St. George Orthodox Church of Montreal

A parish of the Antiochian Orthodox Christian Archdiocese of North America

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كنيسة القديس جاورجيوس الأرثوذكسية في مونتريال

تابعة للأبرشية الأنطاكية الأرثوذكسية المسيحية في أمريكا الشمالية

555-575 Jean-Talon East; Montreal, Qc H2R 1T8; Phone: (514) 276-8533

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

November 1, 2026

Holy Unmercenaries Cosmas and Damian of Asia

Theodota, the Unmercenaries' mother; Venerable-martyr James and his disciples
James the deacon and Dionysios of Prodromou Skete on Athos;
Venerable David of Evia in Greece

ORTHOFLASH - ST. GEORGE MONTRÉAL YOUTH MINISTRY

LES SAINTS COSMAS ET DAMIEN Unmercenaries Cosmas and Damian of

Les saints Cosmas et Damien sont frères de chair et d'esprit. Leur père, païen, meurt prématurément, et c'est leur mère, femme pieuse nommée Théodote (commémorée le 2 janvier), qui les élève dans la foi et la droiture chrétiennes. Ils deviennent donc des hommes justes et vertueux.



Formés et qualifiés comme médecins, ils reçoivent du Saint-Esprit le don de guérir les maladies du corps et de l'âme par la puissance de la prière. Leur renommée se répand dans toute la région et on les surnomme « anargyres » (c'est-à-dire qu'ils soignent gratuitement), suivant le précepte du Seigneur : « Vous avez reçu gratuitement, donnez gratuitement » (Mt 10, 8). Les saints Cosmas et Damien croient fermement que la guérison vient du Très-Haut. Un jour, Damien accepte trois œufs de Palladia, une femme qu'il a guérie, malgré leur promesse de ne rien accepter en échange de leurs services.

En fait, Damien n'accepte pas ces trois œufs en récompense de la guérison de Palladia, mais parce qu'elle le supplie, au nom de la Très Sainte Trinité, de les accepter. N'étant pas au courant de l'histoire, Cosmas se fâche contre son frère et demande qu'ils soient enterrés séparément.Les saints jumeaux meurent paisiblement et sont enterrés ensemble en Mésopotamie, conformément à une révélation de Dieu. Les miracles obtenus par l'intercession des saints Cosmas et Damien continuent après leur mort et sont si nombreux que leur culte se répand rapidement dans tout l'Empire romain.

L'Église orthodoxe fête les saints Cosmas et Damien, anargyres et thaumaturges, le 1er novembre.

PARISH CONTACT INFORMATION

CLERGY

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

His Grace Bishop ALEXANDER
Auxiliary Bishop of the Diocese of Ottawa, Eastern Canada and Upstate New York

V. Rev. Dr. Joseph Purpura, Pastor
الأب جوزيف پورپورا
frjoseph@saintgeorgemontreal.org

Rev. Fr. Gabriel Abdel Nour, Assistant Pastor
الأب غابرييل عبد النور
frgabriel@saintgeorgemontreal.org

Philip Genest, Nicolas Bayouk & Christian Kishfy, Sub-Deacons

PARISH COUNCIL

Elie Mallouk, President
president@saintgeorgemontreal.org

Cynthia Mégélas, Vice-President

Gregory Ayoup, Treasurer

Tamara Karawi, Secretary

Samer Al Laham, Jaimie Auger, Roy Azar, Anne Marie Cocja, Nick Maliha; Marianne Naïm, Members

Fr Joseph Purpura, Pastor

Carol Jazzar, Immediate Past President

OFFICE ADMINSTRATION STAFF

Viviane Gédéon, Office Administrator
info@saintgeorgemontreal.org

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

YOUTH PROGRAM

Hayat Kassab, Youth Director,
youth@saintgeorgemontreal.org

MENTORING PROGRAM

Catherine Kishfy, Mentoring Director
mentoringdirector@saintgeorgemontreal.org

OFFICE HOURS
Monday-Friday 9:00AM-4:00PM

Organizations/Groups Contact Information
You are welcome to Join in with them!

CHOIRS:
St. GEORGE CHOIR
St. GEORGE CHILDREN'S CHOIR
St. GEORGE BYZANTINE YOUTH CHOIR
Bronwyn Schuman, Choir Director,
choir@saintgeorgemontreal.org

CHANTERS:
Georges Fattouh, First Chanter,
Nagy Helal

ANTIOCHIAN WOMEN:
Linda Alexander, President, abralinann@yahoo.ca

TEEN SOYO:
Cynthia Ebrahim, President,
soyo@saintgeorgemontreal.org

YOUNG ADULTS MINISTRY (YAM):
Serge Al Laham, President,
YAM@saintgeorgemontreal.org

CHURCH SCHOOL DIRECTOR:
Rouba Khouri, rouba.khouri@gmail.com

ORDER OF ST. IGNATIUS OF ANTIOCH:
Carol Jazzar, carol.jazzar@gmail.com

LE CERCLE ST. GEORGE:
Hedy Ephtimios, hedy.ephtimios@gmail.com
Magda Naim, magdanaim75@gmail.com
Barbara Meimari, barbie.meimari@gmail.com

ST. GEORGE SOCIAL CLUB:
Nick Maliha, Coordinator, nick.maliha@gmail.com

ARABIC BIBLE FELLOWSHIP:
Nick Maliha, Coordinator, nick.maliha@gmail.com

WEST ISLAND BIBLE STUDY (English):
Diane Nemer, Coordinator,
remenenaid@videotron.ca

LEGACY & TRINITY FUNDS:
Peter Auger, Chairman,
peterlegacy@saintgeorgemontreal.org

COMMUNITY CARE & COMFORT:
Carolyn Zigayer, carolyn@freedin.ca
Kim Awada, kimawada@gmail.com

ICON STUDIO:
Virginie Desjardins, virginieicones@gmail.com
Icon Classes Available upon Registration

MOTHER'S GROUP:
Lana Azar, mothersgroup@saintgeorgemontreal.org

MEN'S BROTHERHOOD GROUP:
Ion Materinca,
mensbrotherhood@saintgeorgemontreal.org

On Demons
By His Eminence Metropolitan Saba (Isper)

There is a widespread tendency to deny the existence of the devil and to refuse to regard him as a real being. Some people—especially among those considered intellectuals—believe that the devil is a human invention and that evil exists essentially within man alone, not also outside him. Yet those who hold this view do not adequately explain the origin of man's inclination toward evil. Nor do they offer a clear answer to the perennial question: How can finite man possess such seemingly limitless energy for immensely destructive evil?

It would be understandable if those who denied the devil were found only among unbelievers. Recently, however, it appears that some preachers and teachers have also begun either to deny the devil or to exclude him and his influence from the lives of believers. They are driven to this either by personal conviction—forgetting that they belong to an integrated system of faith—or by a desire to remove the fear of the devil from the consciousness of believers. Secular thought has begun to invade the Church, and the matter under discussion is but one sign of this invasion.

Opposed to this tendency is the inclination to attribute the cause of every evil to the devil, thereby absolving human beings of personal responsibility and neglecting the effort to understand the evils that occur and investigate their various causes.

What does the Christian faith say about this matter and about these two opposing tendencies? According to the Christian faith, demons are living, bodiless beings. They were originally angels who rejected God, fell away from His presence, and became enemies of Him and His followers.

Divine revelation does not disclose to us how or why the demons fell. Holy Scripture merely alludes to a great catastrophe that occurred at the dawn of creation—after the creation of the angels and before the creation of the visible world—of which we know only the results and consequences. Some of the angels set themselves in opposition to God. They fell and became enemies of everything good and holy:

"War arose in heaven, Michael and his angels fighting against the dragon; and the dragon and his angels fought, but they were defeated and there was no longer any place for them in heaven. And the great dragon was thrown down, that ancient serpent, who is called the Devil and Satan, the deceiver of the whole world—he was thrown down to the earth, and his angels were thrown down with him" (Rev. 12:7–9).

Likewise, the Revelation of John says: "... a great star fell from heaven, blazing like a torch, and it fell on a third of the rivers and on the fountains of water" (8:10).

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Christian tradition therefore calls the leader of this rebellion “Lucifer,” a word meaning “bearer of light.” This indicates that he was an angel who fell because, by his own free will, he changed from his natural state to an unnatural one. He set himself against God and fell from goodness into evil.

To deny the existence, activity, and influence of the devil is incompatible with the Gospel. The teaching of the Lord Jesus is perfectly clear on this matter. He called him “the ruler of this world” (John 14:30), and He confronted him personally during His temptation following His baptism and forty-day fast (Matthew 4 and Luke 4). He also spoke explicitly about him in the parable of the wheat and the tares (weeds):

“The field is the world, and the good seed means the children of the Kingdom; the weeds are the children of the evil one, and the enemy who sowed them is the devil; the harvest is the end of the age, and the reapers are angels” (Matt. 13:38–39).

We shall also cite two passages from the Apostle Paul:

“Put on the whole armor of God, that you may be able to stand against the wiles of the devil. For we are not contending against flesh and blood, but against the principalities, against the powers, against the world rulers of this present darkness, against the spiritual hosts of wickedness in the heavenly places” (Eph. 6:11–12).

And: “Satan disguises himself as an angel of light” (2 Cor. 11:14).

In its Hebrew and Greek origins, the word “Satan” conveys several meanings, all of which express some aspect of evil: the adversary, because he is the enemy of man; the opponent, because he resists God and His will; the divider, because he stands behind every division and separation; and the deceiver, because he schemes against man in countless ways in order to lead him into sin. Christ called him in the Gospel “a liar and the father of lies” (John 8:44).

Many people ask: Why do we not see the devil or encounter him personally? The Christian answer is very simple: he has no need to reveal himself to human beings. It is enough for him merely to suggest something to them or whisper a thought, and they readily respond. In other words, the spiritual weakness of human beings makes it unnecessary for the devil to confront them personally. From the experiences of the great spiritual fathers, however, we know that they encountered him personally and that he attacked and fought against them. This was because he could not overcome them through thoughts and suggestions.

This does not mean that an ordinary person does not experience the devil’s existence and activity around and within him. Any one of us, by attentively observing himself in the spiritual life, can perceive an unseen power pushing him—wholly or partially—toward evil. Decide, for example, to give a certain sum of money to a needy person who deserves it.

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Then notice how many thoughts come to you, from the moment you make the decision until you carry it out, urging you to reduce the amount!

The practical question remains: What attitude should we adopt toward the devil?
The Christian spiritual tradition, particularly the Orthodox tradition, advises us neither to exaggerate his role nor to underestimate him and his activity. Nor should we use him as an excuse to avoid investigating the personal, individual, and social causes that lead to evil and misery, or the natural causes that produce disasters, epidemics, and diseases.

Exaggerating the devil's role and absolving ourselves of personal responsibility for the evil surrounding us both contribute to the growth of the tendency to deny his existence. They also place man in a state of terror before him and consequently render him incapable of resisting him. At the same time, underestimating the devil and his influence places us, without our realizing it, beneath his power and influence. He then directs us while we remain unaware.

Our spiritual tradition also counsels us not to use the devil as an excuse to absolve ourselves of personal responsibility for the evil around us. We believe that, after the fall of Adam and Eve, humanity became vulnerable to the evil that gained mastery over it. Yet we also believe that, through Christ risen from the dead, we are no longer under the evil one's direct dominion—unless we deny Christ and our baptism and willingly surrender ourselves to the devil.

The Christian, therefore, must confront the evil within himself and strive earnestly to be delivered from it by replacing it with good. Our spiritual tradition teaches that merely uprooting a vice from the soul is insufficient; it calls us to replace that vice with its opposite virtue.

Thus, man's struggle to purify and elevate his soul rests upon his care to acquire the virtues. There is a direct relationship here: the more you are filled with the love of God and with virtue, the less evil remains within you.

Our world will remain the arena of conflict between the victorious power of God and the powers of the demons until the last day. We encounter this conflict first of all within ourselves, on the personal level. The Lord revealed this to us in the parable of the wheat and the tares, which will be separated on the last day (Matt. 13:40).

The great spiritual fathers attribute every evil in the world to themselves, believing that, had they been purified as they ought, the condition of the world would have been better. As one contemporary theologian said:
"The problem is not that not all human beings are Christians, but that not all Christians are saints."

This is how believers confront the evil one.

Divine Liturgy Variables for Sunday Novomber 1

RESURRECTIONAL APOLYTIKION IN TONE FIVE

Let us worship the Word, O ye faithful, praising Him that with the Father and Spirit is co-beginningless God, Who was born of a pure Virgin that we all be saved; for he was pleased to mount the Cross in the flesh that He assumed, accepting thus to endure death. And by His glorious rising, He also willed to resurrect the dead.

APOLYTIKION OF SS. COSMAS AND DAMIAN IN TONE EIGHT

O ye silver-hating, wonder-working saints, Cosmas and Damian, visit our sicknesses. Freely ye received, freely give unto us.

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

ORDINARY 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 باللحن الخامس

لِنُسبِّحْ نَحْنُ المُؤْمِنينَ ونَسْجُدْ لِلْكَلِمَـة، المُسـاوي لِلآبِ والروحِ فـي الأزَلِيَّـةِ وعَدَمِ الابْتِداء، المَوْلودِ مِنَ الـعَذْراءِ لِخَلاصِنـا، لأنَـهُ سُرَّ بـالجَسَدِ أنْ يَعْلوَ علـى الصـليبِ، ويَحْتَمِلَ الموت، ويُنْـهِضَ المَوْتـى بِقِيامَتِـهِ المَجيدة.

طروبارية القدّيسَين قزما ودميانوس باللحنِ الثامن

أيُّها القِدِّيسانِ الماقِتا الفِضّةِ والصانِعا العجائب، إفتَقِدا أمراضَنا. مجّاناً أخَذتُما مجَّانا أعطِيانا.

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.

قِنداق باللحنِ الثاني

يـا شَـفيعَةَ المَسيحيينَ غَيْرَ الخازِيَـة، الوَسيطَـةَ لَدَى الخالِـقِ غَيْرَ المَرْذُودة، لا تُعْرِضِـي عَنْ أصْواتِ طِلِبَاتِنـا نَحْنُ الخَطَـأَة، بَلْ تَدارَكينـا بالمَعونَـةِ بِمـا أنَّكِ صالِحَـة، نَحْنُ الصـارِخِينَ إلَيْكِ بإيمـانٍ: بـادِري إلَـى الشَـفاعَةِ وأسْرِعِـي فـي الطِلْبَـةِ، يـا والِدَةَ الإلَـه، المُتَشَـفِّعَةَ دائِمًـا بِمُكَرَّمِيك.

THE EPISTLE

In the saints that are in His earth hath the Lord been wondrous.
I beheld the Lord ever before me, for He is at my right hand, that I might not be shaken.

The Reading from the First Epistle of St. Paul to the Corinthians (12:27-31; 13:1-8)

Brethren, you are the body of Christ and individually members of it. And God has appointed in the church first apostles, second prophets, third teachers, then workers of miracles, then healers, helpers, administrators, speakers in various kinds of tongues. Are all apostles? Are all prophets? Are all teachers? Do all work miracles? Do all possess gifts of healing? Do all speak with tongues? Do all interpret? But earnestly desire the higher gifts. And I will show you a still more excellent way. If I speak in the tongues of men and of angels, but have not love, I am a noisy gong or a clanging cymbal. And if I have prophetic powers, and understand all mysteries and all knowledge, and if I have all faith, so as to remove mountains, but have not love, I am nothing. If I give away all I have, and if I deliver my body to be burned, but have not love, I gain nothing. Love is patient and kind; love is not jealous or boastful; it is not arrogant or rude. Love does not insist on its own way; it is not irritable or resentful; it does not rejoice at wrong, but rejoices in the right. Love bears all things, believes all things, hopes all things, endures all things. Love never ends.

الرسالة

الرَّبُّ صَنَعَ العَجائبَ لِلْقِدّيسينَ الذينَ في أَرْضِهِ
سَبَقْتُ فَأَبْصَرْتُ الرَّبَّ أمامي في كُلِّ حينٍ، لأنَّهُ عَنْ يَميني هُوَ، كَيْ لا أتزَعْزَع

فَصْلٌ مِنْ رِسالَةِ القِدّيسِ بولُسَ الرَّسولِ الأولى إلى أَهْلِ كورنثوس. (١٢:٢٧-٣١/١٣:١-٨)

يا إخْوَةُ، أَنْتُمْ جَسَدُ المَسيحِ وأعضاؤُهُ أفراداً. وقَدْ وَضَعَ اللهُ في الكَنيسةِ أُناساً، أوَّلاً رُسُلاً، ثانِياً أنبياءَ، ثالِثاً مُعَلِّمينَ، ثُمَّ قُوّاتٍ، ثُمَّ مَواهِبَ شِفاءٍ، فإغاثاتٍ، فَتَدابيرَ، فَأَنْواعَ أَلْسِنَةٍ. أَلَعَلَّ الجميعَ مُعَلِّمونَ؟ أَلَعَلَّ الجَميعَ صانِعو قُوّاتٍ؟ أَلَعَلَّ لِلْجَميعِ مَواهِبَ الشفاء؟ أَلَعَلَّ الجَميعَ يَنْطِقونَ بالألسنة؟ أَلَعَلَّ الجَميعَ يُتَرْجِمون؟ ولَكِنْ تَنافَسُوا في المَواهِبِ الفُضْلى، وأنا أُريكُمْ طَريقاً أفضَلَ جدّاً. إنْ كُنْتُ أَنْطِقُ بِأَلْسِنَةِ الناسِ والمَلائكةِ ولَمْ تَكُنْ فِيَّ المَحَبَّة، فإنَّما أَنا نُحاسٌ يَطِنُّ أو صِنْجٌ يَرِنُّ. وإنْ كانت لِيَ النُّبُوَّةُ، وكُنْتُ أَعلَمُ جميعَ الأَسْرارِ والعِلْمَ كُلَّهُ، وإنْ كانَ لِيَ الإيمانُ كُلُّهُ حَتَّى أَنْقُلَ الجِبالَ، ولَمْ تَكُنْ فِيَّ المَحَبَّة، فَلَسْتُ بِشَيءٍ. وإنْ أَطْعَمْتُ جميعَ أَمْوالي، وأَسْلَمْتُ جَسَدي لِأُحْرَقَ، ولَمْ تَكُنْ فِيَّ المَحَبَّة، فَلا أَنْتَفِعُ شَيْئاً. المَحَبَّةُ تَتَأَنَّى وَتَرفُقُ، المَحَبَّةُ لا تَحْسُدُ، المَحَبَّةُ لا تَتَفاخَرُ ولا تَنْتَفِخُ، ولا تَأتي قَباحَةً، ولا تَلْتمسُ ما هُو لَها، ولا تَحْتَدُّ، ولا تَظُنُّ السوءَ، ولا تَفرَحُ بالظُّلْمِ بَلْ تَفرَحُ بالحقّ. وتَحْتَمِلُ كُلَّ شَيءٍ، وتَرْجو كُلَّ شيءٍ، وتَصْبِرُ على كُلِّ شيءٍ. المَحبَةُ لا تسقُطُ أبداً.

L'ÉPÎTRE

Les Saints qui habitent la terre, le Seigneur les a comblés de sa faveur. J'avais constamment le Seigneur devant mes yeux; puisqu'Il est à ma droite, je ne serai pas ébranlé.

Lecture de la premièrel'épître du saint apôtre Paul aux Coronthiens. (12:27-31; 13:1-8)

Frères, vous êtes le corps de Christ, et vous êtes ses membres, chacun pour sa part. Et Dieu a établi dans l'Église premièrement des apôtres, deuxièmement des prophètes, troisièmement des docteurs, ensuite ceux qui ont le don des miracles, puis ceux qui ont les dons de guérir, de secourir, de gouverner, de parler diverses langues. Tous sont-ils apôtres ? Tous sont-ils prophètes ? Tous sont-ils docteurs ? Tous ont-ils le don des miracles ? Tous ont-ils le don des guérisons ? Tous parlent-ils en langues ? Tous interprètent-ils ? Aspirez aux dons les meilleurs. Et je vais encore vous montrer une voie par excellence. Quand je parlerais les langues des hommes et des anges, si je n'ai pas la charité, je suis un airain qui résonne, ou une cymbale qui retentit. Et quand j'aurais le don de prophétie, la science de tous les mystères et toute la connaissance, quand j'aurais même toute la foi jusqu'à transporter des montagnes, si je n'ai pas la charité, je ne suis rien. Et quand je distribuerais tous mes biens pour la nourriture des pauvres, quand je livrerais même mon corps pour être brûlé, si je n'ai pas la charité, cela ne me sert de rien. La charité est patiente, elle est pleine de bonté ; la charité n'est point envieuse ; la charité ne se vante point, elle ne s'enfle point d'orgueil, elle ne fait rien de malhonnête, elle ne cherche point son intérêt, elle ne s'irrite point, elle ne soupçonne point le mal, elle ne se réjouit point de l'injustice, mais elle se réjouit de la vérité ; elle excuse tout, elle croit tout, elle espère tout, elle supporte tout. La charité ne périra jamais.

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 Lazaros, 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 Lazaros in his bosom. And he called out, Father Abraham, have mercy upon me, and send Lazaros 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 Lazaros 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 some one goes to them from the dead, they will repent.' He said to them, 'If they do not hear Moses and the prophets, neither will they be convinced if some one should rise from the dead.'

الإنجيل

(للأحد الخامس من لوقا)

فَصْلٌ شَرِيفٌ مِنْ بِشارَةِ القِدّيسِ لوقا الإنْجيليِّ البَشيرِ. - (١٦:١٩-٣١)

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 وتَلْحَسُ قُرُوحَهُ. ثُمَّ ماتَ المِسْكينُ، فنَقَلَتْهُ المَلائِكَةُ إلى حِضْنِ إبْراهيمَ. وماتَ الغَنِيُّ أيضاً، فدُفِنَ فَرَفَعَ عَيْنَيْهِ في الجَحيمِ وهُوَ في العَذابِ، فَرَأى 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 وبيْنَكُمْ هُوَّةٌ عَظيمَةٌ قدْ أُثْبِتَتْ، حَتّى إنَّ الذينَ يُريدونَ أنْ يَجْتازوا مِنْ هُنَا إليكُمْ لا يَسْتَطيعونَ، ولا الذينَ هُناكَ أنْ يعبُرُوا إلينا.” فقالَ: “أَسْأَلُكَ إذَنْ يا أَبَتِ أنْ تُرْسِلَهُ إلى بَيْتِ أبي. فإنَّ لي خَمْسَةَ إخْوَةٍ، حَتّى 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 والأَنْبِياءِ، فإنَّهُمْ، ولا إنْ قامَ واحِدٌ مِنَ الأمْواتِ، يُصَدِّقُونَهُ.

L’ÉVANGILE

(Pour le cinqème dimanche de Luc)

Lecture de l’Évangile selon Saint Luc. (16:19-31)

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 1 in the Holy Orthodox Church, we commemorate the holy and wonderworking Unmercenaries Cosmas and Damian, the sons of Theodota of Asia.

Verses

The two Unmercenaries, from earth departed,
Yet again, as before, fill the earth with wonders.
November first they flew from earth, O healing Light.

The brothers were from Mesopotamia in Asia Minor. After the death of their pagan father, their Christ-loving mother Theodota reared them in piety and in all manner of virtue, and had them instructed in every science, especially that of medicine. This became their vocation, and they went about healing every illness and malady, bestowing healing freely on both men and beasts alike; because of this, Cosmas and Damian are called “Unmercenaries.” They fulfilled Christ’s command: “Freely have ye received; freely give” (Matthew 10:8). And thus, having completed the course of their life, they reposed in peace. Even after their deaths, Cosmas and Damian worked healing miracles for all who called upon their names.

On this day, we also commemorate the Venerable-martyr James and his disciples James the deacon and Dionysios of Prodromou Skete on Athos; and Venerable David of Evia in Greece. By the intercessions of Thy saints, O Christ 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 ١
* صلاة السحرية ٩:١٥ صباحاً
* القدّاس الإلهي ١٠:٣٠ صباحاً

الثلاثاء ٣
* إجتماع أخوية الرجال للمسؤلين عبر منصة Teams - ٨:٣٠ مساءً

السبت ٧
* تدريبات جوقة أطفال كنيسة القدّيس جاورجيوس ٤:٠٠ - ٦:٠٠ ب.ظ
* صلاة الغروب ٦:٣٠ مساءً
* اجتماع الشبيبة ٧:٣٠ YAM مساءً



الأحد ٨
* صلاة السحرية ٩:١٥ صباحاً
* القدّاس الإلهي ١٠:٣٠ صباحاً
* Teen SOYO Bake Sale - ١٢:٠٠ ظهراً

السبت ١٤
* تدريبات جوقة أطفال كنيسة القدّيس جاورجيوس ٤:٠٠ - ٦:٠٠ ب.ظ
* لقاء «خدّام الهيكل» في المركز الرعائي ٤:٠٠ ب.ظ
* صلاة الغروب ٦:٣٠ مساءً
* Movie Night للشبيبة وفرقة الأمّهات يليها نقاش روحي ٧:٠٣ م.
* اجتماع للدراسة الانجيلية بالعربي ٧:٣٠

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

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 1
* 09:15 am - Orthros
* 10:30 am - Divine Liturgy

Tuesday 3
* 08:30 pm - Men's Brotherhood Officer's Meeting Via Teams

Saturday 7
* 06:30 pm - Vespers
* 07:30 pm - Young Adults Meeting



Sunday 8
* 09:15 am - Orthros
* 10:30 am - Divine Liturgy
* 12:00 pm - Teen SOYO Bake Sale

Saturday 14
* 04:00 pm - Children and Youth Choir
* 04:00 pm - St. George Altar Boys Group Gathering in the Youth Center
* 06:30 pm - Vespers
* 07:30 pm - Mother's Group & Young Adults Movie Night & Answer/ Question time in the Youth Center
* 07:30 pm - Arabic Bible Study Group

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

Prayers Offered for the living

For the Orthodox Servants of God:
Fr. Stephen Tewfik; Amin Cassis; Louise Saykaly; Robert Padilla;
Hani, Nadia, Fady & Mary, Ramy & Karim Farah; Nancy Maker;
Zeina; Enriqué; Julie Grillakis; Sophia Jabbour; Elie Doro; Mary Aboud;
Josée Bernaquez; Gaby, Nada & Nicolas Mouacdié

Memorials today

Thomas Lawand (newly departed)
Sam Haddad (newly departed)
Salimeh Khoury (40 days)
Dimosthenis Roumeliotis (40 days)
Frank Nackel
Fouad & Tarek Afeiche
Marie & Khaled Issa
Marie-Renée Orfali (9 years)
Marion and Raymond Jazzar (14 years)
Nelly Nadaf Maliha (19 years)
Fouad Georgi Maliha (28 years)
Deeb, Sophie, Habib, Nicolas, Mikhaïl & Mariam (Malek) Ayoub



Our heartfelt smpathies to

The Lawand family on the loss of Thomas,
who fell asleep in the Lord on October 24
&
The Haddad family on the loss of Sam,
who fell asleep in the Lord on October 25th

Churching today

Elias Daniel Al Tork, son of Christopher Al Tork and Julie Guérard

Removal of Crowns

"God Crown them with Honor & Glory"

Christian Naïm & Natalie Melnyk

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

6 BOXES FOR $110

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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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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 $*

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

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L'UNION ORTHODOXE D'ANTIOCHE DU CANADA

Vous convie à son gala annuel

Samedi 7 novembre 2026 au « Le Château Royal »

3500, boulevard du Souvenir, Laval, QC H7V 1X2

Cocktail 18h30 | Souper 19h30

Coût 250$

Paiement e-Interac : galaunionorthodoxe@gmail.com

Choix de menu : Viande, Poisson ou Végétarien

045

For more information, please contact:
Hala Zakaib (514) 449-0882 or Nada Maliha (514) 730-6395



ST GEORGE CHOIR & CHILDREN & YOUTH CHOIR

On October 4, the Saint George Choir recorded 11 hymns in the church for its upcoming album, ***Make Ready, O Bethlehem: Orthodox Christian Hymns of the Nativity,*** to be released in November. The Children and Youth Choir joined them for one hymn, bringing together 33 singers! A heartfelt thank you to Legacy for funding this project. Stay tuned for the album's release!

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- **Printed bulletin distributed to approximately 200 people per week.**
- **Emails sent to the full parish, 1,200 + families**
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RBQ # 5842-3856-01

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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

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TEL.: _____ CELL: _____ OFFICE: _____
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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

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

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ORTHODOX MISSION OF SAINT RAPHAEL OF BROOKLYN

warmly invite you to celebrate the

ANNUAL PATRONAL FEAST of Saint Raphael of Brooklyn

November 7, 2026

10:00 AM · Orthros (Matins)
11:00 AM · Divine Liturgy

17737 Rue du Sacré Coeur
Mirabel, QC J7J 1L4

After the Liturgy
A modest reception
in the hall across the church

With a warm invitation from

Fr. Nicholas

Fr. Nicholas Kassab
and the Founding Committee of the Mission