

*St. Elias Antiochian Orthodox Christian Church*

*Rev. Fr. Michael Ibrahim*

*Deacon Nicholas Mahshie*

**4988 Onondaga Road, Syracuse, NY 13215**

**Church: 488-0388 Cell: 973-641-8463**

**Church Office e-mail: [office@sainteliasny.com](mailto:office@sainteliasny.com)**

**For Bulletin Announcements** email at [office@sainteliasny.com](mailto:office@sainteliasny.com) **and**  
Sheila at [sahmaz@twcny.rr.com](mailto:sahmaz@twcny.rr.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](http://www.sainteliasny.com)**



Together with the other bishops Saint Gregory affirmed Saint Gregory the Theologian as Archpastor of Constantinople.

In the year 383, Saint Gregory of Nyssa participated in a Council at Constantinople, where he preached a sermon on the divinity of the Son and the Holy Spirit. In 386, he was again at Constantinople, and he was asked to speak the funeral oration in memory of the empress Placilla. Again in 394 Saint Gregory was present in Constantinople at a local Council, convened to resolve church matters in Arabia.

Saint Gregory of Nyssa was a fiery defender of Orthodox dogmas and a zealous teacher of his flock, a kind and compassionate father to his spiritual children, and their intercessor before the courts. He was distinguished by his magnanimity, patience and love of peace.

Having reached old age, Saint Gregory of Nyssa died soon after the Council of Constantinople. Together with his great contemporaries, Saints Basil the Great and Gregory the Theologian, Saint Gregory of Nyssa had a significant influence on the Church life of his time. His sister, Saint Macrina, wrote to him: "You are renowned both in the cities, and gatherings of people, and throughout entire districts. Churches ask you for help." Saint Gregory is known in history as one of the most profound Christian thinkers of the fourth century. Endowed with philosophical talent, he saw philosophy as a means for a deeper penetration into the authentic meaning of divine revelation.

Saint Gregory left behind many remarkable works of dogmatic character, as well as sermons and discourses. He has been called "the Father of Fathers."

## Venerable Domnica of Constantinople

Commemorated on January 8

Saint Domnica came from Carthage to Constantinople in the time of the holy Emperor Theodosius the Great. Here she was baptized by Patriarch Nectarius and entered a women's monastery.

Through strict and prolonged ascetic effort she attained to high spiritual perfection. The saint healed the sick, demonstrated power over the natural elements, and predicted the future. By her miracles the saint moved inhabitants of the capital towards concerns about life eternal and the soul. Adorned by virtues, the saint departed this life a spotless virgin in her old age.



## THE SYNAXARION (Plain Reading)

On January 12 in the Holy Orthodox Church, we continue to celebrate the Theophany (Epiphany) of our Lord Jesus Christ, and we commemorate the holy Martyr Tatiana of Rome, the Deaconess, and those with her.

Tatiana lived during the reign of Emperor Alexander Severus, whose chief assistants persecuted Christians without the emperor's orders. When they brought out the virgin Tatiana for torture, she prayed to God for her torturers. And behold, their eyes were opened and they saw four angels around the martyr. Seeing this, eight of them believed in Christ for which they also were tortured and slain. The tormentors continued to disfigure Tatiana, but God sent His angels to the dungeon to encourage her and to heal her wounds. Each morning, Tatiana appeared before the torturers completely healed. Finally, Tatiana and her father were both beheaded in about the year 225. Thus, this heroic woman and those with her were crowned with immortal wreaths of glory.

On this day, we also commemorate Martyr Peter Absalom of Palestine. By the intercessions of Thy saints, O Christ God, have mercy upon us. Amen.

## THE EPISTLE

**Priest: Let us attend.**

**Reader: Let Thy mercy, O Lord, be upon us. Rejoice in the Lord, O ye righteous.**

**Reader: The Reading from the Epistle of St. Paul to the Ephesians. (4:7-13)**

Brethren, grace was given to each of us according to the measure of Christ's gift. Therefore, it is said, "When He ascended on high He led a host of captives, and He gave gifts to men." (In saying, "He ascended," what does it mean but that He had also descended into the lower parts of the earth? He who descended is He who also ascended far above all the heavens, that He might fill all things.) And His gifts were that some should be apostles, some prophets, some evangelists, some pastors and teachers, to equip the saints for the work of ministry, for building up the body of Christ, until we all attain to the unity of the faith and of the knowledge of the Son of God, to mature manhood, to the measure of the stature of the fullness of Christ.

لِتَكُنْ يَا رَبُّ رَحْمَتَكَ عَلَيْنَا.

ابْتَهِجُوا أَيُّهَا الصَّادِقُونَ بِالرَّبِّ.

فصل من رسالة القديس بولس الرسول إلى أهل أفسس. (13-7:4)

يا إخوة، لكل واحدٍ مِنَّا أُعْطِيَتِ النِّعْمَةُ عَلَى مِقْدَارِ مَوْهَبَةِ الْمَسِيحِ. فَذَلِكَ يَقُولُ لَمَّا صَعِدَ إِلَى

الْعُلَى سَبَى سَبِيًّا وَأَعْطَى النَّاسَ عَطَايَا. "فَكَوْنُهُ صَعِدَ، هَلْ هُوَ إِلَّا أَنَّهُ نَزَلَ أَوَّلًا إِلَى أَسْفَلِ الْأَرْضِ؟ فَذَلِكَ

الَّذِي نَزَلَ، هُوَ الَّذِي صَعِدَ أَيْضًا فَوْقَ السَّمَاوَاتِ كُلِّهَا لِيَمْلَأَ كُلَّ شَيْءٍ. وَهُوَ قَدْ أَعْطَى أَنْ يَكُونَ الْبَعْضُ

رُسُلًا، وَالْبَعْضُ أَنْبِيَاءَ، وَالْبَعْضُ مُبَشِّرِينَ، وَالْبَعْضُ رُعَاةَ، وَمُعَلِّمِينَ، لِأَجْلِ تَكْمِيلِ الْقَدِيسِينَ، وَلِعَمَلِ

الْخِدْمَةِ، وَبُنْيَانِ جَسَدِ الْمَسِيحِ إِلَى أَنْ نَنْتَهِيَ جَمِيعُنَا إِلَى وَحْدَةِ الْإِيمَانِ وَمَعْرِفَةِ ابْنِ اللَّهِ، إِلَى إِنْسَانٍ كَامِلٍ،

إِلَى مِقْدَارِ قَامَةِ مِلءِ الْمَسِيحِ.

## GOSPEL

**Priest: The reading from the Holy Gospel according to St. Matthew. (4:12-17)**

At that time, when Jesus heard that John had been arrested, he withdrew into Galilee; and leaving Nazareth he went and dwelt in Capernaum by the sea, in the territory of Zebulon and Naphtali, so that what was spoken by the prophet Isaiah might be fulfilled: "The land of Zebulon and the land of Naphtali, toward the sea, across the Jordan, Galilee of the Gentiles—the people who sat in darkness have seen a great light, and for those who sat in the region and shadow of death light has dawned." From that time Jesus began to preach, saying, "Repent, for the kingdom of Heaven is at hand."

**فصلٌ شريفٌ من بشارة القديس متى الإنجيلي التبشير والتلميذ الطاهر. (17-12:4)**

في ذلك الزمان، لما سمع يسوع أن يوحنا قد أُسْلِمَ، انصرف إلى الجليل. وترك الناصرة، وجاء فسكن في كفرناحوم التي على شاطئ البحر في تخوم زبولون ونفتاليم. ليتم ما قيل بأشعياء النبي القائل: أرض زبولون وأرض نفتاليم، طريق البحر، عبر الأردن، جليل الأمم. الشعب الجالس في الظلمة أبصر نوراً عظيماً، والجالسون في بقعة الموت وظلاله أشرق عليهم نور. ومُنذُذِ ابْتَدَأَ يَسُوعُ يَكْرُرُ ويقول: توبوا، فقد اقتربت ملكوت السماوات.

## THE SEVENTH EOTHINON DOXASTICON IN TONE SEVEN

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

Behold, the darkness and the dawn; and why hast thou stood without at the sepulcher, O Mary, having great darkness in thy mind? Because of this, thou didst ask: Where hath Jesus been laid? But see both the disciples running together, how they surmised His Resurrection from the linen clothes and the napkin; and they remembered the Scripture concerning Him. Together with them, we who also have believed through them, praise Thee, O Christ, the Giver of life.

**ذوكصا الإيوثينا السابعة بالحن السابع**

**المجد للآب والإبن والروح القدس.**

ها العُلسُ والسحرُ، فلماذا وقفت يا مريم عند الرمس؟ وقد غشي عقلك ظلاماً كثيراً، ومنه تلتمسين أين وضع يسوع؟ لكن انظري إلى التلاميذ الذين أسرعوا إلى اللحد، كيف استدلوا على قيامته من العمامة والأكفان، وذكروا ما قيل عنه في الكتب. لذلك نحن الذين آمننا بواسطتهم، نسبحك معهم أيها المسيح الواهب الحياة.

## THEOTOKION IN TONE SEVEN

**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.

**والدية بالحن السابع**

**الآن وكل أولي وإلى دهر الدهرين. آمين.**

أنت هي الفائقة على كل البركات، يا والدة الإله العذراء، لأن الجحيم قد سببت بواسطة المتجسد منك، وآدم دعي ثانية، واللعنة بادت، وحواء انعتقت، والموت أميت، ونحن قد حيينا. فذلك نسبح هاتين: مبارك أنت أيها المسيح إلهنا، يا من هكذا سر، المجد لك.

## Saint Gregory, Bishop of Nyssa

Commemorated on January 10

Saint Gregory, Bishop of Nyssa, was a younger brother of [Saint Basil the Great](#) (January 1). His birth and upbringing came at a time when the Arian disputes were at their height. Having received an excellent education, he was at one time a teacher of rhetoric. In the year 372, he was consecrated by Saint Basil the Great as bishop of the city of Nyssa in Cappadocia.

Saint Gregory was an ardent advocate for Orthodoxy, and he fought against the Arian heresy with his brother Saint Basil. Gregory was persecuted by the Arians, by whom he was falsely accused of improper use of church property, and thereby deprived of his See and sent to Ancyra.

In the following year Saint Gregory was again deposed in absentia by a council of Arian bishops, but he continued to encourage his flock in Orthodoxy, wandering about from place to place. After the death of the emperor Valens (378), Saint Gregory was restored to his cathedra and was joyously received by his flock. His brother Saint Basil the Great died in 379.

Only with difficulty did Saint Gregory survive the loss of his brother and guide. He delivered a funeral oration for him, and completed Saint Basil's study of the six days of Creation, the Hexaemeron. That same year Saint Gregory participated in the Council of Antioch against heretics who refused to recognize the perpetual virginity of the Mother of God. Others at the opposite extreme, who worshipped the Mother of God as being God Herself, were also denounced by the Council. He visited the churches of Arabia and Palestine, which were infected with the Arian heresy, to assert the Orthodox teaching about the Most Holy Theotokos. On his return journey Saint Gregory visited Jerusalem and the Holy Places.

In the year 381 Saint Gregory was one of the chief figures of the Second Ecumenical Council, convened at Constantinople against the heresy of Macedonius, who incorrectly taught about the Holy Spirit. At this Council, on the initiative of Saint Gregory, the Nicene Symbol of Faith (the Creed) was completed.

