

# 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 18, 2025

Fifth Sunday of Pascha: Sunday of the Samaritan Woman & After-feast of Mid-Pentecost

Martyrs Peter, Dionysios, Andrew, Paul, Christina, Heraklios, Paulinos and Benedimos;

Stephen the New, patriarch of Constantinople

## ORTHOFLASH - St. George Montréal Youth Ministry

### À PROPOS DU PREMIER CONCILE ŒCUMÉNIQUE...

*LUMIÈRE DE LUMIÈRE, VRAI DIEU DE VRAI DIEU, ENGENDRÉ, NON CRÉÉ, CONSUBSTANTIEL AU PÈRE...*

En 325 apr. J.-C., l'empereur romain Constantin convoque un concile dans la ville de Nicée (aujourd'hui İznik, en Turquie), qui réunit plus de 300 évêques de toute la chrétienté en vue de trancher la question épineuse, voire l'hérésie, soulevée par Arius. Outre Athanase le Grand, Nicolas de Myre, Spyridon de Trimythonte, Alexandre d'Alexandrie et Paphnuce d'Égypte sont également présents.

Ce **PREMIER CONCILE ŒCUMÉNIQUE** maintient que le Christ est « *Lumière de Lumière, vrai Dieu de vrai Dieu, engendré, non créé, consubstantiel au Père* » (*homoousios*/de la même essence, plutôt que l'hérésie d'Arius *homoiousios*/d'une essence similaire). Le Concile décrète donc que le *Logos*, le Verbe (la Parole) et le Fils de Dieu est increé, toujours existant et pleinement divin. Il est **engendré** — c'est-à-dire « **né** » ou généré — par le Père, et **non pas fait ou créé par Lui**. Il est le vrai Dieu du vrai Dieu, le Verbe de Dieu par qui tout a été fait (Jn 1,3; He 1,2). « *Tout a été fait par elle [la Parole de Dieu] et rien de ce qui a été fait n'a été fait sans elle* ». C'est Ce Fils divin, increé et unique, qui s'est fait homme de la Vierge Marie en tant que Jésus-Christ, le Messie d'Israël et le Sauveur du monde. Ces déclarations sont intégrées au Credo de Nicée, qui est réaffirmé et développé lors du deuxième concile œcuménique de Constantinople, en 381, pour devenir le « symbole de Nicée-Constantinople ». De plus, les Saints Pères de ce Concile y ajoutent la section sur le Saint-Esprit, telle qu'elle est dite aujourd'hui par l'Église.

Le **Concile de Nicée** édicte également un certain nombre de canons (c.-à-d. de règlements ecclésiastiques) portant sur la structure de l'Église et des prescriptions liturgiques (comme l'interdiction de l'agenouillement pénitentiel pendant la liturgie dominicale, et entre Pâques et la Pentecôte). En outre, le Concile établit des lignes directrices pour déterminer une date uniforme pour Pâques.



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

Sunday, May 18, 2025

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

## PARISH CONTACT INFORMATION

### CLERGY

**His Eminence Metropolitan SABA**  
Archbishop of New York and Metropolitan  
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### YOUTH DIRECTOR

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### OFFICE HOURS

**Monday - Friday**  
**from 8:00 am — 4:00 pm**

## ON THE FIRST ECUMENICAL COUNCIL...

*LIGHT OF LIGHT, VERY GOD OF VERY GOD, BEGOTTEN, NOT MADE; OF ONE ESSENCE WITH THE FATHER...*

In 325 A.D., the Roman emperor, Constantine, called a council in the city of Nicaea (now Iznik, in Turkey) which brought together over 300 bishops from all over Christendom in order to address Arius's heresy. Apart from Athanasius the Great, Nicholas of Myra, Spyridon of Trimythous, Alexander of Alexandria and Paphnutius of Egypt were also there.

This **FIRST ECUMENICAL COUNCIL** maintained that Christ was "God from God, Light from Light, Very God from Very God, begotten not made, and One in essence (consubstantial) with the Father" (*homoousios* of the same essence" rather than Arius's heretical *homoiousios* of a similar essence"). Thus, it decreed that the *Logos*, the Word and Son of God, is uncreated, ever existent, and fully divine. He is **begotten**—i.e. "**born**" or generated—from the Father, and **not made or created by Him**. He is true God of true God, the Word of God by Whom all things were made (Jn 1.3; Heb 1.2). It is this uncreated, only begotten, divine Son of God Who became man from the Virgin Mary as Jesus Christ, the Messiah of Israel and the Saviour of the world. These statements were incorporated into the Nicene Creed; it was reaffirmed and expanded upon at the Second Ecumenical Council in Constantinople in 381. The Holy Fathers of this Council also added the section on the Holy Spirit as the Church recites it today.

The Council of Nicaea also decreed a number of canons (i.e., rules of discipline) concerning various issues of order and governance in the Church (such as the prohibition of the practice of penitential kneeling during the Sunday Liturgy, as well as during the entire Pentecostarion season). It also established guidelines for determining a uniform observance of the date of Pascha.

### فيما يخص المجمع المسكوني الأول...



نورٍ من نورٍ، إلهٌ حقٌّ من إلهٍ حقٍّ، مولودٌ غير مخلوق، مساوٍ للآب في الجوهر...  
عام 325 م. دعا الإمبراطور الروماني قسطنطين إلى عقد مجمع في مدينة نيقية (المعروفة بـ "إزنيك" اليوم). حضر ما يفوق على 300 أسقفًا من جميع أنحاء المسكونة المسيحية وذلك للتباحث في هرطقة أريوس. وقد حَصَرَ بالإضافة إلى القديس أنثاسيوس الكبير كلَّ من القديس نيقولاس أسقف ميرا والقديس اسبيريدون أسقف تريميثوس والقديس ألكسندروس الذي من الإسكندرية وبافنوتيوس الذي من مصر.

أَكَّدَ المجمع المسكوني الأول أن المسيح هو "إلهٌ من إلهٍ ونورٌ من نورٍ وإلهٌ حقٌّ من إلهٍ حقٍّ، مولودٌ غير مخلوق، مساوٍ للآب في الجوهر وذلك لتعزيز حقيقة أنه من نفس الجوهر (أو مؤسوس باليونانية) وليس من جوهر مماثل كما ذكرت هرطقة أريوس. وبذلك أَقَرَّ المجمع أن المسيح الكلمة (لوغوس باليونانية)، كلمة الله وابنه الوحيد ليس مخلوقاً وهو أَوَّلِيٌّ مع الله، إلهٌ حقٌّ. إنه مولودٌ من الآب ومُنَبِّئٌ منه، لم يُخْلَقْ من قبْله. إنه إلهٌ حقٌّ من إلهٍ حقٍّ، كلمة الله الذي به كان كل شيء (يوحنا 1: 3 و عبرانيين 1: 2). ابنُ الله، الإبن الوحيد غير المخلوق، هو الذي تَأَنَسَّ (صار إنساناً) من مريم العذراء، الرب يسوع المسيح، المسيح المُتَنَبِّئُ لِإِسْرَائِيلَ وَيُخَلِّصُ الْعَالَمَ. أَقَرَّ المجمع هذه التعاليم لتكون عقيدة إيمان الكنيسة والمعروفة بدستور الإيمان قانون إيمان نيقية. أَكَّدَ المجمع المسكوني الثاني الذي انعقد في القسطنطينية عام 381 على هذا الإيمان كما أضاف الآباء القديسون في هذا المجمع الجزء المُخْتَصَّ بالروح القدس كما تتلوه الكنيسة اليوم.

أصدر مجمع نيقية مجموعة من القوانين (تعليمات كنسية) حول مواضيع متعددة متعلقة بإدارة وتنظيم الكنيسة (كمنع السجود في القداس الإلهي أيام الأحد وفي كامل الزمن الفصحى). كما وضع قانون احتساب يوم عيد الفصح.

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

**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.: 209/2025**

**May 18, 2025**

*Train up a child in the way he should go, and when he is old he will not depart from it.*  
+(Proverbs 22:6)

Beloved Brother Hierarchs, Reverend Clergy, and Christ-Loving Faithful,

Beginning this year, our Archdiocese sets aside the third Sunday of May to remember, honor, and pray for our Sunday church school teachers and directors. With steadfastness and love, they faithfully serve God by caring for our most precious youth. With God's grace and mercy, our Sunday church school teachers help our children learn and grow in the faith. And we offer our heartfelt thanks and prayers in turn.

On the Sunday of Teacher Appreciation, we extend heartfelt thanks to our Christian Education Ministry, including its director, diocesan coordinators, and curriculum writers, who help to prepare resources and materials for this important ministry. The work they do is felt across our beloved Archdiocese.

We most especially extend thanks to the countless Sunday church school directors and teachers who labor and serve within their parishes. These men and women embrace the responsibility of educating our youth in the faith, often with little or no compensation. They tirelessly prepare programs, events, classrooms, and lessons. They cultivate communities of learning, joy, respect, and care. With warm smiles, they lovingly welcome our children into our parishes; with faithful teaching, they gently usher our children into the Life of the Church. Through both instruction and modelling, they impress upon our children's hearts the love of God and love of neighbor. Their impact in the lives of our children continues across generations and reminds us all that the "Kingdom of God belongs to such as these" (Luke 18:16).

It is a privilege to remember and honor all those who serve in our Sunday church school programs. We thank them for carrying this sacred responsibility of educating our youth, and we offer our continued prayers for them and their ministries.

Wishing you God's every blessing, I remain,

Yours in the Service of Christ,

+**SABA**

Archbishop of New York and Metropolitan of all North America

*"The disciples were first called Christians in Antioch" (Acts 11: 26)*

## Between Reality and the Ideal

*By His Eminence Metropolitan Saba (Isper)*

What I like about Christianity that it is ideal and realistic at the same time. It is ideal to the extent that it makes a person, if he wants, a heavenly being, an angel on earth; and realistic in its care for him, if he seeks the ideal, so that he can achieve it. It rejects sin and fights it on principle, and pledges to the person, who is weak before it, a healing method that will rid him of it. It nurtures him until he is strengthened in spirit, supports him so that he does not fall, and if he does, Christianity strengthens him so that he can rise from his fall and start again.

The ideal of Christianity is derived from the word “example,” meaning it offers the presence of a teacher, a role model, a clear standard which the believer strives, with God’s grace, to imitate. The ideal is not a utopia, a dream, that is impossible to reach or unworkable. The person of Christ Himself is the ideal, role model, and example. It believes that the Word of God was incarnated and became a human being to give humans the ability to reach His likeness. He became a perfect human being in every aspect, a real human being like us in every aspect, except for sin.

The Church Fathers have said about His earthly birth: “God (the Word) became man, so that man might become God.” The true Christian seeks to imitate his Master in everything. The Holy Fathers teach us to think, before embarking on any action: If Christ were in my place, how would He act? Thus, the believer imitates, as much as possible, His example. Many followed this path and were sanctified and exalted, becoming angels in human bodies. Some are well-known, even saints whose fragrance spread throughout the world. Many of them – perhaps most – are unknown or known within a small area. Therefore, after Pentecost, the Church celebrates a special Sunday feast for All Saints, “whether men or women, known or unknown” (*The Horologion*, or *The Book of the Hours*).

Christianity’s realism lies in the rich, militant, spiritual approach accumulated by the work of the Holy Spirit in it over the centuries. This approach is based on the believer’s progression through the stages of the Gospel, based primarily on sound, personalized guidance. The most important books in this field are available to everyone. But to live what is stated in them, and for the believer to gain the ability to apply it, requires someone to personally lead and guide. Father Andrei Skrima wrote in an introduction about the book “The Ladder of Divine Ascent” (a didactic, ascetical, and spiritual book, considered essential in the Orthodox Church): “This book is not for reading.” By this, he meant this to live by it, not just to learn from it. This book is lived with help from an experienced guide. It is not enough to read about a spiritual teacher until you truly walk the path of his teaching.

The personal dimension of guidance is essential in Christianity. The general recipe for all believers is the Gospel. Living and applying it depends on each person’s ability, circumstances, personality, character, and upbringing. Not all human beings are the same internally. Someone who grew up in a pious and devout home environment is different from someone who grew up in something completely different. Whoever has a sin ingrained in him since childhood will not be treated in the same way as someone who has never experienced this sin.

Then there is the growth in our life in Christ. Not everyone is at the same spiritual level. People are advanced, beginning, and somewhere in between. “When I was a child, I spoke like a child, I thought like a child, I reasoned like a child; when I became a man, I gave up childish ways” (1 Corinthians 13:11). *Bustan al-Ruhbaan* (*The Garden of Monks*) tells the following story: The order of the monks in the Egyptian desert at that time required sleeping on a mat without a pillow. A new monastic student came to them from a wealthy background.



The abbot allowed him to use a stone as a pillow. One of the brothers complained, so the abbot asked him: "How were you sleeping at home, my son?" He answered: "On the floor with my brothers in the same room. The abbot said to him: "So, you did not make a major concession in the monastery. As for that brother, about whom you complained, he was in his house, sleeping on a bed, with a soft mattress underneath it, and an ostrich feather pillow. Do you think he could bear our austerity all at once?"

There is reality and there is the ideal, and what is in between is the path on which the Christian strives throughout his life. The fruit of virtue is not a goal in itself. Loving God is the goal, and the fruit is a natural product of it. Your ultimate goal is to keep striving toward perfection, whether you reach it or not. The great spiritual teacher, St. John Climacus, said: "God will not hold you accountable for the number of virtues you have attained, but for the sincere effort you have made to achieve this or that virtue." In another place, he says something shocking at first glance: "The drops of sweat of your struggle are more valuable in the eyes of God than the water of baptism."

Perhaps the pastoral realism of Christianity is most evident in the absence of a clear and conclusive legal definition that determines for the believer what to do in both general and specific situations. There is no teaching, gentle or rigid, that soothes the conscience. You are constantly inspired by the Spirit of God, the Spirit of true understanding, to illuminate your path, so you know how to walk and act in the face of countless situations that may come your way.

Take marital relationships, for example. There is no specific teaching regarding how spouses should deal with each other in all aspects. The concept of married life is clear in Christianity. But how it is lived, the extent of each partner's tolerance, the method of encompassing love that accommodates the other's flaws, and many other questions become the subject of research and dialogue. These require frank openness between the spouses, under the care of their spiritual father, who helps them practically to succeed and overcome their failures through continuous personal spiritual care. Care that acknowledges existing weakness transcends and strengthens the person. It does not exempt from the obligations of repentance for what the Church considers a human weakness, which it treats until the person is cured. There are many behavioral issues, or issues within the science of ethics, that are not subjects of definitive decision in Christianity as much as they are subjects of dialogue, prayer, and inspiration from above.

Christians do not have any justification that can completely clear their consciences. You are called to confront the spiritual forces of evil in all their forms in this fallen world by arming yourself with the gospel, seeking divine guidance and advice from spiritual fathers, and strengthening yourself with your brothers and sisters in the Lord. If you make a mistake, nurture a life of repentance in yourself, making amends for what you did, renew your life, and direct it towards deeper and deeper spiritual maturity and awareness.

Saint Ephraim the Syrian defines the Church as "the community of penitents," that is, those who walk in this community. As a Christian, you cannot neglect repentance for a single day. You walk in it, rising in its spirit, day by day, toward the full stature of Christ. Christianity is not a static religion in the sense of being satisfied with so-called religious duties. It is a path on which you are always moving toward the peak. It is a dynamic faith, if you prefer, because it does not stop you at a certain level of transcendence, maturity, and holiness, but rather opens the horizons wider before you to the Absolute, to God, so that you imitate Him and live up to His example. If you truly love your Lord, you will throw yourself into His arms, not looking for peace of mind, but rather, desiring to live in His care. You walk, without stopping, with Him and to Him, being satisfied with Him alone, and finding yourself in Him.

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## Divine Liturgy Variables for Sunday, May 18, 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 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.

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## Divine Liturgy Variables for Sunday, May 18, 2025

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### APOLYTIKION OF MID-PENTECOST IN TONE EIGHT

In the midst of this Feast, O Savior, give Thou my thirsty soul to drink of the waters of true worship; for Thou didst call out to all, saying: Whosoever is thirsty, let him come to Me and drink. Wherefore, O Christ our God, Fountain of life, glory to Thee.

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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.*  
Rejoice and be glad, O gate of the divine Light; for Jesus Who disappeared in the tomb hath risen with greater radiance than the sun, illuminating all believers, O Lady favored of God.

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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 لَتَسْبِيحَتِهِ.  
اللازمة: بِشَفَاعَاتِ وَالِدَةِ الْإِلَهِ، يَا مُخَلِّصُ خَلِّصْنَا.  
قُولُوا لِلَّهِ مَا أَرْهَبُ أَعْمَالُكَ، كُلُّ مَنْ فِي الْأَرْضِ يَسْجُدُونَ لَكَ وَيُرَتِّلُونَ لِاسْمِكَ أَيُّهَا الْعَلِيِّ. (اللازمة)  
الْمَجْدُ ... الْآنَ وَكُلَّ أَوَانٍ ... (اللازمة)

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#### الانتيفونا الثانية

لِيَتَرَأَّفَ اللَّهُ عَلَيْنَا وَيُبَارِكُنَا، وَلْيُضِئْ بِوَجْهِهِ عَلَيْنَا وَيَرْحَمْنَا.  
اللازمة: خَلِّصْنَا يَا ابْنَ اللَّهِ، يَا مَنْ قَامَ مِنْ بَيْنِ الْأَمْوَاتِ، لِنُرْتِّلَ لَكَ. هَلِّلُوبِيا.  
لِنَعْرِفَ فِي الْأَرْضِ طَرِيقَكَ وَفِي جَمِيعِ الْأُمَمِ خَلَاصَكَ. تَعْتَرِفُ لَكَ الشُّعُوبُ يَا اللَّهُ تَعْتَرِفُ لَكَ. (اللازمة)  
لِيُبَارِكُنَا اللَّهُ الْهَنَا، وَلِنَرْهَبُهُ جَمِيعُ أَقَاصِي الْأَرْضِ. (اللازمة)  
الْمَجْدُ ... الْآنَ وَكُلَّ أَوَانٍ ... يَا كَلِمَةُ اللَّهِ، الْإِبْنُ الْوَحِيدُ ...

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### الأتيفونا الثالثة

لِيُثِمَّ اللَّهُ وَيَتَبَدَّدَ جَمِيعُ أَعْدَائِهِ، وَيَهْرُبْ مُبْغِضُوهُ مِنْ أَمَامِ وَجْهِهِ.  
اللازمة: الْمَسِيحُ قَامَ مِنْ بَيْنِ الْأَمْوَاتِ، وَوُطِئَ الْمَوْتُ بِالْمَوْتِ، وَوَهَبَ الْحَيَاةَ لِلَّذِينَ فِي الْقُبُورِ.  
كما يُبَادُ الدُّخَانُ يُبَادُونَ، وَكَمَا يَذُوبُ الشَّمْعُ مِنْ أَمَامِ وَجْهِ النَّارِ. (اللازمة)  
كَذَلِكَ تَهْلِكُ الْخَطَاةُ مِنْ أَمَامِ وَجْهِ اللَّهِ، وَالصَّادِقُونَ يَفْرَحُونَ وَيَتَهَلَّلُونَ أَمَامَ اللَّهِ، وَيَتَنَعَّمُونَ بِالسُّرُورِ. (اللازمة)  
هَذَا هُوَ الْيَوْمُ الَّذِي صَنَعَهُ الرَّبُّ، لِنَفْرَحَ وَنَتَهَلَّلَ بِهِ. (اللازمة)

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### إيصوذيكون (ترنيمه الدخول) لخدمة الفصح

فِي الْمَجَامِعِ بَارِكُوا اللَّهَ، الرَّبَّ مِنْ يَتَابِعِ إِسْرَائِيلَ. خَلِّصْنَا يَا ابْنُ اللَّهِ، يَا مَنْ قَامَ مِنْ بَيْنِ الْأَمْوَاتِ، لِنُرْتَلَّ لَكَ. هَلِّلُوْا.

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### طروبارية القيامة باللحن الرابع

إِنَّ تَلْمِذَاتِ الرَّبِّ تَعَلَّمْنَ مِنَ الْمَلَائِكَةِ الْكَرَرُ بِالْقِيَامَةِ الْبَهْجِ، وَطَرَحْنَ الْقَضَاءَ الْجَدِّيَّ، وَخَاطَبْنَ الرُّسُلَ مُفْتَخِرَاتٍ وَقَائِلَاتٍ: سُبِّحِ الْمَوْتُ وَقَامَ الْمَسِيحُ الْإِلَهُ، وَمَنْحَ الْعَالَمَ الرَّحْمَةَ الْعُظْمَى.

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### طروبارية انتصاف الخمسين باللحن الثامن

فِي انْتِصَافِ الْعِيدِ، اسْقِ نَفْسِي الْعَطَشَ مِنْ مِيَاهِ الْعِبَادَةِ الْحَسَنَةِ أَيُّهَا الْمُخْلِصُ، لِأَنَّكَ هَتَفْتَ نَحْوَ الْكُلِّ قَائِلًا: مَنْ كَانَ عَطْشَانًا، فَلْيَأْتِ إِلَيَّ وَيَشْرَبْ. فَيَا بَنُوعَ الْحَيَاةِ، أَيُّهَا الْمَسِيحُ الْإِلَهُ الْمَجْدُ لَكَ.

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### طروبارية القديس جاورجيوس باللحن الرابع

بِمَا أَنَّكَ لِلْمَاسُورِينَ مُحَرَّرٌ وَمُعْتَقٌ، وَلِلْفُقَرَاءِ وَالْمَسَاكِينِ عَاضِدٌ وَنَاصِرٌ، وَلِلْمَرْضَى طَبِيبٌ وَشَافٍ، وَعَنْ الْمُؤْمِنِينَ مُكَافِحٌ وَمُحَارِبٌ أَيُّهَا الْعَظِيمُ فِي الشَّهَادَةِ جَاورْجِيُوسُ الْبَلَّاسِ الطَّافِرُ، تَشْفَعْ إِلَى الْمَسِيحِ الْإِلَهُ فِي خَلَاصِ نَفُوسِنَا.

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### قنداق الفصح باللحن الثامن

وَلَيْتُنْ كُنْتُ نَزَلْتُ إِلَى قَبْرِ يَا مَنْ لَا يَمُوتُ، إِلَّا أَنْكَ دَرَسْتَ قُوَّةَ الْجَحِيمِ، وَقُمْتَ غَالِبًا أَيُّهَا الْمَسِيحُ الْإِلَهُ، وَلِلنِّسْوَةِ حَامِلَاتِ الطَّيِّبِ قُلْتُ "افْرَحْنَ!"، وَلِرُسُلِكَ وَهَبْتَ السَّلَامَ، يَا مَانِحَ الْوَاقِعِينَ الْقِيَامَ.

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### تعظيم الفصح باللحن الأول

إِنَّ الْمَلَائِكَةَ تَقْوَةَ نَحْوِ الْمُنْعَمِ عَلَيْهَا: أَيُّهَا الْعَذَاءُ النَّقِيَّةُ أَفْرَحِي، وَأَيْضًا أَقُولُ أَفْرَحِي، لِأَنَّ ابْنَكَ قَدْ قَامَ مِنَ الْقَبْرِ فِي الْيَوْمِ الثَّالِثِ.

إِفْرَحِي وَتَهَلَّلِي يَا بَابَ النُّورِ الْإِلَهِيِّ، لِأَنَّ يَسُوعَ الَّذِي غَابَ فِي الْقَبْرِ قَدْ أَشْرَقَ لَامِعًا، أَبْهَى مِنَ الشَّمْسِ، وَأَنَارَ الْمُؤْمِنِينَ جَمِيعَهُمْ، أَيُّهَا السَّيِّدَةُ الْمُنْعَمُ عَلَيْهَا مِنَ اللَّهِ.

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### كينونيكون (ترنيمه المناولة) للفصح باللحن الثامن

جَسَدَ الْمَسِيحِ خُذُوا، وَالْيَنْبُوعَ الَّذِي لَا يَمُوتُ ذُوقُوا.

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## THE EPISTLE

*How magnified are Thy works, O Lord.*

*In wisdom hast Thou made them all. Bless the Lord, O my soul.*

### The Reading from the Acts of the Apostles. (11:19-30)

In those days, when the apostles were scattered because of the tribulation that arose over Stephen, they traveled as far as Phoenicia and Cyprus and Antioch, speaking the word to no one, except to Jews only. But there were some of them, men of Cyprus and Cyrene, who upon coming to Antioch spoke to the Hellenists also, preaching the Lord Jesus. And the hand of the Lord was with them, and a great number that believed turned to the Lord. The report concerning them reached the ears of the church in Jerusalem, and they sent out Barnabas, to go as far out as Antioch. When he came and saw the grace of God, he was glad; and he exhorted them all, that with purpose of heart they should cleave to the Lord; for he was a good man, full of the Holy Spirit and of faith. And a great multitude was added unto the Lord. Then Barnabas went to Tarsus to look for Saul; and when he had found him, he brought him to Antioch. For a whole year, they were gathered together in the church, and they taught a great multitude of people, and the disciples were called Christians first in Antioch. Now in these days prophets came down from Jerusalem to Antioch. And one of them named Agabos stood up and signified by the Spirit that there would be a great famine over the whole world; and this took place in the days of Claudius Caesar. And the disciples, every one according to his ability, determined to send relief to the brethren who dwelt in Judaea; and they did so, sending it to the elders by the hand of Barnabas and Saul.

### الرسالة

مَا أَعْظَمَ أَعْمَالُكَ يَا رَبِّ، كُلُّهَا بِحِكْمَةٍ صَنَعْتَ. بَارِكِي يَا نَفْسِي الرَّبَّ.

### فَصْلٌ مِنْ أَعْمَالِ الرُّسُلِ الْقِدِّيسِينَ الْأَطْهَارِ.

فِي تِلْكَ الْأَيَّامِ، لَمَّا تَبَدَّدَ الرُّسُلُ مِنْ أَجْلِ الضِّيقِ الَّذِي حَصَلَ بِسَبَبِ اسْتِفَانُوسَ، اجْتَازُوا إِلَى فِينِيقِيَّةَ وَقُبْرُصَ وَأَنْطَاكِيَّةَ، وَهُمْ لَا يُكَلِّمُونَ أَحَدًا بِالْكَلِمَةِ إِلَّا الْيَهُودَ فَقَطْ. وَلَكِنْ قَوْمًا مِنْهُمْ كَانُوا قُبْرُصِيِّينَ وَقَيْرَوَانِيِّينَ. فَهَؤُلَاءِ لَمَّا دَخَلُوا أَنْطَاكِيَّةَ، أَخَذُوا يُكَلِّمُونَ الْيُونَانِيِّينَ مُبَشِّرِينَ بِالرَّبِّ يَسُوعَ. وَكَانَتْ يَدُ الرَّبِّ مَعَهُمْ، فَامَنَّ عَدَدٌ كَثِيرٌ وَرَجَعُوا إِلَى الرَّبِّ. فَبَلَغَ خَبْرُ ذَلِكَ إِلَى آذَانِ الْكَنِيسَةِ الَّتِي بِأُورُشَلِيمَ، فَأَرْسَلُوا بَرْنَابَا لِكَيْ يَجْتَازَ إِلَى أَنْطَاكِيَّةَ. فَلَمَّا أَقْبَلَ وَرَأَى نِعْمَةَ اللَّهِ، فَرِحَ وَوَعَّظَهُمْ كُلَّهُمْ بِأَنْ يَتَّبِعُوا فِي الرَّبِّ بِعَزِيمَةِ الْقَلْبِ. لِأَنَّهُ كَانَ رَجُلًا صَالِحًا مُمْتَلِئًا مِنَ الرُّوحِ الْقُدُسِ وَالْإِيمَانِ. وَانْصَمَّ إِلَى الرَّبِّ جَمْعٌ كَثِيرٌ. ثُمَّ خَرَجَ بَرْنَابَا إِلَى طَرْسُوسَ فِي طَلَبِ شَاوُلَ. وَلَمَّا وَجَدَهُ أَتَى بِهِ إِلَى أَنْطَاكِيَّةَ. وَتَرَدَّدَا مَعَ سَنَةٍ كَامِلَةٍ فِي هَذِهِ الْكَنِيسَةِ، وَعَلَّمَامَا جَمْعًا كَثِيرًا، وَدُعِيَ التَّلَامِيذُ مَسِيحِيِّينَ فِي أَنْطَاكِيَّةَ أَوَّلًا. وَفِي تِلْكَ الْأَيَّامِ، انْخَدَرَ مِنْ أُورُشَلِيمَ أَنْبِيَاءُ إِلَى أَنْطَاكِيَّةَ. فَقَامَ وَاحِدٌ مِنْهُمْ اسْمُهُ أَغَابُوسَ، فَانْبَأَ بِالرُّوحِ أَنَّ سَتَكُونُ مَجَاعَةٌ عَظِيمَةٌ فِي جَمِيعِ الْمَسْكُونَةِ، وَقَدْ وَقَعَ ذَلِكَ فِي أَيَّامِ كَلُودِيُوسَ قَيْصَرَ. فَعَزَمَ التَّلَامِيذُ، بِخَسْبِ مَا يَتَيَسَّرُ لِكُلِّ وَاحِدٍ مِنْهُمْ، أَنْ يُرْسِلُوا خِدْمَةً إِلَى الْإِخْوَةِ السَّاكِنِينَ فِي أُورُشَلِيمَ. فَفَعَلُوا ذَلِكَ، وَبَعَثُوا إِلَى الشُّيُوخِ عَلَى أَيْدِي بَرْنَابَا وَشَاوُلَ.



## L'ÉPÎTRE

*Que tes oeuvres sont grandes Seigneur, toutes avec Sagesse tu les fis. Bénis le Seigneur, ô mon âme.*

### Lecture des actes des Apôtres.

En ces jours-là, les apôtres qui avaient été dispersés par la tourmente survenue à propos d'Étienne allèrent jusqu'en Phénicie, dans l'île de Chypre, et à Antioche, annonçant la parole seulement aux Juifs. Il y eut cependant parmi eux quelques hommes de Chypre et de Cyrène, qui, étant venus à Antioche, s'adressèrent aussi aux Grecs, et leur annoncèrent la bonne nouvelle du Seigneur Jésus. La main du Seigneur était avec eux, et un grand nombre de personnes crurent et se convertirent au Seigneur. Le bruit en parvint aux oreilles des membres de l'Église de Jérusalem, et ils envoyèrent Barnabas jusqu'à Antioche. Lorsqu'il arriva, et qu'il vit la grâce de Dieu, il s'en réjouit, et les exhorta tous à rester d'un cœur ferme attachés au Seigneur ; car c'était un homme droit, plein d'Esprit Saint et de foi. Et une foule nombreuse se joignit au Seigneur. Barnabas se rendit ensuite à Tarse, pour chercher Saul ; et, l'ayant trouvé, il l'amena à Antioche. Pendant toute une année, ils prirent part aux assemblées de l'Église, et ils enseignèrent beaucoup de personnes. Ce fut à Antioche que, pour la première fois, les disciples furent appelés chrétiens.

En ce temps-là, des prophètes descendirent de Jérusalem à Antioche. L'un deux, nommé Agabus, se leva, et annonça par l'Esprit qu'il y aurait une grande famine sur toute la terre. Elle arriva, en effet, alors que Claude était empereur. Les disciples résolurent d'envoyer, chacun selon ses moyens, une aide aux frères qui habitaient la Judée. Ils la firent parvenir aux anciens par l'entremise de Barnabas et de Saul.

## THE GOSPEL

### The Reading from the Holy Gospel according to St. John. (4:5– 42)

At that time, Jesus came to a city of Samaria, called Sychar, near the field that Jacob gave to his son Joseph. Jacob's well was there, and so Jesus, wearied as He was with his journey, sat down beside the well. It was about the sixth hour. There came a woman of Samaria to draw water. Jesus said to her, "Give Me a drink." For His Disciples had gone away into the city to buy food. The Samaritan woman said to Him, "How is it that Thou, a Jew, ask a drink of me, a woman of Samaria?" For Jews have no dealings with Samaritans. Jesus answered her, "If you knew the gift of God, and Who it is that is saying to you, 'Give Me a drink,' you would have asked Him, and He would have given you living water." The woman said to Him, "Sir, Thou hast nothing to draw with, and the well is deep; where do you get that living water? Art Thou greater than our father Jacob, who gave us the well, and drank from it himself, and his sons, and his cattle?"



## THE GOSPEL

Jesus said to her, "Everyone who drinks of this water will thirst again, but whoever drinks of the water that I shall give him will never thirst forever; the water that I shall give him will become in him a spring of water welling up to eternal life." The woman said to Him, "Sir, give me this water, that I may not thirst, nor come here to draw." Jesus said to her, "Go, call your husband, and come here." The woman answered Him, "I have no husband." Jesus said to her, "You are right in saying, 'I have no husband'; for you have had five husbands, and he whom you now have is not your husband; this you said truly." The woman said to Him, "Sir, I perceive that Thou art a prophet. Our fathers worshiped on this mountain; and Thou sayest that in Jerusalem is the place where men ought to worship." Jesus said to her, "Woman, believe Me, the hour is coming when neither on this mountain nor in Jerusalem will you worship the Father. You worship what you do not know; we worship what we know, for salvation is from the Jews. But the hour is coming, and now is, when the true worshipers will worship the Father in spirit and truth, for such the Father seeks to worship Him. God is spirit, and those who worship Him must worship in spirit and truth." The woman said to Him, "I know that Messiah is coming [He Who is called Christ]; when He comes, He will tell us all things." Jesus said to her, "I Who speak to you am He." Just then His Disciples came. They marveled that He was talking with a woman, but none said, "What dost Thou wish?" or, "Why art Thou talking with her?" So the woman left her water jar, and went away into the city, and said to the people, "Come, see a man Who told me all that I ever did. Can this be the Christ?" They went out of the city and were coming to Him. Meanwhile the Disciples besought Him, saying, "Rabbi, eat." But He said to them, "I have food to eat of which you do not know." So the Disciples said to one another, "Has anyone brought Him food?" Jesus said to them, "My food is to do the will of Him Who sent Me, and to accomplish His work. Do you not say, 'There are yet four months, then comes the harvest'? I tell you, lift up your eyes, and see how the fields are already white for harvest. He who reaps receives wages, and gathers fruit for eternal life, so that sower and reaper may rejoice together. For here the saying holds true, 'One sows and another reaps.' I sent you to reap that for which you did not labor; others have labored, and you have entered into their labor." Many Samaritans from that city believed in Him because of the woman's testimony, "He said to me all that I ever did." So when the Samaritans came to Him, they asked Him to stay with them; and He stayed there two days. And many more believed because of His words. They said to the woman, "It is no longer because of your words that we believe, for we have heard for ourselves, and we know that this is indeed the Savior of the world."



## فصلٌ شريفٌ من بشارَةِ القديسِ يوحنا الإنجيليِّ البشيرِ.

في ذلكَ الزمانِ، أتى يسوعُ إلى مَدِينَةٍ مِنَ السَّامِرَةِ يُقَالُ لَهَا سُوخَارُ، بِقُرْبِ الضَّيْعَةِ الَّتِي أَعْطاها يَعْقُوبُ لِيُوسُفَ ابْنِهِ. وَكَانَ هُنَاكَ عَيْنٌ يَعْقُوبُ. وَكَانَ يَسُوعُ قَدْ تَعَبَ مِنَ الْمَسِيرِ. فَجَلَسَ عَلَى الْعَيْنِ، وَكَانَ نَحْوُ السَّاعَةِ السَّادِسَةِ. فَجَاءَتْ امْرَأَةٌ مِنَ السَّامِرَةِ لِتَسْتَقِي مَاءً، فَقَالَ لَهَا يَسُوعُ: أَعْطِنِي لِأَشْرَبَ. فَإِنَّ تَلَامِيذَهُ كَانُوا قَدْ مَضَوْا إِلَى الْمَدِينَةِ لِيَتَبَاعُوا طَعَامًا. فَقَالَتْ لَهُ الْمَرْأَةُ: كَيْفَ تَطْلُبُ أَنْ تَشْرَبَ مِنِّي، وَأَنْتَ يَهُودِيٌّ وَأَنَا امْرَأَةٌ سَامِرِيَّةٌ؟ وَالْيَهُودُ لَا يُخَالِطُونَ السَّامِرِيِّينَ. أَجَابَ يَسُوعُ وَقَالَ لَهَا: لَوْ عَرَفْتَ عَطِيَّةَ اللَّهِ، وَمَنْ الَّذِي قَالَ لَكَ "أَعْطِنِي لِأَشْرَبَ" لَطَلَبْتَ أَنْتِ مِنْهُ فَأَعْطَاكَ مَاءً حَيًّا. قَالَتْ لَهُ الْمَرْأَةُ: يَا سَيِّدُ إِنَّهُ لَيْسَ مَعَكَ مَا تَسْتَقِي بِهِ وَالْبُئْرُ عَمِيقَةٌ. فَمَنْ أَيْنَ لَكَ الْمَاءُ الْحَيُّ؟ أَلَعَلَّكَ أَنْتِ أَكْثَرُ مِنْ آبِيئَا يَعْقُوبَ الَّذِي أَعْطَانَا الْبُئْرَ، وَمِنْهَا شَرِبَ هُوَ وَبَنُوهُ وَمَاشِيَّتُهُ؟ أَجَابَ يَسُوعُ وَقَالَ لَهَا: كُلُّ مَنْ يَشْرَبُ مِنْ هَذَا الْمَاءِ يَعْطَشُ أَيْضًا. وَأَمَّا مَنْ يَشْرَبُ مِنَ الْمَاءِ الَّذِي أَنَا أُعْطِيهِ، فَلَنْ يَعْطَشَ إِلَى الْأَبَدِ، بَلِ الْمَاءُ الَّذِي أُعْطِيهِ لَهُ يَصِيرُ فِيهِ يَنْبُوعٌ مَاءٍ يَنْبُعُ إِلَى حَيَاةٍ أَبَدِيَّةٍ. فَقَالَتْ لَهُ الْمَرْأَةُ: يَا سَيِّدُ، أَعْطِنِي هَذَا الْمَاءَ لِكَيْ لَا أَعْطَشَ وَلَا أَجِيءَ إِلَى هَهُنَا لِأَسْتَقِي. فَقَالَ لَهَا يَسُوعُ: أَذْهَبِي وَادْعِي رَجُلَكَ، وَهَلِّمِي إِلَى هَهُنَا. أَجَابَتْ الْمَرْأَةُ وَقَالَتْ: إِنَّهُ لَا رَجُلَ لِي. فَقَالَ لَهَا يَسُوعُ: قَدْ أَحْسَنْتِ بِقَوْلِكَ إِنَّهُ لَا رَجُلَ لِي. فَإِنَّهُ كَانَ لَكَ خَمْسَةُ رِجَالٍ، وَالَّذِي مَعَكَ الْآنَ لَيْسَ رَجُلَكَ. هَذَا قُلْتِهِ بِالصِّدْقِ. قَالَتْ لَهُ الْمَرْأَةُ: يَا سَيِّدُ أَرَى أَنَّكَ نَبِيٌّ. أَبَاؤُنَا سَجَدُوا فِي هَذَا الْجَبَلِ. وَأَنْتُمْ تَقُولُونَ إِنَّ الْمَكَانَ الَّذِي يَنْبَغِي أَنْ يُسَجَدَ فِيهِ هُوَ فِي أُورُشَلِيمَ. قَالَ لَهَا يَسُوعُ: يَا امْرَأَةُ صَدِّيقِنِي، إِنَّهَا تَأْتِي سَاعَةٌ لَا فِي هَذَا الْجَبَلِ وَلَا فِي أُورُشَلِيمَ تَسْجُدُونَ فِيهَا لِلآبِ. أَنْتُمْ تَسْجُدُونَ لِمَا لَا تَعْلَمُونَ وَنَحْنُ نَسْجُدُ لِمَا نَعْلَمُ. لِأَنَّ الْخَلَاصَ هُوَ مِنَ الْيَهُودِ. وَلَكِنْ تَأْتِي سَاعَةٌ، وَهِيَ الْآنَ حَاضِرَةٌ، إِذِ السَّاجِدُونَ الْحَقِيقِيُّونَ يَسْجُدُونَ لِلآبِ بِالرُّوحِ وَالْحَقِّ. لِأَنَّ الْآبَ إِنَّمَا يَطْلُبُ السَّاجِدِينَ لَهُ مِثْلَ هَؤُلَاءِ. اللَّهُ رُوحٌ. وَالَّذِينَ يَسْجُدُونَ لَهُ، فَبِالرُّوحِ وَالْحَقِّ يَنْبَغِي أَنْ يَسْجُدُوا. قَالَتْ لَهُ الْمَرْأَةُ: قَدْ عَلِمْتُ أَنَّ مَسِيحًا، الَّذِي يُقَالُ لَهُ الْمَسِيحُ، يَأْتِي. فَمَتَى جَاءَ ذَاكَ فَهُوَ يُخْبِرُنَا بِكُلِّ شَيْءٍ. فَقَالَ لَهَا يَسُوعُ: أَنَا الْمَتَكَلِّمُ مَعَكَ هُوَ. وَعِنْدَ ذَلِكَ، جَاءَ تَلَامِيذُهُ، فَتَعَجَّبُوا أَنَّهُ يَتَكَلَّمُ مَعَ امْرَأَةٍ. وَلَكِنْ لَمْ يَقُلْ أَحَدٌ مِمَّا تَطْلُبُ؟ أَوْ لِمَاذَا تَتَكَلَّمُ مَعَهَا؟ فَتَرَكْتَ الْمَرْأَةَ جَرَّتَهَا، وَمَضَتْ إِلَى الْمَدِينَةِ، وَقَالَتْ لِلنَّاسِ: تَعَالُوا انظُرُوا إِنْسَانًا قَالَ لِي كُلُّ مَا فَعَلْتُ. أَلَعَلَّ هَذَا هُوَ الْمَسِيحُ؟ فَخَرَجُوا مِنَ الْمَدِينَةِ وَأَقْبَلُوا نَحْوَهُ. وَفِي أَثْنَاءِ ذَلِكَ سَأَلَهُ تَلَامِيذُهُ قَائِلِينَ: يَا مُعَلِّمُ كُلِّ. فَقَالَ لَهُمْ: إِنَّ لِي طَعَامًا لَأَكُلَ لَسْتُ تَعْرِفُونَهُ أَنْتُمْ. فَقَالَ التَّلَامِيذُ فِيمَا بَيْنَهُمْ: أَلَعَلَّ أَحَدًا جَاءَهُ بِمَا يَأْكُلُ؟ فَقَالَ لَهُمْ يَسُوعُ: إِنَّ طَعَامِي أَنْ أَعْمَلَ مَشِيئَةَ الَّذِي أَرْسَلَنِي وَأَتَمَّ عَمَلَهُ. أَلَسْتُ تَقُولُونَ أَنْتُمْ إِنَّهُ يَكُونُ أَرْبَعَةُ أَشْهُرٍ ثُمَّ يَأْتِي الْحَصَادُ؟ وَهِيَ أَنَا أَقُولُ لَكُمْ: إِرْفَعُوا عِيُونَكُمْ وَانظُرُوا إِلَى الْمَزَارِعِ، إِنَّهَا قَدْ ابْيَضَّتْ لِلْحَصَادِ. وَالَّذِي يَخْصُدُ يَأْخُذُ أَجْرَةً، وَيَجْمَعُ ثَمَرًا لِحَيَاةٍ أَبَدِيَّةٍ، لِكَيْ يَفْرَحَ الزَّارِعُ وَالْحَاصِدُ مَعًا. فَبِذَا هَذَا يَصْدُقُ الْقَوْلُ إِنَّ "وَاحِدًا يَزْرَعُ، وَآخَرُ يَخْصُدُ." إِنِّي أَرْسَلْتُكُمْ لِتَخْصُدُوا مَا لَمْ تَتَّعَبُوا أَنْتُمْ فِيهِ. فَإِنَّ آخَرِينَ تَعَبُوا وَأَنْتُمْ دَخَلْتُمْ عَلَى تَعَبِهِمْ. فَمَنْ بِهِ مِنْ تِلْكَ الْمَدِينَةِ كَثِيرُونَ مِنَ السَّامِرِيِّينَ مِنْ أَجْلِ كَلَامِ الْمَرْأَةِ الَّتِي كَانَتْ تَشْهَدُ أَنَّ "قَدْ قَالَ لِي كُلُّ مَا فَعَلْتُ." وَلَمَّا أَتَى إِلَيْهِ السَّامِرِيُّونَ، سَأَلُوهُ أَنْ يُقِيمَ عِنْدَهُمْ. فَمَكَثَ هُنَاكَ يَوْمَيْنِ. فَمَنْ جَمَعَ أَكْثَرَ مِنْ أَوْلَئِكَ جَدًّا مِنْ أَجْلِ كَلَامِهِ. وَكَانُوا يَقُولُونَ لِلْمَرْأَةِ: لَسْنَا مِنْ أَجْلِ كَلَامِكَ نُؤْمِنُ الْآنَ. لِأَنَّا نَحْنُ قَدْ سَمِعْنَا، وَنَعْلَمُ أَنَّ هَذَا هُوَ بِالْحَقِيقَةِ الْمَسِيحُ، مُخْلِصُ الْعَالَمِ.

## 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 18 - Sunday of the Samaritan Woman**

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

#### **Monday 19**

- \* The office will be closed for Victoria Day

#### **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

#### **Tuesday 3**

- \* 07:00 pm St. George English Choir Year End Celebration Dinner

#### **Wednesday 4**

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

#### **Thursday 5**

- \* 10:00 am Ladies Aid Bazaar





## **Prayers Offered For the Living**

For the Orthodox Servants of God:  
JP; Ginette; 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.

**On this Teachers Appreciation Sunday,  
We pray for our Sunday School Teachers and Directors**

## **Memorials today**

Fr. Jean El Murr of blessed memory  
Amale Moussa Daher (Newly departed)  
Nouhad Khendil (Newly departed)  
Najat Haddad (9 days)  
Sadie Shoiry; Michel Shoiry  
Philippe Charles  
Bernadette Nassif  
Marie El Jott & Sophia El Dib

## **Our heartfelt sympathies to**

The Daher family on the loss of Amale Moussa,  
who fell asleep in the Lord in Lebanon on May 12<sup>th</sup>

The Khendil family on the loss of Nouhad,  
who fell asleep in the Lord in Syria on May 11<sup>th</sup>  
&

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

## **Congratulations to**

Michel Musi & Alexandra Eldon,  
who were united in the Holy Matrimony yesterday



### Lecture de l'Évangile selon saint Jean

En ce temps-là, Jésus arriva dans une ville de Samarie, nommée Sychar, près du champ que Jacob avait donné à Joseph, son fils. Là se trouvait le puits de Jacob. Jésus, fatigué du voyage, était assis au bord du puits. C'était environ la sixième heure. Une femme de Samarie vint puiser de l'eau. Jésus lui dit : « Donne-moi à boire ». Car ses disciples étaient allés à la ville pour acheter des vivres. La femme samaritaine lui dit : « Comment toi, qui es Juif, me demandes-tu à boire, à moi qui suis une femme samaritaine ? » - Les Juifs, en effet, n'ont pas de relations avec les Samaritains. - Jésus lui répondit : « Si tu connaissais le don de Dieu et qui est celui qui te dit : Donne-moi à boire ! tu lui aurais toi-même demandé à boire, et il t'aurait donné de l'eau vive ». « Seigneur, lui dit la femme, tu n'as rien pour puiser, et le puits est profond ; d'où aurais-tu donc cette eau vive ? Es-tu plus grand que notre père Jacob, qui nous a donné ce puits, et qui en a bu lui-même, ainsi que ses fils et ses troupeaux ? » Jésus lui répondit : « Quiconque boit de cette eau aura encore soif ; mais celui qui boira de l'eau que je lui donnerai n'aura jamais soif, et l'eau que je lui donnerai deviendra en lui une source d'eau qui jaillira jusque dans la vie éternelle ». La femme lui dit : « Seigneur, donne-moi cette eau, afin que je n'aie plus soif, et que je ne vienne plus puiser ici ». « Va, lui dit Jésus, appelle ton mari, et viens ici ». La femme répondit : « Je n'ai point de mari ». Jésus lui dit : « Tu as eu raison de dire : Je n'ai point de mari. Car tu as eu cinq maris, et celui que tu as maintenant n'est pas ton mari. En cela tu as dit vrai ».

« Seigneur, lui dit la femme, je vois que tu es prophète. Nos pères ont adoré sur cette montagne ; et vous dites, vous, que le lieu où il faut adorer est à Jérusalem ». « Femme, lui dit Jésus, crois-moi, l'heure vient où ce ne sera ni sur cette montagne ni à Jérusalem que vous adorerez le Père. Vous adorez ce que vous ne connaissez pas ; nous, nous adorons ce que nous connaissons, car le salut vient des Juifs. Mais l'heure vient, et elle est déjà venue, où les vrais adorateurs adoreront le Père en esprit et en vérité ; car ce sont là les adorateurs que le Père demande. Dieu est Esprit, et il faut que ceux qui l'adorent l'adorent en esprit et en vérité ». La femme lui dit : « Je sais que le Messie doit venir (celui qu'on appelle Christ) ;

quand il sera venu, il nous annoncera toutes choses ». Jésus lui dit : « Je le suis, moi qui te parle ». Là-dessus arrivèrent ses disciples, qui furent étonnés de ce qu'il parlait avec une femme. Toutefois aucun ne dit : « Que demandes-tu ? » ou : « De quoi parles-tu avec elle ? » Alors la femme, ayant laissé sa cruche, s'en alla dans la ville, et dit aux gens : « Venez voir un homme qui m'a dit tout ce que j'ai fait ; ne serait-ce point le Christ ? » Ils sortirent de la ville, et ils vinrent vers lui. Pendant ce temps, les disciples le pressaient de manger, disant : « Rabbi, mange ». Mais il leur dit : « J'ai à manger une nourriture que vous ne connaissez pas ». Les disciples se disaient donc les uns aux autres : « Quelqu'un lui aurait-il apporté à manger ? » Jésus leur dit : « Ma nourriture est de faire la volonté de celui qui m'a envoyé, et d'accomplir son œuvre. Ne dites-vous pas qu'il y a encore quatre mois jusqu'à la moisson ? Voici, je vous le dis, levez les yeux, et regardez les champs qui déjà blanchissent pour la moisson. Celui qui moissonne reçoit un salaire, et amasse des fruits pour la vie éternelle, afin que celui qui sème et celui qui moissonne se réjouissent ensemble. Car en ceci ce qu'on dit est vrai : Autre est celui qui sème, et autre celui qui moissonne. Je vous ai envoyés moissonner ce que vous n'avez pas travaillé ; d'autres ont travaillé, et vous êtes entrés dans leur travail ». Plusieurs Samaritains de cette ville crurent en Jésus à cause de cette déclaration formelle de la femme : « Il m'a dit tout ce que j'ai fait ». Aussi, quand les Samaritains vinrent le trouver, ils le prièrent de rester auprès d'eux. Et il resta là deux jours. Un beaucoup plus grand nombre crurent à cause de sa parole ; et ils disaient à la femme : « Ce n'est plus à cause de ce que tu as dit que nous croyons ; car nous l'avons entendu nous-mêmes, et nous savons qu'il est vraiment le Sauveur du monde ».



## THE SYNAXARION

On May 18 in the Holy Orthodox Church, we commemorate the Martyrs Peter, Dionysios, Andrew, Paul, Christina, Heraklios, Paulinos and Benedimos; and Stephen the New, patriarch of Constantinople.

On this day, the fifth Sunday of Pascha, we celebrate the feast of the Samaritan Woman.

### Verses

Coming to obtain corruptible water, O woman,

Thou drawest living water, wherewith thy soul's stains thou wastest. The Samaritan woman—the holy and glorious Great-martyr Photeini—met Jesus at midday at Jacob's Well, which was located in the city of Sychar. And being tired from travel and the heat, Jesus sat at Jacob's Well. A little after, the Samaritan woman came to draw water, and had a long conversation with Him (it is the longest recorded discourse between Christ and a single person in the entire Bible). Photeini did not want to talk to Jesus, because the Samaritans did not have any dealings with Jews; Jews considered her people heretics because Samaritans kept only the first five books of the Old Testament. However, the Lord talked with her anyway, read her heart, revealed her secrets and gave her to drink of the "Living Water"—the grace of the Holy Spirit that leads to eternal life and flows to all humanity. Photeini immediately ran throughout the city to proclaim Christ. Through her, many other Samaritans believed in Jesus.

By the intercessions of Thy Martyr, Photeini, O Christ God, have mercy on us. Amen.

## 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 ١٨

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

الاثنين ١٩

- \* المكتب مغلق — عيد الملكة فيكتوريا

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

### حزيران ٢٠٢٥

الأحد ١

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

الثلاثاء ٣

- \* العشاء السنوي لأعضاء جوقة الكنيسة ٧:٠٠ مساءً

الأربعاء ٤

- \* اجتماع السيّدات الأنطاكيّات — عبر الإنترنت ٧:٠٠ مساءً

الخميس ٥

- \* البازار السنوي "Ladies Aid" ١٠:٠٠ صباحاً

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PROJECT MANAGER - ENTREPRENEUR GÉNÉRAL  
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RBQ # : 5842-3856-01

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**Sunday, May 18, 2025**

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

**21**

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# ANTIOCHIAN WOMEN

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

  
THE MOST REVEREND  
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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

HOSTED BY  
SAINT MARY ANTIOCHIAN ORTHODOX CHURCH IN MISSISSAUGA



# 2025 PARISH LIFE CONFERENCE

## 2025 PLC S.O.Y.O

**ALL TEENS ARE ENCOURAGED TO ATTEND AND  
PARTICIPATE IN THE PLC TEEN SOYO MEETING AND  
LUNCH EVENT**

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

**TIME: 10:30AM – 1:30PM**

**PRICE: \$55.00**

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

**HOLIDAY INN TORONTO  
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# ST. GEORGE FESTIVAL

MAY 31 | 1–10 PM  
JUNE 1 | 12–5 PM

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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/STGEORGEMONTREALFESTIVAL2025](https://bit.ly/StGeorgeMontrealFestival2025)



 **LIVE MUSIC ALERT!**

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

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



# ANTIOCHIAN WOMEN CLOSING BRUNCH

## Lylac Resto Lounge

1625 Blvd. Marcel-Laurin, Saint-Laurent, QC H4R 0B7

**June 14 at 9:30 AM - Le 14 juin à 9h30**

A Buffet Brunch will be served  
Un brunch de style buffet sera servi

**Price/Prix: \$40**

Tax & tip included/Taxes et pourboire inclus.

PLACES ARE LIMITED.  
REGISTRATION AHEAD OF  
THE EVENT IS MANDATORY.

### Menu

LES PLACES SONT  
LIMITÉES. L'INSCRIPTION  
AVANT L'ÉVÈNEMENT EST  
OBLIGATOIRE.

Fatteh - Foul - Falafel - Garlic Potatoes/Patates à l'ail - Eggs/Oeufs  
Eggs/Oeufs Kawarma - Hommos - Labneh - Pickle/Cornichon - Halawe  
Makdous - Achta - Mamounieh - Honey/Miel - Fruit/Fruits  
Juice/Jus - /Coffee/Café - Tea/Thé - Sahlab

Places are limited. Please register by June 4<sup>th</sup>.  
Participation will be confirmed upon receipt of e-transfer.

Les places sont limitées. Veuillez vous inscrire avant le 4 juin.  
La participation sera confirmée à la réception du virement électronique.

### RSVP

Linda Alexander [abralinann@yahoo.ca](mailto:abralinann@yahoo.ca)  
Caroline Habib at [caroline@streetforce.ca](mailto:caroline@streetforce.ca)  
Hedy Ephtimios at [hedy.ephtimios@gmail.com](mailto:hedy.ephtimios@gmail.com)



# 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://tithe.ly/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.





**MOTHER'S DAY NIGHT**  
**MAY 10, 2025**  
**HOSTED BY OUR YOUTH:**  
**YAM & TEEN SOYO**

