



**ST. ELIAS
ANTIOCHIAN CHRISTIAN ORTHODOX CHURCH**

AUGUST 12, 2018

**HIS EMINENCE METROPOLITAN JOSEPH, ARCHBISHOP OF NEW YORK AND
METROPOLITAN OF ALL NORTH AMERICA**

**HIS GRACE BISHOP ALEXANDER, AUXILIARY BISHOP OF THE DIOCESE OF
OTTAWA, UPSTATE NEW YORK AND EASTERN CANADA**

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'DISCIPLES FIRST CALLED THEMSELVES CHRISTIANS IN ANTIOCH.' ACTS 11:26

TONE 2 / EOTHINON 11

MARTYRS PHOTIOS AND ANIKYTOS OF NICOMEDIA

WELCOME!

We welcome all of our visitors who are praying with us today. We are eager to share with you our spiritual treasures, and invite you to join us for coffee-hour in the Fellowship Hall following the Divine Liturgy. If you are a first-time visitor, please take a few minutes to sign our Guest Registry book and complete the white VISITORS INFORMATION CARD which may be found in the Narthex, and return it to an usher. As a friendly reminder, **only Orthodox Christians who have properly prepared themselves through fasting, prayer and recent Confession may approach the Holy Chalice to receive Holy Communion. However all may come forward at end of Liturgy and receive blessed Holy Bread.** We look forward to meeting you and welcoming you personally to St. Elias. If you have any questions, please see Fr. Elias.

أهلاً بكم!

نرحب بجميع زوارنا الذين يصلّون معنا اليوم ونحرص على مشاركتكم في كنوزنا الروحية، وندعوكم للانضمام إلينا لتناول القهوة معنا في قاعة الكنيسة بعد القدّاس الإلهي. إذا كانت هذه أوّل زيارة لكم، يرجى أخذ القليل من الوقت لتوقيع سجلّ الزوّار واستكمال بطاقة معلومات الزوّار البيضاء والتي توجد في صحن الكنيسة، وإعادتها إلى أحد مرشدي الكنيسة. وكتذكير وديّ، يُسمح فقط للمسيحيين الأرثوذكس الذين أعدّوا أنفسهم بشكل صحيح من خلال الصوم والصلاة واعتراف من زمن قريب بالاقتراب من الكأس المقدسة لتناول القربان المقدس. ولكن يُسمح للجميع الاقتراب في نهاية القدّاس لاستلام الخبز المقدس المبارك. ونحن نتطلع للقائكم والترحيب بكم شخصياً في كنيسة مار الياس. يرجى توجيه الأسئلة إلى الأب الياس مباشرةً.

WORSHIPPING THE ALL-HOLY GOD

Isaiah 57:15

For thus says the high and lofty One who inhabits eternity, whose name is Holy: "I dwell in the high and holy place, and also with him who is of contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite."

PRAYER ON ENTERING THE CHURCH

I WILL COME INTO THY HOUSE IN THE MULTITUDE OF THY MERCY; AND IN THY FEAR I

WILL WORSHIP TOWARD THY HOLY TEMPLE. Lead me, O Lord, in thy righteousness because of mine enemies; make thy way straight before me, that with a clear mind I may glorify thee forever, One Divine Power worshipped in three Persons: Father, Son and Holy Spirit. Amen.

PRAYER ON LEAVING THE CHURCH

Lord, now lettest thou thy servant depart in peace, according to thy word: for mine eyes have seen thy salvation, which thou hast prepared before the face of all people: a light to lighten the Gentiles, and the glory of thy people Israel.

CHURCH ETIQUETTE

O Lord, sanctify those who love the beauty of your house.

When you enter the church, please remember that the church is a place of worship. Please do not disturb others as they worship God. **PLEASE TURN OFF ALL CELL PHONES.**

**ELEVENTH SUNDAY AFTER PENTECOST
& ELEVENTH SUNDAY OF MATTHEW**

AFTER-FEAST OF THE TRANSFIGURATION OF CHRIST

THE FIRST ANTIPHON

Great is the Lord, and greatly to be praised, in the city of our God, in His holy mountain. Who settest fast the mountains by Thy strength, Who art girded about with power.

عَظِيمٌ هُوَ الرَّبُّ وَمُسَبِّحٌ جَدًّا فِي مَدِينَةِ إِيَّاهَا فِي جَبَلِ قُدْسِهِ. أَلْمُنْتَبُتُ الْجِبَالَ بِقُوَّتِهِ، أَلْمُنْتَطِقُ بِالْقُدْرَةِ.

Refrain: Through the intercessions of the Theotokos, O Savior, save us.

بِشَفَاعَاتِ وَالِدَةِ الْإِلَهِ، يَا مُخَلَّصُ خَلِّصْنَا.

Who coverest Thyself with light as with a garment. The mountains shall rejoice at the presence of the Lord, for He cometh; yea, He is come to judge the earth. (*Refrain*)

الْبَلْبِيسُ النُّورَ مِثْلَ الثَّوْبِ. الْجِبَالُ سَتَهَلَّلُ قُدَّامَ وَجْهِ الرَّبِّ لِأَنَّهُ آتٍ. إِنَّهُ آتٍ لِیَدِينِ الْأَرْضَ.

Glory... Both now... (*Refrain*)

بِشَفَاعَاتِ وَالِدَةِ الْإِلَهِ، يَا مُخَلَّصُ خَلِّصْنَا. الْمَجْدُ... الْآنَ وَكُلَّ أَوَانٍ... آمِينَ. بِشَفَاعَاتِ وَالِدَةِ الْإِلَهِ، يَا مُخَلَّصُ خَلِّصْنَا.

THE SECOND ANTIPHON

His foundations are in the holy mountains. The Lord loveth the gates of Zion more than all the dwellings of Jacob.

فِي الْجِبَالِ الْمُقَدَّسَةِ أَسَاسَاتُهَا. الرَّبُّ يُحِبُّ أَبْوَابَ صِهْيُونَ أَكْثَرَ مِنْ جَمِيعِ مَسَاكِينِ يَعْقُوبَ.

Refrain: Save us, O Son of God, Who wast transfigured on Mount Tabor, who sing to Thee. Alleluia.

خَلِّصْنَا يَا ابْنَ اللَّهِ، يَا مَنْ تَجَلَّى عَلَى طُورِ تَابُورٍ، إِذْ نُرْتِّلُ لَكَ. هَلِّلُوبِيَا.

Glorious things are spoken of thee, O city of God. (*Refrain*)

فِيكَ قِيلَتْ الْمَفَاخِرُ يَا مَدِينَةَ اللَّهِ.

خَلِّصْنَا يَا ابْنَ اللَّهِ، يَا مَنْ تَجَلَّى عَلَى طُورِ تَابُورٍ، إِذْ نُرْتِّلُ لَكَ. هَلِّلُوبِيَا.

A man will say: Mother Sion; and: That man was born in her; and: The Most High Himself hath founded her. (*Refrain*)

الإنسان يقول إن أمي هي صهيون، وإن الإنسان ولد فيها. وإن العليّ نفسه هو الذي أسسها.

Glory... Both now... O, only begotten Son and Word of God...

خَلَّصْنَا يَا ابْنَ اللَّهِ، يَا مَنْ تَجَلَّى عَلَى طُورِ ثَابُورٍ.. هَلْلُوبِيَا.

المجد... الآن وكلّ أوانٍ... آمين. يا كلمة الله الإبن الوحيد...

THE THIRD ANTIPHON

Of Thy mercies, O Lord, will I sing forever. The heavens shall confess Thy wonders, O Lord, and Thy truth in the congregation of saints. Blessed is the people that knoweth jubilation. O Lord, in the light of Thy countenance shall they walk, and in Thy Name shall they rejoice all the day long.

لِمَرَاكِمْ يَا رَبُّ اسْبَحْ إِلَى الدَّهْرِ. السَّمَاوَاتُ تَعْتَرِفُ بِعَجَائِبِكَ يَا رَبُّ، وَبِأَمَانَتِكَ فِي جَمَاعَةِ الْقَدِيسِينَ. طُوبَى لِلشُّعْبِ الَّذِي يَعْرِفُ التَّهَلُّيلَ. يَا رَبُّ بِنُورِ وَجْهِكَ يَنْتَهَجُونَ وَيَسْمُكَ يَتَهَلَّلُونَ النَّهَارَ كُلَّهُ.

APOLYTIKION OF THE TRANSFIGURATION IN TONE SEVEN

When, O Christ our God, Thou wast transfigured on the mountain, Thou didst reveal Thy glory to Thy Disciples in proportion as they could bear it. Let Thine everlasting light also enlighten us sinners, through the intercessions of the Theotokos. O Thou Bestower of light, glory to Thee.

لَمَّا تَجَلَّيْتَ أَيُّهَا الْمَسِيحُ الْإِلَهُ فِي الْجَبَلِ، أَظْهَرْتَ مَجْدَكَ لِلتَّلَامِيذِ حَسَبَمَا اسْتَطَاعُوا، فَأَشْرَقَ لَنَا نُحْنُ الْخَطَاةَ نُوْرَكَ الْأَزَلِيِّ، بِشَفَاعَاتِ الْوِدَّةِ الْإِلَهِيَّةِ، يَا مَانِحَ النُّورِ، الْمَجْدُ لَكَ.

Entrance Hymn:

O come let us worship and fall down before Christ, O Son of God, who art risen from the dead, save us who sing unto thee: Alleluia

هَلُّمُوا لِنَسْجُدَ وَنَرْكَعَ لِلْمَسِيحِ، مَلِكِنَا وَإِلَهِنَا. خَلَّصْنَا يَا ابْنَ اللَّهِ، يَا مَنْ قَامَ مِنْ بَيْنِ الْأَمْوَاتِ، إِذْ نُرْتَلِّ لَكَ. هَلْلُوبِيَا.

After the Little Entrance:

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.

عِنْدَمَا انْحَدَرْتَ إِلَى الْمَوْتِ، أَيُّهَا الْحَيَاةُ الَّذِي لَا يَمُوتُ، حِينَئِذٍ أَمَتَّ الْجَحِيمَ بِبِرْقِ لَاهُوتِكَ. وَعِنْدَمَا أَقَمْتَ الْأَمْوَاتِ مِنْ تَحْتِ النَّارِ، صَرَخَ نَحْوِكَ جَمِيعُ الْقُوَّاتِ السَّمَاوِيَّةِ: أَيُّهَا الْمَسِيحُ الْإِلَهُ، مُعْطِي الْحَيَاةِ، الْمَجْدُ لَكَ.

APOLYTIKION OF THE TRANSFIGURATION IN TONE SEVEN

When, O Christ our God, Thou wast transfigured on the mountain, Thou didst reveal Thy glory to Thy Disciples in proportion as they could bear it. Let Thine everlasting light also enlighten us sinners, through the intercessions of the Theotokos. O Thou Bestower of light, glory to Thee.

لَمَّا تَجَلَّيْتَ أَيُّهَا الْمَسِيحُ الْإِلَهُ فِي الْجَبَلِ، أَظْهَرْتَ مَجْدَكَ لِلتَّلَامِيذِ حَسَبَمَا اسْتَطَاعُوا، فَأَشْرَقَ لَنَا نُحْنُ الْخَطَاةَ نُوْرَكَ الْأَزَلِيِّ، بِشَفَاعَاتِ الْوِدَّةِ الْإِلَهِيَّةِ، يَا مَانِحَ النُّورِ، الْمَجْدُ لَكَ.

TROPARION OF THE PATRON SAINT OF THE CHURCH TONE 4:

O Angelic of body the founder and corner stone of the prophets, the second forerunner of

the advent of Christ, O Elias, venerable and glorious, thou didst send grace from heaven to thy disciple Elisha to dispel diseases and to purify lepers wherefore he abounds with healing to all those who honor him.

أيها الملاك بالجسم قاعدة الأنبياء وركنهم، السابق الثاني لحضور المسيح، إلياس المجيد الموقر، لقد أرسلت النعمة من العلى لأليشع ليطرد الأسقام ويطهر البرص، لذلك يُفيض الأشفية بمكرمييه دائماً

KONTAKION OF THE TRANSFIGURATION IN TONE SEVEN

Thou wast transfigured on the mount, and Thy Disciples, in so far as they were able, beheld Thy glory, O Christ our God; so that, when they should see Thee crucified, they would remember that all Thy suffering was voluntary, and could declare to all the world that Thou art truly the effulgent Splendor of the Father.

تَجَلَّيْتَ أَيُّهَا الْمَسِيحُ الْإِلَهَ عَلَى الْجَبَلِ، وَحَسَبْنَا وَسِعَ تَلَامِيذُكَ شَاهِدُوا مَجْدَكَ، حَتَّى عِنْدَمَا يَعَابِنُوكَ مَصْلُوباً، يَفْطَنُوا أَنَّ أَلَمَكَ طَوْعاً بِاخْتِيَارِكَ، وَيَكْرِزُوا لِلْعَالَمِ أَنَّكَ أَنْتَ بِالْحَقِيقَةِ شِعَاعُ الْآبِ.

Today's Reader : Mai Makhlouf

Priest: Let us attend.

**Reader: The Lord is my strength and my song.
The Lord has chastened me severely.**

Priest: Wisdom

Reader: The Reading from the First Epistle of St. Paul to the Corinthians. (9:2-12)

(For the Eleventh Sunday after Pentecost)

Priest: Let us attend.

Reader: Brethren, you are the seal of my apostleship in the Lord. This is my defense to those who would examine me. Do we not have the right to our food and drink? Do we not have the right to be accompanied by a wife, as the other apostles and the brothers of the Lord and Cephas? Or is it only Barnabas and I who have no right to refrain from working for a living? Who serves as a soldier at his own expense? Who plants a vineyard without eating any of its fruit? Who tends a flock without getting some of the milk? Do I say this on human authority? Does not the law say the same? For it is written in the Law of Moses, "You shall not muzzle an ox when it is treading out the grain." Is it for oxen that God is concerned? Does he not speak entirely for our sake? It was written for our sake, because the plowman should plow in hope and the thresher thresh in hope of a share in the crop. If we have sown spiritual good among you, is it too much if we reap your material benefits? If others share this rightful claim upon you, do not we still more? Nevertheless, we have not made use of this right, but we endure anything rather than put an obstacle in the way of the Gospel of Christ.

قوتي وتسبحتي الربُّ

أدباً أدبني الربُّ

فصلٌ من رسالة القديس بولس الرسول الأولى إلى أهل كورنثوس

يا إخوة، إن خاتم رسالتي هو أنتم في الربِّ وهذا هو احتجاجي عند الذين يفحصونني ألعنا لا سلطان لنا أن نأكل ونشرب؟ ألعنا لا سلطان لنا أن نجول بامرأة أخت كسائر الرسل، وإخوة الربِّ وصفا؟ أم أنا ويرنايا وحدنا لا سلطان لنا أن لا نشغل؟ من يتجدد قط والنفقة على نفسه؟ من يغرس كرماً ولا يأكل من ثمره؟ أو من يرعى

قَطِيعاً وَلَا يَأْكُلُ مِنْ لَبَنِ الْقَطِيعِ؟ أَلَعَلِّي أَتَكَلَّمُ بِهَذَا بِحَسَبِ الْبَشَرِيَّةِ؟ أَمْ لَيْسَ النَّامُوسُ أَيْضاً يَقُولُ هَذَا؟ فَإِنَّهُ كُتِبَ فِي
 نَامُوسِ مُوسَى "لَا تَكُمُ نَوْرًا دَارِسًا". أَلَعَلَّ اللَّهَ تُهْمُهُ الثَّيْرَانِ؟ أَمْ قَالَ ذَلِكَ مِنْ أَجْلِنَا لَا مُحَالَةً؟ بَلْ إِنَّمَا كُتِبَ مِنْ أَجْلِنَا.
 لِأَنَّهُ يَنْبَغِي لِلْحَارِثِ أَنْ يَحْرُثَ عَلَى الرَّجَاءِ، وَلِلدَّارِسِ عَلَى الرَّجَاءِ أَنْ يَكُونَ شَرِيكاً فِي الرَّجَاءِ إِنْ كُنَّا نَحْنُ قَدْ زَرَعْنَا
 نَكْمَ الرُّوحِيَّاتِ، أَفَيَكُونُ عَظِيماً أَنْ نَحْصِدَ مِنْكُمْ الْجَسَدِيَّاتِ؟ إِنْ كَانَ آخَرُونَ يَشْتَرِكُونَ فِي السُّلْطَانِ عَلَيْكُمْ، أَفَلَسْنَا
 نَحْنُ أَوْلَى؟ لَكِنَّا لَمْ نَسْتَعْمِلْ هَذَا السُّلْطَانَ، بَلْ نَحْتَمِلُ كُلَّ شَيْءٍ لئَلَّا نُسَبِّبَ تَعْوِيقاً مَا لِيَشَارَةَ الْمَسِيحِ

Priest: Peace be to you Reader.

PLEASE STAND!

Alleluia! Alleluia! Alleluia!

Next Sunday's Reader: Nabil Jabaji

Priest: The Reading from the Holy Gospel according to St. Matthew. (18:23-35)

(For the Eleventh Sunday of Matthew)

The Lord spoke this parable: "The kingdom of heaven may be compared to a king who wished to settle accounts with his servants. When he began the reckoning, one was brought to him who owed him ten thousand talents; and as he could not pay, his lord ordered him to be sold, with his wife and children and all that he had, and payment to be made. So the servant fell on his knees, imploring him, 'Lord, have patience with me, and I will pay you everything.' And out of pity for him the lord of that servant released him and forgave him the debt. But that same servant, as he went out, came upon one of his fellow servants who owed him a hundred denarii; and seizing him by the throat he said, 'Pay what you owe.' So his fellow servant fell down and besought him, 'Have patience with me, and I will pay you.' He refused and went and put him in prison until he should pay the debt. When his fellow servants saw what had taken place, they were greatly distressed, and they went and reported to their lord all that had taken place. Then his lord summoned him and said to him, 'You wicked servant! I forgave you all that debt because you besought me; and should not you have had mercy on your fellow servant, as I had mercy on you?' And in anger his lord delivered him to the jailers, until he should pay all his debt. So also My heavenly Father will do to every one of you, if you do not forgive your brother from your heart."

فَصَلِّ شَرِيفٌ مِنْ بَشَارَةِ الْقَدِيسِ مَتَّى الْإِنْجِيلِيِّ الْبَشِيرِ وَالتَّلْمِيزِ الطَّاهِرِ

قَالَ الرَّبُّ هَذَا الْمَثَلُ: يُشَبِّهُ مَلَكُوتَ السَّمَاوَاتِ إِنْسَانًا مَلِكًا أَرَادَ أَنْ يُحَاسِبَ عِبِيدَهُ فَلَمَّا بَدَأَ بِالْمَحَاسِبَةِ، أَحْضَرَ إِلَيْهِ
 وَاحِدًا عَلَيْهِ عَشْرَةُ آلَافٍ وَزَنْةٍ وَإِذْ لَمْ يَكُنْ لَهُ مَا يُوفِي، أَمَرَ سَيِّدُهُ أَنْ يُبَاعَ هُوَ وَامْرَأَتُهُ وَأَوْلَادُهُ وَكُلُّ مَا لَهُ وَيُوفَى عَنْهُ
 فَخَرَّ ذَلِكَ الْعَبْدُ سَاجِدًا لَهُ قَائِلًا: تَمَهَّلْ عَلَيَّ فَأُوفِيكَ كُلَّ مَا لَكَ فَزَقَّ سَيِّدُ ذَلِكَ الْعَبْدِ وَأَطْلَقَهُ، وَتَرَكَ لَهُ الدَّيْنَ وَبَعْدَ مَا
 خَرَجَ ذَلِكَ الْعَبْدُ، وَجَدَ عَبْدًا مِنْ رُفَقَائِهِ مَدْيُونًا لَهُ بِمِئَةِ دِينَارٍ، فَأَمْسَكَهُ وَأَخَذَ يَحْتَفُهُ قَائِلًا: أُوْفِي مَا لِي عَلَيْكَ. فَخَرَّ
 ذَلِكَ الْعَبْدُ عَلَى قَدَمَيْهِ، وَطَلَّبَ إِلَيْهِ قَائِلًا: تَمَهَّلْ عَلَيَّ، فَأُوفِيكَ كُلَّ مَا لَكَ فَأَبِي، وَمَضَى وَطَرَحَهُ فِي السَّجْنِ حَتَّى
 يُوفِيَ الدَّيْنَ فَلَمَّا رَأَى رُفَقَاؤُهُ مَا كَانَ، حَزَنُوا جَدًّا وَجَاعُوا فَأَعْلَمُوا سَيِّدَهُمْ بِكُلِّ مَا كَانَ حِينَئِذٍ دَعَاهُ سَيِّدُهُ وَقَالَ لَهُ: أَيُّهَا
 الْعَبْدُ الشَّرِيرُ! كُلُّ مَا كَانَ عَلَيْكَ تَرَكَتَهُ لَكَ لِأَنَّكَ طَلَبْتَ إِلَيَّ أَمَّا كَانَ يَنْبَغِي لَكَ أَنْ تَرْحَمَ أَنْتَ أَيْضًا رَفِيقَكَ كَمَا
 رَحِمْتُكَ أَنَا؟ وَغَضِبَ سَيِّدُهُ، وَدَفَعَهُ إِلَى الْمَعْدَبِينَ حَتَّى يُوفِيَ جَمِيعَ مَا لَهُ عَلَيْهِ فَهَكَذَا أَبِي السَّمَاوِيُّ يَصْنَعُ بِكُمْ إِنْ لَمْ
 تَتْرَكُوا مِنْ قُلُوبِكُمْ كُلِّ وَاحِدٍ لِأَخِيهِ زَلَاتِهِ.

Megalynarion:

It is truly meet ...

Koinonikon (Communion Hymn)

Praise ye the Lord from the Heavens; praise ye Him in the highest. Alleluia, Alleluia, Alleluia

ANNOUNCEMENTS

- **The Holy Bread of Oblations today is being offered by** Alex and Thomas Eassa for the spiritual and physical well being of Alex and Thomas Eassa. **Also being offered in loving memory of** beloved mother, Betty Eassa and the departed members of the Eassa and Deeb families. May their memories be eternal.
- **Today is the 40 day memorial service for Betty Eassa.** May her memory be eternal.
- **Please pray for all the sick** and suffering, hospitalized and shut-ins of our community, especially, Kh. Manal Dahdouh, Violette Humsi, Nick Tadros, Elias Sawalha, Sami Tawil, Salwa Makhoulf, Joseph Jacobs, Lutfi Salloum, Evelyn Gabriel.
- **It is with deepest sadness** that we inform you of the falling asleep in the Lord of Minnie Mathar, mother of Toni Rezak. Father Elias, the Parish Council and the parishioners of St. Elias extend our sympathies to her dearly beloved son, George and family and to her beloved daughter and son-in-law, Toni and Lou Rezak and to all of Minnie's grandchildren and great grandchildren. May her memory be eternal.
- **SUNDAY HOLY BREAD** Aug. 19th OPEN, Aug. 26th Elia and Nuha Sousou, Sept. 2nd OPEN. Sept. 9th OPEN
- **For Announcements, Oblations and Trisagions for the Bulletin,** the deadline is Tuesday evening. Please send your emails to church: steliasny@aol.com and to Sheila: sahmaz@twcny.rr.com
- **Parishioners-** If you have not been receiving email from St. Elias and would like to, please give your current email to Dona Savage. Also, if you have moved we need to update your address and phone number. We are attempting to update our database.
- **Please keep your church pledges up-to-date.** We thank all those who have increased their offering. May God reward you with abundance.
- **Many of us remember** Kh.Manal (Mimi) Dahdouh. She is currently going through very expensive experimental cancer treatment up in Toronto. If you would like to donate to her cause, you can do it through [Gofundme.com/Mimi Dahdouh](http://Gofundme.com/MimiDahdouh)
- **REMINDER-** Elections for the Ladies officers will be held on August 19th. Please attend.

SCHEDULE/DATES TO REMEMBER

Tuesday	8/14	Feast of the Dormition Evening Liturgy @ 6:00 PM
Wednesday	8/15	Parish Council Meeting @ 7:00 PM
Sunday	8/19	Ladies Election for Officers
Sunday	9/9	First day of Sunday School

DORMITION FAST- The Dormition of the Most Holy Theotokos, **August 15**, is our Patronal feast day. The Dormition fast began **Wednesday, August 1**, and continues through **Tuesday, August 14**, the eve of the Feast.

REPOSE OF THE BIRTHGIVER OF GOD

We learn the truth of our faith by hearing the Word of God from the hymns and prayers of the Church during services. But we may also learn the doctrines of faith from the multitude of icons that grace our houses of worship. Consider the icon of the Repose of the Birthgiver of God: its graphic scene parts the curtain of some of the Church's profound mysteries.

There is the Holy Virgin, having fallen asleep, lying on her deathbed. The Church, so-to-speak, is gathered around the reposed form, and is comprised of apostles, bishops, disciples, women and faithful. As for the two figures at the bottom: an old story speaks of an enemy of the Faith trying to disrupt the event, and an Angel of the Lord cutting off his hand with a sword.

But the scene is quickly transformed as the eye focuses on the Figure of Christ in glory hovering over the form of His Mother, and holding in His arms an infant clothed in white and crowned with a halo. It is the luminous soul of the Mother of God, being received into the realm of glory. Above the Lord is the representation of a six-winged Seraphim.

And so we have the dual nature of this feast, reflected in the very names of the day. It is the Falling-Asleep, the Dormition, the Repose of the Theotokos; but also, for many, the Assumption of the Birthgiver of God. A verse from the Vespers says it this way: "Come, you feast-lovers, let us form one rank. Come, let us crown the Church with songs at the falling-asleep of the Ark of God: for today Heaven opens its bosom to receive her who gave birth to the One whom all cannot contain."

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St. Elias Antiochian Orthodox Christian Church

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For Bulletin Announcements email Dona at steliasny@aol.com and Sheila at sahmaz@twcny.rr.com

For Liturgy Names & Coffee Hour email the above

Saturday: Vespers at 4:30 PM followed by confession

Sunday: Orthros at 9:30 AM & Divine Liturgy at 10:30 AM

Check out our website @ www.sainteliasny.com