

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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يمكنكم متابعة اخبار كنيستنا بقراءة هذه النشرة الأسبوعية

March 16, 2025

Sunday of St Gregory Palamas

Martyr Sabinos of Egypt; Venerable Christodoulos the wonderworker of Patmos

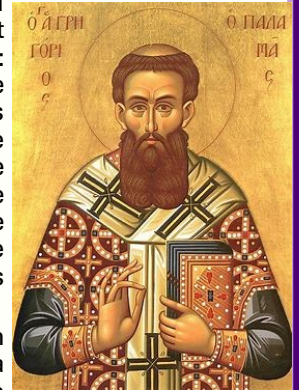
ORTHOFLASH - St. George Montréal Youth Ministry

SAINT GRÉGOIRE PALAMAS

GRÉGOIRE PALAMAS est né à Constantinople, en 1296, où il a grandi. Dès son plus jeune âge, il apprend la dévotion à Dieu, tout en recevant une solide éducation dans le domaine des sciences humaines. Il choisit néanmoins de devenir moine et de se consacrer à Dieu ; il se retire alors au Mont Athos. Son guide spirituel est un saint homme, saint Nicodème du monastère de Vatopedi, qui l'initie à la vie d'ermite. **GRÉGOIRE** est particulièrement attaché à la prière du cœur — la "Prière de Jésus" : « *Seigneur Jésus-Christ, Fils de Dieu, aie pitié de moi, pécheur* ». La pratique rompue de la Prière de Jésus, qui exige solitude et silence combinés à des exercices physiques et à des méthodes de respiration, est appelée "*hésychasme*" (du grec *hesychos*, qui signifie « être en paix, garder le silence »). Ceux qui la pratiquent sont appelés "*hésychastes*". Grâce à cette méthode de prière, les moines soutiennent faire l'expérience d'une véritable communion avec Dieu, y compris parfois une vision de la Lumière créée de Dieu comme celle vue par Moïse sur le mont Sinaï, et par Pierre, Jacques et Jean à la Transfiguration du Christ sur le mont Thabor.

Quelques années plus tard, **GRÉGOIRE** entre en conflit avec les idées d'un moine et philosophe grec, nommé Barlaam le Calabrais qui ridiculise la pratique de la prière *hésychaste*. Il estime que les philosophes ont une meilleure connaissance de Dieu que les prophètes, et il favorise l'éducation et l'apprentissage. Barlaam nie la possibilité pour les êtres humains d'être en communion directe et authentique avec Dieu. Il pense que les moines du Mont Athos perdent leur temps dans la prière contemplative alors qu'ils devraient plutôt étudier pour acquérir des connaissances intellectuelles.

Un synode qui a lieu à Constantinople en 1341 soutient la théologie de **SAINT GRÉGOIRE**, et condamne Barlaam. La théologie du **SAINT** est réaffirmée lors de deux autres synodes tenus à Constantinople, en 1347 et 1351.



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Sunday, March 16, 2025

saintgeorgemontreal.org

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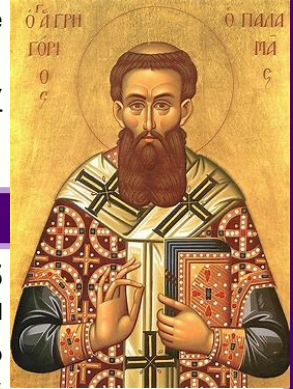
Monday - Friday from 8:00 a.m - 4:00 p.m

SAINT GREGORY PALAMAS

SAINT GREGORY PALAMAS was born in 1296 and grew up in Constantinople. At a very early age he learned deep devotion to God, though he also had an extremely well-founded education in the humanities. He chose to become a monk, however, and to devote himself to God. **GREGORY** withdrew to Mount Athos. His spiritual guide was a holy man of prayer, St. Nicodemos of Vatopedi Monastery, who guided him on the path of ascetic labour. **GREGORY** was especially attached to the prayer of the heart, also known as the Jesus Prayer: "Lord Jesus Christ, Son of God, have mercy on me, a sinner." The experienced practice of the Jesus Prayer, requiring solitude and silence combined with physical exercises and breathing methods, is called "*hesychasm*" (from the Greek *hesychos*, meaning inner stillness, peace, or silence). Those practising it are called "*hesychasts*." Through the use of this method of prayer, the monks claimed to experience genuine communion with God, including sometimes a vision of the Uncreated Light of Divinity such as that seen by Moses on Mount Sinai, and by Peter, James, and John at the Transfiguration of Christ on Mount Tabor.

Years later, he became involved in a controversy with Barlaam—a Greek monk from Calabria, Italy—who ridiculed the practice of *hesychastic* prayer. Barlaam believed that philosophers had better knowledge of God than did the prophets, and he valued education and learning. He denied the possibility for human beings to be in direct, genuine communion with God. He believed the monks on Mount Athos were wasting their time in contemplative prayer when they should instead be studying to gain intellectual knowledge.

A synod held in Constantinople in 1341 supported St. Gregory's views, condemning Barlaam. The saint's theology was reaffirmed at two further synods held in Constantinople in 1347 and 1351.



القديس غريغوريوس بالاماس

وُلِدَ القديس غريغوريوس بالاماس في القسطنطينية عام 1296 ونشأ فيها. تعلم في سن مبكرة جداً الإخلاص العميق لله مع أنه حصل كذلك على تعليم راسخ في العلوم الإنسانية. لكنه اختار أن يُصبح راهباً وأن يُكرِّس نفسه لله. انسحب غريغوريوس إلى جبل أثوس. كان مرشده الروحي رجل صلاة بار، القديس نيقوديموس الذي من دير فاتوبيدي والذي أُرشده على طريق جهاد الزهد. تعلق غريغوريوس بشكل خاص بصلاة القلب والتي تُعرف أيضاً بصلاة يسوع: "أيها الرب يسوع المسيح، ابن الله، ارحمني أنا الخاطئ". يُطلق اسم "الهدوئية" على الممارسة المُجَرَّبَة لصلاة يسوع والتي تستدعي العزلة والصمت مترافقان بتمارين بدنية وطرق تنفس خاصة وهي "هسيكاسم" باليونانية وهي منحدره من هسيكوس بمعنى السكون الداخلي، السلام أو الصمت). ويدعى من يمارسها بالهدوئي (هسيكاست باليونانية). ادعى الرهبان الذين يتَّبِعون أسلوب الصلاة هذا أنهم يختبرون شَرِكَة حقيقة مع الله بما في ذلك في بعض الأحيان معاينة النور الإلهي غير المخلوق كالذي عاينه موسى على جبل سيناء والذي عاينه كل من بطرس ويعقوب و يوحنا على جبل طابور لدى تجلي المسيح.

تورط بعد عدة سنوات في جدال مع برلعام وهو راهب يوناني من كلابريا في إيطاليا والذي سَجَرَ من ممارسة الصلاة الهدوئية. اعتقد برلعام أن الفلاسفة لديهم معرفة بالله أعمق من معرفة الأنبياء كما أنه رفع شأن العلم والدراسة. كما أنكر إمكانية أن يصل البشر إلى شركة حقيقة مع الله. اعتقد أيضاً أن ممارسة الصلاة التأملية من قبل رهبان جبل أثوس هي مضیعة للوقت وأن الحري بهم أن يتعلموا لاكتساب المعرفة الفكرية.

أَيَّدَ المجمع الذي انعقد في القسطنطينية عام 1341 آراء القديس غريغوريوس وأدان برلعام. كذلك تم تأكيد تعاليمه اللاهوتية في مجمعين آخرين عُقدوا في القسطنطينية في عامي 1347 و1351.

Destructive Criticism

By His Eminence Metropolitan Saba (Isper)

Tatiana Goricheva is a Russian philosopher who, along with some of her companions, came to the Orthodox faith after a long search and going astray. She came to the Orthodox faith with uncompromising strength and vigor. In one of her writings, she says that the Christian in (communist) Russia lives a personal, silent witness, as a kind of protest against the errors in society and the restrictions imposed on the Church. In other words, the Christian's direct reaction to the mistakes of others is to avoid them in his own behavior and life, and not by pointing them out to others.

Her readers are struck by the spiritual depth of her writings that makes them wonder why this depth is not found in all those who know Christ. Seeing a mistake in an area is a positive thing, as it motivates you to correct it, but to focus on a mistake in others while ignoring it in yourself is a dangerous thing that must be addressed. The Holy Scripture says, "Why do you look at the speck in your brother's eye, but do not care about the speck in your own eye?" (Matthew 7:3).

There is constant chatter in church circles. Confusion about everything. Questioning every action and initiative. Endless criticism. Endless demands. The result is spiritual and moral decline, both individually and collectively. As the Proverb says, "When words are many, transgression is not lacking" (10:19). There is a big difference between destructive and constructive criticism.

Constructive criticism of something means that you are well aware of its dimensions, have a firm grasp of the situation, and see, with a keen eye, the areas of success and failure, strengths and weaknesses, aiming to correct the negative by improving the positive. Criticism in this sense is a scientific work, carried out by experts who seek a positive goal.

On the other hand, destructive criticism is the product of gossip and superficial talk that seeks to attack. It does not distinguish between the deed and the doer. In fact, the criticism is not so much about the work as it is about the person doing the work. Destructive criticism leads to discouragement, frustration, despair, and demoralization of the person.

Constructive criticism focuses on a project, work, idea, or theory in order to correct, reform and enrich. Destructive criticism focuses all its energy and hatred on the person or persons involved. The constructive critic is equipped with the necessary means to be helpful. He knows when, how, and where his criticism will bear good fruit. He chooses words wisely and finds the appropriate times to present better ideas. He knows all aspects of the matter, so his criticism leads to constructiveness.

The destructive critic, on the other hand, is an ignorant person who seeks to attack, insult, destroy, spread pessimism, and prevent joy in the moment, highlighting the wrongdoings of others due to his own narrow-mindedness, selfishness, and negativity.

The destructive critic, on the other hand, is an ignorant person who seeks to attack, insult, destroy, spread pessimism, and prevent joy in the moment, highlighting the wrongdoings of others due to his own narrow-mindedness, selfishness, and negativity.

The constructive critic is driven by understanding, while the destructive critic is driven by anger. The constructive critic seeks to improve and foster initiatives out of goodwill and love, while the destructive critic kills every endeavor, spreading frustration because of his spiritual darkness.

You can be positive and constructive, contributing to and supporting all good work, perpetuating and expanding it; or you can be the complete opposite. If you consider yourself a true Christian, you are forced to be in the first category. Your faith, if it is alive, always pushes you in your striving for spiritual growth, virtues, self-knowledge, and purification. A true Christian demands improvement of himself first. He seeks to live his convictions, not to impose them on others through force. He understands the words of the gospel are directed at him, not reading them as a condemnation of others. This is why he does not dwell on pitfalls. By experiencing his own weakness, he sympathizes with the weakness of others and has mercy on them. He is a person who longs to actualize the Kingdom of God wherever he is, and realizes that the Kingdom of God is not just any place, but within him, first and foremost. He works on himself, and shares with others whatever he finds useful, and sees in himself the ability to contribute to it.

If someone else does a good deed, you rejoice in it, even if imperfect. If you are a faithful Christian, you extend a helping hand to him, forgive his shortcomings, without attacking or injuring him. If you are negligent and abstain from the work of love, without contributing even a grain of wheat to a destitute and hungry person, then you should be completely silent, and ashamed of yourself, if you raise your voice in destructive criticism or protest. Take care of your brethren before you ask them to take care of you. You have no right to demand help from anyone, but you have a duty to yourself to provide it. If you are a true Christian, you rejoice for your brother when you see him succeed.

How widespread and painful is the spiritual and moral decay in the heart of the people! There are those who toil and sacrifice their time, health, and money for the Church, despite the imperfections in their work and service. When you do not serve but rather limit yourself to attacking those who do as best as they can, then you are acting contrary to what your faith teaches you, and you are hurting yourself and others.

If you knew how much work so many people do voluntarily in your Church, then you would be ashamed of how little you may be doing in comparison and adopt a more positive and constructive attitude. God has given you great potential. If you have spiritual eyes, look within yourself and see it, silence your destructive criticism, become like the faithful over the little, and become worthy of our Lord's words: "I will set you over much; enter into the joy of your Lord" (Matthew 25:21).

DIVINE LITURGY VARIABLES FOR SUNDAY, MARCH 16, 2025

RESURRECTIONAL APOLYTIKION IN TONE FIVE

Let us believers praise and worship the Word; coeternal with the Father and the Spirit, born of the Virgin for our salvation. For, He took pleasure in ascending the Cross in the flesh to suffer death; and to raise the dead by His glorious Resurrection.

APOLYTIKION FOR ST. GREGORY PALAMAS IN TONE EIGHT

O Star of Orthodoxy, support of the Church and its teacher, O comeliness of ascetics, and incontestable champion of those who speak in theology, Gregory the wonderworker, the pride of Thessalonica and preacher of grace, implore thou constantly for the salvation of our souls.

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 EIGHT

To thee, the Champion Leader, do I offer thanks of victory, O Theotokos, thou who hast delivered me from terror; but as thou that hast that power invincible, O Theotokos, thou alone can set me free: from all forms of danger free me and deliver me, that I may cry unto thee: Hail, O Bride without Bridegroom.

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, MARCH 16, 2025

طروبارية القيامة باللحن الخامس

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

طروبارية القديس غريغوريوس بالاماس باللحن الثامن

يَا كَوْكَبَ الرَّأْيِ الْقَوِيمِ، وَثَبَاتِ الْكَنِيسَةِ وَمُعَلِّمَهَا، وَجَمَالَ الْمُتَوَجِّدِينَ، وَمُنَاضِلًا عَنِ الْمُتَكَلِّمِينَ بِاللَاهُوتِ الَّذِي لَا يُحَارَبُ، غَرِيغُورِيُوسَ الْفَاعِلِ الْمُعْجَزَاتِ، فَخَرَّ تَسَالُونِيكِيَّةً وَكَارُوزَ النِّعْمَةِ. لَا تَنْفَكْ مُتَشَفِّعًا فِي خَلَاصِ نَفُوسِنَا.

طروبارية القديس جاورجيوس باللحن الرابع

بِمَا أَنْتَ لِلْمَأسُورِينَ مُحَرَّرٌ وَمُعْتَقٌ، وَلِلْفُقَرَاءِ وَالْمَسَاكِينِ عَاضِدٌ وَنَاصِرٌ، وَلِلْمَرْضَى طَبِيبٌ وَشَافٍ، وَعَنْ الْمُؤْمِنِينَ مُكَافِحٌ وَمُحَارِبٌ أَيُّهَا الْعَظِيمِ فِي الشَّهَدَاءِ جَاورْجِيُوسَ الْبَلْبِسِ الظَّفَرِ، تَشَفِّعْ إِلَى الْمَسِيحِ الْإِلَهِ فِي خَلَاصِ نَفُوسِنَا.

القنداق لأحاد الصوم الكبير باللحن الثامن

إِنِّي أَنَا عَبْدُكَ يَا وَالِدَةَ الْإِلَهِ * أَكْتُبُ لِكَ رَايَاتِ الْعَلْبَةِ * يَا جُنْدِيَّةً مُحَامِيَّةً * وَأَقْدِمُ لَكَ الشُّكْرَ كَمُنْقَذَةٍ مِنَ الشَّدَائِدِ * لَكِنِ بِمَا أَنَّ لِكَ الْعِزَّةَ الَّتِي لَا تُحَارَبُ * أَعْتَقِينِي مِنْ صُنُوفِ الشَّدَائِدِ * حَتَّى أَصْرُخَ إِلَيْكَ: إِفْرَحِي يَا عَرُوسًا لَا عَرُوسَ لَهَا.

تَعْظِيمَةُ لِقْدَاسِ الْقَدِيسِ بَاسِيلْيُوسِ

إِنَّ الْبَرَايَا بِأَسْرِهَا، تَفْرَحُ بِكَ يَا مُمْتَلِنَةً نِعْمَةً: مَحَافِلَ الْمَلَائِكَةِ، وَأَجْنَاسَ الْبَشَرِ. أَيُّهَا الْهَيْكَلُ الْمُتَقَدِّسِ، وَالْفِرْدُوسُ النَّاطِقُ، فَخَرَّ الْبَتُولِيَّةِ مَرِيَمَ، الَّتِي مِنْهَا تَجَسَّدَ الْإِلَهُ، وَصَارَ طِفْلًا، وَهُوَ إِلَهُنَا الَّذِي قَبْلَ الدُّهُورِ. لِأَنَّهُ صَنَعَ مُسْتَوْدَعَكَ عَرْشًا، وَجَعَلَ بَطْنَكَ أَرْحَبَ مِنَ السَّمَاوَاتِ. لِذَلِكَ يَا مُمْتَلِنَةً نِعْمَةً، تَفْرَحُ بِكَ كُلُّ الْبَرَايَا



THE EPISTLE (For the Second Sunday of Lent)

*Thou, O Lord, will preserve us and keep us from this generation .
Save me, O Lord, for the godly man hath disappeared.*

The Reading from the Epistle of St. Paul to the Hebrews. (1:10 –2:3)

Thou, "O Lord, in the beginning didst lay the foundation of the earth, and the heavens are the works of Thy hands; they will perish; but Thou remainest; and they will all grow old like a garment, and like a mantle Thou wilt roll them up, and they shall be changed; but Thou art the same, and Thy years will not fail." But to which of the angels did He say at any time, "Sit on My right hand, until I make thine enemies a footstool for thy feet?" Are they not all spirits for liturgical ministry, sent forth to minister for the sake of those who are to inherit salvation? Therefore, we ought to give the more earnest heed to the things that were heard, lest at any time we drift away from them. For if the word spoken through angels was confirmed, and every transgression and disobedience received a just retribution, how shall we escape, if we neglect so great a salvation, which having at first been spoken through the Lord, was confirmed to us by those who heard?

الرسالة (لأحد الثاني من الصوم)

أَنْتَ يَا رَبُّ تَحَفُّظُنَا وَتَسْتُرُنَا مِنْ هَذَا الْجِيلِ. خَلَّصَنِي يَا رَبُّ، فَإِنَّ الْبَارَّ قَدْ قَنِيَ.

فَصَلِّ مِنْ رِسَالَةِ الْقَدِيسِ بُولْسِ الرَّسُولِ إِلَى الْعِبْرَانِيِّينَ.

"أَنْتَ يَا رَبُّ فِي الْبَدْءِ أَسَسْتَ الْأَرْضَ، وَالسَّمَاوَاتِ هِيَ صُنْعُ يَدَيْكَ. هِيَ تَزُولُ وَأَنْتَ تَبْقَى وَكُلُّهَا تَبْلَى كَالثَّوْبِ، وَتَطْوِيهَا كَالرِّدَاءِ فَتَنْعِيزُ، وَأَنْتَ أَنْتَ وَسِنُوكَ لَنْ تَقْنِيَ." وَلِمَنْ مِنَ الْمَلَائِكَةِ قَالَ قَطُّ "اجْلِسْ عَن يَمِينِي حَتَّى أَجْعَلَ أَعْدَاكَ مَوْطِنًا لِقَدَمَيْكَ؟" أَلَيْسُوا جَمِيعُهُمْ أَرْوَاحًا خَادِمَةً تُرْسَلُ لِلْخِدْمَةِ مِنْ أَجْلِ الَّذِينَ سَيَرْتَوْنَ الْخَلَاصَ؟ فَلِذَلِكَ يَجِبُ عَلَيْنَا أَنْ نُصْغِيَ إِلَى مَا سَمِعْنَاهُ إِصْغَاءً أَشَدَّ لئَلَّا يَسْرَبَ مِنْ أَذْهَانِنَا. فَإِنَّهَا إِنْ كَانَتِ الْكَلِمَةُ الَّتِي نُطْقُ بِهَا عَلَى أَلْسِنَةِ مَلَائِكَةٍ قَدْ تَبَيَّنَتْ، وَكُلُّ نَعْدٍ وَمَعْصِيَةٍ نَالَ جَزَاءً عَدْلًا. فَكَيْفَ نُفْلِتُ نَحْنُ إِنْ أَهْمَلْنَا خَلَاصًا عَظِيمًا كَهَذَا؟ قَدْ ابْتَدَأَ النُّطْقُ بِهِ عَلَى لِسَانِ الرَّبِّ، ثُمَّ تَبَيَّنَتْ لَنَا الَّذِينَ سَمِعُوهُ.



L'ÉPÎTRE

Tu nous garderas, ô Seigneur, Tu nous préserveras de cette génération à jamais.

Lecture de l'épître du saint apôtre Paul aux Hebreux

« Au commencement, Seigneur, tu as fondé la terre, et les cieux sont l'œuvre de tes mains. Ils périront, mais toi, tu demeures, et tous ils vieilliront comme un vêtement. Tu les changeras, tel un manteau, et ils seront changés ; mais toi, tu restes le même, et tes années ne passeront point. »

Et auquel des Anges Dieu a-t-il jamais dit : « Siège à ma droite, jusqu'à ce que je fasse de tes ennemis l'escabeau de tes pieds » ? Ne sont-ils pas tous des esprits officiants, envoyés en service pour ceux qui doivent hériter du salut ? C'est pourquoi nous devons porter une plus grande attention aux enseignements que nous avons entendus, de peur d'être entraînés à la dérive. Car, si la parole annoncée par les Anges a un effet, et si toute transgression et désobéissance a reçu une juste rétribution, comment nous-mêmes échapperons-nous en négligeant pareil salut, qui, annoncé tout d'abord par le Seigneur, nous a été confirmé par ceux qui l'ont entendu ?

THE GOSPEL (For the Second Sunday of Great Lent)

The Reading from the Holy gospel according to St. Mark . (2:1-12)

At that time, when Jesus returned to Capernaum after some days, it was reported that He was at home. And many were gathered together, so that there was no longer room for them, not even about the door; and He was preaching the Word to them. And they came, bringing to Jesus a paralytic carried by four men. And when they could not get near Jesus because of the crowd, they removed the roof above Him; and when they had made an opening, they let down the pallet on which the paralytic lay. And when Jesus saw their faith, He said to the paralytic, "Son, your sins are forgiven." Now, some of the scribes were sitting there, reasoning in their hearts, "Why does this man speak thus? It is blasphemy! Who can forgive sins but God alone?" And immediately Jesus, perceiving in His spirit that they thus reasoned within themselves, said to them, "Why do you reason thus in your hearts? Which is easier, to say to the paralytic, 'Your sins are forgiven,' or to say, 'Rise, take up your pallet and walk'? But that you may know that the Son of Man has authority on earth to forgive sins" – He said to the paralytic – "I say to you, rise, take up your pallet and go home." And he rose, and immediately took up the pallet and went out before them all. So that they were all amazed and glorified God, saying, "We never saw anything like this!"

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

MARCH 2025

Sunday 16— Sunday of St. Gregory Palamas

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

Monday 17

- * 06:30 pm Great Compline

Tuesday 18

- * 06:30 pm Parish Council Meeting in the Souaid Boardroom

Wednesday 19

- * 06:30 pm Pre-Sanctified Liturgy

Thursday 20

- * 07:00 pm Byzantine Young Adults Choir Rehearsal

Friday 21

- * 06:30 pm Madayeh Service (Akathist)
- * 08:00 pm Madayeh Supper hosted by the Task Force for Jerusalem

Saturday 22

- * 03:30 am Arabic classes
- * 04:00 pm St. George children & Teen Choir
- * 05:00 pm Byzantine Youth Choir
- * 06:00 pm Young Adults Meeting
- * 06:30 pm Vespers
- * 07:30 pm Arabic Bible Study Group



Sunday 23— Sunday of the Holy Cross

- * 09:10 am Sunday Orthros
- * 10:30 am Divine Liturgy
- * 12:00 pm Antiochian Women Mid-Lenten Luncheon following Divine Liturgy

Monday 24

- * 06:30 pm Vespers of the Annunciation of the Theotokos



Prayers Offered For the Living

For the Orthodox Servants of God:
Norman & Yvette Kassis; Teresa; Sophia Jabbour;
Lorraine Bishara; 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.

Memorials today

Magdi Mégélas (1 year)
Jeanette Issid (1 year)
Ibrahim Ganim (3 years)
Hilda Mouchbahani
Eddy Sayer (7 years)
Mireille Elias (10 years)
Daniel Saba
George Bourjeily
Hanna Haddad

Baptisms today at 1:30 pm

Marina Madeleine & Félix Christophe Sandiford,
Children of Julien Sandiford & Monica McKernan

Congratulations to

Melad Tuhmah & Ola Tohme on the Churching of
their son Teo last Friday





الإنجيل (للأحد الثاني من الصوم)

فصل شريف من بشارة القديس مرقس الإنجيلي البشير والتلميذ الطاهر.

في ذلك الزمان، دخل يسوع كفرناحوم وسمع أنه في بيت. فللوقت اجتمع كثيرون، حتى أنه لم يعد موضع ولا ما حول الباب يسع، وكان يخاطبهم بالكلمة. فأتوا إليه بمخلع يحمله أربعة. وإذ لم يقدروا أن يقتربوا إليه لسبب الجمع، كشفوا السقف حيث كان. وبعد ما تقبوه، دلو السرير الذي كان المخلع مضطجعا عليه. فلما رأى يسوع إيمانهم، قال للمخلع: "يا بني، مغفورة لك خطاياك." وكان قوم من الكتبة جالسين هناك يفكرون في قلوبهم "ما بال هذا يتكلم هكذا بالتجديف؟ من يقدر أن يعفر الخطايا إلا الله وحده؟" فللوقت علم يسوع بروحه أنهم يفكرون هكذا في أنفسهم، فقال لهم: "لماذا تفكرون بهذا في قلوبكم؟ ما الأيسر أن يقال "مغفورة لك خطاياك" أم أن يقال "قم واحمل سريرك وامش"؟ ولكن لكي تعلموا أن ابن البشر له سلطان على الأرض أن يعفر الخطايا. فقال للمخلع "لك أقول، قم واحمل سريرك وأذهب إلى بيتك." فقام للوقت وحمل سريره وخرج أمام الجميع، حتى دهش كلهم ومجدوا الله قائلين "ما رأينا مثل هذا قط".

L'ÉVANGILE

Lecture de l'Évangile selon saint Marc

En ce temps-là, Jésus rentra à Capharnaüm quelques jours après la guérison d'un lépreux. On apprit qu'il était à la maison, et l'on s'y rassembla en si grand nombre qu'il n'y avait plus de place, même devant la porte ; et Jésus leur annonçait la Parole. Des gens viennent et lui amènent un paralytique porté par quatre hommes ; comme ceux-ci ne peuvent pas le lui présenter à cause de la foule, ils découvrent le toit au-dessus de l'endroit où se trouve Jésus, font une ouverture et descendent le grabat où gît le paralytique. Voyant leur foi, Jésus dit au paralytique : « Mon fils, tes péchés te sont remis. »

Or, il y avait là, assis, quelques scribes, et ils pensaient en leur cœur : « Comment celui-là parle-t-il ainsi ? Il blasphème ! Qui a le pouvoir de remettre les péchés, si ce n'est Dieu ? » Connaissant aussitôt en Esprit ce qu'ils disaient en eux-mêmes, Jésus leur dit : « Pourquoi une telle pensée dans vos cœurs ? Qu'est-ce qui est le plus facile, dire au paralytique "tes péchés te sont remis" ou dire "lève-toi et marche" ? Afin que vous sachiez que le Fils de l'Homme a le pouvoir sur terre de remettre les péchés », Il dit au paralytique : « Je te le dis : lève-toi, prends ton grabat et rentre chez toi ! » Celui-ci se leva et, aussitôt, prenant son grabat, il sortit devant tout le monde, si bien que tous étaient stupéfaits, louaient Dieu et disaient : « Jamais nous n'avons vu quelque chose de semblable ! »

THE SYNAXARION

On March 16 in the Holy Orthodox Church, we commemorate the Martyr Sabinos of Egypt; and Venerable Christodoulos the wonderworker of Patmos.

On this same day, the Second Sunday of the Fast, we make remembrance of our father among the saints, Gregory Palamas, archbishop of Thessalonica.

Verses

The Spring of Light now leadeth to light unwaning,
The Light's own truly great and resplendent herald.

This divine father was born in Asia and was brought up from infancy in the royal palace of Constantinople. When he was of age, Gregory left the palace and gave himself to asceticism on Mount Athos. He eventually moved to Thessalonica to seek cure for the diseases he contracted because of his asceticism and piety. In 1349, he was elevated to the episcopacy, tending to his people in an Apostolic fashion for 13 years. He is glorified as an ascetic, a hierarch, a theologian who defeated the heretics of his era, and a miracle-worker who forsook a prominent, secular lifestyle to take up his cross and follow Christ. The Most-Holy Theotokos, St. John the Theologian, St. Demetrius, St. Anthony the Great, St. John Chrysostom and angels of God appeared to him at different times.

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

Second Sunday of Great Lent St Gregory Palamas

In His incomparable love for men, the Son of God did not merely unite His divine Hypostasis to our nature, clothing Himself with a living Body and an intelligent soul, “to appear on earth and live with men” [Bar 3.38], but, O incomparable and magnificent miracle! He unites Himself also to human hypostases, joining Himself to each of the faithful by communion in His holy Body. For He becomes one Body with us [Eph 3.6] making us a temple of the whole Godhead—for in the very Body of Christ “the whole fullness of the Godhead dwells corporeally” [Col 3.9]. How then would He not illuminate those who share worthily in the divine radiance of His Body within us, shining upon their soul as He once shone on the bodies of the apostles on Tabor? For as this Body, the source of the light of grace, was at that time not yet united to our body, it shone exteriorly on those who came near it worthily, transmitting light to the soul through the eyes of sense. But today, since it is united to us and dwells within us, it illumines the soul interiorly.

—St Gregory Palamas, excerpt from Triads I, as found in

St Gregory Palamas and Orthodox Spiritualityz

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

آذار ٢٠٢٥



الأحد ١٦ أحد القديس غريغوريوس بالاماس

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

الاثنين ١٧

- * صلاة النوم الكبرى ٦:٣٠ مساءً

الثلاثاء ١٨

- * اجتماع مجلس الرعيّة — قاعة "سويد" للإجتماعات ٦:٣٠ مساءً

الأربعاء ١٩

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

الخميس ٢٠

- * تعليم الموسيقى البيزنطيّة وتمارين جوقة الشباب البيزنطيّة ٧:٠٠ مساءً

الجمعة ٢١

- * صلاة المديح (الذي لا يُجلس فيه) ٦:٣٠ مساءً
- * مأدبة محبة من تنظيم "Task Force For Jerusalem" ٨:٠٠ مساءً

السبت ٢٢

- * دراسة اللّغة العربيّة ٣:٣٠ ب.ظ.
- * تدريبات جوقة أطفال كنيسة القديس جاورجيوس ٤ مساءً
- * تدريبات جوقة الشباب البيزنطية ٥:٠٠ مساءً
- * اجتماع الشبيبة YAM ٦:٠٠ مساءً
- * صلاة الغروب ٦:٣٠ مساءً
- * دراسة إنجيليّة باللّغة العربيّة ٧:٣٠ مساءً

الأحد ٢٣ أحد السجود للصليب

- * صلاة السحرية ٩:١٠ صباحاً
- * القديس الإلهي ١٠:٣٠ صباحاً
- * مأدبة محبة بمناسبة "إنتصاف الصوم" من تنظيم السيّدات الأنطاكيّات - بعد القدّاس

الاثنين ٢٤

- * غروب عيد "بشارة والدة الإله" ٦:٣٠ مساءً

SUNDAY OF THE CROSS

MARCH 23, 2025

St. George Church Fellowship Hall



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