



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

AUGUST 18, 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?

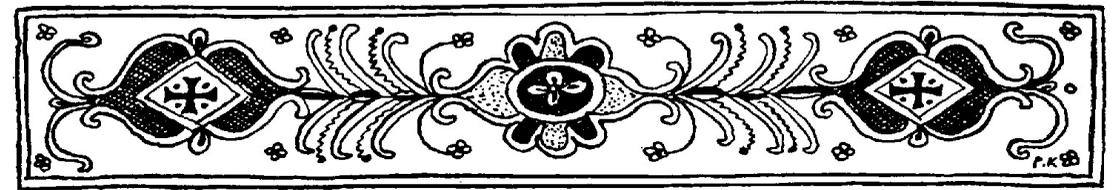
+HOLY COMMUNION (EUCHARIST)+

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 - ON SUMMER BREAK!

God willing, we return Thursday September 12, 6:00PM-7:00PM

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Please keep John Filippakis in your prayers as he continues, by the grace of God, to beautify the church nave according to the ancient Orthodox Christian tradition of Byzantine Iconography.

+Today's Fellowship Coffee Hour is sponsored by Anna Castley, Bessie Jarjoura and Barbara Hebeke

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



SUNDAY - AUGUST 18, 2019

**NINTH SUNDAY AFTER PENTECOST
& NINTH SUNDAY OF MATTHEW**

AFTER-FEAST OF THE DORMITION OF THE THEOTOKOS

**MARTYRS FLOROS AND LAUROS OF ILLYRIA;
VENERABLE SOPHRONIOS OF ST. ANNE SKETE ON ATHOS**

+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.

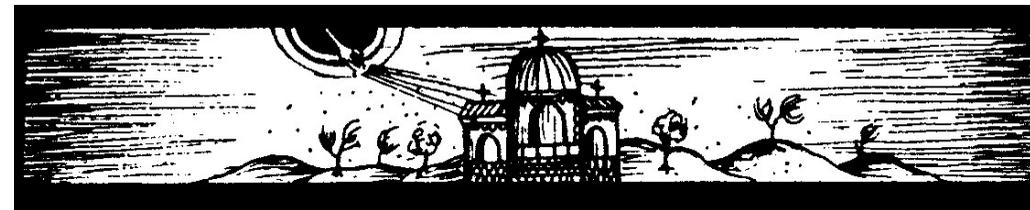
APOLYTIKION OF THE DORMITION IN TONE ONE

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 Patron of the parish (St. Paul the Apostle)

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.



SPIRITUAL MORSELS FOR THE SPIRITUAL LIFE

Do not think that you have the right to complain when your prayers are not answered. God fulfils your desires in a manner that you do not know."

+St. Nektarios of Aegina

"One should not seek among others the truth that can be easily gotten from the Church. For in her, as in a rich treasurey, the apostles have placed all that pertains to truth, so that everyone can drink this beverage of life. She is the door of life."

+St. Irenaeus of Lyons, Against Heresies, III.4

"If you do good, you must do it only for God. For this reason you must pay no attention to the ingratitude of people. Expect a reward not here, but from the Lord in Heaven. If you expect it here -- it will be in vain and you will endure deprivation."

+St. Ambrose of Optina



**“...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, Joe and the Hessney family, Christopher and the Sapp family, Al and Anna Castley, Victor and Lucy Bard, 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.

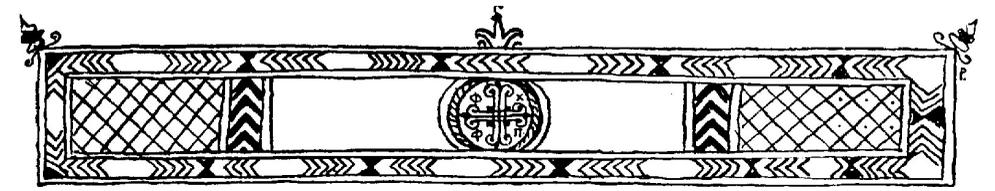
**MAY THE LORD OUR GOD HEAR OUR PRAYERS AND SEND DOWN UPON US
HIS DIVINE GRACE FOR HUMBLE-PATIENCE AND TRUST IN HIS MOST PERFECT
WILL.**

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)



THE SYNAXARION

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

On August 18 in the Holy Orthodox Church we continue to celebrate the feast of the Holy Dormition of our Lady the Theotokos and Ever-virgin Mary; and we commemorate the Holy Martyrs Floros and Lauros of Illyria.

Verses

*In their thirst for a death unto God the Word's glory,
Floros and Lauros unto the well have departed.
On the eighteenth Lauros with Floros went down into a well.*

Florus and Laurus were brothers and stonecutters. A pagan prince hired them to build a temple to the idols. During their work, a piece of stone flew and struck the eye of the pagan priest's son. Seeing his son blind and bloody, the pagan priest shouted at Floros and Lauros and wanted to beat them. Then, the holy brothers said to him that if he would believe in the true God his son would be healed. The pagan priest promised. Florus and Laurus prayed with tears and traced the sign of the Cross over the child's injured eye, which was healed and made whole. Then the pagan priest Merentius and his son were baptized and, shortly after that, both suffered for Christ by fire. Floros and Lauros placed a cross on the completed temple, summoned all Christians and consecrated it in the name of the Lord Jesus with an all-night vigil. Hearing of this, the Illyrian deputy burned many of those Christians and threw Floros and Lauros alive into a well and then filled it with dirt. Later, their relics were revealed and translated to Constantinople. These two wonderful brothers were glorified by Christ in the second century.

On this day, we also commemorate the Venerable Sophronios of St. Anne Skete on Athos.

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

THE EPISTLE

(For the Ninth Sunday after Pentecost)

Make vows to the Lord thy God and perform them.

In Judah God is known; His Name is great in Israel.

The Reading from the First Epistle of St. Paul to the Corinthians. (3:9-17)

Brethren, we are God's fellow workers; you are God's field, God's building. According to the grace of God given to me, like a skilled master builder I laid a foundation, and another man is building upon it. Let each man take care how he builds upon it. For no other foundation can anyone lay than that which is laid, which is Jesus Christ. Now if any one builds on the foundation with gold, silver, precious stones, wood, hay or straw, each man's work will become manifest; for the Day will disclose it, because it will be revealed with fire, and the fire will test what sort of work each one has done. If the work which any man has built on the foundation survives, he will receive a reward. If any man's work is burned up, he will suffer loss, though he himself will be saved, but only as through fire. Do you not know that you are God's temple and that God's Spirit dwells in you? If anyone destroys God's temple, God will destroy him; for God's temple is holy, and you are that temple.



THE GOSPEL

(For the Ninth Sunday of Pentecost)

The Reading from the Holy Gospel according to St. Matthew. (14:22-34)

At that time, Jesus made the Disciples get into the boat and go before Him to the other side, while He dismissed the crowds. And after He had dismissed the crowds, He went up on the mountain by Himself to pray. When evening came, He was there alone, but the Disciples' boat by this time was many furlongs distant from the land, beaten by the waves; for the wind was against them. And in the fourth watch of the night He came to them, walking on the sea. But when the Disciples saw Jesus walking on the sea, they were terrified, saying, "It is a ghost!" And they cried out for fear. But immediately He spoke to them, saying, "Take heart, it is I; have no fear." And Peter answered Him, "Lord, if it is Thee, bid me come to Thee on the water." He said, "Come." So Peter got out of the boat and walked on the water and came to Jesus; but when he saw the wind, he was afraid, and beginning to sink he cried out, "Lord, save me!" Jesus immediately reached out His hand and caught him, saying to him, "O man of little faith, why did you doubt?" And when they got into the boat, the wind ceased. And those in the boat worshiped Him, saying, "Truly, Thou art the Son of God." And when they had crossed over, they came to land at Gennesaret.



“...DO WHATEVER HE TELLS YOU...” (JN 2:5)

The exhortation of the Theotokos and Ever Virgin Mary at the wedding in Cana of Galilee - what did she mean?

“...Keep My Commands...” (Jn 14:15)

“...Repent...” (Mt 5:17)

“...Fear not...” (Mt 10:28)

“...Deny yourself...” (Lk 9:23-25)

“...Honor marriage...” (19:4-6)

“...Be a servant...” (Mt 20:26-28)

“...Love your neighbor...” (Mt 22:39)

“...Make disciples...” (Mt 28:19-20)

“...Forgive...” (Mt 18:21-22)

“...Listen...” (Mt 11:15)

“...Keep your word...” (Mt 5:37)

“...Do not lust...” (Mt 5:28-30)

“...Rejoice...” (Mt 5:11-12)

“...Take, eat, and drink...” (Mt 26:26)

“...Watch and pray...” (Mt 26:41)

...and more!



A LITTLE DAILY WISDOM FROM THE EARLY CHURCH

Guard what has been entrusted to you. Avoid the profane chatter and contradictions of what is falsely called knowledge; by professing it some have missed the mark as regards the faith.

1 Timothy 6:20

Palladius said of Amma Melanie, “She enjoyed reading and was well-educated. Turning night into day, she read all the works of earlier Christians: three million lines by Origin and a quarter of a million lines by Gregory, Stephen, Pierius, Basil, and others. This was no casual reading, but fervent study. Melania read each book seven or eight times, rising above false knowledge. Her reading gave her spirit wings on which she could fly to Christ.”

Guard what has been entrusted to you.

One man asked a priest:
"If God is everywhere, what do I go to Church for?"

To which the priest replied:
"The whole atmosphere is filled with water, but if you want to drink you have to go to a fountain or a well."



"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