

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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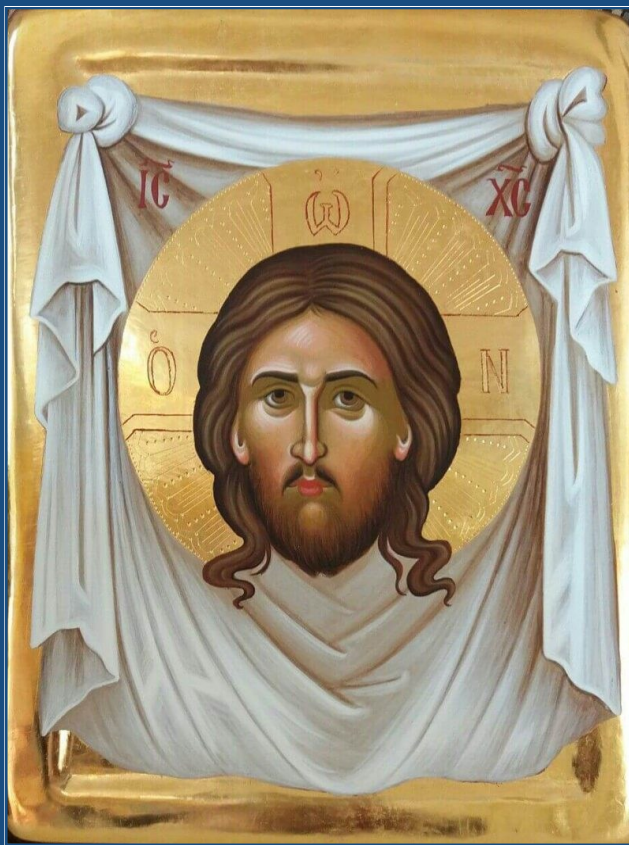


THIS BULLETIN IS YOURS TO SHARE يمكنكم متابعة اخبار كنيستنا براءة هذه النشرة الأسبوعية

August 16, 2026

Eleventh Sunday after Pentecost & Eleventh Sunday of Matthew

After-feast of the Dormition of the Theotokos Recovery from Edessa of the Icon of Christ
Not Made by Hands: 'The Holy Napkin'



The Icon of Christ Not Made by Hands
also called the Holy Mandylion or
"The Holy Napkin"

Is one of the earliest and most revered icons in Christian tradition. It is believed to bear a miraculous image of Christ's face, imprinted without human hands, making it an *acheiropoieton* (Greek: ἄχειροποίητον, «not made by hands”).

Its history is intertwined with miraculous events, royal patronage, and eventual translation from Edessa to Constantinople.

Some modern researchers propose that the Mandylion might have been a portion of the **Shroud of Turin**, folded to display only the face. While historical and Scientific evidence suggests a close alignment, Orthodox tradition treats the **Mandylion** and the burial shroud as distinct relics.

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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PARISH COUNCIL

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Cynthia Mégélas, Vice-President

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Tamara Karawi, Secretary

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Anne Marie Cocja, Nick Maliha; Marianne
Naim.

Fr Joseph Purpura, Pastor

Carol Jazzar, Immediate Past President

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Arranging sacraments (baptisms, weddings,
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YOUTH DIRECTOR

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OFFICE HOURS - Mon-Fri 8:00—4:00 pm

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

CHOIRS:

St. GEORGE CHOIR
St. GEORGE CHILDREN'S CHOIR
St. GEORGE BYZANTINE YOUTH CHOIR
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MENTORING PROGRAM

Catherine Kishfy, Mentoring Director
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Divine Liturgy Variables for Sunday August 16, 2026

THE FIRST ANTIPHON

Shout with joy to God, all the earth, give thanks unto the Lord and call upon His Name. Declare His works among the nations.

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

In the city of our God, in His holy mountain, His place hath been made in peace, and His dwelling in Zion. **(Refrain)**

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

THE SECOND ANTIPHON

The Lord loves the gates of Zion more than all the dwelling of Jacob. Glorious things are spoken of thee, O city of God.

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

God hath laid her foundation unto eternity. We have thought, O God, of Thy mercy in the midst of Thy people. **(Refrain)**

The most-high hath hallowed His tabernacle. **(Refrain)**

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

THE THIRD ANTIPHON

Ready is my heart, O God, ready is my heart; I will sing and chant in my glory. What shall I render to the Lord for all that He hath given me? I will receive the cup of salvation, and call upon the Name of the Lord.

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 DORMITION IN TONE ONE

In thy birth-giving, O Theotokos, thou didst keep and preserve virginity; and in thy falling-asleep thou hast not forsaken the world; for living thou wast translated into life, being the Mother of Life. Wherefore, by thine intercessions, deliver our souls from death.

APOLYTIKION OF THE HOLY NAPKIN IN TONE TWO

Thy pure image do we venerate, O good One, asking forgiveness of our sins, O Christ our God; for by Thine own will Thou didst ascend the Cross in Thy body, to save Thy creatures from the bondage of the enemy. Wherefore, with thankfulness we cry aloud to thee: Thou hast verily filled all with joy, since Thou didst come, O our Savior, to save the world.

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 OF THE DORMITION IN TONE TWO

Verily, the Theotokos, who is ever watchful in intercessions, and whose prayers are never rejected, neither tomb nor death could control. But since she is the Mother of Life, He Who dwelt in her ever-virgin womb did translate her to life.

الانتيفونا الأولى

هَلِّلُوا لِلَّهِ يَا جَمِيعَ الْأَرْضِ، اعْتَرِفُوا لَهُ وَسَبِّحُوا لِاسْمِهِ.
اللازمة: شَفَاعَاتِ وَالِدَةِ الْإِلَهِ، يَا مُخَلِّصَ خَلِّصْنَا.
في مدينة رَبِّ الْقُوَّاتِ فِي مَدِينَةِ إِلَهِنَا، صَارَ مَوْضِعُهُ بِسَلَامٍ وَمُسْكَنُهُ فِي صِهْيُون. (اللازمة)
المجد ... الآن وكلَّ أوانٍ ... (اللازمة)

الانتيفونا الثانية

الرَّبُّ يُحِبُّ أَبْوَابَ صِهْيُونِ أَكْثَرَ مِنْ جَمِيعِ مَسَاكِينِ يَعْقُوبَ. لَقَدْ حُدَّتْ عَنْكَ بِالْمَفَاخِرِ يَا مَدِينَةَ اللَّهِ.
اللازمة: خَلِّصْنَا يَا ابْنَ اللَّهِ، يَا مَنْ قَامَ مِنْ بَيْنِ الْأَمْوَاتِ، لِنُرْتَلَّ لَكَ: هَلْلُوبِيا.
اللَّهُ أَسَّسَهَا إِلَى الدَّهْرِ. يَا اللَّهُ رَحْمَتُكَ فِي وَسْطِ شَعْبِكَ. (اللازمة)
وَالْعَلِيُّ قَدَسَ مَسْكَنَهُ. (اللازمة)
المجد ... الآن ... يَا كَلِمَةَ اللَّهِ ابْنِ الْوَحِيدِ ...

الانتيفونا الثالثة

مُسْتَعِدِّ قَلْبِي يَا اللَّهُ إِنَّ قَلْبِي لَمُسْتَعِدٌّ. بِمَاذَا أَكْفَأُ الرَّبَّ عَنْ كُلِّ مَا أَعْطَانِي؟ كَأْسِ الْخَلَّاصِ أَتَنَاوَلُ وَبِاسْمِ الرَّبِّ أَدْعُو.

أبوليتيكيون القيامة باللحن الثاني

عِنْدَمَا انْحَدَرْتُ إِلَى الْمَوْتِ، أَيُّهَا الْحَيَاةُ الَّذِي لَا يَمُوتُ، حِينَئِذٍ أَمْتُ الْجَحِيمِ بِبَرْقٍ لَاهُوتِكَ. وَعِنْدَمَا أَقَمْتُ الْأَمْوَاتِ مِنْ تَحْتِ
الْثَرَى، صَرَخَ نَحْوُكَ جَمِيعُ الْقُوَّاتِ السَّمَاوِيِّينَ: أَيُّهَا الْمَسِيحُ الْإِلَهُ، مُعْطِي الْحَيَاةِ الْمَجْدُ لَكَ.

أبوليتيكيون رُقَادِ وَالِدَةِ الْإِلَهِ بِاللْحَنِ الْأَوَّلِ

فِي مِيلَادِكَ حَفَظْتَ الْبَتُولِيَّةَ وَصُنَّتْهَا، وَفِي رُقَادِكَ مَا أَهْمَلْتَ الْعَالَمَ وَتَرَكْتَهُ يَا وَالِدَةَ الْإِلَهِ، لِأَنَّكَ انْتَقَلْتَ إِلَى الْحَيَاةِ، بِمَا أَنَّكَ أُمُّ
الْحَيَاةِ. فَبَشَفَاعَتِكَ، أَنْقِذِي مِنَ الْمَوْتِ نَفُوسَنَا.

أبوليتيكيون المنديل الشريف باللحن الثاني

لِصُورَتِكَ الطَّاهِرَةِ نَسْجُدُ أَيُّهَا الصَّالِحِ، طَالِبِينَ غُفْرَانَ الْخَطَايَا أَيُّهَا الْمَسِيحُ إِلَهَنَا، لِأَنَّكَ قَبَلْتَ أَنْ تَرْتَفَعَ بِالْجَسَدِ عَلَى الصَّلَيبِ
طَوْعًا، لِنَتَجَنَّبَ الَّذِينَ خَلَقْتَ مِنْ عِبُودِيَّةِ الْعَدُوِّ. لِذَلِكَ نَهْتَفِي إِلَيْكَ بِشُكْرٍ: لَقَدْ مَلَأْتَ الْكُلَّ فَرَحًا يَا مُخَلِّصَنَا، إِذْ أَتَيْتَ لِنُخَلِّصَ
الْعَالَمَ.

طروبارية القديس جاورجيوس باللحن الرابع

بِمَا أَنَّكَ لِلْمَاسُورِينَ مُحَرَّرٌ وَمُعْتَقٌ، وَلِلْفُقَرَاءِ وَالْمَسَاكِينِ عَاضِدٌ وَنَاصِرٌ، وَلِلْمَرْضَى طَبِيبٌ وَشَافٍ، وَعَنْ الْمُؤْمِنِينَ مُكَافِحٌ
وَمُحَارِبٌ أَيُّهَا الْعَظِيمُ فِي الشَّهَدَاءِ جَاورْجِيُوسَ الْبَلَّاسِ الظُّفَرِ، تَشْفَعُ إِلَى الْمَسِيحِ الْإِلَهِ فِي خَلَّاصِ نَفُوسِنَا.

قنداق رُقَادِ وَالِدَةِ الْإِلَهِ بِاللْحَنِ الثَّانِي

أُمُّ الْإِلَهِ الْقَوِيَّةُ فِي الشَّفَاعَةِ، وَالْعَوْنُ الَّذِي لَا يَخِيبُ فِي الْحِمَايَةِ، لَمْ تُضْبَطْ فِي قَبْرِ وَلَا فِي مَوْتٍ، بَلْ كَأُمِّ الْحَيَاةِ نَقَلَهَا إِلَى
الْحَيَاةِ لِئَنْهَا الَّذِي حَلَّ فِي خَشَاهَا الدَّائِمُ الْبَتُولِيَّةُ.



THE EPISTLE

*The Lord is my strength and my song .
With chastisement hath the Lord chastened me.*

The Reading from the First Epistle of St. Paul to the Corinthians. (9:2-12)

Brethren, the seal of my apostleship are you in the Lord. My defense to those who would examine me is this: Do we have no authority regarding what to eat and what to drink? Do we have no authority to lead about a wife, who is a sister, as the rest of the apostles, even as the brethren of the Lord, and Cephas? Or is it only Barnabas and I who have no authority to refrain from working? Which soldier ever served at his own expense? Who plants a vineyard and does not eat the fruit thereof? Or who shepherds a flock and does not eat from the milk of the flock? Do I speak of these things according to human nature? Or does not the Law say the same also? For it is written in the Law of Moses: "Thou shalt not muzzle an ox which treads out the grain." Is it for oxen that God cares, or does He say it altogether for our sakes? Indeed, for our sakes it was written: because he who plows ought to plow in hope, and he who threshes in hope, so that the same might partake in hope. If we have sown in you spiritual things, is it a great matter if we should reap your carnal things? If others are partakers of this authority over you, are we not even more? Nevertheless, we have not made use of this authority, but we endure all things, in order that we may cause no hindrance to the gospel of Christ.

الرسالة

قُوتِي وَتَسْبِيحَتِي الرَّبِّ. أَدَباً أَدَبَنِي الرَّبِّ .

فَصُلِّ مِنْ رِسَالَةِ الْقَدِيسِ بُولُسِ الرَّسُولِ الْأُولَى إِلَى أَهْلِ كُورِنْثُوسِ.

يا إخوة، إِنَّ خَاتَمَ رِسَالَتِي هُوَ أَنتُمْ فِي الرَّبِّ. وَهَذَا هُوَ احْتِجَاجِي عِنْدَ الَّذِينَ يَخْصُصُونَنِي. أَلَعَلَّنَا لَا سُلْطَانَ لَنَا أَنْ نَأْكُلَ وَنَشْرَبَ؟ أَلَعَلَّنَا لَا سُلْطَانَ لَنَا أَنْ نَجُولَ بِامْرَأَةٍ أُخْتٍ كَسَائِرِ الرُّسُلِ وَإِخْوَةِ الرَّبِّ وَصَفَا؟ أَمْ أَنَا وَبِرْنَابَا وَحَدْنَا لَا سُلْطَانَ لَنَا أَنْ لَا نَسْتَعْمَلَ؟ مَنْ يَتَجَدَّدُ قَطُّ وَالنَّفَقَةُ عَلَى نَفْسِهِ؟ مَنْ يَغْرُسُ كَرْماً وَلَا يَأْكُلُ مِنْ ثَمَرِهِ؟ أَوْ مَنْ يَرْعَى قَطِيعاً وَلَا يَأْكُلُ مِنْ لَبَنِ الْقَطِيعِ؟ أَلَعَلِّي أَتَكَلَّمُ بِهَذَا بِحَسَبِ الْبَشَرِيَّةِ؟ أَمْ لَيْسَ النَامُوسُ أَيْضاً يَقُولُ هَذَا؟ فَإِنَّهُ كُتِبَ فِي نَامُوسِ مُوسَى "لَا تَكُمُ ثَوْرًا دَارِسًا". أَلَعَلَّ اللَّهَ تُهَمُّهُ الثِّيْرَانِ؟ أَمْ قَالَ ذَلِكَ مِنْ أَجْلِنَا لَا مُحَالَةً؟ بَلْ إِنَّمَا كُتِبَ مِنْ أَجْلِنَا. لِأَنَّهُ يَنْبَغِي لِلْحَارِثِ أَنْ يَحْرُثَ عَلَى الرَّجَاءِ، وَلِلدَّارِسِ عَلَى الرَّجَاءِ أَنْ يَكُونَ شَرِيكاً فِي الرَّجَاءِ. إِنْ كُنَّا نَحْنُ قَدْ زَرَعْنَا لَكُمْ الرُّوحِيَّاتِ، أَفَيَكُونُ عَظِيماً أَنْ نَحْصِدَ مِنْكُمْ الْجَسَدِيَّاتِ؟ إِنْ كَانَ آخَرُونَ يَشْتَرِكُونَ فِي السُّلْطَانِ عَلَيْكُمْ، أَفَلَسْنَا نَحْنُ أَوْلَى؟ لَكِنَّا لَمْ نَسْتَعْمَلَ هَذَا السُّلْطَانَ، بَلْ نَحْتَمِلُ كُلَّ شَيْءٍ لِنَلَّا نُسَبِّحَ تَعْوِيقاً مَا لِبِشَارَةِ الْمَسِيحِ.



L'ÉPÎTRE

Le Seigneur est ma force et ma louange. Le Seigneur m'a châtié et châtié encore .

Lecture de la première épître du saint apôtre Paul aux Corinthiens.

Frères, vous êtes le sceau de mon apostolat dans le Seigneur. C'est là ma défense contre ceux qui m'accusent. N'avons-nous pas le droit de manger et de boire ? N'avons-nous pas le droit de mener avec nous une sœur qui soit notre femme, comme font les autres apôtres, et les frères du Seigneur, et Céphas ? Ou bien, est-ce que moi seul et Barnabas nous n'avons pas le droit de ne point travailler ? Qui jamais fait le service militaire à ses propres frais ? Qui est-ce qui plante une vigne, et n'en mange pas le fruit ? Qui est-ce qui fait paître un troupeau, et ne se nourrit pas du lait du troupeau ? Ces choses que je dis, n'existent-elles que dans les usages des hommes ? La loi ne les dit-elle pas aussi ? Car il est écrit dans la loi de Moïse : Tu n'emmuseras point le bœuf quand il foule le grain. Dieu se met-il en peine des bœufs, ou parle-t-il uniquement à cause de nous ? Oui, c'est à cause de nous qu'il a été écrit que celui qui laboure doit labourer avec espérance, et celui qui foule le grain fouler avec l'espérance d'y avoir part. Si nous avons semé parmi vous les biens spirituels, est-ce une grosse affaire si nous moissonnons vos biens temporels. Si d'autres jouissent de ce droit sur vous, n'est-ce pas plutôt à nous d'en jouir ? Mais nous n'avons point usé de ce droit ; au contraire, nous souffrons tout, afin de ne pas créer d'obstacle à l'Évangile de Christ.

THE GOSPEL

(For Eleventh Sunday of Matthew)

The Reading from the Holy Gospel according to St. Matthew. (18:23-35)

The Lord spoke this parable: "The kingdom of heaven may be compared to a king who wished to settle accounts with his servants. When he began the reckoning, one was brought to him who owed him ten thousand talents; and as he could not pay, his lord ordered him to be sold, with his wife and children and all that he had, and payment to be made. So the servant fell on his knees, imploring him, 'Lord, have patience with me, and I will pay you everything.' And out of pity for him the lord of that servant released him and forgave him the debt. But that same servant, as he went out, came upon one of his fellow servants who owed him a hundred denarii; and seizing him by the throat he said, 'Pay what you owe.' So his fellow servant fell down and besought him, 'Have patience with me, and I will pay you.' He refused and went and put him in prison until he should pay the debt. When his fellow servants saw what had taken place, they were greatly distressed, and they went and reported to their lord all that had taken place. Then his lord summoned him and said to him, 'You wicked servant! I forgave you all that debt because you besought me; and should not you have had mercy on your fellow servant, as I had mercy on you?' And in anger his lord delivered him to the jailers, until he should pay all his debt. So also My heavenly Father will do to every one of you, if you do not forgive your brother from your heart."



الإنجيل

فَصَلِّ شَرِيفٌ مِنْ بَشَارَةِ الْقَدِيسِ مَتَّى الْإِنْجِيلِيِّ الْبَشِيرِ وَالتَّلْمِيزِ الطَّاهِرِ.

قَالَ الرَّبُّ هَذَا الْمَثَلُ: يُشْبِهُهُ مَلَكُوتُ السَّمَاوَاتِ إِنْسَانًا مَلِكًا أَرَادَ أَنْ يُحَاسِبَ عِبِيدَهُ. فَلَمَّا بَدَأَ بِالْمَحَاسِبَةِ، أَحْضَرَ إِلَيْهِ وَاحِدًا عَلَيْهِ عَشْرَةُ آلَافٍ وَزَنَةِ. وَإِذْ لَمْ يَكُنْ لَهُ مَا يُوفِي، أَمَرَ سَيِّدُهُ أَنْ يُبَاعَ هُوَ وَامْرَأَتُهُ وَأَوْلَادُهُ وَكُلُّ مَا لَهُ وَيُوفَى عَنْهُ. فَخَرَّ ذَلِكَ الْعَبْدُ سَاجِدًا لَهُ قَائِلًا: تَمَهَّلْ عَلَيَّ فَأُوفِيكَ كُلَّ مَا لَكَ. فَرَّقَ سَيِّدُ ذَلِكَ الْعَبْدِ وَأَطْلَقَهُ، وَتَرَكَ لَهُ الْذِينَ. وَبَعْدَ مَا خَرَجَ ذَلِكَ الْعَبْدُ، وَجَدَ عَبْدًا مِنْ رُفَقَائِهِ مَذْبُونًا لَهُ بِمِئَةِ دِينَارٍ، فَأَمْسَكَهُ وَأَخَذَ يَحْنُقُهُ قَائِلًا: أَوْفِنِي مَا لِي عَلَيْكَ. فَخَرَّ ذَلِكَ الْعَبْدُ عَلَى قَدَمَيْهِ، وَطَلَّبَ إِلَيْهِ قَائِلًا: تَمَهَّلْ عَلَيَّ، فَأُوفِيكَ كُلَّ مَا لَكَ. فَأَبَى، وَمَضَى وَطَرَحَهُ فِي السَّجِنِ حَتَّى يُوفِيَ الْذِينَ. فَلَمَّا رَأَى رُفَقَاؤُهُ مَا كَانَ، خَزَنُوا جِدًّا وَجَاءُوا فَأَعْلَمُوا سَيِّدَهُمْ بِكُلِّ مَا كَانَ. حِينَئِذٍ دَعَاهُ سَيِّدُهُ وَقَالَ لَهُ: أَيُّهَا الْعَبْدُ الشَّرِيرُ! كُلُّ مَا كَانَ عَلَيْكَ تَرَكَتُهُ لَكَ لِأَنَّكَ طَلَبْتَ إِلَيَّ. أَمَّا كَانَ يَتَّبِعِي لَكَ أَنْ تَرْحَمَ أَنْتَ أَيْضًا رَفِيقَكَ كَمَا رَحِمْتُكَ أَنْأ؟ وَغَضِبَ سَيِّدُهُ، وَدَفَعَهُ إِلَى الْمَعْذِبِينَ حَتَّى يُوفِيَ جَمِيعَ مَا لَهُ عَلَيْهِ. فَهَكَذَا أَبِي السَّمَاوِيُّ يَصْنَعُ بِكُمْ إِنْ لَمْ تَتْرَكُوا مِنْ قُلُوبِكُمْ كُلِّ وَاحِدٍ لِأَخِيهِ زَلَّاتِهِ.

L'ÉVANGILE

Lecture de l'Évangile selon Saint Matthieu

En ce temps-là, Jésus déclara : « Le royaume des cieux est semblable à un roi qui voulut faire rendre compte à ses serviteurs. Quand il se mit à compter, on lui en amena un qui devait dix mille talents. Comme il n'avait pas de quoi payer, son maître ordonna qu'il fût vendu, lui, sa femme, ses enfants, et tout ce qu'il avait, et que la dette fût acquittée. Le serviteur, se jetant à terre, se prosterna devant lui, et dit : Seigneur, aie patience envers moi, et je te paierai tout. Ému de compassion, le maître de ce serviteur le laissa aller, et lui remit la dette. Après qu'il fut sorti, ce serviteur rencontra un de ses compagnons qui lui devait cent deniers. Il le saisit et l'étranglait, en disant : Paie ce que tu me dois. Son compagnon, se jetant à terre, le suppliait, disant : Aie patience envers moi, et je te paierai. Mais l'autre ne voulut pas, et il alla le jeter en prison, jusqu'à ce qu'il eût payé ce qu'il devait. Ses compagnons, ayant vu ce qui était arrivé, furent profondément attristés, et ils allèrent raconter à leur maître tout ce qui s'était passé. Alors le maître fit appeler ce serviteur, et lui dit : Méchant serviteur, je t'avais remis en entier ta dette, parce que tu m'en avais supplié ; ne devais-tu pas aussi avoir pitié de ton compagnon, comme j'ai eu pitié de toi ? Et son maître, irrité, le livra aux bourreaux, jusqu'à ce qu'il eût payé tout ce qu'il devait. C'est ainsi que mon Père céleste vous traitera, si chacun de vous ne pardonne à son frère de tout son cœur. »

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

August 2026

Sunday 16— 11th Sunday of Matthew

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

Tuesday 18

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

Saturday 22

- * 06:30 pm - Vespers
- * 07:30 pm - Young Adults Meeting
- * 07:30 pm - CEGEP 101 - Mentoring Program Workshop for CEGEP & High School students

Sunday 23— 12th Sunday of Matthew

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



Wednesday 26

- * 07:30 Men's Brotherhood Meeting - Spiritual Topic Discussion lead by the Pastor

Saturday 29

- * 01:00 pm - Mentoring Program - Arbraska Outing for Teens & Young Adults
- * 06:30 pm - Vespers
- * 07:30 pm - Young Adults Meeting

Sunday 30— 13th Sunday of Matthew

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



Prayers Offered for the living

For the Orthodox Servants of God:

Samer, Lilian, Fouad & Serge;

Marcelle Awad Saikali; Majed Awad & family; Nayla Kenneiset & family;

Kim & Roni Kenneiset; Barbara Meimari; Assaad Zahran; Kary Cocja;

Nourhan & Antoine Daoud; Louise Saykaly; George Cassir; Maila & Steve;

Catherine; Souad Sayegh; Leila Khoury; Khodor; Suhail Morjane; Enriqu ; Gaby;

Julie Kourakos; Jean-Pierre; Julie Grillakis; Sophia Jabbour; Elie Doro; Mary Aboud;

Jos e Bernaquez; Gaby, Nada & Nicolas Mouacdi ; Josephine Soury.

Memorials today

Dolly Awad (Newly departed), wife of the late Khairy Awad

Basma Farah Fattouh (9 days); Robert Kerba (9 days)

Raja Kaba (1 year); Fouad & Bertha Namour; Fouad & Josephine Kaba

Lauris Saykaly Laham; Mary Saykaly Laham

Madeleine & Fred Nassar; George & Madeline Shatilla

Our heartfelt sympathies to

The Awad family on the loss of Dolly Awad, wife of the late Khairy Awad,
who fell asleep in the Lord in Lebanon on August 9th

&

Our chanter Georges Fattouh and his family on the loss of their mother Basma,
who fell asleep in the Lord on August 2nd

&

The Kerba family on the loss of Robert, who fell asleep in the Lord on August 5th

Baptisms today

Ignatius Boutros, son of Robert Boutros & Ekaterina Aladinskaya at 1:30 pm

&

Enzo Enze Zhao, son of Xun Zhao & Marleine Azar at 3:30 pm

Forthcoming wedding Saturday August 22 at 3:00 pm

Elias Jarada, son of Kamal Jarada & Amal Ziyadah to

Tania Massad, daughter of Elias Al Massad & Razan Jawabra

THE SYNAXARION

On August 16 in the Holy Orthodox Church, we commemorate the Recovery from Edessa to Constantinople of the Icon of Christ Not Made by Hands, known as 'The Holy Napkin.'

Verses

Thou didst wipe Thy face with linen while yet living,
Who later, being dead, wouldst be wrapped in linen.

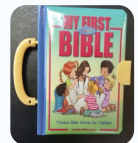
Prince Avgar of Edessa sent a portrait-painter, Ananias, to Palestine with a letter to Christ our Savior, in which he begged the Lord to come and heal him of his leprosy. In the event that Lord was unable to come, the prince commanded Ananias to paint His likeness and bring it, believing that the portrait would heal him. The Lord replied that he could not come, as the time of His Passion was at hand. Our Savior took a napkin and wiped His face, leaving a perfect reproduction of His most pure face on it. The Lord gave this napkin to Ananias, with a message that the prince would be healed by it, but not entirely, and He would later send him an envoy that would rid him of the remainder of the disease. Receiving the napkin, Avgar kissed it and the leprosy fell from his body, with just a little remaining on his face. Later, the Apostle Thaddaeus came to Avgar, fully healed him and baptized him. Then the prince smashed the idols that stood at the city's gateway and placed the napkin with the face of Christ above the entrance, stuck onto wood, surrounded with a gold frame and ornamented with pearls. The city eventually fell to Arab conquest, and the Holy Napkin was translated to Constantinople in 944.

On this day, we also commemorate the Martyrs Diomedes the physician of Tarsus in Cilicia and Alkiviades. By the intercessions of Thy Saints, O Christ God, have mercy on us. Amen.



"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

**Ignatius Boutros, son of Robert Boutros & Ekaterina Aladinskaya
for his baptism on Sunday, August 16th, 2026 at 1:30 pm**

&

**Enzo Enze Zhao, son of Xun Zhao & Marleine Azar
for his baptism on Sunday, August 16th, 2026 at 3:30 pm**

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!

المناسبات الكنسيّة القادمة

انضموا إلينا بحضوركم شخصياً إلى الكنيسة للمشاركة في الخدم الكنسيّة
يمكنكم متابعة البث المباشر على صفحة الفيسبوك الخاصة بكنيستنا
https://www.facebook.com/stgeorgemtl/live_videos

آب ٢٠٢٦



الأحد ١٦

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

الثلاثاء ١٨

- * إجتماع مجلس الرعيّة ٦:٣٠ مساءً

السبت ٢٢

- * صلاة الغروب ٦:٣٠ مساءً
- * اجتماع الشبيبة ٧:٣٠ YAM مساءً
- * Mentoring Program ورشة عمل لتهيئة الطلاب المتوجّهين إلى CEGEP

الأحد ٢٣

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

الأربعاء ٢٦

- * اجتماع روحي لفرقة الرجال ٧:٣٠ مساءً

السبت ٢٩

- Mentoring Program - رحلة Arbraska للشباب ١:٠٠ ب.ظ
- * صلاة الغروب ٦:٣٠ مساءً
- * اجتماع الشبيبة ٧:٣٠ YAM مساءً
- * Mentoring Program ورشة عمل لتهيئة الطلاب المتوجّهين إلى CEGEP

الأحد ٣٠

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

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Advertise your business in our
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- Printed bulletin distributed to approximately 200 people per week.
- Emails sent to the full parish, 1,200 + families
- Published on the website to 800 + monthly visitors.

For more information, email us
at:

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PROJECT MANAGER - ENTREPRENEUR GÉNÉRAL
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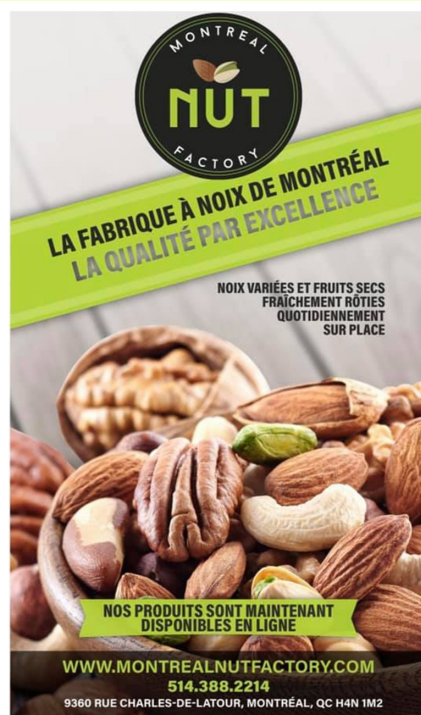
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Questions? Contact Catherine Kishfy at
mentoringdirector@saintgeorgemontreal.org

SAINT GEORGE MENTORING PROGRAM

CEGEP 101

From High School to CEGEP: What You Need to Know

Join us for an evening where current CEGEP students (or recent graduates) will share their experiences, advice, and practical tips to help you feel prepared and confident for this next chapter.



Saturday, August 22, 2026



7:30 pm



Saint George Learning Centre

Come hear from students
who have been there!

- What is CEGEP really like?
- How is it different from high school?
- How do you manage classes, studying, and a new schedule?
- What do you wish you knew before starting?
- How do you get involved and make the most of your experience?

Do you want to
attend the event?
Scan this QR code



<https://bit.ly/CEGEPI01>

Who Should Attend?

- 2026 high school graduates who will be entering CEGEP this fall
- Secondary 4 and 5 students who are interested in learning what to expect in CEGEP and how to prepare for a successful transition.

Do you want to be a
guest speaker?
Scan this QR code



<https://forms.cloud.microsoft/r/bNvPBn7>