

St. George Orthodox Church of Montreal

A parish of the Antiochian Orthodox Christian Archdiocese of North America
www.saintgeorgemontreal.org

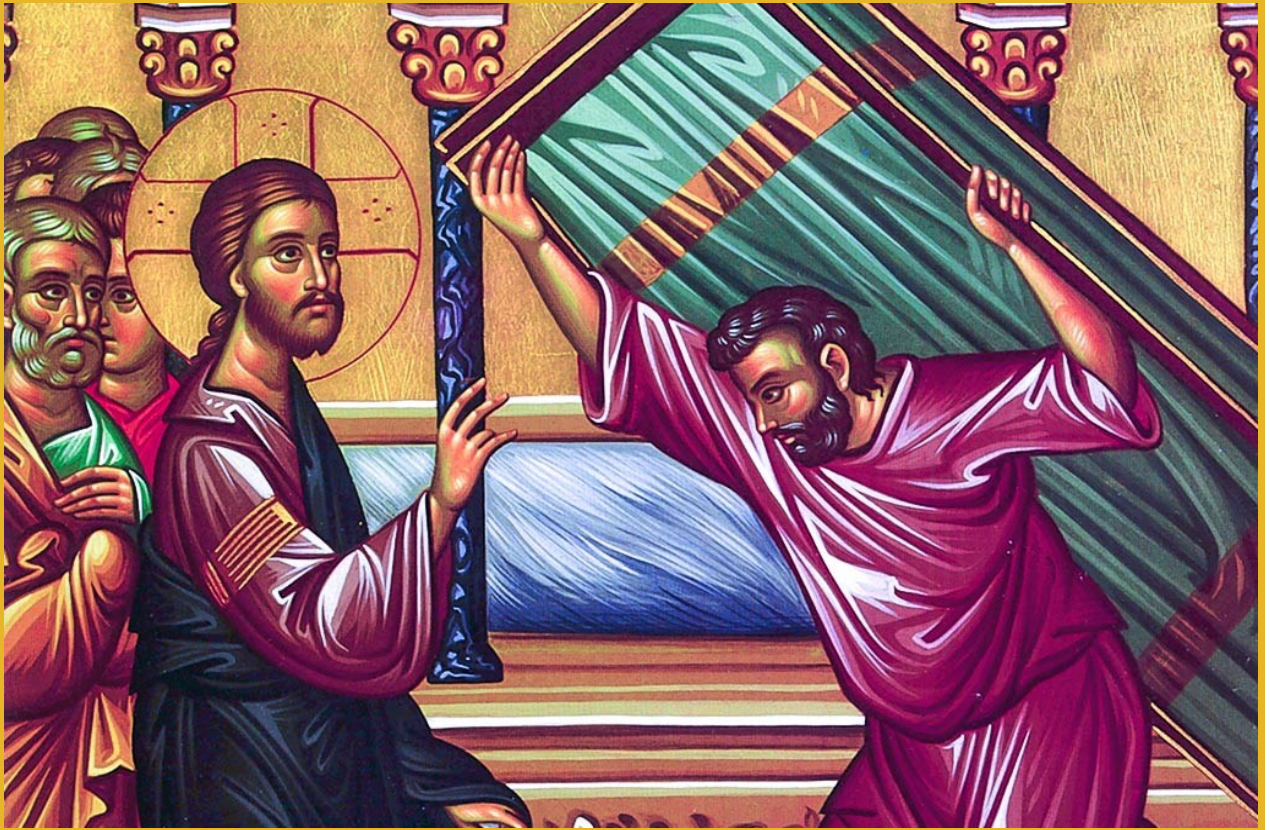
كنيسة القديس جاورجيوس الأرثوذكسية في مونتريال
تابعة للأبرشية الأنطاكية الأرثوذكسية المسيحية في شمال أمريكا

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

May 3, 2026
Sunday of the Paralytic,
Martyrs Timothy the reader and his wife Maura of Egypt;
Peter, archbishop of Argolis



PARISH CONTACT INFORMATION

CLERGY

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Archbishop of New York and Metropolitan
of all North America

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The Sanctifying Dimension, Part Two

By His Eminence Metropolitan Saba (Isper)

Some have attributed the decline of the sanctifying dimension in the lives of believers to the neglect of the clergy. Yet to place responsibility on priests alone while ignoring the responsibility of the faithful is not accurate. Not all clergy are saints, nor are all believers. There are many good priests, but they are often discouraged by the pressure placed upon them to be everything except sanctifiers. Thus, while the responsibility of the clergy is indeed great, there is also a great responsibility resting upon the faithful. In the previous article, I referred to the role of all of us, and to the importance of the home in spiritual formation.

For this reason, I would like to expand a little further on this topic and speak about prayer, its role, and some of the current obstacles, especially those caused by believers themselves. I hope to shed light on our shared responsibility, clergy and laity alike, for this absence of prayer, so that together we may rise to a more active life of sanctification.

Let us begin by speaking of the richness of the Orthodox rite, in particular the Byzantine rite. This rite is distinguished by its liturgical richness and by the way it liturgically embraces the full range of human life. The Church accompanies the believer with her prayers from conception to birth, to the child's first entrance into the church, then through Baptism, Holy Communion, and spiritual growth. She blesses life through the divine sacraments, blesses the home through the sanctification of water, and likewise blesses fields and possessions. She accompanies the faithful in sickness, travel, study, engagement, marriage, and even to the moment of departure from this life. Nor does she cease afterward, for she continues to pray for the repose of the soul.

The concern of the Church is to embrace and spiritually nourish the human person, so that he may become a citizen of the heavenly Kingdom, receive the saving and salvific gifts of God, and have the abundant life (John 10:10) which Christ came to give.

For this reason, the Orthodox rite has been enriched with salvific events and with events of daily life that the Church has baptized and clothed with a Christian character, so that they may become spiritual windows contributing to the salvation of the faithful. Thus, the feasts of our Lord, of the Mother of God, and of the saints are distributed throughout the year. There is scarcely a day without one feast or more. Each feast has its own liturgical texts, scriptural readings, and beautiful devotional hymns, though they differ in length, importance, beauty, and popularity.

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In addition, this rite has been enriched with many prayers that bless the believer in every aspect of life. There is a prayer for everything. We may mention, for example, the prayers of blessing that encompass one's circumstances, intentions, work, and possessions. There are also blessings for occasions recognized worldwide that may be given a Christian dimension, such as the Day of the Environment, Teacher's Day, Mother's Day, Father's Day, and so forth.

Nor should we forget the daily prayers distributed throughout the yearly liturgical cycle: the compunctionate services of Great Lent, Holy and Great Week, the canons of supplication to the saints, and the prayers of entreaty.

Metropolitan Kallistos (Ware), in his book *The Orthodox Church*, writes: "The richness of Orthodox services requires the believer to possess a small library of some twenty important volumes. Though difficult to use at first, these volumes are among the greatest treasures of the Orthodox Church."

In the face of all this richness—which fills dozens of volumes—one cannot but be surprised by the lack of liturgical practice currently found in parish churches, and that the overwhelming majority of believers do not know what exists within their own Church. If we set aside the well-known services of Great Lent and Holy Week, we find that most believers do not know anything of the Church's abundant richness and beauty other than the Divine Liturgy.

Let us consider a few examples.

To my knowledge, most churches in cities and smaller parishes have one or two chanters celebrate Orthros every Sunday morning. How many faithful actually participate in it? Compare the numbers attending Orthros with those attending the Divine Liturgy.

As for Great Vespers on Saturday evening, which carries all the meanings of the Resurrection we commemorate every Sunday, how many pray it together with the priest in the churches where it is served every week? Once, I attended Saturday evening services in Kyiv and another in Moscow. The Slavs celebrated both Vespers and Orthros on Saturday evening, entirely chanted. I was astonished to see the churches full of faithful standing as there were no pews in their churches. Those who did not participate in these services would not approach Holy Communion on Sunday morning, even if they had made their confession that night.

Let us take another example: the daily prayers. How many offer them? Among those who practice confession and seek spiritual guidance, how many raise the obstacles they encounter in their prayer life? From my experience as a confessor, especially when I was serving as a parish priest, I rarely heard complaints about prayer other than distraction of mind.

The greater struggle for the overwhelming majority of penitents was perseverance in offering prayer morning and evening, no matter how small or brief the personal rule given to them by their spiritual father.

Observers note greater participation in services that are followed by some social gathering, especially food. For example, attendance at the Presanctified Liturgy celebrated on Wednesday evening is much higher in parishes that offer an agape meal afterward. Is this response rooted in a love for prayer, or does gathering around the table play the stronger role in motivating participation? The answer is up to each person, for our role is not to condemn or judge, but to observe and to awaken.

What would an outside observer understand when invited to witness the celebration of baptism or marriage? Are not social appearances often dominant over the spiritual dimension, sometimes to the point of obscuring it entirely? Are not the music, clothing, flowers, decorations, festivities, and invitations considered the most important things—the ones given time, attention, and even money? What does this mean except that, in our deepest part of our conscience, we often assign little weight to the spiritual reality the Church provides for us, while giving priority to social appearances?

The presence of a bottle of holy water and another of blessed oil on the icon shelf in the home remains common among Orthodox Christians. Anointing the sick with blessed oil is still a natural practice among the faithful, sought for blessing and healing.

Our grandparents were accustomed to setting aside a place for God in their homes: the icon corner and the lamp kept burning before it. This is an authentic and foundational Eastern Christian tradition. Where is it today? How many homes still light the lamp on Saturday evenings or in times of trial and distress? Where has the censuring of icons gone? Or the use of incense in family prayer? Do not such traditions cultivate a tangible sense of God's presence—or more than that, a spiritual presence permeated by the divine presence—which becomes planted in the hearts of children and is never erased from their memory?

What do we conclude from these examples? Where is the spiritual practice of the people? Why do so many fail to respond to spiritual activities? If we are honest, should we not say that many do not grant them the same importance they give to social demands? Does the responsibility here rest on the clergy alone? Where is the role of true Christian formation? Where are our spiritual homes that live in piety, fear of God, fidelity to the Gospel commandments, and prayer—and that hand these things on? Where is our role as fathers and mothers, grandfathers and grandmothers, priests and faithful?

Divine Liturgy Variables for Sunday May 3, 2026

THE FIRST ANTIPHON

Shout with joy to God, all the earth; sing to His Name, give glory to His praises.

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

Say to God: How awesome are Thy works; let all the earth worship Thee, and sing to Thee. Let it sing a song to Thy Name, O Most High. (**Refrain**)

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

THE SECOND ANTIPHON

May God have mercy upon us, and bless us, and may He cause His face to shine upon us, and have mercy upon us.

Refrain: Save us, O Son of God, Who art risen from the dead; who sing to Thee. Alleluia.

That Thy way may be known upon earth, Thy salvation among all nations; let the peoples give thanks to Thee, O God, let all the peoples give thanks to Thee. (**Refrain**)

May God bless us, and may all the ends of the earth fear Him. (**Refrain**)

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

THE THIRD ANTIPHON

Let God arise, and let His enemies be scattered, and let them that hate Him flee from before His face.

Refrain: Christ is risen from the dead, trampling down death by death; and upon those in the tombs, bestowing life!

As smoke vanisheth, so let them vanish; as wax melteth before the fire. (**Refrain**)

So let sinners perish at the presence of God, and let the righteous be glad. (**Refrain**)

This is the day which the Lord hath made; let us rejoice and be glad therein. (**Refrain**)

THE EISODIKON (ENTRANCE HYMN) OF PASCHA

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

RESURRECTIONAL APOLYTIKION IN TONE THREE

Let the heavens rejoice and the earth be glad, for the Lord hath done a mighty act with His own arm. He hath trampled down death by death, and become the first-born from the dead. He hath delivered us from the depths of Hades, granting the world the Great Mercy.

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.

Divine Liturgy Variables for Sunday May 3, 2026

KONTAKION OF PASCHA IN TONE EIGHT

Though Thou didst descend into the grave, O Immortal One, yet didst Thou destroy the power of Hades, and didst arise as victor, O Christ God, calling to the myrrh-bearing women, Rejoice, and giving peace unto Thine Apostles, O Thou Who dost grant resurrection to the fallen.

MEGALYNARION FOR PARALYTIC SUNDAY IN TONE ONE

The angel spake to her that is full of grace, saying, O pure Virgin, rejoice; and I say also, Rejoice; for thy Son is risen from the tomb on the third day.

We believers in unison bless thee, O Virgin, crying: Rejoice, O gate of the Lord. Rejoice, O living city. Rejoice, O thou from whom didst rise upon us from the dead the Light of Resurrection, He Who was born of thee.

KOINONIKON (COMMUNION HYMN) OF PASCHA IN TONE EIGHT

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

ترانيم القداس الإلهي ليوم الأحد ٣ أيار ٢٠٢٦

الأتيفونا الأولى

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

اللازمة: بِشَفَاعَاتِ وَالِدَةِ الْإِلَهِ، يَا مُخَلِّصُ خَلِّصْنَا.

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

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

الأتيفونا الثانية

لِيَتَرَأَفَ اللَّهُ عَلَيْنَا وَيُبَارِكُنَا، وَلْيُصَيِّ بِوَجْهِهِ عَلَيْنَا وَيَرْحَمْنَا.

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

لِنُعْرِفَ فِي الْأَرْضِ طَرِيقَكَ وَفِي جَمِيعِ الْأُمَمِ خَلَاصَكَ. تَعْتَرِفُ لَكَ الشُّعُوبُ يَا اللَّهُ تَعْتَرِفُ لَكَ. (اللازمة)

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

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

الانتيفونا الثالثة

لِيُقَمِّمَ اللهُ وَيَتَبَدَّدَ جَمِيعُ أَعْدَائِهِ، وَيَهْرُبَ مُنْغَضُوهُ مِنْ أَمَامِ وَجْهِهِ.
اللازمة: الْمَسِيحُ قَامَ مِنْ بَيْنِ الْأَمْوَاتِ، وَوَطِئَ الْمَوْتَ بِالْمَوْتِ، وَوَهَبَ الْحَيَاةَ لِلَّذِينَ فِي الْقُبُورِ.
كَمَا يُبَادُ الدُّخَانُ يُبَادُونَ، وَكَمَا يَذُوبُ الشَّمْعُ مِنْ أَمَامِ وَجْهِ النَّارِ. (اللازمة)
كَذَلِكَ تَهْلِكُ الْخَطَاةُ مِنْ أَمَامِ وَجْهِ اللهِ، وَالصَّادِقُونَ يَفْرَحُونَ وَيَتَهَلَّلُونَ أَمَامَ اللهِ، وَيَتَعَمَّوْنَ بِالسُّرُورِ. (اللازمة)
هَذَا هُوَ الْيَوْمُ الَّذِي صَنَعَهُ الرَّبُّ، لِنُفْرَحَ وَنَتَهَلَّلَ بِهِ. (اللازمة)

إبصوذيكون (ترنيمة الدخول) لخدمة الفصح

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

طروبارية القيامة باللحن الثالث

لِنُفْرِحِ السَّمَاوِيَّاتِ وَتَبْتَهِّجِ الْأَرْضِيَّاتِ، لِأَنَّ الرَّبَّ صَنَعَ عِزًّا بِسَاعِدِهِ، وَوَطِئَ الْمَوْتَ بِالْمَوْتِ، وَصَارَ بِكُرِّ الْأَمْوَاتِ، وَأُنْقَذْنَا مِنْ جَوْفِ الْجَحِيمِ، وَمَنَحَ الْعَالَمَ الرَّحْمَةَ الْعَظْمَى.

طروبارية القديس جاورجيوس باللحن الرابع

بِمَا أَنْتَ لِلْمَأسُورِينَ مُخَرِّرٌ وَمُعْتَقٌ، وَلِلْفُقَرَاءِ وَالْمَسَاكِينِ عَاضِدٌ وَنَاصِرٌ، وَلِلْمَرْضَى طَبِيبٌ وَشَافٍ، وَعَنْ الْمُؤْمِنِينَ مُكَافِحٌ وَمُحَارِبٌ أَيُّهَا الْعَظِيمُ فِي الشَّهَادَةِ جَاورْجِيُوسُ اللَّائِسِ الظُّفَرِ، تَشَفَّعْ إِلَى الْمَسِيحِ الْإِلَهِ فِي خَلَاصِ نَفُوسِنَا.

القنذاق للفصح باللحن الثامن

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

تَعْظِيمَةُ أَحَدِ الْمُخَلَّعِ بِاللْحِنِّ الْأَوَّلِ

إِنَّ الْمَلَائِكَةَ تَقَوَّهَ نَحْوَ الْمُنْعَمِ عَلَيْهَا: أَيُّهَا الْعِذْرَاءُ النَّقِيَّةُ أَفْرَحِي، وَأَيُّضاً أَقُولُ أَفْرَحِي، لِأَنَّ ابْنَكَ قَدْ قَامَ مِنَ الْقَبْرِ فِي الْيَوْمِ الثَّلَاثِ.
أَيُّهَا الْبَتُولُ، نَعْبِطُكَ نَحْنُ الْمُؤْمِنِينَ، بِأَصْوَاتٍ مُتَّفِقَةٍ هَاتِفِينَ: إِفْرَحِي يَا بَابَ الرَّبِّ، إِفْرَحِي يَا مَدِينَةَ مُتَّقِسَةً، إِفْرَحِي يَا مَنْ بِهَا أُشْرِقَ لَنَا الْيَوْمَ، مِنْ الْأَمْوَاتِ، نُورَ قِيَامَةِ الْمَوْلُودِ مِنْكَ.

كينونيكون (ترنيمة المناولة) للفصح باللحن الثامن

جَسَدَ الْمَسِيحِ خُدُوا، وَالْيَنبُوعَ الَّذِي لَا يَمُوتُ دُوقُوا.



THE EPISTLE

O chant unto our God, chant ye. Clap your hands, all ye nations.

The Reading from the the Acts of the Apostles. (9:32-42)

In those days, as Peter went throughout all regions, he came down also to the saints who dwelt at Lydda. There he found a certain man named Aeneas, who was bedridden for eight years and paralyzed. And Peter said to him: "Aeneas, Jesus Christ heals you; arise and make your bed." And immediately he arose. And all who dwelt at Lydda and Sharon saw him, and they turned back to the Lord. Now there was at Joppa a certain disciple named Tabitha (which means Gazelle). She was full of good works and of charitable deeds which she did. And it came to pass in those days that she fell sick and died; and when they had washed her, they placed her in an upper chamber. Since Lydda was near Joppa, the disciples, hearing that Peter was there, sent two men to him entreating him: "Come to us without delay!" So Peter arose and went with them. And when he arrived, they took him into the upper chamber. All the widows stood by him weeping, showing the tunics and other garments which Tabitha made while she was with them. But Peter put them all outside and knelt down and prayed; then turning to the body, he said: "Tabitha, arise!" And she opened her eyes, and when she saw Peter, she sat up. And he gave her his hand, and raised her up. Then he called the saints and widows and presented her alive. And it became known throughout all Joppa, and many believed in the Lord.

الرسالة

رَتِّلُوا لِإِلَهِنَا رَتِّلُوا. يَا جَمِيعَ الْأُمَمِ صَفِّقُوا بِالْأَيْدِي.

فَصَلِّ مِنْ أَعْمَالِ الرُّسُلِ الْقَدِيسِينَ الْأَطْهَارِ.

في تلك الأيام، فيما كان بطرس يطوف في جميع الأمكن، نزل أيضاً إلى القديسين الساكنين في لُدَّة. فوجد هناك إنساناً اسمه أينيّاس، مضطجاً على سرير منذ ثمانين سنين، وهو مخلع. فقال له بطرس: "يا أينيّاس، يشفيك يسوع المسيح؛ قم وافترش لنفسك." فقام للوقت. وراه جميع الساكنين في لُدَّة وسارون فرجعوا إلى الرب. وكانت في يافا تلميذة اسمها طابيتا، الذي تفسيره طيبة، وكانت هذه ممثلة أعمالاً صالحةً وصدقاتٍ كانت تعملها. فحدث في تلك الأيام أنها مرضت وماتت. فعسَلوها ووضعوها في العليّة. وإذ كانت لُدَّة بُرْب يافا، وسمع التلاميذ أن بطرس فيها، أرسلوا إليه رجلين يسألانه أن لا يبطل عن القدوم إليهم. فقام بطرس وأتى معهم. فلما وصل، صعدوا به إلى العليّة، ووقف لديه جميع الأرامل يكيين، ويريته أقمصةً وثياباً كانت تصنعها طيبة معهن. فأخرج بطرس الجميع خارجاً، وجثا على ركبتيه وصلى. ثم التفت إلى الجسد وقال: "يا طابيتا قومي." ففتحت عينيها. ولما أبصرت بطرس جثت. فناولها يده وأنهاها. ثم دعا القديسين والأرامل، وأقامها لديهم حيّة. فشاع هذا الخبر في يافا كلها، فآمن كثيرون بالرب.

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

MAY 2026

Sunday 3—Sunday of the Paralytic

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

Tuesday 5

- * 8:30 pm - Men's Brotherhood Officer's online

Thursday 7

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

Saturday 9

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

Sunday 10—Sunday of the Samaritan Woman

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

Monday 11

- * 8:00 pm - Mother's Group Online Meeting

Wednesday 13

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

Friday 15

- * 7:00 pm - Antiochian Women Book Club in the Library

Saturday 16

- * 2:00 pm - Arabic courses
- * 2:30 pm - Children/Youth Spring Music Recital
- * 6:30 pm - Vespers
- * 7:30 pm - Young Adults meeting
- * 7:30 pm - Arabic Bible Study Group in the Fellowship Hall





Prayers Offered

For the Living

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

Prayers in memory of

Edward Aboud
Michael Nackel
Josephine Purpura
Naim Afeich (6 years)

Churching

Jacob Musi, son of Michel Musi & Alexandra Eldon

Removal of Crowns

“God Crown them with Honor & Glory”

Stephen Opping & Jessica Desjardins-Voyer

Congratulations to

Michael Bcharah & Rakeel Semaan on the baptism of
their son Mark yesterday
&
Christopher Nehme & Pamela Estephan,
who were united in the Holy Matrimony yesterday



L'ÉPÎTRE

Chantez notre Dieu, chantez-le. Toutes les nations, battez des mains.

Lecture des actes des Apôtres.

En ces temps-là, comme Pierre visitait tous les saints, il descendit aussi chez ceux qui demeuraient à Lydda. Il y trouva un homme nommé Énée, couché sur un grabat depuis huit ans, et paralytique. Pierre lui dit : « Énée, Jésus Christ te guérit. Lève-toi, et arrange ton grabat ». Et aussitôt il se leva. Tous les habitants de Lydda et de la plaine du Saron, ayant vu celà, se convertirent au Seigneur. Il y avait à Joppé, parmi les disciples, une femme nommée Tabitha, ce qui se traduit par Dorcas : elle faisait beaucoup de bonnes œuvres et d'aumônes. Or, en ce temps-là, elle tomba malade et mourut. Après l'avoir lavée, on la déposa dans une chambre haute. Comme Lydda est près de Joppé, les disciples, ayant appris que Pierre s'y trouvait, envoyèrent deux hommes vers lui, pour le prier de venir chez eux sans tarder. Pierre se leva, et partit avec ces hommes. Lorsqu'il fut arrivé, on le conduisit dans la chambre haute. Toutes les veuves l'entourèrent en pleurant, et lui montrèrent les tuniques et les vêtements que faisait Dorcas pendant qu'elle était avec elles. Pierre fit sortir tout le monde, se mit à genoux, et pria ; puis, se tournant vers le corps, il dit : « Tabitha, lève-toi ! » Elle ouvrit les yeux, et ayant vu Pierre, elle s'assit. Il lui donna la main, et la fit lever. Il appela ensuite les saints et les veuves, et la leur présenta vivante. Cela fut connu de tout Joppé, et beaucoup crurent au Seigneur.

THE GOSPEL

The Reading from the Holy Gospel according to St. John. (5: -15)

At that time, Jesus went up to Jerusalem. Now there is in Jerusalem by the Sheep Gate a pool, in Hebrew called Bethesda, which has five porticoes. In these lay a multitude of invalids, blind, lame, paralyzed, waiting for the moving of the water. For an angel of the Lord went down at certain seasons into the pool and troubled the water; whoever stepped in first, after the troubling of the water was healed of whatever disease he had. One man was there, who had been ill for 38 years. When Jesus saw him and knew that he had been lying there a long time, He said to him, "Do you want to be healed?" The sick man answered Him, "Sir, I have no man to put me into the pool when the water is troubled, and while I am going another steps down before me." Jesus said to him, "Rise, take up your pallet, and walk." And at once the man was healed, and he took up his pallet and walked. Now that day was the Sabbath. So the Jews said to the man who was cured, "It is the Sabbath, it is not lawful for you to carry your pallet." But he answered them, "The man who healed me said to me, 'Take up your pallet, and walk.'" They asked him, "Who is the man who said to you, 'Take up your pallet, and walk'?" Now the man who had been healed did not know who it was, for Jesus had withdrawn, as there was a crowd in the place. Afterward, Jesus found him in the temple, and said to him, "See, you are well! Sin no more, that nothing worse befalls you." The man went away and told the Jews that it was Jesus Who had healed him.



Lecture de l'Évangile selon saint Jean

En ce temps-là, à l'occasion d'une fête juive, Jésus monta à Jérusalem. Or, à Jérusalem, près de la porte des brebis, il y a une piscine qui s'appelle en hébreu Bethzatha, et qui a cinq portiques. Sous ces portiques étaient couchés en grand nombre des malades, des aveugles, des boiteux, des paralytiques, qui attendaient le mouvement de l'eau ; car un ange descendait de temps en temps dans la piscine, et agitait l'eau, et celui qui y descendait le premier après que l'eau avait été agitée était guéri, quelle que fût sa maladie.

Il y avait là un homme malade depuis trente-huit ans. Jésus, l'ayant vu couché, et sachant qu'il était malade depuis longtemps, lui dit : « Veux-tu être guéri ? » Le malade lui répondit : « Seigneur, je n'ai personne pour me jeter dans la piscine quand l'eau est agitée, et, pendant que j'y vais, un autre descend avant moi ». « Lève-toi, lui dit Jésus, prends ton grabat, et marche ». Aussitôt cet homme fut guéri ; il prit son grabat, et marcha. C'était un jour de sabbat. Les Juifs dirent donc à celui qui avait été guéri : « C'est le sabbat ; il ne t'est pas permis de porter ton grabat. » Il leur répondit : « Celui qui m'a guéri m'a dit : Prends ton grabat, et marche ». Ils lui demandèrent : « Qui est l'homme qui t'a dit : Prends ton grabat, et marche ? » Mais celui qui avait été guéri ne savait pas qui c'était, car Jésus avait disparu de la foule qui était en ce lieu. Plus tard, Jésus le trouva dans le temple, et lui dit : « Voici, tu as été guéri ; ne pêche plus, de peur qu'il ne t'arrive quelque chose de pire. » Cet homme s'en alla, et annonça aux Juifs que c'était Jésus qui l'avait guéri.

الإنجيل

فصل شريف من بشارة القديس يوحنا الإنجيلي البشير.

في ذلك الزمان، صعد يسوع إلى اورشليم. وإن في اورشليم عند باب العتم بركة، تُسمى بالعبرانية بيت جسد، لها خمسة أروقة. كان مضطجعا فيها جمهور كثير من المرضى من عميان وعرج ويابسي الأعضاء، ينتظرون تحريك الماء. لأن ملاكا كان ينزل أحيانا في البركة ويحرك الماء. والذي كان ينزل أولا من بعد تحريك الماء، كان يبرأ من أي مرض اغترأه. وكان هناك إنسان به مرض منذ ثمان وثلاثين سنة. هذا إذ رآه يسوع ملقى، وعلم أن له زمانا كثيرا، قال له: "أتريد أن تبرا؟" فأجابته المريض: "يا سيد، ليس لي إنسان متى حرك الماء يلقىني في البركة، بل بينما أكون آتيا، ينزل قبلي آخر." فقال له يسوع: "قم، احمِل سريرك وامش." فللوقت برى الرجل، وحمل سريرته ومشى. وكان في ذلك اليوم سبت. فقال اليهود للذي شفي: "إنه سبت، فلا يجز لك أن تحمل السرير." فأجابهم: "إن الذي أبرأني هو قال لي 'احمل سريرك وامش.' فسألوه من هو الإنسان الذي قال لك 'احمل سريرك وامش؟' أما الذي شفي فلم يكن يعلم من هو. لأن يسوع اغتزل، إذ كان في الموضع جمعا. وبعد ذلك وجدته يسوع في الهيكل، فقال له: "ها قد عوفيت، فلا تعد تخطف لي لأ يصيبك أمر." فذهب ذلك الإنسان، وأخبر اليهود أن يسوع هو الذي أبرأه.

THE SYNAXARION

On May 3 in the Holy Orthodox Church, we commemorate Martyrs Timothy the reader and his wife Maura of Egypt; and Peter, archbishop of Argolis.

On this day, the fourth Sunday of Pascha, we commemorate the Paralytic and, as is right, we celebrate the miracle wrought for him.

Verses

The word of Christ was strength for the paralytic;
So that this word alone was the man's full healing.

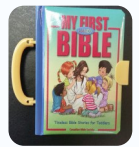
Jesus healed the Paralytic at the Sheep's Pool, located near the Sheep's Gate of Jerusalem, where people sacrificed their beasts and washed their insides. The pool had five sides, with a porch and arch on each. A number of people, afflicted with various diseases, passed through them, waiting at the water for an angel to come down and stir it. Once it moved, whoever stepped into the water first was instantly healed. One poor man, whose story is recounted in today's Gospel lection in the Divine Liturgy, waited 38 years for someone to lower him into the water, because he was unable to move into the water himself. However, the Savior merely commanded the man to get up and walk, and he was healed.

In Thine infinite mercy, O Christ our God, have mercy on us. Amen.



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

Matthew 19:14



CONGRATULATIONS TO

Mark Bcharah, son of Michael Bcharah & Rakeel Semaan
For his baptism on Saturday, May 2nd, 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

أيار ٢٠٢٦

الأحد ٣ أحد المخلّع

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

الأربعاء ٥

- * اجتماع روحي لفرقة الرجال أونلاين ٨ مساءً

الخميس ٧

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

السبت ٩

- * دراسة اللّغة العربيّة ٢:٠٠ ب.ظ.
- * تدريبات جوقة أطفال كنيسة القديس جاورجيوس ٤ مساءً
- * صلاة الغروب ٦:٣٠ مساءً
- * اجتماع الشبيبة YAM ٧:٣٠ مساءً
- * حفلة لعيد الامهات في قاعة الكنيسة تنظيم Teen SOYO ٧:٣٠ مساءً

الأحد ١٠ أحد السامريّة

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

الإثنين ١١

- * اجتماع فرقة الأمّهات أونلاين ٨ مساءً

الأربعاء ١٣

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

الجمعة ١٥

- * اجتماع السيّدات الأنطاكيّات -

السبت ١٦

- * دراسة اللّغة العربيّة ٢:٠٠ ب.ظ.
- * ريسيتال للأولاد ٢:٣٠ ب.ظ.
- * صلاة الغروب ٦:٣٠ مساءً
- * اجتماع الشبيبة YAM ٧:٣٠ مساءً
- * دراسة إنجيليّة باللّغة العربيّة ٧:٣٠ مساءً



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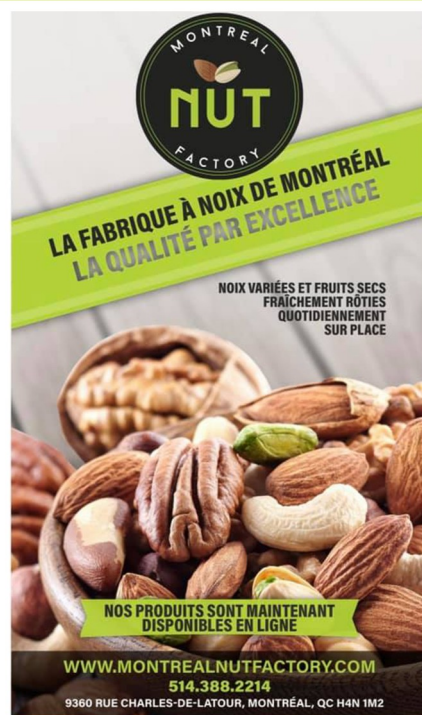
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Join Saint George's Children and Youth 2026 Spring Music Recital!



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

Where: St. George Church Hall

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

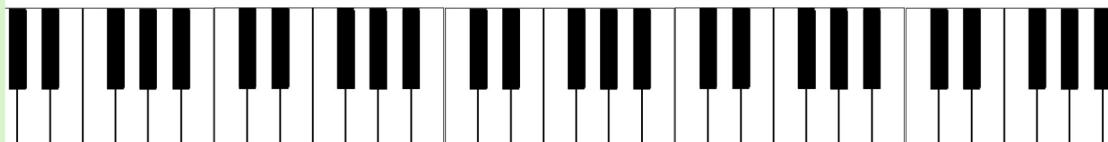
There is no fee to perform or attend!

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

Deadline to Register: May 4th, 2026



Questions? Email choir@saintgeorgemontreal.org





DOECUNY 2026 Parish Life Conference

to be held in Montreal, Quebec

July 2nd to 5th, 2026

Don't miss our Early Bird Pricing for EVENTS!

Our special rate is only available until June 4, 2026

Be sure to register before prices climb

We also encourage you to take note of the following important dates:

Vendor applications : **May 1**

Souvenir Journal Entries Due: **May 24**

Hotel Reservation Deadline: **June 1**

Bible Bowl Registration Due: **June 22**

Oratorical Festival Registration Due: **June 22**

**Please note that the hotel block is filling up quickly,
so early reservations are strongly recommended**

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<https://www.antiochianevents.com/ottawa>