

St. George Orthodox Church of Montreal

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



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

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يمكنكم متابعة اخبار كنيستنا بقرائة هذه النشرة الأسبوعية

March 9, 2025

Sunday of Orthodoxy

The Holy and Great Forty Martyrs of Sebastia

ORTHOFLASH - St. George Montréal Youth Ministry

SUNDAY OF ORTHODOXY (OR THE SUNDAY OF THE TRIUMPH OF ORTHODOXY)

On the **first Sunday of Great Lent**—known as the **Sunday of the Triumph of Orthodoxy**—we commemorate the restoration of the holy and venerable icons, which took place under the reign of Empress Theodora and Patriarch Methodios in the year 843 A.D., after 120 years of persecution (between 726 and 842 A.D.). When the miracles attributed to icons by some members of society approached the point of worship (due only to God) and idolatry, extremes were reached by which icons were completely removed from the liturgical life of the Church by the iconoclasts (a word that literally means “icon-breakers”). The iconoclastic controversy had shaken the foundations of both the Church and the Byzantine Empire, suppressing the development of any beauty that reflected Christ.



With the restoration of the holy icons and the triumph of the Orthodox faith over the heretics who refused to honour the holy icons, we were able to proclaim what it meant for the Son of God to take on human flesh (flesh that could be represented in an image like any of us): the sanctification of human flesh and therefore the sanctification of all matter.

The Decree of the Seventh Ecumenical Council on the Restoration of Icons to the Churches proclaims that: “*Icons of Our Lord God and Saviour Jesus Christ, that of Our Lady the Theotokos, those of the venerable angels and those of all saintly people should be exhibited in the holy churches of God, on the sacred vessels and liturgical vestments, on the walls, furnishings, and in houses and along the roads. Whenever these representations are contemplated, they will cause those who look at them to commemorate and love their prototype.*” We **do not worship icons**, but we honour and glorify all the saints depicted on them. We **worship only the Triune God**: the Father, the Son and the Holy Spirit.

ADAPTED FROM VARIOUS ORTHODOX SOURCES / INFORMATIONS TIRÉES DE PLUSIEURS SOURCES ORTHODOXES

Sunday, March 9, 2025

saintgeorgemontreal.org

PARISH CONTACT INFORMATION

CLERGY

His Eminence Metropolitan SABA
Archbishop of New York and Metropolitan
of all North America

His Grace Bishop ALEXANDER
Auxiliary Bishop of the Diocese of Ottawa,
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الأب غابرييل عبد النور
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Deacon Nicholas Kassab

Philip Genest, Nicolas Bayouk &
Christian Kishfy, Sub-Deacons

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Elie Mallouk Vice-President

Gregory Ayoup Treasurer

Tamara Karawi Secretary

Samer Al Laham, Kim Awada, Laura
Habib, Fares Maalouly, Nick Maliha,
Cynthia Mégélas

Fr Joseph Purpura, Pastor

Alan Rossy, Immediate Past President

OFFICE ADMINISTRATION STAFF

Viviane Gédéon, Office Administrator,
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Arranging sacraments (baptisms, weddings,
funerals); home and hospital visits; membership,
dues and donations; hall reservations.

YOUTH DIRECTOR

Hayat Kassab, Youth Director
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Organizations/ Groups Contact Information You are welcome to join in with them!

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CHANTERS:
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Icon Classes Available upon Registration

MOTHER'S GROUP:
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MEN'S BROTHERHOOD GROUP:
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OFFICE HOURS

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

Le premier dimanche du Grand Carême, connu comme le dimanche du Triomphe de l'Orthodoxie, nous commémorons le rétablissement des saintes et vénérables icônes qui a lieu sous le règne de l'impératrice Théodora et du patriarche Méthode, en l'an 843, après 120 ans de persécution (entre 726 et 842 apr. J.-C.). Lorsque les miracles attribués aux icônes se rapprochent de l'adoration (due uniquement à Dieu) et de l'idolâtrie, les icônes sont complètement retirées de la vie liturgique de l'Église par les iconoclastes (littéralement : 'destructeurs intentionnels d'images'). La controverse iconoclaste ébranle les fondements de l'Église et de l'Empire byzantin, supprimant tout développement de la beauté reflétant le Christ.

Grâce à la restauration des saintes icônes et au triomphe de la foi orthodoxe sur les hérétiques qui refusent d'honorer les saintes icônes, nous pouvons proclamer ce que signifiait pour le Fils de Dieu de prendre une chair humaine (une chair qui peut être représentée dans une image comme n'importe lequel d'entre nous) : la sanctification de la chair humaine et, par conséquent, de toute matière.

Le décret du septième concile œcuménique sur la restitution des icônes aux Églises proclame que l'honneur rendu aux images s'adresse non à l'image elle-même mais à la personne qui y est représentée. Il établit une distinction entre l'adoration qui ne doit s'adresser qu'à Dieu et la vénération que l'on porte à des images, à des reliques ou à des saints pour rendre grâce à Dieu. En conséquence, nous n'adorons pas les icônes, mais nous vénérons et exaltons tous les saints qui y sont représentés. Nous n'adorons que le Dieu trinitaire : le Père, le Fils et le Saint-Esprit.



أحد الأرثوذكسيّة (أحد انتصار الأرثوذكسيّة)

نحتفل في الأحد الأول من الصوم الكبير - المعروف بأحد انتصار الأرثوذكسيّة - بذكرى إعادة رفع وإكرام الأيقونات المقدّسة في حكم الامبراطورة ثيودورة والبطيريك ميثوديوس في السنة 843 بعد الميلاد أي بعد 120 عاماً من الإضطهاد (بين عامي 726 و 842 م). كردّ فعل على تطرّف البعض لدرجة عبادة الأيقونات العجائبيّة (العبادة الواجبة لله وحده)، تطرّف آخرون لدرجة إزالتها تماماً من الحياة الليتورجية للكنيسة وتحطيمها ودُعيوا "الأيقونوكلاست" (كلمة يونانية تعني "محاربي الأيقونات"). أثر الجدل حول الأيقونات على أساسات ووحدة كلّ من الكنيسة والإمبراطورية البيزنطيّة.

مع استعادة الأيقونات المقدّسة وانتصار الإيمان القويم على الهرطقة الذين رفضوا إكرام الأيقونات المقدّسة، عبّرت الكنيسة عن عظمة التدبير الإلهي واتّخاذها جسداً بشرياً (جسداً يمكن التعبير عنه برسم كما هو الحال في الأيقونة)، وتقديسه لهذا الجسد البشري وبالتالي تقديسه كل الخليقة المادية.

نص مرسوم المجمع المسكوني السابع بشأن إعادة الأيقونات إلى الكنائس على ما يلي: "يجب أن توضع أيقونات ربنا و إلهنا ومخلّصنا يسوع المسيح، والسيدة العذراء وأيقونات الملائكة وجميع القديسين في كنائس الله المقدّسة، على الأواني المقدّسة والثياب الليتورجيّة، وعلى الجدران والأثاث وفي المنازل وعلى طول الطرقات. فكلمّا تم النظر إلى هذه الأيقونات، تتنقّل الناظرين إلى إكرام من تمثّله الأيقونة.

إننا لا نعبدُ الأيقونات، وإنما نكرمها ونمجدّ جميع القديسين المُمثّلين فيها. إننا نعبدُ حصراً، الإله الثلاثي الأقانيم: الآب والابن والروح القدس.

**His Eminence
The Most Reverend
Metropolitan SABA**



**Archbishop of New York
and Metropolitan of
All North America**

ANTIOCHIAN ORTHODOX CHRISTIAN ARCHDIOCESE OF NORTH AMERICA

Prot. no.: 071/2025

The Sunday of Orthodoxy

March 9, 2025

Venerable Hierarchs, Reverend Clergy, Esteemed Members of the Parish Councils, and Beloved Faithful in Christ,

Greetings to you in the Name of Our Lord, God, and Savior, Jesus Christ!

I pray that all of you have been granted a good start to the Lenten journey over the course of the past week. As you continue your journey to Pascha, please be reminded of the beautiful words of one of the new saints of our Church, St. Porphyrios of Kafsokalyvia who said, “When people are empty of Christ, a thousand and one other things come and fill them up: jealousies, hatreds, boredom, melancholy, resentment, a worldly outlook, worldly pleasures. Try to fill your soul with Christ so that it’s not empty.” This holy season, more than any other, allows us to do just that if we immerse ourselves in prayer, fasting and almsgiving, maintaining the beautiful and time-proven traditions we have received over the centuries that edify our souls and bring us closer to God.

During our annual commemoration of the Sunday of Orthodoxy, we ask each parish to contribute towards the education and formation of our young men studying for the holy priesthood. As we celebrate today what is called the *Triumph of Orthodoxy*, we should be reminded that we have been given a precious inheritance – the “faith once and for all delivered to the saints” – through the struggles of our martyrs and ascetics, the devotion of our parents and grandparents, and the divinely enlightened writings of the Fathers. We, therefore, have a sacred responsibility to ensure the passing down of the “precious pearl” of Holy Orthodoxy to future generations as we have received it.

The young men who have answered the call to serve in the ranks of our clergy, as well as their wives and families, have sacrificially offered themselves to the Church to love and to serve Her people, and to work for the preservation of the very faith we celebrate today. I am blessed to meet and interact with them as often as my schedule allows. This is allowing me to come to know them intimately as a father knows his sons. As a result, this will help me to properly offer them to you when the time comes so that they might more fully offer themselves as shepherds of their future parishes.

Also, I want to acknowledge the following parishes for their contribution toward the hand-on training and the financial support offered to our seminarians: St. Anthony, Bergenfield; St. George, Allentown; St. George, Little Falls; St. George, Worcester; St. Ignatius, Florida; St. Mary, Brooklyn; St. Mary, Wilkes-Barre; St. Mary, Yonkers; St. Nicholas, Bridgeport; St. Nicholas, Brooklyn; St. Paul, Emmaus; St. Philip, Souderton; and St. Stephen, South Plainfield.

With that in mind, I ask all our faithful to generously donate towards the support of the seminarians and their families. This is a sacred responsibility for all of us to share, as they and their families will be sharing their lives and their love with us.

Wishing all of you a grace-filled and salvific journey to the Passion and Resurrection of our Lord, I remain,

Yours in the Service of Christ,

A handwritten signature in blue ink that reads "T. Saba". The signature is written in a cursive, flowing style.

+SABA

Archbishop of New York and Metropolitan of all North America

“The disciples were first called Christians in Antioch” (Acts 11: 26)

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On the Interpretation of the Holy Bible, Part One

By His Eminence Metropolitan Saba (Isper)

Christians initially (in the first century A.D.) knew the Holy Scriptures, consisting of the Old Testament and some widely circulated texts of the New Testament. It is worth remembering that printing was not available at that time. Consequently, the complete Bible, with both Testaments and all its books, was not accessible to everyone until the advent of the printing press (Johann Gutenberg, died 1468). From the first century, Christians were accustomed to reading excerpts from these sacred texts during worship gatherings, especially in the Divine Liturgy (the Sacrament of Thanksgiving). The structure of the liturgy from the beginning included petitions and praises, followed by readings from the Scriptures, then the sermon, and the remainder of the liturgy.

The interpretation of Scripture held great importance among Christians. The Church recognized various complementary interpretations based on the approach of the interpreters. The Church rejected an interpretation only when it conflicted with sound doctrine.

Jesus inaugurated the Christian reading of the Old Testament when He read from the book of Isaiah in the synagogue of Nazareth: "The Spirit of the Lord is upon me because he has anointed me to proclaim good news to the poor. He has sent me to proclaim liberty to the captives and recovery of sight to the blind, to set at liberty those who are oppressed, to proclaim the year of the Lord's favor" (Luke 4:18-19, referencing Isaiah 61:1-2). He then applied this passage to Himself, declaring to His audience: "Today this Scripture is fulfilled in your hearing" (Luke 4:21). Christians read the Old Testament in the light of Christ. This approach unlocked many prophecies found in the Old Testament about Christ, the Trinity, the salvific plan, and other matters.

From this perspective, the principle of Scripture interpreting Scripture was born. Divine revelation unfolded gradually, beginning with Abraham (18th century BC) and culminating in Christ, who revealed God to us directly: "Anyone who has seen me has seen the Father" (John 14:9). Later texts clarified earlier ones, making them comprehensible. The Scriptures are taken as an integrated whole, and no part is isolated or studied independently of the others. Let us consider some examples. Matthew the Evangelist, writing for Christians of Jewish origin, cited many Old Testament prophecies to demonstrate their fulfillment in Jesus Christ. For instance, when Joseph was perplexed about Mary's pregnancy, the angel of the Lord revealed the divine mystery to him, fulfilling Isaiah's prophecy: "All this took place to fulfill what the Lord had said through the prophet: The virgin will conceive and give birth to a son, and his name shall be called Emmanuel, which means, God with us" (Matthew 1:22-23, referencing Isaiah 7:14).

Regarding John the Baptist, the Evangelist states: "This is he who was spoken of through the prophet Isaiah: A voice of one calling in the wilderness, 'Prepare the way for the Lord, make his paths straight'" (Matthew 3:3, referencing Isaiah 40:3). In Matthew 4, it says: "When Jesus heard that John had been arrested, He withdrew into Galilee.

And leaving Nazareth, He went and lived in Capernaum by the sea, in the territory of Zebulun and Naphtali, so that what was spoken by the prophet Isaiah might be fulfilled: “Land of Zebulun and land of Naphtali, the Way of the Sea, beyond the Jordan, Galilee of the Gentiles—the people living in darkness have seen a great light; on those living in the land of the shadow of death a light has dawned” (Matthew 4:12-16, referencing Isaiah 9:1-2).

Finally, Christ Himself declared: “But this has all taken place that the writings of the prophets might be fulfilled” (Matthew 26:56). The Bible is a complete unit, with Christ as the central axis—concealed in the Old Testament and fully revealed in the New Testament. Another example: In the creation narrative in Genesis, God speaks in the singular when creating the world (“And God said, ‘Let there be...’”). However, when creating humanity, He speaks in the plural: “Let us make mankind in our image, in our likeness” (Genesis 1:26). The Trinity was not fully revealed in the Old Testament but was hinted at through events such as Abraham’s three visitors and Isaiah’s vision of the seraphim proclaiming, “Holy, holy, holy.” With the coming of Christ, the fullness of the Trinity—Father, Son, and Holy Spirit—was made clear through the events of the Annunciation, Theophany and Ascension. This foundational interpretation in Orthodox theology underscores that humanity is created in the image of the Trinity—created to be communal and relational, just as the Holy Trinity.

This subject is vast and cannot be fully addressed in an article of this length. To train oneself in this interpretation, one must turn to the Old Testament readings designated by the Orthodox Church in Vespers of the Lord’s feasts in particular, and of great feasts and saints in general. Liturgy is the primary school of theology par excellence. Let us consider some examples.

On the eve of the Nativity (Paramon), we read eight readings from the Old Testament. When we read, “A shoot will come up from the stem of Jesse; from his roots a branch will bear fruit. The Spirit of the Lord will rest on him” (Isaiah 11:1-2), we understand that the shoot is an image of Christ. On the eve of the Elevation of the Cross (September 14), we learn that the wood that turned the bitter waters of Marah sweet is an image of the Cross, which transforms the bitterness of sin into the sweetness of grace (Exodus 15:22-16:1).

In Vespers of the Nativity of the Theotokos (September 8), we understand that the ladder Jacob saw connecting heaven and earth, with angels ascending and descending (Genesis 28:4–10), is a prefiguration of the Virgin Mary, through whom Christ united heaven and earth. Similarly, the sealed eastern gate in Ezekiel (43:27–44:4) symbolizes the Virgin Mary, through whom Christ, the Gate of Paradise, was born to open the way for us.

On Great and Holy Saturday, while catechumens are baptized, the faithful hear fifteen Old Testament readings, all of which prefigure baptism.

Through regular participation in worship, we acquire a true Orthodox understanding of Scripture, seeing the Old Testament as an integral part of God’s salvific plan.

DIVINE LITURGY VARIABLES FOR SUNDAY, MARCH 9, 2025

THE FIRST ANTIPHON

The Lord is King, and hath clothed Himself with majesty. The Lord is robed; He is girded with strength. For He has established the world so that it shall never be moved.

Refrain: Through the intercessions of the Theotokos, O Savior, save us.

Who can utter the mighty acts of the Lord? Who can cause all his praises to be heard? Let the redeemed of the Lord say so, whom He hath redeemed from the hand of the enemy. (**Refrain**)

Glory... Both now... (**Refrain**)

THE SECOND ANTIPHON

Let them praise the Lord for His mercies, and for His wonderful works to the children of men.

Refrain: Save us, O Son of God, Who art risen from the dead; who sing to Thee. Alleluia.

Let them exalt Him in the congregation of the people, and praise Him in the seat of the elders. (**Refrain**)

The eyes of the Lord are upon them that fear Him, upon them that hope in His mercy; to hear the groaning of the prisoners, to loose the sons of the slain. (**Refrain**)

Glory... Both now... O, only begotten Son and Word of God...

THE THIRD ANTIPHON

Let the heavens and the earth praise Him. This is the day which the Lord hath made; let us rejoice and be glad in it. O Lord my God, I will give thanks unto Thee forever.

RESURRECTIONAL APOLYTIKION IN TONE FOUR

Having learned the joyful message of the Resurrection from the angel the women disciples of the Lord cast from them their parental condemnation. And proudly broke the news to the Disciples, saying: Death hath been spoiled; Christ God is risen, granting the world Great Mercy.

DIVINE LITURGY VARIABLES FOR SUNDAY, MARCH 9, 2025

APOLYTIKION OF THE FIRST SUNDAY OF GREAT LENT IN TONE TWO

Thy pure image do we venerate, O good One, asking forgiveness of our sins, O Christ our God; for by Thine own will Thou didst ascend the Cross in Thy body, to save Thy creatures from the bondage of the enemy. Wherefore, with thankfulness we cry aloud to thee: Thou hast verily filled all with joy, since Thou didst come, O our Savior, to save the world.

APOLYTIKION FOR THE FORTY HOLY MARTYRS OF SEBASTIA IN TONE ONE

Be Thou entreated for the sake of the sufferings of Thy Saints which they endured for Thee, O Lord, and do Thou heal all our pains, we pray, O Friend of man.

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 9, 2025

الانتيفونا الأولى

الرَّبُّ قَدْ مَلَكَ، وَالْجَلَالَ لَيْسَ. لَيْسَ الرَّبُّ الْقُوَّةَ وَتَمَنُطَقَ بِهَا. لِأَنَّهُ ثَبَّتَ الْمَسْكُونَةَ فَلَا تَتَرَعَّرَع.

اللازمة: بِشَفَاعَاتِ وَالِدَةِ الْإِلَهِ، يَا مُخْلِصُ خَلِّصْنَا.

مَنْ ذَا الَّذِي يُحَدِّثُ عَنْ عَظَائِمِ الرَّبِّ؟ مَنْ ذَا الَّذِي يُخَبِّرُ بِجَمِيعِ مَدَائِحِهِ؟ لِيَقُلْ هَذَا مَقْدِيئُو الرَّبِّ الَّذِينَ

أَفْتَدَاهُمْ مِنْ أَيْدِي الْأَعْدَاءِ. (اللازمة)

المجْدُ ... الْآنَ وَكُلَّ أَوَانٍ ... (اللازمة)

الانتيفونا الثانية

فَلْيَقْرُوا لِلرَّبِّ بِمَرَاكِيمِهِ وَبِعَجَائِبِهِ لِيَتِي النَّشْرُ.

اللازمة: خَلِّصْنَا يَا ابْنَ اللَّهِ، يَا مَنْ قَامَ مِنْ بَيْنِ الْأَمْوَاتِ، لِنُرْتَلَّ لَكَ. هَلْلُوبِيَا.

لِيُعْظِمُوهُ فِي مَجْمَعِ الشُّعُوبِ وَلِيُسَبِّحُوهُ فِي مَجْلِسِ الشُّيُوخِ. (اللازمة)

هَذَا إِنَّ عَيْنِي الرَّبِّ إِلَى الَّذِينَ يَخَافُونَهُ، الَّذِينَ يَتَوَكَّلُونَ عَلَى رَحْمَتِهِ، لِيَسْمَعَ أَنْبِيَاءَ الْمُعْتَقَلِينَ وَيُنْقِذَ أَبْنَاءَ

الْمَائِتِينَ. (اللازمة)

المجْدُ ... الْآنَ وَكُلَّ أَوَانٍ ... (اللازمة)

الانتيفونا الثالثة

لِيُسَبِّحْهُ السَّمَاوَاتُ وَالْأَرْضُ. هَذَا هُوَ الْيَوْمُ الَّذِي صَنَعَهُ الرَّبُّ فَلْنَفْرَحْ وَلْنَتَهَلَّلْ بِهِ. أَيُّهَا الرَّبُّ إِلَهِي إِيَّاكَ أَحْمَدُ

إِلَى الْأَبَدِ.

طروبارية القيامة بالحن الرابع

إِنَّ تَلْمِيذَاتِ الرَّبِّ تَعَلَّمْنَ مِنَ الْمَلَائِكَةِ الْكَرَّرَ بِالْقِيَامَةِ الْبَهْجِ، وَطَرَحْنَ الْقَضَاءَ الْجَدِّيَّ، وَخَاطَبْنَ الرُّسُلَ

مُفْتَخِرَاتٍ وَقَائِلَاتٍ: سُبِّحِ الْمَوْتُ وَقَامَ الْمَسِيحُ الْإِلَهُ، وَمَنَحَ الْعَالَمَ الرَّحْمَةَ الْعُظْمَى.

DIVINE LITURGY VARIABLES FOR SUNDAY, MARCH 9, 2025

طروبارية للأحد الأول من الصوم بالحن الثاني

لِصُورَتِكَ الطَاهِرَةِ نَسْجُدُ أَيُّهَا الصَّالِحُ، طَالِبِينَ غُفْرَانَ الْخَطَايَا، أَيُّهَا الْمَسِيحُ الْهِنَا، لِأَنَّكَ قَبِلْتَ أَنْ تَرْتَفِعَ بِالْجَسَدِ عَلَى الصَّلِيبِ طَوْعاً، لِتُنَجِّيَ الَّذِينَ خَلَقْتَ مِنْ عُبُودِيَّةِ الْعَدُوِّ. لِذَلِكَ نَهْتَفُ إِلَيْكَ بِشُكْرِ: لَقَدْ مَلَأْتَ الْكُلَّ فَرْحاً يَا مُخْلِصَنَا، إِذْ أَتَيْتَ لِتُخَلِّصَ الْعَالَمَ.

طروبارية للشهداء الأربعة في سبسية بالحن الأول

نَطْلُبُ إِلَيْكَ أَيُّهَا الرَّبُّ الْمَحَبُّ الْبَشَرَ، وَنَسْتَغْفُوكَ بِعَذَابَاتِ الْقَدِيسِينَ الَّتِي قَاسَوْهَا فِي سَبِيلِكَ، أَنْ تَشْفِيَ أَوْجَاعَنَا كُلَّهَا.

طروبارية القديس جاورجيوس بالحن الرابع

بِمَا أَنْتَ لِلْمَأسُورِينَ مُحَرَّرٌ وَمُعْتَقٌ، وَلِلْفُقَرَاءِ وَالْمَسَاكِينِ عَاضِداً وَنَاصِراً، وَلِلْمَرْضَى طَبِيبٌ وَشَافٍ، وَعَنْ الْمُؤْمِنِينَ مُكَافِحٌ وَمُحَارِبٌ أَيُّهَا الْعَظِيمُ فِي الشَّهَادَةِ جَاورْجِيُوسَ الْبَلْبِسِ الْظَفَرِ، تَشْفَعُ إِلَى الْمَسِيحِ الْإِلَهِ فِي خَلَاصِ نَفُوسِنَا.

القنداق لأحد الصوم الكبير بالحن الثامن

إِنِّي أَنَا عَبْدُكَ يَا وَالِدَةَ الْإِلَهِ * أَكْتُبُ لِكَ رَايَاتِ الْعَلْبَةِ * يَا جُنْدِيَّةَ مُحَامِيَّةَ * وَأَقْدِمُ لِكَ الشُّكْرَ كَمُنْقَذَةٍ مِنَ الشَّدَائِدِ * لَكُنْ بِمَا أَنَّ لِكَ الْعِرَّةَ الَّتِي لَا تُحَارَبُ * أَعْنَقِيَنِي مِنْ صُنُوفِ الشَّدَائِدِ * حَتَّى أَصْرُخَ إِلَيْكَ: إِفْرَحِي يَا عَرُوساً لَا عَرُوسَ لَهَا.

تعظيمه لفداس القديس باسيلئوس

إِنَّ الْبِرِّيَا بِأَسْرَهَا، تَفْرَحُ بِكَ يَا مُمْتَلِئَةَ نِعْمَةً: مَحَافِلَ الْمَلَائِكَةِ، وَأَجْنَاسَ الْبَشَرِ. أَيُّهَا الْهَيْكَلُ الْمُتَقَدَّسِ، وَالْفِرْدُوسُ النَّاطِقِ، فَخِرِ الْبَتُولِيَّةِ مَرِيَمَ، الَّتِي مِنْهَا تَجَسَّدَ الْإِلَهُ، وَصَارَ طِفْلاً، وَهُوَ الْهِنَا الَّذِي قَبْلَ الدُّهُورِ. لِأَنَّهُ صَنَعَ مُسْتَوْدَعَكَ عَرْشاً، وَجَعَلَ بَطْنَكَ أَرْحَبَ مِنَ السَّمَاوَاتِ. لِذَلِكَ يَا مُمْتَلِئَةَ نِعْمَةً، تَفْرَحُ بِكَ كُلُّ الْبِرِّيَا وَتُحَمِّدُكَ.



THE EPISTLE (For the Forty Martyrs of Sebastia)

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 . (12:1 –10)

Brethren, since we are surrounded by so great a cloud of witnesses, let us also lay aside every weight and sin which clings so closely; and let us run with perseverance the race that is set before us, looking to Jesus: the Pioneer and Perfecter of our faith, Who for the joy that was set before Him endured the cross, despising the shame, and is seated at the right hand of the throne of God. Consider Him Who endured from sinners such hostility against Himself, so that you may not grow weary or fainthearted. In your struggle against sin you have not yet resisted to the point of shedding your blood. And have you forgotten the exhortation which addresses you as sons? “My son: do not regard lightly the discipline of the Lord, nor lose courage when you are punished by Him; for the Lord disciplines him whom He loves, and chastises every son whom He receives.” It is for discipline that you have to endure. God is treating you as sons; for what son is there whom his father does not discipline? If you are left without discipline, in which all have participated, then you are illegitimate children and not sons. Besides this, we have had earthly fathers to discipline us and we respected them. Shall we not much more be subject to the Father?





الرسالة (لشهداء الأربعة في سبسطية)

أَنْتَ يَا رَبُّ تَحْفَظُنَا وَتَسْتُرُنَا مِنْ هَذَا الْجِيلِ. خَلِّصْنِي يَا رَبُّ، فَإِنَّ الْبَارَّ قَدْ قَنِي.

فَصَلِّ مِنْ رِسَالَةِ الْقَدِّيسِ بُولْسِ الرَّسُولِ إِلَى الْعِبْرَانِيِّينَ.

يَا إِخْوَةُ، لِذَلِكَ نَحْنُ أَيْضًا إِذْ لَنَا سَحَابَةٌ مِنَ الشُّهُودِ مَقْدَارُ هَذِهِ مُحِيطَةٌ بِنَا، لِنَطْرَحَ كُلَّ ثَقَلٍ، وَالْحَطِيَّةَ الْمُحِيطَةَ بِنَا بِسُهُولَةٍ، وَلِنَحَاضِرَ بِالصَّبْرِ فِي الْجِهَادِ الْمَوْضُوعِ أَمَانًا، نَاطِرِينَ إِلَى رَئِيسِ الْإِيمَانِ وَمُكَمِّلِهِ يَسُوعَ، الَّذِي مِنْ أَجْلِ السُّرُورِ الْمَوْضُوعِ أَمَامَهُ، اخْتَمَلَ الصَّلِيبَ مُسْتَهِينًا بِالْخِزْيِ، فَجَلَسَ فِي يَمِينِ عَرْشِ اللَّهِ. فَتَفَكَّرُوا فِي الَّذِي اخْتَمَلَ مِنَ الْخَطَاةِ مَقَاوِمَةً لِنَفْسِهِ مِثْلَ هَذِهِ لِيَلَّا تَكَلُّوا وَتَخُورُوا فِي نُفُوسِكُمْ. لَمْ نَقَاوِمُوا بَعْدَ حَتَّى الدَّمِ مُجَاهِدِينَ ضِدَّ الْحَطِيَّةِ، وَقَدْ نَسِينَهُمُ الْوَعْظَ الَّذِي يُخَاطِبُكُمْ كَبَنِينَ: «يَا ابْنِي لَا تَحْتَقِرْ تَأْدِيبَ الرَّبِّ، وَلَا تَحْزِنْ إِذَا وَبَّحَكَ. لِأَنَّ الَّذِي يُجِبُّهُ الرَّبُّ يُؤَدِّبُهُ، وَيَجْلِدُ كُلَّ ابْنٍ يَقْبَلُهُ. «إِنْ كُنْتُمْ تَحْتَمِلُونَ التَّأْدِيبَ يُعَامِلُكُمْ اللَّهُ كَالْبَنِينَ. فَأَيُّ ابْنٍ لَا يُؤَدِّبُهُ أَبُوهُ؟ وَلَكِنْ إِنْ كُنْتُمْ بِلَا تَأْدِيبٍ قَدْ صَارَ الْجَمِيعُ شُرَكَاءَ فِيهِ، فَأَنْتُمْ نَعُولٌ لَا بَنُونَ. ثُمَّ قَدْ كَانَ لَنَا آبَاءُ أَجْسَادِنَا مُؤَدِّبِينَ، وَكُنَّا نَهَابُهُمْ. أَفَلَا نَخْضَعُ بِالْأُولَى جِدًّا لِأَبِي الْأَزْوَاحِ، فَنَحْيَا؟ لِأَنَّ أَوْلِيَّكَ أَدَّبُونَا أَيَّامًا قَلِيلَةً حَسَبَ اسْتِحْسَانِهِمْ، وَأَمَّا هَذَا فَلِأَجْلِ الْمَنْفَعَةِ، لِكَيْ نَشْتَرِكَ فِي قَدَاسَتِهِ. وَلَكِنْ كُلُّ تَأْدِيبٍ فِي الْحَاضِرِ لَا يَرَى أَنَّهُ لِلْفَرَحِ بَلْ لِلْحَزَنِ. وَأَمَّا أَحْيَرًا فَيُعْطَى الَّذِينَ يَتَدَرَّبُونَ بِهِ تَمَرٌ بَرٌّ لِلسَّلَامِ. لِذَلِكَ قَوْمُوا الْأَيْدِي الْمُسْتَرْخِيَةَ وَالرُّكْبَ الْمُخَلَّعَةَ.



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 9— Sunday of Orthodoxy

- * 09:10 am Sunday Orthros
- * 10:30 am Divine Liturgy
- * 12:00 pm YAM Bake Sale following Divine Liturgy

Monday 10

- * 06:30 pm Great Compline

Wednesday 12

- * 06:30 pm Pre-Sanctified Liturgy

Thursday 13

- * 07:00 pm Byzantine Young Adults Choir Rehearsal

Friday 14

- * 06:30 pm Madayeh Service (Akathist)
- * 08:00 pm Madayeh Supper hosted by St. George Social Club & the Arabic Bible Study Group

Saturday 15

- * 02:00 pm Children & Youth Recital in the Fellowship Hall
- * 03:30 am Arabic classes
- * 05:00 pm Byzantine Youth Choir
- * 06:30 pm Vespers
- * 07:30 pm YAM & Teen SOYO talk on confession followed by spiritual game

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





Prayers Offered For the Living

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

Memorials today

Loretta Shamie (Newly departed)
Layla Daoud El-Lahham (40 days)
Elaine Marie Betros (2 years)

Our heartfelt sympathies to

The Shamie family on the loss of Loretta,
who fell asleep in the Lord on March 4th

**A second collection will be held today for the Seminarians
Please be generous! Thank you**

SUNDAY OF ORTHODOXY

The orthodoxy that we celebrate today is not fulfilled by having the right answers to particular questions, nor by preserving traditions for the sake of their antiquity or particular practices because we think they will make us better Christians. No. The orthodoxy that we celebrate today is that of having our attention captivated by, our gaze fixed upon, our ears opened to, and our hearts enthralled with our Lord Jesus Christ. He is for us the beginning and the end of all things; He is the one who began our faith, and He is the one who will bring it to fulfillment.

—Archpriest John Behr, excerpt from sermon
for the Sunday of Orthodoxy in *The Cross Stands
While the World Turns*



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

Frères, nous aussi, qui avons autour de nous une telle nuée de témoins, rejetons tout fardeau et le péché qui nous enveloppe si facilement, et courons avec persévérance l'épreuve qui nous est proposée, les regards fixés sur celui qui est l'initiateur de la foi et qui la mène à son accomplissement, Jésus, lui qui, renonçant à la joie qui lui revenait, a enduré la croix au mépris de la honte et s'est assis à la droite du trône de Dieu. Oui, pensez à celui qui a enduré de la part des pécheurs une telle opposition contre lui, afin de ne pas vous laisser accabler par le découragement. Vous n'avez pas encore résisté jusqu'au sang dans votre combat contre le péché et vous avez oublié l'exhortation qui vous est adressée comme à des fils : Mon fils, ne méprise pas la correction du Seigneur, ne te décourage pas quand il te reprend. Car le Seigneur corrige celui qu'il aime, il châtie tous ceux qu'il accueille comme ses fils. Supportez donc cela pour votre correction. C'est en fils que Dieu vous traite. Quel est, en effet, le fils que son père ne corrige pas ? Si vous êtes privés de cette correction, dont tous ont leur part, alors vous êtes des enfants illégitimes et non des fils. D'ailleurs, puisque nos pères selon la chair nous ont châtiés, et que nous les avons respectés, ne devons nous pas à bien plus forte raison nous soumettre au Père des esprits, pour avoir la vie ? Nos pères, en effet, nous châtiaient pour peu de jours, comme il leur semblait bon ; mais Dieu nous châtie pour notre bien, en vue de nous communiquer sa sainteté.

THE GOSPEL (For the First Sunday of Great Lent)

The Reading from the Holy gospel according to St. John . (1:43-51)

At that time, Jesus decided to go to Galilee. And He found Philip and said to him, "Follow Me." Now Philip was from Bethsaida, the city of Andrew and Peter. Philip found Nathanael, and said to him, "We have found Him of Whom Moses in the Law and also the Prophets wrote, Jesus of Nazareth, the son of Joseph." Nathanael said to him, "Can anything good come out of Nazareth?" Philip said to him, "Come and see." Jesus saw Nathanael coming to Him, and said of him, "Behold, an Israelite indeed, in whom is no guile!" Nathanael said to Jesus, "How do you know me?" Jesus answered him, "Before Philip called you, when you were under the fig tree, I saw you." Nathanael answered Him, "Rabbi, Thou art the Son of God! Thou art the King of Israel!" Jesus answered him, "Because I said to you, I saw you under the fig tree, do you believe? You shall see greater things than these." And Jesus said to him, "Truly, truly, I say to you, you will see heaven opened, and the angels of God ascending and descending upon the Son of man."



الإِنْجِيلِ (لِلأَوَّلِ مِنَ الصَّوْمِ)

فصلٌ شَرِيفٌ مِنْ بَشَارَةِ الْقَدِيسِ يُوْحَنَّا الْإِنْجِيلِيِّ الْبَشِيرِ وَالتَّلْمِيزِ الطَّاهِرِ.

في ذلك الرَّمَانِ، أَرَادَ يَسُوعُ الخُرُوجَ إِلَى الجَلِيلِ فَوَجَدَ فِيلِبُّسَ فَقَالَ لَهُ: اتَّبِعْنِي. وَكَانَ فِيلِبُّسُ مِنْ بَيْتِ صَيْدَا مِنْ مَدِينَةِ أَنْدَرَاوَسَ وَبَطْرُسَ. فَوَجَدَ فِيلِبُّسُ نَتْنَائِيلَ، فَقَالَ لَهُ: إِنَّ الَّذِي كَتَبَ عَنْهُ مُوسَى فِي النَّامُوسِ وَالْأَنْبِيَاءِ قَدْ وَجَدْنَاهُ، وَهُوَ يَسُوعُ بْنُ يَوْسُفَ الَّذِي مِنَ النَّاصِرَةِ. فَقَالَ لَهُ نَتْنَائِيلُ: أَمِنْ النَّاصِرَةِ يُمَكِّنُ أَنْ يَكُونَ شَيْءٌ صَالِحٌ؟ فَقَالَ لَهُ فِيلِبُّسُ: تَعَالَى وَانظُرْ. فَرَأَى يَسُوعُ نَتْنَائِيلَ مُقْبِلًا إِلَيْهِ، فَقَالَ عَنْهُ: هُوَذَا إِسْرَائِيلِيُّ حَقًّا لَا غِشَّ فِيهِ. فَقَالَ لَهُ نَتْنَائِيلُ: مِنْ أَيْنَ تَعْرِفُنِي؟ أَجَابَ يَسُوعُ، وَقَالَ لَهُ: قَبْلَ أَنْ يَدْعُوكَ فِيلِبُّسُ وَأَنْتَ تَحْتَ التَّيْنَةِ رَأَيْتُكَ. أَجَابَ نَتْنَائِيلُ وَقَالَ لَهُ: يَا مُعَلِّمُ، أَنْتَ ابْنُ اللَّهِ، أَنْتَ مَلِكُ إِسْرَائِيلَ. أَجَابَ يَسُوعُ وَقَالَ لَهُ: لِأَنِّي قُلْتُ لَكَ إِنِّي رَأَيْتُكَ تَحْتَ التَّيْنَةِ آمَنْتَ؟ إِنَّكَ سَتَعْبُدُونِي أَعْظَمَ مِنْ هَذَا. وَقَالَ لَهُ: الْحَقُّ الْحَقُّ أَقُولُ لَكُمْ، إِنَّكُمْ مِنَ الْآنَ تَرَوْنَ السَّمَاءَ مَفْتُوحَةً، وَمَلَائِكَةَ اللَّهِ يَصْعَدُونَ وَيُنْزِلُونَ عَلَى ابْنِ الْبَشَرِ.

L'ÉVANGILE

Lecture de l'Évangile selon saint Jean

Le lendemain (du jour où Il avait nommé Simon Pierre), Jésus résolu de se rendre en Galilée. Il trouve Philippe et lui dit : « Suis-moi ! » Philippe était de Bethsaïda, la ville d'André et de Pierre. Il va trouver Nathanaël et lui dit : « Celui dont ont écrit Moïse, dans la Loi, ainsi que les prophètes, nous l'avons trouvé : c'est Jésus, le fils de Joseph, celui de Nazareth ». Et Nathanaël lui dit : « De Nazareth peut-il venir quoi que ce soit de bon ? » Philippe lui dit : « Viens et vois ! » Jésus vit Nathanaël venir vers lui et dit à son sujet : « Voici un véritable Israélite : il n'y a pas de ruse en lui. » Nathanaël lui dit : « D'où me connais-Tu ? » et Jésus de répondre : « Avant même que Philippe ne t'appelât, quand tu étais sous le figuier, Je t'ai vu. » Nathanaël lui répondit : « Rabbi, Tu es en vérité le Fils de Dieu, Tu es le roi d'Israël ! » Jésus lui répondit : « Parce que Je t'ai dit que Je t'ai vu sous le figuier, tu as la Foi ? Tu verras bien plus que cela ! » Et Il lui dit : « En vérité, en vérité, je vous le dis, vous verrez le ciel ouvert et les anges de Dieu monter et descendre au-dessus du Fils de l'Homme ! »

THE SYNAXARION

On March 9 in the Holy Orthodox Church, we commemorate the Holy and Great Forty Martyrs who were martyred at Sebastia of Pontus.

Verses

We fill up the lack in Thy sufferings, O Savior, for behold,
the bones of us forty are broken.

On the ninth, forty men's bones were broken.

All of these martyrs were Roman soldiers. When their commander threatened to strip them of their ranks, one of them responded, "Not only the honor of being a soldier, but take away our bodies, for nothing is more dear or honorable to us than Christ our God." The angry torturers bound all of the holy martyrs and tossed them into the freezing lake. The torturers even heated a bath by the lake in sight of the frozen men. One lost his courage and entered the bath. An extraordinary light appeared from Heaven and 39 wreaths descended upon their heads. Upon seeing this, a guard on the shore removed his clothes, confessed the Name of the Lord Jesus and entered the lake so that he could become worthy of the fortieth wreath, which indeed descended upon him. The local bishop, Peter, with his clergy went out into the dark of night and beheld the martyrs shining brightly in the water. Bishop Peter honorably buried them in 320.

On this same day, the First Sunday of the Fast, we make remembrance of the restoration of the holy and venerable Icons, which took place through the ever-memorable Sovereigns of Constantinople, Michael and his mother, Theodora, during the patriarchate of Saint Methodios the Confessor.

Verses

I rejoice, as I see them fittingly reverence
The icons formerly unfittingly banished

This restoration was accomplished in the year 843. Theodora's husband was an iconoclast. After his death, Theodora venerated an icon of the Theotokos in front of Patriarch Methodios. The other faithful in the church did the same, venerating all the icons, considering them to be representations of their original elements, not idols. Theodora prayed to God to forgive her husband during the first week of Great Lent; and on the First Sunday of the Fast, she led the way in hanging up the icons to adorn the churches.

O invariant Icon of the Father, through the intercessions of Thy holy Confessors, have mercy on us. Amen.

المناسبات الكنسيّة القادمة

انضموا إلينا بحضوركم شخصياً إلى الكنيسة للمشاركة في الخدم الكنسيّة

[St. George Antiochian Orthodox Church | Montreal QC | Facebook](#)

يمكنكم متابعة البث المباشر على صفحة الفيسبوك الخاصة بكنيستنا

آذار ٢٠٢٥

الأحد ٩ أحد الأرثوذكسيّة

- * صلاة السحرية ٩:١٠ صباحاً
- * القدّاس الإلهي ١٠:٣٠ صباحاً
- * Bake Sale تنظيم شببية الكنيسة في القاعة - بعد القدّاس

الإثنين ١٠

- * صلاة النوم الكبرى ٦:٣٠ مساءً

الأربعاء ١٢

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

الخميس ١٣

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

الجمعة ١٤

- * صلاة المديح (الذي لا يُجلس فيه) ٦:٣٠ مساءً
- * مأدبة محبّة من تنظيم "النادي الاجتماعي و فرقة الدراسات الانجيلية باللّغة العربيّة" ٨:٠٠

السبت ١٥

- * ريسيتال تراتيل للأولاد— في قاعة الكنيسة ٢:٠٠ ب.ظ.
- * دراسة اللّغة العربيّة ٣:٣٠ ب.ظ.
- * تدريبات جوقة الشباب البيزنطية ٥:٠٠ مساءً
- * صلاة الغروب ٦:٣٠ مساءً
- * حديث روحي للشببية بعنوان "سرّ الإعتراف" ٧:٣٠ مساءً



الأحد ١٦ أحد القدّيس غريغوريوس بالاماس

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

الإثنين 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

SUNDAY OF THE CROSS

MARCH 23, 2025

St. George Church Fellowship Hall



ANTIOCHIAN WOMEN MID-LENTEN LUNCHEON

MENU

Mezza

*Jumbo Argentinian Shrimp
Many Delicious Lenten Dishes*

Middle Eastern Desserts

Fruit

Coffee & Tea

\$30 FOR ADULTS AND TEENS
\$20 FOR CHILDREN AGED 5 TO 12

The mid-Lenten luncheon is a time-honored St. George tradition bringing families and friends together in Orthodox Christian fellowship during the most holy time of year.

It is also one of the most important fundraisers for our parish.

Please support us in making this event a success.

Space is limited. Please reserve before March 9.

Ticket convenors:

Hedy Ephtimios 514-910-7013

Lilian Dirani 514-553-9448

Or scan here:



Our Journey to Pascha ! 2025



Second Week of Great Lent

Monday, March 10 Great Compline at 6:30 p.m.

Wednesday, March 12 Pre-Sanctified Liturgy at 6:30 p.m.

Friday, March 14 Medayeh service (Akathist) at 6:30 p.m.

Sunday, March 16 *Sunday of St. Gregory Palamas*
Orthros at 9:05 a.m. followed by Divine Liturgy at 10:30 a.m.



Third Week of Great Lent

Monday, March 17 Great Compline at 6:30 p.m.

Wednesday, March 19 Pre-Sanctified Liturgy at 6:30 p.m.

Friday, March 21 Medayeh service (Akathist) at 6:30 p.m.

Sunday, March 23 *Sunday of the Holy Cross*
Orthros at 9:05 a.m. followed by Divine Liturgy at 10:30 a.m.



Fourth Week of Great Lent

Monday, March 24 Great Vespers for the Annunciation
of The Theotokos at 6:30 p.m.

Tuesday, March 25 Vespers Divine Liturgy for the Great
Feast of the Annunciation at 6:30 p.m.

Wednesday, March 26 Pre-Sanctified Liturgy at 6:30 p.m.

Friday, March 28 Medayeh service (Akathist) at 6:30 p.m.

Sunday, March 30 *Sunday of St. John Climacus*
Orthros at 9:05 a.m. followed by Divine Liturgy at 10:30 a.m.

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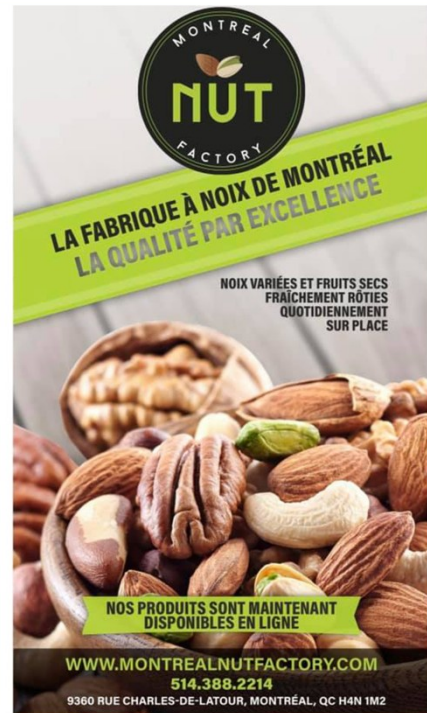
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**ANTIOCHAN WOMEN HUMANITARIAN PROJECT
PROJET HUMANITAIRE DES FEMMES DE L'ANTIOCHE**

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**



**BOUCLIER D'ATHÉNA
SHIELD OF ATHENA**
SERVICES FAMILIAUX | FAMILY SERVICES

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ANTIOCHIAN WOMEN
NORTH AMERICAN BOARD



N.A.B. GRANT COMMITTEE

Greetings in the name of our Lord and Savior Jesus Christ!

The Antiochian Women of the North American Board *are asking for your help* in finding women in your parish who could benefit from the Antiochian Women's Educational Grant. Each year, the Antiochian Orthodox Christian Women of North America awards grants, in the minimum amount of \$500.00 each. The grant is meant to help **women in need** with the cost of education or training, which they have undertaken to improve their circumstances or those of their families.

The North American Board, along with Antiochian Women Delegates from our seven Dioceses, will meet in July at the Archdiocesan Convention in Chicago, where we will announce the grant recipients. You can help by passing along the enclosed application to the women in your parish you feel are eligible and would benefit from these grants. Please feel free to duplicate the application form if more than one woman in your parish wishes to apply. Also, *please publicize the grant in your parish newsletter or Sunday Bulletin.*

Qualifications for the Grant are as follows. Applicants must:

- Be a female, 26 years of age or older
- Be a member in Good Standing of their Antiochian parish
- Be actively involved in the worship, service, and social life of her parish
- Be applying for, or registered in, an academic or trade study program (*applications for seminars & workshops are not covered*)
- **Demonstrate financial need**

The deadline for the Committee to receive the application and material is June 1, 2025.

Interested women may contact me with questions.

Please send the completed application form *and* essay, and your priest's recommendation to:

VIOLET ROBBAT
AW NAB GRANT COMMITTEE
15 TUFTS ROAD
LEXINGTON, MA 02421 U.S.A.

home: (781) 862-4388; mobile: (781) 718-5369 ♦ or via e-mail: vmkrobbat@yahoo.com

Thank you for helping us with this very important program. We look forward to receiving applications from the women in your parish.

Yours in Christ,
Violet Robbat, Chair
Grant Committee

ANTIOCHIAN WOMEN – THE NORTH AMERICAN BOARD

❖ ANTIOCHIAN ORTHODOX CHRISTIAN WOMEN OF NORTH AMERICA ❖

SUPPORTING DOCUMENTATION

**All material must be submitted in English.
Please allow yourself extra time if you need to have your material translated
All material MUST be received by
the Grant Committee on or before JUNE 1, 2025.**

ESSAY:

On a separate sheet of paper, please include an essay of between 100-250 words explaining your scholastic and/or vocational goals.

In your essay, please address the following questions:

- What are you planning on studying?
- Why have you chosen this program of study?
- How will this education impact your life in the future?
- How will this grant from the Antiochian Women assist you?

RECOMMENDATION:

A letter of recommendation from your parish priest **must** be included with your application.

Your priest may either:

Send the recommendation directly to the Grant Committee (address below)

- or -

Give you the recommendation in a sealed & initialed envelope that you will include with your application and essay.

*We cannot consider your application unless it includes
your priest's letter of recommendation.*

**NEW POLICY: Applications & Priest Recommendations may be sent via e-mail to
vmkrobbat@yahoo.com**

The application deadline is June 1, 2025

Please mail your application material (application form, essay, and priest's recommendation) to:

VIOLET ROBBAT
AW NAB Grant Committee
15 Tufts Road
Lexington, MA 02421 U.S.A.

*If you have questions, please contact Violet at home: (781) 862-4388; mobile: (781) 718-5369;
or via e-mail: vmkrobbat@yahoo.com*

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