



يوم الأحد السادس من الصوم المقدس

Sixth Sunday of the Holy Lent

أضغط هنا لتستمع لشرح موجز لقراءات يوم الأحد السادس من الصوم المقدس

أضغط هنا لتستمع لشرح موجز لقراءات يوم الإثنين من الأسبوع السادس
أضغط هنا لتستمع لشرح موجز لقراءات يوم الثلاثاء من الأسبوع السادس
أضغط هنا لتستمع لشرح موجز لقراءات يوم الأربعاء من الأسبوع السادس
أضغط هنا لتستمع لشرح موجز لقراءات يوم الخميس من الأسبوع السادس
أضغط هنا لتستمع لشرح موجز لقراءات يوم الجمعة من الأسبوع السادس
أضغط هنا لتستمع لشرح موجز لسفر طويلا
أضغط هنا لتستمع لشرح موجز لقراءات يوم السبت من الأسبوع السادس

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 25:2,3

Examine me, O LORD, and prove me; Try my mind and my heart. For Your lovingkindness is before my eyes, And I have walked in Your truth.

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 25: 2 و 3

٢ جَرَّبْنِي يَا رَبِّ وَ□ مَتَحْنِي. صَفَّ كَلْبِيَّيَّ وَقَلْبِي. ٣ لِأَنَّ رَحْمَتَكَ أَمَامَ عَيْنِي. وَقَدْ سَلَكَتُ بِحَقِّكَ.

هليلويا

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

Savior, and King of us all, Jesus Christ, the Living Son of God to whom be glory forever. Amen.

Matthew 23:1-39

Then Jesus spoke to the multitudes and to His disciples, saying: "The scribes and the Pharisees sit in Moses seat. Therefore whatever they tell you to observe, that observe and do, but do not do according to their works; for they say, and do not do. For they bind heavy burdens, hard to bear, and lay them on mens shoulders; but they themselves will not move them with one of their fingers. But all their works they do to be seen by men. They make their phylacteries broad and enlarge the borders of their garments. They love the best places at feasts, the best seats in the synagogues, greetings in the marketplaces, and to be called by men, Rabbi, Rabbi. But you, do not be called Rabbi; for One is your Teacher, the Christ, and you are all brethren. Do not call anyone on earth your father; for One is your Father, He who is in heaven. And do not be called teachers; for One is your Teacher, the Christ. But he who is greatest among you shall be your servant. And whoever exalts himself will be humbled, and he who humbles himself will be exalted. "But woe to you, scribes and Pharisees, hypocrites! For you shut up the kingdom of heaven against men; for you neither go in yourselves, nor do you allow those who are entering to go in. Woe to you, scribes and Pharisees, hypocrites! For you devour widows houses, and for a pretense make long prayers. Therefore you will receive greater condemnation. "Woe to you,

١ حِينِيذِ خَاطَبِ يَسُوعَ لَجُمُوعَ وَتَلَامِيذَهُ ٢ قَانِلَا: «عَلَى كُرْسِيِّ مُوسَى جَلَسَ لِكْتَبَةِ وَ لِفَرِّيْسِيِّونَ، ٣ فَكُلَ مَا قَالُوا لَكُمْ أَنْ تَحْفَظُوهُ فُ حَفَظُوهُ وَ فَعَلُوهُ، وَلَكِنْ حَسَبَ أَعْمَالِهِمْ لَا تَعْمَلُوا، لِأَنَّهُمْ يَقُولُونَ وَلَا يَفْعَلُونَ. ٤ فَإِنَّهُمْ يَحْرِمُونَ أَحْمَالَ ثَقِيلَةً عَسِرَةً لِحَمَلٍ وَيَضْعُونَهَا عَلَى أَكْتافِ لِنَاسٍ، وَهُمْ لَا يُرِيدُونَ أَنْ يُحْرِكُوهَا بِأَصْبِعِهِمْ، ٥ وَكُلَّ أَعْمَالِهِمْ يَعْمَلُونَهَا لِكِي تَنْظُرَهُمْ لِنَاسٍ: فَيَعْرِضُونَ عَصَانِيَهُمْ وَيَعْظُمُونَ أَهْدَابَ ثِيَابِهِمْ، ٦ وَيُحِبُّونَ لِمَجَالِسٍ لَأَوْلَى فِي لِبُولَائِمِ، وَ لِمَجَالِسٍ لَأَوْلَى فِي لِمَجَامِعِ، ٧ وَ لَتَحِيَّاتٍ فِي لَأَسْوَاقِ، وَأَنْ يَدْعُوهُمْ لِنَاسٍ: سَيِّدِي سَيِّدِي! ٨ وَأَمَّا أَنْتُمْ فَلَا تَدْعُوا سَيِّدِي، لِأَنَّ مُعَلِّمَكُمْ وَاحِدٌ لِمَسِيحٍ، وَأَنْتُمْ جَمِيعًا إِخْوَةٌ. ٩ وَلَا تَدْعُوا لَكُمْ أَبَا عَلَى لَأَرْضِ، لِأَنَّ أَبَاكُمْ وَاحِدٌ لَّذِي فِي لِسَمَاوَاتِ. ١٠ وَلَا تَدْعُوا مُعَلِّمِينَ، لِأَنَّ مُعَلِّمَكُمْ وَاحِدٌ لِمَسِيحٍ. ١١ وَأكْبِرُكُمْ يَكُونُ خَادِمًا لَكُمْ. ١٢ فَمَنْ يَرْفَعُ نَفْسَهُ يَتَضَعُ، وَمَنْ يَضَعُ نَفْسَهُ يَرْتَفِعُ.

١٣ «لَكِنْ وَيْلٌ لَكُمْ أَيُّهَا لِكْتَبَةِ وَ لِفَرِّيْسِيِّونَ لِمُرَاوُونَ! لِأَنَّكُمْ تَغْلِقُونَ مَلَكُوتَ لِسَمَاوَاتِ قَدَامَ لِنَاسٍ، فَلَا تَدْخُلُونَ أَنْتُمْ وَلَا تَدْعُونَ لِدَاخِلِينَ يَدْخُلُونَ. ١٤ وَيْلٌ لَكُمْ أَيُّهَا لِكْتَبَةِ وَ لِفَرِّيْسِيِّونَ لِمُرَاوُونَ! لِأَنَّكُمْ تَأْكُلُونَ بُيُوتَ لَأَرَامِلِ، وَلِعَلَّةَ تُطِيلُونَ صَلَوَاتِكُمْ. لِذَلِكَ تَأْخُذُونَ دِينُونَ عَظُمَ. ١٥ وَيْلٌ لَكُمْ أَيُّهَا لِكْتَبَةِ وَ لِفَرِّيْسِيِّونَ لِمُرَاوُونَ! لِأَنَّكُمْ تَطُوفُونَ لِنَجْرٍ وَ لِنِيرٍ لِتَكْسِبُوا دَخِيلًا وَاحِدًا، وَمَتَى حَصَلَ تَصْنَعُونَهُ بِنَا لِحِجَابِكُمْ أَكْثَرَ مِنْكُمْ مُضَاعَفًا. ١٦ وَيْلٌ لَكُمْ أَيُّهَا لِنَقَادَةِ لِعَمِيَانِ! لِقَابِلُونَ: مَنْ حَلَفَ بِ لِهَيْكَلِ فَلَيْسَ بِشَيْءٍ، وَلَكِنْ مَنْ حَلَفَ بِذَهَبِ لِهَيْكَلِ يَلْتَزِمُ. ١٧ أَيُّهَا لِحِجَابِ وَ لِعَمِيَانِ! أَيُّمَا عَظُمَ: أَلذَّهَبُ أَمْ لِهَيْكَلِ لَّذِي يُقَدِّسُ لَذَّهَبُ؟ ١٨ وَمَنْ حَلَفَ بِ لِمَذْبَحِ فَلَيْسَ بِشَيْءٍ، وَلَكِنْ مَنْ حَلَفَ بِ لِقُرْبَانِ لَّذِي عَلَيْهِ يَلْتَزِمُ. ١٩ أَيُّهَا لِحِجَابِ وَ لِعَمِيَانِ! أَيُّمَا عَظُمَ: لِقُرْبَانِ أَمْ لِمَذْبَحِ لَّذِي يُقَدِّسُ لِقُرْبَانِ؟ ٢٠ فَإِنَّ مَنْ حَلَفَ بِ لِمَذْبَحِ

and sea to win one proselyte, and when he is won, you make him twice as much a son of hell as yourselves. "Woe to you, blind guides, who say, Whoever swears by the temple, it is nothing; but whoever swears by the gold of the temple, he is obliged to perform it. Fools and blind! For which is greater, the gold or the temple that sanctifies the gold? And, Whoever swears by the altar, it is nothing; but whoever swears by the gift that is on it, he is obliged to perform it. Fools and blind! For which is greater, the gift or the altar that sanctifies the gift? Therefore he who swears by the altar, swears by it and by all things on it. He who swears by the temple, swears by it and by Him who dwells in it. And he who swears by heaven, swears by the throne of God and by Him who sits on it. "Woe to you, scribes and Pharisees, hypocrites! For you pay tithe of mint and anise and cummin, and have neglected the weightier matters of the law: justice and mercy and faith. These you ought to have done, without leaving the others undone. Blind guides, who strain out a gnat and swallow a camel! "Woe to you, scribes and Pharisees, hypocrites! For you cleanse the outside of the cup and dish, but inside they are full of extortion and self-indulgence. Blind Pharisee, first cleanse the inside of the cup and dish, that the outside of them may be clean also. "Woe to you, scribes and Pharisees, hypocrites! For you are like whitewashed tombs which indeed appear beautiful outwardly, but inside are full of dead mens bones and all uncleanness. Even so you also outwardly appear righteous to men, but inside you are full of

فيه، ٢٢ وَمَنْ حَلَفَ بِسَمَاءِ فَقَدْ حَلَفَ بِعَرْشِ اللَّهِ وَبِالْجَالِسِ عَلَيْهِ. ٢٣ وَيَلْ لَكُمْ أَيُّهَا لَكْتَبَةُ وَفَرِيسِيُّونَ لَمُرَاوُونَ! لِأَنَّكُمْ تُعَشِّرُونَ لِنَعْنَعٍ وَ لَشَبْتٍ وَ لَكُمْوَنَ، وَ تَرَكْتُمْ أَثْقَلَ لِنَامُوسَ: لِحَقِّ وَ لِرَّحْمَةِ وَ لِإِيمَانٍ. كَانَ يَنْبَغِي أَنْ تَعْمَلُوا هَذِهِ وَلَا تَتْرَكُوا تِلْكَ. ٢٤ أَيُّهَا لِقَادَةُ لِعُمَيَّانَ! لِذِينَ يُصَفُونَ عَيْنَ لِبُعُوضَةٍ وَيَبْلَعُونَ لِحَمَلٍ. ٢٥ وَيَلْ لَكُمْ أَيُّهَا لَكْتَبَةُ وَ لَفَرِيسِيُّونَ لَمُرَاوُونَ! لِأَنَّكُمْ تَنْقُونَ خَارِجَ لِكَاسٍ وَ لَصَحْفَةٍ، وَهَمَّا مِنْ دَاخِلٍ مَمْلُوءَانِ خَتِطَافًا وَ دَعَارَةً. ٢٦ أَيُّهَا لِفَرِيسِيِّ لَأَعْمَى! نَقِ أَوْلَا دَاخِلَ لِكَاسٍ وَ لَصَحْفَةٍ لِكِي يَكُونَ خَارِجُهُمَا أَيْضًا نَقِيًّا. ٢٧ وَيَلْ لَكُمْ أَيُّهَا لَكْتَبَةُ وَ لَفَرِيسِيُّونَ لَمُرَاوُونَ! لِأَنَّكُمْ تُشَبِّهُونَ قُبُورًا مَبِيضَةً تَظْهَرُ مِنْ خَارِجٍ جَمِيلَةً، وَهِيَ مِنْ دَاخِلٍ مَمْلُوءَةٌ عِظَامَ أَمْوَاتٍ وَكُلِّ نَجَاسَةٍ. ٢٨ هَكَذَا أَنْتُمْ أَيْضًا: مِنْ خَارِجٍ تَظْهَرُونَ لِلنَّاسِ أَبْرَارًا، وَ لَكِنَّكُمْ مِنْ دَاخِلٍ مَشْحُونُونَ رِيَاءً وَ إِتْمًا. ٢٩ وَيَلْ لَكُمْ أَيُّهَا لَكْتَبَةُ وَ لَفَرِيسِيُّونَ لَمُرَاوُونَ! لِأَنَّكُمْ تَبْنُونَ قُبُورَ لِأَنْبِيَاءٍ وَ تَرْتِينُونَ مَدَافِنَ لِصَدِيقِينَ، ٣٠ وَ تَقُولُونَ: لَوْ كُنَّا فِي أَيَّامِ آبَائِنَا لَمَا شَارَكْنَاهُمْ فِي دَمِ لِأَنْبِيَاءٍ. فَانْتُمْ تَشْهَدُونَ عَلَي أَنْفُسِكُمْ أَنْكُمْ أَبْنَاءُ قَتَلَةٍ لِأَنْبِيَاءٍ. ٣٢ فَ مَلُّوا أَنْتُمْ مَكِيلَ آبَائِكُمْ. ٣٣ أَيُّهَا لِحَيَاتِ أَوْلَادِ لِأَفَاعِي! كَيْفَ تَهْرَبُونَ مِنْ دَيْنُونَةِ جَهَنَّمَ؟ ٣٤ لِذَلِكَ هَا أَنَا أُرْسِلُ إِلَيْكُمْ أَنْبِيَاءَ وَ حُكَمَاءَ وَ كَتَبَةً، فَمِنْهُمْ تَقْتُلُونَ وَ تُصَلِّبُونَ، وَمِنْهُمْ تَجْلِدُونَ فِي مَجَامِعِكُمْ، وَ تَطْرُدُونَ مِنْ مَدِينَةٍ إِلَى مَدِينَةٍ، ٣٥ لِكِي يَأْتِي عَلَيْكُمْ كُلُّ دَمِ زَكِيِّ سَفْكَ عَلَى لِأَرْضِ، مِنْ دَمِ هَابِيلَ لِصَدِيقِ إِلَي دَمِ زَكَرِيَّا بْنِ بَرَحِيَّا الَّذِي قَتَلْتُمُوهُ بَيْنَ لِهِيكَلِ وَ لِمْذْبَحِ. ٣٦ لِحَقِّ أَقُولُ لَكُمْ: إِنْ هَذَا كُلُّهُ يَأْتِي عَلَي هَذَا لِجِيلِ! ٣٧ «يَا أُورُشَلِيمُ، يَا أُورُشَلِيمُ! يَا قَاتِلَةَ لِأَنْبِيَاءِ وَ رَاجِمَةَ لِمُرْسَلِينَ إِلَيْهَا، كَمْ مَرَّةً أَرَدْتُ أَنْ أَجْمَعَ أَوْلَادِكَ كَمَا تَجْمَعُ لِذِجَاجَةَ فِرَاحِهَا تَحْتَ جَنَاحِهَا، وَلَمْ تُرِيدُوا! ٣٨ هُوَذَا بَيْتُكُمْ يُبْرَكُ لَكُمْ خَرَابًا. ٣٩ لِأَبِي أَقُولُ لَكُمْ: إِنَّكُمْ لَا

hypocrisy and lawlessness. "Woe to you, scribes and Pharisees, hypocrites! Because you build the tombs of the prophets and adorn the monuments of the righteous, and say, If we had lived in the days of our fathers, we would not have been partakers with them in the blood of the prophets. "Therefore you are witnesses against yourselves that you are sons of those who murdered the prophets. Fill up, then, the measure of your fathers' guilt. Serpents, brood of vipers! How can you escape the condemnation of hell? Therefore, indeed, I send you prophets, wise men, and scribes: some of them you will kill and crucify, and some of them you will scourge in your synagogues and persecute from city to city, that on you may come all the righteous blood shed on the earth, from the blood of righteous Abel to the blood of Zechariah, son of Berechiah, whom you murdered between the temple and the altar. Assuredly, I say to you, all these things will come upon this generation. "O Jerusalem, Jerusalem, the one who kills the prophets and stones those who are sent to her! How often I wanted to gather your children together, as a hen gathers her chicks under her wings, but you were not willing! See! Your house is left to you desolate; for I say to you, you shall see Me no more till you say, Blessed is He who comes in the name of the LORD!"

And Glory be to God forever

والمجد لله دائما

Pauline Epistle

Paul, the servant of our Lord Jesus Christ, called to be an apostle, appointed to the Gospel

البولس

بولس عبد يسوع المسيح الرسول المدعو المفرز لبشري الله. فصل من

Colossians. May his blessings be upon us. Amen

Colossians 3:5-17

Therefore put to death your members which are on the earth: fornication, uncleanness, passion, evil desire, and covetousness, which is idolatry. Because of these things the wrath of God is coming upon the sons of disobedience, in which you yourselves once walked when you lived in them. But now you yourselves are to put off all these: anger, wrath, malice, blasphemy, filthy language out of your mouth. Do not lie to one another, since you have put off the old man with his deeds, and have put on the new man who is renewed in knowledge according to the image of Him who created him, where there is neither Greek nor Jew, circumcised nor uncircumcised, barbarian, Scythian, slave nor free, but Christ is all and in all. Therefore, as the elect of God, holy and beloved, put on tender mercies, kindness, humility, meekness, longsuffering; bearing with one another, and forgiving one another, if anyone has a complaint against another; even as Christ forgave you, so you also must do. But above all these things put on love, which is the bond of perfection. And let the peace of God rule in your hearts, to which also you were called in one body; and be thankful. Let the word of Christ dwell in you richly in all wisdom, teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord. And whatever you do in word or deed, do all in the name of the Lord Jesus, giving thanks to God the Father

كو 3: 5-17

ه فَامَيْتُوا أَعْضَاءَكُمْ لِتِي عَلَي
 لِأَرْض: لَزْنَا، لَنَجَاسَة، لَهْوَى،
 لَشَهْوَة لِرَدِيَّة، لَطْمَع - لِذِي هُو
 عِبَادَة لِأَوْثَان- ٦ لِأُمُور لِتِي مِنْ
 أَجْلِهَا يَأْتِي غَضِبُ اللَّهِ عَلَي أَنْبَاء
 لِمَعْصِيَّة، ٧ لِذِينَ بَيْنَهُمْ أَنْتُمْ أَيْضًا
 سَلَكْتُمْ قَبْلًا، حِينَ كُنْتُمْ تَعِيشُونَ
 فِيهَا. ٨ وَأَمَّا لِأَنَّ فَمَطَرَحُوا عَنْكُمْ
 أَنْتُمْ أَيْضًا لِكُلِّ: لِنَغْضَب، لِسَخَط،
 لِخُبَيْث، لِتَجْدِيف، لِكَلَامٍ لِغَبِيح
 مِنْ أَفْوَاهِكُمْ. ٩ لَا تَكْذِبُوا بَعْضَكُمْ عَلَي
 بَعْضٍ، إِذْ خَلَعْتُمْ لِإِنْسَانَ لِغَتِيقَ مَعَ
 أَعْمَالِهِ، ١٠ وَلَيْسْتُمْ لِجَدِيدٍ لِذِي
 يَتَجَدَّدُ لِلْمَعْرِفَةِ حَسَبَ صُورَةِ
 خَالِقِهِ، ١١ حَيْثُ لَيْسَ يُونَانِي وَيَهُودِي،
 خَتَانٌ وَغَزَلَةٌ، بَرَبْرِي سِكِيثِي، عَبْدٌ حُرٌّ،
 بَلٍ لِمَسِيحٍ لِكُلِّ وَفِي لِكُلِّ.
 ١٢ فَمَلْبَسُوا كَمَخْتَارِي اللَّهِ
 لِقُدَيْسِينَ لِمَحْبُوبِينَ أَحْشَاءَ رَأْفَاتٍ،
 وَلُطْفًا، وَتَوَاضَعًا، وَوَدَاعَةً، وَطُولَ
 أَنَاةٍ، ١٣ مُحْتَمِلِينَ بَعْضَكُمْ بَعْضًا،
 وَمُسَامِحِينَ بَعْضَكُمْ بَعْضًا. إِنْ كَانَ لِأَحَدٍ
 عَلَي أَحَدٍ شَكْوَى، كَمَا غَفَرَ لَكُمْ
 لِمَسِيحٍ هَكَذَا أَنْتُمْ أَيْضًا. ١٤ وَعَلَي
 جَمِيعٍ هَذِهِ لِمَلْبَسُوا لِمَحَبَّةٍ لِتِي هِيَ
 رِبَاطٌ لِكَمَالٍ. ١٥ وَلِيَمْلِكْ فِي قُلُوبِكُمْ
 سَلَامٌ لِلَّهِ لِذِي إِلَيْهِ دُعِينُمْ فِي جَسَدٍ
 وَاحِدٍ، وَكُونُوا شَاكِرِينَ.
 ١٦ لِتَسْكُنْ فِيكُمْ كَلِمَةُ لِمَسِيحٍ بِغَنَى،
 وَأَنْتُمْ بِكُلِّ حِكْمَةٍ مُعَلَّمُونَ وَمَنْذَرُونَ
 بَعْضَكُمْ بَعْضًا، بِمَزَامِيرٍ وَتَسَابِيحٍ
 وَأَغَانِي رُوحِيَّةٍ، بِنِعْمَةٍ، مُتَرَنِّمِينَ فِي
 قُلُوبِكُمْ لِلرَّبِّ. ١٧ وَكُلِّ مَا عَمِلْتُمْ بِقَوْلٍ
 أَوْ فِعْلٍ، فَمَعْمَلُوا لِكُلِّ بِسْمِ لِرَبِّ
 يَسُوعَ، شَاكِرِينَ لِلَّهِ وَالْآبَ بِهِ.

نعمة الله الاب تكون مع جميعكم. امين

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

Catholic Epistle

A Reading from the First Epistle of St. John. May his blessing be upon us. Amen

1 John 5:13-21

These things I have written to you who believe in the name of the Son of God, that you may know that you have eternal life, and that you may continue to believe in the name of the Son of God. Now this is the confidence that we have in Him, that if we ask anything according to His will, He hears us. And if we know that He hears us, whatever we ask, we know that we have the petitions that we have asked of Him. If anyone sees his brother sinning a sin which does not lead to death, he will ask, and He will give him life for those who commit sin not leading to death. There is sin leading to death. I do not say that he should pray about that. All unrighteousness is sin, and there is sin not leading to death. We know that whoever is born of God does not sin; but he who has been born of God keeps himself, and the wicked one does not touch him. We know that we are of God, and the whole world lies under the sway of the wicked one. And we know that the Son of God has come and has given us an understanding, that we may know Him who is true; and we are in Him who is true, in His Son Jesus Christ. This is the true God and eternal life. Little children, keep yourselves from idols. Amen.

الكاثوليكون

من رسالة معلمنا يوحنا الرسول الأولي
بركته تكون معنا امين.

1 يو 5: 13-21

١٣ كَتَبْتُ هَذَا إِلَيْكُمْ، أَنْتُمْ □ لِمُؤْمِنِينَ □ بِ□ سَم □ بِن □ لِه □ لِه □ لِكِي تَعْلَمُوا أَنَّ لَكُمْ □ حَيَاةً أَبَدِيَّةً، وَلِكِي تُوْمِنُوا بِ□ سَم □ بِن □ لِه □ لِه □ ١٤ وَهَذِهِ هِيَ □ لِنَقَّة □ لَتِي لَنَا □ عِنْدَهُ: أَنَّهُ إِنْ طَلَبْنَا شَيْئًا حَسَبَ مَشِيئَتِهِ □ يَسْمَعُ لَنَا. ١٥ وَإِنْ كُنَّا نَعْلَمُ أَنَّهُ مَهْمَا □ طَلَبْنَا يَسْمَعُ لَنَا، نَعْلَمُ أَنَّ لَنَا □ لَطَلِبَات □ لَتِي طَلَبْنَاهَا مِنْهُ. ١٦ إِنْ رَأَى أَحَدٌ □ أَخَاهُ يَخْطِئُ خَطِيئَةً لَيْسَتْ لِلْمَوْتِ، يَطْلُبُ، □ فَيُعْطِيهِ حَيَاةً لِلَّذِينَ يَخْطِئُونَ لَيْسَ □ لِلْمَوْتِ. تَوْجَدُ خَطِيئَةً لِلْمَوْتِ. لَيْسَ لِأَجْلِ □ هَذِهِ أَقُولُ أَنَّ يَطْلُبُ. ١٧ كُلُّ إِيْمٍ هُوَ □ خَطِيئَةٌ، وَتَوْجَدُ □ خَطِيئَةً لَيْسَتْ □ لِلْمَوْتِ. ١٨ نَعْلَمُ أَنَّ كُلَّ مَنْ وُلِدَ مِنْ □ لِه □ لِه □ لَا يَخْطِئُ، بَلِ □ لِمَوْلُودٍ مِنْ □ لِه □ لِه □ يَحْفَظُ □ نَفْسَهُ، □ وَ□ لَشَرِيرٍ □ لَا □ يَمْسُهُ. ١٩ نَعْلَمُ أَنَّ نَحْنُ مِنْ □ لِه □ لِه □ وَ□ لِعَالَمٍ □ كُلَّهُ □ قَدْ □ وُضِعَ □ فِي □ لَشَرِيرٍ. ٢٠ وَنَعْلَمُ أَنَّ □ بِن □ لِه □ لِه □ قَدْ □ جَاءَ □ وَأَعْطَانَا □ بَصِيرَةً □ لِنَعْرِفَ □ لِحَقِّ □ وَنَحْنُ □ فِي □ لِحَقِّ □ فِي □ بِنِهِ □ يَسُوعَ □ لِمَسِيحٍ. □ هَذَا □ هُوَ □ لِإِلَهٍ □ لِحَقِّ □ وَ□ لِحَيَاةٍ □ لِأَبَدِيَّةٍ. ٢١ أَيُّهَا □ لِأَوْلَادِ □ حَفَظُوا □ أَنْفُسَكُمْ □ مِنْ □ لِأَصْنَامٍ. □ آمِينَ.

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

passes away, and its desires; but he who does the will of God abides forever. Amen.

Acts of the Apostles

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

Acts of the Apostles 27:27-37

Now when the fourteenth night had come, as we were driven up and down in the Adriatic Sea , about midnight the sailors sensed that they were drawing near some land. And they took soundings and found it to be twenty fathoms; and when they had gone a little farther, they took soundings again and found it to be fifteen fathoms. Then, fearing lest we should run aground on the rocks, they dropped four anchors from the stern, and prayed for day to come. And as the sailors were seeking to escape from the ship, when they had let down the skiff into the sea, under pretense of putting out anchors from the prow, Paul said to the centurion and the soldiers, "Unless these men stay in the ship, you cannot be saved." Then the soldiers cut away the ropes of the skiff and let it fall off. And as day was about to dawn, Paul implored them all to take food, saying, "Today is the fourteenth day you have waited and continued without food, and eaten nothing. Therefore I urge you to take nourishment, for this is for your survival, since not a hair will fall from the head of any of you." And when he had said these things, he took bread and gave thanks to God in the presence of them all;

الابركسيس

فصل من أعمال اباننا الرسل الأطهار
المشمولين بنعمة الروح القدس بركتهم
تكون معنا. امين.

أع 27: 27-37

٢٧ فَلَمَّا كَانَتْ لِللَّيْلَةِ □ لِرَابِعَةِ عَشْرَةَ □
وَنَحْنُ نَحْمَلُ تَائِهِينَ فِي بَحْرِ أَدْرِيَا، ظَنَّ □
□ لِنَوْتِيَّةٍ، نَحْوَ نِصْفِ □ اللَّيْلِ، أَنَّهُمْ □
□ قَتَرَبُوا إِلَى بَرٍّ. ٢٨ فَفَاسُوا وَوَجَدُوا □
عَشْرِينَ قَامَةً. وَلَمَّا مَضُوا قَلِيلًا قَاسُوا □
أَيْضًا فَوَجَدُوا خَمْسَ عَشْرَةَ □
قَامَةً. ٢٩ وَإِذْ كَانُوا يَخَافُونَ أَنَّ يَقَعُوا □
عَلَى مَوَاضِعَ صَعْبَةٍ، رَمَوْا مِنْ □ لِمُوخِرٍ □
أَرْبَعَ مَرَّاسٍ، وَكَانُوا يَطْلُبُونَ أَنْ يَصِيرَ □
□ لِنَهَارٍ. ٣٠ وَلَمَّا كَانَ □ لِنَوْتِيَّةٍ □
يَطْلُبُونَ أَنْ يَهْرَبُوا مِنْ □ لِسَفِينَةٍ □،
وَأَنْزَلُوا □ لِقَارِبٍ إِلَى □ لِبَحْرِ بَعْلَةٍ أَنَّهُمْ □
مُزْمِعُونَ أَنْ يَمْدُوا مَرَّاسِي مِنْ □
□ لِمُقَدَّمٍ، ٣١ قَالَ بُولُسُ لِقَائِدِ □ لِمَمَّةٍ □
وَ□ لِعَسْكَرٍ: «إِنْ لَمْ يَبْقَ هُوَلاءَ فِي □
□ لِسَفِينَةٍ فَانْتُمْ لَا تَقْدِرُونَ أَنْ □
تَنْجُوا». ٣٢ حِينَئِذٍ قَطَعَ □ لِعَسْكَرٍ حَبَالَ □
□ لِقَارِبٍ وَتَرَكَوهُ يَسْقُطُ. ٣٣ وَحَتَّى □
قَارِبٍ أَنْ يَصِيرَ □ لِنَهَارٍ كَانَ بُولُسُ □
يَطْلُبُ إِلَى □ لَجَمِيعِ أَنْ يَتَنَاوَلُوا طَعَامًا □،
قَائِلًا: «هَذَا هُوَ □ لَيَوْمٍ □ لِرَابِعِ عَشْرٍ □،
وَأَنْتُمْ مُنْتَظَرُونَ لَا تَزَالُونَ صَائِمِينَ، وَلَمْ □
تَأْخُذُوا شَيْئًا. ٣٤ لِذَلِكَ أَلْتَمِسُ مِنْكُمْ أَنْ □
تَتَنَاوَلُوا طَعَامًا، لِأَنَّ هَذَا يَكُونُ مُفِيدًا □
لِنَجَاتِكُمْ، لِأَنَّهُ لَا تَسْقُطُ شَعْرَةٌ مِنْ رَأْسِ □
وَاحِدٍ مِنْكُمْ». ٣٥ وَلَمَّا قَالَ هَذَا أَخَذَ □
خُبْزًا وَشَكَرَ □ لِلَّهِ أَمَامَ □ لَجَمِيعِ □ وَكَسَرَ □،
وَ□ بَتَدَا يَأْكُلُ. ٣٦ فَصَارَ □ لَجَمِيعِ □
مَسْرُورِينَ وَأَخَذُوا هُمْ أَيْضًا □
طَعَامًا. ٣٧ وَكُنَّا فِي □ لِسَفِينَةٍ جَمِيعٌ □
□ لِأَنْفُسِ مِئَتَيْنِ وَسِتَّةِ وَسَبْعِينَ □.
٣٨ وَلَمَّا شَبِعُوا مِنْ □ لَطَعَامِ طَفِقُوا □
يُخَفِّفُونَ □ لِسَفِينَةَ طَارِحِينَ □ لِحِنْطَةَ فِي □
□ لِبَحْرِ □.

encouraged, and also took food themselves. And in all we were two hundred and seventy-six persons on the ship.

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

Synaxarium

The Tenth 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 Isaac the Disciple of Saint Apollo

On this day the holy father Anba Isaac the Disciple of the great father Anba Apollo, departed. This holy man renounced the world since his young age. He became a monk in the wilderness of Shehat (Scetis), and a disciple of Anba Apollo for twenty-five years. He fought a strenuous fight that weakened his body to kill his body desires, and control his will. He mastered the virtue of silence and quietness especially during the prayers and the Liturgies. He used to stand during the liturgy with his hands clasped and his head bent until the end of the prayer then he returned to his cell, shutting his door, and did not associate with any one that day. When they asked him: 'Why do you not talk to anyone who wish to talk to you during prayers or the Liturgy?' He answered saying: 'There is time for talking

السكسار

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

نياحة الانبا ايساك تلميذ ابلو

في مثل هذا اليوم تنيح الأب القديس المجاهد الأنبا ايساك تلميذ الأب الكبير الأنبا ابلوس . زهد هذا القديس العالم منذ صغره . وترهب في برية شيهيت ، وتلمذ للأنبا ابلوس مدة خمس وعشرين سنة ، أجهد نفسه فيها جهادا أذاب جسمه بقتل الأهواء النفسية ، حتى ملك استقامة العزم ، وأتقن فضيلة الصمت والهدوء أثناء الصلوات والقداسات . وكان من عادته في وقت القداس أنه يظل واقفا مكتوف اليدين حاني الرأس حتى نهاية الصلاة ، ثم يعود إلى قلايته ويغلق بابها عليه ولا يقابل أحدا في ذلك اليوم . ولما سأله : " لم لا تكلم من يريد كلامك وقت الصلاة أو القداس ؟ " أجابهم قائلا : " للكلام وقت ، وللصلاة وقت " ولما دنا وقت وفاته اجتمع عنده الآباء الرهبان لينالوا بركته وسألوه : " لماذا كنت تهرب من الناس ؟ فأجابهم " ما كنت أهرب من الناس بل من الشيطان . لأن الإنسان إذا مسك مصباحا متقددا في الهواء ينطفئ . وهكذا نحن إذا ضاء عقلتنا من الصلاة والقداس ثم تشاغلنا بالأحاديث فإن عقلتنا يظلم " . ولما أكمل هذا الأب جهاده الصالح تنيح بسلام . صلواته تكون معنا . آمين

fathers the monks gathered around him to receive his blessing and they asked him: 'Why did you flee from men.' He answered them: 'I was not fleeing from men but from Satan. If a man holds a lighted lamp in the wind, it will be extinguished. So, it is with us when our hearts and minds shine because of the prayers and the Liturgy then we talk with each other, our hearts and minds become dark.' And this holy father having finished his good spiritual strife, departed in peace.

May his prayers be with us.
Amen.

Departure of Pope Gabriel II (1131-1145) the 70th Patriarch of Alexandria and the See of Saint Mark

On this day also of the year 861 A.M. (April 5th, 1145 A.D.) the great and holy father Pope Gabriel II, the seventy Pope of the See of St. Mark, who was known as Ibn Turaik, departed. This Pope was from the nobles of Cairo, and he was a writer, scribe, distinguished scholar, with a commendable conduct. He transcribed with his hand many Arabic and Coptic books, he retained its contents and comprehended its interpretations. The elders of the people and the clergy chose him for the Patriarchal Chair, and his enthronement was on the 9th of Amshir, 847 A.M. (February 3rd., 1131 A.D.). When he prayed his first Divine Liturgy in St. Macarius monastery as the custom of the previous Patriarchs, at the end of the Liturgy, he added to the profession after the saying: 'I believe and confess to the last breath, that this is the life-giving

في من هذا اليوم من سنة 861 م)
5 أبريل سنة 1145 م) تنيح الأب
القديس العظيم البابا غبريال الثاني
البطريك السبعون من بابوات الكرازة
المرقسية الشهير بابن تريك . هذا البابا
كان من كبار مدينة مصر وأراختها ،
وكان كاتباً ناسخاً عالماً فاضلاً ذا سيرة
حميدة . وقد نسخ بيده كتباً كثيرة قبطية
وعربية فوعي محتوياتها وفهم معانيها
فاختاره مقدمو الشعب وروساؤهم
لكرسي البطريكية ، وتمت رسامته
يوم 9 أمشير سنة 847 ش (3 فبراير
سنة 1131 م)

وحدث أنه عندما صلي أول قداس في
دير القديس مقاريوس كعادة البطارقة
قديماً أن أضاف علي الاعتراف الذي
يتلى في آخر القداس بعد قوله " أو من
وأعترف إلى النفس الأخير أن هذا جسد
ابنك الوحيد الجنس ربنا وإلهنا
ومخلصنا يسوع المسيح الذي أخذ من
سيدتنا كلنا والدة الإله القديسة مريم "
هذه العبارة " وصيره واحداً مع لاهوته
" فأكرها عليه الرهبان خشية أن يفهم
من ذلك أنه حصل امتزاج . وطلبوا منه
تركها فامتنع قائلاً : " أنها أضيفت
بقرار من مجمع الاساقفة " وبعد
مباحثات طويلة تقرر إضافة هذه الجملة
" بدون امتزاج ولا اختلاط ولا تغيير
وذلك خوفاً من الوقوع في هرطقة
أوطيخي فوافقهم علي ذلك .

ورسم في أيامه 53 أسقفاً وكهنة
كثيرين ووضع قوانين وأحكاماً في
المواريث وغيرها وتفسيرات كثيرة ولم
يعرف عنه أنه أخذ درهماً واحداً من
أحد . ولا وضع يده علي شيء من
أموال الكنائس ولا أوقف الفقراء .
ولما طالبه حاكم ذلك الوقت بمال جمع
له الأراخنة ألف مثقال ذهب ودفعوها
عنه . وقضى علي الكرسي المرقسي
أربعة عشر عاماً وشهرين ويومين ثم
تنيح بسلام

بركة صلواته فلتكن معنا. ولربنا المجد
دائماً أبدياً. امين.

Jesus Christ, took from our Lady, the Lady of us all, the holy Mother of God, Saint Mary,' this sentence 'He made it one with His Divinity.' The monks objected, lest it would be understood from that there was mingling between His Divinity and His Humanity, and asked him to refrain from using it. He refused saying: 'This statement was added by a decree from the council of bishops.' After a great and lengthy discussion, they decided to add this sentence: 'Without mingling, without confusion, and without alteration,' because of the fear of falling in the heresy of Eutyches, and he agreed with them. During his papacy, he ordained 53 bishops and many priests, he drew up Canons and laws concerning inheritance, and many other matters. He never took any money from anyone, nor he touched the revenue of the churches, or that of the religious endowments for the poor. When the governor of that time asked him for money, the nobles and people collected three hundred Dinars in gold and gave them to the governor on his behalf. He remained on the

**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

مزمور وانجيل القديس

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

Psalms of our teacher David the prophet. May his blessings be with us all.

Psalms 142:7,1

Answer me speedily, O LORD; My spirit fails! Do not hide Your face from me, Lest I be like those who go down into the pit. Hear my prayer, O LORD, Give ear to my supplications! In Your faithfulness answer me, And in Your righteousness.

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 9:1-41

Now as Jesus passed by, He saw a man who was blind from birth. And His disciples asked Him, saying, "Rabbi, who sinned, this man or his parents, that he was born blind?" Jesus answered, "Neither this man nor his parents sinned, but that the works of God should be revealed in him. I must work the works of Him who sent Me while it is day; the night is coming when no one can work. As long as I am in the world, I am the light of the world." When He had said these things, He spat on the ground and made clay with the saliva; and He anointed the eyes of the blind man with the clay. And He said to him, "Go, wash in the pool of Siloam" (which is translated, Sent). So he went and washed, and came back seeing. Therefore the neighbors and those who previously had seen that he was blind said, "Is not this he who sat and begged?" Some said, "This is he." Others said, "He is like him." He said, "I am he." Therefore they said to him, "How were your eyes opened?" He answered and said,

مز 142: 7 و 1

٧ أَسْرِعْ أَجِبْنِي يَا رَبِّ. فَنَيْتَ رُوحِي. لَا تَحْجُبْ وَجْهَكَ عَنِّي، فَأَشْبِهَ لِهَابِطِينَ فِي لُجْبٍ. ١ يَا رَبِّ، سَمِعْ صَلَاتِي، وَأَصْغِ إِلَى تَضَرُّعَاتِي. بِأَمَانَتِكَ سَتَجِبْ لِي، بِعَدْلِكَ.

هليلويا

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

يو 9: 1 - 41

١ وَفِيمَا هُوَ مُجْتَازٌ رَأَى إِنْسَانًا أَعْمَى مُنْذُ وِلَادَتِهِ، ٢ فَسَأَلَهُ تَلَامِيذُهُ قَائِلِينَ: «يَا مُعَلِّمُ، مَنْ أَخْطَأَ: هَذَا أَمْ أَبَوَاهُ حَتَّى وُلِدَ أَعْمَى؟». ٣ أَجَابَ يَسُوعُ: «لَا هَذَا أَخْطَأَ وَلَا أَبَوَاهُ، لَكِنْ لِيُتْظَهَرَ أَعْمَالُ اللَّهِ فِيهِ. ٤ يَنْبَغِي أَنْ أَعْمَلَ أَعْمَالَ الَّذِي أُرْسَلَنِي مَا دَامَ نَهَارٌ. يَأْتِي لَيْلٌ حِينَ لَا يَسْتَطِيعُ أَحَدٌ أَنْ يَعْمَلَ. ٥ مَا دُمْتُ فِي الْعَالَمِ فَأَنَا نُورٌ لِلْعَالَمِ». ٦ قَالَ هَذَا وَتَفَلَّ عَلَى الْأَرْضِ وَصَنَعَ مِنْ تَفَلُّلِ طِينًا وَطَلَى بِطِينٍ عَيْنَيْ لِأَعْمَى. ٧ وَقَالَ لَهُ: «ذَهَبْ وَغَسِّلْ فِي بَرْكَةِ سِيلَوَامِ» الَّذِي تَفْسِيرُهُ: مُرْسَلٌ، فَمَضَى وَغَسَّلَ وَأَتَى بِبَصِيرًا.

٨ فَاجْبِرَانُ وَالَّذِينَ كَانُوا يَرَوْنَهُ قَبْلًا أَنَّهُ كَانَ أَعْمَى، قَالُوا: «أَلَيْسَ هَذَا هُوَ الَّذِي كَانَ يَجْلِسُ وَيَسْتَعْطِي؟». ٩ آخَرُونَ قَالُوا: «هَذَا هُوَ». وَآخَرُونَ: «إِنَّهُ يُشْبِهُهُ». وَأَمَّا هُوَ فَقَالَ: «إِنِّي أَنَا هُوَ». ١٠ فَقَالُوا لَهُ: «كَيْفَ فَتَفْتَحَتْ عَيْنَاكَ؟». ١١ أَجَابَ ذَلِكَ وَقَالَ: «إِنْسَانٌ يُقَالُ لَهُ يَسُوعُ صَنَعَ طِينًا وَطَلَى عَيْنَيْ، وَقَالَ لِي: ذَهَبْ إِلَى بَرْكَةِ سِيلَوَامِ وَغَسِّلْ. فَمَضَيْتُ وَغَسَّلْتُ فَأَبْصَرْتُ». ١٢ فَقَالُوا لَهُ: «أَيْنَ ذَلِكَ؟». قَالَ: «لَا أَعْلَمُ». ١٣ فَاتُّوا إِلَى الْفَرِيسِيِّينَ بِالَّذِي كَانَ قَبْلًا أَعْمَى. ١٤ وَكَانَ سَبَبٌ حِينَ صَنَعَ يَسُوعُ طِينًا وَفَتَحَ عَيْنَيْهِ. ١٥ فَسَأَلَهُ الْفَرِيسِيُّونَ أَيْضًا كَيْفَ أَبْصَرَ، فَقَالَ لَهُمْ: «وَضَعَ طِينًا عَلَى عَيْنَيْ وَغَسَّلْتُ، فَأَنَا أَبْصَرُ». ١٦ فَقَالَ قَوْمٌ مِنَ الْفَرِيسِيِّينَ:

me, Go to the pool of Siloam and wash. So I went and washed, and I received sight." Then they said to him, "Where is He?" He said, "I do not know." They brought him who formerly was blind to the Pharisees. Now it was a Sabbath when Jesus made the clay and opened his eyes. Then the Pharisees also asked him again how he had received his sight. He said to them, "He put clay on my eyes, and I washed, and I see." Therefore some of the Pharisees said, "This Man is not from God, because He does not keep the Sabbath." Others said, "How can a man who is a sinner do such signs?" And there was a division among them. They said to the blind man again, "What do you say about Him because He opened your eyes?" He said, "He is a prophet." But the Jews did not believe concerning him, that he had been blind and received his sight, until they called the parents of him who had received his sight. And they asked them, saying, "Is this your son, who you say was born blind? How then does he now see?" His parents answered them and said, "We know that this is our son, and that he was born blind; but by what means he now sees we do not know, or who opened his eyes we do not know. He is of age; ask him. He will speak for himself." His parents said these things because they feared the Jews, for the Jews had agreed already that if anyone confessed that He was Christ, he would be put out of the synagogue. Therefore his parents said, "He is of age; ask him." So they again called the man who was blind, and said to him, "Give God the glory! We know that this Man is a sinner." He answered and said,

يَقْدِرُ إِنْسَانٌ خَاطِئٌ أَنْ يَعْمَلَ مِثْلَ هَذِهِ
□ لآيَاتٍ؟». □ وَكَانَ بَيْنَهُمْ
□ نَشْفَاقٌ. ١٧ قَالُوا أَيْضًا لِلْأَعْمَى:
«مَاذَا تَقُولُ أَنْتَ عَنْهُ مِنْ حَيْثُ إِنَّهُ فَتَحَ
عَيْنَيْكَ؟». □ فَقَالَ: «إِنَّهُ نَبِيٌّ!». □ ١٨ فَلَمْ
يُصَدِّقْ □ لِيَهُودٍ عَنْهُ أَنَّهُ كَانَ أَعْمَى
فَأَبْصَرَ حَتَّى دَعَوْا أَبِيَّ الَّذِي
أَبْصَرَ. ١٩ فَسَأَلُوهُمَا قَائِلِينَ: «أَهَذَا
□ بِنُكْمًا □ الَّذِي تَقُولَانِ إِنَّهُ وُلِدَ أَعْمَى؟
فَكَيْفَ يَبْصُرُ □ لِأَنَّ؟». □ ٢٠ أَجَابَهُمْ أَبَوَاهُ
وَقَالَا: «نَعْلَمُ أَنَّ هَذَا □ بِنُنَّا، وَأَنَّهُ وُلِدَ
أَعْمَى. ٢١ وَأَمَّا كَيْفَ يَبْصُرُ □ لِأَنَّ فَلَا
نَعْلَمُ. أَوْ مَنْ فَتَحَ عَيْنَيْهِ فَلَا نَعْلَمُ. هُوَ
كَامِلٌ □ لِسِّنٍ. □ سَأَلُوهُ فَهُوَ يَتَكَلَّمُ عَنِ
نَفْسِهِ». □ ٢٢ قَالَ أَبَوَاهُ هَذَا لِأَنَّهُمَا كَانَا
يَخَافَانِ مِنَ □ لِيَهُودٍ، لِأَنَّ □ لِيَهُودٍ كَانُوا
قَدْ تَعَاهَدُوا أَنَّهُ إِنْ □ عَتَرَفَ أَحَدٌ بِأَنَّهُ
□ لِمَسِيحٍ يُخْرَجُ مِنَ □ لِمَجْمَعٍ. □ ٢٣ لِذَلِكَ
قَالَ أَبَوَاهُ: «إِنَّهُ كَامِلٌ □ لِسِّنٍ،
□ سَأَلُوهُ».

٢٤ فَدَعَوْا ثَانِيَةً □ لِإِنْسَانٍ □ الَّذِي كَانَ
أَعْمَى، وَقَالُوا لَهُ: «أَعْطِ مَجْدًا لِلَّهِ. نَحْنُ
نَعْلَمُ أَنَّ هَذَا □ لِإِنْسَانٍ
خَاطِئٍ». □ ٢٥ فَاجَابَ ذَلِكَ وَقَالَ:
«أَخَاطِئِي هُوَ؟ لَسْتُ أَعْلَمُ. إِنَّمَا أَعْلَمُ
شَيْئًا وَاحِدًا: أَنِّي كُنْتُ أَعْمَى □ لِأَنَّ
أَبْصَرْتُ». □ ٢٦ فَقَالُوا لَهُ أَيْضًا: «مَاذَا
صَنَعْتَ بِكَ؟ كَيْفَ فَتَحَ
عَيْنَيْكَ؟». □ ٢٧ أَجَابَهُمْ: «قَدْ قُلْتُ لَكُمْ
وَلَمْ تَسْمَعُوا. لِمَاذَا تَرِيدُونَ أَنْ تَسْمَعُوا
أَيْضًا؟ أَلَعَلَّكُمْ أَنْتُمْ تَرِيدُونَ أَنْ تَصِيرُوا لَهُ
تَلَامِيذٌ؟». □ ٢٨ فَشَتَمُوهُ وَقَالُوا: «أَنْتَ
تَلْمِيزُ ذَلِكَ، وَأَمَّا نَحْنُ فَإِنَّمَا تَلَامِيذُ
مُوسَى. ٢٩ نَحْنُ نَعْلَمُ أَنَّ مُوسَى كَلَّمَهُ
□ لِلَّهِ، وَأَمَّا هَذَا فَمَا نَعْلَمُ مِنْ أَيْنَ
هُوَ». □ ٣٠ أَجَابَ □ لِرَجُلٍ وَقَالَ لَهُمْ:
«إِنْ فِي هَذَا عَجَبًا! إِنَّكُمْ لَسْتُمْ تَعْلَمُونَ
مَنْ أَيْنَ هُوَ، وَقَدْ فَتَحَ عَيْنِي. ٣١ وَنَعْلَمُ
أَنَّ □ لِلَّهِ لَا يَسْمَعُ لِلْخَطَاةِ. وَلَكِنْ إِنْ كَانَ
أَحَدٌ يَتَّقِي □ لِلَّهِ وَيَفْعَلُ مَشِيئَتَهُ، فَلِهَذَا
يَسْمَعُ. ٣٢ مُنْذُ □ لِدَهْرٍ لَمْ يَسْمَعِ أَنَّ
أَحَدًا فَتَحَ عَيْنِي مَوْلُودٍ أَعْمَى. ٣٣ لَوْ لَمْ
يَكُنْ هَذَا مِنَ □ لِلَّهِ لَمْ يَقْدِرْ أَنْ يَفْعَلَ
شَيْئًا». □ ٣٤ أَجَابُوا وَقَالُوا لَهُ: «فِي
□ لِخَطَايَا وَوُلِدْتَ أَنْتَ بِجُمْلَتِكَ، وَأَنْتَ
تَعْلَمُنَا!». □ فَأَخْرَجُوهُ خَارِجًا. □ ٣٥ فَسَمِعَ
يَسُوعُ أَنَّهُمْ أَخْرَجُوهُ خَارِجًا، فَوَجَدَهُ
وَقَالَ لَهُ: «أَتُؤْمِنُ □ بِبَنِ
□ لِلَّهِ؟». □ ٣٦ أَجَابَ ذَلِكَ وَقَالَ: «مَنْ هُوَ

that though I was blind, now I see." Then they said to him again, "What did He do to you? How did He open your eyes?" He answered them, "I told you already, and you did not listen. Why do you want to hear it again? Do you also want to become His disciples?" Then they reviled him and said, "You are His disciple, but we are Moses disciples. We know that God spoke to Moses; as for this fellow, we do not know where He is from." The man answered and said to them, "Why, this is a marvelous thing, that you do not know where He is from; yet He has opened my eyes! Now we know that God does not hear sinners; but if anyone is a worshiper of God and does His will, He hears him. Since the world began it has been unheard of that anyone opened the eyes of one who was born blind. If this Man were not from God, He could do nothing." They answered and said to him, "You were completely born in sins, and are you teaching us?" And they cast him out. Jesus heard that they had cast him out; and when He had found him, He said to him, "Do you believe in the Son of God?" He answered and said, "Who is He, Lord, that I may believe in Him?" And Jesus said to him, "You have both seen Him and it is He who is talking with you." Then he said, "Lord, I believe!" And he worshiped Him. And Jesus said, "For judgment I have come into this world, that those who do not see may see, and that those who see may be made blind." Then some of the Pharisees who were with Him heard these words, and said to Him, "Are we blind also?" Jesus said to them, "If you were blind,

هُوَ هُوَ!». ٣٨ فَقَالَ: «أَوْ مِنْ يَأْسَيْدًا!».
 وَسَجَدَ لَهُ.
 ٣٩ فَقَالَ يَسُوعُ: «لِدَيْئُونَةٍ أَتَيْتُ أَنَا إِلَى
 هَذَا □ لَعَالَمٍ، حَتَّى يُبْصَرَ □ الَّذِينَ لَا
 يُبْصِرُونَ وَيَعْمَى □ الَّذِينَ
 يُبْصِرُونَ». ٤٠ فَسَمِعَ هَذَا □ الَّذِينَ
 كَانُوا مَعَهُ مِنْ □ لَفَرِيسِيِّينَ، وَقَالُوا لَهُ:
 «أَلَعَلَّنَا نَحْنُ أَيْضًا عُمَيَّانَ؟». ٤١ قَالَ
 لَهُمْ يَسُوعُ: «لَوْ كُنْتُمْ عُمَيَّانَا لَمَا كَانَتْ
 لَكُمْ خَطِيئَةٌ. وَلَكِنْ □ لِأَنَّ تَقُولُونَ إِنَّا
 نُبْصِرُ، فَخَطِيئَتُكُمْ بَاقِيَةٌ».

والمجد لله دائما امين

sin remains.

And Glory be to God forever



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