

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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يمكنكم متابعة اخبار كنيستنا بقرائة هذه النشرة الأسبوعية

August 18, 2024

**Eighth Sunday after Pentecost & Eighth Sunday of Matthew
After-feast of the Dormition of the Theotokos**

Martyrs Floros and Lauros of Illyria ; Venerable Sophronios of St. Anne Skete on Athos



The Holy Scriptures tell us that when our Lord was dying on the Cross, He saw His mother and His disciple John and said to the Virgin Mary, "Woman, behold your son!" and to John, "Behold your mother!" (John 19:25-27). From that hour, the Apostle took care of the Theotokos in his own home.

Along with the biblical reference in Acts 1:14 that confirms that the Virgin Mary was with the Holy Apostles on the day of Pentecost, the tradition of the Church holds that she remained in the home of the Apostle John in Jerusalem, continuing a ministry in word and deed.

At the time of her death, the disciples of our Lord who were preaching throughout the world returned to Jerusalem to see the Theotokos. Except for the Apostle Thomas, all of them including the Apostle Paul were gathered together at her bedside. At the moment of her death, Jesus Christ himself descended and carried her soul into heaven.

Sunday, August 18, 2024

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of all North America

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OFFICE HOURS

Monday - Friday from 8:00 a.m - 4:00 p.m



Antiochian Charities

www.childrenrelieffund.org

email: childrensrelieffund@gmail.com

“Whoever receives one little child like this in my name receives me.” (Matthew 18:5)

August 1, 2024

TO BE READ FROM THE PULPIT AND DISTRIBUTED TO ALL PARISHIONERS

For over forty years the Children’s Relief Fund has provided financial support to help defray the cost of education for children in Lebanon and Palestine. Requests for such support have increased significantly in recent years. As a result of dire circumstances in Lebanon, many parents have become unable to pay tuition to send their children to Orthodox Christian schools. Our Orthodox schools are at risk of closing, and consequently many of our children will now have to attend a public school or to discontinue their schooling altogether.

With the blessing of His Eminence Metropolitan SABA, we are seeking your help. We have approximately thirty Lebanese children from the Archdioceses of Beirut, Koura, Tripoli, and Zahle who need assistance to continue their education at an Orthodox Christian school this coming school year. The tuition cost per student varies from \$750 to \$1200 per school year, depending on the school and the student’s grade level.

Donated funds will be wired directly to the Orthodox school in the child’s name. The child and their family will receive a notice of your support, and you will receive contact information so that you can communicate directly with the child if you wish. Children receiving a tuition scholarship will not receive any other funding from the Children’s Relief Fund. Sponsorship in any amount will be appreciated.

School begins in a few weeks, so if you can help, please contact CFR Administrator Amy Stiffler at: childrensrelieffund@gmail.com.

Children’s Relief Fund Scholarship Program

Antiochian Village

140 Church Camp Trail Bolivar, PA 15923

God bless you for your consideration of this urgent request.

In Christ’s work,

Amy Stiffler, CRF Administrator & Executive Director Anne Bourjaily Thomas, Charitable Outreach Chair

cc: His Eminence Metropolitan SABA

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Sunday, August 18, 2024

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Your Grace Transforms the Universe, Part One

By Metropolitan Saba (Isper)

The Bible says, “Your spirit renews the face of the earth” (Ps. 104:30). Into what does God transform the world? How does He transform it? What is the nature of this transformation? What is its purpose? These questions and others go to the core of Christian theology, which calls for the salvation of humanity along with the universe and everything in it. In order to approach this matter from an Orthodox perspective, we must talk a bit about the creation and fall of man, because the concept of fallenness is the point of departure in the theology of transformation—that is, “transfiguration.”

To begin with, it must be noted that Orthodox theology prefers to use this term: “the transfiguration of the world.” This action is derived from the Transfiguration event, “the Transfiguration of our Lord, God, and Savior Jesus Christ on Mount Tabor.” The transformation of the world by the Spirit of God means the restoration of the world to the deifying grace of God—the restoration of the world to its original life, which was lost through the Fall, when it lost the divine grace. Restoration of God’s grace is the world’s transformation into the fullness of divine light, just as happened with Christ on Mount Tabor: “And He was transfigured before them, and His clothes became dazzling white, such as no fuller on earth could bleach them” (Mark 9:2-3).

The Creation of Man

“God created man in His own image and likeness.” The image is, in short, that something of God which is present in man. Man is called to develop this image until it reaches its divine likeness. In the Fall, man lost this potential, as the divine image was distorted in him, and consequently the soul of man was darkened and was no longer able, not only to grow spiritually, but also to know God.

Man, according to the Bible, is the king and priest of Creation. Did not God entrust him with the task of naming the animals? Didn't He give him authority over what is in Creation, including the birds of the sky and the fish of the sea? As is often the case when a king is corrupt, corruption spreads throughout his kingdom. Thus, Creation was corrupted by the corruption of man. Harmony has been lost, enmity has spread, and devastation has prevailed. This is in nature. As for man, his passions turned into the opposite of what God wanted.

A terrible schism occurred in man involving a schism within himself, a schism between him and others, and a schism between him and the natural world. God gave him freedom, but he refused it to other human beings. And whereas God gave him power to make the world and give it a new meaning—a new freshness again—he misused it to distort and destroy the world.

Let us take love, for example. Instead of man loving God, he loves himself. Selfishness and the sins and vices it generates have dominated him. Accordingly, man began to use nature and his fellow man for his own benefit. And you all know the countless evils man has caused, and still causes, in this regard.

Salvation in Christ

When a person knows that a loved one has become unable to walk, he himself goes to him. This is what God did to humanity in Christ. Man is no longer able to turn to God, because of his fall, so God Himself came to him. This is what Christian theology has been repeating since the second century: “God became a man so that man might become a god.” The Fall made the goal of Creation unattainable, so God came to restore “His image that was lost from ancient times,” according to the description of a hymn in the Orthodox funeral service.

In Christ, the possibility of deification was restored again, and the way to the Kingdom was opened. Rather, the Kingdom has become a living reality, from now on, even if it is only “as in a mirror” (1 Corinthians 13:12).¹ The workshop for the reconstruction of the world, so to speak, has started and continues to operate since the Crucifixion and Resurrection of Christ. And it will continue with Christians until the Last Day. Until then, the world will have a foretaste of the Heavenly Kingdom, hoping to achieve it fully when we meet God face to face, on the Last Day. Then heaven and earth will pass away, because a new heaven and a new earth will succeed them. Until that time, the Church seeks to make the earth and what is on it a divine kingdom as much as possible.

The Beginning of the Journey

Orthodox theology teaches us that this journey must begin with the human being, not any human being but only an immaculate, purified, and holy person—those who seek to restore their passions to their original state, bypassing the effects of the Fall every day, until the Holy Spirit dwells in them, so that they shine with the light of God and radiate it upon the earth and upon everything on it.

In other words, the baptized believer begins to prepare himself, soul and body, to be fit for the indwelling of the Holy Spirit. With this, he restores the divine image, reshapes it, develops it, and brings it to the divine ideal, achieving the purpose of his creation. Therefore, Orthodox theology emphasizes the three degrees of holiness: “purification, illumination, and deification.” This emphasis stems from its postulation that the glory of this lost world can only be restored by the light of God. That is why its liturgy constantly and tirelessly emphasizes repentance. For there is no purification without repentance, and no enlightenment without purification. For how would God live in homes that are not suitable for Him?

So the way is to reveal the schism that has happened. In other words, the way is the restoration of unity and communion on the human level—within himself, with his neighbor, and with nature.

Our Salvation and Our Neighbor

Will the world be transfigured while hatred is lurking in our souls? Of course not. For a step towards fellow humans is simultaneously a step towards God and oneself. “Whoever claims to love God yet hates a brother or a sister is a liar. For whoever does not love his brother and sister, whom he has seen, cannot love God, whom he has not seen” (1 John 4:20).

The circle of St. Dorotheos of Gaza (fourth century) is essential here. The person, represented by a point on the circumference of the circle, walks toward God, represented by the center. The closer each one’s path, symbolized by the radius in the circle, approaches God, the more the radii approach each other. Our salvation lies in our neighbors.

The neighbors are the test of our virtues and vices. In them we know the measure of anger or peace, hatred or forgiveness, selfishness or self-sacrifice. Our relationship with them is a reflection of our relationship with God. It is not in vain that Christ asked for love of neighbor as self-love in the second commandment, placing it directly after the first commandment, the love of God.

This teaching was originally printed for the 56th biennial Archdiocese Convention in July of 2023.

¹ St. Paul used this expression because, at that time, mirrors were made from polished metals and were not so clear as today.

Divine Liturgy Variables for Sunday August 18, 2024

THE FIRST ANTIPHON

Shout with joy to God, all the earth, give thanks unto the Lord and call upon His Name. Declare His works among the nations.

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

In the city of our God, in His holy mountain, His place hath been made in peace, and His dwelling in Zion. (***Refrain***)

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

THE SECOND ANTIPHON

The Lord loves the gates of Zion more than all the dwelling of Jacob. Glorious things are spoken of thee, O city of God.

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

God hath laid her foundation unto eternity. We have thought, O God, of Thy mercy in the midst of Thy people. (***Refrain***)

The most-high hath hallowed His tabernacle. (***Refrain***)

Glory to the Father... Both now and ever... ***O, only begotten Son and Word of God...***

THE THIRD ANTIPHON

Ready is my heart, O God, ready is my heart; I will sing and chant in my glory. What shall I render to the Lord for all that He hath given me? I will receive the cup of salvation, and call upon the Name of the Lord.

RESURRECTIONAL APOLYTIKION IN TONE SEVEN

Thou didst shatter death by Thy Cross, Thou didst open paradise to the thief; Thou didst turn the sadness of the ointment-bearing women into joy. And didst bid Thine Apostles proclaim a warning, that Thou hast risen O Christ, granting to the world the Great Mercy.

APOLYTIKION OF THE DORMITION IN TONE ONE

In thy birth-giving, O Theotokos, thou didst keep and preserve virginity; and in thy falling-asleep thou hast not forsaken the world; for living thou wast translated into life, being the Mother of Life. Wherefore, by thine intercessions, deliver our souls from death.

KONTAKION OF THE DORMITION IN TONE TWO

Verily, the Theotokos, who is ever watchful in intercessions, and whose prayers are never rejected, neither tomb nor death could control. But since she is the Mother of Life, He Who dwelt in her ever-virgin womb did translate her to life.

ترانيم القداس الإلهي ليوم الأحد ١٨ آب ٢٠٢٤

الانتيفونا الأولى

هَلِّلُوا لِلَّهِ يَا جَمِيعَ الْأَرْضِ، اعْتَرِفُوا لَهُ وَسَبِّحُوا لِاسْمِهِ.
بِشَفَاعَاتِ وَالِدَةِ الْإِلَهِي، يَا مُخَلِّصَ خَلِّصْنَا.
فِي مَدِينَةِ رَبِّ الْقُوَاتِ فِي مَدِينَةِ إِلَهِنَا، صَارَ مَوْضِعُهُ بِسَلَامٍ وَمَسْكَنُهُ فِي صِهْيُونِ.
بِشَفَاعَاتِ وَالِدَةِ الْإِلَهِي...
أَلْمَجْدُ ... الْآنَ ... بِشَفَاعَاتِ وَالِدَةِ الْإِلَهِي...

الانتيفونا الثانية

الرَّبُّ يُحِبُّ أَبْوَابَ صِهْيُونِ أَكْثَرَ مِنْ جَمِيعِ مَسَاكِينِ يَعْقُوبَ. لَقَدْ حَدَّثَ عَنْكَ بِالْمَفَاخِرِ يَا مَدِينَةَ اللَّهِ.
الْلازِمَةُ: خَلِّصْنَا يَا ابْنَ اللَّهِ، يَا مَنْ قَامَ مِنْ بَيْنِ الْأَمْوَاتِ، لِتُرْتَلَّ لَكَ. هَلِّلُوبِيَا.
اللَّهُ أَسَّسَهَا إِلَى الدَّهْرِ. يَا اللَّهُ رَحْمَتَكَ فِي وَسْطِ شَعْبِكَ. (اللازمة)
وَالْعَلِيِّ قَدَسَ مَسْكَنَهُ. (اللازمة)
الْمَجْدُ... الْآنَ ... يَا كَلِمَةَ اللَّهِ الْإِبْنَ الْوَحِيدِ ...

الانتيفونا الثالثة

مُسْتَعِدُّ قَلْبِي يَا اللَّهُ إِنَّ قَلْبِي لَمُسْتَعِدٌّ. بِمَاذَا أَكْفَأِي الرَّبَّ عَنْ كُلِّ مَا أَعْطَانِي؟ كَأَسِ الْخَلَّاصِ أَتَنَاوَلُ وَبِاسْمِ
الرَّبِّ أَدْعُو.

طروبارية القيامة باللحن السابع

حَطَمْتَ بِصَلِيبِكَ الْمَوْتَ، وَفَتَحْتَ لِلصِّ الْفِرْدَوْسَ، وَحَوَّلْتَ نَوْحَ حَامِلَاتِ الطَّيِّبِ، وَأَمَرْتَ رُسُلَكَ أَنْ يَكْرُرُوا،
بِأَنَّكَ قَدْ قَمْتَ أَيُّهَا الْمَسِيحُ الْإِلَهُ، مَايْحَا الْعَالَمِ الرَّحْمَةَ الْعُظْمَى.

طروبارية رقاد والدة الإله باللحن الأول

فِي مِيلَادِكَ حَفَظْتَ الْبَتُولِيَّةَ وَصُنَّتَهَا، وَفِي رُقَادِكَ مَا أَهْمَلْتَ الْعَالَمَ وَتَرَكْتَهُ يَا وَالِدَةَ الْإِلَهِي. لِأَنَّكَ انْتَقَلْتَ إِلَى
الْحَيَاةِ، بِمَا أَنَّكَ أُمُّ الْحَيَاةِ. فَبِشَفَاعَاتِكَ، أَنْقِذِي مِنَ الْمَوْتِ نَفْسَنَا.

طروبارية القديس جاورجيوس باللحن الرابع

بِمَا أَنَّكَ لِلْمَأْسُورِينَ مُحَرَّرٌ وَمُعْتَقٌ، وَلِلْفُقَرَاءِ وَالْمَسَاكِينِ عَاضِدٌ وَنَاصِرٌ، وَلِلْمَرْضَى طَبِيبٌ وَشَافِيٌّ، وَعَنْ
الْمُؤْمِنِينَ مُكَافِحٌ وَمُحَارِبٌ أَيُّهَا الْعَظِيمِ فِي الشَّهَدَاءِ جَاورْجِيُوسِ الْبَلَّاسِ الطَّيِّبِ، تَشَفَّعْ إِلَى الْمَسِيحِ الْإِلَهِي فِي
خَلَّاصِ نَفْسِنَا.

الفتداق لرقاد والدة الإله باللحن الثاني

أُمُّ الْإِلَهِي الْقَوِيَّةُ فِي الشَّفَاعَةِ، وَالْعَوْنُ الَّذِي لَا يَخِيبُ فِي الْحِمَايَةِ، لَمْ تُضَبِّطْ فِي قَبْرِ وَلَا فِي مَوْتٍ، بَلْ كَأُمِّ
الْحَيَاةِ نَقَلَهَا إِلَى الْحَيَاةِ إِبْنُهَا الَّذِي حَلَّ فِي حَشَاهَا الدَّائِمِ الْبَتُولِيَّةِ.



THE EPISTLE (For the eighth Sunday after Pentecost)

The Lord will give strength to His people.

Ascribe to the Lord, O sons of God, ascribe to the Lord honor and glory

The Reading from the Epistle of St. Paul to The Corinthians (1:10-17)

Brethren, I appeal to you, by the Name of our Lord Jesus Christ, that all of you agree and that there be no dissension among you, but that you be united in the same mind and the same judgment. For it has been reported to me by Chloe's people that there is quarreling among you, my brethren. What I mean is that each one of you says, "I belong to Paul," or "I belong to Apollos," or "I belong to Cephas," or "I belong to Christ." Is Christ divided? Was Paul crucified for you? Or were you baptized in the name of Paul? I thank God that I baptized none of you except Crispos and Gaius; lest anyone should say that you were baptized in my name. (I did baptize also the household of Stephanas. Beyond that, I do not know whether I baptized anyone else.) For Christ did not send me to baptize but to preach the Gospel, and not with eloquent wisdom, lest the cross of Christ be emptied of its power.

الرسالة (الأحد الثامن بعد العنصرة)

الرَّبُّ يُعْطِي قُوَّةً لِشِعْبِهِ. قَدِّمُوا لِلرَّبِّ يَا أَبْنَاءَ اللَّهِ.

فَضْلٌ مِنَ رِسَالَةِ الْقَدِيسِ بُولُسَ الرَّسُولِ إِلَى أَهْلِ كورنثوس.

يا إخوة، أَطْلُبُ إِلَيْكُمْ بِاسْمِ رَبِّنَا يَسُوعَ الْمَسِيحِ أَنْ تَقُولُوا جَمِيعُكُمْ قَوْلًا وَاحِدًا، وَأَنْ لَا يَكُونَ بَيْنَكُمْ شِقَاقَاتٌ، بَلْ تَكُونُوا مُكْتَمِلِينَ بِفِكْرٍ وَرَأْيٍ وَاحِدٍ. فَقَدْ أَخْبَرَنِي عَنْكُمْ، يَا إِخْوَتِي، أَهْلُ خُلُوي، أَنَّ بَيْنَكُمْ خُصُومَاتٍ. أَعْنِي أَنَّ كُلَّ وَاحِدٍ مِنْكُمْ يَقُولُ "أَنَا لِبُولُسَ أَوْ أَنَا لِابُلُوسَ، أَوْ أَنَا لِصَفَا أَوْ أَنَا لِلْمَسِيحِ." أَلَعَلَّ الْمَسِيحَ قَدْ تَجَزَّأَ؟ أَلَعَلَّ بُولُسَ صَلِيبَ لِأَجْلِكُمْ؟ أَوْ بِاسْمِ بُولُسَ اعْتَمَدْتُمْ؟ أَشْكُرُ اللَّهَ أَنِّي لَمْ أَعْمِدْ مِنْكُمْ أَحَدًا سِوَى كَرِسْتِسَ وَغَايُوسَ. لِئَلَّا يَقُولَ أَحَدٌ إِنِّي عَمَدْتُ بِاسْمِي. وَعَمَدْتُ أَيْضًا أَهْلَ بَيْتِ اسْتِغْنَانَسَ. وَمَا عَدَا ذَلِكَ، فَلَا أَعْلَمُ، هَلْ عَمَدْتُ أَحَدًا غَيْرَهُمْ. لِأَنَّ الْمَسِيحَ لَمْ يُرْسَلْنِي لِأَعْمَدَ، بَلْ لِأُبَشِّرَ لَا بِحِكْمَةٍ كَلَامٍ لِئَلَّا يُبْطَلَ صَلِيبُ الْمَسِيحِ.



L'ÉPÎTRE

Lecture de l'épître du saint apôtre Paul aux Corinthiens

Frères, je vous exhorte, par le nom de notre Seigneur Jésus Christ, à tenir tous un même langage, et à ne point avoir de divisions parmi vous, mais à être parfaitement unis dans un même esprit et dans un même sentiment. Car, mes frères, j'ai appris à votre sujet, par les gens de Chloé, qu'il y a des disputes au milieu de vous. Je veux dire que chacun de vous parle ainsi : « Moi, je suis de Paul ! et moi, d'Apollon ! et moi, de Céphas ! et moi, de Christ ! » Christ est-il divisé ? Paul a-t-il été crucifié pour vous, ou est-ce au nom de Paul que vous avez été baptisés ? Je rends grâce à Dieu de ce que je n'ai baptisé aucun de vous, excepté Crispus et Gaïus, afin que personne ne dise que vous avez été baptisés en mon nom. J'ai encore baptisé la famille de Stéphanas ; du reste, je ne sais pas que j'aie baptisé quelque autre personne. Ce n'est pas pour baptiser que Christ m'a envoyé, c'est pour annoncer l'Évangile, et cela sans la sagesse du langage, afin que la croix de Christ ne soit pas rendue vaine. Car la prédication de la croix est une folie pour ceux qui périssent ; mais pour nous qui sommes sauvés, elle est une puissance de Dieu.

THE GOSPEL (For the Eighth Sunday of Matthew)

The Reading from the Holy Gospel according to St. Matthew. (14:14-22)

At that time, when Jesus went ashore he saw a great throng; and he had compassion on them, and healed their sick. When it was evening, the disciples came to Him and said, "This is a lonely place, and the day is now over; send the crowds away to go into the villages and buy food for themselves." Jesus said, "They need not go away; you give them something to eat." They said to Him, "We have only five loaves here and two fish." And He said, "Bring them here to Me." Then He ordered the crowds to sit down on the grass; and taking the five loaves and the two fish He looked up to Heaven, and blessed, and broke and gave the loaves to the disciples, and the disciples gave them to the crowds. And they all ate and were satisfied. And they took up twelve baskets full of the broken pieces left over. And those who ate were about five thousand men, besides women and children. Then Jesus made the disciples get into the boat and go before Him to the other side, while He dismissed the crowds.

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

AUGUST 2024

Sunday 18 - 8th Sunday of Matthew

- * 09:10 am Sunday Orthros
- * 10:30 am Divine Liturgy
- * 12:00 pm Soccer Tournament BBQ

Tuesday 20

- * 07:00 pm Antiochian Women Executive Meeting via Teams Meeting

Saturday 24

- * 05:00 pm Byzantine Youth Choir Rehearsal in the Youth Center
- * 06:30 pm Vespers

Sunday 25 - 9th Sunday of Matthew

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

Thursday 28

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

Saturday 31

- * 05:00 pm Byzantine Youth Choir Rehearsal in the Youth Center
- * 06:00 pm Young Adults Meeting in the Youth Center
- * 06:30 pm Vespers



SEPTEMBER 2024

Sunday 1 - Ecclesiastical New Year

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

Thursday 5

- * 06:00 St. George Social Club Gathering in the Fellowship Hall

Saturday 7

- * 05:00 pm Byzantine Youth Choir Rehearsal in the Youth Center
- * 06:30 pm Vespers



Prayers Offered **For the Living**

For the Orthodox Servants of God:
Archpriest Michel Fawaz; Archpriest Stephen Tewfik;
Mikal Nasr; Frederic Gharzouzi & Rachelle El Chebli;
Joseph Chaar; Catherine Salloum Yared; Child Irene & family;
Isabel; Lloyd George; Lily Farah; Sophia Jabbour; Efrida Alexan;
Odette & Aline Helan; John; Lily; Bernadette; Nadia;
Jeanette Terouz; Mary Aboud; Josée Bernaquez;
Gaby & Nada Mouacdié; Josephine Soury; Samir Manoli.
All the members of the Awad & Toma families

Memorials today

Rose Marie Cook (9 days)
Esper Abdallah (40 days)
George & Madeline Shatilla
All the departed members of the Awad & Toma families

Our heartfelt sympathies to

The Cook and Chamandy Cook families on the loss of Rose Marie,
who fell asleep in the Lord on August 5th

“God Crown them with Honor & Glory”

Removal of Crowns

Frederic Gharzouzi & Rachelle El Chebli

Congratulations to

Joseph Chaar & Catherine Salloum Yared,
who were united in the Holy Matrimony yesterday

**A special thank you to Rose & Stefan Toma for donating the Holy Bread
this past year for the health of all the members of the Awad & Toma
families and in memory of their beloved departed.**

God grant you many years!



L'ÉVANGILE

8ème dimanche après la Pentecôte

Lecture de l'Évangile selon saint Matthieu

Quand Jésus sortit de la barque, il vit une grande foule, et fut ému de compassion pour elle, et il guérit les malades. Le soir étant venu, les disciples s'approchèrent de lui, et dirent : « Ce lieu est désert, et l'heure est déjà avancée ; renvoie la foule, afin qu'elle aille dans les villages, pour s'acheter des vivres ». Jésus leur répondit : « Ils n'ont pas besoin de s'en aller ; donnez-leur vous-mêmes à manger. » Mais ils lui dirent : « Nous n'avons ici que cinq pains et deux poissons ». Et il dit : « Apportez-les-moi ». Il fit asseoir la foule sur l'herbe, prit les cinq pains et les deux poissons, et, levant les yeux vers le ciel, il rendit grâces. Puis, il rompit les pains et les donna aux disciples, qui les distribuèrent à la foule. Tous mangèrent et furent rassasiés, et l'on emporta douze paniers pleins des morceaux qui restaient. Ceux qui avaient mangé étaient environ cinq mille hommes, sans les femmes et les enfants. Aussitôt après, il obligea les disciples à monter dans la barque et à passer avant lui de l'autre côté, pendant qu'il renverrait la foule.

الإنجيل (للأحد الثامن من متى)

فصلٌ شريفٌ من بشارَةِ القديسِ متى الإنجيليِّ البشيرِ والتلميذِ الطاهرِ

في ذلك الزمان، أبصرَ يسوعُ جمعاً كثيراً، فتحنَّنَ عليهم وأبْرأَ مرضاهم. ولمَّا كانَ المساءُ، دنا إليهِ تلاميذُهُ وقالوا: "إنَّ المكانَ قفرٌ، والساعةُ قد فاتتْ. فأصْرِفِ الجُموعَ ليذْهبوا إلى القرى ويبتاعوا لهمْ طعاماً." فقالَ لهمْ يسوعُ: "لا حاجةَ لهمْ إلى الذهابِ. أعطوهمْ أنتمْ ليأكلوا." فقالوا له: "ما عندنا ههنا إلا خمسةُ أرغفةٍ وسمكتان." فقالَ لهمْ: "هلمَّ بها إليَّ إلى ههنا." وأمرَ بجلوسِ الجُموعِ على العشبِ. ثمَّ أخذَ الخمسةَ الأرغفةَ والسمكتين، ونظرَ إلى السماءِ، وبارك، وكسَّرَ، وأعطى الأرغفةَ لتلاميذِهِ، والتلاميذُ للجُموعِ. فأكلوا جميعُهُم وشبعوا، ورفعوا ما فضلَ من الكسرِ اثنتي عشرةَ قفَّةً مملوءةً. وكانَ الأكلونَ خمسةَ آلافِ رجلٍ، سوى النساءِ والصبيانِ. ولوْقتِ اضطرَّ يسوعُ تلاميذَهُ أنْ يدخلوا السفينةَ ويسبقوه إلى العبرِ، حتَّى يصْرِفَ الجُموعَ.

THE SYNAXARION

On August 18 in the Holy Orthodox Church, we continue to celebrate the Dormition of the Theotokos; and we commemorate the Holy Martyrs Floros and Lauros of Illyria.

Verses

In their thirst for a death unto God the Word's glory,
Floros and Lauros unto the well have departed
On the eighteenth Lauros with Floros went down into a well.

Florus and Laurus were brothers and stonecutters. A pagan prince hired them to build a temple to the idols. During their work, a piece of stone flew and struck the eye of the pagan priest's son. Seeing his son blind and bloody, the pagan priest shouted at Floros and Lauros and wanted to beat them. Then, the holy brothers said to him that if he would believe in the true God his son would be healed. The pagan priest promised. Florus and Laurus prayed with tears and traced the sign of the Cross over the child's injured eye, which was healed and made whole. Then the pagan priest Merentius and his son were baptized and, shortly after that, both suffered for Christ by fire. Floros and Lauros placed a cross on the completed temple, summoned all Christians and consecrated it in the name of the Lord Jesus with an all-night vigil. Hearing of this, the Illyrian deputy burned many of those Christians and threw Floros and Lauros alive into a well and then filled it with dirt. Later, their relics were revealed and translated to Constantinople. These two wonderful brothers were glorified by Christ in the second century.

By the intercessions of Thy Saints, O Christ God, have mercy upon us. Amen.



Offering of Bread, Wine & Oil

"Prior to the beginning of the Liturgy, the priest prepares himself with prayer and then precedes to vest himself. The vestments express his priestly ministry as well as his office. Next, the priest goes to the Proskomide Table which is on the left side of the Altar Table in the Sanctuary. There, he prepares the offering of bread and wine for the Liturgy. Ideally, the leavened loaves of bread, and the wine from which the offering is taken, are prepared by members of the congregation. The elements are presented to the priest before the service, together with the names of those persons, living and dead, who are to be remembered during the Divine Liturgy. The offering symbolically represents the entire Church gathered about Christ, the Lamb of God."

If you would like to donate towards the Bread, Wine or Olive Oil, please contact the Church office 514 276-8533 ext. 200. Thank you!

المناسبات الكنسيّة القادمة

انضموا إلينا بحضوركم شخصياً إلى الكنيسة للمشاركة في الخدم الكنسيّة
يمكنكم متابعة البث المباشر على صفحة الفيسبوك الخاصة بكنيستنا
[St. George Antiochian Orthodox Church | Montreal QC | Facebook](#)

آب ٢٠٢٤



- الأحد ١٨ القُدّاس الإلهي *
* صلاة السحرية ٩:١٠ صباحاً
* القُدّاس الإلهي ١٠:٣٠ صباحاً
* BBQمشاوي لدعم فريق كرة القدم لشبيبة الكنيسة ١٢:٠٠ ظهراً

- الثلاثاء ٢٠
* اجتماع اللّجنة التنفيذيّة للسيدات الأنطاكيّات عبر الإنترنت ٧:٠٠ مساءً

- السبت ٢٤
* تدريبات جوقة الشباب البيزنطية ٥:٠٠ مساءً
* صلاة الغروب ٦:٣٠ مساءً

- الأحد ٢٥ القُدّاس الإلهي *
* صلاة السحرية ٩:١٠ صباحاً
* القُدّاس الإلهي ١٠:٣٠ صباحاً

- الخميس ٢٨
* اجتماع فرقة الرجال ٧:٣٠ مساءً

- السبت ٣١
* تدريبات جوقة الشباب البيزنطية ٥:٠٠ مساءً
* اجتماع الشبيبة ٦:٠٠YAM
* صلاة الغروب ٦:٣٠ مساءً

أيلول ٢٠٢٤

- الأحد ١ القُدّاس الإلهي *
* صلاة السحرية ٩:١٠ صباحاً
* القُدّاس الإلهي ١٠:٣٠ صباحاً

- الخميس ٥
* اجتماع النادي الاجتماعي في قاعة الكنيسة ٦:٠٠ مساءً

- السبت ٧
* تدريبات جوقة الشباب البيزنطية ٥:٠٠ مساءً
* صلاة الغروب ٦:٣٠ مساءً



On Marriage

One day a man came to me and told me that he was very worried because he was not of the same mind with his wife. I saw, however, that there was nothing serious between them. He just had a few rough edges, his wife had a few others, and they couldn't deal with one another. They needed a little sanding. Take two planks of wood before sanding them. One has a knot here, the other has a knot there; if you try to join the planks there is an empty space left between them. If, however, you sand one a little here and the other a little there, using the same tool, they join perfectly.

Little differences in the characters or personalities of spouses actually help couples to create a harmonious family, for the one completes the other. In a car it is necessary to use the gas pedal to go forward, but also the brake pedal to stop. If the car only had brakes it wouldn't go anywhere; and if it only had gears, it wouldn't be able to stop.

When spouses have different personalities it helps in the raising of children even more. One spouse wants to put on the brakes a little, but the other says, "Give the children a little freedom". If they both are overbearing they will lose their children. If, however, they leave them on their own, again their children will be lost. Therefore, when the parents have different personalities, the children enjoy a certain stability.

Saint Paisios the Athonite

ذات يوم جاءني رجلٌ وأخبرني أنه قَلِقٌ للغاية لأنه لا يتَّفَقُ مع زوجته في الرأي. لكنني أدركت أنه لا يوجد بينهما أيّ خلافٍ خطير. كان لديه بعض المواقف الحادّة، ولزوجته أيضاً مواقف حادّة، ولم يتمكّنا من التّعامل مع بعضهما البعض. كانا بحاجة إلى القليل من الصّقل. خُذ لوحين من الخشب قبل صقلها. أحدهما به عقدة هنا والآخر به عقدة هناك؛ إذا حاولت جمع اللّوحين ببعضهما، فستبقى مساحة فارغة بينهما. ومع ذلك، إذا صقلت ووازيت أحدهما قليلاً هنا والآخر قليلاً هناك، باستخدام نفس الأداة، فإنهما يتصلان بشكل مثالي.

إن الاختلافات البسيطة في شخصيات الزوجين تساعد الزوجين على تكوين أسرة متناغمة، لأن أحدهما يُكَمِّل الآخر. في السيارة، من الضروري استخدام دَوّاسة الوقود للمضيّ قُدُماً، كما أن دواسرة الفرامل تساعد على التوقّف. إذا كانت السيارة مزودة بمكابح فقط فلن تتحرك إلى أي مكان؛ وإذا كانت مزودة بدوّاسة وقود فقط فلن تتمكن من التوقّف.

عندما يكون للزوجين شخصيّات مختلفة فإن ذلك يساعد في تربية الأبناء بشكل كبير. فأحد الزوجين يريد أن يضبط الإيقاع، ولكن الآخر يقول: "أعطِ الأبناء بعض الحرية". إذا كان الإثنان متسلطين فسوف يخسرون أبناءهم. وإذا أعطوا الأولاد حريّة مطلقة فسيخسرون أولادهم أيضاً. لذلك، عندما يكون للوالدين شخصيات مختلفة فإن الأبناء يكتسبون نوعاً من الاستقرار والتنوّع.



**Proud community members
of St-George Orthodox Church**

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**Jaimie Auger, Partner, Business Services
& Outsourcing**

**Veronique Brox, Manager, Business Services
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<https://bit.ly/STGeorgeDonation>

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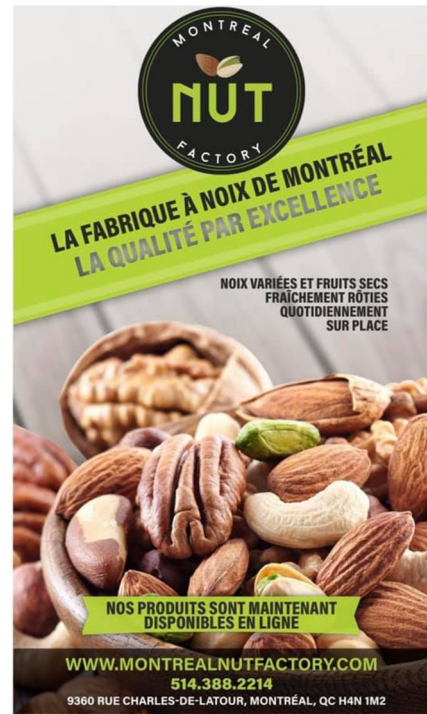
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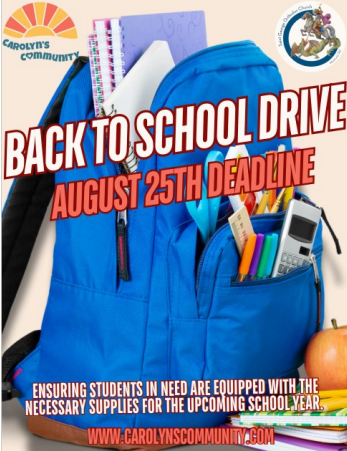




The St. George Church School is happy to announce resuming its activities as of **Sunday September 15th, 2024** where the blessing of participants and teachers will take place after the procession for the Feast of the Holy Cross. There will also be an opportunity to mingle afterwards in the Youth Centre between participants, parents and teachers . On Sunday September 22, 2024 classes will debut right after Holy Communion. Please make sure to be on time for Divine Liturgy which starts at 10:30 a.m. (Orthros at 9:15) The 2024-2025 Church School registration link will be made available next week.

يسر مدارس الأحد في كنيسة القديس جاورجيوس إبلاغكم باستئناف نشاطاتها اعتباراً من يوم الأحد الواقع في 15 من أيلول 2024 وذلك بتبريك المشاركين والمعلمين بعد زياح عيد الصليب المقدس. كما سيتسنى في هذا اليوم اللقاء في مركز نشاطات الشبيبة للتعرف بين المعلمين والأهالي والمشاركين.

تستأنف الدروس يوم الأحد الواقع في 22 أيلول 2024 تماماً بعد المناولة المقدسة. نرجو منكم التواجد في الكنيسة مع بدء القداس الإلهي في تمام الساعة العاشرة والنصف صباحاً (السحرية في التاسعة والرابع) سوف تتم مشاركة رابط التسجيل للعام الدراسي 2024-2025 لمدارس الأحد خلال الأسبوع المقبل.



« I have shown you all things, how that by so laboring ye ought to support the weak and to remember the words of the Lord Jesus, how He said, 'It is more blessed to give than to receive. »(Acts 20:30)

With the beginning of the Ecclesiastical Year (September 1st), St. George is happy to announce that it is partnering with **Carolyn's Community** and **Travelway Group Int'l** to support the Back to School Initiative and help less favoured children have a good school start.

Our families are therefore called to take part in this initiative by committing to bringing the indicated school items (next page) for as many children as you wish, one package per child so that they can easily be put into the school bags provided by Travelway Group Int'l.

Instructions can be found by following this registration link.

<https://docs.google.com/spreadsheets/d/1G4XvYWrYK3-WfOBtRp99N5rpSj9Fibaw/edit?usp=sharing&oid=115465613827979997216&rtpof=true&sd=true>

Please indicate your interest in that file by August 18th. Your package could be brought to church on August 18th or 25th the latest. The packing activity will take place on August 25th in the Youth Centre.



BACK TO SCHOOL DRIVE

SUPPLY LIST



Pencil Case

Pencils HB2, Norica, Staedtler

White Erasers

Sharpener

Scissors

Glue Sticks

Colored wood pencils (pack of 24)

Wax crayons (Crayola)

Broad line markers (pack of 10) (Crayola)

Fine tip markers (pack of 12) (Crayola)

Ballpoint pen - blue

Ballpoint pen - red

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THEY NEED
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**AUGUST
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DEADLINE**

WWW.CAROLYNCOMMUNITY.COM

Sharpie black pen- fine tip

Highlighters

Ruler - 30 cm flexible, transparent, plastic

Looseleaf 3 Hole Lined Paper (pack of 200)

Canada or Hilroy exercise book 32 pages (4 pack)

**Flexible plastic duo-tang with pockets
and fasteners - various colours**

Dividers

Sheet Protectors

Binder (hard vinyl) 1 inch

Binder (soft vinyl) 1.5 inch

St. George English Teen Choir

Who: Teens aged 13-17

When: Saturdays, 4-6 pm

Start Date: Sept. 14, 2024

For more information, email:

Choir@saintgeorgemontreal.org

Come sing with us!

We will be preparing

music for liturgies,

concerts, and more!

