

St. George Orthodox Church of Montreal

A parish of the Antiochian Orthodox Christian Archdiocese of North America
www.saintgeorgemontreal.org

كنيسة القديس جاورجيوس الأرثوذكسيّة في مونتريال
تابعة للأبرشية الأنطاكية الأرثوذكسيّة المسيحيّة في شمال أمريكا

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February 8, 2026
Sunday of the Prodigal Son &
After-feast of the Presentation of Christ

ORTHOFLASH - St. George Montréal Youth Ministry

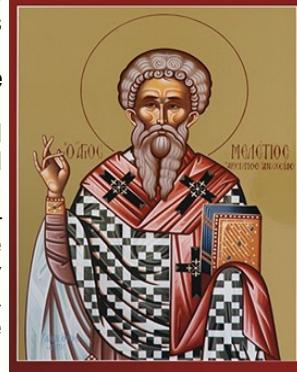
SAINT MELETIUS, ARCHBISHOP OF ANTIOCH

COMMEMORATED ON FEBRUARY 12

Meletius was from Melitene, located in Lesser Armenia (present-day northeastern Turkey), during the first half of the fourth century. He was born into a distinguished and noble family. **Meletius'** asceticism was remarkable in view of his great private wealth. In 358, he became bishop of Sebaste in Armenia. Then, Emperor Constantius summoned him to Antioch to combat the Arian heresy (a Christological doctrine that denied consubstantiality, that is, the equality of substance between the Son and the Father, and considered Jesus, the Son of God, to be of an inferior, subordinate nature) and subordinate to the Father) and appointed him to the see of Antioch. **St. Meletius** zealously struggled against the Arian error. His staunch support of the Orthodox Nicene faction of the church resulted in his exile three times under Arian emperors (361–362, 365–366, and 371–378). He became known as a hero among the faithful in Antioch for uniting the church, which had been divided by heresies. Throughout these events, he exhibited extraordinary gentleness, leading his flock by example and supposing that the seeds of the true teaching would sprout more readily on such soil.

St. Meletius ordained the future hierarch **St. Basil the Great** as a deacon. He also anointed another luminary of Orthodoxy, **St. John Chrysostom**, as a deacon. Chrysostom later praised Meletius in one of his homilies, eulogizing him for his great wisdom, his calm, and his holy leadership.

One of **Meletius'** last acts was presiding over the First Council of Constantinople (381) which accepted the Nicene Creed and ended Arianism in the empire. **St. Meletius** died soon after the opening of the Council and the emperor Theodosius, who had received him with special



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Sunday, February 8, 2026

saintgeorgemontreal.org

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SAINT MÉLÈCE, ARCHEVÈQUE D'ANTIOCHE

COMMÉMORÉ LE 12 FÉVRIER

Originaire de Mélitène, en Petite Arménie (nord-est de la Turquie actuelle), **Mélèce** est né au cours de la première moitié du IV^e siècle. Issu d'une famille distinguée et noble, son ascétisme est néanmoins remarquable, compte tenu de sa grande fortune personnelle. En 358, il devient évêque de Sébaste (Arménie). L'empereur Constance le convoque ensuite à Antioche pour combattre l'hérésie arienne (doctrine christologique qui niait la consubstantialité, c'est-à-dire, l'égalité de substance du Fils avec le Père et qui considérait Jésus, le Fils de Dieu, comme une nature inférieure, subordonnée), puis le nomme au siège épiscopal d'Antioche. Saint **Mélèce** lutte avec zèle contre l'hérésie arienne. Il s'avère un partisan déclaré du Credo de Nicée ce qui lui vaut d'être exilé à trois reprises sous des empereurs ariens (361-362, 365-366 et 371-378). Il devient alors un héros pour les fidèles d'Antioche, qui lui sont reconnaissants d'avoir uni l'Église, divisée par les hérésies. Tout au long de ces événements, il fait preuve d'une douceur extraordinaire, guidant son troupeau par l'exemple et estimant que les graines de la véritable doctrine germeraient plus facilement dans un tel terreau.

C'est lui qui ordonne le futur hiérarque saint Basile le Grand comme diacre. Il ordonne également un autre luminaire de l'orthodoxie, saint Jean Chrysostome, comme diacre. Chrysostome loue plus tard Mélèce dans l'une de ses homélies, faisant l'éloge de sa grande sagesse, de son calme et de son noble leadership.

L'un des derniers actes de **Mélèce** fut de présider le Premier concile de Constantinople (381) qui adopte le Symbole de Nicée et met fin à l'arianisme dans l'Empire. Peu après l'ouverture du concile, **saint Mélèce** meurt et l'empereur Théodose I^{er}, qui l'avait reçu avec distinction, ordonne que son corps soit transporté à Antioche et enterré avec les honneurs dus à un saint.



القديس ملاتيوس، بطريرك أنطاكية

نعيده له في 12 شباط

ولد القديس ملاتيوس في مدينة ملاطية عاصمة أرمينيا الصغرى (شمال شرق تركيا اليوم) في النصف الأول من القرن الرابع لعائلة مرموقه ونبيلة. كان زهده متميزاً نظراً لأصول حياته الرغيدة. أصبح أسقف مدينة سبسطية الأرمنية عام 358. استدعاه فيما بعد الإمبراطور قسطنطينيوس إلى أنطاكية لمحاربة الهرطقة الاريوسية (وهي تعاليم خاطئة عن المسيح حيث ترفض الثالوث القدس وتدعى أن الإناء خاضع للآب وغير مساو له في الجوهر) وقد عينه أسقفاً لمدينة أنطاكية. حارب القديس ملاتيوس الهرطقة الاريوسية بشدةٍ وتسبّب دعمه الصلب لتعليم مجمع نيقية الأرثوذكسي في نفيه ثلاث مراتٍ خلال حكم الأباطرة الاريوسيين (أعوام 361-362 و 365-367 و 371-378). أصبح معروفاً بين المؤمنين في أنطاكية لشجاعته ولعمله على توحيد الكنيسة التي انقسمت بسبب الهرطقات. رغم الإضطهاد، أبدى دماثة لا مثيل لها، قائدًا رعيته بالمثل الحسن مفترضًا أن بذور التعليم الحق ستنتشر بشكل أفضل في أرض حصبة كرمته.

سادم القديس ملاتيوس إلى رتبة الشموسيّة من أصبح أحد آباء الكنيسة العظام وهو القديس باسيليوس الكبير، كما سادم شمامساً مُستنيرًا أرثوذكسيًا آخر وهو القديس يوحنا الذهبي الفم. وقد مدحه الذهبي الفم في إحدى عظاته لعظمة حكمته وهدوئه وقيادته المقدسة.

من آخر الأعمال الهاامة التي قام بها القديس ملاتيوس هو رئاسة مجمع القسطنطينية الأول (عام 381) (المجمع المسكوني الثاني) والذي اعتمِد فيه قانون الإيمان النيقاوي وتم القضاء فيه على الاريوسية في الإمبراطورية. توفي القديس ملاتيوس بعد انتهاء أعمال المجمع بقليل فأمر الإمبراطور ثيودوسيوس، الذي استقبل القديس بحفاء مميز، أن يُنقل جثمانه إلى أنطاكية وأن يُدفن بإكرام يليق بالقديسين.

The Fathers of the Church By His Eminence Metropolitan Saba (Isper)

The Church has many saints, but not all of them are called "Church Fathers." This title is given to a specific group of them. A "father" is the person capable of nurturing people in Christ, of giving birth to them and/or raising them. Hence, "Church Father" is given to the saint who has fulfilled the conditions of holiness, so to speak—that is, who has been deified, united with God, and become a dwelling place for the Holy Spirit. He is included among the Church Fathers if, in addition to holiness, he possesses the ability to teach and defend the faith. Therefore, we find that most of the Church Fathers, the teachers, were highly proficient in both the sciences of this world and the of life in Christ.

These great saints studied and mastered the most important sciences of their time, and simultaneously, they lived with God. They harnessed the high secular sciences to serve the propagation of spiritual sciences, that is, life with the Lord, so that they became pure instruments in which the Holy Spirit dwells. There were Fathers who, through their spiritual and worldly knowledge, were able to convey the Gospel of Christ in the language of their time; that is, they spoke of Christ to the people of their era through their culture, concepts and terms so that they could understand. And there were spiritual fathers who progressed in their relationship with God and were enlightened by Him, becoming vessels of the Holy Spirit, and He spoke through them. Some remained unknown, others became known through their guidance, and some were clearly revealed by God after their passing. There are examples of such fathers even today, from all these categories.

The common characteristic we observe in the Holy Fathers, whose writings we study, is that they possessed the worldly culture of their time and were known for their intellect. Saints Basil the Great, John Chrysostom, Gregory the Theologian, and Maximus the Confessor, to name but a few, possessed brilliant minds and a high level of worldly culture. But this intellectual aspect was not separate from an enlightened heart enriched by the Holy Spirit. They were authentic teachers, and at the same time, they were sanctified by the grace of the Holy Spirit.

It is essential to remember this point because we are always susceptible to being drawn to one extreme or the other. We see currents that emphasize knowledge and others that emphasize a life of piety. The Fathers were not extreme in either direction, but gave each side its due, teaching that virtue lies in the middle ground between two extremes. Thus, the requirement of holiness was present among them alongside the requirement of secular knowledge.

A deeper examination of this phenomenon is necessary because the Christian world, in general, is witnessing an unbridled focus on reason, "scientific research" and "academia." These things are not inherently bad, for Christianity must address modern man in his own language, not in a language he does not understand, otherwise the Gospel will be lost.

However, the problem arises when this focus is placed at the expense of life in Christ. Then we fall into the trap of acquiring what is called today "religious sciences," and the issue becomes cultural, not experiential.

Therefore, we observe, from time to time, conflicting currents within the Church, some emphasizing only the spiritual life, and others focusing exclusively on Christian culture and thought. This conflict may be overt or covert. The need remains crucial to cultivate a patristic sensibility that allows us to read them correctly and understand the spirit of their approach, not merely its letter.

It is essential to understand here that most of the Church Fathers were not academic professors in the modern sense of the word, but rather pastors, preachers, spiritual guides, physicians of the soul who treated people's spiritual ailments, or defenders of the faith against heresies. Much of their writing consists of articles or educational sermons addressed to the congregation, or apologetics explaining the Orthodox faith, demonstrating deviations from it and confronting heresies. Most of these writings were transcribed directly by their listeners. The Church Fathers did not deal exclusively with an intellectual elite, nor did they seek purely religious knowledge, although some of them, depending on their circumstances, engaged in dialogues or debates with philosophers or intellectuals, bearing witness to their faith. Their aim was to help people attain the fullness of Christ's stature. Through this sense of the importance of nurturing and educating people to become like Christ, the Fathers defended the faith, explained the Bible, and confronted the challenges of the age.

The Church Fathers were not interested in transmitting abstract knowledge but rather delved into the details of people's lives. Saint John Chrysostom, for example, speaks in his sermons about theaters, costumes, and the minutiae of their daily lives, connecting all these points to sound Christian morality. The goal, therefore, was not to write books, but to lead people to the fullness of Christ's stature. Those who study the Gospel may misunderstand it; therefore, it is essential to understand its interpretation so that believers can live it.

The mental makeup of people today has become more focused on knowledge than on living it. Modern man approaches God with his intellect, not his heart. Schools of faith and theology have always existed, and sermons have been fundamental to worship services since the beginning of Christianity. The error lies not in seeking religious knowledge, but in pursuing it without concern for its application and lived experience. Believers today, due to the ease of information dissemination, are susceptible to the temptation of seeking religious knowledge more than living it, and this leads to the inflation of the intellect at the expense of the heart, rendering the religious institution dry and lifeless. Isn't this one of the reasons why so many are turning to monasteries in search of a living, not a packaged, faith? Indeed, many are now seeking inner peace in religious practices from the Far East devoid of Christ.

The benefit would be far greater if we helped people live in Christ and share His teachings in an understandable way, rather than simply filling them with religious information.

Divine Liturgy Variables for Sunday February 8, 2026

THE FIRST ANTIPHON

My heart hath poured forth a good word; I speak of my works to the king. My tongue is the pen of a swiftly writing scribe.

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

Grace is poured into thy lips: therefore, God hath blessed thee forever. **(Refrain)**

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

THE SECOND ANTIPHON

Gird Thy sword upon Thy thigh, O mighty One, in Thy comeliness and Thy beauty. Bend Thy bow, and proceed prosperously, and be king.

Refrain: Save us, O Son of God, Who wast borne in the arms of righteous Simeon, who sing to Thee: Alleluia.

Thine arrows are sharp, O mighty One, in the heart of the king's enemies; whereby the peoples fall under Thee. **(Refrain)**

A scepter of uprightness is the scepter of Thy kingdom. **(Refrain)**

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

THE THIRD ANTIPHON

Hearken, O daughter, and consider, and incline thine ear; forget also thine own people, and thy father's house. Even the rich among the people shall entreat thy countenance. I shall commemorate thy name in every generation.

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 PRESENTATION OF CHRIST IN TONE ONE

Rejoice, O Virgin Theotokos, full of grace, for from thee arose the Sun of justice, Christ our God, lighting those who are in darkness. Rejoice and be glad, O righteous elder, carrying in thine arms the Deliverer of our souls, Who granteth us Resurrection.

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 PRESENTATION OF CHRIST IN TONE ONE

Thou, O Christ God, Who by Thy Birth, didst sanctify the Virgin's womb, and, as is meet, didst bless Simeon's arms, and didst also come to save us; preserve Thy fold in wars, and confirm them whom Thou didst love, for Thou alone art the Lover of mankind.

الأنتفون الأولى

فَاصْ قَلْبِي كَلِمَةً صَالِحةً. أَقُولُ أَنَا أَعْمَالِي لِلْمَلِكِ. لِسَانِي قَلَمٌ كَاتِبٌ سَرِيعٌ الْكِتَابَةِ.
اللَّازِمَةُ: بِشَفَاعَاتِ وَالدَّةِ إِلَهِ، يَا مُخْصِّصَ خَلْصَنَا.
أَنْسَكْتَ النِّعْمَةَ عَلَى شَفَقَتِكَ، لِذَلِكَ بَارِكَ اللَّهُ إِلَى الأَبَدِ. (اللَّازِمَةُ)
الْمَجْدُ ... الْآنَ وَكُلُّ ... (اللَّازِمَةُ)

الأنتفون الثانية

تَقَدَّمْ سَيِّفَكَ عَلَى فَخِيلِكَ، أَيُّهَا الْقَدِيرُ، بِحُسْنِكَ وَجَمَالِكَ. تَشَدَّدْ وَأَنْجَحْ وَامْلُكْ.
اللَّازِمَةُ: خَلْصَنَا يَا ابْنَ اللَّهِ، يَا مَنْ حُمِلَ عَلَى ذِرَاعَيْ سَمْعَانَ الصَّدِيقِ، لِتُرِئَ لَكَ: هَلْلُوِيَا.
بِنَبَالُكَ مَسْنُونَةً، أَيُّهَا الْقَدِيرُ، فِي قُلُوبِ أَعْدَاءِ الْمَلِكِ. وَالشَّعُوبُ تَحْتَكَ يَسْقُطُونَ. (اللَّازِمَةُ)
عَصَا مُلْكَكَ عَصَا اسْتِقَامَةً. (اللَّازِمَةُ)
الْمَجْدُ ... الْآنَ ... يَا كَلِمَةَ اللَّهِ الْإِبْنِ الْوَحِيدِ ...

الأنتفون الثالثة

إِسْمَعِي يَا بِنْتُ وَانْظُرِي وَأَمْلِي أَدْنِكَ، وَاسْتَئْ شَعْبَكِ وَبِنْتُ أَبِيكَ. لِوَجْهِكِ يُصَلِّي أَغْنِيَاءُ الشَّعْبِ. سَادْكُرُ اسْمَكِ فِي
كُلِّ جِيلٍ وَجِيلٍ.

طروبارية القيامة باللحن الثاني

عِنْدَمَا انْحَدَرْتَ إِلَى الْمَوْتِ، أَيُّهَا الْحَيَاةُ الَّذِي لَا يَمُوتُ، حِينَئِذٍ أَمْتَ الْجَحِيمَ بِبَرْقٍ لَاهُوْتِكَ. وَعِنْدَمَا أَقْمَتَ الْأَمْوَاتَ مِنْ
تَحْتِ التَّرْى، صَرَخَ نَحْوَكَ جَمِيعُ الْفَوَاتِ السَّمَاوِيَّيْنِ: أَيُّهَا الْمَسِيحُ إِلَهُ، مُعْطِي الْحَيَاةِ الْمَجْدُ لَكَ.

طروبارية دخول السيد إلى الهيكل باللحن الأول

إِفْرَحِي يَا وَالَّدَةِ إِلَهِ الْعَذْرَاءِ، الْمُمْتَلَأَةِ نِعْمَةً، لَأَنَّ مِنْكَ أَشْرَقَ شَمْسَ الْعَدْلِ الْمَسِيحُ إِلَهُنَا، مُنِيرًا لِلَّذِينَ فِي الظَّلَامِ. سُرَّ
وَانْتَهَجْ أَنْتَ أَيُّهَا الشَّيْخُ الصَّدِيقُ، حَامِلًا عَلَى ذِرَاعَيْكَ الْمُعْنِقَ نُفُوسَنَا، وَالْمَانِحُ لَنَا الْقِيَامَةَ.

طروبارية القدس جاورجيوس باللحن الرابع

بِمَا أَنَّكَ لِلْمَسْؤُلِينَ مُحَرِّرٌ وَمُعْتَقِّ، وَلِلْفَقَرَاءِ وَالْمَسَاكِينِ عَاضِدٌ وَنَاصِرٌ، وَلِلْمَرْضِي طَبِيبٌ وَشَافِ، وَعِنِّ الْمُؤْمِنِينَ
مُكَافِحٌ وَمُحَارِبٌ أَيُّهَا الْعَظِيمُ فِي الشَّهَادَةِ جاورجيوس الْلَّاِبِسُ الظَّفَرُ، تَشَفُّعَ إِلَى الْمَسِيحِ إِلَهِ فِي خَلَاصِ نُفُوسَنَا.

قداق دخول السيد إلى الهيكل باللحن الأول

أَيُّهَا الْمَسِيحُ إِلَهُ، يَا مَنْ بِمَوْلِدِهِ قَدَسَ الْمُسْتَوْدَعَ الْبَقْلَوِيِّ، وَبِاَرْكَتِكَ يَدَيْ سَمْعَانَ كَمَا لَاقَ، وَأَدْرَكَنَا الْآنَ وَخَلْصَنَا؛ إِحْفَظْ
رَعِيَّتَكَ بِسَلَامٍ فِي الْحُرُوبِ، وَأَيَّدِ الْمُلُوكَ الَّذِينَ أَحْبَبْتُمْ، بِمَا أَنَّكَ وَحْدَكَ مُحِبٌّ لِلْبَشَرِ.



THE EPISTLE (For the Prodigal Son)

The Lord is my strength and my song. The Lord has chastened me severely.

The Reading from the First Epistle of St. Paul to the Corinthians. (6:12-20)

My son Brethren, all things are lawful for me, but not all things are expedient. All things are lawful for me, but I will not be brought under the authority of anything. Foods are for the belly, and the belly for foods; but God will destroy both it and them. Now the body is not for fornication, but for the Lord, and the Lord for the body; and God both raised up the Lord, and will also raise us up through His power. Do you not know that your bodies are members of Christ? Shall I therefore take away the members of Christ, and make them members of a harlot? God forbid! Or, do you not know that he who is joined to a harlot is one body with her? For, "The two," He says, "shall become one flesh." But he who is joined to the Lord is one spirit. Flee fornication! Every sin that a person commits is outside the body, but whoever commits fornication sins against his own body. Or, do you not know that your body is a temple of the Holy Spirit within you, whom you have received from God, and that you are not your own? For you were bought with a price; therefore glorify God in your body and in your spirit, which are God's.

الرسالة (لإلين الشاطر)

قوّتي وتسخّطي الرّبّ. أَنَّبِي أَنَّبِي الرّبّ.

فصلٌ منْ رسالَةِ القَدِيسِ بُولُسَ الرَّسُولِ الأولىِ إلىِ أَهْلِ كُورِنْثُوسِ.

يَا إِخْوَةُ، كُلُّ شَيْءٍ مُبَاحٌ لِي وَلَكُنْ لَيْسَ كُلُّ شَيْءٍ يُوافِقُ، كُلُّ شَيْءٍ مُبَاحٌ لِي وَلَكُنْ لَا يَتَسَلَّطُ عَلَيَّ شَيْءٌ. إِنَّ الْأَطْعَمَةَ لِلْجَوْفِ وَالْجَوْفَ لِلْأَطْعَمَةِ، وَسَيِّدُ اللَّهِ هَذِهِ وَذَكَرُ. أَمَّا الْجَسَدُ فَلِيَسَ لِلرِّبِّ بَلْ لِلْرَّبِّ وَالرَّبُّ لِلْجَسَدِ، وَاللَّهُ الَّذِي أَقَامَ الرَّبَّ سَيِّدِنَا هَذِنَا أَيْضًا بِقُوَّتِهِ. أَمَا تَعْلَمُونَ أَنَّ أَجْسَادَكُمْ هِيَ أَعْصَاءُ الْمَسِيحِ؟ أَفَأَخْذُ أَعْصَاءَ الْمَسِيحِ وَأَجْعَلُ مِنْهَا أَعْصَاءَ زَنِي؟ حَاشِي. أَمَا تَعْلَمُونَ أَنَّ مِنْ اقْرَنَ بِزَانِيَةِ صَارَ وَإِيَّاهَا جَسَدًا وَاحِدًا؟ لِأَنَّهُ قَدْ قِيلَ: "يَصِيرُ كِلَاهُمَا جَسَدًا وَاحِدًا". أَمَّا الَّذِي يَقْتَرِنُ بِالرَّبِّ فَيَكُونُ مَعَهُ رُوْحًا وَاحِدًا. أَهْرُبُوا مِنْ الرِّنَى. فَإِنْ كُلُّ حَطِّيَّةٍ يَفْعَلُهَا الْإِنْسَانُ هِيَ فِي حَارِ الْجَسَدِ، أَمَّا الرِّنَى فَإِنَّهُ يَخْطُأُ إِلَى جَسِيدِهِ. أَمَا تَعْلَمُونَ أَنَّ جَسَدَكُمْ هُوَ هَيْكَلُ الرُّوحِ الْقُدُسِ الَّذِي فِيهِمُ الَّذِي يَلْتَمُوهُ مِنَ اللَّهِ وَأَنَّكُمْ لَسْتُمْ لِأَنْفُسِكُمْ؟ لِأَنَّكُمْ قَدْ اشْتَرَيْتُمْ بِثَمَنٍ فَمَجَدُوا اللَّهَ فِي أَجْسَادِكُمْ وَفِي أَرْوَاحِكُمُ الَّتِي هِيَ لِهِ.



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, « tout m'est permis », mais tout n'est pas profitable. « Tout m'est permis », mais j'entends, moi, ne me laisser dominer par rien. Les aliments sont pour le ventre, et le ventre pour les aliments, et Dieu abolira nourriture et digestion. Mais le corps n'est pas pour la fornication : il est pour le Seigneur, et le Seigneur pour le corps. Et Dieu, qui a ressuscité le Seigneur, en sa puissance nous ressuscitera nous aussi. Ne savez-vous pas que vos corps sont des membres du Christ ? Vais-je donc prendre les membres du Christ pour en faire ceux d'une prostituée ? En aucun cas ! Ou bien ne savez-vous pas que celui qui s'unit à la prostituée ne fait avec elle qu'un seul corps ? Car il est dit : « Les deux ne seront qu'une seule chair. » Mais celui qui s'unit au Seigneur n'est avec lui qu'un seul esprit. Fuyez la fornication ! Tous les péchés que l'homme peut commettre sont extérieurs à son corps ; mais celui qui fornique pèche contre son propre corps. Ignorez-vous aussi que votre corps est le temple de cet Esprit saint qui est en vous et que vous tenez de Dieu, et que vous ne vous appartenez pas, vu le prix auquel vous avez été rachetés ? Alors, glorifiez Dieu dans votre corps et dans votre esprit, puisqu'ils appartiennent à Dieu.





THE GOSPEL

The Reading from the Holy Gospel according to St. Luke. (15:11-32)

The Lord spoke this parable: “There was a man who had two sons; and the younger of them said to his father, ‘Father, give me the share of property that falls to me.’ And he divided his living between them. Not many days later, the younger son gathered all he had and took his journey into a far country, and there he squandered his property in loose living. And when he had spent everything, a great famine arose in that country, and he began to be in want. So he went and joined himself to one of the citizens of that country, who sent him into his fields to feed swine. And he would gladly have fed on the pods that the swine ate; and no one gave him anything. But when he came to himself he said, ‘How many of my father’s hired servants have bread enough and to spare, but I perish here with hunger! I will arise and go to my father, and I will say to him, “Father, I have sinned against heaven and before you; I am no longer worthy to be called your son; treat me as one of your hired servants.”’ And he arose and came to his father. But while he was yet at a distance, his father saw him and had compassion, and ran and embraced him and kissed him. And the son said to him, ‘Father, I have sinned against heaven and before you; I am no longer worthy to be called your son.’ But the father said to his servants, ‘Bring quickly the best robe, and put it on him; and put a ring on his hand, and shoes on his feet; and bring the fatted calf and kill it, and let us eat and make merry; for this my son was dead, and is alive again; he was lost, and is found.’ And they began to make merry. Now his elder son was in the field; and as he came and drew near to the house, he heard music and dancing. And he called one of the servants and asked what this meant. And he said to him, ‘Your brother has come, and your father has killed the fatted calf, because he has received him safe and sound.’ But he was angry and refused to go in. His father came out and entreated him, but he answered his father, ‘Lo, these many years I have served you, and I never disobeyed your command; yet you never gave me a kid that I might make merry with my friends. But when this son of yours came, who has devoured your living with harlots, you killed for him the fatted calf!’ And he said to him, ‘Son, you are always with me, and all that is mine is yours. It was fitting to make merry and be glad, for this your brother was dead, and is alive; he was lost, and is found.’”



فصلٌ شَرِيفٌ مِنْ بِشَارَةِ الْقَدِيسِ لُوقَى الإِنْجِيلِيِّ الْبَشِيرِ وَالتَّلْمِيْدِ الْطَاهِرِ.

قالَ الرَّبُّ هَذَا الْمَثَلُ: "إِنْسَانٌ كَانَ لَهُ ابْنَانٌ، فَقَالَ أَصْغِرُهُمَا لِأَبِيهِ: يَا أَبَتِ، أَعْطِنِي النَّصِيبَ الَّذِي يَخْصُّنِي مِنَ الْمَالِ. فَقَسَمَ بَيْنَهُمَا مَعِيشَتَهُ، وَبَعْدَ أَيَّامٍ غَيْرِ كَثِيرٍ، جَمَعَ الابْنُ الْأَصْغَرُ كُلَّ شَيْءٍ لَهُ، وَسَافَرَ إِلَى بَلَدٍ بَعِيدٍ، وَبَدَرَ مَالَهُ هُنَاكَ عَائِشًا فِي الْخَلَاعَةِ، فَمَا أَنْفَقَ كُلَّ شَيْءٍ لَهُ، حَدَثَتْ فِي ذَلِكَ الْبَلَدِ مَجَاهِدَةً شَدِيدَةً، فَأَخْذَ فِي الْعَوْزِ. فَذَهَبَ وَانْصَوَى إِلَى وَاحِدٍ مِنْ أَهْلِ ذَلِكَ الْبَلَدِ، فَأَرْسَلَهُ إِلَى حُقولِهِ يَرْعِي خَنَازِيرَ. وَكَانَ يَشْتَهِي أَنْ يَمْلأَ بَطْنَهُ مِنَ الْخَرْنُوبِ الَّذِي كَانَتِ الْخَنَازِيرُ تَأْكُلُهُ، فَلَمْ يُعْطِهِ أَحَدٌ. فَرَجَعَ إِلَى نَفْسِهِ وَقَالَ: "كَمْ لِأَبِي مِنْ أَجْرَاءٍ يَعْضُلُ عَنْهُمُ الْحُبُّرُ، وَأَنَا أَهْلُكُ جَوْعًا. أَقُومُ وَأَمْضِي إِلَى أَبِي وَأَقُولُ لَهُ: "يَا أَبَتِ، قَدْ أَخْطَأْتُ إِلَى السَّمَاءِ وَأَمَامَكَ، وَلَسْتُ مُسْتَحْقًا بَعْدَ أَنْ أُدْعَى لَكَ ابْنًا، فَأَجْعَلْنِي كَأَحَدِ أَجْرَائِكَ". فَقَامَ وَجَاءَ إِلَى أَبِيهِ. وَفِيمَا هُوَ بَعْدُ غَيْرٌ بَعِيدٌ، رَأَهُ أَبُوهُ، فَتَحَنَّنَ عَلَيْهِ وَأَسْرَعَ وَأَلْقَى بِنَفْسِهِ عَلَى عَنْقِهِ وَقَبَّلَهُ. فَقَالَ لَهُ الابْنُ: "يَا أَبَتِ، قَدْ أَخْطَأْتُ إِلَى السَّمَاءِ وَأَمَامَكَ وَلَسْتُ مُسْتَحْقًا بَعْدَ أَنْ أُدْعَى لَكَ ابْنًا". فَقَالَ الْأَبُ لِعَبْيِدِهِ: "هَاتُوا الْحُلَّةَ الْأُولَى وَالْبِسُودُ، وَاجْعَلُوْا خَاتَمًا فِي يَدِهِ، وَحِذَاءً فِي رِجْلِيهِ، وَأَتُوا بِالْعِجْلِ الْمُسَمَّنِ وَادْبُحُوهُ، فَنَأْكُلُ وَنَفْرَحُ، لَأَنَّ ابْنِي هَذَا كَانَ مَيْتًا فَعَاشَ، وَكَانَ ضَالًاً فَوْجِدَ". فَطَفِقُوا يَفْرَحُونَ. وَكَانَ ابْنُهُ الْأَكْبَرُ فِي الْحَقْلِ. فَلَمَّا أَتَى وَقْرَبَ مِنَ الْبَيْتِ، سَمِعَ أَصْوَاتَ الْغِنَاءِ وَالرَّقْصِ. فَدَعَا أَحَدَ الْعِلْمَانِ وَسَأَلَهُ مَا هَذَا. فَقَالَ لَهُ: "قَدْ قَدِمَ أَخُوكَ، فَذَبَحَ أَبُوكَ الْعِجْلَ الْمُسَمَّنَ لِأَنَّهُ لَقِيَهُ سَالِمًا". فَعَصَبَ وَلَمْ يُرِدْ أَنْ يَدْخُلَ. فَخَرَجَ أَبُوهُ وَطَفِقَ يَتَوَسَّلُ إِلَيْهِ، فَأَجَابَ وَقَالَ أَبِيهِ: "كَمْ لِي مِنَ السِّنِينِ أَخْدِمُكَ، وَلَمْ أَتَعَدَ لَكَ وَصِيَّةً قَطُّ، وَأَنْتَ لَمْ تُعْطِنِي قَطُّ جَذِيًّا لِأَفْرَحَ مَعَ أَصْدِقَائِي. وَلَمَّا جَاءَ ابْنُكَ هَذَا الَّذِي أَكَلَ مَعِيشَتَكَ مَعَ الزَّوْانِي، ذَبَحَتْ لَهُ الْعِجْلَ الْمُسَمَّنَ. فَقَالَ لَهُ: "يَا ابْنِي، أَنْتَ مَعِي فِي كُلِّ حِينٍ، وَكُلُّ مَا هُوَ لِي فَهُوَ لَكَ. وَلَكِنْ كَانَ يَنْبَغِي أَنْ نَفْرَحَ وَنُسَرَّ، لَأَنَّ أَخَاكَ هَذَا كَانَ مَيْتًا فَعَاشَ، وَكَانَ ضَالًاً فَوْجِدَ".

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 8 - 15th Sunday of the Prodigal Son

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

Tuesday 10

- * 06:30 pm Study Skills Workshop offered by the Mentoring Program
- * 07:30 pm West Island Bible Study at Diane Nemer's home

Saturday 14

- * 10:00 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 rehearsals
- * 06:30 pm Vespers
- * 07:30 pm Young Adults Meeting



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 Abdel Nour & 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 rehearsals
- * 06:30 pm Vespers
- * 07:30 pm Young Adults Meeting
- * 07:30 Arabic Bible Study Group



Prayers Offered For the Living

For the Orthodox Servants of God:

Arlette Issid & family; Mona Akkawi Turk; Carole Mallouk Barr;
Carol; Antoine; Antoinette; Angie; Yvette Kassis; Souad Khoury;
Eleni; Enriqué; Julie Kourakos; Nabil Samaan; Jean-Pierre; Julie Grillakis;
Sophia Jabbour; Elie Doro; Mary Aboud; Josée Bernaquez;
Gaby, Nada & Nicolas Mouacdié; Josephine Soury; Fouad.

Prayers in memory of

Laurice Massabni (Newly departed)

Memorials Today

Camillia Beauchamp (1 year); Samira Sayeh Afara (1 year)

Hanna & Helene Abboud; Claudette Rizk

Michel & Violet Akkawi; Norman & Jeannine Turk

Joyce Beauchamp; Venise Choueri

Sophie & Deeb Ayoub; Abdallah & Salma Ayoub

Bishara Kawas Sr.; Shukry Shaheen Sr.; Wadi Shaheen

Nicole et Raymond Kyriakos

Kezma & Adele Ayoub; André Lacroix (23 years); Alice Elias (52 years)

Our heartfelt sympathies to

The Massabni family on the loss of Laurice,
who fell asleep in the Lord in February 3rd.

Baptisms today

Tamiz Thomas Garadjalou, son of Reza Garadjalou & Nahideh Mehranfar
at 1:30 pm
&

Edward Alexander, William John & James Christopher Maalouf,
children of Mark Maalouf & Lana-Maria Jurdak at 3:30 pm



Lecture de l'Évangile selon Saint Luc

Le Seigneur dit cette parabole : « Un homme avait deux fils. Le plus jeune dit à son père : "Mon père, donne-moi la part de bien qui doit me revenir". Et le père leur partagea son bien. Peu de jours après, le plus jeune fils, ayant tout ramassé, partit pour un pays éloigné, où il dissipia son bien en vivant dans la débauche. Lorsqu'il eut tout dépensé, une grande famine survint dans ce pays, et il commença à se trouver dans le besoin. Il alla se mettre au service d'un des habitants du pays, qui l'envoya dans ses champs garder les pourceaux. Il aurait bien voulu se rassasier des carouges que mangeaient les pourceaux, mais personne ne lui en donnait. Étant rentré en lui-même, il se dit : Combien de mercenaires chez mon père ont du pain en abondance, et moi, ici, je meurs de faim ! Je me lèverai, j'irai vers mon père, et je lui dirai : "Mon père, j'ai péché contre le ciel et contre toi, je ne suis plus digne d'être appelé ton fils ; traite-moi comme l'un de tes mercenaires". Et il se leva, et alla vers son père. Comme il était encore loin, son père le vit et fut ému de compassion, il courut se jeter à son cou et le bâsia. Le fils lui dit : "Mon père, j'ai péché contre le ciel et contre toi, je ne suis plus digne d'être appelé ton fils". Mais le père dit à ses serviteurs : "Apportez vite la plus belle robe, et l'en revêtez ; mettez-lui un anneau au doigt, et des souliers aux pieds. Amenez le veau gras, et tuez-le. Mangeons et réjouissons-nous ; car mon fils que voici était mort, et il est revenu à la vie ; il était perdu, et il est retrouvé". Et ils commencèrent à se réjouir. Or, le fils aîné était dans les champs. Lorsqu'il revint et approcha de la maison, il entendit la musique et les danses. Il appela un des serviteurs, et lui demanda ce que c'était. Ce serviteur lui dit : "Ton frère est de retour, et, parce qu'il l'a retrouvé en bonne santé, ton père a tué le veau gras". Il se mit en colère, et ne voulut pas entrer. Son père sortit, et le pria d'entrer. Mais il répondit à son père : "Voici, il y a tant d'années que je te sers, sans avoir jamais transgressé tes ordres, et jamais tu ne m'as donné un chevreau pour que je me réjouisse avec mes amis. Et quand ton fils est arrivé, celui qui a mangé ton bien avec des prostituées, c'est pour lui que tu as tué le veau gras !" "Mon enfant, lui dit le père, tu es toujours avec moi, et tout ce que j'ai est à toi ; mais il fallait bien s'égayer et se réjouir, parce que ton frère que voici était mort et qu'il est revenu à la vie, parce qu'il était perdu et qu'il est retrouvé". »

THE SYNAXARION

On February 8 in the Holy Orthodox Church, we commemorate the Great-martyr Theodore the General ('Stratelates'); and the Prophet Zachariah.

On the Sunday which falls during the After-feast of the Presentation (Meeting) of our Lord, we commemorate the Holy and Righteous Mothers of the Three Hierarchs: Emmelia (Basil the Great), Nona (Gregory the Theologian) and Anthousa (John Chrysostom).

On this day, we make remembrance of the Parable of the Prodigal Son, which occurs in the noble Gospel and which our deified Fathers reinstated in the Triodion.

Verses

O thou who art like me, a prodigal, come forward with confidence and tranquility;
For unto all has been opened the door of Divine Mercy.

In the parable our Savior tells, Jesus illustrates three things: the condition of the sinner, the canon of repentance and the knowledge of God's compassion. For in the person of the prodigal son, we view the wretched condition that sin creates for us, distant from God and His Sacraments. However, we become aware of ourselves and awaken, hastening with hope to return to Him through repentance. Our Savior wants to call back to His mansions all those who have been overtaken by despair, lacking hope of forgiveness for their grave sins. The Father encourages all of his lost children to remove the desperation from their hearts, and revive their energies for virtuous deeds.

Through Thine ineffable love for mankind , 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 الكنسية القادمة

انضموا إلينا بحضوركم شخصياً إلى الكنيسة للمشاركة في الخدمة الكنسية
يمكنكم متابعة البث المباشر على صفحة الفيسبوك الخاصة بكنائسنا

https://www.facebook.com/stgeorgemtl/live_videos

شباط ٢٠٢٦

الأحد ١ أحد الإبن الشاطر

* صلاة السحرية ٩:١٠ صباحاً

* القدس الإلهي ١٠:٣٠ صباحاً

الثلاثاء ١٠

*

* ندوة حول المهارات في الدراسة—Mentoring Program

* دراسة إنجيلية باللغة الإنكليزية - منزل ديان نمر ٧:٣٠ مساءً - 36 Bethune, Kirkland, QC

السبت ١٤

*

* القدس الإلهي لسبت الراقدين ١٠:٣٠ صباحاً

* دراسة اللغة العربية ٠٠:٢٠ ب.ظ.

* اجتماع فرقة الأمهات ٤ مساءً

* تدريبات جوقة أطفال كنيسة القديس جاورجيوس ٤ مساءً

* صلاة الغروب ٦:٣٠ مساءً

* اجتماع الشبيبة ٧:٣٠ YAM ٧ مساءً

الأحد ١٥ أحد مرفع اللحم (الدينونة)

* صلاة السحرية ٩:١٠ صباحاً

* القدس الإلهي ١٠:٣٠ صباحاً

الثلاثاء ١٧

*

* ندوة حول المهارات في الدراسة—Mentoring Program

الخميس ١٩

*

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

الجمعة ٢٠

*

* محاضرة روحية عن الصوم للأب غبرياں عبدالنور، من تنظيم السيدات الأنطاكيات - في قاعة

الكنيسة ٦:٣٠ مساءً

السبت ٢١

*

* نشاط خدمة المشردين Teens ١٠:٠٠ صباحاً

* دراسة اللغة العربية ٠٠:٢٠ ب.ظ.

* تدريبات جوقة أطفال كنيسة القديس جاورجيوس ٤ مساءً

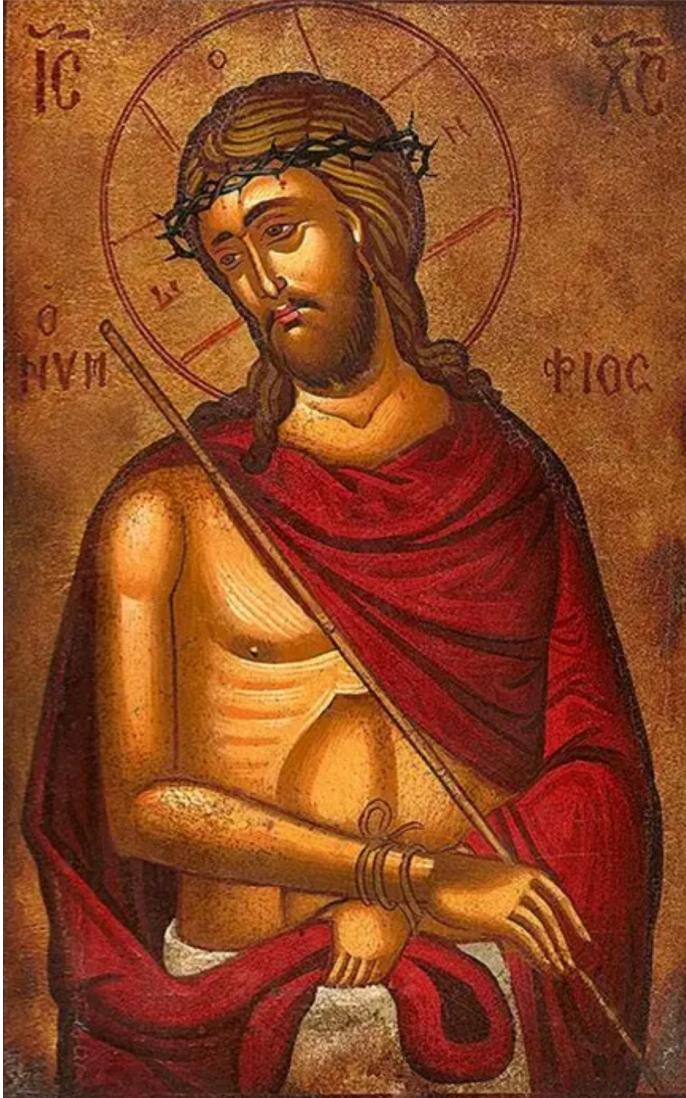
* صلاة الغروب ٦:٣٠ مساءً

* اجتماع الشبيبة ٧:٣٠ YAM ٧ مساءً

* دراسة إنجيلية باللغة العربية ٧:٣٠ مساءً

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!

575 Jean-Talon E.,
Montreal, QC H2R 1T8



THE WEST ISLAND BIBLE STUDY OF ST. GEORGE

Hosted by: Diane Nemer & Father Gabriel Abdelnour

When: Tuesday, February 10th, 2026

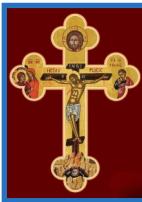
Where: at Diane Nemer's home, 36 Bethune, Kirkland, Quebec

Time: 07:30 PM - 09:30 PM

For questions about the event or the study,

Please contact Diane at 514 695-2171

Please join us, **all are welcome, no matter where you live!**



"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

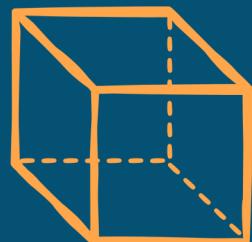
**Tamiz Garadjalou, son of Reza Garadjalou & Nahideh Mehranfar,
For his baptism on Sunday, February 8, 2026 at 1:30 p.m.
&**

**Edward Alexander, William John & James Christopher Maalouf,
children of Mark Maalouf & Lana-Maria Jurdak
for their baptisms on Sunday, February 8th, 2026 at 3:30 p.m.**

The Youth Ministry of St. George Montreal is proud to welcome you to its family and
wishes you innumerable discoveries with "My First Handy Bible"
because it is never too early to learn the Word of God!

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 : 01 How the Brain Learns
February 10, 2026



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

PROMOTE YOUR BUSINESS WITHIN YOUR COMMUNITY

Advertise your business in our weekly bulletin and benefit from:

- 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:

info@saintgeorgemontreal.org

PROJECT MANAGER - ENTREPRENEUR GÉNÉRAL
RBQ # 5842-3856-01



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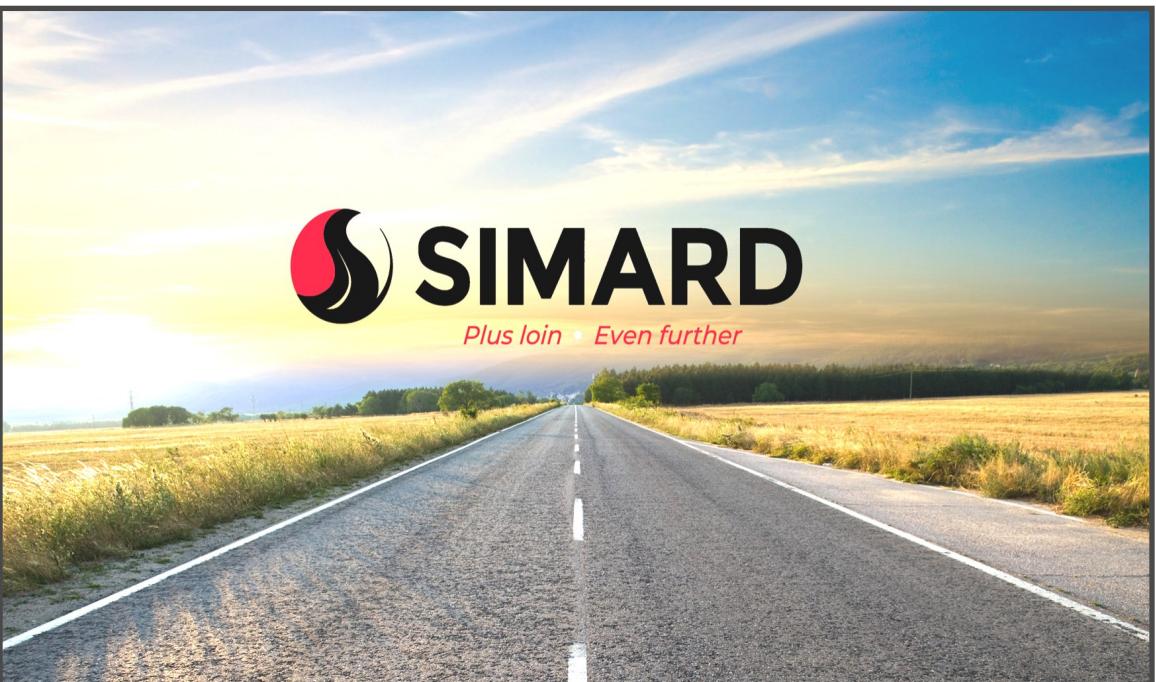
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Electricity - Thermopomp
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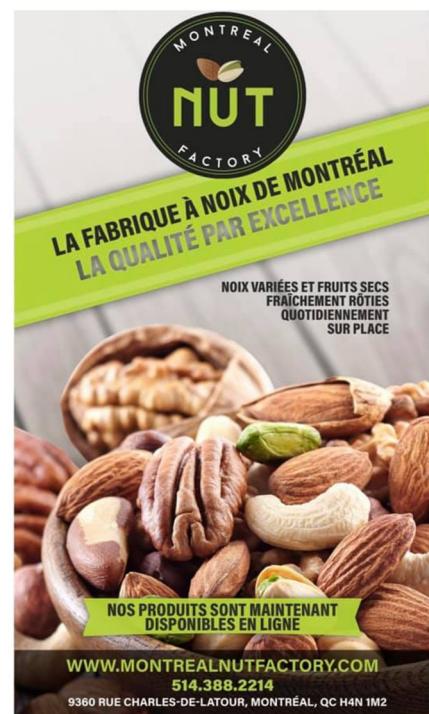
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peter@cmtextiles.com



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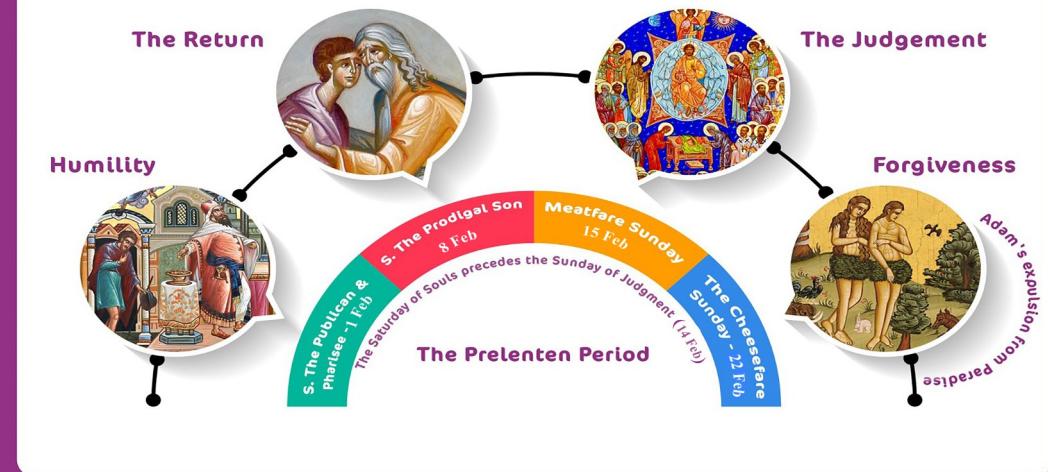
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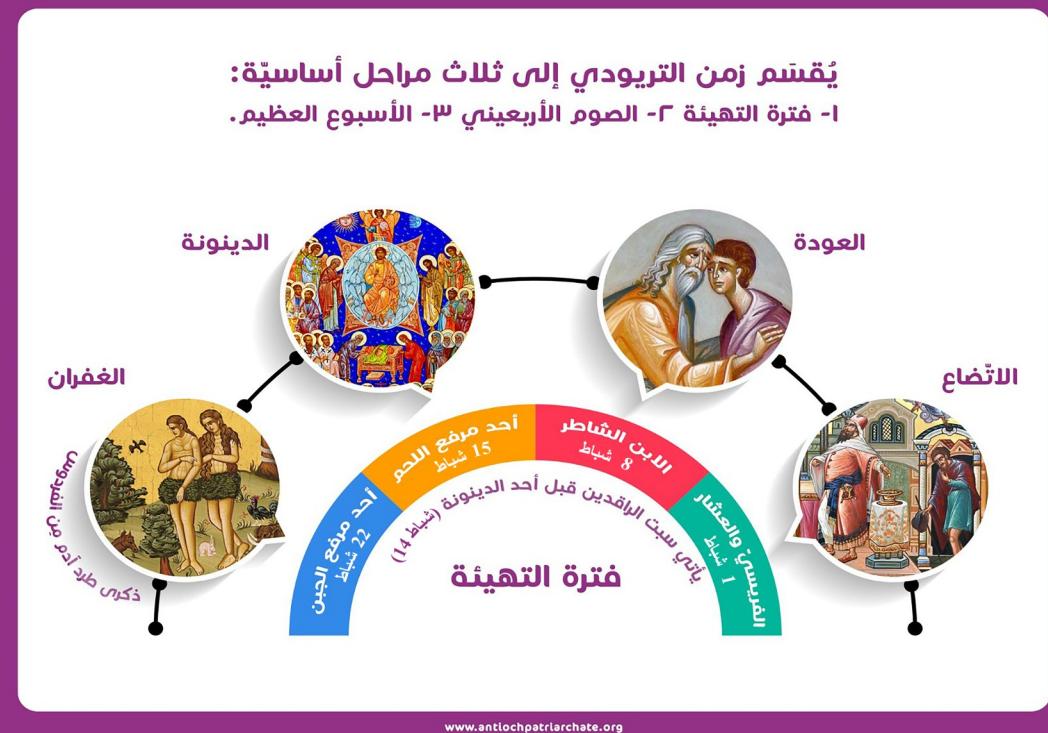
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The Triodion's period can be divided into three basic phases:
1- The Prelenten period 2 – The Great Lent of forty days 3- Holy Week.



يُقسم زمن التريودي إلى ثلاثة مراحل أساسية:
١- فترة التهيئة ٢- الصوم الأربعيني ٣- الأسبوع العظيم.



OUR JOURNEY TO PASCHA! 2026

Created by Fr. Jonathan Bannon (ACROD)

SUNDAYS	THEMES / GOSPEL READING	HOW TO PARTICIPATE:
Fast - Free Week FEBRUARY 1st	 TRIODION WEEKS 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! FORGIVENESS SUNDAY 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	 GREAT LENT BEGINS WITH FORGIVENESS VESPERS 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 HALF WAY TO PASCHA! 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	 GREAT AND HOLY WEEK 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 JESUS DIES ON THE CROSS 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!	 BRIGHT WEEK HOLY PASCHAI! (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!