



# 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

SEPTEMBER 1, 2019

## +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 (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.

## HAPPY (CHURCH) NEW YEAR!

BY FR. JOSEPH HUNEYCUTT

**It seems odd saying "Happy New Year" in September**, but that's when the Church marks Her annual beginning. September 1st is, for the Church, the first day of a New Year. A pious tradition of the Church holds that Jesus of Nazareth began preaching the good news of His mission on September 1st.

Tradition also holds that it was during the month of September that the Hebrews entered the promised land. And, the custom of beginning a new year with autumn was common in Biblical and Mediterranean lands because the summer harvest was completed, the crops were stored, and it was a time when people began preparing for a new agricultural cycle. It was an appropriate time for a new beginning. This is evident in the services for the New Year as the Church beseeches God for fair weather, seasonable rains, and an abundance of the fruits of the earth.

As we begin this new year it should be noted that the church calendar is loaded with important events, especially the 12 great feasts, the four fasts, and Pascha. Also, each day of the church year is set aside to honor saints; many of whom died on that particular date. Similar to our personal calendars where we mark the earthly birthdays of family and friends, the Church remembers the saints on their "heavenly birthday" — the day they passed from this life to Paradise.

Liturgically, the church year begins and ends with the Mother of God. The first great feast of the year, September 8, honors her birth; the last great feast of the year, August 15, remembers her falling asleep. Between these two great feasts the Church marks 10 other major Feasts and Pascha, the Feast of Feasts. The dates for Palm Sunday, Pascha, Ascension, and Pentecost vary each year. The Apostles' Fast can vary in length. It begins on the Monday after All Saints Sunday (the first Sunday after Pentecost) and ends with the feast on June 29. Each parish also celebrates its "altar feast" on the day set aside for its patron saint, feast, or name.

The wall calendars that most parishes make available each fall include many of the daily saints and readings for the year. Also, most people have their own patron saint — or "nameday" — to remember, as well as other favorite and family saints' days.

Why not start the new ecclesiastical year off right? Mark your personal calendar with the feasts, fasts, and saints days of the Church. Make a resolution to participate in the liturgical cycle of the Church. Unlike mundane New Year's resolutions, marking your calendar, keeping the feasts and fasts, and embarking for a new life within the annual life of the Church, is a wonderful way to sanctify time. Let's all join together in making this an “acceptable year of the Lord!”

Happy New Year!

(source: [antiochian.org](http://antiochian.org))



**SUNDAY - SEPTEMBER 1, 2019**

**BEGINNING OF THE INDICTION: ECCLESIASTICAL NEW YEAR**

**RIGHTEOUS SIMEON THE STYLITE; SYNAXIS OF THE THEOTOKOS AT MIASINAE**

**+DIVINE LITURGY OF ST. JOHN CHRYSOSTOM+**

**RESURRECTIONAL APOLYTIKION IN TONE TWO**

When Thou didst submit Thyself unto death, O Thou deathless and immortal One, then Thou didst destroy hell with Thy Godly power. And when Thou didst raise the dead from beneath the earth, all the powers of Heaven did cry aloud unto Thee: O Christ, Thou giver of life, glory to Thee.

**APOLYTIKION OF THE INDICTION IN TONE TWO**

O Maker of all creation, Who hast established the times and the seasons in Thine own power: Bless the crown of this year with Thy goodness, O Lord, and keep our rulers and Thy flock in peace, by the intercessions of the Theotokos, and save us.

**APOLYTIKION OF THE SYNAXIS OF THE THEOTOKOS IN TONE SEVEN**

Rejoice, thou who art full of grace, O Virgin Theotokos, haven and protection of the race of man; for the Redeemer of the world became incarnate of thee; for thou alone art both mother and virgin, ever blessed and glorified. Intercede with Christ God that peace be granted unto all the world.

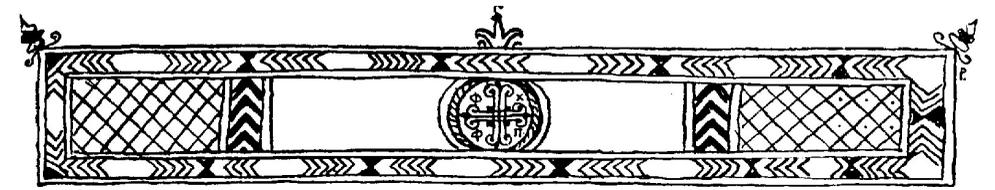
**APOLYTIKION OF ST. SIMEON THE STYLITE IN TONE ONE**

Thou becamest a pillar of patience and didst emulate the Forefathers, O righteous one: Job in his sufferings, Joseph in temptations, and the life of the bodiless while in the body. O Simeon, our righteous Father, intercede with Christ God that our souls be saved.

*Now sing the apolytikion of the Patron of the parish (St. Paul the Apostle)*

**KONTAKION OF THE INDICTION IN TONE FOUR**

O God of all, Thou Who hast made all the ages, O Sovereign Lord, truly transcendent in essence, Bestow Thy grace and blessing on the year to come; and, O Most Compassionate, in Thine infinite mercy save all them that worship Thee, Who alone art our Master, and that with fear, O Savior, cry to Thee: Grant unto all men a fruitful and godly year.



**THE SYNAXARION**

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

On September 1 in the Holy Orthodox Church we celebrate the Beginning of the Indiction—the Ecclesiastical (Church) New Year.

**Verses**

*Do thou bless for our sakes the new year's Indiction  
Thou Ancient, Who, for man's sake, tookest on newness.*

The First Ecumenical Council in Nicaea in 325 decreed that the Church year should begin on September 1. The month of September was, for the Hebrews, the beginning of the civil year, the month of gathering the harvest and of the offering of thanks to God. It was on this feast that the Lord Jesus entered the synagogue in Nazareth, and opened the book to read from the Prophet Isaiah, as found in today's Liturgy Gospel reading. The month of September is also important in the history of Christianity, because Emperor Constantine the Great was victorious over Maxentius, the enemy of the Christian Faith, in September. Following this victory, Constantine granted freedom of confession to the Christian Faith throughout the Roman Empire.

On this day we also commemorate the miracle wrought by the Most-holy Theotokos at Miasinae Monastery and the Great Conflagration (fire) which followed. The Virgin's holy icon had been cast into Lake Zaguru so that the iconoclasts would not desecrate it. It miraculously arose intact from the lake's depths after many years in 864.

On this day we also commemorate Simeon the Stylite. He was born in Syria of peasant parents. At the age of eighteen, Simeon left home and was tonsured a monk. He undertook the most difficult ascetic practices, including a strict fast for forty days. Simeon eventually took upon himself a form of asceticism that was previously unknown. He stood day and night on a pillar, in unceasing prayer. At first, his pillar was six cubits (7.5 feet) high; Simeon eventually raised it to forty cubits (60 feet) high. The saint worked many great miracles, healing infirmities by word and prayer, comforting those in need, instructing others, and reproaching some who held heretical beliefs. Simeon lived to be 103 years old. He reposed in the Lord on September 1, 459. His pillar and the cathedral named in his honor still stand outside of Aleppo, Syria.

On September 1, we also commemorate Simeon's mother, Martha; the 40 virgin-martyrs and Ammon the deacon in Heraclea; Venerable Evanthia of Skepsis; Righteous Joshua, son of Nun (Jesus of Navi); Meletios the New of Mount Myoupolis; Venerable Nicholas of Crete; New-martyr Angelis of Constantinople; the martyr Aethalas of Persia; and the martyrs Callista, Evodus and Hermogenes the siblings. By their intercessions, O Christ God, have mercy upon us. Amen.

## THE EPISTLE

(For the Indiction)

*Great is our Lord, and great is His power. Praise the Lord, for the Lord is good.*

### **The Reading from the First Epistle of St. Paul to St. Timothy (2:1-7)**

Brethren, God has exhibited us Apostles as last of all, like men sentenced to death; because we have become a spectacle to the world, to angels and to men. We are fools for Christ's sake, but you are wise in Christ. We are weak, but you are strong. You are held in honor, but we in disrepute. To the present hour we hunger and thirst, we are ill clad and buffeted and homeless; and we labor, working with our own hands. When reviled, we bless; when persecuted, we endure; when slandered, we try to conciliate; we have become, and are now, as the refuse of the world, the off scouring of all things. I do not write this to make you ashamed, but to admonish you as my beloved children. For though you have countless guides in Christ, you do not have many fathers. For I became your father in Christ Jesus through the Gospel. I urge you, then, be imitators of me.



## THE GOSPEL

(For the Indiction)

### **The Reading from the Holy Gospel according to St. Matthew. (4:16-22)**

At that time, Jesus came to Nazareth, where He had been brought up; and He went to the synagogue, as His custom was, on the Sabbath day. And He stood up to read; and there was given to Him the book of the prophet Isaiah. Jesus opened the book and found the place where it was written, "The Spirit of the Lord is upon Me, because He has anointed Me to preach good news to the poor and to heal the broken hearted. He has sent Me to proclaim release to the captives and recovering of sight to the blind, to set at liberty those who are oppressed, to proclaim the acceptable year of the Lord." And Jesus closed the book, and gave it back to the attendant, and sat down; and the eyes of all in the synagogue were fixed on Him. And He began to say to them, "Today this Scripture has been fulfilled in your hearing." And all spoke well of Him, and wondered at the gracious words which proceeded out of His mouth.



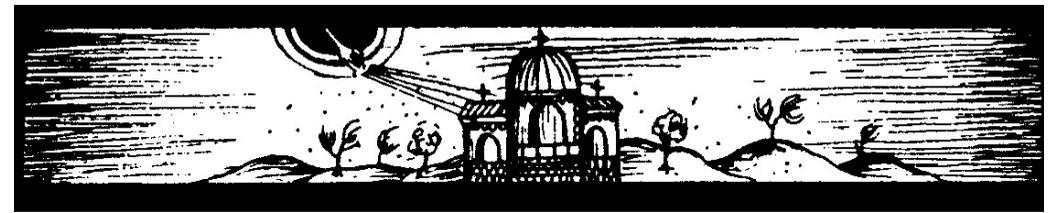
**A LITTLE DAILY WISDOM  
FROM THE EARLY CHURCH**

*You open your hand, satisfying the desire of every living thing.  
Psalm 145:16*

A Hermit said, "One person may eat a lot and still be hungry. Another eats only a little and is satisfied. The one who remains hungry after eating a lot obtains more merit than the one who is satisfied with a little."

**God satisfies the desire of every living thing.**

*Source: "A Little Daily Wisdom from the Early Church" compiled by Bernard Bangely*



**SPIRITUAL MORSELS FOR THE SPIRITUAL LIFE**

*"He who seeks humility from God but does not accept the person that God sends him so as to humble him, does not know for what he is asking; for virtues are not purchased like groceries (as many kilos we want). Rather, God sends us people for us to be tested, to exert ourselves, acquire virtues, and be crowned."*

*+St. Paisios the Athonite*

*"Do not think that you have the right to complain when your prayers are not answered. God fulfils your desires in a manner that you do not know."*

*+St. Nektarios of Aegina*

*"There never was, and never will be a place on earth free from sorrows. The only sorrow-less place possible is the heart, when The Lord is present there."*

*+St. Nikon of Optina*

One man asked a priest:  
*"If God is everywhere, what do I go to Church for?"*

To which the priest replied:  
*"The whole atmosphere is filled with water, but if you want to drink you have to go to a fountain or a well."*



*"Orthodoxy is life. If we don't live Orthodoxy, we simply are not Orthodox, no matter what formal beliefs we might hold."*

*+Fr. Seraphim Rose*