

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

April 26, 2026
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 langues¹! 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'AGENOUILLEMENT.**

¹https://orthodoxwiki.org/Paschal_greeting



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

PARISH CONTACT INFORMATION

CLERGY

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Arranging sacraments (baptisms, weddings,
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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 languages¹! 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.

¹ 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 ولنتهلل به!"

يأخذ الكاهن في خدمة إنزال المصلوب "الإبيطافيون" (قطعة قماش عليها أيقونة إنزال المصلوب) من قبر المسيح ويمر به عبر الأبواب الملوكية ويضعه على مائدة الهيكل حيث يبقى لمدة أربعين يوماً أي حتى عيد الصعود الإلهي.

تُزَيَّنُ الكنيسة في يوم السبت العظيم بالزهور والأنوار. تُدَلُّ **ألبسة الكهنة** على تدفق **الفرح** و**النعمة** الذين ينبثقان من قيامة المخلص. كما توضع **أيقونة القيامة** حتى عيد الصعود في وسط الكنيسة وفيها يُصَوَّرُ المسيح مُحْتَظماً 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!" ويُرَدُّون "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 ونرْتَل "المسيح قام" للمرّة 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.

¹ https://orthodoxwiki.org/Paschal_greeting

May Your Humility Receive My Words, Elder Joseph

A Tribute to Elder Joseph of St. Nektarios Monastery of Roscoe, New York

By His Eminence Metropolitan Saba (Isper)

The monk is a man of prayer. The power of his prayer is shown by the outpouring of divine grace upon him. This is reflected in an inner peace unshaken by storms, and a warmth of welcome and hospitality surpassing the finest manners of the most polished social circles. It is the hospitality of Christ Himself, free from all human flattery and social formalities.

As for the radiant, cheerful countenance that reflects the clarity of heaven and the Kingdom of God on earth, He grants it to some of His faithful ones. I could see all these qualities in the face of Elder Joseph of St. Nektarios Monastery of Roscoe, New York, upon whom many graces from God were manifest. I dare to speak of them now, after he has gone to the dwellings of the Lord.

This is what I saw in you from the moment I met you for the first time, and it increased throughout three years, up to our last meeting. You did not change, nor were you altered. Even the grievous illness you endured in recent years was not an obstacle that prevented the heavenly light from shining on your face for a single moment; rather, it only increased. Nor did your physical pains conceal the gentle, transparent smile on your face!

How ashamed I felt when I learned that you had postponed receiving your chemotherapy by a day or two in order to hear my last confession, especially when I saw signs of fatigue upon you. I asked you then, "Are you in great pain, Father?" And so that I would not worry about you, you answered roundaboutly, with heavenly gentleness and a smile not of this world: "The chemotherapy dose tires me, and afterward, I spend several days as though I were dead!" Your answer was like an arrow that pierced me with the measure of love you carried!

By your conduct, you taught me the importance of faithfulness to the Lord until the final breath. Through you, I came to understand that faithfulness, and the deeds and labors that accompany it, are what draw forth the grace of God. This is what I had also learned from our Holy Fathers; yet in you, I saw it embodied.

From you, I learned that we struggle while knowing that our ascetical efforts do not grant us "merit" before God; yet He, glory to Him, sees our labors for His sake and grants us His grace, which sanctifies our lives and reflects His light within us. You also taught me, Father, that our God does not always grant this grace so that He may preserve us from pride.

But what I witnessed in you was that He poured out His grace upon you abundantly and preserved it in you richly, after He saw your labors before Him and your faithfulness to Him.

His grace appeared in you through the joy that marked your face, which you transmitted to your striving monks. We know, Father, that with joy the Gospel of our Lord began: “I bring you good tidings of great joy” (Luke 2:10), and with joy it was also concluded: “And they returned to Jerusalem with great joy” (Luke 24:52). We know that this joy of which the Gospel speaks is joy from God, not from ourselves, yet we often seek it in the wrong places.

But you offered yourself wholly to the Lord of joy, and He in turn granted you this gift, which you tasted to the full. Therefore, we now await you asking it for us, in your love, from the Lord beside whom you have come to stand, that He, through your intercessions, might grant it to us, and especially to your monks, so that your joyful presence may continue among them and, through them, be conveyed to us. This is what consoles your children, Father. I am entirely hopeful that you will not withhold this request from us, knowing how greatly we all need true joy—and that there is no true consolation or gladness except in the presence of the Lord of joy in our midst. You tasted Him best. Your faithfulness to Him and your labors before Him drew His grace upon you in abundance, and your humility preserved it in you always.

O earthly angel, you were the greatest blessing God granted me after my coming to America. You were my greatest consolation in my new ministry. How I will miss you, and how I will miss your advice! Yet, I am confident that your presence in the fathers and monks of the monastery will remain; and within that family, through whom you granted me the blessing of being spiritually one of them, I will find what you always gave me.

Today, after you have been wholly set free and have become entirely His, we all have hope and confidence that He will speak to you His blessed word: “Enter into the joy of your Lord,” for you “were faithful over a little; I will set you over much” (Matt. 25:21). Our consolation for your departure from us is that you now dwell in the light that does not fade, a light whose brilliance will shine in you more and more.

From there, from the Kingdom of God, remember us, the unworthy. From there, I ask you to remember me and the flocks of Christ whose service He entrusted to me, and to forgive me for being unable to attend your funeral.

Divine Liturgy Variables for Sunday April 26, 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**)

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...

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**)

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.

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.

APOLYTIKION OF JOSEPH OF ARIMATHEA IN TONE TWO

The noble Joseph, taking Thine immaculate Body down from the Tree, and having wrapped It in pure linen and spices, laid It for burial in a new tomb. But on the third day Thou didst arise, O Lord, granting to the world Great Mercy.

Divine Liturgy Variables for Sunday April 26, 2026

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.

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 PASCHA 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.

KOINONIKON (COMMUNION HYMN) OF PASCHA IN TONE EIGHT

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

ترانيم القديس الإلهي ليوم الأحد ٢٦ نيسان ٢٠٢٦

الانتيفونا الأولى

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

اللازمة: بِشَفَاعَاتِ الْوِدَّةِ الْإِلَهِيَّةِ، يَا مُخَلِّصُ خَلِّصْنَا.

قُولُوا لِلَّهِ مَا أَرْهَبَ أَعْمَالِكَ، كُلُّ مَنْ فِي الْأَرْضِ يَسْجُدُونَ لَكَ وَيُرَتِّلُونَ لِاسْمِكَ أَيُّهَا الْعَلِيِّ. (اللازمة)

الْمَجْدُ ... الْآنَ وَكُلُّ أَوَانٍ ... (اللازمة)

الانتيفونا الثانية

لِيَتَرَأَفِ اللَّهُ عَلَيْنَا وَيُبَارِكُنَا، وَلْيُضِيْ بَوَجْهِهِ عَلَيْنَا وَيَرْحَمْنَا.

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

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

لِيُبَارِكُنَا اللَّهُ الْهُنَا، وَلِتُرْهَبْهُ جَمِيعُ أَقْصَايِ الْأَرْضِ. (اللازمة)

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

الأتيفونا الثالثة

لِيَقُمْ اللهُ وَيَبَدِّدَ جَمِيعَ أَعْدَائِهِ، وَيَهْرُبَ مُنْغِضُوهُ مِنْ أَمَامِ وَجْهِهِ.
اللازمة: الْمَسِيحُ قَامَ مِنْ بَيْنِ الْأَمْوَاتِ، وَوُطِئَ الْمَوْتُ بِالْمَوْتِ، وَوَهَبَ الْحَيَاةَ لِلذَّيْنِ فِي الْقُبُورِ.
كما يُبَادُ الدُّخَانُ يُبَادُونَ، وَكَمَا يَنْوُبُ الشَّمْعُ مِنْ أَمَامِ وَجْهِ النَّارِ. (اللازمة)
كَذَلِكَ تَهْلِكُ الْخَطَاةُ مِنْ أَمَامِ وَجْهِ اللهِ، وَالصَّادِقُونَ يَفْرَحُونَ وَيَتَهَلَّلُونَ أَمَامَ اللهِ، وَيَتَعَمَّوْنَ بِالسُّرُورِ. (اللازمة)
هَذَا هُوَ الْيَوْمُ الَّذِي صَنَعَهُ الرَّبُّ، لِنَفْرَحَ وَنَتَهَلَّلَ بِهِ. (اللازمة)

إيصوديون (ترنيمه الدخول) لخدمة الفصح

فِي الْمَجَامِعِ بَارِكُوا اللهُ، الرَّبُّ مِنْ يَتَابِعِ إِسْرَائِيلَ. خَلِّصْنَا يَا ابْنَ اللهِ، يَا مَنْ قَامَ مِنْ بَيْنِ الْأَمْوَاتِ، لِنُرْتَلَّ لَكَ. هَلِّلُوكُمَا.

طروبارية القيامة باللحن الثاني

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

طروبارية للقدّيس يوسف الرامي باللحن الثاني

إِنَّ يُوْسُفَ الْمُتَّقِي، أَحْدَرَ جَسَدَكَ الطَّاهِرَ مِنَ الْعُودِ، وَلَقَهُ بِالسَّبَانِي النَّقِيَّةِ، وَحَنَطَهُ بِالطَّيِّبِ، وَجَهَّرَهُ، وَأَضْجَعَهُ فِي قَبْرِ جَدِيدٍ. لَكِنَّكَ قُمْتَ لِثَلَاثَةِ أَيَّامٍ، يَا رَبُّ، مَا نَحْنُ الْعَالَمِ الرَّحْمَةِ الْعُظْمَى.

طروبارية حاملات الطيب باللحن الثاني

إِنَّ الْمَلَكَ قَدْ حَضَرَ عِنْدَ الْقَبْرِ، قَائِلًا لِلنِّسْوَةِ الْحَامِلَاتِ الطَّيِّبِ: أَمَّا الطَّيِّبُ فَهُوَ لِائِقٌ بِالْأَمْوَاتِ، وَأَمَّا الْمَسِيحُ، فَقَدْ ظَهَرَ غَرِيبًا مِنَ الْفَسَادِ. لَكِنْ اصْرُخْنَ قَائِلَاتٍ: قَدْ قَامَ الرَّبُّ، مَا نَحْنُ الْعَالَمِ الرَّحْمَةِ الْعُظْمَى.

القنراق للفصح باللحن الثامن

وَلَيْنُ كُنْتَ نَزَلْتَ إِلَى قَبْرِ يَا مَنْ لَا يَمُوتُ، إِلَّا أَنْكَ دَرَسْتَ قُوَّةَ الْجَحِيمِ، وَقُمْتَ غَالِبًا أَيُّهَا الْمَسِيحُ الْإِلَهَ، وَلِلنِّسْوَةِ الْحَامِلَاتِ الطَّيِّبِ قُلْتِ "أَفْرَحْنُ!"، وَلِرُسُلِكَ وَهَبْتَ السَّلَامَ، يَا مَانِحَ الْوَاقِعِينَ الْقِيَامِ.

تعظيمه عيد الفصح باللحن الأول

إِنَّ الْمَلَكَ تَقَوَّةَ نَحْوِ الْمُنْعَمِ عَلَيْهَا: أَيُّهَا الْعَذْرَاءُ النَّقِيَّةُ أَفْرَحِي، وَأَيْضًا أَقُولُ أَفْرَحِي، لِأَنَّ ابْنَكَ قَدْ قَامَ مِنَ الْقَبْرِ فِي الْيَوْمِ الثَّلَاثِ.

إِسْتَبْرِي اسْتَبْرِي يَا أُورُشَلِيمُ الْجَدِيدَةَ، لِأَنَّ مَجْدَ الرَّبِّ قَدْ أَشْرَقَ عَلَيْكَ، إِفْرَحِي الْآنَ وَتَهَلَّلِي يَا صِهْيُونِ، وَأَنْتِ يَا نَقِيَّةُ يَا وَالِدَةَ الْإِلَهَ، إِطْرَبِي بِقِيَامَةِ وَوَلَدِكَ.



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 . أَدَبًا أَدَّبَنِي الرَّبِّ .

فَصَلِّ مِنْ أَعْمَالِ الرُّسُلِ الْقِدِّيسِينَ الْأَطْهَارِ .

في تلك الأيام، لما تكاثرت التلاميذ، حدثت تدمر من اليونانيين على العبرانيين بأن أراملهم كنَّ يُهملن في الخدمة اليومية. فدعا الإثنا عشر جمهور التلاميذ وقالوا: "لا يحسن أن نترك نحن كلمة الله ونخدم الموائد. فانتخبوا أيها الإخوة منكم سبعة رجال، مشهوداً لهم بالفضل، مُمتلئين من الروح القدس والحكمة، فنقيمهم على هذه الحاجة. ونواظب نحن على الصلاة وخدمة الكلمة." فحسن الكلام لدى جميع الجمهور. فأختاروا إستفانوس، رجلاً مُمتلئاً من الإيمان والروح القدس، وفليبيس وبروخورس ونيكاتور وتيمن وبرمناس ونيقولأوس نخيلاً أنطاكياً. وأقاموهم أمام الرسل. فصلوا ووضعوا عليهم الأيدي. وكانت كلمة الله تنمو، وعدت التلاميذ يتكاثر في أورشليم جداً. وكان جمع كثير من الكهنة يُطيعون الإيمان .



L'ÉPÎTRE

Le Seigneur est ma force et ma louange. Le Seigneur m'a châtié et châtié encore.

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

La veille du sabbat, arriva Joseph d'Arimathie, 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

فصل شريف من بشارة القديس مرقس الإنجيلي البشير.

في ذلك الزمان، جاء يوسف الذي من الزامة، مُشِيرٌ تَقِيٌّ، وكان هو أيضاً مُنْتَظِراً مَلَكُوتَ الله. فَاجْتَرَأَ وَدَخَلَ على بِيلاطُسَ وَطَلَبَ جَسَدَ يَسُوعَ. فَاسْتَعْرَبَ بِيلاطُسُ أَنَّهُ قَدْ مَاتَ هَكَذَا سَرِيعاً. وَاسْتَدْعَى قَائِدَ المِئَةِ وَسَأَلَهُ هَلْ لَهُ زَمَانٌ قَدْ مَاتَ. وَلَمَّا عَرَفَ مِنَ القَائِدِ، وَهَبَ الجَسَدَ لِيُوسُفَ. فَاشْتَرَى كَتَاناً، وَأَنْزَلَهُ، وَلَقَهُ فِي الكَتَانِ، وَوَضَعَهُ فِي قَبْرِ كَانَ مَنحُوتاً فِي صَحْرَةٍ، وَدَحْرَجَ حَجَراً على بابِ القَبْرِ. وَكانت مَرِيَمُ المَجْدَلِيَّةُ وَمَرِيَمُ أُمُّ يوسَى تَنْظُرانِ أَيْنَ وَضَعَ. وَلَمَّا انْقَضَى السَّبْتُ، اشْتَرَتْ مَرِيَمُ المَجْدَلِيَّةُ وَمَرِيَمُ أُمُّ يَعْقُوبَ وَسالِومَةَ حَنُوطاً لِيَأْتِيَنَ وَيُدْهِنُهُ. وَبَكَرْنَ جِداً فِي أَوَّلِ الأَسبُوعِ وَأَتَيْنِ القَبْرَ وَقَدْ طَلَعَتِ الشَّمْسُ. وَكُنَّ يَقُلْنَ فيما بَيْنَهُنَّ، "مَنْ يُدَحْرِجُ لَنَا الحَجَرَ عَنِ بابِ القَبْرِ؟" فَتَطَلَعْنَ، فَراَيْنِ الحَجَرَ قَدْ دُحِرَجَ، لِأَنَّهُ كانَ عَظِيماً جِداً. فَلَمَّا دَخَلْنَ القَبْرَ، رَأَيْنِ شاباً جالِساً عَنِ اليمِينِ، لاِبِساَ حُلَّةً بَيْضاءَ، فَانْدَهَلْنَ. فَقَالَ لَهُنَّ: "لا تَنْدَهَلْنَ. أَنْتَنَّ تَطَلَبْنَ يَسُوعَ الناصِرِيَّ المَصلُوبَ. قَدْ قامَ، لَيْسَ هُوَ هَهُنا. هُوَذَا المَوْضِعُ الذي وَضَعُوهُ فِيهِ. فَادْهَبْنَ وَقُلْنَ لِتِلامِيذِهِ وَلِبطُرسَ إِنَّهُ يَسْبِقُكُمْ إلى الجَلِيلِ، هُناكَ تَرَوْنَهُ كما قالَ لَكُمْ." فَخَرَجْنَ سَرِيعاً وَقَرَرْنَ مِنَ القَبْرِ وَقَدْ أَخَذَتْهُنَّ الرِّعْدَةُ وَالدَّهْشُ. وَلَمْ يَقُلْنَ لِأَحَدٍ شَيْئاً لِأَنَّهُنَّ كُنَّ خائِفاتَ.

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

APRIL 2026

Wednesday 29

- * 7:30 pm - Men's Brotherhood Gathering

MAY 2026

Saturday 2

- * 1:00 pm—Mentoring Program - Study Skills Workshop
- * 2:00 pm - Arabic courses
- * 4:00 pm - St. George Children Choir Rehearsal
- * 6:30 pm - Vespers
- * 7:30 pm - Young Adults meeting
- * 7:30 pm - Arabic Bible Study Group
- * 7:30 pm - Antiochian Women talk with Christian Kishfy



Sunday 3—Sunday of the Paralytic

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

Wednesday 6

- * 7:30 pm - Antiochian Women General Meeting in the Fellowship Hall

Thursday 7

- * 6:00 pm - St. George Social Club Gathering in the Fellowship Hall

Saturday 9

- * 2:00 pm - Arabic courses
- * 4:00 pm - St. George Children Choir Rehearsal
- * 6:30 pm - Vespers
- * 7:30 pm - Young Adults meeting
- * 7:30 pm - Teen SOYO hosting Mother's Night in the Fellowship Hall

Sunday 10—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:
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

Richard Jammal (Newly departed)
Eddy Ayoub (Newly departed)
Laurice Elias Lacroix (40 days)
Gaby Habash (2 years)
Elie Orfali (3 years)
Jamil Sultanem
Nicolas & Sophie Mouacdi 

Our heartfelt sympathies to

The Jammal family on the loss of Richard,
who fell asleep in the Lord last week
&
The Ayoub family on the loss of Eddy,
who fell asleep in the Lord on April 12th

Congratulations to

Stephen Oppong & Jessica Desjardins-Voyer
who were united in the Holy Matrimony yesterday

Forthcoming Wedding Saturday, May 2nd at 3:30 pm

Christopher Nehme, son of Elie Nehme & Nihad Sayegh to
Pamela Estephan, daughter of Edmond Stephan & Norma Hawila

THE SYNAXARION

On April 26 in the Holy Orthodox Church, we commemorate the Hieromartyr Basil, bishop of Amasea with Venerable Glaphyra; and Stephen, bishop of Perm.

On this day, the third Sunday of Pascha, we celebrate the feast of the holy Myrrh-bearing women. And we also commemorate Joseph of Arimathaea, the secret disciple, and Nicodemus, the disciple by night.

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 our God, have mercy on us. Amen.



المناسبات الكنسيّة القادمة

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

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نيسان ٢٠٢٦

الأربعاء ٢٩

* اجتماع روحي لفرقة الرجال ٧:٣٠ مساءً

أيار ٢٠٢٦

السبت ٢

* ورشة عمل عن مهارات الدراسة Mentoring Program ١:٠٠ ب.ظ.

* دراسة اللّغة العربيّة ٢:٠٠ ب.ظ.

* تدريبات جوقة أطفال كنيسة القديس جاورجيوس ٤ مساءً

* صلاة الغروب ٦:٣٠ مساءً

* اجتماع الشبيبة YAM ٧:٣٠ مساءً

* دراسة إنجيليّة باللّغة العربيّة ٧:٣٠ مساءً

* اجتماع السيّدات الأنطاكيّات مع كريستيان كسفي ٧:٣٠ مساءً



الأحد ٣ أحد المخلّع

* صلاة السحرية ٩:١٥ صباحاً

* القدّاس الإلهي ١٠:٣٠ صباحاً

الأربعاء ٦

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

الخميس ٧

* لقاء النادي الاجتماعي— في قاعة الكنيسة ٦:٠٠ مساءً

السبت ٩

* دراسة اللّغة العربيّة ٢:٠٠ ب.ظ.

* تدريبات جوقة أطفال كنيسة القديس جاورجيوس ٤ مساءً

* صلاة الغروب ٦:٣٠ مساءً

* اجتماع الشبيبة YAM ٧:٣٠ مساءً

* حفلة لعيد الامهات في قاعة الكنيسة تنظيم Teen SOYO ٧:٣٠ مساءً

الأحد ١٠ أحد السامريّة

* صلاة السحرية ٩:١٥ صباحاً

* القدّاس الإلهي ١٠:٣٠ صباحاً



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>



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JULY 2ND – JULY 5TH, 2026

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May 2, 2026



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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 at:

info@saintgeorgemontreal.org

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



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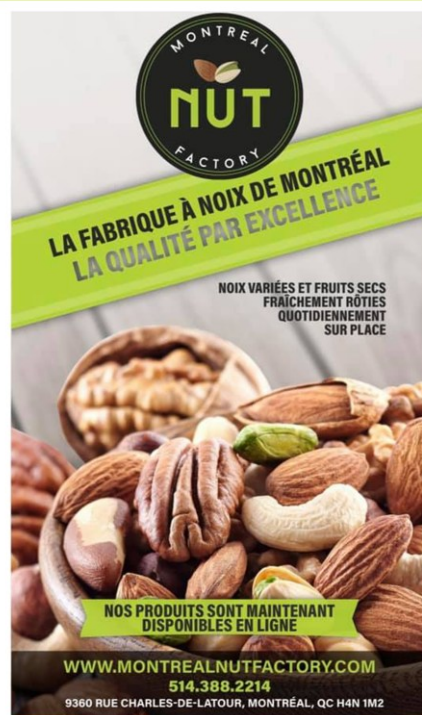
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Sunday, April 26, 2026

saintgeorgemontreal.org

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ANTIOCHIAN WOMEN DIOCESE SCHOLARSHIP AWARD



CANADIAN WINNING APPLICANT **\$750.00 CAD**

AMERICAN WINNING APPLICANT **\$500.00 USD**

**WINNER WILL BE ANNOUNCED AT THE
2026 PARISH LIFE CONFERENCE IN MONTREAL.**

THE QUALIFICATIONS FOR THE SCHOLARSHIP ARE:

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



**SCHOLARSHIP
INFO**

SCAN NOW



**APPLICATION
FORM**

SCAN NOW

Application Form, Essay, and Pastor's recommendation must be emailed by
May 29, 2026 to

DENISE ISSA, SCHOLARSHIP COORDINATOR

ANTIOCHIAN WOMEN OF THE DIOCESE OF OTTAWA, EASTERN CANADA
AND UPSTATE NEW YORK

DENISEISSA7@GMAIL.COM

Join Saint George's Children and Youth 2026 Spring Music Recital!



When: Saturday, May 16th, 2026; 2:30 pm

Where: St. George Church Hall

Children and youth (up to 17 years old) who play an instrument will come together to each perform a piece of music, and the Children's Choir will sing! Those who play more than one instrument can register one musical selection for each instrument they play.

There is no fee to perform or attend!

Registration: <https://tinyurl.com/4ubs4fhj>

Deadline to Register: May 4th, 2026



Questions? Email choir@saintgeorgemontreal.org



A Conference for all Parishioners

HOSTED BY THE ANTIOCHIAN WOMEN

Fostering a Healthy Marital Relationship with the Demands of Parenting

Presented by Christian Kishfy



The event will be held on
Saturday, May 2, 2026
at 7:30 PM in the
St. George Fellowship Hall
following Vespers.

Light refreshments
will be served.

Open to all adults

575 Jean-Talon E.,
Montreal, QC H2R 1T8