

DIVINE LITURGY VARIABLES ON SUNDAY, JULY 14, 2024

TONE 2 / EOTHINON 3

SUNDAY OF THE HOLY FATHERS OF FOURTH ECUMENICAL COUNCIL

APOSTLE AQUILA OF THE SEVENTY; JOSEPH THE CONFESSOR, ARCHBISHOP OF THESSALONICA

- *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 TWO	أبوليتيكيون القيامة باللحن الثاني
When Thou didst submit Thyself unto death, O Thou deathless and immortal One, then Thou didst destroy hell 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 الْمَوْتِ، أَيُّهَا الْحَيَاةُ الَّذِي لَا يَمُوتُ، حِينَئِذٍ أَمَتَّ الْجَحِيمَ بِبَرَقِ لَاهُوتِكَ. وَعِنْدَمَا أَقَمْتَ الْأَمْوَاتَ مِنْ تَحْتِ الثَّرَى، صَرَخَ نَحْوَكُ جَمِيعُ الْقُوَّاتِ السَّمَاوِيِّينَ: أَيُّهَا الْمَسِيحُ الْإِلَهَ، مُعْطِي الْحَيَاةِ الْمَجْدُ لَكَ.
APOLYTIKION OF THE HOLY FATHERS IN TONE EIGHT	أبوليتيكيون لأحد الآباء القديسين باللحن الثامن
Thou, O Christ, art our God of exceeding praise Who didst establish our Holy Fathers as luminous stars upon earth, and through them didst guide us unto the true Faith, O most merciful One, glory to Thee.	أَنْتَ أَيُّهَا الْمَسِيحُ إِلَهُنَا الْفَائِقُ التَّسْبِيحِ، يَا مَنْ أَسَسْتَ آبَاءَنَا الْقَدِيسِينَ عَلَى الْأَرْضِ كَوَاكِبَ لَامِعَةٍ، وَبِهِمْ هَدَيْتَنَا جَمِيعاً إِلَى الْإِيمَانِ الْحَقِيقِيِّ، يَا جَزِيلَ الرَّحْمَةِ الْمَجْدُ لَكَ.
• <i>Now sing the apolytikion of the patron saint or feast of the temple.</i>	
ORDINARY KONTAKION IN TONE TWO	قِنْدَاقٍ بِاللْحَنِ الثَّانِي
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.	يَا شَفِيعَةَ الْمَسِيحِيِّينَ غَيْرِ الْخَازِيَةِ، الْوَسِيطَةَ لَدَى الْخَالِقِ غَيْرِ الْمَرْدُودَةِ، لَا تُعْرِضِي عَنِ أَصْوَاتِ طَلِبَاتِنَا نَحْنُ الْخَطَاةَ، بَلْ تَدَارِكِينَا بِالْمَعُونَةِ بِمَا أَنْتَ صَالِحَةٌ، نَحْنُ الصَّارِحِينَ إِلَيْكَ بِإِيمَانٍ: بَادِرِي إِلَى الشَّفَاعَةِ وَأُسْرِعِي فِي الطَّلِبَةِ، يَا وَالِدَةَ الْإِلَهَ، الْمُتَشَفِّعَةَ دَائِماً بِمُكْرَمِيكَ.
THE EPISTLE (For the Holy Fathers)	الرسالة (لأحد الآباء القديسين)
<i>Be glad in the Lord, and rejoice, O ye righteous. Blessed are those whose iniquities are forgiven!</i> The Reading from the Epistle of St. Paul to St. Titus. (3:8-15)	<i>إَفْرَحُوا بِالرَّبِّ وَابْتَهَجُوا يَا أَيُّهَا الصِّدِّيقُونَ. طُوبَى لِلَّذِينَ غُفِرَتْ ذُنُوبُهُمْ. فَصَلِّ مِنْ رِسَالَةِ الْقَدِيسِ بُولْسِ الرَّسُولِ إِلَى تَيْطُسَ.</i>

Titus, my son, faithful is the saying, and concerning these things I desire you to affirm confidently, that those who have believed in God may be thoughtful of how to preside in honorable occupations. These things are good and profitable to men. But avoid foolish disputes, and genealogies, and contentions, and controversies about the Law; for they are unprofitable and vain. A man who is a heretic after the first and second admonition reject, knowing that such a one is subverted, and sins, being self-condemned. When I send Artemas to you, or Tychicós, give diligence to come to me to Nicopolis; for I have determined to winter there. Set forward Zenas the lawyer and Apollos on their journey diligently, that they may be lacking in nothing. And let our people also learn how to preside in honorable occupations, so as to help in cases of urgent need, that they should not be unfruitful. All who are with me salute you. Salute those who love us in the faith. Grace be with you all. Amen.

يا ولدي تيطس، صادقة هي الكلمة وإياها أريد أن تُقرّر حتى يهتمّ الذين آمنوا بالله في القيام بالأعمال الحسنة، فهذه هي الأعمال الحسنة والنافعة. أما المباحثات الهديانية والأنساب والخصومات والمماحكات الناموسية فاجتنبها، فإنها غير نافعة وباطلة. ورجل البدعة بعد الإنذار مرة وأخرى أعرض عنه. عالماً أن من هو كذلك قد اعتسف، وهو في الخطيئة يقضي بنفسه على نفسه. ومتى أرسلت إليك أرتيماس أو تيكيكس، فبادر أن تأتيني إلى نيكوبوليس لأنني قد عزمت أن أشتي هناك. أما زيناس معلم الناموس وأبلوس، فاجتهد أن تشيعهما متأهبين لئلا يعوزهما شيء. وليتعلم ذونا أن يقوموا بالأعمال الصالحة للحاجات الضرورية حتى لا يكونوا غير مثمرين. يسلم عليك جميع الذين معي، سلم على الذين يحبوننا في الإيمان، النعمة معكم أجمعين. آمين.

THE GOSPEL (For the Holy Fathers)

الإنجيل (لأحد الآباء القديسين)

The Reading from the Holy Gospel according to St. Matthew. (5:14-19)

فصل شريف من بشارة القديس متى الإنجيلي
البشير والتلميذ الطاهر.

The Lord said to His Disciples: “You are the light of the world. A city set on a hill cannot be hid. Nor do men light a lamp and put it under a bushel, but on a stand, and it gives light to all in the house. Let your light so shine before men, that they may see your good works and give glory to your Father Who is in heaven. Think not that I have come to abolish the law and the prophets; I have come not to abolish them, but to fulfill them. For truly, I say to you, until heaven and earth pass away, not an iota, not a dot, will pass from the law until all is accomplished. Whoever then relaxes one of the least of these commandments, and teaches men

قال الرب لتلاميذه، أنتم نور العالم، لا يمكن أن تخفي مدينة واقعة على جبل. ولا يوقد سراج ويوضع تحت المكيال، لكن على المنارة ليضيء لجميع الذين في البيت. هكذا فليضي نوركم قدام الناس ليروا أعمالكم الصالحة، ويمجدوا أبائكم الذي في السماوات. لا تظنوا أنني أتيت لأحلّ الناموس والأنبياء، إنني لم آت لأحلّ لكن لأتمم. الحق أقول لكم، إنّه إلى أن تزول السماء والأرض، لا يزول حرف واحد أو نقطة واحدة من الناموس حتى يتم الكل. فكل من يحلّ واحدة من هذه الوصايا

<p>so, shall be called least in the kingdom of heaven; but he who does them and teaches them shall be called great in the kingdom of heaven.”</p>	<p>الصِّغَارِ وَيُعَلِّمُ النَّاسَ هَكَذَا، فَإِنَّهُ يُدْعَى صَغِيرًا فِي مَلَكُوتِ السَّمَاوَاتِ؛ وَأَمَّا الَّذِي يَعْمَلُ وَيُعَلِّمُ، فَهَذَا يُدْعَى عَظِيمًا فِي مَلَكُوتِ السَّمَاوَاتِ.</p>
<p>• <i>The Divine Liturgy of St. John Chrysostom continues as usual.</i></p>	
<p>THE DISMISSAL</p>	<p>الخَتْم</p>
<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—especially the 630 of the Fourth Ecumenical Council whom we commemorate today—<i>of Saint N., the patron and protector of this holy community</i>; of the holy and righteous ancestors of God, Joachim and Anna, 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 الْكَلِيَّةِ الطَّهَارَةِ وَالْبَرِيَّةِ مِنْ كُلِّ عَيْبٍ؛ وَبِقُدْرَةِ الصَّلِيبِ الْكَرِيمِ الْمُخْيِي؛ وَبِطَلِبَاتِ الْقُوَّاتِ السَّمَاوِيَّةِ الْمُكَرَّمَةِ الْعَادِمَةِ الْأَجْسَادِ؛ وَالنَّبِيِّ الْكَرِيمِ السَّابِقِ الْمَجِيدِ يُوْحَنَّا الْمَعْمَدَانَ؛ وَالْقَدِيسَيْنِ الْمُشْرَفَيْنِ الرَّسُلِ الْجَدِيرَيْنِ بِكُلِّ مَدِيحٍ؛ وَأَبِينَا الْجَلِيلِ فِي الْقَدِيسِينَ يُوْحَنَّا الذَّهَبِيِّ الْقَمِ رَئِيسِ أَسَاقِفَةِ الْقُسْطَنْطِينِيَّةِ، كَاتِبِ هَذِهِ الْخِدْمَةِ الشَّرِيفَةِ، وَالْقَدِيسِينَ الْمَجِيدِينَ الشُّهَدَاءِ الْمُتَأَلِّقِينَ بِالظَّفَرِ؛ وَأَبَائِنَا الْأَبْرَارِ الْمُتَوَشِّحِينَ بِاللَّهِ - خَاصَّةً الْأَبَاءِ الْقَدِيسِينَ ال ٦٣٠ الْمُجْتَمِعِينَ فِي الْمَجْمَعِ الْمَسْكُونِيِّ الرَّابِعِ فِي خَلْقِيدُونِيَا، الَّذِينَ نُقِيمُ تَذَكَارَهُمُ الْيَوْمَ - وَالْقَدِيسِ (سَـة) (فُلَانِ، فُلَانَةَ) شَفِيعِ (سَـة) وَحَامِي (سَـة) هَذِهِ الرَّعِيَّةِ الْمُقَدَّسَةِ؛ وَالْقَدِيسِينَ الصِّدِّيقِينَ جَدِّي الْمَسِيحِ الْإِلَهِيِّ، يُوَاكِمِ وَحَنَّةً، الَّذِينَ نُقِيمُ تَذَكَارَهُمُ الْيَوْمَ، وَجَمِيعِ قَدِيسِيكَ، إِرْحَمْنَا 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، اِرْحَمْنَا 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</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>
8	Fuad Abu-Eledam	2
8	Aida Khalaf	6
8	Victoria Saba	26
8	Gassana Hinn	22
9	Ismat Jahshan	11
9	Nicholas Charles Saba	18
9	Alvin Daher	21
11	Kathrine Hinnawi	35
12	Odette Bechbache	9
13	Ralph Salem	23
14	Samir Tarazi	10

- **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 Marie-Louise Homsy offered by her son George Homsy. May her memory be eternal!

SCHEDULE OF USHERING FOR JULY 7, 2024

- **Head Usher:** Ra'ed Dallal
- **Ushers from the Parish Council:** Lena Abou Saleh Kathy Kakish
- **Ushers:** Sherin Deratany Alexandra Morton
Kevin Boon Nuha Al Nims

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

CONGRATULATIONS

- Holy Bread is offered for the good health of newly-weds **Mark Hanhan** and **Carolyn Jumaa** on the occasion of the Removal of their Crowns. May God Bless them!

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 One

By Metropolitan Saba (Isper)

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

To adequately analyze the diaconal ministry, it is first necessary to look back at its history in the Church. How was it actually carried out in the early Church? How did it evolve? Did it expand or contract? Church history shows that there has never been a rigidly fixed or demarcated ministry assigned to the diaconate, from the first century to the twenty-first century. The diaconate has experienced periods of prosperity and periods of decline and was even completely absent in some eras.

Linguistically, the word “deacon” means “servant.” The first reference to the diaconate in the New Testament, according to Christian tradition, is found in the Acts of the Apostles. Understanding why this ministry arose is important because it reveals its role of service in the Church.

In the Acts of the Apostles (Acts 6:1-6), we learn that the Church carried out a service (διακονία) to the underprivileged, which required time to be managed properly. Similar to charitable services organized by the Church today, there can arise an accusation of personal favoritism, of helping one group at the expense of another, even if unintentional. So were the Hebrew Christians accused of favoring the Jewish widows as compared to the Gentiles. Faced with this problem, the Apostles decided that “It is not desirable that we should leave the word of God and serve tables” (Acts 6:2). Such a ministry could not be neglected, but the time and effort it required could not come at the expense of the Apostles’ preaching and teaching. The Apostles therefore decided to appoint seven men of good repute and set them apart by laying hands on them for this service. Their service was that of charity, or “tables,” which included collections and distributions to the poor, the widows, and possibly the agape meals that accompanied the Divine Liturgy at that time.

Saint John Chrysostom (+407), in his commentary on this text,¹ mentions that the seven whom we call deacons were not ordained with a sacramental ordination as deacons and priests are today because, at that time, the ranks of priestly service

¹ Homily XIV on Acts, ET NPNF 1:11, pp. 90-1.

and ordinations were not yet organized as they later came to be. However, he accepts calling them deacons because they were appointed as **servants for a specific service**. Thus, in his interpretation of the text, he seeks to affirm the importance of the diaconate, considering it a service that began in the early days of the Apostles. He does not diminish their importance; on the contrary, he praises their service and encourages it.

Early Church testimonies after the time of the Acts of the Apostles confirm the existence of the three known ranks in the Church: deacon, priest, and bishop. The service of the diaconate was always present at the heart of the Church. St. Justin the Martyr (+165), for example, says that deacons distribute the Holy Eucharist to the faithful and bring the Holy Communion to those who could not attend the Divine Liturgy due to illness or imprisonment.² St. Basil the Great (+379) also mentions deacons performing this service, providing Holy Communion to those unable to attend church for valid or pious reasons.

The service of the diaconate becomes clearer in the councils convened by the Church after the fourth century, when many canons were established to regulate it. The issues they address often may seem insignificant to us today due to changing circumstances, but they indicate that the diaconate was a fundamental service in the Church.

For example, the Council of Neocaesarea (315 AD) addressed the issue of whether there could be more than seven deacons in a single city (referring to the seven original deacons mentioned earlier). Such a matter would not have been raised at a church council if the service of the diaconate had not been present in the churches whose leaders convened at this council. The Council of Neocaesarea emphasized that the number of deacons should not exceed seven,³ while the Council of Trullo (692 AD), about 300 years later, allowed for an unlimited number of deacons in a single city.⁴

One might rightly ask why the Council of Trullo amended the canon of Neocaesarea. The answer is simple: The service of the diaconate evolved as the need for it increased. With the stabilization of the Church and Christianity becoming the

² First Apology, cc. 65, 67.

³ Canon 15.

⁴ Canon 16.

official religion of the Roman Empire, the Church's missionary and social service expanded, and with it, the service of the diaconate.

What is this role? What are the services or functions assigned to this ministry? Are they still important today? We must return to history to obtain answers and judge the necessity of this service for today's Church. As Orthodox Christians, we must be guided by Holy Tradition if we are to pursue this path.

Holy Tradition considers the diaconate an essential and complementary part of apostolic service. Since the early days of Christianity, the diaconate has been considered the third rank of the three priestly ranks.⁵ This means that it was not a temporary or transitional service, a mere stage or step towards entering the priesthood, as it has become in many churches today due to the shortage of priests.

From the canons of various councils that discussed this matter, as well as the writings of some theologians and historians, it is clear that the diaconate was a service designated for a specific mission, and at the same time necessary for the era in which it existed, as evidenced by its relative cessation in other times.

As Byzantine canon law developed, we notice an administrative dimension for male deacons forming, especially after Christianity stabilized and the Church became institutionalized. The deacon was considered, for example, the bishop's hearing, tongue, and hand,⁶ as someone whose ministry is in "fulfilling the bishop's need." With the establishment of the liturgical form of worship, the deacon's role in facilitating the service was primarily defined, especially in the presence of the bishop. Even today, at least in the Byzantine rite, as in other rites, the bishop and deacon almost entirely serve the Divine Liturgy, and the service order (*Typikon*) allocates only a few proclamations to the priest.

(To be continued.)

⁵ As witnessed in Canon 18 of Nicaea (325).

⁶ E.g., *Didascalia Apostolorum* xi.128.

في خدمة الشموسية ، الجزء الأول

المتروبوليت سابا (اسبر)

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

يتطلب الحديث عن خدمة الشموسية العودة قليلاً إلى تاريخها في الكنيسة؛ كيف كانت تتم فعلياً في الكنيسة الأولى؟ كيف تطوّرت، سواءً صعوداً أم نزولاً؟ فتاريخ الكنيسة يبيّن أنه ليس ثمة خدمة ثابتة ومحدّدة أسندت إلى الشموسية من القرن الأوّل حتّى القرن الواحد والعشرين. فقد اعترت خدمة الشموسية فترات ازدهار وفترات انحطاط وحتى غياب كامل في بعض الأزمنة.

لفظة "الشّمّاس" لغويّاً تعني الخادم. وأوّل إشارة في العهد الجديد للشموسية نعرفها بحسب التقليد المسيحيّ في سفر أعمال الرسل. تعود أهميّة معرفة سبب نشوء هذه الخدمة إلى أنّها تكشف دور هذه الخدمة في الكنيسة.

جاء في سفر أعمال الرسل (الفصل السادس) أنّ خدمة الموائد صارت تتطلّب من الرسل وقتاً لتأمينها بالشكل الأنسب، وذلك على حساب البشارة والتعليم. وكما هي المشاكل التي نراها اليوم في أوساط خدمة المحبّة، بخاصة عندما نقيم خدمة محبة في الكنيسة: أعطيتهم فلاناً أكثر من فلان! أبرزتم فلاناً على فلان!... إلخ، كذلك حصل مع الرسل في أورشليم بخصوص توزيع المساعدات على الأرامل، فاتهموا بمساعدة الأرامل اليهوديّات بشكل أفضل من الأرامل اليونانيّات. أمام هذه المشكلة رأى الرسل أنّه "لا يليق أنّ نهمل الكلمة ونخدم الموائد" (أع ٦ / ٢). فخدمة الموائد تتطلّب وقتاً وجهداً، ولا يجوز إهمالها، وفي الوقت ذاته، لا يجوز الاهتمام بها على حساب إهمال خدمة الكلمة (البشارة والتعليم). ففرزوا سبعة من الرجال المشهود لهم بالتقوى والأخلاق الحميدة ووضعو عليهم اليد وأقاموهم لهذه الخدمة. كانت خدمتهم هي الموائد؛ موائد المحبّة التي كانت مترافقة مع القدّاس الإلهي في ذلك الوقت، وكذلك خدمة الأرامل.

يقول القدّيس يوحنا الذهبيّ الفمّ (+٤٠٧) في تعليقه على هذا النصّ إنّ السبعة الذين نسّمّهم شمامسة لم يُرسموا رسامة كهنوتية شرطونية، أي كما يتم في رسامة

الشماس والكاهن اليوم، لأنّه ببساطة في ذلك الوقت لم تكن رتبة الخدمة الكهنوتية والرسامات بالشكل الذي ترتبت فيه في ما بعد، ولكنّه يقبل أن نسميهم شمامسة لأنّهم أقيموا خداماً لخدمة معيّنة. هو إذن في سياق تفسيره للنصّ يريد أن يؤكّد على أهميّة الشموسية باعتبارها خدمة بدأت من زمن الرسل المبكر. لذا تراه لا يقلل من أهميتهم، بل على العكس يمدح خدمتهم ويشجّع عليها.

تؤكّد شهادات الكنيسة الأولى بعد زمن أعمال الرسل على وجود الرتب الثلاثة المعروفة في الكنيسة: الشماس، الكاهن، الأسقف. فقد كانت خدمة الشموسية حاضرة دوماً في قلب الكنيسة. يقول يوستينوس الشهيد (+165)، على سبيل المثال، إنّ الشمامسة يناولون المؤمنين ويحملون الذخيرة المقدّسة [المناولة المقدّسة] إلى الذين لم يستطيعوا التواجد مع الجماعة في القدّاس الإلهي بسبب المرض وكذلك إلى المساجين. كذلك يذكر القدّيس باسيلوس الكبير (+379) قيام الشمامسة بهذه الخدمة، أي تأمين المناولة المقدّسة، للذين لم يتمكّنوا من الحضور إلى الكنيسة لأسباب مقبولة أو مرضية لله.

تتوضّح خدمة الشموسية أكثر فأكثر في المجامع التي عقدتها الكنيسة بعد القرن الرابع، حيث نرى هذه المجامع تعالج الكثير من القوانين الموضوعة لتنظيم خدمة الشموسية. تبدو تلك المشاكل غير ذات أهميّة لنا اليوم، بسبب تغيّر الظروف، لكنّها تدلّ على أنّ خدمة الشموسية كانت خدمة أساسية في الكنيسة.

يعالج مجمع قيصرية الجديدة (315م)، على سبيل المثال، قضية أحقيّة وجود أكثر من سبع شمامسة في المدينة الواحدة (بالطبع نسبة للشمامسة السبعة الأوائل الذين تكلمنا عليهم سابقاً). بالتأكيد لم تكن قضية كهذه لتُطرح للنقاش في مجمع كنسي لو لم تكن خدمة الشموسية قد أصبحت موجودة في الكنائس التي اجتمع رؤساءها في هذا المجمع. يشدّد مجمع قيصرية الجديدة على ألاّ يتجاوز عدد الشمامسة الرقم سبعة، بينما نجد أنّ مجمع تروللو (692م)، أي بعد حوالي 300 سنة، يسمح بوجود عدد غير محدّد من الشمامسة في المدينة الواحدة.

قد يُطرح السؤال بحقّ، لماذا عدّل مجمع تروللو قانون قيصرية الجديدة؟ والجواب بسيط، لأنّ خدمة الشموسية تطوّرت بعدما ازدادت الحاجة إليها. فبسبب استقرار

الكنيسة وصيرورة المسيحية الديانة الرسمية للإمبراطورية الرومانية، توسّعت خدمة الكنيسة البشارية والاجتماعية، وتوسعت معها خدمة الشموسية.

ما هو هذا الدور؟ ما هي الخدمات أو الوظائف التي أُسندت إلى هذه الخدمة؟ هل لا تزال على أهميتها إلى اليوم؟ لا بدّ لنا من العودة إلى التاريخ للحصول على الأجوبة، والحكم تالياً على لزوم هذه الخدمة لكنيسة اليوم. ولا بدّ لنا كأرثوذكسيين من الاهتداء بالتقليد الكنسي إذا ما سعينا في هذا الدرب.

فالتقليد المقدس اعتبر خدمة الشموسية جزءاً مكملًا وأساسياً للخدمة الرسولية. فمنذ الزمن الباكر للمسيحية اعتُبرت الشموسية الرتبة الثالثة من الرتب الكهنوتية الثلاث. ما يعني أنّها لم تكن خدمة ظرفية أو انتقالية، بمعنى لزوم الدخول فيها بهدف الوصول إلى الكهنوت كما هو الواقع في الكثير من الكنائس اليوم بسبب النقص في أعداد الكهنة.

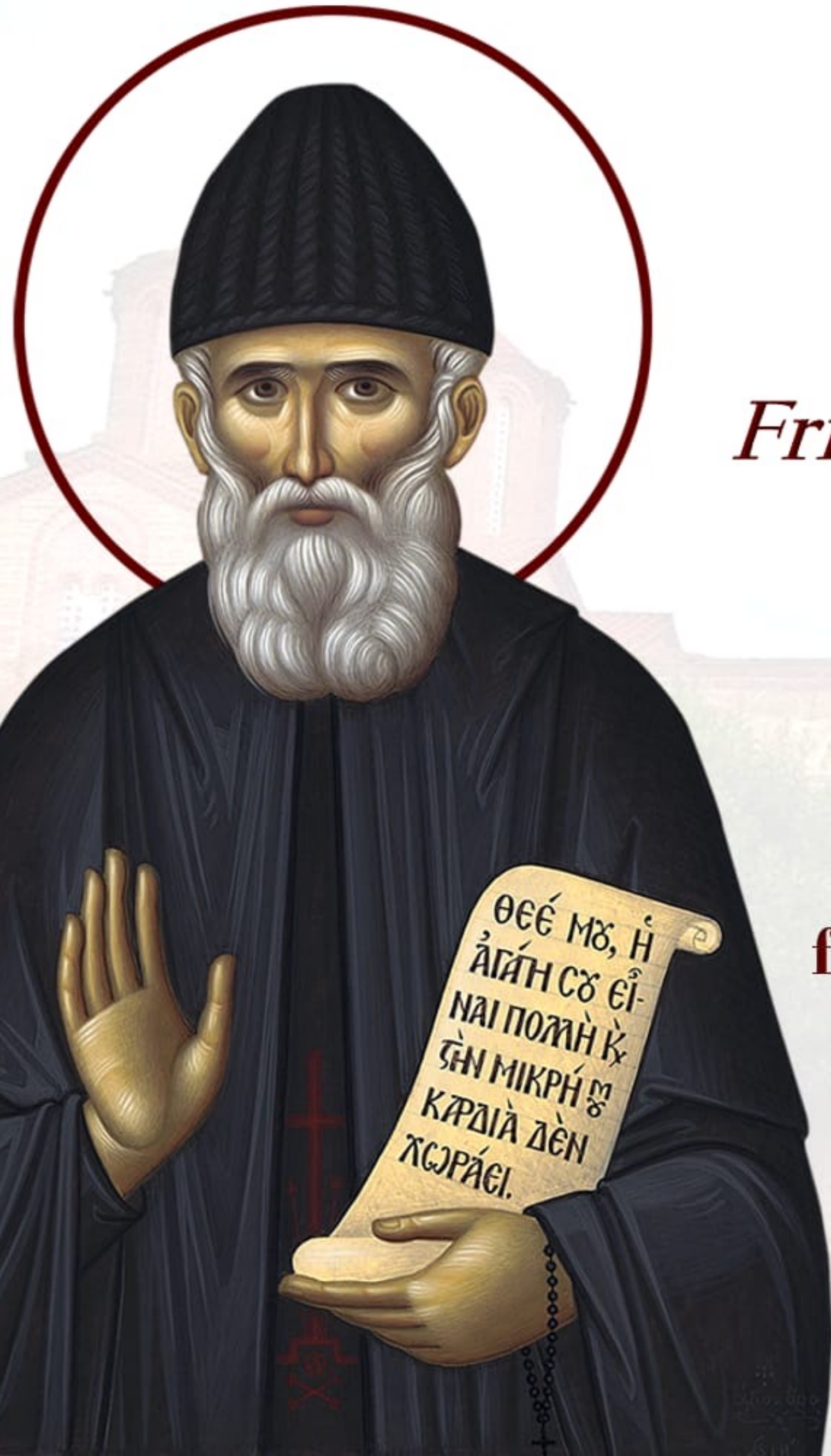
يتضح من قوانين العديد من المجامع التي ناقشت هذا الأمر، وكذلك من كتابات بعض اللاهوتيين والمؤرخين، أنّ الشموسية كانت خدمة مخصّصة لمهمة محدّدة، وفي الوقت ذاته ضرورية للزمن الذي وُجدت فيه، بدليل أنّها توقفت في زمان آخر.

نلاحظ من خلال تطوّر الفكر القانوني البيزنطي، أنّها بدأت تتخذ، بالنسبة للشماسية الذكور، بُعداً إدارياً بخاصة بعد استقرار المسيحية وتمأسس الكنيسة. اعتُبر الشماس، على سبيل المثال، عين الأسقف ولسانه ويده. يعبر القانون عن وظيفة الشماس هكذا: "قضاء حاجة الأسقف". ومع تثبيت الشكل الليتورجي للعبادة تحدّد دور الشماس في تسيير الخدمة غالباً، خاصة بوجوده مع الأسقف. فحتّى اليوم، أقلّه في الطقس البيزنطي، كما في غيره من الطقوس، يقوم الأسقف والشماس بخدمة القدّاس الإلهي بشكل شبه كامل، ولا يلحظ نظام الخدمة (التبيكون) للكاهن سوى بعض الإعلانات.

(للمقال تتمة.)

St. Paisios Of Mount Athos Feast

Thursday, July 11th Divine Liturgy @ 7 PM
Friday, July 12th Paraklesis to St. Paisios @ 7 PM



“O father, speaking freely unto the Creator, fervently pray on behalf of the whole world, that from on high He will send down to us unshakable peace.”



**Saint George
Antiochian Orthodox Church**

9116 Bayview Avenue,
Richmond Hill Ontario L4B 3M9



St. George Antiochian Orthodox Church

Invites You To Our Annual Parish Picnic

SAT **20** JULY

STARTING 11:00AM

 **Bruce Mills Park - Sunny Acres Site**
3291 Stouffville Rd, Stouffville, ON
(Sites 1 & 2)


**Bring Your
Own
Food & Drinks!**

Entrance Fees:
Child (4-13 years): \$5.05
Adult (14 - 64 years): \$7.60
Senior (65+): \$6.45

ACTIVITIES
Water balloons
Volleyball
Tug of war
Backgammon
Chess
Bike rail



RSVP by July 15th
Scan the QR Code
to register



Or Call
Lara: 416 399 2967
Rania: 647 994 8076

St. George Antiochian Orthodox Church Toronto

2024 SOCCER TOURNAMENT

16+

7 VS 7

DATE **Aug 31-
Sept 1**

\$70/PLAYER

\$35/PARTICIPANT

VENUE

Markham Sports Dome
5300 14th Ave,
Markham, ON L3S 3K8

Registration Link

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

Tel (289) 806-1944

For Further Questions Contact Mark or Wissam

Tel: (416) 389-4937
Email: elbouri@ca.ibm.com

Tel: (416) - 570 - 8728
Email: Mark.Ayyad@outlook.com

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.