



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 (EUCARIST)+

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.

WHAT'S GOING ON AROUND THE ARCHDIOCESE?

54TH BIENNIAL ARCHDIOCESE CONVENTION

Book your hotel now to attend the Antiochian Archdiocese's biennial family reunion hosted by St. Nicholas Antiochian Orthodox Church in beautiful Grand Rapids, Michigan on July 21-28, 2019!

Discounted hotel prices at Amway Grand Plaza are as low as \$149 per night and JW Marriott are at \$184 per night, so book now!

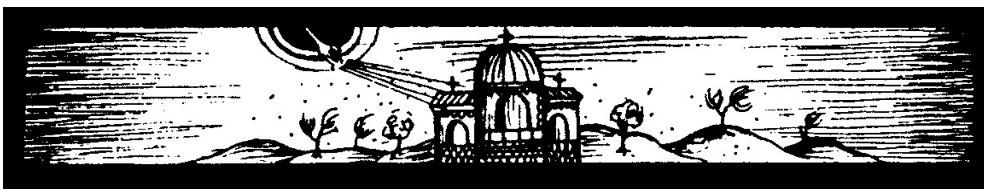
Come for a glorious reunion at "The Unconventional Convention" that will feature:

- Musical production "From Broadway to Grand Rapids"
- Celebration of 50 Years of NAC Teen SOYO, and 40 Years of Antiochian Village, and
- Nightly "Chats with Sayidna."

AC2019 will be family-friendly, affordable, walkable, and fun.

2019 Archdiocese Convention registration opens in November.

For more information visit Antiochian.org



THE SYNAXARION

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

On September 9 in the Holy Orthodox Church we continue to celebrate the Nativity of the Theotokos, and we celebrate the Synaxis of the righteous Joachim and Anna.

Verses

*Let Joachim rejoice together with his yoke-mate, who gave birth to spiritual joy for creation.
The ninth found the Synaxis of the begetters of God's Mother.*

Joachim, the son of Barpathir, was of the tribe of Judah and a descendant of King David, to whom God had revealed that the Savior of the world would be born from his seed. Anna was the daughter of Matthan the priest of the tribe of Levi; her family came from Bethlehem. The couple lived at Nazareth in Galilee. They were childless into their old age and all their life they grieved over this; but they fervently prayed to God for a child, humbly trusting in Him. One day, after great humiliation, each prayed separately to God to grant them a child; He answered their prayers. An angel told them that a daughter would be born to them, who would be blessed above all other women. He also told them that she would remain a virgin, would be dedicated to the Lord and live in the Temple, and would give birth to the Savior. Obeying the instructions of the heavenly messenger, Joachim and Anna met at the Golden Gate in Jerusalem. Then, as God promised, a daughter was born to them and they named her Mary. Joachim died a few years later at the age of 80, after his daughter went to live in the Temple. Anna died at the age of 70, two years after her husband. Couples trying to have children invoke this holy couple for intercession.

On this day, we also commemorate the Great-martyr Severian of Sebastia; and the Holy Fathers of the Third Ecumenical Council.

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



SUNDAY, SEPTEMBER 9, 2018

SUNDAY BEFORE THE ELEVATION OF THE HOLY CROSS

AFTER-FEAST OF THE NATIVITY OF THE THEOTOKOS

SYNAXIS OF THE ANCESTORS OF GOD, JOACHIM AND ANNA GREAT-MARTYR SEVERIAN OF SEBASTIA; HOLY FATHERS OF THE THIRD ECUMENICAL COUNCIL

+DIVINE LITURGY OF ST. JOHN CHRYSOSTOM+

RESURRECTIONAL APOLYTIKION IN TONE SIX

When Mary stood at Thy grave, looking for Thy sacred body, angelic powers shone above Thy revered tomb; and the soldiers who were to keep guard became as dead men. Thou led Hades captive and wast not tempted thereby. Thou didst meet the Virgin and didst give life to the world, O Thou, Who art risen from the dead, O Lord, glory to Thee.

APOLYTIKION OF THE NATIVITY OF THE THEOTOKOS IN TONE FOUR

Thy nativity, O Theotokos, hath proclaimed joy to the whole universe; for from thee did shine forth the Sun of justice, Christ our God, annulling the curse, and bestowing the blessing, abolishing death and granting us life everlasting.

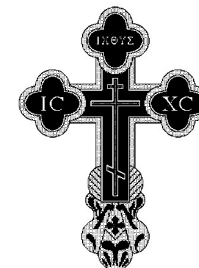
APOLYTIKION OF SS. JOACHIM AND ANNA IN TONE TWO

As we celebrate the remembrance of Thy righteous Ancestors, O Lord our God, through them we beseech Thee to save our souls.

+ 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 EPISTLE

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

*O Lord, save Thy people and bless Thine inheritance.
To Thee, O Lord, I have cried, O my God.*

The Reading from the Second Epistle of St. Paul to the Galatians. (6:11-18)

Brethren, see with what large letters I am writing to you with my own hand. It is those who want to make a good showing in the flesh that would compel you to be circumcised and only in order that they may not be persecuted for the cross of Christ. For even those who receive circumcision do not themselves keep the Law, but they desire to have you circumcised that they may glory in your flesh. But far be it from me to glory except in the cross of our Lord Jesus Christ, by which the world has been crucified to me and I to the world. For neither circumcision counts for anything, nor uncircumcision, but a new creation. Peace and mercy be upon all, who walk by this rule, upon the Israel of God. Henceforth let no man trouble me; for I bear on my body the marks of Jesus. The grace of our Lord Jesus Christ be with your spirit, brethren. Amen.



THE GOSPEL

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

The Reading from the Holy Gospel according to St. John. (3:13-17)

The Lord said, “No one has ascended into heaven but He who descended from heaven, the Son of man. And as Moses lifted up the serpent in the wilderness, so must the Son of man be lifted up, that whoever believes in Him should not perish but have eternal life. For God so loved the world that He gave His only Son, that whoever believes in Him should not perish but have eternal life. For God sent His Son into the world, not to condemn the world, but that the world might be saved through Him.”



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!



**Feast of the Elevation of the Cross
Thursday (9/13)**

**Festal Orthros - 6:00PM
Divine Liturgy - 7:00PM**



“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

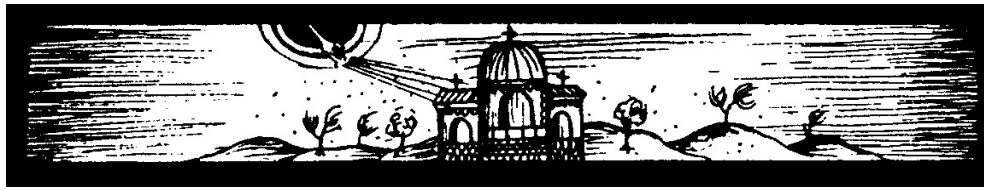
For more information visit: stpaulnaples.org & “facebook.com/stpaulnaples”

**BRAVO, AND A JOB WELL DONE, TO ALL
THAT LABORED WITH CHRISTIAN LOVE AND
HOSPITALITY YESTERDAY FOR OUR BELOVED
BROTHER KHALIL AND HIS FAMILY.**

**IT WAS A BEAUTIFUL EFFORT - THE ST. PAUL
PARISH FAMILY REALLY CAME TOGETHER TO
MAKE IT HAPPEN.**

MAY GOD BLESS YOU.





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)



**"...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. Remember our newly 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.**

A "Panikhida" (*Old Church Slavonic: "Memorial Service"*) will be prayed at the end of the Divine Liturgy today on occasion of the annual commemoration of the repose of Ludmila Alexandrovna Strachov - mother of Irene Benfatti. Prayers are also requested for Marina, Grigori, Xenia, Vincenzo Sr. and Marie. May their memory be eternal.

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)

