

# 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 بقرائة هذه النشرة الأسبوعية

March 22, 2026

Sunday of Saint John Climacus

New Hieromartyr Zachariah, metropolitan of Corinth; Sophronios, bishop of Irkutsk

ORTHOFLASH - St. George Montréal Youth Ministry

SAINT GABRIELIA, THE ASCETIC OF LOVE

COMMEMORATED: MARCH 28

**Gerontissa Gabriela** (also known as **Gavrilia** or **Gavrielia**)

was born in Constantinople in 1897. She lived there until her family was deported during the population exchange between Greece and Turkey and sent to Thessaloniki. She earned degrees in botany, philosophy, podiatry, and physiotherapy; the later from London where she lived until the end of World War II. After the war, she returned to Greece and opened a clinic in Athens. In her treatment room, she hung an icon of Christ washing the feet of the apostles. During the sessions, she observed strict silence repeating the *Jesus Prayer* and "*O Heavenly King...*" She gave away the money she received for physiotherapy treatments to the poor. She often hung a bag of food for the hungry on her door.

After her mother died in 1954, **Gabrielia** decided that she also had "*died to the world*"; she gave up her physiotherapy practice, sold the little she had and prepared to take off to India carrying only the Holy Scriptures with her. She accepted no reward for her services, trusting in God's providence. In 1959, she went to Bethany, Palestine, to become a nun. There, she learned the monastic life, reading the Gospels and the Holy Fathers while practising prayer and fasting to battle her sinful passions.

Upon returning to Greece, St. Amphilochios tonsured her as a **nun** and blessed her to have a **ministry of active outreach to the world**. She returned to India to resume caring for the poor, then started travelling wherever she was needed: East Africa, Europe, America and Switzerland. In 1962, she was invited to America to speak to Protestant communities about asceticism and the practice of the Jesus Prayer. With Archbishop Iakovos's blessing, she spent ten weeks travelling across the U.S. and Canada. She used to say, "*People who love never become tired.*"



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Sunday, March 22, 2026

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SAINTE MÈRE GABRIELLE, L'ASCÈTE DE L'AMOUR

COMMÉMORÉE LE 28 MARS

**Mère Gabrielle** (également connue sous les noms de **Gavrilia** ou **Gavrielia**) naît à Constantinople, en 1897. Elle y vécut jusqu'à ce que sa famille soit déportée lors de l'échange de population entre la Grèce et la Turquie, et envoyée à Thessalonique. Elle obtient des diplômes en botanique, en philosophie, en podologie et en physiothérapie, ce dernier à Londres, où elle vit jusqu'à la fin de la Seconde Guerre mondiale. Après la guerre, elle retourne en Grèce et ouvre une clinique à Athènes. Dans sa salle de soins, elle accroche une icône représentant Le Christ lavant les pieds des apôtres. Pendant les séances, elle observe un silence strict, récitant la *Prière de Jésus* et « *Ô Roi céleste...* ». Elle distribue l'argent qu'elle reçoit pour les traitements aux plus démunis et accroche souvent un sac de nourriture pour les affamés à sa porte.

Après la mort de sa mère, en 1954, **Gabrielia** décide qu'elle aussi était « *morte au monde* » ; elle ferme son cabinet de physiothérapie, vend ses biens et part pour l'Inde, n'emportant avec elle que les Évangiles. Elle n'accepte aucun paiement pour ses services, confiante en la providence divine. En 1959, elle se rend à Béthanie, en Terre sainte pour prononcer ses vœux. Elle y apprend la vie monastique, lit les Évangiles et les Pères de l'Église, tout en pratiquant la prière et le jeûne pour combattre ses passions.

De retour en Grèce, saint Amphilochios la tonsure et la bénit afin qu'elle **exerce un ministère actif dans le monde**. Elle retourne en Inde pour servir les plus démunis, puis part partout où l'on a besoin d'elle : Afrique de l'Est, Europe, États-Unis et Suisse. En 1962, elle est invitée en Amérique pour parler d'ascétisme et de la pratique de la Prière de Jésus aux communautés protestantes. Avec la bénédiction de l'archevêque Iakovos, elle parcourt l'Amérique et le Canada, pendant dix semaines en répétant: « *Les gens qui aiment ne se fatiguent jamais.* »



القديسة غابريليا، ناسكة المحبة

نُعَيِّد لها في 28 آذار

وُلدت الراهبة **غابريليا** (المعروفة أيضاً باسم **غافريليا** أو **غافرييلا**) في القسطنطينية

عام 1897. عاشت هناك حتى رُحِّلت عائلتها خلال تبادل السكان بين اليونان وتركيا، ونُقلت إلى مدينة تسالونيكى. حصلت على شهادات في علم النباتات، والفلسفة، وعلاج القدم، والعلاج الفيزيائي؛ وقد حَصَلت على الأخيرة من لندن حيث أقامت حتى نهاية الحرب العالمية الثانية. بعد الحرب، عادت إلى اليونان وافتتحت عيادة في أثينا. في غرفة العلاج، علَّقت أيقونة للمسيح وهو يغسل أقدام الرُّسل. خلال جلسات العلاج، كانت تلتزم الصمت التام، مردِّدة صلاة يسوع وصلوة "أيها الملك السماوي...".

كانت تُعطي المال الذي تقاضاه من جلسات العلاج الفيزيائي للفقراء، وكثيراً ما كانت تعلق كيساً من الطعام على بابها للجائعين. بعد وفاة والدتها عام 1954، قررت **غابريليا** أنها أيضاً قد "ماتت عن العالم" فتخلَّت عن عملها في العلاج الفيزيائي وباعت القليل الذي كانت تملكه، واستعدَّت للانطلاق إلى الهند حاملة معها لا شيء سوى الكتاب المقدس. لم تكن تقبل أيّ مكافأة على خدماتها، بل كانت تثق بعناية الله. في عام 1959، ذهبت إلى بيت عنيا في فلسطين لتصبح راهبة. هناك تعلَّمت أصول الحياة الرهبانية، فكانت تقرأ الإنجيل وآباء الكنيسة، وتمارس الصلاة والصوم لمحاربة الأهواء الخاطئة.

عندما عادت إلى اليونان، قام القديس أمفيلوخوس برسامتها **كراهبة** (قص شعرها الرهباني) وباركها لتمارس خدمتها في **العمل الرسولي الناشط في العالم**. عادت إلى الهند لتتابع رعاية الفقراء، ثم بدأت بالسفر حيثما دُعيت للمساعدة: إلى شرق أفريقيا، وأوروبا، وأمريكا، وسويسرا. عام 1962، دُعيت إلى أمريكا لتتحدث إلى الجماعات البروتستانتية عن النُّسك وتلاوة صلاة يسوع. ووبركة رئيس الأساقفة ياكوفوس، أمضت عشرة أسابيع في السفر عبر الولايات المتحدة وكندا. وكانت تقول دائماً "من يُحب لا يتعب أبداً".

## **On Intercommunion**

### ***By His Eminence Metropolitan Saba (Isper)***

The Sacrament of the Eucharist is the Mystery of the Church. When we say “sacrament” we mean an action that surpasses human reasoning, because it does not submit to the measures of the material world. It is an action in which God Himself participates. He sends His grace through material elements such as water, oil, and bread, and these become means for blessing the believers and sanctifying their lives.

This is not the place to elaborate on the theological meaning of the word “sacrament” in the Christian understanding. Our concern here is the heart of the Sacrament of the Eucharist—namely, Holy Communion.

The Gospel asks that anyone who approaches the holy chalice be reconciled with those with whom he has previously been in conflict. Why? Because in Holy Communion, the Christian community encounters Christ who dwells in and unites Himself with each of its members. Through Him, these members are also united with one another. The unity of the ecclesial community is realized through the presence of Christ within it and within each of its members.

Therefore, if someone remains in conflict, or is not in harmony or in the same faith as the others, he damages this unity and renders it merely external and apparent rather than real.

The fullness of the Church’s unity is realized in the Eucharist within the Divine Liturgy. The Church is one Body with one Head, who is Christ. The unity of the Church is a unity in faith, not a unity of emotions, sentiments, or political positions of any kind. For this reason, the apostolic Churches insist on the necessity of sharing the same faith among those who approach the one chalice. Here, I would like to present what the Catholic Church itself says on this matter, so that Orthodox and Catholics alike may become acquainted with the official position of the Catholic Church as expressed by its popes. This is particularly necessary in light of certain unsound interpretations and practices that have appeared here and there and have become widespread in some circles, not to mention the accusations that sometimes accompany them.

Pope Paul VI (1963–1978) wrote an important pastoral letter concerning the Sacrament of the Eucharist entitled *Mysterium Fidei* (*The Mystery of Faith*), published on September 3, 1965. It is one of the most important documents addressing the Holy Eucharist in the context following the Second Vatican Council.

Among its principal emphases is that the Eucharist stands at the heart of the Church's liturgical life and is truly "the mystery of faith," which must be safeguarded with the utmost reverence. Participation in the Eucharist is therefore a sign of unity in faith and cannot be understood apart from Catholic doctrine.

Pope John Paul II (1978–2005), in his encyclical *Ecclesia de Eucharistia* (The Church from the Eucharist), wrote in paragraph 42 about the importance of the Eucharist as a sign of unity among believers and emphasized doctrinal agreement.

He stated that the practice of sharing the Eucharist must be consistent with Catholic doctrine:

"The safeguarding and promotion of ecclesial communion is a task of each member of the faithful, who finds in the Eucharist, as the sacrament of the Church's unity, an area of special concern. More specifically, this task is the particular responsibility of the Church's Pastors, each according to his rank and ecclesiastical office. For this reason, the Church has drawn up norms aimed both at fostering the frequent and fruitful access of the faithful to the Eucharistic table and at determining the objective conditions under which communion may not be given. The care shown in promoting the faithful observance of these norms becomes a practical means of showing love for the Eucharist and for the Church."

He continues in paragraph 44:

"Precisely because the Church's unity, which the Eucharist brings about through the Lord's sacrifice and by communion in His body and blood, absolutely requires full communion in the bonds of the profession of faith, the sacraments and ecclesiastical governance, it is not possible to celebrate together the same Eucharistic liturgy until those bonds are fully re-established. Any such concelebration would not be a valid means, and might well prove instead to be an obstacle, to the attainment of full communion, by weakening the sense of how far we remain from this goal and by introducing or 3 ambiguities with regard to one or another truth of the faith. The path towards full unity can only be undertaken in truth. In this area, the prohibitions of Church law leave no room for uncertainty, in fidelity to the moral norm laid down by the Second Vatican Council.

*Continued on page 6*

“I would like nonetheless to reaffirm what I said in my Encyclical Letter *Ut Unum Sint* after having acknowledged the impossibility of Eucharistic sharing: And yet we do have a burning desire to join in celebrating the one Eucharist of the Lord, and this desire itself is already a common prayer of praise, a single supplication. Together we speak to the Father and increasingly we do so ‘with one heart.’”

He adds in paragraph 46:

“Catholics may not receive communion in those communities which lack a valid sacrament of Orders.”

It is worth noting that in 1979, on the feast of the Apostle Andrew—the patron saint of the Church of Constantinople (November 30)—Pope John Paul II presented the Ecumenical Patriarch Dimitrios with a gilded chalice engraved in Latin with the words: “*We look forward together to the day when we shall partake together from the same Chalice.*”

Pope Benedict XVI (2005–2013) maintained the same general line as his predecessor, though with a stronger emphasis on doctrinal clarity. He affirmed that participation in the Eucharist must be the result of unity, not a means of achieving it. While he supported ecumenical dialogue, he rejected any steps that might be understood as doctrinal compromise.

Although Pope Francis (2013–2024) had sometimes shown greater pastoral openness in personal or informal remarks, it did not translate into any official change in canon law, nor did he abolish the doctrinal conditions governing intercommunion.

Regarding the directives of the popes concerning Catholics receiving the Eucharist in Eastern non-Catholic Churches, this is permitted only in exceptional circumstances—specifically, “in particular cases and under special conditions,” as stated in paragraph 46 of Pope John Paul II’s encyclical *Ut Unum Sint* (That They May Be One).

In presenting these brief citations, we hope they may help bring an end to certain practices that contradict the Church’s teaching and that have appeared here and there, as well as to the unjust accusations sometimes directed at those who strive to preserve the faith with seriousness and fidelity.

## Divine Liturgy Variables for Sunday March 22, 2026

### RESURRECTIONAL APOLYTIKION IN TONE EIGHT

From the heights Thou didst descend, O compassionate One, and Thou didst submit to the three-day burial, that Thou might deliver us from passion; Thou art our life and our Resurrection, O Lord, glory to Thee.

### APOLYTIKION FOR ST. JOHN CLIMACUS IN TONE EIGHT

The barren wilderness thou didst make fertile with the streams of thy tears; and by thy deep sighing thou hast given fruit through thy struggles a hundredfold. Accordingly, thou hast become a star for the universe, sparkling with miracles. Therefore, O righteous Father John Climacus, intercede with Christ God to save our souls.

### APOLYTIKION OF ST. GEORGE IN TONE FOUR

As deliverer of captives and defender of the poor; healer of the infirm, champion of kings; victorious Great Martyr George, intercede with Christ our God; for our souls' salvation.

### KONTAKION FOR SUNDAYS IN GREAT LENT

To thee, the Champion Leader, do I offer thanks of victory, O Theotokos, thou who hast delivered me from terror; but as thou that hast that power invincible, O Theotokos, thou alone can set me free: from all forms of danger free me and deliver me, that I may cry unto thee: Hail, O Bride without Bridegroom.

### ST. BASIL LITURGY MEGALYNARION

All creation rejoiceth in thee, O thou who art full of grace: the angelic hosts and the race of men. O hallowed temple and spiritual paradise, glory of virgins, of whom God was incarnate and became a little child, even our God who is before all the ages; for he made thy womb a throne, and thy body more spacious than the heavens. All creation rejoiceth in thee, O thou who art full of grace. Glory to thee.

## Divine Liturgy Variables for Sunday March 22, 2026

### طروبارية القيامة بالحن الثامن

أَحْدَرْتِ مِنَ الْعُلُوِّ يَا مُتَحَنِّنَ، وَقَبِلْتِ الدَّفْنَ ذَا الثَّلَاثَةِ الْأَيَّامِ، لِكَيْ تُعِنِّي مِنَ الْآلَامِ، فَيَا حَيَاتِنَا وَقِيَامَتَنَا، يَا رَبَّ الْمَجْدُ لَكَ.

### طروبارية القديس يوحنا السلمي بالحن الثامن

لِلْبَرِّيَّةِ غَيْرِ الْمُثْمَرَةِ بِمَجَارِي دُمُوعِكَ أَمْرَعْتُ، وَبِالْتَهْذَاتِ الَّتِي مِنَ الْأَعْمَاقِ أَثْمَرْتُ بِأَتْعَابِكَ إِلَى مِئَةِ ضِعْفٍ، فَصِرْتُ كَوَكْبًا لِلْمَسْكُونَةِ مُتَلَانًا بِالْعَجَائِبِ، يَا أَبَانَا الْبَارَّ يوحنا، فَتَشَفَّعْ إِلَى الْمَسِيحِ الْإِلَهِيِّ أَنْ يُخَلِّصَ نَفْسَنَا.

### طروبارية القديس جاورجيوس بالحن الرابع

بِمَا أَتَكَ لِلْمَأسُورِينَ مُحَرَّرٍ وَمُعْتَقٍ، وَلِلْفُقَرَاءِ وَالْمَسَاكِينِ عَاضِدٌ وَنَاصِرٌ، وَلِلْمَرْضَى طَبِيبٌ وَشَافٍ، وَعَنِ الْمُؤْمِنِينَ مُكَافِحٌ وَمُحَارِبٌ أَيُّهَا الْعَظِيمُ فِي الشَّهَادَةِ جَاورجِيُوسَ الْبَلْبِسِ الطَّفَرِّ، تَشَفَّعْ إِلَى الْمَسِيحِ الْإِلَهِيِّ فِي خَلَاصِ نَفْسِنَا.

### القنداق لأحاد الصوم الكبير (وسبت المديح) بالحن الثامن

إِنِّي أَنَا عَبْدُكَ يَا وَالِدَةَ الْإِلَهِيَّةَ \* أَكْتُبُ لِكَ رَايَاتِ الْعَلْبَةِ \* يَا جُنْدِيَّةَ مُحَامِيَّةَ \* وَأَقْدِمُ لِكَ الشُّكْرَ كَمُنْفَعَةٍ مِنَ الشَّدَائِدِ \* لَكِنْ بِمَا أَنَّ لِكَ الْعِزَّةَ الَّتِي لَا تُحَارَبُ \* أَعْتَقِينِي مِنْ صُنُوفِ الشَّدَائِدِ \* حَتَّى أَصْرُحَ إِلَيْكَ: إِفْرَحِي يَا عَرُوسًا لَا عَرُوسَ لَهَا.

### تَعْظِيمَةُ لِقُدَّاسِ الْقَدِيسِ بَاسِيلْيُوسِ

إِنَّ الْبَرَايَا بِأَسْرَهَا، تَفْرَحُ بِكَ يَا مُمْتَلِئَةَ نِعْمَةً: مَحَافِلَ الْمَلَائِكَةِ، وَأَجْنَاسَ الْبَشَرِ. أَيُّهَا الْهَيْكَلُ الْمُتَقَدِّسِ، وَالْفِرْدُوسُ النَّاطِقُ، فَخُرِ الْبَتُولِيَّةِ مَرْيَمَ، الَّتِي مِنْهَا تَجَسَّدَ الْإِلَهُ، وَصَارَ طِفْلًا، وَهُوَ إِلَهُنَا الَّذِي قَبْلَ الدُّهُورِ. لِأَنَّهُ صَنَعَ مُسْتَوْدَعَكَ عَرْشًا، وَجَعَلَ بَطْنَكَ أَرْحَبَ مِنَ السَّمَاوَاتِ. لِذَلِكَ يَا مُمْتَلِئَةَ نِعْمَةً، تَفْرَحُ بِكَ كُلُّ الْبَرَايَا وَتَمَجِّدُكَ.



**THE EPISTLE (For the Fourth Sunday of Great Lent )**  
*Make your vows unto the Lord and perform them. God is known in Judah;  
His name is great in Israel.*

**The Reading from the Epistle of St. Paul to the Hebrews (6:13-20)**

Brethren, when God made a promise to Abraham, since He could swear by no one greater, He swore by Himself, saying, “Surely blessing I will bless thee, and multiplying I will multiply thee.” And thus, having patiently endured, he obtained the promise. For people indeed swear by what is greater, and in every dispute of theirs the oath is final for confirmation. So when God, being minded to show more abundantly to the heirs of the promise the immutability of His counsel, He interposed it with an oath, that by two immutable things—in which it is impossible for God to lie—we might have a strong consolation, we, who have fled for refuge to lay hold of the hope that is set before us; a hope, which we have as an anchor of the soul, both sure and steadfast, and entering into “that which is within the veil,” where Jesus entered as a Forerunner on our behalf, having become a High Priest “forever according to the order of Melchizedek.”

**L'ÉPÎTRE**

*Priez et rendez grâce au Seigneur notre Dieu.  
Dieu est connu en Judée, en Israël son Nom est grand.*

**Lecture de l'épître du saint apôtre Paul aux Hébreux.**

Frères, lorsque Dieu fit promesse à Abraham, il ne pouvait jurer par un plus grand que lui ; il jura donc par lui-même en disant : « Certes, je te comblerai de bénédictions et je te multiplierai grandement. » Et c'est ainsi qu'Abraham, ayant persévéré, obtint ce qui lui était promis. Les hommes, en effet, jurent par un plus grand ; et, entre eux, la garantie du serment met un terme à toute contestation. C'est en ce sens que Dieu, voulant bien davantage montrer aux héritiers de la promesse l'immuable fermeté de son dessein, fit intervenir le serment, afin que par un engagement doublement infaillible, puisqu'il est impossible à Dieu de mentir, nous soyons puissamment encouragés, comme y trouvant refuge, à saisir fortement l'espérance qui nous est proposée. Et nous la tenons comme l'ancre de notre âme, cette espérance sûre et solide, qui au-delà du voile a pénétré, là où pour nous, en précurseur, est entré Jésus, devenu « selon l'ordre de Melchisédech grand prêtre à jamais ».



## الرسالة (لأحدِ الرابعِ مِنَ الصَّوْمِ)

صَلُّوا وَأَوْفُوا الرَّبَّ إِلَهَنَا. اللهُ مَعْرُوفٌ فِي أَرْضِ يَهُودَا. اسْمُهُ عَظِيمٌ فِي إِسْرَائِيلِ.

### فَصَلِّ مِنْ رِسَالَةِ الْقَدِيسِ بُولَسِ الرِّسُولِ إِلَى الْعِبْرَانِيِّينَ.

يا إخوة، إنَّ اللهَ لَمَّا وَعَدَ إبراهيمَ، إذْ لَمْ يُمَكِّنْ أَنْ يُقَسِّمَ بِمَا هُوَ أَعْظَمُ مِنْهُ، أَقَسَمَ بِنَفْسِهِ. قَائِلًا: لِأَبَارِكَتِكَ بَرَكَهٌ وَأَكْثَرَتْكَ تَكْثِيرًا. وَذَلِكَ إذْ تَأْتَى، نَالَ المَوْعِدَ. وَإِنَّمَا النَّاسُ يُقَسِّمُونَ بِمَا هُوَ أَعْظَمُ مِنْهُمْ، وَتَنْقُضِي كُلَّ مُشَاجَرَةٍ بَيْنَهُمْ بِالْقَسَمِ لِلتَّيْبِيتِ. فَذَلِكَ، لَمَّا شَاءَ اللهُ أَنْ يَزِيدَ وَرَثَةَ المَوْعِدِ بَيَانًا لِعَدَمِ تَحَوُّلِ عَزْمِهِ، تَوَسَّطَ بِالْقَسَمِ. حَتَّى نَحْصَلَ بِأَمْرَيْنِ لَا يَتَحَوَّلَانِ وَلَا يُمَكِّنُ أَنْ يُخْلِفَ اللهُ فِيهِمَا عَلَى تَعَزُّبَةٍ قَوِيَّةٍ، نَحْنُ الَّذِينَ التَّجَأْنَا إِلَى التَّمَسُّكِ بِالرَّجَاءِ المَوْضُوعِ أَمَامَنَا. الَّذِي هُوَ لَنَا كَمِرْسَاةٍ لِلنَّفْسِ أَمِينَةٍ رَاسِخَةٍ تَدْخُلُ إِلَى دَاخِلِ الحِجَابِ، حَيْثُ دَخَلَ يَسُوعُ كَسَابِقِ لَنَا وَقَدْ صَارَ عَلَى رُتْبَةِ مَلَكِيصَادَقَ، رَئِيسِ كَهَنَةٍ إِلَى الأَبَدِ.

## THE GOSPEL (For the Fourth Sunday of Great Lent)

### The Reading from the Holy Gospel according to St. Mark (9:7-31)

At that time, a man came to Jesus, kneeling down and saying unto him, "Teacher, I brought my son to you, for he has a dumb spirit. And wherever it seizes him, it dashes him down; and he foams and grinds his teeth and becomes rigid; and I asked Thy Disciples to cast it out, and they were not able." And Jesus answered them, "O faithless generation, how long am I to be with you? How long am I to bear with you? Bring him to Me." And they brought the boy to Him; and when the spirit saw Jesus, immediately it convulsed the boy, and he fell on the ground and rolled about, foaming at the mouth. And Jesus asked his father, "How long has he had this?" And he said, "From childhood. And it has often cast him into the fire and into the water, to destroy him; but if Thou canst do anything, have pity on us and help us." And Jesus said to him, "If you can believe, all things are possible to him who believes." Immediately the father of the child cried out and said with tears, "Lord, I believe; help my unbelief!" And when Jesus saw that a crowd came running together, he rebuked the unclean spirit, saying to it, "You dumb and deaf spirit, I command you, come out of him, and never enter him again." And after crying out and convulsing him terribly, it came out, and the boy was like a corpse; so that most of them said, "He is dead." But Jesus took him by the hand and lifted him up, and he arose. And when Jesus had entered the house, His Disciples asked Him privately, "Why could we not cast it out?" And Jesus said to them, "This kind cannot be driven out by anything but prayer and fasting." They went on from there and passed through Galilee. And Jesus would not have anyone know it; for He was teaching His Disciples, saying to them, "The Son of man will be delivered into the hands of men, and they will kill Him; and after He is killed, He will rise on the third day."



## الإِنْجِيلِ (لِلأَحَدِ الرَّابِعِ مِنَ الصَّوْمِ)

### فصلٌ شَرِيفٌ مِنْ بَشَارَةِ الْقَدِيسِ مَرْقُسَ الْإِنْجِيلِيّ الْبَشِيرِ وَالتَّلْمِيزِ الطَّاهِرِ.

في ذلك الزَّمانِ، دنا إلى يسوع إنسانٌ وَسَجَدَ لَهُ قائلًا: "يا مُعَلِّمُ، قَدْ أَتَيْتُكَ بِابْنِي، بِهِ رُوحٌ أَنْبَكُمْ. وَحِينَمَا أَخَذَهُ يَصْرَعُهُ، فَيُرِيدُ وَيَصْرِفُ بِأَسْنَانِهِ وَيَبْسُطُ، وَقَدْ سَأَلْتُ تَلَامِيذَكَ أَنْ يُخْرِجُوهُ فَلَمْ يَقْدِرُوا." فَأَجابَهُ قائلًا: "أَيُّهَا الْجِيلُ غَيْرَ الْمُؤْمِنِ، إِلَى مَتَى أَكُونُ عِنْدَكُمْ؟ حَتَّى مَتَى أَحْتَمِلُكُمْ؟ هَلُمَّ بِهِ إِلَيَّ." فَأَتَوْهُ بِهِ. فَلَمَّا رَأَى لَوُثَمَتَ صِرَعَهُ الرُّوحِ، فَسَقَطَ عَلَى الْأَرْضِ يَتَمَرَّغُ وَيُرِيدُ. فَسَأَلَ أَبَاهُ: "مَنْذُكُمْ مِنَ الزَّمانِ أَصابَهُ هَذَا؟" فقال: "مَنْذُ صِباهُ. وَكثيراً ما ألقاهُ في النارِ وفي المِياهِ لِيُهْلِكَهُ. لَكِنْ إِنْ اسْتَطَعْتُ شَيْئاً، فَتَحْتَنُّ عَلَيْنَا وَأَعِثُّنَا." فقال لَهُ يسوع: "إِنْ اسْتَطَعْتُ أَنْ تُؤْمِنَ، فَكُلُّ شَيْءٍ مُسْتَطَاعٌ لِلْمُؤْمِنِ." فصاحَ أَبُو الصَّبِيِّ مِنْ سَاعَتِهِ بِدُمُوعٍ وَقَالَ: "إِني أُوْمِنُ يا سَيِّدُ، فَأَعِثْ عَدَمَ إِيمانِي." فَلَمَّا رَأَى يسوعُ أَنَّ الْجَمْعَ يَتَّبِعُونَهُ إِلَيْهِ، انْتَهَرَ الرُّوحَ النَّجِسَ قائلًا لَهُ: "أَيُّهَا الرُّوحُ الْأَبْطَرُ الْأَصَمُّ، أَنَا أَمُرُكَ أَنْ أُخْرِجُ مِنْهُ وَلَا تُعِدْ تَدْخُلَ فِيهِ." فَصَرَخَ وَخَبَطَهُ كَثِيراً وَخَرَجَ مِنْهُ، فَصَارَ كَالْمَيْتِ، حَتَّى قَالَ كَثِيرُونَ إِنَّهُ قَدْ مَاتَ. فَأَخَذَ يسوعُ بِيَدِهِ وَأَهْضَمَهُ، فَقَامَ. وَلَمَّا دَخَلَ بَيْتاً، سَأَلَهُ تَلَامِيذُهُ عَلَى انْفِرَادٍ: "لِمَاذَا لَمْ نَسْتَطِعْ نَحْنُ أَنْ نُخْرِجَهُ؟" فقال لَهُمْ: "إِنَّ هَذَا الْجِنْسَ لَا يُمَكِّنُ أَنْ يُخْرِجَ بِشَيْءٍ إِلَّا بِالصَّلَاةِ وَالصَّوْمِ." وَلَمَّا خَرَجُوا مِنْ هُنَاكَ، اجْتَازُوا فِي الْجَلِيلِ، وَلَمْ يَرِدْ أَنْ يَذَرِي أَحَدًا. فَإِنَّهُ كَانَ يُعَلِّمُ تَلَامِيذَهُ وَيَقُولُ لَهُمْ: "إِنَّ ابْنَ الْبَشَرِ يُسَلَّمُ إِلَى أَيْدِي النَّاسِ، فَيَقْتُلُونَهُ، وَبَعْدَ أَنْ يَقْتُلُوهُ، يَقُومُ فِي الْيَوْمِ الثَّالِثِ."

## L'ÉVANGILE

### Lecture de l'Évangile selon saint Jean

En ce temps-là, quelqu'un de la foule dit à Jésus : « Maître, je t'ai amené mon fils ; qui est possédé d'un esprit muet. En quelque lieu qu'il le saisisse, il le jette par terre ; l'enfant écume, grince des dents, et devient tout raide. J'ai prié tes disciples de chasser l'esprit, et ils n'ont pas pu ». « Race incroyante », leur dit Jésus, « jusques à quand serai-je avec vous ? Jusques à quand vous supporterai-je ? Amenez-le-moi ». On le lui amena. Et dès que l'enfant vit Jésus, l'esprit l'agita avec violence ; il tomba par terre, et se roula en écumant. Jésus demanda au père : « Depuis combien de temps cela lui arrive-t-il ? » « Depuis son enfance », répondit-il, « et souvent l'esprit l'a jeté dans le feu et dans l'eau pour le faire périr. Mais, si tu peux quelque chose, aide-nous, aie pitié de nous. » Jésus lui dit : « Si tu peux !... Tout est possible à celui qui croit. » Aussitôt le père de l'enfant s'écria : « Je crois ! Seigneur, aide-moi dans mon incroyance ! » Jésus, voyant accourir la foule, menaça l'esprit impur, lui disant : « Esprit muet et sourd, je te l'ordonne, sors de cet enfant, et n'y rentre plus ». Et il sortit, en poussant des cris, et en l'agitant avec une grande violence. L'enfant devint comme mort, de sorte que plusieurs disaient qu'il était mort. Mais Jésus, l'ayant pris par la main, le fit lever. Et il se tint debout. Quand Jésus fut entré dans la maison, ses disciples lui demandèrent en particulier : « Pourquoi n'avons-nous pu chasser cet esprit ? » Il leur dit : « Cette espèce-là ne peut sortir que par la prière [et par le jeûne] ». Ils partirent de là, et traversèrent la Galilée. Jésus ne voulait pas qu'on le sût. Cependant, il enseignait ses disciples, et il leur dit : « Le Fils de l'homme sera livré entre les mains des hommes ; ils le feront mourir, et, trois jours après qu'il aura été mis à mort, il ressuscitera ».

## THE SYNAXARION

On March 22 in the Holy Orthodox Church, we commemorate Hieromartyr Basil of Ancyra; and Martyr Kallinika of Rome.

On this same day, the Fourth Sunday of Great Lent, we make remembrance of our godly father, John, the author of *The Ladder of Divine Ascent* (or Climacus).

### Verses

John, dead in the flesh and also living  
Leaving letters, a ladder for the journey upwards.  
He showeth forth his pursuit of the journey upwards.

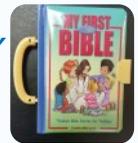
This celebration of his feast on this day arose from the custom prevalent in the honorable monasteries of starting Great Lent with the reading of his lessons. John describes the method of elevating the soul to God as ascending a ladder. He teaches those who seek salvation how to lay a firm foundation for struggles, how to detect and fight every passion, how to avoid demonic snares, and how to rise from the rudimental virtues to the heights of Godlike love and humility. John of the Ladder came to Mount Sinai at age 16 and remained there, first as a novice under obedience, then as a recluse, and finally as abbot until his eightieth year. One time, his disciple, Moses, fell asleep under the shade of a large stone. John, in prayer in his cell, saw that his disciple was in danger and prayed to God for him. Later, when Moses returned, he fell on his knees and gave thanks to his spiritual father for saving him from certain death. He related how, in a dream, he heard John calling him and he jumped up and, at that moment, the stone tumbled. Had he not jumped, the stone would have crushed him. John Climacus died on March 30, 606.

Through his intercessions, O Christ God, have mercy upon 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

**Oliver Chaar, son of Joseph Chaar & Catherine Salloum Yared**  
**For his baptism on Sunday, March 22<sup>nd</sup>, 2026 at 1:30 p.m.**

**&**

**Souad Abboud, daughter of Amine Abboud & Omayya Chaya**  
**For her baptism on Sunday March 22<sup>nd</sup>, 2026 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)

### آذار ٢٠٢٦

الأحد ٢٢ أحد القديس يوحنا السلمي \*  
\* صلاة السحرية ٩:١٠ صباحاً  
\* القداس الإلهي ١٠:٣٠ صباحاً  
\* مأدبة محبة بمناسبة "إنتصاف الصوم" من تنظيم السيّدات الأنطاكيّات - بعد القداس

الاثنين ٢٣ \* صلاة النوم الكبرى ٦:٣٠ مساءً  
\* اجتماع فرقة الرجال لمناقشة مُسلسل القديس باييسوس—الأب غبريال- ٧:٣٠ مساءً

الثلاثاء ٢٤ \* صلاة السحرية ٥:١٥ مساءً  
\* القداس الإلهي "بشارة والدة الإله" ٦:٣٠ مساءً

الأربعاء ٢٥ \* اجتماع فرقة الرجال ٧:٣٠ مساءً

الجمعة ٢٧ \* صلاة المديح (الذي لا يُجلس فيه) ٦:٣٠ مساءً  
\* مأدبة محبة تقدمة "Le Cercle St. George"

السبت ٢٨ \* دراسة اللّغة العربيّة ٢:٠٠ ب.ظ.  
\* تدريبات جوقة أطفال كنيسة القديس جاورجيوس ٤ مساءً  
\* صلاة الغروب ٦:٣٠ مساءً  
\* ندوة حول "الصحة النفسيّة"—Mentoring Program ٧ مساءً  
\* اجتماع الشبيبة YAM ٧:٣٠ مساءً (نشاط مشترك مع شبيبة الكنيسة اليونانيّة)

الأحد ٢٩ أحد القديسة مريم المصريّة \*  
\* صلاة السحرية ٩:١٠ صباحاً  
\* القداس الإلهي ١٠:٣٠ صباحاً

الاثنين ٣٠ \* صلاة النوم الكبرى ٦:٣٠ 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)

### March 2026

#### Sunday 22 - Sunday of St. John Climacus

- \* 09:10 am Sunday Orthros
- \* 10:30 am Divine Liturgy
- \* 12:00 pm Antiochian Women Mid-Lenten Luncheon

#### Monday 23

- \* 06:30 pm Great Compline
- \* 07:30 pm Men's Brotherhood Meeting in the Youth Center  
"Discussion on the series—Life of Saint Paisios" with Fr. Gabriel

#### Tuesday 24

- \* 05:15 pm Orthros for the Feast of the Annunciation
- \* 06:30 pm Divine Liturgy for the Feast of the Annunciation

#### Wednesday 25

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

#### Friday 27

- \* 06:30 pm Madayeh Service (Akathist)
- \* 08:00 pm Madayeh Supper hosted by " Le Cercle "

#### Saturday 28

- \* 02:00 pm Arabic classes
- \* 04:00 pm St. George Children Choir rehearsal
- \* 06:30 pm Vespers
- \* 07:00 pm Workshop - Mental Health for Teens - offered by the Mentoring Program in the Fellowship Hall
- \* 07:30 pm Young Adults Meeting



#### Sunday 29 - Sunday of St. Mary of Egypt

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

#### Monday 30

- \* 06:30 pm Great Compline



## Prayers Offered

### For the Living

For the Orthodox Servants of God:

Lina Rezkalla; Rezkalla Nessim Rezkalla; Renee Rezkalla

Rose Najar; Gary George; Fares Khoubbieh

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

The victims who are suffering in the war in the Middle East

### Memorials Today

Laurice Elias Lacroix (Newly departed)

Michel Nessim; Mounir Chamandy (40 days)

Amad Abouzidan; Michel Haddad

Victor Massad (6 years); Louise Lapointe (10 years)

Ernest Habib; Nelly Boutari; Maurice Boutari

Linda Boutari; Felix Boutari; Huguette Habib

Andr  Petit; Louli Tewfik; Yvette Boghos

Edward Abdo; Maurice Malick; Charlotte Boghos

Jozette Namour; Peter Attia; Elias Khawam

All those who died in the war in the Middle East

### Our heartfelt sympathies to

The Elias & Lacroix families on the loss of Laurice,  
who fell asleep in the Lord on March 16<sup>th</sup>

### Chrismations today

Stephen Oppong, son of Mensah Oppong & Margerette Fosu

&

Jessica Desjardings-Voyer, daughter of Fran ois Voyer & France Desjardins

### Baptisms today

Oliver Jamil Chaar, son of Joseph Chaar & Catherine Salloum Yared at 1:30 pm

&

Souad Abboud, daughter of Amine Abboud & Omaya Chaya at 3:30 pm

# OUR JOURNEY TO PASCHA! 2026

Created by Fr. Jonathan Bannon (ACROD)

SUNDAYS	THEMES / GOSPEL READING	HOW TO PARTICIPATE:
Fast - Free Week <b>FEBRUARY 1st</b>	 <i>TRIDION WEEKS</i> <b>Publican and the Pharisee</b> Epistle: 2 Timothy 3:10-15 Gospel: Luke 18:10-14	Show compassion on the poor and distressed. Trust in God, not yourself and ask for His help before every task this week.
Normal Fast Week <b>FEBRUARY 8th</b>	 <b>The Prodigal Son Returns!</b> Epistle: 1 Corinthians 6:12-20 Gospel: Luke 15:11-32	Schedule a Confession. Every morning say, "Today I will be humble." Use up/freeze meats this week.
Meatfare <b>FEBRUARY 15th</b> FAREWELL TO MEAT TODAY	 <b>The Last Judgement</b> Epistle: 1 Corinthians 8:8-9;2 Gospel: Matthew 25:31-46	Pray facing East this week. Christ is returning from the East and we wait for Him! Use up/freeze dairy this week.
Cheesefare <b>FEBRUARY 22nd</b> FAREWELL TO CHEESE TODAY	 <b>Adam and Eve are cast from Paradise!</b> <i>FORGIVENESS SUNDAY</i> Epistle: Romans 13:11-14:4 Gospel: Matthew 6:14-21	Ask each other for forgiveness each evening this week before bed.
1st Sunday of Lent <b>MARCH 1st</b>	 <i>GREAT LENT BEGINS WITH FORGIVENESS VESPERS</i> <b>SUNDAY of ORTHODOXY</b> Epistle: Hebrews 11:24-26, 32-12:2 Gospel: John 1:43-51	Bring an icon to church for a procession.
2nd Sunday of Lent <b>MARCH 8th</b>	 <b>ST GREGORY PALAMAS</b> Epistle: Hebrews 1:10-2:3 Gospel: Mark 2:1-12	Bring a prayer rope to be blessed today! Use it and pray the Jesus Prayer each day this week.
3rd Sunday of Lent <b>MARCH 15th</b>	 <b>VENERATION OF THE HOLY CROSS</b> <i>HALF WAY TO PASCHA!</i> Epistle: Hebrews 4:14-5:6 Gospel: Mark 8:34-9:1	Wear your cross to church and kiss the cross each morning with a bow!
4th Sunday of Lent <b>MARCH 22nd</b>	 <b>ST JOHN of the LADDER</b> Epistle: Hebrews 6:13-20 Gospel: Mark 9:17-31	Every time you climb stairs this week ask St. John to help you reach Paradise with the sign of the cross!
5th Sunday of Lent <b>MARCH 29th</b>	 <b>ST MARY of EGYPT</b> Epistle: Hebrews 9:11-14 Gospel: Mark 10:32-45	Ask the Theotokos to offer you and the world pure thoughts and ideas this week.
FLOWERY (PALM) SUNDAY! <b>APRIL 5th</b> GREAT WEEK BEGINS	 <i>GREAT AND HOLY WEEK</i> <b>ENTRY OF OUR LORD INTO JERUSALEM</b> Epistle: Philippians 4:4-9 Gospel: John 12:1-18	Place your palm branches and pussywillows behind an icon at home and in your car!
GREAT AND HOLY FRIDAY <b>APRIL 10th</b>	 <b>GREAT AND HOLY FRIDAY</b> <i>JESUS DIES ON THE CROSS</i> CHECK WITH YOUR PARISH FOR ROYAL HOURS AND VESPERS SCHEDULE	Refrain from TV, Internet & Phones to honor Christ's Death.
FEAST OF FEASTS! <b>APRIL 12th</b> NO FASTING!	 <i>BRIGHT WEEK</i> <b>HOLY PASCHA! (CHRIST IS RISEN!)</b> Epistle: Acts 1:1-8 Gospel: John 1:1-17	Greet everyone with "CHRIST IS RISEN!" & say it before good morning and goodnight!

# Church School

## LAZARUS SATURDAY COMMUNION BREAKFAST

**SATURDAY, APRIL 4, 2026**



**10:30 AM – Divine Liturgy**  
**Communion Breakfast will follow in the hall.**

After breakfast, families can participate in fun activities for every age as we prepare for Pascha together!

Candle decorating  
Making Pascha cards for the elderly  
Making crosses from palms  
Kahoot Quiz Game for families  
Prizes for the winners!

Come enjoy fellowship, creativity, and time together as a parish family while preparing our hearts for Holy Pascha.

**Everyone is welcome**



Au nom du Comité Organisateur / On behalf of the Organizing Committee

2026 Parish Life

**Église Orthodoxe St. Georges de Montréal / St. George Orthodox Church of Montreal**

575 rue Jean-Talon E.

Montréal, QC. H2R 1T8



Dear Brothers and Sisters in Christ,

As we enter this holy and grace-filled season of Lent, we pray that it may be a time of spiritual renewal, deeper prayer, and abundant blessings for you and your families. May the Lord strengthen and guide each of us as we journey together toward Pascha.

With great joy and excitement, we are pleased to announce that registration is now officially **OPEN** for the:

### **Parish Life Conference 2026**

 July 2–5, 2026

 Hosted by our own St. George Orthodox Church of Montreal  
Diocese of Ottawa, Eastern Canada & Upstate New York

It is a tremendous blessing and responsibility for our parish to host the 2026 PLC. We look forward to welcoming our entire Diocesan family to Montreal for a spiritually enriching and joy-filled gathering of worship, fellowship, and unity in Christ.

We encourage all our parishioners to register early and take advantage of **Early Bird pricing**.

There are also many ways to support the Conference, including:

- ✓ Souvenir Journal participation
- ✓ Conference Sponsorship opportunities
- ✓ Booking hotel accommodations at the Sheraton Montreal Airport Hotel

To register and learn more, please visit: [www.ottawapl.org](http://www.ottawapl.org)

Thank you for your continued prayers and support as we prepare to host this important Diocesan event. We look forward to coming together as one parish family to welcome our Diocese to Montreal.

Wishing you a blessed and fruitful Lenten season.

In Christ,

The 2026 Parish Life Conference Committee  
St. George Orthodox Church of Montréal

# SAINT GEORGE MENTORING PROGRAM



New  
Scholarship  
Opportunity



## THE SAINT GEORGE MENTORING FUTURE LEADERS SCHOLARSHIP

Financial support for educational and  
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5 scholarships of \$1,500  
to be awarded

**APPLY  
NOW  
DEADLINE  
MAY 31, 2026**



For more information, contact **Catherine Kishfy** at (514) 276-8533 ext. 204 or at [mentoringdirector@saintgeorgemontreal.org](mailto:mentoringdirector@saintgeorgemontreal.org)

<https://bit.ly/MentoringScholarship2026>

# MENTORING PROGRAM

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## UPCOMING EVENTS

SAT  
MARCH  
28

### **Workshop for the Teens**

7pm Session on Confidence, Self-Esteem and Identity

SAT  
APRIL  
18

### **Study Skills Workshop**

2pm Session on Study Environment  
3:30pm Late Lunch Break  
4:30pm Session on Time Management

SAT  
MAY  
2

### **Study Skills Workshop**

2pm Session on Study Methods  
3:30pm Late Lunch Break  
4:30pm Session on Exam Preparation

---

Our Mentoring Program is offering a

# MENTAL HEALTH WORKSHOP FOR TEENS

**Confidence • Self-Esteem • Identity**

**SPEAKER: CHRISTIAN KISHFY**

SOCIAL WORKER, IN PRIVATE PRACTICE, HEALTHCARE, AND THE COMMUNITY SECTOR



Join us for an interactive workshop focused on building confidence, strengthening self-esteem, and exploring identity while learning practical strategies to better understand yourself and develop your strengths.



**MARCH 28, 2026**



**7:00 PM**



**PARISH HALL**

**Register Now:**



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

# ANTIOCHIAN WOMEN

THE MOST REVEREND METROPOLITAN PHILIP -- FOUNDER  
"A SISTERHOOD SERVING CHRIST THROUGH SERVING OTHERS"



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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 ❖

**MARCH IS  
ANTIOCHIAN  
WOMEN'S  
MONTH**



**MARS EST  
LE MOIS DES  
FEMMES  
D'ANTIOCHE**

*The Antiochian Women are collecting hygiene supplies for the Shield of Athena, a non-profit organization that helps victims of family violence.*

Toothbrushes, toothpaste, dental floss, combs, hairbrushes, hair elastics, shampoos and other hair products, hair dyes, sanitary pads, deodorant, body spray, make-up, nail polishes, and sun screen,

All items, which must be new and in unopened packages, can be placed in the dedicated boxes located in the church vestibule throughout the month.

*Les Femmes d'Antioche ramassent des articles de toilette pour le Bouclier d'Athéna, un organisme à but non lucratif qui vient à l'aide des victimes de la violence familiale.*

Brosses à dents, dentifrice, soie dentaire, peignes, brosses à cheveux, élastiques, shampooings, colorants capillaires, serviettes hygiéniques, désodorant, spray pour le corps, maquillage, vernis à ongles, et écran solaire.

Tous les dons de nouveaux articles dans des emballages scellés peuvent être déposés dans les boîtes placées dans le vestibule de l'église tout au long du mois.



**BOUCLIER D'ATHÉNA  
SHIELD OF ATHENA**  
SERVICES FAMILIAUX | FAMILY SERVICES

**PLEASE GIVE  
S.V.P. DONNEZ**



## PROMOTE YOUR BUSINESS WITHIN YOUR COMMUNITY

Advertise your business in our  
weekly bulletin and benefit from:

- 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](mailto:info@saintgeorgemontreal.org)

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



RBQ # 5842-3856-01

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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  
700 + monthly visitors.

For more information, email us at:

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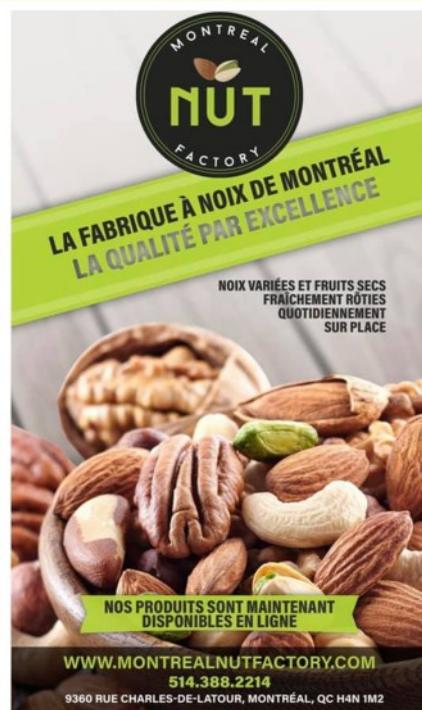
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## PREPARING THE ICON FOR THE AKATHIST

Before the Friday Akathist Service, our young adults lovingly decorate the icon of the Theotokos with flowers. This tradition is a beautiful expression of honor and gratitude to the Mother of God. Their quiet work of preparation helps create a prayerful atmosphere for the service and reminds us that even simple offerings can become acts of worship.



# VENERATION OF THE CROSS

## SUNDAY, MARCH 15, 2026

