

# 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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THIS BULLETIN IS YOURS TO SHARE يمكنكم متابعة اخبار كنيستنا بقراءة هذه النشرة الأسبوعية

April 19, 2026

**Sunday of Thomas the Apostle, Called "The Twin"**

Christ is Risen! Indeed He is Risen! Le Christ est Resucité! Vraiment est Resucité!

χριστός ανέστη .... αληθώς ανέστη ! المسيح قام! ... حقاً قام!



## PARISH CONTACT INFORMATION

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His Eminence Metropolitan SABA  
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# The Sanctifying Dimension, Part One

*By His Eminence Metropolitan Saba (Isper)*

Once, a woman said to me, with the tone of someone who had just discovered something incredible: “At your request, the parish priest came to our home and offered the Service of the Sanctification of Water. Truly, the evil spirit has left the house, Your Eminence, and we are no longer experiencing strange occurrences.” She had told me that a series of evil events had been taking place in their home, and they did not know the cause. She was not convinced by my answer about the cause—although she is a woman with advanced academic degrees, and she and her husband are deeply committed to their faith and their church.

This is the condition of many people for whom faith has become an ideological, intellectual conviction—mixed with religious practices—while the living sanctifying dimension is absent from their lives, practically rather than merely theoretically.

The sanctifying dimension of life is essential to Christian faith, and it is the Church’s function, especially through the liturgy. That our lives be sanctified does not mean that they are limited only to good deeds and virtuous behavior. This path is certainly necessary for those who believe in the Gospel teachings. But the presence of God and His action in life—His effect upon it, and its transformation into a true fullness from Him—is an indispensable matter of faith, if we desire a truly living faith.

The liturgical dimension is among the foundations of faithful and vibrant Christian living. It is indispensable and cannot be replaced by something else. The world in which we live is saturated with the evil spirit, and nothing removes it except the Spirit of God. From here, we understand the priestly function in the Church: the priest is the person established, by divine grace, to be a means for sanctifying life and drawing down the grace of God. And when he says to someone, “May God bless you,” his words have real effect; they are not merely a pious wish.

From this angle we also understand the liturgical sacraments. Baptism may unfortunately be merely a social event for some; yet their lack of awareness of its spiritual action does not negate it. It is a true new birth, in which the baptized becomes a child of God and receives divine grace that preserves him—if he preserves it—from the evil spirit and its works.

Through the Eucharist, Christians receive Christ Himself: He dwells in them, sanctifies them, and gives them spiritual strength by which they confront the evil powers that continuously wage war against them, seeking to distance them from their Lord and cast them into sin, so as to rob them of salvation and lead them to spiritual death—and even bodily death in some cases. And so it is with the rest of the sacraments.

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According to Orthodox faith, the divine sacraments are not limited to seven, as legal catechesis shaped by Western thought often teaches. Rather, every prayer service that a priest performs at the request of a believer is, in a real sense, a sacrament. These prayerful services touch the lives of believers in all their details: from the blessing of water and the blessing of the home with it, to the service of Holy Oil and anointing the sick with it, to the blessing of a new car, to prayers for a child when he goes to school for the first time, and so on.

The believers live by the grace of God, and they express their longing for it through these prayerful acts which sanctify their life in its entirety. In this way they live, always drawing upon divine grace. The sanctifying dimension is not merely a ritual composed of a few actions, nor is it a talisman like those some people hang around their necks. It is a sanctifying act for which the believer asks, and that is performed by a canonical priest who has received—through the Holy Spirit—the grace of the priesthood, so that he may sanctify our lives. A sacrament is the presence of God in an unseen manner, yet one that is felt by believers who experience it.

Unfortunately, this concept has largely disappeared in recent years. Faith for many has become a mental conviction of certain doctrines that then “require” a particular lifestyle with specific spiritual practices—by which one simply “fulfills a religious duty.”

If knowledge is essential for believers—and if it requires discernment between conscious faith and superstition—this discernment does not mean turning the spiritual life into a matter of principles alone. Faith touches every dimension of the human person: the intellectual, the spiritual, the bodily, and the practical. A person does not live by intellectual convictions separated from life. True faith is the living embodiment of these convictions in daily life.

Even priests have become estranged from this concept. Their sanctifying ministry has weakened greatly, and for many it has come to be limited to fulfilling the “duties” of the Divine Liturgy, baptism, funerals, and weddings—treated as necessary religious ceremonies. For example, the blessing of homes at Theophany has become a burden that some consider heavy and therefore neglect. So how much more the Service of the Sanctification of Water in a home when the need arises?

We are witnessing an unconscious deviation of priestly ministry from its essential function—and it is being replaced by social services and various activities that do not fall under sanctification and are not the heart of the priest’s work. Any work a priest does apart from his sanctifying ministry is not the core of his vocation. By “work” here I mean administration, accounting, and various social activities, including charitable work.

These have come to occupy most of his time and ministry, and because of them, he enters into conflict with the faithful, thinking they are diminishing him when they fulfill their own role and duty. There may be occasions when necessity calls him to work in this area or that, but he must remain aware of the importance of handing such tasks over—at the earliest opportunity—to those in his parish who are qualified, so that he may devote himself to the ministry of confession, the other sanctifying services, visiting the faithful, and nourishing his own life of prayer.

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Why have we reached this low point of the absence of sanctifying life? The reasons are many, and there is no room to enumerate them here. But responsibility falls on all of us. The home is the first and primary educator. Whoever grows up in a household devoid of piety will find it difficult to live and understand piety when he becomes older, even if he becomes a priest or a monk. More so the believer living in the heart of society!

Perhaps cultivating the spirit of piety—which makes a person alert to the presence of God at all times—is among the greatest needs of the human person today. Truly, what does it profit a person if he gains the whole world and loses himself? What does he offer himself if he lives far from God, even if he bears God's name and fights for Him? Life with God is first experienced in the heart, before anything else. God addresses your heart and touches it, and you are changed to become like Him; otherwise, you are deceiving yourself that you belong to Him.

You truly belong to Him when you give Him your heart. And the heart, in the Christian spiritual understanding, is the whole being. When the grace of God touches your heart, you leap for joy like a deer, and you want this joy for the world around you. Begin to sanctify your life and nourish yourself well on the abundant graces God has given to your Church. Live them. Activate them. Do not be content with social-religious appearances, which often become the very reason your heart is walled off so that the grace of God does not enter it.

## Divine Liturgy Variables for Sunday April 19, 2026

### 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 PASCHA

In the gathering places, bless ye God the Lord from the springs of Israel. Save us, O Son of God, Who art risen from the dead, who sing to Thee: Alleluia.

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### APOLYTIKION FOR THOMAS SUNDAY IN TONE SEVEN

While the tomb was sealed, Thou didst shine forth from it, O Life. While the doors were closed, Thou didst come in to Thy Disciples, O Christ God, Resurrection of all, renewing in us through them an upright spirit, according to the greatness of Thy mercy.

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## Divine Liturgy Variables for Sunday April 19, 2026

### 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.

### MEGALYNARION FOR THOMAS SUNDAY IN TONE ONE

O most radiant lamp, the Theotokos, the immeasurable honor, which is more exalted than all creatures, with praises do we magnify thee.

### KOINONIKON (COMMUNION HYMN) OF THOMAS SUNDAY

Praise the Lord, O Jerusalem; praise thy God, O Zion. Alleluia.

## ترانيم القداس الإلهي ليوم الأحد ١٩ نيسان ٢٠٢٦

### الانتيفونا الأولى

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

اللازمة: بِشَفَاعَاتِ وَالِدَةِ الْإِلَهِ، يَا مُخَلِّصُ خَلِّصْنَا.

قُولُوا لِلَّهِ مَا أَزْهَبَ أَعْمَالُكَ، كُلُّ مَنْ فِي الْأَرْضِ يَسْجُدُونَ لَكَ وَيُرْتَلُونَ لِاسْمِكَ أَيُّهَا الْعَلِيِّ. (اللازمة)

الْمَجْدُ ... الْآنَ وَكُلَّ أَوَانٍ ... (اللازمة)

### الانتيفونا الثانية

لِيَتَرَأَفِ اللَّهُ عَلَيْنَا وَيُبَارِكُنَا، وَلْيُضِيْ بَوَجْهِهِ عَلَيْنَا وَيَرْحَمَنَا.

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

لِنُعْرِفْ فِي الْأَرْضِ طَرِيقَكَ وَفِي جَمِيعِ الْأُمَمِ خَلَاصَكَ. تَعْتَرِفْ لَكَ الشُّعُوبُ يَا اللَّهُ تَعْتَرِفْ لَكَ. (اللازمة)

لِيُبَارِكُنَا اللَّهُ الْهُنَا، وَلِنُزَهِّبَهُ جَمِيعَ أَقَاصِي الْأَرْضِ. (اللازمة)

الْمَجْدُ ... الْآنَ وَكُلَّ أَوَانٍ ... يَا كَلِمَةَ اللَّهِ، الْإِبْنَ الْوَحِيدِ ...

### الانتيفونا الثالثة

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

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

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

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

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

### إيصوذيكون (ترنيمه الدخول) لخدمة الفصح

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

### طروبارية أحد توما باللحن السابع

إِذْ كَانَ الْقَبْرُ مَخْتوماً، أَشْرَفَتْ مِنْهُ أَيُّهَا الْحَيَاةُ. وَلَمَّا كَانَتْ الْأَبْوَابُ مَعْلَقَةً، وَأَقِيَّتِ التَّلَامِيذُ أَيُّهَا الْمَسِيحُ الْإِلَهُ، قِيَامَةً الْكُلِّ. وَجَدَدَتْ لَنَا بِهِمْ رُوحاً مُسْتَقِيماً بِحَسَبِ عَظِيمِ رَحْمَتِكَ.

### القنطاق للفصح باللحن الثامن

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

### تَعْظِيمَة أحد توما باللحن الأول

أَيُّهَا الْمِصْطَبُحُ السَّاطِعُ الصِّيَاءِ وَأُمُّ الْإِلَهُ، وَالشَّرْفُ الَّذِي لَا قِيَاسَ لَهُ، الْأَرْفَعُ مِنَ الْخَلَاتِقِ جَمِيعِهَا، بِالنَّسَابِيحِ لَكَ نُعْظِمُ.

### كينونيكون ( ترنيمه المناولة) لأحد توما

سَبِّحِي يَا أُورْشَلِيمُ الرَّبَّ، سَبِّحِي إِلَهَكَ يَا صِهْيُونُ. هَلْلُويَا.



## THE EPISTLE

*Great is our Lord, and great is His strength.  
Praise ye the Lord, for the Lord is good.*

### The Reading from the the Acts of the Apostles. (5: 12-20)

In those days, many signs and wonders were done among the people by the hands of the apostles; and they were all with one accord in Solomon's porch. None of the rest dared to join them, but the people magnified them. And more than ever believers were added to the Lord, multitudes both of men and women, so that they even carried out the sick into the streets, and laid them on beds and pallets, that as Peter came by at least his shadow might fall on some of them. The people also gathered from the cities around Jerusalem, bringing the sick and those afflicted with unclean spirits, and they were all healed. But the chief priest rose up and all who were with him, that is, the sect of the Sadducees, and filled with jealousy they laid their hands on the apostles and put them in the common prison. But at night an angel of the Lord opened the prison doors and brought them out and said: "Go and stand in the temple and speak to the people all the words of this Life."

### الرسالة

عَظِيمٌ هُوَ رَبُّنَا وَعَظِيمَةٌ هِيَ قُوَّتُهُ. سَبِّحُوا الرَّبَّ قَابَتَهُ صَالِحٌ .

### فَصْلٌ مِنْ أَعْمَالِ الرُّسُلِ الْقَدِيسِينَ الْأَطْهَارِ.

فِي تِلْكَ الْأَيَّامِ، جَزَتْ عَلَى أَيْدِي الرُّسُلِ آيَاتٌ وَعَجَائِبٌ كَثِيرَةٌ فِي الشَّعْبِ. وَكَانُوا كُلُّهُمْ بِنَفْسٍ وَاحِدَةٍ فِي رِوَاقِ سُلَيْمَانَ. وَلَمْ يَكُنْ أَحَدٌ مِنَ الْآخَرِينَ يَجْتَرِئُ أَنْ يُخَالِطَهُمْ، لَكِنْ كَانَ الشَّعْبُ يُعْظِمُهُمْ. وَكَانَ جَمَاعَاتٌ مِنْ رِجَالٍ وَنِسَاءٍ يَنْضَمُونَ بِكَثْرَةٍ مُؤْمِنِينَ بِالرَّبِّ. حَتَّى إِنَّ النَّاسَ كَانُوا يَخْرُجُونَ بِالْمَرْضَى إِلَى الشُّوَارِعِ، وَيَضَعُونَهُمْ عَلَى فُرْشٍ وَأَسْرَةٍ، لِيَقَعَ وَلَوْ ظِلُّ بَطْرُسَ، عِنْدَ اجْتِيَازِهِ، عَلَى بَعْضٍ مِنْهُمْ. وَكَانَ يَجْتَمِعُ أَيْضًا إِلَى أُورُشَلِيمَ جُمُهورُ الْمُدُنِ الَّتِي حَوْلَهَا، يَحْمِلُونَ مَرْضَى وَمُعْذَبِينَ مِنْ أَرْوَاحِ نَجِسَةٍ، فَكَانُوا يُشْفَوْنَ جَمِيعُهُمْ. فَقَامَ رَبِّيسُ الْكَهَنَةِ وَكُلُّ الَّذِينَ مَعَهُ، وَهُمْ مِنْ شَيْعَةِ الصَّدُوقِيِّينَ، وَامْتَلَأُوا غَيْرَةً. فَأَلْقَوْا أَيْدِيَهُمْ عَلَى الرُّسُلِ وَجَعَلَوْهُمْ فِي الْحَبْسِ الْعَامِّ. فَفَتَحَ مَلَائِكَةُ الرَّبِّ أَبْوَابَ السِّجْنِ لَيْلًا، وَأَخْرَجَهُمْ، وَقَالَ: أَمْضُوا وَقِفُوا فِي الْهَيْكَلِ، وَكَلِّمُوا الشَّعْبَ بِجَمِيعِ كَلِمَاتِ هَذِهِ الْحَيَاةِ .



## L'ÉPÎTRE

*Grand est notre Seigneur, sublime est sa puissance.  
Louez le Seigneur : il est bon de psalmodier.*

### Lecture des actes des Apôtres.

En ces temps-là, beaucoup de miracles et de prodiges s'accomplissaient au milieu du peuple par la main des apôtres, et ils se tenaient tous ensemble sous le portique de Salomon, personne n'osait se joindre à eux, mais le peuple faisait leur éloge à haute voix, et la multitude d'hommes et de femmes qui croyait au Seigneur augmentait de plus en plus. On allait jusqu'à sortir les malades dans les rues, en les mettant sur des lits ou sur des civières, afin qu'au passage de Pierre son ombre touche l'un d'eux. La foule accourait aussi des cités voisines de Jérusalem, amenant des malades et des gens tourmentés par des esprits impurs ; et tous étaient guéris. Alors intervint le grand prêtre, et tout son entourage, à savoir le parti des Sadducéens. Pleins de fureur, ils firent arrêter les apôtres et les jetèrent en prison. Mais, pendant la nuit, un ange du Seigneur ouvrit les portes de la prison, les fit sortir et leur dit : « Allez, tenez-vous dans le temple, et annoncez au peuple toutes les paroles de vie ».

## THE GOSPEL

### The Reading from the Holy Gospel according to St. John. (20: 19-31)

On the evening of that day, the first day of the week, the doors being shut where the disciples were, for fear of the Jews, Jesus came and stood among them and said to them, "Peace be to you." When He had said this, He showed them His hands and His side. Then the disciples were glad when they saw the Lord. Jesus said to them again, "Peace be to you. As the Father has sent me, even so I send you." And when He had said this, He breathed on them, and said to them, "Receive the Holy Spirit. If you forgive the sins of any, they are forgiven; if you retain the sins of any, they are retained." Now Thomas, one of the twelve, called the Twin, was not with them when Jesus came. So the other disciples told him, "We have seen the Lord." But he said to them, "Unless I see in His hands the print of the nails, and place my finger in the mark of the nails, and place my hand in His side, I will not believe." Eight days later, His disciples were again in the house, and Thomas was with them. The doors were shut, but Jesus came and stood among them, and said, "Peace be to you." Then He said to Thomas, "Put your finger here, and see My hands; and put out your hand, and place it in My side; do not be faithless, but believing." Thomas answered Him, "My Lord and my God!" Jesus said to him, "Thomas, you have believed because you have seen Me. Blessed are those who have not seen and yet believe." Now Jesus did many other signs in the presence of the disciples, which are not written in this book; but these are written that you may believe that Jesus is the Christ, the Son of God, and that believing you may have life in His Name.



### Lecture de l'Évangile selon saint Jean

Le soir de ce même jour, qui était le premier de la semaine, les portes du lieu où étaient rassemblés les disciples étant fermées, à cause de la crainte qu'ils avaient des Judéens, Jésus vint, se présenta au milieu d'eux, et leur dit : « Paix à vous ! » Et quand il eut dit cela, il leur montra ses mains et son côté. À la vue du Seigneur, les disciples se réjouirent. Jésus leur dit de nouveau : « Paix à vous ! De même que le Père m'a envoyé, moi aussi Je vous envoie. » Ayant dit cela, Il souffla sur eux et leur dit : « Recevez le Saint Esprit. Ceux à qui vous pardonnerez les péchés, ils leur seront pardonnés ; et ceux à qui vous les retiendrez, ils leur seront retenus. »

Thomas, appelé Didyme, l'un des douze, n'était pas avec eux lorsque Jésus vint. Les autres disciples lui dirent donc : « Nous avons vu le Seigneur. » Il leur dit : « Si je ne vois pas dans ses mains la marque des clous, et si je ne mets pas mon doigt dans la marque des clous, et ne mets pas ma main dans son côté, je ne croirai pas. » Huit jours plus tard, les disciples étaient de nouveau dans la maison et Thomas se trouvait avec eux. Jésus vint, les portes étant fermées, se présenta au milieu d'eux, et dit : « Paix à vous ! » Puis Il dit à Thomas : « Avance ici ton doigt, et regarde mes mains ; avance aussi ta main, et mets-la dans mon côté ; et ne sois pas incrédule, mais crois. » Thomas lui répondit : « Mon Seigneur et mon Dieu ! » Jésus lui dit : « Parce que tu m'as vu, tu as cru. Heureux ceux qui, sans voir, croient ! » Jésus fit devant ses disciples beaucoup d'autres miracles qui ne figurent pas dans ce livre. Ceux-là ont été écrits pour que vous croyiez que Jésus est le Christ, le Fils de Dieu, et qu'en croyant vous ayez la vie en son nom.

## الإنجيل

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

في البدء لما كانت عشيّة ذلك اليوم، وهو أول الأسبوع والأبواب مغلقة حيث كان التلاميذ مجتمعين خوفاً من اليهود، جاء يسوع ووقف في الوسط وقال لهم: "السلام لكم." فلما قال هذا أراه يديه وجنبه، ففرح التلاميذ حين أبصروا الرب. وقال لهم ثانية: "السلام لكم، كما أرسلني الأب كذلك أنا أرسلكم." ولما قال هذا نفخ فيهم وقال لهم: "خذوا الروح القدس. من غفرتم خطاياهم تُغفر لهم ومن أمسكتم خطاياهم أمسكت." أما ثوماً أخذ الإثني عشر الذي يُقال له التوام فلم يكن معهم حين جاء يسوع، فقال له التلاميذ الآخرون "إننا قد رأينا الرب"، فقال لهم: "إن لم أعاين أثر المسامير في يديه، وأضع إصبعي في أثر المسامير، وأضع يدي في جنبه لا أؤمن." وبعد ثمانية أيام كان تلاميذه أيضاً داخلًا وتوما معهم، فأتى يسوع والأبواب مغلقة ووقف في الوسط وقال لهم: "السلام لكم،" ثم قال لتوما: "هات إصبعك إلى ههنا وعاين يدي، وهات يدك وضعها في جنبه، ولا تكن غير مؤمن بل مؤمنًا." أجاب توما وقال له: "ربّي وإلهي." قال له يسوع: "لأنك رأيتني يا توما أمنت؟ طوبى للذين لم يروا وآمنوا." وآياتٍ أحرّ كثيرة صنع يسوع أمام تلاميذه لم تُكتب في هذا الكتاب. وأما هذه، فقد كتبت لتؤمنوا بأن يسوع هو المسيح ابن الله، ولكي تكون لكم، إذا آمنتم، حياة باسمه.

## THE SYNAXARION

On April 19 in the Holy Orthodox Church, we commemorate Hieromartyr Paphnoutios of Jerusalem; and Tryphon, patriarch of Constantinople.

On this day, the second Sunday of Pascha, we inaugurate the celebration of Christ's Resurrection, and the occasion whereon the Holy Apostle Thomas touched the Savior's side.

### *Verses*

If the seals of the Virgin's womb and of the grave did not hinder Thee,  
How could the seals of the doors hinder Thy might, O Savior?

This day is called New Sunday, Thomas Sunday or Anti-Pascha. The last term means "in place of Pascha" because Thomas did not immediately hear of Christ's Resurrection and disbelieved it. Starting with this day, the Church dedicates Sunday to the celebration of the Resurrection.

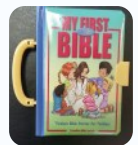
As the Disciples were gathered on Pascha, Jesus entered and greeted them in His usual way, saying, "Peace be unto you." Then He showed them His hands, feet and side. Jesus ate with His Disciples and reassured them of His Resurrection. However, Thomas was not with them at that time, and insisted upon seeing the Savior's wounds—the print of the nails in His hands and feet, and the spear in His side—before he would believe that Jesus was risen. Eight days later, Christ appeared again to the Disciples, this time with Thomas present. The Master told Thomas to see and feel His wounds. Then Thomas immediately cried out, "My Lord and my God!" But Jesus tells His Disciples, "Blessed are those who have not seen and yet believe." This event also clearly illustrates the human and divine Natures of Christ.

By the intercessions of Thine Apostle Thomas, O Christ our God, have mercy on us. Amen.



*"Let the little children come to me, and do not hinder them, for the Kingdom of heaven belongs to such as these."*

*Matthew 19:14*



### CONGRATULATIONS TO

**Nicolas James Rombotis, son of Theodore Rombotis & Karelle Naccache**  
**For his baptism on Sunday, April 19<sup>th</sup>, 2026 at 1:30 p.m.**

**&**

**Emilia Grace Maalouf & Sophie Clara Maalouf, children of Carl Maalouf & Caroline Jurdak for their baptism on Sunday April 19<sup>th</sup> at 3:30 pm**

The Youth Ministry of St. George Montreal is proud to welcome you to its family and wishes you innumerable discoveries with "My First Handy Bible" because it is never too early to learn the Word of God!

# المناسبات الكنسيّة القادمة

انضموا إلينا بحضوركم شخصياً إلى الكنيسة للمشاركة في الخدم الكنسيّة  
يمكنكم متابعة البث المباشر على صفحة الفيسبوك الخاصة بكنيستنا  
[https://www.facebook.com/stgeorgemtl/live\\_videos](https://www.facebook.com/stgeorgemtl/live_videos)

نيسان ٢٠٢٦

الأحد ١٩ أحد توما

- \* صلاة السحرية ٩:١٥ صباحاً
- \* القدّاس الإلهي ١٠:٣٠ صباحاً
- \* نشاط لكبار السنّ من تنظيم Teen Soyo ١:٠٠ ب.ظ.

الثلاثاء ٢١

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

الأربعاء ٢٢

- \* صلاة السحرية ٥:١٥ صباحاً
- \* القدّاس الإلهي لعيد القدّيس جاورجيوس ٦:٣٠ مساءً يليه مأدبة محبّة من تنظيم Le Cercle

الجمعة ٢٤

- \* نشاط لفرقة الرجال ٨:٠٠ مساءً

السبت ٢٥

- \* دراسة اللّغة العربيّة ٢:٠٠ ب.ظ.
- \* حفلة شاي لمجموعة الأمهات ٣:٠٠ ب.ظ.
- \* تدريبات جوقة أطفال كنيسة القدّيس جاورجيوس ٤ مساءً
- \* صلاة الغروب ٦:٣٠ مساءً
- \* اجتماع الشبيبة YAM ٧:٣٠ مساءً



الأحد ٢٦

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

الأربعاء ٢٩

- \* اجتماع روحي لفرقة الرجال مع الأب جوزيف ٧:٣٠ مساءً

## 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)

### APRIL 2026

#### Sunday 19—Thomas Sunday

- \* 09:15 am Sunday Orthros
- \* 10:30 am Divine Liturgy
- \* 1:00 pm Seniors Special Afternoon hosted by Teen SOYO

#### Tuesday 21

- \* 6:30 pm Parish Council Meeting in the Souaid Boardroom

#### Wednesday 22

- \* 5:15 pm - Orthros
- \* 6:30 pm - Divine Liturgy for the Feast of St. George followed by a meal hosted by Le Cercle St. George

#### Friday 24

- \* 8:00 pm - Men's Brotherhood Gathering - Pickleball match

#### Saturday 25

- \* 2:00 pm - Arabic courses
- \* 3:00 pm - Mother's Group Tea Party
- \* 4:00 pm - St. George Children Choir Rehearsal
- \* 6:30 pm - Vespers
- \* 7:30 pm - Young Adults meeting



#### Sunday 26—Sunday of The Myrrh-Bearing Women

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

#### Wednesday 29

- \* 7:30 pm - Men's Brotherhood Spiritual talk led by the Pastor



## Prayers Offered

### For the Living

For the Orthodox Servants of God:  
Arlette Issid & family; Yvette Kassis; Souad Khoury Enriqu ; Julie Kourakos; Nabil Samaan; Jean-Pierre; Julie Grillakis; Sophia Jabbour; Elie Doro; Mary Aboud; Jos e Bernaquez; Gaby, Nada & Nicolas Mouacdi ; Josephine Soury;

### Prayers in memory of

Nicholas Cocja (Newly departed)

### Our heartfelt sympathies to

The Cocja family on the loss of Nicholas,  
who fell asleep in the Lord in New Jersey on April 12<sup>th</sup>

### Churching today

Michel Gharzouzi, son of Frederic Gharzouzi & Rachelle El-Chebli

### Baptisms today

Nicholas James Rombotis,  
son of Theodore Rombotis & Karelle Naccache at 1:30 pm  
&  
Emilia Grace Maalouf & Sophie Clara Maalouf,  
children of Carl Maalouf & Caroline Jurdak at 3:30 pm

### Congratulations to

Seyed Kiamehr Moussavikafi, son of Seyed Ziaeddine Moussavikafi & Roksana Behruzi, who was baptized last Friday

### Forthcoming Wedding Saturday, April 25<sup>th</sup> at 1:00 pm

Stephen Oppong, son of Mensah Oppong & Margaret Fosu to  
Jessica Desjardins-Voyer, daughter of Fran ois Voyer & France Desjardins



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 9 at 7:30 p.m

**Where:** In the Parish Fellowship Hall

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

<https://bit.ly/MothersDayNightMay9>



**DIOCESE OF OTTAWA,  
EASTERN CANADA &  
UPSTATE NEW YORK**

# **PARISH LIFE CONFERENCE 2026**

**JULY 2ND – JULY 5TH, 2026**

**Our church is honored to  
host this year's Parish  
Life Conference.**

**JOIN US AT OUR  
REGISTRATION TABLE  
IN THE HALL ON APRIL  
19<sup>TH</sup> AND APRIL 26<sup>TH</sup>  
FOR ASSISTANCE WITH  
SIGNING UP.**

**VISIT THE WEBSITE  
AND REGISTER TODAY:**

**[WWW.OTTAWAPLC.ORG](http://WWW.OTTAWAPLC.ORG)**



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**SPEAKER: CHRISTIAN KISHFY**

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**APRIL 25, 2026**



**7:00 PM**



**PARISH HALL**

**Register Now:**



**[HTTPS://BIT.LY/YAM-MENTAL-HEALTH-WORKSHOP](https://bit.ly/yam-mental-health-workshop)**

**SAINT GEORGE MENTORING PROGRAM**

# STUDY SKILLS WORKSHOPS

## TOPICS

Study Environment

Time Management

Study Methods

Test Preparation



## STEP UP YOUR SKILLS



May 2, 2026



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Learning Center

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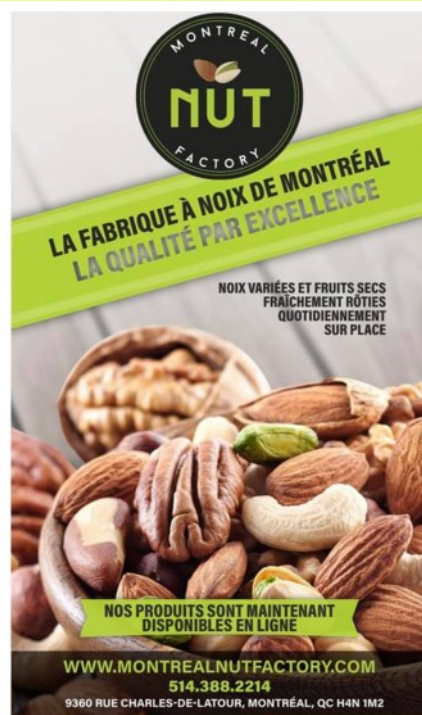
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The Mothers Group

# CHARI-TEA PARTY & Clothing Exchange

**Saturday, April 25, 2026**  
**3:00–6:00 PM | St. George Parish Hall**

Join us for an elegant afternoon of tea, luncheon, desserts, and a clothing & accessory exchange.  
**All mothers, daughters, godmothers, aunts & friends are welcome!**

### Clothing & Donation Details

- Bring 1+ new or gently used item for the exchange
- Bring 1+ NEW item to donate to a local shelter

Donation drop-off **deadline: April 16**



### Event Details

Tickets: \$15 per person  
**Register by: April 20**

<https://bit.ly/chari-tea-party-clothing-exchange>

**Use link or Scan QR code for registration & full details**



## Tea Party Attire

Wear your best afternoon dress and accessories, prizes for best hat or fascinator, plus door and game prizes!

**All monetary and clothing donations will benefit a local shelter.**



# ***Palm Sunday***



# *Holy Wednesday & Holy Thursday*



# *Holy Friday*



# Holy Saturday



Sunday, April 19, 2026

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