, that is, God. If you would enter life, keep the commandments.” He said to Him, “Which?” And Jesus said, “You shall not kill, you shall not commit adultery, you shall not steal, you shall not bear false witness, honor your father and mother, and you shall love your neighbor as yourself.” The young man said to Him, “All these I have observed; what do I still lack?” Jesus said to him, “If you would be perfect, go, sell what you possess and give to the poor, and you will have treasure in heaven; and come, follow me.” When the young man heard this, he went away sorrowful; for he had great possessions. And Jesus said to his disciples, “Truly, I say to you, it will be hard for a rich man to enter the Kingdom of Heaven. Again I tell you, it is easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom of God.” When the disciples heard this they were greatly astonished, saying, “Who then can be saved?” But Jesus looked at them and said to them, “With men this is impossible, but with God all things are possible.”



THE EPISTLE

(For the Twelfth Sunday after Pentecost)

Sing praises to our God, sing praises. Clap your hands, all ye nations.

The Reading from the First Epistle of St. Paul to the Corinthians. (15:1-11)

Brethren, I would remind you in what terms I preached to you the Gospel, which you received, in which you stand, by which you are saved, if you hold it fast—unless you believed in vain. For I delivered to you as of first importance what I also received, that Christ died for our sins in accordance with the Scriptures, that He was buried, that He rose on the third day in accordance with the Scriptures, and that He appeared to Cephas, then to the Twelve. Then He appeared to more than five hundred brethren at one time, most of whom are still alive, though some have fallen asleep. Then He appeared to James, then to all the Apostles. Last of all, as to one untimely born, He appeared also to me. For I am the least of the Apostles, unfit to be called an Apostle, because I persecuted the church of God. But by the grace of God I am what I am, and His grace toward me was not in vain. On the contrary, I worked harder than any of them, though it was not I, but the grace of God, which is with me. Whether then it was I or they, so we preach and so you believed.



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 (Time Change: 6:00PM starting Sept. 1)

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

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

Sunday School Program - We are back starting Sunday Sept. 2!

Weekly Bible Study Group - Every Thursday from 6PM - 7PM; Bring your Bible!



+Please bring olive oil for the parish - we are low and in need for the altar+

*"The life of self-centeredness and self-satisfaction lived by most of today's Christians is so all-pervading that it effectively seals them off from any understanding at all of spiritual life; and when such people do undertake spiritual life, it is only as another form of self-satisfaction."
+Fr. Seraphim Rose*

*"The soul must be constantly ready and alert and always in contact with the spiritual headquarters, that is, God. Only then, it will feel secure, full of hope and joy."
+St. Paisios*

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

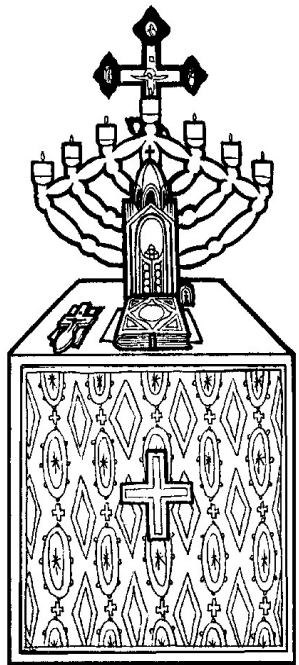
For more information visit: stpaulnaples.org
& Find us on "facebook.com/stpaulnaples"

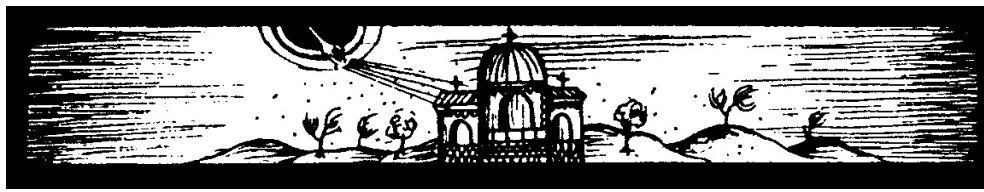
WHAT IS THE DIVINE LITURGY AND WHAT IS YOUR ROLE?

As the late Protopresbyter Thomas Hopko wrote, "The word liturgy means common work or common action. The Divine Liturgy is the common work of the Orthodox Church. It is the official action of the Church formally gathered together as the chosen People of God. The word church, as we remember, means a gathering or assembly of people specifically chosen and called apart to perform a particular task." In the case of the Divine Liturgy, then, the "particular task" is to gather with the angels and the saints, who surround the throne of God, to offer thanks corporately to God for all that has been accomplished for our sake and salvation; to express our thanks through the celebration and reception of the Eucharist, His very Body and Blood; and to anticipate His second and glorious coming, when His eternal Kingdom—already fully present in the life of the Church—will be fully revealed to us. As such, we are called, first and foremost, to be a "worshipping people," called to join "with one mind and heart" with the angels and saints who have gone before us in worshipping Father, Son and Holy Spirit, with Whom we enter into a "common union" through the reception of Holy Communion—as a community, and not as isolated individuals.

Since the Liturgy is the "common action" of the People of God, it is not something merely "performed" by the clergy for the benefit of a "passive audience," so to speak. While the bishop or priest, as the "president of the Eucharistic Assembly," certainly has a central function in the Liturgy, so do all of the members of the Church—including children, whose "holy noise" is a joyous sign of the ongoing life of the Church as it "marches through time"—especially through the singing of the liturgical responses and hymns, the various actions and gestures expressed in worship, and the collective offering of ourselves—as a worshipping community—to carry on the Lord's work after the Liturgy formally ends. As some have said, the Liturgy only truly ends when the next Liturgy begins.

(Source: oca.org)





CHRISTIANITY 101

THE CANONIZATION OF SAINTS

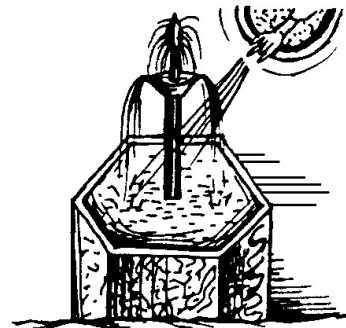
The Scriptures say that all Christians are saints - is it wrong to canonize just some?

The New Testament epistles refer to all faithful Christians as “saints.” While fully recognizing this, the Orthodox Church also uses the title “saint” in a special way to refer to certain persons who have manifested Christian virtue to an outstanding degree. By canonizing “saints,” the Church does not say that those who are uncanceled are not saints in the Biblical sense.

The Church canonizes saints to hold up individual Christians as images of the work of the Holy Spirit and examples of the fullness of life in Christ. Though all Christians are saints in the New Testament sense, not all are saints in the secondary use of the word. The Church calls us to imitate the virtues of those whom she has canonized as saints.

+Learn more at our weekly “Bible Study Group” Thursday 6PM-7PM+

(source: “An Eastern Orthodox Response to Evangelical Claims” by Fr. Paul O’Callaghan of the Antiochian Archdiocese)



CHRISTIANITY 101

JESUS - THE ONLY MEDIATOR

**If we are saved by the blood of Christ, why do we need to pray to saints?
Jesus is the only mediator between God and man.**

Jesus is the only Savior of mankind and Mediator between God and man. Yet, is it true that because Christ has saved us we no longer need each other’s prayers?

Scripture and Christian tradition witness to the necessity and power of prayer for fellow Christians (2 Cor. 1:11). The departed saints are intercessors, not mediators. And their prayers are most powerful before the throne of God.



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(source: “An Eastern Orthodox Response to Evangelical Claims” by Fr. Paul O’Callaghan of the Antiochian Archdiocese)

