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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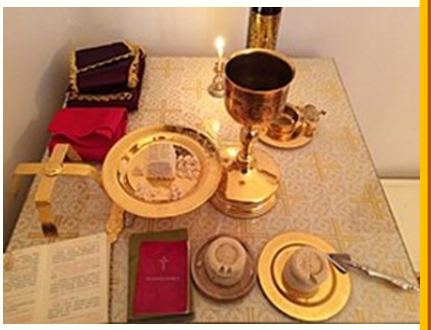
November 03, 2024

Dedication of St. George Church in Lydda of Palestine;
Martyrs Akepsimas, Joseph and Aeithalas of Persia;
Hieromartyr George of Neapolis; Theodore the Confessor.

ORTHOFLASH - St. George Montréal Youth Ministry

TABLE DE PRÉPARATION

Table de Préparation ou **Table d'oblation** ou **de Prothèse** — petite table rectangulaire destinée à la préparation des Saints Dons ; elle est située à l'intérieur du sanctuaire, à gauche de la Table sainte (l'Autel) et un seul cierge y est placé. Le terme **Prothèse** est emprunté au grec ***Prosthesis*** qui signifie 'offrande' — mettant ainsi en évidence sa fonction en tant que lieu où les Dons sont préparés et offerts à Dieu.



Bien qu'elle ne soit pas consacrée de la même manière que la Table sainte, la **Table d'oblation** est néanmoins consacrée en même temps que le temple. C'est pourquoi elle doit être tenue dans un état impeccable, sans encombrement, et n'être utilisée qu'aux fins pour lesquelles elle a été conçue. La **Table d'oblation** est ornée d'objets sacrés, tels que le ***Dískos*** (assiette surélevée où le pain est placé), le **Calice** (coupe évasée portée sur un pied élevé destinée à recevoir le vin pendant la liturgie ; elle rappelle la coupe de vin de la Dernière Cène), la **lance** (symbolise la lance dont le soldat s'est servi pour percer le côté de notre Seigneur), et la **cuillère** utilisée pour administrer la Sainte Communion aux fidèles. Il y a également des **voiles** pour couvrir le Calice et le *Dískos*, ainsi qu'une pièce de métal cruciforme appelée **astérisque** (Instrument liturgique composé de deux lamelles de métal, terminées par une croix, à laquelle pend une petite étoile; elle sert à préserver les parcelles de pain du voile qui doit les couvrir); il maintient la couverture du pain eucharistique sur le *Dískos* (symbolise l'étoile de Bethléem). On y trouve également une **éponge** et des **linges** pour nettoyer les objets sacrés après la Divine Liturgie. La **Table de préparation** est décorée de façon semblable à l'Autel ; elle ne doit être touchée que par les prêtres et les diacres (parfois par les sous-diacres, avec la bénédiction du prêtre).

Au-dessus de la **Table d'oblation**, on trouve généralement l'icône de la Nativité.

Adapted from various orthodox sources / Informations tirées de plusieurs sources orthodoxes

PARISH CONTACT INFORMATION

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

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

THE TABLE OF OBLATION

The **Oblation Table**, also known as **Table of preparation**, or ***Prothesis***)—where the bread and wine are prepared for communion during the Divine Liturgy—is a small, typically rectangular table situated within the sanctuary area. It is located to the left of the Holy Altar and is illuminated by a single candle. The term "***Prothesis***" comes from the Greek word meaning "setting forth" or "offering," highlighting its purpose as the place where the Gifts are prepared and offered to God.

The **Table of Oblation**, while not consecrated in the same way as the Holy Table, is nevertheless still consecrated with the temple. Therefore, it must be kept in pristine condition, free from clutter, and used only for its designated purposes. The **Oblation Table** is adorned with sacred vessels, such as the **Diskos** (a raised plate used to hold Eucharistic Bread which is to be consecrated; the **Chalice** (standing cup used to hold sacramental wine during Holy Communion; it symbolizes the cup that our Lord used at the Last Supper); the **Spear** or Lance (it symbolizes the spear that the soldier used to pierce the side of our Lord), and the **Spoon** used to administer Holy Communion to the Faithful. There are also **veils** to cover the Chalice and the Diskos and a cruciform piece of metal called the **star** which holds the cover over the Eucharistic bread on the *Diskos* (it symbolizes the star of Bethlehem). A **sponge** and **cloths** for cleaning the sacred vessels after the Divine Liturgy are also kept there. The **Oblation Table** is decorated in a manner similar to that of the Altar Table; it is to be touched only by Priests and Deacons (sometimes, by Subdeacons with a blessing from the Priest).



Above the **Table of Oblation,** we usually find the icon of the Nativity.

مذبح التقدمة

تعرف **مائدة التقدمة** ب "المذبح" أو بروثيسس باليونانية- حيث يتمّ تحضير الخبز والخمر، جسد ودم المسيح للمناولة في القدّاس الإلهي. هي مائدة صغيرة داخل الهيكل على يسار المائدة المقدّسة قد تقتصر إنارتها على شمعة واحدة. يعني مصطلح بروثيسس باليونانية "التحضير" أو "التقدمة" وذلك للدلالة على وظيفة هذه المائدة كمكان تُعدّ فيه التقدمة وتُقدّم للّه.

لا يُكرّس **المذبح** بنفس الطريقة التي يتم بها تكريس المائدة المقدّسة ولكنه يكرّس مع الكنيسة. يجب الحفاظ على ترتيب ونظافة المذبح واستخدامه للتقدمة حصراً. نجد على **المذبح** الأواني المقدسة **كالصينيّة** (وهو صحن مرتفع يستخدم لوضع خبز التقدمة الذي ستتم استحالته)، و**الكأس** (وهو الكأس الذي يحتوي على خمر الاستحالة في المناولة المقدسة وهو يمثل الكأس الذي استخدمه السيد في العشاء الأخير)، و**الحربة** (وهي تمثل الرمح الذي استخدمه الجندي لطَعنِ جنب السيّد)، و**المِلعقة** التي تستخدم لمناولة المؤمنين الجسد والدم المقدّسَين. يوجد أيضاً **الأغطية** التي توضع على الكأس والصينيّة وكذلك **النّجم** التي هي قطعة معدنية بشكل صليب لتحمل الغطاء فوق خبز التقدمة على الصينيّة (وهي تمثل نجمة بيت لحم). يوجد أيضاً على المذبح **إسفنجة** و**قطع قماش** لتنظيف الأواني المقدسة بعد القداس الإلهي. يتم تزيين **مذبح التقدمة** بشكل مماثل للمائدة ولا يجب أن يلمسه أحد سوى الكهنة والشمامسة (يسمح الكاهن أن يلمسه الإيبوذياكون في بعض الأحيان).

نجد في الأحوال العادية أيقونة الميلاد معلقة فوق **المذبح المقدّس**.

Divine Liturgy Variables for Sunday November 03, 2024

RESURRECTIONAL APOLYTIKION IN TONE TWO

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

APOLYTIKION OF 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.

APOLYTIKION OF THE PERSIAN MARTYRS IN TONE FOUR

Thy Martyrs, O Lord, in their courageous contest for Thee * received as the prize the crowns of incorruption and life from Thee, our immortal God. * For, since they possessed Thy strength, they cast down the tyrants * and wholly destroyed the demons' strengthless presumption. * O Christ God, by their prayers, save our souls, since Thou art merciful.

KONTAKION IN TONE TWO

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

طروبارية القيامة باللحنِ الثاني

عِنْدَما انْحَدَرْتَ إلى المَوْت، أيُّها الحَياةُ الذي لا يموت، حينئذٍ أمَتَّ الجَحيمَ بِبَرْقِ لاهوتِك. وعِنْدَما أقَمْتَ الأمْواتَ مِنْ تَحْتِ الثَّرى، صَرَخَ نَحْوَكَ جَميعُ القُوّاتِ السَّماوِيين: أيُّها المسيحُ الإله، مُعْطي الحَياةِ المَجْدُ لك.

طروبارية القديس جاورجيوس باللحنِ الرابع

بما أنّك للمأسورين مُحَرِّرٌ 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.

طروبارية للشهداء الذينَ من فارس باللحنِ الرابع

شُهَداؤكَ يا ربُّ بِجِهادِهِمْ نالوا منكَ الأكاليلَ غيرَ البالِيةِ يا إلهَنا. لأنَّهُم أحْرَزوا قُوَّتَكَ، فحَطَّموا المُعْتَصِبينَ وسَحَقوا بَأْسَ الشياطينِ التي لا قُوَّةَ لها. فَبِتَوَسُّلاتِهِمْ أيُّها المسيحُ الإلهُ خَلِّصْ نُفوسَنا.

القنداق باللحنِ الثاني

يا شَفيعَةَ المَسيحيينَ غَيْرَ الخازِيَة، الوَسيطَةَ لَدَى الخالِقِ غَيْرَ المَرْدُودة، لا تُعْرِضِي عَنْ أصْواتِ طَلِبَاتِنا نحْنُ الخَطأة، بَلْ تَدارَكينا بالمَعونَةِ بِما أنَّكِ صالِحَة، نحْنُ الصارِخِينَ إليْكِ بإيمانٍ: بادِري إلَى الشَفاعَةِ وأسْرِعِي في الطِلْبَةِ، يا والِدَةَ الإلَه، المُتَشَفِّعَةَ دائِمًا بِمُكَرِّميكِ.



THE EPISTLE (For the Nineteenth Sunday after Pentecost)
The Lord is my strength and my song. The Lord has chastened me severely.

The Reading from the Second Epistle of St. Paul to the Corinthians. (11:31-12:9)

Brethren, the God and Father of the Lord Jesus Christ, the One who is blessed for evermore, knows that I do not lie. In Damascus, the governor under Arétas the king guarded the city of the Damascenes, willing to seize me, and through a window I was let down in a basket by the wall, and escaped his hands. I must boast, though it is not expedient; but I will come to visions and revelations of the Lord. I know a man in Christ who fourteen years ago—whether in the body, I do not know, or whether out of the body, I do not know; God knows—who was caught up to the third heaven. And I know that this man—whether in the body or out of the body, I do not know; God knows—was caught up into Paradise, and heard unspeakable words, which no person is allowed to utter. On behalf of this one I will boast, but on my own behalf I will not boast, except of my infirmities. For if I would desire to boast, I shall not be foolish, for I shall speak the truth. But I refrain from it, lest anyone should think of me above that which he sees me to be, or hears from me. And to keep me from being exalted above measure through the abundance of revelations, I was given a thorn in the flesh, an angel of Satan to buffet me, to keep me from being exalted above measure. For this thing I beseeched the Lord three times, that it might depart from me. And He said to me, “My grace is sufficient for thee, for My strength is made perfect in weakness.” Most gladly therefore will I rather boast in my infirmities, that the power of Christ may rest upon me.



THE GOSPEL (For the Fifth Sunday of Luke)

The Reading from the Holy Gospel according to St. Luke. (16:19-31)

The Lord said, “There was a rich man, who was clothed in purple and fine linen and who feasted sumptuously every day. And at his gate lay a poor man named Lazarus, full of sores, who desired to be fed with what fell from the rich man’s table; moreover the dogs came and licked his sores. The poor man died and was carried by the angels to Abraham’s bosom. The rich man also died and was buried; and in Hades, being in torment, he lifted up his eyes, and saw Abraham far off and Lazarus in his bosom. And he called out, ‘Father Abraham, have mercy upon me, and send Lazarus to dip the end of his finger in water and cool my tongue; for I am in anguish in this flame.’ But Abraham said, ‘Son, remember that you in your lifetime received your good things, and Lazarus in like manner evil things; but now he is comforted here, and you are in anguish. And besides all this, between us and you a great chasm has been fixed, in order that those who would pass from here to you may not be able, and none may cross from there to us.’ And he said, ‘Then I beg you, father, to send him to my father’s house, for I have five brothers, so that he may warn them, lest they also come into this place of torment.’ But Abraham said, ‘They have Moses and the prophets; let them hear them.’ And he said, ‘No, father Abraham; but if someone goes to them from the dead, they will repent.’ He said to him, ‘If they do not hear Moses and the prophets, neither will they be convinced if someone should rise from the dead.’”



الرسالة (لأحد التاسع عشر بعد العنصرة)

قُوَّتي وتَسْبِحَتي الرَّبُّ. أَدَباً أَدَّبَني الرَّبُّ.

فَصْلٌ مِنْ رِسالةِ القِدّيسِ بولُسَ الرَسولِ الثانية إلى أَهْلِ كورِنْثوس.

يا إِخْوَةُ، قَدْ عَلِمَ اللهُ أبو رَبّنا يَسوعَ المَسيح، المُبارَكُ إلى الأبَدِ أنّي لا أَكْذِبُ. كانَ بِدِمَشْقَ الحاكِمُ تَحْتَ إمْرَةِ المَلِكِ الحارِثِ، يَحْرُسُ مَدينةَ الدِّمَشْقيينَ ليَقبِضَ عَلَيَّ. فَدُلّيتُ مِنْ كُوَّةٍ في زِنْبيلٍ مِنَ السُّورِ، ونَجَوْتُ مِنْ يَدَيْهِ. إنَّهُ لا يوافِقُني أنْ أفْتَخِرَ، فَآتي إلى رؤى الرَّبِّ وإعْلاناتِهِ. إنّي أَعْرِفُ إنْساناً في المسيحِ مُنْذُ أربَعَ عَشْرَةَ سَنَةً (أَفي الجَسَدِ، لَسْتُ أَعْلَم، أَمْ خارجَ الجَسَدِ لَسْتُ أَعْلَم، اللهُ يَعْلَم) اخْتُطِفَ إلى السَّماءِ الثالِثَة. وأعْرِفُ أنَّ هذا الإنْسانَ (أَفي الجَسَدِ أَمْ خارِجَ الجَسَدِ لَسْتُ أَعْلَم، اللهُ يَعْلَم) اخْتُطِفَ إلى الفِرْدَوْسِ، وسَمِعَ كَلِماتٍ سِرِّيَّةً لا يَحِلُّ لإنسانٍ أنْ يَنْطُقَ بها. فَمِنْ جِهَةِ هَذا أفْتَخِر، وأَمّا مِنْ جِهَةِ نَفْسِي فَلا أَفْتَخِرُ إلّا بِأَوْهاني. فإنّي لَوْ أَرَدْتُ الإفْتِخارَ، لَمْ أَكُنْ جاهِلاً لأنّي أَقولُ الحَقَّ، لَكِنّي أَتَحاشى لِئَلّا يَظُنَّ بي أحَدٌ فَوْقَ ما يَراني عَليهِ أَوْ يَسْمَعُهُ مِنّي. ولِئَلّا أَسْتَكْبِرَ بِفَرْطِ الإعلاناتِ، أُعْطيتُ شَوْكَةً في الجَسَدِ، مَلاكَ الشَّيْطانِ لِيَلْطِمَني لِئَلّا أَسْتَكبِر. ولِهَذا طَلَبْتُ إلى الرَّبِّ ثَلاثَ مَرّاتٍ أَنْ تُفارِقَني. فَقالَ لي "تَكْفيكَ نِعْمَتي، لِأَنَّ قُوَّتي في الضَّعْفِ تَكْمُل." فبِكُلِّ سُرورٍ أَفْتَخِرُ بالحَرِيِّ بِأَوْهاني، لِتَسْتَقِرَّ فِيَّ قُوَّةُ المَسيح.

الإنجيل (للأحد الخامس من لوقا)

قالَ الرَّبُّ: كانَ إنْسانٌ غَنِيٌّ يَلْبَسُ الأُرْجُوانَ والبَزَّ، ويَتَنَعَّمُ كُلَّ يوْمٍ تَنَعُّماً فاخِراً. وكانَ مِسْكينٌ اسْمُهُ لَعازَرُ مَطْروحاً عندَ بابِهِ مُصاباً بالقُروحِ. وكانَ يَشْتَهِي أنْ يَشْبَعَ منَ الفُتاتِ الذي يَسْقُطُ مِنْ مائِدَةِ الغَنِيّ. بَلْ كانَتِ الكِلابُ تَأْتي وتلْحَسُ قُرُوحَهُ. ثُمَّ ماتَ المِسْكينُ، فنَقَلَتْهُ المَلائِكَةُ إلى حِضْنِ إبْراهيمَ. وماتَ الغَنِيُّ أيضاً، فدُفِنَ فَرَفَعَ عَيْنَيْهِ في الجَحيمِ وهُوَ في العَذابِ، فَرَأَى إبْراهيمَ مِنْ بَعيدٍ ولَعازَرُ في حِضْنِهِ. فَنادى قائِلاً: "يا أَبَتِ إبْراهيمُ ارْحَمْني وأَرْسِلْ لَعازَرَ لِيُغَمِّسَ طَرَفَ إصبَعِهِ في الماءِ ويُبَرِّدَ لِساني، لأَنّي مُعَذَّبٌ في هذا اللهيب." فقالَ إبراهيمُ: "تَذَكَّرْ يا ابْني أنَّكَ نِلْتَ خَيْراتِكَ في حَياتِكَ، ولَعازَرُ كَذلِكَ بَلاياهُ. والآنَ فَهُوَ يَتَعَزّى وأنْتَ تَتَعَذّب. وعَلاوةً على هَذا كُلِّهِ، فَبَيْنَنا وبَيْنَكُمْ هُوَّةٌ عَظيمَةٌ قدْ أُثْبِتَتْ، حَتَّى إنَّ الذينَ يُريدونَ أنْ يَجْتازوا مِنْ هُنَا إليكُمْ لا يَسْتَطيعونَ، ولا الذينَ هُنَاكَ أنْ يعبُرُوا إلينا." فقالَ: "أَسْأَلُكَ إذَنْ يا أَبَتِ أنْ تُرْسِلَهُ إلى بَيْتِ أبي. فإنَّ لي خَمْسَةَ إخْوَةٍ، حَتَّى يَشْهَدَ لهُمْ لِكَي لا يأتُوا هُمْ أيضاً إلى موضِعِ العَذابِ هذا." فقالَ لَهُ إبراهيمُ: "إنَّ عِنْدَهُمْ موسى والأنبياءَ، فَلْيَسْمَعُوا مِنْهُم." قالَ: "لا يا أَبَتِ إبراهيمُ، بَلْ إذا مَضَى إليهِمْ واحِدٌ مِنَ الأمواتِ يَتوبون." فقالَ لَهُ: "إنْ لَمْ يَسْمَعُوا مِنْ موسى والأَنْبياءِ، فإنَّهُمْ، ولا إنْ قامَ واحِدٌ مِنَ الأمْواتِ، يُصَدِّقُونَهُ."



L'ÉPÎTRE

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

Lecture de la deuxième épître du saint apôtre Paul aux Corinthiens

Frères, Dieu, qui est le Père du Seigneur Jésus, et qui est béni éternellement, sait que je ne mens point ! À Damas, le gouverneur du roi Arétas faisait garder la ville des Damascéniens, pour se saisir de moi ; mais on me descendit par une fenêtre, dans une corbeille, le long de la muraille, et j'échappai de leurs mains. Il faut se glorifier... Cela n'est pas bon. J'en viendrai néanmoins à des visions et à des révélations du Seigneur. Je connais un homme en Christ, qui fut, il y a quatorze ans, ravi jusqu'au troisième ciel (si ce fut dans son corps je ne sais, si ce fut hors de son corps je ne sais, Dieu le sait). Et je sais que cet homme (si ce fut dans son corps ou sans son corps je ne sais, Dieu le sait) fut enlevé dans le paradis, et qu'il entendit des paroles ineffables qu'il n'est pas permis à un homme d'exprimer. Je me glorifierai d'un tel homme, mais de moi-même je ne me glorifierai pas, sinon de mes infirmités. Si je voulais me glorifier, je ne serais pas un insensé, car je dirais la vérité ; mais je m'en abstiens, afin que personne n'ait à mon sujet une opinion supérieure à ce qu'il voit en moi ou à ce qu'il entend de moi. Et pour que je ne sois pas enflé d'orgueil, à cause de l'excellence de ces révélations, il m'a été mis une écharde dans la chair, un ange de Satan pour me souffleter et m'empêcher de m'enorgueillir. Trois fois j'ai prié le Seigneur de l'éloigner de moi, et il m'a dit : "Ma grâce te suffit, car ma puissance s'accomplit dans la faiblesse". Je me glorifierai donc bien plus volontiers de mes faiblesses, afin que la puissance de Christ repose sur moi.

L'ÉVANGILE (*5eme Dimanche De Luc)*

Lecture de l'Évangile selon Saint Luc

Jesus a dit: Il y avait un homme riche, qui était vêtu de pourpre et de fin lin, et qui chaque jour menait joyeuse et brillante vie. Un pauvre, nommé Lazare, était couché à sa porte, couvert d'ulcères, et désireux de se rassasier des miettes qui tombaient de la table du riche ; et même les chiens venaient encore lécher ses ulcères. Le pauvre mourut, et il fut porté par les anges dans le sein d'Abraham. Le riche mourut aussi, et il fut enseveli. Dans le séjour des morts, il leva les yeux ; et, tandis qu'il était en proie aux tourments, il vit de loin Abraham, et Lazare dans son sein. Il s'écria : « Père Abraham, aie pitié de moi, et envoie Lazare, pour qu'il trempe le bout de son doigt dans l'eau et me rafraîchisse la langue ; car je souffre cruellement dans cette flamme. » Abraham répondit : « Mon enfant, souviens-toi que tu as reçu tes biens pendant ta vie, et que Lazare a eu les maux pendant la sienne ; maintenant il est ici consolé, et toi, tu souffres. D'ailleurs, il y a entre nous et vous un grand abîme, afin que ceux qui voudraient passer d'ici vers vous, ou de là vers nous, ne puissent le faire. » Le riche dit : « Je te prie donc, père Abraham, d'envoyer Lazare dans la maison de mon père ; car j'ai cinq frères. C'est pour qu'il leur atteste ces choses, afin qu'ils ne viennent pas aussi dans ce lieu de tourments. » Abraham répondit : « Ils ont Moïse et les prophètes ; qu'ils les écoutent. » Et il dit : « Non, père Abraham, mais si quelqu'un des morts va vers eux, ils se repentiront. » Et Abraham lui dit : « S'ils n'écoutent pas Moïse et les prophètes, ils ne se laisseront pas persuader, quand même quelqu'un des morts ressusciterait. »

THE SYNAXARION

On November 3 in the Holy Orthodox Church, we commemorate the holy Martyrs Akepsimas the bishop, Joseph the priest and Aeithalas the deacon of Persia.

Verses

Akepsimas is slain by thrashings with cudgels,

and Akepsimas' friends, by merciless stoning.

A child prophesied that 80-year-old Bishop Akepsimas would suffer for Christ. He told a member of his household that he would not return home, but instead go to his "home on high." King Sapor raised a bitter persecution of Christians throughout Persia, and Akepsimas was apprehended and thrown into prison. The following day Joseph, a 70-year-old priest, and Aeithalas, a deacon, were also imprisoned. After three years of imprisonment and many tortures, Akepsimas was beheaded. Joseph and Aeithalas were buried up to their waists in the ground and stoned to death. That night, by God's providence, Joseph's body disappeared, and a myrtle tree grew over Aeithalas' body that healed all diseases and pain. This tree stood for five years before the wicked pagans cut it down. These soldiers of Christ suffered in Persia in the fourth century.

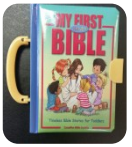
On this day, we also commemorate the Consecration of the Temple of the holy Great-Martyr George in Lydda in Palestine, as well as the deposition of his holy body therein. George's relics came from Nicomedia, where he suffered at the time of Emperor Diocletian. Anticipating his martyrdom, George begged his servant to take his relics to Palestine, where his mother had been born, and where he had distributed his large estate to the poor. The servant did so. During the reign of Emperor Constantine, pious Christians built the beautiful church to house the miracle-working relics of the Great Martyr.

On this day, we also commemorate the Hieromartyr George of Neapolis; and Venerable Theodore the Confessor, bishop of Ancyra. 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

Skandar Conrady-Chaoui, son of Florian Conrady & Hala Chaoui, on his baptism on Sunday November 3rd, 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!

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 الأول ٢٠٢٤

الأحد ٣
* صلاة السحرية ٩:١٠ صباحاً
* القدّاس الإلهي ١٠:٣٠ صباحاً
* أمسية تراتيل وأناشيد من المزامير ٤ مساءً

الخميس ٧
* قدّاس إلهي لعيد رؤساء الملائكة ٦:٣٠ مساءً
* محاضرة روحية يلقيها ميشال سركيس (مقدّمة لإنجيل لوقا) ٧:٣٠ مساءً

السبت ٩



* دراسة اللّغة العربيّة ٢ ب.ظ.
* اجتماع فرقة الأمّهات ٤ مساءً
* 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 الشبيبة YAM -— TEEN SOYO ٧:٣٠ مساءً

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 WIBS—منزل السيّدة ديان نمر 36 Bethune, Kirkland, Qc H9H4H6

الأربعاء ١٣
* قدّاس إلهي لعيد القدّيس يوحنا الذهبي الفم ٦:٣٠ مساءً

الخميس ١٤
* اجتماع النادي الاجتماعي في قاعة الكنيسة ٦:٣٠ مساءً

السبت ١٦
* دراسة اللّغة العربيّة ٢ ب.ظ.
* محاضرة حول "الوصيّة والميراث " في القوانين الكنسيّة ٢ ب.ظ.
* اجتماع فرقة الأمّهات ٤ مساءً
* اجتماع TEEN SOYO ٧:٣٠ مساءً

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 3 - 5TH Sunday of Luke

- 09:10 am Sunday Orthros
- 10:30 am Divine Liturgy
- 04:00 pm Psalm Concert followed by Refreshments in the Parish Hall

Thursday 7

- 06:30 pm Divine Liturgy for the Synaxis of the Archangels
- 07:30 pm Spiritual Conference - An introduction to the Gospel of Luke - presented by Michel Sarkis

Saturday 9

- 02:00 pm Arabic classes
- 04:00 pm Mother's Group—Vermont Road Trip & Social
- 04:00 pm St. George English Teen Choir
- 05:00 pm Byzantine Youth Choir Rehearsal in the Youtl
- 06:00 pm Young Adults Meeting in the Youth Center
- 06:30 pm Vespers
- 07:30 pm Teen SOYO Meeting



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

- 06:30 pm Social Club Gathering in the Fellowship Hall

Saturday 16

- 02:00 pm Presentation regarding wills & testimony
- 02:00 pm Arabic classes
- 04:00 pm Mother's Group Meeting—Spiritual Discussion & Ask Abouna
- 04:00 pm St. George English Teen Choir



Prayers Offered
For the Living

For the Orthodox Servants of God:
Child Irene & family; Brian; Solange & Charles Taraboulsi; Isabel; Kirsten Spjelkavik; Elie Doro; Lily Farah; John: Bernadette; Nadia; Mary Aboud; Josée Bernaquez; Gaby & Nada Mouacdié; Josephine Soury; Solly Aboud; Florian, Hala & Skandar Conrady Hanna Nicolas & Joudi Sayegh; Maissa, Dima & Rouba Khouri; Karl Saliba; Dia Massaad

Memorials today

Archpriest Joseph Rahal
Farid Farkouh (newly departed)
Joyce Jazzar Saad (newly departed)
Alice Sawaya Charles (9 days); Ronald Simon (9 days)
Despina Liberopoulos Shousha (40 days)
Tarek Afeiche (4 years); Marie Issa (9 years)
Fouad Afeiche (40 years); Abla Bassett (9years); Laurice Shelhod & Levon Karek; Greta, Fares, Fawaz & Tarek Khouri; Nada Massaad

Our heartfelt sympathies to

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

The Sawaya & Charles families on the loss of Alice,
who fell asleep in the Lord on October 19th
&
The Simon family on the loss or Ronald,
who fell asleep in the Lord on October 9th

"God Crown them with Honor & Glory"
Removal of Crowns

Hanna Nicolas & Joudi Sayegh

Baptism today at 1:30 pm

Skandar Chaoui-Conrady, son of Florian Conrady & Hala Chaoui

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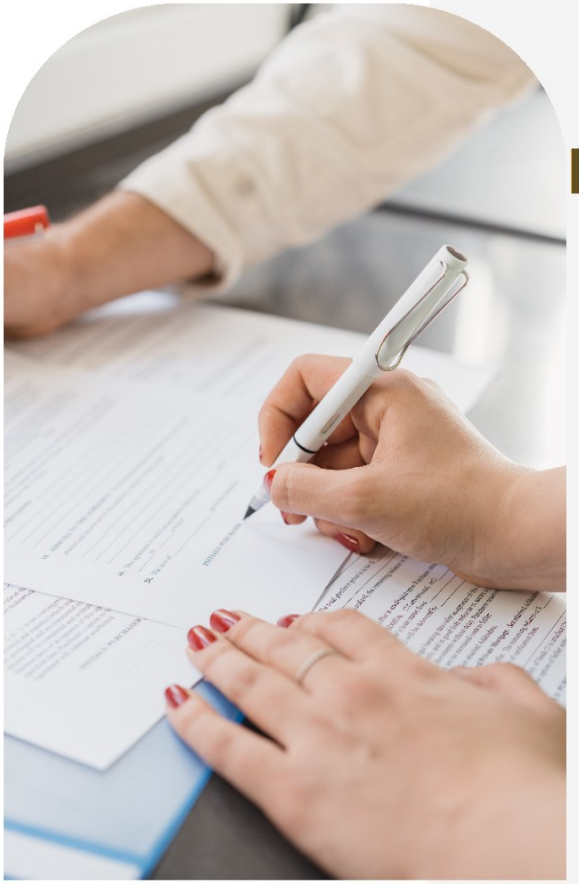
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Presented by Mtre. Kayla Charles
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PROCTECTING YOURSELF AND YOUR ASSETS TRHOUGH NOTARIZED WILLS AND PROTECTION MANDATES

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

Sponsored by Le Cercle St-George

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!

A Spiritual Conference for all Parishioners

HOSTED BY THE ANTIOCHIAN WOMEN

An Introduction to the Gospel of Luke and the Place of Women

Presented by Michel Sarkis

The event will be held on Nov. 7, 2024 at 7:30 PM following Vespers in the St. George Fellowship Hall.

Light refreshments will be served. Everyone is welcome.





About Mr. Sarkis

Michel Sarkis has been an active member of St. George Antiochian Orthodox Church since 1976. For the last 20 years, Michel has animated bible studies in both Arabic and English for various groups. He holds an M. Sc. in computer engineering and an M. Sc. in Theology.

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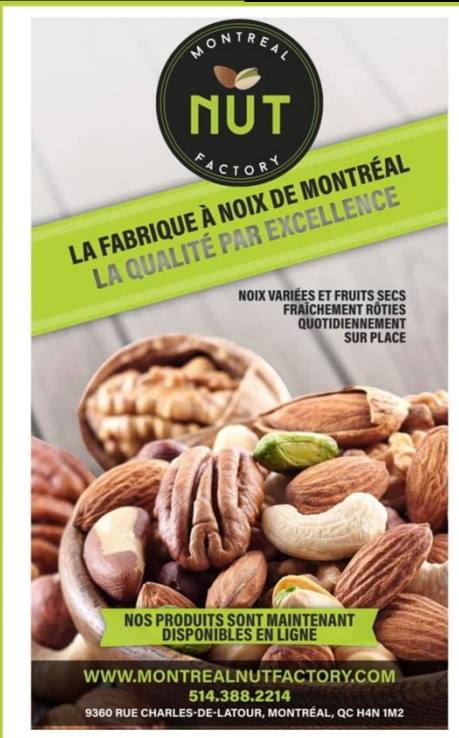


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MEN'S BROTHERHOOD CELEBRATING THEIR FIRST YEAR ANNIVERSARY AND SPONSORING COFFEE HOUR ON SUNDAY OCTOBER 27TH







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



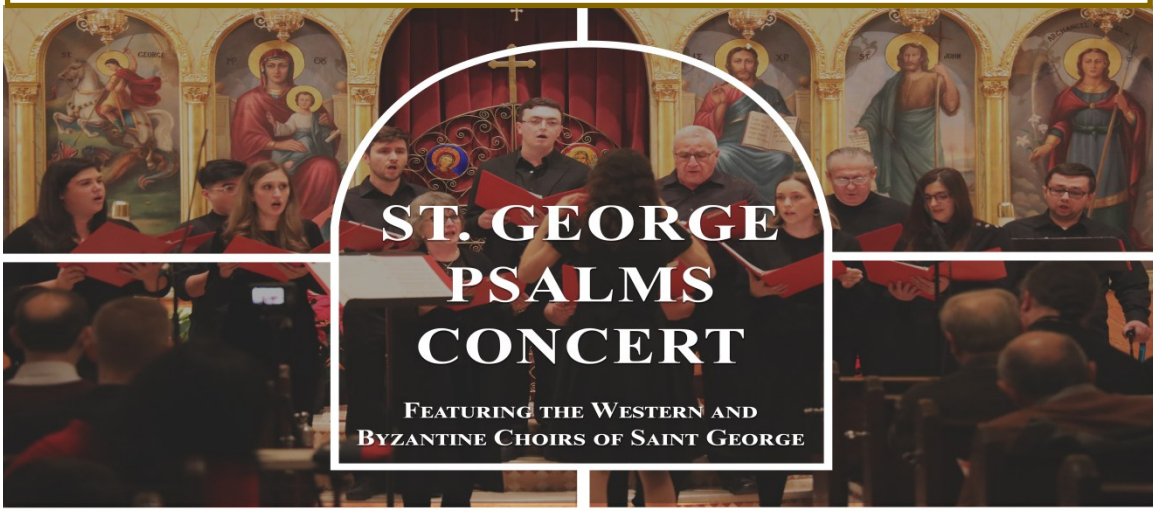
Price: $240 per year (8 months) or $35 per month

Register using this link or QR code:
https://bit.ly/StGeorgeArabicClasses

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ST. GEORGE PSALM CONCERT

The Saint George choirs are performing a concert of Psalms on November 3rd at 4:00 pm at Saint George. The Western choirs, including the adults, teens, and children, along with the Byzantine chanters and Byzantine choir will join together to share in the beauty of the Psalms set to music. After the concert, we will share light refreshments in the church hall. Admission is free; no tickets are required.
We look forward to seeing you there!



WHEN:
SUNDAY, NOVEMBER 3, 4:00 PM

WHERE:
ST. GEORGE ORTHODOX CHURCH OF MONTREAL

FOLLOWED BY REFRESHMENTS IN THE CHURCH HALL