

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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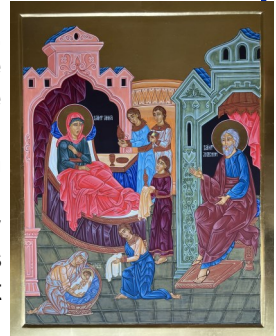
September 8, 2024

Sunday before the Elevation of the Holy Cross
Feast of the Nativity of the Theotokos

ICON OF THE NATIVITY OF THE THEOTOKOS

The first Great Feast of the Ecclesiastic New Year is that of the **NATIVITY OF THE THEOTOKOS (SEPTEMBER 8)**. The early life of the Mother of God is described in the *Apocryphal Gospel of James or Protoevangelion*.

The icon of the Feast presents to us Joachim and Anna, Mary's parents, and the Mother of our Lord as an infant. Saint Anna has a prominent place in the icon with one hand on her heart showing her motherly love and the other one on her lap showing her tiredness after giving birth. Saint Joachim has one hand pointing towards baby Mary and one extended with its palm towards heaven to show he acknowledges this child is a gift from God liberating him and his wife from their barrenness. Anna is surrounded by attendants who have assisted with the birth. We also see Mary—who was chosen by God to be the Theotokos—born as a normal human being, just like the rest of us.



The icon of the Nativity of the Theotokos echoes the Nativity of Our Lord Jesus Christ: Anna is reclining in a bed, in a similar way to how Mary herself reclines in icons of Christ's Nativity. Below Anna, the infant Mary is being bathed by midwives, just as the infant Christ is washed by Salome in the icon of His own birth. The main difference is that of the surroundings—whereas Christ's birth is shown to be in a cave, the Mother of God's birth is shown within the city walls, amid what appears to be a beautifully decorated house, because Joachim was "a man rich exceedingly" (Protoevangelium).

The God-Chosen Maiden was selected among all generations for the fulfillment of the divine plan of God to bring forth the Messiah. She was an exemplary humble and obedient person who said "Yes" to God, and hence is a model for every Orthodox Christian to follow.

Sunday September 8, 2024

saintgeorgemontreal.org

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OFFICE HOURS

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

THE SYNAXARION

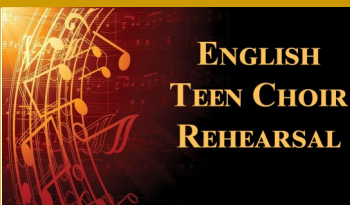
On September 8 in the Holy Orthodox Church, we celebrate the Nativity of our Most-holy Lady, the Theotokos and Ever-virgin Mary.

Verses

Truly, O Anna, thou surpasses all mothers,
Until that day thy daughter shall become a mother.
On the eighth Anna brought God's Mother into the light.

The Holy Virgin Mary was born of aged parents, Joachim and Anna. Her father was of the lineage of David, and her mother of the lineage of Aaron. Thus, she was of royal birth by her father and of priestly birth by her mother. In this, she foreshadowed Him Who would be born of her as King and High Priest. Her parents were quite old and had no children. Because of this they were ashamed before men and humble before God. In their humility they prayed to God with tears, to bring them joy in their old age by giving them a child, as He had once given joy to the aged Abraham and his wife Sarah by giving them Isaac. The Almighty and All-seeing God rewarded them with a joy that surpassed all their expectations and all their most beautiful dreams; for He gave them not just a daughter, but the Mother of God. She was Mary, Full of grace, Blessed among women, the Temple of the Holy Spirit, the Altar of the Living God, the Table of the Heavenly Bread, the Ark of God's Holiness, the Tree of the Sweetest Fruit, the Glory of the race of man, the Praise of womanhood, and the Fount of virginity and purity.

Through the intercessions of Thy Mother, O Christ God, have mercy upon us.
Amen.



ENGLISH TEEN CHOIR REHEARSAL

ENGLISH TEEN CHOIR

The first rehearsal starts September 14th

The English Teen Choir is a choir for those aged 13-17 who love to sing! The choir will practice singing church hymns in harmony to sing in concerts and church services throughout the year. The choir will rehearse at 4 pm on Saturdays, and those who wish to also sing in the Byzantine choir can join Byzantine rehearsals at 5 pm on Saturdays. Others can stay with us for snacks, socializing, and music activities until 6 pm. We will start the year off right away preparing music for an upcoming concert. Please consider joining, and bring your friends!

God and Man, Part One

By Metropolitan Saba (Isper)

Saint Sophrony, a disciple and spiritual son of Saint Silouan of Athos, is considered one of the most important theologians of the Orthodox Church in the twentieth century. Following a lecture and discussion at the University of Oxford, the moderator asked the audience: Is there a final question? One of the attendees asked Saint Sophrony: “Who is God?” He answered, “Tell me first: Who is man?”

The connection between God and man is, in fact, much deeper than one might imagine. God is not sitting far away in His heaven, watching man and what he does, like someone watching a movie on television. When God created man, He created, at the core of his being, an essential connection with him. There is nothing more evident than the constant longing for absolute fullness that transcends all limits, and ignorance of it often causes a person’s constant tension and anxiety. Thinkers ponder: Why does the mortal human being, who exists in a world where everything is fleeting, possess this unlimited longing and this dream of immortality? They consider this human aspiration towards absoluteness and perfection, in a limited and corrupt world, a sign of the existence of the Supreme Absolute, that is, God.

Imprinted on man is the continuous aspiration for perfection with his Creator, because he is the only creature imprinted in the image of his God. Thus, you find man inherently drawn to horizons that are endless, across all fields. You see him searching and striving, tirelessly, toward completion, perfection, and infinity. The wonderful saying of the blessed Augustine rings true in it: “You created us to turn to Thee, O Lord, and our hearts will not find rest unless they rest in Thee.”

How could this not be, when God created man differently than the rest of creation. The Bible says that later came into being by a word from God: “Let it be thus,” and it happened... “And God saw that it was good.” (Genesis 1). This is how all other living and inanimate creatures came into being. As for man, God said: “Let us make man in our image and after our likeness,” and then He took dust from the earth, formed it, and breathed into it the breath of life, and Adam was made. Of course, this is a theological depiction of creation.

The Divine Revelation wants to say through him the following:

- Man was created in the image of God, that is, there is something special in him, a breath of God, and this is the meaning of “breathed into him.”
- He is called to attain the divine ideal by developing the image of God that is in him. He is called to become, by divine grace, a “little god,” in the words of some of the Holy Fathers of the Church.
- In the eyes of God, he is the most important creature among all creation. The Biblical narrative speaks about God working with His hands to create man. By this, he is above all creatures. (However, Biblical revelation tells us that God is spirit, and therefore, He has no hands or bodies like us.)
- Also, God’s call to Adam to name the animals means that God crowned him king over creation. In this, he has a role and a responsibility.

Hence, in Orthodox theology, man is a being in two worlds: the heavenly and the earthly. His perfect and most complete example is the second hypostasis of the Holy Trinity, the incarnate Lord Jesus Christ, who in his person combined divinity and humanity.

Thus, man has become – through Jesus Christ and His divine grace – capable of attaining God’s likeness and experiencing the uncreated Divine Light.

Therefore, we find in Christianity, and in Orthodoxy in particular, much discussion and many living examples about those who have attained a pure and holy life, qualifying them to receive the light of the uncreated God, and subsequently experience the state of theosis (deification).

Are we surprised that philosophical movements that have “killed” God and declared atheism as their approach have returned to “crush” man? The “death of God,” is inevitably followed by the death of man. For what value does man have that distinguishes him from other beings, if he loses his connection to God and loses his inherent uniqueness in the divine image? He becomes just a number, with no unique personality, no feelings, and no special entity. He becomes just a talking animal.

Divine Liturgy Variables for Sunday September 8, 2024

THE FIRST ANTIPHON

Remember, O Lord, David and all his meekness. Lo, we have heard it at Ephratha. We have found it in the plains of the wood.

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

Glorious things are spoken of thee, O city of God. God is in the midst of her; she shall not be shaken; God shall help her right early in the morning. (**Refrain**)

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

THE SECOND ANTIPHON

The Lord hath sworn in truth unto David; and He will not annul it. Of the fruit of thy loins will I set upon thy throne.

Refrain: Save us, O Son of God, Who art risen from the dead; who sing to Thee. Alleluia.

There will I make to spring forth a horn for David. I have prepared a lamp for My Christ. (**Refrain**)

For the Lord hath elected Zion; He hath chosen her to be a habitation for Himself. (**Refrain**)

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

THE THIRD ANTIPHON

Here will I dwell, for I have desired it. The Most High hath sanctified His tabernacle. Holy is Thy temple, and wonderful in righteousness.

RESURRECTIONAL APOLYTIKION IN TONE TWO

When Thou didst submit Thyself unto death, O Thou deathless and immortal One, then Thou didst destroy hades with Thy Godly power. And when Thou didst raise the dead from beneath the earth, all the powers of Heaven did cry aloud unto Thee: O Christ, Thou giver of life, glory to Thee.

APOLYTIKION OF THE NATIVITY OF THEOTOKOS IN TONE FOUR

Thy nativity, O Theotokos, hath proclaimed joy to the whole universe; for from thee did shine forth the Sun of justice, Christ our God, annulling the curse, and bestowing the blessing, abolishing death and granting us life everlasting.

KONTAKION OF THE NATIVITY OF THE THEOTOKOS TONE FOUR

By thy holy nativity, O pure one, Joachim and Anna were delivered from the reproach of barrenness; and Adam and Eve were delivered from the corruption of death; thy people do celebrate it, having been saved from the stain of iniquity, crying unto thee: The barren doth give birth to the Theotokos, who nourisheth our life.

ترانيم القداس الإلهي ليوم الأحد ٨ أيلول ٢٠٢٤

الانتيفونا الأولى

أَذْكُرُ يَا رَبُّ دَاوُدَ وَكُلَّ دَعْتِهِ. هُوَذَا قَدْ سَمِعْنَا بِهِ فِي أَفْرَاثَا. وَجَدْنَاهُ فِي حَقُولِ الْوَعْرِ.
اللازمة: بِشَفَاعَاتِ وَالِدَةِ الْإِلَهِ، يَا مُخَلِّصُ خَلِّصْنَا.
فِيكَ قِيلَتِ الْمَفَاخِرُ يَا مَدِينَةَ اللَّهِ. اللَّهُ فِي وَسْطِهَا وَلِذَلِكَ لَنْ تَنْزَعَزَعَ، اللَّهُ يُعِينُهَا عِنْدَ انْبِلَاجِ الصُّبْحِ.
بِشَفَاعَاتِ وَالِدَةِ الْإِلَهِ...
أَلْمَجْدُ ... الْآنَ ... بِشَفَاعَاتِ وَالِدَةِ الْإِلَهِ...

الانتيفونا الثانية

حَلَفَ الرَّبُّ لِدَاوُدَ بِالْحَقِّ وَلَا يُخْلِفُ. إِنِّي مِنْ ثَمَرَةِ بَطْنِكَ أُجْلِسُ عَلَى كُرْسِيِّكَ.
اللازمة: خَلِّصْنَا يَا ابْنَ اللَّهِ، يَا مَنْ قَامَ مِنْ بَيْنِ الْأَمْوَاتِ، لِنُرْتَلَّ لَكَ. هَلْلُوبِيَا.
هُنَاكَ أَنْبِثُ لِدَاوُدَ قَرْنًا، هَيَأْتُ لِمَسِيحِي سِرَاجًا. (اللازمة)
لَأَنَّ الرَّبَّ اخْتَارَ صِهْيُونََ وَارْتَضَاهَا لَهُ مَسْكِنًا. (اللازمة)
الْمَجْدُ... الْآنَ ... يَا كَلِمَةَ اللَّهِ الْإِبْنِ الْوَحِيدِ...

الانتيفونا الثالثة

هَا هُنَا أَسْكُنُ لِأَيِّي إِيَّاهَا اصْطَفَيْتُ. أَلْعَلِّي قَدَّسَ مَسْكِنَتَهُ. قُدُّوسٌ هُوَ هَيْكَلُكَ، وَعَجِيبٌ أَنْتَ فِي عَدَالَتِكَ.

طروبارية القيامة باللحن الثاني

عِنْدَمَا انْحَدَرْتَ إِلَى الْمَوْتِ، أَيُّهَا الْحَيَاةُ الَّذِي لَا يَمُوتُ، حِينِنْدِ أَمَتِ الْجَحِيمِ بِنِزْقِ لَاهُوتِكَ. وَعِنْدَمَا أَقَمْتَ
الْأَمْوَاتِ مِنْ تَحْتِ الثَّرَى، صَرَخَ نَحْوَكُ جَمِيعَ الْقَوَاتِ السَّمَاوِيِّينَ: أَيُّهَا الْمَسِيحُ الْإِلَهِ، مُعْطِي الْحَيَاةِ الْمَجْدُ
لَكَ.

طروبارية ميلاد والدة الإله باللحن الرابع

مِيلَادُكَ يَا وَالِدَةَ الْإِلَهِ، بَشَّرَ بِالْفَرَحِ كُلَّ الْمَسْكُونَةِ، لِأَنَّهُ مِنْكَ أَسْرَقَ شَمْسُ الْعَدْلِ الْمَسِيحُ الْهَنَاءُ، فَحَلَّ اللَّعْنَةَ،
وَوَهَبَ الْبَرَكَتَةَ، وَأَبْطَلَ الْمَوْتَ، وَأَعْطَانَا حَيَاةً أَبَدِيَّةً .

القنطاق لميلاد والدة الإله باللحن الرابع

إِنَّ يُوَاكِيمَ وَحَنَّةَ مِنْ عَارِ الْعُقْرِ أُطْلِقَا، وَأَدَمَ وَحَوَاءَ مِنْ فَسَادِ الْمَوْتِ، بِمَوْلِدِكَ الْمُقَدَّسِ يَا طَاهِرَةَ أُعْتِقَا. فَلَهُ
يُعِيدُ شَعْبِكَ، وَقَدْ تَخَلَّصَ مِنْ وَصْمَةِ الرِّلَاتِ صَارِحًا نَحْوَكُ: "الْعَاقِرُ تَلِدُ وَالِدَةَ الْإِلَهِ الْمُغْدِيَةَ حَيَاتِنَا."



THE EPISTLE (For The Sunday before the Elevation of the Holy Cross)

*O Lord, save Thy people and bless Thine inheritance.
Unto Thee, O Lord, will I cry, O my God*

The Reading from the Epistle of St. Paul to the Galatians (6:11-18)

Brethren, see how large a letter I have written to you with my own hand. As many as desire to make a fair show in the flesh, they compel you to be circumcised, only that they may not be persecuted for the Cross of Christ. For not even those who are circumcised do themselves keep the Law; but they desire to have you circumcised, that they may boast in your flesh. But God forbid that I should boast, except in the Cross of our Lord Jesus Christ, through Whom the world is crucified to me, and I to the world. For in Christ Jesus, neither circumcision counts for anything, nor uncircumcision, but a new creation. And as many as walk according to this rule, peace be upon them, and mercy, and upon the Israel of God. Henceforth, let no one trouble me; for I bear in my body the brand-marks of the Lord Jesus. The grace of our Lord Jesus Christ be with your spirit, brethren. Amen.

الرسالة (الأحد قبل عيد الصليب)
خِصْن يَا رَبُّ شَعْبَكَ وَبَارِكْ مِيرَاثَكَ. إِلَيْكَ يَا رَبُّ أَصْرُخُ الْهَي.

فَصَلِّ مِنْ رِسَالَةِ الْقَدِيسِ بُولْسِ الرِّسُولِ إِلَى أَهْلِ غَلَاطِيَّةِ .

يَا إِخْوَهُ، أَنْظَرُوا مَا أَعْظَمَ الْكِتَابَاتِ الَّتِي كَتَبْتُهَا إِلَيْكُمْ بِيَدِي. إِنَّ كُلَّ الَّذِينَ يُرِيدُونَ أَنْ يُرْضُوا بِحَسَبِ الْجَسَدِ يُزْمُونَكُمْ أَنْ تَخْتَبِتُوا، وَإِنَّمَا ذَلِكَ لِئَلَّا يُضْطَهَدُوا مِنْ أَجْلِ صَلِيبِ الْمَسِيحِ. لِأَنَّ الَّذِينَ يَخْتَبِتُونَ هُمْ أَنْفُسُهُمْ لَا يَحْفَظُونَ النَامُوسَ بَلْ إِنَّمَا يُرِيدُونَ أَنْ تَخْتَبِتُوا لِيَفْتَخِرُوا بِأَجْسَادِكُمْ. أَمَّا أَنَا، فَحَاشَى لِي أَنْ أَفْتَخِرَ إِلَّا بِصَلِيبِ رَبَّنَا يَسُوعَ الْمَسِيحِ، الَّذِي بِهِ صُلبَ الْعَالَمُ لِي وَأَنَا صُلبْتُ لِلْعَالَمِ. لِأَنَّهُ فِي الْمَسِيحِ يَسُوعَ لَيْسَ الْخِتَانُ بِشَيْءٍ وَلَا الْقَلْفُ بَلِ الْخَلِيقَةُ الْجَدِيدَةُ. وَكُلُّ الَّذِينَ يَسْلُكُونَ بِحَسَبِ هَذَا الْقَانُونِ، فَعَلَيْهِمْ سَلَامٌ وَرَحْمَةٌ وَعَلَى إِسْرَائِيلِ اللَّهِ. فَلَا يَجْلِبْ عَلَيَّ أَحَدٌ أَتَعَابًا فِيمَا بَعْدُ، فَإِنِّي حَامِلٌ فِي جَسَدِي سِمَاتِ الرَّبِّ يَسُوعَ. نِعْمَةٌ رَبَّنَا يَسُوعَ الْمَسِيحِ مَعَ رُوحِكُمْ أَيُّهَا الْإِخْوَةُ. آمِينَ.



L'ÉPÎTRE

Seigneur, sauve ton peuple, et bénis ton héritage.

Vers toi, Seigneur, j'appelle : mon Dieu.

Lecture de l'épître du saint apôtre Paul aux Galates

Frères, voyez avec quelles grandes lettres je vous ai écrit de ma propre main. Tous ceux qui veulent se rendre agréables selon la chair vous contraignent à vous faire circoncire, uniquement afin de n'être pas persécutés pour la croix de Christ. Car les circoncis eux-mêmes n'observent point la loi ; mais ils veulent que vous soyez circoncis, pour se glorifier dans votre chair. Pour ce qui me concerne, loin de moi la pensée de me glorifier d'autre chose que de la croix de notre Seigneur Jésus Christ, par qui le monde est crucifié pour moi, comme je le suis pour le monde ! Car ce n'est rien que d'être circoncis ou incirconcis ; ce qui est quelque chose, c'est d'être une nouvelle créature. Paix et miséricorde sur tous ceux qui suivront cette règle, et sur l'Israël de Dieu ! Que personne désormais ne me fasse de la peine, car je porte sur mon corps les marques de Jésus. Frères, que la grâce de notre Seigneur Jésus Christ soit avec votre esprit ! Amen !

THE GOSPEL (Sunday before the Elevation of The Holy Cross)

The Reading from the Holy Gospel according to St. John. (3:13-17)

The Lord said, "No one has ascended into heaven but He who descended from heaven, the Son of man. And as Moses lifted up the serpent in the wilderness, so must the Son of man be lifted up, that whoever believes in Him should not perish but have eternal life. For God so loved the world that He gave His only Son, that whoever believes in Him should not perish but have eternal life. For God sent His Son into the world, not to condemn the world, but that the world might be saved through Him."

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

SEPTEMBER 2024

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
- * Blessing of Sunday School teachers and participants following Divine Liturgy

Monday 16

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

Wednesday 17

- * 06:30 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

Sunday 22 - First Sunday of Luke

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

Tuesday 24

- * 07:30 pm West Island Bible Study—Introduction to the Gospel of Luke at Diane Nemer's Home: 36 Bethune, Kirkland.

Wednesday 25

- * 07:30 pm Men's Brotherhood Meeting in the Youth Center



Prayers Offered For the Living

For the Orthodox Servants of God:
Archpriest Michel Fawaz; Archpriest Stephen Tewfik;
Child Irene & family; 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

George Yafalian (Newly departed)
Laure Toughlaman Khoury (40 days)
Simone Michel Kardouche (40 days)
Brandon Swanson (40 days)
Jeanne Habib (1 year)
Warda Arar
Norma Koussa Mouacdié (3 years)
Nelly Boutari
Maurice, Felix & Linda Boutari
Ernest Habib
Huguette, Victor, Claire & William Habib
André Petit
Antoine Khoury

Our heartfelt sympathies to

The Yafalian & Orfali families on the loss of George,
who fell asleep in the Lord in, Alexandria, Egypt on August 18th.



L'ÉVANGILE (dimanche avant la Croix)

Seigneur, sauve ton peuple, et bénis ton héritage.
Vers toi, Seigneur, j'appelle: mon Dieu.

Lecture de l'Évangile selon saint Jean

Personne n'est monté au ciel, si ce n'est celui qui est descendu du ciel, le Fils de l'homme qui est dans le ciel. Et comme Moïse éleva le serpent dans le désert, il faut de même que le Fils de l'homme soit élevé, afin que quiconque croit en lui ait la vie éternelle. Car Dieu a tant aimé le monde qu'il a donné son Fils unique, afin que quiconque croit en lui ne périsse point, mais qu'il ait la vie éternelle. Dieu, en effet, n'a pas envoyé son Fils dans le monde pour qu'il juge le monde, mais pour que le monde soit sauvé par lui.

الإنجيل (للأحد قبل عيد رفع الصليب)

فصل شريف من بشارة القديس يوحنا الإنجيلي البشير والتلميذ الطاهر

قال الرب: لم يصعد أحد إلى السماء إلا الذي نزل من السماء، ابن البشر الذي هو في السماء. وكما رفع موسى الحية في البرية، هكذا ينبغي أن يرفع ابن البشر. لكي لا يهلك كل من يؤمن به، بل تكون له الحياة الأبدية. لأنه هكذا أحب الله العالم حتى بذل ابنه الوحيد لكي لا يهلك كل من يؤمن به بل تكون له الحياة الأبدية. فإنه لم يرسل الله ابنه الوحيد إلى العالم ليدين العالم، بل ليخلص به العالم.

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](#)

أيلول ٢٠٢٤



الأحد ٨ الأحد قبل عيد رفع الصليب

* صلاة السحرية ٩:١٠ صباحاً

* القدّاس الإلهي ١٠:٣٠ صباحاً

السبت ١٤ عيد رفع الصليب الكريم المحيي

* صلاة السحرية ٩:٠٠ صباحاً

* القدّاس الإلهي ١٠:٠٠ صباحاً

* اجتماع فرقة الأمّات ٤ مساءً

* تدريبات جوقة الشباب (الموسيقى الغربيّة) ٤ مساءً

* تدريبات جوقة الشباب البيزنطية ٥:٠٠ مساءً

* اجتماع الشبيبة YAM ٦:٠٠ مساءً

* صلاة الغروب ٦:٣٠ مساءً

الأحد ١٥ الأحد بعد رفع الصليب

* صلاة السحرية ٩:١٠ صباحاً

* القدّاس الإلهي ١٠:٣٠ صباحاً

* مباركة أساتذة مدارس الأحد بعد القدّاس الإلهي

الإثنين ١٦

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

الأربعاء ١٧

* مائدة محبة من تنظيم السيّدات الأنطاكيّات ٦:٣٠ مساءً

السبت ٢١

* تدريبات جوقة الشباب (الموسيقى الغربيّة) ٤ مساءً

* تدريبات جوقة الشباب البيزنطية ٥:٠٠ مساءً

* صلاة الغروب ٦:٣٠ مساءً

* دراسة إنجيليّة باللّغة العربيّة ٧:٣٠ مساءً

الأحد ٢٢

* صلاة السحرية ٩:١٠ صباحاً

* القدّاس الإلهي ١٠:٣٠ صباحاً

الثلاثاء ٢٤

* دراسة إنجيليّة باللّغة الإنكليزيّة (منزل السيّدة ديان نمر) ٧:٣٠ مساءً

الأربعاء ٢٥

* اجتماع فرقة الرجال ٧:٣٠ مساءً

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SEPTEMBER 28, 2024
10 A.M.



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**ST. GEORGE CHURCH MONASTERY OUTING
SATURDAY, OCTOBER 5, 2024**

رحلة الدير مع كنيسة القديس جاورجيوس 5 تشرين الاول 2024



MONASTERY OF THE VIRGIN MARY THE CONSOLATORY

827, chemin de la Carrière, Brownsburg-Chatham, Quebec J8G 1K7.

Registration is needed, places are limited

Parishioners have to use their **own** means of transportation and the suggested arrival to the monastery is at **11:00 a.m.**

We are requesting a \$5 donation per person at the time of registration. This contribution will be given to the monastery as a token of our appreciation for their warm hospitality.

Register by **September 27** using this link:

<https://bit.ly/TripMonastery>

BRING YOUR OWN LUNCH OR PURCHASE ONE AT THE MONASTERY

WOMEN AND YOUNG LADIES SHOULD WEAR KNEE-LENGTH SKIRTS OR LONGER, AND MEN AND YOUNG MEN SHOULD WEAR PANTS.

Join Us!

Antiochian Women Welcome Potluck Dinner

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

If you would like to join us,
please confirm your attendance and your dish
with Gina Michael at gina.pmfs@videotron.ca



**AW Welcome Potluck Dinner
St George Fellowship Hall
TUESDAY, SEPTEMBER 17, 2024 @ 6:30 PM**

The AW would like to invite you to our first event of the new ecclesiastical year... the much anticipated and enjoyed by all, the AW Welcome Potluck Dinner. It's time to show off your wonderful culinary skills, so please bring your favorite salad, appetizer, breads, main dish, sweets, or fruits for us all to enjoy and share together.

Considering the recent increase in COVID-19 cases, we kindly ask those who are feeling unwell, or who would prefer to minimize risk, to consider making a donation toward the purchases for the Potluck dinner. If you do attend but feel unwell, it would be most appreciated if you could wear a mask. Our goal is to make sure everyone feels comfortable in a safe & warm environment.

Please let us know as soon as possible what you will be bringing, so that we don't have doubles, and to also make sure we have a good variety. If we have too much of one plate, we will reach out to you for another suggestion.

Please email Gina Michael at gina.pmfs@videotron.ca as to what your contribution will be.

Thank you in advance from your AW Potluck Committee Chairs.

Gina Michael

Hedy Ephtimios

Caroline Habib

**Dîner-partage de bienvenue AW
Salle de la bourse St George
MARDI 17 SEPTEMBRE 2024 à 18H30**

L'AW aimerait vous inviter à notre premier événement de la nouvelle année ecclésiastique... le très attendu et apprécié de tous, le dîner-partage de bienvenue de l'AW. Il est temps de montrer vos merveilleuses compétences culinaires, alors apportez votre salade, apéritif, pains, plat principal, desserts ou fruits préférés pour que nous puissions tous en profiter et les partager ensemble.

Compte tenu de la récente augmentation des cas de COVID-19, nous demandons à ceux qui ne se sentent pas bien ou qui préfèrent minimiser les risques d'envisager de faire un don pour les achats du dîner-partage. Si vous y assistez mais que vous ne vous sentez pas bien, il serait très apprécié que vous puissiez porter un masque. Notre objectif est de faire en sorte que chacun se sente à l'aise dans un environnement sûr et chaleureux.

Merci de nous faire savoir le plus tôt possible ce que vous apporterez, afin que nous n'ayons pas de doubles et que nous ayons également une bonne variété. Si nous avons trop d'une assiette, nous vous contacterons pour une autre suggestion.

Veuillez envoyer un courriel à Gina Michael à gina.pmfs@videotron.ca, pour savoir ce que vous apporterez.

Merci d'avance de la part de vos présidents d'événement AW Potluck.

Gina Michael

Hedy Ephtimios

Caroline Habib

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!

