

*St. Elias Antiochian Orthodox Christian Church*

*Rev. Fr. Michael Ibrahim*

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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](http://www.sainteliasny.com)**

**ST. ELIAS**  
**ANTIOCHIAN CHRISTIAN ORTHODOX CHURCH**  
**JUNE 16, 2024**  
**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**

**SUNDAY OF THE AFTER-FEAST OF THE**  
**ASCENSION**  
**COMMEMORATION OF THE HOLY FATHERS OF THE**  
**FIRST ECUMENICAL COUNCIL**  
*TIKHON THE WONDERWORKER, BISHOP OF AMATHOS IN*  
*CYPRUS; VENERABLE TIKHON OF KALUGA; VENERABLE*  
*TIKHON OF LUKH*  
**TONE 6/ EOTHINON 10**

**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 الأسماء ويظهر البرص، لذلك يُفيض الأشفية بمكرميته دائماً"

act of blessing, and if we adore Jesus as he withdraws (we speak figuratively), we will get up filled with new power—which comes from this adoration, this blessing—and we, like the apostles, will return 'with great joy'.

By A Monk of the Eastern Church  
From [The Year of the Grace 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 للقائك والترحيب بكم شخصياً في كنيسة مار إلياس. 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 today is being offered by the Fashho Family,** for the spiritual and physical wellbeing of Salim, Layla, & Razan Fashho, Khader, Samira, & Salim Fashho, Rana, Thomas, Tommy, & Jude Madden, Rajai, & Lara Fashho. **Also being offered in loving memory of** Faten, and Khader, Nada, Shukri, Melia. **May their memories be eternal.**
- **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 Makhoulouf, Kawthar Shomar, Elias Shamieh, Nada Tadros, Evelyn Gabriel, Jewel Gabriel.
- **Please for the speedy recovery of Samir and Jamal Azar.**
- **Please pray for all those** who have suffered and lost loved ones in Palestine and the Middle East.

same way any longer. The disciples did not react like this. They could have been overwhelmed with grief, but, on the contrary, they 'returned to Jerusalem with great joy'. We, too, can try and enter into this joy of the Ascension. Why does the Ascension bring joy to Christians?

First of all, the glory of our Lord must be very precious to us, and the Ascension is the crown of his earthly mission. He has accomplished on earth the whole mission which he had received from the Father. It is to the Father that his whole being reaches out. Now he will receive from the Father the welcome that his victory over sin and death—a victory gained so grievously—has merited for him. Now he will be glorified in heaven. The glory and the desire of our Lord are surely more important to us than the sort of 'perceptible consolations' that we might receive from his presence. Let us know how to love our Lord enough to rejoice in his own joy.

Then the Ascension marks God's acceptance of the Son's whole work of reparation. The Resurrection was the first dazzling sign of this acceptance, and Pentecost will be the last sign. The cloud which today envelopes Jesus and ascends with him to heaven represents the smoke of the sacrifice rising from the altar to God. The sacrifice is accepted, and the victim is admitted to God's presence where it will continue to be offered in an eternal and heavenly manner. The work of our salvation has been accomplished and is blessed.

Jesus does not return to his Father in isolation. It was the incorporeal Logos which came down among men. But today it is the Word made flesh, both true God and true man, who enters the kingdom of heaven. Jesus brings into it the human nature which he had assumed. He opens the door of the kingdom to humanity. As if by proxy, we take possession of the benefits which are offered and made possible to us. '[God] hath raised us up together, and made us sit together in heavenly places in Christ Jesus'. There are places destined for us in the kingdom, if we are faithful. Our presence is desired and awaited.

The Ascension makes thoughts of heaven more immediate, more actual to us. Do we think of our permanent home often enough? For most Christians, life in heaven is no more than a supplement—of which they have but a very hazy notion—to life on earth. Life in heaven is seen somewhat as a postscript, an appendix, to a book whose text is formed by earthly life. But it is the opposite which is true. Our earthly life is but the preface to the book. Life in heaven will be its main text, and this text is endless. To make use of another image, our earthly life is but a tunnel, narrow, dark—and very short—which opens onto a magnificent, sunlit landscape. We think too much of what our life now is. We do not think enough of what it will be. 'Men have not heard, nor perceived by the ear, neither hath the eye seen, O God... what he hath prepared for him that waiteth for him.' At matins for this feast, we sing: 'We who live in this world, let us feast like the angels...'. That is to say: let us open our minds more to the angels, and try to enter into their feelings, experiencing something of what they experience when the Son returns to the Father; let us go ahead in spirit and be near the Blessed Virgin Mary and the glorified saints, who will be our true co-citizens: 'For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ'. Our lives would be transformed if, from now on, we threw our hearts over the barrier, beyond this world, into the kingdom where is found not only our own true good but also the good of those whom we love.

When the disciples had been separated from Jesus, they remained full of hope, for they knew that they were to receive the Spirit. '[He] commanded them that they should not depart from Jerusalem, but wait for the promise of the Father'. The cloud surrounds Jesus, but this cloud is coloured already by the fire of Pentecost. Jesus, in going away from us, leaves in us an attitude which is one not of regret, but rather of joyous and trustful awaiting.

Jesus's departure has been both an act of benediction and an act of adoration, the one corresponding to the other: 'And it came to pass, while he blessed them, he was parted from them, and carried up into heaven. And they worshipped him, and returned to Jerusalem with great joy'. This is what the feast of the Ascension should be to us. If Jesus withdraws with an

## **THE SYNAXARION (Plain Reading)**

On June 16 in the Holy Orthodox Church, we commemorate Tikhon the wonderworker, bishop of Amathos in Cyprus; Venerable Tikhon of Kaluga; and Venerable Tikhon of Likh.

On this day, the seventh Sunday of Pascha, we celebrate the first Ecumenical Council of the 318 God-bearing Fathers, which took place in Nicaea in Bithynia.

Arius, the notorious heretic, began to blaspheme against God and His Son the Word, saying that the latter was not God consubstantial with the Father, but that He was created as a stranger to the Substance of the Father and His glory. Alexander, the Archbishop of Alexandria, tried to constrain Arius from disturbing the faithful with this teaching; even though Alexander excommunicated him, Arius did not cease his blasphemy, which spread throughout the Church in all nations. Thus, Emperor Constantine the Great called the First Ecumenical Council, which gathered bishops and teachers in the Church from all lands. They all proclaimed, as by one mouth, the equality of the Son of God with the Father in Substance, thus laying down the noble Confession of Faith, *The Creed, which we Orthodox Christians recite to this day. The Church regards these divine Fathers as preachers of the Faith next to the holy Apostles.*

By the intercessions of the 318 God-bearing Fathers, O Christ God, have mercy on us. Amen.

## **THE EPISTLE**

**Priest: Let us attend.**

**Reader: *Blessed art Thou, O Lord, the God of our Fathers.***

***For Thou art just in all Thou hast done to us.***

**Reader: *The Reading from the Acts of the Apostles. (20:16-18, 28-36)***

In those days, Paul was determined to sail past Ephesus, so that he might not have to spend time in Asia; for he was hastening, if possible, to be at Jerusalem on the Day of Pentecost. And from Miletus he sent to Ephesus and called to him the priests of the church. And when they came to him, he said to them: "Take heed to yourselves and to all the flock, in which the Holy Spirit has made you bishops, to shepherd the church of the Lord and God, which He purchased with His own blood. For I know that after my departure ravenous wolves will enter among you, not sparing the flock; and from among your own selves will arise men speaking perverse things, to draw away the disciples after them. Therefore, remain watchful, remembering that for three years I did not cease to admonish every one, night and day with tears. And now, brethren, I commend you to God and to the word of His grace, which is able to build you up and to give you the inheritance among all those who are sanctified. I coveted no one's silver or gold or apparel. You yourselves know that these hands ministered to my necessities, and to those who were with me. In all things I have shown you that by such laboring we ought to help the weak, and to remember the words of the Lord Jesus, how He Himself said: 'It is more blessed to give than to receive.'" And when he had spoken thus, he knelt down on his knees with them all, and prayed.

مُبَارَكٌ أَنْتَ يَا رَبُّ إِلَهَ آبَائِنَا .

فَإِنَّكَ عَدْلٌ فِي كُلِّ مَا صَنَعْتَ بِنَا .

فَصَلِّ مِنْ أَعْمَالِ الرُّسُلِ الْقَدِيسِينَ الْأَطْهَارِ .

فِي تِلْكَ الْأَيَّامِ، ارْتَأَى بُولُسُ أَنْ يَتَجَاوَزَ أَفُسُسَ فِي الْبَحْرِ لِنَلَّا يَعْرِضَ لَهُ أَنْ يُبْطِئَ فِي آسِيَةِ. لِأَنَّهُ

كَانَ يَعْجَلُ حَتَّى يَكُونَ فِي أُورُشَلِيمَ يَوْمَ الْعَنْصَرَةِ إِنْ أُمْكِنَهُ. فَمِنْ مِيلْيُشَسْ بَعَثَ إِلَى أَفُسُسَ، فَاسْتَدْعَى

حَفِظُوا كَلَامَكَ. وَالآنَ قَدْ عَلِمُوا أَنَّ كُلَّ مَا أُعْطِيْتَهُ لِي هُوَ مِنْكَ. لِأَنَّ الْكَلَامَ الَّذِي أُعْطِيْتَهُ لِي أُعْطِيْتَهُ لَهُمْ. وَهُمْ قَبِلُوا وَعَلِمُوا حَقًّا أَنِّي مِنْكَ خَرَجْتُ، وَأَمَنُوا أَنَّكَ أَرْسَلْتَنِي. أَنَا مِنْ أَجْلِهِمْ أَسْأَلُ. لَا أَسْأَلُ مِنْ أَجْلِ الْعَالَمِ، بَلْ مِنْ أَجْلِ الَّذِينَ أُعْطِيْتَهُمْ لِي، لِأَنَّهُمْ لَكَ. كُلُّ شَيْءٍ لِي هُوَ لَكَ، وَكُلُّ شَيْءٍ لَكَ هُوَ لِي، وَأَنَا قَدْ مُجِدِّتُ فِيهِمْ. وَلَسْتُ أَنَا بَعْدُ فِي الْعَالَمِ، وَهؤلاءِ هُمْ فِي الْعَالَمِ، وَأَنَا آتِي إِلَيْكَ. أَيُّهَا الْآبُ الْقُدُّوسُ احْفَظْهُمْ بِاسْمِكَ، الَّذِينَ أُعْطِيْتَهُمْ لِي، لِيَكُونُوا وَاحِدًا كَمَا نَحْنُ. حِينَ كُنْتُ مَعَهُمْ فِي الْعَالَمِ، كُنْتُ احْفَظُهُمْ بِاسْمِكَ. إِنَّ الَّذِينَ أُعْطِيْتَهُمْ لِي قَدْ حَفِظْتُهُمْ، وَلَمْ يَهْلِكْ مِنْهُمْ أَحَدٌ إِلَّا ابْنُ الْهَلَاكِ، لِيَتَمَّ الْكِتَابُ. أَمَّا الْآنَ فَإِنِّي آتِي إِلَيْكَ. وَأَنَا أَتَكَلَّمُ بِهَذَا فِي الْعَالَمِ لِيَكُونَ فَرِحِي كَامِلًا فِيهِمْ.

### The Ascension: A Reflection

A Monk of the Eastern Church

The Wednesday which follows the fifth Sunday after Easter is the day when, in liturgical terminology, we 'take leave' of the Easter feast. We commemorate the last day of the physical presence of the risen Christ amongst his disciples; and to honour this presence, to honour the Resurrection once more, the church on this Wednesday repeats the service for Easter Sunday in its entirety. And now we have come to the fortieth day after Easter, the Thursday on which the Church celebrates the feast of the Ascension.



Three lessons from the Old Testament are read at vespers for the Ascension, on the Wednesday evening. The first lesson (Isa. 2:2-3) speaks of a mountain: 'It shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains...and all nations shall flow until it.... Come ye, and let us go up to the mountain of the Lord'. This alludes to the Mount of Olives, from which Jesus ascended to his Father. The second lesson (Isa. 62:10-63; 3, 7-9) was chosen because of the following words: 'Go through, go through the gates; prepare ye the way of the people.... In his love and in his pity he redeemed them; and he bare them, and carried them...'. Jesus, ascending to heaven, opens the gates to his people, he prepares a way for them, he carries them and raises them up with him. The third lesson (Zech. 14:1, 4, 8-11) also speaks of the mountain which was the scene of Jesus's final triumph: 'Behold the day of the Lord cometh.... And his feet shall stand in that day upon the Mount of Olives, which is before Jerusalem on the east.... And it shall be in that day, that living waters shall go out from Jerusalem.'

The chants at matins for the Ascension are already filled with allusions to the Holy Spirit, the Comforter, whom Jesus will send. Ascension is the prelude to Pentecost.

At the liturgy, the beginning of the Book of the Acts (1:1-12) is read. Jesus, after a last meeting with His apostles, is taken up, and disappears in a cloud. The gospel for the liturgy (Luke 24:36-53) takes up the account of events from the first appearance of the risen Jesus to the assembled disciples and continues with it right up to the Ascension itself.

It is rare, if one has lived through the joy of Easter time sincerely, that one does not experience a certain constriction of the heart when the day of the Ascension comes. We know perfectly well that it is one of the very great Christian feasts, and yet, despite ourselves, it seems like a parting, a separation, and that after it, our Lord is not with us in quite the

فَسُوسَ الْكَنِيسَةَ. فَلَمَّا وَصَلُوا إِلَيْهِ قَالَ لَهُمْ: اخذُوا لأنفسكم ولجميع الرعية التي أقامكم الروح القدس فيها أساقفة، لترعوا كنيسة الله التي اقتناها بدمه فإني أعلم هذا، أنه سيدخل بينكم بعد ذهابي ذئاب خاطفة لا تشفق على الرعية ومنكم أنفسكم سيقوم رجال يتكلمون بأمر ملثوية ليجذبوا التلاميذ وراءهم لذلك اسهروا، متذكرين أنني مدة ثلاث سنين لم أكف ليلًا ونهارًا أن أنصح كل واحد بدموع والآن أستودعكم، يا إخوتي، الله وكلمة نعمته القادرة أن تبنيكم وتمنحككم ميراثًا مع جميع القديسين. إني لم أشته فضة أو ذهب أو لباس أحد. وأنتم تعلمون أن حاجاتي وحاجات الذين معي خدمتها هاتان اليدان. في كل شيء بيئت لكم أنه هكذا ينبغي أن نتعب لنساعد الضعفاء، وأن نتذكر كلام الرب يسوع. فإنه قال: إن العطاء هو مغبوط أكثر من الأخذ. ولما قال هذا، جثا على ركبتيه مع جميعهم وصلى.

### GOSPEL

#### Priest: The Reading from the Holy Gospel according to St. John. (17:1-13)

At that time, Jesus lifted up His eyes to heaven and said, "Father, the hour has come; glorify Thy Son that the Son may glorify Thee, since Thou hast given Him power over all flesh, to give eternal life to all whom Thou hast given Him. And this is eternal life, that they know Thee the only true God, and Jesus Christ Whom Thou hast sent. I glorified Thee on earth, having accomplished the work which Thou gavest Me to do; and now, Father, glorify Thou Me in Thy own presence with the glory which I had with Thee before the world was made. I have manifested Thy Name to the men whom Thou gavest Me out of the world; Thine they were, and Thou gavest them to Me, and they have kept Thy word. Now they know that everything that Thou hast given Me is from Thee; for I have given them the words which Thou gavest Me, and they have received them and know in truth that I came from Thee; and they have believed that Thou didst send Me. I am praying for them; I am not praying for the world but for those whom Thou hast given Me, for they are Thine; all Mine are Thine, and Thine are Mine, and I am glorified in them. And now I am no more in the world, but they are in the world, and I am coming to Thee. Holy Father, keep them in Thy Name, which Thou hast given Me, that they may be one, even as We are one. While I was with them, I kept them in Thy Name, which Thou have given Me; I have guarded them, and none of them is lost but the son of perdition, that the scripture might be fulfilled. But now I am coming to Thee; and these things I speak in the world, that they may have My joy fulfilled in themselves."

#### فَصَلِّ شَرِيفًا مِنْ بَشَارَةِ الْقَدِيسِ يوحنا الإنجيلي البشير والتلميذ الطاهر.

في ذلك الزمان، رَفَعَ يَسُوعُ عَيْنَيْهِ إِلَى السَّمَاءِ وَقَالَ: يَا أَبَتِ قَدْ أَتَتِ السَّاعَةُ، مَجِّدِ ابْنَكَ لِيَمَجِّدَكَ ابْنُكَ أَيْضًا. كَمَا أُعْطِيْتَهُ سُلْطَانًا عَلَى كُلِّ بَشَرٍ لِيُعْطِيَ كُلَّ مَنْ أُعْطِيْتَهُ لَهُ حَيَاةً أَبَدِيَّةً. وَهَذِهِ هِيَ الْحَيَاةُ الْأَبَدِيَّةُ، أَنْ يَعْرِفُوكَ أَنْتَ الْإِلَهَ الْحَقِيقِيَّ وَحَدَّكَ، وَالَّذِي أَرْسَلْتَهُ يَسُوعَ الْمَسِيحَ. أَنَا قَدْ مَجَّدْتُكَ عَلَى الْأَرْضِ. قَدْ أَتَمَمْتُ الْعَمَلَ الَّذِي أُعْطِيْتَنِي لِأَعْمَلُهُ. وَالآنَ مَجَّدَنِي أَنْتَ يَا أَبَتِ عِنْدَكَ بِالْمَجْدِ الَّذِي كَانَ لِي عِنْدَكَ مِنْ قَبْلِ كَوْنِ الْعَالَمِ. قَدْ أَعْلَنْتُ اسْمَكَ لِلنَّاسِ الَّذِينَ أُعْطِيْتَهُمْ لِي مِنَ الْعَالَمِ. هُمْ كَانُوا لَكَ، وَأَنْتَ أُعْطِيْتَهُمْ لِي، وَقَدْ