

St. George Orthodox Church of Montreal

A parish of the Antiochian Orthodox Christian Archdiocese of North America

www.saintgeorgemontreal.org

كنيسة القديس جاورجيوس الأرثوذكسية في مونتريال
تابعة للأبرشية الأنطاكية الأرثوذكسية المسيحية في شمال أمريكا

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يمكنكم متابعة اخبار كنيستنا بقرءة هذه النشرة الأسبوعية

November 30, 2025

**The Holy Apostle Andrew the First-Called;
Frumentios, archbishop and enlightener of Ethiopia; Alexander, bishop of Methymna**

ORTHOFLASH - St. George Montréal Youth Ministry

MEMORIAL SERVICES

MEMORIAL SERVICES - also referred to as "prayers for the departed" - are special prayer services offered for the benefit of the deceased.

It is the tradition of the Church to say a Memorial Service the third day (in remembrance of the third-day Resurrection of our Saviour); the ninth day (that the soul of the departed be conjoined to the nine ranks of Angels); the fortieth day (from the example of the mourning in the Old Testament for the death of Moses for forty days by the Israelites and because of the Ascension of our Lord on the fortieth day) and on the annual anniversary of death (because this day is their birth-day into Life Everlasting). In addition to these times, the Memorial Service is always offered for all the departed on two Saturdays of the souls (the Saturday preceding Meatfare Sunday and the Saturday before Pentecost).



One of the major components of the memorial service is "intercession". Orthodox Christians believe in the power of intercessory prayer or praying for others. It is believed that since the Last Judgment will occur during the Second Coming of Christ, intercessory prayers may still have an impact.

When a Memorial Service is offered, it is customary for the family of the deceased to bring to the Church a dish of boiled wheat shaped into a mound or cake, to resemble a grave. The boiled wheat is placed on a table in the center of the nave during the Service. The wheat, known as *Kollyva* is a symbol of the Resurrection. When speaking of the Resurrection, our Lord said: *"Unless the grain of wheat falls into the earth and dies, it remains alone, but if it dies it bears much fruit."* (Jn 12:24)

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

Sunday, November 30, 2025

saintgeorgemontreal.org

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,
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PARISH COUNCIL

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Awada, Roy Azar, Laura Anne Habib,
Nick Maliha.

Fr Joseph Purpura, *Pastor*

Carol Jazzar, *Immediate Past President*

OFFICE ADMINISTRATION STAFF

Viviane Gédéon, Office Administrator,
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Arranging sacraments (baptisms, weddings,
funerals); home and hospital visits; membership,
dues and donations; hall reservations.

YOUTH DIRECTOR

Hayat Kassab,
Director, youth@saintgeorgemontreal.org

OFFICE HOURS - Mon-Fri 8:00—4:00 pm

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

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St. GEORGE CHOIR
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St. GEORGE BYZANTINE YOUTH CHOIR
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MENTORING PROGRAM

Catherine Kishfy, Director
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LA COMMÉMORATION DES DÉFUNTS

LA COMMÉMORATION DES DÉFUNTS ou « prières pour les défunts » — est un office particulier à la mémoire de chacun de nos défunts aux dates importantes après leur repos qui sont les troisième, neuvième, quarantième jours, et le jour anniversaire. La commémoration en ces jours-là vient de la tradition apostolique, instituée pour les raisons suivantes :

Au troisième jour (la Résurrection du troisième jour de notre Sauveur); au neuvième jour (pour que l'âme du défunt soit jugée digne d'être du nombre du chœur des saints, par les prières des neuf rangs des anges) et au quarantième jour (en référence au peuple juif qui s'est lamenté 40 jours après la mort de Moïse). En outre, la commémoration des défunts un an après leur repos, et chaque année suivante, nous rappelle que ce jour est en quelque sorte leur seconde naissance, pour la vie éternelle.

La Sainte Église a institué de plus des jours particuliers, qu'on appelle « ancestraux », pour une commémoration universelle de tous ceux qui sont morts dans la vraie foi le samedi précédant la Semaine des laitages et le samedi avant la Pentecôte.

Il est de coutume que la famille du défunt apporte à l'Église un plat de blé, connu sous le nom de colybe (aussi kolives ou kolivo). Symbole de la Résurrection, la colybe est faite de grains de blé qui représentent le corps du défunt. Elle est l'expression matérielle de la croyance orthodoxe dans l'immortalité et dans la Résurrection. Comme le grain de blé pour germer et donner du fruit doit d'abord être enterré et se décomposer, de même le corps humain doit d'abord être enterré et se décomposer pour ressusciter inaltéré (Jn 12, 24).



صلاة الذكاريّة

صلاة الذكاريّة - والتي تُعرف أيضًا باسم "صلاة من أجل الراقدين" - هي صلاة خاصة تُقام من أجل الراقدين. من تقاليد الكنيسة إقامة خدمة تذكاريّة في اليوم الثالث (إحياء لذكرى قيامة مُخلّصنا في اليوم الثالث)؛ وفي اليوم التاسع (لأنه حينها تنضم روح الراحل إلى صفوف الملائكة التسعة)؛ وفي اليوم الأربعين (استناداً إلى مثال العهد القديم في الحداد على موت موسى لمدة أربعين يوماً من قبل بني إسرائيل وبسبب صعود ربنا في اليوم الأربعين)؛ وفي الذكرى السنوية للوفاة (لأن هذا اليوم هو يوم ميلادهم في الحياة الأبدية). بالإضافة إلى هذه الأوقات، تُقام صلاة الذكاريّة دائماً لجميع الراقدين مرّتان في السنة تُدعى سبت الأموات (السبت الذي يسبق مرفع اللّحم، والسبت الذي يسبق عيد العنصرة).

من أهم أركان صلاة الذكاريّة هي "الشفاعة". يؤمن المسيحيون الأرثوذكس بقوة صلاة الشفاعة أو الصلاة من أجل الآخرين. صلوات الشفاعة فائدة كبيرة إلى أن تبلغ القيامة العامّة في المجيء الثاني للمسيح.

عند إقامة صلاة الذكاريّة، من المعتاد أن تُحضر عائلة المتوفّى إلى الكنيسة طبقاً من القمح المسلوق على شكل كتلة أو كعكة، تُشبه القبر. يُوضع القمح المسلوق على طاولة في وسط صحن الكنيسة أثناء الصلاة. القمح، المعروف باسم "كوليفا" باليونانية، هو رمز للقيامة. قال ربنا، عند حديثه عن القيامة: "إن لم تقع حبة الحنطة في الأرض وتُمت، فإنّها تبقى وحدها، ولكن إن ماتت أتت

بثمرٍ كثير" (يوحنا 12: 24)

Let Us Give Thanks and Rejoice

By Metropolitan Saba (Isper)

Gratitude, my dear friends, is a quintessential Christian virtue. A person who appreciates God's grace and understands the importance of His blessings in their life is always grateful. The Holy Scriptures repeatedly urge us to always give thanks without ever growing weary of it. Grateful persons rejoice in what they have, whether much or little. They are content with what they have, whether great or small. They are satisfied with what they possess and calmly seek better things, without fuss, without agitation, without inner turmoil. They are filled with their Lord and look to Him first and foremost, and from Him they draw every other gift. As long as God, the source of life, is with them, they never feel lacking.

When we grumble, when we complain, when we are not satisfied with what we have, and when we are troubled because we want more, we are expressing, indirectly, that we have not yet had enough of our Lord, and that we have not yet grasped, as we should, the purpose of the Christian life.

Our era, my dear friends, is a consumerist era par excellence. As you know, it compels us to work harder to earn more money so that we can spend more. The cycle continues in a closed loop, and we remain in a frantic pursuit of more work, more earnings, more spending, and so on. But the real tragedy lies in the fact that the further we progress on this economic journey, the more possessions we feel we need, and so we remain dissatisfied, constantly demanding, forgetting even to appreciate what we have and what we possess.

Joy has become rare in these troubled times. Moments of delight may be available from time to time, but true joy is far away. Why? Because the desire for what we need – or what we think we need – is stronger than the joy of enjoying what we have. In one of his letters, the Evangelist John warns us that everything in this world is driven by the lust of the eyes, the lust of the flesh, and the pride of life (1 John 2:16). The Apostle Paul urges believers to beware of and avoid these desires (Gal. 5:19-21). Why? Because the desires of this world are endless, never truly satisfying, and consequently, they drive us to constantly seek them. Experience teaches us that the disappointment that follows is immeasurably greater than the pleasure of indulging in them. The pursuit of desires leads from one disappointment to another.

The fountain of life is within us, yet we go, as the prophet Jeremiah says, to dig broken cisterns that cannot hold water (2:13). We have "the way, the truth, and the life" (John 14:6), yet we neglect it and pursue a glittering allure that captivates our hearts and deceives us with the illusion of attaining fulfillment. We forget what He has given us and forget this ever-flowing, inexhaustible fountain, and instead seek polluted waters in different places. The tragedy of our modern world is that it makes us forget gratitude, and consequently, all the blessings we enjoy.

Our world constantly tries to open our eyes to new, deceptive, and illusory things, making us believe they are essential and indispensable. This is why the wise, guided by the Gospel, rejoice in what they have and thank God for it. We enjoy good health, but we only appreciate it when we fall ill! We can see. Isn't sight a blessing? We only truly appreciate it when we see a blind person! We can walk. Well, that too is a blessing. But we don't give thanks for it, nor do we recognize its value, until we see a disabled person! There are countless things in our lives that should make us give thanks joyfully and gratefully, and we must truly see them.

One of our contemporary spiritual fathers said, "If we were to give thanks for everything, we would have no time to complain." Complaining means not being thankful, not being grateful, and not being content with the good things the Lord has given us. It also means that we are not satisfied with our Lord and that we are not content with our situation.

Someone might ask: Should we be content with what we have and not strive for better? Doesn't a Christian have the right to be ambitious? Don't we, as Christians, have the right to ask for the best? Yes, certainly. We have all these rights, but with a spirit of gratitude, a spirit of contentment and joy, a spirit of thankfulness for what we have. We ask for the best quietly, not noisily. We ask for the best knowing that the very best is to be in the Lord's presence, and from there, by the Lord's grace, we improve not only ourselves but the whole world around us. This is not only a right, but also our duty. It is our duty to make our world a reflection of the Kingdom of Heaven. But if we are always angry, always complaining, always resentful, always sad, always restless, always agitated, how can we improve ourselves and improve our world?

Once there was a priest thrown into solitary confinement during the days of communist religious persecution in Russia. He spent many years in his solitary cell. There was only a small window at the top of the room through which light entered. Every day, he would recite a prayer of thanksgiving, which he had written on the walls of his cell. It was a prayer overflowing with gratitude to God, thanking Him that there were people who could see the light of heaven and rejoice, that there were people who could hear the birds chirping and rejoice, that there were people who could eat and drink whatever they wanted and rejoice. He, deprived of everything, thought of others who had been given what they needed, and he rejoiced for them and thanked God for giving it to them. Where are we in relation to such a contemporary example?

This example encourages us to rise to the required Christian spiritual level, and teaches us to give thanks at all times, not just with our lips, but with our hearts.

Let us learn well and remember today that true joy is found in Christ. "I bring you good news of great joy: to you a Savior has been born" (Luke 2:10-11). Does not the Gospel begin with this good news? Let us not forget, beloved, that the greatest joy is within us; we only need to open our eyes and see it. May God perpetuate joy in your lives, in your hearts, and in your homes, always. Amen.

Divine Liturgy Variables for Sunday, November 30, 2025

RESURRECTIONAL APOLYTIKION IN TONE EIGHT

From the heights Thou didst descend, O compassionate One, and Thou didst submit to the three-day burial, that Thou might deliver us from passion; Thou art our life and our Resurrection, O Lord, glory to Thee.

APOLYTIKION OF ST. ANDREW THE APOSTLE IN TONE FOUR

As the first called of the Apostles, and brother of their leader, O Andrew, entreat the Master of all that peace be granted unto the world and great mercy to 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.

KONTAKION OF PREPARATION OF CHRIST'S NATIVITY IN TONE THREE

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

طروبارية القيامة بالحن الثامن

أَحْدَرْتَ مِنَ الْعُلُوِّ يَا مُتَحَنِّنَ، وَقَبِلْتَ الدَّفْنَ ذَا الثَّلَاثَةِ أَيَّامَ، لِكَيْ تُعْتِقَنَا مِنَ الْآلَامِ، فَيَا حَيَاتَنَا وَقِيَامَتَنَا، يَا رَبُّ الْمَجْدُ لَكَ.

طروبارية القديس أندراوس بالحن الرابع

بِمَا أَنْكَ فِي الرُّسُلِ مَدْعُوٌّ أَوَّلًا، وَلِلْهَامَةِ أَخًا، ابْتَهِلْ يَا أُنْدَرَاوُسُ إِلَى سَيِّدِ الْكُلِّ، أَنْ يَمُنَّحَ الْمَسْكُونَةُ السَّلَامَ وَنَفُوسَنَا الرَّحْمَةَ الْعَظْمَى.

طروبارية القديس جاورجيوس بالحن الرابع

بِمَا أَنْكَ لِلْمَأْسُورِينَ مُحَرَّرٌ وَمُعْتِقٌ، وَلِلْفُقَرَاءِ وَالْمَسَاكِينِ عَاضِدٌ وَنَاصِرٌ، وَلِلْمَرْضَى طَبِيبٌ وَشَافٍ، وَعَنِ الْمُؤْمِنِينَ مُكَافِحٌ وَمُحَارِبٌ أَيُّهَا الْعَظِيمُ فِي الشَّهَادَةِ جَاورْجِيُوسُ الْبَلْبِسِ الظَّفَرِ، تَشْفَعْ إِلَى الْمَسِيحِ إِلَهِ فِي خَلَاصِ نَفُوسِنَا.

قنداق تَقْدِمَةِ الْمِيلَادِ بِالْحَنِ الثَّالِثِ

الْيَوْمَ الْعَذْرَاءُ، تَأْتِي إِلَى الْمَغَارَةِ، لِتَلِدَ الْكَلِمَةَ الَّتِي قَبْلَ الدُّهُورِ، وَلَادَةً لَا تُفْسَرُ وَلَا يُنْطَقُ بِهَا، فَأَفْرَجِي أَيْتُهَا الْمَسْكُونَةُ إِذَا سَمِعْتَ، وَمَجِدِي مَعَ الْمَلَائِكَةِ وَالرُّعَاةِ، الَّذِي سَيُظْهِرُ بِمَشِيئَتِهِ طِفْلًا جَدِيدًا وَهُوَ إِلَهُنَا الَّذِي قَبْلَ الدُّهُورِ.



THE EPISTLE

His sound hath gone forth into all the earth.
The heavens show forth the glory of God.

The Reading from the First Epistle of St. Paul to the Corinthians (4:9-16)

Brethren, I think that God has exhibited us Apostles as last of all, like men sentenced to death; because we have become a spectacle to the world, to angels and to men. We are fools for Christ's sake, but you are wise in Christ. We are weak, but you are strong. You are held in honor, but we in disrepute. To the present hour we hunger and thirst, we are ill-clad and buffeted and homeless, and we labor, working with our own hands. When reviled, we bless; when persecuted, we endure; when slandered, we try to conciliate; we have become, and are now, as the refuse of the world, the scourge of all things. I do not write this to make you ashamed, but to admonish you as my beloved children. Though you have countless guides in Christ, you do not have many fathers. I became your father in Christ Jesus through the Gospel. I urge you, then, be imitators of me.

الرسالة

فِي كُلِّ الْأَرْضِ خَرَجَ صَوْتُهُ. السَّمَاوَاتُ تُذِيعُ مَجْدَ اللَّهِ.

فَصَلِّ مِنْ رِسَالَةِ الْقَدِّيسِ بُولُسَ الرِّسُولِ الرَّسُولِ الْأُولَى إِلَى أَهْلِ كُورِنْثُوسَ.

يَا إِخْوَتِي، إِنَّ اللَّهَ أَبْرَزَنَا نَحْنُ الرُّسُلَ آخِرِي النَّاسِ، كَأَنَّا مَجْعُولُونَ لِلْمَوْتِ. لِأَنَّا قَدْ صِرْنَا مَشْهُدًا لِلْعَالَمِ وَالْمَلَائِكَةِ وَالْبَشَرِ. نَحْنُ جُهَالٌ مِنْ أَجْلِ الْمَسِيحِ، أَمَّا أَنْتُمْ فَحُكَمَاءُ فِي الْمَسِيحِ. نَحْنُ ضِعَفَاءُ، وَأَنْتُمْ أَقْوِيَاءُ. أَنْتُمْ مُكْرَمُونَ، وَنَحْنُ مُهَانُونَ. وَإِلَى هَذِهِ السَّاعَةِ، نَحْنُ نَجُوعُ وَنَعْطِشُ وَنَعْرَى وَنُلْطَمُ وَلَا قَرَارَ لَنَا. وَنَتَعَبُ عَامِلِينَ. نُسْتَمُّ فَنُبَارِكُ، نُضْطَهُدُ فَنَحْتَمِلُ. يُشْنَعُ عَلَيْنَا فَنَتَضَرَّعُ. قَدْ صِرْنَا كَأَفْذَارِ الْعَالَمِ وَكَأَوْسَاخٍ يَسْتَخْبِئُهَا الْجَمِيعُ إِلَى الْآنِ. وَلَسْتُ لِأُخَلِّكُمْ أَكْتُبُ هَذَا، وَإِنَّمَا أَعْظُكُمْ كَأَوْلَادِي الْأَحِبَّاءِ. لِأَنَّهُ وَلَوْ كَانَ لَكُمْ رِبُوءٌ مِنَ الْمُرْشِدِينَ فِي الْمَسِيحِ، لَيْسَ لَكُمْ آبَاءٌ كَثِيرُونَ. لِأَنِّي أَنَا وَلَدْتُكُمْ فِي الْمَسِيحِ يَسُوعَ بِالْإِنْجِيلِ. فَأَطْلُبُ إِلَيْكُمْ أَنْ تَكُونُوا مُتَقِدِينَ بِي.



L'ÉPÎTRE

Par toute la terre a retenti leur message.
Les cieux racontent la gloire de Dieu.

Lecture de la première épître du saint apôtre Paul aux Corinthiens.

Frères, il me semble que Dieu a fait de nous, apôtres, les derniers des hommes, des condamnés à mort en quelque sorte, puisque nous avons été en spectacle au monde, aux anges et aux hommes. Nous sommes fous à cause de Christ ; mais vous, vous êtes sages en Christ ; nous sommes faibles, mais vous êtes forts. Vous êtes honorés, et nous sommes méprisés ! Jusqu'à cette heure, nous souffrons la faim, la soif, la nudité ; nous sommes maltraités, errants çà et là ; nous nous fatiguons à travailler de nos propres mains ; injuriés, nous bénissons ; persécutés, nous supportons ; calomniés, nous parlons avec bonté ; nous sommes devenus comme les balayures du monde, le rebut de tous, jusqu'à maintenant. Ce n'est pas pour vous faire honte que j'écris ces choses ; mais je vous avertis comme mes enfants bien-aimés. Car, quand vous auriez dix mille maîtres en Christ, vous n'avez cependant pas plusieurs pères, puisque c'est moi qui vous ai engendrés en Jésus Christ par l'Évangile. Je vous en conjure donc, soyez mes imitateurs.

الإنجيل

فَصْلٌ شَرِيفٌ مِنْ بَشَارَةِ الْقَدِّيسِ يوحنا الإنجيليِّ البشيرِ والتلميذِ الطاهرِ.

في ذلكَ الزمانِ، كانَ يوحنا واقفاً هوَ واثنانِ مِنْ تلاميذه، فنظَرَ إلى يسوعَ ماشياً فقالَ: هوذا حَمَلَ اللهُ، فَسَمِعَ التلميذانِ كلامَهُ فَتَبِعَا يسوعَ، فالتَفَتَ يسوعُ فأبْصَرَهُمَا يَتَبَعَانِهِ، فقالَ لهما: ماذا تطلبانِ؟ فقالا له: رابي (الذي تفسيرهُ يا معلم) أينَ تَمْكُثُ؟ فقالَ لهما: تعاليا وانظرا. فأتيا ونظرا أينَ كانَ يَمْكُثُ، ومَكثا عندهُ ذلكَ اليومَ، وكانَ نحوَ الساعةِ العاشرةِ، وكانَ أندراوسُ أخو سِمعانَ بطرسَ واحداً مِنَ الإِثْنَيْنِ اللَّذَيْنِ سَمِعَا يوحنا وَتَبِعَا يسوعَ. فهذا وَجَدَ أَوَّلًا سِمعانَ أَخاهُ فقالَ له: قَدْ وَجَدْنَا مَسِيحًا الَّذِي تفسيرهُ المسيحُ، وجاءَ بِهِ إلى يسوعَ. فنظَرَ إِلَيْهِ يسوعُ وقالَ: أَنْتَ سِمعانُ بَنُ يونا، أَنْتَ تُدْعَى صفا الَّذِي تفسيرهُ بطرس. وفي الغدِ أَرادَ يسوعُ الخروجَ إلى الجليلِ، فَوَجَدَ فيلبسَ فقالَ له: اتبعني، وكانَ فيلبسُ مِنْ بَيْتِ صيدا مِنْ مَدِينَةِ أُنْدراوسَ وبطرس. فَوَجَدَ فيلبسَ نثنائيلَ فقالَ له: إِنَّ الَّذِي كَتَبَ عَنْهُ موسى في الناموسِ والأنبياءِ قَدْ وَجَدْنَاهُ وَهُوَ يسوعُ بَنُ يوسفَ الَّذِي مِنَ الناصرة، فقالَ لَهُ نثنائيلُ: أَمِنْ الناصرة يُمَكُنُ أَنْ يَكُونَ شيءٌ صالحٌ؟ فقالَ لَهُ فيلبسُ: تعالِ وانظُر. فرأى يسوعُ نثنائيلَ مُقْبِلاً إِلَيْهِ فقالَ عنه: هوذا إِسْرائيليٌّ حقاً لا غشٍّ فيه. فقالَ لَهُ نثنائيلُ: مِنْ أينَ تعرَّفَني؟ أَجَابَ يسوعُ وقالَ له: قَبْلَ أَنْ يَدْعوكَ فيلبسُ وَأَنْتَ تَحْتَ التِّينَةِ رَأَيْتُكَ. أَجَابَ نثنائيلُ وقالَ: يا معلمُ، أَنْتَ ابْنُ اللهِ، أَنْتَ مَلِكُ إِسْرائيلَ. أَجَابَ يسوعُ وقالَ له: أَلا أَتَيْتُكَ قُلْتُ لَكَ إِنِّي رَأَيْتُكَ تَحْتَ التِّينَةِ آمَنْتَ؟ إِنَّكَ سَتُعَايِنُ أَعْظَمَ مِنْ هَذَا. وقالَ له: الحَقُّ الحَقُّ أَقولُ لَكُمْ، إِنَّكُمْ مِنَ الآنَ تَرَوْنَ السَّمَاءَ مَفْتُوحَةً، وملائكةُ اللهِ يَصْعَدُونَ وَيَنْزِلُونَ عَلَى ابْنِ الْبَشَرِ.



THE GOSPEL

The Reading from the Holy Gospel according to St. John.(1:35-51)

At that time John was standing with two of his disciples; and he looked at Jesus as He walked, and said, "Behold, the Lamb of God!" The two disciples heard him say this, and they followed Jesus. Jesus turned, and saw them following, and said to them, "What do you seek?" And they said to Him, "Rabbi" (which means Teacher), "where art Thou staying?" He said to them, "Come and see." They came and saw where He was staying; and they stayed with Him that day, for it was about the tenth hour. One of the two who heard John speak, and followed Him, was Andrew, Simon Peter's brother. He first found his brother Simon, and said to him, "We have found the Messiah" (which means Christ). He brought him to Jesus. Jesus looked at him, and said, "So you are Simon the son of Jonah? You shall be called Cephas" (which means Peter). The next day, Jesus decided to go to Galilee. And He found Philip and said to him, "Follow Me." Now Philip was from Bethsaida, the city of Andrew and Peter. Philip found Nathaniel, and said to him, "We have found Him of Whom Moses in the Law and also the Prophets wrote, Jesus of Nazareth, the son of Joseph." Nathaniel said to him, "Can anything good come out of Nazareth?" Philip said to him, "Come and see." Jesus saw Nathanael coming to Him, and said of him, "Behold, an Israelite indeed, in whom is no guile!" Nathaniel said to Him, "How do you know me?" Jesus answered him, "Before Philip called you, when you were under the fig tree, I saw you." Nathaniel answered Him, "Rabbi, Thou art the Son of God! Thou art the King of Israel!" Jesus answered him, "Because I said to you, I saw you under the fig tree, do you believe? You shall see greater things than these." And He said to him, "Truly, truly, I say to you, you will see heaven opened, and the angels of God ascending and descending upon the Son of man."



L'ÉVANGILE

Lecture de l'Évangile selon saint Jean.

Le lendemain, Jean était encore là, avec deux de ses disciples ; et, ayant regardé Jésus qui passait, il dit : Voici l'Agneau de Dieu. Les deux disciples l'entendirent prononcer ces paroles, et ils suivirent Jésus. Jésus se retourna, et voyant qu'ils le suivaient, il leur dit : « Que cherchez-vous ? » Ils lui répondirent : « Rabbi (ce qui signifie Maître), où demeures-tu ? » « Venez, leur dit-il, et voyez ». Ils allèrent, et ils virent où il demeurait ; et ils restèrent auprès de lui ce jour-là. C'était environ la dixième heure. André, frère de Simon Pierre, était l'un des deux qui avaient entendu les paroles de Jean, et qui avaient suivi Jésus. Ce fut lui qui rencontra le premier son frère Simon, et il lui dit : « Nous avons trouvé le Messie (ce qui signifie Christ) ». Et il le conduisit vers Jésus. Jésus, l'ayant regardé, dit : « Tu es Simon, fils de Jonas ; tu seras appelé Céphas (ce qui signifie Pierre) ». Le lendemain, Jésus voulut se rendre en Galilée, et il rencontra Philippe. Il lui dit : « Suis-moi ». Philippe était de Bethsaïda, de la ville d'André et de Pierre. Philippe rencontra Nathanaël, et lui dit : « Nous avons trouvé celui de qui Moïse a écrit dans la loi et dont les prophètes ont parlé, Jésus de Nazareth, fils de Joseph ». Nathanaël lui dit : « Peut-il venir de Nazareth quelque chose de bon ? » Philippe lui répondit : « Viens, et vois ». Jésus, voyant venir à lui Nathanaël, dit de lui : « Voici vraiment un Israélite, dans lequel il n'y a point de fraude. » « D'où me connais-tu ? » lui dit Nathanaël. Jésus lui répondit : « Avant que Philippe t'appelât, quand tu étais sous le figuier, je t'ai vu. » Nathanaël répondit et lui dit : « Rabbi, tu es le Fils de Dieu, tu es le roi d'Israël ». Jésus lui répondit : « Parce que je t'ai dit que je t'ai vu sous le figuier, tu crois ; tu verras de plus grandes choses que celles-ci ». Et il lui dit : « En vérité, en vérité, vous verrez désormais le ciel ouvert et les anges de Dieu monter et descendre sur le Fils de l'homme. »

THE SYNAXARION

On November 30 in the Holy Orthodox Church, we commemorate the holy, glorious, and all-laudable Apostle Andrew the First-Called.

Verses

Andrew endureth an inverted crucifixion,
appearing feet upward in truth and not in shadow .
On the thirtieth Andrew braved a cross head downward.

He was the son of Jonah and brother of Peter, born in Bethsaida and a fisherman by trade. At first he was a disciple of John the Baptist, but when the Forerunner pointed to the Lord Jesus, saying, "Behold the Lamb of God!" (John 1:36), Andrew left his first teacher and became the first apostle to follow Christ. Then, Andrew brought his brother Peter to the Lord. Following the descent of the Holy Spirit, it fell by lot to Andrew to preach the Gospel in Byzantium and Thrace, then in the lands along the Danube and in Russia around the Black Sea, and finally in Epirus, Greece and the Peloponnesos. In Patras, he performed many miracles in the name of Christ, and won many over to the Lord. Among the new faithful were the brother and wife of the Proconsul Aegeates. Angered at this, Aegeates subjected Andrew to torture and then crucified him. Then the apostle prayed to God and an extraordinary light encompassed him, which lasted for half an hour. When it disappeared, the apostle gave up his holy soul to God in 62.

On this day, we also commemorate Frumentios, archbishop and enlightener of Ethiopia; and Alexander, bishop of Methymna. By their intercessions, O Christ God, have mercy upon us. Amen.



2026 WEEKLY ENVELOPES

Please pick up your 2026 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 2027.**

If you would like to reorder your weekly envelopes for 2026, please call Viviane at 514 276-8533 ext. 200.

المناسبات الكنسيّة القادمة

انضموا إلينا بحضوركم شخصياً إلى الكنيسة للمشاركة في الخدم الكنسيّة
يمكنكم متابعة البث المباشر على صفحة الفيسبوك الخاصة بكنيستنا

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

تشرين الثاني ٢٠٢٥

- الأحد ٣٠ عيد القديس أندراوس الرسول المدعو أولاً
* صلاة السحرية ٩:١٥ صباحاً
* القداس الإلهي ١٠:٣٠ صباحاً
* TEEN SOYO زيارة للمستئين في مركز Cedars Home ١٢:٠٠ ظهراً

كانون الأول ٢٠٢٥

الخميس ٤

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

السبت ٦

- * قداس إلهي للأولاد
* فطور لأبناء مدارس الأحد مع الأهالي ١٢:٠٠ ظهراً
* دراسة اللغة العربيّة ٢:٠٠ ب.ظ.
* تدريبات جوقة أطفال كنيسة القديس جاورجيوس ٤ مساءً
* اجتماع الشبيبة YAM ٦:٠٠ مساءً
* صلاة الغروب ٦:٣٠ مساءً

الأحد ٧

- * صلاة السحرية ٩:١٥ صباحاً
* القداس الإلهي ١٠:٣٠ صباحاً
* مبيع حلويات عيد القديسة بربرة - تنظيم السيّدات الأنطاكيّات (بعد القداس) ١٢:٠٠ ظهراً

الأربعاء ١٠

- * سحب اليانصيب السنوي ٦:٣٠ مساءً

السبت ١٣

- * توزيع هدايا الميلاد للمستئين ٩:٠٠ صباحاً
* دراسة اللغة العربيّة ٢:٠٠ ب.ظ.
* صلاة الغروب ٦:٠٠ مساءً
* أمسيّة ترانيم ميلاديّة في قاعة الكنيسة ٧:٠٠ مساءً

الأحد ١٤

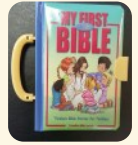
- * صلاة السحرية ٩:١٥ صباحاً
* القداس الإلهي ١٠:٣٠ صباحاً





*"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

Miles Scott, son of Alexandre Scott & Souad Tobia
for his baptism on Sunday, November 30th, 2025 at 1:30 p.m.

The Youth Ministry of St. George Montreal is proud to welcome you to its family and wishes you innumerable discoveries with "My First Handy Bible" because it is never too early to learn the Word of God!

CHRISTMAS GIFTS DELIVERY SATURDAY, DECEMBER 13th, 2025 at 9:00 A.M.

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

WE NEED DRIVERS!

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



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

Sunday 30— Andrew the First—Called Apostle

- * 09:15 am Sunday Orthros
- * 10:30 am Divine Liturgy
- * 12:00 pm Teen SOYO visit to the Elderly at the Cedars Home

December 2025

Thursday 4

- * 6:00 pm Social Club Gathering in the Fellowship Hall

Saturday 6

- * 10:30 am Divine Liturgy
- * 12 :00 pm Church School Communion Breakfast
- * 02:00 pm Arabic Classes
- * 04:00 pm St. George Children & Teen Choir Rehearsal
- * 06:00 pm Young Adults Meeting
- * 06:30 pm Vespers



Sunday 7— 10th Sunday of Luke

- * 09:15 am Sunday Orthros
- * 10:30 am Divine Liturgy
- * 12:00 pm Feast of St. Barbara—Antiochian Women Bake Sale

Wednesday 10

- * 6:30 pm St. George Annual Raffle

Saturday 13

- * 9:00 am Christmas gifts delivery to the Elderly from the Youth Center
- * 02:00 pm Arabic Classes
- * 06:00 pm Vespers
- * 07:00 pm Christmas Choir Gala Dinner in the Fellowship Hall

Sunday 14— 11th Sunday of Luke

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



Prayers Offered For the Living

For the Orthodox Servants of God:

Eleni; Colette Ward; Bassam Louca; Laurice Elias;
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.

Memorials today

Dr. Jeffery Khoury (Newly departed)
Youssef Salib (9 days)
Elias Abdel Nour (1year)
Irene Macrina L  gar   (1 year)
Laurice Souaid Boojady (1 year)
Rawa Nicholas Mitri
Katia Salem Wehb  ; Souad Nasrallah Bardawil
Kosti Salem Wehb  ;
Suzanne (Phelan) Marino (2 years)
John Cocja (3 years)
Salim  , Youssef, Milad, Genevi  ve, Claude & Rogina Maalouf
Mounir Terouz; Georges Terouz; Petros Joannides
Basil & Fernande Issid
Fouad Habash (10 years)
Cecilia Bayouk Habash (20 years)

Our heartfelt sympathies to

The Khoury & Uttaro families on the loss of Dr. Jeffery Khoury,
who fell asleep in the Lord on November 27th

&

The Salib & Kassissia families on the loss of Youssef,
who fell asleep in the Lord on November 22nd

Baptism today at 1:30 pm

Miles Scott, son of Alexandre Scott & Souad Tobia



YAM Winter Clothing Drive



Together, we can make this
winter warmer for everyone

We're gathering:

Coats • Scarves • Gloves • Boots • Sweaters • Socks
Blankets

Bring your donations to the designated box in the
Church Hall or the Church Office any time before
Sunday, December 7th.

You can also support the drive by sending a
donation through the QR code!

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!



WE ARE PLEASED TO INTRODUCE THE MEMBER
PORTAL THROUGH OUR CHURCH SOFTWARE

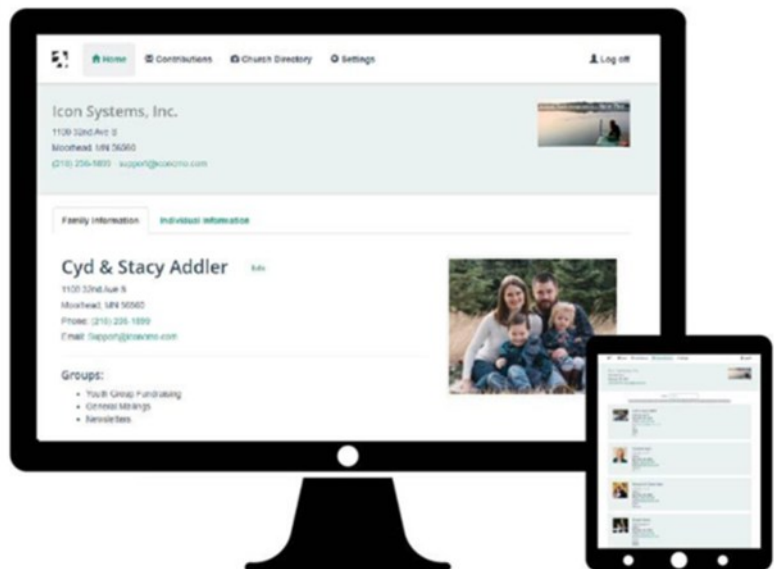
IconCMO



IconCMO is our parish's parish management software. We manage membership, finances, communication, and more – all in one integrated system.

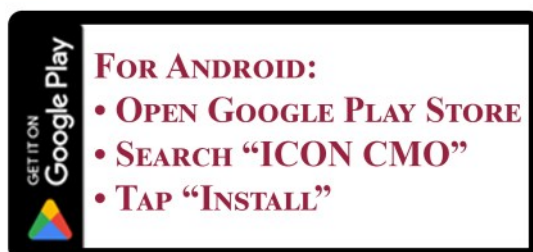
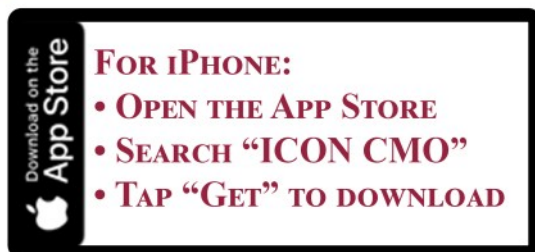
One key feature of IconCMO is the Member Portal. Parishioners can log in (via computer or mobile app) to IconCMO to view and update their personal/family information, view donation history and print out donation statements at any time, and so much more.

TO MAKE THINGS
EASY, WE'VE
PREPARED A
SIMPLE
STEP-BY-STEP
GUIDE TO WALK
YOU THROUGH
DOWNLOADING
THE APP AND
GETTING SET UP.



TO GET STARTED:

1. DOWNLOAD THE ICON CMO APP



2. OPEN THE EMAIL FROM THE CHURCH

- Look for an email from St. George Orthodox Church of Montreal with the subject line **Your IconCMO Log-in Information...**;
- If you don't see it, check your **Spam, Junk** or **Promotions** folder; and
- If you still don't see it, please **contact Catherine Kishfy** at (514) 276-8533 ext. 204 so that we verify that the email address we have on file is up to date.

3. SET UP YOUR ICONCMO PASSWORD

- To set up your password, **click the link** found in the email you received about IconCMO Log-in Information;
- Create a **password** following the on-screen requirements; and
- Confirm your password and click **Change my password!**

4. LOG IN TO THE ICONCMO MEMBER PORTAL

- Once you have your password, you can log in to IconCMO via computer or mobile app downloaded to your mobile device;
- Refer to the log-in credentials found in the email you received;
- Enter the church phone number **5142768533**, your **username** and the **password** you just created;
- Click **Login**.

PLEASE KEEP AN EYE ON YOUR INBOX FOR THE EMAIL WITH YOUR ICONCMO LOG-IN INFORMATION.

PROMOTE YOUR BUSINESS WITHIN YOUR COMMUNITY

Advertise your business in our weekly bulletin and benefit from:

- Printed bulletin distributed to approximately 200 people per week.
- Emails sent to the full parish, 1,200 + families
- Published on the website to 800 + monthly visitors.

For more information, email us at:

info@saintgeorgemontreal.org

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



RBQ # 5842-3856-01

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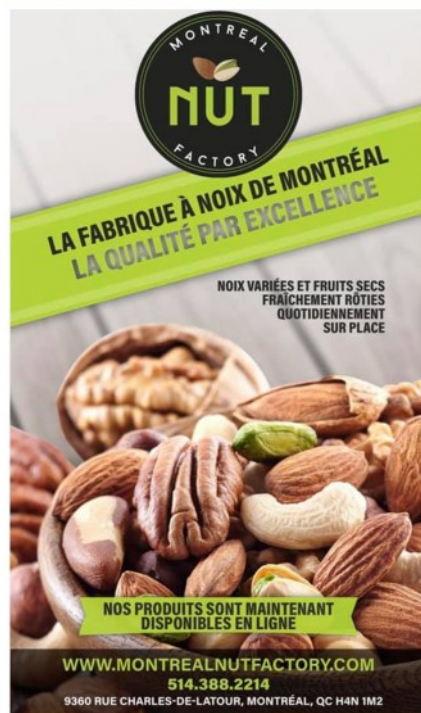
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Join Saint George's Children and Youth Christmas Music Recital!

When: Saturday, December 20th, 2025; 2:30 pm

Where: St. George Church Hall

Children and youth (up to 17 years old) who practice an instrument will come together to each perform a piece of Christmas 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://tinyurl.com/4u89y6y7>

Fill out the above form by December 1st to register.

Questions? Email choir@saintgeorgemontreal.org



VOICES OF NATIVITY

أصوات الميلاد

Savour the Season with Lenten Bites and Musical Delights, Hosted by the St. George Choir!



December 13, 2025

Vespers: 6:00 pm | Voices of Nativity: 7:00 pm
In the Church Hall

Registration Required

Adults (16+): \$20

Youth (10-15): \$10

Children (Under 10): Free



<https://bit.ly/VoicesofNativity>

HELP US CONNECT STUDENTS WITH INTERNSHIP OPPORTUNITIES!

Are you a **business owner, a professional, or someone who knows or works for a company** that offers internships? Do you **work for a company** that hires interns, and are you willing to help us connect with your company to help facilitate internship opportunities?

We're looking for **partners and community members** who want to help students gain valuable, real-world experience.

Our goal is to connect **motivated college and high school students** with meaningful internship placements that foster learning, growth, and career exploration.



We're Seeking:

- Businesses or organizations willing to hire interns
- Individuals who can share information about companies offering internships



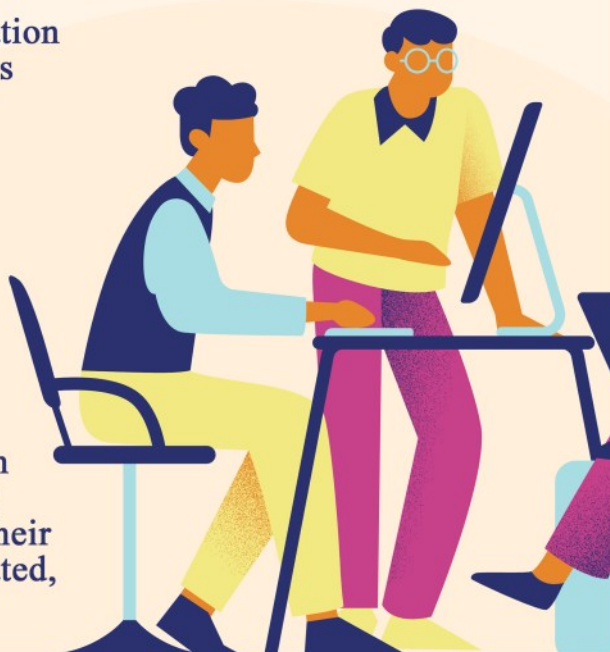
Internship Options:

- In-person, remote, or hybrid opportunities
- Flexible scheduling (semester, summer, or short-term placements)
- Paid or unpaid positions, all experiences are valuable!



Your Involvement Matters

By offering or connecting us with an internship opportunity, you'll play a vital role in preparing students for their future careers, while gaining motivated, enthusiastic interns in return.



Interested? Contact Catherine Kishfy, Mentoring Director



mentoringdirector@saintgeorgemontreal.org



(514) 276-8533 ext. 204

Internship Program

Are you interested in gaining **practical experience through an internship**, but not sure where to start?

We're here to help you **find and prepare for internship opportunities** that align with your academic and career goals!



What You Can Expect:

- Guidance on locating and applying for suitable internships
- Support with resumes, cover letters, and interview preparation
- Connections with organizations seeking student interns

Who Can Participate:

- Primarily designed for **CEGEP and university students**
- **High school students** who are motivated to explore career pathways are also welcome!

Why Get Involved:

- Gain hands-on, real-world experience
- Build confidence and professional skills
- Explore potential career directions



Interested? Contact Catherine Kishfy, Mentoring Director



mentoringdirector@saintgeorgemontreal.org



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EXCLUSIVE ART SALE

Don't miss this opportunity to own one of two exquisite, framed paintings, each a captivating piece of wall art that brings sophistication and timeless beauty to any space.

About the Paintings:

1. Orientalist Landscape – Realist Style

A powerful depiction of travelers in traditional attire, accompanied by horses and camels as they journey through a dramatic mountainous landscape. Rendered in the Orientalist Realist style, this work reflects the 19th-century European fascination with Middle Eastern and North African settings, characterized by rich detail, vivid atmosphere, and romantic storytelling.

Size: 67 ¼ inches x 47 inches



2. “The Swing” – Rococo Style

A graceful and lighthearted portrayal of a young woman on a swing, surrounded by lush greenery and soft, dappled light. Inspired by the Rococo style of 18th-century France, this painting captures the era's love of romance, elegance, and playful charm, blending delicate color, movement, and refinement in a timeless composition.

Size: 55 ¾ inches x 43 ½ inches



OPEN FOR BIDDING!

 **Open Bidding Period:** Now through December 6, 2025

 **How to Bid:** Submit your offer by email or phone. The highest bids at the end of the two-week period will take home these beautiful artworks!

 For more information:

 **Contact Catherine Kishfy, Mentoring Director**

 **mentoringdirector@saintgeorgemontreal.org**

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THE FEAST OF ST. BARBARA WILL BE CELEBRATED ON SUNDAY DECEMBER 7, 2025

**ALL PARISHIONERS ARE
INVITED TO ENJOY A BOWL OF
DELICIOUS ILBEE SPONSORED,
PREPARED AND SERVED BY
THE ANTIOCHIAN WOMEN
AFTER LITURGY, AS PER OUR
ANNUAL TRADITION.**



ST. BARBARA BAKE SALE

It is back!

Come purchase some tasty Middle Eastern pastries and treats at our much anticipated bake sale. Enjoy right away or save for your holiday table:

Walnut Braykett

Mammoul with Walnuts

Mammoul with Dates

Gorayba

Apricot Sablé

Cheese Fatayer

Zaatar

The Antiochian Women raise funds for our church organizations, our youth, and families in need or living in crisis.

Please support our efforts!