

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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January 19, 2025

Venerable Makarios the Great of Egypt the Anchorite,

VENERABLE MAKARIOS OF ALEXANDRIA; VENERABLE MARK OF EPHESUS,
MARTYR ANTONY OF DAMASCUS

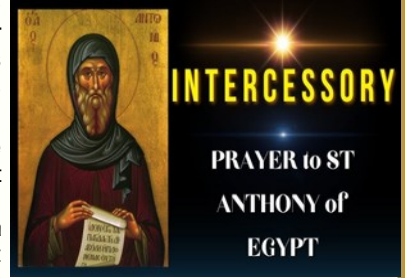
ORTHOFLASH - St. George Montréal Youth Ministry

MONACHISME

Le **MONACHISME** est très valorisé par l'Église orthodoxe, et regroupe des **moines** et des **moniales**. La vocation monastique est normalement une vocation laïque, chaque monastère ayant un prêtre, ou parfois quelques prêtres, pour s'occuper de la vie sacramentelle de la communauté. Le processus est délibérément lent, car les vœux monastiques sont considérés comme un engagement à vie envers Dieu.

La tradition monastique orthodoxe compte quatre degrés. Le premier est celui du **novice** (le degré d'obéissance : le candidat vit simplement au monastère sous la direction d'un père spirituel ou d'une mère spirituelle). Le deuxième est celui du **porteur de riasa** (la personne est reçue de manière plus formelle dans la communauté et se voit accorder le droit de porter l'habit monastique : la riasa). Le troisième degré est celui de la **petite skhima ou schème** (la personne fait profession de moine, reçoit un nouveau nom et porte la skhima, c.-à-d. la robe de bure que portent les moines ainsi que l'ensemble de leurs vêtements). Le dernier degré est celui de la **grande skhima**, réservé à très peu de personnes : les moines s'éloignent complètement du monde pour se rapprocher de Dieu. La personne reçoit alors un nouveau nom et un nouvel insigne monastique, la **grande skhima**, à porter. À ce stade, la personne s'engage à rester dans la communauté monastique, dans l'obéissance perpétuelle au chef spirituel et à l'**abbé** ou l'**abbesse** du monastère (*igoumenos* ou *igoumenia*). Outre les hymnes et les prières, la cérémonie de la profession monastique comprend une longue série de questions formelles portant sur l'authenticité de la vocation, la tonsure (c.-à-d. la coupe des cheveux) et le port de l'habit monastique complet.

Alors qu'au christianisme occidental, divers sociétés et ordres religieux se sont développés, chacun avec ses propres rites de profession, l'Église orthodoxe n'a qu'un **seul type de monachisme**. L'**habit monastique** est **presque identique** et est le **même pour les moines et les moniales**.



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Sunday, January 19, 2025

saintgeorgemontreal.org

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OFFICE HOURS

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

MONASTICISM

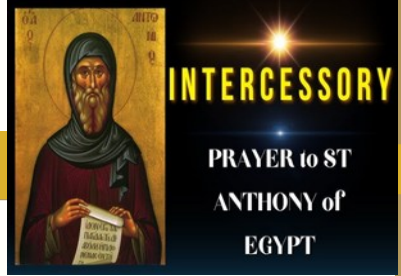
MONASTICISM is highly valued in the Orthodox Church. There are both **monks** and **nuns** in Orthodoxy. Normally the monastic vocation is a lay vocation, with each monastery having a priest — sometimes many priests — to look after the sacramental life of the community. The process of becoming a monk or nun is deliberately slow, as the monastic vows taken are seen as a lifelong commitment to God.

The Orthodox monastic tradition has four classical ranks. The first is that of the **novice** (i.e., the rank of obedience; the candidate simply lives in the monastery under the guidance of a spiritual father or mother). The second is that of the **riasa-bearer** (the person is more formally received into the community and is given the right to wear the monastic habit: the riasa). The third rank is that of the **small schema** (i.e., the person is a professed monk, receives a new name and wears the monastic schema [a cloth with the sign of the cross], the veil and the mantle [*mantia*]). The final rank is that of the **great scheme** (reserved for very few and requiring a state of life in total seclusion in perpetual prayer and contemplation; and a new monastic insignia—the great scheme—is worn). At this stage the person undertakes to remain in the monastic community in perpetual obedience to the spiritual leader and the head of the monastery, the **abbot** or **abbess** (*igoumenos* or *igoumenia*). The service of profession, in addition to hymns and prayers, includes a long series of formal questioning about the authenticity of the vocation, tonsuring (i.e., cutting the hair), and dressing in full monastic garb.

Unlike Western Christianity, where various religious orders and societies developed, each with its own rites of profession, the Eastern Orthodox Church has only one type of monasticism. The monastic habit is almost identical throughout the Orthodox Church and is **the same for both monks and nuns**.

الرهبة

الرهبة مكانة رفيعة في الكنيسة الأرثوذكسية وهي تُعنى بالرهبان كما بالراهبات. بشكل عام يمكن اعتبار الدعوة الرهبانية دعوة علمانية حيث يوجد في كل دير كاهن أو عدّة كهنة لإقامة



الصلوات والأسرار في حياة الجماعة. يَتَعَمَّدُ أن يكون مسار نذر الرهبة بطيئاً لأنه مُعترف بأنه يؤدي إلى التزام بالله يدوم مدى الحياة. توجد أربعة مراتب تقليدية في التقليد الرهباني الأرثوذكسي. المرحلة الأولى هي رتبة **المبتدئ** (وهي رتبة الطاعة حيث يعيش الشخص المرشح لحياة الرهبة ببساطة في الدير تحت إشراف أبيه الروحي للراهب أو أمها الروحية للراهبة). الرتبة الثانية هي **ارتداء "الجُبّة"** (حيث يتم قبول الشخص بشكل رسمي في الجماعة ويُسمح له بارتداء الزي الرهباني). الرتبة الثالثة هي رتبة **الإسكيم الصغير** (حيث يصبح الشخص راهباً منذوراً، يُمنَحُ اسماً جديداً ويرتدي الإسكيم الرهباني (وهو قطعة قماش عليها إشارة الصليب) والقَلْنُوسَة والعباءة). الرتبة الأخيرة هي رتبة **الإسكيم الكبير** (وهي مخصصة للقلة القلائل حيث تقتضي حياة عزلة تامة وصلوة وتأمل دائمين، ويتم ارتداء شارة رهبانية جديدة هي الإسكيم الأكبر).

يتعهد الشخص في هذه المرحلة بالبقاء في الجماعة الرهبانية في طاعة دائمة للأب الروحي، ولرئيس الدير للرهبان، ورئيسة الدير للراهبات. تتضمن خدمة النذر الرهباني بالإضافة إلى الترانيم والصلوات سلسلة طويلة من الأسئلة الرسمية حول مصداقية الدعوة والتكريس (قص الشعر) والاستحقاق بالملابس الرهبانية كاملة.

على عكس الكنيسة المسيحية الغربية، حيث نشأت أنظمة ومجتمعات رهبانية دينية مختلفة لكل منها طقوسه الخاصة، فإن الكنيسة الأرثوذكسية الشرقية لديها نوع واحد فقط من الرهبة. **الزيّ الرهباني هو نفسه تقريبا في جميع أنحاء الكنيسة الأرثوذكسية وهو نفسه لكل من الرهبان والراهبات.**

Baptizing the World, Part Two

By His Eminence Metropolitan Saba (Isper)

The principle of Christianizing life, society, and traditions is natural in Christianity and all religions. Since religion encompasses all aspects of life, it is natural for it to imbue them with its spiritual hue on the one hand, and to adopt some of them and make them its own, on the other hand. This does not detract from Christianity; on the contrary, it gains a higher value. When Christianity absorbed practices of older religions, it proved that it could give them new meaning, and showed it could fulfill people's spiritual aspirations, satisfy their hunger for true life, and give meaning to their existence.

By baptizing the good things that came before it, Christianity proved its ability to grant people their aspirations for spirituality, as well as moral and societal values. Directed towards humanity, Christianity has completed the good things and made them a means of salvation.

This leads us to reflect a little on our spiritual and pastoral reality. The rhythm of life in today's societies is no longer limited to the religious aspect because they have become irreligious, or simply satisfied with superficial religion. Materialism has become predominant, par excellence, in all aspects of life. Man has been deprived of one of his most important dimensions, and he no longer finds the spring capable of quenching his thirst. The rush to possess material things is not a sign of a healthy lifestyle, but rather a confirmation of an inner void seeking fulfillment in the ephemeral things of this world.

As pastors and believers, we should reflect on how to baptize and Christianize today's world, addressing it and reaching it in a language that is faithful to the faith.

This requires, on the one hand, a deep understanding of humanity in general, and contemporary humanity in particular; and on the other hand, a deep, rooted understanding of the Christian faith, with a pure conscience filled with and inspired by the Holy Spirit.

A quick look at some of the new methods of care in our ecclesiastical reality reveals a frightening superficiality regarding interactions of faith and humanity, in many cases. For example, holding a New Year's Eve party in a church building does not mean that it has become a Christian party. If it is organized like other parties in public places, it will not bring about anything new. It would mark a secularization of Christianity, a confirmation of the licentious worldliness that characterizes other parties, and an illusion of protection in the minds of believers. Traditions cannot be easily and lightly baptized, replacing one with another, especially if they have similar forms! The goal of the Church, the body of Christ, is to open man to the love of Christ and His living presence, not to replace worldly activities with similar ones within a purported "Christian" framework!

Baptizing the world means converting it to Christ, not coloring secular things with an external Christian hue. The challenge today before believers is great in this regard. Current pastoral practices, behaviors and conducts need serious scrutiny and examination to uncover hidden errors. This requires that the Church pays much more attention to pastoral care, and that believers help to establish a true Christian climate, not to pressure pastors to secularize pastoral care.

May we, in the spirit of prayer and in the presence of the Holy Spirit, discern what is necessary for our preaching to be upright and our witness to be faithful, so that we may contribute to the salvation of mankind for whom God came.

Divine Liturgy Variables for Sunday, January 19, 2025

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. MAKARIOS OF EGYPT IN TONE ONE

Thou didst prove to be a citizen of the desert, an angel in the flesh, and a wonderworker, O Makarios, our God-bearing Father. By fasting, vigil, and prayer thou didst obtain heavenly gifts, and thou healest the sick and the souls of them that have recourse to thee with faith. Glory to Him that hath given thee strength. Glory to Him that hath crowned thee. Glory to Him that worketh healings for all through thee.

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 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.

Divine Liturgy Variables for Sunday, January 19, 2025

طروبارية القامة بالحن الخامس

لِنَسِيخِ نَحْنُ الْمُؤْمِنِينَ وَنَسْجُدُ لِلْكَلِمَةِ، الْمُسَاوِي لِأَبِ وَالرُّوحِ فِي الْأَزَلِيَّةِ وَعَدَمِ الْإِبْتِدَاءِ، الْمَوْلُودِ مِنْ الْعَذْرَاءِ لِخَلَاصِنَا، لِأَنَّهُ سَرَّ بِالْجَسَدِ أَنْ يَغْلُوَ عَلَى الصَّلِيبِ، وَيَحْتَمِلَ الْمَوْتَ، وَيُنْهَضَ الْمَوْتَى بِقِيَامَتِهِ الْمَحْيِدَةِ.

طروبارية القديس مكاروريوس بالحن الأول

ظَهَرْتَ فِي الْبَرِّيَّةِ مُسْتَوْتِظِنًا، وَبِالْجِسْمِ مَلَكَأً، وَلِلْعَجَائِبِ صَانِعًا، وَبِالْأَصْوَامِ وَالْأَسْهَارِ وَالصَّلَوَاتِ تَقَبَّلْتَ الْمَوَاهِبَ السَّمَاوِيَّةَ. فَأَنْتَ تَشْفِي السُّقْمَاءَ وَنُفُوسَ الْمُبَادِرِينَ إِلَيْكَ بِإِيمَانٍ، يَا أَبَانَا الْمُتَوَشِّحَ بِاللَّهِ مَكَارِيُوسَ. فَالْمَجْدُ لِمَنْ وَهَبَكَ الْقُوَّةَ، الْمَجْدُ لِلَّذِي تَوَجَّكَ، الْمَجْدُ لِلْفَاعِلِ بِكَ الْأَشْفِيَّةَ لِلْجَمِيعِ.

طروبارية القديس جاورجيوس بالحن الرابع

بِمَا أَنْتَ لِلْمَاسُورِينَ مُحَرَّرٌ وَمُعْتَقٌ، وَلِلْفُقَرَاءِ وَالْمَسَاكِينِ عَاضِدٌ وَنَاصِرٌ، وَلِلْمَرْضَى طَبِيبٌ وَشَافٍ، وَعَنْ الْمُؤْمِنِينَ مُكَافِحٌ وَمُحَارِبٌ أَيُّهَا الْعَظِيمُ فِي الشَّهَادَةِ جَاورْجِيُوسَ اللَّابِسِ الظَّفَرَ، تَشْفَعُ إِلَى الْمَسِيحِ الْإِلَهِ فِي خَلَاصِ نَفُوسِنَا.

قنداق دخول السيّد إلى الهيكل بالحن الأول

أَيُّهَا الْمَسِيحُ الْإِلَهِ، يَا مَنْ بِمَوْلِدِهِ قَدَّسَ الْمُسْتَوْدَعَ الْبَتُولِيَّ، وَبَارَكَ يَدَيَّ سِمْعَانَ كَمَا لَاقَ، وَأَدْرَكْنَا الْآنَ وَخَلَّصْنَا؛ إِحْفَظْ رَعِيَّتَكَ بِسَلَامٍ فِي الْحُرُوبِ، وَأَيِّدِ الْمُلُوكَ الَّذِينَ أَحَبَبْتَهُمْ، بِمَا أَنْتَ وَحْدَكَ مُجِبٌّ لِلْبَشَرِ.



THE EPISTLE

*Thou, O Lord, shalt 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 Colossians . (3:4-11)

Brethren, when Christ, Who is our life, appears, then you also will appear with him in glory. Put to death therefore what is earthly in you: fornication, impurity, passion, evil desire, and covetousness, which is idolatry. On account of these, the wrath of God is coming upon the sons of disobedience. In these you once walked, when you lived in them. But now put them all away: anger, wrath, malice, slander, and foul talk from your mouth. Do not lie to one another, seeing that you have put off the old nature with its practices and have put on the new nature, which is being renewed in knowledge after the image of its Creator. Here there cannot be Greek and Jew, circumcised and uncircumcised, barbarian, Scythian, slave, free man, but Christ is all, and in all.

الرسالة

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

فَصَلِّ مِنْ رِسَالَةِ الْقَدِيسِ بُولُسِ الرَّسُولِ إِلَى أَهْلِ كُولُوسِي .

يا إِخْوَةُ، مَتَى ظَهَرَ الْمَسِيحُ الَّذِي هُوَ حَيَاتُنَا، فَأَنْتُمْ أَيْضاً تُظْهِرُونَ حَيَاتِكُمْ مَعَهُ فِي الْمَجْدِ. فَأَمِيتُوا أَعْضَاءَكُمْ الَّتِي عَلَى الْأَرْضِ: الزَّنى، وَالنَّجَاسَةَ، وَالهُوَى، وَالشَّهْوَةَ الرَّذِيئَةَ، وَالطَّمَعِ الَّذِي هُوَ عِبَادَةٌ وَثَنٍ. لِأَنَّهُ لِأَجْلِ هَذِهِ يَأْتِي غَضَبُ اللَّهِ عَلَى أَبْنَاءِ الْعِضْيَانِ. وَفِي هَذِهِ أَنْتُمْ أَيْضاً سَلَكْتُمْ حِيناً إِذْ كُنْتُمْ عَائِشِينَ فِيهَا. أَمَّا الْآنَ، فَأَنْتُمْ أَيْضاً أَطْرَحُوا الْكُلَّ: الْعَضَبَ، وَالسَّخَطَ، وَالخُبْنَ، وَالتَّجْدِيفَ، وَالْكَلامَ الْفَبِيحِ مِنْ أَفْوَاهِكُمْ. وَلَا يُكَدِّبُ بَعْضُكُمْ بَعْضاً، بَلِ اخْلَعُوا الْإِنْسَانَ الْعَتِيقَ مَعَ أَعْمَالِهِ. وَابْتَسُوا الْإِنْسَانَ الْجَدِيدَ الَّذِي يَتَجَدَّدُ لِلْمَعْرِفَةِ عَلَى صُورَةِ خَالِقِهِ. حَيْثُ لَيْسَ يُونَانِيٌّ وَلَا يَهُودِيٌّ، لَا خِتَانٌ وَلَا قَلْفٌ، لَا بَرَبْرِيٌّ وَلَا اسْكِيثِيٌّ، لَا عَبْدٌ وَلَا حُرٌّ، بَلِ الْمَسِيحُ هُوَ كُلُّ شَيْءٍ وَفِي الْجَمِيعِ.



L'ÉPÎTRE

Lecture de l'épître du saint apôtre Paul aux Ephésiens

Frères, quand Christ, votre vie, paraîtra, alors vous paraîtrez aussi avec lui dans la gloire. Faites donc mourir les membres qui sont sur la terre, l'impudicité, l'impureté, les passions, les mauvais désirs, et la cupidité, qui est une idolâtrie. C'est à cause de ces choses que la colère de Dieu vient sur les fils de la rébellion, parmi lesquels vous marchiez autrefois, lorsque vous viviez dans ces péchés. Mais maintenant, renoncez à toutes ces choses, à la colère, à l'animosité, à la méchanceté, à la calomnie, aux paroles déshonnêtes qui pourraient sortir de votre bouche. Ne mentez pas les uns aux autres, vous étant dépouillés du vieil homme et de ses œuvres, et ayant revêtu l'homme nouveau, qui se renouvelle, dans la connaissance, selon l'image de celui qui l'a créé. Il n'y a ici ni Grec ni Juif, ni circoncis ni incirconcis, ni barbare ni Scythe, ni esclave ni libre ; mais Christ est tout et en tous.

THE GOSPEL

The Reading from the Holy Gospel according to St. Luke . (17:12-19)

At that time, as Jesus entered a village, He was met by ten lepers, who stood at a distance and lifted up their voices and said, "Jesus, Master, have mercy on us." When He saw them He said to them, "Go and show yourselves to the priests." And as they went they were cleansed. Then one of them, when he saw that he was healed, turned back, praising God with a loud voice; and he fell on his face at Jesus' feet, giving Him thanks. Now he was a Samaritan. Then Jesus said, "Were not ten cleansed? Where are the nine? Was no one found to return and give praise to God except this foreigner?" And He said to him, "Rise and go your way; your faith has made you well."



الإنجيل

فصلٌ شريفٌ من بشارَةِ القديسِ لوقا الإنجيليِّ البشيرِ والتلميذِ الطاهرِ.

في ذلكَ الزمانِ، فيما يسوعُ داخلٌ إلى قريةٍ استقبلَهُ عشرةُ رجالٍ بُرصٍ ووقفوا من بعيدٍ، ورفعوا أصواتَهُم قائلينَ: يا يسوعُ المُعلِّمُ ارحمنا. فلَمَّا رآهُم قالَ لَهُم امضُوا وأزوا الكهنةَ أنفسَكم. وفيما هُم مُنطلقونَ طهروا. وإنَّ واحدًا منهم، لَمَّا رأى أَنَّهُ قد برئ، رجعَ يُمجِّدُ اللهَ بصوتٍ عظيمٍ. وخرَّ على وجهِهِ عندَ قدميهِ شاكرًا لَهُ وكانَ سامريًّا، فأجابَ يسوعُ وقالَ، أليسَ العشرةُ قد طهروا فأينَ التسعةُ؟ ألمَ يُوجدُ منَ يرجعُ لِيُمجِّدَ اللهَ إلاَّ هذا الأجنبيُّ؟ وقالَ لَهُ، فمَ وامض، إيمانك قد خلَّصَكَ.

L'ÉVANGILE

Lecture de l'Évangile selon saint Luc (17:12-19)

En ce temps-là, comme Jésus entrait dans un village, dix lépreux vinrent à sa rencontre. Se tenant à distance, ils élevèrent la voix, et dirent: Jésus, maître, aie pitié de nous! Dès qu'il les eut vus, il leur dit: Allez vous montrer aux sacrificateurs. Et, pendant qu'ils y allaient, il arriva qu'ils furent guéris. L'un d'eux, se voyant guéri, revint sur ses pas, glorifiant Dieu à haute voix. Il tomba sur sa face aux pieds de Jésus, et lui rendit grâces. C'était un Samaritain. Jésus, prenant la parole, dit: Les dix n'ont-ils pas été guéris? Et les neuf autres, où sont-ils? Ne s'est-il trouvé que cet étranger pour revenir et donner gloire à Dieu? Puis il lui dit: Lève-toi, va; ta foi t'a sauvé.

THE SYNAXARION

On January 19 in the Holy Orthodox Church, we commemorate our righteous Father Makarios the Great of Egypt, the Anchorite; and our righteous Father Makarios of Alexandria.

Verses

The pair of divine Makarii now dying, they partake of a life exceedingly blessed.

On the nineteenth, the Makarii obtained the land of the blessed .

Both men were the contemporaries of Anthony the Great. Makarios the Great withdrew into the wilderness where he spent 60 years in labor and struggle, both internally and externally for the Kingdom of Heaven. So much did he succeed in cleansing his mind and heart of evil that God bestowed upon him the abundant gift of miracle-working; he even raised the dead. Makarios often told his disciple Paphnutius: "Do not judge anyone and you will be saved." Nine days before his death, St. Anthony, St. Pachomius and a cherub revealed to him that he would enter the Kingdom of Heaven. Makarios lived to be 97 years old and died in the year 390. The younger Makarios also entered the monastic life to fight demonic temptations. Once, a brother saw him fill a basket with sand, carry it uphill and empty it. Astonished, the brother asked him, "What are you doing?" Makarios answered, "I am tormenting my tormentor," that is, the devil. He died in the year 393, well past the age of 100.

On this day, we also commemorate the Venerable Arsenios, bishop of Kerkyra; Venerable Mark Eugenikos, metropolitan of Ephesus, pillar of Orthodoxy; and Martyr Antony of Damascus. By the intercessions of Thy saints, O Christ God, have mercy upon us. Amen.



IMPORTANT

We kindly ask all parishioners to pick up their **2025 weekly envelopes**, which are available on the table in the vestibule. These envelopes are essential for tracking your contributions and supporting the activities of our parish. Please note that any weekly envelopes remaining on the table will **NOT** be reordered for 2026.

If you wish to reorder your weekly envelopes for 2026, we encourage you to do so as soon as possible to avoid any inconvenience. For assistance with reordering, please contact Viviane at 514-276-8533, extension 200.

Thank you for your cooperation and continued support of our parish community.

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 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

Saturday 25

- * 3:30 pm Arabic classes
- * 04:00 pm St. George children & Teen Choir
- * 06:30 pm English Vespers
- * 07:30 pm Young Adults Meeting
- * 07:30 pm Arabic Bible Study Group



Sunday 26— 15th Sunday of Luke

- * 09:10 am Sunday Orthros
- * 10:30 am Divine Liturgy
- * 12:00 pm Godparents' Sunday Luncheon in the Fellowship Hall

Wednesday 29

- * 07:00 pm Byzantine Young Adults Choir Rehearsal
- * 07:30 pm Men's Brotherhood joint meeting with the YAM

Thursday 30

- * 06:00 pm St. George Social Club gathering in the fellowship hall



Prayers Offered For the Living

For the Orthodox Servants of God:
Ephtimios, Naïm, Zahran, Baker, Rinaldi and MacNeil Families;
Jo Ann Habib; Paul Ladouceur;
Robert, Jessica & Anthony Shadeed;
Solange & Charles Taraboulsi; Isabel; Elie Doro;
Nadia; Mary Aboud; Josée Bernaquez;
Gaby & Nada Mouacdié; Josephine Soury; Samira;
Odette & Aline Helan; Brigitte Naccache; Fouad

Memorials today

Fayez Tabah (Newly departed)
Renée Kahwati Bassous (Newly departed)
Farida (Dida) Rahwan (1 year)
Emile Sayegh (2 years)
Adel Elian (10 years)
Joseph Purpura Sr.
Nicole & Raymond Kyriakos
Issa & Wahiba Ephtimios
Ephtime & Renée Ephtimios
Michel & Gaston Ephtimios
Lisette & Farid Mouchabek
Marie & Jean Ephtimios

Our heartfelt sympathies to

The Tabah family on the loss of Fayez,
who fell asleep in the Lord on January 12th
&
The Kahwati & Bassous families on the loss of Renée,
who fell asleep in the Lord on January 14th

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

كانون الثاني ٢٠٢٥

الأحد ١٩

- * صلاة السحرية ٩:١٠ صباحاً
- * القدّاس الإلهي ١٠:٣٠ صباحاً
- * صلاة غروب عيد القديس أفثيميس الكبير ٦:٣٠ 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

السبت ٢٥

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

الأحد ٢٦

- * صلاة السحرية ٩:١٠ صباحاً
- * القدّاس الإلهي ١٠:٣٠ صباحاً
- * لقاء وغذاء في صالة الكنيسة للعرايين والأولاد من تنظيم Le Cercle ١٢:٣٠ ظهراً

الأربعاء ٢٩

- * تعليم الموسيقى البيزنطيّة وتمارين جوقة الشباب البيزنطيّة ٧:٠٠ مساءً
- * اجتماع مشترك لفرقة الرجال والشبيبة ٧:٣٠ مساءً

الخميس ٣٠

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



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 for 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 **Luncheon hosted by**
The Circle

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

Use this link to reserve your spot:

<https://bit.ly/GodParentsSunday>

الأحد 26 كانون الثاني هو أحد العرّابين

احتفال جميل بالشكر والمحبة بين العرّابين وأبنائهم الروحيين

نشجّع الأطفال (ووالديهم) على التواصل مع عرّابيتهم ودعوتهم لحضور القداس الإلهي والمشاركة معهم في التطواف بعد القداس الإلهي. سيرافق الأب جوزيف والأب غابرييل جميع الأبناء الروحيين الذين تعذر على عرّابيتهم الحضور في ذلك اليوم

انضموا إلينا بعد ذلك لمائدة المحبة من تحضير

Le Cercle

الكبار: 30 دولارًا - الأطفال دون 12 عامًا: 20 دولارًا

استخدموا هذا الرابط لحجز مكانكم

<https://bit.ly/GodParentsSunday>



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.

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



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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!

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!**

