



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 4, 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 (EUCARIST)+

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 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.

A 40 Day Memorial Service for the departed handmaiden of God Margareta, has been requested by her daughter Elena Plavita and her family.

We continue to pray for Fr. Joe and Kh. Diane Shaheen as Fr. Joe went in for emergency surgery this past week - he had his gall bladder removed. By the grace of God, he is doing well and recovering.

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.

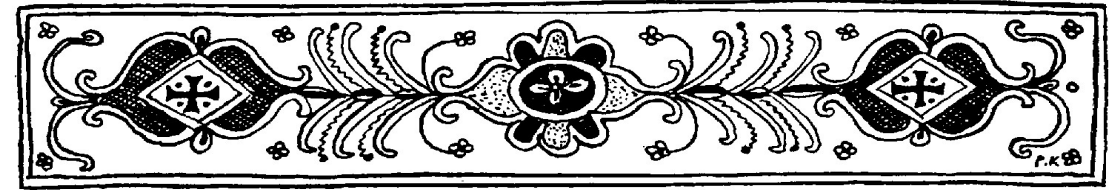


According to Orthodox Tradition, Mary died like all humanity, "falling asleep," so to speak, as the name of the feast indicates. She died as all people die, not "voluntarily" as her Son, but by the necessity of her mortal human nature which is indivisibly bound up with the corruption of this world. The 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 - ON SUMMER BREAK!

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

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Great Feast of the Transfiguration of Christ - Monday - August 5 (Eve of the Feast)

Festal Orthros 6:00PM
Divine Liturgy w/Litia & Artoklasia 7:00PM

We welcome John Filippakis back to our parish as he continues, by the grace of God, to beautify the House of God according to the ancient Orthodox Christian tradition of Byzantine Iconography.

+Today's Fellowship Coffee Hour is sponsored by Victor & Lucy Bard+

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

THE EPISTLE

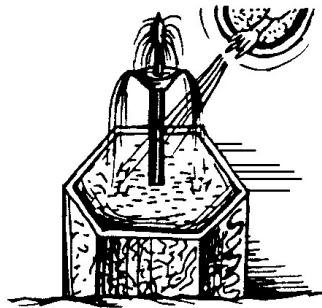
(For the Seventh Sunday after Pentecost)

O Lord, save Thy people, and bless Thine inheritance.

Unto Thee will I cry, O Lord my God.

The Reading from the Epistle of St. Paul to the Romans. (15:1-7)

Brethren, we who are strong ought to bear with the failings of the weak, and not to please ourselves; let each of us please his neighbor for his good, to edify him. For Christ did not please himself; but, as it is written, "The reproaches of those who reproached thee fell on me." For whatever was written in former days was written for our instruction, that by steadfastness and by the encouragement of the scriptures, we might have hope. May the God of steadfastness and encouragement grant you to live in such harmony with one another, in accord with Christ Jesus, so that together you may with one voice glorify the God and Father of our Lord Jesus Christ. Welcome one another, therefore, as Christ has welcomed you, for the glory of God.



THE GOSPEL

(For the Seventh Sunday of Matthew)

The Reading from the Holy Gospel according to St. Matthew. (9:27-35)

At that time, as Jesus passed on from there, two blind men followed him, crying aloud: "Have mercy on us, Son of David." When He entered the house, the blind men came to Him; and Jesus said to them, "Do you believe that I am able to do this?" They said to Him, "Yes, Lord." Then He touched their eyes, saying, "According to your faith be it done to you." And their eyes were opened. And Jesus sternly charged them, "See that no one knows it." But they went away and spread His fame through all that district. As they were going away, behold, a dumb demoniac was brought to Him. And when the demon had been cast out, the dumb man spoke; and the crowds marveled, saying, "Never was anything like this seen in Israel." But the Pharisees said, "He casts out demons by the prince of demons." And Jesus went about all the cities and villages, teaching in their synagogues and preaching the gospel of the kingdom, and healing every disease and every infirmity.



SUNDAY - AUGUST 4, 2019

**SEVENTH SUNDAY AFTER PENTECOST
& SEVENTH SUNDAY OF MATTHEW**

**THE HOLY SEVEN SLEEPING YOUTHS OF EPHESUS; RECOVERY OF THE RELICS OF MARTYR
EUDOKIA OF PERSIA**

+DIVINE LITURGY OF ST. JOHN CHRYSOSTOM+

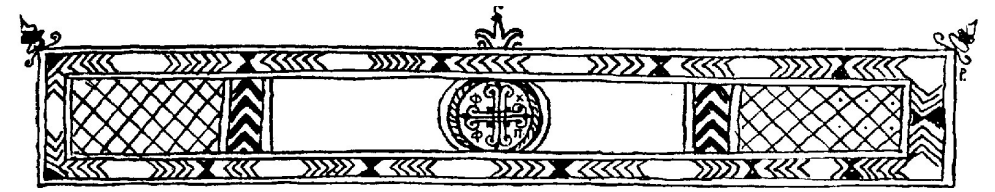
RESURRECTIONAL APOLYTIKION IN TONE SIX

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.

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 August 4 in the Holy Orthodox Church we commemorate the Holy Seven Sleeping Youths of Ephesus: Maximilian, Exacustodian, Jamblichus, Martinian, Dionysius, John and Constantine, who rose from the sleep of death.

Verses

*I honor the seven-numbered choir of Martyrs,
Which showed the world that the dead are resurrected.
On the fourth the seven dead risers died together.*

The Roman Emperor Decius came to Ephesus in 250 and arranged a boisterous celebration in honor of the lifeless idols, as well as a terrible slaughter of Christians. Seven young men, soldiers and sons of influential elders, refrained from the impure offering of sacrifices and they earnestly prayed to the one true God to save the Christian people. When they were accused before the emperor, they retreated to a hill outside Ephesus called Celion and hid in a cave, which Decius commanded to be sealed. However, God, according to His far-reaching Providence, caused a miraculous and long-lasting sleep to fall upon the young men. The imperial courtiers, Theodore and Rufinus, secret Christians, built in that wall a copper sarcophagus with lead plaques on which were written the names of these young men and their martyric deaths. After 184 years, during the reign of Emperor Theodosius the Younger, there was a great dispute about the resurrection. Emperor Theodosius prayed to God that He, in some way, would reveal the truth to mankind. At that time of turmoil some shepherders of Adolius, who owned the hill Celion, removed stone after stone from that cave. The youths then awakened from their sleep young and healthy. The news of this miracle was spread abroad on all sides so that even Theodosius himself came with a great entourage and with delight conversed with the youths. After a week, they again fell into the sleep of death to await the universal resurrection.

On this day, we also commemorate the Martyr Eudokia of Persia.

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



A LITTLE DAILY WISDOM FROM THE EARLY CHURCH

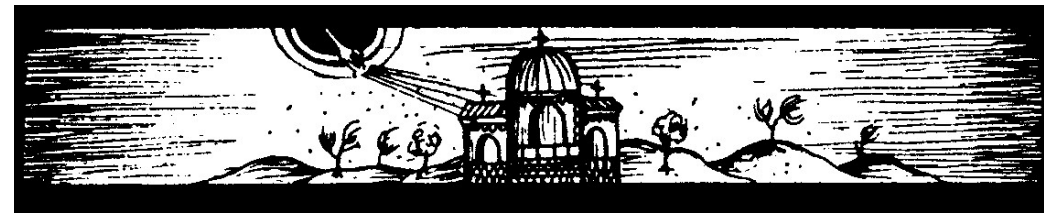
You will know them by their fruits. Are grapes gathered from thorns, or figs from thistles? In the same way, every good tree bears good fruit, but the bad tree bears bad fruit.

Matthew 7:16-17

When some monks from Scetis visited Amma Sarah, she offered them a little basket of fruit. They selected the poorest fruit to eat, leaving the good for her. Sarah said, "You are truly monks of Scetis."

You will know them by their fruit.

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



SPIRITUAL MORSELS FOR THE SPIRITUAL LIFE

One man asked a priest:

"If God is everywhere, what do I go to Church for?"

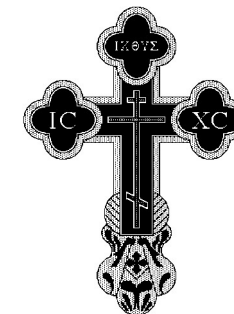
To which the priest replied:

"The whole atmosphere is filled with water, but if you want to drink you have to go to a fountain or a well."

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"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*