

St. Elias Antiochian Orthodox Christian Church

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For Liturgy Names & Coffee Hour email the above

Saturday: Vespers at 5:00 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

AUGUST 10, 2025

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

NINTH SUNDAY AFTER PENTECOST
& NINTH SUNDAY OF MATTHEW
AFTER-FEAST OF THE TRANSFIGURATION OF CHRIST
MARTYR AND ARCHDEACON LAURENCE OF ROME, HIEROMARTYR SIXTUS, BISHOP OF ROME & THOSE WITH THEM; VENERABLE LAURENCE OF KALUGA, THE FOOL FOR CHRIST’S SAKE

TONE 8/EOTHINON 9

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 ETIQETTE

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 بمكرميه دائماً"

on August 4, and woke up on October 22.

There is a prayer of the Seven Sleepers of Ephesus in the *Great Book of Needs* (Trebnik) for those who are ill and cannot sleep. The Seven Sleepers are also mentioned in the service for the Church New Year, September 1.

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 زوّارنا 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 مُرشدي 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 المُبارك. ونحن نتطلع للقائكم والترحيب بكم شخصياً في كنيسة مار الياس. يرجى توجيه الأسئلة إلى الأب مايكل مباشرةً.

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

- **Please pray for all the sick** and suffering, hospitalized and shut-ins of our community, especially Janet Saba, Salwa Makhlouf, Elias Shamieh, Nada and Rima Tadros, Evelyn Gabriel.
- **Please pray for all those** who have suffered and lost loved ones in Palestine and the Middle East.

The youngest of them, Saint Iamblicus, dressed as a beggar and went into the city to buy bread. On one of his excursions into the city, he heard that the emperor had returned and was looking for them. Saint Maximilian urged his companions to come out of the cave and present themselves for trial.

Learning where the young men were hidden, the emperor ordered that the entrance of the cave be sealed with stones so that the saints would perish from hunger and thirst. Two of the dignitaries at the blocked entrance to the cave were secret Christians. Desiring to preserve the memory of the saints, they placed in the cave a sealed container containing two metal plaques. On them were inscribed the names of the seven youths and the details of their suffering and death.

The Lord placed the youths into a miraculous sleep lasting almost two centuries. In the meantime, the persecutions against Christians had ceased. During the reign of the holy emperor Theodosius the Younger (408-450) there were heretics who denied that there would be a general resurrection of the dead at the Second Coming of our Lord Jesus Christ. Some of them said, “How can there be a resurrection of the dead when there will be neither soul nor body, since they are disintegrated?” Others affirmed, “The souls alone will have a restoration, since it would be impossible for bodies to arise and live after a thousand years, when even their dust would not remain.” Therefore, the Lord revealed the mystery of the Resurrection of the Dead and of the future life through His seven saints.

The owner of the land on which Mount Ochlon was situated, discovered the stone construction, and his workers opened up the entrance to the cave. The Lord had kept the youths alive, and they awoke from their sleep, unaware that almost two hundred years had passed. Their bodies and clothing were completely undecayed.

Preparing to accept torture, the youths once again asked Saint Iamblicus to buy bread for them in the city. Going toward the city, the youth was astonished to see a cross on the gates. Hearing the name of Jesus Christ freely spoken, he began to doubt that he was approaching his own city.

When he paid for the bread, Iamblicus gave the merchant coins with the image of the emperor Decius on it. He was detained, as someone who might be concealing a horde of old money. They took Saint Iamblicus to the city administrator, who also happened to be the Bishop of Ephesus. Hearing the bewildering answers of the young man, the bishop perceived that God was revealing some sort of mystery through him, and went with other people to the cave.

At the entrance to the cave the bishop found the sealed container and opened it. He read upon the metal plaques the names of the seven youths and the details of the sealing of the cave on the orders of the emperor Decius. Going into the cave and seeing the saints alive, everyone rejoiced and perceived that the Lord, by waking them from their long sleep, was demonstrating to the Church the mystery of the Resurrection of the Dead.

Soon the emperor himself arrived in Ephesus and spoke with the young men in the cave. Then the holy youths, in sight of everyone, lay their heads upon the ground and fell asleep again, this time until the General Resurrection.

The emperor wanted to place each of the youths into a jeweled coffin, but they appeared to him in a dream and said that their bodies were to be left upon the ground in the cave. In the twelfth century the Russian pilgrim Igumen Daniel saw the holy relics of the seven youths in the cave.

There is a second commemoration of the seven youths on October 22. According to one tradition, which entered into the Russian *Prologue* (of Saints’ Lives), the youths fell asleep for the second time on this day. The Greek *Menaion* of 1870 says that they first fell asleep

THE SYNAXARION (Plain Reading)

On August 10 in the Holy Orthodox Church, we continue to celebrate the Transfiguration of our Lord Jesus Christ, and we commemorate the Martyr and Archdeacon Laurence of Rome, Hieromartyr Sixtus, bishop of Rome and those with them.

Emperor Decius was determined to destroy Christianity and Sixtus was quickly brought to trial with two of his deacons. Sixtus told Laurence that he would die for Christ soon thereafter; as soon as they had beheaded Sixtus and his deacons, Laurence was apprehended. Beforehand, Laurence had placed all of his affairs and the affairs of the church in order. Immediately before his martyrdom, Laurence safeguarded the church valuables and healed four people. Laurence did not want to deny Christ and advised Emperor Decius to reject his false gods. Decius refused, and Laurence was beaten, and then placed on a gridiron over a fire. Roasting in the fire, Laurence thanked God and mocked the emperor for his paganism. Laurence gave up his pure and heroic soul to God on August 10, 258.

On this day, we also commemorate the Venerable Laurence of Kaluga, the Fool for Christ’s sake. By the intercessions of thy Saints, O Christ God, have mercy upon us. Amen.

THE EPISTLE

Priest: Let us attend.
Reader: Make your vows and pay them to the Lord our God.
God is known in Judaea; His Name is great in Israel.
Reader: The Reading from the First Epistle of St. Paul to the Corinthians. (3:9-17)

Brethren, we are God’s fellow workers; you are God’s husbandry, God’s building. According to the grace of God which was given to me, as a wise architect I laid a foundation, and another builds upon it. Let each one take heed how he builds upon it. For no other foundation can anyone lay than that which is laid, which is Jesus Christ. Now if anyone builds on this foundation gold, silver, precious stones, wood, hay, stubble; everyone’s work will become manifest; for the Day will declare it, because it will be revealed by fire, and the fire itself will test each one’s work of what sort it is. If anyone’s work which was built on the foundation survives, he will receive a reward. If anyone’s work is burned up, he will suffer loss, but he himself will be saved, yet so as by fire. Do you not know that you are a temple of God and that the Spirit of God dwells in you? If anyone corrupts the temple of God, God will corrupt him. For the temple of God is holy, whose temple you are.

صَلُّوا وَأَوْفُوا الرَّبَّ إِلَهَنَا،
اللَّهُ مَعْرُوفٌ فِي أَرْضِ يَهُودَا.
فَصَلِّ مِنْ رِسَالَةِ الْقَدِّيسِ بُولُسِ الرُّسُولِ الْأُولَى إِلَى أَهْلِ كُورِنْثُوسِ. (3:9-17)
يَا إِخْوَةُ، إِنَّا نَحْنُ عَامِلُونَ مَعَ اللَّهِ، وَأَنْتُمْ حَرَثُ اللَّهِ وَبِنَاءُ اللَّهِ. أَنَا بِحَسَبِ نِعْمَةِ اللَّهِ الْمُعْطَاةِ لِي،
كِبْنَاءِ حَكِيمٍ وَصَعْتُ الْأَسَاسَ وَآخَرُ يَبْنِي عَلَيَّهِ. فَلْيَنْظُرْ كُلُّ وَاحِدٍ كَيْفَ يَبْنِي عَلَيَّهِ. إِذْ لَا يَسْتَطِيعُ أَحَدٌ أَنْ
يَضَعَ أَسَاساً غَيْرَ الْمَوْضُوعِ، وَهُوَ يَسُوعُ الْمَسِيحُ. فَإِنْ كَانَ أَحَدٌ يَبْنِي عَلَى هَذَا الْأَسَاسِ ذَهَباً أَوْ فِضَّةً أَوْ
حِجَارَةً ثَمِينَةً أَوْ خَشَباً أَوْ حَشِيشاً أَوْ تَبْنًا. فَإِنَّ عَمَلَ كُلِّ وَاحِدٍ سَيَكُونُ بَيِّنًا، لِأَنَّ يَوْمَ الرَّبِّ سَيُظْهِرُهُ لِأَنَّهُ
يُغْلَنُ بِالنَّارِ، وَسَتَمْتَحَنُ النَّارُ عَمَلَ كُلِّ وَاحِدٍ مَا هُوَ. فَمَنْ بَقِيَ عَمَلُهُ الَّذِي بَنَاهُ عَلَى الْأَسَاسِ، فَسَيَنَالُ أَجْرَهُ.

ذوكصا الإيوثينا التاسعة باللحن الخامس

المَجْدُ لِلآبِ وَالِابْنِ وَالرُّوحِ الْقُدَّسِ.

عِنْدَ تَمَامِ الْأَزْمِنَةِ أَيُّهَا الْمَسِيحُ، وَقَفْتَ بِأَجْبَائِكَ فِي عَشِيَّةِ السَّبُوتِ، وَحَقَّقْتَ لَهُمْ عَجَبًا بِعَجَبٍ، أَي قِيَامَتِكَ مِنْ بَيْنِ الْأَمْوَاتِ، بِدُخُولِكَ وَالْأَبْوَابِ مُغْلَقَةٍ. لِكِنَّكَ مَلَأْتَ التَّلَامِيذَ فَرَحًا، وَمَنْحَتَهُمْ رُوحًا قُدُوسًا، وَوَهَبْتَ لَهُمْ سُلْطَانَ غُفْرَانِ الْخَطَايَا. أَمَّا تَوَمَا فَلَمْ تُهْمِلْهُ أَنْ يَغْرُقَ فِي عاصِفِ عَدَمِ الْإِيمَانِ. لِذَلِكَ هَبْنَا مَعْرِفَةً حَقَّةً، وَغُفْرَانَ الزَّلَّاتِ، أَيُّهَا الرَّبُّ الْمُتَحَنِّنُ.

THEOTOKION IN TONE FIVE

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.

والِدِيَّةُ بِاللَّحْنِ الْخَامِسِ

الآنَ وَكُلَّ أَوَانٍ وَإِلَى دَهْرِ الدَّاهِرِينَ. آمِينَ.

أَنْتِ هِيَ الْفَائِزَةُ عَلَى كُلِّ الْبَرَكَاتِ، يَا وَالِدَةُ الْإِلَهِ الْعَذْرَاءُ، لِأَنَّ الْجَحِيمَ قَدْ سُبِّيتْ بِوَسِطَةِ الْمُتَجَسِّدِ مِنْكَ، وَأَدَمَ دُعِيَ ثَانِيَةً، وَاللَّعْنَةُ بَادَتْ، وَحَوَاءَ انْعَثَقَتْ، وَالْمَوْتُ أُمِيتَ، وَنَحْنُ قَدْ حَيِينَا. فَلِذَلِكَ نُسَبِّحُ هَاتِفِينَ: مُبَارَكٌ أَنْتِ أَيُّهَا الْمَسِيحُ إِلَهُنَا، يَا مَنْ هَكَذَا سُرَّ، الْمَجْدُ لَكَ.

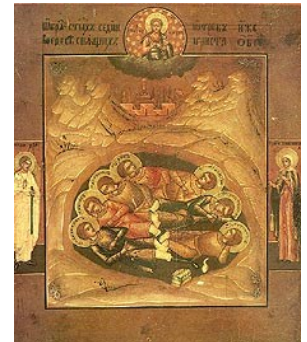
7 Holy Youths “Seven Sleepers” of Ephesus

Commemorated on August 4

The Seven Youths of Ephesus: Maximilian, Iamblicus, Martinian, John, Dionysius, Exacutodanus (Constantine) and Antoninus, lived in the third century. Saint Maximilian was the son of the Ephesus city administrator, and the other six youths were sons of illustrious citizens of Ephesus. The youths were friends from childhood, and all were in military service together.

When the emperor Decius (249-251) arrived in Ephesus, he commanded all the citizens to offer sacrifice to the pagan gods. Torture and death awaited anyone who disobeyed. The seven youths were denounced by informants, and were summoned to reply to the charges. Appearing before the emperor, the young men confessed their faith in Christ.

Their military belts and insignia were quickly taken from them. Decius permitted them to go free, however, hoping that they would change their minds while he was off on a military campaign. The youths fled from the city and hid in a cave on Mount Ochlon, where they passed their time in prayer, preparing for martyrdom.



وَمَنْ اخْتَرَقَ عَمَلُهُ، فَسَيُخَسِرُ، وَسَيُخْلَصُ هُوَ وَلَكِنْ كَمَنْ يَمُرُّ فِي النَّارِ. أَمَا تَعْلَمُونَ أَنَّكُمْ هَيْكَلُ اللَّهِ وَأَنَّ رُوحَ اللَّهِ سَاكِنٌ فِيكُمْ؟ مَنْ يُفْسِدُ هَيْكَلَ اللَّهِ يُفْسِدُهُ اللَّهُ لِأَنَّ هَيْكَلَ اللَّهِ مُقَدَّسٌ، وَهُوَ أَنْتُمْ.

GOSPEL

Priest: The Reading from the Holy Gospel according to St. Matthew. (14:22-34)

At that time, Jesus made the Disciples get into the boat and go before Him to the other side, while He dismissed the crowds. And after He had dismissed the crowds, He went up on the mountain by Himself to pray. When evening came, He was there alone, but the Disciples' boat by this time was many furlongs distant from the land, beaten by the waves; for the wind was against them. And in the fourth watch of the night He came to them, walking on the sea. But when the Disciples saw Jesus walking on the sea, they were terrified, saying, "It is a ghost!" And they cried out for fear. But immediately He spoke to them, saying, "Take heart, it is I; have no fear." And Peter answered Him, "Lord, if it is Thee, bid me come to Thee on the water." He said, "Come." So Peter got out of the boat and walked on the water and came to Jesus; but when he saw the wind, he was afraid, and beginning to sink he cried out, "Lord, save me!" Jesus immediately reached out His hand and caught him, saying to him, "O man of little faith, why did you doubt?" And when they got into the boat, the wind ceased. And those in the boat worshiped Him, saying, "Truly, Thou art the Son of God." And when they had crossed over, they came to land at Gennesaret.

فصلٌ شريفٌ مِنْ بَشَارَةِ الْقُدِّيسِ مَتَّى الْإِنْجِيلِيِّ الْبَشِيرِ وَالتَّلْمِيذِ الطَّاهِرِ. (14:22-34)

فِي ذَلِكَ الزَّمَانِ، اضْطَرَّ يَسُوعُ تَلَامِيذَهُ أَنْ يَدْخُلُوا السَّفِينَةَ وَيَسْبِقُوهُ إِلَى الْعَبْرِ حَتَّى يَصْرِفَ الْجُمُوعَ. وَلَمَّا صَرَفَ الْجُمُوعَ، صَعِدَ وَخَذَهُ إِلَى الْجَبَلِ لِیُصَلِّيَ. وَلَمَّا كَانَ الْمَسَاءُ، كَانَ هُنَاكَ وَخَذَهُ. وَكَانَتِ السَّفِينَةُ فِي وَسْطِ الْبَحْرِ تَكْذُّهَا الْأَمْوَاجُ، لِأَنَّ الرِّيحَ كَانَتْ مُضَادَّةً لَهَا. وَعِنْدَ الْهَجْعَةِ الرَّابِعَةِ مِنَ اللَّيْلِ، مَضَى إِلَيْهِمْ مَاشِيًا عَلَى الْبَحْرِ. فَلَمَّا رَأَاهُ التَّلَامِيذُ مَاشِيًا عَلَى الْبَحْرِ، اضْطَرَبُوا وَقَالُوا "إِنَّهُ خَيَالٌ"، وَمِنْ الْخَوْفِ صَرَخُوا. فَلِلْوَقْتِ كُلَّهُمْ يَسُوعُ قَائِلًا: "ثِقُوا، أَنَا هُوَ، لَا تَخَافُوا." فَأَجَابَهُ بُطْرُسُ قَائِلًا: "يَا رَبُّ، إِنْ كُنْتُ أَنْتَ هُوَ، فَمُرْنِي أَنْ آتِيَ إِلَيْكَ عَلَى الْمِيَاهِ." فَقَالَ: "تَعَالَ." فَتَزَلَّ بُطْرُسُ مِنَ السَّفِينَةِ، وَمَشَى عَلَى الْمِيَاهِ آتِيًا إِلَى يَسُوعَ. فَلَمَّا رَأَى شِدَّةَ الرِّيحِ، خَافَ، وَإِذْ بَدَأَ يَغْرُقُ، صَاحَ قَائِلًا: "يَا رَبُّ نَجِّنِي!" وَلِلْوَقْتِ مَدَّ يَسُوعُ يَدَهُ وَأَمْسَكَ بِهِ، وَقَالَ لَهُ: "يَا قَلِيلَ الْإِيمَانِ، لِمَاذَا شَكَّكَتَ؟" وَلَمَّا دَخَلَ السَّفِينَةَ، سَكَنَتِ الرِّيحُ. فَجَاءَ الَّذِينَ كَانُوا فِي السَّفِينَةِ وَسَجَدُوا لَهُ قَائِلِينَ: "بِالْحَقِيقَةِ أَنْتَ ابْنُ اللَّهِ." وَلَمَّا عَبَرُوا، جَاءُوا إِلَى أَرْضِ جَنْيسَارَتِ.

THE NINTH EOTHINON DOXASTICON IN TONE FIVE

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

In these latter times, Thou camest to Thy friends at evening of the first day of the week, O Christ; and by Thine entry whilst the doors were shut, Thou by a wonder didst confirm a wonder, even Thy Resurrection from the dead. Then Thou didst fill the disciples with joy and didst impart the Holy Spirit to them, and didst bestow on them authority to forgive sins; moreover, Thou didst not abandon Thomas to founder in the billows of unbelief. Wherefore, grant us also true knowledge and the remission of offences, O compassionate Lord.