

أهلا بكم!

نرحب بجميع زوارنا الذين يصلون معنا اليوم ونحرص على مشاركتكم في كنوزنا الروحية، وندعوكم للانضمام إلينا لتناول القهوة معنا في قاعة الكنيسة بعد القداس الإلهي. إذا كانت هذه أول زيارة لكم، يرجىأخذ القليل من الوقت لتوقيع سجل الزوار واستكمال بطاقة معلومات الزوار البيضاء والتي توجد في صحن الكنيسة، وإعادتها إلى أحد مُرشدي الكنيسة. وكتنير ودي، يُسمح فقط للمسيحيين الأرثوذكس الذين أعدوا أنفسهم بشكل صحيح من خلال الصوم والصلوة واعتراف من زمن قريب بالاقتراب من الكأس المقدسة لتناول القربان المقدس. ولكن يُسمح للجميع الاقتراب في نهاية القداس 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

- **Please pray for all the sick** and suffering, hospitalized and shut-ins of our community, especially Gary (Chip) George, Janet Saba, Salwa Makhlof, 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



Welcome to St. Elias
Antiochian Orthodox Church

ST. ELIAS

ANTIOCHIAN CHRISTIAN ORTHODOX CHURCH

FEBRUARY 8, 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 NEW 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

SUNDAY OF THE PRODIGAL SON & AFTER-FEAST OF THE PRESENTATION (MEETING) OF CHRIST TONE 2/ EOTHINON 2

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 الملائكة بالجسم قاعدة الأنبياء وركنهم، السابق الثاني لحضور المسيح، إلياس المجيد الموقر، لقد أرسلت النعمة من العلي لأليشع ليطرد الأسقام ويطهر البرص، لذلك يُفيض الأشفية بمكرميته دائمًا

THE SYNAKARION (Plain Reading)

On February 8 in the Holy Orthodox Church, we commemorate the Great-martyr Theodore the General ('Stratelates'); and the Prophet Zachariah.

On the Sunday which falls during the After-feast of the Presentation (Meeting) of our Lord, we commemorate the Holy and Righteous Mothers of the Three Hierarchs: Emilia (Basil the Great), Nona (Gregory the Theologian) and Anthousa (John Chrysostom).

On this day, we make remembrance of the Parable of the Prodigal Son, which occurs in the noble Gospel and which our deified Fathers reinstated in the Triodion.

In the parable our Savior tells, Jesus illustrates three things: the condition of the sinner, the canon of repentance and the knowledge of God's compassion. For in the person of the prodigal son, we view the wretched condition that sin creates for us, distant from God and His Sacraments. However, we become aware of ourselves and awaken, hastening with hope to return to Him through repentance. Our Savior wants to call back to His mansions all those who have been overtaken by despair, lacking hope of forgiveness for their grave sins. The Father encourages all of his lost children to remove the desperation from their hearts, and revive their energies for virtuous deeds.

Through Thine ineffable love for mankind, O Christ our God, have mercy upon us. Amen.

Martyr Nikephoros of Antioch, in Syria

Commemorated on February 9

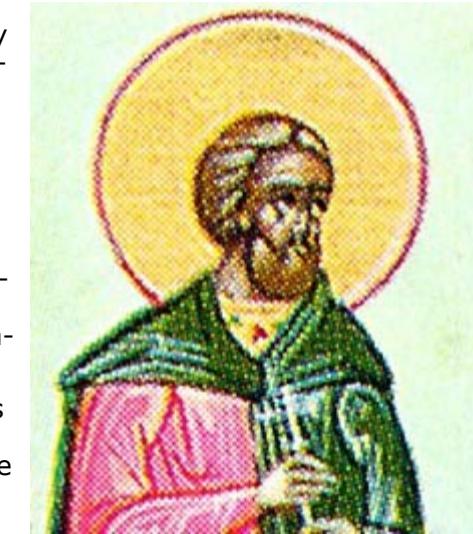
The Holy Martyr Nikephoros (Νικῆφόρος) lived in the city of Syrian Antioch. In this city lived also the presbyter Sapricius, with whom Nikephoros was very friendly, so that they were considered as brothers. They quarreled because of some disagreement, and their former love changed into enmity and hate.

After a certain time Nikephoros came to his senses, repented of his sin and more than once asked Sapricius, through mutual friends, to forgive him. Sapricius, however, did not wish to forgive him. Nikephoros then went to his former friend and fervently asked forgiveness, but Sapricius was adamant.

At this time the emperors Valerian (253-259) and Gallius (260-268) began to persecute Christians, and one of the first brought before the court was the priest Sapricius. He firmly confessed himself a Christian, underwent tortures for his faith and was condemned to death by beheading with a sword. As they led Sapricius to execution, Nikephoros tearfully implored his forgiveness saying, "O martyr of Christ, forgive me if I have sinned against you in any way."

The priest Sapricius remained stubborn, and even as he approached death he refused to forgive his fellow Christian. Seeing the hardness of his heart, the Lord withdrew His blessing from Sapricius, and would not let him receive the crown of martyrdom. At the last moment, he suddenly became afraid of death and agreed to offer sacrifice to idols. In vain did Saint Nikephoros urge Sapricius not to lose his reward through apostasy, since he already stood on the threshold of the heavenly Kingdom.

Saint Nikephoros then said to the executioner, "I am a Christian, and I believe in our Lord Jesus Christ. Execute me in place of Sapricius." The executioners reported this to the governor. He decided to free Sapricius, and to behead Nikephoros in his place. Thus did Saint Nikephoros inherit the Kingdom and receive a martyr's crown.



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.

Seeing the Elder's endurance and his complete lack of malice, two soldiers (Porphyrius and Baptus) openly confessed Christ, for which they were immediately beheaded with a sword. Three women who were watching the sufferings of Saint Haralampus also began to glorify Christ, and were quickly martyred.

The enraged Lucius seized the instruments of torture and began to torture the holy martyr, but suddenly his forearms were cut off as if by a sword. The governor then spat in the face of the saint, and immediately his head was turned around so that he faced backwards.

Then Lucius entreated the saint to show mercy on him, and both torturers were healed through the prayers of Saint Haralampus. During this a multitude of witnesses came to believe in Christ. Among them also was Lucius, who fell at the feet of the holy bishop, asking to be baptized.

Lucian reported these events to the emperor Septimus Severus (193-211), who was then at Pisidian Antioch (western Asia Minor). The emperor ordered Saint Haralampus to be brought to him in Antioch. Soldiers twisted the saint's beard into a rope, wound it around his neck, and used it to drag him along. They also drove an iron nail into his body. The emperor then ordered them to torture the bishop more intensely, and they began to burn him with fire, a little at a time. But God protected the saint, and he remained unharmed.

Many miracles were worked through his prayer: he raised a dead youth, and healed a man tormented by devils for thirty-five years, so that many people began to believe in Christ the Savior. Even Galina, the daughter of the emperor, began to believe in Christ, and twice smashed the idols in a pagan temple. On the orders of the emperor they beat the saint about the mouth with stones. They also wanted to set his beard on fire, but the flames burned the torturer.

Full of wickedness, Septimus Severus and an official named Crispus hurled blasphemy at the Lord, mockingly summoning Him to come down to the earth, and boasting of their own power and might. The Lord sent an earthquake, and great fear fell upon all, the impious ones were both suspended in mid-air held by invisible bonds, and only by the prayer of the saint were they put down. The dazed emperor was shaken in his former impiety, but again quickly fell into error and gave orders to torture the saint.

And finally, the emperor sentenced Saint Haralampus to beheading with a sword. During Saint Haralampus' final prayer, the heavens opened and the saint saw the Savior and a multitude of angels. The holy martyr asked Him to grant that the place where his relics would repose would never suffer famine or disease. He also begged that there would be peace, prosperity, and an abundance of fruit, grain, and wine in that place, and that the souls of these people would be saved. The Lord promised to fulfill his request and ascended to heaven, and the soul of the hieromartyr Haralampus followed after Him. By the mercy of God, the saint died before he could be executed. Galina buried the martyr's body with great honor.

In Greek hagiography and iconography Saint Haralampus is regarded as a priest, while Russian sources seem to regard him as a bishop.

THE EPISTLE

Priest: Let us attend.

Reader: The Lord is my strength and my song.
The Lord has chastened me severely.

Reader: The Reading from the First Epistle of St. Paul to the Corinthians. (6:12-20)

Brethren, all things are lawful for me, but not all things are helpful. All things are lawful for me, but I will not be enslaved by anything. Food is meant for the stomach and the stomach for food; but God will destroy both one and the other. The body is not meant for immorality, but for the Lord, and the Lord for the body. And God raised the Lord and will also raise us up by His power. Do you not know that your bodies are members of Christ? Shall I therefore take the members of Christ and make them members of a prostitute? Never! Do you not know that he who joins himself to a prostitute becomes one body with her? For, as it is written, "The two shall become one flesh." But he who is united to the Lord becomes one spirit with Him. Shun immorality. Every other sin which a man commits is outside the body; but the immoral man sins against his own body. Do you not know that your body is a temple of the Holy Spirit within you, which you have from God? You are not your own; you were bought with a price. So glorify God in your body, and in your spirit, which are God's.

قُوَّتِي وَتَسْبِحَتِي الرَّبُّ. أَدَبَّا أَدَبَّنِي الرَّبُّ.

فَصُلْ مِنْ رِسَالَةِ الْقَبِيسِ بُولُسَ الرَّسُولِ الْأُولَى إِلَى أَهْلِ كُورِنْثُوسَ. (20-12:6)

يَا إِخْوَةً، كُلُّ شَيْءٍ مُبَاخٌ لِي وَلَكُنْ لَيْسَ كُلُّ شَيْءٍ يُوافِقُ، كُلُّ شَيْءٍ مُبَاخٌ لِي وَلَكُنْ لَا يَتَسَلَّطُ عَلَيَّ شَيْءٌ.
إِنَّ الْأَطْعَمَةَ لِلْجَوْفِ وَالْجَوْفَ لِلْأَطْعَمَةِ، وَسَيِّدُ الْهُدُو وَدَاكٌ. أَمَّا الْجَسَدُ فَيَنْسِى لِلرَّبِّ بْنَ لِلرَّبِّ وَالرَّبِّ
لِلْجَسَدِ، وَاللَّهُ الَّذِي أَقَامَ الرَّبَّ سَيِّدِنَا نَحْنُ أَيْضًا بِقُوَّتِهِ. أَمَّا تَعْلَمُونَ أَنَّ أَجْسَادَكُمْ هِيَ أَعْصَاءُ الْمَسِيحِ؟
أَفَأَخُذُ أَعْصَاءَ الْمَسِيحِ وَأَجْعَلُ مِنْهَا أَعْصَاءَ زِنِي؟ حَاشَى. أَمَّا تَعْلَمُونَ أَنَّ مَنْ اقْرَنَ بِزِنَانِيَّةِ صَارَ وَإِيَاهَا
جَسَدًا وَاحِدًا؟ لَأَنَّهُ قَدْ قِيلَ: "يَصِيرُ كِلَاهُمَا جَسَدًا وَاحِدًا". أَمَّا الَّذِي يَعْتَرِنُ بِالرَّبِّ فَيَكُونُ مَعَهُ رُوْحًا وَاحِدًا.
أَهْرُبُوا مِنَ الزِّنَى. فَإِنَّ كُلَّ حَطِينَةٍ يَفْعَلُهَا الْإِنْسَانُ هِيَ فِي خَارِجِ الْجَسَدِ، أَمَّا الزِّنَانِيَّةُ فَإِنَّهُ يَحْطُطُ إِلَى جَسَدِهِ.
أَمَّا تَعْلَمُونَ أَنَّ جَسَدَكُمْ هُوَ هَيْكَلُ الرُّوحِ الْقُدُسِ الَّذِي فِيهِنَّ الَّذِي نَلْتُمُوهُ مِنَ اللَّهِ وَأَنَّكُمْ لَسْتُمْ لِأَنْفُسِكُمْ؟ لَأَنَّكُمْ
قَدْ اشْتَرَيْتُمْ بِثِمَنٍ فَمَحِدُّوا اللَّهَ فِي أَجْسَادِكُمْ وَفِي أَرْوَاحِكُمُ الَّتِي هِيَ لِلَّهِ.

GOSPEL

Priest: The Reading from the Holy Gospel according to St. Luke. (15:11-32)

The Lord spoke this parable: "There was a man who had two sons; and the younger of them said to his father, 'Father, give me the share of property that falls to me.' And he divided his living between them. Not many days later, the younger son gathered all he had and took his journey into a far country, and there he squandered his property in loose living. And when he had spent everything, a great famine arose in that country, and he began to be in want. So he went and joined himself to one of the citizens of that country, who sent him into his fields to feed swine. And he would gladly

have fed on the pods that the swine ate; and no one gave him anything. But when he came to himself he said, 'How many of my father's hired servants have bread enough and to spare, but I perish here with hunger! I will arise and go to my father, and I will say to him, "Father, I have sinned against heaven and before you; I am no longer worthy to be called your son; treat me as one of your hired servants." ' And he arose and came to his father. But while he was yet at a distance, his father saw him and had compassion, and ran and embraced him and kissed him. And the son said to him, 'Father, I have sinned against heaven and before you; I am no longer worthy to be called your son.' But the father said to his servants, 'Bring quickly the best robe, and put it on him; and put a ring on his hand, and shoes on his feet; and bring the fatted calf and kill it, and let us eat and make merry; for this my son was dead, and is alive again; he was lost, and is found.' And they began to make merry. Now his elder son was in the field; and as he came and drew near to the house, he heard music and dancing. And he called one of the servants and asked what this meant. And he said to him, 'Your brother has come, and your father has killed the fatted calf, because he has received him safe and sound.' But he was angry and refused to go in. His father came out and entreated him, but he answered his father, 'Lo, these many years I have served you, and I never disobeyed your command; yet you never gave me a kid that I might make merry with my friends. But when this son of yours came, who has devoured your living with harlots, you killed for him the fatted calf!' And he said to him, 'Son, you are always with me, and all that is mine is yours. It was fitting to make merry and be glad, for this your brother was dead, and is alive; he was lost, and is found.'"

فصلٌ شَرِيفٌ مِنْ بِشَارَةِ الْقَدِيسِ لُوقَّا الإِنْجِيلِيِّ الْبَشِيرِ، التَّلْمِيْذِ الطَّاهِرِ. (32-11:15)

قالَ الرَّبُّ هَذَا الْمَثَلُ: إِنْسَانٌ كَانَ لَهُ ابْنَانٌ، فَقَالَ أَصْغَرُهُمَا لِأَبِيهِ: يَا أَبَتِ، أَعْطِنِي التَّصْبِيبَ الَّذِي يَحْصُنِي مِنَ الْمَالِ. فَقَسَمَ بَيْنَهُمَا مَعِيشَتَهُ. وَبَعْدَ أَيَّامٍ غَيْرِ كَثِيرَةٍ، جَمَعَ الابْنُ الْأَصْغَرُ كُلَّ شَيْءٍ لَهُ، وَسَافَرَ إِلَى بَلَدٍ بَعِيدٍ، وَبَذَرَ مَالَهُ هُنَاكَ عَايَشًا فِي الْخَلَاعَةِ. فَلَمَّا أَنْتَقَ كُلَّ شَيْءٍ لَهُ، حَدَثَتْ فِي ذَلِكَ الْبَلَدِ مَجَاعَةٌ شَدِيدَةٌ، فَأَخَذَ فِي الْعَوْزِ. فَدَهَبَ وَانْصَوَى إِلَى وَاحِدٍ مِنْ أَهْلِ ذَلِكَ الْبَلَدِ، فَأَرْسَلَهُ إِلَى حُقُولِهِ يَرْعِي حَنَازِيرَ. وَكَانَ يَشْتَهِي أَنْ يَمْلأَ بَطْنَهُ مِنَ الْحَرْنُوبِ الَّذِي كَانَتِ الْخَنَازِيرُ تَأْكُلُهُ، فَلَمْ يُعْطِهِ أَحَدٌ. فَرَجَعَ إِلَى نَفْسِهِ وَقَالَ: كُمْ لِأَبِي مِنْ أَجْرَاءِ يَفْضُلُ عَنْهُمُ الْحُبْرُ، وَأَنَا أَهْلُكُ جَوْعًا. أَقْوُمُ وَأَمْضِي إِلَى أَبِي وَأَقُولُ لَهُ: يَا أَبَتِ، قَدْ أَحْطَأْتُ إِلَى السَّمَاءِ وَأَمَّاكَ، وَلَسْتُ مُسْتَحِقًا بَعْدَ أَنْ أُدْعَى لَكَ ابْنًا، فَاجْعَلْنِي كَأَحَدِ أَجْرَائِكَ". فَقَامَ وَجَاءَ إِلَى أَبِيهِ. وَفِيمَا هُوَ بَعْدُ غَيْرُ بَعِيدٍ، رَأَهُ أَبُوهُ، فَتَحَنَّ عَلَيْهِ وَأَسْرَعَ وَالْقَى بِنَفْسِهِ عَلَى عُنْقِهِ وَقَبَّلَهُ. فَقَالَ لَهُ الابْنُ: يَا أَبَتِ، قَدْ أَحْطَأْتُ إِلَى السَّمَاءِ وَأَمَّاكَ وَلَسْتُ مُسْتَحِقًا بَعْدَ أَنْ أُدْعَى لَكَ ابْنًا". فَقَالَ الْأَبُ لِعَبْدِهِ: "هَاتِو الْحَلَةَ الْأُولَى وَالْيُسُودُ، وَاجْعَلُوا خَاتِمًا فِي يَدِهِ، وَجَذَاءَ فِي رِجْلَيْهِ، وَأَتُوا بِالْعِجْلِ الْمُسَمَّنِ وَادْبُوْهُ، فَنَأْكُلُ وَنَفَرَحُ، لَأَنَّ ابْنِي هَذَا كَانَ مَيْتًا فَعَاشَ، وَكَانَ ضَالًاً فَوْجَدَ". فَطَفِقُوا يَفْرَحُونَ. وَكَانَ ابْنُهُ الْأَكْبَرُ فِي الْحَقْلِ. فَلَمَّا أَتَى وَقْرَبَ مِنَ الْبَيْتِ، سَمِعَ أَصْوَاتَ الْغِنَاءِ وَالرَّفْصِ. فَدَعَا أَحَدَ الْغِلْمَانِ وَسَأَلَهُ مَا هَذَا. فَقَالَ لَهُ: "قَدْ قَدِيمُ أَخْوَكَ، فَدَبَّحَ

أَبُوكَ الْعِجْلَ الْمُسَمَّنَ لِأَنَّهُ لَقِيَهُ سَالِمًا". فَغَضِبَ وَلَمْ يُرِدْ أَنْ يَدْخُلَ. فَخَرَجَ أَبُوهُ وَطَفَقَ يَتَوَسَّلُ إِلَيْهِ، فَأَجَابَ وَقَالَ لِأَبِيهِ: كُمْ لِي مِنَ السَّنَنِ أَخْدُمُكَ، وَلَمْ أَتَعِدْ لَكَ وَصِيَّةً قَطُّ، وَأَنْتَ لَمْ تُعْطِنِي قَطُّ جَدِيدًا لِأَفْرَحَ مَعَ أَصْدِقَائِي. وَلَمَّا جَاءَ ابْنَكَ هَذَا الَّذِي أَكَلَ مَعِيشَتَكَ مَعَ الرَّوَانِي، نَدَحَتْ لَهُ الْعِجْلَ الْمُسَمَّنَ. فَقَالَ لَهُ: "يَا ابْنِي، أَنْتَ مَعِي فِي كُلِّ حِينٍ، وَكُلُّ مَا هُوَ لِي فَهُوَ لَكَ. وَلَكِنْ كَانَ يَتَبَغِي أَنْ نَفَرَحَ وَنُسَرَّ، لَأَنَّ أَخَاكَ هَذَا كَانَ مَيْتًا فَعَاشَ، وَكَانَ ضَالًاً فَوْجَدَ".

KONTAKION OF THE PRESENTATION OF CHRIST IN TONE ONE

Thou Who didst sanctify the Virgin's womb by Thy birth, and didst bless Simeon's hands as was meet, by anticipation hast even now saved us, O Christ God. But grant peace in the midst of wars unto Thy commonwealth and strengthen the hierarchs whom Thou hast loved, O only Friend of man.

فِنْدَاقُ دُخُولِ السَّيِّدِ إِلَى الْهَيْكِلِ بِالْحَلْنِ الْأُولِيِّ أَيُّهَا الْمَسِيحُ الْإِلَهُ، يَا مَنْ بِمَوْلَدِهِ قَدَّسَ الْمُسْتَوْدَعَ الْبَنَوْلِيِّ، وَبَارَكَ يَدَيْ سِمْعَانَ كَمَا لَاقَ، وَأَدْرَكَنَا الْآنَ وَخَلَصَنَا، إِحْفَظْ رَعِيَّتَكَ بِسَلَامٍ فِي الْحُرُوبِ، وَأَيَّدِ الْمُلُوكَ الَّذِينَ أَحْبَبْتُمْ، بِمَا أَنَّكَ وَحْدَكَ مُحِبٌّ لِلْبَشَرِ.

Hieromartyr Haralambos, Bishop of Magnesia in Thessaly, the Martyrs Porphyrius and Baptus, and three women Martyrs

Commemorated on February 10

The Hieromartyr Haralampus, Bishop of Magnesia, the martyrs Porphyrius and Baptus and three women martyrs suffered in the year 202.

Saint Haralampus, Bishop of Magnesia (Asia Minor), successfully spread faith in Christ the Savior, guiding people on the way to salvation. News of his preaching reached Lucian, the governor of the district, and the military commander Lucius. The saint was arrested and brought to trial, where he confessed his faith in Christ and refused to offer sacrifice to idols.

Despite the bishop's advanced age (he was 113 years old), he was subjected to monstrous tortures. They lacerated his body with iron hooks, and scraped all the skin from his body. During this the saint turned to his tormentors, "I thank you, brethren, that you have restored my spirit, which longs to pass over to a new and everlasting life!"

