

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 the Jiries Family.** Please pray for the spiritual and physical well-being of Nariman Jiries, Nada and Gada Jiries and Family, Nabeel Jiries and Family, Dalal Jiries and Family, Sami and Jihan Khoury and Family, Nabila Nasser and Family, Janet Jiries. **Also being offered in loving memory of** Tawfik Jiries, Naimeh Jiries, Fahed Jiries, Nadim Nasser and all the members of the Jiries, Khoury, Nasser, Fanous and Momkabal family. **May their memory be eternal.**
- **Please pray for all the sick** and suffering, hospitalized and shut-ins of our community, especially 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.

St. Elias Antiochian Orthodox Christian Church

Rev. Fr. Michael Ibrahim

4988 Onondaga Road, Syracuse, NY 13215

Church: 488-0388 Cell: 973-641-8463

Church Office e-mail: office@sainteliasny.com

For Bulletin Announcements email at office@sainteliasny.com

For Liturgy Names & Coffee Hour email the above

Saturday: Vespers at 5:00 PM followed by confession

Sunday: Orthros at 9:15 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 30, 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

CHURCH: (315) 488-0388

FR. MICHAEL-973-641-8463

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

THIRTEENTH SUNDAY AFTER PENTECOST & THIRTEENTH SUNDAY OF MATTHEW
LEAVE-TAKING OF THE COMMEMORATION OF
THE BEHEADING OF ST. JOHN THE BAPTIST

ALEXANDER, PAUL THE NEW, AND JOHN, PATRIARCHS OF
CONSTANTINOPLE
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 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 30 in the Holy Orthodox Church, we commemorate our fathers among the saints Alexander, Paul the New, and John, Patriarchs of Constantinople.

Alexander took part in the First Ecumenical Council in Nicaea in 325, in place of the aged Patriarch Metrophanes, whom he then succeeded. When certain philosophers tried to dispute with him about faith, he said to one of them: "In the name of my Lord Jesus Christ, I command you to remain silent!" The philosophers became dumb from that moment. Alexander died at the age of 98 in the year 340. Paul the New governed the Church for almost six years and renounced the throne to receive the Great Habit secretly, to repent of his sins when he first supported the iconoclasts. He was the predecessor of the great Tarasius and entered into rest in 784. John was nicknamed "Scholasticus" because he was originally a lawyer. He became Patriarch in 565. He wrote Canons which have been included in the Nomocanon. In his day, the Cherubic Hymn and the prayer "At Thy mystical supper" were introduced into the Liturgy. He departed this life peacefully and gave his soul to God in 577.

By the intercessions of Thy Saints, O Christ God, have mercy on us. Amen.

tery had stood to the monks of Christchurch, Canterbury.

As time passed, the sea continued to encroach on the land. In 1138 a new monastery and church, dedicated to Saint Mary and Saint Eanswythe, were built farther inland. The relics of Saint Eanswythe were transferred once again, this time from the church of Saints Peter and Paul to the new priory church. During the Middle Ages, this second transfer of her relics was celebrated on September 12, which is the present Feast Day of the church of Saint Mary and Saint Eanswythe.

On November 15, 1535 the priory was seized by the officers of the King, who plundered the church of its valuables. The shrine of Saint Eanswythe was destroyed, but her relics had been hidden to protect them.

On June 17, 1885 workmen in the church discovered a niche in the walls which had been plastered up. Removing the plaster, they found a reliquary made of lead, about fourteen inches long, nine inches wide, and eight inches high. Judging by the ornamentation on the reliquary, it dated from the twelfth century. A number of bones were found inside, which experts said were those of a young woman. Today the niche is lined with alabaster, and is covered by a brass door and a grille.

At first, the holy relics were brought out for veneration every year on the parish Feast Day. This practice ended when several parishioners accused the Vicar of "worshipping" the relics. Although Saint Eanswythe's relics are no longer offered for public veneration, candles and flowers are sometimes placed before the brass door where they are immured.

~~~~~

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 زوارنا 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.

also die. All of these sorrows awaited her if she obeyed her father. The young princess told her father that she had chosen an immortal Bridegroom Who would give her unceasing love and joy, and to Whom she had dedicated herself. She went on to say that she had chosen the good portion (Luke 10:42), and she asked her father to build her a cell where she might pray.

The king ultimately gave in to his daughter, and built her a monastery in Folkestone in Kent. While the monastery was under construction, a pagan prince came to Kent seeking to marry Eanswythe. King Eadbald, whose sister Saint Ethelburga (April 5) married the pagan King Edwin (October 12) two or three years before, recalled that this wedding resulted in Edwin’s conversion. Perhaps he hoped that something similar would happen if Eanswythe married the Northumbrian prince. Eanswythe, however, insisted that she would not exchange heavenly blessings for the things of this world, nor would she accept the fleeting joys of this life in place of eternal bliss.

Around the year 630, the building of the monastery was completed. This was the first women’s monastery to be founded in England. Saint Eanswythe lived there with her companions in the monastic life, and they may have been guided by some of the Roman monks who had come to England with Saint Augustine in 597.

Saint Eanswythe was not made abbess at this time, for she was only sixteen years old. We do not know of any other abbess before Saint Eanswythe, but a few experienced nuns may have been sent from Europe to teach the others the monastic way of life. A temporary Superior could have been appointed until the nuns were able to elect their own abbess.

There are many stories of Saint Eanswythe’s miracles before and after her death. Among other things, she gave sight to a blind man, and cast out a demon from one who had been possessed.

We know few details about the rest of Saint Eanswythe’s life. Following the monastic Rule, she prayed to God day and night. When she was not in church, she spent her waking hours reading spiritual books and in manual labor. This may have consisted of copying and binding manuscripts. The nuns probably wove cloth for their clothing, and also for church vestments. They cared for the sick and aged nuns of their own community, as well as for the poor and infirm from outside. Then there was the daily routine of cooking and cleaning.

According to Tradition, Saint Eanswythe fell asleep in the Lord on the last day of August 640 when she was only in her mid-twenties. Her father King Eadbald also died in the same year.

The monastery at Folkestone did not last very long after the saint’s death. Some say it was destroyed by the sea, while others say it was sacked by the Danes in 867. Saint Eanswythe’s holy relics were moved to the nearby church of Saints Peter and Paul, which was farther away from the sea. In 927 King Athelstan granted the land where the monas-

THE EPISTLE

**Priest: Let us attend.**  
**Reader: O Lord, how marvelous are Thy works.**  
**In wisdom hast Thou made them all.**  
**Bless the Lord, O my soul!**

**Reader: The Reading from the First Epistle of St. Paul to the Corinthians. (16:13-24)**

Brethren, be watchful, stand firm in your faith, be courageous, and be strong. Let all that you do be done in love. Now, brethren, you know that the household of Stephanas were the first converts in Achaia, and they have devoted themselves to the service of the saints; I urge you to be subject to such men and to every fellow worker and laborer. I rejoice at the coming of Stephanas and Fortunatus and Achaicus, because they have made up for your absence; for they refreshed my spirit as well as yours. Give recognition to such men. The churches of Asia send greetings. Aquila and Prisca, together with the church in their house, send you hearty greetings in the Lord. All the brethren send greetings. Greet one another with a holy kiss. I, Paul, write this greeting with my own hand. If anyone has no love for the Lord, let him be accursed. Our Lord, come! The grace of the Lord Jesus be with you. My love be with you all in Christ Jesus. Amen.

ما أعظمَ أعمالَكَ يا رَبُّ كُلُّهَا بِحِكْمَةٍ صَنَعْتَ.

بارِكي يا نَفْسِي الرَّبَّ.

فَصَلِّ مِنْ رِسَالَةِ الْقَدِّيسِ بُولُسَ الرَّسُولِ الْأُولَى إِلَى أَهْلِ كورِنْثُوس. (24-16:13)

يا إِخْوَةُ، إِسْهَرُوا، أَتُبِّشُوا عَلَى الْإِيمَانِ، كُونُوا رِجَالًا، تَشَدَّدُوا. وَلَتُكُنْ أُمُورُكُمْ كُلُّهَا بِالْمَحَبَّةِ. وَأَطْلُبْ إِلَيْكُمْ أَيُّهَا الْإِخْوَةُ: تَعْرِفُونَ أَنَّ إِسْتَفَانَاْسَ وَفُرْتِنَاْسَ وَأَكَايْكُسَ هُمْ بَاكُورَةُ أَخَائِيَّةَ وَقَدْ خَصَّصُوا أَنْفُسَهُمْ لِيُخْدِمَةَ الْقَدِّيسِينَ. فَعَلَيْكُمْ، أَنْ تَخْضَعُوا أَنْتُمْ أَيْضًا لِمِثْلِ هَؤُلَاءِ وَلِكُلِّ مَنْ يُعَاوِنُ وَيَتَعَب. إِنِّي فَرِحَ بِحُضُورِ إِسْتِفَانَاْسَ وَفُرْتَانُوسَ وَأَخَائِكُوسَ فَقَدْ قَامُوا مَقَامَكُمْ فِي غِيَابِكُمْ، فَأَرَاخُوا رُوحِي وَأَرَوَّاحَكُمْ. فَقَدِّرُوا أَمْتَالَهُمْ. نُسَلِّمُ عَلَيْكُمْ كَنَائِسُ آسِيَّةِ. يُسَلِّمُ عَلَيْكُمْ فِي الرَّبِّ كَثِيرًا أَكِيلا وَبِرِسْكَلَةَ وَالْكَنِيسَةَ الَّتِي فِي بِنْتِهِمَا. يُسَلِّمُ عَلَيْكُمْ جَمِيعُ الْإِخْوَةِ. سَلِّمُوا بَعْضُكُمْ عَلَى بَعْضٍ بِقُبْلَةٍ مُقَدَّسَةٍ. السَّلَامُ بِيَدِي أَنَا بُولُسَ. إِنْ كَانَ أَحَدٌ لَا يُحِبُّ رَبَّنَا يَسُوعَ الْمَسِيحَ فَلْيَكُنْ مَفْرُورًا. مَارَانَ أَثَّا. نِعْمَةُ رَبَّنَا يَسُوعَ الْمَسِيحِ مَعَكُمْ. مَحَبَّتِي لَكُمْ جَمِيعًا فِي الْمَسِيحِ يَسُوعَ. آمِينَ.

GOSPEL

**Priest: The Reading from the Holy Gospel according to St. Matthew. (21:33-42)**

The Lord spoke this parable: "There was a householder who planted a vineyard, and set a hedge around it, and dug a wine press in it, and built a tower, and let it out to tenants, and went into another country. When the season of fruit drew near, he sent his servants to the tenants, to get his fruit; and the tenants took his servants and beat one, killed another, and stoned another. Again he sent other servants, more than the first; and they did the same to them. Afterward he sent his son to them, saying, 'They will respect my son.' But when the tenants saw the son, they said to themselves, 'This is

the heir; come, let us kill him and have his inheritance.’ And they took him and cast him out of the vineyard, and killed him. When therefore the owner of the vineyard comes, what will he do to those tenants?” They said to him, “He will put those wretches to a miserable death, and let out the vineyard to other tenants who will give him the fruits in their seasons.” Jesus said to them, “Have you never read in the Scriptures: ‘The very stone which the builders rejected has become the head of the corner; this was the Lord’s doing, and it is marvelous in our eyes?’”

فَصَلِّ شَرِيفٌ مِنْ بَشَارَةِ الْقَدِّيسِ مَتَّى الْإِنْجِيلِيِّ الْبَشِيرِ وَالتَّلْمِيزِ الطَّاهِرِ. (43-21:33)  
قَالَ الرَّبُّ هَذَا الْمَثَلُ: إِنْسَانٌ رَبُّ بَيْتٍ غَرَسَ كَرْمًا وَحَوَّطَهُ بِسِيَاجٍ، وَحَفَرَ فِيهِ مَعْصَرَةً، وَبَنَى بُرْجًا،  
وَسَلَّمَهُ إِلَى عَمَلَةٍ وَسَافِرٍ. فَلَمَّا قَرُبَ أَوَانُ الثَّمَرِ، أَرْسَلَ عَبِيدَهُ إِلَى الْعَمَلَةِ لِيَأْخُذُوا ثَمَرَهُ\* فَأَخَذَ الْعَمَلَةُ عَبِيدَهُ،  
وَجَلَدُوا بَعْضًا، وَقَتَلُوا بَعْضًا، وَرَجَمُوا بَعْضًا. فَأَرْسَلَ عَبِيدًا آخَرِينَ أَكْثَرَ مِنَ الْأَوَّلِينَ، فَصَنَعُوا بِهِمْ كَذَلِكَ. وَفِي  
الْآخِرِ، أَرْسَلَ إِلَيْهِمْ ابْنَهُ قَائِلًا: "سَيَهَابُونَ ابْنِي." فَلَمَّا رَأَى الْعَمَلَةُ الْإِبْنَ قَالُوا فِيمَا بَيْنَهُمْ "هَذَا هُوَ الْوَارِثُ. هَلُمَّ  
نَقْتُلْهُ وَنَسْتَوْلِي عَلَى مِيرَاثِهِ." فَأَخَذُوهُ وَأَخْرَجُوهُ خَارِجَ الْكَرْمِ وَقَتَلُوهُ. فَمَتَى جَاءَ رَبُّ الْكَرْمِ مَاذَا يَفْعَلُ بِأَوْلِيكَ  
الْعَمَلَةِ؟ فَقَالُوا لَهُ: إِنَّهُ يُهْلِكُ أَوْلِيكَ الْأَرْدِيَاءَ أَرْدَاً هَلَاكٍ، وَيُسَلِّمُ الْكَرْمَ إِلَى عَمَلَةٍ آخَرِينَ يُؤَدُّونَ لَهُ الثَّمَرَ فِي  
أَوَانِهِ. فَقَالَ لَهُمْ يَسُوعُ: أَمَا قَرَأْتُمْ قَطُّ فِي الْكُتُبِ إِنَّ الْحَجَرَ الَّذِي رَذَلَهُ الْبَنَاءُونَ هُوَ صَارَ رَأْسًا لِلزَّلَازِيَةِ. مِنْ  
قَبْلِ الرَّبِّ كَانَ ذَلِكَ وَهُوَ عَجِيبٌ فِي أَعْيُنِنَا؟

**KONTAKION OF THE NATIVITY OF THE THEOTOKOS IN TONE FOUR**  
By thy holy nativity, O pure one, Joachim and Anna were delivered from the reproach of barrenness; and Adam and Eve were delivered from the corruption of death; thy people do celebrate it, having been saved from the stain of iniquity, crying unto thee: The barren doth give birth to the Theotokos, who nourisheth our life.

قنداق ميلاد وَالِدَةِ الْإِلَهِ بِاللَّحْنِ الرَّابِعِ  
إِنَّ يُوَاكِيمَ وَحَنَّةَ مِنْ عَارِ الْغُفْرِ أُطْلِقَا، وَأَدَمَ وَحَوَّاءَ مِنْ فَسَادِ الْمَوْتِ، بِمَوْلِدِكَ الْمُقَدَّسِ يَا طَاهِرَةً أُعْتِقَا. فَلَهُ  
يُعِيدُ شَعْبُكَ، وَقَدْ تَخَلَّصَ مِنْ وَضْمَةِ الزَّلَّاتِ، صَارِحًا نَحْوَكِ: الْعَاقِرُ تَلِدُ وَالِدَةَ الْإِلَهِ الْمُغَذِّيَةَ حَيَاتِنَا.

**Saint Eanswythe, Abbess of Folkestone**

Commemorated on August 31  
Saint Eanswythe was born around 614, the only daughter of King Eadbald of Kent and his wife Emma, who was a Frankish princess. At the time of Eanswythe’s birth, her father was probably a pagan, while her mother was almost certainly a Christian. Therefore, it is highly likely that Eanswythe was baptized and raised as a Christian.

When she was two years old, her paternal grandfather King Ethelbert of Kent (February

25) died. Saint Ethelbert had been baptized at Saint Martin’s church in Canterbury by Saint Augustine of Canterbury (May 28). It was Saint Augustine who came to England in 597 with several monks in order to re-establish Christianity, which had almost been wiped out by the pagan Anglo-Saxons. These monks carried out their missionary work under the protection of King Ethelbert.

Eanswythe’s father King Eadbald offered no opposition to Christianity while his father was alive. When Saint Ethelbert died, however, Eadbald’s attitude changed. Not only did he embrace idolatry, he also married his father’s second wife (Bede, ECCLESIASTICAL HISTORY OF THE ENGLISH PEOPLE Book 2, ch. 1). While this practice was prohibited by Church law, it was quite common among the pagan royalty.

About this time, King Sabert of the East Saxons (and a convert to Christianity) passed away. His three sons were pagans, and so idolatry returned to that territory as well.

Saint Laurence of Canterbury (February 3), Saint Mellitus of London (April 24), and Saint Justus of Rochester (November 10) held a council to determine what they should do. They decided that they should not waste their time among the pagans, and to go where people would be more receptive to their preaching. Appalled by the King’s behavior and by the rise of paganism, Saints Mellitus and Justus went to Gaul.

The night before he was to leave Canterbury, Saint Laurence decided to sleep in the church of Saints Peter and Paul. Saint Peter appeared to him and rebuked him for even thinking of leaving his flock. He also beat Saint Laurence, who remained with his flock and even converted King Eadbald.

The king ended his unlawful marriage and was baptized. Within a year, Saint Justus returned to Rochester. The people of London, who lived in the realm of the East Saxons, refused to accept Saint Mellitus back to his See. Following the death of Saint Laurence in 619, Saint Mellitus succeeded him as Archbishop of Canterbury.

From her childhood, Saint Eanswythe showed little interest in worldly pursuits, for she desired to dedicate her virginity to God and to serve Him as a nun. Her father, on the other hand, wanted her to marry. Saint Eanswythe told him that she would not have any earthly suitor whose love for her might also be mixed with dislike. There was a high rate of mortality for children in those days, so she knew it was likely that at least some of hers would

