

**DIVINE LITURGY VARIABLES ON SUNDAY, JULY 28, 2024
TONE 4 / EOTHINON 5; FIFTH SUNDAY AFTER PENTECOST
& FIFTH SUNDAY OF MATTHEW**

PROCHORUS, NICANOR, TIMON AND PARMENAS, DEACONS AND APOSTLES OF THE SEVENTY

- *During the Little Entrance, chant the Resurrectional Apolytikion. The Eisodikon (Entrance Hymn) is "O come, let us worship... save us, O Son of God, Who art risen from the dead..." After the Little Entrance, chant these hymns in the following order:*

**RESURRECTIONAL APOLYTIKION
IN TONE FOUR**

أبوليتيكيون القيامة باللحن الرابع

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

إِنَّ تَلْمِيذَاتِ الرَّبِّ تَعَلَّمْنَ مِنَ الْمَلَائِكَةِ الْكَرَزَّةِ بِالْقِيَامَةِ
الْبَهْجِ، وَطَرَحْنَ الْقَضَاءَ الْجَدِّيَّ، وَخَاطَبْنَ الرَّسُلَ
مُفْتَخِرَاتٍ وَقَائِلَاتٍ: سُبِّحَ الْمَوْتُ وَقَامَ الْمَسِيحُ
الْإِلَهُ، وَمَنَحَ الْعَالَمَ الرَّحْمَةَ الْعُظْمَى.

- *Now sing the apolytikion of the patron saint or feast of the temple.*

**KONTAKION OF THE
TRANSFIGURATION IN TONE SEVEN**

القنطاق لتجلي ربنا يسوع المسيح باللحن السابع

Thou wast transfigured on the mount, and Thy Disciples, in so far as they were able, beheld Thy glory, O Christ our God; so that, when they should see Thee crucified, they would remember that all Thy suffering was voluntary, and could declare to all the world that Thou art truly the effulgent Splendor of the Father.

تَجَلَّيْتَ أَيُّهَا الْمَسِيحُ الْإِلَهُ عَلَى الْجَبَلِ، وَحَسَبَمَا
وَسِعَ تَلَامِيذُكَ شَاهِدُوا مَجْدَكَ، حَتَّى عِنْدَمَا يِعَايِنُوكَ
مَضْلُوبًا، يَفْطَنُوا أَنَّ أَلَمَكَ طَوْعًا بِاخْتِيَارِكَ،
وَيُكْرِرُونَ لِلْعَالَمِ أَنَّكَ أَنْتَ بِالْحَقِيقَةِ شِعَاعُ الْآبِ.

**THE EPISTLE
(For the Fifth Sunday after Pentecost)**

الرسالة (الأحد الخامس بعد العنصرة)

*How great are Thy works, O Lord!
In wisdom hast Thou made them all.
Bless the Lord, O my soul.*

**The Reading from the Epistle of St. Paul to
the Romans. (10:1-10)**

Brethren, my heart's desire and prayer to God for Israel is that it may be saved. I bear them witness that they have a zeal for God, but it is not enlightened. For, being ignorant of the righteousness that comes from God, and seeking to establish their own, they did not submit to God's righteousness. For Christ is the end of the law, that everyone who has faith may be justified. Moses writes that the man who

مَا أَعْظَمَ أَعْمَالُكَ يَا رَبُّ، كُلُّهَا بِحِكْمَةٍ صَنَعْتَ.
بَارِكِي يَا نَفْسِي الرَّبَّ.

فَصَلِّ مِنْ رِسَالَةِ الْقَدِيسِ بُولْسِ الرِّسُولِ إِلَى
أَهْلِ رُومِيَّةِ. (١٠:١-١٠)

يَا إِخْوَةَ، إِنَّ مَسْرَّةَ قَلْبِي وَطَلْبَتِي إِلَى اللَّهِ لِأَجْلِ
إِسْرَائِيلَ هِيَ لِلْخَلَّاصِ. لِأَنِّي أَشْهَدُ لَهُمْ أَنَّ لَهُمْ
غَيْرَةَ لِلَّهِ، وَلَكِنْ لَيْسَ حَسَبَ الْمَعْرِفَةِ. لِأَنَّهُمْ إِذْ كَانُوا
يَجْهَلُونَ بَرَّ اللَّهِ، وَيَطْلُبُونَ أَنْ يُثَبِّتُوا بَرَّ أَنْفُسِهِمْ، لَمْ
يَخْضَعُوا لِبَرِّ اللَّهِ. لِأَنَّ غَايَةَ النَّامُوسِ هِيَ الْمَسِيحُ
لِلْبَرِّ لِكُلِّ مَنْ يُؤْمِنُ. لِأَنَّ مُوسَى يَكْتُبُ فِي الْبُرِّ

الذي بِالنَّامُوسِ: «إِنَّ الْإِنْسَانَ الَّذِي يَفْعَلُهَا سَيَحْيَا بِهَا». وَأَمَّا الْبِرُّ الَّذِي بِالْإِيمَانِ فَيَقُولُ هَكَذَا: «لَا تَقُلْ فِي قَلْبِكَ: مَنْ يَصْعَدُ إِلَى السَّمَاءِ؟» أَيْ لِيُحْدِرَ الْمَسِيحَ، أَوْ: «مَنْ يَهْبِطُ إِلَى الْهَوَايَةِ؟» أَيْ لِيُصْعِدَ الْمَسِيحَ مِنَ الْأَمْوَاتِ. لَكِنْ مَاذَا يَقُولُ؟ «الْكَلِمَةُ قَرِيبَةٌ مِنْكَ، فِي فَمِكَ وَفِي قَلْبِكَ»، أَيْ كَلِمَةُ الْإِيمَانِ الَّتِي نَكْرُرُ بِهَا؛ لِأَنَّكَ إِنْ اعْتَرَفْتَ بِفَمِكَ بِالرَّبِّ يَسُوعَ، وَآمَنْتَ بِقَلْبِكَ أَنَّ اللَّهَ أَقَامَهُ مِنَ الْأَمْوَاتِ، خَلَصْتَ. لِأَنَّ الْقَلْبَ يُؤْمَنُ بِهِ لِلْبِرِّ، وَالْفَمَ يُعْتَرَفُ بِهِ لِلْخَلَاصِ.

practices the righteousness which is based on the law shall live by it. But the righteousness based on faith says: Do not say in your heart, "Who will ascend into Heaven?" (that is, to bring Christ down) or "Who will descend into the abyss?" (that is, to bring Christ up from the dead). But what does it say? The word is near you, on your lips and in your heart (that is, the word of faith which we preach); because, if you confess with your lips that Jesus is Lord and believe in your heart that God raised Him from the dead, you will be saved. For man believes with his heart and so is justified, and he confesses with his lips and so is saved.

THE GOSPEL
(For the Fifth Sunday of Matthew)

الإنجيل (للأحد الخامس من متي)

The Reading from the Holy Gospel according to St. Matthew. (8:28-9:1)

فصلٌ شريفٌ من بشارَةِ القديسِ متي الإنجيلي البشيرِ والتلميذِ الطاهرِ. (١:٩-٢٨:٨)

At that time, when Jesus came to the country of the Gergesenes, two demoniacs met Him, coming out of the tombs, so fierce that no one could pass that way. And behold, they cried out, "What have we to do to Thee, O Son of God? Art Thou come here to torment us before the time?" Now a herd of many swine was feeding at some distance from them. And the demons begged Him, "If Thou castest us out, send us away into the herd of swine." And He said to them, "Go." So they came out and went into the swine; and behold, the whole herd rushed down the steep bank into the sea, and perished in the waters. The herdsmen fled, and going into the city they told everything, and what had happened to the demoniacs. And behold, all the city came out to meet Jesus; and when they saw Him, they begged Him to leave their neighborhood. And getting into a boat He crossed over and came to His own city.

في ذلكَ الزمانِ، لَمَّا أتى يَسُوعُ إلى كورَةِ الْجِرْجِسِيِّينَ اسْتَقْبَلَهُ مَجْنُونَانِ خَارِجَانِ مِنَ الْقُبُورِ، شَرِسَانِ جِدًّا، حَتَّى إِنَّهُ لَمْ يَكُنْ أَحَدٌ يَقْدِرُ أَنْ يَجْتَازَ مِنْ تِلْكَ الطَّرِيقِ. فَصَاحَا قَائِلَيْنِ: "مَا لَنَا وَلَكَ يَا يَسُوعُ ابْنَ اللَّهِ؟ أَجِئْتَ إِلَى هَهُنَا قَبْلَ الزَّمَانِ لِنُعَذِّبَنَّا؟" وَكَانَ بَعِيدًا مِنْهُمْ قَطِيعُ خَنَازِيرٍ كَثِيرَةٍ تَرَعَى. فَأَخَذَ الشَّيَاطِينُ يَطْلُبُونَ إِلَيْهِ قَائِلِينَ: "إِنْ كُنْتَ تُخْرِجُنَا، فَأُذِّنْ لَنَا أَنْ نَذْهَبَ إِلَى قَطِيعِ الْخَنَازِيرِ." فَقَالَ لَهُمْ: "اذهبوا." فَخَرَجُوا وَذَهَبُوا إِلَى قَطِيعِ الْخَنَازِيرِ. فَإِذَا بِالْقَطِيعِ كُلِّهِ قَدْ وَثَبَ عَنِ الْجُرْفِ إِلَى الْبَحْرِ وَمَاتَ فِي الْمِيَاهِ. أَمَّا الرُّعَاةُ فَهَرَبُوا وَمَضَوْا إِلَى الْمَدِينَةِ، وَأَخْبَرُوا بِكُلِّ شَيْءٍ وَبِأَمْرِ الْمَجْنُونَيْنِ. فَخَرَجَتِ الْمَدِينَةُ كُلُّهَا لِلِقَاءِ يَسُوعَ. وَلَمَّا رَأَوْهُ، طَلَبُوا إِلَيْهِ أَنْ يَتَحَوَّلَ عَنْ تَحُومِهِمْ. فَدَخَلَ السَّفِينَةَ وَاجْتَازَ وَأَتَى إِلَى مَدِينَتِهِ.

• *The Divine Liturgy of St. John Chrysostom continues as usual.*

THE DISMISSAL	الختم
<p>Priest: May He Who rose from the dead, Christ our true God, through the intercessions of His all-immaculate and all-blameless holy Mother; by the might of the Precious and Life-giving Cross; by the protection of the honorable Bodiless Powers of Heaven; at the supplication of the honorable, glorious Prophet, Forerunner and Baptist John; of the holy, glorious and all-laudable apostles; of our father among the saints, John Chrysostom, archbishop of Constantinople, whose Divine Liturgy we have now celebrated; of the holy, glorious and right-victorious Martyrs; of our venerable and God-bearing Fathers; <i>of saint N., the patron and protector of this holy community</i>; of the holy and righteous ancestors of God, Joachim and Anna; of the holy Apostles and Deacons Prochorus, Nicanor, Timon and Parmenas of the Seventy, whose memory we celebrate today, and of all the saints: have mercy on us and save us, forasmuch as He is good and loveth mankind.</p>	<p>الكاهن: أَيُّهَا الْمَسِيحُ إِلَهُنَا الْحَقِيقِي، يَا مَنْ قَامَ مِنْ بَيْنِ الْأَمْوَاتِ، بِشَفَاعَاتِ أُمَّكَ الْقَدِيسَةِ الْكَلِيَّةِ الطَّهَارَةِ وَالْبَرِيئَةِ مِنْ كُلِّ عَيْبٍ، وَبِقُدْرَةِ الصَّلِيبِ الْكَرِيمِ الْمُحْيِي، وَبَطَلْبَاتِ الْقُوَّاتِ السَّمَاوِيَّةِ الْمُكْرَمَةِ الْعَادِمَةِ الْأَجْسَادِ، وَالنَّبِيِّ الْكَرِيمِ السَّابِقِ الْمَجِيدِ يُوْحَنَّا الْمَعْمَدَانِ، وَالْقَدِيسَيْنِ الْمُشْرَفَيْنِ الرَّسُلِ الْجَدِيرَيْنِ بِكُلِّ مَدِيحٍ، وَأَبِينَا الْجَلِيلِ فِي الْقَدِيسَيْنِ يُوْحَنَّا الذَّهَبِيِّ الْقَمِ رَئِيسِ أَسَاقِفَةِ الْقُسْطَنْطِينِيَّةِ، كَاتِبِ هَذِهِ الْخِدْمَةِ الشَّرِيفَةِ، وَالْقَدِيسَيْنِ الْمَجِيدَيْنِ الشُّهَدَاءِ الْمُتَأَلِّقِينَ بِالظَّفَرِ، وَأَبَائِنَا الْأَبْرَارِ الْمُتَوَشَّحِينَ بِاللَّهِ، وَالْقَدِيسِ (ة) (فُلَانِ، فُلَانَةَ) شَفِيعِ(ة) وَحَامِي(ة) هَذِهِ الرَّعِيَّةِ الْمُقَدَّسَةِ؛ وَالْقَدِيسَيْنِ الصِّدِّيقَيْنِ يُوَاكِيمَ وَحَنَّةَ جَدِّي الْمَسِيحِ إِلَهُنَا؛ وَالْقَدِيسَيْنِ الرَّسُلِ الشَّمَامِسَةِ بَرُوخُورُوسِ وَنِيكَانُورِ وَتِيْمُونِ وَبَرْمِينَاسِ الَّذِينَ مِنْ السَّبْعِينَ، الَّذِينَ نُقِيمُ تَذَكَارَهُمُ الْيَوْمَ، وَجَمِيعِ قَدِيسِيكَ، ارْحَمْنَا وَخَلِّصْنَا بِمَا أَنْتَ صَالِحٌ وَمُحِبٌّ لِلْبَشَرِ.</p>
<p>Priest: Through the prayers of our holy fathers, Lord Jesus Christ our God, have mercy upon us and save us.</p>	<p>الكاهن: بِصَلَوَاتِ آبَائِنَا الْقَدِيسِينَ، أَيُّهَا الرَّبُّ يَسُوعُ الْمَسِيحُ إِلَهُنَا، ارْحَمْنَا وَخَلِّصْنَا.</p>
<p>Choir: Amen.</p>	<p>الجوقة: آمين.</p>
<p>These texts have been prepared by the Department of Liturgics of the Antiochian Archdiocese Portions of the Archdiocesan Service Texts include texts from <i>The Menaion, The Great Horologion, The Pentecostarion, The Octoechos, The Triodion-Holy Week, and The Psalter of the Seventy</i>, which are Copyright © Holy Transfiguration Monastery, Brookline, Massachusetts, and are used with permission. All rights reserved. These works may not be further reproduced, beyond printing out a single copy for personal non-commercial use, without the prior written authorization of Holy Transfiguration Monastery.</p>	

CHURCH OFFICE

- **Anyone wishing to church a child, removal of crowns, have a memorial service, or would like Fr. George to give communion or visit their loved sick ones, should contact the church office ahead of time (905) 731-7210. In case of emergency, call Fr. Georges Mokbel (416) 725-2888**

FIRE ROUTE, HANDICAPPED PARKING, AND PARKING LINES

- Please make sure not to park on the side of the church or in front of the Fire Hydrant, for this is a fire route. Also ensure not to park in the spots designated for handicapped parking. Anyone who parks and does not show a handicap permit on the window will be tagged.

MAINTAINING SILENCE DURING THE SERVICE

- **The congregation is expected to actively participate in worship. However, God's house is a place for reverence and worship, not loud and idle conversations (between each other or on cell phones). Please, turn off cell phones and any other devices when you are attending the Liturgy. If you have a situation that requires you to speak to other parishioners, please do that quietly outside the church or downstairs in the basement.**

TEEN SOYO

- Congratulations to our newly elected TEEN SOYO Board Members...

President: Peter Mokbel

VP: Peter Novratidis

Treasurer: Helena Mokbel

Secretary: Michael Ishac

Social Media: Dima Alzidan

Coordinators: Lucas El Bouri, Mark Moussa and Paul Petro Youth Advisors: Angela Ghazal and Fadi Freiga

If you are interested in joining our Teen SOYO group please contact our Youth Advisors.

Note: members must be between the ages of 13-19 years old.

Angela Ghazal: 416-720-0308

Fadi Freiga: 647-829-6136

- **Kindly Submit your Contribution through the Following Methods: Connect to the Church Website www.stgeorgeto.org Click on Donate**
 - **PayPal, or send your Cheque by Mail to: St. George Antiochian Church, 9116 Bayview Ave, Richmond Hill ON, L4B 3M9**
- Good will come to those who are generous and lend freely, who conduct their affairs with justice.
(Psalm 112:5)

Services at St. George Antiochian Orthodox Church – Toronto.
Month: July 2024

Date	Time	Service
1st Week		
Sunday July 7th 2nd Sunday of Matthew	9:00 a.m.	Orthros
	10:15 a.m.	Divine Liturgy
2nd Week		
Saturday July 13th	4:00 p.m.	Confessions
	5:00 p.m.	Great Vespers
Sunday July 14th Sunday of the Holy Fathers of the 4th Ecumenical Council	9:00 a.m.	Orthros
	10:15 a.m.	Divine Liturgy
3rd Week		
Friday July 19th Glorious Prophet Elias (Elijah)	6:00 p.m.	Festal Orthros
	7:00 p.m.	Divine Liturgy
Saturday July 20th	4:00 p.m.	Confessions
	5:00 p.m.	Great Vespers
Sunday July 21st 4th Sunday of Matthew	9:00 a.m.	Orthros
	10:15 a.m.	Divine Liturgy
4th Week		
Sunday July 28th 5th Sunday of Matthew	9:00 a.m.	Orthros
	10:15 a.m.	Divine Liturgy

Activities at St. George Antiochian Orthodox Church – Toronto.

Month: July 2024

Date	Time	Activity	Location
1st Week			
Thursday 4 th	8:30 – 11:00 pm	Basketball for the Adults	Gym at St. George Centre
July 4 th – 7 th		PLC	Montreal
Friday 5 th	7:30 – 11:30 pm	Families Gathering & Sports	Gym at St. George Centre
Sunday 7 th	After Divine Liturgy	Soccer Tournament Fundraiser	Church Parking Lot
2nd Week			
Thursday 11 th	8:30 – 11:00 pm	Basketball for the Adults	Gym at St. George Centre
Friday 12 th	7:30 – 11:30 pm	Families Gathering & Sports	Gym at St. George Centre
Sunday 14 th	After Divine Liturgy	Soccer Tournament Fundraiser	Church Parking Lot
3rd Week			
Thursday 18 th	8:30 – 11:00 pm	Basketball for the Adults	Gym at St. George Centre
Friday 19 th	7:30 – 11:30 pm	Families Gathering & Sports	Gym at St. George Centre
Saturday 20 th	11:00 – 6:00 pm	Parish Picnic	Bruce Mills Park 3291 Stouffville Rd.
Sunday 21 st	After Divine Liturgy	Soccer Tournament Fundraiser	Church Parking Lot
4th Week			
Thursday 25 th	8:30 – 11:00 pm	Basketball for the Adults	Gym at St. George Centre
Friday 26 th	7:30 – 11:30 pm	Families Gathering & Sports	Gym at St. George Centre
Sunday 28 th	After Divine Liturgy	Soccer Tournament Fundraiser	Church Parking Lot

On the Ministry of the Diaconate, Part Three

By His Eminence Metropolitan Saba (Isper)

His Eminence presents a three-part series about revitalizing the diaconate in our Archdiocese.

Specialized Diaconate Ministry Project for Better Pastoral Ministry

"The deacon assists the hierarch and the priest in conducting prayers and services, and completing pastoral, educational and social work" (Article 95, Chapter VII of the Internal Regulations of the See of Antioch issued by the Holy Synod on April 7, 1983).

Introduction

Whereas urban areas are expanding, and parishioners' residences continue to scatter over wide areas, making the direct presence of the priest in the local community more challenging;

And whereas, the current era is marked by specialization in all fields – scientific, educational, pastoral, and social work, making it more difficult for a single individual to master them all;

And whereas, there is a pressing need for the activation of knowledgeable ecclesiastical pastoral service, with competency in specialized fields;

Whereas traditional pastoral care that once characterized small agricultural communities, predominantly Orthodox in the past, no longer meets the diverse needs of the current society;

Whereas the complexity of contemporary life, on one hand, and the economic situation in general, on the other, no longer allows the Church to establish full-time ministers for all the required pastoral services;

Whereas diverse talents might additionally contribute to various ecclesiastical pastoral services, it is becoming imperative for the Archdiocese to expand the field of volunteer diaconal ministry, especially since many of our young people show willingness and desire to serve their Church in specific areas commensurate with the talent and potential of each of them.

Therefore, we encourage our children to engage in specialized volunteer diaconal service, in accordance with the laws of the Holy Orthodox Christian Church of Antioch and the requirements of our Archdiocese in North America.

Admission Requirements:

- The applicant must be over twenty-five years old.
- The applicant must be a faithful attendee of church services.
- Must have completed (the online) St. Stephen's Certificate Program from the Antiochian House of Studies, or The Word (Al-Kalima) Program in Balamand, or be willing to pursue studies in either program.
- Must have a good reputation, being known for moral and ethical purity.
- Must be married to one woman, not divorced or remarried.
- Must obtain a letter of recommendation from the parish priest attesting to his active ministry, apostolic zeal, and talent in diaconal service (pastoral, educational, and social fields).
- Must obtain a letter recommendation from the Antiochian bishop in his area.
- Must commit to volunteering for six hours of specific service weekly, excluding liturgical services.
- Will commit in writing to not seek ordination to the priesthood in the future.

Duties of the Deacon:

- Assisting the parish priest in conducting weekly services in the parish, the Divine Liturgy on Sundays, feasts and all other church services as needed.
- Performing a specific service or "diakonia," according to his talent and ability, in full coordination with the parish priest, working under his obedience and complying with his instructions.
- The deacon can serve in any of the following areas: educational, pastoral, and all acts of charity as highlighted below:
 - Teaching the parishioners by word and example, and guiding them to the fountains of salvation, in full coordination with the parish priest.
 - Caring for the poor, the orphan, the widow, the disabled, the bereaved, the sick, the imprisoned, and the distressed, in full

coordination with the parish priest and the Archdiocese's charitable societies.

- Caring for children and youth, organizing their meetings, helping to educate them in the faith, securing their readings, and their spiritual and sports activities, in full coordination with the parish priest.
- The deacon shall seek the blessing from his parish priest to be absent from the parish, and from the bishop of the area to be absent from the country.
- The deacon remains in the parish where he was ordained and is not transferred elsewhere except under extraordinary conditions.

في خدمة الشموسية، الجزء الثالث

المتروبوليت سابا (اسبر)

يقدم صاحب السيادة مقالا من ثلاثة أجزاء عن إعادة إحياء خدمة الشموسية في الأبرشية.

من أجل خدمة رعائية أفضل مشروع خدمة الشموسية المتخصصة

"يساعد الشّماس رئيس الكهنة والكاهن في إقامة الصلوات وإتمام العمل الرعائي والتعليمي والاجتماعي" (المادة ٩٥، الفصل السابع من النظام الداخلي للكرسي الأنطاكي الصادر عن المجمع المقدس في ٧ نيسان ١٩٨٣)

تقديم

بما أنّ تَوَسُّع المدن، وتناثر سكن أبناء الرعيّة على مساحات واسعة، بات يخلق تحديات جدّية لحضور الكاهن المباشر في رعيته المحلية،

وبما أنّ تميّز الزمن الحالي بالتخصّصيّة على كلّ الصعد؛ العلميّة والتربويّة والرعاييّة والخدميّة بات يتطلّب تفعيلاً جدّياً للخدمة الرعاييّة الكنسيّة المطلوبة، ودخولها إلى المجال التخصّصي،

وبما أنّ ثمة حاجة ملحة لتفعيل الخدمة الرعاييّة الكنسية المطلوبة، بلياقة في الحقول الاختصاصية،

وحيث أنّ الرعاية التقليديّة التي وسمت، في ما مضى، مجتمعاً زراعياً صغيراً وجلّه أرثوذكسيّ، لم تعد تفي بمتطلبات الرعاية المتنوعة التي يحتاجها المجتمع الحالي،

وحيث أنّ تعقيد الحياة المعاصرة من ناحية، والحالة الاقتصادية بعامة من الناحية الأخرى، يخلق صعوبات أكثر أمام شخص واحد ليقوم بكل الخدمات المطلوبة

باتا لا يسمحان للكنيسة بإقامة خدام متفرّغين لكلّ الخدمات الرعاييّة المطلوبة،

وبما أنّ تنوّع المواهب يوفّر الخدمات الرعائية الكنسية المختلفة وينمّيها، فإنّه باتّ لزاماً على الأبرشيّة أن توسّع مجال الخدمة الشموسيّة التطوعيّة، خاصّة وأنّ الكثير من شبابنا يبدي الاستعداد والرغبة لخدمة كنيسته في مجالات محدّدة تتناسب وموهبة وإمكانية كلّ منهم.

لذلك فإنّنا نشجع أبناءنا على الانخراط في الخدمة الشموسيّة التطوعية المتخصّصة، وفق ما تحدّده قوانين الكنيسة الأنطاكية ومتطلّبات أبرشيتنا في أميركا الشماليّة، وفق الشروط التاليّة:

- أن يكون المتقدّم إلى الشموسة قد أتمّ الخامسة والعشرين.
- أن يكون مؤمناً مواظباً على الصلوات الكنسيّة.
- أن يكون حائزاً على شهادة **St. Stephen's Certificate Program** من بيت الدراسات الأنطاكي، أو برنامج الكلمة في البلمند، أو مستعداً لمتابعة الدراسة في أيّ منهما.
- أن يتمتّع بسيرة حسنة وأخلاق حميدة ومشهود له بهما.
- أن يكون زوج امرأة واحدة، غير مطلق أو حاصل على زواج ثان.
- أن يحصل على شهادة من كاهن الرعية تفيد بنشاطه وغيّره الرسولية وموهبته في خدمة الشموسية (الحقول الرعائية والتعليمية والاجتماعية).
- أن يحصل على تزكية من الأسقف الأنطاكي في منطقتّه.
- أن يتعهد بالتطوع لـ ٦ ساعات لخدمة محدّدة أسبوعياً، عدا الخدمات الليتورجية.
- أن يتعهد خطياً عدم طلبه الدرجة الكهنوتية مستقبلاً.

واجبات الشّماس:

- مساعدة كاهن الرعيّة في إقامة الصلوات التقليديّة في كنيسة الرعيّة والقّداس الإلهي أيام الآحاد والأعياد وسائر الخدم الكنسية.
- القيام بخدمة محدّدة وفق موهبته وقدرته بالتنسيق التامّ مع كاهن الرعيّة الأوّل، والعمل تحت طاعته والالتزام بتوجيهاته.
- يمكن للشّماس الخدمة في أي من المجالات التالية: التعليمي والرعايي وسائر خدمات المحبّة (مناولة العاجزين والمرضى، زيارة المستشفيات، سهرات روحية، خدمات مدارس الأحد والشبيبة على تنوعها، المتزوجون الجدد، الكبار في السن.... إلخ، فعاليات رعائية روحية لأبناء الرعيّة: رحلات، سمينارات، مخيمات، رياضات روحية...) بالتنسيق التامّ مع كاهن الرعيّة.
- تعليم الرعيّة بالكلمة والقُدوة وإرشادها إلى مناهل الخلاص بالتنسيق التامّ مع كاهن الرعيّة.
- الاهتمام بالفقير واليتيم والأرملة والعاجز وافتقاد المريض والسجين والحزين بالتنسيق التامّ مع كاهن الرعيّة والهيئات الخيرية الفاعلة في الأبرشية.
- العناية بالأطفال والشبيبة وتنظيم لقاءاتهم وتأمين قراءاتهم ورياضاتهم الروحية بالتنسيق التامّ مع كاهن الرعيّة.
- يستأذن الشّماس كاهن رعيته من أجل التغيب عن الرعيّة وأسقف المنطقة من أجل التغيب خارج الوطن.
- يبقى الشّماس في رعيته التي يُرسم فيها ولا يُنقل إلى أخرى، إلا في ظروف استثنائية.

St. George Antiochian Orthodox Church Toronto

2024 SOCCER TOURNAMENT

16+

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VENUE

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5300 14th Ave,
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Deadline July 15th 2024

Contact your parish coach or captain

Park Inn By Radisson Toronto-Markham

Hotel rate \$207-\$220+Tax/Night for 2 double beds

Booking deadline August 1st 2024

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For Further Questions Contact Mark or Wissam

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Email: elbouri@ca.ibm.com

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ST. GEORGE TORONTO SOCCER TOURNAMENT FUNDRAISER BBQ

Burger/Hotdog + Drink + Fries - \$15.00

Burger/Hotdog + Drink - \$10.00

📍 Church Parking Lot

🕒 Sundays after Liturgy from June 23-July 28



March 31st, 2024

Dearest Brothers and sisters in Christ,

Subject: Ushering Procedures and protocols

We are pleased to inform you that during its March 26th Meeting, the Parish Council endorsed the new procedures and protocols for ushering. The primary aim of these measures is to update ushering activities and, most importantly, to welcome new volunteers to participate and engage in the church community's life.

As such, we are currently seeking volunteers for the month of April to help with ushering duties and support the process. If you are available during the upcoming weeks, please reach out to me via email or text message at the contact details below. According to the updated protocol, the Head Usher to supervise all ushering activities, along with 4-6 volunteer ushers who will assist the two (2) Parish Council member volunteers.

We welcome new volunteers to serve during our liturgy, however, kindly note that to ensure a fair opportunity for as many parishioners as possible to volunteer, only those whose names have been announced will be serving as ushers. Others are kindly requested to wait for their turn. Thank you for your understanding.

Thank you for your cooperation.

For the Glory of God!

Ra'ed G Dallal

raed_dallal@yahoo.ca

Text: (416) 576-3232

Call: (905) 833-2333

Summary of Duties and Responsibilities

- Arrive early before 9:30am
- Refill Candle supply when required
- Assist with seating when needed
- Maintain order during the service
- Collection offerings
- Ensure order during communion
- Counting collection tray by the appointed Board Members with Head Usher

Responsibilities of head Usher Plus One usher

- Remove old burnt candles in the Candle stand
- Keep the area as clean as possible
- Try to make the area clear; minimize chit chat
- Minimize hazards at the entrance
- No more than \$50 in \$5 and \$10 denominations shall be used as change
- Bring forward the names before beginning of Liturgy

Collection Offering:

Steps for collecting the Offering

- Four ushers line up in rows of two at the back of Church
- At the appointed time, ushers walk forward and stand together in front of the Altar, they will meet Abouna, they will kiss the Cross and proceed with the collection.
- Ushers move in pairs to the left and right pews.
- Once collection is complete, the Head Usher will wait near the front door with the large collection basket;
- All collection baskets are distributed into the large collection basket;
- The two (assigned "usher" board members) will jointly walk up the stairs to deliver money to the church office; these two (2) Ushers shall count the offering and will sign the collection offering spreadsheet that
- Is prepared by Office Manager. At the time of counting the offering, there shall only be two (2) Ushers counting.

Ushers for Communion

- Firm Ushering during communion is the key to success for an orderly movement of people.
- As the two (2) appointed "Ushers" Council Members are counting the collection,
- The other ushers (4) will keep order during communion. An additional Usher is required for the middle row

Collections

- Candle BOX Retrieval
- Normally completed once during the service, second after tray collection
- Head Usher obtains a separate basket (different than the ones for the tray collection);

- In the presence of another Usher; box is open, money poured into the basket;
- Ensure that the candle box is locked after being emptied;
- The two (2) appointed Board Members serving as ushers take the basket up together to deliver and count the offering. They may be assisted by the Treasurer and the vice chair.

Counting of the Offering

- The two (2) assigned "Ushers" Board Member are responsible for counting the offering; must always be present during the counting and depositing into church safe.
- These will be the same Ushers that will sign the collection spreadsheet as prepared by Waddah.
- The Head Usher shall designate an additional usher to assist with the counting should the collection require support.