

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



THIS BULLETIN IS YOURS TO SHARE

يمكنكم متابعة اخبار كنيستنا بقراءة هذه النشرة الأسبوعية

February 2, 2025

Presentation (Meeting) of Our Lord Jesus Christ

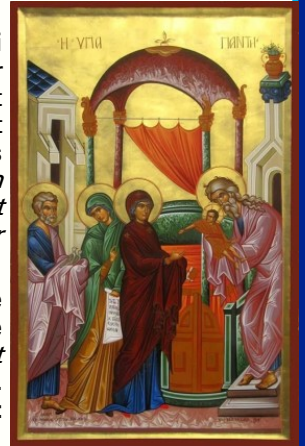
ORTHOFLASH - St. George Montréal Youth Ministry

LA SAINTE RENCONTRE

La Loi de Moïse interdisait à une femme qui a donné naissance à un enfant mâle d'entrer dans le Temple pendant quarante jours (Lv 12, 2-8). La Mère de Dieu, obéissant aux enseignements de l'Ancien Testament, présente donc l'Enfant Jésus au Temple quarante jours après sa naissance avec un humble sacrifice de deux pigeonneaux (Lc 2, 21-40).

À cette époque, vivait à Jérusalem Siméon, un homme juste et pieux. Il lui avait été révélé qu'il ne mourrait pas avant d'avoir vu le Messie. Conduit par l'Esprit Saint, il se rendit au Temple au moment même où la Théotokos et saint Joseph amenaient l'Enfant Jésus pour accomplir la Loi. Il prit l'Enfant divin dans ses bras, et rendant grâce à Dieu, il prononce les paroles répétées à chaque office des Vêpres : « *Maintenant, Seigneur, tu laisses ton serviteur s'en aller en paix, conformément à ta promesse, car mes yeux ont vu ton salut, salut que tu as préparé devant tous les peuples, lumière pour éclairer les nations et gloire d'Israël, ton peuple.* » (Lc 2, 29-32).

Dans le Temple se trouvait également Anne, la prophétesse. Elle était veuve depuis de longues années et passait son temps à servir Dieu, dans la prière et le jeûne. « *Elle disait publiquement sa reconnaissance envers Dieu et parlait de Jésus à tous ceux qui attendaient la délivrance à Jérusalem.* » (Lc 2, 36-38). Sur certaines icônes, elle tient un parchemin où il est écrit : « *Cet enfant a créé le ciel et la terre !* »



Cette tradition biblique se perpétue aujourd'hui dans l'Église à travers la **PRÉSENTATION DU NOUVEAU-NÉ À L'ÉGLISE**. Cette pratique pieuse nous permet de redécouvrir le Christ, de le rencontrer à nouveau et de l'affirmer comme notre Seigneur et Sauveur.

NOUS COMMÉMORONS LA SAINTE RENCONTRE, L'UNE DES GRANDES FÊTES DE NOTRE ÉGLISE ORTHODOXE, LE 2 FÉVRIER

ADAPTED FROM VARIOUS ORTHODOX SOURCES / INFORMATIONS TIRÉES DE PLUSIEURS SOURCES ORTHODOXES

Sunday, February 2, 2025

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

Deacon Nicholas Kassab

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

PARISH COUNCIL

Carol Jazzar, President of the Parish Council
president@saintgeorgemontreal.org

Elie Mallouk Vice-President

Gregory Ayoup Treasurer

Tamara Karawi Secretary

Samer Al Laham, Kim Awada, Laura
Habib, Fares Maalouly, Nick Maliha,
Cynthia Mégélas

Fr Joseph Purpura, Pastor

Alan Rossy, 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

Organizations/Groups Contact Information

ST. GEORGE CHOIR:
Bronwyn Schuman, Choir Director,
choir@saintgeorgemontreal.org

CHANTERS:
Georges Fattouh, First Chanter,
Nagy Helal
Johana Tannous

ST. GEORGE CHILDRENS CHOIR:
Bronwyn Schuman, Choir Director,
Monica McKernan, Assistant Director
Choir@SaintGeorgeMontreal.org

ST. GEORGE BYZANTINE YOUTH CHOIR:
Johana Tannous, Choir Director & Teacher
Byzantine.Choir@SaintGeorgeMontreal.org

ANTIOCHIAN WOMEN:
Linda Alexander, President, *abralinann@yahoo.ca*

TEEN SOYO:
George Louca, President,
soyo@saintgeorgemontreal.org

YOUNG ADULTS MINISTRY (YAM):
George Khouri, President,
YAM@saintgeorgemontreal.org

CHURCH SCHOOL:
Rouba Khouri, *roubak@saintgeorgemontreal.org*

ORDER OF ST. IGNATIUS OF ANTIOCH:
Michel Sarkis, Liaison, *masarkis@hotmail.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:
Michel Sarkis, Coordinator, *masarkis@hotmail.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:
Kh. Kathleen Purpura, *Kathleen@orthodoxyouth.com*

MEN'S BROTHERHOOD GROUP:
Ion Materinca,
mensbrotherhood@saintgeorgemontreal.org

OFFICE HOURS

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

THE MEETING OF OUR LORD

According to the law of Moses (Lev. 12:2-8), a woman who gave birth to a male child was forbidden to enter the Temple for forty days. The Mother of God, obedient to the teachings of the Old Testament, presents the Christ Child to the Temple forty days after His birth along with a humble sacrifice of two young pigeons (Lk 2:21-40).

At this time the righteous Elder Simeon was living in Jerusalem. It had been revealed to him that he would not die until he should behold the promised Messiah. Led by the Holy Spirit, St. Simeon went to the Temple at the very moment when the Most Holy Theotokos and St. Joseph had brought the Infant Jesus to fulfill the Law. He received the divine Child in his arms, and giving thanks to God, he spoke the words repeated at each Vespers service: "Lord, now lettest Thou Thy servant depart in peace, according to Thy word, for mine eyes have seen Thy salvation, which Thou hast prepared before the face of all people, a light to enlighten the Gentiles, and the glory of Thy people Israel" (Lk 2:29-32).

Also, in the Temple was Anna the Prophetess. She had been a widow for many years and spent her time worshiping, fasting, and praying. When she saw the Infant Jesus, she acknowledged Him as the Redeemer of humankind by telling everyone about the redemption of Israel. In some icons, she holds a scroll that reads: "This child has created the heaven and the earth!"

This biblical tradition continues to take place in the Church today through the rite of **CHURCHING**. This pious practice enables us to rediscover Christ, to meet Him again, and to affirm Him as our Lord and Saviour.

WE COMMEMORATE **THE MEETING OF OUR LORD**—ONE OF THE **MAJOR FEASTS OF OUR ORTHODOX CHURCH**—ON FEBRUARY 2.



عيد دخول السيد إلى الهيكل

إستناداً إلى شريعة موسى (لاويين 12: 2-8) المرأة التي انجبت طفلاً ذكراً كانت ممنوعة من دخول الهيكل لمدة أربعين يوماً. والدة الإله، المطيعة لتعاليم العهد القديم، قدّمت المسيح الطفل إلى الهيكل

بعد أربعين يوماً من ولادته مصطحبةً معها أضحيةً متواضعة ممتثلة بزواج حمام (لوقا 2: 21-40).

في هذا الوقت ، كان سمعان الشيخ التقّي يعيش في أورشليم، وقد أُوحي إليه بالروح القدس أنه لن يرى الموت قبل أن يرى مَسِيح الرب. بإرشادٍ من الروح القدس ذهب القديس سمعان إلى الهيكل في نفس اللحظة التي احضرت فيها الفاتحة القداسة والدة الإله والقديس يوسف، الطفل يسوع إتماماً للشريعة. اخذ سمعان الشيخ الطفل الإله على ذراعيه، وبارك الله وقال الكلمات التي نكرّها في كل صلاة غروب وهي: " الْآن تُظَلِّقُ عَبْدَكَ أَيُّهَا السَّيِّدُ حَسَبَ قَوْلِكَ بِسَلَامٍ، لِأَنَّ عَيْنَيَّ قَدْ أَبْصَرْتَا خَلَاصَكَ الَّذِي أَعَدَدْتَهُ قَدَامَ وَجْهِ جَمِيعِ الشُّعُوبِ. نُورٌ إِعْلَانٌ لِلْأُمَّمِ، وَمَجْدًا لِشُعْبِكَ إِسْرَائِيلِ. " (لوقا 2: 29-32)

أيضاً، كانت حنة النبيّة في الهيكل. كانت قد ترمّلت منذ زمن طويل وأمضت وقتها في العبادة والصلاة والصوم. عندما رأت الطفل يسوع تعرّفت عليه مخلصاً للبشريّة محدّثةً الجميع عن فداء إسرائيل. في بعض الأيقونات تحمل القديسة حنة لفافة تقول: " خَلَقَ هَذَا الطِّفْلُ السَّمَاءَ وَالْأَرْضَ! "

لا يزال هذا التقليد الكتائبي يُمارس في الكنيسة اليوم من خلال طقس إدخال الطفل إلى الكنيسة. فهذه الممارسة التقية تمكّننا من إعادة اكتشاف المسيح وإعادة لقاءه وتأكيد مكانته كسيدٍ ومخلص.

تحتفل الكنيسة بعيد دخول السيد إلى الهيكل - وهو أحد الأعياد السيدية الكبرى في الكنيسة الأرثوذكسية - في الثاني من شباط.

Man of Resurrection

By His Eminence Metropolitan Saba (Isper)

Anastasios Yannoulatos, Archbishop of Tirana and All Albania, stands as a unique and extraordinary contemporary witness of the Orthodox faith. His approach to life was always grounded in the principles of faith, which shaped his every decision. A man of knowledge and action, prayer and evangelism, tradition and openness, he exemplified a rare combination of humility and courage. He preserved the treasure of faith while loving God's creation.

Despite facing immense challenges, he remained steadfast in bearing and transmitting the Christian witness until his last breath. He preserved this witness with a joyful demeanor and genuine smile radiating from the peace of his soul which was indwelled by the Holy Spirit.

I was fortunate to accompany him for five days during his visit to the Patriarchate of Antioch in 2000. Though I did not know him previously, his humility, joy, and profound connection with people left a lasting impression. My admiration for him grew as I learned more about his remarkable service, including stories shared by his bishop, John, who accompanied him on that visit.

Archbishop Anastasios believed that Christ is the Head of the Church and regarded himself as merely the servant of the Lord and His Church. This profound humility allowed him to utilize the abundant gifts God had granted him to achieve extraordinary miracles. In Albania, he literally resurrected a church from near extinction, building it from the ground up and transforming it into a vibrant and organized church.

During his earlier missionary work in Africa, he ordained 62 readers and catechists from eight African tribes, translated the Divine Liturgy into four local languages, organized 150 Orthodox parishes and missions, and built several churches, school, and health centers.

In Albania, where the government had issued a decree declaring Albania a religion-free state as of 1967, Archbishop Anastasios revived a church that had virtually ceased to exist. There were no churches, no monasteries, no heritage, and not even bishops. Only eighteen elderly priests had remained. Over the 33 years of his service as Archbishop, from 1992 to 2025, he built 150 new churches, reconstructed 160 others, restored 60 monasteries and churches, and established 70 ecclesiastical facilities, including schools, youth and medical centers, guesthouses, workshops, dormitories, soup kitchens, a theological academy, a seminary, a school for ecclesiastical music, and more. He also educated and ordained 168 priests. May his remarkable footsteps touch and inspire our blessed Archdiocese. This is a call from me to all capable and faithful members of our Archdiocese.

Through his extensive initiatives, Archbishop Anastasios brought the Albanian Church to financial self-sufficiency after starting with nothing. The Orthodox faithful of North America were blessed to contribute to many of his ecclesiastical and social projects through organizations such as IOCC and OCMC.

His efforts extended beyond ecclesiastical matters, as he worked to establish the Church's presence in society and the state. He contributed to the development of Albania's infrastructure, including three hydroelectric power projects, the construction of roads and bridges, and the renovation of public schools, among other initiatives that are too numerous to list in a single article.

Man of Resurrection

By His Eminence Metropolitan Saba (Isper)

He launched publications in Albania, including Resurrection for adults, Joy for children, and Bells for youth, in addition to a radio station. He established projects that included a publishing house, a candle factory, carpentry and iconography workshops, and restoration facilities. He also fought tirelessly for the restitution of Church properties.

Archbishop Anastasios combined theological knowledge and research in the history of religions with missionary and pastoral service, all while remaining acutely aware of social needs. He authored 24 books and delivered hundreds of lectures. His work presented a radiant and courageous face to non-Orthodox Christians, as he contributed to modern Christian witness, inter-Christian understanding, interfaith dialogue, and peaceful coexistence among peoples and religions. His presence at the World Council of Churches was as influential as that of great Orthodox leaders of the past, such as St. Nikolai Velimirovich and Fr. Georges Florovsky.

He departed this life on the morning of the feast of St. Gregory the Theologian, a saint who similarly labored to strengthen and revive the faith. When St. Gregory became Patriarch of Constantinople, nearly all the city's churches were in Arian hands, except for one small chapel. After a few years of his leadership, nearly all the churches had returned to Orthodoxy. Known for his love of hesychasm and poetic spirit, St. Gregory eventually retired to a hermitage after completing his mission. In contrast, righteous Archbishop Anastasios continued his labors, enduring all kinds of hardships until the Lord called him home.

In his later years, Archbishop Anastasios was deeply grieved by the lack of unity in the Orthodox world. He was profoundly pained by the divisions that affected the Church and issued a prophetic call reminiscent of the Old Testament prophets. In his message, he emphasized the need for Orthodox consensus and warned against unilateral decisions, earning him the well-deserved title of "The Wise Man of Contemporary Orthodoxy." For him, Christ was always the priority—above all things, no matter how great—in service to Christ, not the other way around. He left us bearing the sorrow of a fractured Orthodox reality, but he also left behind a pure theology and a vision of the Church untainted by worldly passions.

His uniqueness was based on living his theology and embodying it both in his personal life and in his diverse ministry. He was a blessed man, freed by Christ from the various bonds of this world, soaring ever toward the divine realm and making the earth a reflection of that heavenly reality. He sought to fulfill the Lord's Prayer: "Thy kingdom come, Thy will be done, on earth as it is in heaven." He was not a mere theorist or sophist but a living example of his faith and teachings. He was a light on this earth, living the Resurrection and naming all his new projects after it, including the magnificent Cathedral of the Resurrection in Tirana. His faith in and experience of the Resurrection fill us with hope as we bid him farewell, confident that he will intercede from above for the Church and the world he loved so fervently. May God hear his voice in eternity and have mercy on us through his prayers.

DIVINE LITURGY VARIABLES FOR SUNDAY, FEBRUARY 2, 2025

THE FIRST ANTIPHON

My heart hath poured forth a good word; I speak of my works to the king. My tongue is the pen of a swiftly writing scribe.

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

Grace is poured into thy lips: therefore, God hath blessed thee forever.

(Refrain)

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

THE SECOND ANTIPHON

Gird Thy sword upon Thy thigh, O mighty One, in Thy comeliness and Thy beauty. Bend Thy bow, and proceed prosperously, and be king.

Refrain: Save us, O Son of God, Who wast borne in the arms of righteous Simeon; who sing to Thee. Alleluia.

Thine arrows are sharp, O mighty One, in the heart of the king's enemies; whereby the peoples fall under Thee. (Refrain)

A scepter of uprightness is the scepter of Thy kingdom. (Refrain)

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

THE THIRD ANTIPHON

Hearken, O daughter, and consider, and incline thine ear; forget also thine own people, and thy father's house. Even the rich among the people shall entreat thy countenance. I shall commemorate thy name in every generation.

THE EISODIKON (ENTRANCE HYMN)

The Lord hath made known His salvation; He hath revealed His justice in the sight of the Gentiles.

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

RESURRECTIONAL APOLYTIKION IN TONE SEVEN

Rejoice, O Virgin Theotokos, full of grace, for from thee arose the Sun of justice, Christ our God, lighting those who are in darkness. Rejoice and be glad, O righteous elder, carrying in thine arms the Deliverer of our souls, Who granteth us Resurrection.

KONTAKION OF THE PRESENTATION OF CHRIST IN TONE ONE

Thou, O Christ God, Who by Thy Birth, didst sanctify the Virgin's womb, and, as is meet, didst bless Simeon's arms, and didst also come to save us; preserve Thy fold in wars, and confirm them whom Thou didst love, for Thou alone art the Lover of mankind.

MEGALYNARION OF THE PRESENTATION IN TONE THREE

*O Theotokos, * thou hope of all Christians; * keep and shelter and preserve * them that set their hope in thee.*

In the shadow and letter of the Law, let us the faithful contemplate a prefiguring: Every male child that openeth the womb is holy unto God. Therefore, do we magnify the first-born Word, the Son of the Father Who is without beginning, the first-born Child of a Mother who hath not known wedlock.

KOINONIKON (COMMUNION HYMN) FOR THE FEAST IN TONE EIGHT

I will receive the cup of salvation, and call upon the Name of the Lord.
Alleluia.

الانتيفونا الأولى

فَاضْ قَلْبِي كَلِمَةً صَالِحَةً. أَقُولُ أَنَا أَعْمَالِي لِلْمَلِكِ. لِسَانِي قَلَمٌ كَاتِبٌ سَرِيعُ الْكِتَابَةِ.
اللازمة: بِشَفَاعَاتِ وَالِدَةِ الْإِلَهِ، يَا مُخْلِصُ خَلِصِنَا.
إِنْسَكَبْتَ النِّعْمَةَ عَلَى شَفَقَتِكَ، لِذَلِكَ بَارَكَكَ اللَّهُ إِلَى الْأَبَدِ. (اللازمة)
الْمَجْدُ ... الْآنَ وَكُلَّ ... (اللازمة)

الانتيفونا الثانية

تَقَلَّدْ سَيْفَكَ عَلَى فَخْذِكَ، أَيُّهَا الْقَدِيرُ، بِحُسْنِكَ وَجَمَالِكَ. تَشَدَّدْ وَانْجَحْ وَامْلُكْ.
اللازمة: خَلِّصْنَا يَا ابْنَ اللَّهِ، يَا مَنْ حُمِلَ عَلَى ذِرَاعِي سَمْعَانَ الصِّدِّيقِ، لِنُرْتَلَّ لَكَ. هَلْلُوبِيَا.
نَبَأَكَ مَسْنُونَةً، أَيُّهَا الْقَدِيرُ، فِي قُلُوبِ أَعْدَاءِ الْمَلِكِ. وَالشُّعُوبُ تَحْتَكَ يَسْفُطُونَ. (اللازمة)
عَصَا مُلْكِكَ عَصَا اسْتِقَامَةٍ. (اللازمة)
الْمَجْدُ... الْآنَ ... يَا كَلِمَةَ اللَّهِ الْإِبْنَ الْوَحِيدِ ...

الانتيفونا الثالثة

إِسْمَعِي يَا بِنْتُ وَاظْطُرِّي وَأَمِيلِي أَدْنَكَ، وَانْسِي شَعْبَكَ وَبَيْتَ أَبِيكَ. لَوَجْهِكَ يُصَلِّي أَعْنِيَاءُ الشَّعْبِ.
سَادُّكُرُ اسْمِكَ فِي كُلِّ جِيلٍ وَجِيلٍ.

DIVINE LITURGY VARIABLES FOR SUNDAY, FEBRUARY 2, 2025

بصوذيكون (ترنيمَةُ الدخول)

عَرَفَ الرَّبُّ خَلَاصَهُ، وَأَمَامَ جَمِيعِ الْأُمَمِ كَشَفَ عَدْلَهُ.
خَلَّصَنَا، يَا ابْنَ اللَّهِ يَا مَنْ قَامَ مِنْ بَيْنِ الْأَمْوَاتِ، نَحْنُ الْمُزْتَلِينَ لَكَ: هَلَلِيَا.

طروبارية القيامة باللحن السابع

حَطَمْتَ بِصَلِيبِكَ الْمَوْتَ، وَفَتَحْتَ لِلصَّالِحِينَ الْفِرْدَوْسَ، وَحَوَّلْتَ نَوْحَ حَامِلَاتِ الطَّيِّبِ، وَأَمَرْتَ رُسُلَكَ أَنْ
يَكْرِرُوا، بِأَنَّكَ قَدْ قُمْتَ أَيُّهَا الْمَسِيحُ الْإِلَهِيُّ، مَانِحاً الْعَالَمَ الرَّحْمَةَ الْعُظْمَى.

طروبارية دخول السيد إلى الهيكل باللحن الأول

إِفْرَحِي يَا وَالِدَةَ الْإِلَهِيِّ الْعَذْرَاءَ، الْمُمْتَلِئَةَ نِعْمَةً، لِأَنَّ مِنْكَ أَسْرَقَ شَمْسُ الْعَدْلِ الْمَسِيحُ إِلَهُنَا، مُنِيراً لِلَّذِينَ
فِي الظُّلَامِ. سُرَّ وَابْتَهَجَ أَنْتِ أَيُّهَا الشَّيْخُ الصِّدِّيقُ، حَامِلاً عَلَى ذِرَاعَيْكَ الْمُعْتِقَ نَفُوسِنَا، وَالْمَانِحَ أَنَا
الْقِيَامَةَ.

قدناق دخول السيد إلى الهيكل باللحن الأول

أَيُّهَا الْمَسِيحُ الْإِلَهِيُّ، يَا مَنْ بِمَوْلِدِهِ قَدَّسَ الْمُسْتَوْدَعَ الْبَتُولِيَّ، وَبَارَكَ يَدَيْ سِمْعَانَ كَمَا لاقَ، وَأَدْرَكْنَا الْآنَ
وَخَلَّصَنَا؛ إِحْفَظْ رَعِيَّتَكَ بِسَلَامٍ فِي الْحُرُوبِ، وَأَيِّدِ الْمُلُوكَ الَّذِينَ أَحْبَبْتَهُمْ، بِمَا أَنَّكَ وَحْدَكَ مُجِبٌّ لِلْبَشَرِ.

تعظيمه دخول السيد إلى الهيكل باللحن الثالث

إِحْفَظِي أُمَّ الْإِلَهِيِّ، يَا رَجَاءَ الْمُؤْمِنِينَ، مِنْ أُنَى هَذِي الْحَيَاةِ، طَالِبِيكِ الْوَارِثِينَ.
لِنُعْظِمَ أَيُّهَا الْمُؤْمِنُونَ، الْإِبْنَ الْبِكْرَ كَلِمَةَ الْآبِ الْأَرْلِيِّ، الْمَوْلُودَ بِكْرًا لِأُمَّ لَمْ تَعْرِفَ رَجُلًا، إِذْ قَدْ شَاهَدْنَا
فِي ظِلِّ النَّامُوسِ وَالْكِتَابِ رَسْمًا، وَهُوَ أَنْ كُلَّ ذَكَرٍ يَفْتَحُ مُسْتَوْدَعًا، يُدْعَى قُدُوساً لِلَّهِ.

كينونيكون (ترنيمَةُ الْمُنَاوَلَةِ) لعيد باللحن الثامن

كَأَسَ الْخَلَاصِ أَقْبَلُ، وَبِاسْمِ الرَّبِّ أَدْعُو. هَلَلِيَا.



THE EPISTLE (For the Presentation)

*My soul doth magnify the Lord, and my spirit hath rejoiced in God my Savior.
For He hath regarded the humility of His servant.*

The Reading from the First Epistle of St. Paul to the Hebrews. (7:7-17)

Brethren, it is beyond dispute that the inferior is blessed by the superior. Here tithes are received by mortal men; there, by one of whom it is testified that he lives. One might even say that Levi himself, who receives tithes, paid tithes through Abraham, for he was still in the loins of his ancestor when Melchizedek met him. Now if perfection had been attainable through the Levitical priesthood (for under it the people received the law), what further need would there have been for another priest to arise after the order of Melchizedek, rather than one named after the order of Aaron? For when there is a change in the priesthood, there is necessarily a change in the law as well. For the one of whom these things are spoken belonged to another tribe, from which no one has ever served at the altar. For it is evident that our Lord was descended from Judah, and in connection with that tribe Moses said nothing about priests. This becomes even more evident when another priest arises in the likeness of Melchizedek, who has become a priest, not according to a legal requirement concerning bodily descent but by the power of an indestructible life. For it is witnessed of him, "Thou art a priest forever, after the order of Melchizedek."

الرسالة (الدخول السيد إلى الهيكل)

تُعَظِّمُ نَفْسِي الرَّبَّ وَتَبْتَهِجُ رُوحِي بِاللَّهِ. لِأَنَّهُ نَظَرَ إِلَى تَوَاضِعِ أُمَّتِهِ.

فَصَلِّ مِنْ رِسَالَةِ الْقَدِيسِ بُولْسِ الرَّسُولِ الْأُولَى إِلَى الْعِبْرَانِيِّينَ.

يَا إِخْوَتِي، إِنَّهُ مِمَّا لَا خِلَافَ فِيهِ إِنَّ الْأَصْغَرَ يَأْخُذُ الْبَرَكَاتَةَ مِنَ الْأَكْبَرِ شَأْنًا. وَهَهُنَا إِنَّمَا يَأْخُذُ الْعُشُورَ أَنْاسٌ يَمُوتُونَ. فَأَمَّا هُنَاكَ فَالْمَشْهُودُ لَهُ بِأَنَّهُ حَيٌّ. فَيَسُوعُ أَنْ يُقَالَ إِنَّ لَآوِي نَفْسَهُ الَّذِي يَأْخُذُ الْعُشُورَ قَدْ أَدَّى الْعُشُورَ بِإِبْرَاهِيمَ. لِأَنَّهُ كَانَ فِي صُلْبِ أَبِيهِ حِينَ التَّقَاهُ مَلِكِيصَادَقَ. وَلَوْ كَانَ بِالْكَهَنُوتِ اللَّآوِيِّ كَمَالَ (فَإِنَّ الشَّعْبَ عَلَيْهِ قَدْ أَخَذَ النَّامُوسَ) إِذَنْ أَيْهَ حَاجَةٌ كَانَتْ بَعْدَ أَنْ يَقَوْمَ كَاهِنٌ آخَرَ عَلَى رُتْبَةِ مَلِكِيصَادَقَ، وَلَمْ يُقَلَّ عَلَى رُتْبَةِ هَارُونَ؟ لِأَنَّهُ مَتَى تَحَوَّلَ الْكَهَنُوتُ، فَلَا بُدَّ مِنْ تَحَوُّلِ النَّامُوسِ أَيْضًا. وَالْحَالُ إِنَّ الَّذِي يُقَالُ هَذَا فِيهِ، إِنَّمَا كَانَ مُشْتَرِكًا فِي سَبْطِ آخَرَ، لَمْ يَلِزِمَ أَحَدٌ مِنْهُ الْمَذْبَحَ. لِأَنَّهُ مِنَ الْوَاضِحِ أَنْ رَبَّنَا طَلَعَ مِنْ يَهُودَا، مِنَ الدِّبْطِ الَّذِي لَمْ يَتَكَلَّمْ عَنْهُ مُوسَى بِشَيْءٍ مِنْ جِهَةِ الْكَهَنُوتِ. وَمِمَّا يَزِيدُ الْأَمْرَ وَضُوحًا، إِنَّهُ يَقَوْمُ عَلَى مِثَالِ مَلِكِيصَادَقَ كَاهِنٌ آخَرَ، غَيْرُ مَنْصُوبٍ حَسَبَ نَامُوسِ وَصِيَّةِ جَسَدِيَّةٍ، بَلْ حَسَبَ قُوَّةِ حَيَاةٍ لَا تَزُولُ. لِأَنَّهُ يَشْهَدُ "أَنْ أَنْتَ كَاهِنٌ إِلَى الْأَبَدِ عَلَى رُتْبَةِ مَلِكِيصَادَقَ."



L'ÉPÎTRE

Mon âme magnifie le Seigneur, et mon esprit s'est réjoui en Dieu, mon Sauveur.

Lecture de l'épître du saint apôtre Paul aux Hébreux

Frères, sans aucun doute, c'est l'inférieur qui est béni par le supérieur. Ici, ceux des fils de Lévi qui perçoivent la dîme sont des hommes mortels ; mais là, c'est Melchisédek, celui dont il est attesté qu'il est vivant. De plus, Lévi, qui perçoit la dîme, l'a payée, pour ainsi dire, par Abraham ; car il était encore dans les reins de son père, lorsque Melchisédek alla au-devant d'Abraham. Si donc la perfection avait été possible par le sacerdoce Lévitique, - car c'est sur ce sacerdoce que repose la loi donnée au peuple - qu'était-il encore besoin qu'il parût un autre prêtre selon l'ordre de Melchisédek, et non selon l'ordre d'Aaron ? Car, le sacerdoce étant changé, nécessairement aussi il y a un changement de loi. En effet, celui de qui ces choses sont dites appartient à une autre tribu, dont aucun membre n'a fait le service de l'autel ; car il est notoire que notre Seigneur est sorti de Juda, tribu dont Moïse n'a rien dit pour ce qui concerne le sacerdoce. Cela devient plus évident encore, quand il paraît un autre prêtre à la ressemblance de Melchisédek, institué, non d'après la loi d'une ordonnance charnelle, mais selon la puissance d'une vie impérissable ; car ce témoignage lui est rendu : « Tu es prêtre pour toujours Selon l'ordre de Melchisédek ».





THE GOSPEL (For the Presentation)

The Reading from the Holy gospel according to St. Luke. (2:22-40)

In those days, the parents of Jesus brought Him up to Jerusalem to present him to the Lord (as it is written in the law of the Lord, “Every male that opens the womb shall be called holy to the Lord”), and to offer a sacrifice according to what is said in the law of the Lord, “a pair of turtledoves, or two young pigeons.” Now there was a man in Jerusalem, whose name was Simeon, and this man was righteous and devout, looking for the consolation of Israel, and the Holy Spirit was upon him. And it had been revealed to him by the Holy Spirit that he should not see death before he had seen the Lord’s Christ. And inspired by the Spirit he came into the Temple; and when the parents brought in the child Jesus, to do for him according to the custom of the law, he took Him up in his arms and blessed God and said, “Lord, now lettest thou Thy servant depart in peace, according to Thy word; for mine eyes have seen Thy salvation, which Thou hast prepared in the presence of all peoples, a light for revelation to the Gentiles, and for glory to Thy people Israel.” And His father and his mother marveled at what was said about Him; and Simeon blessed them and said to Mary His mother, “Behold, this child is set for the fall and rising of many in Israel, and for a sign that is spoken against (and a sword will pierce through your own soul also), that thoughts out of many hearts may be revealed.” And there was a prophetess, Anna, the daughter of Phanuel, of the tribe of Asher; she was of a great age, having lived with her husband seven years from her virginity, and as a widow until she was eighty-four. She did not depart from the temple, worshiping with fasting and prayer night and day. And coming up at that very hour she gave thanks to God, and spoke of Him to all who were looking for the redemption of Jerusalem. And when they had performed everything according to the law of the Lord, they returned into Galilee, to their own city, Nazareth. And the child grew and became strong, filled with wisdom; and the favor of God was upon Him



فصلٌ شريفٌ من بشارَةِ القديسِ لوقا الإنجيليِّ البشيرِ والتلميذِ الطاهرِ. (2: 22-40)

في ذلك الزمان، صعدَ بالطفلِ يسوعَ أبواه إلى أُورشليمَ ليقدماه للربِّ (على حسبِ ما هو مكتوبٌ في ناموسِ الربِّ، "أَنْ كُلَّ ذَكَرٍ فَاتِحٍ رَحْمٍ يُدْعَى قُدُوساً للربِّ")، وليُقرِّبَا ذبيحةً على حسبِ ما قيلَ في ناموسِ الربِّ، "زَوْجِ يَمَامٍ أَوْ فُرْخِي حَمَامٍ". وكانَ إنسانٌ في أُورشليمَ اسمه سِمعانُ، وكانَ هذا الإنسانُ باراً وتقيّاً، يَنتَظِرُ تَغْزِيَةَ إِسْرَائِيلَ، والروحِ القدسِ كانَ عليه. وكانَ قد أُوجِيَ إليه مِنَ الروحِ القدسِ أَنَّهُ لا يَرى الموتَ قَبْلَ أَنْ يُعَايِنَ مَسِيحَ الرَّبِّ. فأقبلَ بالروحِ إلى الهيكلِ. وعندما دَخَلَ بالطفلِ يسوعَ أبواه ليصنعا له بِحَسَبِ عَادَةِ الناموسِ، أَقْبَلَهُ هُوَ على ذِراعَيْهِ، وبارَكَ اللهُ، وقالَ: "الآنَ تُطَلِّقُ عَبدَكَ أَيُّهَا السَيِّدُ على حسبِ قولِكَ بِسَلامٍ، فَإِنَّ عَيْنِي قَدْ أَبْصَرْتَا خِلاصَكَ الذي أَعدَدْتَهُ أَمَامَ وُجُوهِ جَمِيعِ الشُّعُوبِ، نورَ إِعْلاَنِ لِلأُمَّمِ وَمَجْداً لِشُعْبِكَ إِسْرَائِيلَ". وكانَ يوسُفُ وأُمُّهُ يَتَعَجَّبانِ مِمَّا يُقالُ فيه. وبارَكهُما سِمعانُ وقالَ لِمَرْيَمَ أُمِّهِ: "ها إِنَّ هَذَا قَدْ جُعِلَ لِسُقُوطِ وَقِيامِ كَثِيرينَ في إِسْرَائِيلَ، وَهَدَفاً لِلْمُخالَفَةِ (وأنتِ سَيجوزُ سَيفٌ في نَفْسِكَ) لِكَي تُكشَفَ أَفْكارُ عَن قُلُوبِ كَثيرةٍ". وكانتِ أيضاً حَنَّةُ النَبِيَّةِ ابْنَةُ فَنُويِّلَ مِنَ سِبْطِ أَشيرَ. هَذِهِ كانتِ قَدْ تَقَدَّمتِ في الأَيامِ كَثيراً، وكانتِ قَدْ عاشتِ مَعَ رَجُلِها سَبْعَ سِنينَ بَعْدَ بُكُورِيتها. ولِها أَرْمَلَةٌ نَحْوَ أَرْبَعِ وَثَمَانينَ سَنَةً، لا تُفارِقُ الهيكلَ، مُتَعَبِّدَةً بِالأَصْوامِ وَالطَّلِباتِ لَيلاً نهاراً. فَهَذِهِ قَدْ حَصَرَتْ في تِلْكَ السَّاعَةِ تَشْكَرُ الرَّبَّ، وتُحَدِّثُ عَنهُ كُلَّ مَنْ كانَ يَنتَظِرُ فِداءً في أُورشليمَ. ولَمَّا أَتمُّوا كُلَّ شَيْءٍ على حسبِ ناموسِ الرَّبِّ، رَجَعوا إلى الجليلِ إلى مَدِينَتِهِمِ الناصِرَةِ. وكانَ الصَّبِيُّ يَئِمُّ وَيَتَقَوَّى في الروحِ، مُمتَلِئاً حِكمَةً، وكانتِ نِعْمَةُ اللهُ عليه.



L'ÉVANGILE

Lecture de l'Évangile selon saint Luc (2:22-40)

Quand les jours de leur purification furent accomplis, selon la loi de Moïse, Joseph et Marie emmenèrent Jésus à Jérusalem, pour le présenter au Seigneur, - suivant ce qui est écrit dans la loi du Seigneur : « Tout mâle premier-né sera consacré au Seigneur, » - et pour offrir en sacrifice deux tourterelles ou deux jeunes pigeons, comme cela est prescrit dans la loi du Seigneur. Et voici, il y avait à Jérusalem un homme appelé Siméon. Cet homme était juste et pieux, il attendait la consolation d'Israël, et l'Esprit Saint était sur lui. Il avait été divinement averti par le Saint Esprit qu'il ne mourrait point avant d'avoir vu le Christ du Seigneur. Il vint au temple, poussé par l'Esprit. Et, comme les parents apportaient le petit enfant Jésus pour accomplir à son égard ce qu'ordonnait la loi, il le reçut dans ses bras, bénit Dieu, et dit : « Maintenant, Seigneur, tu laisses ton serviteur S'en aller en paix, selon ta parole. Car mes yeux ont vu ton salut, Salut que tu as préparé devant tous les peuples, Lumière pour éclairer les nations, Et gloire d'Israël, ton peuple ». Son père et sa mère étaient dans l'admiration des choses qu'on disait de lui. Siméon les bénit, et dit à Marie, sa mère : « Voici, cet enfant est destiné à amener la chute et le relèvement de plusieurs en Israël, et à devenir un signe qui provoquera la contradiction, et à toi-même une épée te transpercera l'âme, afin que les pensées de beaucoup de cœurs soient dévoilées ». Il y avait aussi une prophétesse, Anne, fille de Phanuel, de la tribu d'Aser. Elle était fort avancée en âge, et elle avait vécu sept ans avec son mari depuis sa virginité. Restée veuve, et âgée de quatre vingt-quatre ans, elle ne quittait pas le temple, et elle servait Dieu nuit et jour dans le jeûne et dans la prière. Étant survenue, elle aussi, à cette même heure, elle louait Dieu, et elle parlait de Jésus à tous ceux qui attendaient la délivrance de Jérusalem. Lorsqu'ils eurent accompli tout ce qu'ordonnait la loi du Seigneur, Joseph et Marie retournèrent en Galilée, à Nazareth, leur ville. Or, l'enfant croissait et se fortifiait. Il était rempli de sagesse, et la grâce de Dieu était sur lui.

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

FEBRUARY 2025

Sunday 2 — The Presentation of our Lord and Savior in the Temple

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

Thursday 6

- * 0600 pm St. George Social Club Gathering in the Fellowship Hall
- * 07:00 pm Byzantine Young Adults Choir Rehearsal

Saturday 8

- * 02:00 pm Audition for St. George English Choir in the Choir loft
- * 03:30 pm Arabic classes
- * 04:00 pm Mother's Group Gathering in the Youth Center
- * 04:00 pm St. George children & Teen Choir
- * 05:00 pm Byzantine Youth Choir
- * 06:00 pm Bible Study and Potluck
- * 06:30 pm Vespers
- * 07:30 pm Arabic Bible Study Group

Sunday 9 — Sunday of the Publican and Pharisee

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

Tuesday 11

- * 06:30 pm Parish Council Meeting in the Souaid Boardroom

Thursday 13

- * 07:00 pm Byzantine Young Adults Choir Rehearsal

Saturday 15

- * 03:30 pm Arabic classes
- * 04:00 pm St. George children & Teen Choir
- * 05:00 pm Byzantine Youth Choir
- * 06:30 pm English Vespers
- * 07:30 pm YAM Wine & Cheese & Spiritual talk in the Fellowship Hall





Prayers Offered For the Living

For the Orthodox Servants of God:

Dia Massaad; Julie; Sophia Jabbour; Lorraine Bishara;
The Loutfi family; George Khairallah; Avery Kravitz; Paul Ladouceur;
Robert, Jessica & Anthony Shadeed; Solange & Charles Taraboulsi;
Isabel; Elie Doro; Nadia; Mary Aboud; Josée Bernaquez;
Gaby & Nada Mouacdié; Josephine Soury; Samira; Aline Helan; Fouad

Memorials today

Odette Helan (9 days); Renée Abboud (9 days);
Housni Samaan (40 days); Fouad Bashour (1 year);
Fawaz Khoury (1 year); Caesar, Rahmeh, Nicolas, Ghosleina, Alexi, Ghassan,
Fares, Greta & Tarek Khoury; Lina Osko; Elyan Chamas; Beverly Bishara;
Farida Eid Rahwan, Georges Mallouk; Nohad Tarabouly Mallouk; Hanna Musa;
Fouad Chaar; Magdi Mégélas; Stephen John Abraham; Gabriel Habache; Gordon
Prince; John Craig Miller; Elias Rassi; Philip Bouassaly; Juliette Hakim Kawkabani;
Michel El-Maalouli; Zeralda Haddad; Louriss Toughlaman Khoury;
Sihame Abou-Merhi El Maalouli; Despina Liberopoulos Shousha; Ronald Simon;
Alice Sawaya Charles; Farid Farkouh; Akel Salim Haddad;
Child Irene Macrina Légaré; Laurice Souaid Boojady; Leila (Lily) Bardawil Farah;
Samir Chammaa; Pearl Abraham; Samir Manoli;
Ameen & Samira Sikali; Jamileh Nasrallah (10 years); Sohail Loutfi;
Doris Haddad (9 years); Michel Habre (28 years)

Our heartfelt sympathies to

The Helan family on the loss of Odette,
who fell asleep in the Lord on January 20th

&

The Abboud family on the loss of Naifé,
who fell asleep in the Lord on January 19th

Congratulations to

Ekaterina Aladinskaya, daughter of Vladimir Aladinskiy & Maria Guseva
on her baptism January 31st, 2025

**A special thank you to the Legacy Fund, who is sponsoring
Coffee Hour today, in memory of our beloved departed ones.**

THE SYNAXARION

On February 2 in the Holy Orthodox Church, we celebrate the Meeting (Presentation) of our Lord, God and Savior Jesus Christ in the Temple, wherein the righteous Simeon received Him into his arms.

Verses

The hands of righteous Simeon, as they bear Thee, depict,
O my Christ, the bosom of Thy Father.

On the second, Simeon received Christ in the Temple.

The Greek word for the feast is “Hypapante” [ee-pah-pan-DEE] which means “Encounter” or “Meeting.” However, this was not just some chance encounter. This feast, which closes the cycle of the Nativity of our Lord, God, and Savior Jesus Christ, reminds us that on the fortieth day after the birth of her first-born Son, Mary carried Him to the Temple in accordance with the Mosaic Law to offer Him to the Lord, and to ransom Him by the sacrifice of a pair of turtle-doves or two young pigeons (Luke 2:22-37). In one of many acts of extreme humility, the divine Word thus lowers Himself and submits to the law in order to fulfill it. This lowering is also Jesus’ first official encounter with His people in the person of Simeon. It is not only an encounter, but also a manifestation. Simeon bears in his arms the One he knows to be the Salvation of the world, “a light to lighten the Gentiles, and the glory of Thy people Israel.” His endearing prayer, as found in the Gospel of Luke, endures in the Orthodox Church to this day.

The Church considers this celebration as a Feast of the Theotokos in praise of her role in this Presentation, and her connection in the work of her Son. “Adorn thy chamber, O Zion, and receive Christ the King. Welcome Mary the heavenly gate; for she hath appeared as a cherubic throne; she carrieth the King of glory” (Aposticha of Great Vespers). The Virgin today accompanies the Child in His first offering to the Father; she will also accompany Him even to the realization of His sacrifice for humanity.

Unto the very God be glory and dominion unto the ages. Amen

المناسبات الكنسيّة القادمة

انضموا إلينا بحضوركم شخصياً إلى الكنيسة للمشاركة في الخِدْم الكَنَسِيَّة

[St. George Antiochian Orthodox Church | Montreal QC | Facebook](#)

يمكنكم متابعة البث المباشر على صفحة الفيسبوك الخاصة بكنيستنا

شباط ٢٠٢٥

الأحد ٢

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

الخميس ٦

- * اجتماع النادي الاجتماعي في قاعة الكنيسة ٦:٠٠ مساءً
- * تعليم الموسيقى البيزنطيّة وتمارين جوقة الشباب البيزنطيّة ٧:٠٠ مساءً

السبت ٨

- * اختبار الصوت " لعضويّة جوقة الكنيسة للترتيل بالإنكليزيّة الساعة ٢:٠٠ ب.ظ.
- * دراسة اللّغة العربيّة ٣:٣٠ ب.ظ.
- * اجتماع فرقة الأمّهات ٤ مساءً
- * تدريبات جوقة أطفال كنيسة القديس جاورجيوس ٤ مساءً
- * تدريبات جوقة الشباب البيزنطية ٥:٠٠
- * دراسة إنجيليّة ومائدة عشاء ٦:٠٠ مساءً
- * صلاة الغروب ٦:٣٠ مساءً
- * دراسة إنجيليّة باللّغة العربيّة ٧:٣٠ مساءً

الأحد ٩

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

الثلاثاء ١١

- * اجتماع مجلس الرعيّة — قاعة "سويد" للإجتماعات ٦:٣٠ مساءً

الخميس ١٣

- * تعليم الموسيقى البيزنطيّة وتمارين جوقة الشباب البيزنطيّة ٧:٠٠ مساءً

السبت ١٥

- * دراسة اللّغة العربيّة ٣:٣٠ ب.ظ.
- * تدريبات جوقة أطفال كنيسة القديس جاورجيوس ٤ مساءً
- * تدريبات جوقة الشباب البيزنطية ٥:٠٠ مساءً
- * صلاة الغروب ٦:٣٠ مساءً
- * اجتماع الشبيبة ٧:٣٠ YAM مساءً



LES
CÈDRES
CEDARS

LES CÈDRES – CENTRE DE SUPPORT POUR PERSONNES ÂGÉES
CEDARS ELDERLY SUPPORT AND WELLNESS CENTER

Newsletter – January 2025

Dear Members of Our Community,

Welcome to our first newsletter exclusively for the Cedars Elderly Support and Wellness Center.

Do you know the mission of our Center and what we are doing for the elderly of our Middle-Eastern Christian community?

We want to take this opportunity to familiarize you with what we are doing, how we are serving the seniors of our community and ways you can get involved.

What is the Cedars Elderly Support and Wellness Center?

The Cedars Elderly Support and Wellness Center is an outgrowth of our beloved and longstanding Cedars Home for the Elderly. Over 20 years ago, The Cedars Home wanted to find a way to serve the elderly of our Middle-Eastern Christian community who live at home, and so a Meals-on-Wheels Program was established, followed by a Day Program, a waiting list for low-cost housing, a Daily Hello Program and a Support and Guidance Program. As these programs grew and expanded, we saw the need to establish a Center exclusively for our seniors who are living at home and need services, and thus the Cedars Elderly Support and Wellness Center was born.

-Meals-on-Wheels

Every week volunteers from our community are delivering an average of 100 hot Middle-Eastern meals to the elderly of our community.

-The Day Program

We have 35 seniors and counting, and we get together once a week to partake in a day of lunch and activities and frequently go on day trips. Our last trips were to an apple orchard and the Saint Joseph Oratory.

-Support and Guidance Program

We are available to answer any questions you may have concerning resources available to the elderly, such as how to place one's parent or what services are offered for our elderly who live at home.

-Daily Hello "Marhaba" Program

We have volunteers who will gladly make a daily phone call to an elderly who is isolated.

-Habitations Saint-Georges

We maintain a waiting list for the seniors of our community who would like to live in a low-cost housing building.

-Come and make a difference as a volunteer for our elderly

Helping the elderly can be extremely gratifying. They are so grateful to connect with volunteers from our community. Please call us at 514-826-8975 to find out how you can become a volunteer and make a difference in their lives.

-Your support can help us extend our reach to more seniors

As the senior population is growing and government funding is decreasing, please consider making a donation to support these community programs by contacting us at 514-826-8975 or info@centrescedres.ca.



www.centrescedres.ca

Relationships and Faith

*Join us for Wine, Cheese and Spiritual
talk with Kh. Kathleen Purpura*

February 15th, 2025 at 7h30 PM

Open to all young
adults aged 20-35.



RSVP by
February 13



<https://bit.ly/YAMWineAndCheese>

TEEN SOYO

Upcoming Events 2025

FEB 14
FRI 6:30 p.m.

St. Valentine's Party at St. Nicholas

FEB 22
SAT 10:00 a.m.

SOYO Diocesan Retreat 10 a.m. - 8 p.m.

MAR 1
SAT 10:00 a.m.

Day of Service to the Homeless.

MAR 3
MON 9:00 a.m.

Full Day Bible Bowl Practice at Church.

MAR 5
WED 10:00 a.m.

Spring Break Outing

MAR 15
SAT 6:00 p.m.

Talk on Confession followed by Game Night.

MAR 29
SAT 6:00 p.m.

Pascha Reflection Night.

APR 12
SUN 12:00 p.m.

Lazarus Saturday Liturgy
& Communion Breakfast.

Online Bible Bowl Practice every Monday at 6:30 p.m.

**PROMOTE YOUR BUSINESS
WITHIN YOUR COMMUNITY**

**Advertise your business in our weekly bulletin
and benefit from:**

**Printed bulletin distributed to
approximately 200 people per week.**

Emails sent to the full parish, 1,200 + families

**Published on the website to
700 + monthly visitors.**

For more information, email us at:

info@saintgeorgemontreal.org

or

peter@cmtextiles.com



Membership Donations



go.saintgeorgemontreal.org/donate



Résidentiel et commercial
Commercial & Residential

 Systèmes d'irrigation/Irrigation Systems

 Éclairage extérieur/Outdoor Lighting

DANNY ALFONSI

Tel: 514.898.6210
danny@smartstream.ca
smartstream.ca

Buy, Sell, Rent & Invest

Making complicated, simple.

Acheter, Vendre, Louer & Investir

Rendre le compliqué simple.

ROBERT BOUTROS

Courtier Immobilier Résidentiel,
Équipe Sarah Black Immobilier

514 758 1412
rboutros@mmontreal.com

M IMMOBILIER

Leading REAL ESTATE COMPANIES OF THE WORLD



Faites confiance à votre courtier qui répond à vos besoins d'assurance.



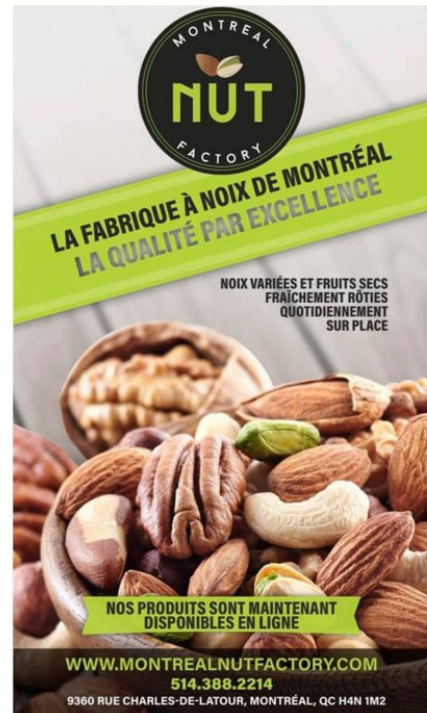
Firas Radwan

Courtier en assurance de dommages

Habitation-Automobile-Entreprises

Cell: (514) 991-9070
Fax: (450) 965-8008
f.radwaninsurance@gmail.com

LASSURANCE INC.
255 Boul De Gaulle, Lorraine, QC, J6Z 4H1



RBC Dominion Securities Inc.

Jason Rahal Group
RBC Dominion Securities
www.jasonrahal.com



Wealth Management
Dominion Securities

RBC Dominion Securities Inc.* and Royal Bank of Canada are separate corporate entities which are affiliated. *Member-Canadian Investor Protection Fund. RBC Dominion Securities Inc. is a member company of RBC Wealth Management, a business segment of Royal Bank of Canada. ® / TM Trademark(s) of Royal Bank of Canada. Used under licence. © 2024 RBC Dominion Securities Inc. All rights reserved. 24_90328_JCS_006

SAINT GEORGE SUMMER DAY CAMP

Camp Dates: July 7th- August 1st, 2025



☀ Camper Registration Now Open! ☀

\$225 per week / Deadline: June 15

Don't miss out on our EARLY BIRD DISCOUNTS, available until May 15th:

20% off TWO weeks: \$180/week - PROMO CODE: EARLYBIRD2.

30% off THREE weeks: \$157.5/week - PROMO CODE: EARLYBIRD3.

35% off FOUR weeks: \$146.25/week - PROMO CODE: EARLYBIRD4.

**Contact us at 514-276-8533 Ext:205 or Youth@saintgeorgemontreal.org
to inquire about available discounts for siblings.**

REGISTER EARLY AND CHOOSE OUR CONVENIENT PAYMENT PLAN TO SPLIT THE TOTAL INTO 3 PAYMENTS, WITH THE FIRST CHARGE ON THE REGISTRATION DAY AND THE REMAINING 2 AUTOMATICALLY BILLED OVER THE NEXT 2 MONTHS.

Use this Link or QR code for information and registration:

<https://bit.ly/StGeorgeCampers2025>



SAINT GEORGE SUMMER DAY CAMP

Camp Dates: July 7th- August 1st, 2025



★ Volunteer and Staff Applications Now Open! ★

Staff Application Deadline: March 15th, 2025

Volunteer Application Deadline: June 1st, 2025

To receive the application and begin your journey with us,
please send us an email at Youth@saintgeorgemontreal.org

We look forward to hearing from you and welcoming you to our
summer camp family!

Let's make this summer extraordinary together!

SUNDAY FEBRUARY 2nd, 2025 AT 10:30 AM
COMMEMORATION OF YOUR BELOVED DEPARTED
January 2024 - December 2024



If you would like your loved one departed this life added to the prayer list that day, please call the office 514 276-8355 ext. 200, by Wednesday, January 29th.

May Their Memory Be Eternal!

St. George Orthodox Church of Montreal

555 Jean-Talon East, Montreal, QC H2R 1T8

Phone: (514) 276-8533

Email: info@saintgeorgemontreal.org

Join St. George's First Ever Children and Youth Music Recital!

When: Saturday, March 15th, 2025; 2:00 pm

Where: St. George Church Hall

Children and youth (up to 17 years old) who practice an instrument will come together to each perform a piece of music! 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/32zwauvf>

Fill out the above form by March 1st to register.

Questions? Email choir@saintgeorgemontreal.org



OUR JOURNEY TO PASCHA! 2025

Created by Fr. Jonathan Bannon (ACROD)

SUNDAYS	THEMES / GOSPEL READING	HOW TO PARTICIPATE:
Fast - Free Week FEBRUARY 9th	 <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 16th	 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 23rd 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 MARCH 2nd 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 9th	 <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 16th	 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 23rd	 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 30th	 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 APRIL 6th	 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 13th 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 18th	 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 20th 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!