

# St. George Orthodox Church of Montreal

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

كنيسة القديس جاورجيوس الأرثوذكسية في مونتريال  
تابعة للأبرشية الأنطاكية الأرثوذكسية المسيحية في شمال أمريكا

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**February 1, 2026**  
**Sunday of the Pharisee and Publican &  
Forefeast of the Presentation (Meeting) of Christ**

**ORTHOFLASH - St. George Montréal Youth Ministry**

**JULIEN D'ÉMÈSE, MARTYR ET SAINT ANARGYRE, AUSSI APPELÉ 'ILIYÂN DE HOMS**

**HONORÉ, LE 6 FÉVRIER**

Le **saint martyr Iliyân** (également appelé Julian, Elian ou Ellien) est phénicien et originaire d'Émèse (aujourd'hui Homs). Né de parents païens au III<sup>e</sup> siècle, il se convertit au christianisme et cherche à utiliser ses talents pour la gloire de Dieu. Il étudie la médecine et devient un excellent médecin et chirurgien. Il est aussi connu pour sa générosité. Il guérit les maladies du corps et de l'âme et amène de nombreuses personnes à croire en Jésus. « *Ce n'est pas* », dit-il, « *avec des médicaments que vous serez guéri de votre maladie ni grâce à vos idoles qui poussent à la perdition tous ceux qui s'agenouillent devant eux, mais par la puissance du nom de Jésus-Christ crucifié par les Juifs sous Ponce Pilate à Jérusalem, enterré et qui ressuscite le troisième jour.* » Par ses actions et son mode de vie, il proclame l'Évangile du Christ. **Saint Elian** est commémoré parmi les saints *anargyres* – guérisseurs et médecins qui refusent de recevoir de l'argent pour leurs bonnes actions.

En raison de sa maîtrise des arts de la guérison et du fait qu'il guérit non seulement le corps, mais aussi l'âme, il suscite la jalousie de ses collègues païens. À cette époque, une grande persécution sévit contre les chrétiens et la foi d'Iliyân est utilisée contre lui. Ses persécuteurs vont d'abord voir son père qui détient un poste important dans la ville et lui demandent de forcer son fils à cesser de guérir au nom de Jésus-Christ. Mais le saint refuse d'écouter ces hommes ou son père. Il est donc torturé, mais continue de prêcher et de guérir les malades. Son père l'attache à un cheval et le traîne dans les rues. Il est alors emprisonné et torturé pendant des mois, mais il refuse de renoncer à sa foi. À l'inverse, il amène ses bourreaux à croire en Dieu. En 284 apr. J.-C., il est tué par son père.

Seulement **deux églises** sont dédiées à ce grand saint: **l'église d'origine à Homs**, en Syrie, et l'église de **St. Ellien à Brownsville, Pennsylvanie** (construite en 1917).



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**Sunday, February 1, 2026**

**[saintgeorgemontreal.org](http://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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**Awada, Roy Azar, Laura Anne Habib,**  
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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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## HOLY UNMERCENARY AND RIGHTEOUS MARTYR 'ILYÂN OF HOMS

### COMMEMORATED ON FEBRUARY 6

The **Holy Martyr 'Ilyân** [also *Julian, Elían* or *Ellien*] was a Phoenician and a native of Emesa (modern-day Homs). Born to pagan parents in the third century, he converted to Christianity and sought the best way to use his talents for God's glory. He studied medicine and became a skilled physician and surgeon. He was also known as a generous philanthropist. He healed not only physical illnesses, but also spiritual ones, converting many people to the faith of Christ the Saviour. *"It is not with medicines that you will be cured of your illness nor thanks to your idols which drive to perdition all those who kneel before them, but by the power of Jesus Christ's name who has been crucified by the Jews under Pontius Pilate in Jerusalem, who has been buried and resurrected on the third day."* Through his actions and way of life, he also proclaimed the Gospel of Christ. He is commemorated among the *Anárguroi* or *Unmercenaries*—saints who were mostly healers and physicians and refused to accept money for doing good works.

Christians were greatly persecuted at that time, and his faith was used against **Elían**. First, they appealed to his father, who held a powerful position in the city. They asked him to force his son to stop healing in the name of Jesus Christ. But **Ilyân** refused to listen to these men or his father. He was imprisoned and tortured, yet he continued to preach and heal the sick. Then, his father had him tied to a horse and dragged through the streets. He was imprisoned and tortured for months but refused to renounce his faith. Instead, he led all of his tormentors to Christ. Finally, in AD 284, he was put to death at the hands of his own father.

Only **two churches** in the world are dedicated to 'Ilyân of Homs: the **original church in Homs, Syria**, and **St. Ellien in Brownsville, Pennsylvania, USA** (built in 1917).



## القديس الشهيد إيلان الحمصي البار، الماقت الفضة

### تذكره في ال 6 من شباط

كان **القديس الشهيد إيلان** مشرقياً وقد ولد في مدينة حمص. عاش في القرن الثالث وكان والداه وثنيان. اعتنق المسيحية وبذل جهده لتوظيف مواهبه لمجد الله. درّس الطب وأصبح طبيباً وجراحاً ماهراً. كما عُرف بكرمه وعمله الخيري. قام بشفاء أمراض النفس والجسد وساعد العديد من الناس على اعتناق الإيمان بالمسيح المُخلص.

"لن تشفيكم الأدوية من أمراضكم ولن تشفيكم أصنامكم التي تفقد كل من يركع أمامها إلى الهلاك المُحتم، بل ما سيشفيكُم هو قوة اسم يسوع المسيح الذي صُلب على يد اليهود في عهد بيلاطس البنطّي في القدس والذي دُفن وقام في اليوم الثالث". بَشَّرَ بإنجيل المسيح من خلال أعماله وأسلوب حياته. هو من مصافّ القديسين "الماقتي الفضة" (باليونانية "أنارغيروس") وهم القديسون الذين كانوا يطبّون ويشفون الناس بالمجان رافضين تقبُّل المال لقاء أعمالهم الصالحة.

تعرّض المسيحيون للاضطهاد الشديد في ذلك الوقت، وكان إيمان **إيلان** يُستخدم ضده. لجأ مضطهدوه إلى والده أولاً، الذي كان يشغل منصباً هاماً في المدينة. طلبوا منه أن يُجبر ابنه على التوقف عن العلاج باسم يسوع المسيح. رفض إيلان الاستماع إلى هؤلاء الرجال أو إلى والده فتم سجنه وتعذيبه. رغم ذلك واصل الوعظ وشفاء المرضى. قام والده بربطه بحصان وجّره في الشوارع. كما سُجن وعُذّب لعدة أشهر لكنه رفض إنكار إيمانه. بدلاً من ذلك، قاد جميع معذّبيه إلى المسيح. في نهاية المطاف أُعدم على يد والده في سنة 284 للميلاد.

يوجد في العالم كنيسة اثنتان مكرّستان للقديس **إيلان الحمصي** هم الكنيسة الأولى في مدينة حمص في سوريا وكنيسة القديس إيلان في برونسفييل بينسلفانيا في الولايات المتحدة (سُيّدت عام 1917).

# **Apologetic Theology Today**

## **By His Eminence Metropolitan Saba (Isper)**

The discipline (science) of theology is divided into several fields. Instruction in the faith that focuses on Holy Scripture is called biblical theology; instruction concerned with doctrine is called dogmatic theology; and so forth. Instruction in the faith that confronts erroneous concepts or teachings, responds to heresies and distortions, or clarifies the nature and essence of the right faith is called apologetic theology.

The Christian Church has known apologetic theology since its very beginnings. From the apostolic age, especially in the second century, the Church found itself facing many challenges: prevailing religions, heresies and false teachings, moral deviations contrary to the Gospel, and even false accusations. This compelled the Church to clarify the true teaching, defend the Christian faith, and present it as it truly is. Moreover, Christianity's missionary nature required that the faith be explained in light of the religious and philosophical concepts of the time. This is what the Apostle Paul did when he "spoke to the Jews and the devout persons in the synagogue, and daily in the marketplace to those who happened to be there" (Acts 17:17). We recall, for example, how he addressed the people of Athens and even quoted their poets.

Many Christian thinkers played a major role in developing apologetic theology. Presenting the Christian faith to the world was one of the reasons for the writing of the New Testament itself. This also explains why there are four Gospels: each presents the Gospel to a particular audience, addressing them according to their culture. Matthew the Evangelist, writing for Christians of Jewish background, frequently cited the Old Testament to show its fulfillment in Jesus. Mark, addressing Christians in Rome, made no reference to the Old Testament, since they were unfamiliar with it, but focused instead on Christ's power and miracles more than on His teaching, in keeping with the Roman understanding of the relationship between divinity and power. The letters of the Apostle Paul are likewise filled with explanations as well as responses to questions and incorrect practices that arose in newly founded churches.

Very quickly, the world began to attack the new faith, distorting its image or misunderstanding it. At the same time, many who attempted to present and explain Christianity were unsuccessful, falling into heresies or being influenced by prevailing philosophies. This made it necessary to refute false teachings and to preserve the Christian faith from heresy and error. For this reason, the first Apostolic Council was convened (Acts 15), addressing the question of whether converts from paganism were required first to observe the Mosaic Law. From that point on, councils became a tradition in the Church, and it was understood that the Church is conciliar (synodal), a term derived from the Greek meaning "to walk together."

The need to strengthen the faith of Christians, to invite non-Christians to enter the faith, and to engage both prevailing philosophies and the accusations leveled against Christians and their worship played a major role in the flourishing of apologetic theology and engaging in dialogue with others.

Beginning in the second century, theologians who wrote in defense of the faith came to be known as the Apologists: among them, Justin the Philosopher (Martyr), Aristides, Quadratus, Athenagoras, and Origen.

There has never been a time, after Christianity spread throughout the inhabited world, when such defenders were lacking. The Church has always needed to address the world in which it lives, to engage it in dialogue, and to strengthen believers in their faith.

Christians acted in accordance with the words of the Apostle Peter: “Always be ready to give a reasoned answer to anyone who asks you about the hope that is within you” (1 Peter 3:15). They did not hesitate, withdraw into themselves, or fear engaging others in dialogue. Nor did they fear studying the surrounding culture and acquiring the skills needed to use it in presenting the Christian faith, or even adapting it so that the faith might be expressed clearly and intelligibly to those to whom the Fathers of the Church proclaimed it.

Christian apologists drew upon the culture of their time, making use of history and its evidence, philosophy and its arguments, science and its theories, preaching, rhetoric, dialogue, and every means available to them. A well-known modern example of our own era is the work of C.S. Lewis in twentieth-century Britain.

As long as the Church exists, and as long as the world exists, apologetic theology will continue to exist. It is the Church’s responsibility to preserve the faith, proclaim it, strengthen believers in it, and engage both those who doubt it and those who oppose it.

In our present age, where borders have fallen and the world has become a single electronic village, challenges have become largely shared across the globe, though with varying intensity from one region to another. This has made it necessary for churches to exchange experiences, especially regarding contemporary challenges of faith and ethics.

Today, we observe, in many religions, a tendency to withdraw from engagement with the modern world and to limit faith to its practice and repetition, relying on an uncritical recycling of inherited legacies. Groups have emerged here and there that read the Church’s tradition literally, outside its context, and reject dialogue with the sciences and other cultures. Meanwhile, the world moves on with or without us, and vast numbers of people, especially young people, need a presentation of the faith explained in their own language and cultural framework. This has always been available within the Church. It is precisely the approach taken by the Holy Fathers of the Church, whose teachings are today often distorted by some who claim to follow them.

There are unavoidable questions that must be asked. Why is there such fear of modernity that it leads to cutting off dialogue with those who think differently from us? Why do we unconsciously replace the principle of “Scripture alone” with “the Holy Fathers alone,” and thus fall into a literalism that ignores the circumstances, motives, and needs that shaped specific teachings? Why do we act as though the Holy Spirit has ceased to work in the Church? Why do we not learn from the great Fathers of the Church how to understand the culture of our time, so that we may dialogue with it, defend our faith, and proclaim it using tools that help others grasp it as it truly is? Why, for example, was the Apostle Paul able to quote pagan poets in his sermon in Athens? Why did the Holy Fathers adapt the concept “of one essence” (homouousios) to serve the Christian faith, while many today reject contemporary theological readings despite their faithfulness to doctrine? And finally, why do some today present the faith only through aggressive comparison with others?

In an age of dialogue, why do we refuse dialogue? This is a question addressed to all believers.

## Divine Liturgy Variables for Sunday February 1, 2026

### RESURRECTIONAL APOLYTIKION IN TONE ONE

While the stone was sealed by the Jews, and the soldiers were guarding Thy most pure body, Thou didst arise on the third day, O Savior, granting life to the world. For which cause the heavenly powers cried aloud unto Thee, O giver of life. Glory to Thy Resurrection, O Christ, glory to Thy kingdom, glory to Thy providence, O Thou Who alone art the lover of mankind.

### APOLYTIKION OF THE FOREFEAST IN TONE ONE

The Heavens' choir looked down from the vaults of the Heavens, \* and gazing on the earth, they beheld with amazement \* the First-born of all creation brought forth as a suckling babe \* to the Temple by a pure and virginal mother; \* and with us, they now do sing a hymn for the Forefeast, \* astonished and full of awe.

### 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 FOREFEAST IN TONE FOUR

On this day doth Simeon \* receive with gladness \* God, the giver of the Law; \* and he doth cry to Him in fear: \* Let me depart now, O Master Christ, \* for I have seen Thee, the glory of Israel.

### طروبارية القيامة باللحن الأول

إِنَّ الْحَجَرَ لَمَّا خُتِمَ مِنَ الْيَهُودِ، وَجَسَدَكَ الطَّاهِرَ خَفِظَ مِنَ الْجُنْدِ، قُمْتَ فِي الْيَوْمِ الثَّالِثِ أَيُّهَا الْمُخَلِّصُ، مَانِحاً الْعَالَمَ الْحَيَاةَ. لِذَلِكَ قُوَّاتُ السَّمَاوَاتِ، هَتُّفُوا إِلَيْكَ يَا وَاهِبِ الْحَيَاةِ: الْمَجْدُ لِقِيَامَتِكَ أَيُّهَا الْمَسِيحُ، الْمَجْدُ لِمُلْكِكَ، الْمَجْدُ لِنَدْبِيرِكَ، يَا مُحِبَّ الْبَشَرِ وَحَدَّكَ .

### طروبارية تقديم العيد باللحن الأول

لَقَدْ أَشْرَفَتْ الْمَصَافَاتُ السَّمَاوِيَّةُ مِنَ الْفَنَاطِرِ السَّمَاوِيَّةِ مُتَطَلِّعَةً عَلَى الْأَرْضِ، فَظَرَّتْ بِكَزِّ كُلِّ الْخَلِيقَةِ تَحْمِلُهُ إِلَى الْهَيْكَلِ طِفْلاً رَضِيعاً أَمْ لَمْ تَعْرِفْ رَجُلًا، فَدَهَشْتُ تُرْتَلُ مَعَنَا لِتَقْدِمَةِ الْعِيدِ تَرْتِيلاً رَهيباً.

### طروبارية القديس جاورجيوس باللحن الرابع

بِمَا أَنَّكَ لِلْمَاسُورِينَ مُحَرِّرٌ وَمُعْتِقٌ، وَلِلْفُقَرَاءِ وَالْمَسَاكِينِ عَاضِدٌ وَنَاصِرٌ، وَلِلْمَرْضَى طَبِيبٌ وَشَافٍ، وَعَنْ الْمُؤْمِنِينَ مُكَافِحٌ وَمُحَارِبٌ أَيُّهَا الْعَظِيمُ فِي الشَّهَدَاءِ جَاورْجِيُوسُ الْبَلَّاسِ الظُّفَرِ، تَشَفَّعْ إِلَى الْمَسِيحِ الْإِلَهِ فِي خَلَاصِ نَفُوسِنَا.

### قنداق تقديم العيد باللحن الرابع

الْيَوْمَ يَتَقَبَّلُ سَمْعَانُ بِفَرَحِ الرَّبِّ الْمَعْطَى الْنَامُوسَ، وَيَصْرُحُ إِلَيْهِ بِخَوْفٍ، أَطْلُقْنِي الْآنَ، أَيُّهَا الْمَسِيحُ السَّيِّدَ، لِأَنِّي رَأَيْتُكَ يَا مَجْدُ إِسْرَائِيلَ.





## THE EPISTLE (For the Pharisee and Publican )

*Let Thy mercy, O Lord, be upon us. Rejoice in the Lord, O ye righteous.*

### The Reading from the Second Epistle of St. Paul to St. Timothy. (3:10-15)

My son Timothy, you have followed my teaching, conduct, purpose, faith, longsuffering, love, patience, persecutions, sufferings, what things befell me at Antioch, at Iconium, and at Lystra. What persecutions I endured! And out of them all the Lord delivered me. Indeed all who would live a godly life in Christ Jesus will be persecuted. But people who are wicked and deceivers will proceed from worse to worse, deceiving and being deceived. But as for you, continue in the things which you have learned and have been assured of, knowing from whom you have learned them, and how from infancy you have known the sacred temple writings which are able to make you wise for salvation through faith in Christ Jesus.

### الرسالة (الأحد الفريسي والعشار)

لِتَكُنْ يَا رَبُّ رَحْمَتُكَ عَلَيْنَا . ابْتَهِجُوا أَيُّهَا الصَّادِقُونَ بِالرَّبِّ .

### فَصَلِّ مِنْ رِسَالَةِ الْقَدِّيسِ بُولُسَ الرَّسُولِ الثَّانِيَةِ إِلَى تِيموثَاوَسَ .

يَا وَلَدِي تِيموثَاوَسَ، إِنَّكَ قَدْ اسْتَقْرَيْتَ تَعْلِيمِي، وَسِيرَتِي، وَقَصْدِي، وَإِيمَانِي، وَأَنَايَ، وَمَحَبَّتِي، وَصَبْرِي، وَاضْطِهَادَاتِي، وَالْأَمِي، وَمَا أَصَابَنِي فِي إِنْطَاكِيةَ وَأَيْقُونِيَّةَ وَلِسْتَرَةَ، وَأَيَّةَ اضْطِهَادَاتٍ اخْتَمَلْتُ، وَقَدْ أَنْقَذَنِي الرَّبُّ مِنْ جَمِيعِهَا. وَجَمِيعُ الَّذِينَ يُرِيدُونَ أَنْ يَعْيشُوا بِالتَّقْوَى فِي الْمَسِيحِ يَسُوعَ يُضْطَهَدُونَ. أَمَّا الْأَشْرَارُ وَالْمُغْوَوْنَ مِنَ النَّاسِ، فَيَزْدَادُونَ شَرًّا، مُضِلِّينَ وَمُضَلَّلِينَ. فَاسْتَمِرِّي أَنْتِ عَلَى مَا تَعَلَّمْتَهُ وَأَيَقَنْتِ بِهِ، عَالِمًا مِمَّنْ تَعَلَّمْتِ، وَأَنَّكَ مِنْذُ الطُّفُولِيَّةِ تَعْرِفُ الْكُتُبَ الْمُقَدَّسَةَ الْقَادِرَةَ أَنْ تُصَيِّرَكَ حَكِيمًا لِلْخَلَاصِ بِالْإِيمَانِ بِالْمَسِيحِ يَسُوعَ .



## L'ÉPÎTRE

*Que ta miséricorde, Seigneur, soit sur nous. Exultez dans le Seigneur, vous les justes.*

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

Mon enfant Timothée, tu m'as suivi dans mon enseignement, dans ma conduite et mes projets, dans la foi, la patience, dans l'amour du prochain et la constance, dans les persécutions et les souffrances qui me furent infligées à Antioche, à Iconium et à Lystres. Quelles persécutions n'ai-je pas eu à subir ! Et de toutes le Seigneur m'a délivré. D'ailleurs, tous ceux qui veulent vivre avec piété dans le Christ Jésus seront persécutés; tandis que les méchants et les imposteurs feront toujours plus de progrès dans le mal, séduisant les autres et s'égarant eux-mêmes tout à la fois. Mais toi, demeure ferme dans ce que tu as appris et dont tu as acquis la certitude, puisque tu sais de qui tu le tiens et que depuis l'enfance tu connais les saintes Écritures : elles sont à même de te procurer la sagesse qui conduit au salut par la foi dans le Christ Jésus.

## THE GOSPEL

### **The Reading from the Holy Gospel according to St. Luke. (18:10-14)**

The Lord spoke this parable: "Two men went up into the temple to pray, one a Pharisee and the other a tax collector. The Pharisee stood and prayed thus with himself, 'God, I thank Thee that I am not like other men, extortionists, unjust, adulterers, or even like this tax collector. I fast twice a week; I give tithes of all that I get.' But the tax collector, standing far off, would not even lift up his eyes to Heaven, but beat his breast, saying, 'God, be merciful to me a sinner!' I tell you, this man went down to his house justified rather than the other; for everyone who exalts himself will be humbled, but he who humbles himself will be exalted."





## الإنجيل

### فصل شريف من بشارة القديس لوقا الإنجيلي البشير والتلميذ الطاهر.

قال الرب هذا المثل: إنسانان صعدا إلى الهيكل ليصليا، أحدهما فريسي والآخر عشار. فكان الفريسي واقفاً يصلي في نفسه هكذا، "اللهم إني أشكرك لأني لست كسائر الناس الخاطيء، الظالمين، الفاسقين، ولا مثل هذا العشار. فإني أصوم في الأسبوع مرتين، وأعشر كل ما هو لي." أما العشار فوقف عن بُعد، ولم يرد أن يرفع عينيه إلى السماء، بل كان يقرع صدره قائلاً، "اللهم ارحمني أنا الخاطيء." أقول لكم، إن هذا نزل إلى بيته مبرراً دون ذاك. لأن كل من رفع نفسه اتضع، ومن وضع نفسه ارتفع.

## L'ÉVANGILE

### Lecture de l'Évangile selon Saint Luc

Le Seigneur dit cette parabole : « Deux hommes montèrent au Temple pour prier ; l'un était pharisien et l'autre publicain. Le pharisien, debout, priait ainsi en lui-même : "Mon Dieu, je te rends grâces de ce que je ne suis pas comme le reste des hommes, qui sont rapaces, injustes, adultères, ou bien encore comme ce publicain ; je jeûne deux fois la semaine, je donne la dîme de tout ce que j'acquiers." Le publicain, se tenant à distance, n'osait même pas lever les yeux au ciel, mais il se frappait la poitrine, en disant : "Mon Dieu, aie pitié du pécheur que je suis !" Je vous le dis : ce dernier descendit chez lui justifié, l'autre non. Car tout homme qui s'élève sera abaissé, mais celui qui s'abaisse sera élevé. »

## THE SYNAXARION

On February 1 in the Holy Orthodox Church, we commemorate Martyr Tryphon of Syria; and Martyr Perpetua of Carthage and her four companions.

On this day, we make remembrance of the Parable of the Pharisee and the Publican, which occurs in the Holy Gospel according to Luke the Evangelist.

### Verses

If you resemble the Pharisee, run far away from the Temple;  
For inside is Christ before Whom only the humble are acceptable.

### Verses for the Triodion

O Creator of everything heavenly and earthly, receive Thou from the Angels a Trinitarian song, And from us men a noble and reverent Triodion.

In our Savior's parable, Jesus uses a Pharisee, a leader of the synagogue, who was regarded in public opinion as virtuous; and a publican, a tax collector, who was regarded as oppressive, greedy and a sinner. In their prayers to God, we discover the real hearts of these two men. We thus learn of the harm that comes from pride and the good that comes from humility. The divine Church Fathers sought to alert and prepare the Christ-loving clergy and laity for the upcoming period of the Great Fast. Therefore, on this Sunday we are reminded that humility is the greatest weapon against pride, as we imitate the humility of the publican to ascend to the divine heights.

Through the intercessions of the wonderworking Saints, O Christ our God, have mercy upon us and save 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](#)

### شباط ٢٠٢٦



#### الأحد ١ أحد الفريّس والعشّار

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

#### الثلاثاء ٣

- \* اجتماع فرقة الرجال ٧:٣٠ مساءً

#### الأربعاء ٤

- \* اجتماع السيّدات الأنطاكيّات— في قاعة الكنيسة ٧:٣٠ مساءً

#### الخميس ٥

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

#### السبت ٧

- \* اجتماع تحضيري للمزمعين على الزواج ١٠:٠٠ صباحاً
- \* دراسة اللّغة العربيّة ٢:٠٠ ب.ظ.
- \* تدريبات جوقة أطفال كنيسة القديس جاورجيوس ٤ مساءً
- \* اجتماع الأولاد للتحضير للمسابقة الإنجيليّة ٥:٣٠ مساءً
- \* صلاة الغروب ٦:٣٠ مساءً
- \* اجتماع الشبيبة YAM ٧:٣٠ مساءً
- \* دراسة إنجيليّة باللّغة العربيّة ٧:٣٠ مساءً
- \* اجتماع TEEN SOYO وحديث روحي عن الصوم يليه سهرة ألعاب ترفيهيّة ٧:٣٠ مساءً
- \* نشاط لفرقة الرجال ٨:٠٠ مساءً

#### الأحد ٨ أحد الإبن الشاطر

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

#### السبت ١٤

- \* القدّاس الإلهي لسبت الراقيدين ١٠:٣٠ صباحاً
- \* دراسة اللّغة العربيّة ٢:٠٠ ب.ظ.
- \* اجتماع فرقة الأمّهات ٤ مساءً
- \* تدريبات جوقة أطفال كنيسة القديس جاورجيوس ٤ مساءً
- \* صلاة الغروب ٦:٣٠ مساءً
- \* اجتماع الشبيبة YAM ٧:٣٠ مساءً

## UPCOMING PARISH EVENTS

Join us and come to the Church to attend church services in person.

For the Live feed, please join us on Facebook

[https://www.facebook.com/stgeorgemtl/live\\_videos](https://www.facebook.com/stgeorgemtl/live_videos)

### February 2026

#### **Sunday 1 - Sunday of Publican & Pharisee**

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

#### **Tuesday 3**

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

#### **Wednesday 4**

- \* 07:30 pm Antiochian Women General Meeting in the Fellowship Hall

#### **Thursday 5**

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

#### **Saturday 7**

- \* 10:00 am Wedding Seminar
- \* 02:00 pm Arabic classes
- \* 04:00 pm St. George Children Choir rehearsal
- \* 05:30 pm Teen SOYO Bible Bowl Practice
- \* 06:30 pm Vespers
- \* 07:30 pm Young Adults Meeting
- \* 07:30 pm Arabic Bible Study Group
- \* 07:30 pm Teen SOYO Meeting & talk about Fasting & Jeopardy Night
- \* 08:00 pm Men's Brotherhood - Carting Race



#### **Sunday 8 - 15th Sunday of the Prodigal Son**

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

#### **Saturday 14**

- \* 10:30 am Divine Liturgy for Soul Saturday
- \* 02:00 pm Arabic classes
- \* 04:00 pm Mother's Group Gathering in the Youth Center
- \* 05:30 pm St. George Children Choir rehearsal
- \* 06:30 pm Vespers
- \* 07:30 pm Young Adults Meeting



## **Prayers Offered**

### **For the Living**

For the Orthodox Servants of God:

Tarek Rizk & family; Arlette Issid & family; Mona Akkawi Turk;  
Carole Mallouk Barr; Carol; Antoine; Antoinette; Angie;  
Yvette & Norman Kassis & family; 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**

Christine (Newly departed)  
Nadia Hakim (Newly departed)  
Isabel Zigayer (1 year)  
Leyla Daoud El-Laham (1 year)  
Elias, Alice, Samia, Marie, Jamil, Maurice & Lidia  
Fawaz Al Khoury (2 years)  
Nouhad Kandil  
Ameen & Samira Saikali  
Jamileh Nasrallah  
Ibrahim, Wade'a, Lotfi, Amal, Suhail Loutfi  
Mansour Makhoul  
Nicolas Abraham  
Moussa Makarios (20 years)

### **Our heartfelt sympathies to**

The Tarazi & Hakim families on the loss of Nadia,  
who fell asleep in the Lord on January 24<sup>th</sup>.

### **Churching today**

Christian Zeidan, son of Michel Zeidan & Darine Al Bouty



## •The Cedar and Maple Scholarships•

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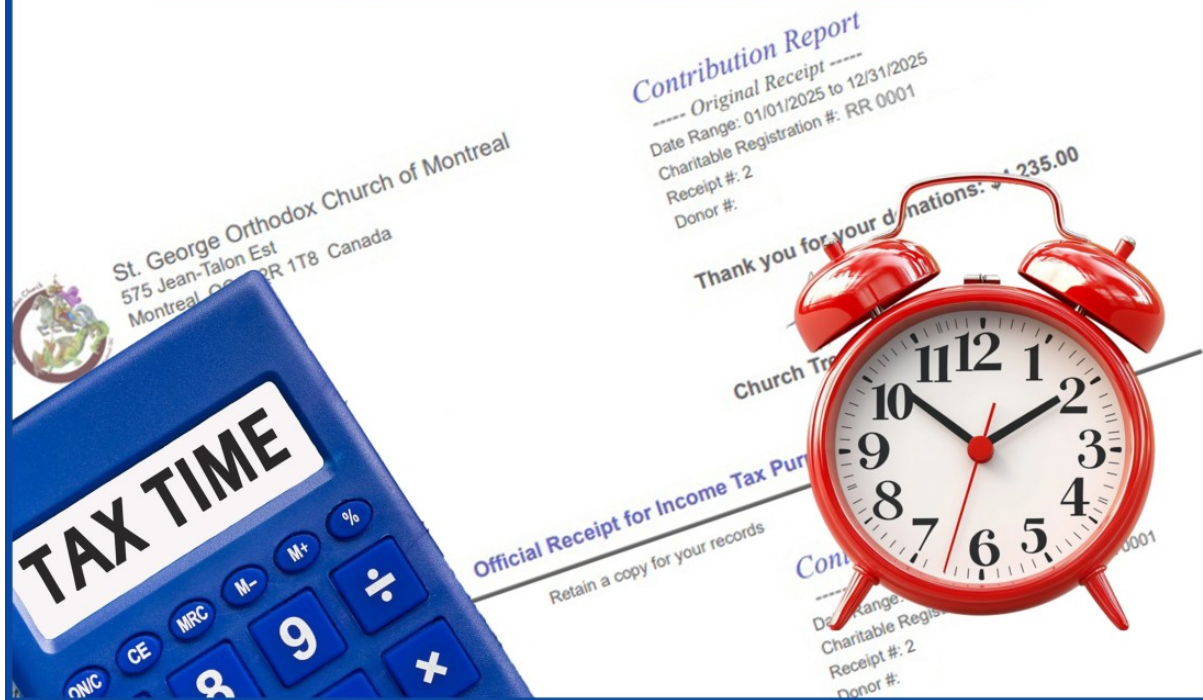


# Important Notice: 2025 Tax Receipts

Your 2025 tax receipts were emailed  
on Monday, January 26<sup>th</sup>, 2026.

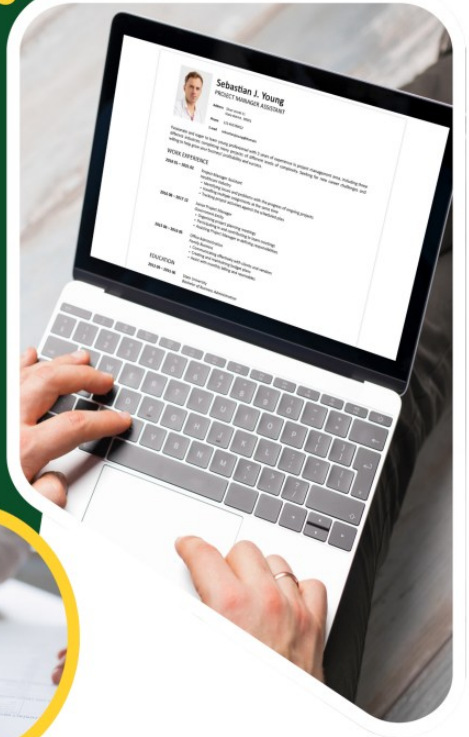
**Please check your inbox and junk folder.**

If you need assistance accessing your Member Portal or updating your information, please contact Catherine Kishfy by phone at (514) 276-8533 ext. 204 or by email at [mentoringdirector@saintgeorgemontreal.org](mailto:mentoringdirector@saintgeorgemontreal.org)



# Our Mentoring Program is offering **Resume Coaching Sessions**

Looking to strengthen your resume or prepare for upcoming job opportunities? Our **Resume Coaching Sessions** offer **one-on-one, personalized support** to help you confidently present your skills and experience.



**Whether you're creating your first resume or refining an existing one, these sessions provide practical, real-life guidance tailored to your goals.**


## **Location:**

In person at the Saint George Learning Center or virtually via Microsoft Teams

## **Availability:**

By appointment only



 **To book a session:**  
Please email  
**Catherine Kishfy** at

[mentoringdirector@saintgeorgemontreal.org](mailto:mentoringdirector@saintgeorgemontreal.org)



# St. George Children and Youth Choir

On Sunday, February 15th, 2026, the St. George Children and Youth Choir will sing the Divine Liturgy from the choir loft, putting to practice all the music that they have learned.

Please join us on the morning of February 15th and support the Children and Youth Choir as they lead the congregation in prayerful worship!



All children and youth are welcome to join the Children and Youth Choir rehearsals on Saturdays from 4 – 6 pm (starting Saturday, January 17th, 2026) to practice for this big day!



For more information, please contact  
Bronwyn Schuman at [Choir@saintgeorgemontreal.org](mailto:Choir@saintgeorgemontreal.org)



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# Connect *with* us!

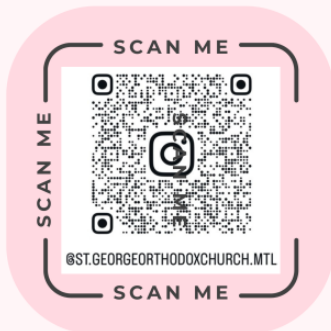
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BY **FOLLOWING US ON INSTAGRAM.**

WE WILL **SHARE PROGRAM**  
**UPDATES, UPCOMING**  
**OPPORTUNITIES, HELPFUL**  
**RESOURCES** AND ENCOURAGEMENT  
TO THE STUDENTS AND YOUNG  
ADULTS OF THE SAINT GEORGE  
COMMUNITY AS THEY GROW IN  
FAITH, CONFIDENCE, AND PURPOSE.



*Don't forget to check out our other Instagram pages for more  
content from our community:*

## Church



## Young adults



## Teen SOYO



# Our Mentoring Program is offering **STUDY SKILLS WORKSHOPS**

**Build Smarter Habits. Study with Confidence.**

Join us for a **6-session Study Skills Workshop Series** designed to support teens and young adults in building strong learning habits, improving focus and organization, and growing confidence in their academic journey. Whether you're struggling to stay organized or just want to level up your study routine, each session offers **practical tools and strategies** you can apply right away.



**Session Dates & Topics**



**Time: 6:30 PM**



**Location: Saint George Learning Center**



**Who: Teens & Young Adults**



**Registration open for first 3 sessions : Scan the QR code**

**Students are encouraged to attend all sessions, but each workshop can also be attended individually.**

**February 10, 2026**

**Session 1: How the Brain Learns**



**February 17, 2026**

**Session 2: Note Taking & Class Time**



**February 24, 2026**

**Session 3: Study Environment**



**March 3, 2026**

**Session 4: Time Management**

**March 10, 2026**

**Session 5: Study Methods**

**March 31, 2026**

**Session 6: Test Preparation**

**For more information contact Catherine Kishfy by phone at (514) 276-8533 ext. 204 or by email at [mentoringdirector@saintgeorgemontreal.org](mailto:mentoringdirector@saintgeorgemontreal.org)**

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- Published on the website to 800 + monthly visitors.

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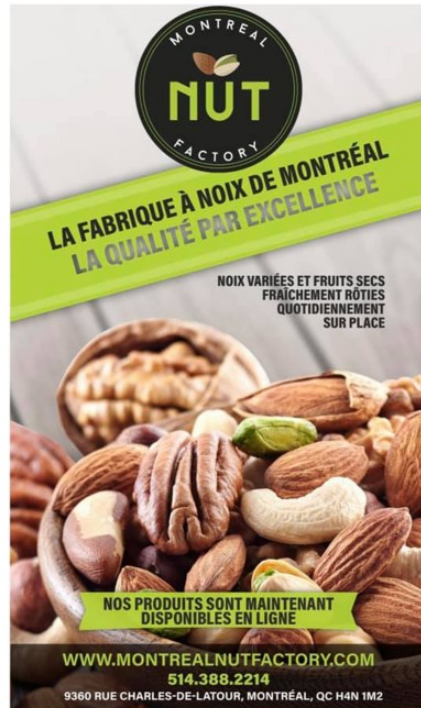
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DATE**

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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 <b>FEBRUARY 1st</b>		<i>TRIODION WEEKS</i> <b>Publican and the Pharisee</b> 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 <b>FEBRUARY 8th</b>		<b>The Prodigal Son Returns!</b> 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 <b>FEBRUARY 15th</b> FAREWELL TO MEAT TODAY		<b>The Last Judgement</b> 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 <b>FEBRUARY 22nd</b> FAREWELL TO CHEESE TODAY		<b>Adam and Eve are cast from Paradise!</b> <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 <b>MARCH 1st</b>		<i>GREAT LENT BEGINS WITH FORGIVENESS VESPERS</i> <b>SUNDAY of ORTHODOXY</b> 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 <b>MARCH 8th</b>		<b>ST GREGORY PALAMAS</b> 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 <b>MARCH 15th</b>		<b>VENERATION OF THE HOLY CROSS</b> <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 <b>MARCH 22nd</b>		<b>ST JOHN of the LADDER</b> 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 <b>MARCH 29th</b>		<b>ST MARY of EGYPT</b> 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! <b>APRIL 5th</b> GREAT WEEK BEGINS		<i>GREAT AND HOLY WEEK</i> <b>ENTRY OF OUR LORD INTO JERUSALEM</b> 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 <b>APRIL 10th</b>		<b>GREAT AND HOLY FRIDAY</b> <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! <b>APRIL 12th</b> NO FASTING!		<i>BRIGHT WEEK</i> <b>HOLY PASCHA! (CHRIST IS RISEN!)</b> Epistle: Acts 1:1-8 Gospel: John 1:1-17	Greet everyone with "CHRIST IS RISEN!" & say it before good morning and goodnight!