

*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](http://www.sainteliasny.com)**

## ST. ELIAS

### ANTIOCHIAN CHRISTIAN ORTHODOX CHURCH

APRIL 14, 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  
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'DISCIPLES FIRST CALLED THEMSELVES CHRISTIANS IN ANTIOCH.' ACTS 11:26

## FOURTH SUNDAY OF GREAT LENT COMMEMORATION OF JOHN CLIMACUS, AUTHOR OF "THE LADDER"

*APOSTLES ARISTARCHOS,  
PUDENS AND TROPHYMOS OF THE SEVENTY*

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

### TONE 4/ EOTHINON 1

#### 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 ليطررد الأسقام ويطهر 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 الياس. 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 Koussa Family**, for the spiritual and physical wellbeing of Ghassan, Suhad, Joud, Aya and Dany Koussa and families. **Also being offered in loving memory of Ibrahim Zraik, Asein Zraik, Qusta and Jaleleh Sousou, Adel and Maggie Koussa, George and Salam Koussa. 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 Ma-khlouf, Kawthar Shomar, Elias Shamieh, Nada Tadros, Evelyn Gabriel, Jamil Koussa.
- **Please pray for all those** who have suffered and lost loved ones in Palestine and the Middle East.

## Apostle Herodion of the Seventy, and those with Him

Commemorated on [April 8](#)

Saints Herodion (Rodion), Agabus, Asyn-critus, Rufus, Phlegon and Hermes were among the Seventy Apostles, chosen by Christ and sent out by Him to preach (Synaxis of the Seventy Apostles: January 4).

The holy Apostle Herodion was a relative of Saint Paul, and his companion on many jour-neys. When Christianity had spread to the Balkan Peninsula, the Apostles Peter and Paul established Saint Herodion as Bishop of Patara. Saint Herodion zealously preached the Word of God and converted many of the Greek pagans and Jews to Christianity.

Enraged by the preaching of the disciple, the idol-worshippers and Jews with one accord fell upon Saint Herodion, and they began to beat him with sticks and pelt him with stones. One of the mob struck him with a knife, and the saint fell down. But when the murderers were gone, the Lord restored him to health unharmed.

Saint Herodion continued to accompany the Apostle Paul for many years. When the holy Apostle Peter was crucified (+ c. 67), Saint Herodion and Saint Olympos were beheaded by the sword at the same time.

The holy Apostle Agabus was endowed with the gift of prophecy. He predicted (Acts 11:27-28) the famine during the reign of the emperor Claudius (41-52), and foretold the suffering of the Apostle Paul at Jerusalem (Acts 21:11). Saint Agabus preached in many lands, and converted many pagans to Christ.

Saint Rufus, whom the holy Apostle Paul mentions in the Epistle to the Romans (Rom. 16:11-15), was bishop of the Greek city of Thebes. Saint Asyn-critus (Rom. 16:14) was bishop in Hyrcania (Asia Minor). Saint Phlegon was bishop in the city of Marathon (Thrace). Saint Hermes was bishop in Dalmatia (there is another Apostle of the Seventy by the name of Hermas, who was bishop in the Thracian city of Philippopolis).

All these disciples for their intrepid service to Christ underwent fierce sufferings and were found worthy of a martyr's crown.



## THE SYNAXARION (Plain Reading)

On April 14 in the Holy Orthodox Church, we commemorate the Apostles Aristarchos, Pudens and Trophymos of the Seventy.

On this same day, the Fourth Sunday of Great Lent, we make remembrance of our godly father, John, the author of *The Ladder of Divine Ascent* (or Climacus).

The celebration of his feast on this day arose from the custom prevalent in the honorable monasteries of starting Great Lent with the reading of his lessons. John describes the method of elevating the soul to God as ascending a ladder. He teaches those who seek salvation how to lay a firm foundation for struggles, how to detect and fight every passion, how to avoid demonic snares, and how to rise from the rudimental virtues to the heights of Godlike love and humility. John of the Ladder came to Mount Sinai at age 16 and remained there, first as a novice under obedience, then as a recluse, and finally as abbot until his eightieth year. One time, his disciple, Moses, fell asleep under the shade of a large stone. John, in prayer in his cell, saw that his disciple was in danger and prayed to God for him. Later, when Moses returned, he fell on his knees and gave thanks to his spiritual father for saving him from certain death. He related how, in a dream, he heard John calling him and he jumped up and, at that moment, the stone tumbled. Had he not jumped, the stone would have crushed him. John Climacus died on March 30, 606.

Through his intercessions, O Christ 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 Hebrews. (6:13-20)**

Brethren, when God made a promise to Abraham, since He could swear by no one greater, He swore by Himself, saying, "Surely blessing I will bless thee, and multiplying I will multiply thee." And thus, having patiently endured, he obtained the promise. For people indeed swear by what is greater, and in every dispute of theirs the oath is final for confirmation. So when God, being minded to show more abundantly to the heirs of the promise the immutability of His counsel, He interposed it with an oath, that by two immutable things—in which it is impossible for God to lie—we might have a strong consolation, we, who have fled for refuge to lay hold of the hope that is set before us; a hope, which we have as an anchor of the soul, both sure and steadfast, and entering in-to "that which is within the veil," where Jesus entered as a Forerunner on our behalf, having become a High Priest "forever according to the order of Melchizedek."

ما أعظم أعمالك يا رب، كلها بحكمة صنعته. باركبي يا نفسي الرب.

فصل من رسالة القديس بولس الرسول إلى العبرانيين

يا إخوة، إن الله لما وعد إبراهيم، إذ لم يمكن أن يُقسم بما هو أعظم منه، أقسم بنفسه. قائلاً:

لأباركك بركة وأكثرتك تكثيراً. وذلك إذ تأتى، نال الموعد. وإنما الناس يُقسمون بما هو أعظم منهم،

وتنقضي كل مشاجرة بينهم بالقسم للتثبيت. فذلك، لما شاء الله أن يزيد ورثة الموعد بياناً لعدم تحوّل

عَزَمِهِ، تَوَسَّطَ بِالْقَسَمِ. حَتَّى نَحْصَلَ بِأَمْرَيْنِ لَا يَتَحَوَّلَانِ وَلَا يُمَكِّنُ أَنْ يُخْلِفَ اللَّهُ فِيهِمَا عَلَى تَعْرِيزَةِ قُوَّةٍ، نَحْنُ الَّذِينَ التَّجَانًا إِلَى التَّمَسُّكِ بِالرَّجَاءِ الْمَوْضُوعِ أَمَامَنَا. الَّذِي هُوَ لَنَا كَمِرْسَاةٍ لِلنَّفْسِ أَمِينَةٍ رَاسِحَةٍ تَدْخُلُ إِلَى دَاخِلِ الْحِجَابِ، حَيْثُ دَخَلَ يَسُوعُ كَسَابِقِ لَنَا وَقَدْ صَارَ عَلَى رُتْبَةِ مَلَكِيصَادَقَ، رَنِيِّسَ كَهَنَةَ إِلَى الْأَبَدِ.

### GOSPEL

**Priest: The Reading from the Holy Gospel according to St. Mark. (9:17-31)**

At that time, a man came to Jesus, kneeling down and saying unto him, "Teacher, I brought my son to you, for he has a dumb spirit. And wherever it seizes him, it dashes him down; and he foams and grinds his teeth and becomes rigid; and I asked Thy Disciples to cast it out, and they were not able." And Jesus answered them, "O faithless generation, how long am I to be with you? How long am I to bear with you? Bring him to Me." And they brought the boy to Him; and when the spirit saw Jesus, immediately it convulsed the boy, and he fell on the ground and rolled about, foaming at the mouth. And Jesus asked his father, "How long has he had this?" And he said, "From childhood. And it has often cast him into the fire and into the water, to destroy him; but if Thou canst do anything, have pity on us and help us." And Jesus said to him, "If you can believe, all things are possible to him who believes." Immediately the father of the child cried out and said with tears, "Lord, I believe; help my unbelief!" And when Jesus saw that a crowd came running together, he rebuked the unclean spirit, saying to it, "You dumb and deaf spirit, I command you, come out of him, and never enter him again." And after crying out and convulsing him terribly, it came out, and the boy was like a corpse; so that most of them said, "He is dead." But Jesus took him by the hand and lifted him up, and he arose. And when Jesus had entered the house, His Disciples asked Him privately, "Why could we not cast it out?" And Jesus said to them, "This kind cannot be driven out by anything but prayer and fasting." They went on from there and passed through Galilee. And Jesus would not have anyone know it; for He was teaching His Disciples, saying to them, "The Son of man will be delivered into the hands of men, and they will kill Him; and after He is killed, He will rise on the third day."

**فَصَلِّ شَرِيفٌ مِنْ بَشَارَةِ الْقَدِيسِ مَرْقُسِ الْإِنْجِيلِي الْبَشِيرِ**

فِي ذَلِكَ الزَّمَانِ، دَنَا إِلَى يَسُوعَ إِنْسَانٌ وَسَجَدَ لَهُ قَائِلًا: "يَا مُعَلِّمُ، قَدْ أَتَيْتُكَ بَابْنِي، بِهِ رُوحٌ أَبْكُمُ. وَحَيْثُمَا أَخَذَهُ يَصْرَعُهُ، فَيَرْبُدُ وَيَصْرِفُ بِأَسْنَانِهِ وَيَبْيَسُ، وَقَدْ سَأَلْتُ تَلَامِيذَكَ أَنْ يُخْرِجُوهُ فَلَمْ يَقْدِرُوا." فَأَجَابَهُ قَائِلًا: "أَيُّهَا الْجِيلُ غَيْرِ الْمُؤْمِنِ، إِلَى مَتَى أَكُونُ عِنْدَكُمْ؟ حَتَّى مَتَى أَحْتَمِلِكُمْ؟ هَلُمَّ بِهِ إِلَيَّ." فَأَتَوْهُ بِهِ. فَلَمَّا رَأَى لَوْفَتِ صَرَعهُ الرُّوحِ، فَسَقَطَ عَلَى الْأَرْضِ يَتَمَرَّغُ وَيُرْبُدُ. فَسَأَلَ أَبَاهُ: "مُنْذُ كَمْ مِنَ الزَّمَانِ أَصَابَهُ هَذَا؟" فَقَالَ: "مُنْذُ صِبَاهُ. وَكَثِيرًا مَا أَلْفَاهُ فِي النَّارِ وَفِي الْمِيَاهِ لِيُهْلِكَهُ. لَكِنْ إِنْ اسْتَطَعْتَ شَيْئًا، فَتَحَنَّنْ عَلَيْنَا وَاعْتِنَا." فَقَالَ لَهُ يَسُوعُ: "إِنْ اسْتَطَعْتَ أَنْ تُؤْمِنَ، فَكُلُّ شَيْءٍ مُسْتَطَاعٌ لِلْمُؤْمِنِ." فَصَاحَ أَبُو الصَّبِيِّ مِنْ سَاعَتِهِ بِدُمُوعٍ وَقَالَ: "إِنِّي أُوْمِنُ يَا سَيِّدُ، فَأَغِثْ عَدَمَ إِيمَانِي." فَلَمَّا رَأَى يَسُوعُ أَنَّ الْجَمْعَ يَتَّبِعُونَهُ إِلَيْهِ، انْتَهَرَ الرُّوحَ النَّجِسَ قَائِلًا لَهُ: "أَيُّهَا الرُّوحُ الْأَبْكُمُ الْأَصَمُّ، أَنَا أَمْرُكَ أَنْ اخْرُجَ مِنْهُ وَلَا تُعَدُّ تَدْخُلُ فِيهِ." فَصَرَخَ وَخَبَطَهُ كَثِيرًا وَخَرَجَ مِنْهُ،

فَصَارَ كَالْمَيِّتِ، حَتَّى قَالَ كَثِيرُونَ إِنَّهُ قَدْ مَاتَ. فَأَخَذَ يَسُوعُ بِيَدِهِ وَأَنْهَضَهُ، فَقَامَ. وَلَمَّا دَخَلَ بَيْتًا، سَأَلَهُ تَلَامِيذُهُ عَلَى انْفِرَادٍ: "لِمَاذَا لَمْ نَسْتَطِعْ نَحْنُ أَنْ نُخْرِجَهُ؟" فَقَالَ لَهُمْ: "إِنَّ هَذَا الْجِنْسَ لَا يُمَكِّنُ أَنْ يَخْرُجَ بِشَيْءٍ إِلَّا بِالصَّلَاةِ وَالصُّومِ." وَلَمَّا خَرَجُوا مِنْ هُنَاكَ، اجْتَازُوا فِي الْجَلِيلِ، وَلَمْ يَرِدْ أَنْ يَدْرِي أَحَدٌ. فَإِنَّهُ كَانَ يُعَلِّمُ تَلَامِيذَهُ وَيَقُولُ لَهُمْ: "إِنَّ ابْنَ الْبَشَرِ يُسَلَّمُ إِلَى أَيْدِي النَّاسِ، فَيَقْتُلُونَهُ، وَبَعْدَ أَنْ يُقْتَلَ، يَقُومُ فِي الْيَوْمِ الثَّلَاثِ."

### THE DOXASTICON FOR FOURTH SUNDAY OF LENT IN TONE ONE

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

Come, let us labor in the mystical field, working therein fruits of repentance. Let us not spend ourselves in food and drink, but reap virtues with fasting and prayer; for these doth the Master of labor accept, and for them He giveth us the pence through which He redeemeth our souls from the debt of sin; for He alone is most compassionate.

*المَجْدُ لِلآبِ وَالْإِبْنِ وَالرُّوحِ الْقُدْسِ.*

هَلِّمُوا نَعْمَلْ فِي الْكَرَمِ السَّرِيِّ، صَانِعِينَ فِيهِ أَثْمَارَ التَّوْبَةِ. وَلَا نَتَعَبُ بِالْأَطْعِمَةِ وَالْأَشْرِبَةِ، بَلْ لِنَجْتَنِ الْفَضَائِلَ بِالصَّلَوَاتِ وَالْأَصْوَامِ، فَبِهَذِهِ يَرْتَضِي رَبُّ الْعَمَلِ، وَيَهْبُنَا الدِّينَارَ، الَّذِي بِهِ يَفْتَدِي النُّفُوسَ مِنْ دَيْنِ الْخَطِيئَةِ، بِمَا أَنَّهُ الْجَزِيلُ الرَّحْمَةِ وَحْدَهُ.

**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 وَالِدَةُ الْإِلَهِ الْعَذْرَاءِ، لِأَنَّ الْجَحِيمَ قَدْ سُبِّبَتْ بِوَاسِطَةِ الْمُتَجَسِّدِ مِنْكَ، وَادَمَ دُعِيَ ثَانِيَةً، وَاللَّعْنَةُ بَادَتْ، وَحَوَاءَ انْعَتَقْتَ، وَالْمَوْتَ أُمِيَتْ، وَنَحْنُ قَدْ حَيِينَا. فَلِذَلِكَ نُسَبِّحُ هَاتِعِينَ: مُبَارَكٌ أَنْتِ أَيُّهَا الْمَسِيحُ إِلَهُنَا، يَا مَنْ هَكَذَا سُرَّ، الْمَجْدُ لَكَ.

### PRAYER OF ST. EPHRAIM THE SYRIAN

(WHICH IS SAID AT THE SERVICES DURING LENT)

O LORD AND MASTER OF MY LIFE, TAKE FROM ME THE SPIRIT OF SLOTHFULNESS,

FAINT HEARTEDNESS, LUST OF POWER AND IDLE TALK.

BUT GIVE ME RATHER THE SPIRIT OF

CHASTITY, HUMILITY, PATIENCE AND LOVE TO THY SERVANT.

YES, O LORD AND KING, GRANT ME TO SEE MY OWN SINS AND NOT TO JUDGE MY BROTHERS, FOR YOU ARE BLESSED UNTO AGES OF AGES. AMEN.