

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 أمريكا

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يمكنكم متابعة اخبار كنيستنا بقراءة هذه النشرة الأسبوعية

October 11, 2026

**Sunday of Holy Fathers of Seventh Ecumenical Council
Apostle Philip, one of the Seven Deacons
Venerable Theophanes the branded**

ORTHOFLASH - St. George Montréal Youth Ministry

PHILIPPE, DIACRE, ET L'UN DES SOIXANTE-DIX APÔTRES DU CHRIST

Le SAINT-APÔTRE PHILLIP, protodiacre (du grec proto – ‘premier’ et diakonos — du grec ancien ‘assistant’, ‘serviteur’), est né en Palestine; il était marié et avait des enfants. Il ne faut pas le confondre avec saint Philippe, l'un des douze apôtres. Après la Pentecôte, les Douze Apôtres ordonnent PHILIPPE, avec six autres, diacre dans l'Église de Jérusalem. Avec les autres diacres, il est choisi pour gérer les biens matériels de l'Église naissante et s'occuper des aumônes et de l'aide charitable aux veuves hellénistes (Act 6, 1-7). Lorsque la persécution des chrétiens commence et que les Juifs lapident le protomartyr Étienne, le premier des sept diacres, l'APÔTRE PHILIPPE quitte Jérusalem et s'installe en Samarie. C'est là qu'il prêche avec succès le christianisme. Parmi ses convertis se trouve le célèbre magicien Simon, qui « après avoir été baptisé (...) ne quittait plus Philippe » (Act 8, 9-13). Sur l'ordre d'un ange du Seigneur, PHILIPPE s'engage sur la route reliant Jérusalem à Gaza. Là, il rencontre l'eunuque éthiopien, fonctionnaire de la reine d'Éthiopie, et après lui avoir annoncé la Bonne Nouvelle de Jésus-Christ, il le baptise et le convertit (Act 8, 26-39). Il prêche inlassablement la Parole de Dieu dans de nombreux pays du Proche-Orient, voisins de la Palestine. À Jérusalem, les Apôtres le consacrent évêque et l'envoient à Tralles (Anatolie), où il baptise de nombreuses personnes. Vers l'an 58 apr. J.-C., il héberge saint Paul et ses compagnons, en route vers Jérusalem (Act 21, 8). L'Église commémore le SAINT APÔTRE PHILIPPE, le 11 octobre.



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**His Eminence
The Most Reverend
Metropolitan SABA**



**Archbishop of New York
and Metropolitan of
All North America**

**ANTIOCHIAN ORTHODOX CHRISTIAN ARCHDIOCESE
OF NORTH AMERICA**

Prot. no.: 536/2026

October 2026

Youth Month and Seminary Month

Beloved clergy and faithful of our God-protected Archdiocese,

Greetings in the Name of our Lord and Savior, Jesus Christ!

The Church is always called to look toward the future—not simply by preserving what we have received, but by faithfully handing the Orthodox Christian life to those who will come after us. St. John Chrysostom reminds us of this sacred responsibility: “The care of children is the greatest of all arts.” The formation of our young people and the formation of those who will shepherd them are therefore inseparable responsibilities.

In the Antiochian Archdiocese, October is traditionally observed as “Youth Month and Seminary Month.” These two observances belong together because the young people of today are the faithful, parents, parish leaders, and clergy of tomorrow. At the same time, the seminarians of today are preparing to become the priests who will baptize and chrismate our children, teach the faith, celebrate the Divine Mysteries, counsel families, comfort the suffering, visit the sick, reconcile the penitent, and proclaim the Gospel of Christ to a world that desperately needs His truth and mercy.

Priests must possess knowledge of the Holy Scriptures, the teachings of the Fathers, theology, history, and pastoral ministry. But they must also be formed in prayer, humility, repentance, compassion, and love for the people whom they will one day serve. Education and spirituality must work together so that our future priests are prepared not only to speak about Christ, but to live and proclaim life in Christ.

Our seminarians depend upon the generosity of the faithful, and so do the institutions who help form them: St. Vladimir's Orthodox Theological Seminary, St. Tikhon's Orthodox Theological Seminary, Holy Cross Greek Orthodox School of Theology, and the Archdiocese's own Antiochian House of Studies. Supporting these institutions is an investment in the spiritual life of our parishes.

Prayerfully consider making a generous contribution through your parishes to help prepare the shepherds who will serve our parishes and strengthen the Church that will nurture our children and grandchildren.

May our Lord bless our youth and our seminaries. May He bless you and your families and reward your generosity.

Your Father in Christ,

+SABA

Archbishop of New York and Metropolitan of all North America

“The disciples were first called Christians in Antioch” (Acts 11: 26)

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The Mind of the Saints

By His Eminence Metropolitan Saba (Isper)

On the feast day of Saint Silouan the Athonite on September 24, I remembered an incident that illustrates how saints who have been touched by divine grace deal with others. In the account of his life written by his disciple, Saint Sophrony Sakharov, we read the following:

We once learned of a conversation between the staretz—the spiritual elder—and an archimandrite engaged in missionary work among non-Orthodox communities. This archimandrite greatly respected the staretz and often came to speak with him during his visits to the Holy Mountain of Athos. The staretz asked him how he preached. The archimandrite, who was still young and inexperienced, became animated, gesturing emphatically as he said:

“Your faith is corrupt. Everything among you is distorted and wrong, and unless you repent, you will not be saved.”

After listening to him, the staretz asked:

“Tell me, Father Archimandrite, do they believe in Jesus Christ? Do they believe in the true God?”

“Yes, they do.”

“And do they venerate the Mother of God?”

“Yes, they venerate her, but their doctrine concerning her is mistaken.”

“Do they venerate the saints?”

“Yes, they do. But what saints can they have after separating from the Church?”

“Do they hold services in their churches and read the word of God?”

“Yes, they hold services and have churches. But if you could only see what their services are like compared with ours—how cold and dry they are, and how devoid of spirit and life!”

“Then, Father Archimandrite, it is good that they believe in Jesus Christ, venerate the Mother of God and the saints, and seek their intercessions in prayer.

If you tell them that their faith is, corrupt, they will no longer listen to you. Instead, tell these people: It is good that you believe in God, that you venerate the Mother of God and the saints, that you go to church and participate in the services, and that you pray in your homes and read the word of God. Then tell them that they are mistaken in this or that belief and that they need to correct it. Then everything will be well. The Lord will rejoice over them, and all of us will be saved by the mercy of God, Father Archimandrite. God is love. Therefore, every distortion must be corrected through love. In this way, all those who listen to you and to the word of God will be saved—and so will all who preach to them. But if you condemn them, their hearts will not hear you, and the result will bring blessing to none of you.” (page 77)

Saint Silouan did not condemn those people, nor did he claim that their faith was sound and correct. His concern was their salvation. Therefore, he did not focus on debating their doctrines, but on the manner in which those doctrines might be corrected and brought to completion, so that their faith might become sound and true and thus lead them to salvation.

He did not withhold salvation from them. And how could he, when he understood perfectly well that salvation belongs to God and not to him?

Saint Silouan knew that the path he followed was, in principle, a sure path to salvation—provided that the believer walked it faithfully and with a sensitive attentiveness to the Spirit of God. He therefore desired this salvation for every human being. His distinctive and constant prayer was: “O Lord Jesus Christ, grant that all people may know Thee by the Holy Spirit.”

There is a theoretical knowledge of God that is entirely different from the knowledge for which the saint prayed. It is a knowledge derived solely from texts, which imagines that once it has intellectually understood the truth and chosen to live according to that understanding, salvation is already within its grasp. Saint Silouan teaches us that true knowledge of God does not come through information, however sound, profound, or precise it may be. Rather, it comes when the Holy Spirit touches the person who has been purified and cleansed, who has opened his entire being to the Holy Spirit and placed God’s will in the place of his own. Such a person becomes wholly concerned with the salvation of all people and suffers whenever he encounters someone who does not desire to know God or the true life, but instead follows a mistaken path.

Saint Silouan did not personally encounter on Mount Athos the challenges posed by adherents of other confessions, religions, and philosophies, nor did he engage in defending the true faith before them.

Nevertheless, throughout his life in general, and in this incident in particular, he clearly reveals that the genuine correction of anything is accomplished not through condemnation, but solely through a spirit of love.

This teaching of Saint Silouan did not originate with him. Neither did it come from universities where he had studied, nor from the movements that considered him a defender of the church or the Orthodox faith. It came directly from God—from his experience of the Holy Spirit, who touched him many times.

He saw Christ alive in the place where the icon of the Savior stands, in the Church of the Prophet Elias, located at the monastery mill. This divine appearance occurred at the beginning of his monastic journey, and divine grace touched his entire being. After some time, divine grace visited him again, though with less intensity. From that point onward, God began to play with him—at times visiting him and at other times withdrawing—so as to mature him and help him grow until he attained the measure of the stature of the fullness of Christ. (Eph. 4:13)

With every luminous experience, he grew in humility. Not once do we read, either in his own writings or in the writings of those who knew him and wrote about him, that he considered himself entitled to speak about why divine grace is bestowed upon some or withheld from others, whether because of mistaken belief or a wayward life. Through genuine and living experience, he truly knew that God alone bestows His grace or withholds it for reasons known to Him alone.

It never occurred to our saint to interfere in the work of God. Through its visitations, divine grace transformed him into a creature overflowing with meekness, tenderness, and love. Thus, he sought only one thing: that all the peoples of the earth might know God by the Holy Spirit.

He knew with certainty, from experience, that the person who had not been touched by this grace could still be his brother. He often repeated: „The Holy Spirit is love, and He grants the soul the ability to love—even to love one’s enemies. Whoever has not acquired this love does not yet know God.“

He also said: The person who, only believes has not yet experienced within himself the touch of grace and has not clearly tasted eternal life. He may preserve himself from sin in proportion to his love for God, but his love remains far from perfect, and he may still cause sorrow to his brother.



Divine Liturgy Variables for Sunday, October 11

RESURRECTIONAL APOLYTIKION IN TONE TWO

When Thou didst descend unto death, O Life Immortal, then didst Thou slay Hades with the lightning of Thy Divinity. And when Thou didst also raise the dead out of the nethermost depths, all the powers in the Heavens cried out: O Life-giver, Christ our God, glory be to Thee.

APOLYTIKION OF THE HOLY FATHERS IN TONE EIGHT

Thou, O Christ, art our God of exceeding praise Who didst establish our holy Fathers as luminous stars upon earth, and through them didst guide us unto the true Faith, O most merciful One, 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.

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 الأول

إِنَّ الْحَجَرَ لَمَّا خُتِمَ مِنَ الْيَهُودِ، وَجَسَدَكَ الطَّاهِرَ خَفِظَ مِنَ الْجُنْدِ، قُتِمَتْ فِي الْيَوْمِ الثَّالِثِ أَيُّهَا الْمُخَلِّصُ، مَا نَحْنُ الْعَالَمُ الْحَيَاةَ. لِذَلِكَ قُوَّاتُ السَّمَاوَاتِ، هَتَفُوا إِلَيْكَ يَا وَاهِبَ الْحَيَاةِ: الْمَجْدُ لِقِيَامَتِكَ أَيُّهَا الْمَسِيحُ، الْمَجْدُ لِمَلَكِكَ، الْمَجْدُ لِتَذْيِيرِكَ، يَا مُحِبَّ الْبَشَرِ وَحَدَّكَ.

طروبارية لأحد الآباء باللحن الثامن

أَنْتَ أَيُّهَا الْمَسِيحُ إِلَهَنَا الْفَائِزُ التَّسْبِيحِ، يَا مَنْ أَسَسْتَ أَبَاغَنَا الْقِدِّيسِينَ عَلَى الْأَرْضِ كَوَاكِبَ لَامِعَةٍ، وَبِهِمْ هَدَيْتَنَا جَمِيعاً إِلَى الْإِيمَانِ الْحَقِيقِيِّ، يَا جَزِيلَ الرَّحْمَةِ، الْمَجْدُ لَكَ.

طروبارية القديس جاورجيوس باللحن الرابع

بِمَا أَنْتَ لِلْمَأْسُورِينَ مُحَرَّرٌ وَمُعْتَقٌ، وَلِلْفُقَرَاءِ وَالْمَسَاكِينِ عَاضِدٌ وَنَاصِرٌ، وَلِلْمَرْضَى طَبِيبٌ وَشَافٍ، وَعَنْ الْمُؤْمِنِينَ مُكَافِحٌ وَمُحَارِبٌ أَيُّهَا الْعَظِيمُ فِي الشَّهَادَةِ جَاورْجِيُوسُ الْبَلَّاسِ الطَّهْرُ، تَشَفَّعْ إِلَى الْمَسِيحِ إِلَهِهِ فِي خَلَاصِ نَفُوسِنَا.

قنداق باللحن الثاني

يَا شَفِيعَةَ الْمَسِيحِيِّينَ غَيْرِ الْخَازِيَةِ، الْوَسِيطَةَ لَدَى الْخَالِقِ غَيْرِ الْمَرْدُودَةِ، لَا تُغْرِضِي عَنْ أَصْوَاتِ طَلِبَاتِنَا نَحْنُ الْخَطَاةَ، بَلْ تَدَارِكُنَا بِالْمَعُونَةِ بِمَا أَنْتَ صَالِحَةٌ، نَحْنُ الصَّارِخِينَ إِلَيْكَ بِإِيمَانٍ: بِإِدْرِي إِلَى الشَّفَاعَةِ وَأَسْرِعِي فِي الْطَلْبَةِ، يَا وَالِدَةَ الْإِلَهِ، الْمُتَشَفِّعَةَ دَائِماً بِمُكْرَمِيكِ.

THE EPISTLE

*Blessed are Thou, O Lord, the God of our Fathers.
For Thou art just in all that Thou hast done to us.*

The Reading from the Epistle of St. Paul to St. Titus. (3:8-15)

Titus, my son, faithful is the saying, and concerning these things I desire you to affirm confidently, that those who have believed in God may be thoughtful of how to preside in honorable occupations. These things are good and profitable to men. But avoid foolish disputes, and genealogies, and contentions, and controversies about the Law; for they are unprofitable and vain. A man who is a heretic after the first and second admonition reject, knowing that such a one is subverted, and sins, being self-condemned. When I send Artemas to you, or Tychicós, give diligence to come to me to Nicopolis; for I have determined to winter there. Set forward Zenas the lawyer and Apollos on their journey diligently, that they may be lacking in nothing. And let our people also learn how to preside in honorable occupations, so as to help in cases of urgent need, that they should not be unfruitful. All who are with me salute you. Salute those who love us in the faith. Grace be with you all. Amen.

الرسالة

مُبَارَكٌ أَنْتَ يَا رَبُّ إِلَهَ آبَائِنَا
لَأَنَّكَ عَدَلْتَ فِي كُلِّ مَا صَنَعْتَ بِنَا

فَصَلِّ مِنْ رِسَالَةِ الْقَدِّيسِ بُولُسَ الرَّسُولِ إِلَى تَيْطُسَ. (٣: ٨-١٥).

يَا وَلَدِي تَيْطُسَ، صَادِقَةٌ هِيَ الْكَلِمَةُ وَإِيَّاهَا أُرِيدُ أَنْ تُقَرَّرَ حَتَّى يَهْتَمَّ الَّذِينَ آمَنُوا بِاللَّهِ فِي الْقِيَامِ بِالْأَعْمَالِ الْحَسَنَةِ، فَهَذِهِ هِيَ الْأَعْمَالُ الْحَسَنَةُ وَالنَّافِعَةُ. أَمَّا الْمُبَاحَثَاتُ الْهَدْيَانِيَّةُ وَالْأَنْسَابُ وَالْخُصُومَاتُ وَالْمُمَاحَاكَاةُ النَّامُوسِيَّةُ فَاجْتَنِبْهَا، فَإِنَّهَا غَيْرُ نَافِعَةٍ وَبَاطِلَةٌ. وَرَجُلٌ الْبِدْعَةِ بَعْدَ الْإِنْذَارِ مَرَّةً وَأُخْرَى أَعْرَضَ عَنْهُ. عَالِمًا أَنَّ مَنْ هُوَ كَذَلِكَ قَدْ اغْتَسَفَ، وَهُوَ فِي الْخَطِيئَةِ يَقْضِي بِنَفْسِهِ عَلَى نَفْسِهِ. وَمَتَى أُرْسَلْتُ إِلَيْكَ أُرْتِيمَاسَ أَوْ تِيخِيكُسَ، فَبَادِرْ أَنْ تَأْتِيَنِي إِلَى نِيكُوبُولِسَ لِأَنِّي قَدْ عَزَمْتُ أَنْ أَشْتَبِيَ هُنَاكَ. أَمَّا زِينَاسُ مُعَلِّمُ النَّامُوسِ وَأَبْلُوسُ، فَاجْتَهِدْ أَنْ تُشَبِّعَهُمَا مُتَأَهِّبِينَ لِئَلَّا يُعَوِّزَ هُمَا شَيْءٌ. وَلْيَتَعَلَّمْ دُونَا أَنْ يَقُومُوا بِالْأَعْمَالِ الصَّالِحَةِ لِلْحَاجَاتِ الضَّرُورِيَّةِ حَتَّى لَا يَكُونُوا غَيْرَ مُثْمَرِينَ. يُسَلِّمُ عَلَيْكَ جَمِيعُ الَّذِينَ مَعِيَ، سَلِّمٌ عَلَى الَّذِينَ يُحِبُّونَنَا فِي الْإِيمَانِ، الْبَعْمَةُ مَعَكُمْ أَجْمَعِينَ. آمِينَ.

L'ÉPÎTRE

*Béni sois-tu, Seigneur, Dieu de nos pères,
car tu es juste dans tout ce que tu as fait pour nous.*

Lecture de la Lettre de saint Paul l'Apôtre à Tite (3: 8-15).

Tite, mon fils, voilà une parole sûre, et je veux que tu insistes beaucoup là-dessus. Alors tous ceux qui croient en Dieu s'appliqueront à faire le bien parfaitement. Ceci est bon et utile à tous. Mais évite les recherches qui n'ont pas de sens : les listes des ancêtres, les disputes et les discussions sur la loi de Moïse. Tout cela est inutile et ne vaut rien. Celui qui divise la communauté, donne-lui un avertissement puis un deuxième. Ensuite, écarte-le. Tu le sais, une personne de ce genre est sur un mauvais chemin. En continuant à pécher, elle se condamne elle-même. Je vais t'envoyer Artémas ou Tychique. Quand ils seront arrivés, tâche de venir me retrouver à Nicopolis. C'est là que j'ai décidé de passer la mauvaise saison. Occupe-toi bien du voyage de Zénas l'avocat et d'Apollos, pour qu'ils ne manquent de rien. Nos frères et sœurs chrétiens aussi doivent apprendre à faire le bien parfaitement. Ainsi, ils pourront répondre aux besoins urgents et ils serviront à quelque chose. Tous ceux qui sont avec moi te saluent. Salue nos amis qui ont la même foi que nous. Que Dieu vous bénisse tous. Amen.

THE GOSPEL

(For the Fourth Sunday of Luke)

The Reading from the Holy Gospel according to St. Luke. (8:5-15)

The Lord spoke this parable: "A sower went out to sow his seed; and as he sowed, some fell along the path, and was trodden under foot, and the birds of the air devoured it. And some fell on the rock; and as it grew up, it withered away, because it had no moisture. And some fell among thorns; and the thorns grew with it and choked it. And some fell into good soil and grew, and yielded a hundredfold." And when His Disciples asked Him what this parable meant, Jesus said, "To you it has been given to know the secrets of the kingdom of God; but for others they are in parables, so that seeing they may not see, and hearing they may not understand. Now the parable is this: The seed is the word of God. The ones along the path are those who have heard; then the devil comes and takes away the word from their hearts that they may not believe and be saved. And the ones on the rock are those who, when they hear the word, receive it with joy; but these have no root, they believe for a while and in time of temptation fall away. And as for what fell among the thorns, they are those who hear, but as they go on their way, they are choked by the cares and riches and pleasures of life, and their fruit does not mature. And as for that in the good soil, they are those who, hearing the word, hold it fast in an honest and good heart, and bring forth fruit with patience." As Jesus said this, He called out, "He who has ears to hear, let him hear."

الإنجيل

(للاحد الرابع من لوقا)

فصل شريف من بشارة القديس لوقا الإنجيلي البشير والتلميذ الطاهر. (٨: ٥-١٥).

قال الربُّ هذا المثل: خرج الزارع ليزرع زرعهُ. وفيما هو يزرع، سقطَ بعضٌ على الطريق، فوطئ وأكلته طيور السماء. والبعض سقط على الصخر، فلما نبت يس لأنّه لم تكن له رطوبة. وبعض سقط بين الشوك، فنبت الشوك معه فخنقه. وبعض سقط في الأرض الصالحة، فلما نبت أثمر مائة ضعف. فسأله تلاميذه ما عسى أن يكون هذا المثل. فقال: لكم قد أعطي أن تعرفوا أسرار ملكوت الله، وأما الباقون فبأمثال، لكي لا ينظروا وهم ناظرون، ولا يفهموا وهم سامعون. وهذا هو المثل: الزرع هو كلمة الله. والذين على الطريق هم الذين يسمعون، ثم يأتي إبليس ويترع الكلمة من قلوبهم لئلا يؤمنوا فبخلصوا. والذين على الصخر هم الذين يسمعون الكلمة ويقبلونها بفرح، ولكن ليس لهم أصل، وإنما يؤمنون إلى حين، وفي وقت التجربة يرتدّون. والذين سقطوا في الشوك، هم الذين يسمعون ثم يذهبون فيختنقون بهموم هذه الحياة وغناها وملذاتها، فلا يأتون بثمر. وأما الذي سقط في الأرض الجيدة، فهم الذين يسمعون الكلمة فيحفظونها في قلب جيد صالح، ويثمرون بالصبر. ولما قال هذا نادى: من له أذنان للسمع فليسمع.

L'ÉVANGILE

(Pour le quatrième dimanche de Luc)

Lecture de l'Évangile selon Saint Luc. (8:5-15)

Jésus dit cette parabole : « Le semeur va au champ pour semer ses graines. Pendant qu'il sème, une partie des graines tombe au bord du chemin. On marche dessus, et les oiseaux mangent tout. Une autre partie des graines tombe dans les pierres. Elles poussent, mais les plantes deviennent sèches parce qu'elles n'ont pas assez d'eau. Une autre partie des graines tombe au milieu des plantes épineuses. Les plantes poussent en même temps qu'elles, et elles les étouffent. Une autre partie des graines tombe dans la bonne terre. Les plantes poussent et produisent des épis : chacun donne 100 grains. » Et Jésus dit d'une voix forte : « Celui qui a des oreilles pour écouter, qu'il écoute ! » Les disciples de Jésus lui demandent : « Qu'est-ce que cette histoire veut dire ? » Il leur répond : « Dieu vous donne, à vous, de connaître les vérités cachées du Royaume de Dieu, mais les autres gens entendent seulement des comparaisons. Ainsi, "ils regardent, mais ils ne voient pas, ils entendent, mais ils ne comprennent pas. Jésus dit à ses disciples : « Voici ce que l'histoire veut dire : Les graines, c'est la parole de Dieu. Le bord du chemin, ce sont les gens qui entendent la Parole. Mais l'esprit du mal arrive, il enlève la Parole de leur cœur, pour les empêcher de croire et ainsi d'être sauvés. Le sol plein de pierres, ce sont les gens qui entendent la Parole et qui la reçoivent avec joie, mais la Parole n'a pas de racines en eux. Ils croient pendant un moment seulement, ensuite, quand il y a une difficulté, ils abandonnent. D'autres graines sont tombées dans les plantes épineuses. Ce sont les gens qui entendent la Parole. Mais les soucis, les richesses et les plaisirs de la vie étouffent ce qui grandit en eux, et ils ne peuvent pas donner de fruits mûrs. D'autres graines sont tombées dans la bonne terre. Ce sont les gens qui entendent la Parole avec un cœur bon et sincère. Ils la gardent et ils donnent des fruits en restant fidèles. »

THE SYNAXARION

On October 11 in the Holy Orthodox Church, we commemorate the Apostle Philip, one of the Seven Deacons; and Venerable Theophanes the branded.

On this day, we commemorate the holy and blessed Fathers who came together for the second time in Nicaea, during the reign of the pious and Christ-loving Sovereigns Constantine and Irene, against those who impiously, ignorantly and foolishly asserted that the Church of God worshippeth idols, and rejected the august and holy icons.

Verses

Thy champions, O Word, with words as their weapons,
Turn to flight the foes of the venerable icons.

The Council met in 787 to refute the Iconoclast heresy, whose camp believed that all depictions of Christ, His Mother and the saints should be destroyed. The iconophiles believed that icons served to preserve the doctrinal teachings of the Church; and they considered icons to be man's dynamic way of expressing the divine through art and beauty. The council decreed that the veneration of icons was not idolatry (Exodus 20:4-5), because the honor shown to them is not directed to the wood or paint, but passes to the prototype, or the person depicted. It also upheld the possibility of depicting Christ, Who became man and took flesh at His Incarnation. The Father, on the other hand, cannot be represented in His eternal nature, because "no man has seen God at any time" (John 1:18).

By the intercessions of all 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

**Paul Louis Audlaluk La Page,
son of Brandon La Page & Julie Flachet
for his baptism on Sunday, October 11th, 2026 at 4:00pm**

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!

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/stgeorgemt/live_videos

تشرين الأول ٢٠٢٦

الأحد ١١

- * صلاة السحرية ٩:١٥ صباحاً
- * القداس الإلهي ١٠:٣٠ صباحاً

الاثنين ١٢

- * المكتب مغلق بمناسبة عيد الشكر

السبت ١٧

- * دراسة اللغة العربية ٠٠ : ٢ ب.ظ
- * تدريبات جوقة أطفال كنيسة القديس جاورجيوس ٤ مساءً
- * صلاة الغروب ٦:٣٠ مساءً
- * اجتماع الشبيبة ٧:٣٠ YAM مساءً
- * دراسة إنجيلية باللغة العربية ٧:٣٠ مساءً

الأحد ١٨

- * صلاة السحرية ٩:١٥ صباحاً
- * القداس الإلهي ١٠:٣٠ صباحاً

الأربعاء ٢١

- * اجتماع السيدات الأنطاكيّات - ٧:٣٠ مساءً

السبت ٢٤

- * فرقة الأمهات - رحلة إلى دير السيدة العذراء المَعْرِية ٩:٠٠ صباحاً
- * دراسة اللغة العربية ٠٠ : ٢ ب.ظ
- * تدريبات جوقة أطفال كنيسة القديس جاورجيوس ٤ مساءً
- * صلاة الغروب ٦:٣٠ مساءً
- * اجتماع الشبيبة ٧:٣٠ YAM مساءً

الأحد ٢٥

- * صلاة السحرية ٩:١٥ صباحاً
- * القداس الإلهي ١٠:٣٠ صباحاً



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

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Choix de menu : Viande, Poisson ou Végétarien



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Hala Zakaib (514) 449-0882 or Nada Maliha (514) 730-6395



For the Senior Parishioners Only

Need a Ride to Church on Sundays?

**The Legacy Fund & the Antiochian Women of St. George
are in the process of Organizing a**

Taxi Service

to help the elderly of our community attend Divine Liturgy on Sunday

Enjoy safe, reliable, and friendly transportation from
your home to church—and back home after the service.

If you are interested, please email us at info@saintgeorgemontreal.org
or call the Church office at 514 276-8533 ext. 200

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/stgeorgemt/live_videos

October, 2026

Sunday 11— 4th Sunday of Luke

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

Monday 12

- * **The Office is closed for Thanksgiving**

Saturday 17

- * **2:00 pm - Arabic classes**
- * **04:00 pm - Children and Youth Choir Rehearsal**
- * **06:30 pm - Vespers**
- * **07:30 pm - Young Adults Meeting**
- * **07:30 pm - Arabic Bible Study**



Sunday 18

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

Wednesday 21

- * **07:30 pm - Antiochian Women General Meeting**

Saturday 24

- * **10:00 am - Mother's Group - Trip to the Virgin Mary the Consolatory Monastery**
- * **2:00 pm - Arabic classes**
- * **04:00 pm - Children and Youth Choir Rehearsal**
- * **06:30 pm - Vespers**
- * **07:30 pm - Young Adults Meeting**

Sunday 25

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

Prayers Offered for the living

For the Orthodox Servants of God:

Fr. Stephen Tewfik; Said Loutfi & family; Hani, Nadia, Fady & Mary,
Ramy & Karim Farah; Milena; Haris; Anastasia; Ioan; Elena;
Tatiana; Michael; Anna; Marc; Élisabeth; Matthew; Margaret & Noella
Beauchamp; Louise Saykaly; Robert Padilla; Nancy Maker; Zeina; Reem Assaf;
Khalil Ghoson; Enriqu  ; Julie Grillakis; Sophia Jabbour; Elie Doro; Mary Aboud;
Jos  e Bernaquez; Gaby, Nada & Nicolas Mouacdi  

Memorials today

Aida Abouchar (Newly departed)
Gabriel Habash; Nour Wakila
Sophie & Rizkallah Meimari
Ameen & Samira Sikali
Jamileh Nasrallah
Ibrahim and Wadea Loutfi
Mansour Makhoul Sr.
Michel Samaan (17 years)
Ronald Alexander (20 years)
Pauline & Khalil Nemer; Linda Chouiniere
Issa Ephtimios senior; Ephtime & Jean Ephtimios
Farid Mouchabek; Michel, Simone & Philippe Kardouche

Our heartfelt sympathies to

The Abouchar family on the loss of Aida, who fell asleep in the Lord
on October 2nd

Wedding today at 2:00 pm

Khalil Ghosn, son of Elias Ghosn & Thanaa Yaacoub to
Reem Assaf, daughter of Amid Assaf & Lina Yakoub

Baptism today at 4:00 pm

Paul Louis Audlaluk La Page, son of Brandon La Page & Julie Flachet

**A second collection will be held today for our Seminarians
Please be generous!**

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

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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\$

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DIVA GOURMET CREAM BALSAMIC – 6 BOTTLES 250ML \$120

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6 Boxes per case at \$110 / 6 Boîtes par caisse à 110 \$

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SPECIAL OLYMPICS

Awareness Day

AS NAC TEEN SOYO PREPARES TO SPONSOR THE HISTORIC 46TH ANNUAL SPECIAL OLYMPICS SPORTS CAMP AT ANTIOCHIAN VILLAGE IN AUGUST 2027, WE ASK FOR YOUR GENEROUS SUPPORT TO HELP MAKE THIS BELOVED MINISTRY POSSIBLE.

EACH YEAR, APPROXIMATELY 300 SPECIAL OLYMPICS ATHLETES AND COACHES PARTICIPATE IN THE CAMP. TEEN SOYO MEMBERS FROM ACROSS OUR ARCHDIOCESE VOLUNTEER A WEEK OF THEIR TIME AND LIVE IN SERVICE TO THE ATHLETES—FULFILLING THE SCRIPTURAL CALL TO SERVE “AS WORKING FOR THE LORD, NOT FOR MEN” *Colossians 3:23*.



Next Sunday, October 18, our teens will be collecting financial donations to help sponsor this remarkable event. Your contributions make it possible for every athlete, coach, and teen volunteer to attend the camp at no cost. They also help cover travel expenses for the SOYO members who come to serve.

As a token of appreciation, our teens will offer bookmarks featuring an icon of Sts. Peter and Paul to all who contribute.

Thank you for prayerfully considering a gift to this ministry. Your support helps our youth grow in Christ by giving them a unique opportunity to love and care for others.

Checks may be made payable to your local Teen SOYO group, with “SOAD 2026” in the memo line.

Donations can also be made online at www.teensoyo.org/special-olympics.
Venmo @NAC-SOYO

DID YOU KNOW?

Each year, NAC Teen SOYO covers the cost of the camp, approximately \$75,000, through the generosity of our fellow parishioners. Through the years, we have hosted more than 8,500 athletes and coaches. Around 1,200 of our teens have had the unique experience of being a coach or volunteer at the camp.

**The Antiochian Women &
The Mothers Group
Invites you to a Bowling Activity 3:00pm &
Dinner 5:30pm
Saturday October 17, 2026**

**For registration please follow the link
<https://forms.gle/ySVvxQid1AHkyEii7>
Registration closes on Sunday October 11,
2026**



**السيدات الأنطاكيات ومجموعة الأمهات
يدعونكم لنشاط البولينغ في الساعة 3:00 عصرًا،
يليه العشاء الساعة 5:30**

يوم السبت 17 أكتوبر 2026

للتسجيل الرجاء اتباع الرابط

<https://forms.gle/ySVvxQid1AHkyEii7>

يُغلق باب التسجيل يوم الأحد 11 أكتوبر 2026

St. George Orthodox Church of Montreal
Announces its

Raffle

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

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



**Congratulations to the Economos Antony Gabriel Scholarship recipients:
Grace Abboud; Serge Al Laham; Liza Batikha; Nicolas Dababneh;
Emile Jnaid; Johnny Sweid**

**The Economos Antony Gabriel Scholarship is funded by the
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DIOCESE OF OTTAWA, EASTERN CANADA & UPSTATE NEW YORK

2026 FALL RETREAT

In Your Light We Shall See Light: From the Divine Liturgy to the Liturgy of Everyday Life

PRESENTED BY

FR. DAMASKINOS ISSA

OCTOBER 30 - NOVEMBER 1, 2026

SAINT ELIAS CATHEDRAL OTTAWA



REGISTRATION

DEADLINE OCTOBER 22, 2026

STELIASCATHEDRAL.COM/FALL-RETREAT

COURTYARD BY MARRIOTT OTTAWA EAST

200 COVENTRY ROAD

OTTAWA, ON K1K 4S3

RESERVATION CODE: EFR-S

DISCOUNT RATE ENDS: FRI, SEP 25, 2026

KING @ \$169, TWO QUEENS @ \$179



Join Saint George's Children and Youth Fall Music Recital!

When: Saturday, November 7th, 2026; 2:30 pm

Where: St. George Church Hall

Children and youth (up to 17 years old) who play an instrument will come together to each perform a piece of music, and the Children's Choir will sing! Those who play more than one instrument can register one musical selection for each instrument they play.

There is no fee to perform or attend!

Registration: <https://bit.ly/3WcBqBD>

Deadline to Register: November 2nd, 2026



Questions? Email choir@saintgeorgemontreal.org