

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

JANUARY 26, 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

THIRTY-SECOND SUNDAY OF PENTECOST & FIFTEENTH SUNDAY OF LUKE ("ZACCHAEUS")

*VENERABLE XENOPHON, HIS WIFE, MARY, AND THEIR TWO SONS,
ARKADIOS AND JOHN, OF CONSTANTINOPLE; TRANSLATION OF
THE RELICS OF VENERABLE THEODORE THE STUDITE*

TONE 6/ EOTHINON 9

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 ليطررد 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 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 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 the Choir and Chanters** for the spiritual and physical wellbeing Our choir and chanters and their families. **Also being offered in loving memory of** all of the departed choir members chanters and choir directors, including Leona, Rose, Selma, Charles and Victoria. **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.

heard the preaching of the saint were converted to Christianity.

He also wrote the first Syriac commentary on the Pentateuch (i.e. "Five Books") of Moses. He wrote many prayers and hymns, thereby enriching the Church's liturgical services. Famous prayers of Saint Ephraim are to the Most Holy Trinity, to the Son of God, and to the Most Holy Theotokos. He composed hymns for the Twelve Great Feasts of the Lord (the Nativity of Christ, the Baptism, the Resurrection), and funeral hymns. Saint Ephraim's Prayer of Repentance, "O Lord and Master of my life...", is recited during Great Lent, and it summons Christians to spiritual renewal.

From ancient times the Church has valued the works of Saint Ephraim. His works were read publicly in certain churches after the Holy Scripture, as Saint Jerome tells us. At present, the Church Typikon prescribes certain of his instructions to be read on the days of Lent. Among the prophets, Saint David is the preeminent psalmist; among the Fathers of the Church, Saint Ephraim the Syrian is the preeminent man of prayer. His spiritual experience made him a guide for monastics and a help to the pastors of Edessa. Saint Ephraim wrote in Syriac, but his works were very early translated into Greek and Armenian. Translations into Latin and Slavonic were made from the Greek text.

In many of Saint Ephraim's works we catch glimpses of the life of the Syrian ascetics, which was centered on prayer and working in various obediences for the common good of the brethren. The outlook of all the Syrian ascetics was the same. The monks believed that the goal of their efforts was communion with God and the acquisition of divine grace. For them, the present life was a time of tears, fasting and toil.

"If the Son of God is within you, then His Kingdom is also within you. Thus, the Kingdom of God is within you, a sinner. Enter into yourself, search diligently and without toil you shall find it. Outside of you is death, and the door to it is sin. Enter into yourself, dwell within your heart, for God is there."

Constant spiritual sobriety, the developing of good within man's soul gives him the possibility to take upon himself a task like blessedness, and a self-constraint like sanctity. The requital is presupposed in the earthly life of man, it is an undertaking of spiritual perfection by degrees. Whoever grows himself wings upon the earth, says Saint Ephraim, is one who soars up into the heights; whoever purifies his mind here below, there glimpses the Glory of God. In whatever measure each one loves God, he is, by God's love, satiated to fullness according to that measure. Man, cleansing himself and attaining the grace of the Holy Spirit while still here on earth, has a foretaste of the Kingdom of Heaven. To attain to life eternal, in the teachings of Saint Ephraim, does not mean to pass over from one realm of being into another, but rather to discover "the heavenly," spiritual condition of being. Eternal life is not bestowed on man through God's one-sided efforts, but rather, it constantly grows like a seed within him by his efforts, toils and struggles.

The pledge within us of "theosis" (or "deification") is the Baptism of Christ, and the main force that drives the Christian life is repentance. Saint Ephraim was a great teacher of repentance. The forgiveness of sins in the Mystery of Repentance, according to his teaching, is not an external exoneration, not a forgetting of the sins, but rather their complete undoing, their annihilation. The tears of repentance wash away and burn away the sin. Moreover, they (i.e. the tears) enliven, they transfigure sinful nature, they give the strength "to walk in the way of the the Lord's commandments," encouraging hope in God. In the fiery font of repentance, the saint wrote, "you sail yourself across, O sinner, you resurrect yourself from the dead."

Saint Ephraim, accounting himself as the least and worst of all, went to Egypt at the end of his life to see the efforts of the great ascetics. He was accepted there as a welcome guest and received great solace from conversing with them. On his return journey he visited at Caesarea in Cappadocia with Saint Basil the Great (January 1), who wanted to ordain him a priest, but he considered himself unworthy of the priesthood. At the insistence of Saint Basil, he consented only to be ordained as a deacon, in which rank he remained until his death. Later on, Saint Basil invited Saint Ephraim to accept a bishop's throne, but the saint feigned madness in order to avoid this honor, humbly regarding himself as unworthy of it.

After his return to his own Edessa wilderness, Saint Ephraim hoped to spend the rest of his life in solitude, but divine Providence again summoned him to serve his neighbor. The inhabitants of Edessa were suffering from a devastating famine. By the influence of his word, the saint persuaded the wealthy to render aid to those in need. From the offerings of believers he built a poor-house for the poor and sick. Saint Ephraim then withdrew to a cave near Edessa, where he remained to the end of his days.

THE SYNAXARION (Plain Reading)

On January 26 in the Holy Orthodox Church, we commemorate our righteous Father Xenophon of Constantinople, along with his wife, Mary, and their two sons, Arkadios and John.

Prominent and wealthy citizens of the fifth century, Xenophon and Mary lived a God-pleasing life and dedicated all their attention to the Christian upbringing of their sons. When their sons reached adulthood, they were sent to study in Beirut; but it so happened that a storm capsized their boat. John and Arkadios were tossed ashore by the waves but in two different places so that each thought the other was drowned. Out of grief for each other, they both became monks in two different monasteries. After two years, their grieving parents came to Jerusalem on a pilgrimage to pay homage before the holy shrines. There, with the help of a spiritual father, first the brothers met and, after that, the parents with their sons. Out of gratitude to God, Xenophon and Mary distributed their entire estate to the poor and both of them were tonsured. Thus the Lord wonderfully guides the destiny of those who believe in Him. He permits pain and sorrow upon them that they may, later on, be strengthened in faith, in order to lead them into still greater joy.

On this day, we also commemorate the translation of the relics of Venerable Theodore the Studite. By the intercessions of Thy Saints, O Christ God, have mercy upon us. Amen.

THE EPISTLE

Priest: Let us attend.

**Reader: O Lord, save Thy people and bless Thine inheritance.
To Thee, O Lord, have I cried, O my God.**

Reader: The Reading from the First Epistle of St. Paul to St. Timothy. (4:9-15)

Timothy, my son, the saying is sure and worthy of full acceptance. For to this end we toil and strive, because we have our hope set on the living God, Who is the Savior of all men, especially of those who believe. Command and teach these things. Let no one despise your youth, but set the believers an example in speech and conduct, in love, in faith, in purity. Until I come, attend to the public reading of scripture, to preaching, to teaching. Do not neglect the gift you have, which was given you by prophetic utterance when the council of elders laid their hands upon you. Practice these duties; devote yourself to them, so that all may see your progress.

خَلِّصْ يَا رَبُّ شَعْبَكَ وَبَارِكْ مِيرَاثَكَ.

إِلَيْكَ يَا رَبُّ أَصْرُخُ، إِلَهِي.

فَصَلِّ مِنْ رِسَالَةِ الْقَدِيسِ بُولَسَ الرِّسُولِ الْأُولَى إِلَى تِيموثَاوَسَ. (15-9:4)

يَا وَلَدِي تِيموثَاوَسَ، صَادِقَةٌ هِيَ الْكَلِمَةُ وَجَدِيرَةٌ بِكُلِّ قَبُولٍ فَإِنَّا لِهَذَا نُنْعَبُ وَنُعِيرُ، لِأَنَّ أَلْفِينَا رَجَاءَنَا

عَلَى اللَّهِ الْحَيِّ الَّذِي هُوَ مُخَلِّصُ النَّاسِ أَجْمَعِينَ، وَلَا سِيْمَا الْمُؤْمِنِينَ. فَوَصِّ بِهَذَا وَعَلِّمْ بِهِ. لَا يَسْتَهِنُ أَحَدٌ

بِفُتُوئِكَ، بَلْ كُنْ مِثَالاً لِلْمُؤْمِنِينَ فِي الْكَلَامِ وَالتَّصَرُّفِ وَالمَحَبَّةِ وَالإِيمَانِ وَالعِفَافِ. وَاطَّيَّبْ عَلَى الْقِرَاءَةِ إِلَى

حِينَ قُدُومِي، وَعَلَى الوَعظِ وَالتَّعْلِيمِ، وَلَا تُهْمَلِ المَوْهَبَةَ الَّتِي فِيكَ، الَّتِي أُوتِيَتْهَا بِنُبُوَّةٍ، بِوَضْعِ أَيْدِي الشُّيُوخِ.

تَأَمَّلْ فِي ذَلِكَ وَكُنْ عَلَيْهِ عَاكِفًا لِيَكُونَ تَقَدُّمُكَ ظَاهِرًا فِي كُلِّ شَيْءٍ.

GOSPEL**Priest: The reading from the Holy Gospel according to St. Luke. (19:1-10)**

At that time, Jesus entered Jericho and was passing through. And there was a man named Zacchaeus; he was a chief tax collector, and rich. And he sought to see Who Jesus was, but could not, on account of the crowd, because he was small of stature. So he ran on ahead and climbed up into a sycamore tree to see Jesus, for He was to pass that way. And when Jesus came to the place, He looked up and said to him, "Zacchaeus, make haste and come down; for I must stay at your house today." So he made haste and came down, and received Him joyfully. And when they saw it they all murmured, "He has gone in to be the guest of a man who is a sinner." And Zacchaeus stood and said to the Lord, "Behold, Lord, the half of my goods I give to the poor; and if I have defrauded anyone of anything, I restore it fourfold." And Jesus said to him, "Today salvation has come to this house, since he also is a son of Abraham; for the Son of man came to seek and to save the lost."

فَصَلِّ شَرِيفٌ مِنْ بَشَارَةِ الْقَدِيسِ لَوْقَا الْإِنْجِيلِي الْبَشِيرِ وَالتَّمْلِيذِ الطَّاهِرِ. (10-1:19)

في ذلك الزمان، فيما يسوع مُجْتَازٌ في أريحا، إذا بِرَجُلٍ اسْمُهُ زَكَا كَانَ رَئِيساً عَلَى الْعَشَّارِينَ، وَكَانَ غَنِيّاً وَكَانَ يَلْتَمِسُ أَنْ يَرَى يَسُوعَ مِنْ هُوَ، فَلَمْ يَكُنْ يَسْتَطِيعُ مِنَ الْجَمْعِ لِأَنَّهُ كَانَ قَصِيرَ الْقَامَةِ فَتَقَدَّمَ مُسْرِعاً، وَصَعِدَ إِلَى جُمَيْرَةٍ لِيَنْظُرَهُ، لِأَنَّهُ كَانَ مُزْمِعاً أَنْ يَجْتَازَ بِهَا فَلَمَّا انْتَهَى يَسُوعُ إِلَى الْمَوْضِعِ، رَفَعَ طَرْفَهُ فَرَأَهُ، فَقَالَ لَهُ: يَا زَكَا أَسْرِعْ انْزِلْ، فَالْيَوْمَ يَنْبَغِي لِي أَنْ أَمْكُتَ فِي بَيْتِكَ فَأَسْرِعْ وَنَزَلْ وَقَبِلْهُ فَرِحاً. فَلَمَّا رَأَى الْجَمِيعُ ذَلِكَ تَدَمَّرُوا قَائِلِينَ: إِنَّهُ دَخَلَ لِيَحِلَّ عِنْدَ رَجُلٍ خَاطِيٍّ. "فَوَقَفَ زَكَا وَقَالَ لِيَسُوعَ: هَاءَنْذَا، يَا رَبُّ، أُعْطِيَ الْمَسَاكِينَ نِصْفَ أَمْوَالِي. وَإِنْ كُنْتُ قَدْ غَبَنْتُ أَحَدًا فِي شَيْءٍ، أَرُدُّ أَرْبَعَةَ أَضْعَافٍ فَقَالَ لَهُ يَسُوعُ: الْيَوْمَ قَدْ حَصَلَ الْخَلَاصُ لِهَذَا الْبَيْتِ لِأَنَّهُ هُوَ أَيْضاً ابْنُ إِبْرَاهِيمَ لِأَنَّ ابْنَ الْبَشَرِ إِنَّمَا أَتَى لِيَطْلُبَ وَيُخَلِّصَ مَا قَدْ هَلَكَ.

THE NINTH EOTHINON DOXASTICON IN TONE FIVE**Glory to the Father, and to the Son, and to the Holy Spirit.**

In these latter times, Thou camest to Thy friends at evening of the first day of the week, O Christ; and by Thine entry whilst the doors were shut, Thou by a wonder didst confirm a wonder, even Thy Resurrection from the dead. Then Thou didst fill the disciples with joy and didst impart the Holy Spirit to them, and didst bestow on them authority to forgive sins; moreover, Thou didst not abandon Thomas to founder in the billows of unbelief. Wherefore, grant us also true knowledge and the remission of offences, O compassionate Lord.

ذُوكِصَا الْإِيوِثِينَا التَّاسِعَةَ بِاللَّحْنِ الْخَامِسِ

المَجْدُ لِلآبِ وَالْإِبْنِ وَالرُّوحِ الْقُدْسِ.

عِنْدَ تَمَامِ الْأَزْمِنَةِ أَيُّهَا الْمَسِيحُ، وَقَفْتَ بِأَحْبَابِكَ فِي عَشِيَّةِ السُّبُوتِ، وَحَقَّقْتَ لَهُمْ عَجَباً بِعَجَبٍ، أَي قِيَامَتِكَ مِنْ بَيْنِ الْأَمْوَاتِ، بِدُخُولِكَ وَالْأَبْوَابِ مُغْلَقَةٍ. لَكِنَّكَ مَلَأْتَ التَّلَامِيذَ فَرِحاً، وَمَنْحَنَهُمْ رُوحاً قُدُوساً، وَوَهَبْتَهُمْ سُلْطَانَ غُفْرَانِ الْخَطَايَا. أَمَّا توما فَلَمْ تُهْمَلْهُ أَنْ يَغْرُقَ فِي عَاصِفِ عَدَمِ الْإِيمَانِ. لِذَلِكَ هَبْنَا مَعْرِفَةً حَقَّةً، وَغُفْرَانَ

THEOTOKION IN TONE FIVE**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.

وَالِدِيَّةٌ بِاللَّحْنِ الْخَامِسِ

الآنَ وَكُلَّ أَوَانٍ وَإِلَى دَهْرِ الدَّاهِرِينَ. آمِينَ.

أَنْتِ هِيَ الْفَائِقَةُ عَلَى كُلِّ الْبَرَكَاتِ، يَا وَالِدَةَ الْإِلَهِ الْعَذْرَاءَ، لِأَنَّ الْجَحِيمَ قَدْ سُبِّيتَ بِوَاسِطَةِ الْمُتَجَبِّدِ مِنْكَ، وَآدَمَ دُعِيَ ثَانِيَةً، وَاللَّعْنَةُ بَادَتْ، وَحَوَاءَ انْعَثَقَتْ، وَالْمَوْتَ أُمِيتَ، وَنَحْنُ قَدْ حَيِينَا. فَلِذَلِكَ نُسَبِّحُ هَاتَيْنِ: مُبَارِكٌ أَنْتِ أَيُّهَا الْمَسِيحُ إِلَهُنَا، يَا مَنْ هَكَذَا سُرَّ، الْمَجْدُ لَكَ.

**Venerable Ephraim the Syrian
Commemorated on January 28**

Saint Ephraim the Syrian, a teacher of repentance, was born at the beginning of the fourth century in the city of Nisibis (Mesopotamia) into the family of impoverished toilers of the soil. His parents raised their son in piety, but from his childhood he was known for his quick temper and impetuous character. He often had fights, acted thoughtlessly, and even doubted God's Providence. He finally recovered his senses by the grace of God, and embarked on the path of repentance and salvation.

Once, he was unjustly accused of stealing a sheep and was thrown into prison. He heard a voice in a dream calling him to repent and correct his life. After this, he was acquitted of the charges and set free.

The young man ran off to the mountains to join the hermits. This form of Christian asceticism had been introduced by a disciple of Saint Anthony the Great, the Egyptian desert dweller Eugenius.

Saint James of Nisibis (January 13) was a noted ascetic, a preacher of Christianity and denouncer of the Arians. Saint Ephraim became one of his disciples. Under the direction of the holy hierarch, Saint Ephraim attained Christian meekness, humility, submission to God's will, and the strength to undergo various temptations without complaint.

Saint James transformed the wayward youth into a humble and conrite monk. Realizing the great worth of his disciple, he made use of his talents. He trusted him to preach sermons, to instruct children in school, and he took Ephraim with him to the First Ecumenical Council at Nicea (in the year 325). Saint Ephraim was in obedience to Saint James for fourteen years, until the bishop's death in 338.

After the capture of Nisibis by the Persians in 363, Saint Ephraim went to a monastery near the city of Edessa. Here he saw many great ascetics, passing their lives in prayer and psalmody. Their caves were solitary shelters, and they fed themselves with a certain plant.

He became especially close to the ascetic Julian (October 18), who was of one mind with him. Saint Ephraim combined asceticism with a ceaseless study of the Word of God, taking from it both solace and wisdom for his soul. The Lord gave him a gift of teaching, and people began to come to him, wanting to hear his counsel, which produced compunction in the soul, since he began with self-accusation. Both verbally and in writing, Saint Ephraim instructed everyone in repentance, faith and piety, and he denounced the Arian heresy, which at that time was causing great turmoil. Pagans who

