



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

JULY 28, 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.



**“...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.

A 40 Day Memorial Service for the departed servant of God Dr. Chafic (Chad) Mansour, brother of Raymond Mansour, is requested by Ray and Jennie (Vincenza) Mansour. May his memory be eternal.

**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)

DORMITION SEASON (FAST) 2019

The Dormition (Falling Asleep) of the Theotokos is one of the Great Feasts of the Orthodox Church, celebrated on August 15. For those churches using the Julian Calendar, this feast falls on August 28 in the secular calendar. The Feast of the Dormition, which is also sometimes called the Assumption, commemorates the death, resurrection and glorification of Christ's mother. It proclaims that Mary has been "assumed" by God into the heavenly kingdom of Christ in the fullness of her spiritual and bodily existence.



According to Orthodox Tradition, Mary died like all humanity, "falling asleep," so to speak, as the name of the feast indicates. She died as all people die, not "voluntarily" as her Son, but by the necessity of her mortal human nature which is indivisibly bound up with the corruption of this world. The feast was added to the Roman calendar in the seventh century as the *Dormitio*. In the eighth century, the title was changed to the *Assumptio* (Assumption).

The feast is preceded by 14 days of strict fasting, with the exceptions that fish is eaten on the Feast of the Transfiguration (August 6). On weekdays before the feast, either the Great Paraklesis (service of supplication) or the Small Paraklesis is celebrated.

source: orthodoxwiki.org

Visit the parish website to view the online calendar (stpaulnaples.org/calendar) or take home a printout on the visitors table in the Narthex.



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 RESUMES AUGUST 15!

Due to the Paraklesis Service throughout the Dormition Fast:

NO Thursday Bible Study August 1 & 8

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Dormition Season Liturgical Schedule is available on the parish website and a printout on the visitors table in our Narthex. The Fast begins Thursday, August 1 with the Little Paraklesis to the holy Theotokos— a beautiful service of supplication.

We welcome Gregory Morakeas, the head chanter at St. Peter in Bonita Springs, and his family to St. Paul and are thankful for his chanting the Divine Services today.

+Today's Fellowship Coffee Hour is sponsored by Raymond and Jennie Mansour+

For more info, calendar of special services/events, visit: stpaulnaples.org or "[facebook.com/stpaulnaples](https://www.facebook.com/stpaulnaples)"

THE EPISTLE

(For the Sixth Sunday after Pentecost)

Thou, O Lord, wilt preserve us and keep us from his generation.

Save me, O Lord, for the Godly man hath disappeared.

The Reading from the Epistle of St. Paul to the Romans. (12:6-14)

Brethren, having gifts that differ according to the grace given to us, let us use them: if prophecy, in proportion to our faith; if service, in our serving; he who teaches, in his teaching; he who exhorts, in his exhortation; he who contributes, in liberality; he who gives aid, with zeal; he who does acts of mercy, with cheerfulness. Let love be genuine; hate what is evil, hold fast to what is good; love one another with brotherly affection; outdo one another in showing honor. Never flag in zeal, be aglow with the Spirit, and serve the Lord. Rejoice in your hope, be patient in tribulation, be constant in prayer. Contribute to the needs of the saints, practice hospitality. Bless those who persecute you; bless and do not curse them.



THE GOSPEL

(For the Sixth Sunday of Matthew)

The Reading from the Holy Gospel according to St. Matthew. (9:1-8)

At that time, Jesus got into a boat, crossed over and came to His own city. And behold, they brought to Him a paralytic, lying on his bed; and when Jesus saw their faith He said to the paralytic, "Take heart, my son; your sins are forgiven." And behold, some of the scribes said to themselves, "This man is blaspheming." But Jesus, knowing their thoughts, said, "Why do you think evil in your hearts? For which is easier, to say, 'Your sins are forgiven,' or to say, 'Rise and walk'? But that you may know that the Son of man has authority on earth to forgive sins"—He then said to the paralytic—"Rise, take up your bed and go home." And he rose and went home. When the crowds saw it, they marveled, and they glorified God, Who had given such authority to men.



SUNDAY - JULY 28, 2019

**SIXTH SUNDAY AFTER PENTECOST
& SIXTH SUNDAY OF MATTHEW**

PROCHORUS, NICANOR, TIMON AND PARMENAS, DEACONS AND APOSTLES OF THE SEVENTY; VENERABLE PAUL, FOUNDER OF XEROPOTAMOU AND ST. PAUL MONASTERIES ON ATHOS; VENERABLE IRENE CHRYSOVALANTOU; PITIRIM, BISHOP OF TAMBOV

+DIVINE LITURGY OF ST. JOHN CHRYSOSTOM+

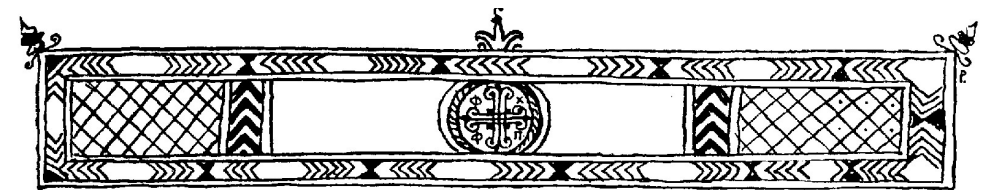
RESURRECTIONAL APOLYTIKION IN TONE FIVE

Let us believers praise and worship the Word; coeternal with the Father and the Spirit, born of the Virgin for our salvation. For, He took pleasure in ascending the Cross in the flesh to suffer death; and to raise the dead by His glorious Resurrection.

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

KONTAKION OF THE TRANSFIGURATION IN TONE SEVEN

Thou wast transfigured on the mount, and Thy Disciples, in so far as they were able, beheld Thy glory, O Christ our God; so that, when they should see Thee crucified, they would remember that all Thy suffering was voluntary, and could declare to all the world that Thou art truly the effulgent Splendor of the Father.



THE SYNAXARION

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

On July 28 in the Holy Orthodox Church we commemorate the holy, glorious and all-laudable Prochorus, Nicanor, Timon and Parmenas, Deacons and Apostles of the Seventy.

Verses

*Four men, the disciples of the Word Who is God-man,
With a word preach the August Trinity to all men.
On the twenty-eighth the four initiates went away together.*

These first-century deacons are named in the Acts of the Apostles (6:1-6). The Apostle Peter ordained Prochorus as bishop of Nicomedia. For a time Prochorus was in the service of John the Evangelist and, on the Island of Patmos, copied the Book of Revelation which he heard from the mouth of St. John. After that he returned to Nicomedia where he exerted much effort and labor to convert the people to the Faith. He died a martyr's death in Antioch at the hands of unbelievers. Nicanor was stoned to death in Jerusalem on the same day as the Proto-martyr Stephen the Archdeacon (Acts 7:58-60). Soon after them, two thousand other Christians were slain by the wicked Jews. Saint Timon was a bishop in Bostra in Arabia and suffered on the cross for Christ. Saint Paramenas zealously preached Christ in Macedonia. He died in peace in Jerusalem before the eyes of the apostles and was mourned and buried by them.

On this day, we also commemorate Venerable Paul, founder of Xeropotamou and Saint Paul monasteries on Athos; Venerable Irene Chrysovalantou; and Pitirim, bishop of Tambov.

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



A LITTLE DAILY WISDOM FROM THE EARLY CHURCH

It is a credit to you if, being aware of God, you endure pain while suffering unjustly. If you endure when you are beaten for doing wrong, what credit is that? But if you endure when you do right and suffer for it, you have God's approval.

1 Peter 2:19-20

Amma Sarra said, "If I prayed that everyone should approve my behavior, I would remain forever penitent in front of everyone's door. I do not pray for this. Instead, I ask God for a heart that is pure toward everyone."

Ask God for a heart that is pure.

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



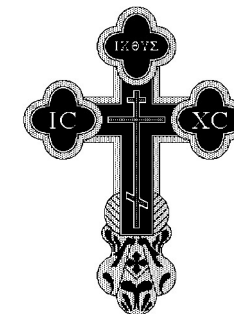
SPIRITUAL MORSELS FOR THE SPIRITUAL LIFE

"When a person speaks to you, do not think about his body, do not look at his body, but look into his soul, check his soul, live into his soul and then you will understand him. And when you talk to a person, do not think about your own body or his, but think about your soul and his soul, repeating to yourself: "This is the soul that speaks to the soul and communicates with the soul." And then you will feel the presence of God between you. And you will be understood and understand."

+St. Nikolai Velimirovich

"If you want to help the Church, it is better to try to correct yourself, rather than be looking to correct others. If you manage to correct yourself, one small part of the Church is immediately corrected. Naturally, if everyone did the same, the body of the Church would be in good health. But, today, people concern themselves with anything but themselves. You see, judging others is easy, where as working on yourself takes effort."

+St. Paisios the Athonite





*“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