

# 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 بقرءة هذه النشرة الأسبوعية

May 4, 2025

Sunday of the Myrrh-Bearing Women

Pious Joseph of Arimathaea & Righteous Nicodemus

ORTHOFLASH - St. George Montréal Youth Ministry

ENTRE PÂQUES ET PENTECÔTE...

Pâques se dit *Pessa'h* en hébreu, ce qui signifie « passage ». Nous fêtons en ce jour tous les passages que Dieu accorde aux hommes : le passage de la mort à la vie, de l'esclavage à la liberté, des ténèbres à la Lumière. *C'est le jour de la Résurrection, Peuples, rayonnons de joie !*

Au cours de l'office de la Descente du Christ de la Croix, le **linceul** — retiré du tombeau par le célébrant et porté à travers les portes royales — est placé sur la table d'autel où il reste pendant **quarante jours**, soit jusqu'à l'Ascension. L'**épitaphios** est également déposé sur l'autel pour **quarante jours**.

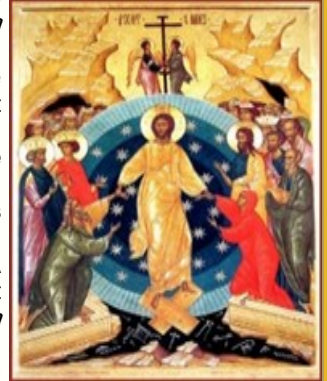
Le samedi Saint, l'église est décorée de fleurs et de lumières. Les **habits ecclésiastiques** évoquent le flot de **joie** et de **grâce**, qui découle de la Résurrection du Sauveur. Au centre de l'église se dresse l'**ICÔNE DE LA RÉSURRECTION** qui montre le Christ détruisant les portes de l'enfer et libérant Adam et Ève de la captivité de la mort, « *par Sa mort Il a vaincu la mort* », et ce, jusqu'à la fête de l'Ascension.

Le **TEMPS PASCAL** est une période joyeuse. Les fidèles orthodoxes se saluent en disant « *Christ est ressuscité !* » et « *En vérité, Il est ressuscité !* »

et répètent cette salutation dans de nombreuses langues! Cette salutation est utilisée pendant les services liturgiques et à d'autres moments, **depuis Pâques jusqu'à l'Ascension**. Le matin précédant la fête de l'Ascension, on célèbre l'office de l'**apodose de PÂQUES** : les objets pascaux sont ôtés de l'autel, les revêtements blancs sont utilisés pour la dernière fois et « *Christ est ressuscité !* » est chanté comme s'il s'agissait à nouveau de la Sainte Pâque.

**NOTE** : RECONNAISSANT LE CARACTÈRE SACRÉ DE LA DESCENTE DU SAINT-ESPRIT, LORS DE LA CONSÉCRATION DES SAINTS DONS, CERTAINS FIDÈLES S'AGENOUILLENT À CE MOMENT DE LA DIVINE LITURGIE. MAIS DU JOUR DE PÂQUES AU JOUR DE L'ASCENSION, POUR HONORER LA RÉSURRECTION, IL N'Y A PAS D'AGENUILLEMENT.

<sup>1</sup> [https://orthodoxwiki.org/Paschal\\_greeting](https://orthodoxwiki.org/Paschal_greeting)



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Sunday, May 4, 2025

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

## PARISH CONTACT INFORMATION

### CLERGY

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

**His Grace Bishop ALEXANDER**  
Auxiliary Bishop of the Diocese of Ottawa,  
Eastern Canada and Upstate New York

**V. Rev. Dr. Joseph Purpura, Pastor**  
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**Philip Genest, Nicolas Bayouk &**  
**Christian Kishfy, Sub-Deacons**

### PARISH COUNCIL

**Carol Jazzar, President of the Parish Council**  
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**Elie Mallouk Vice-President**

**Gregory Ayoup Treasurer**

**Tamara Karawi Secretary**

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

**Fr Joseph Purpura, Pastor**

**Alan Rossy, Immediate Past President**

### OFFICE ADMINISTRATION STAFF

**Viviane Gédéon, Office Administrator,**  
*info@saintgeorgemontreal.org*

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

### YOUTH DIRECTOR

**Hayat Kassab,**  
Youth and Mentoring Director,  
*youth@saintgeorgemontreal.org*

### Organizations/Groups Contact Information You are welcome to Join in with them!

**CHOIRS:**  
**ST. GEORGE CHOIR**  
**ST. GEORGE CHILDREN'S CHOIR**  
**St. GEORGE BYZANTINE YOUTH CHOIR**  
Bronwyn Schuman, Choir Director,  
*choir@saintgeorgemontreal.org*

**CHANTERS:**  
Georges Fattouh, First Chanter,  
Nagy Helal  
Johana Tannous

**ANTIOCHIAN WOMEN:**  
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**TEEN SOYO:**  
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**YOUNG ADULTS MINISTRY (YAM):**  
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**ORDER OF ST. IGNATIUS OF ANTIOCH:**  
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**WEST ISLAND BIBLE STUDY (English):**  
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**LEGACY & TRINITY FUNDS:**  
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**COMMUNITY CARE & COMFORT:**  
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Kim Awada, *kimawada@gmail.com*

**ICON STUDIO:**  
Virginie Desjardins, *virginieicones@gmail.com*  
Icon Classes Available upon Registration

**MOTHER'S GROUP:**  
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**MEN'S BROTHERHOOD GROUP:**  
Ion Materinca,  
*mensbrotherhood@saintgeorgemontreal.org*

### OFFICE HOURS

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

BETWEEN PASCHA AND PENTECOST

In the Orthodox Church, the Easter Feast is officially called **PASCHA**, which means "Passover": a **passing over** from death unto life, from earth unto heaven, from this age to the age to come which will never end: *This is the day which the Lord has made, let us rejoice and be glad in it!*

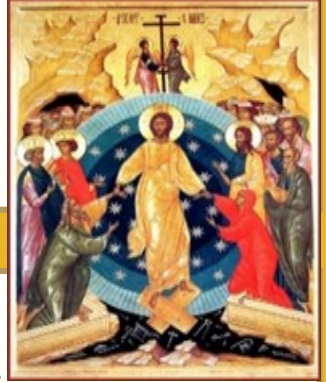
During the service of the Taking-Down of Christ from the Cross, the **winding-sheet**—removed from Christ's tomb by the celebrant and carried through the royal doors—is placed on the altar table where it **remains for forty days**, until the day of Ascension. The **Epitaphios** is also placed on the altar for **forty days**.

On Holy Saturday, the Church is decorated with flowers and lights. The **vestments** denote the flood of **joy** and **grace**, which proceed from the Resurrection of the Saviour. The **PASCHAL ICON** stands in the centre of the church showing Christ destroying the gates of hell and freeing Adam and Eve from the captivity of death, "trampling down death by his own death", until the Feast of the Ascension.

The **PASCHAL SEASON** is a joyous time in the Church. Orthodox people greet one another with the words, 'Christ Is Risen!' and respond with, 'Truly, He Is Risen!'; they do so in many languages<sup>1</sup>! This greeting is used during liturgical services and at other times, **starting with Pascha** and **lasting until Ascension**. A service of the **leave-taking of PASCHA** takes place the morning before the Feast of the Ascension: the Paschal items are removed from the Altar, the white coverings are used for the last time, and *Christ Is Risen!* is chanted as if it is once again Holy Pascha itself.

**NOTE:** RECOGNIZING THE SANCTITY OF THE DESCENT OF THE HOLY SPIRIT DURING THE CONSECRATION OF THE HOLY GIFTS, SOME FAITHFUL KNEEL AT THAT TIME DURING THE DIVINE LITURGY. BUT FROM PASCHA TO ASCENSION DAY, IN CELEBRATION OF THE RESURRECTION, WE DO NOT KNEEL.

<sup>1</sup> [https://orthodoxwiki.org/Paschal\\_greeting](https://orthodoxwiki.org/Paschal_greeting)



ما بين عيدي القيامة والعنصرة...

الفِصْحُ هو التسمية الرسمية لعيد القيامة في الكنيسة الأرثوذكسية ويعني "العبور": العبور من الموت إلى الحياة ومن الأرض إلى السماء ومن هذا الدهر إلى الدهر الآتي الذي لا نهاية له: "هذا هو اليوم الذي صنعه الرب فلنفرح ولننتهله به!"

يأخذُ الكاهنُ في جِدْمَةِ إنزال المصلوب "الإبيطافيون" (قطعة قماش عليها أيقونة إنزال المصلوب) من قبر المسيح ويَمُرُّ به عبر الأبواب الملوكية وَيَضَعُهُ على مائدة الهيكل حيث يبقى لمدة **أربعين يوماً** أي حتى عيد الصُّعُود الإلهي. تُرَبِّئُ الكنيسة في يوم السبت العظيم بالزهور والأنوار. تَدُلُّ **البسة الكهنة** على تدفق **الفرح والنعمة** الذين ينبتقان من قيامة المخلص. كما توضع **أيقونة القيامة** حتى عيد الصعود في وسط الكنيسة وفيها يَصَوِّرُ المسيح مُحَطَّماً أبواب الجحيم مُحَرِّراً آدم وحواء من وطأة الموت "دائساً الموت بموته".

يَسْتَمِرُّ **الزمن الفصحِي** حتى عيد العنصرة وهي فترة فرح في الكنيسة. يُحَيِّي المسيحيون الأرثوذكس بعضهم بعبارة "المسيح قام!" ويَرُدُّون "حقاً قام!" تُستخدم هذه التحية في الخدمات الليتورجية وفي أوقات أخرى **اعتباراً من الفصح حتى عيد الصعود**. صباح الأربعاء الذي يسبق عيد الصعود تُقام خدمة وداع الفصح والتي هي إعادة الإحتفال بفرح القيامة حيث تُرْتَلُ الخدمة الفصحية كاملةً ونرْتَلُ "المسيح قام" للمرة الأخيرة.

**ملاحظة:** يقوم بعض المؤمنين بالركوع في الفترة الزمنية التي تتم فيها الاستحالة في القداس الإلهي وذلك اعترافاً منهم بقديسة نزول الروح القدس حين تكريس القُدسات. **ولكنه لا يجب الركوع في الفترة التي تمتد من الفصح إلى عيد الصعود** وذلك احتفالاً بالقيامة.

<sup>1</sup> [https://orthodoxwiki.org/Paschal\\_greeting](https://orthodoxwiki.org/Paschal_greeting)

## On Knowing God

*By His Eminence Metropolitan Saba (Isper)*

God is unknowable, but He makes Himself known. Man, with his limited human abilities, cannot know God. He senses His existence, senses some of His attributes, and measures them from the created world, but he never comprehends Him, nor does he know Him with a true, existential knowledge, except through divine intervention and the revelation of His divine powers. This requires pure, righteous, and humble souls to see Him and respond to Him. God shines His light on the good and the evil, on the righteous and those He chooses, out of His mercy, for purposes that only He knows. “God desires all people to be saved and to come to the knowledge of the truth” (1 Tim. 2:4).

Man finds evidence of God; his intellect helps him see the paths that lead to Him. God is known through love. The proof of His existence is linked to the proof of His action in you and in the universe.

It was said in ancient times, “Show me your God. Show me the proof of your God.” The attributes of your God are seen through you. How do you behave, how do you act, how do you face the world? What are your morals? If you believe in God, obey Him, and act according to His commandments and His pleasures, then this is evident in your behavior in this world. The believer imitates his God. In Christianity, man is called to become the image of God. He was originally created in His image. Although this divine image was distorted by the fall of the first two ancestors from paradise, its traces still exist, and man, through Christ, can restore it and elevate it to its authentic divine beauty.

Christians have known, since ancient times, two ways of approaching God, which are simultaneously parallel and complementary. They spoke of Cataphatic affirmation, through deduction and analogy, and of Apophatic approach, through God’s transcendence of every attribute of creation.

In the first way, for example, you attribute the characteristic of beauty to God because you see beauty in creation, which He created, and to Him be glory. Thus, you see all goodness and virtue in this world and attribute it to God. You see supreme mercy in a creature, and you say, “If a creature is capable of attaining this degree of mercy, then how great is God’s mercy!”

This is a deductive, logical path that extends from creation to the Creator. Theologians have called it affirmative (Cataphatic) theology or positive theology.

The second method is called Apophatic theology. It is the opposite of affirmative theology. It proceeds from the premise that God is completely free from the limitations of His creation. Human justice, for example, is imperfect, but God cannot be imperfect. Consequently, His justice transcends human justice in a way that cannot be measured, known, or limited. Therefore, some have gone so far as to say that God has no justice when compared or measured with justice as humans understand it. This is because God's justice, which is unlimited and incomprehensible, leads us to deny Him justice, based on our imperfect and limited scale of human justice.

This approach to God is called negative theology or theology of negation, because it denies every human attribute, no matter how good and beautiful, from God, considering Him, the Almighty, to be immeasurably superior to them.

Because man cannot directly understand God, he resorts to images and symbols to the extent that his mind and imagination can comprehend. Therefore, all speech about God is, in the end, symbolic, indirect, and human, carrying the human flavor and language that cannot encompass God.

It is mentioned in the biography of the Blessed Augustine that an angel, in the form of a boy, appeared to him while he was walking along the seashore, contemplating, with concentration and effort, the mystery of the Holy Trinity and the relationship of the divine persons to one another. The boy-angel was scooping water from the sea with his hands, placing it in a small hole he had made in the sand of the beach. When Augustine saw him, he said to him, "Don't you see the vastness and breadth of the sea? How can this small hole contain all this water?" The angel replied, "And how can your limited mind contain the infinite God?"

Because symbols, images, and human language are insufficient to express God's exceeding transcendence, as well as His difference from us, we need to use negation to say what God is not, rather than what God is. The method of affirming attributes in God is parallel to the method of denying these attributes in Him.

Every human expression is only a limited depiction, despite its sincere intent. God remains a mystery. He transcends all that is human. When we speak of mystery, we mean, in the words of Metropolitan Kallistos Ware, that something has become clear to our understanding, but we never fully comprehend it.

God in Christianity is the God known in the Bible as the God who continually reveals the works of His power to humans, enabling them to know Him for who He truly is.

Therefore, many have called Christianity the religion of divine revelation, which began with God speaking to Abraham and ended with the divine incarnation in the person of Christ. We know God through Jesus Christ. “No one comes to the Father except through me” (John 14:6).

From here, Orthodox theology distinguishes between the essence, nature, or identity of God, on the one hand, and His powers, works, or acts on the other.

The essence of God can never be comprehended, neither in this life nor in eternity. If we knew the essence of God, we would no longer be created beings. This is impossible for man, “God in the unapproachable light.” But He reveals His powers or acts of power to us when He comforts, guides, and directs us. We see His powers in the actions He accomplishes in us and in the world around us, His creation.

Saint Symeon the New Theologian says: “O invisible world, we see you. O intangible world, we touch you. O unknowable world, we know you. O imperceptible world, we grasp you.”

This requires spiritual eyes that see what is invisible to the eyes of the body alone. This is given to those whose passions have been softened by divine grace, enlightening their insight.

How, for example, can a hard-hearted person recognize acts of mercy? How can someone whose heart is blinded by jealousy see the good in others, while being torn apart by jealousy, passion, envy, and hatred?

To truly know God requires love, humility, and a keen sense of humanity. You know Him to the extent that you associate with Him, and He is present in you. You can only truly associate with Him if you are faithful, to the end, to His commandments and teachings, which He revealed to you in Jesus Christ.

The enlightened Saint Sophrony Zakharov says, “God can be known everywhere, because He is present everywhere. For man to possess this knowledge, schools and theological writings are absolutely not enough. But when He is present with us, true knowledge inexplicably penetrates our entire being.”



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## Divine Liturgy Variables for Sunday, May 4, 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 TWO

When Thou didst submit Thyself unto death, O Thou deathless and immortal One, then Thou didst destroy hades with Thy Godly power. And when Thou didst raise the dead from beneath the earth, all the powers of Heaven did cry aloud unto Thee: O Christ, Thou giver of life, glory to Thee.

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## Divine Liturgy Variables for Sunday, May 4, 2025

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### APOLYTIKION OF THE MYRRH-BEARING WOMEN IN TONE TWO

Unto the myrrh-bearing women did the Angel cry out as he stood by the grave: Myrrh-oils are meet for the dead, but Christ hath proved to be a stranger to corruption. But cry out: The Lord is risen, granting to the world Great Mercy.

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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.*  
Shine, shine, O new Jerusalem, for the glory of the Lord hath arisen upon thee; dance now and be glad, O Zion, and do thou exult, O pure Theotokos, in the arising of Him Whom thou didst bear.

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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، رَتَّلُوا لِاسْمِهِ أَعْطُوا مَجْدًا لِتَسْبِيحَتِهِ.

اللازمة: بِشَفَاعَاتِ وَالِدَةِ الْإِلَهِ، يَا مُخْلِصُ خَلِّصْنَا.

قولوا لله ما أزهب أعمالك، كل من في الأرض يسجدون لك ويترتلون لاسمك أيها العلي. (اللازمة)

المجد ... الآن وكل أوان ... (اللازمة)



## ترانيم القداس الإلهي ليوم الأحد ٤ أيار ٢٠٢٥

### الأتيفونا الثانية

لِيَتَرَأَفِ اللهُ عَلَيْنَا وَيُبَارِكُنَا، وَلْيُضِيءِ بَوَجْهِهِ عَلَيْنَا وَيَرْحَمَنَا.  
اللازمة: خَلَّصْنَا يَا ابْنَ اللهِ، يَا مَنْ قَامَ مِنْ بَيْنِ الْأَمْوَاتِ، لِنُرْتَلَّ لَكَ. هَلْلُويَا.  
لِتُعْرَفَ فِي الْأَرْضِ طَرِيقُكَ وَفِي جَمِيعِ الْأُمَمِ خَلَاصُكَ. تَعْتَرِفُ لَكَ الشُّعُوبُ يَا اللهُ تَعْتَرِفُ لَكَ. (اللازمة)  
لِيُبَارِكُنَا اللهُ الْهِنَا، وَلِتُرْهَبُنَا جَمِيعُ أَقْصَايِ الْأَرْضِ. (اللازمة)  
الْمَجْدُ... الْآنَ وَكُلَّ أَوَانٍ... يَا كَلِمَةَ اللهِ، الْإِبْنَ الْوَحِيدِ...

### الأتيفونا الثالثة

لِيُقِمَ اللهُ وَيَتَبَدَّدَ جَمِيعُ أَعْدَائِهِ، وَيَهْرُبُ مُبْعِضُوهُ مِنْ أَمَامِ وَجْهِهِ.  
اللازمة: الْمَسِيحُ قَامَ مِنْ بَيْنِ الْأَمْوَاتِ، وَوَطِئَ الْمَوْتَ بِالْمَوْتِ، وَوَهَبَ الْحَيَاةَ لِلَّذِينَ فِي الْقُبُورِ.  
كَمَا يُبَادُ الدُّخَانُ يُبَادُونَ، وَكَمَا يَذُوبُ الشَّمْعُ مِنْ أَمَامِ وَجْهِ النَّارِ. (اللازمة)  
كَذَلِكَ تَهْلِكُ الْخَطَاةُ مِنْ أَمَامِ وَجْهِ اللهِ، وَالصِّدِّيقُونَ يَفْرَحُونَ وَيَتَهَلَّلُونَ أَمَامَ اللهِ، وَيَتَنَعَّمُونَ بِالسُّرُورِ. (اللازمة)  
هَذَا هُوَ الْيَوْمُ الَّذِي صَنَعَهُ الرَّبُّ، لِنَفْرَحَ وَنَتَهَلَّلَ بِهِ. (اللازمة)

### إيصوذيكون (ترنيمة الدخول) لخدمة الفصح

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

### طروبارية القيامة بالحن الثاني

عِنْدَمَا انْحَدَرْتَ إِلَى الْمَوْتِ، أَيُّهَا الْحَيَاةُ الَّذِي لَا يَمُوتُ، حِينَئِذٍ أَمَتِ الْجَحِيمَ بِرِيقِ لَاهُوتِكَ. وَعِنْدَمَا أَقَمْتَ  
الْأَمْوَاتِ مِنْ تَحْتِ الثَّرَى، صَرَخَ نَحْوِكَ جَمِيعُ الْقُوَاتِ السَّمَاوِيِّينَ: أَيُّهَا الْمَسِيحُ الْإِلَهُ، مُعْطِي الْحَيَاةِ الْمَجْدُ  
لَكَ.

### طروبارية للقدّيس يوسف الرامي بالحن الثاني

إِنَّ يُوسُفَ الْمُتَّقِي، أَحْدَرَ جَسَدَكَ الطَّاهَرَ مِنَ الْعُودِ، وَلَفَّهُ بِالسَّبَانِي النَّعِيَّةِ، وَحَنَطَهُ بِالطَّيِّبِ، وَجَهَّزَهُ، وَأَضَجَّعَهُ  
فِي قَبْرِ جَدِيدٍ. لَكِنَّكَ قُمْتَ لِثَلَاثَةِ أَيَّامٍ، يَا رَبُّ، مَانِحًا الْعَالَمَ الرَّحْمَةَ الْعَظْمَى.

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## طروبارية أحد حاملات الطيب باللحن الثاني

إِنَّ الْمَلَائِكَةَ قَدْ حَصَرَ عِنْدَ الْقَبْرِ، قَائِلَةً لِلنِّسْوَةِ الْحَامِلَاتِ الطَّيِّبِ: أَمَّا الطَّيِّبُ فَهُوَ لَائِقٌ بِالْأَمْوَاتِ، وَأَمَّا الْمَسِيحُ، فَقَدْ ظَهَرَ غَرِيباً مِنَ الْفَسَادِ. لَكِنَّ أَرْضُخْنَ قَائِلَاتٍ: قَدْ قَامَ الرَّبُّ، مَا نَحْنُ الْعَالَمَ الرَّحْمَةَ الْعُظْمَى.

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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 جَاورْجِيُوسَ اللَّابِسِ الطَّظْفَرِ، تَشْفَعُ إِلَى الْمَسِيحِ الْإِلَهِ فِي خِلَاصِ نَفُوسِنَا.

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## قنداق الفصح باللحن الثامن

وَلَيْتُنْ كُنْتُ نَزَلْتُ إِلَى قَبْرِ يَا مَنْ لَا يَمُوتُ، إِلَّا أَنْكَ دَرَسْتَ قُوَّةَ الْجَحِيمِ، وَقُضِمْتَ غَالِباً أَيُّهَا الْمَسِيحُ الْإِلَهِ، وَلِلنِّسْوَةِ الْحَامِلَاتِ الطَّيِّبِ قُلْتُ "أَفْرَحَنَّ!"، وَلِرُسُلِكَ وَهَبْتَ السَّلَامَ، يَا مَانِحَ الْوَاقِعِينَ الْقِيَامَ.

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## تعظيم الفصح باللحن الأول

إِنَّ الْمَلَائِكَةَ تَقَوَّةَ نَحْوِ الْمُنْعَمِ عَلَيْهَا: أَيُّهَا الْعَذْرَاءُ النَّقِيَّةُ أَفْرَحِي، وَأَيْضاً أَقُولُ أَفْرَحِي، لِأَنَّ ابْنَكَ قَدْ قَامَ مِنَ الْقَبْرِ فِي الْيَوْمِ الثَّالِثِ.  
إِسْتَنْبِرِي اسْتَنْبِرِي يَا أُورُشَلِيمَ الْجَدِيدَةَ، لِأَنَّ مَجْدَ الرَّبِّ قَدْ أَشْرَقَ عَلَيْكَ، إِفْرَحِي الْآنَ وَتَهَلَّلِي يَا صِهْيُونُ، وَأَنْتِ يَا نَقِيَّةُ يَا وَالِدَةَ الْإِلَهِ، إِطْرَبِي بِقِيَامَةِ وَدَلِكِ.

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## كينونيكون (ترنيمة المناولة) للفصح باللحن الثامن

جَسَدَ الْمَسِيحِ خُذُوا، وَالْيَيْنُوعَ الَّذِي لَا يَمُوتُ دُوقُوا.

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## THE EPISTLE

*The Lord is my strength and my song.  
With chastisement has the Lord chastened me*

### The Reading from the the Acts of the Apostles. (6:1-7)

In those days, when the number of the disciples was multiplying, the Hellenists murmured against the Hebrews because their widows were neglected in the daily ministry. And the twelve summoned the multitude of the disciples and said: "It is not right that we should forsake the word of God to serve tables. Therefore, brethren, pick out from among you seven men of good report, full of the Spirit and of wisdom, whom we may appoint to this duty. And we will devote ourselves to prayer and to the ministry of the word." And the saying pleased the whole multitude, and they chose Stephen, a man full of faith and of the Holy Spirit, and Philip, and Próchoros, and Nikánor, and Tímon, and Parmenás, and Nikólaos a proselyte of Antioch. These they set before the apostles, and they prayed and laid their hands upon them. And the word of God increased; and the number of the disciples multiplied in Jerusalem exceedingly, and a great company of the priests were obedient to the faith.

### الرسالة

قُوَّتِي وَتَسْبِيحَتِي الرَّبِّ . أَدْبَابُ أَدْبَانِي الرَّبِّ .

### فَصْلٌ مِنْ أَعْمَالِ الرُّسُلِ الْقَدِيسِينَ الْأَطْهَارِ .

فِي تِلْكَ الْأَيَّامِ، لَمَّا تَكَاثَّرَ التَّلَامِيذُ، حَدَّثَتْ تَدَمَّرٌ مِنَ الْيُونَانِيِّينَ عَلَى الْعِبْرَانِيِّينَ بِأَنَّ أَرَامِلَهُمْ كُنَّ يُهْمَلْنَ فِي الْخِدْمَةِ الْيَوْمِيَّةِ. فَدَعَا الْإِثْنَا عَشَرَ جُمْهُورَ التَّلَامِيذِ وَقَالُوا: "لَا يَحْسُنُ أَنْ نَتْرَكَ نَحْنُ كَلِمَةَ اللَّهِ وَنَخْدُمَ الْمَوَائِدَ. فَانْتَجَبُوا أَيُّهَا الْإِخْوَةُ مِنْكُمْ سَبْعَةَ رِجَالٍ، مَشْهُودًا لَهُمْ بِالْفَضْلِ، مُمْتَلِينَ مِنَ الرُّوحِ الْقُدُسِ وَالْحِكْمَةِ، فَانْقِيَمَهُمْ عَلَى هَذِهِ الْحَاجَةِ. وَنَوَاطِبُ نَحْنُ عَلَى الصَّلَاةِ وَخِدْمَةِ الْكَلِمَةِ." فَحَسَّنَ الْكَلَامَ لَدَى جَمِيعِ الْجُمْهُورِ. فَاخْتَارُوا إِسْتَفَانُوسَ، رَجُلًا مُمْتَلِنًا مِنَ الْإِيمَانِ وَالرُّوحِ الْقُدُسِ، وَفَلِيْبُسَ وَبِرُوخُورُسَ وَنِيكَانُورَ وَتِيْمُنَ وَبِرْمِنَاسَ وَنِيْقُولَاوُسَ دَخِيْلًا أَنْطَاكِيًّا. وَأَقَامُوهُمْ أَمَامَ الرُّسُلِ. فَصَلُّوا وَوَضَعُوا عَلَيْهِمُ الْأَيْدِي. وَكَانَتْ كَلِمَةُ اللَّهِ تَنْمُو، وَعَدَدُ التَّلَامِيذِ يَتَكَاثَّرُ فِي أَوْرَشَلِيمَ جِدًّا. وَكَانَ جَمْعٌ كَثِيرٌ مِنَ الْكَهَنَةِ يُطِيعُونَ الْإِيمَانَ .

## 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 4 - Sunday of the Myrrh-Bearing Women

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

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#### Wednesday 7

- \* 07:00 pm Antiochian Women General Meeting in the Fellowship Hall

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#### Thursday 8

- \* 06:00 pm St. George Social Club gathering in the Fellowship Hall

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#### Saturday 10

- \* 03:30 pm Arabic classes
- \* 04:00 pm St. George Children & Teen Choir
- \* 06:00 pm Young Adults Meeting
- \* 06:30 pm Vespers
- \* 07:30 pm Mother's Day Night in the Fellowship Hall



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#### Sunday 11 - Sunday of the Paralytic

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

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#### Saturday 17

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

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

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



## Prayers Offered

### For the Living

For the Orthodox Servants of God:  
Katia; Najat; Julie Grillakis; Marlen Abo Zedan;  
Sami, Maria, Michael & George Lotfallah;  
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.

### Memorials today

Georgianna Deeb (Newly departed)  
Norman Aboud (9 days)  
Philip Bouassaly (1 year)  
Elian Sara (3 years)  
Randa Awad (3 years)  
Fuad & Siham Awad  
Nicolas & Sophie Mouacdié

### Our heartfelt sympathies to

The Deeb & Nasra families on the loss of Georgianna,  
who fell asleep in the Lord on April 24<sup>th</sup>  
&  
The Aboud family on the loss of Norman,  
who fell asleep in the Lord on April 17<sup>th</sup>



## L'ÉPÎTRE

*Ma force et mon chant, c'est le Seigneur. Le Seigneur m'a châtié sévèrement.*

### **Lecture des actes des Apôtres.**

En ces temps-là, comme le nombre des disciples augmentait, les Hellénistes murmurèrent contre les Hébreux, parce que leurs veuves étaient oubliées dans la distribution qui se faisait chaque jour. Les Douze convoquèrent alors l'assemblée des disciples et dirent : « Il ne convient pas que nous délaissions la parole de Dieu pour le service des tables. Frères, choisissez parmi vous sept hommes de qui l'on rende un bon témoignage, qui soient remplis de sagesse et de l'Esprit Saint, et nous les chargerons de cette fonction. Quant à nous, nous continuerons à nous appliquer à la prière et au service de la parole. » Cette proposition plut à toute l'assemblée : on choisit Étienne, homme plein de foi et d'Esprit Saint, Philippe, Prochore, Nicanor, Timon, Parménas, et Nicolas, prosélyte d'Antioche. On les présenta aux apôtres qui, après avoir prié, leur imposèrent les mains. La parole de Dieu se répandait de plus en plus, le nombre des disciples augmentait considérablement à Jérusalem, et un grand nombre de prêtres obéissaient à la foi.

## THE GOSPEL

### **The Reading from the Holy Gospel according to St. Mark. (15:43– 16:8)**

At that time, Joseph of Arimathea, a respected member of the council, who was also himself looking for the Kingdom of God, took courage and went to Pilate, and asked for the body of Jesus. And Pilate wondered if He were already dead; and summoning the centurion, he asked him whether Jesus was already dead. And when he learned from the centurion that He was dead, he granted the body to Joseph. And he bought a linen shroud, and taking Him down, wrapped Him in the linen shroud, and laid Him in a tomb, which had been hewn out of the rock; and he rolled a stone against the door of the tomb. Mary Magdalene and Mary the mother of Joses saw where He was laid. And when the Sabbath was past, Mary Magdalene, and Mary the mother of James, and Salome, bought spices, so that they might go and anoint Jesus. And very early in the morning, on the first day of the week, they came to the tomb at the rising of the sun. And they were saying to one another, "Who will roll away the stone for us from the door of the tomb?" And looking up, they saw that the stone was rolled back – it was very large. And entering the tomb, they saw a young man sitting on the right side, dressed in a long white robe; and they were amazed. And he said to them, "Do not be amazed; you seek Jesus of Nazareth, Who was crucified. He is risen; He is not here; see the place where they laid Him. But go, tell His disciples and Peter that He is going before you to Galilee; there you will see Him, as He told you." And they went out quickly and fled from the tomb; for trembling and astonishment had come upon them; and they said nothing to anyone, for they were afraid.





## Lecture de l'Évangile selon saint Marc

Le soir étant venu, alors que c'était la préparation, c'est-à-dire la veille du sabbat, arriva Joseph d'Arimatee, membre éminent du conseil. Il attendait, lui aussi, le royaume de Dieu. Ave courage, il osa se rendre vers Pilate, pour demander le corps de Jésus. Pilate s'étonna qu'il fût déjà mort. Il convoqua le centurion et lui demanda s'il était mort depuis longtemps. Puis, renseigné par le centurion, il permit à Joseph de prendre le corps. Et Joseph, ayant acheté un linceul, descendit Jésus de la croix, l'enroula dans le linceul, le déposa dans un tombeau creusé dans le roc et roula une pierre à l'entrée du tombeau. Marie de Magdala et Marie, mère de Joseph, regardaient où on avait déposé le corps de Jésus.

Lorsque le sabbat fut passé, Marie de Magdala, Marie mère de Jacques, et Salomé achetèrent des aromates pour aller embaumer Jésus. Et le premier jour de la semaine, elles vinrent au tombeau de grand matin, comme le soleil venait de se lever. Elles se disaient entre elles : « Qui nous roulera la pierre de l'entrée du tombeau ? » Levant les yeux, elles virent que la pierre avait été roulée ; et pourtant elle était très grande. Entrées dans le tombeau, elles virent, assis à droite, un jeune homme vêtu d'un vêtement blanc et elles furent saisies de frayeur. Mais il leur dit : « N'ayez pas peur. Vous cherchez Jésus de Nazareth, qui a été crucifié : Il est ressuscité, Il n'est pas ici, voici l'endroit où on l'avait déposé. Mais allez dire à ses disciples et à Pierre qu'il vous précède en Galilée : c'est là que vous le verrez comme Il vous l'a dit. » Elles sortirent du tombeau et s'enfuirent, tremblantes et bouleversées ; et elles ne dirent rien à personne, car elles avaient peur.

### الإنجيل

فَصَلِّ شَرِيفٌ مِنْ بَشَارَةِ الْقَدِيسِ مَرْقَسِ الْإِنْجِيلِيِّ الْبَشِيرِ.

في ذلك الزمان، جاء يوسف الذي من الزامة، مُشِيرٌ تَقِيٌّ، وكان هو أيضاً مُنْتَظِراً مَلَكُوتَ اللَّهِ. فَاجْتَرَأَ وَدَخَلَ عَلَى بِيلاطُسَ وَطَلَبَ جَسَدَ يَسُوعَ. فَاسْتَعْرَبَ بِيلاطُسُ أَنَّهُ قَدْ مَاتَ هَكَذَا سَرِيعاً. وَاسْتَدْعَى قَائِدَ الْمِنَةِ وَسَأَلَهُ هَلْ لَهُ زَمَانٌ قَدْ مَاتَ. وَلَمَّا عَرَفَ مِنَ الْقَائِدِ، وَهَبَ الْجَسَدَ لِيُوسُفَ. فَاشْتَرَى كِتَاناً، وَأَنْزَلَهُ، وَلَفَّهُ فِي الْكِتَانِ، وَوَضَعَهُ فِي قَبْرِ كَانَ مَنْحُوتاً فِي صَخْرَةٍ، وَدَحْرَجَ حَجَراً عَلَى بَابِ الْقَبْرِ. وَكَانَتْ مَرْيَمُ الْمَجْدَلِيَّةُ وَمَرْيَمُ أُمُّ يَعْقُوبَ وَسَالُومَةُ حَنُوطاً يَوسَى تَنْظُرَانِ ابْنِ أُوسَعِ. وَلَمَّا أَنْقَضِيَ السَّبْتُ، اشْتَرَتْ مَرْيَمُ الْمَجْدَلِيَّةُ وَمَرْيَمُ أُمُّ يَعْقُوبَ وَسَالُومَةُ حَنُوطاً لِيَأْتِيْنَ وَيُدْهِنُهُ. وَبَكَرْنَ جِداً فِي أَوَّلِ الْأُسْبُوعِ وَأَتَيْنِ الْقَبْرَ وَقَدْ طَلَعَتِ الشَّمْسُ. وَكُنَّ يَقُلْنَ فِيمَا بَيْنَهُنَّ "مَنْ يُدَحْرَجُ لَنَا الْحَجَرَ عَنِ بَابِ الْقَبْرِ؟" فَتَطَّلَعْنَ، فَرَأَيْنَ الْحَجَرَ قَدْ دُحِرَجَ، لِأَنَّهُ كَانَ عَظِيماً جِداً. فَلَمَّا دَخَلْنَ الْقَبْرَ، رَأَيْنَ شَاباً جَالِساً عَنِ الْيَمِينِ، لَابِساً خُلَّةً بَيْضَاءَ، فَاذْهَلْنَ. فَقَالَ لَهُنَّ: "لَا تَنْدَهَلْنَ. أَنْتُنَّ تَطَّلِبْنَ يَسُوعَ النَّاصِرِيَّ الْمَصلُوبَ. قَدْ قَامَ، لَيْسَ هُوَ هَهُنَا. هُوَذَا الْمَوْضِعُ الَّذِي وَضَعُوهُ فِيهِ. فَادْهَبْنَ وَقُلْنَ لِتِلَامِيذِهِ وَلِبَطْرُسَ إِنَّهُ يَسْبِقُكُمْ إِلَى الْجَلِيلِ، هُنَاكَ تَرَوْنَهُ كَمَا قَالَ لَكُمْ." فَخَرَجْنَ سَرِيعاً وَقَرَّرْنَ مِنَ الْقَبْرِ وَقَدْ أَخَذَتْهُنَّ الرِّعْدَةُ وَالذَّهْشُ. وَلَمْ يَقُلْنَ لِأَحَدٍ شَيْئاً لِأَنَّهُنَّ كُنَّ خَائِفَاتِ.

## THE SYNAXARION

On May 4 in the Holy Orthodox Church, we commemorate Venerable-martyr Pelagia of Tarsus; Athanasios, bishop of Corinth; and Venerable Nikephoros the Solitary of Athos.

### Verses

Christ is brought myrrh by the wise women disciples,  
And to them, I bring a hymn as myrrh in offering.

The women went to Christ's tomb on Holy Pascha to anoint His body, only to discover it empty. We know the names of only eight of these women: Mary the Theotokos, the "mother" of James and Joses, who were the sons of Joseph the Betrothed from his previous marriage (Matt. 27:56 and Mark 15:40); Mary Magdalene; Mary, the wife of Cleopas; Joanna the wife of Chuza; Salome the mother of the sons of Zebedee; Susanna; and Mary and Martha, the sisters of Lazarus. Joseph was a rich and noble man, and a member of the Privy Council of Jerusalem. He dared to ask Pilate for the undefiled body of our Savior, which he took and buried in his own new tomb. Accompanying Joseph to the sepulcher was Nicodemus, a Jerusalemite who was one of the leaders of the Pharisees. Nicodemus brought 100 pounds of myrrh and aloes to scent and embalm the body of Christ.

By the intercessions of the holy Myrrh-bearers, Joseph of Arimathaea and Nicodemus, and all Thy Saints, O Christ God, have mercy on us. Amen.



## المناسبات الكنسيّة القادمة

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### أيار ٢٠٢٥

الأحد ٤ - أحد حاملات الطيب

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

الأربعاء ٧

- \* اجتماع السيّدات الأنطاكيّات في قاعة الكنيسة ٧:٠٠ مساءً

الخميس ٨

- \* اجتماع النادي الاجتماعي في قاعة الكنيسة ٦:٠٠ مساءً

السبت ١٠

- \* دراسة اللّغة العربيّة ٣:٣٠ ب.ظ.
- \* تدريبات جوقة أطفال كنيسة القديس جاورجيوس ٤ مساءً
- \* اجتماع الشبيبة YAM ٦:٠٠ مساءً
- \* صلاة الغروب ٦:٣٠ مساءً
- \* حفلة لعيد الامهت في قاعة الكنيسة ٧:٣٠ مساءً

الأحد ١١

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

السبت ١٧

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

الأحد ١٨

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



PROJECT MANAGER - ENTREPRENEUR GÉNÉRAL  
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# 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 with Tammy Karawi at [tlarawi@gmail.com](mailto:tlarawi@gmail.com) by May 18.

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.



# 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)



All mothers of our Parish are invited to join  
the

# *Mother's day Night*

**Including:**  
Food-music-dance  
Games and gifts

**Hosted by Teen SOYO & YAM**

**When:** May 10 at 7:30 p.m

**Where:** In the Parish Fellowship Hall

**RSVP by May 2 through this link:**

<https://bit.ly/MothersDayNightMay10>





# ST. GEORGE FESTIVAL

MAY 31 | 1–10 PM  
JUNE 1 | 12–5 PM

AT SAINT GEORGE  
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OF MONTREAL



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FUN, GAMES, FOOD, MUSIC, AND MORE!

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

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 LIVE MUSIC ALERT!

JOEL UNTINEN TRIO – MAY 31, 4–6 PM

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

