

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

MARCH 9, 2025

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

FIRST SUNDAY OF GREAT LENT (SUNDAY OF ORTHODOXY) & THE HOLY AND GREAT FORTY MARTYRS OF SEBASTIA

DIVINE LITURGY OF ST. BASIL THE GREAT

TONE 4/ 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 ويظهر البرص، لذلك يُفيض الأشفية بمكرمه 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 يصلّون 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 سجلّ الزوّار واستكمال بطاقة معلومات الزوّار البيضاء والتي توجد في صحن الكنيسة، وإعادتها إلى أحد مرشدي الكنيسة. وكتذكير وديّ، 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 Fayez and Nadia Abu-Manneh**, for the spiritual and physical wellbeing of Fayez and Nadia Abu-Manneh, Georgina, Rami, Faris and Maria, Tamara, Joe, Mary and Carol, Mahfouz, Lina, Salma and Fayez. **Also being offered in loving memory of Mahfouz and Maggie Abu-Manneh, Shukri and Milia Dayeh and Zaid Atallah. May their memories be eternal**
- **Please pray for all the sick** and suffering, hospitalized and shut-ins of our community, especially Janet Saba, Salwa Makhlof, Elias Shamieh, Nada and Rima Tadros, Evelyn Gabriel, Evon DeRoberts.
- **Please pray for all those** who have suffered and lost loved ones in Palestine and the Middle East.

Saint Sophronius, Patriarch of Jerusalem

Commemorated on March 11

Saint Sophronius, Patriarch of Jerusalem, was born in Damascus around 560. From his youth he was distinguished for his piety and his love for classical studies. He was especially proficient in philosophy, and so he was known as Sophronius the Wise. The future hierarch, however, sought the true philosophy of monasticism, and conversations with the desert-dwellers.

He arrived in Jerusalem at the monastery of Saint Theodosius, and there he became close with the hieromonk John Moschus, becoming his spiritual son and submitting himself to him in obedience. They visited several monasteries, writing down the lives and spiritual wisdom of the ascetics they met. From these notes emerged their renowned book, the LEIMONARION or SPIRITUAL MEADOW, which was highly esteemed at the Seventh Ecumenical Council.

To save themselves from the devastating incursions of the Persians, Saints John and Sophronius left Palestine and went to Antioch, and from there they went to Egypt. In Egypt, Saint Sophronius became seriously ill. During this time he decided to become a monk and was tonsured by Saint John Moschus.

After Saint Sophronius recovered his health, they both decided to remain in Alexandria. There they were received by the holy Patriarch John the Merciful (November 12), to whom they rendered great aid in the struggle against the Monophysite heresy. At Alexandria Saint Sophronius had an affliction of the eyes, and he turned with prayer and faith to the holy Unmercenaries Cyrus and John (January 31), and he received healing in a church named for them. In gratitude, Saint Sophronius then wrote the Lives of these holy Unmercenaries.

When the barbarians began to threaten Alexandria, Patriarch John, accompanied by Saints Sophronius and John Moschus, set out for Constantinople, but he died along the way. Saints John Moschus and Sophronius then set out for Rome with eighteen other monks. Saint John Moschus died at Rome. His body was taken to Jerusalem by Saint Sophronius and buried at the monastery of Saint Theodosius.

In the year 628, Patriarch Zacharias of Jerusalem (609-633) returned from his captivity in Persia. After his death, the patriarchal throne was occupied for two years by Saint Modestus (December 18). After the death of Saint Modestus, Saint Sophronius was chosen Patriarch. Saint Sophronius toiled much for the welfare of the Jerusalem Church as its primate (634-644).

Toward the end of his life, Saint Sophronius and his flock lived through a two year siege of Jerusalem by the Moslems. Worn down by hunger, the Christians finally agreed to open the city gates, on the condition that the enemy spare the holy places. But this condition was not fulfilled, and Saint Sophronius died in grief over the desecration of the Christian holy places.

Written works by Patriarch Sophronius have come down to us in the area of dogmatics, and likewise his "Excursus on the Liturgy," the Life of Saint Mary of Egypt (April 1), and also about 950 troparia and stikheras from Pascha to the Ascension.

While still a hieromonk, Saint Sophronius reviewed and made corrections to the Rule of the monastery of Saint Savva the Sanctified (December 5). The saint's three Canons for the Holy Forty Day Great Fast are included in the contemporary Lenten Triodion.



THE SYNAXARION (Plain Reading)

On March 9 in the Holy Orthodox Church, we commemorate the Holy and Great Forty Martyrs who were martyred at Sebastia of Pontus.

All of these martyrs were Roman soldiers. When their commander threatened to strip them of their ranks, one of them responded, "Not only the honor of being a soldier, but take away our bodies, for nothing is more dear or honorable to us than Christ our God." The angry torturers bound all of the holy martyrs and tossed them into the freezing lake. The torturers even heated a bath by the lake in sight of the frozen men. One lost his courage and entered the bath. An extraordinary light appeared from Heaven and 39 wreaths descended upon their heads. Upon seeing this, a guard on the shore removed his clothes, confessed the Name of the Lord Jesus and entered the lake so that he could become worthy of the fortieth wreath, which indeed descended upon him. The local bishop, Peter, with his clergy went out into the dark of night and beheld the martyrs shining brightly in the water. Bishop Peter honorably buried them in 320.

On this same day, the First Sunday of the Fast, we make remembrance of the restoration of the holy and venerable Icons, which took place through the ever-memorable Sovereigns of Constantinople, Michael and his mother, Theodora, during the patriarchate of Saint Methodios the Confessor.

This restoration was accomplished in the year 843. Theodora's husband was an iconoclast. After his death, Theodora venerated an icon of the Theotokos in front of Patriarch Methodios. The other faithful in the church did the same, venerating all the icons, considering them to be representations of their original elements, not idols. Theodora prayed to God to forgive her husband during the first week of Great Lent; and on the First Sunday of the Fast, she led the way in hanging up the icons to adorn the churches.

O invariant Icon of the Father, through the intercessions of Thy holy Confessors, have mercy on us. Amen.

THE EPISTLE

Priest: Let us attend.

Reader: *Thou, O Lord, will 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. (12:1-10)

Brethren, since we are surrounded by so great a cloud of witnesses, let us also lay aside every weight and sin which clings so closely; and let us run with perseverance the race that is set before us, looking to Jesus: the Pioneer and Perfecter of our faith, Who for the joy that was set before Him endured the cross, despising the shame, and is seated at the right hand of the throne of God. Consider Him Who endured from sinners such hostility against Himself, so that you may not grow weary or fainthearted. In your struggle against sin you have not yet resisted to the point of shedding your blood. And have you forgotten the exhortation which addresses you as sons? "My son: do not regard lightly the discipline of the Lord, nor lose courage when you are punished by Him; for the Lord disciplines him whom He loves, and chastises every son whom He receives." It is for discipline that you have to endure. God is treating you as sons; for what son is there whom his father does not discipline? If you are left without discipline, in which all have participated, then you are illegitimate children and not sons. Besides this, we have had earthly fathers to discipline us and we respected them. Shall we not much more be subject to the Father?

أَنْتَ يَا رَبُّ تَحَفِّظُنَا وَتَسْتُرُنَا مِنْ هَذَا الْجَيْلِ.

شَيْءٌ صَالِحٌ؟ فَقَالَ لَهُ فِيلِبُّسُ: تَعَالَ وَانظُرْ. فَرَأَى يَسُوعَ نَتْنَائِيلَ مُقْبِلًا إِلَيْهِ، فَقَالَ عَنْهُ: هُوَذَا إِسْرَائِيلِيُّ حَقًّا لَا غِشَّ فِيهِ. فَقَالَ لَهُ نَتْنَائِيلُ: مِنْ أَيْنَ تَعْرِفُنِي؟ أَجَابَ يَسُوعُ، وَقَالَ لَهُ: قَبْلَ أَنْ يَدْعُوكَ فِيلِبُّسُ وَأَنْتَ تَحْتَ التَّيْنَةِ رَأَيْتُكَ. أَجَابَ نَتْنَائِيلُ وَقَالَ لَهُ: يَا مُعَلِّمُ، أَنْتَ ابْنُ اللَّهِ، أَنْتَ مَلِكُ إِسْرَائِيلَ. أَجَابَ يَسُوعُ وَقَالَ لَهُ: لِأَنِّي قُلْتُ لَكَ إِنِّي رَأَيْتُكَ تَحْتَ التَّيْنَةِ آمَنْتَ؟ إِنَّكَ سَتَعَايِنُ أَعْظَمَ مِنْ هَذَا. وَقَالَ لَهُ: الْحَقُّ الْحَقُّ أَقُولُ لَكُمْ، إِنَّكُمْ مِنَ الْآنَ تَرَوْنَ السَّمَاءَ مَفْتُوحَةً، وَمَلَائِكَةُ اللَّهِ يَصْعَدُونَ وَيُنْزِلُونَ عَلَى ابْنِ الْبَشَرِ.

LENTEN TROPARIA

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

Open to me the doors of repentance, O Life-giver; for my soul goeth early to the temple of Thy holiness, coming in the temple of my body, wholly polluted. But because Thou art compassionate, purify me by the compassion of Thy mercies.

طُروبَارِيَّاتِ الصَّوْمِ، بِاللَّحْنِ الثَّامِنِ

الْمَجْدُ لِلَّابِ وَالْإِبْنِ وَالرُّوحِ الْقُدُّوسِ.

إِفْتَحْ لِي أَبْوَابَ التَّوْبَةِ يَا وَاهِبَ الْحَيَاةِ، لِأَنَّ رُوحِي تَبْتَكِرُ إِلَى هَيْكَلِ قُدْسِكَ، آتِيًّا بِهِيْكَلِ جَسَدِي مُدْنَسًا بِجُمْلَتِهِ. لَكِنْ، بِمَا أَنَّكَ مُتَعَطِّفٌ، تَقْنِي بِتَحَنُّنٍ مَرَاحِمِكَ.

Both now and ever, and unto ages of ages. Amen.

Prepare for me the way of salvation, O Theotokos; for I have profaned myself with coarse sins, and consumed my whole life with procrastination. But by thine intercessions purify thou me from all abomination.

الْآنَ وَكُلَّ أَوْلَانِ وَإِلَى دَهْرِ الدَّاهِرِينَ. آمِينَ.

سَهِّلِي لِي مَنَاهِجَ الْخَلَاصِ يَا وَالِدَةَ الْإِلَهِ، فَإِنِّي قَدْ دَنَسْتُ نَفْسِي بِخَطَايَا سَمِجَةٍ، وَأَفْنَيْتُ عُمْرِي كُلَّهُ بِالتَّوَانِي. لَكِنْ بِشَفَاعَاتِكَ، تَقْنِي مِنْ كُلِّ رَجَاسَةٍ.

(TONE SIX) Have mercy upon me, O God, according to Thy lovingkindness; according to the multitude of Thy tender mercies blot out my transgressions.

If I think upon the multitude of my evil deeds, wretch that I am, I tremble for the terrible Day of Judgment. But, trusting the compassion of Thy mercy, I shout to Thee like David, Have mercy upon me, O God, according to Thy Great Mercy.

إِيذِيَوْمَالُونَ بِاللَّحْنِ السَّادِسِ

يَا رَحِيمُ، ارْحَمْنِي يَا اللَّهُ كَعَظِيمِ رَحْمَتِكَ، وَكَمِثْلِ كَثْرَةِ رَأْفَاتِكَ امْحُ مَاثِمِي.

إِذَا تَصَوَّرْتُ كَثْرَةَ أَعْمَالِي الرَّدِيئَةِ أَنَا الشَّقِيءُ، فَإِنِّي أُرْتَعِدُ مِنْ يَوْمِ الدَّيْنُونَةِ الرَّهيبِ. لَكِنِّي إِذْ أَنَا وَاثِقٌ بِتَحَنُّنِكَ، أَهْتَفُ إِلَيْكَ مِثْلَ دَاوُدَ: ارْحَمْنِي يَا اللَّهُ، بِحَسَبِ عَظِيمِ رَحْمَتِكَ.

حَلِّصْنِي يَا رَبُّ، فَإِنَّ الْبَارَّ قَدْ قَنِي.

فَصَلِّ مِنْ رِسَالَةِ الْقَدِيسِ بُولِسِ الرَّسُولِ إِلَى الْعِبْرَانِيِّينَ. (10-1:12)

يَا إِخْوَةَ، لِذَلِكَ نَحْنُ أَيْضًا إِذْ لَنَا سَحَابَةٌ مِنَ الشُّهُودِ مَقْدَارُ هَذِهِ مُحِيطَةٌ بِنَا، لِنَطْرَحُ كُلَّ ثِقَلٍ،

وَالْحَطِيَّةَ الْمُحِيطَةَ بِنَا بِسُهُولَةٍ، وَلِنُحَاصِرَ بِالصَّبْرِ فِي الْجِهَادِ الْمَوْضُوعِ أَمَامَنَا، نَاطِرِينَ إِلَى رَبِّيسِ الْإِيمَانِ وَمُكْمَلِهِ يَسُوعَ، الَّذِي مِنْ أَجْلِ السُّرُورِ الْمَوْضُوعِ أَمَامَهُ، اخْتَمَلَ الصَّلِيبَ مُسْتَهْيِنًا بِالْحَزِي، فَجَلَسَ فِي يَمِينِ عَرْشِ اللَّهِ. فَتَفَكَّرُوا فِي الَّذِي اخْتَمَلَ مِنَ الْخَطَاةِ مُقَاوِمَةً لِنَفْسِهِ مِثْلَ هَذِهِ لِيَلَّا تَكَلُّوا وَتَحُورُوا فِي نَفْسِكُمْ. لَمْ

يَا ابْنِي لَا تَحْتَقِرْ «تَقَاوَمُوا بَعْدُ حَتَّى الدَّمِ مُجَاهِدِينَ ضِدَّ الْخَطِيَّةِ، وَقَدْ نَسَيْتُمْ الْوَعْدَ الَّذِي يُخَاطِبُكُمْ كَتَبِينَ: إِنَّ كُنْتُمْ تَحْتَمِلُونَ». «تَأْدِيبِ الرَّبِّ، وَلَا تَحْزِنْ إِذَا وَبَّخَكَ. لِأَنَّ الَّذِي يُحِبُّهُ الرَّبُّ يُؤَدِّبُهُ، وَيَجْلِدُ كُلَّ ابْنٍ يَقْبَلُهُ

التَّأْدِيبِ يُعَامِلُكُمْ اللَّهُ كَالْبَنِينَ. فَأَيُّ ابْنٍ لَا يُؤَدِّبُهُ أَبُوهُ؟ وَلَكِنْ إِنْ كُنْتُمْ بِلَا تَأْدِيبٍ قَدْ صَارَ الْجَمِيعُ شُرَكَاءَ فِيهِ، فَأَنْتُمْ نُغُولٌ لَا بَنُونَ. ثُمَّ قَدْ كَانَ لَنَا آبَاءُ أَجْسَادِنَا مُؤَدِّبِينَ، وَكُنَّا نَهَابُهُمْ. أَفَلَا نَخْضَعُ بِالْأُولَى جِدًّا لِأَبِي

الْأَرْوَاحِ، فَخُتِيَا؟ لِأَنَّ أَوْلِيَّكَ أَذْبُونَا أَيَّامًا قَلِيلَةً حَسَبَ اسْتِحْسَانِهِمْ، وَأَمَّا هَذَا فَلْأَجْلِ الْمَنْفَعَةِ، لِكَيْ تَشْتَرِكَ فِي قَدَاسَتِهِ. وَلَكِنْ كُلُّ تَأْدِيبٍ فِي الْحَاضِرِ لَا يَرَى أَنَّهُ لِلْفَرْحِ بَلْ لِلْحَزَنِ. وَأَمَّا أَحْيَرًا فَيُعْطِي الدِّينَ يَتَدَرَّبُونَ بِهِ نَمَرَ

بِرِّ لِلسَّلَامِ. لِذَلِكَ قَوْمُوا الْأَيْدِي الْمُسْتَرْحِيَةَ وَالرُّكْبَ الْمُخْلَعَةَ.

GOSPEL

Priest: The Reading from the Holy Gospel according to St. John. (1:43-51)

At that time, Jesus decided to go to Galilee. And He found Philip and said to him, "Follow Me." Now Philip was from Bethsaida, the city of Andrew and Peter. Philip found Nathanael, and said to him, "We have found Him of Whom Moses in the Law and also the Prophets wrote, Jesus of Nazareth, the son of Joseph." Nathanael said to him, "Can anything good come out of Nazareth?" Philip said to him, "Come and see." Jesus saw Nathanael coming to Him, and said of him, "Behold, an Israelite indeed, in whom is no guile!" Nathanael said to Jesus, "How do you know me?" Jesus answered him, "Before Philip called you, when you were under the fig tree, I saw you." Nathanael answered Him, "Rabbi, Thou art the Son of God! Thou art the King of Israel!" Jesus answered him, "Because I said to you, I saw you under the fig tree, do you believe? You shall see greater things than these." And Jesus said to him, "Truly, truly, I say to you, you will see heaven opened, and the angels of God ascending and descending upon the Son of man."

فَصَلِّ شَرِيفٌ مِنْ بَشَارَةِ الْقَدِيسِ يُوْحَنَّا الْإِنْجِيلِي الْبَشِيرِ، وَالتَّلْمِيزِ الطَّاهِرِ. (51-43:1)

فِي ذَلِكَ الزَّمَانِ، أَرَادَ يَسُوعُ الْخُرُوجَ إِلَى الْجَلِيلِ فَوَجَدَ فِيلِبُّسَ فَقَالَ لَهُ: اتَّبِعْنِي. وَكَانَ فِيلِبُّسُ مِنْ بَيْتِ

صَيْدَا مِنْ مَدِينَةِ أَنْدْرَاوَسَ وَبَطْرُسَ. فَوَجَدَ فِيلِبُّسُ نَتْنَائِيلَ، فَقَالَ لَهُ: إِنَّ الَّذِي كَتَبَ عَنْهُ مُوسَى فِي النَّامُوسِ

وَالْأَنْبِيَاءِ قَدْ وَجَدْنَاهُ، وَهُوَ يَسُوعُ بْنُ يَوْسُفَ الَّذِي مِنَ النَّاصِرَةِ. فَقَالَ لَهُ نَتْنَائِيلُ: أَمِنْ النَّاصِرَةِ يُمَكِّنُ أَنْ يَكُونَ