

*St. Elias Antiochian Orthodox Christian Church*

*Rev. Fr. Michael Ibrahim*

*Deacon Nicholas Mahshie*

**4988 Onondaga Road, Syracuse, NY 13215**

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

**Church Office e-mail: [office@sainteliasny.com](mailto:office@sainteliasny.com)**

**For Bulletin Announcements** email Dona at [office@sainteliasny.com](mailto:office@sainteliasny.com) and  
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**  
**MARCH 24, 2024**  
**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**

CHURCH: (315) 488-0388 FR. MICHAEL-973-641-8463  
DN. NICHOLAS 491-3990

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

## FIRST SUNDAY OF GREAT LENT (SUNDAY OF ORTHODOXY)

VENERABLE ZACHARIAH THE RECLUSE AND ARTEMON, BISHOP OF  
SELEUCIA

\*\*DIVINE LITURGY OF ST. BASIL THE GREAT\*\*

### TONE 1 / EOTHINON 9

#### 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)

### 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 أول زيارة لكم، يرجى أخذ القليل من الوقت لتوقيع سجلّ الزوّار واستكمال بطاقة معلومات الزوّار البيضاء والتي توجد في صحن الكنيسة، وإعادتها إلى أحد مُرشدي 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 المقدس المُبارك. 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 Sameer Alamir and Family,** for the spiritual and physical wellbeing of Sameer, Nadima, Adib, Danella, Basil, Nabil, Shafak, Jessica, John, Christian, Habeeb, Yara, Sam, Waleed, Mary, Julie, Samier, Ibrahim. **Also being offered in loving memory of** Lana Alamir, Sameer Jalil. **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 Makhoulouf, Kawthar Shomar, Elias Shamieh, Nada Tadros, Evelyn Gabriel.
- **Please pray for all those** who have suffered and lost loved ones in Palestine and the Middle East.

to plunder the monastery the monks would have been able to escape the barbarians by going to Jerusalem, but they decided not to forsake the place where they had sought salvation for so many years.

On March 13, the Saracens broke into the monastery and demanded all the valuables. The monks told them that there was nothing in the monastery but a meager supply of food and old clothing. Then the Saracens began shooting arrows at the monks.

Thirteen men were killed and many wounded, and monastery cells were set afire. The Saracens intended to torch the monastery church, but seeing a throng of people in the distance, they mistook this for an army sent from Jerusalem. The Saracens managed to get away, carrying off the little they were able to plunder. After the enemy fled, Father Thomas, an experienced physician, began to help those who remained alive.

On Great Thursday, March 20, the Saracens again descended upon the Lavra with a larger force and started to beat the monks. The survivors were driven into the church, where they were tortured in order to force them to reveal where any treasure might be hidden. The monastery was surrounded, so no one could save himself by fleeing. The barbarians seized Saint John, a young monk, who had cared for vagrants. They beat him savagely, then they cut the sinews of his hands and feet and dragged him over stones by his feet, which tore the skin from the martyr's back.

The keeper of the Church vessels, Saint Sergius, hid them and attempted to flee, but he was captured and beheaded. Several of the monks nevertheless managed to hide themselves outside the monastery in a cave, but they were spotted by a sentry on a hill, and they ordered everyone to come out. Inside the cave Saint Patrick whispered to the brethren with him, "Fear not, I will go alone and meet my death. Meanwhile, sit and pray."

The Saracens asked whether there was anyone else in the cave, and Patrick said that he was alone. They led him to the Lavra, where the captives awaited their fate. The Saracens demanded of them a ransom of 4,000 gold pieces and the sacred vessels. The monks were not able to give such a ransom. Then they led them into the cave of Saint Savva inside the monastery walls. They lit a fire on which they piled up dung in front of the entrance to the cave, hoping to suffocate the monks with the poisonous fumes. Eighteen men perished in the cave, among whom were Saints John and Patrick. The Saracens continued to torture those who were still alive, but got nothing out of them. Finally, they left the monastery.

Later, on the night of Great Friday, the monks hidden in the hills returned to the Lavra, they took up the bodies of the murdered Fathers to the church and buried them there. The barbarians who plundered the monastery were punished by God. They were stricken with a sudden illness, and they all perished. Their bodies were devoured by wild beasts. The Saints commemorated today should not be confused with other martyrs of the Saint Savva Lavra, who suffered in 610, and are commemorated on May 16. The two dates reflect separate attacks on the monastery at different times. History tells us that barbarians raided Saint Savva Lavra on several occasions.

On March 24 in the Holy Orthodox Church, we commemorate Venerable Zachariah the recluse and Artemon, bishop of Seleucia.

On this same day, the First Sunday of the Fast, we make remembrance of the restoration of the holy and venerable Icons, which took place through the ever-memorable Sovereigns of Constantinople, Michael and his mother, Theodora, during the patriarchate of Saint Methodios the Confessor.

This restoration was accomplished in the year 843. Theodora's husband was an iconoclast. After his death, Theodora venerated an icon of the Theotokos in front of Patriarch Methodios. The other faithful in the church did the same, venerating all the icons, considering them to be representations of their original elements, not idols. Theodora prayed to God to forgive her husband during the first week of Great Lent; and on the First Sunday of the Fast, she led the way in hanging up the icons to adorn the churches.

O invariant Icon of the Father, through the intercessions of Thy holy Confessors, have mercy on us. Amen.

### **THE EPISTLE**

**Priest: Let us attend.**

**Reader: *Blessed art Thou, O Lord, the God of our fathers.  
For Thou art just in all that Thou hast done for us.***

**Reader: The Reading from the Epistle of St. Paul to the Hebrews. (11:24-26, 32-40)**

Brethren, by faith Moses, when he was grown up, refused to be called the son of Pharaoh's daughter; choosing rather to share ill-treatment with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of the Christ greater riches than the treasures of Egypt; for he looked to the recompense of reward. And what more shall I say? For the time would fail me if I tell of Gideon, Barak, Sampson, Jephthah, of David and Samuel and all the prophets, who through faith subdued kingdoms, worked righteousness, obtained promises, stopped the mouths of lions, quenched the power of fire, escaped the edge of the sword, from weakness were made strong, became mighty in war, and turned to flight armies of the aliens. Women received their dead by resurrection, and others were tortured, not accepting their deliverance, that they might obtain a better resurrection. And others suffered mocking and scourging, and even chains and imprisonment. They were stoned, they were sawn asunder, they were tempted, they were slain with the sword; they went about in skins of sheep and goats, being destitute, afflicted, tormented (of whom the world was not worthy), wandering in deserts and mountains, and in dens and caves of the earth. And all these, having obtained a witness through their faith, did not receive the promise, since God had foreseen something better for us, that apart from us they should not be made perfect.

مُبَارَكٌ أَنْتَ يَا رَبُّ إِلَهَ آبَائِنَا .

لَأَنَّكَ عَادِلٌ فِي كُلِّ مَا صَنَعْتَ بِنَا .

فَصَلِّ مِنْ رِسَالَةِ الْقَدِيسِ بُولْسِ الرِّسُولِ إِلَى الْعِبْرَانِيِّينَ .

يَا إِخْوَةَ، بِالْإِيمَانِ مُوسَى لَمَّا كَبُرَ أَبِي أَنْ يُدْعَى ابْنًا لِابْنَةِ فِرْعَوْنَ . مُخْتَارًا الشَّقَاءَ مَعَ شَعْبِ اللَّهِ عَلَى التَّمَتُّعِ الْوَقْتِيِّ بِالْخَطِيئَةِ . وَمُعْتَبِرًا عَارَ الْمَسِيحِ غِنَى أَعْظَمَ مِنْ كُنُوزِ مِصْرَ، لِأَنَّهُ نَظَرَ إِلَى الثَّوَابِ . وَمَاذَا أَقُولُ أَيْضًا؟ إِنَّهُ يَضِيقُ بِي الْوَقْتُ إِنْ أُخْبِرْتُ عَنْ جِدْعَوْنَ وَبَارَاقَ وَشَمَشُونَ وَيَفْتَاخَ وَدَاوَدَ وَصَمُونِيلَ وَالْأَنْبِيَاءِ .

## **\*\*THE PROCESSION OF THE HOLY ICONS\*\***

The clergy, bearing icons, now make a great entrance around the church. The altar servers carry the processional candles, the holy cross, the fans and the banners. The Procession will go around the entire church, stopping in each of the four corners, as the choir sings the Apolytikion of the Sunday of Orthodoxy leading up to each stop. The clergy then offer a litany.

### **DOXASTICON FOR FIRST SUNDAY OF GREAT LENT IN TONE SIX**

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

Moses received the law in a period of abstinence and led his people; and Elijah, when he fasted, closed the heavens. As for the Abrahamite youths, they vanquished by fasting the transgressing usurper. Wherefore, through the same, O Savior, prepare us to meet Thy Resurrection, shouting: Holy God! Holy Mighty! Holy Immortal! Have mercy on us!

المَجْدُ لِلآبِ وَالإِبْنِ وَالرُّوحِ الْقُدُسِ.

إِنَّ موسى في زمانِ الإِمْسَاكِ، قَدْ تَقَبَّلَ الشَّرِيعَةَ، وَاقْتَادَ الشَّعْبَ. وَإِيلِيَّا، لَمَّا صَامَ، أَغْلَقَ السَّمَاوَاتِ. وَأَمَّا  
الْفَتِيَّةُ الإِبْرَاهِيمِيَّةُ الثَّلَاثَةُ، فَقَدْ قَهَرُوا بِالصِّيَامِ الْمُغْتَصِبِ الْمُتَجَاوِزِ الشَّرِيعَةَ. فَبِوَأَسْطَتِهِ أَهْلْنَا يَا مُخْلِصُ  
أَنْ نَحْطِي بِقِيَامَتِكَ، هَاتِعِينَ هَكَذَا: قُدُّوسُ اللَّهِ، قُدُّوسُ الْقَوِيِّ، قُدُّوسُ الَّذِي لَا يَمُوتُ ارْحَمْنَا.

**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 وَكَلَّ أَوَانٍ وَإِلَى دَهْرِ الدَاهِرِينَ. آمِينَ.

أَنْتِ هِيَ الْفَائِزَةُ عَلَى كُلِّ الْبَرَكَاتِ، يَا وَالِدَةَ الإِلَهِ الْعَذْرَاءَ، لِأَنَّ الْجَحِيمَ قَدْ سُبِيَتْ بِوَأَسْطَةِ الْمُتَجَسِّدِ مِنْكَ،  
وَأَدَمَ دُعِيَ ثَانِيَةً، وَاللَّعْنَةُ بَادَتْ، وَحَوَاءَ انْعَتَقَتْ، وَالْمَوْتُ أُمِيَتْ، وَنَحْنُ قَدْ حَيِينَا. فَلِذَلِكَ نُسَبِّحُ هَاتِعِينَ:

مُبَارَكٌ أَنْتِ أَيُّهَا الْمَسِيحُ إِهْلْنَا، يَا مَنْ هَكَذَا سُرَّ، الْمَجْدُ لَكَ.

## **Martyred Holy Fathers who were slain at the Monastery of Saint Savva**

Commemorated on [March 20](#)

Saints John, Sergius, Patrick and others were slain in the Monastery of Saint Savva. During the VIII century the area around Jerusalem was subjected to frequent incursions by the Saracens. The monastery of Saint Chariton was devastated and fell into ruin. Twice the Saracens tried to plunder the Lavra of Saint Savva the Sanctified, but God's Providence protected the monastery. But the third time the Saracens came



الَّذِينَ بِالِإِيمَانِ قَهَرُوا الْمَمَالِكَ، وَعَمَلُوا الْبِرَّ، وَنَالُوا الْمَوَاعِدَ، وَسَدُّوا أَفْوَاهَ الْأَسُودِ. وَأَطْفَأُوا حِدَّةَ النَّارِ، وَنَجَّوْا  
مِنْ حَذِّ السَّيْفِ، وَتَقَوُّوا مِنْ ضَعْفٍ، وَصَارُوا أَشِدَاءَ فِي الْحَرْبِ، وَكَسَرُوا مُعَسَّكَاتِ الْأَجَانِبِ. وَأَخَذَتْ نِسَاءً  
أَمْوَاتَهُنَّ بِالْقِيَامَةِ. وَعُدَّبَ آخَرُونَ بِتَوْتِيرِ الْأَعْضَاءِ وَالضَّرْبِ، وَلَمْ يَقْبَلُوا بِالنَّجَاةِ، لِيَحْضَلُوا عَلَى قِيَامَةِ أَفْضَلِ.  
وَآخَرُونَ ذَاقُوا الْهُزْءَ وَالْجُلْدَ وَالْقَيْوَدَ أَيْضًا وَالسَّجْنَ. وَرُجِمُوا، وَنُشِرُوا، وَامْتَحَنُوا، وَمَاتُوا بِحَذِّ السَّيْفِ، وَسَاخُوا  
فِي جُلُودِ غَنَمٍ وَمَعِزٍ، وَهُمْ مُعَوَّزُونَ مُضَائِقُونَ مَجْهُودُونَ، (وَلَمْ يَكُنِ الْعَالَمُ مُسْتَحِقًّا لَهُمْ) وَكَانُوا تَائِهِينَ فِي  
الْبَرَارِيِّ وَالْجِبَالِ، وَالْمَغَاوِرِ وَكُهُوفِ الْأَرْضِ. فَهَؤُلَاءِ كُلُّهُمْ مَشْهُودًا لَهُمْ بِالِإِيمَانِ، لَمْ يَنَالُوا الْمَوَاعِدَ. لِأَنَّ اللَّهَ  
سَبَقَ فَنظَرَ لَنَا شَيْئًا أَفْضَلَ، أَنْ لَا يَكْمَلُوا بَدُونِنَا.

### **GOSPEL**

**Priest: The Reading from the Holy Gospel according to St. John. (1:43-51)**

At that time, Jesus decided to go to Galilee. And He found Philip and said to him, "Follow Me." Now Philip was from Bethsaida, the city of Andrew and Peter. Philip found Nathanael, and said to him, "We have found Him of Whom Moses in the Law and also the Prophets wrote, Jesus of Nazareth, the son of Joseph." Nathanael said to him, "Can anything good come out of Nazareth?" Philip said to him, "Come and see." Jesus saw Nathanael coming to Him, and said of him, "Behold, an Israelite indeed, in whom is no guile!" Nathanael said to Jesus, "How do you know me?" Jesus answered him, "Before Philip called you, when you were under the fig tree, I saw you." Nathanael answered Him, "Rabbi, Thou art the Son of God! Thou art the King of Israel!" Jesus answered him, "Because I said to you, I saw you under the fig tree, do you believe? You shall see greater things than these." And Jesus said to him, "Truly, truly, I say to you, you will see heaven opened, and the angels of God ascending and descending upon the Son of man."

فَصَلِّ شَرِيفٌ مِنْ بَشَارَةِ الْقُدَيْسِ يُوْحَنَّا الْإِنْجِيلِيِّ الْبَشِيرِ، وَالتَّلْمِيذِ الطَّاهِرِ.

فِي ذَلِكَ الزَّمَانِ، أَرَادَ يَسُوعُ الْخُرُوجَ إِلَى الْجَلِيلِ فَوَجَدَ فِيلِيبُّسَ فَقَالَ لَهُ: اتَّبِعْنِي. وَكَانَ فِيلِيبُّسُ مِنْ بَيْتِ  
صَيْدَا مِنْ مَدِينَةِ أَنْدْرَاوَسَ وَبَطْرُسَ. فَوَجَدَ فِيلِيبُّسُ نَتْنَائِيلَ، فَقَالَ لَهُ: إِنَّ الَّذِي كَتَبَ عَنْهُ مُوسَى فِي النَّامُوسِ  
وَالْأَنْبِيَاءِ قَدْ وَجَدْنَاهُ، وَهُوَ يَسُوعُ بْنُ يَوْسُفَ الَّذِي مِنَ النَّاصِرَةِ. فَقَالَ لَهُ نَتْنَائِيلُ: أَمِنْ النَّاصِرَةِ يُمَكِّنُ أَنْ يَكُونَ  
شَيْءٌ صَالِحٌ؟ فَقَالَ لَهُ فِيلِيبُّسُ: تَعَالَى وَانظُرْ. فَرَأَى يَسُوعُ نَتْنَائِيلَ مُقْبِلًا إِلَيْهِ، فَقَالَ عَنْهُ: هُوَذَا إِسْرَائِيلِيُّ حَقًّا لَا  
غِشَّ فِيهِ. فَقَالَ لَهُ نَتْنَائِيلُ: مِنْ أَيْنَ تَعْرِفُنِي؟ أَجَابَ يَسُوعُ، وَقَالَ لَهُ: قَبْلَ أَنْ يَدْعُوكَ فِيلِيبُّسُ وَأَنْتَ تَحْتَ التَّنِيَّةِ  
رَأَيْتَكَ. أَجَابَ نَتْنَائِيلُ وَقَالَ لَهُ: يَا مُعَلِّمُ، أَنْتَ ابْنُ اللَّهِ، أَنْتَ مَلِكُ إِسْرَائِيلِ. أَجَابَ يَسُوعُ وَقَالَ لَهُ: لِأَنِّي قُلْتُ  
لَكَ إِنِّي رَأَيْتَكَ تَحْتَ التَّنِيَّةِ أَمَنْتَ؟ إِنَّكَ سَتَعَايِنُ أَعْظَمَ مِنْ هَذَا. وَقَالَ لَهُ: الْحَقُّ الْحَقُّ أَقُولُ لَكُمْ، إِنَّكُمْ مِنْ  
الآنَ تَرَوْنَ السَّمَاءَ مَفْتُوحَةً، وَمَلَائِكَةَ اللَّهِ يَصْعَدُونَ وَيَنْزِلُونَ عَلَى ابْنِ الْبَشَرِ.