

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 شمال أمريكا

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

November 2, 2025

Twenty-first Sunday after Pentecost ;

Martyrs Akindinos, Pegasios, Aphthonios, Elpidophoros and Anempodistos of Persia

ORTHOFLASH - St. George Montréal Youth Ministry

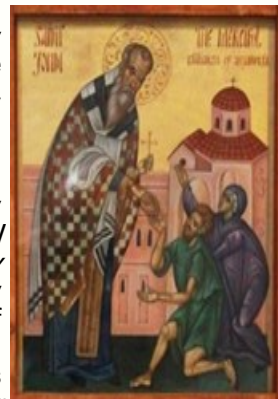
JOHN THE MERCIFUL, PATRIARCH OF ALEXANDRIA

John the Merciful – also known as **John the Almsgiver** - was born on the island of Cyprus in the sixth century. At his parents' request, he got married and had children. However, tragically, his wife and children died. Renowned for his compassion and piety, John was consecrated Archbishop of Alexandria in 608.

A man of exemplary uprightness, he strove mightily to fight the many heresies among the Christians in Egypt in his zeal for Orthodoxy. Above all, however, **John the Almsgiver** was famous for his singular generosity, humility and sympathy towards all, especially the poor. Before being enthroned, he ordered his stewards to compile a list of all the poor and needy in Alexandria. The list turned out to comprise over seven thousand people. He ordered that all of these unfortunates be provided for each day out of his private treasury: *"Those whom you call poor and beggars, I proclaim as my masters and helpers. For they, and only they, are really able to help us and bestow upon us the kingdom of heaven"*. His mercy was so great that the report of it reached the Persian invaders of Jerusalem, who desired to see him because of it.

Once, while celebrating the Liturgy, the Patriarch remembered the words of Christ: *"Therefore if you bring your gift to the altar, and there remember that your brother has something against you, leave your gift there before the altar, and go your way. First be reconciled to your brother, and then come and offer your gift."* (Mt 5:23-24). He remembered that one of the clergy in that church bore a grudge against him. He quickly left the Holy Gifts, approached the priest, fell at his feet and begged for forgiveness. Only then did he return to the table of oblation.

Saint John the Merciful governed the Church of Alexandria for ten years as a true shepherd, safeguarding it from pagans and heretics.



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Sunday, November 2, 2025

saintgeorgemontreal.org

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SAINT JEAN LE MISÉRICORDIEUX, PATRIARCHE D'ALEXANDRIE

Jean le Miséricordieux — également connu sous le nom de **Jean l'Aumônier** — est né sur l'île de Chypre au VI^e siècle. À la demande de ses parents, il se marie et a des enfants. Cependant, sa femme et ses enfants meurent tragiquement. Réputé pour sa compassion et sa piété, il est consacré Archevêque d'Alexandrie, en 608.

Homme d'une droiture exemplaire, il lutte avec acharnement contre les nombreuses hérésies qui sévissent parmi les chrétiens d'Égypte, animé par son zèle pour l'orthodoxie. **Jean l'Aumônier** est surtout célèbre pour sa générosité, son humilité et sa compassion envers tous, en particulier envers les pauvres. Avant son intronisation, il somme ses intendants de dresser une liste de tous les pauvres et nécessiteux de la Ville. La liste en compte plus de sept mille. Il ordonne alors que tous soient pris en charge quotidiennement par son trésor privé : « *Ceux que vous appelez pauvres et mendiants, je les proclame mes maîtres et mes aides. Car eux, et eux seuls, sont vraiment capables de nous aider et de nous accorder le royaume des cieux.*

» Sa miséricorde est si grande que la nouvelle parvient aux envahisseurs perses de Jérusalem, qui souhaitent le rencontrer.

Un jour, alors qu'il célèbre la liturgie, le patriarche se souvient des paroles du Christ : « *Si (...) tu présentes ton offrande à l'autel et que tu te souviennes que ton frère a quelque chose contre toi, laisse là ton offrande devant l'autel, et va d'abord te réconcilier avec ton frère ; puis viens présenter ton offrande.* » (Mt 5, 23-24). Il quitte alors rapidement les Saints Dons, s'approche d'un prêtre qui lui en voulait, tombe à ses pieds et implore son pardon; ce n'est qu'alors qu'il retourne à la table d'oblation.

Saint Jean le Miséricordieux gouverne l'Église d'Alexandrie pendant dix ans comme un véritable berger, la protégeant des païens et des hérétiques.



يوحنا الرحيم، بطريرك الإسكندرية

وُلِدَ **يوحنا الرحيم** والذي يعرف أيضاً **بيوحنا المُحسين** في جزيرة قبرص في القرن السادس. تزوج وأنجب أولاداً تلبيةً لطلب والديه. لكنّه فقد زوجته وأولاده بظروف مأساوية. سيمّ أسقفاً على الإسكندرية في العام 608 ثم بطريركاً وقد اشتهر بتعاطفه وورعه.

عمل مجتهداً لمحاربة الهرطقات العديدة المنتشرة بين المسيحيين في مصر متوشحاً بعشقه الأرثوذكسية وباستقامته المثالية. تميّز **يوحنا المُحسن** بكرمه الفريد وتواضعه وتعاطفه مع الجميع وخاصة الفقراء منهم. قبل سيامته طلب من معاونيه أن يضعوا قائمةً من جميع الفقراء والمحتاجين في الإسكندرية، وقد تجاوزت هذه القائمة سبعة آلاف شخص. أمر أن يعطى هؤلاء كلّ حاجاتهم اليومية من مخصصاته. من مقولاته الشهيرة: "الذين تدعونهم أنتم فقراء وشحاذين، هؤلاء أعلئهم لي سادة ومجبرين، لأنهم وحدهم القادرون على مساعدتنا، وهم الذين يمنحونا ملكوت السماوات". كانت رحمته عظيمة حتّى أن أخبارها قد وصلت إلى الغزاة الفُرس في القدس فطلبوا أن يلتقوا به نظراً لسمعته.

لدى الاحتفال بالقداس الإلهي في أحد الأيام، تذكّر البطريرك كلام المسيح القائل: "فَإِنْ قَدَّمْتَ قُرْبَانَكَ إِلَى الْمَذْبَحِ، وَهَنَّاكَ تَذَكَّرْتَ أَنَّ لَأَخِيكَ شَيْئاً عَلَيْكَ، فَأَتْرُكْ هُنَاكَ قُرْبَانَكَ قُدَّامَ الْمَذْبَحِ، وَادْهَبْ أَوَّلًا اصْطَلِحْ مَعَ أَخِيكَ، وَجِيئْ تَعَالَى وَقَدِّمْ قُرْبَانَكَ." (متى 5: 23-24). تذكّر أنّ أحد كهنة هذه الكنيسة كان يَكُنُّ له بُغْضاً فترك التقدمة المقدسة واقترب من الكاهن وارتمى على الأرض أمام قدميه سائلاً المغفرة. ولم يعد إلى مائدة التقدمة إلى أن حصل على مغفرة الكاهن.

أدار القديس يوحنا الرحيم كنيسة الإسكندرية لمدة عشرة سنوات كراعٍ حقّ حماها من عبدة الأوثان والهرطقة.

On Artificial Living

By Metropolitan Saba (Isper)

A couple once came to see me. They were constantly quarreling and blaming each other. As we spoke, it became clear that their problem was financial. Their spending far exceeded their income, forcing them to borrow money even though their income was not small compared to the average in our society.

I suggested a very simple solution: each of them should keep a small notebook and write down, every day, all their expenses. At the end of the month, they should sit together and categorize their spending—food, healthcare, communication, and so on. “After several months, you’ll know how much you truly need for each area of your life,” I told them. “You’ll also be able to distinguish between what is necessary and what is extra. Then you can set a fixed amount for each category. And if one month you must exceed a limit in one area, compensate by spending less in another, so you never fall into debt.”

They left relieved—but after the first month, they stopped. “We were shocked,” they told me later, “by how much we were spending, and we became afraid to continue budgeting.”

There are many couples like them. The strange thing in our society is that people are rarely taught, as children, the virtues of prudence and moderation in spending—and they seldom learn them as adults. So they end up being led by others, by the culture, and by the consumerist climate around them. Few truly lead themselves—living in a way that suits them, not others; choosing what benefits their soul, not what impresses their peers; and shaping their life according to what they see as good, not what others dictate.

Economically speaking, as inflation continues to weigh on most people, we see that rising prices seldom push them to reorganize their lives wisely and peacefully. They do not begin with simple steps like conserving energy in their homes. Instead, they live under constant tension, striving to appear wealthier than they are—even if it means borrowing and weighing themselves down with more debt. The result is more anxiety, more complaints, and more exhaustion.

Because the spiritual dimension of their lives is shallow, they find no true relief from their worries. So they throw themselves deeper into the same whirlwind of endless activity—believing that entertainment and distraction will free them from their stress and emptiness. But once the diversion ends, they return to the same anxiety and fatigue. And so the cycle repeats, grinding them down until their life is spent.

Faced with the relentless grind of consumer society, which crushes people and drains their physical, spiritual, and material resources, we are in dire need, first and foremost, of courage and faith in God and in ourselves. Following that, we need to learn the art of moderation and managing our daily affairs in the best way possible, not merely the easy way.

Within every human being lies a desire to appear admirable before others. This desire may vary in intensity from one person to another, yet the need to exist in the eyes of others, rather than in our own, remains strong.

Do we notice how fashion constantly changes? Or how the images of celebrities shape our behavior? How much do these things push us toward a life of pretense—toward extravagant celebrations and “luxurious” weddings that exhaust us?

A wise woman once said to me, describing her family: “They don’t live for themselves—they live for others. They are enslaved by their desire to look good in others’ eyes, even falsely, and they pay for it with their happiness and health.”

Today’s world leaves no room for our carelessness. Life has become profoundly consumerist, built on the illusion that happiness comes from shopping and spending. In truth, happiness is born from contentment with what is essential. Luxuries have never been a source of lasting joy; they are only brief moments of pleasure that fade quickly.

True happiness wells up from within—from the peace that comes through God’s presence in our lives; from a soul that knows the meaning of its existence; from one who has learned to distinguish between what is necessary and what is superfluous; from one who wishes to live according to what truly suits him and not what others expect.

Such a person has the courage to live by their spiritual convictions rather than by social trends. In short, happiness belongs to the one who is secure enough to seek what is right and pleasing to God and conscience, even when it contradicts the customs of society.

The wise seek approval in the eyes of God, and then in their own—not in the opinions of others. They do not care if others look down on them for living simply, because their sense of worth comes not from human praise but from the joy of God’s approval and the integrity of their soul.

Continued on page 6

We still resist the first step in the ladder of priorities—the call to simplicity—even though deep down everyone longs for it. The Gospel invites us again and again:

- “Give us this day our daily (essential) bread...” (Matt. 6:11)
- “Do not be anxious about what you will eat or drink...” (Matt. 6:25)
- “One thing is needful... Mary has chosen the good portion, which shall not be taken away from her...” (Luke 10:42)
- “Seek first the Kingdom of God and His righteousness, and all these things shall be added to you...” (Matt. 6:33)
- “Flee from the love of money, from the love of power, and from the pride of life...” (see 1 Tim. 6:10, 2 Tim. 2:22, 1 John 2:16)

Do we ever ask ourselves, when we act extravagantly or live beyond our means, whether we are contradicting the Gospel? Or are we simply unaware, misusing the popular saying, “Everything has its time,” as our excuse?

How much careful discernment we need to gain that blessed spiritual sensitivity that helps us tell what is necessary from what is not, what benefits from what harms, what is essential from what is excessive!

How much courage and confidence we need to show our true selves, to live according to our convictions without shame, and to despise what contradicts our principles instead of feeling ashamed by them!

How much trust in ourselves and in our beliefs we need, so that we do not rush to imitate others out of fear of seeming lesser than they!

When will we realize that we grow in stature when we resist the tide of consumerism and rejoice in simple living, content with God’s presence in our lives—and that we shrink when we chase after artificial living, which gives fleeting excitement but steals our lasting joy?

“Martha, Martha, you are anxious and troubled about many things; but one thing is needful” (Luke 10:41–42).

THE SYNAXARION

On November 2 in the Holy Orthodox Church, we commemorate the contest of the holy Martyrs Akindinos, Pegasios, Anempodistos, Aphthonios, Elpidophoros and their companions of Persia.

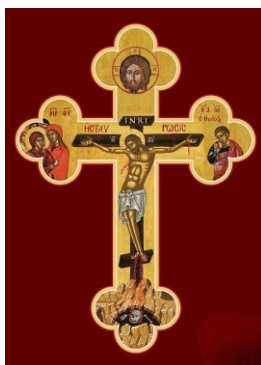
Verses

The fire slew Akindinos; as for the others: some were slain with fire, others by beheading.

On the second, to Aphthonios and the others come fire, sword and contest.

The first three men were servants at the court of King Sapor in 355, but secretly served Jesus Christ. The king gave them over to harsh torture which they endured courageously and prayerfully. Angels and Christ Himself appeared to them. When one of the torturers, Aphthonios, saw that boiling lead did no harm to the martyrs, he believed in Christ. He was then immediately beheaded. Then the king commanded that his three servants be sewn into goat-skins and thrown into the sea. Aphthonios appeared from the other world with three shining angels, took the martyrs to dry land and set them free. Elpidophoros was a courtier. When he revealed that he was a Christian and denounced the king, the king beheaded Elpidophoros along with about 7,000 other Christians. Then the three martyrs named earlier were thrown into a burning furnace, along with 28 soldiers and the king's mother, who had also come to faith in Christ.

By the intercessions of Thy saints, O Christ God, have mercy upon us. Amen.



Divine Liturgy Variables for Sunday, November 2, 2025

RESURRECTIONAL APOLYTIKION IN TONE FOUR

Having learned the joyful message of the Resurrection from the angel the women disciples of the Lord cast from them their parental condemnation. And proudly broke the news to the Disciples, saying: Death hath been spoiled; Christ God is risen, granting the world Great Mercy.

APOLYTIKION OF THE PERSIAN MARTYRS IN TONE TWO

Blessed is the earth that drank your blood, O prizewinners of the Lord, and holy are the tabernacles that received your spirits; for in the stadium ye triumphed over the enemy, and ye proclaimed Christ with boldness. Beseech Him, we pray, since He is good, to save our souls.

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.

Divine Liturgy Variables for Sunday, November 2, 2025

طروبارية القيامة باللحن الرابع

إِنَّ تَلْمِذَاتِ الرَّبِّ تَعَلَّمْنَ مِنَ الْمَلَائِكَةِ الْكَرَرِ بِالْقِيَامَةِ الْبَهْجِ، وَطَرَحْنَ الْقَضَاءَ الْجَدِّيَّ، وَخَاطَبْنَ الرُّسُلَ مُفْتَخِرَاتٍ وَقَائِلَاتٍ: سُبِّحِ الْمَوْتُ وَقَامَ الْمَسِيحُ الْإِلَهُ، وَمَنَحَ الْعَالَمَ الرَّحْمَةَ الْعُظْمَى.

طروبارية شهداء فارس باللحن الثاني

مَغْبُوطَةُ الْأَرْضِ الْمُخَصَّبَةُ بِدِمَائِكُمْ يَا مُجَاهِدِي الرَّبِّ، وَمَغْبُوطَةُ الْمَظَالِّ الَّتِي اقْتَبَلَتْ أَرْوَاحَكُمْ. لَأَتُكْمَ فِي الْمِيدَانِ قَهْرْتُمُ الْعَدُوَّ، وَكَرَرْتُمُ بِالْمَسِيحِ بِدَالَةٍ. فَتَضَرَّعُ إِلَيْكُمْ أَنْ تَبْتَهِلُوا إِلَيْهِ، بِمَا أَنَّهُ صَالِحٌ، لِيُخَلِّصَ نَفُوسَنَا.

طروبارية القديس جاورجيوس باللحن الرابع

بِمَا أَنَّكَ لِلْمَأسُورِينَ مُحَرَّرٌ وَمُعْتَقٌ، وَلِلْفُقَرَاءِ وَالْمَسَاكِينِ عَاضِدٌ وَنَاصِرٌ، وَلِلْمَرْضَى طَبِيبٌ وَشَافٍ، وَعَنْ الْمُؤْمِنِينَ مُكَافِحٌ وَمُحَارِبٌ أَيُّهَا الْعَظِيمُ فِي الشَّهْدَاءِ جَاورْجِيُوسُ الْبَلَّاسِ الظَّفَرِ، تَشْفَعُ إِلَى الْمَسِيحِ الْإِلَهِ فِي خَلَاصِ نَفُوسِنَا.

قنداق باللحن الثاني

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



THE EPISTLE

O Lord, how magnified are Thy works. In wisdom hast Thou made them all.
Bless the Lord, O my soul.

The Reading from the Epistle of St. Paul to the Galatians. (2:16-20)

Brethren, you know that a man is not justified by works of the Law but through faith in Jesus Christ. Even we have believed in Christ Jesus, in order to be justified by faith in Christ, and not by works of the Law, because by works of the Law shall no one be justified. But if, in our endeavor to be justified in Christ, we ourselves were found to be sinners, is Christ then an agent of sin? Certainly not! But if I build up again those things which I tore down, then I prove myself a transgressor. For I through the Law died to the Law, that I might live to God. I have been crucified with Christ; it is no longer I who live, but Christ Who lives in me; and the life I now live in the flesh I live by faith in the Son of God, Who loved me and gave Himself for me.

الرسالة

ما أَكْثَرَ أَعْمَالِكَ يَا رَبُّ، كُلُّهَا بِحِكْمَةٍ صَنَعْتَ. بَارِكِي يَا نَفْسِي الرَّبَّ.

فَصَلِّ مِنْ رِسَالَةِ الْقَدِّيسِ بُولُسَ الرَّسُولِ الرَّسُولِ إِلَى أَهْلِ غَلَاطِيَّةِ.

يَا إِخْوَتِي، إِذْ نَعْلَمُ أَنَّ الْإِنْسَانَ لَا يُبَرَّرُ بِأَعْمَالِ النَّامُوسِ، بَلْ إِنَّمَا بِالْإِيمَانِ بِيَسُوعَ الْمَسِيحِ، آمَنَّا نَحْنُ
أَيْضاً بِيَسُوعَ الْمَسِيحِ لِكَيْ نُبَرَّرَ بِالْإِيمَانِ بِالْمَسِيحِ، لَا بِأَعْمَالِ النَّامُوسِ، إِذْ لَا يُبَرَّرُ بِأَعْمَالِ النَّامُوسِ
أَحَدٌ مِنْ ذَوِي الْجَسَدِ. فَإِنْ كُنَّا وَنَحْنُ طَالِبُونَ التَّبَرِيرَ بِالْمَسِيحِ، وَجِدْنَا نَحْنُ أَيْضاً خُطَاةً، أَفَيَكُونُ
الْمَسِيحُ إِذَنْ خَادِماً لِلْخَطِيئَةِ؟ حَاشَى. فَإِنِّي إِنِ عُدْتُ أَبْنِي مَا قَدْ هَدَمْتُ، أَجْعَلُ نَفْسِي مُتَعَدِّياً. لِأَنِّي
بِالنَّامُوسِ مِتُّ لِلنَّامُوسِ لِكَيْ أَحْيَا لِلَّهِ. مَعَ الْمَسِيحِ صُلِبْتُ فَأَحْيَا، لَا أَنَا، بَلْ الْمَسِيحُ يَحْيَا فِيَّ. وَمَا
لِي مِنَ الْحَيَاةِ فِي الْجَسَدِ أَنَا أَحْيَا فِي إِيمَانِ ابْنِ اللَّهِ الَّذِي أَحَبَّنِي، وَبَذَلَ نَفْسَهُ عَنِّي.



L'ÉPÎTRE

Le juste se réjouit dans le Seigneur;
Exauce, ô Dieu, la prière que je t'adresse.

Lecture de la deuxième épître du saint apôtre Paul aux Galates.

Frères, sachant que ce n'est pas par les œuvres de la loi que l'homme est justifié, mais par la foi en Jésus Christ, nous aussi nous avons cru en Jésus Christ, afin d'être justifiés par la foi en Christ et non par les œuvres de la loi, parce que nulle chair ne sera justifiée par les œuvres de la loi. Mais, tandis que nous cherchons à être justifié par Christ, si nous étions aussi nous-mêmes trouvés pécheurs, Christ serait-il un ministre du péché ? Loin de là ! Car, si je rebâtis les choses que j'ai détruites, je me constitue moi-même un transgresseur, car c'est par la loi que je suis mort à la loi, afin de vivre pour Dieu. J'ai été crucifié avec Christ ; et si je vis, ce n'est plus moi qui vis, c'est Christ qui vit en moi ; si je vis maintenant dans la chair, je vis dans la foi au Fils de Dieu, qui m'a aimé et qui s'est livré lui-même pour moi.

الإنجيل

فَصَلِّ شَرِيفٌ مِنْ بَشَارَةِ الْقَدِيسِ لَوْقَا الْإِنْجِيلِيِّ الْبَشِيرِ وَالتَّلْمِيزِ الطَّاهِرِ.

قَالَ الرَّبُّ: كَانَ إِنْسَانٌ غَنِيٌّ يَلْبَسُ الْأَرْجَوَانَ وَالْبَرْ، وَتَتَعَمُّ كُلَّ يَوْمٍ تَعَمًّا فَاحِشًا. وَكَانَ مِسْكِينَ اسْمُهُ لَعَارُزُ مَطْرُوحًا عِنْدَ بَابِهِ مُصَابًا بِالْقُرُوحِ. وَكَانَ يَشْتَهِي أَنْ يَشْبَعَ مِنَ الْفُتَاتِ الَّذِي يَسْقُطُ مِنْ مَائِدَةِ الْغَنِيِّ. بَلْ كَانَتْ الْكِلَابُ تَأْتِي وَتَلْحَسُ فُرُوحَهُ. ثُمَّ مَاتَ الْمِسْكِينُ، فَفَقَلَّتْهُ الْمَلَائِكَةُ إِلَى حِصْنِ إِبْرَاهِيمَ. وَمَاتَ الْغَنِيُّ أَيْضًا، فَذُفُونُ فَرَفَعَ عَيْنَيْهِ فِي الْجَحِيمِ وَهُوَ فِي الْعَذَابِ، فَرَأَى إِبْرَاهِيمَ مِنْ بَعِيدٍ وَلَعَارُزُ فِي حِصْنِهِ. فَنَادَى قَائِلًا: "يَا أَبَتَ إِبْرَاهِيمَ ارْحَمْنِي وَأَرْسِلْ لَعَارُزَ لِيُغَمِّسَ طَرْفَ إصْبَعِهِ فِي الْمَاءِ وَيُبْرِدَ لِسَانِي، لِأَنِّي مُعَذَّبٌ فِي هَذَا اللَّهِيبِ." فَقَالَ إِبْرَاهِيمُ: "تَذَكَّرْ يَا ابْنِي أَنَّكَ نَلْتَ خَيْرَاتِكَ فِي حَيَاتِكَ، وَلَعَارُزُ كَذَلِكَ بَلَايَاهُ. وَالْآنَ فَهُوَ يَتَعَرَّى وَأَنْتَ تَتَعَذَّبُ. وَعِلَاوَةً عَلَى هَذَا كُلِّهِ، فَبَيْنَمَا وَبَيْنَكُمْ هُوَّةٌ عَظِيمَةٌ قَدْ أُثْبِتَتْ، حَتَّى إِنَّ الَّذِينَ يُرِيدُونَ أَنْ يَجْتَازُوا مِنْ هُنَا إِلَيْكُمْ لَا يَسْتَطِيعُونَ، وَلَا الَّذِينَ هُنَاكَ أَنْ يَعْبُرُوا إِلَيْنَا." فَقَالَ: "أَسْأَلُكَ إِذَنْ يَا أَبَتَ أَنْ تُرْسِلَهُ إِلَى بَيْتِ أَبِي. فَإِنَّ لِي خَمْسَةَ إِخْوَةٍ، حَتَّى يَشْهَدَ لَهُمْ لِكِي لَا يَأْتُوا هُمْ أَيْضًا إِلَى مَوْضِعِ الْعَذَابِ هَذَا." فَقَالَ لَهُ إِبْرَاهِيمُ: "إِنَّ عِنْدَهُمْ مُوسَى وَالْأَنْبِيَاءَ، فَلْيَسْمَعُوا مِنْهُمْ." قَالَ: "لَا يَا أَبَتَ إِبْرَاهِيمُ، بَلْ إِذَا مَضَى إِلَيْهِمْ وَاحِدٌ مِنَ الْأَمْوَاتِ يَتَوَبُّونَ." فَقَالَ لَهُ: "إِنْ لَمْ يَسْمَعُوا مِنْ مُوسَى وَالْأَنْبِيَاءِ، فَإِنَّهُمْ، وَلَا إِنْ قَامَ وَاحِدٌ مِنَ الْأَمْوَاتِ يُصَدِّقُونَهُ."



THE GOSPEL

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

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



L'ÉVANGILE

Lecture de l'Évangile selon saint Luc.

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 ».

UPCOMING PARISH EVENTS

Join us and come to the Church to attend church services in person.

For the Live feed, please join us on Facebook

https://www.facebook.com/stgeorgemtl/live_videos

November 2025

Saturday 1

- * 02:00 pm Arabic Classes
- * 04:00 pm St. George Children & Teen Choir Rehearsal
- * 06:00 pm Youth Adults Meeting
- * 06:30 pm Vespers
- * 07:30 pm Arabic Bible Study Group



Sunday 2—5th Sunday of Luke

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

Wednesday 5

- * 07:00 pm Antiochian Women Executive Meeting via Teams Meeting

Thursday 6

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

Friday 7

- * 06:30 pm Vespers for the feast of The Archangels

Saturday 8

- * 02:00 pm Arabic Classes
- * 04:00 pm Mother's Group Gathering in the Youth Center
- * 04:00 pm St. George Children & Teen Choir Rehearsal
- * 06:00 pm Youth Adults Meeting
- * 06:30 pm Vespers

Sunday 9—7th Sunday of Luke

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



Prayers Offered For the Living

For the Orthodox Servants of God:

Dr. Tewfik, Ernest & Nelly Tewfik

Said, Hana & Jenney Loutfi; Najah, Youssef, Nousia,

Mansour & Emily Makhoul; Nicholas, Maggie, Roy,

Lana, Nicholas & Michaela Azar;

Magali, Arlette, Costa & Aurelie Issid; Nadia Haddad Khoubbieh;

Amal Kouri; Enriqu  ; Julie Kourakos; Nabil Samaan;

Lorraine Bishara; Jean-Pierre; Julie Grillakis; Sophia Jabbour;

Robert, Jessica & Anthony Shadeed; Elie Doro; Mary Aboud;

Jos  e Bernaquez; Gaby, Nada & Nicolas Mouacdi  ;

Josephine Soury; Fouad.

Installation of the Mother's Group newly elected officers

Lana Azar, President

Siba Abdullah; Mariam Antonuse; Tamara Karawi

Jacquelyn L  gar  ; Yoanna Pergantis; Hanadi Tohme

Memorials today

Irene Macrina L  gar  

Youhanna Zoughaib (6 months)

Fred Farkouh (1 year)

Marie-Ren  e Orfali (8 years)

Marion & Raymond (13 years) Jazzar

Fouad Afeiche; Marie Issa; Tarek Afeiche

Ameen, Samira, Fahed, Farid & Fouad Sikali

Jamileh Nasrallah

Ibrahim, Wadea, Lotfi, Amal & Suhail Loutfi

Mansour Makhoul Sr.

Laurice Shelhod & Levon Karek

Nelly Boutari & Ernest Habib

Issa Ephtimios Sr.; Ephtime Ephtimios;

Khalil Kardouche; Michel Kardouche;

Phillipe Karchouche; Farid Ephtime Mouchabek

المناسبات الكنسيّة القادمة

انضموا إلينا بحضوركم شخصياً إلى الكنيسة للمشاركة في الخِدم الكنسيّة
يمكنكم متابعة البث المباشر على صفحة الفيسبوك الخاصة بكنيستنا
[St. George Antiochian Orthodox Church | Montreal QC | Facebook](#)

تشرين الثاني ٢٠٢٥



السبت ١

- * دراسة اللّغة العربيّة ٢ : ٠٠ ب.ظ.
- * تدريبات جوقة أطفال كنيسة القديس جاورجيوس ٤ مساءً
- * اجتماع الشبيبة YAM ٦ : ٠٠ مساءً
- * صلاة الغروب ٦ : ٣٠ مساءً
- * دراسة إنجيليّة باللّغة العربيّة ٧ : ٣٠ مساءً

الأحد ٢

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

الأربعاء ٥

- * اجتماع السيّدات الأنطاكيّات—أونلاين- ٧ : ٠٠ مساءً

الخميس ٦

- * لقاء النادي الإجتماعي ٦ : ٠٠ مساءً

الجمعة ٧

- * غروب عيد رؤساء الملائكة ميخائيل وجبرائيل ٦ : ٣٠ مساءً

السبت ٨

- * دراسة اللّغة العربيّة ٢ : ٠٠ ب.ظ.
- * اجتماع فرقة الأمّهات ٤ مساءً
- * تدريبات جوقة أطفال كنيسة القديس جاورجيوس ٤ مساءً
- * اجتماع الشبيبة YAM ٦ : ٠٠ مساءً
- * صلاة الغروب ٦ : ٣٠ مساءً

الأحد ٩

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

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*(...) AND BREAKING BREAD FROM HOUSE TO HOUSE, THEY ATE THEIR
FOOD WITH GLADNESS AND SIMPLICITY OF HEART (...) ACTS 2:46*

Church School

CHRISTMAS COMMUNION BREAKFAST

December 6th, 2025

Youth and parents of St. George!

You are invited to join us on Saturday December 6th, 2025 for our Christmas Communion Breakfast. We will start all together with Liturgy at 10:30 AM.

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

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



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For more information, email us at:

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PROJECT MANAGER - ENTREPRENEUR GÉNÉRAL
RBQ # 5842-3856-01



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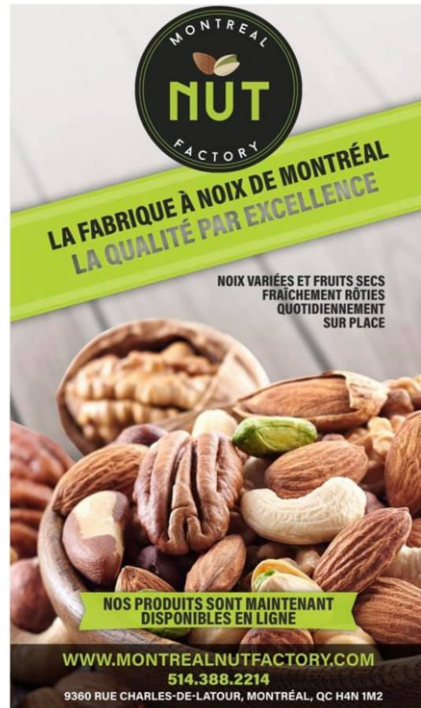
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 **Nov 27–28:**
9 AM – 5 PM

 **Nov 29:**
9 AM – 4 PM



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Teen SOYO

OF SAINT GEORGE ORTHODOX
CHURCH OF MONTREAL

is inviting all teen SOYO members for a

HOLLYWOOD RED CARPET PARTY

November

Friday

14

At 6:30 pm

Early Bird: \$25 (by Nov 1) | \$30 after

<https://bit.ly/StGeorgeTeenSOYOParty2025>

REGISTER BY NOV 10!

SCAN QR
OR
USE LINK

🎵 Music by DJ Boulos 🎵



A Spiritual Conference for all Parishioners

HOSTED BY THE ANTIOCHIAN WOMEN



The Holy Eucharist

Presented by
Fr. Gabriel
Abdelnour

The event will be held on
Saturday, November 22,
2025 at 7:30 PM following
Great Vespers in the
St. George Fellowship Hall.

Light refreshments
will be served.

Everyone is welcome!