

**DIVINE LITURGY VARIABLES FOR THIRD SUNDAY OF PASCHA**  
**SUNDAY, MAY 19; TONE 2 / EOTHINON 4**  
**SUNDAY OF THE MYRRH-BEARING WOMEN,**  
**PIOUS JOSEPH OF ARIMATHAEA & RIGHTEOUS NICODEMUS**

القُداس للأحد الثالث بعد الفصح

حاملات الطيب، يوسف الرامي المتقي، والبار نيقوديموس

VARIOUS ARRANGEMENTS OF "CHRIST IS RISEN"

Arabic ([slow, chant](#)) // English ([slow, chant](#)) // English-Arabic-Greek ([quick, chant](#))  
 English-Greek ([slow, choral](#)) // Arabic ([slow, choral](#))

- *The Priest begins Divine Liturgy with "Blessed is the Kingdom" and the choir responds "Amen." Bearing the Paschal Candle, the Priest then leads the singing of the Paschal Apolytikion and censes the west side of the Altar Table.*

**Priest:** Christ is risen from the dead, trampling down death by death; and upon those in the tombs bestowing life!

**الكاهن:** المسيح قام من بين الأموات، ووطئ الموت بالموت، ووهب الحياة للذين في القبور.

- *The Choir then sings this twice, and the Liturgy continues with the Great Litany.*

**THE FIRST ANTIPHON**

**الأنتيفونا الأولى**

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

**Refrain:** 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. Let it sing a song to Thy Name, O Most High. (**Refrain**)

Glory... Both now... (**Refrain**)

هَلِّلُوا لِلَّهِ يَا جَمِيعَ الْأَرْضِ، رَتِّلُوا لِاسْمِهِ أَعْطُوا مَجْدًا لِتَسْبِيحَتِهِ.

**اللازمة:** بِشَفَاعَاتِ وَالِدَةِ الْإِلَهِي، يَا مُخَلِّصُ خَلِّصْنَا. قُولُوا لِلَّهِ مَا أَرْهَبَ أَعْمَالِكَ، كُلُّ مَنْ فِي الْأَرْضِ يَسْجُدُونَ لَكَ وَيُرْتَلُونَ لِاسْمِكَ أَيُّهَا الْعَلِيِّ. (**اللازمة**)  
 الْمَجْدُ ... الْآنَ وَكُلَّ أَوَانٍ ... (**اللازمة**)

**THE SECOND ANTIPHON**

**الأنتيفونا الثانية**

May God have mercy upon us, and bless us, and may He cause His face to shine upon us, and have mercy upon us.

**Refrain:** 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 peoples give thanks to Thee, O God, let all the peoples give thanks to Thee. (**Refrain**)

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

Glory... Both now... O, only begotten Son and

لِيَتَرَأَفَ اللَّهُ عَلَيْنَا وَيُبَارِكَنَا، وَلْيُضِيءَ بِوَجْهِهِ عَلَيْنَا وَيَرْحَمَنَا.

**اللازمة:** خَلِّصْنَا يَا ابْنَ اللَّهِ، يَا مَنْ قَامَ مِنْ بَيْنِ الْأَمْوَاتِ، لِنُرْتِّلَ لَكَ. هَلِّلُوبِيَا. لِنَعْرِفَ فِي الْأَرْضِ طَرِيقَكَ وَفِي جَمِيعِ الْأُمَمِ خَلَاصَكَ. تَعْتَرِفُ لَكَ الشُّعُوبُ يَا اللَّهُ تَعْتَرِفُ لَكَ. (**اللازمة**)

لِنُبَارِكَنَّكَ اللَّهُ إِلَهَنَا، وَلِنُرْهَبَهُ جَمِيعُ أَقْصَايِ الْأَرْضِ. (**اللازمة**)

Word of God...	المَجْدُ... الآنَ وكُلَّ أوَانٍ... يا كَلِمَةَ اللَّهِ، الإِبْنَ الوَحِيدِ...
<b>THE THIRD ANTIPHON</b>	<b>الأنْتيفونا الثالثة</b>
Let God arise, and let His enemies be scattered, and let them that hate Him flee from before His face. <b>Refrain:</b> 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. ( <b>Refrain</b> ) So let sinners perish at the presence of God, and let the righteous be glad. ( <b>Refrain</b> ) This is the day which the Lord hath made; let us rejoice and be glad therein. ( <b>Refrain</b> )	لِيَقُمْ اللَّهُ وَيَبْذُدَّ جَمِيعَ أَعْدَائِهِ، وَيَهْرُبُ مُبْغِضُوهُ مِنْ أَمَامِ وَجْهِهِ. <b>اللازمة:</b> المَسِيحُ قَامَ مِنْ بَيْنِ الأَمْوَاتِ، وَوَطِئَ المَوْتَ بِالمَوْتِ، وَوَهَبَ الحَيَاةَ لِلذِّينِ فِي القُبُورِ. كما يُبَادُ الدُّخَانُ يُبَادُونَ، وكما يَذُوبُ الشَّمْعُ مِنْ أَمَامِ وَجْهِ النّارِ. ( <b>اللازمة</b> ) كَذَلِكَ تَهْلِكُ الحِطَاةُ مِنْ أَمَامِ وَجْهِ اللَّهِ، وَالصّادِقُونَ يَفْرَحُونَ وَيَتَهَلَّلُونَ أَمَامَ اللَّهِ، وَيَتَنَعَّمُونَ بِالسَّرُورِ. <b>(اللازمة)</b> هَذَا هُوَ اليَوْمُ الَّذِي صَنَعَهُ الرَّبُّ، لِنَفْرَحَ وَنَتَهَلَّلَ بِهِ. <b>(اللازمة)</b>
• After the verses of the Third Antiphon, sing the apolytikion of Thomas Sunday. Then, the following:	
<b>THE EISODIKON (ENTRANCE HYMN) OF PASCHA</b>	<b>إيسودنيكون (ترنيمه الدخول) للفصح</b>
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.	فِي المَجَامِعِ بَارِكُوا اللَّهَ، الرَّبَّ مِنْ يَنَابِيعِ إِسْرَائِيلَ، خَلِّصْنَا يَا ابْنَ اللَّهِ، يَا مَنْ قَامَ مِنْ بَيْنِ الأَمْوَاتِ، لِنُرْتَلَ لَكَ: هَلِلوِيَا.
<b>RESURRECTIONAL APOLYTIKION IN TONE TWO</b>	<b>أبوليتيكيون القيامة باللحن الثاني</b>
When Thou didst submit Thyself unto death, O Thou deathless and immortal One, then Thou didst destroy hades with Thy Godly power. And when Thou didst raise the dead from beneath the earth, all the powers of Heaven did cry aloud unto Thee: O Christ, Thou giver of life, glory to Thee.	عِنْدَمَا انْحَدَرْتَ إِلَى المَوْتِ، أَيُّهَا الحَيَاةُ الَّذِي لَا يَمُوتُ، حِينَئِذٍ أَمَتَّ الجَحِيمَ بِبِرْقِ لاهوتِكَ. وَعِنْدَمَا أَقَمْتَ الأَمْوَاتَ مِنْ تَحْتِ الثَّرَى، صَرَخَ نَحْوَكُ جَمِيعُ القُوَّاتِ السَّمَاوِيِّينَ: أَيُّهَا المَسِيحُ الإِلَهُ، مُعْطِي الحَيَاةِ المَجْدُ لَكَ.
<b>APOLYTIKION OF JOSEPH OF ARIMATHEA IN TONE TWO</b>	<b>أبوليتيكيون للقديس يوسف الرامي باللحن الثاني</b>
The noble Joseph, taking Thine immaculate Body down from the Tree, and having wrapped It in pure linen and spices, laid It for burial in a	إِنَّ يُوْسُفَ المُنْقِي، أَحْدَرَ جَسَدَكَ الطَّاهِرَ مِنَ العُودِ، وَلَفَّهُ بِالسَّبَانِي النَّقِيَّةِ، وَحَنَطَهُ بِالطَّيِّبِ، وَجَهَّرَهُ،

<p>new tomb. But on the third day Thou didst arise, O Lord, granting to the world Great Mercy.</p>	<p>وَأَضَجَعَهُ فِي قَبْرِ جَدِيدٍ. لَكِنَّكَ قُمْتَ لِثَلَاثَةِ أَيَّامٍ، يَا رَبُّ، مَانِحاً الْعَالَمَ الرَّحْمَةَ الْعُظْمَى.</p>
<p><b>APOLYTIKION OF THE MYRRH-BEARING WOMEN IN TONE TWO</b></p>	<p><b>أبوليتيكيون حاملات الطيب بالحن الثاني</b></p>
<p>Unto the myrrh-bearing women did the Angel cry out as he stood by the grave: Myrrh-oils are meet for the dead, but Christ hath proved to be a stranger to corruption. But cry out: The Lord is risen, granting to the world Great Mercy.</p>	<p>إِنَّ الْمَلَكَ قَدْ حَضَرَ عِنْدَ الْقَبْرِ، قَائِلاً لِلنِّسْوَةِ الْحَامِلَاتِ الطَّيِّبِ: أَمَّا الطَّيِّبُ فَهُوَ لَائِقٌ بِالْأَمْوَاتِ، وَأَمَّا الْمَسِيحُ، فَقَدْ ظَهَرَ غَرِيباً مِنَ الْفَسَادِ. لَكِنْ اصْرُخْنَ قَائِلَاتٍ: قَدْ قَامَ الرَّبُّ، مَانِحاً الْعَالَمَ الرَّحْمَةَ الْعُظْمَى.</p>
<p>• Now sing the apolytikion of the patron saint or feast of the temple.</p>	
<p><b>KONTAKION OF PASCHA IN TONE EIGHT</b></p>	<p><b>القنطاق الفصح بالحن الثامن</b></p>
<p>Though Thou didst descend into the grave, O Immortal One, yet didst Thou destroy the power of Hades, and didst arise as victor, O Christ God, calling to the myrrh-bearing women, Rejoice, and giving peace unto Thine Apostles, O Thou Who dost grant resurrection to the fallen.</p>	<p>وَلَيْنَ كُنْتَ نَزَلْتَ إِلَى قَبْرِ يَا مَنْ لَا يَمُوتُ، إِلَّا أَنْكَ دَرَسْتَ قُوَّةَ الْجَحِيمِ، وَقُمْتَ غَالِباً أَيُّهَا الْمَسِيحُ الْإِلَهَ، وَلِلنِّسْوَةِ حَامِلَاتِ الطَّيِّبِ قُلْتَ "افْرَحْنَ"، وَلِرُسُلِكَ وَهَبْتَ السَّلَامَ، يَا مَانِحَ الْوَاقِعِينَ الْقِيَامَ.</p>
<p><b>THE EPISTLE (For the Third Sunday of Pascha)</b></p>	<p><b>الرسالة (للأحد الثالث بعد الفصح)</b></p>
<p><i>The Lord is my strength and my song. With chastisement has the Lord chastened me.</i>  <b>The Reading from the Acts of the Holy Apostles. (6:1-7)</b>  In those days, when the number of the disciples was multiplying, the Hellenists murmured against the Hebrews because their widows were neglected in the daily ministry. And the twelve summoned the multitude of the disciples and said: "It is not right that we should forsake the word of God to serve tables. Therefore, brethren, pick out from among you seven men of good report, full of the Spirit and of wisdom, whom we may appoint to this duty. And we will devote ourselves to prayer and to the ministry of the word." And the saying pleased the whole multitude, and they chose Stephen, a man full of faith and of the Holy Spirit, and Philip, and</p>	<p>قُوَّتِي وَتَسْبَحْتِي الرَّبُّ. أَدَباً أَدَّبَنِي الرَّبُّ. فَصَلِّ مِنْ أَعْمَالِ الرُّسُلِ الْقُدَيْسِينَ الْأَطْهَارِ. (٧-١:٦)  في تلك الأيام، لما تكاثرت التلاميذ، حدثت تذمُّرٌ من اليونانيين على العبرانيين بأن أراملهم كُنَّ يُهْمَلْنَ في الخِدْمَةِ اليَوْمِيَّةِ. فَدَعَا الْإِثْنَا عَشَرَ جُمُهورَ التَّلَامِيذِ وَقَالُوا: "لَا يَحْسُنُ أَنْ نَتْرَكَ نَحْنُ كَلِمَةَ اللَّهِ وَنَحْدُمَ الْمَوَائِدَ. فانتخبوا أيُّها الإخوة مِنكُمْ سَبْعَةَ رِجَالٍ، مَشْهُوداً لَهُمْ بِالْفَضْلِ، مُمْتَلِئِينَ مِنَ الرُّوحِ الْقُدْسِ وَالْحِكْمَةِ، فَتَقِيمُهُمْ عَلَى هَذِهِ الْحَاجَةِ. وَنُؤَاظِبُ نَحْنُ عَلَى الصَّلَاةِ وَخِدْمَةِ الْكَلِمَةِ." فَحَسَّنَ الْكَلَامُ لَدَى جَمِيعِ الْجُمُهورِ. فَاخْتَارُوا إِسْتِفَانُوسَ، رَجُلًا مُمْتَلئًا مِنَ الْإِيمَانِ وَالرُّوحِ الْقُدْسِ، وَفِيلِيبَسَ</p>

Próchoros, and Nikánor, and Tímon, and Parmenás, and Nikólaos a proselyte of Antioch. These they set before the apostles, and they prayed and laid their hands upon them. And the word of God increased; and the number of the disciples multiplied in Jerusalem exceedingly, and a great company of the priests were obedient to the faith.

وَبِرُوحُورُسَ وَنِيكَانُورَ وَتِيمُنَ وَبَرْمِنَاسَ وَنِيْقُولَاوُسَ  
دَخِيلاً أَنْطَاكِيَاً. وَأَقَامُوهُمْ أَمَامَ الرُّسُلِ. فَصَلُّوا  
وَوَضَعُوا عَلَيْهِمُ الْأَيْدِي. وَكَانَتْ كَلِمَةُ اللَّهِ تَنْمُو،  
وَعَدَدُ التَّلَامِيذِ يَتَكَثَّرُ فِي أُورُشَلِيمَ جِدًّا. وَكَانَ جَمْعٌ  
كَثِيرٌ مِنَ الْكَهَنَةِ يُطِيعُونَ الْإِيمَانَ.

**THE GOSPEL**  
**(For the Third Sunday of Pascha)**

**الإنجيل (للأحد الثالث بعد الفصح)**

**The Reading from the Holy Gospel  
according to St. Mark. (15:43-16:8)**

**فصلٌ شريفٌ من بشارَةِ القديسِ مَرْقُسَ الإنجيليِّ  
البشِيرِ والتلميذِ الطاهرِ. (١٥:٤٣ - ٨:١٦)**

At that time, Joseph of Arimathea, a respected member of the council, who was also himself looking for the Kingdom of God, took courage and went to Pilate, and asked for the body of Jesus. And Pilate wondered if He were already dead; and summoning the centurion, he asked him whether Jesus was already dead. And when he learned from the centurion that He was dead, he granted the body to Joseph. And he bought a linen shroud, and taking Him down, wrapped Him in the linen shroud, and laid Him in a tomb, which had been hewn out of the rock; and he rolled a stone against the door of the tomb. Mary Magdalene and Mary the mother of Joses saw where He was laid. And when the Sabbath was past, Mary Magdalene, and Mary the mother of James, and Salome, bought spices, so that they might go and anoint Jesus. And very early in the morning, on the first day of the week, they came to the tomb at the rising of the sun. And they were saying to one another, "Who will roll away the stone for us from the door of the tomb?" And looking up, they saw that the stone was rolled back – it was very large. And entering the tomb, they saw a young man sitting on the right side, dressed in a long white robe; and they were amazed. And he said to them, "Do not be amazed; you seek Jesus of Nazareth, Who was crucified. He is risen; He is not here; see the place where they laid Him. But go, tell His disciples and Peter that He is going

في ذلكَ الزمانِ، جاءَ يوسُفُ الذي مِنَ الرّامةِ، مُشِيرٌ  
تَقِيٌّ، وَكَانَ هُوَ أَيْضاً مُنْتَظِراً مَلَكُوتَ اللَّهِ. فَاجْتَرَأَ  
وَدَخَلَ عَلَى بِيلاطُسَ وَطَلَبَ جَسَدَ يَسُوعَ. فَاسْتَعْرَبَ  
بِيلاطُسُ أَنَّهُ قَدْ مَاتَ هَكَذَا سَرِيعاً. وَاسْتَدْعَى قَائِدَ  
الْمِنَةِ وَسَأَلَهُ هَلْ لَهُ زَمَانٌ قَدْ مَاتَ. وَلَمَّا عَرَفَ مِنَ  
القَائِدِ، وَهَبَ الجَسَدَ لِيوسُفَ. فَاشْتَرَى كَتَّاناً، وَأَنْزَلَهُ،  
وَلَفَّهُ فِي الكَتَّانِ، وَوَضَعَهُ فِي قَبْرِ كَانَ مَنْحُوتاً فِي  
صَخْرَةٍ، وَدَخَرَ حَجَراً عَلَى بابِ القَبْرِ. وَكَانَتْ مَرْيَمُ  
المَجْدَلِيَّةُ وَمَرْيَمُ أُمُّ يوسَى تَنْظُرانِ أَيْنَ وَضِعَ. وَلَمَّا  
انْقَضَى السَّبْتُ، اشْتَرَتْ مَرْيَمُ المَجْدَلِيَّةُ وَمَرْيَمُ أُمُّ  
يَعْقُوبَ وَسالِومَةَ حَنُوطاً لِيَأْتِيَنَّ وَيُدْهَنَّهُ. وَبَكَرْنَ جِدًّا  
فِي أوَّلِ الأُسبُوعِ وَأَتَيْنَ القَبْرَ وَقَدْ طَلَعَتِ الشَّمْسُ.  
وَكَنَّ يَقُلْنَ فِيمَا بَيْنَهُنَّ "مَنْ يُدَحْرُجُ لَنَا الحَجَرَ عَنِ  
بابِ القَبْرِ؟" فَتَطَلَّعْنَ، فَرَأَيْنَ الحَجَرَ قَدْ دُحِرَجَ، لِأَنَّهُ  
كَانَ عَظِيماً جِدًّا. فَلَمَّا دَخَلْنَ القَبْرَ، رَأَيْنَ شَاباً جالِساً  
عَنِ اليمِينِ، لابساً حُلَّةً بَيْضاءَ، فاندَهَلْنَ. فَقَالَ لَهُنَّ:  
"لا تَنْدَهَلْنَ. أَنْتَنَّ تَطْلُبْنَ يَسُوعَ الناصِرِيَّ المَصْلُوبَ.  
قَدْ قامَ، لَيْسَ هُوَ هَهُنَا. هُوَذَا المَوْضِعُ الذي وَضَعُوهُ  
فِيهِ. فَادْهَبْنَ وَقُلْنَ لِتَلَامِيذِهِ وَلِبَطْرُسَ إِنَّهُ يَسْبِقُكُمْ إِلَى

<p>before you to Galilee; there you will see Him, as He told you.” And they went out quickly and fled from the tomb; for trembling and astonishment had come upon them; and they said nothing to anyone, for they were afraid.</p>	<p>الْجَلِيلِ، هُنَاكَ تَرَوْنَهُ كَمَا قَالَ لَكُمْ. " فَخَرَجْنَ سَرِيعًا وَفَرَرْنَ مِنَ الْقَبْرِ وَقَدْ أَخَذَتْهُنَّ الرِّعْدَةُ وَالذَّهْشُ. وَلَمْ يَقُلْنَ لِأَحَدٍ شَيْئًا لِأَنَّهِنَّ كُنَّ خَائِفَاتٍ.</p>
<p><b>MEGALYNARION FOR PASCHA IN TONE ONE</b></p>	<p><b>تعظيمه عيد الفصح بالحن الأول</b></p>
<p><i>The Angel cried unto her that is full of grace: O pure Virgin, rejoice, and again I say, rejoice; for thy Son hath arisen from the grave on the third day.</i> Shine, shine, O new Jerusalem, for the glory of the Lord hath arisen upon thee; dance now and be glad, O Zion, and do thou exult, O pure Theotokos, in the arising of Him Whom thou didst bear.</p>	<p>إِنَّ الْمَلَائِكَةَ تَقَوَّوْهُ نَحْوَ الْمُنْعَمِ عَلَيْهَا: أَيُّهَا الْعَذْرَاءُ النَّقِيَّةُ أَفْرَحِي، وَأَيْضًا أَقُولُ أَفْرَحِي، لِأَنَّ ابْنَكَ قَدْ قَامَ مِنَ الْقَبْرِ فِي الْيَوْمِ الثَّالِثِ. إِسْتَتِيرِي اسْتَتِيرِي يَا أورشليم الجديدة، لِأَنَّ مَجْدَ الرَّبِّ قَدْ أَشْرَقَ عَلَيْكَ، أَفْرَحِي الْآنَ وَتَهَلَّلِي يَا صِهْيُون، وَأَنْتِ يَا نَقِيَّةُ يَا وَالِدَةَ الْإِلَهِ، إِطْرَبِي بِقِيَامَةِ وَادِكَ.</p>
<p><b>KOINONIKON (COMMUNION HYMN) OF PASCHA IN TONE EIGHT</b></p>	<p><b>كينونيكون ( ترنيمه المناولة ) للفصح بالحن الثامن</b></p>
<p>Receive ye the body of Christ; taste ye the Fountain of immortality.</p>	<p>جَسَدَ الْمَسِيحِ خُذُوا، وَالْيَنْبُوعَ الَّذِي لَا يَمُوتُ ذُوقُوا.</p>
<p>• Instead of “We have seen the true light,” sing “Christ is Risen” ONCE.</p>	
<p><b>THE DISMISSAL</b></p>	<p><b>الختم</b></p>
<p><b>Priest:</b> 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; <b>of the Pious Joseph of Arimathaea,</b></p>	<p><b>الكاهن:</b> أَيُّهَا الْمَسِيحُ الْهُنَا الْحَقِيقِيُّ، يَا مَنْ قَامَ مِنْ بَيْنِ الْأَمْوَاتِ، بِشَفَاعَاتِ أُمَّكَ الْكَلْبِيَّةِ الطَّهَارَةِ وَالْبَرِيَّةِ مِنْ كُلِّ عَيْبٍ؛ وَبِقُدْرَةِ الصَّلِيبِ الْكَرِيمِ الْمُحْيِي؛ وَبِطَلْبَاتِ الْقُوَّاتِ السَّمَاوِيَّةِ الْمُكْرَمَةِ الْعَادِمَةِ الْأَجْسَادِ؛ وَالنَّبِيِّ الْكَرِيمِ السَّابِقِ الْمَجِيدِ يُوْحَنَّا الْمَعْمَدَانِ؛ وَالْقَدِيسَيْنِ الْمُشْرَفَيْنِ الرُّسُلِ الْجَدِيرَيْنِ بِكُلِّ مَدِيحٍ؛ وَأَبِينَا الْجَلِيلِ فِي الْقَدِيسِينَ يُوحَنَّا الذَّهَبِيِّ الْقَمِّ رَئِيسِ أَسَاقِفَةِ الْقُسْطَنْطِينِيَّةِ، كَاتِبِ هَذِهِ الْخِدْمَةِ الشَّرِيفَةِ، وَالْقَدِيسِينَ الْمَجِيدِينَ الشُّهَدَاءِ الْمُتَأَلِّقِينَ بِالظَّفَرِ؛ وَأَبَائِنَا الْأَبْرَارِ الْمُتَوَشِّحِينَ بِاللَّهِ؛ وَالْقَدِيسِ (ة) (فُلَانِ، فُلَانَةَ) شَفِيعِ(ة) وَحَامِي(ة) هَذِهِ الرَّعِيَّةِ الْمُقَدَّسَةِ؛ وَالْقَدِيسِينَ الصِّدِّيقِينَ جَدِّي الْمَسِيحِ</p>

<p><b>Righteous Nicodemus and the holy Myrrh-bearing Women</b>, 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>الإله، و يواكيمَ وحنّة؛ والقديسين يوسفَ الراميّ ونيقوديموسَ البّارِ وحاملاتِ الطيب، الذين نُقيمُ تذكّارَهُمُ اليَومَ، وجميعِ قديسيك، إرحمنا وخلصنا بما أنّك صالحٌ ومُحبٌّ للبشر.</p>
<p><b>Priest:</b> Christ is risen from the dead, trampling down death by death, and upon those in the tombs...</p>	<p>الكاهن: المسيحُ قامَ من بين الأموات، ووطىء الموتَ بالموت، ووهبَ الحياة...</p>
<p><b>People:</b> ...bestowing life!</p>	<p>الجوقة: ... للذين في القبور.</p>
<p>NOTE: This ending for the remainder of Bright Season matches what is provided in <i>The Liturgikon</i> (fourth edition, p. 14).</p>	
<p><i>These texts have been prepared by the Department of Liturgics of the Antiochian Archdiocese</i>  Portions of the Archdiocesan Service Texts include texts from <i>The Menaion</i>, <i>The Great Horologion</i>, <i>The Pentecostarion</i>, <i>The Octoechos</i>, <i>The Triodion-Holy Week</i>, and <i>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>	

ANNIVERSARY OR OUR DEPARTED FOR THIS SUNDAY

<u>DAY</u>	<u>NAME OF THE DEPARTED</u>	<u>ANNIVERSARY</u>
14	Jamal Zabaneh	17
14	Wallace Assaf	41
14	Khazni Joubran	31
15	Chafic Elfar	11
16	Salim Besharat	6
16	Adel Ernest Younes	14
16	Ruth Jean Edwards	19
17	Salim Dejaiji	2
17	Salim Abdallah	2
17	Claire Margaret Haddad	8
18	Robert Alexander Younes	10
19	Harry Daher	65
19	Virginia Curea	18

- **Please**, pray for the health of the following parishioners: Ellen, Robert, Alex, Sam, Elias, Nassar, George, Nina, Sonia, George, Beshara, Irene, Nadia, Christine, Toni, George, Helena, Rami and Maien.

MEMORIAL

- A memorial service for **Souheil Cheikh** offered by his daughter **Joelle Cheikh** and his grandson **Matthew Badine**. May his memory be eternal!
- **10 years memorial service** for **Robert Younes** offered by his daughter **Samia Younes-Levine** and family. May his memory be eternal!
- **19 years memorial service** for **Ruth Edwards** offered by her God-daughter and the Younes family. May her memory be eternal!

ETERNAL LIGHTS

- **May 19:** In loving memory of **Adel Younes** from his family.
- **May 19:** In loving memory of **Robert Younes** from his daughter **Samia Younes-Levine**.
- **June 9:** In loving memory of **Ernest Younes** from his family.

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.**

### **GRADUATES 2024**

- The Sunday school would like to acknowledge all our graduates with a special edition newsletter. If your child is graduating from elementary, high school or university, please send their picture and the school they are going to [orthodoxchristianeducation@gmail.com](mailto:orthodoxchristianeducation@gmail.com) no later than May 27<sup>th</sup>.

### **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.

### **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](http://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: May 2024**

<b>Date</b>	<b>Time</b>	<b>Service</b>
<b>2<sup>nd</sup> Week</b>		
<b>Thursday</b> May 9 <sup>th</sup> <b>Theotokos of the Life-Giving Spring</b>	6:00 p.m.	Festal Orthros
	7:00 p.m.	Divine Liturgy
<b>Saturday</b> May 11 <sup>th</sup>	4:00 p.m.	Confessions
	5:00 p.m.	Great Vespers
<b>Sunday</b> May 12 <sup>th</sup> <b>Thomas Sunday</b>	9:00 a.m.	Orthros
	10:15 a.m.	Divine Liturgy
<b>3<sup>rd</sup> Week</b>		
<b>Wednesday</b> May 15 <sup>th</sup>	7:00 pm	Daily Vespers
<b>Saturday</b> May 18 <sup>th</sup>	4:00 p.m.	Confessions
	5:00 p.m.	Great Vespers
<b>Sunday</b> May 19 <sup>th</sup> <b>Sunday of the Myrrh-Bearing Women</b>	9:00 a.m.	Orthros
	10:15 a.m.	Divine Liturgy
<b>4<sup>th</sup> Week</b>		
<b>Tuesday</b> May 21 <sup>st</sup> <b>St. Constantine and Helen</b>	6:00 p.m.	Festal Orthros
	7:00 p.m.	Divine Liturgy
<b>Saturday</b> May 25 <sup>th</sup>	4:00 p.m.	Confessions
	5:00 p.m.	Great Vespers
<b>Sunday</b> May 26 <sup>th</sup> <b>Sunday of the Paralytic</b>	9:00 a.m.	Orthros
	10:15 a.m.	Divine Liturgy
<b>5<sup>th</sup> Week</b>		
<b>Tuesday</b> May 28 <sup>th</sup> <b>Mid-Pentecost</b>	6:00 p.m.	Orthros
	7:00 p.m.	Divine Liturgy

**Activities at St. George Antiochian Orthodox Church – Toronto.**  
**Month: May 2024**

<b>Date</b>	<b>Time</b>	<b>Activity</b>	<b>Location</b>
<b>2<sup>nd</sup> Week</b>			
Thursday 9 <sup>th</sup>	8:30 – 11:00 pm	Basketball for the Adults	Gym at St. George Centre
Friday 10 <sup>th</sup>	7:30 – 11:30 pm	Families Gathering & Sports	Gym at St. George Centre
Saturday 11 <sup>th</sup>	6:00 – 8:00 pm	YAM Bible Study	Church Basement
Sunday 12 <sup>th</sup>	After Communion	Sunday School	Church Basement
	12:30 – 1:30 pm	Bible Study for Teens	Library Room
<b>3<sup>rd</sup> Week</b>			
Thursday 16 <sup>th</sup>	8:30 – 11:00 pm	Basketball for the Adults	Gym at St. George Centre
Friday 17 <sup>th</sup>	7:00 – 8:30 pm	Byzantine Music Class	Church Basement
	7:30 – 11:30 pm	Families Gathering & Sports	Gym at St. George Centre
	9:00 – 9:30 pm	“Know your Church” for Teens	Gym at St. George Centre
Sunday 19 <sup>th</sup>	After Communion	Sunday School	Church Basement
	12:30 – 1:30 pm	Bible Study for Teens	Library Room
	1:00 – 2:00 pm	Antiochian Women General Meeting & Elections	Church Balcony
<b>4<sup>th</sup> Week</b>			
Thursday 23 <sup>rd</sup>	8:30 – 11:00 pm	Basketball for the Adults	Gym at St. George Centre
Friday 24 <sup>th</sup>	7:00 – 8:30 pm	Byzantine Music Class	Church Basement
	7:30 – 11:30 pm	Families Gathering & Sports	Gym at St. George Centre
Sunday 26 <sup>th</sup>	After Communion	Sunday School	Church Basement
	12:30 – 1:30 pm	Bible Study for Teens	Library Room
<b>5<sup>th</sup> Week</b>			
Thursday 30 <sup>th</sup>	8:30 – 11 pm	Basketball for the Adults	Gym at St. George Centre
Friday 31 <sup>st</sup>	7:00 – 8:30 pm	Byzantine Music Class	Church Basement
	7:30 – 11:30 pm	Families Gathering & Sports	Gym at St. George Centre
	9:00 – 9:30 pm	“Know your Church” for Teens	Gym at St. George Centre

March 31<sup>st</sup>, 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](mailto:raed_dallal@yahoo.ca)

Text: (416) 576-3232

Call: (905) 833-2333

CHRISTIAN EDUCATION CONFERENCE  
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June 6-9, 2024

**Speakers**



**FR. MAXIMOS CONSTAS, KEYNOTE**



**FR. STEPHEN  
DE YOUNG**



**FR. NICHOLAS  
LONG**



Hosted by: Antiochian Orthodox Christian Education Ministry

At: Antiochian Village Conference & Retreat Center

To Register:

<https://registration.antiochianvillage.org/OCEC2024>

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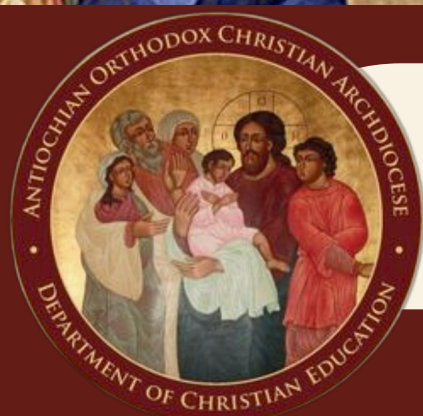
**FR. NICHOLAS  
LONG**



The Antiochian Village  
Conference & Retreat Center  
Bolivar, PA [www.antiochianvillage.org](http://www.antiochianvillage.org)

Register online

<https://registration.antiochianvillage.org/OCEC2024>



### 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.

## **What is the Goal?**

*By Metropolitan Saba (Isper)*

During Holy Week, ecclesiastical media reported news of the ordination of a liturgical deaconess in one of the churches in Zimbabwe, Africa, affiliated with the Orthodox Patriarchate of Alexandria. I won't delve into the subject of ordaining a deaconess. That's a matter I'll leave to theologians and synods, for now. In this article, I'll simply raise some questions stemming from this event. Such an event requires Orthodox consensus, as any ecclesiastical action outside Orthodox consensus and unanimity poses a danger and leads to undesirable consequences. How much more so a matter as sensitive as this, especially at this time, would be considered a step towards the ordination of women to the priesthood.

There is no doubt that a deep and faithful study of the Christian heritage, especially the Orthodox one, and the pastoral needs required by the Church in today's world, is urgently needed for this topic. However, resorting to individual decisions remains more dangerous than any step its proponents might perceive as beneficial to the Church. Theological studies require scientific honesty and objectivity, not manipulation of information to serve personal agendas. Here, the role of the pure saints, not just scholars and researchers, is highlighted, lest we negate what we have been saying for centuries, that theology is the experience of God's presence, not just rational or philosophical thinking.

My deliberations stem from a concern for Orthodox unity, which I see in danger due to the absence of dialogue among the churches and the spread of individualism within them, to the point where the fear of following the footsteps of Protestant-type individualism is imminent. May God protect us from replacing Orthodox unity with an Orthodox union.

The existence of deaconesses in the early Church needs further clarification. Our historical information does not confirm that all churches witnessed the service of deaconesses, but rather some, especially large churches and in major cities. Moreover, the distinction between the service of deaconesses and the service of widows also needs further exploration. Our available information



indicates that the service of deaconesses included several aspects, such as guarding and overseeing the women's section in the church; according to the social custom in the past, women and men each stood in designated areas of the nave. Also, deaconesses assisted women in baptisms, such as anointing their bodies with oil. Furthermore, deaconesses may have been responsible for teaching women, but not all scholars agree on this. In the fourth service, based on the social tradition of the past, deaconesses accompanied women when they needed to meet with the bishop, as it was forbidden for a bishop to meet with a woman alone.

There came a time when this ministry fell into disuse in the Church. We do not know the exact reasons for its disappearance. Don't we need studies to show the reasons why? Don't we need to clarify its fields of service before adopting it in our churches? Is its acceptance consistent with Orthodox tradition and understanding of the ordained priesthood? Can it be limited to educational service and service of love in all its forms? What are the boundaries between this ministry and the ministry of the faithful (laity)? What are the motives behind giving it a liturgical role? Why is this role necessary?

If this type of service is authentic, should we demand it, and does the Church really need it? To what extent do we demand it as influenced by humanistic and feminist movements? What is motivating the Church to activate its pastoral service: theological thought or worldly thought? How does the Church respond to the faith, moral, and humanitarian challenges facing today's societies? On what basis does the Church build its pastoral programs, social or theological?

Moreso, what is the effect of accepting deaconesses and female priests in non-Orthodox churches that have adopted this phenomenon? Has this acceptance increased their spiritual and numerical growth, or the opposite? Is accepting deaconesses a first step towards accepting priestesses? What would be the effect of having male and female priests on the spiritual and theological concept of the priesthood? To what extent does this contribute to the secularization or degeneration of the priesthood and considering it a religious function? What is the psychological effect of having both sexes around the Holy Table?

Where will the Orthodox Church end up if each church continues to adopt what it deems appropriate without consulting and agreeing among all Orthodox churches? Where is the collective spirit that distinguishes Orthodoxy? What about the unity of the Faith? And what will unite Orthodox Churches if practices without unanimous agreement begin to appear here and there?

Do those who applaud the emergence of deaconesses think about the future of Orthodox unity? How do we know if we are allowing the Holy Spirit to work and create new talents? How do we know if we are limiting It within the framework of our limited thinking? Are we submitting It to our personal desires and visions?

I won't add any more questions here, although they would be necessary if we truly want to be honest, faithful, and pure in every work we do in the Church. The pain from what is happening stifles me.

I hope that some of these questions encourage a few sincere, honest, and humble persons to pause before proceeding with individualism that increases divisions and creates new schisms.

## ما الهدف؟

المتروبوليت سابا (اسبر)

نقلت لنا وسائل الإعلام الكنسية في الأسبوع العظيم الماضي خبر رسامة شماسة ليتورجية في إحدى كنائس زيمبابوي، إفريقيا التابعة لبطريركية الإسكندرية الأرثوذكسية. لن أناقش موضوع رسامة امرأة شماسة. هذا أمر أتركه الآن للاهوتيين والمجامع الكنسية. يكفي في هذا المقال أن أثير بعض أسئلة انطلاقاً من هذا الحدث. فحدث كهذا يحتاج إلى توافق أرثوذكسي، لأن أي تحرك كنسي خارجاً عن التوافق والإجماع الأرثوذكسيين يشكل خطراً ويقود إلى ما لا تحمد عقباه. فكيف بمسألة ذات حساسية بالغة كهذه، خاصة في هذا التوقيت، ستعتبر خطوة نحو كهنوت المرأة.

لا شك في أن الدراسة المعمقة والأمانة للتراث المسيحي، الأرثوذكسي خاصة، وللحاجات الرعائية المطلوبة من الكنيسة في عالم اليوم، ضرورة ماسة. لكن اللجوء إلى قرارات فردية يبقى أخطر من أي خطوة يظن أصحابها بها خيراً على الكنيسة. كما أن الدراسات اللاهوتية تحتاج إلى أمانة وموضوعية علمية، لا تطويها للمعلومات باتجاه خدمة المشيئة والرغبة الذاتية. وهنا يبرز دور القديسين الأنقياء لا العلماء والدارسين فقط، وإلا نكون قد ألغينا ما نقوله منذ قرون بأن اللاهوت هو خبرة عشرة الله لا مجرد تفكير عقلائي أو فلسفي.

أنطلق في مسألتني من منطلق الحرص على الوحدة الأرثوذكسية التي أراها في خطر يتعاضم بسبب غياب الحوار بين الكنائس، وتفشي الروح الفردية فيها، حتى باتت الخوف من السير على خطى الفردية البروتستانتية وارداً. وقانا الله من استبدال الوحدة الأرثوذكسية باتحاد أرثوذكسي.

القول بوجود الشماسات في الكنيسة الأولى يحتاج إلى توضيح أكثر. فما لدينا من معلومات تاريخية لا يؤكد أن جميع الكنائس شهدت خدمة الشماسات، بل بعضها، خاصة الكنائس الكبيرة، وفي المدن الكبرى. كما إن التمييز بين خدمة الشماسات وخدمة الأرامل يحتاج بدوره إلى بحث معمق. وما يتوفر لدينا من معلومات يفيد بأن خدمة الشماسات اشتملت على عدة أمور، كحراسة قسم النساء في الكنيسة والسهر عليه؛ بحسب العرف الاجتماعي آنذاك كانت النساء تقفن في مكان مخصص لهن والرجال

كذلك الأمر. كذلك كانت الشماسة تساعد النساء في إتمام خدمة معموديتهن، مثل دهن جسد المرأة بالزيت في أثناء إتمام معموديتها. كذلك تهتم الشماسات بتعليم النساء، وهذه خدمة لا يجمع عليها كل الدارسين؟ أما الخدمة الرابعة فناشئة عن التقليد الاجتماعي آنذاك، فالشماسة كانت ترافق المرأة عندما تحتاج إلى اجتماع بالأسقف، إذ كان يحظر على الأسقف أن يقابل امرأة لوحده.

أتى وقت زالت هذه الخدمة من الكنيسة. لا نعرف بالضبط أسباب زوالها. ألا نحتاج إلى دراسات تبين أسباب زوالها؟ أسنا بحاجة إلى تبيان حقول خدمتها قبل أن نتبناها في كنائسنا؟ هل قبولها يتوافق مع التقليد الأرثوذكسي والفهم الأرثوذكسي للكهنوت؟ هل يمكن أن تقتصر على الخدمة التعليمية وخدمة المحبة بكافة أشكالها؟ ما هي الحدود الفاصلة والمتقاطعة بين هذه الخدمة وخدمة المؤمنين (العلمانيين)؟ ما الدوافع الكامنة وراء منحها دورا ليتورجيا؟ وما الضرورة إلى ذلك؟

إلى أي حد نطالب بهذه الخدمة لأنها أصيلة، وهل الكنيسة بحاجة إليها حقاً؟ وإلى أي حد نطالب بها تأثراً بالحركات الإنسانية والنسوية؟ من الذي يحرك الكنيسة إلى تفعيل خدمتها الرعائية: الفكر اللاهوتي أم الفكر الدهري؟ كيف تجاوب الكنيسة على التحديات الإيمانية والأخلاقية والإنسانية التي تواجهها مجتمعات اليوم؟ وعلى أي أساس تبني الكنيسة برامجها الرعائية: على أساس اجتماعي أم لاهوتي؟

ثمة أمر آخر مهم أيضاً. ما هو تأثير قبول الشماسات والكاهنات في الكنائس الأخرى التي اعتمدت هذه الظاهرة؟ هل زاد هذا الأمر في نموها الروحي والعددي، أم العكس؟ هل يعتبر قبول الشماسة خطوة أولى نحو الوصول إلى الكاهنة؟ ما تأثير وجود كهنة نساء ورجال على المفهوم الروحي واللاهوتي للكهنوت؟ إلى أي حد يساهم هذا الأمر في علمنة أو دهرنة الكهنوت واعتباره وظيفة دينية؟ ما هو التأثير السيكولوجي لوجود الجنسين سوياً حول المائدة المقدسة؟

إلى أين ستصل الكنيسة الأرثوذكسية إذا ما استمرت كل كنيسة في اعتماد ما تراه مناسباً دون التشاور والتوافق بين الكنائس الأرثوذكسية مجتمعة؟ أين الروح الجمعية التي تميز الأرثوذكسية؟ ماذا عن وحدة الإيمان؟ وما الذي يجمع الكنائس الأرثوذكسية إذا بدأت الممارسات التي لا توافق عليها في الظهور هنا وهناك؟

الذين يهللون لظهور الشماسة أتراهم يفكرون في مستقبل الوحدة الأرثوذكسية؟ كيف  
نفسح المجال للروح القدس كي يعمل ويخلق مواهب جديدة؟ ومتى نغلق عليه ضمن  
إطار محدودية تفكيرنا؟ ومتى نطوعه لرغباتنا ورؤانا؟

لن أزيد من أسئلة أخرى كثيرة لا بد منها إذا ما أردنا حقا أن نكون صادقين وأمناء  
وأنقياء في كل عمل نقوم به في الكنيسة. فالألم الناجم عما يجري يلجمني.

أرجو أن يشجع بعضا من هذه الأسئلة بضعة مخلصين أمناء ومتواضعين إلى التوقف  
عندها قبل المضي في فردية تزيد الشقاكات وقد تودي بنا إلى انشقاكات جديدة.