

## الأحد الخامس من الصوم الكبير

أبوليتيكيون القيامة باللحن الثامن  
انْحَدَرْتَ مِنَ الْغُلُوِّ يَا مُتَحَنِّنٌ، وَقِيلَتْ الدَّفْنُ ذَا الثَّلَاثَةِ الْأَيَّامِ، لِكَيْ تُعَقِّنَا مِنَ الْأَلَامِ، فَيَا حَيَاتِنَا  
وَقِيَامَتَنَا، يَا رَبُّ الْمَجْدُ لَكَ

أبوليتيكيون للقديسة مريم المصرية باللحن الثامن  
بِكَ حُفِظَتْ صُورَةُ خَلْقِنَا بِدِقَّةٍ أَيُّهَا الْأُمُّ مَرْيَمُ، فَإِنَّكَ حَمَلْتِ الصَّلِيبَ وَتَبِعْتَ الْمَسِيحَ، وَعَمِلْتِ  
وَعَلِمْتِ أَنْ يُتَغَاضَى عَنِ الْجَسَدِ لِأَنَّهُ زَائِلٌ، وَأَنْ يُعْنَى بِالنَّفْسِ غَيْرِ الْمَائِتَةِ. لِذَلِكَ تَبْتَهَجُ رُوحُكَ  
مَعَ الْمَلَائِكَةِ.

### قنداق باللحن الثاني

يا شَفِيعَةَ الْمَسِيحِيِّينَ غَيْرِ الْخَازِيَةِ، الْوَسِيطَةَ لَدَى الْخَالِقِ غَيْرِ الْمَرْدُودَةِ، لَا تُعْرِضِي عَنَّا  
أَصْوَاتِ طَلِبَاتِنَا نَحْنُ الْخَطَاةَ، بَلْ تَدَارِكِينَا بِالْمَعُونَةِ بِمَا أَنْكَ صَالِحَةٌ، نَحْنُ الصَّارِخِينَ إِلَيْكَ  
بِإِيمَانٍ: بِادِرِي إِلَى الشَّفَاعَةِ وَأَسْرِعِي فِي الطَّلِبَةِ، يَا وَالِدَةَ الْإِلَهِ، الْمُتَشَفِّعَةَ دَائِمًا بِمُكْرَمِيكَ

### الرسالة

صَلُّوا وَأَوْفُوا الرَّبَّ إِلَهَنَا.

الله معروف في أرض يهوذا. إسمه عظيم في إسرائيل.

فَصَلِّ مِنْ رِسَالَةِ الْقَدِيسِ بُولْسِ الرَّسُولِ إِلَى الْعِبْرَانِيِّينَ. (9:11-14)

يَا إِخْوَةَ، إِنَّ الْمَسِيحَ إِذْ قَدْ جَاءَ رَئِيسَ كَهَنَةِ الْخَيْرَاتِ الْمُسْتَقْبَلَةِ، فِيمَسْكُنِ أَعْظَمَ وَأَكْمَلَ غَيْرِ  
مَصْنُوعٍ بِأَيْدٍ، أَيْ لَيْسَ مِنْ هَذِهِ الْخَلِيقَةِ. وَلَيْسَ بِدَمِ ثِيُوسٍ وَعُجُولِ بَلْ بِدَمِ نَفْسِهِ دَخَلَ الْأَقْدَاسَ  
مَرَّةً وَاحِدَةً فَوَجَدَ فِدَاءً أَبَدِيًّا. لِأَنَّهُ إِنْ كَانَ دَمُ ثِيرَانٍ وَثِيُوسٍ وَرَمَادُ عَجَلَةٍ يُرَشُّ عَلَى الْمُتَجَسِّبِينَ  
فَيُقَدِّسُهُمْ لِتَطْهِيرِ الْجَسَدِ، فَكَمْ بِالْآخَرَى دَمُ الْمَسِيحِ، الَّذِي بِالرُّوحِ الْأَزَلِيِّ قَرَّبَ نَفْسَهُ لِلَّهِ بِلا  
عَيْبٍ، يُظَهِّرُ ضَمَائِرَكُمْ مِنَ الْأَعْمَالِ الْمَيِّتَةِ لِتَعْبُدُوا اللَّهَ الْحَيَّ.

### الإنجيل

فَصَلِّ شَرِيفٌ مِنْ بَشَارَةِ الْقَدِيسِ مَرْقَسِ الْإِنْجِيلِيِّ الْبَشِيرِ وَالتَّلْمِيزِ الطَّاهِرِ. (10:32-45)  
فِي ذَلِكَ الزَّمَانِ، أَخَذَ يَسُوعُ تَلَامِيذَهُ الْإِثْنَيْ عَشَرَ وَابْتَدَأَ يَقُولُ لَهُمْ مَا سَيَعْرِضُ لَهُ. "هُوَذَا نَحْنُ  
صَاعِدُونَ إِلَى أُورُشَلِيمَ، وَابْنُ الْبَشَرِ سَيُسَلَّمُ إِلَى رُؤَسَاءِ الْكَهَنَةِ وَالْكَتَبَةِ، فَيُخَكِّمُونَ عَلَيْهِ بِالْمَوْتِ  
وَيُسَلِّمُونَهُ إِلَى الْأَمَمِ. فَيَهْرَأُونَ بِهِ، وَيَبْصُقُونَ عَلَيْهِ، وَيَجْلِدُونَهُ، وَيَقْتُلُونَهُ، وَفِي الْيَوْمِ الثَّلَاثِ  
يَقُومُ." فَذَنَا إِلَيْهِ يَعْقُوبُ وَيُوَحْنَا ابْنَا زَبْدَى قَاتِلَيْنِ: "يَا مُعَلِّمُ، نُرِيدُ أَنْ تَصْنَعَ لَنَا مَهْمَا طَلَبْنَا."  
فَقَالَ لَهُمَا: "مَاذَا تُرِيدَانِ أَنْ أَصْنَعَ لَكُمَا؟" قَالَ لَهُ: "أَعْطِنَا أَنْ يَجْلِسَ أَحَدُنَا عَنْ يَمِينِكَ وَالْآخَرُ  
عَنْ يَسَارِكَ فِي مَجْدِكَ." فَقَالَ لَهُمَا يَسُوعُ: "إِنَّكُمْ لَا تَعْلَمَانِ مَا تَطْلُبَانِ. أَتَسْتَطِيعَانِ أَنْ تَشْرَبَا  
الْكَأْسَ الَّتِي أَشْرَبُهَا أَنَا، وَأَنْ تَصْطَبِعَا بِالصَّبْغَةِ الَّتِي أَصْطَبِعُ بِهَا أَنَا؟" فَقَالَ لَهُ: "نَسْتَطِيعُ."  
فَقَالَ لَهُمَا يَسُوعُ: "أَمَّا الْكَأْسُ الَّتِي أَشْرَبُهَا فَتَشْرَبَانِهَا، وَبِالصَّبْغَةِ الَّتِي أَصْطَبِعُ بِهَا فَتَصْطَبِعَانِ.  
وَأَمَّا جُلُوسُكُمْ عَنْ يَمِينِي وَعَنْ يَسَارِي فَلَيْسَ لِي أَنْ أُعْطِيَهُ إِلَّا لِلَّذِينَ أَعَدُّ لَهُمْ." فَلَمَّا سَمِعَ  
الْعَشْرَةُ، ابْتَدَأُوا يَعْضَبُونَ عَلَى يَعْقُوبَ وَيُوَحْنَا. فَذَعَاهُمُ يَسُوعُ، وَقَالَ لَهُمْ: "قَدْ عَلِمْتُمْ أَنَّ الَّذِينَ  
يُحْسَبُونَ رُؤَسَاءَ الْأَمَمِ يَسُودُونَهُمْ، وَعُظَمَاءُهُمْ يَتَسَلَطُونَ عَلَيْهِمْ. وَأَمَّا أَنْتُمْ فَلَا يَكُونُ فِيكُمْ هَكَذَا.  
وَلَكِنْ مَنْ أَرَادَ أَنْ يَكُونَ فِيكُمْ كَبِيرًا، فَلْيَكُنْ لَكُمْ خَادِمًا. وَمَنْ أَرَادَ أَنْ يَكُونَ فِيكُمْ أَوَّلًا، فَلْيَكُنْ  
لِلْجَمِيعِ عَبْدًا. فَإِنَّ ابْنَ الْبَشَرِ لَمْ يَأْتِ لِيُخْدَمَ بَلْ لِيُخْدَمَ، وَلِيَبْدُلَ نَفْسَهُ فِدَاءً عَنْ كَثِيرِينَ."

## Forty Holy Martyrs Orthodox Christian Church

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### SCHEDULE OF SERVICES

Wednesday 9	Presanctified Liturgy 6:30
Thursday 10	صلاة النوم الكبرى 6:30
Saturday: 12	Lazarus Saturday Liturgy 10:00am Andres Mendez baptism 11:30pm Vesper t 6:00pm
Sunday 13	Palm Sunday Orthros 8:45am Divine Liturgy 10:00am

**Divine Liturgy Variables on Sunday, April 06, 2025  
Tone 8 / Eothinon 8; Fifth Sunday of Great Lent**

**Commemoration of our Righteous Mother Mary of Egypt, Eutychios, patriarch of Constantinople; Venerable Platonida of Nisibis in Syria**

**\*\*Divine Liturgy of St. Basil the Great\*\***

• 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 EIGHT**

**From the heights Thou didst descend, O compassionate One, and Thou didst submit to the three-day burial, that Thou might deliver us from passion; Thou art our life and our Resurrection, O Lord, glory to Thee.**

**APOLYTIKION OF ST. MARY OF EGYPT IN TONE EIGHT**

**Through thee, the divine likeness was securely preserved, O mother Mary; for thou didst carry the cross and follow Christ. By example and precept thou didst teach us to ignore the body, because it is perishable, and to attend to the concerns of the undying soul. Therefore, doth thy soul rejoice with the angels.**

**. Those noble soldiers of the Master of all let us honor, for they were united by their faith as they passed through fire and water, and being enlisted by Christ they entered to divine refreshment. Now those pious warriors stand and intercede with Christ God for these who cry out. Glory to Him that hath given you strength, Glory to Him that hath crowned you, Glory to Him that made you wondrous, Holy Forty Martyrs.**

**ORDINARY KONTAKION IN TONE TWO**

**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.**

**THE EPISTLE**

**Make your vows unto the Lord and perform them.  
God is known in Judah; His name is great in Israel.  
The Reading from the Epistle of St. Paul to the Hebrews. (9:11-14)  
Brethren, Christ having appeared a High Priest of the good things to come, through the greater and more perfect tabernacle, not made with hands, that is to say, not of this creation; neither through the blood of goats and calves, but through His own blood, entered in once for all into the holy place, having found eternal redemption. For if the sprinkling of defiled persons with the blood of bulls and goats and with the ashes of a heifer sanctifies for the purification of the flesh, how much more shall the blood of Christ, who through the eternal Spirit offered Himself without blemish to God, purify your conscience from dead works to serve the living God?**

**THE GOSPEL**

**The Reading from the Holy Gospel according to St. Mark. (10:32-45)  
At that time, Jesus took His twelve Disciples, and began to tell them what was to happen to Him, saying, “Behold, we are going up to Jerusalem. And the Son of man will be delivered to the chief priests and the scribes, and they will condemn Him to death, and deliver Him to the Gentiles. And they will mock Him, and scourge Him, and spit upon Him, and kill Him; and after three days He will rise.” And James and John, the sons of Zebedee, came forward to Him, and said to Him, “Teacher, we would that thou shouldst do for us whatsoever we shall desire” And Jesus said to them, “What do you want Me to do for you?” And they said to Him, “Grant us to sit, one at Thy right hand and one at Thy left, in Thy glory.” But Jesus said to them, “You do not know what you are asking. Are you able to drink the cup that I drink, or to be baptized with the baptism with which I am baptized?” And they said to Him, “We are able.” And Jesus said to them, “The cup that I drink you will drink; and with the baptism with which I am baptized, you will be baptized. But to sit at My right hand or at My left is not Mine to grant, but it is for those for whom it has been prepared.” And when the ten heard it, they began to be indignant at James and John. And Jesus called them to Him and said to them, “You know that those who are supposed to rule over the Gentiles lord it over them, and their great men exercise authority over them. But it shall not be so among you; but whoever would be great among you must be your servant, and whoever would be first among you must be servant of all. For the Son of man also came not to be served but to serve, and to give His life as a ransom for many.”**