



OUR LADY OF MERCY

MARONITE CATHOLIC CHURCH

341 June Street, Worcester, MA 01602

Phone - 1 (508) 752 4287

Email -

ourladymercymaroniteworcester@gmail.com

Website - www.ourladyofmercymaronite.org

Reverend Peter Frangie - Administrator

Divine Liturgy/Mass Schedule

Monday through Friday 9am in the Chapel

Saturday - 4pm in the Church

Sunday - 10am in the Church

Reconciliation (Confessions)

Saturday - 2:30pm to 3:30pm

Sunday - 8:30am to 9:30am

By appointment

Eucharistic Adoration

Thursdays - 9:30am - 10:30am in the Chapel

Fridays - 9:30am - 10:30am in the Chapel

Saturdays - 2pm to 3:45pm in the Church

First Saturday Devotion Every 1st Saturday

2:00pm - Eucharistic Exposition

3:00pm - Divine Mercy Chaplet

3:10pm - Holy Rosary

4:00 pm - Divine Liturgy

Matrimony /Crowning

Contact the priest at least one (1) year prior to the requested date.

Baptism and Chrismation

Contact the priest at least three (3) months prior to the requested date.

If you are new to the parish, please know that you are dearly loved and welcomed to be a member of Our Lady of Mercy Community of faith. To ensure receiving communication from the parish as a parishioner, please see the priest or one of the ushers.



Message of the Holy Father Leo XIV for Lent 2026, 13.02.2026

The following is the text of the Message of the Holy Father Leo XIV for Lent 2026, on the theme: “*Listening and Fasting: Lent as a Time of Conversion*”:

Message of the Holy Father

Listening and Fasting: Lent as a Time of Conversion

Dear brothers and sisters,

Lent is a time in which the Church, guided by a sense of maternal care, invites us to place the mystery of God back in the center of our lives, in order to find renewal in our faith and keep our hearts from being consumed by the anxieties and distractions of daily life.

Every path towards conversion begins by allowing the word of God to touch our hearts and welcoming it with a docile spirit. There is a relationship between the word, our acceptance of it and the transformation it brings about. For this reason, the Lenten journey is a welcome opportunity to heed the voice of the Lord and renew our commitment to following Christ, accompanying him on the road to Jerusalem, where the mystery of his passion, death and resurrection will be fulfilled.

Listening

This year, I would first like to consider the importance of making room for the word through *listening*. The willingness to listen is the first way we demonstrate our desire to enter into relationship with someone.

In revealing himself to Moses in the burning bush, God himself teaches us that listening is one of his defining characteristics: “I have observed the misery of my people who are in Egypt; I have heard their cry” (*Ex 3:7*). Hearing the cry of the oppressed is the beginning of a story of liberation in which the Lord calls Moses, sending him to open a path of salvation for his children who have been reduced to slavery.

Our God is one who seeks to involve us. Even today he shares with us what is in his heart. Because of this, listening to the word in the liturgy teaches us to listen to the truth of reality. In the midst of the many voices present in our personal lives and in society, Sacred Scripture helps us to recognize and respond to the cry of those who are anguished and suffering. In order to foster this inner openness to listening, we must allow God to teach us how to listen *as he does*. We must recognize that “the condition of the poor is a cry that, throughout human history, constantly challenges our lives, societies, political and economic systems, and, not least, the Church.”^[1]

Fasting

If Lent is a time for listening, fasting is a concrete way to prepare ourselves to receive the word of God. Abstaining from food is an ancient ascetic practice that is essential on the path of conversion. Precisely because it involves the body, fasting makes it easier to recognize what we “hunger” for and what we deem necessary for our sustenance. Moreover, it helps us to identify and order our “appetites,” keeping our hunger and thirst for justice alive and freeing us from complacency. Thus, it teaches us to pray and act responsibly towards our neighbor.

With spiritual insight, Saint Augustine helps us to understand the tension between the present moment and the future fulfilment that characterizes this custody of the heart. He observes that: “In the course of earthly life, it is incumbent upon men and women to hunger and thirst for justice, but to be satisfied belongs to the next life. Angels are satisfied with this bread, this food. The human race, on the other hand, hungers for it; we are all drawn to it in our desire. This reaching out in desire expands the soul and increases its capacity.”[2] Understood in this way, fasting not only permits us to govern our desire, purifying it and making it freer, but also to expand it, so that it is directed towards God and doing good.

However, in order to practice fasting in accordance with its evangelical character and avoid the temptation that leads to pride, it must be lived in faith and humility. It must be grounded in communion with the Lord, because “those who are unable to nourish themselves with the word of God do not fast properly.”[3] As a visible sign of our inner commitment to turn away from sin and evil with the help of grace, fasting must also include other forms of self-denial aimed at helping us to acquire a more sober lifestyle, since “austerity alone makes the Christian life strong and authentic.”[4]

In this regard, I would like to invite you to a very practical and frequently unappreciated form of abstinence: that of refraining from words that offend and hurt our neighbor. Let us begin by disarming our language, avoiding harsh words and rash judgement, refraining from slander and speaking ill of those who are not present and cannot defend themselves. Instead, let us strive to measure our words and cultivate kindness and respect in our families, among our friends, at work, on social media, in political debates, in the media and in Christian communities. In this way, words of hatred will give way to words of hope and peace.

Together

Finally, Lent emphasizes the communal aspect of listening to the word and fasting. The Bible itself underlines this dimension in multiple ways. For example, the Book of Nehemiah recounts how the people gathered to listen to the public reading of the Law, preparing to profess their faith and worship through fasting, so as to renew the covenant with God (cf. 9:1-3).

Likewise, our parishes, families, ecclesial groups and religious communities are called to undertake a shared journey during Lent, in which listening to the word of God, as well as to the cry of the poor and of the earth, becomes part of our community life, and fasting a foundation for sincere repentance. In this context, conversion refers not only to one’s conscience, but also to the quality of our relationships and dialogue. It means allowing ourselves to be challenged by reality and recognizing what truly guides our desires — both within our ecclesial communities and as regards humanity’s thirst for justice and reconciliation.

Dear friends, let us ask for the grace of a Lent that leads us to greater attentiveness to God and to the least among us. Let us ask for the strength that comes from the type of fasting that also extends to our use of language, so that hurtful words may diminish and give way to a greater space for the voice of others. Let us strive to make our communities places where the cry of those who suffer finds welcome, and listening opens paths towards liberation, making us ready and eager to contribute to building a civilization of love.

I impart my heartfelt blessing upon all of you and your Lenten journey.

From the Vatican, 5 February 2026, Memorial of Saint Agatha, Virgin and Martyr

LEO PP. XIV

Sunday	3/1/2026	10am	Jean Paul Daou & the deceased members of the Aboody family, requested by Yvette & George Aboody
Healing of Hemorrhaging Woman			
Monday	3/2/2026	9am	For the repose of the soul of Lily Zared AbouJaoude
Tuesday	3/3/2026	9am	For the repose of the soul of Lily Zared AbouJaoude
Wednesday	3/4/2026	9am	For the repose of the soul of Lily Zared AbouJaoude
Thursday	3/5/2026	9am	For the repose of the soul of Lily Zared AbouJaoude
Friday	3/6/2026	9am	For the repose of the soul of Lily Zared AbouJaoude
Saturday	3/7/2026	4pm	For the Poor Souls in Purgatory and the triumph of the Immaculate Heart of Mary
Sunday	3/8/2026	10am	For the repose of the soul of Lily Zared AbouJaoude (mother of Dr Mario Abou Jaoude)
Sunday of the Prodigal Son			
Monday	3/9/2026		<p style="text-align: center;">NO DIVINE LITURGY Father Peter will be on a retreat. Please keep him and all priests on the retreat in your prayers.</p>
Tuesday	3/10/2026		
Wednesday	3/11/2026		
Thursday	3/12/2026		
Friday	3/13/2026		
Saturday	3/14/2026	4pm	For the repose of the soul of Samira Zajjour
Sunday	3/15/2026	10am	Fares & Najat Melki + , requested by Sabine Bassim
Monday	3/16/2026	9am	For the repose of the soul of Mary Ayoub
Tuesday	3/17/2026	9am	For the repose of the soul of Mary Ayoub
Wednesday	3/18/2026	9am	For the repose of the soul of Mary Ayoub
Thursday	3/19/2026	9am	For all men and fathers - Feast of Saint Joseph
Friday	3/20/2026	9am	For MYO Retreatants and team
Saturday	3/21/2026	4pm	For MYO Retreatants and team
Sunday	3/22/2026	10am	
Monday	3/23/2026	9am	For the repose of the soul of Samira Zajjour
Tuesday	3/24/2026	9am	For the repose of the soul of Samira Zajjour
Wednesday	3/25/2026	9am	For the repose of the soul of Samira Zajjour
Thursday	3/26/2026	9am	For the repose of the soul of Samira Zajjour
Friday	3/27/2026	9am	For the repose of the soul of Samira Zajjour
Saturday	3/28/2026	4pm	Sophie Hallal & K4J club
Sunday	3/29/2026	10am	Khalil and Hind Kareh, Marie & Saba Kayrouz (all +)
Hosanna Sunday			Requested by Pierre and Susan Kareh
Monday	3/30/2026	9am	
Tuesday	3/31/2026	9am	

Gifts of the Heart for the month of March	Intention
Altar Candles in the Church	In memory of Louis Iovieno offered by Louise Iovieno & Family.
Altar Bread and Wine in the Church	
Sanctuary Lamp in the Church	In thanksgiving and for the intentions of Hoda Daou and her family
Adoration candles in the Church	
Altar Candles in the Chapel	
Sanctuary Lamp in the Chapel	
Altar Bread and Wine in the Chapel	

The Pope's Monthly Intention for March 2026

For disarmament and peace

Let us pray that nations move toward effective disarmament, particularly nuclear disarmament, and that world leaders choose the path of dialogue and diplomacy instead of violence.

Please remember Our Lady of Mercy Church in your will.

*Stations
of the
Cross*



*Every Friday
at 6:30 pm*

*Lenten Meal to follow
Stations of the Cross*

*Our Lady of Mercy Church
341 June St. Worcester MA 01602*

Every Friday during Lent, there will be Stations of the Cross at 6:30pm in the church. Following the Stations of the Cross around 7:15pm, there will be a simple potluck Lenten Meal (2-3 Meatless dishes, Salad, Fruit) in the hall to spend some time in fellowship. If you would like to attend, and would like to bring a platter, please sign up by indicating the dish you will bring using the link below.

<https://www.signupgenius.com/go/10C0E4FA5A72BA1FFC16-62447235-potluck>

GIFTS OF THE HEART

We are accepting requests for Gifts of the Heart for the rest of 2026. Please fill in the form below and return to the Church office or give it in person to Father Peter. We will try to accommodate each request. A listing of suggested donations is found below. Please know that you can still request a Divine Liturgy or another Gift of the Heart even if you can't donate the suggested amount.

- Altar Bread and Wine for the chapel \$30 per month.
- Altar Bread and Wine for the church \$30 per month.
- Sanctuary Lamp in the church \$40 per month.
- Sanctuary Lamp in the chapel \$40 per month.
- Altar Candles in the Church \$20 per month.
- Altar Candles in the Chapel \$20 per month.
- Divine Liturgy Intention on a specific weekday - \$10

You can make your donation online ([Venmo](#), [Paypal](#), [Credit Card](#)) or cash or check made to Our Lady of Mercy.



PAYPAL



WEBSITE



VENMO

GIFTS OF THE HEART REQUEST FORM

Name: _____ **Contact Number/Email** _____

Please circle your requested item(s), location(s) and month(s) requested

Request Item: Sanctuary Lamp Altar Candles Bread & Wine **Location:** Chapel Church

Month Requested in 2026

February March April May June July August September October November December

In Memory of: _____

In Thanksgiving of: _____

Divine Liturgy Intention: _____ Date requested: _____

In Memory of: _____

In Thanksgiving of: _____

I'VE GOT A Mission!

K4J Club!

Continue the journey you began at "K4J Summertime BLAST" at our K4J Club! Each month you will journey alongside a different Holy Hero that will encourage you to fulfill your monthly mission on your path to becoming a saint!

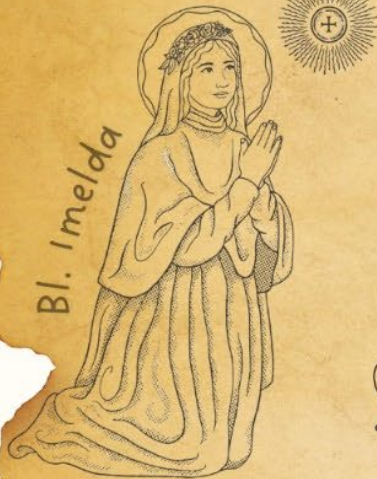
MONTHLY CLUB MEETINGS:

Saturdays, 2-4pm



Scan to register!
\$15 per meeting

- November 15th
- December 13th
- January 24th
- March 28th
- April 18th *Please note the date change
- May 16th



Bl. Imelda



341 June St,
Worcester, MA 01602



SAVE THE DATES!

- FEBRUARY 16-20: K4J Winter Day Camp
- JUNE 22-26: K4J Summer Day Camp

Questions? Contact: Sophie.elhallal@gmail.com

Bible Study

Potluck Dinner & Fellowship

Join us for a potluck and Bible study as we encounter Christ in the Gospels and enjoy a time of fellowship after!

5:00-6:30PM on Saturdays:

January 24

February 21

March 21

April 18

May 16

June 20



Our Lady of Mercy

341 June St, Worcester, MA 01602

Questions? Contact
Simona Hallal: 540-798-8450



Reckless Love

MYO High School Retreat

MARCH 20-22, 2026

FRIDAY - SUNDAY

7:00PM 11:00AM

QUESTIONS? CONTACT:
SOPHIE.ELHALLAL@GMAIL.COM



OUR LADY OF MERCY
341 JUNE ST,
WORCESTER, MA 01602



\$90 | REGISTER
BY MARCH 13TH

Reckless Love



THIS YEAR'S THEME

The MYO "Reckless Love" retreat is an overnight experience for high school boys and girls led by Mark and Sophie Elhallal and other young adult leaders.

This retreat focuses on encountering Christ through His reckless love and the mystery of redemption. In a supportive, Christ-centered environment, retreatants take part in moments of formation and fun activities like games, workshops, team-building, and night activities alongside, moments of prayer and adoration.

SLEEPING ARRANGEMENTS

Boys and girls will have separate sleeping areas, and everyone will camp out on the floor in sleeping bags or air mattresses—think sleepover style! Please note that there won't be any showers available, so plan with that in mind.



CELLPHONE POLICY

Cell phones are strongly discouraged at this retreat. This weekend is meant to be a true break from screens so teens can focus on prayer, community, and being present with one another. We ask parents to please keep phones at home if at all possible. Leaders will have phones available for emergencies, and clocks will be provided for timekeeping. If a phone must be brought, it is expected to stay in bags for the entire retreat.

REGISTER BY MARCH 13



Fish Sunday

**Sunday March 22nd
11:30 am**

Fish with Rice and Green beans

Mjaddara

Fruit Bowl

Salad

**\$30 Adults
\$10 Kids
12 YO
and under**

**Chicken tenders
& Fries for Kids**

**Cash
Venmo
Credit Card**

**Our Lady of Mercy Church hall
341 June St. Worcester MA 01602**

**For reservation:
Souzane Kareh: (413) 355-0034**

**Last day for reservation
Sunday March 15th**

— Join Us For A —

BAKE SALE



SUNDAY, MARCH 29TH

Homemade Treats

**Cakes, Cookies, Spinach pies,
Baked Kibbeh and more**

11:30 AM

Our Lady of Mercy Church Hall

341 June St., Worcester, MA 01604

WOMEN'S RETREAT DAY

Join the Maronite Servants of Christ the Light for a day of spiritual renewal!

The program will include lunch, Eucharistic Adoration, insightful talks, fellowship, and quiet prayer. The sisters will offer reflections on embracing the call to wholeness in Christ.



POSTPONED
DUE TO INCLEMENT WEATHER
RESCHEDULED FOR MARCH 22.



Date & time: Sunday March 22, 2026 | 12noon to 6pm
Place: Mother of the Light Convent,
856 Tucker Rd Dartmouth

RSVP: Sr. Therese Maria by January 27 to 508-965-6945
Open to Women ages 18+.

Suggested donation for the Retreat Day: \$50
Venmo @MaroniteServants



508-965-6945



maroniteservants.org

JOIN US

MARONITE COLLEGE COMMUNITY

Divine Liturgy

WITH CELEBRANT
FR. CHRISTIAN HBAITER

NOV 2 NOV 23
DEC 7 JAN 18
FEB 1 FEB 15
MAR 1

5:00PM

SCAN THE QR TO LET US KNOW YOU'RE COMING

CHAPEL AT EMMANUEL COLLEGE
EISNER ADMINISTRATION BUILDING, 400 FENWAY, BOSTON, MA 02115

GREAT LENT:

ACCORDING TO OUR MARONITE LITURGY, SAINTS & TRADITION

Maronite Faith Formation Sessions at 8pm:

February 19- First Pillar: Prayer
(Bishop Gregory Mansour)

February 26- Second Pillar: Fasting
(Fr. Rabih Aoun)

March 5- Third Pillar: Almsgiving
(Fr. Vincent Farhat)

To register scan QR Code

LENT

- PRAYING
- FASTING
- ALMSGIVING

Hosted by the Maronite Servants of Christ the Light in conjunction with the St. Sharbel Spiritual Life Center.

Lenten Women's Retreat
In the Footsteps of Mary:

Walking the Way of the Cross

*This one-day retreat is open to all women and will be led by
Johnnette Williams of the EWTN program Women of Grace.*

*Through reflection on our Blessed Mother and her
accompaniment of Christ during His Passion this retreat will serve
as a spiritually nourishing way to enter into Great Lent.*



Saturday, March 7th 2026

8:00 AM - 4:00 PM

Saint Anthony of the Desert Maronite Church

Saint Sharbel Maronite Center

Four Talks by Johnnette Williams

Maronite Morning Prayer at 9:15 AM and Liturgy at 4:00 PM
Continental Breakfast and Lunch provided



Donation \$40.00

Register online at <https://womenofgrace.com/events>
or by calling St. Anthony of the Desert (508) 672-7653

HANDS OF

CHRIST



EPARCHIAL MYO LENTEN DAY RETREAT

FEB 28 NEW ENGLAND

OUR LADY OF THE CEDARS CHURCH
JAMAICA PLAINS, MA

MAR 14 MID-ATLANTIC

OUR LADY OF LEBANON CHURCH
EASTON, PA

MAR 21 SOUTH REGION

SAINT ELIAS CHURCH
ROANOKE, VA

COST PER PERSON \$45

GRADES 7-12 REGISTER ON OUR WEBSITE MYOEPARCHYSTMARON.ORG

Second Letter to the Corinthians 7:4-11

I often boast about you; I have great pride in you; I am filled with consolation; I am overjoyed in all our affliction. For even when we came into Macedonia, our bodies had no rest, but we were afflicted in every way disputes without and fears within. But God, who consoles the downcast, consoled us by the arrival of Titus, and not only by his coming, but also by the consolation with which he was consoled about you, as he told us of your longing, your mourning, your zeal for me, so that I rejoiced still more. For even if I made you sorry with my letter, I do not regret it (though I did regret it, for I see that I grieved you with that letter, though only briefly). Now I rejoice, not because you were grieved, but because your grief led to repentance; for you felt a godly grief, so that you were not harmed in any way by us. For godly grief produces a repentance that leads to salvation and brings no regret, but worldly grief produces death. For see what earnestness this godly grief has produced in you, what eagerness to clear yourselves, what indignation, what alarm, what longing, what zeal, what punishment! At every point you have proved yourselves guiltless in the matter.

The Gospel according to Saint Luke 8:40-56

When Jesus returned, the crowd welcomed him, for they were all waiting for him. Just then there came a man named Jairus, a leader of the synagogue. He fell at Jesus' feet and begged him to come to his house, for he had an only daughter, about twelve years old, who was dying. As he went, the crowds pressed in on him. Now there was a woman who had been suffering from hemorrhages for twelve years; and though she had spent all she had on physicians, no one could cure her. She came up behind him and touched the fringe of his clothes, and immediately her hemorrhage stopped. Then Jesus asked, 'Who touched me?' When all denied it, Peter said, 'Master, the crowds surround you and press in on you.' But Jesus said, 'Someone touched me; for I noticed that power had gone out from me.' When the woman saw that she could not remain hidden, she came trembling; and falling down before him, she declared in the presence of all the people why she had touched him, and how she had been immediately healed. He said to her, 'Daughter, your faith has made you well; go in peace.' While he was still speaking, someone came from the leader's house to say, 'Your daughter is dead; do not trouble the teacher any longer.' When Jesus heard this, he replied, 'Do not fear. Only believe, and she will be saved.' When he came to the house, he did not allow anyone to enter with him, except Peter, John, and James, and the child's father and mother. They were all weeping and wailing for her; but he said, 'Do not weep; for she is not dead but sleeping.' And they laughed at him, knowing that she was dead. But he took her by the hand and called out, 'Child, get up!' Her spirit returned, and she got up at once. Then he directed them to give her something to eat. Her parents were astounded; but he ordered them to tell no one what had happened.

رسالة القديس بولس الثانية إلى أهل كورنتس 7:4-11
يا إخوتي، إن لي عليكم دالة كبيرة، ولي بكم فخرًا عظيمًا. ولقد امتلأتُ تعزية، وأنا أبيضُ فرحًا في ضيقنا كله. فإنتنا لَمَّا وصَلْنَا إلى مقدونية، لم يكن لجسَدِنَا شيءٌ من الراحة، بل كنا متضايقين في كل شيء، صراعٌ من الخارج، وخوفٌ من الداخل! لكن الله الذي يعزي المتواضعين عزانا بمجيء طيطس، لا بمجيئه فحسب، بل أيضًا بالتعزية التي تعزاهما بكم. وقد أخبرنا بأشقياقكم إلينا، وحزنكم، وغيرتكم عليّ، حتى إني أردتُ فرحًا. وإذا كنتُ قد أحرزْتُكم برسالتي فلستُ نادمًا على ذلك، مع أنني كنتُ قد ندمتُ، لأنني أرى أن تلك الرسالة، ولو أحرزْتُكم إلى حين، قد سببتُ لي فرحًا كثيرًا، لا لأنكم حزنتُمْ، بل لأن حزنكم أدى بكم إلى التوبة. فقد حزنتم حزنًا مرضيًا لله، كي لا تخسروا بسببنا في أي شيء؛ لأن الحزن المرضي لله يصنع توبة للخلاص لا ندم عليها، أما حزن العالم فيصنع موتًا. فأنظروا حزنكم هذا المرضي لله كم أنشأ فيكم من الاجتهاد، بل من الاعتذار، بل من الاستنكار، بل من الخوف، بل من الشوق، بل من العيرة، بل من الإصرار على العقاب! وقد أظهرتم أنفسكم في كل ذلك أنكم أبرياء من هذا الأمر.

إنجيل القديس لوقا 8:40-56

لَمَّا عَادَ يَسُوعُ، اسْتَقْبَلَهُ الْجَمْعُ، لِأَنَّهُمْ جَمِيعُهُمْ كَانُوا يَنْتَظِرُونَهُ. وَإِذَا بَرَجُلٌ اسْمُهُ يَائِيرُسُ، وَكَانَ رَئِيسَ الْمَجْمَعِ، جَاءَ فَارْتَمَى عَلَى قَدَمَيْ يَسُوعَ، وَأَخَذَ يَتَوَسَّلَ إِلَيْهِ أَنْ يَدْخُلَ بَيْتَهُ، لِأَنَّ لَهُ ابْنَةً وَجِيدَةً، عُمُرُهَا نَحْوُ اثْنَتَيْ عَشْرَةَ سَنَةً، قَدْ أَسْرَفَتْ عَلَى الْمَوْتِ. وَفِيمَا هُوَ ذَاهِبٌ، كَانَ الْجُمُوعُ يَزْحَمُونَهُ. وَكَانَتْ أَمْرًا مُصَابَةً يَنْزِفُ دَمٌ مُنْذُ اثْنَتَيْ عَشْرَةَ سَنَةً، وَلَمْ يَقْدِرْ أَحَدٌ أَنْ يَشْفِيَهَا. دَنَّتْ مِنْ وَرَاءِ يَسُوعَ، وَلَمَسَتْ طَرَفَ رِدَائِهِ، وَفَجَأَةً وَقَفَ نَزْفُ دَمِهَا. فَقَالَ يَسُوعُ: «مَنْ لَمَسَنِي؟» وَأَنْكَرَ الْجَمِيعُ. فَقَالَ بَطْرُسُ وَمَنْ مَعَهُ: «يَا مُعَلِّمُ، إِنَّ الْجُمُوعَ يَزْحَمُونَكَ وَيَضَاقِبُونَكَ.» فَقَالَ يَسُوعُ: «إِنَّ وَاحِدًا قَدْ لَمَسَنِي! فَإِنِّي عَرَفْتُ أَنَّ قُوَّةَ قَدْ خَرَجَتْ مِنِّي.» وَرَأَتْ الْمَرْأَةُ أَنَّ أَمْرَهَا لَمْ يَخْفَ عَلَيْهِ، فَدَنَّتْ مُرْتَعِدَةً وَارْتَمَتْ عَلَى قَدَمَيْهِ، وَأَعْلَنْتْ أَمَامَ الشَّعْبِ كُلِّهِ لِمَاذَا لَمَسَتْهُ، وَكَيْفَ شَفِيَتْ لِلْحَالِ. فَقَالَ لَهَا يَسُوعُ: «يَا ابْنَتِي، إِيمَانُكَ خَلَّصَكَ! إِذْهَبِي بِسَلَامٍ!» وَفِيمَا هُوَ يَتَكَلَّمُ، وَصَلَ وَاحِدٌ مِنْ دَارِ رَئِيسِ الْمَجْمَعِ يَقُولُ: «مَاتَتْ ابْنَتُكَ! فَلَا تُزْعِجِ الْمُعَلِّمَ.» وَسَمِعَ يَسُوعُ فَاجَابَهُ: «لَا تَخَفْ! يَكْفِي أَنْ تُؤْمِنِ فَتَحْيَا ابْنَتُكَ.» وَلَمَّا وَصَلَ إِلَى الْبَيْتِ، لَمْ يَدْخُلْ أَحَدًا يَدْخُلُ مَعَهُ سِوَى بَطْرُسَ وَيُوحَنَّا وَيَعْقُوبَ وَأَبِي الصَّبِيِّ وَأُمِّهَا. وَكَانَ الْجَمِيعُ يَنْتَبِهُونَ عَلَيْهَا وَيَقْرَعُونَ صُدُورَهُمْ. فَقَالَ: «لَا تَبْكُوا! إِنَّهَا لَمْ تَمُتْ، لَكِنَّهَا نَائِمَةٌ.» فَأَحْدُوا يَضْحَكُونَ مِنْهُ لِعِلْمِهِمْ بِأَنَّهَا مَاتَتْ. أَمَّا هُوَ فَأَمْسَكَ بِيَدَيْهَا وَوَادَى قَائِلًا: «أَيْبُتْهَا الصَّبِيَّةُ، قُومِي.» فَعَادَتْ رُوحَهَا إِلَيْهَا، وَفَجَأَةً نَهَضَتْ. ثُمَّ أَمَرَ بَأَنْ يُطْعَمُوا. فَدَهَشَ آبَاؤُهَا، وَأَوْصَاهُمَا يَسُوعُ أَلَّا يُخْبِرَا أَحَدًا بِمَا حَدَثَ.

Second Letter to the Corinthians 13: 5-13

Examine yourselves to see whether you are living in the faith. Test yourselves. Do you not realize that Jesus Christ is in you? unless, indeed, you fail to pass the test! I hope you will find out that we have not failed. But we pray to God that you may not do anything wrong not that we may appear to have passed the test, but that you may do what is right, though we may seem to have failed. For we cannot do anything against the truth, but only for the truth. For we rejoice when we are weak and you are strong. This is what we pray for, that you may become perfect. So I write these things while I am away from you, so that when I come, I may not have to be severe in using the authority that the Lord has given me for building up and not for tearing down. Finally, brothers and sisters, farewell. Put things in order, listen to my appeal, agree with one another, live in peace; and the God of love and peace will be with you. Greet one another with a holy kiss. All the saints greet you. The grace of the Lord Jesus Christ, the love of God, and the communion of the Holy Spirit be with all of you.

The Gospel according to Saint Luke 15: 11-32

The Lord Jesus says: "There was a man who had two sons. The younger of them said to his father, "Father, give me the share of the property that will belong to me." So he divided his property between them. A few days later the younger son gathered all he had and travelled to a distant country, and there he squandered his property in dissolute living. When he had spent everything, a severe famine took place throughout that country, and he began to be in need. So he went and hired himself out to one of the citizens of that country, who sent him to his fields to feed the pigs. He would gladly have filled himself with the pods that the pigs were eating; and no one gave him anything. But when he came to himself he said, "How many of my father's hired hands have bread enough and to spare, but here I am dying of hunger! I will get up and go to my father, and I will say to him, 'Father, I have sinned against heaven and before you; I am no longer worthy to be called your son; treat me like one of your hired hands.'" So he set off and went to his father. But while he was still far off, his father saw him and was filled with compassion; he ran and put his arms around him and kissed him. Then the son said to him, "Father, I have sinned against heaven and before you; I am no longer worthy to be called your son." But the father said to his slaves, "Quickly, bring out a robe the best one and put it on him; put a ring on his finger and sandals on his feet. And get the fatted calf and kill it, and let us eat and celebrate; for this son of mine was dead and is alive again; he was lost and is found!" And they began to celebrate. "Now his elder son was in the field; and when he came and approached the house, he heard music and dancing. He called one of the slaves and asked what was going on. He replied, "Your brother has come, and your father has killed the fatted calf, because he has got him back safe and sound." Then he became angry and refused to go in. His father came out and began to plead with him. But he answered his father, "Listen! For all these years I have been working like a slave for you, and I have never disobeyed your command; yet you have never given me even a young goat so that I might celebrate with my friends. But when this son of yours came back, who has devoured your property with prostitutes, you killed the fatted calf for him!" Then the father said to him, "Son, you are always with me, and all that is mine is yours. But we had to celebrate and rejoice, because this brother of yours was dead and has come to life; he was lost and has been found."

رسالة بولس الثانية إلى أهل كورنثوس 13:5-13
يا إخوتي، اختبروا أنفسكم، هل أنتم راسخون في الإيمان. إمتحنوا أنفسكم. ألا تعرفون أن المسيح يسوع فيكم؟ إلا إذا كنتم مرفوضين! فأرجو أن تعرفوا أننا نحن لسنا مرفوضين! ونصلي إلى الله كي لا تفعلوا أي شر، لا لنظهر نحن مقبولين، بل لكي تفعلوا أنتم الخير، وتكونون نحن كأئنا مرفوضون! فإنا لا نستطيع أن نفعل شيئاً ضد الحق، بل لأجل الحق! أجل، إننا نفرح عندما نكون نحن ضعفاء، وتكونون أنتم أقوياء. من أجل هذا أيضاً نصلي لكي تكونوا كاملين. أكتب هذا وأنا غائب، لئلا أعاملكم بقساوة وأنا حاضر، بالسُلطان الذي أعطاني إياه الرب، لبنيانكم لا لهدمكم. وبعد، أيها الإخوة، افرحوا، وأسعوا إلى الكمال، وتسجعوا، وكونوا علي رأي واحد، وعيشوا في سلام، والله المحبة والسلام يكون معكم! سلّموا بعضكم على بعض بقبلة مقدسة. جميع القديسين يسلمون عليكم. نعمة الرب يسوع المسيح، ومحبة الله، وشركة الروح القدس معكم أجمعين!

إنجيل القديس لوقا 15: 11-32

قال الرب يسوع: «كان لرجل ابنان. فقال أصغرهما لأبيه: يا أبي، أعطني حصتي من الميراث. فقسّم لهما ثروته. وبعد أيام قليلة، جمع الابن الأصغر كل حصته، وسافر إلى بلد بعيد. وهناك بدد ماله في حياة الطيش. ولما أتق كل شيء، حدثت في ذلك البلد مجاعة شديدة، فبدأ يحس بالعوز. فذهب ولجأ إلى واحد من أهل ذلك البلد، فأرسله إلى حقوله ليرعى الخنازير. وكان يشتهي أن يملأ جوفه من الخروب الذي كانت الخنازير تأكله، ولا يعطيه منه أحد. فرجع إلى نفسه وقال: كم من الأجراء عند أبي، يفضل الخبز عنهم، وأنا ههنا أهلك جوعاً! أقوم وأمضي إلى أبي وأقول له: يا أبي، خطئنا إلى السماء وأمامك ولا استحق بعد أن ادعى لك ابناً. فأجعلني كأحد أجراءك! فقام وجاء إلى أبيه. وفيما كان لا يزال بعيداً، رآه أبوه، فتحنن عليه، وأسرع فألقى بنفسه على عنقه وقبله طويلاً. فقال له ابنه: يا أبي، خطئنا إلى السماء وأمامك. ولا استحق بعد أن ادعى لك ابناً. فقال الأب ليعبيده: أسرعو وأخرجوا الحلة الفاجزة واليسوه، وأجعلوا في يده خاتماً، وفي رجله جذاء، وأثروا بالعجل المسمن وأذبوه، ولناكل ونتنعم! لأن ابني هذا كان ميتاً فعاش، وصابغاً فوجد. وبدأوا يتنعمون. وكان ابنه الأكبر في الحقل. فلما جاء وأقرب من البيت، سمع غناء ورقصاً. فدعا واحداً من العلمان وسأله: ما عسى أن يكون هذا؟ فقال له: جاء أخوك، فدبح أبوك العجل المسمن، لأنه لقيه سالماً. فعضب ولم يرد أن يدخل. فخرج أبوه يتوسل إليه. فأجاب وقال لأبيه: ها أنا أخدمك كل هذه السنين، ولم أخالف لك يوماً أمراً، ولم تُعطني مرةً جدياً، لا تتعم مع أصدقائي. ولكن لما جاء أبوك هذا الذي أكل ثروتك مع الزواني، دبحت له العجل المسمن! فقال له أبوه: يا ولدي، أنت معي في كل حين، وكل ما هو لي هو لك. ولكن كان ينبغي أن تتعم وتفرح، لأن أخاك هذا كان ميتاً فعاش، وصابغاً فوجد.»

Fifth Sunday Lent: Sunday of the Man who was Paralyzed

First Letter to Timothy 5:24-6: 5

The sins of some people are conspicuous and precede them to judgement, while the sins of others follow them there. So also good works are conspicuous; and even when they are not, they cannot remain hidden. Let all who are under the yoke of slavery regard their masters as worthy of all honor, so that the name of God and the teaching may not be blasphemed. Those who have believing masters must not be disrespectful to them on the ground that they are members of the church; rather they must serve them all the more, since those who benefit by their service are believers and beloved. Teach and urge these duties. Whoever teaches otherwise and does not agree with the sound words of our Lord Jesus Christ and the teaching that is in accordance with godliness, is conceited, understanding nothing, and has a morbid craving for controversy and for disputes about words. From these come envy, dissension, slander, base suspicions, and wrangling among those who are depraved in mind and bereft of the truth, imagining that godliness is a means of gain.

The Gospel according to Saint Mark 2:1-12

When Jesus returned to Capernaum after some days, it was reported that he was at home. So many gathered around that there was no longer room for them, not even in front of the door; and he was speaking the word to them. Then some people came, bringing to him a paralyzed man, carried by four of them. And when they could not bring him to Jesus because of the crowd, they removed the roof above him; and after having dug through it, they let down the mat on which the paralytic lay. When Jesus saw their faith, he said to the paralytic, 'Son, your sins are forgiven.' Now some of the scribes were sitting there, questioning in their hearts, 'Why does this fellow speak in this way? It is blasphemy! Who can forgive sins but God alone?' At once Jesus perceived in his spirit that they were discussing these questions among themselves; and he said to them, 'Why do you raise such questions in your hearts? Which is easier, to say to the paralytic, "Your sins are forgiven", or to say, "Stand up and take your mat and walk"? But so that you may know that the Son of Man has authority on earth to forgive sins' he said to the paralytic 'I say to you, stand up, take your mat and go to your home.' And he stood up, and immediately took the mat and went out before all of them; so that they were all amazed and glorified God, saying, 'We have never seen anything like this!'

الأحد الخامس من الصوم الكبير : أحد شفاء المخلع

رسالة القديس بولس الأولى إلى تيموثاوس 5:24-6: 5
يا إخوتي، من الناس من تكون خطاياهم واضحة قبل الحكم فيها، ومنهم من لا تكون واضحة إلا بعده.
كذلك فإن الأعمال الصالحة هي أيضاً واضحة، والتي هي غير واضحة فلا يمكن أن تبقى خفية.
على جميع الذين تحت نير العبودية أن يحسبوا أسيادهم أهلاً لكل كرامة، لئلا يجدف على اسم الله وتعليمه.
أما الذين لهم أسياد مؤمنون فلا يستهينوا بهم، لأنهم إخوة، بل بالأحرى فليخدموهم، لأن المستقيدين من خدمتهم الطيبة هم مؤمنون وأجباء، ذلك ما يجب أن تعلمه وتعلم به.
فإن كان أحد يعلم تعليماً مخالفاً، ولا يتمسك بالكلام الصحيح، كلام ربنا يسوع المسيح، وبالتعليم الموافق للتقوى، فهو إنسان أعمته الكبرياء، لا يفهم شيئاً، بل مصاب بمرض المجادلات والمماحكات، التي ينشأ عنها الحسد والخصام والتجديف وسوء الظن، والمشاجرات بين أناس فاسيدي العقل، زانفين عن الحق، يظنون أن التقوى وسيلة للربح.

إنجيل القديس مرقس 2:1-12

عاد يسوع إلى كفرناحوم. وسمع الناس أنه في البيت. فتجمع عدد كبير منهم حتى غص بهم المكان، ولم يبق موضع لأحد ولا عند الباب. وكان يخاطبهم بكلمة الله. فاتوه بمخلع يحملُهُ أربعة رجال.
وبسبب الجمع لم يستطِعوا الوصول به إلى يسوع، فكشفوا السقف فوق يسوع، ونبشوه، ودلوا الفرائش الذي كان المخلع مطروحاً عليه.
ورأى يسوع إيمانهم، فقال للمخلع: «يا ابني، مغفورة لك خطاياك.»!
وكان بعض الكتبة جالسين هناك يفكرون في قلوبهم: لماذا يتكلم هذا الرجل هكذا؟ إنه يجدف! من يقدر أن يعفر الخطايا إلا الله وحده؟
وفي الحال عرف يسوع بروجه أنهم يفكرون هكذا في أنفسهم فقال لهم: «لماذا تفكرون بهذا في قلوبكم؟ ما هو الأسهل؟ أن يقال للمخلع: مغفورة لك خطاياك؟ أم أن يقال: قم واحمل فراشك وأمش؟
ولكي تعلموا أن لابن الإنسان سلطاناً أن يعفر الخطايا على الأرض»، قال للمخلع: لك أقول: قم، حمل فراشك، وأذهب إلى بيتك! فقام في الحال وحمل فراشه، وخرج أمام الجميع، حتى دهشوا كلهم ومجدوا الله قائلين: «ما رأينا مثل هذا البتة.»!

Sixth Sunday of Lent: The Healing of the Blind Man

Second Letter to the Corinthians 10: 1-7

I myself, Paul, appeal to you by the meekness and gentleness of Christ I who am humble when face to face with you, but bold towards you when I am away!

I ask that when I am present I need not show boldness by daring to oppose those who think we are acting according to human standards.

Indeed, we live as human beings, but we do not wage war according to human standards; for the weapons of our warfare are not merely human, but they have divine power to destroy strongholds. We destroy arguments and every proud obstacle raised up against the knowledge of God, and we take every thought captive to obey Christ.

We are ready to punish every disobedience when your obedience is complete.

Look at what is before your eyes. If you are confident that you belong to Christ, remind yourself of this, that just as you belong to Christ, so also do we.

The Gospel according to Saint Mark 10: 46-52

They came to Jericho. As Jesus and his disciples and a large crowd were leaving Jericho, Bartimaeus son of Timaus, a blind beggar, was sitting by the roadside. When he heard that it was Jesus of Nazareth, he began to shout out and say, 'Jesus, Son of David, have mercy on me!' Many sternly ordered him to be quiet, but he cried out even more loudly, 'Son of David, have mercy on me!' Jesus stood still and said, 'Call him here.' And they called the blind man, saying to him, 'Take heart; get up, he is calling you.' So throwing off his cloak, he sprang up and came to Jesus. Then Jesus said to him, 'What do you want me to do for you?' The blind man said to him, 'My teacher, let me see again.' Jesus said to him, 'Go; your faith has made you well.' Immediately he regained his sight and followed him on the way.

الأحد السادس من الصوم الكبير : أحد شفاء الأعمى

رسالة القديس بولس الثانية إلى أهل

كورنتس 7-1:10

يا إخوتي، أنا بولس نفسي أناشدكم بوداعة المسيح وحلمه، أنا المتواضع بينكم عندما أكون حاضراً، والجريء عليكم عندما أكون غائباً. وأزجو أولاً أجبر عند حضوري أن أكون جريئاً، بالثقة التي لي بكم، والتي أنوي أن أجروها بها على الذين يحسبون أننا نسلك كإناس جسديين. أجل، إننا نحيا في الجسد، ولكننا لا نحارب كإناس جسديين؛ لأن أسلحة جهادنا ليست جسدية، بل هي قادرة بالله على هدم الحصون المنيعة؛ فإنا نهدم الأفكار الخاطئة، وكل شموخ يرتفع ضد معرفة الله، ونأسر كل فكر لطاعة المسيح. ونحن مستعدون أن نعاقب كل عصيان، متى كملت طاعتكم. إنكم تحكمون على المظاهر! إن كان أحد وانقأ بنفسه أنه للمسيح، فليفكر في نفسه أنه كما هو للمسيح كذلك نحن أيضاً.

إنجيل القديس مرقس 52-46:10

بينما يسوع خارج من أريحا، هو وتلاميذه وجمع غير، كان برطيما، أي ابن طيما، وهو سحاذ أعمى، جالساً على جانب الطريق. فلما سمع أنه يسوع الناصري، بدأ يصرخ ويقول: «يا يسوع ابن داود ارحمني.» فأنتهره أناس كثيرون ليسكت، إلا أنه كان يزداد صراخاً: «يا ابن داود ارحمني.» فوقف يسوع وقال: «أدعوه!» فدعوا الأعمى قائلين له: «ثق وأنهض! إنه يدعوك.» فطرح الأعمى رداءه، وثب وجاء إلى يسوع. فقال له يسوع: «ماذا تريد أن أصنع لك؟» قال له الأعمى: «رابوني، أن أبصر.» فقال له يسوع: «إذهب! إيمانك خلصك.» للوقت عاد يبصر. وراح يتبع يسوع في الطريق.

Hosanna Sunday

Letter to the Philippians 1: 1-13

Paul and Timothy, servants of Christ Jesus, to all the saints in Christ Jesus who are in Philippi, with the bishops and deacons: Grace to you and peace from God our Father and the Lord Jesus Christ. I thank my God every time I remember you, constantly praying with joy in every one of my prayers for all of you, because of your sharing in the gospel from the first day until now.

I am confident of this, that the one who began a good work among you will bring it to completion by the day of Jesus Christ. It is right for me to think this way about all of you, because you hold me in your heart, for all of you share in God's grace with me, both in my imprisonment and in the defense and confirmation of the gospel.

For God is my witness, how I long for all of you with the compassion of Christ Jesus. And this is my prayer, that your love may overflow more and more with knowledge and full insight to help you to determine what is best, so that on the day of Christ you may be pure and blameless, having produced the harvest of righteousness that comes through Jesus Christ for the glory and praise of God. I want you to know, beloved, that what has happened to me has actually helped to spread the gospel, so that it has become known throughout the whole imperial guard and to everyone else that my imprisonment is for Christ.

The Gospel according to Saint John 12: 12-22

The next day the great crowd that had come to the festival heard that Jesus was coming to Jerusalem. So they took branches of palm trees and went out to meet him, shouting, 'Hosanna! Blessed is the one who comes in the name of the Lord the King of Israel!' Jesus found a young donkey and sat on it; as it is written: 'Do not be afraid, daughter of Zion. Look, your king is coming, sitting on a donkey's colt!' His disciples did not understand these things at first; but when Jesus was glorified, then they remembered that these things had been written of him and had been done to him. So the crowd that had been with him when he called Lazarus out of the tomb and raised him from the dead continued to testify. It was also because they heard that he had performed this sign that the crowd went to meet him. The Pharisees then said to one another, 'You see, you can do nothing. Look, the world has gone after him!' Now among those who went up to worship at the festival were some Greeks. They came to Philip, who was from Bethsaida in Galilee, and said to him, 'Sir, we wish to see Jesus.' Philip went and told Andrew; then Andrew and Philip went and told Jesus.

رسالة القديس بولس إلى أهل فيلبّي 1:1-13

يا إخوتي، من بولس وطيموثاوس، عبدي المسيح يسوع، إلى جميع القديسين في المسيح يسوع، الذين في فيلبّي، مع الأساقفة والشمامسة: النعمة لكم، والسلام من الله أبينا والرب يسوع المسيح!

أشكر إلهي، كلما ذكرتكم، ضارعاً بفرح على الدوام في كل صلواتي من أجليكم جميعاً، لمشاركتكم في الإنجيل منذ أول يوم إلى الآن. وإني لواتق أن الذي بدأ فيكم هذا العمل الصالح سيكمله حتى يوم المسيح يسوع.

فإنه من العدل أن يكون لي هذا الشعور نحوكم جميعاً، لأنني أحملك في قلبي، أنتم جميعاً شركائي في نعمتي، سواء في قيودي أو في دفاعي عن الإنجيل وتبتيته، فإن الله شاهد لي كم أتسوق إليكم جميعاً في أحشاء المسيح يسوع. وهذه صلواتي أن تزداد محبتكم أكثر فأكثر في كل فهم ومعرفة، لتميروا ما هو الأفضل، فتكونوا أقبياء وبغير عثار إلى يوم المسيح،

ممتلئين من ثمر البر بيسوع المسيح لمجد الله ومدحه. أريد أن تعلموا، أيها الإخوة، أن ما حدث لي قد أدى بالحري إلى نجاح الإنجيل، حتى إن قيودي من أجل المسيح صارت مشهورة في دار الولاية كلها، وفي كل مكان آخر.

إنجيل القديس يوحنا 12:12-22

لما سمع الجمع الكثير، الذي أتى إلى العيد، أن يسوع أتى إلى أورشليم، حملوا سعف النخل، وخرجوا إلى ملاقاته وهم يصرخون: «هوشعنا! مبارك الآتي باسم الرب، ملك إسرائيل.» ووجد يسوع جحشا فركب عليه، كما هو مكتوب: «لا تخافي، يا ابنة صهيون، هوذا ملكك يأتي راكبا على جحش ابن أتان.»

وما فهم تلاميذه ذلك، أول الأمر، ولكنهم تذكروا، حين مجد يسوع، أن ذلك كتب عنه، وأنهم صنعوه له. والجمع الذي كان مع يسوع، حين دعا لعازر من القبر وأقامه من بين الأموات، كان يشهد له.

من أجل هذا أيضا لاقاه الجمع، لأنهم سمعوا أنه صنع تلك الآية. فقال الفريسيون بعضهم لبعض: «أنظروا: إنكم لا تتفعلون شيئا! ها هو العالم قد ذهب وراءه!»

وكان بين الصاعدين ليسجدوا في العيد، بعض اليونانيين. فدنا هؤلاء من فيلبس الذي من بيت صيدا الجليل، وسألوه قائلين: «يا سيدي، نريد أن نرى يسوع.»

فجاء فيلبس وقال لأندراؤس، وجاء أندراؤس وفيلبس وقالوا ليسوع.