

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
APRIL 28, 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

FEAST OF PALM SUNDAY:
ENTRANCE OF OUR LORD JESUS CHRIST INTO
JERUSALEM

DIVINE LITURGY OF ST. JOHN CHRYSOSTOM

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 الأسمقام ويطهر البرص، لذلك يُغِيض الأشفية بمكرميهِ 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 زوّارنا 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 المُقدّس المُبارك. 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 Parish Council** for the spiritual and physical wellbeing of the members of the Parish Council of St. Elias. **Also being offered in loving memory of the departed members of the Parish Council. 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, Jamil Koussa.
- **Please pray for all those** who have suffered and lost loved ones in Palestine and the Middle East.

(Acts 12:12).

Saint Mark was a very close companion of the Apostles Peter and Paul (June 29) and Barnabas. Saint Mark was at Seleucia with Paul and Barnabas, and from there he set off to the island of Cyprus, and he traversed the whole of it from east to west. In the city of Paphos, Saint Mark witnessed the blinding of the sorcerer Elymas by Saint Paul (Acts 13:6-12). After working with the Apostle Paul, Saint Mark returned to Jerusalem, and then went to Rome with the Apostle Peter. From there, he set out for Egypt, where he established a local Church.

Saint Mark met Saint Paul in Antioch. From there he went with Saint Barnabas to Cyprus, and then he went to Egypt again, where he and Saint Peter founded many churches. Then he went to Babylon. From this city the Apostle Peter sent an Epistle to the Christians of Asia Minor, in which he calls Saint Mark his son (1 Pet 5:13).

When the Apostle Paul came to Rome in chains, Saint Mark was at Ephesus, where Saint Timothy (January 22) was bishop. Saint Mark went with him to Rome. There he also wrote his holy Gospel (ca. 62-63).

From Rome Saint Mark traveled to Egypt. In Alexandria he started a Christian school, which later produced such famous Fathers and teachers of the Church as Clement of Alexandria, Saint Dionysius of Alexandria (October 5), Saint Gregory Thaumaturgos (November 5), and others. Zealous for Church services, Saint Mark composed a Liturgy for the Christians of Alexandria.

Saint Mark preached the Gospel in the inner regions of Africa, and he was in Libya at Neapolis.

During these journeys, Saint Mark was inspired by the Holy Spirit to go again to Alexandria and confront the pagans. There he visited the home of Ananias, and healed his crippled hand. The dignitary happily took him in, listened to his words, and received Baptism.

Following the example of Ananias, many of the inhabitants of that part of the city where he lived were also baptized. This roused the enmity of the pagans, and they wanted to kill Saint Mark. Having learned of this, Saint Mark made Ananias a bishop, and the three Christians Malchos, Sabinos, and Kerdinos were ordained presbyters to provide the church with leadership after his death.

The pagans seized Saint Mark when he was serving the Liturgy. They beat him, dragged him through the streets and threw him in prison. There Saint Mark was granted a vision of the Lord Jesus Christ, Who strengthened him before his sufferings. On the following day, the angry crowd again dragged the saint through the streets to the courtroom, but along the way Saint Mark died saying, "Into Your hands, O Lord, I commend my spirit."

The pagans wanted to burn the saint's body, but when they lit the fire, everything grew dark, thunder crashed, and there was an earthquake. The pagans fled in terror, and Christians took up the body of Saint Mark and buried it in a stone crypt. This was on April 4, 63. The Church celebrates his memory on April 25.

In the year 310, a church was built over the relics of Saint Mark. In 820, when the Moslem Arabs had established their rule in Egypt and oppressed the Christian Church, the relics of Saint Mark were transferred to Venice and placed in the church named for him.

In the ancient iconographic tradition, which adopted symbols for the holy Evangelists borrowed from the vision of Saint John the Theologian (Rev 4:7) and the prophecy of Ezekiel (Ez. 1:10), the holy Evangelist Mark is represented by a lion, symbolizing the might and royal dignity of Christ (Rev 5:5).

Saint Mark wrote his Gospel for Gentile Christians, emphasizing the words and deeds of the Savior which reveal His divine Power. Many aspects of his account can be explained by his closeness to Saint Peter. The ancient writers say that the Gospel of Mark is a concise record of Saint Peter's preaching.

One of the central theological themes in the Gospel of Saint Mark is the power of God achieving what is humanly impossible. The Apostles performed remarkable miracles with Christ (Mark 16:20) and the Holy Spirit (Mark 13:11) working through them. His disciples were told to go into the world and preach the Gospel to all creatures (Mark 13:10, 16:15), and that is what they did.

THE SYNAXARION (Plain Reading)

On this day in the Holy Orthodox Church, the Sunday of Palms, we celebrate the radiant and glorious festival of the Entrance of our Lord Jesus Christ into Jerusalem.

Jesus came to Bethany on the Sunday falling before the six days of the Mosaic Passover. On the following day He sent two of His Disciples, who brought Him a donkey on which He sat to enter the city. And when the great multitude heard that Jesus was coming to Jerusalem, they immediately took palm branches in their hands and went out to meet Him. All cried, "Hosanna! Blessed is He that cometh in the Name of the Lord, King of Israel!" The branches of palm trees were a symbol of Christ's victory over Satan and Death. And the meaning of "Hosanna" is, "We pray Thee, save." The donkey's colt, which was still an untamed animal, and impure according to the law, as well as Christ's sitting thereon, symbolize the former savagery and impurity of the Gentiles; and their subsequent taming and obedience to the holy law of the Gospel.

By Thine ineffable compassion, O Christ our God, make us victors over our deceitful passions, and deem us worthy to behold Thy brilliant victory over death and Thy radiant and life-bringing Resurrection, and have mercy on us. Amen.

THE EPISTLE

Priest: Let us attend.

**Reader: Blessed is He Who cometh in the Name of the Lord.
O give thanks unto the Lord, for He is good;
for His mercy endures forever.**

Reader: The Reading from the Epistle of St. Paul to the Philippians. (4:4-9)

Brethren, rejoice in the Lord always; again I will say, Rejoice! Let your forbearance be known to all people. The Lord is at hand. Be anxious for nothing, but in everything by prayer and supplication with thanksgiving let your petitions be made known to God. And the peace of God, which surpasses all understanding, will guard your hearts and your minds in Christ Jesus. Finally, brethren, whatever things are true, whatever things are honorable, whatever things are just, whatever things are pure, whatever things are lovely, whatever things are of good report; if there is any virtue, and if there is any praise, think about these things. The things which you both learned and received, and heard and saw in me, these things do; and the God of peace will be with you.

مُبَارِكُ الْآتِي بِاسْمِ الرَّبِّ.

إِعْتَرِفُوا لِلرَّبِّ فَإِنَّهُ صَالِحٌ وَإِنَّ إِلَى الْأَبَدِ رَحْمَتُهُ.

فَصَلِّ مِنْ رِسَالَةِ الْقَدِيسِ بُولْسِ الرَّسُولِ إِلَى أَهْلِ فِيلِيبِّي. (9-4:4)

يَا إِخْوَةُ، أَفْرَحُوا فِي الرَّبِّ كُلِّ حِينٍ وَأَقُولُ أَيْضاً أَفْرَحُوا. وَلْيُظَهِّرْ جِلْمُكُمْ لِجَمِيعِ النَّاسِ. فَإِنَّ الرَّبَّ قَرِيبٌ. لَا تَهْتَمُّوا الْبَتَّةَ، بَلْ فِي كُلِّ شَيْءٍ فَلْتَكُنْ طَلِبَاتِكُمْ مَعْلُومَةً لَدَى اللَّهِ بِالصَّلَاةِ وَالتَّضَرُّعِ مَعَ الشُّكْرِ. وَلْيَحْفَظْ سَلَامُ

اللَّهِ، الَّذِي يَفُوقُ كُلَّ عَقْلِ، قُلُوبَكُمْ وَبِصَائِرِكُمْ فِي يَسُوعَ الْمَسِيحِ. وَبَعْدُ أَيُّهَا الْإِخْوَةُ، مَهْمَا يَكُنْ مِنْ حَقِّ،

وَمَهْمَا يَكُنْ مِنْ عَفَافٍ، وَمَهْمَا يَكُنْ مِنْ عَدْلِ، وَمَهْمَا يَكُنْ مِنْ طَهَارَةٍ، وَمَهْمَا يَكُنْ مِنْ صِفَةٍ مُحَبَّبَةٍ، وَمَهْمَا

يَكُنْ مِنْ حُسْنِ صِيْتٍ، إِنْ تَكُنْ فَضِيلَةً، وَإِنْ يَكُنْ مَذْحٌ، فَفِي هَذِهِ افْتَكِرُوا. وَمَا تَعَلَّمْتُمُوهُ، وَتَسَلَّمْتُمُوهُ،

وَسَمِعْتُمُوهُ، وَرَأَيْتُمُوهُ فِيَّ، فَبِهَذَا اعْمَلُوا، وَإِلَهُ السَّلَامِ يَكُونُ مَعَكُمْ.

يَصْرُخُونَ قَائِلِينَ: "هُوشَعْنَا، مُبَارَكُ الْآتِي بِاسْمِ الرَّبِّ مَلِكِ إِسْرَائِيلِ". وَإِنَّ يَسُوعَ وَجَدَ جَحْشاً فَرَكِبَهُ كَمَا هُوَ مَكْتُوبٌ: "لَا تَخَافِي يَا ابْنَةُ صِهْيُونَ. هَا إِنَّ مَلِكِكَ يَأْتِيكَ رَاكِباً عَلَى جَحْشٍ ابْنِ آتَانٍ". وَهَذِهِ الْأَشْيَاءُ لَمْ يَفْهَمُهَا تَلَامِيذُهُ أَوَّلًا، وَلَكِنْ لَمَّا مُجِدَّ يَسُوعَ حِينِنْدُ تَدَكَّرُوا أَنَّ هَذِهِ إِنَّمَا كُنْتَبَتْ عَنْهُ وَأَنَّهُمْ عَمَلُوهَا لَهُ. وَكَانَ الْجَمْعُ الَّذِينَ كَانُوا مَعَهُ حِينَ نَادَى لِعَازَرَ مِنَ الْقَبْرِ وَأَقَامَهُ مِنْ بَيْنِ الْأَمْوَاتِ يَشْهَدُونَ لَهُ. وَمِنْ أَجْلِ هَذَا اسْتَقْبَلَهُ الْجَمْعُ، لِأَنَّهُمْ سَمِعُوا بِأَنَّهُ قَدْ صَنَعَ هَذِهِ الْآيَةَ.

GOSPEL

Priest: The Reading from the Holy Gospel according to St. John. (12:1-18)

Six days before the Passover, Jesus came to Bethany, where Lazarus who had died was, whom Jesus had raised from the dead. There they made Him a supper; Martha served, and Lazarus was one of those at table with Him. Mary took a pound of costly ointment of pure nard and anointed the feet of Jesus and wiped His feet with her hair; and the house was filled with the fragrance of the ointment. But Judas Iscariot, Simon's son, one of His Disciples (he who was to betray Jesus), said, "Why was this ointment not sold for three hundred denarii and given to the poor?" This he said, not because he cared for the poor but because he was a thief, and as he had the moneybox he used to take what was put into it. Jesus said, "Let her alone, let her keep it for the day of My burial. The poor you always have with you, but you do not always have Me." When the great crowd of the Jews learned that He was there, they came, not only on account of Jesus but also to see Lazarus, whom Jesus had raised from the dead. So the chief priests planned to put Lazarus also to death, because on account of him many of the Jews were going away and believing in Jesus. The next day a great crowd who had come to the feast heard that Jesus was coming to Jerusalem. So they took branches of palm trees and went out to meet him, crying, "Hosanna! Blessed is He Who cometh in the Name of the Lord, the King of Israel!" And Jesus found a young ass and sat upon it; as it is written, "Fear not, daughter of Zion; behold, your king is coming, sitting on an ass's colt!" His Disciples did not understand this at first; but when Jesus was glorified, then they remembered that this had been written of Him and had been done to Him. The crowd that had been with Jesus when He called Lazarus out of the tomb and raised him from the dead bore witness. The reason why the crowd went to meet Jesus was that they heard He had done this sign.

فَصَلَّ شَرِيفٌ مِنْ بَشَارَةِ الْقَدِّيسِ يُوْحَنَّا الْإِنْجِيلِيِّ الْبَشِيرِ، وَالتَّلْمِيذِ الطَّاهِرِ. (12:1-18)

قَبْلَ الْفِصْحِ بِسِتَّةِ أَيَّامٍ، أَتَى يَسُوعُ إِلَى بَيْتِ عَنِيَا حَيْثُ كَانَ لِعَازَرُ الَّذِي مَاتَ فَأَقَامَهُ يَسُوعُ مِنْ بَيْنِ الْأَمْوَاتِ. فَصَنَعُوا لَهُ هُنَاكَ عِشَاءً، وَكَانَتْ مَرَّتًا تَخْدِمُ، وَكَانَ لِعَازَرُ أَحَدَ الْمُتَكَلِّمِينَ مَعَهُ. أَمَّا مَرِيَمُ فَأَخَذَتْ رَطْلَ طَيْبٍ نَارِدِينَ خَالِصٍ، كَثِيرِ الثَّمَنِ، وَدَهَنْتْ قَدَمَيْ يَسُوعَ وَمَسَحَتْ قَدَمَيْهِ بِشَعْرِهَا. فَاثْمَلًا الْبَيْتُ مِنْ رَائِحَةِ الطَّيْبِ. فَقَالَ أَحَدُ تَلَامِيذِهِ، يَهُوذَا ابْنُ سِمْعَانَ الْإِسْخَرِيوُطِيِّ، الَّذِي كَانَ مُزْمِعًا أَنْ يُسَلِّمَهُ، " لِمَ لَمْ يَبِيعْ هَذَا الطَّيْبُ بِثَلَاثِ مِئَةِ دِينَارٍ وَيُعْطَى لِلْمَسَاكِينِ؟" وَإِنَّمَا قَالَ هَذَا لِأَنَّهُ كَانَ سَارِقًا وَكَانَ الصُّنْدُوقُ عِنْدَهُ، وَكَانَ يَحْمِلُ مَا يُلْقَى فِيهِ. فَقَالَ يَسُوعُ: "دَعَهَا، إِنَّمَا حَفِظْتَهُ لِيَوْمِ دَفْنِي، فَإِنَّ الْمَسَاكِينِ هُمْ عِنْدَكُمْ فِي كُلِّ حِينٍ، وَأَمَّا أَنَا فَلَسْتُ عِنْدَكُمْ فِي كُلِّ حِينٍ". وَعَلِمَ جَمْعٌ كَثِيرٌ مِنَ الْيَهُودِ أَنَّ يَسُوعَ هُنَاكَ، فَجَاؤُوا، لَا مِنْ أَجْلِ يَسُوعَ فَقَطْ، بَلْ لِيَنْظُرُوا أَيْضًا لِعَازَرَ الَّذِي أَقَامَهُ مِنْ بَيْنِ الْأَمْوَاتِ. فَأَثْمَرَ رُؤْسَاءُ الْكَهَنَةِ أَنْ يَقْتُلُوا لِعَازَرَ أَيْضًا، لِأَنَّ كَثِيرِينَ مِنَ الْيَهُودِ كَانُوا بِسَبَبِهِ يَذْهَبُونَ فَيُؤْمِنُونَ بِيَسُوعَ. وَفِي الْعَدِ، لَمَّا سَمِعَ الْجَمْعُ الْكَثِيرُ الَّذِينَ جَاؤُوا إِلَى الْعِيدِ بِأَنَّ يَسُوعَ آتٍ إِلَى أُورُشَلِيمَ، أَخَذُوا سَعَفَ النَّخْلِ وَخَرَجُوا لِلِقَائِهِ وَهُمْ

THE DOXASTICON OF PALM SUNDAY IN TONE SIX

Glory to the Father, and to the Son, and to the Holy Spirit; both now and ever, and unto ages of ages. Amen.

Six days before the Passover, Jesus came to Bethany; and His disciples came to Him, saying unto Him: Lord, where wilt Thou that we prepare for Thee to eat the Passover? And He sent them, saying: Go into the village over against you, and ye shall find a man carrying a pitcher of water. Follow him, and say to the master of the house: The Teacher saith: I will keep the Passover at thy house with My disciples.

الْمَجْدُ لِلآبِ وَالابْنِ وَالرُّوحِ الْقُدُّوسِ. الْآنَ وَكُلَّ أَوَانٍ وَإِلَى ذَهْرِ الدَّاهِرِينَ. آمِينَ.

قَبْلَ سِتَّةِ أَيَّامٍ لِلْفِصْحِ، وَافَى يَسُوعُ إِلَى بَيْتِ عَنِيَا، فَتَقَدَّمَ إِلَيْهِ تَلَامِيذُهُ، قَائِلِينَ لَهُ: يَا رَبِّ، أَيْنَ تَشَاءُ أَنْ نُهَيِّئَ لَكَ لِتَأْكُلَ الْفِصْحَ؟ أَمَّا هُوَ فَأَرْسَلَهُمْ قَائِلًا: إِذْهَبُوا إِلَى الْقَرْيَةِ الَّتِي أَمَامَكُمْ، فَتَجِدُوا إِنْسَانًا حَامِلًا جِرَّةَ مَاءٍ فَاتَّبِعُوهُ، وَقُولُوا لِرَبِّ الْبَيْتِ: إِنَّ الْمُعَلِّمَ يَقُولُ، عِنْدَكَ أَصْنَعُ الْفِصْحَ مَعَ تَلَامِيذِي.

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.

Apostle and Evangelist Mark

Commemorated on [April 25](#)

The Holy Apostle and Evangelist Mark, also known as John Mark (Acts 12:12), was one of the Seventy Apostles, and was also a nephew of Saint Barnabas (June 11). He was born at Jerusalem. The house of his mother Mary adjoined the Garden of Gethsemane. As Church Tradition relates, on the night that Christ was betrayed he followed after Him, wrapped only in a linen cloth. He was seized by soldiers, and fled away naked, leaving the cloth behind (Mark 14:51-52). After the Ascension of the Lord, the house of his mother Mary became a place where Christians gathered, and a place of lodging for some of the Apostles

