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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يمكنكم متابعة اخبار كنيستنا بقراءة هذه النشرة الأسبوعية

November 10, 2024

Twentieth Sunday after Pentecost,
Apostles Olympas, Rodion, Sosipater, Tertios, Erastos and Quartos of the Seventy;
Great-martyr Orestes of Cappadocia

ORTHOFLASH - St.George Montréal Youth Ministry

LITURGICAL COLOURS IN THE ORTHODOX CHURCH

Liturgical colours are those specific colours which are used for vestments and the altar covers. Each colour serves as a visual clue of the season or the feast day.



GOLD is the liturgical colour for the general season: from Christmas to Theophany, and in some places, during the Nativity Fast. Moreover, gold is used for any feasts or days commemorating Our Lord, the Apostles and the Holy Hierarchs.

BLUE is worn for all feasts and fasts of the Theotokos. The Orthodox Church also uses this colour for the Presentation of the Lord, the Annunciation, and the fifth Friday of Lent (Madayeh).

RED is used for Holy Friday; any Feasts and Days commemorating the Cross; Beheading of St. John the Baptist; Feasts of Holy Martyrs; Nativity Fast; Pascha and Nativity (in Moscow, on Mount Athos, and at Jerusalem).

GREEN is worn for Palm Sunday; Pentecost; as well as days commemorating Angels, Prophets, Monastic Saints, Ascetics, and Fools for Christ.

PURPLE is used during Great Lent to denote the season's penitential character. However, even during Great Lent, Sundays are still a celebration of the Resurrection, so bright colours are worn instead of purple.

WHITE is a Paschal colour, associated with themes of baptism, light and joy. But red is also appropriate for Pascha as it is a colour of royalty.

There are local traditions as well. For example, for the Feast of the Exaltation of the Holy Cross (September 14), clergy in Greece often wear green vestments, while clergy in Jerusalem or on Mount Athos wear red vestments. There are no universal or fixed practices, only general

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

PARISH CONTACT INFORMATION

CLERGY

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

His Grace Bishop ALEXANDER
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Tamara Karawi *Secretary*

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Fr Joseph Purpura, *Pastor*

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Arranging sacraments (baptisms, weddings, funerals); home and hospital visits; membership, dues and donations; hall reservations.

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You are welcome to Join in with them!

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OFFICE HOURS
Monday - Friday from 8:00 a.m - 4:00 p.m

LES COULEURS LITURGIQUES DANS L'ÉGLISE ORTHODOXE

Les couleurs liturgiques sont les couleurs spécifiques utilisées pour les vêtements et les couvertures d'autel. Chaque couleur sert d'indice visuel de la saison ou du jour de fête.
L'**OR** est la couleur liturgique du temps ordinaire : de Noël à la Théophanie et, dans certains endroits, pendant le jeûne de la Nativité. En outre, l'or est utilisé pour les fêtes ou les jours commémorant Notre Seigneur, les Apôtres et les Saints Hiérarques.
Le **BLEU** — toutes les fêtes de la Théotokos. L'Église orthodoxe utilise également cette couleur pour la Présentation du Seigneur, l'Annonciation et le cinquième vendredi de Carême (Madayeh).
Le **ROUGE** est porté le Vendredi saint ; les fêtes et les jours commémorant la Croix ; la décapitation de saint Jean-Baptiste ; les fêtes des saints martyrs ; le jeûne de la Nativité ; Pâques et la Nativité (à Moscou, au Mont Athos et Jérusalem).
Le **VERT** est pour le dimanche des Rameaux, la Pentecôte, ainsi que les jours commémorant les anges, les saints monastiques, les ascètes.
Le **VIOLET** est porté pendant le Grand Carême pour indiquer le caractère pénitentiel de la saison. Cependant, comme le dimanche est toujours une célébration de la Résurrection, le clergé porte des couleurs vives.
Le **BLANC** est une couleur pascale, associée aux thèmes du baptême, de la lumière et de la joie. Cependant, le rouge — couleur de la royauté — est également approprié pour Pâques.
En outre, des traditions locales existent ; par exemple, pour l'Exaltation de la Sainte Croix (14 septembre), le clergé en Grèce porte souvent des vêtements verts, tandis que celui de Jérusalem ou du Mont Athos porte des vêtements rouges. Il n'existe pas de pratiques universelles ou fixes, mais seulement des directives générales.



الألوان الليتورجية في الكنيسة الأرثوذكسية

الألوان الليتورجية هي الألوان التي تستخدم في لباس الكهنة وستائر وأغطية الهيكل المقدّس. يدلّ كل لون على الموسم أو العيد المحتفل به.

اللون الذهبي - يستخدم اللون الذهبي في المواسم عامّةً: من الميلاد إلى عيد الظهور الإلهي (عيد الغطاس) وفي بعض الأحيان خلال صوم الميلاد. كما يستخدم اللون الذهبي في جميع الأعياد المخصّصة للسيّد وللرسل ورؤساء الكهنة.

اللون الأزرق – يستخدم في جميع الأعياد وفترات الصيام الخاصة بوالدة الإله. تستخدم الكنيسة الأرثوذكسية هذا اللون أيضاً في عيد دخول السيّد إلى الهيكل وعيد البشارة وفي بعض التقاليد يستخدم في المديح الخامس من الصوم الكبير.

اللون الأحمر – يستخدم في يوم الجمعة العظيم وفي تذكار الصليب المقدس وفي قطع رأس القديس يوحنا المعمدان وفي أعياد الشهداء القديسين وفي صوم الميلاد. كما يتم استخدامه في الفصح والميلاد (في موسكو وجبل أثوس والقدس).

اللون الأخضر - يستخدم في أحد الشعانين وفي عيد العنصرة وفي تذكار الملائكة والرهبان القديسين والنُسّاك والمتبالهين في المسيح.

اللون البنفسجي – يتم ارتداؤه في الصّوم الكبير للدلالة على طابع التوبة في هذا الموسم. ولكن بما أن أيام الآحاد تكون الخدمة للقيامة يمكن ارتداء الألوان الزاهية حتى في زمن الصوم.

اللون الأبيض – هو لون القيامة ويرتبط بالعماد والنور والفرح. مع ذلك، فاللون الأحمر أيضاً مناسب للفصح لأنه لون ملكيّ.

نجد في الكنيسة الأرثوذكسية تقاليد محليّة حيث يرتدي الكهنة في اليونان اللون الأخضر بمناسبة عيد رفع الصليب المقدس (14 أيلول) في حين يرتدي الكهنة في القدس وجبل أثوس اللون الأحمر. لا يوجد قوانين ثابتة تحدّد إستخدام الألوان الليتورجية وإنما تقاليد وعادات عامّة.

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The Christian Approach to Crises, Part Three

An Interview with Metropolitan Saba (Isper)

Question: There are instances of profoundly tragic psychological and physical suffering, murder, rape, wars, etc. If God desires salvation for everyone, why doesn't He intervene to prevent such pains that could lead to a loss of faith or a weakening of faith for some believers?

Answer: This question has persisted throughout human history, and no religion or philosophy has ignored it. Nevertheless, a definitive answer remains elusive, as previously mentioned; the response is experiential. We must navigate through these challenges to reach conclusions based on our encounters. I deeply appreciate Christ's response, which I believe is the most beautiful and fitting answer. Christ wasn't preoccupied with providing an intellectual explanation for the existence of evil, pain, illness, wars, and the like. While the Bible presents various explanations, Christ's focus transcended the satisfaction of intellectual curiosity. Rather, He saw a sick person and healed him; He saw a paralytic and straightened him; He saw the dead and raised them to life; He saw the hungry and fed them.

In my belief, a substantial part of the answer to this question, if not its entirety, lies in sharing in the suffering. Sharing with the sufferer—this is the role of the Church and believers, to participate, empathize, assist, support, console, and ensure that the afflicted do not feel alone.

Recently, I encountered a story from a French music composer who was blind for ten years and regained his sight. He authored a book discussing this experience, documenting his encounters with many others who, like him, had lost their sight. He recounts an interaction with a very elderly and extremely poor street vendor who said, "I've lived fifty years in this neighborhood, and no one has ever mentioned my name. I am not a person with a name, but a condition. I am referred to as 'the blind one.' When I was young, at your age, the need for affection consumed me. I used to go to brothels just to touch, because there, at least, someone would touch me. I didn't seek this for the sake of sexual pleasure but for someone to touch me, to feel me. Unfortunately, you can easily buy sexual pleasure with money, but emotional touch and connection cannot be purchased. So, I detested those women, because for them, it was just a job." This is a clear indication of how much humans need to feel a sense of engagement. I believe that this is the most important and practical answer provided by Christ: to share with the sufferer. Naturally, the manner and quality of participation vary from

Q: Unfortunately, we observe that some clergy lack the ability to empathize with those who are suffering. What is the reason for this, and how can we overcome it to provide better support?

A: Regrettably, the fault lies with us, as we were not instilled with a sense of sharing from childhood in our homes. Our society, unfortunately, nurtures us in selfishness, self-love, and consumerism. Consequently, even if we are believers and hold roles in the church, whether as bishops, priests, deacons, or monks, we may execute our service sincerely yet often lack the crucial sense of sharing. This sentiment is more vital than the service or gift we offer to those in need. Addressing this deficiency requires education. I earnestly hope that pastors will prioritize self-education and subsequently educate their congregations on the significance of sharing. Parents, too, must pay heightened attention to instilling the importance of sharing and giving into their children from an early age.

A noteworthy initiative in America illustrates the practical development of a sense of sharing among children. Some churches encourage children, especially during fasting periods, to collect items from their possessions to donate to children in poor countries or those afflicted by wars. This approach teaches children from a young age that their fasting is incomplete without giving from their personal savings for those in need.

Allow me to share an inspiring story about a priest named Henri Boulad, a Jesuit from Egypt. In one of his books, he recounts an incident involving his niece, who holds a deep affection for him. For her eighth birthday, he fulfilled her wish by gifting her a bicycle. She was overjoyed. But he surprised her by saying that his gift for her that year would be for her to give the bicycle to one of her friends in need, whose family couldn't afford to buy one. Initially reluctant, but due to her love for her uncle, she agreed to this unusual request. Later, she confided that the joy she experienced when she saw her friend's happiness with the bicycle far surpassed her own joy upon receiving it.

Q: Why does God create people who are very well-off financially and others who are in a state of misery; healthy individuals and sick individuals? Is it possible that God shows favoritism towards certain people over others?

A: This question is rooted in a false and misleading premise that assumes God is the one who designates some to be rich and others to be poor. Christian theology provides an alternative perspective, asserting that we live in a fallen world. This implies that the world has fallen from the Kingdom, as God initially created humanity in His image and endowed us with a portion of Himself. God granted us the potential to develop the divine image within us by reaching His example. However, growth towards the divine ideal is impossible without the grace of God and His companionship. The fall of humanity occurred when individuals chose to cultivate these divine abilities independently, apart from God, resulting in their fall from the Kingdom they once inhabited. Thus, we refer to our world as the fallen world, and Christ came to empower us to return to the purpose for which we were created. We are currently in the fallen world, not in the Kingdom. Creation is working toward perfection, but perfection is impossible without God.

When examining the existence of injustice, poverty, and other hardships, it is important to note that acknowledging this fallen reality doesn't mean that Christians accept it; rather, they are called to resist it. Regarding the idea of God favoring certain individuals over others, the Holy Bible is explicit in its teaching that God desires everyone to be saved and come to the knowledge of

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.: 527/2024

October 15, 2024

"The fruit of the Spirit is love, joy, peace, forbearance, kindness, goodness, faithfulness, gentleness and self-control." (Galatians 5:22-23)

Dear Reverend Clergy, Esteemed Members of our Parish Councils, and all the faithful parishioners of our God-protected Antiochian Archdiocese,

May the divine grace and peace of Christ Jesus our Lord come upon you and our entire world!

Our main office at the archdiocese has been receiving a considerable number of inquiries from clergy, parish council members, as well as other various organizations who have the desire to help the Antiochian Archdioceses in Lebanon.

The inquiries are related to the news and Social Media posts about events taking place in several archdioceses in the Antiochian Motherland.

In response to the aforementioned inquiry, all interested donors who wish to help with this humanitarian need can contribute through their parish on the date when the second collection for this purpose is announced. All donations will go directly to those in need.

During these challenging times as well as all times, love is practiced and demonstrated by prayers and supplications on behalf of all that are in pain, distress and loss of comfort.

Please pray for peace in the entire world and upon all of God's creation so that the Lord Jesus Christ may wipe every tear of all the afflicted.



Your Father in Christ,

+SABA
Archbishop of New York and Metropolitan of all North America

Divine Liturgy Variables for Sunday November 10, 2024

RESURRECTIONAL APOLYTIKION IN TONE THREE

Let the heavens rejoice and the earth be glad, for the Lord hath done a mighty act with His own arm. He hath trampled down death by death, and become the first-born from the dead. He hath delivered us from the depths of Hades, granting the world the Great Mercy.

APOLYTIKION OF ST. GEORGE IN TONE FOUR

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

KONTAKION OF THE ENTRANCE OF THE THEOTOKOS IN TONE FOUR

The sacred treasury of God's holy glory, * the greatly precious bridal chamber and Virgin, * the Savior's most pure temple, free of stain and undefiled, * into the House of the Lord * on this day is brought forward * and bringeth with herself the grace * of the Most Divine Spirit; * her do God's Angels hymn with songs of praise, * for she is truly the heavenly tabernacle.

طروبارية القيامة باللحنِ الثالث

لِتَفْرحِ السَّماويَّاتُ وتَبْتَهِجِ الأرْضِيّات، لأنَّ الرَّبَّ صَنَعَ عِزًّا بِساعِدِهِ، ووَطِئَ المَوْتَ بالمَوْتِ، وصارَ بِكْرَ الأمْواتِ، وأنْقَذَنا مِنْ جَوْفِ الجَحيمِ، ومَنَحَ العالَمَ الرَّحْمَةَ العُظْمى.

طروبارية القديس جاورجيوس باللحنِ الرابع

بما أنّك للمأسورين مُحَرّرٌ ومُعتِقٌ، وللفقراء والمساكين عاضِدٌ وناصِرٌ، وللمرضى طبيبٌ وشافٍ، وعن المؤمنين مُكافِحٌ ومُحَارِبٌ أيّها العظيم في الشهداء جاورجيوس اللابِس الظَفَر، تشفَّع إلى المسيح الإله في خلاص نفوسنا.

القنداق باللحنِ الثاني

اليَومَ الهَيْكَلُ الذي لِلْمُخَلصِ، الكُلّيُّ النَّقاءِ، العَذْراءُ الخِدْرُ ذو الثَّمَنِ الجَزيلِ، وهيَ الكَنْزُ الطّاهِرُ لِمَجْدِ الإله، إذْ تَدْخُلُ بَيْتَ الرَّبِّ، تُدخِلُ نِعْمَةَ الرّوحِ الإلَهِيّ مَعَها. فَلْتُسَبِّحْها مَلائِكَةُ الله، لأنَّها المِظَلَّةُ السَّماوِيَّة.



THE EPISTLE (For the Twentieth Sunday after Pentecost)

O chant unto our God, chant ye. Clap your hands, all ye nations .

The Reading from the Epistle of St. Paul to the Galatians. (1:11-19)

Brethren, I would have you know that the Gospel which was preached by me is not man's gospel. For I did not receive it from man, nor was I taught it, but it came through a revelation of Jesus Christ. For you have heard of my former life in Judaism, how I persecuted the Church of God violently and tried to destroy it; and I advanced in Judaism beyond many of my own age among my people; so extremely zealous was I for the traditions of my fathers. But when He Who had set me apart before I was born, and had called me through His grace, was pleased to reveal His Son to me, in order that I might preach Him among the Gentiles, I did not confer with flesh and blood, nor did I go up to Jerusalem to those who were Apostles before me, but I went away into Arabia; and again I returned to Damascus. Then after three years I went up to Jerusalem to visit Cephas, and remained with him fifteen days. But I saw none of the other

THE GOSPEL (For the Eighth Sunday of Luke)

The Reading from the Holy Gospel according to St. Luke. (10:25-37)

At that time, a lawyer stood up to put Jesus to the test, saying, "Teacher, what shall I do to inherit eternal life?" Jesus said to him, "What is written in the Law? How do you read?" And the lawyer answered, "You shall love the Lord your God with all your heart, and with all your soul, and with all your strength, and with all your mind; and your neighbor as yourself." And Jesus said to him, "You have answered right; do this, and you will live." But the lawyer, desiring to justify himself, said to Jesus, "And who is my neighbor?" Jesus replied, "A man was going down from Jerusalem to Jericho, and he fell among robbers, who stripped him and beat him, and departed, leaving him half dead. Now by chance a priest was going down that road; and when he saw him he passed by on the other side. So likewise a Levite, when he came to the place and saw him, passed by on the other side. But a Samaritan, as he journeyed, came to where he was; and when he saw him, he had compassion, and went to him and bound up his wounds, pouring on oil and wine; then he set him on his own beast and brought him to an inn, and took care of him. And the next day he took out two denarii and gave them to the innkeeper, saying, 'Take care of him; and whatever more you spend, I will repay you when I come back.' Which of these three, do you think, proved neighbor to the man who fell among the robbers?" The lawyer said, "The one who showed mercy on him." And Jesus said to him, "Go and do likewise."



الرسالة (الأحد العشرين بعد العنصرة)

رَتِّلوا لإلهِنا رَتِّلوا. يا جميعَ الأُمَمِ صَفِّقوا بالأيادي .

فَصْلٌ مِنْ رِسالةِ القِدّيسِ بولُسَ الرَسولِ إلى أَهْلِ غلاطية.

يا إخْوَةُ، أُعْلِمُكُمْ أنَّ الإنجيلَ الذي بَشَّرْتُ بِهِ، لَيْسَ بِحَسَبِ الإنسانِ. لأنّي لَمْ أَتَسَلَّمْهُ أَوْ أَتَعَلَّمْهُ مِنْ إنسانٍ، بَلْ بِإعْلانِ يسوعَ المَسيحِ. فإنَّكُمْ قَدْ سَمِعْتُمْ بِسيرتي قَديماً في مِلَّةِ اليَهودِ أَنّي كُنْتُ أضْطَهِدُ كَنيسَةَ اللهِ بِإفْراطٍ وأُدَمِّرُها. وأَزيدُ تَقَدُّماً في مِلَّةِ اليهودِ على كَثيرينَ مِنْ أَتْرابي في جِنْسي، بِكَوْني أَوْفَرَ مِنْهُمْ غَيْرَةً على تَقليداتِ آبائي. فَلَمَّا ارْتَضَى اللهُ، الذي أَفْرَزَني مِنْ جَوْفِ أُمّي ودَعاني بِنِعْمَتِهِ. أَنْ يُعلِنَ ابْنَهُ فيَّ لأبَشِّرَ بِهِ بينَ الأُمَمِ، لِساعَتي لَمْ أُصْغِ إلى لَحْمٍ ودَمٍ. ولا صَعِدْتُ إلى أورَشَليمَ إلى الرُّسُلِ الذينَ قَبْلي، بَلِ انْطَلَقْتُ إلى دِيارِ العَرَبِ، وبَعْدَ ذلِكَ رَجَعْتُ إلى دِمَشْقَ. ثُمَّ إنّي بَعْدَ ثَلاثِ سِنينَ، صَعِدتُ إلى أورَشَليمَ لِأَزورَ بُطْرُسَ، فَأَقَمْتُ عِنْدَهُ خَمْسَةَ عَشَرَ يَوْماً. ولَمْ أرَ غَيْرَهُ مِنَ الرُّسُلِ سِوى يَعْقوبَ أخي الرَّبّ.

الإنجيل (للأحد الثامن من لوقا)

في ذلكَ الزمانِ، دَنا إلى يَسوعَ ناموسِيٌّ وقالَ، مُجرِّباً لهُ: يا مُعَلِّمُ، ماذا أَعْمَلُ لأرِثَ الحَياةَ الأبَدِيَّةَ. فقالَ لهُ: ماذا كُتِبَ في النَّامُوسِ؟ كَيفَ تَقرأُ؟ فأجابَ وقالَ: أَحْبِبِ الرَّبَّ إلهَكَ مِنْ كُلِّ قَلْبِكَ، ومِنْ كُلِّ نَفْسِكَ، ومِنْ كُلِّ قُدرَتِكَ، ومنْ كُلِّ ذِهْنِكَ، وقَريبَكَ كَنَفْسِكَ. فقالَ لهُ: بالصَوابِ أجَبْتَ. إعْمَلْ ذَلِكَ فَتَحْيا. فأرادَ أنْ يُزَكِّيَ نَفسَهُ فقالَ لِيَسوعَ: ومَنْ قَريبي؟ فَعادَ يَسوعُ وقالَ: كانَ إنسانٌ مُنْحَدِراً مِنْ أورَشَليمَ إلى أريحا، فوَقَعَ بَيْنَ لُصوصٍ. فَعَرَّوهُ وجَرَّحوهُ وتَرَكوهُ بيْنَ حَيٍّ ومَيِّتٍ. فَاتَّفَقَ أنَّ كاهِناً كانَ مُنحَدراً في ذلكَ الطريقِ، فَأَبْصَرَهُ وجَازَ مِنْ أمامِهِ. وكذلكَ لاويٌّ، وأتى إلى المكانِ، فأبْصَرَهُ وجَازَ مِنْ أمامِهِ. ثُمَّ إنَّ سامِرِيّاً مُسافِراً مَرَّ بِهِ، فلَمَّا رآهُ تَحَنَّنَ. فَدنا إلَيْهِ وضَمَّدَ جِراحاتِهِ، وصَبَّ عَلَيْها زَيْتاً وخَمراً، وحَمَلَهُ على دابَّتِهِ، وأتى بِهِ إلى فُنْدُقٍ، واعْتَنى بِأَمْرِهِ. وفي الغَدِ، فيما هُوَ خارِجٌ، أخرَجَ دينارَيْنِ وأعْطاهُما لِصاحِبِ الفُنْدُقِ وقالَ لهُ: اعْتَنِ بِأَمرِهِ، ومَهْما تُنْفِقْ فَوْقَ هَذا فَأَنا أدْفَعُهُ لكَ عندَ عَوْدَتي. فَأيُّ هؤلاءِ الثلاثَةِ تَحْسَبُ صارَ قَريباً لِلَّذي وقَعَ بَيْنَ اللصُوصِ؟ قالَ: الذي صنَعَ إليْهِ الرَحْمَة. فقالَ لهُ يسوعُ: امْضِ فَاصْنَعْ أنْتَ أيْضاً كذلِك.



L'ÉPÎTRE

Chantez notre Dieu, chantez-le. Toutes les nations, battez des mains.

Lecture de la deuxième épître du saint apôtre Paul aux Corinthiens

Frères, je vous déclare que l'Évangile qui a été annoncé par moi n'est pas de l'homme ; car je ne l'ai ni reçu ni appris d'un homme, mais par une révélation de Jésus Christ. Vous avez su, en effet, quelle était autrefois ma conduite dans le judaïsme, comment je persécutais à outrance et ravageais l'Église de Dieu, et comment j'étais plus avancé dans le judaïsme que beaucoup de ceux de mon âge et de ma nation, étant animé d'un zèle excessif pour les traditions de mes pères. Mais, lorsqu'il plut à celui qui m'avait mis à part dès le sein de ma mère, et qui m'a appelé par sa grâce, de révéler en moi son Fils, afin que je l'annonçasse parmi les païens, aussitôt, je ne consultai ni la chair ni le sang, et je ne montai point à Jérusalem vers ceux qui furent apôtres avant moi, mais je partis pour l'Arabie. Puis je revins encore à Damas. Trois ans plus tard, je montai à Jérusalem pour faire la connaissance de Céphas, et je demeurai quinze jours chez lui. Mais je ne vis aucun autre des apôtres, si ce n'est

L'ÉVANGILE (*8eme Dimanche De Luc)*

Lecture de l'Évangile selon Saint Luc

En ce temps-là, un docteur de la loi se leva, et dit à Jésus, pour l'éprouver : « Maître, que dois-je faire pour hériter la vie éternelle ? » Jésus lui dit : « Qu'est-il écrit dans la loi ? Qu'y lis-tu ? » Il répondit : « Tu aimeras le Seigneur, ton Dieu, de tout ton cœur, de toute ton âme, de toute ta force, et de toute ta pensée ; et ton prochain comme toi-même. » « Tu as bien répondu, lui dit Jésus ; fais cela, et tu vivras. » Mais lui, voulant se justifier, dit à Jésus : « Et qui est mon prochain ? » Jésus reprit la parole, et dit : « Un homme descendait de Jérusalem à Jéricho. Il tomba au milieu des brigands, qui le dépouillèrent, le chargèrent de coups, et s'en allèrent, le laissant à demi mort. Un sacrificateur, qui par hasard descendait par le même chemin, ayant vu cet homme, passa outre. Un Lévite, qui arriva aussi dans ce lieu, l'ayant vu, passa outre. Mais un Samaritain, qui voyageait, étant venu là, fut ému de compassion lorsqu'il le vit. Il s'approcha, et banda ses plaies, en y versant de l'huile et du vin ; puis il le mit sur sa propre monture, le conduisit à une hôtellerie, et prit soin de lui. Le lendemain, il tira deux deniers, les donna à l'hôte, et dit : Aie soin de lui, et ce que tu dépenseras de plus, je te le rendrai à mon retour. Lequel de ces trois te semble avoir été le prochain de celui qui était tombé au milieu des brigands ? » « C'est celui qui a exercé la miséricorde envers lui », répondit le docteur de la loi. Et Jésus lui dit : « Va, et toi, fais de même. »

THE SYNAXARION

On November 10 in the Holy Orthodox Church, we commemorate the holy Apostles Olympas, Rodion, Sosipater, Tertios, Erastos and Quartos of the Seventy.

Verses

With words I hymn six disciples of the Word and Wisdom , beheaded.

Who with their words delivered mortals from want of wisdom.

On the tenth the six Apostles passed from this life.

Olympas and Herodion were followers of the Apostle Peter and when Peter suffered, they were beheaded by the command of Emperor Nero. Erastus had been the steward of the church in Jerusalem, and later became Bishop of Paneas in Palestine. Quartos was the first Bishop of the Apostolic See of Beirut. He suffered greatly, but converted many to the Christian Faith. Sosipater was the bishop in Iconium and Tertios was the second bishop in that city. They waged spiritual warfare and, as victors, received heavenly wreaths of glory.

On this day, we also commemorate the Great-martyr Orestes of Tyana in Cappadocia. He was a Christian from birth and a physician by profession. He was harshly tortured by a certain wicked eparch Maximus during the reign of Diocletian. When Maximus advised him to deny Christ and worship idols, Orestes replied: “If you knew the power of the Crucified One, you would reject idolatrous falsehoods and worship the true God. I am prepared to endure every pain, having the sign of my Lord Jesus Christ inscribed on my heart.” A man bright as the sun appeared, gathered Orestes’ relics, and honorably buried them on a hill near Tyana. This wonderful saint appeared to St. Dimitri of Rostov and showed him all the wounds on his body.

By the intercessions of Thy saints, O Christ God, have mercy upon us. Amen.

“Let the little children come to me, and do not hinder them, for the Kingdom of heaven belongs to such as these."

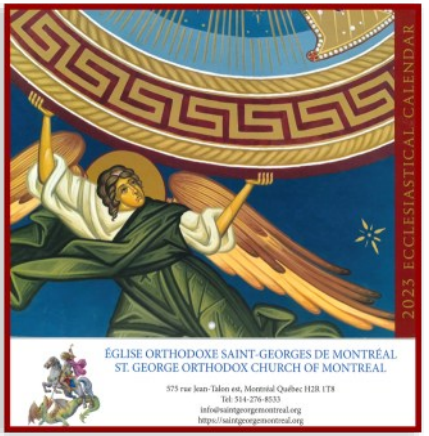
Matthew 19:14



CONGRATULATIONS TO

Noah Charbel Doumet, son of George Doumet & Elissa Khoriaty, on his baptism on Sunday November 10th, 2024 at 1:30 p.m.

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



2025 CALENDARS

We need donors for our St. George Orthodox Church 2025 Calendars.

Can we count on your generosity?

If you wish to donate towards the calendars, kindly call the Church office (514) 276–8533 ext. 200 and speak with Viviane or go online click on the drop down button and chose Calendar Donation. Your donation will entitle you to a tax receipt.

You can also use this QR code

or the following link:
https://bit.ly/CalendarDonation

Thank you for your continued support to St. George Church



OFFERING OF BREAD, WINE & OIL

"Prior to the beginning of the Liturgy, the priest prepares himself with prayer and then precedes to vest himself. The vestments express his priestly ministry as well as his office. Next, the priest goes to the Proskomide Table which is on the left side of the Altar Table in the Sanctuary. There, he prepares the offering of bread and wine for the Liturgy. Ideally, the leavened loaves of bread, and the wine from which the offering is taken, are prepared by members of the congregation. The elements are presented to the priest before the service, together with the names of those persons, living and dead, who are to be remembered during the Divine Liturgy. The offering symbolically represents the entire Church gathered about Christ, the Lamb of God."



If you would like to donate towards the Bread, Wine or Olive Oil, please contact the Church office 514 276-8533 ext. 200. Thank you!

The Saint George Men's Brotherhood adopt and sign their new constitution







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

NOVEMBER 2024



Sunday 10 - 8TH Sunday of Luke

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

Monday 11

- 06:30 pm Parish Council Meeting in the Souaid Boardroom

Tuesday 12

- 07:30 pm West Island Bible Study at Diane Nemer's home, 36 Bethune, Kirkland, QC H9H 4H6

Wednesday 13

- 06:30 Divine Liturgy for St. John Chrysostom

Thursday 14

- 06:00 pm Social Club Gathering in the Fellowship Hall

Saturday 16

- 02:00 pm Presentation regarding wills & testimony
- 02:00 & 3:30 pm Arabic classes
- 04:00 pm St. George English Teen Choir
- 04:00 pm Mother's Group Meeting-Spiritual Discussion & Ask Abouna
- 05:00 pm Byzantine Youth Choir Rehearsal in the Youth Center
- 06:30 pm Vespers
- 07:30 pm Arabic Bible Study in the Fellowship Hall

Sunday 17— 9TH Sunday of Luke

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

Thursday 21– Saturday 23

- 09:30 am Antiochian Women Annual Bazaar in the Fellowship Hall

Saturday 23

- 02:00 & 3:30 pm Arabic classes
- 04:00 pm St. George English Teen Choir
- 05:00 pm Byzantine Youth Choir Rehearsal in the Youth Center
- 06:00 pm Young Adults Meeting in the Youth Center
- 06:30 pm Vespers
- 07:30 pm Teen SOYO Meeting



Prayers Offered
For the Living

For the Orthodox Servants of God:
Child Irene & family; Solange & Charles Taraboulsi; Isabel;
Kirsten Spjelkavik; Elie Doro; Lily Farah; John: Bernadette; Nadia;
Mary Aboud; Josée Bernaquez; Gaby & Nada Mouacdié; Heneina;
Josephine Soury; George, Elissa & Noah Doumet; Samira Sayeh;
Brigitte Naccache; Nehmat Hanna; Ziad & Melissa Nahas; Elia Nahas; Zeina & Jude Nahas; Family of Bassam & Izabella Mahfouz;
Family of Vicky & George Beedle; Elham Maria Mahfouz & Edouardo

Memorials today

Archpriest Joseph Rahal; Violette Nassif (newly departed); Joyce Jazzar Saad;
Farid Farkouh; Philip Duprat; Gaston Ephtimios; Michel Mouchbahani
Marion Jazzar (12 years) & Raymond Jazzar; Laurice Shelhod & Levon Karek
Enaam Hanna Mahfouz ; Elia ,Victoria Amm & Héléna Hanna; Hafiz Mahfouz;

Our heartfelt sympathies to

The El Haddad family on the loss of Violette,
Who fell asleep in the Lord on November 5th

The Jazzar & Saad families on the loss of Joyce,
Who fell asleep in the Lord on October 30th
&
The Farkouh family on the loss of Farid,
who fell asleep in the Lord on October 25th

Baptism today at 1:30 pm

Noah Charbel Doumet, son of George Doumet & Elissa Khoriaty

Special Collection for Lebanon

We will have a second collection during the service on **Sunday, November 17** to support relief efforts in Lebanon. Your generous contributions will help provide much-needed assistance to those in need.
Please consider giving from the heart to make a meaningful difference.

المناسبات الكنسيّة القادمة

انضموا إلينا بحضوركم شخصياً إلى الكنيسة للمشاركة في الخِدَم الكَنَسيّة
يمكنكم متابعة البث المباشر على صفحة الفيسبوك الخاصة بكنيستنا
St. George Antiochian Orthodox Church | Montreal QC | Facebook

تشرين الثاني ٢٠٢٤



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

الإثنين ١١
* اجتماع مجلس الرعيّة — قاعة "سويد" للإجتماعات ٦:٣٠ مساءً

الثلثاء ١٢
* دراسة إنجيليّة باللّغة الإنكليزيّة—منزل السيّدة ديان نمر ٧:٣٠ مساءً
36 Bethune, Kirkland, QC H9H 4H6

الأربعاء ١٣
* قدّاس إلهي لعيد القدّيس يوحنّا الذهبيّ الفم ٦:٣٠ مساءً

الخميس ١٤
* اجتماع النادي الاجتماعي في قاعة الكنيسة ٦:٠٠ مساءً

السبت ١٦
* دراسة اللّغة العربيّة ٢ ب.ظ.
* محاضرة حول "الوصيّة والميراث " في القوانين الكنسيّة ٢ ب.ظ.
* تدريبات جوقة الشباب (الموسيقى الغربيّة) ٤ مساءً
* اجتماع فرقة الأمّهات ٤ مساءً
* تدريبات جوقة الشباب البيزنطية ٥:٠٠ مساءً
* صلاة الغروب ٦:٣٠ مساءً
* دراسة إنجيليّة باللّغة العربيّة ٧:٣٠ مساءً

الأحد ١٧
* صلاة السحرية ٩:١٠ صباحاً
* القدّاس الإلهي ١٠:٣٠ صباحاً

الخميس ٢١ - السبت ٢٣
* بازار من تنظيم السيّدات الأنطاكيّات في قاعة الكنيسة ٩:٣٠ صباحاً

السبت ٢٣
* دراسة اللّغة العربيّة ٢ ب.ظ.
* تدريبات جوقة الشباب (الموسيقى الغربيّة) ٤ مساءً
* تدريبات جوقة الشباب البيزنطية ٥:٠٠ مساءً
* اجتماع الشبيبة YAM ٦:٠٠ مساءً
* صلاة الغروب ٦:٣٠ مساءً
* اجتماع TEEN SOYO ٧:٣٠ مساءً

Saint Barbara Costume Party

Join us for a fun-filled evening for the whole family!
Theme: Saints and Heroes of Faith

📅 Date: November 29
🕕 Time: 6:30 PM
📍 Location: Church Hall
🎟️ Fee: $5 per person (kids and parents)



Food, Music, Games, Prizes and more!

Show off your creative costumes– Parents, dress up too!
- Best Saint Look-Alike
- Most Creative Costume
- Best Family Costume

Register by November 22, 2024, using this link or QR code:
https://bit.ly/StBarbaraCostumeParty

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ST. GEORGE 2024

Delivery included. Compliments of Simard Transport.
All proceeds go to St. George Orthodox Church of Montreal

Livraison incluse. Grâce a Simard Transport.
Tous les bénéfices iront à l'Eglise Orthodoxe Saint Georges de Montréal

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HERDADE DO ESPORADO HAS A UNIQUE FRUITY AND HAZELNUT FLAVOUR FOR A SOFT AND SOULFUL TASTE !



6 BOTTLES 500 ML $150,00

HUILE D'OLIVE EXTRA VIERGE PREMIUM DU PORTUGAL

HERDADE DO ESPORADO A UNE SAVEUR UNIQUE DE FRUIT ET DE NOISETTE POUR UN GOÛT DOUX ET ÉMOUVANT !

6 BOUTEILLES 500 ML 150,00$

ROASTED NUTS

Ready to serve 2 boxes of Jumbo Cashews 2 boxes of Jumbo Pistachios & 2 boxes of Mixed Cashews, Almonds & Pistachios.

6 BOXES FOR $110,00

NOIX GRILLÉES

Prêt à servir 2 boîtes de Noix de Cajou Jumbo, 2 boîtes de Pistaches Jumbo & 2 boîtes de Mélange de Noix de Cajou, Amandes & Pistaches

6 BOÎTES À 110,00$



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CASE OF 12 BOTTLES – 6 RED AND 6 WHITE:



6 BOTTLES - VILA JARDIM 2019 RED
BLENDED FOR INTENSE DISHES AND CHEESES! EXCENT PAIRING WITH RED MEAT, FRESH AND INTENSE AROMA OF SWEET RED FRUITS!

6 BOTTLES - VILA JARDIM 2022 WHITE
EXCENLLENT PAIRING WITH SALADS AND FISH DISHES!
TROPICAL AROMA OF CITRUS AND LEMON!
ELEGANTLY STRUCTURED!

12 BOTTLES FOR $400

Les Vins Devins
the complete wine experience

CAISSE DE 12 BOUTEILLES – 6 ROUGE ET 6 BLANC



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MÉLANGÉ POUR DES PLATS ET FROMAGES INTENSES!
EXCELLENT ACCORD AVEC UNE VIANDE ROUGE.
ARÔME FRAIS ET INTENSE DE FRUITS ROUGES SUCRÉS!

6 BOUTEILLES – VILA JARDIM 2022 BLANC
EXCELLENT ACCORD AVEC LES SALADES ET LES PLATS DE POISSON!
ARÔME TROPICAL D'AGRUMES ET DE CITRON!
ÉLÉGAMMENT STRUCTURÉ!

12 BOUTEILLES POUR 400$

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MADE EXCLUSIVELY WITH DENSE BALSAMIC VINEGAR OF MODENA AND AGED FOR MORE THAN 3 YEARS. AND EXDQUISITE SEASONING FOR FRIES, GRILLED MEATS, MATURE CHEESES AND PIZZA!

NEW



6 BOTTLES 250 ML FOR $120

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6 BOUTEILLES 250 ML POUR 120$

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1. WINES / LES VINS:
CASE OF 2 EXCEPTIONAL WINES / CAISSE DE 2 VINS EXCEPTIONNELS
6 Bottles **VILA JARDIM RED** + 6 Bottles **VILA JARDIM WHITE**
12 Bottles per case at $400 / *12 Bouteilles par caisse à 400 $*
1 2 3 4 5 10 _____

2. ROASTED NUTS / NOIX GRILLÉES:
JUMBO PISTACHIOS, JUMBO CASHEWS & ALMONDS / JUMBO PISTACHES, JUMBO CAJOU, & AMANDE
6 Boxes per case at $110 / *6 Boites par caisse à 110 $*
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4. BALSAMIC VINEGAR / VINAIGRE BALSAMIQUE:
6 Bottles 250 ml per case at $120 / *6 Bouteilles de 250 ml par caisse à 120 $*
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Shipping address if different from above / *Adresse de livraison si différente*

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Veuillez ne pas envoyer votre paiement avec votre commande. Une facture sera envoyée.
Shipping is provided compliments of Simard Transport.
Livraison incluse, gracieuseté de Transport Simard.
All proceeds go to St George Antiochian Orthodox Church.

Please email your order to Peter Auger at: peter@cmtextiles.com

ARABIC COURSES AT SAINT GEORGE ORTHODOX CHURCH OF MONTREAL

EVERY SATURDAY STARTING

NOVEMBER 2, 2024

READING & WRITING FOR AGES 5+: 2:00 PM - 3:30 PM

SPEAKING FOR AGES 18+: 3:30 PM - 5:00 PM



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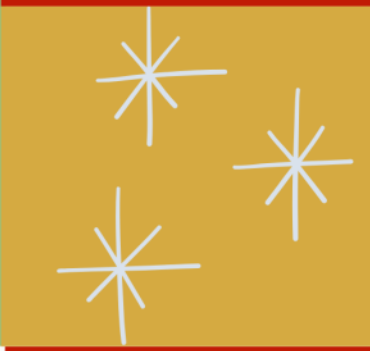
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Les Femmes d'Antioche de l'église St. George

Brought to you by
The Antiochian Women of St. George



Vous voulez nous aider? Veuillez communiquer avec Linda au 514-585-1826.

Do you wish to help us? Please contact Linda at 514-585-1826.

THE FEAST OF ST. BARBARA WILL BE CELEBRATED ON SUNDAY DECEMBER 1, 2024

All parishioners are invited to enjoy a bowl of delicious ilbee sponsored, prepared and served by the Antiochian Women after liturgy, as per our annual tradition.



ST. BARBARA BAKE SALE

It is back!

Come purchase some tasty Middle Eastern pastries and treats at our much anticipated bake sale. Enjoy right away or save for your holiday table:

Walnut Braykett
Mammoul with Pistachio
Mammoul with Dates
Gorayba
Apricot Sablé
Cheese Fatayer
Zaatar

The Antiochian Women raise funds for our church organizations, our youth, and families in need or living in crisis. Please support our efforts!

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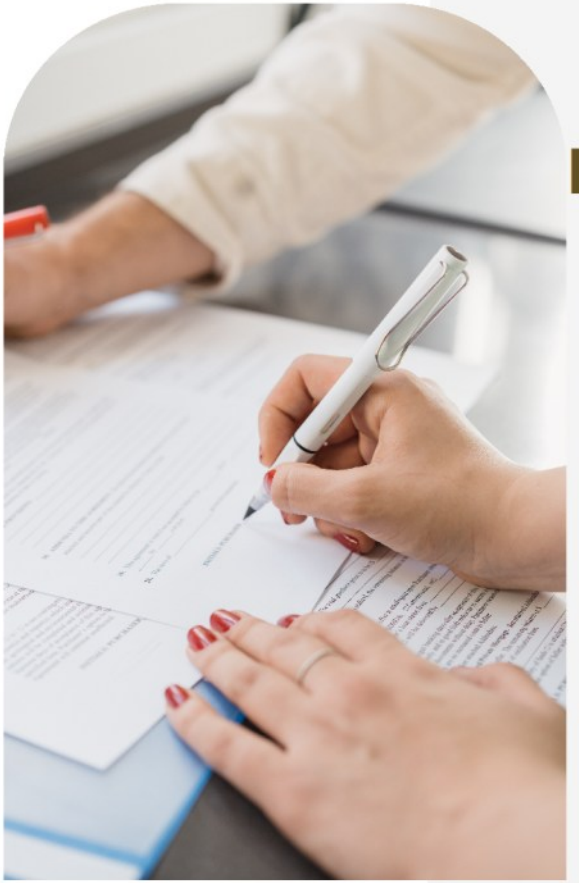
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Join us on **Saturday, November 16, 2024 from 2-4 pm** at the **St. George Orthodox Church - Parish Hall** for coffee, cookies and an insightful presentation

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MEMBERSHIP DONATION

We want to take a moment to express our sincere gratitude for your support and love to our church. It is such a blessing to know that we can continue to rely on you for keeping our church a vibrant spiritual community.

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