

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 أوّل 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 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 المقدس المبارك. ونحن نتطلع لقائكم 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 Parish Council.** Please pray for the spiritual and physical well-being of the members of the Parish Council of St. Elias. **Also being offered in loving memory of** all the departed members of the Parish Council of St. Elias. **May their memory be eternal.**
- **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.

St. Elias Antiochian Orthodox Christian Church

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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



ST. ELIAS

ANTIOCHIAN CHRISTIAN ORTHODOX CHURCH

APRIL 5, 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 NEY 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

FEAST OF PALM SUNDAY: ENTRANCE OF OUR LORD JESUS CHRIST INTO JERUSALEM

****DIVINE LITURGY OF ST. JOHN CHRYSOSTOM****

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 بمكرميه دائماً"

THE SYNAXARION (Plain Reading)

On this day in the Holy Orthodox Church, the Sunday of Palms, we celebrate the radiant and glorious festival of the Entrance of our Lord Jesus Christ into Jerusalem.

Jesus came to Bethany on the Sunday falling before the six days of the Mosaic Passover. On the following day He sent two of His Disciples, who brought Him a donkey on which He sat to enter the city. And when the great multitude heard that Jesus was coming to Jerusalem, they immediately took palm branches in their hands and went out to meet Him. All cried, "Hosanna! Blessed is He that cometh in the Name of the Lord, King of Israel!" The branches of palm trees were a symbol of Christ's victory over Satan and Death. And the meaning of "Hosanna" is, "We pray Thee, save." The donkey's colt, which was still an untamed animal, and impure according to the law, as well as Christ's sitting thereon, symbolize the former savagery and impurity of the Gentiles; and their subsequent taming and obedience to the holy law of the Gospel.

By Thine ineffable compassion, O Christ our God, make us victors over our deceitful passions, and deem us worthy to behold Thy brilliant victory over death and Thy radiant and life-bringing Resurrection, and have mercy on us. Amen.

The parents sent their daughter to a monastery as a child. She grew up in an atmosphere of fasting and constant prayer, and received the gift of healing physical and spiritual infirmities.

The sisters chose her to be abbess of the Saints Cosmas and Damian Monastery. She wore a coarse hairshirt all year round. Her body was chilled in winter, but her spirit blazed with ardent love for God.

The saint's asceticism was very strict. For many years she ate only grass and vegetables, but would not partake of bread, wine, or oil. Many times Saint Elizabeth ate nothing at all during the forty days of the Great Fast. Imitating the Publican in humility, for three years she did not lift up her eyes to the heavens, but she looked constantly to God with her spiritual eyes. At midnight prayers, the saint shone with a heavenly light.

Saint Elizabeth performed many miracles: a vicious serpent was killed by her prayer, she healed a woman with issue of blood who had been ill for many years, and she cast out unclean spirits from people. At her tomb many were healed of various illnesses, and the blind received their sight. Many were cured with just some earth from her grave.

Once, when the Divine Liturgy was being served, after the Cherubic Hymn, she saw an indescribable radiant light envelop the priest who stood before the Holy Table, and the All-Holy Spirit descended into the Altar. She was filled with astonishment and surprise. She did not tell anyone about this, however, until the day of her departure from this life drew near. As her time approached, she had a great desire to see her homeland once more. So she went to Heraclea and worshipped at the sacred churches of the Saints. And there, in the church of Mother of God, she had a vision of the All-Holy Virgin, who welcomed her. She recognized the face of the Theotokos from an icon she saw when she arrived at the church of the Holy Martyr Romanos. The voice of the Most Pure Virgin told her to return to her Monastery, because the time of her repose was near. So when Saint Elizabeth went back, she went to the Lord in peace. Her holy relics were buried in the church of Saint George, and remained whole and incorrupt.

We do not know exactly when Saint Elizabeth lived, but it was probably between the sixth and ninth centuries.

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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.



ence its way of life. When the divine Makarios arrived on Mount Athos in 1777, he settled in the kelli<sup>2</sup> of Saint Anthony, which belonged to his compatriot Elder David. There he met Saint Nikódēmos the Hagiorite once again. At that time, the Athonite community was divided by quarrels and controversies over Memorial Services and kollyva. The reason for the dispute was a disagreement about when the departed ought to be commemorated in church.

The Church's Tradition is to have services for the departed on Saturdays, and that Memorial Services are not permitted on Sundays or Feast Days. Hence, disputes arose out of the intense quarrels and contradictions which also extended to other areas of Church life. The situation there saddened the hierarch. Because of the riots and disturbances on the Holy Mountain, he feared for his own life, and so he returned to Chios. After remaining there for a brief time, he departed for Patmos.

During his stay in Patmos, the Saint sought a permanent residence, and since he was attracted by the location, he founded the Sacred Kathisma<sup>3</sup> of All Saints (Ιερό Κάθισμα των Αγίων Πάντων) in 1782.

After the Saint's father reposed, his two brothers wanted him to act as executor of his will. Saint Makarios gave everything to his brothers without keeping anything for himself. Then he returned to Chios to obtain some letters of recommendation, and went to Smyrna to meet with Prince John Maurogordatos of Moldovo-Vlakhia.<sup>4</sup> The Prince knew Saint Makarios by reputation, and therefore he received him with reverence and respect for him as a man of God. Not only was he happy to show him hospitality in his home, but Maurogordatos also contributed money for the publication of *The Philokalia*, and for the publication of the *Holy Catechism* of Metropolitan Platon of Moscow.

From Smyrna the Saint returned to Chios. He chose his place of residence at the church of the Holy Apostles Peter and Paul in the north-northwestern edges of Vrontados at the foot of Aippus. He found spiritual peace with Saint Athanasios Parios (who wrote his Life), Saints Nikephoros and Niphon of Chios, Gregory of Nisyros, and Athanasios of Armenia, all of whom had left the Holy Mountain several years earlier, because of the disturbances and scandals over Memorial Services.

Saint Makarios remained in his hermitage on Chios for the rest of his life (1790-1805), engaging in severe ascetical struggles, practicing interior prayer, writing books, confessing and counseling people, instructing them in the Faith, inspiring them to virtue, and helping those in need.

He also prepared several individuals who had denied Christ to go back to the place where they had done this, and confess that they only worshiped Christ, the true God. Of course, the Turks put these New Martyrs to death when they heard such talk, so he encouraged the martyrs by his words, and strengthened them by prayer and fasting, so that they would not lose their courage and deny Christ again.

Saint Makarios departed to the Lord on April 17, 1805. His honorable body was buried in the courtyard of the church of the Holy Apostles Peter and Paul on the south side. The recovery of his relics took place in 1808.

## Saint Elizabeth, Wonderworker of Constantinople

Commemorated on April 24

Saint Elizabeth the Wonderworker was from Constantinople, and was chosen for the service of God at birth. It was revealed to her mother that the girl would become a chosen vessel of the Lord (Acts 9:15).

## THE EPISTLE

**Priest: Let us attend.**

**Reader: Blessed is He Who cometh in the Name of the Lord.  
O give thanks unto the Lord, for He is good;  
for His mercy endures forever.**

**Reader: The Reading from the Epistle of St. Paul to the Philippians. (4:4-9)**

Brethren, rejoice in the Lord always; again I will say, Rejoice! Let your forbearance be known to all people. The Lord is at hand. Be anxious for nothing, but in everything by prayer and supplication with thanksgiving let your petitions be made known to God. And the peace of God, which surpasses all understanding, will guard your hearts and your minds in Christ Jesus. Finally, brethren, whatever things are true, whatever things are honorable, whatever things are just, whatever things are pure, whatever things are lovely, whatever things are of good report; if there is any virtue, and if there is any praise, think about these things. The things which you both learned and received, and heard and saw in me, these things do; and the God of peace will be with you.

مُبَارِكُ الْآتِي بِاسْمِ الرَّبِّ.

إِعْتَرِفُوا لِلرَّبِّ فَإِنَّهُ صَالِحٌ وَإِنَّ إِلَى الْأَبَدِ رَحْمَتُهُ.

فَصَلِّ مِنْ رِسَالَةِ الْقَدِّيسِ بُولْسِ الرَّسُولِ إِلَى أَهْلِ فِلِيبِّي. (9-4:4)

يا إخوة، أفرحوا في الربِّ كلِّ حينٍ وأقول أيضاً أفرحوا. ولْيُظَهِّرْ حِلْمُكُمْ لِجَمِيعِ النَّاسِ. فَإِنَّ الرَّبَّ

قَرِيبٌ. لا تَهْتَمُّوا الْبَتَّةَ، بَلْ فِي كُلِّ شَيْءٍ فَلْتَكُنْ طَلِبَاتُكُمْ مَعْلُومَةً لَدَى اللَّهِ بِالصَّلَاةِ وَالتَّضَرُّعِ مَعَ الشُّكْرِ.

وَلْيَحْفَظْ سَلَامُ اللَّهِ، الَّذِي يَفُوقُ كُلَّ عَقْلِ، قُلُوبَكُمْ وَبِصَائِرِكُمْ فِي يَسُوعَ الْمَسِيحِ. وَبَعْدُ أَيُّهَا الْإِخْوَةُ، مَهْمَا يَكُنْ

مِنْ حَقٍّ، وَمَهْمَا يَكُنْ مِنْ عَفَافٍ، وَمَهْمَا يَكُنْ مِنْ عَدْلِ، وَمَهْمَا يَكُنْ مِنْ طَهَارَةٍ، وَمَهْمَا يَكُنْ مِنْ صِفَةٍ

مُحَبَّبَةٍ، وَمَهْمَا يَكُنْ مِنْ حُسْنِ صِيْتٍ، إِنْ تَكُنْ فَضِيلَةً، وَإِنْ يَكُنْ مَذْحٌ، فَفِي هَذِهِ افْتَكِرُوا. وَمَا تَعَلَّمْتُمُوهُ،

وَتَسَلَّمْتُمُوهُ، وَسَمِعْتُمُوهُ، وَرَأَيْتُمُوهُ فِيَّ، فَبِهَذَا اْعْمَلُوا، وَإِلَهُ السَّلَامِ يَكُونُ مَعَكُمْ.

## GOSPEL

**Priest: The Reading from the Holy Gospel according to St. John. (12:1-18)**

Six days before the Passover, Jesus came to Bethany, where Lazarus who had died was, whom Jesus had raised from the dead. There they made Him a supper; Martha served, and Lazarus was one of those at table with Him. Mary took a pound of costly ointment of pure nard and anointed the feet of Jesus and wiped His feet with her hair; and the house was filled with the fragrance of the ointment. But Judas Iscariot, Simon's son, one of His Disciples (he who was to betray Jesus), said, "Why was this ointment not sold for three hundred denarii and given to the poor?" This he said, not because he cared for the poor but because he was a thief, and as he had the moneybox he used to take what was put into it. Jesus said, "Let her alone, let her keep it for the day of My burial. The poor you always have with you, but you do not always have Me." When the great crowd of the Jews learned that He was there, they came, not only on account of Jesus but also to see Lazarus, whom Jesus had raised from the dead. So the chief priests planned to put Lazarus also to death, because on account of him many of the Jews were

going away and believing in Jesus. The next day a great crowd who had come to the feast heard that Jesus was coming to Jerusalem. So they took branches of palm trees and went out to meet him, crying, "Hosanna! Blessed is He Who cometh in the Name of the Lord, the King of Israel!" And Jesus found a young ass and sat upon it; as it is written, "Fear not, daughter of Zion; behold, your king is coming, sitting on an ass's colt!" His Disciples did not understand this at first; but when Jesus was glorified, then they remembered that this had been written of Him and had been done to Him. The crowd that had been with Jesus when He called Lazarus out of the tomb and raised him from the dead bore witness. The reason why the crowd went to meet Jesus was that they heard He had done this sign.

فَصَلَّ شَرِيفٌ مِنْ بَشَارَةِ الْقَدِّيسِ يوحنا الإنجيليِّ البشيرِ، والتلميذ الطاهر. (18-1:12)

قَبْلَ الْفِصْحِ بِسِتَّةِ أَيَّامٍ، أَتَى يَسُوعُ إِلَى بَيْتٍ عَنِيَا حَيْثُ كَانَ لِعَازَرُ الَّذِي مَاتَ فَأَقَامَهُ يَسُوعُ مِنْ بَيْنِ الْأَمْوَاتِ. فَصَنَعُوا لَهُ هُنَاكَ عِشَاءً، وَكَانَتْ مَرْتَا تَحْدِمْ، وَكَانَ لِعَازَرُ أَحَدَ الْمُتَكِنِينَ مَعَهُ. أَمَّا مَرْيَمُ فَأَخَذَتْ رَطْلَ طَيْبٍ نَارِدِينَ خَالِصٍ، كَثِيرِ الثَّمَنِ، وَدَهَنْتْ قَدَمَيْ يَسُوعَ وَمَسَحَتْ قَدَمَيْهِ بِشَعْرِهَا. فَامْتَلَأَ الْبَيْتُ مِنْ رَائِحَةِ الطَّيْبِ. فَقَالَ أَحَدُ تَلَامِيذِهِ، يَهُوذَا ابْنُ سَمْعَانَ الْإِسْخَرِيوطِيِّ، الَّذِي كَانَ مُزْمِعاً أَنْ يُسَلِمَهُ، " لِمَ لَمْ يَبْعَ هَذَا الطَّيْبُ بِثَلَاثِ مِئَةِ دِينَارٍ وَيُعْطَى لِلْمَسَاكِينِ؟" وَإِنَّمَا قَالَ هَذَا لِأَهْتِمَاماً بِالْمَسَاكِينِ، بَلْ لِأَنَّهُ كَانَ سَارِقاً وَكَانَ الصُّنْدُوقُ عِنْدَهُ، وَكَانَ يَحْمِلُ مَا يُلْقَى فِيهِ. فَقَالَ يَسُوعُ: "دَعَهَا، إِنَّمَا حَفِظْتُهُ لِيَوْمِ دَفْنِي، فَإِنَّ الْمَسَاكِينِ هُمْ عِنْدَكُمْ فِي كُلِّ حِينٍ، وَأَمَّا أَنَا فَلَسْتُ عِنْدَكُمْ فِي كُلِّ حِينٍ". وَعَلِمَ جَمْعٌ كَثِيرٌ مِنَ الْيَهُودِ أَنَّ يَسُوعَ هُنَاكَ، فَجَاؤُوا، لِأَنَّ أَجَلَ يَسُوعَ قَطَطٌ، بَلْ لِيَنْظُرُوا أَيْضاً لِعَازَرَ الَّذِي أَقَامَهُ مِنْ بَيْنِ الْأَمْوَاتِ. فَأَتَمَرَ رُؤْسَاءُ الْكَهَنَةِ أَنْ يَقْتُلُوا لِعَازَرَ أَيْضاً، لِأَنَّ كَثِيرِينَ مِنَ الْيَهُودِ كَانُوا بِسَبَبِهِ يَذْهَبُونَ فَيُؤْمِنُونَ بِيَسُوعَ. وَفِي الْعَدَى، لَمَّا سَمِعَ الْجَمْعُ الْكَثِيرَ الَّذِينَ جَاؤُوا إِلَى الْعِيدِ بِأَنَّ يَسُوعَ آتٍ إِلَى أُورُشَلِيمَ، أَخَذُوا سَعْفَ النَّخْلِ وَخَرَجُوا لِلِقَائِهِ وَهُمْ يَصْرُخُونَ قَائِلِينَ: "هُوَسَعْنَا، مُبَارَكُ الْآتِي بِاسْمِ الرَّبِّ مَلِكِ إِسْرَائِيلِ". وَإِنَّ يَسُوعَ وَجَدَ جَحْشاً فَرَكِبَهُ كَمَا هُوَ مَكْتُوبٌ: "لَا تَخَافِي يَا ابْنَةَ صِهْيُونَ. هَا إِنَّ مَلِكِكَ يَأْتِيكَ رَاكِباً عَلَى جَحْشٍ ابْنِ أَتَانٍ". وَهَذِهِ الْأَشْيَاءُ لَمْ يَفْهَمَهَا تَلَامِيذُهُ أَوَّلًا، وَلَكِنْ لَمَّا مُجِدَّ يَسُوعُ حِينئِذٍ تَذَكَّرُوا أَنَّ هَذِهِ إِنَّمَا كُتِبَتْ عَنْهُ وَأَنَّهُمْ عَمَلُوهَا لَهُ. وَكَانَ الْجَمْعُ الَّذِينَ كَانُوا مَعَهُ حِينَ نَادَى لِعَازَرَ مِنَ الْقَبْرِ وَأَقَامَهُ مِنْ بَيْنِ الْأَمْوَاتِ يَشْهَدُونَ لَهُ. وَمِنْ أَجْلِ هَذَا اسْتَقْبَلَهُ الْجَمْعُ، لِأَنَّهُمْ سَمِعُوا بِأَنَّهُ قَدْ صَنَعَ هَذِهِ الْآيَةَ.

#### **KONTAKION OF PALM SUNDAY IN TONE SIX**

Being borne upon a throne in Heaven, and upon a colt on the earth, O Christ God, Thou didst accept the praise of the angels and the laudation of the children as they cried to Thee: Blessed art Thou Who comest to recall Adam.

القنداق لأحد الشعانيين باللحن السادس

يَا مَنْ هُوَ جَالِسٌ عَلَى الْعَرْشِ فِي السَّمَاءِ وَرَاكِبٌ جَحْشاً عَلَى الْأَرْضِ، لَقَدْ تَقَبَّلْتَ تَسَابِيحَ الْمَلَائِكَةِ وَتَمَاجِيدَ الْأَطْفَالِ، أَيُّهَا الْمَسِيحُ الْإِلَهُ، هَاتِفِينَ إِلَيْكَ: مُبَارَكُ أَنْتَ الْآتِي لِتُعِيدَ آدَمَ ثَانِيًا.

## **Venerable Makarios of Corinth**

Commemorated on April 17

Saint Makarios was born in Trikala, of Corinth in 1731, to devout parents who were descended from the famous Notaras family of Constantinople. His father's name was George and his mother's was Anastasia. In Baptism he received the name Michael. His teacher in Kephallonia was named Eustathios. Young Michael was very zealous for the solitary life, and so he left his parents' house in secret, and went to the Great Cave (Μέγα Σπήλαιον) Monastery. The Monastery was so named because it is the largest monastery of the Peloponnesos, and it was built in front of a cave. His father discovered where he was, however, and had Michael sent back home, where he spent much of his time studying the Divine Scriptures and other edifying books.

Since Corinth had lacked a teacher for a long time, Michael taught the young people for six years without payment. Even when he was very young, it was apparent that he did not care for the material things of this world, but only for spiritual treasures. When his father appointed him as the supervisor of an area where he could become very wealthy, he gave his money to the poor, and his father scolded him.

He excelled as a teacher, and the Corinthians loved him for his exemplary way of life. After the death of His godfather Archbishop Parthenios of Corinth in 1764, they suggested to Patriarch Samuel of Constantinople that he appoint Michael, who was then a layman, as his successor. Thus, he passed through the various degrees of ordination and was consecrated as Archbishop of Corinth by Patriarch Samuel.

The blessed one did not seek the hierarchal office for power, or as a means of acquiring wealth, but out of his paternal concern for the security and the salvation of his flock, for which he would have to render an account to the Lord and God of all. He rid the Church of corrupt and ineffectual priests and replaced them with priests who were virtuous and qualified. Those who were not qualified were sent to monasteries to be educated and trained how to serve.

When the Russo-Turkish War began in 1768, Archbishop Makarios was forced to flee to Zakynthos with his family, and from there to Hydra, where he lived in a monastery. When things settled down, the Holy Synod of Constantinople chose a new Archbishop of Corinth, perhaps because Archbishop Makarios had abandoned his See.<sup>1</sup>

He visited Hydra and from there he went to Chios. From Chios he went to Mount Athos, fulfilling his persistent and praiseworthy desire to visit the Holy Mountain and to experi-

