

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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THIS BULLETIN IS YOURS TO SHARE يمكنكم متابعة اخبار كنيستنا بقراءة هذه النشرة الأسبوعية

July 14, 2024

Sunday of the Holy Fathers of Fourth Ecumenical Council
Apostle Aquila of the Seventy; Joseph the Confessor, archbishop of Thessalonica

ORTHOFASH - St. George Montréal Youth Ministry

HIEROMARTYRS NICHOLAS AND HABIB KHESHY, PATRIARCHATE OF ANTIOCH

As a layman, **FATHER NICHOLAS KHESHY** was an activist for returning the Patriarchate of Antioch—which had been under Greek domination since the Melkite Catholic schism—to Arab control and was active in establishing and developing schools for the community. He was ordained to the priesthood, and served the Archdiocese of Damascus. Patriarch Meletios then delegated him as his vicar for the Diocese of Mersin, whose bishop, Alexander (Tahhan) had abandoned it because of its poverty and the disturbances it was experiencing. **FATHER NICHOLAS** succeeded in reuniting its dispersed flock and in strengthening the faithful. The Turkish authorities grew frustrated with him and arrested him, then tortured him until he was martyred.

The first of eight children born to **PRIEST NICHOLAS, HABEEB** was raised in a Christ-loving home where he was nurtured in the faith with prayers, fasting and spiritual reading. Following the father's martyrdom, the Kheshy family fled Turkey and settled in Port Saïd (Egypt), where, in 1922, **HABEEB** married Wadi'a Touma. Between 1922 and 1924, he was employed in Port Saïd as an accountant and translator for a foreign oil and trading company. In 1924, he was transferred to its branch in Beirut. Since his youngest days **HABEEB** aspired to the high calling of the sacred priesthood. Hence in 1931, he submitted his resignation, returned to Damascus, and stated his desire to follow in the footsteps of his father. Following his ordination, **FATHER HABEEB** served the Cathedral's parish. Then, beginning in 1935, he often travelled to Port Saïd and Cairo, but in 1943 permanently settled in Damascus and served the Cathedral (al Mariamiyeh) and smaller towns and villages within the Archdiocese of Damascus. **FATHER HABEEB** cared for his parishioners continuously and zealously.

The official recognition and canonization of the two hieromartyrs, **FATHER NICHOLAS** and his son **FATHER HABEEB KHESHY** took place in the Church of the Holy Cross in Al-Qassaa, on October 19, 2023.



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Sunday, July 14 2024

saintgeorgemontreal.org

PARISH CONTACT INFORMATION

CLERGY

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of all North America

His Grace Bishop ALEXANDER
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Arranging sacraments (baptisms, weddings,
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Organizations/Groups Contact Information You are welcome to Join in with them!

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Nagy Helal
Johana Tannous

ST. GEORGE CHILDRENS CHOIR:
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OFFICE HOURS

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

En tant que laïc, le père **NICHOLAS KHESHY** milite pour le retour du Patriarcat d'Antioche — sous domination grecque depuis le schisme avec les catholiques melkites — sous contrôle arabe et participe activement à la création et au développement d'écoles pour la communauté. Il est ordonné prêtre et sert l'Archidiocèse de Damas. Le patriarche Meletios le délègue ensuite comme vicaire pour le Diocèse de Mersin, que l'évêque, Alexander (Tahhan), abandonne à cause de sa pauvreté et de turbulences. Le **PÈRE NICHOLAS** réussit à réunir le troupeau dispersé et à fortifier les fidèles. Les autorités turques, frustrées, l'arrêtent et le torturent jusqu'au martyr.

Premier des huit enfants du **PRÊTRE NICHOLAS, HABEEB** est élevé dans un foyer centré sur le Christ, où il est nourri dans la foi par la prière, le jeûne et la lecture spirituelle. Après le martyre du père, la famille Kheshy fuit la Turquie et s'installe à Port-Saïd (Égypte), où **HABEEB** épouse Wadi'a Touma, en 1922. Entre 1922 et 1924, il a un emploi de comptable et de traducteur pour une compagnie pétrolière et commerciale étrangère. En 1924, il est transféré à la succursale de Beyrouth. Depuis son plus jeune âge, **HABEEB** aspire à la haute vocation du sacerdoce. C'est pourquoi, en 1931, il présente sa démission, retourne à Damas et déclare son désir de suivre les traces de son père. Après son ordination, le **PÈRE HABEEB** sert la paroisse de la Cathédrale. Puis, à partir de 1935, il se rend souvent à Port-Saïd et au Caire, mais en 1943, il s'installe définitivement à Damas et dessert la cathédrale (al Mariamiyeh) et les villes et villages plus petits de l'Archidiocèse de Damas. Le **PÈRE HABEEB** s'occupe de ses paroissiens de façon soutenue et zélée.

La reconnaissance officielle et la canonisation des deux hiéromartyrs, le **PÈRE NICHOLAS** et son fils le **PÈRE HABEEB KHESHY**, ont lieu dans l'église de la Sainte-Croix à Al-Qassaa, le 19 octobre 2023.



الأبوين الشهيدين نقولا وحبيب خشة - بطركية أنطاكية

كعلمانيّ، كان الأب **نقولا خشة** ناشطًا من أجل إعادة بطريركية أنطاكية - التي كانت تحت السيطرة اليونانية منذ انشقاق الملكيين الكاثوليك - إلى السيطرة العربية. كما جهد لإنشاء وتطوير مدارس للبطريركية. سيمّ كاهنًا، وخدم أبرشية دمشق. انتدبه البطريرك ملاتيوس لرعاية أبرشية مرسين التي هجرها أسقفها ألكسندر (طحان) بسبب فقرها والاضطرابات التي كانت تعيشها.

نجح **الأب نقولا** في لمّ شمل الرعيّة وتشديد المؤمنين. لم يرقّ نشاطه السلطات التركيّة فاعتقلوه وعذبوه حتى استشهد.

البيكر لثمانية أولاد للأب نقولا، نشأ **حبيب** في منزل محب للمسيح مبني على الإيمان والصلاة والصوم والمطالعة الروحية. بعد استشهاد الأب، هربت عائلة **خشي** من تركيا واستقرت في بورسعيد (مصر)، حيث تزوج **حبيب** من وديعة توما عام 1922. بين عامي 1922 و1924، عمل في بورسعيد كمحاسب ومترجم لشركة نفط وتجارة أجنبية. سنة 1924 نُقل إلى فرعها في بيروت. منذ صغره سُخِّف **حبيب** بالدعوة السامية للكهنة المقدس. لذلك قدّم استقالته عام 1931، وعاد إلى دمشق، معترًا عن رغبته في السير على خطى والده. بعد سيامته خدم **الأب حبيب** رعيّة الكاتدرائية. كان يسافر غالبًا إلى بورسعيد والقاهرة، ولكن في عام 1943 استقرّ بشكل دائم في دمشق وخدم الكاتدرائية (المريمية) والمدن والقرى الصغيرة التابعة لأبرشية دمشق. كان **الأب حبيب** يعتني بأبناء رعيته بشكل مستمر وغيره كبيرة.

أُعلنت قداسة الشهيدين **الأب نقولا** وابنه **الأب حبيب خشة** في كنيسة الصليب المقدس في القصاع، في 19 تشرين الأول.

On the Ministry of the Diaconate, Part One

By Metropolitan Saba (Isper)

His Eminence presents a three-part series about revitalizing the diaconate in our Archdiocese.

To adequately analyze the diaconal ministry, it is first necessary to look back at its history in the Church. How was it actually carried out in the early Church? How did it evolve? Did it expand or contract? Church history shows that there has never been a rigidly fixed or demarcated ministry assigned to the diaconate, from the first century to the twenty-first century. The diaconate has experienced periods of prosperity and periods of decline and was even completely absent in some eras.

Linguistically, the word “deacon” means “servant.” The first reference to the diaconate in the New Testament, according to Christian tradition, is found in the Acts of the Apostles. Understanding why this ministry arose is important because it reveals its role of service in the Church.

In the Acts of the Apostles (Acts 6:1-6), we learn that the Church carried out a service (δῆρακονία) to the underprivileged, which required time to be managed properly. Similar to charitable services organized by the Church today, there can arise an accusation of personal favoritism, of helping one group at the expense of another, even if unintentional. So were the Hebrew Christians accused of favoring the Jewish widows as compared to the Gentiles. Faced with this problem, the Apostles decided that “It is not desirable that we should leave the word of God and serve tables” (Acts 6:2). Such a ministry could not be neglected, but the time and effort it required could not come at the expense of the Apostles’ preaching and teaching. The Apostles therefore decided to appoint seven men of good repute and set them apart by laying hands on them for this service. Their service was that of charity, or “tables,” which included collections and distributions to the poor, the widows, and possibly the agape meals that accompanied the Divine Liturgy at that time.

Saint John Chrysostom (+407), in his commentary on this text,¹ mentions that the seven whom we call deacons were not ordained with a sacramental ordination as deacons and priests are today because, at that time, the ranks of priestly service.

¹ Homily XIV on Acts, ET NPNF 1:11, pp. 90-1.

However, he accepts calling them deacons because they were appointed as **servants for a specific service**. Thus, in his interpretation of the text, he seeks to affirm the importance of the diaconate, considering it a service that began in the early days of the Apostles. He does not diminish their importance; on the contrary, he praises their service and encourages it.

Early Church testimonies after the time of the Acts of the Apostles confirm the existence of the three known ranks in the Church: deacon, priest, and bishop. The service of the diaconate was always present at the heart of the Church. St. Justin the Martyr (+165), for example, says that deacons distribute the Holy Eucharist to the faithful and bring the Holy Communion to those who could not attend the Divine Liturgy due to illness or imprisonment.² St. Basil the Great (+379) also mentions deacons performing this service, providing Holy Communion to those unable to attend church for valid or pious reasons.

The service of the diaconate becomes clearer in the councils convened by the Church after the fourth century, when many canons were established to regulate it. The issues they address often may seem insignificant to us today due to changing circumstances, but they indicate that the diaconate was a fundamental service in the Church.

For example, the Council of Neocaesarea (315 AD) addressed the issue of whether there could be more than seven deacons in a single city (referring to the seven original deacons mentioned earlier). Such a matter would not have been raised at a church council if the service of the diaconate had not been present in the churches whose leaders convened at this council. The Council of Neocaesarea emphasized that the number of deacons should not exceed seven,³ while the Council of Trullo (692 AD), about 300 years later, allowed for an unlimited number of deacons in a single city.⁴

One might rightly ask why the Council of Trullo amended the canon of Neocaesarea. The answer is simple: The service of the diaconate evolved as the need for it increased. With the stabilization of the Church and Christianity becoming the official religion of the Roman Empire, the Church's missionary and social service expanded, and with it, the service of the diaconate.

² First Apology, cc. 65, 67.

³ Canon 15.

⁴ Canon 16.

What is this role? What are the services or functions assigned to this ministry? Are they still important today? We must return to history to obtain answers and judge the necessity of this service for today's Church. As Orthodox Christians, we must be guided by Holy Tradition if we are to pursue this path.

Holy Tradition considers the diaconate an essential and complementary part of apostolic service. Since the early days of Christianity, the diaconate has been considered the third rank of the three priestly ranks.⁵ This means that it was not a temporary or transitional service, a mere stage or step towards entering the priesthood, as it has become in many churches today due to the shortage of priests.

From the canons of various councils that discussed this matter, as well as the writings of some theologians and historians, it is clear that the diaconate was a service designated for a specific mission, and at the same time necessary for the era in which it existed, as evidenced by its relative cessation in other times.

As Byzantine canon law developed, we notice an administrative dimension for male deacons forming, especially after Christianity stabilized and the Church became institutionalized. The deacon was considered, for example, the bishop's hearing, tongue, and hand,⁶ as someone whose ministry is in "fulfilling the bishop's need." With the establishment of the liturgical form of worship, the deacon's role in facilitating the service was primarily defined, especially in the presence of the bishop. Even today, at least in the Byzantine rite, as in other rites, the bishop and deacon almost entirely serve the Divine Liturgy, and the service order (*Typikon*) allocates only a few proclamations to the priest.

⁵ As witnessed in Canon 18 of Nicaea (325).

⁶ E.g., *Didascalia Apostolorum* xi.128.

Divine Liturgy Variables for Sunday July 14, 2024

RESURRECTIONAL APOLYTIKION IN TONE TWO

When Thou didst submit Thyself unto death, O Thou deathless and immortal One, then Thou didst destroy hell 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 HOLY FATHERS IN TONE EIGHT

Thou, O Christ, art our God of exceeding praise Who didst establish our Holy Fathers as luminous stars upon earth, and through them didst guide us unto the true Faith, O most merciful One, glory to Thee.

APOLYTIKION OF ST. GEORGE IN TONE FOUR

As deliverer of captives and defender of the poor; healer of the infirm, champion of kings; victorious Great Martyr George, intercede with Christ our God; for our souls' salvation.

ORDINARY KONTAKION IN TONE TWO

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

ترانيم القديس الإلهي ليوم الأحد ١٤ تمّوز ٢٠٢٤

أبوليتيكيون القيامة بالحن الثاني

عِنْدَمَا انْحَدَرْتَ إِلَى الْمَوْتِ، أَيُّهَا الْحَيَاةُ الَّذِي لَا يَمُوتُ، حِينَئِذٍ أَمَتَّ الْجَحِيمَ بِبِرِّقِ لَاهُوتِكَ. وَعِنْدَمَا أَقَمْتَ الْأَمْوَاتَ مِنْ تَحْتِ الثَّرَى، صَرَخَ نَحْوَكِ جَمِيعُ الْقُوَّاتِ السَّمَاوِيِّينَ: أَيُّهَا الْمَسِيحُ الْإِلَهَ، مُعْطِي الْحَيَاةَ الْمَجْدُ لَكَ.

أبوليتيكيون لأحد الآباء القديسين بالحن الثامن

أَنْتَ أَيُّهَا الْمَسِيحُ إِلَهْنَا الْفَائِزُ التَّسْبِيحِ، يَا مَنْ أَسَسْتَ آبَاءَنَا الْقَدِيسِينَ عَلَى الْأَرْضِ كَوَاكِبَ لَامِعَةٍ، وَبِهِمْ هَدَيْتَنَا جَمِيعًا إِلَى الْإِيمَانِ الْحَقِيقِيِّ، يَا جَزِيلَ الرَّحْمَةِ الْمَجْدُ لَكَ.

طروبارية القديس جاورجيوس بالحن الرابع

بِمَا أَنْتَ لِلْمَاسُورِينَ مُحَرَّرٌ وَمُعْتَقٌ، وَلِلْفُقَرَاءِ وَالْمَسَاكِينِ عَاضِدٌ وَنَاصِرٌ، وَلِلْمَرْضَى طَبِيبٌ وَشَافٍ، وَعَنْ الْمُؤْمِنِينَ مُكَافِحٌ وَمُحَارِبٌ أَيُّهَا الْعَظِيمُ فِي الشَّهَادَةِ جَاورْجِيُوسَ الْبَلْبِسِ الظَّفَرِ، تَشْفَعُ إِلَى الْمَسِيحِ الْإِلَهَ فِي خِلَاصِ نَفُوسِنَا.

قِنْدَاقُ بِالْحَنِ الثَّانِي

يَا شَفِيعَةَ الْمَسِيحِيِّينَ غَيْرِ الْخَازِيَةِ، الْوَسِيطَةَ لَدَى الْخَالِقِ غَيْرِ الْمَرْدُودَةِ، لَا تُعْرِضِي عَنْ أَصْوَاتِ طَلِبَاتِنَا نَحْنُ الْخَطَاةَ، بَلْ تَدَارِكِينَا بِالْمَعُونَةِ بِمَا أَنْتِ صَالِحَةٌ، نَحْنُ الصَّارِخِينَ إِلَيْكَ بِإِيمَانٍ: بَادِرِي إِلَيَّ الشَّفَاعَةَ وَأُسْرِعِي فِي الطَّلِبَةِ، يَا وَالِدَةَ الْإِلَهَ، الْمُتَشَفِّعَةَ دَائِمًا بِمُكْرَمِيكَ.



THE EPISTLE (For the Holy Fathers)

*Be glad in the Lord, and rejoice, O ye righteous.
Blessed are those whose iniquities are forgiven!*

The Reading from the Epistle of St. Paul to St. Titus . (3:8-15)

Titus, my son, faithful is the saying, and concerning these things I desire you to affirm confidently, that those who have believed in God may be thoughtful of how to preside in honorable occupations. These things are good and profitable to men. But avoid foolish disputes, and genealogies, and contentions, and controversies about the Law; for they are unprofitable and vain. A man who is a heretic after the first and second admonition reject, knowing that such a one is subverted, and sins, being self-condemned. When I send Artemas to you, or Tychicós, give diligence to come to me to Nicopolis; for I have determined to winter there. Set forward Zenas the lawyer and Apollos on their journey diligently, that they may be lacking in nothing. And let our people also learn how to preside in honorable occupations, so as to help in cases of urgent need, that they should not be unfruitful. All who are with me salute you. Salute those who love us in the faith. Grace be with you all. Amen

الرسالة (لأحد الآباء القديسين)

إفْرَحُوا بِالرَّبِّ وَابْتَهِجُوا يَا أَيُّهَا الصِّدِّيقُونَ .
طُوبَى لِلَّذِينَ غُفِرَتْ ذُنُوبُهُمْ.

فصل من رسالة القديس بولس الرسول إلى تيطس.

يا ولدي تيطس، صادقة هي الكلمة وإياها أريد أن تُقرّر حتى يهتمّ الذين آمنوا بالله في القيام بالأعمال الحسنة، فهذه هي الأعمال الحسنة والنافعة. أما المباحثات الهدْيانية والأنساب والخُصومات والمُماحكات الناموسية فاجتنبها، فإنها غير نافعة وباطلة. ورجُل البِدعة بعد الإنذار مرّة وأخرى أعرض عنه. عالمًا أنّ من هو كذلك قد اعتسّف، وهو في الخطيئة يقضي بنفسه على نفسه. ومتى أرسلت إليك أرتيماس أو تيخيكس، فبادر أن تأتيني إلى نيكوبولس لأنّي قد عرمت أن أشتي هناك. أما زيناس معلّم الناموس وأبلوس، فاجتهد أن تُشيعهما متأهّبين لئلا يعوزهما شيء. ولتتعلم ذونا أن يقوموا بالأعمال الصالحة للحاجات الضرورية حتى لا يكونوا غير مُتمرين. يُسلم عليك جميع الذين معي، سلم على الذين يُحبوننا في الإيمان، النعمة معكم أجمعين. آمين.

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

JULY 2024

Sunday 14 - 4th Sunday of the Holy Fathers of the 4th Ecumenical Council

- * 09:00 am Sunday Orthros
 - * 10:00 am Divine Liturgy
-

Wednesday 17

- * 09:00 am Divine Liturgy for Summer Day Camp
-

Saturday 20

- * 04:00 pm Children Choir Rehearsal
 - * 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 21 - 4th Sunday of Matthew

- * 09:00 am Sunday Orthros
 - * 10:00 am Divine Liturgy
-



Saturday 27

- * 04:00 pm Children Choir Rehearsal
 - * 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
 - * 07:30 pm Arabic Bible Study Group
-

Sunday 28 - 5th Sunday of Matthew

- * 09:00 am Sunday Orthros
 - * 10:00 am Divine Liturgy
-

Wednesday 31

- * 09:00 am Divine Liturgy for Summer Day Camp
 - * 06:30 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; Stefan & Rose Toma; Lily Farah;

Youssef Makhoul; Odette & Aline Helan; Michael, Tatiana & Alessio El-Hage;

Dani Assaf; Cynthia Sfeir; Norman & Laurette Rassi; John; Lily; Bernadette;

Nadia; Jeanette Terouz; Mary Aboud; Josée Bernaquez;

Gaby & Nada Mouacdié; Norma Hayek; Josephine Soury

Special blessing of the Parish Council Members: Carol Jazzar, President Samer Al Laham, Kim Awada, Gregory Ayoup, Laura Habib, Tamara Karawi, Fares Maalouly, Nick Maliha, Elie Mallouk, Cynthia Mégélas.

**Happy 40th Wedding Anniversary to Norman & Laurette Rassi,
May God grant you many years!**

Memorials today

Juliette Kawkabani (Newly departed); George Souaid (Newly departed)

Michel & Violet Akkaoui; Norman & Jeannine Turk;

Joyce Beauchamp; Randa Awad; Carolyn Tabah (3 years);

Karim Gédéon (6 years); George Elias (20 years)

Our heartfelt sympathies to

The Kawkabani family on the loss of Juliette,
who fell asleep in the Lord on July 10th

&

The Souaid family on the loss of George,
who fell asleep in the Lord in Florida on July 5th

Baptism today at 1:30 pm

Alessio El-Hage, son of Michael El-Hage & Tatiana Saliba

Forthcoming wedding Saturday July 20th at 3:00 pm

Dani Assaf, son of Khalil Assaf & Nadra Sukar-Ghali to

Cynthia Sfeir, daughter of Fadi Sfeir & Suzanne Ghattas



L'ÉPÎTRE

Justes, réjouissez-vous en l'Éternel et soyez dans l'allégresse!
Heureux celui à qui la transgression est remise!

Lecture de l'épître du saint apôtre Paul à Tite (3:8-15)

À Tite, mon véritable enfant dans la foi qui nous est commune : Cette parole est certaine, et je veux que tu te montres affirmatif là-dessus, afin que ceux qui ont cru en Dieu s'appliquent à pratiquer de belles œuvres. Voilà ce qui est bon et utile aux hommes. Mais les folles spéculations, les généalogies, les disputes, les conflits relatifs à la loi, évite-les, car ils sont nuisibles et sans valeur. Si quelqu'un provoque des divisions, éloigne-le de toi après un premier puis un second avertissement. Sache qu'un tel homme est perverti et qu'il pêche, se condamnant ainsi lui-même. Lorsque je t'enverrai Artémas ou Tychique, presse-toi de venir me rejoindre à Nicopolis, car c'est là que j'ai décidé de passer l'hiver. Aide avec empressement Zénas, l'expert de la loi, et Apollos dans leur voyage, en faisant en sorte qu'il ne leur manque rien. Il faut que les nôtres aussi apprennent à pratiquer de belles œuvres pour subvenir aux besoins les plus importants, afin de ne pas rester sans fruits.

Tous ceux qui sont avec moi te saluent. De ton côté, salue ceux qui nous aiment dans la foi. Que la grâce soit avec vous tous!

THE GOSPEL (For the Holy Fathers)

The Reading from the Holy Gospel according to St. Matthew. (5:14-19)

The Lord said to His Disciples: "You are the light of the world. A city set on a hill cannot be hid. Nor do men light a lamp and put it under a bushel, but on a stand, and it gives light to all in the house. Let your light so shine before men, that they may see your good works and give glory to your Father Who is in heaven. Think not that I have come to abolish the law and the prophets; I have come not to abolish them, but to fulfill them. For truly, I say to you, until heaven and earth pass away, not an iota, not a dot, will pass from the law until all is accomplished. Whoever then relaxes one of the least of these commandments, and teaches men so, shall be called least in the kingdom of heaven; but he who does them and teaches them shall be called great in the kingdom of heaven."



L'ÉVANGILE

Lecture de l'Évangile selon saint Matthieu (5:14-19)

Le Seigneur dit à ses disciples : « Vous êtes la lumière du monde. Une ville située sur une montagne ne peut pas être cachée, et on n'allume pas non plus une lampe pour la mettre sous un seau, mais on la met sur son support et elle éclaire tous ceux qui sont dans la maison. Que, de la même manière, votre lumière brille devant les hommes afin qu'ils voient votre belle manière d'agir et qu'ainsi ils célèbrent la gloire de votre Père céleste. Ne croyez pas que je sois venu pour abolir la loi ou les prophètes; je suis venu non pour abolir, mais pour accomplir. En effet, je vous le dis en vérité, tant que le ciel et la terre n'auront pas disparu, pas une seule lettre ni un seul trait de lettre ne disparaîtra de la loi avant que tout ne soit arrivé. Celui donc qui violera l'un de ces plus petits commandements et qui enseignera aux hommes à faire de même sera appelé le plus petit dans le royaume des cieux; mais celui qui les mettra en pratique et les enseignera aux autres, celui-là sera appelé grand dans le royaume des cieux. »

الإنجيل (لأحدِ الآباءِ القديسين)

فصلٌ شريفٌ من بشارَةِ القديسِ متى الإنجيليِّ البشيرِ والتلميذِ الطاهرِ

قالَ الرَّبُّ لِتَلَامِيذِهِ، أَنْتُمْ نُورُ الْعَالَمِ، لَا يُمَكِّنُ أَنْ تُخْفِيَ مَدِينَةً وَاقِعَةً عَلَى جَبَلٍ. وَلَا يُوقَدُ سِرَاجٌ وَيُوضَعُ تَحْتَ الْمِكْيَالِ، لَكِنْ عَلَى الْمَنَارَةِ لِيُضِيَءَ لِجَمِيعِ الَّذِينَ فِي الْبَيْتِ. هَكَذَا فَلْيُضِئْ نُورُكُمْ قُدَّامَ النَّاسِ لِيَرَوْا أَعْمَالَكُمْ الصَّالِحَةَ، وَيُمَجِّدُوا أَبَاكُمْ الَّذِي فِي السَّمَاوَاتِ. لَا تَتَّظَنُوا أَنِّي أَتَيْتُ لِأَحْلُلِ النَّامُوسَ وَالْأَنْبِيَاءَ، إِنِّي لَمْ آتِ لِأَحْلُلْ لَكِنْ لِأَتَمِّمَ. الْحَقُّ أَقُولُ لَكُمْ، إِنَّهُ إِلَى أَنْ تَزُولَ السَّمَاءُ وَالْأَرْضُ، لَا يَزُولُ حَرْفٌ وَاحِدٌ أَوْ نُقْطَةٌ وَاحِدَةٌ مِنَ النَّامُوسِ حَتَّى يَبْتَمَّ الْكُلُّ. فَكُلُّ مَنْ يَحُلُّ وَاحِدَةً مِنْ هَذِهِ الْوَصَايَا الصِّغَارِ وَيُعَلِّمُ النَّاسَ هَكَذَا، فَإِنَّهُ يُدْعَى صَغِيرًا فِي مَلَكُوتِ السَّمَاوَاتِ؛ وَأَمَّا الَّذِي يَعْمَلُ وَيُعَلِّمُ، فَهَذَا يُدْعَى عَظِيمًا فِي مَلَكُوتِ السَّمَاوَاتِ.

THE SYNAXARION

On July 14 in the Holy Orthodox Church, we commemorate the Apostle Aquila of the Seventy; and Joseph the Confessor, archbishop of Thessalonica.

On this Sunday, we commemorate the 630 holy and God-bearing Fathers of the Fourth Ecumenical Council, which convened in Chalcedon in 451 against the Monophysites.

Verses

Shunning opposite errors like the sea monsters Scylla and Charybdis,
The Fathers steer the Church on a straight course to safety.

The Holy Fathers were, once again, concerned with the nature of Jesus Christ. The false teaching arose that Christ's human nature (considered by heretics as less perfect) dissolved itself in His divine nature (considered by heretics as more perfect): like a cube of sugar in a parcel of water. Thus, in that scenario, Christ had only one nature, the Divine. These false preachers were called Monophysites ("mono", meaning "one" and "physis", meaning "nature"), and they were led by Eutyches and Dioscorus. Monophysitism overemphasized the divine nature of Christ, at the expense of the human. The Fourth Ecumenical Council condemned Monophysitism and proclaimed that Christ has two complete natures: the divine and the human, as defined by previous Councils. These two natures function as equally perfect, without confusion, and are neither divided nor separate. The Fathers declared that at no time did they undergo any change.

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

MEMO FROM THE CEDARS HOME FOR THE ELDERLY **RE: LES HABITATION ST. GEORGES/LES CÈDRES**

From time to time, apartments become available at Habitation St. Georges/Les Cèdres, 7255 Lajeunesse Street, located just behind St. George Church. These HLM apartments (low-rent social housing) are for low-income individuals who are senior citizens (65 years of age and over). They are always a one bedroom dwelling, for either a married couple or a single person from our Middle Eastern Christian community. All applicants must meet the qualifications as outlined by the OMHM (Office municipal d'habitation de Montréal). For more information and to place your name on the waiting list, **please call 514-826-8975.**

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](#)

تموز ٢٠٢٤

الأحد ١٤ القُدّاس الإلهي

- * صلاة السحرية ٩:٠٠ صباحاً
- * القُدّاس الإلهي ١٠:٠٠ صباحاً

الأربعاء ١٧

- * القُدّاس الإلهي ٩:٠٠ صباحاً للمخيم الصيفي

السبت ٢٠

- * دربيات جوقة أطفال كنيسة القُدّيس جاورجيوس ٤ مساءً
- * تدريبات جوقة الشباب البيزنطية ٥:٠٠
- * اجتماع الشبيبة ٥:٠٠ YAM
- * صلاة الغروب ٦:٣٠ مساءً
- *

الأحد ٢١ القُدّاس الإلهي

- * صلاة السحرية ٩:٠٠ صباحاً
- * القُدّاس الإلهي ١٠:٠٠ صباحاً

السبت ٢٧

- * تدريبات جوقة أطفال كنيسة القُدّيس جاورجيوس ٤ مساءً
- * تدريبات جوقة الشباب البيزنطية ٥:٠٠
- * صلاة الغروب ٦:٣٠ مساءً
- * دراسة إنجيليّة باللّغة العربيّة ٧:٣٠ مساءً

الأحد ٢٨ القُدّاس الإلهي

- * صلاة السحرية ٩:٠٠ صباحاً
- * القُدّاس الإلهي ١٠:٠٠ صباحاً

الأربعاء ١٧

- * القُدّاس الإلهي ٩:٠٠ صباحاً للمخيم الصيفي
- * اجتماع فرقة الرجال ٦:٣٠ مساءً



A Spiritual Conference for all Parishioners

HOSTED BY THE ANTIOCHIAN WOMEN

The Mother of God

Presented by Michel Sarkis

The event will be held on August 2, 2024
at 7:30 PM following the Paraklesis Service
in the St. George Fellowship Hall.

Light refreshments will be served.

Everyone is welcome.



About Mr. Sarkis

Michel Sarkis has been an active member of St. George Antiochian Orthodox Church since 1976. For the last 20 years, Michel has animated bible studies in both Arabic and English for various groups. He holds an M. Sc. in computer engineering and an M. Sc. in Theology.



*"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

Alessio El-Hage,
son of Michael El-Hage & Tatiana Saliba
for his baptism on Sunday July 14th, 2024 at 1:30 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!

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

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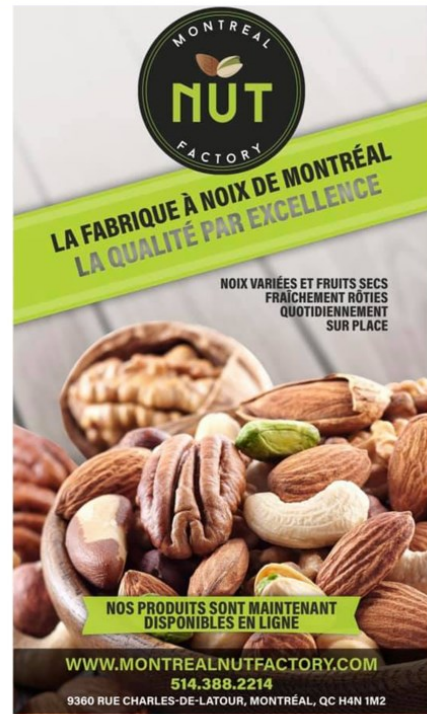
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SAINT GEORGE SUMMER DAY CAMP WEEK 1



PARISH LIFE CONFERENCE 2024



St. Nicholas Church PLC 2024