



*Antiochian Orthodox Christian Archdiocese
Of North America*

Diocese of Ottawa, Eastern Canada and Upstate New York

St. Mary's Antiochian Orthodox Church
Église Orthodoxe d'Antioche de la Vierge Marie
كنيسة السيدة العذراء مريم الإنطاكية الأرثوذكسية

Pastor: *Archpriest Elias Ferzli*



26 Septembre, 2021

14ème dimanche après la Pentecôte.

Dormition du saint apôtre et évangéliste Jean le théologien

**الأحد الرابع عشر بعد العنصرة
رقاد القديس الرسول يوحنا الإنجيلي اللاهوتي.**

**His Eminence
Metropolitan
JOSEPH,**
Archbishop of
New York and
Metropolitan
of all North America

**His Grace Bishop
ALEXANDER,**
Auxiliary Bishop of
the Diocese of Ottawa,
Eastern Canada and
Upstate New York

V. Rev. Elias Ferzli,
Pastor

V. Rev. Michel Fawaz
Pastor Emeritus

Parish Council:
Georges Ajram (Chair)
Nicolas Badran (Vice Chair)
Philippe Khoury (Treasurer)
Jeanette Elias (Secretary)
Fares Abou Haidar
Angèle Azar
Michel Haydamous
Habib Kharsa,
Georges Jabbour
Elie Naous
Joseph Salibi
Joseph Tamer

Antiochian Women:
Huda Saba (president)

Choir:
Antoine Faddoul (Director)

Sunday School:
Roula Hasbani (Director)

Teen Soyo:
Ghada Hage (Advisor)

Arabic School:
Lilian Berbari (Director)

Calendrier hebdomadaire

Samedi:	18:00	Vêpres
Dimanche:	9:45	Matines
	11:00	Divine Liturgie

الإيوثينا الثالثة
Ton 5

الحن الخامس
L'Évangile des matines 3



مبارك الآتي باسم الرب

كاهن ومجلس رعية كنيسة السيدة العذراء في مونتريال، وسائر هيئاتها وعضوياتها:

السيدات الأنطاكيات

مدرسة الأحد

الجوقة والمرتلين

الشبيبة الناشئة (Teen Soyo)

الشبيبة البالغة (Young Adult Ministry)

وسائر أبناء ريعتنا والعاملين والخادمين فيها

يرحبون بأبينا وراعي أبرشيتنا

سيادة الميتروبوليت جوزيف زحلاوي الكلي الطهر والجزيل الاحترام



راجين الرب الإله أن يُنعمَ علينا جميعاً، بصلواته وبركة حضوره،
نعمةً من العلاء وقوةً وبركةً وتعزيةً

His Eminence
The Most Reverend
Metropolitan JOSEPH



Archbishop of New York and
Metropolitan of
All North America

ANTIOCHIAN ORTHODOX CHRISTIAN ARCHDIOCESE
OF NORTH AMERICA

September 7, 2021

Dear Reverend Clergy and Esteemed Members of our Parish Councils,

Grace and peace to you in the Name of Christ Jesus our Lord!

We have all watched with concern and sadness as Hurricane Ida cut a path of destruction across our land. From the pounding winds and rain of its landfall in Louisiana to the recent flooding in New York and New Jersey, this storm has led to much suffering. Homes and businesses have been damaged, and lives have been tragically cut short. Let us all pray fervently to our good and saving God for the affected families and communities, that they might “find hope under His wings” (Ps. 90:4).

The Apostle John, the beloved disciple, exhorts us: “If anyone has the world’s goods and sees his brother in need, yet closes his heart against him, how does God’s love abide in him? Little children, let us not love in word or speech but in deed and in truth” (1 John 3:17–18). It is incumbent upon us as servants of God, who “is love” (1 John 4:8), to demonstrate love in a practical way to those who are suffering.

This duty is all the more pressing when those suffering are part of our spiritual family, our brothers and sisters in the Orthodox faith, members of our Archdiocese. We have received word that our parish in Metairie (New Orleans) has sustained some damage and that some of its parishioners have even lost their homes. Therefore, I call upon all our parishes to take a special collection for those who have suffered losses from this storm. Once you have had a chance to collect all donations, please forward one check from your parish to the Archdiocese (memo: “Hurricane Relief”)—in any event, no later than end of this month. All donations will go directly to those in need.

Asking God’s blessings upon your generosity and His preservation of you and your families, I remain prayerfully,

Your Father in Christ,

+JOSEPH

Archbishop of New York and Metropolitan of all North America

“The disciples were first called Christians in Antioch” (Acts 11: 26)

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His Eminence
The Most Reverend
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Archbishop of New York and
Metropolitan of
All North America

ANTIOCHIAN ORTHODOX CHRISTIAN ARCHDIOCESE OF NORTH AMERICA

Encyclical for the Year of Youth

Beloved Faithful in Christ,

Greetings and blessings to you in the Name of our Great God and Savior, Jesus Christ!

Seven years ago, I received the staff of archpastoral service from our Father in Christ, Patriarch John X, accepting a grave responsibility for shepherding the souls of this God-protected Archdiocese. By your prayers, I worked diligently to navigate the stormy waters of the global pandemic, and now I must turn our focus to restoring the fullness of liturgical and spiritual life in our parishes.

A Fire Bell in the Night

During my travels throughout the Archdiocese, both before the pandemic and now that I have resumed archpastoral visits, there is one issue that continues to ring out (to borrow an apt phrase from Thomas Jefferson) as a fire bell in the night: our young people leaving the Church. During just about every parish visit, Archdiocese Board meeting, clergy gathering, Parish Life Conference, and Archdiocese Convention, I am asked about our young people: What are we doing for them? How can we keep them in the Church? What new programs can we offer? What curriculum can we create? Since the start of the pandemic, these concerns have been expressed with even greater intensity, as many of our youth and young families are still absent from the life of the Church.

After reflecting upon these difficult questions over the past seven years, I offer a few questions of my own: What if these are the wrong questions? What if our fixation on new programs and curricula is blinding us to a deeper need? What if our anxiety about keeping young people engaged in organizations is misdirected?

Ultimately, it seems to me, there is a fundamental question we may be taking for granted: do our young people know the Crucified and Risen Lord?

The Need for Dialogue

In view of the great responsibility of my office, I must do everything I can to address these questions. As a first step, several months ago, I asked my fellow hierarchs in the Assembly of Bishops to declare this the Year of Youth for Orthodox Christians in our land. I now write this encyclical to share some insights I have gleaned from praying and thinking about how we should respond to this great crisis of our time. I hope to begin a dialogue within our Archdiocese—a dialogue not *about* our youth but *with* our youth.

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When I am asked about our young people, the questions often come from a place of confusion or misunderstanding—as though we are talking not about the children nurtured in our homes and parishes but about some exotic group of strangers! We do not understand their habits of thought, ways of communicating, and systems of values. On the other hand, when I speak to our youth and young adults, I often hear their own sense of alienation from the “adult” world of their parishes. Over and over again, I hear our young people talk about being set aflame in their faith by an experience of camp or by an inspiring retreat, only to have that flame extinguished by apathetic religiosity in their home. Moreover, they tell me how their desire for inclusion in ministries is often greeted with coldness by older people who cling to those roles and their enthusiasm for new ideas is often met with cynicism by those who insist that things be done as they always have been. How can we engage young people with the Gospel if we do not make the effort to understand them and intentionally embrace them as full members of the Church?

We must all remember that the Church is one Body of Christ which encompasses all of us as members—young and old alike. As St. Paul reminds us, every part of the Body has its function, and no one part can dismiss the role of the others: “The eye cannot say to the hand, ‘I have no need of you’; nor again the head to the feet, ‘I have no need of you’” (1 Corinthians 12:21). Our young people need the guidance and mentorship of their elders, and our older generation needs the enthusiasm and idealism of our young people. In short, we all need each other; and, most importantly, we all need our Lord Jesus Christ, the Head of the Body. We need to draw upon the love and humility of Christ in order to work with one another, heal one another, and rejoice in one another. Our way forward is not in alienation but in communion, not in judgment but in forgiveness, not in lecturing but in listening.

The dialogue I am calling for will not be easy. Our Lord teaches that “the truth will set you free” (John 8:32), yet He also warns that the world loves darkness rather than the Light (John 3:19). Honest conversation will bring to light things we may rather leave unspoken and reveal truths we may wish to deny. Yet, as the Savior said to the Samaritan Woman, “true worshipers will worship the Father in spirit and truth; for the Father is seeking such to worship Him” (John 4:23). True service to God comes from a place of transparent openness, and we cannot serve Him truly until we face all the difficult truths in our lives.

Our Priorities Teach More Than Programs

One truth we must face head-on is that we cannot merely plan ourselves out of this crisis, by hiring a charismatic youth director, by designing the perfect curriculum, or by organizing some program, retreat, or sports tournament. These things are the icing on the cake, but they are not the cake itself.

Our Archdiocese and our parish communities are not mere organizations or institutions but living temples where mankind is inducted into the powerful presence of God, in which we encounter the same Holy Spirit that descended as tongues of fire upon the disciples at Pentecost. Therefore, they must be places where souls find salvation and hearts are set aflame with love for God and neighbor. By God’s grace, they should raise people up “to the

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measure of the stature of the fullness of Christ,” leading them to be “partakers of the divine nature” (Ephesians 4:13; 2 Peter 1:4). They should inspire those thus brought into contact with the Living God to pour out the living water of the Spirit for the benefit of others, through loving and selfless service. They should embrace the ascetical practices of the Church—fasting, prayers, and almsgiving—which foster repentance and healing in our hearts, by softening them and making them more receptive to God’s transformative grace.

This is the ideal to which we are called, but is all of this actually experienced in our Archdiocese, our parishes, and our homes? In a spirit of repentance, we must ask some difficult questions: How often do our parents prioritize their children’s sports and other activities over bringing them face-to-face with the Living God? How often do our parents pray with their children at home and speak with them about Christ and the saints? In our own lives, do we model fasting and charity or self-indulgence and greed, as an example for our children to follow? Do we encourage moral living as a God-given and life-giving means of sanctification, or do we just demand adherence to cultural prohibitions or, worse yet, ignore morality altogether? At the most basic level, do parents, godparents, aunts, and uncles take responsibility—throughout the week—for passing down the Faith to the children entrusted to them by God, or do they leave this job entirely to the priests, Sunday School teachers, and youth workers, who only see them for a couple hours a week?

Our parishes must also do some soul searching: Does our parish life show our children the importance of sanctity or the importance of paying the bills? Are our parishes focused on passing down “the Faith which was once and for all delivered to the saints” (Jude 3) or on preserving some ethnic identity? Do our people yearn for sermons that challenge them to repentance or just feel-good messages that affirm them in their complacency? Do we prioritize ministries that reach out to the community or social events for our members?

These are difficult questions, but we need to answer them honestly. Their purpose is not to point fingers at anyone but to drive home an important point: our young people learn more from what we do than from what we say. There is an unwritten curriculum we teach them every moment of every day. Regardless of how much we talk about the rich theology of the Church, if we do not live as though we really believe in it, we cannot expect them to do so either.

As Metropolitan of this God-protected Archdiocese, I am committed to devote the resources necessary for youth and young-adult ministries that are second-to-none, but none of that will matter unless we all model what we are teaching. We must all rise to this challenge—hierarchs, clergy, and laity. Although the problem may seem daunting, we do not face it alone. God is with us, and we can do all things through Christ who strengthens us (Philippians 4:13). This, more than any faddish program or strategic plan, will be the source of our success.

To Our Young People

To our young people, I want to say that we love you dearly. From my meetings with many of you, I know how much you struggle to keep the Faith. I know that you are often lonely and

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anxious. You have many demands on your time and feel burdened by responsibilities. I know that many of you are grieving the loss of loved ones, as a result of this pandemic. I know that many of you missed out on major life moments (such as proms, graduations, sports, and extracurricular activities) and were left for months to learn and socialize via a computer monitor. The time in which I grew up was simpler, and I admire your resilience during these difficult days. Let me also say that my heart breaks when I think about how we, as the elder generation—both clergy and laity—have at times let you down, failed to live up to what we preach, or not supported you enough in your struggles.

I do ask you, nonetheless, to be in dialogue with us, your elders. Yes, we are imperfect, but we are struggling just like you to grow into the people God created us to be. We may be older than you, but we are your fellow pilgrims on the road to God's Kingdom. This road is both joyous and (if I may be honest) difficult, so let us all cultivate a spirit of mutual forgiveness and support along the way. As part of this dialogue, remember that even though we may not be as adept with the latest technology or as adaptable to change as you are, we do have some timeless wisdom to share with you—the fruit of experience, that most effective teacher. However much the world seems to change, “Jesus Christ is the same yesterday, today, and forever” (Hebrews 13:8), and our path to sanctification as human persons is ever the same.

Each year, on the Sunday of Orthodoxy, we proclaim that this Orthodox Faith has established the universe. It cannot be undermined by the wondrous technologies and bizarre social innovations of our day. Indeed, this Faith has faced challenges in every age—those vanities and temptations that have tried to pull us away from Christ—yet every generation of faithful Christians has overcome those challenges by staying close to Christ, who has shown us that the path of suffering and self-denial leads to eternal life. The Lord told His disciples: “In the world you will have tribulation; but be of good cheer, I have overcome the world” (John 16:33). Joy and peace are not found by capitulating to the pressures around us but by overcoming them hand-in-hand with Christ. Let us all join together in taking up our crosses and following Him.

I have seen news articles proclaiming that your generation will create another “Roaring Twenties” after the pandemic has passed. The authors meant to say that, after pandemic-related restrictions on socializing are lifted, there will be an explosion of immoral behavior. My prayer is that you will yearn not for vain parties but for true communion with Christ and with the family of believers. My dear ones in Christ, let this be a decade where the roaring from your generation is the booming proclamation of the Risen Christ!

Let Us Rise to This Challenge

Beloved faithful in Christ, there is no letter I can write that will adequately sum up all we need to do at this critical time. My purpose here is to begin a process of introspection and openness, of repentance and reconciliation. In our world, young people feel alienated and lonely, scrolling through social media accounts in their bedrooms and wishing for the fulfilling lives they imagine others enjoy; and in nursing homes, the elderly also feel alienated and lonely, surfing through television channels and wondering why their grandchildren do

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not call or visit. What a tragedy! We need each other, and we must reach out to one another. Certainly, in the Body of Christ, this sense of alienation must not be allowed to persist!

The Lord taught us: "Unless you are converted and become like little children, you will by no means enter the Kingdom of Heaven" (Matthew 18:3). He did not speak this just to the young people but *to all of us*. Let us all take time to consider what it means to be children of God. I have set this as the theme of next year's Creative Arts Festivals for this very reason, so that we can be reminded of the need for childlike faith. Let us all, therefore, with youthful innocence and enthusiasm, learn, worship, and serve together as children of God, growing up together "unto the measure of the stature of the fullness of Christ."

Let us answer this fire bell we hear ringing in the night. I commit to doing my part, but in order to meet this challenge, we need each and every clergyman, parish-council member, parent, teacher, young adult, teen, and child to devote themselves to seeking Christ and living as He has taught us, with real and active love for God and their neighbors. Let us bridge these divides of alienation in our own homes and in our parishes, that we may truly be the Body of Christ, bringing His healing grace to this broken world.

With fervent prayers and great love for you all, I remain,

Your Father in Christ,

+JOSEPH

Archbishop of New York and Metropolitan of all North America

September 17, 2021

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رسالة أسبوعية

الله محبة للمطران جورج خضر

وحده يوحنا من آدم إلى الآن، قال، الله محبة. من ثبت في المحبة يثبت في الله. المحبة ليست صفة من صفات الله. هي الله ذاته. الله واحد ليس بمعنى الحساب. الله لا يُوضع تحت مقولة الحساب. الله محبة. هي التي تجمع بين الأب والابن والروح القدس. جوهر الله أنه محب. لذلك أراد يوحنا الحبيب أن يربط بين الله والبشر. الحقائق الإلهية تنزل إلينا. لذلك قال من أحبّ ثبت في الله وثبت في المحبة.

ليس المطلوب منك أن تعرف اللاهوت زيادة. هذا له علماءه. أهم شيء عندك أن تحبّ جارك. العجيبة لا تنفك إذا لم تحب. كلّ شيء باطل إن كنت أنت لا تحب. امتحن أنت نفسك. أتريد أن تعرف إذا كان الله يحبّك، تحبّ امرأتك، تنتبه إلى جارك؟ وتغفر له باستمرار إذا ذاك. مسكوب قلبك أنت في قلوب الناس؟ تكون أنت مسيحياً. لا تدرس شيئاً. ولا تتطّلع إلى أي شيء.

معرفة العالم للقدّيس سلوان الآثوسي

كان القدّيس سلوان موهوباً بذكاء حلو حيّ متيقّظ، وجريء جداً. فكتب:

«لا يمكننا بذكائنا حتّى أن نعرف كيف كوّنت الشمس. وحين نسأل الله: «قل لنا كيف كوّنت الشمس»، فإنّنا نسمع هذا الجواب بوضوح في نفوسنا: «اتّضع وستعرف ليس فقط الشمس، بل خالقها». لكن حين تعرف النفس السيّد بالروح القدس، إذ ذاك تنسى من شدة فرحها الكون كلّهُ ولا تعود تنشغل بأية معرفة دنيويّة أخرى».

تخفي هذه الكلمات البدائيّة نوعاً ما في طيّاتها إحياء بمعرفتين مختلفتين للذات. الطريق العاديّة التي يسلكها الجميع للوصول إلى المعرفة تحتوي على تنقيف قدرة الإنسان العقلية باتجاه العالم الخارجي. هناك تلتقي، بأشكال متنوّعة ومتشعّبة من الظواهر التي لا حدّ لها... أمّا الطريق الأخرى التي تقود إلى معرفة الذات، فتتمثّل في القدرة على تسيير الوعي الإنسانيّ إلى داخل الكيان ثمّ إلى الله.



Troaire

الطروباريات:

Troaire de la Résurrection – Ton 5

Fidèles, chantons et adorons, le Verbe sans commencement comme le Père et l'Esprit, né de la Vierge pour notre salut, car Il a bien voulu dans sa chair monter sur la Croix pour y endurer la mort et relever les morts par sa glorieuse résurrection.

Troaire de saint Jean le théologien - ton 2

Apôtre bien-aimé du Christ Dieu, hâte-toi de délivrer un peuple sans défense, car celui qui t'a permis de te reposer sur sa poitrine, t'accueillera tombant à ses pieds afin d'intercéder pour nous; prie-le, ô Jean le Théologien, de dissiper les sombres nuages de l'incroyance et implore-le de nous accorder la paix et la grande miséricorde.

Troaire de la Nativité de la mère de Dieu - ton 4

Ta nativité, Vierge Mère de Dieu, a annoncé la joie au monde entier, car de toi s'est levé le Soleil de justice, le Christ notre Dieu; Il a détruit la malédiction et donné la bénédiction, Il a aboli la mort et nous a donné la vie éternelle.

Kondakion:

Protectrice assurée des chrétiens, médiatrice sans défaillance devant le Créateur, ne dédaigne pas les supplications des pécheurs, mais dans ta bonté empresse-toi de nous secourir, nous qui te clamons avec foi: sois prompte dans ton intercession et empressée dans ta prière, ô Mère de Dieu, qui protèges toujours ceux qui t'honorent.

طروبارية القيامة – بالحن الخامس.

لِنُسَبِّحْ نَحْنُ الْمُؤْمِنِينَ وَنَسْجُدْ لِلْكَلِمَةِ، الْمُسَاوِي لِلآبِ وَالرُّوحِ فِي الْأَزَلِيَّةِ وَعَدَمِ الْإِبْتِدَاءِ، الْمَوْلُودِ مِنَ الْعَذْرَاءِ لِخَلَاصِنَا، لِأَنَّهُ سَرَّ بِالْجَسَدِ أَنْ يَغْلُو عَلَى الصَّلِيبِ، وَيَحْتَمِلَ الْمَوْتَ، وَيُنْهَضَ الْمَوْتَى بِقِيَامَتِهِ الْمَجِيدَةِ.

طروبارية القديس يوحنا اللاهوتي – بالحن الثاني.

أَيُّهَا الرَّسُولُ الْمُتَكَلِّمُ بِاللَّاهُوتِ، حَبِيبُ الْمَسِيحِ الْإِلَهِ، أَسْرِعْ وَأَنْقِذْ شَعْبًا لَا عُدْرَ لَهُ. لِأَنَّ الَّذِي تَنَازَلَ أَنْ تَتَكَيَّ عَلَى صَدْرِهِ يَقْبَلُكَ مُتَوَسِّلًا. فَابْتَهِلْ إِلَيْهِ أَنْ يُشَبِّتَ سَحَابَةَ الشُّرُورِ وَالْمِحَنِ، طَالِبًا لَنَا السَّلَامَةَ وَالرَّحْمَةَ الْعُظْمَى.

لميلاد العذراء – بالحن الرابع:

ميلادك يا والدة الإله، بَشَّرَ بِالْفَرَحِ كُلَّ الْمَسْكُونَةِ، لِأَنَّهُ مِنْكَ أَشْرَقَ شَمْسُ الْعَدْلِ الْمَسِيحِ إِلَهَنَا، فَحَلَّ اللَّعْنَةُ وَوَهَبَ الْبَرَكَةَ، وَأَبْطَلَ الْمَوْتَ وَمَنْحَنَا الْحَيَاةَ الْأَبَدِيَّةَ.

الفتداق:

يَا شَفِيعَةَ الْمَسِيحِيِّينَ غَيْرِ الْخَازِيَةِ، الْوَسِيطَةَ لَدَى الْخَالِقِ غَيْرِ الْمَرْذُودَةِ، لَا تُغْرِضِي عَنْ أَصْوَابِ طَلِبَاتِنَا نَحْنُ الْخَطَاةَ، بَلْ تَدَارِكِينَا بِالْمَعُونَةِ بِمَا أَنَّكَ صَالِحَةٌ، نَحْنُ الصَّارِخِينَ إِلَيْكَ بِإِيمَانٍ: بِإِدْرِي إِلَى الشَّفَاعَةِ وَأَسْرِعِي فِي الطَّلِبَةِ، يَا وَالِدَةَ الْإِلَهِ، الْمُتَشَفِّعَةَ دَائِمًا بِمُكْرَمِيكَ.



THE EPISTLE

*His voice has gone out into all the earth.
The heavens declare the glory of God.*

The Reading from the First Epistle of St. John. (4:12-19)

Brethren, no one has ever seen God. If we love one another, God abides in us, and His love is perfected in us. By this we know that we abide in Him, and He in us, because He has given us of His Spirit. And we have seen, and do testify that the Father has sent the Son to be the Savior of the world. Whoever confesses that Jesus is the Son of God, God abides in him, and he in God. And we have known and believed the love which God has for us. God is love; and he who abides in love abides in God, and God abides in him. In this is love perfected with us, that we may have boldness in the Day of Judgment; because as He is, even so are we in this world. There is no fear in love, but perfect love casts out fear, because fear has torment; but he who fears is not perfected in love. We love God, because He first loved us.

THE GOSPEL

The Reading from the Holy Gospel according to St. John. (19:25-27; 21:24-25)

At that time, standing by the Cross of Jesus were His mother, and His mother's sister, Mary the wife of Clopas, and Mary Magdalene. When Jesus saw His mother, and the disciple whom He loved standing near, He said to his mother, "Woman, behold, your Son!" Then He said to the disciple, "Behold, your mother!" And from that hour the disciple took her to his own.

This is the disciple who is bearing witness to these things, and who has written these things; and we know that his testimony is true. But there are also many other things, which Jesus did; were every one of them to be written, I suppose that the world itself could not contain the books that would be written.

Amen.



الرسالة

إِلَى كُلِّ الْأَرْضِ خَرَجَ صَوْتُهُ.
السَّمَاوَاتُ تُذْيَعُ مَجْدَ اللَّهِ.

فَصْلٌ مِنْ رِسَالَةِ الْقَدِّيسِ يُوْحَنَّا الرَّسُولِ الْأُولَى الْجَامِعَةِ.

يَا إِخْوَتِي، اللَّهُ لَمْ يِعَايِنَهُ أَحَدٌ قَطُّ. إِنِ أَحْبَبْنَا بَعْضُنَا بَعْضًا يَثْبُتُ اللَّهُ فِيْنَا وَتَكُونُ مَحَبَّتُهُ لَنَا كَامِلَةً فِيْنَا. وَبِهَذَا نَعْلَمُ أَنَّا نَثْبُتُ فِيهِ وَهُوَ فِيْنَا، بِأَنَّهُ آتَانَا مِنْ رُوحِهِ. وَنَحْنُ قَدْ عَلِمْنَا وَنَشْهَدُ أَنَّ الْآبَ قَدْ أَرْسَلَ الْإِبْنَ مُخَلِّصًا لِلْعَالَمِ. فَكُلُّ مَنْ اعْتَرَفَ بِأَنَّ يَسُوعَ هُوَ ابْنُ اللَّهِ، يَثْبُتُ فِيهِ وَهُوَ فِي اللَّهِ. وَنَحْنُ قَدْ عَرَفْنَا وَآمَنَّا بِالْمَحَبَّةِ الَّتِي عِنْدَ اللَّهِ لَنَا. اللَّهُ مَحَبَّةٌ، فَمَنْ ثَبَّتَ فِي الْمَحَبَّةِ فَقَدْ ثَبَّتَ فِي اللَّهِ وَاللَّهُ فِيهِ. بِهَذَا كَمَلَتِ الْمَحَبَّةُ فِيْنَا حَتَّى تَكُونَ لَنَا ثِقَةٌ يَوْمَ الدِّينِ بِأَن نَكُونَ كَمَا هُوَ فِي هَذَا الْعَالَمِ. لَا مَخَافَةَ فِي الْمَحَبَّةِ، بَلِ الْمَحَبَّةُ الْكَامِلَةُ تَنْفِي الْمَخَافَةَ إِلَى خَارِجٍ. لِأَنَّ الْمَخَافَةَ لَهَا عَذَابٌ، فَالْخَائِفُ غَيْرُ كَامِلٍ فِي الْمَحَبَّةِ. نَحْنُ نُحِبُّ اللَّهَ لِأَنَّهُ قَدْ أَحَبَّنَا.

الإنجيل

فَصْلٌ شَرِيفٌ مِنْ بَشَارَةِ الْقَدِّيسِ يُوْحَنَّا الْإِنْجِيلِيِّ الْبَشِيرِ وَالتِّلْمِيزِ الطَّاهِرِ.

فِي ذَلِكَ الزَّمَانِ، كَانَتْ وَاقِفَةً عِنْدَ صَلِيبِ يَسُوعَ أُمُّهُ وَأُخْتُ أُمِّهِ مَرْيَمُ الَّتِي لِكَلَاوْبَا وَمَرْيَمُ الْمَجْدَلِيَّةِ. فَلَمَّا رَأَى يَسُوعُ أُمَّهُ وَالتِّلْمِيزَ الَّذِي كَانَ يُحِبُّهُ وَاقِفًا، قَالَ لِأُمِّهِ: يَا امْرَأَتِي، هُوَذَا ابْنُكَ! ثُمَّ قَالَ لِلتِّلْمِيزِ: هُوَذَا أُمُّكَ! وَمِنْ تِلْكَ السَّاعَةِ أَخَذَهَا إِلَى خَاصَّتِهِ. هَذَا هُوَ التِّلْمِيزُ الشَّاهِدُ بِهَذِهِ الْأُمُورِ وَالْكَاتِبُ لَهَا، وَقَدْ عَلِمْنَا أَنَّ شَهَادَتَهُ حَقٌّ. وَأَشْيَاءُ أُخَرُ كَثِيرَةٌ صَنَعَهَا يَسُوعُ، لَوْ أَنَّهَا كُتِبَتْ وَاحِدَةً فَوَاحِدَةً، لَمَا ظَنَنْتُ الْعَالَمَ يَسَعُ الصُّحُفَ الْمَكْتُوبَةَ.



L'ÉPÎTRE

*Sur toute la terre se répand Son message
Les cieux racontent la gloire de Dieu,*

Lecture de la première épître du saint apôtre Jean

(1Jn IV,12-19)

Bien-aimés, Personne n'a jamais vu Dieu ; si nous nous aimons les uns les autres, Dieu demeure en nous, et son amour est parfait en nous. Nous connaissons que nous demeurons en lui, et qu'il demeure en nous, en ce qu'il nous a donné de son Esprit. Et nous, nous avons vu et nous attestons que le Père a envoyé le Fils comme Sauveur du monde. Celui qui confessa que Jésus est le Fils de Dieu, Dieu demeure en lui, et lui en Dieu. Et nous, nous avons connu l'amour que Dieu a pour nous, et nous y avons cru. Dieu est amour ; et celui qui demeure dans l'amour demeure en Dieu, et Dieu demeure en lui. Tel il est, tels nous sommes aussi dans ce monde : c'est en cela que l'amour est parfait en nous, afin que nous ayons de l'assurance au jour du jugement. La crainte n'est pas dans l'amour, mais l'amour parfait bannit la crainte ; car la crainte suppose un châtiment, et celui qui craint n'est pas parfait dans l'amour. Pour nous, nous l'aimons, parce qu'il nous a aimés le premier.

L'ÉVANGILE

Lecture de l'Évangile selon Saint Jean

(Jn XIX,25-27,XXI,24-25)

Près de la croix de Jésus se tenaient sa mère, la sœur de sa mère, Marie, femme de Clopas, et Marie de Magdala. Jésus, voyant sa mère, et auprès d'elle le disciple qu'il aimait, dit à sa mère : « Femme, voilà ton fils. » Puis il dit au disciple : « Voilà ta mère. » Et, dès ce moment, le disciple la prit chez lui.

C'est ce disciple qui rend témoignage de ces choses, et qui les a écrites. Et nous savons que son témoignage est vrai. Jésus a fait encore beaucoup d'autres choses ; si on les écrivait en détail, je ne pense pas que le monde même pût contenir les livres qu'on écrirait.



THE SYNAXARION

On September 26 in the Holy Orthodox Church, we commemorate the Translation of the holy and glorious Apostle and Evangelist, Bosom-friend, Virgin and Beloved John the Theologian.

Verses

Thou standest before the beloved Word of the Father,
Thou who art beloved above all the disciples.
On the twenty-sixth the Son of Thunder passed unto God.

John was the son of Zebedee the fisherman and Salome the daughter of Joseph, the betrothed of the Holy Theotokos. Called by the Lord Jesus, John immediately left his father and his fishermen's nets and, with his brother James, followed Christ. From then on, he was not separated from his Lord until the end. With Peter and James, he was present at the raising of Jairus' daughter and the Transfiguration of the Lord. At the Last Supper, he inclined his head on Jesus' breast. When all the other apostles had abandoned the crucified Lord, John and the Holy Mother of God remained beneath the Cross. In obedience to the Lord, he was as a son to the Holy Virgin Mary, and carefully served and watched over her until her Dormition. John then lived and labored mostly in Ephesus. By his inspired preaching and miracles, he converted many to Christianity and shook paganism to its foundation. The embittered pagans bound him and sent him to Rome, to face Emperor Dometian, who had him tortured and flogged, which did him no harm. This terrified the emperor and, thinking him immortal, Dometian sent him into exile to the island of Patmos. There John converted many to Christianity by words and miracles, and confirmed well the Church of God. He also wrote his Gospel and Revelation on Patmos. He was over one hundred years old when he went to the Lord, and we celebrate the anniversary of his repose today.

Through his intercessions, O Christ God, have mercy upon us.
Amen.



ذكرانيات

تقدّم الذبيحة الإلهية في هذا الأحد لأجل عبيد الله:

- ذكرانية لراحة نفوس عبيد الله السابق رقادهم نيقولا أندراوس وفيليسيا أبي صعب. وتقدم القرايين لراحة نفوسهم من قبل السيدة منتهى أندراوس وعائلتها.

- ذكرانية لراحة نفس أمة الله السابق رقادها نور جرجس وكيلة، وتقدّم القرايين لراحة نفسها من قبل السيدة ماري إسعيد وعائلتها

مقدمو القربان لقدس اليوم عن صحتهم وتوفيقيهم وتسيير أمورهم:

- لصحة وحماية ماري إسعيد وعائلتها، ومنتهى أندراوس وعائلتها والمختصين بهم.



Evènements paroissiaux à venir

أحداث الرعية القادمة

إجراءات جديدة:

نُعلم جميع أبناء رعيّتنا أنه بناءً على التعليمات والتدابير الجديدة التي أعلنتها حكومة كيبيك مؤخراً، وحرصاً على أن لا يتجاوز الحضور العدد المسموح به وهو 250 شخص فقط، وابتداءً من يوم 12 أيلول، سوف تكون الكنيسة مفتوحة للمصلّين بشرط التسجيل المسبق عبر الرابط الإلكتروني الذي سيتم إرساله يوم الخميس من مكتب الكنيسة لأبناء الرعية فقط.

وبناءً عليه، يرجى الحضور إلى القداس باكراً لضمان المشاركة رغم التسجيل المسبق، على أن يقفل الباب في الساعة 11:15.

كما ونذكّر الجميع بضرورة الالتزام بجميع التدابير الوقائية.

أما مكتب الكنيسة فسيكون مفتوحاً أمام الزائرين، ولكن يرجى الإتصال أولاً والحضور بموعد مسبق وذلك حتى إشعارٍ آخر.

Nouvelles procédures :

Nous annonçons à tous nos paroissiens que suite aux nouvelles instructions et mesures annoncées récemment par le gouvernement du Québec, et afin de s'assurer que le nombre de personnes autorisées ne dépasse pas les 250, à compter du 12 septembre 2021 l'église sera ouverte aux fidèles, sous réserve d'une préinscription sur le lien qui sera envoyé les jeudis par courriel par le secrétariat de l'église aux paroissiens uniquement.

En conséquence, merci de vous présenter tôt à la divine liturgie pour assurer votre participation malgré l'inscription préalable car les portes se ferment à 11:15.

Nous rappelons également à tous la nécessité de respecter toutes les mesures préventives. Nous rappelons également que le bureau de l'église est ouvert pour les visiteurs, mais c'est toujours recommandé d'appeler et prendre un rendez-vous



مدارس الاحد

تدعو اسرة الطفولة في كنيستنا جميع الاهالي الكرام إلى المبادرة لتسجيل أولادهم في صفوف مدارسها من عمر ال ٦ سنوات لغاية ال ١٣ سنة. الرجاء أخذ العلم بأن اجتماعاتنا ستكون حصريا عبر الانترنت كما العام السابق. نستهل لقاءاتنا بقداس خاص بجميع الاطفال المسجلين نهار السبت الواقع في 2 تشرين الأول في الكنيسة الساعة ١٠:٣٠. يلي القداس، إذا سمح لنا الطقس بذلك، picnic والعباب تعارف وعلى الاولاد احضار غذاءهم معهم. تبدأ اللقاءات عبر الانترنت السبت الواقع في ٢ تشرين الأول. ستكون الاجتماعات مقسمة كالسابق، اجتماع كل اسبوعين. سوف نقوم بتقسيم الفرق وتحديد موعد اللقاءات بعد فرز التسجيل وارسال الدعوات على غروبات الواتس اب.

لأنجاح هذه الرسالة التبشيرية، يطلب من الاهالي الالتزام بحضور اولادهم جميع اللقاءات في الساعات المحددة. كما نرجو من اهالي الصغار التواجد معهم او بالقرب منهم خلال الجلسات. لمزيد من المعلومات الاتصال ب: السيدة سوزان نعوس على الرقم: 6292 - 358 (514) السيدة رولا فضول: 265-6553 (514) للتسجيل، الرجاء الضغط على الرابط التالي:

<https://docs.google.com/forms/d/e/1FAIpQLScq5Atkwo87ADbrC1mJeMbni7bP0i6y6IxMe7IgnzrlutEFZw/viewform>

Chers Parents

L'école de Dimanche de notre église invite toutes les familles à inscrire leurs enfants aux cours de catéchèse adressés aux enfants de 6 à 13 ans. Comme l'année passée, nos rencontres seront exclusivement en ligne. Nous débuterons notre année par une divine liturgie, pour tous les enfants inscrits, le 2 Octobre à 10h30. La divine liturgie sera suivie, si le climat nous le permet, par un picnic extérieur et des jeux (les enfants devront apporter leur dîner avec eux). Les rencontres débuteront la fin de semaine du 2 octobre. Les rencontres seront organisées comme l'an dernier, une rencontre pour chaque groupe aux deux semaines. Après la libération des inscriptions et l'organisation des groupes, nous vous enverrons sur les groupes WhatsApp l'horaire de chaque groupe. Afin d'assurer la réussite de cette mission, les parents sont invités à s'engager à ce que leurs enfants soient présents à toutes les séances à l'heure. Nous comptons également sur les parents des plus jeunes à être présents avec leurs enfants ou à proximité durant les rencontres. Pour plus d'informations, prière de contacter Mme Roula Faddoul au 514-265-6553 ou Mme Suzane Naous 514-358-6292

Veuillez cliquer sur le lien suivant pour l'inscription :

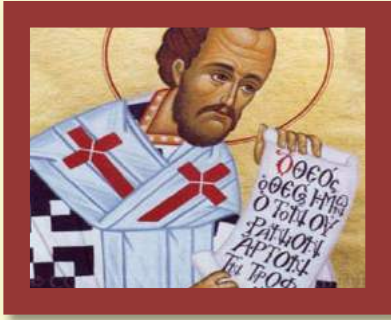
<https://docs.google.com/forms/d/e/1FAIpQLScq5Atkwo87ADbrC1mJeMbni7bP0i6y6IxMe7IgnzrlutEFZw/viewform>

Dear Parents

Our church's Sunday School invites all families to register their children for catechesis classes for children aged 6 to 13. Similar to last year, our meetings will be exclusively online. We will begin our year with a divine liturgy, for all registered children, on October 2 at 10:30. The divine liturgy will be followed, if the weather allows it, by an outdoor picnic and games (the children must bring their lunch with them). The meetings will begin the weekend of October 2. The meetings will be organized as last year, one meeting for each group every two weeks. After registration is complete and groups have been organized, we will send you WhatsApp message on the groups' schedule for each group. In order to ensure the success of this mission, parents are invited to make a commitment that their children will be present at all sessions on time. We also count on the parents of the youngest to be present with their children or be nearby during the meetings. For more information, please contact Mrs. Roula Faddoul at 514-265-6553 or Mrs. Suzane Naous at 514-358-9292

To register, please click on the following link :

<https://docs.google.com/forms/d/e/1FAIpQLScq5Atkwo87ADbrC1mJeMbni7bP0i6y6IxMe7IgnzrlutEFZw/viewform>



Page

صفحة

Teen Soyo

A tous les Teens

Les réunions de Teen Soyo vont reprendre bientôt pour les personnes de 14 à 19 ans. Si vous souhaitez vous inscrire ou inscrire vos enfants, l'inscription se fait à partir du lien suivant :

https://docs.google.com/forms/d/e/1FAIpQLSe609VIAbC51i282jTONKgjEfubWN8BvQftHw3BLEycaWvdwg/viewform?usp=pp_url

Si vous avez des questions sur l'inscription ou le déroulement des réunions cette année, appelez Ghada Hage au numéro suivant :
(514)-975-1303





قداس مسائي لمنتصف الأسبوع القادم

الأربعاء في 29 أيلول الساعة السابعة مساءً قداس مسائي

Divine Liturgie vespérale

Mercredi le 29 Septembre 19h00 Liturgie Vespérale.

صلوات الأسبوع المقبل

الأربعاء -	29 أيلول	<u>قداس المسائي</u>
-السبت	2 تشرين أول	الساعة 18:00: صلاة الغروب.
- الأحد	3 تشرين أول	الساعة الحادية عشرة: قداس إلهي (السحرية في الساعة 9:45).

Les liturgies pour la semaine prochaine

Mercredi	29 Septembre	<u>Divine Liturgie vespérale</u>
Samedi	2 Octobre	à 18h00 : Vêpres
Dimanche	3 Octobre	à 11h00 : Divine Liturgie (matines à 9:45 heures)



مشروع تجديد مكتب الكنيسة

نعلم أبناء الرعية أن مكتب الكنيسة بات بأمس الحاجة إلى تجديد. وهذا التجديد يشمل الآتي:

- دهان السقف والجدران.
 - تغيير الأرض في المكتب وفي المدخل.
 - إخفاء الأسرطة وكابلات الإنترنت ومد خطوط كهربائية جديدة.
 - تجهيز المكتب بخزائن خاصة بأرشفة وتنظيم الملفات.
 - تغيير وأصلاح بعض الشبابيك.
- لذلك نطلب ممن بإمكانه المساهمة أو المساعدة بهذا العمل الضروري، أن يتصل بمكتب الكنيسة

حاجات هيكل الكنيسة

نعلم جميع أبناء الكنيسة أن حاجات الهيكل الناقصة من أوانٍ تُستخدم في الخدم المقدسة قد حُددت ضمن اللائحة المذكورة أدناه، مع صور للأواني ، وأسعار تقريبية غير نهائية (بالدولار الأميركي) يُضاف إليها قيمة الشحن والضريبة، لإعطاء فكرة عامة عنها. لذلك نطلب ممن يرغب بالتبرع بإحدى هذه الحاجات الإتصال بمكتب الكنيسة. أما اللائحة فتضم:

- صينية الزهور لعيد رفع الصليب.
- جرن تقديس الماء (لخدمة تقديس الماء خاصة في عيد الظهور الإلهي)
- صينية خاصة بخدمة تبريك الخمس خبزات.
- "زيون" أو إبريق صغير للماء الحار.
- ريشة لمسحة الزيت.
- مرشّات للنضح بالماء المقدس وتكريس البيوت.
- إنجيل صغير للبركة للفترة الفصحية.
- صليب جديد للبركة مع قاعدة.



Cross Elevation Tray - 432

15 3/4 in. x 15 3/4 in. x 17 1/2 in. Gold Plated

\$480.00 x = \$480.00 (331.20 €)



Holy Water Font - 43704-L

16 in x 14 1/2 in x 30 in. Large Size. Gold Plated. 11 liters.

\$827.00 x = \$827.00 (570.63 €)



Litia Tray - Artoklasia - 472

15 in. x 15 in. x 17 3/4 in. Gold Plated

\$620.00 x = \$620.00 (427.80 €)



Zeon - 220

Gold Plated

\$155.00 x = \$155.00 (106.95 €)



Anointing Brush - US43057-S

0 1/4 in. x 0 1/4 in. x 6 1/4 in. Metal Anointing Brush. In stock

\$39.00 x = \$78.00 (53.82 €)



Sprinkler - 40083

3 1/2 in. x 3 1/2 in. x 10 3/4 in. Gold Plated sprinkler with elaborate carving.

\$190.00 x = \$760.00 (524.40 €)



Gospel Cover - 179XS

5 1/2 in. x 2 in. x 6 3/4 in. Extra Small Size. Gold Plated

\$254.00 x = \$254.00 (175.26 €)



Blessing Cross - 267LB

6 1/2 in. x 4 1/2 in. x 15 in. Large Size. Gold Plated with Red gemstones

\$325.00 x = \$325.00 (224.25 €)