

# St. George Orthodox Church of Montreal

A parish of the Antiochian Orthodox Christian Archdiocese of North America  
[www.saintgeorgemontreal.org](http://www.saintgeorgemontreal.org)

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

## June 14, 2026

### The Sunday of All Saints of Antioch & North America

Prophet Elisha; Methodios the Confessor, patriarch of Constantinople

## ORTHOFLASH - St. George Montréal Youth Ministry

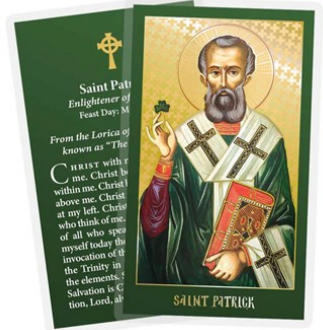
### DIMANCHE DE TOUS LES SAINTS D'ANTIOCHE

L'une des caractéristiques les plus importantes de l'Église d'Antioche est qu'elle est multiculturelle depuis les débuts du christianisme. Elle n'a jamais connu de problèmes liés à la langue ou à la culture; ses fidèles ont prié et se sont exprimés en grec, en syriaque, en arménien et en arabe, ainsi qu'en assyrien et en persan. L'Église d'Antioche a joué un rôle médiateur entre les Églises orthodoxes et dans le dialogue interconfessionnel avec les Églises non orthodoxes et l'Islam. Cette absence d'ethnocentrisme a fait d'elle la première Église orthodoxe d'Amérique du Nord à ouvrir ses portes à des convertis à l'orthodoxie.

Ainsi, le 21 octobre 2023, le Saint-Synode d'Antioche a décidé de désigner le **deuxième dimanche après la Pentecôte** comme **célébration annuelle** de la **Synaxe de tous les saints d'Antioche**, pour honorer ses nombreux saints et martyrs.

Commandée pour la cathédrale Saint-Nicolas — cathédrale mère et siège du métropolitain de l'Archidiocèse orthodoxe d'Antioche d'Amérique du Nord — cette icône est la seule de ce genre au monde. Elle représente **plus de 30 saints** ayant atteint la sainteté au sein du siège d'Antioche, parmi lesquels : les apôtres Pierre et Paul, saint Georges, Jean Chrysostome, Thècle la Protomartyre, Jean de Damas, Cosmas l'Hymnographe, Serge et Bacchus de Syrie, Raphaël de Brooklyn, Isaac le Syrien, Ignace d'Antioche, Éphrem le Syrien et Notre-Dame de Saydnaya. Une brochure décrivant chacun des saints représentés est jointe à l'icône.

Comme le mentionne le métropolitain Philippe, de mémoire trois fois béni, dans son introduction au livret intitulé *The Harvest of Antioch: A Selection of Heroes of the Orthodox Church of Antioch* : «*La lumière du Christ a brillé de mille feux sur le Siège d'Antioche au cours des vingt derniers siècles (...). Puissions-nous, dans le Nouveau Monde, nous montrer dignes d'apporter notre propre contribution à la gloire du Christ et de sa Sainte Église (...).*»



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

Sunday, June 14, 2026

[saintgeorgemontreal.org](http://saintgeorgemontreal.org)

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## PARISH CONTACT INFORMATION

### CLERGY

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

His Grace Bishop ALEXANDER  
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One of the most important characteristics of the **Antiochian Church** is that it has been multicultural since the beginning of Christianity. It has never experienced issues relating to language or culture. Its faithful have prayed and expressed themselves in Greek, Syriac, Armenian and Arabic, as well as in Assyrian and Persian. The Antiochian Church has played a mediating role among Orthodox churches, as well as in interfaith dialogue with non-Orthodox churches and Islam. This freedom from ethnocentrism meant that it was the first Orthodox church in North America to open its doors to convert to Orthodoxy.

So, on October 21, 2023, the **Holy Synod of Antioch** decided to designate the **second Sunday after Pentecost** as an **annual** celebration of the **Synaxis of All Saints of Antioch**, to honour its many saints and martyrs.

Commissioned for Saint Nicholas Cathedral—the mother cathedral and seat of the Metropolitan of the Antiochian Orthodox Christian Archdiocese of North America—this unique icon is the only one of its kind in the world. It depicts **more than 30 saints** who achieved holiness within the See of Antioch, including: Peter and Paul the Apostles, George the Great Martyr, John Chrysostom, Thekla the Protomartyr, John of Damascus, Cosmas the Hymnographer, Sergius and Bacchus of Syria, Raphael of Brooklyn, Isaac the Syrian, Ignatius of Antioch, Ephraim the Syrian, and Our Lady of Saydnaya. A pamphlet describing each of the depicted saints is included with the icon.

As Metropolitan Philip of Thrice Blessed Memory, said in his introduction to the booklet, *The Harvest of Antioch: A Selection of Heroes of the Orthodox Church of Antioch*: “*The light of Christ has shone brilliantly upon the See of Antioch for the past twenty centuries (...). May we in the New World be accounted worthy of providing our own harvest for the glory of Christ and His Holy Church (...).*”



### أحد جميع قديسي أنطاكية

من أهم خصائص **الكنيسة الأنطاكية** أنها كانت متعددة الثقافات منذ نشأة المسيحية. لم تعرف يومًا مشاكل تتعلق باللغة أو الثقافة. صلى مؤمنوها وعبروا عن إيمانهم باليونانية والسريانية والأرمنية والعربية، وكذلك بالآشورية والفارسية. لعبت الكنيسة الأنطاكية دور الوسيط بين الكنائس الأرثوذكسية، وكذلك في الحوار بين الأديان مع الكنائس غير الأرثوذكسية ومع الإسلام. هذا التحرر من القيود العرقية جعلها أول كنيسة أرثوذكسية في أميركا الشمالية تفتح أبوابها للمهتدين إلى الأرثوذكسية.

لذلك، في 21 أكتوبر 2023، قرّر المجمع الأنطاكي المقدّس أن يحدّد الأحد الثاني بعد العنصرة عيدًا سنويًا لجميع قديسي أنطاكية، تكريمًا لقديسيها وشهادتها الكُتُر.

أيقونة قديسي أنطاكية، هي الوحيدة من نوعها في العالم، وقد كُتبت وحُصّصت لكاتدرائية القديس نيقولاوس — الكاتدرائية الأم ومقرّ مطران أبرشية أميركا الشمالية للروم الأرثوذكس الأنطاكيين. تُصوّر الأيقونة أكثر من 30 قديسًا نالوا القداسة ضمن الكرسيّ الأنطاكي، ومن بينهم: الرسولين بطرس وبولس، والقديس العظيم في الشهداء جاورجيوس، والقديس يوحنا الذهبي الفم، والقديسة ثقلا أولى الشهيديات، والقديس يوحنا الدمشقي، والقديس قزما المُرتّم، والقديسان سرجيوس وباخوس السوريان، والقديس رافائيل-بروكلين، والقديس إسحق السرياني، والقديس إغناطيوس الأنطاكي، والقديس أفرام السرياني، وسيدة صيدنايا. يُرفق مع الأيقونة كتيب يتحدث عن كلّ واحدٍ من القديسين المصوّرين فيها.

كُتِبَ المثلث الرّحمت المتروبوليت فيليب، في مقدّمته لكتيب حَصَاد أنطاكية: مختارات من أبطال كنيسة أنطاكية الأرثوذكسية: لقد أشرق نور المسيح بهاءً على كرسيّ أنطاكية طوال القرون العشرين الماضية (...). فليحسب لنا نحن في العالم الجديد أننا مستحقون لأن نقدّم نحن أيضًا حصادنا الخاص لمجد المسيح وكنيسته المقدّسة (...).

# The Faithful and Secularism, Part One

*By His Eminence Metropolitan Saba (Isper)*

Secularism refers to a purely earthly way of thinking, that is, a philosophy of life based only on the givens of earthly existence. In Arabic, according to Al-Munjid dictionary, a dawqhrī is an atheist who says that the world has existed from eternity and will remain forever, having no Creator. In this sense, the word is similar to the word “world” as it appears in the Gospel of John. The Christian is in this world, but he is not of it. In other words, he lives in the world, but he draws his way of life from the Gospel, not from the world.

In its contemporary practical sense, secularism means managing the affairs of life by human ability alone, without God. Man alone becomes the reference point, starting point, and source of the secular world. This concept began to grow stronger and to prevail, becoming a philosophy and policy adopted by people, societies, and states, roughly three hundred years ago. And the more technological abilities have developed, granting man the power to overcome the difficulties of life, and means to confront and eliminate them, the more the secular manner of life has become established and deeply rooted in human consciousness.

The danger of secularism does not lie only in the fact that it replaces God with man as the reference point of humanity. Its danger also allows one to deny God’s action in the world not only theoretically but practically. Secularism turns God into something into nothing more than an image, a form, or a theoretical belief. It may preserve religious practice, but it empties that practice of its essence and replaces it with something purely worldly. It separates life from faith and confines the life of faith to a few religious practices. Thus, the secular man does not live according to the demands of his faith so much as he lives according to the demands of secular culture.

According to secularism, the affairs of life are handled in a worldly manner, while the affairs of God are handled in the temple on Sunday. That behavior becomes separated from faith, as do morals, values, and ways of living. Man becomes confined to the earthly dimension of his life, and he turns the spiritual dimension into a kind of perfume that gives him the feeling that his conscience has been satisfied, while preventing him from examining himself in the light of the Gospel and, consequently, from demanding of himself more than what he already is.

There is nothing sacred in secularism. Man no longer lives in the anticipation and realization of eternity—or, more precisely, in the experience of it, even as a murmur, here and now. His earthly life is no longer an imitation of the things above and an embodiment of the things to come.

Rather, the present world charts the path, direction, and aim of life. Indeed, quite the opposite happens: earthly life itself becomes the goal and the end, and all available possibilities, including religious and spiritual ones, are placed at its service. The happiness of earthly life becomes the framework within which this philosophy imprisons man, neglecting his non-material dimensions.

Secularism is a completely materialistic way of life. It is another face of Marxist materialism. It forms man within a world whose material demands never end, drawing for him a consumer society that makes him constantly pant as he chases his worldly affairs that have no end. Marxism openly opposes religion, while secularism outwardly accepts it, but at the same time absorbs it and strips it of its essence.

I remember the son of an American priest, of Middle Eastern origin, who wrote in his memoirs, with astonishment, after spending three months with me learning Arabic: "God is present in people's daily life here in the East! They bring Him into every matter of their lives, and they do not restrict Him to Sunday only!"

Secularism, which dominates man in general, has created a schism between faith and life. It is not always easy for the believer to distinguish between what befits him as a believer and what does not. This confusion has entered deeply into human consciousness, and human communities have absorbed it to different degrees, according to each community and the extent of secularism's influence within its society. The more technological progress develops, the more man's ability to control his reality increases. Consequently, he comes to depend on his own energy and capabilities, replacing God with them.

Here are a few simple examples:

- Man used to turn to God, asking for healing from any pain or bodily illness, no matter how simple. Our ancestors were accustomed to calling the priest to pray over their sick and anoint them with holy oil. The sacrament of Holy Unction was a lived sacrament. Today, however, the believer turns immediately to the appropriate medicine, and few even make the sign of the Cross, asking God's blessing before taking the medicine. Prayer, meanwhile, has become the last refuge, when hope in medicine has come to an end.
- A quick survey of how weddings are conducted, both inside and outside the Church, shows the liturgical sacrament has become folklore! The reverent prayer of the Crowning has become a party! Attention is focused on everything except preparation to receive the blessing of God.

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This raises crucial questions: How many people practice the sacrament of repentance and confession before their marriage? What percentage approach the sacrament of the Eucharist before the celebration of their Crowning?

- How do the bride and groom today, while immersed in preparations for their wedding celebration, distinguish between what befits them as Christians and what does not? And if they do distinguish this, how can they face the influence of parents and friends? Do they have the ability to go against the customs that accompany the wedding celebration? What are the essential traditions that cannot be dispensed with, and what are the external formalities that can be abandoned? How do they understand the sacrament of marriage and, consequently, the Christian understanding of marriage?
- Has not entering the church for the celebration of the Crowning become, for many, completely empty of spiritual awareness? Does it not seem, in their consciousness, that they are participating in a sacred and reverent prayer, even though its rites are exceedingly beautiful? Do not the shameful clothes with which some enter the church point to a real divorce between real Christianity and their own form of Christianity? Does this behavior not indicate the domination of the worldly festive spirit over the sanctifying spirit?
- The secular spirit turns everything sacred into folklore or into a religious color that, in its outward form, contradicts the essence of the reality itself. We organize a church charity event during a fast, and we invite people to a luxurious fasting dinner! Does not the word “luxurious,” that is, extravagant, contradict the very essence of fasting? And the agape meals, which are authentic in our tradition and which fundamentally express the familial sense of the faithful in the Church, become banquets in which only the well-to-do can participate.
- The secular spirit presents death as the natural end of life, and so reconciles man with it. It gives great importance to funeral rituals. In some countries, they cover the face of the deceased in makeup so that he may appear beautiful in his sleep and so that his appearance may not disturb others. Christianity, however, confronts death and exposes it as the final enemy of life, and transforms it into a passage toward fullness in the true life, as Father Alexander Schmemmann says in his book “For the Life of the World.”

This spirit of secularism has entered into the heart of the Church. This is no surprise, for the people of the Church, whether pastors or flocks, are children of this age. If the influence of this age upon them is stronger than the influence of the Gospel, they will behave secularly, even in the Church, perhaps unknowingly in many cases.

(To be continued)

# Divine Liturgy Variables for Sunday June 14, 2026

## RESURRECTIONAL APOLYTIKION IN TONE ONE

While the stone was sealed by the Jews, and the soldiers were guarding Thy most pure body, Thou didst arise on the third day, O Savior, granting life to the world. For which cause the heavenly powers cried aloud unto Thee, O giver of life. Glory to Thy Resurrection, O Christ, glory to Thy kingdom, glory to Thy providence, O Thou Who alone art the lover of mankind.

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## APOLYTIKION OF ALL SAINTS OF ANTIOCH IN TONE FOUR

O fellow travelers in the way of the faithful, \* the saints of Antioch now let us all honor: \* the pure and blest Apostles with the hierarchs, \* martyrs with the righteous ones, \* their worn path wisely walking, \* wond'ring at their holy lives \* overflowing with wonders; \* thus let us walk in peace and fear of God \* so that we all win \* the dwelling in Paradise.

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## APOLYTIKION OF ALL SAINTS OF NORTH AMERICA IN TONE EIGHT

As the bountiful harvest of Thy sowing of salvation, the lands of North America offer unto Thee, O Lord, all the saints who have shone in them. By their prayers, keep the Church and our land in abiding peace through the Theotokos, O most Merciful One.

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## 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.

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## 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.

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### طروبارية القيامة باللحن الأول

إِنَّ الْحَجَرَ لَمَّا خُتِمَ مِنَ الْيَهُودِ، وَجَسَدَكَ الطَّاهِرَ حُفِظَ مِنَ الْجُنْدِ، فُتِمَتْ فِي الْيَوْمِ الثَّلَاثِ أَيُّهَا الْمُخَلَّصُ، مَانِحًا الْعَالَمَ الْحَيَاةَ. لِذَلِكَ قُوَّتُ السَّمَاوَاتِ، هَتُّوْا إِلَيْكَ يَا وَهَبِ الْحَيَاةَ: الْمَجْدُ لِقِيَامَتِكَ أَيُّهَا الْمَسِيحُ، الْمَجْدُ لِمُلْكِكَ، الْمَجْدُ لِتَدْبِيرِكَ، يَا مُحِبَّ الْبَشَرِ وَحَدِّكَ.

### طروبارية جميع قديسي أنطاكية باللحن الرابع

هَيَّا نُكْرِمُ يَا رِفَاقَ الْإِيمَانِ. الْقَدِيسِينَ الْأَنْطَاكِيِّينَ جَمِيعًا. الرُّسُلَ الْأَطْهَارَ وَرُؤَسَاءَ الْكَهَنَةِ. وَالْأَبْرَارَ مَعَ الشُّهَدَاءِ مُقْتَفِينَ آثَارَهُمْ. نَاطِرِينَ سِيرَتَهُمْ الْمَلَأَى بِالْعَجَائِبِ. وَنَسَلُكَ نَحْنُ أَيْضًا بِسَلَامٍ. لَكِي نُفَوِّزَ. بِالسَّكَنِ فِي الْفِرْدُوسِ.

### طروبارية جميع قديسي أميركا الشمالية باللحن الثامن

كَحَصَادٍ وَفِيرٍ لِرِزْعِ خَلَاصِكَ يَا رَبِّ، تُقَدِّمُ لَكَ أَرْضَ أَمِيرِكَ الشَّمَالِيَّةِ جَمِيعَ الْقَدِيسِينَ الَّذِينَ لَمَعُوا فِيهَا. فَاحْفَظِ الْكَنِيسَةَ وَأَرْضَنَا فِي السَّلَامِ، بِشَفَاعَاتِ وَالِدَةِ الْإِلَهِ يَا جَزِيلَ الرَّحْمَةِ.

### طروبارية القديس جاورجيوس باللحن الرابع

بِمَا أَنْكَ لِلْمَأسُورِينَ مُحَرَّرٌ وَمُعْتَقٌ، وَلِلْفُقَرَاءِ وَالْمَسَاكِينِ عَاضِدٌ وَنَاصِرٌ، وَلِلْمَرْضَى طَبِيبٌ وَشَافِيٌّ، وَعَنْ الْمُؤْمِنِينَ مُكَافِحٌ وَمُحَارِبٌ أَيُّهَا الْعَظِيمُ فِي الشُّهَدَاءِ جَاورْجِيُوسَ الْبَلَايِسِ الطَّفَرِّ، تَشَفَّعْ إِلَى الْمَسِيحِ الْإِلَهِ فِي خَلَاصِ نَفُوسِنَا.

### قنداق باللحن الثاني

يَا شَفِيعَةَ الْمَسِيحِيِّينَ غَيْرِ الْخَازِيَةِ، الْوَسِيطَةَ لَدَى الْخَالِقِ غَيْرِ الْمَرْدُودَةِ، لَا تُعْرِضِي عَنَّا أَصْوَاتِ طَلِبَاتِنَا نَحْنُ الْخَطَاةَ، بَلْ تَدَارِكِينَا بِالْمَعُونَةِ بِمَا أَنْكَ صَالِحَةٌ، نَحْنُ الصَّارِحِينَ إِلَيْكَ بِإِيمَانٍ: بَادِرِي إِلَى الشَّفَاعَةِ وَأُسْرِعِي فِي الطَّلِبَةِ، يَا وَالِدَةَ الْإِلَهِ، الْمُتَشَفِّعَةَ دَائِمًا بِمُكْرَمِيكَ.



## THE EPISTLE

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

### The Reading from the Acts of the Holy Apostles. (11:19– 30)

In those days, when the apostles were scattered because of the tribulation that arose over Stephen, they traveled as far as Phoenicia and Cyprus and Antioch, speaking the word to no one, except to Jews only. But there were some of them, men of Cyprus and Cyrene, who upon coming to Antioch spoke to the Hellenists also, preaching the Lord Jesus. And the hand of the Lord was with them, and a great number that believed turned to the Lord. The report concerning them reached the ears of the church in Jerusalem, and they sent out Barnabas, to go as far out as Antioch. When he came and saw the grace of God, he was glad; and he exhorted them all, that with purpose of heart they should cleave to the Lord; for he was a good man, full of the Holy Spirit and of faith. And a great multitude was added unto the Lord. Then Barnabas went to Tarsus to look for Saul; and when he had found him, he brought him to Antioch. For a whole year, they were gathered together in the church, and they taught a great multitude of people, and the disciples were called Christians first in Antioch. Now in these days prophets came down from Jerusalem to Antioch. And one of them named Agabos stood up and signified by the Spirit that there would be a great famine over the whole world; and this took place in the days of Claudius Caesar. And the disciples, every one according to his ability, determined to send relief to the brethren who dwelt in Judaea; and they did so, sending it to the elders by the hand of Barnabas and Saul.

## الرسالة

لِتَكُنْ يَا رَبُّ رَحْمَتُكَ عَلَيْنَا. ابْتَهِجُوا أَيُّهَا الصِّدِّيقُونَ بِالرَّبِّ .

### فَصَلِّ مِنْ رِسَالَةِ الرُّسُلِ الْقَدِّيسِينَ الْأَطْهَارِ.

في تلك الأيام، لما تَبَدَّدَ الرُّسُلُ مِنْ أَجْلِ الصِّيقِ الَّذِي حَصَلَ بِسَبَبِ اسْتِفَانُوسَ، اجْتازوا إلى فينيقية وفُبرُصَ وأنطاكية، وهُمْ لَا يُكَلِّمُونَ أَحَدًا بِالْكَلِمَةِ إِلَّا الْيَهُودَ فَقَطْ. وَلَكِنَّ قَوْمًا مِنْهُمْ كَانُوا فُبرُصِيِّينَ وَقُبرُوانِيِّينَ. فَهَوْلَاءُ لَمَّا دَخَلُوا أَنْطَاكِيَةَ، أَخَذُوا يُكَلِّمُونَ الْيُونَانِيِّينَ مُبَشِّرِينَ بِالرَّبِّ يَسُوعَ. وَكَانَتْ يَدُ الرَّبِّ مَعَهُمْ، فَامَنَّ عَدَدٌ كَثِيرٌ وَرَجَعُوا إِلَى الرَّبِّ. فَبَلَغَ خَبْرُ ذَلِكَ إِلَى آذَانِ الْكَنِيسَةِ الَّتِي بِأورشَلِيمَ، فَأُرْسِلُوا بَرْنَابَا لِكَيْ يَجْتَازَ إِلَى أَنْطَاكِيَةَ. فَلَمَّا أَقْبَلَ وَرَأَى نِعْمَةَ اللَّهِ، فَرِحَ وَوَعَّظَهُمْ كُلَّهُمْ بِأَنْ يَثْبُتُوا فِي الرَّبِّ بِعَزِيمَةِ الْقَلْبِ. لِأَنَّهُ كَانَ رَجُلًا صَالِحًا مُمْتَلِنًا مِنَ الرُّوحِ الْقُدُّوسِ وَالْإِيمَانِ. وَانْضَمَّ إِلَى الرَّبِّ جَمْعٌ كَثِيرٌ. ثُمَّ خَرَجَ بَرْنَابَا إِلَى طَرْسُوسَ فِي طَلَبِ سَاوُلَ. وَلَمَّا وَجَدَهُ أَتَى بِهِ إِلَى أَنْطَاكِيَةَ. وَتَرَدَّدَا مَعًا سَنَةً كَامِلَةً فِي هَذِهِ الْكَنِيسَةِ، وَعَلَّمَا جَمْعًا كَثِيرًا، وَدُعِيَ التَّلَامِيذُ مَسِيحِيِّينَ فِي أَنْطَاكِيَةَ أَوَّلًا. وَفِي تِلْكَ الْيَأْمِ، انْحَدَرَ مِنْ أورشَلِيمَ أَنْبِيَاءٌ إِلَى أَنْطَاكِيَةَ. فَقَامَ وَاحِدٌ مِنْهُمْ اسْمُهُ أَغَابُوسَ، فَأَنْبَأَ بِالرُّوحِ أَنْ سَتَكُونُ مَجَاعَةٌ عَظِيمَةٌ فِي جَمِيعِ الْمَسْكُونَةِ، وَقَدْ وَقَعَ ذَلِكَ فِي أَيَّامِ كَلُودِيوسِ قَيْصَرَ. فَعَزَمَ التَّلَامِيذُ، بِحَسَبِ مَا يَتَيْسَّرُ لِكُلِّ وَاحِدٍ مِنْهُمْ، أَنْ يُرْسِلُوا خِدْمَةً إِلَى الْإِخْوَةِ السَّاكِنِينَ فِي أورشَلِيمَ. فَفَعَلُوا ذَلِكَ، وَبَعَثُوا إِلَى الشُّيُوخِ عَلَى أَيْدِي بَرْنَابَا وَسَاوُلَ.



## L'ÉPÎTRE

*Que ta miséricorde, Seigneur, soit sur nous. Exultez dans le Seigneur, vous les justes.*

### Lecture des actes des Apôtres.

En ces jours-là, les apôtres qui avaient été dispersés par la tourmente survenue à propos d'Étienne allèrent jusqu'en Phénicie, dans l'île de Chypre, et à Antioche, annonçant la parole seulement aux Juifs. Il y eut cependant parmi eux quelques hommes de Chypre et de Cyrène, qui, étant venus à Antioche, s'adressèrent aussi aux Grecs, et leur annoncèrent la bonne nouvelle du Seigneur Jésus. La main du Seigneur était avec eux, et un grand nombre de personnes crurent et se convertirent au Seigneur. Le bruit en parvint aux oreilles des membres de l'Église de Jérusalem, et ils envoyèrent Barnabas jusqu'à Antioche. Lorsqu'il arriva, et qu'il vit la grâce de Dieu, il s'en réjouit, et les exhorta tous à rester d'un cœur ferme attachés au Seigneur ; car c'était un homme droit, plein d'Esprit Saint et de foi. Et une foule nombreuse se joignit au Seigneur. Barnabas se rendit ensuite à Tarse, pour chercher Saul ; et, l'ayant trouvé, il l'amena à Antioche. Pendant toute une année, ils prirent part aux assemblées de l'Église, et ils enseignèrent beaucoup de personnes. Ce fut à Antioche que, pour la première fois, les disciples furent appelés chrétiens.

En ce temps-là, des prophètes descendirent de Jérusalem à Antioche. L'un d'eux, nommé Agabus, se leva, et annonça par l'Esprit qu'il y aurait une grande famine sur toute la terre. Elle arriva, en effet, alors que Claude était empereur. Les disciples résolurent d'envoyer, chacun selon ses moyens, une aide aux frères qui habitaient la Judée. Ils la firent parvenir aux anciens par l'entremise de Barnabas et de Saul.

## THE GOSPEL

### The Reading from the Holy Gospel according to St. Matthew (4:18-23)

At that time, as Jesus was walking by the Sea of Galilee, He saw two brothers, Simon who is called Peter and Andrew his brother, casting a net into the sea; for they were fishermen. And He said to them, "Follow Me, and I will make you fishers of men." Immediately they left their nets and followed Him. And going on from there He saw two other brothers, James the son of Zebedee and John his brother, in the boat with Zebedee their father, mending their nets, and He called them. Immediately they left the boat and their father, and followed Him. And He went about all Galilee, teaching in their synagogues and preaching the gospel of the Kingdom and healing every disease and every infirmity among the people.



## الإنجيل

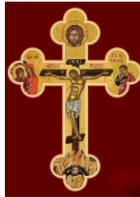
فَصَلِّ شَرِيفٌ مِنْ بَشَارَةِ الْقَدِيسِ مَتَّى الْإِنْجِيلِيّ الْبَشِيرِ .

فِي ذَلِكَ الزَّمَانِ، فِيمَا كَانَ يَسُوعُ مَاشِيًا عَلَى شَاطِئِ بَحْرِ الْجَلِيلِ، رَأَى أَحْوَيْنَ وَهُمَا سِمْعَانُ الْمَدْعُوُّ بِطَرُوسَ وَأَنْدْرَاوُسَ أَخُوهُ، يُلْقِيَانِ شَبَكَةً فِي الْبَحْرِ (لَأَنَّهُمَا كَانَا صَيَّادَيْنِ)، فَقَالَ لَهُمَا هَلُمَّ وَرَائِي فَأَجْعَلَكُمَا صَيَّادِي النَّاسِ. فَلِلْوَقْتِ تَرَكَ كُلُّ شَيْءٍ وَتَبِعَاهُ. وَجَازَ مِنْ هُنَاكَ، فَرَأَى أَحْوَيْنَ آخَرَيْنِ وَهُمَا يَعْقُوبُ بْنُ زَبْدَى وَيُوحَنَّا أَخُوهُ، فِي سَفِينَةٍ مَعَ أَبِيهِمَا زَبْدَى يُصَلِحَانِ شِبَاكَهُمَا فَدَعَاهُمَا، وَلِلْوَقْتِ تَرَكَ السَّفِينَةَ وَأَبَاهُمَا وَتَبِعَاهُ. وَكَانَ يَسُوعُ يَطُوفُ الْجَلِيلَ كُلَّهُ يُعَلِّمُ فِي مَجَامِعِهِمْ وَيَكْرِزُ بِبَشَارَةِ الْمَلَكُوتِ وَيَشْفِي كُلَّ مَرَضٍ وَكُلَّ ضَعْفٍ فِي الشَّعْبِ.

## L'ÉVANGILE

### Lecture de l'Évangile selon saint Matthieu

Comme il marchait le long de la mer de Galilée, Jésus vit deux frères, Simon, appelé Pierre, et André, son frère, qui jetaient leurs filets dans la mer ; car ils étaient pêcheurs. Il leur dit : « Suivez-moi, et je vous ferai pêcheurs d'hommes. » Aussitôt, ils laissèrent les filets, et le suivirent. De là étant allé plus loin, il vit deux autres frères, Jacques, fils de Zébédée, et Jean, son frère, qui étaient dans une barque avec Zébédée, leur père, et qui réparaient leurs filets. Il les appela, et aussitôt ils laissèrent la barque et leur père, et le suivirent. Jésus parcourait toute la Galilée, enseignant dans les synagogues, prêchant la bonne nouvelle du royaume, et guérissant toute maladie et toute infirmité parmi le peuple.



## 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](https://www.facebook.com/stgeorgemtl/live_videos)

### JUNE 2026

#### Sunday 14—2nd Sunday of Matthew

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

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#### Monday 15

- \* 07:00 pm - Annual & Special General Meeting in the Youth Center

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#### Saturday 20

- \* 09:00 am - Church School Monastery Trip
- \* 02:00 pm - Arabic courses
- \* 04:00 pm - St. George Children Choir Rehearsal
- \* 06:30 pm - Vespers
- \* 07:30 pm - Young Adults meeting

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#### Sunday 21—3rd Sunday of Matthew

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



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#### Wednesday 24

- \* The office will be closed for St. John Baptist Day
- \* 09:00 am Orthros at **St. John the Baptist Church**
- \* 10:30 am Divine Liturgy at **St. John the Baptist Church**

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#### Saturday 27

- \* 06:00 am - Men's Brotherhood fishing outing
- \* 02:00 pm - Arabic courses
- \* 04:00 pm - St. George Children Choir Rehearsal
- \* 06:30 pm - Vespers
- \* 07:30 pm - Young Adults meeting
- \* 07:30 pm - Arabic Bible Study Group in the Youth Center

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#### Sunday 28—4th Sunday of Matthew

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



## Prayers Offered For the Living

For the Orthodox Servants of God:

Maila & Steve; Salah Bahouth; Dahouk Khoury; Samar Khoury; Catherine;  
Antoine Daoud; Souad Sayegh; Khodor; Suhail Morjaneh; Nehmat Hanna;  
Ziad, Melissa & Aiden Nahas; Élia Nahas; Zeina & Jude Nahas; Elham Maria & Édouardo;  
Vicky Mahfouz & family; Bassam Mahfouz & family; Yvette Kassis; Souad Khoury; Enriqu ; Gaby;  
Julie Kourakos; Jean-Pierre; Julie Grillakis; Sophia Jabbour; Elie Doro; Mary Aboud;  
Jos e Bernaquez; Gaby, Nada & Nicolas Mouacdi ; Josephine Soury.

**Special blessing of the Icon of the Synaxis of the Saints of the Patriarch of Antioch  
donated by Siham Khoury & family in loving memory of Mitchell Khoury**

### A special thank you to our teachers

Kh. Souhaila El-Murr; Rouba Khouri, our Church School Director  
Serge Al Laham; Mario Alhaj; Nadia Farah; Dr. Viviane Habib; Christina Haike  
St phanie Helal; Emad Kassab; Bassam Louca; Catherine Louca; Lana Louffi  
John Maliha; Magda Na im. **God grant you many years!**

### Memorials today

Marguerite Habash Ajus; Lily Elias; Baby Zane Albert Naccache;  
Laudy Bou-Merhy Dagher; Ren e Kahwati Bassous; Odette Helan; Naife Zaraa Abboud;  
Izabel Aziz Zigayer; Bernadette Habib Souaid; Leyla Daoud El-Lahham; Samira Sayeh  
Afara; Camillia Beauchamp; Najla Ghantous Darwish; Lorette Dashy Shamie; Abdallah  
Kerba; Michel Sarkis; Assaf Assaf; Norman Aboud; Georgianna Deeb; Cecile Shaheen;  
Najat Haddad; Katia Salem Wehbe Bardawil; Sami Odeh; Sonia Chaar; Marilyn Michel  
Chamandy; Georgette Haddad; Th r se Anber Dubuc; Youssef Salib; Dr. Jeffrey Khoury;  
Henry Zaidan; Charles Taraboulsi (1 year); Colette Salam  Ward; Edward (Eddy) Ajmo;  
Mitchell Khoury; Josie Massad; Charles & Georgette Auger; Jane Abraham; Elia Hanna;  
Victoria Amm Hanna; Enaam Hanna & Hafiz Mahfouz; Helena Hanna; Colette Majdalani;  
Salim Abou Chacra; Rachel Rassie.

### Baptism today at 2:00 pm

Ari Brun, son of Harry Brun and Mai Tran Thi Tuyet

### Forthcoming weddings Saturday June 20<sup>th</sup>

Jason Ibrahim Matta, son of Ibrahim & Rawina Matta to

Maria-Elena Rotaru, daughter of Sergiu Rotaru & Carolina Drenta at 12 noon

Fayez Elian, son of Hanna & Sanaa Elian to

Selena Larivi re, daughter of Richard Larivi re & Marie-Jos e Dufresne at 2:00 pm

Camille Kouefati, son of Abdul Karim Kouefati & Carla Sultanem to

Rayya Ferneini, daughter of Michel Ferneini & Hala El Khoury at 4:00 pm

## THE SYNAXARION

On June 14 in the Holy Orthodox Church, we commemorate the Prophet Elisha; and Methodios the Confessor, patriarch of Constantinople.

On the Second Sunday after Pentecost, we celebrate the memory of the holy, glorious and all-laudable apostles, the Christ-loving shepherds and hierarchs, the holy and God-bearing Fathers, the glorious and victorious Martyrs and New Martyrs, and all the Saints who have shone as stewards of the Most Holy Patriarchate of Antioch, the Great City of God, from time immemorial to the present.

### Verses

Thou hast, O Antioch, as an impregnable wall  
Prayers and shelter of the multitude of thy Saints.

Most precious in the eyes of the Church is her choir of heavenly intercessors which stand before the throne of the Lord of hosts. The See of Antioch, whose apostolic establishment is recorded in the book of Acts (11:26), is especially blessed with an abundance of Saints in this glorified assembly. Being drastically reduced in both geographic area and numbers, having endured the ravages of time and wars, and bearing the loss of her finest church buildings and earthly goods, Antioch knows full well the worth of having laid up its treasures in heaven. The harvest of Antioch includes the Chief Apostles Peter and Paul; the Martyrs Ignatius, Artemios and Julian; and Barbara, Christina and Marina; the Melodists Romanos and Cosmas; John Chrysostom and John of Damascus; Ephraim and Isaac the Syrians; Joseph of Damascus and Raphael of Brooklyn; the Hieromartyrs Nicholas and Habib Khasha; and countless other saints known and unknown. For two millennia, the light of Christ has shown brilliantly upon the See of Antioch through these glorified children and heirs of their Heavenly Father.

On the Second Sunday after Pentecost, we also celebrate the memory of the Saints of North America.

### Verses

All the friends of my Lord in all lands do I praise;  
If any would, let them make mention of those in North America.

Holy Orthodoxy in North America has produced saints in nearly all of the major categories of saints: Apostles (and Equals of the Apostles); Martyrs (and Confessors); Hierarchs; Monastic Saints; and the Righteous. We honor the holy ones whom Almighty God has revealed to us: the first revealed is the blessed elder Herman of Alaska. We also have the holy martyrs Juvenaly of Iliamna and Peter the Aleut; the holy hierarchs and enlighteners: Metropolitan Innocent Veniaminov, Patriarch Tikhon Belavin, Archbishop John Maximovitch, Bishop Nicholai Velimerovich of Zhicha; the righteous priests Yakov Netsvetov of Alaska and Alexis Toth; the archpriests John Kochurov and Alexander Hotovitsky who labored in America; and most recently, our Righteous Mother Olga of Alaska. We also honor those saints who are known only to God and we pray that He will reveal them to us one day. As we contemplate the lives of these saints, let us remember that we are also called by God to a life of holiness.

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

## المناسبات الكنسيّة القادمة

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

[https://www.facebook.com/stgeorgemtl/live\\_videos](https://www.facebook.com/stgeorgemtl/live_videos)

### حزيران ٢٠٢٦

الأحد ١٤

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

الإثنين ١٥

- \* الاجتماع السنوي العام لأبناء الرعيّة—في المركز الرعائي ٧:٠٠ مساءً

السبت ٢٠

- \* رحلة إلى الدير لمدارس الأحد ٩:٠٠ صباحاً
- \* دراسة اللّغة العربيّة ٢:٠٠ ب.ظ.
- \* تدريبات جوقة أطفال كنيسة القديس جاورجيوس ٤ مساءً
- \* صلاة الغروب ٦:٣٠ مساءً
- \* اجتماع الشبيبة YAM ٧:٣٠ مساءً

الأحد ٢١

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

الأربعاء ٢٤

- \* المكتب مغلق لمناسبة العيد المحلي لكيبك—القديس يوحنا المعمدان
- \* صلاة السحرية ٩:٠٠ صباحاً - كنيسة القديس يوحنا المعمدان، لافال.
- \* القداس الإلهي ١٠:٣٠ صباحاً - كنيسة القديس يوحنا المعمدان، لافال.

السبت ٢٧

- \* رحلة لصيد السمك—فرقة الرجال ٦:٠٠ صباحاً
- \* دراسة اللّغة العربيّة ٢:٠٠ ب.ظ.
- \* تدريبات جوقة أطفال كنيسة القديس جاورجيوس ٤ مساءً
- \* صلاة الغروب ٦:٣٠ مساءً
- \* اجتماع الشبيبة YAM ٧:٣٠ مساءً
- \* دراسة إنجيليّة باللّغة العربيّة ٧:٣٠ مساءً

الأحد ٢٨

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

**The Annual & Special General Meeting of St. George Orthodox Church  
Monday, June 15<sup>th</sup>, 2026 at 7:00 p.m. in the Youth Center**

**Dear Parishioners,**

Father Joseph, Father Gabriel, and the Parish Council invite you to attend this year's Parish General Assembly, which is being held on Monday, June 15, 2026, at 7:00 p.m. in the Youth Center.

The Annual Parish Meeting provides an opportunity to review the year we've just completed, and to look forward to the one on which we will embark.

Agenda items will include messages from our Pastor, Father Joseph, the Chairman of the Parish Council, Elie Mallouk, a review of our past year's financial performance, a report from the auditors, as well as an open forum for your inquiries and/or comments. Please make every effort to attend!

**L'assemblée générale annuelle et spéciale de  
l'Église Orthodoxe Saint Georges dans le Centre Des Jeunes**

**Chers paroissiens et paroissiennes,**

Le Père Joseph, le Père Gabriel et le Conseil paroissial vous invitent à participer à l'Assemblée générale annuelle prévue, le jeudi, 19 juin 2025, à 19h dans le Centre Des Jeunes.

Cette réunion annuelle vise à faire le point sur l'année qui tire à sa fin et de nous pencher sur celle que nous entamerons sous peu.

Parmi les sujets figurant à l'ordre du jour, il y aura les messages de notre pasteur, le père Joseph, et du président du conseil paroissial, Elie Mallouk, la revue de notre performance financière de l'année écoulée et du rapport des vérificateurs. Il va sans dire que nous sommes ouverts à vos questions et vos commentaires. Veuillez faire tout votre possible pour assister à l'assemblée !

**الاجتماع السنوي العام والخاص لكنيسة القديس جاورجيوس الأرثوذكسية - في المركز الرعائي للشباب**

**أبناء رعيتنا الأعزاء،**

يدعوكم الأب جوزيف، والأب غابرييل و مجلس الرعية إلى اجتماعه السنوي العام والذي سيعقد هذا العام مساء يوم الإثنين الواقع في ١٥ حزيران ٢٠٢٦ في تمام الساعة السابعة مساءً في مركز الشباب .

إنها فرصة لرعيتنا لنجتمع معاً، ولنراجع أعمال السنة التي انتهت والمخططات المستقبلية للسنة القادمة.

ستتضمن بنود جدول الأعمال كلمةً من الكاهن، الأب جوزيف؛ ورئيس مجلس الرعية ، ايلي ملوك، كما ستتضمن مراجعة لأدائنا المالي للعام الماضي، وتقرير المدققين، بالإضافة إلى نقاش مفتوح لاستفساراتكم و تعليقاتكم. نرجو منكم بذل قصارى جهدكم للحضور!

SAINT GEORGE  
ORTHODOX CHURCH OF MONTREAL

# TEACHER RECOGNITION *Celebration*

HONORING THOSE WHO TEACH, INSPIRE, AND GUIDE

Saint George Orthodox Church of Montreal warmly invites all students, parents, and parishioners to join us as we celebrate and recognize our dedicated Church School teachers for their faithful service, commitment, and love for our children.



SUNDAY  
JUNE 14, 2026



AFTER  
LITURGY



IN THE  
YOUTH CENTER

*Come celebrate our teachers and thank them for the difference they make in the lives of our children every week.* ♥

THANK YOU, TEACHERS!

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"

مجموعة "سنة الرب"

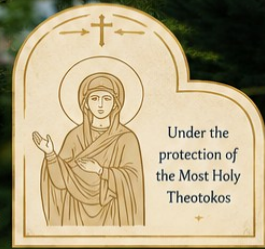
خمس كتب: تفاسير، صلوات،  
تأملات وأسئلة لكل العائلة  
والأعمار تغطي كل رسائل  
وأناجيل آحاد السنة

ترجمة المتربوليت سابا اسبر

سعر المجموعة كاملة ٣٥ دولار



# CHURCH SCHOOL End-of-Year Monastery Trip!



→ SATURDAY, JUNE 20, 2026 →



**DIVINE LITURGY**  
10:00 a.m.



**LUNCH**  
12:00 p.m.  
Bring your own lunch



**ENJOY  
CARPOOLING!**  
Let's travel together  
in fellowship!



**PLEASE REGISTER BY JUNE 10, 2026**

We need to provide the sisters with the expected number of attendees.

## REGISTRATION INFORMATION

- 1 How many members of your family will be attending the trip?
- 2 Will your family bring your own lunch or purchase food from the monastery kiosk?  
*Please choose one:*
  - We will bring our own lunch
  - We will purchase from the monastery kiosk
- 3 If purchasing from the monastery kiosk, how many people will be buying food?

*Your response helps the sisters prepare accordingly.  
Thank you!*

**SCAN TO REGISTER!**



*Looking forward to seeing you all  
as we begin the summer together  
with the blessings of the  
Most Holy Theotokos!*

**MEN'S BROTHERHOOD**


**INVITE ALL PARISH TO**

**FATHER'S  
DAY  BBQ**

**JUNE 21**

**FOLLOWING LITURGY**

**NO REGISTRATION OR  
PAYMENT NEEDED.**

*Donations are  
accepted.* 



*Come and enjoy  
a good burger  
with us.*



## 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](mailto:info@saintgeorgemontreal.org)

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Electricity - Thermopomp

Pavés Unis - Asphalt

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Printed bulletin distributed to  
approximately 200 people per week.

Emails sent to the full parish,  
1,200 + families

Published on the website to  
700 + monthly visitors.

For more information, email us at:

[info@saintgeorgemontreal.org](mailto:info@saintgeorgemontreal.org)

or

[peter@cmtextiles.com](mailto:peter@cmtextiles.com)

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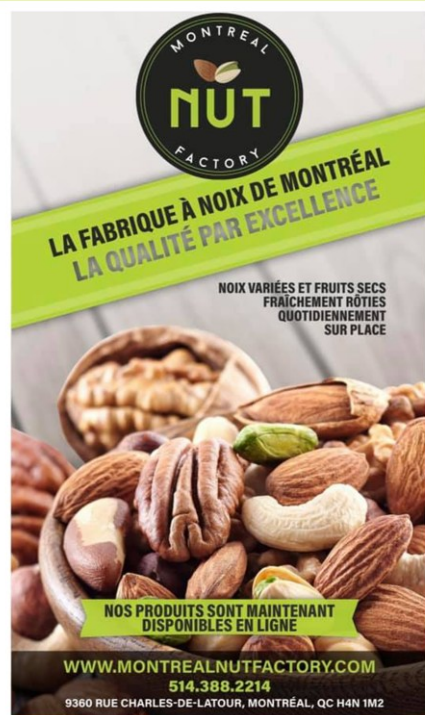
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# VOLUNTEERS NEEDED



Saint George Orthodox Church of Montreal is honored to host this year's Parish Life Conference taking place July 2–5.



Hosting the Parish Life Conference is a special opportunity for our parish community to come together in service, fellowship, and hospitality.

Whether you are available for a few hours or throughout the conference, your help and generosity will make a meaningful difference.



We are seeking individuals of all ages to assist with:

- ✓ Registration and hospitality
- ✓ Assistance during various events
- ✓ Event setup and coordination
- ✓ General assistance throughout the conference

If you are interested in volunteering, please contact Jessica Auger by phone at (514) 515-2825 or by email at [jessauger@gmail.com](mailto:jessauger@gmail.com)



EXODUS 19:6

DIocese OF OTTAWA,  
EASTERN CANADA AND UPSTATE NEW YORK

# PARISH LIFE CONFERENCE

JULY 2-5, 2026



## FIRST TIME AT A PLC? *Frequently Asked Questions*

- 1**  **WHAT IS A PARISH LIFE CONFERENCE (PLC)?**  
A PLC is the annual gathering of Orthodox Christians from throughout our Diocese for worship, fellowship, learning, youth activities, competitions, and social events.
- 2**  **DO I HAVE TO ATTEND EVERY EVENT?**  
No. Attend as many or as few activities as your schedule permits. Many attendees customize their own PLC experience.
- 3**  **IS FOOD INCLUDED DURING THE WEEKEND?**  
Several meals and social functions are included throughout the weekend, including the Friday Hafi, Saturday Gala Soiree, and Sunday Awards Brunch. See registration details for specifics.
- 4**  **EVENING ENTERTAINMENT:  
FRIDAY DINNER & DABKE & SATURDAY GALA DINNER AND DANCING**  
Enjoy an evening of delicious food, lively Dabke, and dancing at the Friday dinner and the Saturday Gala.
- 5**  **WHAT IS BIBLE BOWL?**  
Bible Bowl is a friendly team competition where participants answer questions based on Scripture they have studied throughout the year.
- 6**  **WHAT IS THE ORATORICAL FESTIVAL?**  
The Oratorical Festival is a public speaking competition where youth present speeches on Orthodox Christian topics.
- 7**  **WHAT IF I DON'T KNOW ANYONE?**  
You're not alone! PLCs are designed to bring people together. Many attendees make lifelong friendships through the weekend.
- 8**  **WHAT ARE YAM, TEEN SOYO, ANTIOCHIAN WOMEN AND ANTIOCHIAN MEN?**  
These ministries serve various age groups and interests throughout our Diocese and offer meetings, fellowship opportunities, and educational programs.
- 9**  **WHAT IS 'ASK ABOUNA'?**  
An informal opportunity to ask clergy questions about the Orthodox faith, Church traditions, and spiritual life.
- 10**  **WHERE DO I PARK ON SUNDAY MORNING?**  
The church service will be held at the Sheraton Montreal Airport. Parking is at a cost of \$15 plus applicable taxes. Parking available on-site. Details will be provided during registration.

 **EARLY BIRD DEADLINE**  **JUNE 12**

 **HOTEL RESERVATION DEADLINE**  **JUNE 12**

 **HOST HOTEL  
SHERATON AIRPORT  
MONTREAL**  
555 Boulevard McMillan  
Dorval, QC H9P 1B7

**REGISTER TODAY!**  
 <https://www.antiochianevents.com/ottawa>



**QUESTIONS?**  
Please contact the St. George Orthodox Church of Montreal office for registration, hotel, or conference details.



**514-276-8533**

 **DON'T MISS THESE PLC HIGHLIGHTS!**

-  Friday Hafi – Dance, Dabke & Dine
-  Bible Bowl Competition
-  Oratorical Festival
-  Saturday Gala Soiree
-  Sunday Hierarchical Divine Liturgy
-  Awards Brunch

*Come for the Faith. Stay for the Family. Leave with a Renewed Spirit.*