

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

For Bulletin Announcements email Dona at office@sainteliasny.com and
Sheila at 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

ST. ELIAS
ANTIOCHIAN CHRISTIAN ORTHODOX CHURCH
MARCH 10, 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

SUNDAY OF THE LAST JUDGMENT (MEAT FARE)

MARTYR KODRATOS OF CORINTH AND HIS FIVE COMPANIONS;
 ANASTASIA THE PATRICIAN OF ALEXANDRIA

TONE 7/ EOTHINON 7

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 يُفيض 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 مباشرة.

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 Abu-Manneh family,** for the spiritual and physical wellbeing of Fayez and Nadia Abu-Manneh, Georgina, Rami, Faris and Maria. Tamara, Mary and Carol. Mahfouz, Lina, Salma and Fayez. **Also being offered in loving memory of** Mahfouz and Maggie Abu-Manneh, Shukri and Milia Dayeh and Zaid Atallah. **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.

Venerable Gerasimus of the Jordan

Commemorated on [March 4](#)

Saint Gerasimus was a native of Lycia (Asia Minor). From his early years he was distinguished for his piety. Having received monastic tonsure, he withdrew into the desert of the Thebaid (in Egypt). Thereafter, in about the year 450, the monk arrived in Palestine and settled at the Jordan, where he founded a monastery.

For a certain while Saint Gerasimus was tempted by the heresy of Eutyches and Dioscorus, which acknowledged only the divine nature in Jesus Christ, but not His human nature (i.e. the Monophysite heresy). Saint Euthymius the Great (January 20) helped him to return to the true Faith.

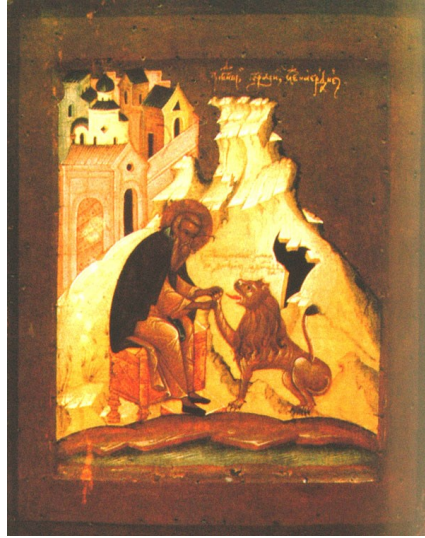
Saint Gerasimus established a strict monastic Rule. He spent five days of the week in solitude, occupying himself with handicrafts and prayer. On these days the wilderness dwellers did not eat cooked food, nor did they kindle a fire, but ate only dry bread, roots and water.

On Saturday and Sunday all gathered at the monastery for Divine Liturgy and to partake of the Holy Mysteries of Christ. In the afternoon, taking a supply of bread, tubers, water and an armload of date-palm branches for weaving baskets, the desert-dwellers returned to their own cells. Each had only old clothes and a mat, upon which he slept. When they left their cells, the door was never locked, so that anyone could enter and rest, or take whatever he needed.

Saint Gerasimus himself attained a high level of asceticism. During Great Lent he ate nothing until the very day of the All-Radiant Resurrection of Christ, when he received the Holy Mysteries. Going out into the desert for all of Great Lent, Saint Gerasimus took with him his beloved disciple Saint Cyriacus (September 29), whom Saint Euthymius had sent to him.

When Saint Euthymius the Great died, Saint Gerasimus saw how angels carried the soul of the departed up to Heaven. Taking Cyriacus with him, the monk immediately set off to the monastery of Saint Euthymius and consigned his body to the earth.

Saint Gerasimus died peacefully, mourned by his brethren and disciples. Before his death, a lion had aided Saint Gerasimus in his tasks, and upon the death of the Elder it died at his grave and was buried nearby. Therefore the lion is depicted on icons of the saint, at his feet.



THE SYNAXARION (Plain Reading)

On March 10 in the Holy Orthodox Church, we commemorate Martyr Kodratos of Corinth and his five companions; and Anastasia the patrician of Alexandria.

Today, we commemorate the Second and impartial Coming of our Lord Jesus Christ.

It is the Sunday of the Last Judgment—known also as Meat Fare Sunday—the lesson of which occurs in today's Holy Gospel. Jesus illustrates to us God's ineffable goodness and His great love for mankind. And so lest some who are lazy should loiter and spend the time appropriate to their salvation in the pursuit of sin, and be suddenly overtaken by death, the divine Fathers decree that on this day the remembrance of the Second Appearance of Christ may be celebrated. The intention is to remind them that, as God is good and loving to mankind, He is also a very righteous Judge Who recompenses each according to his deeds. Our Lord teaches us that when we minister to our brother or sister, we really minister to Him. This brings us righteousness and life eternal.

By Thine ineffable love for mankind, O Christ God, make us worthy of Thy devoted voice, number us among Thy righteous ones and have mercy on us. Amen.

THE EPISTLE

Priest: Let us attend.

**Reader: *The Lord will give strength to His people.
Ascribe to the Lord, O sons of God,
ascribe to the Lord glory and honor.***

Reader: The Reading from the First Epistle of St. Paul to the Corinthians. (8:8-9:2)

Brethren, food will not bring us closer to God; for neither if we eat, are we the better, nor if we do not eat, are we the worse. But take heed lest by any means this authority of yours become a stumbling block to those who are weak. For if anyone sees you, as someone who has knowledge, reclining at a table in an idol's temple, will not the conscience of the one who is weak be emboldened to eat of the things sacrificed to idols, and through your knowledge the weak brother perishes, for whom Christ died? And thus, sinning against the brethren, and wounding their conscience when it is weak, you sin against Christ. Therefore, if food causes my brother to stumble, I will not eat meat forever, lest I cause my brother to stumble. Am I not an apostle? Am I not free? Have I not seen Jesus Christ our Lord? Are not you my work in the Lord? If to others I am not an apostle, yet at least I am to you; for the seal of my apostleship are you in the Lord.

الرَّبُّ يُعْطِي قُوَّةَ لَشَعْبِهِ.

قَدِّمُوا لِلرَّبِّ يَا أَبْنَاءَ اللَّهِ. قَدِّمُوا لِلرَّبِّ مَجْدًا وَكِرَامَةً.

فَصَلِّ مِنْ رِسَالَةِ الْقَدِّيسِ بُولُسَ الرَّسُولِ الْأُولَى إِلَى أَهْلِ كورِنْثُوسِ.

يَا إِخْوَةَ، إِنَّ الطَّعَامَ لَا يُقَرِّبُنَا إِلَى اللَّهِ، لِأَنَّا إِن أَكَلْنَا لَا نَزِيدُ وَإِن لَمْ نَأْكُلْ لَا نَنْقُصُ. وَلَكِنْ انظُرُوا أَنْ لَا يَكُونَ سُلْطَانُكُمْ هَذَا مَعْتَرَةً لِلضُّعْفَاءِ. لِأَنَّهُ إِنْ رَأَى أَحَدٌ يَا مَنْ لَهُ الْعِلْمُ مُتَّكِنًا فِي بَيْتِ الْأَوْثَانِ، أَفَلَا يَتَقَوَّى ضَمِيرُهُ، وَهُوَ ضَعِيفٌ، عَلَى أَكْلِ ذَبَائِحِ الْأَوْثَانِ. فَيَهْلِكُ بِسَبَبِ عِلْمِكَ الْأَخِ الضَّعِيفِ الَّذِي مَاتَ الْمَسِيحُ

لأجله؟ وهكذا إذ تُحْطِنُونَ إلى الإخوة وتجرحون ضمائهم، وهي ضعيفة، إنما تُحْطِنُونَ إلى المسيح. فلذلك إن كان الطعام يُشككُ أخي، فلا أكل لحماً إلى الأبد لئلاً أشككُ أخي. ألسنتُ أنا رسولاً؟ ألسنتُ أنا خراً؟ أما رأيتُ يسوع المسيح ربنا؟ ألسنتُم أنتم عملي في الرب؟ وإن لم أكن رسولاً إلى آخرين، فإنِّي رسولٌ إليكم. لأنَّ خاتمَ رسالتي هو أنتم في الرب.

GOSPEL

Priest: The Reading from the Holy Gospel according to St. Matthew. (25:31-46)

The Lord said, "When the Son of man comes in His glory, and all the angels with Him, then He will sit on His glorious throne. Before Him will be gathered all the nations, and He will separate them one from another as a shepherd separates the sheep from the goats, and He will place the sheep at His right hand, but the goats at the left. Then the King will say to those at His right hand, 'Come, O blessed of my Father, inherit the kingdom prepared for you from the foundation of the world; for I was hungry and you gave Me food, I was thirsty and you gave Me drink, I was a stranger and you welcomed Me, I was naked and you clothed Me, I was sick and you visited Me, I was in prison and you came to Me.' Then the righteous will answer Him, 'Lord, when did we see Thee hungry and feed Thee, or thirsty and give Thee drink? And when did we see Thee a stranger and welcome Thee, or naked and clothe Thee? And when did we see Thee sick or in prison and visit Thee?' And the King will answer them, 'Truly, I say to you, as you did it to one of the least of these My brethren, you did it to Me.' Then He will say to those at his left hand, 'Depart from Me, you cursed, into the eternal fire prepared for the devil and his angels; for I was hungry and you gave Me no food, I was thirsty and you gave Me no drink, I was a stranger and you did not welcome Me, naked and you did not clothe Me, sick and in prison and you did not visit Me.' Then they also will answer, 'Lord, when did we see Thee hungry or thirsty or a stranger or naked or sick or in prison, and did not minister to Thee?' Then He will answer them, 'Truly, I say to you, as you did it not to one of the least of these, you did it not to Me.' And they will go away into eternal punishment, but the righteous into eternal life."

فَصَلِّ شَرِيفاً مِنْ بَشَارَةِ الْقَدِيسِ مَتَى الْإِنْجِيلِيِّ الْبَشِيرِ وَالتَّلْمِيزِ الطَّاهِرِ.

قال الربُّ: متى جاء ابنُ البشرِ في مجده وجميعُ الملائكةِ القديسينَ معه، فحينئذٍ يجلسُ على عرشِ مجده. وتُجمَعُ إليه كلُّ الأممِ، فيميِّزُ بعضهم من بعضٍ، كما يميِّزُ الراعي الخرافَ من الجداء. ويقيمُ الخرافَ عن يمينه والجداءَ عن يساره. حينئذٍ يقولُ الملكُ للذين عن يمينه: تعالوا يا مباركي أبي رثوا الملكَ المُعدَّ لكم منذُ إنشاءِ العالمِ. لأتِي جُعْتُ فأطعمتموني، وعطشْتُ فسقيتموني، وكُنْتُ غريباً فأوئتموني، وعُرياناً فكسوتُموني، ومريضاً فعدتُموني، ومحبوساً فأنتيم إليَّ. حينئذٍ يجيبُهُ الصِّديقونَ قائلينَ: يا ربُّ متى رأيناك جائعاً فأطعمناك، أو عطشاناً فسقيناك؟ ومتى رأيناك غريباً فأوئناك، أو عُرياناً فكسوناك؟ ومتى رأيناك مريضاً أو محبوساً فأنتينا إليك؟ فيجيبُ الملكُ ويقولُ لهم: الحقُّ أقولُ لكم، بما أنكم فعلتم ذلك بأحدٍ

إخوتي هؤلاء الصِّغارِ فبني فعلتموه. حينئذٍ يقولُ أيضاً للذين عن يساره: اذهبوا عني يا ملاعينُ إلى النارِ الأبديةِ المُعدَّةِ لإبليسَ وملائكته. لأنني جُعْتُ فلم تُطعموني، وعطشْتُ فلم تسقوني، وكُنْتُ غريباً فلم تُوونوني، وعُرياناً فلم تكسوني، ومريضاً ومحبوساً فلم تزوروني. حينئذٍ يجيبونهُ هم أيضاً قائلينَ: يا ربُّ، متى رأيناك جائعاً أو عطشاناً أو غريباً أو عُرياناً أو مريضاً أو محبوساً أو مُحبوساً ولم نخدمك؟ حينئذٍ يجيبُهُم قائلينَ: الحقُّ أقولُ لكم، بما أنكم لم تفعلوا ذلك بأحدٍ هؤلاء الصِّغارِ، فبني لم تفعلوه. فيذهب هؤلاء إلى العذابِ الأبديةِ، والصِّديقونَ إلى الحياةِ الأبديةِ.

THE DOXASTICON FOR SUNDAY OF LAST JUDGMENT IN TONE ONE

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

Let us first cleanse ourselves, O brethren, by the queen of virtues; for behold she hath come bringing to us a wealth of blessings, quenching the uprisings of the passions and reconciling sinners to the Master. Therefore, let us welcome her with gladness, crying to Christ God: O Thou Who rose from the dead, keep us uncondemned who glorify Thee, O Thou Who alone art sinless.

المجد للآبِ وَالإِبْنِ وَالرُّوحِ الْقُدْسِ.

لِنَسْبِقَ أَيُّهَا الإِخْوَةُ، وَنُنَقِّ أَنْفُسَنَا لِمَلِكَةِ الْفَضَائِلِ. فَهَا هِيَ قَدْ وَاقَتْ، جَالِيَةً لَنَا ثَرَوَةَ الصَّالِحَاتِ، مُخْمِدَةً نَهَضَاتِ الْأَهْوَاءِ، وَمُصَالِحَةً الْأَثَمَةَ مَعَ السَّيِّدِ. فَلْنَسْتَقْبَلْهَا بِسُرُورٍ هَاتِفِينَ إِلَى الْمَسِيحِ الْإِلَهِ: يَا مَنْ قَامَ مِنْ بَيْنِ الْأَمْوَاتِ، إِحْفَظْنَا غَيْرَ مُدَانِينَ، نَحْنُ الْمُجَدِّدِينَ إِيَّاكَ، أَيُّهَا الْعَادِمُ الْخَطِيءِ وَحَدِّكَ.

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.

أنتِ هي الفاتحة على كلِّ البركات، يا وِالدَّةُ الإلهِ العذراء، لأنَّ الجحيمَ قد سببت بواسطة المتجسد منك، وأدم دُعِيَ ثانياً، واللَّعنة بادت، وحواء انعتقت، والموت أميت، ونحن قد حيينا. فلذلك نسبح هاتفين: مبارك أنت أَيُّهَا الْمَسِيحُ إِلَهُنَا، يَا مَنْ هَكَذَا سُرَّ، الْمَجْدُ لَكَ.