Coptic Orthodox Patriarchate of Alexandria

St. Mary and St. Moses Coptic Orthodox Church

Diocese of Mississauga and West of Canada

1334 Benjamin Avenue. Windsor, Ontario Canada. N8X 4M9
Tel: (519) 252 – 7366 Fax: (519)252 - 5936
www.windsorcopts.com

Babah / Hatour |**Issue 131**| **November 2026**

Under the auspices and guidance of H.G. Bishop Mina bishop of Mississauga, Vancouver and west of Canada

CONTINUANCE

by His Holiness Pope Shenouda III



Continuance is a very important element in the spiritual life. It is easy for a person to begin a relationship with God, but can he continue or not?! this is the question.

The Galatians "have begun in the Spirit" but they did not continue and concluded by the flesh (Gal. 3:3). Demas served with the Apostle Paul and did not continue "for Demas has forsaken me, having loved this present world. " (2 Tim. 4:10).

How easy it is to live a life of love for a certain period, but it is important to carry on, as the Lord said to the angel of the Church of Ephesus, "Nevertheless I have this against you, that you have left your first love. " (Rev. 2:4). And so the Lord said also, "Abide in My love. " (John 15:9).

To start is easy but the strength is to continue as St. Isaac said "An exercise which you do not practice steadfastly is fruitless."

If Satan finds out that you had begun a spiritual work, he will do his utmost to make you stop and not continue. Therefore, continuance in the spiritual action needs your seriousness, strong will and self-control...

Continuance shows the sincerity of your wish to live with God and also provides spiritual experience.

For if a person proceeds with a certain virtue, he will by time realis its scope, its wars and obstacles and how to overcome all this.

For the sake of continuance, the Lord said, "...he who endures to the end will be saved." (Matt. 10:22) because the good beginnings are not everything, their strength lies in that they carry on to the end unto death.

The Apostle said, "Remember those who rule over you, who have spoken the word of God to you, whose faith follow, considering the outcome of their conduct." (Heb. 13: 7). The greatness of those saints lies in their faithfulness to the end.

If you started a spiritual work and failed to continue, search for the reason. Perhaps you have begun with a level beyond your ability. In this respect the saints said, [little continuous work is better than a bigger one that stops after a time] ...

THE NATIVITY FAST IN OUR COPTIC ORTHODOX CHURCH

by a Servant of the Monthly Mission Magazine

Why do we fast? What is the history, duration, rites, and spiritual purpose of the Nativity Fast?

The Nativity Fast is not merely a period of abstaining from certain foods. Rather, it is a time of spiritual preparation to welcome the Feast of the Nativity of our Lord and Savior Jesus Christ. During this fast, the Church prepares her children to contemplate the mystery of the Divine Incarnation, when the Son of God took on our human nature for our salvation. The Church calls us to repentance, prayer, almsgiving, and love, so that the celebration of the Nativity may not be merely an external occasion, but a renewal of our life with Christ.

The Coptic Orthodox Church teaches that the Nativity Fast precedes the Feast of the Nativity by 43 days. Its spiritual meaning is closely connected to God's love for humanity and His divine plan for our salvation.

First: Why Do We Observe the Nativity Fast?

1. To Prepare to Welcome Christ

We fast to prepare our hearts to welcome the Lord Jesus—not merely through decorations and outward celebrations, but through repentance, faith, and love. Just as the world prepared for the coming of the Savior, we, too, prepare ourselves so that Christ may dwell in our lives.

“Behold, the virgin shall be with child, and bear a Son, and they shall call His name Immanuel.”
Matthew 1:23

2. To Follow the Biblical Example of Fasting

According to Church tradition, the Nativity Fast is spiritually associated with the forty-day fast of Moses the Prophet before he received the tablets of the covenant. Just as Moses prepared himself to meet God, we prepare ourselves spiritually to celebrate the coming of the incarnate Word of God.

“And he was there with the LORD forty days and forty nights.”
Exodus 34:28

3. Repentance and Purification of the Heart

Fasting provides an opportunity for self-examination, turning away from sin, and exercising control over our tongues, thoughts, and senses. The goal is not simply to change what we eat, but to allow our hearts to change and draw closer to God.

“Sanctify a fast, call a sacred assembly.”
Joel 1:14

4. Practicing Love and Mercy

Fasting is not complete if we abstain from food while remaining harsh toward others or indifferent to those in need. Therefore, what we save through fasting should become an opportunity to give, serve, and help the poor and needy.

“Is this not the fast that I have chosen? ... Is it not to share your bread with the hungry, and that you bring to your house the poor who are cast out?”
Isaiah 58:6–7

5. Growing in Prayer and Fellowship with God

Fasting helps us devote more time to prayer, reading the Holy Bible, and meditating on God's love. Through this practice, we learn to seek God Himself, not merely His gifts.

“But you, when you fast, anoint your head and wash your face.”
Matthew 6:17

Second: The History and Duration of the Nativity Fast

When Did the Nativity Fast Begin?

The Nativity Fast developed throughout the history of the Church, and its current duration was not fixed from the beginning. Coptic ecclesiastical references indicate that the 43-day duration became documented and established in the eleventh century, during the papacy of Pope Christodoulos, the 66th Patriarch of the Coptic Orthodox Church. Earlier fasting traditions existed before that time.

Why Do We Fast for 43 Days?

According to Coptic tradition, the fast consists of:

- **40 days:** These are spiritually associated with the forty days and forty nights Moses the Prophet spent with God before receiving the tablets of the covenant. They are understood as a period of preparation for welcoming the incarnate Word of God.
- **3 additional days:** These are associated with the Coptic tradition of the miracle of moving the Mokattam Mountain during the papacy of Pope Abraham ibn Zur'ah, when the people participated in fasting, prayer, and vigil.

It is important to clarify that this spiritual and historical connection is the commonly accepted traditional explanation. However, conclusive historical documentation establishing it as the sole explanation for the duration of the fast is not available.

When Does the Fast Begin and End?

According to the customary Coptic calendar, the Nativity Fast begins on **16 Hathor** and ends on the eve of the Feast of the Nativity, which the Church celebrates on **29 Kiahk**, usually corresponding to January 7 on the Gregorian calendar.

The Gregorian equivalent may shift by a day in certain Coptic leap-year cycles. Therefore, the Church's annual calendar should be consulted to confirm the exact dates for each year.

Third: The Rites of the Nativity Fast in the Coptic Orthodox Church

1. The Kiahk Praises

The month of Kiahk is distinguished by its special praises and hymns, which prepare the faithful for the Feast of the Nativity. These praises glorify God for the mystery of the Incarnation and honor the Virgin Mary, who bore the incarnate Word of God.

Among the best-known traditions is the **“Seven and Four” vigil**, associated with the seven Theotokia and the four praises known as the Hos.

2. Attending the Divine Liturgy and Receiving Holy Communion

The faithful are encouraged to attend the Divine Liturgy regularly and prepare to receive Holy Communion through repentance, confession, and spiritual guidance, according to the order and guidance of the Church.

The purpose of fasting is to unite ourselves with Christ and grow in holiness, rather than merely to follow a dietary regimen.

3. The Paramoun of the Nativity

The Paramoun is the period of immediate preparation for the Feast of the Nativity. According to the Church's liturgical order, it is observed with stricter fasting than the regular fasting days.

Depending on the day of the week on which the feast falls, the Paramoun may extend over more than one day. Its specific observance is determined by the annual liturgical calendar.

To be continued in the next issue, God willing

Rites:

THE LITANY FOR THE DEPARTED

Why do we pray the Litany for the Departed in the Coptic Orthodox Church?

During the Vesper Incense Offering, the priest prays the Litany for the Departed—a prayer that reflects the Church's love for her children who have passed away, as well as her faith in the resurrection and eternal life.

The setting of the sun at the end of the day carries a profound spiritual significance; it reminds us of the sunset of our own lives and the approaching end of our earthly journey, urging us to prepare to meet God. For this reason, the Church offers prayers for the departed, seeking God's mercy for them and proclaiming her hope in the resurrection, the final judgment, and eternal life.

Saint Dionysius, a disciple of the Apostle Paul, states: "The prayers of the Church are of benefit to the departed. If the sins of the deceased were minor, they may find benefit through prayer; however, if their sins were grave and heavy, the door to their destiny has already been closed."

Why do we pray for the departed?

- Supplicating to God for the salvation of their souls
  Praying for the departed expresses the Church's love and ongoing care for her children, even after they have departed from this world. She lifts up prayers, seeking God's mercy on their behalf and interceding for the salvation of their souls, with full confidence in His justice and compassion.

- Seeking God's mercy and forgiveness
  The Church prays for the departed, asking God to show them mercy and forgive their sins. This prayer underscores the importance of repentance, confession, and Holy Communion in the life of a believer, while also reflecting the Church's hope in the boundless mercy of God. True repentance is a person's return to God and their rejection of sin. Confession is the acknowledgment of sins before God through the sacrament of repentance and confession. Holy

Communion is a participation in the most holy Body and Blood of the Lord, in accordance with the faith of the Church.

Prayer for the departed remains an expression of love and hope, while leaving the final judgment of each soul to the justice and mercy of God.

❖ Affirming Faith in the Resurrection

Prayer for the departed is a clear declaration of the Church's faith in the resurrection of the dead and the life to come. Death is not the end of existence; rather, it is a waiting period for the general resurrection, when the dead shall rise by the power of God.

As the Lord Christ says:

"I am the resurrection and the life. He who believes in Me, though he may die, he shall live" (John 11:25).

Therefore, when we bid farewell to our departed loved ones, we do not do so without hope; instead, we look forward to the resurrection and eternal life in Christ Jesus.

❖ Affirming Faith in the General Judgment

Prayer for the departed reminds us that human life on earth is not without purpose or accountability; rather, every person will stand before God on the day of the general judgment.

The Holy Bible states:

"It is appointed for men to die once, but after this the judgment" (Hebrews 9:27).

Thus, the litany for the departed invites us to examine our own lives, repent of our sins, and remain ever prepared to stand before the righteous Judge. The Continued Membership of the Departed in the Church

The departure of a believer from this world does not signify an end to their connection with the Church, for the Church believes that life in Christ transcends the boundaries of physical death.

Regarding the righteous, the Holy Scripture states:

"He will never be shaken; the righteous will be remembered forever" (Psalm 112:6).

Furthermore, the Lord Christ said:

"He is not the God of the dead, but of the living, for to Him all are alive" (Luke 20:38).

Therefore, the Church continues to remember its departed children in its prayers, affirming its faith that death cannot separate us from the love of God.

❖ Consolation for the Living

The prayers for the departed are not limited to those who have passed away; they also extend to the living who suffer the pain of losing their loved ones.

Through prayer, the Church asks God to grant the grieving consolation, patience, and hope—to fill their hearts with His peace and to strengthen their faith in the resurrection of the dead and eternal life.

❖ Affirming the Hope of Resurrection and the Fulfillment of God's Kingdom

In its prayers for the departed, the Church declares that its hope does not cease at death; rather, it extends toward the general resurrection and the ultimate fulfillment of God's purpose for the salvation of humanity. Regarding the holy fathers, the Holy Scripture says:

"That they should not be made perfect apart from us" (Hebrews 11:40).

This verse indicates that God has prepared something better for us all, and that the fulfillment of the divine promise is linked to God's plan for the salvation of His people. Similarly, the Book of Revelation reveals that the saints await the completion of God's purpose, until the judgment takes place and His kingdom is manifested in its fullness.

An Important Liturgical Note

The Litany for the Departed is recited during the Vesper Incense Offering, in accordance with the order of the Coptic Orthodox Church—even on Major Feasts of the Lord—following the established liturgical practice.

On Holy Saturday (the Saturday of Light), it holds a special place within the Church's prayers, as it is connected to the remembrance of the Lord Christ's body resting in the tomb, while awaiting the glorious Resurrection.

The Litany for the Departed is not merely a prayer offered for those who have departed from this world; rather, it is a proclamation of the Church's faith in the Resurrection, its steadfast hope in eternal life, its love for its children, and its trust in the mercies of God.

It also serves as a reminder to each of us that our days as sojourners on this earth are limited, and that preparing to meet God should be the primary goal of our lives.

Let us, therefore, pray for the departed with love and hope, and let us also prepare ourselves through repentance, faith, and a holy life, so that we may be ready to stand before God on the last day.

AUDIO SERMONS

HE SEES YOU (SHORT)

https://www.youtube.com/watch?v=P9mKoVRgzzw



Metropolitan Thomas

ANCIENT FAITH IN A MODERN WORLD

https://www.youtube.com/watch?v=LIBav1bxJlU



Fr. Anthony Messeh

SAINT OF THE MONTH:

"Whose faiths follow, considering the outcome of their conversation?"

Heb 13:7

ST. MINA THE WONDERWORKER



St. Mina, who is called the blessed faithful, was martyred. His father, Eudoxius, was a native of the city of Nakiyos (Nikiu) and was its Governor. His brother was envious of him and he brought charges against him before the Emperor. The Emperor transferred him to Afrikia and appointed him Governor over it. The people were pleased with him because he was merciful and God-fearing. His mother Euphemia had no children. One day she went to church on the feast of our Lady, the Virgin, the Mother of God, at Attribes. She saw the children in the church wearing their beautiful clothes with their parents. She heaved a sigh and wept before the icon of Our Lady St. Mary, entreating her to intercede for her before her beloved Son, in order that He would give her a son. A voice came from the icon saying, "Amen." She rejoiced in what she had heard and realized that the Lord had heard her prayers. When she returned to her home and told her husband about it, he replied, "May God's Will be done." The Lord gave them this saint and they called him Mina, according to the voice that his mother heard. When he grew, his parents taught him reading and writing and they reared him in a Christian manner. When he was eleven years old, his father departed at a good old age. Then his mother departed three years later. St. Mina devoted his life to fasting, praying and to living a Christian life. Because of everyone's love towards him and his father, they placed him in his father's position. In spite of that, he did not

forsake his worshipping. When Diocletian had reneged Christianity and issued his orders to worship idols, many were martyred for the Name of the Lord Christ. St. Mina left his position and went to the desert, where he stayed many days worshipping God with all his heart.

One day he saw the heavens open and the martyrs crowned with beautiful crowns. He heard a voice saying, "He who toils for the Name of the Lord Christ shall receive these crowns." He returned to the city over which he was Governor and confessed the Name of the Lord Christ. Knowing that he belonged to a noble family, they tried to dissuade him from his faith and promised him honors and precious gifts. When he did not change his mind, they threatened him and the Governor ordered him to be tortured. When the Governor failed to turn him away from his faith in the Lord Christ, he sent him to his brother so that he might influence him but he failed also. Finally, he ordered his head to be cut off with the sword, his body to be cast in the fire and his ashes to be scattered in the wind. The body remained in the fire for three days and three nights, but it was not harmed.

His sister came and gave the soldiers a lot of money and they let her take the body. She put it in a sack made of fronds and decided to go to Alexandria, as her brother had previously advised her. She embarked with her brother's body on one of the ships to Alexandria. During their trip, sea beasts came out of the water and attacked the passengers aboard the ship. They were frightened and screamed with fear. The Saint's sister prayed to the Lord and asked for the intercession of her brother. While the passengers were in fear, fire went forth from her brother's body and burned the faces of the beasts. They dived immediately into the water and as they reappeared, the fire burned them again. They finally dived and did not reappear. When the ship arrived at the city of Alexandria, most of the people went out with the father, the Patriarch. They carried the holy body with reverence and honor and entered the city with a venerable celebration and placed it in the church, after they shrouded it in expensive shrouds. When the time of persecution ended, the angel of the Lord appeared to the honorable Patriarch, Anba Athanasius, the Apostolic. The angel informed him of the Lord's command which was to place the body of St. Mina on a camel and to take it out of the city without letting anyone lead it, but to follow it from a distance until it stopped at a place that the Lord had designated. They walked behind the camel until they arrived at a place called Lake Bayad, in the district of Marriot. There they heard a voice saying, "This is the place

where the Lord wishes the body of his beloved Mina to be placed." They lowered the body and placed it in a coffin, then they situated it in a beautiful garden and many miracles happened through the body.

Later on, the people of Pentapolis (the five cities) rose against the cities around Alexandria. The people were getting ready to face the Berbers, and the Governor decided to take the body of St.Mina with him to be his deliverer and his strong protector. He took the body secretly and through the blessings of this saint, he overcame the Berbers and returned victorious. The Governor decided not to return the body of the Saint to its original place and wanted to take it to Alexandria. On the way back, they passed by Lake Bayad, St. Mina's original place. The camel carrying the body knelt down and would not move in spite of frequent beatings. They moved the body over another camel, but again this second camel did not move from its place. The Governor finally realized that this was the Lord's command. He made a coffin from decay-resistant wood and placed the silver coffin in it. He then returned it to its place and invoked St.Mina's blessings, then returned to his city.

When the Lord wanted to disclose the location of St. Mina's holy body, He did it in this manner. There was a shepherd in the desert. One day a sheep with mange slipped down into the water of a well near the place of the saint's body. The sheep then came out of the water and rolled over in the sand of that place, and instantly the sheep was healed. When the shepherd saw this miracle, he was amazed. He took some of the sand and mixed it with water and smeared it over every sheep with mange, as well as on those with other infirmities, and immediately they were healed. The news of these miracles spread in all the countries until the Emperor of Constantinople heard of them. He had an only daughter and she was leprous. Her father sent her to the place where the saint's body was and she inquired from the shepherd how these miracles were happening. She took some of the sand, moistened it with water, smeared it on her body and slept the night in that place. In her sleep she saw St. Mina saying to her, "Arise early and dig in this place, and you will find my body." When she woke up, she found herself cured. She began digging as she was told and she found the holy body. She sent word to her father, informing him of the news. The Emperor rejoiced exceedingly, thanked the Lord and glorified His Name. He then sent men and money and built a church in that place and it was consecrated on the fifteenth

day of the Month of Baounah. When Arcadius and Honorius reigned, they ordered a city to be built there. Multitudes of people came to that church asking for the intercession of the blessed St. Mina. The Lord had honored him with many signs and wonders that appeared from his pure body. When the Arabs came to Egypt, some of them attacked the city and the church was destroyed, only ruins remained. When His Grace, the late Pope Abba Kyrillos the Sixth was ordained Patriarch over the See of St.Mark, he took interest in building a large monastery in this area (Marriot) in the name of St. Mina. He spent a great deal of money in establishing it. There are now many churches in the monastery, visited by many Orthodox worshippers who go there to receive blessings and to pray. He also bought one hundred acres of land and built a fence around it. He ordained a number of monks who had a high degree of scientific and religious education.

May the blessings of their prayers be with us all, and Glory be to God forever Amen.

Sayings of the Fathers:

- Beware of lying, for it drives the fear of God out of a person. ……. ***St. Anthony the Great***
- Guard yourselves against a life of luxury and pride, for they are the foundation of all evil. ……..….. ***St. Samuel the Confessor***
- When you want to begin a good work, first prepare yourself for the trials that will come your way. …… ***St. Isaac the Syrian***
- Not reading the Holy Bible is a very great sin, because it expresses your lack of concern for God. ……***Fr. Elijah Bartholomew***

Question and Answer:

By: *H. E. Pope Shenouda III*

Question Does God Who is full and perfect need to be blessed, glorified, or magnified? Does His Holy Name need additional holiness? We say "Hallowed be Thy Name", "we bless Thee" or "we glorify Thee?" How could St. Mary say, "My soul magnifies the Lord?"**?**

Answer What does it mean when we pray in the Lord's Prayer, "Hallowed be Thy Name" or in the Liturgy "we bless You" or "we glorify You?" Also, how could St. Mary say, "My soul magnifies the Lord?" Does God Who is full and perfect need to be blessed, glorified, or magnified? Does His Holy Name need additional holiness?

St. Cyril of Alexandria, in his comment on "Hallowed be Thy Name," affirmed that it is absolutely absurd to think that when we pray, "Hallowed be Thy Name," we pray that additional holiness may accrue unto the all-holy God. He wondered, "If God be full and, in every respect, perfect in and by Himself, and the Giver of holiness to the creation out of His own holiness; what addition can He receive?" St. Cyril then explained the meaning of the prayer "Hallowed be Thy Name," saying, "The prayer is, therefore, 'May Thy Name be kept holy in us, in our minds and wills'; for this is the significance of the word 'Hallowed be Thy Name'. For just as one who suffers from disease in his eyes and sees with difficulty and prays, saying 'O Lord of all, grant that the light of the sun's radiance may illuminate me also.' He does not make his supplication on the behalf of the sun but on the contrary, upon his own." So also if a man says 'Our Father Who art in heaven, hallowed be Thy Name,' he is not requesting any addition to be made to God's holiness, but rather asks that he may himself possess such a mind and faith so as to feel that His Name is honorable and holy.

St. Cyril added that, when we ask these things, we not only ask for ourselves alone, but rather to intercede for all the dwellers upon earth. For those who already have believed, that their faith may be established and that they may be able to practice the glories of the more excellent life. For those who as yet are not believers, that they may be called and their eyes be opened.

The Scholar Origen, in his comment on St. Mary's praise, "My soul magnifies the Lord," wrote, "We ask how a soul can magnify the Lord. The Lord can undergo neither increase nor loss. He is what He is. Thus, why does St. Mary now say, "My soul magnifies the Lord?"…My soul is not directly an image of God. It was created as the image of the Image that already existed…Each one of us shapes his soul into the image of Christ and makes either a large or a small image of Him. The image is either dingy and dirty or it is clean and bright and corresponds to the form of the Original. Therefore, when I make the image of the Image – that is my soul –large and magnify it

by work, thought and speech, then the Lord Himself is magnified in my soul, because it is an image of Him. Just as the Lord is thus magnified in our image of Him, so too, if we are sinners, He diminishes and decreases. But surely the Lord is not diminished, nor does He decrease. Rather, we create other images in ourselves instead of the Savior's Image. Instead of being the image of the Word, or of Wisdom, justice and the rest of the virtues, we assume the form of the devil."

In summary, God is what He is. He does not increase or decrease. He is in every respect perfect in and by Himself, and He is the Giver of holiness to all creation. In our prayer we pray that God be blessed, glorified, and magnified, and that His name be hallowed in us and in all people, believers and nonbelievers alike. We pray that our souls may be shaped in the image of Christ.

A whisper in your ear:

On Repentance:

- One of the most beautiful things is that the door of repentance remains open as long as a person is alive. No matter what has happened, never say, "It is too late for me."
- Sometimes repentance begins with a very simple prayer: "Lord, I am coming back to You."
- Repentance is not merely feeling sorry for what you have done; it means turning away from sin and sincerely striving not to return to it.
- If you fall again, do not give up. Return to God and repent once more. Do not let Satan convince you that you are a hypocrite because you sin and then repent.
- One of the signs of genuine repentance is beginning to change the things that lead you into sin: a circle of friends, a place, a habit, or even the content you watch or read.
- Most importantly, never despair of God's mercy. No matter how great the sin may be, God's mercy is greater.
- My favorite thought on this subject is: What matters is not that you have never fallen, but that every time you fall, you know the way back.

VERSE OF THE MONTH

Who through faith are shielded by God's power until the coming of the salvation that is ready to be revealed in the last time

1 Peter 1:5

THE CHURCH COMMEMORATES THIS MONTH "SYNAXARIUM

- Martyrdom of St. Luke the Evangelist (22 Babah) .....1 November
- Martyrdom of the Saints Paul, Longinus and Deenah (Zaina) (24Babah) ....3 November
- Commemoration of the Consecration of the Church of St. Julius El-Akfehas (25 Babah) .....4 November
- The alter structural raffle selects His Holiness Pope Tawadros, Pope of the Coptic Church (25 Babah) ..... 4 November
- Commemoration of the Major Lordly Feasts (the Annunciation, the Nativity, and the Resurrection) (29 Babah) .....8 November
- Commemoration of the Consecration of the Church of St. Mark the Evangelist and the Appearance of His Holy Body (30 Babah) .....9 November
- Martyrdom of St. Timothy and the Relocation of the Body of St. Theodore, the Prince of Shetb (5 Hatour) .....14 November
- Anniversary of the enthronement of His Holiness Pope Shenouda III 1971 (5 Hatour) .....14 November
- The title "Pope of Alexandria" began to be used for the Patriarch of Alexandria in the year 232 AD. (5 Hatour) .....14 November
- Assembly of the Universal Holy Council at Nicea (9 Hatour) .....18 November
- Commemorative Feast of Michael the Archangel (12 Hatour) ..... 21 November
- Commemorative Feast of Gabriel the Archangel (13 Hatour) .....22 November
- Beginning of the Advent Fasting in the Coptic Church (16 Hatour) .....25 November
- Martyrdom of Saint Philip the Apostle (17 Hatour) .....26 November
- Commemoration of the Virgin St. Mary, the mother of God (21 Hatour) ....30 November
- Commemoration of the Holy Martyrs Alphaeus, Zacchaeus, Romanus and John (21 Hatour) .....30 November

CHURCH SERVICES SCHEDULE:

Please check church website in the first page

YOUTUBE SERVICE STREAMING ADDRESS:

https://www.youtube.com/channel/UC_Ml2B3NKLi1Y8P3nQR5Amw/video