



Even in today's society, where violence has hardened and calloused our hearts, the Beheading of ST. JOHN THE BAPTIST is viewed as a crime of unparalleled brutality. The Gospel of St. Mark relates the details of the execution of the man whom the Church remembers as the one most responsible for preparing the world for the coming of the Messiah.

ST. ELIAS
ANTIOCHIAN CHRISTIAN ORTHODOX CHURCH

SEPTEMBER 2, 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**

**V. REV. FR. ELIAS NASR, PASTOR
DEACON NICHOLAS MAHSHE**

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

TONE 5/ EOTHINON 3

JOHN THE FASTER, PATRIARCH OF CONSTANTINOPLE

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 يصلون معنا اليوم ونحرص على مشاركتكم في كنوزنا الروحية، وندعوكم للانضمام إلينا لتناول القهوة معنا في قاعة الكنيسة بعد القداس الإلهي. إذا كانت هذه أول زيارة لكم، يرجى أخذ القليل من الوقت لتوقيع سجل الزوار واستكمال بطاقة معلومات الزوار البيضاء والتي توجد في صحن الكنيسة، وإعادتها إلى أحد مرشدي الكنيسة. وكتذكير ودي، يُسمح فقط للمسيحيين الأرثوذكس الذين أعدوا أنفسهم بشكل صحيح من خلال الصوم والصلاة واعتراف من زمن قريب بالاقتراب من الكأس المقدسة لتناول القران المقدس. ولكن يُسمح للجميع الاقتراب في نهاية القداس لاستلام الخبز المقدس المبارك. ونحن نتطلع للقائكم والترحيب بكم شخصياً في كنيسة مار الياس. يرجى توجيه الأسئلة إلى الأب الياس مباشرة.

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.**

FOURTEENTH SUNDAY AFTER PENTECOST & FOURTEENTH SUNDAY OF MATTHEW MARTYR MAMAS AND HIS FAMILY

During the Little Entrance:

RESURRECTIONAL APOLYTIKION IN TONE FIVE

Let us believers praise and worship the Word; coeternal with the Father and the Spirit, born of the Virgin for our salvation. For, He took pleasure in ascending the Cross in the flesh to suffer death; and to raise the dead by His glorious Resurrection.

THE EISODIKON (ENTRANCE HYMN) OF ORDINARY SUNDAYS

Come, let us worship, and fall down before Christ. Save us, O Son of God, Who art risen from the dead; who sing to Thee. Alleluia.

الايصوديكون

هلم لنسجد ونركع للمسيح ملكنا والهنا، خلصنا يا ابن الله يا من قام من بين الاموات، لنرتل لك هلوليا.

After the Little Entrance:

RESURRECTIONAL APOLYTIKION IN TONE FIVE

Let us believers praise and worship the Word; coeternal with the Father and the Spirit, born of the Virgin for our salvation. For, He took pleasure in ascending the Cross in the flesh to suffer death; and to raise the dead by His glorious Resurrection.

طربوبارية القيامة باللحن الخامس

لنُسبِحُ نَحْنُ الْمُؤْمِنِينَ وَنَسْجُدُ لِلْكَلِمَةِ، الْمُسَاوِي لِأَبٍ وَالرُّوحِ فِي الْأَزَلِيَّةِ وَعَدَمِ الْإِبْتِدَاءِ، الْمَوْلُودِ مِنَ الْعَدْرَاءِ

لِخَلَاصِنَا، لِأَنَّهُ سَرَّ بِالْجَسَدِ أَنْ يَغْلُوَ عَلَى الصَّلِيبِ، وَيَحْتَمِلَ الْمَوْتَ، وَيُنْهَضَ الْمَوْتَى بِقِيَامَتِهِ الْمَجِيدَةِ.

APOLYTIKION OF ST. MAMAS IN TONE FOUR (Be quick to anticipate**)**

Thy Martyr, O Lord, in his courageous contest for Thee received as the prize the crowns of incorruption and life from Thee, our immortal God. For since he possessed Thy strength, he cast down the tyrants and wholly destroyed the demons' strengthless presumption. O Christ God, by his prayers, save our souls, since Thou art merciful.

شَهِيدُكَ، يَا رَبُّ، بِجِهَادِهِ نَالَ مِنْكَ الْإِكْلِيلَ غَيْرَ الْبَالِي يَا إِلَهَتَا. لِأَنَّهُ أَحْزَرَ قُوَّتَكَ، فَحَطَّمَ الْمُغْتَصِبِينَ،
وَسَحَقَ بِأَسِّ الشَّيَاطِينِ الَّتِي لَا قُوَّةَ لَهَا. فَبَشَفَاعَاتِهِ، أَيُّهَا الْمَسِيحُ الْإِلَهُ، خَلَّصَ نُفُوسَنَا.

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.

أَيُّهَا الْمَلَاكُ بِالْجِسْمِ قَاعِدَةُ الْأَنْبِيَاءِ وَرُكْنُهُمْ، السَّابِقُ الثَّانِي لِحُضُورِ الْمَسِيحِ، إِيَّاسَ الْمَجِيدِ الْمَوْقِرِ، لَقَدْ
أَرْسَلْتَ النِّعْمَةَ مِنَ الْعُلَى لِأَلَيْشَعَ لِيَطْرُدَ الْأَسْقَامَ وَيَطْهَرَ الْبَرَصَ، لِذَلِكَ يُفِيضُ الْأَشْفِيَةَ بِمَكْرَمِيهِ دَائِمًا

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.

إِنَّ يُوَاكِيمَ وَحَنَّةَ مِنْ عَارِ الْعُقْرِ أُطْلِقًا، وَأَدَمَ وَحَوَّاءَ مِنْ فَسَادِ الْمَوْتِ، بِمَوْلِدِكَ الْمُقَدَّسِ يَا طَاهِرَةً، أُعْتَقًا. فَلَهُ
يُعِيدُ شَعْبِكَ، وَقَدْ تَخَلَّصَ مِنْ وَصْمَةِ الزَّلَّاتِ، صَارِحًا نَحْوِكَ: "الْعَاقِرُ تَلِدُ وَالِدَةَ الْإِلَهَةِ الْمُعْدِيَةَ حَيَاتِنَا".

Today's Reader : Nabil Jabaji

Priest: Let us attend.

**Reader: Thou, O Lord, wilt keep and preserve us.
Save me, O Lord, for the godly man has failed.**

Priest: Wisdom

Reader: The Reading from the Second Epistle of St. Paul to the Corinthians.

(1:21-2:4)

(For the Fourteenth Sunday after Pentecost)

Priest: Let us attend.

Reader: Brethren, it is God who establishes us with you in Christ, and has commissioned us; He has put his seal upon us and given us His Spirit in our hearts as a guarantee. But I call God to witness against me—it was to spare you that I refrained from coming to Corinth. Not that we lord it over your faith; we work with you for your joy, for you stand firm in your faith. For I made up my mind not to make you another painful visit. For if I cause you pain, who is there to make me glad but the one whom I have pained? And I wrote as I did, so that when I came I might not suffer pain from those who should have made me rejoice, for I felt sure of all of you, that my joy would be the joy of you all. For I wrote you out of much affliction and anguish of heart and with many tears, not to cause you pain but to let you know the abundant love that I have for you.

الرَّسَالَةُ

2 كو 1: 21-24

أَنْتَ يَا رَبُّ تَحْفَظُنَا وَتَسْتُرُنَا مِنْ هَذَا الْجِيلِ
خَلَّصْنِي يَا رَبُّ فَإِنَّ الْبَارَّ قَدْ فَنِيَ

يَا إِخْوَهُ، إِنَّ الَّذِي يُبَيِّنُنَا مَعَكُمْ فِي الْمَسِيحِ وَقَدْ مَسَحَنَا هُوَ اللَّهُ الَّذِي خَتَمَنَا أَيْضًا وَأَعْطَى عُرْبُونَ الرُّوحِ فِي قُلُوبِنَا. وَإِنِّي أَسْتَشْهِدُ اللَّهَ عَلَى نَفْسِي أَنِّي لِإِشْفَاقِي عَلَيْكُمْ لَمْ آتِ أَيْضًا إِلَى كُورِنْثُسَ. لَا لِأَنَّ نَسُودَ عَلَى إِيمَانِكُمْ بَلْ نَحْنُ أَعْوَانُ سُورِكُمْ لِأَنَّكُمْ ثَابِتُونَ عَلَى الْإِيمَانِ. وَقَدْ جَزَمْتُ بِهَذَا فِي نَفْسِي أَنْ لَا آتِيَكُمْ أَيْضًا فِي غَمٍّ لِأَنِّي إِنْ كُنْتُ أَعْمُكُمْ فَمَنْ الَّذِي يَسْرِي غَيْرُ مَنْ أُسَبِّبُ لَهُ الْعَمَّ. وَإِنَّمَا كَتَبْتُ إِلَيْكُمْ هَذَا بَعِيْنِهِ لِيُنَالَنِي عِنْدَ قُدُومِي غَمٌّ مِمَّنْ كَانَ يَنْبَغِي أَنْ أَفْرَحَ بِهِمْ. وَإِنِّي لَوَاتِقٌ بِجَمِيعِكُمْ أَنَّ فَرَحِي هُوَ فَرَحُ جَمِيعِكُمْ. فَإِنِّي مِنْ شِدَّةِ كَاتِبَةٍ وَكَرْبِ قَلْبٍ كَتَبْتُ إِلَيْكُمْ بِدُمُوعٍ كَثِيرَةٍ لَا لِتَعْتَمُوا بَلْ لِتَعْرِفُوا مَا عِنْدِي مِنَ الْمَحَبَّةِ بِالْأَكْثَرِ لَكُمْ.

Priest: Peace be to you Reader.

PLEASE STAND!

Alleluia! Alleluia! Alleluia!

Next Sunday's Reader: Mai Makhlouf

Priest: The Reading from the Holy Gospel according to St. Matthew. (22:2-14)

(For the Fourteenth Sunday of Matthew)

The Lord spoke this parable: "The kingdom of heaven may be compared to a king who gave a marriage feast for his son, and sent his servants to call those who were invited to the marriage feast; but they would not come. Again he sent other servants, saying, 'Tell those who are invited, Behold, I have made ready my dinner, my oxen and my fat calves are killed, and everything is ready; come to the marriage feast.' But they made light of it and went off, one to his farm, another to his business, while the rest seized his servants, treated them shamefully, and killed them. The king was angry, and he sent his troops and destroyed those murderers and burned their city. Then he said to his servants, 'The wedding is ready, but those invited were not worthy. Go therefore to the thoroughfares, and invite to the marriage feast as many as you find.' And those servants went out into the streets and gathered all whom they found, both bad and good; so the wedding hall was filled with guests. But when the king came in to look at the guests, he saw there a man who had no wedding garment; and he said to him, 'Friend, how did you get in here without a wedding garment?' And he was speechless. Then the king said to the attendants, 'Bind him hand and foot, and cast him into the outer darkness; there men will weep and gnash their teeth.' For many are called, but few are chosen."

فصل شريف من بشارة القديس متى الإنجيلي البشير والتلميذ الطاهر (22:2-14)

قال الربُّ هذا المثل. يُشْبِهُ مَلَكُوثَ السَّمَاوَاتِ إِنْسَانًا مَلِكًا صَنَعَ عُرْسًا لِابْنِهِ فَأَرْسَلَ عبيدَهُ لِيَدْعُوا المَدْعُوثِينَ إِلَى العرسِ فَلَمْ يُرِيدُوا أَنْ يَأْتُوا فَأَرْسَلَ أَيْضًا عبيدًا آخَرِينَ وَقَالَ قُولُوا لِلْمَدْعُوثِينَ هُوَذَا غَدَائِي

قد أعددتُهُ. ثيراني ومُسمناتي قد دُبِحَتْ وكلُّ شيءٍ مهياً فهلمُّوا إلى العرس ولكنهم تهاوؤوا فدَهَبَ بعضهم إلى حقله وبعضهم إلى تجارته والباقون قَبَضُوا على عبيده وشتموهم وقتلوهم فلما سَمِعَ الملكُ غَضِبَ وارسل جنوده فأهلك أولئك القتلة وأحرق مدينتهم حينئذ قال لِعبيده أَمَا العرسُ فَمَعُدُّ وَأَمَا المدعوون فلم يكونوا مُستحقين فاذهبوا إلى مفارقِ الطرقِ وكلُّ من وَجَدْتُمُوهُ فادعوا إلى العرسِ فَخَرَجَ أولئك العبيد إلى الطرقِ فجمَعُوا كلَّ من وَجَدُوا من أَشرارِ وصالحين فَحَقَلَ العرسُ بالمتكئين فلما دَخَلَ الملكُ لِيَنْظُرَ المتكئين رأى هناك انساناً لم يَكُنْ لابساً لباس العرس فقال له يا صاح كيف دَخَلْتَ إلى ههنا وليس عليك لباس العرس ، فَصَمَتَ حينئذ قال الملكُ لِلخُدامِ أوتقوا يديه ورجليه وخذوه واطرحوه في الظلمة البرانية، هناك يَمونُ البكاءُ وصريفُ الأسنان لأنَّ المدعوينَ كثيرين والمختارين قليلين

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 the Wazen & Shamma families**, for the spiritual and physical well being of the Wazen family, the Shamma, and the Mosharbash family. **Also being offered in loving memory of** beloved mother Munira Shamma, beloved siblings Mashhoor, George, Anton and Mary Shamma. And beloved Parents of Basma, Farhan and Nora Mosharbash. May their memories be eternal.
- **Please pray for all the sick** and suffering, hospitalized and shut-ins of our community, especially, Mohammad Tadros, Hanna Khader, Kh. Manal Dahdouh, Violette Humsi, Nick Tadros, Elias Sawalha, Sami Tawil, Salwa Makhoulouf, Joseph Jacobs, Lutfi Salloum, Evelyn Gabriel.
- **SUNDAY HOLY BREAD** Sept. 9th Akram and Labiba Tarazi ; Sept. 16th Souhel and Vicki Shehadeh; Sept. 23rd, Dona Savage and family, Salim Saba & family, 1 year memorial for their son/brother, Elias Saba; Sept. 30th Elia and Nuha Sousou.
- **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.
- **Thank you to John Khammar** for shampooing the carpets in the classrooms and also donating charcoal for altar.

- **Cornerstone Deadline:** Articles for the Fall Cornerstone are due on Saturday, September 15. Please have the articles in by that date so that the Cornerstone can be mailed before the 1st of October.

Dear Ladies of St. Elias Church,

The elected members of the Antiochian Women of St Elias would like to begin by thanking all the ladies for allowing us to lead our church through this great adventure. We would also like to invite you to our **"Potluck Ladies Evening", which will be held on Saturday, September 8 at 7:00 pm.** We would like our term as officers to be more about fellowship than anything else, and therefore, despite the short notice given, we would love for all of you to attend. You can bring anything from salads to main dishes to desserts. This night will be about realizing the importance of fellowship and togetherness in not only our role as officers, but all our roles as St. Elias ladies. Please try your best to make it!

- **FALL RETREAT- SEPTEMBER 21-23 Host Parish- St. Elias Cathedral, Ottawa.**
doecunyretreat@weebly.com doecunyretreat@gmail.com or face book@doecunyretreat

SCHEDULE/DATES TO REMEMBER

Saturday	9/8	Potluck Ladies Evening @ 7:00 PM
Sunday	9/9	First day of Sunday School
Thursday	9/13	Elevation of the Cross Divine Liturgy @ 6:00 PM
Wednesday	9/19	Parish Council Meeting

NEW LITURGICAL YEAR

September 1st in the holy Orthodox Church is always celebrated as the crowning of the new ecclesiastical year. For us it is always a time of reconnecting with the church and the family of St. Elias, a time of renewal, and recommitment. A time for re-assessment and setting of priorities in order to achieve spiritual growth. It is a time to equip ourselves with the armor of righteousness and overcome the evil forces that are driving a wedge in our relationship with God. The priceless personal relationship with Christ is the goal of every Christian. This is the reason the Church present us with the Feast of the Elevation of the Cross Sept 14 so that we can remember why and for whom Christ sacrificed himself for.

So brothers and sisters let us strive to become Christ-centered rather than ego-centered; and let us on our journey remember the Psalmist who said:

"Cast thy care upon the Lord" (Psalms 54:25)... This means living simply and placing all your hope in the Lord, not worrying about what someone else did, or about what will happen and how. When King David thought and reasoned in human terms, he came to a hopeless state, not finding any consolation: *My soul is troubled greatly*(Psalms 6:2). But when he placed all his hope in God he was comforted: *I remembered Thy judgments of old, O Lord, as was comforted* (Psalms 118:52).

SUFFERING FOR THE TRUTH

ST. JOHN'S preaching in the wilderness beyond the Jordan River attracted men and women of all stations in life. Even King Herod himself was spell-bound by John's words. Soon, however, the words of the Baptist had a personal effect on the monarch. The accusation of John – *It is not lawful for you to have your brother's wife* – exposed Herod's immorality and deviousness. The angry King had John arrested and imprisoned. It was only a matter of time until the vengeful Herodias, the wife of whom John spoke, was able to devise a plan to bring about the death of the Baptist. The cruel and inhuman execution of beheading was the direct result of Herod's promise to give the daughter of Herodias anything she wanted after she danced for him at his birthday celebration. Through the prompting of her mother, she requested that the head of the Baptist be brought to her on a platter!

We must look beyond the savagery of this day, however, and take consolation in the words of the Kondakion for this holy day: *"The glorious beheading of the Forerunner was part of God's saving plan."* John's untimely demise was precipitated by his staunch defense of what was right and moral. He suffered for defending the truth. On this holy day, we are reminded that we are obligated to do likewise. Christ's laws and the teachings of His Church are never to be compromised. Morality and truth are unchanging: what is right today will be right forever! As followers of Jesus Christ, we are called upon to speak out against those who make a mockery of the precepts that govern our lives. Through the ages, many have given their very lives defending the truth. The words of the Kondakion cry out to us again: *Let us not prefer the present life & its pleasures, but rather eternal life & God's laws!*

The Orthodox Weekly Bulletin Vestal, Cliffwood, New Jersey Litho in U.S.A.

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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