



يوم الأحد الخامس من الصوم المقدس

Sunday of the Fifth Week of Lent

أضبط هنا لتستمع لشرح موجز لقراءات يوم الأحد الخامس من الصوم المقدس.

أضبط هنا لتستمع لشرح موجز لقراءات يوم الإثنين من الأسبوع الخامس.
أضبط هنا لتستمع لشرح موجز لقراءات يوم الثلاثاء من الأسبوع الخامس.
أضبط هنا لتستمع لشرح موجز عن عيد البشارة (يوم الأربعاء من الأسبوع الخامس).
أضبط هنا لتستمع لشرح موجز لقراءات يوم الخميس من الأسبوع الخامس.
أضبط هنا لتستمع لشرح موجز لقراءات يوم الجمعة من الأسبوع الخامس.
أضبط هنا لتستمع لشرح موجز لقراءات يوم السبت من الأسبوع الخامس.

Matins Gospel

Stand in the fear of God and listen to the Holy Gospel. A reading from the Gospel according to our teacher Saint Matthew the Evangelist. May His Blessings be with us all. From the Psalms of our teacher David the prophet. May his blessings be with us all.

Psalms 101:1,2,12

Hear my prayer, O LORD, And let my cry come to You. Do not hide Your face from me in the day of my trouble; Incline Your ear to me; In the day that I call, answer me speedily. But You, O LORD, shall endure forever, And the

مزمور وأنجيل باكر

قفوا بخوف امام الله لسماع الأنجيل المقدس. فصل من بشارة الأنجيل لمعلمنا متي البشير بركته علينا امين من مزامير معلمنا داود النبي بركته المقدسة تكون معنا امين.

مز 101: 1 و 2 و 12

١ يَا رَبِّ، □ سَتَمِعْ صَلَاتِي، وَلْيَدْخُلْ إِلَيْكَ صَرَاحِي. ٢ لَا تَحْجُبْ وَجْهَكَ عَنِّي فِي يَوْمِ ضَيْقِي. أَمِلْ إِلَيَّ أَذْنُكَ فِي يَوْمِ أَدْعُوكِ. □ سَتَجِبْ لِي سَرِيعًا. ١٢ أَمَّا أَنْتَ يَا رَبُّ فَإِلَى □ لَدَهْرٍ جَالِسٌ، وَذِكْرُكَ إِلَى دَوْرٍ فَدَوْرٍ.

هليلويا

مبارك التي باسم الرب اله القوات ربنا والهنا ومخلصنا وملكننا كلنا يسوع

Blessed is he who comes in the name of the Lord. Our Lord God, Savior, and King of us all, Jesus Christ, the Living Son of God to whom be glory forever. Amen.

Matthew 21:33-46

"Hear another parable: There was a certain landowner who planted a vineyard and set a hedge around it, dug a winepress in it and built a tower. And he leased it to vinedressers and went into a far country. Now when vintage-time drew near, he sent his servants to the vinedressers, that they might receive its fruit. And the vinedressers took his servants, beat one, killed one, and stoned another. Again he sent other servants, more than the first, and they did likewise to them. Then last of all he sent his son to them, saying, They will respect my son. But when the vinedressers saw the son, they said among themselves, This is the heir. Come, let us kill him and seize his inheritance. So they took him and cast him out of the vineyard and killed him. "Therefore, when the owner of the vineyard comes, what will he do to those vinedressers?" They said to Him, "He will destroy those wicked men miserably, and lease his vineyard to other vinedressers who will render to him the fruits in their seasons." Jesus said to them, "Have you never read in the Scriptures: The stone which the builders rejected Has become the chief cornerstone. This was the LORDs doing, And it is marvelous in our eyes? "Therefore I say to you, the kingdom of God will be taken from you and given to a nation bearing the fruits of it. And whoever falls on this stone will

مت 21: 33-46

٣٣ «اسْمَعُوا مَثَلًا آخَرَ: كَانَ إِنْسَانٌ رَبُّ بَيْتٍ غَرَسَ كَرْمًا، وَأَحَاطَهُ بِسِيَاجٍ، وَحَفَرَ فِيهِ مَعْصَرَةً، وَبَنَى بُرْجًا، وَسَلَّمَهُ إِلَى كَرَامِينَ وَسَافِرٍ. ٣٤ وَلَمَّا قَرُبَ وَقْتُ لِأَثْمَارٍ أَرْسَلَ عِبْدَهُ إِلَى الْكَرَامِينَ لِيَأْخُذَ أَثْمَارَهُ. ٣٥ فَأَخَذَ الْكَرَامُونَ عِبْدَهُ وَجَلَدُوا بَعْضًا وَقَتَلُوا بَعْضًا وَرَجَمُوا بَعْضًا. ٣٦ ثُمَّ أَرْسَلَ أَيْضًا عِبْدًا آخَرِينَ أَكْثَرَ مِنْ الْأَوَّلِينَ، فَفَعَلُوا بِهِمْ كَذَلِكَ. ٣٧ فَأَخِيرًا أَرْسَلَ إِلَيْهِمْ ابْنَهُ قَائِلًا: يَهَابُونَ ابْنِي! ٣٨ وَأَمَّا الْكَرَامُونَ فَلَمَّا رَأَوْا ابْنًا قَالُوا فِيْمَا بَيْنَهُمْ: هَذَا هُوَ لَوَارِثُ! هَلُمُّوا نَقْتُلْهُ وَنَأْخُذَ مِيرَاثَهُ! ٣٩ فَأَخَذُوهُ وَأَخْرَجُوهُ خَارِجَ الْكَرْمِ وَقَتَلُوهُ. ٤٠ فَمَتَى جَاءَ صَاحِبُ الْكَرْمِ، مَاذَا يَفْعَلُ بِأَوْلَئِكَ الْكَرَامِينَ؟». ٤١ قَالُوا لَهُ: «أَوْلَئِكَ لَأَرْدِيَاءُ يُهْلِكُهُمْ هَلَاكًا رَدِيًّا، وَيُسَلِّمُ الْكَرْمَ إِلَى كَرَامِينَ آخَرِينَ يُعْطُونَهُ لِأَثْمَارٍ فِي أَوْقَاتِهَا». ٤٢ قَالَ لَهُمْ يَسُوعُ: «أَمَّا قَرَأْتُمْ قَطُّ فِي لِكُتُبٍ: لِحَجَرٍ لَّذِي رَفَضَهُ لِبَنَاتُونَ هُوَ قَدْ صَارَ رَأْسَ لَزَاوِيَةٍ؟ مِنْ قَبْلِ لِرَّبِّ كَانَ هَذَا وَهُوَ عَجِيبٌ فِي أَعْيُنِنَا! ٤٣ لِذَلِكَ أَقُولُ لَكُمْ: إِنْ مَلَكُوتُ اللَّهِ يُنْزَعُ مِنْكُمْ وَيُعْطَى لِأُمَّةٍ تَعْمَلُ أَثْمَارَهُ. ٤٤ وَمَنْ سَقَطَ عَلَى هَذَا لِحَجَرٍ يَتَرَضَّضُ، وَمَنْ سَقَطَ هُوَ عَلَيْهِ يَسْحَقُهُ!». ٤٥ وَلَمَّا سَمِعَ رُوسَاءُ لِكَهَنَةٍ وَ لِفَرِيسِيِّونَ أَمَثَالَهُ، عَرَفُوا أَنَّهُ تَكَلَّمَ عَلَيْهِمْ. ٤٦ وَإِذْ كَانُوا يَطْلُبُونَ أَنْ يُمَسِّكُوهُ، خَافُوا مِنْ لُجْمُوعٍ، لِأَنَّهُ كَانَ عِنْدَهُمْ مِثْلُ نَبِيِّ.

والمجد لله دائما

Now when the chief priests and Pharisees heard His parables, they perceived that He was speaking of them. But when they sought to lay hands on Him, they feared the multitudes, because they took Him for a prophet.

And Glory be to God forever

Pauline Epistle

Paul, the servant of our Lord Jesus Christ, called to be an apostle, appointed to the Gospel of God. A reading from the Second Epistle of our teacher Paul to the Thessalonians. May his blessings be upon us. Amen

2 Thessalonians 2:1-17

Now, brethren, concerning the coming of our Lord Jesus Christ and our gathering together to Him, we ask you, not to be soon shaken in mind or troubled, either by spirit or by word or by letter, as if from us, as though the day of Christ had come. Let no one deceive you by any means; for that Day will not come unless the falling away comes first, and the man of sin is revealed, the son of perdition, who opposes and exalts himself above all that is called God or that is worshiped, so that he sits as God in the temple of God, showing himself that he is God. Do you not remember that when I was still with you I told you these things? And now you know what is restraining, that he may be revealed in his own time. For the mystery of lawlessness is already at work; only He who now restrains will do so until He is taken out of the way. And then the lawless one will be revealed,

البولس

بولس عبد يسوع المسيح الرسول المدعو المفرز لبشري الله. فصل من رسالة معلمنا بولس الرسول الي اهل تسالونيكي الثانية بركته تكون معنا. امين.

2 تس 2: 1-17

١ ثُمَّ نَسْأَلُكُمْ أَيُّهَا □ لِأَخَوَاتٍ مِنْ جِهَةِ مَجِيءِ رَبِّنَا يَسُوع □ لِمَسِيحٍ □ وَجَمَاعَتِنَا إِلَيْهِ، ٢ أَنْ لَا تَتَزَعَّرُوا سَرِيعًا عَنْ ذَهْنِكُمْ، وَلَا تَرْتَاعُوا، لَا بِرُوحٍ وَلَا بِكَلِمَةٍ وَلَا بِرِسَالَةٍ كَأَنَّهَا مِنَّا: أَيْ أَنْ يَوْمَ □ لِمَسِيحٍ قَدْ حَضَرَ. ٣ لَا يَخْدَعُكُمْ أَحَدٌ عَلَى طَرِيقَةٍ مَا، لِأَنَّهُ لَا يَأْتِي إِنْ لَمْ يَأْتِ □ لِإِزْدَادٍ أَوَّلًا، وَيُسْتَعْلَنَ إِنْسَانٌ □ لَخَطِيئَةٍ، □ بِنِ □ لِهَلَاكِ، ٤ □ لِمُقَاوَمٍ □ لِمُرْتَفِعٍ عَلَى كُلِّ مَا يُدْعَى إِلَهًا أَوْ مَعْبُودًا، حَتَّى إِنَّهُ يَجْلِسُ فِي هَيْكَلِ □ لِلَّهِ كَالهِ، مُظْهِرًا نَفْسَهُ أَنَّهُ إِلَهٌ. ٥ أَمَّا تَذَكُّرُونَ أَنِّي وَأَنَا بَعْدُ عِنْدَكُمْ، كُنْتُ أَقُولُ لَكُمْ هَذَا؟ ٦ □ لِأَنَّ تَعْلُمُونَ مَا يَحْجُزُ حَتَّى يُسْتَعْلَنَ فِي وَقْتِهِ. ٧ لِأَنَّ سِرًّا □ لِإِثْمٍ □ لِأَنَّ يَفْعَلُ فَقَطْ، إِلَى أَنْ يُرْفَعَ مِنَ □ لِبُوسَطٍ □ لَذِي □ يَحْجُزُ □ لِأَنَّ، ٨ وَحِينَئِذٍ سَيُسْتَعْلَنُ □ لِأَثِيمٍ، □ لَذِي □ لِرَبِّ يَبِيدُهُ بِنَفْخَةٍ فَمِهِ، وَيَبْطُلُهُ بِظُهُورِ مَجِيئِهِ. ٩ □ لَذِي مَجِيئِهِ يَفْعَلُ □ لِشَيْطَانٍ، بِكُلِّ قُوَّةٍ، وَبِآيَاتٍ وَعَجَائِبٍ كَاذِبَةٍ، ١٠ وَبِكُلِّ خَدِيعَةٍ □ لِإِثْمٍ، فِي □ لِهَاكِيْنٍ، لِأَنَّهُمْ لَمْ يَقْبَلُوا مَحَبَّةَ □ لِحَقِّ حَتَّى يَخْلُصُوا. ١١ وَلِأَجْلِ هَذَا سَيُرْسِلُ إِلَيْهِمْ □ لِلَّهِ عَمَلٌ □ لِفَضَالٍ، حَتَّى يُصَدِّقُوا □ لِكُذِّبٍ، ١٢ لِكَيْ يَدَانَ جَمِيعُ □ لِذِينَ لَمْ يُصَدِّقُوا □ لِحَقِّ، بَلْ

destroy with the brightness of His coming. The coming of the lawless one is according to the working of Satan, with all power, signs, and lying wonders, and with all unrighteous deception among those who perish, because they did not receive the love of the truth, that they might be saved. And for this reason God will send them strong delusion, that they should believe the lie, that they all may be condemned who did not believe the truth but had pleasure in unrighteousness. But we are bound to give thanks to God always for you, brethren beloved by the Lord, because God from the beginning chose you for salvation through sanctification by the Spirit and belief in the truth, to which He called you by our gospel, for the obtaining of the glory of our Lord Jesus Christ. Therefore, brethren, stand fast and hold the traditions which you were taught, whether by word or our epistle. Now may our Lord Jesus Christ Himself, and our God and Father, who has loved us and given us everlasting consolation and good hope by grace, comfort your hearts and establish you in every good word and work.

The grace of God the Father be with you all. Amen.

كُلَّ حِينٍ لِأَجْلِكُمْ أَيُّهَا
لِمُحِبُّوْنَ مِنَ الرَّبِّ، أَنَّ اللَّهَ
خَتَارَكُمْ مِنْ لِبْدَعِ الْخَلَاصِ، بِتَقْدِيسِ
الرُّوحِ وَتَصْدِيقِ لِحَقِّ. ١٤ لِأَمْرِ
الَّذِي دَعَاكُمْ إِلَيْهِ بِإِنْجِيلِنَا، لِذِي قِتْنَاءِ
مَجْدٍ رَبَّنَا يَسُوعَ
لِمَسِيحٍ. ١٥ فَثَبُّتُوا إِذَا أَيُّهَا
لِلْأَخَوَةِ وَتَمَسَّكُوا بِالتَّعَالِيمِ الَّتِي
تَعَلَّمْتُمُوهَا، سَوَاءً كَانَ بِكَلَامِ أَمْ
بِرِسَالَتِنَا. ١٦ وَرَبَّنَا نَفْسُهُ يَسُوعُ
لِمَسِيحٍ، وَاللَّهُ أَبُونَا الَّذِي أَحَبَّنَا
وَأَعْطَانَا عَزَاءً أَبَدِيًّا وَرَجَاءً صَالِحًا
بِالْنِّعْمَةِ، ١٧ يُعْزِي قُلُوبَكُمْ وَيُثَبِّتْكُمْ فِي
كُلِّ كَلَامٍ وَعَمَلٍ صَالِحٍ.

نعمة الله الاب تكون مع جميعكم. امين

Catholic Epistle

A Reading from the
Second Epistle of St. Peter. May
his blessing be upon us. Amen

2 Peter 3:1-18

Beloved, I now write to you this
second epistle (in both of which I

الكاثوليكون

من رسالة معلمنا بطرس الرسول
الثانية بركته تكون معنا امين.

2 بط 3: 1-18

١ هَذِهِ أَكْتُبُهَا لِأَنَّ إِلَيْكُمْ رِسَالَةً ثَانِيَةً
أَيُّهَا لِأَحِبَّاءٍ، فِيهِمَا أَنْهَضُ بِالتَّذَكُّرَةِ

mindful of the words which were spoken before by the holy prophets, and of the commandment of us, the apostles of the Lord and Savior, knowing this first: that scoffers will come in the last days, walking according to their own lusts, and saying, "Where is the promise of His coming? For since the fathers fell asleep, all things continue as they were from the beginning of creation." For this they willfully forget: that by the word of God the heavens were of old, and the earth standing out of water and in the water, by which the world that then existed perished, being flooded with water. But the heavens and the earth which are now preserved by the same word, are reserved for fire until the day of judgment and perdition of ungodly men. But, beloved, do not forget this one thing, that with the Lord one day is as a thousand years, and a thousand years as one day. The Lord is not slack concerning His promise, as some count slackness, but is longsuffering toward us, not willing that any should perish but that all should come to repentance. But the day of the Lord will come as a thief in the night, in which the heavens will pass away with a great noise, and the elements will melt with fervent heat; both the earth and the works that are in it will be burned up. Therefore, since all these things will be dissolved, what manner of persons ought you to be in holy conduct and godliness, looking for and hastening the coming of the day of God, because of which the heavens will be dissolved, being on fire, and the elements will melt with fervent heat? Nevertheless we, according to His promise,

لَقَدْ يَسُونُ، وَوَصَّيْنَا نَحْنُ لِرُسُلٍ، وَصِيَّةً لِرَبِّ وَ لِمُخْلِصٍ. ٣ عَالَمِينَ هَذَا أَوَّلًا: أَنَّهُ سَيَأْتِي فِي آخِرِ أَيَّامِ قَوْمٍ مُسْتَهْزِئُونَ، سَالِكِينَ بِحَسَبِ شَهَوَاتِ أَنْفُسِهِمْ، ٤ وَقَائِلِينَ: «أَيْنَ هُوَ مَوْعِدُ مَجِيئِهِ؟ لِأَنَّهُ مِنْ حِينِ رَقَدَ لَأَبَاءُ كُلِّ شَيْءٍ بَاقٍ هَكَذَا مِنْ يَدٍ لَخَلِيقَةٍ». ٥ لِأَنَّ هَذَا يَخْفَى عَلَيْهِمْ بِإِرَادَتِهِمْ: أَنَّ لِسَمَاوَاتٍ كَانَتْ مُنْذُ لَقْدِيمٍ، وَ لَأَرْضٍ بِكَلِمَةِ اللَّهِ قَائِمَةً مِنْ لَمَاءٍ وَبِلَمَاءٍ، ٦ لَلْوَاتِي بِهِنَّ لِعَالَمٍ لَكَانُنَّ حِينَئِذٍ فَاضٍ عَلَيْهِ لَمَاءٌ فَهَلَكَ. ٧ وَأَمَّا لِسَمَاوَاتٍ وَ لَأَرْضٍ لَكَانَتَا لِأَنَّ، فَهِيَ مَخْزُونَةٌ بِتِلْكَ لِكَلِمَةِ عَيْنِهَا، مَحْفُوظَةٌ لِلنَّارِ إِلَى يَوْمٍ لَدَيْنِ وَهْلَاكِ النَّاسِ لِفَجَارٍ.

٨ وَلَكِنْ لَا يَخْفَ عَلَيْهِمْ هَذَا لَشَيْءٍ لَوَاحِدٍ أَيُّهَا لِأَحِبَّاءُ: أَنَّ يَوْمًا وَاحِدًا عِنْدَ لِرَبِّ كَأَلْفِ سَنَةٍ، وَأَلْفُ سَنَةٍ كَيَوْمٍ وَاحِدٍ. ٩ لَا يَتَبَاطَأُ لِرَبِّ عَنْ وَعْدِهِ كَمَا يَحْسِبُ قَوْمٌ لَتَبَاطُؤًا، لَكِنَّهُ يَتَأَنَّى عَلَيْنَا، وَهُوَ لَا يَشَاءُ أَنْ يَهْلِكَ أَنْاسٌ، بَلْ أَنْ يَقْبَلَ لِجَمِيعٍ إِلَى لَتَوْبَةٍ. ١٠ وَلَكِنْ سَيَأْتِي كُلُّصٌ فِي اللَّيْلِ، يَوْمَ لِرَبِّ، الَّذِي فِيهِ تَزُولُ لِسَمَاوَاتٌ بِضَجِيجٍ، وَتَنْحَلُّ لِعُنَاصِرٍ مُخْتَرَفَةٍ، وَتَخْتَرِقُ لَأَرْضُ وَ لِمُصْنُوعَاتُ لَتِي فِيهَا.

١١ فَبِمَا أَنَّ هَذِهِ كُلَّهَا تَنْحَلُّ، أَيُّ أَنْاسٍ يَجِبُ أَنْ تَكُونُوا أَنْتُمْ فِي سِيرَةٍ مُقَدَّسَةٍ وَتَقْوَى؟ ١٢ مُنْتَظَرِينَ وَطَالِبِينَ سُرْعَةَ مَجِيءِ يَوْمِ لِرَبِّ، الَّذِي بِهِ تَنْحَلُّ لِسَمَاوَاتٌ مُلْتَهَبَةً، وَ لِعُنَاصِرُ مُخْتَرَفَةٍ تَدُوبُ. ١٣ وَلَكِنَّا بِحَسَبِ وَعْدِهِ نَنْتَظِرُ سَمَاوَاتٍ جَدِيدَةً، وَ أَرْضًا جَدِيدَةً، يَسْكُنُ فِيهَا لِبَرٌّ.

١٤ لِذَلِكَ أَيُّهَا لِأَحِبَّاءُ، إِذْ أَنْتُمْ مُنْتَظِرُونَ هَذِهِ، جْتَهِدُوا لِتُوجَدُوا عِنْدَهُ بِلَا دَنَسٍ وَلَا عَيْبٍ، فِي سَلَامٍ. ١٥ وَ حَسِبُوا أَنَا رَبَّنَا خَلَاصًا، كَمَا كَتَبَ إِلَيْكُمْ أَخُونَا لِحَبِيبِ بُولُسُ أَيْضًا بِحَسَبِ لِحِكْمَةٍ لِمُعْطَاةٍ لَهُ، ١٦ كَمَا فِي لِرَسَائِلِ كُلِّهَا أَيْضًا، مُتَكَلِّمًا فِيهَا عَنْ هَذِهِ لِأُمُورٍ، لَتِي فِيهَا أَشْيَاءٌ عَسِرَةٌ لِفَهْمٍ، يُحَرِّفُهَا غَيْرُ لِعُلَمَاءَ وَغَيْرُ لِثَابِتِينَ، كَبَاقِي لِكُتُبٍ أَيْضًا، لِهَلَاكِ أَنْفُسِهِمْ.

١٧ فَانْتُمْ أَيُّهَا لِأَحِبَّاءُ، إِذْ قَدْ سَبَقْتُمْ فَعَرَفْتُمْ، جَرَسُوا مِنْ أَنَّ تَنْقَادُوا

dwells. Therefore, beloved, looking forward to these things, be diligent to be found by Him in peace, without spot and blameless; and consider that the longsuffering of our Lord is salvation as also our beloved brother Paul, according to the wisdom given to him, has written to you, as also in all his epistles, speaking in them of these things, in which are some things hard to understand, which untaught and unstable people twist to their own destruction, as they do also the rest of the Scriptures. You therefore, beloved, since you know this beforehand, beware lest you also fall from your own steadfastness, being led away with the error of the wicked; but grow in the grace and knowledge of our Lord and Savior Jesus Christ. To Him be the glory both now and forever. Amen.

Do not love the world or the things in the world. The world passes away, and its desires; but he who does the will of God abides forever. Amen.

وَفِي مَعْرِفَةِ رَبَّنَا وَمُخْلِصِنَا يَسُوعَ
لِمَسِيحٍ لَهُ لِمَجْدُ لَأَنَّ وَإِلَى يَوْمٍ
لِدَهْرٍ. آمِينَ.

لا تحبوا العالم ولا الأشياء التي في
العالم. العالم يمضي وشهوته. والذي
يصنع إرادة الله يدوم إلى الأبد. آمين.

Acts of the Apostles

The Acts of our fathers the apostles, may their blessings be with us.

Acts of the Apostles 26:19-27:8

"Therefore, King Agrippa, I was not disobedient to the heavenly vision, but declared first to those in Damascus and in Jerusalem, and throughout all the region of Judea, and then to the Gentiles, that they should repent, turn to God, and do works befitting repentance. For these reasons the Jews seized me in the temple

الإبركسيس

فصل من أعمال ابائنا الرسل الأطهار
المشمولين بنعمة الروح القدس ببركتهم
تكون معنا. آمين.

أع 26: 19-27: 8

١٩ «مِنْ تَمَّ أَيْهَا لَمَلِكُ أَغْرِيْبَاسُ لَمْ
أَكُنْ مُعَانِدًا لِلرُّؤْيَا لِسَمَاوِيَّةٍ، ٢٠ بَلْ
أَخْبَرْتُ أَوَّلًا لَّذِينَ فِي دِمَشَقٍ، وَفِي
أُورُشَلِيمَ حَتَّى جَمِيعِ كُورَةَ لِيَهُودِيَّةٍ،
ثُمَّ لَأَمَمَ، أَنْ يَتَوْبُوا وَيَرْجِعُوا إِلَى اللَّهِ
عَامِلِينَ أَعْمَالًا تَلِيْقُ بِالتَّوْبَةِ. ٢١ مِنْ
أَجْلِ ذَلِكَ أَمْسَكَنِي لِيَهُودٌ فِي لِهَيْكَلٍ
وَشَرَعُوا فِي قَتْلِي. ٢٢ فَأِذْ حَصَلْتُ عَلَى
مَعُونَةٍ مِنَ اللَّهِ، بَقِيتُ إِلَى هَذَا لَيَوْمٍ،
شَاهِدًا لِلصَّغِيرِ وَلِلْكَبِيرِ. وَأَنَا لَا أَقُولُ

to this day I stand, witnessing both to small and great, saying no other things than those which the prophets and Moses said would come that the Christ would suffer, that He would be the first to rise from the dead, and would proclaim light to the Jewish people and to the Gentiles." Now as he thus made his defense, Festus said with a loud voice, "Paul, you are beside yourself! Much learning is driving you mad!" But he said, "I am not mad, most noble Festus, but speak the words of truth and reason. For the king, before whom I also speak freely, knows these things; for I am convinced that none of these things escapes his attention, since this thing was not done in a corner. King Agrippa, do you believe the prophets? I know that you do believe." Then Agrippa said to Paul, "You almost persuade me to become a Christian." And Paul said, "I would to God that not only you, but also all who hear me today, might become both almost and altogether such as I am, except for these chains." When he had said these things, the king stood up, as well as the governor and Bernice and those who sat with them; and when they had gone aside, they talked among themselves, saying, "This man is doing nothing deserving of death or chains." Then Agrippa said to Festus, "This man might have been set free if he had not appealed to Caesar." And when it was decided that we should sail to Italy, they delivered Paul and some other prisoners to one named Julius, a centurion of the Augustan Regiment. So, entering a ship of Adramyttium, we put to sea, meaning to sail along the coasts of Asia. Aristarchus, a

يَكُنْ هُوَ أَوَّلَ قِيَامَةٍ □ لَأَمُوتَ، مُزْمِعًا أَنْ يُنَادِيَ بِنُورٍ لِلشَّعْبِ وَلِلْأَمَمِ». ٢٤ وَبَيْنَمَا هُوَ يَحْتَاجُ بِهَذَا، قَالَ فَسْتُوسُ بِصَوْتٍ عَظِيمٍ: «أَنْتَ تَهْذِي يَا بُولُسُ! □ لَكْتُبْ □ لكَثِيرَةٍ تَحَوَّلَكَ إِلَى □ لِهَذِيان!». ٢٥ فَقَالَ: «لَسْتُ أَهْذِي أَيْهَا □ لْعَزِيزُ فَسْتُوسُ، بَلْ أَنْطِقُ بِكَلِمَاتٍ □ لَصَدَقِي □ لَصَحْوِ. ٢٦ لِأَنَّهُ مِنْ جِهَةِ هَذِهِ □ لَأُمُورٍ، عَالِمٌ □ لِمَلِكٍ □ لَدِي أَكَلِمُهُ جَهَارًا، إِذْ أَنَا لَسْتُ أَصَدِّقُ أَنْ يَخْفِيَ عَلَيْهِ شَيْءٌ مِنْ ذَلِكَ، لِأَنَّ هَذَا لَمْ يَفْعَلْ فِي زَاوِيَةٍ. ٢٧ أَتُؤْمِنُ أَيْهَا □ لِمَلِكٍ أَغْرِيْبَاسُ بِ□ لَأَنْبِيَاءٍ؟ أَنَا أَعْلَمُ أَنَّكَ تُؤْمِنُ». ٢٨ فَقَالَ أَغْرِيْبَاسُ لِبُولُسَ: «بِقَلِيلٍ تَقْتَعْنِي أَنْ أَصِيرَ مَسِيحِيًّا!». ٢٩ فَقَالَ بُولُسُ: «كَنْتُ أَصْلِي إِلَى □ لِلَّهِ أَنَّهُ بِقَلِيلٍ وَبكَثِيرٍ، لَيْسَ أَنْتَ فَقَطْ، بَلْ أَيْضًا جَمِيعُ □ لَّذِينَ يَسْمَعُونَنِي □ لِيَوْمٍ، يَصِيرُونَ هَكَذَا كَمَا أَنَا، مَا خَلَا هَذِهِ □ لِقِيُودَ».

٣٠ فَلَمَّا قَالَ هَذَا قَامَ □ لِمَلِكٍ □ لَوَالِي وَبَرْنِيكِي مَعَهُمْ، ٣١ □ لَنَصْرَفُوا وَهُمْ يُكَلِّمُونَ بَعْضُهُمْ بَعْضًا قَائِلِينَ: «إِنَّ هَذَا □ لِإِنْسَانٍ لَيْسَ يَفْعَلُ شَيْئًا يَسْتَحِقُّ □ لِمَوْتٍ أَوْ □ لِقِيُودَ». ٣٢ وَقَالَ أَغْرِيْبَاسُ لِفَسْتُوسَ: «كَانَ يُمَكِّنُ أَنْ يُطْلَقَ هَذَا □ لِإِنْسَانٍ لَوْ لَمْ يَكُنْ قَدْ رَفَعَ دَعْوَاهُ إِلَى قَيْصَرٍ».

١ فَلَمَّا □ لَسْتَقَرَّ □ لَرَأَى أَنَّ نُسَافِرَ فِي □ لْبَحْرِ إِلَى إِيطَالِيَا، سَلَمُوا بُولُسَ وَأَسْبَرَى آخَرِينَ إِلَى قَائِدِ مِئَةٍ مِنْ كَتِيبَةِ أَوْغُسْطُسَ □ لِسَمُهُ يُولْيُوسُ. ٢ فَصَعَدْنَا إِلَى سَفِينَةٍ أَدْرَامِيْتِيْنِيَّةٍ، وَأَقْلَعْنَا مُزْمِعِينَ أَنْ نُسَافِرَ مَارَيْنَ بِ□ لِمَوَاضِعٍ □ لَلَّتِي فِي أَسِيَا. وَكَانَ مَعَنَا أَرَسْتَرْخُسُ، رَجُلٌ مَكْدُونِيٌّ مِنْ تَسَالُونِيْكِي. ٣ وَفِي □ لِيَوْمٍ □ لْآخِرِ أَقْبَلْنَا إِلَى صَيْدَاءَ، فَعَامَلُ يُولْيُوسُ بُولُسَ بِ□ لَرَفْقٍ، وَأَذِنَ أَنْ يَذْهَبَ إِلَى أَصْدِقَائِهِ لِيَحْضَلَ عَلَى عَنَاقِيَةٍ مِنْهُمْ. ٤ ثُمَّ أَقْلَعْنَا مِنْ هُنَاكَ وَسَافَرْنَا فِي □ لْبَحْرِ مِنْ تَحْتِ قَيْرُسَ، لِأَنَّ □ لَرِيَّاحَ كَانَتْ مُضَادَّةً. ٥ وَبَعْدَ مَا عَرَيْنَا □ لْبَحْرَ □ لَّذِي بِجَانِبِ كِيلِيْكِيَّةٍ وَبِمَفِيلِيَّةٍ، نَزَلْنَا إِلَى مِيرَا لِيْكِيَّةٍ. ٦ فَإِذْ وَجَدَ قَائِدُ □ لِمِئَةٍ هُنَاكَ سَفِينَةً إِسْكَنْدَرِيَّةً مُسَافِرَةً إِلَى إِيطَالِيَا أَدْخَلْنَا فِيهَا. ٧ وَلَمَّا كُنَّا نُسَافِرُ رُويْدَا أَيْامًا كَثِيرَةً، وَبِ□ لَجَهْدٍ صَرْنَا بِقُرْبِ كِنِيدُسَ، وَلَمْ تُمْكِنَا □ لَرِيحُ أَكْثَرَ،

landed at Sidon. And Julius treated Paul kindly and gave him liberty to go to his friends and receive care. When we had put to sea from there, we sailed under the shelter of Cyprus, because the winds were contrary. And when we had sailed over the sea which is off Cilicia and Pamphylia, we came to Myra, a city of Lycia. There the centurion found an Alexandrian ship sailing to Italy, and he put us on board. When we had sailed slowly many days, and arrived with difficulty off Cnidus, the wind not permitting us to proceed, we sailed under the shelter of Crete off Salmone. Passing it with difficulty, we came to a place called Fair Havens, near the city of Lasea.

The word of the Lord shall grow, multiply, be mighty, and be confirmed, in the holy Church of God. Amen.

جَنَّا إِلَى مَكَانٍ يُقَالُ لَهُ «لَمَوَانِي»
لِحَسَنَةِ» لَّتِي بِقَرْبِهَا مَدِينَةُ لَسَانِيَّةٍ.

وكلمة الله تنمو وتزداد وتعتز وتثبت في
كنيسة الله المقدسة. امين.

Synaxarium

The Third Day of the Blessed Coptic Month of Parmoute, may God make it always received, year after year, with reassurance and tranquility, while our sins are forgiven by the tender mercies of our God my fathers and brothers, Amen.

Departure of Saint John the Bishop of Jerusalem

On this day Anba John, Bishop of Jerusalem, departed. He was born to Jewish parents, who kept the Law of the Torah. They instructed and taught him well and he excelled in the Law of Moses. He argued and disputed with the Christians until he

السنكسار

اليوم الثالث من شهر برمودة المبارك، أحسن الله استقباله، وأعاده علينا وعليكم ونحن وأنتم في هدوء وأطمئنان، مغفوري الخطايا والاثام والزلات، من قبل مراحم الرب ياأباي وأخوتي. امين.

نياحة البابا ميخائيل الاسكندري الـ 71

في مثل هذا اليوم من سنة 862 ش (29 مارس 1146 م) تنجح الأب القديس البابا ميخائيل الحادي والسبعون من بطاركة الكرازة المرقسية وقد اشتاق إلى السيرة الطاهرة فترهب بدير القديس مقاريوس . ولبت في البرية إلى سن الشيخوخة في سيرة صالحة مرضية . فلما تنجح البابا غبريال السبعون . قضى الأساقفة

was the true God. He believed on the hand of St. Justus, Bishop of Jerusalem, who baptized and ordained him a deacon. Because of his knowledge, and virtues they chose him a bishop of Jerusalem after the departure of St. Justus. When Andrianus reigned, he commanded to rebuild the ruined parts of the city, he built a tower on the western gate (The gate of the Jewish temple) and he hanged an engraved tablet with his name on the door of that gate. He prevented the Christians from praying at the Golgotha and even passing through it. The Jews and the Gentiles became powerful and troubled the Christians much. Because of that many tribulations and sorrows befell this father, so he asked God that He might receive him. His supplication was accepted and he departed in peace after he stayed on the Episcopal Chair for two years.

May his prayers be with us.
Amen.

Departure of Pope Michael V (1145-1146) the 71st Patriarch of Alexandria and the See of Saint Mark

On this day also of the year 862 A.M. (March 29th. 1146 A.D.) the holy father Pope Michael, the seventy first Patriarch of the See of St. Mark, departed. He longed to the pure life since his young age so he became a monk in the monastery of St. Macarius. He lived in the desert until he was an old man, in a good pleasing life to God. When Pope Gabriel (70) departed, the bishops, the priests and the lay leaders spent three month searching for who was best suited to succeed him. A monk from the monastery of St.

لترشيح نفسه راهب من دير القديس مقاريوس يدعي يوانس بن كدران يعاونه في ذلك الأنبا يعقوب أسقف طنطا . إلا أن أساقفة الصعيد وكهنة الإسكندرية وأرخبنة مصر لم يقبلوا ذلك ، أخيرا اتفق الجميع علي اختيار ثلاثة من الرهبان وهم . يوانس أبو الفتح . وميخائيل من دير القديس مقاريوس . وسليمان الدخياري من دير البرموس . وألقوا قرعة بينهم فأصاب الرهبان ميخائيل فرسموه بطريركا في 5 مسري سنة 861 ش (29 يولييه سنة 1145 م) وكان شيخا جليلا محبا للفقراء والمساكين . واتخذ له كاتباً يحرر له ما يرسله إلى الأساقفة والكهنة من العظات والتعاليم . ولما مرض توجه إلى دير القديس مقاريوس وهناك تنيح بسلام بعد أن أقام علي الكرسي ثمانية شهور . صلاته تكون معنا . امين

نياحة يوحنا أسقف أورشليم

في مثل هذا اليوم تنيح الأنبا يوحنا أسقف أورشليم . وقد ولد من أبوين يهوديين حافظين لشريعة التوراة . فهذباه وعلماه كثيرا حتى نبغ في علم الشريعة وكان يجادل المسيحيين وينظرهم فثبت له مجيء السيد المسيح وأنه اله حقيقي . فأمن علي يد القديس يسطس أسقف أورشليم ورسم شماسا . ونظرا لكثرة علمه وفضيلته انتخبوه أسقفا علي أورشليم . فلما ملك أريانوس أمر ببناء ما هدم من المدينة ثم بني برجاً علي بابه لوحا من رخام مكتوبا عليه اسمه . ومنع المسيحيين من الصلاة في الجلجثة ومن العبور في ذلك المكان ولهذا اشتد ساعد اليهود والأمم فضايقوا المسيحيين كثيرا فأصاب هذا الأب من جزاء ذلك من البلاء والأحزان فطلب إلى الله أن يضمه إليه فقبلت طلبته وتنيح بسلام بعد أن أقام علي كرسي الأسقفية سنتين

بركة صلواته فلتكن معنا . ولربنا المجد دائما أبديا . امين.

nominating himself supported in that by Anba Yacoub, bishop of Lekanah, Anba Christodolus, bishop of Fowa, and Anba Michael, bishop of Tanta. Nevertheless, the bishops of Upper Egypt, the priests of Alexandria and the lay leaders of Cairo did not accept that choice. Finally they all agreed to choose three of the monks and those were: Yoannis Abu El-Fatah, Michael of St. Macarius monastery, and Soliman El-Dekhiary of El-Baramous monastery. They cast a lot among them, and the lot fell on the monk Michael, and they ordained him a Patriarch on the 5th of Mesra, 861 A.M. (July 29th, year 1145 A.D.). He was an honorable old man loving for the poor and the needy. He took for himself a scribe to write his sermons and teachings that he sent to the bishops and priests. When he fell sick, he went to the monastery of St. Macarius, where he departed in peace, after he stayed on the Chair for eight month.

May His prayers be with us and
Glory be to our God forever.
Amen.

Divine Liturgy Gospel

Stand in the fear of God and listen to the Holy Gospel. A reading from the Gospel according to our teacher Saint John the Evangelist. May His Blessings be with us all. From the Psalms of our teacher David the prophet. May his blessings be with us all.

Psalms 32:5,6

مزمور وانجيل القداس

قفوا بخوف امام الله لسماع الانجيل
المقدس. فصل من بشارة الانجيل
لمعلمنا يوحنا البشير بركته علينا امين
من مزامير معلمنا داود النبي بركته
المقدسة تكون معنا امين.

مز 32: 5 و 6

٥ يُجِبُّ □ لُبِّي □ وَ □ لَعْدَل. □ مَتَلَّتِ □
□ لَأَرْضٍ □ مِنْ رَحْمَةِ □ الرَّبِّ. □ ٦ بِكَلِمَةِ □
□ الرَّبِّ □ صُنِعَتْ □ لِسَمَاوَاتٌ □، □ وَبِنَسَمَةٍ □ فِيهِ □
□ كُلُّ جُنُودِهَا □.

goodness of the LORD. By the word of the LORD the heavens were made, And all the host of them by the breath of His mouth.

Blessed is he who comes in the name of the Lord. Our Lord God, Savior, and King of us all, Jesus Christ, the Living Son of God to whom be glory forever. Amen.

John 5:1-18

After this there was a feast of the Jews, and Jesus went up to Jerusalem. Now there is in Jerusalem by the Sheep Gate a pool, which is called in Hebrew, Bethesda, having five porches. In these lay a great multitude of sick people, blind, lame, paralyzed, waiting for the moving of the water. For an angel went down at a certain time into the pool and stirred up the water; then whoever stepped in first, after the stirring of the water, was made well of whatever disease he had. Now a certain man was there who had an infirmity thirty-eight years. When Jesus saw him lying there, and knew that he already had been in that condition a long time, He said to him, "Do you want to be made well?" The sick man answered Him, "Sir, I have no man to put me into the pool when the water is stirred up; but while I am coming, another steps down before me." Jesus said to him, "Rise, take up your bed and walk." And immediately the man was made well, took up his bed, and walked. And that day was the Sabbath. The Jews therefore said to him who was cured, "It is the Sabbath; it is not lawful for you to carry your bed." He answered them, "He who made me well said to me, Take up your bed and walk." Then they asked him, "Who is the Man who said to you,

مبارك التي باسم الرب اله القوات ربنا
والهنا ومخلصنا وملكننا كلنا يسوع
المسيح، ابن الله الحي، الذي له المجد
الدائم الي الأبد امين.

يو 5: 1-18

١ وَجَاءُوا إِلَى عَبْرٍ □ لِنُخْرِ إِلَى كُورَةٍ
□ لِنَجْدِيَيْنِ. ٢ وَلَمَّا خَرَجَ مِنْ □ لِسَفِينَةٍ
لِلْوَقْتِ □ سَتَقْبَلُهُ مِنْ □ لِقُبُورِ إِنْسَانٍ بِهِ
رُوحٌ نَجِسٌ، ٣ كَانَ مَسْكَنُهُ فِي
□ لِقُبُورٍ، وَلَمْ يَقْدِرْ أَحَدٌ أَنْ يَرْبِطَهُ وَلَا
بِسَلْسِلٍ، ٤ لِأَنَّهُ قَدْ رُبِطَ كَثِيرًا بِقَيُودٍ
وَسَلْسِلٍ فَقَطَعَ □ لِسَلْسِلٍ وَكَسَرَ
□ لِقَيُودَ، فَلَمْ يَقْدِرْ أَحَدٌ أَنْ يُذَلِّهِ. ٥ وَكَانَ
دَائِمًا لَيْلًا وَنَهَارًا فِي □ لِحِجَابٍ وَفِي
□ لِقُبُورٍ، يَصِيحُ وَيَجْرَحُ نَفْسَهُ
بِ□ لِحِجَارَةٍ. ٦ فَلَمَّا رَأَى يَسُوعَ مِنْ بَعِيدٍ
رَكَضَ وَسَجَدَ لَهُ، ٧ وَصَرَخَ بِصَوْتٍ
عَظِيمٍ وَقَالَ: «مَا لِي وَلَكَ يَا يَسُوعَ
□ ابْنِ □ لِهَلِ □ لَعَلِّي؟ أَسْتَخْلِفُكَ بِ□ لِهَلِ أَنْ
لَا تُعَذِّبَنِي!». ٨ لِأَنَّهُ قَالَ لَهُ: «□ خَرُجْ
مِنْ □ لِإِنْسَانٍ يَا أَيُّهَا □ لِرُوحِ
□ لِنَجِسِ». ٩ وَسَأَلَهُ: «مَا □ سَمُكَ؟».
فَأَجَابَ قَائِلًا: «□ سَمِي لِحُجُونٍ، لِأَنَّنَا
كَثِيرُونَ». ١٠ وَطَلَبَ إِلَيْهِ كَثِيرًا أَنْ لَا
يُرْسِلَهُمْ إِلَى خَارِجِ □ لِكُورَةٍ. ١١ وَكَانَ
هُنَاكَ عِنْدَ □ لِحِجَابٍ قَطِيعٌ كَبِيرٌ مِنْ
□ لِحَنَازِيرٍ يَرْعَى، ١٢ فَطَلَبَ إِلَيْهِ كُلُّ
□ لَشَّيَاطِينٍ قَائِلِينَ: «أَرْسَلْنَا إِلَى
□ لِحَنَازِيرٍ لِنَدْخُلَ فِيهَا». ١٣ فَأَذِنَ لَهُمْ
يَسُوعُ لِلْوَقْتِ. فَخَرَجَتْ □ لِأَرْوَاحُ
□ لِنَجَسَةٍ وَدَخَلَتْ فِي □ لِحَنَازِيرٍ،
فَ□ لِنَدَفَعِ □ لِقَطِيعٍ مِنْ عَلَى □ لِحَرْفٍ إِلَى
□ لِنُخْرِ. وَكَانَ نَحْوُ أَلْفَيْنِ، فَ□ خْتَنَقَ فِي
□ لِنُخْرِ. ١٤ وَأَمَّا رِعَاةُ □ لِحَنَازِيرِ
فَهَرَبُوا وَأَخْبَرُوا فِي □ لِمَدِينَةِ وَفِي
□ لِضِيَاعٍ. فَخَرَجُوا لِيَرَوْا مَا
جَرَى. ١٥ وَجَاءُوا إِلَى يَسُوعَ فَنَظَرُوا
□ لِمَجْنُونٍ □ لِذِي كَانَ فِيهِ □ لِحُجُونٌ
جَالِسًا وَلَا يَسَا وَعَاقِلًا،
فَخَافُوا. ١٦ فَحَدَّثَهُمْ □ لِذِينَ رَأَوْا كَيْفَ
جَرَى □ لِلْمَجْنُونِ وَعَنْ
□ لِحَنَازِيرِ. ١٧ فَ□ بَتَدَاوَا يَطْلُبُونَ إِلَيْهِ
أَنْ يَمْضِيَ مِنْ تَحْوِمِهِمْ. ١٨ وَلَمَّا دَخَلَ
□ لِسَفِينَةٍ طَلَبَ إِلَيْهِ □ لِذِي كَانَ مَجْنُونًا
أَنْ يَكُونَ مَعَهُ،

والمجد لله دائما امين

know who it was, for Jesus had withdrawn, a multitude being in that place. Afterward Jesus found him in the temple, and said to him, "See, you have been made well. Sin no more, lest a worse thing come upon you." The man departed and told the Jews that it was Jesus who had made him well. For this reason the Jews persecuted Jesus, and sought to kill Him, because He had done these things on the Sabbath. But Jesus answered them, "My Father has been working until now, and I have been working." Therefore the Jews sought all the more to kill Him, because He not only broke the Sabbath, but also said that God was His Father, making Himself equal with God.

[And Glory be to God forever](#)



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