

St. George Orthodox Church of Montreal

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

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

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March 1, 2026

First Sunday of Great Lent (Sunday of Orthodoxy)

Venerable-martyr Eudokia of Heliopolis; Venerable Domnina of Syria;
Martyrs Markellos and Anthony of Pamphylia

ORTHOFLASH - St. George Montréal Youth Ministry

LE MIRACLE DE SAINT THÉODORE TIRON ET LA KOLYVA

Le **premier samedi du Grand Carême**, l'Église commémore le **miracle de saint Théodore Tiron** - également célébré le 17 février - ainsi que la *kolyva*. Traditionnellement, pendant la Divine Liturgie, nous rendons hommage à nos proches décédés. Les noms des membres de la famille et des amis qui se sont endormis dans Le Seigneur sont mentionnés et la *kolyva* est offerte.

Cinquante ans après la mort de saint Théodore, l'empereur Julien l'Apostat (361-363) tente de rétablir les coutumes païennes. Sachant que les chrétiens sanctifient la première semaine du Carême par le jeûne et la prière, le tyran ordonne au magistrat de la ville de Constantinople d'asperger les provisions des marchés avec le sang des sacrifices idolâtres. Le saint martyr apparaît en vision à l'archevêque Eudoxius pour l'informer de cet acte. Il lui dit d'ordonner aux chrétiens de ne pas acheter de nourriture sur les marchés, mais plutôt de **manger du blé bouilli avec du miel (la kolyva)**. Grâce à l'intervention de saint Théodore, les chrétiens sont ainsi préservés de l'idolâtrie. Les Églises orthodoxes **commémorent** ce **miracle** chaque année, le **premier samedi du grand carême**, afin de rappeler aux fidèles que le jeûne et la maîtrise de soi peuvent purifier les péchés.



La *kolyva* (*Colivă; Kollyva; Koliva*) est un plat traditionnel composé de blé concassé et bouilli, mélangé avec des noix, du miel, des zestes d'orange, des raisins secs et des épices. Elle est servie lors des offices commémoratifs orthodoxes pour symboliser la résurrection et la vie éternelle.

N. B. : SAINT THÉODORE EST UN SOLDAT ORIGINAIRE D'AMASÉE, DANS LE PONT (AUJOURD'HUI AMASÉE, EN TURQUIE). PENDANT SON SERVICE MILITAIRE, IL DISSIMULE SA FOI CHRÉTIENNE, ATTENDANT UN SIGNE DE DIEU AVANT DE SE SACRIFIER EN MARTYR.

THÉODORE SIGNIFIE « DON DE DIEU » : THEOS SIGNIFIE « DIEU » ET DORON, « DON ». « TIRON » EST UN MOT DU LATIN CLASSIQUE QUI SIGNIFIE « RECRUE, CONSCRIT »

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

Sunday, March 1, 2026

saintgeorgemontreal.org

PARISH CONTACT INFORMATION

CLERGY

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

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Fr Joseph Purpura, *Pastor*

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Arranging sacraments (baptisms, weddings,
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OFFICE HOURS - Mon-Fri 8:00—4:00 pm

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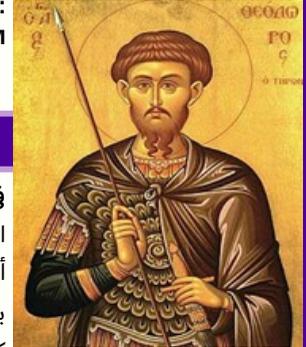
THE MIRACLE OF SAINT THEODOROS THE TYRO AND KOLYVA

On the **first Saturday of Great Lent**, the Church commemorates the **miracle** of **Saint Theodoros (Theodore) the Tyro**—who is also commemorated on February 17—and the *kolyva*. Traditionally, during the Divine Liturgy, we honour our deceased loved ones. Lists of names of family members and friends who have reposed in the faith are brought together with *kolyva*.

Fifty years after Saint Theodore's death, Emperor Julian the Apostate (361–363) was doing his utmost to restore pagan customs. Knowing that Christians sanctified the first week of Lent with fasting and prayer, the cunning tyrant commanded the city magistrate of Constantinople to sprinkle the marketplaces' food provisions with the blood of idolatry sacrifices. The holy martyr appeared in a vision to Archbishop Eudoxius and informed him of the situation. He told the archbishop to instruct the Christians not to buy food from the markets, but rather to **eat boiled wheat with honey (kolyva)**. Thus, thanks to the intervention of Saint Theodore, Christians were preserved from idolatry. Orthodox churches have **commemorated** this **miracle** every year on the **first Saturday of Great Lent** to remind the faithful that fasting and self-restraint can cleanse the stains of sin.

Kolyva (kollyba, kolyvo, or colivă) is a traditional Eastern Orthodox dish made from cracked and boiled wheat mixed with nuts, honey, orange zest, raisins, and spices. It is served at Orthodox memorial services to symbolize resurrection and eternal life.

N.B.: SAINT THEODOROS WAS A SOLDIER FROM AMASEA IN PONTUS (MODERN-DAY AMASYA, TURKEY). WHILE SERVING IN THE ARMY, HE SECRETLY HELD TO HIS CHRISTIAN FAITH, WAITING FOR A SIGN FROM GOD BEFORE OFFERING HIMSELF TO MARTYRDOM. THEODOROS—FROM THE GREEK "GIFT OF GOD": THEOS MEANS "GOD," AND DORON MEANS "GIFT." "TIRO" IS A WORD FROM CLASSICAL LATIN MEANING "RECENTLY ENLISTED SOLDIER OR RECRUIT."



معجزة القديس ثيودوروس التيروي والقمح المسلوق (الكوليفا)

في **السبت الأول من الصوم الكبير**، تُقيم الكنيسة ذكرى معجزة القديس ثيودوروس (ثيودور) التيروي، الذي تُعَدُّ له أيضًا في 17 شباط. بحسب التقليد، تُكْرَم خلال القداس الإلهي أحبّاءنا الراقدين بالصلاة من أجلهم حيث تُقدَّم لائحة بأسماء أفراد العائلة والأصدقاء الذين رقدوا على رجاء القيامة مع الكوليفا.

بعد خمسين سنة من استشهاد القديس ثيودوروس، كان الإمبراطور يوليانيوس الجاحد (361–363) يبذل كل جهده لإحياء العادات الوثنية. وإذ كان يعلم أن المسيحيين يقدّسون الأسبوع الأول من الصوم بالصلاة

والصوم، أمر حاكم القسطنطينية بخبث أن تُرشّ مؤن الأسواق بدم الذبائح الوثنية. فظهر الشهيد القديس لرئيس الأساقفة إفذوكسيوس في رؤيا وأطلعه على ما يجري. وأمره أن يُعلم المسيحيين بالأا يشتروا طعاماً من الأسواق، بل أن يأكلوا **القمح المسلوق مع العسل (الكوليفا)**.

وهكذا، وبفضل تدخل القديس ثيودوروس، حُفِظ المسيحيون من تدنيس الوثنية. منذ ذلك الحين، تُحيي الكنائس الأرثوذكسية هذه المعجزة سنوياً في السبت الأول من الصوم الكبير لتذكير المؤمنين بأن الصوم وضبط النفس قادران على تطهير دنس الخطيئة.

الكوليفا هي طبق تقليدي في الكنيسة الأرثوذكسية الشرقية، يُحصّر من حبات القمح المسلوقة والمُخلّاة، مع الثمار البرية الصغيرة والمكشّرات والفواكه والتوابل. ويُقدّم في خدمات النياحة رمزاً للقيامة والحياة الأبدية.

ملاحظة هامة: كان القديس ثيودوروس جندياً من أماسيا في بُنطُس (مدينة أماسيا في تركيا اليوم). وبينما كان يخدم في الجيش، كان يحافظ سراً على إيمانه المسيحي، منتظراً علامة من الله قبل أن يُقدّم نفسه للشهادة.

"ثيودوروس" من اليونانية وتعني "عطية الله" - فكلمة ثيوس تعني "الله"، وكلمة نورون تعني "عطية" أما كلمة "تيرون" فهي من اللاتينية الكلاسيكية وتعني "الجندي الجديد أو المجدّد حديثاً".

**His Eminence
The Most Reverend
Metropolitan SABA**



**Archbishop of New York
and Metropolitan of
All North America**

**ANTIOCHIAN ORTHODOX CHRISTIAN ARCHDIOCESE
OF NORTH AMERICA**

Prot. no.: 080/2026

The Sunday of Orthodoxy
March 1, 2026

Venerable Hierarchs, Reverend Fathers, Esteemed Members of the Parish Councils, and Beloved Faithful in Christ,

Greetings and blessings to you in the Name of our Lord, God, and Savior Jesus Christ!

I pray that your Lenten journey has begun with renewed strength and a spirit of repentance. As we enter more deeply into this holy season, I am reminded of the words of St. Isaac the Syrian, who taught: “Enter eagerly into the treasure-house that is within you, and so you will see the treasure of heaven.”

This difficult yet profoundly hopeful exhortation calls us to anchor our hearts in humility while never losing sight of the boundless mercy and love of God. Great Lent offers us a sacred opportunity to cultivate this spiritual vigilance through prayer, fasting, and almsgiving.

On the Sunday of Orthodoxy, our hearts turn to the sacred legacy we have received—the faith preserved through the courage of the martyrs, the struggles of the ascetics, the devotion of our spiritual ancestors, and the teachings of the Holy Fathers. God has placed this precious inheritance in our care, that we may keep it alive and radiant for future generations. One of the main ways we do this is through the education and formation of our future clergymen who will be our priests, pastors and fathers.

Our seminarians, together with their wives and families, have embraced a life of sacrifice, faith, and service to Christ and His Holy Church. They are preparing their hearts and minds to shepherd Christ's flock, to teach the Gospel, and to sustain the very faith we celebrate today. I am grateful for my regular opportunities to meet with them, learning their stories, their hopes, and the unique gifts God has entrusted to them. These encounters assure me that the future of our Church is in faithful and capable hands.

As we do every year on this day, I ask each parish to offer a generous gift in support of the seminarians and their families. This responsibility belongs to all of us. As they prepare to give their lives for us, let us lovingly support them in advance.

Wishing you a grace-filled and spiritually fruitful journey to the Passion and the glorious Resurrection of our Lord, I remain,
Yours in the Service of Christ,

A handwritten signature in blue ink that reads "T. Saba". The signature is written in a cursive, flowing style.

+SABA

Archbishop of New York and Metropolitan of all North America

“The disciples were first called Christians in Antioch” (Acts 11: 26)

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ANTIOCHIAN ORTHODOX CHRISTIAN ARCHDIOCESE
OF NORTH AMERICA

Prot. no.: 021/2026

Great Lent 2026

*“To give to the poor is to lend to God; He will repay you abundantly.”
St. Gregory of Nyssa*

TO BE READ FROM THE PULPIT AND PRINTED IN THE BULLETIN

Beloved Hierarchs, Clergy, and Faithful of our Archdiocese,

Greetings in the name of our Lord, God, and Savior Jesus Christ!

As we approach the holy season of Great Lent, we are reminded of the words of our Lord: *“For I was hungry and you gave Me food, I was thirsty and you gave Me drink...”* (Matthew 25:35). These words call us to a life of mercy and compassion, especially during this time of spiritual renewal.

For the 52nd year, our Archdiocese once again commences the Lenten **Food for Hungry People and Charitable Outreach Campaign**, a vital ministry that extends Christ’s love to those in need. Through your generosity, countless families and individuals—both within our communities and throughout the world—receive nourishment, hope, and dignity.

I urge every parish and every faithful Orthodox Christian to participate wholeheartedly in this sacred effort. This year especially, your contributions will provide concentrated support to food programs and humanitarian initiatives in local parishes and communities that show the Gospel in action.

At the same time, let us not stop with simply giving a monetary donation, but let us reflect on the words of St. John Chrysostom: “Many can give money to those in need, but to personally serve the needy readily, out of love, and in a fraternal spirit, requires a truly great soul.” Let us offer not only from our material abundance, but also from our hearts and our very beings to serve the poor, remembering that true fasting is inseparable from acts of charity.

Please make your donations through your local parish. As we prepare for and eagerly await the Paschal Feast on April 12, let us transform our fasting into a feast of love for our brothers and sisters who hunger and thirst each and every day of the year.

May the Lord bless your Lenten journey with strength and grace, and may your offerings become a source of light and life for those in need.

With paternal love in Christ,

A handwritten signature in blue ink that reads "T. Saba". The signature is written in a cursive style with a large, stylized initial "T" and a period following it.

+SABA

Archbishop of New York and Metropolitan of all North America

“The disciples were first called Christians in Antioch” (Acts 11: 26)

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Divine Liturgy Variables for Sunday March 1, 2026

THE FIRST ANTIPHON

The Lord is King, and hath clothed Himself with majesty. The Lord is robed; He is girded with strength. For He has established the world so that it shall never be moved.

Refrain: Through the intercessions of the Theotokos, O Savior, save us. Who can utter the mighty acts of the Lord?

Who can cause all his praises to be heard? Let the redeemed of the Lord say so, whom He hath redeemed from the hand of the enemy. **(Refrain)**

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

THE SECOND ANTIPHON

Let them praise the Lord for His mercies, and for His wonderful works to the children of men.

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

Let them exalt Him in the congregation of the people, and praise Him in the seat of the elders. **(Refrain)**

The eyes of the Lord are upon them that fear Him, upon them that hope in His mercy; to hear the groaning of the prisoners, to loose the sons of the slain. **(Refrain)**

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

THE THIRD ANTIPHON

Let the heavens and the earth praise Him. This is the day which the Lord hath made; let us rejoice and be glad in it. O Lord my God, I will give thanks unto Thee forever.

RESURRECTIONAL APOLYTIKION IN TONE FIVE

Let us believers praise and worship the Word; coeternal with the Father and the Spirit, born of the Virgin for our salvation. For, He took pleasure in ascending the Cross in the flesh to suffer death; and to raise the dead by His glorious Resurrection.

APOLYTIKION OF THE FIRST SUNDAY OF GREAT LENT IN TONE TWO

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

Divine Liturgy Variables for Sunday March 1, 2026

APOLYTIKION OF ST. GEORGE IN TONE FOUR

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

KONTAKION FOR SUNDAYS IN GREAT LENT (AND AKATHIST SATURDAY IN TONE EIGHT)

To thee, the Champion Leader, do I offer thanks of victory, O Theotokos, thou who hast delivered me from terror; but as thou that hast that power invincible, O Theotokos, thou alone can set me free: from all forms of danger free me and deliver me, that I may cry unto thee: Hail, O Bride without Bridegroom.

ST. BASIL LITURGY MEGALYNARION

All creation rejoiceth in thee, O thou who art full of grace: the angelic hosts and the race of men. O hallowed temple and spiritual paradise, glory of virgins, of whom God was incarnate and became a little child, even our God who is before all the ages; for he made thy womb a throne, and thy body more spacious than the heavens. All creation rejoiceth in thee, O thou who art full of grace. Glory to thee.

الأنتيفونا الأولى

الرَّبُّ قَدْ مَلَكَ، وَالْجَلالَ لَيْسَ. لَيْسَ الرَّبُّ القُوَّةَ وَتَمَنُّطَ بِهَا. لِأَنَّهُ تَبَّتِ المَسْكُونَةُ فَلَا تَتَرَعَّرَع.
اللازمة: بِشِفاعاتِ والدةِ الإله، يا مُخَلِّصُ خَلِّصْنَا.

مَنْ ذَا الَّذِي يُحَدِّثُ عَن عَظائِمِ الرَّبِّ؟ مَنْ ذَا الَّذِي يُحَبِّزُ بِجَمِيعِ مَدائِحِهِ؟ لِيَقُلْ هَذَا مَقْدِيو الرَّبِّ الَّذِينَ أَفْتَدَاهُمْ مِنْ
أَيْدِي الأَعْدَاءِ. (اللازمة)
المجْدُ ... الآنَ وَكُلَّ أوانٍ ... (اللازمة)

الأنتيفونا الثانية

فَلْيَقْرُوا لِلرَّبِّ بِمِراحِمِهِ وَبِعَجايبِهِ لِبَنِي البَشَرِ.
اللازمة: خَلِّصْنَا يا ابْنَ الله، يا مَنْ قامَ مِنْ بَينِ الأُمواتِ، لِنُرَيَكَ لَكَ. هَلُولِيَا.
لِيُعْظِمُوهُ في مَجْمَعِ الشُّعوبِ وَلِيُسَبِّحُوهُ في مَجْلِسِ الشُّيوخِ. (اللازمة)
ها إِنَّ عَبيَّ الرَّبِّ إلى الَّذِينَ يَخافونَهُ، الَّذِينَ يَتَوَكَّلونَ على رَحْمَتِهِ، لِيَسْمَعَ أُنبياءَ المُعتَقَلينَ وَيُفَكِّ أبناءَ المائِتينِ.
(اللازمة)
المجْدُ ... الآنَ وَكُلَّ أوانٍ ... (اللازمة)

Divine Liturgy Variables for Sunday March 1, 2026

الأنتيفونا الثالثة

لِشَبْحِهِ السَّمَاوَاتُ وَالْأَرْضُ. هَذَا هُوَ الْيَوْمُ الَّذِي صَنَعَهُ الرَّبُّ فَلْنَفْرَحْ وَلْنَتَهَلَّلْ بِهِ. أَيُّهَا الرَّبُّ إِلَهِي إِيَّاكَ أَحْمَدُ إِلَى الْأَبَدِ.

طروبارية القيامة بالحن الخامس

لِنُسَبِّحْ نَحْنُ الْمُؤْمِنِينَ وَنَسْجُدْ لِلْكَلِمَةِ، الْمَسَاوِي لِلآبِ وَالرُّوحِ فِي الْأَزَلِيَّةِ وَعَدَمِ الْإِبْتِدَاءِ، الْمَوْلُودِ مِنَ الْعَذْرَاءِ لِخَلَاصِنَا، لِأَنَّهُ سُرَّ بِالْجَسَدِ أَنْ يَغْلُوَ عَلَى الصَّلِيبِ، وَيَحْتَمِلَ الْمَوْتَ، وَيُنْهَضَ الْمَوْتَى بِقِيَامَتِهِ الْمَجِيدَةِ.

طروبارية القديس جاورجيوس بالحن الرابع

بِمَا أَتَيْتَ لِلْمَاسُورِينَ مُحَرَّرًا وَمُعْتَقًا، وَلِلْفُقَرَاءِ وَالْمَسَاكِينِ عَاضِدًا وَنَاصِرًا، وَلِلْمَرْضَى طَبِيبًا وَشَافِيًا، وَعَنْ الْمُؤْمِنِينَ مُكَافِحًا وَمُحَارِبًا أَيُّهَا الْعَظِيمُ فِي الشَّهَادَةِ جَاورْجِيُوسَ الْبَلْبِسِ الظَّفَرِ، تَشَفَّعْ إِلَى الْمَسِيحِ إِلَهِي فِي خَلَاصِ نَفُوسِنَا.

طروبارية الأحد الأول من الصوم بالحن الثاني

لِصُورَتِكَ الطَاهِرَةِ نَسْجُدُ أَيُّهَا الصَّالِحُ، طَالِبِينَ غُفْرَانَ الْخَطَايَا، أَيُّهَا الْمَسِيحُ إِلَهَنَا، لِأَنَّكَ قَبِلْتَ أَنْ تَرْتَفِعَ بِالْجَسَدِ عَلَى الصَّلِيبِ طَوْعًا، لِتُنَجِّيَ الَّذِينَ خَلَقْتَ مِنْ عُبُودِيَّةِ الْعَدُوِّ. لِذَلِكَ نَهْتَفُ إِلَيْكَ بِشُكْرِ: لَقَدْ مَلَأْتَ الْكُلَّ فَرَحًا يَا مُخَلِّصِنَا، إِذْ أَتَيْتَ لِتُخَلِّصَ الْعَالَمَ.

القنطاق لأحاد الصوم الكبير (وسبت المديح) بالحن الثامن

إِنِّي أَنَا عَبْدُكَ يَا وَالِدَةَ إِلَهِي * أَكْتُبُ لَكَ رَايَاتِ الْعَلْبَةِ * يَا جُنْدِيَّةَ مُحَامِيَّةَ * وَأَقْدِمُ لَكَ الشُّكْرَ كَمُنْقَذَةٍ مِنَ الشَّدَائِدِ * لَكِنِّ بِمَا أَنَّ لَكَ الْعِزَّةَ الَّتِي لَا تُحَارَبُ * أَعْتِقْنِي مِنْ صُنُوفِ الشَّدَائِدِ * حَتَّى أَصْرُحَ إِلَيْكَ: إِفْرَحِي يَا عَرُوسًا لَا عَرُوسَ لَهَا.

تَعْظِيمَةُ لِقْدَاسِ الْقَدِيسِ بَاسِيلْيُوسِ

إِنَّ الْبَرَايَا بِأَسْرَهَا، تَفْرَحُ بِكَ يَا مُمْتَلِئَةَ نِعْمَةٍ: مَحَافِلَ الْمَلَائِكَةِ، وَأَجْنَاسَ الْبَشَرِ. أَيُّهَا الْهَيْكَلُ الْمُتَقَدَّسِ، وَالْفَرْدُوسُ النَّاطِقِ، فَخِرَ الْبَتُولِيَّةِ مَرِيَمَ، الَّتِي مِنْهَا تَجَسَّدَ إِلَهُ، وَصَارَ طِفْلًا، وَهُوَ إِلَهُنَا الَّذِي قَبْلَ الدُّهُورِ. لِأَنَّهُ صَنَعَ مُسْتَوْدَعَكَ عَرْشًا، وَجَعَلَ بَطْنَكَ أَرْحَبَ مِنَ السَّمَاوَاتِ. لِذَلِكَ يَا مُمْتَلِئَةَ نِعْمَةٍ، تَفْرَحُ بِكَ كُلُّ الْبَرَايَا وَتُتَمَجِّدُكَ.



THE EPISTLE (For the First Sunday of Great Lent)
*Blessed art Thou, O Lord, the God of our fathers.
For Thou art just in all that Thou hast done for us.*

The Reading from the Epistle of St. Paul to the Hebrews
(11:24-26, 32-40)

Brethren, by faith Moses, when he was grown Brethren, by faith Moses, when he was grown up, refused to be called the son of Pharaoh's daughter; choosing rather to share ill-treatment with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of the Christ greater riches than the treasures of Egypt; for he looked to the recompense of reward. And what more shall I say? For the time would fail me if I tell of Gideon, Barak, Sampson, Jephthah, of David and Samuel and all the prophets, who through faith subdued kingdoms, worked righteousness, obtained promises, stopped the mouths of lions, quenched the power of fire, escaped the edge of the sword, from weakness were made strong, became mighty in war, and turned to flight armies of the aliens. Women received their dead by resurrection, and others were tortured, not accepting their deliverance, that they might obtain a better resurrection. And others suffered mocking and scourging, and even chains and imprisonment. They were stoned, they were sawn asunder, they were tempted, they were slain with the sword; they went about in skins of sheep and goats, being destitute, afflicted, tormented (of whom the world was not worthy), wandering in deserts and mountains, and in dens and caves of the earth. And all these, having obtained a witness through their faith, did not receive the promise, since God had foreseen something better for us, that apart from us they should not be made perfect.





L'ÉPÎTRE

*Tu es béni, Seigneur, Dieu de nos pères.
Car Tu es juste en tout ce que Tu as fait pour nous.*

Lecture de l'épître du saint apôtre Paul aux Hébreux.

Frères, à cause de sa foi, Moïse, « devenu grand », refusa d'être appelé fils d'une fille de Pharaon, aimant mieux être maltraité avec le peuple de Dieu que de connaître l'éphémère jouissance du péché : tel un bien supérieur aux trésors de l'Egypte lui parut « l'opprobre du Christ », car il avait les yeux fixés sur la récompense.

Et que dire de plus ? Car le temps me manquerait si je voulais parler en détail de Gédéon, de Barak, de Samson et de Jephthé, de David ainsi que de Samuel et des Prophètes, eux qui, grâce à leur foi, conquièrent des royaumes, exercèrent la justice, obtinrent l'accomplissement des promesses, fermèrent la gueule des lions, éteignirent la violence du feu, échappèrent au tranchant du glaive, tirèrent force de leur faiblesse, montrèrent leur vaillance au combat, mirent en fuite des armées d'étrangers. Par la foi, certains ont ressuscité pour des femmes leur enfant mort ; d'autres se sont laissé torturer, refusant leur délivrance afin d'obtenir une meilleure résurrection. D'autres encore ont subi la dérision, les coups de fouet, en plus des chaînes et de la prison. On les a lapidés, sciés, torturés, livrés par le glaive à la mort. Ou bien, ils durent aller çà et là, sous des toisons de chèvres ou des peaux de moutons, dénués, opprimés, maltraités. Eux, que le monde n'était pas digne d'accueillir, ils ont erré dans les déserts et sur les monts, habitant les cavernes, les trous de la terre. Néanmoins, tous ceux-là, tous ces martyrs de la foi, n'ont pas bénéficié de ce que Dieu avait promis, puisqu'il avait prévu pour nous un sort meilleur, afin qu'ils ne puissent pas sans nous parvenir à la perfection.

Voilà donc pourquoi, nous aussi, entourés que nous sommes d'une si grande foule de témoins, débarrassons-nous de tout ce qui nous alourdit, et d'abord du péché qui nous entrave ; alors, nous pourrons courir avec endurance l'épreuve qui nous est proposée, les yeux fixés sur Jésus, qui est à l'origine de notre foi et qui la mène à son ultime perfection.



الرسالة (لأحد الأول من الصوم)

مبارك أنت يا ربُّ إله آبائنا . لأنك عايدٌ في كلِّ ما صنعت بنا .

فصلٌ من رسالة القديس بولس الرسول إلى العبرانيين . (11:24-26، 32-40)

يا إخوة، بالإيمان موسى لما كبر أبى أن يُدعى ابناً لابنة فرعون. مُختاراً الشقاء مع شعب الله على التمتع الوقتي بالخطيئة. ومُعْتَبِراً عاز المسيح غنى أعظم من كُنُوز مصر، لأنه نظر إلى الثواب. وماذا أقول أيضاً؟ إنه يصيق بي الوقت إن أُخْبِرْتُ عَنْ جِدْعُونَ وِبَارَاق وِشْمَشُونَ وَيَقْتاح وِدَاوَدَ وِصْمُونِيلَ وِالْأَنْبِيَاءِ. الذين بالإيمان قَهَرُوا المَمَالِكَ، وَعَمَلُوا البِرَّ، وِنَالُوا المَوَاعِدَ، وَسَدُّوا أَفْوَاهَ الأَسْوَدِ. وَأَطْفَأُوا جِدَّةَ النَارِ، وَنَجَّوْا مِنْ حَدِّ السَّيْفِ، وَتَقَوُّوا مِنْ ضَعْفِ، وَصَارُوا أَشِدَاءَ فِي الحَرْبِ، وَكَسَرُوا مُعَسْكَرَاتِ الأَجَانِبِ. وَأَخَذَتْ نِسَاءً أَمَوَاتَهُنَّ بِالقِيَامَةِ. وَعَذَّبَ آخَرُونَ بِنَوْتِيرِ الأَعْضَاءِ وَالصَّرْبِ، وَلَمْ يَقْبَلُوا بِالنَّجَاةِ، لِيَحْصَلُوا عَلَى قِيَامَةٍ أَفْضَلِ. وَآخَرُونَ ذاقُوا الهُزْءَ وَالجَلْدَ وَالقَيْوَدَ أَيْضاً وَالسَّجْنَ. وَرُجِمُوا، وَنُشِرُوا، وَامْتَحِنُوا، وَمَاتُوا بِحَدِّ السَّيْفِ، وَسَاحُوا فِي جُلُودِ غَمٍّ وَمَعِزٍ، وَهُمْ مُعْزُونَ مُصَابِقُونَ مَجْهُودُونَ، (وَلَمْ يَكُنِ العَالَمُ مُسْتَحَقًّا لَهُمْ) وَكَانُوا تَائِهِينَ فِي البَرَارِيِّ وَالجِبَالِ، وَالمَغَاوِرِ وَكُهُوفِ الأَرْضِ. فَهؤلاءِ كُلُّهُمْ مُشْهُوداً لَهُمْ بِالإيمانِ، لَمْ يَنَالُوا المَوْعِدَ. لِأَنَّ اللهَ سَبَقَ فَنظَرَ لَنَا شَيْئاً أَفْضَلَ، أَنْ لَا يَكْمَلُوا بِدُونِنَا.

THE GOSPEL (For the First Sunday of Great Lent)

The Reading from the Holy Gospel according to St. John (1:43-51)

At that time, Jesus decided to go to Galilee. And He found Philip and said to him, "Follow Me." Now Philip was from Bethsaida, the city of Andrew and Peter. Philip found Nathanael, and said to him, "We have found Him of Whom Moses in the Law and also the Prophets wrote, Jesus of Nazareth, the son of Joseph." Nathanael said to him, "Can anything good come out of Nazareth?" Philip said to him, "Come and see." Jesus saw Nathanael coming to Him, and said of him, "Behold, an Israelite indeed, in whom is no guile!" Nathanael said to Jesus, "How do you know me?" Jesus answered him, "Before Philip called you, when you were under the fig tree, I saw you." Nathanael answered Him, "Rabbi, Thou art the Son of God! Thou art the King of Israel!" Jesus answered him, "Because I said to you, I saw you under the fig tree, do you believe? You shall see greater things than these." And Jesus said to him, "Truly, truly, I say to you, you will see heaven opened, and the angels of God ascending and descending upon the Son of man."

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

March 2026

Sunday 1 - Sunday of Orthodoxy

- * 09:10 am Sunday Orthros
- * 10:30 am Divine Liturgy
- * Coffee Hours is sponsored by the Mother's Group

Monday 2

- * 10:00 am Teen SOYO Bible Bowl & Lenten Cooking
- * 06:30 pm Great Compline

Tuesday 3

- * 08:30 pm Men's Brotherhood Officer's Meeting vis Teams Meeting

Wednesday 4

- * 06:30 pm Pre-Sanctified Liturgy

Thursday 5

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

Friday 6

- * 06:30 pm Madayeh Service (Akathist)
- * 08:00 pm Madayeh Supper hosted by the Social Club & the Arabic Bible Study Group

Saturday 7

- * 10:00 am Second Wedding Seminar
- * 02:00 pm Arabic classes
- * 04:00 pm St. George Children Choir rehearsal
- * 06:30 pm Vespers
- * 07:30 pm Young Adults Meeting
- * 07:30 pm Arabic Bible Study Group
- * 08:00 pm Men's Brotherhood Gathering - Axe throwing



Sunday 8 - Sunday of St. Gregory Palamas

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



Prayers Offered For the Living

For the Orthodox Servants of God:
Agnes Zakaib; Nicholas Azar; Arlette Issid & family
Yvette Kassis; Souad Khoury; Enriqu e
Julie Kourakos; Nabil Samaan; Jean-Pierre
Julie Grillakis; Sophia Jabbour; Elie Doro; Mary Aboud
Jos e Bernaquez; Gaby, Nada & Nicolas Mouacdi e
Josephine Soury; Fouad.

Memorials Today

Fauzia Mitri Makarios (Newly departed)
Nadia Rafeedi (1 week)
Mounir Chamandy (1 week)
Bob Rossy (9 days)
Gordon Saba (5 years)
Rizkallah & Sophie Meimari
Laurice & Moussa Fakhoury

Our heartfelt sympathies to

The Mitri & Makarios families on the loss of Fauzia,
who fell asleep in the Lord on February 26th
&
The Rafeedi & Shaheen families on the loss of Nadia,
who fell asleep in the Lord in Palestine on February 22nd
&
The Rossy family on the loss of Bob,
who fell asleep in the Lord in Toronto on February 21st
&
The Chamandy family on the loss of Mounir,
who fell asleep in the Lord on February 15th



الإنجيل (لِلأَحَدِ الْأَوَّلِ مِنَ الصَّوْمِ)

فصلٌ شريفٌ من بشارَةِ القَدِيسِ يوحنا الإنجيليِّ البشيرِ والتلميذِ الطاهرِ. (1:43-51)

في ذلك الزَّمانِ، أرادَ يسوعُ الخروجَ إلى الجليلِ فَوَجَدَ فيلبسَ فقالَ لَهُ: اتَّبِعْنِي. وكانَ فيلبسُ من بيتِ صيداَ من مَدِينَةِ أَنْدراوسَ وبطرسَ. فَوَجَدَ فيلبسُ نثنائيلَ، فقالَ لَهُ: إِنَّ الَّذِي كَتَبَ عَنْهُ موسى في النَّاموسِ والأنبياءِ قَدْ وَجَدْنَاهُ، وَهُوَ يسوعُ بَنُ يوسُفَ الَّذِي مِنَ النَّاصِرَةِ. فقالَ لَهُ نثنائيلُ: أَمِنَ النَّاصِرَةَ يُمَكِّنُ أَنْ كُونَ شَيْءَ صالحٍ؟ فقالَ لَهُ فيلبسُ: تَعَالَى وَانظُرْ. فرأى يسوعُ نثنائيلَ مُقبِلاً إِلَيْهِ، فقالَ عَنْهُ: هُوَذَا إِسْرَائِيلِيُّ حَقًّا لَا عِشَّ فِيهِ. فقالَ لَهُ نثنائيلُ: مِنْ أَيْنَ تَعْرِفُنِي؟ أَجَابَ يسوعُ، وقالَ لَهُ: قَبْلَ أَنْ يَدْعُوكَ فيلبسُ وَأَنْتَ تَحْتَ التَّيْنَةِ رَأَيْتُكَ. أَجَابَ نثنائيلُ وقالَ لَهُ: يَا مُعَلِّمُ، أَنْتَ ابْنُ اللَّهِ، أَنْتَ مَلِكُ إِسْرَائِيلِ. أَجَابَ يسوعُ وقالَ لَهُ: لِأَنِّي قُلْتُ لَكَ إِنِّي رَأَيْتُكَ تَحْتَ التَّيْنَةِ آمَنْتَ؟ إِنَّكَ سَتُعَايِنُ أَعْظَمَ مِنْ هَذَا. وقالَ لَهُ: الْحَقُّ الْحَقُّ أَقُولُ لَكَ، إِنَّكُمْ مِنَ الْآنَ تَرَوْنَ السَّمَاءَ مَفْتُوحَةً، وَمَلَائِكَةُ اللَّهِ يَصْعَدُونَ وَيَنْزِلُونَ عَلَى ابْنِ الْبَشَرِ.

L'ÉVANGILE

Lecture de l'Évangile selon saint Jean

Jésus résolu de se rendre en Galilée. Il trouve Philippe et lui dit : « Suis-moi ! » Philippe était de Bethsaïda, la ville d'André et de Pierre. Il va trouver Nathanaël et lui dit : « Celui dont ont écrit Moïse, dans la Loi, ainsi que les prophètes, nous l'avons trouvé : c'est Jésus, le fils de Joseph, celui de Nazareth ». Et Nathanaël lui dit : « De Nazareth peut-il venir quoi que ce soit de bon ? » Philippe lui dit : « Viens et vois ! » Jésus vit Nathanaël venir vers lui et dit à son sujet : « Voici un véritable Israélite : il n'y a pas de ruse en lui. » Nathanaël lui dit : « D'où me connais-Tu ? » et Jésus de répondre : « Avant même que Philippe ne t'appelât, quand tu étais sous le figuier, Je t'ai vu. » Nathanaël lui répondit : « Rabbi, Tu es en vérité le Fils de Dieu, Tu es le roi d'Israël ! » Jésus lui répondit : « Parce que Je t'ai dit que Je t'ai vu sous le figuier, tu as la Foi ? Tu verras bien plus que cela ! » Et Il lui dit : « En vérité, en vérité, je vous le dis, vous verrez le ciel ouvert et les anges de Dieu monter et descendre au-dessus du Fils de l'Homme ! »

THE SYNAXARION

On March 1 in the Holy Orthodox Church, we commemorate the Venerable-martyr Eudokia of Heliopolis; Venerable Domnina of Syria; and Martyrs Markellos and Anthony of Pamphylia.

On this same day, the First Sunday of the Fast, we make remembrance of the restoration of the holy and venerable Icons, which took place through the ever-memorable Sovereigns of Constantinople, Michael and his mother, Theodora, during the patriarchate of Saint Methodios the Confessor.

Verses

I rejoice, as I see them fittingly reverence
The icons formerly unfittingly banished.

This restoration was accomplished in the year 843. Theodora's husband was an iconoclast. After his death, Theodora venerated an icon of the Theotokos in front of Patriarch Methodios. The other faithful in the church did the same, venerating all the icons, considering them to be representations of their original elements, not idols. Theodora prayed to God to forgive her husband during the first week of Great Lent; and on the First Sunday of the Fast, she led the way in hanging up the icons to adorn the churches.

O invariant Icon of the Father, through the intercessions of Thy holy Confessors, have mercy on us. Amen.

MEMO FROM THE CEDARS HOME FOR THE ELDERLY **RE: LES HABITATION ST. GEORGES/LES CÈDRES**

From time to time, apartments become available at Habitation St. Georges/Les Cèdres, 7255 Lajeunesse Street, located just behind St. George Church.

These HLM apartments (low-rent social housing) are for low-income individuals who are senior citizens (65 years of age and over). They are always a one bedroom dwelling, for either a married couple or a single person from our Middle Eastern Christian community. All applicants must meet the qualifications as outlined by the OMHM (Office municipal d'habitation de Montréal).

For more information and to place your name on the waiting list, please call 514 826-8975.

المناسبات الكنسيّة القادمة

انضموا إلينا بحضوركم شخصياً إلى الكنيسة للمشاركة في الخدم الكنسيّة
يمكنكم متابعة البث المباشر على صفحة الفيسبوك الخاصة بكنيستنا

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

آذار ٢٠٢٦

الأحد ١ أحد الأرثوذكسيّة (رفع الأيقونات)

- * صلاة السحرية ٩:١٠ صباحاً
- * القدّاس الإلهي ١٠:٣٠ صباحاً
- * القهود بعد القدّاس من تنظيم فرقة الأمهات

الاثنين ٢

- * نشاط للشبيبة Teen Soyo ١٠:٠٠ صباحاً
- * صلاة النوم الكبرى ٦:٣٠ مساءً

الثلاثاء ٣

- * اجتماع فرقة الرجال عبر Teams Meeting ٨: ٣٠ مساءً

الأربعاء ٤

- * قدّاس البروجيزماني (القدسات السابق تقديسها) ٦:٣٠ مساءً

الخميس ٥

- * لقاء النادي الإجتماعي ٦:٠٠ مساءً

الجمعة ٦

- * صلاة المديح (الذي لا يُجلس فيه) ٦:٣٠ مساءً
- * مأدبة محبة تقدمة "النادي الإجتماعي و أعضاء لجنة الدراسة الانجيلية باللّغة العربيّة" ٨:٠٠ مساءً

السبت ٧

- * إجتماع تحضيري للمزمعين على الزواج ١٠:٠٠ صباحاً.
- * دراسة اللّغة العربيّة ٢:٠٠ ب.ظ.
- * تدريبات جوقة أطفال كنيسة القديس جاورجيوس ٤ مساءً
- * صلاة الغروب ٦:٣٠ مساءً
- * اجتماع الشبيبة ٧:٣٠ YAM مساءً
- * دراسة إنجيليّة باللّغة العربيّة ٧:٣٠ مساءً
- * نشاط لفرقة الرجال ٨:٠٠ مساءً

الأحد ٨ أحد القديس غريغوريوس بالاماس

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



OUR JOURNEY TO PASCHA! 2026

Created by Fr. Jonathan Bannon (ACROD)

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

Au nom du Comité Organisateur / On behalf of the Organizing Committee

2026 Parish Life

Église Orthodoxe St. Georges de Montréal / St. George Orthodox Church of Montreal

575 rue Jean-Talon E.

Montréal, QC. H2R 1T8



Dear Brothers and Sisters in Christ,

As we enter this holy and grace-filled season of Lent, we pray that it may be a time of spiritual renewal, deeper prayer, and abundant blessings for you and your families. May the Lord strengthen and guide each of us as we journey together toward Pascha.

With great joy and excitement, we are pleased to announce that registration is now officially **OPEN** for the:

Parish Life Conference 2026

 July 2–5, 2026

 Hosted by our own St. George Orthodox Church of Montreal
Diocese of Ottawa, Eastern Canada & Upstate New York

It is a tremendous blessing and responsibility for our parish to host the 2026 PLC. We look forward to welcoming our entire Diocesan family to Montreal for a spiritually enriching and joy-filled gathering of worship, fellowship, and unity in Christ.

We encourage all our parishioners to register early and take advantage of **Early Bird pricing**.

There are also many ways to support the Conference, including:

- ✓ Souvenir Journal participation
- ✓ Conference Sponsorship opportunities
- ✓ Booking hotel accommodations at the Sheraton Montreal Airport Hotel

To register and learn more, please visit: www.ottawapl.org

Thank you for your continued prayers and support as we prepare to host this important Diocesan event. We look forward to coming together as one parish family to welcome our Diocese to Montreal.

Wishing you a blessed and fruitful Lenten season.

In Christ,

The 2026 Parish Life Conference Committee
St. George Orthodox Church of Montréal



Please join us on March 22, 2026,
in the St. George Parish Hall

ANTIOCHIAN WOMEN'S MID-LENTEN LUNCHEON

\$30 for adults and teens

\$15 for children aged 5 to 12

Free for children 4 and younger

Mezza, Jumbo Shrimp, Many Delicious Lenten Dishes,
Middle Eastern Desserts, Fruit, Coffee & Tea



Veuillez nous rejoindre le 22 mars, 2026
dans la Salle paroissiale St. Georges



DÎNER MI-CARÊME DES FEMMES D'ANTIOCHE

\$30 pour adultes and adolescents

\$15 pour enfants de 5 à 12 ans

Gratuit pour enfants de 4 ans et moins

Mezza, Crevettes géantes, de nombreux plats végétaliens
Desserts du Moyen-Orient, Fruit, Café et thé



Space is limited. RSVP before March 8.
Les places sont limitées. RSVP avant le 8 mars.
Hedy Ephtimios 514-910-7013
Yoanna Haddad 514-212-2727

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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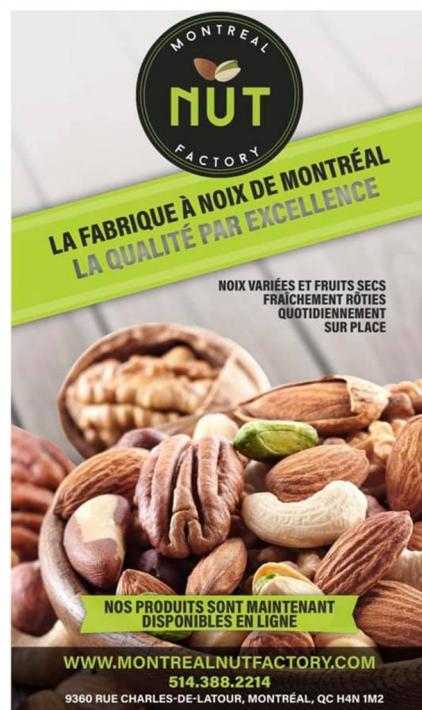
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For more information, email us at:

info@saintgeorgemontreal.org

or

peter@cmtextiles.com



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SAINT GEORGE MENTORING PROGRAM

WE ARE HIRING



We are looking for motivated and reliable teens and/or young adults to join our team as **On-Site Coordinators** and/or **Interns**.

Part-time, 10 hours/week: starting ASAP
Full-time, 30 hours/week: Summer 2026

- ✓ Gain real experience
- ✓ Make a difference
- ✓ Build skills you can put on your resume

APPLY NOW. LIMITED POSITIONS AVAILABLE

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

✝ Camp Transfiguration



CAMPER REGISTRATION OPENING ON MARCH 8, 2026 !

Camp Dates for Session 1: August 9th-15th

WHO CAN ATTEND: AGES 9-17

COST: \$635

Register online at:

<https://www.camptransfiguration.org/>

SCAN THE QR CODE FOR THE SCHOLARSHIP APPLICATION



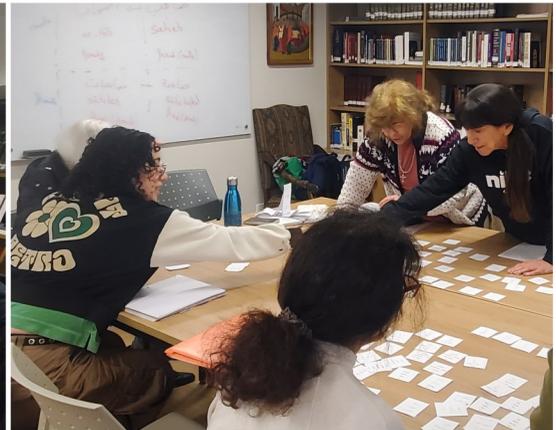
**ONLY for the active members of our Parish.
The Deadline is April 30, 2026.**

For help or more information please contact Hayat Kassab
youth@saintgeorgemontreal.org or 514-276-8533 Ext:205

ARABIC CLASSES

A glimpse from our weekly lessons

Suitable for beginners and non-Arabic speakers. Every word is transliterated and translated for easy understanding.



CHILDREN'S CHOIR CHANTING AT THE DIVINE LITURGY



FEB 15, 2026

Sunday, March 1, 2026

saintgeorgemontreal.org

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