

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 THIS BULLETIN IS YOURS TO SHARE

January 12, 2025

Sunday after The Theophany of Christ,

Martyr Tatiana of Rome and those with her; Martyr Peter Absalom of Palestine

ORTHOFLASH - St. George Montréal Youth Ministry

KOLLYVA / KOLLYBA / KÒLLIVA

KOLLYVA (Greek *kólliva*; Ukrainian and Russian: *Kutya* [or *Kutia*]) is blessed during funerals, as well as during the memorial service that is performed at various intervals after a person's passing into Eternity (40th day, 3rd month, 6th month, 9th month) and on special occasions, such as the Saturdays of Souls. **KÒLLIVA** is a dish based on boiled wheat cooked with honey or sugar, sometimes mixed with parsley, raisins, almonds, and other sweets.

KOLLYVA is symbolic of the resurrection of the dead on the day of the Second Coming of the Lord. St. Paul said, "*what you sow is not made alive unless it dies*" (I Cor 15:36). "*(...) unless a grain of wheat falls into the ground and dies, it remains alone; but if it dies, it produces much grain,*" says our Lord (Jn 12:24). Thus, as the wheat is buried in the soil and disintegrates without really dying but is later regenerated into a new plant that bears much more fruit than itself, so the Christian's body will be raised again from the very corruptible matter from which it is now made; however, it will be raised not in its previous fleshy substance *'For this corruptible must put on incorruption, and this mortal must put on immortality'* (I Cor 15:53).

The custom of observing prayers for the dead has been held by the Orthodox Church since earliest times. At every Divine Liturgy, the Church offers up prayers for the departed; they are commemorated at the *proskomedía*, in the Litany following the Gospel and when the choir sings: "*It is truly meet and right...*".



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Sunday, January 12, 2025

saintgeorgemontreal.org

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OFFICE HOURS

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

COLIVĂ OU KOLLYVA OU KOLIVA

Le **COLIVĂ** (grec kóliva ; ukrainien et russe : *kutya* ou *kutia*) est partagé lors des funérailles, des services mémoriels célébrés à différents intervalles après le décès (le 40^e jour, les 3^e, 6^e et 9^e mois) et d'occasions spéciales, ainsi les samedis commémorant les morts. Le **KOLIVA** est une préparation à base de blé concassé et bouilli, mélangé parfois à du persil, des noix, du miel, des amandes, des raisins secs, etc.

Le **KOLIVA** symbolise la résurrection du Christ et notre espoir de ressusciter à la vie éternelle. Selon Saint Paul : « *Ce que tu sèmes ne peut reprendre vie que s'il meurt* » (I Co 15,36). « *Si le grain de blé qui est tombé en terre ne meurt, il reste seul ; mais, s'il meurt, il porte beaucoup de fruit* » nous dit notre Seigneur (Jn 12, 24). Ainsi, de même que le blé est enfoui dans la terre et se désagrège sans vraiment mourir, mais qu'il est ensuite régénéré en une nouvelle plante qui porte beaucoup plus de fruits qu'elle-même, de même le corps du chrétien sera ressuscité à partir de la matière corruptible dont il est maintenant constitué ; cependant, il ne sera pas ressuscité dans sa substance charnelle précédente : « *Il faut en effet que ce corps corruptible revête l'incorruptibilité et que ce corps mortel revête l'immortalité.* » (I Co 15,53).

Depuis les débuts du Christianisme, l'Église orthodoxe maintient la tradition d'observer des prières pour les défunts. À chaque Divine Liturgie, l'Église adresse des prières à leurs intentions ; ils sont commémorés lors de la proskomédie, dans la litanie qui suit l'Évangile et lorsque le chœur entonne « *Il est digne en vérité de te célébrer, ô Mère de Dieu...* ».



كوليفا

تعني كلمة "كوليفا" باليونانية الحبوب وهي تدعى "كوتيا" بالروسية والأوكرانية. هذا وتقدم الكوليفا في عديد من التقاليد في أعياد القديسين وفي ذكريات الراقدين وخاصة سبت الأموات ويوم الجناز واليوم الأربعين وفي الشهر الثالث والشهر السادس والشهر التاسع كما في الذكرى السنوية للوفاة. كما تقدم أحياناً في سنوات ذكرى الوفاة الأساسية كالسنة الخامسة والعاشر. وتُعدُّ الكوليفا من القمح المسلوق مع العسل أو السكر والممزوج أحياناً مع البقدونس والزبيب واللوز والمكسرات و المكونات الحلوة الأخرى.

ترمز الكوليفا إلى قيامة الموتى في المجيء الثاني للسيد. يذكر القديس بولس الرسول في رسالته الأولى إلى أهل كورنثوس (15: 36) " *الَّذِي تَزْرَعُهُ لَا يُحْيَا إِنْ لَمْ يَمُتْ*". كما يذكر يوحنا الإنجيلي (12: 24) : " *إِنْ لَمْ تَقَعْ حَبَّةُ الْحِنْطَةِ فِي الْأَرْضِ وَتَمُتْ فِيْهَا تَبْقَى وَحْدَهَا. وَلَكِنْ إِنْ مَاتَتْ تَأْتِي بِثَمَرٍ كَثِيرٍ*".

ولذلك فكما أن حبة القمح تُطْمَر في التراب وتفتك، لا تموت فعلياً، وإنما تتولد في بنة جديدة تحمل ثماراً كثيرة بحسب جنسها. فكَذَلِكَ جسد المسيحي سوف يقوم من جبلته الفاسدة المنحلّة كماهي عليه الآن آخذاً جسداً جديداً غير قابل للفساد والموت. كما يذكر القديس بولس في الآية 53 من نفس الرسالة " *لَأَنَّ هَذَا الْقَائِدَ لَا يَدُّ أَنْ يَلْبَسَ عَدَمَ فَسَادٍ، وَهَذَا الْمَائِتُ يَلْبَسُ عَدَمَ مَوْتٍ*".

لقد حافظت الكنيسة الأرثوذكسية على تقليد الصلاة لأرواح المتوفين منذ بداياتها الأولى. فالكنيسة ترفع صلوات الذكر للموتى في كل قداس إلهي حيث يذكر الموتى في البروسكوميدي (خدمة التقديم) وفي الطلبات التي تلي قراءة الإنجيل المقدس وعندما تُشَدُّ ترتيلة "إنه لحق وواجب..." بالإضافة إلى ذلك فإنه من المعتاد أن يُصَلَّى للموتى أيام السبت ما لم يتعارض ذلك مع أيام الأعياد.

* **خدمة التقديم:** يقوم فيها الكاهن بتهيئة وإعداد قِطْع (الحَمَل و والدة الإله و الرسل و القديسين و الأحياء و الأموات) من إحدى القرايين المقدمة من المؤمنين . (التفصيل في كتاب شرح القداس الإلهي) .

Baptizing the World, Part One

By His Eminence Metropolitan Saba (Isper)

Until the fourth century, the Christian Church continued to celebrate one feast, for the birth of Christ and his baptism together. The feast marked one occasion to celebrate two divine events. However, after the Byzantine emperor, Constantine the Great, converted to Christianity followed by many others, starting in the fourth century, their new religious practices started to become mixed with the pagan customs and ceremonies previously ingrained in their conscience, which conflicted with their new faith. This forced the Church to confront and overcome the new challenge by Christianizing it.

The feast of the sun god was a great feast in the Roman Empire, especially in the East. Feasts are always, unfortunately, occasions to escape morality for many. When new believers continued to celebrate this feast alongside the Christian feasts, the Church, the pillar of truth, decided to separate Christmas from Theophany and assign a special feast for it – independent feasts for the Lord's birth and baptism. The feast of baptism remained on January 6, and Christmas was moved to December 25, the date of the feast of the sun.

Therefore, those who attend the prayers and liturgical services will notice an almost complete similarity in the structure of the two festal services.

The Christmas apolytikion uses the title "Sun of Justice" for Christ: "For they that worshipped the stars learned through a star (the light of the knowledge of Christ) to worship Thee, O Sun of Justice." Thus, in time, the pagan festival became Christianized, and Christians began to celebrate in a manner befitting their faith.

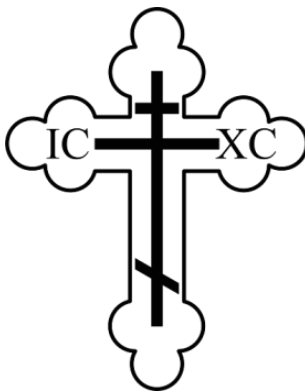
This is what we call the Christianization, or baptism, of the world. It consists of adopting an existing practice and giving it a Christian meaning. Let us take baptism as a second example. Water in ancient civilization was a source of fear and danger. Ancient man did not have the ability to confront floods, torrents, heavy rains and their aftermath, let alone seas and rivers. Water was considered a source of uncontrollable chaos, and was called, in the Old Testament, "chaos." The god of water was a fearsome god. However, water was also considered a sign of purification and cleanliness, and a tangible proof of the inner purity towards which the repentant person turns. Therefore, it was used in most religions as a symbol of purification and inner cleanliness.

St. John the Baptist called for the baptism of repentance, which was a sign of a change in the baptized person's behavior and taking a new path, well pleasing to God and in accordance with the divine commandments. Would the Baptist have called for this water baptism if this practice was unknown and unfamiliar to his contemporaries? Christ came and accepted John's baptism, to teach us "to fulfill all righteousness" (Matthew 3:15). He also asked his disciples to baptize those to whom they preached in the name of the Father and of the Son and of the Holy Spirit (Matthew 28:19).

Baptism by water was no longer a mere sign, but became, in Christ, a spiritual rebirth, divine sonship for the baptized, forgiveness of sins, a garment of incorruption, etc. It was no longer a symbol or image of a deeper meaning, but a real act bearing divine grace. In other words, Christianity adopted a familiar practice, gave it a completely new meaning, and arranged a special ritual for its completion, commensurate with the faith.

The same is true for many other things.

Some people try to ridicule Christianity on the grounds that it adopted rituals and practices that existed long before it, and therefore are not of its own invention. Their argument is that the rituals were taken from what came before Christianity – as if the authenticity of a subject lies only in its invention!



**His Eminence
The Most Reverend
Metropolitan SABA
The right Reverend
Bishop ANTHONY**



**Archbishop of New York
and Metropolitan of
All North America
Diocese of Los Angeles
and the West**

**ANTIOCHIAN ORTHODOX CHRISTIAN ARCHDIOCESE
OF NORTH AMERICA**

**Wednesday, January 8, 2025
After-feast of Theophany;**

Righteous George of Hozeva; Righteous Domnica of Constantinople

Beloved: Greetings in our Lord Jesus Christ.

We expect the New Year to start out restfully, but we are asked to be resilient as we resist the encroaching winds and wildfires beside us.

We ask our Lord for protection and provisions for all our faithful and all our fellow citizens in our counties and cities, especially those enduring the wildfires raging in Los Angeles County. St. Paul, who had been constantly confronted by difficult conditions and hard choices, said so well: "We are afflicted in every way, but not crushed; perplexed, but not driven to despair; persecuted, but not forsaken; struck down, but not destroyed" (2 Cor. 4:8-9).

When Joshua was to lead the people across the Jordan River, the Lord said: "Be strong and of good courage; be not frightened, neither be dismayed; for the Lord your God is with you wherever you go" (Josh. 1:9).

Faith turns into a foundation for future blessings. "Do not be grieved, for the joy of the Lord is your strength" (Neh. 8:10b).

And through the holy Prophet Isaiah, our Lord beautifully encourages us: "When you pass through the waters, I will be with you; and through the rivers, they shall not overwhelm you; when you walk through fire you shall not be burned, and the flame shall not consume you... Because you are precious in my eyes, and honored, and I love you" (Isa. 43:2, 4).

I am praying for all of you. I ask all of you to follow the instructions of those in charge of the wildfire disaster to ensure that you and your families stay safe. Here are some petitions that I offer to you to include in your prayers, especially before the icon of Christ:

We pray for our frontline workers, community leaders, and all those who are involved in dealing with the present danger and ongoing tragedy: Lord, have mercy!

We pray that Orthodox Christians are a light of peace and wisdom during this time so we can assist others: Lord, have mercy!

We pray that we can help those in need after this challenge passes: Lord, have mercy!
Again, please be assured of my love and prayers for you before our Almighty God.

Yours in Christ,
+ **Bishop ANTHONY**
Bishop of Los Angeles

Divine Liturgy Variables for Sunday, January 12, 2025

THE FIRST ANTIPHON

When Israel went out of Egypt, and the house of Jacob from among a barbarous people; Judah became His sanctuary; Israel His dominion.

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

The sea beheld and fled: Jordan turned back. What aileth thee, O sea, that thou fleddest? And thou Jordan, that thou didst turn back? (**Refrain**)

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

THE SECOND ANTIPHON

I am filled with love, for the Lord will hear the voice of my supplication. For He hath inclined His ear unto me, and in my days will I call upon Him.

Refrain: Save us, O Son of God, Who wast baptized by John in the Jordan; who sing to Thee. Alleluia.

The pangs of death have encompassed me; the perils of hades have found me. Tribulation and sorrow have I found, and I called upon the name of the Lord. (**Refrain**)

Merciful is the Lord, and righteous; and our God hath mercy. (**Refrain**)

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

THE THIRD ANTIPHON

O give thanks unto the Lord, for He is good; for His mercy endureth forever. Let the house of Israel now confess that He is good; for His mercy endureth forever. Let the house of Aaron confess that He is good; for His mercy endureth forever. Let them now who fear the Lord confess that He is good; for His mercy endureth forever.

RESURRECTIONAL APOLYTIKION IN TONE FOUR

Having learned the joyful message of the Resurrection from the angel the women disciples of the Lord cast from them their parental condemnation. And proudly broke the news to the Disciples, saying: Death hath been spoiled; Christ God is risen, granting the world Great Mercy.

APOLYTIKION OF THE THEOPHANY IN TONE ONE

When Thou, O Lord, wast baptized in the Jordan, worship of the Trinity wast made manifest; for the voice of the Father bore witness to Thee, calling Thee His beloved Son. And the Spirit in the likeness of a dove confirmed the truth of His word. O Christ our God, Who hast appeared and enlightened the world, glory to Thee.

Divine Liturgy Variables for Sunday, January 12, 2025

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 THEOPHANY IN TONE FOUR

On this day Thou hast appeared * unto the whole world, * and Thy light, O Sovereign Lord, * is signed on us who sing Thy praise * and chant with knowledge: Thou hast now come, * Thou hast appeared, O Thou Light unapproachable.

الأنتيфона الأولى

عِنْدَ خُرُوجِ إِسْرَائِيلَ مِنْ مِصْرَ وَبَيْتِ يَعْقُوبَ مِنْ شَعْبِ أَعْجَمِيٍّ، صَارَ يَهُوذَا مَقْدِسًا لَهُ وَإِسْرَائِيلُ سَلْطَنَتُهُ.
اللازمة: بِشَفَاعَاتِ وَالِدَةِ الْإِلَهِ يَا مُخَلِّصُ خَلِّصْنَا.

أَبْصَرَ الْبَحْرُ هَذَا فَهَرَبَ وَالْأُرْدُنُّ رَجَعَ إِلَى الْوَرَاءِ. مَاذَا دَهَاكَ يَا بَحْرُ حَتَّى هَرَبْتَ؟ وَيَا أُرْدُنُّ حَتَّى رَجَعْتَ
إِلَى الْوَرَاءِ؟ (اللازمة)

المجد ... الآن ... (اللازمة)

الأنتيфона الثانية

فَرِحْتُ جِدًّا لِأَنَّ الرَّبَّ يَسْمَعُ صَوْتَ تَضَرُّعِي. إِنَّهُ أَمَالَ أَدْنَهُ إِلَيَّ فَأَتَادِيهِ مَا حَبِيتُ.

اللازمة: خَلِّصْنَا يَا ابْنَ اللَّهِ يَا مَنْ اعْتَمَدَ مِنْ يوحَنَّا فِي الْأُرْدُنِّ، لِنُرْتَلَ لَكَ. هَلُولِيَا.

عَمَرَاتِ الْمَوْتِ اكْتَنَفْتَنِي وَأَهْوَالِ الْجَحِيمِ أَذْرَكْتَنِي. لَقِيتُ الصِّيقَ وَالْأَسَى، فَدَعَوْتُ بِاسْمِ الرَّبِّ. (اللازمة)

الرَّبُّ رَحِيمٌ وَصَدِيقٌ، إِلَهُنَا رُؤُوفٌ. (اللازمة)

المجد ... الآن ... يا كلمة الله الإِبْنِ الْوَحِيدِ ...

الأنتيфона الثالثة

إِحْمَدُوا الرَّبَّ لِأَنَّهُ صَالِحٌ، لِأَنَّ إِلَى الْأَبَدِ رَحْمَتُهُ. لِيَقُلْ بَيْتُ إِسْرَائِيلَ إِنَّهُ صَالِحٌ، وَإِنَّ إِلَى الْأَبَدِ رَحْمَتُهُ. لِيَقُلْ
بَيْتُ هَرُونَ إِنَّهُ صَالِحٌ، وَإِنَّ إِلَى الْأَبَدِ رَحْمَتُهُ. لِيَقُلْ خَائِفُو الرَّبِّ جَمِيعًا إِنَّهُ صَالِحٌ، وَإِنَّ إِلَى الْأَبَدِ رَحْمَتُهُ.

طروبارية القامة بالحن الرابع

إِنَّ تَلْمِيزَاتِ الرَّبِّ تَعْلَمُنَ مِنَ الْمَلَائِكَةِ الْكَرَرُ بِالْقِيَامَةِ الْبَهْجِ، وَطَرَحْنَ الْقَضَاءَ الْجَدِّيَّ، وَخَاطَبْنَ الرُّسُلَ
مُفْتَخِرَاتٍ وَقَائِلَاتٍ: سُبِّحِ الْمَوْتُ وَقَامَ الْمَسِيحُ الْإِلَهُ، وَمَنَحَ الْعَالَمَ الرَّحْمَةَ الْعُظْمَى.

Divine Liturgy Variables for Sunday, January 12, 2025

طُروباريّة الظهور الإلهي باللحن الأول

بَاغْتِمَادِكَ يَا رَبُّ فِي نَهْرِ الْأُرْدُنِّ، ظَهَرَ السُّجُودُ لِلثَّالُوثِ، فَإِنَّ صَوْتَ الْآبِ أَتَاكَ بِالشَّهَادَةِ، مُسَمِّياً إِيَّاكَ ابْناً مَحْبُوباً، وَالرُّوحَ بِهَيْئَةٍ حَمَامَةٍ يُؤَيِّدُ حَقِيقَةَ الْكَلِمَةِ، فَيَا مَنْ ظَهَرَ وَأَنَارَ الْعَالَمَ، أَيُّهَا الْمَسِيحُ الْإِلَهُ الْمَجْدُ لَكَ.

طُروباريّة القديس جاورجيوس باللحن الرابع

بِمَا أَتَاكَ لِلْمَأْسُورِينَ مُحَرَّرٌ وَمُعْتِقٌ، وَلِلْفُقَرَاءِ وَالْمَسَاكِينِ عَاضِداً وَنَاصِراً، وَلِلْمَرْضَى طَبِيبٌ وَشَافٍ، وَعَنْ الْمُؤْمِنِينَ مُكَافِحٌ وَمُحَارِبٌ أَيُّهَا الْعَظِيمُ فِي الشَّهَادَةِ جَاورْجِيُوسُ الْبَلْبِسِ الظُّفَرِ، تَشَفَّعْ إِلَى الْمَسِيحِ الْإِلَهُ فِي خَلَاصِ نَفُوسِنَا.

قنداق الظهور الإلهي باللحن الرابع

قَدْ ظَهَرْتَ لِلدُّنْيَا، ذَا الْيَوْمِ يَا رَبُّ، وَضِيَاؤُكَ ارْتَسَمَ عَلَيْنَا نَحْنُ الْمُرْسَلِينَ لَكَ التَّشْبِيحَ عَنْ مَعْرِفَةِ قَائِلِينَ: جِئْتَ وَبُنْتَ يَا نُوراً لَا يُدْنَى مِنْهُ.

THE SYNAXARION

On January 12 in the Holy Orthodox Church, we continue to celebrate the Theophany (Epiphany) of our Lord Jesus Christ, and we commemorate the holy Martyr Tatiana of Rome, the Deaconess, and those with her.

Verses

For Tatiana, who was in all things resplendent,
The bright sword gave her head a resplendent laurel.
On the twelfth, they trimmed Tatiana's neck.

Tatiana lived during the reign of Emperor Alexander Severus, whose chief assistants persecuted Christians without the emperor's orders. When they brought out the virgin Tatiana for torture, she prayed to God for her torturers. And behold, their eyes were opened and they saw four angels around the martyr. Seeing this, eight of them believed in Christ for which they also were tortured and slain. The tormentors continued to disfigure Tatiana, but God sent His angels to the dungeon to encourage her and to heal her wounds. Each morning, Tatiana appeared before the torturers completely healed. Finally, Tatiana and her father were both beheaded in about the year 225. Thus, this heroic woman and those with her were crowned with immortal wreaths of glory.

On this day, we also commemorate Martyr Peter Absalom of Palestine. By the intercessions of Thy saints, O Christ God, have mercy upon us. Amen.



THE EPISTLE (Sunday after the Theophany)

Let Thy mercy, O Lord, be upon us. Rejoice in the Lord, O ye righteous.

The Reading from the Epistle of St. Paul to the Ephesians. (4:7-13)

Brethren, grace was given to each of us according to the measure of Christ's gift. Therefore, it is said, "When He ascended on high He led a host of captives, and He gave gifts to men." (In saying, "He ascended," what does it mean but that He had also descended into the lower parts of the earth? He who descended is He who also ascended far above all the heavens, that He might fill all things.) And His gifts were that some should be apostles, some prophets, some evangelists, some pastors and teachers, to equip the saints for the work of ministry, for building up the body of Christ, until we all attain to the unity of the faith and of the knowledge of the Son of God, to mature manhood, to the measure of the stature of the fullness of Christ .

الرسالة (للأحد الذي بعد الظهور)

لِتَكُنْ يَا رَبُّ رَحْمَتُكَ عَلَيْنَا. ابْتَهِجُوا أَيُّهَا الصِّدِّيقُونَ بِالرَّبِّ.

فَصَلِّ مِنْ رِسَالَةِ الْقَدِّيسِ بُولُسَ الرَّسُولِ إِلَى أَهْلِ أَفَسَسَ.

يَا إِخْوَةُ، لِكُلِّ وَاحِدٍ مِنَّا أُعْطِيَتْ النِّعْمَةُ عَلَى مِقْدَارِ مَوْهَبَةِ الْمَسِيحِ. فَلِذَلِكَ يَقُولُ "لَمَّا صَعِدَ إِلَى الْعُلَى سَبَى سَبِيًّا وَأَعْطَى النَّاسَ عَطَايَا." فَكَوْنُهُ صَعِدَ، هَلْ هُوَ إِلَّا أَنَّهُ نَزَلَ أَوَّلًا إِلَى أَسْفَلِ الْأَرْضِ؟ فَذَلِكَ الَّذِي نَزَلَ، هُوَ الَّذِي صَعِدَ أَيْضًا فَوْقَ السَّمَاوَاتِ كُلِّهَا لِيَمْلَأَ كُلَّ شَيْءٍ. وَهُوَ قَدْ أَعْطَى أَنْ يَكُونَ الْبَعْضُ رُسُلًا، وَالبَعْضُ أَنْبِيَاءَ، وَالبَعْضُ مُبَشِّرِينَ، وَالبَعْضُ رُعَاةَ، وَمُعَلِّمِينَ، لِأَجْلِ تَكْمِيلِ الْقَدِّيسِينَ، وَلِعَمَلِ الْخِدْمَةِ، وَبُنْيَانِ جَسَدِ الْمَسِيحِ إِلَى أَنْ نَنْتَهِيَ جَمِيعُنَا إِلَى وَحْدَةِ الْإِيمَانِ وَمَعْرِفَةِ ابْنِ اللَّهِ، إِلَى إِنْسَانٍ كَامِلٍ، إِلَى مِقْدَارِ قَامَةِ مِلَّةِ الْمَسِيحِ.

L'ÉPÎTRE

Que ta miséricorde, Seigneur, soit sur nous. Exultez dans le Seigneur, vous les justes.

Lecture de l'épître du saint apôtre Paul aux Ephésiens

Frères, à chacun de nous la grâce a été donnée selon la mesure du don de Christ. C'est pourquoi il est dit : « Étant monté en haut, il a emmené des captifs, Et il a fait des dons aux hommes. » Or, que signifie : « Il est monté », sinon qu'il est aussi descendu dans les régions inférieures de la terre ? Celui qui est descendu, c'est le même qui est monté au-dessus de tous les cieux, afin de remplir toutes choses. Et il a donné les uns comme apôtres, les autres comme prophètes, les autres comme évangélistes, les autres comme pasteurs et docteurs, pour le perfectionnement des saints en vue de l'œuvre du ministère et de l'édification du corps de Christ, jusqu'à ce que nous soyons tous parvenus à l'unité de la foi et de la connaissance du Fils de Dieu, à l'état d'homme parfait, à la mesure de la plénitude du Christ.



THE GOSPEL (Sunday after Theophany)

The Reading from the Holy Gospel according to St. Matthew . (4:12-17)

At that time, when Jesus heard that John had been arrested, he withdrew into Galilee; and leaving Nazareth he went and dwelt in Capernaum by the sea, in the territory of Zebulon and Naphtali, so that what was spoken by the prophet Isaiah might be fulfilled: "The land of Zebulon and the land of Naphtali, toward the sea, across the Jordan, Galilee of the Gentiles—the people who sat in darkness have seen a great light, and for those who sat in the region and shadow of death light has dawned." From that time Jesus began to preach, saying, "Repent, for the kingdom of Heaven is at hand."

الإنجيل (للأحد الذي بعد الظهور الإلهي)

فصلٌ شَرِيفٌ مِنْ بَشَارَةِ الْقَدِيسِ مَتَّى الْإِنْجِيلِيِّ الْبَشِيرِ وَالتَّلْمِيزِ الطَّاهِرِ.

فِي ذَلِكَ الزَّمَانِ، لَمَّا سَمِعَ يَسُوعُ أَنَّ يُوْحَنَّا قَدْ أُسْلِمَ، انْصَرَفَ إِلَى الْجَلِيلِ. وَتَرَكَ النَّاصِرَةَ، وَجَاءَ فَسَكَنَ فِي كَفَرْنَاهُومَ الَّتِي عَلَى شَاطِئِ الْبَحْرِ فِي تَخُومِ زَبُولُونَ وَنَفْثَالِيمَ. لِيَتِمَّ مَا قِيلَ بِأَشْعِيَاءَ النَّبِيِّ الْقَائِلِ: أَرْضُ زَبُولُونَ وَأَرْضُ نَفْثَالِيمَ، طَرِيقَ الْبَحْرِ، عَبْرَ الْأُرْدُنِّ، جَلِيلُ الْأُمَمِ. الشَّعْبُ الْجَالِسُ فِي الظُّلْمَةِ أَبْصَرَ نُورًا عَظِيمًا، وَالْجَالِسُونَ فِي بُقْعَةِ الْمَوْتِ وَظِلَالِهِ أَشْرَقَ عَلَيْهِمْ نُورٌ. وَمُنْذُنْذِ ابْتَدَأَ يَسُوعُ يَكْرِزُ وَيَقُولُ: تَوْبُوا، فَقَدْ اقْتَرَبَ مَلَكُوتُ السَّمَاوَاتِ.

L'ÉVANGILE (dim. apres Theophany)

Lecture de l'Évangile selon Saint Matthieu

En ce temps-là, Jésus, ayant appris que Jean avait été livré, se retira dans la Galilée. Il quitta Nazareth, et vint demeurer à Capharnaüm, située près de la mer, dans le territoire de Zabulon et de Nephthali, afin que s'accomplît ce qui avait été annoncé par Ésaïe, le prophète: « Le peuple de Zabulon et de Nephthali, de la contrée voisine de la mer, du pays au delà du Jourdain, et de la Galilée des Gentils, Ce peuple, assis dans les ténèbres, A vu une grande lumière ; Et sur ceux qui étaient assis dans la région et l'ombre de la mort La lumière s'est levée. » Dès ce moment Jésus commença à prêcher, et à dire : « Repentez-vous, car le royaume des cieux est proche. »

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

JANUARY 2025

Sunday 12— Sunday After Epiphany

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

Tuesday 14

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

Wednesday 15

- * 07:00 pm Byzantine Young Adults Choir Rehearsal & classes
-

Thursday 16

- * 06:30 pm Divine Liturgy for St. Antonios
 - * 07:30 pm Teachers recognition Dinner in the Youth Center
-

Saturday 18

- * 3:30 pm Arabic classes
 - * 05:00 pm Byzantine Youth Choir
 - * 06:30 pm Vespers
 - * 07:30 pm YAM Meeting and a spiritual talk with Abouna
-

Sunday 19— 12th Sunday of Luke

- * 09:10 am Sunday Orthros
 - * 10:30 am Divine Liturgy
 - * 06:30 pm Vespers for Saint Euthymius the Great
-

Monday 20

- * 06:30 pm Antiochian Women Post Christmas Dinner
-

Tuesday 21

- * 06:30 pm Legacy Fund Budget Meeting in the Souaid Boardroom
-

Wednesday 22

- * 07:00 pm Byzantine Young Adults Choir Rehearsal
-





Prayers Offered **For the Living**

For the Orthodox Servants of God:
Jo Ann Habib; Gertrude & Marisa; Paul Ladouceur;
Robert, Jessica & Anthony Shadeed;
Solange & Charles Taraboulsi; Isabel; Elie Doro;
John: Bernadette; Nadia; Mary Aboud;
Josée Bernaquez; Gaby & Nada Mouacdié;
Heneina; Josephine Soury; Samira;
Odette & Aline Helan; Brigitte Naccache; Fouad

Memorials today

Deacon Horia Roscanu
Laudy Bou Merhy Dagher (Newly departed)
Elias Abdel Nour (40 days)
Child Irene Macrina Légaré (40 days)
Samir Chammaa (40 days)
Lorraine Janna (1 year)
Beverly Bishara (1 year)
Feyrouz El-Haybé Saliba (2 years)
Jean & Nadia Mallouk; Angèle Kheir
Iliana (Dolly) Shoofey Marino (10 years)
Vittino Marino; Valerie Marino
Alia Zigayer; Robella & Michel Aziz
Jessica Chami; Venise & Emile Choueri
Marcelle Medawar; Antoine Semine
Georges & Alice Habib
William, Georgette, Melvy, Elias & Melhem Habib
All the deceased members of the Habib & Trad families
Lillian Pearl Zigayer Francis (25 years);
Joseph Francis (38 years); Tony Paradiso

Our heartfelt sympathies to

The Bou Merhy & Dagher families on the loss of Laudy,
who fell asleep in the Lord on January 6th.

المناسبات الكنسيّة القادمة

انضموا إلينا بحضوركم شخصياً إلى الكنيسة للمشاركة في الخِدم الكنسيّة

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

يمكنكم متابعة البث المباشر على صفحة الفيسبوك الخاصة بكنيستنا

كانون الثاني ٢٠٢٥

الأحد ١٢ الأحد الذي يلي عيد الظهور الإلهي

* صلاة السحرية ٩:١٠ صباحاً

* القدّاس الإلهي ١٠:٣٠ صباحاً

الثلاثاء ١٤

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

الأربعاء ١٥

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

الخميس ١٦

* القدّاس الإلهي لعيد القديس أنطونيوس ٦:٣٠ مساءً

* عشاء تكريم المعلمين في مركز الشباب ٧:٣٠ مساءً

السبت ١٨

* دراسة اللّغة العربيّة ٣:٣٠ ب.ظ.

* تدريبات جوقة الشباب البيزنطية ٥:٠٠ مساءً

* صلاة الغروب ٦:٣٠ مساءً

* اجتماع الشبيبة YAM ٧:٣٠ مساءً

الأحد ١٩

* صلاة السحرية ٩:١٠ صباحاً

* القدّاس الإلهي ١٠:٣٠ صباحاً

* صلاة غروب عيد القديس أفثيميس الكبير 6:30 مساءً

الاثنين ٢٠

* عشاء الميلاد السنوي للسيدات الأنطاكيّات ٦:٣٠ مساءً

الثلاثاء ٢١

* اجتماع Legacy Fund لدراسة الميزانية—قاعة "سويد" للإجتماعات ٦:٣٠ مساءً

الأربعاء ٢٢

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



House Blessing

It is an Orthodox Tradition to have one's home blessed by the priest following the Great Feast of Theophany (January 6th).



If you would like Fr. Joseph or Fr. Gabriel to visit and bless your home, please call the Church office **514-276-8533 Ext 200**, or email our Office Administrator Viviane Gédéon at **info@saintgeorgemontreal.org**.

Please specify your preference for the time of day:
morning, afternoon, or evening / weekday or weekend
and we will try and schedule your home visit along with others in your area during the month of January, February, or March.

Please note: You do not need to put out food; this is a time for you and your family to spend in prayer and in conversation with Fr. Joseph or Fr. Gabriel, as they bless your home.

CALL FOR PARTICIPANTS



Culture Health
and Personality Lab
Laboratoire
de la culture,
personnalité et santé

Mental health beliefs in Levantine-Canadian communities

\$ 20 COMPENSATION, IN-PERSON INTERVIEW

The study: We are looking for interested Levantine-Canadians to participate in a research study on mental health beliefs.

What does this study involve? You will be asked to fill out a brief survey and then participate in *an hour-long* interview during which you will be sorting important mental health terms previously identified by members of your community, into piles. As an appreciation for your time, you will receive \$20 cash. If you are interested, please send us an email to sign up at culturalconsensus@gmail.com

Eligibility criteria:

- 18 years of age or older
- Self-identify as having family origins in the Levant region (the lands covered by modern-day territories of Lebanon, Syria, Jordan, Palestine and its occupied territories)
- Hold Canadian citizenship (have the Canadian passport)
- ***Not*** currently enrolled in an undergraduate program
- Living in Montreal, or the greater Montreal area (Chateauguay, Laval, Vaudreuil-Dorion, Brossard, Longueuil, etc)
- Fluent in English or French



For more information about the study, please email us at culturalconsensus@gmail.com

The current study is being led by doctoral student, Jude Nachabe, under Dr. Andrew G. Ryder's supervision in the Department of Psychology at Concordia University. The study has received ethics approval from the Human Research Ethics Committee. All participant information will be kept confidential.



**LES FEMMES D'ANTIOCHE
THE ANTIOCHIAN WOMEN**

**SOUPER RENCONTRE APRÈS-NOËL
POST-CHRISTMAS DINNER GATHERING**

20 JAN 2025 18h30

TRATTORIA LA VILLETTA

1898 Boulevard Thimens, Saint-Laurent QC H4R 2K2

Coût/Cost: \$45

Menu (All included):

Garlic Bread

Soup

Salad

Main Course (Select 1)

Coffee/Tea

Tiramisu or Cannoli

Main Courses (Select 1):

Veal Marsala*

Chicken Parmesan*

Pasta Primavera (Vegan)

Grilled Salmon*

*Served with choice of veg. or pasta

Menu (Tout inclus):

Pain à l'ail

Soupe

Salade

Plat principal (Selectionnez 1)

Café/thé

Tiramisu ou cannoli

Plats principaux (Selectionnez 1):

Veau marsala*

Poulet parmesan*

Pâtes primavera (végan)

Saumon grillé*

*Servi avec choix de légumes ou pâtes

Réserver et envoyer le paiement avant le 15 janvier.

RSVP and payment must be received by January 15.

Linda Alexander: 514-585-1826, or abralinann@yahoo.ca

Hedy Ephtimios: 514-910-7013, or hedy.ephtimios@gmail.com

Caroline Habib: 514-984-7813, or caroline@streetforce.ca

ST GEORGE ANTIOCHIAN ORTHODOX CHURCH
MEN'S BROTHERHOOD

and
**YOUNG ADULTS MINISTRY
MEETING**

How to Be Wealthy and Happy



**JAN 29TH
19:30 - 21:30**

REGISTRATION CODE



**AT THE CHURCH
SCHOOL**



JANUARY 26TH IS GODPARENTS' SUNDAY

A beautiful celebration of Thanksgiving and Love between Godparents and Godchildren!



We encourage the children (and their parents) to reach out to their Godparents and invite them to attend Divine Liturgy and walk with them in the procession at the end of Liturgy. Father Joseph and Father Gabriel will be honored to walk with all the Godchildren whose Godparents could not be with them that day.

Join us afterward for a festive **luncheon hosted by the Circle!**

Adults: \$30 - Children under 12: \$20

Reserve your spot here:

<https://bit.ly/GodParentsSunday>

We look forward to celebrating together!



Membership Donations



go.saintgeorgemontreal.org/donate



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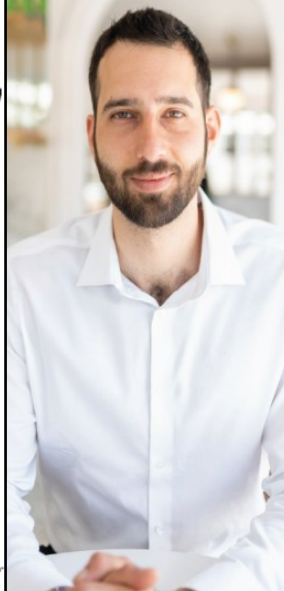
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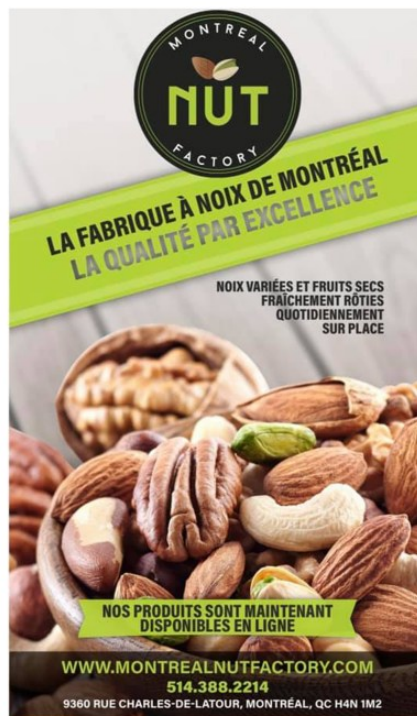
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POUTINE NIGHT

15\$

YAM MEETING

Join us Saturday 18 January after Vespers (6:30 PM) for a spiritual talk with Abouna. We will end the night with poutine!

**SATURDAY
18 JAN 2025**

Registration:

@stgeorgemtl.yam



A heartfelt thank you to all our young adults who actively volunteer to support the church's needs. Last week, they dedicated their time to filling and labeling holy water bottles. Their commitment and teamwork are truly inspiring and a blessing to our community!



Calling All Lovers of Singing:

Audition for the St. George English Choir!

When: Saturday, February 8th, 2025; 2 to 4pm

Where: St. George Choir Loft

Auditioned singers can join the choir for Sunday morning Liturgies, other church services throughout the year, Tuesday evening rehearsals, seasonal concerts, and more! There is no age requirement; all can audition.

Email choir@saintgeorgemontreal.org to receive more information and **book your audition!**

