

# St. George Orthodox Church of Montreal

A parish of the Antiochian Orthodox Christian Archdiocese of North America  
[www.saintgeorgemontreal.org](http://www.saintgeorgemontreal.org)

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

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يمكنكم متابعة اخبار كنيستنا بقراءة هذه النشرة الأسبوعية

**August 4, 2024**

**Sixth Sunday after Pentecost & Sixth Sunday of Matthew  
The Holy Seven Sleeping Youths of Ephesus;  
Recovery of the relics of Martyr Eudokia of Persia**

## On Transfiguration (Arabic translation on page 14)

The Transfiguration of Jesus is an image of our human vocation. We are called as Peter to witness His glory.

Monks place the icon of Transfiguration, as in the Sinai Monastery, in the façade of the church. It is an explicit declaration of the destination they are going to.

The Transfiguration of Jesus is a personal invitation to see His glory. This scene (Jesus in His Glory) is the goal of every Christian. But this scene was given to the disciples themselves who would witness Jesus' prayer and scuffle on the Mount of Olives. The glory of the Transfiguration is perfectly linked to the suffering of love and sacrifice in Jesus. The Cross and Mount Thabor were the place of the manifestation of the glory of the Lord. In Thabor the Glory of God appeared as introduction of the confirmation of faith, and on The Cross the Glory of God appeared as the way of a life of faith. Jesus' Glory was to give Himself as a ransom for His loved ones.

Paradise in the Christian sense is a state and not a place, it is the state that Peter coveted in Thabor: "It is good to stay here – like this". What expelled man from this experience (Paradise) was **laziness**!

**Persistence** brings us back to a life of paradise, and **laziness** takes us out of it. The hour of Jesus' Glory was the hour of the clearest revelation of His love, and His love was His giving of all Himself. Whoever does not give, will not see **God** in His glory but will remain captive to his selfishness, seeing only himself in everything.

Thabor and Gethsemane, the mountain of Transfiguration and the mountain of suffering are two sides of the same coin, they are images of glory and its price. This is the path of Transfiguration, and it is the path of human transfiguration. The Gethsemane leads us to Thabor, and our crucifixion leads us to the glory of our Master. He who does not experience love himself, will not understand the love of God that was given for him.



**Metropolitan Boulos Yazigi**

**Sunday, August 4, 2024**

**[saintgeorgemontreal.org](http://saintgeorgemontreal.org)**

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# Service of Entering the Newborn into the Church after Forty Days

*By Metropolitan Saba (Isper)*

Many questions surround the tradition of introducing a newborn child to the church after forty days.

The first question: Why forty days, and can it be done before that?

The number 40 carries spiritual significance in the Bible, dating back to the Old Testament. It symbolizes encounters with God. For instance:

- The Hebrew people wandered in the wilderness for 40 years before reaching the Promised Land.
- Moses fasted for 40 days before receiving the Ten Commandments.
- Elijah, the prophet, fasted for 40 days.
- Most importantly, Jesus Christ Himself fasted for 40 days before starting His ministry.

This tradition echoes Leviticus 12, which says a newborn male child would be brought to the temple after 40 days, and a female child after 80 days. A sacrifice would be offered on their behalf. Following this practice, Joseph the Betrothed and the Theotokos presented the infant Jesus at the temple after 40 days (Luke 2:22- 28). In the New Testament, the Church treated both male and female infants the same. By doing so, the Church followed the example set by Jesus.

This tradition continues today with a special service welcoming newborns into the church for the first time.

In ancient times, there was a crucial need for postpartum recovery and health. Mothers and newborns lacked the advanced medical care available today. Women typically remained confined to their homes, often bedridden, for several days after childbirth. During this period, they focused on nourishing themselves with wholesome food. Bleeding after childbirth was common, but it did not usually subside within a short time. Unlike today, there were no sanitary napkins, paper towels, or cotton swabs. This is why words like impurity, purity, and cleanliness are prevalent in the Book of Leviticus and the Old Testament. In the Gospel of Luke (2:22), we learn about the infant Jesus being presented at the temple on the day of purification.

In the past, newborns were often tightly wrapped in cloths for the first forty days. This practice aimed to keep the baby's limbs straight and prevent potential injuries like hip dislocation.

The forty-day timeframe was significant for both the mother's postpartum recovery and the baby's well-being. This period likely influenced the tradition of introducing the child to the church after forty days, further solidifying the timeframe's importance.

In today's world, thanks to advancements in medicine and healthcare, women often give birth in hospitals and are discharged within a day or two. They can quickly resume their normal activities. However, this modern reality prompts questions: Should a woman refrain from attending church until forty days have passed since her delivery? Should the newborn child not be taken to church before the forty-day mark?

The answers to these questions vary based on cultural norms and local customs. Nevertheless, the general pastoral approach emphasizes the importance of preserving the forty-day tradition. As mentioned earlier, the number 40 carries significant spiritual meaning. Disregarding this tradition might gradually diminish its significance and lead to the adoption of concepts that deviate from biblical teachings.

The next question is, can a newborn be brought inside the sanctuary? To answer this, we need to dive into the liturgical texts and explore the theological and historical reasons behind this tradition. By understanding the original meaning and the context in which it developed, we can arrive at a well-informed answer.

The Great Euchologion, a book for priests performing church services, offers specific instructions for postpartum women returning to church with their newborns:

After forty days, having completed her purification and ablutions (the washing of one's body, usually in a religious rite/meaning), the mother brings her child to the church. The future godfather/godmother (the person who will receive the child once baptized) is present as well. The mother stands with her child in the narthex, in front of the church doors. The priest, wearing his phelonion (outer garment), then approaches and says...

An addendum to this service states:

Know that if the child has not yet been baptized, the priest concludes the prayer, and the mother enters the church without the child. (In the margin of this note, the explanation is provided: Just as unbaptized adults, who are catechumens, are not allowed to enter the inner part of the church and remain in the narthex, the same rule applies for unbaptized children until their baptism.)

We can conclude from the previous text, that unbaptized individuals are not allowed to enter the sanctuary of the church. Instead, they remain in the narthex and observe the service from there.

After the Roman Empire converted to Christianity and paganism declined, the use of the narthex and consequently the category of catechumens diminished.

In many Orthodox churches located in countries that remained under Ottoman occupation for years—such as the Middle East, Greece, the Balkans, and parts of Bulgaria and Romania—extreme poverty and persecution led to the absence of a narthex. This resulted in the service for a newborn child being moved to the nave of the church. There, the priest holds the child in front of the icon of the Mother of God in the iconostasis, and recites the troparion, "Rejoice, O Mother of God, full of grace, the Lord is with thee." The answer to the preceding question is reaffirmed: neither male nor female unbaptized children enter the sanctuary for this ceremony.

However, should there be an urgent reason to baptize a child before the traditional forty-day period, the baptismal service makes no mention of the protocol for introducing the newly baptized into the sanctuary. In keeping with ancient tradition, only the priest and his assistant are permitted entry into the sanctuary during the service. We shall delve deeper into this subject in a forthcoming article.

Consequently, the priest is to conduct the service at the church's western entrance. Following this, he will proceed into the church with the child, accompanied by the mother or both parents, to the front of the iconostasis. There, in front of the icon of the Theotokos, the priest will bestow a blessing upon the child as previously described, before entrusting the child back to the care of the parents.

One remaining question is: when should this service be performed? It's actually an independent ceremony, flexible in timing. In the past, in smaller towns in Orthodox countries, access to churches was easier. Work schedules didn't prevent mothers and children from attending on the fortieth day itself. However, in today's world, the service often takes place on Sundays. After the choir finishes chanting "Holy God" during the Great Doxology (in Orthros), the priest begins the prayers for the child and mother at the church's entrance. He then completes the blessing in front of the iconostasis, before returning the child to the parents. This practice allows the entire parish community, as one united church, to share the joy of welcoming a new member, the newborn child.

May God bless your children and keep them by His grace always.

## Divine Liturgy Variables for Sunday August 04, 2024

### RESURRECTIONAL APOLYTIKION IN TONE FIVE

Let us believers praise and worship the Word; coeternal with the Father and the Spirit, born of the Virgin for our salvation. For He took pleasure in ascending the Cross in the flesh to suffer death; and to raise the dead by His glorious Resurrection.

### 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 OF THE TRANSFIGURATION IN TONE SEVEN

Thou wast transfigured on the mount, and Thy Disciples, in so far as they were able, beheld Thy glory, O Christ our God; so that, when they should see Thee crucified, they would remember that all Thy suffering was voluntary, and could declare to all the world that Thou art truly the effulgent Splendor of the Father.

### ترانيم القداس الإلهي ليوم الأحد ٤ آب ٢٠٢٤

#### أبوليتيكيون القيامة بالحن الخامس

لِنُسَبِّحْ نَحْنُ الْمُؤْمِنِينَ وَنَسْجُدْ لِلْكَلِمَةِ، الْمُسَاوِي لِلآبِ وَالرُّوحِ فِي الْأَرْزَلِيَّةِ وَعَدَمِ الْإِبْتِدَاءِ، الْمَوْلُودِ مِنَ الْعَذْرَاءِ لِخَلَاصِنَا، لِأَنَّهُ سَرٌّ بِالْجَسَدِ أَنْ يَغْلُقَ عَلَى الصَّلِيبِ، وَيَحْتَمِلَ الْمَوْتَ، وَيُنْهَضَ الْمَوْتَى بِقِيَامَتِهِ الْمَجِيدَةِ.

#### طروبارية القديس جاورجيوس بالحن الرابع

بِمَا أَنَّكَ لِلْمَأْسُورِينَ مُحَرِّرٌّ وَمُعْتِقٌ، وَلِلْفُقَرَاءِ وَالْمَسَاكِينِ عَاضِدٌ وَنَاصِرٌ، وَلِلْمَرْضَى طَبِيبٌ وَشَافٍ، وَعَنْ الْمُؤْمِنِينَ مُكَافِحٌ وَمُحَارِبٌ أَيُّهَا الْعَظِيمُ فِي الشَّهَدَاءِ جَاورْجِيُوسَ الْبَلْبَسِ الظَّفَرِ، تَشْفَعْ إِلَى الْمَسِيحِ إِلَهِهِ فِي خَلَاصِ نَفُوسِنَا.

#### القنداق لتجلي ربنا يسوع المسيح بالحن السابع

تَجَلَّيْتَ أَيُّهَا الْمَسِيحُ إِلَهِهُ عَلَى الْجَبَلِ، وَحَسَبْنَا وَسِعَ تَلَامِيذُكَ شَاهِدُوا مَجْدَكَ، حَتَّى عِنْدَمَا يَعَايِنُوكَ مَصْلُوباً، يَفْطَنُوا أَنَّ آلَامَكَ طَوْعاً بِاخْتِيَارِكَ، وَيَكْرِزُوا لِلْعَالَمِ أَنَّكَ أَنْتَ بِالْحَقِيقَةِ شُعَاعُ الْآبِ.



## THE EPISTLE

### (For the Sixth Sunday after Pentecost)

*Thou, O Lord, wilt preserve us and keep us from this generation.  
Save me, O Lord, for the Godly man hath disappeared.*

#### The Reading from the Epistle of St. Paul to The Romans (12:6-14)

Brethren, having gifts that differ according to the grace that was given to us, let each use them accordingly: whether prophecy, let him prophesy according to the proportion of the faith; or ministry, let him give himself to the ministry; or the teacher, to the teaching; or he who exhorts, in the exhorting; he who gives, let him do it with simplicity; he who presides, with diligence; he who shows mercy, with cheerfulness. Let love be without hypocrisy. Abhor that which is evil; cleave to that which is good. Love one another with brotherly affection; in honor preferring one another; in diligence not slothful; fervent in spirit; serving the Lord; rejoicing in hope; patient in tribulation; continuing steadfastly in prayer; communicating to the necessities of the saints; given to hospitality. Bless those who persecute you; bless, and do not curse.

#### الرسالة (الأحد السادس بعد العنصرة)

أَنْتَ يَا رَبُّ تَحْفَظُنَا وَتَسْتُرُنَا مِنْ هَذَا الْجِيلِ. خَلِّصْنِي يَا رَبُّ، فَإِنَّ الْبَارَّ قَدْ فَنِيَ.

#### فَصْلٌ مِنَ رِسَالَةِ الْقَدِيسِ بُولُسَ الرَّسُولِ إِلَى أَهْلِ رومية.

يَا إِخْوَةَ، إِذْ لَنَا مَوَاهِبُ مُخْتَلِفَةٌ بِاخْتِلَافِ النِّعْمَةِ الْمُعْطَاةِ لَنَا، فَمَنْ وَهَبَ النُّبُوَّةَ فَلْيَنْتَبِّهِ وَفَقًّا لِلْإِيمَانِ، وَمَنْ وَهَبَ الْخِدْمَةَ فَلْيُلَازِمِ الْخِدْمَةَ، وَالْمُعَلِّمُ التَّعْلِيمَ، وَالْوَاعِظُ الْوَعْظَ، وَالْمُتَصَدِّقُ الْبَسَاطَةَ، وَالْمُدَبِّرُ الْاجْتِهَادَ، وَالرَّاجِمُ الْبَشَاشَةَ. وَلْتَكُنِ الْمَحَبَّةُ بِلَا رِيَاءٍ. كُونُوا مَاقِتِينَ لِلشَّرِّ وَمُلْتَصِقِينَ بِالْخَيْرِ. مُحِبِّينَ بَعْضُكُمْ بَعْضًا حُبًّا أَخَوِيًّا، مُبَادِرِينَ بَعْضُكُمْ بَعْضًا بِالْإِكْرَامِ، غَيْرَ مُتَكَاسِلِينَ فِي الْاجْتِهَادِ، حَارِّينَ بِالرُّوحِ، عَابِدِينَ لِلرَّبِّ، فَرِحِينَ فِي الرَّجَاءِ، صَابِرِينَ فِي الضِّيقِ، مُوَظِّبِينَ عَلَى الصَّلَاةِ، مُؤَسِّسِينَ الْقَدِيسِينَ فِي اخْتِيَاجَاتِهِمْ، عَاكِفِينَ عَلَى ضِيَاقَةِ الْغُرَبَاءِ. بَارِكُوا الَّذِينَ يَضْطَهُدُونَكُمْ، بَارِكُوا، وَلَا تَلْعَنُوا.





## L'ÉPÎTRE

*Tu nous garderas, ô Seigneur, Tu nous préserveras de cette génération à jamais.  
Sauve-moi Seigneur, car il n'y a plus de saint .*

### **Lecture de l'épître du saint apôtre Paul aux Romains (12:6-14 )**

Frères, puisque nous avons des dons différents, selon la grâce qui nous a été accordée, que celui qui a le don de prophétie l'exerce selon l'analogie de la foi; que celui qui est appelé au ministère s'attache à son ministère ; que celui qui enseigne s'attache à son enseignement, et celui qui exhorte à l'exhortation. Que celui qui donne le fasse sans calcul ; que celui qui préside le fasse avec zèle; que celui qui pratique la miséricorde le fasse avec joie. Que la charité soit sans hypocrisie. Ayez le mal en horreur ; attachez-vous fortement au bien. Par amour fraternel, soyez pleins d'affection les uns pour les autres ; par honneur, usez de prévenances réciproques. Ayez du zèle, et non de la paresse. Soyez fervents d'esprit. Servez le Seigneur. Réjouissez-vous dans les temps d'espérance. Soyez patients dans l'affliction. Persévérez dans la prière. Pourvoyez aux besoins des saints. Exercez l'hospitalité. Bénissez ceux qui vous persécutent, bénissez et ne maudissez pas.

### **THE GOSPEL (For the Sixth Sunday of Matthew )**

#### **The Reading from the Holy Gospel according to St. Matthew. (9:1-8)**

At that time, Jesus got into a boat, crossed over and came to His own city. And behold, they brought to Him a paralytic, lying on his bed; and when Jesus saw their faith He said to the paralytic, "Take heart, my son; your sins are forgiven." And behold, some of the scribes said to themselves, "This man is blaspheming." But Jesus, knowing their thoughts, said, "Why do you think evil in your hearts? For which is easier, to say, 'Your sins are forgiven,' or to say, 'Rise and walk'? But that you may know that the Son of man has authority on earth to forgive sins"—He then said to the paralytic—"Rise, take up your bed and go home." And he rose and went home. When the crowds saw it, they marveled, and they glorified God, Who had given such authority to men.





## L'ÉVANGILE

6ème dimanche après la Pentecôte

### Lecture de l'Évangile selon saint Matthieu (9:1-8)

Jésus, étant monté dans une barque, traversa la mer, et alla dans sa ville. Et voici, on lui amena un paralytique couché sur un lit. Jésus, voyant leur foi, dit au paralytique : « Prends courage, mon enfant, tes péchés te sont pardonnés ». Sur quoi, quelques scribes dirent au dedans d'eux : « Cet homme blasphème ». Et Jésus, connaissant leurs pensées, dit : « Pourquoi avez-vous de mauvaises pensées dans vos cœurs ? Car, lequel est le plus aisé, de dire : "Tes péchés sont pardonnés", ou de dire : "Lève-toi, et marche ?" Or, afin que vous sachiez que le Fils de l'homme a sur la terre le pouvoir de pardonner les péchés : Lève-toi, dit-il au paralytique, prends ton lit, et va dans ta maison. » Et il se leva, et s'en alla dans sa maison. Quand la foule vit cela, elle fut saisie de crainte, et elle glorifia Dieu, qui a donné aux hommes un tel pouvoir.

### الإنجيل (لأحد السادس من متى)

#### فصلٌ شريفٌ من بشارَةِ القديسِ متى الإنجيليِّ البشيرِ والتلميذِ الطاهرِ

في ذلكَ الزمانِ، دَخَلَ يَسوعُ السفينَةَ واجتازَ وجاءَ إلى مَدِينَتِهِ. فَإِذَا بِمُخْلَعٍ مُلقًى على سَرِيرٍ قَدَّمُوهُ إِلَيْهِ. فَلَمَّا رَأَى يَسوعُ إيمانَهُمْ، قَالَ لِلْمُخْلَعِ: "ثق يا بُنَيَّ، مَغْفورَةٌ لَكَ خَطَايَاكَ." فَقَالَ قَوْمٌ مِنْ الكَتَّابَةِ في أَنْفُسِهِمْ "هذا يُجَدِّفُ." فَعَلِمَ يَسوعُ أَفْكَارَهُمْ، فَقَالَ: "لِمَاذَا تُفَكِّرونَ بالشرِّ في قُلُوبِكُمْ؟ ما الأيسرُ أَنْ يُقالَ، مَغْفورَةٌ لَكَ خَطَايَاكَ، أَمْ أَنْ يُقالَ قُمْ فَاَمْشِ؟ وَلَكِنْ لِكَيْ تَعْلَمُوا أَنَّ ابْنَ الْبَشَرِ لَهُ سُلْطَانٌ على الأَرْضِ أَنْ يَغْفِرَ الخَطَايا. حِينَئِذٍ قَالَ لِلْمُخْلَعِ "قُمْ، احْمِلْ سَرِيرَكَ وَاذْهَبْ إلى بَيْتِكَ." فَقَامَ وَمَضَى إلى بَيْتِهِ. فَلَمَّا نَظَرَ الْجُمُوعُ، تَعَجَّبُوا وَمَجَّدُوا اللهَ الَّذِي أَعْطَى النَّاسَ سُلْطَانًا كَهَذَا.

## UPCOMING PARISH EVENTS

Join us and come to the Church to attend church services in person.

For the Live feed, please join us on Facebook

[https://www.facebook.com/stgeorgemtl/live\\_videos](https://www.facebook.com/stgeorgemtl/live_videos)

### AUGUST 2024

#### Sunday 4 - 6th Sunday of Matthew

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

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#### Monday 5

- \* 06:30 pm Divine Liturgy for the Feast of the Transfiguration

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#### Wednesday 7

- \* 06:30 pm Paraklesis service for the Theotokos

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#### Thursday 8

- \* 06:30 pm Paraklesis service for the Theotokos

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#### Friday 9

- \* 06:30 pm Paraklesis service for the Theotokos

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#### Saturday 10

- \* 04:00 pm Children Choir Rehearsal
- \* 04:00 pm Mother's Group Gathering in the youth Center
- \* 05:00 pm Byzantine Youth Choir Rehearsal in the Youth Center
- \* 06:30 pm Vespers

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#### Sunday 11 - 7th Sunday of Matthew

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

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#### Monday 12

- \* 06:30 pm Paraklesis service for the Theotokos

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#### Tuesday 13

- \* 05:30 pm Paraklesis service for the Theotokos
- \* 06:30 pm Parish Council Meeting in the Souaid Boardroom





## **Prayers Offered** **For the Living**

For the Orthodox Servants of God:

Archpriest Michel Fawaz; Archpriest Stephen Tewfik;  
Child Irene & family; Isabel; Lloyd George; Stefan & Rose Toma;  
Lily Farah; Sophia Jabbour; Youssef Makhoul; Odette & Aline Helan;  
John; Lily; Bernadette; Nadia; Jeanette Terouz; Mary Aboud;  
Josée Bernaquez; Gaby & Nada Mouacdié; Josephine Soury.

## **Memorials today**

Zeralda Haddad (newly departed)  
Laure Toughlaman Khoury (9 days)  
Michel El-Maalouli (9 days)  
Elie Haddad (9 days)  
Farah Bassem Shraydeh (1 year)  
Lloyd Kouri  
Georges & Alice (Salhany) Barakett  
Walter & Alexandra (Salhany) Rossy

## **Our heartfelt sympathies to**

The Haddad family on the loss of Zeralda,  
who fell asleep in the Lord on July 23<sup>rd</sup>  
&

The Toughlaman & Khoury families on the loss of Laure,  
who fell asleep in the Lord on July 25<sup>th</sup>  
&

The El-Maalouli & Saliba families on the loss of Michel,  
who fell asleep in the Lord on July 19<sup>th</sup>  
&

The Haddad & Nana families on the loss of Elie,  
who fell asleep in the Lord on July 25<sup>th</sup> in Lebanon

## **“Crowned with Honor & Glory”** **Removal of Crowns**

Tony Sekrieh & Lina Alnasrallah

## THE SYNAXARION

On August 4 in the Holy Orthodox Church, we commemorate the Holy Seven Sleeping Youths of Ephesus: Maximilian, Exacustodian, Jamblichus, Martinian, Dionysius, John and Constantine, who rose from the sleep of death.

### Verses

I honor the seven-numbered choir of Martyrs,  
Which showed the world that the dead are resurrected .  
On the fourth the seven dead risers died together

The Roman Emperor Decius came to Ephesus in 250 and arranged a boisterous celebration in honor of the lifeless idols, as well as a terrible slaughter of Christians. Seven young men, soldiers and sons of influential elders, refrained from the impure offering of sacrifices and they earnestly prayed to the one true God to save the Christian people. When they were accused before the emperor, they retreated to a hill outside Ephesus called Celion and hid in a cave, which Decius commanded to be sealed. However, God, according to His far-reaching Providence, caused a miraculous and long-lasting sleep to fall upon the young men. The imperial courtiers, Theodore and Rufinus, secret Christians, built in that wall a copper sarcophagus with lead plaques on which were written the names of these young men and their martyric deaths. After 184 years, during the reign of Emperor Theodosius the Younger, there was a great dispute about the resurrection. Emperor Theodosius prayed to God that He, in some way, would reveal the truth to mankind. At that time of turmoil some shepherders of Adolius, who owned the hill Celion, removed stone after stone from that cave. The youths then awakened from their sleep young and healthy. The news of this miracle was spread abroad on all sides so that even Theodosius himself came with a great entourage and with delight conversed with the youths. After a week, they again fell into the sleep of death to await the universal resurrection.

On this day, we also commemorate the Martyr Eudokia of Persia. By the intercessions of Thy Saints, O Christ God, have mercy upon us. Amen.

## 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 ٤     | القُدّاس الإلهي   |
|  | *           | صلاة السحرية ٩:١٠ صباحاً  |
|  | *           | القُدّاس الإلهي ١٠:٣٠ صباحاً  |
|  | الإثنين ٥   |   |
|  | *           | القُدّاس الإلهي لعيد تَجَلّي ربنا ومخلّصنا يسوع المسيح - في الساعة ٦:٣٠ مساءً |
|  | الأربعاء ٧  |   |
|  | *           | باراكليسي ٦:٣٠ مساءً  |
|  | الخميس ٨    |   |
|  | *           | باراكليسي ٦:٣٠ مساءً  |
|  | الجمعة ٩    |   |
|  | *           | باراكليسي ٦:٣٠ مساءً  |
|  | السبت ١٠    |   |
|  | *           | تدريبات جوقة أطفال كنيسة القديس جاورجيوس ٤ مساءً                              |
|  | *           | اجتماع فرقة الأمّهات ٤ مساءً  |
|  | *           | تدريبات جوقة الشباب البيزنطية ٥:٠٠ مساءً                                      |
|  | *           | صلاة الغروب ٦:٣٠ مساءً  |
|  | الأحد ١١    | القُدّاس الإلهي   |
|  | *           | صلاة السحرية ٩:١٠ صباحاً  |
|  | *           | القُدّاس الإلهي ١٠:٣٠ صباحاً  |
|  | الإثنين ١٢  |   |
|  | *           | باراكليسي ٦:٣٠ مساءً  |
|  | الثلاثاء ١٣ |   |
|  | *           | باراكليسي ٥:٣٠ مساءً  |
|  | *           | اجتماع مجلس الرعيّة ٦:٣٠ مساءً  |

## في "التجلي"

### (Arabic Translation of the English text on the cover page)

إنَّ تجلّي يسوع هو صورةٌ لدعوتنا البشريّة. نحن مدعوّون كبطرس لمعاينة مجده. يَضَعُ الرهبان أيقونة التجلّي، كما في دير سيناء، في واجهة الكنيسة. إنَّها إعلانٌ صريحٌ عن الوجهة التي هم قاصدوها.

تجلّي يسوع هو دعوةٌ لنا لرؤية مجده. إنَّ هذا المشهد (يسوع في مجده) هو هدف الحياة لكلّ مسيحيّ. لكنّ هذا المشهد أُعطي للتلاميذ أنفسهم الذين سوف يشاهدون صلاة يسوع ونزاعه في جبل الزيتون. مجد التجلّي مرتبطٌ تماماً بمعاناة المحبّة والبذل عند يسوع. الصليب وثابور كانا مكان تجلّي مجد الربّ. في ثابور ظهر مجد الله في عربونٍ لتثبيت الإيمان، وعلى الصليب ظهر مجد الله كطريقٍ لحياة الإيمان. مجدُ يسوع كان أن يبذل ذاته كلّها فديةً عن أحبّائه.

الفردوس في المفهوم المسيحيّ هو حالةٌ وليس مكاناً، إنّه الحالة التي اشتهاها بطرس في ثابور "حسنٌ أن نبقى هنا- هكذا". ما طرَدَ الإنسانَ من هذه الخبرة (الفردوس) كان **الكسل!**

**الإجتهاد** يعيدنا إلى حياة الفردوس، **والكسل** يخرجنا منها. ساعة مجد يسوع كانت ساعة الإعلان الأوضح عن محبّته، ومحبّته كانت بذله لكلّ ذاته. مَنْ لا يبذل لن يعاين الله في مجده بل سيبقى أسير أنانيّته، لا يرى إلّا ذاته في كلّ شيء ومن كلّ شيء.

ثابور والجثمانية، جبل التجلّي وجبل المعاناة هما وجهان لعملةٍ واحدة، إنَّهما صورتان للمجد ولثمنه. هذه هي درب التجلّي الإلهي، وهي هي درب التجلّي الإنسانيّ.

الجثمانية تقودنا إلى ثابور، وصَلْبُنَا يُشركنا في مجد سيّدنا. مَنْ لا يختبر المحبّة بذاته لن يفهم محبّة الله التي بُذلت من أجله.

**المتروبوليت بولس يازجي**

### Young Adults studying the Gospel of Luke in the Youth Center



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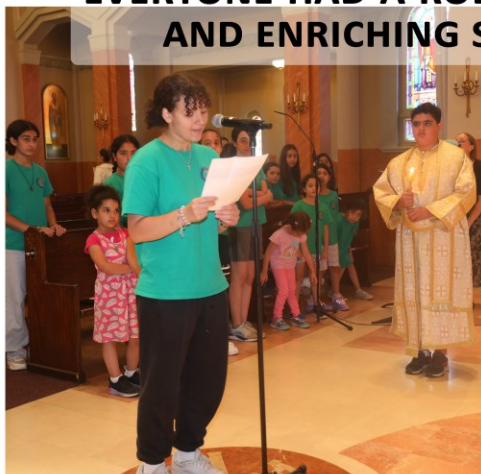
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