

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 بقرأة هذه النشرة الأسبوعية

December 1, 2024

Twenty Third Sunday after Pentecost,
The Holy Prophet Nahum; Venerable Philaret the Almsgiver of Amnia;
Martyr Ananias the Persian

ORTHOFLASH - St. George Montréal Youth Ministry

MOINE MARTYR ET CONFESSEUR, ÉTIENNE LE JEUNE DU MONT SAINT-AUXENCE

Saint Étienne naît à Constantinople au VIII^e siècle. Sa mère, Anne — qui a déjà deux filles — invoque la Mère de Dieu et les saints pour lui donner un fils. Elle lui donne le nom d'Étienne au baptême et l'emmène à l'église des Blachernes de la Très sainte Mère de Dieu pour le consacrer à Dieu.

Lorsque la persécution des saintes icônes et de ceux qui les vénèrent commence, les iconoclastes obtiennent les plus hauts postes de l'Empire et de l'Église. Cependant, l'orthodoxie perdure dans des monastères isolés de la capitale. Affligés par l'impiété ambiante, les parents de saint Étienne s'enfuient de Constantinople en Bithynie et confient leur fils de seize ans à l'ermite Jean, qui vit dans un lieu solitaire sur le mont Auxence (hauteur située non loin de Constantinople). Étienne demeure avec lui pendant plus de quinze ans. À la mort de celui-ci, Étienne poursuit l'œuvre monastique seul dans sa grotte. Il prend directement la succession de Jean dans son ermitage. Bientôt, des moines viennent apprendre la vie vertueuse et salvatrice auprès de lui et un monastère est fondé; il en devient l'higoumène. À l'âge de quarante-deux ans, Étienne quitte ce monastère et s'installe sur une autre montagne, où il vit dans un profond isolement. Mais là aussi, une communauté de moines se rassemble rapidement autour de lui pour recueillir ses conseils spirituels.

Saint Étienne le Jeune encourage et valorise ceux qui défendent les icônes. De plus, il prend vigoureusement la parole devant l'empereur, malgré l'interdiction des icônes et l'obligation faite aux hiérarques d'obéir aux nouvelles règles. Après avoir essuyé tous ses refus, l'empereur ordonne que le saint soit persécuté, battu à coups de pierres. Sa tête est fendue avec un morceau de bois et son corps jeté à la mer, où, plus tard, il est récupéré et enterré par des chrétiens. Martyrisé en 767, **saint Étienne** devient le martyr iconodule (personne qui défend l'utilisation dévotionnelle des icônes) le plus important. L'Église le commémore, le **28 novembre**.



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

Sunday December 1, 2024

saintgeorgemontreal.org

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OFFICE HOURS

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

MONK MARTYR AND CONFESSOR ST. STEPHEN THE NEW OF MOUNT AUXENTIUS

Saint Stephen lived in Constantinople in the 8th century. His mother suffered because she did not have a boy but only girls. So, she prayed earnestly to the Mother of God and to the saints. When a son was born, she baptized him Stephen and took him to the Church of Blachernae of the Most Holy Theotokos and consecrated him to God.

When the persecution of the holy icons and those who venerated them began, the iconoclasts seized the highest positions of authority in the Empire and the Church. But Orthodoxy was preserved in monasteries far from the capital. The Orthodox parents of Saint Stephen, grieved by the prevailing impiety, fled from Constantinople to Bithynia and gave their sixteen-year-old son in obedience to the monk John, an ascetic in a solitary place on the Mount of Saint Auxentius (a mountain on the eastern outskirts of Constantinople). Stephen stayed with him for more than fifteen years. When he died, Stephen continued the monastic work alone in his cave. Soon monks came to him to learn the virtuous and salvific life, and a monastery was founded with Stephen as its *igumen*. At the age of forty-two, Stephen left the monastery he had founded and moved to another mountain, where he lived in deep seclusion. But here, too, a community of monks soon gathered to seek his spiritual guidance.

Saint Stephen the New supported and praised those who defended icons. He also spoke and acted before the emperor although icons were burned and destroyed, and hierarchs were forced to obey the new rules. Failing in all his attempts, the emperor ordered the saint to be persecuted and beaten with stones and wood. His head was split open with a piece of wood and his body thrown into the sea, where it was later recovered and buried by Christians.

Martyred in 767 A.D., **Saint Stephen** became the most prominent iconodule (one who defends the devotional use of icons) martyr. His **feast day** is celebrated on **November 28**.



القديس استيفانوس الجديد (الناسك المعترف والشهيد الذي من جبل أفكسندوريوس)

عاش القديس استيفانوس في القسطنطينية في القرن الثامن. عانت والدته من كونها أنجبت بنتاً فقط ولم تُنجب صبياً. صلّت بحرارة لولادة الإله والقديسين. عندما ولد لها صبياً عمّدتها باسم استيفانوس وأخذته إلى

كنيسة والده الإله الفاتحة القداصة في "بلاشيرني" ونذرتة لله.

عندما بدأت حملة إزالة الأيقونات واضطهاد مكرّميها، استحوذ معارضي الأيقونات على أعلى مناصب النفوذ في الإمبراطورية والكنيسة. حُفظت الأرثوذكسية في الأديرة البعيدة عن العاصمة. هرب والدا القديس استيفانوس الأرثوذكسيان، من شدّة حزنهما على المعصية السائدة، من القسطنطينية إلى بيشينيا وسلّم ابنهما البالغ من العمر ستة عشر عاماً كفعل طاعة تجاه راهب يوحنا، وهو ناسك زاهد في قلّية على جبل القديس أفكسندوريوس (جبل في الضواحي الشرقية للقسطنطينية). ظلّ استيفانوس معه لمدة تجاوزت خمسة عشرة سنة وتابع العمل الرهباني في مغارته بعد وفاته. سرعان ما جاء إليه الرهبان لتعلّم حياة الفضائل وسُئل الخلاص، وتمّ تأسيس دير كان استيفانوس رئيسه. غادر استيفانوس في سن الثانية والأربعين الدير الذي أسّسه وانتقل إلى جبل آخر، حيث عاش في عزلة عميقة. لكن هنا أيضاً، سرعان ما تجمّع جمّع من النّسك لطلب إرشاده الروحي.

دعم وأشاد القديس استيفانوس الجديد من دافعوا عن الأيقونات. كما أنّه لم يتردّد في القول والفعل معاكساً للإمبراطور الذي أمر بحرق وتدمير الأيقونات وإجبار آباء الكنيسة باتباع القوانين الجديدة. بعد فشله في جميع محاولات استماتته، أمر الإمبراطور بتعذيب القديس ورجمه بالحجارة والخشب. حُطّمت مجمّته بعضاً غليظة من الخشب وألقي جسده في البحر حيث عثر عليه المسيحيون في وقت لاحق ودفنوه. استشهد القديس استيفانوس عام 767 م، وأصبح أبرز شهيد مدافع عن الأيقونات. يُحتفل بعيدته في 28 تشرين الثاني.

The Holy Scriptures: Nourishment of the Faithful, Part Two

By His Eminence Metropolitan Saba (Isper)

The Bible is, first and foremost, a theological book, presenting the mystery of God to humanity in a practical, not theoretical, manner. God, whose mystery cannot be comprehended, reveals Himself to humanity little by little, progressively. God accompanies humans with astonishing patience to open their minds to understand Him as He is, not as they imagine Him to be. Often, people misunderstood Him (and still do), attributing their whims and perceptions to Him, distorting and desecrating His image. The perpetual sin of mankind is to restrict God according to its measure, instead of raising itself to the measure of God. Therefore, God chose to reveal Himself by using those whom He designated, those to whom we refer as prophets and apostles. However, He began to practically reveal Himself through accompanying the people to whom He chose to reveal Himself. From Abraham, the father of the fathers and the father of many nations, to Jesus Christ, God patiently waited over eighteen centuries for His image to be truly revealed to humanity – yet people still want to perceive Him in their own image and superimpose onto Him their ideas and interpretations.

The Bible is, therefore, a divine book, gradually unveiling the truth of God using the style that is understood by those to whom He reveals Himself. If the book speaks of history, it is to show God's work within it, thus revealing His nature. Let us use the following image as an example of this:

According to the understanding of the peoples of the Near East, when two ancient peoples confronted each other in war, their respective gods were believed to take part in the war alongside them – isn't this what we see in the religious thinking of people even today? So, when one people is victorious, their god is deemed as the strongest; thus, the defeated people worship him, while the victorious offer him thanks. In this manner, the believers of the Old Testament believed that God fought on their side when they won; but when they were defeated, unlike all of the other ancient peoples (and herein lies the divine work in the holy scriptures), they understood it that their God abandoned them because they had sinned. Therefore, they had to repent and return to obeying their God's commandments to win and be liberated.

Thus, God revealed Himself as the Master of history. God used history as a stage to reveal His attributes. When the holy scriptures narrate a historical event, they do so not historically but theologically – meaning that the purpose is not a historical record of the event, but a religious perspective on the God Who is revealed through it. The protagonist of the event is not the prophet or the king or the leader, but God, Who is hidden behind what is happening in history, or rather, moves the strings of history while holding them all in His hands.

In this way, we should read the holy scriptures as a message from God addressed to us personally – a message telling us that we are loved by Him; that the meaning of our lives and existence is in Him, with Him, and through Him; and that we are called to remove the dirt of sins accumulated on us to see the truth of God as He is.

Anyone who has experienced the extent to which his sins conceal him from God realizes well the way in which human beings pollute and distort the image of God. God's continuous work in the holy scriptures was to constantly reveal Himself each time to the extent that people could understand and comprehend until "the fullness of time" arrived, when God fully revealed Himself to them in the person of His only-begotten Son, Jesus Christ.

"And the Word became flesh and dwelt among us, and we beheld His glory, the glory as of the only begotten of the Father" (John 1:14).

God did not complete this revelation independently, apart from man. That is to say, God was not solely the actor and man solely the receiver. Man needed to grow in the knowledge of God so that God could reveal Himself more and more. Thus, an educational program was initiated by God for the benefit of man. This divine program required the gradual elevation of man's spiritual level until it could rightly come to the knowledge of God. The fallen, sinful man, enslaved to Satan and incapable of enjoying the grace of God – whose mind was darkened and divided against himself, his brother, and nature – longed for his origin but did not know it and could not reach it; he could not begin to walk the right path. The solution was in God's hands, and the initiative came from Him.

His first call went to Abraham. Thus, Abraham knew a God Who makes and fulfills His promises, as when He promised him that Sarah would conceive. He is a God Who does not accept human sacrifices, but as seen in the narrative of the sacrifice of Isaac, instead asks for animal sacrifices (Gen. 22:1-19). He is a God different from other gods. Abraham's righteousness lies in his loyalty to God. God did not change much about Abraham's habits and moral concepts, but was content to be Abraham's God, and for Abraham to be merely loyal to Him and His teachings. Thus, God was first known as the God of Abraham. Then, with the descendants of Abraham, He became the God of Abraham and Isaac, and later Jacob was added. Thus, He was known as the God of our fathers.

This was not strange to the concepts of those days. Each tribe had its god, each clan had its deity, and often a clan had more than one. However, the God of our fathers was different because He did not accept any other god beside Him. He is a jealous God, restricted by nothing: no idol, no image, no place. He initiates and commands, and He is obeyed. He is the God Who makes a covenant with man and remains loyal to this covenant, so long as man reciprocates this loyalty. When man breaks God's covenant, as he often did and still does today, God's response is to leave him until he repents and returns to Him – then He accepts him quickly and resumes His commitments. Even in God's temporary abandonment of man, there is an educational objective. Such a dynamic and vital relationship is unknown in the history of religions: A God calls, and a man responds. Man often falters and disrupts this covenantal relationship, yet God waits for His creation to recommit to the terms of that covenant and resume the journey with Him towards the completion of its salvation. Ours is a God who endured for eighteen hundred years the harshness of man, his narrow-mindedness and his ignorance. Such a God could not be the creation of human beings because humanity was not capable of contemplating such a God.

Divine Liturgy Variables for Sunday December 01, 2024

RESURRECTIONAL APOLYTIKION IN TONE SIX

When Mary stood at Thy grave, looking for Thy sacred body, angelic powers shone above Thy revered tomb; and the soldiers who were to keep guard became as dead men. Thou led Hades captive and wast not tempted thereby. Thou didst meet the Virgin and didst give life to the world, O Thou, Who art risen from the dead, O Lord, 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.

KONTAKION OF PREPARATION OF CHRIST'S NATIVITY IN TONE THREE

On this day the Virgin cometh to the cave to give birth to * God the Word ineffably, * Who was before all the ages. * Dance for joy, O earth, on hearing * the gladsome tidings; * with the Angels and the shepherds now glorify Him * Who is willing to be gazed on * as a young Child Who * before the ages is God.

طروبارية القيامة بالحن السادس

إِنَّ الْقُوَاتِ الْمَلَائِكِيَّةَ ظَهَرُوا عَلَى قَبْرِكَ الْمُوقَّرِ، وَالْحُرَّاسَ صَارُوا كَالْأَمْوَاتِ، وَمَرِيْمَ وَقَفَتْ عِنْدَ الْقَبْرِ طَالِبَةً جَسَدَكَ الطَّاهِرَ، فَسَنِيَّتِ الْجَحِيْمَ وَلَمْ تُجْرَبْ مِنْهَا، وَصَادَفَتْ الْبَتُولَ مَايْحاً الْحَيَاةَ. فَيَا مَنْ قَامَ مِنْ بَيْنِ الْأَمْوَاتِ، يَا رَبُّ الْمَجْدُ لَكَ.

طروبارية القديس جاورجيوس بالحن الرابع

بِمَا أَنْتَ لِلْمَأْسُورِينَ مُحَرَّرٌ وَمُعْتَقٌ، وَلِلْفُقَرَاءِ وَالْمَسَاكِينِ عَاضِداً وَنَاصِراً، وَلِلْمَرْضَى طَبِيْبٌ وَشَافٍ، وَعَنْ الْمُؤْمِنِينَ مُكَافِحٌ وَمُحَارِبٌ أَيُّهَا الْعَظِيمُ فِي الشَّهَدَاءِ جَاوْرَجِيُوسَ الْبَلَّاسِ الطَّهْرَ، تَشْفَعْ إِلَى الْمَسِيحِ الْإِلَهِ فِي خَلَاصِ نَفُوسِنَا.

قنءاق تَقْدَمَة المِيلاد بالحن الثالث

الْيَوْمَ الْعَذْرَاءُ تَأْتِي إِلَى الْمَغَارَةِ لِتَلِدَ الْكَلِمَةَ الَّتِي قَبْلَ الدُّهُورِ، وَوَلَادَةٌ لَا تُفَسَّرُ وَلَا يُنْطَقُ بِهَا، فَأَفْرَحِي أَيُّهَا الْمَسْكُونَةُ إِذَا سَمِعْتِ، وَمَجْدِي مَعَ الْمَلَائِكَةِ وَالرُّعَاةِ، الَّتِي سَيَظْهَرُ بِمَشِيئَتِهِ طِفْلاً جَدِيداً وَهُوَ إِلَهُنَا الَّذِي قَبْلَ الدُّهُورِ.



THE EPISTLE (For the Twenty-third Sunday after Pentecost)

O Lord, save Thy people and bless Thine inheritance.

Unto Thee, O Lord, will I cry, O my God.

The Reading from the Epistle of St. Paul to the Ephesians . (2:4-10)

Brethren, God, being rich in mercy, through His great love with which He loved us, even when we were dead through the trespasses, made us alive together with Christ—by grace you are saved—and raised us up together with Him, and made us to sit together with Him in the heavenly places in Christ Jesus, that in the coming ages He would show the exceeding riches of His grace, in kindness toward us, in Christ Jesus. For by grace you are saved through faith, and that is not of yourselves: it is the gift of God, not of works, lest anyone should boast. For we are His workmanship, created in Christ Jesus for good works, which God prepared beforehand that we should walk in them.

THE GOSPEL (For the Fourteenth Sunday of Luke)

The Reading from the Holy Gospel according to St. Luke. (18:35-43)

At that time, when Jesus drew near to Jericho, a blind man was sitting by the roadside begging; and hearing a multitude going by, he inquired what this meant. They told him, “Jesus of Nazareth is passing by.” And he cried, “Jesus, Son of David, have mercy on me!” And those who were in front rebuked him, telling him to be silent; but he cried out all the more, “Son of David, have mercy on me!” And Jesus stopped, and commanded him to be brought to him; and when he came near, Jesus asked him, “What do you want me to do for you?” He said, “Lord, let me receive my sight.” And Jesus said to him, “Receive your sight; your faith has made you well.” And immediately he received his sight and followed Jesus, glorifying God; and all the people, when they saw it, gave praise to God.



الرسالة (الأحد الثالث والعشرين بعد العنصرة) خَلِّصْ يَا رَبُّ شَعْبَكَ وَبَارِكْ مِيرَاتِكَ. إِلَيْكَ يَا رَبُّ أَنْصَرُخُ، إِلَهِي.

فَصَلِّ مِنْ رِسَالَةِ الْقَدِيسِ بُولُسِ الرَّسُولِ إِلَى أَهْلِ أْفَسُسِ.

يا إخوة، إِنَّ اللَّهَ لِكُونِهِ غَنِيًّا بِالرَّحْمَةِ، وَمِنْ أَجْلِ كَثْرَةِ مَحَبَّتِهِ الَّتِي أَحَبَّنَا بِهَا حِينَ كُنَّا أَمْوَاتًا بِالزَّلَّاتِ، أَحْيَانَا مَعَ الْمَسِيحِ - فَإِنَّكُمْ بِالنِّعْمَةِ مُخَلَّصُونَ - وَأَقَامَنَا مَعَهُ، وَأَجَلَسْنَا مَعَهُ فِي السَّمَاوِيَّاتِ فِي الْمَسِيحِ يَسُوعَ. لِيُظْهِرَ فِي الدَّهْرِ الْمُسْتَقْبَلَةِ فَرْطَ غِنَى نِعْمَتِهِ بِالطُّفِ بِنَا فِي الْمَسِيحِ يَسُوعَ. فَإِنَّكُمْ بِالنِّعْمَةِ مُخَلَّصُونَ بِوَسِطَةِ الْإِيمَانِ. وَذَلِكَ لَيْسَ مِنْكُمْ، إِنَّمَا هُوَ عَطِيَّةُ اللَّهِ. وَلَيْسَ مِنَ الْأَعْمَالِ لِئَلَّا يُفْتَخِرَ أَحَدٌ. لِأَنَّا نَحْنُ صُنْعُهُ، مَخْلُوقِينَ فِي الْمَسِيحِ يَسُوعَ لِلْأَعْمَالِ الصَّالِحَةِ الَّتِي سَبَقَ اللَّهُ فَأَعَدَّهَا لِنَسْلُكِ فِيهَا.

الإنجيل (للأحد الرابع عشر من لوقا)

فصل شريف من بشارة القديس لوقا الإنجيلي البشير والتلميذ الطاهر.

في ذلك الزمان، فيما يسوع بالقرب من أريحا، كان أعمى جالساً على الطريق يستعطي. فلما سمع الجمع مجتازاً سأل: «ما هذا؟» فأخبر بأن يسوع الناصري عابر. فصرخ قائلاً: «يا يسوع ابن داود، ارحمني!» «فرجته المتقدمون ليسكت، فازداد صرخاً: «يا ابن داود، ارحمني!» «فوقف يسوع وأمر أن يقدم إليه. فلما قرب سألته: «ماذا تريد أن أصنع لك؟» فقال: «يارب أن أبصر!» «قال له يسوع: «أبصر. إيمانك قد خلصك.» وفي الحال أبصر، وتبعه وهو يمجّد الله. وجميع الشعب إذ رأوا سبّحوا الله.



L'ÉPÎTRE

Seigneur, sauve ton peuple et bénis ton héritage. Vers toi, Seigneur, je crie, mon Dieu .

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

Frères, Dieu, qui est riche en miséricorde, à cause du grand amour dont il nous a aimés, nous, qui étions morts par nos offenses, nous a rendus à la vie avec Christ (c'est par grâce que vous êtes sauvés) ; il nous a ressuscités ensemble, et nous a fait asseoir ensemble dans les lieux célestes, en Jésus Christ, afin de montrer dans les siècles à venir l'infinie richesse de sa grâce par sa bonté envers nous en Jésus Christ. Car c'est par la grâce que vous êtes sauvés, par le moyen de la foi. Et cela ne vient pas de vous, c'est le don de Dieu. Ce n'est point par les œuvres, afin que personne ne se glorifie. Car nous sommes son ouvrage, ayant été créés en Jésus Christ pour de bonnes œuvres, que Dieu a préparées d'avance, afin que nous les pratiquions.

L'ÉVANGILE (*14eme Dimanche De Luc*)

Lecture de l'Évangile selon Saint Luc

En ce temps-là, alors que Jésus approchait de Jéricho, un aveugle mendiait, assis au bord de la route. Entendant la foule passer devant lui, il s'informa de ce qu'il y avait. On lui apprit que c'était Jésus le Nazaréen qui passait. Il s'écria : « Jésus, fils de David, prends pitié de moi ! » Ceux qui marchaient en tête le rabrouaient pour le faire taire. Mais lui criait de plus belle : « Fils de David, prends pitié de moi ! » Jésus s'arrêta et il ordonna qu'on le lui amène. Quand il se fut approché, Jésus lui demanda : « Que veux-tu que je fasse pour toi ? » Il répondit : « Seigneur, que je retrouve la vue. » Et Jésus lui dit : « Retrouve la vue ! Ta foi t'a sauvé. » À l'instant même, il retrouva la vue, et il suivait Jésus en rendant gloire à Dieu. Et tout le peuple, voyant cela, adressa une louange à Dieu.

THE SYNAXARION

On December 1 in the Holy Orthodox Church, we commemorate the holy and glorious Prophet Nahum.

Verses

Longing doth draw me to anoint with the myrrh of discourse,
Nahum the Elkoshite, who hath yielded up his spirit.
On the first, Nahum was conveyed out of life.

Nahum was born of the tribe of Simeon in a place called Elkosh on the far side of the Jordan. He lived about seven hundred years before Christ and prophesied the destruction of Nineveh about two hundred years after the Prophet Jonah had warned the Ninevites. Because of Jonah's preaching, the Ninevites had repented, and God had spared them and not destroyed them. In time, however, they forgot God's mercy and again became corrupt. The Prophet Nahum prophesied their destruction, and since there was no repentance, God did not spare them. The entire city was destroyed by earthquake, flood and fire, so that its location is no longer known. The Prophet Nahum lived for forty-five years and entered into rest in the Lord, leaving us a small book of his true prophecies.

On this day, we also commemorate the Venerable Philaret the Almsgiver of Amnia; and Martyr Ananias the Persian. 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

**Lilianna Alicia Chahda, daughter of Patrick Chahda & Mégane Duquette,
on her baptism on Saturday November 30th, 2024 at 1:00 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 الخدم الكنسيّة

[St. George Antiochian Orthodox Church | Montreal QC | Facebook](#)

يمكنكم متابعة البث المباشر على صفحة الفيسبوك الخاصة بكنيستنا

كانون الأول ٢٠٢٤

الأحد ١

- * صلاة السحرية ٩:١٠ صباحاً
- * القدّاس الإلهي ١٠:٣٠ صباحاً
- * مبيع حلويات عيد القديسة بربرة - تنظيم السيّدات الأنطاكيّات (بعد القدّاس)

الثلاثاء ٣

- * القدّاس الإلهي — لعيد القديسة بربرة ٦:٣٠ مساءً

الخميس ٥

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

السبت ٧

- * قدّاس إلهي ١٠:٣٠ صباحاً
- * الفطور الميلادي السنوي لعائلات مدارس الأحد ١٢ ظهراً
- * دراسة اللّغة العربيّة ٣:٣٠ ب.ظ.
- * تدريبات جوقة الشباب (الموسيقى الغربيّة) ٤ مساءً
- * تدريبات جوقة الشباب البيزنطية ٥:٠٠ مساءً
- * صلاة الغروب ٦:٣٠ مساءً
- * اجتماع الشبيبة YAM ٧:٣٠ مساءً

الأحد ٨

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

الاثنين ٩

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

الثلاثاء ١٠

- * اليانصيب السنوي الخيري — في قاعة الكنيسة ٦:٣٠ مساءً

السبت ١٤

- * توزيع هدايا الميلاد لأبناء الرعيّة — قاعة الكنيسة ٩:٠٠ صباحاً
- * دراسة اللّغة العربيّة ٣:٣٠ ب.ظ.
- * اجتماع فرقة الأمّهات ٤ مساءً
- * تدريبات جوقة الشباب (الموسيقى الغربيّة) ٤ مساءً
- * تدريبات جوقة الشباب البيزنطية ٥:٠٠ مساءً
- * اجتماع الشبيبة YAM ٧:٠٠ مساءً
- * ريسيتال الميلاد ٧:٠٠ 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

DECEMBER 2024

Sunday 1— 14TH Sunday of Luke

- * 09:10 am Sunday Orthros
- * 10:30 am Divine Liturgy
- * Feast of St. Barbara - Antiochian Women Christmas Bake Sale following Divine Liturgy

Tuesday 3

- * 06:30 pm Divine Liturgy for St. Barbara

Thursday 5

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

Saturday 7

- * 10:30 am Divine Liturgy
- * 12:00 noon Communion Breakfast
- * 3:30 pm Arabic classes
- * 04:00 pm St. George English Teen Choir
- * 05:00 pm Byzantine Youth Choir Rehearsal in the Youth Center
- * 6:00 pm Young Adults Meeting in the Youth Center
- * 06:30 pm Vespers



Sunday 8— 10TH Sunday of Luke

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

Monday 9

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

Tuesday 10

- * 06:30 pm St. George Annual Raffle

Saturday 14

- * 09:00 am Christmas Deliveries to the Elderly of our Community
- * 3:30 pm Arabic classes
- * 04:00 pm Mother's Group Gathering in the Youth Center
- * 04:00 pm St. George English Teen Choir
- * 05:00 pm Byzantine Youth Choir Rehearsal in the Youth Center
- * 6:00 pm Young Adults Meeting in the Youth Center
- * 07:00 pm Christmas Concert



Prayers Offered **For the Living**

For the Orthodox Servants of God:
Marc-André, Jacquelyn, Elaine & André Légaré;
Solange & Charles Taraboulsi; Isabel; Kirsten Spjelkavik; Elie Doro
Lily Farah; John: Bernadette; Nadia; Mary Aboud; Josée Bernaquez
Gaby & Nada Mouacdié; Heneina; Josephine Soury; Samira; Odette Helan
Brigitte Naccache; Fouad; Patrick, Mégane & Lilianna Chahda
All the members of the Awad family.

**Fr. Gabriel is in Lebanon for the funeral of his father Elias Abdel Nour;
We wish him a safe return home!**

Memorials today

Child Irene Macrina Légaré (Newly departed)
Elias Abdel Nour (Newly departed)
Suzanne Phelan Marino (1 year)
Randa Awad; Youssef Chaar; Nahil Assaf Chaar; Michel Chaar
Fouad Chaar; Youssef Wadih Chaar; Renée & Michel Manoli
Bishara, Marie, Mike, Khalil, Laurice & Youmna Habash
Elie Khoury; Eva Elias; Fouad Habash (9 years)
Cecilia Bayouk Habash (19 years)
Elie & Anna Gholam; Martha & Georges Voutsinas
Gaston, Rose-Aimée & Alain Longpré.

Our heartfelt sympathies to

The Légaré family on the loss of their child Irene,
who fell asleep in the Lord on November 26th
&
Father Gabriel Abdel Nour and his family on the loss of his father Elias,
who fell asleep in Lebanon on November 26th

Congratulations to

Patrick Chahda & Mégane Duquette on baptism of their daughter
Lilianna Alicia Chahda yesterday

November 25, 2024

Dear Brothers and Sisters in Christ,

We are proud to announce that the Richard Shatilla Memorial Fund is now accepting applications for its annual award. In 2007, the Richard Shatilla Memorial Education Fund was created to provide financial assistance to eligible members of the St. Nicholas and St. George Parishes.

Before his passing, Richard Shatilla, a member of St. Nicholas Parish, visualized the need to help members of our community who wanted to further their education, but who might require some financial assistance to realize their goal. It was Richard's dream which led to the creation of the Fund bearing his name.

Applicants must be a member of either St. Nicholas or St. George Parishes. They must demonstrate an active participation in the life of his or her Parish, and they must also have a financial need for the award. Any parishioner wishing to apply should do so by sending a letter describing the type of education being pursued; why the applicant should be considered for the award; and always with reference to the specific criteria listed above.

Applications must be received no later than Friday, December 20, 2024, at which time the merit of each application will be assessed by the Fund Committee established by Richard Shatilla, prior to his passing.

Applications must be submitted to:

office@stnicholasmtl.org
ATTN: RSEF Committee

Anyone wishing to make a donation to the Fund may do so at the address above, or by calling the Church Office at 514-270-9788.

Yours in Christ,

Ted Kalil
Member, Fund Committee

Church School

CHRISTMAS COMMUNION BREAKFAST

December 7th, 2024

Youth and parents of St. George!

You are invited to join us on Saturday December 7th, 2024 for our Christmas Communion Breakfast. We will start all together with Liturgy at 10:30 AM.

We will eat afterwards and the youth will have the opportunity to take part in various activities according to their age.

Don't miss the chance to spend a memorable day in the love of our Lord and the company of our beautiful community!



CHRISTMAS GIFTS DELIVERY

SATURDAY DECEMBER 14th, 2024 at 9:00 A.M.

Beginning at 9:00 a.m. and continuing throughout the morning, we need people of good will to help deliver Christmas Gifts, to the Seniors 75 and above in our community.

WE NEED DRIVERS!

Please email us at: info@saintgeorgemontreal.org and let us know if you are available to help us.



GOODWILL + BIENFAISANCE 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.
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NOISETTE POUR UN GOÛT DOUX ET ÉMOUVANT !

6 BOUTEILLES 500 ML 150,00\$



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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\$



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

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

Livraison incluse. Grâce a Simard Transport.
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6 BOTTLES - VILA JARDIM 2022 WHITE

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12 BOTTLES FOR \$400

CAISSE DE 12 BOUTEILLES – 6 ROUGE ET 6 BLANC

6 BOUTEILLES – VILA JARDIM 2019 ROUGE

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 EXQUISITE SEASONING FOR FRIES, GRILLED MEATS, MATURE CHEESES AND PIZZA!

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FABRIQUÉ EXCLUSIVEMENT AVEC DU VINAIGRE BALSAMIQUE DENSE DE MODÈNA ET VIEILLI PENDANT PLUS DE 3 ANS. UN ASSAISONNEMENT EXQUIS POUR LES FRITES, LES VIANDES GRILLÉES, LES FROMAGES AFFINÉS ET LA PIZZA!

6 BOUTEILLES 250 ML POUR 120\$



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the complete wine experience

NEW

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

**CONGRATULATIONS TO DEACON NICHOLAS
WHO WAS ORDAINED DEACON ON SUNDAY NOVEMBER 24, 2024
AXIOS!**

**“May your service bring you closer to God
as you become a guiding light for His people.”**



To all young adults aged 19 to 35, you are warmly invited to join us for an evening of festive fun, fellowship, and delicious food! This is a great opportunity to meet other young adults in the community and celebrate the season together.

Please note: Spots are limited, so secure your place soon.

Early Bird Special:

Register by December 13 and save \$10 using the promo code EARLYBIRD. Don't miss out on this joyful celebration—sign up today!

YOU ARE INVITED TO THE
YOUNG ADULTS

+18

Christmas

DINNER PARTY

28 Dec, 2024 at 8:00 Pm

DEADLINE: 21 DEC
Dress Code: White

ST GEORGE ANTIOCIAN ORTHODOX HALL
555 Rue Jean-Talon E, Montréal

TICKETS INCLUDE 3 COURSE MEAL
Drink + Photobooth + DJ


billy

Membership Donations



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of St-George Orthodox Church**

Ziad Akkaoui, Partner, Risk Management

**Jaimie Auger, Partner, Business Services
& Outsourcing**

**Veronique Brox, Manager, Business Services
& Outsourcing**

**Amanda Khoury, Manager, Business Services
& Outsourcing**



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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!

RING IN THE NEW YEAR WITH FAITH & HOPE

At Saint George Orthodox Church of Montreal

Where:
St George
Parish Hall
555 Jean
Talon Est



When:
Tuesday
December 31,
2024
at 9:00 PM

The Organizations of St. George Church invite you to join the
New Year's Eve Celebration 2025

★
Dinner
Mediterranean Food
Bring Your Own Wine

★
Music
DJ & Live
Performance

★
Dancing
Take More Chances
Dance More Dances

RESERVATION DEADLINE DEC. 10TH
[HTTPS://BIT.LY/STGMONTREALNEWYEARS2025](https://bit.ly/STGMONTREALNEWYEARS2025)
USE THE LINK OR QR CODE OR CONTACT:
HEDY (514) 910-7013, NICK (514) 625-0982





**A ST. GEORGE CHRISTMAS CONCERT
FEATURING THE WESTERN AND BYZANTINE CHOIRS OF SAINT GEORGE,
JOINED BY THE CHURCH CHOIRS OF ST. NICHOLAS AND ST. MARY PARISHES**
Followed by Refreshments and a Carol Sing-Along in the Church Hall

Saturday, December 14, 2024, 7:00 pm

**At St. George Orthodox Church of Montréal
575 Rue Jean-Talon E, Montréal, QC H2R 1T8**

Admission is free, but donations can be made at the door.

