

St. George Orthodox Church of Montreal

A Parish of the Antiochian Orthodox Christian Archdiocese of North America
www.saintgeorgemontreal.org



كنيسة القديس جاورجيوس الأرثوذكسية في مونتريال
تابعة للأبرشية الأنطاكية الأرثوذكسية المسيحية في شمال أمريكا

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THIS BULLETIN IS YOURS TO SHARE يمكنكم متابعة اخبار كنيستنا بقرائة هذه النشرة الأسبوعية

April 6, 2025

Fifth Sunday of Great Lent

Commemoration of our Righteous Mother Mary of Egypt

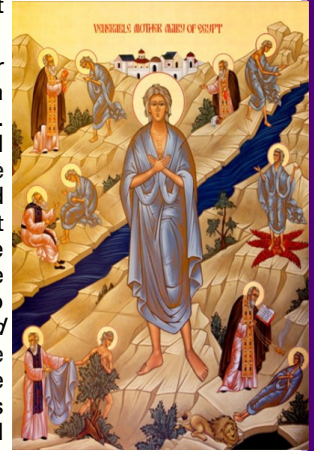
Eutychios, patriarch of Constantinople; Venerable Platonida of Nisibis in Syria

ORTHOFLASH - St. George Montréal Youth Ministry

ST. MARY OF EGYPT

Born in Egypt in the 6th century, Mary left home at the age of twelve and went to Alexandria where she spent the next 17 years of her life in debauchery. But unlike most women, she was not forced into this out of necessity; she engaged in these acts to try to satisfy the desires that consumed her.

One day, she followed the crowds toward the port and set sail for Jerusalem for the Great Feast of the Exaltation of the Cross. She undertook the journey as a sort of "anti-pilgrimage," hoping to find even more partners to satisfy her lust. She paid for her passage by offering sexual favours and continued her usual lifestyle in Jerusalem. When she followed the crowd to the Church of the Resurrection, an invisible force prevented her from entering. Once Mary realized it was the impurity of her life that prevented her from approaching, she burst into tears and smote her breast. Upon seeing an icon of the Theotokos, she prayed for forgiveness and was able to enter the church. Then, returning to the icon of the Theotokos, she declared herself ready to follow the path shown to her. A voice replied to her from on high: "If you cross the Jordan, you will find rest." The next morning, she crossed the river and lived from that time on in the desert, remaining there for 47 years living off only three loaves of bread and the herbs and plants of the desert. After all those years, Mary met the priest Zosimas (April 4) who, following the tradition instituted by St. Euthymios, had journeyed to the desert for the Great Fast. At the urging of the monk, she recounted to him with tears the story of her life and conversion. Mary asked him to meet her again the following year by the banks of the Jordan on Holy Thursday, and to bring Holy Communion. She next asked Zosimas to meet her again the following year in the place where they had first met.



When the year was past, Zosimas found St. Mary's body on the ground, her arms crossed and holding a letter asking him to bury her with her face turned toward the East. Wild lions were guarding the sanctified body in peace.

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Sunday, April 6, 2025

saintgeorgemontreal.org

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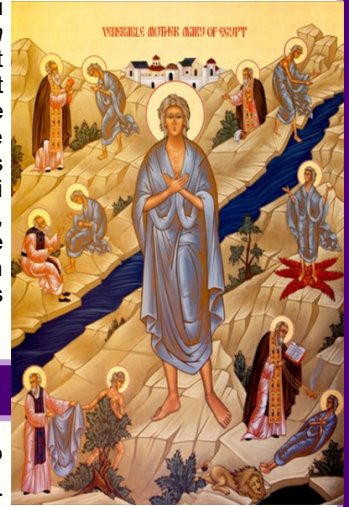
OFFICE HOURS

Monday - Friday from 8:00 a.m - 4:00 p.m

SAINTE MARIE L'ÉGYPTIENNE

Née en Égypte au VI^e siècle, Marie quitte ses parents à l'âge de douze ans pour aller à Alexandrie, où elle passe les dix-sept années suivantes dans la débauche. Mais contrairement à la plupart des femmes, elle n'y est pas contrainte par nécessité ; elle se livre à ces actes pour tenter d'assouvir les désirs qui la rongent. Elle vit d'aumônes et gagne parfois un peu d'argent en filant du lin.

Un jour, elle suit la foule qui court vers le port pour aller à Jérusalem afin d'assister à l'Exaltation de la Sainte Croix. Elle entreprend ce voyage comme une sorte d'anti-pèlerinage', espérant trouver encore plus de partenaires pour satisfaire son désir inassouvable. Elle paie son passage en offrant des faveurs sexuelles et poursuit son mode de vie à Jérusalem. Arrivée au parvis de l'église, une force inconnue la retient l'empêchant d'y pénétrer. Repoussée à plusieurs reprises et isolée sous le porche, elle comprend que l'indignité de ses actes lui barre l'entrée; elle commence à se lamenter en se frappant la poitrine. En sanglots, elle aperçoit au-dessus d'elle une icône de la Mère de Dieu ; elle la prie pour obtenir le pardon et peut alors entrer dans l'église. Puis, revenant à l'icône de la Théotokos, elle se déclare prête à suivre le chemin qu'elle lui indiquera. Une voix lui répond : « Si tu traverses le Jourdain, tu y trouveras un glorieux repos ». Le lendemain matin, elle traverse le fleuve et vit dans le désert pendant 47 ans, se nourrissant de pain, d'herbes et de tout ce que l'on peut trouver dans le désert. Des années plus tard, Marie rencontre le prêtre Zosime (4 avril) qui, selon la tradition instituée par saint Euthymios, se rend au désert de Palestine pour le carême. Sur l'insistance du moine, elle lui raconte avec larmes l'histoire de sa vie et de sa conversion. Marie lui demande de la retrouver le Jeudi Saint de l'année suivante sur les rives du Jourdain et de lui apporter l'Eucharistie, ce qu'il fit. Elle prie ensuite Zosime de revenir l'année suivante au torrent où ils se sont rencontrés pour la première fois. Lorsque Zosime retourne au désert, un an plus tard, il voit la sainte étendue morte — tournée vers l'Orient — ses mains croisées sur la poitrine. Des lions gardaient paisiblement le corps sanctifié.



القديسة مريم المصرية

ولدت في مصر في القرن السادس. تركت منزل والديها في سنّ الثانية عشرة قاصدةً مدينة الإسكندرية حيث قضت 17 عاماً في الفجور. قادتها غرائزها نحو هذه الحياة ولم يكن العوّز يوماً سبباً في ذلك، بل كانت ترفض المال جانحةً خلف رغباتها التي استولت على فكرها وحياتها.

في أحد الأيام، تبعّت الجموع واستقلّت مركباً قاصدةً مدينة أورشليم بمناسبة عيد الصليب. أرادت من رحلتها أن تفسد رحلة الحجّ للمؤمنين وتضاعف تلبية أهوائها. استخدمت جسدها لسداد أجرة الرحلة كما تابعت حياة الخلاعة في اورشليم. عندما تبعّت الجموع القاصدة كنيسة القيامة، شعرت بقوة غير منظورة تمنعها من دخول الكنيسة. أدركت مريم أنّ دَسّ العيش هو ما يمنعها من الدخول فأجهشت بالبكاء قارعةً صدرها. رأت مريم أيقونة لوالدة الإله فتضرّعت المغفرة وتمكّنت من دخول الكنيسة، وأعلنت استعدادها لسلوك طريق التوبة. حينها سمعت صوتاً قائلاً: "إن عبّرت نهر الأردن ستجدين راحةً". في الصباح التالي عبرت النهر ووصلت الصحراء حيث أمضت 47 عاماً من التوبة تقنات من الأرغفة الثلاثة التي كانت بحوزتها ومن عُشب البرية. بعد كلّ هذه السنين التقت مريم بالأب "زوسيماس" (4 نيسان) الذي وبحسب تقليد القديس أفثيميوس قصد البرية لقضاء أيام الصوم الكبير. بطلبٍ منه رَوَتْ مريم قصّتها بدموع التوبة كما طلبت منه أن يلتقيها بعد سنةٍ في يوم الخميس العظيم عند ضفة الأردن لتناول القرابين المقدّسة. عندما تمّ اللقاء طلبت أن يلتقيها مرّةً أخرى في العام التالي.

بعد مضيّ عام وجد زوسيماس مريم مسجّاةً على الأرض راسمةً علامة الصليب بيديها ضامّةً رسالة له ليدفن جسدها ووجهها نحو الشرق، وكانت الأسود الشرسة تحرس الجسد المتقدّس بسلام.

Father Lev Gillet: A Monk of the Eastern Church, Part Two

By His Eminence Metropolitan Saba (Isper)

Father Lev and the Antiochian Church

In the summer of 1946, Father Lev Gillet became acquainted with the Antiochian Church and the Orthodox Youth Movement there. Since then, Father Lev began to visit Lebanon and Syria frequently, after the Metropolitan of Beirut invited him to settle in Lebanon.

University students joined the Orthodox Youth Movement in 1947, eager to practice the sacrament of confession, spiritual guidance, and biblical studies. He began to visit them as a preacher, confessor, and guide in the archdioceses of the Antiochian See. In one of his letters, he explained the reasons for his admiration for “the honest, intelligent, loyal and generous Arab children.” He expressed his admiration for the youth of the movement who were deeply rooted in the Antiochian tradition and cognizant of the problems of the contemporary world. They were distinguished, in his opinion, by a strong spiritual life linked to a clear awareness and cultural and moral integrity. The Orthodox Youth Movement represented for him “a favorable opportunity for the universal Church and a great hope for Orthodoxy.”

Countless are the testimonies of the Orthodox Youth Movement’s members and the important role Father Lev played in the growth of Antiochian spiritual renewal. Metropolitan Georges Khodr said, “He freed us from dry dogmatism and ritualism and from narrow morality.” Describing Father Gillet’s biblical interpretations, Metropolitan Georges continued, “It was the clearest interpretation I have ever known in my life.” Father Gillet regained with the Orthodox Youth Movement the feeling of Pentecost that he had experienced with the young Russian immigrants at the beginning of his service in Paris, and he continued to visit Lebanon annually until 1975. He wrote to the movement’s youth (the second generation) on the occasion of the sixteenth anniversary of his first arrival, saying, “I am for you and I am yours, yet I do not know what the divine plan will be in the future. You are closer to me and dearer than any youth group. With you, I feel, as I have for sixteen years, the renewal of the gospel and the spirit of Pentecost.” Father Gillet carried out extensive pastoral work in the Antiochian See. He would move from meeting to conference to sermon to confession until late at night. He contributed to the founding of the monastic orders of St. Jacob Monastery in Deddeh, Aïkoura, Lebanon and St. George Monastery in Deir el-Harf, Lebanon. He had a notable influence on the spiritual growth and commitment of a large number of Orthodox Youth Movement mentors, clergy and laity in its ranks, some of whom later reached senior positions in the Antiochian Church. During his stays in Lebanon, he used to visit Syria, Egypt, and Jerusalem. He wrote some of his works that were published in French in Beirut before its Europeanization, which were later translated into Arabic, including *Our Father, Be My Priest*, *Our Life in the Liturgy*, and *The Year of Grace of the Lord*.

Until his death, Father Gillet remained a priest of St. Basil’s House, the London headquarters of the Fellowship of St. Alban and St. Sergius. He divided his days carefully between his work in the British Museum caring for ancient books and compiling indexes of works dealing with the history of churches and religions. He also frequented Hyde Park Corner where he held one-on-one spirituality sessions. He was distinguished by his activity, participating in the Fellowship’s work and in London’s Russian community.

Many were attracted to Orthodoxy thanks to Father Gillet. He did not push the faith onto anyone, neither did he turn away anyone in whom he found a true spiritual thirst, but he rather referred him to the Metropolitan to receive him into the Orthodox Church.

Of this period, Metropolitan Kallistos Ware wrote: "His ecclesiastical service was characterized by simplicity and freedom. He avoided glory, honors, committees, and administrative responsibilities. He detested all forms of clericalism and ecclesiastical pompousness and sometimes showed a sharp irony towards these manifestations. His pastoral work was characterized by secrecy, almost hidden, in the form of conversations in small, informal communities and through personal contact with his spiritual children. His advice often had a profound and fruitful impact on the lives of others."

He gave his advice without pretense or boasting and in a frank and unambiguous manner, sometimes even aggressively. He always stressed the need to practice the "mystery of the present moment" so that the reality of God's closeness to us would penetrate us in our ordinary daily activities. Through his lifestyle in London, he was nicknamed "the monk of his hermitage: the British Museum." In 1956, he made several visits to Paris to teach at the St. Sergius Institute with his friend Paul Evdokimov and the new generation of teachers which included Fathers John Meyendorff and Boris Bobrinskoy. He visited Patriarch Athenagoras of Constantinople, who showed him great esteem and trust. In 1959, he suggested to Jean Balzon, publisher of *Contacts* (an Orthodox theological journal in France), that he entrust Olivier Clément with the position of editor-in-chief. With Olivier Clément, a new era began, open to other Christians and to modernity. Professor Clément was also the source of inspiration that led to the emergence of the Orthodox Fellowship in Western Europe.

In May of 1965, Patriarch Athenagoras appointed him spiritual director of *Syndesmos: The World Fellowship of Orthodox Youth*; and he participated in many lectures, including one in Broummana, Lebanon. He devoted himself more and more to one essential goal: seeking the face of Jesus. He never stopped focusing upon the encounter with Jesus in the gospel.

His books, which were so clear that light could radiate through them, documented his spiritual experience, and this was transmitted to many people around the world. Some of his most popular books remained in religious publications, such as *The Jesus Prayer*, *Jesus: A Dialogue with the Savior* (1960), *In Thy Presence* (1961), *The Dove and the Lamb* (1963), *The Face of Light* (1966), and *Love Without Limits* (1971).

From 1978 he was unable to leave England for health reasons. On May 29, 1980, on the feast of Lazarus Saturday, after celebrating the Divine Liturgy, he went for a short walk and said jokingly, "The other night I saw a young man in a white suit placing a card on my bed. Was this a dream? Check it out while you clean up!" Upon his return he sat in his chair and began to read. In the evening someone came to bring him some food and found him dead in his chair. He looked as if he had been asleep. He bequeathed his body for scientific research.

Metropolitan Georges Khodr wrote about him: "If I wanted to sum up Father Lev in one or two words, I would say that he was amazing in his humility, poverty, and affection for his friends, even if he was away from them for many years. His knowledge did not intoxicate him, and he would only display it when necessary. He would come to us with a black laymen's suit and a single eastern cassock. I do not remember that he bought anything else during the long years that I knew him, and that is why he would come to us with a small bag that he would carry himself."

"One day we will all face the face of the Lord," said Metropolitan Anthony Bloom in his funeral homily. "Father Lev, from his youth, gave his heart to poverty, and he will stand before the Lord empty-handed because he gave everything, knowing that he was a sinner whose only hope lay in the love of God. But we will say to the Lord: I was only a field; Father Lev was the sower and His word was the seed."

DIVINE LITURGY VARIABLES FOR SUNDAY, APRIL 6, 2025

RESURRECTIONAL APOLYTIKION IN TONE EIGHT

From the heights Thou didst descend, O compassionate One, and Thou didst submit to the three-day burial, that Thou might deliver us from passion; Thou art our life and our Resurrection, O Lord, glory to Thee.

APOLYTIKION FOR ST. MARY OF EGYPT IN TONE EIGHT

Through thee, the divine likeness was securely preserved, O mother Mary; for thou didst carry the cross and follow Christ. By example and precept thou didst teach us to ignore the body, because it is perishable, and to attend to the concerns of the undying soul. Therefore, doth thy soul rejoice with the angels.

APOLYTIKION OF ST. GEORGE IN TONE FOUR

As deliverer of captives and defender of the poor; healer of the infirm, champion of kings; victorious Great Martyr George, intercede with Christ our God; for our souls' salvation.

KONTAKION IN TONE TWO

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

ST. BASIL LITURGY MEGALYNARION

All creation rejoiceth in thee, O thou who art full of grace: the angelic hosts and the race of men. O hallowed temple and spiritual paradise, glory of virgins, of whom God was incarnate and became a little child, even our God who is before all the ages; for he made thy womb a throne, and thy body more spacious than the heavens. All creation rejoiceth in thee, O thou who art full of grace. Glory to thee.

DIVINE LITURGY VARIABLES FOR SUNDAY, APRIL 6, 2025

طروبارية القيامة بالالحن الثامن

أَحْدَرْتُ مِنَ الْعُلُوِّ يَا مَتَّحِنِينَ، وَقَبِلْتُ الدَّفْنَ ذَا الثَّلَاثَةِ الْأَيَّامِ، لِكَيْ تُعْتَقَنَا مِنَ الْأَلَامِ، فَيَا حَيَاتِنَا وَقِيَامَتَنَا، يَا رَبُّ الْمَجْدُ لَكَ.

طروبارية للقديسة مريم المصرية بالحن الثامن

بِكَ حُفِظَتْ صُورَةٌ خَلَقْنَا بِدِقَّةٍ أَيُّهَا الْأُمُّ مَرْيَمَ، فَإِنَّكَ حَمَلْتِ الصَّلِيبَ وَتَبِعْتِ الْمَسِيحَ، وَعَمِلْتِ وَعَلَّمْتِ أَنْ يُتَغَاذَى عَنِ الْجَسَدِ لِأَنَّهُ زَائِلٌ، وَأَنْ يُعْنَى بِالنَّفْسِ غَيْرِ الْمَائِتَةِ. لِذَلِكَ تَبْتَهِجُ رُوحَكَ مَعَ الْمَلَائِكَةِ.

طروبارية القديس جاورجيوس بالحن الرابع

بِمَا أَنْتَ لِلْمَأسُورِينَ مُحَرَّرٌ وَمُعْتَقٌ، وَلِلْفُقَرَاءِ وَالْمَسَاكِينِ عَاضِدٌ وَنَاصِرٌ، وَلِلْمَرْضَى طَبِيبٌ وَشَافٍ، وَعَنْ الْمُؤْمِنِينَ مُكَافِحٌ وَمُحَارِبٌ أَيُّهَا الْعَظِيمُ فِي الشَّهَادَةِ جَاورْجِيُوسَ الْبَلْبِسِ الظَّفَرِ، تَشَفَّعْ إِلَى الْمَسِيحِ الْإِلَهِ فِي خَلَّاصِ نَفُوسِنَا.

القنடاق بالحن الثاني

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

تَعْظِيمَةُ لِقْدَاسِ الْقَدِيسِ بَاسِيلْيُوسِ

إِنَّ الْبَرَايَا بِأَسْرَاهَا، تَفْرَحُ بِكَ يَا مُمْتَلِئَةَ نِعْمَةً: مَحَافِلَ الْمَلَائِكَةِ، وَأَجْنَاسَ الْبَشَرِ. أَيُّهَا الْهَيْكَلُ الْمُتَقَدَّسِ، وَالْفِرْدُوسُ النَّاطِقُ، فَخِرِ الْبَتُولِيَّةِ مَرْيَمَ، الَّتِي مِنْهَا تَجَسَّدَ الْإِلَهِ، وَصَارَ طِفْلاً، وَهُوَ إِلَهُنَا الَّذِي قَبْلَ الدُّهُورِ. لِأَنَّهُ صَنَعَ مُسْتَوْدَعَكَ عَرْشًا، وَجَعَلَ بَطْنَكَ أَرْحَبَ مِنَ السَّمَاوَاتِ. لِذَلِكَ يَا مُمْتَلِئَةَ نِعْمَةً، تَفْرَحُ بِكَ كُلُّ الْبَرَايَا وَتُتَمَجِّدُكَ.



THE EPISTLE (For the Fifth Sunday of Lent)

*Make your vows unto the Lord and perform them.
God is known in Judah; His name is great in Israel.*

The Reading from the Epistle of St. Paul to the Hebrews. (9:11 –14)

Brethren, Christ having appeared a High Priest of the good things to come, through the greater and more perfect tabernacle, not made with hands, that is to say, not of this creation; neither through the blood of goats and calves, but through His own blood, entered in once for all into the holy place, having found eternal redemption. For if the sprinkling of defiled persons with the blood of bulls and goats and with the ashes of a heifer sanctifies for the purification of the flesh, how much more shall the blood of Christ, who through the eternal Spirit offered Himself without blemish to God, purify your conscience from dead works to serve the living God?

الرسالة (للأحد الخامس من الصوم)

صَلُّوا وَأَوْفُوا الرَّبَّ إِلَهَنَا. اللَّهُ مَعْرُوفٌ فِي أَرْضِ يَهُوذَا. إِسْمُهُ عَظِيمٌ فِي إِسْرَائِيلِ.

فَصَلِّ مِنْ رِسَالَةِ الْقَدِيسِ بُولُسِ الرَّسُولِ إِلَى الْعِبْرَانِيِّينَ.

يَا إِخْوَتِي، إِنَّ الْمَسِيحَ إِذْ قَدْ جَاءَ رَئِيسَ كَهَنَةِ الْخَيْرَاتِ الْمُسْتَقْبَلَةِ، فَبِمَسْكِنٍ أَعْظَمَ وَأَكْمَلَ غَيْرِ مَصْنُوعٍ بِأَيْدٍ، أَيِ لَيْسَ مِنْ هَذِهِ الْخَلِيقَةِ. وَلَيْسَ بِدَمِ ثِيُوسٍ وَعُجُولٍ بَلْ بِدَمِ نَفْسِهِ دَخَلَ الْأَقْدَاسَ مَرَّةً وَاحِدَةً فَوَجَدَ فِدَاءً أَبَدِيًّا. لِأَنَّهُ إِنْ كَانَ دَمُ ثِيرَانٍ وَثِيُوسٍ وَرَمَادُ عِجَلَةٍ يُرَشُّ عَلَى الْمُنَجِّسِينَ فَيَقْدَسُهُمْ لِتَطْهِيرِ الْجَسَدِ، فَكَمْ بِالْأَحْرَى دَمُ الْمَسِيحِ، الَّذِي بِالرُّوحِ الْأَزَلِيِّ قَرَّبَ نَفْسَهُ لِلَّهِ بِلا عَيْبٍ، يُطَهِّرُ ضَمَائِرَكُمْ مِنَ الْأَعْمَالِ الْمَيِّتَةِ لِتَعْبُدُوا اللَّهَ الْحَيَّ.



L'ÉPÎTRE

Priez et rendez grâce au Seigneur notre Dieu. Dieu est connu en Judée, en Israël son Nom est grand.

Lecture de l'épître du saint apôtre Paul aux Hebreux

Frères, le Christ a paru comme grand prêtre des biens à venir, il a traversé un tabernacle plus grand et plus parfait, celui qui n'est pas fait de main d'homme, c'est-à-dire qui n'appartient pas à cette création, et ce n'est pas avec le sang des boucs ou des jeunes taureaux, mais avec son propre sang, qu'il est entré une fois pour toutes dans le sanctuaire, nous ayant acquis l'éternelle rédemption. Si le sang des taureaux et des boucs, si la cendre des génisses, en effet, sanctifient par leur aspersion ceux qui sont souillés et leur procurent la pureté de la chair, combien plus le sang du Christ, qui par l'éternel Esprit s'est lui-même offert à Dieu comme victime sans tache, purifiera-t-il notre conscience de ses œuvres de mort, pour nous permettre de rendre un culte au Dieu de vie !

الإِنجِيل (لِلأَحَدِ الخَامِسِ مِنَ الصَّوْمِ)

فصلٌ شَرِيفٌ مِنْ بَشَارَةِ القَدِيسِ مَرْقَسِ الإِنجِيلِيِّ البَشِيرِ والتَّلْمِيزِ الطَاهِرِ.

في ذلك الزمان، أخذ يسوع تلاميذه الإثني عشر وابتدأ يقول لهم ما سيعرض له. "هوذا نحن صاعدون إلى اورشليم، وابن البشر سيُسَلَّمُ إلى رؤساء الكهنة والكتبة، فيحكمون عليه بالموت ويُسلمونه إلى الأمم. فيهزأون به، ويبصقون عليه، ويجلدونه، ويثقلونه، وفي اليوم الثالث يقوم." فدنا إليه يعقوب ويوحنا ابنا زبدي قائلين: "يا معلم، نريد أن نصنع لنا مهما طلبنا." فقال لهم: "ماذا تريدان أن أصنع لكما؟" قالا له: "أعطنا أن يجلس أحدنا عن يمينك والآخر عن يسارك في مجدك." فقال لهم يسوع: "إنكما لا تعلمان ما تطلبان. أتستطيعان أن تشربا الكأس التي أشربها أنا، وأن تصطبغا بالصبغة التي أصطبغ بها أنا؟" فقالا له: "تستطيع." فقال لهم يسوع: "أما الكأس التي أشربها فتشربانها، وبالصبغة التي أصطبغ بها فتصطبغان. وأما جلوسكما عن يميني وعن يساري فليس لي أن أعطيه إلا للذين أعد لهم." فلما سمع العشرة، ابتدأوا يعضبون على يعقوب ويوحنا. فدعاهم يسوع، وقال لهم: "قد علمتم أن الذين يحسبون رؤساء الأمم يسودونهم، وعظماءهم يتسلطون عليهم. وأما أنتم فلا يكون فيكم هكذا. ولكن من أراد أن يكون فيكم كبيراً، فليكن لكم خادماً. ومن أراد أن يكون فيكم أول، فليكن للجميع عبداً. فإن ابن البشر لم يأت ليخدم بل ليخدم، وليبذل نفسه فداءً عن كثيرين."



THE GOSPEL (For the Fifth Sunday of Great Lent)

The Reading from the Holy gospel according to St. Mark. (10:32-45)

At that time, Jesus took His twelve Disciples, and began to tell them what was to happen to Him, saying, “Behold, we are going up to Jerusalem. And the Son of man will be delivered to the chief priests and the scribes, and they will condemn Him to death, and deliver Him to the Gentiles. And they will mock Him, and scourge Him, and spit upon Him, and kill Him; and after three days He will rise.” And James and John, the sons of Zebedee, came forward to Him, and said to Him, “Teacher, we would that thou shouldst do for us whatsoever we shall desire” And Jesus said to them, “What do you want Me to do for you?” And they said to Him, “Grant us to sit, one at Thy right hand and one at Thy left, in Thy glory.” But Jesus said to them, “You do not know what you are asking. Are you able to drink the cup that I drink, or to be baptized with the baptism with which I am baptized?” And they said to Him, “We are able.” And Jesus said to them, “The cup that I drink you will drink; and with the baptism with which I am baptized, you will be baptized. But to sit at My right hand or at My left is not Mine to grant, but it is for those for whom it has been prepared.” And when the ten heard it, they began to be indignant at James and John. And Jesus called them to Him and said to them, “You know that those who are supposed to rule over the Gentiles lord it over them, and their great men exercise authority over them. But it shall not be so among you; but whoever would be great among you must be your servant, and whoever would be first among you must be servant of all. For the Son of man also came not to be served but to serve, and to give His life as a ransom for many.”



L'ÉVANGILE

Lecture de l'Évangile selon saint Marc

En ce temps-là, les disciples étaient en chemin pour monter à Jérusalem, et Jésus allait devant eux. Ils étaient troublés, et le suivaient avec crainte. Et Jésus prit de nouveau les douze auprès de lui, et commença à leur dire ce qui devait lui arriver : « Voici, nous montons à Jérusalem, et le Fils de l'homme sera livré aux principaux sacrificateurs et aux scribes. Ils le condamneront à mort, et ils le livreront aux païens, qui se moqueront de lui, cracheront sur lui, le battront de verges, et le feront mourir ; et, trois jours après, il ressuscitera. » Les fils de Zébédée, Jacques et Jean, s'approchèrent de Jésus, et lui dirent : « Maître, nous voudrions que tu fasses pour nous ce que nous te demanderons. » Il leur dit : « Que voulez-vous que je fasse pour vous ? » « Accorde-nous, lui dirent-ils, d'être assis l'un à ta droite et l'autre à ta gauche, quand tu seras dans ta gloire. » Jésus leur répondit : « Vous ne savez ce que vous demandez. Pouvez-vous boire la coupe que je dois boire, ou être baptisés du baptême dont je dois être baptisé ? » « Nous le pouvons, dirent-ils. » Et Jésus leur répondit : « Il est vrai que vous boirez la coupe que je dois boire, et que vous serez baptisés du baptême dont je dois être baptisé ; mais pour ce qui est d'être assis à ma droite ou à ma gauche, cela ne dépend pas de moi, et ne sera donné qu'à ceux à qui cela est réservé. »

Les dix, ayant entendu cela, commencèrent à s'indigner contre Jacques et Jean. Jésus les appela, et leur dit : « Vous savez que ceux qu'on regarde comme les chefs des nations les tyrannisent, et que les grands les dominent. Il n'en est pas de même au milieu de vous. Mais quiconque veut être grand parmi vous, qu'il soit votre serviteur ; et quiconque veut être le premier parmi vous, qu'il soit l'esclave de tous. Car le Fils de l'homme est venu, non pour être servi, mais pour servir et donner sa vie comme la rançon de plusieurs. »

UPCOMING PARISH EVENTS

Join us and come to the Church to attend church services in person.

For the Live feed, please join us on Facebook
https://www.facebook.com/stgeorgemtl/live_videos

APRIL 2025

Sunday 6— Sunday of St. Mary of Egypt

- * 09:10 am Sunday Orthros
- * 10:30 am Divine Liturgy

Monday 7

- * 06:30 pm Great Compline

Wednesday 9

- * 06:30 pm Pre-Sanctified Liturgy

Friday 11

- * 06:30 pm Little Compline with the Canon of the raising of Lazarus

Saturday 12

- * 10:30 am Lazarus Saturday - Divine Liturgy
- * 12:00 pm Communion Breakfast in the Fellowship Hall
- * 03:30 pm Arabic classes
- * 04:00 Mother's Group Gathering in the Youth Center
- * 04:00 pm St. George Children & Teen Choir
- * 06:00 pm Young Adults Meeting
- * 06:30 pm Vespers

Sunday 13— Palm Sunday

- * 09:05 am Sunday Orthros
- * 10:30 am Palm Sunday - Divine Liturgy
- * 06:30 pm Orthros of the Bridegroom

Monday 14

- * 09:30 am Pre-Sanctified Divine Liturgy
- * 0630 pm Orthros of the Bridegroom

Tuesday 15

- * 09:30 am Pre-Sanctified Divine Liturgy
- * 06:30 pm Orthros of the Bridegroom

Wednesday 16

- * 09:30 am Pre-Sanctified Divine Liturgy
- * 06:30 pm Holy Unction Service





Prayers Offered For the Living

For the Orthodox Servants of God:
Julie Grillakis; Amin Cassis; Julie;
Teresa; Sophia Jabbour; George Khairallah;
Avery Kravitz; Paul Ladouceur;
Robert, Jessica & Anthony Shadeed;
Solange & Charles Taraboulsi; Elie Doro; Mary Aboud;
Josée Bernaquez; Gaby & Nada Mouacdié;
Josephine Soury; Aline Helan; Fouad.

Prayers in memory of

Honor Gilmour (Newly departed)

Memorials today

Michel Sarkis (Newly departed)
Hind Tuglaman Dabdab (40 days); Antoine Zananiri (8 months)
Stephen Abraham; Gabriel Habash (1 year)
Gladys Habash (3 years); Michel Habash (5 years)
Salah Saleh (5 years); Khalil Akra (5 years)
Renée Habash (6 years); Gaston Ephtimios (10 years)
Georgette Cassir (19 years); Gilbert Zananiri (38 years)
Michel Kassatly (40 years); Georges Habash (57 years)
Lisette Ephtimios Mouchabek; Mimi Mouchabek
Salwa Mouchabek; Aida Mouchabek
Nicholas & Alice Rossy; Douglas & Andrea Monsour
Thérèse Lareau Rossy

Our heartfelt sympathies to

The Sarkis family on the loss of Michel,
who fell asleep in the Lord in Lebanon on April 1st

Churching today

Maria Georgia Joannides, daughter of Dimitrios Joannides & Simone Terouz

THE SYNAXARION

On April 6 in the Holy Orthodox Church, we commemorate Eutychios, patriarch of Constantinople; and Venerable Platonida of Nisibis in Syria.

On this same day, the Fifth Sunday of Great Lent, it was ordained that we make remembrance of our Godly Mother Mary of Egypt.

Verses

Spirit rose up, flesh melted away erewhile;
hide, O earth, the worn bones of Mary's body.

Once, during the Honorable Fast, the priest-monk Zosimus withdrew into the wilderness. He caught sight of a withered woman named Mary; her hair was white as snow. Mary then told Zosimus that she was born in Egypt and at the age of 12 began to live a life of debauchery in Alexandria for 17 years. One day, she went to Jerusalem to enter the church to venerate the Honorable Cross. However, some invisible force restrained her. In great fear, she gazed upon the icon of the Theotokos in the vestibule and prayed that she be allowed to enter the church, all the while confessing her sinfulness. She was then permitted to enter the church. Having venerated the Cross she again entered the vestibule and, before the icon, gave thanks to the Mother of God. At that very moment she heard a voice saying: "If you cross the Jordan, you will find glorious rest!" Mary left for the wilderness and remained there for 47 years in repentance. She bade Zosimus to come back in one year with Holy Communion, which he did. The following year, on Holy Thursday, April 1, 522, Zosimus discovered Mary's lifeless body, and buried her. Thus, the Lord glorifies penitent sinners. The Church exalts and exemplifies Mary to the faithful in Great Lent as an incentive for repentance that brings entry into the Heavenly Kingdom.

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

Fifth Sunday of Great Lent Saturday of the Akathist to the Most-Holy Theotokos

I read [in Genesis 1] that God created everything by His power and out of His great love. God is the source of all life. Everything comes from Him, finds its life in Him, and returns to Him. So how is it I have come to live my life as if I am the center of everything, while I have shoved God away from His place of prominence and preeminence? Why do I prefer my own desires, thoughts, words, motives, and deeds above God's? When and how did I become my own god? When I search my heart honestly, I realize what I really want is to control my own world. I want God, but only when His presence is convenient for me.

—Archpriest Steven John Belonick, Pilgrimage to Pascha

المناسبات الكنسيّة القادمة

انضموا إلينا بحضوركم شخصياً إلى الكنيسة للمشاركة في الخدم الكنسيّة

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يمكنكم متابعة البث المباشر على صفحة الفيسبوك الخاصة بكنيستنا

نيسان ٢٠٢٥

الأحد ٦ أحد القديسة مريم المصريّة

- * صلاة السحرية ٩:١٠ صباحاً
- * القدّاس الإلهي ١٠:٣٠ صباحاً

الاثنين ٧

- * صلاة النوم الكبرى ٦:٣٠ مساءً

الأربعاء ٩

- * قدّاس البروجيزماني (القدسات السابق تقديسها) ٦:٣٠ مساءً

الجمعة ١١

- * صلاة النوم الصغرى وقانون لعازر ٦:٣٠ مساءً

السبت ١٢

- * سبت لعازر - القدّاس الإلهي ١٠:٣٠ صباحاً
- * فطور محيّة ١٢ ظهراً
- * دراسة اللّغة العربيّة ٣:٣٠ ب.ظ.
- * اجتماع فرقة الأمّات ٤ مساءً
- * تدريبات جوقة أطفال كنيسة القديس جاورجيوس ٤ مساءً
- * اجتماع الشبيبة YAM ٦:٠٠ مساءً
- * صلاة الغروب ٦:٣٠ مساءً

الأحد ١٣ - أحد الشعانين

- * صلاة السحرية ٩:٠٥ صباحاً
- * القدّاس الإلهي ١٠:٣٠ صباحاً
- * صلاة الختن الأولى ٦:٣٠ مساءً

الاثنين ١٤

- * قدّاس البروجيزماني (القدسات السابق تقديسها) ٩:٣٠ صباحاً
- * صلاة الختن الثانية ٦:٣٠ مساءً

الثلاثاء ١٥

- * قدّاس البروجيزماني (القدسات السابق تقديسها) ٩:٣٠ مساءً
- * صلاة الختن الثالثة ٦:٣٠ مساءً

الأربعاء ١٦

- * قدّاس البروجيزماني (القدسات السابق تقديسها) ٩:٣٠ صباحاً
- * خدمة تقديس الزيت ٦:٣٠ مساءً



Michel Sarkis ...

Very few people could be a father to some, a brother to others, a mentor to some more, and yet the loyal friend of all.

A true agent of the Holy Spirit, for four decades, St. George of Montreal was blessed with your delicate presence and fierce love of Christ. Your relentless dedication to your church did not however prevent you to spread the *Fruits of the Spirit* everywhere you could.

Your disarming calmness was the lighthouse for many of our storming spirits. Nothing and no one could resist to your fatherly hug, tender smile, and soothing voice.

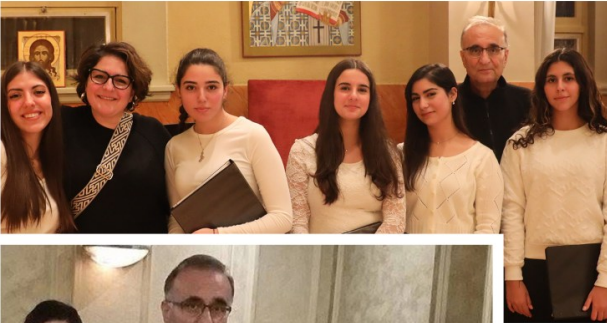
“Memory Eternal” has never meant so much on earth as we pray it does in His presence. A real soldier of Christ, you have fought “*the good fight of faith*” selflessly and your deeds have flourished in the hearts and souls of the multitudes.

Your Church School “children” of all ages, and your fellow teachers owe you the fight to discard all sadness and put their hope high above, where you have joined your loved ones in the hope of the Resurrection.

Rest in peace our father, rest in peace our brother, rest in peace our mentor, and may your place be in the bosom of Christ, our dear friend.

A MEMORIAL SERVICE WILL TAKE PLACE ON SUNDAY, APRIL 6, AFTER DIVINE LITURGY.





Holy Week

Monday, April 14 *Great Monday*

Pre-Sanctified Liturgy at 9:30 a.m.

Orthros of the Bridegroom at 6:30 p.m.

Tuesday, April 15 *Great Tuesday*

Pre-Sanctified Liturgy at 9:30 a.m.

Orthros of the Bridegroom at 6:30 p.m.

Wednesday, April 16 *Great Wednesday*

Pre-Sanctified Liturgy at 9:30 a.m.

Holy Unction Service at 6:30 p.m.

Thursday, April 17 *Great Thursday*

Vespertal Liturgy of St. Basil the Great at 7:30 a.m.

Orthros of the Twelve Passion Gospels at 6:30 p.m.

Friday, April 18 *Great Friday*

The Great (Royal) Hours and Typika of Holy Friday at 10:00 a.m.

Taking-Down of Christ from the Cross at 3:00 p.m.

Orthros with the Lamentation for Christ at 6:30 p.m.



Paschal services

Saturday, April 19 *Great Saturday*

Morning Vespertal Divine Liturgy of St. Basil the Great, *the First Liturgy (Baptismal Liturgy) of Pascha* at 9:00 a.m.

Evening Paschal services: the Resurrection (Rush) Service, Paschal Orthros & Paschal Divine Liturgy at 10:00 p.m.

Communion Breakfast at 12:30 a.m.

Sunday, April 20 *Great Holy Pascha*

Agape Vespers at 12 p.m. followed by Egg hunt

Bright Monday

Monday, April 21

Paschal Orthros at 9:05 a.m. followed by Divine Liturgy at 10:30 a.m.

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YOU ARE CORDIALLY INVITED TO

THE ORDER OF ST. IGNATIUS
TOWN HALL MEETING



SATURDAY APRIL 26TH, 2025
ST. GEORGE ANTIOCHIAN ORTHODOX CHURCH
7:30 PM FOLLOWING VESPERS (6:30PM)

We are pleased to invite you to a presentation by Mr. Roger David, North American Chair of the Order of St. Ignatius of Antioch. This session will provide valuable insights into the organization's mission and goals. Roger will address the key priorities for success in both the near and long term for The Order. More importantly, we invite you to engage with us, share your perspectives, and learn more about The Order. Your participation and feedback will be instrumental in shaping the future of our community. We look forward to your presence and input.

7:30 PM

St George Fellowship Hall
555 Jean-Talon E. Montreal, H2R 1T8

A LIGHT DINNER WILL BE SERVED PROMPTLY AT 7:30 PM

Please RSVP by Friday, April 18th, 2025

By phone: (514) 276-8533 ext. 200

Or by scanning the barcode below:



WE HOPE YOU CAN JOIN US!

Carol Jazzar, Vice-Chair, Nicolas Badran, Ambassador St. Mary Church Montreal, Eric Zakaib, Member of the Governing Council
Order of St. Ignatius of Antioch Diocese of Ottawa, Eastern Canada, and Upstate New York



ANTIOCHIAN WOMEN OF ST. GEORGE ORTHODOX CHURCH MONTREAL IN PREPARATION FOR THE JUNE 8, 2025, ELECTION OF EXECUTIVE OFFICERS

The Nominating Committee invites nominations for the Executive Board of the Antiochian Women of St. George Orthodox Church Montreal. Open positions:

PRESIDENT • VICE-PRESIDENT • TREASURER • RECORDING SECRETARY • CORRESPONDING SECRETARY • PUBLIC RELATIONS • RELIGIOUS CHAIR • HUMANITARIAN CHAIR • MEMBERSHIP MAINTENANCE-PHONE CHAIR

Executive positions are for two years. Deadline for nominations is May 16, 2025.

Nominees must be members of St. George Orthodox Church of Montreal and active or willing to be active in the Antiochian Women organization.

Submit nominations (self or others) with Full name, Position, Phone number, and Email to:

✉ **COLLEEN CATTINY – ZACH-CO.CATTINY@SYMPATICO.CA**

✉ **CAROLINE HABIB – CAROLINE@STREETFORCE.CA**

EXECUTIVE ROLES:

PRESIDENT:

Presides over all meetings, co-signs with Treasurer, prepares calendar of meetings and events for the year.

VICE-PRESIDENT:

Assumes President's duties in her absence and supports committees.

TREASURER:

Manages funds, keeps records, provides detailed reports to the Executive.

RECORDING SECRETARY:

Takes and distributes meeting minutes, assists the President.

CORRESPONDING SECRETARY:

Handles official correspondence.

PUBLIC RELATIONS:

Promotes the affairs and projects of the executive and committees – church bulletin – Can Am Newsletter.

RELIGIOUS CHAIR:

Encourages participation in spiritual and Christian programs.

HUMANITARIAN CHAIR:

Oversees charitable projects for those in need.

MEMBERSHIP MAINTENANCE-PHONE CHAIR:

Maintains and updates the member contact list; supports meetings and activities.

WE ENCOURAGE ALL ELIGIBLE WOMEN TO PARTICIPATE!

FOR MORE DETAILS ON EACH POSITION, PLEASE FEEL FREE TO CONTACT US.

ST. GEORGE FESTIVAL

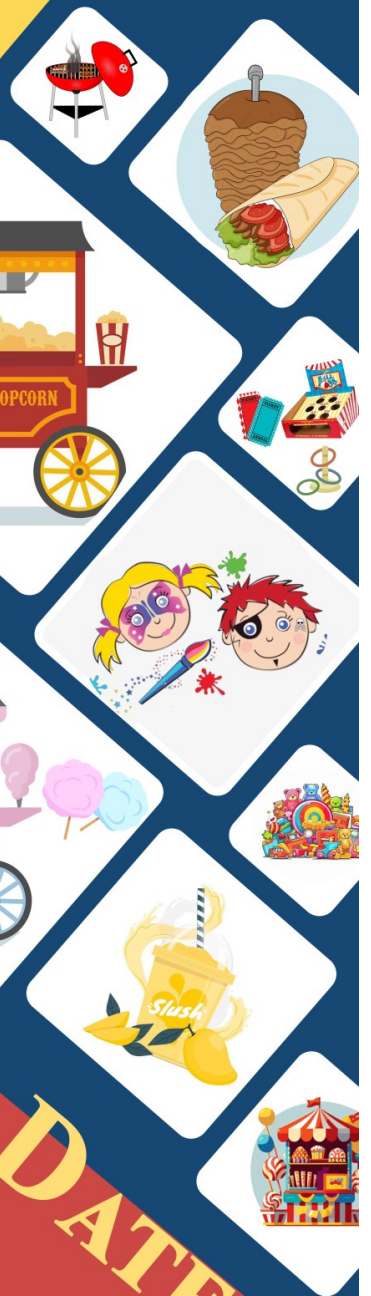
WHEN:
MAY 31 & JUNE 1
1-10 P.M. 12-5 P.M.

SAVE THE DATE

WHO:
FOR ALL AGES

WHERE:
**SAINT GEORGE ORTHODOX CHURCH
OF MONTREAL - PARKING**

WHAT:
FUN, GAMES, FOOD, MUSIC, AND MORE!



MORE DETAILS COMING SOON—STAY TUNED!