



## 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 Fr. Joe and Kh. Diane Shaheen, Joe & Doris Hessney, Christopher and the Sapp family, Al and Anna Castley, as well as Ed and Marilyn Edge. Continue to remember our recently departed brother, Khalil, in your prayers.

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

+++

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](http://Orthodoxwiki.org))



# 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: 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!



Please let Fr. Paul, or one of the Parish Council members, know if you did not receive the “Parish Announcement” sent on Sept. 12 via email.

Be on the lookout for additional news in the near future.

## SPIRITUAL FOOD FOR SPIRITUAL NOURISHMENT

*“God is love; He is not a simple spectator in our life. He provides and cares for us as our Father, but He respects our freedom. God has foreknowledge, but He does not pre-ordain.”*  
+St. Porphyrios

*“We must understand that the human person, in reality, does not die. Death is simply a transfer from one life to the other.”*  
+St. Paisios of Mt. Athos

*“We should not be despondent. In the sorrows we experience is concealed the mercy of God. How the Lord arranges our life is incomprehensible for us.”*  
+St. Nikon of Optina

For more information visit: [stpaulnaples.org](http://stpaulnaples.org) & [facebook.com/stpaulnaples](https://facebook.com/stpaulnaples)



**+MAY THEIR MEMORY BE ETERNAL+**

THE MEMORIAL SERVICE, OFFERED BY JOHN SALEM, WILL BE PRAYED ON OCCASION OF THE ANNUAL COMMEMORATION OF THE REPOSE OF AL & MARILYN SALEM - FOUNDERS OF ST. PAUL CHURCH IN NAPLES.

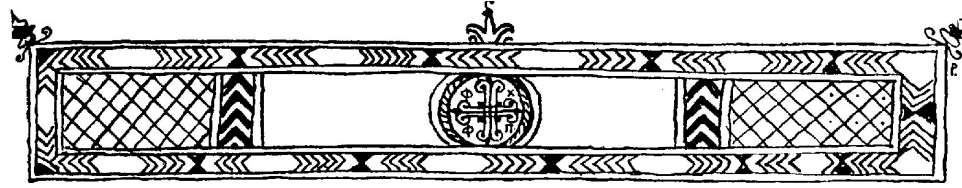
THE PROSPHORA (GREEK: “OFFERING”)/HOLY BREAD IS OFFERED BY FR. JOE AND KH. DIANE SHAHEEN IN MEMORY OF AL & MARILYN SALEM.

PRAYERS FOR THE HEALTH OF JOHN SALEM AND IN MEMORY OF AL AND MARILYN SALEM ARE OFFERED BY PHIL AND BETTE AYOUB.

PRAYERS AND THE KOLIVA (BOILED WHEAT) IN MEMORY OF AL & MARILYN SALEM ARE OFFERED BY ELIAS & BARBARA HEBEKA.

PLEASE JOIN US FOR THE “FELLOWSHIP HOUR” FOLLOWING LITURGY, WHICH HAS BEEN PROVIDED BY THE HEBEKA AND AYOUB FAMILY IN MEMORY OF AL & MARILYN SALEM.





## THE SYNAXARION

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

On September 16 in the Holy Orthodox Church we continue to celebrate the Elevation of the Holy Cross. We commemorate holy and glorious Great-martyr Euphemia the All-praised, along with the Martyrs Victor and Sosthenes of Chalcedon, executioners who believed in Christ through her.

### Verses

*Thou who was slain by a bear's jaw for God thy Maker,  
Art to be crowned, O Euphemia, with laudations.  
On the sixteenth a bear Euphemia slew.*

Euphemia was a beautiful virgin in body and in soul. When the Proconsul Priscus held a feast and offered sacrifices to Ares in Chalcedon, 49 Christians avoided this foul sacrificial offering and hid themselves. However, they were discovered and brought before Priscus, including Euphemia. When the arrogant Priscus asked them why they defied the imperial decree, they replied that they would defy any command given by him or the emperor contrary to the God of Heaven. For 19 consecutive days, Priscus imposed various tortures on them. On the twentieth day he separated Euphemia from the others and began to flatter her for her beauty, attempting to win her over to idolatry. As his flattery was in vain, he ordered that the virgin be tortured again, yet she was preserved by the power of God. Upon seeing this, two soldiers—Victor and Sosthenes—came to believe in Christ, for which they were thrown to the wild beasts, and thus gloriously ended their earthly lives. Euphemia was finally thrown to the wild beasts and, with a prayer of thanksgiving to God, gave up her spirit in the year 304.

On this day, we also commemorate the Martyr Melitina of Marcianopolis in Thrace.

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

SUNDAY, SEPTEMBER 16, 2018

SUNDAY AFTER THE ELEVATION OF THE HOLY CROSS  
GREAT-MARTYR EUPHEMIA THE ALL-PRAISED

MARTYRS VICTOR AND SOSTHENES OF CHALCEDON;  
MARTYR MELITINA OF MARCIANOPOLIS

+DIVINE LITURGY OF ST. JOHN CHRYSOSTOM+

### RESURRECTIONAL APOLYTIKION IN TONE SEVEN

Thou didst shatter death by Thy Cross, Thou didst open paradise to the thief; Thou didst turn the sadness of the ointment-bearing women into joy. And didst bid Thine Apostles proclaim a warning, that Thou hast risen O Christ, granting to the world the Great Mercy.

### APOLYTIKION OF THE ELEVATION OF THE HOLY CROSS IN TONE ONE

O Lord, save Thy people and bless Thine inheritance, granting to Thy people victory over all their enemies, and by the power of Thy Cross preserving Thy commonwealth.

### APOLYTIKION OF ST. EUPHEMIA IN TONE FOUR

O Lord Jesus, unto Thee Thy lamb doth cry with a great voice: O my Bridegroom, Thee I love; and seeking Thee, I now contest, and with Thy baptism am crucified and buried. I suffer for Thy sake, that I may reign with Thee; for Thy sake I die, that I may live in Thee: accept me offered out of longing to Thee as a spotless sacrifice. Lord, save our souls through her intercessions, since Thou art great in mercy.

+ Now sing the apolytikion of the holy Apostle Paul+

### KONTAKION OF THE ELEVATION OF THE HOLY CROSS IN TONE FOUR

Do Thou, Who of Thine own good will was lifted up upon the Cross, O Christ our God, bestow Thy bounties upon the new Nation which is called by Thy Name; make glad in Thy might those who lawfully govern, that with them we may be led to victory over our adversaries, having in Thine aid a weapon of peace and a trophy invincible.





## THE EPISTLE

(For the Sunday after the Elevation of the Holy Cross)

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

### The Reading from the Epistle of St. Paul to the Galatians. (2:16-20)

Brethren, you know that a man is not justified by works of the law but through faith in Jesus Christ. Even we have believed in Christ Jesus, in order to be justified by faith in Christ, and not by works of the law, because by works of the law shall no one be justified. But if, in our endeavor to be justified in Christ, we ourselves were found to be sinners, is Christ then an agent of sin? Certainly not! But if I build up again those things which I tore down, then I prove myself a transgressor. For I through the Law died to the Law, that I might live to God. I have been crucified with Christ; it is no longer I who live, but Christ Who lives in me; and the life I now live in the flesh I live by faith in the Son of God, Who loved me and gave Himself for me.



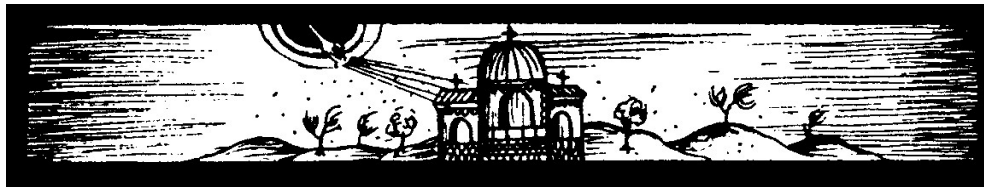
## THE GOSPEL

(For the Sunday after the Elevation of the Holy Cross)

### The Reading from the Holy Gospel according to St. Mark. (8:34-9:1)

The Lord said, "If any man would come after Me, let him deny himself and take up his cross and follow Me. For whoever would save his life will lose it; and whoever loses his life for My sake and the Gospel's will save it. For what does it profit a man, to gain the whole world and forfeit his soul? For what can a man give in return for his soul? For whoever is ashamed of Me and of My words in this adulterous and sinful generation, of him will the Son of man also be ashamed, when He comes in the glory of His Father with the holy angels." And He said to them, "Truly, I say to you, there are some standing here who will not taste death before they see the Kingdom of God come with power."





## CHRISTIANITY 101

### IMAGES IN THE CHURCH

**Scripture forbids the making of images.**

**Why is this practiced in Orthodox Christianity?**

Under the Old Testament Law, the making of images was forbidden. Yet this prohibition was not absolute. God Himself commanded that two images of the cherubim be made and placed upon the mercy seat of the Ark of the Covenant (Ex. 25:18). What the Scripture condemns is making an image of a false god and bowing down to worship it. God was forbidding idolatry, not the making of images themselves.

The Scripture seems to forbid the making of any image at all:

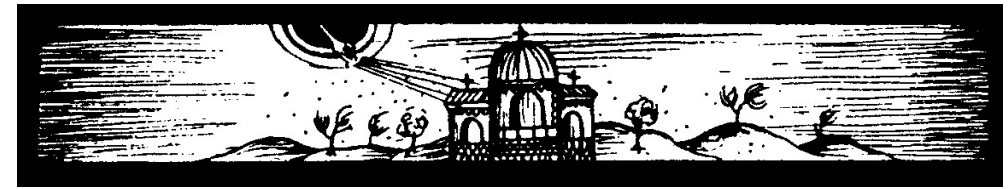
*“Thou shall not make unto thyself any graven image, or likeness of anything that is in heaven above, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth.” (Ex. 20:4)*

In the next verse, however, it is clear that is idolatry that is the issue (Exodus 20:5). Otherwise God would not have commanded images to be made.

There is a deeper principle involved here, though. We are “No longer under the law, but under grace” (Rom. 6:14). “And if we seek to be justified by the law, we are fallen from grace” (Gal. 5:4). The fact that God has become man in Jesus Christ has revolutionized the principles of God’s relationship with man. The laws of the Old Covenant do not, of course, take this into account.

*[Continued on next page]*

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



## CHRISTIANITY 101

### IMAGES IN THE CHURCH

*[Continued from previous page]*

St. John of Damascus, one of the great Church Fathers, expressed the correct teaching that God, being invisible, inconceivable, and limitless, could not be represented. At the same time, St. John contended that because God has in Christ taken on human nature, Jesus Christ the God-man could legitimately be depicted in His human form. This teaching was accepted by the whole Church at the 7th Ecumenical Council in 787.

Obviously, if Exodus 20:4 is taken out of context and interpreted literally, it would be impossible to paint a picture of anything, or even to take a photograph! This is not forbidden by God. Only idolatry is condemned, the worship of false gods. To call images of Christ and His saints “idols” can only be described as blasphemous.



*+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)*

