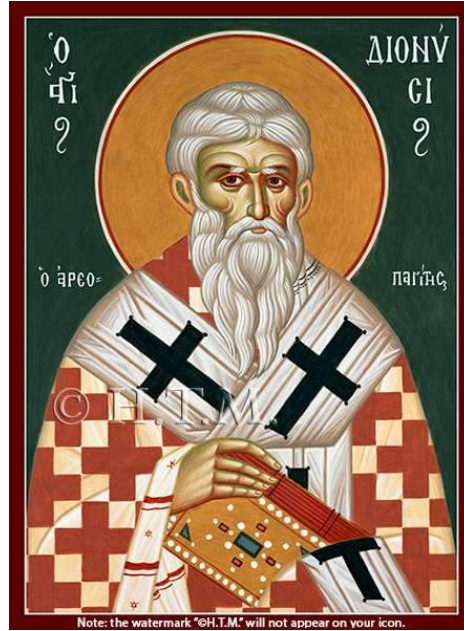




*Antiochian Orthodox Christian Archdiocese  
Of North America  
Diocese of Ottawa, Eastern Canada and Upstate New York*

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

Pastor: *Archpriest Elias Ferzli*



3 Octobre, 2021

**15ème dimanche après la Pentecôte.**  
**St Denis l'Aréopagite**

الأحد الخامس عشر بعد العنصرة  
تذكار القديس ذيونيسيوس الأريوباغي.

Calendrier hebdomadaire

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

**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)

الإيوثينا الرابعة  
Ton 6

الحن السادس  
L'Évangile des matines 4

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,

A handwritten signature in blue ink that reads "Metropolitan Joseph". The signature is written in a cursive style and is preceded by a large, stylized cross symbol.

**+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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The Most Reverend  
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**ANTIOCHIAN ORTHODOX CHRISTIAN ARCHDIOCESE  
OF NORTH AMERICA**

**TO BE READ FROM THE PULPIT**

October, 2021

Beloved Clergy and Faithful of our Archdiocese:

Greetings in the Name of our Lord and Savior Jesus Christ! When our Savior sent out His twelve disciples to preach His Kingdom and minister His healing grace, He encouraged them with these words: “Behold, I send you out as sheep in the midst of wolves. Therefore, be wise as serpents and harmless as doves” (Matt. 10:16). This exhortation also applies to every generation of priests sent out by Christ to minister in His Church—all the more so today, as we face so many challenges to our faith. As our culture grows hostile and resistant to divine truth, we must balance shrewdness with innocence, uprightness with openness, and speaking the truth with listening in love.

Praise God that we have the expert help of our seminaries and theological institutions in preparing new priests for this challenge. These sacred schools bring together bright academic minds and deep pastoral experience to form new ministers capable of bringing the gospel faithfully and compassionately to every corner of our land. In addition to priests, they also prepare youth workers, church musicians, and Christian-education leaders. These men and women will then offer decades of service in our parishes, enlightening our minds, enriching our worship, and binding up our brokenness.

Each October, as part of “Youth Month and Seminary Month” in our Archdiocese, we ask for donations in support of our seminaries and theological institutions. We are grateful for the generosity shown by our faithful over so many years, and we ask you again to please give generously. Finally, please encourage our young people to pursue vocations in service of the Church, and especially our young men to follow callings to priestly service. May the Lord bless our efforts to train future clergy and church workers.

Your Father in Christ,

**+JOSEPH**

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**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,

A handwritten signature in blue ink that reads "Metropolitan Joseph". The signature is written in a cursive style and is preceded by a large, stylized cross symbol.

**+JOSEPH**

Archbishop of New York and Metropolitan of all North America

September 17, 2021

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## رسالة أسبوعية

### قواعد الأخلاق المسيحية

يقول لنا إنجيل اليوم وهو مأخوذ من بشارة الإنجيلي لوقا: "كما تريدون ان يفعل الناس بكم، كذلك افعلوا أنتم بهم". نجد هذا القول للسيد في إنجيل متى ايضًا (٧: ١٢). هذا قول ثانٍ والقول الأول، ولم يُقرأ اليوم، كان: "ما لا تريدون ان يفعل الناس بكم لا تفعلوه أنتم ايضًا بهم".

عندنا في إنجيل اليوم قاعدتان أساسيتان في السلوك المسيحي: القاعدة الأولى هي أن نمتنع عن أذى الناس، ألا نشي بأحد، ألا نكذب، ألا نسرق، ألا نقتل. أي شيء لا نتمناه لأنفسنا ينبغي ألا نفعله ضد الآخرين لأن الآخرين، كل الآخرين، هم أبناء الله والرب يفرح بهم، يضيئهم جميعًا بوجهه الى اي حيّ انتموا ومن اي فئة جاؤوا. فالناس كلهم لله، شأؤوا أم أبوا، علموا به أم لم يعلموا. وكما ان الأبناء في العائلة قد لا يعرفون أن أباهم وأمهم يحبّانهم، قد لا يشعرون في ذاتهم بمحبة والديهم، مع ان الوالدين يحبّون اولادهم ويريدون لهم كل خير، هكذا الله معنا: يحب، يحب من يعرف نفسه ابنًا له ومن لا يعرف نفسه ابنًا له لأن هذه هي أخلاق الله.

والقاعدة الثانية في السلوك المسيحي أوجزها لنا ربنا بقوله: "كونوا رحماء كما ان أباكم هو رحيم". هكذا اختتم إنجيل اليوم بعد أن أعطى السيد فيه أمثلة عن تعليمه: إن أقرضتم أحدًا ولم يدفع لكم فلا تكونوا ضده. لا تنتظروا أن تستوفوا شيئًا، فالناس قد لا يبادلونكم العطاء بالعطاء.

المسيح لم يقل لنا: إن أحببتم الناس، يُحبّونكم بالضرورة. طبعًا هذه هي القاعدة أننا إذا أحببنا بشكل صحيح وعميق، بإخلاص، يبادلنا الناس المحبة. ولكن هذه ليست قاعدة منتظرة: قد يبادلوننا البُغض. قد لا يقدر انسان أن يحب. ولكن علينا نحن أن نتشبه بالمسيح الذي أحب أعداءه وغفر لهم وهو على الصليب، لأن المحبة غالبة في الأخير، هي دائمًا منتصرة.

هذا يعني أن لا نُقصي أحدًا عن قلوبنا، الا نجعل واحدًا في القلب وواحدًا خارجه. كلهم في الداخل ونعاملهم على هذا الأساس. القريبى نُنشئها نحن، نحن نبادر بالاقتراب الى الناس ولا ننتظر منهم شيئًا. البشر في طبيعتهم لا يفتحون على الآخرين، يتعصّبون لعائلتهم او قريتهم او طائفتهم. يظنون أن عائلتهم خير من بقية العائلات، وأن قريتهم أفضل من غيرها، وان طائفتهم خير من كل الطوائف. والواقع أننا كلنا من هذا الطين، كلنا مجبولون بالخطايا.

ما يقوله لنا الإنجيل هو أنه ليس من مجموعة بشرية امتازت بالأخلاق، هذا غير صحيح. توجد ظروف وانفعالات، ولكن البشر، الى اي مجموعة انتموا، بينهم خطأ كثيرون، كما بينهم محبّون كثيرون. الخطيئة والبر لا يحتكرهما أحد. الخطيئة مورّعة، والقداسة مورّعة.

عندما نجتمع معا لتُقيم الذبيحة الإلهية، نُعلن اننا جميعا واحد في المسيح، واحد في محبته، مورّعون قلوبنا الى الناس جميعا من أطراف الدنيا الى أطرافها، لنبقى أمناء حتى النهاية، والحب عندنا له الكلمة الفصل.

سيادة المطران جورج خضر.



## Tropaire

## الطروباريات:

### **Tropaire de la Résurrection – Ton 6**

Les puissances célestes apparues à ton sépulcre, / les gardes restèrent comme morts ; / Marie debout dans le tombeau / cherchait ton corps très pur. / Tu as dépouillé les enfers / sans en être éprouvé / et Tu es allé au-devant de la Vierge en donnant la vie. // Seigneur ressuscité des morts, gloire à Toi.

### **Tropaire de saint St Denis l'Aréopagite - ton 4**

Maître de douceur, sobre en tout / et de noble conscience, comme prêtre, revêtu, / au Vase d'élection tu as puisé les ineffables vérités ; / tu as gardé la foi et, comme lui, mené ta course à bonne fin ; / pontife et martyr, saint Denys, // prie le Christ notre Dieu de sauver nos âmes.

### **Tropaire 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 – باللحن السادس.

إِنَّ الْقَوَاتِ الْمَلَائِكِيَّةَ ظَهَرُوا عَلَى قَبْرِكَ الْمُوقَّرِ،  
وَالْحُرَّاسَ صَارُوا كَالْأَمْوَاتِ، وَمَرِيَمَ وَقَفَتْ عِنْدَ الْقَبْرِ  
طَالِبَةً جَسَدَكَ الطَّاهِرَ، فَسَبَّيْتَ الْجَحِيمَ وَلَمْ تُجْرَبْ  
مِنْهَا، وَصَادَفْتَ الْبَتُولَ مَانِحاً الْحَيَاةَ. فَيَا مَنْ قَامَ مِنْ  
بَيْنِ الْأَمْوَاتِ، يَا رَبُّ الْمَجْدُ لَكَ.

طروبارية القديس ديونيسيوس الأريوباغي –  
باللحن الرابع.

تَعَلَّمْتَ الصَّالِحَاتِ وَاسْتَيْقَظْتَ فِي كُلِّ الْأَحْوَالِ،  
وَأَلْبَسْتَ النَّبِيَّةَ الصَّالِحَةَ كَمَا يَلْبِقُ بِالْكَهَنُوتِ، وَحَفِظْتَ  
الْإِيمَانَ وَتَمَمْتَ السَّعْيَ. إِذِ اسْتَوْعَبْتَ مِنَ الْإِنَاءِ  
الْمُصْطَفَى الْأَسْرَارَ الْغَامِضَةَ الْوَصْفِ، يَا رَبِّيسَ  
الْكَهَنَةِ دِيُونِيسِيُوسَ. فَابْتَهِلْ إِلَى الْمَسِيحِ الْإِلَهِ أَنْ  
يُخَلِّصَ نَفُوسَنَا.

لميلاد العذراء – باللحن الرابع:

ميلادك يا والدة الإله، بشر بالفرح كل المسكونة،  
لأنه منك أشرق شمس العدل المسيح إلهنا، فحلَّ  
اللعنة ووهب البركة، وأبطل الموت ومنحنا الحياة  
الأبدية.

القنطاق:

يَا شَفِيعَةَ الْمَسِيحِيِّينَ غَيْرِ الْخَازِيَةِ، الْوَسِيطَةَ لَدَى  
الْخَالِقِ غَيْرِ الْمَرْدُودَةِ، لَا تُعْرِضِي عَنِ أَصْوَاتِ  
طَلِبَاتِنَا نَحْنُ الْخَطَاةَ، بَلْ تَدَارِكِينَا بِالْمَعُونَةِ بِمَا أَتَى  
صَالِحَةَ، نَحْنُ الصَّارِخِينَ إِلَيْكَ بِإِيمَانٍ: بِإِدْرِي إِلَى  
الشَّفَاعَةِ وَأَسْرِعِي فِي الطَّلِبَةِ، يَا وَالِدَةَ الْإِلَهِ، الْمُنْتَشَقَّةَ  
دَائِمًا بِمُكْرَمِيكَ.



## THE EPISTLE

*O Lord, save Thy people and bless Thine inheritance.  
Unto Thee will I cry, O my God.*

### **The Reading from the Second Epistle of St. Paul to the Corinthians. (4:6-15)**

Brethren, seeing that it is the God who commanded the light to shine out of darkness, the same also shone in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ. But we have this treasure in earthen vessels, that the exceeding greatness of power is from God, and not from us. We are pressed on every way, yet not distressed; we are perplexed, but not driven to despair; persecuted, but not forsaken; smitten down, but not destroyed; always bearing about in the body the dying of the Lord Jesus, that the life of Jesus may also be manifested in our body. For we who live are always delivered to death for Jesus' sake, that the life of Jesus may also be manifested in our mortal flesh. So, then, death is working in us, but life in you. But having in us the same spirit of faith, according to that which is written, "I believed, and therefore I spoke," we also believe, and therefore we also speak, knowing that the One who raised up the Lord Jesus will also raise us up through Jesus, and will make us stand together with you. For all things are for your sakes, that the grace, which is multiplied through the thanksgiving of many, may abound to the glory of God.

## THE GOSPEL

### **The Reading from the Holy Gospel according to St. Luke. (6:31-36)**

The Lord said: "As you wish that men would do to you, do so to them. If you love those who love you, what credit is that to you? For even sinners love those who love them. And if you do good to those who do good to you, what credit is that to you? For even sinners do the same. And if you lend to those from whom you hope to receive, what credit is that to you? Even sinners lend to sinners, to receive as much again. But love your enemies, and do good, and lend, expecting nothing in return; and your reward will be great, and you will be sons of the Most High; for He is kind to the ungrateful and the selfish. Be merciful, even as your Father is merciful."



## الرسالة

خَلِّصْ يَا رَبُّ شَعْبَكَ وَبَارِكْ مِيراثَكَ.

إِلَيْكَ يَا رَبُّ أَصْرُخُ إِلَهِي.

فَصَلِّ مِنْ رِسَالَةِ الْقَدِيسِ بُولْسِ الرِّسُولِ الثَّانِيَةِ إِلَى أَهْلِ كورنثوس.

يا إِخْوَتِي، إِنَّ اللَّهَ الَّذِي أَمَرَ أَنْ يُشْرِقَ مِنْ ظِلْمَةِ نَوْرٍ، هُوَ الَّذِي أَشْرَقَ فِي قُلُوبِنَا لِإِنَارَةِ مَعْرِفَةِ مَجْدِ اللَّهِ فِي وَجْهِ يَسُوعَ الْمَسِيحِ. وَلَنَا هَذَا الْكَثْرُ فِي آنِيَةِ خَزَفِيَّةٍ، لِيَكُونَ فَضْلُ الْقُوَّةِ لِلَّهِ لَا مِنَّا. مُتَضَائِقِينَ فِي كُلِّ شَيْءٍ، وَلَكِنْ غَيْرَ مُنْحَصِرِينَ. وَمُتَحَيِّرِينَ، وَلَكِنْ غَيْرَ يَائِسِينَ. وَمُضْطَّهَدِينَ، وَلَكِنْ غَيْرَ مَخْذُولِينَ. وَمَطْرُوحِينَ، وَلَكِنْ غَيْرَ هَالِكِينَ. حَامِلِينَ فِي الْجَسَدِ كُلِّ حِينٍ إِمَاتَةَ الرَّبِّ يَسُوعَ، لِتُظَهَرَ حَيَاةُ يَسُوعَ أَيْضاً فِي أَجْسَادِنَا. لِأَنَّا نَحْنُ الْأَحْيَاءُ نُسَلِّمُ دَائِماً إِلَى الْمَوْتِ مِنْ أَجْلِ يَسُوعَ، لِتُظَهَرَ حَيَاةُ الْمَسِيحِ أَيْضاً فِي أَجْسَادِنَا الْمَائِتَةِ. فَالْمَوْتُ إِذَنْ يُجْرِي فِيْنَا، وَالْحَيَاةُ فِيكُمْ. فَإِذَا فِيْنَا رُوحَ الْإِيمَانِ بِعَيْنِهِ، عَلَى حَسَبِ مَا كُتِبَ "إِنِّي آمَنْتُ، وَلِذَلِكَ تَكَلَّمْتُ"، فَحَنُّ أَيْضاً نَوْمُنُ وَلِذَلِكَ نَتَكَلَّمُ. عَالِمِينَ أَنَّ الَّذِي أَقَامَ الرَّبُّ يَسُوعَ سَيُقِيمُنَا نَحْنُ أَيْضاً بِيَسُوعَ، فَتَنْتَصِبَ مَعَكُمْ. لِأَنَّ كُلَّ شَيْءٍ هُوَ مِنْ أَجْلِكُمْ، لِكِي تَتَكَثَّرَ النِّعْمَةُ بِشُكْرِ الْأَكْثَرِينَ، فَتَزْدَادَ لِمَجْدِ اللَّهِ.

## الإنجيل

فَصَلِّ شَرِيفٌ مِنْ بَشَارَةِ الْقَدِيسِ لَوْقَا الْإِنْجِيلِيِّ الْبَشِيرِ وَالتَّلْمِيزِ الطَّاهِرِ.

قَالَ الرَّبُّ: كَمَا تُرِيدُونَ أَنْ يَفْعَلَ النَّاسُ بِكُمْ، كَذَلِكَ افْعَلُوا أَنْتُمْ بِهِمْ. فَإِنَّكُمْ إِنْ أَحْبَبْتُمْ الَّذِينَ يُحِبُّونَكُمْ، فَأَيُّهُ مِنْهُ لَكُمْ؟ فَإِنَّ الْخَطَاةَ أَيْضاً يُحِبُّونَ الَّذِينَ يُحِبُّونَهُمْ. وَإِذَا أَحْسَنْتُمْ إِلَى الَّذِينَ يُحْسِنُونَ إِلَيْكُمْ، فَأَيُّهُ مِنْهُ لَكُمْ؟ فَإِنَّ الْخَطَاةَ أَيْضاً هَكَذَا يَصْنَعُونَ. وَإِنْ أَقْرَضْتُمْ الَّذِينَ تَرْجُونَ أَنْ تَسْتَوْفُوا مِنْهُمْ، فَأَيُّهُ مِنْهُ لَكُمْ؟ فَإِنَّ الْخَطَاةَ أَيْضاً يُقْرِضُونَ الْخَطَاةَ لِكِي يَسْتَوْفُوا مِنْهُمْ الْمِثْلَ. وَلَكِنْ، أَحِبُّوا أَعْدَاءَكُمْ، وَأَحْسِنُوا وَأَقْرِضُوا غَيْرَ مُؤَمِّلِينَ شَيْئاً، فَيَكُونَ أَجْرُكُمْ كَثِيراً، وَتَكُونُوا بَنِي الْعَلِيِّ. فَإِنَّهُ مُنْعِمٌ عَلَى غَيْرِ الشَّاكِرِينَ وَالْأَشْرَارِ. فَكُونُوا رُحَمَاءَ كَمَا أَنَّ أَبَاكُمْ هُوَ رَحِيمٌ.



## L'ÉPÎTRE

Seigneur, sauve Ton peuple / et bénis Ton héritage.

Vers Toi, Seigneur, je crie, mon Dieu, ne garde pas le silence envers moi.

### **Lecture de la deuxième épître du saint apôtre Paul aux Corinthiens**

(2Co IV,6-15)

Frères, Dieu, qui a dit : « La lumière brillera du sein des ténèbres ! » a fait briller la lumière dans nos cœurs pour faire resplendir la connaissance de la gloire de Dieu sur la face de Christ. Nous portons ce trésor dans des vases de terre, afin que cette grande puissance soit attribuée à Dieu, et non pas à nous. Nous sommes pressés de toute manière, mais non réduits à l'extrémité ; dans la détresse, mais non dans le désespoir ; persécutés, mais non abandonnés ; abattus, mais non perdus ; portant toujours avec nous dans notre corps la mort de Jésus, afin que la vie de Jésus soit aussi manifestée dans notre corps. Car nous qui vivons, nous sommes sans cesse livrés à la mort à cause de Jésus, afin que la vie de Jésus soit aussi manifestée dans notre chair mortelle. Ainsi la mort agit en nous, et la vie agit en vous. Et, comme nous avons le même esprit de foi qui est exprimé dans cette parole de l'Écriture : J'ai cru, c'est pourquoi j'ai parlé ! nous aussi nous croyons, et c'est pour cela que nous parlons, sachant que celui qui a ressuscité le Seigneur Jésus nous ressuscitera aussi avec Jésus, et nous fera paraître avec vous en sa présence. Car tout cela arrive à cause de vous, afin que la grâce en se multipliant, fasse abonder, à la gloire de Dieu, les actions de grâces d'un plus grand nombre.

## L'ÉVANGILE

### **Lecture de l'Évangile selon Saint Luc**

(Lc VI,31-36)

En ce temps-là, Jésus déclara : « Ce que vous voulez que les hommes fassent pour vous, faites-le de même pour eux. Si vous aimez ceux qui vous aiment, quel gré vous en saura-t-on ? Les pécheurs aussi aiment ceux qui les aiment. Si vous faites du bien à ceux qui vous font du bien, quel gré vous en saura-t-on ? Les pécheurs aussi agissent de même. Et si vous prêtez à ceux de qui vous espérez recevoir, quel gré vous en saura-t-on ? Les pécheurs aussi prêtent aux pécheurs, afin de recevoir la pareille. Mais aimez vos ennemis, faites du bien, et prêtez sans rien espérer. Et votre récompense sera grande, et vous serez fils du Très Haut, car il est bon pour les ingrats et pour les méchants. Soyez donc miséricordieux, comme votre Père est miséricordieux. »



## THE SYNAXARION

On October 3 in the Holy Orthodox Church, we commemorate the holy Hieromartyr Dionysios the Areopagite.

### *Verses*

He Who said: Take up thy bed and walk, to the Paralytic,

Said: Take up thy head and run, O Dionysios.

On the third, O Dionysios, thou takest thy severed head and runnest.

He is counted among the Seventy lesser apostles. Dionysios was studying in Egypt when Lord Christ breathed His last on the Cross, and the whole world was darkened for three hours. Then Dionysios cried out: 'Either God the Creator of the world is suffering, or the world is ending.' Returning home to Athens, he married a woman called Damaris and had sons by her. He was a member of the highest court in Greece, the Areopagus, and was always thereafter known as the Areopagite. When the Apostle Paul preached the Gospel in Athens, Dionysios was baptized with his whole household (Acts 17:34). Paul consecrated Dionysios bishop of Athens and he travelled widely with Paul, coming to know all the other apostles. He went especially to Jerusalem, to see the most holy Mother of God, and wrote of his meeting with her in one of his works, being present at her burial. After Paul suffered martyrdom, Dionysios went off to Gaul to preach the Gospel among the barbarians, accompanied by Rustikos, a priest, and Eleutherios a deacon, whom we also commemorate today. By their labors, many were turned to the Christian faith and Dionysios built a small chapel in Paris where he celebrated divine service. When he was ninety years old, Dionysios was seized and tortured for Christ, together with Rustikos and Eleutherios, until they were all beheaded in the year 96. His famous writings include: *On the Divine Names*, *On the Heavenly Hierarchies*, *On the Ecclesiastical Hierarchies*, and *The Mystical Theology*.

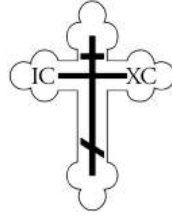
By the intercessions of Thy Saints, O Christ God, have mercy upon us.

Amen.



## جمع صينية إضافية في هذا الأحد

في هذا الأحد، ورسالة موجهة من راعي أبرشيتنا إلى كل رعايا الأبرشية، سوف يتم جمع صينية إضافية لدعم إخوتنا المتضررين من إعصار إيدا في الولايات المتحدة. نرجو من الجميع المساهمة، وليكن عطاؤنا صورةً تعكس محبتنا.



## جنانيز

### **تقدّم الذبيحة الإلهية في هذا الأحد لأجل عبيد الله:**

- يقام جناز الأربعين لأجل راحة نفس أمة الله السابق رقادها منى يوسف حداد وتقدّم القرابين لراحة نفسها من قبل ابنتها ديانا خوري وزوجها إبراهيم هزيم وعائلتهما.
- يقام جناز الستة أشهر لأجل راحة نفس عبد الله السابق رقادها فايز نيكولا عوض، وتقدّم القرابين لراحة نفسه من قبل أولاده أندره، جان، جورج وإيلي وعائلاتهم.
- يقام جناز السنة لأجل راحة نفس عبد الله السابق رقادها إبراهيم متري، وتقدّم القرابين لراحة نفسه من قبل أخته فوزية متري.

## ذكريات

### **تقدّم الذبيحة الإلهية في هذا الأحد لأجل عبيد الله:**

- ذكرانية لراحة نفس أمة الله السابق رقادها رمزا فارس، وتقدّم القرابين لراحة نفسها من قبل أولادها: إيلي عوض وعائلته، جورج عوض وعائلته، جان عوض وعائلته، أندريه عوض وعائلته، جوزيف عوض وعائلته، جميل عوض وعائلته وجاكلين عوض وعائلتها.
- ذكرانية لراحة نفس أمة الله السابق رقادها أنجيل صعب دكاش، ولراحة نفوس عبيد الله السابق رقاد من عائلتي صعب وحلاق: ميشال دكاش، جورج حلاق، غلاديس دعون، فوميا خليفة، وفيوليت. وتقدّم القرابين لراحة نفوسهم من قبل ميشلين وزوجها إيلي حلاق.
- ذكرانية لراحة نفس أمة الله السابق رقادها جيزيل بشور، وتقدّم القرابين لراحة نفسها من قبل ابنها عيسى حلو وعائلته.

### **مقدمو القربان لقداس اليوم عن صحتهم وتوفيقهم وتسيير أمورهم:**

- لصحة وحماية أندره، جان، جورج وإيلي عوض وعائلاتهم، وديانا خوري وزوجها إبراهيم هزيم وعائلتهما، ولصحة وحماية ميشلين وإيلي حلاق وعائلتهما، وعيسى حلو وعائلته.





## Evènements paroissiaux à venir

## أحداث الرعية القادمة

### إجراءات جديدة:

نُعلم جميع أبناء رعيتنا 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 القداًس باكراً لضمان المشاركة رغم التسجيل المسبق، على أن يقفل الباب في الساعة 11:15.

كما ونذكّر الجميع بضرورة الإلتزام 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 لسابق. 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 والعاب 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. لانجاح 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/1FAIpQLScq5Atkwo87ADbrC1mJeMbni7bP0i6y6IxMe7IgzrlutEFZw/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.

Veillez cliquer sur le lien suivant pour l'inscription :

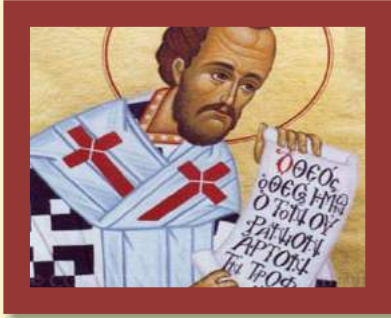
<https://docs.google.com/forms/d/e/1FAIpQLScq5Atkwo87ADbrC1mJeMbni7bP0i6y6IxMe7IgzrlutEFZw/viewform>

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/1FAIpQLScq5Atkwo87ADbrC1mJeMbni7bP0i6y6IxMe7IgzrlutEFZw/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](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



## الخدم الليتورجية الإضافية الخاصة بشهر تشرين الأول

قُداس مسانى	6 تشرين أول	- الأربعاء
قُداس مسانى	13 تشرين أول	- الأربعاء
قُداس مسانى	20 تشرين أول	- الأربعاء
قُداس مسانى (عيد القديس ديميتريوس)	25 تشرين أول	- الإثنين

## Les liturgies pour le mois d'Octobre

Mercredi	6 Octobre	<u>Divine Liturgie vespérale</u>
Mercredi	13 Octobre	<u>Divine Liturgie vespérale</u>
Mercredi	20 Octobre	<u>Divine Liturgie vespérale</u>
Lundi	25 Octobre	<u>Divine Liturgie Vespérale pour la fête de St. Dimitrios.</u>



## 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 الشبائيك.
- 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 خاصةً 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

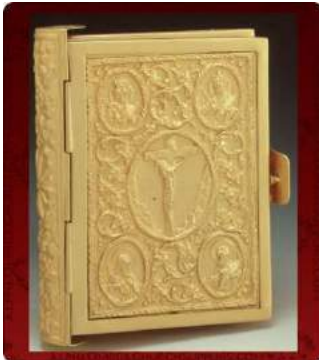
\$39.00 x  = \$78.00 (53.82 €)



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 €)