



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.**

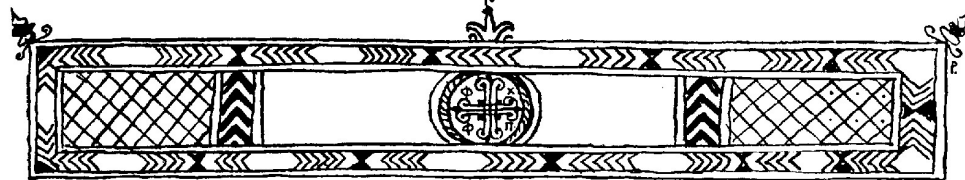
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Early Christians expressed their concern for the repose of the souls of their beloved by works of charity and love and by personal and communal prayers. The Apostolic Constitutions recommended that part of the possessions of a dead person be distributed 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 September 23 in the Holy Orthodox Church we celebrate the Conception of the holy, glorious Prophet, Forerunner and Baptist John.

Verses

*An Archangel's oracle to a man and Prophet:
He shall sire a Prophet, yea, and more than a Prophet.
On the twenty-third, O womb, receive the Forerunner within.*

On this day the mercy, miracles and wisdom of God are celebrated: His mercy toward the devout and righteous parents of St. John, the aged Zacharias and Elizabeth, who all their lives had wished for and begged a child from God; His miracle, that of John's conception in the aged womb of Elizabeth; and His wisdom, in the dispensation of man's salvation. God had an especially great intention for John: namely, that he be the Prophet and Forerunner of Christ the Lord, the Savior of the world. Through His angels, God announced the births of Isaac to the childless Sarah, Samson to the childless wife of Manoah, and John the Forerunner to the childless Zacharias and Elizabeth. All of these were those for whom He had special intentions, and he foretold their birth through His angels.

On this day, we also commemorate the holy, glorious and right-victorious Martyr Raidos of Egypt; New-martyrs Nicholas the Grocer and John of Brachorion; Venerable Xanthippa and Polyxena of Spain.

By their intercessions, O Christ God, have mercy upon us.
Amen.



SUNDAY, SEPTEMBER 23, 2018

CONCEPTION OF THE FORERUNNER AND BAPTIST JOHN
& FIRST SUNDAY OF LUKE

MARTYR RAIDOS OF EGYPT; NEW-MARTYRS NICHOLAS THE GROCER AND JOHN OF
BRACHORION; VENERABLE XANTHIPPA AND POLYXENA OF SPAIN

+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.

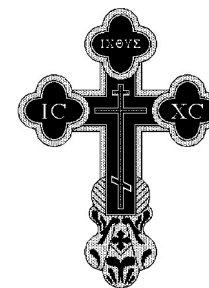
APOLYTIKION OF CONCEPTION OF ST. JOHN THE BAPTIST IN TONE FOUR

Rejoice, O thou barren one who hadst not borne until now; * for lo, in all truth thou hast conceived the lamp of the Sun, and he shall send forth his light * over all the earth, which is afflicted with blindness. * Dance, O Zachariah, and cry out with great boldness: * The one to be born is the blest Prophet of God Most High.

+ Now sing the apolytikion of the holy Apostle Paul+

ORDINARY KONTAKION IN TONE TWO

O protection of Christians that cannot be put to shame, mediation unto the Creator most constant, O despise not the suppliant voices of those who have sinned; but be thou quick, O good one, to come unto our aid, who in faith cry unto thee: Hasten to intercession, and speed thou to make supplication, thou who dost ever protect, O Theotokos, them that honor thee.



THE GOSPEL

(For the First Sunday of Luke)

The Reading from the Holy Gospel according to St. Luke. (5:1-11)

At that time, Jesus was standing by the lake of Gennesaret. And He saw two boats by the lake; but the fishermen had gone out of them and were washing their nets. Getting into one of the boats, which was Simon's, Jesus asked him to put out a little from the land. And He sat down and taught the people from the boat. And when Jesus had finished speaking, He said to Simon, "Put out into the deep and let down your nets for a catch." And Simon answered, "Master, we toiled all night and took nothing! But at Thy word I will let down the nets." And when they had done this, they enclosed a great shoal of fish; and as their nets were breaking, they beckoned to their partners in the other boat to come and help them. And they came and filled both the boats, so that they began to sink. But when Simon Peter saw it, he fell down at Jesus' knees, saying, "Depart from me, for I am a sinful man, O Lord." For he was astonished, and all that were with him, at the catch of fish, which they had taken; and so also were James and John, sons of Zebedee, who were partners with Simon. And Jesus said to Simon, "Do not be afraid; henceforth you will be catching men." And when they had brought their boats to land, they left everything and followed Him.



THE EPISTLE

(For the Conception of St. John the Baptist)

The righteous shall rejoice in the Lord. O God, hear my prayer.

The Reading from the Epistle of St. Paul to the Galatians. (4:22-27)

Brethren, Abraham had two sons, one by a slave and one by a free woman. But the son of the slave was born according to the flesh, the son of the free woman through promise. Now this is an allegory: these women are two covenants. One is from Mount Sinai, bearing children for slavery; she is Hagar. Now Hagar is Mount Sinai in Arabia; she corresponds to the present Jerusalem, for she is in slavery with her children. But the Jerusalem above is free, and she is our mother. For it is written, "Rejoice, O barren one who does not bear; break forth and shout, you who are not in travail; for the children of the desolate one are many more than the children of her that is married."



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!



MARK YOUR CALENDAR & SAVE THE DATE
Oct. 19, 2018 @ 3:00PM

Hawaii's Myrrh-Streaming Iveron Icon of the Theotokos visiting St. Paul

Numerous miracles have been attributed to the Theotokos through this “humble little Icon”, accounts are only just being collected, and are indeed numerous. Physical and spiritual healings have included the healing of blindness and eye disease, cancer, demonic possession, paralysis, kidney disease, chronic pain, and debilitating viruses.

Yet, wherever the holy Icon goes, the Grace of Our Lord Jesus Christ and His Holy Mother abound. People have commented that just being in the presence of this Icon, you feel such an abundance of love and joy. It is truly indescribable.

SPIRITUAL FOOD FOR SPIRITUAL NOURISHMENT

“Watch out for complaining. It only makes situations worse and increases sorrows.”

+ St. Macarius of Optina

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

LETTER FROM THE DIRECTOR OF OUR DIOCESAN CAMP

Dear Brother Clergy,
Christ is in our Midst!

I hope and pray that you and your parishioners have all had a wonderful summer! Thanks be to God, this summer at Camp St. Thekla we had a record number of campers come through our gates (283 to be exact)! We are growing at a very rapid pace and looking forward to expanding our ministry in 2019. With request and blessing of His Grace Bishop Nicholas, this expansion will begin with our first annual CST Winter Camp. Please spread this great news in your parishes!

As you know our beloved Camp St. Thekla unfortunately costs us money to rent and every year it is costing us more and more to continue our camping program. With the blessing of his Grace Bishop Nicholas, I humbly ask that you hold a collection every year on the 4th Sunday of September (this year September 23rd). This collection will most especially help us plan our first ever Winter Camp this year!

Please reserve some time after Divine Liturgy for a camper to talk about their time at camp and share with the parish how CST has impacted him/her. After taking the collection please send the donation to:

Camp St. Thekla
P.O. Box 3569
Myrtle Beach, Sc 29578

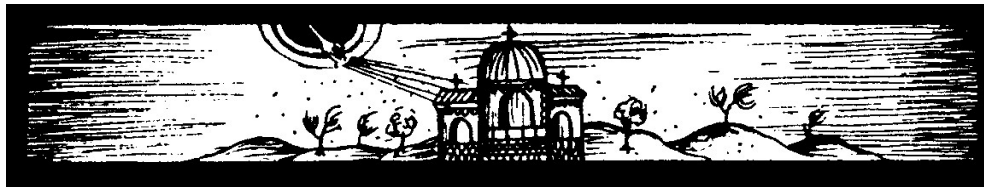
Thank you for your love, support, and most importantly for your prayers. May God continue to guide our camp through the prayers of St. Thekla and all the saints!

With love in Christ,

Fr Alex Mackoul
Camp Director

(+TO HELP, PLEASE CONSIDER GIVING MORE IN THE COLLECTION TODAY+)





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:

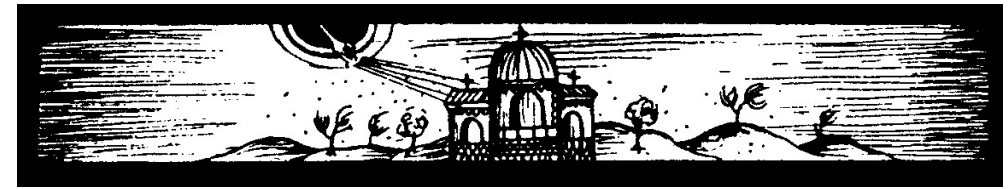
“Thou shall not make unto thyself any graven image, or likeness of anything that is in heaven above, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth.” (Ex. 20:4)

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.

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



CHRISTIANITY 101

IMAGES IN THE CHURCH

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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)

