



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

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 make sure to sign our guest book at the visitors table in the Narthex/lobby area and 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.

ENCOURAGEMENT TO FAMILIES WITH CHILDREN

Your children are welcome here. Don't worry if they wiggle or squirm a bit. Unless your child is making more noise than our priest and choir, stay put. When they need a little more room, or a short break, it is OK to walk them to the back (or out) until they are ready to return. Please enjoy the “Children's Word” (bulletin) found on the banister upon entering the Nave (worship space).

If you want to raise your children in the Church, then they have to be in the church. The entire spiritual culture of the Orthodox faith is necessary formation for everyone, whether 40 days old, 40 years old, or 40 years a senior citizen.

It can be a sacrifice to raise children in the Church, and we know it, but if your child doesn't learn to incline his/her heart in worship, and turn aside from distraction from a young age, how in the world will they survive as an older Christian in a world which is designed to distract them?

+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 mid-night the night before. Please speak with Fr. Paul if medical conditions preclude it.



“...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 and the Hessney family, Christopher and the Sapp family, Al and Anna Castley, Victor and the Bard family, Ed and Marilyn Edge, Robert and Michaelene Aber, Mary Alvanette Kennan, and the recently departed Doris Hessney.

Prayers for the continued good health of “our parents, and grandparents,” Raymond and Jennie Mansour are requested by Diane and the entire Labrecque family.

Prayers for the good health of Ed Edge on his birthday are requested by Marilyn Edge.
“Many thanks to you all for your prayers, cards, calls, and emails during his recent illness. We love and appreciate each of you.” - Edge Family

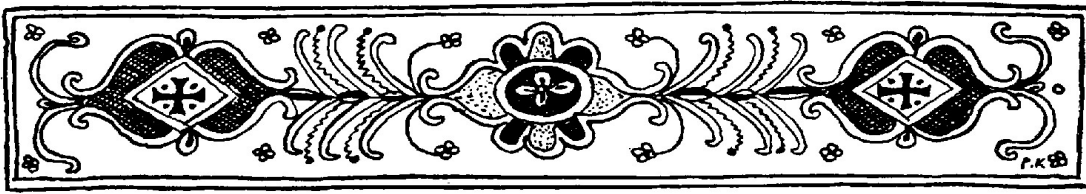
Prayers for the health of Yulia, Pavel, Galina, Irina, Daniel, Polina, Alina, and Sergey, as well as for the departed Victor, Alexander, Maria, Lisa, Valentina, Pavel, Alexander, and Sergey, are requested by Alina Brannon.

Prayers for the health and safety of Al & Anna Castley are requested by Ray and Leila Trabulsi as well as Elias and Barbara Hebeka.

Prayers for the health of Fr. Joe and Diane Shaheen, Ray and Leila Trabulsi, Bob and Barbara Nader, Ed and Marilyn Edge, as well as Frank and Beverly Czerwinski are requested by Philip and Bette Ayoub.

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

The Nativity Fast (Nov. 15 - Dec. 25) is one of the four Canonical Fasting Seasons in the Church year. This is a joyous fast in anticipation of the Nativity of Christ. That is the reason it is less strict than other fasting periods. The fast is divided into two periods. The 1st period is November 15th through December 19th when the traditional fasting discipline (no meat, dairy, fish, wine, and oil) is observed. There is dispensation given for wine and oil on Tuesdays and Thursdays. Similarly, fish, wine, and oil are permitted on Saturdays and Sundays. The 2nd period is December 20th through 24th when the traditional fasting discipline (no meat, dairy, fish, wine, and oil) is observed. There is dispensation given for wine and oil only on Saturday and Sunday during this period. Fasting always works in conjunction with prayer and giving alms (helping the poor, giving to worthy charities, etc.). Fasting helps us reorder the interior life, but the reordering does not occur without greater prayer and greater concern for the poor. The re-ordering is a clarification — we end up seeing things more clearly, we get stronger in the fight against sin and temptation. The fast always ends on a great Feast Day of our Lord. (*source: antiochian.org*)



PARISH CLERGY

REV. FR. PAUL GIRGIS, PRESIDING PRIEST
V. REV. FR. JOSEPH SHAHEEN, RETIRED ARCHPRIEST
REV. DN. NICHOLAS REID, ATTACHED DEACON

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 9:30AM

**Fr. Paul hears confessions after Great Vespers Saturday and by appointment.*

WEEKLY BIBLE STUDY

Every Thursday 6PM-7PM

HIGHLIGHTS

- Nativity of Christ Service Schedule: See Flyer or visit www.stpaulnaples.org/calendar
- Feast of St. Ignatius of Antioch - Wed. (12/19): Prep. Prayers 6PM; Liturgy 6:30PM
- Parish Nativity Celebration (Dec. 26) - See Flyer & any Antiochian Woman for tickets!
- "Specialty Bread Sale": Stop by table in Narthex - Order forms also available in the Pavilion!
- 2019 Stewardship Envelopes have been mailed - Please speak with Joe Ablan if you did not receive one or simply grab a Stewardship Card located on banister in back of Nave (worship space).

SUNDAY - DECEMBER 16, 2018

SUNDAY OF THE FOREFATHERS (ANCESTORS) OF CHRIST
PROPHET HAGGAI; THEOPHANIA THE EMPRESS;
MODESTOS, ARCHBISHOP OF JERUSALEM

+DIVINE LITURGY OF ST. JOHN CHRYSOSTOM+

RESURRECTIONAL APOLYTIKION IN TONE FOUR

Having learned the joyful message of the Resurrection from the angel the women disciples of the Lord cast from them their parental condemnation. And proudly broke the news to the Disciples, saying: Death hath been spoiled; Christ God is risen, granting the world Great Mercy.

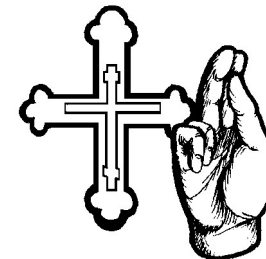
APOLYTIKION OF THE FOREFATHERS IN TONE TWO

Thou hast justified by faith the ancient Forefathers, and through them Thou hast gone before and betrothed unto Thyself the Church of the Gentiles. Let the saints, therefore, take pride in glory; for from their seed sprouted forth a noble fruit, and it was she who gave birth to Thee without seed. Wherefore, by their pleadings, O Christ God, save our souls.

+Now sing the apolytikion of the holy Apostle Paul+

KONTAKION OF PREPARATION OF CHRIST'S NATIVITY IN TONE THREE

On this day the Virgin cometh to the cave to give birth to God the Word ineffably, Who was before all the ages. Dance for joy, O earth, on hearing the gladsome tidings; with the Angels and the shepherds now glorify Him Who is willing to be gazed on as a young Child Who before the ages is God.



For more info, calendar of special services/events, visit: stpaulnaples.org or "facebook.com/stpaulnaples"

THE EPISTLE

(For the Holy Forefathers)

*Blessed art Thou, O Lord, the God of our Fathers.
For Thou art just in all that Thou hast done for us.*

The Reading from the Epistle of St. Paul to the Colossians. (3:4-11)

Brethren, when Christ, Who is our life, appears, then you also will appear with him in glory. Put to death therefore what is earthly in you: fornication, impurity, passion, evil desire, and covetousness, which is idolatry. On account of these, the wrath of God is coming upon the sons of disobedience. In these you once walked, when you lived in them. But now put them all away: anger, wrath, malice, slander, and foul talk from your mouth. Do not lie to one another, seeing that you have put off the old nature with its practices and have put on the new nature, which is being renewed in knowledge after the image of its Creator. Here there cannot be Greek and Jew, circumcised and uncircumcised, barbarian, Scythian, slave, free man, but Christ is all, and in all.

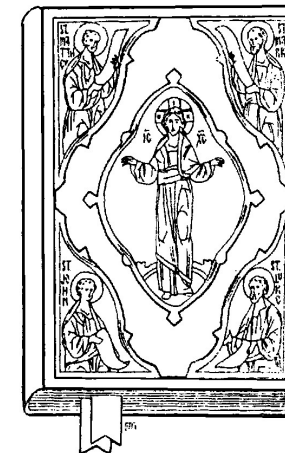


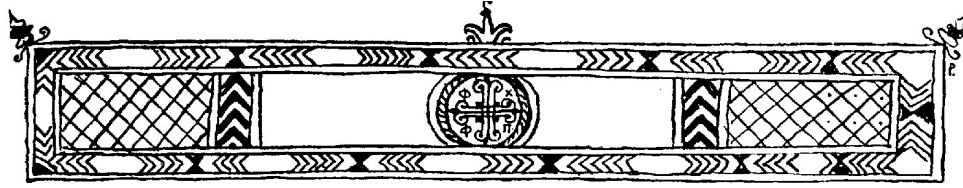
THE GOSPEL

(For the Holy Forefathers)

The Reading from the Holy Gospel according to St. Luke. (14:16-24)

The Lord spoke this parable: “A man once gave a great banquet, and invited many; and at the time for the banquet he sent his servant to say to those who had been invited, ‘Come; for all is now ready.’ But, one by one, they all began to make excuses. The first said to him, ‘I have bought a field, and I must go out and see it; I pray you, have me excused.’ And another said, ‘I have bought five yoke of oxen, and I go to examine them; I pray you, have me excused.’ And another said, ‘I have married a wife, and therefore I cannot come.’ So the servant came and reported this to his master. Then the householder in anger said to his servant, ‘Go out quickly to the streets and lanes of the city, and bring in the poor and maimed and blind and lame.’ And the servant said, ‘Sir, what you commanded has been done, and still there is room.’ And the master said to the servant, ‘Go out to the highways and hedges, and compel people to come in, that my house may be filled. For I tell you, none of those men who were invited shall taste my banquet.’ For many are called, but few are chosen.”





THE SYNAXARION

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

On December 16 in the Holy Orthodox Church we commemorate the holy and glorious Prophet Haggai; Theophania the empress; and Modestos, archbishop of Jerusalem.

On this day we celebrate the Sunday of the Holy Forefathers (Ancestors) of our Lord Jesus.

Verses

*Receive joy, O Forefathers which lived aforetime,
As now ye behold at hand Christ the Messiah.
Be glad, O Abraham, for thou art shown to be the forefather of Christ.*

We remember all the holy Patriarchs of the Old Testament who prefigured or foretold Christ: Adam the first Father, Enoch, Melchizedek, Abraham, the friend of God, Isaac, the fruit of the Promise, Jacob and the twelve patriarchs. We then commemorate those who lived under the Law: Moses, Aaron, Joshua, Samuel, David, and the Prophets: Isaiah, Jeremiah, and Ezekiel; the twelve minor prophets; Elijah, Elisha, Zachariah, and John the Baptist; and finally the Virgin Mary, the intermediary between mankind and her divine Son. Indeed, the Lord Jesus did not come to abolish the Law and the Prophets, but to redeem humanity which bemoaned the weight of evil since Adam; to realize the promise made to Abraham; to change the Law of Fear into the Law of Love; and to give Resurrection and Life to mankind. This feast prepares us for the Nativity of Jesus Christ, placing before us the anticipation and hope for His coming among us.

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



NATIVITY OF OUR LORD GOD AND SAVIOR JESUS CHRIST

SERVICE SCHEDULE

DECEMBER 24 (MONDAY - MORNING)

Royal Hours 9:00AM

Vespertal Divine Liturgy of St. Basil 10:30AM

What are the Royal Hours?

1st, 3rd, 6th, and 9th, as well as the Typical Psalms, are sung as one service. The service is read on the eves of the Nativity of Christ and Theophany, as well as on Holy Friday. It is characterized by special Psalms and hymns, as well as special Old Testament, Epistle and Gospel Readings, relating to the particular Feast or events of the day.

Historically, it was customary for the Byzantine emperor to be in attendance for the entire Service, hence the title “Royal Hours”.

DECEMBER 24 (MONDAY - EVENING)

Festal Orthros 6:00PM

Festal Divine Liturgy of St. John 7:00PM*

**Take care to abstain from all food/drink after 3:00PM (health permitting) in order to receive Holy Communion at the 7:00PM Divine Liturgy*

NATIVITY FELLOWSHIP MEAL (IMMEDIATELY AFTER DIVINE LITURGY)

A “fast” always concludes with a FEAST. Join us in the pavilion for delicious food and a wonderful time together celebrating this Great Feast of the Lord.

THE “ORDER OF ST. IGNATIUS (OSI) SUNDAY”

DECEMBER 16, 2018

“It is not that I want merely to be called a Christian, but to actually be one. Yes, if I prove to be one, then I can have the name.” + St. Ignatius of Antioch

The **Order of St. Ignatius (OSI)** of Antioch is an organization of the Antiochian Orthodox Archdiocese of North America with the objective of financially supporting the departments, programs and charitable works of the Antiochian Archdiocese, Patriarchate of Antioch and the Orthodox Christian faith. The Order assists the Antiochian Archdiocese in its continued effort to reach out to all in need and bring to them the message of the Gospel.

The membership of the Order is comprised of clergy and lay individuals who make a lifetime financial commitment and pledge to work together in harmony to promote the spiritual and financial well-being of the Antiochian Archdiocese and the Orthodox Christian faith.

Joining the Order of St. Ignatius is a convenient, faithful, and effective way to participate in the charitable works and programs the Order sponsors within the Antiochian Archdiocese . All while living ones everyday life, a member is better, and more efficiently, able to give towards Christ-centered projects and efforts such as:



- International Orthodox Christian Charities (IOCC)
- Numerous Global Relief Initiatives
- Archdiocese Departments
 - Christian Education
 - Youth Ministry and Leadership Training
 - Missions and Evangelism
 - Etc.
- Married Seminarian Assistance
- College Conferences
- Retired Clergy Housing Allowance
- Antiochian Village (scholarships, campaigns, and events)
- And much more!

Please see our **OSI ambassador Barbara Hebeka** about joining and supporting the Orthodox faith through OSI



A LITTLE DAILY WISDOM FROM THE EARLY CHURCH

DECEMBER 16, 2018

The people who walked in darkness have seen a great light; those who lived in a land of deep darkness -- on them light has shined.
(Isaiah 9:2)

Brother John Climacus said, “If a sunbeam penetrates a house through a crack, it sheds light on what is inside, revealing even floating particles of dust. Reverence for God works the same way. When the fear of the Lord enters us, it discloses all the imperfection remaining in us.”

The people who walked in darkness have seen a great light.

CHRISTIANITY 101

THE BIBLE ALONE?

The true Christian faith is based on the Bible alone - right?

The Bible never has been and never can be “alone”. It was the Orthodox Catholic (i.e. “Universal”) Church that finally decided what books belonged in the Bible and what did not. In the era following the death of the Apostles, there were many books that claimed to be Apostolic Scripture. The Church decided what books were authentic and what were not, based on whether or not those books conformed to the oral tradition she had received from the Apostles. Without the Church there would be no Bible.

Heresies and distortions result when the Bible is torn away from the Church or interpreted privately outside the universal tradition of the Church (2 Peter 3:16). The same Holy Spirit that inspired the Scriptures is promised to guide the Church unto all truth and preserve her from error (John 16:13).

The Bible is not “alone” - it belongs to the Church.



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

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

CHRISTIANITY 101

SCRIPTURE AND THE CHURCH

“On the basis of the Scripture, I cannot accept decisions made by the Church.”

If you do not accept the authority and infallibility of the Church, how can you accept the authority and infallibility of the Scriptures? It was the Orthodox Church that decided what books constitute Holy Scripture. At the time that the New Testament was compiled, there were many “Gospels” and other books that claimed to be apostolic scripture. The Church rejected some as spurious and accepted others as being genuinely apostolic and divinely inspired. If the Church erred [in other areas] (i.e. icons, sacraments, etc.), then it is possible that she erred regarding Scripture. Thus you are left without the Scripture as well as the Church.

The truth is that Christ promised to guide the Church unto all truth, and that the gates of Hell would not prevail against her (Jn 16:13, Mt. 16:18). The decisions of the ecumenical Church as defined in her Holy Councils must be accepted by all Christians.

Without the Church, there is no Bible.



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

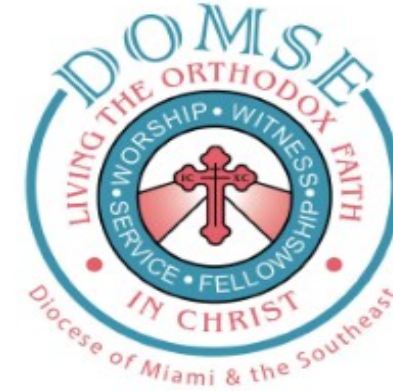
(source: “An Eastern Orthodox Response to Evangelical Claims” by Fr. Paul O’Callaghan of the AOC)



Diocese Of Miami & the SouthEast

2019 Winter Retreat

~ Bishop NICHOLAS, presiding, cordially invites you to attend ~



DOMSE 2nd Annual Winter Retreat

Hosted at St. Elias Church in Atlanta, GA

Pastors Only: Jan. 23 - 24, 2019; all Pastors to arrive in Atlanta by Jan. 22
Attached Clergy & Assistant Pastors are strongly encouraged to participate & arrive on the same date!

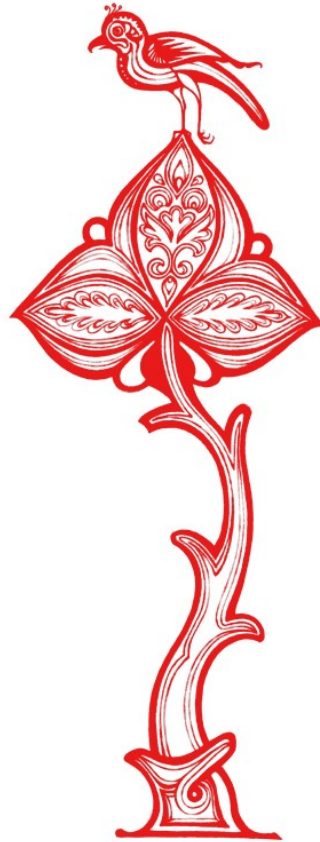
Clergy, Antiochian Men, Women, & Young Adults: Jan. 25 - 27, 2019

Note: Teen SOYO's part in the Winter Retreat will be moved to the Spring to accommodate for Winter Camp

ALL must register! \$50 fee per person to cover meals & all other retreat expenses
REGISTER HERE (includes hotel info): <http://bit.ly/DMC-Winter-Retreat>

FOLLOW US on FaceBook ~ <https://www.facebook.com/DMCDOMSE/>





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

+ St. Macarius of Optina