

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

**ST. ELIAS**

**ANTIOCHIAN CHRISTIAN ORTHODOX CHURCH**

**SEPTEMBER 7, 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

**SUNDAY BEFORE THE ELEVATION OF THE HOLY CROSS**

**TRANSFER OF THE NATIVITY OF THE THEOTOKOS**

**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 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"

**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.

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 مرشّدي 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 المقدّس 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 today is being offered by Elias and Gloria Shamieh,** for the spiritual and physical wellbeing of the members of Gloria and Elias Shamieh. Wadie and Rula Suleiman and their children, Mahfouz and Lina Abu-Manneh and their children. **Also being offered in loving memory of** Fahed and Thuayya Shamieh, George, Muna, Bishara, Mariam, Rami, and Fadi Shamieh. Also in memory of Jad and Fayzeh Dayeh. **May their memories be eternal**
  - **Today— Churching of Baby Anna Layla.** She is the daughter of Khader and Samira Fashho. May God grant them many years of abundant blessings.
  - **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.
  -

endured this strict fast. From that time he abstained from food completely during the entire period of the Great Lent, even from bread and water. For twenty days he prayed while standing, and for twenty days while sitting, so as not to permit the corporeal powers to relax.

A whole crowd of people began to throng to the place of his efforts, wanting to receive healing from sickness and to hear a word of Christian edification. Shunning worldly glory and striving again to find his lost solitude, the monk chose a previously unknown mode of asceticism. He went up a pillar six to eight feet high, and settled upon it in a little cell, devoting himself to intense prayer and fasting.

Reports of Saint Simeon reached the highest church hierarchy and the imperial court. Patriarch Domninos II (441-448) of Antioch visited the monk, celebrated Divine Liturgy on the pillar and communed the ascetic with the Holy Mysteries.

Elders living in the desert heard about Saint Simeon, who had chosen a new and strange form of ascetic striving. Wanting to test the new ascetic and determine whether his extreme ascetic feats were pleasing to God, they sent messengers to him, who in the name of these desert fathers were to bid Saint Simeon to come down from the pillar.

In the case of disobedience they were to forcibly drag him to the ground. But if he was willing to submit, they were to leave him on his pillar. Saint Simeon displayed complete obedience and deep Christian humility. The monks told him to stay where he was, asking God to be his helper.

Saint Simeon endured many temptations, and he invariably gained the victory over them. He relied not on his own weak powers, but on the Lord Himself, Who always came to help him. The monk gradually increased the height of the pillar on which he stood. His final pillar was 80 feet in height. Around him a double wall was raised, which hindered the unruly crowd of people from coming too close and disturbing his prayerful concentration.

Women, in general, were not permitted beyond the wall. The saint did not make an exception even for his own mother, who after long and unsuccessful searches finally succeeded in finding her lost son. He would not see her, saying, "If we are worthy, we shall see one another in the life to come." Saint Martha submitted to this, remaining at the foot of the pillar in silence and prayer, where she finally died. Saint Simeon asked that her coffin be brought to him. He reverently bid farewell to his dead mother, and a joyful smile appeared on her face.

Saint Simeon spent 80 years in arduous monastic feats, 47 years of which he stood upon the pillar. Many pagans accepted Baptism, struck by the moral staunchness and bodily strength which the Lord bestowed upon His servant.

The first one to learn of the death of the saint was his close disciple Anthony. Concerned that his teacher had not appeared to the people for three days, he went up on the pillar and found the dead body stooped over at prayer. Patriarch Martyrius of Antioch performed the funeral before a huge throng of clergy and people. They buried him near his pillar. At the place of his ascetic deeds, Anthony established a monastery, upon which rested the special blessing of Saint Simeon.

We pray to Saint Simeon for the return to the Church of those who have forsaken Her, or have been separated from Her.

**THE SYNAXARION (Plain Reading)**

Today in the Holy Orthodox Church, we celebrate the Nativity of our Most-holy Lady, the Theotokos and Ever-virgin Mary.

The Holy Virgin Mary was born of aged parents, Joachim and Anna. Her father was of the lineage of David, and her mother of the lineage of Aaron. Thus, she was of royal birth by her father and of priestly birth by her mother. In this, she foreshadowed Him Who would be born of her as King and High Priest. Her parents were quite old and had no children. Because of this they were ashamed before men and humble before God. In their humility they prayed to God with tears, to bring them joy in their old age by giving them a child, as He had once given joy to the aged Abraham and his wife Sarah by giving them Isaac. The Almighty and All-seeing God rewarded them with a joy that surpassed all their expectations and all their most beautiful dreams; for He gave them not just a daughter, but the Mother of God. She was Mary, Full of grace, Blessed among women, the Temple of the Holy Spirit, the Altar of the Living God, the Table of the Heavenly Bread, the Ark of God's Holiness, the Tree of the Sweetest Fruit, the Glory of the race of man, the Praise of womanhood, and the Fount of virginity and purity.

Through the intercessions of Thy Mother, O Christ God, have mercy upon us. Amen.

**THE EPISTLE**

**Priest: Let us attend.**

**Reader: O Lord, save Thy people and bless Thine inheritance.  
To Thee, O Lord, I have cried, O my God.**

**Reader: The Reading from the Epistle of St. Paul to the Galatians. (6:11-18)**

Brethren, see with what large letters I am writing to you with my own hand. It is those who want to make a good showing in the flesh that would compel you to be circumcised and only in order that they may not be persecuted for the cross of Christ. For even those who receive circumcision do not themselves keep the Law, but they desire to have you circumcised that they may glory in your flesh. But far be it from me to glory except in the cross of our Lord Jesus Christ, by which the world has been crucified to me and I to the world. For neither circumcision counts for anything, nor uncircumcision, but a new creation. Peace and mercy be upon all, who walk by this rule, upon the Israel of God. Henceforth let no man trouble me; for I bear on my body the marks of Jesus. The grace of our Lord Jesus Christ be with your spirit, brethren. Amen.

خَلِّصْ يَا رَبُّ شَعْبَكَ وَبَارِكْ مِيرَاثَكَ.

إِلَيْكَ يَا رَبُّ أَصْرُخُ إِلَهِي.

فَصَلِّ مِنْ رِسَالَةِ الْقَدِّيسِ بُولُسَ الرَّسُولِ إِلَى أَهْلِ غَلَاطِيَّةِ. (18-6:11)

يَا إِخْوَةُ، أَنْظَرُوا مَا أَعْظَمَ الْكِتَابَاتِ الَّتِي كَتَبْتُهَا إِلَيْكُمْ بِيَدِي. إِنَّ كُلَّ الَّذِينَ يُرِيدُونَ أَنْ يُرْضُوا بِحَسَبِ

الْجَسَدِ يُلْزِمُونَكُمْ أَنْ تَخْتَنِتُوا، وَإِنَّمَا ذَلِكَ لِئَلَّا يُضْطَهَدُوا مِنْ أَجْلِ صَلِيبِ الْمَسِيحِ. لِأَنَّ الَّذِينَ يَخْتَنِتُونَ هُمْ

أَنْفُسُهُمْ لَا يَحْفَظُونَ النَامُوسَ بَلْ إِنَّمَا يُرِيدُونَ أَنْ تَخْتَنِتُوا لِيَقْتَحِرُوا بِأَجْسَادِكُمْ. أَمَّا أَنَا، فَحَاشَى لِي أَنْ أَقْتَحِرَ

إِلَّا بِصَلِيبِ رَبَّنَا يَسُوعَ الْمَسِيحِ، الَّذِي بِهِ صُلبَ الْعَالَمُ لِي وَأَنَا صُلِبْتُ لِلْعَالَمِ. لِأَنَّهُ فِي الْمَسِيحِ يَسُوعَ لَيْسَ

الْخِتَانُ بِشَيْءٍ وَلَا الْقَلْفُ بَلِ الْخَلِيقَةُ الْجَدِيدَةُ. وَكُلُّ الَّذِينَ يَسْلُكُونَ بِحَسَبِ هَذَا الْقَانُونِ، فَعَلَيْهِمْ سَلَامٌ وَرَحْمَةٌ

وعلى إسرائيلِ الله. فَلَا يَجْلِبُ عَلَيَّ أَحَدٌ أَتْعَاباً فيما بَعْدُ، فَإِنِّي حَامِلٌ فِي جَسَدِي سِمَاتِ الرَّبِّ يَسُوع. نِعْمَةُ رَبِّنَا يَسُوعَ الْمَسِيحِ مَعَ رُوحِكُمْ أَيُّهَا الْإِخْوَةُ. آمين.

GOSPEL

**Priest: The Reading from the Holy Gospel according to St. John. (3:13-17)**

The Lord said, "No one has ascended into heaven but He who descended from heaven, the Son of man. And as Moses lifted up the serpent in the wilderness, so must the Son of man be lifted up, that whoever believes in Him should not perish but have eternal life. For God so loved the world that He gave His only Son, that whoever believes in Him should not perish but have eternal life. For God sent His Son into the world, not to condemn the world, but that the world might be saved through Him."

فَصَلِّ شَرِيفٌ مِنْ بَشَارَةِ الْقَدِيسِ يوحنا الإنجيليِّ البَشِيرِ والتَّلمِيزِ الطَّاهِرِ. (17-3:13)

قَالَ الرَّبُّ: لَمْ يَصْعَدْ أَحَدٌ إِلَى السَّمَاءِ إِلَّا الَّذِي نَزَلَ مِنَ السَّمَاءِ، ابْنُ الْبَشَرِ الَّذِي هُوَ فِي السَّمَاءِ.

وكَمَا رَفَعَ مُوسَى الْحَيَّةَ فِي الْبَرِّيَّةِ، هَكَذَا يَنْبَغِي أَنْ يُرْفَعَ ابْنُ الْبَشَرِ. لِكَيْ لَا يَهْلِكَ كُلُّ مَنْ يُؤْمِنُ بِهِ، بَلْ تَكُونُ لَهُ الْحَيَاةُ الْأَبَدِيَّةُ. لِأَنَّهُ هَكَذَا أَحَبَّ اللَّهُ الْعَالَمَ حَتَّى بَذَلَ ابْنَهُ الْوَحِيدَ لِكَيْ لَا يَهْلِكَ كُلُّ مَنْ يُؤْمِنُ بِهِ بَلْ تَكُونُ لَهُ الْحَيَاةُ الْأَبَدِيَّةُ. فَإِنَّهُ لَمْ يُرْسِلِ اللَّهُ ابْنَهُ الْوَحِيدَ إِلَى الْعَالَمِ لِيَدِينِ الْعَالَمَ، بَلْ لِيُخَلِّصَ بِهِ الْعَالَمَ.

**THE DOXASTICON OF NATIVITY OF THE THEOTOKOS IN TONE SIX**  
**Glory to the Father, and to the Son, and to the Holy Spirit.**  
This is the day of the Lord; wherefore, rejoice ye nations; for behold the chamber of Light, the scroll of the Word of life hath come forth from the womb; the gate facing the east hath been born. Wherefore, she awaiteth the entrance of the High Priest. And she alone admitted Christ into the universe for salvation of our souls.

الْمَجْدُ لِلآبِ وَالابْنِ وَالرُّوحِ الْقُدُسِ.

هَذَا هُوَ يَوْمُ الرَّبِّ، فَأَبْتَهِجُوا أَيُّهَا الشُّعُوبُ. لِأَنَّهُ هُوَذَا خِذْرُ الثُّورِ، وَسَفَرُ كَلِمَةِ الْحَيَاةِ، قَدْ وَرَدَتْ مِنَ الْحَشَا.

وَإِذْ إِنَّ الْبَابَ الْمُتَّحِجَةَ نَحْوَ الْمَشَارِقِ قَدْ وُلِدَتْ، فَهِيَ تَنْتَظِرُ دُخُولَ الْكَاهِنِ الْعَظِيمِ، وَهِيَ وَحْدَهَا أَدْخَلَتْ

الْمَسِيحَ وَحْدَهُ إِلَى الْمَسْكُونَةِ لِخَلَاصِ نَفُوسِنَا.

**THEOTOKION IN TONE SIX**  
**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.

الْآنَ وَكُلَّ أَوَانٍ وَإِلَى دَهْرِ الدَّاهِرِينَ. آمين.

أَنْتِ هِيَ الْفَائِزَةُ عَلَى كُلِّ الْبَرَكَاتِ، يَا وَالِدَةُ الْإِلَهِ الْعَذْرَاءُ، لِأَنَّ الْجَحِيمَ قَدْ سُبِّيَتْ بِوَاسِطَةِ الْمُتَجَبِّدِ مِنْكَ، وَأَدَمَ دُعِيَ ثَانِيَةً، وَاللَّعْنَةُ بَادَتْ، وَحَوَاءَ انْعَتَقَتْ، وَالْمَوْتُ أُمِيتَ، وَنَحْنُ قَدْ حَيِينَا. فَلِذَلِكَ نُسَبِّحُ هَاتِفِينَ: مُبَارَكٌ أَنْتَ أَيُّهَا الْمَسِيحُ إِلَهَنَا، يَا مَنْ هَكَذَا سَرَّ، الْمَجْدُ لَكَ.

Church New Year

Commemorated on September 1

The first day of the Church New Year is also called the beginning of the Indiction. The term Indiction comes from a Latin word meaning, "to impose." It was originally applied to the imposition of taxes in Egypt. The first worldwide Indiction was in 312 when the Emperor Constantine (May 21) saw a miraculous vision of the Cross in the sky. Before the introduction of the Julian calendar, Rome began the New Year on September 1.



According to Holy Tradition, Christ entered the synagogue on September 1 to announce His mission to mankind (Luke 4:16-22). Quoting Isaiah 61:1-2, the Savior proclaimed, "The spirit of the Lord is upon Me; because He has anointed Me to preach the gospel to the poor; He has sent Me to proclaim release to captives, and recovering of sight to the blind, to set at liberty those who are oppressed, to proclaim the acceptable year of the Lord..." This scene is depicted in a Vatican manuscript (Vatican, Biblioteca. Cod. Gr. 1613, p.1).

Tradition says that the Hebrews entered the Promised Land in September.

Saint Simeon Stylites, the Elder

Commemorated on September 1

Saint Simeon the Stylite was born in the Cappadocian village of Sisan of Christian parents, Sisotian and Martha. At thirteen years of age he began to tend his father's flock of sheep. He devoted himself attentively and with love to this, his first obedience.

Once, after he heard the Beatitudes in church, he was struck by their profundity. Not trusting to his own immature judgment, he turned therefore with his questions to an experienced Elder. The Elder readily explained to the boy the meaning of what he had heard. The seed fell on good soil, and it strengthened his resolve to serve God.



When Simeon was eighteen, he received monastic tonsure and devoted himself to feats of the strictest abstinence and unceasing prayer. His zeal, beyond the strength of the other monastic brethren, so alarmed the igumen that he told Simeon that to either moderate his ascetic deeds or leave the monastery.

Saint Simeon then withdrew from the monastery and lived in an empty well in the nearby mountains, where he was able to carry out his austere struggles unhindered. After some time, angels appeared in a dream to the igumen, who commanded him to bring back Simeon to the monastery.

The monk, however, did not long remain at the monastery. After a short while he settled into a stony cave, situated not far from the village of Galanissa, and he dwelt there for three years, all the while perfecting himself in monastic feats. Once, he decided to spend the entire forty days of Great Lent without food or drink. With the help of God, the monk