

St. Elias Antiochian Orthodox Christian Church

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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
FEBRUARY 2, 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
REV, FR. MICHAEL IBRAHIM
DEACON NICHOLAS MAHSHIE
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'DISCIPLES FIRST CALLED THEMSELVES CHRISTIANS IN ANTIOCH.' ACTS 11:26

PRESENTATION (MEETING) OF OUR LORD JESUS CHRIST

TONE 7/ EOTHINON 10

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 ليطرده 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 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 Sakkab Family,** for the spiritual and physical wellbeing of Khourieh Mary; children Simon, Samia, Rula, Bassel, Dalia; grandchildren Peter, Mariam and Justin and Godchildren. **Also being offered in loving memory of Father Hanna Sakkab, Latifeh May their memories be eternal**
- **Today is the memorial for Father Hanna Sakkab, and 40 year memorial for his mother Latifeh. May their memory 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.

Prophet Zachariah Commemorated on February 8

The Prophet Zachariah the Sickle-Seer the eleventh of the twelve Minor Prophets. He was descended from the tribe of Levi, and seems to have been a priest (Nehemiah 12:4,16). He was called to prophetic service at a young age and became, in the wondrous expression of church hymnology, “a spectator of supra-worldly visions.”

The Book of the Prophet Zachariah contains inspired details about the coming of the Messiah (Zach 6:12); about the last days of the Savior’s earthly life, about the Entry of the Lord into Jerusalem on a young donkey (Zach 9:9); about the betrayal of the Lord for thirty pieces of silver and the purchase of the potter’s field with them (Zach 11:12-13); about the piercing of the Savior’s side (Zach 12:10); about the scattering of the apostles from the Garden of Gethsemane (Zach 13:7); about the eclipse of the sun at the time of the Crucifixion (Zach 14:6-7).

“Enlightened by dawns all above,” the Prophet Zachariah, “saw the future as it were the present.” According to Tradition, this “most true God-proclaimer” lived to old age and was buried near Jerusalem, beside his illustrious contemporary and companion, the Prophet Haggai (December 16). The title “Sickle-Seer” given Zachariah comes from a vision in which he saw a sickle flying in the air, destroying thieves and perjurers (Zach 5:1-3).

The holy Prophet Zachariah died around 520 B.C. His tomb was discovered in 415 in a village near Eleutheropolis (Sozomen, Hist. Eccles. VI:32, IX:17). At the prophet’s feet was the body of a child dressed in royal accoutrements. His holy relics were transferred to the church of Saint James the Brother of the Lord (October 23) in Constantinople.



THE SYNAXARION (Plain Reading)

On February 2 in the Holy Orthodox Church, we celebrate the Meeting (Presentation) of our Lord, God and Savior Jesus Christ in the Temple, wherein the righteous Simeon received Him into his arms.

The Greek word for the feast is “Hypapante” [ee-pah-pan-DEE] which means “Encounter” or “Meeting.” However, this was not just some chance encounter. This feast, which closes the cycle of the Nativity of our Lord, God, and Savior Jesus Christ, reminds us that on the fortieth day after the birth of her first-born Son, Mary carried Him to the Temple in accordance with the Mosaic Law to offer Him to the Lord, and to ransom Him by the sacrifice of a pair of turtle-doves or two young pigeons (Luke 2:22-37). In one of many acts of extreme humility, the divine Word thus lowers Himself and submits to the law in order to fulfill it. This lowering is also Jesus’ first official encounter with His people in the person of Simeon. It is not only an encounter, but also a manifestation. Simeon bears in his arms the One he knows to be the Salvation of the world, “a light to lighten the Gentiles, and the glory of Thy people Israel.” His endearing prayer, as found in the Gospel of Luke, endures in the Orthodox Church to this day. The Church considers this celebration as a Feast of the Theotokos in praise of her role in this Presentation, and her connection in the work of her Son. “Adorn thy chamber, O Zion, and receive Christ the King. Welcome Mary the heavenly gate; for she hath appeared as a cherubic throne; she carrieth the King of glory” (Aposticha of Great Vespers). The Virgin today accompanies the Child in His first offering to the Father; she will also accompany Him even to the realization of His sacrifice for humanity.

Unto the very God be glory and dominion unto the ages. Amen.

THE EPISTLE

Priest: Let us attend.

**Reader: *My soul doth magnify the Lord,
and my spirit hath rejoiced in God my Savior.
For He hath regarded the humility of His servant.***

Reader: The Reading from the Epistle of St. Paul to the Hebrews. (7:7-17)

Brethren, it is beyond dispute that the inferior is blessed by the superior. Here tithes are received by mortal men; there, by one of whom it is testified that he lives. One might even say that Levi himself, who receives tithes, paid tithes through Abraham, for he was still in the loins of his ancestor when Melchizedek met him. Now if perfection had been attainable through the Levitical priesthood (for under it the people received the law), what further need would there have been for another priest to arise after the order of Melchizedek, rather than one named after the order of Aaron? For when there is a change in the priesthood, there is necessarily a change in the law as well. For the one of whom these things are spoken belonged to another tribe, from which no one has ever served at the altar. For it is evident that our Lord was descended from Judah, and in connection with that tribe Moses said nothing about priests. This becomes even more evident when another priest arises in the likeness of Melchizedek, who has become a priest, not according to a legal requirement concerning bodily descent but by the power of an indestructible life. For it is witnessed of him, “Thou art a priest forever, after the order of Melchizedek.”

تَعْظِمُ نَفْسِي الرَّبِّ وَتَبْتَهِجُ رُوحِي بِاللَّهِ مُخْلِصِي.

لَأَنَّهُ نَظَرَ إِلَى تَوَاضَعِ أُمَّتِهِ.

فَصَلِّ مِنْ رِسَالَةِ الْقَدِيسِ بُولْسِ الرَّسُولِ الْأُولَى إِلَى الْعِبْرَانِيِّينَ. (17-7:7)

يا إخوة، إِنَّهُ مِمَّا لَا خِلَافَ فِيهِ إِنَّ الْأَصْغَرَ يَأْخُذُ الْبِرْكَاتِ مِنَ الْأَكْبَرِ شَأْنًا. وَهَهُنَا إِنَّمَا يَأْخُذُ الْعُشُورَ
 أَنْاسٌ يَمُوتُونَ. فَأَمَّا هُنَاكَ فَالْمَشْهُودُ لَهُ بِأَنَّهُ حَيٌّ. فَيَسُوعُ أَنْ يُقَالَ إِنَّ لَأَوِيَّ نَفْسَهُ الَّذِي يَأْخُذُ الْعُشُورَ قَدْ أَدَّى
 الْعُشُورَ بِإِبْرَاهِيمَ. لِأَنَّهُ كَانَ فِي صَلْبِ أَبِيهِ حِينَ التَّقَاهُ مَلِكِيصَادِقَ. وَلَوْ كَانَ بِالْكَهَنُوتِ اللَّاوِيِّ كِمَالٍ (فَإِنَّ
 الشَّعْبَ عَلَيْهِ قَدْ أَخَذَ النَّامُوسَ) إِذَنْ أَيْتُهُ حَاجَةٌ كَانَتْ بَعْدَ أَنْ يَقُومَ كَاهِنٌ آخَرُ عَلَى رُتْبَةِ مَلِكِيصَادِقَ، وَلَمْ يُعَلَّ
 عَلَى رُتْبَةِ هَارُونَ؟ لِأَنَّهُ مَتَى تَحَوَّلَ الْكَهَنُوتُ، فَلَا بُدَّ مِنْ تَحَوُّلِ النَّامُوسِ أَيْضًا. وَالْحَالُ إِنَّ الَّذِي يُقَالُ هَذَا
 فِيهِ، إِنَّمَا كَانَ مُشْتَرِكًا فِي سَبْطِ آخَرَ، لَمْ يَلِزِمَ أَحَدٌ مِنْهُ الْمَدْبَحِ. لِأَنَّهُ مِنَ الْوَاضِحِ أَنْ رَبَّنَا طَلَعَ مِنْ يَهُودَا،
 مِنَ السَّبْطِ الَّذِي لَمْ يَتَكَلَّمْ عَنْهُ مُوسَى بِشَيْءٍ مِنْ جِهَةِ الْكَهَنُوتِ. وَمِمَّا يَزِيدُ الْأَمْرَ وُضُوحًا، إِنَّهُ يَقُومُ عَلَى
 مِثَالِ مَلِكِيصَادِقَ كَاهِنٌ آخَرُ، غَيْرُ مَنْصُوبٍ حَسَبَ نَامُوسِ وَصِيَّةِ جَسَدِيَّةٍ، بَلْ حَسَبَ قُوَّةِ حَيَاةٍ لَا تَزُولُ.
 لِأَنَّهُ يَشْهَدُ "أَنْ أَنْتَ كَاهِنٌ إِلَى الْأَبَدِ عَلَى رُتْبَةِ مَلِكِيصَادِقَ."

GOSPEL

Priest: The Reading from the Holy Gospel according to St. Luke. (2:22-40)

In those days, the parents of Jesus brought Him up to Jerusalem to present him to the Lord (as it is written in the law of the Lord, "Every male that opens the womb shall be called holy to the Lord"), and to offer a sacrifice according to what is said in the law of the Lord, "a pair of turtledoves, or two young pigeons." Now there was a man in Jerusalem, whose name was Simeon, and this man was righteous and devout, looking for the consolation of Israel, and the Holy Spirit was upon him. And it had been revealed to him by the Holy Spirit that he should not see death before he had seen the Lord's Christ. And inspired by the Spirit he came into the Temple; and when the parents brought in the child Jesus, to do for him according to the custom of the law, he took Him up in his arms and blessed God and said, "Lord, now lettest thou Thy servant depart in peace, according to Thy word; for mine eyes have seen Thy salvation, which Thou hast prepared in the presence of all peoples, a light for revelation to the Gentiles, and for glory to Thy people Israel." And His father and his mother marveled at what was said about Him; and Simeon blessed them and said to Mary His mother, "Behold, this child is set for the fall and rising of many in Israel, and for a sign that is spoken against (and a sword will pierce through your own soul also), that thoughts out of many hearts may be revealed." And there was a prophetess, Anna, the daughter of Phanuel, of the tribe of Asher; she was of a great age, having lived with her husband seven years from her virginity, and as a widow until she was eighty-four. She did not depart from the temple, worshiping with fasting and prayer night and day. And coming up at that very hour she gave thanks to God, and spoke of Him to all who were looking for the redemption of Jerusalem. And when they had performed everything according to the law of the Lord, they returned into Galilee, to their own city, Nazareth. And the child grew and became strong, filled with wisdom; and the favor of God was upon Him.

فَصَلِّ شَرِيفٌ مِنْ بَشَارَةِ الْقَدِيسِ لُوقَا الْإِنْجِيلِيِّ الْبَشِيرِ، وَالتَّلْمِيزِ الطَّاهِرِ. (2:22-40)

فِي ذَلِكَ الزَّمَانِ، صَعِدَ بِالطِّفْلِ يَسُوعَ أَبُوهُ إِلَى أُورُشَلِيمَ لِيَقْدِمَاهُ لِلرَّبِّ (عَلَى حَسَبِ مَا هُوَ مَكْتُوبٌ فِي
 نَامُوسِ الرَّبِّ، "أَنَّ كُلَّ ذَكَرٍ فَاتِحٍ رَحْمٍ يُدْعَى قُدُوسًا لِلرَّبِّ")، وَلِيُقَرَّبَا ذَبِيحَةً عَلَى حَسَبِ مَا قِيلَ فِي نَامُوسِ

الرَّبِّ، "رُوحَ يَمَامٍ أَوْ فِرْحَ حَمَامٍ". وَكَانَ إِنْسَانٌ فِي أُورُشَلِيمَ اسْمُهُ سِمْعَانُ، وَكَانَ هَذَا الْإِنْسَانُ بَارًّا وَتَقِيًّا،
 يَنْتَظِرُ تَعَزِيَةَ إِسْرَائِيلَ، وَالرُّوحَ الْقُدُسَ كَانَ عَلَيْهِ. وَكَانَ قَدْ أُوجِيَ إِلَيْهِ مِنَ الرُّوحِ الْقُدُسِ أَنَّهُ لَا يَرَى الْمَوْتَ قَبْلَ
 أَنْ يُعَايِنَ مَسِيحَ الرَّبِّ. فَأَقْبَلَ بِالرُّوحِ إِلَى الْهَيْكَلِ. وَعِنْدَمَا دَخَلَ بِالطِّفْلِ يَسُوعَ أَبُوهُ لِيَضُنَّعًا لَهُ بِحَسَبِ عَادَةِ
 النَّامُوسِ، اقْتَبَلَهُ هُوَ عَلَى ذِرَاعِيهِ، وَبَارَكَ اللَّهَ، وَقَالَ: "الآنَ تُطْلِقُ عَبْدَكَ أَيُّهَا السَّيِّدُ عَلَى حَسَبِ قَوْلِكَ بِسَلَامٍ،
 فَإِنَّ عَيْنِي قَدْ أَبْصَرْتُ خَلَاصَكَ الَّذِي أَعَدَدْتَهُ أَمَامَ وُجُوهِ جَمِيعِ الشُّعُوبِ، نَوْرَ إِعْلَانٍ لِلْأُمَّمِ وَمَجْدًا لِشَعْبِكَ
 إِسْرَائِيلَ". وَكَانَ يَوْسُفُ وَأُمُّهُ يَتَعَجَّبَانِ مِمَّا يُقَالُ فِيهِ. وَبَارَكَهُمَا سِمْعَانُ وَقَالَ لِمَرْيَمَ أُمِّهِ: "هَا إِنَّ هَذَا قَدْ جُعِلَ
 لِسُقُوطِ وَقِيَامِ كَثِيرِينَ فِي إِسْرَائِيلَ، وَهَدَفًا لِلْمُخَالَفَةِ (وَأَنْتِ سَيَجُوزُ سَنِيْفٌ فِي نَفْسِكَ) لِكَيْ تُكْشَفَ أَفْكَارٌ عَنْ
 قُلُوبِ كَثِيرَةٍ." وَكَانَتْ أَيْضًا حَنَّةُ النَّبِيَّةِ ابْنَةُ فَنُوتَيْلٍ مِنْ سَبْطِ أَشِيرَ. هَذِهِ كَانَتْ قَدْ تَقَدَّمَتْ فِي الْإَيَّامِ كَثِيرًا،
 وَكَانَتْ قَدْ عَاشَتْ مَعَ رَجُلِهَا سَبْعَ سِنِينَ بَعْدَ بُكُورِيَّتِهَا. وَلَهَا أَرْمَلَةٌ نَحْوَ أَرْبَعِ وَثَمَانِينَ سَنَةً، لَا تُفَارِقُ الْهَيْكَلَ،
 مُتَعَبِّدَةً بِالْأَصْوَامِ وَالطَّلْبَاتِ لَيْلًا نَهَارًا. فَهَذِهِ قَدْ حَصَرَتْ فِي تِلْكَ السَّاعَةِ تَشْكُرُ الرَّبَّ، وَتُحَدِّثُ عَنْهُ كُلَّ مَنْ
 كَانَ يَنْتَظِرُ فِدَاءً فِي أُورُشَلِيمَ. وَلَمَّا أَنْمُوا كُلُّ شَيْءٍ عَلَى حَسَبِ نَامُوسِ الرَّبِّ، رَجَعُوا إِلَى الْجَلِيلِ إِلَى مَدِينَتِهِمْ
 النَّاصِرَةِ. وَكَانَ الصَّبِيُّ يَنْمُو وَيَتَقَوَّى فِي الرُّوحِ، مُمْتَلِنًا حِكْمَةً، وَكَانَتْ نِعْمَةُ اللَّهِ عَلَيْهِ.

Martyr Julian of Emesa

Commemorated on February 6

The Holy Martyr Julian was a native of the Phoenician city of Emesa, and he suffered in the year 312 under the emperor Maximian. He was a skilled physician, and healed illnesses not only of the body but also of the soul, and he converted many people to faith in Christ the Savior.

When they led away the holy Martyrs Bishop Silvanus, Deacon Luke and the Reader Mocius (February 29) to be eaten by wild beasts, Julian encouraged them and urged them not to fear death for the Lord. He was also arrested and put to death. His head, hands and feet were pierced with long nails.

