

St. Elias Antiochian Orthodox Christian Church

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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

ST. ELIAS
ANTIOCHIAN CHRISTIAN ORTHODOX CHURCH
SEPTEMBER 3, 2023
HIS EMINENCE METROPOLITAN SABA, ARCHBISHOP OF NEW YORK AND
METROPOLITAN OF ALL NORTH AMERICA
HIS GRACE BISHOP ALEXANDER, AUXILIARY BISHOP OF THE DIOCESE OF
OTTAWA , UPSTATE NEY YORK AND EASTERN CANADA
REV, FR. MICHAEL IBRAHIM
DEACON NICHOLAS MAHSHIE
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'DISCIPLES FIRST CALLED THEMSELVES CHRISTIANS IN ANTIOCH.' ACTS 11:26

THIRTEENTH SUNDAY AFTER PENTECOST
& THIRTEENTH SUNDAY OF MATTHEW
HIEROMARTYR ANTHIMOS OF NICOMEDIA &
VENERABLE
THEOKTISTOS, FELLOW ASCETIC WITH EUTHYMIOS THE
GREAT

TONE 4/ EOTHINON 2

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.

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.

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

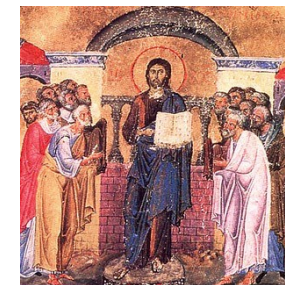
أرسلت النعمة من العلى لأليشع ليطرد الأسقام ويظهر البرص، لذلك يُفيض الأشفية بمكرميته دائماً"

Ecclesiastical New Year + September 1

"O Word of the Father from before the ages, Who, being in the form of God, broughtest creation into being out of nothing; Thou Who hast put the times and seasons in Thine own power: Bless the crown of the year with Thy goodness; give peace unto Thy churches, victory unto Thy faithful hierarchs, fruitfulness unto the earth, and Great Mercy unto us."

+Orthros of the Feast, Tone 3

Written by Father Joseph Huneycutt, Dean of the East Texas Deanery in the Diocese of Wichita and the pastor of St. Joseph Orthodox Church in Houston:



"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. When our Lord entered the synagogue, He was given the book of the Prophet Isaiah to read, and He opened it and found the place where it is written:

The Spirit of the Lord is upon me, because he has anointed me to preach good news to the poor. 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 he 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' (Luke 4:18-21)."

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!'"

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. Michael.

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 القربان 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 مايكل مباشرة.

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.

ANNOUNCEMENTS

- **The Holy Bread of Oblations is not being offered by anyone today.**
- **Please pray for all the sick** and suffering, hospitalized and shut-ins of our community, especially Rana, Shadi, Simon Abboud, Janet Saba, Siham Ayoub, Salwa Makhoul, Kawthar Shomar, Elias Shamieh, Nada Tadros, Evelyn Gabriel, Eva Phillips.

THE SYNAXARION (Plain Reading)

On September 3 in the Holy Orthodox Church, we commemorate the holy Hieromartyr Anthimos of Nicomedia.

Anthimos governed as Bishop during the cruel and violent persecution of Christians under the villainous Emperors Diocletian and Maximian. He retreated to the village of Semana to continue encouraging his flock in the feat of martyrdom, so that no one would fall away out of fear. Maximian eventually dispatched twenty soldiers to find Anthimos and bring him to court. When they found him, Anthimos welcomed them into his home. The soldiers encouraged him to run for his life, saying they would lie to the emperor to cover him. However, Anthimos would not transgress God's commandment against falsehood to save his life, and he went with the soldiers, whom he baptized on the journey back to the emperor. Anthimos was beheaded and returned to the Lord in the fourth century.

On this day, we also commemorate our righteous father Theoktistos, fellow ascetic with Euthymios the Great. The pursuit of the same ideal and communal labors united their hearts in a very strong friendship in the Pharan Lavra just outside of Jerusalem. Their souls were blended in such a great spiritual affection that each was, so to speak, in the soul of the other. Considerable crowds would come to Euthymios for spiritual nourishment. The great anchorite shared the care of all who came to him with the blessed Theoktistos, who never having known disobedience, gave himself at once to the assistance of his master and disposed of everything material. Both holy monks served the flocks of Christ in the fifth century.

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

THE EPISTLE

Today's Reader: Ramzy Makhoulf (English) Lina Abu-Manneh (Arabic)

Priest: Let us attend.

**Reader: O Lord, how marvelous are Thy works.
In wisdom hast Thou made them all.
Bless the Lord, O my soul!**

**Reader: The Reading from the First Epistle of St. Paul to the Corinthians.
(16:13-24)**

(For the Thirteenth Sunday after Pentecost)

Brethren, be watchful, stand firm in your faith, be courageous, and be strong. Let all that you do be done in love. Now, brethren, you know that the household of Stephanas were the first converts in Achaia, and they have devoted themselves to the service of the saints; I urge you to be subject to such men and to every fellow worker and laborer. I rejoice at the coming of Stephanas and Fortunatus and Achaicus, because they have made up for your absence; for they refreshed my spirit as well as yours. Give recognition to such men. The churches of Asia send greetings. Aquila and Prisca, together with the church in their house, send you hearty greetings in the Lord. All the brethren send greetings. Greet one another with a holy kiss. I, Paul, write this greeting with my own hand. If anyone has no love for the Lord, let him be accursed. Our Lord, come! The grace of the Lord Jesus be with you. My love be with you all in Christ Jesus. Amen.

ما أعظم أعمالك يا ربُّ كُلِّها بِحِكْمَةٍ صَنَعْتَ
باركي يا نفسي الرَّبِّ.

فصلٌ من رسالة القديس بولس الرسول الأولى إلى أهل كورنثوس.

يا إخوة، إسهرُوا، أنبثُوا على الإيمان، كونوا رجالاً، تشدّدوا. ولتكنْ أُمُورُكُمْ كُلِّها بِالْمَحَبَّةِ. وأطلبِ إِلَيْكُمْ أَيُّهَا
الإخوة: تعرّفونَ أنْ إستفاناسَ وفُرْتناشَ وأكائكسَ همُ باكورةٌ أخائيةٌ وقدْ خَصَّصُوا أَنْفُسَهُمْ لخدمَةِ القديسينَ.

فعلَيْكُمْ، أنْ تخضعوا أنتم أيضاً لمثلِ هؤلاءِ ولكلِّ مَنْ يُعاوَنُ ويتعبُ. إني فرِحَ بِحُضُورِ إستفاناسَ وفُرْتانوسَ
وأخائِكوسَ فقدْ قاموا مقامكم في غيابكم، فأزاحوا زوجي وأزواحكُم. فقدّروا أمثالهم. تسلّمَ عَلَيْكُمْ كُنائسُ آسيةَ.

يُسلّمُ عَلَيْكُمْ في الربِّ كثيرًا أكيلًا وبرسكلَّةً والكنيسةُ التي في بينهما. يُسلّمُ عَلَيْكُمْ جميعُ الإخوة. سلّموا

بعضكم على بعضٍ بقُبلةٍ مُقدَّسةٍ. السّلامُ بيدي أنا بولس. إن كانَ أَحَدٌ لا يحبُّ ربَّنَا يسوعَ المسيحَ فليكنْ

محبّتي لَكُمْ جميعًا في المسيحِ يسوعَ. آمين. مُفْرُورًا. مارانَ أنا. نعمةُ ربَّنَا يسوعَ المسيحِ معكم

THE GOSPEL

PLEASE STAND!

Alleluia! Alleluia! Alleluia!

Priest: The Reading from the Holy Gospel according to St. Matthew. (21:33-42)
(For the Thirteenth Sunday of Matthew)

The Lord spoke this parable: "There was a householder who planted a vineyard, and set a hedge around it, and dug a wine press in it, and built a tower, and let it out to tenants, and went into another country. When the season of fruit drew near, he sent his servants to the tenants, to get his fruit; and the tenants took his servants and beat one, killed another, and stoned another. Again he sent other servants, more than the first; and they did the same to them. Afterward he sent his son to them, saying, 'They will respect my son.' But when the tenants saw the son, they said to themselves, 'This is the heir; come, let us kill him and have his inheritance.' And they took him and cast him out of the vineyard, and killed him. When therefore the owner of the vineyard comes, what will he do to those tenants?" They said to him, "He will put those wretches to a miserable death, and let out the vineyard to other tenants who will give him the fruits in their seasons." Jesus said to them, "Have you never read in the Scriptures: 'The very stone which the builders rejected has become the head of the corner; this was the Lord's doing, and it is marvelous in our eyes?'"

فصلٌ شريفٌ من بشارَةِ القديسِ متى الإنجيليِّ البشيرِ والتلميذِ الطاهرِ.

قالَ الرَّبُّ هَذَا المَثَلُ: إنسانٌ ربُّ بَيْتِ عَرَسٍ كَرَمًا وَحَوَاطَهُ بِسِيَاحٍ، وَحَفَرَ فِيهِ مَعْصَرَةً، وَبَنَى بُرْجًا، وَسَلَّمَهُ

إلى عَمَلَةٍ وسافرَ. فلما قَرَبَ أوَانُ الثَمَرِ، أُرْسِلَ عبيدُهُ إلى العَمَلَةِ ليأخذوا ثَمَرَهُ * فأخذَ العَمَلَةُ عبيدَهُ، وجلدوا

بَعْضًا، وَقَتَلُوا بَعْضًا، وَرَجَمُوا بَعْضًا. فَأرْسَلَ عبيدًا آخَرِينَ أَكثَرَ مِنَ الأوَّلِينَ، فَصَنَعُوا بِهِمْ كَذَلِكَ. وفي
الآخِرِ، أُرْسِلَ إِلَيْهِمُ ابْنُهُ قائلًا "سيهابونَ ابني." فلما رأى العَمَلَةُ الإبنَ قالوا فيما بينَهُم "هذا هو الوارثُ.

هَلُمَّ نقتله ونستولي على ميراثِهِ." فأخذوه وأخرجوه خارجَ الكرمِ وقتلوه. فمتى جاءَ ربُّ الكرمِ ماذا يفعلُ
بأولئك العَمَلَةُ؟ فقالوا له: إِنَّهُ يُهلِكُ أولئك الأَرْدِياءَ أَرْدًا هلاكٍ، وَيُسلِمُ الكرمَ إلى عَمَلَةٍ آخَرِينَ يُؤدُونَ لَهُ
الثَمَرَ في أوَانِهِ. فقال لَهُمُ يسوعُ: أما قَرَأْتُمْ قَطُّ في الكُتُبِ إنَّ الحَجَرَ الذي رَدَلَهُ البناؤونَ هو صارَ رأسًا
لِلزَاويةِ. من قَبْلِ الرَّبِّ كانَ ذَلِكَ وَهُوَ عَجيبٌ في أعيننا؟

THE SECOND EOTHINON DOXASTICON IN TONE TWO

Glory to the Father, and to the Son, and to the Holy Spirit.

They who were with Mary came and brought with them ointments; and as they were at a loss how to achieve their desire, they saw that the stone had been rolled, and a divine young man removed all anxiety and trouble from their souls by saying, The Lord Jesus hath risen. Wherefore, they proclaimed to His Disciples, that they should hasten to Galilee and behold Him, risen from the dead; for He is the Lord, the Giver of Life.

المَجْدُ لِلآبِ وَالإِبْنِ وَالرُّوحِ الْقُدُسِ

إنَّ اللواتي كُنَّ مَعَ مريمَ، واقفينَ وَمَعَهُنَّ طُيُوبٌ. وَبَيْنَمَا هُنَّ مُتَحَيِّراتٌ، كيفَ يَظْفِرْنَ بِمَأْمُولِهِنَّ، رَأَيْنَ الحَجَرَ
قدْ دُحِرَجَ، وَشَابًا إلهيًّا قدْ أزالَ انزعاجَ نفوسِهِنَّ بقَوْلِهِ: قامَ الرَّبُّ يسوعَ. لِذَلِكَ، بَشَّرْنَ تلاميذَهُ الكارِزينَ بِهِ،
أنْ يُسرِعُوا إلى الجليلِ ليرَوْهُ ناهضًا من بينِ الأَمواتِ بما أَنَّهُ الرَّبُّ الواهبُ الحَيَاةِ.

Both now and ever, and unto ages of ages. Amen.

Most blessed art thou, O Virgin Theotokos, for through Him that was incarnate of thee is Hades despoiled, Adam is recalled from the dead, the curse is made void, Eve is set free, death is slain, and we are endowed with life. Wherefore, in hymns of praise, we cry aloud: Blessed art Thou, O Christ our God, Who is thus well pleased, glory to Thee.

الآنَ وكلَّ أوَانٍ وإلى دهرِ الداهرينَ. آمين

نَنتِ هِيَ الفائقَةُ على كُلِّ البَرَكاتِ، يا والِدَةُ الإلهِ العَذراءِ، لأنَّ الجَحيمَ قدْ سُبِّيتِ بِوَاسِطَةِ المُتَجَسِّدِ مِنْكَ،
وَأَدَمُ دُعِيَ ثانياً، واللَّعنةُ بادتِ، وَحَوَاءَ انعتقتِ، والموتُ أُميتَ، وَنَحْنُ قدْ حيينا. فَلَذَلِكَ نُسَبِّحُ هاتينِ:
مُباركٌ أَنْتِ أَيُّها المسيحُ إلهنا، يا مَنْ هَكَذا سُرَّ، المَجْدُ لَكَ.