

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 براءة هذه النشرة الأسبوعية THIS BULLETIN IS YOURS TO SHARE

October 4, 2026

**Hieromartyr Hierotheos, bishop of Athens; Hieromartyr Peter of Capitolia
in Syria; Martyrs Domnina and her daughters of Syria**

ORTHOFLASH - St. George Montréal Youth Ministry

HYMNOGRAPHY

From her earliest centuries, the Christian Church has used iconography and HYMNOGRAPHY much the same. Both are artistic media bound within the frames of dogma that communicate a sacred curriculum to the faithful by engaging two of the five senses, allowing the eyes to see and the ears to hear.

HYMNOGRAPHERS are interpreters of Scripture and bearers of tradition, using their artistic skill to convey that tradition to fullness of the Church in a form that is memorable and compelling. Ultimately, writers of hymns and painters of icons communicate what they have seen or heard of the Triune God in a revelatory moment, bearing in mind the place for which the artistic expressions are destined-divine services and the house of worship.

Hymnography and iconography teach humanity about God's plan for His Creation and our return to Eden. When speaking of Orthodox hymnography, St. Gregory Palamas concludes, «All who are attuned to sacred songs and study their meaning from beginning to end will find themselves approaching God.»

If singing, studying and listening to sacred songs has the ability to move us closer to God as St. Gregory in fact suggests, then we are extremely blessed as nearly three-quarter of Orthodox worship consists of hymns!

St. John Chrysostom unites the songs of the earth, that is the Church, with the song of the

heavens: «Above, the hosts of angels sing praise; below men form choirs in the churches and imitate them by singing the same doxology. Above, the seraphim cry out in the thrice-holy hymn; below, the human throng sends up the same cry. The inhabitants of heaven and earth are brought together in a common assembly; there is one thanksgiving, one shout of delight, one joyful chorus.»

Christians owe a special debt of gratitude to the two Syrian masters of chant: Saint Ephraim the Syrian (306-373 AD) and Saint Romanos the Melodist (490-SS6 AD).



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

Sunday, October 4, 2026

saintgeorgemontreal.org

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The Cross in Our Life, Part Four

By His Eminence Metropolitan Saba (Isper)

The Cross of Spiritual Struggle; Christ alone bore the Cross without guilt

In his fallen condition, the human person is a mixture of evil and good, holiness and impurity, purity and defilement, innocence and guilt. Purity exists within him alongside impurity, and innocence alongside guilt. As a creature made in the image of God, he bears within his being an inclination toward goodness and a longing to live it in all its fullness. Yet, as a fallen creature, he also bears within himself an inclination toward evil and an attraction to becoming firmly rooted in it. Two natures struggle within him. He longs for a Source whom he often neither knows nor apprehends except through sensible things. These, in turn, frequently distract him and lead him away from his original goal. At times he submits to them; at other times he rebels against them and against himself, desiring to fulfill his true self and attain the fullness of life.

“I do not understand what I do. For what I want to do, I do not do; but what I hate, I do. And if I do what I do not want to do, I agree that the law is good. In that case, it is no longer I who do it, but sin dwelling in me... For the desire to do good is within my reach, but the doing of good is not. For the good that I want to do, I do not do; but the evil that I do not want to do, that I do. And if I do what I do not want to do, it is no longer I who do it, but sin dwelling in me” (Romans 7:14–20).

The cross comes to us because of our failure through what we call our sin. In its spiritual sense, sin means “missing the mark.” This is the meaning of the word “sin” in Greek. The human person frequently misses the mark because of the confusion arising within him from the mingling of light and darkness—in other words, from the presence of impurity amidst the purity that Christ grants him.

Herein lies the human person’s inner conflict. Within himself, he experiences a fierce struggle between good and evil. He is capable of becoming one of the greatest among the good, but he is equally capable of becoming one of the 2

greatest among the wicked. At times, this struggle exhausts him, and in despair he is tempted to surrender to his condition. Yet his soul finds no rest and continues to cry out, even in silence, seeking the stability and peace it has lost. Then that which comes from God within him begins to stir, filling him with zeal and determination—especially when, from time to time, he tastes something of the joy of choosing the divine light, which Christ nourishes within him.

In this inner conflict, the human person does not struggle only against himself, but also against the spiritual forces of evil—the demons. For “we do not wrestle against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this age, against the spiritual hosts of wickedness in the heavenly places” (Ephesians 6:12). Through the grace of God and his own steadfastness, therefore, the one who struggles spiritually acquires divine strength and immunity against evil. These free him from it completely, so that he may radiate goodness, joy, and peace wherever he goes and wherever he may be.

The weight of the believer’s cross increases in proportion to the intensity with which he combats the evil within himself. At times, he may ask: Why all this effort? Why must I, in particular, bear this cross? When experiencing severe exhaustion, he may imagine that God is punishing him for one or more sins he has committed. Yet after he passes through one of the rounds of this spiritual warfare and God touches him with divine consolation, he forgets all his weariness and is encouraged to continue the struggle until the roots of evil within him are destroyed. He comes to find this inner struggle sweet, because the joy he tastes through the victories he achieves, through divine consolations and through God’s visitations, cannot be compared with earthly pleasures of any kind.

One night, Saint Anthony the Great wrestled with the devil in an exhausting struggle until he defeated him. At dawn, the Lord appeared to him, clothed in light and gazing upon him tenderly. The saint cried out, “Where were You all night, O Lord, while I was engaged in this battle?” The Lord gently replied, “I was beside you, strengthening you and rejoicing in your victories, O Anthony.”

The cross of this struggle is, preeminently, a cross of purification, cleansing, growth, and maturity. The human person does not mature except through trials. For this reason, some saints would grieve when trials were absent from their lives for a long time, considering this a sign that God was no longer visiting them.

We bear this cross for the sake of our personal growth toward perfection, whereas Christ bore it not for His own sake but entirely for the sake of others, for their perfection and salvation. Therefore, when the believer regards his cross as a participation in the Cross of Christ, its meaning is transformed: from a cross of suffering into a cross of resurrection, freedom, maturity, and glory.

Our cross can be powerfully illumined by the Cross of Christ, who bore it though He is perfectly pure and innocent. He is the One who will raise us up, provided that we do not remain wallowing in our weakness.

The perfect purity and innocence of Christ are filled with active power, revealed in the truth of His bearing the Cross out of His overwhelming love for humankind. Since there is absolutely no evil in Christ, the power of His Cross and the power of His love extend themselves before all who desire to open their hearts to Him—the One who suffered for our sake.

Through the Cross of Christ, this power reaches human nature and all those who seek union with Christ. This is why Christians love the Cross so deeply and are so closely bound to it. They cannot forsake it, for in doing so they would reject all growth and progress in their spiritual journey along the path of holiness. The absence of the cross is the absence of Christ working and acting within the human person and accompanying him toward true and eternal life. The Cross possesses saving power. It is a cross that I bear not only because of my own sins but also, following the example of Christ, because of the sins of others.

The person who recognizes his failings and is conscious of his guilt toward others will not fail to become a true human being. Whoever is willing to acknowledge his guilt becomes aware of his personal responsibility and recognizes his inadequacy in his work. He therefore continually looks toward what is better and does not shrink from enduring the hardships of his journey toward perfection in all things.

But if a person does not recognize his mistakes, he will become aware of his responsibility only with the greatest difficulty. By refusing to acknowledge his errors, he shows that he rejects his role as a responsible partner in dialogue and relationship with God. He acts as one who does not acknowledge at all that God addresses him with a word—a word to which he is called to respond.

There is yet another cross here: the cross of selfishness and ignorance. It is a cross that the person does not deliberately seek, yet his ignorance lays it upon him and leaves him without hope. The suffering of the selfish and self-centered person is more severe than that of the person who recognizes his responsibility and desires to develop and elevate himself. In refusing to assume responsibility, we attempt to leap over sin. Yet the truth of the world and the truth of our own personhood can be lived fully and rightly only when we are conscious of our responsibility and our errors, and when we desire to bear our cross with knowledge and understanding.

There is an Arabic proverb: “Whoever seeks the heights must keep vigil through the nights.” Whoever aspires to new life willingly accepts the cross of putting off the old man, so that, through Christ, he may attain the new man.

RESURRECTIONAL APOLYTIKION IN TONE ONE

When the stone had been sealed by the Jews, and the soldiers were guarding Thine immaculate body, Thou didst arise on the third day, O Saviour, granting the life unto the world. Wherefore, the powers of the heavens cried out to Thee, O Life-giver: Glory to Thy Resurrection, O Christ. Glory to Thy Kingdom, Glory to Thy dispensation, O only Friend of man.

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 حُفِظَ مِنَ الْجُنْدِ، قُمْتَ فِي الْيَوْمِ الثَّالِثِ أَيُّهَا الْمُخَلِّصُ، مَانِحاً الْعَالَمَ الْحَيَاةَ. لِذَلِكَ قُوَّتِ السَّمَاوَاتِ، هَتُّوْا إِلَيْكَ يَا وَاهِبِ الْحَيَاةِ: الْمَجْدُ لِقِيَامَتِكَ أَيُّهَا الْمَسِيحُ، الْمَجْدُ لِمُلْكِكَ، الْمَجْدُ لِتَذْبِيرِكَ، يَا مُحِبَّ الْبَشَرِ وَحَدَّكَ .

طروبارية القديس جاورجيوس باللحن الرابع

بِمَا أَنَّكَ لِلْمَأْسُورِينَ مُحَرَّرٌ وَمُعْتَقٌ، وَلِلْفُقَرَاءِ وَالْمَسَاكِينِ عَاضِدٌ وَنَاصِرٌ، وَلِلْمَرْضَى طَبِيبٌ وَشَافٍ، وَعَنْ الْمُؤْمِنِينَ مُكَافِحٌ وَمُحَارِبٌ أَيُّهَا الْعَظِيمُ فِي الشَّهَادَةِ جَاوَرِجِيُوسُ الْطَّافِرُ، تَشْفَعُ إِلَى الْمَسِيحِ إِلَهِهِ فِي خَلَاصِ نَفُوسِنَا.

القنداق باللحن الثاني

يَا شَفِيعَةَ الْمَسِيحِيِّينَ غَيْرِ الْخَازِيَةِ، الْوَسِيطَةَ لَدَى الْخَالِقِ غَيْرِ الْمَرْؤُودَةِ، لَا تُعْرِضِي عَنْ أَصْوَابِ طَلِبَاتِنَا نَحْنُ الْخَطَاةَ، بَلْ تَدَارِكُنَا بِالْمَعُونَةِ بِمَا أَنَّكَ صَالِحَةٌ، نَحْنُ الصَّارِخِينَ إِلَيْكَ بِإِيمَانٍ: بَادِرِي إِلَى الشَّفَاعَةِ وَأُسْرِعِي فِي الطَّلَبَةِ، يَا وَالِدَةَ الْإِلَهِ، الْمُتَشَفِّعَةَ دَائِماً بِمُكْرَمِيكَ.



THE EPISTLE

Let Thy mercy, O Lord, be upon us. Rejoice in the Lord, O ye righteous.

The Reading from the second epistle of St. Paul to the Corinthians. (9:6:11)

Brethren, the one who sows sparingly will also reap sparingly; and the one who sows bountifully will also reap bountifully. Let each one do according to what he has purposed in his heart, not grudgingly, or under compulsion; for God loves a cheerful giver. And God is able to make all grace abound to you; that you, having always all sufficiency in all things, may abound to every good work. As it is written: "He has scattered abroad, He has given to the poor; His righteousness endures forever"; now He, who supplies seed to the sower and bread for food, will supply and multiply your seed for sowing, and increase the harvest of your righteousness. You will be enriched in all things for every generosity, which works through us thanksgiving to God.

الرسالة

لِتَكُنْ يَا رَبُّ رَحْمَتُكَ عَلَيْنَا. ابْتَهِجُوا أَيُّهَا الصِّدِّيقُونَ بِالرَّبِّ.

فَصْلٌ مِنْ رِسَالَةِ الْقَدِّيسِ بُولُسَ الرَّسُولِ الثَّانِيَةِ إِلَى أَهْلِ كُورِنْثُوسَ.

يَا إِخْوَتِي، إِنَّ مَنْ يَزْرَعُ شَحِيحاً، فَشَحِيحاً أَيْضاً يَخْصُدُ؛ وَمَنْ يَزْرَعُ بِالْبَرَكَاتِ، فَبِالْبَرَكَاتِ أَيْضاً يَخْصُدُ. كُلُّ وَاحِدٍ كَمَا نَوَى فِي قَلْبِهِ، لَا عَنِ ابْتِئَاسٍ أَوْ اضْطِرَّارٍ. فَإِنَّ اللَّهَ يُحِبُّ الْمُعْطِيَ الْمُتَهَلِّلَ. وَاللَّهُ قَادِرٌ أَنْ يَزِيدَكُمْ كُلَّ نِعْمَةٍ، حَتَّى تَكُونَ لَكُمْ كُلُّ كِفَايَةٍ، كُلَّ حِينٍ، فِي كُلِّ شَيْءٍ، فَتَزْدَادُوا فِي كُلِّ عَمَلٍ صَالِحٍ. كَمَا كُتِبَ "إِنَّهُ بَدَّدَ، أَعْطَى الْمَسَاكِينَ، فَبِرُّهُ يَدُومُ إِلَى الْأَبَدِ." وَالَّذِي يَزْرَعُ الزَّرْعَ زَرْعاً وَخُبْزاً لِلْقَوْتِ، يَزْرَعُكُمْ زَرْعَكُمْ وَيَكْثِرُهُ وَيَزِيدُ غِلَالَ بَيْرَكُمْ. فَتَسْتَعْنُونَ فِي كُلِّ شَيْءٍ، لِكُلِّ سَخَاءٍ خَالِصٍ يَنْشِئُ شُكْرًا لِلَّهِ.

L'ÉPÎTRE

Que la miséricorde, Seigneur, soit sur nous. Justes, exultez dans le Seigneur

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

Frères, il faut le savoir : celui qui sème peu de graines récolte peu, et celui qui sème beaucoup de graines récolte beaucoup. Chacun doit donner ce qu'il a décidé dans son cœur, sans tristesse et sans être forcé. En effet, Dieu aime celui qui donne avec joie. Dieu a le pouvoir de vous donner en abondance toutes sortes de bienfaits. Aussi vous aurez toujours tout ce qu'il vous faut, et vous aurez encore suffisamment pour faire de bonnes actions. Les Livres Saints disent : « Il donne généreusement aux pauvres, sa bonté dure toujours. » C'est Dieu qui donne les graines au semeur et le pain pour la nourriture. Il vous donnera les graines à vous aussi, il les multipliera et les fera pousser. Ainsi votre bonté produira beaucoup de fruits. Dieu vous rendra riches de mille manières, et vous pourrez vous montrer très généreux. Alors beaucoup remercieront Dieu pour ces dons que nous leur ferons de votre part.



THE GOSPEL

The Reading from the Holy Gospel according to St. Luke (6:31-36)

The Lord said: "As you wish that men would do to you, do so to them. If you love those who love you, what credit is that to you? For even sinners love those who love them. And if you do good to those who do good to you, what credit is that to you? For even sinners do the same. And if you lend to those from whom you hope to receive, what credit is that to you? Even sinners lend to sinners, to receive as much again. But love your enemies, and do good, and lend, expecting nothing in return; and your reward will be great, and you will be sons of the Most High; for He is kind to the ungrateful and the selfish. Be merciful, even as your Father is merciful."

الإنجيل

فَصَلِّ شَرِيفٌ مِنْ بَشَارَةِ الْقَدِيسِ لَوْقَا الْإِنْجِيلِيِّ الْبَشِيرِ وَالتَّلْمِيزِ الطَّاهِرِ.

قَالَ الرَّبُّ: كَمَا تُرِيدُونَ أَنْ يَفْعَلَ النَّاسُ بِكُمْ، كَذَلِكَ أَفْعَلُوا أَنْتُمْ بِهِمْ. فَإِنَّكُمْ إِنْ أَحْبَبْتُمْ الَّذِينَ يُحِبُّونَكُمْ، فَأَيَّةُ مَنَّةٍ لَكُمْ؟ فَإِنَّ الْخَطَاةَ أَيْضاً يُحِبُّونَ الَّذِينَ يُحِبُّونَهُمْ. وَإِذَا أَحْسَنْتُمْ إِلَى الَّذِينَ يُحْسِنُونَ إِلَيْكُمْ، فَأَيَّةُ مَنَّةٍ لَكُمْ؟ فَإِنَّ الْخَطَاةَ أَيْضاً هَكَذَا يَصْنَعُونَ. وَإِنْ أَقْرَضْتُمْ الَّذِينَ تَرْجُونَ أَنْ تَسْتَوْفُوا مِنْهُمْ، فَأَيَّةُ مَنَّةٍ لَكُمْ؟ فَإِنَّ الْخَطَاةَ أَيْضاً يَقْرِضُونَ الْخَطَاةَ لِكَيْ يَسْتَوْفُوا مِنْهُمْ الْمَثْلَ. وَلَكِنْ، أَجْبُوا أَعْدَاءَكُمْ، وَأَحْسِنُوا وَأَقْرِضُوا غَيْرَ مُؤَمِّلِينَ شَيْئاً، فَيَكُونَ أَجْرُكُمْ كَثِيراً، وَتَكُونُوا بَنِي الْعَلِيِّ. فَإِنَّهُ مُنْعِمٌ عَلَى غَيْرِ الشَّاكِرِينَ وَالْأَشْرَارِ. فَكُونُوا رَحَمَاءَ كَمَا أَنَّ أَبَاكُمْ هُوَ رَحِيمٌ.

L'ÉVANGILE

Lecture de l'Évangile selon Saint Luc

Le Seigneur a dit, «Faites pour les autres tout ce que vous voulez qu'ils fassent pour vous. Si vous aimez ceux qui vous aiment, il n'y a pas de quoi vous dire merci ! En effet, même les pécheurs aiment ceux qui les aiment. Si vous faites du bien à ceux qui vous font du bien, il n'y a pas de quoi vous dire merci ! Même les pécheurs font comme vous ! Et si vous prêtez de l'argent à ceux qui vont sûrement vous le rendre, il n'y a pas de quoi vous dire merci ! Même les pécheurs prêtent de l'argent aux pécheurs, pour qu'on leur rende la même somme. Au contraire, aimez vos ennemis, faites du bien et prêtez de l'argent sans espérer recevoir quelque chose en retour. Alors vous aurez une grande récompense, et vous serez les fils du Très-Haut. Il est bon, lui, pour ceux qui ne lui disent pas merci et pour les méchants. Soyez pleins de bonté, comme votre Père est plein de bonté.»

THE SYNAXARION

On October 4 in the Holy Orthodox Church, we commemorate the Hieromartyr Hierotheos, bishop of Athens.

Verses

Of old Hierotheos to Thee was consecrated;
Now gone hence, O Word, he hath to Thee been united.
On the fourth dawn, the grave covered Hierotheos.

He was a friend of Dionysios the Areopagite, and received the Christian faith from the Apostle Paul a little after Dionysios. This Apostle later made Hierotheos the first bishop of Athens. At the time of the Dormition of the most holy Mother of God, Hierotheos arrived in Jerusalem, carried by the clouds, and took part in the funeral. With his divine singing, he brought heartfelt joy to many and showed himself to be greatly inspired. He labored greatly for the sake of the Gospel, brought many pagans to the truth, governed his flock well and finally ended a martyr for Christ in the first century.

On this day, we also commemorate the Hieromartyr Peter of Capitolia in Syria; and Martyrs Domnina and her daughters of Syria. By the intercessions of thy saints, O Christ God, have mercy on us. Amen.

If you are interested and want to purchase this set of 5-Volume series, please contact the Church office at 514 276-8533 ext. 200

YEAR OF THE LORD (ARABIC)



Author: Fr. Theodore Stylianopoulos
Translator of Arabic edition: His Eminence, Metropolitan SABA

From the publisher:

This 5-volume series combines the witness of the Bible and Orthodox worship. The biblical readings prescribed for the Orthodox liturgical year are meaningfully related to the holy days and seasons of the Church calendar. Intended for adults and young adults, this series of Bible Studies may be used effectively for religious education and spiritual renewal both in group study as well as private meditation. Includes study questions and space to write inside the books.

Arabic edition published by the Antiochian Orthodox Archdiocese, 2025. Original English edition published by the Greek Orthodox Archdiocese Department of Religious Education, 1981-1985. Paperback
Page numbers range between 95-155 pages.
5 1/2 x 8"

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خمسة كتب: تفاسير، صلوات،
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تشرين الأول ٢٠٢٦

الأحد ٤

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

الأربعاء ٦

- * اجتماع فرقة الرجال أونلاين ٨:٣٠ مساءً

الأربعاء ٧

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

السبت ١٠

- * دراسة اللغة العربيّة ٢:٠٠ ب.ظ
- * اجتماع فرقة الأمّهات في المركز الرعائي ٤ مساءً
- * تدريبات جوقة أطفال كنيسة القديس جاورجيوس ٤ مساءً
- * صلاة الغروب ٦:٣٠ مساءً
- * اجتماع الشبيبة ٧:٣٠YAM مساءً

الأحد ١١

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

الاثنين ١٢

- * المكتب مغلق بمناسبة عيد الشكر

الأربعاء ١٤

- * اجتماع السيّدات الأنطاكيّات - 7:30 مساءً

السبت ١٧

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





L'UNION ORTHODOXE D'ANTIOCHE DU CANADA
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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

045



**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/stgeorgemtl/live_videos

October 2026

Sunday 4—2nd Sunday of Luke

09:15 am - Sunday Orthros

10:30 am - Divine Liturgy

Tuesday 6

08:30 pm - Men's Brotherhood Online Meeting

Wednesday 7

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

Saturday 10

- * 02:00 pm - Arabic Classes
- * 04:00 pm - Mother's Group Gathering
- * 04:00 pm - Children and Youth Choir Rehearsal
- * 06:30 pm - Vespers
- * 07:30 pm - Young Adults Meeting



Sunday 11— Sunday of the 7th Ecumenical Council

09:15 am - Sunday Orthros

10:30 am - Divine Liturgy

Monday 12

* The office is closed for Thanksgiving

Wednesday 14

* 07:00 pm - Antiochian Women General Meeting

Saturday 17

- * 02:00 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

Prayers Offered for the living

For the Orthodox Servants of God:

Fr. Stephen Tewfik; 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  

Today, the Economos Antony Gabriel Scholarship will be awarded to

Grace Abboud; Serge Al Laham; Liza Batikha; Nicolas Dababneh;
Emile Jnaid; Johnny Sweid

Memorials today

Rev. Fr. George & Kh. Eleonor Saad  
Pierre Souaid (9 days)
Aida, Leila, Cl  mence, Marie & Fahd Freij  
Evang  lique
Nour Wakila
Elie Boutros (16 years)
Laurice Shelhod & Levon Karek
Marigot, Charles, Ang  le, Michel, Antoinette,
Alexandre, Michel, Despina & Emily Soury
Nicole Anctile
Raymond Habib (23 years)

Our heartfelt sympathies to

The Souaid family on the loss of Pierre,
who fell asleep in the Lord on September 20th, 2026

Congratulations to

Fadi Yazji & Lynn Haddad, who were united in Holy Matrimony yesterday

Forthcoming Wedding Sunday, October 11th, at 3:00 pm

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

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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 ROUGE 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.

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Ready to serve 2 boxes of J umbo
Cashews, 2 boxes of Jumbo
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Cashews, Almonds & Pistachios.

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NOIX GRILLÉES

Prêt à servir 2 boîtes de Noix de
Cajou Jumbo, 2 boîtes de Pistaches
Jumbo & 2 boîtes de Mélange de
Noix de Cajou, Amandes &
Pistaches.

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Please email your order to Peter Auger at: peter@cmtextiles.com

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12 Bottles per case at \$425 / 12 Bouteilles par caisse à 425 \$

1 2 3 4 5 10 _____

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1 2 3 4 5 10 _____

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1 2 3 4 5 10 _____

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**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

**The Mothers Group of Saint George Church Montreal
invites all the Mothers to the Monastery of the Virgin Mary
the Consolatory on October 24, 2026
Liturgy @ 10:00 am & Meeting afterwards**

**تدعو مجموعة الأمهات في كنيسة القديس جاورجيوس في مونتريال جميع
الأمهات للمشاركة في رحلة إلى دير السيدة العذراء "المعزية" (Virgin
Mary the Consolatory) يوم 24 أكتوبر 2026
القداس الإلهي في الساعة 10:00 صباحاً، يليه لقاء مشترك.**

**Join us for a spiritual trip of faith, fellowship, and friendship
انضممن إلينا في هذه الرحلة الروحية التي تجمع بين الإيمان والمحبة
والصداقة**

**Location: 827 Chem. de la Carrière, Brownsburg, QC J8G
1K7**

**للتسجيل، وقرتيبات الغداء، وتنسيق النقل المشترك (مشاركة السيارات)،
يرجى زيارة الرابط أدناه:**

**For registration, lunch, and car pooling please follow the
link below**

<https://forms.gle/zrTEpNcp2UqLe2Hp7>

Registration closes on Friday October 16, 2026

يفلق باب التسجيل يوم الجمعة 16 أكتوبر 2026

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PROJECT MANAGER - ENTREPRENEUR GÉNÉRAL
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filled with faith, purpose,
and joy, and may
God bless your efforts and all that
you do in service
to others.

