



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

JUNE 30, 2019

WELCOME VISITORS AND FAITHFUL

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. We answer Christ's call to repent and be transformed, healed of our brokenness, through a real spiritual life - our priority is to be in “perfect communion” with the living God.

Please make sure to sign our guest book at the visitors table in the Narthex/lobby area and 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.

ENCOURAGEMENT TO FAMILIES WITH CHILDREN

Your children are welcome here. Don't worry if they wiggle or squirm a bit. Unless your child is making more noise than our priest and choir, stay put. When they need a little more room, or a short break, it is OK to walk them to the back (or out) until they are ready to return. Please enjoy the “Children's Word” (bulletin) found on the banister upon entering the Nave (worship space).

If you want to raise your children in the Church, then they have to be in the church. The entire spiritual culture of the Orthodox faith is necessary formation for everyone, whether 40 days old, 40 years old, or 40 years a senior citizen.

It can be a sacrifice to raise children in the Church, and we know it, but if your child doesn't learn to incline his/her heart in worship, and turn aside from distraction from a young age, how in the world will they survive as an older Christian in a world which is designed to distract them?

+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. Since participation in the Eucharist 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 approach the chalice for 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. Teaching the people of Corinth about the seriousness of the Holy Eucharist, St. Paul warns:

“Therefore whoever eats this bread or drinks this cup of the Lord in an unworthy manner will be guilty of the body and blood of the Lord...For he who eats and drinks in an unworthy manner eats and drinks judgment to himself, not discerning the Lord's body. For this reason many are weak and sick among you, and many sleep (i.e. die).” (1 Cor. 11:27;29).

We lovingly desire the salvation of all - not judgment and condemnation.

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 mid-night the night before. Please speak with Fr. Paul if medical conditions preclude it.



PARISH CLERGY

REV. FR. PAUL GIRGIS, PRESIDING PRIEST

V. REV. FR. JOSEPH SHAHEEN, RETIRED ARCHPRIEST

REV. DN. NICHOLAS REID, ATTACHED DEACON

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 6:00PM-6:45PM

Sunday

Orthros 8:30AM

Divine Liturgy 9:30AM

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

WEEKLY COMMUNITY BIBLE STUDY

NO Bible Study next Thurs. July 4!

HAPPY FOURTH OF JULY - BE SAFE!

COMING UP:

July 2 (Tuesday) - Feast of St. John Maximovitch of Shanghai and San Francisco
Preparation Prayers: 9:30AM; **Divine Liturgy: 10:00AM**

July 12 (Thursday) - Feast of St. Paisios the Athonite
Preparation Prayers: 9:30AM; **Divine Liturgy: 10:00AM**

+Today's Fellowship Coffee Hour is sponsored by Julianna Agoritsas & Anna Castley+

For more info, calendar of special services/events, visit: stpaulnaples.org or facebook.com/stpaulnaples

SUNDAY - JUNE 30, 2019

THE SYNAXIS (“GATHERING”) OF THE TWELVE APOSTLES

+DIVINE LITURGY OF ST. JOHN CHRYSOSTOM+

RESURRECTIONAL APOLYTIKION OF IN TONE ONE

While the stone was sealed by the Jews, and the soldiers were guarding Thy most pure body, Thou didst arise on the third day, O Savior, granting life to the world. For which cause the heavenly powers cried aloud unto Thee, O giver of life. Glory to Thy Resurrection, O Christ, glory to Thy kingdom, glory to Thy providence, O Thou Who alone art the lover of mankind.

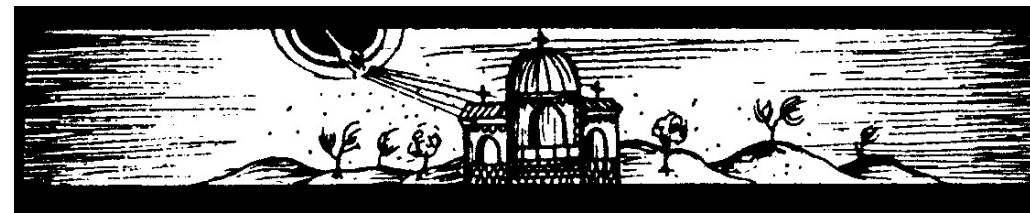
APOLYTIKION OF THE SYNAXIS IN TONE THREE

O Holy Apostles, intercede with our merciful God, to grant our souls forgiveness of sins.

+Now sing the apolytikion of the Patron of the parish (St. Paul the Apostle)

ORDINARY KONTAKION 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.



SPIRITUAL MORSELS FOR THE SPIRITUAL LIFE

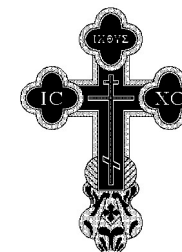
“A hermit pointed out that a person near the emperor is safe from harm. “Satan cannot harm us if we stay near God. It is because we frequently become victims of pride that it is easy for the enemy to lead our miserable souls into physical passion and humiliation.” + Sayings of the Desert Fathers (unknown hermit)

“Orthodoxy is life. If we don’t live Orthodoxy, we simply are not Orthodox, no matter what formal beliefs we might hold.”

+Fr. Seraphim Rose

“Learn to pray and endure everything, as the Lord Jesus Christ endured. If they abused and crucified Him, then how can we expect any kind of justice? There is no justice on earth and will not be. Righteousness and Truth were crucified on the cross.”

+Igumen Nikon Vorobiev



A FEAST FOR EAST AND WEST BY FR. PATRICK REARDON (antiochian.org)

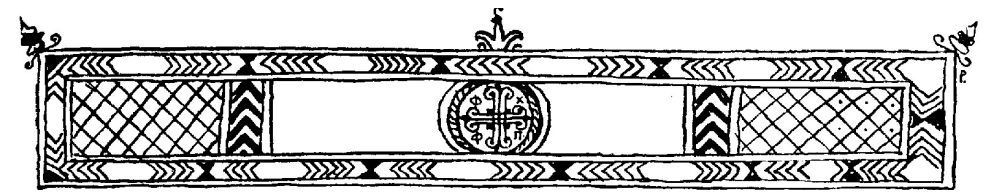
Saints Peter and Paul: Both the East and the West, from the earliest centuries, have celebrated this double feast day of those two apostles, who are linked in a special way by their both being martyred in the city of Rome. Even though there seem to have been Roman Christians right from the day of Pentecost (cf. Acts 2:10), the origins of that local church were always associated with the two great men who there shed their blood for the name of Christ. Writing to the Christians at Rome in the year 107, Ignatius, the bishop of Antioch in Syria, could say to them: "I do not give you commands, as did Peter and Paul." With respect to the ministry and martyrdom of Peter and Paul at Rome, the evidence from the dawn of Christian history is overwhelming, nor was there any dissenting voice on this matter from any source in ancient history.

With respect to Paul, of course, we have the Book of Acts and the Second Epistle to Timothy. With respect to Peter, we are not entirely sure when he did reach Rome, but it must have been in the early 60s. If he were at Rome in the late 50s, it is impossible to understand why he was not mentioned among that long list of Christians who are named in Romans 16.

However, we do know quite a bit about the place, time, and circumstances of Peter's death. The fourth century historian, Eusebius, cites testimonies from the second and early third centuries to bolster his thesis that the chief of the Apostles was crucified in Rome during Nero's persecution (mid-60s): Tertullian in North Africa, Gaius of Rome, Dennis of Corinth. From another writer of about 200, Clement of Alexandria, we learn that Peter's wife was also martyred and that the apostle was a witness to it. The African Tertullian speaks even more boldly of that crucifixion at Rome, "where Peter equals the Lord's passion," he treats the information as though it were common knowledge.

Indeed, the early Christians seem to have been so familiar with the circumstances of Peter's martyrdom that Clement of Rome (writing from that city) and Ignatius of Antioch (writing to that city) had not felt the need to elaborate on the place and circumstances. The story of the Apostle's crucifixion was so widely reported among the churches that the Gospel of John, probably written at Ephesus, could simply refer to the stretching out of Peter's hands as "signifying by what death he was to glorify God" (John 21:18f). John did not have to explain the point; everyone knew exactly how Peter had died. That this Johannine passage ("thou shalt stretch forth thy hands . . . signifying by what death he was to glorify God") did in fact refer to Peter's crucifixion in Rome was perfectly obvious to Tertullian. Citing that Johannine verse, he wrote: "Then was Peter 'bound by another,' when he was fastened to the cross" (Scorpiace 15.3). Moreover, the symbolic extension of the hands as signifying crucifixion is attested to in early Christian and even pagan writings (Pseudo-Barnabas, Justin Martyr Irenaeus, Cyprian of Carthage, Epictetus).

The Christians at Rome, however, have never clung to this special two-fold grace in any jealous or exclusive fashion. Throughout the years they have shared this feast day of the two apostles with all other Christians, and this feast day is observed with equal solemnity throughout the Christian East. Indeed, in recent years it has become customary for Rome and Constantinople to exchange special delegations and greetings on this day, with the intention of maintaining those cordial relationships of charity that may, in God's time and by God's grace, bring the Christians of the East and the West back to full communion one with another.



THE SYNAXARION

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

On June 30 in the Holy Orthodox Church, we celebrate the Synaxis of the holy, glorious, and all-lauded Twelve Apostles.

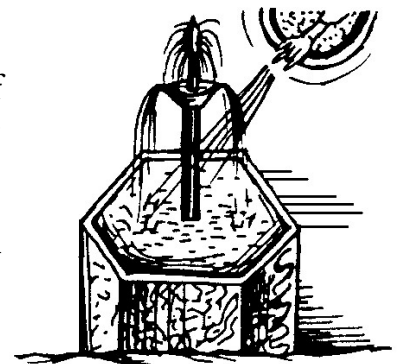
Verses

*The friends of Christ and twelve God-seers do I honor,
Whom I dare call heroes and gods, and do rightly.
The thirtieth gathereth the Twelve glorious Initiates.*

Even though each one of the Twelve has his own special day of celebration throughout the year, the Church has set aside this day as a festal assembly of all the apostles together and with them, Paul. These are the names and the separate celebration days of the Holy Apostles; and how each one of these most holy and beneficial men in world history ended their earthly life: Peter (June 29, January 16) was crucified upside down. Andrew (November 30) was crucified. James, the son of Zebedee (April 30) was beheaded. John the Theologian (September 26) died in a miraculous, peaceful manner, the only one of "The Twelve" to do so. Philip (November 14) was crucified. Bartholomew (June 11, August 25) was crucified, scraped and beheaded. Thomas (October 6) was pierced with five spears. Matthew the Evangelist (November 16) was burned alive. James, the son of Alphaeus (October 9) was crucified. Thaddeus [Jude] (June 19), the Brother of James was crucified. Simon the Zealot (May 10) was crucified. Matthias (August 9) was stoned and then was beheaded after death. Paul (June 29) was beheaded.

On this day, we also commemorate the Martyr Peter of Sinope; and New-martyr Michael the Gardener of Athens.

By their intercessions, O Christ God, have mercy upon us. Amen



THE EPISTLE

Their sound hath gone forth into all the earth. The heavens show forth the glory of God.

The Reading from the First Epistle of St. Paul to the Corinthians. (4:9-16)

Brethren, I think that God has exhibited us Apostles as last of all, like men sentenced to death; because we have become a spectacle to the world, to angels and to men. We are fools for Christ's sake, but you are wise in Christ. We are weak, but you are strong. You are held in honor, but we in disrepute. To the present hour we hunger and thirst, we are ill-clad and buffeted and homeless, and we labor, working with our own hands. When reviled, we bless; when persecuted, we endure; when slandered, we try to conciliate; we have become, and are now, as the refuse of the world, the scourge of all things. I do not write this to make you ashamed, but to admonish you as my beloved children. Though you have countless guides in Christ, you do not have many fathers. I became your father in Christ Jesus through the Gospel. I urge you, then, be imitators of me.



THE GOSPEL (FOR THE SYNAXIS)

The Reading from the Holy Gospel according to St. Matthew. (9:36-10:8)

At that time, when Jesus saw the crowds, He had compassion for them, because they were harassed and helpless, like sheep without a shepherd. Then He said to His Disciples, "The harvest is plentiful, but the laborers are few; pray therefore the Lord of the harvest to send out laborers into his harvest." And He called to Him His twelve Disciples and gave them authority over unclean spirits, to cast them out, and to heal every disease and every infirmity. The names of the twelve Apostles are these: first, Simon, who is called Peter, and Andrew his brother; James the son of Zebedee, and John his brother; Philip and Bartholomew; Thomas and Matthew the tax collector; James the son of Alphaeus, and Thaddaeus; Simon the Cananaean, and Judas Iscariot, who betrayed Him. These twelve Jesus sent out, charging them, "Go nowhere among the Gentiles, and enter no town of the Samaritans, but go rather to the lost sheep of the house of Israel. And preach as you go, saying, 'The kingdom of heaven is at hand.' Heal the sick, raise the dead, cleanse lepers, cast out demons. You received without paying, give without pay."





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

Please continue to pray for Fr. Joe and Kh. Diane Shaheen, Joe and the Hessney family, Christopher and the Sapp family, Al and Anna Castley, Victor and the Bard family, Ed and Marilyn Edge, Robert and Michaelene Aber, Margaret Mourad, Carol Simone, Vincent and Irene Benfatti, Al and Gloria Mizhir, Lazarus (Lou) and Shirley Nicholas, as well as Thelma and Robert Badwey.

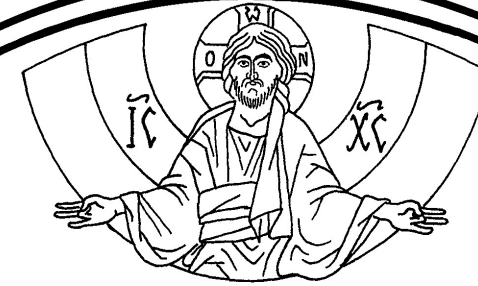
“Trisagion Prayers of Mercy” (*Memorial Service*) for the recently departed handmaiden of God, Margareta, have been requested by her daughter Elena Plavita and her family.

**MAY THE LORD OUR GOD HEAR OUR PRAYERS AND SEND DOWN UPON US
HIS DIVINE GRACE FOR HUMBLE-PATIENCE AND TRUST IN HIS MOST PERFECT
WILL.**

Early Christians expressed their concern for the repose of the souls of their beloved by works of charity and love and by personal and communal prayers. The Apostolic Constitutions recommended that part of the possessions of a dead person be distributed to the poor in his "memory". St. John Chrysostom, Jerome, Tertullian, and others also recommended alms giving in memory of the dead although they believe that this and other good works for the repose of the soul of the dead also benefit the doers.

In the Orthodox Church the various prayers for the departed have as their purpose to pray for the repose of the departed, to comfort the living, and to remind those who remain behind of their own mortality, and the brevity of this earthly life. For this reason, memorial services have an air of penitence about them and tend to be served more frequently during the four fasting seasons (Great Lent, Nativity Fast, Apostles' Fast and Dormition Fast).

(source: orthodoxwiki.org)



**A LITTLE DAILY WISDOM
FROM THE EARLY CHURCH**

Be appalled, O heavens, at this, be shocked, be utterly desolate, says the LORD, for my people have committed two evils; they have forsaken me, the fountain of living water, and dug out cisterns for themselves, cracked cisterns that can hold no water.

Jeremiah 2:12-13

The hermits had a saying, “If you see a young person climbing up to heaven by his own strength, catch him by the foot and drag him back down to earth. It is not good for him.”

God is the fountain of living water.

Source: “A Little Daily Wisdom from the Early Church” compiled by Bernard Bangely



“Don’t criticize or judge other people, regard everyone else as an angel, justify their mistakes and weaknesses, and condemn only yourself as the worst sinner. This is step one in any kind of spiritual life.”

+Fr. Seraphim Rose