

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

555-575 Jean-Talon East; Montreal, QC H2R 1T8; Phone: (514) 276-8533



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

June 28, 2026

The Holy, Glorious Apostles Peter and Paul (Transferred)

Recovery of the relics of Cyrus & John the Unmercenary; Martyr Papios;
Paul the Physician of Corinth

ORTHOFLASH - St. George Montréal Youth Ministry

PIERRE ET PAUL — FONDATEURS DU SIÈGE D'ANTIOCHE

Pierre et Paul — deux apôtres aux destins très distincts. Tous deux ont eu des débuts très différents, mais deviennent les principaux apôtres du Christ. Tous deux sont essentiels à l'histoire de l'Église qui les célèbre, le 29 juin. **La foi de Pierre** est la « *Pierre* » sur laquelle l'Église a été bâtie et qui a guidé le troupeau de Dieu, **Paul**, quant à lui, a été le prédicateur le plus fervent de la Parole, le **premier missionnaire de l'histoire**. Tous deux sont martyrisés à Rome pendant les persécutions ordonnées par l'empereur Néron contre les chrétiens.

Pierre est le premier à proclamer que Jésus est « *le Fils du Dieu vivant* » (Mt 16, 16). Humble pêcheur, il est l'un des douze apôtres originels de Jésus, qui mène le mouvement chrétien naissant après l'ascension du Christ. **Paul**, quant à lui, est un pharisien et un défenseur de la loi mosaïque qui prend part à la persécution des premiers disciples de Jésus et qui est témoin de la lapidation du diacre Étienne. Après avoir reçu le baptême d'Ananias (Actes 9, 1-19), il prêche Le Christ ressuscité aux Gentils.

Selon la tradition de l'Église, le **siège d'Antioche** est fondé par saint Pierre en 34 après J.-C. Pierre est suivi ou joint par les apôtres Paul et Barnabas qui annoncent la Bonne Nouvelle aux Gentils et aux Juifs. Les archives historiques suggèrent que les apôtres Pierre et Paul **vont à Antioche, puis à Rome**, pour prêcher la parole de Dieu. Tout comme le christianisme juif naît à Jérusalem, le christianisme païen voit le jour à Antioche avec Pierre et Paul. Depuis Antioche, des missionnaires fondent des églises dans toute la Syrie, en Asie Mineure, dans les montagnes du Caucase et en Mésopotamie. C'est également depuis Antioche que Paul et Barnabas partent pour leurs missions vers les terres païennes (Actes 13, 2-3).

« **C'EST À ANTIOCHE QUE, POUR LA PREMIÈRE FOIS, LES DISCIPLES FURENT APPELÉS CHRÉTIENS.** » (ACTES 11:26)



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Sunday, June 28 2026

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
Auxiliary Bishop of the Diocese of Ottawa,
Eastern Canada and Upstate New York

V. Rev. Dr. Joseph Purpura, Pastor
الأب جوزيف پورپورا
frjoseph@saintgeorgemontreal.org

Rev. Fr. Gabriel Abdel Nour,
الأب غابرييل عبد النور
Assistant Pastor,
frgabriel@saintgeorgemontreal.org

Philip Genest, Nicolas Bayouk &
Christian Kishfy, Sub-Deacons

PARISH COUNCIL

Elie Mallouk , *President of the Parish Council*
president@saintgeorgemontreal.org

Cynthia Mégélas, *Vice-President*

Gregory Ayoup, *Treasurer*

Tamara Karawi, *Secretary*

Samer Al Laham, Jaimie Auger, Roy Azar,
Anne Marie Cocja, Nick Maliha; Marianne
Naim.

Fr Joseph Purpura, *Pastor*

Carol Jazzar, *Immediate Past President*

OFFICE ADMINISTRATION STAFF

Viviane Gédéon, *Office Administrator*,
info@saintgeorgemontreal.org

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

YOUTH DIRECTOR

Hayat Kassab, *Youth 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!

CHOIRS:

St. GEORGE CHOIR
St. GEORGE CHILDREN'S CHOIR
St. GEORGE BYZANTINE YOUTH CHOIR
Bronwyn Schuman, Choir Director,
choir@saintgeorgemontreal.org

CHANTERS:

Georges Fattouh, First Chanter,
Nagy Helal

ANTIOCHIAN WOMEN:

Linda Alexander, President, abralinann@yahoo.ca

TEEN SOYO:

Michael Karam, President,
soyo@saintgeorgemontreal.org

YOUNG ADULTS MINISTRY (YAM):

George Khouri, President,
YAM@saintgeorgemontreal.org

CHURCH SCHOOL:

Rouba Khouri, rouba.khouri@gmail.com

ORDER OF ST. IGNATIUS OF ANTIOCH:

Carol Jazzar, carol.jazzar@gmail.com

LE CERCLE ST. GEORGE:

Hedy Ephtimios, hedy.ephtimios@gmail.com
Magda Naim, magdanaim75@gmail.com
Barbara Meimari, barbie.meimari@gmail.com

ST. GEORGE SOCIAL CLUB:

Nick Maliha, Coordinator, nick.maliha@gmail.com

ARABIC BIBLE FELLOWSHIP:

Nick Maliha, Coordinator, nick.maliha@gmail.com

WEST ISLAND BIBLE STUDY (English):

Diane Nemer, Coordinator, remenenaidd@videotron.ca

LEGACY & TRINITY FUNDS:

Peter Auger, Chairman,
peterlegacy@saintgeorgemontreal.org

COMMUNITY CARE & COMFORT:

Carolyn Zigayer, carolyn@freedin.ca
Kim Awada, kimawada@gmail.com

ICON STUDIO:

Virginie Desjardins, virginieicones@gmail.com
Icon Classes Available upon Registration

MOTHER'S GROUP:

Lana Azar, mothersgroup@saintgeorgemontreal.org

MEN'S BROTHERHOOD GROUP:

Ion Materinca,
mensbrotherhood@saintgeorgemontreal.org

MENTORING PROGRAM

Catherine Kishfy, *Mentoring Director*
mentoringdirector@saintgeorgemontreal.org

PETER AND PAUL, FOUNDERS OF THE ANTIOCHIAN SEE

Peter and Paul—two apostles, two very different men—had very different beginnings, yet would go on to become Jesus's foremost apostles. Both men are fundamental to the history of the Church, which celebrates them on June 29. **Peter's faith** was the "**stone**" on which the Church was built and led the flock of God; **Paul** was the most fervent preacher of the Word, **the first missionary in history**. Both were martyred in Rome during the persecutions ordered by Emperor Nero against Christians.

Peter was the first to proclaim that Jesus is the Son of God (Mt 16:16). A humble fisherman, he was one of Jesus's original twelve apostles and led the early Christian movement after Christ ascended into heaven. **Paul**, on the other hand, was a Pharisee and a lawyer of the Mosaic law who participated in the persecution of the early disciples of Jesus and witnessed the stoning of the deacon Stephen. After receiving baptism from Ananias (Acts 9:1–19), Paul set out to preach the risen Christ to the Gentiles.

Church tradition maintains that the **See of Antioch** was founded by Saint Peter in A.D. 34 . Peter was either followed or joined by the Apostles Paul and Barnabas who preached there to both Gentiles and to Jews. Historical records suggest that the apostles Peter and Paul **travelled to Antioch and then to Rome** to preach the word of God. Just as Jewish Christianity originated in Jerusalem, Gentile Christianity began in Antioch with Peter and Paul as its apostles. From Antioch, missionaries planted churches throughout greater Syria, Asia Minor, the Caucasus Mountains, and Mesopotamia. It was from Antioch that Paul and Barnabas departed for their great missionary journeys to the Gentile lands (Acts 13:2-3).

"AND THE DISCIPLES WERE FIRST CALLED CHRISTIANS IN ANTIOCH." (Acts 11:26)



بطرس وبولس مؤسسي بطريركيّة أنطاكية

الرسولان **بطرس وبولس** رجلان مختلفان تماماً - كانت بداياتهما متفارقة جداً ولكنهما أصبحا فيما بعد من أبرز رسل المسيح (هامتيّ الرسل). لهما رسولين دور رئيسي في تاريخ الكنيسة التي تعيد لهما معاً في 29 حزيران. إيمان **بطرس** هو "**الصخرة**" التي بُنيت عليها الكنيسة وقاد قطيع الرب في حين كان **بولس** واعظاً متفانياً للكلمة وأول مُبشّر في التاريخ. استشهد كلاهما في روما في عصر الاضطهادات التي أمر بها الإمبراطور نيرون في حق المسيحيين.

بطرس هو أول من أعلن أن المسيح هو ابن الله (متى 16: 16). كان صياداً متواضعاً وأحد تلاميذ المسيح الإثني عشر وقد قاد الجماعة المسيحيّة الأولى بعد صعود المسيح إلى السماء. أما بولس فقد كان فريسيّاً ومعلّماً للشريعة وقد قاد اضطهاد التلاميذ الأوائل وشاهد رجم الشمس استيفانوس. بعد أن اعتمد على يديّ حنانيا (أعمال 9: 1-19)، انطلق بولس ليُبشّر الأمم بالمسيح القائم من بين الأموات. يعتبر التقليد الكنسي أن **الكرسي الأنطاكي** قد أُسس من قبل القديس بطرس في العام 34 للميلاد. انضمّ إليه الرسل بولس وبرنابا الذين بشّروا هنالك كلاً من الأمم واليهود على حد سواء. يعلّمنا التاريخ الكنسي أن الرسل بطرس وبولس قد **سافرا إلى أنطاكية** ومن ثم إلى **روما** ليُبشّرا بكلمة الله. كما نشأت المسيحيّة، اليهودية الأصل، في القدس، نشأت المسيحيّة التي من الأمم في أنطاكية وكان بطرس وبولس رُسُلها. انطلق المبشّرون من أنطاكية وأنشأوا الكنائس في جميع أرجاء سوريا الكبرى وآسيا الصغرى والقوقاز وبلاد الرافدين. اتخذ بولس وبرنابا من أنطاكية منطلقاً لجمع رحلاتهم التبشيريّة إلى أراضي الأمم (أعمال 13: 1).

وَدَعِيَ التَّلَامِيذُ "مَسِيحِيِّينَ" فِي أَنْطَاكِيَّةِ أَوَّلًا. (أعمال 11: 26)

The Faithful and Secularism, Part Three

By His Eminence Metropolitan Saba (Isper)

In view of the new and continually unfolding challenges that secularism poses to faith in general, and to the Christian in particular, within the society of modernity—which has now come to be called “postmodernity”—believers differ in their ways of confronting it. This is not surprising, because many of these challenges are entirely new, and the Church has not previously experienced them.

Until recently, people lived in a religious society. Even if everyone were not a believer, people were nevertheless born into a social atmosphere marked by religious customs, traditions, and values. In contemporary society, however, the religious character is absent and has been replaced by a secular, worldly character, shaped by human experiences, expertise, and both sweet and bitter trials.

This change has begun to accelerate greatly throughout the whole world over the past two decades. Although the speed of this acceleration differs from one society to another, it now affects all societies. Religious bodies, therefore, find themselves before a real challenge, one they have not previously faced with such intensity. It is thus natural that opinions and experiences should multiply regarding the ways of dealing with it, the questions of preserving and transmitting the faith to contemporary humanity, the language of evangelization, and the embodiment of Christian principles in today’s world. This has produced diverse currents, which we may place under two broad categories, while recognizing within each of them varying degrees of strictness and leniency.

The first current boycotts what this world produces whenever it differs from what people were accustomed to in the past. For this current, every new thing becomes suspect, every innovation stirs fear, and every unfamiliar form of communication is viewed as demonic and as a path toward abandoning the uprightness of the faith. It is worth noting that the followers of this current do not boycott the use of technological tools themselves. Rather, they reject the new possibilities these tools produce in terms of rapprochement, communication, and encounter among human groups.

They reject dialogue because they sense, behind its various forms, aims that are dangerous to the Church and to the Orthodox faith. Thus, they reject rapprochement altogether instead of rejecting only the specific form in which they perceive danger. They see every engagement with the other as the beginning of a new heresy and as an abandonment of the Orthodox faith.

They confine faith to the forms produced by the action of the Holy Spirit among the ancients, and they are eager to imprison it within those forms, forbidding it to produce new expressions.

They do not appreciate the extent of the change that has come upon contemporary humanity because of secularism and modernity. They do not see the increasing challenges to faith as a field of witness for them through their engagement with those challenges.

They are content with the truth they possess. Whoever wishes may come and see. They speak in a language that they themselves understand, but which may mean nothing to others—or, if it does mean anything, may communicate distorted concepts of the faith. They do not wish to enter the contest or confront the challenge. Nor do they accept the use of modern culture and the language of today in evangelization. They are moved by a constant anxiety over the preservation of the purity of the faith more than they are impelled to face the accumulating and rapidly increasing challenges to faith.

Thus, in the best of cases, they become like someone carrying cold water while waiting for the thirsty person to come to him. They do not require of themselves that they go out to him. They are like someone sheltering securely inside a strong, stormproof building, while showing little concern for those facing hurricanes in their collapsing homes. In the best of cases, they are prepared to receive them if they knock on their door.

The adherents of the second current are enchanted by modernity and by what it produces. They adopt everything it offers without caution or discernment. They engage positively and energetically in dialogue, whatever it may be and wherever it may be found. They approach new ideas, patterns, and philosophies with admiration, even when these are opposed to their Gospel. They wish to reconcile the world with the Gospel easily, and often superficially.

They do not distinguish between the spirit of the world and the spirit of the Gospel. They hasten toward compromise in every discussion or dialogue. They find it easy to interpret the Gospel texts in ways that agree with their own ideas. They are influenced by prevailing patterns of life and wish, with good but naïve intentions, to clothe these patterns with a Christian garment.

Their motives may be pure, and many of them may be sincere in their efforts with intentions free of deceit. But they are captivated more than they should be by the glitter of modernity, by what it produces and establishes in minds and souls. They wish to modernize the faith through it, imagining that by doing so they are “evangelizing” it. It is no surprise, then, if many of them are found to be more influenced by the prevailing culture than by the culture of their faith.

In both currents, one finds those who go too far and harden themselves in one direction or the other, reacting violently toward the followers of the opposing current. The clash between the two sides may reach a dangerous point, threatening the unity of the Church and sowing a spirit of hatred and bitterness among her children.

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Perhaps the most dangerous thing in both groups is that each, in its own way, leans toward extremism in positions built more upon convictions than upon prayerful and tearful love, burning with longing for the salvation of the other side.

They are also driven by a zeal that may perhaps be sincere but motivated by emotionalism rather than by the quiet Spirit of the Lord, who enlightens, traces the straight path, and inspires one to walk in it. Their rigidity prevents them from meeting and engaging in dialogue within an atmosphere of prayer, peace, and love, drawn from their shared supplication for the presence of the Holy Spirit in their midst. Humility is lost—the humility that springs from the joy of encountering the brother “for whom Christ died,” whatever his position may be.

Moreover, the accusations exchanged between the two sides often take on a sharp and harsh tone, using absolute labels such as heretic, fundamentalist, liberal, un-Orthodox, rigid, destructive, and so forth. This creates an atmosphere in which people become unable to clarify their perspectives to one another. Ordinary believers see, within the ecclesial atmosphere, nothing but conflict, attack, criticism, accusation, noise and confusion, to the point that many of them can hardly understand what is happening.

Fear for the faith moves the followers of the first current to such a degree that they may forget that God is present in the midst of His Church. They assume the role of the policeman defending God’s rights—even if, in doing so, they remove God Himself and replace Him with themselves. The followers of the second current are moved by the influence of the ideas of this age, to the point that they almost seem to believe that the Gospel is incomplete and needs to be completed by what human civilization has achieved.

The hesychastic life of prayer, which gives birth to love, remains absent on both sides. Without it, there can be no clear and pure vision. Let us remember that God did not speak to the prophet Elijah in the fire, nor in the storm, but in the gentle breeze. Let us make room for the Lord of the Church to express Himself, and let us not obscure Him by a false zeal that often springs from our passions rather than from our purity.

The immense efforts that were undertaken for the convening of the Great Council in 2016 ended in failure, and so many began calling it the Council of Crete. Yet what happened revealed the great chasm within the Church between the two currents mentioned above. It is the secular mentality that makes some close themselves off to the point of death, while others open themselves up to the point of losing their identity.

Olivier Clément, speaking as an Orthodox Christian, called for “the necessity that our action correspond to our word, that we free it from everything marked by hostility toward others, and that we unleash the Holy Spirit to act in history and restore to it the possibility of openness and creativity.”

He who has ears to hear, let him hear!

Divine Liturgy Variables for Sunday June 28, 2026

RESURRECTIONAL APOLYTIKION IN TONE THREE

Let the heavens rejoice and the earth be glad, for the Lord hath done a mighty act with His own arm. He hath trampled down death by death, and become the first-born from the dead. He hath delivered us from the depths of Hades, granting the world the Great Mercy.

APOLYTIKION OF SS. PETER AND PAUL IN TONE FOUR

O foremost in the ranks of Apostles, and teachers of the world, Peter and Paul, intercede with the Master of all to grant peace unto the world, and to our souls the Great Mercy.

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.

طُروبارة القيامة باللحن الثالث

لِنُفْرِحِ السَّمَاوِيَّاتِ وَتَبْتَهِّجِ الْأَرْضِيَّاتِ، لِأَنَّ الرَّبَّ صَنَعَ عِزًّا بِسَاعِدِهِ، وَوَطِئَ الْمَوْتَ بِالْمَوْتِ، وَصَارَ بِكُرِّ الْأَمْوَاتِ، وَأَنْقَذَنَا مِنْ جَوْفِ الْجَحِيمِ، وَمَنَحَ الْعَالَمَ الرَّحْمَةَ الْعُظْمَى.

طُروبارة القديسين بطرس وبولس باللحن الرابع

أَيُّهَا الْمُتَقَدِّمَانِ فِي كِرَاسِي الرُّسُلِ، وَالْمُعَلِّمَانِ لِلدُّنْيَا، تَشَفَّعَا إِلَى سَيِّدِ الْكُلِّ، أَنْ يَهَبَ السَّلَامَ لِلْعَالَمِ، وَلِنُفُوسِنَا الرَّحْمَةَ الْعُظْمَى.

طُروبارة القديس جاورجيوس باللحن الرابع

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

قِنْدَاقٌ بِاللْحَنِ الثَّانِي

يَا شَفِيعَةَ الْمَسِيحِيِّينَ غَيْرَ الْخَازِنَةِ، الْوَسِيطَةَ لَدَى الْخَالِقِ غَيْرَ الْمَرْدُودَةِ، لَا تُعْرِضِي عَنْ أَصْوَاتِ طَلِبَاتِنَا نَحْنُ الْخَطَّاءَةُ، بَلْ تَدَارِكِينَا بِالْمَعُونَةِ بِمَا أَنْتَكَ صَالِحَةٌ، نَحْنُ الصَّارِخِينَ إِلَيْكَ بِإِيْمَانٍ: بَادِرِي إِلَيْنَا الشَّفَاعَةَ وَأَسْرِعِي فِي الطَّلْبَةِ، يَا وَالِدَةَ الْإِلَهِ، الْمُتَشَفِّعَةَ دَائِمًا بِمُكْرَمِيكَ.



THE EPISTLE

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

The Reading from the Second Epistle of St. Paul to the Corinthians. (11:21-12:9)

Brethren, whatever anyone dares to boast of—I am speaking as a fool—I also dare to boast of that. Are they Hebrews? So am I. Are they Israelites? So am I. Are they descendants of Abraham? So am I. Are they servants of Christ? I am a better one—I am talking like a madman—with far greater labors, far more imprisonments, with countless beatings, and often near death. Five times I have received at the hands of the Jews the forty lashes less one. Three times I have been beaten with rods; once I was stoned. Three times I have been shipwrecked; a night and a day I have been adrift at sea; on frequent journeys, in danger from rivers, danger from robbers, danger from my own people, danger from Gentiles, danger in the city, danger in the wilderness, danger at sea, danger from false brethren; in toil and hardship, through many a sleepless night, in hunger and thirst, often without food, in cold and exposure. And, apart from other things, there is the daily pressure upon me of my anxiety for all the churches. Who is weak, and I am not weak? Who is made to fall, and I am not indignant? If I must boast, I will boast of the things that show my weakness. The God and Father of the Lord Jesus, He Who is blessed forever, knows that I do not lie. At Damascus, the governor under King Aretas guarded the city of Damascus in order to seize me, but I was let down in a basket through a window in the wall, and escaped his hands. I must boast; there is nothing to be gained by it, but I will go on to visions and revelations of the Lord. I know a man in Christ who fourteen years ago was caught up to the third heaven—whether in the body or out of the body I do not know, God knows. And I know that this man was caught up into Paradise—whether in the body or out of the body I do not know, God knows—and he heard things that cannot be told, which man may not utter. On behalf of this man I will boast, but on my own behalf I will not boast, except of my weaknesses. Though if I wish to boast, I shall not be a fool, for I shall be speaking the truth. But I refrain from it, so that no one may think more of me than he sees in me or hears from me. And to keep me from being too elated by the abundance of revelations, a thorn was given me in the flesh, a messenger of Satan, to harass me, to keep me from being too elated. Three times I besought the Lord about this, that it should leave me; but He said to me, “My grace is sufficient for you, for My power is made perfect in weakness.” I will all the more gladly boast of my weaknesses, that the power of Christ may rest upon me .



الرسالة

إلى كلِّ الأرضِ خَرَجَ صَوْتُهُمْ. السَّمَاوَاتُ تُذِيعُ مَجْدَ اللَّهِ.

فَصَلِّ مِنْ رِسَالَةِ الْقَدِيسِ بُولْسِ الرَّسُولِ الثَّانِيَةِ إِلَى كورنثوس.

يا إِخْوَةُ، أَقُولُ هَذَا عَلَى سَبِيلِ الْهَوَانِ كَأَنَّنا قَدْ ضَعُفْنَا. فَالَّذِينَ يَجْرُؤُونَ عَلَيْهِ -وَكَلَامِي كَلَامٌ جَاهِلٍ- أَجْرُؤُ عَلَيْهِ أَنَا أَيْضاً. أَعِبْرَانِيُونَ هُمْ؟ فَأَنَا كَذَلِكَ، أُسْرَائِيلِيُّونَ هُمْ؟ فَأَنَا كَذَلِكَ، أَمِنْ ذُرِّيَّةِ إِبْرَاهِيمَ هُمْ؟ فَأَنَا كَذَلِكَ. أَخْدَامُ الْمَسِيحِ هُمْ؟ أَقُولُ هَذَا كَمُحْتَلِّ الْعَقْلِ فَأَنَا أَفْوَقُهُمْ: أَفْوَقُهُمْ فِي الْمَتَاعِبِ وَتَحْمَلِ الْجَلْدِ وَفِي السُّجُونِ، وَفِي التَّعْرِضِ لِلْمَوْتِ مَرَّاراً. جَلَدَنِي الْيَهُودُ خَمْسَ مَرَّاتٍ أَرْبَعِينَ جَلْدَةً إِلَّا وَاحِدَةً. وَضَرَبْتُ بِالْعِصِيِّ ثَلَاثَ مَرَّاتٍ، وَرُجِمْتُ مَرَّةً وَاحِدَةً، وَانكسرتْ بِي السَّفِينَةُ ثَلَاثَ مَرَّاتٍ، وَقَضَيْتُ يَوْمًا بِنَهَارِهِ وَلَيْلِهِ فِي عَرْضِ الْبَحْرِ، وَكُنْتُ فِي الْأَسْفَارِ مَرَّاتٍ كَثِيرَةً، وَفِي أخطَارِ السُّيُُُولِ، وَفِي أخطَارِ اللَّصُوصِ، وَفِي أخطَارٍ مِنْ جِنْسِي، وَأخطَارٍ مِنْ الْأُمَمِ، وَأخطَارٍ فِي الْمَدِينَةِ، وَأخطَارٍ فِي الْبَرِّيَّةِ، وَأخطَارٍ فِي الْبَحْرِ، وَأخطَارٍ مِنَ الْإِخْوَةِ الْكذَّابِينَ، وَعَانَيْتُ التَّعَبَ وَالكَدَّ وَالْأَسْهَارَ الْكَثِيرَةَ، وَالْجُوعَ وَالْعَطَشَ، وَالْأَصْوَامَ الْكَثِيرَةَ، وَالْبَرْدَ وَالْحَرَّ، وَمَا عَدَا هَذِهِ الَّتِي هِيَ مِنْ خَارِجٍ، مَا يَتَقَاظَمُ عَلَيَّ كُلَّ يَوْمٍ مِنْ تَدْبِيرِ الْأُمُورِ وَمِنْ الْإِهْتِمَامِ بِجَمِيعِ الْكَنَائِسِ. فَمَنْ يَضْعُفُ وَلَا أضعفُ أَنَا؟ أَوْ مَنْ يُشَكِّكُ وَلَا أَحْتَرِّقُ أَنَا؟ إِنْ كَانَ لَا بُدَّ مِنَ الْإِفْتِخَارِ فَإِنِّي أَفْتَحِرُّ بِضعفي. وَيَعْلَمُ اللَّهُ أَبُو رَبِّنَا يَسُوعَ الْمَسِيحَ الْمُبَارَكُ إِلَى الْأَبَدِ أَنِّي لَا أَكْذِبُ. كَانَ عَامِلُ الْمَلِكِ أَرْتَاسَ بَدِمَشْقَ، يَحْرُسُ الْمَدِينَةَ لِيَقْبِضَ عَلَيَّ. فَذَلَيْتُ فِي زَنْبِيلٍ مِنْ كَوَّةٍ عَلَى السُّورِ وَنَجَوْتُ مِنْ يَدَيْهِ. وَإِنْ كَانَ لَا بُدَّ لِي مِنَ الْإِفْتِخَارِ مَعَ أَنَّهُ لَا خَيْرَ فِيهِ، فَأَنْتَقِلُ إِلَى الْكَلَامِ عَلَى رُؤْيِ الرَّبِّ وإِعْلَانَاتِهِ. إِنِّي أَعْرِفُ إِنْسَاناً فِي الْمَسِيحِ مِنْذُ أَرْبَعِ عَشْرَةِ سَنَةٍ اخْتُطِفَ إِلَى السَّمَاءِ الثَّالِثَةِ، أِبَالَجَسَدِ؟ لَا أَعْلَمُ أَمْ بِغَيْرِ الْجَسَدِ؟ لَا أَعْلَمُ، اللَّهُ يَعْلَمُ. وَإِنَّمَا أَعْرِفُ أَنَّ هَذَا الْإِنْسَانَ اخْتُطِفَ إِلَى الْفِرْدُوسِ، أِبَالَجَسَدِ أَمْ بِغَيْرِ الْجَسَدِ لَسْتُ أَعْلَمُ، اللَّهُ يَعْلَمُ، وَهُنَاكَ سَمِعَ كَلِمَاتٍ سِرِّيَّةً لَا يَحِلُّ لِإِنْسَانٍ أَنْ يَنْطِقَ بِهَا. أَمَّا هَذَا الرَّجُلُ فَأَفْتَحِرُّ بِهِ، وَأَمَّا مِنْ جِهَةِ نَفْسِي فَلَا أَفْتَحِرُّ إِلَّا بِأَوْهَانِي. فَإِنِّي لَوْ أَرَدْتُ الْإِفْتِخَارَ لَمَا كُنْتُ جَاهِلاً، لِأَنِّي أَقُولُ الْحَقَّ، لِكَيْ أَتَحَاشَى الْإِفْتِخَارَ لِنَلَّا يَظُنَّ بِي أَحَدٌ فَوْقَ مَا يَرَانِي عَلَيْهِ أَوْ يَسْمَعُهُ مِنِّي. وَلِنَلَّا أَسْتَكْبِرَ بِفِرْطِ الْإِعْلَانَاتِ أُعْطِيتُ شَوْكَةً فِي الْجَسَدِ، مَلَكَ الشَّيْطَانِ لِيَلْطَمَنِي لِنَلَّا أَتَكَبَّرَ. وَلِهَذَا طَلَبْتُ إِلَى الرَّبِّ ثَلَاثَ مَرَّاتٍ أَنْ تُفَارِقَنِي، فَقَالَ لِي: «تَكْفِيكَ نِعْمَتِي. لِأَنَّ قُوَّتِي فِي الضَّعْفِ تَكْمَلُ.» فَبِكُلِّ سُورٍ أَفْتَحِرُّ بِالْحَرِيِّ بِأَوْهَانِي، لِئَسْتَعْرِ فِي قُوَّةِ الْمَسِيحِ.

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

JUNE 2026

Sunday 28—4th Sunday of Matthew

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

July 2026

Wednesday 1

- * The office is closed for Canada Day

Thursday 2—Sunday 5

- * Parish Life Conference at the Sheraton Montreal Airport Hotel, hosted by St. George Orthodox Church.
- * The office and the Church will be closed during the PLC; all church services that weekend will happen at the hotel for us and all Montreal Churches.

Saturday 11

- * 02:00 pm - Arabic courses
- * 04:00 pm - Mother's Group Gathering in the Youth Center
- * 04:00 pm - St. George Children Choir Rehearsal
- * 06:30 pm - Vespers
- * 07:30 pm - Young Adults meeting

Sunday 12—6th Sunday of Matthew

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

Saturday 18

- * 02:00 pm - Arabic courses
- * 04:00 pm - St. George Children Choir Rehearsal
- * 06:30 pm - Vespers
- * 07:30 pm - Young Adults meeting





Prayers Offered for the living

For the Orthodox Servants of God:

Maria; Dahouk; Samar; Robert Kerba; Maila & Steve; André Légaré;
Catherine; Antoine Daoud; Souad Sayegh; Khodor; Suhail Morjaneh;
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.

**Happy Birthday to our beloved Abouna Joseph
God grant you many years!**

Memorials today

Nadia Mkaryous Laham (Newly departed); Yvette Khoury Kassis (9 days)
Lily Elias (9 days); Andrey Kukuev; Madeleine Khoury (1 year)
Lina Osko (10 years); Greta, Fares & Kaissar Khouri
Naim Fattouh; Larry Elias

Our heartfelt sympathies to

The Laham & Abboud families on the loss of Nadia,
Who fell asleep in the Lord on June 25th
&

The Khoury & Kassis families on the loss of Yvette,
who fell asleep in the Lord on June 18th
&

The Elias family on the loss of Lily, who fell asleep in the Lord on June 8th

Churching today

Gregory Kalantzis, son of Louis Kalantzis & Patricia Chammaa

Removal of Crowns “God Crown them with Honor & Glory”

Adam Di Re & Catherine Poirier
&
Elias Zarifoglu & Gayel El-Hage

Baptism today at 1:30 pm

Samuel Ireneaus Gibeault, son of Christian Gibeault & Suzanne Martineau

Congratulations to

Andrew Gjevik and Pascale Freije on the baptism of their daughter
Zoe Maria yesterday



L'ÉPÎTRE

Leur message s'en est allé par toute la terre. Les cieux racontent la gloire de Dieu.

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

Frères, J'ai honte de le dire, nous avons montré de la faiblesse. Cependant, tout ce que peut oser quelqu'un, -je parle en insensé, -moi aussi, je l'ose ! Sont-ils Hébreux ? Moi aussi. Sont-ils Israélites ? Moi aussi. Sont-ils de la postérité d'Abraham ? Moi aussi. Sont-ils ministres de Christ ? -Je parle en homme qui extravague. -Je le suis plus encore : par les travaux, bien plus ; par les coups, bien plus ; par les emprisonnements, bien plus. Souvent en danger de mort, cinq fois j'ai reçu des Juifs quarante coups moins un, trois fois j'ai été battu de verges, une fois j'ai été lapidé, trois fois j'ai fait naufrage, j'ai passé un jour et une nuit dans l'abîme. Fréquemment en voyage, j'ai été en péril sur les fleuves, en péril de la part des brigands, en péril de la part de ceux de ma nation, en péril de la part des païens, en péril dans les villes, en péril dans les déserts, en péril sur la mer, en péril parmi les faux frères. J'ai été dans le travail et dans la peine, exposé à de nombreuses veilles, à la faim et à la soif, à des jeûnes multipliés, au froid et à la nudité. Et, sans parler d'autres choses, je suis assiégé chaque jour par les soucis que me donnent toutes les Églises. Qui est faible, que je ne sois faible ? Qui vient à tomber, que je ne brûle ? S'il faut se glorifier, c'est de ma faiblesse que je me glorifierai ! Dieu, qui est le Père du Seigneur Jésus, et qui est béni éternellement, sait que je ne mens point !... À Damas, le gouverneur du roi Arétas faisait garder la ville des Damascéniens, pour se saisir de moi ; mais on me descendit par une fenêtre, dans une corbeille, le long de la muraille, et j'échappai de leurs mains. Il faut se glorifier... Cela n'est pas bon. J'en viendrai néanmoins à des visions et à des révélations du Seigneur. Je connais un homme en Christ, qui fut, il y a quatorze ans, ravi jusqu'au troisième ciel (si ce fut dans son corps je ne sais, si ce fut hors de son corps je ne sais, Dieu le sait). Et je sais que cet homme (si ce fut dans son corps ou sans son corps je ne sais, Dieu le sait) fut enlevé dans le paradis, et qu'il entendit des paroles ineffables qu'il n'est pas permis à un homme d'exprimer. Je me glorifierai d'un tel homme, mais de moi-même je ne me glorifierai pas, sinon de mes infirmités. Si je voulais me glorifier, je ne serais pas un insensé, car je dirais la vérité ; mais je m'en abstiens, afin que personne n'ait à mon sujet une opinion supérieure à ce qu'il voit en moi ou à ce qu'il entend de moi. Et pour que je ne sois pas enflé d'orgueil, à cause de l'excellence de ces révélations, il m'a été mis une écharde dans la chair, un ange de Satan pour me souffleter et m'empêcher de m'enorgueillir. Trois fois j'ai prié le Seigneur de l'éloigner de moi, et il m'a dit : Ma grâce te suffit, car ma puissance s'accomplit dans la faiblesse. Je me glorifierai donc bien plus volontiers de mes faiblesses, afin que la puissance de Christ repose sur moi.



THE GOSPEL

The Reading from the Holy Gospel according to St. Matthew. (16:13-19)

At that time, when Jesus came into the district of Caesarea Philippi, He asked His Disciples, "Who do men say that the Son of man is?" And they said, "Some say John the Baptist, others say Elijah, and others Jeremiah or one of the prophets." He said to them, "But who do you say that I am?" Simon Peter replied, "You are the Christ, the Son of the living God." And Jesus answered him, "Blessed are you, Simon Bar-Jonah! For flesh and blood has not revealed this to you, but My Father Who is in Heaven. And I tell you, you are Peter, and on this rock I will build my Church, and the gates of hades shall not prevail against it. I will give you the keys of the Kingdom of Heaven, and whatever you bind on earth shall be bound in Heaven, and whatever you loose on earth shall be loosed in Heaven."

الإنجيل

فَصَلِّ شَرِيفٌ مِنْ بَشَارَةِ الْقَدِيسِ مَتَّى الْإِنْجِيلِيِّ الْبَشِيرِ.

في ذلك الزمان، لما جاء يسوع إلى نواحي قيصرية فيلثس سأل تلاميذه قائلاً: مَنْ يَقُولُ النَّاسُ إِنِّي أَنَا ابْنُ الْبَشَرِ؟ فقالوا: قَوْمٌ يَقُولُونَ إِنَّكَ يُوْحَنَّا الْمَعْمَدَانُ، وآخَرُونَ إِنَّكَ إِبِلْيَا، وآخَرُونَ إِنَّكَ أَرْمِيَاءُ، أَوْ وَاحِدٌ مِنَ الْأَنْبِيَاءِ. قَالَ لَهُمْ يَسُوعُ: وَأَنْتُمْ مَنْ تَقُولُونَ إِنِّي هُوَ؟ أَجَابَ سِمْعَانُ بُطْرُسُ قَائِلاً: أَنْتَ الْمَسِيحُ ابْنُ اللَّهِ الْحَيِّ. فَأَجَابَ يَسُوعُ وَقَالَ لَهُ: طُوبَى لَكَ يَا سِمْعَانُ بَنَ يُونَا. فَإِنَّهُ لَيْسَ لَحْمٌ وَلَا دَمٌ كَشَفَ لَكَ هَذَا، لَكِنْ أَبِي الَّذِي فِي السَّمَاوَاتِ. وَأَنَا أَقُولُ لَكَ، أَنْتَ بُطْرُسُ، وَعَلَى هَذِهِ الصَّخْرَةِ سَأَبْنِي كَنِيسَتِي وَأَبْوَابُ الْجَحِيمِ لَنْ تَقْوَى عَلَيْهَا. وَسَأَعْطِيكَ مَفَاتِيحَ مَلَكُوتِ السَّمَاوَاتِ. فَكُلُّ مَا رَبَطْتَهُ عَلَى الْأَرْضِ يَكُونُ مَرْبُوطاً فِي السَّمَاوَاتِ، وَكُلُّ مَا حَلَلْتَهُ عَلَى الْأَرْضِ يَكُونُ مَحْلُولاً فِي السَّمَاوَاتِ.

L'ÉVANGILE

Lecture de l'Évangile selon saint Matthieu

Jésus, étant arrivé dans le territoire de Césarée de Philippe, demanda à ses disciples : « Qui dit-on que je suis, moi, le Fils de l'homme ? » Ils répondirent : « Les uns disent que tu es Jean Baptiste ; les autres, Élie ; les autres, Jérémie, ou l'un des prophètes. » « Et vous, leur dit-il, qui dites-vous que je suis ? » Simon Pierre répondit : « Tu es le Christ, le Fils du Dieu vivant. » Jésus, reprenant la parole, lui dit : « Tu es heureux, Simon, fils de Jonas ; car ce ne sont pas la chair et le sang qui t'ont révélé cela, mais c'est mon Père qui est dans les cieux. Et moi, je te dis que tu es Pierre, et que sur cette pierre je bâtirai mon Église, et que les portes du séjour des morts ne prévaudront point contre elle. Je te donnerai les clefs du royaume des cieux : ce que tu lieras sur la terre sera lié dans les cieux, et ce que tu délieras sur la terre sera délié dans les cieux. »

THE SYNAXARION

Today in the Holy Orthodox Church, we commemorate the holy, glorious, all-laudable and foremost of the Apostles, Peter and Paul.

Verses

Peter, who preached the Cross, died by crucifixion;
And Paul by the sword's cutting, who cut down error.
On the twenty-ninth Peter suffered the Cross and Paul the sword.

Together, they are the patrons and protectors of the Patriarchate of Antioch. Peter was the son of Jonah and the brother of Andrew, the First-called. He was of the Tribe of Simeon from the town of Bethsaida. He was a fisherman and, at first, was called Simon but the Lord was pleased to call him Cephas or Peter: "And when Jesus beheld him, He said, 'Thou art Simon the son of Jonah; thou shalt be called Cephas,' which is by interpretation, a rock" (John 1:42). He was the first of the disciples to clearly express faith in the Lord Jesus saying: "Thou art the Christ, the Son of the living God" (Matthew 16:16). His love for the Lord was great and his faith in the Lord gradually strengthened. When the Lord was brought to trial, Peter denied Him three times but after only one glance into the face of the Lord, Peter's soul was filled with shame and repentance. After the descent of the Holy Spirit, Peter became a fearless and powerful preacher of the Gospel. Peter worked many powerful miracles; he healed the sick, resurrected the dead; the sick were healed even from his shadow. By order of the evil Emperor Nero, Peter was condemned to death in 64 A.D. Installing Linus as Bishop of Rome, counseling and comforting the flock of Christ, Peter proceeded joyfully to his death. Seeing the cross before him, he begged his executioners to crucify him upside down for he considered himself unworthy to die as did his Lord. Thus the great servant of the Great Lord reposed and received the wreath of eternal glory.

Paul was born in Tarsus of the tribe of Benjamin. At first, he was called Saul, studied under Gamaliel, was a Pharisee and a persecutor of Christianity. He was miraculously converted to the Christian Faith by the Lord Himself Who appeared to him on the road to Damascus.

THE SYNAXARION

“Suddenly, a light from heaven flashed about him. And Saul fell to the ground and heard a voice saying to him, “Saul, Saul, why do you persecute Me?” And he said, “Who art Thou, Lord?” And He said, “I am Jesus, Whom you are persecuting” (Acts 9:3-5). Saul was blinded, but regained his sight when he was baptized by the Apostle Ananias. Then he was called Paul and numbered in the service of the great apostles

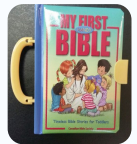
With a fiery zeal, Paul preached the Gospel everywhere from the borders of Arabia to Spain, among the Jews and among the Gentiles. As horrible as his sufferings were, so much more was his superhuman patience. Throughout all the years of his preaching Paul, from day to day, hung as one on a weak thread between life and death. Since he fulfilled all days and nights with labor and suffering for Christ, since he organized the Church in many places and since he attained such a degree of perfection he was able to say: “It is now no longer I that live, but Christ lives in me” (Galatians 2:20). Paul was beheaded in Rome during the reign of Emperor Nero at the same time as the Apostle Peter.

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



“Let the little children come to me, and do not hinder them, for the Kingdom of heaven belongs to such as these.”

Matthew 19:14



CONGRATULATIONS TO

**Zoe Maria Gjevik, daughter of Andrew Gjevik & Pascale Freije
for her baptism on Saturday, June 27th, 2026 at 12:00 pm**

&

**Samuel Gibeault, son of Christian Gibeault & Suzanne Martineau
for his baptism on Sunday, June 28th, at 1:30 pm**

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!

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

حزيران ٢٠٢٦

الأحد ٢٨

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

تموز ٢٠٢٦

الأربعاء ١

- * المكتب مغلق لمناسبة العيد الوطني

الخميس ٢ - الأحد ٥

- * تستضيف كنيسة القديس جاورجيوس: مؤتمر الأسقفية السنوي - أوتيل
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السبت ١١

- * دراسة اللّغة 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 YAM ٧:٣٠ مساءً

الأحد ١٢

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

السبت ١٨

- * 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

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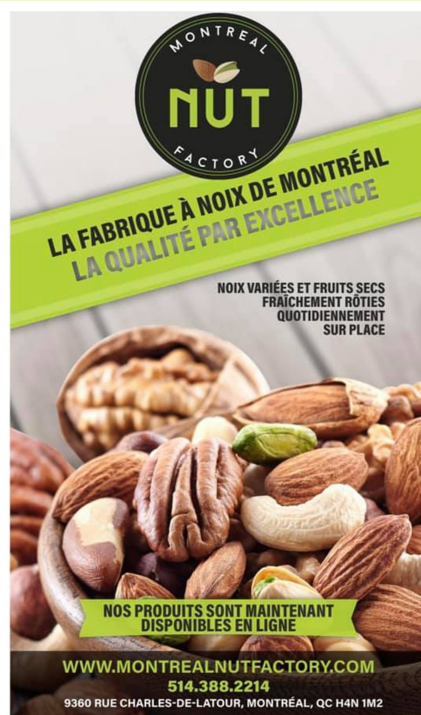
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Sunday, June 28 2026

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July 2nd to 5th at the Sheraton Montreal Airport Hotel

FRIDAY, JULY 3

Church Services - Orthros, Vespers and
Compline

Continental Breakfast - Free for all
registered attendees

Bible Bowl - Cheer on the teams!

Grand Hafli - Dine, Dance, and Dabke feat. Chadie Nadaff

Ticketed Events

Antiochian Women's Luncheon

Antiochian Men's Luncheon

Teen SOYO Luncheon

Y.A.M. Luncheon

SATURDAY, JULY 4

Church Services - Orthros, Divine
Liturgy, Vespers and Compline

Continental Breakfast

Sponsored by the Order of St. Ignatius
Free for all registered attendees

Department Meetings

Christian Education

DMC

Order of St. Ignatius

Oratorical Festival - Cheer on the Orators from your parish

Gala Soiree - Dine and Dance feat. George Thomas Entertainment

SUNDAY, JULY 5

Hierarchical Divine Liturgy

with His Eminence Metropolitan SABA and His Grace Bishop Alexander

Awards Brunch

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