

St. Elias Antiochian Orthodox Christian Church

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For Liturgy Names & Coffee Hour email the above

Saturday: Vespers at 5:00 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

AUGUST 18, 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

EIGHTH SUNDAY AFTER PENTECOST & EIGHTH SUNDAY OF MATTHEW AFTER-FEAST OF THE DORMITION OF THE THEOTOKOS MARTYRS FLOROS AND LAUROS OF ILLYRIA; VENERABLE SOPHRONIOS OF ST. ANNE SKETE ON ATHOS

TONE 7 / EOTHINON 8

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 ليطرده 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 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 is being offered by Mahfouz and Lina Abu-Manneh** for the continued good health and wellbeing of Mahfouz, Lina, Fayez and Salma, Fayez and Nadia Abu-Manneh, Georgina, Rami and their children, Tamara and her children, Elias and Gloria Shamieh, Wadie, Rula Suleiman and their children.. **Also being offered in loving memory of Mahfouz and Maggie Abu-Manneh, Shukri and Milia Dayeh, Jad and Fayzeh Dayeh, Fahed and Thurraya Shamieh and Zaid Atallah. 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 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.

His humility was so great that he paid no attention to the workers who laughed at him as he walked about the Monastery, pretending that he did not hear them. He used to say, "It is pleasing to God that even the Monastery workers mock me, and I deserve it because of my sins." He often said, "Forgiveness is better than revenge."

Once, a Holy Fool named Kamenev struck the Hierarch on the cheek saying, "Don't be so haughty." He accepted this with gratitude, and gave the Fool three kopeks every day for the rest of his life.

All his life the Saint "endured troubles, sorrows, and insults joyfully, mindful that there can be no crown without victory, nor victory without effort, nor effort without struggle, nor struggle without enemies" (Ode 6 of the Canon).

Strict with himself, Vladyka was lenient toward others. On the Friday before Palm Sunday, he entered the cell of his friend Schema-monk Mētrōphānēs, and he saw him at table together with Cosmas Ignatievich, of whom he was also fond. There was fish on the table, and his friends were upset (fish is not permitted during Lent, except for Feast days). The Saint said, "Sit down, for I know you. Love is higher than fasting." He even ate some of their fish soup in order to calm them.

He especially loved the common folk, and comforted them in their grievous lot, interceding with the landowners, and moving them to compassion. He gave away his pension, as well as gifts from his admirers, to the poor.

By his deeds of self-denial and love of soul, the Saint advanced in contemplation of Heaven and foresaw the future. In 1778, he had a vision in his sleep: the Mother of God stood in the clouds, and near her were the Apostles Peter and Paul. On his knees, the Hierarch prayed to the Most Pure Virgin for the peace of the whole world. The Apostle Paul loudly exclaimed: "When they shall say, peace and safety; then sudden destruction will come upon them" (I Thessalonians 5:3). Bishop Tikhon fell asleep with trembling and with tears.

The following year, he saw the Mother of God in the air again and several people near her. The Saint knelt down, and near him four others in white garments also fell to their knees. The Hierarch entreated the Most Pure Virgin for someone, that she would not abandon him (he did not tell his cell attendant who the four people were, nor for whom the request was made). She replied, "Let it be as you ask."

Saint Tikhon prophesied a great deal about the future, particularly Russia's victory over the French in 1812. More than once they saw him in a state of spiritual rapture, with a transformed and radiant face, but he forbade them to speak about this.

For three years before his repose he prayed each day, "Tell me, O Lord, of my end." And a quiet voice in the morning dawn said, "It shall be on a Sunday." In that same year, he saw in a dream a beautiful meadow with wondrous palaces upon it. He wanted to go inside, but they said to him: "In three years, you may enter. For now, continue your labors." After this the Saint shut himself in his cell and admitted just a few friends.

Both vestments and a grave were prepared for the time of his death. He often came to weep over his coffin, while standing hidden from people in a closet. A year and three months before his death, in a vivid dream, it seemed to him that he was standing in the Monastery church. A priest of his acquaintance was carrying the Divine Infant, covered with a veil, out of the altar through the Royal Doors. Vladyka approached and kissed the Infant on the right cheek, and he felt himself stricken on his left. Awakening, the Saint felt a numbness in his left cheek, his left leg, and a trembling in his left hand. He accepted this affliction with joy.

Shortly before his repose, Saint Tikhon saw a high and twisting ladder in a dream, and he was ordered to climb it. "At first, I was afraid because of my weakness," he told his friend Cosmas. "But when I started to go climb, the people standing around the ladder lifted me higher and higher, up to the very clouds."

"The ladder," said Cosmas, "is the way to the Heavenly Kingdom. Those who helped were those whom you have helped by your advice, and so they remember you." The Saint said with tears, "I thought so, too. I feel that my end is near." He partook of the Holy Mysteries frequently during his final illness.

Vladyka reposed, as was revealed to him, on Sunday August 13, 1783, at the age of fifty-nine. The first uncovering of his relics occurred on May 14, 1846. Saint Tikhon was glorified on Sunday August 13, 1861.

THE SYNAXARION (Plain Reading)

On August 18 in the Holy Orthodox Church, we continue to celebrate the Dormition of the Theotokos; and we commemorate the Holy Martyrs Floros and Lauros of Illyria.

Florus and Laurus were brothers and stonecutters. A pagan prince hired them to build a temple to the idols. During their work, a piece of stone flew and struck the eye of the pagan priest's son. Seeing his son blind and bloody, the pagan priest shouted at Floros and Lauros and wanted to beat them. Then, the holy brothers said to him that if he would believe in the true God his son would be healed. The pagan priest promised. Florus and Laurus prayed with tears and traced the sign of the Cross over the child's injured eye, which was healed and made whole. Then the pagan priest Merentius and his son were baptized and, shortly after that, both suffered for Christ by fire. Floros and Lauros placed a cross on the completed temple, summoned all Christians and consecrated it in the name of the Lord Jesus with an all-night vigil. Hearing of this, the Illyrian deputy burned many of those Christians and threw Floros and Lauros alive into a well and then filled it with dirt. Later, their relics were revealed and translated to Constantinople. These two wonderful brothers were glorified by Christ in the second century.

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

THE EPISTLE

Priest: Let us attend.

**Reader: *The Lord will give strength to His people.
Ascribe to the Lord, O sons of God,
ascribe to the Lord honor and glory.***

Reader: The Reading from the First Epistle of St. Paul to the Corinthians. (1:10-17)

Brethren, I appeal to you, by the Name of our Lord Jesus Christ, that all of you agree and that there be no dissension among you, but that you be united in the same mind and the same judgment. For it has been reported to me by Chloe's people that there is quarreling among you, my brethren. What I mean is that each one of you says, "I belong to Paul," or "I belong to Apollos," or "I belong to Cephas," or "I belong to Christ." Is Christ divided? Was Paul crucified for you? Or were you baptized in the name of Paul? I thank God that I baptized none of you except Crispos and Gaius; lest anyone should say that you were baptized in my name. (I did baptize also the household of Stephanas. Beyond that, I do not know whether I baptized anyone else.) For Christ did not send me to baptize but to preach the Gospel, and not with eloquent wisdom, lest the cross of Christ be emptied of its power.

الرَّبُّ يُعْطِي قُوَّةَ لِشَعْبِهِ.

قَدِّمُوا لِلرَّبِّ يَا أَبْنَاءَ اللَّهِ.

فَصَلِّ مِنْ رِسَالَةِ الْقَدِّيسِ بُولُسَ الرَّسُولِ الْأُولَى إِلَى أَهْلِ كورِنْثُوسِ.

يَا إِخْوَةٌ، أَطْلُبُ إِلَيْكُمْ بِاسْمِ رَبِّنَا يَسُوعَ الْمَسِيحِ أَنْ تَقُولُوا جَمِيعُكُمْ قَوْلًا وَاحِدًا، وَأَنْ لَا يَكُونَ بَيْنَكُمْ

شِقَاقَاتٌ، بَلْ تَكُونُوا مُكْتَمِلِينَ بِفِكْرٍ وَرَأْيٍ وَاحِدٍ. فَقَدْ أَخْبَرَنِي عَنْكُمْ، يَا إِخْوَتِي، أَهْلُ خُلُوي، أَنَّ بَيْنَكُمْ

خُصُومَاتٍ. أَعْنِي أَنَّ كُلَّ وَاحِدٍ مِنْكُمْ يَقُولُ "أَنَا لِبُولُسَ أَوْ أُنَا لِابُلُوسَ، أَوْ أُنَا لِصَفَا أَوْ أُنَا لِلْمَسِيحِ." أَلَعَلَّ

الْمَسِيحَ قَدْ تَجَزَّأَ؟ أَلَعَلَّ بُولُسَ صُلِبَ لِأَجْلِكُمْ؟ أَوْ بِاسْمِ بُولُسِ اعْتَمَدْتُمْ؟ أَشْكُرُ اللَّهَ أَنِّي لَمْ أُعَمِّدْ مِنْكُمْ أَحَدًا

سِوَى كَرِسْبُسَ وَغَايُوسَ. لِئَلَّا يَقُولَ أَحَدٌ إِنِّي عَمَّدْتُ بِاسْمِي. وَعَمَّدْتُ أَيْضًا أَهْلَ بَيْتِ اسْتِيفَانَسَ. وَمَا عَدَا

ذَلِكَ، فَلَا أَعْلَمُ، هَلْ عَمَدْتُ أَحَدًا غَيْرُهُمْ. لِأَنَّ الْمَسِيحَ لَمْ يُرْسَلْنِي لِأَعْمَدَ، بَلْ لِأُبَشِّرَ لَا بِحِكْمَةِ كَلَامٍ لِيئَلَّا يُبْطَلَ صَليِبُ الْمَسِيحِ.

GOSPEL

Priest: The Reading from the Holy Gospel according to St. Matthew. (14:14-22)

At that time, when Jesus went ashore he saw a great throng; and he had compassion on them, and healed their sick. When it was evening, the disciples came to Him and said, "This is a lonely place, and the day is now over; send the crowds away to go into the villages and buy food for themselves." Jesus said, "They need not go away; you give them something to eat." They said to Him, "We have only five loaves here and two fish." And He said, "Bring them here to Me." Then He ordered the crowds to sit down on the grass; and taking the five loaves and the two fish He looked up to Heaven, and blessed, and broke and gave the loaves to the disciples, and the disciples gave them to the crowds. And they all ate and were satisfied. And they took up twelve baskets full of the broken pieces left over. And those who ate were about five thousand men, besides women and children. Then Jesus made the disciples get into the boat and go before Him to the other side, while He dismissed the crowds.

فَصَلِّ شَرِيفٌ مِنْ بَشَارَةِ الْقَدِيسِ مَتَّى الْإِنْجِيلِي الْبَشِيرِ وَالتَّلْمِيزِ الطَّاهِرِ. (22-14:14)

في ذلك الزمان، أبصر يسوع جمعاً كثيراً، فتحنن عليهم وأبصر مرضاهم. ولما كان المساء، دنا إليه تلاميذه وقالوا: "إنَّ المَكَانَ قَفْرٌ، والساعةُ قد فاتت. فأصرفِ الجموع ليذهبوا إلى القرى ويبتاعوا لهم طعاماً." فقال لهم يسوع: "لا حاجة لهم إلى الذهاب. أعطوهم أنتم ليأكلوا." فقالوا له: "ما عندنا ههنا إلا خمسة أرغفة وسمكتان." فقال لهم: "هلم بها إليَّ إلى ههنا." وأمر بجلوس الجموع على العشب. ثم أخذ الخمسة الأرغفة والسمكتين، ونظر إلى السماء، وبارك، وكسر، وأعطى الأرغفة لتلاميذه، والتلاميذ للجموع. فأكلوا جميعهم وشبعوا، ورفعوا ما فضل من الكسر اثنتي عشرة ففة مملوءة. وكان الأكلون خمسة آلاف رجل، سوى النساء والصبيان. ولوقت اضطرَّ يسوع تلاميذه أن يدخلوا السفينة ويسبقوه إلى العبر، حتى يصرف الجموع.

Saint Tikhon, Bishop of Voronezh, Wonderworker of Zadonsk and All Russia Commemorated on August 13

Saint Tikhon of Zadonsk, Bishop of Voronezh (in the world Timothy), was born in the year 1724 in the village of Korotsk in the Novgorod diocese, into the family of the cantor Sabellius Kirillov. (Afterward, a new family name, Sokolov, was given him by the head of the Novgorod Seminary). His father died when Timothy was a young child, leaving the family in such poverty that his mother was barely able to make ends meet. She wanted to give him to be raised by a neighbor, a coachman, since there was no other way to feed the family, but his brother Peter would not permit this. Timothy often worked a whole day with the peasants for a single piece of black bread.

As a thirteen-year-old boy, he was sent to a clergy school near the Archbishop of Novgorod's residence, and earned his keep by working with the vegetable gardeners. In 1740, he was accepted under a state grant set up for the Novgorod Seminary. The youth excelled at his studies. Upon finishing seminary in 1754, he became a teacher there, first in Greek, and later in Rhetoric and Philosophy. In the year 1758, he was tonsured with the name Tikhon. That same year he was appointed as prefect of the Seminary.

In 1759, he was transferred to Tver, and was elevated to the rank of Archimandrite of Zheltikov



Monastery. Later, he was appointed Rector of the Tver Seminary and, at the same time, Superior of Otroch Monastery.

His election as bishop was providential. Metropolitan Demetrios, the presiding member of the Holy Synod, had intended to transfer the young Archimandrite to the Trinity-Sergiev Lavra. On the day of Pascha, at Peterburg, Archimandrite Tikhon was one of eight candidates being considered for selection as vicar bishop for Novgorod. Metropolitan Demetrios thought he was too young for that position, but agreed to submit his name. The lot fell on Archimandrite Tikhon three times.

On the same day, during the Cherubic Hymn, Bishop Athanasios of Tver, without realizing it, commemorated him as a bishop while cutting particles from the prosphora at the Table of Oblation. On May 13, 1761 he was consecrated as Bishop of Keksgolma and Ladoga (i.e., vicar bishop of the Novgorod diocese).

In 1763, Saint Tikhon was transferred to the See of Voronezh. For the four and a half years that he administered the diocese of Voronezh, Vladyka provided constant edification, both by his life and by his numerous pastoral counsels and soul-profitting books. He also wrote a whole series of works for pastors:

- Concerning the Seven Holy Mysteries
- A Supplement to the Priestly Office
- Concerning the Mystery of Repentance
- An Instruction Concerning Marriage

The Hierarchy considered it essential that each priest, deacon and monk have a New Testament, and that he should read it daily. In an Encyclical, he called on pastors to serve the Holy Mysteries with reverence, with the fear of God, and love for one's neighbor. (An Explanation of Christian Duties was often republished in Moscow and Peterburg during the XVIII century).

At Voronezh the Saint abolished an ancient pagan custom: the celebration in honor of Yarila (a pagan god associated with the fertility of grain and cattle). In the outlying districts where military units of the Don Cossacks were dispersed, he formed a missionary commission to bring sectarians back to the Orthodox Church.

In 1765, Saint Tikhon transformed the Voronezh Slavic-Latin school into a seminary. He invited experienced instructors from Kiev and Kharkhov, and planned the curriculum. He devoted much attention and effort to building up both the churches and the school, and making pastors understand the need for education.

The Saint was unflagging in his efforts to administer his vast diocese, and he often spent nights without sleep. In 1767, poor health compelled him to give up running the diocese and withdraw for rest to the Tolshev Monastery, a distance 40 versts from Voronezh.

In 1769, Bishop Tikhon was transferred to the Monastery of the Theotokos in the city of Zadonsk. After settling into this Monastery, he became a great teacher of the Christian life. With profound wisdom he set forth the ideal of true monasticism in his Rule of Monastic Living and his Guidance to Turn from the Vanity of the World, and he fulfilled this ideal in his own life. He kept strictly to the Church's precepts. He visited the church almost every day, and he often sang and read in the choir. In time, out of humility, he altogether ceased participating and serving, but merely stood in the altar, reverently making the Sign of the Cross upon himself. He loved to read the Lives of the Saints and the works of the Holy Fathers. He knew the Psalter by heart, and he usually read or sang the Psalms on his journeys.

Vladyka endured a great deal of tribulation because he had to leave his flock. When he recovered his health, he thought of returning to the Novgorod diocese, where Metropolitan Gabriel had invited him to head the Ivéron Vallai Monastery. But when his cell attendant mentioned this to Elder Aaron, he declared: "Are you mad? The Mother of God does not direct him to move away from here."

The cell attendant conveyed these words to His Grace. "If that is so," he said, "I shall not move away from here," and he tore up the invitation. Sometimes he journeyed to the village of Lipovka, where he celebrated Church Services at the Bekhteev house. The Saint also journeyed to Tolshev Monastery, which he loved for its solitude.

The fruition of all his spiritual life were the books that the Saint wrote while in retirement: *A Spiritual Treasury, Gathered from the World* (1770), and *On True Christianity* (1776).

Bishop Tikhon lived in very simple circumstances; he slept on straw, covered by a sheepskin coat.