

***The Self-Ruled Antiochian Orthodox Christian Archdiocese
Of North America***

***The Diocese of Eagle River and the Northwest
Antiochian Orthodox Church of the Annunciation***

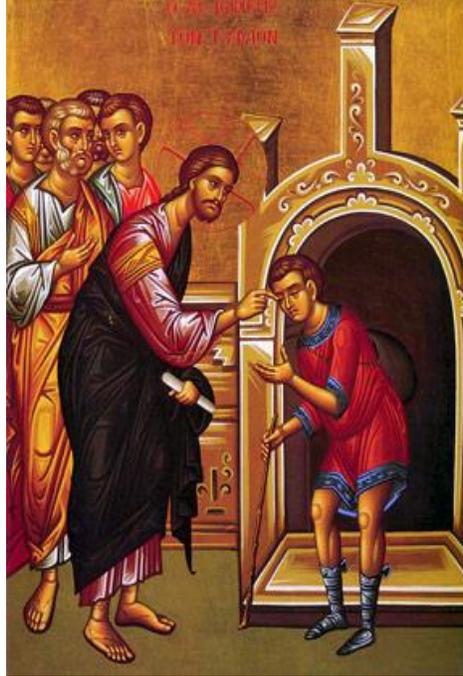
كنيسة البشارة الأرثوذكسية الأنطاكية

3107-40th Street SW, Calgary, AB T3E 3J9

Rev. Fr. George Dahdouh, D.Min. Pastor.

Tel: Home (587) 353-3536, Cell (403) 993-7945

Email: frdahdouh@sbcglobal.net



May 17th, 2015

Sunday of the Blind Man

Weekly Service Schedule: Sunday

Saturday: 6:00 PM Vesper service

Sunday: 9:30 AM Matins Service

10:45 AM Divine Liturgy

Tone 5 Eothinion 8

FIRST ANTIPHON

* Shout with joy to God, all the earth; sing to His Name, give glory to His praises.

Through the intercessions of the Theotokos, O Savior, save us.

* Say to God: How awesome are Thy works; let all the earth worship Thee, and sing to Thee.

(Through the intercessions ...)

* Glory... Both now... (**Through the intercessions ...**)

SECOND ANTIPHON

* May God have mercy upon us, and bless us, and may He cause His face to shine upon us, and have mercy upon us. (**Save us, O Son of God, Who art risen from the dead; who sing to Thee. Alleluia.**)

* That Thy way may be known upon earth, Thy salvation among all nations; let the people give thanks to thee, O God (**Save us, O Son of God...**)

* May God bless us, and may all the ends of the earth fear Him. (**Save us, O Son of God...**)

Glory... Both now... **O, only begotten Son and Word of God...**

THIRD ANTIPHON

* Let God arise, and let His enemies be scattered, and let those who hate Him flee from before His face. (**Christ is risen from the dead, trampling down death by death; and upon those in the tombs, bestowing life!**)

* As smoke vanisheth, so let them vanish; as wax melteth before the fire. (**Christ is risen ...**)

* So let sinners perish at the presence of God, and let the righteous be glad. (**Christ is risen ..**)

* This is the day which the Lord hath made; let us rejoice and be glad therein. (**Christ is risen..**)

THE EISODIKON (ENTRANCE HYMN) OF PASCHA

In the gathering places bless God the Lord, from the springs of Israel. Save us, O Son of God, Who art risen from the dead, who sing to Thee: Alleluia.

- After the Little Entrance (Eisodos), sing these Apolytikia in the following order.

RESURRECTIONAL APOLYTIKION IN TONE FIVE

Let us believers praise and worship the Word; coeternal with the Father and the Spirit, born of the Virgin for our salvation. For, He took pleasure in ascending the Cross in the flesh to suffer death; and to raise the dead by His glorious Resurrection.

(Troparion of the Annunciation- Tone 4):

Today is the beginning of our salvation, and the manifestation of the mystery from the ages; for the Son of God becometh the Son of the Virgin, and Gabriel proclaimeth grace. Wherefore, do we shout with him to the Theotokos: Rejoice, O full of grace! The Lord is with thee.

Kontakion of Pascha:

O Immortal One, when Thou didst descend into the tomb, Thou didst destroy the power of Hades; and Thou didst rise victorious, O Christ God. Thou hast said to the ointment-bearing women: Rejoice! And Thou gavest peace to Thy Disciples, O Bestower of Resurrection to those Who had fallen.

(الأنديفوننا الأولى)

* هَلِّلُوا اللَّهَ يَا جَمِيعَ الْأَرْضِ، رَتِّلُوا لِاسْمِهِ أَعْطَوْا مَجْدًا لِتَسْبِيحَتِهِ (بِشْفَاعَةِ الْوَالِدَةِ الْإِلَهِيِّ . . .)

* قُولُوا لِلَّهِ مَا أَرْهَبُ أَعْمَالِكُ، كُلُّ الْأَرْضِ يَسْجُدُونَ لَكَ وَيَرْتَلُونَ (بِشْفَاعَةِ الْوَالِدَةِ الْإِلَهِيِّ . . .)

* الْمَجْدُ . . . الْآنَ . . . (بِشْفَاعَةِ الْوَالِدَةِ الْإِلَهِيِّ . . .)

(الأنديفوننا الثانية)

* لِيَتَرَأَفَ اللَّهُ عَلَيْنَا وَيُبَارِكُنَا، لِيَضِيَّ وَجْهَهُ عَلَيْنَا وَيَرْحَمَنَا (خَلِّصْنَا يَا بَنَ اللَّهِ . . .)

* لَتَعْرِفْ فِي الْأَرْضِ طَرِيقَكَ وَفِي جَمِيعِ الْأُمَمِ خِلَاصَكَ (خَلِّصْنَا يَا بَنَ اللَّهِ . . .)

* المجد . . . (خلصنا يا بن الله . . .)

* الآن . . . (يا كلمة الله . . .)

(الأنديفوننا الثالثة)

* ليقيم الله وليتبدد جميع أعدائه، ويهرب مبغضوه من أمام وجهه (المسيح قام من بين الأموات ووطئ الموت بالموت، ووهب الحياة للذين في القبور)

* كما يباد الدخان ببادون وكما يذوب الشمع من أمام وجه النار (المسيح قام من بين الأموات . . .)

* كذلك تهلك الخطاة من أمام وجه الله، والصدّيقون يفرحون ويتهللون أمام الله ويتنعمون بالسرور (المسيح قام . . .)

* هذا هو اليوم الذي صنعه الرب، فلنفرح ولنتهلل به (المسيح قام من بين الأموات . . .)

* المجد . . . الآن . . . (المسيح قام من بين الأموات . . .)

الطروباريات:

(للقيامة – باللحن الخامس):

لنستبج نحن المؤمنين ونسجد للكلمة/ المساوي للأب والروح في الأزلية وعدم الابتداء/ المولود من العذراء لخلصنا/ لأنه سرّ بالجسد أن يعلو على الصليب، ويحتمل الموت/ ويُنهض الموتى بقيامته المجيدة.

++اليوم رأس خلاصنا وإعلان السر الذي منذ الدهور، لأن ابن الله يصير ابن البتول، وجبرائيل بالنعمة يبشر. لذلك نحن معه فلنهنف نحو والدة الإله، افرحي أيتها الممتلئة نعمة الرب معك

الفتداق:

ولئن كنت نزلت الى قبر يا من لا يموت، الا أنك درست قوة الجحيم وقمت غالباً أيتها المسيح الإله، وللنساء الحاملات الطيب قلت افرحن، ووهبت رسلك السلام، يا مانح الواقعين القيام.

The Epistle:

Thou, O Lord, shalt keep us and preserve us.

Save me, O Lord, for the godly man hath disappeared.

The Reading from the Acts of the Apostles. (16:16-34)

In those days, as we Apostles were going to the place of prayer, we were met by a slave girl who had a spirit of divination and brought her owners much gain by soothsaying. She followed Paul and us, crying, "These men are servants of the Most High God, who proclaim to you the way of salvation." And this she did for many days. But Paul was annoyed, and turned and said to the spirit, "I charge you in the Name of Jesus Christ to come out of her." And it came out that very hour. But when her owners saw that their hope of gain was gone, they seized Paul and Silas and dragged them into the market place before the rulers; and when they had brought them to the magistrates they said, "These men are Jews and they are disturbing our city. They advocate customs which it is not lawful for us Romans to accept or practice." The crowd joined in attacking them; and the magistrates tore the garments off them and gave orders to beat them with rods. And when they had inflicted many blows upon them, they threw them into prison, charging the jailer to keep them safely. Having received this charge, he put them into the inner prison and fastened their feet in the stocks. But about midnight Paul and Silas were praying and singing hymns to God, and the prisoners were listening to them. And suddenly there was a great earthquake, so that the foundations of the prison were shaken. And immediately all the doors were opened and every one's fetters were unfastened. When the jailer woke and saw that the prison doors were open, he drew his sword and was about to kill himself, supposing that the prisoners had escaped. But Paul cried with a loud voice, "Do not harm yourself, for we are all here." And he called for lights and rushed in, and trembling with fear he fell down before Paul and Silas, and brought them out and said, "Men, what must I do to be saved?" And they said, "Believe in the Lord Jesus, and you will be saved, you and your household." And they spoke the word of the Lord to him and to all that were in his house. And he took them the same hour of the

night, and washed their wounds, and he was baptized at once, with all his family. Then he brought them up into his house, and set food before them; and he rejoiced with all his household that he had believed in God.

الرسالة

الرسالة: أعمال الرسل 16: 16-34

في تلك الأيام، فيما نحن الرسل منطلقون إلى الصلاة، استقبلنا جارية بها روح عرافة، وكانت تُكسب مواليتها كسبا جزيلا بعراقتها. فطفقت تمشي في إثر بولس وإثرنا وتصيح قائلة: هؤلاء الرجال هم عبيدُ الله العليّ وهم يُبشرونكم بطريق الخلاص. وصنعت ذلك أياما كثيرة، فتضجر بولس والتفت إلى الروح وقال: إني أمرُك باسم يسوع المسيح أن تخرج منها، فخرج في تلك الساعة. فلما رأى مواليتها أنه قد خرج رجاء مكسبهم قبضوا على بولس وسيلا وجرّوهما إلى السوق عند الحُكّام، وقدموهما إلى الولاة قائلين: إن هذين الرجلين يُبعلان مدينتنا وهما يهوديان، ويُناديان بعبادات لا يجوز لنا قبولها ولا العمل بها إذ نحن رومانيون. فقام عليهما الجمع معا ومزّق الولاة ثيابهما وأمروا أن يُضربا بالعصي. ولما أثنوهما بالجراح ألقوهما في السجن وأوصوا السجان بأن يحرسهما بضبط. وهو إذ أوصي بمثل تلك الوصية ألقاهما في السجن الداخلي وضبط أرجلهما في المقطرة. وعند نصف الليل كان بولس وسيلا يُصليان ويسبحان الله والمحبوسون يسمعونهما، فحدث بغتة زلزلة عظيمة حتى تزعزت أسس السجن، فانفتحت في الحال الأبواب كلها وانفكّت قيود الجميع. فلما استيقظ السجان ورأى أبواب السجن انها مفتوحة استلّ السيف وهمّ أن يقتل نفسه لظنه أن المحبوسين قد هربوا. فناداه بولس بصوت عال قائلا: لا تعمل بنفسك سوءا فإننا جميعنا ههنا. فطلب مصباحا ووثب إلى داخل وخرّ لبولس وسيلا وهو مرتعد. ثم خرج بهما وقال: يا سيديّ، ماذا ينبغي لي أن أصنع لكي أخلص؟ فقالا: آمن بالرب يسوع المسيح فتخلص أنت وأهل بيتك. وكلماه هو وجميع من في بيته بكلمة الرب. فأخذهما في تلك الساعة من الليل وغسل جراحهما واعتمد من وقته هو وذنوه أجمعون. ثم أصدعهما إلى بيته وقدم لهما مائدة وابتهج مع جميع أهل بيته إذ كان قد آمن بالله.

The Gospel

The Reading from the Holy Gospel according to St. John. (9:1-38)

At that time, when Jesus was passing, He saw a man blind from his birth. And His Disciples asked Him, "Rabbi, who sinned, this man or his parents, that he was born blind?" Jesus answered, "It was not that this man sinned, or his parents, but that the works of God might be made manifest in him. I must work the works of Him Who sent me, while it is day; night comes, when no one can work. As long as I am in the world, I am the light of the world." As He said this, he spat on the ground and made clay of the spittle and anointed the man's eyes with the clay, saying to him, "Go, wash in the pool of Siloam" [which means Sent]. So he went and washed and came back seeing. The neighbors and those who had seen him before as a beggar, said, "Is not this the man who used to sit and beg?" Some said, "It is he"; others said, "No, but he is like him." He said, "I am the man." They said to him, "Then how were your eyes opened?" He answered, "The man called Jesus made clay and anointed my eyes and said to me, 'Go to Siloam and wash'; so I went and washed and received my sight." They said to him, "Where is He?" He said, "I do not know." They brought to the Pharisees the man who had formerly been blind. Now it was a Sabbath day when Jesus made the clay and opened his eyes. The Pharisees again asked him how he had received his sight. And he said to them, "He put clay on my eyes, and I washed, and I see." Some of the Pharisees said, "This man is not from God, for He does not keep the Sabbath." But others said, "How can a man who is a sinner do such signs?" There was a division among them. So they again said to the blind man, "What do you say about Him, since He has opened your eyes?" He said, "He is a prophet." The Jews did not believe that he had been blind and had received his sight, until they called the parents of the man who had received his sight, and asked them, "Is this your son, who you say was born blind? How then does he now see?" His parents answered, "We know that this is our son, and that he was born blind; but how he now sees we do not know, nor do we know who opened his eyes. Ask him; he is of age, he will speak for himself." His

parents said this because they feared the Jews, for the Jews had already agreed that if anyone should confess Him to be Christ, he was to be put out of the synagogue. Therefore his parents said, "He is of age, ask him." So for the second time they called the man who had been blind, and said to him, "Give God the praise; we know that this man is a sinner." He answered, "Whether He is a sinner, I do not know; one thing I know, that though I was blind, now I see." They said to him, "What did He do to you? How did He open your eyes?" He answered them, "I have told you already, and you would not listen. Why do you want to hear it again? Do you too want to become His disciples?" And they reviled him, saying, "You are His disciple, but we are disciples of Moses. We know that God has spoken to Moses, but as for this man, we do not know where He comes from." The man answered, "Why, this is a marvel! You do not know where He comes from, and yet He opened my eyes. We know that God does not listen to sinners, but if anyone is a worshiper of God and does His will, God listens to him. Never since the world began has it been heard that anyone opened the eyes of a man born blind. If this man were not from God, He could do nothing."

They answered him, "You were born in utter sin, and would you teach us?" And they cast him out. Jesus heard that they had cast him out, and having found him He said, "Do you believe in the Son of God?" He answered, "And Who is He, Sir, that I may believe in Him?" Jesus said to him, "You have seen Him, and it is He who speaks to you." He said, "Lord, I believe"; and he worshiped Him.

الإنجيل

الإنجيل: يوحنا ٩: ١-٣٨

في ذلك الزمان فيما يسوع مجتاز رأى إنسانا أعمى منذ مولده. فسأله تلاميذه قائلين: يا رب، من أخطأ أهدأ أم أبواه حتى وُلد أعمى؟ أجاب يسوع: لا هذا أخطأ ولا أبواه، لكن لتظهر أعمال الله فيه. ينبغي لي أن أعمل أعمال الذي أرسلني ما دام نهاراً، يأتي ليل حين لا يستطيع أحد أن يعمل. ما دمتم في العالم فأنا نور العالم. قال هذا وتقل على الأرض وصنع من ثقلته طينا وطلّى بالطين عيني الأعمى وقال له: اذهب واغتسل في بركة سلوام (الذي تفسيره المرسل). فمضى واغتسل وعاد بصيرا. فالجيران والذين كانوا يرونه من قبل أنه كان أعمى قالوا: أليس هذا هو الذي كان يجلس ويستعطي؟ فقال بعضهم: هذا هو، وآخرون قالوا: إنه يشبهه. واما هو فكان يقول: إني أنا هو. فقالوا له: كيف انفتحت عينك؟ أجاب ذلك وقال: إنسان يُقال له يسوع صنع طينا وطلّى عيني، وقال لي اذهب إلى بركة سلوام واغتسل، فمضيت واغتسلت فأبصرت. فقالوا له: أين ذلك؟ فقال لهم: لا أعلم. فأثروا به، أي بالذي كان قبل أعمى، إلى الفريسيين.

وكان حين صنع يسوع الطين وفتح عينيه يوم سبت. فسأله الفريسيون أيضا كيف أبصر، فقال لهم: جعل على عيني طينا ثم اغتسلت فأنا الآن أبصر. فقال قوم من الفريسيين: هذا الإنسان ليس من الله لأنه لا يحفظ السبت. آخرون قالوا: كيف يقدر إنسان خاطئ أن يعمل مثل هذه الآيات؟ فوقع بينهم شقاق. فقالوا أيضا للأعمى: ماذا تقول أنت عنه من حيث إنه فتح عينيك؟ فقال: إنه نبي. ولم يصدق اليهود عنه أنه كان أعمى فأبصر حتى دعوا أبوي الذي أبصر وسألوهما قائلين: أهدأ هو ابكما الذي تقولان انه وُلد أعمى، فكيف أبصر الآن؟ أجابهم أبواه وقالوا: نحن نعلم أن هذا ولدنا وانه وُلد أعمى، وأما كيف أبصر الآن فلا نعلم، أو من فتح عينيه فنحن لا نعلم، هو كامل السن فاسألوه فهو يتكلم عن نفسه. قال أبواه هذا لأنهما كانا يخافان من اليهود لأن اليهود كانوا قد تعاهدوا أنه إن اعترف أحد بأنه المسيح يُخرج من المجمع. فلذلك قال أبواه هو كامل السن فاسألوه. فدعوا ثانياً الإنسان الذي كان أعمى وقالوا له: أعط مجدا لله، فإننا نعلم أن هذا الإنسان خاطئ. فأجاب ذلك وقال: أخاطئ هو لا أعلم، إنما أعلم شيئا واحدا أنني كنت أعمى والآن أنا أبصر. فقالوا له أيضا: ماذا صنع بك؟ كيف فتح عينيك؟ أجابهم قد أخبرتكم فلم تسمعوا، فماذا تريدون أن تسمعوا أيضا؟ أعلّمكم أنتم أيضا تريدون أن تصيروا له تلاميذ؟ فشمتموه وقالوا له: أنت تلميذ ذلك. واما نحن فإنا تلاميذ موسى ونحن نعلم أن الله قد كلم موسى. فأما هذا فلا نعلم من أين هو. أجاب الرجل وقال لهم: إن في هذا عجباً أنكم ما تعلمون من أين هو وقد فتح عيني، ونحن نعلم أن الله لا يسمع للخطاة، ولكن إذا اتقى الله وعمل مشيئته فله يستجيب. منذ الدهر لم يُسمع أن أحدا فتح عيني مولود أعمى. فلو لم يكن هذا من الله لم يقدر أن يفعل شيئا. أجابوه وقالوا له: إنك في الخطايا قد وُلدت بجملتك. أفأنت تعلمنا؟ فأخرجوه خارجا. وسمع يسوع أنهم أخرجوه خارجا، فوجده وقال له: أتؤمن أنت بابن الله؟ فأجاب ذلك وقال: فمن هو يا سيد لأؤمن به؟ فقال له يسوع: قد رأيته، والذي يتكلم معك هو هو. فقال له: قد آمننت يا رب، وسجد له.

MEGALYNARION FOR PASCHA IN TONE ONE

The angel spake to her that is full of grace, saying, O pure Virgin, rejoice; and I say also, Rejoice; for thy Son is risen from the tomb on the third day. Shine, shine, O new Jerusalem; for the glory of the Lord hath risen upon thee. Rejoice and exult now, O Zion, and thou, O pure one, Theotokos, rejoice at the Resurrection of thy Son.

KOINONIKON (COMMUNION HYMN) OF PASCHA IN TONE EIGHT

Receive ye the body of Christ; taste ye the Fountain of immortality.

- Instead of “We have seen the true light,” sing “Christ is Risen” once.

Announcements

Parish General Assembly Announcement

Dear members of the Antiochian Orthodox Church of the Annunciation Christ is risen. Kindly note that the by-annual General Assembly meeting of the parish of our Church will be held on Sunday **May 24, 2015 after the Divine Liturgy. Hope to see you all in the meeting to work together for the best of our Church.**

Secretary of the Parish Council

Ghassan Singer, issued on April 21, 2015

- **Last Day:Annunciation membership drive:** Will continue until **TODAY** May 17th. Only those who filled out the membership form and paid their annual dues and they are in good standing spiritually, will vote at the General Assembly.
- **Nominating Committee:** The Nominating Committee are **Elie Ziadeh and Sam Salloum** (if you like to run for the parish council please see one of them).
- **Memory Eternal:** Today we remember Mr. Philip Zien, may his memory be eternal.
- **Important:General Assembly Reports:** All heads of the different organizations need to write a report for the General Assembly. The Ladies Organization, Sunday school, Youth, the Chairman of the Parish Council, and the choir any other organization.
- **Father is out of town:** In case of emergency call 281/537-1966.
- **Welcome to Fr. Raphael D. Johnston and his Khouryia.**
- **Ancient Faith Radio:** Pease listen to the program on www.ancientfaith.com : *The Grace of God and the non-Orthodox*. www.ancientfaith.com
- **Mother’s Day:** Thank you to all the men who made our Mother’s Day a wonderful celebration.
- **Soul Saturday:** Friday May 29th at 7 PM, we will celebrate the remembrance of all those who passed away with Liturgy.

- **Pentecost is May 31st:** We will have Vespers with the kneeling service after a break at 1:30 PM on Sunday.
- **Nadi/club:** Friday June 5th will be our first Nadi get together. Come join us between 7-10 and play games, visit together and enjoy some coffee.
- **Readers:** If you are interested to read the epistle in Arabic or English, please see Father, Father would like to have only few people to read in both languages and would like to train them on how to read. We will make a schedule of readers.
- **Out-Reach Committee:** Father would like few people to help him in reaching out to our members. If interested please see Father.
- **Food for the Hungry People boxes:** please, bring back the boxes where you put your sacrificial donations for the poor. It is preferable that you cash them and put a check for the poor or cash indicating for the poor.
- **Sponsoring Holy Bread and Coffee Hour:** Father together with the Ladies officers decided: that every family should sponsor a Sunday by offering the Holy Bread and the coffee hour. Coffee Hour does not need to be a full meal, cup cakes, cookies, doughnuts and other simple item or desserts are welcome. Family will prepare the coffee and clean up after the coffee hour. Please sign up. **Father will call you if he doesn't see your name on the signup sheet.**
- **Church Cleaning:** Volunteers are needed to help clean the church. Everyone should take turn in cleaning the church it is all of us responsibility. You may donate towards someone to clean the church.
- **New/Home Blessings & visitations:** Father is available to visit families and bless homes again.
- **New/Graduates:** do you know if any of our young people are graduating high school or the university this year? Please, let Father know so we can honor them properly on June 21.
- **New/Daily Vespers & Bible Study:** Every Wednesday at 7 PM, we will have daily Vespers followed by Bible Study. **Thursday morning Bible Study:** at 11 AM.
- **Hope Mission Calgary:** We are collecting non-perishable canned food and breakfast boxes to help the children of poor families.

Who Serves On The Parish Council? (from the Parish Council Guidebook)

The Model Constitution for parishes in the Antiochian Orthodox Christian Archdiocese of North America provides for a Parish Council that includes the pastor, some lay members who are elected by the parishioners, and some who are appointed by the parish priest. In addition, it is typical for the choir director, church school director, and auxiliary leaders to be full voting members of the council. Appointed committee chairpersons often sit on the council as non-voting participants. Normally, for the purposes of establishing a quorum at meetings, only the elected and appointed members are counted.

Beyond the basic make-up of the Parish Council, thought must be given to the characteristics of those selected to serve on the council. Remembering the sacred duties involved in this ministry, considering the following characteristics are an important part of the development of a productive and effective Parish Council.

- All those nominated to serve on the Parish Council must be approved by the Parish Priest in order for their name to be placed in nomination. This approval will assure all parishioners that the points and principles concerning Parish Council service outlined in this Guidebook and in the Model Parish Constitution apply to each and every candidate.
- Knowledge and understanding of the theology and practices of the Orthodox Church, and the feeling that there is more to learn about the faith. The Parish Council is not the place to teach fundamental theology or to straighten out distorted ideas about the faith. While no one is all knowing, the church member without a good Orthodox Christian understanding will be a hindrance to the effective operation of the Parish Council.
- Good and regular attendance at church services and special programs of the parish and its organizations. The Parish Council is no place for those who have not already established themselves as faithful members. Drafting someone onto the council who does not already demonstrate commitment through their actions will not likely lead to the development of those habits once they become a Parish Council member.
- Those who serve on the council should already be serving the parish in other capacities. Giving of one's own time and talents and resources must precede working on the council to organize the time and talent and resources offered by others in the parish. Can one who gives minimally participate in programs of encouraging true sacrificial and proportional giving (tithing) by others? Can one who gives little of their own time and talent be expected to inspire others to give more freely of their God given gifts?
- Look throughout your parish for the humble, the unselfish, the faithful in attendance, and those who lead and teach by example. Seek out those whose lives emulate Christ and the apostles, but who do not think of themselves as special. Seek the givers of time and resources. Seek those who listen and who possess inner peace. Seek the speakers of few words that seem to resonate in the ears and hearts of others. Seek the quiet non-complainers who would rather work than create controversy. Seek those who find the joy of life in the church and who see the best in others.
- Discuss these characteristics and principles and view them as goals that should be set and worked towards over time.
- Collectively, the Parish Council should reflect the various segments of the parish population in terms of gender, age, and background, both culturally and professionally.
- Consider developing a document which can be given to prospective council members in advance of the Annual Parish Meeting where elections are held. Ask all those who agree to have their names placed in nomination to sign the document indicating the awareness of and their willingness to follow basic member guidelines. This same document should be used by the pastor when considering those he plans to appoint to the Parish Council. Thanks to St. Mark Antiochian Orthodox Church of Irvine, California, for sharing the document, with some modifications, found on the next page which they use when recruiting parishioners as candidates for the council. It can serve as a sample which your parish could modify to reflect the traditions of your community.