

St. Elias Antiochian Orthodox Christian Church

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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

ST. ELIAS

ANTIOCHIAN CHRISTIAN ORTHODOX CHURCH

OCTOBER 15, 2023

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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DN. NICHOLAS 491-3990

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

SUNDAY OF HOLY FATHERS OF SEVENTH ECUMENICAL COUNCIL & FOURTH SUNDAY OF LUKE

HIEROMARTYR LUCIAN OF ANTIOCH; VENERABLE EUTHYMOS THE
YOUNGER OF ATHOS; SAVVINOS, BISHOP OF CATANIA

TONE 2/ EOTHINON 8

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 بمكرمه 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. Elias. If you have any questions, please see Fr. Michael.

أهلاً بكم!

نرحب بجميع زوارنا الذين يصلون معنا اليوم ونحرص على مشاركتكم في كنوزنا الروحية، وندعوكم
للانضمام إلينا لتناول القهوة معنا في قاعة الكنيسة بعد القداس الإلهي. إذا كانت هذه أول زيارة لكم،
يرجى أخذ القليل من الوقت لتوقيع سجل الزوار واستكمال بطاقة معلومات الزوار البيضاء والتي توجد
في صحن الكنيسة، وإعادتها إلى أحد مرشدي الكنيسة. وكتذكير ودي، يُسمح فقط للمسيحيين الأرثوذكس
الذين أعدوا أنفسهم بشكل صحيح من خلال الصوم والصلاة واعتراف من زمن قريب بالاقتراب من
الكأس المقدسة لتناول القربان المقدس. ولكن يُسمح للجميع الاقتراب في نهاية القداس لاستلام الخبز
المقدس المبارك. ونحن نتطلع للقائكم والترحيب بكم شخصياً في كنيسة مار إلياس. 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 is not being offered by Nuha Zraik** for the continued health and well being of Nuha Zraik and family, Nujoud, Fadi Makhlof and family, Manal, Greg Vassallo and family, Suhad, Ghassan Koussa and family, Diana, Nader Souri and family. **Also being offered in loving memory of** Qusta Jalileh Sousou, Almaza and Fouad Louh, Hanna, Fawzie, Elia Sousou, Samira Suad and Na'em Sousou. **May their memories be eternal.**
- **Please pray for all the sick** and suffering, hospitalized and shut-ins of our community, especially Rana, Shadi, Simon Abboud, Janet Saba, Siham Ayoub, Salwa Makhlof, Kawthar Shomar, Elias Shamieh, Nada Tadros, Evelyn Gabriel, Eva Phillips.

Venerable Euthymius the New of Thessalonica, and Monk of Mount Athos

Commemorated on [October 15](#)

Saint Euthymius the New of Thessalonica and Mt Athos, in the world was named Nicetas, and he was a native of the city of Ancyra in Galatia. His parents, Epiphanius and Anna, led virtuous Christian lives, and from childhood their son was meek, pious and obedient. At age seven he was left fatherless and he soon became the sole support of his mother in all matters. Having entered military service, Nicetas married, on the insistence of his mother. After the birth of a daughter, he secretly left home in order to enter a monastery. For fifteen years the venerable Euthymius lived the ascetic life on Mount Olympus, where he learned monastic deeds from the Elders.

The monk went to resettle on Mount Athos. On the way he learned that his mother and wife were in good health. He informed them that he had become a monk, and he sent them a cross, calling on them to follow his example. On Mt Athos he was tonsured into the Great Schema and lived for three years in a cave in total silence, struggling with temptations. Saint Euthymius also lived for a long time as a stylite, not far from Thessalonica, instructing those coming to him for advice and healing the sick.

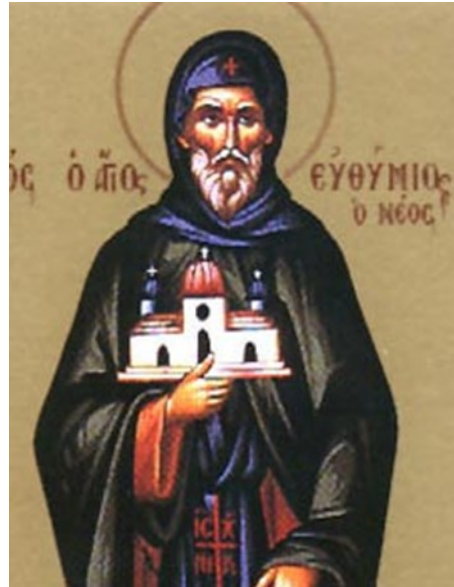
The monk cleansed his mind and heart to such an extent that he was granted divine visions and revelations. At the command of the Lord, Saint Euthymius founded two monasteries in 863 on Mount Peristeros, not far from Thessalonica, which he guided for 14 years, with the rank of deacon. In one of these his wife and mother received monastic tonsure. Before his death he settled on Hiera, an island of Mt Athos, where he reposed in 898. His relics were transferred to Thessalonica. Saint Euthymius is called "the New" to distinguish him from Saint Euthymius the Great (January 20).

Troparion — Tone 8

The image of God was truly preserved in you, O Father, / for you took up the Cross and followed Christ. / By so doing you taught us to disregard the flesh for it passes away / but to care instead for the soul, since it is immortal. / Therefore your spirit, venerable Euthymius, rejoices with the angels.

Kontakion — Tone 2

Crossing dryshod through the storms of life, / venerable and divinely wise Euthymius, / you mightily drowned the bodiless foe in the streams of your tears; / you received the gift of miracles to heal all sufferings. / Unceasingly pray for us all



THE SYNAXARION (Plain Reading)

On October 15 in the Holy Orthodox Church, we commemorate the Hieromartyr Lucian of Antioch; Venerable Euthymios the Younger of Athos; and Savvinos, bishop of Catania.

On this day we commemorate the holy and blessed Fathers who came together for the second time in Nicaea, during the reign of the pious and Christ-loving Sovereigns Constantine and Irene, against those who impiously, ignorantly and foolishly asserted that the Church of God worshippeth idols, and rejected the august and holy icons.

The Council met in 787 to refute the Iconoclast heresy, whose camp believed that all depictions of Christ, His Mother and the saints should be destroyed. The iconophiles believed that icons served to preserve the doctrinal teachings of the Church; and they considered icons to be man's dynamic way of expressing the divine through art and beauty. The council decreed that the veneration of icons was not idolatry (Exodus 20:4-5), because the honor shown to them is not directed to the wood or paint, but passes to the prototype, or the person depicted. It also upheld the possibility of depicting Christ, Who became man and took flesh at His Incarnation. The Father, on the other hand, cannot be represented in His eternal nature, because "no man has seen God at any time" (John 1:18).

By the intercessions of the Holy Fathers, O Christ God, have mercy upon us. Amen.

THE EPISTLE

Priest: Let us attend.

Reader: Blessed are Thou, O Lord, the God of our Fathers. For Thou art just in all that Thou hast done to us.

Reader: The Reading from the Epistle of St. Paul to St. Titus. (3:8-15)

Titus, my son, faithful is the saying, and concerning these things I desire you to affirm confidently, that those who have believed in God may be thoughtful of how to preside in honorable occupations. These things are good and profitable to men. But avoid foolish disputes, and genealogies, and contentions, and controversies about the Law; for they are unprofitable and vain. A man who is a heretic after the first and second admonition reject, knowing that such a one is subverted, and sins, being self-condemned. When I send Artemas to you, or Tychicós, give diligence to come to me to Nicopolis; for I have determined to winter there. Set forward Zenas the lawyer and Apolos on their journey diligently, that they may be lacking in nothing. And let our people also learn how to preside in honorable occupations, so as to help in cases of urgent need, that they should not be unfruitful. All who are with me salute you. Salute those who love us in the faith. Grace be with you all. Amen.

مُبَارَكٌ أَنْتَ يَا رَبُّ إِلَهَ آبَائِنَا.

لَأَنَّكَ عَدْلٌ فِي كُلِّ مَا صَنَعْتَ بِنَا.

فَصَلِّ مِنْ رِسَالَةِ الْقَدِّيسِ بُولُسِ الرَّسُولِ إِلَى تَيْطُسَ.

يا ولدي تيطس، صادقة هي الكلمة وإياها أريد أن تقر حتى يهتم الذين آمنوا بالله في القيام

بالأعمال الحسنة، فهذه هي الأعمال الحسنة والنافعة. أما المباحثات الهديانية والأنساب والخصومات

والمماحكات الناموسية فاجتنبها، فإنها غير نافعة وباطلة. ورجل البدعة بعد الإنذار مرة وأخرى اعرض

عنه. عالماً أن من هو كذلك قد اعتسف، وهو في الخطيئة يقضي بنفسه على نفسه. ومتى أرسلت إليك

وَمَلَدَاتِهَا، فَلَا يَأْتُونَ بِثَمَرٍ. وَأَمَّا الَّذِي سَقَطَ فِي الْأَرْضِ الْجَيِّدَةِ، فَهُمْ الَّذِينَ يَسْمَعُونَ الْكَلِمَةَ فَيَحْفَظُونَهَا فِي قَلْبٍ جَيِّدٍ صَالِحٍ، وَيُثْمِرُونَ بِالصَّبْرِ. وَلَمَّا قَالَ هَذَا نَادَى: مَنْ لَهُ أُذُنَانِ لَلْسَمْعِ فَلْيَسْمَعْ.

THE DOXASTICON OF THE HOLY FATHERS IN TONE EIGHT

Glory to the Father, and to the Son, and to the Holy Spirit.

When the rank of the holy Fathers flocked from the ends of the inhabited world, they believed in one Substance and one Nature of the Father, Son, and Holy Spirit, delivering plainly to the Church the mystery of discoursing in theology. Wherefore, in that we laud them in faith, we beatify them, saying: What a divine army, ye God-inspired soldiers of the camp of the Lord, ye most brilliant luminaries in the noetic firmament, ye impregnable towers of the mystical Zion, ye scented flowers of paradise, the golden lights of the Word, the boast of Nicaea, and delight of the whole universe, intercede ceaselessly for our souls.

الْمَجْدُ لِلآبِ وَالإِبْنِ وَالرُّوحِ الْقُدُسِ.

إِنَّ مَصَافَّ الْأَبَاءِ الْقَدِيسِينَ، لَمَّا تَقَاطَرُوا مِنْ أَقَاصِي الْمَسْكُونَةِ، إِعْتَقَدُوا بِجَوْهَرٍ وَاحِدٍ وَطَبِيعَةٍ وَاحِدَةٍ لِلآبِ وَالإِبْنِ وَالرُّوحِ الْقُدُسِ، وَسَلَّمُوا إِلَى الْبَيْعَةِ سِرِّ التَّكَلُّمِ بِاللَّاهُوتِ تَسْلِيمًا جَلِيلًا. فَإِذْ نَمَدَحُهُمْ عَنْ إِيمَانٍ، نُعَبِّطُهُمْ قَاتِلِينَ: يَا لَكُمْ مِنْ جَيْشِ إلهِي، يَا جُنُودَ مُعَسْكَرِ الرَّبِّ، اللَّاهِجِينَ بِاللَّهِ. كَوَاكِبَ الْجَدِّ الْعَقْلِيِّ الْكُلِّيَّةِ الصَّيَاءِ. يَا أَبْرَاجًا مَنِيْعَةً لِيصْهَيُونَ السَّرِيَّةِ. يَا أَزْهَارَ الْفِرْدَوْسِ الْعَطْرَةَ الشَّدَى، وَالْأَفْوَاهِ الذَّهَبِيَّةِ لِلْكَلِمَةِ. يَا فَخْرَ نَيْقِيَّةٍ، وَبُهْجَةَ الْمَسْكُونَةِ. تَشَفَّعُوا بِلَا انْقِطَاعٍ مِنْ أَجْلِ نَفُوسِنَا.

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.

الآنَ وَكُلَّ أَوَانٍ وَإِلَى دَهْرِ الدَّاهِرِينَ. آمِينَ

أَنْتِ هِيَ الْفَائِقَةُ عَلَى كُلِّ الْبَرَكَاتِ، يَا وَالِدَةَ الْإِلَهِ الْعَذْرَاءِ، لِأَنَّ الْجَحِيمَ قَدْ سُبِيَتْ بِوَاسِطَةِ الْمُتَجَسِّدِ مِنْكَ، وَادَمَ دُعَى ثَانِيَّةٍ، وَاللَّعْنَةُ بَادَتْ، وَحَوَاءَ انْعَتَقَتْ، وَالْمَوْتَ أُمِيَتْ، وَنَحْنُ قَدْ حَيِينَا. فَلِذَلِكَ نُسَبِّحُ هَاتِيئِينَ: مُبَارِكٌ أَنْتِ أَيُّهَا الْمَسِيحُ إِلهُنَا، يَا مَنْ هَكَذَا سَرَّ، الْمَجْدُ لَكَ.

أَرْتِيْمَاسَ أَوْ تِيخِيكُسَ، فَبَادِرْ أَنْ تَأْتِيَنِي إِلَى نِيكُوبُولِسَ لِأَنِّي قَدْ عَزَمْتُ أَنْ أُشْتَبِيَ هُنَاكَ. أَمَّا زِينَا سَ مُعَلِّمُ النَّامُوسِ وَأَبْلُوسُ، فَاجْتَهِدْ أَنْ تُشَيِّعَهُمَا مُتَأَهِّبِينَ لِئَلَّا يُعَوِّزَهُمَا شَيْءٌ. وَلِيَتَعَلَّمْ دُونَا أَنْ يَقُومُوا بِالْأَعْمَالِ الصَّالِحَةِ لِلْحَاجَاتِ الصَّرُورِيَّةِ حَتَّى لَا يَكُونُوا غَيْرَ مُثْمِرِينَ. يُسَلِّمُ عَلَيْكَ جَمِيعُ الَّذِينَ مَعِي، سَلِّمِ عَلَى الَّذِينَ يُحِبُّونَنَا فِي الْإِيمَانِ، الْبَعِيَّةُ مَعَكُمْ أَجْمَعِينَ. آمِينَ.

GOSPEL

Priest: The Reading from the Holy Gospel according to St. Luke. (8:5-15)

The Lord spoke this parable: "A sower went out to sow his seed; and as he sowed, some fell along the path, and was trodden under foot, and the birds of the air devoured it. And some fell on the rock; and as it grew up, it withered away, because it had no moisture. And some fell among thorns; and the thorns grew with it and choked it. And some fell into good soil and grew, and yielded a hundredfold." And when His Disciples asked Him what this parable meant, Jesus said, "To you it has been given to know the secrets of the kingdom of God; but for others they are in parables, so that seeing they may not see, and hearing they may not understand. Now the parable is this: The seed is the word of God. The ones along the path are those who have heard; then the devil comes and takes away the word from their hearts that they may not believe and be saved. And the ones on the rock are those who, when they hear the word, receive it with joy; but these have no root, they believe for a while and in time of temptation fall away. And as for what fell among the thorns, they are those who hear, but as they go on their way, they are choked by the cares and riches and pleasures of life, and their fruit does not mature. And as for that in the good soil, they are those who, hearing the word, hold it fast in an honest and good heart, and bring forth fruit with patience." As Jesus said this, He called out, "He who has ears to hear, let him hear."

فَصَلِّ شَرِيفٌ مِنْ بَشَارَةِ الْقَدِيسِ لُوقَا الْإِنْجِيلِيِّ الْبَشِيرِ وَالتَّلْمِيذِ الطَّاهِرِ.

قَالَ الرَّبُّ هَذَا الْمَثَلُ: خَرَجَ الزَّارِعُ لِيَزْرَعَ زَرْعَهُ. وَفِيْمَا هُوَ يَزْرَعُ، سَقَطَ بَعْضُ عَلَى الطَّرِيقِ، فَوُطِئَ وَأَكَلَتْهُ طُيُورُ السَّمَاءِ. وَبَعْضُ سَقَطَ عَلَى الصَّخْرِ، فَلَمَّا نَبَتَ بِيَسَ لِأَنَّهُ لَمْ تَكُنْ لَهُ رُطُوبَةٌ. وَبَعْضُ سَقَطَ بَيْنَ الشُّوكِ، فَانْبَتَ الشُّوكُ مَعَهُ فَخَنَقَهُ. وَبَعْضُ سَقَطَ فِي الْأَرْضِ الصَّالِحَةِ، فَلَمَّا نَبَتَ أَثْمَرَ مِائَةَ ضِعْفٍ. فَسَأَلَهُ تَلَامِيذُهُ مَا عَسَى أَنْ يَكُونَ هَذَا الْمَثَلُ. فَقَالَ: لَكُمْ قَدْ أُعْطِيَ أَنْ تَعْرِفُوا أَسْرَارَ مَلَكُوتِ اللَّهِ، وَأَمَّا الْبَاقُونَ فَبِأَمْثَالٍ، لِكَيْ لَا يَنْظُرُوا وَهُمْ نَاطِرُونَ، وَلَا يَفْهَمُوا وَهُمْ سَامِعُونَ. وَهَذَا هُوَ الْمَثَلُ: الزَّرْعُ هُوَ كَلِمَةُ اللَّهِ. وَالَّذِينَ عَلَى الطَّرِيقِ هُمُ الَّذِينَ يَسْمَعُونَ، ثُمَّ يَأْتِي إِبْلِيسُ وَيَنْزِعُ الْكَلِمَةَ مِنْ قُلُوبِهِمْ لِئَلَّا يُؤْمِنُوا فَيَخْلُصُوا. وَالَّذِينَ عَلَى الصَّخْرِ هُمُ الَّذِينَ يَسْمَعُونَ الْكَلِمَةَ وَيَقْبَلُونَهَا بِفَرَحٍ، وَلَكِنْ لَيْسَ لَهُمْ أَصْلٌ، وَإِنَّمَا يُؤْمِنُونَ إِلَى حِينٍ، وَفِي وَفْتِ النَّجْرِبَةِ يَزْتَدُونَ. وَالَّذِي سَقَطَ فِي الشُّوكِ، هُمُ الَّذِينَ يَسْمَعُونَ ثُمَّ يَذْهَبُونَ فَيَخْتَنِقُونَ بِهِمْ هَذِهِ الْحَيَاةُ وَغِنَاها