St. George Orthodox Church of Montreal

A parish of the Antiochian Orthodox Christian Archdiocese of North America
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كنيسة القدّيس جاورجيوس الأُرثوذكسية في مونتريال
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THIS BULLETIN IS YOURS TO SHARE - يمكنكم متابعة اخبار كنيستنا بقراءة هذه النّشرة الأسبوعية

November 15, 2026

Martyrs Guria, Shamuna and Habib the Deacon of Edessa
Thomas the New, patriarch of Constantinople;
Venerable Paisios Velichkovsky

ORTHOFLASH - ST. GEORGE MONTRÉAL YOUTH MINISTRY

SAINT GREGORY PALAMAS

Saint Gregory Palamas (Feast Day: November 14) was born in 1296 and grew up in Constantinople. At a very early age he learned deep devotion to God, though he also had an extremely well-founded education in the humanities. He chose to become a monk, however, and to devote himself to God. Gregory withdrew to Mount Athos. His spiritual guide was a holy man of prayer, St. Nicodemos of Vatopedi Monastery, who guided him on the path of ascetic labour. Gregory was especially attached to the prayer of the heart, also known as the Jesus Prayer: “Lord Jesus Christ, Son of God, have mercy on me, a sinner.” The experienced practice of the Jesus Prayer, requiring solitude and silence combined with physical exercises and breathing methods, is called “hesychasm” (from the Greek hesychos, meaning inner stillness, peace, or silence). Those practising it are called “hesychasts.” Through the use of this method of prayer, the monks claimed to experience genuine communion with God, including sometimes a vision of the Uncreated Light of Divinity such as that seen by Moses on Mount Sinai, and by Peter, James, and John at the Transfiguration of Christ on Mount Tabor. Years later, he became involved in a controversy with Barlaam—a Greek monk from Calabria, Italy—who ridiculed the practice of hesychastic prayer. Barlaam believed that philosophers had better knowledge of God than did the prophets, and he valued education and learning. He denied the possibility for human beings to be in direct, genuine communion with God. He believed the monks on Mount Athos were wasting their time in contemplative prayer when they should instead be studying to gain intellectual knowledge. A synod held in Constantinople in 1341 supported St. Gregory’s views, condemning Barlaam. The saint’s theology was reaffirmed at two further synods held in Constantinople in 1347 and 1351.



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Practical Answers about Fasting

By His Eminence Metropolitan Saba (Isper)

During this fasting season, we are often asked, as spiritual shepherds, detailed questions about how to fast, differences in fasting practices from one region to another, and related matters. In this brief article, I will shed some light on the questions most frequently discussed within the Archdiocese.

● Let us begin with the Church's guiding principle: the faithful prepare for a feast by fasting. For this reason, fasting periods generally precede the major feasts. On a personal level, a believer may also prepare by fasting for significant circumstances in life: a serious illness, a great tragedy, a decisive turning point, and so forth. This is arranged with one's spiritual father.

● The same principle also holds that the greater the feast, the more rigorous and ascetical the fast becomes. Since Pascha, for example, is the greatest feast, the "Feast of feasts and Festival of festivals," we prepare for it with a fast that is both longer and more rigorous than the Nativity Fast. In Great Lent, fish is permitted only on the Annunciation and Palm Sunday, since both are feasts of the Lord and the Theotokos, directly concerning Christ and His Mother. During the Nativity Fast, however, fish and seafood are permitted during the first two weeks.

● In keeping with this principle, fish is not permitted during the final two weeks of the Nativity Fast. This is precisely because the feast is drawing near, preparation becomes more earnest, and ascetical restraint intensifies. For this reason, the celebration of the sacrament of marriage is also, as a rule, prohibited during this period.

● We abstain from certain foods during a fast because abstinence teaches us self-control, helps us rise above the appetites of the belly, and deepens our solidarity with the poor and hungry in a tangible way. These foods are not considered unclean. This helps us understand why believers living in Mediterranean countries abstain from fish, while those in cold countries such as Russia and Ukraine eat it, since fish and seafood are abundant there and vegetables are almost unavailable during winter.

● Likewise, in coastal cities generally, the faithful have traditionally eaten seafood classified as mollusks, such as octopus and similar creatures, because it is readily available and inexpensive. Some attribute this practice to the absence of blood in these creatures, since blood of animals is not to be shed during a fast. In one of its meanings, fasting is a return to peace with creation. Permission to eat meat was given after Noah's flood, not at the beginning of human creation.

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● As living conditions have changed, shellfish, for example, has become very expensive in some countries. Eating it, therefore, does not fit with the spirit and purpose of fasting. A believer may discern and abstain from it even though the fasting rule permits it. The same applies to any food that is costly or expensive in the region where we live.

● The prohibition against celebrating the sacrament of marriage during Great Lent and the final part of the Nativity Fast has both spiritual and practical pastoral reasons.

● During an ascetical fast, married couples abstain, as far as they are able, from marital relations, following the Apostle's words: "Do not deprive one another except with consent for a time, that you may give yourselves to prayer" (1 Corinthians 7:5). Weddings are also usually accompanied by festivities and banquets which do not accord with fasting. Moreover, most of the faithful do not consider a banquet worthy of the occasion unless it includes meat .

● When many Churches adopted the Western calendar for the fixed feasts, including the Nativity, we retained the forty-day fast. The period during which marriages were prohibited, however, continued to follow the Eastern calendar, from December 20 to January 7. Twenty-five years ago, the Holy Synod of Antioch adjusted this period to five days, from December 20 to 25. This change responded to increasing emigration and employment outside the traditional territory of the Patriarchate of "Antioch and All the East." It also took into account both the availability of transportation and travel and the difficulty of obtaining leave from work at any time of the year.

● The faithful's reverence for the Theotokos, together with her place in the heart and doctrine of the Church, has made the fast preceding her feast on August 15 widely cherished and observed by the great majority of believers. Since the Theotokos is the model of virginity and chastity, the faithful have also traditionally refrained from holding weddings during this fast. Fasting practices vary, shaped both by devotion to the Theotokos and by the abundance of vegetables and fruit. Thus, some believers observe this fast without oil, cooked food, or the use of fire.

● During Great Lent, the most important fasting season, we observe two forms of fasting: abstaining from all food and drink from the night before until twelve noon the following day, and then eating fasting food, free of meat and animal products.

● In decades past, abstinence from food and drink continued until sunset. Exercising the authority to bind and loose given to her by Christ, the Church changed this to 12:00 noon because the conditions in which the faithful lived had changed.

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● Society was no longer agricultural; occupations had multiplied and diversified, and working hours had grown longer. Cities had also expanded greatly, requiring people to spend considerable time commuting and traveling each day. These and other structural changes have taken place and continue to do so.

● The Lenten observance includes the preparatory week (Cheese-fare) before the fast, during which we abstain only from meat; the six weeks of Great Lent itself; and then Holy Week, when ascetical restraint becomes more rigorous than during the other days of the fast.

● Abstinence from olive oil has two aspects. First, it refers to every kind of oil. The liturgical books use the term “olive oil” because historically this was the oil available to the faithful; other vegetable oils were not known in earlier times. Today, therefore, the expression means all oils, not olive oil alone. For this reason, recently printed liturgical books use simply the word “oil.” Second, abstinence from oil is practiced today in monasteries. Outside monasteries, most Orthodox Churches no longer regard it as obligatory. Many of the faithful therefore observe it voluntarily, under the guidance of their spiritual father.

● The Church has its fasting rules, but applying them to one’s personal circumstances requires the help of a spiritual guide when a believer needs to relax the fast, break it occasionally, or cannot observe it as prescribed because of a health condition. These particular personal circumstances are addressed with one’s spiritual guide: the parish priest or father confessor. The believer keeps this guidance private and does not turn it into a general prescription to announce or recommend to others. Personal spiritual guidance is necessary and essential in every aspect and circumstance of a believer’s life, not only in fasting.

● A believer who did not grow up in a household that observed the fasts begins fasting under the guidance of a spiritual father or parish priest, who gradually helps the person experience the fasts and enter their spirit and essence. This takes place through patient formation that considers the believer’s health, physical condition, work, and psychological well-being. We are on the path of salvation. Some run along it; others walk calmly and steadily. Still others, carried away by enthusiasm, exceed their strength, grow tired, and must sit down for a little while to rest and regain their energy.

Any understanding that associates fasting with deprivation and self-torment is not Orthodox. We fast so that we may rise above our passions, be purified, and be sanctified in spirit, soul, and body. God asks us to fast for our own sake, for our salvation, because fasting benefits us, strengthens us, and makes us steadfast. God wants us to grow, mature, and attain the measure of the stature of the fullness of Christ (Ephesians 4:13).

Everyone who has experienced something of life with God knows the sweetness of fasting and the benefit it brings.

Divine Liturgy Variables for Sunday November 15

RESURRECTIONAL APOLYTIKION IN TONE SEVEN

Thou didst abolish death by Thy Cross; Thou didst open Paradise to the thief; Thou didst transform the myrrh-bearers' lamentation, and didst bid Thine Apostles to preach that Thou art risen, O Christ God, granting great mercy to the world.

APOLYTIKION FOR SS. GURIA, SHAMUNA AND HABIB IN TONE FIVE

Since Thou hast given us the miracles of Thy holy Martyrs Guria, Shamuna and Habib as an invincible battlement, by their entreaties scatter the counsels of the heathen, O Christ our God, and strengthen the faith of Orthodox Christians, since Thou art good and the Lover of mankind.

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 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 باللّحن السّابِع

حَطَّمْتَ بِصَليبِكَ المَوْتَ، وفَتَحْتَ لِلِّصِّ الفِرْدَوْس، وَحَوَّلْتَ نَوْحَ حامِلاتِ الطِّيب، وأمَرْتَ رُسُلَكَ أنْ يَكْرِزوا، بأنَّكَ قَدْ قُمْتَ أيُّها المَسيحُ الإله، مانِحاً العالَمَ الرَّحْمَةَ العُظْمى

طروبارية لِلقدّيسين غوريا وسامونا وحَبيب باللّحنِ الخامِس

عَجائِبُ قِدّيسيكَ الشُّهداءِ غوريا وساموناوحَبيب، إذْ قَدْ مَنَحْتَنا إيَّاها سوراً لا يُحارَبُ، أيُّها المَسيحُ الإله، فَبِتَوَسُّلاتِهِمْ شَتِّتْ مَشوراتِ الأُمَم، وأيِّدْ صوالِجَةَ المَمْلَكَة، بِما أنَّكَ صالِحٌ ومُحِبٌّ لِلْبَشَر

طروبارية القدّيس جاورجيوس باللّحنِ الرّابع

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.

قِنداق عيدِ دُخولِ السيِّدة باللحنِ الرابع

اليَوْمَ الهَيْكَلُ الذي لِلْمُخَلِّص، الكُلِّيُّ النَّقاءِ، العَذْراءُ الخِدْرُ ذو الثَّمَنِ الجَزيل، وَهِيَ الكَنْزُ الطَّاهِرُ لِمَجْدِ الإله، إذْ تَدْخُلُ بَيْتَ الرَّبِّ، تُدْخِلُ نِعْمَةَ الرُّوحِ الإلَهِيِّ مَعها. فَلْتُسَبِّحْها مَلائِكَةُ الله، لأنَّها المِظَلَّةُ السَّماوِيَّة.

THE EPISTLE

The Lord will give strength to His people.
Ascribe to the Lord, O sons of God, ascribe to the Lord honor and glory.

The reading from the Epistle of St. Paul to the Ephesians. (2:14-22)

Brethren, Christ is our peace, Who has made us both one, and has broken down the dividing wall of hostility, by abolishing in His flesh the law of commandments and ordinances, that He might create in Himself one new man in place of the two, so making peace, and might reconcile us both to God in one body through the Cross, thereby bringing the hostility to an end. And He came and preached peace to you, who were far off, and peace to those who were near; for through Him we both have access in one Spirit to the Father. So then you are no longer strangers and sojourners, but you are fellow citizens with the saints and members of the household of God, built upon the foundation of the apostles and prophets, Christ Jesus Himself being the cornerstone, in Whom the whole structure is joined together and grows into a holy temple in the Lord; in Whom you also are built into it for a dwelling place of God in the Spirit.

الرّسالة

الرَّبُّ يُعْطي قُوَّةً لِشَعْبِهِ
قَدِّمُوا للرَّبِّ يا أَبْناءَ الله

فَصْلٌ مِنْ رِسالَةِ القِدّيسِ بولُسَ الرَّسولِ إلى أفَسُس. (٢:١٤-٢٢)

يـا إخْوَةُ، إنَّ المَسيـحَ هُوَ سَلامُنَـا، هُوَ جَـعَلَ الإثْنَيْنِ واحِداً، وَنَـقَضَ فـي جَسَدِهِ حـائِطَ السِياجِ الحـاجِزَ، أي الـعَداوَة. وأَبْطَلَ نـاموسَ الوَصايـا فـي فرائِضِـهِ، لِيَخْلُـقَ الإثْنَيْنِ فـي نَفْسِـهِ إنسـاناً واحِداً جَديداً بإجْرائِـهِ السَّلام. ويُصالِـحَ كِلَيْهِمـا فـي جَسَدٍ واحِدٍ مَـعَ اللهِ فـي الصـليبِ، بِقَتْلِـهِ الـعَداوَةَ فـي نَفْسِـهِ. فَجـاءَ وبَشَّرَكُمْ بِـالسَلامِ، البَـعيدينَ مِنْكُمْ وَالـقَريبين. لأنَّ بِـهِ لَنَـا كِلَيْنَـا التَوَصُّلَ إلـى الآبِ فـي روحٍ واحِدٍ. فَـلَسْتُمْ غُرَبـاءَ بَـعْدُ ونُزَلاءَ، بَلْ مُواطِنو الـقِدّيسينَ وأَهْلُ بَيْتِ الله. وَقَدْ بُنِيتُمْ علـى أَسـاسِ الرُسُلِ، والأَنْبيـاءِ، وحَجَرُ الزاوِيَـةِ هُوَ يسوعُ المَسيـحُ نَفْسُـهُ الذي بِـهِ يُنْسَّـقُ البُنْيـانُ كُلُّـهُ، فَيَنْمُو هَيْكَلاً مُقَدَّسـاً فـي الرَّبِّ، وفيـهِ أَنْتُمْ أيْضـاً تُبْنَوْنَ مَعـاً مَسْكَنـاً للهِ فـي الروح.

L'ÉPÎTRE

Le Seigneur donnera la force à son peuple,
le Seigneur bénira son peuple dans la paix.

The reading from the Epistle of St. Paul to the Ephesians. (2:14-22)

Frères, le Christ est notre paix, lui qui en un seul peuple a réuni les Juifs et les païens, et qui a renversé le mur de haine qui les séparait. Ayant anéanti par sa chair la loi des ordonnances dans ses prescriptions, afin de créer en lui-même avec les deux un seul homme nouveau, en établissant la paix, et de les réconcilier, l'un et l'autre en un seul corps, avec Dieu par la croix, en détruisant par elle l'inimitié. Il est venu annoncer la paix à vous qui étiez loin, et la paix à ceux qui étaient près ; car par lui nous avons les uns et les autres accès auprès du Père, dans un même Esprit. Ainsi donc, vous n'êtes plus des étrangers, ni des gens du dehors ; mais vous êtes concitoyens des saints, gens de la maison de Dieu. Vous avez été édifiés sur le fondement des apôtres et des prophètes, Jésus Christ lui-même étant la pierre angulaire. En lui tout l'édifice, bien coordonné, s'élève pour être un temple saint dans le Seigneur. En lui vous êtes aussi édifiés pour être une habitation de Dieu en Esprit.

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."

الانجيل

(للأحد الثّامن من لوقا)

فصلٌ شَريفٌ مِنْ بِشارَةِ القِدّيسِ لوقا الإنْجيليّ البَشيرِ والتلْميذِ الطاهِرِ. (١٠:٢٥-٣٧)

في ذلكَ الزمانِ، دَنا إلى يَسوعَ ناموسِيٌّ وقالَ، مُجرِّباً لهُ: يا مُعَلِّمُ، ماذا أَعْمَلُ لأرِثَ الحَياةَ الأبَدِيَّةَ. فقالَ لهُ: ماذا كُتِبَ في النّامُوسِ؟ 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 مُنحَدِراً في ذلكَ الطريقِ، فَأبْصَرَهُ 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 فَأنا أدْفَعُهُ لكَ عندَ عَوْدَتي. فَأيُّ هؤلاءِ الثلاثَةِ تَحْسَبُ صارَ قَريباً لِلَّذي وقَعَ بَيْنَ اللصُوصِ؟ قالَ: الذي صنَعَ إلَيْهِ الرَحْمَةَ. فقالَ لهُ يسوعُ: امْضِ فَاصْنَعْ أنْتَ أيْضاً كذلِكَ.

L'ÉVANGILE

(Pour le huitième dimanche de Luc)

Lecture de l'Évangile selon Saint Luc. (10:25-37)

Alors un maître de la loi arrive. Il veut tendre un piège à Jésus et lui demande : « Maître, qu'est-ce que je dois faire pour recevoir la vie avec Dieu pour toujours ? » Jésus lui dit : « Qu'est-ce qui est écrit dans la loi ? Comment est-ce que tu le comprends ? » L'homme répond : « Tu dois aimer le Seigneur ton Dieu de tout ton cœur, de tout ton être, de toute ta force et de toute ton intelligence. Et tu dois aimer ton prochain comme toi-même. » Jésus lui dit : « Tu as bien répondu. Fais cela et tu vivras. » L'histoire du bon Samaritain Mais le maître de la loi veut montrer que sa question est juste. Il demande à Jésus : « Et qui est mon prochain ? » Jésus répond : « Un homme descend de Jérusalem à Jéricho. Des bandits l'attaquent. Ils lui prennent ses vêtements, ils le frappent et ils s'en vont en le laissant à moitié mort. Par hasard, un prêtre descend aussi sur cette route. Quand il voit l'homme, il passe de l'autre côté de la route et continue son chemin. Un lévite fait la même chose. Il arrive à cet endroit, il voit l'homme, il passe de l'autre côté de la route et continue son chemin. Mais un Samaritain en voyage arrive près de l'homme. Il le voit, et son cœur est plein de pitié pour lui. Il s'approche, il verse de l'huile et du vin sur ses blessures et il lui met des bandes de tissu. Ensuite, il le fait monter sur sa bête, il l'emmène dans une maison pour les voyageurs et il s'occupe de lui. Le jour suivant, le Samaritain sort deux pièces d'argent, il les donne au propriétaire de la maison, et il lui dit : "Occupe-toi de cet homme. Ce que tu dépenseras en plus pour lui, je le rembourserai moi-même quand je reviendrai par ici." » Et Jésus demande : « À ton avis, lequel des trois voyageurs a été le prochain de l'homme attaqué par les bandits ? » Le maître de la loi répond : « C'est celui qui a été bon pour lui. » Alors Jésus lui dit : « Va, et toi aussi, fais la même chose ! »

THE SYNAXARION

On November 15 in the Holy Orthodox Church, we commemorate the holy Martyrs and Confessors of Edessa in Syria: Guria, Shamuna and Habib the Deacon.

Verses

Shamuna and Guria the sword perfecteth,
Habib, the flame; to them flame and sword were gladness.
Fire the fifteenth slew Habib, bronze the others.

Guria and Shamuna contested during the reign of Diocletian, in 288; Habib contested in the days of Licinius, in 316; he was buried with Guria and Shamuna. The three have one common feast and they are always portrayed together in icons. They are invoked for help in marital difficulties. A certain Goth had come with the Roman army to Edessa and was quartered in the house of a pious widow named Sophia. The Goth asked Sophia for the hand of her daughter, Euphemia; reluctantly, Sophia at last agreed. She made the Goth vow by the power of the holy Martyrs Shamuna, Guria, and Habib to keep Euphemia as the apple of his eye. As he was nearing his home, however, the treacherous man revealed to Euphemia that he already had a wife. Euphemia became the Goth couple's slave which dealt with her mercilessly. After extreme sufferings, which included being sealed alive in a tomb and left there to die, Euphemia begged the Saints to save her, and they miraculously conveyed her to Edessa, to the very shrine of the holy Martyrs. Euphemia was reunited with her mother through their holy prayers.

On this day, we also commemorate Thomas the New, patriarch of Constantinople; and Venerable Paisios Velichkovsky. By their holy intercessions, O God, have mercy upon us. Amen.



2027 WEEKLY ENVELOPES

Please pick up your 2027 weekly envelopes from the table in the vestibule; **please be advised that the weekly envelopes that are still on the table and not picked up, will not be reordered for 2028.**

If you want to have a box of envelopes for your donations, please call Viviane at 514 276-8533 ext. 200.

If you would like to reorder your weekly envelopes for 2028, please call Viviane.

UPCOMINC 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

تشرين الثاني ٢٠٢٦

الأحد ١٥
* صلاة السّحرية ٩:١٥ صباحاً
* القدّاس الإلهي ١٠:٣٠ صباحاً
* افتتاح صَالة الكنيسة - coffee hour



الخميس ١٩
* بازار السّيدات الأنطاكيات ١٠:٠٠ - ٤:٠٠ ب.ظ

الجمعة ٢٠
* بازار السّيدات الأنطاكيات ١٠:٠٠ - ٤:٠٠ ب.ظ

السَّبت ٢١
* بازار السّيدات الأنطاكيات ١٠:٠٠ - ٤:٠٠ ب.ظ
* قدّاس دخول السّيدة إلى الهيكل ١٠:٣٠ صباحاً
* تدريبات جوقة أطفال كنيسة القدّيس جاورجيوس ٤:٠٠ - ٦:٠٠ ب.ظ
* صلاة الغروب ٦:٣٠ مساء
* اجتماع الشّبيبة YAM ٧:٣٠ مساء

الأحد ٢٢
* صلاة السّحرية ٩:١٥ صباحاً
* القدّاس الإلهي ١٠:٣٠ صباحاً

الأربعاء ٢٥
* اجتماع أَخوية الرجال - محاضرة يقودها كريستيان كيشفي - الموضوع: التحديات الحديثة في الأبوة. ٧:٣٠ مساء

السَّبت ٢٨
* تدريبات جوقة أطفال كنيسة القدّيس جاورجيوس ٤:٠٠ - ٦:٠٠ ب.ظ
* صلاة الغروب ٦:٣٠ مساء
* حفلة تنكرية لعيد القدّيسة بربارة ٧:٣٠ مساء
* اجتماع الشّبيبة YAM ٧:٣٠ مساء



Save the Date for the Christmas Concert !

Make Ready, O Bethlehem

Savour the Season with Lenten Bites and Musical Delights,

Hosted by the St. George Choir!



December 12, 2026 in the Church Hall

Vespers: 6:00 pm | Make Ready, O Bethlehem: 7:00 pm in the Church Hall

Register via link or QR code
Adult (19+): $20 | Youth (10-18): $10 | Child (9 and under): Free
Registration required for all ages.

https://bit.ly/StGeorgeMTLChristmasConcert

Saint Barbara
Costume Party



Saturday, November 28

After Vespers

In the Church Hall

Music | Games | Food

Come dressed as your favorite Saint!

An evening of faith, fellowship, and fun for kids and families!

$5
Registration per child

Register online
bit.ly/StBarbaraCostumeParty26
Deadline: Nov 23

UPCOMINC 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 2026

Sunday 15
* 09:15 am - Orthros
* 10:30 am - Divine Liturgy
* 12:00 pm - St. George Fellowship Hall Inauguration - Coffee Hour

Thursday 19
* 10:00 am - Antiochian Women Bazaar



Friday 20
* 10:00 am - Antiochian Women Bazaar

Saturday 21
* 10:00 am - Antiochian Women Bazaar
* 10:30 am - Divine Liturgy for the Feast of the Entrance of the Theotokos
* 04:00 pm - Children and Youth Choir
* 06:30 pm - Vespers
* 07:30 pm - Young Adults Meeting

Sunday 22
* 09:15 am - Orthros
* 10:30 am - Divine Liturgy

Wednesday 25
* 07:30 pm - Men's Brotherhood Interactive Workshop le d by Christian Kishfy - Topic: Modern Challenges in Fatherhood.

Saturday 28
* 04:00 pm - Children and Youth Choir
* 06:30 pm - Vespers
* 07:30 pm St. Barbara Costume Party
* 07:30 pm - Young Adults Meeting

Prayers Offered for the living

For the Orthodox Servants of God:
Fr. Stephen Tewfik; Michelle McKernan; George; Lamia & Rima Awad; Stefan, Rose, Rami & Amalia Toma; Najib, Elda, Fouad & Marya Awad; Tarek Rizk & Mary Hanna & families; Louise Saykaly; Robert Padilla; Nancy Maker; Zeina; Enriqué; Julie Grillakis; Sophia Jabbour; Elie Doro; Mary Aboud; Josée Bernaquez; Gaby, Nada & Nicolas Mouacdié.

Memorials today

Michel Habib (Newly departed)
Olivette Abraham Minotti (9 days)
Pierre Souaid (40 days)
Laurice Kurker (40 days)
Gaston Ephtimios
Fuad, Siham & Randa Awad
Nouhad Kandil

Our heartfelt sympathies to

The Habib family on the loss of Michel,
who fell asleep in the Lord on November 12th
&
The Abraham & Minotti families on the loss of Olivette,
who fell asleep in the Lord on October 29th

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

Seyed Kiamehr Moussavikafi & Tiffany Ann Samaan



A BROTHERHOOD OF MEN HELPING EACH OTHER BECOME MORE LIKE GOD

MEN'S BROTHERHOOD
AND
CHRISTIAN KISHFY

INVITES ALL PARISH MEN
FOR AN INTERACTIVE WORKSHOP

MODERN CHALLENGES IN FATHERHOOD
part 2

WEDNESDAY, NOV 25 | **7:30PM** | **ST. GEORGE PARISH HALL**

ABOUT CHRISTIAN



Christian Kishfy is a Professional Social Worker in Montreal, CAN. He attended the McGill School of Social Work, graduating with a Bachelor's of Social Work in 2014.

Christian began his career in the nonprofit sector, specializing in youth and family intervention and general mental health.

Christian currently works on a family crisis team for a CLSC, in private practice, and for a nonprofit.

STRONG FAITH. STRONG FAMILIES. STRONGER TOGETHER.

SCHOLARSHIP OPPORTUNITY

October 19, 2026

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 the close of business on Friday, November 27, 2026 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

GOODWILL • BIENFAISANCE ST. GEORGE 2026

CASE OF 12 – 6 RED AND 6 White:

COTEAUX DU LIBAN ROUGE PASSION

A SMOOTH, FRUIT-FORWARD LEBANESE RED FROM HIGH-ALTITUDE VINEYARDS IN THE BEKAA VALLEY. BALANCED, SUPPLE AND VELVETY. EXCELLENT WITH MEZZE, CHARCUTERIE AND GRILLED MEATS.



COTEAUX DU LIBAN BLANC FINESSE

AN ELEGANT, REFRESHING WHITE MADE FROM CHARDONNAY, VIOGNIER AND THE INDIGENOUS OBEIDEH GRAPE, GROWN AT 1,100 METRES ABOVE SEA LEVEL. A ROUNDED TEXTURE AND A FRESH, BALANCED FINISH. EXCELLENT WITH COLD MEZZE, SEAFOOD, AND SOFT CHEESES.

12 BOTTLES FOR $425

CAISSE DE 12 BOUTEILLES – 6 ROUGES ET 6 BLANC

COTEAUX DU LIBAN ROUGE PASSION

UN VIN ROUGE LIBANAIS SOUPLE ET PORTÉ SUR LE FRUIT, ISSU DE VIGNOBLES DE HAUTE ALTITUDE DANS LA VALLÉE DE LA BEKAA. ÉQUILIBRÉ, SOUPLE ET VELOUTÉ, IL OFFRE UNE FINALE PERSISTANTE. IL ACCOMPAGNE À MERVEILLE LES MEZZÉS, LA CHARCUTERIE ET LES VIANDES GRILLÉES.



COTEAUX DU LIBAN BLANC FINESSE

UN VIN BLANC ÉLÉGANT ET RAFRAÎCHISSANT, ISSU D'UN ASSEMBLAGE DE CHARDONNAY, DE VIOGNIER ET DU CÉPAGE AUTOCHTONE OBEIDEH. IL DÉVOILE DES ARÔMES DE FRUITS EXOTIQUES ET DE FLEURS BLANCHES ET D'UNE FINALE FRAÎCHE ET ÉQUILIBRÉE. IL ACCOMPAGNE À MERVEILLE LES MEZZÉS FROIDS, LES FRUITS DE MER, LES POISSONS ET LES FROMAGES À PÂTE MOLLE.

12 BOUTEILLES POUR 425$

DIVA GOURMET CREAM BALSAMIC

MADE EXCLUSIVELY WITH DENSE BALSAMIC VINEGAR OF MODENA AND AGED FOR 3 YEARS. AN EXQUISITE SEASONING FOR FRIES, GRILLED MEATS, MATURE CHEESE AND PIZZA.

6 - BOTTLES - 250 ML - FOR $120



DIVA CRÈME BALSAMIQUE

ÉLABORÉ EXCLUSIVEMENT À PARTIR DE VINAIGRE BALSAMIQUE DENSE DE MODÈNA DENSE ET VIEILLI PENDANT 3 ANS. UN CONDIMENT EXQUIS POUR LES FRITES, LES VIANDES GRILLÉES, LES FROMAGES AFFINÉS ET LA PIZZA.

6 BOUTEILLES - 250 ML - 120$

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

Livraison inclus. Grace a Simard Transport.
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HERDADE DO ESPORADO HAS A UNIQUE FRUITY AND HAZELNUT FLAVOUR FOR A SOFT AND SOULFUL TASTE!



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

6 BOUTEILLES 500 ML 150 $

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

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 $



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Email/Courriel

1. WINES / LES VINS:
6 Bottles **COTEAUX DU LIBAN ROUGE** + 6 Bottles **COTEAUX DU LIBAN BLANC**
12 Bottles per case at $425 / *12 Bouteilles par caisse à 425 $*

1 2 3 4 5 10 _____

2. ROASTED NUTS / NOIX GRILLÉES:
PISTACHIOS, CASHEWS & ALMONDS / PISTACHES, CAJOU, & AMANDE
6 Boxes per case at $110 / 6 Boîtes par caisse *à 110 $*

1 2 3 4 5 10 _____

3. HERDADE DO ESPORADO EXTRA VIRGIN OLIVE OIL / HUILE D'OLIVE EXTRA VIERGE:
6 Bottles 500 ml per case at $150 / *6 Bouteilles de 500 ml par caisse à 150 $*

1 2 3 4 5 10 _____

4. BALSAMIC VINEGAR DIVA / VINAIGRE BALSAMIQUE DIVA:
6 Bottles 250 ml per case at $120 / *6 Bouteilles de 250 ml par caisse à 120 $*

1 2 3 4 5 10 _____

Shipping address if different from above / *Adresse de livraison si différente*

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Please do not send payment with your order. An invoice will be sent.
Veuillez ne pas envoyer votre paiement avec votre commande. Une facture sera envoyée.
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St. George Orthodox Church of Montreal
Announces its

Raffle

FIRST & 2ND PRIZE: $5000 EA
3rd PRIZE: $1250

4th Prize: $1000	9th Prize: $500	14th Prize: $250
5th Prize: $1000	10th Prize: $500	15th Prize: $250
6th Prize: $1000	11th Prize: $500	16th Prize: $250
7th Prize: $1000	12th Prize: $500	17th Prize: $250
8th Prize: $1000	13th Prize: $500	18th Prize: $250

$100 per ticket

Wednesday, December 9th, 2026

Cocktail Dinner: 6:30 p.m., Draw: 8:00 p.m.

Located at: 555–575 Jean–Talon St. East, Montreal, Quebec

Number of tickets issued: 500 – Numbered from 001 to 500 (2026) No. RACJ: L-05831

Last date for claiming prizes: January 9th, 2027
at St. George Orthodox Church of Montreal
555–575 Jean–Talon St. East, Montreal, Quebec

001

NAME: _____

ADDRESS: _____

CITY: _____ *POSTAL CODE:* _____

TEL.: _____ *CELL:* _____ *OFFICE:* _____

SELLER: _____ *CHEQUE* _____ *CASH* _____

C/C _____ *EXP* _____ *CVC* _____

001

(2025) No. RACJ: L-05831

To buy your ticket, please call one of the contact people :

Peter Auger	(514) 991-4740
Samer Al Laham	(514) 553-6366
Anna Cocja	(514) 594-8893
Hedy Ephtimios	(514) 910-7013
Nick Maliha	(514) 625-0982
Mona Megelas	(514) 606-8820

Église St. Georges  St. George Church

Bazar de Noël
Christmas Bazaar

All Ages Welcome

Jeudi 19 Nov. - Samedi 21 Nov.
Thursday Nov. 19 - Saturday Nov. 21

10:00 am to 5:00 pm

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From leadership and communication to creativity, business, wellness and more, there is something to support everyone's personal and professional growth.

Browse the full MasterClass catalogue on their website at www.masterclass.com

Interested ?
Contact Catherine Kishfy at mentoringdirector@saintgeorgemontreal.org to learn more and request access.

SAINT GEORGE LEARNING CENTER

FOR STUDENTS IN CEGEP & UNIVERSITY

SPONSORED BY THE ROSSY FOUNDATION

FIND IT ALL HERE

Study Spaces

Free Wi-Fi

Power Outlets

Coffee

Snacks



GOOD VIBES.

COME STUDY CONNECT & THRIVE!

575 RUE JEAN TALON -E

MONDAY TO FRIDAY
10:00 AM – 10:00 PM

RESERVE YOUR SPOT - LEARNING CENTER

SAINT GEORGE MENTORING PROGRAM



GREAT STUDENTS HAVE COACHES TOO.

Introducing our Academic Coaching & Tutoring Program

Just as athletes have coaches, students benefit from personalized support that helps them grow, improve and succeed.



Academic Coaching helps students:

- Build confidence
- Strengthen academic skills
- Develop effective study habits
- Stay motivated and organized
- Reach their full potential

Tutoring provides students with subject-based support

- Math
- Science
- English
- French
- Homework support
- Exam prepararation

For students of all ages:

- Elementary School
- High School
- CEGEP
- University

More than Tutoring. Coaching for Growth.

INTERESTED?

We are currently organizing the academic coaching and tutoring programs. Email Catherine Kishfy at mentoringdirector@saintgeorgemontreal.org and let us know what type of academic support you are looking for.

Church School and The Mothers Group

CHRISTMAS COMMUNION BREAKFAST

December 5th, 2026

Youth and Parents of St. George!

You are invited to join us on Saturday December 5th, 2026 for our Christmas Communion Breakfast. We will start all together with Liturgy at 10:30 AM, enjoying our **Children Choir** voices.

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

"Mommy and Me" Circle Time

for babies and toddlers!

Church School Gurus

Teams will participate in answering questions in a competition mode!

There will also be a table for

Arts and Crafts!

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

