



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

May God bless you.



**“...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 & Doris Hessney, Christopher and the Sapp family, Al and Anna Castley, as well as Ed and Marilyn Edge.

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

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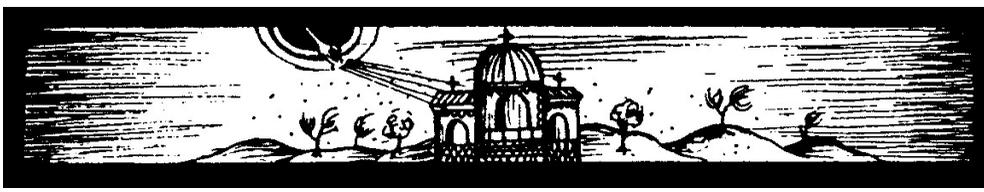
ARTOKLASIA (“BREAKING OF BREAD”)

May God grant Alina Brannon many years as she offers the Arto's (“leavened loaf”, “bread”) for the service of the Artoklasia on the occasion of her birthday.

The offering of the Arto's by individual faithful is a sign of devotion for personal or family anniversaries, like name-days/slavas, and other occasions related to the Orthodox Christian life. Offering this blessed bread is a beautiful and ancient Christian tradition understood to effect personal sanctification and to help against bodily infirmities and illness “if taken with faith”.

The Greek word "artoklasia" derives from the very words used by the Evangelists in describing the Last Supper at which Christ "broke bread" and offered it to His disciples as His own Body. As such, the ancient tradition continues in that we too “break the bread” and, through this act, a very real unity is established between the Lord and His Church.

After the Service, the bread is cut and distributed to the congregation.



THE SYNAXARION

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

On August 26 in the Holy Orthodox Church we commemorate the holy Martyrs Adrian and Natalie, who were husband and wife.

Verses

*The hands of evil men, whose feet run to murder, the hands and feet of Adrian now do sever.
In life, Natalie was Adrian's yoke-fellow, and in Heaven, she is his fellow-dweller.
On the twenty-sixth Adrian's hands and feet were severed.*

Adrian was the head of the Praetorium and a pagan, and Natalie was secretly a Christian. Both were young and lived together in marriage for only thirteen months until martyrdom. When the nefarious Emperor Maximian visited Nicomedia, he ordered that Christians be seized and tortured. In a cave near the city, 23 Christians were hidden. Someone reported them to the authorities and they were cruelly flogged with oxen whips and rods and then cast into prison. Adrian observed these people, tortured but patient. He asked them what they expected from God for so many tortures endured. They spoke to him concerning the blessedness of the righteous in the Kingdom of God. Hearing this and, again observing these people, Adrian, at once, turned to the scribe and said to him: "Write down my name with these saints; I also am a Christian." Learning of this, Natalie greatly rejoiced and when Adrian, with the others, sat chained in prison, she came and administered to all of them. When they flogged and tortured her husband, Natalie encouraged him to endure to the end. After lengthy tortures and imprisonment, Adrian, with the 23 honorable men, gave up the spirit in martyrdom. A few days later, Adrian appeared to Natalie in light and beauty and called her to come to God, and she peacefully gave up her spirit.

On this day, we also commemorate the Venerable Joasaph, prince of India; and Venerable Adrian of Ondrutsov.

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

SUNDAY, AUGUST 26, 2018

THIRTEENTH SUNDAY AFTER PENTECOST

MARTYRS ADRIAN AND NATALIE OF NICOMEDIA

VENERABLE JOASAPH, PRINCE OF INDIA; VENERABLE ADRIAN OF ONDRUTSOV

+DIVINE LITURGY OF ST. JOHN CHRYSOSTOM+

RESURRECTIONAL APOLYTIKION IN TONE FOUR

Having learned the joyful message of the Resurrection from the angel the women disciples of the Lord cast from them their parental condemnation. And proudly broke the news to the Disciples, saying: Death hath been spoiled; Christ God is risen, granting the world Great Mercy.

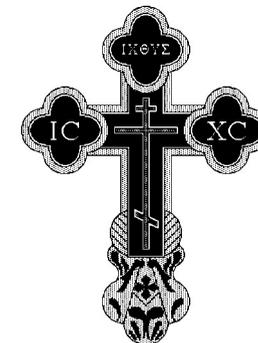
APOLYTIKION OF SS. ADRIAN AND NATALIE IN TONE THREE

Thou didst deem that Faith which hath salvation * to be riches never lost or plundered. * Thou forsookest thy fathers' impiety, * and thou didst follow thy Master, becoming rich * in His divine gifts, O glorious Adrian. * With the godly-minded Natalie, who emboldened thee, * entreat Christ God, O Martyr, that our souls be saved.

+ Now sing the apolytikion of the holy Apostle Paul+

KONTAKION OF THE NATIVITY OF THE THEOTOKOS IN TONE FOUR

By thy holy nativity, O pure one, Joachim and Anna were delivered from the reproach of barrenness; and Adam and Eve were delivered from the corruption of death; thy people do celebrate it, having been saved from the stain of iniquity, crying unto thee: The barren doth give birth to the Theotokos, who nourisheth our life.



THE GOSPEL

(For the Thirteenth Sunday of Matthew)

THE EPISTLE

(For the Thirteenth Sunday after Pentecost)

*O Lord, how marvelous are Thy works. In wisdom hast Thou made them all.
Bless the Lord, O my soul!*

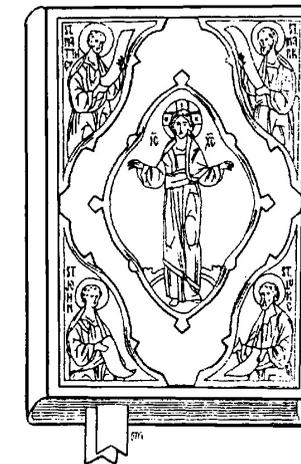
The Reading from the First Epistle of St. Paul to the Corinthians. (16:13-24)

Brethren, be watchful, stand firm in your faith, be courageous, and be strong. Let all that you do be done in love. Now, brethren, you know that the household of Stephanas were the first converts in Achaia, and they have devoted themselves to the service of the saints; I urge you to be subject to such men and to every fellow worker and laborer. I rejoice at the coming of Stephanas and Fortunatus and Achaicus, because they have made up for your absence; for they refreshed my spirit as well as yours. Give recognition to such men. The churches of Asia send greetings. Aquila and Prisca, together with the church in their house, send you hearty greetings in the Lord. All the brethren send greetings. Greet one another with a holy kiss. I, Paul, write this greeting with my own hand. If anyone has no love for the Lord, let him be accursed. Our Lord, come! The grace of the Lord Jesus be with you. My love be with you all in Christ Jesus. Amen.



The Reading from the Holy Gospel according to St. Matthew. (21:33-42)

The Lord spoke this parable: “There was a householder who planted a vineyard, and set a hedge around it, and dug a wine press in it, and built a tower, and let it out to tenants, and went into another country. When the season of fruit drew near, he sent his servants to the tenants, to get his fruit; and the tenants took his servants and beat one, killed another, and stoned another. Again he sent other servants, more than the first; and they did the same to them. Afterward he sent his son to them, saying, ‘They will respect my son.’ But when the tenants saw the son, they said to themselves, ‘This is the heir; come, let us kill him and have his inheritance.’ And they took him and cast him out of the vineyard, and killed him. When therefore the owner of the vineyard comes, what will he do to those tenants?” They said to him, “He will put those wretches to a miserable death, and let out the vineyard to other tenants who will give him the fruits in their seasons.” Jesus said to them, “Have you never read in the Scriptures: ‘The very stone which the builders rejected has become the head of the corner; this was the Lord’s doing, and it is marvelous in our eyes?’”



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: **Time Change: 6:00PM**

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

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

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



Feast of the Beheading of St. John the Baptist

Wednesday (Aug. 29)

Festal Orthros: 8:30AM

Divine Liturgy: 9:30AM

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“[We pray] not to inform God or instruct Him but to beseech Him closely, to be made intimate with Him, by continuance in supplication; to be humbled; to be reminded of our sins.”
+St. John Chrysostom (4th C.)

“Our work is not in persuasion, for Christianity is most powerful when it is hated by the world.”
+St. Ignatius of Antioch (AD. 35-108)

“I am not afraid of death. Not because of my works, but because I believe in God’s mercy.”
+Elder Epiphanius of Athens (20th C.)

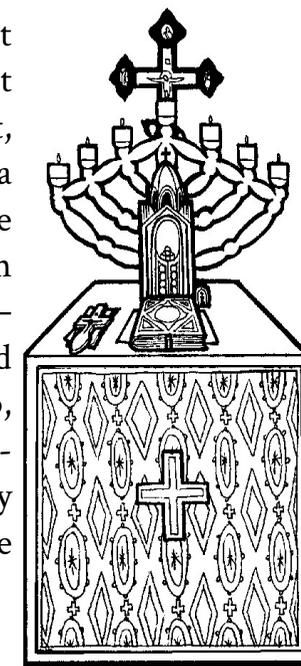
For more information visit: stpaulnaples.org & facebook.com/stpaulnaples

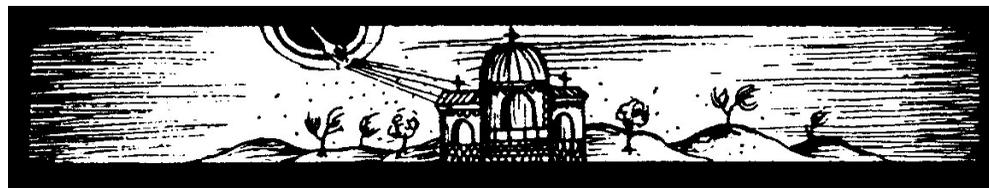
WHAT IS THE DIVINE LITURGY AND WHAT IS YOUR ROLE?

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 INVISIBLE CHURCH AND THE DENOMINATIONS

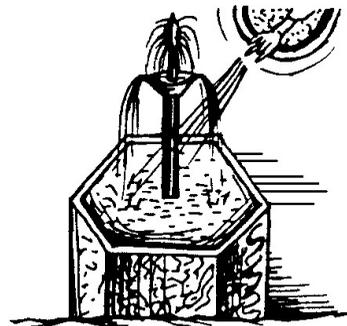
The Church of Christ is invisible. I don't believe in the Orthodox Church or any other denomination.

The Orthodox Church is not a "denomination." It is identical to the Church that was established by the Apostles, that vanquished early heresies such as Gnosticism and Arianism, that proclaimed the canon of Scripture, and that defined the great Christian doctrines relating to the Trinity and the divine and human natures of Christ. Orthodox Church history can be traced from Jesus Himself directly to modern times without interruption. It is impossible to claim that the Church is invisible.

Were the local churches established by the Apostles invisible? Did the formation of the Bible take place outside of history? Were not the great heresies defeated in history by the historical Church? The truth is, then, that the Church is visible, it has a history, and it is identical to the Orthodox Church of today.

+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

THE BIBLE ALONE?

The true Christian faith is based on the Bible alone - right?

The Bible never has been and never can be "alone". It was the Orthodox Catholic (i.e. "Universal") Church that finally decided what books belonged in the Bible and what did not. In the era following the death of the Apostles, there were many books that claimed to be Apostolic Scripture. The Church decided what books were authentic and what were not, based on whether or not those books conformed to the oral tradition she had received from the Apostles. Without the Church there would be no Bible. Heresies and distortions result when the Bible is torn away from the Church or interpreted privately outside the universal tradition of the Church (2 Peter 3:16). The same Holy Spirit that inspired the Scriptures is promised to guide the Church unto all truth and preserve her from error (John 16:13). The Bible is not "alone" - it belongs to the Church.



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