

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
JULY 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
DEACON NICHOLAS MAHSHIE
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DN. NICHOLAS 491-3990
'DISCIPLES FIRST CALLED THEMSELVES CHRISTIANS IN ANTIOCH.' ACTS 11:26

SUNDAY OF THE HOLY FATHERS OF FOURTH ECUMENICAL COUNCIL

APOSTLE AQUILA OF THE SEVENTY; JOSEPH THE
 CONFESSOR, ARCHBISHOP OF THESSALONICA
tone 2/ EOTHINON 3

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.

TROPARIUM 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 يُفِيض الأشفية بمكرمه دائماً"

served in secret, beneath a crypt, since the Iconoclast heresy was continuing to rage. A small church was built over the relics, and over the reliquary was put a board with an inscription stating whose relics rested within. When the Iconoclast heresy was finally condemned at the holy Seventh Ecumenical Council (in the year 787), during the time of Saint Tarasius, Patriarch of Constantinople (784-806) and the emperor Constantine VI (780-797) and his mother Saint Irene (797-802), the relics of the holy Great Martyr Euphemia were once again solemnly transferred to Constantinople.

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

- **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 Makhlof, Kawthar Shomar, Elias Shamieh, Nada Tadros, Evelyn Gabriel, Jewel Gabriel.
- **Please pray for the speedy recovery of Samir and Jamal Azar.**
- **Please pray for all those** who have suffered and lost loved ones in Palestine and the Middle East.

Thus, Saint Pancratius ended his life as a martyr.

The saint's relics are in the church named for him in Rome. He is also commemorated on February 9.

Greatmartyr Euphemia the All-praised

Commemorated on [July 11](#)

The Miracle of Saint Euphemia the All-Praised: The holy Great Martyr Euphemia (September 16) suffered martyrdom in the city of Chalcedon in the year 304, during the time of the persecution against Christians by the emperor Diocletian (284-305). One and a half centuries later, at a time when the Christian Church had become victorious within the Roman Empire, God deigned that Euphemia the All-Praised should again be a witness and confessor of the purity of the Orthodox teaching.



In the year 451 in the city of Chalcedon, in the very church where the glorified relics of the holy Great Martyr Euphemia rested, the sessions of the Fourth Ecumenical Council (July 16) took place. The Council was convened for determining the precise dogmatic formulae of the Orthodox Church concerning the nature of the God-Man Jesus Christ. This was necessary because of the widespread heresy of the Monophysites ["mono-physis" meaning "one nature"], who opposed the Orthodox teaching of the two natures in Jesus Christ, the Divine and the Human natures (in one Divine Person). The Monophysites falsely affirmed that in Christ was only one nature, the Divine [i.e. that Jesus is God but not man, by nature], causing discord and unrest within the Church. At the Council were present 630 representatives from all the local Christian Churches. On the Orthodox side Anatolius, Patriarch of Constantinople (July 3), Juvenal, Patriarch of Jerusalem (July 2), and representatives of Saint Leo, Pope of Rome (February 18) participated in the conciliar deliberations. The Monophysites were present in large numbers, headed by Dioscorus, the Patriarch of Alexandria, and the Constantinople archimandrite Eutychius.

After prolonged discussions the two sides could not come to a decisive agreement.

The holy Patriarch Anatolius of Constantinople proposed that the Council submit the decision of the Church dispute to the Holy Spirit, through His undoubted bearer Saint Euphemia the All-Praised, whose wonderworking relics had been discovered during the Council's discussions. The Orthodox hierarchs and their opponents wrote down their confessions of faith on separate scrolls and sealed them with their seals. They opened the tomb of the holy Great Martyr Euphemia and placed both scrolls upon her bosom. Then, in the presence of the emperor Marcian (450-457), the participants of the Council sealed the tomb, putting on it the imperial seal and setting a guard to watch over it for three days. During these days both sides imposed upon themselves strict fast and made intense prayer. After three days the patriarch and the emperor in the presence of the Council opened the tomb with its relics: the scroll with the Orthodox confession was held by Saint Euphemia in her right hand, and the scroll of the heretics lay at her feet. Saint Euphemia, as though alive, raised her hand and gave the scroll to the patriarch. After this miracle many of the hesitant accepted the Orthodox confession, while those remaining obstinate in the heresy were consigned to the Council's condemnation and excommunication.

After an invasion by the Persians during the seventh century, the relics of Saint Euphemia were transferred from Chalcedon to Constantinople, into a newly built church dedicated to her. Many years later, during the period of the Iconoclast heresy, the reliquary with the relics of the saint was cast into the sea by order of the Iconoclast emperor Leo the Isaurian (716-741). The reliquary was rescued from the sea by the ship-owning brothers Sergius and Sergonos, who gave it over to the local bishop. The holy bishop ordered that the relics be pre-

THE SYNAXARION (Plain Reading)

On July 14 in the Holy Orthodox Church, we commemorate the Apostle Aquila of the Seventy; and Joseph the Confessor, archbishop of Thessalonica.

On this Sunday, we commemorate the 630 holy and God-bearing Fathers of the Fourth Ecumenical Council, which convened in Chalcedon in 451 against the Monophysites.

The Holy Fathers were, once again, concerned with the nature of Jesus Christ. The false teaching arose that Christ's human nature (considered by heretics as less perfect) dissolved itself in His divine nature (considered by heretics as more perfect): like a cube of sugar in a parcel of water. Thus, in that scenario, Christ had only one nature, the Divine. These false preachers were called Monophysites ("mono", meaning "one" and "physis", meaning "nature"), and they were led by Eutyches and Dioscorus. Monophysitism overemphasized the divine nature of Christ, at the expense of the human. The Fourth Ecumenical Council condemned Monophysitism and proclaimed that Christ has two complete natures: the divine and the human, as defined by previous Councils. These two natures function as equally perfect, without confusion, and are neither divided nor separate. The Fathers declared that at no time did they undergo any change.

By the intercessions of Thy Saints, O Christ God, have mercy upon us. Amen.

THE EPISTLE

Priest: Let us attend.

Reader: Be glad in the Lord, and rejoice, O ye righteous. Blessed are those whose iniquities are forgiven!

Reader: The Reading from the Epistle of St. Paul to St. Titus. (3:8-15)

Titus, my son, faithful is the saying, and concerning these things I desire you to affirm confidently, that those who have believed in God may be thoughtful of how to preside in honorable occupations. These things are good and profitable to men. But avoid foolish disputes, and genealogies, and contentions, and controversies about the Law; for they are unprofitable and vain. A man who is a heretic after the first and second admonition reject, knowing that such a one is subverted, and sins, being self-condemned. When I send Artemas to you, or Tychicós, give diligence to come to me to Nicopolis; for I have determined to winter there. Set forward Zenas the lawyer and Apolos on their journey diligently, that they may be lacking in nothing. And let our people also learn how to preside in honorable occupations, so as to help in cases of urgent need, that they should not be unfruitful. All who are with me salute you. Salute those who love us in the faith. Grace be with you all. Amen.

إَفْرَحُوا بِالرَّبِّ وَابْتَهَجُوا يَا أَيُّهَا الصَّادِقُونَ.

طُوبَى لِلَّذِينَ غُفِرَتْ ذُنُوبُهُمْ.

فَصَلِّ مِنْ رِسَالَةِ الْقَدِّيسِ بُولُسَ الرَّسُولِ إِلَى تَيْطُسَ.

يا ولدي تيطس، صادقة هي الكلمة وإياها أريد أن تقر حتى يهتم الذين آمنوا بالله في القيام

بالأعمال الحسنة، فهذه هي الأعمال الحسنة والنافعة. أما المباحثات الهديانية والأنساب والخصومات

والمحاكات الناموسية فاجتنبها، فإنها غير نافعة وباطلة. ورجل البدعة بعد الإنذار مرة وأخرى أعرض

عنه. عالماً أن من هو كذلك قد اعتسف، وهو في الخطيئة يقضي بنفسه على نفسه. ومتى أرسلت إليك

أرْتِيْمَاسَ أَوْ تِيخِيكْسَ، فَبَادِرْ أَنْ تَأْتِيَنِي إِلَى نِيكُوبُولِسَ لِأَنِّي قَدْ عَزَمْتُ أَنْ أُسْتَبِيَّ هُنَاكَ. أَمَّا زِينَا سَ مُعَلِّمُ النَّامُوسِ وَأَبْلُوسُ، فَاجْتَهِدْ أَنْ تُشَيِّعَهُمَا مُتَأَهِّبِينَ لِئَلَّا يُعَوِّزَهُمَا شَيْءٌ. وَلِيَتَعَلَّمْ دَوُونَا أَنْ يَقُومُوا بِالْأَعْمَالِ الصَّالِحَةِ لِلْحَاجَاتِ الصَّرُورِيَّةِ حَتَّى لَا يَكُونُوا غَيْرَ مُثْمِرِينَ. يُسَلِّمُ عَلَيْكَ جَمِيعَ الَّذِينَ مَعِي، سَلِّمِ عَلَى الَّذِينَ يُجِيبُونَنَا فِي الْإِيمَانِ، التَّيْمَةَ مَعَكُمْ أَجْمَعِينَ. آمِينَ.

GOSPEL

Priest: The Reading from the Holy Gospel according to St. Matthew. (5:14-19)

The Lord said to His Disciples: "You are the light of the world. A city set on a hill cannot be hid. Nor do men light a lamp and put it under a bushel, but on a stand, and it gives light to all in the house. Let your light so shine before men, that they may see your good works and give glory to your Father Who is in heaven. Think not that I have come to abolish the law and the prophets; I have come not to abolish them, but to fulfill them. For truly, I say to you, until heaven and earth pass away, not an iota, not a dot, will pass from the law until all is accomplished. Whoever then relaxes one of the least of these commandments, and teaches men so, shall be called least in the kingdom of heaven; but he who does them and teaches them shall be called great in the kingdom of heaven."

فَصَلِّ شَرِيفٌ مِنْ بَشَارَةِ الْقَدِيسِ مَتَّى الْإِنْجِيلِي الْبَشِيرِ وَالتَّمْلِيذِ الطَّاهِرِ.

قَالَ الرَّبُّ لِتَلَامِيذِهِ، أَنْتُمْ نُورُ الْعَالَمِ، لَا يُمَكِّنُ أَنْ تُخْفِيَ مَدِينَةً وَاقِعَةً عَلَى جَبَلٍ. وَلَا يُوقَدُ سِرَاجٌ وَيُوضَعُ تَحْتَ الْمِكْيَالِ، لَكِنْ عَلَى الْمَنَارَةِ لِيُضِيءَ لِجَمِيعِ الَّذِينَ فِي الْبَيْتِ. هَكَذَا فَلْيُضِيءِ نُورُكُمْ قُدَّامَ النَّاسِ لِيُرَوْا أَعْمَالَكُمْ الصَّالِحَةَ، وَيُمَجِّدُوا أَبَاكُمْ الَّذِي فِي السَّمَاوَاتِ. لَا تَنْظُنُّوا أَنِّي أَتَيْتُ لِأَحْلَ النَّامُوسِ وَالْأَنْبِيَاءِ، إِنِّي لَمْ آتِ لِأَحْلَ لَكِنْ لِأَتَمِّمَ. الْحَقُّ أَقُولُ لَكُمْ، إِنَّهُ إِلَى أَنْ تَزُولَ السَّمَاءُ وَالْأَرْضُ، لَا يَزُولُ حَرْفٌ وَاحِدٌ أَوْ نُقْطَةٌ وَاحِدَةٌ مِنَ النَّامُوسِ حَتَّى يَتِمَّ الْكُلُّ. فَكُلُّ مَنْ يَحُلُّ وَاحِدَةً مِنْ هَذِهِ الْوَصَايَا الصَّغَارِ وَيُعَلِّمُ النَّاسَ هَكَذَا، فَإِنَّهُ يُدْعَى صَغِيرًا فِي مَلَكُوتِ السَّمَاوَاتِ؛ وَأَمَّا الَّذِي يَعْمَلُ وَيُعَلِّمُ، فَهَذَا يُدْعَى عَظِيمًا فِي مَلَكُوتِ السَّمَاوَاتِ.

THE DOXASTICON OF THE HOLY FATHERS IN TONE EIGHT

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

When the rank of the holy Fathers flocked from the ends of the inhabited world, they believed in one Substance and one Nature of the Father, Son, and Holy Spirit, delivering plainly to the Church the mystery of discoursing in theology. Wherefore, in that we laud them in faith, we beatify them, saying: What a divine army, ye God-inspired soldiers of the camp of the Lord, ye most brilliant luminaries in the noetic firmament, ye impregnable towers of the mystical Zion, ye scented flowers of paradise, the golden mouths of the Word, the boast of Nicaea, and delight of the whole universe, intercede ceaselessly for our souls.

الْمَجْدُ لِلآبِ وَالْإِبْنِ وَالرُّوحِ الْقُدُسِ.

إِنَّ مَصَافَّ الْأَبَاءِ الْقَدِيسِينَ، لَمَّا تَقَاطَرُوا مِنْ أَقَاصِي الْمَسْكُونَةِ، إِغْتَقَدُوا بِجَوْهَرٍ وَاحِدٍ وَطَبِيعَةٍ وَاحِدَةٍ لِلآبِ

وَالْإِبْنِ وَالرُّوحِ الْقُدُسِ، وَسَلَّمُوا إِلَى الْبَيْعَةِ سِرِّ التَّكَلُّمِ بِاللَّاهُوتِ تَسْلِيمًا جَلِيلًا. فَإِذْ نَمَدَّحُهُمْ عَنْ إِيْمَانٍ، نَعْبِطُهُمْ قَائِلِينَ: يَا لَكُمْ مِنْ جَيْشِ إِلَهِي، يَا جُنُودَ مُعَسِّكِرِ الرَّبِّ، اللَّاهُجِينَ بِاللَّهِ. كَوَاكِبِ الْجَدَلِ الْعَقْلِيِّ الْكَلْبِيَّةِ الصَّيَاءِ. يَا أَبْرَاجًا مَنِيَعَةً لِصِهْيُونَ السَّرِّيَّةِ. يَا أَزْهَارَ الْفِرْدَوْسِ الْعَطْرَةِ الشَّدَى، وَالْأَفْوَاهِ الذَّهَبِيَّةِ لِلْكَلِمَةِ. يَا فَخْرَ نَيْقِيَّةَ، وَبَهْجَةَ الْمَسْكُونَةِ. تَشَفَّعُوا بِلَا انْقِطَاعٍ مِنْ أَجْلِ نَفُوسِنَا.

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 الدَّاهِرِينَ. آمِينَ.

أَنْتِ هِيَ الْفَائِزَةُ عَلَى كُلِّ الْبَرَكَاتِ، يَا وَالِدَةَ الْإِلَهِ الْعِذْرَاءِ، لِأَنَّ الْجَحِيمَ قَدْ سُبِّبَتْ بِوَأَسْطَةِ الْمُتَجَسِّدِ مِنْكَ، وَأَدَمَ دُعِيَ ثَانِيَةً، وَاللَّعْنَةُ بَادَتْ، وَحَوَاءَ انْعَتَقَتْ، وَالْمَوْتَ أُمِيتَ، وَنَحْنُ قَدْ حَيِينَا. فَلِذَلِكَ نُسَبِّحُ هَاتِفِينَ: مُبَارِكٌ أَنْتِ أَيُّهَا الْمَسِيحُ إِلَهُنَا، يَا مَنْ هَكَذَا سُرَّ، الْمَجْدُ لَكَ.

Hieromartyr Pancratius, Bishop of Taormina in Sicily

Commemorated on [July 9](#)

The Hieromartyr Pancratius, Bishop of Taormina, was born when our Lord Jesus Christ yet lived upon the earth.

The parents of Pancratius were natives of Antioch. Hearing the good news of Jesus Christ, Pancratius' father took his young son with him and went to Jerusalem in order to see the great Teacher for himself. The miracles astonished him, and when he heard the divine teaching, he then believed in Christ as the Son of God. He became close with the disciples of the Lord, especially with the holy Apostle Peter. It was during this period that young Pancratius got to know the holy Apostle Peter.



After the Ascension of the Savior, one of the Apostles came to Antioch and baptized the parents of Pancratius together with all their household. When the parents of Pancratius died, he left behind his inherited possessions and went to Pontus and began to live in a cave, spending his days in prayer and deep spiritual contemplation. The holy Apostle Peter, while passing through those parts, visited Pancratius at Pontus. He took him along to Antioch, and then to Sicily, where the holy Apostle Paul then was. There the holy Apostles Peter and Paul made Saint Pancratius Bishop of Taormina in Sicily.

Saint Pancratius toiled zealously for the Christian enlightenment of the people. In a single month he built a church where he celebrated divine services. The number of believers quickly grew, and soon almost all the people of Taormina and the surrounding cities accepted the Christian Faith.

Saint Pancratius governed his flock peacefully for many years. However, pagans plotted against the saint, and seizing an appropriate moment, they fell upon him and stoned him.