

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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February 15, 2026

Sunday of the Last Judgment (Meat Fare)

Apostle Onesimos of the Seventy; Venerable Eusebios of Syria; Martyr Major of Gaza

ORTHOFLASH - St. George Montréal Youth Ministry

LE DIMANCHE DU JUGEMENT DERNIER (OU LE DIMANCHE DE L'ABSTINENCE DE VIANDE)

Le **DIMANCHE DU JUGEMENT DERNIER** (Mt 25, 31-46) est le dernier jour où l'on peut manger de la viande. Pendant la semaine suivante, on peut manger des laitages et des œufs, même le mercredi et le vendredi. Ce jour est consacré au jugement futur de tous ceux qui se tiendront devant le trône de Dieu lorsque le Christ reviendra dans Sa gloire. Dieu est patient et miséricordieux, mais ne pardonne pas à ceux qui ne se repentent pas. Le **Dieu d'amour** est aussi un **Dieu de justice** : quand le Christ reviendra dans Sa gloire, il sera notre juge.

Le Christ nous dit que ce n'est pas seulement notre foi, mais aussi nos actions qui détermineront notre destination finale. Jésus se soucie de la façon dont nous traitons les autres, surtout les plus démunis. Il dit que chaque acte de compassion envers quelqu'un est en fait un acte de bienveillance envers Lui. Il parle des actes de miséricorde que les justes ont faits pour Lui : nourrir les affamés, accueillir les étrangers, vêtir les nus, etc. Il dit aussi aux « *boucs* » [Mt 25, 31-32] (ceux qui ne suivent pas Ses enseignements et qui iront au « *feu éternel* ») qu'ils ne L'ont pas nourri quand Il a eu faim, ne Lui ont pas donné à boire quand Il a eu soif, etc.

Cette parabole nous montre aussi comment être un bon chrétien. Nous avons tous reçu l'amour de Dieu, et tout le monde a besoin de cet amour. Selon le père Alexandre Schmemmann (Le Grand Carême, ch. 1, 4), le péché est l'absence d'amour. Lorsque le Christ viendra juger le monde, Son critère de jugement sera l'amour. L'amour chrétien consiste à voir le Christ dans les autres, dans notre famille, nos amis et tous ceux que nous rencontrons sur le chemin de la vie.



By the hand of Father Luke Dingman

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

Sunday, February 15, 2026

saintgeorgemontreal.org

PARISH CONTACT INFORMATION

CLERGY

His Eminence Metropolitan SABA
Archbishop of New York and Metropolitan
of all North America

His Grace Bishop ALEXANDER
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Nick Maliha.

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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!

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St. GEORGE CHOIR
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MENTORING PROGRAM

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MEATFARE SUNDAY (SUNDAY OF THE LAST JUDGMENT)

The **SUNDAY OF THE LAST JUDGMENT** [Matthew 25:31-46] is the last day that meat may be eaten before Great Lent begins. Dairy products are permitted every day of the following week, including Wednesday and Friday. This day focuses on the future judgment of all who will stand before the throne of God when Christ returns in His glory. We are strongly reminded that no one is as patient and merciful as God, but even He will not forgive those who do not repent. The **God of love** is also a **God of justice**, and when Christ returns in glory, He will be our judge.

Christ tells us that it is not only our faith but also our actions that will determine our final destination. Jesus is more concerned with how we treat those around us, especially those who are less fortunate. He tells us that whatever we do to the next person, we are doing to him. He describes the acts of mercy that the righteous have done for him: feeding the hungry, welcoming the stranger, clothing the naked, etc. Then He tells the "*goats*" [Mat 25:31-32] (those who neglect Jesus's teachings and will go into eternal punishment) that they did not feed Him when He was hungry, did not give Him water when He was thirsty, etc.

The parable of the **Last Judgment** also teaches us about Christian love. Each of us has received the gift and grace of Christ's love; all people ultimately need this personal love. To paraphrase Fr. Alexander Schmemmann (Great Lent; ch. 1:4): Sin is the absence of love (...). When Christ comes to judge the world, His criterion of judgment will be love. Christian love means seeing Christ in other people, in our family, in our friends, and in everyone else we meet in our lives.



By the hand of Father Luke Dingman

أحد الدينونة (أحد مرفع اللحم)

يشكّل **أحد الدينونة** (متى 25: 31-46) آخر يوم يُسمح فيه بأكل اللحم قبل بدء الصوم الكبير. في حين يُسمح بتناول الألبان والأجبان (البياض) في كافة أيام الأسبوع الذي يليه بما فيه يومي الأربعاء والجمعة. يركّز هذا اليوم على الدينونة العامة حيث يقف الجميع أمام عرش الله لدى مجيء المسيح المجيد الثاني. يُذكّرنا هذا اليوم أنه ما من أحد يفوق صبر ورحمة الله، ورغم من ذلك فإنه لن يغفر للذين لم يتوبوا. **إن إله المحبة هو أيضاً إله العدالة**، ولدى مجيئه الثاني في مجده سيكون المسيح قاضينا.

يُخبرنا المسيح أنّ ما يحدّد وجهتنا النهائية ليس إيماننا فحسب وإنما أفعالنا أيضاً. يُعنى المسيح بكيفية معاملتنا لمن هم حولنا وخاصة من هم أقل نصيباً في الحياة ويذكّرنا أن كل ما نفعله لقريننا نفعله للمسيح. يصف المسيح أفعال الرحمة التي يقوم بها الأبرار تجاهه وهي إطعام الجياع واستقبال الغرباء وستر العريان، إلخ. ثم يتوجه "للجداء" (متى 25: 31-32) (الذين تجاهلوا تعاليم المسيح والذين سوف يقودهم المطاف إلى العقاب الأبدي) الذين لم يُطعموه عندما كان جائعاً ولم يُسقوه عندما كان عطشاً، إلخ. يقوم ممثّل **الدينونة الأخيرة** بإرشادنا حول حقيقة المحبة المسيحية. كلّ ممثّل قد حصل على عطية ونعمة محبة المسيح وجميع البشر بحاجة لهذه المحبة الشخصية في نهاية المطاف. يعلمنا الأب ألكسندر شميمين (الصيام الكبير الفصل 1: 4) أنّ: الخطيئة هي غياب المحبة (...). عندما يعود المسيح ليحاكم العالم ستكون المحبة شرط أحكامه. إنّ المحبة المسيحية هي رؤية المسيح في الآخرين، في عائلتنا، في أصدقائنا وفي كل شخص آخر نلتقيه في حياتنا.

“God, Where is the Wound?” A Review By His Eminence Metropolitan Saba (Ispër)

(*God, Where is the Wound?* by Sister Siluana Vlad, Sebastian Publishing, 2022)

Mother Siluana is a radiant face – an illumined person. She is a witness to our times of what divine grace does in those who allow it to dwell within them—when that grace encounters a person open to both human beings and the knowledge of their era, discerning wisely what is good to receive.

Mother Siluana was born during the Second World War, in 1944. In her youth, she experienced deep suffering caused by the lack of meaning in life, and the emptiness and dryness of the soul. She sought to confront this void. After discovering Christ, she experienced the work of divine grace through prayer and self-knowledge. She became certain that He had accompanied her in her pain, waited for her, forgiven her, and—most importantly—loved her with an infinite love. She consecrated her life to Him, striving to love Him passionately and limitlessly with all her heart.

Her wounded heart, healed by the grace of faith, found great consolation in the writings of St. Silouan the Athonite. Metropolitan Theophan of Moldovia and Bukovina, Romania, said of her: “Saint Silouan offered her the image of true prayer, the icon of the love of God and neighbor, and the strength to rise from the hell of despair.”

She studied philosophy and taught it for a year, after which she engaged in social work among youth. In 1999, she entered a period of monastic discernment while continuing her charitable and social efforts, focusing especially on street children and offering spiritual guidance to young people.

She was tonsured a nun in 2001 and, with the blessing of Metropolitan Theophan, she founded the Center of the Archangels Michael and Gabriel for Formation and Counseling, serving as its coordinator. In 2008, she moved with the center to the city of Iași and, together with several nuns, founded the Monastery of St. Silouan the Athonite in Iași, Romania. She gave important lectures at many conferences and workshops in Romania and abroad, addressing topics such as relationships among youth, stages of love, family and contemporary society, the causes of depression in modern man, self-knowledge, the spiritual life, etc. She reposed in the Lord in 2021.

Her explanations of Christian anthropology are profoundly attractive. Readers discover with amazement, through her precise descriptions of psychological experience, how deeply they relate to her insights. She uses concepts from modern science to make it easier to understand the common human experiences with which every reader can identify.

She distinguishes between life as mere survival and life as a gift from God. The life for which God created us becomes possible only when we open ourselves to His grace through prayer and the keeping of His commandments. She gives great importance to discovering God as a living Person, active in every moment of the soul and life of Orthodox Christians. She writes, “God is enamored of us.” Her book *God, Where is the Wound?* contains the texts of three conferences she delivered in Germany in 2012.

In this work, she addresses the common difficulties modern people face in their relationship with God: what prevents them from receiving or even desiring divine grace, what preserves that grace once received, and how it operates within us. She addresses anxiety, stress, depression, trauma, suicide, relationships, sexuality, and the consequences of inherited family traumas that remain unresolved.

She speaks of the effect of deep-seated trauma stored in the subconscious, noting that some philosophies suggest avoiding or ignoring it. She explains that the thoughts emerging from repressed wounds poison the soul. Therefore, “we must pay attention to them, to what lies beneath them, to what we feel through them—and we must offer them to the Lord for healing.” She calls this offering to God “the body of prayer.”

She writes:

“Emotions are the fire, and thoughts are the logs—the combustible material. Let us note that the devil does not attack us through our emotions. Sin does not enter us through sadness, fear, hatred, or pride expressed as feelings. These are the energies of a sick soul, bursting forth from our fallen nature, beyond the control of our will. Sin enters through evil thoughts that promise deliverance from the pain caused by those feelings—thoughts that lead us to the Evil One, to evil words, and to destructive actions.”

She continues:

“There is addiction to negative emotions just as there is addiction to alcohol; therefore, healing is difficult.” (p.93)

And she adds:

“What matters to me is the pain of the person before me. When I come into contact with another’s pain, I can transform it into the ‘body of prayer’ on their behalf. Their pain reverberates within me—it hurts me without becoming my own pain—but I experience it, and this makes my prayer for them possible, just as I pray for myself when I am in pain.” (p.95)

Throughout her book, she stresses the importance of listening and the modern person’s deep need to be heard. She insists that one must not suppress the effects of trauma but instead bring them before God. She writes: “When we repress the effects of trauma and do not offer them to God, we contribute to passing them on to our children and grandchildren.” (p.101)

She adds:

“We must remember that every child who enters a family is a potential savior for that family and its descendants.”

Mother Siluana teaches that the mystery of Orthodoxy lies in transforming all that we are—everything we have received from God—so that it may return to Him. The human heart is the arena where created energies are transformed into divine-human energies by the power and operation of grace.

This is a book well worth reading, especially for all those involved in education, pastoral work, and spiritual guidance.

Divine Liturgy Variables for Sunday February 15, 2026

RESURRECTIONAL APOLYTIKION IN TONE THREE

Let the heavens rejoice and the earth be glad, for the Lord hath done a mighty act with His own arm. He hath trampled down death by death, and become the first-born from the dead. He hath delivered us from the depths of Hades, granting the world the Great Mercy.

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 SUNDAY OF LAST JUDGMENT IN TONE ONE

When Thou comest, O God, to earth with glory, and all creatures tremble before Thee, and the river of fire floweth before the Altar, and the books are opened and sins revealed, deliver me then from that unquenchable fire, and make me worthy to stand at Thy right hand, O righteous Judge.

طروبارية القيامة باللحن الثالث

لِنَفْرَحِ السَّمَاوِيَّاتِ وَتَبْتَهِجِ الْأَرْضِيَّاتِ، لِأَنَّ الرَّبَّ صَنَعَ عِزًّا بِسَاعِدِهِ، وَوَطِئَ الْمَوْتَ بِالْمَوْتِ، وَصَارَ بِكُرِّ الْأَمْوَاتِ، وَأُنْقَذْنَا مِنْ جَوْفِ الْجَحِيمِ، وَمَنَحَ الْعَالَمَ الرَّحْمَةَ الْعَظْمَى.

طروبارية القديس جاورجيوس باللحن الرابع

بِمَا أَنَّكَ لِلْمَأْسُورِينَ مُحَرِّرٌ وَمُعْتِقٌ، وَلِلْفُقَرَاءِ وَالْمَسَاكِينِ عَاضِدٌ وَنَاصِرٌ، وَلِلْمَرْضَى طَبِيبٌ وَشَافٍ، وَعَنْ الْمُؤْمِنِينَ مُكَافِحٌ وَمُحَارِبٌ أَيُّهَا الْعَظِيمُ فِي الشَّهَدَاءِ جَاورْجِيُوسَ الْبَلَّاسِ الظُّفَرِ، تَشْفَعْ إِلَى الْمَسِيحِ إِلَهِهِ فِي خَلَاصِ نَفُوسِنَا.

قنداق لأحد الدينونة باللحن الأول

إِذَا أَتَيْتَ يَا اللَّهُ عَلَى الْأَرْضِ بِمَجْدٍ، تَرْتَعِدُ مِنْكَ الْبَرَايَا بِأَسْرَهَا، وَنَهْرُ النَّارِ يَجْرِي أَمَامَ عَرْشِكَ، وَالصُّحُفُ تَفْتَحُ، وَالْخَفَايَا تُشْهِرُ، فَتَجْنِي حِينَئِذٍ مِنَ النَّارِ الَّتِي لَا تَطْفَأُ، وَأَهْلِنِي لِلْوُقُوفِ عَنْ يَمِينِكَ، أَيُّهَا الدَّيَّانُ الْعَادِلُ.



THE EPISTLE (For the Sunday of the Last Judgment)

Sing praises to our God, sing praises. Clap your hands, all ye peoples.

The Reading from the First Epistle of St. Paul to the Corinthians. (8:8-9:2)

Brethren, food will not bring us closer to God; for neither if we eat, are we the better, nor if we do not eat, are we the worse. But take heed lest by any means this authority of yours become a stumbling block to those who are weak. For if any one sees you, as someone who has knowledge, reclining at a table in an idol's temple, will not the conscience of the one who is weak be emboldened to eat of the things sacrificed to idols, and through your knowledge the weak brother perishes, for whom Christ died? And thus, sinning against the brethren, and wounding their conscience when it is weak, you sin against Christ. Therefore, if food causes my brother to stumble, I will not eat meat forever, lest I cause my brother to stumble. Am I not an apostle? Am I not free? Have I not seen Jesus Christ our Lord? Are not you my work in the Lord? If to others I am not an apostle, yet at least I am to you; for the seal of my apostleship are you in the Lord.

الرسالة (لأحد الديونة)

رَتِّلُوا لِلَّهِنا رَتِّلُوا. يا جميعَ الأُمَمِ صَقِّقُوا بالأَيادي.

فَصْلٌ مِنْ رِسَالَةِ الْقَدِيسِ بُولُسَ الرَّسُولِ الْأُولَى إِلَى أَهْلِ كورِنْثُوسَ .

يا إِخْوَةُ، إِنَّ الطَّعَامَ لَا يَقَرِّبُنَا إِلَى اللَّهِ، لِأَنَّا إِنْ أَكَلْنَا لَا نَزِيدُ وَإِنْ لَمْ نَأْكُلْ لَا نَنْقُصُ. وَلَكِنْ انْظُرُوا أَنْ لَا يَكُونَ سُلْطَانُكُمْ هَذَا مَعْتَرَةً لِلضَّعْفَاءِ. لِأَنَّهُ إِنْ رَأَى أَحَدٌ يَا مَنْ لَهُ الْعِلْمُ مُتَّكِنًا فِي بَيْتِ الْأَوْثَانِ، أَفَلَا يَتَقَوَّى ضَمِيرُهُ، وَهُوَ ضَعِيفٌ، عَلَى أَكْلِ ذَبَائِحِ الْأَوْثَانِ، فَيَهْلِكُ بِسَبَبِ عِلْمِكَ الْأَخِ الضَّعِيفِ الَّذِي مَاتَ الْمَسِيحُ لِأَجْلِهِ؟ وَهَكَذَا إِذْ تُخْطِئُونَ إِلَى الْإِخْوَةِ وَتَجْرَحُونَ ضَمَائِرَهُمْ، وَهِيَ ضَعِيفَةٌ، إِنَّمَا تُخْطِئُونَ إِلَى الْمَسِيحِ. فَلِذَلِكَ إِنْ كَانَ الطَّعَامُ يُشْكَكُ أَخِي، فَلَا أَكُلْ لَحْمًا إِلَى الْأَبَدِ لئَلَّا أَشْكَكَ أَخِي. أَلَسْتُ أَنَا رَسُولًا؟ أَلَسْتُ أَنَا خُرَّاءَ؟ أَمَا رَأَيْتُ يَسُوعَ الْمَسِيحَ رَبَّنَا؟ أَلَسْتُمْ أَنْتُمْ عَمَلِي فِي الرَّبِّ؟ وَإِنْ لَمْ أَكُنْ رَسُولًا إِلَى آخَرِينَ، فَإِنِّي رَسُولٌ إِلَيْكُمْ. لِأَنَّ خَاتَمَ رِسَالَتِي هُوَ أَنْتُمْ فِي الرَّبِّ.



L'ÉPÎTRE

Chantez notre Dieu, chantez-le. Toutes les nations, battez des mains.

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

Frères, à propos des viandes immolées aux idoles, ce n'est certes pas un aliment qui nous rapprochera de Dieu : si nous n'en mangeons pas, nous n'aurons rien de moins, et si nous en mangeons, nous n'aurons rien de plus. Mais prenez garde que cette liberté dont vous usez ne devienne pour les faibles une occasion de chute. Car si quelqu'un te voit manger, en toute connaissance, des viandes immolées aux idoles, ne va-t-il pas se croire autorisé, malgré la faiblesse de sa conscience, à en manger lui aussi ? Et ainsi tes bonnes raisons feront tomber le faible, ce frère pour qui le Christ est mort. Or, en péchant contre vos frères, en blessant la conscience de qui est faible, c'est contre le Christ que vous péchez. C'est pourquoi, si un aliment doit causer la chute de mon frère, je me passerai de viande à tout jamais, afin que mon frère ne soit pas scandalisé. Ne suis-je pas apôtre ? Ne suis-je pas libre ? N'ai-je pas vu notre Seigneur Jésus Christ ? N'êtes-vous pas mon œuvre dans le Seigneur ? Si pour d'autres je ne suis pas apôtre, pour vous du moins je le suis ; car c'est vous qui, dans le Seigneur, êtes le sceau de mon apostolat.





THE GOSPEL

The Reading from the Holy Gospel according to St. Matthew (25:31-46)

The Lord said, “When the Son of man comes in His glory, and all the angels with Him, then He will sit on His glorious throne. Before Him will be gathered all the nations, and He will separate them one from another as a shepherd separates the sheep from the goats, and He will place the sheep at His right hand, but the goats at the left. Then the King will say to those at His right hand, ‘Come, O blessed of my Father, inherit the kingdom prepared for you from the foundation of the world; for I was hungry and you gave Me food, I was thirsty and you gave Me drink, I was a stranger and you welcomed Me, I was naked and you clothed Me, I was sick and you visited Me, I was in prison and you came to Me.’ Then the righteous will answer Him, ‘Lord, when did we see Thee hungry and feed Thee, or thirsty and give Thee drink? And when did we see Thee a stranger and welcome Thee, or naked and clothe Thee? And when did we see Thee sick or in prison and visit Thee?’ And the King will answer them, ‘Truly, I say to you, as you did it to one of the least of these My brethren, you did it to Me.’ Then He will say to those at his left hand, ‘Depart from Me, you cursed, into the eternal fire prepared for the devil and his angels; for I was hungry and you gave Me no food, I was thirsty and you gave Me no drink, I was a stranger and you did not welcome Me, naked and you did not clothe Me, sick and in prison and you did not visit Me.’ Then they also will answer, ‘Lord, when did we see Thee hungry or thirsty or a stranger or naked or sick or in prison, and did not minister to Thee?’ Then He will answer them, ‘Truly, I say to you, as you did it not to one of the least of these, you did it not to Me.’ And they will go away into eternal punishment, but the righteous into eternal life.”



الإنجيل

فصلٌ شَرِيفٌ مِنْ بَشَارَةِ الْقَدِّيسِ مَتَّى الْإِنْجِيلِيِّ الْبَشِيرِ وَالتَّلْمِيزِ الطَّاهِرِ.

قَالَ الرَّبُّ: مَتَّى جَاءَ ابْنُ الْبَشَرِ فِي مَجْدِهِ وَجَمِيعُ الْمَلَائِكَةِ الْقَدِّيسِينَ مَعَهُ، فَحِينَئِذٍ يَجْلِسُ عَلَى عَرْشِ مَجْدِهِ. وَتُجْمَعُ إِلَيْهِ كُلُّ الْأُمَمِ، فَيَمَيَّزُ بَعْضَهُمْ مِنْ بَعْضٍ، كَمَا يُمَيَّزُ الرَّاعِي الْخِرَافَ مِنَ الْجِدَاءِ. وَيُقِيمُ الْخِرَافَ عَنْ يَمِينِهِ وَالْجِدَاءَ عَنْ يَسَارِهِ. حِينَئِذٍ يَقُولُ الْمَلِكُ لِلَّذِينَ عَنْ يَمِينِهِ: تَعَالَوْا يَا مُبَارَكِي أَبِي رَثْوَا الْمَلِكِ الْمُعَدَّ لَكُمْ مِنْذُ إِنْشَاءِ الْعَالَمِ، لِأَنِّي جُعْتُ فَأَطْعَمْتُمُونِي، وَعَطِشْتُ فَسَقَيْتُمُونِي، وَكُنْتُ غَرِيباً فَأَوْثَيْتُمُونِي، وَغُرِياناً فَكَسَوْتُمُونِي، وَمَرِيضاً فَعَدَّثْتُمُونِي، وَمَحْبُوساً فَأَتَيْتُمْ إِلَيَّ. حِينَئِذٍ يُجِيبُهُ الصِّدِّيقُونَ قَائِلِينَ: يَا رَبُّ مَتَى رَأَيْنَاكَ جَائِعاً فَأَطْعَمْنَاكَ، أَوْ عَطِشَانَ فَسَقَيْنَاكَ؟ وَمَتَى رَأَيْنَاكَ غَرِيباً فَأَوْثَيْنَاكَ، أَوْ غُرِياناً فَكَسَوْنَاكَ؟ وَمَتَى رَأَيْنَاكَ مَرِيضاً أَوْ مَحْبُوساً فَأَتَيْنَا إِلَيْكَ؟ فَيُجِيبُ الْمَلِكُ وَيَقُولُ لَهُمْ: الْحَقُّ أَقُولُ لَكُمْ، بِمَا أَنْتُمْ فَعَلْتُمْ ذَلِكَ بِأَحَدٍ إِخْوَتِي هَؤُلَاءِ الصِّغَارِ فَبِي فَعَلْتُمُوهُ. حِينَئِذٍ يَقُولُ أَيْضاً لِلَّذِينَ عَنْ يَسَارِهِ: إِذْهَبُوا عَنِّي يَا مَلَاعِينُ إِلَى النَّارِ الْأَبَدِيَّةِ الْمُعَدَّةِ لِلْبَلِيسِ وَمَلَائِكَتِهِ. لِأَنِّي جُعْتُ فَلَمْ تُطْعِمُونِي، وَعَطِشْتُ فَلَمْ تَسْقُونِي، وَكُنْتُ غَرِيباً فَلَمْ تُؤْوُونِي، وَغُرِياناً فَلَمْ تَكْسُونِي، وَمَرِيضاً وَمَحْبُوساً فَلَمْ تَرَوْرُونِي. حِينَئِذٍ يُجِيبُونَهُ هُمْ أَيْضاً قَائِلِينَ: يَا رَبُّ، مَتَى رَأَيْنَاكَ جَائِعاً أَوْ عَطِشَاناً أَوْ غَرِيباً أَوْ غُرِياناً أَوْ مَرِيضاً أَوْ مَحْبُوساً وَلَمْ نَخْدِمَكَ؟ حِينَئِذٍ يُجِيبُهُمْ قَائِلاً: الْحَقُّ أَقُولُ لَكُمْ، بِمَا أَنْتُمْ لَمْ تَفْعَلُوا ذَلِكَ بِأَحَدٍ هَؤُلَاءِ الصِّغَارِ، فَبِي لَمْ تَفْعَلُوهُ. فَيَذْهَبُ هَؤُلَاءِ إِلَى الْعَذَابِ الْأَبَدِيِّ، وَالصِّدِّيقُونَ إِلَى الْحَيَاةِ الْأَبَدِيَّةِ.





L'ÉVANGILE

Lecture de l'Évangile selon Saint Matthieu

Le Seigneur a dit: « Lorsque le Fils de l'homme viendra dans sa gloire, avec tous les anges, il s'assiéra sur le trône de sa gloire. Toutes les nations seront assemblées devant lui. Il séparera les uns d'avec les autres, comme le berger sépare les brebis d'avec les boucs ; et il mettra les brebis à sa droite, et les boucs à sa gauche. Alors le roi dira à ceux qui seront à sa droite : Venez, vous qui êtes bénis de mon Père ; prenez possession du royaume qui vous a été préparé dès la fondation du monde. Car j'ai eu faim, et vous m'avez donné à manger ; j'ai eu soif, et vous m'avez donné à boire ; j'étais étranger, et vous m'avez recueilli ; j'étais nu, et vous m'avez vêtu ; j'étais malade, et vous m'avez visité ; j'étais en prison, et vous êtes venus vers moi. Les justes lui répondront : Seigneur, quand t'avons-nous vu avoir faim, et t'avons-nous donné à manger ; ou avoir soif, et t'avons-nous donné à boire ? Quand t'avons-nous vu étranger, et t'avons-nous recueilli ; ou nu, et t'avons-nous vêtu ? Quand t'avons-nous vu malade, ou en prison, et sommes-nous allés vers toi ? Et le roi leur répondra : Je vous le dis en vérité, toutes les fois que vous avez fait ces choses à l'un de ces plus petits de mes frères, c'est à moi que vous les avez faites. Ensuite il dira à ceux qui seront à sa gauche : Retirez-vous de moi, maudits ; allez dans le feu éternel qui a été préparé pour le diable et pour ses anges. Car j'ai eu faim, et vous ne m'avez pas donné à manger ; j'ai eu soif, et vous ne m'avez pas donné à boire ; j'étais étranger, et vous ne m'avez pas recueilli ; j'étais nu, et vous ne m'avez pas vêtu ; j'étais malade et en prison, et vous ne m'avez pas visité. Ils répondront aussi : Seigneur, quand t'avons-nous vu ayant faim, ou ayant soif, ou étranger, ou nu, ou malade, ou en prison, et ne t'avons-nous pas assisté ? Et il leur répondra : Je vous le dis en vérité, toutes les fois que vous n'avez pas fait ces choses à l'un de ces plus petits, c'est à moi que vous ne les avez pas faites. Et ceux-ci iront au châtiment éternel, mais les justes à la vie éternelle. »

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

February 2026

Sunday 15 - Judgement Sunday

- * 09:10 am Sunday Orthros
- * 10:30 am Divine Liturgy sung by St. George Children and Youth Choir

Tuesday 17

- * 06:30 pm Study Skills Workshop offered by the Mentoring Program

Thursday 19

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

Friday 20

- * 06:30 pm Spiritual Conference presented by Fr. Gabriel & hosted by the Antiochian Women

Saturday 21

- * 10:00 am Teen SOYO Day of service to the homeless
- * 02:00 pm Arabic classes
- * 04:00 pm St. George Children Choir rehearsal
- * 06:30 pm Vespers
- * 07:30 pm Young Adults Meeting
- * 07:30 Arabic Bible Study Group



Sunday 22 - Sunday of Forgiveness (Cheese Fare)

- * 09:10 am Sunday Orthros
- * 10:30 am Divine Liturgy
- * 06:30 pm Vespers for Forgiveness Sunday

Monday 23—Great Lent Begins

- * 06:30 pm Great Compline

Tuesday 24

- * 06:30 pm Study Skills Workshop offered by the Mentoring Program

Wednesday 25

- * 06:30 pm Pre-Sanctified Liturgy
- * 07:30 pm Men's Brotherhood Spiritual talk lead by Fr. Joseph



Prayers Offered

For the Living

For the Orthodox Servants of God:

Nicholas Azar; Arlette Issid & family; Mona Akkawi Turk;
Carole Mallouk Barr; Carol; Angie; Yvette Kassis; Souad Khoury;
Eleni; Enriqu  ; Julie Kourakos; Nabil Samaan; Jean-Pierre;
Julie Grillakis; Sophia Jabbour; Elie Doro; Mary Aboud; Jos  e Bernaquez;
Gaby, Nada & Nicolas Mouacdi  ; Josephine Soury; Fouad.

Memorials Today

Nicholas Saad (1 year)
Emmanuel Sergakis
Juliette & Nicolas Samaan
Sonia & Fouad Chaar
Nahil Assaf
Youssef Chaar
Michel Chaar
Abdallah Chaar
Youmna Rahal
Elie Jabbour
Labib El Kassis
Siham Khoury
Khalil; Gracy; Selim; Zekeyah
Michel; Victoria; Marie
Samia; Rose; Georges; Wadad
Michel; H  l  ne; Iskandar
Marie; Dimitry; Marie; Yvone
Georges; Rose; Josephine
Michel; Issa; Latif; Iskander
Morhaf; Henen; Michel
Rafleh; Odette; Yvette; Mona

THE SYNAXARION

On February 15 in the Holy Orthodox Church, we commemorate the Apostle Onesimos of the Seventy; Venerable Eusebios of Syria; and Martyr Major of Gaza.

Today, we commemorate the Second and impartial Coming of our Lord Jesus Christ.

Verses

When the Judge of all sitteth to judge the earth,
Come now! Mayest Thou judge me worthy of Thy voice!

It is the Sunday of the Last Judgment—known also as Meat Fare Sunday—the lesson of which occurs in today's Holy Gospel. Jesus illustrates to us God's ineffable goodness and His great love for mankind. And so lest some who are lazy should loiter and spend the time appropriate to their salvation in the pursuit of sin, and be suddenly overtaken by death, the divine Fathers decree that on this day the remembrance of the Second Appearance of Christ may be celebrated. The intention is to remind them that, as God is good and loving to mankind, He is also a very righteous Judge Who recompenses each according to his deeds. Our Lord teaches us that when we minister to our brother or sister, we really minister to Him. This brings us righteousness and life eternal.

By Thine ineffable love for mankind, O Christ God, make us worthy of Thy devoted voice, number us among Thy righteous ones and have mercy on 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
https://www.facebook.com/stgeorgemtl/live_videos

شباط ٢٠٢٦

الأحد ١٥ أحد مرفع اللحم (الدينونة)

- * صلاة السحرية ٩:١٠ صباحاً
- * القداس الإلهي ١٠:٣٠ صباحاً

الثلاثاء ١٧

- * ندوة حول المهارات في الدراسة—Mentoring Program ٦:٣٠ مساءً

الخميس ١٩

- * لقاء النادي الاجتماعي — في قاعة الكنيسة ٦:٠٠ مساءً

الجمعة ٢٠

- * محاضرة روحية عن الصوم للأب غبريال ، من تنظيم السيّدات الأنطاكيّات — في قاعة الكنيسة ٦:٣٠ مساءً

السبت ٢١

- * نشاط خدمة المشرّدين Teens ١٠:٠٠ صباحاً
- * دراسة اللّغة العربيّة ٢:٠٠ ب.ظ.
- * تدريبات جوقة أطفال كنيسة القديس جاورجيوس ٤ مساءً
- * صلاة الغروب ٦:٣٠ مساءً
- * اجتماع الشبيبة ٧:٣٠ YAM مساءً
- * دراسة إنجيليّة باللّغة العربيّة ٧:٣٠ مساءً



الأحد ٢٢ أحد مرفع الجبن (الغفران)

- * صلاة السحرية ٩:١٠ صباحاً
- * القداس الإلهي ١٠:٣٠ صباحاً
- * صلاة الغروب - أحد الغفران ٦:٣٠ مساءً

الاثنين ٢٣ بدء الصوم الكبير

- * صلاة النوم الكبرى ٦:٣٠ مساءً

الثلاثاء ٢٤

- * ندوة حول المهارات في الدراسة—Mentoring Program ٦:٣٠ مساءً

الأربعاء ٢٥

- * قدّاس البروجيزماني (القدسات السابق تقديسها) ٦:٣٠ مساءً
- * اجتماع فرقة الرجال—حديث روحي مع الأب جوزيف ٧:٣٠ مساءً

Our Mentoring Program is offering

Study Skills Workshops



Time: 6:30 PM



Location: Saint George Learning Center



Who: Teens & Young Adults



Registration open: Scan QR codes



Session Dates & Topics:



SESSION : 02 Note Taking & Class Time
February 17, 2026



SESSION : 03 Study Environment
February 24, 2026



SESSION : 04 Time Management
March 3, 2026



SESSION : 05 Study Methods
March 10, 2026



SESSION : 06 Test Preparation
March 31, 2026

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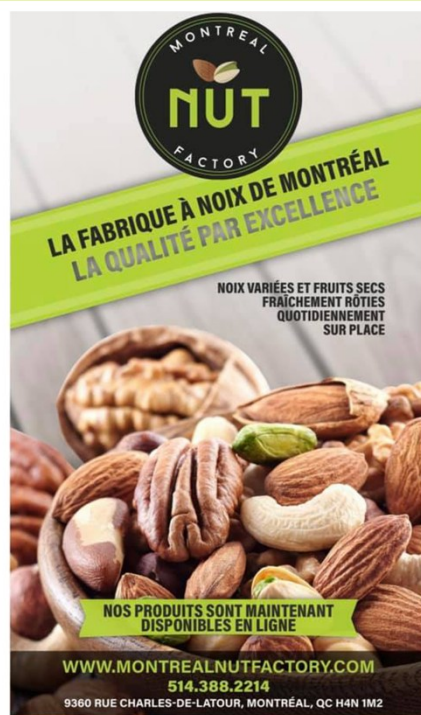
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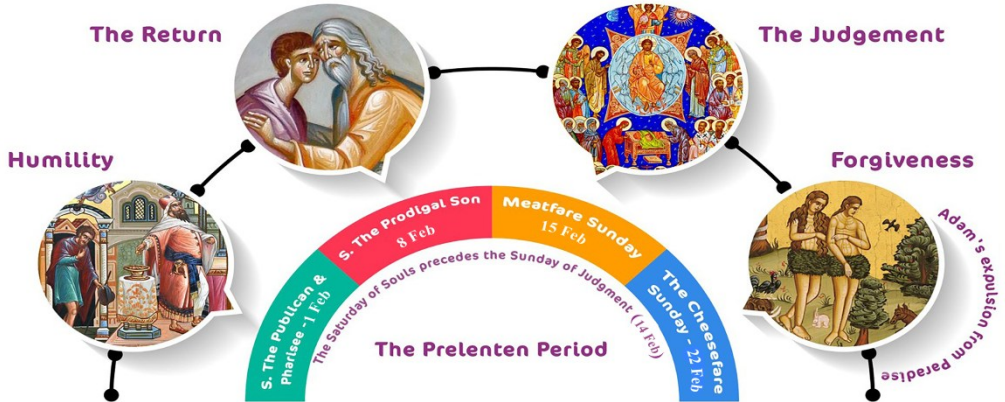
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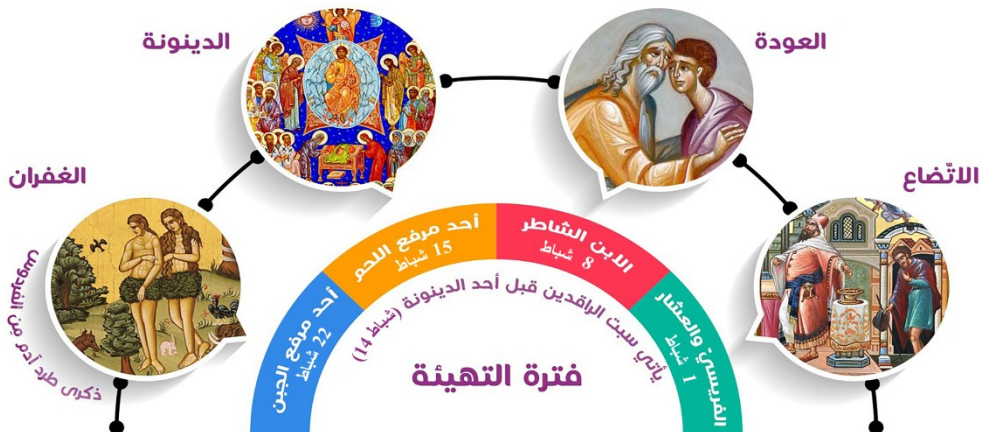
The Triodion's period can be divided into three basic phases:

1- The Prelenten period 2- The Great Lent of forty days 3- Holy Week.



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١- فترة التهيئة ٢- الصوم الأربعيني ٣- الأسبوع العظيم.



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OUR JOURNEY TO PASCHA! 2026

Created by Fr. Jonathan Bannon (ACROD)

SUNDAYS		THEMES / GOSPEL READING	HOW TO PARTICIPATE:
Fast - Free Week FEBRUARY 1st		<i>TRIODION WEEKS</i> Publican and the Pharisee Epistle: 2 Timothy 3:10-15 Gospel: Luke 18:10-14	Show compassion on the poor and distressed. Trust in God, not yourself and ask for His help before every task this week.
Normal Fast Week FEBRUARY 8th		The Prodigal Son Returns! Epistle: 1 Corinthians 6:12-20 Gospel: Luke 15:11-32	Schedule a Confession. Every morning say, "Today I will be humble." Use up/freeze meats this week.
Meatfare FEBRUARY 15th FAREWELL TO MEAT TODAY		The Last Judgement Epistle: 1 Corinthians 8:8-9:2 Gospel: Matthew 25:31-46	Pray facing East this week. Christ is returning from the East and we wait for Him! Use up/freeze dairy this week.
Cheesefare FEBRUARY 22nd FAREWELL TO CHEESE TODAY		Adam and Eve are cast from Paradise! <i>FORGIVENESS SUNDAY</i> Epistle: Romans 13:11-14:4 Gospel: Matthew 6:14-21	Ask each other for forgiveness each evening this week before bed.
1st Sunday of Lent MARCH 1st		<i>GREAT LENT BEGINS WITH FORGIVENESS VESPERS</i> SUNDAY of ORTHODOXY Epistle: Hebrews 11:24-26, 32-12:2 Gospel: John 1:43-51	Bring an icon to church for a procession.
2nd Sunday of Lent MARCH 8th		ST GREGORY PALAMAS Epistle: Hebrews 1:10-2:3 Gospel: Mark 2:1-12	Bring a prayer rope to be blessed today! Use it and pray the Jesus Prayer each day this week.
3rd Sunday of Lent MARCH 15th		VENERATION OF THE HOLY CROSS <i>HALF WAY TO PASCHA!</i> Epistle: Hebrews 4:14-5:6 Gospel: Mark 8:34-9:1	Wear your cross to church and kiss the cross each morning with a bow!
4th Sunday of Lent MARCH 22nd		ST JOHN of the LADDER Epistle: Hebrews 6:13-20 Gospel: Mark 9:17-31	Every time you climb stairs this week ask St. John to help you reach Paradise with the sign of the cross!
5th Sunday of Lent MARCH 29th		ST MARY of EGYPT Epistle: Hebrews 9:11-14 Gospel: Mark 10:32-45	Ask the Theotokos to offer you and the world pure thoughts and ideas this week.
FLOWERY (PALM) SUNDAY! APRIL 5th GREAT WEEK BEGINS		<i>GREAT AND HOLY WEEK</i> ENTRY OF OUR LORD INTO JERUSALEM Epistle: Philippians 4:4-9 Gospel: John 12:1-18	Place your palm branches and pussywillows behind an icon at home and in your car!
GREAT AND HOLY FRIDAY APRIL 10th		GREAT AND HOLY FRIDAY <i>JESUS DIES ON THE CROSS</i> CHECK WITH YOUR PARISH FOR ROYAL HOURS AND VESPERS SCHEDULE	Refrain from TV, Internet & Phones to honor Christ's Death.
FEAST OF FEASTS! APRIL 12th NO FASTING!		<i>BRIGHT WEEK</i> HOLY PASCHA! (CHRIST IS RISEN!) Epistle: Acts 1:1-8 Gospel: John 1:1-17	Greet everyone with "CHRIST IS RISEN!" & say it before good morning and goodnight!

A Spiritual Conference for all Parishioners

HOSTED BY THE ANTIOCHIAN WOMEN



Preparing for the Journey to Pascha and the Meaning of Lent

Presented by
Fr. Gabriel Abdel Nour

The event will be held on
Friday, February 20, 2026
at 6:30 PM in the
St. George Fellowship Hall.

Light refreshments
will be served.

Everyone is welcome!

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Montreal, QC H2R 1T8