

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 بقرأة هذه النشرة الأسبوعية

March 30, 2025

Fourth Sunday of Great Lent

Commemoration of Saint John Climacus, Author of "The Ladder"

New Hieromartyr Zachariah, metropolitan of Corinth; Sophronios, bishop of Irkutsk

ORTHOFLASH - St. George Montréal Youth Ministry

SAINT JEAN CLIMAQUE

Saint Jean CLIMAQUE - mérite le surnom de Climaque (le terme grec « *klimakos* » signifie « échelle ») en raison du précieux traité intitulé L'échelle du paradis, qu'il compose pour la formation des moines : il y décrit l'itinéraire spirituel à la manière d'une montée vers Dieu à travers trente « échelons ». Chaque chapitre couvre un vice ou une vertu et décrit le cheminement spirituel allant du péché à l'entrée dans le Royaume de Dieu. La métaphore de l'échelle est utilisée pour décrire comment on peut monter au Ciel en renonçant d'abord au monde et en terminant le parcours au Ciel avec Dieu. Les trente étapes sont divisées en deux parties: les étapes 1 à 26 concernent les péchés (gourmandise; convoitise; avarice; colère; malice; calomnie; insensibilité; peur; etc.) qu'il convient de surmonter et des suggestions sur la manière de le faire; les étapes 27-30 parlent des vertus à perfectionner pour parvenir à la communion avec Dieu (prière, solitude, foi, espoir et amour). Sous la pression des frères, saint Jean Climaque accepte la charge d'higoumène du Monastère de sainte Catherine du Mont Sinaï, au pied de *Djebel Musa* (mont de Moïse). Bien que l'œuvre de saint Jean Climaque ait principalement été écrite pour les communautés monastiques, elle s'est avérée précieuse pour l'ensemble des lecteurs en dehors de la vie monastique. Selon le métropolite Kallistos Ware, « (...) *monastiques ou mariés, tous les baptisés répondent au même appel évangélique; les conditions extérieures de leur réponse peuvent varier, mais le chemin est essentiellement un.* »



Le **quatrième dimanche du Grand Carême**, l'Église attire notre regard sur saint Jean Climaque, qui nous est présenté en cette période sainte comme un exemple de pénitence.

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Sunday, March 30, 2025

saintgeorgemontreal.org

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OFFICE HOURS

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

ST. JOHN CLIMACUS

St. John CLIMACUS— The Greek word “*klimakos*” means “ladder.” The name was given to John because he wrote a popular book on asceticism, titled The Ladder of Divine Ascent. The book is divided into thirty chapters, or “steps on the ladder”; each covers a particular vice or virtue and describes the spiritual journey from sinfulness to entrance into God’s Kingdom. The ladder metaphor is used to describe how one may ascend into heaven by first renouncing the world and finally ending up in heaven with God. The thirty steps are regarded as falling into two sections: steps 1–26 mainly concern sins (gluttony; lust; greed; anger; malice, slander; insensitivity; fear, etc.) that must be overcome and suggestions as to how do so; steps 27–30 speak of prayer, solitude, faith, hope and love—the virtues that are to be perfected in order to achieve communion with God.

The author of The Ladder was the saintly Abbott of the Monastery of St. Catherine of Mt. Sinai, at the foot of *Jebel Musa* (Moses’s Mount). Although St. John’s work primarily was written for monastic communities, it has proven valuable for readers outside the monastic life. According to Metropolitan Kallistos Ware, “(...) *monastic or married, all the baptized are responding to the same Gospel call; the outward conditions of their response may vary, but the path is essentially one.*”

On the **Fourth Sunday of Great Lent**, the Church calls attention to St. John of the Ladder; he is held up before us during this Holy Season as an example of penitence.



القديس يوحنا السلمى

وهو معروف باللغة الإنكليزية بـ "كليماكوس" المأخوذة عن اليونانية والتي تعني "السلم". وقد اشتهر القديس يوحنا بـ "السلمى" لكتابته كتاباً شعبياً عن النُسك بعنوان "السلم إلى الله".

يُقسم الكتاب إلى ثلاثين فصلاً يوافقون السنين الثلاثين التي قضاها السيد المسيح على الأرض قبل بشارته وكل فصل هو عبارة عن درجة سلم تُذكر فضيلة علينا العمل بها أو رذيلة علينا تفاديها في السلم الذي يقودنا من الخطيئة إلى ملكوت الله. فالسلم صورة مجازية للتعبير عن كيفية الصعود إلى السماء ابتداءً بإنكار العالم وانتهاءً بالاتحاد مع الله في ملكوته. هذا وتقسم الدرجات الثلاثين إلى قسمين: الأول فيه الدرجات 1-26 وهو يعدد الخطايا ويقترح كيفية التغلب عليها كالشرهة والشهوة والبخل والغضب والاحتيال والقتل واللامبالاة والخوف إلخ. أما القسم الثاني ففيه الدرجات 27-30 ويتكلم عن الصلاة والتَّوَحُّد والإيمان والرجاء والمحبة وهي الفضائل التي يتوجب التحلي بها وتعزيزها للاتحاد مع الله.

هذا وقد كان يوحنا السلمى رئيس دير القديسة كاترينا في سيناء والمتواجد على سفح جبل موسى. وقد تجاوزت فائدة الكتاب "السلم إلى الله" المجموعات النسكية الذي كتب أصلاً من أجلها. هذا وقد ذكر المتروبوليت كاليستوس وير " (...) يستجيب جميع المعتمدين في المسيح إلى بشارة واحدة سواء كانوا نُسكاً أم متزوجين، وقد تكون الظروف الخارجية لاستجابتهم مختلفة ولكن الطريق واحد في جوهره" **في الأحد الرابع من الصوم الكبير**، تسترعي الكنيسة الانتباه إلى القديس يوحنا السلمى. الذي احتجز نفسه أمامنا خلال هذا الموسم المقدس كمثال على الندم.

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

By His Eminence Metropolitan Saba (Isper)

Father Lev Gillet (1893-1980) was a lover of Christ and the purity of His gospel. He spent his life in constant pursuit of the glory of the Church of Christ and living the simplicity of His gospel in a poverty that made him as light as a bird. He was a confessor of the highest caliber. His focus on the living body of Christ which, enlivened only by the Holy Spirit, transcends nationalities, cultures, and denominations made him seek the unity of the Church of Christ wherever he worked. His longing for the unity of the Church contributed to his playing an inspiring role in many genuine pan-Orthodox and ecumenical movements. He also worked for the unity of the Orthodox of the West and to provide the West with the inspiration of the East. He was a loyal friend to the Church of Antioch until his death, even stopping his pilgrimages to the Holy Land after 1967 in solidarity with his friends there.

He was raised in a pious Roman Catholic family. His humility outweighed his intelligence and his academic and research excellence. Even his closest friends did not know how many languages he had mastered, due to their number and his humility. He studied philosophy at the Sorbonne, but was drafted for military service, wounded in World War I, captured by the Germans, and sent to a concentration camp where he learned Russian from Russian prisoners. His poor health led them to deport him to Geneva, where he was able to study psychoanalysis and experimental psychology, discovering the accuracy of scientific testing.

He then entered the Benedictine monastic order and continued his studies in theology and Latin doctrine in Rome. There began his openness to the Eastern Church. The Ukrainian Greek Catholic Metropolitan Andrey Sheptytsky also played an important role in Father Gillet's orientation towards the Eastern Church and its ecclesiastical unity. After continuing his studies of the Church Fathers, the Holy Bible and Byzantine spirituality, he joined a monastery founded by Metropolitan Andrey in Ukraine with the aim of rapprochement with the Russian Church. There, he renewed his monastic vows and took the name Lev. He made his final vows and was ordained a Catholic priest.

He served the Russian immigrants in the south of France with great devotion. He wrote to a friend: "I do not wish to do any religious proselytizing, and my program is simple. I will devote two hours to mental prayer every day, celebrate according to the Eastern Church rite, and adhere to Russian austerity, such as rising for prayer at night, fasting on Fridays, and constant abstinence..." He added, "I feel myself far from priests, churches, clergy, theology, and the mentality of seminaries... I find no satisfaction or contentment except in the gospel... I find Christ when I work, and among the workers I can find Christ in, by and through the people." One of his relatives recalled, "One day, he came to me in a hurry to ask for one of my husband's trousers because he had given his to a beggar."

A papal encyclical was issued in 1928, which stated, "Unity can only be achieved by the return of all who have separated from the one embrace of the Catholic Church, through submission to the pope when he teaches and obedience to him when he commands." This letter shocked Father Gillet, compelling him to decide, after deep study during the previous months, to leave Catholicism and join the Orthodox Church.

Father Lev found a happy medium between attachment to tradition, openness to modernity, and a firmness in the traditional Russian Orthodox faith, combined with a determination to confront the problems of the contemporary world. He did not hesitate to write that, in his opinion, "Russian youth in Paris help me to understand the emerging Church in Jerusalem exactly as the Book of Acts describes it." He became an interpreter who never tired of discovering new meanings (to him) in the Bible. His simple yet profound reflections helped believers discover the richness of the gospel in their own lives.

He understood the parish as the place where the Word of God and the Eucharist are consumed, as well as a place of fraternal communion. He emphasized the existential activation of the Eucharist on social, personal and interpersonal levels. In his letters to his parishioners, Father Lev called on the Orthodox to be attentive and vigilant to the signs of the times, to overcome their narrow spirituality and to keep current with important events in other churches and in the world through their prayers. As a confessor, he proved to be a true guide of souls; he listened to his children passionately and then shed light on the divine Word with a rigor filled with tenderness. His training in psychoanalysis allowed him to address problems related to sexual matters with tact and clarity devoid of any false modesty.

Father Lev spent a period in the Holy Land where he had an enriching and transcendent spiritual experience. He said in a letter he wrote to one of his close friends: "I cannot think of Hebron without my heart breaking. I cannot describe this spiritual experience that I had in Tiberias on the shores of the lake. I reached the pinnacle of my life, and I must return there. Of course, since then I have been in Paris, a stranger and a sad visitor. I'm waiting for a call or an opportunity to return."

Starting in 1935, he worked with Mother Maria Skobtsova of Paris¹ who established a convent that was both a social and cultural center. Father Gillet would accompany Mother Maria on her pub crawls in search of Russian vagrants. In 1938, he decided to settle in London. There, he liked to describe himself as an "extra-angelic" priest, but he remained obedient to his bishop. From that year, he began to earn his living by working at the British Museum. When he had left Paris, he distributed all his possessions, which were few, and brought with him to London only his bible. Father Gillet was distinguished for his high cultural and spiritual quality and his distinctive, simple style.

¹ The Ecumenical Patriarchate declared her sainthood in January 2004.

DIVINE LITURGY VARIABLES FOR SUNDAY, MARCH 30, 2025

RESURRECTIONAL APOLYTIKION IN TONE SEVEN

Thou didst shatter death by Thy Cross, Thou didst open paradise to the thief; Thou didst turn the sadness of the ointment-bearing women into joy. And didst bid Thine Apostles proclaim a warning, that Thou hast risen O Christ, granting to the world the Great Mercy.

APOLYTIKION FOR ST. JOHN CLIMACUS IN TONE EIGHT

The barren wilderness thou didst make fertile with the streams of thy tears; and by thy deep sighing thou hast given fruit through thy struggles a hundredfold. Accordingly, thou hast become a star for the universe, sparkling with miracles. Therefore, O righteous Father John Climacus, intercede with Christ God to save 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 30, 2025

طروبارية القيامة بالحن السابع

حَطَمْتَ بِصَلْبِكَ الْمَوْتَ، وَفَتَحْتَ لِلصِّ الْفِرْدَوْسَ، وَحَوَّلْتَ نَوْحَ حَامِلَاتِ الطَّيِّبِ، وَأَمَرْتَ رُسُلَكَ أَنْ يَكْرِزُوا، بِأَنَّكَ قَدْ قُفِّمْتَ أَيُّهَا الْمَسِيحُ الْإِلَهُ، مَا نَحَا الْعَالَمَ الرَّحْمَةَ الْعُظْمَى.

طروبارية للقديس يوحنا السلمي بالحن الثامن

لِبَرِيَّةٍ غَيْرِ الْمُثْمِرَةِ بِمَجَارِي دُمُوعِكَ أَمْرَعْتَ، وَبِالْتَهَاتِ الَّتِي مِنَ الْأَعْمَاقِ أَثْمَرْتَ بِأَتْعَابِكَ إِلَى مِئَةِ ضِعْفٍ، فَصِرْتَ كَوْكَبًا لِلْمَسْكُونَةِ مِتْلَالًا بِالْعَجَائِبِ، يَا أَبَانَا الْبَارَّ يوحنا، فَتَشَفَّعْ إِلَى الْمَسِيحِ الْإِلَهُ أَنْ يُخَلِّصَ نَفُوسَنَا.

طروبارية القديس جاورجيوس بالحن الرابع

بِمَا أَنَّكَ لِلْمَأسُورِينَ مُحَرَّرٌ وَمُعْتِقٌ، وَلِلْفُقَرَاءِ وَالْمَسَاكِينِ عَاضِدٌ وَنَاصِرٌ، وَلِلْمَرْضَى طَبِيبٌ وَشَافٍ، وَعَنْ الْمُؤْمِنِينَ مُكَافِحٌ وَمُحَارِبٌ أَيُّهَا الْعَظِيمُ فِي الشَّهَادَةِ جَاورْجِيُوسَ الْبَلْبِسِ الطَّفَرِ، تَشَفَّعْ إِلَى الْمَسِيحِ الْإِلَهُ فِي خَلَاصِ نَفُوسِنَا.

القنداق لأحاد الصوم الكبير بالحن الثامن

إِنِّي أَنَا عَبْدُكَ يَا وَالِدَةَ الْإِلَهُ * أَكْتُبُ لِكَ رَايَاتِ الْعَلْبَةِ * يَا جُنْدِيَّةَ مُحَامِيَّةَ * وَأَقْدِمُ لِكَ الشُّكْرَ كَمُنْقَذَةٍ مِنْ الشَّدَائِدِ * لَكِنْ بِمَا أَنَّ لِكَ الْعِزَّةَ الَّتِي لَا تُحَارَبُ * أَعْنِقِينِي 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، وَالْفِرْدَوْسُ النَّاطِقُ، فَخِرِ 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 وَتُحَمِّدُكَ.



THE EPISTLE (For the Fourth Sunday of Lent)

The Lord will give strength to His people.

Ascribe to the Lord, O sons of God, ascribe to the Lord glory and honor.

The Reading from the Epistle of St. Paul to the Hebrews. (6:13 –20)

Brethren, when God made a promise to Abraham, since He could swear by no one greater, He swore by Himself, saying, “Surely blessing I will bless thee, and multiplying I will multiply thee.” And thus, having patiently endured, he obtained the promise. For people indeed swear by what is greater, and in every dispute of theirs the oath is final for confirmation. So when God, being minded to show more abundantly to the heirs of the promise the immutability of His counsel, He interposed it with an oath, that by two immutable things—in which it is impossible for God to lie—we might have a strong consolation, we, who have fled for refuge to lay hold of the hope that is set before us; a hope, which we have as an anchor of the soul, both sure and steadfast, and entering into “that which is within the veil,” where Jesus entered as a Forerunner on our behalf, having become a High Priest “forever according to the order of Melchizedek.”.

الرسالة (لأحد الرابع من الصوم)

الرَّبُّ يُعْطِي قُوَّةً لِسَعْبِهِ. قَدِّمُوا لِلرَّبِّ يَا أَبْنَاءَ اللَّهِ. قَدِّمُوا لِلرَّبِّ مَجْدًا وَكَرَامَةً .

فَصَلِّ مِنْ رِسَالَةِ الْقَدِّيسِ بُولْسِ الرَّسُولِ إِلَى الْعِبْرَانِيِّينَ .

يَا إِخْوَتِي، إِنَّ اللَّهَ لَمَّا وَعَدَ إِبْرَاهِيمَ، إِذْ لَمْ يُمَكِّنْ أَنْ يُقْسِمَ بِمَا هُوَ أَعْظَمُ مِنْهُ، أَقْسَمَ بِنَفْسِهِ. قَائِلًا: لِأَبَارِكْتِكَ بَرَكَاتٍ وَأَكْثَرْتِكَ تَكْثِيرًا. وَذَلِكَ إِذْ تَأْتَى، نَالَ الْمَوْعِدَ. وَإِنَّمَا النَّاسُ يُقْسِمُونَ بِمَا هُوَ أَعْظَمُ مِنْهُمْ، وَتَنْقُضِي كُلَّ مُشَاجَرَةٍ بَيْنَهُمْ بِالْقَسَمِ لِلتَّثْبِيتِ. فَلِذَلِكَ، لَمَّا شَاءَ اللَّهُ أَنْ يَزِيدَ وَرَثَةَ الْمَوْعِدِ بَيَانًا لِعَدَمِ تَحْوِيلِ عَزْمِهِ، تَوَسَّطَ بِالْقَسَمِ. حَتَّى نَحْصَلَ بِأَمْرَيْنِ لَا يَتَحَوَّلَانِ وَلَا يُمَكِّنُ أَنْ يُخْلَفَ اللَّهُ فِيهِمَا عَلَى تَعْرِيفِ قُوَّتِهِ، نَحْنُ الَّذِينَ التَّجَّأْنَا إِلَى التَّمَسُّكِ بِالرَّجَاءِ الْمَوْضُوعِ أَمَامَنَا. الَّذِي هُوَ لَنَا كَمِرْسَاةٍ لِلنَّفْسِ أَمِينَةٍ رَاسِحَةٍ تَدْخُلُ إِلَى دَاخِلِ الْحِجَابِ، حَيْثُ دَخَلَ يَسُوعُ كَسَابِقِ لَنَا وَقَدْ صَارَ عَلَى رُتْبَةِ مَلِكِيصَادَقَ، رَتِّيسَ كَهَنَةٍ إِلَى الْأَبَدِ.



L'ÉPÎTRE

Le Seigneur donnera la force à son peuple. Apportez au Seigneur, fils de Dieu, apportez au Seigneur gloire et honneur.

Lecture de l'épître du saint apôtre Paul aux Hébreux

Frères, lorsque Dieu fit promesse à Abraham, il ne pouvait jurer par un plus grand que lui ; il jura donc par lui-même en disant : « Certes, je te comblerai de bénédictions et je te multiplierai grandement. » Et c'est ainsi qu'Abraham, ayant persévéré, obtint ce qui lui était promis. Les hommes, en effet, jurent par un plus grand ; et, entre eux, la garantie du serment met un terme à toute contestation. C'est en ce sens que Dieu, voulant bien davantage montrer aux héritiers de la promesse l'immuable fermeté de son dessein, fit intervenir le serment, afin que par un engagement doublement infaillible, puisqu'il est impossible à Dieu de mentir, nous soyons puissamment encouragés, comme y trouvant refuge, à saisir fortement l'espérance qui nous est proposée. Et nous la tenons comme l'ancre de notre âme, cette espérance sûre et solide, qui au-delà du voile a pénétré, là où pour nous, en précurseur, est entré Jésus, devenu « selon l'ordre de Melchisédech grand prêtre à jamais ».

الإنجيل (للأخذ الرابع من الصوم)

فصل شريف من بشارة القديس مرقس الإنجيلي البشير والتلميذ الطاهر.

في ذلك الزمان، دنا إلى يسوع إنساناً وسجد له قائلاً: "يا معلّم، قد أتيتك بابني، به روح أبكم. وحيثما أخذته يصرعُهُ، فيزبد ويصرف بأسنانه ويبيس، وقد سألت تلاميذك أن يخرجوه فلم يقدروا." فأجابهُ قائلاً: "أيها الجيل غير المؤمن، إلى متى أكون عندكم؟ حتى متى أحنتمكم؟ هلّم به إليّ." فأتوه به. فلما رآه للوقت صرعه الروح، فسقط على الأرض يتمرغ ويزبد. فسأل أباه: "مئذكم من الزمان أصابه هذا؟" فقال: "منذ صباه. وكثيراً ما ألقاه في النار وفي المياه ليهلكه. لكن إن استطعت شيئاً، فتحنن علينا وأغننا." فقال له يسوع: "إن استطعت أن تؤمن، فكل شيء مستطاع للمؤمن." فصاح أبو الصبي من ساعته بدموع وقال: "إني أومن يا سيّد، فأغن عَمّ إيماني." فلما رأى يسوع أن الجمع يتبارون إليه، انتهر الروح النجس قائلاً له: "أيها الروح الأبكم الأصبم، أنا أمرك أن اخرج منه ولا تعد تدخل فيه." فصرخ وخبطه كثيراً وخرج منه، فصار كالميت، حتى قال كثيرون إنه قد مات. فأخذ يسوع بيده وأنهضه، فقام. ولما دخل بيتاً، سأله تلاميذه على انفراد: "لماذا لم نستطع نحن أن نخرجه؟" فقال لهم: "إن هذا الجنس لا يمكن أن يخرج بشيء إلا بالصلاة والصوم." ولما خرجوا من هناك، اجتازوا في الجليل، ولم يرد أن يذري أحداً. فإنه كان يعلم تلاميذه ويقول لهم: "إن ابن البشر يُسلم إلى أيدي الناس، فيقتلونه، وبعد أن يقتل، يقوم في اليوم الثالث."



THE GOSPEL (For the Fourth Sunday of Great Lent)

The Reading from the Holy gospel according to St. Mark. (9:17-31)

At that time, a man came to Jesus, kneeling down and saying unto him, "Teacher, I brought my son to you, for he has a dumb spirit. And wherever it seizes him, it dashes him down; and he foams and grinds his teeth and becomes rigid; and I asked Thy Disciples to cast it out, and they were not able." And Jesus answered them, "O faithless generation, how long am I to be with you? How long am I to bear with you? Bring him to Me." And they brought the boy to Him; and when the spirit saw Jesus, immediately it convulsed the boy, and he fell on the ground and rolled about, foaming at the mouth. And Jesus asked his father, "How long has he had this?" And he said, "From childhood. And it has often cast him into the fire and into the water, to destroy him; but if Thou canst do anything, have pity on us and help us." And Jesus said to him, "If you can believe, all things are possible to him who believes." Immediately the father of the child cried out and said with tears, "Lord, I believe; help my unbelief!" And when Jesus saw that a crowd came running together, he rebuked the unclean spirit, saying to it, "You dumb and deaf spirit, I command you, come out of him, and never enter him again." And after crying out and convulsing him terribly, it came out, and the boy was like a corpse; so that most of them said, "He is dead." But Jesus took him by the hand and lifted him up, and he arose. And when Jesus had entered the house, His Disciples asked Him privately, "Why could we not cast it out?" And Jesus said to them, "This kind cannot be driven out by anything but prayer and fasting." They went on from there and passed through Galilee. And Jesus would not have anyone know it; for He was teaching His Disciples, saying to them, "The Son of man will be delivered into the hands of men, and they will kill Him; and after He is killed, He will rise on the third day."



L'ÉVANGILE

Lecture de l'Évangile selon saint Marc

En ce temps-là, quelqu'un de la foule dit à Jésus : « Maître, je t'ai amené mon fils ; qui est possédé d'un esprit muet. En quelque lieu qu'il le saisisse, il le jette par terre ; l'enfant écume, grince des dents, et devient tout raide. J'ai prié tes disciples de chasser l'esprit, et ils n'ont pas pu ». « Race incrédule », leur dit Jésus, « jusques à quand serai-je avec vous ? Jusques à quand vous supporterez-vous ? Amenez-le-moi ». On le lui amena. Et dès que l'enfant vit Jésus, l'esprit l'agita avec violence ; il tomba par terre, et se roula en écumant. Jésus demanda au père : « Depuis combien de temps cela lui arrive-t-il ? » « Depuis son enfance », répondit-il, « et souvent l'esprit l'a jeté dans le feu et dans l'eau pour le faire périr. Mais, si tu peux quelque chose, aide-nous, aie pitié de nous. » Jésus lui dit : « Si tu peux !... Tout est possible à celui qui croit. » Aussitôt le père de l'enfant s'écria : « Je crois ! Seigneur, aide-moi dans mon incrédule ! » Jésus, voyant accourir la foule, menaça l'esprit impur, lui disant : « Esprit muet et sourd, je te l'ordonne, sors de cet enfant, et n'y rentre plus ». Et il sortit, en poussant des cris, et en l'agitant avec une grande violence. L'enfant devint comme mort, de sorte que plusieurs disaient qu'il était mort. Mais Jésus, l'ayant pris par la main, le fit lever. Et il se tint debout. Quand Jésus fut entré dans la maison, ses disciples lui demandèrent en particulier : « Pourquoi n'avons-nous pu chasser cet esprit ? » Il leur dit : « Cette espèce-là ne peut sortir que par la prière [et par le jeûne] ». Ils partirent de là, et traversèrent la Galilée. Jésus ne voulait pas qu'on le sût. Cependant, il enseignait ses disciples, et il leur dit : « Le Fils de l'homme sera livré entre les mains des hommes ; ils le feront mourir, et, trois jours après qu'il aura été mis à mort, il ressuscitera ».

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 30— Sunday of John Climacus

- * 09:10 am Sunday Orthros
- * 10:30 am Divine Liturgy
- * 12:00 pm Icon Exhibit and Sale following Divine Liturgy

Monday 31

- * 06:30 pm Great Compline

APRIL 2025

Tuesday 1

- * 07:00 pm Antiochian Women Executive Meeting Via Teams Meeting

Wednesday 2

- * 06:30 pm Pre-Sanctified Liturgy

Thursday 3

- * 06:00 pm Social Club Gathering in the Fellowship Hall

Friday 4

- * 06:30 pm Madayeh Service (Akathist)
- * 08:00 pm Madayeh Supper hosted by the Le Cercle St. George

Saturday 5

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



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



Prayers Offered For the Living

For the Orthodox Servants of God:

Julie Grillakis; Hani, Nadia, Karim, Fady, Mary & Ramy; Julie;
Amin Cassis; 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:

Jane Purpura (Newly departed)

Memorials today

Abdallah Kerba (9 days)
Isabel Zigayer (40 days)
Vicky Abouchaar Wissa (2 years)
Victor Massad (5 years)
David Ironside (12 years)
Valerine Marino Ring (19 years)
Annette Boojady

Our heartfelt sympathies to

V. Rev. Dr. Joseph & Kh. Kathleen Purpura, on the loss of their aunt Jane,
who fell asleep in the Lord in Massachusetts on March 25th

&

The Kerba family on the loss of Abdallah,
who fell asleep in the Lord on March 16th

Baptism today at 1:30 pm

Eiza Margaret Otaky, daughter of Ameer Otaky & Alexis Belair



THE SYNAXARION

On March 30 in the Holy Orthodox Church, we commemorate the New Hieromartyr Zachariah, metropolitan of Corinth; and Sophronios, bishop of Irkutsk .

On this same day, the Fourth Sunday of Great Lent, we make remembrance of our godly father, John, the author of *The Ladder of Divine Ascent* (or Climacus).

Verses

John, dead in the flesh and also living,
Liveth eternally, even though appearing dead and without breath.
Leaving letters, a ladder for the journey upwards,
He showeth forth his pursuit of the journey upwards.

The celebration of his feast on this day arose from the custom prevalent in the honorable monasteries of starting Great Lent with the reading of his lessons. John describes the method of elevating the soul to God as ascending a ladder. He teaches those who seek salvation how to lay a firm foundation for struggles, how to detect and fight every passion, how to avoid demonic snares, and how to rise from the rudimental virtues to the heights of Godlike love and humility. John of the Ladder came to Mount Sinai at age 16 and remained there, first as a novice under obedience, then as a recluse, and finally as abbot until his eightieth year. One time, his disciple, Moses, fell asleep under the shade of a large stone. John, in prayer in his cell, saw that his disciple was in danger and prayed to God for him. Later, when Moses returned, he fell on his knees and gave thanks to his spiritual father for saving him from certain death. He related how, in a dream, he heard John calling him and he jumped up and, at that moment, the stone tumbled. Had he not jumped, the stone would have crushed him. John Climacus died on March 30, 606.

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

Fourth Sunday of Great Lent St John Climacus

There is a glory that comes from the Lord, for He says: “Those who honor Me, I will honor” (1 Sam 2.30). And there is a glory that follows us through diabolic intrigue, or it is said: “Woe when all men shall speak well of you” (Lk 6.26). You may be sure that it is the first kind of glory when you regard it as harmful, and avoid it in every possible way, and hide your manner of life wherever you go. But the other you will know when you do something, however trifling, hoping that you will be observed by men.

—St John Climacus, Ladder of Divine Ascent, as found in The Bible and the Holy Fathers for Orthodox

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 ٣٠ أحد القديس يوحنا السلمي

* صلاة السحرية ٩:١٠ صباحاً

* القداس الإلهي ١٠:٣٠ صباحاً

* معرض أيقونات في قاعة الكنيسة— بعد القداس

الاثنين ٣١

* صلاة النوم الكبرى ٦:٣٠ مساءً

نيسان ٢٠٢٥

الثلاثاء ١

* اجتماع السيّدات الأنطاكيّات— عبر الإنترنت ٧:٣٠ مساءً

الأربعاء ٢

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

الخميس ٣

* اجتماع النادي الاجتماعي في قاعة الكنيسة ٦:٠٠ مساءً

الجمعة ٤

* صلاة المديح (الذي لا يُجلس فيه) ٦:٣٠ مساءً

* مأدبة محبّة من تنظيم "Le Cercle- Saint Georges" ٨:٠٠ مساءً

السبت ٥

* دراسة اللّغة العربيّة ٣:٣٠ ب.ظ.

* تدريبات جوقة أطفال كنيسة القديس جاورجيوس ٤ مساءً

* اجتماع الشبيبة YAM ٦:٠٠ مساءً

* صلاة الغروب ٦:٣٠ مساءً

* دراسة إنجيليّة باللّغة العربيّة ٧:٣٠ مساءً

الأحد ٦ أحد القديسة مريم المصريّة

* صلاة السحرية ٩:١٠ صباحاً

* القداس الإلهي ١٠:٣٠ صباحاً

الاثنين ٧

* صلاة النوم الكبرى ٦:٣٠ مساءً



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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July
17

MARCH 30, 2025 |  12 PM – 2 PM

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**ANTIOCHAN WOMEN HUMANITARIAN PROJECT
PROJET HUMANITAIRE DES FEMMES DE L'ANTIOCHE**

The AW are collecting supplies for **The Shield of Athena**, an organization that helps victims of family violence.

There will be boxes placed in the church vestibule throughout the month of March to collect:

Toothbrushes, toothpaste, dental floss, hair brushes, shampoos and other hair products, sanitary pads, deodorant, body spray, cosmetics, and sun screen.

All items must be new and in sealed packaging.



Les AW ramassent des produits pour **le Bouclier d'Athènes**, un organisme qui vient en aide aux victimes de la violence familiale.

Des boîtes seront placés dans la vestibule de l'église pendant le mois de mars pour recueillir:

Brosses à dents, dentifrice, soie dentaire, brosses à cheveux, shampooings et autres produits capillaires, serviettes hygiéniques, déodorant, spray pour le corps, cosmétiques, et écran solaire.

Tous les articles doivent être neufs et dans un emballage scellé.

**PLEASE
GIVE**



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SHIELD OF ATHENA**
SERVICES FAMILIAUX | FAMILY SERVICES

**S.V.P.
DONNEZ**

يسرنا دعوتكم لحضور



**THE ORDER OF ST. IGNATIUS
TOWN HALL MEETING**



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

يسرنا دعوتكم للمشاركة في محاضرة يقدمها السيد روجر ديفيد، رئيس جمعية القديس إغناطيوس الأنطاكي في أميركا الشمالية. تعرض هذه المحاضرة قِيم هذه الجمعية وأهدافها. سيتناول السيد روجر الأولويات الرئيسية لضمان نجاح الجمعية على المدى القريب والبعيد.

ندعوكم كذلك، للتفاعل معنا، ومشاركة آرائكم، والتعرف أكثر على الجمعية. إن لمشاركتكم وملاحظاتكم دور قِيم في تطوير مستقبل هذه الجمعية.

نأمل حضوركم ومشاركتكم.

7:30 PM

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

سيتم تقديم عشاء خفيف في تمام الساعة 7:30 مساءً.

Please RSVP by Friday, April 18th, 2025

By phone: (514) 276-8533

Or by scanning the barcode below:



على أمل أن تنضموا إلينا.

Carol Jazsar, 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



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

ST. GEORGE FESTIVAL

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

