

Katameros of the Joyous Fifty Days Readings of the First Week of the Joyous Fifty Days

قطمارس الخماسين المقدسة
قراءات الأسبوع الأول من الخماسين المقدسة

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First Day of the First Week of the Joyous Fifty Days (Monday)

اليوم الأول من الأسبوع الأول من الخماسين المقدسة (يوم الاثنين)

Vespers Psalm

مزمور العشيّة

From the Psalms of our teacher David the Prophet and the king. May his blessings be with us. Amen.

من مزامير معلمنا داود النبي، بركته المقدسة تكون معنا. آمين.

Ψαλμος τω Δαυιδ ρε: θ	Psalm 96: 10	المزمور 95: 9
<p>Δσος δειν νιϑνος: χε λ Πβοις εροτρο εβολχι οτυε: κε ταρ αϑταρο ητοικουμηνι ερατς: θαι ετε ηςνακιω αν. Δλληλοια.</p>	<p>Say among the nations, “The Lord reigned on a wood. The world also is firmly established, it shall not be moved. Alleluia.</p>	<p>قولوا بين الأمم إن الرب قد ملك على خشبة، وأيضاً ثبت المسكونة فلن تتزعزع. هليلويا.</p>

Vespers Gospel

إنجيل العشيّة

Blessed is He who comes in the Name of the Lord, our Lord, God, Savior, and King of us all, Jesus Christ the Son of the Living God, to Whom be glory forever. Amen.

مبارك الآتي باسم الرب. ربنا وإلهنا ومخلصنا يسوع المسيح ابن الله الحي. الذي له المجد الدائم إلى الأبد آمين.

<p>Ουανασνωσις εβολ δειν πιεραστελιον εθοταβ κατα Ιωαννην ασιοι.</p>	<p>A chapter according to Saint John, may his blessings be with us. Amen.</p>	<p>فصل من إنجيل معلمنا يوحنا البشير. بركاته علينا آمين.</p>
<p>Ιωαννην κ: ιθ - κς</p>	<p>John 20: 19 - 23</p>	<p>يوحنا 20: 19 - 23</p>
<p>Ηε ροτχι δε πε ηπιεροοι ετεμμαν ηφοται ηνιγαββατον οτοε ερε νιρωοι ωποτεμ ητε πιμα εναρε νιμαθητς θοοητ ηδητϑ εθβε τζοτ ητε νι Ιοιδα αϑι δε ηχε Ιησοις αϑορι ερατϑ δειν τοτμητ πεσαϑ νωοι χε τζιρηνη</p>	<p>Then, the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled, for fear of the Jews, Jesus came and stood in the midst, and said to them, “Peace be with you.”</p>	<p>وَلَمَّا كَانَتْ عَشِيَّةَ ذَلِكَ الْيَوْمِ وَهُوَ أَوَّلُ الْأُسْبُوعِ وَكَانَتْ الْأَبْوَابُ مَغْلَقَةً حَيْثُ كَانَ التَّلَامِيذُ مُجْتَمِعِينَ لِسَبَبِ الْخَوْفِ مِنَ الْيَهُودِ جَاءَ يَسُوعُ وَوَقَفَ فِي الْوَسْطِ وَقَالَ لَهُمْ: «سَلَامٌ لَكُمْ».</p>

<p>ΝΩΤΕΝ.</p> <p>ΟΥΟΣ ΦΑΙ ΕΤΑΧΩΟΨ ΑΨΤΑΜΩΟΥ ΕΝΕΨΧΙΧ ΝΕΜ ΠΕΨΦΙΡ: ΑΨΡΑΨΙ ΟΥΝ ΝΨΕ ΝΙΜΑΘΗΤΗΣ ΕΤΑΨΝΑΨ ΕΠΒΟΙΣ.</p> <p>ΟΥΟΣ ΠΕΧΑΨ ΝΩΟΥ ΟΝ ΨΕ ΤΨΙΡΗΝΗ ΝΩΤΕΝ: ΚΑΤΑ ΦΨΗΨ ΕΤΑΨΟΨΟΡΨΤ ΝΨΕ ΠΑΙΩΤ ΑΝΟΚ ΨΩ ΨΟΥΡΨ ΜΨΩΤΕΝ.</p> <p>ΟΥΟΣ ΦΑΙ ΕΤΑΧΩΟΨ ΑΨΝΙΨΙ ΕΨΘΟΥΝ ΨΕΝ ΠΟΥΨΟ ΟΥΟΣ ΠΕΧΑΨ ΝΩΟΥ ΨΕ ΒΙ ΝΩΤΕΝ ΝΟΥΠΝΕΨΜΑ ΕΨΟΥΑΒ.</p> <p>ΟΥΟΣ ΝΗΕΤΕΤΕΝΝΑΧΑ ΝΟΥΝΟΒΙ ΝΩΟΥ ΕΒΟΛ ΨΕΧΗ ΝΩΟΥ ΕΒΟΛ: ΟΥΟΣ ΝΗΕΤΕΤΕΝΝΑΤΑΨΝΟ ΜΨΩΟΥ ΕΨΕΤΑΨΝΟ ΜΨΩΟΥ.</p> <p><i>ΠΨΟΥΨ ΦΑ ΠΕΝΝΟΥΨ ΠΕ ΨΑ ΕΝΕΨ ΝΨΤΕ ΝΙ ΕΝΕΨ: ΑΜΗΝ.</i></p>	<p>When He had said this, He showed them His hands and His side. Then the disciples were glad when they saw the Lord.</p> <p>So Jesus said to them again, "Peace to you! As the Father has sent Me, I also send you."</p> <p>And when He had said this, He breathed on them, and said to them, "Receive the Holy Spirit.</p> <p>If you forgive the sins of any, they are forgiven them; if you retain the sins of any, they are retained."</p> <p><i>Glory be to God forever.</i></p>	<p>وَلَمَّا قَالَ هَذَا أَرَاهُمْ يَدَيْهِ وَجَنْبَهُ فَفَرِحَ التَّلَامِيذُ إِذْ رَأَوْا الرَّبَّ.</p> <p>فَقَالَ لَهُمْ يَسُوعُ أَيْضًا: «سَلَامٌ لَكُمْ. كَمَا أَرْسَلَنِي الْآبُ أَرْسَلُكُمْ أَنَا».</p> <p>وَلَمَّا قَالَ هَذَا نَفَخَ وَقَالَ لَهُمْ: «اقْبَلُوا الرُّوحَ الْقُدُسَ.</p> <p>مَنْ غَفَرْتُمْ خَطَايَاهُ تُغْفَرُ لَهُ وَمَنْ أَمْسَكْتُمْ خَطَايَاهُ أَمْسَكْتُ».</p> <p><i>والمجد لله دائماً.</i></p>
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Matins Psalm

مزمور باكر

From the Psalms of our teacher David the Prophet and the king. May his blessings be with us. Amen.

من مزامير معلمنا داود النبي، بركته المقدسة تكون معنا. آمين.

<p>Ψαλμος τω Δαυιδ ψ̄: α, β</p> <p>Α ΠΒΟΙΣ ΕΡΟΥΡΟ ΜΑΡΕ ΠΚΑΨΙ ΘΕΛΗΛ: ΜΑΡΟΥΝΟΨ ΜΨΩΟΥ ΝΨΕ ΝΙΝΗΣΟΨ ΕΤΟΥΨ. ΟΥΒΗΠΙ ΝΕΜ ΟΥΨΝΟΦΟΨ ΕΤΚΩΨ ΕΡΟΨ: ΟΥΜΕΘΜΗ ΝΕΜ ΠΨΑΠ ΠΕ ΠΨΩΟΥΤΕΝ ΜΠΕΨΕΡΟΝΟΨ. ΑΛΛΗΛΟΥΙΑ.</p>	<p>Psalm 97: 1, 2</p> <p>The Lord reigns, let the earth rejoice, let the multitude of isles be glad. Cloud and darkness are surround about Him; righteousness and justice are the foundation of His throne.</p> <p>Alleluia.</p>	<p>المزمور 96: 1، 2</p> <p>الرب قد ملك فلنتهلل الأرض، ولتفرح الجزائر الكثيرة. سحب وضباب حوله، العدل والحكم قوام كرسيه. هلليويا.</p>
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Matins Gospel

إنجيل باكر

Blessed is He who comes in the Name of the Lord, our Lord, God, Savior, and King of us all, Jesus Christ the Son of the Living God, to Whom be glory forever. Amen.

مبارك الآتي باسم الرب. ربنا وإلهنا ومخلصنا يسوع المسيح ابن الله الحي. الذي له المجد الدائم إلى الأبد أمين.

<p style="text-align: center;">ΘΥΑΝΑΣΤΗΩΣΙΣ ΕΒΟΛΑ ΔΕΝ ΠΙΕΥΑΣΤΕΛΙΟΝ ΕΘΟΥΑΒ ΚΑΤΑ ΛΟΥΚΑΝ ΑΣΙΟΥ.</p>	<p style="text-align: center;">A chapter according to Saint Luke, may his blessings be with us. Amen.</p>	<p style="text-align: center;">فصل من إنجيل معلمنا لوقا البشير. بركاته علينا أمين.</p>
<p style="color: red; text-align: center;">ΛΟΥΚΑΝ ΚΔ: Α - ΙΒ</p>	<p style="color: red; text-align: center;">Luke 24: 1 - 12</p>	<p style="color: red; text-align: center;">لوقا 24: 1 - 12</p>
<p>ΔΕΝ ΦΟΥΑΙ ΔΕ ΝΤΕ ΝΙΣΑΒΒΑΤΟΝ ΝΨΩΡΠ ΕΜΑΨΩ ΑΥΙ ΕΠΙΜΕΛΑΥ ΕΑΥΙΝΙ ΝΝΙΣΘΟΙ ΕΤΑΥΣΕΒΤΩΤΟΥ ΝΕΜ ΖΑΝΚΕΖΙΩΜΙ ΝΕΜΩΟΥ.</p> <p>ΔΥΤΩΜΙ ΔΕ ΞΠΩΝΙ ΕΑΥΣΚΕΡΚΩΡΗ ΣΑΒΟΛ ΞΠΙΜΕΛΑΥ.</p> <p>ΕΤΑΥΨΕ ΔΕ ΕΞΟΥΝ ΞΠΟΥΤΕΜ ΠΣΩΜΑ ΝΤΕ ΠΒΟΙΣ ΙΗΣΟΥΣ.</p> <p>ΟΥΟΣ ΔΣΨΩΠΙ ΕΥΕΡΑΠΟΡΙΣΘΕ ΕΘΒΕ ΦΑΙ ΖΗΠΠΕ ΙΣ ΡΩΜΙ ΣΝΑΥ ΑΥΘΩΙ ΕΡΑΤΟΥ ΣΑΠΨΩΙ ΞΜΩΟΥ ΔΕΝ ΖΑΝΖΕΒΣΩ ΕΥΖΙΣΕΤΕΒΡΗΧ ΕΒΟΛ.</p> <p>ΕΤΑΥΨΩΠΙ ΔΕ ΔΕΝ ΟΥΖΟΥ ΟΥΟΣ ΑΥΡΙΚΙ ΞΠΟΥΤΩ ΕΠΚΑΖΙ: ΠΕΧΩΟΥ ΝΩΟΥ ΧΕ ΕΘΒΕ ΟΥ ΤΕΤΕΝΚΩΨ ΝΣΑ ΠΕΤΟΝΔ ΝΕΜ ΝΙΡΕΨΜΩΟΥΤ.</p>	<p>Now, on the first day of the week, very early in the morning, they, and certain other women with them, came to the tomb bringing the spices, which they had prepared.</p> <p>But they found the stone rolled away from the tomb.</p> <p>Then they went in and did not find the body of the Lord Jesus.</p> <p>And it happened, as they were greatly perplexed about this, that behold, two men stood by them in shining garments.</p> <p>Then, as they were afraid and bowed their faces to the earth, they said to them, "Why do you seek the living among the dead?"</p>	<p>ثَمَّ فِي أَوَّلِ الْأُسْبُوعِ أَوَّلَ الْفَجْرِ أَتَيْنَ إِلَى الْقَبْرِ حَامِلَاتِ الْخَنُوطِ الَّذِي أَعَدْنَهُ وَمَعَهُنَّ أَنْاسٌ.</p> <p>فَوَجَدْنَ الْحَجَرَ مُدْرَجًا عَنِ الْقَبْرِ.</p> <p>فَدَخَلْنَ وَلَمْ يَجِدْنَ جَسَدَ الرَّبِّ يَسُوعَ.</p> <p>وَفِيمَا هُنَّ مُحْتَارَاتٌ فِي ذَلِكَ إِذَا رَجُلَانِ وَقَفَا بِهِنَّ بِنِيَابٍ بَرَّاقَةٍ.</p> <p>وَإِذْ كُنَّ خَائِفَاتٍ وَمُنْكَسَاتٍ وَجُوهَهُنَّ إِلَى الْأَرْضِ قَالَا لَهُنَّ: «لِمَاذَا تَطْلُبْنَ الْحَيَّ بَيْنَ الْأَمْوَاتِ؟»</p>

Ἡ ἐρχη ὑπαιμα ἀν ἀλλὰ ἀφῶνῃ:
ἀριφῶν ἐφῶν ἔταρσαζι νεμωτεν
ἐτι ἐρχη δὲν †Σαλιλεὰ.

Ἐρχω ὑμῶς χε ρωτῆτον
ὑπῶν ὑφῶν ἐδῶν ἐνενηζιζ
ἠζανρωμ ἠρεφερνοβι οτοζ ἠσεαυφ:
οτοζ ἠτεφτωνφ δὲν πιμαρ υρωτ
ἠεζοοτ.

Οτοζ ἀρεφῶν ἐνεφσαζι.

Οτοζ ἐταρτασο ἐβολ ρα πιμαρ
αρταμε πιμετορῃ ἐναι τηροτ νεμ
νιωσπ τηροτ.

Ἡε Ἡαρὶὰ δε τε †Ἡατδαλινη νεμ
Ἰωαννα νεμ Ἡαρὶὰ ἠτε Ἰακωβο νεμ
ἠωσπ ἐθενεωοτ ἠἠεναρζω ἠναι
ἠνιὰποστολοζ.

Οτοζ ἀφῶνῃ ἠζε ναισαζι
ὑποῦμο ἐβολ ὑφῶν ἠνορεβυ: οτοζ
ναρτεροτ ὑμωοτ ἀν πε.

Πετροζ δε ἀφῶνῃ ἀφῶν
ἐπιμαρ: οτοζ ἐταρσομ ἐδῶν ἀφῶν
ἐνιζωο ὑμαρτοτ: οτοζ ἀφῶν
ἐπεφῃ ἐφῶν ὑφῶν ἠφῶν.

*Πῶοτ φα Πεννοτ πε υα ἐνεζ
ἠτε νι ἐνεζ: ἀμην.*

He is not here, but is risen! Remember how He spoke to you when He was still in Galilee,

saying, “The Son of Man must be delivered into the hands of sinful men, and be crucified, and the third day rise again”.

And they remembered His words.

Then they returned from the tomb and told all these things to the eleven and to all the rest.

It was Mary Magdalene, Joanna, Mary the mother of James, and the other women with them, who told these things to the apostles.

And their words seemed to them like idle tales, and they did not believe them.

But Peter arose and ran to the tomb; and stooping down, he saw the linen cloths lying by themselves; and he departed, marveling to himself at what had happened.

Glory be to God forever.

لَيْسَ هُوَ هَهُنَا لَكِنَّهُ قَامَ! اذْكُرْنَ
كَيْفَ كَلَّمَكُنَّ وَهُوَ بَعْدَ فِي الْجَلِيلِ.

قَائِلًا: إِنَّهُ يَنْبَغِي أَنْ يُسَلَّمَ ابْنُ
الْإِنْسَانِ فِي أَيْدِي أَنَاسٍ خَطَاةٍ
وَيُصَلَّبَ وَفِي الْيَوْمِ الثَّالِثِ يَقُومُ.

فَتَذَكَّرْنَ كَلَامَهُ.

وَرَجَعْنَ مِنَ الْقَبْرِ وَأَخْبَرْنَ الْأَحَدَ
عَشَرَ وَجَمِيعَ الْبَاقِينَ بِهَذَا كُلِّهِ.

وَكَانَتْ مَرْيَمُ الْمَجْدَلِيَّةَ وَيُونَا
وَمَرْيَمُ أُمُّ يَعْقُوبَ وَالْبَاقِيَّاتِ مَعَهُنَّ
الَّتَوَاتِي قُلْنَ هَذَا لِلرُّسُلِ.

فَتَرَا عَيَّ كَلَامَهُنَّ لَهُمْ كَالْهَذْيَانِ وَلَمْ
يُصَدِّقُوهُنَّ.

فَقَامَ پَطْرُسُ وَرَكَضَ إِلَى الْقَبْرِ
فَانْحَنَى وَنَظَرَ الْأَكْفَانَ مَوْضُوعَةً
وَحَدَّهَا فَمَضَى مُتَعَجِّبًا فِي نَفْسِهِ
مِمَّا كَانَ.

والمجد لله دائماً.

Liturgy Readings
قراءات القداس

The Pauline Epistle
رسالة بولس الرسول

Παυλος φβωκ ὑπενδῶις Ἰησοῦς
Χριστος: πᾶποστολος εἰθαθευ:
φἠεταθαλωφ ἐπιβιωεννοφἰ ἵτε
Φνοφ.

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

البولس، فصل من رسالة معلمنا بولس الرسول الأولي إلى أهل تسالونيكي، بركته المقدسة تكون معنا. آمين.

ἁ Θεσσαλονικη Δ: ιϛ' - ιη, ε: ἁ - ια

1 Thessalonians 4: 13 -18, 5: 1 - 11

1 تسالونيكي 4 : 13 - 18 ، 5 : 1 - 11

Ἦτενοφω θηνοφ δε αν ἐρετενοι
ἵατεμἰ νενῆνοφ εἰβε νηετὲ ἵκοτ:
εἰνα ἵτε τενοφτεμ ερῦκαε ἵεητ
ὑφρηφ ὑπεκεπε: εἰτε ὑμοντοφ εελπιε
ὑματ.

But, I do not want you to be ignorant, brethren, concerning those who have fallen asleep, lest you sorrow as others who have no hope.

ثُمَّ لَا أَرِيدُ أَنْ تَجْهَلُوا أَيُّهَا الْإِخْوَةُ مِنْ جِهَةِ الرَّاقِدِينَ، لِكَيْ لَا تَحْزَنُوا كَالْبَاقِينَ الَّذِينَ لَا رَجَاءَ لَهُمْ.

Ιεχε γαρ τενηαφ γε Ἰησοῦς
αφμοφ οτοε αφτωνφ: παρηφ οη
νηεταφενκοτ εβολεητεν Ἰησοῦς
Φνοφ ναενοφ νεμαφ.

For if we believe that Jesus died and rose again, even so God will bring with Him those who sleep in Jesus.

لَأَنَّهُ إِنْ كُنَّا نُؤْمِنُ أَنَّ يَسُوعَ مَاتَ وَقَامَ، فَكَذَلِكَ الرَّاقِدُونَ بِيَسُوعَ سَيُحْضِرُهُمُ اللَّهُ أَيْضًا مَعَهُ.

Φαι γαρ ανφω ὑμοφ φωτεν εεν
ἵααἰ ὑΠβοις: γε ἁνον εα νηετωνε
νηεθαεπε ἔπαροφια ὑΠβοις:
ἵνηεφοε εην εταφενκοτ.

For this we say to you by the word of the Lord, that we who are alive and remain until the coming of the Lord will by no means precede those who are asleep.

فَإِنَّا نَقُولُ لَكُمْ هَذَا بِكَلِمَةِ الرَّبِّ: إِنَّنَا نَحْنُ الْأَحْيَاءُ الْبَاقِينَ إِلَى مَجِيءِ الرَّبِّ لَا نَسْبِقُ الرَّاقِدِينَ.

Χε ἵθοφ Πβοις εεν οταεαεηνι εεν
οτῆμη ἵαρχηαεεελοε: νεμ
οταεαεεελοε ἵτε Φνοφ: εφἔἰ επεεητ
εβολεε ἵφε: οτοε ηρεφμωοτ εεεεν
Χριστος εεετωοηνοφ ἵφωρη.

For the Lord Himself will descend from heaven with a shout, with the voice of an archangel, and with the trumpet of God. And the dead in Christ will rise first.

لَأَنَّ الرَّبَّ نَفْسَهُ بِهِتَافٍ، بِصَوْتِ رَبِّيسٍ مَلَائِكَةٍ وَبُوقِ اللَّهِ، سَوْفَ يَنْزِلُ مِنَ السَّمَاءِ وَالْأَمْوَاتُ فِي الْمَسِيحِ سَيَقُومُونَ أَوَّلًا.

Ὡς ἐνεσεν ὁ ἀνὸς δὲ νῆτον
 νῆτωσπι ἐν ἐξολυμέν νῆτωσπι ἐν
 δὲν δανβῆπι: ἄε ἵτενεράπανταν
 ἐπῶοις δὲν πᾶν: οὐοσ παρητ
 ἐν ἐψωπι νῆμ πῶοις ἵνηοσ νῆβεν.

Ὡς τε μανουτ ἵνετενεροσ δὲν
 ναῖσασι.

Ἐθε νῆχρονοσ δε νῆμ νικεροσ
 νῆσνηοσ ἵτε τενερχριὰ ἀν ἐσδα
 νωτεν.

Ἦωτεν τὰρ ἀκριβοσ τετενεμι ἄε
 πῆροσ ἵπῶοις ἵφρητ ἵνορεψῶοι
 δὲν πῆσωρδ παρητ πε ἐτενηνοσ
 ἵμοσ.

Ἐψωπ δε ἀψωανχοσ ἄε τῆρηνη
 νῆμ ἵτασρο τοτε δὲν οὐεζαπινα ἐψῆ
 ἐρηι ἐσωσ ἵνε οὐτακο ἵφρητ
 ἵτνακσι ἐψωσι ἐθη ἐτε ἵβοκι οὐοσ
 ἵνοσψωτ.

Ἦωτεν δε νῆσνηοσ νᾶρετενη
 δὲν πῆρακι ἀν θῆνα ἵτε πῆροσ ταθε
 ἵνηοσ ἵφρητ ἵθαρεψῶοι.

Ἦωτεν τὰρ τηροσ ἵωτεν
 θᾶσρηι ἵτε φῶσῶνι νῆμ θᾶσρηι
 ἵτε πῆροσ ἀνοσ δε νᾶ πῆσωρδ ἀν
 οὐδε ἀνοσ νᾶ πῆρακι ἀν.

Then we who are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air. And thus we shall always be with the Lord.

Therefore, comfort one another with these words.

But, concerning the times and the seasons, brethren, you have no need that I should write to you.

For you yourselves know perfectly that the day of the Lord so comes as a thief in the night.

For when they say, "Peace and safety!" then sudden destruction comes upon them, as labor pains upon a pregnant woman, and they shall not escape.

But you, brethren, are not in darkness, so that this Day should overtake you as a thief.

You are all sons of light and sons of the day. We are not of the night nor of darkness.

ثُمَّ نَحْنُ الْأَحْيَاءُ الْبَاقِينَ سَنُخْتَفَى
 جَمِيعًا مَعَهُمْ فِي السُّحُبِ لِمُلَاقَاةِ
 الرَّبِّ فِي الْهَوَاءِ، وَهَكَذَا تَكُونُ كُلَّ
 حِينٍ مَعَ الرَّبِّ.

لِذَلِكَ عَزَّوَا بَعْضُكُمْ بَعْضًا بِهَذَا
 الْكَلَامِ.

وَأَمَّا الْأَزْمَنَةُ وَالْأَوْقَاتُ فَلَا حَاجَةَ
 لَكُمْ أَيُّهَا الْإِخْوَةُ أَنْ أَكْتُبَ إِلَيْكُمْ
 عَنْهَا،

لَأَنَّكُمْ أَنْتُمْ تَعْلَمُونَ بِالتَّحْقِيقِ أَنَّ
 يَوْمَ الرَّبِّ كَلِصٍ فِي اللَّيْلِ هَكَذَا
 يَجِيءُ.

لِأَنَّهُ حِينَمَا يَقُولُونَ: «سَلَامٌ
 وَأَمَانٌ» حِينئِذٍ يَفَاجِئُهُمْ هَلَاكٌ
 بَغْتَةً، كَالْمَخَاضِ لِلْحَبْلِى، فَلَا
 يَنْجُونَ.

وَأَمَّا أَنْتُمْ أَيُّهَا الْإِخْوَةُ فَلَسَنْتُمْ فِي
 ظُلْمَةٍ حَتَّى يَذُرَّكُمْ ذَلِكَ الْيَوْمُ
 كَلِصٍ.

جَمِيعُكُمْ أَبْنَاءُ نُورٍ وَأَبْنَاءُ نَهَارٍ.
 لَسْنَا مِنْ لَيْلٍ وَلَا ظُلْمَةٍ.

Θαρα ουν ὑπενῶρενεκοτ ὑφρητ
ὑπικεσεπι αλλα μαρενωις ογορ ἵτεν
ερνηυφιν.

Πη γαρ ἕτενεκοτ ἀτενεκοτ θεν
πιεχωρ ογορ ηηεθαδι αθαδι θεν
πιεχωρ.

Ανον δε ἄνον να πιεροοτ μαρεν
ερνηυφιν ογορ ἵτεντ βιωτεν
ἵτθελιβυ ἵτε πιναρτ νεμ τὰσαπη
νεμ τπερικεφαλεὰ ἵτε τθελιπις ἵτε
πιουχαι.

Χε νετα Φνοττ χαν αν εορωωτ
αλλα εορτανθο ἵουχαι εβολ θιτεν
Πενδοις Ιησους Πιχριστοσ.

Φαι εταρμου ερρηι εχων θινα ἵτε
ερησ ἵτε ενεκοτ ενεωνθ νεμαρ
εγσοπ.

Εθε φαι ουν μανομτ
ἵνετενερηνοτ ογορ μαρε πιουχαι πιουχαι
ὑμωτεν κετ περϋφηρ κατα φρητ ον
ετετενηρι ὑμοσ.

*Πιεμοτ γαρ νεμωτεν νεμ τερρηνη
εγσοπ: σε ἄμην εσεϋωπι.*

Therefore, let us not
sleep, as others do, but let us
watch and be sober.

For those who sleep,
sleep at night, and those who
get drunk are drunk at night.

But let us who are of the
day be sober, putting on the
breastplate of faith and love,
and as a helmet the hope of
salvation.

For God did not appoint
us to wrath, but to obtain
salvation through our Lord
Jesus Christ,

who died for us, that
whether we wake or sleep,
we should live together with
Him.

Therefore, comfort each
other and edify one another,
just as you also are doing.

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

فَلَا تَنَمُّ إِذَا كَالْبَاقِينَ، بَلْ لِنَسْهَرُ
وَنُصَحُّ،

لَأَنَّ الَّذِينَ يَنَامُونَ فَيَاللَّيْلِ يَنَامُونَ،
وَالَّذِينَ يَسْكُرُونَ فَيَاللَّيْلِ
يَسْكُرُونَ.

وَأَمَّا نَحْنُ الَّذِينَ مِنْ نَهَارٍ، فَلْنُصَحِّ
لِأَسْبِيْنِ دِرْعَ الْإِيمَانِ وَالْمَحَبَّةِ،
وَحُوْدَةَ هِيَ رَجَاءُ الْخَلَاصِ.

لَأَنَّ اللَّهَ لَمْ يَجْعَلْنَا لِلْغَضَبِ، بَلْ
لِإِفْتِنَاءِ الْخَلَاصِ بِرَبِّنَا يَسُوعَ
الْمَسِيحِ،

الَّذِي مَاتَ لِأَجْلِنَا، حَتَّى إِذَا سَهَرْنَا
أَوْ نَمْنَا نَحْيَا جَمِيعاً مَعَهُ.

لِذَلِكَ عَزَّوَا بَعْضُكُمْ بَعْضاً وَابْنُوا
أَحَدَكُمْ الْآخَرَ، كَمَا تَفْعَلُونَ أَيْضاً.

*نعمة الله الأب تكون مع جميعكم.
أمين.*

The Catholic Epistle
الكاثوليكون

<p>Καθολικὸν ἐβόλ θεν πε πιζογιτ ἡ ἐπιστολὴ ἡ τε πενιωτ Πέτρος. Δυηη. Παμενραϋ.</p>	<p>The Catholic epistle of the first epistle of our father St. Peter. May his blessings be with us all. Amen. My beloved.</p>	<p>الكاثوليكون من رسالة معلمنا بطرس الأولي، بركته المقدسة تكون معنا. آمين. يا احبائي.</p>
<p>ἁ Πέτρος β: ια - κε</p>	<p>1 Peter 2: 11 - 25</p>	<p>1 بطرس 2: 11 - 25</p>
<p>Παμενραϋ ϋτωβζ ἡμωτεν ἡ φρηϋ ἡ ζανρεμἡνωιλι οτοζ ζανωεμμωοτ ζενεθνοτ ἐβόλ ζα ηἡπιθωμἡ ἡ σαρκικον ηηετδἡκ οτβε ϋψυχη.</p>	<p>Beloved, I beg you as sojourners and pilgrims, abstain from fleshly lusts which war against the soul,</p>	<p>أَيُّهَا الْأَحْبَاءُ، أَطْلُبُ إِلَيْكُمْ كَغُرَبَاءَ وَنَزَلَاءَ أَنْ تَمْتَنِعُوا عَنِ الشَّهَوَاتِ الْجَسَدِيَّةِ الَّتِي تُحَارِبُ النَّفْسَ.</p>
<p>Πετενζιμωωι μαρεϋωπι εϋερωζατ θεν ηιεθνοζ ζινα ἔωωπι ατσαζι ζαρωτεν ἡ φρηϋ ἡ ζανσαμπετρωοτ ετνατ δε ἐβόλ ζιτεν ηετενζεβηνοτἡ εθνανετ ἡ τοτϋωοτ ἡ φνοτϋ θεν ἡ εζοοτ ἡ τε πιζεμἡωιηι.</p>	<p>having your conduct honorable among the Gentiles, that when they speak against you as evildoers, they may, by your good works which they observe, glorify God in the day of visitation.</p>	<p>وَأَنْ تَكُونَ سِيرَتُكُمْ بَيْنَ الْأَمَمِ حَسَنَةً، لِكَيْ يَكُونُوا فِي مَا يَفْتَرُونَ عَلَيْكُمْ كَفَاعِلِي شَرٍّ يُمَجِّدُونَ اللَّهَ فِي يَوْمِ الْإِفْتِقَادِ، مِنْ أَجْلِ أَعْمَالِكُمْ الْحَسَنَةِ الَّتِي يَلْحَظُونَهَا.</p>
<p>Μαδνεχωτεν ἡ πιζωοτ τηρϋ ἡ τε ϋμετρωμἡ εθβε Πβοις: ἡ τε ἡ ποτρο ζωζ εϋβοσι.</p>	<p>Therefore, submit yourselves to every ordinance of man for the Lord's sake, whether to the king as supreme,</p>	<p>فَاخْضَعُوا لِكُلِّ تَرْتِيبٍ بَشَرِيٍّ مِنْ أَجْلِ الرَّبِّ. إِنْ كَانَ لِلْمَلِكِ فَكَمَنْ هُوَ فَوْقَ الْكُلِّ.</p>
<p>ἡ τε ηιζἡεμωηη ζωζ ετταοτἡ ἡ μωοτ ἐβόλ ζιτοτϋ ετβἡμἡωιωι ἡ ηιζαἡπετρωοτ ετρωοτρωοτ δε ἡ ηιζαἡπεθνανετ.</p>	<p>or to governors, as to those who are sent by him for the punishment of evildoers and for the praise of those who do good.</p>	<p>أَوْ لِلْوَلَاةِ فَكَمُرْسَلِينَ مِنْهُ لِلْإِنْتِقَامِ مِنَ فَاعِلِي الشَّرِّ، وَلِلْمَدْحِ لِفَاعِلِي الْخَيْرِ.</p>
<p>Χε φαἡ πε φορωω ἡ φνοτϋ ἔορεηἡρι ἡ πιπεθνανεϋ ἡ τετεηωθαμ ἔζοτη ἔζρεη ἡ μετατεμἡ ἡ τε ηιατκαϋ</p>	<p>For this is the will of God, that by doing good you may put to silence the ignorance of foolish men --</p>	<p>لَأَنَّ هَكَذَا هِيَ مَشِيئَةُ اللَّهِ أَنْ تَفْعَلُوا الْخَيْرَ فَتُسَكِّتُوا جَهَالََةَ النَّاسِ الْأَعْبِيَاءِ.</p>

ἠρώωι.

Ὑφῆρητ ἠεανρεμζεε ογοε ἔρε
τμετρεμζε ἠτεν ἠηνοτ ὑφῆρητ ἠη
ἠοτκαλτωμα ἠτε τκακιὰ ἠλλα
ὑφῆρητ ἠεανἠβιαικ ἠτε Φνοττ.

Ὑαταιἔ ογον ἠιβεν τμετωαισον
μενριτς ἠριβοτ δατῆη ὑΦνοττ
ματαιἔ ποτρο.

ἠιεβιαικ ἔρετενἠνον ἠζωτεν
ἠηετενἠιςετ δεν εοτ ἠιβεν ἠηιὰεαθοε
ὑμαγατοτ ἠη ἠεπικηε ἠλλα ἠεμ
ἠικεχωοτἠη ἠιετκωλζ.

Φαι εαρ οτῆμοτ πε ιεε εἠβε
οτςἠηηδεεε ἠτε Φνοττ ογον ογαι
ἠαωωπ ἔροε ἠῆρη ἠεν εανεμκαε
ἠεητ εεἠηοτ ἠεονε.

Ὑω εαρ πε πωοτωοτ ιεε
ἔρετενερνοβι ογοε εἠετκεε ἠωτεν
τετενωοτ ἠεητ ἠλλα ἔρετενἠρι
ὑπιπεἠηνεε ογοε ἔρετενἠεμκαε
τετενἠμοἠη ἠτεν ἠηνοτ: Φαι εαρ
οτῆμοτ πε ἔβοε εἠτεν Φνοττ.

Εταεαεεμ ἠηνοτ εαρ ἔφαε εε
ἠιχριστοε εωε ἠεβιεμκαε ἔερη
ἔεων: εεεωεπ ἠηη ἠοτεεποεραμωη
εἠηα ἠτενμωωἠ ἠεα ἠεεωεηταεε.

Φηἠετε ὑπεεερνοβι οτδε ὑποεεεμ

as free, yet not using
liberty as a cloak for vice,
but as bondservants of God.

Honor all people. Love
the brotherhood. Fear God.
Honor the king.

Servants, be submissive
to your masters with all fear,
not only to the good and
gentle, but also to the harsh.

For this is commendable,
if because of conscience
toward God one endures
grief, suffering wrongfully.

For what credit is it if,
when you are beaten for
your faults, you take it
patiently? But when you do
good and suffer, if you take
it patiently, this is
commendable before God.

For to this you were
called, because Christ also
suffered for us, leaving us an
example, that you should
follow His steps:

“Who committed no sin,
nor was deceit found in His

كأحرارٍ، وليس كالدِّينِ الحَرِيَّةِ
عندهم سُنْرَةً لِلشَّرِّ، بَلْ كعَبِيدِ اللَّهِ.

أَكْرِمُوا الْجَمِيعَ. أَحِبُّوا الإِخْوَةَ.
خَافُوا اللَّهَ. أَكْرِمُوا الْمَلِكَ.

أَيُّهَا الخُدَّامُ، كُونُوا خَاضِعِينَ بِكُلِّ
هَيْبَةٍ لِلسَّادَةِ، لَيْسَ لِلصَّالِحِينَ
الْمُتَرَفِّقِينَ فَقَطْ، بَلْ لِلعَنُفَاءِ أَيضاً.

لأنَّ هَذَا فَضْلٌ إِنْ كَانَ أَحَدٌ مِنْ أَجْلِ
ضَمِيرِ نَحْوِ اللَّهِ يَحْتَمِلُ أَحْزَاناً
مُتَأَلِّماً بِالظُّلْمِ.

لأنَّه أَيُّ مَجْدٍ هُوَ إِنْ كُنْتُمْ تُطْمَئِنُّونَ
مُخْطِئِينَ فَتَصْبِرُونَ؟ بَلْ إِنْ كُنْتُمْ
تَتَأَلَّمُونَ عَامِلِينَ الخَيْرِ فَتَصْبِرُونَ،
فَهَذَا فَضْلٌ عِنْدَ اللَّهِ.

لأنَّكُمْ لِهَذَا دُعِيتُمْ. فَإِنَّ المَسِيحَ
أَيْضاً تَأَلَّمَ لِأَجْلِنَا، تَارِكاً لَنَا مِثَالاً
لِكَيْ تَتَّبِعُوا خُطواتِهِ.

الَّذِي لَمْ يَفْعَلْ خَطِيئَةً، وَلَا وَجِدَ فِي
فَمِهِ مَكْرٌ.

ἄροϋ χη ἄεν ρωϋ.

Εὐζωοῦ ἕροϋ ναϋ ζωοῦϋ αν πε: εϋβίεμκαϋ ναϋ ζωοντ αν πε: ναϋτ Δε ἄπιϋαπ ἄπιρεϋτϋαπ ἄμμι πε.

Φηέταϋεν νεννοβι ἐπῶϋι ϋιζεν πιϋε ἐβολ ϋιτεν πεϋρωμα ϋινα ἐανμοῦ ἐβολ ϋα νινοβι ἵτενονθ Δε ἵτμεομμι: φηεταρετενταλβο ἐβολ ϋιτεν πεϋερθοτ.

Ἡαρετενοι ταρ πε ἄφρητ ἵζανἕσωῦ εῦωρεμ: ἀλλα ἄρετεν τασθο τῆνοῦ θα πετενμαἵἕσωῦ οῦοϋ πἕπισκοποϋ ἵτε νετενψῦτχη.

Ἡἀσνηοῦ ἄπερμειρε πικομοϋ οῦΔε νηετῶοπ ἄεν πικομοϋ: πικομοϋ νασινη νεμ τεϋἕπιθῦμια: φη Δε εῦιρι ἄφονῶϋ ἄφνονῦ ϋῆναῶπι ῶα ἐνεϋ: ἄμμη.

mouth;”

who, when He was reviled, did not revile in return; when He suffered, He did not threaten, but committed Himself to Him who judges righteously;

who Himself bore our sins in His own body on the tree, that we, having died to sins, might live for righteousness -- by whose stripes you were healed.

For you were like sheep going astray, but have now returned to the Shepherd and Overseer of your souls.

Do not love the world nor the things, which are in the world. The world passes away, and its desires; but he who does the will of God abides forever. Amen.

الَّذِي إِذْ شُتِمَ لَمْ يَكُنْ يَشْتُمُ عَوَضًا وَإِذْ تَأَلَّمَ لَمْ يَكُنْ يَهْدِدُ بَلْ كَانَ يُسَلِّمُ لِمَنْ يَفْضِي بِهِ.

الَّذِي حَمَلَ هُوَ نَفْسَهُ خَطَايَانَا فِي جَسَدِهِ عَلَى الْخَشَبَةِ، لِكَيْ نَمُوتَ عَنِ الْخَطَايَا فَنَحْيَا لِلْبِرِّ. الَّذِي بِجَلْدَتِهِ شُفِينَا.

لَأَنْتُمْ كُنْتُمْ كَخِرَافٍ ضَالَّةٍ، لَكِنَّا كُنَّا نَرْجِعُ الْآنَ إِلَى رَاعِي نَفْسِكُمْ وَأَسْقَفَهَا.

لا تحبوا العالم ولا الاشياء التي في العالم، العالم يزول وشهوته واما الذي يصنع ارادة الله يدوم الى الابد. آمين.

The Acts

الإبركسيس

Πραξιϋ ἵτε νενιοῦ ἵἀποστολοϋ: ἐρε ποῦμοῦ εθοταβ ῶοπι νεμαν. Δμμη.

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

فصل من أعمال آبائنا الرسل الأطهار المشمولين بنعمة الروح القدس، بركتهم تكون معنا. آمين.

Πραξιϋ ϋ̄: ἄ - κ

Acts 3: 1 - 20

أعمال 3: 1 - 20

Πετροϋ Δε νεμ Ιωαννηϋ ναῦνα ἐἕρμη ἐπιερφει ἄφναῦ ἵτῆπροσεῦχη ἵτε

Now, Peter and John went up together to the temple at the hour of prayer,

وَصَعِدَ بَطْرُسُ وَيُوحَنَّا مَعًا إِلَى الْهَيْكَلِ فِي سَاعَةِ الصَّلَاةِ التَّاسِعَةِ.

αχπ ψι†.

¶ε ογον οτρωμ Δε εφοι νβαλε
ιςκεν εφθεν θνεχι ντε τεφματ: φαι νε
ψαττωονη μμοϋ μμνηι νσεχαϋ δατεν
φρο ν†πγλη ντε περφει θηετε
ψατμοτ† ερος γε τσαιη εθρεϋβι
νοτμεθναητ ντε νθεθνα εδοτη
επερφει.

Φαι εταϋνατ εΠετρος νεμ
ιωαννης ετνα εδοτη επερφει ναϋτωβη
μμωοτ εφοτωψ εβι νοτμεθναητ
ντοτοτ.

Πετρος Δε αϋσομς εροϋ νεμ
ιωαννης πεχαϋ γε σομς ερον.

¶θοϋ Δε αϋσομς ερωοτ ναϋμενι
γε ϋναβι νοτενχαι ντοτοτ.

Πετρος Δε πεχαϋ ναϋ: γε οτβατ
νεμ οτνοτνβ νϋψοπ νηι αν πετεντη Δε
†† μμοϋ νακ δεν Φραν νιησοτς
Πιχριστος Πιναζωρεος τωκκ οτοϋ
μοϋι.

Οτοϋ αϋαμαβι Δε ντεϋχιϋ
νοτιναμ αϋτοτνοϋϋ: δεν †οτνοτ Δε
ατταϋρο νγε νεϋβασις νεμ νιβοπ ντε
ρατϋ.

Οτοϋ εϋβιφει αϋοϋι ερατϋ οτοϋ
ναϋμοϋι οτοϋ αϋϋε εδοτη επερφει

the ninth hour.

And a certain man lame from his mother's womb was carried, whom they laid daily at the gate of the temple, which is called Beautiful, to ask alms from those who entered the temple;

who, seeing Peter and John about to go into the temple, asked for alms,

And fixing his eyes on him, with John, Peter said, "Look at us."

So he gave them his attention, expecting to receive something from them.

Then Peter said, "Silver and gold I do not have, but what I do have I give you: In the name of Jesus Christ of Nazareth, rise up and walk."

And he took him by the right hand and lifted him up, and immediately his feet and ankle bones received strength.

So he, leaping up, stood and walked and entered the temple with them, walking,

وَكَانَ رَجُلٌ أَعْرَجٌ مِنْ بَطْنِ أُمِّهِ
يُحْمَلُ كَانُوا يَصْعُقُونَهُ كُلَّ يَوْمٍ عِنْدَ
بَابِ الْهَيْكَلِ الَّذِي يُقَالُ لَهُ
«الْجَمِيلُ» لِيَسْأَلَ صَدَقَةً مِنَ الَّذِينَ
يَدْخُلُونَ الْهَيْكَلَ.

فَهَذَا لَمَّا رَأَى بُطْرُسَ وَيُوحَنَّا
مُزْمَعِينَ أَنْ يَدْخُلَا الْهَيْكَلَ سَأَلَ
لِيَأْخُذَ صَدَقَةً.

فَتَفَرَّسَ فِيهِ بُطْرُسُ مَعَ يُوحَنَّا
وَقَالَ: «انظُرْ إِلَيْنَا».

فَلَا حَظَّهُمَا مُنْتَظِرًا أَنْ يَأْخُذَ مِنْهُمَا
شَيْئًا.

فَقَالَ بُطْرُسُ: «لَيْسَ لِي فِضَّةٌ وَلَا
ذَهَبٌ وَلَكِنِ الَّذِي لِي فَأَيَّاهُ أُعْطِيكَ:
بِاسْمِ يَسُوعَ الْمَسِيحِ النَّاصِرِيِّ فُمْ
وَامْشِ».

وَأَمْسَكَهُ بِيَدِهِ الْيُمْنَى وَأَقَامَهُ فِي
الْحَالِ تَشَدَّدَتْ رِجْلَاهُ وَكَعْبَاهُ.

فَوَثَبَ وَوَقَفَ وَصَارَ يَمْشِي وَدَخَلَ
مَعَهُمَا إِلَى الْهَيْكَلِ وَهُوَ يَمْشِي
وَيَطْفُرُ وَيُسَبِّحُ اللَّهَ.

νευωοτ ερωωυι ερβιφει ερςμοοτ
εΦνοοτ.

Οτοο αρνατ εροο νξε πιλαοο τηρε
ερωωυι οτοο ερςμοοτ εΦνοοτ.

Ηαρτωοτη δε υμοοι πε γε φαι πε
φηνεαρρεμοι ερωατμεθαι θατεν
τσαιι υπηγη ντε περφει οτοο ατμοο
εβολ θα οττοοτ νεμ οτμετεβη εερηι
εξεν φηεταρρωπι υμοοι.

Εαρλαμαρι δε υΠετροο νεμ
ιωανηηοο αρφωτ θαρωοτ νξε πιλαοο
τηρε θατεν ττοα θερωατμοοτ εροο
γε θα οολομωη ετ νερηι θα οττοοτ.

Εταρνατ δε νξε Πετροο αρεροτω
υπιλαοο ηρωωι ηιςραηλιηηοο εοβε οτ
τετενερωφηρι εξεν φαι: ιε αδωτεν
ετετενκομοο ερον θαοο γε νερηι θα
τενκομ ιε τεημετερεβηοο ανηρι υφαι
εορε παι μοωι.

Φνοοτ νΑβρααμ νεμ Φνοοτ
ηιςραακ νεμ Φνοοτ ηιακωβ: Φνοοτ
ντε νεηιοοτ αρτωοτ υπερλαοο Ιηοοοο:
φαι ηωτεν εταρετενηι
εαρετενκοοι εβολ υπεμοο
υΠιλαοοο: εα φη μεη τθαπ εχαρ
εβολ.

leaping, and praising God.

And all the people saw
him walking and praising
God.

Then they knew that it
was he who sat begging
alms at the Beautiful Gate of
the temple; and they were
filled with wonder and
amazement at what had
happened to him,

Now, as the lame man
who was healed held on to
Peter and John, all the
people ran together to them
in the porch, which is called
Solomon's, greatly amazed.

So when Peter saw it, he
responded to the people:
“Men of Israel, why do you
marvel at this? Or why look
so intently at us, as though
by our own power or
godliness we had made this
man walk?”

The God of Abraham,
Isaac, and Jacob, the God of
our fathers, glorified His
Son Jesus, whom you
delivered up and denied in
the presence of Pilate, when
he was determined to let
Him go.

وَأَبْصَرَهُ جَمِيعُ الشَّعْبِ وَهُوَ يَمْشِي
وَيُسَبِّحُ اللَّهَ.

وَعَرَفُوهُ أَنَّهُ هُوَ الَّذِي كَانَ يَجْلِسُ
لِأَجْلِ الصَّدَقَةِ عَلَى بَابِ الْهَيْكَلِ
الْجَمِيلِ فَأَمْتَلَأُوا دَهْشَةً وَحَيْرَةً مِمَّا
حَدَّثَ لَهُ.

وَبَيْنَمَا كَانَ الرَّجُلُ الْأَعْرَجُ الَّذِي
شَفِيَ مَتَمَسِكًا بِبِطْرُسَ وَيُوحَنَّا،
تَرَكَضَ إِلَيْهِمْ جَمِيعُ الشَّعْبِ إِلَى
الرَّوَاقِ الَّذِي يُقَالُ لَهُ «رَوَاقُ
سُلَيْمَانَ» وَهُمْ مُنْدَهَشُونَ.

فَلَمَّا رَأَى بَطْرُسُ ذَلِكَ، قَالَ لِلشَّعْبِ:
«أَيُّهَا الرِّجَالُ الْإِسْرَائِيلِيُّونَ مَا
بِأَلْكُمْ تَتَعَجَّبُونَ مِنْ هَذَا وَلِمَاذَا
تَشْخَصُونَ إِلَيْنَا كَأَنَّا بِقُوَّتِنَا أَوْ
تَقْوَانَا قَدْ جَعَلْنَا هَذَا يَمْشِي.

إِنَّ إِلَهَ إِبْرَاهِيمَ وَإِسْحَاقَ وَيَعْقُوبَ،
إِلَهَ آبَائِنَا، مَجَّدَ فَتَاهُ يَسُوعَ الَّذِي
أَسْلَمْتُمُوهُ أَنْتُمْ وَأَنْكَرْتُمُوهُ أَمَامَ
وَجْهِ بِيلاطُسَ وَهُوَ حَاكِمٌ بِإِطْلَاقِهِ.

Πῶτεν Δε πεθοῦσθ οὐτος πῶμῃ
 ἀρετετενχολεῖ ἐβὼλ ἐἀρετενεῖρετιν
 εἰροῦχα οὐρωμι νωτεν ἐβὼλ
 ἡρεφῶτεβ.

Παρχησος Δε ἦτε πῶνθ
 ἀρετενδοθεῖ: φαι ἔτα Φνοῦτ
 τοῦνος ἐβὼλ θεν νηθεμωῦτ: φαι
 ἄνον τενοι ἡμερε ναῖ.

Οὐτος ἡδῆρι θεν φῆναῖτ ἦτε
 πεφραν φαι ἔτετενναῖ εἶροῦ οὐτος
 τετενσωῦν ἡμοῦ Πεφραν πε
 ἔταφταχροῦ οὐτος πιναῖτ ἔτε οῦ ἐβὼλ
 εἰτοτε πε αῖτ ναῖ ἡπαιουῖλαι
 ἡπετενἡθο ἐβὼλ τηροῦ.

¶νοῦ Δε νεσῆνοῦ τσωῦν γε
 ἀρετεναῖς θεν οῦμετατεμι ἡφρητ
 ἡνετενκεαρχων.

Φνοῦτ Δε νηῖταφχοτοῦ ἰσxen
 ὡροπ ἐβὼλθεν ρωῦ ἡνεφῖπροφητης
 τηροῦ εἶρε Πεφχριστος ὡεπῶκαθ
 αῖφχοκοῦ ἐβὼλ ἡπαιρητ.

Δριμετάνοιν οῦν οὐτος κετ ἠηνοῦ
 εἰροῦφωτ ἐβὼλ ἡνετεννοβι: εἰοπωσ
 ἡσει νωτεν ἡξε εἰλσχοῦ ἡχβοβ ἐβὼλ
 θαῖτη ἡπερο ἡΠβοις.

Οὐτος εἶεταοῦδῶ νωτεν
 ἡφῆεταφερῡοροπ ἡθαῡφ ἡσοῦς

But you denied the Holy One and the Just, and asked for a murderer to be granted to you,

and killed the Prince of life, whom God raised from the dead, of which we are witnesses.

And His name, through faith in His name, has made this man strong, whom you see and know. Yes, the faith, which comes through Him has given him this perfect soundness in the presence of you all.

Yet now, brethren, I know that you did it in ignorance, as did also your rulers.

But those things, which God foretold by the mouth of all His prophets, that the Christ would suffer, He has thus fulfilled.

Repent, therefore, and be converted, that your sins may be blotted out, so that times of refreshing may come from the presence of the Lord,

and that He may send Jesus Christ, who was preached to you before.”

وَلَكِنْ أَنْتُمْ أَنْكَرْتُمْ الْقُدُّوسَ الْبَارَّ
 وَطَلَبْتُمْ أَنْ يُوهَبَ لَكُمْ رَجُلٌ قَاتِلٌ.

وَرَبِّيسُ الْحَيَاةِ قَتَلْتُمُوهُ الَّذِي أَقَامَهُ
 اللَّهُ مِنَ الْأَمْوَاتِ وَنَحْنُ شُهَدَاؤُا لِذَلِكَ.

وَبِالْإِيمَانِ بِاسْمِهِ شَدَّدَ اسْمُهُ هَذَا
 الَّذِي تَنْظُرُونَهُ وَتَعْرِفُونَهُ وَالْإِيمَانَ
 الَّذِي بِوَأَسِطَتِهِ أَعْطَاهُ هَذِهِ الصِّحَّةَ
 أَمَامَ جَمِيعِكُمْ.

وَالآنَ أَيُّهَا الْإِخْوَةُ أَنَا أَعْلَمُ أَنَّكُمْ
 بِجَهَالَةٍ عَمِلْتُمْ كَمَا رُؤِسَاؤُكُمْ أَيْضًا.

وَأَمَّا اللَّهُ فَمَا سَبَقَ وَأَنْبَأَ بِهِ بِأَفْوَاهِ
 جَمِيعِ أَنْبِيَائِهِ أَنْ يَتَأَلَّمَ الْمَسِيحُ قَدْ
 تَمَّمَهُ هَكَذَا.

فَتُوبُوا وَارْجِعُوا لِتُمَحَى خَطَايَاكُمْ
 لِكَيْ تَأْتِيَ أَوْقَاتُ الْفَرَجِ مِنْ وَجْهِ
 الرَّبِّ.

وَيُرْسِلَ يَسُوعَ الْمَسِيحَ الْمُبَشَّرَ بِهِ
 لَكُمْ قَبْلَ.

Πιχριστος.

Πισασι Δε ἴτε Πβοις εφεαλια οροθ
εφεαλαι: εφεαμασι οροθ εφεταχρο:
θεν φατια νεκκλησια ἴτε Φνορφ:
αμην.

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

لم تنزل كلمة الرب تنمو وتعزز وتثبت في كنيسة الله المقدسة. آمين.

The Liturgy Psalm

مزمور القداس

From the Psalms of our teacher David the Prophet and the king. May his blessings be with us. Amen.

من مزامير معلمنا داود النبي، بركته المقدسة تكون معنا. آمين.

Ψαλμος τω Δαυιδ ρς: κς, κθ, λ

Psalm 104: 24, 31

المزمور 103: 23, 29, 30

Υφρητ εταφερνιωτ ἴνε νεκεβνοτι
Πβοις ακθαμιο ἴνωβ νιβεν θεν
ογοφια. Μαρε πωοτ ἴΠβοις ωπι ωα
ενεθ. Εφεογνοφ ἴνε Πβοις εχεν
νεκεβνοτι τηροτ. Αλληλοια.

O Lord, how manifold are Your works! In wisdom You have made them all. May the glory of The Lord endure forever. May The Lord rejoice in His works. Alleluia.

ما أعظم أعمالك يا رب. كلها بحكمة صنعت. فليكن مجد الرب الى الأبد. يفرح الرب بجميع أعماله. هليلويا.

The Liturgy Gospel

إنجيل القداس

Blessed is He who comes in the Name of the Lord, our Lord, God, Savior, and King of us all, Jesus Christ the Son of the Living God, to Whom be glory forever. Amen.

مبارك الآتي باسم الرب. ربنا وإلهنا ومخلصنا يسوع المسيح ابن الله الحي. الذي له المجد الدائم إلى الأبد آمين.

Ογαναςνωσις εβολ θεν
περασσελιον εθοταβ κατα Λοτκαν
ασιοτ.

A chapter according to Saint Luke, may his blessings be with us. Amen.

فصل من إنجيل معلمنا لوقا البشير. بركاته علينا آمين.

Λοτκαν κλ: ις - λε

Luke 24: 13 - 35

لوقا 24: 13 - 35

Οροθ θηππε ις ενατ εβολ ἴθητοτ
νατμοωι πε θεν πιεροοτ ετε ἴματ

Now behold, two of them were traveling that same day to a village called

وَإِذَا اثْنَانِ مِنْهُمَا كَانَا مُنْطَلِقَيْنِ فِي ذَلِكَ الْيَوْمِ إِلَى قَرْيَةٍ بَعِيدَةٍ عَنْ

εἶπα ἑοῦτῃ ἐφοῦτοῦ ἰεροῦσαλημ
ναῖ γε ἵσταδιον ἕπεσαν Ἑμμαοῦς.

Ὅτος ἠῶοῦ ναῖσασι νῆμ
νοῦῆροῦ εἶθε ναῖ τηροῦ ἕταφῶπι.

Ὅτος ἀφῶπι εἶσασι ὅτος εἶκωτ
ἠῶοφ ῶοφ ἰησοῦς ἀφῶοῦτ ἕρωοῦ
ἀφῶοφ νῆμωοῦ.

Ἡαῖἀμοῖνι Δε ἠῆνοῦβαλ
ἕψτεμοῦωνφ.

Πεσαφ Δε νῶοῦ γε ναῖσασι ὅτ νε
ἕτετενῶ ἕμωοῦ νῆμ νετενῆροῦ
ἕρετενμωφ ὅτος ἀῶοι ἕρατοῦ
εῶοκεμ.

Δφῆροῦν Δε ἠξε ὅται ἕβολ
ἠῆτοῦ ἕπεσαν πε Κλεῶπας πεσαφ
ναφ γε ἠῶοκ ἕμαῖατκ εῶοπ ῶεν
ἰεροῦσαλημ ὅτος ἕπεκέμ
ἕνηῆταφῶπι ἠῆτοῦ ῶεν ναῖῆροῦ.

Ὅτος πεσαφ νῶοῦ γε ὅτ νε ἠῶοῦ
Δε πεῶοῦ ναφ γε ἠῆταφῶπι
ἠἰησοῦς Πιρεμναζαρεῶ φῆταφῶπι
ἠοῦρωμ ἕπροφῆτῆς ἕοῦοῦ ῶρομ
ἕμοφ ῶεν ἠῶωβ νῆμ ἠσασι ἕπεῶο
ἕφῆοῦτ νῆμ πἰλαοῦ τηφ.

ῶοπως Δε ἀῖτηφ ἠξε ἠἀρχῆῆερεῦς
νῆμ ἠαρχῶν εἶθαπ ἠτε φῆμοῦ ὅτος
ἀταφφ.

Emmaus, which was seven miles from Jerusalem.

And they talked together of all these things, which had happened.

So it was, while they conversed and reasoned, that Jesus Himself drew near and went with them.

But their eyes were restrained, so that they did not know Him.

And He said to them, “What kind of conversation is this that you have with one another as you walk and are sad?”

Then the one whose name was Cleopas answered and said to Him, “Are You the only stranger in Jerusalem, and have You not known the things, which happened there in these days?”

And He said to them, “What things?” So they said to Him, “The things concerning Jesus of Nazareth, who was a Prophet mighty in deed and word before God and all the people,

and how the chief priests and our rulers delivered Him to be condemned to death, and crucified Him.

أورُشَلِيمَ سَبْتِينَ غَلْوَةً اسْمَهَا
«عَمَّوَأُس».

وَكَانَا يَتَكَلَّمَانِ بَعْضُهُمَا مَعَ بَعْضٍ
عَنْ جَمِيعِ هَذِهِ الْحَوَادِثِ.

وَفِيمَا هُمَا يَتَكَلَّمَانِ وَيَتَحَاوَرَانِ
اقْتَرَبَ إِلَيْهِمَا يَسُوعُ نَفْسُهُ وَكَانَ
يَمْشِي مَعَهُمَا.

وَلَكِنْ أَمْسَكَتْ أَعْيُنُهُمَا عَنْ
مَعْرِفَتِهِ.

فَقَالَ لَهُمَا: «مَا هَذَا الْكَلَامُ الَّذِي
تَتَطَارَخَانِ بِهِ وَأَنْتُمَا مَاشِيَانِ
عَابِسَيْنِ».

فَأَجَابَ أَحَدُهُمَا الَّذِي اسْمُهُ
كَلْيُوبَأَسُ: «هَلْ أَنْتَ مُتَعَرِّبٌ وَحَدَّكَ
فِي أُورُشَلِيمَ وَلَمْ تَعْلَمْ الْأُمُورَ الَّتِي
حَدَّثَتْ فِيهَا فِي هَذِهِ الْأَيَّامِ».

فَقَالَ لَهُمَا: «وَمَا هِيَ؟» فَقَالَ:
«الْمُخْتَصَّةُ بِيَسُوعَ النَّاصِرِيِّ الَّذِي
كَانَ إِنْسَانًا نَبِيًّا مُقْتَدِرًا فِي الْفِعْلِ
وَالْقَوْلِ أَمَامَ اللَّهِ وَجَمِيعِ الشَّعْبِ».

كَيْفَ أَسْلَمَهُ رُؤَسَاءُ الْكَهَنَةِ
وَحُكَّامُنَا لِقَضَاءِ الْمَوْتِ وَصَلَبُوهُ.

ἄλλον δε ἀπερξελπισ γε φαί
πεθναςω† ὑπὲρρανλ ἀλλὰ νεμ ναι
τηροῦ περμαρ ὡμουτ ἡέροοῦ πε φαί
ιςεν ἐτα ναιωωπι

Ἀλλὰ νεμ θανκεριόμι ἐβολ
ἡδῆτεν ἀτῆρενερωφῆρι ἐαῦτε νωοῦ
ἐπιμῆρατ ἡωωριπ.

Οὔτος ἐτε ὑπορχει περρωμα ἀνί
εἴτω ὑμοσ γε ἀννατ ἐοῦωνη ἡτε
θαναστελοσ νηεττω ὑμοσ ἐροϋ γε
ἐρηδ.

Οὔτος ἀεῦτε νωοῦ ἡξε θανοῦρον
ἐβολ ἡδῆτεν ἐπιμῆρατ ἀτῆρι ὑφῆρη†
ἐτα νικεριόμι σοσ ἡθοϋ γε ὑποῖνατ
ἐροϋ.

Οὔτος ἡθοϋ περαϋ νωοῦ γε ὠ
ἡἀνοῆτοσ οὔτος εἶτοκ θεν ποῦρη†
ἐναρ† ἐρωβ νιβεν ἐτατσαζι ὑμωοῦ
ἡξε νιπροφῆτησ.

Ὡη νασχη ἀν εῆρε Πιχῆριστοσ βί
ἡναιμκατῆ οὔτος ἡτεεϋτε εἶοῦτη
ἐπεϋωοῦ.

Οὔτος ἐταερεῖτησ ἐβολ θεν
Ὡωῆχησ νεμ νιπροφῆτησ τηροῦ
ναερεμῆνεῖτην νωοῦ γε οὔτε νηετθεν
νιτραφη τηροῦ εῆβητηϋ.

But we were hoping that
it was He who was going to
redeem Israel. Indeed,
besides all this, today is the
third day since these things
happened.

Yes, and certain women
of our company, who arrived
at the tomb early, astonished
us.

When they did not find
His body, they came saying
that they had also seen a
vision of angels who said He
was alive.

And certain of those who
were with us went to the
tomb and found it just as the
women had said; but Him
they did not see.”

Then He said to them,
“O foolish ones, and slow of
heart to believe in all that
the prophets have spoken!

Ought not the Christ to
have suffered these things
and to enter into His glory?”

And beginning at Moses
and all the Prophets, He
expounded to them in all the
Scriptures the things
concerning Himself.

وَبَحْنُ كُنَّا نَرْجُو أَنَّهُ هُوَ الْمُرْمَعُ أَنْ
يَقْدِي إِسْرَائِيلَ. وَلَكِنْ مَعَ هَذَا كُلِّهِ
الْيَوْمَ لَهُ ثَلَاثَةٌ أَيَّامٍ مُنْذُ حَدَثَ ذَلِكَ.

بَلْ بَعْضُ النِّسَاءِ مِنَّا حَيْرَتُنَا إِذْ كُنَّ
بِأَرَأَعِنْدَ الْقَبْرِ.

وَلَمَّا لَمْ يَجِدْنَ جَسَدَهُ أَتَيْنَ قَائِلَاتِ:
إِنَّهُنَّ رَأَيْنَ مَنَظَرَ مَلَائِكَةٍ قَالُوا إِنَّهُ
حَيٌّ.

وَمَضَى قَوْمٌ مِنَ الَّذِينَ مَعَنَا إِلَى
الْقَبْرِ فَوَجَدُوا هَكَذَا كَمَا قَالَتْ أَيْضًا
النِّسَاءُ وَأَمَّا هُوَ فَلَمْ يَرَوْهُ.»

فَقَالَ لَهُمَا: «أَيُّهَا الْعَبِيَّانِ وَالْبَطِينَا
الْقُلُوبِ فِي الْإِيمَانِ بِجَمِيعِ مَا تَكَلَّمَ
بِهِ الْأَنْبِيَاءُ.

أَمَا كَانَ يَنْبَغِي أَنْ الْمَسِيحَ يَتَأَلَّمَ
بِهَذَا وَيَدْخُلَ إِلَى مَجْدِهِ.

ثُمَّ ابْتَدَأَ مِنْ مُوسَى وَمِنْ جَمِيعِ
الْأَنْبِيَاءِ يُفَسِّرُ لَهُمَا الْأُمُورَ
الْمُخْتَصَّةَ بِهِ فِي جَمِيعِ الْكُتُبِ.

Οτοζ ατψωντ ἐπιτμι ἐνατναωε
ἐροϋ: ἡθοϋ δε αϋερ ἠφρητ
ἐναϋηλοϋει εϋμοϋι.

Οτοζ νατλμοσι ἠμοϋ ἡζονϋ ετρω
ἠμοϋ ζε ὄβι νεμαν ζε ροϋβι πε οτοζ
ζηδη αϋρικι ἡζε πιεϋοοτ οτοζ αϋι
ἐζοϋτν ζε ἡτεϋὸβι νεμωοτ.

Οτοζ αϋωπι ἐταϋρωτεβ νεμωοτ
ἐταϋβι ἠπιωικ αϋϋμοϋ ἐροϋ οτοζ ἐταϋ
φαϋϋϋ ηαϋτ ηωοτ πε.

Ηθωοτ δε ἠ νοτβαλ οτωη οτοζ
ατϋοτωηϋ οτοζ ἡθοϋ αϋεραθοτωηζ
ἐβολζαρωοτ.

Οτοζ πεζωοτ ἡνοϋ ἐρηοϋ ζε μη
ηαρε πενηητ ροκζ αν πε ἡδρηι ἡδρητεη
ζωϋ αϋϋαζι νεμαν ζι πιμωιτ εϋοτωηζ
ἐηιζραφη ηαν ἐβολ.

Οτοζ αττωοτνοϋ ζεν ττοτνοϋ ἐτε
ἠματ ατταϋο ἐεροϋαλημ οτοζ
ατζιμ ἠπι μητ-οϋαι (ια) εϋθοϋητ νεμ
ηηεθνεμωοτ.

Ετρω ἠμοϋ ζε οητωϋ αϋτωηϋ
ἡζε Πβοιϋ οτοζ αϋοτωηϋ ἐϋιμωη

Οτοζ ἡθωοτ νατϋαζι ἡηηετζεν
πιμωιτ νεμ ἠφρητ ἐταϋοτωηϋ ἐρωοτ
ζεν πιφωϋ ἡτε πιωικ.

Πῶοτ φα Πεννοτ πε ωα ἐνεε

Then they drew near to
the village where they were
going, and He indicated that
He would have gone farther.

But they constrained
Him, saying, “Abide with
us, for it is toward evening,
and the day is far spent” And
He went in to stay with
them.”

Now it came to pass, as
He sat at the table with
them, that He took bread,
blessed and broke it, and
gave it to them.

Then their eyes were
opened and they knew Him;
and He vanished from their
sight.

And they said to one
another, “Did not our heart
burn within us while He
talked with us on the road,
and while He opened the
Scriptures to us?”

So they rose up that very
hour and returned to
Jerusalem, and found the
eleven and those who were
with them gathered together,

saying, “The Lord is
risen indeed, and has
appeared to Simon!”

And they told about the
things that had happened on
the road, and how He was
known to them in the
breaking of bread.

Glory be to God forever.

ثَمَّ اقْتَرَبُوا إِلَى الْقَرْيَةِ الَّتِي كَانُوا
مُنْطَلِقِينَ إِلَيْهَا وَهُوَ تَظَاهَرَ كَأَنَّهُ
مُنْطَلِقٌ إِلَى مَكَانٍ أَبْعَدَ.

فَأَلْزَمَاهُ قَائِلِينَ: «امْكُثْ مَعَنَا لِأَنَّ
نَحْنُ الْمَسَاءِ وَقَدْ مَالَ النَّهَارُ».
فَدَخَلَ لِيَمْكُثَ مَعَهُمَا.

فَلَمَّا اتَّكَأ مَعَهُمَا أَخَذَ خُبْزًا وَبَارَكَ
وَكَسَّرَ وَنَاولَهُمَا.

فَانْفَتَحَتْ أَعْيُنُهُمَا وَعَرَفَاهُ ثُمَّ
اِخْتَفَى عَنْهُمَا.

فَقَالَ بَعْضُهُمَا لِبَعْضٍ: «أَلَمْ يَكُنْ
قَلْبُنَا مُلْتَهَبًا فِينَا إِذْ كَانَ يُكَلِّمُنَا فِي
الطَّرِيقِ وَيُوضِحُ لَنَا الْكُتُبَ».

فَقَامَا فِي تِلْكَ السَّاعَةِ وَرَجَعَا إِلَى
أُورُشَلِيمَ وَوَجَدَا الْأَحَدَ عَشَرَ
مُجْتَمِعِينَ هُمْ وَالَّذِينَ مَعَهُمْ.

وَهُمْ يَقُولُونَ: «إِنَّ الرَّبَّ قَامَ
بِالْحَقِيقَةِ وَظَهَرَ لِسِمْعَانَ».

وَأَمَّا هُمَا فَكَانَا يُخْبِرَانِ بِمَا حَدَّثَ
فِي الطَّرِيقِ وَكَيْفَ عَرَفَاهُ عِنْدَ كَسْرِ
الْخُبْزِ.

والمجد لله دائماً.

ἴτε νι ἐνεθ: ἀμην.

|

|

Second Day of the First Week of the Joyous Fifty Days (Tuesday)
 اليوم الثاني من الأسبوع الأول من الخماسين المقدسة (يوم الثلاثاء)

Vespers Psalm
 مزمور العشيّة

From the Psalms of our teacher David the Prophet and the king. May his blessings be with us. Amen.

من مزامير معلمنا داود النبي، بركته المقدسة تكون معنا. آمين.

Ψαλμος τω Δαυιδ ρα: β, γ	Psalm 92: 4, 5	المزمور 91: 2، 3
Χε ακηριογνοϋ Πβοιϋ εϋρηι εϋεν πεκθαμιδ: ονοϋ ειθεεληλ ζεν νιϋβηοτι ητε νεκχιϋ: μηρητ εταϋερνιωτ ηνε νεκϋβηοτι Πβοιϋ: αϋωκ ηνε νεκμοκμεκ εμαω. Αλληλοια.	For You, O Lord, have made me glad through Your work; I will triumph in the works of Your hands. O Lord, how great are Your works! Your thoughts are very deep. Alleluia.	لأنك فرحتني يا رب بصنائعك. وبأعمال يديك ابتهج. ما أعظم أعمالك يا رب وما أعمق افكارك. هلللويا.

Vespers Gospel
 إنجيل العشيّة

Blessed is He who comes in the Name of the Lord, our Lord, God, Savior, and King of us all, Jesus Christ the Son of the Living God, to Whom be glory forever. Amen.

مبارك الآتي باسم الرب. ربنا وإلهنا ومخلصنا يسوع المسيح ابن الله الحي. الذي له المجد الدائم إلى الأبد آمين.

Οϋανασνωϋϋ εβολ ζεν πιεϋαστελιον εθοϋαβ κατα Ιωαννην αϋιοϋ.	A chapter according to Saint John, may his blessings be with us. Amen.	فصل من إنجيل معلمنا يوحنا البشير. بركاته علينا آمين.
Ιωαννην ϛ: ιε - κβ	John 6: 15 - 22	يوحنا 6: 15 - 22
Ιηϋοϋϋ οηη εταϋηναϋ ϋε ϋερωοϋϋ ει εϋολωμεϋ εαιϋ ηοηρο αϋεραναϋωρηη εϋεν πιτωοϋ ηθοϋ μηαϋαϋϋ.	Therefore, when Jesus perceived that they were about to come and take Him by force to make Him king, He departed again to the mountain by Himself alone.	وَأَمَّا يَسُوعُ فَإِذْ عَلِمَ أَنَّهُمْ مُزْمِعُونَ أَنْ يَأْتُوا وَيَخْتَطِفُوهُ لِيَجْعَلُوهُ مَلِكًا أَنْصَرَفَ أَيْضًا إِلَى الْجَبَلِ وَحْدَهُ.

Ετα πρωτη δε ωπι αυι εδρηι εφιοι
ηξε νευμαθητς.

Οτοζ εταγλνι επιχοι νατνηοτ
εμηρ υφιοι εκαφαρναοτμ: οτοζ νε α
τηχεμς θηδη ωπι πε οτοζ νε υπατερι
θαρωτ ηξε Ιησοτς.

Φιοι δε νατνηοτ ηνερχι πε εφνιφι
ηξε οτνιωτ ηθοοτ.

Εταροτει οτνι εβολ νατ ζωτ-τιοτ
(κε) ησταδιον ιε μαβ (λ) ατνατ
εΙησοτς εφμωι θιχεν φιοι οτοζ
εφθωντ υμοι επιχοι οτοζ ανερβοτ.

Ηθοοτ δε πεχαδ νωοτ χε ανοκ πε
υπερεροτ.

Ηατοτω ωτνι πε εταλοοτ νεμωοτ
επιχοι οτοζ σατοττ α πιχοι ι επιχρο
επικαθι ενατναωε εροοτ.

Επεφραστ δε πιμωυ εναοορι
εραττ θιμηρ υφιοι ατνατ χε υμον
κεχοι υματ εβηλ εοται οτοζ χε υπε
Ιησοτς αλνι επιχοι νεμ νευμαθητς
αλλα νευμαθητς νε ετατφενωοτ
υματλοτ.

*Πιωοτ φα Πεννοττ πε ωα ενεθ
ητε νι ενεθ: αμην.*

Now, when evening
came, His disciples went
down to the sea,

got into the boat, and
went over the sea toward
Capernaum. And it was
already dark, and Jesus had
not come to them.

Then the sea arose
because a great wind was
blowing.

So when they had rowed
about three or four miles,
they saw Jesus walking on
the sea and drawing near the
boat; and they were afraid

But He said to them, "It
is I; do not be afraid."

Then they willingly
received Him into the boat,
and immediately the boat
was at the land where they
were going.

On the following day,
when the people who were
standing on the other side of
the sea saw that there was no
other boat there, except that
one which His disciples had
entered, and that Jesus had
not entered the boat with His
disciples, but His disciples
had gone away alone.

Glory be to God forever.

وَلَمَّا كَانَ الْمَسَاءُ نَزَلَ تَلَامِيذُهُ إِلَى
الْبَحْرِ.

فَدَخَلُوا السَّفِينَةَ وَكَانُوا يَذْهَبُونَ
إِلَى عَبْرِ الْبَحْرِ إِلَى كَفَرْنَاهُومَ.
وَكَانَ الظُّلَمُ قَدْ أَقْبَلَ وَلَمْ يَكُنْ
يَسُوعُ قَدْ أَتَى إِلَيْهِمْ.

وَهَاجَ الْبَحْرُ مِنْ رِيحٍ عَظِيمَةٍ تَهَبُ.

فَلَمَّا كَانُوا قَدْ جَدَّفُوا نَحْوَ خَمْسٍ
وَعَشْرِينَ أَوْ ثَلَاثِينَ غَلْوَةً نَظَرُوا
يَسُوعَ مَاشِياً عَلَى الْبَحْرِ مُقْتَرِباً
مِنَ السَّفِينَةِ فَخَافُوا.

فَقَالَ لَهُمْ: «أَنَا هُوَ لَا تَخَافُوا».

فَرَضُوا أَنْ يَقْبَلُوهُ فِي السَّفِينَةِ.
وَاللَّوْقَتِ صَارَتِ السَّفِينَةُ إِلَى
الْأَرْضِ الَّتِي كَانُوا ذَاهِبِينَ إِلَيْهَا.

وَفِي الْغَدِ لَمَّا رَأَى الْجَمْعُ الَّذِينَ
كَانُوا واقِفِينَ فِي عَبْرِ الْبَحْرِ أَنَّهُ لَمْ
تَكُنْ هُنَاكَ سَفِينَةٌ أُخْرَى سِوَى
وَاحِدَةٍ وَهِيَ تِلْكَ الَّتِي دَخَلَهَا
تَلَامِيذُهُ وَأَنَّ يَسُوعَ لَمْ يَدْخُلِ
السَّفِينَةَ مَعَ تَلَامِيذِهِ بَلْ مَضَى
تَلَامِيذُهُ وَحَدَّهُمْ.

والمجد لله دائماً.

Matins Psalm

مزمور باكر

From the Psalms of our teacher David the Prophet
and the king. May his blessings be with us. Amen.

من مزامير معلمنا داود النبي، بركته
المقدسة تكون معنا. آمين.

Ψαλμος τω Δαυιδ ρλ: α

Psalm 105: 1 - 3

المزمور 104: 1

Οὔωνθ ἐβoλ ἔπιβοιc οὔοθ μoυτ
ἐπεφραν: εἰωιψ ἠνεεῖβνοῖ δεν
νιεθνοc: εἰωc ἐροφ οὔοθ ἀρηψαλιν
ἐροφ: cαχι ἠνεεῖψφηρι τηροφ: ψοφψοφ
ἔμωτεν δεν πεφραν εθοφαβ.
ΔΔΛΗΛΟΤΙΑ.

Oh, give thanks to The Lord! Call upon His name; make known His deeds among the peoples. Sing to Him, sing psalms to Him; talk of all His wondrous works. Glory in His holy name. **Alleluia.**

اعترفوا للرب وادعوا باسمه.
نادوا في الأمم بأعماله. سبحوا
ورتلوا له. حدثوا بجميع عجائبه.
افتخروا باسمه القدوس. **هلللويا.**

Matins Gospel

إنجيل باكر

Blessed is He who comes in the Name of the Lord,
our Lord, God, Savior, and King of us all, Jesus Christ
the Son of the Living God, to Whom be glory forever.
Amen.

مبارك الآتي باسم الرب. ربنا وإلهنا
ومخلصنا يسوع المسيح ابن الله الحي.
الذي له المجد الدائم إلى الأبد آمين.

Οὔἀναστωc ἐβoλ δεν
πιεφαστελιον εθοφαβ κατὰ Ὑαθέον
ασιοφ.

A chapter according to Saint Matthew, may his blessings be with us. Amen.

فصل من إنجيل معلمنا متي
البشير. بركاته علينا آمين.

Ὑαθέον κη: ιϛ' - κ

Matthew 28: 16 - 20

متي 28: 16 - 20

Πιητ-οφαι (ια) ἔμωθηc
αφφενωφ ἐφρηι ἐφ Σαλιλεα: ἐφρηι
ἐφεν πιτωφ ἐτα Ιηcοφc φνει νωφ
ἐροφ.

Then the eleven disciples went away into Galilee, to the mountain, which Jesus had appointed for them.

وَأَمَّا الْأَحَدَ عَشَرَ تَلْمِيذًا فَاَنْطَلَقُوا
إِلَى الْجَلِيلِ إِلَى الْجَبَلِ حَيْثُ أَمَرَهُمْ
يَسُوعُ.

Οὔοθ ἐταφναφ ἐροφ αφφωφφ
ἔμοφ: εδανοφον δε αφφικανιc.

When they saw Him, they worshiped Him; but some doubted.

وَلَمَّا رَأَوْهُ سَجَدُوا لَهُ وَلَكِنْ
بَعْضُهُمْ شَكَّوْا.

Ὁτος ἀφ' ἡμετέρας ἡμετέρας
 νεύων ἐφ' ἡμῶν καὶ ἐφ' ἐφ' ἐφ' ἐφ'
 νῆβεν νῆβεν ἡμετέρας νεύων ἐφ' ἐφ' ἐφ' ἐφ'.

Ὡς ἡμετέρας ὅτι καὶ ἡμετέρας
 τῆς: ἐφ' ἐφ' ἐφ' ἐφ' ἐφ' ἐφ' ἐφ'
 ἡμετέρας νεύων ἡμετέρας ἡμετέρας
 ἐφ' ἐφ'.

Ἐφ' ἐφ' ἐφ' ἐφ' ἐφ' ἐφ' ἐφ'
 νῆβεν ἐφ' ἐφ' ἐφ' ἐφ' ἐφ' ἐφ' ἐφ'
 ἐφ' ἐφ' ἐφ' ἐφ' ἐφ' ἐφ' ἐφ'
 ἡμετέρας τῆς ἐφ' ἐφ' ἐφ' ἐφ' ἐφ' ἐφ' ἐφ'
 ἡμετέρας τῆς ἐφ' ἐφ' ἐφ' ἐφ' ἐφ' ἐφ' ἐφ'
 ἡμετέρας τῆς ἐφ' ἐφ' ἐφ' ἐφ' ἐφ' ἐφ' ἐφ'.

*Πῶς ἐφ' ἐφ' ἐφ' ἐφ' ἐφ' ἐφ' ἐφ'
 ἡμετέρας τῆς ἐφ' ἐφ' ἐφ' ἐφ' ἐφ' ἐφ' ἐφ'.*

And Jesus came and spoke to them, saying, "All authority has been given to Me in heaven and on earth.

Go, therefore, and make disciples of all the nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit,

teaching them to observe all things that I have commanded you; and lo, I am with you always, even to the end of the age." Amen.

Glory be to God forever.

فَتَقَدَّمَ يَسُوعُ وَكَلَّمَهُمْ قَائِلًا: دُفِعَ
 إِلَيَّ كُلُّ سُلْطَانٍ فِي السَّمَاءِ وَعَلَى
 الْأَرْضِ.

فَاذْهَبُوا وَتَلْمِذُوا جَمِيعَ الْأُمَمِ
 وَعَمِّدُوهُمْ بِاسْمِ الْآبِ وَالِابْنِ
 وَالرُّوحِ الْقُدُسِ.

وَعَلِّمُوهُمْ أَنْ يَحْفَظُوا جَمِيعَ مَا
 أَوْصَيْتُكُمْ بِهِ. وَهَا أَنَا مَعَكُمْ كُلَّ
 الْأَيَّامِ إِلَى انْقِضَاءِ الدَّهْرِ. آمِينَ.

والمجد لله دائماً.

Liturgy Readings

قراءات القديس

The Pauline Epistle

رسالة بولس الرسول

Παῦλος δούλος ἡμετέρας ἡμετέρας
 Πιχρίστος: παπὸς τῆς ἐφ' ἐφ' ἐφ'
 ἐφ' ἐφ' ἐφ' ἐφ' ἐφ' ἐφ' ἐφ'
 ἐφ' ἐφ'.

Paul, the servant of our Lord Jesus Christ, called to be an apostle, appointed to the Gospel of God. A chapter from the Epistle of our teacher St. Paul to the Romans. May his blessing be upon us. Amen.

البولس، فصل من رسالة معلمنا
 بولس الرسول إلى أهل رومية،
 بركته المقدسة تكون معنا. آمين.

Πρωμος ε: ε - κα

Romans 5: 6 - 21

رومية 5: 6 - 21

Ἰσχε ἡμετέρας ἐφ' ἐφ' ἐφ' ἐφ'
 ἡμετέρας Πιχρίστος ἐφ' ἐφ' ἐφ' ἐφ'
 ἡμετέρας ἐφ' ἐφ'.

For when we were still without strength, in due time Christ died for the ungodly.

لأنَّ الْمَسِيحَ إِذْ كُنَّا بَعْدُ ضَعْفَاءَ
 مَاتَ فِي الْوَقْتِ الْمُعَيَّنِ لِأَجْلِ
 الْفَاجِرِ.

Ὁσως γαρ ψατε οται μοτ ἔχεν
οτμεθμη ταχα γαρ ἵτε οται
ερτολμαν ἔμοτ ἔχεν πιπεθνανετ.

Ἐταθο δε ἵτετ ἀσαπη ἔδοτν ἔρον
ἵζε φνοττ χε ἔτι ενοι ἵρετφερνοβι
Πιχριστος ατμοτ ἔρηι ἔζων.

Ἡροτὸ μαλλον ἔτατῶμαιον τνοτ
ἔρηι ἔχεν πετςνοτ ενἔνοθεμ
ἔβολητοττ σαβολ ἕπρωτ.

Ισχε γαρ ενοι ἵσασι ἀνηωτπ
ἔφνοττ ἔβολητεν φμοτ ἵτε
Πετφρηι ἵροτὸ μαλλον ἔτανηωτπ
ἔροτ ενἔνοθεμ ἵρηι θεν πετφωτδ.

Οτ μονον δε ἀλλα
ενετῖκεωτοτφωτ ἕμμον θεν φνοττ
ἔβολητεν Πενθοις Ιησοϋς Πιχριστος
φαι τνοτ ἔτανδι ἕπιηωτπ
ἔβολητοττ.

Εθε φαι καταφρητ ἔτα φνοβι ἵ
ἔδοτν ἕπικοςμοσ ἔβολητεν οτρωμ
ἵνωτ οτο ἔβολητεν φνοβι ἕ φμοτ
φωπι οτοε παρηττ ἕ πιμοτ φε ἔδοτν
ἔρωμ ἵβεν φηἔταφερνοβι ἵδηττ.

Ὡα φνομοσ γαρ ἵαρε φνοβι θεν
πικοςμοσ φνοβι δε ἵαρωπ ἕμοττ ἀν
ἕμμον νομοσ φωπ.

For scarcely for a
righteous man will one die;
yet perhaps for a good man
someone would even dare
to die.

But God demonstrates
His own love toward us, in
that while we were still
sinners, Christ died for us.

Much more then, having
now been justified by His
blood, we shall be saved
from wrath through Him.

For if when we were
enemies we were reconciled
to God through the death of
His Son, much more,
having been reconciled, we
shall be saved by His life.

And not only that, but
we also rejoice in God
through our Lord Jesus
Christ, through whom we
have now received the
reconciliation.

Therefore, just as
through one man sin
entered the world, and death
through sin, and thus death
spread to all men, because
all sinned

For until the law sin was
in the world, but sin is not
imputed when there is no
law.

فَاتَهُ بِالْجَهْدِ يَمُوتُ أَحَدٌ لِأَجْلِ بَارٍ.
رُبَّمَا لِأَجْلِ الصَّالِحِ يَجْسُرُ أَحَدٌ
أَيْضاً أَنْ يَمُوتَ.

وَلَكِنَّ اللَّهَ بَيَّنَّ مَحَبَّتَهُ لَنَا لِأَنَّهُ
وَنَحْنُ بَعْدَ خُطَاةٍ مَاتَ الْمَسِيحُ
لِأَجْلِنَا.

فَبِالْأَوْلَى كَثِيراً وَنَحْنُ مُتَبَرِّرُونَ
الآنَ بِدَمِهِ نَخْلُصُ بِهِ مِنَ الْغَضَبِ.

لِأَنَّهُ إِنْ كُنَّا وَنَحْنُ أَعْدَاءٌ قَدْ
صُولِحْنَا مَعَ اللَّهِ بِمَوْتِ ابْنِهِ
فَبِالْأَوْلَى كَثِيراً وَنَحْنُ مُصَالِحُونَ
نَخْلُصُ بِحَيَاتِهِ.

وَلَيْسَ ذَلِكَ فَقَطْ بَلْ نَفْتَخِرُ أَيْضاً
بِاللَّهِ بِرَبَّنَا يَسُوعَ الْمَسِيحِ الَّذِي
نَلْنَا بِهِ الْآنَ الْمُصَالِحَةَ.

مِنْ أَجْلِ ذَلِكَ كَمَا بِنَاسَانٍ وَاحِدٍ
دَخَلَتْ الْخَطِيئَةُ إِلَى الْعَالَمِ
وَبِالْخَطِيئَةِ الْمَوْتُ وَهَكَذَا اجْتَاَزَ
الْمَوْتُ إِلَى جَمِيعِ النَّاسِ إِذْ أَخْطَأَ
الْجَمِيعُ.

فَاتَهُ حَتَّى النَّامُوسِ كَانَتْ الْخَطِيئَةُ
فِي الْعَالَمِ. عَلَى أَنْ الْخَطِيئَةَ لَا
تُحْسَبُ إِنْ لَمْ يَكُنْ نَامُوسٌ.

Αλλα φμου αεροτρο ιαεν
 Αδαυ φα υωτςνευ εερηι ενεν
 νηετε υποεροβι δεν πιι
 ητπαρβασις ητε Αδαυ ετε ητηπος
 ητε πεοηνοτ πε.

Αλλα κατα φρητ αν
 ηπιπαρπτωυα φαι πε ηφρητ
 ηπιεμοτ ιαε ταρ δεν πιπαρπτωυα
 ητε ποται α ουμωυ μοτ ηροτο
 μαλλον πιεμοτ ητε φνοττ νευ
 τδωρεα δεν πιεμοτ ητε πιρωμ
 ηνωτ Ιηουτς Πιχριστοτ αερορο
 εοτμωυ.

Οτοτ κατα φρητ αν ετε εβολ
 ηιτεν οται εαεροβι πε πιταιο πιεαπ
 μεν ταρ εβολ ηιτεν οται πε
 ετκατακριμα πιεμοτ δε εβολ ηιτεν
 οτμωυ ηπαρπτωυα ετθαλιο.

Ιαε ταρ εβολ ηιτεν φνοβι ητε
 ποται α φμου αεροτρο ηροτο
 μαλλον ηθεθαδι ηπιροτο ητε
 πιεμοτ νευ τδωρεα ητε τμεομη
 εεροτρο δεν οτωηδ εβολ ηιτεν
 ορωμ ηνωτ Ιηουτς Πιχριστοτ.

Θαρα οτην καταφρητ ετα φνοβι
 ωπι εβολ ηιτεν ποται αχι ενεν ρωμ
 ηιβεν ετριοι ηπεαπ παρητ οη

Nevertheless, death reigned from Adam to Moses, even over those who had not sinned according to the likeness of the transgression of Adam, who is a type of Him who was to come.

But the free gift is not like the offense. For if by the one man's offense many died, much more the grace of God and the gift by the grace of the one Man, Jesus Christ, abounded to many.

And the gift is not like that, which came through the one who sinned. For the judgment, which came from one offense resulted in condemnation, but the free gift, which came from many offenses resulted in justification.

For if by the one man's offense death reigned through the one, much more those who receive abundance of grace and of the gift of righteousness will reign in life through the One, Jesus Christ.

Therefore, as through one man's offense judgment came to all men, resulting in condemnation, even so through one Man's

ΛΚΝ̄ قَدَ مَلَكَ الْمَوْتُ مِنْ آدَمَ إِلَى مُوسَى وَذَلِكَ عَلَى الَّذِينَ لَمْ يُخْطِئُوا عَلَى شِبْهِ تَعْدِي آدَمَ الَّذِي هُوَ مِثَالُ الْآتِي.

وَلَكِنْ لَيْسَ كَالْخَطِيئَةِ هَكَذَا أَيْضاً الْهَبَّةُ. لِأَنَّهُ إِنْ كَانَ بِخَطِيئَةِ وَاحِدٍ مَاتَ الْكَثِيرُونَ فَبِالْأَوْلَى كَثِيراً نِعْمَةُ اللَّهِ وَالْعَطِيَّةُ بِالنِّعْمَةِ الَّتِي بِالْإِنْسَانِ الْوَاحِدِ يَسُوعَ الْمَسِيحِ قَدْ أَزْدَادَتْ لِلْكَثِيرِينَ.

وَلَيْسَ كَمَا بِوَاحِدٍ قَدْ أَخْطَأَ هَكَذَا الْعَطِيَّةُ. لِأَنَّ الْحُكْمَ مِنْ وَاحِدٍ لِلدَّيْنُونَةِ وَأَمَّا الْهَبَّةُ فَمِنْ جَرَى خَطَايَا كَثِيرَةٍ لِلتَّيْبِيرِ.

لِأَنَّهُ إِنْ كَانَ بِخَطِيئَةِ الْوَاحِدِ قَدَ مَلَكَ الْمَوْتُ بِالْوَاحِدِ فَبِالْأَوْلَى كَثِيراً الَّذِينَ يَنَالُونَ فَيُضْنَ النِّعْمَةُ وَالْعَطِيَّةُ الْبِرِّ سَيَمْلِكُونَ فِي الْحَيَاةِ بِالْوَاحِدِ يَسُوعَ الْمَسِيحِ.

فَإِذَا كَمَا بِخَطِيئَةِ وَاحِدَةٍ صَارَ الْحُكْمُ إِلَى جَمِيعِ النَّاسِ لِلدَّيْنُونَةِ هَكَذَا بِبِرِّ وَاحِدٍ صَارَتِ الْهَبَّةُ إِلَى جَمِيعِ النَّاسِ لِتَيْبِيرِ الْحَيَاةِ.

πῆμα διὸ ἐβόλ θιτεν οὔαι πε ἔξεν ρωμι
 νιβεν εἴθῃμα διὸ ἵτε πῶνδ.

Ὡφρητ̄ γαρ ἔτε ἐβόλ θιτεν
 ἔμετατρωτεμ ἵτε πῶμι ἵνωτ
 ἀγῶπι ἵρεφερνοβι ἵξε νιμῶ
 παρητ̄ οἱ ἐβόλ θιτεν ἔμετρεφρωτεμ
 ἵτε πῶαι σεναῶπι ἵθῃμη ἵξε
 νιμῶ.

Φνομος δε ἀφ̄ ἔδοῦν θινα ἵτε
 φνοβι ἀῶαι φη δε ἔτα πεφνοβι ερροῦ
 ἀφερροῦ ἀῶαι ναφ ἵξε πῆμοτ.

θινα κατὰ φρητ̄ ἔτα φνοβι ἔροτρο
 θεν φμοῦ παρητ̄ οἱ πικε ἔμοτ
 ἵτεφροτρο ἐβόλ θιτεν τ̄μεθμη
 εἴωνδ ῶα ἔνεξ ἐβόλ θιτεν Ἰησοῦς
 Πιχριστος Πενβοις.

*Πῆμοτ γαρ νεμωτεν νεμ
 τ̄γερρη εἴσοπ: ξε ἀμην εσέῶπι.*

righteous act the free gift
 came to all men, resulting
 in justification of life.

For as by one man's
 disobedience many were
 made sinners, so also by
 one Man's obedience many
 will be made righteous.

Moreover the law
 entered that the offense
 might abound. But where
 sin abounded, grace
 abounded much more,

so that as sin reigned in
 death, even so grace might
 reign through righteousness
 to eternal life through Jesus
 Christ our Lord.

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

لأنه كما بمَعْصِيَةِ الْإِنْسَانِ الْوَاحِدِ
 جُعِلَ الْكَثِيرُونَ خُطَاةً هَكَذَا أَيْضاً
 بِإِطَاعَةِ الْوَاحِدِ سَيُجْعَلُ الْكَثِيرُونَ
 أَبْرَاراً.

وَأَمَّا النَّامُوسُ فَدَخَلَ لِيَكُنْ تَكْثُرُ
 الْخَطِيئَةُ. وَلَكِنْ حَيْثُ كَثُرَتِ الْخَطِيئَةُ
 أَزْدَادَتِ النِّعْمَةُ جَدًّا.

حَتَّى كَمَا مَلَكَتِ الْخَطِيئَةُ فِي الْمَوْتِ
 هَكَذَا تَمْلِكُ النِّعْمَةُ بِالْبِرِّ لِلْحَيَاةِ
 الْأَبَدِيَّةِ بِيَسُوعَ الْمَسِيحِ رَبَّنَا.

*نعمة الله الأب تكون مع جميعكم.
 أمين.*

The Catholic Epistle الكاثوليكون

Καθολικον ἐβόλ θεν πε πῶοῖτ
 ἵεπιστολῃ ἵτε πενωτ Πετρος.
 Δμην. Ναμενρα τ̄.

ἁ Πετρος Δ: ἁ - ἱἁ

Πιχριστος οἱ ἔταφωπεῦκαθ θεν
 τ̄σαρξ ἔερρη ἔξων: οὔοθ ἵνωτεν

The Catholic epistle of
 the first epistle of our father
 St. Peter. May his blessings
 be with us all. Amen. My
 beloved.

1 Peter 4: 1 - 11

Therefore, since Christ
 suffered for us in the flesh,
 arm yourselves also with the
 same mind, for he who has

الكاثوليكون من رسالة معلمنا
 بطرس الأولي، بركته المقدسة
 تكون معنا. أمين. يا احبائي.

1 بطرس 4: 1 - 11

فَإِذْ قَدْ تَأَلَّمَ الْمَسِيحُ لِأَجْلِنَا بِالْجَسَدِ،
 تَسَلَّحُوا أَنْتُمْ أَيْضاً بِهَذِهِ النِّيَّةِ. فَإِنَّ

ΖΩΤΕΝ ΘΗΚ ΘΗΝΟΥ ὑΠΑΙΣΜΟΤ ΖΕ
ΦΗΕΤΑΥΒΙΜΚΑΖ ΘΕΝ ἽΣΑΡΖ ΑΥΤΑΛΨΟΥ
ΕΒΟΛ ΖΑ ΦΗΝΟΒΙ.

Εἴςιντεϋτεμϋωπι ΖΕ ΘΕΝ
ΖΑΝΕΠΙΘΥΜΙΑ ἸΡΩΜΙ ΑΛΛΑ ΠΣΕΠΙ ἸΝΤΕ
ΠΕΥΩΝΘ ΘΕΝ ἽΣΑΡΖ ἸΝΤΕΥΑΙΥ ΘΕΝ
ΦΟΥΩΥ ὑΦΝΟΥ†.

ΚΗΗ ΣΑΡ ΕΡΩΤΕΝ ὑΠΙΣΗΟΥ ΕΤΑΥΣΙΝΙ
ΕΡΕΤΕΝΙΡΙ ὑΦΟΥΩΥ ἸΝΙΕΘΝΟΣ
ΕΡΕΤΕΝΜΟΥΙ ΝΘΗΡΙ ΘΕΝ ΖΑΝΘΩΘΕΝ ΝΕΜ
ΖΑΝΕΠΙΘΥΜΙΑ ΝΕΜ ΖΑΝΘΙΘΙ ἸΝΟΥΘΟ ἸΡΗ†
ΝΕΜ ΖΑΝΧΕΡΧΕΡ ΝΕΜ ΖΑΝΩΥ ΝΕΜ
ΖΑΝΘΟ ὑΒΟΥ† ὑΜΕΤΨΕΜΨΕ ἸΔΩΛΟΝ.

ΕΤΕ ΦΗ ΠΕ ΕΤΟΥΟΙ ἸΨΕΜΜΟ ἸΘΗΤΥ
ἸΝΤΕΤΕΝΒΟΞΙ ΝΕΜΩΟΥ ΑΝ ΕΘΟΥΝ ΕΠΙΦΩΝ
ΕΒΟΛ ΡΩ ἸΝΤΕ †ΜΕΤΑΤΟΥΣΑΙ ΕΥΧΕΟΥΑ.

ΠΗΘΗΝΑ† ΛΟΣΟΣ ὑΦΗΕΤΣΕΒΤΩΤ
Ε†ΖΑΠ ΕΝΗΕΤΟΝΘ ΝΕΜ ΝΗΘΜΩΟΥ†.

ΕΘΒΕ ΦΑΙ ΣΑΡ ΑΥΖΙΨΕΝΝΟΥΤΙ
ἸΝΙΚΕΡΕΨΜΩΟΥ† ΖΙΝΑ ἸΝΕ†ΖΑΠ ΜΕΝ
ΕΡΩΟΥ ΚΑΤΑ ΝΙΡΩΜΙ ΘΕΝ ἽΣΑΡΖ:
ἸΝΤΟΥΩΝΘ ΔΕ ΚΑΤΑ ΦΗΝΟΥ† ΘΕΝ
ΠΙΠΝΕΥΜΑ.

ΠΧΩΚ ΔΕ ἸΖΩΒ ΝΙΒΕΝ ΑΥΘΩΝΤ:
ΖΕΜΚΑ† ΟΥΝ ΟΥΟΖ ΡΩΙΣ ΘΕΝ
ΝΙΠΡΟΣΕΥΧΗ.

suffered in the flesh has
ceased from sin.

that he no longer should
live the rest of his time in
the flesh for the lusts of
men, but for the will of
God.

For we have spent
enough of our past lifetime
in doing the will of the
Gentiles; when we walked
in lewdness lusts,
drunkenness, revelries,
drinking parties, and
abominable idolatries.

In regard to these, they
think it strange that you do
not run with them in the
same flood of dissipation,
speaking evil of you.

They will give an
account to Him who is
ready to judge the living
and the dead.

For this reason the
gospel was preached also to
those who are dead, that
they might be judged
according to men in the
flesh, but live according to
God in the spirit.

But the end of all things
is at hand; therefore, be
serious and watchful in your
prayers.

مَنْ تَأَلَّمَ فِي الْجَسَدِ كُفَّ عَنِ
الْخَطِيئَةِ.

لِكَيْ لَا يَعِيشَ أَيْضاً الزَّمَانَ الْبَاقِي
فِي الْجَسَدِ لِشَهَوَاتِ النَّاسِ، بَلْ
لِإِرَادَةِ اللَّهِ.

لَأَنَّ زَمَانَ الْحَيَاةِ الَّذِي مَضَى
يَكْفِينَا لِنَكُونَ قَدْ عَمَلْنَا إِرَادَةَ الْأُمَّمِ،
سَالِكِينَ فِي الدَّعَاةِ وَالشَّهَوَاتِ،
وَأِدْمَانَ الْخُمْرِ، وَالْبَطْرِ،
وَالْمُنَادِمَاتِ، وَعِبَادَةِ الْأَوْثَانِ
الْمُحَرَّمَاتِ.

الْأَمْرُ الَّذِي فِيهِ يَسْتَعْرِبُونَ أَنْكُمْ
لَسْتُمْ تَرْكُضُونَ مَعَهُمْ إِلَى فَيْضِ
هَذِهِ الْخَلَاعَةِ عَيْنِهَا، مُجَدِّفِينَ.

الَّذِينَ سَوْفَ يُعْطُونَ حِسَاباً لِلَّذِي
هُوَ عَلَى اسْتِعْدَادٍ أَنْ يَدِينَ الْأَحْيَاءَ
وَالْأَمْوَاتِ.

فَإِنَّهُ لِأَجْلِ هَذَا بَشِّرَ الْمَوْتَى أَيْضاً،
لِكَيْ يَدَانُوا حَسَبَ النَّاسِ بِالْجَسَدِ،
وَلَكِنْ لِيَحْيُوا حَسَبَ اللَّهِ بِالرُّوحِ.

وَإِنَّمَا نِهَآيَةُ كُلِّ شَيْءٍ قَدْ اقْتَرَبَتْ،
فَتَعَقَّلُوا وَاصْحُوا لِلصَّلَاةِ.

Ὡς ὅρα δὲ ἄλλωδ ἵβεν μαρε
†ἀγαπῆ ὡς ἑμῆν θεν ἄλλωδ
ἐνετενῆρον χε †ἀγαπῆ ἐὼς ἀλλωδ
ἐβωλ ἐξεν ὀρμηῶ ἵβεν.

Ὡς ἑρετενοὶ ἄλλωδ ἐδοῦν
ἐνετενῆρον ἑρετενοὶ ἵβεν ἄλλωδ.

Ποῦται ποῦται κατὰ πῆμοτ
εταῦβιτῶ ἑρετενωμῶ ἵβεν ἄλλωδ
ἄλλωδ ἐν ἄλλωδ ἵβεν ἄλλωδ
ἐνανεῶ ἵβεν πῆμοτ ἵβεν ἄλλωδ
ἵβεν.

Φηθενασῶ ἵβεν ἄλλωδ ἵβεν
ἄλλωδ: φηθενωμῶ ἵβεν ἐβωλ θεν
ὀρμηῶ ἵβεν ἄλλωδ ἵβεν ἄλλωδ
ἵβεν ἄλλωδ ἵβεν ἄλλωδ ἵβεν ἄλλωδ
ἐβωλ ἵβεν ἄλλωδ ἵβεν ἄλλωδ
ἵβεν ἄλλωδ ἵβεν ἄλλωδ ἵβεν ἄλλωδ
ἵβεν ἄλλωδ ἵβεν ἄλλωδ ἵβεν ἄλλωδ.

*ἵβεν ἄλλωδ ἵβεν ἄλλωδ
ὀρμηῶ ἵβεν ἄλλωδ:
ἵβεν ἄλλωδ ἵβεν ἄλλωδ: φη
δε ἐπὶ ἵβεν ἄλλωδ ἵβεν ἄλλωδ
ἵβεν ἄλλωδ: ἵβεν.*

And above all things
have fervent love for one
another, for “love will cover
a multitude of sins.”

Be hospitable to one
another without grumbling.

As each one has
received a gift, minister it to
one another, as good
stewards of the manifold
grace of God.

If anyone speaks, let
him speak as the oracles of
God. If anyone ministers, let
him do it as with the ability
which God supplies, that in
all things God may be
glorified through Jesus
Christ, to whom belong the
glory and the dominion
forever and ever. Amen.

*Do not love the world
nor the things, which are in
the world. The world passes
away, and its desires; but he
who does the will of God
abides forever. Amen.*

وَلَكِنْ قَبْلَ كُلِّ شَيْءٍ لَتَكُنْ مَحَبَّتُكُمْ
بَعْضُكُمْ لِبَعْضٍ شَدِيدَةً، لِأَنَّ الْمَحَبَّةَ
تَسْتُرُ كَثْرَةَ مِنَ الْخَطَايَا.

كُونُوا مُضِيفِينَ بَعْضُكُمْ بِأَلَّا
دَمْدَمَةً.

لِيَكُنْ كُلُّ وَاحِدٍ بِحَسَبِ مَا أَخَذَ
مَوْهَبَةً يَخْدُمُ بِهَا بَعْضُكُمْ بَعْضًا،
كوكلاء صالحين على نعمة الله
المتنوعة.

إِنْ كَانَ يَتَكَلَّمُ أَحَدٌ فَكَأَقْوَالِ اللَّهِ،
وَإِنْ كَانَ يَخْدُمُ أَحَدٌ فَكَأَنَّهُ مِنْ قُوَّةِ
يَمْنَحُهَا اللَّهُ، لِكَيْ يَتَمَجَّدَ اللَّهُ فِي كُلِّ
شَيْءٍ بِسُوءِ الْمَسِيحِ، الَّذِي لَهُ
الْمَجْدُ وَالسُّلْطَانُ إِلَى أَبَدِ الْأَبَدِينَ.
أَمِينَ.

*لا تحبوا العالم ولا الاشياء التي
في العالم، العالم يزول وشهوته
واما الذي يصنع ارادة الله يدوم
إلى الابد. آمين.*

The Acts
الإبركسيس

<p>Πραξις ἡ τε νενηιοτ ἡ ἀποστολος: ἐρε ποτςμοσ εφοταβ ωπι νεμαν. Αμην.</p>	<p>The Acts of our fathers the apostles, may their blessings be with us all. Amen.</p>	<p>فصل من أعمال آبائنا الرسل الأطهار المشمولين بنعمة الروح القدس، بركاتهم تكون معنا. آمين.</p>
<p>Πραξις ι: λδ - μτ</p>	<p>Acts 10 : 34 - 43</p>	<p>اعمال 10 : 34 - 43</p>
<p>Εταροτων δε ἡρωσ ἡνε Πετροσ πεχαρ γε δεν οτμεομη τνατ γε οτρεβιλο αν πε Φνοττ. Αλλα ἡερηι δεν ὤλολ νιβεν ἐτερβοτ δατερμη οτοσ ἐτερρωβ ἐτμεομη ἔωηπ ναρρα. Αφοτωρπ ἡπερασι ἡνενηωρη ἡΠισραηλ εφριωεννοττι ἡοτρηρηη ἐβολ ριτεν ἡκοτς Πιχριστοσ: φαι πε Πβοις ἡοτον νιβεν. Πρωτεν τετενωσων ἡπιασι ἐταρωπι δεν ἡλοτδεα τηρσ ἐαφερρητς ιςεν τ Σαλιεα μενενα πιωμς ἐταρωιωω ἡμοσ ἡνε Ιωαννησ. ἡκοτς Πιρεμναζαρεθ κατα φρητ ἐταρωαρωσ ἡνε Φνοττ δεν οτπνεωα εφοταβ νεμ οτχομ: φαι ἐταφι ἐερπεθνανεφ οτοσ εφταλβο ἡοτον νιβεν: ἐτα πιδιαβολοσ γεμομο ἐερηι ἐχωοτ: γε ναρε Φνοττ χη νεμασ πε. Οτοσ ἡνον तेνοι ἡμεορε ἡρωβ νιβεν ἐταραιτοσ δεν τχωρα ἡνηιοτδα</p>	<p>Then Peter opened his mouth and said: In truth I perceive that God shows no partiality. But in every nation whoever fears Him and works righteousness is accepted by Him. The word, which God sent to the children of Israel, preaching peace through Jesus Christ; He is Lord of all. That word you know, which was proclaimed throughout all Judea, and began from Galilee after the baptism, which John preached: How God anointed Jesus of Nazareth with the Holy Spirit and with power, who went about doing good and healing all who were oppressed by the devil, for God was with Him. And we are witnesses of all things, which He did both in the land of the Jews</p>	<p>فَقَالَ بُطْرُسُ: بِالْحَقِّ أَنَا أَجِدُ أَنَّ اللَّهَ لَا يَقْبَلُ الْوُجُوهَ. بَلْ فِي كُلِّ أُمَّةٍ الَّذِي يَتَّقِيهِ وَيَصْنَعُ الْبِرَّ مَقْبُولٌ عِنْدَهُ. الْكَلِمَةُ الَّتِي أُرْسِلَتْهَا إِلَيَّ بَنِي إِسْرَائِيلَ يُبَشِّرُ بِالسَّلَامِ بِيَسُوعَ الْمَسِيحِ. هَذَا هُوَ رَبُّ الْكُلِّ. أَنْتُمْ تَعْلَمُونَ الْأَمْرَ الَّذِي صَارَ فِي كُلِّ الْيَهُودِيَّةِ مُبْتَدَأً مِنَ الْجَلِيلِ بَعْدَ الْمَعْمُودِيَّةِ الَّتِي كَرَّرَ بِهَا يُوْحَنَّا. يَسُوعُ الَّذِي مِنَ النَّاصِرَةِ كَيْفَ مَسَحَهُ اللَّهُ بِالرُّوحِ الْقُدُسِ وَالْقُوَّةِ الَّتِي جَالَ يَصْنَعُ خَيْرًا وَيَشْفِي جَمِيعَ الْمُتَسَلِّطِ عَلَيْهِمْ إِبْلِيسُ لِأَنَّ اللَّهَ كَانَ مَعَهُ. وَنَحْنُ شُهُودٌ بِكُلِّ مَا فَعَلَ فِي كُورَةَ الْيَهُودِيَّةِ وَفِي أُورُشَلِيمَ. الَّذِي</p>

νευ δεν Ιεροσαλημ: φαι ἔτανθοθεβεν
οτοζ αταυεν ἔχεν οτυε.

Φαι ἃ Φνορτ τογνοσφ δεν
πιεροοτ ἔμαρωμοτ: οτοζ ατθιεν
εθρεφονοθεν ἔβωλ.

Ἰπιλαοσ τηρφ αν αλλα ἠνιμεθερετ
νηεταφερωορπ ἠσοτπορ ἠνε Φνορτ:
ἔτε ἄνον πε θα νηετανοτωμ οτοζ
ανσω νεμαφ μενεσα ἔταφτωνεν ἔβωλ
θεν νηεθωοτ.

Οτοζ αφροθεν ναν ἐλιωιω
ἔπιλαοσ: οτοζ ἔερμεθερε γε φαι πε ἔτα
Φνορτ θαυεν ἠρεφτθαπ ἔνηετοθδ
νευ νηεθωοτ.

Φαι ἔτε ἠπροφθηθσ τηροτ
ερμεθερε θαροφ εθροθβι ἔπιχω ἔβωλ
ἠτε νογνοβι ἔβωλ θιτοτφ ἔπεφραν
ἠνε οτοθ νιβεν εθναθτ ἔροφ.

*Πισαχι δε ἠτε Πβοις εφἔλαι οτοζ
εφἔλαωαι: εφἔλαωαι οτοζ εφἔταχρο:
θεν φασια ἠεκκλἠσια ἠτε Φνορτ:
ἀμην.*

and in Jerusalem, whom
they killed by hanging on a
tree.

Him God raised up on
the third day, and showed
Him openly,

not to all the people, but
to witnesses chosen before
by God, even to us who ate
and drank with Him after He
arose from the dead.

And He commanded us
to preach to the people, and
to testify that it is He who
was ordained by God to be
Judge of the living and the
dead.

To Him all the prophets
witness that, through His
name, whoever believes in
Him will receive remission
of sins.

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

أَيْضاً قَتَلُوهُ مُعَلَّقِينَ إِيَّاهُ عَلَى
خَشَبَةٍ.

هَذَا أَقَامَهُ اللَّهُ فِي الْيَوْمِ الثَّالِثِ
وَأَعْطَى أَنْ يَصِيرَ ظَاهِراً.

لَيْسَ لِجَمِيعِ الشَّعْبِ بَلْ لِشُهَدَاءِ
سَبَقَ اللَّهُ فَاثْتَخَيْهِمْ. لَنَا نَحْنُ الَّذِينَ
أَكَلْنَا وَشَرَبْنَا مَعَهُ بَعْدَ قِيَامَتِهِ مِنَ
الْأَمْوَاتِ.

وَأَوْصَانَا أَنْ نَكْرِرَ لِلشَّعْبِ وَنَشْهَدَ
بِأَنَّ هَذَا هُوَ الْمُعَيَّنُ مِنَ اللَّهِ دَيَّاناً
لِلْأَحْيَاءِ وَالْأَمْوَاتِ.

لَهُ يَشْهَدُ جَمِيعُ الْأَنْبِيَاءِ أَنَّ كُلَّ مَنْ
يُؤْمِنُ بِهِ يَنَالُ بِاسْمِهِ عُفْرَانَ
الْخَطِيَا.

*لم تنزل كلمة الرب تنمو وتعتز
وتثبت في كنيسة الله المقدسة.
أمين.*

The Liturgy Psalm

مزمور القُداس

From the Psalms of our teacher David the Prophet and
the king. May his blessings be with us. Amen.

من مزامير معلمنا داود النبي، بركته
المقدسة تكون معنا. آمين.

Ψαλμοσ τω Δαυιδ ρδ: β, γ

Psalm 105: 3 - 5

المزمور 104: 2، 3

<p>Ἐπαρεχομένου ἵνα ἐπιζητῆ ἡννηετκωῖ ἵνα Πβοις: κωῖ ἵνα Πβοις ογοε ἀμααρι: κωῖ ἵνα περσο ἵνηοῦ ριβεν: ἀριφμεῖν ἵνηεῖψφρη ἕταφαιτοῦ: νεῖμῆνι νεμ ριβαπ ἵτε ρωφ. Ἀλληλοῖα.</p>	<p>Let the hearts of those rejoice who seek The Lord. Seek The Lord and His strength; seek His face evermore. Remember His marvelous works, which He has done, His wonders, and the judgments of His mouth. Alleluia.</p>	<p>ولتفرح قلوب الذين يلتمسون الرب. اطلبوا الرب وقدرته. التمسوا وجهه في كل حين. اذكروا عجائبه التي صنعها. آياته واحكام فيه. هلليويا.</p>
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The Liturgy Gospel
إنجيل القديس

Blessed is He who comes in the Name of the Lord, our Lord, God, Savior, and King of us all, Jesus Christ the Son of the Living God, to Whom be glory forever. Amen.

مبارك الآتي باسم الرب. ربنا وإلهنا ومخلصنا يسوع المسيح ابن الله الحي. الذي له المجد الدائم إلى الأبد أمين.

<p>Οἱ ἀναστρωσις ἐβωλ θεν περσσελιον εθοραβ κατὰ Μαρκον ασιοῦ.</p>	<p>A chapter according to Saint Mark, may his blessings be with us. Amen.</p>	<p>فصل من إنجيل معلمنا مرقس البشير. بركاته علينا أمين.</p>
<p>Μαρκον ιϛ': θ - κ</p>	<p>Mark 16: 9 - 20</p>	<p>مرقس 16 : 9 - 20</p>
<p>Ἐταφτωνφ δε ἵψωρπ ἕπιεβοοῦ ἵροῖτ ἵτε ριβαβατον ασφονοεφ ἵψωρπ ἐΜαρια ἕΜαδαλινη θεῖταφ εἰ πῖαφφ (ζ) ἵδευων ἐβωλ εἰωτς. Θηῖτεμματα ασφενας ασφος ἵνηῖναψωπι νεμαφ εφερρηβι ογοε εφρῖα. Πθωοῦ δε ἕταφωτεμ εε φονθ ογοε εε ασφναῦ ἐροφ: ραῖοι ἵαθναεῖ πε.</p>	<p>Now when He rose early on the first day of the week, He appeared first to Mary Magdalene, out of whom He had cast seven demons. She went and told those who had been with Him, as they mourned and wept. And when they heard that He was alive and had been seen by her, they did not believe.</p>	<p>وَبَعْدَمَا قَامَ بَاكراً فِي أَوَّلِ الْأَسْبُوعِ ظَهَرَ أَوَّلًا لِمَرْيَمَ الْمَجْدَلِيَّةِ الَّتِي كَانَتْ قَدْ أَخْرَجَ مِنْهَا سَبْعَةَ شَيَاطِينٍ. فَذَهَبَتْ هَذِهِ وَأَخْبَرَتِ الَّذِينَ كَانُوا مَعَهُ وَهُمْ يَبْكُونَ وَيَبْكُونَ. فَلَمَّا سَمِعَ أَوْلَادُكَ أَنَّهُ حَيٌّ وَقَدْ نَظَرْتَهُ لَمْ يُصَدِّقُوا.</p>

Κενενσα ναι δε ον ναρε σνατ (β)
ἐβολ ἡδῆτοτ ετμοϋι βιοτμοιτ
αφονονεϋ ἔρωτ δεν κεμορφη δεν
τκοι.

Οτοθ ναι κεχωσνηνι ἔταϋγενωτ:
ατχοθ ἡνικωσπ οτοθ ναι ον
ὑποτναετ ἔρωτ.

Ἐπιδε δε ερωτεβ ἡξε πιμητ-
οται (α) ὑμαθηθις αφονονεϋ ἔρωτ
οτοθ αφτϋωϋ ἡτοτμεταθναετ νεμ
τοτμετναϋτθητ οτοθ ξε ὑποτναετ
ἐνηετατνατ ἔροϋ ἔταϋτωνεϋ.

Οτοθ αφχοθ νωτ ξε μαϋγενωτεν
ἐπικομοθ οτοθ δεν εωβ ηιβεν βιωϋ
ὑπιερασσελιον ὑπιςωντ τηρϋ.

Φηετατναετ οτοθ ἔταϋβιωμς
εϋενοθεμ φη δε ἔταϋεραθναετ
σενατθαπ ἔροϋ.

Ἡαι μηινη δε ετμοϋι ἡσα
νηεθναετ δεν παραν: ετεβι
εανδεμων ἐβολ ετεσασι δεν εανασπι
ἡλας.

Οτοθ εανεοϋ ετεϋιτοτ ἡδρηι
ἐνοτχιζ καν ατϋανοτωμ ἡνοτενχα
ἐφμοτ ἡνεϋερεβλαπτιν ὑμωτ οτοθ
ετεχω ἡνοτχιζ ἔχεν εανοττον ετϋωμη
οτοθ ετεοτχα.

After that, He appeared
in another form to two of
them as they walked and
went into the country.

And they went and told
it to the rest, but they did
not believe them either.

Later He appeared to the
eleven as they sat at the
table; and He rebuked their
unbelief and hardness of
heart, because they did not
believe those who had seen
Him after He had risen.

And He said to them,
"Go into all the world and
preach the gospel to every
creature.

He who believes and is
baptized will be saved; but
he who does not believe
will be condemned.

And these signs will
follow those who believe: In
My name they will cast out
demons; they will speak
with new tongues;

they will take up
serpents; and if they drink
anything deadly, it will by
no means hurt them; they
will lay hands on the sick,
and they will recover.

وَبَعْدَ ذَلِكَ ظَهَرَ بِهِيَّةَ أُخْرَى لِاثْنَيْنِ
مِنْهُمْ وَهَمَّا يَمْشِيَانِ مُنْطَلِقَيْنِ إِلَى
الْبَرِّيَّةِ.

وَذَهَبَ هَذَانِ وَأَخْبَرَا الْبَاقِيْنَ فَلَمْ
يُصَدِّقُوا وَلَا هَدَيْنِ.

أَخِيرًا ظَهَرَ لِلْأَحَدَ عَشَرَ وَهُمْ
مُتَّكِنُونَ وَوَبَّحَ عَدَمَ إِيمَانِهِمْ
وَقَسَاوَةَ قُلُوبِهِمْ لِأَنَّهُمْ لَمْ يُصَدِّقُوا
الَّذِينَ نَظَرُوهُ قَدْ قَامَ.

وَقَالَ لَهُمْ: إِذْهَبُوا إِلَى الْعَالَمِ أَجْمَعِ
وَأَكْرِزُوا بِالْإِنْجِيلِ لِلْخَلْقَةِ كُلِّهَا.

مَنْ آمَنَ وَعَاثَمَدَ خَلَصَ وَمَنْ لَمْ
يُؤْمِنْ يَدْنُ.

وَهَذِهِ الْآيَاتُ تَتَّبَعُ الْمُؤْمِنِينَ:
يُخْرِجُونَ الشَّيَاطِينَ بِاسْمِي
وَيَتَكَلَّمُونَ بِأَلْسِنَةٍ جَدِيدَةٍ.

يَحْمِلُونَ حَيَّاتٍ وَإِنْ شَرِبُوا شَيْئًا
مُمِيتًا لَا يَضُرُّهُمْ وَيَضَعُونَ أَيْدِيَهُمْ
عَلَى الْمَرْضَى فَيَبْرَأُونَ.

Πῶς οὖν Ἰησοῦς μενεσα
ἠρεψασι νεμωοῦ ἀπολγῆ ἐπὶ ὧσι ἐτφε
οὔτος ἀφρευσι σαοῦ ἰνα μὲ φνοῦτ.

Ἦν δὲ ἐτατὶ ἐβολὰ νὰ τζιωῦ δὲν
μαὶ νίβεν οὔτος νὰρε Πῶς ἐρρωβ
νεμωοῦ πε οὔτος ἐγταχρο μὲ πιασι ἵτε
νιμηνι ἐμοῦ ἵνωοῦ γὰ ἐνεζ ἵτε νι
ἐνεζ ἵτε νι ἐνεζ τηροῦ. Ἀμην.

*Πῶοῦ φα Πεννοῦτ πε γὰ ἐνεζ
ἵτε νι ἐνεζ. Ἀμην.*

So then, after the Lord
Jesus had spoken to them,
He was received up into
heaven, and sat down at the
right hand of God.

And they went out and
preached everywhere, the
Lord working with them
and confirming the word
through the accompanying
signs forever. Amen.

Glory be to God forever.

ثُمَّ إِنَّ الرَّبَّ بَعْدَمَا كَلَّمَهُمْ اِرْتَفَعَ
إِلَى السَّمَاءِ وَجَلَسَ عَنْ يَمِينِ اللَّهِ.

وَأَمَّا هُمْ فَخَرَجُوا وَكَرَرُوا فِي كُلِّ
مَكَانٍ وَالرَّبُّ يَعْمَلُ مَعَهُمْ وَيُثَبِّتُ
الْكَلِمَةَ بِالآيَاتِ التَّابِعَةِ إِلَى الْأَبَدِ.
أَمِينَ.

والمجد لله دائماً.

Third Day of the First Week of the Joyous Fifty Days (Wednesday)
 اليوم الثالث من الأسبوع الأول من الخماسين المقدسة (يوم الأربعاء)

Vespers Psalm
 مزمور العشيّة

From the Psalms of our teacher David the Prophet and the king. May his blessings be with us. Amen.

من مزامير معلمنا داود النبي، بركته المقدسة تكون معنا. آمين.

Ψαλμος τω Δαυιδ κθ: ε, ϛ, ζ	Psalm 30: 5 - 7	المزمور 29: 5، 6، 7
Ρογη εγερωπι ηνε οτριμι οροε ωρωπι ηνοθεληλ: ανοκ αιχοε εεν παρενοτη γε ηνακιμ ωα ενεε: Πβοικ εεν πεκοτωω ακτ ηνοτχομ ηπασαι: ακφωνε ηπεκεεο εαβοε ημοι: αιωωπι ειωτερωωρ. Αλληλοια.	Weeping may endure for a night, but joy comes in the morning. Now in my prosperity I said, "I shall never be moved". Lord, by Your favor, You have made my mountain stand strong; You hid Your face, and I was troubled. Alleluia.	في العشاء يحل البكاء، وفي الصباح السرور. أنا قلت في نعيمي لا أتزعزع إلى الدهر. يا رب بمسرتك أعطيت جمالي قوة. صرفت وجهك عني، فصرت قلقاً. هلليويا.

Vespers Gospel
 إنجيل العشيّة

Blessed is He who comes in the Name of the Lord, our Lord, God, Savior, and King of us all, Jesus Christ the Son of the Living God, to Whom be glory forever. Amen.

مبارك الآتي باسم الرب. ربنا وإلهنا ومخلصنا يسوع المسيح ابن الله الحي. الذي له المجد الدائم إلى الأبد آمين.

ΟΥΑΝΑΣΝΩCIC ΕΒΟΛ ΕΕΝ ΠΙΕΡΑΣΤΕΛΙΟΝ ΕΘΟΥΑΒ ΚΑΤΑ ΥΑΤΘΕΟΝ ΑΣΙΟΥ.	A chapter according to Saint Matthew, may his blessings be with us. Amen.	فصل من إنجيل معلمنا متي البشير. بركاته علينا آمين.
ΥΑΤΘΕΟΝ Θ: ΙΕ - ΙΖ	Matthew 9: 15 - 17	متي 9: 15 - 17
Οτοε πεχε Ιησουε νωοτ: γε μη οτοη ωζομ ηνιωηρι ητε πιπατωελετ εερηηβι: εοε εφνεμωοτ ηνε πιπατωελετ: εενηοτ δε ηνε εανεεοοτ	And Jesus said to them, "Can the friends of the bridegroom mourn as long as the bridegroom is with them? But the days will come when the bridegroom	فَقَالَ لَهُمْ يَسُوعُ: «هَلْ يَسْتَطِيعُ بَنُو الْعَرِيسِ أَنْ يَبْكُوا مَا دَامَ الْعَرِيسُ مَعَهُمْ؟ وَلَكِنْ سَتَأْتِي أَيَّامٌ حِينَ يَرْفَعُ الْعَرِيسُ عَنْهُمْ فَحِينَئِذٍ يَصُومُونَ.»

ἐϋωπ ἀνψανῶλι ἠπιπατῳελετ ἔβολ
 χαρωου: τοτε ἐνἔερνηστενιν.

Ἐπαρε ἔλι ελ οἴτωις ἠβερι:
 ἠτεψριτς ἐοἴφελχι ἠἔβος ἠἄπας:
 ψαῶλι ταρ ἠπεσμοσ ἐβोलχι πιἔβος:
 οἴτοσ ψαρε οἴφωδ ψωπι ἠἔοἴο.

Οἴδε ἠπατχι ηριπ ἠβερι ἔασκος
 ἠἄπας: ἠμμοη ψαρε ηιασκος φωδ οἴτοσ
 ψαρε πιηριπ φων ἔβολ: οἴτοσ ψρε
 ηιασκος τακο: ἀλλα ψατχι ηριπ ἠβερι
 ἔασκος ἠβερι οἴτοσ ψατχι ἠηηνοἴἔρημοἴ.

*Πῶου φα Πεννοἴ πε ψα ἔνεσ
 ἠτε ηι ἔνεσ: ἠμμη.*

will be taken away from them, and then they will fast.”

No one puts a piece of unshrunk cloth on an old garment; for the patch pulls away from the garment, and the tear is made worse.

Nor do they put new wine into old wineskins, or else the wineskins break, the wine is spilled, and the wineskins are ruined. But they put new wine into new wineskins, and both are preserved.”

Glory be to God forever.

لَيْسَ أَحَدٌ يَجْعَلُ رُقْعَةً مِنْ قِطْعَةٍ جَدِيدَةٍ عَلَى ثَوْبٍ عَتِيقٍ لَأَنَّ الْمِلَّةَ يَأْخُذُ مِنَ الثَّوْبِ فَيُصِيرُ الْخَرْقَ أَرْدَأَ.

وَلَا يَجْعَلُونَ خَمْرًا جَدِيدَةً فِي زِقَاقِ عَتِيقَةٍ لِنَلَّا تَنْشَقَّ الزَّقَاقُ فَالْخَمْرُ تَنْصَبُ وَالزَّقَاقُ تَتَلَفُّ. بَلْ يَجْعَلُونَ خَمْرًا جَدِيدَةً فِي زِقَاقِ جَدِيدَةٍ فَتُحْفَظُ جَمِيعًا.»

والمجد لله دائماً.

Matins Psalm

مزمو ر باكر

From the Psalms of our teacher David the Prophet and the king. May his blessings be with us. Amen.

من مزامير معلمنا داود النبي، بركته المقدسة تكون معنا. آمين.

Ψαλμοσ τω Δαυιδ ρλ: κε, κϛ

Psalm 105: 43, 45

المزمور 104: 25, 26

Οἴτοσ αἳἠνι ἠπεψλαοσ ἔβολ δἔη
 οἴθεληλ: ηευ ηεψωτπ δἔη οἴοἴημοἴ:
 ελοπωσ ἠτοἴἄρεε ἔνεψμἔομη: οἴτοσ
 ἠτοἴκωἴ ἠσα ηεψημοσ. Ἀλληλοἴἄ.

He brought out His people with joy, His chosen ones with gladness, that they might observe His statutes and keep His laws. Alleluia.

وأخرج شعبه بالابتهاج ومختاربه بالفرح. لكي يحفظوا حقوقه ويلتمسوا ناموسه. هليلويا.

Matins Gospel

إنجيل باكر

Blessed is He who comes in the Name of the Lord, our Lord, God, Savior, and King of us all, Jesus Christ the Son of the Living God, to Whom be glory forever. Amen.

مبارك الآتي باسم الرب. ربنا وإلهنا ومخلصنا يسوع المسيح ابن الله الحي. الذي له المجد الدائم إلى الأبد آمين.

<p>Οὐὰναστωσις ἐβολὴ δὲν πλεῖστος ἐλιον εἶοταβ κατὰ Ἰωάννην ἀσίου.</p>	<p>A chapter according to Saint John, may his blessings be with us. Amen.</p>	<p>فصل من إنجيل معلمنا يوحنا البعشير. بركاته علينا آمين.</p>
<p>Ἰωάννην ἀ: θ - ἰΔ</p>	<p>John 1: 9-14</p>	<p>يوحنا 1: 9 - 14</p>
<p>Ἡ ἀφωπὸν ἦχε πιοῦωινι ἠταφῶμι φῆτεροῦωινι ἐρωμι νιβεν εἶοηνοῦ ἐπικοςμος.</p> <p>Ἡ ἀφῶχι δὲν πικοςμος πε οῦοῦ πικοςμος ἀφωπι ἐβολὴ εἰτοτεῖ οῦοῦ ἔπε πικοςμος σοῦωιη.</p> <p>Δεῖ εἰα ἠῆτενοῦεῖ οῦοῦ ἠῆτενοῦεῖ ἔποῦωοπεῖ ἐρωῦ.</p> <p>Ἡ δὲ ἐταῦωοπεῖ ἐρωῦ ἀφῶ εῖρωῖωι ἠωῦ ἔερ ῶηρι ἠνοῦεῖ ἠῆεῖοαεῖ ἐπεῖραη.</p> <p>Ἡ ἠῆτε ἐβολὴ δὲν οὔενοῦ ἀη ἠε οὔε ἐβολὴ δὲν φῶῦωῖ ἠεαρεῖ ἀη ἠε οὔε ἐβολὴ δὲν φῶῦωῖ ἠρωῖ ἀη ἠε ἀλλὰ ἐταῦωωσοῦ ἐβολὴ δὲν φῶῖοῦεῖ.</p> <p>Οῦοῦ Πισαχὶ ἀφῆροῦεαρεῖ οῦοῦ ἀφωπι ἠῆρη ἠῆητεη οῦοῦ ἀηηαῖ ἐπεῖωῶν ἠφῆρηῖ ἠῖωῶν ἠοῦῶηρη ἠῖωωατεῖ ἠτοτεῖ ἠπεῖωωεῖ εῖωεε ἠῆωοτ ἠεω οῦωεωηη.</p> <p><i>Πῶοῦ φα Πεννοῦεῖ πε ῶα ἐῖεε ἠτε ἠη ἐῖεε: ἀηηη.</i></p>	<p>That was the true Light which gives light to every man coming into the world.</p> <p>He was in the world, and the world was made through Him, and the world did not know Him.</p> <p>He came to His own, and His own did not receive Him.</p> <p>But as many as received Him, to them He gave the right to become children of God, to those who believe in His name: who were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God</p> <p>And the Word became flesh and dwelt among us, and we beheld His glory, the glory as of the only begotten of the Father, full of grace and truth.</p> <p><i>Glory be to God forever.</i></p>	<p>كَانَ النُّورُ الْحَقِيقِيُّ الَّذِي يُنِيرُ كُلَّ إِنْسَانٍ آتِيًا إِلَى الْعَالَمِ.</p> <p>كَانَ فِي الْعَالَمِ وَكَوْنَ الْعَالَمُ بِهِ وَلَمْ يَعْرِفْهُ الْعَالَمُ.</p> <p>إِلَى خَاصَّتِهِ جَاءَ وَخَاصَّتُهُ لَمْ تَقْبَلْهُ.</p> <p>وَأَمَّا كُلُّ الَّذِينَ قَبِلُوهُ فَأَعْطَاهُمْ سُلْطَانًا أَنْ يَصِيرُوا أَوْلَادَ اللَّهِ أَيِ الْمُؤْمِنُونَ بِاسْمِهِ.</p> <p>الَّذِينَ وُلِدُوا لَيْسَ مِنْ دَمٍ وَلَا مِنْ مَشِيئَةِ جَسَدٍ وَلَا مِنْ مَشِيئَةِ رَجُلٍ بَلْ مِنْ اللَّهِ.</p> <p>وَالْكَلِمَةُ صَارَ جَسَدًا وَحَلَّ بَيْنَنَا وَرَأَيْنَا مَجْدَهُ مَجْدًا كَمَا لَوْحِيدٍ مِنَ الْأَبِ مَمْلُوءًا نِعْمَةً وَحَقًّا.</p> <p><i>والمجد لله دائماً.</i></p>

Liturgy Readings
قراءات القديس

The Pauline Epistle
رسالة بولس الرسول

Παῦλος φῶκ ἁπενβοικ Ἰησοῦς
Πιχρίτος: πἰποστολος εἰθαθεμ:
φῆεταρωαυε ἐπιζιωενοορι ἠτε
Φνοοτ.

Paul, the servant of our Lord Jesus Christ, called to be an apostle, appointed to the Gospel of God. A chapter from the first epistle of our teacher St. Paul to the Corinthians. May his blessing be upon us. Amen.

فصل من رسالة معلمنا بولس
الرسول الأولي إلى أهل
كورنثوس، بركته علينا آمين.

ἁ Κορινθῖος ιε: η̄ - η̄η

1 Corinthians 15: 50-58

1 كورنثوس 15 : 50 - 58

Φαι δε τρω ἁμοο νἄσνηοτ ρε
σαρξ ει ἰνοο εναερκληρονομιν ἄν
ἠτμετοορο ἠτε Φνοοτ οτδε ἠτακο
εναερκληρονομιν ἄν ἠτμεταττακο.

Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; nor does corruption inherit incorruption.

فَأَقُولُ هَذَا أَيُّهَا الْإِخْوَةُ: إِنَّ لَحْمًا
وَدَمًا لَا يَقْدِرَان أَنْ يَرِثَا مَلَكُوتَ اللَّهِ
وَلَا يَرِثُ الْفَسَادُ عَدَمَ الْفَسَادِ.

Ξηπε οτωρστηριον πε τρω
ἁμοο νωτεν τεναενοκοτ μεν τηροο
ἄν εναωοβτεν δε τηροο.

Behold, I tell you a mystery: We shall not all sleep, but we shall all be changed--

هُوَذَا سِرٌّ أَقُولُهُ لَكُمْ: لَا نَرْقُدُ كُلُّنَا
وَلَكِنَّا كُلُّنَا نَتَّعَيَّرُ.

ηεν οτωοοοτ δεν οτρικι ἁβαλ
δεν τδἄε ἠσαλπιστοο εεμοοτ ταρ
ἠξε τσαλπιστ οοοο ηιρεομωοοτ
εετωοοοοτ εοι ἠαττακο οοοο ἄνοο
εων εναωοβτεν.

in a moment, in the twinkling of an eye, at the last trumpet. For the trumpet will sound, and the dead will be raised incorruptible, and we shall be changed.

فِي لَحْظَةٍ فِي طَرْفَةِ عَيْنٍ عِنْدَ
الْبُوقِ الْأَخِيرِ. فَإِنَّهُ سَيَبُوقُ فَيَقَامُ
الْأَمْوَاتُ عَدِيمِي فَسَادٍ وَنَحْنُ
نَتَّعَيَّرُ.

Ξωτ ταρ ἠτε φαι εθνατακο
ἠτετρωιωτε ἠτμεταττακο οοοο φαι
εθναμοοτ ἠτετρωιωτε ἠτμεταθμοοτ.

For this corruptible must put on incorruption, and this mortal must put on immortality.

لَآنَ هَذَا الْفَاسِدُ لَا يَدَّ أَنْ يَلْبَسَ عَدَمَ
فَسَادٍ وَهَذَا الْمَائِتُ يَلْبَسُ عَدَمَ
مَوْتٍ.

Ξοταν δε ἄρεωἄν φαι εθναμοοτ
τρωιωτε ἠτμεταθμοοτ τοτε εετωοπι

So when this corruptible has put on incorruption, and this mortal has put on

وَمَتَّى لَبَسَ هَذَا الْفَاسِدُ عَدَمَ فَسَادٍ
وَلَبَسَ هَذَا الْمَائِتُ عَدَمَ مَوْتٍ

ἠξε πιαζι ετςδνοῦτ ξε αρωικ
 ἠφμου εῦδρο.

Ασων πεκδρο αμεν† ασων
 τεκσορι φμου.

Ἰσορι γαρ ἠφμου φνοβι πε τχομ
 δε ἠφνοβι φνομος πε.

Πεμοτ δε ἠφνοῦ† ὡηπ φαι ετ†
 ἠπδρο ναν εβολ ζιτεν Πενβοις
 Ἰησοῦς Πιχριστος.

Ὡστε νασνηοῦ ἠμενρα† ὡωπι
 ερετενταχροῦτ ερετενοι ἠατικμ
 ερετενοι ἠροῦδθεν πιζωβ ἠτε Πβοις
 ἠχοῦ νιβεν ερετενεμι ξε πετενδισι
 εῦωοιτ ανθεν Πβοις.

*Πεμοτ γαρ νευωτεν νευ
 τηρηνη ερσοπ: ξε αμην εσεῦωπι.*

immortality, then shall be brought to pass the saying that is written: “Death is swallowed up in victory.”

“O Death, where is your sting? O Hades, where is your victory?”

The sting of death is sin, and the strength of sin is the law.

But thanks be to God, who gives us the victory through our Lord Jesus Christ.

Therefore, my beloved brethren, be steadfast, immovable, always abounding in the work of the Lord, knowing that your labor is not in vain in the Lord.

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

فَحِينَدِ تَصِيرُ الْكَلِمَةُ الْمَكْتُوبَةُ:
 ابْتَلَعَ الْمَوْتُ إِلَى غَلْبَةٍ.

أَيْنَ شَوْكَتُكَ يَا مَوْتُ؟ أَيْنَ غَلْبَتِكَ
 يَا هَادِيَةَ؟

أَمَّا شَوْكَةُ الْمَوْتِ فَهِيَ الْخَطِيئَةُ
 وَقُوَّةُ الْخَطِيئَةِ هِيَ النَّامُوسُ.

وَلَكِنْ شُكْرًا لِلَّهِ الَّذِي يُعْطِينَا الْغَلْبَةَ
 بِرَبِّنَا يَسُوعَ الْمَسِيحِ.

إِذَا يَا إِخْوَتِي الْأَحِبَّاءَ كُونُوا
 رَاسِخِينَ غَيْرَ مُتَرَعِّزِينَ مُكْثَرِينَ
 فِي عَمَلِ الرَّبِّ كُلِّ جِينِ عَالَمِينَ أَنْ
 تَعْبَكُمْ لَيْسَ بَاطِلًا فِي الرَّبِّ.

*نعمة الله الأب تكون مع جميعكم.
 آمين.*

The Catholic Epistle الكاثوليكون

Καθολικον εβολθεν πε πιροῦτ
 ἠεπιστολη ἠτε πενωτ Πετρος.
 Αμην. Ναμενρα†.

ἁ Πετρος ἁ: ἱ - κα

Εθε φαι νοζεμ γαρ ακω† ἠξε
 ἠπροφητης: οτοζ ακδοτδετ
 ἠεταερεπροφητενιν δα πεμοτ

The Catholic epistle of the first epistle of our father St. Peter. May his blessings be with us all. Amen. My beloved.

1 Peter 1: 10 - 21

Of this salvation, the prophets have inquired and searched carefully, who prophesied of the grace that would come to you,

الكاثوليكون من رسالة معلمنا
 بطرس الأولي بركته علينا. آمين.
 يا احبائي

1 بطرس 1: 10 - 21

الْخَلَّاصَ الَّذِي فَتَشَّ وَبَحَثَ عَنْهُ
 أَنْبِيَاءُ، الَّذِينَ تَنَبَّأُوا عَنِ النِّعْمَةِ
 الَّتِي لِأَجْلِكُمْ.

ἐταρῶπι θεν ἠνοῦ.

Ἐνδοτδετ ἵσα πιχοῦ ἕτε
πιπνευμα ἵτε Πιχριστος σαζι ἵδητοῦ
ἐατερῶορπ ἵερμεορε θα νιμκατθ ἵτε
Πιχριστος νεμ νιῶοῦ εθνηοῦ μενεσα
ναι.

Πηἕταρῶορπ νωοῦ ἐβολα γε ναῖρι
ἕμοοο νωοῦ αν: ναῖερΔιακονιη Δε
ἕμωοῦ νωοῦ: ναι ἵνοῦ
ἐταρταμωοῦ ἐρωοῦ ἐβολα ζιτοτοῦ
ἵνηἕταρζιωενοοῦ νωοῦ θεν
οῦπινευμα εφοταβ ἐτατοορπ ἐβολα
θεν ἵφε: νηἕτε οῦοη θαἵαζτελοο
ερεπιθωμιν ἐναῦ ἐρωοῦ.

Ἐθε φαι ἐαρετενδεκ ἠνοῦ ἕεεν
νιἵπι ἵτε πετενηητ: ἐρετενηης θεν
πιχωκ ἐβολα: ἀριζελπις ἐπιζμοο
ἐτοηναἕνϵ νωοῦ: θεν πιῶορπ ἐβολα
ἵτε Ιησοῦς Πιχριστος.

Ἐφρηἵ ἵθανωηρι ἵτε ἵπωοῦ:
ἐρετενοι ἵψφηρ ἵμοοτ αν ἵῶρη θεν
νιἕπιθωμια ἵτε ῶορπ: νηἕταρετενἵρι
ἕμωοῦ θεν οῦμετατέμ.

Ἀλλα ἕφρηἵ ἕφηἕταρφαθεμ
ἠνοῦ εοῦαζιοο πε: ῶοπι Δε ζωοῦ
ἐρετενοταβ θεν ἵζιημωοη νιβεν.

searching what, or what manner of time, the Spirit of Christ who was in them was indicating when He testified beforehand the sufferings of Christ and the glories that would follow.

To them it was revealed that, not to themselves, but to us they were ministering the things, which now have been reported to you through those who have preached the gospel to you by the Holy Spirit sent from heaven – things, which angels desire to look into.

Therefore, gird up the loins of your mind, be sober, and rest your hope fully upon the grace that is to be brought to you at the revelation of Jesus Christ;

as obedient children, not conforming yourselves to the former lusts, as in your ignorance;

but as He who called you is holy, you also be holy in all your conduct,

بَاحْتِثِينَ أَيَّ وَاَقْتِ أَوْ مَا الْوَاَقْتِ الَّذِي كَانَ يَدُلُّ عَلَيْهِ رُوحُ الْمَسِيحِ الَّذِي فِيهِمْ، إِذْ سَبَقَ فَشْهَدَ بِالْآلَامِ الَّتِي لِلْمَسِيحِ وَالْأَمْجَادِ الَّتِي بَعْدَهَا.

الَّذِينَ أَعْلَنَ لَهُمْ أَنَّهُمْ لَيْسَ لِأَنْفُسِهِمْ، بَلْ لَنَا كَانُوا يَخْدِمُونَ بِهَذِهِ الْأُمُورِ الَّتِي أَخْبَرْتُمْ بِهَا أَنْتُمْ الْآنَ بِوَأَسْطَةِ الَّذِينَ بَشَّرَوْكُمْ فِي الرُّوحِ الْقُدُسِ الْمُرْسَلِ مِنَ السَّمَاءِ. الَّتِي تَشْتَهِي الْمَلَائِكَةُ أَنْ تَطَّلِعَ عَلَيْهَا.

لِذَلِكَ مَنْطِقُوا أَحْقَاءَ ذَهْنِكُمْ صَاحِبِينَ، فَالْقُوا رَجَاءَكُمْ بِالتَّمَامِ عَلَى النِّعْمَةِ الَّتِي يُؤْتِي بِهَا إِلَيْكُمْ عِنْدَ اسْتِعْلَانِ يَسُوعَ الْمَسِيحِ.

كَأَوْلَادِ الطَّاعَةِ لَا تُشَاكِلُوا شَهْوَاتِكُمْ السَّابِقَةَ فِي جِهَاتِكُمْ.

بَلْ نَظِيرَ الْقُدُوسِ الَّذِي دَعَاكُمْ، كُونُوا أَنْتُمْ أَيْضاً قِدِّيسِينَ فِي كُلِّ سِيرَةٍ.

Χε ονηι γαρ ἄσῃνοῦτ γε ὡπι
ἐρετενογав: γε ἄνοκ ζω Ἰφογав.

Οτοθ ιςζε φηθηνα†ζαπ δεν
οῦμετατζοῦῡτ ἐρο ἐπιοῖται πιοῖται
κατα νεϋβηνοῖ: ἀρετενναμοῦ† ἐροϋ
ζε πενωτ: πιχοῦ ἵτε τενημετρεμ
ἵζωιλι μοῡι ἵδῃτηϋ δεν οῡζο†.

Ερετενεμι γε ἕταρσετ θηνοῦ αν
δεν οῡνοῦβ ιε οῡζατ ηθεθηνατακο
ἐβολ ζα πετενζινομοῡι εῡῡοῡῡοῡ
ἐταρτηϋ ἵτενηθηνοῦ ἵζε νετενιο†.

Αλλα ἕταρσετ θηνοῦ ἐβολ ζιτεν
οῡῃνοϋ εῡταιηοῡ†: ἡφρη† ἵοῡζιηβ
ἵαταβηι οῡοθ ἵατῶλεβ Πιχριστοσ.

Εταρεῡορπ μεν ἵσοῡωηϋ ιςζεν
ῡκαταβολη ἡπικοσμοσ: ἐαφοῡωηθ δε
ἐβολ ἐπῃδε ἵτε νιχοῡ εῡβε θηνοῡ.

Πηθηναζ† ἐφνοῡ† ἐβολ ζιτοτϋ
ἡφῃεταϋτοῡηνοϋ ἐβολ δεν
ηηεθμοῡοῡτ οῡοθ αϋ†ῡοῡ ηαϋ: ζωστε
πετενηαζ† ηεμ τετενηελπις
ἵτοῡῡωπι δεν φνοῡ†.

*Πασῃνοῡ ἡπερμενρε πικοσμοσ
οῡδε ηηεῡοπ δεν πικοσμοσ:
πικοσμοσ ηασιηι ηεμ τεϋεπιθημια: φη
δε εῡτιρι ἡφοῡωῡ ἡφνοῡ† ῡηαῡωπι
ῡα ἐηεθ: ἡμην.*

because it is written,
“Be holy, for I am holy.”

And if you call on the
Father, who without
partiality judges according
to each one’s work, conduct
yourselves throughout the
time of your stay here in
fear;

knowing that you were
not redeemed with
corruptible things, like
silver or gold, from your
aimless conduct received by
tradition from your fathers,

but with the precious
blood of Christ, as of a lamb
without blemish and
without spot.

He indeed was
foreordained before the
foundation of the world, but
was manifest in these last
times for you;

who through Him
believe in God, who raised
Him from the dead and gave
Him glory, so that your faith
and hope are in God.

*Do not love the world
nor the things, which are in
the world. The world passes
away, and its desires; but he
who does the will of God
abides forever. Amen.*

لَا تَهْ مَكْتُوبٌ: كُونُوا قَدِيسِينَ لِأَنِّي
أَنَا قُدُوسٌ.

وَإِنْ كُنْتُمْ تَدْعُونَ أَبَا الَّذِي يَحْكُمُ
بَعْدَ مَحَابَةِ حَسَبِ عَمَلِ كُلِّ وَاحِدٍ،
فَسِيرُوا زَمَانَ غُرْبَتِكُمْ بِخَوْفٍ.

عَالَمِينَ أَنْكُمْ افْتَدَيْتُمْ لَا بِأَشْيَاءَ
تَفْنِي، بِفِضَّةٍ أَوْ ذَهَبٍ، مِنْ سِيرَتِكُمْ
الْبَاطِلَةِ الَّتِي تَقَلَّدْتُمُوهَا مِنَ الْآبَاءِ.

بَلْ بِدَمِ كَرِيمٍ، كَمَا مِنْ حَمَلٍ بِلَا
عَيْبٍ وَلَا دَنْسٍ، دَمِ الْمَسِيحِ.

مَعْرُوفًا سَابِقًا قَبْلَ تَأْسِيسِ الْعَالَمِ
وَلَكِنْ قَدْ أَظْهَرَ فِي الْأَزْمَةِ الْأَخِيرَةِ
مِنْ أَجْلِكُمْ.

أَنْتُمْ الَّذِينَ بِهِ تُؤْمِنُونَ بِاللَّهِ الَّذِي
أَقَامَهُ مِنَ الْأَمْوَاتِ وَأَعْطَاهُ مَجْدًا،
حَتَّى إِنَّ إِيْمَانَكُمْ وَرَجَاءَكُمْ هُمَا فِي
اللَّهِ.

*لا تحبوا العالم ولا الاشياء التي
في العالم، العالم يزول وشهوته
واما الذي يصنع ارادة الله يدوم
إلى الأبد. أمين.*

The Acts
الإبركسيس

<p>Πραξις ἴτε νενοιϑ ἡ ἀποστολοσ: ἐρε ποτῆμοτ εθοταβ ψωπι νεμαν. Αμην.</p>	<p>The Acts of our fathers the apostles, may their blessings be with us all. Amen.</p>	<p>فصل من أعمال آبائنا الرسل الأظهار المشمولين بنعمة الروح القدس، بركتهم تكون معنا. آمين.</p>
<p>Πραξις Δ: α - ις</p>	<p>Acts 4: 1 - 13</p>	<p>أعمال 4: 1 - 13</p>
<p>Ετσαχι δε νεμ πιλαοσ αττωοτηοτ ἐβρηι ἐχωοτ ἡξε νιοτηβ νεμ νισατβσοτς ἡτε περφει νεμ νισαδδοτκεοσ.</p>	<p>Now as they spoke to the people, the priests, the captain of the temple, and the Sadducees came upon them,</p>	<p>وَبَيْنَمَا هُمَا يَخَاطَبَانِ الشَّعْبَ، أَقْبَلَ عَلَيْهِمَا الْكَهَنَةُ وَقَائِدُ جُنْدِ الْهَيْكَلِ وَالصَّدُوقِيُّونَ.</p>
<p>Ετϑ ἐδοτην ἐβρατ γε νατ ϑῆβω ἡπιλαοσ πε οτοσ νατβιωψυ δεν Ιησοτς ἡτἄναστασις ϑεβολ δεν νηεθωοττ.</p>	<p>being greatly disturbed that they taught the people and preached in Jesus the resurrection from the dead.</p>	<p>مُتَضَجِّرِينَ مِنْ تَعْلِيمِهِمَا الشَّعْبَ وَنَذَائِهِمَا فِي يَسُوعَ بِالْقِيَامَةِ مِنَ الْأَمْوَاتِ.</p>
<p>Οτοσ ατηνι ἡνοτχιζ ἐβρηι ἐχωοτ οτοσ ατβιτοτ ἐδοτην ἐπἄρεβ ἐρωοτ πεφραστϑ νε ἄροτβι ταρ βηδη ψωπι πε.</p>	<p>And they laid hands on them, and put them in custody until the next day, for it was already evening.</p>	<p>فَأَلْقَوْا عَلَيْهِمَا الْأَيْدِيَّ وَوَضَعُوهُمَا فِي حَبْسٍ إِلَى الْغَدِ لِأَنَّهُ كَانَ قَدْ صَارَ الْمَسَاءُ.</p>
<p>Οτμηψυ δε ἐβολ δεν νηετατρωτεμ ἐπισαχι ατναβϑ οτοσ ατρωψωπι ἡξε ἡηπι ἡνιρωμι ἐτατναβϑ εερε τιοτ (ε) ἡψο.</p>	<p>However, many of those who heard the word believed; and the number of the men came to be about five thousand.</p>	<p>وَكَثِيرُونَ مِنَ الَّذِينَ سَمِعُوا الْكَلِمَةَ آمَنُوا وَصَارَ عَدَدُ الرِّجَالِ نَحْوَ خَمْسَةِ آلَافٍ.</p>
<p>Ασψωπι δε ἐτα πεφραστϑ ψωπι ατθωοτϑ ἡξε νοταρχων νεμ νοτπρεβντεροσ νεμ νοτσαδ δεν Ιεροτσαλημ.</p>	<p>And it came to pass, on the next day, that their rulers, elders, and scribes, were gathered together at Jerusalem.</p>	<p>وَحَدَّثَ فِي الْغَدِ أَنَّ رُؤَسَاءَهُمْ وَشُيُوخَهُمْ وَكُتَبَتَهُمْ اجْتَمَعُوا إِلَى أُورُشَلِيمَ.</p>
<p>Νεμ Αηνα παρχηερετς νεμ Καθαφα νεμ Ιωαννησ νεμ</p>	<p>as well as Annas the high priest, Caiaphas, John, and Alexander, and as many</p>	<p>مَعَ حَنَانَ رَئِيسِ الْكَهَنَةِ وَقَيَافَا وَيُوحَنَّا وَالْإِسْكَانَدَرَ وَجَمِيعِ الَّذِينَ كَانُوا مِنْ عَشِيرَةِ رُؤَسَاءِ الْكَهَنَةِ.</p>

Ἀλεξανδρος νεμ οτον νιβεν ετρωπ
ἐβολ θεν ἴτενος ἵτε
†μετὰρχιἑρενς.

Ότοθ ἐταρταρωοῦ ἐρατοῦ θεν
τονη† νατρωι ἡμωοῦ πε γε ἵθρηι
θεν αῶ ἵχομ ιε ἵθρηι θεν αῶ ἵραν
ἀρετεῖρι ἡφαι ἵωθεν.

Ποτε Πετρος αῆμοθ ἐβολθεν
Πῖνευμα εθοταθ περαῆ νωοῦ
νιαρχων ἵτε πῖλαος νεμ
ἵπρεβντερος ἵτε Πισραηλ.

Ιςχε ἀνον ἡφοοῦ σεερανακρινιν
ἡμον εθε οτρωθ ἐνανεῆ ἐαῆωπι
ἵοτρωι ἵχωθ γε ἐτα φαι οτρωι θεν
νιμ.

Μαρε πρωθ οῖν οῖωνθ ἐρωθεν
τηροῦ νεμ πῖλαος τηρε ἵτε Πισραηλ
γε θεν φραν ἵησοῦς Πιχριστος
Πιναρωεος: φαι ἵωθεν
ἐταρετεναῶϋ: φαι ἐτα Φνοῦ†
τοῖνοϋ ἐβολ θεν ηθεομωοῦτ ἵθρηι
θεν φαι ῆοθι ἐρατῆ ἵχε φαι
ἡπετεῖνοθ ἐβολ εῆοροχ.

Φαι πε πῖωνι ἐταρωῶϋ ἐβολ
θιτεν θηνοῦ ηθεκωτ: φαι αῆωπι
ἵοτρωθ ἵλακεθ.

as were of the family of the
high priest.

And when they had set
them in the midst, they
asked, “By what power or
by what name have you
done this?”

Then Peter, filled with
the Holy Spirit, said to
them, “Rulers of the people
and elders of Israel.

If we this day are judged
for a good deed done to a
helpless man, by what
means he has been made
well.

Let it be known to you
all, and to all the people of
Israel, that by the name of
Jesus Christ of Nazareth,
whom you crucified, whom
God raised from the dead,
by Him this man stands here
before you whole.

This is the ‘stone which
was rejected by you
builders, which has become
the chief cornerstone.’

وَلَمَّا أَقَامُوهُمَا فِي الْوَسْطِ جَعَلُوا
يَسْأَلُونَهُمَا: بِأَيِّ قُوَّةٍ وَبِأَيِّ اسْمٍ
صَنَعْتُمَا أَنْتُمَا هَذَا؟

حِينَئِذٍ امْتَلَأَ بَطْرُسُ مِنَ الرُّوحِ
الْقُدُسِ وَقَالَ لَهُمْ: يَا رُؤَسَاءَ
الشَّعْبِ وَشُيُوخَ إِسْرَائِيلَ.

إِنْ كُنَّا نَفْحَصُ الْيَوْمَ عَنْ إِحْسَانٍ
إِلَى إِنْسَانٍ سَقِيمٍ بِمَاذَا شَفِي هَذَا.

فَلْيَكُنْ مَعْلُومًا عِنْدَ جَمِيعِكُمْ وَجَمِيعِ
شَعْبِ إِسْرَائِيلَ أَنَّهُ بِاسْمِ يَسُوعَ
الْمَسِيحِ النَّاصِرِيِّ الَّذِي صَلَبْتُمُوهُ
أَنْتُمْ الَّذِي أَقَامَهُ اللَّهُ مِنَ الْأَمْوَاتِ
بِذَلِكَ وَقَفَ هَذَا أَمَامَكُمْ صَحِيحًا.

هَذَا هُوَ الْحَجَرُ الَّذِي احْتَقَرْتُمُوهُ
أَيُّهَا الْبَنَّاوُونَ الَّذِي صَارَ رَأْسَ
الرَّوَايَةِ.

Ὁτος ἕμουν κε οὔαι ἐρε φηνοζεμ
 ωοπ ἰδῆητη: οὔδε ἕμουν κεραν
 саπεснт ἰτῆε εἰαῖτηη ἰηηρωμ φηῆτε
 εωτ ἰτοῖνοζεμ ἰδῆρη ἰδῆητη.

Ἐταῖναῦ δε εἶπαρρησιὰ ἕΠετροс
 ηευ Ιωαννης: οὔος εἰταῖεμ δε
 εληρωμ ηε ἰσεσωῖη ἰσεδαη ἰη οὔος
 εληνιδιωῖη ηε ηαῦ ερωφῆρη πε:
 ηαῖσωῖη δε ἕμωον δε ηαῖχη ηευ
 Ιησοῦс πε.

*Πισαχι δε ἰτε Πβοιс ερεἰαι οὔος
 ερεἰαι: ερεἰμαχι οὔος ερεἰαχρο:
 εен ἰαῖα ἰεκκλῆηια ἰτε φηοῖη:
 ἁμην.*

Nor is there salvation in any other, for there is no other name under heaven given among men by which we must be saved.”

Now when they saw the boldness of Peter and John, and perceived that they were uneducated and untrained men, they marveled. And they realized that they had been with Jesus.

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

وَلَيْسَ بِأَحَدٍ غَيْرِهِ الْخَلَّاصُ. لِأَنَّ
 لَيْسَ اسْمًا آخَرَ تَحْتَ السَّمَاءِ قَدْ
 أُعْطِيَ بَيْنَ النَّاسِ بِهِ يَنْبَغِي أَنْ
 نَخْلُصَ.

فَلَمَّا رَأَوْا مُجَاهَرَةً بِطَرَسَ وَيُوحَنَّا
 وَوَجَدُوا أَنَّهُمَا إِنْسَانَانِ عَدِيمَا
 الْعِلْمِ وَعَامِيَانِ تَعَجَّبُوا. فَعَرَفُوهُمَا
 أَنَّهُمَا كَانَا مَعَ يَسُوعَ.

*لم تنزل كلمة الرب تنمو وتعتز
 وتثبت في كنيسة الله المقدسة.
 آمين.*

The Liturgy Psalm

مزمور القداس

From the Psalms of our teacher David the Prophet and the king. May his blessings be with us. Amen.

من مزامير معلمنا داود النبي، بركته
 المقدسة تكون معنا. آمين.

Ψαλμοс τω Δαηδ ρε: ἁ

Psalm 106: 1, 2

المزمور 105: 1

Ὁῦωηε εἰβολ ἕΠβοιс δε
 οὔχηρηстос πε: δε περηηαι ωοп ωα
 εἰεε: ηημ εῖηαῖωсаχι ἰηημετχωρη
 τηροῖ ἰτε Πβοис: ερεῖροηсωтеμ
 εἰсмон ηηβεν ἰταη. Ἀληηοηα.

Praise The Lord! Oh, give thanks to The Lord, for He is good! For His mercy endures forever. Who can utter the mighty acts of The Lord? Who can declare all His praise? Alleluia.

اعترفوا للرب فانه صالح وأن إلى
 الأبد رحمته. من يقدر أن يصف
 جبروت الرب. ويجعل جميع
 تسابيحہ مسموعة. هليلويا.

The Liturgy Gospel إنجيل القديس

Blessed is He who comes in the Name of the Lord, our Lord, God, Savior, and King of us all, Jesus Christ the Son of the Living God, to Whom be glory forever. Amen.

مبارك الآتي باسم الرب. ربنا وإلهنا ومخلصنا يسوع المسيح ابن الله الحي. الذي له المجد الدائم إلى الأبد أمين.

<p>Οὐὰναστωσις ἐβολὰ θεν πιετασσελιον εθοραβ κατα Ιωαννην ασιοτ.</p>	<p>A chapter according to Saint John, may his blessings be with us. Amen.</p>	<p>فصل من إنجيل معلمنا يوحنا البشير. بركاته علينا أمين.</p>
<p style="color: red;">Ιωαννην β: ιβ - κϵ</p>	<p style="color: red;">John 2: 12 - 25</p>	<p style="color: red;">يوحنا 2: 12 - 25</p>
<p>Уenenca φαι αϑι ἐδρηι ἐκαφαρναου νηοϑ νευ τεϑματ νευ νεϑςνηοτ νευ νεϑμαθητис οτοϑ αϑορι υματ νουμηϡ ν̄εβοοτ αν.</p>	<p>After this, He went down to Capernaum, He, His mother, His brothers, and His disciples; and they did not stay there many days.</p>	<p>وَبَعْدَ هَذَا انْحَدَرَ إِلَى كَفَرْنَاهُومَ هُوَ وَأُمُّهُ وَإِخْوَتُهُ وَتِلَامِيذُهُ وَأَقَامُوا هُنَاكَ أَيَّامًا لَيْسَتْ كَثِيرَةً.</p>
<p>Οτοϑ ναϑθεντ πε ν̄ξε πιπασχα ν̄τε νιλονδα: οτοϑ αϑι ν̄ξε Ιησοϑ ἐδρηι ἐλεροτσαλνυ.</p>	<p>Now the Passover of the Jews was at hand, and Jesus went up to Jerusalem.</p>	<p>وَكَانَ فَصْحُ الْيَهُودِ قَرِيبًا فَصَعِدَ يَسُوعُ إِلَى أُورُشَلِيمَ.</p>
<p>Οτοϑ αϑξιυι θεν πιερφει ν̄νηετϑ̄ ε̄ε ἐβολὰ νευ ἐσωοτ νευ δ̄ρουπι νευ νιϑαικερμα εϑεϑεϑι.</p>	<p>And He found in the temple those who sold oxen and sheep and doves, and the moneychangers doing business.</p>	<p>وَوَجَدَ فِي الْهَيْكَلِ الَّذِينَ كَانُوا يَبِيعُونَ بَقَرًا وَغَنَمًا وَحَمَامًا وَالصَّيَّارِفَ جُلُوسًا.</p>
<p>Οτοϑ αϑθαμιò νουφρασελιον ἐβολὰ θεν εαννοϑ αϑριτοϑ τηροϑ ἐβολὰ θεν πιερφει: νῑεσωοτ νευ νῑεσωοτ: οτοϑ νικερμα ν̄τε νιϑαικερμα αϑφονοϑ ἐβολὰ οτοϑ νοϑτραπεζα αϑφονοϑοϑ.</p>	<p>When He had made a whip of cords, He drove them all out of the temple, with the sheep and the oxen, and poured out the changers' money and overturned the tables.</p>	<p>فَصَنَعَ سَوْطًا مِنْ حَبَالٍ وَطَرَدَ الْجَمِيعَ مِنَ الْهَيْكَلِ الْغَنَمَ وَالْبَقَرَ وَكَبَّ دَرَاهِمَ الصَّيَّارِفِ وَقَلَبَ مَوَائِدَهُمْ.</p>

Οτοζ πεζαζ ννηεττ δρομπι
εβολ ζε αλιοτι νηαι εβολ ται οτοζ
υπερερ πηι υΠαιωτ νογηι νψωτ.

Οτοζ ατερφμετι νζε
νευμαθητης ζε ςςδνοτ ζε πχοζ
υπεκνη αφοουτ.

Ατεροτ νζε νηοτδαι πεχωτ
ναζ ζε οτ υμνηι ετεκναταμον
εροζ ζε κηι νηαι.

Ατεροτω νζε Ιησοϋς πεζαζ
νωτ ζε βελ παιερφει εβολ οτοζ
τναταζοζ ερατζ δεν ψουτ (τ)
νεζουτ.

Πεξε νηοτδαι ναζ ζε ατερ
ζεμε-σοτ (μϛ) ηρομπι ερκωτ
υπαιερφει οτοζ ηθοκ χηα ταζοζ
ερατζ δεν ψουτ (τ) νεζουτ.

Πθοζ δε ναζω υμοο πε εθε
πιερφει ητε περζωα.

Ζοτε οτη εταρτωνζ εβολ δεν
νηεθωουτ ατερφμετι νζε
νευμαθητης ζε φαι εναρζω υμοζ
οτοζ ανηαζτ ετζραφη νεμ πιαζι
εταρζοζ νωτ νζε Ιησοϋς.

And He said to those
who sold doves: Take these
things away! Do not make
My Father's house a house
of merchandise!

Then His disciples
remembered that it was
written, 'Zeal for Your
house has eaten Me up.'

So the Jews answered
and said to Him, "What sign
do You show to us, since
You do these things?"

Jesus answered and said
to them, "Destroy this
temple, and in three days I
will raise it up."

Then the Jews said, "It
has taken forty-six years to
build this temple, and will
You raise it up in three
days?"

But He was speaking of
the temple of His body.

Therefore, when He had
risen from the dead, His
disciples remembered that
He had said this to them;
and they believed the
Scripture and the word,
which Jesus had said.

وَقَالَ لِبَاعَةِ الْحَمَامِ: اِرْفَعُوا هَذِهِ
مِنْ هَهُنَا. لَا تَجْعَلُوا بَيْتَ أَبِي بَيْتَ
تِجَارَةٍ.

فَتَذَكَّرَ تَلَامِيذُهُ أَنَّهُ مَكْتُوبٌ: غَيْرَةٌ
بَيْتِكَ أَكَلَتْني.

فَأَجَابَ الْيَهُودُ وَقَالُوا لَهُ: أَيَّةَ آيَةٍ
تُرِينَا حَتَّى تَفْعَلَ هَذَا؟

أَجَابَ يَسُوعُ وَقَالَ لَهُمْ: اِنْقُضُوا
هَذَا الْهَيْكَلُ وَفِي ثَلَاثَةِ أَيَّامٍ أُقِيمُهُ.

فَقَالَ الْيَهُودُ: فِي سِتِّ وَأَرْبَعِينَ
سَنَةً بُنِيَ هَذَا الْهَيْكَلُ، أَفَأَنْتَ فِي
ثَلَاثَةِ أَيَّامٍ تُقِيمُهُ؟

وَأَمَّا هُوَ فَكَانَ يَقُولُ عَنْ هَيْكَلِ
جَسَدِهِ.

فَلَمَّا قَامَ مِنَ الْأَمْوَاتِ، تَذَكَّرَ
تَلَامِيذُهُ أَنَّهُ قَالَ هَذَا. فَآمَنُوا
بِالْكِتَابِ وَالْكَلَامِ الَّذِي قَالَهُ يَسُوعُ.

Εφχῆ Δε ζεν Ιεροσαλιμ ζεν
πῶαι ἵτε πιπασχα οὔμηϋ ἀτναδϋ†
ἐπεφραν εἴνατ ἐνιωῆιμι ἐναφῆρι
ἔμωοτ.

Πῶοϋ Δε Ιησοῦς ναφτενζοῦτ
ἔμωοϋ ἐρωοῦ ἀν πε εθε ζε
ναφζωοῦν ἵοῦον ἵβεν.

Οῦοζ ναφερῆριὰ ἀν πε ζινα
ἵτε οῦαι ερμεθε ναφ ζα οῦρωι
ἵῶοϋ ζαρ ναφζωοῦν ζε οῦ πε
ετζεν πιρωι.

*Πῶοῦ φα Πεννοῦ† πε ψα ἐνεζ
ἵτε ἵ ἐνεζ: ἀμῆν.*

Now when He was in
Jerusalem at the Passover,
during the feast, many
believed in His name when
they saw the signs, which
He did.

But Jesus did not
commit Himself to them,
because He knew all men,

and had no need that
anyone should testify of
man, for He knew what was
in man.

Glory be to God forever.

وَلَمَّا كَانَ فِي أُورُشَلِيمَ فِي عِيدِ
الْفِصْحِ، آمَنَ كَثِيرُونَ بِاسْمِهِ إِذْ
رَأَوْا الْآيَاتِ الَّتِي صَنَعَ.

لَكِنَّ يَسُوعَ لَمْ يَأْتَمِنْهُمْ عَلَى نَفْسِهِ
لَأَنَّهُ كَانَ يَعْرِفُ الْجَمِيعَ.

وَلَأَنَّهُ لَمْ يَكُنْ مُحْتَاجًا أَنْ يَشْهَدَ
أَحَدٌ عَنِ الْإِنْسَانِ لِأَنَّهُ عَلِمَ مَا كَانَ
فِي الْإِنْسَانِ.

والمجد لله دائماً.

Fourth Day of the First Week of the Joyous Fifty Days (Thursday)
 اليوم الرابع من الأسبوع الأول من الخماسين المقدسة (يوم الخميس)

Vespers Psalm
 مزمور العشيّة

From the Psalms of our teacher David the Prophet and the king. May his blessings be with us. Amen.

من مزامير معلمنا داود النبي، بركته المقدسة تكون معنا. آمين.

Ψαλμος τῷ Δαυὶδ ψ̄: η̄, θ̄	Psalm 97: 8, 9	المزمور 96: 8, 9
<p>Δισσωτεμ ἔνεσιων οἶος ασοῖνοϣ: ἀτῶεληλ ἔνεσιωπερι ἔνε †ιοϣδεὰ εῶβε νεκβαπ Πβοις: χε ἔθοοκ πε Πβοις ετβοσι ριζεν ἔκαρι τηρεϣ: ακβοις ἐμαωϣ ἐροτε νινοϣ† τηροϣ. Ἀλληλοια.</p>	<p>Zion hears and is glad, and the daughters of Judah rejoice because of Your judgments, O Lord. For You, Lord, are most high above all the earth; You are exalted far above all gods. Alleluia.</p>	<p>سمعت صهيون ففرحت، وتهللت بنات يهوذا، من أجل أحكامك يا رب. لأنك أنت هو الرب العالي على كل الأرض، ارتفعت جداً فوق جميع الآلهة. هليلويا.</p>

Vespers Gospel
 إنجيل العشيّة

Blessed is He who comes in the Name of the Lord, our Lord, God, Savior, and King of us all, Jesus Christ the Son of the Living God, to Whom be glory forever. Amen.

مبارك الآتي باسم الرب. ربنا وإلهنا ومخلصنا يسوع المسيح ابن الله الحي. الذي له المجد الدائم إلى الأبد آمين.

<p>Οἱ ἀναστρωσις ἐβωλ δ̄εν πιεραστελιον εθοϣαβ κατὰ Μαρκον ασιοϣ.</p>	<p>A chapter according to Saint Mark, may his blessings be with us. Amen.</p>	<p>فصل من إنجيل معلمنا مرقس البشير. بركاته علينا آمين.</p>
<p>Μαρκον β̄: ϛ̄ - ιϛ̄</p>	<p>Mark 2: 3 - 13</p>	<p>مرقس 2: 3 - 13</p>
<p>Οἶος ἀϋῖνι ναϣ ἔνοται εϣωηλ ἐβωλ εϣϣαι ἕμοϣ ἔνε ἔτοϣ (Δ) ἔρωωι. Οἶος ἐτε ἕποϣωϣεωϣου ἔνεϣ ἐδοϣῖν εῶβε πιμηϣ ἀϣϣενωϣ ἔζεν</p>	<p>Then they came to Him, bringing a paralytic, who was carried by four men. And when they could not come near Him because of the crowd, they uncovered the roof where He was. So</p>	<p>وَإِذْ لَمْ يَقْدِرُوا أَنْ يَقْتَرِبُوا إِلَيْهِ مِنْ أَجْلِ الْجَمْعِ، كَشَفُوا السَّقْفَ حَيْثُ</p>

ἔπεινε φωρ ἀνθρώποι ἠΐστοι ἐβόλ
ἠτε πιη ἐναρχη ἠδῆτη οτοε
ἐταψωκι ἀρχω ἠπιδῶλοχ ἐπεσχη
φηνερε φηετωηλ ἐβόλ εκκοτ ειωτη.

Οτοε ἐταψωκι ἠτε Ιησου
ἐπονηατ πεσαυ ἠφηετωηλ ἐβόλ κε
παψηρι νεκνοβι σεχη νακ ἐβόλ.

Не оговъ блановъ де ἠτε нисаδ
ἠματ ετρεуци оговъ наумокмек ден
повънт.

Χε εθε οτ φαι ἠπαρητ χεοτὰ νιμ
ἐτε οτοηψωμο ἠμοσ ἐχα νοβι ἐβόλ
ἐβηλ ἐπιοται ἠματατ φνοτ.

Οτοε саτοτц ἠ Ιησου ἐμι ден
πεψιπεψεμα κε семокмек ἠπαρηт
ἠδρη ἠδῆτοτ: πεσαυ νωοτ κε εθε οτ
τετενοκмек ἐнаи ден нетепънт.

Οτ πεθμοτεν ἐχοс ἠφηετωηλ
ἐβόλ κε νεκνοβι σεχη νακ ἐβόλ ψαν
ἐχοс κε τωнк ὠλι ἠπεκῶλοχ οτοε
μαψενακ.

Σινα ἠτετενεμι κε περωψι ἠτε
Πψηρι ἠφρωμι ἐεен пикави ἐχανοβι
ἐβόλ πεσαυ ἠφηετωηλ ἐβόλ.

Χε ἠθοκ πε τρω ἠμοс ναк τωнк
ὠλι ἠπεκῶλοχ οτοε μαψεναк ἐπεκνι.

when they had broken through, they let down the bed on which the paralytic was lying.

When Jesus saw their faith, He said to the paralytic, "Son, your sins are forgiven you."

And some of the scribes were sitting there and reasoning in their hearts,

"Why does this Man]speak blasphemies like this? Who can forgive sins but God alone?"

But immediately, when Jesus perceived in His spirit that they reasoned thus within themselves, He said to them, "Why do you reason about these things in your hearts?"

Which is easier, to say to the paralytic, '[Your] sins are forgiven you,' or to say, 'Arise, take up your bed and walk'?

But that you may know that the Son of Man has power on earth to forgive sins, He said to the paralytic:

I say to you, arise, take up your bed, and go to your house.

كَانَ. وَبَعْدَ مَا نَقَبُوهُ، دَلُّوا السَّرِيرَ
الَّذِي كَانَ الْمَقْلُوجُ مُضْطَجِعاً عَلَيْهِ.

فَلَمَّا رَأَى يَسُوعُ إِيمَانَهُمْ، قَالَ
لِلْمَقْلُوجِ: «يَا بُنَيَّ مَغْفُورَةٌ لَكَ
خَطَايَاكَ.»

وَكَانَ قَوْمٌ مِّنَ الْكَتَبَةِ هُنَاكَ جَالِسِينَ
يُفَكِّرُونَ فِي قُلُوبِهِمْ:

«لِمَاذَا يَتَكَلَّمُ هَذَا هَكَذَا بِتَجَادِيفٍ؟
مَنْ يَقْدِرُ أَنْ يَغْفِرَ خَطَايَا إِلَّا اللَّهُ
وَحْدَهُ؟»

فَلَمَّا قَامَ سَمِعَ يَسُوعُ بِرُوحِهِ أَنَّهُمْ
يُفَكِّرُونَ هَكَذَا فِي أَنْفُسِهِمْ، فَقَالَ
لَهُمْ: لِمَاذَا تُفَكِّرُونَ بِهَذَا فِي
قُلُوبِكُمْ؟

أَيُّمَا أَيْسَرٌ: أَنْ يُقَالَ لِلْمَقْلُوجِ
مَغْفُورَةٌ لَكَ خَطَايَاكَ أَمْ أَنْ يُقَالَ: قُمْ
وَاحْمِلْ سَرِيرَكَ وَامْشِ؟

وَلَكِنْ لِكَيْ تَعْلَمُوا أَنَّ لِابْنِ الْإِنْسَانِ
سُلْطَانًا عَلَى الْأَرْضِ أَنْ يَغْفِرَ
الْخَطَايَا، قَالَ لِلْمَقْلُوجِ:

«لَكَ أَقُولُ قُمْ وَاحْمِلْ سَرِيرَكَ
وَأَذْهَبْ إِلَى بَيْتِكَ.»

Οτοϑ ϑατοτϑ αϑτωηϑ αϑωλι
 ἄπεϑδ̅λοϑ οτοϑ αϑι̅ ἐβολ̅ ἄπεἰθο
 ἵοτοη ριβεν ϑωϑτε ἵτοηερὺφηρι
 τηροϑ οτοϑ ἵτοητ̅ωοτ̅ ἄΦηοητ̅ εηϑω
 ἄμοϑ ϑε ἄπεννατ̅ εοτοη ἄπαιρητ̅
 ἐνεϑ.

Οτοϑ αϑι̅ οη ἐβολ̅ ϑα̅ φιοη οτοϑ
 πιηηϑ τηρη̅ ἐηαϑηηοη ϑαροϑ οτοϑ
 ηαϑτ̅ϑβω ηωοτ̅ πε.

*Πῶοη φα Πενηοητ̅ πε ὡα̅ ἐνεϑ
 ἵτε ηι̅ ἐνεϑ: ἄμην.*

Immediately he arose,
 took up the bed, and went
 out in the presence of them
 all, so that all were amazed
 and glorified God, saying,
 “We never saw anything like
 this!”

Then He went out again
 by the sea; and all the
 multitude came to Him, and
 He taught them.

Glory be to God forever.

فَقَامَ لِلْوَقْتِ وَحَمَلَ السَّرِيرَ وَخَرَجَ
 قُدَّامَ الْكُلِّ حَتَّى بُهَتَ الْجَمِيعُ
 وَمَجَّدُوا اللَّهَ قَائِلِينَ: «مَا رَأَيْنَا مِثْلَ
 هَذَا قَطُّ».

ثُمَّ خَرَجَ أَيْضًا إِلَى الْبَحْرِ وَأَتَى إِلَيْهِ
 كُلُّ الْجَمْعِ فَعَلَّمَهُمْ.

والمجد لله دائماً.

Matins Psalm

مزمو ر باكر

**From the Psalms of our teacher David the Prophet
 and the king. May his blessings be with us. Amen.**

من مزامير معلمنا داود النبي، بركته
 المقدسة تكون معنا. آمين.

Ψαλμοϑ τω ΔαηηΔ ρε: ϑ, Δ

Psalm 106: 4, 5

المزمو ر 105: 3, 4

Δριπενμει̅ Πβοιϑ ϑεν ἵτ̅ματ̅ ἵτε
 πεκλαοϑ: οτοϑ ϑεμπεηωηηι ϑεν
 πεκοηϑαι: ἐπ̅ϑη̅ρεηηηατ̅ ϑεν
 τ̅μετ̅ϑρηϑοϑ ἵτε ηεκωτ̅π̅:
 εορηηοηηοϑ ϑεν οηοηηοϑ ἵτε
 πεκεοηοϑ: εορηηωοηωοητ̅ ἄμην ηεμ
 τεκ̅κ̅ληροηομια̅. **Δληληλοηια̅.**

Remember me, O Lord,
 with the favor You have
 toward Your people. Oh,
 visit me with Your
 salvation. That I may see the
 benefit of Your chosen ones,
 that I may rejoice in the
 gladness of Your nation, that
 I may glory with Your
 inheritance. **Alleluia.**

اذكرنا يا رب بمسرة شعبك.
 وتعهدنا بخلاصك. لننظر في
 صلاح مختاريك. ولنفرح بفرح
 أمتك. ولنفتخر مع ميراثك.
هلليويا.

Matins Gospel
إنجيل باكر

Blessed is He who comes in the Name of the Lord, our Lord, God, Savior, and King of us all, Jesus Christ the Son of the Living God, to Whom be glory forever. Amen.

مبارك الآتي باسم الرب. ربنا وإلهنا ومخلصنا يسوع المسيح ابن الله الحي. الذي له المجد الدائم إلى الأبد أمين.

<p>Οὐὰναστρωσις ἐβολ θεν πιασσελιον εθοταβ κατα λουκαν ασιοτ.</p>	<p>A chapter according to Saint Luke, may his blessings be with us. Amen.</p>	<p>فصل من إنجيل معلمنا لوقا البشيري. بركاته علينا أمين.</p>
<p>ΛΟΥΚΑΝ Θ: ΚΗ - ΛϚ</p>	<p>Luke 9: 28 - 36</p>	<p>لوقا 9: 28 - 36</p>
<p>Δσψωπι δε μενεσα ναισαχι νατ υμνην (η) νεζοοτ αρωλι μεπετροσ νεμ ιακωβοσ νεμ ιωαννησ αρωενατ εερηι εχεν πιτωοτ εεπιροσετχεθε.</p>	<p>Now it came to pass, about eight days after these sayings, that He took Peter, John, and James and went up on the mountain to pray.</p>	<p>وَبَعْدَ هَذَا الْكَلَامِ بَنَحُو ثَمَانِيَةَ أَيَّامٍ أَخَذَ بُطْرُسَ وَيُوْحَنَّا وَيَعْقُوبَ وَصَعِدَ إِلَى جَبَلٍ لِيُصَلِّيَ.</p>
<p>Οτοθ ασψωπι θεν πιζιθηρεπεπιροσετχεθε αρωωβτ ηζε παλοναν ητε περλο οτοθ περδιεβοσ αρωεβαω μεφρητ ηνετρισετεβρηχ εβολ.</p>	<p>As He prayed, the appearance of His face was altered, and His robe became white and glistening.</p>	<p>وَفِيمَا هُوَ يُصَلِّي صَارَتْ هَيْئَةً وَجْهِهِ مُتَغَيِّرَةً وَلِبَاسُهُ مَبْيَضًا لَا مِعًا.</p>
<p>Οτοθ εηππε ισ ρωμι σνατ (β) νατσαχι νεματ ετε ωωτχης πε νεμ ηλιασ.</p>	<p>And behold, two men talked with Him, who were Moses and Elijah.</p>	<p>وَإِذَا رَجُلَانِ يَتَكَلَّمَانِ مَعَهُ وَهُمَا مُوسَى وَإِيلِيَّا.</p>
<p>Πηετατοτονροτ θεν οτωοτ νατσαχι μεπερωιτ εβολ φηενατναζοκτ εβολ θεν ιεροσαλημ.</p>	<p>Who appeared in glory and spoke of His decease, which He was about to accomplish at Jerusalem.</p>	<p>الَّذَانِ ظَهَرَا بِمَجْدٍ وَتَكَلَّمَا عَنْ خُرُوجِهِ الَّذِي كَانَ عَتِيدًا أَنْ يُكْمَلَهُ فِي أُورُشَلِيمَ.</p>
<p>Πετροσ δε νεμ ηνεθνεματ πε ατερωω ηερινιμ πε ετατερωωρισ δε</p>	<p>But Peter and those with him were heavy with sleep; and when they were fully awake, they saw His glory</p>	<p>وَأَمَّا بُطْرُسُ وَالَّذَانِ مَعَهُ فَكَانُوا قَدْ تَنَقَّلُوا بِالنَّوْمِ. فَلَمَّا اسْتَيْقَظُوا رَأَوْا مَجْدَهُ وَالرَّجُلَيْنِ الْوَاقِفَيْنِ مَعَهُ.</p>

ἀνναῦ ἐπεφῶντ νεμ πιρωμ ἰσναῦ (β)
νηἑναῦοζι ἐρατοῦ νεμαϑ.

Οτοζ αϑωπι εἵναφωρϑ ἐβολ
ἄμοϑ πεζε Πετρος ἰησοῦς ϑε
φρεφϑῆβω νανεϑ ναη ἰτενωπι
ἄπαιμα οτοζ ιϑζε ἕορωϑ ἰτεθαμιο
ἰωμοϑ (ϑϑ) ἰσκηνη οἱ νακ νεμ οἱ
ἄωῶνϑηϑ οτοζ οἱ ηηλιαϑ: ἰῆεμ αη
ἐπετεϑω ἄμοϑ.

Ἡαι δε εϑω ἄμωοῦ αϑωπι ἰζε
οἱβηπι οτοζ ασερδηιβι ἐξωοῦ αἱερβοϑ
δε ἐταϑε νωοῦ ἐδοτη ἐϑβηπι.

Οτοζ οἱμην αϑωπι ἐβολ δεη
ϑβηπι εϑω ἄμοϑ ϑε φαι πε Παωρηι
εἑωπι ϑωτεμ ἰϑωϑ.

Οτοζ ἐταϑωπι ἰζε ϑῆμην ἰησοῦς
ἄμαϑαϑη πεταϑεμϑ οτοζ ἰθωοῦ
αἱχαρωοῦ οτοζ ἄποῦταμ ἐλι δεη
νηεθοοῦ ἐτεμμῶν ἐῆλι ἰνηεἑταῖναῦ
ἐρωοῦ.

*Πῶοῦ φα Πεννοῦϑ πε ωα ἐνεε
ἰτε ηι ἐνεε: ἄμην.*

and the two men who stood
with Him.

Then it happened, as
they were parting from
Him, that Peter said to
Jesus, “Master, it is good
for us to be here; and let us
make three tabernacles: one
for You, one for Moses, and
one for Elijah” -- not
knowing what he said.

While he was saying
this, a cloud came and
overshadowed them; and
they were fearful as they
entered the cloud.

And a voice came out of
the cloud, saying, “This is
My beloved Son. Hear
Him.”

When the voice had
ceased, Jesus was found
alone. But they kept quiet,
and told no one in those
days any of the things they
had seen.

Glory be to God forever.

وَفِيْمَا هُمَا يُفَارِقَانِهٖ قَالَ بَطْرُسُ
لِيَسُوْعَ: يَا مَعْلَمَ جَيِّدًا اَنْ نَكُوْنَ
هَهُنَا. فَلْنَصْنَعْ ثَلَاثَ مَظَالٍ: لَكَ
وَاحِدَةً وَلْمُوْسَى وَاحِدَةً وَّلِاِيْلِيَّا
وَاحِدَةً. وَهُوَ لَا يَعْلَمُ مَا يَقُوْلُ.

وَفِيْمَا هُوَ يَقُوْلُ ذٰلِكَ كَانَتْ سَحَابَةٌ
فَطَلَّتْهُمْ. فَخَافُوْا عِنْدَمَا دَخَلُوْا فِي
السَّحَابَةِ.

وَصَارَ صَوْتٌ مِّنَ السَّحَابَةِ قَائِلًا:
هٰذَا هُوَ ابْنِي الْحَبِيْبُ. لَهُ اسْمَعُوْا.

وَلَمَّا كَانَ الصَّوْتُ وُجِدَ يَسُوْعُ
وَاحِدَهُ وَاَمَّا هُمْ فَسَكَتُوْا وَلَمْ يُخْبِرُوْا
اَحَدًا فِيْ تِلْكَ الْاَيَّامِ بِشَيْءٍ مِّمَّا
اَبْصَرُوْهُ.

والمجد لله دائماً.

Liturgy Readings
قراءات القديس

The Pauline Epistle
رسالة بولس الرسول

<p>Παῦλος φέβωκ ὑπενδίοις Ἰησοῦς Πιχρίστος: πιάποστολος ἐθαῶεμ: φῆεταῦθαῶε ἐπιζωῆννοῦφι ἵτε Φνοῦτ.</p>	<p>Paul, the servant of our Lord Jesus Christ, called to be an apostle, appointed to the Gospel of God. A chapter from the epistle of our teacher St. Paul to the Ephesians. May his blessing be upon us. Amen.</p>	<p>فصل من رسالة معلمنا بولس الرسول إلى أهل أفسس، بركته المقدسة تكون معنا. آمين.</p>
<p>Εφεσος α: ιε - β: ε</p>	<p>Ephesians 1: 15 - 2: 3</p>	<p>أفسس 1 : 15 - 2 : 3</p>
<p>Εθε φαι ἄνοκ ζω ἔταισῶτεμ ἐπιναῶτ ἐτῆεν ἠηνοῦ ὑπενδίοις Ἰησοῦς Πιχρίστος νεμ τᾶσαπῆ ἐτῆ ἐδῶνῆ νεμ νηεθοῶαβ τηροῦ.</p> <p>Πτῆχω ἵτοτ ἐβῶλ ἀν εἰωεῖμοτ ἐῆρηι ἐξεν ἠηνοῦ εἰ ἱρι ὑπετενμεῖν ῆεν ἡἀπροσεῦχη.</p> <p>Ζῖνα ἵτε Φνοῦτ ὑπενδίοις Ἰησοῦς Πιχρίστος φῖωτ ἵτε πῶοῦ ἵτεφ νωτεν ἵνοῦπνεῦμα ἵσοφῖα νεμ οῦῶρπ ἐβῶλ ῆεν πεῖεμ.</p> <p>Εθοροερωῶνῖνι ἵξε νῖβαλ ἵτε πετενῆτ ῆε ἵτετενέμῖ ῆε ἄω τε τῆελπῖς ἵτε πεῖῶεμ οῦοῶ ῆε ἄω τε τῖμετραμᾶδ ἵτε πῶοῦ ἵτε τεῖκῆληρονομῖα ῆεν νῖᾶτῖος.</p>	<p>Therefore, I also, after I heard of your faith in the Lord Jesus and your love for all the saints,</p> <p>do not cease to give thanks for you, making mention of you in my prayers:</p> <p>that the God of our Lord Jesus Christ, the Father of glory, may give to you the spirit of wisdom and revelation in the knowledge of Him,</p> <p>the eyes of your understanding being enlightened; that you may know what is the hope of His calling, what are the riches of the glory of His inheritance in the saints,.</p>	<p>لَذَلِكَ أَنَا أَيْضاً إِذْ قَدْ سَمِعْتُ بِإِيمَانِكُمْ بِالرَّبِّ يَسُوعَ وَمَحَبَّتِكُمْ نَحْوَ جَمِيعِ الْقَدِيسِينَ.</p> <p>لَا أَزَالُ شَاكِراً لِأَجْلِكُمْ، ذَاكِراً إِيَّاكُمْ فِي صَلَوَاتِي.</p> <p>كَيْ يُعْطِيَكُمْ إِلَهُ رَبَّنَا يَسُوعَ الْمَسِيحَ أَبُو الْمَجْدِ رُوحَ الْحِكْمَةِ وَالْإِعْلَانِ فِي مَعْرِفَتِهِ.</p> <p>مُسْتَبِيرَةً عِيُونُ أَذْهَانِكُمْ لِتَعْلَمُوا مَا هُوَ رَجَاءُ دَعْوَتِهِ وَمَا هُوَ غِنَى مَجْدِ مِيرَاثِهِ فِي الْقَدِيسِينَ.</p>

Ουος γε ου πε πιζουò ñτε
†μετνω† ñτε τεϋου εδουñ ερον
δα νηεθαζ† κατα περζωβ ñτε
παμδαι ñτε τεϋου.

Θηεταϋερζωβ ερος ζεν Πιχριστος
εαϋτογνοςϋ εβουζ ζεν νηεθουωστ
ουος αϋτρευμοϋ σαουιναμ υμοϋ ζεν
να νιφουι.

Саπ̣ω̣ω̣ι̣ ñαρχη νιβεν νεμ εζουσια
νιβεν νεμ ζου νιβεν νεμ μετβοις
νιβεν νεμ ραν νιβεν ετοϋ†ραν ερωστ
ου μονον ζεν παιενεζ αλλα νεμ ζεν
πεθνοϋ.

Ουος αϋερε ζωβ νιβεν ðνεζωστ
саπεсht ñνεϋδαλαγζ ουος αϋθιϋ
ñαφε ñ†εκκλ̣η̣си̣α̣ εζοτερωστ τηροϋ.

Ετε πεϋωμα πε πιμοζ ñτε φα
εγχα νιβεν εϋμεζ ζεν ζωβ νιβεν.

Ουος ñθωτεν ζωτεν
ερετενωωστ ζεν
νετενπαρ̣α̣π̣τω̣μα̣ νεμ νετεννοβι.

Πηεναρετενωωϋ ñδρη
ñδητοϋ ñπιςου κατα πενεζ ñτε
παικοςμος κατα παρχων
υπερωϋ υπιδερ ñτε πιπνεϋμα:

and what is the
exceeding greatness of His
power toward us who
believe, according to the
working of His mighty
power,

which He worked in
Christ when He raised Him
from the dead and seated
Him at His right hand in the
heavenly places,

far above all principality
and power and might and
dominion, and every name
that is named, not only in
this age but also in that
which is to come.

And He put all things
under His feet, and gave
Him to be head over all
things to the church,

which is His body, the
fullness of Him who fills all
in all.

And you He made alive,
who were dead in trespasses
and sins,

in which you once
walked according to the
course of this world,
according to the prince of
the power of the air, the
spirit who now works in the
sons of disobedience,

وَمَا هِيَ عَظْمَةٌ قَدْرَتِهِ الْفَائِقَةُ
نَحُونًا نَحْنُ الْمُؤْمِنِينَ حَسَبَ عَمَلِ
شِدَّةِ قُوَّتِهِ.

الَّذِي عَمَلُهُ فِي الْمَسِيحِ إِذْ أَقَامَهُ
مِنَ الْأَمْوَاتِ وَأَجْلَسَهُ عَنْ يَمِينِهِ
فِي السَّمَاوِيَّاتِ.

فَوْقَ كُلِّ رِيَاسَةٍ وَسُلْطَانٍ وَقُوَّةٍ
وَسَيَادَةٍ، وَكُلِّ اسْمٍ يُسَمَّى لَيْسَ فِي
هَذَا الدَّهْرِ فَقَطْ بَلْ فِي الْمُسْتَقْبَلِ
أَيْضًا.

وَأَخْضَعَ كُلَّ شَيْءٍ تَحْتَ قَدَمَيْهِ
وَإِيَّاهُ جَعَلَ رَأْسًا فَوْقَ كُلِّ شَيْءٍ
لِلْكَنِيسَةِ.

الَّتِي هِيَ جِسْدُهُ مِلءُ الَّذِي يَمَلَأُ
الْكُلَّ فِي الْكُلِّ.

وَأَنْتُمْ إِذْ كُنْتُمْ أَمْوَاتًا بِالذَّنُوبِ
وَالْخَطَايَا.

الَّتِي سَلَكْتُمْ فِيهَا قَبْلًا حَسَبَ دَهْرِ
هَذَا الْعَالَمِ حَسَبَ رَئِيسِ سُلْطَانِ
الْهُوَاءِ الرُّوحِ الَّذِي يَعْْمَلُ الْآنَ فِي
أَبْنَاءِ الْمَعْصِيَةِ.

φαι ἐτερῶν τῶν δὲ νικητῶν ἵνα
 μεταστῶσιν ἑαυτοῖς.

Ἡμετεροὶ ἀνομοῦντες καὶ
 ἄνομοι ἦσαν ὡς οἱ ἄλλοι
 ἐκ τῆς φύσεως ἵνα ἡμετεροὶ
 ἦμεν υἱοὶ ὀργῆς ὡς οἱ ἄλλοι
 ἦμεν ὡς οἱ ἄλλοι.

*Πρῶτος τῶν νεωτέρων
 τῆς ἐκκλησίας: ἡμετεροὶ ὡς οἱ ἄλλοι.*

among whom also we
 all once conducted
 ourselves in the lusts of our
 flesh, fulfilling the desires
 of the flesh and of the mind,
 and were by nature children
 of wrath, just as the others.

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

الَّذِينَ نَحْنُ أَيْضًا جَمِيعًا تَصَرَّفْنَا
 قَبْلًا بَيْنَهُمْ فِي شَهَوَاتِ جَسَدِنَا
 عَامِلِينَ مَشِيئَاتِ الْجَسَدِ وَالْأَفْكَارِ،
 وَكُنَّا بِالطَّبِيعَةِ أَبْنَاءَ الْغَضَبِ
 كَالْبَاقِينَ أَيْضًا.

*نعمة الله الأب تكون مع جميعكم.
 آمين.*

The Catholic Epistle الكاثوليكون

Καθολικὸν ἐβόλῃ δὲν περὶ τοῦ
 ἐπιστολῆς ἡμετεροῦ Πέτρος.
 Ἀμην. Ἡμετεροί.

Ἄ Πέτρος ̅: ̅ - ̅

Ἐπεὶ πάντες ἡμετεροὶ ὡς οἱ ἄλλοι
 ἦσαν ὡς οἱ ἄλλοι ὡς οἱ ἄλλοι
 ὡς οἱ ἄλλοι ὡς οἱ ἄλλοι ὡς οἱ ἄλλοι
 ὡς οἱ ἄλλοι ὡς οἱ ἄλλοι ὡς οἱ ἄλλοι.

Ἡμετεροὶ ὡς οἱ ἄλλοι ὡς οἱ ἄλλοι
 ὡς οἱ ἄλλοι ὡς οἱ ἄλλοι ὡς οἱ ἄλλοι
 ὡς οἱ ἄλλοι ὡς οἱ ἄλλοι ὡς οἱ ἄλλοι
 ὡς οἱ ἄλλοι ὡς οἱ ἄλλοι ὡς οἱ ἄλλοι.

The Catholic epistle of
 the first epistle of our father
 St. Peter. May his blessings
 be with us all. Amen. My
 beloved.

1 Peter 3: 8 - 15

Finally, all of you be of
 one mind, having
 compassion for one another;
 love as brothers, be
 tenderhearted, be courteous;

not returning evil for
 evil or reviling for reviling,
 but on the contrary blessing,
 knowing that you were
 called to this, that you may
 inherit a blessing.

الكاثوليكون من رسالة معلمنا
 بطرس الأولي، بركته المقدسة
 تكون معنا. آمين. يا احبائي.

1 بطرس 3: 8 - 15

وَالنَّهَائِيَّةَ كُونُوا جَمِيعًا مُتَّحِدِينَ
 الرَّأْيِ بِحَسَنٍ وَاحِدٍ ذَوِي مَحَبَّةٍ
 أَخَوِيَّةٍ مُشْفِقِينَ لَطْفَاءَ.

عَيْرَ مُجَازِينَ عَنْ شَرِّ بَشَرٍ أَوْ عَنْ
 سُبْتِيمَةٍ بِسُبْتِيمَةٍ بَلْ بِالْعَكْسِ
 مُبَارِكِينَ عَالَمِينَ أَنْكُمْ لِهَذَا دُعِيتُمْ
 لِكَيْ تَرِثُوا بَرَكَاتِهِ.

Φη γαρ εθουωυ εμενρε πωνδ
 οτοζ ενατ εζανεζουτ ενανετ
 μαρεφταλβο υπεφλας εβοζ εα
 πιπετωου: οτοζ νεφςφοτου
 εϋτεμσαζι νοτχροφ.

Μαρεφρικι σαβολ υπιπετωου:
 οτοζ ητεφιρι υπιαταθου: μαρεφκωτ
 ησα οτζηρηνη οτοζ ητεφβοζι ησως.

Χε nenβαλ υπβοις σεχοτυτ εχεν
 νιθουη: οτοζ νεφμαυχ σερικι ησα
 ποττωβζ: ηρο δε υπβοις εχεν
 ηηετιρι υπιπετωου.

Οτοζ ηημ εθναϋτεμκαζ ηωτεη
 εϋωπ αρετεηωληερρεφχοζ
 επιπεθνανεφ.

Αλλα ιςζε τετενερ ηκεβτεμκαζ
 εβε ημεθουη ωοηνιατεη θηνοτ:
 τουροτ δε υπερεροτ δατεσζη οτδε
 υπερωθοορτερ.

Πβοις δε Πιχριστοσ ματορβοφ
 εδρη δεη νετεηηητ: ερετεησβτ
 υμωτεη ηχοτ ηιβεν εηαπολοσια
 ηοηον ηιβεν εθναερετιη υμωτεη
 ηοησαζι εβε ηζεελπις ετδεη θηνοτ
 αλλα δεη οημετρεμρατυ ηεμ οηροτ.

*Ηασηνοτ υπερμενρε πικοςμοσ
 οτδε ηηετωοπ δεη πικοςμοσ:*

For “He who would love life and see good days, let him refrain his tongue from evil, and his lips from speaking deceit.

Let him turn away from evil and do good; let him seek peace and pursue it.

For the eyes of the Lord are on the righteous, and His ears are open to their prayers; but the face of the Lord is against those who do evil.”

And who is he who will harm you if you become followers of what is good?

But even if you should suffer for righteousness’ sake, you are blessed. “And do not be afraid of their threats, nor be troubled.”

But sanctify the Lord God in your hearts, and always be ready to give a defense to everyone who asks you a reason for the hope that is in you, with meekness and fear.

Do not love the world nor the things, which are in the world. The world passes away, and its desires; but he

لَا نَّ مَنْ أَرَادَ أَنْ يُحِبَّ الْحَيَاةَ وَيَرَى
 أَيَّامًا صَالِحَةً، فَلْيُكْفِفْ لِسَانَهُ عَنِ
 الشَّرِّ وَشَفْتِيهِ أَنْ تَتَكَلَّمَ بِالْمَكْرِ.

لِيُغْرِضَ عَنِ الشَّرِّ وَيَصْنَعَ الْخَيْرَ،
 لِيَطْلُبَ السَّلَامَ وَيَجِدَ فِي أَمْرِهِ.

لَأَنَّ عَيْنِي الرَّبِّ عَلَى الْأَبْرَارِ
 وَأُذُنِي إِلَى طَلِبَتِهِمْ، وَلَكِنْ وَجْهَ
 الرَّبِّ ضِدَّ فَاعِلِي الشَّرِّ.

فَمَنْ يُؤْذِيكُمْ إِنْ كُنْتُمْ مَتَمِّتِينَ
 بِالْخَيْرِ؟

وَلَكِنْ وَإِنْ تَأَلَّمْتُمْ مِنْ أَجْلِ الْبِرِّ
 فَطُوبَاكُمْ. وَأَمَّا خَوْفُهُمْ فَلَا تَخَافُوهُ
 وَلَا تَضْطَرُّوْا.

بَلْ قَدِّسُوا الرَّبَّ الْإِلَهَ فِي قُلُوبِكُمْ،
 مُسْتَعِدِّينَ دَائِمًا لِمُجَابَةِ كُلِّ مَنْ
 يَسْأَلُكُمْ عَنْ سَبَبِ الرَّجَاءِ الَّذِي
 فِيكُمْ بِوَدَاعَةٍ وَخَوْفٍ،

*لا تحبوا العالم ولا الاشياء التي
 في العالم، العالم يزول وشهوته
 واما الذي يصنع ارادة الله يدوم
 إلى الأبد. آمين.*

πικοςμος νασινι νεμ τερεπιθωια: φη
 δε επιρι υφορωψυ υφνορτ φηναψωπι
 ψα ενεε: αμην.

who does the will of God
 abides forever. Amen.

The Acts
 الإبركسيس

Πραξις ητε νενιοτ η αποστολος:
 ερε πονυμον εθοταβ ψωπι νεμαν.
 Δμην.

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

فصل من أعمال آباءنا الرسل
 الأظهر المشمولين بنعمة الروح
 القدس، بركتهم تكون معنا. آمين.

Πραξις Δ: ιτ - κβ

Acts 4: 13 - 22

أعمال 4: 13 - 22

Ετανηαυ δε ετπαρρησια υΠετρος
 νεμ Ιωαννης οροε ετανεμι κε
 εανρωμι νε ησεωοτη ηεδα αν οροε
 κε εανιδιωτης νε ναυ ερωφηρι πε
 ναυωοτη δε υμωοτ κε ναυχη νεμ
 Ιησουε πε.

Now when they saw the
 boldness of Peter and John,
 and perceived that they
 were uneducated and
 untrained men, they
 marveled. And they realized
 that they had been with
 Jesus.

فَلَمَّا رَأَوْا مُجَاهَرَةً بُطْرُسَ وَيُوحَنَّا
 وَوَجَدُوا أَنَّهُمَا إِنْسَانَانِ عَدِيمَا
 الْعِلْمِ وَعَامِيَانِ تَعَجَّبُوا. فَعَرَفُوهُمَا
 أَنَّهُمَا كَانَا مَعَ يَسُوعَ.

Πικερωμι δε νατηναυ εροφ εφθει
 ερατψ νεμωοτ εαφορζαι ναυψτ
 εδοτη εεραυ ηεζλι αν πε.

And seeing the man who
 had been healed standing
 with them, they could say
 nothing against it.

وَلَكِنْ إِذْ نَظَرُوا الْإِنْسَانَ الَّذِي
 شَفِيَ وَأَقْفًا مَعَهُمَا لَمْ يَكُنْ لَهُمْ
 شَيْءٌ يُنَاقِضُونَ بِهِ.

Ετανοταεαεαηι δε εφοροειτορ
 εαβολ υπιμα ητεαπ ναυεαχι νεμ
 ηνοερηοτ.

But, when they had
 commanded them to go
 aside out of the council,
 they conferred among
 themselves,

فَأَمَرُوهُمَا أَنْ يَخْرُجَا إِلَيَّ خَارِجَ
 الْمَجْمَعِ وَتَأْمَرُوا فِيمَا بَيْنَهُمْ.

Ετωω υμοε: κε οτ πε ετενηααιψ
 ηηαιρωμι οτιμεν εαρ εψωπι ηεε
 ουμηιηι εβολ ειτοτοτ εφορωνε εβολ
 σεωοτη ηεε ηη τηροτ ετωοπ εεν
 Ιεροεαλημ οροε υμον ψωου υμον
 εεωλ εβολ.

saying, "What shall we
 do to these men? For,
 indeed, that a notable
 miracle has been done
 through them is evident to
 all who dwell in Jerusalem,
 and we cannot deny it.

قَائِلِينَ مَاذَا نَفْعَلُ بِهِدَيْنِ الرَّجُلَيْنِ
 لِأَنَّهُ ظَاهِرٌ لْجَمِيعِ سَكَّانِ أُورُشَلِيمَ
 أَنَّ آيَةً مَعْلُومَةً قَدْ جَرَتْ بِأَيْدِيهِمَا
 وَلَا تَقْدِرُ أَنْ نُنْكِرَ.

Αλλα εἰνα ἵτε ὤτεμ πιρωβ σωρ
ἐβωλ ἵρωουρ δεν πιλαοσ
μαρεννωπουρ εἰνα ἵτουὲτεμσαζι
δεν παιραν νεμ ἐλι ἵρωμ.

Οτου εἵταμωρτῆ ἕρωουρ αυρονζεν
νωουρ ἕῶτεμἕρουὲ ἕπτηρη ουδε
ἕῶτεμτῆβω δεν φῆραν ἵηουου.

Πετροσ δε νεμ Ιωαννης αυἕρουὲ
περωουρ νωουρ γε ιουε ουμεθμυ τε
ἕπεμθο ἕφνωρτῆ ἕωτεμ ἵσα θηνουρ
ἕροτε φνωρτῆ μαραπ.

Μουον ὤχου σαρ ἕμουον ἅνον
νηἕτανναυ ἕρωουρ ουουε εἵτανουουου
ἕῶτεμσαζι ἕμουου.

Πῶουρ δε αυνωπουρ αυχαυ ἐβωλ
ἕπουρνεμ ἐλι ἵλωιζι ἕρωουρ εῶβε
φῆρητῆ νερκολαζιη ἕμουου εῶβε
πιλαοσ: γε ναρε ουουον νιβεν τῶουρ
ἕφνωρτῆ εῶβε φηἕταυωπι.

Πε αυερουουὲ σαρ ἕῶμε ἵρωμυ
ἵνε πιρωμ: ἕτα παιμυηιη ἵουρζαη
ωωπι ειωτϵ.

*Πισαζι δε ἵτε Πῶοις εϵἕαηαι ουουε
εϵἕαῶαη: εϵἕαῶαηαι ουουε εϵἕταυρο:
δεν τῆαζια ἵεκκῆλησια ἵτε φνωρτῆ:
ἅμυη.*

But so that it spreads no further among the people, let us severely threaten them, that from now on they speak to no man in this name.”

And they called them and commanded them not to speak at all nor teach in the name of Jesus.

But Peter and John answered and said to them, “Whether it is right in the sight of God to listen to you more than to God, you judge.

For we cannot but speak the things which we have seen and heard.”

So when they had further threatened them, they let them go, finding no way of punishing them, because of the people, since they all glorified God for what had been done.

For the man was over forty years old on whom this miracle of healing had been performed.

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

وَلَكِنْ لِنَلَّا تَشِيْعَ أَكْثَرَ فِي الشَّعْبِ
لِنُهَذِّدُهُمَا تَهْدِيْدًا أَنْ لَا يُكَلِّمَا أَحَدًا
مِنَ النَّاسِ فِيمَا بَعْدَ بِهَذَا الْإِسْمِ.

فَدَعَوْهُمَا وَأَوْصُوهُمَا أَنْ لَا يَنْطَقَا
الْبَيْتَةَ وَلَا يُعَلِّمَا بِاسْمِ يَسُوعَ.

فَأَجَابَهُمْ بَطْرُسُ وَيُوحَنَّا وَقَالَا:
«إِنْ كَانَ حَقًّا أَمَامَ اللَّهِ أَنْ نَسْمَعَ
لَكُمْ أَكْثَرَ مِنَ اللَّهِ فَاحْكُمُوا.

لَأَنَّا نَحْنُ لَا يُمَكِّنُنَا أَنْ لَا نَتَكَلَّمَ بِمَا
رَأَيْنَا وَسَمِعْنَا.»

وَبَعْدَمَا هَدَدُوهُمَا أَيْضًا أَطْلَقُوهُمَا
إِذْ لَمْ يَجِدُوا الْبَيْتَةَ كَيْفَ يُعَاقِبُونَهُمَا
بِسَبَبِ الشَّعْبِ لِأَنَّ الْجَمِيْعَ كَانُوا
يُمَجِّدُونَ اللَّهَ عَلَى مَا جَرَى.

لَأَنَّ الْإِنْسَانَ الَّذِي صَارَتْ فِيهِ آيَةٌ
الشِّفَاءِ هَذِهِ كَانَ لَهُ أَكْثَرُ مِنْ
أَرْبَعِيْنَ سَنَةً.

*لم تنزل كلمة الرب تنمو وتعتز
وتثبت في كنيسة الله المقدسة.
أمين.*

The Liturgy Psalm مزمور القداس

From the Psalms of our teacher David the Prophet and the king. May his blessings be with us. Amen.

من مزامير معلمنا داود النبي، بركته المقدسة تكون معنا. آمين.

Ψαλμος τω Δαυιδ ρε: λβ	Psalm 106: 48	المزمور 105: 32
<p>Ἐσαρωστωτ ἵνε Πβοιϑ Φνοσϑ ἠπ̄κραηλ ιϑεν π̄νεϑ ωα ἕνεϑ: ονοϑ εϑ̄εϑοϑ ἵνε πιλαοϑ τηϑϑ ϑε εϑ̄ωωπι εϑ̄ωωπι. Δλληλοιᾱ.</p>	<p>Blessed be The Lord God of Israel from everlasting to everlasting! And let all the people say, "Amen. Amen." Alleluia.</p>	<p>مبارك الرب إله اسرائيل من الازل والى الابد. ويقول كل الشعب: آمين. آمين. هلليويا.</p>

The Liturgy Gospel إنجيل القداس

Blessed is He who comes in the Name of the Lord, our Lord, God, Savior, and King of us all, Jesus Christ the Son of the Living God, to Whom be glory forever. Amen.

مبارك الآتي باسم الرب. ربنا وإلهنا ومخلصنا يسوع المسيح ابن الله الحي. الذي له المجد الدائم إلى الأبد آمين.

<p>Οῡαναϑνωϑιϑ ε̄βολ ϑεν πιεϑασϑελιον ε̄θοϑαβ κατα λουϑκαν αϑιοϑ.</p>	<p>A chapter according to Saint Luke, may his blessings be with us. Amen.</p>	<p>فصل من إنجيل معلمنا لوقا البشير. بركاته علينا آمين.</p>
λουϑκαν ϑ: ια - ιζ	Luke 7: 11 - 17	لوقا 7: 11 - 17
<p>Ονοϑ αϑωωπι ε̄πεϑραϑϑ αϑωϑεναϑ εοϑβακι εϑμοϑϑ ε̄ροϑ ϑε Παιη ονοϑ ναϑμοωπι νεμαϑ ἵνε νεϑμαϑηϑηϑ νεμα οϑηοωϑ ἠμμηϑ.</p> <p>ϑωϑτε ε̄ταϑϑωντ ε̄ϑπϑλη ἵτε ϑβακι: ϑηπιε ε̄ναϑωλι ἵοϑαι ε̄βολ ε̄αϑμοϑ: ε̄οϑωηρι ἠμαϑαϑϑε πε ἵτε τεϑμαϑ: ονοϑ θαη νε οϑϑηρα τε: ονοϑ</p>	<p>Now it happened, the day after, that Jesus went into a city called Nain; and many of His disciples went with Him, and a large crowd.</p> <p>And when He came near the gate of the city, behold, a dead man was being carried out, the only son of his mother; and she was a widow. And a large crowd from the city was with her.</p>	<p>وفي اليوم التالي ذهب إلى مدينة تدعى نايين وذهب معه كثيرون من تلاميذه وجمع كثير.</p> <p>فلما اقترب إلى باب المدينة، إذا ميتاً محمولاً ابنٌ وحيده لأمه وهي أرملة ومعها جمع كثير من المدينة.</p>

νε οτον οτμω ερω ντε τβακι
νεμας πε.

Οτοε εταφνατ ερος νε Πβοικ
αφωενεητ θαρος: οτοε πεχαφ ναε γε
υπερριμ.

Οτοε αφι αφι νεμ τδλη: νη δε
ετφαι ανοει ερατοτ: οτοε πεχαφ γε
πιδελωρι νεοκ πε ττω υμοε νακ
τωνκ.

Οτοε αφεμει νεπερεμωοτ
οτοε αφερεητς νεαχι: οτοε αφηιφ
νετεματ.

Οτοετ δε αβι νεοτον νεβεν οτοε
ναττωτ υφνοττ εττω υμοε γε
οτηιφτ απροφηητς αφτωνφ νεθητεν:
οτοε γε αφνοττ γεμπωι
υπεφλαοε.

Οτοε αφι εβολ νε παιαχι
εοβητφ δεν φλοτδεα τηρε νεμ
τπεριχωροε τηρε.

*Πωοτ φα Πεννοττ πε ωα ενεε
νε νε νεε: αμην.*

When the Lord saw her,
He had compassion on her
and said to her, “Do not
weep.”

Then He came and
touched the open coffin, and
those who carried him stood
still. And He said, “Young
man, I say to you, arise.”

So he who was dead sat
up and began to speak. And
He presented him to his
mother.

Then fear came upon all,
and they glorified God,
saying, “A great prophet has
risen up among us”; and,
“God has visited His
people.”

And this report about
Him went throughout all
Judea and all the
surrounding region.

Glory be to God forever.

فَلَمَّا رَأَاهَا الرَّبُّ تَحَنَّنَ عَلَيْهَا وَقَالَ
لَهَا: لَا تَبْكِي.

ثُمَّ تَقَدَّمَ وَلَمَسَ النَّعْنَ فَوَقَفَ
الْحَامِلُونَ. فَقَالَ: أَيُّهَا الشَّابُّ لَكَ
أَقُولُ قُمْ.

فَجَلَسَ الْمَيِّتُ وَابْتَدَأَ يَتَكَلَّمُ فَدَفَعَهُ
إِلَى أُمِّهِ.

فَأَخَذَ الْجَمِيعُ خَوْفًا وَمَجَّدُوا اللَّهَ
قَائِلِينَ: قَدْ قَامَ فِينَا نَبِيٌّ عَظِيمٌ
وَأَفْتَقَدَ اللَّهُ شُعْبَهُ.

وَخَرَجَ هَذَا الْخَبْرُ عَنْهُ فِي كُلِّ
الْيَهُودِيَّةِ وَفِي جَمِيعِ الْكُورَةِ
الْمُحِيطَةِ.

والمجد لله دائماً.

Fifth Day of the First Week of the Joyous Fifty Days (Friday)
 اليوم الخامس من الأسبوع الأول من الخماسين المقدسة (يوم الجمعة)

Vespers Psalm
 مزمور العشيّة

From the Psalms of our teacher David the Prophet and the king. May his blessings be with us. Amen.

من مزامير معلمنا داود النبي، بركته المقدسة تكون معنا. آمين.

Ψαλμος τῷ Δαυὶδ ᾠ. Δ, ε	Psalm 12: 4, 5	المزمور 11: 4، 5
Πῆμι ετοι ἴβοις ἔρον: ἔβολ ἄεν ἵταλεπωριὰ ἵτε νιζηκι νεμ ἵπιὰρομ ἵτε νηεθμοκρ: ἵνογ ἵνατωντ πεχε Πβοις: εἰῆωπι ἄεν ἴνοζεμ ογορ εἰῆογονρητ ἔβολ ἵδητη. Ἀλληλοῖα.	Who is lord over us? “Because of the misery of the poor and the sighing of the oppressed, now I will rise,” says The Lord, “I will set them in salvation, and I will be revealed in it.” Alleluia.	فمن هو رب علينا؟ من أجل شقاء المساكين وتهدد البائسين الآن أقوم، يقول الرب، أصنع الخلاص علانية. هلليويا.

Vespers Gospel
 إنجيل العشيّة

Blessed is He who comes in the Name of the Lord, our Lord, God, Savior, and King of us all, Jesus Christ the Son of the Living God, to Whom be glory forever. Amen.

مبارك الآتي باسم الرب. ربنا وإلهنا ومخلصنا يسوع المسيح ابن الله الحي. الذي له المجد الدائم إلى الأبد آمين.

Οὐὰναςνωσις ἔβολ ἄεν πιερασσελιον εθοραβ κατα λουκαν ασιου.	A chapter according to Saint Luke, may his blessings be with us. Amen.	فصل من إنجيل معلمنا لوقا البشير. بركاته علينا آمين.
Λουκαν Δ: λη - μβ	Luke 4: 38 - 42	لوقا 4: 38 - 42
Δαφτωνη δε ἔβολ ἄεν ἵστναςωση αφωρεαφ ἔδορν ἕπιη ἵσιωων: ἵωωμ δε ἵσιωων νε ογον οτηνωϋ ἵδμομ νεμας πε: ογορ ναϋϋο ἕροφ ἕρηι ἕχωσ.	And He arose out of the synagogue, and entered into Simon's house. And Simon's wife's mother was taken with a great fever; and they requested Him concerning her.	وَلَمَّا قَامَ مِنَ الْمَجْمَعِ دَخَلَ بَيْتَ سِمْعَانَ. وَكَانَتْ حَمَاءَ سِمْعَانَ بِحُمَى شَدِيدَةً. فَسَأَلُوهُ مِنْ أَجْلِهَا.

Οἱ οὖν ἀφ' ὧν ἐράτην σαπύωνι ἕμμος
ἀφ' ἐρέπιτιμαν ὑπὲρ ἑαυτῶν οὖν ἀφ' ἑαυτῶν
κατοῦντες δὲ ἀστῶν οὖν ἀφ' ἑαυτῶν
ἕμμων.

Ἐτα φῆρη δὲ ζωπὶ οὖν νίβεν ἔτε
οὖν οὖν ῥεφύωνι ἕμμος δὲν ἑαυτῶν
ἵπνομη ἵπρη ἀφ' ἑαυτῶν ἑαυτῶν δὲ
ἔταφ' ἑαυτῶν ἑαυτῶν ἕμμων
ἀφ' ἑαυτῶν ἑαυτῶν.

Ἡ γὰρ οὖν δὲ ἐβόλ πε ἵπνε ἑαυτῶν
δὲ ἑαυτῶν ἑαυτῶν ἑαυτῶν ἑαυτῶν
ἑαυτῶν ἕμμος ἑαυτῶν ἑαυτῶν
Πῆρη ἕμμων: οὖν ἑαυτῶν ἑαυτῶν
ἑαυτῶν πε: ἑαυτῶν ἕμμων ἑαυτῶν
ἑαυτῶν ἑαυτῶν ἑαυτῶν πε
Πῆρη.

Ἐτα πῆρη δὲ ἑαυτῶν ἑαυτῶν
ἑαυτῶν ἑαυτῶν ἑαυτῶν ἑαυτῶν
ἑαυτῶν πε ἑαυτῶν ἑαυτῶν ἑαυτῶν
οὖν ἑαυτῶν ἑαυτῶν ἑαυτῶν
ἑαυτῶν ἑαυτῶν ἑαυτῶν πε
ἑαυτῶν ἑαυτῶν ἑαυτῶν ἑαυτῶν.

*Πῆρη φα Πῆρη πε: ἑαυτῶν ἑαυτῶν
ἑαυτῶν ἑαυτῶν ἑαυτῶν.*

And He stood over her,
and rebuked the fever; and it
left her: and immediately
she arose and served them.

When the sun was
setting, all those who had
any sicknesses with diverse
diseases brought them unto
Him; and He laid His hands
on every one of them, and
healed them.

And devils also came out
of many, crying out, and
saying, "You are Christ, the
Son of God!" And He,
rebuking them, did not allow
them to speak: for they knew
that He was Christ.

Now when it was day,
He departed and went into a
deserted place. And the
crowd sought Him and came
to Him, and tried to keep
Him from leaving them.

Glory be to God forever.

فَوَقَفَ فَوْقَ مَنَهَا وَانْتَهَرَ الْحُمَى
فَتَرَكَهَا! وَفِي الْحَالِ قَامَتْ
وَحَدَمَتْهُمْ.

وَعِنْدَ غُرُوبِ الشَّمْسِ كَانَ كُلُّ
الَّذِينَ عِنْدَهُمْ مَرْضَى بِأَنْوَاعِ
أَمْرَاضٍ كَثِيرَةٍ يَقْدُمُونَ إِلَيْهِ. أَمَّا
هُوَ فَكَانَ يَضَعُ يَدَيْهِ عَلَى كُلِّ وَاحِدٍ
مِنْهُمْ فَيَشْفِيهِمْ.

وَكَانَتْ الشَّيَاطِينُ تَخْرُجُ مِنْ
كَثِيرِينَ وَهِيَ تَصْرُخُ وَتَقُولُ: «أَنْتَ
هُوَ الْمَسِيحُ ابْنُ اللَّهِ!» فَكَانَ
يَنْتَهَرُهُمْ وَلَا يَدْعُهُمْ يَنْطَفُونَ لِأَنَّ
هُمُ كَانُوا قَدْ عَرَفُوهُ أَنَّهُ هُوَ الْمَسِيحُ.

وَلَمَّا صَارَ النَّهَارُ خَرَجَ وَذَهَبَ إِلَى
مَوْضِعٍ خَلَاءٍ وَكَانَ الْجَمُوعُ
يُفْتَشُونَ عَلَيْهِ. فَجَاءُوا إِلَيْهِ
وَأَمْسَكُوهُ لِئَلَّا يَذْهَبَ عَنْهُمْ.

والمجد لله دائماً.

Matins Psalm

مزمور باكر

From the Psalms of our teacher David the Prophet and the king. May his blessings be with us. Amen.

من مزامير معلمنا داود النبي، بركته المقدسة تكون معنا. آمين.

<p>Ψαλμος τω Δαυιδ ρε: λα</p> <p>Παζμεν Πβοις Πεννοϋτ οροζ μαθοϋωτεν εβολ ζεν νιεθνοζ: επζινοϋωνηζ εβολ υπεκραν εθοϋαβ: οροζ ητενωϋϋωϋτ υμον ζεν πεκςμοϋτ. Αλληλοια.</p>	<p>Psalm 106: 47</p> <p>Save us, O Lord our God, and gather us from among the Gentiles, to give thanks to Your holy name, to triumph in Your praise. Alleluia.</p>	<p>المزمور 105: 31</p> <p>خلصنا أيها الرب إلهنا واجمعنا من بين الأمم. لنعترف باسمك القدوس ونفتخر بتسبيحك. هلليويا.</p>
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Matins Gospel

إنجيل باكر

Blessed is He who comes in the Name of the Lord, our Lord, God, Savior, and King of us all, Jesus Christ the Son of the Living God, to Whom be glory forever. Amen.

مبارك الآتي باسم الرب. ربنا وإلهنا ومخلصنا يسوع المسيح ابن الله الحي. الذي له المجد الدائم إلى الأبد آمين.

<p>Οτὰναστηωσις εβολ ζεν πιεϋαστελιον εθοϋαβ κατα λουκαν ασιουτ.</p>	<p>A chapter according to Saint Luke, may his blessings be with us. Amen.</p>	<p>فصل من إنجيل معلمنا لوقا البشير. بركاته علينا آمين.</p>
<p>Λουκαν κ: κζ - λθ</p>	<p>Luke 20: 27 - 39</p>	<p>لوقا 20: 27 - 39</p>
<p>Εταϋ δε ηζε θανοϋτον εβολ ζεν νικαδλουκκοζ ηηετρω υμοζ γε υμον αναστασις αϋϋενϋ. Ετρω υμοζ γε φρεϋτςβω λ Πωϋτχις ςδαι ναν γε εϋωπ αρεϋαν πεϋον ηοϋαι μοϋ εοϋοντεϋ ςζιμ υμαϋτ: οροζ φαι υμον τεϋϋηρι υμαϋτ ζινα ητε πεϋϋον βι ητςζιμ οροζ</p>	<p>Then some of the Sadducees, who deny that there is a resurrection, came to Him and asked Him, saying: “Teacher, Moses wrote to us that if a man’s brother dies, having a wife, and he dies without children, his brother should take his wife and raise up offspring for his brother.</p>	<p>وَخَصَرَ قَوْمٍ مِنَ الصَّدُوقِيِّينَ الَّذِينَ يُقَاوِمُونَ أَمْرَ الْفِيَامَةِ وَسَأَلُوهُ: «يَا مُعَلِّمُ كَتَبَ لَنَا مُوسَى: إِنْ مَاتَ لِأَخٍ وَ لَهُ أَمْرَاءٌ وَمَاتَ بغيرِ وُلْدٍ يَأْخُذُ أَخُوهُ الْمَرْأَةَ وَيُقِيمُ نَسْلًا لِأَخِيهِ.</p>

ἠτεροτονος οὐτρόχ ὑπερσον.

Ἦν οὖν ἑπτὰ (ζ) οὐτὴν ἠσον περὶ οὐτὸς πρῶτος ἔταρβίςζωμ ἄμωτ εἶποι ἠταῦρη.

Οὐτὸς πρῶτος ἔναρ (β) ἄρβίτς.

Ἦεν πρῶτος ἑπτὰ (ζ) παρρητ δε ἑτα πρῶτος ἑπτὰ (ζ): ὑποτχα ἑρη οὐτὸς ἄμωτ.

Ἐπὶ δὲ δε ἄμωτ ζωσ ἠξε τκεςζωμ.

Ἦερρη οὐτὴν δεν τἀναστασις ἄσναερ ἔζωμ ἠνιμ ὑμωτ: ἄ πρῶτος (πζ) ταρ βίτς εἶςζωμ.

Οὐτὸς περῶτος ἠξε ἠσους ξε ἠῶρη ἠτε παίενεζ ἑταρβί οὐτὸς ἑταρβίτωτ.

Ἦν δε ἔταρπεμῶτα ὑπίενεζ ἔτε ὑμῶτ ἠεν τἀναστασις ἔβωλ δεν ἠρεμωτ οὐτε ὑπαρβί οὐτε ὑπαρ βίτωτ.

Οὐτε ταρ ὑμωτ ἑχωμ ἠσεμωτ ξε ζανζωτ ἠάσττελοσ ταρ ἠε οὐτὸς ζανῶρη ἠτε φνωτ ἠε εἶποι ἠῶρη ἠτε τἀναστασις.

Οὐτὸς ξε ἠρεμωτ σενάτωρνωτ ἠῶτς ζω ἄτμῆνι ζι πῆβωτ

Now there were seven brothers. And the first took a wife, and died without children.

And the second took her as wife, and he died childless.

Then the third took her, and in like manner the seven also; and they left no children, and died.

Last of all the woman died also.

Therefore, in the resurrection, whose wife does she become? For all seven had her as wife.”

Jesus answered and said to them, “The sons of this age marry and are given in marriage.

But those who are counted worthy to attain that age, and the resurrection from the dead, neither marry nor are given in marriage;

nor can they die anymore, for they are equal to the angels and are sons of God, being sons of the resurrection.

But even Moses showed in the burning bush passage that the dead are raised, when he called the Lord

فَكَانَ سَبْعَةَ إِخْوَةٍ. وَأَخَذَ الْأَوَّلُ امْرَأَةً وَمَاتَ بِغَيْرِ وُلْدٍ.

فَأَخَذَ الثَّانِي الْمَرْأَةَ وَمَاتَ بِغَيْرِ وُلْدٍ.

ثُمَّ أَخَذَهَا الثَّلَاثُ وَهَكَذَا السَّبْعَةُ. وَلَمْ يَبْرُكُوا وُلْدًا وَمَاتُوا.

وَأَخِرَ الْكُلِّ مَاتَتِ الْمَرْأَةُ أَيْضًا.

فَفِي الْقِيَامَةِ لِمَنْ مِنْهُمْ تَكُونُ زَوْجَةً؟ لِأَنَّهَا كَانَتْ زَوْجَةً لِلْسَّبْعَةِ».

فَأَجَابَ يَسُوعُ: «أَبْنَاءَ هَذَا الدَّهْرِ يُزَوِّجُونَ وَيُزَوِّجُونَ.

وَلَكِنَّ الَّذِينَ حُسِبُوا أَهْلًا لِلْحُصُولِ عَلَى ذَلِكَ الدَّهْرِ وَالْقِيَامَةِ مِنَ الْأَمْوَاتِ لَا يُزَوِّجُونَ وَلَا يُزَوِّجُونَ.

إِذْ لَا يَسْتَطِيعُونَ أَنْ يَمُوتُوا أَيْضًا لِأَنَّهُمْ مِثْلُ الْمَلَائِكَةِ وَهُمْ أَبْنَاءُ اللَّهِ إِذْ هُمْ أَبْنَاءُ الْقِيَامَةِ.

وَأَمَّا أَنَّ الْمَوْتَى يَقُومُونَ فَقَدْ دَلَّ عَلَيْهِ مُوسَى أَيْضًا فِي أَمْرِ الْعَلِيقَةِ

ὁ θεὸς ἑτεροῦ Ἰσραὴλ: καὶ Ἰσαακ
 θεοῦ Ἰσραὴλ καὶ θεοῦ Ἰακώβ
 καὶ θεοῦ Ἰακώβ.

θεοῦ φα νηθεωωοῦτ ἀν πε
 ἀλλὰ φα νηετονθ πε σεονθ ταρ ναϋ
 τηροῦ.

ἀνεροῦν δὲ ἵκε εἰς τὸν ἑβραῖον
 ἵκεν ἵνα περὶ τὸν καὶ περὶ τὸν
 καλῶς ἀκούσῃ.

*Πῶς φα Πεννοῦ πε ἡ εἰς
 ἵτε νι εἰς: ἀμην.*

‘the God of Abraham, the
 God of Isaac, and the God
 of Jacob.’

For He is not the God of
 the dead but of the living,
 for all live to Him.”

Then some of the
 scribes answered and said,
 “Teacher, You have spoken
 well.”

Glory be to God forever.

كَأَيُّ قَوْلٍ: الرَّبُّ إِلَهُ إِبْرَاهِيمَ وَإِلَهُ
 إِسْحَاقَ وَإِلَهُ يَعْقُوبَ.

وَلَيْسَ هُوَ إِلَهُ أَمْوَاتٍ بَلْ إِلَهُ أَحْيَاءٍ
 لِأَنَّ الْجَمِيعَ عِنْدَهُ أَحْيَاءٌ.

فَقَالَ قَوْمٌ مِنَ الْكُتَّابَةِ: يَا مُعَلِّمُ حَسَنًا
 قُلْتَ.

والمجد لله دائماً.

Liturgy Readings

قراءات القديس

The Pauline Epistle

رسالة بولس الرسول

Παῦλος δούλος Ἰησοῦ
 Χριστοῦ: ἀποστόλος ἐθέλω:
 φητέτα τῶν ἐπιζητησῶν ἵτε
 θεοῦ.

Ἑβραῖος 13: 1 - 21

ἔσονται ἡμῶν
 νόμιμα ἡ ἐργασίαι: φαί ἐτε ἡμῶν
 ἐργασίαι ἐσὼν ἑβραῖοι ἵτε
 νηετωεῖν ἵτε κτηνῶν.

ἡ ζωὴ τῶν ἐτε ἡμῶν
 ἡ πόσις ἐσὼν ἐνεθεοῦ εἶεν

Paul, the servant of our
 Lord Jesus Christ, called to
 be an apostle, appointed to
 the Gospel of God. A
 chapter from the Epistle of
 our teacher St. Paul to the
 Hebrews. May his blessing
 be upon us. Amen.

Hebrews 13: 10 - 21

We have an altar from
 which those who serve the
 tabernacle have no right to
 eat.

For the bodies of those
 animals, whose blood is
 brought into the sanctuary

البولس، فصل من رسالة معلمنا
 بولس الرسول إلى العبرانيين،
 بركته المقدسة تكون معنا. آمين.

العبرانيين 13: 10 - 21

لَنَا مَذْبَحٌ لَا سُلْطَانٌ لِلَّذِينَ يَخْدُمُونَ
 الْمَسْكَنَ أَنْ يَأْكُلُوا مِنْهُ.

فَإِنَّ الْحَيَوَانَاتِ الَّتِي يُدْخَلُ بِدَمِهَا
 عَنِ الْخَطِيئَةِ إِلَى الْأَقْدَاسِ بِيَدِ

Φνοβι ἐβολ ζιτοτϫ ἠπαρχηερετς
ϫαρκεκζ πωμα ἠτε ναι σαβολ
ἠτπαρευβολη.

Εθε φαι ζωϫ Ιησοϫς ζινα
ἠτεϫτονοβο ἠπιλαοϫ ἐβολ ζιτεν
Πεϫςνοϫ ἠμιν ἠμοϫ αϫβιευκαϫ
σαβολ ἠτπρζη.

††νοϫ οϫν μαρευεναν ἐβολ
ϫαροϫ σαβολ ἠτπαρευβολη ενϫαι
ἠπεϫϫωϫ ἔρον.

Μοονταν ζαρ ἠπαυμα ἠνοβακι
εϫςμοοντ αλλα θεεθνοϫ ἔτενκωτ
ἠνωϫ.

Μαρευἠνι οϫν ἔζρηι ἐβολ ζιτοτϫ
ἠζανϫοϫϫωϫωϫωϫ ἠςμοϫ ἠχοϫ νιβεν
ἠΦνοϫτ: ἔτε φαι πε ποϫταϫ ἠτε
νεϫςφοτοϫ ενοϫωνϫ ἠΠεϫραν ἐβολ.

††μετρεϫερζεβνοϫϫι ζε νεμ
†μετϫφηρ ἠπερευποϫωβϫ:
ζανϫοϫϫωϫωϫωϫ ζαρ ἠπαρητ
ϫαρναϫ ἠΦνοϫτ.

Μαρε πετενζητ θωτ νεμ
νετενζητοϫμενοϫ οϫοϫ ϫωτεμ ἠνωϫ:
ἠθωϫ ζαρ ετοἠ ἠϫρωιϫ ἔζεν
νετενψϫζη ζωϫ εϫνατ λοτοϫ
ἔζωτεν ζινα ἠςεερ φαι ζεν οϫραϫω

by the high priest for sin,
are burned outside the
camp.

Therefore, Jesus also,
that He might sanctify the
people with His own blood,
suffered outside the camp.

Therefore, let us go
forth to Him, outside the
camp, bearing His reproach.

For here, we have no
continuing city, but we seek
the one to come.

Therefore, by Him let us
continually offer the
sacrifice of praise to God,
that is, the fruit of our lips,
giving thanks to His name.

But do not forget to do
good and to share, for with
such sacrifices God is well
pleased.

Obeys those who rule
over you, and be
submissive, for they watch
out for your souls, as those
who must give account. Let
them do so with joy and not
with grief, for that would be
unprofitable for you.

رئيس الكهنة تُحرقُ أجسامها
خارج المحلة.

لذلك يسوع أيضاً، لكي يُقدِّس
الشَّعْبَ بِدَمِ نَفْسِهِ، تَأَلَّمَ خَارِجَ
المَحَلَّةِ.

فَنَخْرُجُ إِذَا إِلَيْهِ خَارِجَ المَحَلَّةِ
حَامِلِينَ عَارَهُ.

لأنَّ لَيْسَ لَنَا هُنَا مَدِينَةٌ بَاقِيَةٌ، لَكِنَّا
نَطْلُبُ العَتِيدَةَ.

فَنَقْدِمُ بِهِ فِي كُلِّ حِينٍ لِلَّهِ ذَبِيحَةَ
التَّسْبِيحِ، أَي تَمْرَ شِفَاهِ مُعْتَرِفَةٍ
بِاسْمِهِ.

وَلَكِنْ لَا تَنْسُوا فِعْلَ الخَيْرِ
وَالتَّوَزُّعِ، لِأَنَّهُ بِذَبَائِحِ مِثْلِ هَذِهِ
يُسَرُّ اللهُ.

أَطِيعُوا مُرَشِدِيكُمْ وَأخْضَعُوا، لِأَنَّكُمْ
يَسْتَهْرُونَ لِأَجْلِ نَفْسِكُمْ كَأَنَّكُمْ
سَوْفَ يُعْطُونَ حِسَاباً، لَكِي يَفْعَلُوا
ذَلِكَ بِفَرَحٍ، لَا أَتَيْنِ، لِأَنَّ هَذَا عَيْزٌ
نَافِعٌ لَكُمْ.

οτοθ ἵνεσφιὰρομ ἀν: φαι ταρ πε
ετερνοφρι νωτεν.

Ἰωβ ἐξρηι ἐχων: πενρητ δε θητ
χε οτον ἵταν ἡματ ἵνοτρηνηΔησις
ἐνανεσ δεν οτον νιβεν ενοτωϋ ἐμοϋ
ἵκαλωσ.

Προτο δε ττωβ ἐερ φαι ρινα
ἵσετφοι ραρωτεν ἵχωλεμ.

Φνοτ δε ἵτε τβιρηνη φηεταρι
ἐπωϋ ἐβολ δεν νηεθωωτ ἡπινιωτ
ἡμανεσωτ ἵτε νιεσωτ δεν ἵενοϋ
ἵτε τδιαθηκη ἵνεεζ Πενδοις ἵχοτς
Πιχριστοσ.

Εςεσεβτε θηνοτ δεν ἀταθον νιβεν
ἐπινιρι ἡπεροτωϋ εφiri ναϋ
ἡπεραναϋ ἵρηι ἵθητεν ἡπερἡθο
ἐβολ ριτεν ἵχοτς Πιχριστοσ: φηετε
φωϋ πε πῶωτ ϋα ἐνεζ ἵτε νιενεζ:
ἀμην.

*Πρῶτοτ ταρ νευωτεν νευ
τβιρηνη ερσοπ: χε ἀμην εσεϋωπι.*

Pray for us; for we are
confident that we have a
good conscience, in all
things desiring to live
honorably.

But I especially urge
you to do this, that I may be
restored to you the sooner.

Now may the God of
peace who brought up our
Lord Jesus from the dead,
that great Shepherd of the
sheep, through the blood of
the everlasting covenant,

make you complete in
every good work to do His
will, working in you what is
well pleasing in His sight,
through Jesus Christ, to
whom be glory forever and
ever. Amen.

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

صَلُّوا لِأَجْلِنَا، لِأَنَّا نَثِقُ أَنَّ لَنَا
ضَمِيرًا صَالِحًا رَاغِبِينَ أَنْ
نَتَّصِرَفَ حَسَنًا فِي كُلِّ شَيْءٍ.

وَلَكِنْ أَطْلُبُ أَكْثَرَ أَنْ تَفْعَلُوا هَذَا
لِغِي أَرْدَ إِلَيْكُمْ بِأَكْثَرِ سُرْعَةٍ.

وَاللَّهُ السَّلَامُ الَّذِي أَقَامَ مِنَ الْأَمْوَاتِ
رَاعِيَ الْخِرَافِ الْعَظِيمِ، رَبَّنَا
يَسُوعَ، بِدَمِ الْعَهْدِ الْأَبَدِيِّ.

لِيَكْمَلَكُمْ فِي كُلِّ عَمَلٍ صَالِحٍ
لِتَصْنَعُوا مَشِيئَتَهُ، عَامِلًا فِيكُمْ مَا
يَرْضَى أَمَامَهُ بِيَسُوعَ الْمَسِيحِ،
الَّذِي لَهُ الْمَجْدُ إِلَى أَبَدِ الْأَبَدِينَ.
أَمِينَ.

*نعمة الله الأب تكون مع جميعكم.
أمين.*

The Catholic Epistle الكاثوليكون

Καθολικον ἐβολ δεν πε πιρογιτ
ἵεπιστολη ἵτε πενωτ Πετροσ.
ἀμην. Παμενρατ.

The Catholic epistle of
the first epistle of our father
St. Peter. May his blessings
be with us all. Amen. My
beloved.

الكاثوليكون من رسالة معلمنا
بطرس الأولي بركته علينا. أمين.
يا احبائي

ἁ Πέτρος ἁ: κε - β: ι

1 Peter 1: 25 - 2: 10

1 بطرس 1: 25 - 2: 10

Πισαχι Δε ἢτε Πβοις ὡπ ὡα
ἐνεθ φαι Δε πε πισαχι ἑταγρωιω
ἔμοϋ θεν θηνογ.

Εἰρετενχω ογν ἐδρηι ἠκακία
νιβεν νεμ χροϋ νιβεν νεμ μετωοβι
νιβεν νεμ φθονοϋ νιβεν νεμ
καταλαλια νιβεν.

Ὑφρητ ἠθανκογχι ἠἀλωογ
ἑαγμασογ τνογ πιερωτ ἠλοσικον
ἠατχροϋ βιωϋωογ ἔμοϋ θινα
ἠτετεναιαι ἠδητεϋ ἑδογν ἑπιογτσι.

Ισχε ἀτετενχεμτπι γε ογχιριστοϋ
πε Πβοις.

Φηετετεννηογ θαροϋ πιῶνι
ετογθ ἑαγϋωϋ μεν ἑβολ θιτεν νιρωμ
ἑρωτπ Δε ἠτεν Φνογτ ογοθ
ἑταιηογτ.

Ογοθθ ἠῶτεν θωτεν ὡπι
ἔφρητ ἠθανῶνι ετογθ ἑρετενκωτ
ἔμωτεν ἠογθι ἔπνεγματοικον
ἑογμετογθβ εσογθβ ἑπχινῖνι ἑπϋωι
ἠθανϋογϋωογϋ ἔπνεγματοικον
εγϋηπ ἔΦνογτ ἑβολ θιτεν Ιησογϋ
Πιχροστοϋ.

Χε ογθι ἑδῆογτ θεν τγραφη γε
θηππε τναχω θεν Σιωγν ἠογῶνι

But the word of The Lord endures forever. Now this is the word, which by the gospel was preached to you.

Therefore, laying aside all malice, all deceit, hypocrisy, envy, and all evil speaking.

As newborn babes, desire the pure milk of the word, that you may grow thereby,

if indeed you have tasted that the Lord is gracious.

Coming to Him: as to a living stone, rejected indeed by men, but chosen by God and precious.

You also, as living stones, are being built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices acceptable to God through Jesus Christ.

Therefore, it is also contained in the Scripture, "Behold, I lay in Zion A chief cornerstone, elect,

وَأَمَّا كَلِمَةُ الرَّبِّ فَبَثَّتْ إِلَى الْأَبَدِ. وَهَذِهِ هِيَ الْكَلِمَةُ الَّتِي بُشِّرْتُمْ بِهَا.

فَاطْرَحُوا كُلَّ خُبْثٍ وَكُلِّ مَكْرٍ وَالرِّيَاءِ وَالْحَسَدِ وَكُلِّ مَذْمَةٍ.

وَكَمَا ظِفَالٌ مَوْلُودِينَ الْآنَ اسْتَهْوُوا اللَّبَنَ الْعَقْلِيَّ الْعَدِيمَ الْعَشَّ لِكَيْ تَنُمُوا بِهِ.

إِنْ كُنْتُمْ قَدْ ذُقْتُمْ أَنَّ الرَّبَّ صَالِحٌ.

الَّذِي إِذ تَأْتُونَ إِلَيْهِ، حَجَرًا حَيًّا مَرْفُوضًا مِنَ النَّاسِ وَلَكِنْ مُخْتَارًا مِنَ اللَّهِ كَرِيمًا.

كُونُوا أَنْتُمْ أَيْضًا مَبْنِيِّينَ كَحِجَارَةٍ حَيَّةٍ، بَيْتًا رُوحِيًّا، كَهَنُوتًا مُقَدَّسًا، لِتَقْدِمِ ذَبَائِحَ رُوحِيَّةً مَقْبُولَةً عِنْدَ اللَّهِ بِيسُوعِ الْمَسِيحِ.

لِذَلِكَ يُتَضَمَّنُ أَيْضًا فِي الْكِتَابِ: هِنَذَا أَضَعُ فِي صِهْيُونَ حَجَرَ رَأْوِيَّةٍ مُخْتَارًا كَرِيمًا، وَالَّذِي يُؤْمَنُ

εφωσπ νχωχ νλακε εφταινοτ οτοε
φθεναετ εροφ ννεφβιωπι.

Πιταιο οτην αφωοπ νωτεν δα
νηεναετ νιαθναετ δε νθωοτ πιώνι
εταρωωφ νχε νηετκωτ φαι αφωωπι
νοτχωχ νλακε.

Нем оѡни нѡроп нем оупетра
нѡкандалон ниенабидроп еписахи
ετοι ναττματ εφεταρεπκεχατ
νδητη.

Нѡωτεп де нѡωтеп оутенос
εφωσπ οτμετοτρο οτμετοτηβ
οτϋλολ εφοταβ οτλαοс ετθμαιοφ
ροπωс нтетеноτωнε εβολ нниαρετη
нте φηεταφθαεεμ θηноτ εβολ δен
пхаки εδοτηн еπεφοτωини ετοι нϋφηри.

Нηετε νοτλαοс αν πε νοτχοτ
τноτ δε αρετεнер οτλαοс μφноττ
νηετε νατναι νωοτ αν: τноτ δε ατναι
νωτεп.

*Наснноτ μπερμεпρε пикосμос
οτδε нηετωοп δен пикосμос:
пикосμос насини нем теρεπθωμια: φη
δε ετiρι μφοτωω μφноττ εηαωωπι
ωα εнеε: αμην.*

precious, And he who believes on Him will by no means be put to shame.”

Therefore, to you who believe, He is precious; but to those who are disobedient, “The stone which the builders rejected Has become the chief cornerstone.”

And “A stone of stumbling And a rock of offense.” They stumble, being disobedient to the word, to which they also were appointed.

But you are a chosen generation, a royal priesthood, a holy nation, His own special people, that you may proclaim the praises of Him who called you out of darkness into His marvelous light;

who once were not a people but are now the people of God, who had not obtained mercy, but now have obtained mercy.

Do not love the world nor the things, which are in the world. The world passes away, and its desires; but he who does the will of God abides forever. Amen.

به لن يُخزى.

فَلَكُمْ أَنْتُمْ الَّذِينَ تُوْمِنُونَ الْكِرَامَةَ
وَأَمَّا لِلَّذِينَ لَا يُطِيعُونَ فَالْحَجَرُ
الَّذِي رَفَضَهُ الْبَنَّاؤُونَ هُوَ قَدْ صَارَ
رَأْسَ الزَّوَايَةِ.

وَحَجَرَ صَدْمَةٍ وَصَخْرَةَ عَثْرَةٍ.
الَّذِينَ يَعْتُرُونَ غَيْرَ طَائِعِينَ
لِلْكَلِمَةِ، الْأَمْرُ الَّذِي جُعِلُوا لَهُ.

وَأَمَّا أَنْتُمْ فَحَنَسٌ مُخْتَارٌ، وَكَهَنُوتٌ
مُلُوكِيٌّ، أُمَّةٌ مُقَدَّسَةٌ، شَعْبٌ ائْتِنَاءٍ،
لِكَيْ تُخْبِرُوا بِفَضَائِلِ الَّذِي دَعَاكُمْ
مِنَ الظُّلْمَةِ إِلَى نُورِهِ الْعَجِيبِ.

الَّذِينَ قَبْلًا لَمْ تَكُونُوا شَعْبًا، وَأَمَّا
الآنَ فَأَنْتُمْ شَعْبُ اللَّهِ. الَّذِينَ كُنْتُمْ
غَيْرَ مَرْحُومِينَ، وَأَمَّا الآنَ
فَمَرْحُومُونَ.

*لا تحبوا العالم ولا الاشياء التي
في العالم، العالم يزول وشهوته
واما الذي يصنع ارادة الله يدوم
إلى الأبد. أمين.*

The Acts
الإبركسيس

<p>Πραξις ἵτε νενηιοῦ ἡ ἀποστολος: ἐρε ποῦςμοῦ εθοῦαβ ὡπι νεμλν. Δμην.</p>	<p>The Acts of our fathers the apostles, may their blessings be with us all. Amen.</p>	<p>فصل من أعمال آبائنا الرسل الأطهار المشمولين بنعمة الروح القدس، بركتهم تكون معنا. آمين.</p>
<p>Πραξις ις: λλ - μβ</p>	<p>Acts 13: 34 - 42</p>	<p>أعمال 13 : 34 - 42</p>
<p>Οτι δε γε αἰτοῦνος ἐβλ δεν νηεθωοῦτ ἑνατασθο λη γε ἐπτακο αἰχος ὑπαρητ γε εἰεῖτ νωτεν ἡνηεθοῦαβ ἡτε Δαυιδ ἐτενηοτ. Εθε φαι οη ἑχω ἡμοσ δεν κεμα γε ἡνεκῖ ὑπεθοῦαβ ἡτακ ἑναῦ ἐπτακο. Δαυιδ μεν ταρ ἡδρηι δεν τεφzeneà αἰψευῶι ὑπισοβηι ἡτε Φνοῦτ αἰενκοτ οτοσ αῦχαα δατεν νεῖοῖτ οτοσ αἰναῦ ἐπτακο. Φη δε ἑτα Φνοῦτ τοῦνος ὑπεφναῦ ἐπτακο. Ἦρε πιρωβ οῦη οῦωνε ἑρωτεν νηρωι νενησνηοῦ γε ἐβλ χιτεν φαι σελιωῶ νωτεν ὑπχω ἐβλ ἡτε νετεννοβι. δεν φαι δε ἡθοῦ οῦον νιβεν εθναεῖτ σενα ἑμαιοῦ: νεμ ἐβλθα νη τηροῦ ἑτε ὑπετενῶχεμχομ ἑμλμιο ἡδητοῦ δεν φνομοσ ὑμωῖτσε</p>	<p>“And that He raised Him from the dead, no more to return to corruption, He has spoken thus: “I will give you the sure mercies of David.” Therefore, He also says in another Psalm: “You will not allow Your Holy One to see corruption.” For David, after he had served his own generation by the will of God, fell asleep, was buried with his fathers, and saw corruption; but He whom God raised up saw no corruption. Therefore, let it be known to you, brethren, that through this Man is preached to you the forgiveness of sins; and by Him everyone who believes is justified from all things from which you could not be justified by the law of Moses.</p>	<p>“إِنَّهُ أَقَامَهُ مِنَ الْأَمْوَاتِ غَيْرَ عَتِيدٍ أَنْ يَعُودَ أَيْضاً إِلَى فْسَادٍ فَهَكَذَا قَالَ: إِنِّي سَأَعْطِيكُمْ مَرَاحِمَ دَاوُدَ الصَّادِقَةَ. وَلِذَلِكَ قَالَ أَيْضاً فِي مَزْمُورٍ آخَرَ: لَنْ تَدَعَ قُدُوسَكَ يَرَى فْسَاداً. لَأَنَّ دَاوُدَ بَعْدَ مَا خَدَمَ جِيلَهُ بِمَشُورَةِ اللَّهِ، رَقَدَ وَأَنْصَمَ إِلَى آبَائِهِ وَرَأَى فْسَاداً. وَأَمَّا الَّذِي أَقَامَهُ اللَّهُ فَلَمْ يَرَ فْسَاداً. فَلْيَكُنْ مَعْلُوماً عِنْدَكُمْ أَيُّهَا الرِّجَالُ الْإِخْوَةَ أَنَّهُ بِهَذَا يُنَادَى لَكُمْ بِغُفْرَانِ الْخَطَايَا. وَبِهَذَا يَتَبَرَّرُ كُلُّ مَنْ يُؤْمِنُ مِنْ كُلِّ مَا لَمْ تَقْدِرُوا أَنْ تَتَبَرَّرُوا مِنْهُ بِنَامُوسِ مُوسَى.</p>

Δαναὺς οὐκ ἔμελλεν ἵκεν
 ἠθροῦς ἵκεν φησὶν ἄλλοι
 νῆπιον φησὶν.

Ὡς ἀναὺς νικαταφρονίτης οὐκ
 ἀριψύφην οὐκ ματακτε ἠθροῦς
 ἡνῆρι νῆπιον φησὶν ἄλλοι
 οὐκ ἔμελλεν ἵκεν ἄλλοι
 ἀρεῶν οὐκ ἵκεν ἠθροῦς.

Ἐν ἠθροῦς Δε ἐβόλ νῆπιον
 ἵκεν ἄλλοι νῆπιον ἵκεν
 νῆπιον ἵκεν ἠθροῦς.

*Πῆπιον Δε ἵκεν ἠθροῦς
 ἵκεν ἠθροῦς ἵκεν ἠθροῦς
 ἵκεν ἠθροῦς ἵκεν ἠθροῦς
 ἵκεν ἠθροῦς ἵκεν ἠθροῦς
 ἵκεν ἠθροῦς ἵκεν ἠθροῦς.*

Beware therefore, lest what has been spoken in the prophets come upon you:

Behold, you despisers, marvel and perish! For I work a work in your days, A work, which you will by no means believe, Though one were to declare it to you."

So when the Jews went out of the synagogue, the Gentiles begged that these words might be preached to them the next Sabbath.

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

فَانظُرُوا لِمَا يَأْتِي عَلَيْكُمْ مَا قِيلَ فِي الْأَنْبِيَاءِ.

أَنْظُرُوا أَيُّهَا الْمَتَهَانُونَ وَتَعَجَّبُوا وَاهْلِكُوا لِأَنِّي عَمَلًا أَعْمَلُ فِي أَيَّامِكُمْ عَمَلًا لَا تُصَدِّقُونَ إِنْ أَخْبَرَكُم أَحَدٌ بِهِ."

وَبَعْدَمَا خَرَجَ الْيَهُودُ مِنَ الْمَجْمَعِ جَعَلَ الْأَمَمُ يَطْلُبُونَ إِلَيْهِمَا أَنْ يُكَلِّمَاهُمْ بِهَذَا الْكَلَامِ فِي السَّبْتِ الْقَادِمِ.

لم تزل كلمة الرب تنمو وتعتز وتثبت في كنيسة الله المقدسة. أمين.

The Liturgy Psalm

مزمور القداس

From the Psalms of our teacher David the Prophet and the king. May his blessings be with us. Amen.

من مزامير معلمنا داود النبي، بركته المقدسة تكون معنا. أمين.

Ψαλμος τω Δαυιδ ρ̄: α, β

Psalm 107: 1, 2

المزمور 106: 1, 2

Οὐκ ἔμελλεν ἵκεν ἠθροῦς
 οὐκ ἔμελλεν ἵκεν ἠθροῦς
 ἵκεν ἠθροῦς ἵκεν ἠθροῦς
 ἵκεν ἠθροῦς ἵκεν ἠθροῦς
 ἵκεν ἠθροῦς ἵκεν ἠθροῦς
 ἵκεν ἠθροῦς ἵκεν ἠθροῦς.

Praise The Lord! Oh, give thanks to The Lord, for He is good! For His mercy endures forever. Who can utter the mighty acts of The Lord? Who can declare all His praise? Alleluia.

اعترفوا للرب فانه صالح وأن إلى الأبد رحمته. فليقل مفديو الرب الذين أنقذهم من أيدي أعدائهم. هليلويا.

The Liturgy Gospel إنجيل القديس

**Blessed is He who comes in the Name of the Lord,
our Lord, God, Savior, and King of us all, Jesus Christ
the Son of the Living God, to Whom be glory forever.
Amen.**

مبارك الآتي باسم الرب. ربنا وإلهنا
ومخلصنا يسوع المسيح ابن الله الحي.
الذي له المجد الدائم إلى الأبد آمين.

<p>Οὐὰναστωσις ἐβολ θεν πιετασσελιον εθοραβ κατα Μαρκον ασιοτ.</p>	<p>A chapter according to Saint Mark, may his blessings be with us. Amen.</p>	<p>فصل من إنجيل معلمنا مرقس البشير. بركاته علينا آمين.</p>
<p>Μαρκον ιϛ: β - η</p>	<p>Mark 16: 2 - 8</p>	<p>مرقس 16 : 2 - 8</p>
<p>Οτοθ ηθανατοοτι εμαψω μεφοται ηνισαββατον: ατι επιμεθατ ετα φρη ψαι.</p>	<p>Very early in the morning, on the first day of the week, they came to the tomb when the sun had risen.</p>	<p>وباكراً جداً في أول الأسبوع أتت إلى القبر إذ طلعت الشمس.</p>
<p>Οτοθ νατχω υμοσ ηνοτερηνοτ: γε νιμ εθνασκερκερ μεπιωμι ναη εβολ ειρωψ μεπιμεθατ.</p>	<p>And they said among themselves, "Who will roll away the stone from the door of the tomb for us?"</p>	<p>وكأن يقلن فيما بينهن: "من يُدحرج لنا الحجر عن باب القبر؟"</p>
<p>Οτοθ ετατφαι ηνοτβαλ επψωι: ατνατ επιωμι γε ατσκερκωρφ: νε οτνιψτ ταρ εμαψω πε.</p>	<p>But when they looked up, they saw that the stone had been rolled away--for it was very large.</p>	<p>فَتَطَّلَعْنَ ورأين أن الحجر قد دُحرج! لأنه كان عظيماً جداً.</p>
<p>Οτοθ ετατψενωοτ εδοτν επιμεθατ: ατνατ εοτθελψιρι εφρεμσι: σαοτνιναμ: εφχηλ ηοτστολη εσοτωβψ οτοθ ατρεβοτ.</p>	<p>And entering the tomb, they saw a young man clothed in a long white robe sitting on the right side; and they were alarmed.</p>	<p>ولما دخلن القبر رأين شاباً جالساً عن اليمين متسربلاً بحلة بيضاء، فخفن.</p>
<p>Ηθοφ δε πεχαφ νωοτ γε μεπερροτφ: ησοτς πε ετετεκωτ ησωφ πιρεμ Ηαζαρεθ φηετατψφ: αφτωηφ φθα μεναι αν: ισ πιμα εταφχαφ υμοφ.</p>	<p>But he said to them, "Do not be alarmed. You seek Jesus of Nazareth, who was crucified. He is risen! He is not here. See the place where they laid Him.</p>	<p>أما هو فقال لهن: "لا تخفن! أنتن تطلبن يسوع الناصري المصلوب. قد قام ليس هو ههنا. هوذا الموضع الذي وضعوه فيه.</p>

Ἀλλὰ μαγενωτεν ἄχος
ἐνευμαθητις νεμ Πετρος: σε
ἐναερωορπ ἐρωτεν ἐτ Γαλιλαῖ:
ἀρετεννανατ ἐροϋ ἡματ: κατα φρητ
ἐταϋχος νωτεν.

Ουοε ἀτι ἐβολ ουοε ἀτφωτ
ἐβολεα πιῶεατ: νε ἀ οτϋερτερ ταρ
ταεωοτ πε νεμ οττωωτ: ουοε
ἠποτσε ἐλι νῆλι νατεροτ ταρ πε.

*Πιῶοτ φα Πεννοττ πε ωα ἐνεε
ἦτε νι ἐνεε: ἄμην.*

But go, tell His
disciples--and Peter--that
He is going before you into
Galilee; there you will see
Him, as He said to you."

So they went out
quickly and fled from the
tomb, for they trembled and
were amazed. And they said
nothing to anyone, for they
were afraid.

Glory be to God forever.

لكن اذهبن وقلن لتلاميذه
وليُطرس انه يسبقكم الى الجليل.
وهناك ترونه كما قال لكم".

فخرجن سريعاً وهربن من القبر،
لأن الرعدة والحيرة أخذتاهن. ولم
يقفن لأحد شيئاً لأنهن كن خائفات.

والمجد لله دائماً.

Sixth Day of the First Week of the Joyous Fifty Days (Saturday)
اليوم السادس من الأسبوع الأول من الخماسين المقدسة (يوم السبت)

Vespers Psalm
مزمور العشية

From the Psalms of our teacher David the Prophet and the king. May his blessings be with us. Amen.

من مزامير معلمنا داود النبي، بركته المقدسة تكون معنا. أمين.

Ψαλμος τω Δαυιδ ρη: ̅ϛ̅, ̅ζ̅	Psalm 119: 10, 11	المزمور 118: 6, 7
<p>Δικω† ἵνωκ θεν παρητ τηρη: ἄπερητ σαβολ ἠνεκентολκη: διχωπ ἠνεκασι θεν παρητ: θινα ἠταϷτεμερνοβι ἔροκ. Αλληλουϊά.</p>	<p>With my whole heart I have sought You: do not cast me away from Your commandments. I have hidden Your words in my heart that I might not sin against You. Alleluia.</p>	<p>من كل قلبي طلبتك، فلا تبعدني عن وصاياك. أخفيت أقوالك في قلبي لكي لا أخطئ إليك. هلللويا.</p>

Vespers Gospel
إنجيل العشية

Blessed is He who comes in the Name of the Lord, our Lord, God, Savior, and King of us all, Jesus Christ the Son of the Living God, to Whom be glory forever. Amen.

مبارك الآتي باسم الرب. ربنا وإلهنا ومخلصنا يسوع المسيح ابن الله الحي. الذي له المجد الدائم إلى الأبد أمين.

<p>Οὐάναςνωσις ἐβολ θεν περασσελιον εθοταβ κατα Ιωαννην ασιοϷ.</p>	<p>A chapter according to Saint John, may his blessings be with us. Amen.</p>	<p>فصل من إنجيل معلمنا يوحنا البشير. بركاته علينا أمين.</p>
Ιωαννην ϛ̅: ̅ΝΔ̅ - ̅ΝΗ̅	John 6: 54 - 58	يوحنا 6: 54 - 58
<p>Φηεθουω ἠΊασαρζ ογορ ετσω ἄΠα̅ς̅νοϷ ογον ἠταϷ ἄματ ἠοτωνθ ἠνεερ: ογορ Δινοκ †νατοϷνοϷ θεν πιεροοτ ἠδα̅ε̅.</p> <p>Ίασαζ ταρ οϷρε ἠταϷμυι τε: ογορ Πα̅ς̅νοϷ οτσω ἠταϷμυι πε.</p>	<p>Whoever eats My flesh and drinks My blood has eternal life, and I will raise him up at the last day.</p> <p>For My flesh is food indeed, and My blood is drink indeed.</p>	<p>مَنْ يَأْكُلْ جَسَدِي وَيَشْرَبْ دَمِي فَلَهُ حَيَاةٌ أَبَدِيَّةٌ وَأَنَا أَقِيمُهُ فِي الْيَوْمِ الْآخِيرِ.</p> <p>لَأنَّ جَسَدِي مَأْكَلٌ حَقٌّ وَدَمِي مَشْرَبٌ حَقٌّ.</p>

Φηεθορωμ ἡ Ἰασαρζ ογοζ ετσω
 ἡ Παδνοϋ ϋναϋωπι ἡδρη ἡδητ ογοζ
 Δνοκ ζω τῆναϋωπι ἡδητη.

Ἐφρητ ἔταϋταοτοι ἡξε Παιωτ
 φηετονδ ογοζ Δνοκ ζω τῶνδ εθε
 Φιωτ: ογοζ φηεθναορωμ ἡμοι
 εϋεωνδ ζωϋ εθβητ.

Φαι πε πωικ ἔταϋτ ἔπεϋητ ἔβωλ
 δην τῆϋ: ἡφρητ ἄν ἡνετηνοτ
 ἔτανορωμ ἡπιμἄηνα ἡδρη ζι πῶαϋε
 ογοζ ἄμων: φηεθναορωμ ἡπαωικ
 εϋεωνδ ῶα ἔνεζ.

*Πῶωτ φα Πεννοτ πε ῶα ἔνεζ
 ἡτε νι ἔνεζ: ἄμην.*

He who eats My flesh
 and drinks My blood abides
 in Me, and I in him.

As the living Father sent
 Me, and I live because of the
 Father, so he who feeds on
 Me will live because of Me.

This is the bread which
 came down from heaven;
 not as your fathers ate the
 manna, and are dead. He
 who eats this bread will live
 forever.

Glory be to God forever.

مَنْ يَأْكُلْ جَسَدِي وَيَشْرَبْ دَمِي
 يَبْقَى فِيَّ وَأَنَا فِيهِ.

كَمَا أُرْسَلَنِي الْآبُ الْحَيُّ وَأَنَا حَيٌّ
 بِالْآبِ فَمَنْ يَأْكُلْنِي فَهُوَ يَحْيَا بِي.

هَذَا هُوَ الْخُبْزُ الَّذِي نَزَلَ مِنَ
 السَّمَاءِ. لَيْسَ كَمَا أَكَلَ آبَاؤُكُمْ الْمَنَّ
 وَمَاتُوا. مَنْ يَأْكُلْ هَذَا الْخُبْزَ فَإِنَّهُ
 يَحْيَا إِلَى الْأَبَدِ.

والمجد لله دائماً.

Matins Psalm

مزمو ر باكر

**From the Psalms of our teacher David the Prophet
 and the king. May his blessings be with us. Amen.**

من مزامير معلمنا داود النبي، بركته
 المقدسة تكون معنا. آمين.

Ψαλμοϋ τω Δαυιδ οϋ: ἄ, β

Psalm 77: 2

المزمور 76: 1، 2

Δικωτ ἡσα φνοττ ἡδρη δην
 ναζιζ: δην πιεζωρζ ἡπεϋμθο
 ἡποϋϋεργαλ ἡμοι: ογοζ ἡπεϋορωϋ
 ἡξε ταψτχη: εθροντῆνομτ ναϋ.

Ἀλληλοια.

In the day of my trouble
 I sought the Lord; My hand
 was stretched out in the
 night without ceasing. My
 soul refused to be
 comforted. **Alleluia.**

في يوم شدتي التمسيت الله ببدي،
 في الليل قدامه بسطت يدي. ولم
 تتشأ نفسي أن تتعزي. **هلليلويا.**

Matins Gospel
إنجيل باكر

Blessed is He who comes in the Name of the Lord, our Lord, God, Savior, and King of us all, Jesus Christ the Son of the Living God, to Whom be glory forever. Amen.

مبارك الآتي باسم الرب. ربنا وإلهنا ومخلصنا يسوع المسيح ابن الله الحي. الذي له المجد الدائم إلى الأبد آمين.

<p>Οὐὰναστρωσις ἐβωλ θεν πιερασσελιον εθοραβ κατα Ιωαννην ασιοτ.</p>	<p>A chapter according to Saint John, may his blessings be with us. Amen.</p>	<p>فصل من إنجيل معلمنا يوحنا البشير. بركاته علينا آمين.</p>
<p>Ιωαννην κ: ιθ - κς</p>	<p>John 20: 19 - 23</p>	<p>يوحنا 20: 19 - 23</p>
<p>He πορτι δε πε υπιεροου ετεμματ υφοται ηνικαββατον οροθ ερε ηρωου ωοτεμ ητε πιμα εναρε ημαθητης θορητ ηδητη εθε τρωτ ητε ηιωτα αχι δε ηξε Ιησουτ αφορι ερατη θεν τορημητ περαα ηωου τε τερηνη νωτεν.</p>	<p>Then, the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled, for fear of the Jews, Jesus came and stood in the midst, and said to them, "Peace be with you."</p>	<p>وَلَمَّا كَانَتْ عَشِيَّةَ ذَلِكَ الْيَوْمِ وَهُوَ أَوَّلُ الْأُسْبُوعِ وَكَانَتْ الْأَبْوَابُ مُعْلَقَةً حَيْثُ كَانَ التَّلَامِيذُ مُجْتَمِعِينَ لِسَبَبِ الْخَوْفِ مِنَ الْيَهُودِ جَاءَ يَسُوعُ وَوَقَفَ فِي الْوَسْطِ وَقَالَ لَهُمْ: سَلَامٌ لَكُمْ.</p>
<p>Οροθ φαι εταχοα αταμωου ενεαχια νεμ πεαφρι: ατραωι οην ηξε ημαθητης εταρηνατ εΠβοις.</p>	<p>When He had said this, He showed them His hands and His side. Then the disciples were glad when they saw the Lord.</p>	<p>وَلَمَّا قَالَ هَذَا أَرَاهُمْ يَدَيْهِ وَجَنْبَهُ فَفَرِحَ التَّلَامِيذُ إِذْ رَأَوْا الرَّبَّ.</p>
<p>Ιησουτ περαα ηωου ον τε τερηνη νωτεν: κατα φρητ εταφοροπη ηξε Παιωτ Δνοκ ζω τορωρη υμωτεν.</p>	<p>So Jesus said to them again, "Peace to you! As the Father has sent Me, I also send you."</p>	<p>فَقَالَ لَهُمْ يَسُوعُ أَيْضاً: سَلَامٌ لَكُمْ كََمَا أَرْسَلَنِي الْآبُ أَرْسِلُكُمْ أَنَا.</p>
<p>Οροθ φαι εταχοα αρηιχι εδορη θεν πορωο οροθ περαα ηωου τε βι νωτεν ηορηπερημα εφοραβ.</p>	<p>And when He had said this, He breathed on them, and said to them, "Receive the Holy Spirit.</p>	<p>وَلَمَّا قَالَ هَذَا نَفَخَ وَقَالَ لَهُمْ: أَقْبَلُوا الرُّوحَ الْقُدُسَ.</p>
<p>Πηετετενηαχα ηορηβι ηωου εβωλ σεχη ηωου εβωλ: οροθ</p>	<p>If you forgive the sins of any, they are forgiven them;</p>	<p>مَنْ عَفَرْتُمْ خَطَايَاهُ تُعْفَرْ لَهُ وَمَنْ أَمْسَكْتُمْ خَطَايَاهُ أُمْسِكْتْ</p>

ΝΗΕΤΕΤΕΝΝΑΤΑΖΝΟ ἄμωοτ ετἔταζνο
ἄμωοτ.

*Πῶοτ φα Πεννοττ πε ψα ἐνεε
ἵτε νι ἐνεε: ἄμην.*

if you retain the sins of any,
they are retained.”

Glory be to God forever.

والمجد لله دائماً.

Liturgy Readings

قراءات القديس

The Pauline Epistle

رسالة بولس الرسول

Παυλος φἄβωκ ἄπενδοις Ἰησοῦς
Πιχριστος: παποστολος ετθαζεμ:
φἡετατθαωτ ἐπιζωεννοττι ἵτε
Φνοττ.

Paul, the servant of our Lord Jesus Christ, called to be an apostle, appointed to the Gospel of God. A chapter from the Epistle of our teacher St. Paul to the Colossians. May his blessing be upon us. Amen.

البولس، فصل من رسالة معلمنا بولس الرسول إلى أهل كولوسي، بركته المقدسة تكون معنا. آمين.

Κολακκιας α: ιβ - κτ

Colossians 1: 12 - 23

كولوسي 1: 12 - 23

Ερετενψεπεμοτ ἵτεν Φνοττ
Φιωτ φαι ετατθρενεριπεμψα ἵτι
εδοτν εττοι ἵτε πικληροε ἵτε νιασιοε
δεφ φωτωι.

Giving thanks to the Father who has qualified us to be partakers of the inheritance of the saints in the light.

شاكِرِينَ الْآبَ الَّذِي أَهَلَّنَا لِشَرِكَةِ مِيرَاثِ الْقَدِيسِينَ فِي النُّورِ.

Φαι ετατθραζμεν εβολε εα περωψωι
ἵτε πχακι οτοε εφροοθεν εβολε
εδοτν ετμετοτρο ἵτε Πωηρι ἵτε
τεττασαπη.

He has delivered us from the power of darkness and conveyed us into the kingdom of the Son of His love,

الَّذِي أَنْقَذَنَا مِنْ سُلْطَانِ الظُّلْمَةِ وَنَقَلَّنَا إِلَى مَلَكُوتِ ابْنِ مَحَبَّتِهِ.

Φαι ετανδοι ἄπισωτ εβολε ειτεν
πετσοετ ἐπιχω εβολε ἵτε νεννοβι.

in whom we have redemption through His blood, the forgiveness of sins.

الَّذِي لَنَا فِيهِ الْفِدَاءُ بِدَمِهِ غُفْرَانُ الْخَطَايَا.

Ετε τζικων ἄΦνοττ πε παθονατ
εροετ πιωροπ ἄμικι ἵτε σωτ νιβεν.

He is the image of the invisible God, the firstborn over all creation.

الذي هو صورة الله غير المنظور بكر كل خليفة.

Χε ἡδὲρῃ ἡδῆτῃ ἀρκωντ ἡδωβ
 νιβεν νηετδεν νιφνοῖ νευ νηετβιζεν
 πικαβι νηετοῖναῦ ἔρωσῦ νευ νηετε
 ἡσεναῦ ἔρωσῦ ἀν ἰτε νιθρονος ἰτε
 νιμετβοις ἰτε νιαρχῃ ἰτε νιεζοῖσια.
 εἰωβ νιβεν ἀργωπι ἐβωλ εἰτοτῃ οῖοε
 ἐροῃ ἀρκοντοῦ ἐροῃ.

Οῖοε ἡθooῃ εἰτωπ δαχωῃ ἡοῖον
 νιβεν οῖοε εἰωβ νιβεν ἀῖοβι ἐρατοῦ
 ἡδὲρῃ ἡδῆτῃ.

Οῖοε ἡθooῃ πε τὰφε ἡπῶμα ἡτε
 ἡεκκλῆσιὰ ἐτε ἡθooῃ πε ἡἀρχῃ:
 πῖωορπ ἡμῖσι ἐβωλ δεν νηεθμωοῦτ
 εἰνα ἡτεῃωπι εῃοι ἡωορπ δεν εἰωβ
 νιβεν.

Χε ἡδὲρῃ ἡδῆτῃ ἀρῡμαῡ ἡνε
 πῖμοε τῃρῃ εῃωπι ἡδῆτῃ.

Οῖοε ἐβωλ εἰτοτῃ ἐεωπῃ ἡδωβ
 νιβεν ἐροῃ ἐαῃαιτοῦ ἡεἰρηνη ἐβωλ
 εἰτεν πῖσνοῃ ἡτε πεῃεῡταῖροε ἐβωλ
 εἰτοτῃ ἰτε νηετβιζεν πικαβι ἰτε
 νηετε ἡδὲρῃ δεν νιφνοῖ.

Οῖοε ἡθωτεν εἰωτεν ἡοῖχοῦ
 ναρετενοι ἡωεμμο οῖοε ἡεαξι δεν
 νετενμεῖν δεν νιεβνοῖ εἰεωοῦ.

ἡνοῦ δε ἀρῡεπῃ ἡηνοῦ δεν
 ἡπῶμα ἡτε τεῃεαρῡ ἐβωλ εἰτεν

For by Him all things were created that are in heaven and that are on earth, visible and invisible, whether thrones or dominions or principalities or powers. All things were created through Him and for Him.

And He is before all things, and in Him all things consist.

And He is the head of the body, the church, who is the beginning, the firstborn from the dead, that in all things He may have the preeminence.

For it pleased the Father that in Him all the fullness should dwell,

and by Him to reconcile all things to Himself, by Him, whether things on earth or things in heaven, having made peace through the blood of His cross.

And you, who once were alienated and enemies in your mind by wicked works, yet now He has reconciled,

in the body of His flesh through death, to present you holy, and blameless,

فانه فيه خلق الكل ما في السماوات وما على الارض ما يرى وما لا يرى سواء كان عروشاً ام سيادات ام رياسات ام سلاطين. الكل به وله قد خلق.

الذي هو قبل كل شيء وفيه يقوم الكل.

وهو راس الجسد الكنيسة الذي هو البداية بكر من الاموات لكي يكون هو متقدما في كل شيء.

لانه فيه سر ان يحل كل الملاء.

وان يصلح به الكل لنفسه عاملاً الصلح بدم صليبه بواسطته سواء كان ما على الارض ام ما في السماوات.

وأنتم أيضاً الذين كنتم حيناً غرباء وأعداءً بأفكاركم، بالأعمال الشريرة، قد صالحتكم الآن،

في جسد بشريته بموته، ليقيمكم قدسين بغير عيب ولا لوم أمامه.

περμουτ ἔταζε θηνοτ ἔρατεν θηνοτ
 ἔρετενοταβ οτοε ἔρετενοι ἡαταβη
 οτοε ἡαταρικι ἠπερμῆο.

Ισχε τετενωπο δεν πιναετ
 ἔρετενταχροτ ἡσεντ οτοε
 ἔρετενχορ οτοε ἔρετενοι ἡατικι
 ἔρωτεν ἔβολα τῆελπις ἡτε
 πιεταστελιον: φαι ἔταρετενσοθμερ
 φαι: ἔτατρωιω ἠμορ δεν πιωντ
 τηρρ ετσαπεσнт ἡτφε: φαι ἔταιωπι
 ηαε ἄνοκ Πατλοε ἡδιακων.

*Πρῶτοε ταρ νεωτεν νεμ
 τῆρηνη ετσοπ: χε ἄμην εσεῶωπι.*

and above reproach in His sight,

if indeed you continue in the faith, grounded and steadfast, and are not moved away from the hope of the gospel which you heard, which was preached to every creature under heaven, of which I, Paul, became a minister.

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

إن تثبتم على الإيمان، متأسسين
 وراسخين غير متزعزعين عن
 رجاء الإنجيل، الذي سمعتموه،
 المكروز به في كل الخليقة التي
 تحت السماء، الذي صرث أنا
 بولس خادماً له.

*نعمة الله الأب تكون مع جميعكم.
 آمين.*

The Catholic Epistle الكاثوليكون

Καθολικον ἔβολ δεν πε πιροτ
 ἡἡπιστολη ἡτε πενωτ Ιωαννης.
 Δμην. Ηαμενρα τ.

The Catholic epistle of the first epistle of our father St. John. May his blessings be with us all. Amen. My beloved.

الكاثوليكون من رسالة معلمنا
 يوحنا الاولى بركته علينا. آمين.
 يا احبائي

ἄ Ιωαννης ἄ: ἄ - ζ

1 John 1: 1 - 7

1 يوحنا 1: 1 - 7

Φηἡναεωπο ισxen θη
 φηἡτανσοθμερ φηἡταννατ ἔρορ
 ἡnenβαλ φηἡτανσομc ἔρορ: οτοε
 ἄnenχιx χεμχωμρ εβε πιαχι ἡτε
 πωνδ.

That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, concerning the Word of life;

الَّذِي كَانَ مِنَ الْبَدْءِ الَّذِي سَمِعْنَاهُ
 الَّذِي رَأَيْنَاهُ بَعْيُونَا الَّذِي شَاهَدْنَاهُ
 وَامْسَثْنَاهُ أَيْدِينَا مِنْ جِهَةِ كَلِمَةِ
 الْحَيَاةِ.

Οτοε πιωνδ αροτωνε ἔβολ οτοε
 αηνατ: οτοε तेनेρμεερε οτοε
 τεπταμο ἠμωτεν ἔπιωνδ ἡἡνεε: χε

the life was manifested, and we have seen, and bear witness, and declare to you that eternal life which was with the Father and was

فإنَّ الْحَيَاةَ أَظْهَرْتَ وَقَدْ رَأَيْنَا
 وَنَشْهَدُ وَنُخْبِرُكُمْ بِالْحَيَاةِ الْأَبَدِيَّةِ
 الَّتِي كَانَتْ عِنْدَ الْأَبِ وَأَظْهَرْتَ لَنَا.

ΦΗΕΤΨΟΠ ΕΔ ΦΙΩΤ ΟΤΟΖ ΔΦΟΤΩΝΖ
ΕΡΟΝ.

ΦΗΕΤΑΝΝΑΥ ΕΡΟΦ ΟΤΟΖ
ΕΤΑΝΣΟΘΜΕΦ ΤΕΝΖΙΩΨ ΜΜΟΦ ΝΩΤΕΝ
ΖΙΝΑ ΝΘΩΤΕΝ ΖΩΤΕΝ ΝΤΕ ΟΥΜΕΤΨΦΗΡ
ΨΩΠΙ ΝΩΤΕΝ ΝΕΜΑΝ ΟΤΟΖ
ΤΕΝΜΕΤΨΦΗΡ ΔΣΧΗ ΝΕΜ ΦΙΩΤ ΝΕΜ
Πεφψηρι Ιησοφς Πιχρictoc.

ΟΤΟΖ ΝΑΙ ΕΤΕΝΣΔΑΙ ΜΜΟΥ ΟΤΩΤΕΝ
ΖΙΝΑ ΝΤΕ ΠΕΤΕΝΡΑΨ ΨΩΠΙ ΕΦΖΗΚ
ΕΒΟΛ.

ΟΤΟΖ ΦΑΙ ΠΕ ΠΙΩΨ ΕΤΑΝΣΟΘΜΕΦ
ΝΤΟΤΦ ΤΕΝΖΙΩΨ ΜΜΟΦ ΝΩΤΕΝ: ΖΕ
ΦΝΟΥΤ ΟΤΟΥΩΙΝΙ ΠΕ ΟΤΟΖ ΜΜΟΝ ΕΛΙ
ΝΧΔΑΚΙ ΝΔΗΤΦ.

ΕΨΩΠ ΔΝΨΑΝΧΟΖ ΖΕ ΟΥΟΝ ΝΤΑΝ
ΝΟΥΜΕΤΨΦΗΡ ΝΕΜΑΦ ΟΤΟΖ ΕΝΜΩΨΙ ΔΕΝ
ΠΙΧΔΑΚΙ ΤΕΝΖΕ ΜΕΘΝΟΥΧ ΟΤΟΖ ΤΕΝΙΡΙ
ΝΘΜΗ ΔΝ.

ΕΨΩΠ ΔΕ ΔΝΨΑΝΜΩΨΙ ΔΕΝ
ΠΙΟΥΩΙΝΙ ΜΦΡΗΤ ΖΩΦ ΕΤΕΦΨΟΠ ΔΕΝ
ΠΙΟΥΩΙΝΙ ΟΥΟΝ ΝΤΑΝ ΝΟΥΜΕΤΨΦΗΡ ΝΕΜ
ΝΕΝΕΡΗΟΥ ΟΤΟΖ ΠΙΣΝΟΦ ΝΙΗΣΟΥ
Πιχρictoc Πεφψηρι εφνατοφβον ΕΒΟΛ
ΖΔ ΝΟΒΙ ΝΙΒΕΝ.

*Πασνηοφ υπερμενρε πικομοο
ουδε νηεψοπ δεν πικομοο:*

manifested to us;

that which we have seen
and heard we declare to
you, that you also may have
fellowship with us; and
truly our fellowship is with
the Father and with His Son
Jesus Christ.

And these things we
write to you that your joy
may be full.

This is the message,
which we have heard from
Him and declare to you, that
God is light and in Him is
no darkness at all.

If we say that we have
fellowship with Him, and
walk in darkness, we lie and
do not practice the truth.

But if we walk in the
light as He is in the light,
we have fellowship with
one another, and the blood
of Jesus Christ His Son
cleanses us from all sin.

*Do not love the world
nor the things, which are in
the world. The world passes
away, and its desires; but he*

الذِي رَأَيْنَاهُ وَسَمِعْنَاهُ نَخْبِرُكُمْ بِهِ
لِكَيْ يَكُونَ لَكُمْ أَيْضاً شَرِكَةً مَعَنَا
وَأَمَّا شَرِكَتُنَا فَهِيَ مَعَ الْآبِ
وَمَعَ ابْنِهِ يَسُوعَ الْمَسِيحِ.

وَنَكْتُبُ إِلَيْكُمْ هَذَا لِكَيْ يَكُونَ فَرْحُكُمْ
كَامِلاً.

وَهَذَا هُوَ الْخَبْرُ الَّذِي سَمِعْنَاهُ مِنْهُ
وَنُخْبِرُكُمْ بِهِ إِنَّ اللَّهَ نُورٌ وَلَيْسَ فِيهِ
ظِلْمَةٌ ابْتِئاً.

إِنْ قُلْنَا إِنَّ لَنَا شَرِكَةً مَعَهُ وَسَلَكْنَا
فِي الظُّلْمَةِ نَكْذِبُ وَلَسْنَا نَعْمَلُ
الْحَقَّ.

وَلَكِنْ إِنْ سَلَكْنَا فِي النُّورِ كَمَا هُوَ
فِي النُّورِ فَلَنَا شَرِكَةٌ بَعْضُنَا مَعَ
بَعْضٍ وَدَمُ يَسُوعَ الْمَسِيحِ ابْنِهِ
يُطَهِّرُنَا مِنْ كُلِّ خَطِيئَةٍ.

*لا تحبوا العالم ولا الاشياء التي
في العالم، العالم يزول وشهوته
واما الذي يصنع ارادة الله يدوم
إلى الأبد. أمين.*

πικροσμος νασινι νεμ τερεπιθωμια: φη
 δε επιρι υφορωωυ υφνορτ ριναωωπι
 ωα ενεε: αμην.

who does the will of God
 abides forever. Amen.

The Acts
 الإبركسيس

Πραζις ητε νενιοτ ηαποστολος:
 ερε πορκομον εθοραβ ωωπι νεμαν.
 Δμην.

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

فصل من أعمال آباءنا الرسل
 الأظهار المشمولين بنعمة الروح
 القدس، بركتهم تكون معنا. آمين.

Πραζις Δ: ιθ - λα

Acts 4: 19 - 31

أعمال 4: 19 - 31

Πετρος δε νεμ Ιωαννης ατεροτω
 περωοτ νωοτ γε ισε ουμεομηι τε
 υπευθο υφνορτ εσωτεμ ησα θηνοτ
 εροτε φνορτ μαβαπ.

But Peter and John
 answered and said to them,
 "Whether it is right in the
 sight of God to listen to you
 more than to God, you
 judge.

فَأَجَابَهُمْ بُطْرُسُ وَيُوحَنَّا وَقَالَا:
 «إِنْ كَانَ حَقًّا أَمَامَ اللَّهِ أَنْ نَسْمَعَ
 لَكُمْ أَكْثَرَ مِنَ اللَّهِ فَاحْكُمُوا.

Μοη ωρωμ γαρ υμοη ανον
 ηηεταηνατ ερωοτ οτοε εταηκοομοτ
 εωτεμσαζι υμωοτ.

For we cannot but speak
 the things which we have
 seen and heard."

لَأَنَّا نَحْنُ لَا يُمَكِّنُنَا أَنْ لَا نَتَكَلَّمَ بِمَا
 رَأَيْنَا وَسَمِعْنَا».

Πθωοτ δε ατηνωποτ ατχατ εβολ
 υπορξεμ ελι ηλωιζι ερωοτ εθε
 φρητ ηερκολαζιη υμωοτ εθε
 πιλαο: γε ηαρε οτοη ηιβεν τωοτ
 υφνορτ εθε φηεταωωπι.

So when they had
 further threatened them,
 they let them go, finding no
 way of punishing them,
 because of the people, since
 they all glorified God for
 what had been done.

وَبَعْدَمَا هَدَدُوا هُمَا أَيْضًا أَطْلَقُوهُمَا
 إِذْ لَمْ يَجِدُوا الْبَيَّةَ كَيْفَ يُعَاقِبُونَهُمَا
 بِسَبَبِ الشَّعْبِ لِأَنَّ الْجَمِيعَ كَانُوا
 يُمَجِّدُونَ اللَّهَ عَلَى مَا جَرَى.

Πε αερροτο γαρ εεμε (εμ)
 ηρωπι ηξε πρωμ: ετα παιμηηη
 ηοησαζι ωωπι ειωτε.

For the man was over
 forty years old on whom
 this miracle of healing had
 been performed.

لَأَنَّ الْإِنْسَانَ الَّذِي صَارَتْ فِيهِ آيَةٌ
 الشِّفَاءِ هَذِهِ كَانَ لَهُ أَكْثَرُ مِنْ
 أَرْبَعِينَ سَنَةً.

ετατχατ δε εβολ ατι ωα
 ηηετενωοτ ατταμωοτ ερωβ ηιβεν ετα

And being let go, they
 went to their own
 companions and reported all
 that the chief priests and

وَلَمَّا أُطْلِقَا أَتَيَا إِلَى رُفَقَائِهِمَا
 وَأَخْبَرَاهُمَا بِكُلِّ مَا قَالَهُ لَهُمَا
 رُؤَسَاءُ الْكَهَنَةِ وَالشُّيُوخُ.

νιὰρχηερεῦς νεμ νιπρεσβυτερος
χοτοῦ νωοῦ.

Ἐταῦτωτεμ δε αἰῶσι ἰστοῦσιν
ἐρρηι θα φνοῦτ εἰσοπ οτοε πεχωοῦ:
χε πενηνηβ ἰθοκ πε ἔτακθαμιὸ ἰτφε
νεμ ἰκαρι νεμ φιομ: νεμ ζωβ νιβεν
ἐτε ἰῆρη ἰῆητοῦ.

Φηἔταρχος ἔεν Πἰπνευμα εθοῦαβ
ἐβολ ἔεν ρωφ ἰπενιωτ Δαριδ εθε
πεκάλου: χε εθε οῦ αἰωῦ ἐβολ ἰχε
εανεθνοε οτοε εανλαοε
αἰεμελεταν ἰεανπετωοῦτ.

Αἰοε ἔρατοῦ ἰχε νιοῦρωοῦ ἰτε
ἰκαρι οτοε ἰκε ἀρχων αἰωοῦτ
εῦμα ἔῖοῦβε Πβοιε νεμ πεφχριετοε.

ἔεν οῦμεομηι ταρ αἰωοῦτ ἔεν
ταπολιε ἔεν πεκάλου εθοῦαβ ἰνοῦε
φηἔτακθαεεφ ἰχε Ηρωδηε νεμ
Ποντιοε Πιλατοε νεμ εανκεεθνοε
νεμ εανλαοε ἰτε Πιερηνλ.

Ἐῖρι ἰεωβ νιβεν ἔτα τεκχιε νεμ
πεκοβνι ερωορπ ἰεαῦοῦ εροῦῦωπι.

Οτοε ἰνοῦ Πβοιε εομ εἰρηι ἔεν
νοῦεωοῦτ: οτοε μηε ἰνεκεβιαικ
εροῦεαχι ἰπεκαχι ἔεν οῦωνε ἐβολ
νιβεν.

elders had said to them.

So when they heard that, they raised their voice to God with one accord and said: “Lord, You are God, who made heaven and earth and the sea, and all that is in them,

who by the Holy Spirit spoke through the mouth of David about Your Son saying: ‘Why did the nations rage, and the people plot vain things?

The kings of the earth took their stand, and the rulers were gathered together against the Lord and against His Christ.’

“For truly against Your holy Servant Jesus, whom You anointed, both Herod and Pontius Pilate, with the Gentiles and the people of Israel,

were gathered together to do whatever Your hand and Your purpose determined before to be done.

Now, Lord, look on their threats, and grant to Your servants that with all boldness they may speak Your word,

فَلَمَّا سَمِعُوا رَفَعُوا بِنَفْسٍ وَاحِدَةً
صَوْتًا إِلَى اللَّهِ وَقَالُوا: «أَيُّهَا السَّيِّدُ
أَنْتَ هُوَ إِلَهُ الصَّانِعِ السَّمَاءِ
وَالْأَرْضِ وَالْبَحْرِ وَكُلِّ مَا فِيهَا.

الَّذِي قَالَ بِالرُّوحِ الْقُدُسِ عَلَيَّ فَمِ
دَاوُدَ مِنْ أَجْلِ فَتَاكَ: لِمَاذَا ارْتَجَّتِ
الْأُمَمُ وَفَكَّرَتِ الشُّعُوبُ بِالْبَاطِلِ.

قَامَتِ مُلُوكُ الْأَرْضِ وَاجْتَمَعَ
الرُّؤَسَاءُ مَعًا عَلَى الرَّبِّ وَعَلَى
مَسِيحِهِ.

لِأَنَّهُ بِالْحَقِيقَةِ اجْتَمَعَ عَلَى فَتَاكَ
الْقُدُوسِ يَسُوعَ الَّذِي مَسَحْتَهُ
هِيرُودُسُ وَبِيلاطُسُ الْبُنْيَطِيُّ مَعَ
أُمَّمٍ وَشُعُوبِ إِسْرَائِيلَ.

لِيَفْعَلُوا كُلَّ مَا سَبَقْتَ فَعَيَّنْتَ يَدَكَ
وَمَشُورَتِكَ أَنْ يَكُونَ.

وَالآنَ يَا رَبِّ انظُرْ إِلَى تَهْدِيدَاتِهِمْ
وَأْمُنِّحْ عِبِيدَكَ أَنْ يَتَكَلَّمُوا بِكَلَامِكَ
بِكُلِّ مُجَاهَرَةٍ.

Ἦεν ἡκινῆρεκκοῦτεν τεκκιχ ἔβολ
 ἔθανταλδο νεμ θανωηινη νεμ
 θανῶφηρι εθροῦωπι ἔβολ θιτεν
 φραν ἡπεκάλου εθουαβ Ιησουε.

Οτοθ ἔταῦτωβθ αχκιμ ἡχε πιμα
 ἔναῦθοῦητ ἡθῆτη: οτοθ αῦμοθ τηροῦ
 ἔβολ θεν Πῖνευμα εθουαβ: οτοθ
 ναῦασι ἡπιασι ἡτε Φνοῦτ θεν
 οῦνηῦτ ἡπαρρησιᾶ.

*Πιασι δε ἡτε Πῖοις εῦἔλαι οτοθ
 εῦἔλαι: εῦἔλαι οτοθ εῦἔταχρο:
 θεν ἡασι ἡεκκλῆσια ἡτε Φνοῦτ:
 ἄμην.*

by stretching out Your hand to heal, and that signs and wonders may be done through the name of Your holy Son Jesus.”

And when they had prayed, the place where they were assembled together was shaken; and they were all filled with the Holy Spirit, and they spoke the word of God with boldness.

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

بِمَدِّ يَدِكَ لِلشِّفَاءِ وَلتُجْرَ آيَاتُ
 وَعَجَائِبُ بِاسْمِ فَتَاك الْقُدُوسِ
 يَسُوعَ».

وَلَمَّا صَلَّوْا تَزَعَزَعَ الْمَكَانُ الَّذِي
 كَانُوا مُجْتَمِعِينَ فِيهِ وَأَمْتَلَأَ الْجَمِيعُ
 مِنَ الرُّوحِ الْقُدُسِ وَكَانُوا يَتَكَلَّمُونَ
 بِكَلَامِ اللَّهِ بِمَجَاهَرَةٍ.

*لم تزل كلمة الرب تنمو وتعتز
 وتثبت في كنيسة الله المقدسة.
 آمين.*

The Liturgy Psalm

مزمور القداس

From the Psalms of our teacher David the Prophet and the king. May his blessings be with us. Amen.

من مزامير معلمنا داود النبي، بركته
 المقدسة تكون معنا. آمين.

Ψαλμοσ τω Δαυιδ ρη: νβ

Psalm 119: 73

المزمور 118: 52

Ἦεκκιχ αῦμονκτ: οτοθ αῦθαμιοι:
 μακατ ἡη: οτοθ ἡναἔμι ἔνεκεντολη.
 Ἀλληλοῦα.

Your hands have made me, and fashioned me: instruct me, that I will learn Your commandments. Alleluia.

يداك صنعتاني وجبلتاني. فهمني
 فاتعلم وصاياك. هليلويا.

The Liturgy Gospel

إنجيل القداس

Blessed is He who comes in the Name of the Lord, our Lord, God, Savior, and King of us all, Jesus Christ the Son of the Living God, to Whom be glory forever. Amen.

مبارك الآتي باسم الرب. ربنا وإلهنا
 ومخلصنا يسوع المسيح ابن الله الحي.
 الذي له المجد الدائم إلى الأبد آمين.

<p>Οὐὰνασνωσις ἐβoλ̅ δ̅εν π̅ι̅ε̅ρ̅α̅ς̅τ̅ε̅λ̅ι̅ο̅ν̅ ε̅θ̅ο̅υ̅α̅β̅ κ̅α̅τ̅α̅ λ̅ο̅υ̅κ̅α̅ν̅ α̅ς̅ι̅ο̅υ̅.</p>	<p>A chapter according to Saint Luke, may his blessings be with us. Amen.</p>	<p>فصل من إنجيل معلمنا لوقا البشير. بركاته علينا آمين.</p>
<p>ΛΟΥΚΑΝ Θ: ΚΗ - ΛΕ</p>	<p>Luke 9: 28 - 35</p>	<p>لوقا 9: 28 - 35</p>
<p>Δ̅ι̅σ̅υ̅ω̅π̅ι̅ Δ̅ε̅ μ̅ε̅ν̅ε̅ν̅c̅α̅ ν̅αι̅c̅α̅ς̅ι̅ ν̅α̅τ̅ ὠ̅μ̅η̅ν̅ (η̅) ἡ̅ε̅ρ̅ο̅υ̅ α̅ρ̅ῶ̅λ̅ι̅ ἡ̅Π̅ε̅τ̅ρ̅ο̅ς̅ ν̅ε̅μ̅ Ι̅α̅κ̅ω̅β̅ο̅ς̅ ν̅ε̅μ̅ Ι̅ω̅α̅ν̅ν̅η̅ς̅ α̅ρ̅γ̅υ̅ε̅ν̅α̅ρ̅ ἐ̅ρ̅η̅ι̅ ἐ̅ξ̅ε̅ν̅ π̅ι̅τ̅ω̅υ̅ ἑ̅ε̅ρ̅ῖ̅π̅ρ̅ο̅c̅ε̅τ̅χ̅ε̅c̅θ̅ε̅.</p>	<p>Now it came to pass, about eight days after these sayings, that He took Peter, John, and James and went up on the mountain to pray.</p>	<p>وَبَعْدَ هَذَا الْكَلَامِ بَنَحُوا ثَمَانِيَةَ أَيَّامٍ أَخَذَ بُطْرُسُ وَيُوحَنَّا وَيَعْقُوبُ وَصَعِدَ إِلَى جَبَلٍ لِيُصَلِّيَ.</p>
<p>Ο̅υ̅ο̅z̅ α̅ρ̅υ̅ω̅π̅ι̅ δ̅εν̅ π̅ζ̅ι̅ν̅ῶ̅ρ̅ε̅ρ̅ε̅ρ̅ῖ̅π̅ρ̅ο̅c̅ε̅τ̅χ̅ε̅c̅θ̅ε̅ α̅ρ̅υ̅ω̅β̅τ̅ ἡ̅ξ̅ε̅ π̅ᾶ̅ο̅υ̅α̅ν̅ ἡ̅τ̅ε̅ π̅ε̅ρ̅ζ̅ο̅ ο̅υ̅ο̅z̅ π̅ε̅ρ̅β̅ι̅ῶ̅β̅ο̅ς̅ α̅ρ̅φ̅ο̅ν̅β̅α̅ϰ̅ ἡ̅φ̅ῤ̅η̅† ἡ̅ν̅ε̅ρ̅ζ̅ι̅c̅ε̅τ̅ε̅β̅ρ̅η̅ς̅ ἐ̅β̅o̅λ̅.</p>	<p>As He prayed, the appearance of His face was altered, and His robe became white and glistening.</p>	<p>وَفِيمَا هُوَ يُصَلِّي صَارَتْ هَيْئَةً وَجْهِهِ مُتَغَيِّرَةً وَلِبَاسُهُ مُبْيَضًا لَا مِعَابًا.</p>
<p>Ο̅υ̅ο̅z̅ θ̅η̅π̅π̅ε̅ ι̅c̅ ρ̅ω̅μ̅ι̅ c̅ἡ̅ν̅α̅τ̅ (β̅) ν̅α̅τ̅c̅α̅ς̅ι̅ ν̅ε̅μ̅α̅ρ̅ ἑ̅τ̅ε̅ Ὑ̅ω̅ῤ̅η̅ς̅ π̅ε̅ ν̅ε̅μ̅ Η̅λ̅ι̅α̅ς̅.</p>	<p>And behold, two men talked with Him, who were Moses and Elijah.</p>	<p>وَإِذَا رَجُلَانِ يَتَكَلَّمَانِ مَعَهُ وَهُمَا مُوسَى وَإِيلِيَّا.</p>
<p>Π̅η̅ε̅τ̅α̅τ̅ο̅υ̅ο̅ν̅θ̅ο̅υ̅ δ̅εν̅ ο̅ῦ̅ω̅ο̅υ̅ ν̅α̅τ̅c̅α̅ς̅ι̅ ἡ̅π̅ε̅ρ̅μ̅ω̅ι̅τ̅ ἐ̅β̅o̅λ̅ φ̅η̅ἡ̅ε̅ν̅α̅ρ̅η̅α̅ξ̅ο̅κ̅ϰ̅ ἐ̅β̅o̅λ̅ δ̅εν̅ Ι̅ε̅ρ̅ο̅υ̅c̅α̅λ̅η̅μ̅.</p>	<p>Who appeared in glory and spoke of His decease, which He was about to accomplish at Jerusalem.</p>	<p>الَّذَانِ ظَهَرَا بِمَجْدٍ وَتَكَلَّمَا عَنْ خُرُوجِهِ الَّذِي كَانَ عَتِيدًا أَنْ يُكْمَلَهُ فِي أُورُشَلِيمَ.</p>
<p>Π̅ε̅τ̅ρ̅ο̅ς̅ Δ̅ε̅ ν̅ε̅μ̅ ἡ̅ν̅ε̅θ̅ε̅ν̅ε̅μ̅α̅ρ̅ π̅ε̅ α̅ν̅ῆ̅ρ̅ο̅υ̅ ἡ̅θ̅ι̅ν̅ι̅μ̅ π̅ε̅ ἑ̅τ̅α̅ν̅ε̅ρ̅ῶ̅ρ̅ω̅ι̅c̅ Δ̅ε̅ α̅η̅η̅α̅τ̅ ἐ̅π̅ε̅ρ̅ῶ̅ο̅υ̅ ν̅ε̅μ̅ π̅ι̅ρ̅ω̅μ̅ι̅ c̅ἡ̅ν̅α̅τ̅ (β̅) ἡ̅ἡ̅ε̅ν̅α̅τ̅ῶ̅z̅ι̅ ἐ̅ρ̅α̅τ̅ο̅υ̅ ν̅ε̅μ̅α̅ρ̅.</p>	<p>But Peter and those with him were heavy with sleep; and when they were fully awake, they saw His glory and the two men who stood with Him.</p>	<p>وَأَمَّا بُطْرُسُ وَالَّذَانِ مَعَهُ فَكَانُوا قَدْ تَنَقَّلُوا بِالنَّوْمِ. فَلَمَّا اسْتَيْقَظُوا رَأَوْا مَجْدَهُ وَالرَّجُلَيْنِ الْوَاقِفَيْنِ مَعَهُ.</p>
<p>Ο̅υ̅ο̅z̅ α̅ρ̅υ̅ω̅π̅ι̅ ε̅τ̅η̅α̅φ̅ω̅ρ̅ς̅ ἐ̅β̅o̅λ̅ ἡ̅μ̅ο̅ς̅ π̅ε̅ξ̅ε̅ Π̅ε̅τ̅ρ̅ο̅ς̅ ἡ̅ἡ̅c̅ο̅υ̅ς̅ χ̅ε̅ φ̅ῤ̅ε̅ρ̅ε̅†c̅β̅ω̅ ν̅α̅ν̅ε̅c̅ ν̅α̅ν̅ ἡ̅τ̅ε̅ν̅ω̅π̅ι̅ ἡ̅π̅α̅ι̅μ̅α̅ ο̅υ̅ο̅z̅ ι̅c̅ξ̅ε̅ ἡ̅ξ̅ο̅ν̅ω̅ϰ̅ ἡ̅τ̅ε̅ν̅θ̅α̅μ̅ι̅ῶ̅</p>	<p>Then it happened, as they were parting from Him, that Peter said to Jesus, "Master, it is good for us to be here; and let us make three tabernacles: one</p>	<p>وَفِيمَا هُمَا يُفَارِقَانِهِ قَالَ بُطْرُسُ لِيَسُوعَ: يَا مُعَلِّمَ جَيْدٍ أَنْ نَكُونَ هَهُنَا. فَلْنَصْنَعْ ثَلَاثَ مِظَالٍ: لَكَ وَاحِدَةً وَلِمُوسَى وَاحِدَةً وَإِلِيَّا وَاحِدَةً. وَهُوَ لَا يَعْلَمُ مَا يَقُولُ.</p>

ἵψου† (ἄ†) ἵκνησὶ οὐκ ἴδεν ἵψου
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*ἵψου ἵψου ἵψου ἵψου ἵψου ἵψου
ἵψου ἵψου ἵψου ἵψου ἵψου ἵψου.*

for You, one for Moses, and one for Elijah” -- not knowing what he said.

While he was saying this, a cloud came and overshadowed them; and they were fearful as they entered the cloud.

And a voice came out of the cloud, saying, “This is My beloved Son. Hear Him.”

Glory be to God forever.

وَمَا هُوَ يَقُولُ ذَلِكَ كَانَتْ سَحَابَةٌ
فَطَلَّتْهُمْ. فَخَافُوا عِنْدَمَا دَخَلُوا فِي
السَّحَابَةِ.

وَصَارَ صَوْتٌ مِنَ السَّحَابَةِ قَائِلًا:
هَذَا هُوَ ابْنِي الْحَبِيبُ. لَهُ اسْمَعُوا.

والمجد لله دائماً.

Seventh Day of the First Week of the Joyous Fifty Days (Sunday)
 اليوم السابع من الأسبوع الأول من الخماسين المقدسة (يوم الأحد)

Vespers Psalm
 مزمور العشيّة

From the Psalms of our teacher David the Prophet and the king. May his blessings be with us. Amen.

من مزامير معلمنا داود النبي، بركته المقدسة تكون معنا. آمين.

Ψαλμος τω Δαυιδ λβ: γ, δ	Psalm 33: 3, 4	المزمور 32: 3, 4
Ωως ἐροϋ θεν ορθως ἔβερι: ορθως αριψαλιν ἠκαλωθ θεν οὐὲϋληλοῦτὶ: χε ἑχοῦττων ἠξε ἠκασι ἔπβοις: ορθως νεϋεβηοῦτὶ τηροϋ θεν οῦναεϋ. Δλληλοῦτὶα.	Sing to Him a new song; play skillfully with a shout of joy, for the word of The Lord is right, and all His work is done in truth. Alleluia.	سبحوا له تسيحاً جديداً؛ ورتلوا له حسناً بتهليل. لأن كلمة الرب مستقيمة وكل أعماله بالأمانة. هلليويا.

Vespers Gospel
 إنجيل العشيّة

Blessed is He who comes in the Name of the Lord, our Lord, God, Savior, and King of us all, Jesus Christ the Son of the Living God, to Whom be glory forever. Amen.

مبارك الآتي باسم الرب. ربنا وإلهنا ومخلصنا يسوع المسيح ابن الله الحي. الذي له المجد الدائم إلى الأبد آمين.

Οὐάνασνωσις ἐβωλ θεν πιερασσελιον εθοταβ κατα λουκαν ασιοϋ.	A chapter according to Saint Luke, may his blessings be with us. Amen.	فصل من إنجيل معلمنا لوقا البشير. بركاته علينا آمين.
Λουκαν ε: α - ια	Luke 5: 1 - 11	لوقا 5: 1 - 11
Δσωπι δε ἐταῦωοϋτ ἑχωϋ ἠξε νιμηϋ ἑωτεμ ἐπικασι ἠτε φνοϋτ: ἠθοϋ δε αϋοϋ ἐρατϋ πε θατεν ϋλϋμη ἠτε Γεννηζαρεϋ.	So it was, as the multitude pressed about Him to hear the word of God, that He stood by the Lake of Gennesaret.	وَإِذْ كَانَ الْجَمْعُ يَزْدَحِمُ عَلَيْهِ لِيَسْمَعَ كَلِمَةَ اللَّهِ كَانَ وَاقِفًا عِنْدَ بُحَيْرَةِ جَنِّيَسَارَت.

Οτοϑ αϑνατ̄ ε̄χοῑ ϑ̄νατ̄ (B) ετμοι
δατεν †λτυνη: νιοϑο̄ϑῑ δε̄ νε̄ ετᾱνῑ
ε̄ϑρη̄ ϑῑωτοϑ̄ νατρω̄ϑῑ η̄νοϑ̄ω̄νηοϑ̄ πε.

Δαϑολϑ̄ δε̄ ε̄οταῑ η̄νῑχοῑ ε̄φᾱ Cιμω̄ν
πε: αϑχοϑ̄ ναϑ̄ ε̄ορεϑ̄ϑενϑ̄ ϑαβο̄λ
μ̄πῑχρο̄ η̄νοκκοϑ̄ϑῑ: ε̄ταϑ̄ϑεμο̄ϑῑ δε̄
ναϑ̄†ϑ̄βω̄ η̄νῑμω̄ϑ̄ ε̄βο̄λϑῑ πῑχοῑ.

Εταϑοϑ̄ω̄ δε̄ εϑϑαϑῑ πεϑαϑ̄
η̄Cιμω̄ν ϑε̄ λμοϑ̄ ε̄βο̄λ̄ ε̄πετ̄ω̄ηκ: οτοϑ̄
ϑᾱ νετε̄ν̄ω̄νηοϑ̄ ε̄ϑρη̄ ε̄οτ̄ϑορϑ̄ϑ̄.

Οτοϑ̄ αϑε̄ροϑ̄ω̄ η̄νε̄ Cιμω̄ν πεϑαϑ̄
ϑε̄ Φρεϑ̄†ϑ̄βω̄ πῑε̄χωρ̄η̄ τηρϑ̄ λ̄ναιϑ̄
ε̄ν̄δο̄ϑῑ: οτοϑ̄ μ̄πε̄νταϑε̄ ϑ̄λ̄ι: ϑ̄εν
πεϑαϑ̄ῑ δε̄ τε̄νναϑ̄ω̄ η̄νῑω̄νηοϑ̄ ε̄ϑρη̄.

Οτοϑ̄ ε̄τᾱνῑρῑ δε̄ μ̄φ̄αῑ ατ̄ωοϑ̄†
η̄νοτ̄μω̄ϑ̄ η̄τε̄βτ̄ ε̄ναϑ̄ωϑ̄: νατ̄ναφω̄ϑ̄ δε̄
πε̄ η̄νε̄ νοτ̄ῑω̄νηοϑ̄.

Οτοϑ̄ ατ̄βωρ̄εμ̄ ε̄νοτ̄ω̄φ̄ηρ̄ η̄ηετ̄ϑῑ
πῑκε̄χοῑ ϑῑνᾱ η̄τοϑ̄νῑ η̄τοϑ̄† τοτοϑ̄
νεμω̄οϑ̄: οτοϑ̄ ατ̄ῑ ατ̄μᾱϑ̄ πῑχοῑ ϑ̄νατ̄
(B) ϑω̄ϑτε̄ η̄τοϑ̄ε̄ρη̄ητ̄ϑ̄ η̄ωμ̄ϑ̄.

Εταϑ̄νατ̄ δε̄ η̄νε̄ Cιμω̄ν Πετ̄ροϑ̄
αϑ̄ϑιτ̄ϑ̄ δατε̄ν̄ νε̄ν̄β̄λᾱδατ̄ϑ̄ η̄η̄χοϑ̄ϑ̄
εϑ̄ϑω̄ μ̄μοϑ̄ ϑε̄ μαϑ̄ϑε̄νακ̄ ε̄βο̄λ̄ ϑαρο̄ι
Πᾱβο̄ιϑ̄ ϑε̄ λ̄νοκ̄ οτ̄ρω̄μ̄ῑ η̄ρεϑ̄ερ̄ηο̄β̄ι.

Οτοϑ̄ο† ϑαρ̄ ᾱτᾱϑοϑ̄ νεμ̄ οτο̄ν
η̄ῑβεν̄ ε̄ο̄νεμαϑ̄ ε̄χεν̄ †ϑορϑ̄ϑ̄ η̄τε̄

And saw two boats
standing by the lake; but the
fishermen had gone from
them and were washing their
nets.

Then He got into one of
the boats, which was
Simon's, and asked him to
put out a little from the land.
And He sat down and taught
the multitudes from the boat.

When He had stopped
speaking, He said to Simon,
“Launch out into the deep
and let down your nets for a
catch.”

But Simon answered and
said to Him, “Master, we
have toiled all night and
caught nothing; nevertheless
at Your word I will let down
the net.”

And when they had done
this, they caught a great
number of fish, and their net
was breaking.

So they signaled to their
partners in the other boat to
come and help them. And
they came and filled both the
boats, so that they began to
sink.

When Simon Peter saw
it, he fell down at Jesus'
knees, saying, “Depart from
me, for I am a sinful man, O
Lord!”

For he and all who were
with him were astonished at
the catch of fish, which they
had taken;

فَرَأَى سَفِينَتَيْنِ وَاقْفَتَيْنِ عِنْدَ
الْبَحِيرَةِ وَالصَّيَادُونَ قَدْ خَرَجُوا
مِنْهُمَا وَغَسَلُوا الشَّبَاكَ.

فَدَخَلَ إِحْدَى السَّفِينَتَيْنِ الَّتِي كَانَتْ
لِسِمْعَانَ وَسَأَلَهُ أَنْ يُبْعِدَ قَلِيلًا عَنِ
الْبَرِّ. ثُمَّ جَلَسَ وَصَارَ يُعَلِّمُ الْجُمُوعَ
مِنَ السَّفِينَةِ.

وَلَمَّا فَرَغَ مِنَ الْكَلَامِ قَالَ لِسِمْعَانَ:
«ابْعُدْ إِلَى الْعَمْقِ وَالْقُوا شَبَاكَكُمْ
لِلصَّيْدِ.»

فَأَجَابَ سِمْعَانَ: «يَا مَعْلَمُ قَدْ تَعَبْنَا
اللَّيْلَ كُلَّهُ وَلَمْ نَأْخُذْ شَيْئًا. وَلَكِنْ
عَلَى كَلِمَتِكَ أُلْقِي الشَّبَاكَةَ.»

وَلَمَّا فَعَلُوا ذَلِكَ أَمْسَكُوا سَمَكًا كَثِيرًا
جِدًّا فَصَارَتْ شَبَاكَتُهُمْ تَتَخَرَّقُ.

فَأَشَارُوا إِلَى شُرَكَائِهِمُ الَّذِينَ فِي
السَّفِينَةِ الْأُخْرَى أَنْ يَأْتُوا
وَيُسَاعِدُوهُمْ. فَأَتُوا وَمَلَأُوا
السَّفِينَتَيْنِ حَتَّى أَخْذَتَا فِي الْغَرَقِ.

فَلَمَّا رَأَى سِمْعَانَ بُطْرُسُ ذَلِكَ خَرَّ
عِنْدَ رُكْبَتَيْ يَسُوعَ قَائِلًا: «اخْرُجْ
مِنْ سَفِينَتِي يَا رَبُّ لِأَنِّي رَجُلٌ
خَاطِيٌّ.»

إِذْ اعْتَرَتْهُ وَجَمِيعَ الَّذِينَ مَعَهُ دَهْشَةٌ
عَلَى صَيْدِ السَّمَكِ الَّذِي أَخَذُوهُ.

ΝΙΤΕΒΤ ΕΤΑΥΤΑΖΩΟΥ.

Παιρητ Δε οη πικε Ιακωβος νεμ
Ιωαννης νιωηρι ητε Ζεβεδεος
νηενατοι ηωφερι εςιμων: οτοε πεξε
Ιησουε ηςιμων γε ηπερεροτ: ιςεν
τηνοτ ταρ εκεωπι νοτοε ηρεταζε
ρωμ.

Οτοε εταυσεκ νιεχνοτ επιχρο
ατχα ζωβ νιβεν ησωοτ ατοταεοτ
ησωε.

*Πωοτ φα Πεννοτ πε ωα ενεε
ητε νι ενεε: αμην.*

and so also were James
and John, the sons of
Zebedee, who were partners
with Simon. And Jesus said
to Simon, "Do not be afraid.
From now on you will catch
men."

So when they had
brought their boats to land,
they forsook all and
followed Him.

Glory be to God forever.

وَكَذَلِكَ أَيْضاً يَعْقُوبُ وَيُوحَنَّا ابْنَا
زَبْدِي الذُّدَانِ كَانَا شَرِيكِي سَمْعَانَ.
فَقَالَ يَسُوعُ لِسَمْعَانَ: «لَا تَخَفْ!
مِنَ الْآنَ تَكُونُ تَصْطَادُ النَّاسِ!».

وَلَمَّا جَاءُوا بِالسَّفِينَتَيْنِ إِلَى الْبَرِّ
تَرَكَوا كُلَّ شَيْءٍ وَتَبِعُوهُ.

والمجد لله دائماً.

Matins Psalm

مزمو ر باكر

**From the Psalms of our teacher David the Prophet
and the king. May his blessings be with us. Amen.**

من مزامير معلمنا داود النبي، بركته
المقدسة تكون معنا. آمين.

Ψαλμοε τω Δαυιδ ρε: α

Psalm 96: 1, 2

المزمور 95: 1

εωε επβοιε θεη οτρωε ηβερι: εωε
επβοιε ηκαεη τηρε: εωε επβοιε εμοτ
επερηαν: εωεηνοτ ηπεροτσα
πεεροτ εατη ηεεροτ. **Αλληλοια.**

Sing to The Lord a new
song; sing to The Lord, all
the earth. Sing to The Lord,
bless His name; proclaim
the good news of His
salvation from day to day.
Alleluia.

سبحوا الرب تسبيحاً جديداً،
سبحي الرب يا كل الأرض. سبحوا
الرب وباركوا اسمه. بشروا من
يوم إلى يوم بخلاصه. **هللويليا.**

Matins Gospel

إنجيل باكر

**Blessed is He who comes in the Name of the Lord,
our Lord, God, Savior, and King of us all, Jesus Christ
the Son of the Living God, to Whom be glory forever.
Amen.**

مبارك الآتي باسم الرب. ربنا وإلهنا
ومخلصنا يسوع المسيح ابن الله الحي.
الذي له المجد الدائم إلى الأبد آمين.

Οὐὰναστνωσις ἐβολῶ δην
 πιερασσελιον εθοῦαβ κατὰ Ἰωαννην
 ασιοῦ.

A chapter according to
 Saint John, may his
 blessings be with us. Amen.

فصل من إنجيل معلمنا يوحنا
 البشير. بركاته علينا آمين.

Ἰωαννην κα: α - ιδ

John 21: 1 - 14

يوحنا 21: 1 - 14

Μενενσα ναι δε ον αφορονεϋ ἵξε
 Ἰησοῦς ἐνεμαθητης ειπεν φιομ ἵτε
 Τιβεριανος: αφορονεϋ δε ὑπαρηϋ.

After these things Jesus
 showed Himself again to the
 disciples at the Sea of
 Tiberias, and in this way He
 showed Himself:

بَعْدَ هَذَا أَظْهَرَ أَيْضاً يَسُوعُ نَفْسَهُ
 لِلتَّلَامِيذِ عَلَى بَحْرِ طَبْرِيَّةَ. ظَهَرَ
 هَكَذَا.

Πατρχη ει οτωα πε ἵξε Σιμων
 Πητρος νευ Θωμας φηετομοῦϋ
 εροϋ γε διδϋμος νευ Παθηναηλ πιρεμ
 ἵΚανα ἵτε ϋ Σαλιλεα νευ νενωηρι
 ἵΖεβεδεος νευ κεςναῦ (β) ἐβολῶ δην
 νεμαθητης.

Simon Peter, Thomas
 called the Twin, Nathanael
 of Cana in Galilee, the sons
 of Zebedee, and two others
 of His disciples were
 together.

كَانَ سَمْعَانُ بُطْرُسُ وَثُومَا الَّذِي
 يُقَالُ لَهُ التَّوَّامُ وَنَثَائِيلُ الَّذِي مِنْ
 قَانَا الْجَلِيلِ وَابْنَا زَبْدِي وَائْتَانُ
 آخَرَانِ مِنَ تَلَامِيذِهِ مَعَ بَعْضِهِمْ.

Πεξε Σιμων Πητρος νωῦ γε
 ϋναϋνην ἵταταε τεβτ πεχωῦ ναϋ
 γε τεννηῦ ϋων νεμακ: οτοε εταῖ
 ἐβολῶ αταλην ἵπχοι οτοε δην πιεχωρϋ
 ετε ὑμαῦ ὑποῦταε εῖλι.

Simon Peter said to
 them, “I am going fishing.”
 They said to him, “We are
 going with you also.” They
 went out and immediately
 got into the boat, and that
 night they caught nothing.

قَالَ لَهُمْ سَمْعَانُ بُطْرُسُ: أَنَا أَذْهَبُ
 لِأَتَصِيدَ. قَالُوا لَهُ: نَذْهَبُ مَعَكَ
 أَيْضاً مَعَكَ. فَخَرَجُوا وَدَخَلُوا
 السَّفِينَةَ لِلْوَقْتِ. وَفِي تِلْكَ اللَّيْلَةِ لَمْ
 يُمَسِكُوا شَيْئاً.

Ερε ῤωρη δε ναῤωπι αϋοε
 ερατϋ ἵξε Ἰησοῦς ει πιῤρο: μεντοι
 ὑποῦεμ ἵξε νιμαθητης γε Ἰησοῦς πε.

But when the morning
 had now come, Jesus stood
 on the shore; yet the
 disciples did not know that
 it was Jesus.

وَلَمَّا كَانَ الصُّبْحُ وَقَفَّ يَسُوعُ عَلَى
 الشَّاطِئِ، وَلَكِنَّ التَّلَامِيذَ لَمْ يَكُونُوا
 يَعْلَمُونَ أَنَّهُ يَسُوعُ.

Πεξε Ἰησοῦς νωῦ γε νιαλωῦ ἵμη
 οτον εῖλι νενχαῖ νοῦωμ ἵτεν θηνοῦ
 αῤεροῦ ναϋ γε ὑμον.

Then Jesus said to them,
 “Children, have you any
 food?” They answered Him,
 “No.”

فَقَالَ لَهُمْ يَسُوعُ: يَا عِلْمَانُ أَلَعَلَّ
 عِنْدَكُمْ إِدَامًا؟ أَجَابُوهُ: لَا.

Πεχαϋ νωῦ γε ειῦῖ ὑπιῤνε
 καοῦῖναμ ὑπιχοι οτοε ερετενεῤμ:
 ἵνωῦ δε αῤεῖῖ οτοε

And He said to them,
 “Cast the net on the right
 side of the boat, and you
 will find some.” So they
 cast, and now they were not

فَقَالَ لَهُمْ: اَلْقُوا الشَّبَكَةَ إِلَى جَانِبِ
 السَّفِينَةِ الْيَمِينِ فَتَجِدُوا. فَالْقُوا وَلَمْ
 يَعُودُوا يَقْدِرُونَ أَنْ يَجِدُوهَا مِنْ
 كَثْرَةِ السَّمَكِ.

ἄπο τῶν χειρῶν αὐτοῦ ἐκείνη ἦν ἐπιπλεονεχούσα ἵσχυρῶς ἵνα ἴσχυται ἵνα ἴσχυται ἵνα ἴσχυται.

Περε πιαθητης φηναρε Ιησουε
μει ἄμοσ ἄΠετροσ γε Πβοις πε:
Cιμων ουν Πετροσ ἐταρσωτεμ γε
Πβοις πε αμωρε ἄπερεπενδρτης
ναρβησ γαρ πε οτος αμωρε ἐφιομ.

Πικεμαθητης δε ατι ζεν πιχοι
ναρονηοσ γαρ αν πε εβολ εα πιχρο
αλλα εως εναρ-ωε (c) ἄμαρι ερωκ
ἄπιωνε ἵτε νιτεβτ.

Εοτε δε ετατι επικαρι αμωρε
αμωρε εοτρακι εσχη εδρη νεμ
ορτεβτ ειωσ νεμ ορωκ.

Περε Ιησουε νωοσ γε ἄνιοτι εβολ
ζεν νιτεβτ ἐταρετεταεωοσ τνοσ.

Ατι ουν ἐπιπλεονεχούσα Cιμων
Πετροσ οτος αμωρε πιωνε ἐπιπλεονεχούσα
ειωσ επικαρι εμωε ἄνιοτ ἵτεβτ ἐρε
οτον ωε-τεοτι-ωομτ (ρνεσ) ἄδητε:
οτος ἐρε ταιηπι ἄδητε ἄπερε φωδ ἄγε
πιωνε.

Περε Ιησουε νωοσ γε ἄμωινη
ορωμ: νε ἄμωινη ελι δε πε
ἄνεμαθητης ερτολμωινη εμωρε γε
ἄνοκ νιμ εμεμ γε Πβοις πε.

able to draw it in because of the multitude of fish.

Therefore, that disciple whom Jesus loved said to Peter, “It is the Lord!” Now when Simon Peter heard that it was the Lord, he put on his outer garment for he had removed it, and plunged into the sea.

But the other disciples came in the little boat for they were not far from land, but about two hundred cubits, dragging the net with fish.

Then, as soon as they had come to land, they saw a fire of coals there, and fish laid on it, and bread.

Jesus said to them, “Bring some of the fish, which you have just caught.”

Simon Peter went up and dragged the net to land, full of large fish, one hundred and fifty-three; and although there were so many, the net was not broken.

Jesus said to them, “Come and eat breakfast.” Yet none of the disciples dared ask Him, “Who are You?” -- knowing that it was the Lord.

فَقَالَ ذَلِكَ التَّلَامِيذُ الَّذِي كَانَ يَسُوعُ يُحِبُّهُ لِبِطْرُسَ: هُوَ الرَّبُّ. فَلَمَّا سَمِعَ سَمْعَانَ بِطْرُسَ أَنَّهُ الرَّبُّ انْتَرَزَ بِثَوْبِهِ لِأَنَّهُ كَانَ عُرْيَانًا وَأَلْقَى نَفْسَهُ فِي الْبَحْرِ.

وَأَمَّا التَّلَامِيذُ الْآخَرُونَ فَجَاءُوا بِالسَّفِينَةِ لِأَنَّهُمْ لَمْ يَكُونُوا بَعِيدِينَ عَنِ الْأَرْضِ إِلَّا نَحْوَ مِئَتَيْ ذِرَاعٍ وَهُمْ يَجْرُونَ شَبَكَةَ السَّمَكِ.

فَلَمَّا خَرَجُوا إِلَى الْأَرْضِ نَظَرُوا جَمْرًا مَوْضُوعًا وَسَمَكًا مَوْضُوعًا عَلَيْهِ وَخُبْزًا.

قَالَ لَهُمْ يَسُوعُ: قَدِّمُوا مِنِ السَّمَكِ الَّذِي أُمْسَكْتُمْ الْآنَ.

فَصَعَدَ سَمْعَانُ بِطْرُسُ وَجَدَّبَ الشَّبَكَةَ إِلَى الْأَرْضِ مُمْتَلِنَةً سَمَكًا كَبِيرًا مِنْهُ وَثَلَاثًا وَخَمْسِينَ. وَمَعَ هَذِهِ الْكَثْرَةِ لَمْ تَتَخَرَّقِ الشَّبَكَةُ.

قَالَ لَهُمْ يَسُوعُ: هَلُمُّوا تَعَدَّوْا. وَلَمْ يَجْسُرْ أَحَدٌ مِنَ التَّلَامِيذِ أَنْ يَسْأَلَهُ: مَنْ أَنْتَ؟ إِذْ كَانُوا يَعْلَمُونَ أَنَّهُ الرَّبُّ.

Αφὶ οὗτῃ ἦκε Ἰησοῦς ἀφβὶ ἁπιωικ
οροθ ἀφτῆ νωοῦ νεμ πιτεβτ ἁπαρητῆ
ον.

Φαι δε πε φμαθ ψουτ (ϛ) ἦκοπ
ἐταρνονρητῆ ἦκε Ἰησοῦς ἐνεφμαθητῆς
ἐταρτωνητῆ ἐβολθ θεν νηεθμωοῦτ.

*Πῶοῦ φα Πεννοῦτ πε ψα ἐνεθ
ἦτε νη ἐνεθ: ἁμην.*

Jesus then came and
took the bread and gave it to
them, and likewise the fish.

This is now the third
time Jesus showed Himself
to His disciples after He
was raised from the dead.

Glory be to God forever.

ثُمَّ جَاءَ يَسُوعُ وَأَخَذَ الْخُبْزَ
وَأَعْطَاهُمْ وَكَذَلِكَ السَّمَكِ.

هَذِهِ مَرَّةً ثَالِثَةً ظَهَرَ يَسُوعُ
لِتَلَامِيذِهِ بَعْدَمَا قَامَ مِنَ الْأَمْوَاتِ.

والمجد لله دائماً.

Liturgy Readings

قراءات القديس

The Pauline Epistle

رسالة بولس الرسول

Παῦλος φέβοκ ἁπενβοις Ἰησοῦς
Πιχριστος: παποστολος ετθαρεμ:
φἠεταρθαψητῆ ἐπιρψεννοῦτῆ ἦτε
Φνοῦτῆ.

Εφεσιουτ δ: κ - λβ

Πθωτεν δε νηεταρτσαβε θηνοῦ
αν ἁπαρητῆ ἐΠιχριστος.

Ισχε ἁτετενσοθμεφ οροθ ἀρτσαβε
θηνοῦ ἦθητῆ κατα φρητῆ ἐτε
οῦμεθμνη ετχη θεν Ἰησοῦς.

Πτετενχω ἐθρηι ρωτεν
ἁπετενρηνμωψῆ ἦτε ψορπ πρωμ
ἦπαρ φηεθνατακο κατα νηεπιθρμια
ἦτε τῆπατη.

Paul, the servant of our
Lord Jesus Christ, called to
be an apostle, appointed to
the Gospel of God. A
chapter from the epistle of
our teacher St. Paul to the
Ephesians. May his blessing
be upon us. Amen.

Ephesians 4: 20 - 32

But you have not so
learned Christ,

if indeed you have heard
Him and have been taught
by Him, as the truth is in
Jesus:

that you put off,
concerning your former
conduct, the old man which
grows corrupt according to
the deceitful lusts,

فصل من رسالة معلمنا بولس
الرسول إلي أهل أفسس، بركته
المقدسة تكون معنا. آمين.

أفسس 4: 20 - 32

وَأَمَّا أَنْتُمْ فَلَمْ تَتَعَلَّمُوا الْمَسِيحَ
هَكَذَا.

إِنْ كُنْتُمْ قَدْ سَمِعْتُمُوهُ وَعَلِمْتُمْ فِيهِ
كَمَا هُوَ حَقٌّ فِي يَسُوعَ،

أَنْ تَخْلَعُوا مِنْ جِهَةِ التَّصَرُّفِ
السَّابِقِ الْإِنْسَانَ الْعَتِيقَ الْفَاسِدَ
بِحَسَبِ شَهَوَاتِ الْغُرُورِ،

Πτετενερβερι δε ζεν πιπνευμα
ντε πετενητ.

Οτοζ ντετεντ ζι θηνοτ υπιρωμι
υβερι φηεταρσοντε κατα φνοτ ζεν
οτυμεθυ νευ ογτογβο ντε οτθυμι.

Εθε φαι χω εδρη ντμεθνοτ:
καχι νθυμι πιοται πιοται νευ περϋφρη
ζε ανον θανμελος ντε νενερνοτ.

Χωντ οτοζ υπερερνοβι: υπενθηρε
φρη ζωτι εχεν πετενητον.

Οτδε υπερτ μα υπιδιαβολοσ.

Πετβιοτι υπενθηρεβιοτι ζε
μαλλον δε μαρεφδισι εφερωθ
νηνεφχιζ επιπεθανεφ θινα ντεφχιμι
ετ υφηετερδαε.

Καχι νιβεν ερωοτ υπενθηροτι
εβολ ζεν ρωτεν: αλλα πιπεθανεφ
ενκωτ ντε τχρια θινα ντεφτ
νονθυμοτ ννηετρωτεμ.

Οτοζ υπερτμακαζ νητ
υπιπνευμα εθοταβ ντε φνοτ:
φηεταρερσφρασιζιν υμωτεν νθητ
επιερωοτ ντε πιωτ.

Ψαυι νιβεν νευ υβον νιβεν νευ
ζωντ νιβεν νευ ωυ εβολ νιβεν νευ
ζεοτα νιβεν αλιτοτ εβολθα ρωτεν
νευ κακια νιβεν.

and be renewed in the
spirit of your mind,

and that you put on the
new man which was created
according to God, in true
righteousness and holiness.

Therefore, putting away
lying, "Let each one of you
speak truth with his
neighbor," for we are
members of one another.

"Be angry, and do not
sin": do not let the sun go
down on your wrath,

nor give place to the
devil.

Let him who stole steal
no longer, but rather let him
labor, working with his
hands what is good, that he
may have something to give
him who has need.

Let no corrupt word
proceed out of your mouth,
but what is good for
necessary edification, that it
may impart grace to the
hearers.

And do not grieve the
Holy Spirit of God, by
whom you were sealed for
the day of redemption.

Let all bitterness, wrath,
anger, clamor, and evil
speaking be put away from
you, with all malice.

وَتَجَدَّدُوا بِرُوحِ ذِهْنِكُمْ،

وَتَلْبَسُوا الْإِنْسَانَ الْجَدِيدَ الْمَخْلُوقَ
بِحَسَبِ اللَّهِ فِي الْبِرِّ وَقِدَاسَةِ الْحَقِّ.

لِذَلِكَ اطْرَحُوا عَنْكُمُ الْكَذِبَ وَتَكَلَّمُوا
بِالصِّدْقِ كُلُّ وَاحِدٍ مَعَ قَرِيْبِهِ، لِأَنَّنا
بَعْضُنَا أَعْضَاءُ الْبَعْضِ.

إِغْضَبُوا وَلَا تَخْطُئُوا. لَا تَغْرِبِ
الشَّمْسُ عَلَى غَيْظِكُمْ.

وَلَا تُعْطُوا إِبْلِيسَ مَكَانًا.

لَا يَسْرِقِ السَّارِقُ فِي مَا يَعْذُ، بَلْ
بِالْحَرِي يَتَعَبُ عَامِلًا الصَّالِحَ
بِيَدَيْهِ، لِيَكُونَ لَهُ أَنْ يُعْطِيَ مَنْ لَهُ
اِحْتِيَاجٌ.

لَا تَخْرُجْ كَلِمَةً رَدِيَّةً مِنْ أَفْوَاهِكُمْ،
بَلْ كُلُّ مَا كَانَ صَالِحًا لِلْبَنِيَانِ،
حَسَبَ الْحَاجَةِ، كَيْ يُعْطِيَ نِعْمَةً
لِلْسَامِعِينَ.

وَلَا تُحْزِنُوا رُوحَ اللَّهِ الْقُدُّوسَ الَّذِي
بِهِ خْتَمْتُمْ لِيَوْمِ الْفِدَاءِ.

لِيُرْفَعِ مِنْ بَيْنِكُمْ كُلُّ مَرَارَةٍ وَسَخَطٍ
وَعِظْبٍ وَصِيَا حٍ وَتَجْدِيفٍ مَعَ كُلِّ
خُبْثٍ.

Ὡπι ἐρετενοι ἡχριστιανος
 ἐνετενερηοῦ ἡρεφωενζητ: ἐρετενχω
 ἐβολ ἡνετενερηοῦ κατα φρητ ἔτα
 φνοτῃ χω νωτεν ἐβολ ζεν
 Πιχριστος.

*Πρῶτος τὰρ νευωτεν νευ
 τειρηνη εἶσοπ: χε ἀμην ἐσεῶωπι.*

And be kind to one another, tenderhearted, forgiving one another, even as God in Christ forgave you.

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

وَكُونُوا لَطْفَاءً بَعْضُكُمْ نَحْوَ بَعْضٍ،
 شَفُوفِينَ مُتَسَامِحِينَ كَمَا سَامَحَكُمُ
 اللَّهُ أَيْضًا فِي الْمَسِيحِ.

*نعمة الله الأب تكون مع جميعكم.
 أمين.*

The Catholic Epistle الكاثوليكون

Καθολικον ἐβολ ζεν πε πιθουιτ
 ἡἐπιστολη ἡτε πενωτ Ιωαννης.
 Δμην. Ηαμενρατ.

ἁ Ιωαννης β: ζ - ιζ

The Catholic epistle of the first epistle of our father St. John. May his blessings be with us all. Amen. My beloved.

الكاثوليكون من رسالة معلمنا
 يوحنا الاولى بركته علينا. أمين.
 يا احبائي

1 John 2: 7 - 17

1 يوحنا 2: 7 - 17

Ηαμενρατ ἡοτεντολη ἡβερι ἀν
 ἐτςδα ἡμοσ νωτεν ἀλλα οἶεντολη
 ἡἀπας τε θηενας ἡτεν θηνοῦ ἰσxen
 ζη: τεντολη ἡἀπας πιχακι πε
 ἐταρετενσοομεφ.

Παλιν οἶεντολη ἡβερι ἐτςδα
 ἡμοσ νωτεν θηετε οἶον οἶμεθμνι
 ωοπ ἡζητς νευ ζεν θηνοῦ χε πιχακι
 νασινι οἶοζ πιωωνι ἡταφμνι ζηλη
 ἐερονωνι.

Φηετχω ἡμοσ χε τωωπ ζεν
 πιωωνι οἶοζ εφμοστ ἡπεφσον ἀφ
 ἡζρηι ζεν πιχακι ωα τνοῦ.

Brethren, I write no new commandment to you, but an old commandment which you have had from the beginning. The old commandment is the word which you heard from the beginning.

Again, a new commandment I write to you, which thing is true in Him and in you, because the darkness is passing away, and the true light is already shining.

He who says he is in the light, and hates his brother, is in darkness until now.

أَيُّهَا الإِخْوَةَ، لَسْتُ أَكْتُبُ إِلَيْكُمْ
 وَصِيَّةً جَدِيدَةً، بَلْ وَصِيَّةً قَدِيمَةً
 كَانَتْ عِنْدَكُمْ مِنَ الْبَدْءِ. الْوَصِيَّةُ
 الْقَدِيمَةُ هِيَ الْكَلِمَةُ الَّتِي
 سَمِعْتُمُوهَا مِنَ الْبَدْءِ.

أَيْضاً وَصِيَّةً جَدِيدَةً أَكْتُبُ إِلَيْكُمْ،
 مَا هُوَ حَقٌّ فِيهِ وَفِيكُمْ، أَنَّ الظُّلْمَةَ
 قَدْ مَضَتْ، وَالنُّورَ الْحَقِيقِيَّ الْآنَ
 يُضِيءُ.

مَنْ قَالَ إِنَّهُ فِي النُّورِ وَهُوَ يُبْغِضُ
 أَخَاهُ، فَهُوَ إِلَى الْآنَ فِي الظُّلْمَةِ.

Φητετρασαν υπερον αρωπ
 δεν ποτωινο οτορ υμον κανδαλον
 ωπ νδητη.

Φη δε εμοσ† υπερον αρ δεν
 πιχακι οτορ αρωωυι δεν πιχακι οτορ
 ερωοτην αν γε αρωωυι ηθων γε λ
 πιχακι θωμ ηνεβαλ.

†δαι νωτεν νιωηρι γε σεναχα
 νετεννοβι νωτεν εβολ εθε πεφραν.

†δαι νωτεν νιο† γε
 αρετεσεν φητωπ ισεν ρη:
 †δαι νωτεν νιδελωρι γε αρετενδρο
 επιπονηροσ: αιδαι νωτεν νιδλωοι
 γε αρετεσεν φωτ.

Αιδαι νωτεν νιο† γε
 αρετεσεν φητωπ ισεν ρη:
 αιδαι νωτεν νιδελωρι γε τετεσρο:
 οτορ πιασι ητε φνοη† ωπ δεν
 θηνοη οτορ ατετενδρο επιπονηροσ.

Уπεμερε пикомос: οτδε
 νητωπ δεν πικомос: εωωπ δε
 αρωωαν οται μενρε пикомос †ασπη
 ητε φωτ ωπ ηδητη αν.

Χε ενχαι νιβεν ετδεν пикомос
 †επιθημια ητε †сарз neu †επιθημια

He who loves his brother abides in the light, and there is no cause for stumbling in him.

But he who hates his brother is in darkness and walks in darkness, and does not know where he is going, because the darkness has blinded his eyes.

I write to you, little children, because your sins are forgiven you for His name's sake.

I write to you, fathers, because you have known Him who is from the beginning. I write to you, young men, because you have overcome the wicked one. I write to you, little children, because you have known the Father.

I have written to you, fathers, because you have known Him who is from the beginning. I have written to you, young men, because you are strong, and the word of God abides in you, and you have overcome the wicked one.

Do not love the world or the things in the world. If anyone loves the world, the love of the Father is not in him.

For all that is in the world - the lust of the flesh, the lust of the eyes, and the

مَنْ يُحِبُّ أَخَاهُ يَبْتُ فِي النُّورِ
 وَلَيْسَ فِيهِ عَثْرَةٌ.

وَأَمَّا مَنْ يُبْغِضُ أَخَاهُ فَهُوَ فِي
 الظُّلْمَةِ، وَفِي الظُّلْمَةِ يَسْتَلْكُ، وَلَا
 يَعْلَمُ أَيْنَ يَمْضِي، لَأَنَّ الظُّلْمَةَ
 أَعْمَتَ عَيْنَيْهِ.

أَكْتُبُ إِلَيْكُمْ أَيُّهَا الْإِبْنَاءُ، لِأَنَّهُ قَدْ
 غُفِرَتْ لَكُمْ خَطَايَاكُمْ مِنْ أَجْلِ
 اسْمِهِ.

أَكْتُبُ إِلَيْكُمْ أَيُّهَا الْآبَاءُ، لِأَنَّكُمْ قَدْ
 عَرَفْتُمْ الَّذِي مِنَ الْبَدْءِ. أَكْتُبُ إِلَيْكُمْ
 أَيُّهَا الشَّبَابُ، لِأَنَّكُمْ قَدْ غَلِبْتُمْ
 الشَّرِيرَ. كَتَبْتُ إِلَيْكُمْ أَيُّهَا الْوَالِدُ،
 لِأَنَّكُمْ قَدْ عَرَفْتُمْ الْآبَ.

كَتَبْتُ إِلَيْكُمْ أَيُّهَا الْآبَاءُ، لِأَنَّكُمْ قَدْ
 عَرَفْتُمْ الَّذِي مِنَ الْبَدْءِ. كَتَبْتُ إِلَيْكُمْ
 أَيُّهَا الشَّبَابُ، لِأَنَّكُمْ أَقْوِيَاءُ، وَكَلِمَةُ
 اللَّهِ ثَابِتَةٌ فِيكُمْ، وَقَدْ غَلِبْتُمْ
 الشَّرِيرَ.

لَا تُحِبُّوا الْعَالَمَ وَلَا الْأَشْيَاءَ الَّتِي
 فِي الْعَالَمِ. إِنْ أَحَبَّ أَحَدٌ الْعَالَمَ
 فَلَيْسَتْ فِيهِ مَحَبَّةُ الْآبِ.

لَأَنَّ كُلَّ مَا فِي الْعَالَمِ: شَهْوَةٌ
 الْجَسَدِ، وَشَهْوَةٌ الْعَيْونِ، وَتَعْظُمُ

ἵντε νιβαλ νεμ ἡμετρεχρηπτο ἵντε
 παιβιος: ναι εανέβολ ἠφιωτ αν νε
 αλλα εαν εβολ εεν πικοςμος νε.

Οτος πικοςμος νασινι νεμ
 τερεπιθυμια: φη δε ετιρι ἠφορωω
 ἠφνορῆ εἰναωπι ωα ενεε.

*Πασνηορ ἠπερμενερε πικοςμος
 οτδε νηετωοπ εεν πικοςμος:
 πικοςμος νασινι νεμ τερεπιθυμια: φη
 δε ετιρι ἠφορωω ἠφνορῆ εἰναωπι
 ωα ενεε: ἠμην.*

pride of life -- is not of the
 Father but is of the world.

And the world is
 passing away, and the lust
 of it; but he who does the
 will of God abides forever.

*Do not love the world
 nor the things, which are in
 the world. The world
 passes away, and its
 desires; but he who does
 the will of God abides
 forever. Amen.*

المعيشة، فهذه ليست من الآب
 بل من العالم.

والعالم يمضي وشهوته، وأمّا
 الذي يصنع إرادة الله فيثبت إلى
 الأبد.

*لا تحبوا العالم ولا الاشياء التي
 فى العالم، العالم يزول وشهوته
 واما الذي يصنع ارادة الله يدوم
 إلى الأبد. آمين.*

The Acts الإبركسيس

Πραξις ἵντε νενοιοῆ ἠἀποστολος:
 ερε ποτςμορ εσοταβ ωωπι νεμαν.
 Ἀμην.

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

فصل من اعمال آباءنا الرسل
 الأطهار المشمولين بنعمة الروح
 القدس، بركتهم تكون معنا.
 آمين.

Πραξις ιζ: ιε - λδ

Acts 17: 16 - 34

اعمال 17: 16 - 34

Παυλος δε νασρχη εεν Ἀθηννας
 ερσομ εβολ εαζωορ αεζωντ δε
 ἵνε περῖπνευμα ἠδρηι ἠδητε εφνατ
 εῆπολιε εσωω ἠμετωαμωε ἠδωλον.

Now while Paul waited
 for them at Athens, his
 spirit was provoked within
 him when he saw that the
 city was given over to
 idols.

وَبَيْنَمَا بُولُسُ يَنْتَظِرُهُمَا فِي أَثِينَا
 اِخْتَدَّتْ رُوحُهُ فِيهِ إِذْ رَأَى الْمَدِينَةَ
 مَمْلُوءَةً أَصْنَامًا.

Πασραχι μεν οτην εεν
 ἡετναςωτη ἵντε νιλοτδαι νεμ
 νηετερσεβεεθε νεμ οτον νιβεν ετε
 ωαεωορῆ ἠμηνι ει ἡατορα.

Therefore, he reasoned
 in the synagogue with the
 Jews and with the Gentile
 worshipers, and in the
 marketplace daily with
 those who happened to be
 there.

فَكَانَ يُكَلِّمُ فِي الْمَجْمَعِ الْيَهُودَ
 الْمُتَعَبِّدِينَ وَالَّذِينَ يُصَادِفُونَهُ فِي
 السُّوقِ كُلِّ يَوْمٍ.

ΘΑΝΟΥΤΟΝ ΔΕ ΕΒΟΛ ΘΕΝ
 ΝΙΕΠΙΚΟΥΡΙΟΣ ΝΕΜ ΝΙΣΤΟΙΧΟΣ
 ἠΦΙΛΟΣΟΦΟΣ ΝΑΥΤ ΟΥΒΗΓ: ΟΥΟΘ
 ΘΑΝΚΕΟΥΤΟΝ ΝΑΥΧΩ ἠΜΟΟ ΧΕ ΟΥ
 ΠΕΤΕΡΟΥΩΥ ἔΧΟQ ἠΧΕ ΠΑΙ
 ἔΠΕΡΜΟΛΟΤΟΟ: ΘΑΝΚΕΧΩΟΥΤΗΝ ΔΕ
 ΝΑΥΧΩ ἠΜΟΟ ΧΕ ΟΥΡΕΦΘΙΩΥ ΠΕ ἠΝΤΕ
 ΘΑΝΔΕΜΩΝ ἠΨΕΜΜΟ: ΧΕ ΝΑΦΘΙΩΥ
 ΝΩΟΥ ΠΕ ἠΗΛΟΟΥΟ ΝΕΜ ΤΕΦΑΝΑΟΤΑΟΙΟ.

ΑΥΑΜΟΝΙ ΔΕ ἠΜΟQ ΑΥΕΝQ ἔΘΟΥΝ
 ἔΠΙΔΡΙΟΠΑΟΟ ΕΥΧΩ ἠΜΟΟ ΧΕ ΟΥΟΝ
 ἠΨΟΜ ἠΜΟΝ ἔἔΜΙ ΧΕ ΤΑΙΟΒΩ ἠΒΕΡΙ ΟΥ
 ΤΕ ΤΕΚΟΑΧΙ ἠΜΟΟ.

ΚἠΝΙ ΤΑΡ ἠΘΑΝΟΑΧΙ ἠΨΕΜΜΟ
 ἔΘΟΥΝ ἔΝΕΝΜΑΨΧ ΤΕΝΟΥΩΥ ἔἔΜΙ ΧΕ
 ΟΥ ΝΕ ΝΑΙ.

ΗἠΔΘΗΝΝΕΟΟ ΔΕ ΤΗΡΟΥ ΝΕΜ
 ΝΙΨΕΜΜΩΟΥ ἔΘΗΝΟΥ ἔΜΑΥ ΝΑΥΟΡΩΟΥΤ
 ἠἔΛΙ ΔΝ ΠΕ ἔΒΗΛ ἔΟΑΧΙ ΝΕΜ ἔΟΩΤΕΜ
 ἔΘΩΒ ἠΒΕΡΙ.

ΑΥΘΟΙ ΔΕ ἔΡΑΤQ ἠΧΕ ΠΑΥΛΟΟ ΘΕΝ
 ἔΜΗΤ ἠΠΙΔΡΙΟΠΑΟΟ ΠΕΧΑQ ΝΙΡΩΜΙ
 ΝΙΔΘΗΝΝΕΟΟ ΚΑΤΑ ΘΩΒ ΝΙΒΕΝ ΤΗΝΑΥ
 ἔΡΩΤΕΝ ΧΕ ΤΕΤΕΝΟΙ ἠΡΕΦΨΑΜΨΕ ΙΘ
 ἠΘΟΥΘ.

Then certain Epicurean and Stoic philosophers encountered him. And some said, "What does this babbler want to say?" Others said, "He seems to be a proclaimer of foreign gods," because he preached to them Jesus and the resurrection.

And they took him and brought him to the Areopagus, saying, "May we know what this new doctrine is of which you speak?

For you are bringing some strange things to our ears. Therefore we want to know what these things mean."

For all the Athenians and the foreigners who were there spent their time in nothing else but either to tell or to hear some new thing.

Then Paul stood in the midst of the Areopagus and said, "Men of Athens, I perceive that in all things you are very religious;

فَقَابَلَهُ قَوْمٌ مِنَ الْفَلَّاسِفَةِ
 الْأَبِيحُورِيِّينَ وَالرَّوَاقِيِّينَ وَقَالَ
 بَعْضٌ: تَرَى مَاذَا يُرِيدُ هَذَا
 الْمُهَذَّرُ أَنْ يَقُولَ وَبَعْضٌ: إِنَّهُ
 يَظْهَرُ مُنَادِيًا بِآلِهَةٍ غَرِيبَةٍ لِأَنَّهُ
 كَانَ يُبَشِّرُهُمْ بِيَسُوعَ وَالْقِيَامَةِ.

فَأَخَذُوهُ وَذَهَبُوا بِهِ إِلَى أَرِيُوسَ
 بَاغُوسَ قَائِلِينَ: هَلْ يُمْكِنُنَا أَنْ
 نَعْرِفَ مَا هُوَ هَذَا التَّعْلِيمُ الْجَدِيدُ
 الَّذِي تَتَكَلَّمُ بِهِ.

لِأَنَّكَ تَأْتِي إِلَى مَسَامِعِنَا بِأُمُورٍ
 غَرِيبَةٍ فَنُرِيدُ أَنْ نَعْلَمَ مَا عَسَى أَنْ
 تَكُونَ هَذِهِ.

أَمَّا الْأَثِينِيُّونَ وَالْغُرَبَاءُ
 الْمَسْتَوْطِنُونَ فَلَا يَتَفَرَّغُونَ
 لَشَيْءٍ آخَرَ إِلَّا لِأَنْ يَتَكَلَّمُوا أَوْ
 يَسْمَعُوا شَيْئًا حَدِيثًا.

فَوَقَفَ بُولُسُ فِي وَسْطِ أَرِيُوسَ
 بَاغُوسَ وَقَالَ: أَيُّهَا الرِّجَالُ
 الْأَثِينِيُّونَ أَرَأَيْتُمْ مِنْ كُلِّ وَجْهِ
 كَأَنَّكُمْ مُتَدِينُونَ كَثِيرًا.

ΕΤΑΙCΙΝΙ ΤΑΡ ΟΥΘΟ ΕΤΑΙΝΑΥ
 ΕΝΗΕΤΕΤΕΝΕΡCΕΒΕCΘΕ ΞΜΩΟΥ ΔΙΞΙΜΙ
 ΝΟΥΥΗΟΥΤΙ ΕCΘΗΟΥΤ ΕΞΡΗΙ ΖΙΩΤC ΧΕ
 ΦΝΟΥΤ ΕΤΕ ΝCΕCΩΟΥΝ ΞΜΟΥ ΔΝ: ΦΗ
 ΟΥΝ ΕΤΕΤΕΝΕΡCΕΒΕCΘΕ ΞΜΟΥ
 ΤΕΤΕΝCΩΟΥΝ ΞΜΟΥ ΔΝ ΦΑΙ ΔΝΟΚ
 ΕΤΖΙΩΙΥ ΞΜΟΥ ΝΩΤΕΝ.

ΦΝΟΥΤ ΦΗΕΤΑΦΘΑΜΙΟ ΞΠΙΚΟCΜΟC
 ΝΕΜ ΖΩΒ ΝΙΒΕΝ ΕΤΥΟΠ ΝΘΗΤΥ: ΦΑΙ ΠΕ
 ΠΒΟΙC ΝΤΕ ΤΦΕ ΝΕΜ ΠΚΑΖΙ ΝΑΦΥΟΠ ΔΝ
 ΘΕΝ ΖΑΝΕΡΦΗΟΥΤ ΞΜΟΥΝΚ ΝΞΙΞ.

ΟΥΔΕ ΝΕ ΨΑΥΨΕΜΨΙ ΞΜΟΥ ΔΝ
 ΝΧΕ ΖΑΝΞΙΞ ΗΡΩΜΙ: ΝΨΕΡΧΡΙΑ ΝΞΛΙ
 ΔΝ ΝΘΟΥ ΠΕ ΕΤΤ ΞΠΙΩΝΘ ΝΕΜ ΦΗΟΥ
 ΝΟΥΤΟΝ ΝΙΒΕΝ ΝΕΜ ΖΩΒ ΝΙΒΕΝ.

ΕΑΦΘΑΜΙΕ ΝΨΥΛΟΛ ΝΙΒΕΝ ΝΤΕ
 ΝΙΡΩΜΙ ΕΒΟΛ ΘΕΝ ΟΥΑΙ ΕΘΟΥΨΩΠΙ
 ΖΙΞΕΝ ΠΞΟ ΞΠΚΑΖΙ ΤΗΡΥ: ΕΑΦΘΩΨ
 ΝΖΑΝΧΟΥ ΕΥΘΗΨ ΙCΧΕΝ ΨΟΡΠ ΝΕΜ
 ΝΙΘΩΨ ΝΤΕ ΠΟΥΞΙΝΨΩΠΙ.

ΕΘΟΥΚΩΤ ΝCΑ ΦΝΟΥΤ ΧΕ ΖΑΡΑ
 ΔΕ CΕΝΑΧΟΜΞΕΜ ΝCΩΨ ΝCΕΞΕΜΥ:
 ΚΕΤΟΙ ΝΑΦΟΥΗΟΥ ΔΝ ΞΠΙΟΥΑΙ ΠΙΟΥΑΙ
 ΞΜΟΝ.

ΔΝΩΝΘ ΤΑΡ ΝΘΗΤΥ ΟΥΘΟ ΕΝΚΙΜ
 ΟΥΘΟ ΕΝΨΟΠ ΞΦΡΗΤ ΕΤΑΥΧΟC ΝΧΕ ΖΑΝ

for as I was passing through and considering the objects of your worship, I even found an altar with this inscription: 'To The Unknown God.' Therefore, the One whom you worship without knowing, Him I proclaim to you:

God, who made the world and everything in it, since He is Lord of heaven and earth, does not dwell in temples made with hands.

Nor is He worshiped with men's hands, as though He needed anything, since He gives to all life, breath, and all things.

And He has made from one blood every nation of men to dwell on all the face of the earth, and has determined their preappointed times and the boundaries of their dwellings,

so that they should seek the Lord, in the hope that they might grope for Him and find Him, though He is not far from each one of us;

for in Him we live and move and have our being, as also some of your own poets have said, 'For we are

ΛΑΤΝΙ ΒΙΝΜΑ ΚΝΤ ΑΓΤΑΥ ΑΝΠΡΥ ΑΛΙ
 ΜΕΒΟΥΔΑΤΚΜ ΒΔΤ ΑΙΥΑ ΜΔΒΑ
 ΜΚΤΟΒΑ ΕΛΙΕ: ΙΛΛΕ ΜΓΗΟΛ. ΦΑΛΔΙ
 ΤΤΦΟΝΕ ΑΝΤΜ ΤΓΗΛΟΝΕ ΗΔΑ ΑΝΑ
 ΑΝΑΔΙ ΚΚΜ ΒΕ.

ΙΛΛΕ ΑΔΙ ΧΛΥ ΕΛΑΜ ΚΛ ΜΑ ΦΙΕ
 ΗΔΑ ΙΔ ΗΟ ΡΒ ΟΤΜΑΥ ΑΛΑΡΥ
 ΛΑ ΨΚΝ ΦΙ ΗΙΑΚΛ ΜCΝΟΕ
 ΒΑΛΙΑΔΙ.

ΟΛΑ ΙΧΔΜ ΒΑΙΑΔΙ ΝΑC ΚΑΤΕ
 ΜΧΝΑΥ ΑΛΙ CΥΕ ΙΔ ΗΟ ΙΕΥΤΙ
 ΑΓΜΙΕΥ ΗΙΑΕ ΟΥCΑΥ ΚΛ CΥΕ.

ΟCΝΕ ΜΝ ΔΜ ΑΔΙ ΚΛ ΑΜΕ ΜΝ
 ΝΑC ΨCΚΝΟΝ ΕΛΙ ΚΛ ΟΓΕ
 ΑΛΑΡΥ ΟΧΤΜ ΒΑΛΟΥΑΤ ΜΕΥΤΕ
 ΒΙΧΔΟΥ ΜCΚΝΗΜ.

ΚΙ ΠΛΝΟΑ ΑΛΛΕ ΛΕΛΗΜ ΒΙΤΛΜCΟΝΕ
 ΦΙΧΔΟΥ ΜΕ ΑΝΕ ΕΝ ΚΛ ΑΔΙ ΜΝΑ
 ΛΙC ΒΕΙΔΑ.

ΛΑΝΑ ΒΕ ΝΧΙΑ ΟΝΧΡΚ ΟΥΟΔ
 ΚΜΑ ΦΑΛ ΒΕΥC CΕΡΑΝΚΜ ΑΙΥΑ:
 ΛΑΝΑ ΑΙΥΑ ΔΡΙΤΕ.

κεχωροῦνι ἐβολῶ δὲν νηποιοῦντις ἐτῶν
θῆνον ἔξ ἀνον πεφῶενος ἄρ.

Ἐνον οὔτενος οὔν ἵτε φῶντ
ἵνῳε ναν ἀν ἐθρενμενὶ ἐοῦνοῦβ ἱε
οὔτατ ἱε οὔωνι ὑφωτῶ ἵτεχνη ἱε
μοκμεκ ἵρωμ.

Ἦσῆον μεν οὔν ἵτε ἵμετατέμ
αρχαῦ ἐβολῶ ἵτε φῶντ: ἵνον δὲ
ἐχλωῶ ἵνῆρωμ ἐθρε οὔον νῆβεν
εῦμετῶνοι δὲν μαι νῆβεν.

Κατα φῆρῆ ἔξ ἀρῶμεν οὔεῶοῦ
εῦναῖταπ ἵδητῶ ἐῖοικοῦμενη τῆρ
δὲν οὔμεθμῆ ἐβολῶ ἔπτεν πῆρωμ
ἐταφθαῶφ: ἐαῖτ ὑφῆναῖτ ἵνον
νῆβεν ἐαῖτοῦνοῦ ἐβολῶ δὲν
ἵθεῶωοῦτ.

Ἐταῦωτεμ δὲ ἔξ ἀνασταῖς ἵτε
ἵρεφῶωοῦτ ἔανον μεν νῆρῶβῆ:
ἔανκεχωροῦνι δὲ ἀρῶο ἔξ ἐνῶωτεμ
ἐροκ παλῆν ἐθε φαῖ.

Οὔοῦ παρῆτ ὀν ἄ Παῦλοῦ ἵ ἐβολῶ
δὲν τοῦμητ.

Ἀῦτομοῦ δὲ ἐροῦ ἵτε ἔανρωμ
ἐάνναῖτ: ναι ἐτε νῆρε Δῆονηῖοῦ
ἵδητοῦ πῆρῆοπαῖτις νῆμ οὔῶμ
ἐπεσαν πε Δαμαρῆς νῆμ ἔαν

also His offspring.'

Therefore, since we are the offspring of God, we ought not to think that the Divine Nature is like gold or silver or stone, something shaped by art and man's devising.

Truly, these times of ignorance God overlooked, but now commands all men everywhere to repent,

because He has appointed a day on which He will judge the world in righteousness by the Man whom He has ordained. He has given assurance of this to all by raising Him from the dead.

And when they heard of the resurrection of the dead, some mocked, while others said, "We will hear you again on this matter."

So Paul departed from among them.

However, some men joined him and believed, among them Dionysius the Areopagite, a woman named Damaris, and others with them.

فَاذْ نَحْنُ ذَرِيَّةُ اللَّهِ لَا يَنْبَغِي أَنْ
نُظَنَّ أَنَّ اللَّاهُوتَ شَبِيهَ بَدَهَبٍ أَوْ
فِضَّةٍ أَوْ حَجَرٍ نَقَشَ صِنَاعَةً
وَاخْتَرَعَ إِنْسَانًا.

فَاللَّهُ الْآنَ يَأْمُرُ جَمِيعَ النَّاسِ فِي
كُلِّ مَكَانٍ أَنْ يَتُوبُوا مُتَعَاظِينَ عَنْ
أَزْمِنَةِ الْجَهْلِ.

لِأَنَّهُ أَقَامَ يَوْمًا هُوَ فِيهِ مُزْمِعٌ أَنْ
يَدِينَ الْمُسْكُونَةَ بِالْعَدْلِ بِرَجُلٍ قَدْ
عَيَّنَهُ مُقَدِّمًا لِلْجَمِيعِ إِيمَانًا إِذْ
أَقَامَهُ مِنَ الْأَمْوَاتِ.

وَلَمَّا سَمِعُوا بِالْقِيَامَةِ مِنَ الْأَمْوَاتِ
كَانَ الْبَعْضُ يَسْتَهْزِئُونَ وَالْبَعْضُ
يَقُولُونَ: سَنَسْمَعُ مِنْكَ عَنْ هَذَا
أَيْضًا.

وَهَكَذَا خَرَجَ بُولُسُ مِنْ وَسَطِهِمْ.

وَلَكِنَّ أَنَاسًا اتَّصَفَوْا بِهِ وَآمَنُوا
مِنْهُمْ دِيُونِيسِيُوسُ الْآرِيُوبَاغِيُّ
وَأَمْرَأَةٌ اسْمُهَا دَامَرِسُ وَأَخْرُونَ
مَعَهُمَا.

ΚΕΧΩΟΥΝΙ ΝΕΜΩΟΥ.

*Πισασι Δε ἴτε Πβοις ἐφέλιαι ογοθ
ἐφέλιαι: ἐφέλιμαθι ογοθ ἐφέταχρο:
θεν ἴατια ἱεκκλήσια ἴτε Φνορῆ:
ἀμην.*

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

*لم تزل كلمة الرب تنمو وتعتز
وتثبت في كنيسة الله المقدسة.
آمين.*

The Liturgy Psalm

مزمور القداس

From the Psalms of our teacher David the Prophet and the king. May his blessings be with us. Amen.

من مزامير معلمنا داود النبي، بركته المقدسة تكون معنا. آمين.

Ψαλμος τω Δαυιδ ρ̄ζ: ᾱ, ε̄

Psalm 98: 1, 4

المزمور 97: 1, 5

Ὡς ἐπβοις ἴεν ογοθ ἄβερι: χε
αϋίρι ἱεανῆβνοῖ ἐνοι ἱψφηρι ἱχε
Πβοις: ἐψληλοῖ ἐβोल ἱΠβοις ἱκαθι
τηρϋ: ὠς ογοθ θεληλ ἀριψαλιη.
Δλληλοῖα.

Sing to The Lord a new song; for The Lord has done marvelous things. Shout joyfully to The Lord, all the earth; break forth in song, rejoice, and sing praises.
Alleluia.

سبحوا الرب تسبيحاً جديداً لأن الرب قد صنع أعمالاً عجيبة. هلّلوا للرب يا كل الأرض، سبحوا وهلّلوا ورتلوا. هلليلويا.

The Liturgy Gospel

إنجيل القداس

Blessed is He who comes in the Name of the Lord, our Lord, God, Savior, and King of us all, Jesus Christ the Son of the Living God, to Whom be glory forever. Amen.

مبارك الآتي باسم الرب. ربنا وإلهنا ومخلصنا يسوع المسيح ابن الله الحي. الذي له المجد الدائم إلى الأبد آمين.

Οὔανασνωσις ἐβोल ἴεν
πιεραστελιον εθοταβ κατα Ιωαννην
ασιοϋ.

A chapter according to Saint John, may his blessings be with us. Amen.

فصل من إنجيل معلمنا يوحنا البشير. بركاته علينا آمين.

Ιωαννην κ: ιθ - λα

John 20: 19 - 31

يوحنا 20: 19 - 31

He ρορϋ Δε πε ἱπιεροοϋ ἐτεμματα
ἱφορται ἱνιϋαββατον ογοθ ἐρε ἱιρωοϋ

Then, the same day at evening, being the first day of the week, when the doors

وَلَمَّا كَانَتْ عَشِيَّةَ ذَلِكَ الْيَوْمِ وَهُوَ أَوَّلُ الْأَسْبُوعِ وَكَانَتْ الْأَبْوَابُ مَغْلَقَةً حَيْثُ كَانَ التَّلَامِيذُ مُجْتَمِعِينَ لِسَبَبِ

ἤσαν οὖν ὅτε πάλιν ἐβόησαν ἡμιθροῦς
 ἰσχυροὶ ἄνθρωποι ἐβόησαν ὅτι οὐκ ἔστι
 ἡμεῖς ἵνα ἴδωμεν τὸ πρόσωπον τοῦ
 κυρίου. ὁ δὲ ἰσχυρὸς ἀπεκρίθη αὐτοῖς
 λέγων· ἰδοὺ ἔγωγε ἔστημι ἐν μέσσοις
 ὑμῶν καὶ ἐλάλησα ὑμῖν, καὶ οὐκ ἠκούσατε·
 ὁ δὲ ἰσχυρὸς ἀπεκρίθη αὐτοῖς λέγων·
 ἰδοὺ ἔγωγε ἔστημι ἐν μέσσοις ὑμῶν
 καὶ ἐλάλησα ὑμῖν, καὶ οὐκ ἠκούσατε·

Ὁ τοῦ φαί ἐταρξοῦ ἀφταμωῦ
 ἐνεργεῖς νεμ περὶ φηρ: ἀτραῶι οῦν ἴξε
 νημᾶθηθς ἐταρνατ ἐΠβοις.

Ὁ τοῦ περᾶδ Ἰησοῦς νωῦ οἰν χε
 τῆρηνη νωτεν: κατὰ φῆρητ
 ἐταρφοροπτ ἴξε Παιωτ ἀνοκ εῶ
 τῶρωρπ ἴμωτεν.

Ὁ τοῦ φαί ἐταρξοῦ ἀφνιφί ἐδοῦν
 ἴξεν ποῦρο οῦρο περᾶδ νωῦ χε βί
 νωτεν ἴνοῦπνευμα εφοῦαβ.

Ὁ τοῦ νηῆτετενναχα νοῦνοβι νωῦ
 ἐβόλ σεχη νωῦ ἐβόλ: οῦρο
 νηῆτετενναταρνο ἴμωῦ εῦεταρνο
 ἴμωῦ.

Θωμᾶς δὲ φηῆτοῦ μοῦτ ἐροῦ χε
 διδῦμοσ οῦαι ἐβόλ ἴξεν πμητ-σῆατ
 (ιβ) νηρχη ἴμωῦ νεμωῦ ἀν πε εταρῖ
 εαρωῦ ἴξε Ἰησοῦς.

Ἡαρχω οῦν ἴμοσ νηρ πε ἴξε
 νημᾶθηθς χε ἀννατ ἐΠβοις ἴθοῦ δε
 περᾶδ νωῦ χε ἀἴωτεμνατ ἐπτηποσ
 ἴτε νηρτ ἴξεν νεργεῖς οῦρο ἴταρῖοῦ

were shut where the disciples were assembled, for fear of the Jews, Jesus came and stood in the midst, and said to them, “Peace be with you.”

When He had said this, He showed them His hands and His side. Then the disciples were glad when they saw the Lord.

So Jesus said to them again, “Peace to you! As the Father has sent Me, I also send you.”

And when He had said this, He breathed on them, and said to them, “Receive the Holy Spirit.

If you forgive the sins of any, they are forgiven them; if you retain the sins of any, they are retained.”

Now Thomas, called the Twin, one of the twelve, was not with them when Jesus came.

The other disciples therefore said to him, “We have seen the Lord.” So he said to them, “Unless I see in His hands the print of the nails, and put my finger into the print of the nails, and put

τὸ φόβον τῶν Ἰουδαίων· ἰσχυρὸς δὲ ἦλθεν ἐν μέσσοις αὐτῶν καὶ εἶπεν αὐτοῖς· ἰδοὺ ἔγωγε ἔστημι ἐν μέσσοις ὑμῶν καὶ ἐλάλησα ὑμῖν, καὶ οὐκ ἠκούσατε· ἰδοὺ ἔγωγε ἔστημι ἐν μέσσοις ὑμῶν καὶ ἐλάλησα ὑμῖν, καὶ οὐκ ἠκούσατε·

ὡς ἔειπεν αὐτοῖς, ἔδειξεν αὐτοῖς τὰ χεῖρας καὶ τὸ ὄμω. τότε ἠγαλλήσαντο οἱ μαθηταὶ ὅτε ἴδοντες τὸν κύριον.

ὁ δὲ ἰσχυρὸς εἶπεν αὐτοῖς ἄρα ἄν· ὡς ἔπεμψέν με ὁ πατήρ, ἔγωγε πέμψω ὑμᾶς.

ὡς ἔειπεν αὐτοῖς ταῦτα, ἐνεύση ἐν αὐτοῖς καὶ εἶπεν αὐτοῖς· ἴδοτε τὸ πνεῦμα τὸ ἅγιον.

ἐὰν ἀφῆτε τὰ ἁμαρτίας τῶν ἄλλων, ἀφήσονται αὐτοῖς· ἐὰν ῥηθῆτε τὰ ἁμαρτίας τῶν ἄλλων, ῥηθήσονται αὐτοῖς.

ὁ δὲ θωμᾶς ὁ κληθεὶς ὁ δίδυμος, ὁ ἓξ ἑκατοστής, οὐκ ἦν μετὰ αὐτῶν ὅτε ἦλθεν ἰησοῦς.

οἱ ἄλλοι μαθηταὶ οὖν εἶπεν αὐτῷ· ἰδοὺ ἴδωμεν τὸν κύριον. ὁ δὲ εἶπεν αὐτοῖς· ἄν ἴδω ἐν ταῖς χεῖρας αὐτοῦ τὸν ὀφθαλμὸν τοῦ ἅκτου τοῦ ἅκτου, καὶ ἑμὴν τὸν ἅκτον ἐπιθήσω ἐν τῷ ὀφθαλμῷ αὐτοῦ, καὶ ἑμὴν τὸν ὀφθαλμὸν ἐπιθήσω ἐν τῷ ὀφθαλμῷ αὐτοῦ, καὶ ἑμὴν τὸν ὀφθαλμὸν ἐπιθήσω ἐν τῷ ὀφθαλμῷ αὐτοῦ.

ἔπαθεν ἐπιτροπος ἵτε νηιτ οτοζ
ἵταβιοτὶ ἵταβιζ ἐπεφσφιρ ἵτῃ ναναβτ
αν.

Οτοζ μενενα ὡμην (ἦ) ἵεζοοτ
παλιν ον νατθογῆτ ἐδοτν πε ἵνε
νεφμαθητῆς οτοζ ναφχῆ νεμωοτ πε
ἵνε θωμας αφὶ ἐδοτν ἵνε Ἰησοῦς ἐρε
νηρωοτ ὡοτεμ οτοζ αφὸβι ἐρατφ δεν
τογμητ πεχαφ νωοτ ζε τειρηνη
νωτεν.

ἵτα πεχαφ ἵθωμας ζε μα πεκτη β
ἐμναι οτοζ ἀνατ ἐναβιζ οτοζ ατις
τεκβιζ βιτς ἐπασφιρ οτοζ
ἵπερεραθναβτ ἀλλα ναβτ.

Δφερονὼ ἵνε θωμας οτοζ πεχαφ
ζε Παβοις οτοζ Πανοτφ.

Πεξε Ἰησοῦς ναφ ζε ετακνατ ἐροι
ακναβτ ὡοτῆιατοτ ἵνηετε ἵποτνατ
οτοζ ατναβτ.

Κεμῶ μεν ἵμηνι αφαιτοτ ἵνε
Ἰησοῦς ἵπεμθο ἵνεφμαθητῆς νῆετε
ἵσεσδῆοτῃτ ἀν ἵερῆι δεν παιζωμ.

ἵαι δε ατςδῆτοτ βινα
ἵτετενναβτ ζε Ἰησοῦς Πιχριστος
Πωρη ἵφνοτφ πε οτοζ βινα
ἐρετενναβτ ἵτε οτωνδ ἵνεεζ ὡωπι

my hand into His side, I will not believe.”

And after eight days His disciples were again inside, and Thomas with them. Jesus came, the doors being shut, and stood in the midst, and said, “Peace to you!”

Then He said to Thomas, “Reach your finger here, and look at My hands; and reach your hand here, and put it into My side. Do not be unbelieving, but believing.”

And Thomas answered and said to Him, “My Lord and my God!”

Jesus said to him, “Thomas, because you have seen Me, you have believed. Blessed are those who have not seen and yet have believed.”

And truly Jesus did many other signs in the presence of His disciples, which are not written in this book;.

but these are written that you may believe that Jesus is the Christ, the Son of God, and that believing you may have life in His name

وَبَعْدَ ثَمَانِيَةِ أَيَّامٍ كَانَ تَلَامِيذُهُ أَيْضًا
دَاخِلًا وَتُومَا مَعَهُمْ فَجَاءَ يَسُوعُ
وَالْأَبْوَابُ مَغْلَقَةٌ وَوَقَفَ فِي الْوَسْطِ
وَقَالَ: سَلَامٌ لَكُمْ.

ثُمَّ قَالَ لِتُومَا: هَاتِ إصْبِعَكَ إِلَى هُنَا
وَأَبْصُرْ يَدَيَّ وَهَاتِ يَدَكَ وَضَعْهَا
فِي جَنْبِي وَلَا تَكُنْ غَيْرَ مُؤْمِنٍ بَلْ
مُؤْمِنًا.

أَجَابَ تُومَا: رَبِّي وَالْهَيْ.

قَالَ لَهُ يَسُوعُ: لِأَنَّكَ رَأَيْتَنِي يَا تُومَا
أَمَنْتَ طُوبَى لِلَّذِينَ آمَنُوا وَلَمْ يَرَوْا.

وَأَيَّاتٍ أُخَرَ كَثِيرَةً صَنَعَ يَسُوعُ قَدَّامَ
تَلَامِيذِهِ لَمْ تُكْتَبْ فِي هَذَا الْكِتَابِ.

وَأَمَّا هَذِهِ فَقَدْ كُتِبَتْ لِتُؤْمِنُوا أَنَّ
يَسُوعَ هُوَ الْمَسِيحُ ابْنُ اللَّهِ وَلِكَيْ
تَكُونَ لَكُمْ إِذَا آمَنْتُمْ حَيَاةً بِاسْمِهِ.

ΝΩΤΕΝ ΝÈΡΗΙ ΔΕΝ ΠΕΡΑΝ

*Πῶορ φα Πεννορτ πε ωα ἐνεε
Ντε Νι ἐνεε: ἀμην.*

Glory be to God forever.

والمجد لله دائماً.

