

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



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يمكنكم متابعة اخبار كنيستنا بقراءة هذه النشرة الأسبوعية

June 22, 2025

Sunday of All Saints of Antioch

Hieromartyr Eusebios, bishop of Samosata; Martyrs Zeno and his servant
Zenas of Philadelphia in Arabia; Alban, protomartyr of Britain

ORTHOFLASH - St. George Montréal Youth Ministry

FÊTE DES SAINTS PIERRE ET PAUL

Pour le Christianisme orthodoxe, la **FÊTE DES SAINTS PIERRE ET PAUL** marque la fin du Jeûne des Apôtres.

Pierre fut le premier des disciples à exprimer clairement sa foi au Seigneur Jésus en disant: "Tu es le Christ, le Fils du Dieu vivant" (Matthieu 16:16). Son amour pour le Seigneur était grand et sa foi dans le Seigneur progressivement renforcée. Lorsque le Seigneur fut jugé, Pierre le renia trois fois, mais après un seul regard sur le visage du Seigneur, l'âme de Pierre fut remplie de honte et de repentance. Après la descente du Saint-Esprit, Pierre est devenu un prédicateur intrépide et puissant de l'Évangile.

Les antécédents de Paul et son chemin de foi sont quelque peu différents de ceux de Saint Pierre. Paul a persécuté sauvagement les chrétiens, mais il s'est radicalement converti sur le chemin de Damas au Christ qu'il avait persécuté et ce après avoir vu Jésus dans une vision (Actes 9: 4). Dès lors, il fut appelé Paul et fut compté parmi les grands apôtres. Avec un zèle ardent, Paul a prêché l'Évangile partout, des frontières de l'Arabie à l'Espagne, parmi les Juifs et parmi les Gentils. Ses nombreuses lettres aux communautés chrétiennes qu'il avait établies forment la majeure partie des lettres du Nouveau Testament. Aussi horrible que soient ses souffrances, sa patience surhumaine était d'autant plus grande.

Pierre et Paul représentent deux approches radicalement différentes du discipulat. Beaucoup d'entre nous peuvent voir ces deux grands apôtres en nous-mêmes. Comme Pierre, nous échouons parfois mais nous nous repentons et persévérons. Comme Paul, nous devons toujours être en feu pour le Seigneur, et le proclamer à tous et dans toutes les situations. **La fête des Saints Pierre et Saint Paul est célébrée le 29 juin.** Ensemble, ils sont les patrons et les protecteurs du Patriarcat d'Antioche.



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Sunday, June 22 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 and Mentoring Director,
youth@saintgeorgemontreal.org

Organizations/Groups Contact Information You are welcome to Join in with them!

CHOIRS:
ST. GEORGE CHOIR
ST. GEORGE CHILDREN'S CHOIR
St. GEORGE BYZANTINE YOUTH CHOIR
Bronwyn Schuman, Choir Director,
choir@saintgeorgemontreal.org

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

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:
Carol Jazzar, president@saintgeorgemontreal.org

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:
Nick Maliha, Coordinator, nick.maliha@gmail.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@freedtin.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 am — 4:00 pm

FEAST OF SAINTS PETER AND PAUL

For Orthodox Christianity the **FEAST OF SAINTS PETER AND PAUL** marks the end of the Apostles' Fast.

Peter was the first of the disciples to clearly express faith in the Lord Jesus saying: "Thou art the Christ, the Son of the living God" (Matthew 16:16). His love for the Lord was great and his faith in the Lord gradually strengthened. When the Lord was brought to trial, Peter denied Him three times but after only one glance into the face of the Lord, Peter's soul was filled with shame and repentance. After the descent of the Holy Spirit, Peter became a fearless and powerful preacher of the Gospel.

Paul's background and journey of faith is somewhat different from St. Peter's. Paul persecuted the Christians savagely, but was dramatically converted on the road to Damascus to the very Christ he had been persecuting after seeing Jesus in a vision (Acts 9:4). Then he was called Paul and numbered in the service of the great apostles. With a fiery zeal, Paul preached the Gospel everywhere from the borders of Arabia to Spain, among the Jews and among the Gentiles. His many letters to the Christian communities he had established form the bulk of the letters of the New Testament. As horrible as his sufferings were, so much more was his superhuman patience.

Peter and Paul represent two strikingly different approaches to discipleship. Many of us can see both these great Apostles in ourselves. Like Peter, we sometimes fail but yet repent and persevere. Like Paul, we must always be on fire for the Lord, and proclaim Him to everyone and in every situation. **The feast day of**

St. Peter and St. Paul is celebrated on June 29th. Together, they are the patrons and protectors of the Patriarchate of Antioch.



عيد القديسين بطرس وبولس

يقع عيد القديسين بطرس وبولس في نهاية صوم الرُّسل لدى المسيحية الأرثوذكسية. كان القديس بطرس أول تلميذ يُعَبِّرُ بوضوح عن إيمانه بالرب يسوع قائلاً: «أَنْتَ هُوَ الْمَسِيحُ ابْنُ اللَّهِ الْحَيِّ!» (متى 16: 16). وكانت مَحَبَّتُهُ للرب يسوع عظيمة وإيمانه

بالرب يتقوى تدريجياً. عندما أُخْضِرَ المسيح للمحاكمة أنكره القديس بطرس ثلاث مرات، ولكن روحه امتلأت بالخجل والتوبة بعد نظرة واحدة إلى وجه السيد. وقد أصبح القديس بطرس بعد حلول الروح القدس مُبَشِّراً جباراً بالإنجيل لا يعرف الخوف.

تختلف رحلة الإيمان الخاصة بالقديس بولس إلى حدٍّ ما عن القديس بطرس. فقد اضطلع القديس بولس المسيحيين بشراسة ولكنه تحول بشكل درامي إلى المسيح الحقيقي وهو في طريقه إلى دمشق وذلك بعد معانيته المسيح الذي كان يضطهده في رؤيا (أعمال 9:4) لم يعد يحمل بعد ذلك اسمه الأصلي شاول بل لُقِّبَ منذ حينها ببولس واعتُبرَ في عداد الرسل العظماء. وقد بَشَّرَ القديس بولس بالإنجيل بحماسة نارية في كافة المعمورة من جزيرة العرب إلى إسبانيا بين اليهود والأمم على حد سواء. وتُسَكَّلُ رسائله إلى المجتمعات المسيحية التي أسسها غالبية رسائل العهد الجديد. هذا وقد ضاهى صبره الشديد آلامه الفظيعة.

يقدم القديسان بطرس وبولس منهجين مختلفين في اتباع المسيح. والعديد منا يرى نفسه في هذين القديسين. فكمثل بطرس نتعثر ونتوب ونتابع وكمثل بولس علينا الاتسام بالحماسة النارية لإيماننا والإعلان عنه للجميع وفي كل مناسبة.

نحتفل بالقديسين بطرس وبولس يوم 29 من حزيران وهما كلاهما شفيعَيَّ وحاميَيَّ الكرسي الأنطاكي.

Antiochian Distinctions

By Metropolitan Saba (Isper)

Believers often ask me about the distinctive characteristics of the Antiochian Church or what constitutes the "Antiochian spirit," especially during my pastoral visits. In my most recent meeting with the youth in Los Angeles, the question was posed: *"What are the key theological principles that distinguish the Antiochian Church?"*

To begin with, there are no doctrinal or faith-based principles in the Antiochian Church that differ from those of other canonical Orthodox churches. Theology, faith, doctrine, spirituality, and liturgy are unified across them all. What appears to be distinctive lies in the way the Christian faith is lived and expressed, which is inseparable from the character, mindset, and philosophy of the people, as well as from the history of each church and how the Holy Spirit has shaped it through various trials and ruling civil authorities.

One of the most important characteristics of the Antiochian Church is that it has been, since the beginning of Christianity, a multicultural church. In the early centuries, the geographical reach of the Antiochian Church was vast, stretching from the southern Taurus Mountains (modern-day Turkey) in the north to the Sinai Desert in the south, and eastward as far as India. This is why it still bears the title "Antioch and All the East." The Georgian Church was under its jurisdiction until the fourth century, which is why the Antiochian patriarchal *phimi* (title) still includes mention of the "Georgian lands."

As a result, the Antiochian Church never faced issues with language or culture. Its faithful prayed and expressed themselves in Greek and its culture along the Syrian coast (which then extended along the entire eastern Mediterranean), in Syriac and its Semitic culture in inland Syria, in Armenian and its culture in the north (Cilician Kingdom), and in Arabic and its culture in the south (the Arab province), in addition to Assyrian and Persian beyond the Euphrates.

One example of this cultural diversity is Saint Saba the Sanctified (439–532), who gave Armenian monks in his monastery near Jerusalem a separate church so they could perform their daily prayers in Armenian, while the rest of the monks prayed in Greek.

Continued....

Antiochian Distinctions

By Metropolitan Saba (Isper)

The Levant – the heart of the Antiochian Church – has historically been a battleground for great power struggles, which exposed it to constant interaction with various civilizations and cultures. This helped shape the Antiochian person as someone open to others, unafraid of dialogue, and accepting of differences without coercion—while still distinguishing between their own thoughts and those of others. This cultural cross-pollination fostered intellectual richness, creative thinking, and a resilient identity that could engage flexibly with others. It is no coincidence that the Antiochian Church has played a mediating role among Orthodox churches and in interfaith dialogue with non-Orthodox churches and Islam.

Moreover, its long history under non-Christian rule since the seventh century purified it from the dream of establishing a Christian kingdom on earth. It never adopted the theory of *symphonia* (harmony between church and state, symbolized by the double-headed eagle). The succession of calamities and wars—first between Byzantines and Muslims, then with the Crusaders, and later under foreign rule until the end of the French Mandate in the twentieth century—shaped a theology of incarnation as the primary spiritual identity of the Antiochian Church. This led to an eschatological (eternity-focused) outlook, as continuous hardships and persecutions drove it to seek consolation, steadfastness, and protection from God. History freed it from ethnic and nationalistic entanglements, resulting in a theology untainted by a fusion of religion and nationalism.

This allowed the Church to seek Christ first and organize its existence around Him, cooperating with other Orthodox churches that could offer support at certain times. This freedom from ethnocentrism made it the first Orthodox church in North America to open its doors of evangelization to converts to Orthodoxy. This was no coincidence, but the fruit of a heritage refined by God through a heavy historical journey. History did not allow it to pursue missionary work for centuries, as it was preoccupied with survival and nurturing its faithful. But once circumstances allowed, it quickly took the lead in evangelism.

Continued....

Antiochian Distinctions

By Metropolitan Saba (Isper)

Because it lived for centuries under non-Christian rule, Antioch avoided the temptation of using Orthodoxy for nationalistic purposes, resulting in a pure ecclesial theology. I vividly recall the positions of its senior metropolitans and theologians in the 1970s regarding the future of Orthodoxy in North America.

Their vision was rooted in Orthodox ecclesiology. Unfortunately, that dream now seems distant due to the current geopolitical conflicts affecting Orthodox churches and nations.

Living under non-Christian rule since the seventh century exposed the Church to various persecutions. Yet, wherever possible, it engaged with its surroundings, rulers, and citizens of different sects, remaining a witness to its faith and spirituality while playing a significant role in the advancement of the societies in which it lived.

During the Umayyad period (662–750), religious freedom still existed, and public religious debates took place in the squares of Damascus. Christians played roles in translation, finance, and even served as departmental ministers. In the Abbasid period (750–1258), they were instrumental in transferring knowledge and sciences from Greek and Syriac sources to Arabic, and many of the rulers' physicians were Christians. In the nineteenth and twentieth centuries, their numbers increased, and they played a major role in cultural, political, and civilizational awakening. Their schools spread everywhere, and they continue to bear witness to their faith with all the strength, ability, and grace they possess.

A quick glance at this article reveals how much our Antiochian Archdiocese in North America resembles the experiences of the Antiochian Patriarchate—from diversity in culture and language to nationality not limited by ethnicity. How beneficial it is to learn from these experiences and draw inspiration from them as we face the many challenges confronting our Archdiocese today.

RESURRECTIONAL APOLYTIKION IN TONE ONE

While the stone was sealed by the Jews, and the soldiers were guarding Thy most pure body, Thou didst arise on the third day, O Savior, granting life to the world. For which cause the heavenly powers cried aloud unto Thee, O giver of life. Glory to Thy Resurrection, O Christ, glory to Thy kingdom, glory to Thy providence, O Thou Who alone art the lover of mankind.

APOLYTIKION OF ALL SAINTS OF ANTIOCH IN TONE FOUR

O fellow travellers in the way of the faithful, * the saints of Antioch now let us all honor: * the pure and blest Apostles with the hierarchs, * martyrs with the righteous ones, * their worn path wisely walking, * wond'ring at their holy lives * overflowing with wonders; * thus let us walk in peace and fear of God * so that we all win * the dwelling in Paradise.

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 IN TONE TWO

O protection of Christians that cannot be put to shame, mediation unto the Creator most constant, O despise not the suppliant voices of those who have sinned; but be thou quick, O good one, to come unto our aid, who in faith cry unto thee: Hasten to intercession, and speed thou to make supplication, thou who dost ever protect, O Theotokos, them that honor thee.

طروبارية القيامة باللحن الأول

إِنَّ الْحَجَرَ لَمَّا خُتِمَ مِنَ الْيَهُودِ، وَجَسَدَكَ الطَّاهِرَ حَفِظَ مِنَ الْجُنْدِ، قُمْتَ فِي الْيَوْمِ الثَّالِثِ أَيُّهَا الْمُخَلِّصُ، مَا بَحَا الْعَالَمَ الْحَيَاةَ. لِذَلِكَ قُوَّاتُ السَّمَاوَاتِ، هَتُّفُوا إِلَيْكَ يَا وَهَبَ الْحَيَاةَ: الْمَجْدُ لِقِيَامَتِكَ أَيُّهَا الْمَسِيحُ، الْمَجْدُ لِمُلْكِكَ، الْمَجْدُ لِتَذْكِيرِكَ، يَا مُحِبَّ الْبَشَرِ وَحَدِّكَ.

طروبارية جميع قديسي أنطاكية باللحن الرابع

هَيَّا نُكْرِّمْ يَا رِفَاقَ الْإِيمَانِ. الْقَدِيسِينَ الْأَنْطَاكِيِّينَ جَمِيعًا. الرُّسُلَ الْأَطْهَارَ وَرُؤُسَاءَ الْكَهَنَةِ. وَالْأَبْرَارَ مَعَ الشُّهَدَاءِ مُقْتَفِينَ آثَارَهُمْ. نَاطِرِينَ سِيرَتَهُمُ الْمَلَأَى بِالْعَجَائِبِ. وَلِنَسْلُكَ نَحْنُ أَيْضًا بِسَلَامٍ. لَكِي نَقُورَ. بِالسَّكَنِ فِي الْفِرْدُوسِ.

طروبارية القديس جاورجيوس باللحن الرابع

بِمَا أَنَّكَ لِلْمَاسُورِينَ مُحَرِّرٌ وَمُعْتَقٌ، وَلِلْفُقَرَاءِ وَالْمَسَاكِينِ عَاضِدٌ وَنَاصِرٌ، وَلِلْمَرْضَى طَبِيبٌ وَشَافٍ، وَعَنْ الْمُؤْمِنِينَ مُكَافِحٌ وَمُحَارِبٌ أَيُّهَا الْعَظِيمُ فِي الشُّهَدَاءِ جَاورْجِيُوسَ الْبَلَّاسِ الظُّفَرِ، تَشْفَعْ إِلَى الْمَسِيحِ إِلَهِهِ فِي خَلَاصِ نَفُوسِنَا.

القنداق باللحن الثاني

يَا شَفِيعَةَ الْمَسِيحِيِّينَ غَيْرِ الْخَازِيَةِ، الْوَسِيطَةَ لَدَى الْخَالِقِ غَيْرِ الْمَرْذُودَةِ، لَا تُعْرِضِي عَنْ أَصْوَابِ طَلِبَاتِنَا نَحْنُ الْخَطَاةَ، بَلْ تَدَارِكِينَا بِالْمَعُونَةِ بِمَا أَنَّكَ صَالِحَةٌ، نَحْنُ الصَّارِخِينَ إِلَيْكَ بِإِيمَانٍ: بِادْرِي إِلَى الشَّفَاعَةِ وَأُسْرِعِي فِي الْطَلْبَةِ، يَا وَالِدَةَ الْإِلَهِ، الْمُتَشَفِّعَةَ دَائِمًا بِمُكْرَمِيكَ.



THE EPISTLE

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

The Reading from the Acts of the Holy Apostles. (11:19-30)

In those days, when the apostles were scattered because of the tribulation that arose over Stephen, they traveled as far as Phoenicia and Cyprus and Antioch, speaking the word to no one, except to Jews only. But there were some of them, men of Cyprus and Cyrene, who upon coming to Antioch spoke to the Hellenists also, preaching the Lord Jesus. And the hand of the Lord was with them, and a great number that believed turned to the Lord. The report concerning them reached the ears of the church in Jerusalem, and they sent out Barnabas, to go as far out as Antioch. When he came and saw the grace of God, he was glad; and he exhorted them all, that with purpose of heart they should cleave to the Lord; for he was a good man, full of the Holy Spirit and of faith. And a great multitude was added unto the Lord. Then Barnabas went to Tarsus to look for Saul; and when he had found him, he brought him to Antioch. For a whole year, they were gathered together in the church, and they taught a great multitude of people, and the disciples were called Christians first in Antioch. Now in these days prophets came down from Jerusalem to Antioch. And one of them named Agabos stood up and signified by the Spirit that there would be a great famine over the whole world; and this took place in the days of Claudius Caesar. And the disciples, every one according to his ability, determined to send relief to the brethren who dwelt in Judaea; and they did so, sending it to the elders by the hand of Barnabas and Saul.

الرسالة

لِتَكُنْ يَا رَبُّ رَحْمَتُكَ عَلَيْنَا. ابْتَهِجُوا أَيُّهَا الصِّدِّيقُونَ بِالرَّبِّ.

فَصْلٌ مِنْ أَعْمَالِ الرُّسُلِ الْقِدِّيسِينَ الْأَطْهَارِ.

فِي تِلْكَ الْأَيَّامِ، لَمَّا تَبَدَّدَ الرُّسُلُ مِنْ أَجْلِ الضِّيقِ الَّذِي حَصَلَ بِسَبَبِ اسْتِفَانُوسَ، اجْتَاوَا إِلَى فِينِيقِيَّةَ وَقُبْرُصَ وَأَنْطَاكِيَّةَ، وَهُمْ لَا يُكَلِّمُونَ أَحَدًا بِالْكَلِمَةِ إِلَّا الْيَهُودَ فَقَطْ. وَلَكِنْ قَوْمًا مِنْهُمْ كَانُوا قُبْرُصِيِّينَ وَقَيْرَوَانِيِّينَ. فَهَؤُلَاءِ لَمَّا دَخَلُوا أَنْطَاكِيَّةَ، أَخَذُوا يُكَلِّمُونَ الْيُونَانِيِّينَ مُبَشِّرِينَ بِالرَّبِّ يَسُوعَ. وَكَانَتْ يَدُ الرَّبِّ مَعَهُمْ، فَامَنَّ عَدَدٌ كَثِيرٌ وَرَجَعُوا إِلَى الرَّبِّ. فَبَلَغَ خَبْرُ ذَلِكَ إِلَى آذَانِ الْكَنِيسَةِ الَّتِي بِأَوْرُشَلِيمَ، فَأَرْسَلُوا بَرْنَابَا لِكَيْ يَجْتَازَ إِلَى أَنْطَاكِيَّةَ. فَلَمَّا أَقْبَلَ وَرَأَى نِعْمَةَ اللَّهِ، فَرِحَ وَوَعَظَهُمْ كُلَّهُمْ بَأَن يَتَّبِعُوا فِي الرَّبِّ بِعَزِيمَةِ الْقَلْبِ. لِأَنَّهُ كَانَ رَجُلًا صَالِحًا مُمْتَلِئًا مِنَ الرُّوحِ الْقُدُسِ وَالْإِيمَانِ. وَانْضَمَّ إِلَى الرَّبِّ جَمْعٌ كَثِيرٌ. ثُمَّ خَرَجَ بَرْنَابَا إِلَى طَرْسُوسَ فِي طَلَبِ شَاوُلَ. وَلَمَّا وَجَدَهُ أَتَى بِهِ إِلَى أَنْطَاكِيَّةَ. وَتَرَدَّدَا مَعَ سَنَةٍ كَامِلَةٍ فِي هَذِهِ الْكَنِيسَةِ، وَعَلِمَا جَمْعًا كَثِيرًا، وَدُعِيَ التَّلَامِيذُ مَسِيحِيِّينَ فِي أَنْطَاكِيَّةَ أَوَّلًا. وَفِي تِلْكَ الْأَيَّامِ، انْخَدَرَ مِنْ أَوْرُشَلِيمَ أَنْبِيَاءُ إِلَى أَنْطَاكِيَّةَ. فَقَامَ وَاحِدٌ مِنْهُمْ اسْمُهُ آغَابُوسَ، فَأَنْبَأَ بِالرُّوحِ أَنَّ سَتَكُونُ مَجَاعَةٌ عَظِيمَةٌ فِي جَمِيعِ الْمَسْكُونَةِ، وَقَدْ وَقَعَ ذَلِكَ فِي أَيَّامِ كَلُودِيُوسَ قَيْصَرَ. فَعَزَمَ التَّلَامِيذُ، بِحَسَبِ مَا يَتَيَسَّرُ لِكُلِّ وَاحِدٍ مِنْهُمْ، أَنْ يُرْسِلُوا خِدْمَةً إِلَى الْإِخْوَةِ السَّاكِنِينَ فِي أَوْرُشَلِيمَ. فَفَعَلُوا ذَلِكَ، وَبَعَثُوا إِلَى الشُّيُوخِ عَلَى أَيْدِي بَرْنَابَا وَشَاوُلَ.



L'ÉPÎTRE

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

Lecture des actes des Apôtres.

En ces jours-là, les apôtres qui avaient été dispersés par la tourmente survenue à propos d'Étienne allèrent jusqu'en Phénicie, dans l'île de Chypre, et à Antioche, annonçant la parole seulement aux Juifs. Il y eut cependant parmi eux quelques hommes de Chypre et de Cyrène, qui, étant venus à Antioche, s'adressèrent aussi aux Grecs, et leur annoncèrent la bonne nouvelle du Seigneur Jésus. La main du Seigneur était avec eux, et un grand nombre de personnes crurent et se convertirent au Seigneur. Le bruit en parvint aux oreilles des membres de l'Église de Jérusalem, et ils envoyèrent Barnabas jusqu'à Antioche. Lorsqu'il arriva, et qu'il vit la grâce de Dieu, il s'en réjouit, et les exhorta tous à rester d'un cœur ferme attachés au Seigneur ; car c'était un homme droit, plein d'Esprit Saint et de foi. Et une foule nombreuse se joignit au Seigneur. Barnabas se rendit ensuite à Tarse, pour chercher Saul ; et, l'ayant trouvé, il l'amena à Antioche. Pendant toute une année, ils prirent part aux assemblées de l'Église, et ils enseignèrent beaucoup de personnes. Ce fut à Antioche que, pour la première fois, les disciples furent appelés chrétiens.

En ce temps-là, des prophètes descendirent de Jérusalem à Antioche. L'un deux, nommé Agabus, se leva, et annonça par l'Esprit qu'il y aurait une grande famine sur toute la terre. Elle arriva, en effet, alors que Claude était empereur. Les disciples résolurent d'envoyer, chacun selon ses moyens, une aide aux frères qui habitaient la Judée. Ils la firent parvenir aux anciens par l'entremise de Barnabas et de Saul.

THE GOSPEL

The Reading from the Holy Gospel according to St. Matthew. (4:18– 23)

At that time, as Jesus was walking by the Sea of Galilee, He saw two brothers, Simon who is called Peter and Andrew his brother, casting a net into the sea; for they were fishermen. And He said to them, "Follow Me, and I will make you fishers of men." Immediately they left their nets and followed Him. And going on from there He saw two other brothers, James the son of Zebedee and John his brother, in the boat with Zebedee their father, mending their nets, and He called them. Immediately they left the boat and their father, and followed Him. And He went about all Galilee, teaching in their synagogues and preaching the gospel of the Kingdom and healing every disease and every infirmity among the people.

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

June 2025

Sunday 22 - 2nd Sunday of Matthew

- * 09:15 am Sunday Orthros
- * 10:30 am Divine Liturgy

Monday 23

- * 08:30 am Divine Liturgy

Tuesday 24

- * The office will be closed for St. John the Baptist
- * 06:30 pm Divine Liturgy

Wednesday 25

- * 06:30 pm Vespers
- * 07:30 pm Men's Brotherhood Meeting in the Youth Center - "Understanding the mystery of Trinity"

Saturday 27

- * 02:00 pm Arabic classes
- * 04:00 pm St. George Children & Teen Choir
- * 06:00 pm Young Adults Meeting
- * 06:30 pm Vespers
- * 07:30 pm Arabic Bible Study

Sunday 29 - Peter and Paul, the Holy Apostles

- * 09:15 am Sunday Orthros
- * 10:30 am Divine Liturgy



July 2025

Thursday 3

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

Thursday 3—Sunday 6

- * Parish Life Conference at St. Mary's Church—Mississauga, Ontario

Sunday 6 - 4th Sunday of Matthew

- * 09:15 am Sunday Orthros
- * 10:30 am Divine Liturgy



Prayers Offered For the Living

For the Orthodox Servants of God:
Lucy Ayoub; Elizabeth Gavril; Christine Maria;
Lorraine Bishara; Claude Maalouf Farah;
JP; Julie Grillakis; Julie; Teresa;
Sophia Jabbour; George Khairallah;
Robert, Jessica & Anthony Shadeed;
Elie Doro; Mary Aboud; Josée Bernaquez;
Gaby, Nada & Nicolas Mouacdié; Josephine Soury; Fouad.

Memorials today

Paul Ladouceur (9 days); Najat Haddad (40 days)
Katia Salem Wehbe Bardawil (40 days)
Mikal Nasr Gédéon (40 days)
Elias Rassi (1 year); William Joseph Khoury (1 year)
Charles & Georgette Auger
Adel Elian; Josie Massad
Naifé Abboud (11 years); Olga Saba
Riad Abdallah ; Nicolas & Laure Demien
Theo Boojady

“God Crown them with Honor & Glory” Removal of Crowns

Lance Pokrajac & Kristina Haddad

Congratulations to

Joey Abi-Saad & Jessica Hamamji,
who were united in the Holy Matrimony yesterday



الإنجيل

فَصْلٌ شَرِيفٌ مِنْ بَشَارَةِ الْقَدِّيسِ مَتَّى الْإِنْجِيلِيِّ الْبَشِيرِ.

فِي ذَلِكَ الزَّمانِ، فِيمَا كانَ يَسُوعُ ماشِياً عَلَى شاطئِ بَحْرِ الجَلِيلِ، رَأى أَخَوَيْنِ وَهُمَا سِمْعانُ المَدْعُوُّ بُطْرُسُ وَأَنْدراؤُسُ أَخُوهُ، يُلقِيانِ شَبَكَةَ فِي البَحْرِ (لأنَّهُما كانا صَيَّادَيْنِ)، فَقَالَ لَهُما هَلُمَّ وَرَأْيِي فَأَجْعَلَكُما صَيَّادِي النَّاسِ. فَلِلْوَقْتِ تَرَكَا كُلَّ شَيْءٍ وَتَبِعاهُ. وَجازَ مِنْ هُنَاكَ، فَرَأى أَخَوَيْنِ آخَرَيْنِ وَهُمَا يَعْقوبُ بْنُ زَبْدَى وَيُوحنا أَخُوهُ، فِي سَفِينَةٍ مَعَ أَبيهما زَبْدَى يُصْلِحانِ شَباكَهُما فَدَعاهُما، وَلِلْوَقْتِ تَرَكَا السَّفِينَةَ وَأَباهُما وَتَبِعاهُ. وَكانَ يَسُوعُ يَطُوفُ الجَلِيلَ كُلَّهُ يُعَلِّمُ فِي مَجامِعِهِمْ وَيَكْرِزُ بِبِشارَةِ المَلَكوتِ وَيَشْفِي كُلَّ مَرَضٍ وَكُلَّ ضَعْفٍ فِي الشَّعْبِ.

L'ÉVANGILE

Lecture de l'Évangile selon saint Matthieu

En ce temps-là, comme il marchait le long de la mer de Galilée, Jésus vit deux frères, Simon, appelé Pierre, et André, son frère, qui jetaient leurs filets dans la mer ; car ils étaient pêcheurs. Il leur dit : « Suivez-moi, et je vous ferai pêcheurs d'hommes. » Aussitôt, ils laissèrent les filets, et le suivirent. De là étant allé plus loin, il vit deux autres frères, Jacques, fils de Zébédée, et Jean, son frère, qui étaient dans une barque avec Zébédée, leur père, et qui réparaient leurs filets. Il les appela, et aussitôt ils laissèrent la barque et leur père, et le suivirent. Jésus parcourait toute la Galilée, enseignant dans les synagogues, prêchant la bonne nouvelle du royaume, et guérissant toute maladie et toute infirmité parmi le peuple.



المناسبات الكنسيّة القادمة

انضموا إلينا بحضوركم شخصياً إلى الكنيسة للمشاركة في الخدم الكنسيّة
يمكنكم متابعة البث المباشر على صفحة الفيسبوك الخاصة بكنيستنا

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

حزيران ٢٠٢٥



الأحد ٢٢

- * صلاة السحرية ٩:١٥ صباحاً
- * القدّاس الإلهي ١٠:٣٠ صباحاً

الاثنين ٢٣

- * القدّاس الإلهي ٨:٣٠ صباحاً

الثلاثاء ٢٤

- * المكتب مُغلق - عيد النبيّ يوحنا المعمدان
- * القدّاس الإلهي ٦:٣٠ مساءً

الأربعاء ٢٥

- * صلاة الغروب ٦:٣٠ مساءً
- * اجتماع فرقة الرجال ٧:٣٠ مساءً (الثالوث القدّوس وحياتنا اليوميّة)

السبت ٢٧

- * دراسة اللّغة العربيّة ٢:٠٠ ب.ظ.
- * تدريبات جوقة أطفال كنيسة القدّيس جاورجيوس ٤ مساءً
- * اجتماع الشبيبة YAM ٦:٠٠ مساءً
- * صلاة الغروب ٦:٣٠ مساءً
- * دراسة إنجيليّة باللّغة العربيّة ٧:٠٠ مساءً

الأحد ٢٩ عيد القدّيسين بطرس وبولس (مؤتسسي بطريركيّة أنطاكية)

- * صلاة السحرية ٩:١٥ صباحاً
- * القدّاس الإلهي ١٠:٣٠ صباحاً

تموز ٢٠٢٥

الخميس ٣

- * لقاء النادي الإجتماعي ٦:٠٠ مساءً

الخميس ٣ - الأحد ٦

- * المؤتمر السنوي لأبناء رعايا الأسقفية - تنظّمه كنيسة السيدة العذراء - ميسيساغا اونتاريو

الأحد ٦

- * صلاة السحرية ٩:١٥ صباحاً
- * القدّاس الإلهي ١٠:٣٠ صباحاً

THE SYNAXARION

On June 22 in the Holy Orthodox Church, we commemorate the Hieromartyr Eusebios, bishop of Samosata; Martyrs Zeno and his servant Zenas of Philadelphia in Arabia; and Alban, protomartyr of Britain.

On the Second Sunday after Pentecost, we celebrate the memory of the holy, glorious and all-laudable apostles, the Christ-loving shepherds and hierarchs, the holy and God-bearing Fathers, the glorious and victorious Martyrs and New Martyrs, and all the Saints who have shone as stewards of the Most Holy Patriarchate of Antioch, the Great City of God, from time immemorial to the present.

Verses

Thou hast, O Antioch, as an impregnable wall
Prayers and shelter of the multitude of thy Saints.

Most precious in the eyes of the Church is her choir of heavenly intercessors which stand before the throne of the Lord of hosts. The See of Antioch, whose apostolic establishment is recorded in the book of Acts (11:26), is especially blessed with an abundance of Saints in this glorified assembly. Being drastically reduced in both geographic area and numbers, having endured the ravages of time and wars, and bearing the loss of her finest church buildings and earthly goods, the Antioch knows full well the worth of having laid up its treasures in heaven. The harvest of Antioch includes the Chief Apostles Peter and Paul; the Martyrs Ignatius, Barbara and Christina; the Melodists Romanos and Cosmas; John Chrysostom and John of Damascus; Ephraim and Isaac the Syrians; Joseph of Damascus and Raphael of Brooklyn; the Hieromartyrs Nicholas and Habib Khasha; and countless other saints known and unknown.

For two millennia, the light of Christ has shown brilliantly upon the See of Antioch through these glorified children and heirs of their Heavenly Father.

By the intercessions of Thy Saints, especially of the Church of Antioch, O Christ our God, have mercy upon us and save us. Amen.



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A HEARTFELT THANK-YOU TO OUR CHILDREN'S CHOIR FOR THEIR SWEET FATHER'S DAY PERFORMANCE AFTER LITURGY, AND TO BRONWYN AND HER ASSISTANTS FOR GUIDING THEM SO BEAUTIFULLY!



