

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 Order of St. Ignatius.** Please pray for the spiritual and physical well-being of the Members of the Order of St. Ignatius. **Also being offered in loving memory of** the departed members of the Order of St. Ignatius. **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 Makhoulf, 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 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 25, 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
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'DISCIPLES FIRST CALLED THEMSELVES CHRISTIANS IN ANTIOCH.' ACTS 11:26

GREGORY THE THEOLOGIAN, ARCHBISHOP OF CONSTANTINOPLE & FIFTEENTH SUNDAY OF LUKE (ZACCHAEUS)

*VENERABLE DEMETRIOS THE SACRISTAN; NEW-MARTYR AUXENTIOS
OF CONSTANTINOPLE*
TONE 8/ EOTHINON 1 1

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 بمكرميهِ دائماً"

THE SYNAXARION (Plain Reading)

On January 25 in the Holy Orthodox Church, we commemorate our Father among the Saints Gregory the Theologian, Archbishop of Constantinople.

He was born in Nazianzus and studied in Athens with Basil the Great and Julian the Apostate. Gregory correctly prophesied that Julian would become an apostate and a persecutor of the Church. When he completed his studies, Gregory was baptized. Basil consecrated him as bishop of Sasima, and Emperor Theodosius the Great summoned him to fill the vacant archepiscopal throne of Constantinople. Gregory wrote numerous works, of which his most famous are those concerning theology. Especially known because of its depth is his work *Homilies on the Holy Trinity*. Gregory wrote against the heretic Macedonius who erroneously taught that the Holy Spirit is a creation of God, and against Appolinarius who erroneously taught that Christ did not have a human soul but that His divinity was in lieu of His soul. Gregory died in 390 at age 80.

On this day, we also commemorate Venerable Demetrios the Sacristan; and New-martyr Auxentios of Constantinople. By the intercessions of Thy saints, O Christ God, have mercy upon us. Amen.

ple, and later his constant companion and co-worker in the preaching of the Gospel. The Apostle Paul loved Saint Timothy and in his Epistles called him his beloved son, remembering his devotion and fidelity with gratitude.

He wrote to Timothy: "You have followed my teaching, way of life, purpose, faith, longsuffering, love, and patience" (2 Tim. 3:10-11). The Apostle Paul appointed Saint Timothy as Bishop of Ephesus, where the saint remained for fifteen years. Finally, when Saint Paul was in prison and awaiting martyrdom, he summoned his faithful friend, Saint Timothy, for a last farewell (2 Tim. 4:9).

Saint Timothy ended his life as a martyr. The pagans of Ephesus celebrated a festival in honor of their idols, and used to carry them through the city, accompanied by impious ceremonies and songs. Saint Timothy, zealous for the glory of God, attempted to halt the procession and reason with the spiritually blind idol-worshipping people, by preaching the true faith in Christ.

The pagans angrily fell upon the holy apostle, they beat him, dragged him along the ground, and finally, they stoned him. Saint Timothy's martyrdom occurred in the year 93.

In the fourth century the holy relics of Saint Timothy were transferred to Constantinople and placed in the church of the Holy Apostles near the tombs of Saint Andrew (November 30) and Saint Luke (October 18). The Church honors Saint Timothy as one of the Apostles of the Seventy.

In Russian practice, the back of a priest's cross is often inscribed with Saint Paul's words to Saint Timothy: "Be an example to the believers in speech and conduct, in love, in faith, in purity" (1 Tim. 4:12).

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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 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 مرشّدي 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 المقدّس المبارك. ونحن نتطلع للقائكم والترحيب بكم شخصياً في كنيسة مار إلياس. يرجى توجيه الأسئلة إلى الأب مايكل مباشرةً.

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 bestown 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.

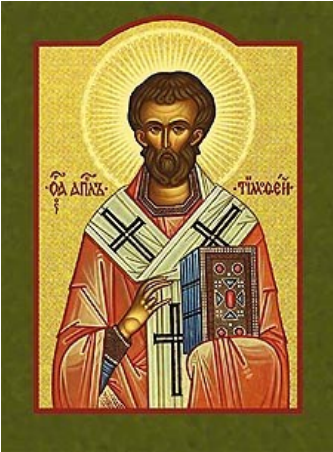
After his return to his own Edessa wilderness, Saint Ephraim hoped to spend the rest of his life in solitude, but divine Providence again summoned him to serve his neighbor. The inhabitants of Edessa were suffering from a devastating famine. By the influence of his word, the saint persuaded the wealthy 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.

### Apostle Timothy of the Seventy

Commemorated on January 22

The Holy Apostle Timothy was from the Lycaonian city of Lystra in Asia Minor. Saint Timothy was converted to Christ in the year 52 by the holy Apostle Paul (June 29). When the Apostles Paul and Barnabas first visited the cities of Lycaonia, Saint Paul healed one crippled from birth. Many of the inhabitants of Lystra then believed in Christ, and among them was the future Saint Timothy, his mother Eunice and grandmother Loida (Lois) (Acts 14:6-12; 2 Tim. 1:5).

The seed of faith, planted in Saint Timothy’s soul by the Apostle Paul, brought forth abundant fruit. He became Saint Paul’s disci-



### THE EPISTLE

**Priest: Let us attend.**  
**Reader: My mouth shall speak of wisdom;  
and the meditation of my heart shall be of understanding.  
Hear this, all ye people.**

**Reader: The Reading from the Epistle of St. Paul to the Hebrews. (7:26-8:2)**

Brethren, it was fitting that we should have such a High Priest, holy, blameless, unstained, separated from sinners, exalted above the heavens. He has no need, like those high priests, to offer sacrifices daily, first for his own sins and then for those of the people; He did this once for all when He offered up Himself. Indeed, the law appoints men in their weakness as high priests, but the word of the oath, which came later than the law, appoints a Son Who has been made perfect forever. Now the point in what we are saying is this: we have such a High Priest, one Who is seated at the right hand of the throne of the Majesty in heaven, a minister in the sanctuary and the true tent which is set up not by man but by the Lord.

فَمَي يَتَكَلَّمُ بِالْحِكْمَةِ وَقَلْبِي يَهْدُ بِالْفَهْمِ.

إِسْمَعُوا هَذَا يَا شُعُوبَ.

فَصَلِّ مِنْ رِسَالَةِ الْقَدِّيسِ بُولُسَ الرَّسُولِ إِلَى الْعِبْرَانِيِّينَ. (7: 26-8: 2)

يَا إِخْوَةَ، كَانَ يَلِيقُ بِنَا رَئِيسُ كَهَنَةٍ مِثْلُ هَذَا، قُدُّوسٌ بِلَا شَرٍّ وَلَا دَنَسٍ، قَدْ انْفَصَلَ عَنِ الْخُطَاةِ وَصَارَ أَعْلَى مِنَ السَّمَاوَاتِ الَّذِي لَيْسَ لَهُ اضْطِرَارٌّ كُلَّ يَوْمٍ مِثْلَ رُؤَسَاءِ الْكَهَنَةِ أَنْ يُقَدِّمَ ذَبَائِحَ أَوَّلًا عَنْ خَطَايَا نَفْسِهِ ثُمَّ عَنْ خَطَايَا الشَّعْبِ، لِأَنَّهُ فَعَلَ هَذَا مَرَّةً وَاحِدَةً، إِذْ قَدَّمَ نَفْسَهُ. فَإِنَّ النَّامُوسَ يُقِيمُ أَنْاسًا بِهِمْ صَغَفَتْ رُؤَسَاءُ كَهَنَةٍ. وَأَمَّا كَلِمَةُ الْقَسَمِ الَّتِي بَعْدَ النَّامُوسِ فَتُقِيمُ ابْنًا مُكَمَّلًا إِلَى الْأَبَدِ. وَأَمَّا رَأْسُ الْكَلَامِ فَهُوَ: أَنَّ لَنَا رَئِيسَ كَهَنَةٍ مِثْلُ هَذَا، قَدْ جَلَسَ فِي يَمِينِ عَرْشِ الْعِظَمَةِ فِي السَّمَاوَاتِ خَادِمًا لِلْأَقْدَاسِ وَالْمَسْكَنِ الْحَقِيقِيِّ الَّذِي نَصَبَهُ الرَّبُّ لَا إِنْسَانًا. لِأَنَّ كُلَّ رَئِيسٍ كَهَنَةٍ يُقَامُ لِكَيْ يُقَدِّمَ قَرَابِينَ وَذَبَائِحَ. فَمِنْ ثَمَّ يَلْزَمُ أَنْ يَكُونَ لِهَذَا أَيْضًا شَيْءٌ يُقَدِّمُهُ

### 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 الْقَدِّيسِ لَوْحَا الْإِنْجِيلِيِّ الْبَشِيرِ وَالتِّلْمِيزِ الطَّاهِرِ. (10-1:19)

فِي ذَلِكَ الزَّمَانِ، فِيمَا يَسُوعُ مُجْتَازٌ فِي أَرِيحَا، إِذَا بِرَجُلٍ اسْمُهُ زَكَّا كَانَ رَئِيسًا عَلَى الْعَشَّارِينَ، وَكَانَ غَنِيًّا وَكَانَ يَلْتَمِسُ أَنْ يَرَى يَسُوعَ مِنْ هُوَ، فَلَمْ يَكُنْ يَسْتَطِيعُ مِنَ الْجَمْعِ لِأَنَّهُ كَانَ قَصِيرَ الْقَامَةِ فَتَقَدَّمَ مُسْرِعًا، وَصَعِدَ إِلَى جُمَيْرَةٍ لِيَنْظُرَهُ، لِأَنَّهُ كَانَ مُزْمِعًا أَنْ يَجْتَازَ بِهَا. فَلَمَّا انْتَهَى يَسُوعُ إِلَى الْمَوْضِعِ، رَفَعَ طَرْفَهُ فَرَأَاهُ، فَقَالَ لَهُ: يَا زَكَّا أَسْرِعْ أَنْزِلْ، فَالْيَوْمَ يَنْبَغِي لِي أَنْ أَمُكَّتَ فِي بَيْتِكَ. فَاسْرِعْ وَنَزَلْ وَقَبِلْهُ فَرِحًا. فَلَمَّا رَأَى الْجَمِيعُ ذَلِكَ تَذَمَّرُوا قَائِلِينَ: إِنَّهُ دَخَلَ لِيَحِلَّ عِنْدَ رَجُلٍ خَاطِيٍّ. "فَوَقَفَ زَكَّا 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 أَيْضًا ابْنُ إِبْرَاهِيمَ لِأَنَّ ابْنَ الْبَشَرِ إِنَّمَا أَتَى لِيَطْلُبَ وَيُخَلِّصَ مَا قَدْ هَلَكَ.

#### **KONTAKION OF THE PRESENTATION OF CHRIST IN TONE ONE**

Thou, O Christ God, Who by Thy Birth, didst sanctify the Virgin's womb, and, as is meet, didst bless Simeon's arms, and didst also come to save us; preserve Thy fold in wars, and confirm them whom Thou didst love, for Thou alone art the Lover of mankind.

قِنْدَاقِ دُخُولِ السَّيِّدِ إِلَى الْهَيْكَلِ بِاللَّحْنِ الْأَوَّلِ

أَيُّهَا الْمَسِيحُ الْإِلَهُ، يَا مَنْ بِمَوْلِدِهِ قَدَّسَ الْمُسْتَوْدَعَ الْبَتُولِيَّ، وَبَارَكَ يَدَيَّ سِمْعَانَ كَمَا لَاقَ، وَأَذْرَكْنَا الْآنَ وَخَلَّصَنَا؛ إِحْفَظْ رَعِيَّتَكَ بِسَلَامٍ فِي الْحُرُوبِ، وَأَيِّدِ الْمُلُوكَ الَّذِينَ أَحَبَبْتَهُمْ، بِمَا أَنَّكَ وَحْدَكَ مُجِبٌّ لِلْبَشَرِ.

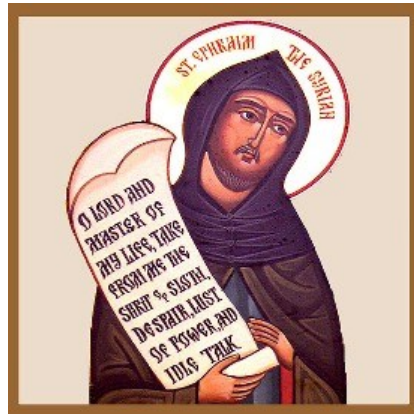
## **Venerable Ephraim the Syrian**

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 hierarchy, 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 contrite 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 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