

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 المقدس المُبارك. 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 the Festival.** Please pray for the spiritual and physical well-being of all those who labored for the Festival. **Also being offered in loving memory of** all the departed parishioners of St. Elias. **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.
- **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*

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**For Bulletin Announcements** email at [office@sainteliasny.com](mailto: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](http://www.sainteliasny.com)**



**ST. ELIAS**

**ANTIOCHIAN CHRISTIAN ORTHODOX CHURCH**

**JUNE 28, 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**

**CHURCH: (315) 488-0388**

**FR. MICHAEL-973-641-8463**

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

# FOURTH SUNDAY AFTER PENTECOST & FOURTH SUNDAY OF MATTHEW

*RECOVERY OF THE RELICS OF CYRUS & JOHN THE  
UNMERCENARIES; MARTYR PAPIOS;  
PAUL THE PHYSICIAN OF CORINTH*

**TONE 3/ EOTHINON 4**

## **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 June 28 in the Holy Orthodox Church, we commemorate the recovery of the precious relics of the holy and wonderworking Unmercenaries Cyrus and John.

Cyril, Patriarch of Alexandria, prayed fervently to God to destroy the idolatrous impurity in the town of Menuthis where a pagan temple was located and where the power of the demons ruled. An angel of God appeared to the patriarch and told him that Menuthis would be cleansed of its impurity if he translated the relics of Saints Cyrus and John from Canopus to that town. The patriarch did this immediately and built a church there in their honor. Ammonius, the son of Julian the mayor of Alexandria, was healed of scrofula; a Theodore was healed of blindness; the wife of Theodore from poisoning, a Eugenia of dropsy as well as many other people were healed of various diseases and torments by the relics of these saints. This all occurred in 412.

On this day, we also commemorate the holy martyr Papios; and Paul the Physician of Corinth. By the intercessions of Thy Saints, O Christ God, have mercy upon us. Amen.

tensify the suffering of Saint Febronia, they tied her to a tree and set a fire under it. The tortures were so inhuman, that the people began to demand an end to the torture, since there was no confession of guilt by the girl. Selinus continued to mock and jeer at the martyr, but Saint Febronia became silent. Because of weakness she was unable to utter a word. In a rage Selinus gave orders to tear out her tongue, smash her teeth, and finally, to cut off both hands and feet. The people were unable to bear such a horrid spectacle and they left the scene of the torture, cursing Diocletian and his gods.

Among the crowd was the nun Thomais, who afterwards recorded Saint Febronia's martyrdom in detail, and also her student Hieria. She came forth out of the crowd and in the hearing of all reproached Selinus for his boundless cruelty. He gave orders to arrest her, but learning that Hieria was of illustrious standing whom he could not readily subject to torture, he said, "By your speech you have brought on Febronia even greater torment." Finally, they beheaded the holy Martyr Febronia.

Departing the place of execution, Lysimachus wept and withdrew to his quarters. Selinus made ready to eat, but he was not able to take food, and went off to the quiet of his own chambers. Suddenly, he became like one deranged. Looking up to the heavens, he raved and bellowed like a bull, then fell down and struck his head on a marble column and died. When Lysimachus learned of this, he said, "Great is the God of the Christians, Who has avenged Febronia's blood, so unrighteously shed!" He prepared a coffin, placed the martyr's body in it, and took it to the convent.

Abbess Bryainē fell senseless, seeing the mutilated remains of Saint Febronia. Later, she recovered her senses and gave orders to open the convent gates so that all would be able to come and venerate the holy martyr and glorify God Who had given her such endurance in suffering for Christ. Lysimachus and Primus renounced their idol worship and accepted both Baptism and monasticism. Hieria gave her wealth to the convent and petitioned Abbess Bryainē to accept her at the convent in place of Saint Febronia.

Every year, on the day of the martyric death of Saint Febronia, a solemn feast was celebrated at the convent. During the time of the all-night Vigil the nuns always saw Saint Febronia, at her usual place in church. From the relics of Saint Febronia occurred numerous miracles and healings. The Life of Saint Febronia was recorded by the nun Thomais, an eyewitness to her deeds.

In the year 363 the relics of Saint Febronia were transferred to Constantinople.

Soon after the death of Saint Febronia, Saint James the Bishop of Nisibis (January 13) built a church and transferred into it a portion of the of the holy martyr's relics.

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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.

Chapter Library, shows him with a thick beard. He is stocky, with a high, round and balding forehead, and a cloak covers his left side and right shoulder.

## Virgin Martyr Febronia of Nisibis

Commemorated on June 25

The Virgin Martyr Febronia suffered during the reign of Diocletian (284-305). She was raised at a monastery in the city of Sivapolis (Assyria). The head of the women’s monastery was the abbess Bryainē, the aunt of Saint Febronia. Being concerned about her niece’s salvation, she assigned her a stricter form of life than the other nuns. According to their monastic rule, on Fridays the sisters put aside their other duties and spent the whole day in prayer and the reading of Holy Scripture. The abbess usually assigned the reading to Saint Febronia.



News of her pious life spread throughout the city. The illustrious young widow Hieria, a pagan, began to visit her, and under the influence of her guidance and prayer she accepted holy Baptism, bringing her parents and kinsfolk to the Christian Faith.

Diocletian sent a detachment of soldiers to Assyria under the command of Lysimachus, Selinus and Primus for the destruction of Christians. Selenos, the uncle of Lysimachus, was noted for his fierce attitude against Christians, but Lysimachus was of a different frame of mind from him, since his mother had sought to inspire love for the Christian faith in her son, and she had died a Christian. Lysimachus had discussed with his kinsman Primus how it would be possible to deliver Christians from the hands of the torturer. When the detachment of soldiers approached the convent, its inhabitants hid. There remained only the abbess Bryainē, her helper Thomais and Saint Febronia, who was seriously ill at the time.

It grieved the abbess terribly that her niece might fall into the hands of the torturers, who might defile her. She prayed fervently that the Lord would preserve her and strengthen her in the confession of Christ the Savior. Selinus gave orders to bring him all the nuns of the convent. Primus with the detachment of soldiers found no one, except the two old women and Saint Febronia. He regretted that they had not hidden, and he suggested to the nuns that they flee. But the nuns decided not to leave the place of their labors and they entrusted themselves to the will of the Lord.

Primus told Lysimachus about the particular beauty of Saint Febronia and advised him to take her for himself. Lysimachus said that he would not seduce a virgin dedicated to God, and he asked Primus to hide the other nuns somewhere so that they would not fall into the hands of Selinus. One of the soldiers overheard the conversation and told Selinus. They led Saint Febronia off to the military commander with her hands bound and a chain around her neck. Selinus urged her to deny Christ, promising her honors, rewards, and marriage with Lysimachus. The holy virgin firmly and fearlessly answered that she had an Immortal Bridegroom, and she would not exchange Him for any mortal man. Selinus subjected her to fierce torture. The saint prayed, “My Savior, do not abandon me in this terrible hour!”

They beat the martyr for a long time, and blood flowed from her wounds. In order to in-

## THE EPISTLE

**Priest:** Let us attend.

**Reader:** *Sing praises to our God, sing praises.  
Clap your hands all ye peoples.*

**Reader:** The Reading from the Epistle of St. Paul to the Romans. (6:18-23)

Brethren, having been set free from sin, you have become slaves of righteousness. I am speaking in human terms, because of your natural limitations. For just as you once yielded your members to impurity and to greater and greater iniquity, so now yield your members to righteousness for sanctification. When you were slaves of sin, you were free in regard to righteousness. But then what return did you get from the things of which you are now ashamed? The end of those things is death. But now that you have been set free from sin and have become slaves of God, the return you get is sanctification and its end, eternal life. For the wages of sin is death, but the free gift of God is eternal life in Christ Jesus our Lord.

رَبُّنَا لِإِلَهِنَا رَتِّلُوا.

يا جميعَ الأممِ صَفِّقُوا بالأَيَّادي.

فَصَلِّ مِنْ رِسَالَةِ الْقَدِّيسِ بُولُسَ الرِّسُولِ إِلَى أَهْلِ رومية. (6:18-23)

يا إِخْوَةُ، بَعْدَ أَنْ أُعْتِقْتُمْ مِنَ الْخَطِيئَةِ أَصْبَحْتُمْ عِبِيدًا لِلْبِرِّ. أَقُولُ كَلَامًا بَشَرِيًّا مِنْ أَجْلِ ضَعْفِ

أَجْسَادِكُمْ، فَإِنَّكُمْ كَمَا جَعَلْتُمْ أَعْضَاءَكُمْ عِبِيدًا لِلتَّجَاسَةِ وَالْإِثْمِ لِلْإِثْمِ، كَذَلِكَ الْآنَ اجْعَلُوا أَعْضَاءَكُمْ عِبِيدًا لِلْبِرِّ

لِلْقَدَاسَةِ. لِأَنَّكُمْ حِينَ كُنْتُمْ عِبِيدًا لِلْخَطِيئَةِ كُنْتُمْ أَحْرَارًا مِنَ الْبِرِّ. فَأَيُّ ثَمَرٍ حَصَلَ لَكُمْ مِنَ الْأُمُورِ الَّتِي

تَسْتَحْيُونَ مِنْهَا الْآنَ، فَإِنَّمَا عَاقِبَتُهَا الْمَوْتُ. وَأَمَّا الْآنَ فَإِذْ قَدْ أُعْتِقْتُمْ مِنَ الْخَطِيئَةِ وَاسْتَعْبِدْتُمْ لِلَّهِ فَإِنَّ لَكُمْ

ثَمَرَكَمُ الْقَدَاسَةِ، وَالْعَاقِبَةُ هِيَ الْحَيَاةُ الْأَبَدِيَّةُ. لِأَنَّ أَجْرَ الْخَطِيئَةِ مَوْتُ، وَمَوْهَبَةُ اللَّهِ حَيَاةٌ أَبَدِيَّةٌ فِي الْمَسِيحِ

يَسُوعَ رَبَّنَا.

## GOSPEL

**Priest:** The Reading from the Holy Gospel according to St. Matthew. (8:5-13)

At that time, as Jesus entered Capernaum, a centurion came forward to him, beseeching Him and saying, “Lord, my servant is lying paralyzed at home, in terrible distress.” And Jesus said to him, “I will come and heal him.” But the centurion answered Him, “Lord, I am not worthy to have you come under my roof; but only say the word, and my servant will be healed. For I am a man under authority, with soldiers under me; and I say to one, ‘Go,’ and he goes, and to another, ‘Come,’ and he comes, and to my slave, ‘Do this,’ and he does it.” When Jesus heard him, He marveled, and said to those who followed him, “Truly, I say to you, not even in Israel have I found such faith. I tell you, many will come from east and west and sit at table with Abraham, Isaac, and Jacob in the Kingdom of Heaven, while the sons of the kingdom will be thrown into the outer darkness; there men will weep and gnash their teeth.” And to the centurion Jesus said, “Go; be it done for you as you have believed.” And the servant was healed at that very moment.

فَصَلِّ شَرِيفٌ مِنْ بَشَارَةِ الْقَدِّيسِ مَتَّى الْإِنْجِيلِيِّ الْبَشِيرِ وَالتِّلْمِذِ الطَّاهِرِ. (8:5-13)



في ذلك الزمان، دَخَلَ يَسُوعُ كَفَرْنَاهُومَ، فَدَنَا إِلَيْهِ قَائِدُ مِئَةٍ، وَطَلَبَ إِلَيْهِ قَائِلًا: يَا رَبُّ إِنَّ فَتَايَ مُلْقَى فِي الْبَيْتِ مُحَلَّلًا يُعَذِّبُ بِعَذَابٍ شَدِيدٍ. فَقَالَ لَهُ يَسُوعُ: أَنَا آتِي وَأَشْفِيهِ. فَأَجَابَ قَائِدُ الْمِئَةِ قَائِلًا: يَا رَبُّ، لَسْتُ مُسْتَحِقًّا أَنْ تَدْخُلَ تَحْتَ سَقْفِي، وَلَكِنْ قُلْ كَلِمَةً لَا غَيْرَ، فَيَبْرَأَ فَتَايَ. فَإِنِّي أَنَا إِنْسَانٌ تَحْتَ سُلْطَانٍ، وَلِي جُنْدٌ تَحْتَ يَدِي، أَقُولُ لِهَذَا "اذهَبْ"، فَيَذْهَبُ، وَلِلْآخِرِ "أَنْتِ"، فَيَأْتِي، وَلِعَبْدِي "اعْمَلْ هَذَا"، فَيَعْمَلُ. فَلَمَّا سَمِعَ يَسُوعُ، تَعَجَّبَ وَقَالَ لِلَّذِينَ يَتَّبِعُونَهُ: الْحَقُّ أَقُولُ لَكُمْ، إِنِّي لَمْ أَجِدْ إِيْمَانًا بِمِقْدَارِ هَذَا وَلَا فِي إِسْرَائِيلَ. أَقُولُ لَكُمْ، إِنَّ كَثِيرِينَ سَيَأْتُونَ مِنَ الْمَشَارِقِ وَالْمَغَارِبِ وَيَتَكُونُونَ مَعَ إِبْرَاهِيمَ وَاسْحَقَ وَيَعْقُوبَ فِي مَلَكُوتِ السَّمَاوَاتِ. وَأَمَّا بَنُو الْمَلَكُوتِ فَيُلْقَوْنَ فِي الظُّلْمَةِ الْبَرَّانِيَّةِ. هُنَاكَ يَكُونُ الْبُكَاءُ وَصُرْفُ الْأَسْنَانِ. ثُمَّ قَالَ يَسُوعُ لِقَائِدِ الْمِئَةِ: اذهَبْ، وَلْيَكُنْ لَكَ كَمَا آمَنْتَ. فَشَفِيَ فَتَاهُ فِي تِلْكَ السَّاعَةِ.

### ORDINARY KONTAKION IN TONE TWO

O protection of Christians that cannot be put to shame, mediation unto the Creator most constant, O despise not the suppliant voices of those who have sinned; but be thou quick, O good one, to come unto our aid, who in faith cry unto thee: Hasten to intercession, and speed thou to make supplication, thou who dost ever protect, O Theotokos, them that honor thee.

قِنْدَاقِ بِاللَّحْنِ الثَّانِي

يَا شَفِيعَةَ الْمَسِيحِيِّينَ غَيْرِ الْخَازِيَةِ، الْوَسِيطَةَ لَدَى الْخَالِقِ غَيْرِ الْمَرْدُودَةِ، لَا تُعْرِضِي عَنْ أَصْوَاتِ طَلِبَاتِنَا نَحْنُ الْخَطَاةَ، بَلْ تَدَارِكُنَا بِالْمَعُونَةِ بِمَا أَنَّكَ صَالِحَةٌ، نَحْنُ الْصَارِخِينَ إِلَيْكَ بِإِيْمَانٍ: بِإِدْرِي إِلَى الشَّفَاعَةِ وَأُسْرِعِي فِي الطَّلَبَةِ، يَا وَالِدَةَ الْإِلَهِ، الْمُنْتَشِقَّةَ دَائِمًا بِمُكْرَمِيكِ.

## Saint Alban, Protomartyr of Britain

Commemorated on June 22

Saint Alban (or Albanus), the protomartyr of Britain, was a Roman citizen who lived at Verulamium (modern Saint Albans), a few miles northwest of London, during a time of persecution. Nothing is known about his family or his occupation.

The chief magistrate of the city had orders to arrest all Christian clergy. One of them, a priest named Amphibalus, fled to Alban's home in order to hide from the soldiers who wished to kill him. Alban was impressed by the priest's constant prayer and vigil, and so he questioned Amphibalus about his beliefs. As a result, Alban came to believe in Christ and asked to be baptized.

Eventually, Amphibalus was forced to move on, and Alban changed clothes with him so

that he could get away. The soldiers heard there was a priest hiding in Alban's house, so they came to search it. Seeing Alban dressed in the priest's clothes, they arrested him and brought him before the judge.

The magistrate was offering sacrifice to idols when Saint Alban appeared before him. After questioning him, he discovered how Alban and the priest had switched clothes. Furious because Alban had allowed a fugitive to escape, the magistrate threatened him with death unless he returned to paganism and revealed where Amphibalus had gone. Saint Alban replied, "I am also a Christian, and I worship the true God."

After having the saint beaten and tortured, the magistrate threatened him with execution. Saint Alban rejoiced and glorified God. The magistrate ordered the soldiers to take Saint Alban to the Holmhurst Hill to be beheaded. When they came to the river Ver, they saw that the bridge was crowded with people who had come to witness Alban's martyrdom. Since they could not proceed because of the multitude of people, Saint Alban prayed and made the Sign of the Cross over the river. At once, the waters parted so that they were able to cross over to the other side.

The executioner was so astonished by the miracle that he threw down his sword and refused to behead the saint. He was arrested, and another man was found to behead them both. There is a tradition that Saint Alban became thirsty while climbing the hill and asked for water. A small spring gushed forth near the top of the hill, and he was able to drink from it. Pilgrims used to come and drink from Saint Alban's well, but it is now dry.

The date of Saint Alban's martyrdom is uncertain, but it is believed that it took place during the reign of Decius (ca. 251) or Valerian (ca. 257). The eighteenth century Turin manuscript (which may be based on a fifth century source) suggests that Saint Alban may have been executed as early as 209, when the emperor Septimus Severus and his two sons were in Britain. The name of the executioner who was converted has not been preserved. The priest Amphibalus was ultimately caught and put to death at a place called Redbourn, four miles from Verulamium.

When people began to cry out against the magistrate, he put an end to the persecution. In later years a cathedral was built on the site of the martyrdom, and the relics of Saint Alban, the priest Amphibalus, and perhaps even the executioner were enshrined within. Saint Bede (May 27) tells us that miracles frequently took place at Saint Alban's tomb. When the Danes invaded England in 860, the relics were removed for safekeeping, then later returned.

A new chapel and shrine were built for the relics in the early fourteenth century. Two hundred years later, during the dissolution of the monasteries under Henry VIII, the marble shrine was destroyed. Much later, the fragments of the shrine were reassembled on its former site. What happened to the relics is uncertain, but it is probable that they were either destroyed or buried in an unmarked spot.

Although Saint Alban is sometimes depicted in military garb, there is no evidence that he was a soldier. After all, he was living in a private home when he was arrested, and not in a barracks. There is a medieval painting in the south aisle beside the Choir in the Abbey which depicts Saint Alban with red hair. A medieval seal, now in the Durham Cathedral

