

# St. George Orthodox Church of Montreal

A parish of the Antiochian Orthodox Christian Archdiocese of North America  
[www.saintgeorgemontreal.org](http://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

**September 1, 2024**

**Beginning of the Indiction: Ecclesiastical New Year**  
**Righteous Simeon the Stylite; Synaxis of the Theotokos at Miasinae**

## Contemporary problematics (Arabic translation on page 3)

What should we do to confront this vicious attack on our identity?

What are they doing in schools, in the universities, in the family, and in homes? We must confront all this attacks... but I caution against any coercion in dealing with matters of youth. We must furnish them better circumstances and an occasion in which man can be given a moral formation; we must give room for the growth of the moral concept in younger generation.

Some think that if they sit in a room and lock the door, the world becomes narrow, whereas they are only narrowing themselves because the world is still there.

We must confront existence by existence, and the future will not be a copy of the past... even if the past was excellent, we cannot make people live in a time that has passed.

Therefore, I ask for a contemporary expression and translation of our Orthodox values that can be understood by people today



Ignatius 4 (Patriarch of Antioch and all the East) May 25, 1999

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## THE SYNAXARION

On September 1 in the Holy Orthodox Church, we celebrate the Beginning of the Indiction—the Ecclesiastical (Church) New Year.

### Verses

Do thou bless for our sakes the new year's Indiction,  
Thou Ancient, Who, for man's sake, tookest on newness.

The First Ecumenical Council in Nicaea in 325 decreed that the Church year should begin on September 1. The month of September was, for the Hebrews, the beginning of the civil year, the month of gathering the harvest and of the offering of thanks to God. It was on this feast that the Lord Jesus entered the synagogue in Nazareth, and opened the book to read from the Prophet Isaiah, as found in today's Liturgy Gospel reading. The month of September is also important in the history of Christianity, because Emperor Constantine the Great was victorious over Maxentius, the enemy of the Christian Faith, in September. Following this victory, Constantine granted freedom of confession to the Christian Faith throughout the Roman Empire.

On this day we also commemorate the miracle wrought by the Most-holy Theotokos at Miasinae Monastery. The Virgin's holy icon had been cast into Lake Zaguru so that the iconoclasts would not desecrate it. It miraculously arose intact from the lake's depths after many years in 864 .

On this day we also commemorate our righteous Father Simeon the Stylite. He was born in Syria of peasant parents. At the age of eighteen, Simeon left home and was tonsured a monk. He undertook the most difficult ascetic practices, including a strict fast for forty days. Simeon eventually took upon himself a form of asceticism that was previously unknown. He stood day and night on a pillar, in unceasing prayer. At first, his pillar was six cubits (7.5 feet) high; Simeon eventually raised it to forty cubits (60 feet) high. The saint worked many great miracles, healing infirmities by word and prayer, comforting those in need, instructing others, and reproaching some who held heretical beliefs. Simeon lived to be 103 years old. He reposed in the Lord on September 1, 459. His pillar and the cathedral named in his honor still stand outside of Aleppo, Syria.

By the intercessions of Thy Saints, O Christ God, have mercy upon us. Amen.

### إشكاليّات معاصرة

#### (Arabic Translation of the English text on the cover page)

ماذا علينا أن نفعل لمواجهة هذه الهجمة الشرسة على هويتنا؟

ماذا يفعلون في المدارس والجامعات والأسرة والبيوت؟ علينا أن نواجه كل هذه الهجمات... ولكنني أحذر من أيّ إكراه في التعامل والتواصل مع الشباب. علينا أن نوفرّ لهم ظروفًا أفضل وفرصاً توفّر للإنسان مفهوماً أخلاقياً؛ علينا أن نمنح الفرصة لنموّ المفهوم الأخلاقي عند الأجيال الصاعدة.

يظنّ البعض أنهم إذا جلسوا في غرفة وأغلقوا الباب فإنهم يضيّقون المجال ويحمون ذواتهم، بينما هم يضيّقون على أنفسهم فقط وينغلقون، في حين أنّ العالم لا يزال على حاله.

يجب أن نواجه الوجود بالوجود، والمستقبل لن يكون نسخة من الماضي... حتى لو كان الماضي ممتازاً، لا يمكننا أن نجعل الناس يعيشون في زمن مضى.

لذلك أطالب بتعبير وترجمة، معاصرة لقيمتنا الأرثوذكسية وأخلاقنا، يمكن أن يفهمها الناس اليوم.

إغناطيوس الرابع (بطريرك أنطاكية وسائر المشرق) 25 أيار 1999

# **Your Grace Transforms the Universe, Part Three**

***By Metropolitan Saba (Isper)***

## **Distinguishing between Evil and Good**

The human world today tends to accept the disease and change its name, in its quest to embrace the sick. Orthodox Christianity distinguishes between sickness and the patient, between wickedness and the wicked, between the sin and the sinner. It is called upon to liberate the wicked man from his wickedness and to free the sinner from his sin. It is aware that evil lies not in the matter itself but, rather, in one's attitude towards this matter; it lies in the will of man. Accepting the disease with the patient makes the patient worse. Compassion is for the fallen person, not for the fall itself. In order to cure patients from their illness, we must identify the illness and name it.

Orthodox Christian theology unleashes the energies that can transform this world back into what it was made to be. Orthodox theology must be the inspiration for movements of love, peace, service, non-discrimination, alleviating injustice, and caring for the environment—not influenced by movements of a merely human nature. Christ came to save the world, to establish the earth as a heaven, not to establish a system limited to the parameters of mere earthly life.

The misery of the world, rich and poor alike—spiritual and material misery, which is constantly being exacerbated—is only a sign that Christians have not been sufficiently transfigured by the Holy Spirit, so that the world might be transfigured by them. Olivier Clement says, “If some people become prayer—that is, pure prayer that transcends all measures of the criteria of this world—then they transform the universe by their mere presence, by their mere existence.”

## **Church and Joy**

There is another thing that the Church should be aware of: the desired joy, the joy of life in Christ. Christianity began by declaring joy: “I announce to you a great joy, that today a Savior has been born to you and he is Christ the Lord” (Luke 2:11). Christianity, since its inception, was a declaration of the only possible joy on earth.

Christianity announced a new, all-encompassing joy, turning the end into a beginning, death into life. It is not possible to understand Christianity without proclaiming this joy. And, since the Church is joy—only joy—it has triumphed in the world. But let us remember that every time it loses this joy, it will inevitably lose the world and will lose its testimony in it. Every time its joy becomes a worldly joy rather than the fruit of the Holy Spirit, it spoils its flavor and loses its taste, which the world needs but is unaware of; then the Church becomes null and void.

Is the Church aware today of the following words of Fr. Alexander Schmemmann, which are a contemporary echo of Christ's words? “The Church is in the world but not of the world, because only by not being of the world can it reveal and manifest the ‘world to come,’ the beyond” (For the Life of the World).

Only Christianity can restore this world to come—the lost world, yet at the same time the desired one. An extended pause for reflection is required here, because a comprehensive change of prevailing notions is required.

## **Comfort or Life?**

How can we restore the realm of the Heavenly Kingdom—where “there is no sorrow, death, or sighing”—while we are affected by a debilitating secularism that strips our Christianity of its substantial mystical quality and turns it into a mere sector or domain among several sectors or domains of man’s needs, even if we call it a “spiritual sector”? Freedom from the influence of contemporary secularism is one of the most important priorities of the Church in today’s world. This is the spirit that has prevailed in the world, starting from the formerly Christian world and spreading from it to all countries.

Contemporary secularism seeks human comfort, while true Christianity seeks human life. Contemporary secularism reconciles people with death and presents it as a natural end to a normal life, whereas Christianity is not a reconciliation with death but a revelation of death, and it is able to reveal death because it is a revelation of life. Christ is this life. “Only if Christ is Life,” quoting Father Alexander Schmemmann, “is death what Christianity proclaims it to be, namely, the enemy to be destroyed, and not a ‘mystery’ to be explained” (For the Life of the World).

## **Church Expatriation**

The Church is a divine institution that comes from above and is directed upwards. Its message is to raise the world to where and how it originally was. The Church is a divine institution that comes from above and is directed upwards. Its message is to raise the world to where and how it originally was.

The Church, while caring for the world, tends to come down to its measure. Many times, it overlooks, with good intentions, the fact that it has become the world’s size. When, as it deals with human beings, it forgets that they are fallen, then it abandons its most sacred message—that is, salvation.

Today, the spirit of world secularism poses a threat to the Church. The secular achievements are undoubtedly attractive. Father Giovanni Martini described his Catholic Church after the Second Vatican Council, with all its positive aspects, with prophetic words. He said, “The post-Council Church lost its mystical face, and it became the Church of permanent dialogue, organizations, consultations, conferences, councils, committees, academies, parties, blocs of influence on public opinion, jobs, structures and reconstruction, social experiments, and statistics. Thus, the church became more than ever, the human church, that is, an entity without an identity.”

To trust that life is truly with and in Christ is not a new requirement, but let us trust that Christ alone is sufficient for the world to have life, as we really believe. Then our sole trust in money, science, and technology becomes invalid; and they, in turn, become no more than servants of the message of Christ.

We should not forget that, according to the expression of Saint Paul the Apostle, we as Christians must be “as unknown, yet well-known; as dying, yet behold we live; as punished, yet not put to death; as sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, yet possessing all things” (2 Cor. 6:9–10).

Our world talks a lot about God. God is often the subject of dissection and analysis, an idea, an ideology; and consequently, the face of God is absent—God the Life, the Father, God who cares for His people and carries them on eagles’ wings. Isn’t the Bible currently being taught as a book of literature or culture in many theological schools? Aren’t there many theological books that present Christianity as an intellectual philosophy that only certain intellectuals are aware of? Saint Sophrony Sakharov talks about this subject, saying, “The long-standing experience of scientific theology has convincingly demonstrated that a person can obtain a thorough understanding of scientific theology without having a living faith, that is, in his or her ignorance of God.”

Do we live what we have spoken of—that the universe manifests Christ through us or via our mediation—without restoring our fallen passions to their original position? How do we restore the world to God if we do not restore our souls to Him first? The Orthodox Church persistently asks for repentance. It realizes that repentance is a change of mind that leads to awakening. To repent means to remain vigilant. The awakened person is the one who does not surrender to dreams aimlessly, under the influence of fleeting impulses. The awakened person is the one who has a meaning, a direction, a goal. He knows where he is and where he is going. To be alert is to be present where we are. We live in the reality of the present. We do not become nostalgic for the past, and we do not get distracted and disturbed by desires for the future. It is what Paul Evdokimov says: “The present hour in which you live, the person you meet here and now, and the task you are doing at this moment are the most important issues in your life.” This permanent repentance inevitably leads to both purification of the soul and purification at the bodily level, simultaneously. The Orthodox Church emphasizes the spiritual effectiveness of bodily ascetic practices because it looks at Creation in its entirety and at the same time asks to restore it in its entirety to the Kingdom from which it had fallen.

## **The Last Offering**

When Christians present the world to God after its liberation from the effects of the fall, they present themselves along with it, realizing the presence of God in matter and beyond all matter. They do not accept the fallen world on its own terms because they know that our relationship with God’s Creation has been distorted by sin and we will not rediscover its fundamental sacred character until our hearts are purified.

When we are cleansed, our hearts are filled with the love of God, rather than with overflow of emotions that are subject to changing influences. At that point, we understand the words of Father Zosima in the novel *The Brothers Karamazov*, when he was questioned about resorting to force or to humble love, especially in the face of sin. He advises, “Do not resort except to this love, this love that subjugates the entire world. Humanity that is filled with love is a marvelous force, unlike any other force.”

This teaching was originally printed for the 56th biennial Archdiocese Convention in July of 2023.



## **Divine Liturgy Variables for Sunday September 1, 2024**

### **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 THE INDICTION IN TONE TWO**

O Maker of all creation, Who hast established the times and the seasons in Thine own power: Bless the crown of this year with Thy goodness, O Lord, and keep our rulers and Thy flock in peace, by the intercessions of the Theotokos, and save us.

### **APOLYTIKION FOR THE THEOTOKOS IN TONE SEVEN**

Rejoice, thou who art full of grace, O Virgin Theotokos, haven and protection of the race of man; for the Redeemer of the world became incarnate of thee; for thou alone art both mother and virgin, ever blessed and glorified. Intercede with Christ God that peace be granted unto all the world.

### **APOLYTIKION OF ST. SIMEON THE STYLITE IN TONE ONE**

Thou becamest a pillar of patience and didst emulate the Forefathers, O righteous one: Job in his sufferings, Joseph in temptations, and the life of the bodiless while in the body. O Simeon, our righteous Father, intercede with Christ God that our souls be saved.

### **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 FOR THE INDICTION IN TONE FOUR**

O God of all, Thou Who hast made all the ages, \* O Sovereign Lord, truly transcendent in essence, \* bestow Thy grace and blessing on the year to come; \* and, O Most Compassionate, \* in Thine infinite mercy \* save all them that worship Thee, \* Who alone art our Master, \* and that with fear, O Savior, cry to Thee: \* Grant unto all men a fruitful and godly year.

### **KOINONIKON (COMMUNION HYMN) OF THE INDICTION IN TONE EIGHT**

Bless the crown of the year with Thy goodness, O Lord. Alleluia.

## ترانيم القداس الإلهي ليوم الأحد ١ أيلول ٢٠٢٤

### طروبارية القيامة بالحن الأول

إِنَّ الْحَجَرَ لَمَّا خُتِمَ مِنَ الْيَهُودِ، وَجَسَدَكَ الطاهرَ حَفِظَ مِنَ الْجُنْدِ، قُتِمَتْ فِي الْيَوْمِ الثَّالِثِ أَيُّهَا الْمُخَلِّصُ، مَانِحاً الْعَالَمَ الْحَيَاةَ. لِذَلِكَ قُوَّتِ السَّمَاوَاتِ، هَتُّوْا إِلَيْكَ يَا وَاهِبَ الْحَيَاةِ: الْمَجْدَ لِقِيَامَتِكَ أَيُّهَا الْمَسِيحُ، الْمَجْدُ لِمَلِكِكَ، الْمَجْدُ لِتَدْبِيرِكَ، يَا مُحَبَّ النَّبَشْرِ وَحَدَّكَ .

### طروبارية للأندكتيون (رأس السنة) بالحن الثاني

يا بَارِيَّ الْخَلِيقَةِ كُلِّهَا، وَالْجَاعِلَ الْأَوْقَاتِ وَالْأَزْمِنَةَ فِي سُلْطَانِكَ الْخَاصِّ، بَارِكْ إِكْلِيلَ السَّنَةِ بِصَلَاحِكَ، يَا رَبُّ، وَاحْفَظِ الْعَالَمَ وَكُنْيَسَتَكَ بِسَلَامٍ، بِشَفَاعَةِ الْوَلَدَةِ الْإِلَهَةِ، وَخَلِّصْنَا.

### طروبارية العيد الجامع لوالدة الإله بالحن السابع

إِفْرَحِي يَا الْوَلَدَةَ الْإِلَهَةَ الْعَذْرَاءَ الْمُمْتَلِنَةَ نِعْمَةً، يَا مِينَاءَ الْجِنْسِ الْبَشَرِيِّ وَنَصِيرَتَهُ، فَمِنْكَ قَدْ تَجَسَّدَ مُنْقِذُ الْعَالَمِ، وَأَنْتِ وَحَدَّكَ أُمُّ وَبَتُولٌ، ذَوْماً مُبَارَكَةً وَمُجَدَّةً. فَتَشَفَّعِي إِلَى الْمَسِيحِ الْإِلَهَةِ لِيَهَبَ السَّلَامَ لِلْمَسْكُونَةِ كُلِّهَا.

### طروبارية للقديس سمعان العمودي بالحن الأول

صِرْتُ لِلصَّبْرِ عَمُوداً، وَلِلْأَبَاءِ الْقُدَمَاءِ ضَارِعَتٌ مُبَارِيّاً، لِأَيُّوبَ بِالْآلَامِ، وَلِيُوسُفَ بِالتَّجَارِبِ، وَلِسِيرَةَ الْعَادِمِيِّ الْأَجْسَادِ وَأَنْتِ بِالْجَسَدِ. فَيَا أَبَانَا الْبَارِ سَمْعَانَ، تَشَفَّعْ إِلَى الْمَسِيحِ الْإِلَهَةِ فِي خَلَاصِ نَفُوسِنَا.

### طروبارية القديس جاورجيوس بالحن الرابع

بِمَا أَنْتَ لِلْمَاسُورِينَ مُحَرَّرٌ وَمُعْتَقٌ، وَلِلْفُقَرَاءِ وَالْمَسَاكِينِ عَاضِداً وَنَاصِراً، وَلِلْمَرْضَى طَبِيبٌ وَشَافٍ، وَعَنْ الْمُؤْمِنِينَ مُكَافِحٌ وَمُحَارِبٌ أَيُّهَا الْعَظِيمُ فِي الشَّهَدَاءِ جَاورْجِيُوسَ الْبَلَّاسِ الظَّفَرِ، تَشَفَّعْ إِلَى الْمَسِيحِ الْإِلَهَةِ فِي خَلَاصِ نَفُوسِنَا.

### الفتدق للأندكتيون (رأس السنة) بالحن الرابع

يَا مَنْ خَلَقَ كُلَّ الْبَرَايَا بِحُكْمَةٍ لَا تُقْسَرُ، وَوَضَعَ الْأَزْمِنَةَ بِسُلْطَانِهِ الْخَاصِّ، هَبِ الْغُلَبَاتِ لِشُعْبِكَ الْمُحِبِّ الْمَسِيحِ، وَبَارِكْ مَدْخَلَ السَّنَةِ وَمَخْرَجَهَا، مُسَدِّداً أَعْمَالَنَا عَلَى مَا يُوَافِقُ مَشِيئَتَكَ الْإِلَهِيَّةَ.

### كينونيكون لرأس السنة بالحن الثامن

بَارِكْ إِكْلِيلَ السَّنَةِ بِصَلَاحِكَ، يَا رَبُّ. هَلْلُويَا.





## THE EPISTLE (For The New Year)

*Great is our Lord, and great is His power. Praise the Lord, for the Lord is good.*

### The Reading from the First Epistle of St. Paul to St. Timothy (2:1-7)

Timothy, my son, first of all, then, I urge that supplications, prayers, intercessions, and thanksgivings be made for all men, for kings and all who are in high positions, that we may lead a quiet and peaceable life, godly and respectful in every way. This is good, and it is acceptable in the sight of God our Savior, Who desires all men to be saved and to come to the knowledge of the truth. For there is one God, and there is one mediator between God and men, the man Christ Jesus, Who gave Himself as a ransom for all, the testimony to which was borne at the proper time. For this I was appointed a preacher and apostle (I am telling the truth, I am not lying), a teacher of the Gentiles in faith and truth.

الرسالة (الرأس السنة الكنسية)  
عَظِيمٌ هُوَ رَبُّنَا وَعَظِيمَةٌ هِيَ قُوَّتُهُ. سَبِّحُوا الرَّبَّ فَإِنَّهُ صَالِحٌ.

فَصَلُّ مِنْ رِسَالَةِ الْقَدِّيسِ بُولُسَ الرَّسُولِ إِلَى أَهْلِ الْأُولَى إِلَى تِيموثَاوُسَ.

يا إخوة، يا ولدي تيموثاوس، أسألُ قَبْلَ كُلِّ شَيْءٍ أَنْ تُقَامَ تَضَرُّعَاتٌ، وَصَلَوَاتٌ، وَتَوَسُّلَاتٌ، وَتَشْكُرَاتٌ مِنْ أَجْلِ جَمِيعِ النَّاسِ، مِنْ أَجْلِ الْمُلُوكِ وَكُلِّ ذِي مَنْصِبٍ، لِنَقْضِي حَيَاةً مُطْمَئِنَّةً، هَادِئَةً، فِي كُلِّ تَقْوَى وَعَفَافٍ. فَإِنَّ هَذَا حَسَنٌ وَمَقْبُولٌ لَدَى اللَّهِ مُخْلِصِنَا، الَّذِي يُرِيدُ أَنْ جَمِيعَ النَّاسِ يَخْلُصُونَ وَإِلَى مَعْرِفَةِ الْحَقِّ يَبْلُغُونَ. لِأَنَّ اللَّهَ وَاحِدٌ، وَالْوَسِيطُ بَيْنَ اللَّهِ وَالنَّاسِ وَاحِدٌ، وَهُوَ الْإِنْسَانُ يَسُوعُ الْمَسِيحُ، الَّذِي بَدَّلَ نَفْسَهُ فِدَاءً عَنِ الْجَمِيعِ، وَهُوَ شَهَادَةٌ فِي آوْنَتِهَا، نُصِبْتُ أَنَا لَهَا كَارِزًا وَرَسُولًا (الْحَقُّ أَقُولُ لَا أَكْذِبُ) مَعْلَمًا لِلْأُمَمِ فِي الْإِيمَانِ وَالْحَقِّ.

## 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](https://www.facebook.com/stgeorgemtl/live_videos)

### SEPTEMBER 2024

#### Sunday 1 - Ecclesiastical New Year

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

#### Thursday 5

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

#### Saturday 7

- \* 05:00 pm Byzantine Youth Choir Rehearsal in the Youth Center
- \* 06:00 pm **Great Vespers at St. Mary's Orthodox Church**

#### Sunday 8 - Sunday Before Holy Cross

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

#### Saturday 14 **ELEVATION OF THE LIFE-GIVING CROSS**

- \* 09:00 am Sunday Orthros
- \* 10:00 am Divine Liturgy
- \* 04:00 pm Mother's Group Gathering in the Youth Center
- \* 04:00 pm St. George English Teen Choir
- \* 05:00 pm Byzantine Youth Choir Rehearsal in the Youth Center
- \* 06:00 pm Young Adults Meeting in the Youth Center
- \* 06:30 pm Vespers



#### Sunday 15 - Sunday After Holy Cross

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

#### Monday 16

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

#### Wednesday 17

- \* 07:00 pm Antiochian Women Potluck in the Fellowship Hall

#### Saturday 21

- \* 04:00 pm St. George English Teen Choir
- \* 05:00 pm Byzantine Youth Choir Rehearsal in the Youth Center
- \* 06:30 pm Vespers
- \* 07:30 pm Arabic Bible Study Group



## **Prayers Offered For the Living**

For the Orthodox Servants of God:

Archpriest Michel Fawaz; Archpriest Stephen Tewfik;  
Child Irene & family; Dimitri Zelenski; Tatiana Zelenskaia;  
Joseph Gedeon; Regina De Heer; Amin Cassis; Mikal Nasr; Isabel;  
Lloyd George; Lily Farah; Sophia Jabbour; Efrida Alexan;  
Odette & Aline Helan; John; Lily; Bernadette; Nadia; Samir Manoli;  
Mary Aboud; Josée Bernaquez; Gaby & Nada Mouacdié; Josephine Soury;

## **Memorials today**

Michel El-Maalouli (40 days)  
Antoine Massoud (2 years)  
Joseph Wardini (2 years)  
Mary Bikhazi (3 years)  
Louli & Yvette Tewfik  
Pauline, Henriette & Choukri Tewfik  
Fadi Boulos  
Charlotte, Joseph & Peter Namour  
Edward Abdo; Maurice Malick  
Parthenopie Musallam  
Vittino Marino (15 years)  
All the deceased members of the Mégélas & Taraboulsy families

## **Wedding today at 2:00 pm**

Joseph Gedeon, son of Wadid Gedeon & Marie Gurulian to  
Regina De Heer, daughter of Andrew De Heer & Jane Sagoe

## **Congratulations to**

Dmitri Zelenski & Jenna Stappas,  
who were united in the Holy Matrimony yesterday

**The olive oil is donated by Maurice & Mona Mégélas  
in memory of all the deceased members of the Mégélas & Taraboulsy  
families**



## L'ÉPÎTRE

*Grand est notre Seigneur, sublime est sa puissance. Louez le Seigneur :  
il est bon de psalmodier .*

### **Lecture de la première épître du saint apôtre Paul à Timothée**

Mon enfant Timothée, j'exhorte, avant toutes choses, à faire des prières, des supplications, des requêtes, des actions de grâces, pour tous les hommes, pour les rois et pour tous ceux qui sont élevés en dignité, afin que nous menions une vie paisible et tranquille, en toute piété et honnêteté. Cela est bon et agréable devant Dieu notre Sauveur, qui veut que tous les hommes soient sauvés et parviennent à la connaissance de la vérité. Car il y a un seul Dieu, et aussi un seul médiateur entre Dieu et les hommes, Jésus Christ homme, qui s'est donné lui-même en rançon pour tous. C'est là le témoignage rendu en son propre temps, et pour lequel j'ai été établi prédicateur et apôtre - je le dis en toute sincérité - chargé d'instruire les païens dans la foi et la vérité.

## THE GOSPEL (For the New Year )

### **The Reading from the Holy Gospel according to St. Luke . (4:16-22)**

At that time, Jesus came to Nazareth, where He had been brought up; and He went to the synagogue, as His custom was, on the Sabbath day. And He stood up to read; and there was given to Him the book of the prophet Isaiah. Jesus opened the book and found the place where it was written, "The Spirit of the Lord is upon Me, because He has anointed Me to preach good news to the poor and to heal the broken hearted. He has sent Me to proclaim release to the captives and recovering of sight to the blind, to set at liberty those who are oppressed, to proclaim the acceptable year of the Lord." And Jesus closed the book, and gave it back to the attendant, and sat down; and the eyes of all in the synagogue were fixed on Him. And He began to say to them, "Today this Scripture has been fulfilled in your hearing." And all spoke well of Him, and wondered at the gracious words which proceeded out of His mouth.



## L'ÉVANGILE

*Nouvel an ecclésial*

### Lecture de l'Évangile selon saint Matthieu

En ce temps-là, Jésus se rendit à Nazareth, où il avait été élevé, et, selon sa coutume, il entra dans la synagogue le jour du sabbat. Il se leva pour faire la lecture, et on lui remit le livre du prophète Ésaïe. L'ayant déroulé, il trouva l'endroit où il était écrit : « L'Esprit du Seigneur est sur moi, Parce qu'il m'a oint pour annoncer une bonne nouvelle aux pauvres ; Il m'a envoyé pour guérir ceux qui ont le cœur brisé, Pour proclamer aux captifs la délivrance, Et aux aveugles le recouvrement de la vue, Pour renvoyer libres les opprimés, Pour publier une année de grâce du Seigneur. » Ensuite, il roula le livre, le remit au serviteur, et s'assit. Tous ceux qui se trouvaient dans la synagogue avaient les regards fixés sur lui. Alors il commença à leur dire : Aujourd'hui cette parole de l'Écriture, que vous venez d'entendre, est accomplie. Et tous lui rendaient témoignage ; ils étaient étonnés des paroles de grâce qui sortaient de sa bouche.

### الإنجيل (الرأس السنة الكنسية)

#### فصلٌ شريفٌ من بشارَةِ القديسِ لوقا الإنجيليِّ البشيرِ والتلميذِ الطاهرِ

في ذَلِكَ الزَّمانِ، أَتى يَسوعُ إلى الناصِرَةِ حَيْثُ كانَ قد تَرَبَّى وَدَخَلَ كعادَتِهِ إلى المَجْمَعِ يَوْمَ السَّبْتِ وقامَ لِيَقْرَأَ. فَدَفَعَ إِلَيْهِ سِفْرُ أشعِياءَ النَّبِيِّ. فَلَمَّا فَتَحَ السِّفْرَ، وَجَدَ المَوْضِعَ المَكْتُوبَ فِيهِ: "إِنَّ رُوحَ الرَّبِّ عَلَيَّ، ولأَجْلِ ذَلِكَ مَسَحَنِي وَأَرْسَلَنِي لأُبَشِّرَ المَساكينَ وَأَشْفِي مُنكسِرِي القُلُوبِ، وَأُنَادِيَ لِلْمَأسُورِينَ بِالتَّخْلِيَةِ، وَلِلْعُمَيانِ بِالْبَصَرِ، وَأُطْلِقَ المُهَمَّسِينَ إلى الخِلاصِ، وَأُكْرِزُ بِسَنَةِ الرَّبِّ المُقْبُولَةِ." ثُمَّ طَوَى السِّفْرَ وَدَفَعَهُ إلى الخادِمِ وَجَلَسَ. وَكانَتْ عُيُونُ جَميعِ الَّذِينَ في المَجْمَعِ شاخِصَةً إِلَيْهِ. فَجَعَلَ يَقُولُ لَهُمْ: "اليَوْمَ تَمَّتْ هَذِهِ الكِتابَةُ الَّتِي تُليِّتُ على مَسامِعِكُمْ." وَكانَ جَميعُهُمْ يَشْهَدُونَ لَهُ وَيَتَعَجَّبُونَ مِنْ كَلامِ النِّعْمَةِ البارِزِ مِنْ فَمِهِ.

## المناسبات الكنسيّة القادمة

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

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### أيلول ٢٠٢٤



الأحد ١	رأس السنة الكنسيّة
*	صلاة السحرية ٩:١٠ صباحاً
*	القُدّاس الإلهي ١٠:٣٠ صباحاً
الخميس ٥	
*	اجتماع النادي الاجتماعي في قاعة الكنيسة ٦:٠٠ مساءً
السبت ٧	
*	تدريبات جوقة الشباب البيزنطية ٥:٠٠ مساءً
*	صلاة الغروب في كنيسة السيدة العذراء ٦:٠٠ مساءً
الأحد ٨	
*	الأحد قبل عيد رفع الصليب
*	صلاة السحرية ٩:١٠ صباحاً
*	القُدّاس الإلهي ١٠:٣٠ صباحاً
السبت ١٤	عيد رفع الصليب الكريم المُحيي
*	صلاة السحرية ٩:٠٠ صباحاً
*	القُدّاس الإلهي ١٠:٠٠ صباحاً
*	اجتماع فرقة الأمّات ٤ مساءً
*	تدريبات جوقة الشباب البيزنطية ٥:٠٠ مساءً
*	اجتماع الشبيبة ٦:٠٠ YAM
*	صلاة الغروب ٦:٣٠ مساءً
الأحد ١٥	
*	الأحد بعد رفع الصليب
*	صلاة السحرية ٩:١٠ صباحاً
*	القُدّاس الإلهي ١٠:٣٠ صباحاً
الإثنين ١٦	
*	اجتماع مجلس الرعيّة — قاعة "سويد" للاجتماعات ٦:٣٠ مساءً
الأربعاء ١٧	
*	مائدة محبّة من تنظيم السيّدات الأنطاكيّات ٧:٠٠ مساءً
السبت ٢١	
*	تدريبات جوقة الشباب (الموسيقى الغربيّة) ٤ مساءً
*	تدريبات جوقة الشباب البيزنطية ٥:٠٠
*	صلاة الغروب ٦:٣٠ مساءً
*	دراسة إنجيليّة باللّغة العربيّة ٧:٣٠ مساءً

# École de Dimanche

Le dimanche 15 septembre 2024, la bénédiction des participants et des enseignants aura lieu après la procession pour la fête de la Sainte Croix. Il y aura également une occasion de se rencontrer par la suite au Centre des Jeunes entre les participants, les parents et les enseignants.

Le dimanche 22 septembre 2024, les cours débuteront immédiatement après la Sainte Communion.

Veuillez vous assurer d'inscrire vos enfants au plus tard le 15 septembre 2024.

**Lien d'inscription:**

**<https://bit.ly/Churchschool2024-25>**

Élevons notre cœur pour que le Seigneur bénisse cette nouvelle année !





For any online donation, please go to our new donation page by using the link below:

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& Outsourcing**

**Amanda Khoury, Manager, Business Services  
& Outsourcing**

**IBDO**





**A heartfelt thank you to everyone who contributed to the back-to-school drive!  
Thanks to your generosity, we were able to provide 55 bags  
filled with essential items to children in need.  
If any of our parishioners need support with a bag, please let us know.**



# Church School

On Sunday September 15th, 2024 the blessing of participants and teachers will take place after the procession for the Feast of the Holy Cross. There will also be an opportunity to mingle afterwards in the Youth Centre between participants, parents and teachers.

On Sunday September 22, 2024 classes will debut right after Holy Communion.

Please make sure to register your children no later than September 15th, 2024

**Registration Link:**

**<https://bit.ly/Churchschool2024-25>**

Let us lift up our hearts for the Lord's blessing in this new year!



SAVE THE DATE!

# Antiochian Women Welcome Potluck Dinner

Tuesday Sept. 17, 2024 at 6:30 PM  
in the Fellowship Hall

All the ladies of St. George are invited to attend the Antiochian Women's first event of the new ecclesiastical year. Stay tuned for more details!

