

**DIVINE LITURGY VARIABLES ON SUNDAY, JULY 21, 2024**

**TONE 3 / EOTHINON 4**

**FOURTH SUNDAY AFTER PENTECOST & FOURTH SUNDAY OF MATTHEW**

RIGHTEOUS FATHERS JOHN OF EDESSA IN MESOPOTAMIA & SIMEON OF HOMS (EMESA), THE FOOL-FOR-CHRIST

- *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 THREE**

**أبوليتيكيون القيامة باللحن الثالث**

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

لِنَفْرَحِ السَّمَاوِيَّاتِ وَتَبْتَهِجِ الْأَرْضِيَّاتِ، لِأَنَّ الرَّبَّ  
صَنَعَ عِزًّا بِسَاعِدِهِ، وَوَطِئَ الْمَوْتَ بِالْمَوْتِ، وَصَارَ  
بِكُرِّ الْأَمْوَاتِ، وَأَنْقَذَنَا مِنْ جَوْفِ الْجَحِيمِ، وَمَنَحَ  
العَالَمَ الرَّحْمَةَ الْعُظْمَى.

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

**ORDINARY KONTAKION IN TONE TWO**

**قِنْدَاقِ 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.

يا شَفِيعَةَ الْمَسِيحِيِّينَ غَيْرِ الْخَازِيَةِ، الْوَسِيطَةَ لَدَى  
الْخَالِقِ غَيْرِ الْمَرْذُودَةِ، لَا تُعْرِضِي عَنِ أَصْوَاتِ  
طَلِبَاتِنَا نَحْنُ الْخَطَاةَ، بَلْ تَدَارِكِينَا بِالْمَعُونَةِ بِمَا أَنْكَ  
صَالِحَةَ، نَحْنُ الصَّارِحِينَ إِلَيْكَ بِإِيْمَانٍ: بَادِرِي إِلَى  
الشِّفَاعَةِ وَأَسْرِعِي فِي الطَّلْبَةِ، يَا وَالِدَةَ الْإِلَهِ،  
الْمُتَشَفِّعَةَ دَائِمًا بِمُكْرَمِيكَ.

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

**الرسالة (الأحد الرابع بعد العنصرة)**

*Sing praises to our God, sing praises.*

*Clap your hands all ye peoples.*

**The Reading from the Epistle of St. Paul to  
the Romans. (6:18-23)**

Brethren, having been set free from sin, you have become slaves of righteousness. I am speaking in human terms, because of your natural limitations. For just as you once yielded your members to impurity and to greater and greater iniquity, so now yield your members to righteousness for sanctification. When you were slaves of sin, you were free in regard to righteousness. But then what return did you get

رَتِّلُوا لِإِلَهِنَا رَتِّلُوا.

يا جميع الأمم صفقوا بالأيدي.

فَصَلِّ مِنْ رِسَالَةِ الْقَدِيسِ بُولْسِ الرِّسُولِ إِلَى

أهل رومية. (١٨:٦-٢٣)

يا إِخْوَةُ، بَعْدَ أَنْ أَعْتَقْتُمْ مِنَ الْخَطِيئَةِ أَصْبَحْتُمْ عَبِيدًا  
لِلْبِرِّ. أَقُولُ كَلَامًا بَشَرِيًّا مِنْ أَجْلِ ضَعْفِ أَجْسَادِكُمْ،  
فَأَنَّكُمْ كَمَا جَعَلْتُمْ أَعْضَاءَكُمْ عَبِيدًا لِلنَّجَاسَةِ وَالْإِثْمِ  
لِلْإِثْمِ، كَذَلِكَ الْآنَ اجْعَلُوا أَعْضَاءَكُمْ عَبِيدًا لِلْبِرِّ  
لِلْقِدَاسَةِ. لِأَنَّكُمْ حِينَ كُنْتُمْ عَبِيدًا لِلْخَطِيئَةِ كُنْتُمْ  
أَحْرَارًا مِنَ الْبِرِّ. فَأَيُّ ثَمَرٍ حَصَلَ لَكُمْ مِنَ الْأُمُورِ

<p>from the things of which you are now ashamed? The end of those things is death. But now that you have been set free from sin and have become slaves of God, the return you get is sanctification and its end, eternal life. For the wages of sin is death, but the free gift of God is eternal life in Christ Jesus our Lord.</p>	<p>التي تَسْتَحْيُونَ مِنْهَا الْآنَ، فَإِنَّمَا عَاقِبَتُهَا الْمَوْتُ. وَأَمَّا الْآنَ فَإِذْ قَدْ أُعْتِقْتُمْ مِنَ الْخَطِيئَةِ وَاسْتَعْبِدْتُمْ لِلَّهِ فَإِنَّ لَكُمْ ثَمْرَكُمْ الْقِدَاسَةَ، وَالْعَاقِبَةُ هِيَ الْحَيَاةُ الْأَبَدِيَّةُ. لِأَنَّ أَجْرَةَ الْخَطِيئَةِ مَوْتٌ، وَمَوْهَبَةُ اللَّهِ حَيَاةٌ أَبَدِيَّةٌ فِي الْمَسِيحِ يَسُوعَ رَبِّنَا.</p>
<p style="text-align: center;"><b>THE GOSPEL</b> <b>(For the Fourth Sunday of Matthew)</b></p>	<p style="text-align: center;"><b>الإنجيل (للأحد الرابع من متى)</b></p>
<p style="text-align: center;"><b>The Reading from the Holy Gospel according to St. Matthew. (8:5-13)</b></p> <p>At that time, as Jesus entered Capernaum, a centurion came forward to him, beseeching Him and saying, "Lord, my servant is lying paralyzed at home, in terrible distress." And Jesus said to him, "I will come and heal him." But the centurion answered Him, "Lord, I am not worthy to have you come under my roof; but only say the word, and my servant will be healed. For I am a man under authority, with soldiers under me; and I say to one, 'Go,' and he goes, and to another, 'Come,' and he comes, and to my slave, 'Do this,' and he does it." When Jesus heard him, He marveled, and said to those who followed him, "Truly, I say to you, not even in Israel have I found such faith. I tell you, many will come from east and west and sit at table with Abraham, Isaac, and Jacob in the Kingdom of Heaven, while the sons of the kingdom will be thrown into the outer darkness; there men will weep and gnash their teeth." And to the centurion Jesus said, "Go; be it done for you as you have believed." And the servant was healed at that very moment.</p>	<p style="text-align: center;"><b>فَصَلِّ شَرِيفٌ مِنْ بَشَارَةِ الْقَدِيسِ مَتَّى الْإِنْجِيلِيّ</b> <b>الْبَشِيرِ وَالتَّمْلِيذِ الطَّاهِرِ.</b></p> <p>في ذلك الزمان، دَخَلَ يَسُوعُ كَفَرْنَاهُومَ، فَدَنَا إِلَيْهِ قَائِدٌ مِئَةٌ، وَطَلَبَ إِلَيْهِ قَائِلًا: يَا رَبُّ إِنَّ فَتَايَ مُلْقَى فِي الْبَيْتِ مُخْلَعًا يُعَذِّبُ بِعَذَابٍ شَدِيدٍ. فَقَالَ لَهُ يَسُوعُ: أَنَا آتِي وَأَشْفِيهِ. فَأَجَابَ قَائِدُ الْمِئَةِ قَائِلًا: يَا رَبُّ، لَسْتُ مُسْتَحِقًّا أَنْ تَدْخُلَ تَحْتَ سَفْفي، وَلَكِنْ قُلْ كَلِمَةً لَا غَيْرَ، فَيَبْرَأَ فَتَايَ. فَإِنِّي أَنَا إِنْسَانٌ تَحْتَ سُلْطَانٍ، وَلي جُنْدٌ تَحْتَ يَدَيَّ، أَقُولُ لِهَذَا "اذهب"، فَيَذْهَبُ، وَلِلْآخَرِ "أنتِ"، فَيَأْتِي، وَلِعِبْدِي "اعْمَلْ هذا"، فَيَعْمَلُ. فَلَمَّا سَمِعَ يَسُوعُ، تَعَجَّبَ وَقَالَ لِلَّذِينَ يَتَّبِعُونَهُ: الْحَقُّ أَقُولُ لَكُمْ، إِنِّي لَمْ أَجِدْ إِيمَانًا بِمِقْدَارِ هَذَا وَلَا فِي إِسْرَائِيلَ. أَقُولُ لَكُمْ، إِنَّ كَثِيرِينَ سَيَأْتُونَ مِنَ الْمَشَارِقِ وَالْمَغَارِبِ وَيَتَكُونُونَ مَعَ إِبْرَاهِيمَ وَإِسْحَاقَ وَيَعْقُوبَ فِي مَلَكُوتِ السَّمَاوَاتِ. وَأَمَّا بَنُو الْمَلَكُوتِ فَيُلْقَوْنَ فِي الظُّلْمَةِ الْبِرَّانِيَّةِ. هُنَاكَ يَكُونُ الْبُكَاءُ وَصَرِيفُ الْأَسْنَانِ. ثُمَّ قَالَ يَسُوعُ لِقَائِدِ الْمِئَةِ: اذهب، وَلِيَكُنْ لَكَ كَمَا آمَنْتَ. فَشَفِي فَتَاهُ فِي تِلْكَ السَّاعَةِ.</p>
<p>• <i>The Divine Liturgy of St. John Chrysostom continues as usual.</i></p>	
<p style="text-align: center;"><b>THE DISMISSAL</b></p>	<p style="text-align: center;"><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;</p>	<p><b>الكاهن:</b> أَيُّهَا الْمَسِيحُ إِلَهُنَا الْحَقِيقِي، يَا مَنْ قَامَ مِنْ بَيْنِ الْأَمْوَاتِ، بِشَفَاعَاتِ أُمَّكَ الْقَدِيسَةِ الْكَلْبِيَّةِ</p>

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; *of saint N., the patron and protector of this holy community*; of the holy and righteous ancestors of God, Joachim and Anna; **of our Righteous Fathers John of Edessa in Mesopotamia, and Simeon of Homs (Emesa), the Fool-for-Christ**, 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.

الطهارة والبريئة من كل عيب، وبقدرة الصليب الكريم المحيي، وبطلبات القوات السماوية المكرمة العائمة الأجساد، والنبى الكريم السابق المجيد يوحنا المعمدان، والقديسين المشرفين الرسل الجديرين بكل مديح، وأبينا الجليل في القديسين يوحنا الذهبي الفم رئيس أساقفة القسطنطينية، كاتب هذه الخدمة الشريفة، والقديسين المجدين الشهداء المتألقين بالظفر، وأبائنا الأبرار المتوسحين بالله، والقديس (ة) (فلان، فلانة) شفيع (ة) وحامي (ة) هذه الرعية المقدسة؛ والقديسين الصديقين يواكيم وحنة جدى المسيح الإله؛ والقديس البار سمعان الحمصي المتباليه ورفيقه في النسك يوحنا الرهاوي، اللذين نقيم تذكارهما اليوم، وجميع قديسيك، ارحمنا وخلصنا بما أنك صالح ومحب للبشر.

**Priest:** Through the prayers of our holy fathers, Lord Jesus Christ our God, have mercy upon us and save us.

**الكاهن:** بصلوات آبائنا القديسين، أيها الرب يسوع المسيح إلهنا، ارحمنا وخلصنا.

**Choir:** Amen.

**الجوقة:** أمين.

**These texts have been prepared by the Department of Liturgics of the Antiochian Archdiocese** Portions of the Archdiocesan Service Texts include texts from *The Menaion, The Great Horologion, The Pentecostarion, The Octoechos, The Triodion-Holy Week, and The Psalter of the Seventy*, 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.



## CHURCH OFFICE

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

## FIRE ROUTE, HANDICAPPED PARKING, AND PARKING LINES

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

## MAINTAINING SILENCE DURING THE SERVICE

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

## TEEN SOYO

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

President: Peter Mokbel

VP: Peter Novratidis

Treasurer: Helena Mokbel

Secretary: Michael Ishac

Social Media: Dima Alzidan

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

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

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

Angela Ghazal: 416-720-0308

Fadi Freiga: 647-829-6136

- **Kindly Submit your Contribution through the Following Methods: Connect to the Church Website [www.stgeorgeto.org](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: July 2024**

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

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

## On the Ministry of the Diaconate, Part Two

*By Metropolitan Saba (Isper)*

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

The canons of the Council of Ancyra (314) imply that the duties of a deacon at that time, according to commentators, were limited to bringing bread and wine, making petitions and preaching.<sup>1</sup> This means their liturgical role was clear from the end of the third century. Canon 23 of the Council of Trullo (692) states that no one — whether bishop, priest, or deacon — may exact a fee for administering Holy Communion, because grace cannot be sold. This implies that deacons could administer Holy Communion to the faithful. The *Apostolic Constitutions* (380) also state that after the bishop or priest celebrates the Divine Liturgy, the deacon takes the sacraments to commune the laypeople, assisting the priest. This practice is still observed today when a deacon is present with a priest, where the priest gives the deacon the chalice to invite the faithful to partake, saying: “With the fear of God, faith, and love, draw near,” and then the deacon returns the chalice to the priest to administer Communion.

The *Apostolic Constitutions* further instruct: “Let the deacon carry the chalice and as he presents it, let him say: ‘The Blood of Christ, the cup of life.’”<sup>2</sup>

St. Justin the Martyr, in his *First Apology*, states that the deacons among them distribute the Eucharistic bread, wine, and water to each of those present and take the sacraments to the absent. Another role is the delivery of the divine sacraments to the sick.<sup>3</sup> Currently, the priest performs this duty due to the lack of deacons to assist him. Thus, the liturgical and humanitarian roles of deacons were evident from the early centuries.

With the entry of deacons into the administrative domain, new problems arose, such as their elevation over priests due to their proximity to the bishop. This necessitated addressing these issues in church councils.

---

<sup>1</sup> Canon 2.

<sup>2</sup> *Apostolic Constitutions*, viii. 13. 15-17

<sup>3</sup> *First Apology*, cc. 65, 67.



The First Ecumenical Council stated: “Deacons should not exceed their limits, knowing that they are servants of the bishops and inferiors to the presbyters”<sup>4</sup> – meaning their work was limited to serving the bishop in the diocese and in liturgical services. The Apostolic Canons also state that “priests and deacons should do nothing without the bishop’s consent, for he is entrusted with the Lord’s people and is accountable for their souls.”<sup>5</sup>

Emphasis on the authority of the bishop is found in subsequent councils, such as the Seventh Ecumenical Council in 787 (Canons 12, 14), the Council of Laodicea in 363 (Canon 57), and the Council of Carthage in 418 (Canons 6, 7, 41, 50).

St. Ignatius of Antioch (+108) considered deacons as servants of Christ’s mysteries, assisting the bishop in worship. According to St. Hippolytus (+236), deacons were ordained by the laying on of hands. The First Ecumenical Council of Nicaea (325 AD), issued reminders and warnings against deacons’ arrogance and superiority over priests, emphasizing that they are merely servants of the bishop.<sup>6</sup>

The Council of Trullo condemned and excommunicated deacons who claimed superiority over priests due to the honor and distinction they received from their humanitarian service and proximity to the bishop.<sup>7</sup>

It is important to clearly and strictly distinguish between what is called a rank and what is called a function. The diaconate is one of the three clerical ranks, and it is assigned a specific function, or ministry, according to the Church’s system, local situation, and current needs. This function does not change the deacon’s clerical rank, meaning it does not prevent him from performing his liturgical duties assigned to his rank, nor does the exalted function allow him to perform liturgical duties not assigned to his rank.

The early ordination rites for deacons do not specify a particular gift required for the diaconate, unlike the specific gifts required for a bishop, for example. There is a common belief in the Orthodox Church today that a deacon should have a beautiful voice because his service has become largely confined to liturgical chanting. In the non-Chalcedonian churches, the cantor is often ordained a deacon,

---

<sup>4</sup> Canon 18.

<sup>5</sup> Canon 39; cf. Antioch (341) Canon 24.

<sup>6</sup> Canon 18.

<sup>7</sup> Canon 7.

yet does not perform a strictly sacerdotal role. There is no specific gift assigned to the diaconate, as there are particular talents for service to which any believer is called.

Even the current ordination rite for deacons does not specify a particular gift. When the bishop ordains a deacon, he lays his hand on his head and asks for the grace of the Holy Spirit to appoint him as a servant in the administration of the Sacraments.

With the evolution and changes in the ecclesiastical situation, the deacon's ministry began to be confined more to the liturgical realm. The prayer recited over the candidate for the diaconate in the ordination rite only refers to assisting the priest in worship, without naming the specific gifts which the bishop confers on him for the diaconate. Another indication of this is the timing of the ordination. A deacon is ordained after the transformation and consecration of the Eucharistic Gifts, while a priest is ordained before this, as he will participate in the sanctification of the bread and wine. The bishop gives the priest the lamb to carry in his hands, preserving this deposit until the Lord comes again, as a sign that he will be accountable for his ministrations of the Eucharist. This is not the case with the deacon, however, as he is ordained after the sanctification of the offerings.

One reason for the absence of deacons in many churches today is the insufficient number of priests. The shortage of priests has led to the ordination of deacons as a transitional phase, which may last for a single day or several years, according to the bishop's discretion. This is only if the deacon meets the requirements for priestly ordination. In our Archdiocese, the deacon's service remains confined to the liturgical role.

Over time, this reality led to the absence or reduction of deacons' roles in charitable and pastoral services, replaced by laypeople who have founded charitable and educational associations. Some of these lay brotherhoods played an important and fundamental role in preserving Orthodox faith during times of occupation or decline, such as in Ukraine, Serbia, and the East.

Today, with the development and complexities of life, the Church, in its pastoral care for the faithful, needs to enter the realm of specialized care. It is no longer sufficient for the priest to care for his parish in the traditional manner, despite its importance. Each age group now requires care tailored to its age and the challenges it faces. This would include people with special needs, marital problems, the spread

of religious indifference, family problems, psychological issues, the poor, widows, the sick, those with autism, those living in loneliness and isolation, etc.

Without being overly idealistic and overburdening the Church beyond its capacity, we can at least revitalize the service of the diaconate, if there are suitable and willing believers for this service, and if the local church has the resources for them.

Given the availability of many talents in our Archdiocese, entering the realm of specialized care has become urgent and feasible.

(To be continued.)

## في خدمة الشموسية، الجزء الثاني المتروبوليت سابا (اسبر)

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

تعالج قوانين مجمع أنقيرة في القرن الثاني ما مفاده أنّ واجبات الشمّاس في ذلك العصر، بحسب شراح القانون، كانت محصورة في إحضار الخبز والخمر والقيام بالطلبات والوعظ. ما يعني أنّ دورهم الليتورجيّ واضح من القرن الثاني. يقول القانون ٢٣ في مجمع تروللو لا يجوز لأحد، أسقفًا كان أم قسًّا أم شمّاسًا، عندما يناول سرّ الشركة الطاهر أن يطلب من الذي يناوله أجره مهما كان نوعها لأنّ النعمة لا تُباع. ما يعني أن باستطاعة الشمّاس تقديم المناولة المقدّسة للمؤمنين. وجاء في الفرائض الرسوليّة: بعد أن يقيم رئيس الكهنة أو الكاهن القدّاس الإلهي يأخذ الشمّاس الأسرار منه لمناولة العوام مساعدةً للكاهن. وهذا ما نراه اليوم عندما يوجد شمّاس مع الكاهن، حيث يعطي الأخير الأوّل الكأس المقدّسة ليدعو المؤمنين إلى التقدّم منها قائلاً: "بخوف الله وإيمان ومحبة تقدّموا"، ومن ثمّ يعطيها الشمّاس للكاهن ليناول المؤمنين.

كما جاء في مجموعة الفرائض نفسها: "ليحمل الشمّاس الكأس وفيما هو يقدمه ليقل: دم المسيح كأس الحياة."

يوستينوس القديس يقول في دفاعه الثاني إنّ الشمّامسة بيننا يناولون كلّ واحد من الحاضرين سرّ الشكر الخبز والخمر والماء ويأخذون الأسرار للغائبين. ثمّة وظيفة أخرى أيضا تكمن في نقل الأسرار الإلهيّة للمرضى. حالياً يأخذها الكاهن لانعدام وجود شمّاس أو أكثر يساعده أساساً. فالوظيفتان الليتورجيّة والإنسانيّة، واضحتان من القرون الأولى.

مع دخول الشمّامسة المجال الإداري بدأت مشاكل جديدة بالظهور، منها ترفّعهم على الكهنة، نتيجة قربهم من الأسقف. ما استدعى مناقشة هذه المشاكل في المجمع الكنسيّة.

جاء في المجمع المسكوني الأوّل: لا يتجاوز الشمامسة حدودهم عالمين أنّهم خدام للأساقفة. ما يعني أنّ عملهم محدّد في خدمة الأسقف في المطرانية والخدمات الليتورجية. وجاء في قوانين الرسل: لا يجوز للقسوس والشمامسة أن يفعلوا شيئاً من دون رخصة الأسقف لأنّه المؤتمن على شعب الربّ وهو المسؤول أن يقدّم حساباً عن نفوسهم.

نجد أنّ التشديد على هذا القانون يردّ في ما بعد في عدّة مجامع، كالمجمع السابع (القانون ١٤)، ومجمع اللاذقية (القانون ٥٧)، ومجمع قرطاجنة (القوانين ٥٠، ٤١، ٦٧، ٦).

اعتبرهم القديس إغناطيوس الأنطاكي (+١٠٨) في أيامه خدام أسرار المسيح، إذ كانوا يساعدون الأسقف في العبادة. بحسب هيبوليتوس (+٢٣٦) يُرسم الشّماس بوضع الأيدي. تردّ في مجمع نيقية (٣٢٥م) في القانون ١٨ تذكيرات وتنبيهات بخصوص ترقيتهم وتكبرهم على الكهنة لأنّهم ليسوا أكثر من خدام الأسقف.

في مجمع تروللو إدانة وحرّم بخصوص ادّعاءات تفوّق الشمامسة على الكهنة لأنّهم كانوا ينالون كرامة وتشريفاً بسبب خدمتهم الإنسانيّة وقربهم من الأسقف ومرافقتهم له.

من المهمّ أن نميّز بوضوح وصرامة بين ما يسمّى رتبة وبين ما يسمّى وظيفة. فالشموسيّة رتبة من الرتب الإكليزيكية الثلاث، وتُسنَد إليها وظيفة أو بالأحرى خدمة محدّدة وفق نظام الكنيسة ووضعها المحليّ وحاجاتها الآنية. خدمة الشّماس هذه لا تغيّر من رتبته الإكليزيكية، بمعنى أنها لا تمنع عنه خدمته الليتورجية.

لا تحدّد طقوس رسامة الشمامسة الأولى موهبة محدّدة يتوجّب توفّرها في المتقدّم للشموسيّة، كما يردّ في تحديد مواهب الأسقف مثلاً. ثمّة اعتقاد شائع حالياً، في الكنيسة الأرثوذكسية، يطلب تمتّع الشّماس بصوت جميل لأنّ خدمته باتت محصورة في الأداء الليتورجي المرثّل. بينما يدعى المرثّل شماساً حتى الآن في الكنائس اللاخليدونية. ما من موهبة محدّدة عامّة، لكن توجد مواهب خاصّة بالخدمة التي يُستدعى إليها أيّ من المؤمنين.

فحتى طقس رسامة الشمّاس حالياً لا يحدّد موهبة معيّنة. فعندما يرسم الأسقف شمّاساً يضع يده على رأسه ويطلب نعمة الروح القدس لتتدب فلاناً ليصير شمّاساً لكي يعاون في الخدمة.

مع تطوّر الوضع الكنسي وتغيّره بدأت خدمة الشموسيّة تنحصر في المجال الليتورجي أكثر من غيره. فالإفشين الذي يُتلى على رأس المتقدم للشموسيّة في طقس الرسامة لا يحمل أكثر من الإشارة إلى معاونة الكاهن في مجال العبادة، ولا يوضح المواهب التي يميّزها الأسقف فيه حتى يقبله للخدمة الشموسيّة. ثمّة دليل إضافي أيضاً يتعلّق بوقت الرسامة. يُرسم الشمّاس بعد استحالة القرايين وتقديسها، أي بعد الكلام الجوهري، بينما الكاهن يُرسم قبله حتى يشارك في تقديس الخبز والخمر، ويعطيه المطران الحَمَل ليحمله بيديه محافظاً على هذه الوديعة إلى أن يأتي ربّنا ثانية. أمّا الشمّاس فيُرسم بعد إتمام خدمة تقديس القرايين ويعطيه المطران المروحة أو ستر الأغطية حتى يرفرف به فوق القرايين.

أحد أسباب عدم وجود شمامسة في كل الكنائس حالياً يعود إلى عدم توفّر كهنة بالعدد المطلوب. فالنقص في عدد الكهنة استدعى، في كثير من المناطق، إلى أن تصير رسامة الشمّاس فترة انتقاليّة، قد تقتصر على يوم واحد أو تدوم لعدّة سنوات؛ وذلك حسب ما يرتأي الأسقف. هذا إذا توفرت في الشماس شروط الرسامة الكهنوتية. في أبرشيتنا لا تزال خدمة الشماس مقتصرة على الدور الليتورجي.

أدى هذا الواقع، مع الزمن، إلى غياب أو تقليص لدور الشمامسة، في خدمتي المحبّة والرعاية، واستُبدل دورهم بالعلمانيّين الذين أسّسوا جمعيات خيريّة وتعليميّة... بعض هذه الأخويات العلمانيّة لعب دوراً مهمّاً وأساسياً في حفظ الإيمان الأرثوذكسيّ في أزمنة الاحتلال أو الانحطاط كما في أوكرانيا وصربيا، وفي الشرق.

اليوم ومع تطوّر أمور الحياة وتعقيداتها بات على الكنيسة، من منطلق رعايتها للمؤمنين، أن تدخل مجال الرعاية المتخصّصة. لم يعد كافياً أن يقوم الكاهن برعاية رعيّته بالطريقة التقليديّة فقط على أهميّتها (زيارة البيوت وإقامة الخدمات). باتت كلّ شريحة عمريّة تتطلّب رعاية تناسب وعمرها وما تتعرّض له من تحدّيات إيمانيّة. ماذا عن رعاية ذوي الاحتياجات الخاصّة، المشاكل الزوجيّة، تفشّي اللامبالاة

الدينيّة، المشاكل العائليّة، المشاكل النفسيّة، الفقراء، الأراامل، المرضى، المصابين بالتوحّد، الذين يعيشون في وحدة وعزلة...إلخ.

حتّى لا نكون طوباويّين ونحمّل الكنيسة ما هو فوق طاقتها، يمكننا على الأقلّ إحياء خدمة الشموسيّة إذا ما توفّر مؤمنون صالحون لهذه الخدمة ومستعدّون للقيام بها، وكذلك إذا ما توفّرت في الكنيسة المحليّة إمكانيّة قيامهم بها.

ونظراً لتوفر الكثير منهم في أبرشيتنا، فإنّ دخولنا في مجال الرعاية المتخصصة بات ملحاً ومتوفراً. (للمقال تنمة)



# 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 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

### 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.