

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 بقراءة هذه النشرة الأسبوعية

June 8, 2025
Sunday of Pentecost

ORTHOFLASH - St. George Montréal Youth Ministry

SATURDAYS OF SOULS (OR SOUL SATURDAYS)

The Orthodox Church has a tradition of remembering loved ones on the anniversary of their death. The faithful are also invited to express their love by having them all remembered by name in the Divine Liturgy on the **Saturdays of Souls**. Special hymns are added to the Divine Services on these days to commemorate the departed. A Memorial Service is often held after the Divine Liturgy, during which *Koliva* is offered and distributed to all present.

There are **several Soul Saturdays** throughout the year: Meatfare Saturday, the second, third and fourth Saturdays of Great Lent, and the **Saturday before Pentecost**.

During the Divine Services on these Saturdays, we hear a prayer for all *"who from Adam until today have reposed in piety and correct faith."* Memorial services, liturgies and charitable acts performed on behalf of the departed are of special importance for those who died in wars, disasters, in the wilderness or at sea, and who were not given a proper funeral or had no one to pray for their souls. The Church commemorates *"our departed fathers and brethren from all over the world"* because it recognizes God's mercy and knows that *"the side of loving kindness prevails"*.

Like an affectionate mother, the Church is here for everyone, not just those who live in this world.



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

Sunday, June 8 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
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Christian Kishfy, Sub-Deacons

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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

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Arranging sacraments (baptisms, weddings,
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YOUTH DIRECTOR

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

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St. GEORGE BYZANTINE YOUTH CHOIR
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OFFICE HOURS

Monday - Friday
from 8:00 am — 4:00 pm

SAMEDIS DES DÉFUNTS

Selon la tradition de l'Église orthodoxe, les êtres chers sont commémorés le jour de l'anniversaire de leur mort. De plus, nous sommes invités à exprimer notre amour en évoquant leurs noms lors de la Divine Liturgie des **Samedis des défunts**. Des hymnes spéciaux sont ajoutés aux offices de ces jours et il y a souvent un service commémoratif après la Divine Liturgie, pour lequel la *Koliva* est offerte et distribuée à toutes les personnes présentes.

Il y a **plusieurs Samedis des défunts** au cours de l'année : le premier étant le samedi précédant la Semaine des laitages, les second, troisième et quatrième samedis du Grand Carême et le **samedi précédant la Pentecôte**.

Les services commémoratifs, les liturgies et les actes de charité qui sont accomplis au nom des défunts sont d'une importance particulière pour tous ceux qui sont morts dans les guerres, les catastrophes, dans les régions sauvages, sur les mers, etc., et qui ont été laissés sans funérailles appropriées ou qui n'avaient personne pour s'intéresser à leur âme. L'Église commémore « *nos pères et frères décédés du monde entier* » parce qu'elle reconnaît la miséricorde de Dieu et sait que « *l'amour bienveillant prévaut* ».

En tant que mère affectueuse, l'Église est là pour ceux qui vivent sur terre, et ceux qui nous ont précédés dans l'espérance de la Résurrection.

سبت الراقدين (أو سبت الأموات)

من تقاليد الكنيسة الأرثوذكسية استذكار الأحياء في يوم ذكرى رقادهم في الرب. إضافة إلى ذلك، تدعو الكنيسة المؤمنين للتعبير عن محبتهم للذين غادروا هذه الحياة بذكر أسمائهم في القداس الإلهي المقام في **سبت الراقدين**. الخدم الإلهية في تلك الأيام تتضمن تراتيل خاصة أضيفت إليها لتذكور المنتقلين من هذه الحياة. وغالباً ما يلي القداس الإلهي خدمة الجنّاز وتقدّم فيها "الكوليفا"



وتوزع على الموجودين.

هناك عدّة أيام **مخصصة للراقدين** خلال السنة. أولها يوم سبت مرفع اللحم وكذلك أيام السبت الثاني والثالث والرابع من الصوم الكبير ويوم **السبت السابق لأحد العنصرة**.

من الصلوات المقررة في الخدمات المقدسة في صلاة الغروب ليوم الجمعة والذي يعتبر ليتورجياً بداية يوم **سبت الراقدين** نسمع واحدة منها تُذكر جميع "أولئك الذين عبدوك بطهارة من عهد آدم إلى الآن". تحظى خدمات الجنّاز والقداديس الإلهية والأعمال الخيرية التي تُقدّم على تبة الراقدين بأهميّة خاصّة للذين تُوفّوا في الحروب والكوارث والبراري والبحار إلخ. أي الذين لم يخطّوا بجنّازة ملائمة أو لم يكن لديهم من يعتني بخلّاص أرواحهم. تستذكر الكنيسة "مغاديرنا من الآباء والإخوة الراقدين في جميع أنحاء العالم" لأنها تعترف برحمة الله وتعلم أن "جانبه العطوف المحب يسود".

تظهر الكنيسة بحنان الأمّ لأولادها الذين في هذا العالم، ولأولئك الذين انتقلوا منه، الراقدين على رجاء القيامة.

Contemporary Luminous Faces: Metropolitan Anthony Bloom, Part One

By Metropolitan Saba (Isper)

"Consciously and at every hour I wish to take part in the redemption of the world, remaining a light amongst the storms, to be one of Thy beacons.

I go, O Lord, into the world to do Thy will. My only desire is to stand firm as a faithful servant at the post to which Thou didst appoint me, in order to meet Thee worthily." – Metropolitan Anthony Bloom (1914-2003)

A brilliant contemporary witness to the work of Christ in the hearts of His devoted followers, Metropolitan Anthony Bloom was a man of prayer and spiritual insight of the highest caliber. He embodied unwavering faith in Christ, a profound insight into humanity, especially the modern individual, refined theological scholarship and language, and a steadfast, boundless compassion. A master of dialogue and conversation, he was renowned for his sharp insight, analytical clarity, and ability to grasp reality before expressing any judgment or opinion. No one crossed his path without being deeply and positively moved by him.

The son of a Russian diplomat, he was born in Switzerland and named Andrei. His family later relocated to Iran for his father's post and eventually settled in France following the Communist Revolution.

His father had to give up his diplomatic career and took up jobs in various places, which plunged the family into financial hardship. Yet, his distinctive personality left a lasting impact on Andrei. His father once told him: "Never forget that it doesn't matter whether one lives or dies. What matters is what we live for and for which we are prepared to die." These words indicated the spirit that prevailed in their home and the deep sense of life's meaning that profoundly shaped Metropolitan Anthony from an early age.

His sharp intellect enabled him to continue giving private tutoring in mathematics and in any subject his students struggled, and that he had mastered. This covered his living expenses and allowed him to continue his studies, though not without hardship and struggle.

Tutoring consumed all his evenings, leaving only the weekends for his own studies, which took a toll on his health. Nevertheless, he managed to complete his education. Reflecting on that period, he said: "My life was very different from that of today's student; at times, I was harsh, hungry, and rough, and I was incapable of preaching a gentle and warm sermon."

He pursued studies in physics, chemistry, and biology at the Sorbonne, and later enrolled in medical school, earning his doctorate at the outbreak of World War II in 1939. By then, he had acquired French citizenship and served as a military surgeon in the French army at both the beginning and end of the war. Until the age of fifteen, he did not believe in God. In fact, he hated and harbored a strong sense of hostility toward the Church. The idea of God stirred no interest in him; he even despised everything associated with it, whether directly or indirectly.

However, he experienced two spiritual events that deeply affected him. The first occurred when he was around eleven years old, during a summer camp, where he met a priest in his thirties whose gentle and unconditional love for the children stirred Andrei's (Anthony's) curiosity, prompting him to wonder about the source and secret of such love.

The second experience occurred after he returned home from boarding school and was reunited with his family under one roof for the first time in years. This brought him immense happiness, so much so that he realized that if happiness is aimless, it is unbearable. He decided to give himself one year to discover whether life had any meaning. If he found none, he resolved that he would no longer continue living.

Months passed without any sign of meaning on the horizon, until one day, the leader of a Russian youth group invited him to attend a lecture by a priest hosted by the youth organization. Anthony vehemently refused, saying: "I don't care about the Church, and I don't believe in God." But the leader persuaded him to attend out of respect for the organization: "Just show up physically; you're not required to actually listen." Thus, he went but soon discovered that the priest was a remarkable man.

When he got home, he asked his mother for a Bible so he could verify the priest's words for himself. He began reading the Gospel of Mark, as it was the shortest. He described his experience as follows:

"I do not know how to tell you what happened. I will simply describe it, and those who have had a similar experience will understand. While I was reading the beginning of the Gospel of St. Mark, before reaching the third chapter, I became aware of a Presence but saw nothing. It was not a hallucination but rather a quiet certainty that the Lord was standing there, and I was in His presence. This, even though I had begun reading His life story out of an impulsive reaction and with a bad will."

From that moment on, he read the Gospel in the light of the Resurrection, which for him became a firm conviction and a reality beyond any doubt.

Since Christ was alive and sat in his presence as he described, he could establish with absolute certainty that the Gospel's account of the crucifixion of the prophet from Galilee was true, and that the Roman centurion was not mistaken when he cried out, "Truly, this was the Son of God" (Matthew 27:54).

Thus, he became certain that Christ is alive and there was no doubt of His existence. He trusted that in his journey of seeking to understand life more deeply, he would eventually be given the answers to his many questions. This quest pushed him to keep asking, keep exploring, and keep moving forward in his search for meaning.

After practicing medicine for some time, he took monastic vows, taking the name of Saint Anthony. However, due to the war and the shortage of priests at the time, he lived his monastic life in secret. After his monastic tonsure, he told his spiritual father: "You tonsured me as a monk, but you never gave me a rule of prayer!" To which his spiritual father replied: "What rule of prayer do you need? You are a monk now; pray at all times." His monastic commitment became publicly known only when he was ordained a priest in 1948.

He went on to live the rest of his life as a priest, a bishop, and a true monk. In response to a journalist who once asked him how he could be a monk while living such a public life as priest and bishop, he said:

"It is all the same to me, whether I live among people or in the desert. In some ways, it is easier to be materially poor than to be poor in one's inner life. I am indebted to the vow of poverty, for it has allowed me to truly evaluate everything. But for that to be possible, one must first be free within."

Divine Liturgy Variables for Sunday, June 8, 2025

THE FIRST ANTIPHON

The heavens declare the glory of God, and the firmament proclaimeth the work of His hands. Day unto day poureth forth speech, and night unto night proclaimeth knowledge.

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

There are neither tongues nor words in which their voices are not heard. Their sound hath gone forth into all the earth, and their words unto the ends of the world. (**Refrain**)
Glory... Both now... (**Refrain**)

THE SECOND ANTIPHON

The Lord hear thee in the day of affliction; the Name of the God of Jacob defend thee. Let Him send forth unto thee help from His sanctuary, and out of Zion let Him help thee.

Refrain: *Save us, O Good Comforter, who sing to Thee: Alleluia.*

Let Him remember every sacrifice of thine, and thy whole-burnt offering let Him fatten. (**Refrain**)

The Lord grant thee according to thy heart, and fulfill all thy purposes. (**Refrain**)
Glory... Both now and ever... Amen.

O, only begotten Son and Word of God...

THE THIRD ANTIPHON

O Lord, in Thy strength the king shall be glad, and in Thy salvation shall he rejoice exceedingly. The desire of his heart hast Thou granted unto him, and hast not denied him the request of his lips. Thou wentest before him with blessings of goodness, Thou hast set upon his head a crown of precious stones. He asked life of Thee, and Thou gavest him length of days unto ages of ages.

THE EISODIKON (ENTRANCE HYMN) OF THE FEAST

Be Thou exalted, O Lord, in Thy strength; we shall praise and sing of Thy mighty acts.
Save us, O Good Comforter, who sing to Thee: Alleluia.

APOLYTIKION OF PENTECOST IN TONE EIGHT

Blessed art Thou, O Christ our God, Who hast revealed the fishermen as most wise, having sent upon them the Holy Spirit, and through them Thou hast fished the universe, O Lover of mankind, glory to Thee.

KONTAKION OF PENTECOST IN TONE EIGHT

When the High One descended, confusing tongues, He divided the nations. And when He distributed the fiery tongues He called all to one unity. Wherefore, in unison we glorify the most Holy Spirit.

THE ANTI-TRISAGION HYMN

As many of you as have been baptized into Christ have put on Christ. Alleluia. (*thrice*)
Glory to the Father, and to the Son, and to the Holy Spirit; both now and ever, and unto
ages of ages. Amen.

Have put on Christ. Alleluia.

Dynamis!

As many of you as have been baptized into Christ have put on Christ. Alleluia.

MEGALYNARION FOR THE FEAST IN TONE SEVEN

O Thou who without experience of corruption wast found to be with child, and didst
lend flesh unto the Word Who devised all things, O thou Mother who hast not known
wedlock, O Virgin Theotokos, vessel of the Uncontainable One, dwelling place of thy
boundless Fashioner, thee do we magnify.

KOINONIKON (COMMUNION HYMN) FOR PENTECOST IN TONE EIGHT

Thy good Spirit shall lead me in the land of uprightness. Alleluia.

الأنتيфона الأولى

السَّمَاوَاتُ تُذْنِعُ مَجْدَ اللَّهِ، وَالْقَلْبُ يُخَبِّرُ بِأَعْمَالِ يَدَيْهِ. يَوْمَ إِلَى يَوْمٍ يُبْدِي كَلِمَةً، وَلَيْلٍ إِلَى لَيْلٍ يُخَبِّرُ عِلْمًا.

اللازمة: بِشَفَاعَاتِ الْوَلَدَةِ الْإِلَهِيَّةِ، يَا مُخَلِّصُ خَلِّصْنَا.

مَا مِنْ خُطَابٍ أَوْ كَلَامٍ لَا تُسْمَعُ بِهِ أَصَوَاتُهُمْ. إِلَى كُلِّ الْأَرْضِ خَرَجَ صَوْتُهُمْ، وَفِي أَقْطَارِ الْمَسْكُونَةِ انْتَبَثَ كَلَامُهُمْ. *(اللازمة)*

الْمَجْدُ ... الْآنَ ... *(اللازمة)*

الأنتيфона الثانية

لَيْسَتْجِبَ لَكَ الرَّبُّ فِي يَوْمِ الصَّبَقِ. لِيُنْصُرَكَ اسْمُ إِلَهٍ يَغُفُّوب. لِيُرْسِلَ لَكَ عَوْنًا مِنْ قُدْسِهِ، وَمِنْ صِهْيُونٍ لِيَعْضُدَكَ.

اللازمة: خَلِّصْنَا أَيُّهَا الْمُعْزِي الصَّالِحِ، لِنُرْتَلَّ لَكَ: هَلْلُوبِيَا.

لِيَذْكُرْ كُلَّ تَقْدِمَاتِكَ، وَيَسْتَسْنِمَنَّ مُحَرِّقَاتِكَ. *(اللازمة)*

لِيُعْطِكَ حَسَبَ قَلْبِكَ، وَيَتَّبِعَ كُلَّ رَأْيِكَ. *(اللازمة)*

الْمَجْدُ ... الْآنَ ... يَا كَلِمَةَ اللَّهِ الْإِبْنِ الْوَحِيدِ ...

الأنتيфона الثالثة

يَا رَبِّ، بِقُوَّتِكَ يَفْرَحُ الْمَلِكُ، وَبِخَلَاصِكَ يَبْتَهِجُ جَدًّا. شَهْوَةٌ قَلْبِهِ قَدْ أُعْطِيَتْهُ، وَمَشِيئَةُ شَفَتَيْهِ لَمْ تُعْذِمَهُ. إِنَّكَ قَدْ بَدَأْتَهُ بِبَرَكَاتِ الصَّلَاحِ.

وَضَعْتَ عَلَى رَأْسِهِ إِكْلِيلًا مِنْ خَجَرٍ كَرِيمٍ. حَيَاةً سَأَلَكَ فَأَعْطَيْتَهُ طُولَ الْأَيَّامِ وَإِلَى ذَهْرِ الدَّاهِرِينَ.

إيصوذيكون (ترنيمَة الدُّخُول) لِلْعَصْرَةِ

إِرْتَفِعْ يَا رَبُّ بِقُوَّتِكَ، تُسَبِّحْ وَتُرْتَلِّ لِعِزَّتِكَ. خَلِّصْنَا أَيُّهَا الْمُعْزِي الصَّالِحِ، لِنُرْتَلَّ لَكَ: هَلْلُوبِيَا.

ترانيم القداس الإلهي ليوم الأحد ٨ حزيران ٢٠٢٥

طروبارية العنصرة بالحن الثامن

مُبَارَكْ أَنْتَ أَيُّهَا الْمَسِيحُ إِلَهُنَا، يَا مَنْ أَظْهَرْتَ الصَّيَّادِينَ غَزِيرِي الْحِكْمَةِ، إِذْ سَكَبْتَ عَلَيْهِمِ الرُّوحَ الْقُدُسَ، وَبِهِمْ اصْطَدَّتِ الْمَسْكُونَةُ، يَا مُحِبَّ الْبَشَرِ، الْمَجْدُ لَكَ.

القنطاق للعنصرة بالحن الثامن

عِنْدَمَا نَزَلَ الْعَلِيُّ مُبْلِئاً الْأَلْسِنَةَ، كَانَ لِأُمَمٍ مُقَسِّمًا. وَلَمَّا وَرَعَ الْأَلْسِنَةَ النَّارِيَّةَ، دَعَا الْكُلَّ إِلَى اتِّحَادٍ وَاحِدٍ، لِذَلِكَ بَاتِّفَاقِ الْأَصْوَاتِ، نُمَجِّدُ الرُّوحَ الْكَلِّيَّ قُدْسُهُ.

بدلاً من قدوس الله

أَنْتُمْ الَّذِينَ بِالْمَسِيحِ اعْتَمَدْتُمْ، الْمَسِيحَ قَدْ لَبِسْتُمْ. هَلْلُويَا. (ثلاثاً)
الْمَجْدُ لِلْأَبِ وَالْإِبْنِ وَالرُّوحِ الْقُدُسِ؛ الْآنَ وَكُلَّ أَوَانٍ وَإِلَى دَهْرِ الدَّاهِرِينَ. آمِينَ.
الْمَسِيحَ قَدْ لَبِسْتُمْ. هَلْلُويَا.
قُوَّةً!
أَنْتُمْ الَّذِينَ بِالْمَسِيحِ اعْتَمَدْتُمْ، الْمَسِيحَ قَدْ لَبِسْتُمْ. هَلْلُويَا.

تعظيم العنصرة بالحن السابع

لَقَدْ حَبَلَتْ وَلَمْ تُمَارِسِي خُبْرَةَ فَسَادٍ، وَأَفْرَضْتَ جَسَداً لِلْكَلِمَةِ الْبَارِي الْكُلِّ، أَيَّتْهَا الْأُمُّ الَّتِي لَمْ تَعْرِفْ رَجُلًا، الصَّائِرَةُ خِزَانَةً لِخَالِقِكِ الَّذِي لَا يُطَاقُ، وَمَسْكناً لِمُبْدِعِكِ الَّذِي لَا يُدْرَكُ. لِذَلِكَ يَا وَالِدَةَ الْإِلَهِ الْعِذْرَاءُ لَكَ نُعْظِمُ.

كينونيكون (ترنيمة المناولة) للعنصرة بالحن الثامن

رُوحُكَ الصَّالِحُ يَهْدِينِي فِي أَرْضٍ مُسْتَقِيمَةٍ. هَلْلُويَا.



THE EPISTLE

*Their voice has gone out into all the earth.
The heavens declare the glory of God .*

The Reading from the Acts of the Holy Apostles. (2: 1-11)

When the day of Pentecost had come, the apostles were all together in one place. And suddenly a sound came from heaven like the rush of a mighty wind, and it filled all the house where they were sitting. And there appeared to them tongues as of fire, distributed and resting on each one of them. And they were all filled with the Holy Spirit, and began to speak in different tongues, as the Spirit gave them utterance. Now there were dwelling in Jerusalem Jews, devout men from every nation under heaven. And at this sound the multitude came together, and were bewildered, because each one heard them speaking in his own language. And they were all amazed and marveled, saying: "Behold, are not all these who are speaking Galileans? And how is it that we hear, each of us in our own language where we were born? Parthians and Medes and Elamites and the residents of Mesopotamia, Judæa and Cappadocia, Pontus and Asia, Phrygia and Pamphylia, Egypt and the parts of Libya belonging to Cyrene, and visitors from Rome, both Jews and proselytes, Cretans and Arabs, we hear them speaking in our own tongues the mighty works of God."

الرسالة

إلى كلِّ الأرض خَرَجَ صَوْتُهُمْ. السماوات تُذيعُ مَجْدَ الله.

فَصْلٌ مِنْ أَعْمَالِ الرُّسُلِ الْقِدِّيسِينَ الْأَطْهَارِ.

لَمَّا حَلَّ يَوْمُ الْخَمْسِينَ، كَانَ الرُّسُلُ كُلُّهُمْ مَعًا فِي مَكَانٍ وَاحِدٍ. فَحَدَّثَتْ بَعْتَهُ صَوْتُ مِنَ السَّمَاءِ، كَصَوْتِ رِيحٍ شَدِيدَةٍ تَغْصِفُ، وَمَلَأَ كُلَّ الْبَيْتِ الَّذِي كَانُوا جَالِسِينَ فِيهِ. وَظَهَرَتْ لَهُمْ أَلْسِنَةٌ مُنْقَسِمَةٌ كَأَنَّهَا مِنْ نَارٍ، فَاسْتَقَرَّتْ عَلَى كُلِّ وَاحِدٍ مِنْهُمْ، فَامْتَلَأُوا كُلُّهُمْ مِنَ الرُّوحِ الْقُدُسِ، وَطَفِقُوا يَتَكَلَّمُونَ بِلُغَاتٍ أُخْرَى، كَمَا أَعْطَاهُمُ الرُّوحُ أَنْ يَنْطِقُوا. وَكَانَ فِي أُورُشَلِيمَ رِجَالٌ يَهُودٌ أَتَقِيَاءُ، مِنْ كُلِّ أُمَّةٍ تَحْتَ السَّمَاءِ. فَلَمَّا صَارَ هَذَا الصَّوْتُ، اجْتَمَعَ الْجُمْهُورُ، فَتَحِيرُوا، لِأَنَّ كُلَّ وَاحِدٍ كَانَ يَسْمَعُهُمْ يَنْطِقُونَ بِلُغَتِهِ. فَدَهَشُوا جَمِيعُهُمْ، وَتَعَجَّبُوا قَائِلِينَ بَعْضُهُمْ لِبَعْضٍ: أَلَيْسَ هَؤُلَاءِ الْمُتَكَلِّمُونَ كُلُّهُمْ جَلِيلِيِّينَ؟ فَكَيْفَ نَسْمَعُ كُلُّ مَنَا لُغَتَهُ الَّتِي وُلِدَ فِيهَا؟ نَحْنُ الْفَرِثِيِّينَ، وَالْمَادْيِيِّينَ، وَالْعِيلَامِيِّينَ، وَسُكَّانُ مَا بَيْنَ النَهْرَيْنِ، وَالْيَهُودِيَّةِ، وَكِبَادُوكِيَّةِ، وَبُنْتُسَ وَأَسِيَّةِ، وَفَرِيجِيَّةِ، وَبِمَفِيلِيَّةِ، وَمِصْرَ، وَنَوَاحِي لِبْيَةِ عِنْدَ الْقَيْرَوَانِ، وَالرُّومَانِيِّينَ وَالْمُسْتَوْطِنِينَ، وَالْيَهُودَ، وَالذَّخْلَاءَ، وَالْكِرِينِيِّينَ، وَالْعَرَبَ، نَسْمَعُهُمْ يَنْطِقُونَ بِأَلْسِنَتِنَا بِعَظَائِمِ اللَّهِ.

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 8 - Holy Pentecost

- * 09:15 am Sunday Orthros
- * 10:30 am Divine Liturgy
- * 12:00 pm Antiochian Women Election

Thursday 12

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

Saturday 14

- * 09:30 am Antiochian Women Brunch
- * 02:00 pm Arabic classes
- * 04:00 pm Mother's Group Gathering in the Youth Center
- * 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 15 - The Sunday of All Saints

- * 09:15 am Sunday Orthros
- * 10:30 am Divine Liturgy
- * 12:00 pm Father's day BBQ organized by the Men's Group



Monday 16 – Beginning of the Apostle's Fast

Thursday 19

- * 07:00 pm St. George Annual General Meeting in the Fellowship Hall

Saturday 21

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

Sunday 22 - 2nd Sunday of Matthew

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



Prayers Offered For the Living

For the Orthodox Servants of God:
Jonathan Naccache, Jennifer Tomas & Amari Tomas Naccache;
Hani, Nadia, Karim, Fady, Mary & Ramy Farah;
Elizabeth Gavril; Christine Maria; Lorraine Bishara;
Claude Maalouf Farah; Julie Grillakis; JP; Julie; Teresa;
Sophia Jabbour; George Khairallah; Paul Ladouceur;
Robert, Jessica & Anthony Shadeed; Solange Taraboulsi;
Elie Doro; Mary Aboud; Josée Bernaquez;
Gaby, Nada & Nicolas Mouacdié; Josephine Soury; Fouad.

Prayers in memory of

Leyla Brimo Bheit

Memorials today

The baby Zane Albert Tomas Naccache (Newly departed)
Edgard Fakhoury (Newly departed); Charles Taraboulsi (9 days);
Georgianna Deeb (40 days); Felipe Cruz (40 days); Denise Karawi (6 years)
Jane Abraham; Wadie AlSayegh; Ghada Farah;
Georgette Yacoub; William AlSayegh; Ispero AlSayegh; Layla Zeidan;
Michael Awada (19 years); Renée Kardouche Ephtimios; Odette Spiro
Michael, Sultana & Samy Boutros; Anis Nazar

Our heartfelt sympathies to

The Tomas & Naccache families on the loss of the baby Zane Albert,
who fell asleep in the Lord on June 1st

&

The Fakhoury family on the loss of Edgard,
who fell asleep in the Lord in Beirut on June 4th

&

The Taraboulsi family on the loss of Charles,
who fell asleep in the Lord on May 30th

Chrismations today

Miguel & Gabriel Makhlof, children of Camille Makhlof and Siham Serhan

Congratulations to

Jihad Al Sarhan & Jozet Jessica Michaelibrahim on
the baptism of their daughter Bella Mary yesterday



L'ÉPÎTRE

Leur message s'en est allé par toute la terre . Les cieux racontent la gloire de Dieu.

Lecture des actes des Apôtres.

Le jour de la Pentecôte, ils étaient tous ensemble dans le même lieu. Tout à coup il vint du ciel un bruit comme celui d'un vent impétueux, et il remplit toute la maison où ils étaient assis. Des langues, semblables à des langues de feu, leur apparurent, séparées les unes des autres, et se posèrent sur chacun d'eux. Et ils furent tous remplis du Saint Esprit, et se mirent à parler en d'autres langues, selon que l'Esprit leur donnait de s'exprimer. Or, il y avait en séjour à Jérusalem des Juifs, hommes pieux, de toutes les nations qui sont sous le ciel. Au bruit qui eut lieu, la multitude accourut, et elle fut confondue parce que chacun les entendait parler dans sa propre langue. Ils étaient tous dans l'étonnement et la surprise, et ils se disaient les uns aux autres : Voici, ces gens qui parlent ne sont-ils pas tous Galiléens ? Et comment les entendons-nous dans notre propre langue à chacun, dans notre langue maternelle ? Parthes, Mèdes, Élamites, ceux qui habitent la Mésopotamie, la Judée, la Cappadoce, le Pont, l'Asie, la Phrygie, la Pamphylie, l'Égypte, le territoire de la Libye voisine de Cyrène, et ceux qui sont venus de Rome, Juifs et prosélytes, Crétois et Arabes, comment les entendons-nous parler dans nos langues des merveilles de Dieu?

THE GOSPEL

The Reading from the Holy Gospel according to St. John. (7:37-52; 8:12)

On the last day of the feast, the great day, Jesus stood up and proclaimed, "If anyone thirst, let him come to Me and drink. He who believes in Me, as the Scripture has said, 'Out of his belly shall flow rivers of living water.'" Now this He said about the Spirit, which those who believed in Him were to receive; for as yet the Spirit had not been given, because Jesus was not yet glorified. When they heard these words, many of the people said, "This is really the prophet." Others said, "This is the Christ." But some said, "Is the Christ to come from Galilee? Has not the Scripture said that the Christ is descended from David, and comes from Bethlehem, the village where David was?" So there was a division among the people over Him. Some of them wanted to arrest Him, but no one laid hands on Him. The officers then went back to the chief priests and Pharisees, who said to them, "Why did you not bring Him?" The officers answered, "No man ever spoke like this man!" The Pharisees answered them, "Are you led astray, you also? Have any of the authorities or of the Pharisees believed in him? But this crowd, who do not know the Law, are accursed." Nicodemus, who had gone to Him before, and who was one of them, said to them, "Does our Law judge a man without first giving him a hearing and learning what he does?" They replied, "Are you from Galilee too? Search and you will see that no prophet is to rise from Galilee." Again Jesus spoke to them, saying, "I am the light of the world; he who follows Me will not walk in darkness, but will have the light of life."



فَصْلٌ شَرِيفٌ مِنْ بَشَارَةِ الْقَدِيسِ يوحنا الإنجيليِّ البشيرِ.

في اليوم الآخر العظيم من العيد، كان يسوع واقفاً، فصاح قائلاً: إِنْ عَطِشَ أَحَدٌ فَلْيَأْتِ إِلَيَّ وَيَشْرَبْ. مَنْ آمَنَ بِي، كما قال الكتاب، سَتَجْرِي مِنْ بَطْنِهِ أَنْهَارُ مَاءٍ حَيٍّ، إِنَّمَا قَالَ هَذَا عَنِ الرُّوحِ الَّذِي كَانَ الْمُؤْمِنُونَ بِهِ مُزْمِعِينَ أَنْ يَقْبَلُوهُ لِأَنَّ الرُّوحَ الْقُدُسَ لَمْ يَكُنْ قَدْ أُعْطِيَ بَعْدَ، لِأَنَّ يَسُوعَ لَمْ يَكُنْ قَدْ مُجِّدَ بَعْدَ، فَكَثِيرُونَ مِنَ الْجَمْعِ لَمَّا سَمِعُوا كَلَامَهُ، قَالُوا: هَذَا بِالْحَقِيقَةِ هُوَ النَّبِيُّ. وَقَالَ آخَرُونَ: هَذَا هُوَ الْمَسِيحُ، وَآخَرُونَ قَالُوا: أَلَعَلَّ الْمَسِيحَ مِنَ الْجَلِيلِ يَأْتِي؟ أَلَمْ يَقُلِ الْكِتَابُ إِنَّهُ مِنْ نَسْلِ دَاوُدَ، مِنْ بَيْتِ لَحْمٍ، الْقَرْيَةِ حَيْثُ كَانَ دَاوُدُ، يَأْتِي الْمَسِيحُ؟ فَحَدَّثَ شِقَاقٌ بَيْنَ الْجَمْعِ مِنْ أَجْلِهِ، وَكَانَ قَوْمٌ مِنْهُمْ يُرِيدُونَ أَنْ يُمَسِّكُوهُ، وَلَكِنْ لَمْ يُلْقَ أَحَدٌ عَلَيْهِ يَدًا، فَجَاءَ الْخُدَّامُ إِلَى رُؤَسَاءِ الْكَهَنَةِ وَالْفَرِيسِيِّينَ، فَقَالَ هَؤُلَاءِ لَهُمْ: لِمَ لَمْ تَأْتُوا بِهِ؟ فَأَجَابَ الْخُدَّامُ: لَمْ يَتَكَلَّمْ قَطُّ إِنْسَانٌ هَكَذَا مِثْلَ هَذَا الْإِنْسَانِ! فَأَجَابَهُمُ الْفَرِيسِيُّونَ: أَلَعَلَّكُمْ أَنْتُمْ أَيْضاً قَدْ ضَلَلْتُمْ، هَلْ أَحَدٌ مِنَ الرُّؤَسَاءِ أَوْ مِنَ الْفَرِيسِيِّينَ آمَنَ بِهِ؟ أَمَّا هَؤُلَاءِ الْجَمْعُ، الَّذِينَ لَا يَعْرِفُونَ النَّامُوسَ، فَهُمْ مَلْعُونُونَ. فَقَالَ لَهُمْ نِيقُودِيمُسُ، الَّذِي كَانَ قَدْ جَاءَ إِلَيْهِ لَيْلًا، وَهُوَ وَاحِدٌ مِنْهُمْ: أَلَعَلَّ نَامُوسَنَا يَدِينُ إِنْسَانًا إِنْ لَمْ يَسْمَعْ مِنْهُ أَوَّلًا، وَيَعْلَمُ مَا فَعَلَ؟ أَجَابُوا وَقَالُوا لَهُ: أَلَعَلَّكَ أَنْتَ أَيْضاً مِنَ الْجَلِيلِ؟ إِنْخَضْتُ وَانْظُرْ، إِنَّهُ لَمْ يَقُمْ نَبِيٌّ مِنَ الْجَلِيلِ. ثُمَّ كَلَّمَهُمْ أَيْضاً يَسُوعُ قَائِلاً: أَنَا هُوَ نُورُ الْعَالَمِ، مَنْ يَتَّبِعْنِي فَلَا يَمْشِي فِي الظَّلَامِ، بَلْ يَكُونُ لَهُ نُورُ الْحَيَاةِ.

L'ÉVANGILE

Lecture de l'Évangile selon saint Jean

Le dernier jour de la fête des tentes, le grand jour, Jésus, se tenant debout, s'écria : « Si quelqu'un a soif, qu'il vienne à moi, et qu'il boive. Celui qui croit en moi, des fleuves d'eau vive couleront de son sein, comme dit l'Écriture. » Il dit cela de l'Esprit que devaient recevoir ceux qui croiraient en lui ; car l'Esprit n'était pas encore donné, parce que Jésus n'avait pas encore été glorifié. Des gens de la foule, ayant entendu ces paroles, disaient : « Celui-ci est vraiment le prophète ». D'autres disaient : « C'est le Christ ». Et d'autres disaient : « Est-ce bien de la Galilée que doit venir le Christ ? L'Écriture ne dit-elle pas que c'est de la postérité de David, et du village de Bethléhem, où était David, que le Christ doit venir ? » Il y eut donc, à cause de lui, division parmi la foule. Quelques-uns d'entre eux voulaient le saisir, mais personne ne mit la main sur lui. Ainsi les gardes retournèrent vers les grands prêtres et les pharisiens. Et ceux-ci leur dirent : « Pourquoi ne l'avez-vous pas amené ? » Les gardes répondirent : « Jamais homme n'a parlé comme cet homme. » Les pharisiens leur répliquèrent : « Est-ce que vous aussi, vous avez été séduits ? Y a-t-il quelqu'un parmi les chefs ou les pharisiens qui ait cru en lui ? Mais cette foule qui ne connaît pas la loi, ce sont des maudits ! » Nicodème, qui était venu de nuit vers Jésus, et qui était l'un d'entre eux, leur dit : « Notre loi condamne-t-elle un homme avant qu'on l'entende et qu'on sache ce qu'il a fait ? » Ils lui répondirent : « Es-tu aussi Galiléen ? Examine, et tu verras que de la Galilée il ne sort point de prophète. » Jésus leur parla de nouveau, et dit : « Je suis la lumière du monde ; celui qui me suit ne marchera pas dans les ténèbres, mais il aura la lumière de la vie. »

المناسبات الكنسيّة القادمة

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

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

حزيران ٢٠٢٥

الأحد ٨ أحد العنصرة

- * صلاة السحرية ٩:١٥ صباحاً
- * القدّاس الإلهي ١٠:٣٠ صباحاً
- * إنتخاب اللّجنة الإداريّة للسيّدات الأنطاكيّات ١٢:٠٠ ظهراً

الخميس ١٢

- * لقاء النادي الإجتماعي ٦:٠٠ مساءً

السبت ١٤

- * فطور السيّدات الأنطاكيّات—نشاط نهاية العام ٩:٣٠ صباحاً
- * دراسة اللّغة العربيّة ٢:٠٠ ب.ظ.
- * تدريبات جوقة أطفال كنيسة القدّيس جاورجيوس ٤ مساءً
- * اجتماع فرقة الأمّهات ٤ مساءً
- * اجتماع الشبيبة YAM ٦:٠٠ مساءً
- * صلاة الغروب ٦:٣٠ مساءً
- * دراسة إنجيليّة باللّغة العربيّة ٧:٠٠ مساءً

الأحد ١٥

- * صلاة السحرية ٩:١٥ صباحاً
- * القدّاس الإلهي ١٠:٣٠ صباحاً
- * ”مشاوي“ بمناسبة عيد الأب من تنظيم فرقة الرجال ١٢:٠٠ ظهراً

الاثنين ١٦ - بدء صوم الرُّسل

الخميس ١٩

- * الاجتماع السنوي العامّ للجمعيّة العموميّة ٧:٠٠ مساءً

السبت ١٤

- * 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

الأحد ٢٢

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



THE SYNAXARION

On this day, the eighth Sunday of Pascha, we celebrate Holy Pentecost.

Verses

In a mighty wind Christ distributeth the Divine Spirit
In the form of fiery tongues unto the Apostles.

In one great day, the Spirit was poured out on the Fishermen.

On this day—the fiftieth after Great and Holy Pascha—we commemorate the descent of the Holy Spirit upon the holy Disciples and Apostles in the form of tongues of fire. Numbering about 120, they who followed the Master gathered in Jerusalem in the upper room of a house to await the Lord's promise to send the Holy Spirit. At about the third hour of the day, there came a sound from Heaven as of a mighty rushing wind, and it filled the house. Cloven tongues immediately appeared, like as of fire, and sat upon the head of each of them. The Apostles began to speak, not with the languages of their ancestors, but with other languages with which the Holy Spirit supplied them, as He inspired them. After the Apostle Peter explained what had happened, 3,000 people joined the Church on the inauguration of the priesthood of grace. The objectives of Pentecost are, namely, the coming of the Holy Spirit into the world, the fulfillment of the promise of Jesus Christ, and the completion of the undefiled hope of the Apostles.

By the intercessions of the Holy Apostles, O Christ our God, have mercy



***"Let the little children come to me, and do not hinder them,
for the Kingdom of heaven belongs to such as these."***

Matthew 19:14



CONGRATULATIONS TO

**Bella Mary Al Sarhan,
daughter of Jihad Al Sarhan & Jozet Jessica Michaelibrahim
for her baptism on Saturday, June 7th, 2025 at 1:00 p.m.**

The Youth Ministry of St. George Montreal is proud to welcome you to its family and wishes you innumerable discoveries with "My First Handy Bible" because it is never too early to learn the Word of God!



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ANTIOCHIAN WOMEN CLOSING BRUNCH

Lylac Resto Lounge

1625 Blvd. Marcel-Laurin, Saint-Laurent, QC H4R 0B7

June 14 at 9:30 AM - Le 14 juin à 9h30

A Buffet Brunch will be served
Un brunch de style buffet sera servi

Price/Prix: \$40

Tax & tip included/Taxes et pourboire inclus.

PLACES ARE LIMITED.
REGISTRATION AHEAD OF
THE EVENT IS MANDATORY.

Menu

LES PLACES SONT
LIMITÉES. L'INSCRIPTION
AVANT L'ÉVÈNEMENT EST
OBLIGATOIRE.

Fatteh - Foul - Falafel - Garlic Potatoes/Patates à l'ail - Eggs/Oeufs
Eggs/Oeufs Kawarma - Hommos - Labneh - Pickle/Cornichon - Halawe
Makdous - Achta - Mamounieh - Honey/Miel - Fruit/Fruits
Juice/Jus - /Coffee/Café - Tea/Thé - Sahlab

Places are limited. Please register by June 4th.
Participation will be confirmed upon receipt of e-transfer.

Les places sont limitées. Veuillez vous inscrire avant le 4 juin.
La participation sera confirmée à la réception du virement électronique.

RSVP

Linda Alexander abralinann@yahoo.ca
Caroline Habib at caroline@streetforce.ca
Hedy Ephtimios at hedy.ephtimios@gmail.com

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INVITES THE WHOLE PARISH TO A**

FATHER'S DAY



SUNDAY, JUNE 15 | 12PM (FOLLOWING
DIVINE LITURGY)
PARISH HALL

**WE WILL SERVE HAMBURGERS, HOT DOGS, AND FRENCH FRIES
NO REGISTRATION OR FEES REQUIRED - DONATIONS ACCEPTED**

DONATION LINK
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