

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

May 31, 2026
Sunday of Pentecost
أحد العنصرة

ORTHOFLASH - St. George Montréal Youth Ministry

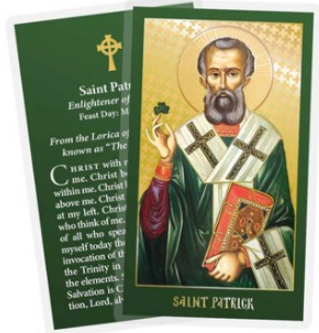
MAIS QU'EST-CE QUE CELA SIGNIFIE ? (2)

Un « **FOL EN CHRIST** » (GR : *dia Christon salos* ; RU: *yurodivy*) : titre spécifique accordé aux ascètes qui feignaient la folie pour cacher leurs vertus et éviter les honneurs du monde (ex. le Bienheureux André de Constantinople, Basile, le fol en Christ; saint Thomas le Fol-en-Christ de Syrie ou Sainte Xénia de Saint-Petersbourg). **THÉOPHORE** (« celui qui porte Dieu ») : dans l'histoire chrétienne, cette épithète est surtout associée à saint Ignace d'Antioche, qui portait Dieu dans son cœur et priait sans cesse. Dans la tradition chrétienne, on explique ce titre par le fait qu'il a été porté dans les bras du Christ, le Fils de Dieu incarné (Luc 9, 47-48 ; Matthieu 19, 13-14).

LES TROIS SAINTS HIÉRARQUES et **PÈRES DE L'ÉGLISE** : Basile le Grand, Grégoire le Théologien et Jean Chrysostome.

Le terme « **JUSTE** » est utilisé pour désigner les personnes saintes de l'Ancien Testament qui ne sont pas des prophètes (ex. Job, Joachim et Anne). Il est également utilisé pour désigner les saints mariés du Nouveau Testament (Joseph le fiancé ; Lazare). Il peut également être utilisé comme traduction du grec « *hosios* », généralement traduit par « vénérable », pour désigner les Pères du désert, les ascètes et les fondateurs de monastères des débuts du christianisme (Euthymius le Grand, Saba le Sanctifié, les saints ascètes Isaac et Éphraïm, les Syriens, saint Onuphrius, anachorète égyptien du désert, et saint Théodose l'Abbé, père du monachisme oriental).

LES SAINTS ANARGYRES: titre attribué aux saints guérisseurs qui soignaient gratuitement, sans rien attendre en retour. Ils offraient aux malades la médecine tant de l'âme que du corps (ex. saints Côme et Damien, les frères jumeaux; l'apôtre Luc ; Pantéléimon de Nicomédie; saints Cyr et Jean d'Alexandrie, Tryphon et Samson l'Hospitalier). Leur amour pour Dieu et leur prochain leur a donné la sagesse et le pouvoir de guérir par la prière.



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Sunday, May 31, 2026

saintgeorgemontreal.org

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PARISH CONTACT INFORMATION

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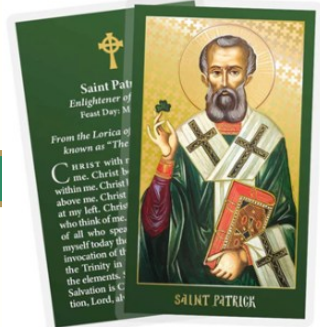
A FOOL FOR CHRIST (Greek: *dia Christon salos*; Russian: *yurodivy*) is someone known for their apparent yet holy insanity. They deliberately feign madness or defy societal norms for a religious purpose. This radical ascetic act is performed to utterly crush personal pride, and avoid worldly praise (e.g., Blessed Andrew of Constantinople; Basil, the Fool for Christ; Saint Thomas the Fool of Syria; Saint Xenia of Saint Petersburg).

GOD-BEARER or **THEOPHOROS** (“**carrying God**”): In Christian history, this epithet is most famously associated with St Ignatius of Antioch. He was given this title because he carried God in his heart and prayed constantly. According to Christian Tradition, he was also given this name because he was held in the arms of Christ, the incarnate Son of God (Luke 9:47–48; Matthew 19:13–14).

GREAT HIERARCHS and **FATHERS OF THE CHURCH**: Basil the Great, Gregory the Theologian, and John Chrysostom.

RIGHTEOUS is used for holy people under the Old Testament who are not prophets (e.g., Job; Joachim and Anna) . It is also used for married saints of the New Testament (Joseph the Betrothed; Lazarus). It may also be used as a translation for the Greek “*hosios*”, which is usually translated as “venerable” i.e. early Christian Desert Fathers, ascetics, and monastic founders (Euthymius the Great; Saba the Sanctified; Holy Ascetics Isaac and Ephraim, the Syrians; St. Onuphrius, an Egyptian desert anchorite; St. Theodosius the Abbot, the Father of Eastern Monasticism).

UNMERCENARY HEALERS: saints who used God’s power to heal ailments and injuries without payment, focusing on the well-being of the body and soul. (e.g., Saints Cosmas and Damian, the physician brothers; the Holy Apostle Luke; the Great Martyr Panteleimon; and Saints Luke, Cyrus, John, Tryphon and Sampson the Hospitable). Because of their love for God and neighbour, they were blessed with the wisdom to preach the Gospel and the power to heal through prayer.



ماذا تعني هذه المصطلحات؟ (الجزء الثاني)

المتبالة من أجل المسيح هو شخص يتصرّف وكأنه مجنون، لكنّه جنون مقدّس. يتعمّد إظهار الحماسة أو مخالفة الأعراف الاجتماعية لغاية رويّة تقويّة. يُمارَس هذا الزهد المتطرّف من أجل سحق الكبرياء الشخصي، وتجنّب المديح الدنيوي (مثل: القديس أندراوس القسطنطيني؛ باسيليوس المتبالة من أجل المسيح؛ القديس توما المتبالة السوري؛ والقديسة كسينيا التي من بطرسبرغ).

الحامل الإله أو ثيوفوروس (*Theophoros*): في التقليد المسيحي، يرتبط هذا اللقب بشكل خاص بالقديس إغناطيوس الأنطاكي. أُعطي هذا اللقب لأنه كان يحمل الله في قلبه ويصلي بلا انقطاع. وفقًا للتقليد المسيحي، سُمي أيضًا بهذا الاسم لأنه حُمل بين ذراعي المسيح، ابن الله المتجسد (لوقا 9: 47-48؛ متى 19: 13-14).

العظماء في رؤساء الكهنة ومعلّمي المسكونة: باسيليوس الكبير، غريغوريوس اللاهوتي، ويوحنا الذهبي الفم. **الأبرار**: يُعطي هذا اللقب للقديسين من العهد القديم غير الأنبياء (مثل: أيوب؛ يواكيم وحنة). يُستخدم أيضًا للقديسين المتزوجين في العهد الجديد (يوسف الخطيب؛ العازر). كما يُستخدم كترجمة للكلمة اليونانية “*hosios*” التي تُترجم عادةً إلى “تقي” أو “موقر”، وهم الرهبان والآباء النساك، ومن عاشوا الزهد، ومؤسسوا الحياة الرهبانية (مثل: أفثيموس الكبير؛ سابا المتقدّس؛ أفرام وإسحق السريانيان؛ القديس أونوفوريوس الذي نَسَكَ في برية مصر؛ القديس ثيودوسيوس رئيس الأديرة وأبو الرهبنة الشرقية).

الأطباء العادمي الفصّة: هم قديسون كرسوا النعمة الإلهية المُعطاة لهم لشفاء الأمراض دون مقابل ماديّ، مركزين على سلامة الجسد والنفس معاً. (مثل: القديسين قزما وديميانوس، الأخوين الطيبين؛ الرسول القديس لوقا؛ الشهيد العظيم بندليمان؛ والقديسون لوقا، وكيرس، ويوحنا، وتريفن، وشمشون المضياف). بسبب محبتهم لله والقريب، نالوا بركة الحكمة للكراسة للإنجيل، والقوة للشفاء عن طريق الصلاة.

Regarding the Priest's Clothing

By His Eminence Metropolitan Saba (Isper)

Toward the end of the last century, a lively debate arose in Greece—especially in Athens—over what a priest should wear outside the liturgical services: the traditional cassock or the clerical suit. It is said that during that period, Saint Paisios the Athonite received many visitors asking for his opinion on the matter. After the questions became frequent, the saint removed all the leaves from one of the two olive trees in the garden of his hermitage. Thereafter, he would answer the question by saying: “Look at these two olive trees and tell me: which one is more beautiful?”

I begin with this story to speak briefly about a phenomenon that has become increasingly common in our Archdiocese. Many priests have begun to abandon the clerical suit and return to the traditional priestly garment, along with long hair and beards. This development deserves careful study and analysis of the factors that have contributed to it. As the metropolitan of this Archdiocese, and although I personally prefer the cassock with a neatly trimmed, moderate beard (I may explain my reasons on another occasion), I have not imposed a specific style of outward appearance on the clergy. I continue to leave this matter to the history and conscience of each priest, while taking into account the realities of American society, the history of our Archdiocese, and the changes that have taken place over the past twenty years. Clothing does not sanctify a person, but it does play a role in expressing who he is and the ministry he serves.

Yet as extremes have begun to appear in both models, a clarifying and guiding word is due.

Traditionally, a priest's attire outside the liturgical services consisted of the cassock (gounbaz), the outer robe (exorasso), and the hat (kalimavkion). As patterns of life changed, cities expanded, transportation increased, and pastoral responsibilities diversified, many priests began wearing only the cassock during routine travel and informal visits. At the same time, the exorasso remained essential and used whenever the priest entered a church or monastery, since it is the principal garment of his priestly vesture. In the archdioceses of the diaspora, however, the clerical suit became the norm.

During the 1970s, practical considerations also led many priests to shorten their hair and beards. Another contributing factor was that some clergy entered secular professions for various reasons beyond the scope of this article.

Two problematic tendencies emerged during this period. The first was an excessive relaxation of standards. Some priests ceased wearing even the clerical suit and began dressing in whatever casual clothing was most comfortable, to the point that they were no longer distinguishable from others. Outward appearance reflects one's inner disposition. External conduct reveals what is within. Some clergy lost a sense of dignity and forgot that they are consecrated to the service of God twenty-four hours a day.

The second tendency began after the 1990s as a reaction against the spirit of secularization that had dominated many church circles during the second half of the twentieth century. One visible expression of this reaction was a return to long hair and beards and the rejection of the clerical suit. Some went so far as to claim that priests who do not maintain a traditional appearance somehow lack sacramental grace. This dangerous way of thinking must be recognized and treated with patience, discernment, and calm.

This issue has a particular dimension in our Archdiocese. Many converts were drawn to the Orthodox Church because of the modernization adopted by their former churches, along with the liberalizing trends that followed — developments that far exceeded what those who launched the “Church for Our World” movement in the 1960s had envisioned. The more forcefully secularization manifests itself in the Church, the more strongly traditionalism tends to arise in response. This is a principle that rarely fails.

At one luncheon, a newly consecrated bishop asked the deacon of a well-known metropolitan — renowned worldwide for his spiritual depth and theological writings — how many sets of liturgical vestments his elderly metropolitan owned. The metropolitan answered his deacon and replied: “Tell him that I do not concern myself with the theology of ribbons.” His response was sharp, but no sharper than the triviality of the question.

Continued on page 6

I personally know how meticulously this elder celebrated the liturgy and how deeply he cared about both its outward beauty and inner meaning. But he wished to teach the young bishop a lesson: focus on depth and substance and avoid becoming preoccupied with appearances and liturgical extravagance.

I therefore urge our priests always to “go deeper” in everything.

It is important that a priest’s clothing conform to the traditions of the Church and to the guidance followed in his Archdiocese. I allow the priests of our Archdiocese to follow either style in their outward appearance: the traditional attire or the clerical suit. This is a matter related to their spiritual conscience and the direction of their spiritual life. For that reason, I do not compel them to act against their conscience. What I do require is a dignified appearance and impeccable cleanliness. A priest should not dress in a flashy manner, following the latest fashion trends. Rather, his appearance should be appropriate, clean, and well-ordered. Those who wear the clerical suit should avoid excessive elegance and should not replace it with casual daily clothing. Likewise, priests who follow the traditional style should not allow their hair and beards to become excessively long, unkempt, or untrimmed. They should appear orderly and respectable. A parish priest is not a monk secluded in his monastery. He is a married man responsible for his wife and children, and his priestly ministry calls him to accompany his parishioners in every circumstance of life. Both groups should also pay close attention to personal hygiene, especially if they serve in humid, hot, and coastal regions.

The Fathers of the Church teach us that virtue lies in moderation. It is the “middle way between two extremes.” Generosity, for example, stands between wastefulness and stinginess. Courage lies between recklessness and cowardice. The same principle applies here. A priest’s appearance should be neither overly refined nor overly neglected. It is even advisable to wear a small amount of subtle, non-overpowering fragrance. Let us be dignified both inwardly and outwardly—in form and in substance, in appearance and in essence. In this way, we may fulfill our ministry with reverence and godliness, taking great care that it be pleasing to God before anyone else.

Divine Liturgy Variables for Sunday May 31, 2026

THE FIRST ANTIPHON

The heavens declare the glory of God, and the firmament proclaimeth the work of His hands. Day unto day poureth forth speech, and night unto night proclaimeth knowledge.

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

There are neither tongues nor words in which their voices are not heard. Their sound hath gone forth into all the earth, and their words unto the ends of the world.

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

Glory... Both now...

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

THE SECOND ANTIPHON

The Lord hear thee in the day of affliction; the Name of the God of Jacob defend thee. Let Him send forth unto thee help from His sanctuary, and out of Zion let Him help thee.

Save us, O Good Comforter, who sing to Thee: Alleluia.

Let Him remember every sacrifice of thine, and thy whole-burnt offering let Him fatten.

Save us, O Good Comforter, who sing to Thee: Alleluia.

The Lord grant thee according to thy heart, and fulfill all thy purposes.

Save us, O Good Comforter, who sing to Thee: Alleluia.

Glory... Both now and ever... Amen.

O, only begotten Son and Word of God...

THE THIRD ANTIPHON

O Lord, in Thy strength the king shall be glad, and in Thy salvation shall he rejoice exceedingly. The desire of his heart hast Thou granted unto him, and hast not denied him the request of his lips. Thou wentest before him with blessings of goodness, Thou hast set upon his head a crown of precious stones. He asked life of Thee, and Thou gavest him length of days unto ages of ages.

THE EISODIKON (ENTRANCE HYMN) OF THE FEAST

Be Thou exalted, O Lord, in Thy strength; we shall praise and sing of Thy mighty acts.

Save us, O Good Comforter, who sing to Thee: Alleluia.

APOLYTIKION OF PENTECOST IN TONE EIGHT

Blessed art Thou, O Christ our God, Who hast revealed the fishermen as most wise, having sent upon them the Holy Spirit, and through them Thou hast fished the universe, O Lover of mankind, glory to Thee.

KONTAKION OF PENTECOST IN TONE EIGHT

When the High One descended, confusing tongues, He divided the nations. And when He distributed the fiery tongues He called all to one unity. Wherefore, in unison we glorify the most Holy Spirit.

Divine Liturgy Variables for Sunday May 31, 2026

MEGALYNARION FOR THE FEAST IN TONE SEVEN

O Thou who without experience of corruption wast found to be with child, and didst lend flesh unto the Word Who devised all things, O thou Mother who hast not known wedlock, O Virgin Theotokos, vessel of the Uncontainable One, dwelling place of thy boundless Fashioner, thee do we magnify.

KOINONIKON (COMMUNION HYMN) FOR PENTECOST IN TONE EIGHT

Thy good Spirit shall lead me in the land of uprightness. Alleluia.

ترانيم القداس الإلهي ليوم الأحد ٣١ أيار ٢٠٢٦

الانتيفونا الأولى

السَّمَاوَاتُ تُذْبِغُ مَجْدَ اللَّهِ، وَالْفَلَكَ يُخْبِرُ بِأَعْمَالِ يَدَيْهِ. يَوْمٌ إِلَى يَوْمٍ يُبْدِي كَلِمَةً، وَلَيْلٌ إِلَى لَيْلٍ يُخْبِرُ عِلْمًا.
بِشَفَاعَاتِ وَالِدَةِ الْإِلَهِي، يَا مُخَلِّصُ، خَلِّصْنَا.
مَا مِنْ خِطَابٍ أَوْ كَلَامٍ لَا تُسْمَعُ بِهِ أَصْوَاتُهُمْ. إِلَى كُلِّ الْأَرْضِ حَرَجَ صَوْتُهُمْ، وَفِي أَقْطَارِ الْمَسْكُونَةِ انْتَبَتْ كَلَامُهُمْ.
بِشَفَاعَاتِ وَالِدَةِ الْإِلَهِي، يَا مُخَلِّصُ، خَلِّصْنَا.
الْمَجْدُ... الْآنَ وَكُلَّ أَوَانٍ... آمِينَ.
بِشَفَاعَاتِ وَالِدَةِ الْإِلَهِي، يَا مُخَلِّصُ، خَلِّصْنَا.

الانتيفونا الثانية

لَيْسْتَجِبُ لَكَ الرَّبُّ فِي يَوْمِ الصِّيقِ. لِيَنْصُرَكَ اسْمُ إِلَهٍ يَعْقُوبَ. لِيُرْسِلَ لَكَ عَوْنًا مِنْ قُدْسِهِ، وَمِنْ صِهْيُونَ لِيَعُضِّدَكَ.
خَلِّصْنَا أَيُّهَا الْمُعْزِي الصَّالِحِ، لِنُرْتَلِ لَكَ: هَلْلُوبِيَا.
لِيَذْكُرْ كُلَّ تَقْدِمَاتِكَ، وَيَسْتَسْمِنَ مُحَرِّقَاتِكَ.
خَلِّصْنَا أَيُّهَا الْمُعْزِي الصَّالِحِ، لِنُرْتَلِ لَكَ: هَلْلُوبِيَا.
لِيُعْطِكَ حَسَبَ قَلْبِكَ، وَيُنِّمَّ كُلَّ رَأْيِكَ.
خَلِّصْنَا أَيُّهَا الْمُعْزِي الصَّالِحِ، لِنُرْتَلِ لَكَ: هَلْلُوبِيَا.
الْمَجْدُ... الْآنَ وَكُلَّ أَوَانٍ... آمِينَ.
يَا كَلِمَةَ اللَّهِ، الْإِبْنَ الْوَحِيدِ ...

الانتيفونا الثالثة

يَا رَبُّ، بِعُقُوتِكَ يَفْرَحُ الْمَلِكُ، وَبِخَلَّاصِكَ يَبْتَهِجُ جِدًّا. شَهْوَةٌ قَلْبِهِ قَدْ أُعْطِيَتْهُ، وَمَشِيئَةٌ شَفَتِيهِ لَمْ تُعْذِمَهُ. إِنَّكَ قَدْ بَدَأْتَهُ بِبَرَكَاتِ الصَّلَاحِ. وَضَعْتَ عَلَى رَأْسِهِ إِكْلِيلاً مِنْ حَجَرٍ كَرِيمٍ. حَيَاةً سَأَلْتَكَ فَأَعْطَيْتَهُ طُولَ الْأَيَّامِ وَإِلَى دَهْرِ الدَّاهِرِينَ.

ترانيم القداس الإلهي ليوم الأحد ٣١ أيار ٢٠٢٦

إيصوذيكون (ترنيمَة الدخول) للعنصرة

ارْتَفِعْ يَا رَبُّ بِقُوَّتِكَ، نُسَبِّحُ وَنُرْتِّلُ لِعِزَّتِكَ. خَلِّصْنَا أَيُّهَا الْمُعْزِي الصَّالِح، لِنُرْتِّلَ لَكَ: هَلْلُوبِيَا.

طروبارية العنصرة بالحن الثامن

مُبَارَكٌ أَنْتَ أَيُّهَا الْمَسِيحُ إِلَهُنَا، يَا مَنْ أَظْهَرْتَ الصِّبَايَيْنِ غَزِيرِي الْجِمْعَةَ، إِذْ سَكَبْتَ عَلَيْهِمُ الرُّوحَ الْقُدُسَ، وَبِهِمْ اضْطَدَّتِ الْمَسْكُونَةُ، يَا مُحِبَّ الْبَشَرِ، الْمَجْدُ لَكَ.

الفتداق للصعود بالحن السادس

عِنْدَمَا نَزَلَ الْعَلِيُّ مُبْلِلًا الْأَيْسِنَةَ، كَانَ لِلْأُمَّمِ مَقْسِمًا. وَلَمَّا وَرَعَ الْأَيْسِنَةَ النَّارِيَّةَ، دَعَا الْكُلَّ إِلَى اتِّحَادٍ وَاحِدٍ، لِذَلِكَ بَاتَّفَاقِ الْأَصْوَابِ، تُمَجِّدُ الرُّوحَ الْكَلِّيَّ قُدْسُهُ.

تعظيم العنصرة بالحن السابع

لَقَدْ حَبَلْتِ وَلَمْ تُمَارِسِي خُبْرَةَ فِسادٍ، وَأَقْرَضْتِ جَسَدًا لِلْكَلِمَةِ الْبَارِي الْكَلِّ، أَيُّهَا الْأُمُّ الَّتِي لَمْ تَعْرِفِ رِجَالًا، الصَّائِرَةَ خِزَانَةً لِخَالِقِكَ الَّذِي لَا يُطَاقُ، وَمَسْكِنًا لِمُبْدِعِكَ الَّذِي لَا يُدْرِكُ. لِذَلِكَ يَا وَالِدَةَ الْإِلَهِ الْعِزْرَاءِ لِكَ نُعْظِمُ.

كينونيكون (ترنيمَة المناولة) للعنصرة بالحن الثامن

رُوحَكَ الصَّالِحَ يَهْدِينِي فِي أَرْضِ مُسْتَقِيمَةٍ. هَلْلُوبِيَا.

THE EPISTLE

Their voice has gone out into all the earth. The heavens declare the glory of God.

The Reading from the the Acts of the Apostles. (2:1-11)

When the day of Pentecost had come, the apostles were all together in one place. And suddenly a sound came from heaven like the rush of a mighty wind, and it filled all the house where they were sitting. And there appeared to them tongues as of fire, distributed and resting on each one of them. And they were all filled with the Holy Spirit, and began to speak in different tongues, as the Spirit gave them utterance. Now there were dwelling in Jerusalem Jews, devout men from every nation under heaven. And at this sound the multitude came together, and were bewildered, because each one heard them speaking in his own language. And they were all amazed and marveled, saying: "Behold, are not all these who are speaking Galileans? And how is it that we hear, each of us in our own language where we were born? Párthians and Medes and Elamites and the residents of Mesopotamia, Judæa and Cappadocía, Pontus and Asia, Phrygía and Pamphylía, Egypt and the parts of Libya belonging to Cyrene, and visitors from Rome, both Jews and proselytes, Cretans and Arabs, we hear them speaking in our own tongues the mighty works of God."



الرسالة

إلى كلِّ الأرضِ خَرَجَ صَوْتُهُمْ. السماواتِ تُدْبِعُ مَجْدَ اللَّهِ .

فَصَلِّ مِنْ أَعْمَالِ الرُّسُلِ القِدِّيسِينَ الأَطْهَارِ.

في تلكَ الأيامِ، لَمَّا حَلَّ يَوْمَ الخمسينِ، كانَ الرُّسُلُ كُلُّهُم مَعاً في مكانٍ واحدٍ. فَحَدَّثَتْ بَعَثَةً صَوْتٌ مِنَ السَّمَاءِ، كَصَوْتِ رِيحٍ شَدِيدَةٍ تَعَصِفُ، وَمَلَأَ كُلَّ البَيْتِ الَّذِي كانوا جالسينَ فيه. وَظَهَرَتْ لَهُمُ الأَسِنَّةُ مُنْقَسِمَةً كَأَنَّها مِنَ نارٍ، فَاسْتَقَرَّتْ على كُلِّ واحدٍ مِنْهُم، فَامْتَلَأُوا كُلُّهُم مِنَ الرُّوحِ القُدُّسِ، وَطَفِقُوا يَتَكَلَّمُونَ بِلُغَاتٍ أُخْرَى، كَمَا أَعْطاهُمُ الرُّوحُ أَنْ يَنْطَفِقُوا. وكانَ في أُورُشليمَ رِجالٌ يَهُودٌ أَتَقِياءُ، مِنْ كُلِّ أُمَّةٍ تَحْتَ السَّمَاءِ. فَلَمَّا صارَ هَذَا الصَّوْتُ، اجْتَمَعَ الجُمُهورُ، فَتَحَيَّرُوا، لِأَنَّ كُلَّ واحدٍ كانَ يَسْمَعُهُمْ يَنْطَفِقُونَ بِلُغَتِهِ. فَدهَشُوا جَميعُهُم، وَتَعَجَّبُوا قائلينَ بَعْضُهُم لِبَعْضٍ: أليسَ هؤُلاءِ المُتَكَلِّمُونَ كُلُّهُم جَليليينَ؟ فَكَيْفَ نَسْمَعُ كُلَّ مِنا لُغَتَهُ التي وُلِدَ فيها؟ نَحْنُ الفِرثِيِّينَ، والمادِيِّينَ، والعيلامِيِّينَ، وسُكَّانَ ما بَيْنَ النَهْرينَ، واليهودِيَّةِ، وكبادوكِيَّةِ، وَبُنطُسَ وَأَسِيَّةِ، وفريجِيَّةِ، وبمفيلِيَّةِ، ومِصرَ، ونواحي لِبْنِيَّةِ عِنْدَ القَيْروانِ، والرُومانِيِّينَ المُسْتَوطينينَ، واليهودَ، والأُخلاءَ، والكرينِيِّينَ، والعَرَبَ، نَسْمَعُهُمْ يَنْطَفِقُونَ بِالسِّبْتِنا بِعَظائِمِ اللَّهِ.

L'ÉPÎTRE

Leur message s'en est allé par toute la terre . Les cieux racontent la gloire de Dieu.

Lecture des actes des Apôtres.

Le jour de la Pentecôte, ils étaient tous ensemble dans le même lieu. Tout à coup il vint du ciel un bruit comme celui d'un vent impétueux, et il remplit toute la maison où ils étaient assis. Des langues, semblables à des langues de feu, leur apparurent, séparées les unes des autres, et se posèrent sur chacun d'eux. Et ils furent tous remplis du Saint Esprit, et se mirent à parler en d'autres langues, selon que l'Esprit leur donnait de s'exprimer. Or, il y avait en séjour à Jérusalem des Juifs, hommes pieux, de toutes les nations qui sont sous le ciel. Au bruit qui eut lieu, la multitude accourut, et elle fut confondue parce que chacun les entendait parler dans sa propre langue. Ils étaient tous dans l'étonnement et la surprise, et ils se disaient les uns aux autres : Voici, ces gens qui parlent ne sont-ils pas tous Galiléens ? Et comment les entendons-nous dans notre propre langue à chacun, dans notre langue maternelle ? Parthes, Mèdes, Élamites, ceux qui habitent la Mésopotamie, la Judée, la Cappadoce, le Pont, l'Asie, la Phrygie, la Pamphylie, l'Égypte, le territoire de la Libye voisine de Cyrène, et ceux qui sont venus de Rome, Juifs et prosélytes, Crétois et Arabes, comment les entendons-nous parler dans nos langues des merveilles de Dieu?



THE GOSPEL

The Reading from the Holy Gospel according to St. John. (7:37-52; 8:12)

On the last day of the feast, the great day, Jesus stood up and proclaimed, “If anyone thirst, let him come to Me and drink. He who believes in Me, as the Scripture has said, ‘Out of his belly shall flow rivers of living water.’” Now this He said about the Spirit, which those who believed in Him were to receive; for as yet the Spirit had not been given, because Jesus was not yet glorified. When they heard these words, many of the people said, “This is really the prophet.” Others said, “This is the Christ.” But some said, “Is the Christ to come from Galilee? Has not the Scripture said that the Christ is descended from David, and comes from Bethlehem, the village where David was?” So there was a division among the people over Him. Some of them wanted to arrest Him, but no one laid hands on Him. The officers then went back to the chief priests and Pharisees, who said to them, “Why did you not bring Him?” The officers answered, “No man ever spoke like this man!” The Pharisees answered them, “Are you led astray, you also? Have any of the authorities or of the Pharisees believed in him? But this crowd, who do not know the Law, are accursed.” Nicodemus, who had gone to Him before, and who was one of them, said to them, “Does our Law judge a man without first giving him a hearing and learning what he does?” They replied, “Are you from Galilee too? Search and you will see that no prophet is to rise from Galilee.” Again Jesus spoke to them, saying, “I am the light of the world; he who follows Me will not walk in darkness, but will have the light of life.”



فَصْلٌ شَرِيفٌ مِنْ بَشَارَةِ الْقَدِيسِ يوحنا الإِنْجِيلِيّ الْبَشِيرِ.

في اليومِ الْآخِرِ الْعَظِيمِ مِنَ الْعِيدِ، كَانَ يَسُوعُ واقفًا، فصاح قائلاً: إِنَّ عَطِشَ أَحَدٍ فليأتِ إليّ وَيَشْرَبْ. مَنْ آمَنَ بي، كما قال الكتابُ، سَتَجْرِي مِنْ بَطْنِهِ أَنْهَارٌ مَاءٍ حَيٍّ، إِنَّمَا قَالَ هَذَا عَنِ الرُّوحِ الَّذِي كَانَ الْمُؤْمِنُونَ بِهِ مُزْمِعِينَ أَنْ يَقْبَلُوهُ لِأَنَّ الرُّوحَ الْقُدُسَ لَمْ يَكُنْ قَدْ أُعْطِيَ بَعْدَ، لِأَنَّ يَسُوعَ لَمْ يَكُنْ قَدْ مُجِدِّدَ بَعْدَ، فَكَثِيرُونَ مِنَ الْجَمْعِ لَمَّا سَمِعُوا كَلَامَهُ، قالوا: هَذَا بِالْحَقِيقَةِ هُوَ النَّبِيُّ. وَقَالَ آخَرُونَ: هَذَا هُوَ الْمَسِيحُ، وَآخَرُونَ قالوا: أَلَعَلَّ الْمَسِيحَ مِنْ الْجَلِيلِ يَأْتِي؟ أَلَمْ يَقُلِ الْكِتَابُ إِنَّهُ مِنْ نَسْلِ دَاوُدَ، مِنْ بَيْتِ لَحْمٍ، الْقَرِيَّةِ حَيْثُ كَانَ دَاوُدُ، يَأْتِي الْمَسِيحُ؟ فَحَدَّثَ شِقَاقٌ بَيْنَ الْجَمْعِ مِنْ أَجْلِهِ، وَكَانَ قَوْمٌ مِنْهُمْ يُرِيدُونَ أَنْ يُمَسِّكُوهُ، وَلَكِنْ لَمْ يَلْقَ أَحَدٌ عَلَيْهِ يَدًا، فَجَاءَ الْخُدَّامُ إِلَى رُؤَسَاءِ الْكَهَنَةِ وَالْفَرِيسِيِّينَ، فَقَالَ هَؤُلَاءِ لَهُمْ: لِمَ لَمْ تَأْتُوا بِهِ؟ فَأَجَابَ الْخُدَّامُ: لَمْ يَتَّكَلَّمْ قَطُّ إِنْسَانٌ هَكَذَا مِثْلَ هَذَا الْإِنْسَانِ! فَأَجَابَهُمُ الْفَرِيسِيُّونَ: أَلَعَلَّكُمْ أَنْتُمْ أَيْضًا قَدْ ضَلَلْتُمْ، هَلْ أَحَدٌ مِنَ الرُّؤَسَاءِ أَوْ مِنَ الْفَرِيسِيِّينَ آمَنَ بِهِ؟ أَمَّا هَؤُلَاءِ الْجَمْعُ، الَّذِينَ لَا يَعْرِفُونَ النَّامُوسَ، فَهُمْ مَلْعُونُونَ. فَقَالَ لَهُمْ نيقوديمسُ، الَّذِي كَانَ قَدْ جَاءَ إِلَيْهِ لَيْلًا، وَهُوَ وَاحِدٌ مِنْهُمْ: أَلَعَلَّ نَامُوسَنَا يَدِينُ إِنْسَانًا إِنْ لَمْ يَسْمَعْ مِنْهُ أَوْلًا، وَيَعْلَمُ مَا فَعَلَ؟ أَجَابُوا وقالوا لَهُ: أَلَعَلَّكَ أَنْتَ أَيْضًا مِنَ الْجَلِيلِ؟ إِبْحَثْ وَاَنْظُرْ، إِنَّهُ لَمْ يَكُنْ نَبِيًّا مِنَ الْجَلِيلِ. ثُمَّ كَلَّمَهُمْ أَيْضًا يَسُوعُ قائلاً: أَنَا هُوَ نُورُ الْعَالَمِ، مَنْ يَنْبَغُنِي فَلَا يَمْشِي فِي الظَّلَامِ، بَلْ يَكُونُ لَهُ نُورُ الْحَيَاةِ.

L'ÉVANGILE

Lecture de l'Évangile selon saint Jean

Le dernier jour de la fête des tentes, le grand jour, Jésus, se tenant debout, s'écria : « Si quelqu'un a soif, qu'il vienne à moi, et qu'il boive. Celui qui croit en moi, des fleuves d'eau vive couleront de son sein, comme dit l'Écriture. » Il dit cela de l'Esprit que devaient recevoir ceux qui croiraient en lui ; car l'Esprit n'était pas encore donné, parce que Jésus n'avait pas encore été glorifié. Des gens de la foule, ayant entendu ces paroles, disaient : « Celui-ci est vraiment le prophète ». D'autres disaient : « C'est le Christ ». Et d'autres disaient : « Est-ce bien de la Galilée que doit venir le Christ ? L'Écriture ne dit-elle pas que c'est de la postérité de David, et du village de Bethléhem, où était David, que le Christ doit venir ? » Il y eut donc, à cause de lui, division parmi la foule. Quelques-uns d'entre eux voulaient le saisir, mais personne ne mit la main sur lui. Ainsi les gardes retournèrent vers les grands prêtres et les pharisiens. Et ceux-ci leur dirent : « Pourquoi ne l'avez-vous pas amené ? »



L'ÉVANGILE

Les gardes répondirent : « Jamais homme n'a parlé comme cet homme. » Les pharisiens leur répliquèrent : « Est-ce que vous aussi, vous avez été séduits ? Y a-t-il quelqu'un parmi les chefs ou les pharisiens qui ait cru en lui ? Mais cette foule qui ne connaît pas la loi, ce sont des maudits ! » Nicodème, qui était venu de nuit vers Jésus, et qui était l'un d'entre eux, leur dit : « Notre loi condamne-t-elle un homme avant qu'on l'entende et qu'on sache ce qu'il a fait ? » Ils lui répondirent : « Es-tu aussi Galiléen ? Examine, et tu verras que de la Galilée il ne sort point de prophète. » Jésus leur parla de nouveau, et dit : « Je suis la lumière du monde ; celui qui me suit ne marchera pas dans les ténèbres, mais il aura la lumière de la vie. »

THE SYNAXARION

On this day, the eighth Sunday of Pascha, we celebrate Holy Pentecost.

Verses

In a mighty wind Christ distributeth the Divine Spirit
In the form of fiery tongues unto the Apostles.

In one great day, the Spirit was poured out on the Fishermen.

On this day—the fiftieth after Great and Holy Pascha—we commemorate the descent of the Holy Spirit upon the holy Disciples and Apostles in the form of tongues of fire. Numbering about 120, they who followed the Master gathered in Jerusalem in the upper room of a house to await the Lord's promise to send the Holy Spirit. At about the third hour of the day, there came a sound from Heaven as of a mighty rushing wind, and it filled the house. Cloven tongues immediately appeared, like as of fire, and sat upon the head of each of them. The Apostles began to speak, not with the languages of their ancestors, but with other languages with which the Holy Spirit supplied them, as He inspired them. After the Apostle Peter explained what had happened, 3,000 people joined the Church on the inauguration of the priesthood of grace. The objectives of Pentecost are, namely, the coming of the Holy Spirit into the world, the fulfillment of the promise of Jesus Christ, and the completion of the undefiled hope of the Apostles.

By the intercessions of the Holy Apostles, O Christ our God, have mercy

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

MAY 2026

Sunday 31 – Pentecost Sunday

- * 09:05 am Sunday Orthros
- * 10:30 am Divine Liturgy
- * 12:30 pm Antiochian Women Book Club in the Souaid Boardroom

JUNE 2026

Tuesday 2

- * 08:30 pm - Men's Brotherhood officer's meeting via Teams Meeting

Thursday 4

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

Saturday 6

- * 06:00 am - Men's Brotherhood Fishing Outing
- * 02:00 pm - Arabic courses
- * 04:00 pm - St. George Children Choir Rehearsal
- * 05:30 pm - Teen SOYO Bible Bowl Practice
- * 06:30 pm - Vespers
- * 07:30 pm - Young Adults meeting



Sunday 7 – The Sunday of All Saints

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

Wednesday 10

- * 07:00 pm - Antiochian Women Executive Meeting via Teams Meeting

Saturday 13

- * 02:00 pm - Arabic courses
- * 04:00 pm - Mother's Group Gathering in the Youth Center
- * 04:00 pm - St. George Children Choir Rehearsal
- * 05:30 pm - Teen SOYO Bible Bowl Practice
- * 06:30 pm - Vespers
- * 07:30 pm - Young Adults meeting
- * 07:30 pm - Arabic Bible Study Group in the Fellowship Hall



Prayers Offered For the Living

For the Orthodox Servants of God:

Antoine Daoud; Souad Sayegh; Marc-Andre Légaré; Khodor;
Suhail Morjaneh; Yvette Kassis; Souad Khoury; Enriqu ; Gaby;
Julie Kourakos; Nabil Samaan; Jean-Pierre; Julie Grillakis;
Sophia Jabbour; Elie Doro; Mary Aboud; Jos e Bernaquez;
Gaby, Nada & Nicolas Mouacdi ; Josephine Soury.

Prayers in memory of

Father Seraphim Moslener

Churching today

Ignatius Boutros, son of Robert Boutros and Ekaterina Aladinskaya

Baptism today at 1:30 pm

Lucas Michael El-Hage, son of Michael El-Hage & Tatiana Saliba

Forthcoming Wedding Saturday, June 6th at 3 pm

Elias Zarifoglu, son of Hanna Zarifoglu & Katarina Doganci to
Gayel El-Hage, daughter of Fadi El-Hage & Madona El-Hage



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

أيار ٢٠٢٦

الأحد ٣١ أحد العنصرة

- * صلاة السحرية ٩:٠٥ صباحاً
- * القدّاس الإلهي ١٠:٣٠ صباحاً
- * اجتماع للسيدات الأنطاكيّات—دراسة كتاب- في قاعة سويد ١٢:٣٠ ب.ظ.

حزيران ٢٠٢٦

الثلاثاء ٢

- * اجتماع فرقة الرجال - أونلاين ٨:٣٠ مساءً

الخميس ٤

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

السبت ٦

- * رحلة لصيد السمك من تنظيم فرقة الرجال ٦:٠٠ صباحاً
- * دراسة اللّغة العربيّة ٢:٠٠ ب.ظ.
- * تدريبات جوقة أطفال كنيسة القديس جاورجيوس ٤ مساءً
- * اجتماع TEEN SOYO للتحضير للمسابقة الإنجيليّة ٥:٣٠ مساءً
- * صلاة الغروب ٦:٣٠ مساءً
- * اجتماع الشبيبة YAM ٧:٣٠ مساءً

الأحد ٧

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

الأربعاء ١٠

- * اجتماع السيدات الأنطاكيّات—أونلاين- ٧:٠٠ مساءً

السبت ١٣

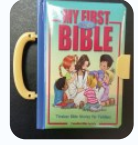
- * دراسة اللّغة العربيّة ٢:٠٠ ب.ظ.
- * اجتماع فرقة الأمّهات ٤ مساءً
- * تدريبات جوقة أطفال كنيسة القديس جاورجيوس ٤ مساءً
- * اجتماع TEEN SOYO للتحضير للمسابقة الإنجيليّة ٥:٣٠ مساءً
- * صلاة الغروب ٦:٣٠ مساءً
- * اجتماع الشبيبة YAM ٧:٣٠ مساءً
- * دراسة إنجيليّة باللّغة العربيّة ٧:٣٠ مساءً





"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

Lucas Michael El-Hage, son of Michael El-Hage & Tatiana Saliba
For his baptism on Sunday, May 31st, 2026 at 1:30 pm

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!

If you are interested and want to purchase this set of 5-Volume series, please contact the Church office at 514 276-8533 ext. 200

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Author: Fr. Theodore Stylianopoulos
Translator of Arabic edition: His Eminence, Metropolitan SABA

From the publisher:

This 5-volume series combines the witness of the Bible and Orthodox worship. The biblical readings prescribed for the Orthodox liturgical year are meaningfully related to the holy days and seasons of the Church calendar. Intended for adults and young adults, this series of Bible Studies may be used effectively for religious education and spiritual renewal both in group study as well as private meditation. Includes study questions and space to write inside the books.

Arabic edition published by the Antiochian Orthodox Archdiocese, 2025. Original English edition published by the Greek Orthodox Archdiocese Department of Religious Education, 1981-1985.

Paperback
Page numbers range between 95-155 pages.
5 1/2 x 8"

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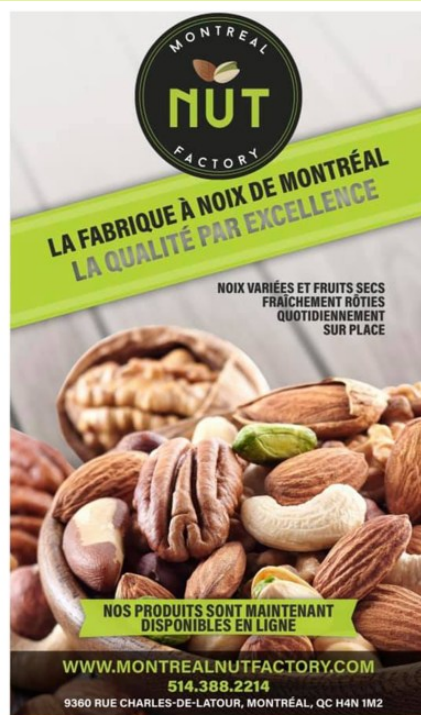
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PLEASE PARK RESPONSIBLY

Out of respect for everyone in our community,
please be reminded of the following:



**Park Only in
Designated Spots**



Respect Marked Lines



**Do Not Block Other
Cars**



**Keep the Entrances
Clear**



**Do Not Park in Spots
Reserved for Clergy,
Office Staff or the
Handicap**



**Do Not Park Along the
Retaining Wall Outside
the Garage Door and
Along the Wall Inside
the Garage**

YOUR COOPERATION MATTERS!

**Thank you for keeping our exterior parking lot and indoor
garage safe and accessible for everyone!**

ANTIOCHIAN WOMEN DIOCESE SCHOLARSHIP AWARD

**APPLY
NOW**

CANADIAN WINNING APPLICANT **\$750.00 CAD**

AMERICAN WINNING APPLICANT **\$500.00 USD**

**WINNER WILL BE ANNOUNCED AT THE
2026 PARISH LIFE CONFERENCE IN MONTREAL.**

NEW

**A generous donor has increased the
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THE QUALIFICATIONS FOR THE SCHOLARSHIP ARE:

- The applicant must be a female over 26 years of age.
- The applicant must be a member in good standing of her local Antiochian parish.
- The applicant must be actively involved in the life of her parish.
- The applicant must be applying for/or registered in an academic or trade program of study.
- The applicant must demonstrate financial need.



**SCHOLARSHIP
INFO**

SCAN NOW



**APPLICATION
FORM**

SCAN NOW

A by

***Deadline has been
extended to June
10!***

VOLUNTEERS NEEDED



Saint George Orthodox Church of Montreal is honored to host this year's Parish Life Conference taking place July 2–5.

Hosting the Parish Life Conference is a special opportunity for our parish community to come together in service, fellowship, and hospitality.

Whether you are available for a few hours or throughout the conference, your help and generosity will make a meaningful difference.



We are seeking individuals of all ages to assist with:

- ✓ Registration and hospitality
- ✓ Assistance during various events
- ✓ Event setup and coordination
- ✓ General assistance throughout the conference

If you are interested in volunteering, please contact Jessica Auger by phone at (514) 515-2825 or by email at jessauger@gmail.com

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- ✓ Friendly, patient and motivated peers willing to help classmates succeed.

Benefits of Being a Peer Tutor

- ✓ Gain leadership and teaching experience
- ✓ Boost your own understanding of the subject
- ✓ Earn volunteer hours for school or community programs
- ✓ Make a positive impact in your school community

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TRAINING PROVIDED.**



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Questions? Contact Catherine Kishfy at mentoringdirector@saintgeorgemontreal.org

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New
Scholarship
Opportunity



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to be awarded

**LAST CHANCE
TO APPLY!**

APPLICATIONS CLOSE

**DEADLINE
MAY 31, 2026**



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<https://bit.ly/MentoringScholarship2026>

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INVITE ALL PARISH TO

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DAY  BBQ**

JUNE 21

FOLLOWING LITURGY


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accepted.* 

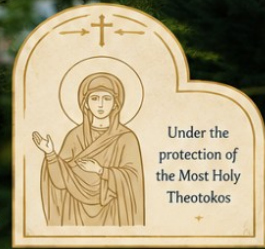


*Come and enjoy
a good burger
with us.*





CHURCH SCHOOL End-of-Year Monastery Trip!



→ SATURDAY, JUNE 20, 2026 →



DIVINE LITURGY
10:00 a.m.



LUNCH
12:00 p.m.
Bring your own lunch



**ENJOY
CARPOOLING!**
Let's travel together
in fellowship!



PLEASE REGISTER BY JUNE 10, 2026

We need to provide the sisters with the expected number of attendees.

REGISTRATION INFORMATION

- 1 How many members of your family will be attending the trip?
- 2 Will your family bring your own lunch or purchase food from the monastery kiosk?
Please choose one:
 - We will bring our own lunch
 - We will purchase from the monastery kiosk
- 3 If purchasing from the monastery kiosk, how many people will be buying food?

*Your response helps the sisters prepare accordingly.
Thank you!*

SCAN TO REGISTER!



*Looking forward to seeing you all
as we begin the summer together
with the blessings of the
Most Holy Theotokos!*



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AND UPSTATE NEW YORK

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JULY 2-5, 2026



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YOUR ACTION
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5 DAYS LEFT

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SPECIAL ENDS ON JUNE 3



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FRIDAY EVENING

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CHADI NADDAF
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PIERRE NASA

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with modern Arabic music for an
immersive, high-energy experience.



PIERRE NASA



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