

*St. Elias Antiochian Orthodox Christian Church*

*V. Rev. Fr. Elias Nasr*

*Deacon Nicholas Mahshie*

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Sheila at [sahmaz@twcny.rr.com](mailto:sahmaz@twcny.rr.com)

**For Liturgy Names & Coffee Hour** email the above

**Saturday:** Vespers at 4:30 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**

**JULY 26, 2020**

**HIS EMINENCE METROPOLITAN JOSEPH, 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**

**V. REV. FR. ELIAS NASR, PASTOR  
DEACON NICHOLAS MAHSHIE**

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**TONE 6/ EOTHINON 7**

HIEROMARTYRS HERMOLAUS, HERMIPPUS, AND HERMOCRATES OF NICOMEDIA; VENERABLE GERONTIOS, FIRST SETTLER OF ST. ANNE SKETE ON ATHOS; MOSES THE HUNGARIAN; SABBAS III, ARCHBISHOP OF SERBIA; PRIEST JACOB NETSVETOV, ENLIGHTENER OF THE PEOPLES OF ALASKA

**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. Elias.

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 أول زيارة لكم، يرجى أخذ القليل من الوقت لتوقيع سجلّ الزوّار واستكمال بطاقة معلومات الزوّار البيضاء والتي توجد في صحن الكنيسة، وإعادتها إلى أحد مرشدي الكنيسة. وكتذكير وديّ، يُسمح فقط للمسيحيين الأرثوذكس الذين أعدوا أنفسهم بشكل صحيح من خلال الصوم والصلاة واعتراف من زمن قريب بالافتقار من الكأس المقدسة لتناول القربان المقدس. ولكن يُسمح للجميع الافتقار في نهاية القدّاس لاستلام الخبز المقدس المبارك. ونحن نتطلع للقائكم والترحيب بكم شخصياً في كنيسة مار الياس. يرجى توجيه الأسئلة إلى الأب الياس مباشرةً.

**WORSHIPPING THE ALL-HOLY GOD**

**Isaiah 57:15**

For thus says the high and lofty One who inhabits eternity, whose name is Holy: "I dwell in the high and holy place, and also with him who is of contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite."

**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

halt. Fasting, in its full sense (abstaining from food and desires) accomplishes this. Less time in leisure or other pursuits leaves more time for prayer and reflection on she who gave us Christ, and became the first and greatest Christian. In reflecting on her and her incomparable life, we see a model Christian life, embodying Christ's retort to the woman who stated that Mary was blessed because she bore Him: blessed rather are those who hear His word and keep it. Mary did this better than anyone. As Fr. Thomas Hopko has stated, she heard the word of God and kept it so well, that she of all women in history was chosen not only to hear His Word but give birth to it (Him). So while we fast in contemplation of her life, we are simultaneously preparing ourselves to live a life in imitation of her. That is the purpose of the Dormition Fast.

*When the assumption of thine undefiled body was being prepared, the Apostles gazed on thy bed, viewing thee with trembling. Some contemplated thy body and were dazzled, but Peter cried out to thee in tears, saying, I see thee clearly, O Virgin, stretched out, O life of all, and I am astonished. O thou undefiled one, in whom the bliss of future life dwelt, beseech thy Son and God to preserve thy people unimpaired.*

**The Meaning of the Feast**

The hymnography and liturgical text of the feast of the Dormition portrays the feast as mystical, eschatological, and paschal in nature.

**1. Mystical and Eschatological**

The hymnography of the feast envisions the Dormition of the Theotokos as an eschatological event that confirms the destruction of hades and the defeat of death. The Dormition of the Theotokos confirms the reality of the transformation of death from a fearful enemy into a joyous passage to eternal life.

The eschatological nature of the feast of the Dormition is evident, not only in the hymnography of the feast, but also in the mysterious gathering of the apostles, who gathered to witness how Christ, himself, comes to escort His mother to the kingdom. They are mysteriously gathered to witness, again, to the truthfulness of resurrection of Christ and his victory over death.

**2. Paschal**

The liturgical text of the Feast of the Dormition depicts the feast as a Paschal event. The hymns of the feast assert that the Virgin Mary experienced **her own personal Pascha** by passing through death and rising to eternal life. Being alive in heaven, as a queen and mother of Christ, we, now, can ask her intercessions to help us transform our own forthcoming death into a Paschal victory over death.

In the ecclesiastical tradition, the feast of Dormition of the Theotokos is called the "Summer Pascha." This name is derived from the fact that the Theotokos experienced her own Pascha; "Passover" from this life into life eternal.

St. John of Damascus confirms the Paschal nature of the Feast of the Dormition by calling the death of the Theotokos: "**The Deathless Death**". He calls it the deathless death because of the fact that death resulted in her translation into life eternal, into glorification and union with the Lord. "**O how does the source of life pass through death to life? She dies according to the flesh, destroys death by death, and through corruption gains incorruption, and makes her death the source of resurrection.**" (St. John of Damascus)

**Conclusion**

The Dormition of the Theotokos is a confirmation of the resurrection of Christ and a source of hope for the faithful in the promise of their personal resurrection, their personal Pascha. The death of the Theotokos and her translation into heaven confirms the divine promise of Christ to His faithful children that they will enjoy life eternal in everlasting communion with God. What a paradox! While this Feast is called the "Falling Asleep of the Theotokos," it is in reality a celebration of her life and victory over death. It is a celebration of her "Passover" from this life into life eternal. It is a celebration of the confirmation of the promise of our own resurrection in Christ. Amen!

like to sponsor the Holy Bread during this COVID-19 period, please call the office to check for the date and sign up.

- **For Announcements, Oblations and Trisagions for the Bulletin**, the deadline is Tuesday evening. Please send your emails to church: [steliasny@aol.com](mailto:steliasny@aol.com) and to Sheila: [sahmaz@twcny.rr.com](mailto:sahmaz@twcny.rr.com)
- **Please keep your church pledges up-to-date**. We thank all those who have increased their offering. May God reward you with abundance.
- **Please remember to make a reservation** for attending church services by going to the church website [www.sainteliasny.com](http://www.sainteliasny.com)
- **Upon entering church** please remember to wear a mask, use hand sanitizer and get your temperature taken. Remember to social distance.

### SCHEDULE/DATES TO REMEMBER

Monday	7/27	Parish Council Meeting @ 7:30
Saturday	8/1	The Feast of the Dormition of the Theotokos. The Dormition Fast starts on August 1 and ends on August 14th.
Wednesday	8/5	Evening Divine Liturgy for the Feast of Transfiguration @ 6:00 PM
Wednesday	8/19	Parish Council Meeting @ 7:00PM

## Why a Fast for Dormition?

by Daniel Manzuk from The Word, June 2008  
& Excerpts From 'The Feast of the Dormition of the Theotokos' by Archpriest Ayman Kfouf Holy Dormition, 2015

It would be a gross understatement to say that much has been written about the Feast of the Dormition of the Theotokos. Yet very little has been written about the fast that precedes it. Every Orthodox Christian is aware and generally knows the reason behind the fasts for Pascha and Christmas. But while they may know of the Dormition Fast, few follow it, and more than a few question why it is there, neither knowing its purpose. First, given the pervasive misunderstanding of the purpose of fasting itself, a refresher on its purpose is always a good idea. There is a perception that we should fast when we want something, as though the act of fasting somehow appeases God, and seeing us "suffer" gets Him to grant our request. Nothing can be further from the truth. It is not our fasting that pleases God, it is the fruits of our fast (provided we fast in the proper mind set, and do not merely diet) that please Him. We fast, not to get what we want, but to prepare ourselves to receive what God wants to give us. The purpose of fasting is to bring us more in line with another Mary, the sister of Lazarus, and away from their sister Martha, who in the famous passage was "anxious and troubled about many things." Fasting is intended to bring us to the realization of "the one thing needful." It is to help us put God first and our own desires second, if not last. As such it serves to prepare us to be instruments of God's will, as with Moses in his flight from Egypt and on Mt. Sinai, as well as our Lord's fast in the wilderness. Fasting turns us away from ourselves and toward God. In essence it helps us become like the Theotokos, an obedient servant of God, who heard His word and kept it better than anyone else has or could.

So why do we fast before Dormition? In a close-knit family, word that its matriarch is on her deathbed brings normal life to a halt. Otherwise important things (parties, TV, luxuries, personal desires) become unimportant; life comes to revolve around the dying matriarch. It is the same with the Orthodox family; word that our matriarch is on her deathbed, could not (or at least should not) have any different effect than the one just mentioned. The Church, through the Paraklesis Service, gives us the opportunity to come to that deathbed and eulogize and entreat the woman who bore God, the vessel of our salvation and our chief advocate at His divine throne. And as, in the earthly family, daily routines and the indulgence in personal wants should come to a

may glorify thee forever, One Divine Power worshipped in three Persons: Father, Son and Holy Spirit. Amen.

### 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.

### 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.

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## THE HOLY RIGHTEOUS MARTYR PARASKEVA OF ROME & SEVENTH SUNDAY OF MATTHEW

### During the Little Entrance:

### RESURRECTIONAL APOLYTIKION IN TONE SIX

When Mary stood at Thy grave, looking for Thy sacred body, angelic powers shone above Thy revered tomb; and the soldiers who were to keep guard became as dead men. Thou led Hades captive and wast not tempted thereby. Thou didst meet the Virgin and didst give life to the world, O Thou, Who art risen from the dead, O Lord, glory to Thee.

### Entrance Hymn:

O come let us worship and fall down before Christ, O Son of God, who art risen from the dead, save us who sing unto thee: Alleluia

### الايصودنيكون

هَلْمْ لِنَسْجِدْ وَنَرْكِعْ لِلْمَسِيحِ مَلَكْنَا وَالِهِنَا، خَلَصْنَا يَا ابْنَ اللَّهِ يَا مَنْ قَامَ مِنْ بَيْنِ الْأَمْوَاتِ، لِنُرْتَلْ لَكَ هَلْلُويَا.

### After the Little Entrance:

### RESURRECTIONAL APOLYTIKION IN TONE SIX

When Mary stood at Thy grave, looking for Thy sacred body, angelic powers shone above Thy revered tomb; and the soldiers who were to keep guard became as dead men. Thou led Hades captive and wast not tempted thereby. Thou didst meet the Virgin and didst give life to the world, O Thou, Who art risen from the dead, O Lord, glory to Thee.

إِنَّ الْقَوَاتِ الْمَلَائِكِيَّةَ ظَهَرُوا عَلَى قَبْرِكَ الْمُوقَّرِ، وَالْحُرَّاسَ صَارُوا كَالْأَمْوَاتِ، وَمَرَيِمَ وَقَفَتْ عِنْدَ الْقَبْرِ طَائِبَةً جَسَدَكَ الطَّاهِرَ، فَسَبَّيْتَ الْجَحِيمَ وَلَمْ تُجْرَبْ مِنْهَا، وَصَادَفْتَ الْبَتُولَ مَائِحاً الْحَيَاةَ. فَيَا مَنْ قَامَ مِنْ بَيْنِ الْأَمْوَاتِ، يَا رَبُّ الْمَجْدُ لَكَ.

### APOLYTIKION OF ST. PARASKEVA IN TONE ONE

Showing a diligence befitting thy calling, O namesake of preparedness, thou hast gained, as thy dwelling, a faith worthy of thy name, O prize-winning Paraskeva. Hence, thou pourest forth healings and intercedest for our souls.

بِمَا أَنَّكَ جَعَلْتِ اهْتِمَامَكَ مُلَائِمًا لِنَسْمِيَّتِكَ، أَحْرَزْتِ الْإِيمَانَ الْقَوِيمَ مَسْكَنًا. فَلِذَلِكَ، يَا لِبَيْتَةِ الْجِهَادِ، تُفِيضِينَ الْأَشْفِيَّةَ، وَتَنْتَفِعِينَ مِنْ أَجْلِ نَفُوسِنَا، يَا بَارِاسِكْفِي الْمُطَابِقَةَ لِاسْمِهَا.

### TROPARIUM 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 الأقسام ويطهر البرص، لذلك يُفيض الأشفية بمكرميه دائماً"

### **KONTAKION FOR ORDINARY SUNDAYS IN TONE TWO**

O Undisputed intercessor of Christians, the mediatrix unrejected by the Creator, turn not away from the voice of our petitions, though we be sinners. Come to us in time, who cry to thee in faith, with assistance; for thou art good. Hasten to us with intercessions, O Theotokos, who dost ever intercede for those who honor thee.

### **القنطاق بالحن الثاني**

يا شفيعاً للمسيحيين غير الخازية، الوسيطة لدى الخالق غير المزدودة، لا تعرضي عن أصوات طلباتنا نحن الخطاة، بل تداركنا بالمعونية بما أنك صالحة، نحن الصارخين إليك بإيمان: بادري إلى الشفاعة وأسرع في الطلبية يا والدة الإله المتشفعة دائماً بمكرميك.

**Today's Reader : TBA**

**Priest: Let us attend.**

**Reader: God is wondrous in His saints. Bless God in the congregations.**

**Reader: The Reading from the Epistle of St. Paul to the Galatians. (3:23-4:5)**

(For St. Paraskeva)

Brethren, before faith came, we were confined under the Law, kept under restraint until faith should be revealed. So that the Law was our custodian until Christ came, that we might be justified by faith. But now that faith has come, we are no longer under a custodian; for in Christ Jesus you are all sons of God, through faith. For as many of you as were baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female; for you are all one in Christ Jesus. And if you are Christ's, then you are Abraham's offspring, heirs according to promise. I mean that the heir, as long as he is a child, is no better than a slave, though he is the owner of all the estate; but he is under guardians and trustees until the date set by the father. So with us; when we were children, we were slaves to the elemental spirits of the universe. But when the time had fully come, God sent forth His Son, to redeem those who were under the Law, so that we might receive adoption as sons.

عجيب هو الله في قديسيه

في المجامع باركوا الله

### **فصل من رسالة القديس بولس الرسول إلى أهل غلاطية (5:4-23:3)**

يا إخوة، قبل أن يأتي الإيمان كنا محفوظين تحت التاموس مغلقاً علينا من أجل الإيمان الذي كان مرمعاً إعلانه. فالتاموس إذا كان مؤدياً لنا، يُرشدنا إلى المسيح، لكي نبرر بالإيمان. فبعد أن جاء الإيمان، لسنا بعد تحت مؤدي. فأنتم كلكم أبناء الله بالإيمان بالمسيح يسوع. لأنكم أنتم الذين بالمسيح اعتمدتم، المسيح قد لبستم. ليس يهودي ولا يوناني، ليس عبد ولا حر، ليس ذكر ولا أنثى، فأنتم كلكم واحد في المسيح يسوع. فإذا كنتم للمسيح، فأنتم إذا نسل إبراهيم وورثته بحسب الموعد. وأقول: إن الوارث ما دام طفلاً فلا فرق بينه وبين العبد مع كونه مالك الجميع، لكنه تحت أيدي الأوصياء والوكلاء إلى الوقت الذي حدده الأب. هكذا

نحن أيضاً حين كنا أطفالاً كنا متعديين تحت أركان العالم. فلما خان ملء الزمان، أرسل الله ابنه مولوداً من امرأة، مولوداً تحت التاموس، ليفتدي الذين تحت التاموس، لننال التبني.

**Priest: Peace be to you Reader.**

**PLEASE STAND!**

**Alleluia! Alleluia! Alleluia!**

**Next Sunday's Reader: TBA**

**Priest: The Reading from the Holy Gospel according to St. Matthew. (9:27-35)**

(For the Seventh Sunday of Matthew)

At that time, as Jesus passed on from there, two blind men followed him, crying aloud: "Have mercy on us, Son of David." When He entered the house, the blind men came to Him; and Jesus said to them, "Do you believe that I am able to do this?" They said to Him, "Yes, Lord." Then He touched their eyes, saying, "According to your faith be it done to you." And their eyes were opened. And Jesus sternly charged them, "See that no one knows it." But they went away and spread His fame through all that district. As they were going away, behold, a dumb demoniac was brought to Him. And when the demon had been cast out, the dumb man spoke; and the crowds marveled, saying, "Never was anything like this seen in Israel." But the Pharisees said, "He casts out demons by the prince of demons." And Jesus went about all the cities and villages, teaching in their synagogues and preaching the gospel of the kingdom, and healing every disease and every infirmity.

### **فصل شريف من بشارة القديس متى الإنجيلي البشير والتلميذ الطاهر. (9:27-35)**

في ذلك الزمان، فيما يسوع مجتازاً، تبعه أعميان يصيحان ويقولان: ارحمنا يا ابن داود فلما دخل البيت، دنا إليه الأعميان، فقال لهما يسوع: هل تؤمنان أنني أقدر أن أفعل ذلك؟ فقالا له: نعم، يا رب. حينئذ لمس أعينهما قائلاً: كمايمانكما فليكن لكم. فانفتحت أعينهما. فانتهرهما يسوع قائلاً: انظرا، لا يعلم أحد فلما خرجا، شهراه في تلك الأرض كلها وبعد خروجهما، قدموا إليه أخرس به شيطان فلما أخرج الشيطان، تكلم الأخرس. فتنجبت الجموع قائلين: لم يظهر قط مثل هذا في إسرائيل أما الفريسيون فقالوا: إنه برئيس الشياطين يخرج الشياطين وكان يسوع يطوف المدن كلها والقرى، يعلم في مجامعهم، ويكرز ببشارة الملكوت، ويشفي كل مريض وكل ضعيف في الشعب.

### **MEGALYNARION:**

It is truly meet ...

### **Koinonikon (Communion Hymn)**

Praise ye the Lord from the Heavens; praise ye Him in the highest. Alleluia, Alleluia, Alleluia

### **ANNOUNCEMENTS**

- **The Holy Bread of Oblations today is being offered by Mai Makhlof** for the continued good health and well being of Rajeh and Salwa Makhlof and also Mai, Fadi, Nujoud and family, Ramzy, Diala and family, Samia, Peter and family. **Also being offered in loving memory of** Nicola Makhlof, Helenah Makhlof, Shukri Dayeh, Melia Dayeh, Elias Makhlof, Mamdouh Makhlof and Shaun Luu. May their memory be eternal.
- **Please pray for all the sick** and suffering, hospitalized and shut-ins of our community, especially, Jewel Gabriel, Mimi Daniel, Violette Humsi, Salwa Makhlof, Evelyn Gabriel, Nabeeha Mahshie.
- **THE COFFEE SPONSOR CHART FOR 2020** is posted by the coat rack. If you would