

# St. George Orthodox Church of Montreal

A parish of the Antiochian Orthodox Christian Archdiocese of North America  
[www.saintgeorgemontreal.org](http://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

May 11, 2025

Sunday of the Paralytic

Cyril and Methodios, equals-to-the-Apostles and enlighteners of the Slavs

**ORTHOFLASH - St. George Montréal Youth Ministry**

## PERICOPE

**PERICOPE** -The prefix “*peri*” is from the Greek. It means “about,” “around,” or “beyond.” The rest of the word – “*cope*” – is from the Greek *kopē*, which means “a cutting.” It is pronounced *ko-pay*. A **pe-ri-ko-pay** is a section of text from a book or a document to be read aloud such as the Epistle and Gospel readings. It has been “cut around” and identified as a literary unit. The Bible is made up of myriad literary units or pericopes. Lectionaries of Scripture are normally made up of **PERICOPE**s containing the Epistle and Gospel readings for the liturgical year. This is also a term used in biblical studies in reference to distinct textual units, which are sections of scripture with a definable beginning and ending, for example, a **parable** in the Gospels is a distinct textual unit, as are particular **accounts of miracles** that Christ worked. For example, Mark 3:1-6 is a pericope. It tells the story of Jesus’ encounter in a synagogue with a man with a withered hand. Verse 1 opens the story and verse 6 closes it. To understand any of the verses in this literary unit, one must study the whole **PERICOPE** – that is, the whole literary unit.

The complete Bible of today is ordinarily divided into chapters and verses, but such divisions were not part of the original texts. They were developed at a much later date, primarily in the interest of facilitating reference. The text simply flowed continuously and was written mainly as a continuous narrative. The one exception is the Book of Psalms which was originally divided into chapters with titles.

To study a verse of Scripture without consideration for the larger literary unit of which it is a part is to take it out of its immediate context.



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

Sunday, May 11, 2025

[saintgeorgemontreal.org](http://saintgeorgemontreal.org)

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### OFFICE HOURS

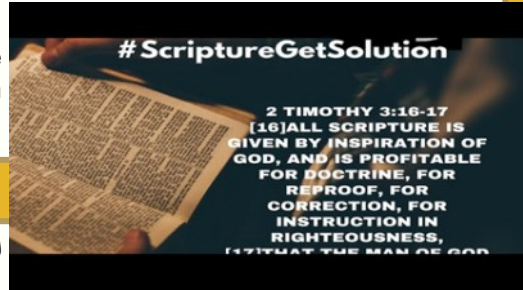
Monday - Friday  
from 8:00 am – 4:00 pm

PÉRICOPE

**PÉRICOPE** — Du GR *peri* « autour (de) » et *kopē* « coupure ; découpage ». La **PÉRICOPE** est un extrait de textes liturgiques qui fait un tout en lui-même et qui permet un commentaire ; il a été « découpé » et identifié comme une unité littéraire. La Bible est donc composée d'une myriade d'unités littéraires ou **PÉRICOPES**. Le Lectionnaire est normalement constitué de **PÉRICOPES** contenant les lectures de l'Épître et de l'Évangile pour l'année liturgique. C'est aussi un terme utilisé dans les études bibliques en référence à des unités textuelles distinctes, qui sont des sections de l'Écriture avec un début et une fin définissables. Par exemple, une **parabole** dans les Évangiles est une unité textuelle distincte, comme le sont les récits particuliers des **miracles** du Christ. Ainsi, Marc 3, 1-6 est une péricope; elle raconte la rencontre de Jésus dans une synagogue avec un homme « qui avait la main sèche » : le verset 1 ouvre l'histoire et le verset 6, la clôt. Pour comprendre l'un des versets de cette unité littéraire, il faut étudier l'ensemble de la **PÉRICOPE**, c'est-à-dire toute l'unité littéraire.

La Bible complète d'aujourd'hui est généralement divisée en chapitres et en versets, mais ces divisions ne faisaient pas partie des textes originaux. Elles ont été développées à une date beaucoup plus tardive, principalement dans le but de faciliter la référence. Le texte coulait simplement en continu et était principalement écrit comme un récit continu. La seule exception est le Livre des Psaumes qui était à l'origine divisé en chapitres avec des titres.

Étudier un verset de l'Écriture sans tenir compte de l'unité littéraire plus large dont il fait partie, c'est le sortir de son contexte immédiat.



البريكوبي – الوحدة النصية

البريكوبي – كلمة يونانية يحمل الجزء "بري" منها معنى "حول" أو "عن" أو "ما بعد" وأما بقية الكلمة "كوباي" فهي بمعنى "مقطع"

وتلفظ: "كوباي" والبريكوبي هو مقطع نصي من كتاب أو مستند، يُقرأ بصوت عالٍ مثل الرسالة والإنجيل، حيث تُطع النص وُحِّد كوحدة أدبية مستقلة. يتألف الكتاب المقدس من عدد لا يحصى من الوحدات الأدبية أو البريكوبيز. عادة، تتكون قراءات الكتاب المقدس من بريكوبيز تتضمن قراءات من الرسائل والأنجيل للسنة الليتورجية.

يستخدم هذا المصطلح أيضاً في الدراسات الإنجيلية للإشارة إلى وحدات نصية متميزة والتي هي أجزاء من الكتاب المقدس لها بداية ونهاية محددة. ونذكر منها على سبيل المثال، الأمثال في الأنجيل تشكل وحدات نصية مستقلة، وكذلك سرد الأحداث الخاصة بالمعجزات التي قام بها السيد المسيح. يمكن اعتبار نص مرقس 1:3-6 كمثل على البريكوبي، إذ يروي هذا النص قصة لقاء يسوع المسيح مع الرجل ذي اليد اليابسة في الكنيس. فالآية الأولى تبتدئ النص والآية السادسة تختتمه. ولفهم أي من الآيات في هذه الوحدة الأدبية، يجب على المرء أن يدرس البريكوبي بأكمله – أي الوحدة الأدبية بأكملها.

يُقسَّم الكتاب المقدس في يومنا هذا بشكل طبيعي إلى فصول وآيات ولكن هذه التقسيمات لم تكن موجودة في النصوص الأصلية. فقط تم تطويرها في وقت لاحق وبعد فترة زمنية طويلة، وذلك لتسهيل الاستشهاد بالنصوص بشكل أساسي. لقد كان النص الأصلي ينساب بشكل مستمر لأنه كُتب أساساً كسرد مستمر. والاستثناء الوحيد هو كتاب المزامير الذي كان مُقسماً من الأساس إلى فصول مع العناوين.

إن دراسة آية من الكتاب المقدس دون النظر إلى الوحدة الأدبية الأكبر التي هي جزء منها، تؤدي إلى إخراجها من سياقها المباشر

## On the Interpretation of the Holy Bible, Part Two

*By His Eminence Metropolitan Saba (Isper)*

There is a type of reading we call spiritual or personal, in which the believer reads the text of the Holy Scriptures in a meditative manner, reflecting the words upon his own life. Since *"All Scripture is inspired by God and is useful for teaching, rebuking, correcting, and training in righteousness"* (2 Timothy 3:16), we read the Holy Scriptures as the Word of God addressed to us personally. Believers do not approach the Bible as they would any other book. This is why the Church advises us to pray before reading, invoking the Holy Spirit to grant us the proper understanding that is beneficial for our souls.

St. Tikhon of Zadonsk (+1783) wrote: *"If an earthly king, an emperor, were to write you a letter, would you not read it with joy? You have received a letter—not from an earthly emperor, but from the King of Heaven! Yet you often neglect this priceless gift, this treasure beyond measure."*

He further explains that opening the Scriptures and reading them means entering into a personal, face-to-face conversation with the living God. He continues: *"When you read the Gospel, Christ Himself is speaking to you. And as you read, you are praying and conversing with Him."*

The late metropolitan of my home archdiocese, Youhanna of Latakia, used to say: *"We should read the Bible with the same passion as a lover reads a love letter sent by his beloved."*

St. Mark the Ascetic (5th–6th century) teaches that: *"The one who is humble in his thoughts and engaged in spiritual work applies everything he reads in the Holy Scriptures to himself, not to his neighbor."* We are spiritually nourished when we read the Bible in this way, applying what we read to ourselves. Thus, the key question is not merely, *"What does this passage mean?"* but rather, *"What does it mean for me?"*

St. Tikhon reaffirms this by saying: *"Christ Himself is speaking to you."* The Holy Scriptures are a direct and intimate conversation between the Savior and the soul—Christ addresses me, and my heart responds to Him.

In this type of reading, every story in the Bible becomes a part of my personal life journey. The fall of Adam mirrors my own falls and my refusal to live according to God's will. Adam and Eve are me.

When God asks Adam, "*Where are you?*" (Genesis 3:9), He is asking me, and I must answer!

Similarly, when reading the story of Christ calming the storm (Mark 4:35-41), we can see it as a representation of our soul or the Church, being tossed by the waves of trials and tribulations—and Christ as our Savior and Deliverer.

At the Nativity of Christ, we do not merely reflect on His birth in a cave, but we ask ourselves: "*How is Christ born in me today?*" Likewise, we meditate on how we are crucified with Him and how we are raised with Him. When I read Christ's words: "Give to him who asks of you" (Matthew 5:42), I ask myself: "Do I do this? How can I live out this command?"

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Elder Aemilianos of Simonopetra Monastery on Mount Athos taught that the proper way to read the Bible is to allow God to speak to us through it. He distinguishes between:

- Reading for information or knowledge, which remains at a superficial level,
- And reading to acquire the true essence of Scripture—the Holy Spirit Himself.

He describes this spiritual knowledge as: "Entering into the life of God and expanding within it; it is the descent of God to dwell among us."

He advises: "*Read the Scriptures, but do not forget your sins. Do not reduce the Bible to mere intellectual study, for when you do so, it ceases to be the Word of God and becomes merely a human text. The measure of your reading should be this: that it brings peace to your heart, union with God, love for your neighbor, and awareness of your own sinfulness, making you feel unworthy to stand before God.*"

When we read the Bible in this way, we are enriched by reflecting on those who came before us.

Take, for example, St. Symeon the New Theologian. In one meditation, he reads the Book of Exodus in a spiritual manner, seeing:

- Egypt as a symbol of the land of sin,
- Pharaoh as a representation of Satan,
- And Moses as the guide toward salvation.

He applies these biblical figures to his own spiritual journey and writes:

*"What can I say about what I have seen in Egypt? He came down to me and found me, a poor and lowly slave, and said, 'Come, My child, and I will lead you to God.' But from the depths of my disbelief, I responded, 'What sign do You give me so that I may trust You? Can You truly deliver me from Egypt and snatch me from the grip of the tyrant Pharaoh?' I did what He commanded me. Yet Pharaoh held me tight, and his overseers forced me to labor in the mud and straw."*

In another meditation, he transforms Gospel images into a personal prayer and dialogue with God:

*"Tell me, O listener, what is the mustard seed (Matt. 13:31)? How do you imagine it? This seed is the grace of the Holy Spirit, and the garden is the heart of every person. There, a man plants the seed and hides it deep within himself, tending to it with care until it grows into a great tree, reaching toward the heavens."*

*"Now is the time for work, and the future is the time for the crown. If you are wise, I will be for you in this world the hidden pearl, the grain of wheat, the mustard seed, and the leaven that transforms your dough. I will be for you water and a dewy breeze, a protection and all-sustaining nourishment. If you acknowledge Me here, then there, you will possess Me, and I will be everything for you. But if you depart from this world without knowing My grace, you will find Me there as an unyielding Judge."*

*"O my Christ, O my God! Do not judge me! Do not condemn me, though I have dishonored You greatly. Accept me as the least of Your laborers... (Luke 15:19) Grant me to see You for all eternity!"*

May the Lord grant us the grace to read His Word in this way, that it may lead us to salvation.



## A MOTHER'S SACRIFICIAL LOVE

Continues to give, Without the need to receive  
Continues to care, When no one else does  
Continues to pray, When we're unaware  
Continues to hope, When it seems, all is lost  
And continues to love, Despite what it costs!



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## Divine Liturgy Variables for Sunday, May 11, 2025

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### THE FIRST ANTIPHON

Shout with joy to God, all the earth; sing to His Name, give glory to His praises.

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

Say to God: How awesome are Thy works; let all the earth worship Thee, and sing to Thee. Let it sing a song to Thy Name, O Most High. (**Refrain**)

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

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### THE SECOND ANTIPHON

May God have mercy upon us, and bless us, and may He cause His face to shine upon us, and have mercy upon us.

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

That Thy way may be known upon earth, Thy salvation among all nations; let the peoples give thanks to Thee, O God, let all the peoples give thanks to Thee.

(**Refrain**)

May God bless us, and may all the ends of the earth fear Him. (**Refrain**)

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

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### THE THIRD ANTIPHON

Let God arise, and let His enemies be scattered, and let them that hate Him flee from before His face.

**Refrain:** Christ is risen from the dead, trampling down death by death; and upon those in the tombs, bestowing life!

As smoke vanisheth, so let them vanish; as wax melteth before the fire.

(**Refrain**)

So let sinners perish at the presence of God, and let the righteous be glad.

(**Refrain**)

This is the day which the Lord hath made; let us rejoice and be glad therein.

(**Refrain**)

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### THE EISODIKON (ENTRANCE HYMN) OF THE FEAST

In the gathering places, bless ye God the Lord from the springs of Israel. O Son of God, Who didst rise from the dead, save us, who sing unto thee. Alleluia.

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### RESURRECTIONAL APOLYTIKION IN TONE THREE

Let the heavens rejoice and the earth be glad, for the Lord hath done a mighty act with His own arm. He hath trampled down death by death, and become the first-born from the dead. He hath delivered us from the depths of Hades, granting the world the Great Mercy.

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## Divine Liturgy Variables for Sunday, May 11, 2025

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### 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.

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### KONTAKION OF PASCHA IN TONE EIGHT

Though Thou didst descend into the grave, O Immortal One, yet didst Thou destroy the power of Hades, and didst arise as victor, O Christ God, calling to the myrrh-bearing women, Rejoice, and giving peace unto Thine Apostles, O Thou Who dost grant resurrection to the fallen.

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### MEGALYNARION IN TONE ONE

*The Angel cried unto her that is full of grace: O pure Virgin, rejoice, and again I say, rejoice; for thy Son hath arisen from the grave on the third day.*

We believers in unison bless thee, O Virgin, crying: Rejoice, O gate of the Lord. Rejoice, O living city. Rejoice, O thou from whom didst rise upon us from the dead the Light of Resurrection, He Who was born of thee.

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### KOINONIKON (COMMUNION HYMN) OF PASCHA IN TONE EIGHT

Receive ye the body of Christ; taste ye the Fountain of immortality.

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#### الانتيفونا الأولى

هَلِّلُوا لِلَّهِ يَا جَمِيعَ الْأَرْضِ، رَتِّلُوا لِاسْمِهِ أَعْطُوا مَجْدًا لِتَسْبِيحَتِهِ.

اللازمة: بِشَفَاعَاتِ وَالِدَةِ الْإِلَهِ، يَا مُخَلِّصُ خَلِّصْنَا.

قولوا لله ما أزهَبَ أَعْمَالُكَ، كُلُّ مَنْ فِي الْأَرْضِ يَسْجُدُونَ لَكَ وَيُرَتِّلُونَ لِاسْمِكَ أَيُّهَا الْعَلِيِّ. (اللازمة)

المجْدُ ... الْآنَ وَكُلُّ أَوَانٍ ... (اللازمة)

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#### الانتيفونا الثانية

لِيَتَرَأَفِ اللَّهُ عَلَيْنَا وَيُبَارِكُنَا، وَلِيُضِيَّ بِوَجْهِهِ عَلَيْنَا وَيَرْحَمَنَا.

اللازمة: خَلِّصْنَا يَا ابْنَ اللَّهِ، يَا مَنْ قَامَ مِنْ بَيْنِ الْأَمْوَاتِ، لِنُرْتِّلَ لَكَ. هَلِّلُوبِيا.

لِتُعْرَفَ فِي الْأَرْضِ طَرِيقُكَ وَفِي جَمِيعِ الْأُمَمِ خَلَاصُكَ. تَعْتَرِفُ لَكَ الشُّعُوبُ يَا اللَّهُ تَعْتَرِفُ لَكَ. (اللازمة)

لِيُبَارِكُنَا اللَّهُ الْهُنَا، وَلِنُرْهِبَهُ جَمِيعَ أَقْصَايِ الْأَرْضِ. (اللازمة)

المجْدُ ... الْآنَ وَكُلُّ أَوَانٍ ... يَا كَلِمَةَ اللَّهِ، الْإِبْنَ الْوَحِيدِ ...

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## ترانيم القداس الإلهي ليوم الأحد ١١ أيار ٢٠٢٥

### الأتيفونا الثالثة

لِيَقُمْ اللهُ وَيَتَبَدَّدَ جَمِيعُ أَعْدَائِهِ، وَيَهْرُبُ مُبْعِضُوهُ مِنْ أَمَامِ وَجْهِهِ.

**اللازمة:** الْمَسِيحُ قَامَ مِنْ بَيْنِ الْأَمْوَاتِ، وَوَطِئَ الْمَوْتَ بِالْمَوْتِ، وَوَهَبَ الْحَيَاةَ لِلذَّيْنِ فِي الْقُبُورِ.

كَمَا يُبَادُ الدُّخَانُ يُبَادُونَ، وَكَمَا يَذُوبُ الشَّمْعُ مِنْ أَمَامِ وَجْهِ النَّارِ. **(اللازمة)**

كَذَلِكَ تَهْلِكُ الْخَطَاةُ مِنْ أَمَامِ وَجْهِ اللهِ، وَالصَّادِقُونَ يَفْرَحُونَ وَيَتَهَلَّلُونَ أَمَامَ اللهِ، وَيَتَنَعَّمُونَ بِالسُّرُورِ. **(اللازمة)**

هَذَا هُوَ الْيَوْمُ الَّذِي صَنَعَهُ الرَّبُّ، لِنَفْرَحَ وَنَتَهَلَّلَ بِهِ. **(اللازمة)**

### إيصوديكون (ترنيمه الدخول) لخدمة الفصح

فِي الْمَجَامِعِ بَارِكُوا اللهُ، الرَّبَّ مِنْ يَنَابِيعِ إِسْرَائِيلَ. خَلِّصْنَا يَا ابْنَ اللهِ، يَا مَنْ قَامَ مِنْ بَيْنِ الْأَمْوَاتِ، لِتُرْتَلَّ لَكَ هَلْلُويَا.

### طروبارية القيامة باللحن الثاني

عِنْدَمَا انْحَدَرْتَ إِلَى الْمَوْتِ، أَيُّهَا الْحَيَاةُ الَّذِي لَا يَمُوتُ، حِينَئِذٍ أَمَتَّ الْجَحِيمَ بِبِرْقِ لَاهُوتِكَ. وَعِنْدَمَا أَقَمْتَ الْأَمْوَاتَ مِنْ تَحْتِ الثَّرَى، صَرَخَ نَحْوَكَ جَمِيعُ الْقَوَاتِ السَّمَاويِّينَ: أَيُّهَا الْمَسِيحُ الْإِلَهُ، مُعْطِي الْحَيَاةَ الْمَجْدُ لَكَ.

### طروبارية القديس جاورجيوس باللحن الرابع

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

### قنداق الفصح باللحن الثامن

وَلَيْنُ كُنْتَ نَزَلْتَ إِلَى قَبْرِ يَا مَنْ لَا يَمُوتُ، إِلَّا أَنْكَ دَرَسْتَ قُوَّةَ الْجَحِيمِ، وَقُمْتَ غَالِباً أَيُّهَا الْمَسِيحُ الْإِلَهُ، وَلِلنِّسْوَةِ حَامِلَاتِ الطَّيِّبِ قُلْتَ "أَفْرَحْنَ!"، وَلِرُسُلِكَ وَهَبْتَ السَّلَامَ، يَا مَانِحَ الْوَاقِعِينَ الْقِيَامَ.

### تعظيمه الفصح باللحن الأول

إِنَّ الْمَلَائِكَةَ تَقُودُهُ نَحْوَ الْمُنْعَمِ عَلَيْهَا: أَيُّهَا الْعَذْرَاءُ النَّقِيَّةُ أَفْرَحِي، وَأَيْضاً أَقُولُ أَفْرَحِي، لِأَنَّ ابْنَكَ قَدْ قَامَ مِنَ الْقَبْرِ فِي الْيَوْمِ الثَّلَاثِ.

أَيُّهَا الْبَتُولُ، نُعْطِطُكَ نَحْنُ الْمُؤْمِنِينَ، بِأَصْوَاتٍ مُتَقَبَّهَةٍ هَاتِعِينَ: إِفْرَحِي يَا بَابَ الرَّبِّ، إِفْرَحِي يَا مَدِينَةَ مُتَنَقِّسَةً، إِفْرَحِي يَا مَنْ بِهَا أَشْرَقَ لَنَا الْيَوْمَ، مِنَ الْأَمْوَاتِ، نُورَ قِيَامَةِ الْمَوْلُودِ مِنْكَ.



## THE EPISTLE

*O chant unto our God, chant ye. Clap your hands, all ye nations.*

### The Reading from the the Acts of the Apostles. (9:32-42)

In those days, as Peter went throughout all regions, he came down also to the saints who dwelt at Lydda. There he found a certain man named Aeneas, who was bedridden for eight years and paralyzed. And Peter said to him: "Aeneas, Jesus Christ heals you; arise and make your bed." And immediately he arose. And all who dwelt at Lydda and Sharon saw him, and they turned back to the Lord. Now there was at Joppa a certain disciple named Tabitha (which means Gazelle). She was full of good works and of charitable deeds which she did. And it came to pass in those days that she fell sick and died; and when they had washed her, they placed her in an upper chamber. Since Lydda was near Joppa, the disciples, hearing that Peter was there, sent two men to him entreating him: "Come to us without delay!" So Peter arose and went with them. And when he arrived, they took him into the upper chamber. All the widows stood by him weeping, showing the tunics and other garments which Tabitha made while she was with them. But Peter put them all outside and knelt down and prayed; then turning to the body, he said: "Tabitha, arise!" And she opened her eyes, and when she saw Peter, she sat up. And he gave her his hand, and raised her up. Then he called the saints and widows and presented her alive. And it became known throughout all Joppa, and many believed in the Lord.

### الرسالة

رَتِّلُوا لِإِلَهِنَا رَتِّلُوا. يَا جَمِيعَ الْأُمَّمِ صَفِّقُوا بِالْأَيْدِي.

### فَصَلِّ مِنْ أَعْمَالِ الرُّسُلِ الْقَدِيسِينَ الْأَطْهَارِ.

في تلك الأيام، فيما كان بطرس يطوف في جميع الأماكن، نزل أيضاً إلى القديسين الساكنين في لدة. فوجد هناك إنساناً اسمه أينياس، مضطجعاً على سريرٍ منذ ثماني سنين، وهو مفلج. فقال له بطرس: "يا أينياس، نشفيك يسوع المسيح؛ قم وافترش لنفسك." فقام للوقت. ورأه جميع الساكنين في لدة وسارون فرجعوا إلى الرب. وكانت في يافا تلميذة اسمها طابيتا، الذي تفسره طيبة، وكانت هذه ممثلة أعمالاً صالحةً وصدقاتٍ كانت تعملها. فحدث في تلك الأيام أنها مرضت وماتت. ففعلوها ووضعوها في العليّة. وإذ كانت لدة بقرب يافا، وسمع التلاميذ أنّ بطرس فيها، أرسلوا إليه رجلين يسألانه أن لا يبطن عن القدوم إليهم. فقام بطرس وأتى معهم. فلما وصل، صعدوا به إلى العليّة، ووقف لديه جميع الأرامل يبكين، ويرينهُ أقمصةً وثياباً كانت تصنعها طيبة معهن. فأخرج بطرس الجميع خارجاً، وجثا على ركبتيه وصلى. ثمّ التفت إلى الجسد، وقال: "يا طابيتا قومي." ففتحت عينيها. ولما أبصرت بطرس جلسَتْ. فناولها يده وأنهاضها. ثمّ دعا القديسين والأرامل، وأقامها لديهم حيّة. فشاع هذا الخبر في يافا كلّها، فآمن كثيرون بالرب.



## L'ÉPÎTRE

*Chantez pour notre Dieu, chantez. Tous Les peuples, battez des mains.*

### Lecture des actes des Apôtres.

En ces jours-là, comme Pierre visitait tous les saints, il descendit aussi chez ceux qui demeuraient à Lydda. Il y trouva un homme nommé Énée, couché sur un grabat depuis huit ans, et paralytique. Pierre lui dit : « Énée, Jésus Christ te guérit. Lève-toi, et arrange ton grabat ». Et aussitôt il se leva. Tous les habitants de Lydda et de la plaine du Saron, ayant vu celà, se convertirent au Seigneur.

Il y avait à Joppé, parmi les disciples, une femme nommée Tabitha, ce qui se traduit par Dorcas : elle faisait beaucoup de bonnes œuvres et d'aumônes. Or, en ce temps-là, elle tomba malade et mourut. Après l'avoir lavée, on la déposa dans une chambre haute. Comme Lydda est près de Joppé, les disciples, ayant appris que Pierre s'y trouvait, envoyèrent deux hommes vers lui, pour le prier de venir chez eux sans tarder. Pierre se leva, et partit avec ces hommes. Lorsqu'il fut arrivé, on le conduisit dans la chambre haute. Toutes les veuves l'entourèrent en pleurant, et lui montrèrent les tuniques et les vêtements que faisait Dorcas pendant qu'elle était avec elles. Pierre fit sortir tout le monde, se mit à genoux, et pria ; puis, se tournant vers le corps, il dit : « Tabitha, lève-toi ! » Elle ouvrit les yeux, et ayant vu Pierre, elle s'assit. Il lui donna la main, et la fit lever. Il appela ensuite les saints et les veuves, et la leur présenta vivante. Cela fut connu de tout Joppé, et beaucoup crurent au Seigneur.

## THE GOSPEL

### The Reading from the Holy Gospel according to St. John. (5:1– 15)

At that time, Jesus went up to Jerusalem. Now there is in Jerusalem by the Sheep Gate a pool, in Hebrew called Bethesda, which has five porticoes. In these lay a multitude of invalids, blind, lame, paralyzed, waiting for the moving of the water. For an angel of the Lord went down at certain seasons into the pool and troubled the water; whoever stepped in first, after the troubling of the water was healed of whatever disease he had. One man was there, who had been ill for 38 years. When Jesus saw him and knew that he had been lying there a long time, He said to him, "Do you want to be healed?" The sick man answered Him, "Sir, I have no man to put me into the pool when the water is troubled, and while I am going another steps down before me." Jesus said to him, "Rise, take up your pallet, and walk." And at once the man was healed, and he took up his pallet and walked. Now that day was the Sabbath. So the Jews said to the man who was cured, "It is the Sabbath, it is not lawful for you to carry your pallet." But he answered them, "The man who healed me said to me, 'Take up your pallet, and walk.'" They asked him, "Who is the man who said to you, 'Take up your pallet, and walk'?" Now the man who had been healed did not know who it was, for Jesus had withdrawn, as there was a crowd in the place. Afterward, Jesus found him in the temple, and said to him, "See, you are well! Sin no more, that nothing worse befalls you." The man went away and told the Jews that it was Jesus Who had healed him.



### Lecture de l'Évangile selon saint Jean

En ce temps-là, à l'occasion d'une fête juive, Jésus monta à Jérusalem. Or, à Jérusalem, près de la porte des brebis, il y a une piscine qui s'appelle en hébreu Bethzatha, et qui a cinq portiques. Sous ces portiques étaient couchés en grand nombre des malades, des aveugles, des boiteux, des paralytiques, qui attendaient le mouvement de l'eau ; car un ange descendait de temps en temps dans la piscine, et agitait l'eau, et celui qui y descendait le premier après que l'eau avait été agitée était guéri, quelle que fût sa maladie.

Il y avait là un homme malade depuis trente-huit ans. Jésus, l'ayant vu couché, et sachant qu'il était malade depuis longtemps, lui dit : « Veux-tu être guéri ? » Le malade lui répondit : « Seigneur, je n'ai personne pour me jeter dans la piscine quand l'eau est agitée, et, pendant que j'y vais, un autre descend avant moi ». « Lève-toi, lui dit Jésus, prends ton grabat, et marche ». Aussitôt cet homme fut guéri ; il prit son grabat, et marcha. C'était un jour de sabbat. Les Juifs dirent donc à celui qui avait été guéri : « C'est le sabbat ; il ne t'est pas permis de porter ton grabat. » Il leur répondit : « Celui qui m'a guéri m'a dit : Prends ton grabat, et marche ». Ils lui demandèrent : « Qui est l'homme qui t'a dit : Prends ton grabat, et marche ? » Mais celui qui avait été guéri ne savait pas qui c'était, car Jésus avait disparu de la foule qui était en ce lieu. Plus tard, Jésus le trouva dans le temple, et lui dit : « Voici, tu as été guéri ; ne pêche plus, de peur qu'il ne t'arrive quelque chose de pire. » Cet homme s'en alla, et annonça aux Juifs que c'était Jésus qui l'avait guéri.

### الإنجيل

#### فصل شريف من بشارة القديس يوحنا الإنجيلي البشير.

في ذلك الزمان، صعد يسوع إلى اورشليم. وإن في اورشليم عند باب العنم بركة، تسمى بالعبرانية بيت حسدا، لها خمسة أزوية. كان مضطجعا فيها جمهور كثير من المرضى من عميان وعرج ويايسي الأعضاء، ينتظرون تحريك الماء. لأن ملاكا كان ينزل أحيانا في البركة ويحرك الماء. والذي كان ينزل أولا من بعد تحريك الماء، كان يبرأ من أي مرض اعتراه. وكان هناك إنسان به مرض منذ ثمان وثلاثين سنة. هذا إذ رآه يسوع ملقى، وعلم أن له زمانا كثيرا، قال له: "أتريد أن تبرأ؟" فأجابته المريض: "يا سيدي، ليس لي إنسان متى حرك الماء يلقيني في البركة، بل بينما أكون آتيا، ينزل قبلي آخر". فقال له يسوع: "قم، احمِل سريرك وامش". فللوقت برئ الرجل، وحمِل سريرته ومشى. وكان في ذلك اليوم سبت. فقال اليهود للذي شفي: "إنه سبت، فلا يحل لك أن تحمل السرير". فأجابهم: "إن الذي أبرأني هو قال لي احمِل سريرك وامش". فسألوه من هو الإنسان الذي قال لك "احمل سريرك وامش؟" أما الذي شفي فلم يكن يعلم من هو. لأن يسوع اعتزل، إذ كان في الموضع جمع. وبعد ذلك وجدته يسوع في الهيكل، فقال له: "ها قد عوفيت، فلا تعد تخطف لئلا يصيبك أشر". فذهب ذلك الإنسان، وأخبر اليهود أن يسوع هو الذي أبرأه.

## THE SYNAXARION

On May 11 in the Holy Orthodox Church, we commemorate Hieromartyr Mokios, priest in Macedonia; and Cyril and Methodios, equals-to-the-Apostles and enlighteners of the Slavs.

On this day, the fourth Sunday of Pascha, we commemorate the Paralytic and, as is right, we celebrate the miracle wrought for him.

### Verses

The word of Christ was strength for the paralytic;  
So that this word alone was the man's full healing

Jesus healed the Paralytic at the Sheep's Pool, located near the Sheep's Gate of Jerusalem, where people sacrificed their beasts and washed their insides. The pool had five sides, with a porch and arch on each. A number of people, afflicted with various diseases, passed through them, waiting at the water for an angel to come down and stir it. Once it moved, whoever stepped into the water first was instantly healed. One poor man, whose story is recounted in today's Gospel lection in the Divine Liturgy, waited 38 years for someone to lower him into the water, because he was unable to move into the water himself. However, the Savior merely commanded the man to get up and walk, and he was healed.

In Thine infinite mercy, O Christ our God, have mercy on us. Amen.



### MICHEL SARKIS

The West Island Bible Study of St. George respectfully and lovingly acknowledges the important contribution that Michel Sarkis made to our understanding of God's Word over the past 20 years. We are grateful for having Michel in our lives and thank him for being an example of how to emulate Christ and how to live according to our Royal Priesthood.

His kind and pure heart touched the lives of all who crossed his path. May he find rest and peace in God's Heavenly Kingdom, in the presence of the living God and his righteous ones.

May his memory be eternal.

## 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](https://www.facebook.com/stgeorgemtl/live_videos)

### May 2025

#### Sunday 11 - Sunday of the Paralytic

- \* 09:15 am Sunday Orthros
- \* 10:30 am Divine Liturgy

#### Saturday 17

- \* 09:00 am Brotherhood Outing — Spring Hike & BBQ
- \* 02:00 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 in the Fellowship Hall



#### Sunday 18 - Sunday of the Samaritan Woman

- \* 09:15 am Sunday Orthros
- \* 10:30 am Divine Liturgy

#### Tuesday 20

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

#### Saturday 24

- \* 02:00 pm Arabic classes
- \* 03:00 pm Mother's Group Event — Tea Party
- \* 04:00 pm St. George Children & Teen Choir
- \* 06:00 pm Young Adults Meeting
- \* 06:30 pm Vespers

#### Wednesday 28

- \* 06:30 pm Divine Liturgy — Ascension of The Lord
- \* 07:30 pm Men's Brotherhood Meeting - "How to be consistent and disciplined. How to bring order in your life. How to handle stress."

#### Saturday 31

- \* 01:00 pm St. George Festival
- \* 06:30 pm Vespers

### June 2025

#### Sunday 1 - Sunday of the Paralytic

- \* 09:15 am Sunday Orthros
- \* 10:30 am Divine Liturgy
- \* 12:00 pm St. George Festival





## Prayers Offered For the Living

For the Orthodox Servants of God:  
Katia; Julie Grillakis; Julie; Teresa; Sophia Jabbour; Paul Ladouceur;  
Robert, Jessica & Anthony Shadeed; Solange & Charles Taraboulsi;  
Elie Doro; Mary Aboud; Josée Bernaquez;  
Gaby, Nada & Nicolas Mouacdié; Josephine Soury; Fouad.

Happy Mother's Day to all our beloved Mothers

## Prayers in memory of

Mikal Nasr Gédéon (Newly departed)

## Memorials today

Najat Haddad (Newly departed); Cecile Shaheen (Newly departed)  
Georgianna Deeb (9 days); Michel Sarkis (40 days); Layla Moussa (1 year)  
Nouhad Touma (1 year); Agne Roumieh Abdallah (1 year)  
Annette Boojady; Morris Boojady; All our departed mothers

## Our heartfelt sympathies to

The Haddad family on the loss of Najat,  
who fell asleep in the Lord on May 6<sup>th</sup>

The Gédéon family on the loss of Mikal,  
who fell asleep in the Lord on May 5<sup>th</sup>

The Shaheen & Tessier families on the loss of Cecile,  
who fell asleep in the Lord on May 4<sup>th</sup>

The Deeb & Nasra families on the loss of Georgianna,  
who fell asleep in the Lord on April 24<sup>th</sup>

## Forthcoming Weddings

Michel Musi, son of Musa Musi & Semire Kandemir to  
Alexandra Eldon, daughter of Mark Eldon & Lisa Brady  
on Saturday May 17, 2025 at 3:00 pm

&

Kristopher Hebert, son of André Hebert & Kathleen Pallay to  
Chiara Gentile, daughter of Mario Giuseppe Gentile & Lynn Kashbara  
on Saturday May 24, 2025 at 2:30 pm

## المناسبات الكنسيّة القادمة

انضموا إلينا بحضوركم شخصياً إلى الكنيسة للمشاركة في الخدم الكنسيّة  
يمكنكم متابعة البث المباشر على صفحة الفيسبوك الخاصة بكنيستنا

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

### أيار ٢٠٢٥

#### الأحد ١١

- \* صلاة السحرية ٩:١٥ صباحاً
- \* القدّاس الإلهي ١٠:٣٠ صباحاً

#### السبت ١٧

- \* نشاط لفرقة الرجال — Hike & BBQ ٩:٠٠ صباحاً
- \* دراسة اللّغة العربيّة ٢:٠٠ 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 ١٨

- \* صلاة السحرية ٩:١٥ صباحاً
- \* القدّاس الإلهي ١٠:٣٠ صباحاً

#### الثلاثاء ٢٠

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

#### السبت ٢٤

- \* دراسة اللّغة العربيّة ٢:٠٠ ب.ظ.
- \* نشاط فرقة الأمّهات — Tea Party ٣:٠٠ ب.ظ.
- \* تدريبات جوقة أطفال كنيسة القديس جاورجيوس ٤ مساءً
- \* اجتماع الشبيبة YAM ٦:٠٠ مساءً
- \* صلاة الغروب ٦:٣٠ مساءً

#### الأربعاء ٢٨

- \* قدّاس إلهي — عيد الصعود الإلهي ٦:٣٠ مساءً
- \* اجتماع فرقة الرجال — "المثابرة والانضباط، كيف ننظّم حياتنا؟ كيفيّة التعامل مع الضغوطات" ٧:٣٠ مساءً

#### السبت ٣١

- \* المهرجان السنوي لكنيسة القديس جاورجيوس ١:٠٠ مساءً
- \* صلاة الغروب ٦:٣٠ مساءً



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**Plumbing - Heat Tank - Plomberie**

**Electricity - Thermopomp**

**Pavés Unis - Asphalt**

**Flooring - Plancher**

**Painting & Plastering**

**Maçonnerie - Brick - Siding**

**Exterior - Deck - Cazebo - Cabanon**



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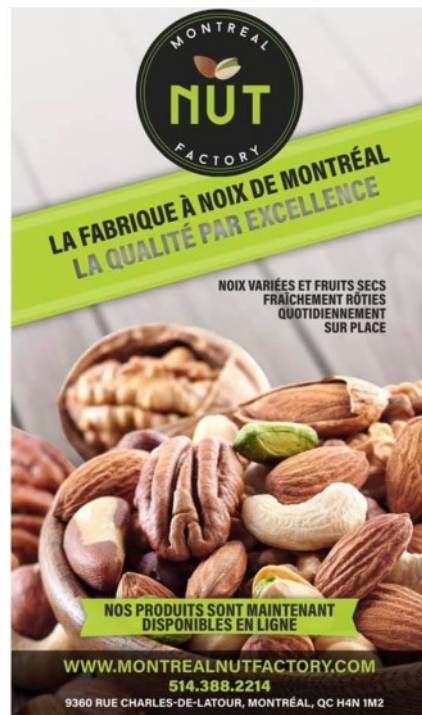
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# ANTIOCHIAN WOMEN

THE MOST REVEREND METROPOLITAN PHILIP -- FOUNDER  
"A SISTERHOOD SERVING CHRIST THROUGH SERVING OTHERS"



THE MOST REVEREND  
METROPOLITAN SABA  
356 MOUNTAIN ROAD  
ENGLEWOOD, NEW JERSEY 07631

DIOCESE OF OTTAWA,  
EASTERN CANADA & UPSTATE NY



## Scholarship Information

**DATE: March 2025**

**TO: The Clergy of the Diocese of Ottawa, Eastern Canada and Upstate New York**

**FROM: Denise Issa, Diocesan Antiochian Women Scholarship Chair**

**RE: Antiochian Women Scholarship - Christ is in our midst!**

With your blessing, Dear Reverend Fathers:

I am writing to ask for your assistance in publicizing the Antiochian Women's Scholarship for the women of our diocese. *In addition to the NAB scholarship*, we also offer a scholarship in our diocese. We have seen women only applying for the national scholarship, but we want to make you aware of our local opportunities.

We will be awarding, to our Canadian winning applicant, a \$700.00 CAD or to our American winning applicant, a \$500.00 USD scholarship fund.

All applications must be emailed by May 30, 2025 in order to be considered. The scholarship recipients will be announced at the Mississauga 2025 Parish Life Conference.

The qualifications for the scholarship are as follows:

- The applicant must be a female over 26 years of age.
- The applicant must be a member in good standing of her local Antiochian parish.
- The applicant must be actively involved in the life of her parish.
- The applicant must be applying for/or registered in an academic or trade program of study.
- The applicant must demonstrate financial need.

If you will, please distribute this letter and the accompanying scholarship application as you see fit. We ask you to please encourage the eligible women in your parish to apply. Thank you, very much, for your assistance.

I am sincerely yours in Christ Jesus,

Denise Issa

DIOCESE OF OTTAWA, EASTERN CANADA & UPSTATE NEW YORK ANTIOCHIAN WOMEN SCHOLARSHIP  
COORDINATOR



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EASTERN CANADA & UPSTATE NY



## Application Form

Please enter all of the information in a clear and legible manner.

YOUR FULL NAME: \_\_\_\_\_ DATE OF BIRTH: \_\_\_\_\_

ADDRESS: \_\_\_\_\_

CITY: \_\_\_\_\_ PROV/STATE: \_\_\_\_\_ POSTAL/ZIP CODE: \_\_\_\_\_

EMAIL: \_\_\_\_\_

PHONE NUMBER(S): \_\_\_\_\_

PARISH: \_\_\_\_\_ CITY: \_\_\_\_\_ PASTOR'S NAME: \_\_\_\_\_

Please provide the following information *(all financial information will be kept strictly confidential)*:

1. Cost of Study:

A. Tuition for one year \$ \_\_\_\_\_

B. Room and Board (if applicable) \$ \_\_\_\_\_

C. Books and Fees \$ \_\_\_\_\_

2. Total Financial aid received from other sources \$ \_\_\_\_\_

3. Total household Income (previous year) \$ \_\_\_\_\_

4. Number of people in the household \$ \_\_\_\_\_

ANTIOCHIAN WOMEN OF THE DIOCESE OF OTTAWA, EASTERN CANADA & UPSTATE NY

✦ ANTIOCHIAN ORTHODOX CHRISTIAN WOMEN OF NORTH AMERICA ✦



Dear Chanters, Choir Directors and Choral Singers



You are invited to the 2025 PLC in Mississauga to join your voice in the celebration of the liturgical services.

This year marks Bishop Alexander's 20<sup>th</sup> Anniversary of his Episcopacy!! Let us make it a very special weekend!

All choral and chant music will be available in English . Byzantine notation of chant will be available.

Please contact Kh Suzanne Murphy 2 315 719-3146 or [suzanneM@rochester.rr.com](mailto:suzanneM@rochester.rr.com) if you have any questions

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# 2025 PARISH LIFE CONFERENCE

## YOUNG ADULT MINISTRY

**ALL YOUNG ADULTS ARE ENCOURAGED  
TO ATTEND AND PARTICIPATE IN THE  
YAM MEETING AND LUNCH EVENT**

**DATE: FRIDAY, JULY 4, 2025**

**TIME: 10:30AM – 1:30PM**

**PRICE: \$65.00**

**TO BOOK YOUR TICKETS VISIT:  
[OTTAWAPLC.ORG](http://OTTAWAPLC.ORG)**

**HOLIDAY INN TORONTO  
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ONTARIO M9W 1J9**







# GALA 2025

YAM Saint Mary Montreal

07 PM | FRIDAY MAY 30TH | 70\$ PER PERSON



*Scan me!*

The Virgin Mary Antiochian Orthodox Church  
120 Gouin E., Montréal, QC H3L 1H9

Deadline: May 16th / Dress Code: Formal / Ages 18-35  
e-transfer: [yam@alsayde.org](mailto:yam@alsayde.org)



# SPRING HIKE & BBQ

BROTHERHOOD OUTING

Parc-Nature du Cap-Saint-Jacques

**MAY 17**  
**9:00 AM**

**ALL PARISH  
MEN INVITED**

ALL DETAILS  
ON OUR  
FACEBOOK  
GROUP



EMAIL: [mensbrotherhood@saintgeorgemontreal.org](mailto:mensbrotherhood@saintgeorgemontreal.org)



# A Mothers Group Event

## TEA PARTY and Clothing Exchange

May 24, 2025

3PM - 6PM

St. George Fellowship Hall

The Mothers Group is excited to host an Afternoon Tea & Dessert Party, followed by a Clothing and Accessory Exchange. All women of St. George Montreal parish are invited to participate.

### Tea Party Attire please!

We invite you to participate in this opportunity to connect with others while contributing to our community.

Preteen, teen, and young adult daughters are welcome to join with the same shelter gift requirement.

Please register here by May 18th:

<https://tithely.com/event-registration/#/10087653>

Join us for a  
meaningful event  
dedicated to  
Community Service  
and Fellowship.

To participate, please bring all of the following:

- One new T-Shirt with tags on; and
- One new pair of socks with tags on; and
- 5 new or gently used articles of women's clothing or accessories for the exchange.

\*Please bring all donated items to the church office before May 18.

Financial donations for the cause will be appreciated.

All proceeds and leftover clothing will be donated to a local shelter in June.



# ST. GEORGE FESTIVAL

MAY 31 | 1–10 PM  
JUNE 1 | 12–5 PM

AT SAINT GEORGE  
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## ENTRY TICKETS

\$5 (AGES 10+) - INCLUDES TWO GAME TICKETS

\$5 (AGES 3–9) - INCLUDES INFLATABLE GAME ACCESS

## GET YOUR TICKETS BY MAY 23:

[HTTPS://BIT.LY/STGEORGE MONTREAL FESTIVAL 2025](https://bit.ly/StGeorgeMontrealFestival2025)



 **LIVE MUSIC ALERT!**

**JOEL UNTINEN TRIO – MAY 31, 4–6 PM**

*Guitar, drums & bass to kick off the evening vibes!*



# 2025 MAY WEDDING SEMINAR

Father Joseph and Father Gabriel led the second 2025 Wedding Seminar for couples preparing to marry at Saint George Orthodox Church this Spring, Summer, and Fall. Twenty-six participants gathered in the Church Library to delve into the Orthodox Wedding Service in anticipation of their upcoming Wedding Services.

