

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

June 21, 2026

The Third Sunday after Pentecost

Prophet Martyr Julian of Tarsus; Martyr Aphrodisius of Cilicia; New-martyr Nikita of Nisyros

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

**THE HOLY GLORIOUS PROPHET, FORERUNNER AND BAPTIST, JOHN**

**John the Baptist** was the cousin of Christ through his mother, Elizabeth, who was the daughter of Zoia, the sister of Christ's grandmother. The Church honors the **Forerunner** as the one who participated directly in the baptism of Christ by placing his hand on the Savior's head. Since he baptized the sinless *Lamb of God*, he is the patron saint of Godparents. He is sometimes called the *Angel of the Desert* and is often depicted with wings because of this title.

According to the Gospel account, the birth of **Saint John** fulfilled the prophecy of Elijah's return (Is 40:3-5; Mt 11:14), who was to precede the Messiah as "*the voice of one crying in the wilderness: 'Prepare the way of the Lord.'*" This is why we refer to **Saint John** as **the Forerunner**; he came before Christ to prepare people for his teachings and ministry.

His birth took place six months before Jesus's birth and was foretold by an angel, according to the Gospel account. Zacharias lost his ability to speak because of his disbelief regarding the birth of his son and regained it at John's circumcision (Lk 1:64).

The Orthodox Church remembers **Saint John the Forerunner** on several feast days: **September 23**: Conception of St. John; **January 7**: main feast day, immediately after Theophany (January 6); **February 24**: First and Second Finding of his Head; **May 25**: Third Finding of his Head; **June 24**: Birth of St. John; **August 29**: The Beheading of the Baptist (strict fast day).

**Saint John the Baptist**, whom the Lord called the *greatest prophet*, concludes the Old Testament era and opens the New Testament era.



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LE GLORIEUX PROPHÈTE ET PRÉCURSEUR JEAN LE BAPTISTE

**Jean-Baptiste** est le cousin du Christ par sa mère, Élisabeth (fille de Zoïa, sœur de la grand-mère du Christ). L'Église honore le **Précurseur** pour avoir participé directement au baptême du Sauveur en posant sa main sur Sa tête. En tant que celui qui baptise l'*Agneau de Dieu*, il est le saint patron des parrains et marraines. Il est parfois appelé « l'Ange du désert » et est souvent représenté avec des ailes en raison de ce surnom.

Selon le récit évangélique, la naissance de **saint Jean** accomplit la prophétie du retour d'Élie (Is 40, 3-5 ; Mt 11, 14), qui doit précéder le Messie en tant que « *voix de celui qui crie dans le désert : "Préparez le chemin du Seigneur"* ». Il porte le titre de **Précurseur**, car sa mission est d'annoncer la venue du Christ et de préparer les cœurs à son enseignement par le repentir et le baptême dans le Jourdain.

Sa naissance, prévue par prophétie (Mt 3:3 ; Is 40:3 ; Mal 3:1), a lieu six mois avant celle de Jésus et est annoncée par un ange. Zacharie perd l'usage de la parole à cause de son incrédulité concernant la naissance de son fils, et la retrouve lors de la circoncision de Jean (Luc 1, 64).

L'Église orthodoxe célèbre **saint Jean le Précurseur** à plusieurs reprises dans l'année : le **23 septembre** - conception de saint Jean ; le **7 janvier** - principal jour de fête, immédiatement après la Théophanie (6 janvier); le **24 février** - première et deuxième découverte de sa tête ; le **25 mai** - troisième découverte de sa tête ; le **24 juin** - sa naissance ; le **29 août** - sa décapitation (jeûne stricte).

**Jean-Baptiste**, que le Seigneur qualifie de plus grand prophète, est le dernier prophète de l'Ancien Testament, faisant ainsi figure de pont entre cette période et la révélation de Jésus.



النبيّ والسّابق المجد يوحنّا المعمدان

ربطت **يوحنا المعمدان** قرابة دمّ بالرّب يسوع من جهة أمّه أليصابات، التي كانت ابنة زويا، أخت حنة والدة مريم العذراء. تُكْرَم الكنيسة **السابق** لدوره المباشر في معمودية السيّد بوضع يده على رأس المخلص. إذ عمّد حمل الله المنزّه عن الخطيئة فهو شفيع العزّابين. يُطلق عليه لقب "ملك البريّة"، وغالبًا ما يُصوّر بأجنحة بسبب هذا اللقب.

كما ورد في الإنجيل، فإن ميلاد **القديس يوحنا** حقّق نبوءة عودة قوّة إيليا وعزيمته النبويّة (إش 40: 3؛ متى 11: 14)، الذي كان من المنتظر أن يسبق المسيح بصفته "صوتٌ صارخ في البريّة: أعدّوا طريق الرب". ولهذا نسّميه **السابق**، لأنه جاء قبل المسيح ليهيئ الناس لتعاليمه وخدمته.

ولّد قبل ستّة أشهر من ميلاد المسيح، وقد بشّر به ملاكٌ كما يُخبرنا الإنجيل. ففقد زكريّا القُدرة على الكلام بسبب عدم إيمانه ببشرى ولادة ابنه، واستعادها عند ختان يوحنا (لوقا 1: 64).

تحتفل الكنيسة الأرثوذكسية **بالقديس يوحنا السابق** في عدّة أعياد، منها ما يلي:

تُعبد الكنيسة الأرثوذكسية للقديس يوحنا السابق في مناسبات مختلفة: **23 أيلول**: الحبل بيوحنا المعمدان؛ **7 كانون الثاني**: العيد الرئيسي، مباشرةً بعد عيد الظهور الإلهي (6 كانون الثاني)؛ **24 شباط**: العثور الأول والثاني على هامته؛ **25 أيار**: العثور الثالث على هامته؛ **24 حزيران**: ميلاد القديس يوحنا؛ **29 آب**: قطع رأس السابق (صوم كامل).

القديس **يوحنا المعمدان**، الذي دعاه الرب أعظم الأنبياء، يختتم زمن العهد القديم ويفتتح زمن العهد الجديد.

## The Faithful and Secularism, Part Two

*By His Eminence Metropolitan Saba (Ispër)*

What are we to expect when the spirit of piety and the sanctifying life grow weak; when the spirit of prayer is neglected and reduced to the mere performance of rituals; when the life of prayer is replaced by work and organizations; when the spiritual dimension is neglected; when the faithful lose the sense of sin and forget repentance; and consequently, when the eschatological dimension of the Christian faith disappears—or is made to disappear?

Then the Church becomes an institution of this age and loses the very essence of her existence. At best, she is transformed into a humanitarian institution, perhaps even one of high caliber, but she loses her mission of sanctifying man, raising him up to the Kingdom of God, and thus bringing him to salvation.

One of the dangers of secularism is that it changes the mind without coercion. It confines the mind's thinking to what is sensible and tangible, causing the household of God—the children of the Church—to rush into following the ways and methods of the people of this age, even in ecclesial ministries. Thus, you see them pursuing dazzling achievements at the expense of the human person. They give priority, in their planning, to establishing institutions and ensuring their survival, with the aim of serving man; yet they neglect serving the very man they intend to serve until construction of the institution is completed. Then they discover that the institution itself requires constant development and support, exhausting the efforts of those responsible for it. And so the poor, the wounded, the suffering, the despairing, and the grieving remain forgotten. Where, then, is living and active love embodied?

They may also seek to modernize pastoral and spiritual ministry by following the methods of this age: planning, calculations, and endless meetings. God is forgotten, and souls no longer hope for His blessing upon the ministry they seek to offer. At that point, the work becomes entirely a human endeavor, while those carrying it out remain convinced that they are serving God. The spiritual dimension may disappear without anyone noticing, and the Church becomes a “sector” that may be called “spiritual,” but only alongside a number of other sectors that human beings need. What remains of her essence if she becomes like the rest, and is no longer the one who directs, gives meaning to, and grants life? Indeed, when she loses the essence of her existence and imitates the other sectors, she appears either feeble or artificial, and she loses her precedence before other worldly institutions and organizations, which may surpass her in reaching the intended goal because they are more specialized and professional.

In his book *For the Life of the World*, Father Alexander Schmemmann says: “The Church is in the world but not of the world. Only because she is not of the world can she reveal the ‘world to come,’ that which transcends the world.” What truly remains of her if she loses this role? Activism prevails and prepares the way for fundamentalism to arise as a reaction to the loss of purpose.

When activism overwhelms the Church—that is, when pastoral activities or practical witness dominate while the spirit of prayer and repentance recedes—the balance is disturbed, and the scales tip toward resembling the fallen world. Activities then become the goal in themselves. Conversely, when the Church removes active pastoral care from her ministry, isolates herself from this world in her thought and service, cuts herself off from it, and contents herself with preserving the right faith apart from Christian love in imitation of Christ—when she does not strive unceasingly to embrace the world and seek its salvation—then she falls into fundamentalism. In truth, both secularism and fundamentalism are forms of alienation from the spirit of the Gospel and a terrible betrayal of true Christianity.

I will take an example from the Catholic Church, since she confronted contemporary secularism and modernity before others in Western Europe. In the years immediately following the Second Vatican Council, despite all its positive aspects, the Catholic Church fell into a very powerful movement of activism. The Italian Jesuit Father Giovanni Martinetti described her condition in prophetic words in his book *Ragioni per credere oggi*:

“The post-conciliar Church lost her mystical face, and became the Church of constant dialogue, organizations, consultations, conferences, councils, committees, academies, parties, pressure groups influencing public opinion, functions, structures and restructuring, social experiments, and statistics. Thus the Church became, more than ever before, the Church of men—that is, an entity without identity.”

Mother Teresa of Calcutta, in the final years of her life, to the astonishment of the volunteers in her humanitarian works, ordered the closure of all the bank accounts of the international body that supported the works of her charitable religious order, and the cancellation of the meetings of the international group that supported her humanitarian activities, when she learned how enormous the expenses of those meetings had become! Those in whom the Spirit of God acts shock the world by their attitudes and conduct. But what kind of Christianity is it that goes along with the world and its sins, instead of awakening it from its heedlessness and deviation?

There is a great difference between caring for humanity, accompanying it, and sharing in its pain in order to raise it from that pain toward salvation, and accepting its sin. The Christian loves the sick person, not the sickness.

Continued on page 6

The Christian comes from eternal life, not from secular life; meaning, he illumines earthly life with the light of eternity. He does not reduce his life, its needs, and its goal to the limited years he spends upon this earth.

Therefore, the mission of the Church lies in raising the world with her to where it once was and to what it once was; in reminding the world of the life to which God has called it—not only by preaching, but in practice; and in manifesting the action and truth of God’s Incarnation in human history by embodying His presence in the heart of the world in which she lives. If God’s action and fruit are not visible in the life and service of Christians, do they not become a secular social organization, depriving the world of the transfiguration to which it is called?

When the Church, in her ministry, does not make room for the hesychastic life—or what is today called spirituality—and directs nearly all her concern and energy toward action, she becomes secularized. That is, she loses her connection to the heavenly Kingdom, by which she is called to transform the earthly world, through its transfiguration in her authentic work, which must be done by the inspiration, presence, and action of the Holy Spirit.

The secularization of the Church deprives human beings of the grace of truly becoming children of God, not merely in word. They then search for the meaning of their lives in other places, and the word of the prophet Jeremiah becomes true of them: “They have forsaken Me, the fountain of living waters, and hewn out for themselves broken cisterns that can hold no water” (2:13).

I will give two examples.

- Is it not possible for ecclesial media, when placed in the hands of those who are not prayerful and spiritually watchful, to become a means of displaying achievements and boasting about them, rather than urging viewers or readers to cultivate the spirit of love, service, and giving?
- And is it not possible for the goal of “pastoral” activities to shift toward fundraising, instead of being a practical means of supporting the faithful spiritually, helping them experience joy in the midst of the community, solidarity among the brethren, growth in the life of virtue, and the living out of love with greater effectiveness?

These are some of the deviations we can easily fall into without even noticing. To the extent that the life of prayer—and I emphasize the word life—grows within us, the children of the Church, we become more aware and vigilant so as not to lose sight of the goal, and the influence of worldliness weakens within us, and we truly become the Church of Christ.

(To be continued)

# Divine Liturgy Variables for Sunday June 21, 2026

## RESURRECTIONAL APOLYTIKION IN TONE TWO

When Thou didst submit Thyself unto death, O Thou deathless and immortal One, then Thou didst destroy hell with Thy Godly power. And when Thou didst raise the dead from beneath the earth, all the powers of Heaven did cry aloud unto Thee: O Christ, Thou giver of life, glory to Thee.

## APOLYTIKION OF ST. GEORGE IN TONE FOUR

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

## ORDINARY KONTAKION IN TONE TWO

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

### طروبارية القيامة باللحن الثاني

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

### طروبارية القديس جاورجيوس باللحن الرابع

بِمَا أَنْتَ لِلْمَأسُورِينَ مُحَرَّرٌ وَمُعْتَقٌ، وَلِلْفُقَرَاءِ وَالْمَسَاكِينِ عَاصِدٌ وَنَاصِرٌ، وَلِلْمَرْضَى طَبِيبٌ وَشَافٍ، وَعَنْ الْمُؤْمِنِينَ مُكَافِحٌ وَمُحَارِبٌ أَيُّهَا الْعَظِيمُ فِي الشَّهَادَةِ جَاورْجِيُوسَ الْبَلْبِسِ الطَّفَرِ، تَشَفَّعْ إِلَى الْمَسِيحِ الْإِلَهَ فِي خَلَاصِ نَفُوسِنَا.

### قِنْدَاقٍ بِاللْحَنِ الثَّانِي

يَا شَفِيعَةَ الْمَسِيحِيِّينَ غَيْرَ الْخَازِيَةِ، الْوَسِيطَةَ لَدَى الْخَالِقِ غَيْرِ الْمَرْبُودَةِ، لَا تُعْرِضِي عَنِ أَصْوَاتِ طَلِبَاتِنَا نَحْنُ الْخَطَّاءُ، بَلْ تَدَارِكِينَا بِالْمَعُونَةِ بِمَا أَنْتَ صَالِحَةٌ، نَحْنُ الصَّارِحِينَ إِلَيْكَ بِإِيْمَانٍ: بَادِرِي إِلَى الشَّفَاعَةِ وَأَسْرِعِي فِي الْطَلْبَةِ، يَا وَالِدَةَ الْإِلَهَ، الْمُتَشَفِّعَةَ دَائِمًا بِمُكْرَمِيكَ.



## THE EPISTLE

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

### The Reading from the Epistle of St. Paul to the Romans. (5:1-10)

Brethren, having been justified by faith, we have peace with God through our Lord Jesus Christ. Through him also we have obtained our access by faith to this grace in which we stand, and we boast in hope of the glory of God. And not only so, but we also boast in our tribulations, knowing that tribulation produces patience; and patience produces character, and character produces hope, and hope does not put to shame, because the love of God has been poured into our hearts through the Holy Spirit which has been given to us. For while we were still weak, in due season Christ died for the ungodly. For scarcely for a righteous man will one die, though perhaps for a good man one would even dare to die. But God shows his own love toward us in that while we were yet sinners Christ died for us. Much more then, being now justified by his blood, through him shall we be saved from the wrath. For if we were reconciled to God through the death of his Son, while we were enemies, much more, being reconciled, we will be saved by his life.

### الرسالة

قُوْتِي وَتَسْبِيْحَتِي الرَّبِّ . اَدْبَا اَدْبِي الرَّبِّ .

### فَصَلِّ مِنْ رِسَالَةِ الْقَدِيسِ بُولْسِ الرَّسُولِ إِلَى أَهْلِ رومية.

يا إِخْوَةُ، إِذْ قَدْ بُرِّزْنَا بِالْإِيمَانِ، فَلَنَا سَلَامٌ مَعَ اللَّهِ بِرَبَّنَا يَسُوعَ الْمَسِيحِ، الَّذِي بِهِ حَصَلَ لَنَا الدُّخُولُ بِالْإِيمَانِ إِلَى هَذِهِ النِّعْمَةِ الَّتِي نَحْنُ فِيهَا مُقِيمُونَ وَمُفْتَحِرُونَ فِي رَجَاءِ مَجْدِ اللَّهِ. وَلَيْسَ هَذَا فَقَطْ، بَلْ أَيْضاً نَفْتَخِرُ بِالشَّدَائِدِ، عَالِمِينَ أَنَّ الشَّدَّةَ تُنْشِئُ الصَّبْرَ، وَالصَّبْرُ يُنْشِئُ الْإِمْتِحَانَ، وَالْإِمْتِحَانُ الرَّجَاءَ، وَالرَّجَاءُ لَا يُخْزِي. لِأَنَّ مَحَبَّةَ اللَّهِ قَدْ أُفِيضَتْ فِي قُلُوبِنَا بِالرُّوحِ الْقُدْسِ الَّذِي أُعْطِيَ لَنَا. لِأَنَّ الْمَسِيحَ، إِذْ كُنَّا بَعْدَ ضَعْفَاءَ، مَاتَ فِي الْأَوَانِ عَنِ الْمُنَافِقِينَ. وَلَا يَكَادُ أَحَدٌ يَمُوتُ عَنْ بَارٍ، فَلَعَلَّ أَحَدًا يُقَدِّمُ عَلَيَّ أَنْ يَمُوتَ عَنْ صَالِحٍ. أَمَّا اللَّهُ فَيَدُلُّ عَلَيَّ مَحَبَّتِهِ لَنَا بِأَنَّهُ، إِذْ كُنَّا خُطَاةً بَعْدَ، مَاتَ الْمَسِيحُ عَنَّا. فَبِالْأُخْرَى كَثِيراً، إِذْ قَدْ بُرِّزْنَا بِدَمِهِ، نَخْلُصُ بِهِ مِنَ الْعَضْبِ. لِأَنَّا إِذَا كُنَّا قَدْ صَوَّلْنَا مَعَ اللَّهِ بِمَوْتِ ابْنِهِ وَنَحْنُ أَعْدَاءُ، فَبِالْأُخْرَى كَثِيراً نَخْلُصُ بِحَيَاتِهِ وَنَحْنُ مُصَالِحُونَ.



## L'ÉPÎTRE

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

### Lecture de l'épître du saint apôtre Paul aux Romains

Frères, étant justifiés par la foi, nous sommes en paix avec Dieu par notre Seigneur Jésus Christ, à qui nous devons d'avoir eu par la foi accès à cette grâce, dans laquelle nous demeurons fermes, et nous nous glorifions dans l'espérance de la gloire de Dieu. Bien plus, nous nous glorifions même des afflictions, sachant que l'affliction produit la persévérance, la persévérance la victoire dans l'épreuve, et cette victoire l'espérance. Or, l'espérance ne trompe point, parce que l'amour de Dieu est répandu dans nos cœurs par le Saint Esprit qui nous a été donné. Car, lorsque nous étions encore sans force, Christ, au temps marqué, est mort pour des impies. À peine mourrait-on pour un juste ; quelqu'un peut-être mourrait-il pour un homme de bien. Mais Dieu prouve son amour envers nous, en ce que, lorsque nous étions encore des pécheurs, Christ est mort pour nous. À plus forte raison donc, maintenant que nous sommes justifiés par son sang, serons-nous sauvés par lui de la colère. Car si, lorsque nous étions ennemis, nous avons été réconciliés avec Dieu par la mort de son Fils, à plus forte raison, étant réconciliés, serons-nous sauvés par sa vie.

## THE GOSPEL

### The Reading from the Holy Gospel according to St. Matthew. (6:22-33)

The Lord said, "The eye is the lamp of the body. So, if your eye is sound, your whole body will be full of light; but if your eye is evil, your whole body will be full of darkness. If then the light in you is darkness, how great is the darkness! No one can serve two masters; for either he will hate the one and love the other, or he will be devoted to the one and despise the other. You cannot serve God and mammon. Therefore, I tell you, do not be anxious about your life, what you shall eat or what you shall drink; nor about your body, what you shall put on. Is not the soul more than food, and the body more than clothing? Look at the birds of heaven: they neither sow nor reap nor gather into barns, and yet your heavenly Father feeds them. Are you not of more value than they? And which of you by being anxious can add one cubit to his stature? And why are you anxious about clothing? Consider the lilies of the field, how they grow; they neither toil nor spin; yet I tell you, even Solomon himself in all his glory was not arrayed like one of these. But if God so clothes the grass of the field, which today is alive and tomorrow is thrown into the oven, will He not much more clothe you, O men of little faith? Therefore, do not be anxious, saying, 'What shall we eat?' or 'What shall we drink?' or 'What shall we wear?' For the Gentiles seek all these things; and your heavenly Father knows that you need them all. But seek first His kingdom and His righteousness, and all these things shall be yours as well."

## 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  
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### JUNE 2026

#### Sunday 21—3rd Sunday of Matthew

- \* 09:15 am Sunday Orthros
- \* 10:30 am Divine Liturgy
- \* 12:00 Father's Day BBQ organized by the Men's Brotherhood

#### Wednesday 24

- \* The office will be closed for St. John The Baptist Day
- \* 09:00 am Orthros at **St. John the Baptist Church**
- \* 10:30 am Divine Liturgy at **St. John the Baptist Church**

#### Saturday 27

- \* 06:00 am - Men's Brotherhood fishing outing
- \* 02:00 pm - Arabic courses
- \* 04:00 pm - St. George Children Choir Rehearsal
- \* 06:30 pm - Vespers
- \* 07:30 pm - Young Adults meeting
- \* 07:30 pm - Arabic Bible Study Group in the Youth Center



#### Sunday 28—4th Sunday of Matthew

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

### July 2026

#### Thursday 2—Sunday 5

- \* Parish Life Conference at the Sheraton Montreal Airport Hotel, hosted by St. George Orthodox Church.
- \* The office and the Church will be closed during the PLC; all church services that weekend will happen at the hotel for us and all Montreal Churches.

#### Saturday 11

- \* 02:00 pm - Arabic courses
- \* 04:00 pm - Mother's Group Gathering in the Youth Center
- \* 04:00 pm - St. George Children Choir Rehearsal
- \* 06:30 pm - Vespers
- \* 07:30 pm - Young Adults meeting
- \* 07:30 pm - Arabic Bible Study Group in the Youth Center



## Prayers Offered For the Living

For the Orthodox Servants of God:

Hayat, Elias, Firas, Gabriel & Rafaella Samaan;

Robert Kerba; Maila & Steve; André Légaré; Catherine; Antoine Daoud;  
Souad Sayegh; Khodor; Suhail Morjaneh; Souad Khoury; Enriqu ; Gaby;

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

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

**Happy Father's Day to all our beloved Fathers**

## Memorials today

Yvette Kassis (Newly departed); Lily Elias (Newly departed)

Dr. Jeffrey Khoury (1 year)

George Bassett (1 year)

Irene Macrina L gar 

Jean Yorguy

Neyfeh Abboud

Odette Spiro

Olga & Daniel Saba

All our beloved departed fathers

## Our heartfelt sympathies to

The Kassis family on the loss of Yvette, who fell asleep in the Lord on June 19<sup>th</sup>

&

The Elias family on the loss of Lily, who fell asleep in the Lord on June 8<sup>th</sup>

## Congratulations to

Jason Ibrahim Matta & Maria-Elena Rotaru,  
who were united in Holy Matrimony yesterday

&

Fayez Elian & S lena Larivi re,  
who were united in Holy Matrimony yesterday

&

Camille Kouefati & Rayya Ferneini,  
who were united in Holy Matrimony yesterday



خَفَّتْ سِدَا قَدْ لَكَ يُخْبِطُ قَتِّ رُ لِدَوَى لَأَمْ تَتَكِي لَهَا خَنْدُ.

قَالَ الرَّبُّ: سِرَاحُ الْجَسَدِ الْعَيْنُ. فَإِنْ كَانَتْ عَيْنُكَ بَسِيطَةً، فَجَسَدُكَ كُلُّهُ يَكُونُ تَبِيرًا. وَإِنْ كَانَتْ عَيْنُكَ شَرِيرَةً، فَجَسَدُكَ كُلُّهُ يَكُونُ مُظْلِمًا. وَإِذَا كَانَ النُّورُ الَّذِي فِيكَ ظَلَامًا، فَالظُّلَامُ كَمْ يَكُونُ؟ لَا يَسْتَطِيعُ أَحَدٌ أَنْ يَعْبُدَ رَبَّيْنِ، لِأَنَّهُ إِمَّا أَنْ يُبْغِضَ الْوَاحِدَ وَيُحِبَّ الْآخَرَ، أَوْ يَلْزِمَ الْوَاحِدَ وَيُرْذِلَ الْآخَرَ. لَا تَقْدِرُونَ أَنْ تَعْبُدُوا اللَّهَ وَالْمَالَ. فَلِهَذَا أَقُولُ لَكُمْ، لَا تَهْتَمُّوا لِأَنْفُسِكُمْ بِمَا تَأْكُلُونَ وَبِمَا تَشْرَبُونَ، وَلَا لِأَجْسَادِكُمْ بِمَا تَلْبَسُونَ. أَلَيْسَتْ النَّفْسُ أَفْضَلُ مِنَ الطَّعَامِ، وَالْجَسَدُ أَفْضَلُ مِنَ الْبِلَاسِ؟ انظُرُوا إِلَى طُيُورِ السَّمَاءِ، فَإِنَّهَا لَا تَزْرَعُ وَلَا تَحْصُدُ وَلَا تَحْزُنُ فِي الْأَهْرَاءِ، وَأَبْوَكُمْ السَّمَاوِيُّ يَقْوَتُهَا. أَفَلَسْتُمْ أَنْتُمْ أَفْضَلُ مِنْهَا؟ وَمَنْ مِنْكُمْ، إِذَا اهْتَمَّ، يَقْدِرُ أَنْ يَزِيدَ عَلَى قَامَتِهِ ذِرَاعًا وَاحِدَةً؟ وَلِمَاذَا تَهْتَمُونَ بِالْبِلَاسِ؟ اعْتَبِرُوا زَنَايِقَ الْحَقْلِ كَيْفَ تَنْمُو. إِنَّهَا لَا تَتَّعَبُ وَلَا تَعْزَلُ. وَأَنَا أَقُولُ لَكُمْ إِنَّ سُلَيْمَانَ نَفْسُهُ، فِي كُلِّ مَجْدِهِ، لَمْ يَلْبَسْ كَوَاجِدَةً مِنْهَا. فَإِذَا كَانَ عُشْبُ الْحَقْلِ، الَّذِي يُوجَدُ الْيَوْمَ وَفِي غَدٍ يُطْرَحُ فِي النَّوْرِ، يُلْبَسُهُ اللَّهُ هَكَذَا، أَفَلَا يُلْبَسِكُمْ بِالْآخِرَى أَنْتُمْ يَا قَلِيلِي الْإِيمَانَ؟ فَلَا تَهْتَمُّوا قَائِلِينَ "مَاذَا نَأْكُلُ؟" أَوْ "مَاذَا نَشْرَبُ؟" أَوْ "مَاذَا نَلْبَسُ؟" فَإِنَّ هَذَا كُلَّهُ تَطْلُبُهُ الْأَمَمُ. لِأَنَّ أَبَاكُمْ السَّمَاوِيَّ يَعْلَمُ أَنْكُمْ تَحْتَاجُونَ إِلَى هَذَا كُلِّهِ. فَاطْلُبُوا أَوَّلًا مَلَكُوتَ اللَّهِ وَبِرَّهُ، وَهَذَا كُلُّهُ يُزَادُ لَكُمْ.

## L'ÉVANGILE

### Lecture de l'Évangile selon saint Matthieu

« L'oeil est la lampe du corps. Si ton oeil est sain, tout ton corps sera éclairé ; mais si ton oeil est malade, tout ton corps sera dans les ténèbres. Si donc la lumière qui est en toi est ténèbres, grandes seront ces ténèbres ! Nul ne peut servir deux maîtres : ou bien il haïra l'un, et aimera l'autre ; ou bien il s'attachera à l'un, et méprisera l'autre. Vous ne pouvez servir Dieu et l'argent. C'est pourquoi je vous dis : Ne vous inquiétez pas pour votre vie de ce que vous mangerez, ni pour votre corps, de quoi vous serez vêtus. La vie n'est-elle pas plus que la nourriture, et le corps plus que le vêtement ? Regardez les oiseaux du ciel : ils ne sèment ni ne moissonnent, et ils n'amassent rien dans des greniers ; et votre Père céleste les nourrit. Ne valez-vous pas beaucoup plus qu'eux ? Qui de vous, par ses inquiétudes, peut ajouter une coudée à la durée de sa vie ? Et pourquoi vous inquiéter au sujet du vêtement ? Considérez comment croissent les lis des champs : ils ne travaillent ni ne filent ; cependant je vous dis que Salomon même, dans toute sa gloire, n'a pas été vêtu comme l'un d'eux. Si Dieu revêt ainsi l'herbe des champs, qui existe aujourd'hui et qui demain sera jetée au four, ne vous vêtira-t-il pas à plus forte raison, gens de peu de foi ? Ne vous inquiétez donc point, et ne dites pas : Que mangerons-nous ? que boirons-nous ? de quoi serons-nous vêtus ? Car toutes ces choses, ce sont les païens qui les recherchent. Votre Père céleste sait que vous en avez besoin. Cherchez d'abord le royaume et la justice de Dieu ; et toutes ces choses vous seront données en plus. »

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### حزيران ٢٠٢٦

الأحد ٢١

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

الأربعاء ٢٤

- \* المكتب مغلق لمناسبة العيد المحلي لكيبك—القدّيس يوحنا المعمدان
- \* صلاة السحرية ٩:٠٠ صباحاً - كنيسة القديس يوحنا المعمدان، لافال.
- \* القداس الإلهي ١٠:٣٠ صباحاً - كنيسة القديس يوحنا المعمدان، لافال.

السبت ٢٧

- \* رحلة لصيد السمك—فرقة الرجال ٦:٠٠ صباحاً
- \* دراسة اللّغة العربيّة ٢:٠٠ ب.ظ.
- \* تدريبات جوقة أطفال كنيسة القديس جاورجيوس ٤ مساءً
- \* صلاة الغروب ٦:٣٠ مساءً
- \* اجتماع الشبيبة YAM ٧:٣٠ مساءً
- \* دراسة إنجيليّة باللّغة العربيّة ٧:٣٠ مساءً



الأحد ٢٨

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

### تموز ٢٠٢٦

الخميس ٢ - الأحد ٥

- \* تستضيف كنيسة القديس جاورجيوس: مؤتمر الأسقفية السنوي - أوتيل شيراتون "المطار"  
المكتب والكنيسة يغلقان خلال فاعليّات المؤتمر. الخدم الكنسيّة كافة ستقام في الأوتيل  
لكنيستنا وكافة كنائس مونتريال.

السبت ١١

- \* دراسة اللّغة العربيّة ٢:٠٠ ب.ظ.
- \* اجتماع فرقة الأمّهات في المركز الرعائي ٤ مساءً
- \* تدريبات جوقة أطفال كنيسة القديس جاورجيوس ٤ مساءً
- \* صلاة الغروب ٦:٣٠ مساءً
- \* اجتماع الشبيبة YAM ٧:٣٠ مساءً
- \* دراسة إنجيليّة باللّغة العربيّة ٧:٣٠ مساءً

## THE SYNAXARION

On June 21 in the Holy Orthodox Church, we commemorate the holy Martyr Julian of Tarsus.

### Verses


Bearing Julian as goods worthy of Heaven,  
The sack into the midst of the sea doth plummet.  
On the twenty-first, Julian in a sack was sacrificed.

Of a noble senatorial family, Julian was only 18 years old when he was taken to trial for the Faith. But Julian was already educated and resolute in Christian faith and devotion. The imperial governor took him from city to city for a whole year, torturing him all the while and attempting to persuade him to renounce Christ. The governor seized Julian's mother and sent her to urge her son to renounce Christ. She spent three days in prison with him, giving him precisely the opposite advice, teaching him to go to his death with courage and gratitude to God. His torturers then sewed Julian into a sack of sand with scorpions and snakes and threw him into the sea, and his mother also died under torture. The waves carried Julian's body onto the shore, and the faithful took it to Alexandria, where they buried it in 290. His relics were later taken to Antioch.

On this day, we also commemorate the Martyr Aphrodisius of Cilicia; and New-martyr Nikita of Nisyros near Rhodes. By the intercessions of Thy Saints, O Christ our God, have mercy upon us. Amen.

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**Advertise your business in our  
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**Printed bulletin distributed to  
approximately 200 people per week.**

**Emails sent to the full parish,  
1,200 + families**

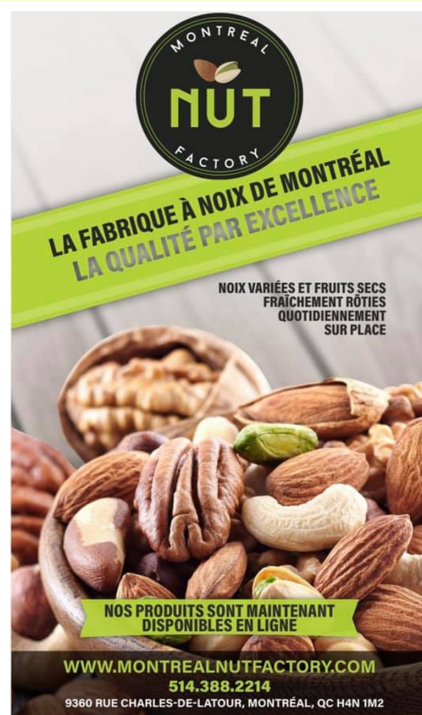
**Published on the website to  
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**For more information, email us at:**

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**MEN'S BROTHERHOOD**

**INVITE ALL PARISH TO**

**FATHER'S  
DAY  BBQ**

**JUNE 21**

**FOLLOWING LITURGY**

**NO REGISTRATION OR  
PAYMENT NEEDED.**

*Donations are  
accepted.* 



*Come and enjoy  
a good burger  
with us.*





# DOECUNY PLC

July 2nd to 5th at the Sheraton Montreal Airport Hotel

## FRIDAY, JULY 3

**Church Services** - Orthros, Vespers and  
Compline

**Continental Breakfast** - Free for all  
registered attendees

**Bible Bowl** - Cheer on the teams!

### Ticketed Events

Antiochian Women's Luncheon

Antiochian Men's Luncheon

Teen SOYO Luncheon

Y.A.M. Luncheon

**Grand Hafli - Dine, Dance, and Dabke feat. Chadie Nadaff**

## SATURDAY, JULY 4

**Church Services** - Orthros, Divine  
Liturgy, Vespers and Compline

**Continental Breakfast**  
Sponsored by the Order of St. Ignatius  
Free for all registered attendees

### Department Meetings

Christian Education

DMC

Order of St. Ignatius

**Oratorical Festival - Cheer on the Orators from your parish**

**Gala Soiree - Dine and Dance feat. George Thomas Entertainment**

## SUNDAY, JULY 5

### Hierarchical Divine Liturgy

with His Eminence Metropolitan SABA and His Grace Bishop Alexander

### Awards Brunch

**DON'T MISS OUT ON THESE AMAZING DAILY EVENTS**

**Buy your tickets now to secure your place before events are sold out**

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EASTERN CANADA AND  
UPSTATE NEW YORK

# PARISH LIFE CONFERENCE

+

JULY 2-5, 2026



**REGISTRATION CLOSSES  
MONDAY, JUNE 22, 2026**



**NO TICKET SALES AFTER JUNE 22, 2026  
NO TICKET SALES ONSITE**

## FEATURING:



**FRIDAY EVENING**  
Dabke, Dine & Dance



**SATURDAY EVENING**  
Gala



**SUNDAY**  
Awards Brunch



**DO NOT MISS OUT ON YOUR OPPORTUNITY TO  
MEET METROPOLITAN SABA**



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Sheraton Montreal  
Airport Hotel



**HOSTED BY:**  
St George Orthodox  
Church of Montreal



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