

St. Elias Antiochian Orthodox Christian Church

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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 14, 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.

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 مُرشّدي 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 today is being offered by Khader and Samira Fashho,** for the spiritual and physical wellbeing of the Fashho, Dayeh, Khoury & Ghawi families. **Also being offered in loving memory of** the fallen asleep in the lord members of the Fashho, Dayeh, Khoury, & Ghawi families. **May their memories be eternal**
- **Please pray for all the sick** and suffering, hospitalized and shut-ins of our community, especially Danny Khammar, Janet Saba, Salwa Makhoulf, 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.

Venerable Cassiani the Hymnographer

Commemorated on September 7

Saint Cassiani (Cassianⲓ) is a well-known Byzantine poet (ποιήτρια), who lived during the reign of Emperor Theophilos (829 – 842).

She was tonsured about the year 820, and founded a convent on Xerolophos, one of Constantinople's seven hills. There (according to the monk George the Sinful) she led "an ascetic and philosophical life" which was pleasing to God. She was an energetic Igoumeness who not only regulated the life of the convent, but also found time to pursue her literary interests. She combined the talents of poet, theologian and musician, writing hymns and composing musical settings for them. Originally sung by her nuns, many of her compositions have enduring value. At least twenty-three of her hymns were later included in the Church's liturgical books.

One of Saint Cassiani's most famous hymns is sung during Matins on Holy Wednesday, on the subject of the woman who had fallen into many sins, which is based on Saint Luke's Gospel (7:36-50).

Another of her hymns is sung in the Canon of Matins for Holy Saturday, and is repeated at the Midnight Office on Holy Pascha: "Do not weep for me, O Mother, beholding in the tomb the Son Whom thou hast conceived without seed in thy womb, for I shall arise. . ."

Saint Cassiani is not mentioned in the Synaxaristes (Synaxaristés), yet the inhabitants of Kasos, because of the similarity of her name with that of their island, celebrate her Feast Day on September 7. A special Church Service was composed in her honor, and it was published in Alexandria in 1889 by the "Reformed" (or "Reorganized") printing house.

It is strange, however, that this Service was dedicated to Patriarch Sophronios of Alexandria, who in turn gave it to Metropolitan Germanos (Germanós) of Thebes to be printed (on September 1, 1889). Thus, Cassiani's glorification by the Church of Alexandria was somehow formalized, as the inhabitants of Kasos desired.

For centuries Saint Cassiani's name has appeared at the end of all the lists of Byzantine poets. The first known list was compiled by Nikephoros Kallistos Xanthopoulos (Nikēphóros Kállistos Xanthopoulos) in the first half of the XIV century.

Saint Cassiani is depicted among the holy ascetics and other monastics in the icon for the Triumph of Orthodoxy on the first Sunday of Lent.

THE SYNAXARION (Plain Reading)

On September 14 in the Holy Orthodox Church, we commemorate the Elevation (Exaltation) of the Honored and Life-giving Cross.

On this day, we commemorate two events connected with the Precious Cross of Christ: the finding of the Cross on Golgotha, and the returning of the Cross to Jerusalem from Persia. While in the Holy Land, the Empress Helena learned that the Holy Cross was buried underneath the temple of the pagan goddess Venus built on Golgotha. She demanded it be torn down and the Cross be excavated. The search turned up three crosses. Uncertain which was the true Cross, the Patriarch Marcarius ordered that each cross be placed on the corpse in a funeral procession passing by. The first two produced nothing, but the third brought the man back to life, thus determining that this was the very Cross on which our Savior brought life to the world. Later, King Chozroes conquered Jerusalem, took the people into slavery and carried off the Lord's Cross to Persia. In 628, the Greek Emperor Heraclius defeated Chozroes, and brought the Cross back to Jerusalem with great ceremony. Heraclius was carrying the Cross on his back when, suddenly, he froze. The Patriarch Zacharias saw an angel directing the emperor to take off his robes and walk with the same extreme humility with which our Savior bore His Cross. The emperor complied, and was able to finish the procession to the Church of the Resurrection on Golgotha, where he restored the Holy Cross. By the power of Thy Cross, O Christ God, have mercy upon us, and save us. Amen.

THE EPISTLE

Priest: Let us attend.

Reader: Exalt ye the Lord our God.

The Lord reigneth; let the people tremble.

Reader: The Reading from the First Epistle of St. Paul to the Corinthians. (1:18-24)

Brethren, the word of the Cross is folly to those who are perishing, but to us who are being saved it is the power of God. For it is written, "I will destroy the wisdom of the wise, and the cleverness of the clever I will thwart." Where is the wise man? Where is the scribe? Where is the debater of this age? Has not God made foolish the wisdom of the world? For since, in the wisdom of God, the world did not know God through wisdom, it pleased God through the folly of what we preach to save those who believe. For Jews demand signs and Greeks seek wisdom, but we preach Christ crucified, a stumbling block to Jews and folly to Gentiles, but to those who are called, both Jews and Greeks, Christ the power of God and the wisdom of God.

إِرْفَعُوا الرَّبَّ إِلَهَنَا وَاسْجُدُوا لِمَوْطِي قَدَمَيْهِ، فَإِنَّهُ قُدُّوسٌ. الرَّبُّ قَدْ مَلَكَ فَلْتَسْخَطِ الشُّعُوبُ.

فَصَلِّ مِنْ رِسَالَةِ الْقَدِّيسِ بُولُسَ الرِّسُولِ الْأُولَى إِلَى أَهْلِ كُورِنْثُوسَ. (24-1:18)

يَا إِخْوَةُ، إِنَّ كَلِمَةَ الصَّلِيبِ عِنْدَ الْهَالِكِينَ جَهَالَةٌ، وَأَمَّا عِنْدَنَا نَحْنُ الْمُخَلَّصِينَ فَهِيَ قُوَّةُ اللَّهِ. لِأَنَّهُ قَدْ

كُتِبَ سَابِئُ حِكْمَةِ الْحُكَمَاءِ، وَأَرْفُضُ فَهَمَ الْفُهَمَاءِ. فَأَيُّنَ الْحَكِيمِ؟ وَأَيُّنَ الْكَاتِبِ؟ وَأَيُّنَ مُبَاحِثُ هَذَا الدَّهْرِ؟

أَلَيْسَ اللَّهُ قَدْ جَهَلَ حِكْمَةَ هَذَا الْعَالَمِ؟ فَإِنَّهُ إِذَا كَانَ الْعَالَمُ وَهُوَ فِي حِكْمَةِ اللَّهِ لَمْ يَعْرِفِ اللَّهَ بِالْحِكْمَةِ، أَرْتَضَى

اللَّهُ أَنْ يُخَلِّصَ بِجَهَالَةِ الْكَرَارَةِ الَّذِينَ يُؤْمِنُونَ. لِأَنَّ الْيَهُودَ يَسْأَلُونَ آيَةً، وَالْيُونَانِيِّينَ يَطْلُبُونَ حِكْمَةً، أَمَّا نَحْنُ

خَوْفًا. وَدَخَلَ أَيْضًا إِلَى دَارِ الْوَلَايَةِ، وَقَالَ لِيَسُوعَ: "مِنْ أَيْنَ أَنْتَ؟" فَلَمْ يَزِدْ يَسُوعُ عَلَيْهِ جَوَابًا، فَقَالَ لَهُ بِيلاطُسُ: "أَلَا تُكَلِّمُنِي. أَمَا تَعْلَمُ أَنِّي لِي سُلْطَانًا أَنْ أَصْلِبَكَ، وَلِي سُلْطَانًا أَنْ أُطْلِقَكَ". فَأَجَابَ يَسُوعُ: "مَا كَانَ لَكَ عَلَيَّ مِنْ سُلْطَانٍ لَوْ لَمْ يُعْطَ لَكَ مِنْ فَوْقَ". فَلَمَّا سَمِعَ بِيلاطُسُ هَذَا الْكَلَامَ، أَخْرَجَ يَسُوعَ ثُمَّ جَلَسَ عَلَى كُرْسِيِّ الْقَضَاءِ فِي مَوْضِعٍ يُقَالُ لَهُ "لِيُشْتَرَوْثُ" وَبِالْعِبْرَانِيَّةِ "جَبَّانًا". وَكَانَتْ تَهَيَّئَةُ الْفِصْحِ، وَكَانَ نَحْوُ السَّاعَةِ الثَّاسِعَةِ، وَقَالَ لِلْيَهُودِ: "هُذَا مَلِكُكُمْ". أَمَّا هُمْ فَصَرَخُوا: "ارْفَعْهُ، ارْفَعْهُ، أَصْلِبْهُ". فَقَالَ لَهُمْ بِيلاطُسُ: "أَأَصْلِبُ مَلِكُكُمْ؟". فَأَجَابَ رُؤَسَاءُ الْكَهَنَةِ: "لَيْسَ لَنَا مَلِكٌ غَيْرُ قَيْصَرَ". حِينَئِذٍ أَسْلَمَهُ إِلَيْهِمْ لِلصَّلْبِ. فَأَخَذُوا يَسُوعَ، وَمَضَوْا بِهِ. فَخَرَجَ وَهُوَ حَامِلٌ صَلِيلِيَهُ إِلَى الْمَوْضِعِ الْمُسَمَّى الْجُمُجَمَةِ وَبِالْعِبْرَانِيَّةِ يُسَمَّى الْجُلْجُلَةَ حَيْثُ صَلَبُوهُ وَآخَرِينَ مَعَهُ مِنْ هُنَا وَمِنْ هُنَاكَ، وَيَسُوعُ فِي الْوَسْطِ. وَكَتَبَ بِيلاطُسُ عُنْوَانًا وَوَضَعَهُ عَلَى الصَّلِيبِ، وَكَانَ الْمَكْتُوبُ فِيهِ: "يَسُوعُ النَّاصِرِيُّ مَلِكُ الْيَهُودِ". وَهَذَا الْعُنْوَانُ قَرَأَهُ كَثِيرُونَ مِنَ الْيَهُودِ لِأَنَّ الْمَوْضِعَ الَّذِي صَلِبَ فِيهِ يَسُوعُ كَانَ قَرِيبًا مِنَ الْمَدِينَةِ وَكَانَ مَكْتُوبًا بِالْعِبْرَانِيَّةِ وَالْيُونَانِيَّةِ وَالرُّومَانِيَّةِ. وَكَانَتْ وَاقِفَةً عِنْدَ صَلِيبِ يَسُوعَ أُمُّهُ وَأُخْتُ أُمِّهِ مَرْيَمُ الَّتِي لِكَلَاوُبَا وَمَرْيَمُ الْمَجْدَلِيَّةُ. فَلَمَّا رَأَى يَسُوعُ أُمَّهُ وَالتِّلْمِيزَ الَّذِي كَانَ هُوَ يُحِبُّهُ وَاقِفًا قَالَ لِأُمِّهِ: "يَا امْرَأَةُ، هُوَذَا ابْنُكَ". ثُمَّ قَالَ لِلتِّلْمِيزِ: "هُذَا أُمُّكَ". وَمِنْ تِلْكَ السَّاعَةِ أَخَذَهَا التِّلْمِيزُ إِلَى خَاصَّتِهِ. وَبَعْدَ هَذَا رَأَى يَسُوعُ أَنَّ كُلَّ شَيْءٍ قَدْ تَمَّ فَأَمَالَ رَأْسَهُ وَأَسْلَمَ الرُّوحَ. ثُمَّ إِذْ كَانَ يَوْمَ التَّهْنِئَةِ فَلَيْلًا تَبَقَّى الْأَجْسَادُ عَلَى الصَّلِيبِ فِي السَّبْتِ لِأَنَّ يَوْمَ ذَلِكَ السَّبْتِ كَانَ عَظِيمًا سَأَلَ الْيَهُودُ بِيلاطُسَ أَنْ تُكْسَرَ سَوْقُهُمْ وَيُذْهَبَ بِهِمْ. فَجَاءَ الْجُنْدُ وَكَسَرُوا سَاقِي الْأَوَّلِ وَالْآخِرِ الَّذِي صَلِبَ مَعَهُ. وَأَمَّا يَسُوعُ فَلَمَّا انْتَهَوْا إِلَيْهِ وَرَأَوْهُ قَدْ مَاتَ، لَمْ يَكْسِرُوا سَاقِيهِ لَكِنَّ وَاحِدًا مِنَ الْجُنْدِ طَعَنَ جَنْبَهُ بِحَرْبَةٍ فَخَرَجَ لِلْوَقْتِ دَمٌ وَمَاءٌ. وَالَّذِي عَايَنَ شَهِدَ وَشَهِدَتْهُ حَقٌّ.

DOXASTICON OF THE HOLY CROSS IN TONE SIX
Glory to the Father, and to the Son, and to the Holy Spirit; both now and ever, and unto ages of ages. Amen.

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.

نُكِّصَا الصَّلِيبِ الْمُقَدَّسِ بِاللَّحَنِ السَّادِسِ

الْمَجْدُ لِلآبِ وَالابْنِ وَالرُّوحِ الْقُدُسِ، الْآنَ وَكُلَّ أَوَانٍ وَإِلَى دَهْرِ الدَّاهِرِينَ. آمِينَ.

الْيَوْمَ يُؤَافِي صَلِيبُ الرَّبِّ، وَالْمُؤْمِنُونَ يَتَقَبَّلُونَهُ بِشَوْقٍ، وَيَنَالُونَ شِفَاءَ النَّفْسِ وَالْجَسَدِ وَكُلِّ سُقْمٍ. فَلْنُصَافِحْنَهُ بِفَرَحٍ وَخَوْفٍ. أَمَّا الْخَوْفُ فَمِنْ أَجْلِ الْخَطِيئَةِ، بِمَا أَنَّنَا غَيْرُ مُسْتَحَقِّينَ. وَأَمَّا الْفَرَحُ، فَمِنْ أَجْلِ الْخَلَاصِ الَّذِي يَمُنُّهُ لِلْعَالَمِ، الْمَسِيحُ الرَّبُّ الَّذِي سَمَرَ عَلَيْهِ، الْمَالِكُ الرَّحْمَةِ الْعَظْمَى.

فَنَكْرَرُ بِالْمَسِيحِ مَضْلُوبًا، شُكًّا لِلْيَهُودِ وَجَهَالَةً لِلْيُونَانِيِّينَ. أَمَّا لِلْمَدْعُوعِينَ مِنَ الْيَهُودِ وَالْيُونَانِيِّينَ، فَالْمَسِيحُ قُوَّةُ اللَّهِ، وَحِكْمَةُ اللَّهِ.

GOSPEL

Priest: The Reading from the Holy Gospel according to St. John. (19:6-11, 13-20, 25-28, 30-35)

At that time, the chief priests and the elders of the people took counsel against Jesus to put Him to death. And they came to Pontius Pilate saying, "Crucify Him, crucify Him!" Pilate said to them, "Take Him yourselves and crucify Him, for I find no crime in Him." The Jews answered him, "We have a law, and by that law He ought to die, because He has made Himself the Son of God." When Pilate heard these words, he was the more afraid; he entered the praetorium again and said to Jesus, "Where art Thou from?" But Jesus gave no answer. Pilate therefore said to Him, "Wilt Thou not speak to me? Knowest Thou not that I have power to release Thee, and power to crucify Thee?" Jesus answered him, "You would have no power over Me unless it had been given you from above.

When Pilate heard these words, he brought Jesus out and sat down on the judgment seat at a place called "The Pavement", and in Hebrew, "Gabbatha." Now it was the day of Preparation of the Passover; it was about the sixth hour. He said to the Jews, "Behold your King!" They cried out, "Away with Him, away with Him, crucify Him!" Pilate said to them, "Shall I crucify your King?" The chief priests answered, "We have no king but Caesar." Then he handed Him over to them to be crucified.

So they took Jesus and led him away, and He went out, bearing His own Cross, to the place called the place of a skull, which is called in Hebrew "Golgotha." There they crucified Him, and with Him two others, one on either side, with Jesus between them. Pilate also wrote a title and put it on the Cross; it read, "Jesus of Nazareth, the King of the Jews." Many of the Jews read this title, for the place where Jesus was crucified was near the city; and it was written in Hebrew, in Latin, and in Greek.

Now standing by the Cross of Jesus were His mother, and his mother's sister, Mary the wife of Cleopas, and Mary Magdalene. When Jesus saw His mother, and the Disciple whom He loved standing near, He said to His mother, "Woman, behold, your son!" Then He said to the Disciple, "Behold, your mother!" And from that hour the Disciple took her to his own home. After this, Jesus, knowing that all was now fulfilled, said, "It is finished"; and He bowed His head and gave up the spirit.

Since it was the day of Preparation, in order to prevent the bodies from remaining on the cross on the Sabbath (for that Sabbath was a high day), the Jews asked Pilate that their legs might be broken, and that they might be taken away. So the soldiers came and broke the legs of the first, and of the other who had been crucified with him; but when they came to Jesus and saw that He was already dead, they did not break His legs. But one of the soldiers pierced His side with a spear, and at once there came out blood and water. He who saw it has borne witness—his testimony is true.

فَصَلِّ شَرِيفٌ مِنْ بَشَارَةِ الْقَدِّيسِ يُوَحْنَا الْإِنْجِيلِيِّ الْبَشِيرِ وَالتِّلْمِيزِ الطَّاهِرِ.

(11-6:19، 13-20، 25-28، 30-35)

فِي ذَلِكَ الزَّمَانِ، عَقَدَ رُؤَسَاءُ الْكَهَنَةِ وَالشُّيُوخُ عَلَى يَسُوعَ مَشُورَةً لِيُهْلِكُوهُ. فَأَتَوْا إِلَى بِيلاطُسَ قَائِلِينَ:

"أَصْلِبْهُ، أَصْلِبْهُ". فَقَالَ لَهُمْ بِيلاطُسُ: "خُذُوهُ أَنْتُمْ وَأَصْلِبُوهُ، فَإِنِّي لَا أَجِدُ فِيهِ عِلَّةً". أَجَابَهُ الْيَهُودُ: "إِنَّ لَنَا

نَامُوسًا، وَبِحَسَبِ نَامُوسِنَا يَجِبُ أَنْ يَمُوتَ، لِأَنَّهُ جَعَلَ نَفْسَهُ ابْنًا لِلَّهِ". فَلَمَّا سَمِعَ بِيلاطُسُ هَذَا الْكَلَامَ أَزْدَادَ