

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

555-575 Jean-Talon East; Montreal, QC H2R 1T8; Phone: (514) 276-8533



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March 8, 2026

Sunday of Saint Gregory Palamas

Theophylact the Confessor, bishop of Nicomedia; Apostle Hermas of the Seventy

ORTHOFLASH - St. George Montréal Youth Ministry

BENEDICT OF NURSIA, FATHER OF WESTERN MONASTICISM

COMMEMORATED ON MARCH 14

Benedict, whose name is derived from the Late Latin "*Benedictus*," meaning "blessed," was born in 480 in Nursia. At age fourteen, his wealthy, distinguished parents sent him to Rome to study. Disturbed by the immorality around him, he decided to devote himself to a different way of life.

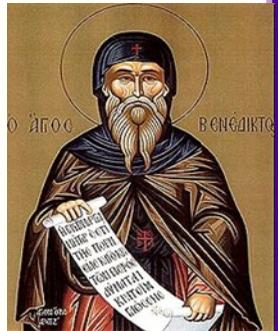
Initially, he settled near the Church of the Holy Apostle Peter in the village of Enfide (Affile). However, news of his ascetic lifestyle compelled him to retreat deeper into the mountains. There, he met the hermit Romanus, who initiated him into monasticism and directed him to live in a remote cave in Subiaco. Romanus visited **Benedict** frequently, bringing him bread on set days. For three years, **Benedict** struggled with temptations and overcame them.

People soon began gathering around **Saint Benedict**. As his disciples multiplied, he founded twelve monasteries in the vicinity of Subiaco. In 530, he established the renowned **Benedictine Monastery of Monte Cassino**, which became a centre of theological education for the Western Church for many years.

Based on the lives of Eastern desert dwellers and the teachings of Saint John Cassian the Roman, Saint Basil the Great, and other Church Fathers, **Saint Benedict** wrote his *Rule*. The *Rule* has a unique spirit of balance, moderation, and reasonableness. Consequently, most religious orders and communities founded throughout the Middle Ages adopted it. Thus, **Benedict's** monastic rule became one of the most influential in Western Christianity. It centres on the prayer of the Divine Office.

God endowed **Saint Benedict** with many spiritual gifts, including clairvoyance, the ability to heal and expel evil spirits, raise the dead, and appear to others in visions and dreams from a distance. The monk foretold the day of his death in 547. He gathered all the monks, counselled them, and then passed away.

In 1964, Pope Paul VI named **Saint Benedict** the patron saint of Europe. In 1980, Pope John-Paul II named him and saints Cyril and Methodius co-patron saints of Europe.



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Sunday, March 8, 2026

saintgeorgemontreal.org

PARISH CONTACT INFORMATION

CLERGY

His Eminence Metropolitan SABA
Archbishop of New York and Metropolitan
of all North America

His Grace Bishop ALEXANDER
Auxiliary Bishop of the Diocese of Ottawa,
Eastern Canada and Upstate New York

V. Rev. Dr. Joseph Purpura, Pastor
الأب جوزيف پورپورا
frjoseph@saintgeorgemontreal.org

Rev. Fr. Gabriel Abdel Nour,
الأب غابرييل عبد النور
Assistant Pastor,
frgabriel@saintgeorgemontreal.org

Philip Genest, Nicolas Bayouk &
Christian Kishfy, Sub-Deacons

PARISH COUNCIL

Elie Mallouk , *President of the Parish Council*
president@saintgeorgemontreal.org

Cynthia Mégélas, *Vice-President*

Gregory Ayoup, *Treasurer*

Tamara Karawi, *Secretary*

Samer Al Laham, Jaimie Auger, Kim
Awada, Roy Azar, Laura Anne Habib,
Nick Maliha.

Fr Joseph Purpura, *Pastor*

Carol Jazzar, *Immediate Past President*

OFFICE ADMINISTRATION STAFF

Viviane Gédéon, *Office Administrator*,
info@saintgeorgemontreal.org

Arranging sacraments (baptisms, weddings,
funerals); home and hospital visits; membership,
dues and donations; hall reservations.

YOUTH DIRECTOR

Hayat Kassab, *Youth Director*,
youth@saintgeorgemontreal.org

OFFICE HOURS - Mon-Fri 8:00—4:00 pm

Organizations/Groups Contact Information You are welcome to Join in with them!

CHOIRS:

St. GEORGE CHOIR
St. GEORGE CHILDREN'S CHOIR
St. GEORGE BYZANTINE YOUTH CHOIR
Bronwyn Schuman, *Choir Director*,
choir@saintgeorgemontreal.org

CHANTERS:

Georges Fattouh, *First Chanter*,
Nagy Helal

ANTIOCHIAN WOMEN:

Linda Alexander, *President*, abralinann@yahoo.ca

TEEN SOYO:

Michael Karam, *President*,
soyo@saintgeorgemontreal.org

YOUNG ADULTS MINISTRY (YAM):

George Khouri, *President*,
YAM@saintgeorgemontreal.org

CHURCH SCHOOL:

Rouba Khouri, rouba.khouri@gmail.com

ORDER OF ST. IGNATIUS OF ANTIOCH:

Carol Jazzar, carol.jazzar@gmail.com

LE CERCLE ST. GEORGE:

Hedy Ephtimios, hedy.ephtimios@gmail.com
Magda Naim, magdanaim75@gmail.com
Barbara Meimari, barbie.meimari@gmail.com

ST. GEORGE SOCIAL CLUB:

Nick Maliha, *Coordinator*, nick.maliha@gmail.com

ARABIC BIBLE FELLOWSHIP:

Nick Maliha, *Coordinator*, nick.maliha@gmail.com

WEST ISLAND BIBLE STUDY (English):

Diane Nemer, *Coordinator*, remenenaidd@videotron.ca

LEGACY & TRINITY FUNDS:

Peter Auger, *Chairman*,
peterlegacy@saintgeorgemontreal.org

COMMUNITY CARE & COMFORT:

Carolyn Zigayer, carolyn@freedin.ca
Kim Awada, kimawada@gmail.com

ICON STUDIO:

Virginie Desjardins, virginieicones@gmail.com
Icon Classes Available upon Registration

MOTHER'S GROUP:

Lana Azar, mothersgroup@saintgeorgemontreal.org

MEN'S BROTHERHOOD GROUP:

Ion Materinca,
mensbrotherhood@saintgeorgemontreal.org

MENTORING PROGRAM

Catherine Kishfy, *Mentoring Director*
mentoringdirector@saintgeorgemontreal.org

BENOÎT DE NURSIE, PÈRE DU MONACHISME OCCIDENTAL

COMMÉMORÉ LE 14 MARS

Benoît, dont le nom vient du latin tardif *Benedictus*, qui signifie « béni », naît vers 480 en Nursie. À l'âge de quatorze ans, ses parents, riches et nobles, l'envoient étudier à Rome. Perturbé par l'immoralité qui l'entoure, il décide de se consacrer à un autre mode de vie.

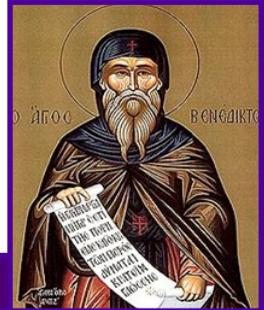
Il s'installe d'abord près de l'église Saint-Pierre-Apôtre, à Enfide. Cependant, la nouvelle de son mode de vie ascétique le contraint à se retirer plus profondément dans les montagnes. Il y rencontre le moine Romain qui l'initie au monachisme et lui conseille de vivre dans une grotte isolée à Subiaco. Romain lui rend souvent visite et lui apporte du pain à intervalles réguliers. Pendant trois ans, **Benoît** lutte contre les tentations et réussit à les surmonter.

Très vite, la renommée de **Benoît** croît et de nombreuses personnes des alentours lui rendent visite. Il fonde alors douze monastères dans les environs de Subiaco. En 530, il fonde le célèbre **Monastère bénédictin du Mont-Cassin**, qui devient, pendant de nombreuses années, un centre d'enseignement théologique pour le christianisme occidental.

S'inspirant de la vie des moines orientaux du désert, et des enseignements de saint Jean Cassien le Roumain, de saint Basile le Grand et d'autres Pères de l'Église, il rédige sa Règle, s'appuyant sur les principes d'équilibre, de souplesse et du souci de ne pas faire peser sur les disciples un joug trop contraignant. La plupart des ordres et communautés religieuses fondés au cours du Moyen Âge l'adoptent. La règle monastique de **Benoît** est ainsi devenue l'une des plus influentes du christianisme occidental. Elle est centrée sur la prière de l'office divin.

Dieu dote **saint Benoît** de nombreux dons spirituels, notamment la clairvoyance, le pouvoir de guérir, d'expulser les mauvais esprits, de ressusciter les morts, ainsi que la capacité d'apparaître à d'autres personnes dans des visions et des rêves à distance. Ainsi, le Moine prédit le jour de sa mort, le 21 mars 547; il rassemble alors ses disciples, leur prodigue des conseils, puis part vers la vie éternelle.

En 1964, le pape Paul VI proclame **saint Benoît** patron de l'Europe. En 1980, le pape Jean-Paul II le désigne avec les saints Cyrille et Méthode, comme copatron de l'Europe.



بِنْدِكْتُسُ النُّورِسِيِّ، أَبُو الرَّهْبَانِيَّةِ الْغَرْبِيَّةِ

تَقْيِدُ ذِكْرَاهُ فِي 14 آذار

وُلِدَ **بِنْدِكْتُسُ**، واسمه مشتق من اللاتينية المتأخرة بمعنى "المبارك" في سنة 480 في مدينة نورسيا. عندما بلغ الرابعة عشرة، أرسله والداه الثريان وذوا المكانة الرفيعة إلى روما ليتابع دراسته. لكنّه اضطرب ممّا رآه من فساد أخلاقي هناك، فقرّر أن يكرّس نفسه لطريقة حياة مختلفة. أقام في البداية قرب كنيسة الرسول القديس بطرس في قرية إنفيده (أقيله). غير أنّ انتشار خبر نُسكِهِ دفعه إلى التوجّل أعمق في الجبال. وهناك التقى بالناسك رومانوس الذي أدخله في الحياة الرهبانية ووجّهه إلى العيش في مغارة نائية في سوبياكو. كان رومانوس يزوره بانتظام ويحمله إليه الخبز في أيام محدّدة. على مدى ثلاث سنوات، جاهد **بِنْدِكْتُسُ** ضدّ التجارب وتغلّب عليها.

سرعان ما بدأ الناس يتجمّعون حول **القديس بِنْدِكْتُسُ**. مع ازدياد عدد تلاميذه، أسّس اثني عشر ديراً في محيط سوبياكو. في سنة 530، أنشأ **دير مونتّي كاسينو الشهير الذي للرهبان البندكتيين** والذي أصبح مركزاً للتعليم اللاهوتي في الكنيسة الغربية لسنوات طويلة.

استناداً إلى حياة رهبان الصحراء الشرقيين وتعاليم القديس يوحنا كاسيان الروماني والقديس باسيليوس الكبير وغيرهم من آباء الكنيسة، وضع **القديس بِنْدِكْتُسُ** "القانون الرهباني". تميّز هذا القانون بروح فريدة من التوازن والاعتدال والعقلانية ولذلك اعتمده معظم الرهبانيات والجماعات الدينيّة التي تأسست خلال العصور الوسطى. هكذا أصبح قانون **بِنْدِكْتُسُ** أحد أكثر القوانين تأثيراً في المسيحية الغربيّة وهو يرتكز على صلاة الساعات الإلهية.

منح الله **القديس بِنْدِكْتُسُ** مواهب روحيّة كثيرة، منها البصيرة، وشفاء المرضى، وطرد الأرواح الشريرة، وإقامة الموتى، والظهور للآخرين في رؤى وأحلام من بعيد. تتبأ الراهب بيوم موته سنة 547، فجمع الرهبان، ووعظهم، ثم رقد بسلام.

سنة 1964، أعلن البابا بولس السادس **القديس بِنْدِكْتُسُ** شفيعاً لأوروبا. وفي سنة 1980، جعله البابا يوحنا بولس الثاني شفيعاً مشتركاً لأوروبا مع القديسين كيرلس وميثوديوس.

The Orthodox Liturgy: Its Theology and Spirituality, Part Two ***By His Eminence Metropolitan Saba (Ispër)***

In the Liturgy, the Church ascends to heaven. Therefore, when she returns to the world after this ascent, she returns reflecting the light, joy, and peace of the Kingdom. She becomes a witness to the Kingdom in the midst of an anxious and troubled world.

For this reason, Orthodox liturgical texts address God first. They recall and make present the saving work (economy) that God accomplished for humanity and for our salvation. For example, Orthodox services conclude in a similar form: “O Christ our true God, who... for our salvation...” During the Paschal season we say: “who rose from the dead for our salvation.” At Christmas: “who was born of the Virgin in a cave for our salvation.” At Theophany: “who was baptized by John in the Jordan for our salvation.” At the Transfiguration: “who was transfigured on Mount Tabor before His holy disciples for our salvation.” At Pentecost: “who sent down the All-Holy Spirit upon His holy disciples for our salvation.” And so on throughout the year.

Salvation—accomplished by Christ in His incarnation, death, and resurrection—is central to the Liturgy. It is the foundation and purpose of Christian life. The goal of the Christian is salvation. He or she is a Christian who seeks salvation first, and then is a physician, an engineer, a merchant or an employee.

Because salvation was accomplished through Christ’s incarnation and His saving acts, the Liturgy distributes across the year all the events of His work for us—from the Annunciation to the Theotokos, to the descent of the Holy Spirit at Pentecost. Thus the feasts unfold: Annunciation, Nativity, Circumcision, Baptism, Entrance into the Temple, Transfiguration, Crucifixion and Resurrection, Ascension, and Pentecost. The Church does not forget the events related to the Mother of God—her Nativity, Entrance into the Temple, and Dormition. This liturgical rhythm lifts Christians out of the routine of daily life and reorients them toward their essential goal: salvation. Moving from feast to feast, they live in constant anticipation of the Kingdom, until they arrive at the Feast of Feasts and Season of Seasons—Holy Pascha.

At every feast, in Vespers, Orthros, and the Divine Liturgy, we read and chant the meaning of the feast—its theology, its narrative, and the scriptural passages related to it from both Old and New Testaments.

All of this unfolds through chanting, processions, the elevation and veneration of the icon of the feast, the breaking of blessed bread, and ultimately participation in the Cup of Christ's Body and Blood. In this way, the faithful do not merely remember the event; they live it. They participate in it and allow it to become active in their personal lives and in the life of their community. The Liturgy becomes synergy—a shared work, a continual cooperation between Christ and us. We live within a rhythm that holds two measures: the measure of our awakened faith, and the measure of the event of faith itself.

For this reason, liturgical texts insist that what happened did not simply happen in the past—it happens today, because we live it “here and now.” We ceaselessly chant: “Today He is hung upon the Tree...” and “Today is the day of Resurrection...” and “Today He is born of the Virgin...”

What took place is no longer merely past, because it is present. As Saint John of Damascus says, “There is nothing new after the Incarnation.” In liturgical celebration, the Church remembers the saving acts God accomplished in history, fulfilled in the Cross and Resurrection. That Paschal event, which occurred once in history, has now become contemporary to every moment of our lives. Because Christ rose from the dead, He shattered the mortal wall of time. This remembrance is entirely new in nature. We are the ones who remember—but the reality we remember is no longer past. It is present. Thus, the Church's memory becomes a living presence of the saving event. This is the reality of the Liturgy.

The liturgical texts also emphasize the theology of each event and the doctrine connected to it. They never neglect Christ's divinity at His Crucifixion, nor His resurrected, transfigured humanity at His Resurrection and Ascension. They stress His divine and human natures in every feast.

In the Nativity services, we speak of God's condescension, His ancient promise, the union of the two natures, and the virginity of His Mother. In the Paschal services, we proclaim Christ's descent into Hades, His destruction of the kingdom of Satan, His trampling down death, the liberation of humanity from the powers of evil, and His bodily, real and glorified Resurrection.

Continued on page 6

The Orthodox Liturgy is deeply doctrinal in character. It is profoundly Trinitarian. In the liturgy of Theophany, the Holy Trinity is clearly revealed. In the liturgy of Pentecost, we find a precise description of the third Person—the Holy Spirit—without neglecting the Father and the Son or Their relationship.

One of the great gifts of the Liturgy is that it preserves the faith and doctrine within the heart of worshippers—even if they have never taken a formal theology course. An Orthodox Christian who prays cannot reduce Christianity to mere human sentimentality, because the Liturgy constantly draws him (her) upward. Among Orthodox Christians there is a spiritual saying: The theologian is the one who prays.

Since all that happened occurred “for our salvation,” returning us to the Kingdom for which we were created, and restoring us to our original image so that we may be united with Him, the communion of saints becomes an active force in this journey. For this reason, the Orthodox Liturgy gives great attention to the saints—the models of authentic Christian life. Their commemorations fill the calendar. The faithful remember them by name. Those who bear the saint’s name celebrate his or her feast day. Their lives are read and contemplated in the daily services.

In the Orthodox Church, there are large volumes called the *Menaion* arranged day by day throughout the months of the year. These books contain hymns and prayers to reflect on the lives of the saints commemorated daily, highlighting their love for Christ, their faithfulness, and their repentance. There are special hymns for martyrs, hierarchs, righteous ones, teachers, and archangels. Many faithful learn and chant the hymn of their patron saint regularly.

Through the Liturgy, the saint becomes a friend to the believer—familiar, close, encouraging him to walk in the way of Christ and imitate Him. This closeness creates a deep sense of communion that is not hindered by death or geography. The saint becomes truly present. The believer asks for his prayers and turns to him, just as he asks for the prayers of his brothers and sisters standing beside him in the Church.

(To be continued)

Divine Liturgy Variables for Sunday March 8, 2026

RESURRECTIONAL APOLYTIKION IN TONE SIX

When Mary stood at Thy grave, looking for Thy sacred body, angelic powers shone above Thy revered tomb; and the soldiers who were to keep guard became as dead men. Thou led Hades captive and wast not tempted thereby. Thou didst meet the Virgin and didst give life to the world, O Thou, Who art risen from the dead, O Lord, glory to Thee.

APOLYTIKION FOR ST. GREGORY PALAMAS IN TONE EIGHT

O Star of Orthodoxy, support of the Church and its teacher, O comeliness of ascetics, and incontestable champion of those who speak in theology, Gregory the wonderworker, the pride of Thessalonica and preacher of grace, implore thou constantly for the salvation of 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 1, 2026

طروبارية القيامة بالحن السادس

إِنَّ الْقُوَاتِ الْمَلَاتِكِيَّةَ ظَهَرُوا عَلَى قَبْرِكَ الْمُوقَّرِ، وَالْحُرَّاسَ صَارُوا كَالْأَمْوَاتِ، وَمَرِّمَ وَقَفْتَ عِنْدَ الْقَبْرِ طَالِبَةً جَسَدَكَ الطاهر، فَسَبَّيْتَ الْجَحِيمَ وَلَمْ تُجَرَّبِ مِنْهَا، وَصَادَفْتَ الْبَتُولَ مَانِحاً الْحَيَاةَ. فَيَا مَنْ قَامَ مِنْ بَيْنِ الْأَمْوَاتِ، يَا رَبُّ الْمَجْدُ لَكَ.

طروبارية القديس غريغوريوس بالاماس بالحن الثامن

يَا كَوْكَبَ الرُّأْيِ الْقَوِيمِ، وَثَبَاتِ الْكَنِيسَةِ وَمُعَلِّمِهَا، وَجَمَالَ الْمُتَوَجِّدِينَ، وَمُنَاضِلاً عَنِ الْمُتَكَلِّمِينَ بِاللَاهُوتِ الَّذِي لَا يُحَارَبُ، غَرِغُورِيُوسَ الْفَاعِلِ الْمُعْجَزَاتِ، فَخَرَّ تِسَالُونِيكِيَّةً وَكَارُورَ النَّعْمَةِ. لَا تَنْفَكْ مُتَشَفِّعاً فِي خَلَاصِ نَفُوسِنَا.

طروبارية القديس جاورجيوس بالحن الرابع

بِمَا أَتَكَ لِلْمَاسُورِينَ مُحَرَّرًا وَمُعْتَقًا، وَلِلْفُقَرَاءِ وَالْمَسَاكِينِ عَاضِدًا وَنَاصِرًا، وَلِلْمَرْضَى طَيِّبًا وَشَافِيًا، وَعَنِ الْمُؤْمِنِينَ مُكَافِحًا وَمُحَارِبًا أَيُّهَا الْعَظِيمِ فِي الشَّهَادَةِ جَاورْجِيُوسَ الْبَلْبِسِ الطَّهْرَ، تَشَفِّعْ إِلَى الْمَسِيحِ الْإِلَهِ فِي خَلَاصِ نَفُوسِنَا.

القنداق لأحاد الصوم الكبير (وسبت المديح) بالحن الثامن

إِنِّي أَنَا عَبْدُكَ يَا وَالِدَةَ الْإِلَهِ * أَكْتُبُ لِكَ رَايَاتِ الْعَلْبَةِ * يَا جُنْدِيَّةَ مُحَامِيَّةَ * وَأُقَدِّمُ لِكَ الشُّكْرَ كَمُنْفَذَةٍ مِنْ الشَّدَائِدِ * لَكِنْ بِمَا أَنْ لِكَ الْعِزَّةَ الَّتِي لَا تُحَارَبُ * أَعْتِقْنِي مِنْ صُنُوفِ الشَّدَائِدِ * حَتَّى أَصْرُخَ إِلَيْكَ: إِفْرَحِي يَا عَرُوسًا لَا عَرُوسَ لَهَا.

تَعْظِيمَةُ لِقُدَّاسِ الْقَدِيسِ بَاسِيلْيُوسِ

إِنَّ الْبَرَايَا بِأَسْرِهَا، تَفْرَحُ بِكَ يَا مُمْتَلِئَةَ نِعْمَةٍ: مَحَافِلَ الْمَلَاتِكَةِ، وَأَجْنَاسَ الْبِشْرِ. أَيُّهَا الْهَيْكَلُ الْمُتَقَدِّسِ، وَالْفَرْدُوسُ النَّاطِقُ، فَخَرَّ الْبَتُولِيَّةَ مَرِّمَ، الَّتِي مِنْهَا تَجَسَّدَ الْإِلَهِ، وَصَارَ طِفْلاً، وَهُوَ إِلَهُنَا الَّذِي قَبْلَ الدَّهْرِ. لِأَنَّهُ صَنَعَ مُسْتَوْدَعَكَ عَرْشًا، وَجَعَلَ بَطْنَكَ أَرْحَبَ مِنَ السَّمَاوَاتِ. لِذَلِكَ يَا مُمْتَلِئَةَ نِعْمَةٍ، تَفْرَحُ بِكَ كُلُّ الْبَرَايَا وَتُجَدِّدُكَ.



THE EPISTLE (For the Second Sunday of Great Lent)
*O Lord, save Thy people, and bless Thine inheritance.
Unto Thee will I cry, O Lord my God.*

The Reading from the Epistle of St. Paul to the Hebrews (1:10, 2:3)

Thou, “O Lord, in the beginning didst lay the foundation of the earth, and the heavens are the works of Thy hands; they will perish; but Thou remainest; and they will all grow old like a garment, and like a mantle Thou wilt roll them up, and they shall be changed; but Thou art the same, and Thy years will not fail.” But to which of the angels did He say at any time, “Sit on My right hand, until I make thine enemies a footstool for thy feet?” Are they not all spirits for liturgical ministry, sent forth to minister for the sake of those who are to inherit salvation? Therefore, we ought to give the more earnest heed to the things that were heard, lest at any time we drift away from them. For if the word spoken through angels was confirmed, and every transgression and disobedience received a just retribution, how shall we escape, if we neglect so great a salvation, which having at first been spoken through the Lord, was confirmed to us by those who heard?

L'ÉPÎTRE

*Seigneur, sauve ton peuple et bénis ton héritage.
Vers toi, Seigneur, je crie, mon Dieu.*

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

« Au commencement, Seigneur, tu as fondé la terre, et les cieus sont l'œuvre de tes mains. Ils périront, mais toi, tu demeures, et tous ils vieilliront comme un vêtement. Tu les changeras, tel un manteau, et ils seront changés ; mais toi, tu restes le même, et tes années ne passeront point. »

Et auquel des Anges Dieu a-t-il jamais dit : « Siège à ma droite, jusqu'à ce que je fasse de tes ennemis l'escabeau de tes pieds » ? Ne sont-ils pas tous des esprits officiants, envoyés en service pour ceux qui doivent hériter du salut ? C'est pourquoi nous devons porter une plus grande attention aux enseignements que nous avons entendus, de peur d'être entraînés à la dérive. Car, si la parole annoncée par les Anges a un effet, et si toute transgression et désobéissance a reçu une juste rétribution, comment nous-mêmes échapperons-nous en négligeant pareil salut, qui, annoncé tout d'abord par le Seigneur, nous a été confirmé par ceux qui l'ont entendu ?



الرسالة (لأحد الثاني من الصوم)

خَلِّصْ يَا رَبُّ شَعْبَكَ وَبَارِكْ مِيرَاتِكَ. إِلَيْكَ يَا رَبُّ أَصْرُخُ إِلَهِي .

فَصَلِّ مِنْ رِسَالَةِ الْقَدِيسِ بُولَسَ الرَّسُولِ إِلَى الْعِبْرَانِيِّينَ.

"أَنْتَ يَا رَبُّ فِي الْبَدْءِ أَسَّسْتَ الْأَرْضَ، وَالسَّمَاوَاتِ هِيَ صُنْعُ يَدَيْكَ. هِيَ تَزُولُ وَأَنْتَ تَبْقَى وَكُلُّهَا تَبْلَى كَالنَّوْبِ، وَتَطْوِيهَا كَالرِّدَاءِ فَتَتَغَيَّرُ، وَأَنْتَ أَنْتَ وَسِنُوكَ لَنْ تَقْفَى." وَلِمَنْ مِنَ الْمَلَائِكَةِ قَالَ قَطُّ "إِجْلِسْ عَنْ يَمِينِي حَتَّى أَجْعَلَكَ مُوْطِنًا لِقَدَمَيْكَ؟" أَلَيْسُوا جَمِيعُهُمْ أَرْوَاحًا خَادِمَةً تُرْسَلُ لِلْخِدْمَةِ مِنْ أَجْلِ الَّذِينَ سَيَرْتَوْنَ الْخَلَاصَ؟ فَلِذَلِكَ يَجِبُ عَلَيْنَا أَنْ نُصْغِيَ إِلَى مَا سَمِعْنَاهُ إِضْغَاءً أَشَدَّ لئَلَّا يَسْرَبَ مِنْ أَدْهَانِنَا. فَإِنَّهَا إِنْ كَانَتْ الْكَلِمَةُ الَّتِي نُطَوِّقُ بِهَا عَلَى أَلْسِنَةِ مَلَائِكَةِ قَدْ تَبَيَّنَتْ، وَكُلُّ تَعَدٍّ وَمَعْصِيَةٍ نَالَ جَزَاءً عَدْلًا. فَكَيْفَ نُفَلِّتُ نَحْنُ إِنْ أَهْمُنَا خَلَاصًا عَظِيمًا كَهَذَا؟ قَدْ ابْتَدَأَ النُّطُوقُ بِهِ عَلَى لِسَانِ الرَّبِّ، ثُمَّ تَبَيَّنَتْ لَنَا الَّذِينَ سَمِعُوهُ.

THE GOSPEL (For the Second Sunday of Great Lent)

The Reading from the Holy Gospel according to St. Mark (2:1-12)

At that time, when Jesus returned to Capernaum after some days, it was reported that He was at home. And many were gathered together, so that there was no longer room for them, not even about the door; and He was preaching the Word to them. And they came, bringing to Jesus a paralytic carried by four men. And when they could not get near Jesus because of the crowd, they removed the roof above Him; and when they had made an opening, they let down the pallet on which the paralytic lay. And when Jesus saw their faith, He said to the paralytic, "Son, your sins are forgiven." Now, some of the scribes were sitting there, reasoning in their hearts, "Why does this man speak thus? It is blasphemy! Who can forgive sins but God alone?" And immediately Jesus, perceiving in His spirit that they thus reasoned within themselves, said to them, "Why do you reason thus in your hearts? Which is easier, to say to the paralytic, 'Your sins are forgiven,' or to say, 'Rise, take up your pallet and walk'? But that you may know that the Son of Man has authority on earth to forgive sins" – He said to the paralytic – "I say to you, rise, take up your pallet and go home." And he rose, and immediately took up the pallet and went out before them all. So that they were all amazed and glorified God, saying, "We never saw anything like this!"



فصل شريف من بشاره القديس مرقس الإنجيلي البشير والتلميذ الطاهر.

في ذلك الزمان، دخل يسوع كفرناحوم وسمع أنه في بيت. فلوقت اجتمع كثيرون، حتى أنه لم يعد موضع ولا ما حول الباب يسع، وكان يخاطبهم بالكلمة. فأتوا إليه بمخلع يحمله أربعة. وإذا لم يقدر أن يقتربوا إليه لسبب الجمع، كسفوا السقف حيث كان. وبعد ما تقبوه، دلو السرير الذي كان المخلع مضطجعا عليه. فلما رأى يسوع إيمانهم، قال للمخلع: "يا بني، مغفورة لك خطاياك." وكان قوم من الكتبة جالسين هناك يفكرون في قلوبهم "ما بال هذا يتكلم هكذا بالتجديف؟ من يقدر أن يغفر الخطايا إلا الله وحده؟" فلوقت علم يسوع بروحه أنهم يفكرون هكذا في أنفسهم، فقال لهم: "لماذا تفكرون بهذا في قلوبكم؟ ما الأيسر أن يقال 'مغفورة لك خطاياك' أم أن يقال 'قم واحمل سريرك وامش'؟ ولكن لكي تعلموا أن ابن البشر له سلطان على الأرض أن يغفر الخطايا. فقال للمخلع 'لك أقول، قم واحمل سريرك وأذهب إلى بيتك.' فقام للوقت وحمل سريره وخرج أمام الجميع، حتى دهش كلهم ومجدوا الله قائلين "ما رأينا مثل هذا قط".

L'ÉVANGILE

Lecture de l'Évangile selon saint Jean

En ce temps-là, Jésus rentra à Capharnaüm quelques jours après la guérison d'un lépreux. On apprit qu'il était à la maison, et l'on s'y rassembla en si grand nombre qu'il n'y avait plus de place, même devant la porte ; et Jésus leur annonçait la Parole. Des gens viennent et lui amènent un paralytique porté par quatre hommes ; comme ceux-ci ne peuvent pas le lui présenter à cause de la foule, ils découvrent le toit au-dessus de l'endroit où se trouve Jésus, font une ouverture et descendent le grabat où gît le paralytique. Voyant leur foi, Jésus dit au paralytique : « Mon fils, tes péchés te sont remis. »

Or, il y avait là, assis, quelques scribes, et ils pensaient en leur cœur : « Comment celui-là parle-t-il ainsi ? Il blasphème ! Qui a le pouvoir de remettre les péchés, si ce n'est Dieu ? » Connaissant aussitôt en Esprit ce qu'ils disaient en eux-mêmes, Jésus leur dit : « Pourquoi une telle pensée dans vos cœurs ? Qu'est-ce qui est le plus facile, dire au paralytique "tes péchés te sont remis" ou dire "lève-toi et marche" ? Afin que vous sachiez que le Fils de l'Homme a le pouvoir sur terre de remettre les péchés », Il dit au paralytique : « Je te le dis : lève-toi, prends ton grabat et rentre chez toi ! » Celui-ci se leva et, aussitôt, prenant son grabat, il sortit devant tout le monde, si bien que tous étaient stupéfaits, louaient Dieu et disaient : « Jamais nous n'avons vu quelque chose de semblable ! »

THE SYNAXARION

On March 8 in the Holy Orthodox Church, we commemorate Theophylact the Confessor, bishop of Nicomedia; and Apostle Hermas of the Seventy.

On this same day, the Second Sunday of the Fast, we make remembrance of our father among the saints, Gregory Palamas, archbishop of Thessalonica.

Verses

The Spring of Light now leadeth to light unwaning
The Light's own truly great and resplendent herald.

This divine father was born in Asia and was brought up from infancy in the royal palace of Constantinople. When he was of age, Gregory left the palace and gave himself to asceticism on Mount Athos. He eventually moved to Thessalonica to seek cure for the diseases he contracted because of his asceticism and piety. In 1349, he was elevated to the episcopacy, tending to his people in an Apostolic fashion for 13 years. He is glorified as an ascetic, a hierarch, a theologian who defeated the heretics of his era, and a miracle-worker who forsook a prominent, secular lifestyle to take up his cross and follow Christ. The Most-Holy Theotokos, St. John the Theologian, St. Demetrius, St. Anthony the Great, St. John Chrysostom and angels of God appeared to him at different times.

Through his intercessions, O Lord Jesus Christ our 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

Jeremy Antoine Daher, son of Christian Daher & Jennifer Khalil
For his baptism on Sunday, March 8th, 2026 at 1:30 p.m.

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

آذار ٢٠٢٦

الأحد ٨ * أحد القديس غريغوريوس بالاماس
* صلاة السحرية ٩:١٠ صباحاً
* القداس الإلهي ١٠:٣٠ صباحاً

الإثنين ٩ * صلاة النوم الكبرى ٦:٣٠ مساءً

الأربعاء ١١ * قدّاس البروجيزماني (القدسات السابق تقديسها) ٦:٣٠ مساءً

الجمعة ١٣ * صلاة المديح (الذي لا يُجلس فيه) ٦:٣٠ مساءً
* مأدبة محبةً تقدمة "Task Force For Jerusalem"

السبت ١٤ * دراسة اللّغة العربيّة ٢:٠٠ ب.ظ.
* اجتماع فرقة الأمّهات ٤ مساءً
* تدريبات جوقة أطفال كنيسة القديس جاورجيوس ٤ مساءً
* صلاة الغروب ٦:٣٠ مساءً
* اجتماع الشبيبة ٧:٣٠ YAM مساءً (نشاط مشترك مع شبيبة الكنيسة اليونانيّة)

الأحد ١٥ * أحد السجود للصليب الكريم المحيي
* صلاة السحرية ٩:١٠ صباحاً
* القداس الإلهي ١٠:٣٠ صباحاً

الإثنين ١٦ * صلاة النوم الكبرى ٦:٣٠ مساءً

الثلاثاء ١٧ * دراسة إنجيليّة باللّغة الإنكليزيّة - منزل ديان نمر ٦:٣٠ مساءً - 36 Bethune, Kirkland, QC



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

March 2026

Sunday 8 - Sunday of St. Gregory Palamas

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

Monday 9

- * 06:30 pm Great Compline

Wednesday 11

- * 06:30 pm Pre-Sanctified Liturgy

Friday 13

- * 06:30 pm Madayeh Service (Akathist)
- * 08:00 pm Madayeh Supper hosted by the Task Force for Jerusalem

Saturday 14

- * 02:00 pm Arabic classes
- * 04:00 pm Mother's Group Gathering in the Youth Center
- * 04:00 pm St. George Children Choir rehearsal
- * 06:30 pm Vespers
- * 07:30 pm Young Adults Meeting
- * 07:30 pm YAM joint event with the Greek Church

Sunday 15 - Sunday of the Holy Cross

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

Monday 16

- * 06:30 pm Great Compline

Tuesday 17

- * 07:30 pm West Island Bible Study at Diane Nemer's home,
36 Rue Bethune, Kirkland





Prayers Offered

For the Living

For the Orthodox Servants of God:
Fares Khoubbieh; Arlette Issid & family
Said, Hana & Jenney Loutfi
Najah, Youssef, Nousia, Mansour & Emily Makhoul
Nicholas, Maggie, Roy, Lana, Nicholas & Michaella Azar
Yvette Kassis; Souad Khoury; Enriqu e
Julie Kourakos; Nabil Samaan; Jean-Pierre
Julie Grillakis; Sophia Jabbour; Elie Doro; Mary Aboud
Jos e Bernaquez; Gaby, Nada & Nicolas Mouacdi e
Josephine Soury; Fouad.

Memorials Today

Faouzia Mitrie Makarios (9 days)
Mireille Elias (11 years)
Ibrahim Ganem
Ameen, Samira, Fahed, Farid & Fouad Sikali
Jamileh Nasrallah; Ibrahim, Wadea, Lotfi, Amal & Suhail Loutfi
Mansour Makhoul Sr.

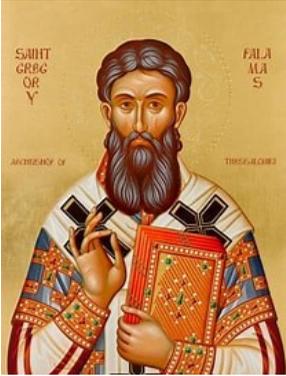
Our heartfelt sympathies to

The Mitrie & Makarios families on the loss of Fauzia,
who fell asleep in the Lors on February 26th

Baptism today at 1:30 pm

Jeremy Antoine Daher, son of Christian Daher & Jennifer Khalil





St. Gregory Palamas (1296-1316)

St. Gregory Palamas was born in **1296** in Constantinople to a noble and deeply Christian family. His father held a position in the imperial court and was known for his piety. After his father's death, Emperor Andronikos II took personal interest in Gregory's education, allowing him to study the classical sciences and philosophy in the imperial university.

By the time he reached adulthood, Gregory felt a strong calling to monastic life. Around **1316**, at age 20, he left behind the academic world and entered the monastic community of **Mount Athos**, the center of Orthodox monasticism.

On Mount Athos, Gregory embraced a life of prayer, asceticism, and stillness. He became associated with the practice of **Hesychasm**, a spiritual tradition emphasizing:

- The **Jesus Prayer** ("Lord Jesus Christ, Son of God, have mercy on me")
- Interior stillness (*hesychia*)
- Purification of the heart
- Experiencing the **uncreated light**—the same divine light seen at the Transfiguration.

Gregory later spent time in the sketes of **Glossia** and **St. Savvas**, and also served for a period as a hermit in Northern Greece.

In **1347**, Gregory Palamas was appointed **Archbishop of Thessaloniki**, one of the most important sees of the Byzantine world. During a period of conflict, he was even captured by Turkish forces and held for a year, during which he continued to speak and write about the Christian faith.

St. Gregory reposed in the Lord on **November 14, 1359**, at the age of 63. He was canonized in **1368** by Patriarch Philotheos Kokkinos, one of his disciples, who also wrote his official biography.

OUR JOURNEY TO PASCHA! 2026

Created by Fr. Jonathan Bannon (ACROD)

SUNDAYS	THEMES / GOSPEL READING	HOW TO PARTICIPATE:
Fast - Free Week FEBRUARY 1st	 <i>TRIDION WEEKS</i> Publican and the Pharisee 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 FEBRUARY 8th	 The Prodigal Son Returns! 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 FEBRUARY 15th FAREWELL TO MEAT TODAY	 The Last Judgement 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 FEBRUARY 22nd FAREWELL TO CHEESE TODAY	 Adam and Eve are cast from Paradise! <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 MARCH 1st	 <i>GREAT LENT BEGINS WITH FORGIVENESS VESPERS</i> SUNDAY of ORTHODOXY 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 MARCH 8th	 ST GREGORY PALAMAS 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 MARCH 15th	 VENERATION OF THE HOLY CROSS <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 MARCH 22nd	 ST JOHN of the LADDER 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 MARCH 29th	 ST MARY of EGYPT 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! APRIL 5th GREAT WEEK BEGINS	 <i>GREAT AND HOLY WEEK</i> ENTRY OF OUR LORD INTO JERUSALEM 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 APRIL 10th	 GREAT AND HOLY FRIDAY <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! APRIL 12th NO FASTING!	 <i>BRIGHT WEEK</i> HOLY PASCHA! (CHRIST IS RISEN!) Epistle: Acts 1:1-8 Gospel: John 1:1-17	Greet everyone with "CHRIST IS RISEN!" & say it before good morning and goodnight!

SAINT GEORGE MENTORING PROGRAM

WE ARE HIRING



We are looking for motivated and reliable teens and/or young adults to join our team as **On-Site Coordinators** and/or **Interns**.

Part-time, 10 hours/week: starting ASAP

Full-time, 30 hours/week: Summer 2026

- ✓ Gain real experience
- ✓ Make a difference
- ✓ Build skills you can put on your resume

APPLY NOW. LIMITED POSITIONS AVAILABLE

For more information, contact **Catherine Kishfy** by phone at **(514) 276-8533 ext. 204** or by email at **mentoringdirector@saintgeorgemontreal.org**

MENTORING PROGRAM

UPCOMING EVENTS

SAT
MARCH
28

Workshop for the Teens

7pm Session on Confidence, Self-Esteem and Identity

SAT
APRIL
14

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

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

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

ANTIOCHIAN WOMEN

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



THE MOST REVEREND
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358 MOUNTAIN ROAD
ENGLEWOOD, NEW JERSEY 07631

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 ❖



Please join us on March 22, 2026,
in the St. George Parish Hall

ANTIOCHIAN WOMEN'S MID-LENTEN LUNCHEON

\$30 for adults and teens

\$15 for children aged 5 to 12

Free for children 4 and younger

Mezza, Jumbo Shrimp, Many Delicious Lenten Dishes,
Middle Eastern Desserts, Fruit, Coffee & Tea



—
Veuillez nous rejoindre le 22 mars, 2026
dans la Salle paroissiale St. Georges



DÎNER MI-CARÊME DES FEMMES D'ANTIOCHE

\$30 pour adultes and adolescents

\$15 pour enfants de 5 à 12 ans

Gratuit pour enfants de 4 ans et moins

Mezza, Crevettes géantes, de nombreux plats végétaliens
Desserts du Moyen-Orient, Fruit, Café et thé



Space is limited. RSVP before March 8.
Les places sont limitées. RSVP avant le 8 mars.
Hedy Ephtimios 514-910-7013
Yoanna Haddad 514-212-2727

**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**



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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

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



RBQ # 5842-3856-01

Rénovations
4.C.Zons Inc.

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renovations4czons@gmail.com

Hilal AL-SADDY
(514) 998-5956

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Roofing & Shingles - Toit & Bardeau

Plumbing - Heat Tank - Plomberie

Electricity - Thermopomp

Pavés Unis - Asphalt

Flooring - Plancher

Painting & Plastering

Maçonnerie - Brick - Siding

Exterior - Deck - Cazebo - Cabanon



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go.saintgeorgemontreal.org/donate

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Advertise your business in our
weekly bulletin and benefit from:

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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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or

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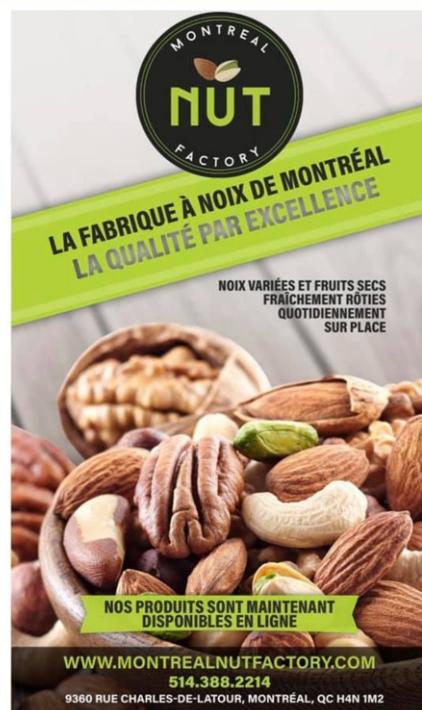
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Fax: (450) 965-8008

f.radwaninsurance@gmail.com

LASSURANCE INC.

255 Boul De Gaulle, Lorraine, QC, J6Z 4H1



Sunday, March 8, 2026

saintgeorgemontreal.org

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RBC Dominion Securities Inc.

Jason Rahal Group
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SUNDAY OF ORTHODOXY

March 1st, 2026



✝ Camp Transfiguration



CAMPER REGISTRATION OPENING ON MARCH 8, 2026 !

Camp Dates for Session 1: August 9th-15th

WHO CAN ATTEND: AGES 9-17

COST: \$635

Register online at:

<https://www.camptransfiguration.org/>

SCAN THE QR CODE FOR THE SCHOLARSHIP APPLICATION



**ONLY for the active members of our Parish.
The Deadline is April 30, 2026.**

For help or more information please contact Hayat Kassab
youth@saintgeorgemontreal.org or 514-276-8533 Ext:205