

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

APRIL 21, 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

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

FIFTH SUNDAY OF GREAT LENT

COMMEMORATION OF OUR RIGHTEOUS MOTHER MARY OF EGYPT

*HIEROMARTYR JANUARIOS, BISHOP OF BENEVENTO &
COMPANIONS; MARTYR ALEXANDRA THE QUEEN & COMPANIONS*

DIVINE LITURGY OF ST. BASIL THE GREAT

tone 5/ EOTHINON 2

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 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

- **The Holy Bread of Oblations today is being offered by the A-Men**, for the spiritual and physical wellbeing of the members of the A-Men of St. Elias. **Also being offered in loving memory of** all the departed parishioners of St. Elias. **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.

When the Russo-Turkish War began in 1768, Archbishop Makarios was forced to flee to Zakynthos with his family, and from there to Hydra, where he lived in a monastery. When things settled down, the Holy Synod of Constantinople chose a new Archbishop of Corinth, perhaps because Archbishop Makarios had abandoned his See.¹

He visited Hydra and from there he went to Chios. From Chios he went to Mount Athos, fulfilling his persistent and praiseworthy desire to visit the Holy Mountain and to experience its way of life. When the divine Makarios arrived on Mount Athos in 1777, he settled in the kelli² of Saint Anthony, which belonged to his compatriot Elder David. There he met Saint Nikódēmos the Hagiorite once again. At that time, the Athonite community was divided by quarrels and controversies over Memorial Services and kollyva. The reason for the dispute was a disagreement about when the departed ought to be commemorated in church.

The Church's Tradition is to have services for the departed on Saturdays, and that Memorial Services are not permitted on Sundays or Feast Days. Hence, disputes arose out of the intense quarrels and contradictions which also extended to other areas of Church life. The situation there saddened the hierarch. Because of the riots and disturbances on the Holy Mountain, he feared for his own life, and so he returned to Chios. After remaining there for a brief time, he departed for Patmos.

During his stay in Patmos, the Saint sought a permanent residence, and since he was attracted by the location, he founded the Sacred Kathisma³ of All Saints (Ιερό Κάθισμα των Αγίων Πάντων) in 1782.

After the Saint's father reposed, his two brothers wanted him to act as executor of his will. Saint Makarios gave everything to his brothers without keeping anything for himself. Then he returned to Chios to obtain some letters of recommendation, and went to Smyrna to meet with Prince John Maurogordatos of Moldovo-Vlakhia.⁴ The Prince knew Saint Makarios by reputation, and therefore he received him with reverence and respect for him as a man of God. Not only was he happy to show him hospitality in his home, but Maurogordatos also contributed money for the publication of *The Philokalia*, and for the publication of the *Holy Catechism* of Metropolitan Platon of Moscow.

From Smyrna the Saint returned to Chios. He chose his place of residence at the church of the Holy Apostles Peter and Paul in the north-northwestern edges of Vrontados at the foot of Aippus. He found spiritual peace with Saint Athanasios Parios (who wrote his Life), Saints Nikephoros and Niphon of Chios, Gregory of Nisyros, and Athanasios of Armenia, all of whom had left the Holy Mountain several years earlier, because of the disturbances and scandals over Memorial Services.

Saint Makarios remained in his hermitage on Chios for the rest of his life (1790-1805), engaging in severe ascetical struggles, practicing interior prayer, writing books, confessing and counseling people, instructing them in the Faith, inspiring them to virtue, and helping those in need.

He also prepared several individuals who had denied Christ to go back to the place where they had done this, and confess that they only worshiped Christ, the true God. Of course, the Turks put these New Martyrs to death when they heard such talk, so he encouraged the martyrs by his words, and strengthened them by prayer and fasting, so that they would not lose their courage and deny Christ again.

Saint Makarios departed to the Lord on April 17, 1805. His honorable body was buried in the courtyard of the church of the Holy Apostles Peter and Paul on the south side. The recovery of his relics took place in 1808.

THE SYNAXARION (Plain Reading)

On April 21 in the Holy Orthodox Church, we commemorate the Hieromartyr Januaros, bishop of Benevento, and his companions; and the Martyr Alexandra the Queen and her companions.

On this same day, the Fifth Sunday of Great Lent, it was ordained that we make remembrance of our Godly Mother Mary of Egypt.

Once, during the Honorable Fast, the priest-monk Zosimus withdrew into the wilderness. He caught sight of a withered woman named Mary; her hair was white as snow. Mary then told Zosimus that she was born in Egypt and at the age of 12 began to live a life of debauchery in Alexandria for 17 years. One day, she went to Jerusalem to enter the church to venerate the Honorable Cross. However, some invisible force restrained her. In great fear, she gazed upon the icon of the Theotokos in the vestibule and prayed that she be allowed to enter the church, all the while confessing her sinfulness. She was then permitted to enter the church. Having venerated the Cross she again entered the vestibule and, before the icon, gave thanks to the Mother of God. At that very moment she heard a voice saying: "If you cross the Jordan, you will find glorious rest!" Mary left for the wilderness and remained there for 47 years in repentance. She bade Zosimus to come back in one year with Holy Communion, which he did. The following year, on Holy Thursday, April 1, 522, Zosimus discovered Mary's lifeless body, and buried her. Thus, the Lord glorifies penitent sinners. The Church exalts and exemplifies Mary to the faithful in Great Lent as an incentive for repentance that brings entry into the Heavenly Kingdom.

Through her intercessions, O Christ God, have mercy upon us. Amen.

THE EPISTLE

Priest: Let us attend.

Reader: *Thou, O Lord, shalt preserve us and keep us from this generation. Save me, O Lord, for the godly man hath disappeared.*

Reader: The Reading from the Epistle of St. Paul to the Hebrews. (9:11-14)

Brethren, Christ having appeared a High Priest of the good things to come, through the greater and more perfect tabernacle, not made with hands, that is to say, not of this creation; neither through the blood of goats and calves, but through His own blood, entered in once for all into the holy place, having found eternal redemption. For if the sprinkling of defiled persons with the blood of bulls and goats and with the ashes of a heifer sanctifies for the purification of the flesh, how much more shall the blood of Christ, who through the eternal Spirit offered Himself without blemish to God, purify your conscience from dead works to serve the living God?

أَنْتَ يَا رَبُّ تَحْفَظُنَا وَتَسْتُرُنَا مِنْ هَذَا الْجِيلِ،

خَلِّصْنِي، يَا رَبُّ، فَإِنَّ الْبَارَّ قَدْ فَنِيَ.

فَصَلِّ مِنْ رِسَالَةِ الْقَدِيسِ بُولُسَ الرَّسُولِ إِلَى الْعِبْرَانِيِّينَ. (14-11:9)

يَا إِخْوَتِي، إِنَّ الْمَسِيحَ إِذْ قَدْ جَاءَ رَئِيسَ كَهَنَةِ الْخَيْرَاتِ الْمُسْتَقْبَلَةِ، فِيمَسْكِنِ اعْظَمَ وَأَكْمَلَ غَيْرِ مَصْنُوعٍ بَأَيْدٍ، أَي لَيْسَ مِنْ هَذِهِ الْخَلِيقَةِ. وَلَيْسَ بِدَمِ ثِيُوسٍ وَعُجُولِ بَلْ بِدَمِ نَفْسِهِ دَخَلَ الْأَقْدَاسَ مَرَّةً وَاحِدَةً فَوَجَدَ فِدَاءً أَبَدِيًّا. لِأَنَّهُ إِنْ كَانَ دَمُ ثِيرَانٍ وَثِيُوسٍ وَرَمَادُ عِجَلَةٍ يُرَشُّ عَلَى الْمُتَجَسِّسِينَ فَيُقَدِّسُهُمْ لِتَطْهِيرِ الْجَسَدِ * فَكَمْ بِالْأُخْرَى دَمُ الْمَسِيحِ، الَّذِي بِالرُّوحِ الْأَرْلِيِّ قَرَّبَ نَفْسَهُ لِلَّهِ بِلا عَيْبٍ، يُطَهِّرُ صَمَاوِيَكُمْ مِنَ الْأَعْمَالِ الْمَيِّتَةِ لِتَعْبُدُوا اللَّهَ الْحَيَّ.

GOSPEL

Priest: The Reading from the Holy Gospel according to St. Mark. (10:32-45)

At that time, Jesus took His twelve Disciples, and began to tell them what was to happen to Him, saying, "Behold, we are going up to Jerusalem. And the Son of man will be delivered to the chief priests and the scribes, and they will condemn Him to death, and deliver Him to the Gentiles. And they will mock Him, and scourge Him, and spit upon Him, and kill Him; and after three days He will rise." And James and John, the sons of Zebedee, came forward to Him, and said to Him, "Teacher, we would that thou shouldst do for us whatsoever we shall desire" And Jesus said to them, "What do you want Me to do for you?" And they said to Him, "Grant us to sit, one at Thy right hand and one at Thy left, in Thy glory." But Jesus said to them, "You do not know what you are asking. Are you able to drink the cup that I drink, or to be baptized with the baptism with which I am baptized?" And they said to Him, "We are able." And Jesus said to them, "The cup that I drink you will drink; and with the baptism with which I am baptized, you will be baptized. But to sit at My right hand or at My left is not Mine to grant, but it is for those for whom it has been prepared." And when the ten heard it, they began to be indignant at James and John. And Jesus called them to Him and said to them, "You know that those who are supposed to rule over the Gentiles lord it over them, and their great men exercise authority over them. But it shall not be so among you; but whoever would be great among you must be your servant, and whoever would be first among you must be servant of all. For the Son of man also came not to be served but to serve, and to give His life as a ransom for many."

فَصَلِّ شَرِيفاً مِنْ بَشَارَةِ الْقَدِيسِ مَرْقَسِ الْإِنْجِيلِيِّ الْبَشِيرِ وَالتَّلْمِيزِ الطَّاهِرِ. (10:32-45)

في ذلك الزمان، أخذ يسوع تلاميذه الإثنى عشرَ وابتدأ يقول لهم ما سيغرضُ له. "هوذا نحنُ صاعدون إلى أورشليم، وابنُ البشرِ سيُسَلَّمُ إلى رؤساء الكهنة والكهنة، فيحكُمون عليه بالموتِ ويُسلمونه إلى الأمم. فيَهْرَأُون به، ويصُفُون عليه، ويجلِدونه، ويقتلونه، وفي اليوم الثالثِ يقومُ." فدنا إليه يعقوب ويوحنا ابنا زبدي قائلين: "يا معلِّم، نريدُ أن تصنعَ لنا مهماً طيباً." فقال لهم: "ماذا تريدان أن أصنعَ لكما؟" قال له: "أعطينا أن يجلسَ أحدنا عن يمينك والآخرُ عن يسارك في مجدك." فقال لهم يسوع: "إنكما لا تعلمان ما تطلبان. أنتستطيعان أن تشربا الكأس التي أشربها أنا، وأن تصطبغا بالصبغة التي أصطبغ بها أنا؟" فقال له: "تستطيع." فقال لهم يسوع: "أما الكأس التي أشربها فتشربانها، وبالصبغة التي أصطبغ بها فتصطبغان. وأما جلوسكما عن يميني وعن يساري فلنيس لي أن أعطيَهُ إلا للذين أُعِدَّ لهم." فلما سمع العشرة، ابتدأوا يعضبون على يعقوب ويوحنا. فدعاهم يسوع، وقال لهم: "قد علمتم أن الذين يحسبون رؤساء الأمم يسودونهم، وعظماءهم يتسلطون عليهم. وأما أنتم فلا يكون فيكم هكذا. ولكن من أراد أن يكون فيكم كبيراً، فلينكن لكم خادماً. ومن أراد أن يكون فيكم أول، فلينكن للجميع عبداً. فإن ابن البشر لم يأت ليخدم بل ليخدم، ولينذل نفسه فداءً عن كثيرين."

THE DOXASTICON FOR FIFTH SUNDAY OF LENT IN TONE ONE

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

The kingdom of God is not meat and drink, but righteousness and asceticism with holiness. Wherefore, the rich do not enter it, but they who place their treasures in the hands of the poor. This doth the Prophet David teach, saying: The righteous man is he that doeth mercy all the day long; who delighteth in the Lord; and, walking in His light, stum-

bleth not. All this was written for our instruction, that we should fast and do good; and the Lord grant us heavenly things in place of earthly.

المجد للآب والابن والروح القدس.

ليس ملكوت الله طعاماً وشراباً، بل برٌّ ونسكٌ مع قداسته. لذلك لا يلجأ الأغنياء، بل كل الذين يصنعون كنوزهم في أيدي المساكين. فبهذا يعلم داود النبي قائلاً: إن الرجل البار هو الذي النهار كله يرحم، ومن تتعم بالرب وسلكت بنوره لا يعثر. فهذا كله قد كتب لوعظنا، لكي نصوم ونصنع الصلاح، فيمنحن الرب عوض الأرضيات السماويات.

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.

Venerable Makarius of Corinth

Commemorated on [April 17](#)

Saint Makarios was born in Trikala, of Corinth in 1731, to devout parents who were descended from the famous Notaras family of Constantinople. His father's name was George and his mother's was Anastasia. In Baptism he received the name Michael. His teacher in Kephalaria was named Eustathios. Young Michael was very zealous for the solitary life, and so he left his parents' house in secret, and went to the Great Cave (Μέγα Σπήλαιον) Monastery. The Monastery was so named because it is the largest monastery of the Peloponnesos, and it was built in front of a cave. His father discovered where he was, however, and had Michael sent back home, where he spent much of his time studying the Divine Scriptures and other edifying books.

Since Corinth had lacked a teacher for a long time, Michael taught the young people for six years without payment. Even when he was very young, it was apparent that he did not care for the material things of this world, but only for spiritual treasures. When his father appointed him as the supervisor of an area where he could become very wealthy, he gave his money to the poor, and his father scolded him.

He excelled as a teacher, and the Corinthians loved him for his exemplary way of life. After the death of His godfather Archbishop Parthenios of Corinth in 1764, they suggested to Patriarch Samuel of Constantinople that he appoint Michael, who was then a layman, as his successor. Thus, he passed through the various degrees of ordination and was consecrated as Archbishop of Corinth by Patriarch Samuel.

The blessed one did not seek the hierarchal office for power, or as a means of acquiring wealth, but out of his paternal concern for the security and the salvation of his flock, for which he would have to render an account to the Lord and God of all. He rid the Church of corrupt and ineffectual priests and replaced them with priests who were virtuous and qualified. Those who were not qualified were sent to monasteries to be educated and trained how to serve.

