



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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FLOWER DONATIONS FOR THE FEAST



Brothers and sisters, you who love God's house, we are approaching two wonderful Feast's in the Orthodox Christian Church:

+The birth of the Virgin Mary (Sept. 8)

+The Elevation of the Venerable and Life-giving Cross (Sept. 14)

These are two opportunities to beautify our parish temple through the beauty God Himself created - to offer back, in some way, what He has filled creation with.

An ancient practice, with great meaning and love, is to donate flowers for the sake of a family member, friend, one who is ill or fallen away, living or departed.

Privately make the offering and determine in your heart the intention - God knows.

+Please place donations in tray or give to Julianna Agoritsas or Bill Yurkovac+

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!



+The Nativity of the Theotokos+

Friday (Sept. 7)

Great Vespers 6:00PM

Saturday (Sept. 8)

Festal Orthros: 8:30AM

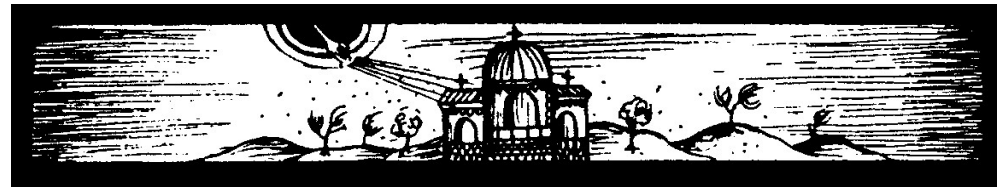
Divine Liturgy: 9:30AM



“If God is slow in answering your request, or if you ask but do not receive anything, do not be upset, for you are not wiser than God.” + St. Isaac the Syrian

“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

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



CHRISTIANITY 101

THE BIBLE AND TRADITION

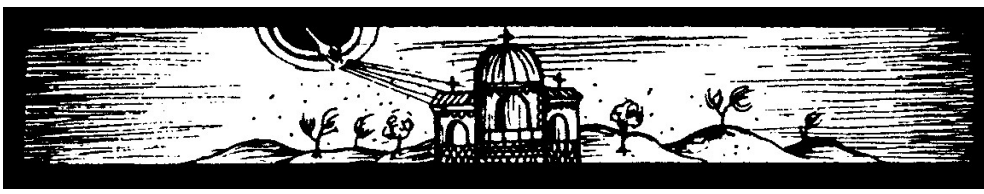
But Orthodoxy de-emphasizes the Bible and stresses the importance of tradition - correct?

Orthodoxy does not de-emphasize the Bible. The Orthodox Church accepts the Bible as the divinely-inspired, infallible Word of God. The Bible has unparalleled authority in the Church of God when it comes to faith and practice. But the Orthodox Church insists that the Scriptures must be interpreted according to the catholic (i.e. “universal”) tradition of the Church. This “catholic tradition” is based on the oral teaching of the Apostles as it has been handed down in the Church (2 Thess. 2:15). It is the result of the fact that the Holy Spirit lives in the Church (Jn 14:26). It is enshrined in the teachings of the Ecumenical Councils of the Church and the teachings of the saints and Church Fathers. Those who live in the fullness of the Holy Spirit are our best guides to the Scriptures; it is they who testify to the deep union between Holy Scripture and Holy Tradition in the Church.



+Learn more at our weekly Bible Study - Thursday 6PM-7PM+

(source: “An Eastern Orthodox Response to Evangelical Claims” by Fr. Paul O’Callaghan of the Antiochian Archdiocese)



THE SYNAXARION

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

On September 2 in the Holy Orthodox Church we commemorate the holy Martyrs Mamas and his parents, Martyrs Theodotos and Rufina, and Saint Ammia his foster mother.

Verses

*Keen for the Faith in the Trinity is Mamas, enduring the keen wound of a sharpened trident.
On the second the bowels of Mamas were spilled by a trident.*

Mamas was born in Paphlagonia of renowned Christian parents, Theodotos and Rufina. They were cast into prison for Christ's name. His father died first in prison, and as soon as Rufina bore Mamas, she also died. However, God sent an angel to a noble widow, Ammia, in a dream; he told her to go to the prison. The local eparch granted Ammia permission to bury the dead and to take the child to her home. In school, Mamas displayed unusual intelligence, and as he had been reared in a Christian spirit, he did not hide his faith, but confessed it to the other children. Mamas was fifteen years old when he was brought before Emperor Aurelian, who persecuted Christians. The emperor told him to deny Christ. Mamas refused, and so the emperor ordered him to be tortured and killed. But an angel of God saved him and took him to a high mountain near Caesarea where he lived in solitude and prayer. His persecutors found him and again subjected him to fire and wild beasts. Finally, Mamas was run through with a trident by a pagan priest and martyred, giving his holy soul to God in the year 275.

On this day, we also commemorate John the Faster, patriarch of Constantinople.

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



SUNDAY, SEPTEMBER 2, 2018

FOURTEENTH SUNDAY AFTER PENTECOST

MARTYR MAMAS AND HIS FAMILY
JOHN THE FASTER, PATRIARCH OF CONSTANTINOPLE

+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.

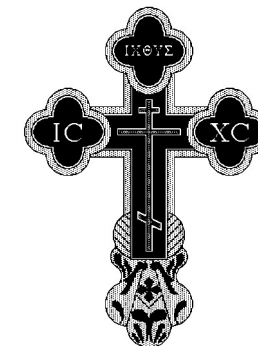
APOLYTIKION OF ST. MAMAS IN TONE FOUR

Thy Martyr, O Lord, in his courageous contest for Thee * received as the prize the crowns of incorruption and life from Thee, our immortal God. * For since he possessed Thy strength, he cast down the tyrants * and wholly destroyed the demons' strengthless presumption. * O Christ God, by his prayers, save our souls, since Thou art merciful.

+ 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.



(For the Fourteenth Sunday of Matthew)

THE EPISTLE

(For the Fourteenth Sunday after Pentecost)

Thou, O Lord, wilt keep and preserve us. Save me, O Lord, for the godly man has failed.

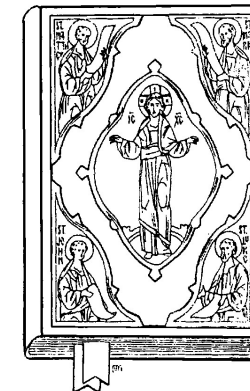
The Reading from the Second Epistle of St. Paul to the Corinthians. (1:21-2:4)

Brethren, it is God who establishes us with you in Christ, and has commissioned us; He has put his seal upon us and given us His Spirit in our hearts as a guarantee. But I call God to witness against me—it was to spare you that I refrained from coming to Corinth. Not that we lord it over your faith; we work with you for your joy, for you stand firm in your faith. For I made up my mind not to make you another painful visit. For if I cause you pain, who is there to make me glad but the one whom I have pained? And I wrote as I did, so that when I came I might not suffer pain from those who should have made me rejoice, for I felt sure of all of you, that my joy would be the joy of you all. For I wrote you out of much affliction and anguish of heart and with many tears, not to cause you pain but to let you know the abundant love that I have for you.



The Reading from the Holy Gospel according to St. Matthew. (22:2-14)

The Lord spoke this parable: “The kingdom of heaven may be compared to a king who gave a marriage feast for his son, and sent his servants to call those who were invited to the marriage feast; but they would not come. Again he sent other servants, saying, ‘Tell those who are invited, Behold, I have made ready my dinner, my oxen and my fat calves are killed, and everything is ready; come to the marriage feast.’ But they made light of it and went off, one to his farm, another to his business, while the rest seized his servants, treated them shamefully, and killed them. The king was angry, and he sent his troops and destroyed those murderers and burned their city. Then he said to his servants, ‘The wedding is ready, but those invited were not worthy. Go therefore to the thoroughfares, and invite to the marriage feast as many as you find.’ And those servants went out into the streets and gathered all whom they found, both bad and good; so the wedding hall was filled with guests. But when the king came in to look at the guests, he saw there a man who had no wedding garment; and he said to him, ‘Friend, how did you get in here without a wedding garment?’ And he was speechless. Then the king said to the attendants, ‘Bind him hand and foot, and cast him into the outer darkness; there men will weep and gnash their teeth.’ For many are called, but few are chosen.”



HAPPY (CHURCH) NEW YEAR!

By Fr. Joseph Huneycutt

Make yours acceptable to the Lord!

It seems odd saying "Happy New Year" in September, but that's when the Church marks Her annual beginning. September 1st is, for the Church, the first day of a New Year. A pious tradition of the Church holds that Jesus of Nazareth began preaching the good news of His mission on September 1st. When our Lord entered the Synagogue, He was given the book of the Prophet Isaiah to read, and He opened it and found the place where it is written:

The Spirit of the Lord is upon me, because he has anointed me to preach good news to the poor. He has sent me to proclaim release to the captives and recovering of sight to the blind, to set at liberty those who are oppressed, to proclaim the acceptable year of the Lord.

And he closed the book, and gave it back to the attendant, and sat down; and the eyes of all in the synagogue were fixed on him. And he began to say to them, "Today this scripture has been fulfilled in your hearing" (Luke 4:18-21).

Tradition also holds that it was during the month of September that the Hebrews entered the promised land. And, the custom of beginning a new year with autumn was common in Biblical and Mediterranean lands because the summer harvest was completed, the crops were stored, and it was a time when people began preparing for a new agricultural cycle. It was an appropriate time for a new beginning. This is evident in the services for the New Year as the Church beseeches God for fair weather, seasonable rains, and an abundance of the fruits of the earth.

As we begin this new year it should be noted that the church calendar is loaded with important events, especially the 12 great feasts, the four fasts, and Pascha. Also, each day of the church year is set aside to honor saints; many of whom died on that particular date. Similar to our personal calendars where we mark the earthly birthdays of family and friends, the Church remembers the saints on their "heavenly birthday" — the day they passed from this life to Paradise.

HAPPY (CHURCH) NEW YEAR!

CONTINUED...

Liturgically, the church year begins and ends with the Mother of God. The first great feast of the year, September 8, honors her birth; the last great feast of the year, August 15, remembers her falling asleep. Between these two great feasts the Church marks 10 other major Feasts and Pascha, the Feast of Feasts. The dates for Palm Sunday, Pascha, Ascension, and Pentecost vary each year. The Apostles' Fast can vary in length. It begins on the Monday after All Saints Sunday (the first Sunday after Pentecost) and ends with the feast on June 29. Each parish also celebrates its "altar feast" on the day set aside for its patron saint, feast, or name.

The wall calendars that most parishes make available each fall include many of the daily saints and readings for the year. Also, most people have their own patron saint — or "nameday" — to remember, as well as other favorite and family saints' days.

Why not start the new ecclesiastical year off right? Mark your personal calendar with the feasts, fasts, and saints days of the Church. Make a resolution to participate in the liturgical cycle of the Church. Unlike mundane New Year's resolutions, marking your calendar, keeping the feasts and fasts, and embarking for a new life within the annual life of the Church, is a wonderful way to sanctify time. Let's all join together in making this an "acceptable year of the Lord!"

Happy New Year!



(Source: Antiochian.org)

