

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 Amal and Violette Humsi.** Please pray for the spiritual and physical well-being of Amal, Violette, Marc, Danny, Grace, Marina-Juliette, Zeina-Alexandra, and Nicolas-Daniel Humsi. Also for the well being of Giselle and Samira, Suheil, Ramzi, Adib, Diana and families. **Also being offered in loving memory of** Kamil, Juliette, Fayez and Gloria. **May their memory be eternal.**
- **Also,** Please pray for the spiritual and physical well-being of the members of the Tadros and Akl Families. Also in loving memory of John Tadros, Georgette Tadros, Jalil Tadros and Afifeh Tadros, Basima Tadros, Edmond Tadros and Arkad Tadros, Lillian Tadros, Nadia Mounayer, Joseph Akl and Lina Akl. May their memory be eternal.
- **Today is a one year memorial for John Tadros. May his memory be eternal.**
- **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.

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



*Welcome to St. Elias
Antiochian Orthodox Church*

ST. ELIAS

ANTIOCHIAN CHRISTIAN ORTHODOX CHURCH

AUGUST 16, 2026

**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

ELEVENTH SUNDAY AFTER PENTECOST & ELEVENTH SUNDAY OF MATTHEW

AFTER-FEAST OF THE DORMITION OF THE THEOTOKOS
RECOVERY FROM EDESSA OF THE ICON OF CHRIST NOT MADE BY
HANDS: 'THE HOLY NAPKIN'

TONE 2/ EOTHINON 11

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 الأسقام ويظهر البرص، لذلك يُفيض الأشفية بمكرميهِ دائماً

THE SYNAXARION (Plain Reading)

On August 16 in the Holy Orthodox Church, we commemorate the Recovery from Edessa to Constantinople of the Icon of Christ Not Made by Hands, known as 'The Holy Napkin.'

Prince Avgar of Edessa sent a portrait-painter, Ananias, to Palestine with a letter to Christ our Savior, in which he begged the Lord to come and heal him of his leprosy. In the event that Lord was unable to come, the prince commanded Ananias to paint His likeness and bring it, believing that the portrait would heal him. The Lord replied that he could not come, as the time of His Passion was at hand. Our Savior took a napkin and wiped His face, leaving a perfect reproduction of His most pure face on it. The Lord gave this napkin to Ananias, with a message that the prince would be healed by it, but not entirely, and He would later send him an envoy that would rid him of the remainder of the disease. Receiving the napkin, Avgar kissed it and the leprosy fell from his body, with just a little remaining on his face. Later, the Apostle Thaddaeus came to Avgar, fully healed him and baptized him. Then the prince smashed the idols that stood at the city's gateway and placed the napkin with the face of Christ above the entrance, stuck onto wood, surrounded with a gold frame and ornamented with pearls. The city eventually fell to Arab conquest, and the Holy Napkin was translated to Constantinople in 944.

On this day, we also commemorate the Martyrs Diomedes the physician of Tarsus in Cilicia and Alkiviades. By the intercessions₂ of Thy Saints, O Christ God, have mercy on

iron claws, then he was beheaded. The skin of the young Agapius was flayed from head to chest, but the martyr did not utter a sound. The youngest son Pistus was tortured and beheaded, just as his brothers had been. One account says that the three brothers suffered at Edessa in Macedonia. Another account says they died at Larissa in Thessaly, their homeland.

Saint Bassa was thrown into prison and was weakened by hunger, but an angel strengthened her with heavenly food. Under successive tortures she remained unharmed by fire, water and beasts. When they brought her to a pagan temple, she shattered the statue of Zeus. Then they threw the martyr into a whirlpool in the sea. But to everyone's surprise a ship sailed up, and three radiant men pulled her up (Saint Nikódēmos of the Holy Mountain (July 14) suggests that these were her children, martyred earlier). After eight days Saint Bassa came by ship to the governor of the island of Alona, not far from Cyzicus, in the Propontis or Sea of Marmora. After beating her with rods, they beheaded her.

By the year 450 there was already a church in honor of the holy martyr Bassa at Chalcedon.

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## 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 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 المبارك. ونحن نتطلع للقائكم والترحيب بكم شخصياً في كنيسة مار إلياس. يرجى توجيه الأسئلة إلى الأب مايكل مباشرةً.



ner of the Lord’s coming,” wrote the saint. “Through the apostles, He preached that the fulness of time of the filiation had arrived, and that the Kingdom of Heaven was at hand.”

The successors of the Apostles have received from God the certain gift of truth, which Saint Irenaeus links to the succession of the episcopate (Adv. Haer. 4, 26, 2). “Anyone who desires to know the truth ought to turn to the Church, since through Her alone did the apostles expound the Divine Truth. She is the door to life.”

Saint Irenaeus also exerted a beneficial influence in a dispute about the celebration of Pascha. In the Church of Asia Minor, there was an old tradition of celebrating Holy Pascha on the fourteenth day of the month of Nisan, regardless of what day of the week it happened to be. The Roman bishop Victor (190-202) forcefully demanded uniformity, and his harsh demands fomented a schism. In the name of the Christians of Gaul, Saint Irenaeus wrote to Bishop Victor and others, urging them to make peace.

After this incident, Saint Irenaeus drops out of sight, and we do not even know the exact year of his death. Saint Gregory of Tours, in his Historia Francorum, suggests that Saint Irenaeus was beheaded by the sword for his confession of faith in the year 202, during the reign of Severus.

The Apostle and Evangelist John the Theologian, Saint Polycarp of Smyrna, and Saint Irenaeus of Lyons are three links in an unbroken chain of the grace of succession, which goes back to the Original Pastor, our Lord Jesus Christ Himself.

In his old age, Saint Irenaeus wrote to his old friend the priest Florinus: “When I was still a boy, I knew you... in Polycarp’s house.... I remember what happened in those days more clearly than what happens now.... I can describe for you the place where blessed Polycarp usually sat and conversed, the character of his life, the appearance of his body, and the discourses which he spoke to the people, how he spoke of the conversations which he had with John and others who had seen the Lord, how he remembered their words, and what he heard from them about the Lord ... I listened eagerly to these things, by the mercy of God, and wrote them, not on paper, but in my heart.”

**Martyr Bassa of Edessa and her sons Theogonius, Agapius, and Pistus**  
Commemorated on August 21  
The Martyr Bassa with her sons Theognis, Agapius and Pistus, lived in the city of Macedonian Edessa and she was married to a pagan priest. From childhood she had been raised in the Christian Faith, which she passed on to her sons.

During the reign of the emperor Maximian Galerius (305-311), the husband denounced his wife and children to the governor. In spite of threats, the boys refused to offer sacrifice to idols, so they were tortured and put to death. The eldest son, Theognis, was raked with

us. Amen.

**THE EPISTLE**

**Priest: Let us attend.**  
**Reader: *The Lord is my strength and my song. The Lord has chastened me severely.***  
**Reader: The Reading from the First Epistle of St. Paul to the Corinthians. (9:2-12)**

Brethren, you are the seal of my apostleship in the Lord. This is my defense to those who would examine me. Do we not have the right to our food and drink? Do we not have the right to be accompanied by a wife, as the other apostles and the brothers of the Lord and Cephas? Or is it only Barnabas and I who have no right to refrain from working for a living? Who serves as a soldier at his own expense? Who plants a vineyard without eating any of its fruit? Who tends a flock without getting some of the milk? Do I say this on human authority? Does not the law say the same? For it is written in the Law of Moses, “You shall not muzzle an ox when it is treading out the grain.” Is it for oxen that God is concerned? Does he not speak entirely for our sake? It was written for our sake, because the plowman should plow in hope and the thresher thresh in hope of a share in the crop. If we have sown spiritual good among you, is it too much if we reap your material benefits? If others share this rightful claim upon you, do not we still more? Nevertheless, we have not made use of this right, but we endure anything rather than put an obstacle in the way of the Gospel of Christ.

فَصَلِّ مِنْ رِسَالَةِ الْقَدِّيسِ بُولُسَ الرِّسُولِ الْأُولَى إِلَى أَهْلِ كُورِنْثُوسَ. (12-9:2)

يَا إِخْوَةُ، إِنَّ خَاتَمَ رِسَالَتِي هُوَ أَنْتُمْ فِي الرَّبِّ. وَهَذَا هُوَ اخْتِجَاجِي عِنْدَ الَّذِينَ يَفَحَّصُونَنِي. أَلَعَلَّنَا لَا سُلْطَانَ لَنَا أَنْ نَأْكُلَ وَنَشْرَبَ؟ أَلَعَلَّنَا لَا سُلْطَانَ لَنَا أَنْ نَجُولَ بِامْرَأَةٍ أُخْتٍ كَسَائِرِ الرُّسُلِ وَإِخْوَةِ الرَّبِّ وَصَفَا؟ أَمْ أَنَا وَبَرْنَابَا وَحَدَّنَا لَا سُلْطَانَ لَنَا أَنْ لَا نَسْتَعْمِلَ؟ مَنْ يَتَجَنَّدُ قَطُّ وَالنَّفَقَةُ عَلَى نَفْسِهِ؟ مَنْ يَغْرِسُ كَرْمًا وَلَا يَأْكُلُ مِنْ ثَمَرِهِ؟ أَوْ مَنْ يَزْعِي قَطِيعًا وَلَا يَأْكُلُ مِنْ لَبَنِ الْقَطِيعِ؟ أَلَعَلِّي أَتَكَلَّمُ بِهَذَا بِحَسَبِ الْبَشَرِيَّةِ؟ أَمْ لَيْسَ النَّامُوسُ أَيْضًا يَقُولُ هَذَا؟ فَإِنَّهُ كُتِبَ فِي نَامُوسِ مُوسَى "لَا تَكُنْ ثَوْرًا دَارِسًا." أَلَعَلَّ اللَّهَ تُهْمُهُ الشِّرَانَ؟ أَمْ قَالَ ذَلِكَ مَنْ أَجَلَّنَا لَا مُحَالَةً؟ بَلْ إِنَّمَا كُتِبَ مِنْ أَجَلَّنَا. لِأَنَّهُ يَنْبَغِي لِلْحَارِثِ أَنْ يَحْرَثَ عَلَى الرَّجَاءِ، وَلِلدَّارِسِ عَلَى الرَّجَاءِ أَنْ يَكُونَ شَرِيكًا فِي الرَّجَاءِ. إِنْ كُنَّا نَحْنُ قَدْ زَرَعْنَا لَكُمْ الرُّوحِيَّاتِ، أَفَيَكُونُ عَظِيمًا أَنْ نَحْصِدَ مِنْكُمْ الْجَسَدِيَّاتِ؟ إِنْ كَانَ آخَرُونَ يَشْتَرِكُونَ فِي السُّلْطَانِ عَلَيْكُمْ، أَفَلَسْنَا نَحْنُ أَوْلَى؟ لَكِنَّا لَمْ نَسْتَعْمِلْ هَذَا السُّلْطَانَ، بَلْ نَحْتَمِلُ كُلَّ شَيْءٍ لِيَلَّا نُسَبِّبَ تَعْوِيقًا مَا لِبَشَارَةِ الْمَسِيحِ.

**GOSPEL**

**Priest: The Reading from the Holy Gospel according to St. Matthew. (18:23-35)**  
The Lord spoke this parable: “The kingdom of heaven may be compared to a king who wished to settle accounts with his servants. When he began the reckoning, one was brought to him who owed him ten thousand talents; and as he could not pay, his lord ordered him to be sold, with his wife and children and all that he had, and payment to be made. So the servant fell on his knees, imploring him, ‘Lord, have patience with me, and I will pay you everything.’ And out of pity for him the lord of that servant released him and forgave him the debt. But that same servant, as he went out, came upon one of

his fellow servants who owed him a hundred denarii; and seizing him by the throat he said, ‘Pay what you owe.’ So his fellow servant fell down and besought him, ‘Have patience with me, and I will pay you.’ He refused and went and put him in prison until he should pay the debt. When his fellow servants saw what had taken place, they were greatly distressed, and they went and reported to their lord all that had taken place. Then his lord summoned him and said to him, ‘You wicked servant! I forgave you all that debt because you besought me; and should not you have had mercy on your fellow servant, as I had mercy on you?’ And in anger his lord delivered him to the jailers, until he should pay all his debt. So also My heavenly Father will do to every one of you, if you do not forgive your brother from your heart.”

فَصَلِّ شَرِيفٌ مِنْ بَشَارَةِ الْقَدِّيسِ مَتَّى الْإِنْجِيلِيِّ الْبَشِيرِ وَالتِّلْمِيزِ الطَّاهِرِ. (35-18:23)  
قَالَ الرَّبُّ هَذَا الْمَثَلُ: يُشَبِّهُهُ مَلَكُوتُ السَّمَاوَاتِ إِنْسَانًا مَلِكًا أَرَادَ أَنْ يُحَاسِبَ عَبِيدَهُ. فَلَمَّا بَدَأَ بِالْمَحَاسِبَةِ، أَحْضَرَ إِلَيْهِ وَاحِدًا عَلَيْهِ عَشْرَةُ آلَافٍ وَزَنَةِ. وَإِذْ لَمْ يَكُنْ لَهُ مَا يُوفِي، أَمَرَ سَيِّدُهُ أَنْ يُبَاعَ هُوَ وَامْرَأَتُهُ وَأَوْلَادُهُ وَكُلُّ مَا لَهُ وَيُوفَى عَنْهُ. فَخَرَّ ذَلِكَ الْعَبْدُ سَاجِدًا لَهُ قَائِلًا: تَمَهَّلْ عَلَيَّ فَأُوفِيكَ كُلَّ مَا لَكَ. فَرَقَّ سَيِّدُ ذَلِكَ الْعَبْدِ وَأَطْلَقَهُ، وَتَرَكَ لَهُ الدِّينَ. وَبَعْدَ مَا خَرَجَ ذَلِكَ الْعَبْدُ، وَجَدَ عَبْدًا مِنْ رُقَقَائِهِ مَدْيُونًا لَهُ بِمِئَةِ دِينَارٍ، فَأُمْسَكَهُ وَأَخَذَ يَخْنُقُهُ قَائِلًا: أُوْفِنِي مَا لِي عَلَيْكَ. فَخَرَّ ذَلِكَ الْعَبْدُ عَلَى قَدَمَيْهِ، وَطَلَبَ إِلَيْهِ قَائِلًا: تَمَهَّلْ عَلَيَّ، فَأُوفِيكَ كُلَّ مَا لَكَ. فَأَبَى، وَمَضَى وَطَرَحَهُ فِي السَّجْنِ حَتَّى يُوفِيَ الدَّيْنَ. فَلَمَّا رَأَى رُقَقَاؤُهُ مَا كَانَ، حَزَنُوا جِدًّا وَجَاءُوا فَأَعْلَمُوا سَيِّدَهُمْ بِكُلِّ مَا كَانَ. حِينَئِذٍ دَعَاهُ سَيِّدُهُ وَقَالَ لَهُ: أَيُّهَا الْعَبْدُ الشَّرِيرُ! كُلُّ مَا كَانَ عَلَيْكَ تَرَكَتُهُ لَكَ لِأَنَّكَ طَلَبْتَ إِلَيَّ. أَفَمَا كَانَ يَنْبَغِي لَكَ أَنْ تَرْحَمَ أَنْتَ أَيْضًا رَفِيقَكَ كَمَا رَحِمْتُكَ أَنَا؟ وَعَظِيبَ سَيِّدُهُ، وَدَفَعَهُ إِلَى الْمَعْذِبِينَ حَتَّى يُوفِيَ جَمِيعَ مَا لَهُ عَلَيْهِ. فَهَكَذَا أَبِي السَّمَاوِيُّ يَصْنَعُ بِكُمْ إِنْ لَمْ تَتْرَكُوا مِنْ قُلُوبِكُمْ كُلَّ وَاحِدٍ لِأَخِيهِ زَلَّاتِهِ.

**KONTAKION OF THE DORMITION IN TONE TWO**  
Verily, the Theotokos, who is ever watchful in intercessions, and whose prayers are never rejected, neither tomb nor death could control. But since she is the Mother of Life, He Who dwelt in her ever-virgin womb did translate her to life.

فَنَدَاقُ رُقَادِ وَالِدَةِ الْإِلَهِ بِاللَّحْنِ الثَّانِي  
أُمُّ الْإِلَهِ الْقَوِيَّةُ فِي الشَّفَاعَةِ، وَالْعَوْنُ الَّذِي لَا يَخِيبُ فِي الْحِمَايَةِ، لَمْ تُضَبَّطْ فِي قَبْرِ وَلَا فِي مَوْتٍ، بَلْ كَأَنَّ الْحَيَاةَ نَقَّلَهَا إِلَى الْحَيَاةِ إِبْنُهَا الَّذِي حَلَّ فِي حَشَاهَا الدَّائِمِ الْبَتُولِيَّةِ.

Hieromartyr Irenaeus, Bishop of Lyons

Commemorated on August 23

The Hieromartyr Irenaeus, Bishop of Lyons, was born in the year 130 in the city of Smyrna (Asia Minor). He received there the finest education, studying poetics, philosophy,

rhetoric, and the rest of the classical sciences considered necessary for a young man of the world.

His guide in the truths of the Christian Faith was a disciple of the Apostle John the Theologian, Saint Polycarp of Smyrna (February 23). Saint Polycarp baptized the youth, and afterwards ordained him presbyter and sent him to a city in Gaul then named Lugdunum [the present day Lyons in France] to the dying bishop Pothinus.

A commission was soon entrusted to Saint Irenaeus. He was to deliver a letter from the confessors of Lugdunum to the holy Bishop Eleutherius of Rome (177-190). While he was away, all the known Christians were thrown into prison. After the martyric death of Bishop Pothinus, Saint Irenaeus was chosen a year later (in 178) as Bishop of Lugdunum. “During this time,” Saint Gregory of Tours (November 17) writes concerning him, “by his preaching he transformed all Lugdunum into a Christian city!”

When the persecution against Christians quieted down, the saint expounded upon the Orthodox teachings of faith in one of his fundamental works under the title: Detection and Refutation of the Pretended but False Gnosis. It is usually called Five Books against Heresy (Adversus Haereses).

At that time there appeared a series of religious-philosophical gnostic teachings. The Gnostics [from the Greek word “gnosis” meaning “knowledge”] taught that God cannot be incarnate [i.e. born in human flesh], since matter is imperfect and manifests itself as the bearer of evil. They taught also that the Son of God is only an outflowing (“emanation”) of Divinity. Together with Him from the Divinity issues forth a hierarchical series of powers (“aeons”), the unity of which comprise the “Pleroma”, i.e. “Fullness.” The world is not made by God Himself, but by the aeons or the “Demiourgos,” which is below the “Pleroma.”

In refuting this heresy, championed by Valentinus, Saint Irenaeus presents the Orthodox teaching of salvation. “The Word of God, Jesus Christ, through His inexplicable blessedness caused it to be, that we also, should be made that which He is ... ,” taught Saint Irenaeus. “Jesus Christ the Son of God, through exceedingly great love for His creation, condescended to be born of a Virgin, having united mankind with God in His own Self.” Through the Incarnation of God, creation becomes co-imaged and co-bodied to the Son of God. Salvation consists in the “Sonship” and “Theosis” (“Divinization”) of mankind.

In the refutation of another heretic, Marcian, who denied the divine origin of the Old Testament, the saint affirms the same divine inspiration of the Old and the New Testaments: “It is one and the same Spirit of God Who proclaimed through the prophets the precise man-

