

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 today is being offered by the Azar Family.** Please pray for the spiritual and physical well-being of the family of Samir Azar and his wife, Jamal Haddad, The family of Soubhi Azar and his wife, Nour Wardeh, The family of Tony Azar, The family of George Azar and his wife, Razan Jabbour. **Also being offered in loving memory of** Josephine Michael Debsieh, Yvonne Soubhi Azar. **May their memory be eternal.**
- **Today is a 40 day memorial service for Josephine Michael Debsieh, Yvonne Soubhi Azar**
- **Please pray for all the sick** and suffering, hospitalized and shut-ins of our community, especially Gary (Chip) George, Janet Saba, Salwa Makhlof, Elias Shamieh, Nada and Rima Tadros, Evelyn Gabriel.
- **Please pray for all those** who have suffered and lost loved ones in Palestine and the Middle East.

March is Antiochian Women's Month

| | Sermonette | Epistle Arabic | Epistle English | Ushers |
|-----------------|-------------------------------|----------------|--------------------|------------------------------------|
| March 8 | Grace Khairallah (English) | Suad Jabaji | Layla Elamir Elias | Natalie Rott Janice Rott |
| March 15 | Jiana Azar (Arabic) | Suhad Alam | Suhad Koussa | Nujoud Makhlof Manal Vassallo |
| March 22 | Gloria Dayeh (Arabic) | Rima Nasr | Anna Jabaji | Mary Alamir Georgina Khoury |
| March 29 | Mai Makhlof (English) | Rania Habib | Lisa Gabriel | Dalal Al Jeries Ghada Al Jeries |

St. Elias Antiochian Orthodox Christian Church

Rev. Fr. Michael Ibrahim

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Church Office e-mail: office@sainteliasny.com

For Bulletin Announcements email at office@sainteliasny.com

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



Welcome to St. Elias
Antiochian Orthodox Church

ST. ELIAS

ANTIOCHIAN CHRISTIAN ORTHODOX CHURCH

MARCH 8, 2026

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 NEW YORK AND EASTERN CANADA

REV. FR. MICHAEL IBRAHIM

CHURCH: (315) 488-0388

FR. MICHAEL-973-641-8463

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

SECOND SUNDAY OF GREAT LENT

COMMEMORATION OF GREGORY PALAMAS, ARCHBISHOP OF THESSALONICA

THEOPHYLACT THE CONFESSOR, BISHOP OF NICOMEDIA; APOSTLE HERMAS OF THE SEVENTY

TONE 6/ EOTHINON 6

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 يُغيض الأشفية بمكرميته دائماً"

THE SYNAXARION (Plain Reading)

On March 8 in the Holy Orthodox Church, we commemorate Theophylact the Confessor, bishop of Nicomedia; and Apostle Hermas of the Seventy.

On this same day, the Second Sunday of the Fast, we make remembrance of our father among the saints, Gregory Palamas, archbishop of Thessalonica.

This divine father was born in Asia and was brought up from infancy in the royal palace of Constantinople. When he was of age, Gregory left the palace and gave himself to asceticism on Mount Athos. He eventually moved to Thessalonica to seek cure for the diseases he contracted because of his asceticism and piety. In 1349, he was elevated to the episcopacy, tending to his people in an Apostolic fashion for 13 years. He is glorified as an ascetic, a hierarch, a theologian who defeated the heretics of his era, and a miracle-worker who forsook a prominent, secular lifestyle to take up his cross and follow Christ. The Most-Holy Theotokos, St. John the Theologian, St. Demetrius, St. Anthony the Great, St. John Chrysostom and angels of God appeared to him at different times.

Through his intercessions, O Lord Jesus Christ our God, have mercy upon us.
Amen.

killed him. When the Patriarch of Constantinople expelled them from the monastery and wanted to hand them over to the civil authorities, Saint Simeon asked that they be treated with leniency and be permitted to live in the world.

About the year 1005, Saint Simeon resigned his position as igumen in favor of Arsenius, while he himself settled near the monastery in peace. There he composed his theological works, portions of which appear in the *Philokalia*.

The chief theme of his works is the hidden activity of spiritual perfection, and the struggle against the passions and sinful thoughts. He wrote instructions for monks: "Theological and Practical Chapters," "A Treatise on the Three Methods of Prayer," (in Vol. IV of the English *Philokalia*) and "A Treatise on Faith." Moreover, Saint Simeon was an outstanding church poet. He also wrote "Hymns of Divine Love," about seventy poems filled with profound prayerful meditations.

The sublime teachings of Saint Simeon about the mysteries of mental prayer and spiritual struggle have earned him the title "the New Theologian." These teachings were not the invention of Saint Simeon, but they had merely been forgotten over time.

Some of these teachings seemed unacceptable and strange to his contemporaries. This led to conflict with Constantinople's church authorities, and Saint Simeon was banished from the city. He withdrew across the Bosphorus and settled in the ancient monastery of Saint Makrina.

The saint peacefully fell asleep in the Lord in the year 1021. During his life he received the gift of working miracles. Numerous miracles also took place after his death; one of them was the miraculous discovery of his icon.

His Life was written by his cell-attendant and disciple, Saint Nicetas Stethatos.

Since March 12 falls during Great Lent, Saint Simeon's Feast is transferred to October 12.

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### 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.

(Paphlagonia), and he was educated at Constantinople. His father prepared him for a career at court, and for a certain while the youth occupied a high position at the imperial court. When he was fourteen, he met the renowned Elder Simeon the Pious at the Studion Monastery, who would be a major influence in his spiritual development. He remained in the world for several years preparing himself for the monastic life under the Elder's guidance, and finally entered the monastery at the age of twenty-seven.



Saint Simeon the Pious recommended to the young man the writings of Saint Mark the Ascetic (March 5) and other spiritual writers. He read these books attentively and tried to put into practice what he read. Three points made by Saint Mark in his work "On the Spiritual Law" (see Vol. I of the English *Philokalia*) particularly impressed him. First, you should listen to your conscience and do what it tells you if you wish your soul to be healed (*Philokalia*, p. 115). Second, only by fulfilling the commandments can one obtain the activity of the Holy Spirit. Thirdly, one who prays only with the body and without spiritual knowledge is like the blind man who cried out, "Son of David, have mercy upon me" (Luke 18:38) (*Philokalia*, p. 111). When the blind man received his sight, however, he called Christ the Son of God (John 9:38).

Saint Simeon was wounded with a love for spiritual beauty, and tried to acquire it. In addition to the Rule given him by his Elder, his conscience told him to add a few more Psalms and prostrations, and to repeat constantly, "Lord Jesus Christ, have mercy upon me." Naturally, he heeded his conscience.

During the day, he cared for the needs of people living in the palace of Patricius. At night, his prayers grew longer and he remained praying until midnight. Once, as he was praying in this way, a most brilliant divine radiance descended upon him and filled the room. He saw nothing but light all around him, and he was not even aware of the ground beneath his feet.

It seemed to him that he himself became light. Then his mind rose upward to the heavens, and he saw a second light brighter than the light which surrounded him. Then, on the edge of this second light, he seemed to see Saint Simeon the Pious, who had given him Saint Mark the Ascetic to read.

Seven years after this vision, Saint Simeon entered the monastery. There he increased his fasting and vigilance, and learned to renounce his own will.

The Enemy of our salvation stirred up the brethren of the monastery against Saint Simeon, who was indifferent to the praises or reproaches of others. Because of the increased discontent in the monastery, Saint Simeon was sent to the Monastery of Saint Mamas in Constantinople.

There he was tonsured into the monastic schema, and increased his spiritual struggles. He attained to a high spiritual level, and increased his knowledge of spiritual things through reading the Holy Scriptures and the writings of the Fathers, as well as in conversation with holy Elders.

Around the year 980, Saint Simeon was made igumen of the monastery of Saint Mamas and continued in this office for twenty-five years. He repaired and restored the monastery, which had suffered from neglect, and also brought order to the life of the monks.

The strict monastic discipline, for which Saint Simeon strove, led to great dissatisfaction among the brethren. Once, after Liturgy, some of the monks attacked him and nearly

## THE EPISTLE

**Priest:** Let us attend.

**Reader:** *O Lord, save Thy people, and bless Thine inheritance. Unto Thee will I cry, O Lord my God.*

**Reader:** **The Reading from the Epistle of St. Paul to the Hebrews. (1:10-2:3)**

Thou, "O Lord, in the beginning didst lay the foundation of the earth, and the heavens are the works of Thy hands; they will perish; but Thou remainest; and they will all grow old like a garment, and like a mantle Thou wilt roll them up, and they shall be changed; but Thou art the same, and Thy years will not fail." But to which of the angels did He say at any time, "Sit on My right hand, until I make thine enemies a footstool for thy feet?" Are they not all spirits for liturgical ministry, sent forth to minister for the sake of those who are to inherit salvation? Therefore, we ought to give the more earnest heed to the things that were heard, lest at any time we drift away from them. For if the word spoken through angels was confirmed, and every transgression and disobedience received a just retribution, how shall we escape, if we neglect so great a salvation, which having at first been spoken through the Lord, was confirmed to us by those who heard?

خَلِّصْ يَا رَبُّ شَعْبَكَ وَبَارِكْ مِيرَاتِكَ.

إِلَيْكَ يَا رَبُّ أَصْرُخُ إِلَهِي.

فَصَلِّ مِنْ رِسَالَةِ الْقَدِّيسِ بُولْسَ الرُّسُولِ إِلَى الْعِبْرَانِيِّينَ. (3:2-10:1)

"أَنْتَ يَا رَبُّ فِي الْبَدْءِ أَسَّسْتَ الْأَرْضَ، وَالسَّمَاوَاتِ هِيَ صُنْعُ يَدَيْكَ. هِيَ تَزُولُ وَأَنْتَ تَبْقَى وَكُلُّهَا

تَبْلَى كَالثَّوْبِ، وَتَطْوِيهَا كَالرِّدَاءِ فَنَتَعَيَّرُ، وَأَنْتَ أَنْتَ وَسِنُوكَ لَنْ تَفْنَى." وَلِمَنْ مِنَ الْمَلَائِكَةِ قَالَ قَطُّ "إِجْلِسْ

عَنْ يَمِينِي حَتَّى أَجْعَلَ أَعْدَاءَكَ مَوْطِنًا لِقَدَمَيْكَ"؟ أَلَيْسُوا جَمِيعُهُمْ أَرْوَاحًا خَادِمَةً تُرْسَلُ لِلْخِدْمَةِ مِنْ أَجْلِ الَّذِينَ

سَيَرِثُونَ الْخَلَاصَ؟ فَلِذَلِكَ يَجِبُ عَلَيْنَا أَنْ نَصْغِي إِلَى مَا سَمِعْنَاهُ إِضْغَاءً أَشَدَّ لئَلَّا يَسْرَبَ مِنْ أَدْهَانِنَا. فَإِنَّهَا

إِنْ كَانَتْ الْكَلِمَةُ الَّتِي نَطِقُ بِهَا عَلَى أَلْسِنَةِ مَلَائِكَةٍ قَدْ تَبَتَّتْ، وَكُلُّ تَعَدٍّ وَمَعْصِيَةٍ نَالَ جَزَاءً عَدْلًا. فَكَيْفَ

نُقَلِّتُ نَحْنُ إِنْ أَهْمَلْنَا خَلَاصًا عَظِيمًا كَهَذَا؟ قَدْ ابْتَدَأَ النُّطْقُ بِهِ عَلَى لِسَانِ الرَّبِّ، ثُمَّ تَبَتَّتْ لَنَا الَّذِينَ سَمِعُوهُ.

## GOSPEL

**Priest:** **The Reading from the Holy Gospel according to St. Mark. (2:1-12)**

At that time, when Jesus returned to Capernaum after some days, it was reported that He was at home. And many were gathered together, so that there was no longer room for them, not even about the door; and He was preaching the Word to them. And they came, bringing to Jesus a paralytic carried by four men. And when they could not get near Jesus because of the crowd, they removed the roof above Him; and when they had made an opening, they let down the pallet on which the paralytic lay. And when Jesus saw their faith, He said to the paralytic, "Son, your sins are forgiven." Now, some of the scribes were sitting there, reasoning in their hearts, "Why does this man speak thus? It is blasphemy! Who can forgive sins but God alone?" And immediately Jesus, perceiving in His spirit that they thus reasoned within themselves, said to them, "Why do you reason thus in your hearts? Which is easier, to say to the paralytic, 'Your sins are forgiven,' or to say, 'Rise, take up your pallet and walk'? But that you may know that the Son

of Man has authority on earth to forgive sins" – He said to the paralytic – "I say to you, rise, take up your pallet and go home." And he rose, and immediately took up the pallet and went out before them all. So that they were all amazed and glorified God, saying, "We never saw anything like this!"

فَصَلَ شَرِيفٌ مِنْ بَشَارَةِ الْقَدَيْسِ مَرْفُوسِ الْإِنْجِيلِيِّ الْبَشِيرِ وَالتَّلْمِيزِ الطَّاهِرِ. (12-1:2)

في ذَلِكَ الزَّمَانِ، دَخَلَ يَسُوعُ كَنْزَنَاوَمَ وَسَمِعَ أَنَّهُ فِي بَيْتٍ. فَلَوَّقَتْ اجْتَمَعَ كَثِيرُونَ، حَتَّى أَنَّهُ لَمْ يَعُدْ مَوْضِعٌ وَلَا مَا حَوْلَ الْبَابِ يَسَعُ، وَكَانَ يُخَاطِبُهُمْ بِالْكَلِمَةِ. فَأَتُوا إِلَيْهِ بِمُخَلَّعٍ يَحْمِلُهُ أَرْبَعَةً. وَإِذْ لَمْ يَقْدِرُوا أَنْ يَقْتَرِبُوا إِلَيْهِ لِسَبَبِ الْجَمْعِ، كَشَفُوا السَّقْفَ حَيْثُ كَانَ. وَبَعْدَ مَا نَقَبُوهُ، دَلُّوا السَّرِيرَ الَّذِي كَانَ الْمُخَلَّعُ مُضْطَجِعاً عَلَيْهِ. فَلَمَّا رَأَى يَسُوعُ إِيمَانَهُمْ، قَالَ لِلْمُخَلَّعِ: "يَا بُنَيَّ، مَغْفُورَةٌ لَكَ خَطَايَاكَ." وَكَانَ قَوْمٌ مِنْ الْكُتَّابَةِ جَالِسِينَ هُنَاكَ يُفَكِّرُونَ فِي قُلُوبِهِمْ "مَا بَالُ هَذَا يَتَكَلَّمُ هَكَذَا بِالتَّجْدِيفِ؟ مَنْ يَقْدِرُ أَنْ يَغْفِرَ الْخَطَايَا إِلَّا اللَّهُ وَحْدَهُ؟" فَلَوَّقَتْ عِلْمَ يَسُوعَ بِرُوحِهِ أَنَّهُمْ يُفَكِّرُونَ هَكَذَا فِي أَنْفُسِهِمْ، فَقَالَ لَهُمْ: "لِمَاذَا تُفَكِّرُونَ بِهَذَا فِي قُلُوبِكُمْ؟ مَا الْأَيْسَرُ أَنْ يُقَالَ "مَغْفُورَةٌ لَكَ خَطَايَاكَ" أَمْ أَنْ يُقَالَ "قُمْ وَاحْمِلِ سَرِيرَكَ وَامْشِ؟" وَلَكِنْ لِكَيْ تَعْلَمُوا أَنَّ ابْنَ الْبَشَرِ لَهُ سُلْطَانٌ عَلَى الْأَرْضِ أَنْ يَغْفِرَ الْخَطَايَا. فَقَالَ لِلْمُخَلَّعِ "لَكَ أَقُولُ، قُمْ وَاحْمِلِ سَرِيرَكَ وَادْهَبْ إِلَى بَيْتِكَ." فِقَامَ لِلْوَقْتِ وَحَمَلَ سَرِيرَهُ وَخَرَجَ أَمَامَ الْجَمِيعِ، حَتَّى دَهَشَ كُلُّهُمْ وَمَجَّدُوا اللَّهَ قَائِلِينَ "مَا رَأَيْنَا مِثْلَ هَذَا قَطُّ".

#### **KONTAKION FOR SUNDAYS IN GREAT LENT (AND AKATHIST SATURDAY) IN TONE EIGHT**

To thee, the Champion Leader, do I offer thanks of victory, O Theotokos, thou who hast delivered me from terror; but as thou that hast that power invincible, O Theotokos, thou alone can set me free: from all forms of danger free me and deliver me, that I may cry unto thee: Hail, O Bride without Bridegroom.

القنْداق لِأَحَادِ الصُّومِ الْكَبِيرِ (وَسَبْتِ الْمَدِيحِ) بِاللَّحْنِ الثَّامِنِ

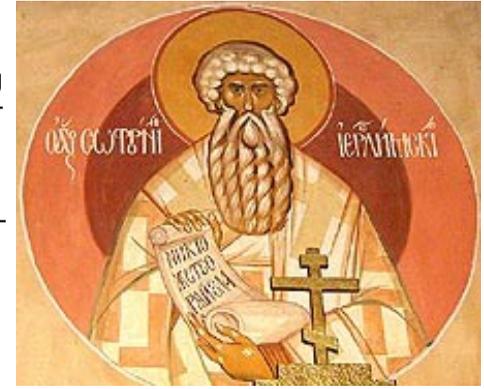
إِنِّي أَنَا عَبْدُكَ يَا وَالِدَةَ الْإِلَهِ أَكْتُبُ لِكَ رَايَاتِ الْعَلْبَةِ يَا جُنْدِيَّةَ مُحَامِيَّةً وَأَقْدِمُ لَكَ الشُّكْرَ كَمُنْقَذَةٍ مِنَ الشَّدَائِدِ لَكِنْ بِمَا أَنَّ لَكَ الْعِزَّةَ الَّتِي لَا تُحَارَبُ أَعْتَقِنِي مِنْ صُنُوفِ الشَّدَائِدِ حَتَّى أَصْرُخَ إِلَيْكَ: إِفْرَحِي يَا عَرُوساً لَا عَرُوسَ لَهَا.

### **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 Unmercenarys 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 Unmercenarys.

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.

### **Venerable Simeon the New Theologian**

Commemorated on March 12

Saint Simeon the New Theologian was born in the year 949 in the city of Galatea