

St. George Orthodox Church of Montreal

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

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

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يمكنكم متابعة اخبار كنيستنا براءة هذه النشرة الأسبوعية

September 14, 2025

Elevation (Exaltation) of the Holy Cross

ORTHOFLASH - St. George Montréal Youth Ministry

LES SAINTS DE L'AMÉRIQUE DU NORD

À la fin du XVIII^e siècle, des missionnaires orthodoxes russes viennent en Alaska pour partager leur foi avec la population autochtone. Parmi eux se trouvent **saint Germain** (ou **Herman**), **saint Innocent** et d'autres envoyés du monastère de Valaam. Bien que les efforts de l'Église russe aient été entravés par la révolution russe, de nombreux autochtones embrassent la foi; d'ailleurs, la présence orthodoxe demeure toujours forte en Alaska. En 1825, **Jacob Netsvetov**, originaire des îles Aléoutiennes, devient le premier prêtre autochtone et poursuit l'œuvre missionnaire de **saint Innocent** parmi son peuple et d'autres populations en Alaska.

Il est également important de souligner que plus de deux cents ans de christianisme orthodoxe en Amérique du Nord sont le résultat non seulement de l'action de ces missionnaires russes, mais aussi de la migration de peuples d'Europe centrale et d'Europe orientale et du Moyen-Orient. Depuis ses modestes débuts en 1794, l'Église orthodoxe en Amérique compte aujourd'hui plus de deux millions de fidèles. Au cours des dernières décennies, de nombreux Américains de toutes origines culturelles et religieuses se sont également joints à l'Église orthodoxe.

Après la Première Guerre mondiale, la situation politique contraint des milliers de personnes à chercher refuge en Amérique, dont beaucoup proviennent de pays traditionnellement orthodoxes, comme la Grèce, la Roumanie, la Serbie et la Palestine. Ils emmènent avec eux leur foi et leur clergé, et établissent des églises pour desservir leurs communautés : Grecs, Russes, Serbes, Roumains et Syro-Libanais.

Les premiers orthodoxes arrivent en Saskatchewan (Canada), en 1890, et la première église orthodoxe est construite à Wostok, en Alberta, en 1901.



O Saints of America, pray to God for us!

« NOUS SOMMES APPELÉS PAR DIEU À NOUS AGRIPPER À CE QUE NOUS AVONS HÉRITÉ DE LA RUSSIE, DE L'UKRAINE, DE LA ROUMANIE, DE LA BULGARIE, DE LA SERBIE, DE LA GRÈCE, DE JÉRUSALEM, D'ANTIOCHE ET D'AUTRES TERRES ORTHODOXES, ET À PLANTER LA VÉRITÉ DE JÉSUS CHRIST SELON LES PRÉCEPTES ORTHODOXES EN TERRE CANADIENNE. »

(Site Web de l'Église orthodoxe d'Amérique — Archidiocèse du Canada).

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

Sunday, September 14 2025

saintgeorgemontreal.org

PARISH CONTACT INFORMATION

CLERGY

His Eminence Metropolitan SABA
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of all North America

His Grace Bishop ALEXANDER
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Carol Jazzar, *Immediate Past President*

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Arranging sacraments (baptisms, weddings,
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Organizations/Groups Contact Information You are welcome to Join in with them!

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OFFICE HOURS

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

NORTH AMERICAN SAINTS

In the late 18th century, Orthodox Christian missionaries came from Russia to Alaska to share their faith with the indigenous population. Among them were **St. Herman**, **St. Innocent** and others sent from Valaam Monastery. Although the efforts of the Russian Church were hindered by the Russian Revolution, many of the indigenous people embraced the faith, and there is still a strong Orthodox presence in Alaska today. In 1825, **Jacob Netsvetov** from the Aleutian Islands became the first indigenous priest, continuing the missionary work of **St. Innocent** among his people and others in Alaska.

It is also important to acknowledge that over two hundred years of Orthodox Christianity in North America is the result not only of these Russian missionaries, but also of the migration of peoples from Central and Eastern Europe and the Middle East. From its humble beginnings in 1794, Orthodox Christianity in America has grown to encompass a church of over two million faithful. In recent decades, many Americans from all cultural and religious backgrounds have also joined the Orthodox Church.

Following World War I, the political situation forced thousands of people to seek refuge in America, many of whom were from traditionally Orthodox countries such as Greece, Romania, Serbia and Palestine. They brought their faith and clergy with them, establishing churches to serve their communities: Greeks, Russians, Serbians, Romanians and Syrian-Lebanese.

The first Orthodox arrived in Saskatchewan, Canada, in 1890, and the first Orthodox church was built in Wostok, Alberta, in 1901.



«We are called by God to take what we have inherited from Russia, Ukraine, Romania, Bulgaria, Serbia, Greece, Palestine, Syria, and other Orthodox lands, and plant the Truth of Jesus Christ in the Orthodox manner in Canada.»
(Orthodox Church in America - Archdiocese of Canada Website).

قديسونا في شمال أمريكا

"نحن مدعوون من الله أن نستثمر ما ورثناه من روسيا وأوكرانيا ورومانيا وبلغاريا وصربيا واليونان والقدس وأنطاكية وأراضٍ أرثوذكسية أخرى لتتجدد حقيقة المسيح يسوع بأسلوب أرثوذكسي في كندا".

(الكنيسة الأرثوذكسية في أمريكا - الموقع الإلكتروني لأبرشية كندا).

جاء مبشرون أرثوذكس مسيحيون من روسيا إلى ألاسكا في نهاية القرن الثامن عشر لمشاركة سكانها الأصليين حقيقة الإيمان. من هؤلاء المبشرين كان **القديس هرمان والقديس إنوسنت** وآخرون مُرسَلون من دير فالام. بالرغم من أن جهود الكنيسة الأرثوذكسية قد أعيقت بسبب الثورة في روسيا، تقبل العديد من السكان الأصليين الإيمان ولا يزال الحضور الأرثوذكسي في ألاسكا قوي حتى يومنا هذا. عام 1825 أصبح **جاكوب نتسفوف** وهو من جزر الألوتيان أول كاهن أرثوذكسي من السكان الأصليين وتابع العمل التبشيري **للقديس إنوسنت** مع شعبه وشعوب ألاسكا الآخرين.

الجدير بالذكر، أن مئتي عام من المسيحية الأرثوذكسية في هذه القارة ليست فقط نتيجة عمل المبشرين الروس وإنما أيضاً نتيجة هجرة الشعوب من وسط وشرق أوروبا ومن الشرق الأوسط. من بداية متواضعة عام 1794، انتشرت الارثوذكسية في القارة الأمريكية لتشكل كنيسة تتجاوز المليون مؤمن. في العقود الأخير انضم العديد من الأمريكيين من مختلف المذاهب الدينية والثقافية إلى الكنيسة الأرثوذكسية.

أجبر الوضع السياسي عقب الحرب العالمية الأولى آلاف الناس للجوء إلى القارة الأمريكية، وكان العديد منهم من بلدان أرثوذكسية الأصل كالليونان ورومانيا وصربيا وفلسطين. أحضروا إيمانهم وكنهتهم معهم وبدأوا بتأسيس كنائس لخدمة جماعاتهم: اليونان والروس والصرب والرومانيين والأنطاكيين. أما بالنسبة لكندا فقد وصلت الأرثوذكسية بدايةً إلى مقاطعة ساسكاتشوان عام 1890 حيث شُيِّدَت أول كنيسة أرثوذكسية في وستوك في مقاطعة ألبرتا عام 1901.

THE SYNAXARION

On September 14 in the Holy Orthodox Church, we commemorate the Elevation (Exaltation) of the Honored and Life-giving Cross.

Verses

Creation, seeing the Cross highly exalted;
Offereth Thee high praise in its throat, O Savior.
On the fourteenth the Cross' Wood is exalted.

On this day, we commemorate two events connected with the Precious Cross of Christ: the finding of the Cross on Golgotha, and the returning of the Cross to Jerusalem from Persia. While in the Holy Land, the Empress Helena learned that the Holy Cross was buried underneath the temple of the pagan goddess Venus built on Golgotha. She demanded it be torn down and the Cross be excavated. The search turned up three crosses. Uncertain which was the true Cross, the Patriarch Marcarius ordered that each cross be placed on the corpse in a funeral procession passing by. The first two produced nothing, but the third brought the man back to life, thus determining that this was the very Cross on which our Savior brought life to the world. Later, King Chozroes conquered Jerusalem, took the people into slavery and carried off the Lord's Cross to Persia. In 628, the Greek Emperor Heraclius defeated Chozroes, and brought the Cross back to Jerusalem with great ceremony. Heraclius was carrying the Cross on his back when, suddenly, he froze. The Patriarch Zacharias saw an angel directing the emperor to take off his robes and walk with the same extreme humility with which our Savior bore His Cross. The emperor complied, and was able to finish the procession to the Church of the Resurrection on Golgotha, where he restored the Holy Cross .

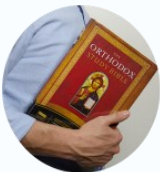
By the power of Thy Cross, O Christ God, have mercy upon us, and save us. Amen.

THE WEST ISLAND BIBLE STUDY OF ST. GEORGE

Joyfully invites you to an Introductory Brunch

Celebrating the New Ecclesiastical Year

Hosted by: Diane Nemer & Father Gabriel Abdelnour



When: Saturday, September 20, 2025

Where: 36 Bethune, Kirkland, Quebec

Time: 10:00 AM – 2:00 PM

For questions about the event or the study, please contact Diane at 514 695-2171

Please join us, **all are welcome, no matter where you live!**

Divine Liturgy Variables for Sunday, September 14, 2025

THE FIRST ANTIPHON

O God, my God, attend to me; why hast Thou forsaken me? Far from my salvation are the words of my transgressions.

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

My God, I will cry by day, and wilt Thou not hearken? And by night, and it shall not be unto folly for me. But as for Thee, Thou dwellest in the sanctuary, O Praise of Israel. (**Refrain**)

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

THE SECOND ANTIPHON

O God, why hast Thou cast us off unto the end? Remember Thy congregation which Thou hast purchased from the beginning.

Refrain: Save us, O Son of God, Who wast crucified in the flesh, who sing to Thee: Alleluia.

This is Mount Zion wherein Thou hast dwelt. (**Refrain**)

God is our King before the ages. He hath wrought salvation in the midst of the earth. (**Refrain**)

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

THE THIRD ANTIPHON

The Lord reigneth, let the people rage; He sitteth upon the cherubim, let the earth be shaken. The Lord is great in Zion; and He is high above all peoples. Let them confess Thy great Name, for it is terrible and holy.

THE EISODIKON (ENTRANCE HYMN) OF THE FEAST

Exalt ye the Lord our God, and worship at His footstool; for He is holy. Save us, O Son of God, Who wast crucified in the flesh, who sing to Thee: Alleluia.

APOLYTIKION OF THE HOLY CROSS IN TONE ONE

O Lord, save Thy people and bless Thine inheritance, granting to Thy people victory over all their enemies, and by the power of Thy Cross preserving Thy commonwealth.

KONTAKION OF THE HOLY CROSS IN TONE FOUR

Do Thou, Who of Thine own good will was lifted up upon the Cross, O Christ our God, bestow Thy bounties upon the new Nation which is called by Thy Name; make glad in Thy might those who lawfully govern, that with them we may be led to victory over our adversaries, having in Thine aid a weapon of peace and a trophy invincible.

Divine Liturgy Variables for Sunday, September 14, 2025

THE ANTI-TRISAGION HYMN

Before Thy Cross we bow down in worship, Master, and we glorify Thy Holy Resurrection. (*thrice*)

Glory to the Father, and to the Son, and to the Holy Spirit; both now and ever, and unto ages of ages. Amen.

And we glorify Thy Holy Resurrection.

Dynamis!

Before Thy Cross we bow down in worship, Master, and we glorify Thy Holy Resurrection.

MEGALYNARION OF THE FEAST IN TONE EIGHT

Magnify, O my soul, the most precious Cross of the Lord.

O Theotokos, thou art a mystical paradise, which being untitled hath blossomed forth Christ, by Whom the life-bringing Tree of the Cross was planted in the earth. In worshipping Him now through its elevation, thee do we magnify.

KOINONIKON (COMMUNION HYMN) OF THE FEAST IN TONE EIGHT

The light of Thy countenance, O Lord, hath been signed upon us. Alleluia.

الانتيفونا الأولى

إِلَهِي إِلَهِي أَنْظُرْ إِلَيَّ لِمَاذَا تَرَكْتَنِي؟ لِمَاذَا ابْتَعَدْتَ عَن نَصْرَتِي وَعَن كَلِمَاتِ أَنْبِيَايَ.

اللازمة: بِشَفَاعَاتِ وَالِدَةِ الإِلَهِ يَا مَخْلُصَ خَلِّصْنَا.

إِلَهِي أَنَا فِي النَّهَارِ أَصْرُخُ إِلَيْكَ فَلَا تَسْتَجِيبُ، أَمَا أَنْتَ يَا مِدْحَةَ إِسْرَائِيلَ فَتَسْكُنُ فِي الْأَقْدَاسِ. (اللازمة)

الْمَجْدُ ... الآن ... (اللازمة)

الانتيفونا الثانية

أَللَّهُمَّ لِمَاذَا أَقْصَيْتَنَّا إِلَى الْأَبَدِ؟ أَذْكَرُ جَمَاعَتِكَ الَّتِي افْتَتَيْتَ مِنْذُ الْقَدَمِ.

اللازمة: خَلِّصْنَا يَا ابْنَ اللَّهِ، يَا مَنْ صُلِبَ عَنَّا بِالْجَسَدِ، إِذْ نُرْتَلِّ لَكَ هَلُوبِيَا.

جَبَلُ صِهْيُونِ هَذَا الَّذِي فِيهِ سَكَنْتَ. (اللازمة)

أَللَّهُ هُوَ مَلِكُنَا مِنْذُ الْقَدَمِ، صَنَعَ الْخَلَاصَ فِي وَسْطِ الْأَرْضِ. (اللازمة)

الْمَجْدُ ... الآن ... يَا كَلِمَةَ اللَّهِ الْابْنَ الْوَحِيدِ...

الانتيفونا الثالثة

أَلَرَّبُّ قَدْ مَلَكَ فَلْتَرْتَعِدِ الشُّعُوبُ، وَاسْتَوَى عَلَى الشَّرُوبِيمِ فَلْتَتَرَلَزَلِ الْأَرْضُ. الرَّبُّ عَظِيمٌ فِي صِهْيُونِ وَمَتَّعَالٍ عَلَى جَمِيعِ

الشُّعُوبِ. فَلْيَحْمَدُوا اسْمَكَ الْعَظِيمِ لِأَنَّهُ زَهِيْبٌ وَقُدُّوسٌ.

Divine Liturgy Variables for Sunday, September 14, 2025

إيصوديون (ترنيمة الدخول) للعيد

إِرْفَعُوا الرَّبَّ إِلَهَنَا وَاسْجُدُوا لِمَوْطِي قَدَمَيْهِ، لِأَنَّهُ قُدُّوسٌ هُوَ. خَلِّصْنَا يَا ابْنُ اللَّهِ، يَا مَنْ صَلَبَ عَنَّا بِالْجَسَدِ، إِذْ نُرْتَلُّ لَكَ هَلْلُويَا.

طروباريّة الصليب المقدّس باللحن الأول

خَلِّصْ يَا رَبُّ شَعْبَكَ وَبَارِكْ مِيراثَكَ، وَأَمْنَحْ عبيدَكَ الْمُؤْمِنِينَ الغَلْبَةَ عَلَى الشَّرِّيرِ، وَاحْفَظْ بِقُوَّةِ صَلَيبِكَ جَمِيعَ الْمُخْتَصِّينَ بِكَ.

قنداق الصليب المقدّس باللحن الرابع

يَا مَنْ عَلَى الصَّليبِ أَرْفَعَ طَوْعًا، ائْمَنْحْ رَأْفَاتِكَ شَعْبَكَ الْجَدِيدَ، الْمُسَمَّى بِكَ أَيُّهَا الْمَسِيحُ الإِلَهَ. وَفَرِّحْ بِقُوَّتِكَ عبيدَكَ الْمُؤْمِنِينَ، فَتَمْنَحَهُمُ الْفَوْزَ عَلَى مُحَارِبِهِمْ، وَلِتَكُنْ مَعُونَتُكَ لَهُمْ سِلَاحَ سَلامٍ، وَظَفَرًا لَا يُقْهَرُ.

بدلاً من قدوس الله

لِصَلِيبِكَ يَا سَيِّدَنَا نَسْجُدُ، وَلِقِيَامَتِكَ الْمُقَدَّسَةِ نُمَجِّدُ. (ثلاثاً)
أَلْمَجْدُ لِلآبِ وَالْإِبْنِ وَالرُّوحِ الْقُدُّوسِ، الْآنَ وَكُلَّ أَوَانٍ، وَإِلَى دَهْرِ الدَّاهِرِينَ. آمِينَ.
وَلِقِيَامَتِكَ الْمُقَدَّسَةِ نُمَجِّدُ.
قُوَّةً!
لِصَلِيبِكَ يَا سَيِّدَنَا نَسْجُدُ، وَلِقِيَامَتِكَ الْمُقَدَّسَةِ نُمَجِّدُ.

تعظيمة العيد باللحن الثامن

عَظِّمِي يَا نَفْسِي صَليبَ الرَّبِّ الْمُكْرَّمِ.
يَا وَالِدَةَ الإِلَهَ، أَنْتِ الْفَرْدَوْسُ السَّرِّي، إِذْ إِنَّكَ أَنْبَتِ الْمَسِيحَ بِغَيْرِ فَلَاحَةٍ، الَّذِي مِنْهُ نُصِيبَتْ فِي الْأَرْضِ شَجَرَةُ الصَّليبِ الْحَامِلَةُ الْحَيَاةَ. فَالآنَ إِذْ نَسْجُدُ لَهُ مَرْفُوعًا، لَكَ نُعْظِمُ.

كينونيكون (ترنيمة المناولة) للعيد باللحن الثامن

لَقَدْ أَرْتَسَمَ عَلَيْنَا نُورٌ وَجْهَكَ يَا رَبِّ. هَلْلُويَا.



THE EPISTLE

Exalt ye the Lord our God. The Lord reigneth;
let the people tremble.

The Reading from the First Epistle of St. Paul to the Corinthians. (1:18-24)

Brethren, the word of the Cross is folly to those who are perishing, but to us who are being saved it is the power of God. For it is written, "I will destroy the wisdom of the wise, and the cleverness of the clever I will thwart." Where is the wise man? Where is the scribe? Where is the debater of this age? Has not God made foolish the wisdom of the world? For since, in the wisdom of God, the world did not know God through wisdom, it pleased God through the folly of what we preach to save those who believe. For Jews demand signs and Greeks seek wisdom, but we preach Christ crucified, a stumbling block to Jews and folly to Gentiles, but to those who are called, both Jews and Greeks, Christ the power of God and the wisdom of God.

الرسالة

ارْفَعُوا الرَّبَّ إِلَهَنَا وَاسْجُدُوا لِمَوْطِي قَدَمَيْهِ، فَإِنَّهُ قُدُّوسٌ. الرَّبُّ قَدْ مَلَكَ فَلْتَسْخَطِ الشُّعُوبُ.

يَا إِخْوَتِي، إِنَّ كَلِمَةَ الصَّلِيبِ عِنْدَ الْهَالِكِينَ جَهَالَةٌ، وَأَمَّا عِنْدَنَا نَحْنُ الْمُخَلَّصِينَ فَهِيَ قُوَّةُ اللَّهِ. لِأَنَّهُ قَدْ كُتِبَ سَابِقًا حِكْمَةُ الْحُكَمَاءِ، وَأَرْفُضُ فَهْمَ الْفُهَمَاءِ. فَأَيْنَ الْحَكِيمُ؟ وَأَيْنَ الْكَاتِبُ؟ وَأَيْنَ مُبَاحِثُ هَذَا الدَّهْرِ؟ أَلَيْسَ اللَّهُ قَدْ جَهَّلَ حِكْمَةَ هَذَا الْعَالَمِ؟ فَإِنَّهُ إِذَا كَانَ الْعَالَمُ وَهُوَ فِي حِكْمَةِ اللَّهِ لَمْ يَعْرِفِ اللَّهَ بِالْحِكْمَةِ، ارْتَضَى اللَّهُ أَنْ يُخَلِّصَ بَجَهَالَةِ الْكِرَارَةِ الَّذِينَ يُؤْمِنُونَ. لِأَنَّ الْيَهُودَ يَسْأَلُونَ آيَةً، وَالْيُونَانِيِّينَ يَطْلُبُونَ حِكْمَةً، أَمَّا نَحْنُ فَتَنَكَّرُ بِالْمَسِيحِ مَصْلُوبًا، شَكًّا لِلْيَهُودِ وَجَهَالَةً لِلْيُونَانِيِّينَ. أَمَّا لِلْمَدْعُودِينَ مِنَ الْيَهُودِ وَالْيُونَانِيِّينَ، فَالْمَسِيحُ قُوَّةُ اللَّهِ، وَحِكْمَةُ اللَّهِ.



L'ÉPÎTRE

*Exaltez le Seigneur notre Dieu. Le Seigneur est entré dans son règne,
que les peuples frémissent.*

Lecture de la première épître du saint apôtre Paul aux Corinthiens.

Frères, La prédication de la croix est une folie pour ceux qui périssent ; mais pour nous qui sommes sauvés, elle est une puissance de Dieu. Aussi est-il écrit : « Je détruirai la sagesse des sages, Et j'anéantirai l'intelligence des intelligents. » Où est le sage ? où est le scribe ? où est le disputeur de ce siècle ? Dieu n'a-t-il pas convaincu de folie la sagesse du monde ? Car puisque le monde, avec sa sagesse, n'a point connu Dieu dans la sagesse de Dieu, il a plu à Dieu de sauver les croyants par la folie de la prédication. Les Juifs demandent des miracles et les Grecs cherchent la sagesse : nous, nous prêchons Christ crucifié ; scandale pour les Juifs et folie pour les païens, mais puissance de Dieu et sagesse de Dieu pour ceux qui sont appelés, tant Juifs que Grecs.





THE GOSPEL

The Reading from the Holy Gospel according to St. John.

At that time, the chief priests and the elders of the people took counsel against Jesus to put Him to death. And they came to Pontius Pilate saying, “Crucify Him, crucify Him!” Pilate said to them, “Take Him yourselves and crucify Him, for I find no crime in Him.” The Jews answered him, “We have a law, and by that law He ought to die, because He has made Himself the Son of God.” When Pilate heard these words, he was the more afraid; he entered the praetorium again and said to Jesus, “Where art Thou from?” But Jesus gave no answer. Pilate therefore said to Him, “Wilt Thou not speak to me? Knowest Thou not that I have power to release Thee, and power to crucify Thee?” Jesus answered him, “You would have no power over Me unless it had been given you from above.

When Pilate heard these words, he brought Jesus out and sat down on the judgment seat at a place called “The Pavement”, and in Hebrew, “Gabbatha.” Now it was the day of Preparation of the Passover; it was about the sixth hour. He said to the Jews, “Behold your King!” They cried out, “Away with Him, away with Him, crucify Him!” Pilate said to them, “Shall I crucify your King?” The chief priests answered, “We have no king but Caesar.” Then he handed Him over to them to be crucified.

So they took Jesus and led him away, and He went out, bearing His own Cross, to the place called the place of a skull, which is called in Hebrew “Golgotha.” There they crucified Him, and with Him two others, one on either side, with Jesus between them. Pilate also wrote a title and put it on the Cross; it read, “Jesus of Nazareth, the King of the Jews.” Many of the Jews read this title, for the place where Jesus was crucified was near the city; and it was written in Hebrew, in Latin, and in Greek.

Now standing by the Cross of Jesus were His mother, and his mother’s sister, Mary the wife of Cleopas, and Mary Magdalene. When Jesus saw His mother, and the Disciple whom He loved standing near, He said to His mother, “Woman, behold, your son!” Then He said to the Disciple, “Behold, your mother!” And from that hour the Disciple took her to his own home. After this, Jesus, knowing that all was now fulfilled, said, “It is finished”; and He bowed His head and gave up the spirit.

Since it was the day of Preparation, in order to prevent the bodies from remaining on the cross on the Sabbath (for that Sabbath was a high day), the Jews asked Pilate that their legs might be broken, and that they might be taken away. So the soldiers came and broke the legs of the first, and of the other who had been crucified with him; but when they came to Jesus and saw that He was already dead, they did not break His legs. But one of the soldiers pierced His side with a spear, and at once there came out blood and water. He who saw it has borne witness—his testimony is true.



الإنجيل

فَصْلٌ شَرِيفٌ مِنْ بَشَارَةِ الْقَدِيسِ يُوْحَنَّا الْإِنْجِيلِيِّ الْبَشِيرِ وَالتَّلْمِيزِ الطَّاهِرِ.

فِي ذَلِكَ الزَّمَانِ، عَقَدَ رُؤَسَاءُ الْكَهَنَةِ وَالشُّيُخُ عَلَى يَسُوعَ مَشُورَةً لِيُهْلِكُوهُ. فَأَتَوْا إِلَى بِيلاطُسَ قَائِلِينَ: "أَصْلِبْهُ، أَصْلِبْهُ". فَقَالَ لَهُمْ بِيلاطُسُ: "خُذُوهُ أَنْتُمْ وَاصْلِبُوهُ، فَإِنِّي لَا أَجِدُ فِيهِ عِلَّةً". أَجَابَهُ الْيَهُودُ: "إِنَّ لَنَا نَامُوسًا، وَبِحَسَبِ نَامُوسِنَا يَجِبُ أَنْ يَمُوتَ، لِأَنَّهُ جَعَلَ نَفْسَهُ ابْنَ اللَّهِ". فَلَمَّا سَمِعَ بِيلاطُسُ هَذَا الْكَلَامَ أَزْدَادَ خَوْفًا. وَدَخَلَ أَيْضًا إِلَى دَارِ الْوَلَايَةِ، وَقَالَ لِيَسُوعَ: "مِنْ أَيْنَ أَنْتَ؟" فَلَمْ يَرِدْ يَسُوعَ عَلَيْهِ جَوَابًا، فَقَالَ لَهُ بِيلاطُسُ: "أَلَا تُكَلِّمَنِي. أَمَا تَعْلَمُ أَنِّي لِي سُلْطَانًا أَنْ أَصْلِبَكَ، وَلِي سُلْطَانًا أَنْ أُطْلِقَكَ". فَأَجَابَ يَسُوعُ: "مَا كَانَ لَكَ عَلَيَّ مِنْ سُلْطَانٍ لَوْ لَمْ يُعْطَ لَكَ مِنْ فَوْقَ". فَلَمَّا سَمِعَ بِيلاطُسُ هَذَا الْكَلَامَ، أَخْرَجَ يَسُوعَ ثُمَّ جَلَسَ عَلَى كُرْسِيِّ الْقَضَاءِ فِي مَوْضِعٍ يُقَالُ لَهُ "الْيُسْتَرُوتُسُ" وَبِالْعِبْرَانِيَّةِ "جَبَّاتَا". وَكَانَتْ تَهَيَّئَةُ الْفِضْحِ، وَكَانَ نَحْوُ السَّاعَةِ الثَّاسِعَةِ، وَقَالَ لِلْيَهُودِ: "هُذَا مَلِكُكُمْ". أَمَّا هُمْ فَصَرَخُوا: "ارْقَعْهُ، ارْقَعْهُ، أَصْلِبْهُ". فَقَالَ لَهُمْ بِيلاطُسُ: "أَأَصْلِبُ مَلِكُكُمْ؟". فَأَجَابَ رُؤَسَاءُ الْكَهَنَةِ: "لَيْسَ لَنَا مَلِكٌ غَيْرُ قَيْصَرَ". حِينَئِذٍ أَسْلَمَهُ إِلَيْهِمْ لِلصَّلِبِ. فَأَخَذُوا يَسُوعَ، وَمَضُوا بِهِ. فَخَرَجَ وَهُوَ حَامِلٌ صَلِيبَهُ إِلَى الْمَوْضِعِ الْمُسَمَّى الْجُمُجْمَةِ وَبِالْعِبْرَانِيَّةِ يُسَمَّى الْجُلْجُلَةَ حَيْثُ صَلَبُوهُ وَآخَرِينَ مَعَهُ مِنْ هُنَا وَمِنْ هُنَاكَ، وَيَسُوعُ فِي الْوَسْطِ. وَكَتَبَ بِيلاطُسُ عُنْوَانًا وَوَضَعَهُ عَلَى الصَّلِيبِ، وَكَانَ الْمَكْتُوبُ فِيهِ: "يَسُوعُ النَّاصِرِيُّ مَلِكُ الْيَهُودِ". وَهَذَا الْعُنْوَانُ قَرَأَهُ كَثِيرُونَ مِنَ الْيَهُودِ لِأَنَّ الْمَوْضِعَ الَّذِي صَلِبَ فِيهِ يَسُوعُ كَانَ قَرِيبًا مِنَ الْمَدِينَةِ وَكَانَ مَكْتُوبًا بِالْعِبْرَانِيَّةِ وَالْيُونَانِيَّةِ وَالرُّومَانِيَّةِ. وَكَانَتْ وَاقِفَةً عِنْدَ صَلِيبِ يَسُوعَ أُمُّهُ وَأُخْتُ أُمِّهِ مَرْيَمُ الَّتِي لِكِلَاوَبَا وَمَرْيَمُ الْمَجْدَلِيَّةُ. فَلَمَّا رَأَى يَسُوعَ أُمُّهُ وَالتَّلْمِيزَ الَّذِي كَانَ هُوَ يُحِبُّهُ وَاقِفًا قَالَ لِأُمِّهِ: "يَا امْرَأَتِي، هُوَذَا ابْنُكَ". ثُمَّ قَالَ لِلتَّلْمِيزِ: "هُذَا أُمُّكَ". وَمِنْ تِلْكَ السَّاعَةِ أَخَذَهَا التَّلْمِيزُ إِلَى خَاصَّتِهِ. وَبَعْدَ هَذَا رَأَى يَسُوعُ أَنَّ كُلَّ شَيْءٍ قَدْ تَمَّ فَأَمَالَ رَأْسَهُ وَأَسْلَمَ الرُّوحَ. ثُمَّ إِذْ كَانَ يَوْمُ التَّهَيَّئَةِ فَلَمَّا تَبَقَّى الْأَجْسَادُ عَلَى الصَّلِيبِ فِي السَّبْتِ لِأَنَّ يَوْمَ ذَلِكَ السَّبْتِ كَانَ عَظِيمًا سَأَلَ الْيَهُودُ بِيلاطُسَ أَنْ تُكْسَرَ سُوقُهُمْ وَيُذْهَبَ بِهِمْ. فَجَاءَ الْجُنْدُ وَكَسَرُوا سَاقِي الْأَوَّلِ وَالْآخِرِ الَّذِي صَلِبَ مَعَهُ. وَأَمَّا يَسُوعُ فَلَمَّا انْتَهَوْا إِلَيْهِ وَرَأَوْهُ قَدْ مَاتَ، لَمْ يَكْسِرُوا سَاقِيهِ لَكِنْ وَاحِدًا مِنَ الْجُنْدِ طَعَنَ جَنْبَهُ بِحَرْبَةٍ فَخَرَجَ لِلْوَقْتِ دَمٌ وَمَاءٌ. وَالَّذِي عَايَنَ شَهِدَ وَشَهِدَتْهُ حَقًّا.



L'ÉVANGILE

Lecture de l'Évangile selon saint Jean

Lorsque les principaux prêtres et les huissiers le virent, ils s'écrièrent : « Crucifie ! crucifie ! » Pilate leur dit : « Prenez-le vous-mêmes, et crucifiez-le ; car moi, je ne trouve point de crime en lui. » Les Juifs lui répondirent : « Nous avons une loi ; et, selon notre loi, il doit mourir, parce qu'il s'est fait Fils de Dieu. » Quand Pilate entendit cette parole, sa frayeur augmenta. Il rentra dans le prétoire, et il dit à Jésus : « D'où es-tu ? » Mais Jésus ne lui donna point de réponse. Pilate lui dit : « Est-ce à moi que tu ne parles pas ? Ne sais-tu pas que j'ai le pouvoir de te crucifier, et que j'ai le pouvoir de te relâcher ? » Jésus répondit : « Tu n'aurais sur moi aucun pouvoir, s'il ne t'avait été donné d'en haut. C'est pourquoi celui qui me livre à toi commet un plus grand péché. » Pilate, ayant entendu ces paroles, amena Jésus dehors ; et il s'assit sur le tribunal, au lieu appelé le Pavé, et en hébreu Gabbatha. C'était la préparation de la Pâque, et environ la sixième heure. Pilate dit aux Juifs : « Voici votre roi. » Mais ils s'écrièrent : « Ote, ôte, crucifie-le ! » Pilate leur dit : « Crucifierai-je votre roi ? » Les principaux prêtres répondirent : « Nous n'avons de roi que César. » Alors il le leur livra pour être crucifié. Ils prirent donc Jésus, et l'emmenèrent. Jésus, portant sa croix, arriva au lieu du crâne, qui se nomme en hébreu Golgotha. C'est là qu'il fut crucifié, et deux autres avec lui, un de chaque côté, et Jésus au milieu. Pilate fit une inscription, qu'il plaça sur la croix, et qui était ainsi conçue : « Jésus de Nazareth, roi des Juifs. » Beaucoup de Juifs lurent cette inscription, parce que le lieu où Jésus fut crucifié était près de la ville : elle était en hébreu, en grec et en latin. Près de la croix de Jésus se tenaient sa mère et la sœur de sa mère, Marie, femme de Clopas, et Marie de Magdala. Jésus, voyant sa mère, et auprès d'elle le disciple qu'il aimait, dit à sa mère : « Femme, voilà ton fils. » Puis il dit au disciple : « Voilà ta mère. » Et, dès ce moment, le disciple la prit chez lui. Après cela, Jésus, qui savait que tout était déjà consommé, dit, afin que l'Écriture fût accomplie : « J'ai soif. » Quand Jésus eut pris le vinaigre, il dit : « Tout est accompli. » Et, baissant la tête, il rendit l'esprit. Dans la crainte que les corps ne restassent sur la croix pendant le sabbat, -car c'était la préparation, et ce jour de sabbat était un grand jour, -les Juifs demandèrent à Pilate qu'on rompît les jambes aux crucifiés, et qu'on les enlevât. Les soldats vinrent donc, et ils rompirent les jambes au premier, puis à l'autre qui avait été crucifié avec lui. S'étant approchés de Jésus, et le voyant déjà mort, ils ne lui rompirent pas les jambes ; mais un des soldats lui perça le côté avec une lance, et aussitôt il sortit du sang et de l'eau. Celui qui l'a vu en a rendu témoignage, et son témoignage est vrai ; et il sait qu'il dit vrai, afin que vous croyiez aussi.

المناسبات الكنسيّة القادمة

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

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

أيلول ٢٠٢٥



الأحد ١٤ عيد رفع الصليب الكريم المُحيي

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

الأربعاء ١٧

- * اجتماع السيّدات الأنطاكيّات—في قاعة الكنيسة ٧:٣٠ مساءً

السبت ٢٠

- * دراسة إنجيليّة باللّغة الانكليزية في بيت ديان نمر ١٠:٠٠ صباحاً
- * دراسة اللّغة العربيّة ٢:٠٠ ب.ظ.
- * اجتماع فرقة الأمّهات ٤ مساءً
- * اجتماع الشبيبة YAM ٦:٠٠ مساءً
- * صلاة الغروب ٦:٣٠ مساءً
- * دراسة إنجيليّة باللّغة العربيّة ٧:٠٠ مساءً

الأحد ٢١

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

الثلاثاء ٢٣

- * قدّاس إلهي لعيد القدّيسة تقلا والقدّيس سلوان الأثوسي ٦:٣٠ مساءً

الأربعاء ٢٤

- * اجتماع فرقة الرجال ٧:٣٠ مساءً

السبت ٢٧

- * رحلة قطف التفاح في أوكا ١٠:٠٠ صباحاً
- * دراسة اللّغة العربيّة ٢:٠٠ ب.ظ.
- * اجتماع الشبيبة YAM ٦:٠٠ مساءً
- * صلاة الغروب ٦:٣٠ مساءً

الأحد ٢٨

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

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

September 2025

Sunday 14 - **The Elevation of the Venerable and Life-Giving Cross**

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

Wednesday 17

- * 07:30 pm Antiochian Women General Meeting in the Fellowship Hall

Saturday 20

- * 10:00 am West Island Bible Study at Diane Nemer's hon
- * 02:00 pm Arabic Classes
- * 04:00 pm Mother's Group Meeting in the Youth Center
- * 06:00 pm Youth Adults Meeting
- * 06:30 pm Vespers
- * 07:30 pm Arabic Bible Study Group



Sunday 21 - Sunday after Holy Cross

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

Tuesday 23 - Sunday after Holy Cross

- * 06:30 pm Divine Liturgy for Saint Thekla & Saint Silouan

Wednesday 24

- * 07:30 pm Men's Brotherhood Meeting in the Youth Center

Saturday 27

- * 10:00 pm — Family Apple Picking in Oka apple farm
- * 02:00 pm Arabic Classes
- * 06:00 pm Youth Adults Meeting
- * 06:30 pm Vespers

Sunday 28 - 1st Sunday of Luke

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



Prayers Offered For the Living

For the Orthodox Servants of God:
Javier Delgado; Youssef Salib; Lucy Ayoub; Enriqu  ; Elizabeth Gavril;
Christine Maria; Lorraine Bishara; Jean-Pierre; Julie Grillakis; Julie;
Sophia Jabbour; Robert, Jessica & Anthony Shadeed;
Elie Doro; Mary Aboud; Jos  e Bernaquez;
Gaby, Nada & Nicolas Mouacdi  ;
Josephine Soury; Fouad.

Installation of the Parish Council Members

Elie Mallouk, President
Samer Al Laham; Jaimie Auger; Kim Awada; Gregory Ayoup; Roy Azar;
Laura Anne Habib; Carol Jazzar; Tamara Karawi; Nick Maliha; Cynthia M  g  las

Prayers in memory

Georgette Haddad (Newly departed)
Adma, Moussa & Paul Souaid

Our heartfelt sympathies to

The Haddad & Moussalem families on the loss of Georgette,
who fell asleep in the Lord on September 8th

Forthcoming Wedding Saturday September 20 at 3:00 pm

Nicholas Dionysios Varvarigos, son of Nicolas Varvarigos & Maria Giacomini
to
Gabrielle C  t  -Picard, daughter of Stephen Picard & Isabelle C  t  





Order of St. Ignatius of Antioch Induction Ceremony Sunday, September 28, 2025

Following the Town Hall meeting at St-George Antiochian Orthodox Church, we are blessed to announce that on Sunday, September 28th, 2025 an Induction Ceremony will be held as we welcome three new members from our parish into the Order.

This is also a special invitation to anyone who has felt the call to join the Order of St. Ignatius. If you are considering membership, now is the perfect time to step forward and share in this spiritual commitment.

We also warmly welcome past members who wish to re-activate their involvement. Please know that no past fees or penalties will be required—membership is a lifelong calling, and the door is always open for you to return.

All current members are kindly asked to wear their Crosses to church that Sunday in visible support of this blessed occasion.

For details or to participate, please contact:

Eric Zakaib,
Vice Chair - Order of St. Ignatius of Antioch of North America

eric.zakaib@gmail.com

Carol Jazzar,
Vice Chair - Order of St. Ignatius of Antioch Diocese of Ottawa, Eastern Canada, and Upstate New York

carol.jazzar@gmail.com



Antiochian Women

WINE & CHEESE

General Meeting and
Season Opener

WEDNESDAY,
SEPTEMBER 17
7:00 PM – 9:30 PM

Join us for an evening of fellowship and fun.
All ladies of the Parish aged 18 years and
over are welcome.

Please **RSVP** by September 14 here:



or call

Lilian Derani at 514-553-9448
Linda Alexander at 514-585-1826



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Advertise your business in our
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- Printed bulletin distributed to approximately 200 people per week.
- Emails sent to the full parish, 1,200 + families
- Published on the website to 800 + monthly visitors.

For more information, email us
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info@saintgeorgemontreal.org



Membership Donations



go.saintgeorgemontreal.org/donate



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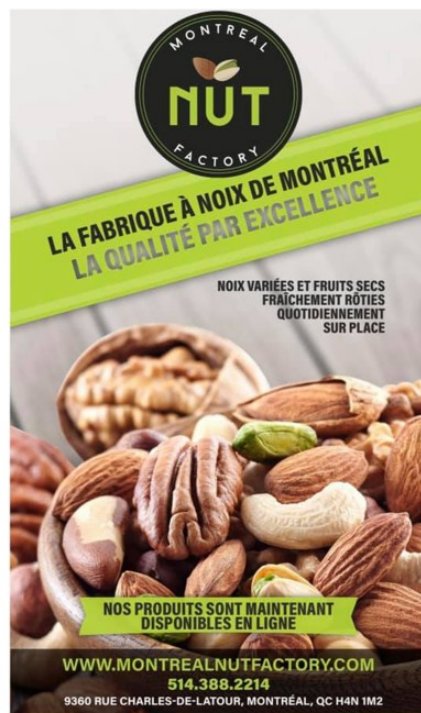
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CHURCH SCHOOL

2025-2026



***“DO YOU UNDERSTAND WHAT YOU ARE READING?
AND HE SAID, “HOW CAN I, UNLESS SOMEONE GUIDES ME?”***

ACTS 8: 30-31

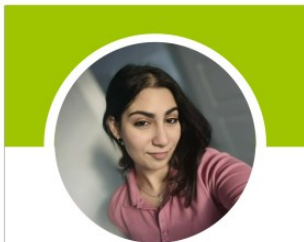
AS WE EMBARK ON ANOTHER CHURCH SCHOOL YEAR, WE ARE EXCITED TO PARTNER WITH YOU IN NURTURING THE SPIRITUAL LIVES OF YOUR CHILDREN. TOGETHER, WE CAN HELP THEM GROW IN THEIR FAITH AND UNDERSTANDING OF GOD’S WORD. WE WELCOME ALL PARTICIPANTS BETWEEN THE AGES OF 4 AND 19 TO JOIN OUR CHURCH SCHOOL CLASSES. WE LOOK FORWARD TO A YEAR FILLED WITH LEARNING, FELLOWSHIP, AND LOVE FOR CHRIST.

MEET YOUR TEACHERS

OUR UTMOST GRATITUDE GOES TO **KH. SOUHAILA, MYRNA ABOUD, AND NOUSIA LUTFI** FOR MAKING THEMSELVES AVAILABLE TO ASSIST OUR TEACHERS IF NEED BE. GOD BLESS YOU AND GRANT YOU MANY YEARS IN HIS SERVICE IN ALL DIFFERENT WAYS.



PRE-SCHOOL & 1ST GRADE



CHRISTINA HAIKE

"IF GOD IS WITH US, WHO
CAN BE AGAINST US?"
ROMANS 8:31

christinahayek02@gmail.com



LANA AZAR

"CREATE IN ME A CLEAN
HEART, O GOD, AND RENEW
A RIGHT SPIRIT WITHIN ME"
PSALM 50:12

lanasazar@gmail.com

GRADES 2 & 3



JOHN MALIHA

"TRUST IN GOD WITH ALL YOUR HEART, AND DO NOT EXALT YOUR OWN WISDOM. IN ALL YOUR WAYS KNOW WISDOM, THAT SHE MAY CUT A STRAIGHT PATH FOR YOU; AND YOUR FOOT WILL NOT STUMBLE." PROVERBS 3:2

johnmaliha@hotmail.com



STEPHANIE HELAL

"GOD IS OUR REFUGE AND OUR STRENGTH, AN VERY PRESENT HELP IN TROUBLE."
PSALM 46:1

stephaniehela@gmail.com

GRADES 4 & 5



BASSAM LOUCA

"I CAN DO ALL THINGS THROUGH CHRIST WHO STRENGTHENS ME."
PHILIPPIANS 4:13

blouca@gmail.com



MAGDA EPHTIMIOS NAÏM

"AND THOUGH I HAVE THE GIFT OF PROPHECY, AND UNDERSTAND ALL MYSTERIES AND ALL KNOWLEDGE, AND THOUGH I HAVE ALL FAITH, SO I COULD REMOVE MOUNTAINS, BUT HAVE NOT LOVE, I AM NOTHING."
1 CORINTHIANS 13:2

magdanaim75@gmail.com



MARIO ALHAJ

"FOR YOU DID NOT RECEIVE THE SPIRIT OF BONDAGE AGAIN TO FEAR, BUT YOU RECEIVED THE SPIRIT OF ADOPTION BY WHOM WE CRY OUT, "ABBA, FATHER."
ROMANS 8:15

marioalhaj1990@gmail.com



GRADES 6 & SEC.1



SERGE AL LAHAM

"AND NOW, O LORD, YOU ARE OUR FATHER, AND ALL WE ARE CLAY, THE WORK OF YOUR HANDS" ISAIAH 64:7

Sergelaham2004@gmail.com



ROUBA KHOURI

"FOR WHERE YOUR TREASURE IS, THERE YOUR HEART WILL BE ALSO." MATTHEW 6:21

rouba.khouri@gmail.com



NADIA NASSER

"BUT JESUS LOOKED AT THEM AND SAID, "WITH MEN IT IS IMPOSSIBLE, BUT NOT WITH GOD, FOR WITH GOD ALL THINGS ARE POSSIBLE."" MARK 10:27

nadnasserfarah@yahoo.com



SEC. 2, 3 &4



CATHERINE LOUCA

"AND BE KIND TO ONE ANOTHER, TENDERHEARTED, FORGIVING ONE ANOTHER, EVEN AS GOD IN CHRIST FORGAVE YOU." EPHESIANS 4:32

catherine.louca@icloud.com



EMAD KASSAB

"ASK, AND IT WILL BE GIVEN TO YOU; SEEK, AND YOU WILL FIND; KNOCK, AND IT WILL BE OPENED TO YOU." MATTHEW 7:7

emad.k33@outlook.com



SEC. 5 & CEGEP



DR. VIVIANE HABIB

"BUT WHERE SIN ABOUNDED, GRACE ABOUNDED MUCH MORE." ROMANS 5:20

tltewfik@videotron.ca

Through a generous grant from
The Rossy Foundation
we are launching our Mentoring Program and
Saint George Learning Center this Fall.



We're **Hiring**

Mentoring Program Director

We are seeking an Orthodox faith-rooted leader to guide this exciting new ministry. The Mentoring Program Director will design and coordinate programs that connect mentors and mentees, foster spiritual growth, and strengthen our parish family.

REQUIREMENTS:

- *ACTIVE ORTHODOX CHRISTIAN**
- *EXPERIENCE IN MENTORING & LEADERSHIP**
- *STRONG ORGANIZATIONAL & COMMUNICATION SKILLS**
- *BACHELOR'S DEGREE (MASTER'S PREFERRED)**

How to Apply:

Send your resume and cover letter (with parish affiliation) to Fr. Joseph at
pastor@saintgeorgemontreal.org

↓ Scan for details ↓



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mensbrotherhood@saintgeorgemontreal.org



DOECUNY 2025 FALL RETREAT

All things are lawful for me, but not all things are helpful

1 Corinthians 10:23



GUEST SPEAKER
**FR. MICHAEL
GILLIS**

OCTOBER 24-26, 2025

St Mary Antiochian Orthodox Church - Montreal, QC

For all the
information, visit
our website. →



<https://www.alsayde.org/fall-retreat-2025/>

DOECUNY 2025 FALL RETREAT SCHEDULE

ST. MARY ANTIOCHIAN ORTHODOX CHURCH
120 BOUL. GOUIN EST, H3L 1A7

FRIDAY, OCTOBER 24TH				
6:00PM - 7:00PM	Paraklesis Service			
7:00PM - 8:00PM	General Session with Fr. Michael Gillis			
8:00PM - 10:00PM	Fellowship & Lenten Refreshment			
SATURDAY, OCTOBER 25TH				
8:00AM - 10:00AM	Matins & Divine Liturgy			
10:15AM - 10:45AM	Snacks & Refreshments			
	Teen SOYO	Young Adult Ministry	Antiochian Women	Antiochian Men
11:00AM - 12:15PM	Gathering with Fr. Nicholas (St Mary Basement)	Session with Fr. Michael Gillis (St Mary Church)		
12:30PM - 1:30PM	Session with Fr. Michael Gillis (Small Hall)	Workshop with Fr. Gabriel Abdelnour (St Mary Church)	Gathering with Fr. Elias Ferzli (St Mary Basement)	Gathering with Priest TBA (Church Tower)
1:45PM - 3:15PM	Lunch (St Mary Basement)			
3:30PM - 4:45PM	Concluding Session with Fr. Michael Gillis (St Mary Church)			
5:00PM - 6:00PM	Vespers & Lytia for the feast of St. Dimitrios			
6:30PM	Optional Dinner (Place and Cost TBA)			
SUNDAY, OCTOBER 26TH				
9:45AM - 12:45PM	Orthros & Divine Liturgy			

YOUNG ADULTS RECONNECT & CELEBRATE

ON SEPTEMBER 6, 2025, OUR YOUNG ADULTS GATHERED FOR A SPECIAL EVENING OF FELLOWSHIP, RECONNECTION, AND CELEBRATION. WE WERE BLESSED TO WELCOME MANY NEW MEMBERS WHO CAME TO LEARN MORE ABOUT WHAT WE DO. IT WAS A MEANINGFUL TIME TO MEET ONE ANOTHER AND GROW TOGETHER IN COMMUNITY. WE HOPE ALL WHO JOINED US WILL COME BACK AGAIN AND STAY CONNECTED!

