

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

**FOURTH SUNDAY AFTER PENTECOST**  
**& FOURTH SUNDAY OF MATTHEW**  
 RIGHTEOUS FATHERS JOHN OF EDESSA IN MESOPOTAMIA  
 & SIMEON OF HOMS (EMESA), THE FOOL-FOR-CHRIST

**TONE 3/ EOTHINON 4**

**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 ويطهر البرص، لذلك يُفيض 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 المُقدس المُبارك. ونحن نتطلع للقائكم والترحيب بكم شخصياً في كنيسة مار الياس. 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 is being offered by Elias and Anna Abboud** for the continued good health of Elias, Anna, and Lyla Abboud, Simon and Lily Abboud, Rebecca Husen, Anna, Shibel, Michael, Jackie, Thomas, Clara, John, Andrew, and Marc Jabaji, Tony Abboud, and all their relatives. **Also being offered in loving memory of** Colette Abboud, Luverne Husen, Najeeb and Enshirah Abboud, Nasrallah and Nahi Abyad, Alfred and Katie Husen, John Frank and Una Lois McCoy, and all the deceased of the Abboud, Abyad, Husen and McCoy families. **May their memory 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 Mahklouf, 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.

## **THE SYNAXARION (Plain Reading)**

On July 21 in the Holy Orthodox Church, we commemorate our Righteous Fathers John of Edessa in Mesopotamia; and Simeon of Homs (Emesa), the Fool-for-Christ.

Both men received the monastic tonsure at the hands of the Abbot Nikon in the Monastery of St. Gerasimos. They withdrew into the wilderness near the Dead Sea where they lived an austere life of asceticism for nearly thirty years. They mortified their bodies so much that they resembled two withered trees. One day Simeon told John that, according to God's command, he must depart from the wilderness, go among the people and serve God there. John said to Simeon, "Pray to God for me, that He does not separate us, one from the other, in the future life." Simeon went among the people of Homs, Syria as a "fool for Christ," to teach people and to convert them to the Faith of Christ. He pretended insanity before everyone but his heart was the temple of the Holy Spirit and, in that temple, was unceasing prayer. Simeon possessed abundant grace from God and was able to discern all the inner secrets of people, healing them from evil spirits and other ailments. Simeon came across a young fornicator who went out of his mind. Simeon struck him across the face with his hand and said: "Do not commit fornication." At that moment the unclean demon departed from the young man and he became well. Simeon reposed in 570; by the providence of God, John, who had remained in the wilderness, departed soon after.

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

## **THE EPISTLE**

**Priest: Let us attend.**

**Reader: Sing praises to our God, sing praises.  
Clap your hands all ye peoples.**

**Reader: The Reading from the Epistle of St. Paul to the Romans. (6:18-23)**

Brethren, having been set free from sin, you have become slaves of righteousness. I am speaking in human terms, because of your natural limitations. For just as you once yielded your members to impurity and to greater and greater iniquity, so now yield your members to righteousness for sanctification. When you were slaves of sin, you were free in regard to righteousness. But then what return did you get from the things of which you are now ashamed? The end of those things is death. But now that you have been set free from sin and have become slaves of God, the return you get is sanctification and its end, eternal life. For the wages of sin is death, but the free gift of God is eternal life in Christ Jesus our Lord.

رَتِّلُوا لِإِلَهِنَا رَتِّلُوا.

يا جميع الأمم صَفِّقُوا بِالْأَيْدِي.

فَصَلِّ مِنْ رِسَالَةِ الْقَدِيسِ بُولْسِ الرَّسُولِ إِلَى أَهْلِ رومية. (6:18-23)

يا إخوة، بَعْدَ أَنْ أُعْتِقْتُمْ مِنَ الْخَطِيئَةِ أَصْبَحْتُمْ عِبِيدًا لِلْبِرِّ. أَقُولُ كَلَامًا بَشَرِيًّا مِنْ أَجْلِ ضَعْفِ

أَجْسَادِكُمْ، فَإِنَّكُمْ كَمَا جَعَلْتُمْ أَعْضَاءَكُمْ عِبِيدًا لِلتَّجَاسَةِ وَالْإِثْمِ لِلِإِثْمِ، كَذَلِكَ الْآنَ اجْعَلُوا أَعْضَاءَكُمْ عِبِيدًا لِلْبِرِّ

لِلْقَدَاسَةِ. لِأَنَّكُمْ حِينَ كُنْتُمْ عِبِيدًا لِلْخَطِيئَةِ كُنْتُمْ أَحْرَارًا مِنَ الْبِرِّ. فَأَيُّ نَمْرٍ حَصَلَ لَكُمْ مِنَ الْأُمُورِ الَّتِي

تَسْتَحْيُونَ مِنْهَا الْآنَ، فَإِنَّمَا عَاقِبَتُهَا الْمَوْتُ. وَأَمَّا الْآنَ فَإِنَّ قَدْ أُعْتِقْتُمْ مِنَ الْخَطِيئَةِ وَاسْتُعِيدْتُمْ لِلَّهِ فَإِنَّ لَكُمْ

نَمْرُكُمُ الْقَدَاسَةَ، وَالْعَاقِبَةُ هِيَ الْحَيَاةُ الْأَبَدِيَّةُ. لِأَنَّ أَجْرَةَ الْخَطِيئَةِ مَوْتُ، وَمَوْهَبَةُ اللَّهِ حَيَاةُ أَبَدِيَّةٌ فِي الْمَسِيحِ

يَسُوعَ رَبَّنَا.

torture, when she prayed, as the Coptic Life clarifies, she folded her arms crosswise. In Russian hagiography, it is emphasized that Marina asked the Lord: "Let me see the Enemy of the human race fighting against me. Let him come face to face before me. You are the Judge and Ruler of the living and the dead, so judge between me and the devil. Deliver me from perdition. Help me to overcome him, send Satan to hell by Your invincible power."

Taking the form of a serpent (dragon), Satan devoured the captive. But Saint Marina was able to pray in his belly, and she made the Sign of the Cross, which tore the dragon apart. Once again on the floor of the dungeon, Marina saw Satan himself in the corner, who began a second physical onslaught on the Saint.

The peculiarity which distinguishes the Great Martyr Marina from other holy virgins, and even men, is that the girl made active physical resistance to Satan. After entering into single combat with him, Saint Marina continued to pray. Noticing a copper hammer lying in the corner of the dungeon, she grabbed it and began to beat Satan on the head with it, holding him by the horns, and stepping on his neck, Saint Marina said: "Depart from me, O lawless one."

After that, the heavens opened, and the Martyr's body was healed of her wounds from the previous day. A voice from above encouraged her, urging her not to be afraid of anything.

But the devil made a third onslaught on the girl. Under the guise of the frankness of the story of his atrocities, he tried to draw her into those sins to which the Saint was opposed. But Marina defeated the Father of lies, making the Sign of the Cross over him. The abyss swallowed up Satan, and the Saint spent the rest of the night in prayers of thanksgiving and joy until the day of her final contest began.

The eparch tried again to break the Holy Virgin's resistance by torture. The Martyr was suspended on a tree, scorched with fire, dunked in a barrel of water - and that became her Holy Baptism. Suddenly, as she was being submerged in the water, a light shone, and a snow-white dove descended upon the girl with a golden crown in its beak.

The astonished crowd began to praise God and declared themselves to be Christians. The governor ordered everyone to be executed. On that day, together with the fifteen-year-old bride of Christ Marina, 15,000 people were beheaded. This occurred in the year 304.

The tradition of Saint Marina's veneration was established by a witness to the Great Martyr's imprisonment and execution, and then by the hagiographer Theotimos (Theótimos).<sup>1</sup> After anointing the Saint's body with fragrances and incense, he first placed her in the house of the pious wife of a senator in Antioch. Subsequently, the relics were placed in a stone tomb in a specially built house of prayer (martyrium), where every year on the Saint's Feast Day the Divine Liturgy was served. The basis for the recognition of Marina as a Saint was the numerous miracles attributed to her relics.

Already in the IV century, the Virgin Martyr Marina was revered as a deliverer from misfortunes and troubles, from unrighteous judgment and lawless sentences. In the Athonite proskynitaria (descriptions of holy places) from 1701 it is said that her relics heal the afflicted, give "healing to the sick, consolation to mourners, correction and forgiveness to those who live in sins." The Holy Great Martyr Marina, who defeated the devil during her lifetime, protects us against the Enemy's slanders and defamations, she intercedes for those who are overwhelmed by the spirits of malice: the possessed and mentally ill, as well as for those who are on their deathbed, driving the demons away from them.

It has been suggested that at some stage in the history of Western Europe, Marina was renamed Margarita (pearl) in Latin hagiography and it was given to her for beauty and nobility. At some point, the Saint began to be venerated in various parts of Europe under different names. Closer to the south and east she was known by her original name of Marina, but in the west and north as Margarita.

In Greek and Coptic icons of the Great Martyr Marina, there is either a dragon or a devil in the form of a dark-skinned man, a short man with horns. In the latter case, the Saint holds him with one hand by a horn, or a tuft of hair, and with the other hand she is about to strike him with a hammer.

## GOSPEL

### **Priest: The Reading from the Holy Gospel according to St. Matthew. (8:5-13)**

At that time, as Jesus entered Capernaum, a centurion came forward to him, beseeching Him and saying, "Lord, my servant is lying paralyzed at home, in terrible distress." And Jesus said to him, "I will come and heal him." But the centurion answered Him, "Lord, I am not worthy to have you come under my roof; but only say the word, and my servant will be healed. For I am a man under authority, with soldiers under me; and I say to one, 'Go,' and he goes, and to another, 'Come,' and he comes, and to my slave, 'Do this,' and he does it." When Jesus heard him, He marveled, and said to those who followed him, "Truly, I say to you, not even in Israel have I found such faith. I tell you, many will come from east and west and sit at table with Abraham, Isaac, and Jacob in the Kingdom of Heaven, while the sons of the kingdom will be thrown into the outer darkness; there men will weep and gnash their teeth." And to the centurion Jesus said, "Go; be it done for you as you have believed." And the servant was healed at that very moment.

### **فَصَلِّ شَرِيفٌ مِنْ بَشَارَةِ الْقَدِيسِ مَتَّى الْإِنْجِيلِيِّ الْبَشِيرِ وَالتَّلْمِيزِ الطَّاهِرِ.**

في ذلك الزمان، دَخَلَ يَسُوعُ كَفَرْنَاحُومَ، فَدَنَا إِلَيْهِ قَائِدُ مِئَةٍ، وَطَلَبَ إِلَيْهِ قَائِلًا: يَا رَبِّ إِنْ فَتَايَ مُلِقِيَ فِي الْبَيْتِ مُخْلَعًا يُعَذِّبُ بِعَذَابٍ شَدِيدٍ. فَقَالَ لَهُ يَسُوعُ: أَنَا آتِي وَأَشْفِيهِ. فَأَجَابَ قَائِدُ الْمِئَةِ قَائِلًا: يَا رَبِّ، لَسْتُ مُسْتَحِقًّا أَنْ تَدْخُلَ تَحْتَ سَقْفِي، وَلَكِنْ قُلْ كَلِمَةً لَا غَيْرَ، فَيَبْرَأَ فَتَايَ. فَأْتِي أَنَا إِنْسَانٌ تَحْتَ سُلْطَانِ، وَلِي جُنْدٌ تَحْتَ يَدِي، أَقُولُ لِهَذَا "أَذْهَبْ"، فَيَذْهَبُ، وَلِلْآخِرِ "أَنْتِ"، فَيَأْتِي، وَلِعَبْدِي "اعْمَلْ هَذَا"، فَيَعْمَلُ. فَلَمَّا سَمِعَ يَسُوعُ، تَعَجَّبَ وَقَالَ لِلَّذِينَ يَتَّبِعُونَهُ: الْحَقُّ أَقُولُ لَكُمْ، إِنِّي لَمْ أَجِدْ إِيْمَانًا بِمِقْدَارِ هَذَا وَلَا فِي إِسْرَائِيلَ. أَقُولُ لَكُمْ، إِنَّ كَثِيرِينَ سَيَأْتُونَ مِنَ الْمَشَارِقِ وَالْمَغَارِبِ وَيَتَّكُونَ مَعَ إِبْرَاهِيمَ وَاسْحَقَ وَيَعْقُوبَ فِي مَلَكُوتِ السَّمَاوَاتِ. وَأَمَّا بَنُو الْمَلَكُوتِ فَيُلْقَوْنَ فِي الظُّلْمَةِ الْبَرَّانِيَّةِ. هُنَاكَ يَكُونُ الْبُكَاءُ وَصْرِيْفُ الْأَسْنَانِ. ثُمَّ قَالَ يَسُوعُ لِقَائِدِ الْمِئَةِ: أَذْهَبْ، وَلْيَكُنْ لَكَ كَمَا آمَنْتَ. فَشَفِيَ فَتَاهُ فِي تِلْكَ السَّاعَةِ.

### **THE FOURTH EOTHINON DOXASTICON IN TONE FOUR**

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

Verily, the women came at early dawn to Thy tomb, O Christ, but they found not Thy body, precious to them. And as they were perplexed, behold there stood among them those who were in shining clothes who said to them: Why seek ye the living among the dead? He hath risen as He foretold. Why have ye forgotten His words? And when they were assured by their saying, they preached to the Disciples the things seen. But their glad tidings were received with ridicule; for they were still without understanding. But Peter hastened to behold, and glorified Thy wonders in himself.

*المَجْدُ لِلآبِ وَالْإِبْنِ وَالرُّوحِ الْقُدْسِ.*

إِنَّ النِّسْوَةَ وَافِينَ إِلَى قَبْرِكَ سَحْرًا عَمِيقًا أَيُّهَا الْمَسِيحُ. إِلَّا أَنَّهُمْ لَمْ يَجِدْنَ الْجَسَدَ الْمَأْتُورَ عِنْدَهُنَّ. فَبَيْنَمَا هُنَّ مُنْحَرِّاتٌ، وَقَفَّ بِهِنَّ الَّذِينَ كَانُوا بِلِيَاسٍ مُشْرِقٍ، وَقَالُوا لَهُنَّ: لِمَ تَطْلُبْنَ الْحَيَّ مَعَ الْمَوْتَى؟ قَدْ قَامَ كَمَا سَبَقَ فَقَالَ. لِمَاذَا نَسَيْتُنَّ كَلَامَهُ؟ فَلَمَّا تَحَقَّقْنَ قَوْلَهُمْ، كَرَزْنَ لِلتَّلَامِيذِ بِالْمَنْظُورَاتِ. إِلَّا أَنَّ بَشَارَتَهُنَّ حُسِبَتْ عِنْدَهُمْ

هَزْءًا. لِأَنَّهُمْ كَانُوا بَعْدُ غَيْرَ فَاهِمِينَ. إِلَّا أَنَّ بُطْرُسَ أَسْرَعَ، فَشَاهَدَ، وَمَجَّدَ فِي نَفْسِهِ عَجَائِبَكَ.

### **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 الْفَائِزَةُ عَلَى كُلِّ الْبَرَكَاتِ، يَا وَالِدَةَ الْإِلَهِ الْعِذْرَاءِ، لِأَنَّ الْجَحِيمَ قَدْ سُبِّبَتْ بِوَسِطَةِ الْمُتَجَسِّدِ مِنْكَ، وَأَدَمَ دُعِيَ ثَانِيَةً، وَاللَّعْنَةُ بَادَتْ، وَحَوَاءَ انْعَتَقَتْ، وَالْمَوْتَ أَمِيَتْ، وَنَحْنُ قَدْ حَيِينَا. فَلِذَلِكَ نُسَبِّحُ هَاتِيْنِ:

مُبَارَكَ أَنْتِ أَيُّهَا الْمَسِيحُ إِلَهُنَا، يَا مَنْ هَكَذَا سُرَّ، الْمَجْدُ لَكَ.

### **Great Martyr Marina (Margaret) of Antioch**

Commemorated on [July 17](#)

Saint Marina was born into the family of a pagan priest from the city of Antioch, in the center of the Roman Province of Pisidia in Asia Minor. She was raised by a wet nurse who lived on an estate owned by Marina's mother, who died when the Saint was still an infant. From the nurse or from an unnamed man of God from the wanderers Marina learned the basics of Christianity at the age of twelve.

After hearing the story of the conception and birth of Jesus Christ by the Most Holy Virgin, Marina's faith in the Christian God was strengthened, and it was her intention to renounce worldly temptations. She decided she would never marry and, despite the fact that she attracted the attention of men, she would become the bride of Christ. Some sources explicitly indicate on her willingness to "lay down her life for the Lord."

Olymbrios, the imperial governor of that region, was fascinated by Marina's beauty and wanted to marry her. The Saint did not hide the fact that she was a Christian. Then the ruler gave her into the care of a noble woman, hoping that she would persuade the girl to deny Christ. Then Olymbrios offered her his hand and heart publicly, in the center of the city, from the prefect's podium, but Saint Marina remained unwavering in her refusal.

The temptations of this life, which promised her fame and fortune, were immediately replaced by physical suffering. The forces that made it possible to overcome physical suffering and the temptation to end pain at the cost of apostasy, the Martyr drew from prayers to the Lord. The Saint bravely endured cruel tortures: she was beaten with rods, her body was raked with tridents, they drove nails into her, and burned her with fire.

But even this, the second level of temptation did not exhaust the Saint's feat (podvig). The source of the third level of testing was Satan himself, whose onslaught was also threefold.

The first time the devil appeared to the Saint in prison, on the night after the first day of

