

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

SEPTEMBER 21, 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
DEACON NICHOLAS MAHSHIE

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

LEAVE-TAKING (APODOSIS) OF &

SUNDAY AFTER THE ELEVATION OF THE HOLY

CROSS

APOSTLE QUADRATOS OF THE SEVENTY; PROPHET JONAH

TONE 6 / EOTHINON 4

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 ويطهر البرص، لذلك يُفيض الأشفية بمكرميه دائما"

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. Eli-as. If you have any questions, please see Fr. Michael.

أهلا 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 المُقدس 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

- **The Holy Bread of Oblations is being offered by Dona Savage, Nadine Savage and Family, James Rogers and Family,** for the continued health and well being of Dona, Nadine and family, James and family. **Also being offered in loving memory of** Douglas J Savage, Francis and Freida Savage, Raymond and Veronica DeSilva, Carly Marie Carter, John Simkulet, David Thier, Francis J Savage Jr. Susan Manning, Helen and Raymond Milliman. **May their memories be eternal.**
 - **Please pray for all the sick** and suffering, hospitalized and shut-ins of our communi-ty, especially Danny Khammar, 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.
 -

that the Lord would deem her worthy of martyrdom. But none of the bears or lions attacked her, but only licked her feet. Finally, one she-bear wounded her foot, which bled slightly, and the Holy Great Martyr Euphemia died right away. As her soul departed, there was an earthquake. The city was shaken, the walls fell down, and the pagan temples crumbled. As Saint Euphemia lay dead in the sand, the guards and spectators fled in terror, so that the Saint's parents were able to take her body and bury it near Chalcedon.

Later, a majestic church was built over the grave of the Great Martyr Euphemia. The sessions of the Fourth Ecumenical Council took place there in the year 451. At that time, the Holy Great Martyr Euphemia confirmed the Orthodox confession of faith in a miraculous way, exposing the Monophysite heresy. That miracle is commemorated on July 11.

When the Persians captured Chalcedon in the year 617, the relics of the holy Great Martyr Euphemia were transferred to Constantinople (around the year 620). During the Iconoclast heresy, the reliquary containing Saint Euphemia's relics seems to have been thrown into the sea, but pious sailors recovered them. They were brought to the island of Lemnos, and they were returned to Constantinople in 796.

The incorrupt body of Saint Euphemia is in the Patriarchal Church of Saint George at the Phanar in Constantinople. Portions of her relics are to be found in Kykkos Monastery on Cyprus, and in the Saint Alexander Nevsky Lavra at Saint Petersburg.

APOSTLE QUADRATUS OF THE SEVENTY

COMMEMORATED ON SEPTEMBER 21

Saint Quadratus, Apostle of the Seventy preached the Word of God at Athens and at Magnesia (eastern peninsula of Thessaly), and was Bishop of Athens. His biographer called him "a morning star" among the clouds of paganism. He converted many pagans to the true faith in Christ the Savior, and his preaching aroused the hatred of the pagans. Once, an angry mob fell upon the saint to pelt him with stones. Preserved by God, Saint Quadratus remained alive, and they threw him into prison, where he died of starvation. His holy body was buried in Magnesia.

In the year 126, Saint Quadratus wrote an Apologia in defence of Christianity. Presented to the emperor Hadrian (117-138), the Apologia affected the persecution of Christians, since the emperor issued a decree saying that no one should be convicted without just cause. This Apologia was known to the historian Eusebius in the fourth century. At the present time, only part of this Apologia survives, quoted by Eusebius: "The deeds of our Savior were always witnessed, because they were true. His healings and raising people from the dead were visible not only when they were healed and raised, but always. They lived not only during the existence of the Savior upon the earth, but they also remained alive long after His departure. Some, indeed, have survived to our own time."

Saint Quadratus is also commemorated on January 4.



THE SYNAXARION (Plain Reading)

On September 21 in the Holy Orthodox Church, we take leave of the celebration of the Elevation of the Holy Cross of our Lord Jesus Christ. On this day, we commemorate the holy, glorious and all-laudable Apostle Quadratos of the Seventy.

He preached the Gospel in Athens, and was at first bishop in Athens after St. Publius, and then in the city of Magnesia. Quadratos was considered a "morning star among the clouds," shining forth the light of Christ to the Hellenes in the midst of their dark paganism and evil practices. But darkness always hates the light, and the pagans hated holy Quadratos. They first stoned him, and then imprisoned him, leaving him without bread until his holy soul left his body and entered into the Kingdom of Christ his God in 130. Before that, Quadratos wrote a defense of Christianity and gave it to the pagan Emperor Hadrian, who was so moved that he decreed that Christians should not be persecuted without special cause.

THE EPISTLE

Priest: Let us attend.

Reader: O Lord, save Thy people, and bless Thine inheritance.

Unto Thee will I cry, O Lord my God

Reader: The Reading from the Epistle of St. Paul to the Galatians. (2:16-20)

Brethren, you know that a man is not justified by works of the law but through faith in Jesus Christ. Even we have believed in Christ Jesus, in order to be justified by faith in Christ, and not by works of the law, because by works of the law shall no one be justified. But if, in our endeavor to be justified in Christ, we ourselves were found to be sinners, is Christ then an agent of sin? Certainly not! But if I build up again those things which I tore down, then I prove myself a transgressor. For I through the Law died to the Law, that I might live to God. I have been crucified with Christ; it is no longer I who live, but Christ Who lives in me; and the life I now live in the flesh I live by faith in the Son of God, Who loved me and gave Himself for me.

رَتِّلُوا لِإِلَهِنَا رَتِّلُوا.

يا جميعَ الأُمَمِ صَفِّقُوا بالأَيَادِي.

فَصَلِّ مِنْ رِسَالَةِ الْقَدِّيسِ بُولُسَ الرَّسُولِ إِلَى أَهْلِ غَلَاطِيَّةِ. (20-2:16)

يا إِخْوَةُ، إِذْ نَعْلَمُ أَنَّ الْإِنْسَانَ لَا يُبَرِّرُ بِأَعْمَالِ النَّامُوسِ، بَلْ إِنَّمَا بِالْإِيمَانِ بِيَسُوعَ الْمَسِيحِ، أَمَّا نَحْنُ أَيْضاً بِيَسُوعَ الْمَسِيحِ لِكَيْ نُبَرَّرَ بِالْإِيمَانِ بِالْمَسِيحِ لَا بِأَعْمَالِ النَّامُوسِ، إِذْ لَا يُبَرِّرُ بِأَعْمَالِ النَّامُوسِ أَحَدٌ مِنْ دَوِي الْجَسَدِ. فَإِنْ كُنَّا وَنَحْنُ طَالِبُونَ التَّبَرِيرَ بِالْمَسِيحِ وَجَدْنَا نَحْنُ أَيْضاً خُطَاةً، أَفَيَكُونُ الْمَسِيحُ إِذَنْ خَادِماً لِلْخَطِيئَةِ؟ حَاشَى. فَإِنِّي إِنْ عُدْتُ أَبْنِي مَا قَدْ هَدَمْتُ، أَجْعَلُ نَفْسِي مُتَعَدِّياً. لِأَنِّي بِالنَّامُوسِ مِتُّ لِلنَّامُوسِ لِكَيْ أَحْيَا لِلهِ. مَعَ الْمَسِيحِ صُلِبْتُ، فَأَحْيَا، لَا أَنَا، بَلِ الْمَسِيحُ يَحْيَا فِيَّ. وَمَا لِي مِنَ الْحَيَاةِ فِي الْجَسَدِ، أَنَا أَحْيَا فِي إِيمَانِ ابْنِ اللَّهِ الَّذِي أَحَبَّنِي، وَبَذَلَ نَفْسَهُ عَنِّي.

GOSPEL

Priest: The Reading from the Holy Gospel according to St. Mark. (8:34-9:1)

The Lord said, "If any man would come after Me, let him deny himself and take up his cross and follow Me. For whoever would save his life will lose it; and whoever los-

es his life for My sake and the Gospel’s will save it. For what does it profit a man, to gain the whole world and forfeit his soul? For what can a man give in return for his soul? For whoever is ashamed of Me and of My words in this adulterous and sinful generation, of him will the Son of man also be ashamed, when He comes in the glory of His Father with the holy angels.” And He said to them, “Truly, I say to you, there are some standing here who will not taste death before they see the Kingdom of God come with power.”

فصلٌ شَرِيفٌ مِنْ بَشَارَةِ الْقَدِّيسِ مَرْقَسِ الْإِنْجِيلِيّ الْبَشِيرِ وَالتَّلْمِيزِ الطَّاهِرِ. (1:9-34:8)
قَالَ الرَّبُّ: "مَنْ أَرَادَ أَنْ يَتَّبَعَنِي، فَلْيَكْفُرْ بِنَفْسِهِ وَيَحْمِلْ صَلِيبَهُ وَيَتَّبَعْنِي. لِأَنَّ مَنْ أَرَادَ أَنْ يُخَلِّصَ نَفْسَهُ يُهْلِكُهَا، وَمَنْ أَهْلَكَ نَفْسَهُ مِنْ أَجْلِي وَمِنْ أَجْلِ الْإِنْجِيلِ يُخَلِّصُهَا. فَإِنَّهُ مَاذَا يَنْتَفِعُ الْإِنْسَانُ لَوْ رَجَعَ الْعَالَمَ كُلَّهُ وَخَسِرَ نَفْسَهُ؟ أَمْ مَاذَا يُعْطِي الْإِنْسَانُ فِدَاءً عَنْ نَفْسِهِ؟ لِأَنَّ مَنْ يَسْتَحْيِي بِي وَبِكَلَامِي فِي هَذَا الْجِيلِ الْفَاسِقِ الْخَاطِئِ، يَسْتَحْيِي بِهِ ابْنُ الْبَشَرِ مَتَى آتَى فِي مَجْدٍ أَبِيهِ مَعَ الْمَلَائِكَةِ الْقَدِّيسِينَ." وَقَالَ لَهُمْ: "الْحَقُّ أَقُولُ لَكُمْ، إِنَّ قَوْمًا مِنَ الْقَائِمِينَ هَهُنَا لَا يَذُوقُونَ الْمَوْتَ، حَتَّى يَرَوْا مَلَكُوتَ اللَّهِ قَدْ آتَى بِقُوَّةٍ."

DOXASTICON OF THE HOLY CROSS IN TONE SIX
Glory to the Father, and to the Son, and to the Holy Spirit.
Today the Cross of the Lord goeth forth, and the faithful welcome it with longing, and they receive healing of soul and body and of every malady. Let us kiss it with joy and fear: with fear, because of sin, for we are unworthy; with joy, because of the salvation granted to the world by Him Who was crucified thereon, Christ the Lord, Who hath Great Mercy.

ذُكِّصَا الصَّلِيبِ الْمُقَدَّسِ بِاللَّحْنِ السَّادِسِ
الْمَجْدُ لِلآبِ وَالابْنِ وَالرُّوحِ الْقُدُسِ.
الْيَوْمَ يُؤَافِي صَلِيبُ الرَّبِّ، وَالْمُؤْمِنُونَ يَقْبَلُونَهُ بِشَوْقٍ، وَيَنَالُونَ شِفَاءَ النَّفْسِ وَالْجَسَدِ وَكُلِّ سَقَمٍ. فَلْنُصَافِحْنَهُ بِفَرَحٍ وَخَوْفٍ. أَمَّا الْخَوْفُ فَمِنْ أَجْلِ الْخَطِيئَةِ، بِمَا أَنَّنَا غَيْرُ مُسْتَحَقِّينَ. وَأَمَّا الْفَرَحُ، فَمِنْ أَجْلِ الْخَلَاصِ الَّذِي يَمْنَحُهُ لِلْعَالَمِ، الْمَسِيحُ الرَّبُّ الَّذِي سَمَرَ عَلَيْهِ، الْمَالِكُ الرَّحْمَةِ الْعُظْمَى.

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 وَكُلَّ أَوَانٍ وَإِلَى دَهْرِ الدَّاهِرِينَ. آمِينَ.
أَنْتِ هِيَ الْفَائِقَةُ عَلَى كُلِّ الْبَرَكَاتِ، يَا وَالِدَةُ الْإِلَهِ الْعَذْرَاءُ، لِأَنَّ الْجَحِيمَ قَدْ سُبِيَتْ بِوَاسِطَةِ الْمُتَجَسِّدِ مِنْكَ، وَأَدَمَ دُعِيَ ثَانِيَةً، وَاللَّعْنَةُ بَادَتْ، وَحَوَاءَ انْعَتَقَتْ، وَالْمَوْتُ أُمِيتَ، وَنَحْنُ قَدْ حَيَيْنَا. فَلِذَلِكَ نُسَبِّحُ هَاتِقِينَ: مُبَارَكٌ أَنْتَ أَيُّهَا الْمَسِيحُ إِلَهُنَا، يَا مَنْ هَكَذَا سَرَّ، الْمَجْدُ لَكَ.

Great Martyr Euphemia the All-praised

Commemorated on September 16

The Holy Great Martyr Euphemia (Euphēmia / Ευφημία) was the daughter of Christian parents, the senator Philophronos and his wife Theodosia. She suffered for Christ in the year 304 in the city of Chalcedon, on the Bosphorus opposite Constantinople, the Queen of Cities.

Priscus, the Proconsul of Chalcedon, issued a decree which required all the inhabitants of Chalcedon and the surrounding area to attend a pagan festival, in order to worship and offer sacrifice to the idol of Ares. He threatened grave torments for anyone who failed to appear. During this impious festival, 49 Christians were hidden in one house, where they worshiped the true God in secret. The young virgin Euphemia was among those who prayed there.

Soon their hiding place was discovered, and they were brought before Priscus to answer the charges against them. For nineteen days the martyrs were subjected to various torments, but none of them wavered in their faith, nor did they consent to offer sacrifice to the idol. The governor, beside himself with rage and not knowing any other way of forcing the Christians to abandon their faith, sent them to Emperor Diocletian for trial. He kept the youngest, the virgin Euphemia, hoping that she would not persevere if she were left all alone.

Separated from her fellow-Christians, Saint Euphemia fervently prayed that the Lord Jesus Christ would strengthen her for her impending ordeal. Priscus urged the Saint to offer sacrifice to the idol, promising her many rewards. When she refused, he ordered that she be tortured.

The martyr was tied to a wheel with sharp knives attached to it, which slashed her body. The Saint prayed aloud, and miraculously, the wheel stopped by itself and would not move despite all the efforts of the executioners. An angel of the Lord, came down from Heaven, removed Euphemia from the wheel, and healed her of her wounds, and the Saint gave thanks to God.

Priscus did not notice the miracle which had taken place, so he ordered the soldiers Victor and Sosthenes to take the Saint to a red-hot furnace. But the soldiers, seeing two Angels in the midst of the flames, refused to carry out the Proconsul's order and declared that they believed in the God Whom Euphemia worshipped. Boldly proclaiming that they were Christians, Victor and Sosthenes awaited punishment. They were sentenced to be devoured by wild beasts. In the arena, they begged God to forgive the sins they had committed, asking the Lord to receive them into the Heavenly Kingdom. A Divine voice was heard, and the two soldiers entered into eternal life. The beasts, however, did not harm their bodies.

Saint Euphemia, cast into the fire by other soldiers, did not suffer. With God's help she emerged unscathed after many other torments. Ascribing these things to sorcery, Priscus ordered a pit to be dug. Filling it with knives, he had it covered over with earth and grass, so that the martyr would not notice this trap.

Once again, Saint Euphemia remained safe, walking over the pit. Finally, she was sentenced to be devoured by wild beasts in the arena. Before her execution the Saint prayed

