

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 5, 2026
Palm Sunday

ORTHOFLASH - St. George Montréal Youth Ministry

ICÔNE DE LA GRANDE HUMILITÉ (AXRA TAPEINOSIS)

ICÔNE DU GRAND ET SAINT VENDREDI

Alors que nous participons à la crucifixion et à la mort de Notre Seigneur Jésus-Christ, notre attention est retenue par l'**icône** de « la **grande humilité** » (AXRA TAPEINOSIS), utilisée dans certaines églises orthodoxes le Grand et Saint Vendredi. Cette icône ne reproduit pas une scène de l'Évangile ; elle a été écrite pour répondre au besoin de l'Église de disposer d'une icône représentant tous les événements du Vendredi Saint : la crucifixion de Jésus, la descente de la croix, les lamentations de la Théotokos et la mise au tombeau. Le corps sans vie du Christ repose dans le tombeau en position verticale, avec la croix en arrière-plan ; Ses yeux sont fermés et Ses mains portent encore les traces de sang laissées par les clous qui l'ont transpercé.

Cette icône véhicule de profonds **concepts théologiques** : la grande humilité du Christ qui « *n'a point ouvert la bouche* » (Ésaïe 53, 7-8). On y voit le Christ à la fois Dieu et homme. Son corps conserve toute sa beauté ; Il est mort dans Son humanité, les yeux fermés, la tête inclinée et les mains marquées par les clous. Le titre sur la croix est « *Le Roi de gloire* » (*Ho Basileus tes Doxes*), en référence aux versets 7 et 8 du Psaume 24 : « *que le roi de gloire fasse son entrée* », ainsi qu'à 1 Corinthiens 2, 8 : « *aucun des chefs de ce temps n'a connu (cette sagesse) s'ils l'avaient connue, ils n'auraient pas crucifié le Seigneur de la gloire.* » La composition de l'icône indique que la Passion du Christ vient de s'achever, mais certains éléments préfigurent Sa résurrection et Son triomphe sur la mort : il n'est que partiellement dans le tombeau et l'inscription sur la croix se lit : « *Le Roi de gloire* ». -Le message de cette icône nous rappelle que le **véritable chemin vers l'humilité** est celui de la **Croix** et du **Tombeau du Christ**.



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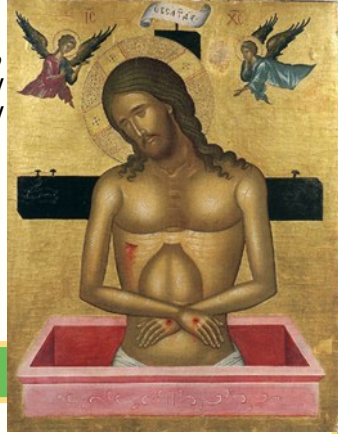
ICON OF THE EXTREME HUMILITY (AXRA TAPEINOSIS)

ICON OF GREAT AND HOLY FRIDAY

As we witness the Crucifixion and Death of our Lord Jesus Christ, our attention is drawn to the icon of "Extreme Humility" (AXRA TAPEINOSIS) displayed in some Orthodox Churches on Great and Holy Friday. The icon does not depict a scene from the Gospel. It was written to meet the church's need for an icon that represents all the events of Holy Friday: Jesus's Crucifixion, the Unnailing of His body from the Cross, the Lamentation of the Theotokos, and the Entombment. The crucified dead body of Christ is upright in the Tomb with the Cross in the background; His eyes are closed, having delivered His spirit on the Cross, and His hands still bearing the blood from the nails which pierced Him.

The icon conveys profound **theological concepts**. It refers to Christ's **extreme humility of voluntary death in the flesh** (Isa 53:7-8). Christ is seen as both God and Man. His body retains its sinless beauty and upright living position, yet He is dead in His Humanity, with His eyes closed, His head tilted and His hands bearing the marks of the nails. The title on the Cross is "The King of Glory" (*Ho Basileus tes Doxes*), referring to Ps 24:7-8: "the King of glory shall come in", and to I Corinthians 2:8: "(...) had they known, they would not have crucified the Lord of glory." The composition of this icon shows that Christ's terrible Passion has just concluded, but there are elements which foreshadow His upcoming Resurrection and triumphant victory over death: He is only partly in the tomb, and the inscription at the top of the cross reads: 'The King of Glory.'

The icon's message is that the only **definite path to humility** is the path of **the Cross and Tomb of Christ Himself**.



أيقونة التنازل الأقصى - الاتضاع الفائق (Άκρα Ταπεινωσης)

أيقونة يوم الجمعة العظيم المقدّس

إذ نشهد صلب وموت ربنا يسوع المسيح بالجسد، تتوجّه أنظارنا إلى أيقونة "التنازل الأقصى". هذه الأيقونة لا تصوّر مشهداً حرفياً من الإنجيل، بل كُتبت لتلبية حاجة الكنيسة إلى أيقونة تُجسّد جميع أحداث الجمعة العظيمة صلب الرب، وإنزال جسده من على الصليب، وراثاء والدة الإله، ووضعه في القبر. يظهر الجسد المصلوب المائت للمسيح واقفاً في القبر، والصليب خلفه. عيناه مغلقتان لأنه أسلم الروح على الصليب، ويده لا تزالان تحملان آثار الدم من المسامير التي ثقتها. تحمل الأيقونة معانٍ لاهوتية عميقة. فهي تشير إلى **اتضاع المسيح الفائق في قبوله الموت بالجسد طوعاً** (إشعيا 53: 7-8) ويُرى المسيح فيها إلهاً وإنساناً معاً. جسده يحتفظ بجماله الطاهر وبهيئته المستقيمة الحيّة، لكنه ميت بحسب إنسانيته، بعينين مُغلقتين، ورأس مائل، ويدين تحملان آثار المسامير. أما الكتابة على الصليب فهي "ملك المجد" في إشارة إلى مزامير 24: 7-8 "فيدخل ملك المجد" وإلى 1 كورنثوس 2: 8 " (...) "لو عرفوا لما صلبوا ملك المجد..." تُظهر تركيبة الأيقونة أن آلام المسيح الرهيبة قد انتهت للتوّ، لكنّ فيها عناصر تُلمّح إلى قيامته القريبة وانتصاره على الموت: فهو ليس موضوعاً بالكامل في القبر، والكتابة أعلى الصليب تقول " ملك المجد". إن رسالة الأيقونة هي أن **الطريق الأكيد إلى الاتضاع هو طريق صليب المسيح وقبره**.

Pastoral Clarifications on the Holy Sacrament of Anointing

By His Eminence Metropolitan Saba (Isper)

The Sacrament of Holy Unction, or the Sacrament of the Anointing of the Sick, is a liturgical sacrament celebrated through a special service of prayer over oil, which is then used to anoint the sick “for the healing of soul and body,” as the service itself states. This sacrament may be celebrated either in homes or in churches. Unfortunately, in many places this practice has been forgotten, as if it had fallen out of use.

The Holy Church celebrates this sacrament in the days preceding the great feasts — such as the Nativity, Theophany, Pascha, and others — as a preparation for receiving the feast and for preparing the faithful who will approach Holy Communion.

Why is This Sacrament Celebrated Communally in Church before the Feasts?

It is celebrated in order to prepare spiritually for the feast and to ready the faithful to partake of the Sacrament of the Holy Eucharist. Holy Communion requires preparation, readiness, and repentance.

Another reason for celebrating this sacrament before the feasts is the ancient custom whereby the faithful would approach Holy Communion only a few times during the year. Since these occasions were often associated with the great feasts, the Holy Church developed the practice of celebrating this sacrament for all the faithful in the church, preparing and blessing them beforehand.

When Did This Service Begin?

The Epistle of Saint James in the New Testament gives us this instruction:

“Is anyone among you sick? Let him call for the elders of the Church, and let them pray over him, anointing him with oil in the name of the Lord.” (James 5:14)

A prayer for the blessing of oil is also mentioned in the Apostolic Constitutions, a work dating back to the third century:

“O Lord our God, sanctify this oil and grant the gift of sanctification to those who distribute it and to those who receive it. With it kings, priests, and prophets were anointed of old. Grant that we also, being anointed with it, may receive health of soul and body.”

Why is the Service Celebrated on Holy Wednesday Evening?

This service entered the Antiochian and Greek liturgical traditions on Holy Wednesday during the fifteenth and seventeenth centuries.

If we read the text of the service, we notice that it speaks of both bodily and spiritual healing and therefore places great emphasis on repentance, a word that appears many times throughout the prayers. The service of Holy Unction is therefore, above all, a service of repentance.

For this reason, the service concludes with the Gospel Book being placed over the heads of the faithful while they bow down, and the priest reads the prayer of absolution for sins—the same prayer that is normally read over the penitent after the completion of the Sacrament of Confession.

In the Antiochian tradition, this sacrament is celebrated annually on Holy Wednesday because many of the faithful receive Holy Communion on Holy Thursday morning, when we commemorate the institution of the Mystical Supper.

Some parishes celebrate the Divine Liturgy on that day very early—before sunrise—so that workers and students may be able to attend. This is a practice that I encourage and leave to the pastoral discretion of the priests of the Archdiocese. Celebrating the Liturgy early is a great blessing and gives all the faithful the opportunity to participate and to approach the Holy Chalice.

When I began this practice in my parish as a priest, with the blessing of the metropolitan—starting Orthros and the Divine Liturgy at four o'clock in the morning on Holy Thursday—many people initially objected. Yet when I entered the church at 3:30 a.m. to prepare the Holy Gifts before the service began, I was surprised to find the church already full, with people seated and others standing because no seats remained!

May the Faithful Take Some of the Blessed Oil (Holy Unction) from this Service to Anoint Themselves?

It is important to understand that the distinction between clergy and laity increased after the thirteenth century and became more pronounced after the fall of Constantinople, partly out of concern that sacred things might fall into the hands of non-Christians. Over time, this distinction became exaggerated to the point that it obscured the royal priesthood that belongs to every baptized Christian.

It should also be remembered that the Church sometimes corrects improper practices by introducing a temporary restriction in the opposite direction. At times this corrective measure may appear contrary to the original tradition, but its purpose is to correct an abuse that has developed over time.

For example, when dozens of small containers filled with oil were lined up for distribution to the faithful, some people - whether out of ignorance or lack of reverence - mishandled the

holy oil. For this reason, certain pastoral directives were issued at times forbidding the distribution of containers of holy oil to the faithful, in order to emphasize the sacredness of this holy sacrament and to prevent disorder, negligence, and irreverence.

However, when such directives remain in place for many years, people begin to regard them as a “sacred tradition.” As a result, the faithful may be deprived of the blessing of the holy oil in times of need—such as illness or various hardships.

In our time, it is often very difficult to call a priest to celebrate the full sacrament in homes (which requires at least an hour and a half) whenever someone becomes ill or enters the hospital. In addition, the number of priests is often insufficient to provide this service in every situation.

At the same time, the lived Orthodox tradition knows the practice of the faithful receiving blessed oil from churches or monasteries and anointing themselves with it as a blessing in times of illness, trials, or need.

What Should Be Done Today?

The question therefore arises: Should we forbid the faithful from keeping holy oil in their homes, or should we give it to those who request it? And how should it be preserved?

First, we must distinguish between anointing with blessed oil and celebrating the sacrament itself, which may only be performed by a priest. Keeping the holy oil and using it does not mean that we have celebrated the sacrament; rather, we have received a blessing through the anointing.

For this reason, I advise priests to allow the faithful to take the oil after a brief pastoral explanation guiding them on how to use it and preserve it reverently in the home. Orthodox tradition recognizes its use particularly in times of illness or pain, as well as during periods of trial, sorrow, or distress. The faithful should first say a prayer and then anoint their foreheads or the place of pain with the holy oil, making the sign of the Cross.

How Should it Be Kept?

The oil should be kept in the place dedicated to God in the home—the prayer corner, as it is often called in the Orthodox household—where the icons of Christ, the Theotokos, and the patron saints of the family are placed along with the vigil lamp. (I hope there is a prayer corner in every home.)

May God grant that these holy occasions return to you again and again with everlasting blessings.

**His Eminence
The Most Reverend
Metropolitan SABA**



**Archbishop of New York
and Metropolitan of
All North America**

**ANTIOCHIAN ORTHODOX CHRISTIAN ARCHDIOCESE
OF NORTH AMERICA**

Prot. no.: 147/2026
Palm Sunday, April 5, 2026

Beloved hierarchs, reverend clergy, esteemed faithful in Christ, Christ is in our midst! As we enter the solemn and life-giving days of Holy Week, our hearts turn with love and filial devotion to our Mother Church of Antioch and to our Father in Christ, His Beatitude Patriarch JOHN X. Each Palm Sunday, the Archdiocese takes up a special collection to support the Patriarchate in its sacred witness. This year, more than ever, your generosity is indispensable.

Our Mother Church continues to endure profound hardship. The ongoing war and strife throughout the Middle East have inflicted deep wounds upon the faithful, the clergy, and the parishes that have stood for centuries as living testimonies of the Gospel. Violence and economic instability have placed unbearable weight on families already struggling to survive. Many of our brothers and sisters face daily uncertainty, and entire communities that once flourished are now diminished.

Yet, the Patriarchate remains steadfast in its mission. With limited means, it tirelessly provides food, housing assistance, medical care, education, pastoral support, and the simple but essential reassurance that the Church has not abandoned her children. His Beatitude and those who labor beside him do all they can to help the faithful who remain, so that their lives may be stable, dignified, and rooted in hope and so that our Christian presence and witness remain steadfast.

For this reason, I ask each of you to give generously to the Palm Sunday collection in your churches for the Patriarchate. Your offering — no matter its size — becomes an act of solidarity, a gesture of compassion, and a tangible expression of love toward those who endure suffering with remarkable faith. Together, we help sustain our brothers and sisters and strengthen the apostolic mission entrusted to the Church of Antioch.

May the Lord Who entered Jerusalem in humility and love, grant you a solemn Holy Week and a joyous and grace-filled Feast of the Resurrection.

With paternal love in Christ,

+SABA
Archbishop of New York and Metropolitan of all North America

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

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Sunday, April 5, 2026

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DIVINE LITURGY VARIABLES FOR SUNDAY, APRIL 5, 2026

THE FIRST ANTIPHON

I am filled with joy, for the Lord will hear the voice of my supplication. The anguish of death encompassed me; the perils of hell beset me.

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

I found tribulation and anguish, and I called upon the Name of the Lord. I will walk acceptably before the Lord in the land of the living. (**Refrain**)

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

THE SECOND ANTIPHON

I believed, and therefore have I spoken: but I was deeply humiliated. What shall I render unto the Lord, for all His benefits unto me?

Refrain: Save us, O Son of God, **Who didst sit upon the foal of an ass**, who sing to Thee: Alleluia.

I will take the cup of Salvation, and call upon the Name of the Lord. (**Refrain**)

I will pay my vows unto the Lord in the presence of all His people. (**Refrain**)

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

THE THIRD ANTIPHON

O, give thanks unto the Lord, for He is good: for His mercy endureth forever. Let the house of Israel now say that He is good: for His mercy endureth forever. Let the house of Aaron now say that He is good: for His mercy endureth forever. Let all that fear the Lord now say that He is good: for His mercy endureth forever.

THE EISODIKON (ENTRANCE HYMN) OF THE FEAST

Blessed is He Who cometh in the Name of the Lord: God is the Lord and hath appeared unto us. Save us, O Son of God, **Who didst sit upon the foal of an ass**, who sing to Thee: Alleluia.

APOLYTIKION OF LAZARUS SATURDAY IN TONE ONE

In confirming the common Resurrection, O Christ God, Thou didst raise up Lazarus from the dead before Thy Passion. Wherefore, we also, like the children, bearing the symbols of victory, cry to Thee, the Vanquisher of death: Hosanna in the highest; blessed is He that cometh in the Name of the Lord.

DIVINE LITURGY VARIABLES FOR SUNDAY, APRIL 5, 2026

APOLYTIKION OF PALM SUNDAY IN TONE FOUR

O Christ God, when we were buried with Thee in Baptism, we became deserving of Thy Resurrection to immortal life. Wherefore, we praise Thee, crying: Hosanna in the highest. Blessed is He that cometh in the Name of the Lord.

KONTAKION OF PALM SUNDAY IN TONE SIX

Being borne upon a throne in Heaven, and upon a colt on the earth, O Christ God, Thou didst accept the praise of the angels and the laudation of the children as they cried to Thee: Blessed art Thou Who comest to recall Adam.

MEGALYNARION FOR PALM SUNDAY IN TONE FOUR

God the Lord hath appeared unto us; let us celebrate the Feast, and let us rejoice and magnify Christ; and with palms and branches let us raise our voices unto him with praise, saying, Blessed is he that cometh in the name of the Lord our Savior.

KOINONIKON (COMMUNION HYMN) FOR PSALM SUNDAY IN TONE EIGHT

Blessed is He Who cometh in the Name of the Lord. Alleluia.

الانتيفونا الأولى

لَقَدْ اِمْتَلَأْتُ فَرَحاً لَأَنَّ الرَّبَّ سَيَسْمَعُ صَوْتِ تَضَرُّعِي. عَمَرَاتِ الْمَوْتِ اِكْتَنَفْتَنِي، وَأَهْوَالِ الْجَحِيمِ اُدْرَكْتَنِي.
اللازمة: بِشَفَاعَاتِ وَالِدَةِ الْإِلَهِ، يَا مُخْلِصُ خَلِّصْنَا.
لَقَيْتُ الصَّيْقَ وَالْأَسَى، وَدَعَوْتُ بِاسْمِ الرَّبِّ، فَيَا رَبُّ نَجِّ نَفْسِي. اَسْأَلُكَ أَمَامَ الرَّبِّ فِي أَرْضِ الْأَحْيَاءِ.
المَجْدُ ... الْآنَ وَكُلَّ ... (اللازمة)

الانتيفونا الثانية

أَمَنْتُ وَلِذَلِكَ تَكَلَّمْتُ، لَكِنِّي كُنْتُ مَكْرُوباً جِداً. بِمَاذَا أَكْفِي الرَّبَّ عَن كُلِّ مَا أَعْطَانِي؟
اللازمة: خَلِّصْنَا يَا ابْنَ اللَّهِ، يَا مَنْ جَلَسَ عَلَى جَحْشِ ابْنِ آتَانَ، لِئُرْتَلَّ لَكَ: هَلْلُوبِيَا.
كَأْسِ الْخَلَاصِ أَقْبِلْ، وَبِاسْمِ الرَّبِّ اُدْعُو. (اللازمة)
أُوفِي نُدُورِي لِلرَّبِّ أَمَامَ كُلِّ شَعْبِهِ. (اللازمة)
المَجْدُ ... الْآنَ وَكُلَّ ... يَا كَلِمَةَ اللَّهِ الْإِبْنَ الْوَحِيدِ ...

الأنتيفونا الثالثة

إِعْتَرِفُوا لِلرَّبِّ فَإِنَّهُ صَالِحٌ، وَإِنَّ إِلَى الأَبَدِ رَحْمَتَهُ. لِيَقُلْ بَيْتُ إِسْرَائِيلَ إِنَّهُ صَالِحٌ، وَإِنَّ إِلَى الأَبَدِ رَحْمَتَهُ. لِيَقُلْ بَيْتُ هَارُونَ إِنَّهُ صَالِحٌ، وَإِنَّ إِلَى الأَبَدِ رَحْمَتَهُ. لِيَقُلْ خَائِفُو الرَّبِّ إِنَّهُ صَالِحٌ، وَإِنَّ إِلَى الأَبَدِ رَحْمَتَهُ.

إيصوذكليون (ترنيمة الدخول) أحد الشعانين

مُبَارَكُ الآتِي بِاسْمِ الرَّبِّ، اللهُ الرَّبُّ ظَهَرَ لَنَا. خَلَّصْنَا يَا ابْنَ اللهِ، يَا مَنْ جَلَسَ عَلَى جَحْشِ ابْنِ آتَانَ، لِنُرْتَلَكَ أَك: هَلُوبِيَا.

طروبارية سبت لعازر باللحن الأول

أَيُّهَا الْمَسِيحُ الإِلهُ، لَمَّا أَقَمْتَ لِعَازَرَ مِنْ بَيْنِ الأَمْوَاتِ قَبْلَ الأَمِكِ، حَقَّقْتَ القِيَامَةَ العَامَّةَ. لِذَلِكَ وَنَحْنُ كَالأَطْفَالِ، نَحْمِلُ عَلامَاتِ العَلْبَةِ وَالظَّفْرِ، صَارِخِينَ نَحْوِكَ يَا غَالِبَ المَوْتِ: أَوْصِنَا فِي الأَعَالِي، مُبَارَكُ الآتِي بِاسْمِ الرَّبِّ.

طروبارية أحد الشعانين باللحن الرابع

أَيُّهَا الْمَسِيحُ الإِلهُ، لَمَّا دُفِنًا مَعَكَ بِالمَعْمُودِيَّةِ، اسْتَأْهَلْنَا بِقِيَامَتِكَ الحَيَاةَ الخَالِدَةَ. فَحَنُّ نُسْبِكَ هَاتِفِينَ: أَوْصِنَا فِي الأَعَالِي، مُبَارَكُ الآتِي بِاسْمِ الرَّبِّ.

القنطاق لأحد الشعانين باللحن السادس

يَا مَنْ هُوَ جَالِسٌ عَلَى العَرْشِ فِي السَّمَاءِ وَرَاكِبٌ جَحْشاً عَلَى الأَرْضِ، لَقَدْ نَقَبَلْتَ تَسَابِيحَ المَلَائِكَةِ وَتَمَاجِيدَ الأَطْفَالِ، أَيُّهَا الْمَسِيحُ الإِلهُ، هَاتِفِينَ إِلَيْكَ: مُبَارَكُ أَنْتَ الآتِي لِتُعِيدَ آدَمَ ثَانِيًا.

تعظيمة أحد الشعانين باللحن الرابع

اللهُ الرَّبُّ ظَهَرَ لَنَا، فَأَقِيمُوا العِيدَ وَابْتَهَجُوا، وَهَلِّمْنَا نُعْظِمُ الْمَسِيحَ، وَبِسَعْفٍ وَأَغْصَانٍ نَهْتِفُ بِالتَسَابِيحِ قَانِلِينَ: مُبَارَكُ الآتِي بِاسْمِ الرَّبِّ مُخَلِّصِنَا .

كينونيكون (ترنيمة المناولة) لأحد الشعانين باللحن الثامن

مُبَارَكُ الآتِي بِاسْمِ الرَّبِّ. هَلُوبِيَا.



L'ÉPÎTRE

Béni soit celui qui vient au nom du Seigneur. Confessez le Seigneur car Il est bon, car sa miséricorde est éternelle.

Lecture de l'épître du saint apôtre Paul aux Philippiens

Frères, réjouissez-vous dans le Seigneur en tout temps ; je vous le répète, réjouissez-vous. Que votre bienveillance soit connue de tous les hommes. Le Seigneur est proche. N'entretenez aucun souci, mais en toute circonstance exposez vos requêtes à Dieu, recourant à la prière et l'oraison, dans l'action de grâces. Alors la paix de Dieu, qui surpasse tout esprit, prendra sous sa garde vos cœurs et vos pensées dans le Christ Jésus. En conclusion, mes frères, tout ce qu'il y a de vrai et de noble, tout ce qu'il y a de juste et de pur, tout ce qui est digne d'être aimé et d'être honoré, tout ce qui s'appelle vertu et qui mérite des éloges, voilà ce dont il faut vous préoccuper. Ce que vous avez appris et reçu, ce que vous avez vu et entendu de moi, mettez-le en pratique. Alors le Dieu de la paix sera avec vous.

الإنجيل (الأحد الشعائين)

فصلٌ شريفٌ من بشارَةِ القديسِ يوحنا الإنجيليِّ البشيرِ والتلميذِ الطاهرِ.

قَبْلَ الفِصْحِ بِسِتَّةِ أَيَّامٍ، أتى يسوعُ إلى بيتٍ عَنياً حيثُ كانَ لِعازَرُ الذي ماتَ فأقامَهُ يسوعُ من بينِ الأمواتِ. فَصَنَعُوا لهُ هُنَاكَ عِشاءً، وكانَتْ مَرْتاً تَخْدِمُ، وكانَ لِعازَرُ أَحَدَ المُتَكَبِّينَ مَعَهُ. أمَّا مَرِيضٌ فَأَخَذَتْ رَطْلَ طيبِ نارِدينِ خالِصِ، كَثِيرِ الثَّمَنِ، وَدَهَنْتْ قَدَمَيَّ يَسوعَ وَمَسَحَتْ قَدَمَيْهِ بِشَعْرِهَا. فامْتَلَأَ البَيْتُ مِنْ رايحةِ الطيبِ. فقالَ أَحَدُ تلاميذِهِ، يهوذا ابْنُ سَمعانَ الاسخريوطيِّ، الذي كانَ مُرمِعاً أنْ يُسَلِمَهُ، " لِمَ لَمْ يُبْعِ هذا الطيبُ بِثَلَاثِ مِئَةِ دِينَارٍ وَيُعْطَى لِلْمَساكِينِ؟" وإِنَّمَا قالَ هذا لا اِهْتِماماً بِالْمَساكِينِ، بَلْ لِأَنَّهُ كانَ سارقاً وكانَ الصُّنْدُوقُ عِنْدَهُ، وكانَ يَحْمِلُ ما يلقى فيه. فقالَ يَسوعُ: "دَعْها، إِنَّمَا حَفَظْتُهُ لِيَوْمِ دَفْنِي، فَإِنَّ الْمَساكِينِ هُمُ عِنْدَكُمُ في كُلِّ حينٍ، وأمَّا أنا فَلَسْتُ عِنْدَكُمُ في كُلِّ حينٍ". وَعَلِمَ جَمْعٌ كَثِيرٌ مِنَ اليَهُودِ أَنَّ يَسوعَ هُنَاكَ، فجاؤوا، لا مِنْ أَجْلِ يَسوعَ فَقَطْ، بَلْ لِيَنْظُرُوا أَيضاً لِعازَرَ الذي أَقامَهُ مِنْ بينِ الأمواتِ. فَأَتَمَرَ رُؤساءُ الكَهَنَةِ أَنْ يَقْتُلُوا لِعازَرَ أَيضاً، لأنَّ كَثِيرِينَ مِنَ اليَهُودِ كانوا بِسَببِهِ يَدَهَبُونَ فيُؤْمِنُونَ بيَسوعَ. وفي العَدَدِ، لَمَّا سَمِعَ الجَمْعُ الكَثِيرُ الذينَ جاؤوا إلى العيدِ بأنَّ يَسوعَ آتٍ إلى أُورُشَلِيمَ، أَحذوا سَعَفَ النُّخْلِ وَخَرَجُوا لِلقائِهِ وَهُمُ يصرُخُونَ قائلينَ: "هُوسَعْنَا، مُبارِكُ الآتيِ بِاسمِ الرَّبِّ مَلِكِ إِسْرَائِيلِ". وإنَّ يَسوعَ وَجَدَ جَحْشاً فَرَكِبَهُ كما هُوَ مَكْتُوبٌ: "لا تَخافي يا ابْنَةُ صِهْيُونَ. ها إِنَّ مَلِكِكَ يَأْتِيكَ رَكاباً على جَحْشِ ابْنِ أَتانٍ". وهذه الأَشْياءُ لَمْ يَفْهَمُها تلاميذُهُ أَوَّلًا، وَلَكِنْ لَمَّا مُجِدَّ يَسوعَ حينئِذٍ تَدَكَّرُوا أَنَّ هذِهِ إِنَّمَا كُتِبَتْ عَنْهُ وَأَنَّهُمْ عَمَلُوا لهُ. وكانَ الجَمْعُ الذينَ كانوا مَعَهُ حينَ نادى لِعازَرَ مِنَ القَبْرِ وَأقامَهُ مِنْ بينِ الأمواتِ يَشْهَدُونَ لهُ. وَمِنْ أَجْلِ هذا اسْتَقْبَلَهُ الجَمْعُ، لِأَنَّهُمْ سَمِعُوا بِأَنَّهُ قَدْ صَنَعَ هذِهِ الأَيَّةَ.



THE EPISTLE (For Palm Sunday)

*Blessed is He Who cometh in the Name of the Lord.
O give thanks unto the Lord, for He is good; for His mercy endures forever.*

The Reading from the Epistle of St. Paul to the Philippians. (4:4-9)

Brethren, rejoice in the Lord always; again I will say, Rejoice! Let your forbearance be known to all people. The Lord is at hand. Be anxious for nothing, but in everything by prayer and supplication with thanksgiving let your petitions be made known to God. And the peace of God, which surpasses all understanding, will guard your hearts and your minds in Christ Jesus. Finally, brethren, whatever things are true, whatever things are honorable, whatever things are just, whatever things are pure, whatever things are lovely, whatever things are of good report; if there is any virtue, and if there is any praise, think about these things. The things which you both learned and received, and heard and saw in me, these things do; and the God of peace will be with you.

الرسالة (الأحد الشعائين)

مُبَارَكُ الْآتِي بِاسْمِ الرَّبِّ . اِعْتَرِفُوا لِلرَّبِّ فَائِبَةً صَالِحَةً وَإِنَّ إِلَى الْأَبَدِ رَحْمَتُهُ .

فَصَلِّ مِنْ رِسَالَةِ الْقَدِّيسِ بُولْسِ الرَّسُولِ إِلَى فِيلِيبِّي .

يا إِخْوَةُ، اَفْرَحُوا فِي الرَّبِّ كُلِّ حِينٍ وَأَقُولُ أَيْضاً اَفْرَحُوا . وَلِيُظَهِّرْ جِلْمَكُمْ لِجَمِيعِ النَّاسِ . فَإِنَّ الرَّبَّ قَرِيبٌ . لَا تَهْتَمُّوا النَّبْتَةَ، بَلْ فِي كُلِّ شَيْءٍ فَلْتَكُنْ طَلِبَاتِكُمْ مَعْلُومَةً لَدَى اللَّهِ بِالصَّلَاةِ وَالتَّصَرُّعِ مَعَ الشُّكْرِ . وَلِيَحْفَظْ سَلَامُ اللَّهِ، الَّذِي يَفُوقُ كُلَّ عَقْلِ، قُلُوبَكُمْ وَبِصَائِرِكُمْ فِي يَسُوعَ الْمَسِيحِ . وَبَعْدُ أَيُّهَا الْإِخْوَةُ، مَهْمَا يَكُنْ مِنْ حَقٍّ، وَمَهْمَا يَكُنْ مِنْ عَفَافٍ، وَمَهْمَا يَكُنْ مِنْ عَدْلِ، وَمَهْمَا يَكُنْ مِنْ طَهَارَةٍ، وَمَهْمَا يَكُنْ مِنْ صِفَةٍ مُحَبَّبَةٍ، وَمَهْمَا يَكُنْ مِنْ حُسْنِ صِبِيَةٍ، إِنْ تَكُنْ فَضِيلَةً، وَإِنْ يَكُنْ مَدْحٌ، فَفِي هَذِهِ افْتَكِرُوا . وَمَا تَعَلَّمْتُمُوهُ، وَسَلَّمْتُمُوهُ، وَسَمِعْتُمُوهُ، وَرَأَيْتُمُوهُ فَيَّ، فَبِهَذَا اَعْمَلُوا، وَإِلَهُ السَّلَامِ يَكُونُ مَعَكُمْ .



THE GOSPEL (For PALM SUNDAY)

The Reading from the Holy Gospel according to St. John . (12:1-18)

Six days before the Passover, Jesus came to Bethany, where Lazarus who had died was, whom Jesus had raised from the dead. There they made Him a supper; Martha served, and Lazarus was one of those at table with Him. Mary took a pound of costly ointment of pure nard and anointed the feet of Jesus and wiped His feet with her hair; and the house was filled with the fragrance of the ointment. But Judas Iscariot, Simon's son, one of His Disciples (he who was to betray Jesus), said, "Why was this ointment not sold for three hundred denarii and given to the poor?" This he said, not because he cared for the poor but because he was a thief, and as he had the moneybox he used to take what was put into it. Jesus said, "Let her alone, let her keep it for the day of My burial. The poor you always have with you, but you do not always have Me." When the great crowd of the Jews learned that He was there, they came, not only on account of Jesus but also to see Lazarus, whom Jesus had raised from the dead. So the chief priests planned to put Lazarus also to death, because on account of him many of the Jews were going away and believing in Jesus. The next day a great crowd who had come to the feast heard that Jesus was coming to Jerusalem. So they took branches of palm trees and went out to meet him, crying, "Hosanna! Blessed is He Who cometh in the Name of the Lord, the King of Israel!" And Jesus found a young ass and sat upon it; as it is written, "Fear not, daughter of Zion; behold, your king is coming, sitting on an ass's colt!" His Disciples did not understand this at first; but when Jesus was glorified, then they remembered that this had been written of Him and had been done to Him. The crowd that had been with Jesus when He called Lazarus out of the tomb and raised him from the dead bore witness. The reason why the crowd went to meet Jesus was that they heard He had done this sign.

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

Sunday 5 – Palm Sunday

- * 09:20 am Sunday Orthros
- * 10:30 am Palm Sunday - Divine Liturgy
- * 06:30 pm Orthros of the Bridegroom

Monday 6

- * 09:30 am Pre-Sanctified Divine Liturgy
- * 06:30 pm Orthros of the Bridegroom

Tuesday 7

- * 09:30 am Pre-Sanctified Divine Liturgy
- * 06:30 pm Orthros of the Bridegroom

Wednesday 8

- * 09:30 am Pre-Sanctified Divine Liturgy
- * 06:30 pm Holy Unction Service

Thursday 9

- * 07:30 am Divine Liturgy of St. Basil the Great
- * 06:30 pm Orthros of The Twelve Gospels

Friday 10

- * 10:00 am Great Royal Hours
- * 03:00 pm Vesper service of the taking down from the Cross
- * 06:30 pm Orthros with the Lamentation for Christ

Saturday 11

- * 09:30 am Divine Liturgy of St. Basil the Great
- * 10:00 pm The Resurrection (Rush) Service Paschal Orthros & Divine Liturgy followed by a Paschal Meal.

Sunday 12 – Great & Holy Pascha

- * 12:00 pm - Agape Vespers followed by Egg Hunt

Monday 13 - Bright Monday - [Paschal Divine Liturgy at St. Mary's Orthodox Church](#)

- * 10:00 am Festal Orthros at St. Mary's Orthodox Church
- * 11:00 am Paschal Divine Liturgy at St. Mary's Orthodox Church





Prayers Offered For the Living

For the Orthodox Servants of God:

Raweah; 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;
Fouad; Reem & Khalil; Diana & Reland
The victims who are suffering in the war in the Middle East

We pray for the continued good health of our Clergy

His Grace the Rt. Rev. Bishop ALEXANDER Mufarrij
V. Rev. Dr. Joseph F. Purpura, Kh. Kathleen & family
Rev. Fr. Gabriel Abdel Nour, Kh. Michelle & family
Kh. Souhaila El-Murr & family
Subdeacon Philip Genest & family
Subdeacon Robert Bayouk & family
Subdeacon Christian Kishfy & family

Churching today

Zoe Gjievik, daughter of Andrew Gjievik & Pascal Freije

We pray for St. George's organizations

The Parish Council; The Office Staff; Antiochian Women;
Teen SOYO; Order of St. Ignatius; Youth Ministry; Legacy & Trinity Fund;
Le Cercle/The Circle; Altar Servers; The Chanters; St. George Choir;
Byzantine Youth Choir; St. George Children's Choir;
West Island Bible Study; Mentoring Program; Community Care & Comfort;
Raffle Committee; Oyster Party Committee; Volunteers;
Church School Students, Teachers, Staff, and Parents;
Sponsorship Program ; St. George Arabic Spiritual Group;
St. George Social Club; Ushers; Young Adult Fellowship;
Mother's Group; Men's Brotherhood Group; Mental Health Staff;
All the Members and Benefactors of this Parish

**We pray for all our volunteers who work so diligently
for St. George's well-being.**

**A second collection will be held for the Patriarchate of Antioch,
supporting our suffering brothers and sisters.
May your offering be a sign of compassion & unity**



Lecture de l'Évangile selon saint Jean.

Six jours avant la Pâque, Jésus arriva à Béthanie, où était Lazare, qu'il avait ressuscité des morts. Là, on lui fit un souper ; Marthe servait, et Lazare était un de ceux qui se trouvaient à table avec lui. Marie, ayant pris une livre d'un parfum de nard pur de grand prix, oignit les pieds de Jésus, et elle lui essuya les pieds avec ses cheveux ; et la maison fut remplie de l'odeur du parfum. Un de ses disciples, Judas Iscariot, fils de Simon, celui qui devait le livrer, dit : « Pourquoi n'a-t-on pas vendu ce parfum trois cent deniers, pour les donner aux pauvres ? » Il disait cela, non qu'il se mît en peine des pauvres, mais parce qu'il était voleur, et que, tenant la bourse, il prenait ce qu'on y mettait. Mais Jésus dit : « Laisse-la garder ce parfum pour le jour de ma sépulture. Vous avez toujours les pauvres avec vous, mais vous ne m'avez pas toujours ». Une grande multitude de Juifs apprirent que Jésus était à Béthanie ; et ils y vinrent, non pas seulement à cause de lui, mais aussi pour voir Lazare, qu'il avait ressuscité des morts. Les principaux sacrificateurs délibérèrent de faire mourir aussi Lazare, parce que beaucoup de Juifs se retiraient d'eux à cause de lui, et croyaient en Jésus.

Le lendemain, une foule nombreuse de gens venus à la fête ayant entendu dire que Jésus se rendait à Jérusalem, prirent des branches de palmiers, et allèrent au-devant de lui, en criant : « Hosanna ! Béni soit celui qui vient au nom du Seigneur, le roi d'Israël ! » Jésus trouva un ânon, et s'assit dessus, selon ce qui est écrit : « Ne crains point, fille de Sion ; voici, ton roi vient, assis sur le petit d'une ânesse. » Ses disciples ne comprirent pas d'abord ces choses ; mais, lorsque Jésus eut été glorifié, ils se souvinrent qu'elles étaient écrites de lui, et qu'il les avaient été accomplies à son égard. Tous ceux qui étaient avec Jésus, quand il appela Lazare du sépulcre et le ressuscita des morts, lui rendaient témoignage ; et la foule vint au-devant de lui, parce qu'elle avait appris qu'il avait fait ce miracle.

THE SYNAXARION

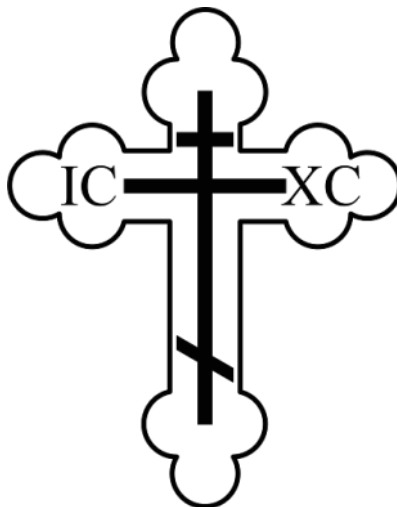
On this day in the Holy Orthodox Church, the Sunday of Palms, we celebrate the radiant and glorious festival of the Entrance of our Lord Jesus Christ into Jerusalem.

Verses

He Who stretcheth out the firmament and sat on the foal,
Seeketh to release mortals from un-reason.

Jesus came to Bethany on the Sunday falling before the six days of the Mosaic Passover. On the following day He sent two of His Disciples, who brought Him a donkey on which He sat to enter the city. And when the great multitude heard that Jesus was coming to Jerusalem, they immediately took palm branches in their hands and went out to meet Him. All cried, "Hosanna! Blessed is He that cometh in the Name of the Lord, King of Israel!" The branches of palm trees were a symbol of Christ's victory over Satan and Death. And the meaning of "Hosanna" is, "We pray Thee, save." The donkey's colt, which was still an untamed animal, and impure according to the law, as well as Christ's sitting thereon, symbolize the former savagery and impurity of the Gentiles; and their subsequent taming and obedience to the holy law of the Gospel.

By Thine ineffable compassion, O Christ our God, make us victors over the irrational passions, and make us worthy to see Thy tangible victory over death, Thy radiant and life-bearing Resurrection, and 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
https://www.facebook.com/stgeorgemtl/live_videos

نيسان ٢٠٢٦



الأحد ٥ - أحد الشعانين

- * صلاة السحرية ٩:٣٠ صباحاً
- * القدّاس الإلهي ١٠:٣٠ صباحاً
- * صلاة الختن الأولى ٦:٣٠ مساءً

الإثنين ٦

- * قدّاس البروجيزماني (القدسات السابق تقديسها) ٩:٣٠ صباحاً
- * صلاة الختن الثانية ٦:٣٠ مساءً

الثلاثاء ٧

- * قدّاس البروجيزماني (القدسات السابق تقديسها) ٩:٣٠ مساءً
- * صلاة الختن الثالثة ٦:٣٠ مساءً

الأربعاء ٨

- * قدّاس البروجيزماني (القدسات السابق تقديسها) ٩:٣٠ صباحاً
- * خدمة تقديس الزيت ٦:٣٠ مساءً

الخميس ٩

- * القدّاس الإلهي (قدّاس باسيليوس) ٧:٣٠ صباحاً
- * خدمة 12 إنجيل ٦:٣٠ مساءً

الجمعة ١٠

- * خدمة الساعات الملوّكية ١٠:٠٠ صباحاً
- * خدمة إنزال المصلوب ٣:٠٠ ب.ظ.
- * خدمة جناز المسيح ٦:٣٠ مساءً

السبت ١١

- * قدّاس سبت النور ٩:٣٠ صباحاً
- * الهجمة وقدّاس عيد الفصح ١٠:٠٠ مساءً
- * مائدة محبّة بعد القدّاس

الأحد ١٢

- * غروب المحبّة - يليه نشاط فصحيّ للأطفال ١٢:٠٠ ظهراً

الإثنين ١٣ - صلاة السحرية **في كنيسة السيدة**

- * إثنين الباعوث صلاة السحرية ١٠:٠٠ صباحاً - القدّاس الإلهي ١١:٠٠ صباحاً **في كنيسة السيدة**



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JULY 2ND – JULY 5TH, 2026

**Our church is honored to
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Life Conference.**

**JOIN US AT OUR
REGISTRATION TABLE
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19TH AND APRIL 26TH
FOR ASSISTANCE WITH
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**VISIT THE WEBSITE
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DIOCESE OF OTTAWA,
EASTERN CANADA & UPSTATE NY



March 2026

The Clergy of the Diocese of Ottawa, Eastern Canada and Upstate New York

RE: Antiochian Women Scholarship

Dear Reverend Fathers:

Christ is in our midst!

I am writing to ask for your assistance in publicizing the Antiochian Women's Scholarship for the women of our diocese. We have seen women only applying for the national scholarship, but we want to make you aware of our local opportunities.

We will be awarding to our Canadian winning applicant **\$750.00 CAD or \$500.00 USD** or to our American winning applicant.

All applications must be emailed by **May 29, 2026** in order to be considered. The scholarship recipients will be announced at the 2026 Parish Life Conference.

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.

Kindly distribute this letter and the accompanying scholarship application to your Antiochian Women and encourage the eligible women in your parish to apply.

I am sincerely yours in Christ Jesus,

Denise Issa
Scholarship Coordinator

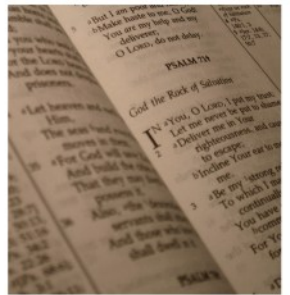
ANTIOCHIAN WOMEN OF THE DIOCESE OF OTTAWA, EASTERN CANADA & UPSTATE NY
❖ ANTIOCHIAN ORTHODOX CHRISTIAN WOMEN OF NORTH AMERICA ❖

An Enlightening Experience **GREAT FRIDAY VIGIL**

In order to fully appreciate the wonder of Christ's Resurrection from the dead, it is important that we understand the significance of his sufferings that we may behold His glorious Resurrection.

An ancient tradition in the Orthodox Church is the Vigil at the Tomb of Christ. After our Lord died on the Cross, Nicodemus and Joseph of Arimathea took the body of Jesus, bound it in linen cloths with spices and buried it in a new tomb. Mary Magdalene and the other Mary sat opposite the tomb watching as their Lord was buried. The Church over the centuries has joined with these two women in keeping watch over Jesus' tomb. The Holy Friday Vigil at Christ's tomb is our opportunity to keep vigil at the tomb of Christ as He descends into Hell to loosen the bonds of death. What better way to understand the death and resurrection of Jesus than to participate in the Vigil by His tomb.

The Church has given us this opportunity to watch and wait with the countless saints and myriads of angels as our Lord conquers



Young adults and teens (ages 16+) are invited to take part in our yearly tradition of the Night Vigil, from 5:00 PM on Great Friday, April 10th, until midnight.

Throughout the night, we will gather at the Tomb of Christ for the reading of Psalms and various prayers, entering deeply into the mystery of His Passion as we await the joy of the Resurrection.



To participate please register using this link or Qr code:
<https://bit.ly/great-friday-vigil2026>

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THE CHURCH TEEN SOYO GROUP IS HOSTING A

SPECIAL AFTERNOON

JUST FOR YOU !

WE WARMLY INVITE YOU TO ENJOY A
PLEASANT AFTERNOON FEATURING:

- 🎲 LIGHT GAMES AND FRIENDLY ACTIVITIES
- 🏆 SMALL TOKENS OF APPRECIATION
- ☕ REFRESHMENTS, TEA, AND DELIGHTFUL
CONVERSATION



SUNDAY, 19 APRIL 2026

AFTER LITURGY AND COFFEE HOUR IN THE PARISH HALL

*WE'D LOVE TO SPEND SOME TIME TOGETHER, LAUGH, AND
ENJOY AN AFTERNOON OF FELLOWSHIP WITH YOU!*

PLEASE REGISTER USING THE LINK OR QR CODE
[HTTPS://BIT.LY/SENIOR-TEEN-SOYO](https://bit.ly/senior-teen-soyo)
OR CALL THE CHURCH OFFICE (514) 276-8533



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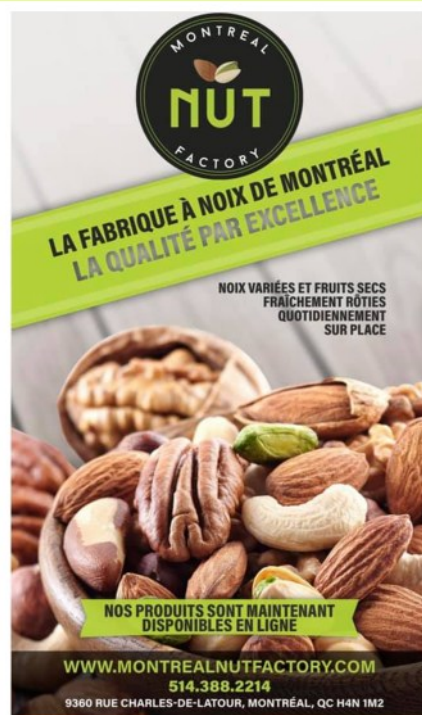
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Sunday, April 5, 2026

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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



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.



Holy Week



Palm Sunday, April 5

*Orthros 9:20 a.m. / Divine Liturgy for Palm Sunday 10:30 a.m.

*Orthros of the Bridegroom at 6:30 p.m.

Great Monday, April 6

*Pre-Sanctified Liturgy at 9:30 a.m. / *Orthros of the Bridegroom at 6:30 p.m.

Great Tuesday, April 7

*Pre-Sanctified Liturgy at 9:30 a.m. / *Orthros of the Bridegroom at 6:30 p.m.

Great Wednesday, April 8

*Pre-Sanctified Liturgy at 9:30 a.m. / *Holy Unction Service at 6:30 p.m.

Great Thursday, April 9

*Vesperal Liturgy of St. Basil the Great at 7:30 a.m.

*Orthros of the Twelve Passion Gospels at 6:30 p.m.

Great Friday, April 10

*The Great (Royal) Hours and Typika of Holy Friday at 10:00 a.m.

*Taking-Down of Christ from the Cross at 3:00 p.m.

*Orthros with the Lamentation for Christ at 6:30 p.m.

Paschal services

Saturday, April 11 Great Saturday

*Vesperal Divine Liturgy of St. Basil the Great, *the First Liturgy (Baptismal Liturgy) of Pascha* at 9:30 a.m.

*Paschal services: the Resurrection (Rush) Service, Paschal Orthros & Paschal Divine Liturgy at 10:00 p.m.

*Paschal Meal in the hall at 12:30 a.m.

Sunday, April 12 Great Holy Pascha

Agape Vespers at 12 p.m. followed by Egg hunt



Bright Monday, April 13

Paschal Divine Liturgy at St. Mary's Orthodox Church at 11:00 a.m.