



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 15, 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?

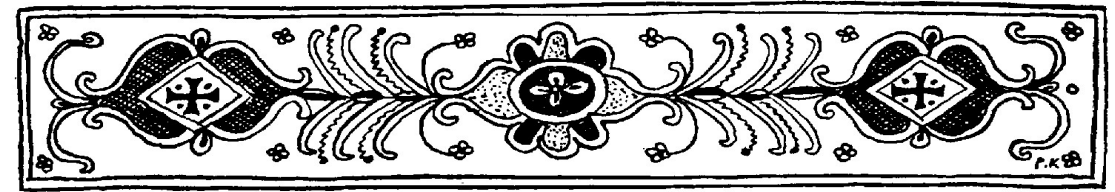
+HOLY COMMUNION (EUCHARIST)+

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



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-6:45PM

Sunday

Orthros 8:30AM
Divine Liturgy 9:30AM

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

+WEEKLY COMMUNITY BIBLE STUDY+

New Series -“Virtues & Passions” - join us! Thursday's 6:00PM-7:00PM

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Tues. Sept. 17 @ 6:00PM - Baptism of Sebastian - Second son of Sergey Kozyr & Svetlana Kanbarova.

+Today's Fellowship Coffee Hour is sponsored by Jo Krevinko, Bessie Jarjoura, and the Kharlamov family+

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



**“...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, Joe and the Hessney family, Christopher and the Sapp family, Al and Anna Castley, Victor and Lucy Bard, Ed and Marilyn Edge, Robert and Michaelene Aber, Margaret Mourad, Carol Simone, Vincent and Irene Benfatti, Al and Gloria Mizhir, Lazarus (Lou) and Shirley Nicholas, as well as Thelma and Robert Badwey.

A Memorial Service for Yuri Kharlamov on occasion of the one year anniversary since his repose is requested by his wife Irina Kharlamov and family.

**MAY THE LORD OUR GOD HEAR OUR PRAYERS AND SEND DOWN UPON US
HIS DIVINE GRACE FOR HUMBLE-PATIENCE, STRENGTH AND CONSOLATION.**

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)



**“CHRIST IS IN OUR MIDST” - “HE IS AND EVER SHALL BE”
“KISS OF PEACE”**

When?

After the Deacon or Priest intones, "*Let us love one another, that with one accord we may confess*" the people joyously hymn the Holy Trinity, "*Father, Son, and Holy Spirit: The Trinity one in essence and undivided. Amen.*" The clergy venerate the gifts and holy altar then exchange the "Kiss of Peace" with one another before confessing the Nicene Creed w/the faithful.

Brief Background

Generally speaking, up until about the 11th C., men would exchange the "Kiss of Peace" only with men and women only with women as it was in fact an actual kiss!

Nonetheless, the "Kiss of Peace" exchanged between the faithful during the Divine Liturgy fell out of use around 1,000 years ago - and in some places even before that.

Why did it stop?

As one of the ancient manuscripts explains, it was due to disruptive and irreverent behavior from the faithful. However, the "Kiss of Peace" remained between the clergy.

Moving Forward Per Archdiocesan Directive

- After, "*Let us love one another, that with one accord we may confess*" exchange the "Kiss of Peace" in the form of a handshake and/or embrace with the person ONLY on either side of you.
- Avoid traveling down the aisles, crossing over multitudes of pews (and people) to greet your friends, etc.
- "*Christ is in our midst*"; Response: "*He is and ever shall be*" - no conversations, please.
- At the words, "*The Doors! The Doors! In Wisdom let us attend.*" everything stops and we begin confessing the Nicene Creed together as the Church - the Body of Christ.

THE EPISTLE

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

*O Lord, how manifold are Thy works. In wisdom has Thou made them all. Bless the Lord,
O my soul.*

The Reading from the Epistle of St. Paul to the Galatians. (2:16-20)

Brethren, you know that a man is not justified by works of the law but through faith in Jesus Christ. Even we have believed in Christ Jesus, in order to be justified by faith in Christ, and not by works of the law, because by works of the law shall no one be justified. But if, in our endeavor to be justified in Christ, we ourselves were found to be sinners, is Christ then an agent of sin? Certainly not! But if I build up again those things which I tore down, then I prove myself a transgressor. For I through the Law died to the Law, that I might live to God. I have been crucified with Christ; it is no longer I who live, but Christ Who lives in me; and the life I now live in the flesh I live by faith in the Son of God, Who loved me and gave Himself for me.



THE GOSPEL

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

The Reading from the Holy Gospel according to St. Mark. (8:34-9:1)

The Lord said, "If any man would come after Me, let him deny himself and take up his cross and follow Me. For whoever would save his life will lose it; and whoever loses his life for My sake and the Gospel's will save it. For what does it profit a man, to gain the whole world and forfeit his soul? For what can a man give in return for his soul? For whoever is ashamed of Me and of My words in this adulterous and sinful generation, of him will the Son of man also be ashamed, when He comes in the glory of His Father with the holy angels." And He said to them, "Truly, I say to you, there are some standing here who will not taste death before they see the Kingdom of God come with power."



SUNDAY - SEPTEMBER 15, 2019

SUNDAY AFTER THE ELEVATION OF THE HOLY CROSS

GREAT-MARTYR NIKITAS THE GOTH AND THOSE WITH HIM; MARTYR PORPHYRIOS THE MIME; VISSARION, BISHOP OF LARISA; NEW-MARTYR JOHN OF CRETE; JOSEPH THE NEW OF PARTOSH

+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 ELEVATION OF THE HOLY CROSS IN TONE ONE

O Lord, save Thy people and bless Thine inheritance, granting to Thy people victory over all their enemies, and by the power of Thy Cross preserving Thy commonwealth.

Now sing the apolytikion of the patron of the parish (Holy Apostle Paul)

KONTAKION OF THE ELEVATION OF THE HOLY CROSS IN TONE FOUR

Do Thou, Who of Thine own good will was lifted up upon the Cross, O Christ our God, bestow Thy bounties upon the new Nation which is called by Thy Name; make glad in Thy might those who lawfully govern, that with them we may be led to victory over our adversaries, having in Thine aid a weapon of peace and a trophy invincible.



THE SYNAXARION

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

On September 15 in the Holy Orthodox Church we commemorate the contest of the Holy GreatMartyr Nikitas the Goth.

Verses

*Burned, Nikitas, thou becomest a victory-bearer, or rather say, a fire-bearing victory bearer.
On the fifteenth Nikitas was cast into the furnace.*

Nikitas was a disciple of Theophilus, Bishop of the Goths, who participated in the First Ecumenical Council in Nicaea in 325. When the Gothic prince Athenarik began to torture Christians, Nikitas stood before the prince and denounced him for his paganism and inhumanity. Subsequently harshly tortured, Nikitas confessed his faith in Christ even more strongly, and prayed to God with thanksgiving. On his breast under his robe Nikitas bore an icon of the Most-holy Theotokos with the Pre-eternal Christ Child standing and holding the Cross in His hands. The Holy Theotokos had appeared to him and comforted him. Finally, the torturer threw the soldier of Christ into the fire, where the holy martyr breathed his last, but his body remained untouched by the fire. His companion Marianus took his body from the land of the Goths to the town of Mopsuestia in Cilicia. There, he built a church dedicated to Nikitas, and placed the miracle-working relics of the martyr in it. Nikitas suffered and was glorified in the year 372.

On this day, we also commemorate the Martyr Porphyrios the mime; Vissarion, bishop of Larisa; New-martyr John of Crete; and venerable Joseph the New of Partosh in Romania.

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



A LITTLE DAILY WISDOM FROM THE EARLY CHURCH

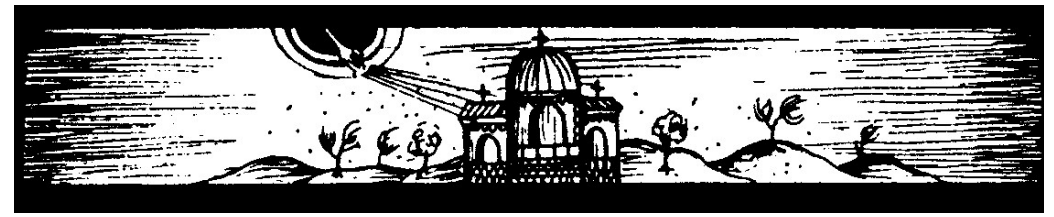
Take the shield of faith, with which you will be able to quench all the flaming arrows of the evil one. Take the helmet of salvation, and the sword of the Spirit, which is the word of God.

Ephesians 6:16-17

Evagrius Ponticus wrote, “If you are genuinely interested in prayer, expect to be assaulted by demonic forces. Patiently endure the lashes you will receive. You will be attacked as though by a wild beast, and your entire body will be involved.”

Take the shield of faith.

Source: “A Little Daily Wisdom from the Early Church” compiled by Bernard Bangely



SPIRITUAL MORSELS FOR THE SPIRITUAL LIFE

“People say that if you feel no inclination to pray, it is better not to pray, but this is crafty, carnal sophistry. If you only pray when you are inclined to, you will completely cease praying; this is what the flesh desires. ‘The Kingdom of Heaven suffers violence’ (Mt. 11:12). You will not be able to work out your salvation without forcing yourself.”

+St. John of Kronstadt

“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