

St. Elias Antiochian Orthodox Christian Church

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

TWENTY-FIRST SUNDAY AFTER PENTECOST &
SEVENTH SUNDAY OF LUKE

VENERABLE MARTYR ANASTASIA THE ROMAN; VENERABLE ABRAHAM AND HIS NIECE MARY OF MESOPOTAMIA; NEW HIEROMARTYR ATHANASIOS OF SPARTA
tone 4/ EOTHINON 10

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 ليطرده الأسقام ويظهر البرص، لذلك يُغِيض الأشفية بمكرميته 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

- **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 Makhloof, Kawthar Shomar, Elias Shamieh, Nada Tadros, Evelyn Gabriel, Eva Phillips.
- **Please pray for all those** who have suffered and lost loved ones in Palestine and the Middle East.

Apostle James, the Brother of the Lord

Commemorated on [October 23](#)

The Holy Apostle James, the Brother of God (Adelphótheos) was the son of the Righteous Joseph before he was betrothed to the Most Holy Theotokos. Tradition says that Joseph had other sons with his first wife. Thus, James was called the Lord's brother. Saint James had been a Nazirite, a man or woman consecrated to God for a limited time. During the period of consecration the Nazirites vowed to abstain from wine and other intoxicating beverages, they could not cut their hair, and all contact with a corpse was forbidden (Numbers 6:1-21).

When the Savior began to proclaim the Kingdom of God, Saint James believed in Christ and became His Apostle. Later, he was chosen as the first Bishop of Jerusalem.

Saint James presided over the Council of Jerusalem and his word was decisive (Acts 15). In his thirty years as bishop, Saint James converted many Jews to Christianity. Angered by this, the Pharisees and the Scribes plotted together to kill the holy bishop. They led him up on the pinnacle of the Jerusalem Temple and asked him what he thought of Jesus. The holy Apostle bore witness that Christ is the Messiah, which was not the response the Pharisees were expecting. Enraged, the Jewish leaders threw him off the roof. He did not die at once, but gathering his final strength, he prayed to the Lord for his enemies while they were stoning him. Saint James' martyrdom occurred about 63 A.D.

The holy Apostle James composed a Divine Liturgy, which formed the basis of the Liturgies of Saints Basil the Great and John Chrysostom. The Church has preserved an Epistle of Saint James, one of the books of the New Testament. In it Saint James advises: "Let every man be swift to hear, slow to speak, and slow to wrath" (James 1:19) and "Be doers of the word, and not just hearers, deceiving yourselves" (James 1:22).

In 1853, Patriarch Hierótheos of Alexandria sent a portion of the relics of Saint James to Moscow.

The Church distinguishes between the Holy Apostle James the Brother of God, Saint James the son of Zebedee (April 30), and Saint James the son of Alphaeus (October 9).

Saint James the Apostle is also commemorated on the Sunday after the Nativity of Christ, with the Prophet-King David and Saint Joseph the Betrothed.



THE SYNAXARION (Plain Reading)

On October 29 in the Holy Orthodox Church, we commemorate the Venerable Martyr Anastasia of Rome.

Anastasia was born in Rome of noble parents, and was left an orphan at the age of three. She was taken to a convent near Rome to the abbess Sophia, a nun of the highest level of perfection. After seventeen years, Anastasia was well known among the Christians as a great ascetic, and among the pagans as a rare beauty. The pagan governor Probus heard of Anastasia and sent his soldiers to bring her to him. For two hours, Abbess Sophia counseled Anastasia how to keep the Faith, how to resist flattering deceits, and how to endure torture. Anastasia said to her: "My heart is ready to suffer for Christ; my soul is ready to die for my Sweet Jesus." Brought before the governor, Anastasia openly expressed her faith in Christ the Lord, and when the governor tried to turn her away from the Faith, the martyr said to him: "I am ready to die for my Lord not only once, but if it were only possible, a hundred times!" She was beaten, torn and cut up. Twice she felt a great thirst and asked for water, and a Christian, Cyril, gave her a drink, for which he was blessed by the martyr of Christ and beheaded by the pagans. Anastasia was also beheaded outside the city. Blessed Sophia found her body and buried it honorably in the third century.

On this day, we also commemorate Venerable Abraham and his niece Mary of Mesopotamia; and New Hieromartyr Athanasios of Sparta. By the intercessions of Thy saints, O Christ our God, have mercy upon us. Amen.

THE EPISTLE

Priest: Let us attend.

**Reader: O Lord, how magnified are Thy works.
In wisdom hast Thou made them all.
Bless the Lord, O my soul.**

Reader: The Reading from the Epistle of St. Paul to the Galatians. (2:16-20)

Brethren, you know that a man is not justified by works of the Law but through faith in Jesus Christ. Even we have believed in Christ Jesus, in order to be justified by faith in Christ, and not by works of the Law, because by works of the Law shall no one be justified. But if, in our endeavor to be justified in Christ, we ourselves were found to be sinners, is Christ then an agent of sin? Certainly not! But if I build up again those things which I tore down, then I prove myself a transgressor. For I through the Law died to the Law, that I might live to God. I have been crucified with Christ; it is no longer I who live, but Christ Who lives in me; and the life I now live in the flesh I live by faith in the Son of God, Who loved me and gave Himself for me.

مَا أَكْبَرَتْ أَعْمَالُكَ يَا رَبِّ، كُلُّهَا بِحِكْمَةٍ صَنَعْتَ. بَارِكِي يَا نَفْسِي الرَّبِّ.

فَصَلِّ مِنْ رِسَالَةِ الْقَدِيسِ بُولُسِ الرَّسُولِ إِلَى أَهْلِ غَلَاطِيَّةِ. (2: 16-20)

يَا إِخْوَةَ، إِذْ تَعْلَمُ أَنَّ الْإِنْسَانَ لَا يُبْرِرُ بِأَعْمَالِ النَّامُوسِ، بَلْ إِنَّمَا بِالْإِيمَانِ بِبِسُوعِ الْمَسِيحِ. أَمَّا نَحْنُ أَيْضاً

بِبِسُوعِ الْمَسِيحِ لِكَيْ نُبَرَّرَ بِالْإِيمَانِ بِالْمَسِيحِ، لَا بِأَعْمَالِ النَّامُوسِ، إِذْ لَا يُبْرِرُ بِأَعْمَالِ النَّامُوسِ أَحَدٌ مِنْ

دَوِي الْجَسَدِ. فَإِنَّ كُنَّا وَنَحْنُ طَالِبُونَ التَّبَرِيرَ بِالْمَسِيحِ، وَجِدْنَا نَحْنُ أَيْضاً خُطَاةً، أَفَيَكُونُ الْمَسِيحُ إِذَنْ خَادِماً

رئيس المجمع وقال له: "إن ابنتك قد ماتت، فلا تتعب المعلم." فسمع يسوع، فأجابته قائلاً: "لا تخف. آمن فقط فنتبرأ هي." ولما دخل البيت، لم يدع أحداً يدخل إلا بطرس، ويعقوب، ويوحنا وأبا الصبيّة وأمها. وكان الجميع يبنكون ويطلبون عليها. فقال لهم: "لا تبنكوا. إنها لم تمت ولكنها نائمة." فصحكوا عليه لعلمهم بأنها قد ماتت. فأمسك بيدها ونادى قائلاً: "يا صبيّة قومي." فرجعت روحها وقامت في الحال. فأمر أن تعطى لتأكل. فدهش أبواها، فأوصاهما أن لا يقولوا لأحد ما جرى.

THE TENTH EOTHINON DOXASTICON IN TONE SIX

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

After Thy descent to Hades, O Christ, and Thy Resurrection from the dead, the Disciples sorrowed, as was fitting, grieving over Thy removal. They returned to their occupations and attended to their nets and their ships; but there was no fishing whatsoever. But Thou didst appear to them, and since Thou art Lord of all, Thou didst command them to cast the nets on the right side. And at once the word became deed and they caught much fish and found a strange meal prepared for them on the ground. And Thy Disciples at once partook thereof. And now, make us worthy with them to enjoy it mentally, O Lord, Lover of mankind.

المجد للآب والابن والروح القدس

بعد انحدارك إلى الجحيم، وقيامتك من بين الأموات، حزن التلاميذ كما هو واجب، مكتئبين على انفصالك أيها المسيح. ورجعوا إلى صنائعهم، وزاولوا السفن والشباك، ولم يكن صيداً بالكليّة. لكنك ظهرت لهم أيها المخليص، وبما أنك سيد الكل، أمرت أن يلقوا الشبكة من الجانب الأيمن. ولحين صار القول فعلاً، ومسكوا سمكاً كثيراً، ووجدوا عشاءً غريباً معداً على الأرض، الذي تناول منه تلاميذك في ذلك الحين. فالآن اهلنا معهم أن نتنعم به عقلياً، أيها الربّ المحب البشر.

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.

الآن وكلّ أوانٍ وإلى دهر الداهرين. آمين

أنت هي الفائقة على كل البركات، يا والدة الإله العذراء، لأن الجحيم قد سببت بواسطة المتجسد منك، وأدم دعي ثانية، واللعنة بادت، وحواء انعتقت، والموت أميت، ونحن قد حيينا. فإذ لك نسبح هاتين: مبارك أنت أيها المسيح إلهنا، يا من هكذا سرّ، المجد لك.

للخطيئة؟ حاشى. فإني إن عدت أبني ما قد هدمت، أجعل نفسي متعدياً. لأني بالناموس مت للناموس لكي أحيأ لله. مع المسيح صليت فأحيأ، لا أنا، بل المسيح يحيأ في. وما لي من الحياة في الجسد أنا أحيأ في إيمان ابن الله الذي أحبني، وبدل نفسه عني.

GOSPEL

Priest: The Reading from the Holy Gospel according to St. Luke. (8:41-56)

At that time, there came to Jesus a man named Jairus, who was a ruler of the synagogue; and falling at Jesus' feet he besought Him to come to his house, for he had an only daughter, about twelve years of age, and she was dying. As Jesus went, the people pressed round Him. And a woman, who had had a flow of blood for twelve years, and had spent all her living upon physicians, and could not be healed by anyone, came up behind Him, and touched the fringe of His garment; and immediately her flow of blood ceased. And Jesus said, "Who was it that touched Me?" When all denied it, Peter said, "Master, the multitudes surround Thee and press upon Thee! And Thou sayest, 'Who touched Me?'" But Jesus said, "Someone touched Me; for I perceive that power has gone forth from Me." And when the woman saw that she was not hidden, she came trembling, and falling down before Him declared in the presence of all the people why she had touched Him, and how she had been immediately healed. And Jesus said to her, "Daughter, your faith has made you well; go in peace." While Jesus was still speaking, a man from the ruler's house came and said, "Your daughter is dead; do not trouble the Teacher anymore." But Jesus on hearing this answered him, "Do not fear; only believe, and she shall be well." And when Jesus came to the house, He permitted no one to enter with Him, except Peter and James and John, and the father and mother of the child. And all were weeping and bewailing her; but Jesus said, "Do not weep; for she is not dead but sleeping." And they laughed at him, knowing that she was dead. But taking her by the hand Jesus called, saying, "Child, arise." And her spirit returned, and she got up at once; and Jesus directed that something should be given her to eat. And her parents were amazed; but He charged them to tell no one what had happened.

فصل شريف من بشارة القديس لوقا الإنجيلي البشير والتلميذ الطاهر. (8:41-56)

في ذلك الزمان، دنا إلى يسوع إنسان اسمه يائرس، وهو رئيس للمجمع، وخرّ عند قدمي يسوع، وطلب إليه أن يدخل إلى بيته. لأن له ابنةً وحيدة لها نحو اثنتي عشرة سنة قد أشرفت على الموت. وبينما هو منطلق، كان الجموع يزحمونه. وإن امرأة بها نزف دم منذ اثنتي عشرة سنة، وكانت قد أنفقت معيشتها كلها على الأطباء ولم يستطع أحد أن يشفيها. دنت من خلفه ومسّت هذب ثوبه، ولوقت وقف نزف دمها. فقال يسوع: "من لمسني؟" وإذ أنكر جميعهم، قال بطرس والذين معه: "يا معلم، إن الجموع يضايقونك ويزحمونك، وتقول، من لمسني؟" فقال يسوع: "إنه قد لمسني واحد. لأني علمت أن قوة قد خرجت مني." فلما رأت المرأة أنها لم تخف، جاءت مرتعدة وخرت له، وأخبرت أمام كل الشعب لأية علة لمسته، وكيف برئت لوقت. فقال لها: "تقي يا ابنة. إيمانك أبرأك، فأذهبي بسلام." وفيما هو يتكلم، جاء واحد من ذوي