

أهلاً بكم!

نرحب بجميع زوارنا 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 مُرشّدي 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 الياس. يرجى توجيه الأسئلة إلى الأب مايكل مباشرة.

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 Teen SOYO.** Please pray for the spiritual and physical well-being of the members of Teen SOYO. **Also being offered in loving memory of** the departed members of Teen SOYO. **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

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

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

FEBRUARY 1, 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
DEACON NICHOLAS MAHSHIE**

CHURCH: (315) 488-0388

**FR. MICHAEL-973-641-8463
DN. NICHOLAS 315-491-3990**

'DISCIPLES FIRST CALLED THEMSELVES CHRISTIANS IN ANTIOCH.' ACTS 11:26

SUNDAY OF THE PHARISEE AND PUBLICAN & FOREFEAST OF THE PRESENTATION (MEETING) OF CHRIST

TONE 1 / EOTHINON 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 February 1 in the Holy Orthodox Church, we commemorate Martyr Tryphon of Syria; and Martyr Perpetua of Carthage and her four companions.

On this day, we make remembrance of the Parable of the Pharisee and the Publican, which occurs in the Holy Gospel according to Luke the Evangelist.

In our Savior's parable, Jesus uses a Pharisee, a leader of the synagogue, who was regarded in public opinion as virtuous; and a publican, a tax collector, who was regarded as oppressive, greedy and a sinner. In their prayers to God, we discover the real hearts of these two men. We thus learn of the harm that comes from pride and the good that comes from humility. The divine Church Fathers sought to alert and prepare the Christ-loving clergy and laity for the upcoming period of the Great Fast. Therefore, on this Sunday we are reminded that humility is the greatest weapon against pride, as we imitate the humility of the publican to ascend to the divine heights.

Through the intercessions of the wonderworking Saints, O Christ our God, have mercy upon us and save us. Amen.

Martyr Agatha of Palermo in Sicily

Commemorated on February 5

The Holy Virgin Martyr Agatha was the fifteen-year-old daughter of rich and respected Christian parents from the city of Palermo (formerly Panormos) in Sicily. During the persecution under the emperor Decius (249-251), the city prefect of Catania, Quintianus, having heard about Agatha's wealth and beauty, sent his soldiers after her to bring her to trial as a Christian.

At Catania they housed the saint with a certain rich woman, who had five daughters. They all attempted to tempt Saint Agatha with fine clothes, amusements and entertainment, urging her to offer sacrifice to the pagan gods, but the saint disdained all these things. The more they tried to move her, the more resolute she became. She prayed that she might soon face martyrdom.

During her interrogation under Quintianus, the holy martyr was swayed neither by the flattery, nor by the threats, and she was subjected to cruel torments. They also tried to remove her breasts with metal tongs, and when this failed, they used knives.

The holy Apostle Peter appeared to her in prison and healed her wounds. Saint Agatha was led to torture again, and Quintianus was astonished to see her completely healed, with no trace of cutting. Then the torture began once more.

At this moment an earthquake took place in the city, and many buildings were destroyed. Among those killed were two of Quintianus's advisors. The terrified inhabitants rushed to Quintianus, demanding an end to Agatha's tortures. Fearing a revolt by the people, Quintianus sent Saint Agatha back to prison. There the martyr, offering thanks to God, peacefully surrendered her soul to the Lord.



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.

upon the Orthodox Church of the East. In 864, Bulgaria voluntarily converted to Christianity. The Bulgarian prince Boris was baptized by Patriarch Photius himself. Later, Saint Photius sent an archbishop and priests to baptize the Bulgarian people. In 865, Saints Cyril and Methodius were sent to preach Christ in the Slavonic language. However, the partisans of the Pope incited the Bulgarians against the Orthodox missionaries.

The calamitous situation in Bulgaria developed because an invasion by the Germans forced them to seek help in the West, and the Bulgarian prince requested the Pope to send his bishops. When they arrived in Bulgaria, the papal legates began to substitute Latin teachings and customs in place of Orthodox belief and practice. Saint Photius, as a firm defender of truth and denouncer of falsehood, wrote an encyclical informing the Eastern bishops of the Pope's actions, indicating that the departure of the Roman Church from Orthodoxy was not only in ritual, but also in its confession of faith. A council was convened, censuring the arrogance of the West.

In 867, Basil the Macedonian seized the imperial throne, after murdering the emperor Michael. Saint Photius denounced the murderer and would not permit him to partake of the Holy Mysteries of Christ. Therefore, he was removed from the patriarchal throne and locked in a monastery under guard, and Patriarch Ignatius was restored to his position.

The Synod of 869 met to investigate the conduct of Saint Photius. This council took place with the participation of papal legates, who demanded that the participants sign a document (Libellus) condemning Photius and recognizing the primacy of the Pope. The Eastern bishops would not agree to this, and argued with the legates. Summoned to the council, Saint Photius met all the accusations of the legates with a dignified silence. Only when the judges asked him whether he wished to repent did he reply, "Why do you consider yourselves judges?" After long disputes, the opponents of Photius were victorious. Although their judgment was baseless, they anathematized Patriarch Photius and the bishops defending him. The saint was sent to prison for seven years, and by his own testimony, he thanked the Lord for patiently enduring His judges.

During this time the Latin clergy were expelled from Bulgaria, and Patriarch Ignatius sent his bishops there. In 879, two years after the death of Patriarch Ignatius, another council was summoned (many consider it the Eighth Ecumenical Council), and again Saint Photius was acknowledged as the lawful archpastor of the Church of Constantinople. Pope John VIII, who knew Photius personally, declared through his envoys that the former papal decisions about Photius were annulled. The council acknowledged the unalterable character of the Nicean-Constantinople Creed, rejecting the Latin distortion ("filioque"), and acknowledging the independence and equality of both thrones and both churches (Western and Eastern). The council decided to abolish Latin usages and rituals in the Bulgarian church introduced by the Roman clergy, who ended their activities there.

Under Emperor Basil's successor, Leo, Saint Photius again endured false denunciations, and was accused of speaking against the emperor. Again deposed from his See in 886, the saint completed the course of his life in 891. He was buried at the monastery of Eremia.

The Orthodox Church venerates Saint Photius as a "pillar and foundation of the Church," an "inspired guide of the Orthodox," and a wise theologian. He left behind several works, exposing the errors of the Latins, refuting soul-destroying heresies, explicating Holy Scripture, and exploring many aspects of the Faith.

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 Second Epistle of St. Paul to St. Timothy. (3:10-15)

My son Timothy, you have followed my teaching, conduct, purpose, faith, long-suffering, love, patience, persecutions, sufferings, what things befell me at Antioch, at Iconium, and at Lystra. What persecutions I endured! And out of them all the Lord delivered me. Indeed all who would live a godly life in Christ Jesus will be persecuted. But people who are wicked and deceivers will proceed from worse to worse, deceiving and being deceived. But as for you, continue in the things which you have learned and have been assured of, knowing from whom you have learned them, and how from infancy you have known the sacred temple writings which are able to make you wise for salvation through faith in Christ Jesus.

لِتَكُنْ يَا رَبُّ رَحْمَتُكَ عَلَيْنَا.

إِبْتَهِجُوا أَيُّهَا الصِّدِّيقُونَ بِالرَّبِّ.

فَصَلِّ مِنْ رِسَالَةِ الْقَدِّيسِ بُولُسَ الرَّسُولِ الثَّانِيَةِ إِلَى تِيمُوثَاوَسَ. (15-10:3)

يَا وَلَدِي تِيمُوثَاوَسَ، إِنَّكَ قَدْ اسْتَقَرَّيْتَ تَعْلِيمِي، وَسِيرَتِي، وَقَصْدِي، وَإِيمَانِي، وَأَنَايَ، وَمَحَبَّتِي، وَصَبْرِي، وَاضْطِهَادَاتِي، وَأَلَامِي، وَمَا أَصَابَنِي فِي إِنْطَاكِيَّةٍ وَأَيُّقُونِيَّةٍ وَلِسْتَرَةَ، وَأَيَّةِ اضْطِهَادَاتٍ اخْتَمَلْتُ، وَقَدْ أَنْقَذَنِي الرَّبُّ مِنْ جَمِيعِهَا. وَجَمِيعُ الَّذِينَ يُرِيدُونَ أَنْ يَعِيشُوا بِالتَّقْوَى فِي الْمَسِيحِ يَسُوعَ يُضْطَهَدُونَ. أَمَّا الْأَشْرَارُ وَالْمُعْوُونَ مِنَ النَّاسِ، فَيَزِدَادُونَ شَرًّا، مُضِلِّينَ وَمُضَلَّلِينَ. فَاسْتَمِرِّ أَنْتَ عَلَى مَا تَعَلَّمْتَهُ وَأَيَّقَنْتَ بِهِ، عَالِمًا مِمَّنْ تَعَلَّمْتَ، وَأَنَّكَ مُنْذُ الطُّفُولِيَّةِ تَعْرِفُ الْكُتُبَ الْمُقَدَّسَةَ الْقَادِرَةَ أَنْ تُصَيِّرَكَ حَكِيمًا لِلْخَلَاصِ بِالْإِيمَانِ بِالْمَسِيحِ يَسُوعَ.

GOSPEL

Priest: The Reading from the Holy Gospel according to St. Luke. (18:10-14)

The Lord spoke this parable: "Two men went up into the temple to pray, one a Pharisee and the other a tax collector. The Pharisee stood and prayed thus with himself, 'God, I thank Thee that I am not like other men, extortionists, unjust, adulterers, or even like this tax collector. I fast twice a week; I give tithes of all that I get.' But the tax collector, standing far off, would not even lift up his eyes to heaven, but beat his breast, saying, 'God, be merciful to me a sinner!' I tell you, this man went down to his house justified rather than the other; for everyone who exalts himself will be humbled, but he who humbles himself will be exalted."

فَصَلِّ شَرِيفٌ مِنْ بَشَارَةِ الْقَدِّيسِ لُوقَا الْإِنْجِيلِيِّ الْبَشِيرِ، وَالتَّلْمِيزِ الطَّاهِرِ. (14-10:18)

قَالَ الرَّبُّ هَذَا الْمَثَلُ: إِنْسَانَانِ صَعِدَا إِلَى الْهَيْكَلِ لِيُصَلِّيَا، أَحَدُهُمَا فَرِّيسِيٌّ وَالْآخَرُ عَشَّارٌ. فَكَانَ الْفَرِّيسِيُّ

واقفاً يُصَلِّي في نَفْسِهِ هَكَذَا، "اللَّهُمَّ إِنِّي أَشْكُرُكَ لِأَنِّي لَسْتُ كَسَائِرِ النَّاسِ الْخَطْفَةِ، الظَّالِمِينَ، الْفَاسِقِينَ، وَلَا مِثْلَ هَذَا الْعَشَّارِ. فَإِنِّي أَصُومُ فِي الْأُسْبُوعِ مَرَّتَيْنِ، وَأَعْشِرُ كُلَّ مَا هُوَ لِي." أَمَّا الْعَشَّارُ فَوَقَفَ عَنْ بُعْدٍ، وَلَمْ يُرِدْ أَنْ يَرْفَعَ عَيْنَيْهِ إِلَى السَّمَاءِ، بَلْ كَانَ يَفْرُغُ صَدْرَهُ قَائِلاً، "اللَّهُمَّ ارْحَمْنِي أَنَا الْخَاطِئُ." أَقُولُ لَكُمْ، إِنَّ هَذَا نَزَلَ إِلَى بَيْتِهِ مُبَرِّراً دُونَ ذَلِكَ. لِأَنَّ كُلَّ مَنْ رَفَعَ نَفْسَهُ اتَّضَعَ، وَمَنْ وَضَعَ نَفْسَهُ ارْتَفَعَ.

KONTAKION OF THE FOREFEAST OF THE PRESENTATION IN TONE FOUR
(***On this day Thou hast appeared***)

On this day doth Simeon receive with gladness God, the giver of the Law; and he doth cry to Him in fear: Let me depart now, O Master Christ, for I have seen Thee, the glory of Israel.

اليَوْمَ يَتَقَبَّلُ سَمْعَانُ بِفَرَحٍ الرَّبَّ الْمَعْطِي النَامُوسَ، وَيَصْرُخُ إِلَيْهِ بِخَوْفٍ، أَطْلِقْنِي الْآنَ، أَيُّهَا الْمَسِيحُ السَّيِّدُ، لِأَنِّي رَأَيْتُكَ يَا مَجْدَ إِسْرَائِيلَ.

Venerable Isidore of Pelusium
Commemorated on February 4

Saint Isidore of Pelusium lived during the fourth-fifth centuries. He was a native of Alexandria, and was raised among pious Christians. He was a relative of Theophilus, Archbishop of Alexandria, and of his successor, Saint Cyril (January 18). While still a youth he quit the world and withdrew to Egypt to Mount Pelusium, which became the site of his monastic efforts.

Saint Isidore’s spiritual wisdom and strict asceticism, combined with his broad learning and innate knowledge of the human soul, enabled him to win the respect and love of his fellow monks in a short time. They chose him as their head and had him ordained a priest (the earliest sources for his life, however, say nothing of him being an igumen).

Following the example of Saint John Chrysostom, whom he had managed to see and hear during a trip to Constantinople, Saint Isidore devoted himself primarily to Christian preaching, that “practical wisdom” which, in his own words, is both “the foundation of the edifice and the edifice itself”, while logic is “its embellishment, and contemplation its crown”.

He was a teacher and a willingly provided counsel for anyone who turned to him for spiritual encouragement, whether it was a simple man, a dignitary, a bishop, the Patriarch of Alexandria, or even the emperor. He left behind about 10,000 letters, of which 2,090 have survived. A large portion of these letters reveal profound theological thought and contain morally edifying interpretations of Holy Scripture. Saint Photius (February 6) calls



Isidore a model of priestly and ascetical life, and also a master of style. Saint Isidore’s love for Saint John Chrysostom resulted in his support of Saint John when he was persecuted by the empress Eudoxia and Archbishop Theophilus. After the death of Saint John, Saint Isidore persuaded Theophilus’ successor Saint Cyril to inscribe the name of Saint John Chrysostom into the Church diptychs as a confessor. Through the initiative of Saint Isidore the Third Ecumenical Council was convened at Ephesus (431), at which the false teaching of Nestorius concerning the person of Jesus Christ was condemned.

Saint Isidore lived into old age and died around the year 436. The Church historian Evagrius (sixth century) writes of Saint Isidore, “his life seemed to everyone the life of an angel upon the earth.” Another historian, Nikēphoros Callistus (ninth century), praises Saint Isidore thus: “He was a vital and inspired pillar of monastic rules and divine vision, and as such he presented a very lofty image of most fervent example and spiritual teaching.”

Saint Photius, Patriarch of Constantinople

Commemorated on February 6

Saint Photius, Patriarch of Constantinople, “the Church’s far-gleaming beacon,” lived during the ninth century, and came from a family of zealous Christians. His father Sergius died as a martyr in defense of holy icons. Saint Photius received an excellent education and, since his family was related to the imperial house, he occupied the position of first state secretary in the Senate. His contemporaries said of him: “He so distinguished himself with knowledge in almost all the secular sciences, that it rightfully might be possible to take into account the glory of his age and compare it with the ancients.”

Michael, the young successor to the throne, and Saint Cyril, the future Enlightener of the Slavs, were taught by him. His deep Christian piety protected Saint Photius from being seduced by the charms of court life. With all his soul, he yearned for monasticism.

In 857 Bardas, who ruled with Emperor Michael, deposed Patriarch Ignatius (October 23) from the See of Constantinople. The bishops, knowing the piety and extensive knowledge of Photius, informed the emperor that he was a man worthy to occupy the archpastoral throne. Saint Photius accepted the proposal with humility. He passed through all the clerical ranks in six days. On the day of the Nativity of Christ, he was consecrated bishop and elevated to the patriarchal throne.

Soon, however, discord arose within the Church, stirred up by the removal of Patriarch Ignatius from office. The Synod of 861 was called to end the unrest, at which the deposition of Ignatius and the installation of Photius as patriarch were confirmed.

Pope Nicholas I, whose envoys were present at this council, hoped that by recognizing Photius as patriarch he could subordinate him to his power. When the new patriarch proved unsubmitive, Nicholas anathematized Photius at a Roman council.

Until the end of his life Saint Photius was a firm opponent of papal intrigues and designs

