



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 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.**

Prayers for good strength and healing for Ed and Marilyn Edge are requestd by Fr. Joe and Kh. Diane.

Prayers for Sophia on occasion of her Names Day are requested by her grandparents, Vincent and Irene Benfatti. Prayers for Irene are requested by Vincent Benfatti on occasion of her Names Day (Oct. 1). Prayers for good health and strength for Vincent's sister, Maryann, are requested by Vincent and Irene Benfatti.

A “Panikhida” (*Old Church Slavonic: “Memorial Service”*) will be prayed at the end of the Divine Liturgy today on occasion of:

- 1 year anniversary of the repose of His Grace Bishop Antoun of the Diocese of Miami and the Southeast
- 5 year anniversary of the repose of George Agoritsas - godfather to Demetri Agoritsas
- 2 year anniversary of the repose of Larisa Yavorskaya - sister of Elena Ripley

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.

SUNDAY, SEPTEMBER 30, 2018

EIGHTEENTH SUNDAY AFTER PENTECOST & SECOND SUNDAY OF LUKE

HIEROMARTYR GREGORY, ENLIGHTENER OF GREATER ARMENIA MARTYRS RHIPSIME AND GAIANA AND COMPANIONS OF ARMENIA; MICHAEL THE WONDERWORKER, FIRST METROPOLITAN OF KIEV; VENERABLE GREGORY OF THE PELSHMA RIVER

THE SYNAXARION

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

On September 30 in the Holy Orthodox Church we celebrate the the holy Hieromartyr Gregory, bishop and enlightener of Greater Armenia.

Verses

*Knowing God the Word's word, even: Be ye watchful,
Thou wast found watchful when God called thee, O Father.
On the thirtieth died Gregory of Greater Armenia.*

Gregory was born of prominent families of Persia and Armenia. He eventually withdrew to Caesarea in Cappadocia, where he first learned of the Christian Faith, was baptized and married. He had two sons of this marriage, Bardanes and Aristakes, and dedicated them both to the service of the Church. (Aristakes was one of the 318 Holy Fathers at the First Ecumenical Council.) After the death of his wife, Gregory returned to Armenia and placed himself in the service of King Tiridates. But when the king learned that Gregory was a Christian, Tiridates threw him into a deep pit full of poisonous reptiles to kill him. However, the All-seeing God preserved Gregory's life in that pit for 14 full years. Tiridates went insane and was like a wild boar. His sister had a dream in which a man, dazzlingly bright, told her that Tiridates would only become well when Gregory was removed from the pit. Taken from the pit, Gregory healed and baptized Tiridates. Then, at the wish of Tiridates, Gregory became Bishop of Armenia. Gregory ended his earthly life of great labor in old age, in about the year 335.

On this day, we also commemorate the Martyrs Rhipsime and Gaiana and companions of Armenia; Michael the wonderworker, first metropolitan of Kiev; and Venerable Gregory of the Pelshma River.

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

+DIVINE LITURGY OF ST. JOHN CHRYSOSTOM+

RESURRECTIONAL APOLYTIKION IN TONE ONE

While the stone was sealed by the Jews, and the soldiers were guarding Thy most pure body, Thou didst arise on the third day, O Savior, granting life to the world. For which cause the heavenly powers cried aloud unto Thee, O giver of life. Glory to Thy Resurrection, O Christ, glory to Thy kingdom, glory to Thy providence, O Thou Who alone art the lover of mankind.

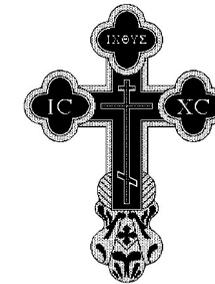
APOLYTIKION OF ST. GREGORY OF ARMENIA IN TONE FOUR

Thou hast become like the Apostles in their states, a successor to their throne, finding indeed the intelligential ladder, O thou God-inspired. Therefore, thou hast followed the Word of God in righteousness, and striven unto blood for the Faith. O Hieromartyr Gregory, intercede with Christ God to save our souls.

+ 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 EPISTLE

(For the Eighteenth Sunday after Pentecost)

Let Thy mercy, O Lord, be upon us. Rejoice in the Lord, O ye righteous.

The Reading from the Second Epistle of St. Paul to the Corinthians. (9:6-11)

Brethren, he who sows sparingly will also reap sparingly, and he who sows bountifully will also reap bountifully. Each one must do as he has made up his mind, not reluctantly or under compulsion, for God loves a cheerful giver. And God is able to provide you with every blessing in abundance, so that you may always have enough of everything and may provide in abundance for every good work. As it is written, “He scatters abroad, he gives to the poor; his righteousness endures forever.” He who supplies seed to the sower and bread for food will supply and multiply your resources and increase the harvest of your righteousness. You will be enriched in every way for great generosity, which through us will produce thanksgiving to God.

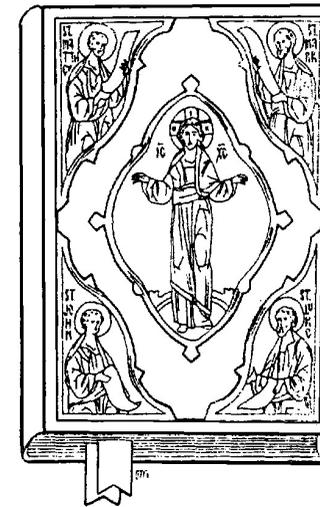


THE GOSPEL

(For the Second Sunday of Luke)

The Reading from the Holy Gospel according to St. Luke. (6:31-36)

The Lord said: “As you wish that men would do to you, do so to them. If you love those who love you, what credit is that to you? For even sinners love those who love them. And if you do good to those who do good to you, what credit is that to you? For even sinners do the same. And if you lend to those from whom you hope to receive, what credit is that to you? Even sinners lend to sinners, to receive as much again. But love your enemies, and do good, and lend, expecting nothing in return; and your reward will be great, and you will be sons of the Most High; for He is kind to the ungrateful and the selfish. Be merciful, even as your Father is merciful.”



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

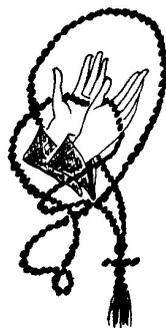
A “LITTLE BIT” ABOUT ICONOGRAPHY

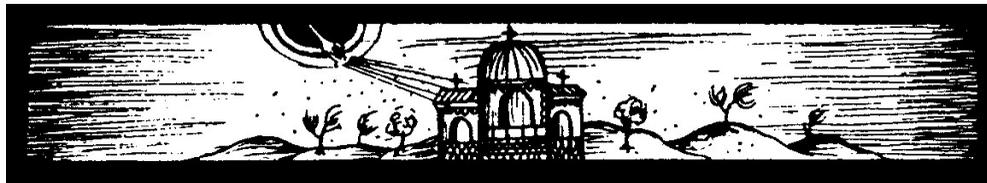
Iconography refers to the making and liturgical use of icons, pictorial representations of Biblical scenes from the life of Jesus Christ, historical events in the life of the Church, and portraits of the saints. Icons are usually two-dimensional images and may be made of paint, mosaic, embroidery, weaving, carving, engraving, or other methods. A person who practices the art of iconography is called an iconographer. The use of iconography is considered one of the most distinctive elements of the Byzantine Rite. From the first centuries of Christianity, icons have been used for prayer. Orthodox Tradition tells us, for example, of the existence of an icon of the Christ during his lifetime, the Icon-Not-Made-With-Hands, and of the icons of the Theotokos immediately after him written by the All-laudable Apostle and Evangelist Luke.

DID YOU KNOW ABOUT THE ICON MADE BY JESUS CHRIST?

During the time of the earthly ministry of the Savior, Abgar, ruler in the Syrian city of Edessa, was afflicted with leprosy. Reports of the great miracles performed by the Lord extended throughout Syria (Matt. 4:24) and as far as Arabia at this time. Although not having seen the Lord, Abgar believed in him and wrote a letter requesting Christ to come and heal him. Abgar sent his court painter, Ananias, with this letter to Palestine telling him to paint an image of the Divine Teacher. Ananias was not able to go near Christ because of the great many people listening to his preaching. He attempted to produce an image of the Lord Jesus Christ from afar, but could not. The Lord called Ananias and promised to send his disciple in order to heal Abgar from the leprosy and instruct him in salvation. Then the Lord called for water and a towel. He wiped His face with the towel, and on it was His Divine Image. The Savior sent the towel and a letter to Edessa back with Ananias. With thanksgiving Abgar received the sacred objects and started healing. He continued healing until the arrival of the disciple Thaddeus, Apostle of the 70. The Apostle preached the Gospel and baptized Abgar and all living in Edessa. The story is recorded by the 4th century Church historian, Eusebius of Caesarea.

(source: orthodoxwiki.org/iconography)





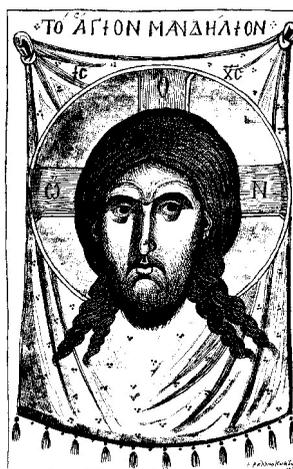
CHRISTIANITY 101

PRAYING BEFORE ICONS

“I once saw an Orthodox Christian praying to an icon. Such a practice directly contradicts the Scriptures - right?”

Orthodox Christians do not pray to icons. You may have seen an Orthodox Christian praying before an icon, but not praying to an icon.

The prayer is offered to Christ, or the intercessions of the saint depicted are implored. Praying to an icon would be a grave sin of superstition, and as such is condemned by the Orthodox 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 AOC)



CHRISTIANITY 101

VENERATION OF ICONS

Orthodox Christians also bow to and kiss icons. Is this not blatant idolatry and an abomination to God?

If a person kisses a picture of his mother, is he honoring a piece of paper? Or is it an expression of love for his mother? Idolatry occurs when an object is worshiped as a god in itself. It was practiced as such by ancient peoples, and by primitive peoples and some Hindus today. Christians make an act of reverence before an icon in so far as it is a symbol of the person represented. The love and devotion expressed are for Christ or a saint, not for wood, or paper, or paint. St. John of Damascus wrote: “I do not worship matter, but Him who took on matter for the sake of my salvation.” Thus the Orthodox Church understands that the reverence paid to an icon is referred to the person depicted therein.

The Protestant objection to the proper use of icons in the Church came eight centuries too late. In the year 787, the Christian Church defined the correct doctrine concerning the use of icons in the Church against the heresy of the iconoclasts. The Church that defined the canon of the New Testament, the doctrine of the Trinity, and the doctrine of the Person of Christ, also established the doctrine concerning the proper veneration of icons. The doctrine was accepted by the entire Christian world, both East and West. In rejecting this, the Protestants have deviated from Christian truth.

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