

Katameros Sunday Readings for the Month of Amshir

قطمارس قراءات الآحاد لشهر أمشير المبارك

Πικαταμερος ἡτεμρομπι ἡνιοται (Μικτριακη)

Πιμετωϣ ἡνικτριακη ἡπιὰβοτ Πεϣιρ

**Prepared by Fr. Jacob Nadian
St. Bishoy Coptic Orthodox Church**



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Katameros Readings for the First Sunday of Amshir

قطمارس قراءات الأحد الأول من شهر أمشير المبارك

ᲠᲗᲟᲛᲓ ᲛᲕᲣᲓᲁᲕ᲏ ᲙᲓᲠᲓᲃᲟᲥ ᲘᲉᲱᲣᲓ

ᲠᲟᲣᲗᲓ

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 πα̅: ϛ̅, ε̅

Psalm 82: 8, 6

مزمور 81: 6، 5

ᲠᲟᲛᲕ Რ᲏ᲟᲣᲓ ᲙᲁᲗᲁᲠᲓ Ᲊ̅ᲠᲕᲁᲗᲓ: ᲗᲉ
ᲛᲟᲟᲕ ᲉᲟᲛᲉᲁᲣᲕᲗ᲏ᲣᲟᲛᲓᲛ ᲛᲟᲣ᲏ ᲗᲉᲛ
ᲛᲓᲉᲞ᲏ᲟᲥ Თ᲏ᲣᲟᲥ: ᲁᲛᲟᲕ ᲁᲓᲗᲟᲥ ᲗᲉ
ᲛᲟᲱᲧᲉᲛ ᲗᲁᲛᲛᲟᲣᲓ: ᲟᲣᲟᲗ ᲗᲁᲛᲱ᲏ᲣᲓ ᲛᲧᲉ
ᲠᲉᲧᲃᲟᲥ Თ᲏ᲣᲟᲥ. ᲘᲗᲗ᲏ᲗᲟᲣᲓᲁ.

Arise, O God, judge the earth; for You shall inherit all nations. I said, You are gods, and all of you are children of the Most High. Alleluia.

قُمْ يَا اللَّهُ وَدِنِ الْأَرْضَ، لِأَنَّكَ أَنْتَ تَرِثُ فِي جَمِيعِ الْأُمَمِ. أَنَا قُلْتُ إِنَّكُمْ آلِهَةٌ، وَبَنُو الْعَلِيِّ كُلُّكُمْ. هَلِّلِيلُيَا.

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.

ᲠᲣᲁᲛᲁᲗ᲏ᲱᲟᲥ Ᲊ̅ᲃᲟᲗ ᲗᲉᲛ
ᲠᲓᲉᲧᲁᲥᲧᲉᲗᲓᲟᲛ ᲉᲟᲟᲁᲃ ᲕᲁᲧᲁ ᲓᲱᲁᲛ᲏᲏᲏
ᲁᲥᲓᲟᲥ.

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

فصل من إنجيل معلمنا يوحنا البشير. بركاته علينا آمين.

ᲓᲱᲁᲛ᲏᲏᲏ ϛ̅: ᲓᲉ - Ვᲁ

John 6: 15 - 21

يوحنا 6: 15 - 21

Ἰησοῦς Δε ἔταρνατ' ἔξερωντ' εἰς ἐβουλεψ' εἰς τὸ νοῦρο: ἀφ' ἐρὰ νὰ χωρῖν εἶχεν πῖτων τὸ ἄθος ἡμᾶτατ'.

Ἐτα ροῦρι Δε ὡπι ἀτὶ ἐδῆρι ἐφῖοι ἦξε νεφμαθητῆς.

Ὅτος ἔταρὰ λητὶ ἐπχοι ἀτὶ ἔμῃρ ἐφῖοι ἐΚαφαρναοῦ: ὅτος νε ἂ τῆμευ εἰλητ' ὡπι πε: ὅτος νε ἡπατεψ' ἔαρωντ' ἦξε Ἰησοῦς.

Φῖοι Δε νὰρνηοῦ ἦνευσι πε: εψνιψ' ἦξε οὔνηψ' τὸ ἄθος.

Ἐτατοῦε οὔνη ἐβουλ νὰτ' ἔχοτ' τῖοτ' ἡτὰδῖον ἰε μὰπ ἀτὶ νὰτ' εἰησοῦς εψμοῦψ' εἶχεν φῖοι ὅτος εψδῶντ' ἡμοῦ ἐπχοι ὅτος ἀτ'ερῶτ'.

Ἦθος Δε πεχαψ' νωοῦ ἔξ ἀνοκ πε ἡπερερῶτ'.

Ἦατοῦωψ' οὔνη πε ἔταλοψ' νεμωοῦ ἐπχοι ὅτος σατοῦτ' ἂ πχοι ἰ ἐπῖχρο ἐπκαρῖ ἐνατ'ηαψ' ἐροψ'.

Πῖωοτ' φα Πεννοῦτ' πε: ὡα ἐνεξ ἦτε νῖἐνεξ: ἀμην.

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.

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.

Glory be to God forever.

وَأَمَّا يَسُوعُ فَإِذْ عَلِمَ أَنَّهُمْ مُزْمِعُونَ أَنْ يَأْتُوا وَيَخْتَطِفُوهُ لِيَجْعَلُوهُ مَلِكًا أَنْصَرَفَ أَيْضًا إِلَى الْجَبَلِ وَحْدَهُ.

وَلَمَّا كَانَ الْمَسَاءُ نَزَلَ تَلَامِيذُهُ إِلَى الْبَحْرِ.

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

وَهَاجَ الْبَحْرُ مِنْ رِيحٍ عَظِيمَةٍ تَهَبُ.

فَلَمَّا كَانُوا قَدْ جَدَفُوا نَحْوَ خَمْسٍ وَعَشْرِينَ أَوْ ثَلَاثِينَ عُلُوَّةً نَظَرُوا يَسُوعَ مَاشِيًا عَلَى الْبَحْرِ مُقْتَرِبًا مِنَ السَّفِينَةِ فَخَافُوا.

فَقَالَ لَهُمْ: «أَنَا هُوَ لَا تَخَافُوا».

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

والمجد لله دائماً.

Ψωρη

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 ρηη: πα, ρε

Psalm 119: 105, 135

مزمور 118: 81, 105

Ουδῆς ἠναβλαδης πε πεκνομος:
οτορ οτορωινη πε ἠναμωιτ: μαρε
πεκρο ερωιωινη εἰρηι εἰεν πεκβωκ:
οτορ νεκμεθμη ματσαβοι ερωω.
Αλληλοια.

Your law is a lamp to my feet and a light to my path. Make Your face shine upon Your servant, and teach me Your statutes.
Alleluia.

سِرَاجٌ لِرِجْلِي هُوَ تَامُوسُكَ وَنُورٌ
لِسَبِيلِي. فَلْيُضِئْ وَجْهَكَ عَلَيَّ
عَبْدِكَ، وَعَلِّمْنِي حَقُوقَكَ. هَلِّلِيلُويَا.

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.

Ουδανασνωσις εβολ θεν
πιερασσελιον εθοραβ κατα Ιωαννην
ασιου.

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

فصل من إنجيل معلمنا يوحنا البشير. بركاته علينا آمين.

Ιωαννην η: να - ηθ

John 8: 51 - 59

يوحنا 8: 51 - 59

Αμην: αμην: τχω υμοσ πωτεν:
χε εωπη αρεωαν οται αρεθ επασαχι
ἠνεφνατ εφμουτ ψα ενεθ.

Verily, verily, I say to you, if anyone keeps My word, he shall never see death."

أَلْحَقَّ أَلْحَقَّ أَقُولُ لَكُمْ: إِنْ كَانَ أَحَدٌ
يَحْفَظُ كَلَامِي فَلَنْ يَرَى الْمَوْتَ إِلَى
الْأَبَدِ.

Πεχε ηιλοτδαη νατ: χε τνωτ ανεμη:
χε οτον οτδεμων νεμακ: Αβρααμ
αμμουτ νεμ ηικεπροφητης: οτορ ηθοκ

Then the Jews said to Him, "Now we know that You have a demon! Abraham is dead, and the prophets; and You say, 'If

فَقَالَ لَهُ الْيَهُودُ: الْآنَ عَلِمْنَا أَنَّ بِكَ
شَيْطَانًا. قَدْ مَاتَ إِبْرَاهِيمُ وَالْأَنْبِيَاءُ
وَأَنْتَ تَقُولُ: إِنْ كَانَ أَحَدٌ يَحْفَظُ
كَلَامِي فَلَنْ يَدُوقَ الْمَوْتَ إِلَى الْأَبَدِ.

ἵκω ἡμος καὶ φθεῖνα ἄρες ἐπακαζι
ἵνεκα καὶ πῖ ἀφῶν ὡς ἐνεθ.

Ὁ ἵθουκ ὀρνῶν ἵθουκ ἐπενῶν
Ἀβρααμ φηῖτα καὶ μου: νεμ νικε
προφητῆς αὐμου: ακίρι ἡμοκ ἵνῆμ.

Ἀφῆρον ἵνεκα ἱουου καὶ ἐκω ἡμοκ
καὶ ἐκωπ Ἀνοκ ἀκωαντῶν ἵνῆ
ἡμακατ παῶν ἐλι ἀν πε: ἐκωπ ἵνεκα
Παῶν ἐθατῶν ἵνῆ: φῆ ἵθωτεν
ἐτετεκω ἡμοκ καὶ Πετενοντ πε.

Ὁου ἡπετεκωνου: Ἀνοκ καὶ
τῶν ἡμοκ: ουου ἐκωπ καὶ
ἀκωανου καὶ τῶν ἡμοκ ἀν
εἰκωπι εἶονι ἡμωτεν ἵκαμῆνον: καὶ
ἀλλὰ τῶν ἡμοκ ουου πεκαζι
τῶν ἐροκ.

Ἀβρααμ πετενωτ καφῆληλ πε
εκωκω ἐνατ ἐουῖου ἵνῆ ουου
ακκατ ακρακω.

Πεκα ἵουου καὶ: καὶ ἡπατεκερ
τεβῖ ἵουου ουου ακκατ ἐἈβρααμ.

Πεκα ἱουου καὶ ἡμῆ ἡμῆ
τῶ ἡμοκ καὶ ἡπατε Ἀβρααμ
ὡπι Ἀνοκ Πε:

Ἀκῆ ὡνι ὀν ἵνεκα ἵουου καὶ
ἵνεκα ἡμοκ: ἱουου καὶ ακωου
ουου ακῖ ἐβουλ θεν περφεῖ ουου

anyone keeps My word he shall never taste death.'

Are You greater than our father Abraham, who is dead? And the prophets are dead. Whom do You make Yourself out to be?"

Jesus answered, "If I honor Myself, My honor is nothing. It is My Father who honors Me, of whom you say that He is your God.

Yet you have not known Him, but I know Him. And if I say, 'I do not know Him,' I shall be a liar like you; but I do know Him and keep His word."

Your father Abraham rejoiced to see My day, and he saw it and was glad."

Then the Jews said to Him, "You are not yet fifty years old, and have You seen Abraham?"

Jesus said to them, "Verily, verily, I say to you, before Abraham was, I AM."

Then they took up stones to throw at Him; but Jesus hid Himself and went out of the temple, going through

أَلَعَلَّكَ أَعْظَمُ مِنْ أَبِيْنَا إِبْرَاهِيمَ الَّذِي مَاتَ وَالْأَنْبِيَاءَ مَاثُوا. مَنْ تَجْعَلُ نَفْسَكَ.

أَجَابَ يَسُوعُ: إِنْ كُنْتُ أَمَجِّدُ نَفْسِي فَلَيْسَ مَجْدِي شَيْئًا. أَبِي هُوَ الَّذِي يَمَجِّدُنِي الَّذِي تَقُولُونَ أَنْتُمْ إِنَّهُ إِلَهُكُمْ.

وَلَسْتُمْ تَعْرِفُونَهُ. وَأَمَّا أَنَا فَأَعْرِفُهُ. وَإِنْ قُلْتُ إِنِّي لَسْتُ أَعْرِفُهُ أَكُونُ مِثْلَكُمْ كَاذِبًا لَكِنِّي أَعْرِفُهُ وَأَحْفَظُ قَوْلَهُ.

أَبُوكُمْ إِبْرَاهِيمُ تَهَلَّلَ بِأَن يَرَى يَوْمِي فَرَأَى وَفَرِحَ.

فَقَالَ لَهُ الْيَهُودُ: لَيْسَ لَكَ خَمْسُونَ سَنَةً بَعْدَ أَفْرَأَيْتَ إِبْرَاهِيمَ.

قَالَ لَهُمْ يَسُوعُ: الْحَقُّ الْحَقُّ أَقُولُ لَكُمْ: قَبْلَ أَنْ يَكُونَ إِبْرَاهِيمَ أَنَا كَائِنٌ.

فَرَفَعُوا حِجَارَةً لِيَرْمُوهُ. أَمَّا يَسُوعُ فَاحْتَفَى وَخَرَجَ مِنَ الْهَيْكَلِ مُجْتَازًا فِي وَسْطِهِمْ وَمَضَى هَكَذَا.

αφσινι: ναφμωφι πε δεν τοφμητ οφου
 ναφσινιφωφ ύπαιρητ.

*Πίωφ φα Πεννοφτ πε: φα ένεφ
 ήτε ηι ένεφ: άμην.*

the midst of them, and so
 passed by.

Glory be to God forever.

والمجد لله دائماً.

Liturgy Readings

قراءات القداس

The Pauline Epistle

رسالة بولس الرسول

Ϟέπιστολη ήτε πενσαδ Παυλος Πιάποστολος

Παυλος φβωκ ύπενδφς ήσφς
 Πίχριστος: πιάποστολος εφθαφμ:
 φήεταφθαφφ έπιφωφεννοφφ ήτε
 φνοφτ.

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.

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

ά Κορινθίος έ: ήά - ε: ήά

1 Corinthians 5: 11 - 6: 11

1 كورنثوس 5: 11 - 6: 11

Ϟνοφ δε άιςδαι νωτεν
 έψτεμμοφστ νεμωφ έψωπ έφον
 οφαι εφτφραν έροφ χε σον έφπορνος
 πε ήε φρεφβήφζονς ήε φρεφφάμωφ
 ήδωλον ήε φρεφφωφωφ ήε φρεφφθίδι ήε
 φρεφφωλεμ φαι ύπαιρητ φφδε
 ύπερεφφφρη φφωμ νεμαφ.

But now I have written
 to you not to keep company
 with anyone named a
 brother, who is sexually
 immoral, or covetous, or an
 idolater, or a reviler, or a
 drunkard, or an extortioner,
 not even to eat with such a
 person.

وَأَمَّا الْآنَ فَكَتَبْتُ إِلَيْكُمْ: إِنْ كَانَ
 أَحَدٌ مَدْعُوًّا أَخًا زَانِيًّا أَوْ طَمَاعًا أَوْ
 عَابِدَ وَثَنٍ أَوْ شَتَّامًا أَوْ سَكِيرًا أَوْ
 خَاطِفًا أَنْ لَا تَخَالِطُوا وَلَا تَوَاطَلُوا
 مِثْلَ هَذَا.

Ερ φφ ταρ ηηι έφθαπ ένήετσαβφλ:
 ηηέτσαδφφν ήφωτεν μαδφπ έρωφ.

For what have I to do
 with judging those also who
 are outside? Do you not
 judge those who are inside?

لَأَنَّهُ مَاذَا لِي أَنْ أُدِينَ الَّذِينَ مِنْ
 خَارِجٍ؟ أَلَسْتُمْ أَنْتُمْ تَدِينُونَ الَّذِينَ
 مِنْ دَاخِلٍ.

Πηέτσαβφλ δε φνοφτ εφέφθαπ
 έρωφ: άλιφνι ύπιπεφωφφ έβφλ δεν

But those who are
 outside God judges.
 Therefore, "put away from

أَمَّا الَّذِينَ مِنْ خَارِجٍ فَاللَّهُ يَدِينُهُمْ.
 فَأَعْرِضُوا الْخَبِيثَ مِنْ بَيْنِكُمْ.

ΘΗΝΟΥ.

ΟΥΟΝ ΟΥΑΙ ΝΑΕΡΤΟΛΜΑΝ ΔΕΝ ΘΗΝΟΥ
ΕΟΥΟΝΤΕΥ ΟΥΖΩΒ ΟΥΤΩΥ ΝΕΜ ΠΕΥΨΦΗΡ
ΕΒΙΖΑΠ ΖΙ ΝΙΡΕΥΒΙΝΧΟΝΟ ΟΥΟΖ ΖΙ
ΝΙΑΣΙΟΟ ΑΝ.

ΨΑΝ ΤΕΤΕΝΕΜΙ ΑΝ ΧΕ ΝΙΑΣΙΟΟ
ΕΘΝΑΨΑΠ ΕΠΙΚΟΟΜΟΟ ΟΥΟΖ ΙΟΧΕ
ΠΙΚΟΟΜΟΟ ΕΨΝΑΨΑΠ ΕΡΟΥ ΔΕΝ ΘΗΝΟΥ
ΝΑΡΕΤΕΝΑΠΨΑ ΑΝ ΧΕ ΝΕΖΑΝΚΟΥΖΙ
ΑΜΑΝΨΑΠ.

ΠΤΕΤΕΝΕΜΙ ΑΝ ΧΕ ΕΝΝΑΨΑΠ
ΕΖΑΝΑΣΤΕΛΟΟ ΜΗΤΙ ΣΕ ΖΑΝΖΒΗΟΥΨ ΝΤΕ
ΠΑΙΒΙΟΟ.

ΕΨΩΠ ΜΕΝ ΟΥΝ ΕΟΥΟΝ ΝΤΩΤΕΝ
ΑΜΑΨ ΝΕΖΑΝΜΑΝΨΑΠ ΝΤΕ ΠΑΙΒΙΟΟ
ΝΗΕΤΨΗΨ ΔΕΝ ΨΕΚΚΛΗΟΙΑ ΝΑΙ
ΜΑΨΤΕΜΩΟΥ.

ΕΙΧΩ ΑΜΟΟ ΕΥΨΦΙΟ ΝΩΤΕΝ ΠΑΙΡΗΨ
ΑΜΟΝ ΖΕΙ ΝΟΑΒΕ ΔΕΝ ΘΗΝΟΥ ΕΟΥΟΝ
ΨΧΟΜ ΑΜΟΥ ΕΕΡΔΙΑΚΡΙΝΙΝ ΟΥΤΕ
ΠΕΥΟΝ.

ΑΛΛΑ ΟΥΟΝ ΝΕΜ ΟΥΟΝ ΕΥΒΙΖΑΠ
ΟΥΟΖ ΦΑΙ ΖΙ ΝΙΑΘΝΑΖΨ.

ΖΗΔΗ ΜΕΝ ΖΟΛΩΟ ΟΥΘΕΒΙΟ ΝΩΤΕΝ
ΠΕ ΧΕ ΟΥΟΝΤΕΤΕΝ ΖΑΠ ΑΜΑΨ ΟΥΤΩΤΕΝ
ΝΕΜ ΝΕΤΕΝΕΡΗΟΥ: ΕΘΒΕΟΥ ΜΑΛΛΟΝ ΟΕΒΙ

yourself the evil person.”

Dare any of you, having a matter against another, go to law before the unrighteous, and not before the saints?

Do you not know that the saints will judge the world? And if the world will be judged by you, are you unworthy to judge the smallest matters?

Do you not know that we shall judge angels? How much more, things that pertain to this life?

If then you have judgments concerning things pertaining to this life, do you appoint those who are least esteemed by the church to judge? I say this to your shame.

Is it so, that there is not a wise man among you, not even one, who will be able to judge between his brethren?

But brother goes to law against brother, and that before unbelievers!

Now therefore, it is already an utter failure for you that you go to law against one another. Why do you not rather accept wrong? Why do you not

أَيْتَجَاسِرُ مِنْكُمْ أَحَدٌ لَهُ دَعْوَى عَلَى
آخَرَ أَنْ يُحَاكِمَ عِنْدَ الظَّالِمِينَ
وَلَيْسَ عِنْدَ الْقَدِيسِينَ؟

أَلَسْتُمْ تَعْلَمُونَ أَنَّ الْقَدِيسِينَ
سَيَدِينُونَ الْعَالَمَ؟ فَإِنْ كَانَ الْعَالَمُ
يُدَانُ بِكُمْ أَفَأَنْتُمْ عَيْرُ مُسْتَأْهِلِينَ
لِلْمَحَاكِمِ الصُّغْرَى؟

أَلَسْتُمْ تَعْلَمُونَ أَنَّنَا سَنَدِينُ مَلَائِكَةً؟
فِي الْأَوْلَى أُمُورَ هَذِهِ الْحَيَاةِ!

فَإِنْ كَانَ لَكُمْ مَحَاكِمُ فِي أُمُورِ هَذِهِ
الْحَيَاةِ فَأَجْلِسُوا الْمُحْتَقِرِينَ فِي
الْكَنِيسَةِ قَضَاةً!

لِتُخْجِلَكُمْ أَقُولُ. أَهَكَذَا لَيْسَ بَيْنَكُمْ
حَكِيمٌ وَلَا وَاحِدٌ يَقْدِرُ أَنْ يَقْضِيَ
بَيْنَ إِخْوَتِهِ؟

لَكِنَّ الْأَخَّ يُحَاكِمُ الْأَخَّ وَذَلِكَ عِنْدَ
عَيْرِ الْمُؤْمِنِينَ.

فَالآنَ فِيمَكُمْ عَيْبٌ مُطْلَقًا لِأَنَّ عِنْدَكُمْ
مَحَاكِمَاتٍ بَعْضُكُمْ مَعَ بَعْضٍ. لِمَاذَا
لَا تُظْلَمُونَ بِالْحَرِيِّ؟ لِمَاذَا لَا
تُسَلِّبُونَ بِالْحَرِيِّ؟

ἄλλωτεν ἴσονε αν: εἴθε οὐ μάλλον
σεψωσι ἄλλωτεν αν.

Ἀλλὰ ἴθωτεν ἐπιίνσονε οὐθε
εἰψωσι οὐθε φαι ἴνετενέσνηοῦ.

Ὡς τετενέμι αν κε
νιρεψίνσονε ψμετοῦρο ἴτε Φνοῦψ
σεναερκλήρονομιν ἄμοε αν:
ἄπερρωρε κε οῦδε πορνοε οῦδε
ρεψωαυε ἰδωλον οῦδε νωικ οῦδε
μαλακοε οῦδε ρεψενκοτ νεμ ρωοῦτ.

Οῦδε ρεψῖοῖοῖ οῦδε ρεψῖνσονε
οῦδε ρεψῖοῖοῖ οῦδε ρεψῖψωψ οῦδε
ρεψρωλεμ ψμετοῦρο ἴτε Φνοῦψ
σεναερκλήρονομιν ἄμοε αν.

Κεταῦτα νε ἴθωτεν ρανοῦρον πε
ἀλλα ἀνκεκεμ ἴηνοῦ: ἀλλα ἀῦτοῦβε
ἴηνοῦ: ἀλλα ἀῦθαῖε ἴηνοῦ ρεν
Φραν ἄΠενβοῖε ἴησοῦε Πιχρῖοε νεμ
ρην Πιπνεῦμα ἴτε Πεννοῦψ.

*Πιῖμοτ σαρ νεμωτεν νεμ
ῖεριηνη εῖσοπ: κε ἄμην εεῖωπι.*

rather let yourselves be
cheated?

No, you yourselves do
wrong and cheat, and you
do these things to your
brethren!

Do you not know that
the unrighteous will not
inherit the kingdom of God?
Do not be deceived. Neither
fornicators, nor idolaters,
nor adulterers, nor
homosexuals, nor
sodomites,

nor thieves, nor
covetous, nor drunkards, nor
revilers, nor extortioners
will inherit the kingdom of
God.

And such were some of
you. But you were washed,
but you were sanctified, but
you were justified in the
name of the Lord Jesus and
by the Spirit of our God.

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

لَكِنْ أَنْتُمْ تَظْلِمُونَ وَتَسْتَبُونَ وَذَلِكَ
لِلْإِخْوَةِ.

أَمْ لَسْتُمْ تَعْلَمُونَ أَنَّ الظَّالِمِينَ لَا
يَرِثُونَ مَلَكُوتَ اللَّهِ؟ لَا تَضَلُّوا! لَا
زُنَاةٌ وَلَا عِبَادَةُ أَوْثَانٍ وَلَا فَاسِقُونَ
وَلَا مَأْبُوثُونَ وَلَا مُضَاجِعُو دُكُورٍ.

وَلَا سَارِقُونَ وَلَا طَمَّاعُونَ وَلَا
سَكَّارُونَ وَلَا شَتَّامُونَ وَلَا
خَاطِفُونَ يَرِثُونَ مَلَكُوتَ اللَّهِ.

وَهَكَذَا كَانَ أَنَا مِنْكُمْ. لَكِنْ
اغْتَسَلْتُمْ بِمَلِيحَةِ مَاءٍ بِرَّيْتُمْ
بِاسْمِ الرَّبِّ يَسُوعَ وَبِرُوحِ الْهَيْلَةِ.

*نعمة الله الأب تكون مع جميعكم.
أمين.*

The Catholic Epistle الكاثوليكون

Καθολικον ἐβωλ ρεν πε πιεναῦ
ἴνεπιστολη ἴτε πενωτ Πετροε.
Ἀμην. Ἡαμενραψ.

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

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

Ἡ Πέτρος τ: ιΔ - ιη

2 Peter 3: 14 - 18

2 بطرس 3: 14 - 18

Εἴθε φαι ναμενρα† ενσωμ εβολ
δατρη νηαι: ιης ντενηνον εθρονζευ
θηνον ερετενοι ναταβνι νεμαϑ ογο
νατωλεβ υπεϑυθο νδρηι δεν
ογχιρηνη.

Ογο ϑμετρεϑον νζητ ντε
Πενβοις οπς ερωτεν εογονζαι: κατα
φρη† ϑωϑ υπενασαπητοσ νσον
Παυλοσ: κατα ϑσοφια εταγθις ναϑ
αϑδαι νωτεν.

Υφρη† οη ετε νδρηι δεν
νεϑεπιστολη τηρον αϑαζι νδρηι
νδητον εθε ναι: ναι ετε θανοτον
νδητον: μοκθ νεμι ερων: ναι ετε
ϑραρε νιατρητ νεμ νηετε
νσεταχρηοντ αν ερστρεβλοιν υμωον
υφρη† υπεπι νηικεσραφη
ετογνασοκογ κατα νοτακω
υμαγατογ.

Πρωτεν ογν νασνηον
ερετενερωορπ νσωογν: αρεθ ερωτεν
θινα μηπωσ ντετενσωρεμ δεν
τπλανη ντε νιατρητ: ογο
ντετενθει εβολ δεν πετενταχρο
υμιν υμωτεν.

Therefore, beloved, looking forward to these things, be diligent to be found by Him in peace, without spot and blameless.

And consider that the longsuffering of our Lord is salvation; as also our beloved brother Paul, according to the wisdom given to him, has written to you,

as also in all his epistles, speaking in them of these things, in which are some things hard to understand, which untaught and unstable people twist to their own destruction, as they do also the rest of the Scriptures.

You therefore, beloved, since you know this beforehand, beware lest you also fall from your own steadfastness, being led away with the error of the wicked;

لذلك ايها الاحياء، اذ انتم منتظرون هذه، اجتهدوا لتوجدوا عنده بلا دنس ولا عيب، في سلام.

واحسبوا انا ربنا خلاصاً، كما كتب اليكم اخونا الحبيب بولس ايضاً بحسب الحكمة المعطاة له.

كما في الرسائل كلها ايضاً، متكلماً فيها عن هذه الامور، التي فيها اشياء عسرة الفهم، يحرفها غير العلماء وغير الثابتين كتابي الكتب ايضاً، لهلاك انفسهم.

فانتم ايها الاحياء اذ قد سبقتم فعرفتم، احترسوا من ان تنقادوا بضلال الازدياء فتسقطوا من ثباتكم.

Διαί δε νῆρηι θεν πιεμοτ νεμ
 πεορεν Πενβοις οροθ Πενσωτηρ
 Ιησοϋς Πιχριστος: φηετε φωϋ πε
 πιωοϋ ιςχεν †νοϋ νεμ ψα ενεθ ἠτε
 νιενεθ. Δμην.

*Πασνηοϋ ὑπερμενρε πικοςμος
 οϋδε νηετωπι θεν πικοςμος:
 πικοςμος πασι νει τεϋεπιθωια: φη
 δε ετιρι ὑφοτωϋ ὑφνοϋ† ἡμαϋωπι
 ψα ενεθ: ἀμην.*

but grow in the grace
 and knowledge of our Lord
 and Savior Jesus Christ. To
 Him be the glory both now
 and forever. Amen.

*Do not love the world
 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 أَنْمُوا فِي النِّعْمَةِ وَفِي مَعْرِفَةِ
 رَبِّنَا وَمُخْلِصِنَا يَسُوعَ الْمَسِيحِ. لَهُ
 الْمَجْدُ الْآنَ وَإِلَى يَوْمِ الدَّهْرِ.
 آمِينَ.

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

The Acts الإبركسيس

Πραξις ἠτε νενιο† ἠἀποστολοϋ:
 ερε ποϋςμοϋ εθοραβ ψωπι νεμαν.
 Δμην.

Πραξις θ: ς - θ

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

Acts 9: 3 - 9

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

أعمال 9: 3 - 9

Εταϋμοϋι δε αϋωπι εταϋθωντ
 εΔαμασκος ἠοϋρο† θεν οϋρο†
 αϋεροϋωινη εϋρηι εϋωϋ ἠξε οϋωινη
 εβολ θεν τφε.

Οροθ εταϋρει ϋιζεν πικαϋι
 αϋρωτεμ εοϋςμην εϋω ὑμοϋς ναϋ ϋε
 Σαοϋλ Σαοϋλ ἀδοκ εκβοϋι ἠσωι.

Πεϋαϋ δε ϋε ἠθοκ νιμ Πβοις:
 ἠθοϋ δε πεϋαϋ ναϋ ϋε Δνοκ πε
 Ιησοϋς φη ἠθοκ ετεκβοϋι ἠσωϋ.

As he journeyed he
 came near Damascus, and
 suddenly a light shone
 around him from heaven.

Then he fell to the
 ground, and heard a voice
 saying to him, “Saul, Saul,
 why are you persecuting
 Me?”

And he said, “Who are
 You, Lord?” Then the Lord
 said, “I am Jesus, whom
 you are persecuting. It is
 hard for you to kick against
 the goads.”

وَفِي ذَهَابِهِ حَدَّثَ أَنَّهُ اقْتَرَبَ إِلَى
 دِمَشْقَ فَبَغَتْهُ أُنُورٌ حَوْلَهُ نُورٌ مِنَ
 السَّمَاءِ.

فَسَقَطَ عَلَى الْأَرْضِ وَسَمِعَ صَوْتًا
 قَائِلًا لَهُ: سَاوُلُ سَاوُلُ لِمَاذَا
 تَضْطَهْدُنِي.

فَسَأَلَهُ: مَنْ أَنْتَ يَا سَيِّدُ؟ فَقَالَ
 الرَّبُّ: أَنَا يَسُوعُ الَّذِي أَنْتَ
 تَضْطَهْدُهُ. صَعْبٌ عَلَيْكَ أَنْ تَرْفُسَ
 مَنَاخِسَ.

Αλλα τωνκ μαγενακ ε̅ρηι
 ε̅τπολις οροσ ε̅τεσασι νεμακ
 υ̅πετ̅ωε̅ ν̅τεκαιγ.

Πιρωι δε̅ ε̅τε ναυμοϋι νεμαγ̅ πε
 ναυ̅ο̅βι̅ ε̅ρατοϋ̅ ε̅ττομ̅τ̅ ε̅τω̅τεμ̅ μεν
 ε̅τ̅̅μ̅η̅: ε̅ναυ̅ναυ̅ δε̅ ε̅̅λι̅ αν̅ πε̅.

Εταγ̅τωνγ̅ δε̅ η̅νε̅ Καυ̅λοσ̅ ε̅βολ
 ρι̅κεν̅ η̅κα̅ρι̅ ναυ̅ο̅γη̅ν̅ μεν̅ πε̅ η̅νε̅
 νεγ̅βαλ̅: ναυ̅ναυ̅ δε̅ ε̅̅λι̅ αν̅ πε̅:
 αν̅α̅μα̅ρι̅ δε̅ η̅τεγ̅χι̅ξ̅ αν̅ολγ̅ ε̅̅ρηι̅
 ε̅Δα̅μα̅σκοσ̅.

Οροσ̅ α̅γερ̅-ϋομ̅τ̅ η̅̅ροοϋ̅ υ̅μαυ̅
 η̅̅ναυ̅ υ̅βολ̅ αν̅: υ̅πεγ̅οϋω̅ ο̅τ̅δε̅
 υ̅πεγ̅ω̅.

*Πισα̅χι̅ δε̅ η̅τε̅ Π̅βο̅ις̅ ε̅γ̅ε̅λαι̅ ο̅ροσ̅
 ε̅γ̅ε̅λω̅γ̅αι̅: ε̅γ̅ε̅λω̅μα̅ρι̅ ο̅ροσ̅ ε̅γ̅ε̅τα̅χρ̅ο̅:
 ρ̅εν̅ ρ̅α̅ς̅ια̅ η̅ε̅κ̅κ̅λ̅η̅ς̅ια̅ η̅τε̅ Φ̅νο̅υ̅ρ̅:
 α̅μ̅η̅ν̅.*

So he, trembling and astonished, said, “Lord, what do You want me to do?” Then the Lord said to him, “Arise and go into the city, and you will be told what you must do.”

And the men who journeyed with him stood speechless, hearing a voice but seeing no one.

Then Saul arose from the ground, and when his eyes were opened he saw no one. But they led him by the hand and brought him into Damascus.

And he was three days without sight, and neither ate nor drank.

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

فَسَأَلَ وَهُوَ مُرْتَعِدٌ وَمُتَحَيِّرٌ: يَا رَبُّ مَاذَا تُرِيدُ أَنْ أَفْعَلَ؟ فَقَالَ لَهُ الرَّبُّ: قُمْ وَأَدْخُلِ الْمَدِينَةَ فَيُقَالُ لَكَ مَاذَا يَنْبَغِي أَنْ تَفْعَلَ.

وَأَمَّا الرَّجَالُ الْمَسَافِرُونَ مَعَهُ فَوَقَفُوا صَامَتِينَ يَسْمَعُونَ الصَّوْتِ وَلَا يَنْظُرُونَ أَحَدًا.

فَنَهَضَ سَاوُلُ عَنِ الْأَرْضِ وَكَانَ وَهُوَ مَفْتُوْحُ الْعَيْنَيْنِ لَا يُبْصِرُ أَحَدًا فَأَقْتَادُوهُ بِيَدِهِ وَأَدْخَلُوهُ إِلَى دِمَشْقَ.

وَكَانَ ثَلَاثَةَ أَيَّامٍ لَا يُبْصِرُ فَلَمْ يَأْكُلْ وَلَمْ يَشْرَبْ.

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.

Ψαλμοσ̅ τω̅ Δαυ̅ιδ̅ ϣ̅ε̅:̅ ε̅,̅ ϣ̅

Psalms 96: 6, 4

مزمور 95: 3, 5

<p>Οἰκουμένης ἐβολὴ νεμ οὐραϊῆς σεχῆ ἠπερῆμο: οὐτοῦβο νεμ οὐνιωτ ἠμετσαῖ ἐτθεν πεθουαβ ἠταφ: χε οὐνιωτ πε Πβοις οὔοζ ἑῆμαρωοτ ἐμαλω: ἑοι ἠεοτ ἔχεν ἠινοῦτ τηροῦ. ΔΔΛΗΛΟΤΙΑ.</p>	<p>Honor and majesty are before Him. Strength and beauty are in His sanctuary. For the Lord is great and greatly to be praised. He is to be feared above all gods. Alleluia.</p>	<p>الاعتراف والبهاء قدامه. الطهر والجلال العظيم في قدسه. لأن الرب عظيم ومُسَبَّحٌ جداً. ومهوبٌ على كلِّ الآلهة. 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>Οὐάνασνωσις ἐβολὴ δὲν πιερασσελιον εθοῦαβ κατὰ ἰωαννην ασιοῦ.</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>
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<p>ἰωαννην ̅ϛ̅: κβ - κζ</p>	<p>John 6: 22 - 27</p>	<p>يوحنا 6: 22 - 27</p>
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<p>Ἐπερραστ Δε πιμηω ἐναφὸε ἐρατφ ριμηρ ἠφιου ἀρνατ χε ἠμον κεχοι ἠματ ἐβηλ ἑοται: οὔοζ χε ἠπε ἠχοῦς ἀληι ἐπιχοι νεμ νεφμαοθητς ἀλλα νεφμαοθητς νε ἑταφωενωοῦ ἠματατοῦ. Δτι ἠχε ρανκε ἑχνοῦ ἐβολὴ δὲν Πιβεριὰδος δατεν πιμα ἑτανονωμ ἠπιωικ ἠμοφ ἑταφωεπεῆμοτ ἑρῆρι ἑχωφ ἠχε Πβοις.</p>	<p>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. However, other boats came from Tiberias, near the place where they ate bread after the Lord had given thanks.</p>	<p>وَفِي الْغَدِ لَمَّا رَأَى الْجَمْعُ الَّذِينَ كَانُوا واقِفِينَ فِي عِبْرِ الْبَحْرِ أَنَّهُ لَمْ تَكُنْ هُنَاكَ سَفِينَةٌ أُخْرَى سِوَى وَاحِدَةٍ وَهِيَ تِلْكَ الَّتِي دَخَلَهَا تَلَامِيذُهُ وَأَنَّ يَسُوعَ لَمْ يَدْخُلِ السَّفِينَةَ مَعَ تَلَامِيذِهِ بَلْ مَضَى تَلَامِيذُهُ وَخَدَهُمْ. عَيْرَ أَنَّهُ جَاءَتْ سَفْنٌ مِنْ طَبْرِيَّةٍ إِلَى قَرْبِ الْمَوْضِعِ الَّذِي أَكَلُوا فِيهِ الْخُبْزَ إِذْ شَكَرَ الرَّبُّ.</p>
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Ὡστε οἱ ἄνθρωποι ἵκεν ἰσχυρῶς καὶ
Ἰησοῦς καὶ μαθηταὶ αὐτοῦ ἐκμαθήσαντες
ἀλλήλην ἰσχυρῶς ἐπέειπεν οὗτος ἀπὸ
ἐκκαφαρναοῦ ἐκπλεῖν πρὸς Ἰησοῦς.

Ὁσὸν ἐταρξεν ἡμερῶν
περὶ τὸν ποταμὸν καὶ ῥαββὶ ἐτακίε
ἰσχυρῶς.

Ἀπεκρίθη ἰσχυρῶς Ἰησοῦς οὗτος
περὶ τὸν ποταμὸν καὶ ἰσχυρῶς
ἰσχυρῶς καὶ ἀρετὴν ἐκείνου ἰσχυρῶς
ἀρετῶν ἐκείνου ἀλλὰ καὶ
ἀρετῶν ἐκείνου ἐβόληθεν ἰσχυρῶς
ἀρετῶν.

Ἀλλὰ ἐπὶ τὸν ποταμὸν ἰσχυρῶς
ἀλλὰ ἐπὶ τὸν ποταμὸν ἰσχυρῶς
ἰσχυρῶς καὶ ἀρετῶν ἐκείνου ἰσχυρῶς
ἰσχυρῶς καὶ ἀρετῶν ἐκείνου ἰσχυρῶς
ἰσχυρῶς.

*Πῶς φαίνεται πρὸς τὸν ποταμὸν
ἰσχυρῶς ἐκείνου.*

When the people therefore saw that Jesus was not there, nor His disciples, they also got into boats and came to Capernaum, seeking Jesus.

And when they found Him on the other side of the sea, they said to Him, “Rabbi, when did You come here?”

Jesus answered them and said, “Most assuredly, I say to you, you seek Me, not because you saw the signs, but because you ate of the loaves and were filled.

Do not labor for the food which perishes, but for the food which endures to everlasting life, which the Son of Man will give you, because God the Father has set His seal on Him.”

Glory be to God forever.

فَلَمَّا رَأَى الْجَمْعُ أَنَّ يَسُوعَ لَيْسَ هُوَ هُنَاكَ وَلَا تَلَامِيذَهُ دَخَلُوا هُمْ أَيْضًا السُّفُنَ وَجَاءُوا إِلَى كَفَرْنَاهُومَ يَطْلُبُونَ يَسُوعَ.

وَلَمَّا وَجَدُوهُ فِي عَبْرِ الْبَحْرِ قَالُوا لَهُ: يَا مَعْزَمُ مَتَى صَرْتَ هُنَا.

أَجَابَهُمْ يَسُوعُ: الْحَقَّ الْحَقَّ أَقُولُ لَكُمْ أَنْتُمْ تَطْلُبُونَنِي لَيْسَ لِأَنَّكُمْ رَأَيْتُمْ آيَاتِي بَلْ لِأَنَّكُمْ أَكَلْتُمْ مِنَ الْخُبْزِ فَشَبِعْتُمْ.

اعْمَلُوا لَا لِلطَّعَامِ الْبَائِدِ بَلْ لِلطَّعَامِ الْبَاقِيِ لِلْحَيَاةِ الْأَبَدِيَّةِ الَّذِي يُعْطِيكُمْ ابْنُ الْإِنْسَانِ لِأَنَّ هَذَا اللَّهُ الْآبُ قَدْ خَتَمَهُ.

والمجد لله دائماً.

Katameros Readings for the Second Sunday of Amshir

قطمارس قراءات الأحد الثاني من شهر أمشير المبارك

Ⲛⲓⲕⲣⲓⲁⲕⲏ ⲁⲙⲁⲃⲥⲏⲟⲩⲧ ⲁⲓⲡⲓⲁⲃⲟⲩ Ⲙⲉⲩⲣⲓ

Ποῦσι

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 ἰλ: α, β	Psalm 15: 1, 2	مزمور 14: 1, 2
<p>Πῶοιϥ νιϥ εθναῶⲱⲓ ⲗⲉⲛ πεκαδⲏⲱⲓ: ἁⲙⲟⲛ νιϥ εθναῶⲱⲉⲙⲧⲟⲛ ἁⲙⲟϥ ρⲓⲗⲉⲛ πεκτωⲟⲩ εθⲟⲩⲁⲃ: ἔβⲏⲗ ἔπεθⲟⲙⲱⲓ ⲗⲉⲛ σϣⲙⲉⲧⲁⲧⲁⲃⲏⲓ: εϥⲉⲣⲃⲱⲃ ⲏῑⲙⲏ εϥϥⲁⲗⲓ ⲏῑⲙⲏ ⲗⲉⲛ πεϥⲣⲏⲧ. ΑΛΛΗΛΟΥΙΑ.</p>	<p>O Lord, who shall abide in Your dwelling place? And who can rest upon Your holy mountain? It is he who walks blamelessly, doing righteousness, speaking truth in his heart. Alleluia.</p>	<p>ياربُ مَنْ يَسْكُنُ فِي مَسْكَنِكَ، أَوْ مَنْ يَحِلُّ فِي جِبِلِّ قَدْسِكَ. إِلَّا السَّالِكُ بِلا عَيْبٍ، وَالْفَاعِلُ الْبِرَّ وَالْمَتَكَلِّمُ الْحَقَّ فِي قَلْبِهِ. هَلِّلِيلُويَا.</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>Οὐⲁⲛⲁⲗⲥⲏⲱⲥⲓϥ ἔβⲟⲗ ⲗⲉⲛ ⲡⲓⲉⲧⲁⲥⲥⲉⲗⲓⲟⲛ εθⲟⲩⲁⲃ ⲕⲁⲧⲁ ⲓⲱⲁⲛⲏⲏⲏ ⲁⲥⲓⲟⲩⲧ.</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>ⲓⲱⲁⲛⲏⲏⲏ ⲁ: ⲙⲉ - ⲏⲥ</p>	<p>John 4: 46 - 53</p>	<p>يوحنا 4: 46 - 53</p>

Ἐπεὶ οὖν ἔλθον εἰς τὴν Γαλιλαίαν
 πρῶτον ἦλθεν εἰς τὴν Καφαρναούμ· καὶ
 ἦν ἐκεῖ ἄνθρωπος ἔχων υἱόν· ὃν
 ἔκαλεσαν Ἰσάκ· ὃς ἦν κενὸς ἐν
 Καφαρναούμ.

Φαί αρωτεμ χε αρι ἵνε Ιησοϋς
 ἐβωλ θεν Ἰουδαεὰ εἰς Γαλιλαεὰ οτοϋ
 αρωγεναϋ εαροϋ: οτοϋ ναϋτρω ερωϋ
 πε εἰνα ἵτεϋι εἰρηι ἵτεϋτοϋχε
 πεϋωηρι: ναϋναμοϋ εαρ πε.

Πεχε Ιησοϋς οτη ναϋ χε
 ἀρετενηϋτεμναϋ εεανμηινη νεμ
 εανωφηρι τετενναεϋ αν.

Πεχε πῖβασιλικος ναϋ χε Παβοις
 ἀμοϋ εἰρηι ἡπατεϋμοϋ ἵνε παλλοϋ.

Πεχε Ιησοϋς ναϋ χε μαωγενακ
 ερονθ ἵνε πεκωηρι οτοϋ εϋναεϋ ἵνε
 πρωμῖ ἐπισαϋι ετα Ιησοϋς εοϋ ναϋ
 οτοϋ εϋμοϋ.

Εἰς δὲ ἐπορευόμενος εἰς Καφαρναούμ
 αὐτὸς ἐβόη· ἔραϋ εϋεω ἀμοϋ χε ερονθ
 ἵνε πεκωηρι.

Ἐπεὶ οὖν ἦλθεν εἰς τὴν Καφαρναούμ
 ἦν ἐκεῖ ἄνθρωπος ἔχων υἱόν· ὃν
 ἔκαλεσαν Ἰσάκ· ὃς ἦν κενὸς ἐν
 Καφαρναούμ.

So Jesus came again to
 Cana of Galilee where He
 had made the water wine.
 And there was a certain
 nobleman whose son was
 sick at Capernaum.

When he heard that Jesus
 had come out of Judea into
 Galilee, he went to Him and
 implored Him to come
 down and heal his son, for
 he was at the point of death.

Then Jesus said to him,
 “Unless you people see
 signs and wonders, you will
 by no means believe.”

The nobleman said to
 Him, “Sir, come down
 before my child dies!”

Jesus said to him, “Go
 your way; your son lives.”
 So the man believed the
 word that Jesus spoke to
 him, and he went his way.

And as he was now
 going down, his servants
 met him and told him,
 saying, “Your son lives!”

Then he inquired of them
 the hour when he got better.
 And they said to him,
 “Yesterday at the seventh
 hour the fever left him.”

ἦλθεν Ἰησοῦς ἄνω γὰρ εἰς τὴν
 Γαλιλαίαν· καὶ ἦν ἐκεῖ
 ἄνθρωπος ἔχων υἱόν· ὃν
 ἔκαλεσαν Ἰσάκ· ὃς ἦν κενὸς ἐν
 Καφαρναούμ.

ἤκουσεν οὖν ὁ ἄνθρωπος ὅτι
 ἦλθεν Ἰησοῦς ἐκ τῆς
 Ἰουδαίας εἰς τὴν Γαλιλαίαν,
 ἦλθεν πρὸς αὐτὸν καὶ
 παρεκάλει αὐτὸν ἵνα
 καταβῇ καὶ ἰατρῆσθαι τὸν
 υἱόν, ὅτι ἦν ἐπὶ τοῦ θανάτου.

ἔφη αὐτῷ Ἰησοῦς· «ὅτι οὐ
 δύνασθε εἰσελθεῖν ἐν
 ταῖς σημεῖοις καὶ
 τέρασιν ἕως ἄρα ἴδητε
 σημεῖα καὶ τέρατα.»

ἔφη αὐτῷ ὁ ἄνθρωπος· «κύριε,
 καταβῇ ἕως ἄρα ἵνα
 μὴ θανάτωσιν τὸν υἱόν μου.»

ἔφη αὐτῷ Ἰησοῦς· «ἕλθε
 ὁ δὲ ἄνθρωπος ἠκούσας
 τὸν λόγον ὃν ἔειπεν αὐτῷ
 Ἰησοῦς, ἠπίστανεν αὐτῷ
 καὶ ἦλθεν ὁ δὲ ἄνθρωπος
 ἦλθεν ἰατρῆσθαι τὸν υἱόν.

καὶ ὡς ἦν καταβὰς
 συνήρτη αὐτὸν οἱ δούλοι
 αὐτοῦ καὶ εἶπαν αὐτῷ
 λέγοντες· «ὁ υἱός σου
 ζῆν.»

ἔπειτα ἐπερωτᾷ αὐτοὺς
 τὴν ὥραν ἣν ἰατρῆσθη·
 καὶ αὐτοὶ εἶπαν αὐτῷ,
 λέγοντες· «ἦν ἕως ἰεθῆ
 ὥρας ἡμεῖς.»

Αφ' ου ουν ηξε περωτ γε νε
 τ' ουνοϋ ετε υμαϋ τε ετα Ιησουϋ ρου
 ναϋ γε ρουθ ηξε πεκωρηι: ουου
 αϋναϋτ' νεμ περηι τηρη.

*Πιουοϋ φα Πεννοϋτ' πε: υα ενεϋ
 ητε ηι ενεϋ: αμην.*

So the father knew that
 it was at the same hour in
 which Jesus said to him,
 "Your son lives." And he
 himself believed, and his
 whole household.

Glory be to God forever.

فَفَهِمَ الْاَبُ اَنَّهُ فِي تِلْكَ السَّاعَةِ
 الَّتِي قَالَ لَهُ فِيهَا يَسُوْعُ اِنَّ ابْنَكَ
 حَيٌّ. فَاَمَنَ هُوَ وَبَيْتُهُ كُلُّهُ.

والمجد لله دائماً.

Ψωρη

Matins Psalm

مزمو؁ 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 κτ: ρ, α

Psalm 24: 3, 4

مزمو؁ 23: 3, 4

Πηυ εθναϋϋρε εϋρηι εχεν ητωοϋ
 υΠβοιϋ: ιε ηηυ εθναϋϋρι ερατϋ ϋεν
 πεϋμα εθοϋαβ: εϋοϋαβ ϋεν νεϋϋιϋ:
 εϋτοϋβηοϋτ ϋεν πεϋρηιτ. **Αλληλοϋα.**

Who may ascend into
 the hill of the Lord? Or who
 may stand in His holy place?
 He who has clean hands and
 a pure heart. **Alleluia.**

مَن يَصْعَدُ اِلَى جَبَلِ الرَّبِّ، اَوْ مَن
 يَقُوْمُ فِي مَوْضِعِ قُدْسِهِ. الطَّاهِرُ
 بِيَدَيْهِ، النَّقِيُّ بِقَلْبِهِ. **هليلويا.**

Matins Gospel

انجيل 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.

Οϋα ναϋσρωϋϋ εβοϋ ϋεν
 περαϋσελιον εθοϋαβ κα τα Ιωαννηη
 αϋιοϋ.

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

فصل من إنجيل معلمنا يوحنا
 البشير. بركاته علينا آمين.

Ιωαννηη ρ: ιζ - κα

John 3: 17 - 21

يوحنا 3: 17 - 21

He èτα Φνοῦτ γαρ αν οτωρπ
ἠΠεϋψηρι ἐπικοςμος θινα ἠτεϋτθαπ
ἐπικοςμος: ἀλλὰ θινα ἠτε πικοςμος
νοθεμ ἐβολ θιτοτϋ.

Φηεθνατ ἐροϋ σενατθαπ ἐροϋ
αν: φη δε ἐτε ἠϋνατθαπ ἐροϋ αν θηδη
αγονὼ εϋτθαπ ἐροϋ: γε ἠπεϋνατθαπ
ἐΦραν ἠΠιμονοσενησ Ηϋηρι ἠτε
Φνοῦτ.

Φαι δε πε πιθαπ γε πιτωινη αϋι
ἐπικοςμος: οτοθ ηιρωι αϋμενρε
πιχακι μαλλον ἐθοτε πιτωινη:
νοτθβηνοῖ γαρ νατθωοτ πε.

Οτοθ γαρ ηιβεν ετιρι ἠπιπετθωοτ
ϋμοστ ἠπιτωινη: οτοθ ἠπαϋι θα
πιτωινη θινα ἠτοϋϋτεμ σοθι
ἠνεϋθβηνοῖ γε σεθωοτ.

Φη δε ετιρι ἠτμεθμη ηαϋι θα
πιτωινη: θινα ἠτοϋϋτωνθ ἐβολ ἠγε
νεϋθβηνοῖ γε ἐταϋαιτοϋ θεν Φνοῦτ.

*Πῶοτ φα Πεννοῦτ πε ηα ἐνεθ
ἠτε ηι ἐνεθ: ἀμην.*

For God did not send
His Son into the world to
condemn the world, but that
the world through Him
might be saved.

He who believes in Him
is not condemned; but he
who does not believe is
condemned already,
because he has not believed
in the name of the only
begotten Son of God.

And this is the
condemnation, that the light
has come into the world,
and men loved darkness
rather than light, because
their deeds were evil.

For everyone practicing
evil hates the light and does
not come to the light, lest
his deeds should be
exposed.

But he who does the
truth comes to the light, that
his deeds may be clearly
seen, that they have been
done in God.

*Glory be to God
forever.*

لَا تَهُ لَمْ يُرْسِلِ اللهُ ابْنَهُ إِلَى الْعَالَمِ
لِيُذِينَ الْعَالَمَ بَلْ لِيُخَلِّصَ بِهِ الْعَالَمَ.

الَّذِي يُؤْمِنُ بِهِ لَا يُذَانُ وَالَّذِي لَا
يُؤْمِنُ قَدْ دِينَ لِأَنَّهُ لَمْ يُؤْمِنُ بِاسْمِ
ابْنِ اللهِ الْوَحِيدِ.

وَهَذِهِ هِيَ الدِّينُونَةُ: إِنَّ النُّورَ قَدْ
جَاءَ إِلَى الْعَالَمِ وَأَحَبَّ النَّاسُ
الظُّلْمَةَ أَكْثَرَ مِنَ النُّورِ لِأَنَّ
أَعْمَالَهُمْ كَانَتْ شَرِيرَةً.

لِأَنَّ كُلَّ مَنْ يَعْمَلُ السَّيِّئَاتِ يُبْغِضُ
النُّورَ وَلَا يَأْتِي إِلَى النُّورِ لِنَلَا
تُؤَبِّخَ أَعْمَالَهُ.

وَأَمَّا مَنْ يَفْعَلُ الْحَقَّ فَيَقْبَلُ إِلَى
النُّورِ لِكَيْ تَظْهَرَ أَعْمَالُهُ أَنَّهَا بِاللهِ
مَعْمُولَةٌ.

والمجد لله دائماً.

Liturgy Readings
قراءات القديس

The Pauline Epistle
رسالة بولس الرسول

Ἡ ἐπιστολὴ ἕως πεντήκοντα Παύλος Πιὰποστολὸς

<p>Παύλος φέβωκ ἡΠενδοικς Ἰησοῦς Πιχρίστος: πιὰποστολὸς ἐθαθευ: φῆεταῖθαυφ ἐπιζωυεννοῦφι ἡτε 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 Hebrews. May his blessing be upon us. Amen.</p>	<p>فصل من رسالة معلمنا بولس الرسول إلي العبرانيين، بركته علينا آمين.</p>
<p>Θεβρεος ζ: α - ιζ</p>	<p>Hebrews 7: 1 - 17</p>	<p>العبرانيين 7 : 1 - 17</p>
<p>Παι Μελχιζεδεκ ταρ ποτρο ἡσαλημ πιουηβ ἡτε Φνοῦτ ἐτδοσι φῆεταφι ἔβολ εἰρεν Δβρααμ ἕνατασθο ἔβολ εα ἡχωχι ἡτε νιοῦρωοῦ οροε αςῆμοῦ ἔροφ.</p> <p>Φῆετα Δβρααμ φεω ρεμητ ναφ ἔβολ θεν ενχαι νιβεν ἡταφ: ἡωροπ μεν ἔψατοταμεφ γε ποτρο ἡτε τμεομη: μενεσως γε ποτρο ἡσαλημ ἔτε φαι πε γε ποτρο ἡτε τειρηνη.</p> <p>Ογατιωτ πε ογατματ πε ογατσαχι ἔχωοῦ ἡταφ πε: ἡμοντεφ αρχη ἡεσοοῦ ἡματ οηδε ἡμοντεφ δε ἡωνδ: ἕτενηωοτ δε ἐΠωηρι ἡΦνοῦτ ἕωποπ ἡοηηβ ψα ἔνεε.</p>	<p>For this Melchizedek, king of Salem, priest of the Most High God, who met Abraham returning from the slaughter of the kings and blessed him,</p> <p>to whom also Abraham gave a tenth part of all, first being translated “king of righteousness,” and then also king of Salem, meaning “king of peace.”</p> <p>without father, without mother, without genealogy, having neither beginning of days nor end of life, but made like the Son of God, remains a priest continually.</p>	<p>لَأَنَّ مَلَكِي صَادِقٌ هَذَا، مَلِكٌ سَالِيمٌ، كَاهِنٌ لِلَّهِ الْعَلِيِّ، الَّذِي اسْتَقْبَلَ إِبْرَاهِيمَ رَاجِعاً مِنْ كَسْرَةِ الْمُلُوكِ وَبَارَكَهُ.</p> <p>الَّذِي قَسَمَ لَهُ إِبْرَاهِيمُ عَشْرًا مِنْ كُلِّ شَيْءٍ. الْمُرْتَجَمُ أَوَّلًا «مَلِكُ الْبِرِّ»، ثُمَّ أَيْضًا «مَلِكُ سَالِيمٍ»، أَي مَلِكِ السَّلَامِ.</p> <p>بِلَا أَبٍ بِلَا أُمٍّ بِلَا نَسَبٍ. لَا بَدَأَةٌ أَيَّامٍ لَهُ وَلَا نِهَآيَةٌ حَيَاةٍ. بَلْ هُوَ مُشَبَّهٌ بِابْنِ اللَّهِ. هَذَا يَبْقَى كَاهِنًا إِلَى الْأَبَدِ.</p>

Ανατ δε γε οταυ υμαιη πε φαι
εταϋτ ρεμντ ναϋ ηνε Αβρααμ εβολ
θεν νισωπ ηταϋ πιπατριαρχης.

Οτοϋ νη εβολ μεν δεν νισωπ ηνε
Λεγι ενναδι ητμετογηβ ογον εντολη
τοι ετοτοϋ εβι ρεμντ ητεν πιλαοϋ
κατα πινομοϋ ετε νοϋςνηοϋ νε: κεπερ
εταγι εβολ δεν ττπι ηΑβρααμ.

Φαι γαρ ετε υποταϋι εϋωοϋ
ηταϋ εβολ ηδητοϋ αϋβι ρεμντ ητεν
Αβρααμ: οτοϋ φηετε νισωϋ ητοϋϋ
αϋϋμοϋ εροϋ.

Ατβνε αντιλοϋα δε νιβεν
πικοϋϋι ψαϋβιϋμοϋ ητεν πινηϋτ εροϋ.

Οτοϋ υπαιμα θανρωμι εϋαϋμοϋ
σεβι ηθανρεματ: υπαιμα δε ετε υματ
σεερμεερε θαροϋ γε ερονθ.

Οτοϋ υφερητ νοϋταϋι εϋοϋ εοβε
Αβρααμ οτοϋ Λεγι θωϋ φηεναϋβι
ηθανρεματ αϋτ ρεμντ.

Ετι γαρ εϋχη δεν ττπι ητε
πεϋιωτ πε εταϋι εβολ εραϋ ηνε
Μελχιϋδεκ.

Ιϋνε μεν οτη ναρε πεϋωκ εβολ
ωοπ πε εβολ θιτεν τμετογηβ ητε
πιΛεγιτηϋ εταϋτ νομοϋ γαρ υπιλαοϋ
θιωτϋ: ιε νε τηϋρια οτ τε κατα τηταϋιϋ

Now consider how great
this man was, to whom even
the patriarch Abraham gave
a tenth of the spoils.

And indeed those who
are of the sons of Levi, who
receive the priesthood, have
a commandment to receive
tithes from the people
according to the law, that is,
from their brethren, though
they have come from the
loins of Abraham;

but he whose genealogy
is not derived from them
received tithes from
Abraham and blessed him
who had the promises.

Now beyond all
contradiction the lesser is
blessed by the better.

Here mortal men receive
tithes, but there he [receives
them,] of whom it is
witnessed that he lives.

Even Levi, who receives
tithes, paid tithes through
Abraham, so to speak,

for he was still in the
loins of his father when
Melchizedek met him.

Therefore, if perfection
were through the Levitical
priesthood, for under it the
people received the law,
what further need was there
that another priest should

ثم انظروا ما اعظم هذا الذي
اعطاه ابراهيم رئيس الآباء عشرًا
أيضاً من رأس الغنائم.

وأما الذين هم من بني لاوي،
الذين يأخذون الكهنوت، فلهم
وصية أن يعشروا الشعب
بمقتضى الناموس أي إخوانهم،
مع أنهم قد خرجوا من صلب
إبراهيم.

ولكن الذي ليس له نسب منهم قد
عشر إبراهيم، وبارك الذي له
المواعيد.

وبدون كل مشاجرة: الأصغر
يبارك من الأكبر.

وهنا أناس مائتون يأخذون
عشرًا، وأما هناك فالمشهود له
بأنه حي.

حتى أقول كلمة: إن لاوي أيضاً
أخذ الأعشار قد عشر بإبراهيم.

لأنه كان بعد في صلب أبيه حين
استقبله ملكي صادق.

فلو كان بالكهنوت اللاوي كمال إذ
الشعب أخذ الناموس عليه ماذا
كانت الحاجة بعد إلى أن يقوم
كاهن آخر على رتبة ملكي
صادق، ولا يقال «على رتبة
هازون».

ὁ Μελχισεδεκ ἐρεψωπι ἵξε κεοῖνβ
οῖος ἵχος ἀν ξε κατὰ ἴταζις
ἵλάρων.

Ἐγναοῦτεβ τὰρ ἐβὼλ ἵψμετοῖνβ
ῥεν οὔανασκη ψαρε οῖοῦτεβ ἐβὼλ
ψωπι ἵπικενομος.

Φη τὰρ ἐτοῦτω ἵναι εῖβητεψ ἀψβ
ἐβὼλ ῥεν κεφῖλν: θαι ἐτε ἵπε ἔλι
ἐβὼλ ἵῃητεψ ἵῃητεψ ἐπιμα ἵερψωοῦψι.

Ἐοῖωνε τὰρ ἐβὼλ ἵχεν ψορπ ξε
Πενβοις εταψφίρι ἐβὼλ ῥεν ἵοῦδα
ταψφῖλν ἐτε ἵματ ἵπε Ἰωῖης ξε
ἔλι εῖβε οῖνβ ἐβὼλ ἵῃητεψ.

Οῖος ἐτι οἵ οῖοῖος ἐβὼλ ἵεοῖο
ἵχε κατὰ πῖμοτ ἵΜελχισεδεκ
ἵματωψ ἵξε κεοῖνβ.

Φαι ἐτε κατὰ οῖνομος ἀν ἵτε
οῖεντολν ἵκαρψ ἀψωπι ἀλλὰ κατὰ
οῖχομ ἵτε οῖωνε ἵατβωλ.

Ἐερμεῖρε τὰρ ῥαροψ ξε ἵθοκ πε
ῥοῖνβ ψα ἐνεε κατὰ ἴταζις
ὁ Μελχισεδεκ.

*Πῖμοτ τὰρ νεμωτεν νεμ
ἵεῖρηνν εῖσοπ: ξε ἀμην εῖεψωπι.*

rise according to the order
of Melchizedek, and not be
called according to the order
of Aaron?

For the priesthood being
changed, of necessity there
is also a change of the law.

For He of whom these
things are spoken belongs to
another tribe, from which no
man has officiated at the
altar.

For it is evident that our
Lord arose from Judah, of
which tribe Moses spoke
nothing concerning
priesthood.

And it is yet far more
evident if, in the likeness of
Melchizedek, there arises
another priest,

who has come, not
according to the law of a
fleshly commandment, but
according to the power of an
endless life.

For He testifies: “You
are a priest forever
According to the order of
Melchizedek.”

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

لَا تَهُ إِن تَغَيَّرَ الْكَهَنُوتُ فَبِالضَّرُورَةِ
يَصِيرُ تَغَيَّرٌ لِلنَّامُوسِ أَيْضًا.

لَأَنَّ الَّذِي يُقَالُ عَنْهُ هَذَا كَانَ شَرِيكًا
فِي سِبْطِ آخَرَ لَمْ يَلْزَمْ أَحَدٌ مِنْهُ
الْمَذْبَحِ.

فَإِنَّهُ وَاضِحٌ أَنَّ رَبَّنَا قَدْ طَلَعَ مِنْ
سِبْطِ يَهُوذَا، الَّذِي لَمْ يَتَكَلَّمْ عَنْهُ
مُوسَى شَيْئًا مِنْ جِهَةِ الْكَهَنُوتِ.

وَذَلِكَ أَكْثَرُ وَضُوحًا أَيْضًا إِنَّ كَانَ
عَلَى شِبْهِهِ مَلَكِي صَادِقٌ يَقُومُ كَاهِنًا
آخَرَ.

قَدْ صَارَ لَيْسَ بِحَسَبِ نَامُوسٍ
وَصِبْغَةٍ جَسَدِيَّةٍ، بَلْ بِحَسَبِ قُوَّةِ
حَيَاةٍ لَا تَزُولُ.

لَأَنَّهُ يَشْهَدُ أَنَّكَ «كَاهِنٌ إِلَى الْأَبَدِ
عَلَى رُتْبَةِ مَلَكِي صَادِقٍ».

*نعمة الله الأب تكون مع جميعكم.
أمين.*

The Catholic Epistle
الكاثوليكون

<p>Καθολικον ἐβόλ θεν πε πιςνοντ ἡἐπιστολη ἡτε πενωτ Ιωαννης. Δυμη. Ηαμενρατ.</p>	<p>The Catholic Epistle from the Second Epistle of our teacher St. John. May his blessings be with us. Amen. My beloved.</p>	<p>الكاثوليكون من رسالة معلمنا يوحنا الرسول الثانية، بركته المقدسة تكون معنا. آمين. يا احبائي.</p>
<p>Β Ιωαννης α: α - ιϛ</p>	<p>2 John 1: 1 - 13</p>	<p>2 يوحنا 1: 1 - 13</p>
<p>Πιπρεσβυτερος ἡτρωπ Κυρια νεμ νεσψηρι ηη ἀνοκ ἐτμει ἡμωου θεν ουμεθμη: ουο ἀνοκ ἡμαγατ αν αλλα νεμ ουον ηιβεν ἐταυσοτεν τμεθμη. Εθε τμεθμη ετρωπ ἡζητεν ουο εσερωπι νεμαν ϖα ἐνεο. Πεμοτ φηαι τζηρηνη ετρωπι νεμαν ἐβόλ ζιτεν Φνωτ Φιωτ νεμ ἐβόλ ζιτεν Πενβοις Ιησους Πιχριστος Πωηρι ἡΦιωτ θεν ουμεθμη νεμ ουάσαπη.</p>	<p>The Elder, to the elect lady and her children, whom I love in truth, and not only I, but also all those who have known the truth, because of the truth which abides in us and will be with us forever: Grace, mercy, and peace will be with you from God the Father and from the Lord Jesus Christ, the Son of the Father, in truth and love.</p>	<p>الشيخ إلى كيريّة المختارة وإلى أولادها الذين أنا أحبهم بالحق ولست أنا فقط بل أيضاً جميع الذين قد عرفوا الحق. من أجل الحق الذي يثبت فينا وسيكون معنا إلى الأبد. تكون معكم نعمة ورحمة وسلام من الله الأب ومن الرب يسوع المسيح ابن الأب بالحق والمحبة.</p>
<p>Διραϖι ἐμαϖω γε αιξιμι ἐβόλ θεν νεψηρι ευμοϖι θεν ουμεθμη κατα φρητ ἐτανδι ἐντολη ἡτεν Φιωτ. Ουο τνωτ ττρω ερω Κυρια ἡφρητ γε ουἐντολη ἡβερι αν ἐτςδαι ἡμοο νε αλλα θεηνας ἡτοτεν ιςχεν θη θινα ἡτενεράσαπαν ἡνενηρηου.</p>	<p>I rejoiced greatly that I have found some of your children walking in truth, as we received commandment from the Father. And now I plead with you, lady, not as though I wrote a new commandment to you, but that which we have had from the beginning: that we love one another.</p>	<p>فرحت جداً لأني وجدت من أولادك بعضاً سالكين في الحق كما أخذنا وصية من الأب. والآن أطلب منك يا كيريّة لا كأني أكتب إليك وصية جديدة بل التي كانت عندنا من البدء: أن نحب بعضنا بعضاً.</p>
<p>Ουο θαι τε τάσαπη θινα ἡτενμοϖι κατα νεϖἐντολη: θαι τε τἐντολη θινα</p>	<p>This is love, that we walk according to His commandments. This is the commandment, that as you</p>	<p>وهذه هي المحبة أن نسلك بحسب وصاياها. هذه هي</p>

κατα φρητ̄ εταρετενωτεμ̄ ιςεν̄ εν̄
νητετενωμ̄ωῑ η̄ρηῑ η̄δητη̄.

Χε̄ ουμ̄η̄ω̄ μ̄πλανος̄ αῡῑ επικομος̄
νη̄ε̄τε̄ η̄σερομολοσιν̄ αν̄ χε̄ Ιησοϋ̄ς
Πῑχριστος̄ αῡῑ δε̄ν̄ τ̄σαρ̄ζ̄ φαῑ πε̄
πῑπλανος̄ νεμ̄ πιαντῑχριστος̄.

Сомс̄ ε̄βολ̄ ε̄ρω̄τε̄ν̄ ε̄ινᾱ
νη̄τε̄τε̄νω̄τε̄μ̄τᾱκε̄ φη̄ε̄τᾱρε̄τε̄ν̄ ε̄ρω̄β̄
ε̄ροϋ̄ ᾱλλᾱ η̄τε̄τε̄ν̄β̄ῑ η̄ο̄ν̄βε̄χε̄ ε̄ρ̄ζ̄η̄κ̄
ε̄βολ̄.

Ο̄τον̄ η̄ιβεν̄ ε̄θ̄ναμ̄ωῑ ε̄τη̄ν̄ ο̄ρο̄ς̄
η̄τε̄τε̄νω̄τε̄μ̄ο̄β̄ῑ δε̄ν̄ τ̄ς̄β̄ω̄ η̄τε̄ Πῑχριστος̄
ο̄νᾱθ̄νο̄ν̄τ̄ πε̄: φη̄ δε̄ ε̄θ̄νᾱο̄β̄ῑ δε̄ν̄ τ̄ς̄β̄ω̄
η̄τε̄ Πῑχριστος̄ φαῑ πε̄ Φ̄ιω̄τ̄ η̄το̄τη̄ νεμ̄
Π̄ω̄η̄ρῑ.

Φ̄η̄ε̄θ̄νη̄ο̄ν̄ ε̄αρ̄ω̄τε̄ν̄ η̄ε̄ῑν̄ῑ η̄τᾱις̄β̄ω̄
αν̄ μ̄πε̄ρο̄δ̄η̄ ε̄δ̄ο̄ν̄η̄ εν̄ῑ ο̄ν̄δε̄ μ̄πε̄ρ̄χο̄ς̄
νᾱϋ̄ χε̄ χε̄ρε̄.

Φη̄ τ̄αρ̄ ε̄θ̄νᾱχο̄ς̄ νᾱϋ̄ χε̄ χε̄ρε̄ ε̄ο̄ῑ
η̄ω̄φ̄η̄ρ̄ η̄νε̄ϋ̄ε̄β̄η̄νο̄ν̄ῑ ε̄τ̄ω̄ο̄ν̄.

Ε̄ο̄ῡον̄τ̄ ουμ̄η̄ω̄ ε̄ς̄δ̄η̄το̄ν̄ ν̄ω̄τε̄ν̄
μ̄πῑο̄νω̄ω̄ δε̄ ε̄βολ̄ ε̄ῑτε̄ν̄ ο̄ρ̄χω̄μ̄ νεμ̄
ο̄υμ̄ε̄λᾱ: τ̄ε̄ρ̄ε̄λ̄πις̄ τ̄αρ̄ ε̄νᾱτ̄ ε̄ρω̄τε̄ν̄
ο̄ρο̄ς̄ ε̄σᾱζ̄ῑ νεμ̄ω̄τε̄ν̄ η̄ρο̄ ο̄ν̄βε̄ ρο̄ ε̄ινᾱ
η̄τε̄ πε̄τε̄ν̄ρᾱω̄ῑ ω̄ω̄πῑ ε̄ρ̄ζ̄η̄κ̄ ε̄βολ̄.

Сε̄ω̄ῑν̄ῑ ε̄ρο̄ η̄ε̄ νε̄ω̄η̄ρῑ η̄τε̄ τε̄σω̄ν̄ῑ
θη̄ε̄τ̄σο̄τ̄π̄. Δ̄μ̄η̄η̄.

have heard from the
beginning, you should
walk in it.

For many deceivers
have gone out into the
world who do not confess
Jesus Christ as coming in
the flesh. This is a deceiver
and an antichrist.

Look to yourselves,
that we do not lose those
things we worked for, but
that we may receive a full
reward.

Whoever transgresses
and does not abide in the
doctrine of Christ does not
have God. He who abides
in the doctrine of Christ
has both the Father and the
Son.

If anyone comes to you
and does not bring this
doctrine, do not receive
him into your house nor
greet him;

for he who greets him
shares in his evil deeds.

Having many things to
write to you, I did not wish
to do so with paper and
ink; but I hope to come to
you and speak face to face,
that our joy may be full.

The children of your
elect sister greet you.
Amen.

الْوَصِيَّةَ كَمَا سَمِعْتُمْ مِنَ الْبَدءِ اَنْ
تَسْلُكُوا فِيهَا.

لَا تَهُ قَدْ دَخَلَ اِلَى الْعَالَمِ مُضَلُّونَ
كَثِيْرُونَ لَا يَعْتَرِفُوْنَ بِيَسُوْعِ
الْمَسِيْحِ اَتِيًا فِي الْجَسَدِ. هَذَا هُوَ
الْمُضِلُّ، وَالضِدُّ لِلْمَسِيْحِ.

اَنْظُرُوْا اِلَى اَنْفُسِكُمْ لِنَلَّا نَضِيْعَ مَا
عَمَلْنَاهُ، بَلْ نَنَالُ اَجْرًا تَامًا.

كُلُّ مَنْ تَعَدَّى وَلَمْ يَثْبُتْ فِي تَعْلِيْمِ
الْمَسِيْحِ فَلَيْسَ لَهُ اللهُ. وَمَنْ يَثْبُتْ
فِي تَعْلِيْمِ الْمَسِيْحِ فَهَذَا لَهُ الْاَبُ
وَالاِبْنُ جَمِيْعًا.

اِنْ كَانَ اَحَدٌ يَاتِيْكُمْ وَلَا يَجِيءُ
بِهَذَا التَّعْلِيْمِ، فَلَا تَقْبَلُوْهُ فِي
الْبَيْتِ، وَلَا تَقُولُوْا لَهُ سَلَامًا.

لَاَنْ مَنْ يُسَلِّمُ عَلَيْهِ يَشْتَرِكُ فِي
اَعْمَالِهِ الشَّرِيْرَةِ.

اِذْ كَانَ لِي كَثِيْرٌ لَأَكْتُبَ اِلَيْكُمْ، لَمْ
أُرِدْ اَنْ يَكُوْنَ بُوْرَقٌ وَحَبِيْرٌ، لِاَنِّي
أَرْجُو اَنْ اَتِيَ اِلَيْكُمْ وَاتَكَلَّمْتُ فَمَّا
لِقَمِّ، لِكَيْ يَكُوْنَ فَرْحُنَا كَامِلًا.

يُسَلِّمُ عَلَيْكَ اَوْلَادُ اَخْتِكَ الْمُخْتَارَةِ.
اٰمِيْن.

Ἡσάνηοῦ ὑπερμενρε πικοςμος οὔδε
 ηνετῶοπ ᾖεν πικοςμος: πικοςμος ησάνη
 ηνε τερεπίθημα: φη δε εἰτιρι ὑφοῶω
 ὑφνοῦτ ἑναῶωπι ῶα ἐνεε: ἀμην.

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.

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

The Acts
 الإبركسيس

Πραξις ἴτε ηενιοῦ ἡποστολος:
 ἔρε ποῦςμοῦ εσοῶαβ ῶωπι ηευαν.
 Δμην.

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

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

Πραξις ιη: θ - κα

Acts 18: 9 - 21

أعمال 18: 9 - 21

Πεξε Πβοικ δε ὑΠαῦλος ἐβολ
 εἰτεν οὔροραμα ὑπιεῶωρε: εε
 ὑπερερεῶοτ ἀλλα εαχι οὔοε
 ὑπερχαρωκ.

Now the Lord spoke to
 Paul in the night by a
 vision, “Do not be afraid,
 but speak, and do not keep
 silent;

فَقَالَ الرَّبُّ لِبُولِسَ بِرُؤْيَا فِي اللَّيْلِ:
 لَا تَخَفْ بَلْ تَكَلِّمْ وَلَا تَسْكُتْ.

Χε Δνοκ ἡχη ηευακ οὔοε ἡνε
 ἔλι τωνεῖ ἔερηι ἔεωκ ἐῖμκαε ηακ:
 εε οὔοη ἡτηι ἡοῦνηῶοτ ἡλαοε ᾖεν
 ταπολιε.

for I am with you, and
 no one will attack you to
 hurt you; for I have many
 people in this city.”

لَأَنِّي أَنَا مَعَكَ وَلَا يَقَعُ بِكَ أَحَدٌ
 لِيُؤْذِيكَ لِأَنَّ لِي شَعْبًا كَثِيرًا فِي هَذِهِ
 الْمَدِينَةِ.

Δερεμει δε ἡοῦρομπι ηευ σοοῦ
 ἡάβοτ: εῖῖεῶω ἡᾖητοῦ ὑπιεαχι ἡτε
 φνοῦτ.

And he continued there
 a year and six months,
 teaching the word of God
 among them.

فَأَقَامَ سَنَةً وَسِتَّةَ أَشْهُرٍ يُعَلِّمُ بَيْنَهُمْ
 بِكَلِمَةِ اللَّهِ.

Σαλλιωη δε εῖοι ἡαηῶπατοε
 ἐῖΔχαῖα: αῖτι ἡεε ηιλοῦδαῖ εῖσοπ
 ἔερηι ἔεεη Παῦλοε: οὔοε αῖτενεῖ
 ἐπιβημα ἡῖεαπ.

When Gallio was
 proconsul of Achaia, the
 Jews with one accord rose
 up against Paul and brought
 him to the judgment seat,

وَلَمَّا كَانَ غَالْيُونُ يَتَوَلَّى أَخَائِيَةَ
 قَامَ الْيَهُودُ بِنَفْسٍ وَاحِدَةٍ عَلَى
 بُولِسَ وَأَتَوْا بِهِ إِلَى كُرْسِيِّ
 الْوَلَايَةِ.

Εἶπεν ὁμοσ: ἅτε φαι θωτ ἠπρητ
ἠνιρωμι ἕερσεβεσθε ἠΦνοϋτ σαβολ
ἠπινομοσ.

Ερηλαοτων δε ἠρωϋ ἠξε Παυλοσ:
πεξε Σαλλιων ἠνιλοτδαι: ἅτε ἕνε ογον
ογδἠνχονοσ ιε οτρωβ ερζωοτ
ἠπονηρον ἠ νιλοτδαι: καλωσ ναινδερ
ἠναχεσθε ἠμωτεν.

Ισξε δε ζανζητημα νε εσβε
οτσαχι νεμ ζανραν νεμ πετεννομοσ
ἕρετενἕρωϋ ἠθωτεν: ἠτοϋωϋ ἠνοκ
αν ἕερρεϋτδαι ἠτε ναι.

Οτοσ ατζιοτ σαβολ ἠπιβημα.

Ατἠμοσι δε τηροτ ἠσωσθενησ
παρχηστνασωσος ατζιοτἠ ἕροϋ
ἠπεἠμο ἠπιβημα: οτοσ νασερμελισθε
αν ἠΣαλλιων εσβε ελι ἠναι.

Παυλοσ δε ἕταϋωπι ἠκεμωϋ
ἠεζοοτ δατεν νισνηοτ: αϋερ
ἠποταζεσθε νωοτ αϋερζωτ ἕτσρια:
εσνεμαϋ ἠξε Πρικτἠλλα νεμ
Δκτἠλασ ἕαϋωεπχωϋ δεν Κενἠρεοσ
ναϋ δεν ονετχη σαρ πε.

Αϋι δε ἕεφεσοσ οτοσ αϋσεπ νη
ἠματ: ἠθοϋ δε ἕταϋωϋ ἕδοτν
ἕτσρνασωσ ηαϋσαχι νεμ νιλοτδαι.

saying, “This fellow
persuades men to worship
God contrary to the law.”

And when Paul was
about to open his mouth,
Gallio said to the Jews, “If
it were a matter of
wrongdoing or wicked
crimes, O Jews, there would
be reason why I should bear
with you.

But if it is a question of
words and names and your
own law, look to it
yourselves; for I do not
want to be a judge of such
matters.”

And he drove them from
the judgment seat.

Then all the Greeks took
Sosthenes, the ruler of the
synagogue, and beat him
before the judgment seat.
But Gallio took no notice of
these things.

So Paul still remained a
good while. Then he took
leave of the brethren and
sailed for Syria, and
Priscilla and Aquila were
with him. He had his hair
cut off at Cenchrea, for he
had taken a vow.

And he came to
Ephesus, and left them
there; but he himself entered
the synagogue and reasoned
with the Jews.

قَائِلِينَ: إِنَّ هَذَا يَسْتَمِيلُ النَّاسَ أَنْ
يَعْبُدُوا اللَّهَ بِخِلَافِ النَّامُوسِ.

وَإِذْ كَانَ بُولُسُ مُزْمِعًا أَنْ يَتَكَلَّمَ
قَالَ غَالِيُّونَ لِلْيَهُودِ: لَوْ كَانَ ظُلْمًا
أَوْ خُبْنًا رَدِيًّا أَيُّهَا الْيَهُودُ لَكُنْتُ
بِالْحَقِّ قَدْ احْتَمَلْتُكُمْ.

وَلَكِنْ إِذَا كَانَ مَسْأَلَةً عَنِ كَلِمَةٍ
وَأَسْمَاءٍ وَنَامُوسِكُمْ فَتَنْصُرُونَ
أَنْتُمْ. لِأَنِّي لَسْتُ أَشَاءُ أَنْ أَكُونَ
قَاضِيًا لِهَذِهِ الْأُمُورِ.

فَطَرَدَهُمْ مِنَ الْكُرْسِيِّ.

فَأَخَذَ جَمِيعَ الْيُونَانِيِّينَ سَوْسْتَانِيَسَ
رَبِيسَ الْمَجْمَعِ وَصَرَبُوهُ قُدَّامَ
الْكُرْسِيِّ وَلَمْ يَهَمَّ غَالِيُّونَ شَيْئًا
مِنْ ذَلِكَ.

وَأَمَّا بُولُسُ فَلَبِثَ أَيْضًا أَيَّامًا كَثِيرَةً
ثُمَّ وَدَّعَ الْإِخْوَةَ وَسَافَرَ فِي الْبَحْرِ
إِلَى سُورِيَّةَ. وَمَعَهُ بَرِيْسْكَلَا وَأَكِيَلَا
بَعْدَمَا حَلَقَ رَأْسَهُ فِي كَنْخَرِيَا لِأَنَّهُ
كَانَ عَلَيْهِ نَذْرٌ.

فَأَقْبَلَ إِلَى أِفْسُسَ وَتَرَكَهُمَا هُنَاكَ.
وَأَمَّا هُوَ فَدَخَلَ الْمَجْمَعِ وَحَاجَّ
الْيَهُودَ.

Εἴπωβρ δε ἕμοσ ρινα ἵτερερ
οἱνιϣϣ ἵνχοῦ δατοτοῦ: ἵθοσ δε
ἕπεροῦω.

Αλλα αφεραποταδαζεσθε νωσ
εαχσοσ δε ἵνακοττ εαρωτεν ον δεν
πετερνε Φνοῦϣ.

*Πισαχι δε ἵτε Πβοισ εφελαι οροσ
εφελαῶαι: εφελαμασι οροσ εφεταχρο:
δεν ἵαγια ἵεκκλῆσια ἵτε Φνοῦϣ:
ἀμην.*

When they asked him to
stay a longer time with
them, he did not consent,

but took leave of them,
saying, "I must by all means
keep this coming feast in
Jerusalem; but I will return
again to you, God willing."

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

وَإِذْ كَانُوا يَطْلُبُونَ أَنْ يَمْكُثَ عِنْدَهُمْ
زَمَانًا أَطْوَلَ لَمْ يُجِبْ.

بَلْ وَدَّعَهُمْ قَائِلًا: «يَنْبَغِي عَلَيَّ كُلِّ
حَالٍ أَنْ أَعْمَلَ الْعِيدَ الْقَائِمِ فِي
أُورُشَلِيمَ. وَلَكِنْ سَأَرْجِعُ إِلَيْكُمْ
أَيْضًا إِنْ شَاءَ اللَّهُ».

*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 ϣε: ϣ, ζ

Psalms 96: 7 - 9

مزمور 95: 6، 7

Δνιοῦ ἕΠβοισ νιμετιωτ τηροῦ
ἵτε νιεθνοσ: ἀνιοῦ ἕΠβοισ ἵοῦωοῦ
νεμ οῦταιο: ἀνιοῦ ἕΠβοισ ἵοῦωοῦ
ἕΠεφραν: φαι ἵελανωοῦωωοῦω
μαφενωτεν εδον ἕνεφαῦλῆνοῦ:
οῦωωτ ἕΠβοισ δεν τεφαῦλῆ εθοῦαβ.

Give to the Lord, O
families of the peoples, Give
to the Lord glory and
strength. Give to the Lord
the glory due His name.
Bring an offering, and come
into His courts. Worship the
Lord in the beauty of
holiness. Alleluia.

قَدِّمُوا لِلرَّبِّ يَا جَمِيعَ قِبَائِلِ
الشُّعُوبِ. قَدِّمُوا لِلرَّبِّ مَجْدًا
وَكَرَامَةً. قَدِّمُوا لِلرَّبِّ مَجْدًا لِاسْمِهِ.
احْمِلُوا الذَّبَائِحَ وَادْخُلُوا دِيَارَهُ.
اسْجُدُوا لِلرَّبِّ فِي دَارِهِ الْمُقَدَّسِ.
هَلِّلِيلُيَا.

Αλληλοια.

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 أمين.

Οὐρανῶσιν ἐβόλῃ
 πνεύματι κατὰ Ἰωάννην
 ἀσίου.

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

فصل من إنجيل معلمنا يوحنا
 البشير. بركاته علينا آمين.

Ἰωάννην ἔ: ἕ - ἰδ

John 6: 5 - 14

يوحنا 6: 5 - 14

Ἐταράσθη ἰδὼν ἑπιβὰλ ἔπιπυσι ἰδεῖν
 ἰησοῦσ οὐδὲ ἐταράσθη καὶ οὐδὲ οὐκ ἔβη
 ἄλλοι μὴν ἰησοῦσ ἑταράσθη καὶ οὐκ ἔβη
 καὶ ἀνδρῶσιν ἰησοῦσ ἑταράσθη καὶ οὐκ ἔβη
 ἰησοῦσ ἑταράσθη καὶ οὐκ ἔβη.

Then Jesus lifted up His
 eyes, and seeing a great
 multitude coming toward
 Him, He said to Philip,
 “Where shall we buy bread,
 that these may eat?”

فَرَفَعَ يَسُوعُ عَيْنَيْهِ وَنَظَرَ أَنْ جَمْعًا
 كَثِيرًا مُقْبِلًا إِلَيْهِ فَقَالَ لِفِيلِبُّسَ: مِنْ
 أَيْنَ نَبْتَاعُ خُبْزًا لِئَاكُلَ هَؤُلَاءِ.

Φαί δὲ ἀρχοῦ ἐπερπυράζειν ἄλλοι:
 ἰησοῦσ ἑταράσθη καὶ οὐκ ἔβη
 ἰησοῦσ ἑταράσθη καὶ οὐκ ἔβη.

But this He said to test
 him, for He Himself knew
 what He would do.

وَإِنَّمَا قَالَ هَذَا لِيَمْتَحِنَهُ لِأَنَّهُ هُوَ
 عَلِمَ مَا هُوَ مُزْمِعٌ أَنْ يَفْعَلَ.

Ἀπεκρίθη δὲ καὶ ἰησοῦσ Φιλίππου καὶ
 ἄλλοι ἰησοῦσ ἑταράσθη καὶ οὐκ ἔβη
 ἰησοῦσ ἑταράσθη καὶ οὐκ ἔβη.

Philip answered Him,
 “Two hundred denarii worth
 of bread is not sufficient for
 them, that every one of them
 may have a little.”

أَجَابَهُ فِيلِبُّسُ: لَا يَكْفِيهِمْ خُبْزٌ
 بِمِئَتَيْ دِينَارٍ لِيَأْخُذَ كُلُّ وَاحِدٍ مِنْهُمْ
 شَيْئًا يَسِيرًا.

Περε οὐκ ἰησοῦσ ἑταράσθη καὶ οὐκ ἔβη
 καὶ οὐκ ἔβη καὶ οὐκ ἔβη καὶ οὐκ ἔβη
 καὶ οὐκ ἔβη καὶ οὐκ ἔβη.

One of His disciples,
 Andrew, Simon Peter’s
 brother, said to Him,

قَالَ لَهُ وَاحِدٌ مِنْ تَلَامِيذِهِ وَهُوَ
 أَنْدْرَاوُسُ أَخُو سِمْعَانَ بُطْرُسَ:

Ἰησοῦσ ἑταράσθη καὶ οὐκ ἔβη
 ἰησοῦσ ἑταράσθη καὶ οὐκ ἔβη
 ἰησοῦσ ἑταράσθη καὶ οὐκ ἔβη.

“There is a lad here who
 has five barley loaves and
 two small fish, but what are
 they among so many?”

هُنَا غُلَامٌ مَعَهُ خَمْسَةٌ أَرْ عَقْفَةَ شَعِيرٍ
 وَسَمَكَتَانِ وَلَكِنْ مَا هَذَا لِمِثْلِ
 هَؤُلَاءِ.

Οὐκ ἰησοῦσ ἑταράσθη καὶ οὐκ ἔβη
 καὶ οὐκ ἔβη καὶ οὐκ ἔβη καὶ οὐκ ἔβη
 καὶ οὐκ ἔβη καὶ οὐκ ἔβη.

Then Jesus said, “Make
 the people sit down.” Now
 there was much grass in the
 place. So the men sat down,
 in number about five
 thousand.

فَقَالَ يَسُوعُ: اجْعَلُوا النَّاسَ
 يَتَكِنُونَ. وَكَانَ فِي الْمَكَانِ عَشْبٌ
 كَثِيرٌ فَاتَّكَأَ الرِّجَالُ وَعَدَّدَهُمْ نَحْوَ
 خَمْسَةِ آلَافٍ.

Ἀφῆι οὖν ἡνιωκ ἔχε Ἰησοῦς οὖτος
ἔταραυεπέμοτ ἀφῆ ἡνιωαθητῆς:
νιωαθητῆς δε ἀφῆ ἡννεθρωτεβ
παρηφῆ οἱ ἐβολ δεν νικετεβτ φη νιβεν
ἔτανοταυαυ.

Ὡστε οὖν ἔτατσι πεχαα
ἡνεαυαθητῆς χε θωοφῆ ἡνιλααε
ἔτανερροῦο χε ἡνε οὔον τακο ἐβολ
ἡδητοφ.

Ἀφωοφῆ οὖν ἡννετανερροῦο
οὔος ἀυααε μητ-σναφ ἡκοτ ἡλααε
ἐβολ δεν πιτῆοφ ἡνωκ ἡιωτ ἡηεταφ
ερροῦο ἐνηετανονω.

Ὡστε οὖν εταφναφ ἔχε νηρωι
ἐνημηνη ἔταραιτοφ ἔχε Ἰησοῦς ναφχω
ἡμοο πε χε ταφμη φαι πε πιπροφητῆς
εθνηοφ ἐπικομοο.

*Πῶοφ φα Πεννοφῆ πε ωα ἐνεε
ἡτε νη ἐνεε: ἀμηη.*

And Jesus took the loaves, and when He had given thanks He distributed them to the disciples, and the disciples to those sitting down; and likewise of the fish, as much as they wanted.

So when they were filled, He said to His disciples, “Gather up the fragments that remain, so that nothing is lost.”

Therefore, they gathered them up, and filled twelve baskets with the fragments of the five barley loaves, which were left over by those who had eaten.

Then those men, when they had seen the sign that Jesus did, said, “This is truly the Prophet who is to come into the world.”

Glory be to God forever.

وَأَخَذَ يَسُوعُ الْأَرْغِفَةَ وَشَكَرَ وَوَزَعَ
عَلَى التَّلَامِيذِ وَالتَّلَامِيذُ أُعْطُوا
الْمُتَكِنِينَ. وَكَذَلِكَ مِنَ السَّمَكِينَ
بِقَدْرِ مَا شَاءُوا.

فَلَمَّا شَبِعُوا قَالَ لِتَلَامِيذِهِ: اجْمَعُوا
الْكُسْرَ الْفَاضِلَةَ لِكَيْ لَا يَضِيعَ
شَيْءٌ.

فَجَمَعُوا وَمَلَأُوا اثْنَتَيْ عَشْرَةَ قَفَّةً
مِنَ الْكُسْرِ مِنْ خَمْسَةِ أَرْغِفَةِ
الشَّعِيرِ الَّتِي فَضِلَتْ عَنِ الْأَكْلِينَ.

فَلَمَّا رَأَى النَّاسُ الْآيَةَ الَّتِي صَنَعَهَا
يَسُوعُ قَالُوا: إِنَّ هَذَا هُوَ بِالْحَقِّيقَةِ
النَّبِيُّ الْآتِي إِلَى الْعَالَمِ.

والمجد لله دائماً.

Katameros Readings for the Third Sunday of Amshir

قطمارس قراءات الأحد الثالث من شهر أمشير المبارك

Ἰκτνιακὴ ἡμαρῶν ἡπιὰβοτ Ἐσῶρ

Ροῦζι

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 Δαυιδ ἱε̅: ἰΔ, ᾠ	Psalm 17: 15, 3	مزمور 16: 14, 3
<p>Δνοκ δε ζεν οὔμεθμι εἰέορονετ ἐπεκρο: ἴνασι ζεν ἴξινὸρεροτωνε ε̅βολ ἵνε πεκῶον: ακερδοκιμαζιν ἡπαρητ: ακχευπαῶνι ζεν πιέχωρε. Αλληλοια̅.</p>	<p>As for me, I will see Your face in righteousness; I shall be satisfied when I awake in Your likeness. You have tested my heart; You have visited me in the night. Alleluia.</p>	<p>وأنا بالبر أترآى لوجهك. وأشبع عندما يظهر مجدك. جرّبت قلبي وتعهدتني ليلاً. هليلويا̅.</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>Οὔαναζνωσις ε̅βολ ζεν πιεταστελιον ε̅σοραβ κατὰ ἰωαννην 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>
ἰωαννην ε̅: λθ - μζ	John 5: 39 - 47	يوحنا 5: 39 - 47

<p>ἵστανται δὲν νίσραφῃ νῆτέτενμενὶ ἐρωσὶ νῆωτεν: χε οὔρον οὔρωνδὲ νῆνεσ ὡπ νῆστον: οὔρο νῆωσὶ εἰς ἐμεσ εἰσβῆτ.</p>	<p>You search the Scriptures, for in them you think you have eternal life; and these are they which testify of Me.</p>	<p>فَتَسُوا الْكُتُبَ لِاتَّكُمْ تَظُنُونَ أَنَّ لَكُمْ فِيهَا حَيَاةً أَبَدِيَّةً. وَهِيَ الَّتِي تَشْهَدُ لِي.</p>
<p>Ὅροσ τετενοσῶσ ἀν εἰς ἑαροί εἰνα ἵντε οὔρωνδὲ ὡπ νῆωτεν.</p>	<p>But you are not willing to come to Me that you may have life.</p>	<p>وَلَا تُرِيدُونَ أَنْ تَأْتُوا إِلَيَّ لِتَكُونَ لَكُمْ حَيَاةً.</p>
<p>ἵντῆναδὶῶσὶ νῆτενρωσ ἀν.</p>	<p>I do not receive honor from men.</p>	<p>مَجْدًا مِنَ النَّاسِ لَسْتُ أَقْبَلُ.</p>
<p>Ἀλλὰ λῆμι ἐρωτεν χε τῆσραπῃ ἵντε φῆνοσ τῶπ δὲν ἠνοσ ἀν.</p>	<p>But I know you, that you do not have the love of God in you.</p>	<p>وَلَكِنِّي قَدْ عَرَفْتُكُمْ أَنْ لَيْسَتْ لَكُمْ مَحَبَّةَ اللَّهِ فِي أَنْفُسِكُمْ.</p>
<p>Ἀνοκ λῆ δὲν φῆραν ἡπαιωτ οὔροσ τετενδὶ ἡμοί ἀν: ἀρεσῶν κεσῶν δὲ ἵ δὲν πετεφῶσ ἵραν τετενναδῆτ.</p>	<p>I have come in My Father's name, and you do not receive Me; if another comes in his own name, him you will receive.</p>	<p>أَنَا قَدْ أَتَيْتُ بِاسْمِ أَبِي وَلَسْتُمْ تَقْبَلُونَنِي. إِنْ أَتَى آخَرُ بِاسْمِ نَفْسِهِ فَذَلِكَ تَقْبَلُونَهُ.</p>
<p>Πωσ οὔρον ὡσῶμ ἡμωτεν ἐνασ τ: ἐρετενδὶῶσὶ ἵστοσὶ ἵνετενἐρῆνοσ: οὔροσ πῶσὶ ἡπιοσῶν ἡμωσῶσ τῶπ φῆνοσ τ ἵνετενκῶσ ἵσῶσ ἀν.</p>	<p>How can you believe, who receive honor from one another, and do not seek the honor that comes from the only God?</p>	<p>كَيْفَ تَقْدِرُونَ أَنْ تُؤْمِنُوا وَأَنْتُمْ تَقْبَلُونَ مَجْدًا بَعْضُكُمْ مِنْ بَعْضٍ؟ وَالْمَجْدُ الَّذِي مِنَ الْإِلَهِ الْوَاحِدِ لَسْتُمْ تَطْلُبُونَهُ؟</p>
<p>Ὅν τετενμενὶ χε ἀνοκ εἰσαεκατῆσορῖν ἐρωτεν δατεν φῆωτ: οὔρον φῆεῆεαρ κατῆσορῖν ἐρωτεν ὡσῶσ πε: φῆ νῆωτεν ἐταρετεν ερῆελπῖσ ἐροσ.</p>	<p>Do not think that I shall accuse you to the Father; there is one who accuses you—Moses, in whom you trust.</p>	<p>لَا تَظُنُّوا أَنِّي أَشْكُوكُمْ إِلَى الْآبِ. يُوجَدُ الَّذِي يَشْكُوكُمْ وَهُوَ مُوسَى الَّذِي عَلَيْهِ رَجَاؤُكُمْ.</p>
<p>Εἰναρετεννασ τῶπ σαρ ἐὼσῶσ πε ναρετεννασ τῶπ ἐροί εἰσ: πε ἐτα φῆ σαρ εἰσα εἰσβῆτ.</p>	<p>For if you believed Moses, you would believe Me; for he wrote about Me.</p>	<p>لَئِنْ كُنْتُمْ تُؤْمِنُونَ مُوسَى لَكُنْتُمْ تُصَدِّقُونَنِي لِأَنَّهُ هُوَ كَتَبَ عَنِّي.</p>
<p>Ἰσχε δὲ τετεννασ τῶπ ἀν ἐνῆσδαι ἵντε φῆτε ἡμωσ: πωσ τετεννασ τῶπ ἐνασῶσ.</p>	<p>But if you do not believe his writings, how will you believe My words?</p>	<p>فَإِنْ كُنْتُمْ لَسْتُمْ تُصَدِّقُونَ كُتُبَ ذَلِكَ فَكَيْفَ تُصَدِّقُونَ كَلَامِي؟</p>

Πῶς φα Πεννοῦτ πε ψα ἐνεε
 ἵτε νι ἐνεε: ἀμην.

Glory be to God forever.

والمجد لله دائماً.

Ψωπ

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 πη: ἄ, κθ

Psalm 89: 52, 49

مزمور 88: 30، 29

Ἰεμαρωττ ἵχε Πβοις ψα ἐνεε:
 εσεψωπι εσεψωπι: ἀτθων νεκναι ἵτε
 ψωπ Πβοις: νηετακωρκ ἰμωοτ
 ἵΔαυιδ θεν οτυεεμνι. Ἀλληλοια.

Blessed be The Lord forevermore. Amen and Amen. Lord, where are Your former lovingkindnesses, which You swore to David in Your truth? Alleluia.

مبارك الرب إلى الدهر. آمين. فآمين. أين هي مراحمك الأول يا رب، التي حلفت بها لداود بالحق. 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.

Οτὰνασνωσις εβολ θεν
 πιερασσελιον εθοταβ κατα Ιωαννην
 ασιοτ.

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

فصل من إنجيل معلمنا يوحنا البشير. بركاته علينا آمين.

Ιωαννην ιβ: μΔ - ν

John 12: 44 - 50

يوحنا 12: 44 - 50

Ιησοϋς δε αρωψ εβολ οτοε πεχαε:
 χε φηεθναετ εροι αρηναετ εροι αν:
 αλλα αρηναετ εφηεταεταοτοι.

Then Jesus cried out and said, "He who believes in Me, believes not in Me but in Him who sent Me.

فَنَادَى يَسُوعُ: «الَّذِي يُؤْمِنُ بِي لَيْسَ يُؤْمِنُ بِي بَلْ بِالَّذِي أَرْسَلَنِي.

Οτοε φηεθναετ εροι αρηναετ
 εφηεταεταοτοι.

And he who sees Me, sees Him who sent Me.

وَالَّذِي يَرَانِي يَرَى الَّذِي أَرْسَلَنِي.

ἌΝΟΚ ΔΙΪ ἘΤΟΥΩΙΝΙ ἘΠΙΚΟΜΟC: ἜΙΝΑ
ΟΥΟΝ ΝΙΒΕΝ ΕΘΝΑΖΪ ἘΡΟΙ ΝΤΕΥΨΤΕΜΟΞΙ
ἔΕΝ ΠΙΧΑΚΙ.

ΟΥΟΞ ΦΗΕΘΝΑΩΤΕΜ ἘΝΑΟΑΞΙ ΟΥΟΞ
ΝΤΕΥΨΤΕΜ ἄΡΕΞ ἘΡΩΟΥ ἌΝΟΚ ΕΘΝΑΖΪ
ἘΑΠ ἘΡΟΥ ΔΝ: ΝΕ ἘΤΑΙ ἘΑΡ ΔΝ ἜΙΝΑ
ΝΤΑΪἘΑΠ ἘΠΙΚΟΜΟC ΔΛΛΑ ἜΙΝΑ
ΝΤΑΝΟΞΕΜ ἘΠΙΚΟΜΟC.

ΦΗΕΨΩΛ ἄΜΟΙ ἘΒΟΛ ΟΥΟΞ ἘΤΕ ΝῆΒΙ
ΝΗΝΑΟΑΞΙ ΔΝ: ΟΥΟΝ ΝΤΑΨ ἄΦΗΕΘΝΑΪἘΑΠ
ἘΡΟΥ: ΠΙΟΑΞΙ ἘΤΑΙ ΟΑΞΙ ἄΜΟΥ ΦΗΕΤΕ
ἄΜΑΥ ΕΘΝΑΖΪἘΑΠ ἘΡΟΥ ἔΕΝ ΠΙΞΟΥ
ΝἔΔΕ.

ἘΕ ἌΝΟΚ ἄΠΙΟΑΞΙ ἘΒΟΛ ἘΙΤΟΤ
ἄΜΑΥΑΤ: ΔΛΛΑ ΦΙΩΤ ΦΗΕΤΑΨΤΑΟΥΟΙ:
ΝἘΟΥ ΠΕ ἘΤΑΨ ἘΝΤΟΛΗ ΝΗΙ: ἘΕ ΟΥ ΠΕ
ΪΝΑΟΟΥ ΙΕ ΟΥ ΠΕ ΪΝΑΟΑΞΙ ἄΜΟΥ.

ΟΥΟΞ ΪἘΜΙ ἘΕ ΤΕΨΕΝΤΟΛΗ ΟΥΩΝἔ
ΝἘΝΕΞ ΤΕ: ΝΗ ΟΥΝ ἌΝΟΚ ἘΪΨΩ ἄΜΩΟΥ
ΚΑΤΑ ΦῆΡΗΪ ἘΤΑΨΟC ΝΗΙ ΝἘΕ ΠΑΙΩΤ
ΠΑΙΡΗΪ ΪΟΑΞΙ.

*Πῶου φα ΠενουΪ πε ωα ἔνεξ
ἵτε ΝΙ ἔνεξ: ἄμην.*

I have come as a light
into the world, that whoever
believes in Me should not
abide in darkness.

And if anyone hears My
words and does not believe,
I do not judge him; for I did
not come to judge the world
but to save the world.

He who rejects Me, and
does not receive My words,
has that which judges him --
the word that I have spoken
will judge him in the last
day.

For I have not spoken on
My own authority; but the
Father who sent Me gave
Me a command, what I
should say and what I
should speak.

And I know that His
command is everlasting life.
Therefore, whatever I speak,
just as the Father has told
Me, so I speak.”

Glory be to God forever.

أَنَا فَذْ جِئْتُ نُورًا إِلَى الْعَالَمِ حَتَّى
كُلُّ مَنْ يُؤْمِنُ بِي لَا يَمُوتُ فِي
الظُّلْمَةِ.

وَإِنْ سَمِعَ أَحَدٌ كَلَامِي وَلَمْ يُؤْمِنْ
فَأَنَا لَا أَدِينُهُ لِأَنِّي لَمْ آتِ لِأَدِينِ
الْعَالَمِ بَلْ لِأَخْلَصَ الْعَالَمَ.

مَنْ رَدَّنِي وَلَمْ يَقْبَلْ كَلَامِي فَلَهُ مَنْ
يَدِينُهُ. الْكَلَامُ الَّذِي تَكَلَّمْتُ بِهِ هُوَ
يَدِينُهُ فِي الْيَوْمِ الْآخِرِ.

لِأَنِّي لَمْ أَتَكَلَّمْ مِنْ نَفْسِي لَكِنَّ الْآبَ
الَّذِي أَرْسَلَنِي هُوَ أَعْطَانِي وَصِيَّةً:
مَاذَا أَقُولُ وَمَاذَا أَتَكَلَّمُ.

وَأَنَا أَعْلَمُ أَنَّ وَصِيَّتَهُ هِيَ حَيَاةٌ
أَبَدِيَّةٌ. فَمَا أَتَكَلَّمُ أَنَا بِهِ فَكَمَا قَالَ لِي
الآبُ هَكَذَا أَتَكَلَّمُ.»

والمجد لله دائماً.

Liturgy Readings
قراءات القديس

The Pauline Epistle
رسالة بولس الرسول

Ἐπιστολὴ ἑπταβιβλίου Παύλου Πιὰποστολὸς

<p>Παῦλος φέβωκ ὑΠενδοίς Ἰησοῦς Πιχριστός: πιαποστολὸς ἐθαθευ: φηέτατθαυφ ἐπιζωυεννοϋφι ἵτε Φνοϋτ.</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 Hebrews. May his blessing be upon us. Amen.</p>	<p>فصل من رسالة معلمنا بولس الرسول إلي العبرانيين، بركته علينا آمين.</p>
<p>Θεβρεος ϛ: α - Δ: β</p>	<p>Hebrews 3: 1 - 4: 2</p>	<p>العبرانيين 3: 1 - 4: 2</p>
<p>Εθε φαι νασνηοϋ ἵασιος οτοϋ ἵϋφηρ ἵτε πιωθευ ἵτε τφε μαίατεν θνηοϋ ὑπιαποστολὸς οτοϋ ἵαρχηερεϋς ἵτε πενοτωνϋ ἐβολ Ἰησοῦς Πιχριστός.</p> <p>Φαι ετενεϋοτ ὑφηεταφθαμιοϋ κατα φρητ ϋωϋ ὑωϋϋς ἐϋρηι ἐξεν πεϋφι.</p> <p>Δ φαι ταρ ὑπῶα ἵεϋοϋο ταιὸ ἐϋοτε ὑωϋϋς κατα φρητ ἐτε οϋονταϋ ὑματ ἵοϋϋοϋο ταιὸ ἐϋοτε πιη ἵξε φηεταφθαμιοϋ.</p> <p>Ἡι ταρ νιβεν ἐϋατσεβτοτοϋ ἐβολ ϋιτεν οϋαι: φη Δε εταφθαμιέ ενχα νιβεν Φνοϋτ πε.</p>	<p>Therefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our confession, Christ Jesus,</p> <p>who was faithful to Him who appointed Him, as Moses also was faithful in all His house.</p> <p>For this One has been counted worthy of more glory than Moses, inasmuch as He who built the house has more honor than the house.</p> <p>For every house is built by someone, but He who built all things is God.</p>	<p>مِنْ ثَمَّ أَيُّهَا الإِخْوَةُ الْقَدِيسُونَ، شُرَكَاءَ الدَّعْوَةِ السَّمَاوِيَّةِ، لَأَحْظُوا رَسُولَ اعْتِرَافِنَا وَرَنِيْسَ كَهَنَتِهِ الْمَسِيحِ يَسُوعَ.</p> <p>حَالَ كَوْنِهِ أَمِينًا لِلَّذِي أَقَامَهُ، كَمَا كَانَ مُوسَى أَيْضًا فِي كُلِّ بَيْتِهِ.</p> <p>فَإِنَّ هَذَا قَدْ حُسِبَ أَهْلًا لِمَجْدٍ أَكْثَرَ مِنْ مُوسَى، بِمِقْدَارِ مَا لَبَانِي الْبَيْتِ مِنْ كَرَامَةٍ أَكْثَرَ مِنَ الْبَيْتِ.</p> <p>لَآنَ كُلَّ بَيْتٍ يَبْنِيهِ إِنْسَانٌ مَا، وَلَكِنَّ بَانِي الْكُلِّ هُوَ اللَّهُ.</p>

Οτος Μωϋσης μεν ρενελοτ δεν
περηι τηρη μφρητ νονβωκ
εμεμεερε νηηετογνασαζι μμωον.

Πιχριστος δε μφρητ νουωρη
εβρη ενεν περηι ετε ανον πε περηι:
εωωπ ανωανδμονι μπιονωη εβολ
νεμ πιωονωον ντε τζελπις
εφταχροοντ ωα εβολ.

Κατα φρητ ετεφω μμοος ηνε
Πιπνευμα εθουαβ γε μφοον εωωπ
αρετεωανσωτεμ ετεφμν.

Υπερτενωωτ ηνετενηητ μφρητ
δεν πιχωωτ κατα πιεροον ντε
πιπρασμοος ηερηι ει πωαφε.

Φηεταεπεπιραζιν μμοι ηδητη
ηνε νετενιοτ δεν ονδωντ οτοε
αννατ εναεβερογι ηεμε ηρομπι.

Εθε φαι αιμεστε πιχωωτ ετε
μματ οτοε αιχοε γε σεωρεμ δεν
πονηητ ηχοου νιβεν: ηθωου δε
μποτσοφεν ναμωιτ.

Υφρητ εταιωρκ δεν παχωωτ γε
αν σεναωε εδοον επαμδνεμτον.

Ανατ γε νασνηου μηποτε ητε
ονηητ εφωωτ ωωπι δεν οται
μμωτεν ητε ομμεταθηαητ

And Moses indeed was
faithful in all His house as a
servant, for a testimony of
those things which would
be spoken afterward,

but Christ as a Son over
His own house, whose
house we are if we hold fast
the confidence and the
rejoicing of the hope firm to
the end.

Therefore, as the Holy
Spirit says: "Today, if you
will hear His voice,

Do not harden your
hearts as in the rebellion, In
the day of trial in the
wilderness,

Where your fathers
tested Me, tried Me, and
saw My works forty years.

Therefore, I was angry
with that generation, And
said, 'They always go
astray in their heart, and
they have not known My
ways.'

So I swore in My wrath,
'They shall not enter My
rest.'"

Beware, brethren, lest
there be in any of you an
evil heart of unbelief in
departing from the living
God;

وَمُوسَى كَانَ أَمِينًا فِي كُلِّ بَيْتِهِ
كَخَادِمٍ، شَهَادَةً لِلْعَتِيدِ أَنْ يَتَكَلَّمَ بِهِ.

وَأَمَّا الْمَسِيحُ فَكَابِنٌ عَلَى بَيْتِهِ.
وَبَيْتُهُ نَحْنُ إِنْ تَمَسَّكْنَا بِثِقَةٍ
الرَّجَاءِ وَافْتِخَارِهِ ثَابِتَةً إِلَى
النَّهَائَةِ.

لِذَلِكَ كَمَا يَقُولُ الرُّوحُ الْقُدُسُ:
«الْيَوْمَ إِنْ سَمِعْتُمْ صَوْتَهُ.

فَلَا تَقَسُّوْا قُلُوبَكُمْ، كَمَا فِي
الْإِسْحَاطِ، يَوْمَ التَّجْرِبَةِ فِي الْفَقْرِ.

حَيْثُ جَرَّبَنِي آبَاؤُكُمْ. اخْتَبَرُونِي
وَأَبْصَرُوا أَعْمَالِي أَرْبَعِينَ سَنَةً.

لِذَلِكَ مَقَّتْ ذَلِكَ الْجِيلَ، وَقَلَّتْ إِنَّهُمْ
دَائِمًا يَضِلُّونَ فِي قُلُوبِهِمْ، وَلَكِنَّهُمْ
لَمْ يَعْرِفُوا سُبُلِي.

حَتَّى أَقْسَمْتُ فِي غَضَبِي لَنْ
يَدْخُلُوا رَاحَتِي».

أَنْظَرُوا أَيُّهَا الْإِخْوَةُ أَنْ لَا يَكُونَ
فِي أَحَدِكُمْ قَلْبٌ شَرِيرٌ بِعَدَمِ إِيمَانٍ
فِي الْإِرْتِدَادِ عَنِ اللَّهِ الْحَيِّ.

εορετενεθεν θηνοῦ ἐβोल θα φνοῦτ
ετονηδ.

Αλλα μανοῦτ ἵνετενερηοῦ
μηνηι ωα φηετονομοῦτ ἐροϋ γε φοοῦ
θινα ἵνεψευτεμ οῖαι ἐβोल θεν θηνοῦ
ενψωτ θεν οῖαπατη ἵνε φηοβι.

Ανερωφρη γαρ πε εἰχρηστος
ἔψωπ ανψαναμοῖ ἵταρχη ἵτε
τῆσποστασις ωα ἐβολ εσταχρηοῦτ.

Ἦεν ἵχινχος γε ἕφοοῦ ἔψωπ
ἀρετεψωανσωτεμ ἔτεψμη
ἕπερτηψωοτ ἵνετενεθητ ἕφρητ
ἵθρη θεν πιχωντ.

Θανοῦτον γαρ ἐταψωτεμ αρτ
χωητ αλλα νοῦτον νιβεν αν ἐταῖ
ἐβोल θεν Χημι ἐβोल θιτεν ὤωθης.

Ἦιμ δε νε νηεταψερωψ ἔρωοῦ
ἵεμε ἵρομπι: μη νη αν νε εταψερνοβι
νηετα νοῦκελι θει θι ψωαψε.

Ἦιμ δε νε νηεταψωρκ νωοῦ
ἔψωτεμ ἕδουη ἐπεψμα ἵεμωτον ἐβηλ
ἕνηεταψερατσωτεμ.

Οῦοθ τενναῦ γε ἕποῦψωεμο
ἵ ἕδουη εθβε τοῦμεταθναθτ.

Ὑαρενερωτ οῦν μηποτε
ἐαρσωψ νοῦεπατσελια ἕ ἕδουη

but exhort one another
daily, while it is called
“Today,” lest any of you be
hardened through the
deceitfulness of sin.

For we have become
partakers of Christ if we
hold the beginning of our
confidence steadfast to the
end,

while it is said: “Today,
if you will hear His voice,
Do not harden your hearts
as in the rebellion.”

For who, having heard,
rebelled? Indeed, was it not
all who came out of Egypt,
led by Moses?

Now with whom was
He angry forty years? Was
it not with those who
sinned, whose corpses fell
in the wilderness?

And to whom did He
swear that they would not
enter His rest, but to those
who did not obey?

So we see that they
could not enter in because
of unbelief.

Therefore, since a
promise remains of entering
His rest, let us fear lest any

بَلِّ عَطُوا أَنْفُسَكُمْ كُلَّ يَوْمٍ، مَا دَامَ
الْوَقْتُ يُدْعَى الْيَوْمَ، لِكَيْ لَا يُقَسِّ
أَحَدٌ مِنْكُمْ بِغُرُورِ الْخَطِيئَةِ.

لَأَنَّا قَدْ صَرْنَا شُرَكَاءَ الْمَسِيحِ، إِنْ
تَمَسَّكْنَا بِبِدَاةِ الثِّقَةِ ثَابِتَةً إِلَى
الْنَهَائَةِ.

إِذْ قِيلَ: «الْيَوْمَ إِنْ سَمِعْتُمْ صَوْتَهُ
فَلَا تَقَسَّوْا قُلُوبَكُمْ، كَمَا فِي
الْإِسْحَاطِ

فَمَنْ هُمْ الَّذِينَ إِذْ سَمِعُوا أَسْحَطُوا؟
أَلَيْسَ جَمِيعَ الَّذِينَ خَرَجُوا مِنْ
مِصْرَ بِوَأَسِطَةِ مُوسَى؟

وَمَنْ مَفَتْ أَرْبَعِينَ سَنَةً؟ أَلَيْسَ
الَّذِينَ أَسْحَطُوا، الَّذِينَ جُتُّهُمْ
سَقَطَتْ فِي الْفَقْرِ؟

وَلِمَنْ أَقْسَمَ لَنْ يَدْخُلُوا رَاحَتَهُ، إِلَّا
لِلَّذِينَ لَمْ يُطِيعُوا؟

فَنَرَى أَنَّهُمْ لَمْ يَقْدِرُوا أَنْ يَدْخُلُوا
لِعَدَمِ الْإِيمَانِ.

فَنَخَفُ، أَنَّهُ مَعَ بَقَاءِ وَعْدِ
بِالدُّخُولِ إِلَى رَاحَتِهِ، يَرَى أَحَدٌ
مِنْكُمْ أَنَّهُ قَدْ خَابَ مِنْهُ!

ἐπεμαλνευτον ἵτε οὔαι ἐβολ δει
θηνου μετι ἐερδαε.

Αυτιωπεινοτι γαρ παντων
ἠφρητ ἵνη ἀλλα ἠπεφερθου ἵνη
ἵνε πιναχι ἵτε πιωτεμ γε πορθητ
θητ αν πε δει πιναχτ νεμ
νηταγωτεμ.

*Πρῶτος γαρ νεωτεν νεμ
τῆρινη ενσοπ: γε ἀμην ἐσεψωπι.*

of you seem to have come
short of it.

For indeed the gospel
was preached to us as well
as to them; but the word
which they heard did not
profit them, not being
mixed with faith in those
who heard it.

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

لَا نَنَا نَحْنُ أَيْضًا قَدْ بُشِّرْنَا كَمَا
أَوْلَيْنَاكَ، لَكِنْ لَمْ تَنْفَعْ كَلِمَةَ الْخَبَرِ
أَوْلَيْنَاكَ. إِذْ لَمْ تَكُنْ مُمْتَزِجَةً بِالْإِيمَانِ
فِي الدِّينِ سَمِعُوا.

*نعمة الله الأب تكون مع جميعكم.
أمين.*

The Catholic Epistle الكاثوليكون

Καθολικον ἐβολ δει ἵεπιστολη ἵτε
πεινωτ Ιουδας . Αμην. Παμενρατ.

The Catholic Epistle
from the Epistle of our
teacher St. Jude. May his
blessings be with us.
Amen. My beloved.

الكاثوليكون من رسالة معلمنا
يهودا الرسول، بركته المقدسة
تكون معنا. آمين. يا احبائي.

Ιουδας α: ιΔ - κε

Jude 1: 14 - 25

يهودا 1: 14 - 25

αφερπροφητεριν δε ον θα ναι ἵνε
πιαρωαυφ ισθεν Αδαν Ενωχ εφρω
ἠμος γε ιε Πβοις αφι δει θανθα
ἵαττελος ενοταβ ἵταφ.

Now Enoch, the
seventh from Adam,
prophesied about these
men also, saying, "Behold,
the Lord comes with ten
thousands of His saints,

وَتَنبَأُ عَنْ هَؤُلَاءِ أَيْضًا أَخْنُوخُ
السَّابِعُ مِنْ آدَمَ قَائِلًا: «هُؤُودَا قَدْ
جَاءَ الرَّبُّ فِي رِبَوَاتٍ قَدِيسِيهِ.

Εφiri ἵνοταπ θα ορον νιβεν οροθ
εσοθ ἵνιασεβης τηροθ εθε θωβ νιβεν
ἵτε πορθηνοτι ἠμετασεβης
εταφερσεβης ἵθητοθ νεμ εθε θωβ
νιβεν εθναψτ νηταγσαζι ἠμωοθ θαροφ
εθαρφεφερνοβι νε ἵασεβης.

to execute judgment on
all, to convict all who are
ungodly among them of all
their ungodly deeds which
they have committed in an
ungodly way, and of all the
harsh things which
ungodly sinners have
spoken against Him."

لِيَصْنَعَ دَيْنُونَةَ عَلَى الْجَمِيعِ،
وَيُعَاقِبَ جَمِيعَ فَجَّارِهِمْ عَلَى
جَمِيعِ أَعْمَالِ فَجُورِهِمْ الَّتِي
فَجَّرُوا بِهَا، وَعَلَى جَمِيعِ الْكَلِمَاتِ
الصَّغْبَةِ الَّتِي تَكَلَّمَ بِهَا عَلَيْهِ خُطَاةٌ
فَجَّارٌ.

Ἡαὶ νε νῖρεψῆρεμερεμ ἵρεψῆῖῖῖ
εἰμοψὶ κατὰ νοῦἐπιθῦμῖὰ οὔοῃ ρωοῦ
σασι δὲν οὔμετῶοτὸ εἰεῖρῶφῆρι ἵεῖανῶ
εἶβε ῶοῦ.

Ἡῶτεν δε ναμενρα† ἀριφῦεῖ
ἵνῖκασι εταῦροτοῦ ἱσῆεν ῶορπ ἔβολ
ῶιτεν νῖἀποστολοῃ ἵτε Πενῖοῖς ἱησοῦς
Πῖχριστοῃ.

Ἢε ναῦω ἕμοῃ ῶτεν πε ῶε ἐπῖδαῖ
ἵτε νῖηοῦ εἰεῖ ἵτε ῶηρεψῆρεῖ
εἰμοψὶ κατὰ νοῦἐπιθῦμῖὰ ἵτε
οὔμετῶσεβῆς.

Ἡαὶ νε νῖεῖφωρῶ ἔβολ ἕψῦχῖκω
νῖεῖ ἕμοῃ ἵπνεῦμῖ ἵῖῖ.

Ἡῶτεν δε ναμενρα† κετ ῶηοῦ
δὲν πετενναῖ† εῖοῦαβ: ἐρετενῶβε
δὲν Πῖπνεῦμῖ εῖοῦαβ.

Ἡαρενῖρεῖ ἔροῃ δὲν οὔαῖαπῖ ἵτε
Φνοῦ†: εἰχοῦψῖ ἔβολ δῖαῖεῖ ἕπῖναι
ἵτε Πενῖοῖς ἱησοῦς Πῖχριστοῃ εἰωῖῖ
ἵνεῖε.

Οὔοῃ ῶανοῦοῃ μεν ἐρετενσοῖ
ἕμοῦοῃ εἰεῖρῖαῖκῖρῖνῖ ἕμοῦοῃ.

ῶανοῦοῃ δε ἐρετεννοῖεμ ἕμοῦοῃ
ἐρετενῶλεμ ἕμοῦοῃ ἔβολ δὲν
πῖχρωμῖ: ῶανοῦοῃ δε ἐρετενναι νωοῦ

These are grumblers,
complainers, walking
according to their own
lusts; and they mouth great
swelling words, flattering
people to gain advantage.

But you, beloved,
remember the words which
were spoken before by the
apostles of our Lord Jesus
Christ:

how they told you that
there would be mockers in
the last time who would
walk according to their
own ungodly lusts.

These are sensual
persons, who cause
divisions, not having the
Spirit.

But you, beloved,
building yourselves up on
your most holy faith,
praying in the Holy Spirit,

keep yourselves in the
love of God, looking for
the mercy of our Lord
Jesus Christ unto eternal
life.

And on some have
compassion, making a
distinction;

but others save with
fear, pulling them out of
the fire, hating even the
garment defiled by the
flesh.

هُوَلَاءِ هُمْ مُدَمِّمُونَ مُتَشَكِّوْنَ،
سَالِكُونَ بِحَسَبِ شَهَوَاتِهِمْ،
وَقَمَّهُمْ يَتَكَلَّمُ بِعَظَائِمٍ، يُحَابِبُونَ
بِالْوُجُوهِ مِنْ أَجْلِ الْمُنْفَعَةِ.

وَأَمَّا أَنْتُمْ أَيُّهَا الْأَحِبَّاءُ فَادْكُرُوا
الْأَقْوَالَ الَّتِي قَالَهَا سَابِقًا سَلُّ
رَبَّنَا يَسُوعَ الْمَسِيحِ.

فَأَتَّهُمْ قَالُوا لَكُمْ إِنَّهُ فِي الزَّمَانِ
الْأَخِيرِ سَيَكُونُ قَوْمٌ مُسْتَهْزِئُونَ،
سَالِكِينَ بِحَسَبِ شَهَوَاتِ
فُجُورِهِمْ.

هُوَلَاءِ هُمْ الْمُعْتَزِلُونَ بِأَنْفُسِهِمْ،
نَفْسَانِيُونَ لَا رُوحَ لَهُمْ.

وَأَمَّا أَنْتُمْ أَيُّهَا الْأَحِبَّاءُ فَابْنُوا
أَنْفُسَكُمْ عَلَى إِيْمَاتِكُمْ الْأَقْدَسِ،
مُصَلِّينَ فِي الرُّوحِ الْقُدُّسِ،

وَاحْفَظُوا أَنْفُسَكُمْ فِي مَحَبَّةِ اللَّهِ،
مُنْتَظِرِينَ رَحْمَةَ رَبَّنَا يَسُوعَ
الْمَسِيحِ لِلْحَيَاةِ الْأَبَدِيَّةِ.

وَارْحَمُوا الْبَعْضَ مُمَيِّزِينَ،

وَخَلِّصُوا الْبَعْضَ بِالْخَوْفِ
مُخْتَطِفِينَ مِنَ النَّارِ، مُبْغِضِينَ
حَتَّى الثُّوبِ الْمُدَنَّسِ مِنَ الْجَسَدِ.

ἄθεν οὐροῦ: ἑρετενμοσῖ ἡτκεῶθην εἶτοι
 ἡαβνι ἡτε ῖσαρζ.

Φη δε ἔτε οἶον ὡχου ἡμοσ εἶρεε
 ἑρωτεν ἡατῶλαῖ: οἶοε ἑταεοτεν
 ἑρατεν ἑθνοῦ ἡπεῦθο ἡπερῶον
 ἑρετενοι ἡαταβνι ἄθεν οὔεληλ.

Φνοῦῖ ἡμαγατῖ Πενσωτηρ ἑβολ
 εἶτεν ἡχοῦε Πιχρικοε Πενβοιε: πῶοε
 φωε πε νεμ ῖμετνιωῖ νεμ πἡμαε
 νεμ περῶιω: ἄαε πεῖνεε τηρε νεμ
 ῖνοῦ νεμ ὡα ἑνεε ἡτε νἑνεε. Ἀμην.

*Ἠαῖνηοῦ ἡπερμενερε πικοεμοε οὔδε
 ἡνετωοπ ἄθεν πικοεμοε: πικοεμοε ἡαῖνι
 νεμ τερεπῶτωια: φη δε εῖτιρ ἡφοῦω
 ἡΦνοῦῖ ῖνεαῶωπι ὡα ἑνεε: ἡμην.*

Now to Him who is able to keep you from stumbling, and to present you faultless before the presence of His glory with exceeding joy,

to God our Savior, who alone is wise, be glory and majesty, dominion and power, both now and forever. 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.

وَالْقَادِرُ أَنْ يَحْفَظَكُمْ عَنِ
 عَائِثِينَ، وَيُوقِفْكُمْ أَمَامَ مَجْدِهِ بِلَا
 عَيْبٍ فِي الْإِبْتِهَاجِ.

إِلَهِهُ الْحَكِيمُ الْوَحِيدُ مُخْلِصَنَا، لَهُ
 الْمَجْدُ وَالْعِظَمَةُ وَالْقُدْرَةُ
 وَالسُّلْطَانُ، الْآنَ وَإِلَى كُلِّ
 الدُّهُورِ. آمِينَ.

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

The Acts الإبركسيس

Πραξιε ἡτε νενηοῖ ἡἀποστολοε:
 ἑρε ποῦεμοῦ εῖοταε ὡωπι νεμαν.
 Ἀμην.

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

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

Πραξιε κ: ῖ - ἑ

Acts 20: 7 - 16

أعمال 20: 7 - 16

ἄθεν φοῦαι δε ἡτε νἑαββατοε
 ἑτανῶοῦῖ ἑφωῶ ἡοῦωικ ἡαεααῖ
 ἡεε Παῦλοε νεμωοῦ: εῖῖαι ἑβολ
 ἑπεραεῖ ἡαεφωῶε δε ἡπἑααῖ ἑβολ
 ὡα ῖφαῶι ἡπἑεῶεε.

Now on the first day of the week, when the disciples came together to break bread, Paul, ready to depart the next day, spoke to them and continued his message until midnight.

وَفِي أَوَّلِ الْأَسْبُوعِ إِذْ كَانَ التَّلَامِيذُ
 مُجْتَمِعِينَ لِيَكْسِرُوا خُبْزاً خَاطَبَهُمْ
 بُولُسُ وَهُوَ مُزْمِعٌ أَنْ يَمْضِيَ فِي
 الْغَدِ وَأَطَالَ الْكَلَامَ إِلَى نِصْفِ اللَّيْلِ.

Πε οτον οτυμω δε ηλαμπας δεν
πιμα ετσα πωωι πιμα εναυθοοητ
ηδητη.

Παρεμει δε πε ηξε οηδελωρι
επεφραν πε Ευτυχος ειχεν πωουωτ
εφοβω δεν οηνωτ ηνεκοτ: ερε
Παυλος δε σακι απιενκοτ σοκ ηροο
οτοη αφει επεχητ εβολ δεν ημαη
ωουη ηνωαηαι οτοη αφιτη εμωουτ.

Αφι δε επεχητ ηξε Παυλος
αφριτη ερηι εχωφ οτοη εταφ μολχη
ηδητη πεχαφ χε απερωθοοτηρ:
τεφψηχη γαρ ηδητη.

Εταφωε δε ερηι οτοη εταφωω
απιωικ οτοη εταφχεμτηπι αφωκ
απισακι ωατε φοτωινη ι εβολ οτοη
παιρητ αφι εβολ.

Αηινη δε απιαλωτ εφουδ οτοη
αηβι ηνωμεθατηητ ηνωκοηχι αν.

Ανον δε αναληη ηωορηπ επιχοι
ανι ερηι εδσσοε εηθηω εταλε
Παυλος επιμα ετε αματ: νε
αφροηεν γαρ ετοτην απαιρητ
εφναμωωι ηρατη.

Εταφμαη δε ερον δεν Δσσοε
ανταλοφ ανι εηηλητηνη.

There were many lamps
in the upper room where
they were gathered together.

And in a window sat a
certain young man named
Eutychus, who was sinking
into a deep sleep. He was
overcome by sleep; and as
Paul continued speaking, he
fell down from the third
story and was taken up
dead.

But Paul went down,
fell on him, and embracing
him said, "Do not trouble
yourselves, for his life is in
him."

Now when he had come
up, had broken bread and
eaten, and talked a long
while, even till daybreak, he
departed.

And they brought the
young man in alive, and
they were not a little
comforted.

Then we went ahead to
the ship and sailed to Assos,
there intending to take Paul
on board; for so he had
given orders, intending
himself to go on foot.

And when he met us at
Assos, we took him on
board and came to
Mitylene.

وَكَانَتْ مَصَابِيحُ كَثِيرَةٌ فِي الْعَلِيَّةِ
الَّتِي كَانُوا مُجْتَمِعِينَ فِيهَا.

وَكَانَ شَابٌّ اسْمُهُ أَفْتِيخُوسٌ جَالِسًا
فِي الطَّاقَةِ مُتَّقَلًا بِنَوْمٍ عَمِيقٍ. وَإِذْ
كَانَ بُولُسٌ يُخَاطِبُ خُطَابًا طَوِيلًا
عَلَبَ عَلَيْهِ النَّوْمُ فَسَقَطَ مِنَ الطَّبَقَةِ
الثَّالِثَةِ إِلَى اسْفَلٍ وَحُمِلَ مَيِّتًا.

فَنَزَلَ بُولُسٌ وَوَقَعَ عَلَيْهِ وَاعْتَنَقَهُ
قَائِلًا: «لَا تَضْطَرُّوا لِأَنَّ نَفْسَهُ
فِيهِ».

ثُمَّ صَعِدَ وَكَسَرَ خُبْزًا وَأَكَلَ وَتَكَلَّمَ
كَثِيرًا إِلَى الْفَجْرِ. وَهَكَذَا خَرَجَ.

وَأْتُوا بِالْفَتَى حَيًّا وَتَعَزَّوْا تَعَزِيَّةً
لَيْسَتْ بِقَلِيلَةٍ.

وَأَمَّا نَحْنُ فَسَبَقْنَا إِلَى السَّفِينَةِ
وَأَقْلَعْنَا إِلَى أَسُوسَ مُزْمَعِينَ أَنَّ
نَأْخُذُ بُولُسَ مِنْ هُنَاكَ لِأَنَّهُ كَانَ قَدْ
رَتَّبَ هَكَذَا مُزْمَعًا أَنْ يَمْشِيَ.

فَلَمَّا وَافَقْنَا إِلَى أَسُوسَ أَخَذْنَاهُ
وَأْتَيْنَا إِلَى مِيْتِيلِينِي.

Περὰς τῆς ἀνερωτῆ εἶδος ἡμῶν
ἀνὶ ὑπερθεοῦ Ἰησοῦ: ἠθανάρουσι δε ἀνὶ
ἐσαμος μενεσως ἀνὶ ἐμηλιτος.

Πε ἀρωγ τὰρ ἦξε Παῦλος
ἐρωτῆ εἶδος ἕτερος ἕως κε
ἠνερωσκ δεν τῆς: ἠαρινε τὰρ πε
ισξε οἶον ὡχου ἠτερερ πιέροορ ἠτε
πεντηκοστη δεν ἱεροσαλημ.

*Πισαχι δε ἠτε Πβοις ἐφέλια οἶορ
ἐφέλια: ἐφέλιασι οἶορ ἐφέταχρο:
δεν ἴαγια ἠεκκλησια ἠτε Φνορτ:
ἀμην.*

We sailed from there,
and the next day came
opposite Chios. The
following day we arrived at
Samos and stayed at
Trogyllium. The next day
we came to Miletus.

For Paul had decided to
sail past Ephesus, so that he
would not have to spend
time in Asia; for he was
hurrying to be at Jerusalem,
if possible, on the Day of
Pentecost.

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

ثُمَّ سَافَرْنَا مِنْ هُنَاكَ فِي الْبَحْرِ
وَأَقْبَلْنَا فِي الْعَدَا إِلَى مُقَابِلِ خِيُوسَ.
وَفِي الْيَوْمِ الْآخِرِ وَصَلْنَا إِلَى
سَامُوسَ وَأَقَمْنَا فِي تَرْوَجِيلْيُونِ ثُمَّ
فِي الْيَوْمِ التَّالِيِ جِئْنَا إِلَى مِيلِيْتُسَ.

لَأَنَّ بُولُسَ عَزَمَ أَنْ يَتَجَاوَزَ أَفْسُسَ
فِي الْبَحْرِ لِنَلَّا يَعْزِضَ لَهُ أَنْ
يَصْرِفَ وَقْتًا فِي أَسِيَا لِأَنَّهُ كَانَ
يُسْرِعُ حَتَّى إِذَا امْكُنَّهُ يَكُونُ فِي
أُورُشَلِيمَ فِي يَوْمِ الْخَمْسِينَ.

*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 πη: ἄ, ε

Psalm 89: 1, 6

مزمور 88: 1، 5

Πεκναὶ Πβοις τῆς ἠαρωσ ἡμῶν ὡα
ἐνερ: ἰσxen xωορ ὡα xωορ τῆς ἠαρω
ἠτεκμεθμη δεν ρωι: xe nim δεν
νιθηπι εθναῶρεργετος νεμ Πβοις: οἶορ
νιμ εθναῶρῖνι ὑΠβοις δεν νιωρη
τηρορ ἠτε Φνορτ. Ἀλληλοια.

I will sing of the mercies
of The Lord forever; with
my mouth will I make
known Your faithfulness to
all generations. For who in
the heavens can be
compared to The Lord?
Who among the sons of the
mighty can be likened to
The Lord? **Alleluia.**

بمراحمك يا رب اسبحك إلى
الدهر. من جيل إلى جيل أخبر
بحقك بفي. لأن من في السماء
يعادل الرب. ومن يشبه الرب بين
ابناء الله. **هلليويا.**

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>Οὐρανῶσιν ἐβόλῃ θέν πνεύματι 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 البشير. بركاته علينا أمين.</p>
<p>Ἰωάννην Ἑ: κζ - μϛ</p>	<p>John 6: 27 - 46</p>	<p>يوحنا 6: 27 - 46</p>
<p>Ἀριζωβ ἐΐδρε ἀν εἶνα τακο ἀλλα ἐΐδρε εἶνα ὡπι νότωνδ ἵνερε: θεῆτε Πωμηρὶ ἰφρωμὶ ναθις νωτεν: φαι ταρ ἀφνοϋτ φιωτ ερσφρασιζιν ἰμοϋ.</p>	<p>Do not labor for the food which perishes, but for the food which endures to everlasting life, which the Son of Man will give you, because God the Father has set His seal on Him.”</p>	<p>إِعْمَلُوا لَا لِلطَّعَامِ الْبَائِدِ بَلْ لِلطَّعَامِ الْبَاقِيِ لِلْحَيَاةِ الْأَبَدِيَّةِ الَّتِي يُعْطِيكُمْ ابْنُ الْإِنْسَانِ لِأَنَّ هَذَا اللَّهُ الْآبُ قَدْ خَتَمَهُ.</p>
<p>Πεχωϋ οϋν ναϋ γε οϋ πετεννααιϋ θινα ἵτενερωβ ἐνιθβηοϋ ἵτε φνοϋτ.</p>	<p>Then they said to Him, “What shall we do, that we may work the works of God?”</p>	<p>فَقَالُوا لَهُ: مَاذَا نَفْعَلُ حَتَّى نَعْمَلَ أَعْمَالَ اللَّهِ.</p>
<p>Ἀφεροϋ ἵχε ἰχοϋτ πεχαϋ νωϋ γε φαι πε πιζωβ ἵτε φνοϋτ θινα ἵτετενναϋτ ἐφῆταϋταοϋϋ.</p>	<p>Jesus answered and said to them, “This is the work of God, that you believe in Him whom He sent.”</p>	<p>أَجَابَ يَسُوعُ: هَذَا هُوَ عَمَلُ اللَّهِ أَنْ تُؤْمِنُوا بِالَّذِي هُوَ أَرْسَلَهُ.</p>
<p>Πεχωϋ ναϋ οϋν γε οϋ ἰμμηϋ ἐτεκίρι ἰμοϋ ἵθοκ: θινα ἵτενναϋ οϋοθ ἵτενναϋτ ἐροκ: οϋ ἵζωβ ἐτεκίρι ἰμοϋ.</p>	<p>Therefore, they said to Him, “What sign will You perform then, that we may see it and believe You? What work will You do?”</p>	<p>فَقَالُوا لَهُ: فَأَيَّةَ آيَةٍ تَصْنَعُ لِنَرَى وَنُؤْمِنَ بِكَ مَاذَا تَعْمَلُ.</p>
<p>Ἀ νεϋοϋ οϋωμ ἰπιμαϋνα ἵερϋ θι πῶαϋε κατὰ φρητ ἐτςθνοϋτ γε οϋωικ ἐβόλῃ θέν ἵφε αϋϋθιϋ νωϋ εϋρονοϋοϋϋ.</p>	<p>Our fathers ate the manna in the desert; as it is written, 'He gave them bread from heaven to eat.’”</p>	<p>أَبَاؤُنَا أَكَلُوا الْمَنَّاءَ فِي الْبَرِّيَّةِ كَمَا هُوَ مَكْتُوبٌ: أَنَّهُ أَعْطَاهُمْ خُبْزاً مِنَ السَّمَاءِ لِيَأْكُلُوا.</p>

Πεξε Ιησοῦς νωοῦ γε ἄμην ἄμην
†χω ἄμμος νωτεν γε Ὡω̄ν̄ς αν̄ αϑ†
νωτεν ἄπιωικ ἐβολ̄ δ̄εν τ̄φε ἀλλα
Παιωτ̄ ε̄θνα† νωτεν ἄπιωικ ἵταφ̄μη
ἐβολ̄ δ̄εν τ̄φε.

Πιωικ γαρ̄ ἵτε φ̄νω† πε
φ̄θε̄νηοῦ ἐπεσ̄τ̄ ἐβολ̄ δ̄εν τ̄φε ο̄το̄
εϑ† ἄπ̄ων̄δ̄ ἄπικοςμος.

Πεχωοῦ ναϑ̄ γε Π̄βοις μοι νᾱν
ἄπαιωικ ἵχοῦ ν̄ιβεν.

Πεξε Ιησοῦς νωοῦ γε ἄνοκ πε
πωικ ἵτε π̄ων̄δ̄: φ̄θε̄νηοῦ γ̄αροι
ἵνεϑ̄κο: ο̄το̄ φ̄θε̄να† ε̄ροι ἵνεϑ̄βι
ϣᾱ ἐνε̄.

Ἄλλα δ̄ιχος νωτεν ο̄το̄
ἄρετενα† ε̄ροι ο̄το̄ τετε̄να† αν̄.

Φ̄η ν̄ιβεν ἕτα Παιωτ̄ τηϑ̄ ν̄η ἵνα
γ̄αροι: ο̄το̄ φ̄θε̄να† γ̄αροι ἵνᾱϑ̄ιϑ̄
ἐβολ̄.

Χε ο̄νη γαρ̄ ἕταῑ ἐπεσ̄τ̄ ἐβολ̄ δ̄εν
τ̄φε γ̄ινα ἵτᾱιρι αν̄ ἄπετε̄νη: ἀλλα
πετε̄να† ἄφ̄η̄ταϑ̄ταο̄τοι.

Φ̄αι δε̄ πε φ̄ο̄νωϣ̄ ἄφ̄η̄ταϑ̄ταο̄τοι
γ̄ινα φ̄η ν̄ιβεν ἕταϑ̄τηϑ̄ ν̄η
ἵταϣ̄τεμ̄τακε ε̄λι ἐβολ̄ ἵδ̄ητοῦ: ἀλλα
ἵτατο̄γ̄νοϑ̄ δ̄εν π̄ε̄ροῦ ἵδ̄ᾱε.

Φ̄αι γαρ̄ πε φ̄ο̄νωϣ̄ ἄΠαιωτ̄: γ̄ινα
φ̄η ν̄ιβεν ε̄θνα† ἐΠ̄ω̄ηρι ο̄το̄

Then Jesus said to them,
“Most assuredly, I say to
you, Moses did not give you
the bread from heaven, but
My Father gives you the true
bread from heaven.

For the bread of God is
He who comes down from
heaven and gives life to the
world.”

Then they said to Him,
“Lord, give us this bread
always”

And Jesus said to them,
“I am the bread of life. He
who comes to Me shall
never hunger, and he who
believes in Me shall never
thirst.

But I said to you that
you have seen Me and yet
do not believe.

All that the Father gives
Me will come to Me, and the
one who comes to Me I will
by no means cast out.

For I have come down
from heaven, not to do My
own will, but the will of
Him who sent Me.

This is the will of the
Father who sent Me, that of
all He has given Me I should
lose nothing, but should
raise it up at the last day.

And this is the will of
Him who sent Me, that
everyone who sees the Son

فَقَالَ لَهُمْ يَسُوعُ: الْحَقَّ الْحَقَّ أَقُولُ
لَكُمْ: لَيْسَ مُوسَى أَعْطَاكُمْ الْخُبْزَ
مِنَ السَّمَاءِ بَلْ أَبِي يُعْطِيكُمْ الْخُبْزَ
الْحَقِيقِيَّ مِنَ السَّمَاءِ.

لَأَنَّ خُبْزَ اللَّهِ هُوَ النَّازِلُ مِنَ السَّمَاءِ
الْوَاهِبِ حَيَاةً لِلْعَالَمِ.

فَقَالُوا لَهُ: «يَا سَيِّدُ أَعْطِنَا فِي كُلِّ
حِينٍ هَذَا الْخُبْزَ.»

فَقَالَ لَهُمْ يَسُوعُ: أَنَا هُوَ خُبْزُ
الْحَيَاةِ. مَنْ يُقْبِلْ إِلَيَّ فَلَا يَجُوعُ
وَمَنْ يُؤْمِنْ بِي فَلَا يَعْطَشُ أَبَدًا.

وَلَكِنِّي قُلْتُ لَكُمْ إِنَّكُمْ قَدْ رَأَيْتُمُونِي
وَلَسْتُمْ تُؤْمِنُونَ.

كُلُّ مَا يُعْطِينِي الْآبُ قَالِي يَقْبَلُ وَمَنْ
يُقْبِلْ إِلَيَّ لَا أَخْرِجُهُ خَارِجًا.

لَأَنِّي قَدْ نَزَلْتُ مِنَ السَّمَاءِ لَيْسَ
لِأَعْمَلِ مَشِيئَتِي بَلْ مَشِيئَةَ الَّذِي
أَرْسَلَنِي.

وَهَذِهِ مَشِيئَةُ الْآبِ الَّذِي أَرْسَلَنِي:
أَنَّ كُلَّ مَا أَعْطَانِي لَا أَتْلَفُ مِنْهُ
شَيْئًا بَلْ أَقِيمُهُ فِي الْيَوْمِ الْآخِرِ.

لَأَنَّ هَذِهِ هِيَ مَشِيئَةُ الَّذِي أَرْسَلَنِي:
أَنَّ كُلَّ مَنْ يَرَى الْإِبْنَ وَيُؤْمِنُ بِهِ
تَكُونُ لَهُ حَيَاةٌ أَبَدِيَّةٌ وَأَنَا أَقِيمُهُ فِي

ἠτεφναετ ἐροφ ἠτεφωπι ἐορονταφ
ἠματ ἠοτωνθ ἠνεεε: οτοε
ἠτατοτνοεφ δεν πιεεοοτ ἠδαε.

ἠατχρεμε οτι πε ἠξε ἠιουδα
εοβητφ: χε αφχοε χε Δνοκ πε πιωικ
εταφ επεετ εβολ δεν τφε.

Οτοε ἠατχω ἠμοε πεχε ἠη φαι αν
πε ἠχοεε Πωηρι ἠωεηφ: φαι ἠνον
ετενεωοτη ἠπεφωτ νεμ τεφματ: πωε
εχω ἠμοε φνοτ χε εταη επεετ εβολ
δεν τφε.

Δφεροτ ἠξε ἠχοεε οτοε πεχαφ
νωοτ χε ἠπερεφχρεμε νεμ
νετενεροτ.

ἠμον ἠχου ἠτε ελι ι εαροι
ἀρεφτεμ Φιωτ εταφταοτοι εοκφ
εαροι: οτοε Δνοκ ἠτατοτνοεφ δεν
πιεεοοτ ἠδαε.

Εεενοτ δεν ἠπροφητεε χε
εφωπι τηροτ ἠρεφβιεβ ἠτεν
Φνοτφ: φη ἠιβεν εταφωτεμ ἠτεν
Παιωτ: οτοε εταφεμ εηαι εαροι.

Οτχοτι χε ἠ οται ἠατ εφιωτ εβηλ
εφηεφωπ εβολ δεν Φνοτφ: οτοε φαι
πε φηεταφνατ εφιωτ.

*Πιωοφ φα Πεννοτφ πε φα ενεε
ἠτε ἠι ενεε: ἠμην.*

and believes in Him may have everlasting life; and I will raise him up at the last day.”

The Jews then complained about Him, because He said, “I am the bread which came down from heaven.”

And they said, “Is not this Jesus, the son of Joseph, whose father and mother we know? How is it then that He says, ‘I have come down from heaven’?”

Jesus therefore answered and said to them, “Do not murmur among yourselves.

No one can come to Me unless the Father who sent Me draws him; and I will raise him up at the last day.

It is written in the prophets, ‘And they shall all be taught by God.’ Therefore, everyone who has heard and learned from the Father comes to Me.

Not that anyone has seen the Father, except He who is from God; He has seen the Father.

Glory be to God forever.

الْيَوْمِ الْآخِرِ.

فَكَانَ الْيَهُودُ يَتَذَمَّرُونَ عَلَيْهِ لِأَنَّهُ
قَالَ: أَنَا هُوَ الْخُبْزُ الَّذِي نَزَلَ مِنَ
السَّمَاءِ.

وَقَالُوا: أَلَيْسَ هَذَا هُوَ يَسُوعَ بْنَ
يُوسُفَ الَّذِي نَحْنُ عَارِفُونَ بِأَبِيهِ
وَأُمِّهِ. فَكَيْفَ يَقُولُ هَذَا: إِنِّي نَزَلْتُ
مِنَ السَّمَاءِ؟

فَأَجَابَ يَسُوعُ: لَا تَتَذَمَّرُوا فِيمَا
بَيْنَكُمْ.

لَا يَقْدِرُ أَحَدٌ أَنْ يَقْبَلَ إِلَيَّ إِنْ لَمْ
يَجْتَذِبْهُ الْآبُ الَّذِي أَرْسَلَنِي وَأَنَا
أَقِيمُهُ فِي الْيَوْمِ الْآخِرِ.

إِنَّهُ مَكْتُوبٌ فِي الْأَنْبِيَاءِ: وَيَكُونُ
الْجَمِيعُ مُتَعَلِّمِينَ مِنَ اللَّهِ. فَكُلُّ مَنْ
سَمِعَ مِنَ الْآبِ وَتَعَلَّمَ يَقْبَلُ إِلَيَّ.

لَيْسَ أَنْ أَحَدًا رَأَى الْآبَ إِلَّا الَّذِي
مِنَ اللَّهِ. هَذَا قَدْ رَأَى الْآبَ.

والمجد لله دائماً.

Katameros Readings for the Fourth Sunday of Amshir

قطمارس قراءات الأحد الرابع من شهر أمشير المبارك

Ἰκτῆριακῆ ἡμαρῆτο ἡπιὰβοτ Μεσῆρ

Ροῦζι

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 εἰς: β, γ	Psalm 92: 4, 5	مزمور 91: 2, 3
<p>Χε ακῆριοτνοϋ Πῶοις ἐῆρηι ἔχεν πεκῶαμιο: οὔοθ εἰῆοεληλ θεν νιῶβνοῖ ἠτε νεκχιζ: ἡφρη† ἐταγερνιϋ† ἠζε νεκῶβνοῖ Πῶοις: αγϋωκ ἠζε νεκμοκμεκ ἔμαϋω. Ἀλληλοῖα.</p>	<p>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.</p>	<p>لأنك فرحتني يا رب بصنائعك. وبأعمال يديك ابتهج. ما أعظم أعمالك يا رب وما أعمق أفكارك. هلليويا.</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 والهننا ومخلصنا يسوع المسيح ابن الله الحي. الذي له المجد الدائم إلى الأبد آمين.

<p>Οὔανασνωσις ἐβωλ θεν πιεγαστελιον εῶογαβ κατὰ λουκᾶν ασιοϋ.</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>
Λουκᾶν ιζ: α - ι	Luke 17: 1 - 10	لوقا 17: 1 - 10
Πεχαϋ δε ἠνεγμαθητης γε Ϸω†	Then He said to the disciples, "It is impossible	وَقَالَ لِتَلَامِيذِهِ: لَا يُمَكِّنُ إِلَّا أَنْ تَأْتِيَ الْعَثْرَاتُ وَلَكِنْ وَيْلٌ لِلَّذِي تَأْتِي

ΤΟΤΙ ΝΞΕ ΝΙΣΚΑΝΔΑΛΟΝ: ΠΛΗΝ ΟΥΟΙ
ΜΦΗΕΤΕ ΠΙΣΚΑΝΔΑΛΟΝ ΝΗΟΥ ΕΒΟΛ
ΖΙΤΟΤΥ.

Πανες ταρ ναϋ ἵτοτεϋ οὔωνι
ἄμοϋλον ἐδῆτε: οὔος ἵτοτεϋ ἐδῆρι
ἐφιομ ἐροτε ἵτεϋ ἐρσκανδαλιζεσθε
ἵνοται ἵναικοῦσι.

Μαδῆντεν ἐρωτεν ἐϋωπ ἀρεϋαν
πεκσον ἐρνοβι ἀριέπιτιμαν ναϋ: οὔος
ἐϋωπ ἀϋωανερμετᾶνοιη χω ναϋ
ἐβολ.

Οὔος ἐϋωπ ἀϋωανερνοβι ἐροκ
ἵνωαϋϋ ἵκοπ δεν πιέροοῦ οὔος
ἵτεϋκοτεϋ ἐροκ ἵνωαϋϋ ἵκοπ ἐϋω
ἄμοος χε ἵερμετᾶνοιη χω ναϋ ἐβολ.

Οὔος πεχε νιᾶποστολοος ἄΠβοις
χε οὔαδ ναδῆ ἕρον.

Πεχε Πβοις Δε χε ἐνε οὔοντετεν
ναδῆ ἄμαῦ ἄφρηῆ ἵνοῦναφρι
ἵνωελαμ: ναρετενναχοος ἵῆνοῦε χε
ϋωχι οὔος ρωτ δεν φιομ οὔος
νασνασωτεμ ἵσα ἅηνοῦ πε.

Πη Δε ἐβολ δεν ἅηνοῦ ἐτε
οὔοντεϋ οὔβωκ ἄμαῦ ἐϋσχαί ιε
ἐϋμοι: φῆτε ἀϋωανι ἐδῶν ἐβολ
δεν ἵκοι μη ἐῆναχοος ναϋ σατοτεϋ χε
ἄμοῦ ἐῆϋωι ρωτεβ.

that no offenses should
come, but woe to him
through whom they do
come!

It would be better for
him if a millstone were
hung around his neck, and
he were thrown into the sea,
than that he should offend
one of these little ones.

Take heed to yourselves.
If your brother sins against
you, rebuke him; and if he
repents, forgive him.

And if he sins against
you seven times in a day,
and seven times in a day
returns to you, saying, ‘I
repent,’ you shall forgive
him.”

And the apostles said to
the Lord, “Increase our
faith.”

So the Lord said, “If you
have faith as a mustard
seed, you can say to this
mulberry tree, ‘Be pulled up
by the roots and be planted
in the sea,’ and it would
obey you.

And which of you,
having a servant plowing or
tending sheep, will say to
him when he has come in
from the field, ‘Come at
once and sit down to eat?’

بِوَأَسْطِنَتِهِ.

خَيْرٌ لَهُ لَوْ طُوقَ غَنَقَهُ بِحَجَرٍ رَحَى
وَطُرِحَ فِي الْبَحْرِ مِنْ أَنْ يُعْثِرَ أَحَدًا
هَؤُلَاءِ الصِّغَارِ.

احْتَرِزُوا لِأَنْفُسِكُمْ. وَإِنْ أَخْطَأَ إِلَيْكَ
أَخُوكَ فَوَبِّخْهُ وَإِنْ تَابَ فَاعْفِرْ لَهُ.

وَإِنْ أَخْطَأَ إِلَيْكَ سَبْعَ مَرَّاتٍ فِي
الْيَوْمِ وَرَجَعَ إِلَيْكَ سَبْعَ مَرَّاتٍ فِي
الْيَوْمِ قَائِلًا: أَنَا تَائِبٌ فَاعْفِرْ لَهُ.

فَقَالَ الرَّسُولُ لِلرَّبِّ: زِدْ إِيمَانَنَا.

فَقَالَ الرَّبُّ: لَوْ كَانَ لَكُمْ إِيمَانٌ مِثْلُ
حَبَّةِ خَرْدَلٍ لَكُنْتُمْ تَقُولُونَ لِهَذِهِ
الْجُمَيْزَةِ انْقَلِعِي وَأَنْعَرِسِي فِي
الْبَحْرِ فَتَطِيعُكُمْ.

وَمَنْ مِنْكُمْ لَهُ عَبْدٌ يَحْرُثُ أَوْ يَرْعَى
يَقُولُ لَهُ إِذَا دَخَلَ مِنَ الْحَقْلِ: تَقَدَّمْ
سَرِيعًا وَأَتَكُنِي.

Οὐ ἐφραζοσ ναϭ αν γε σοβτ
 ἄφνετῆναοτομϭ: οτοε μορκ ψευψι
 ἄμοι ψαττορω οτοε ἵτασω: οτοε
 μενεσα και ἵτεκοτωμ εωκ οτοε
 ἵτεκω.

Οὐ οτον εμοτ εροϭ ἵνε πιβωκ γε
 αϭιρι ἵνηεταϭοταεεεεεεε ἄμωοτ ναϭ.

Παρητ ἵνωτεν εωτεν
 ἀρετεψωανιρι ἵεωβ νιβεν
 ετατοεεεεεεεεεεε ἄμωοτ νωτεν ἀχοε
 γε ἄνον εαν βωκ ἵατωατ πετερον
 εαιϭ αναιϭ.

*Πῶοτ φα Πεννοτῆ πε ψα ενεε
 ἵτε νι ενεε: ἀμην.*

But will he not rather say to him, ‘Prepare something for my supper, and gird yourself and serve me till I have eaten and drunk, and afterward you will eat and drink’?

Does he thank that servant because he did the things that were commanded him? I think not.

So likewise you, when you have done all those things which you are commanded, say, ‘We are unprofitable servants. We have done what was our duty to do.’”

Glory be to God forever.

بَلْ أَلَا يَقُولُ لَهُ: أَعِدْ مَا أَتَعَشَى بِهِ وَتَمَنِّطْ وَأَخْدِمْنِي حَتَّى أَكُلَ وَأَشْرَبَ وَبَعْدَ ذَلِكَ تَأْكُلُ وَتَشْرَبُ أَنْتَ.

فَهَلْ لِدَٰلِكَ الْعَبْدِ فَضْلٌ لَّأَنَّهُ فَعَلَ مَا أَمَرَ بِهِ؟ لَا أَظُنُّ.

كَذَلِكَ أَنْتُمْ أَيْضًا مَتَى فَعَلْتُمْ كُلَّ مَا أَمَرْتُمْ بِهِ فَقُولُوا: إِنَّا عِبِيدٌ بَطَالُونَ. لَأَنَّا إِنَّمَا عَمَلْنَا مَا كَانَ يَجِبُ عَلَيْنَا.

والمجد لله دائماً.

Ψωρη

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 πη: θ, α

Psalm 89: 11, 1

مزمو ر :88, 9, 1

Ποτκ νε νιφνοτῆ: οτοε φωκ οη πε
 ἵκαε: τοικοτμενη νεμ πεεεωκ εβωε
 ἵθοε ακεεεεετ ἄμοε: Πεκнай Πβοε
 τῆναεωε ἄμωοτ ψα ενεε: εεεεε εωοτ
 ψα εωοτ τῆναεω ἵτεκεεεεε εεεεε ρωι.
 Δαλληλοια.

The heavens are Yours, the earth also is Yours; the world and all its fullness, You have founded them. I will sing of the mercies of The Lord forever; with my mouth will I make known Your faithfulness to all generations. Alleluia.

لك السموات ولك أيضاً الأرض. أنت أسست المسكونة وملؤها. بمراحمك يا رب اسبحك إلى الدهر. من جيل إلى جيل أخبر بحقك بقمي. 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 أمين.

<p>ΟὐὰΝΑΣΤΩCΙC ΕΒΟΛ ΔΕΝ ΠΙΕΥΑΣΤΕΛΙΟΝ ΕΘΟΥΑΒ ΚΑΤΑ ΛΟΥΚΑΝ ΑΣΙΟΥ.</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 أمين.</p>
<p style="color: red;">ΛΟΥΚΑΝ ΓΖ: ΙΑ - ΙΘ</p>	<p style="color: red;">Luke 17: 11 - 19</p>	<p style="color: red;">لوقا 17: 11 - 19</p>
<p>Ασψωπι δε εφνηγεναϑ ε`ερηι ελεροταλημ οτοϑ η`θοϑ ηαϑϑινη`ωον εβολ ουτε θυμηϑ η`ταϑαμαρια ηεμ ϑ`σαλιθεα.</p> <p>Οτοϑ εφνηγεναϑ εδουτη εουϑμ: αϑι εβολ εδραϑ ηξε μητ ηρωμ ηκακκεϑτ οτοϑ ηαϑουϑι ερατοϑ ϑι φουϑει.</p> <p>Οτοϑ ηεωου ηαϑβιϑι ητοϑεμη εϑϑω μμοϑ: ϑε Ιηϑουϑ ηιρεϑϑεβω ηαι ηαν.</p> <p>Οτοϑ εταϑηναϑ ηεϑαϑ ηωου ϑε μαϑηενωτεη ματαμϑ ηιοϑηβ ερωτεη: οτοϑ αϑψωπι εϑηαϑηενωου αϑτοϑβο.</p> <p>Οϑαι δε εβολ ηδητοϑ εταϑηναϑ ϑε αϑλοϑϑ αϑταϑεο ηεμ οϑηηϑϑ ηεμη εϑϑωου μφουϑϑ.</p>	<p>Now it happened as He went to Jerusalem that He passed through the midst of Samaria and Galilee.</p> <p>Then as He entered a certain village, there met Him ten men who were lepers, who stood afar off.</p> <p>And they lifted up their voices and said, "Jesus, Master, have mercy on us!"</p> <p>So when He saw them, He said to them, "Go, show yourselves to the priests." And so it was that as they went, they were cleansed.</p> <p>And one of them, when he saw that he was healed, returned, and with a loud voice glorified God,</p>	<p>وَفِي ذَهَابِهِ إِلَى أُورُشَلِيمَ اجْتَاَزَ فِي وَسْطِ السَّامِرَةِ وَالْجَلِيلِ.</p> <p>وَفِيمَا هُوَ دَاخِلٌ إِلَى قَرْيَةٍ اسْتَقْبَلَهُ عَشْرَةٌ رِجَالٍ بُرِّصٍ فَوَقَفُوا مِنْ بَعِيدٍ.</p> <p>وَصَرَخُوا: «يَا يَسُوعُ يَا مُعَلِّمُ ارْحَمْنَا».</p> <p>فَنَظَرَ وَقَالَ لَهُمْ: «؟ذَهَبُوا وَأَرَوْا أَنْفُسَكُمْ لِلْكَهَنَةِ». وَفِيمَا هُمْ مُنْطَلِقُونَ طَهَّرُوا.</p> <p>فَوَاحِدٌ مِنْهُمْ لَمَّا رَأَى أَنَّهُ شَفِيَ رَجَعَ يُمَجِّدُ اللَّهَ بِصَوْتٍ عَظِيمٍ.</p>

Ουτος αχριτω εχεν περσο θατεν
 νεφδαλατχ εφωπεμοτ ντοτφ: ουοθ
 φαι νε οτσαμαριθις πε.

Αφεροτω δε ηξε Ιησοϋς πεχαφ
 χε μη απε πιμητ τοτβο ουοθ πικεψιτ
 αυθων.

Ουοθ υπορχεμοτ εατκοτοτ
 εττωτ μηνοτφ εβηλ
 επαλλαοσενις.

Ουοθ πεχαφ ναφ χε τωνκ
 μαφενακ πεκναθτ πεταφναθμεκ.

*Πιωτ φα Πεννοτφ πε φα ενεθ
 ητε ηι ενεθ: αμην.*

and fell down on his
 face at His feet, giving Him
 thanks. And he was a
 Samaritan.

So Jesus answered and
 said, "Were there not ten
 cleansed? But where are the
 nine?"

Were there not any
 found who returned to give
 glory to God except this
 foreigner?"

And He said to him,
 "Arise, go your way. Your
 faith has made you well."

*Glory be to God
 forever.*

وَخَرَّ عَلَى وَجْهِهِ عِنْدَ رِجْلَيْهِ
 شَاكِرًا لَهُ. وَكَانَ سَامِرِيًّا.

فَقَالَ يَسُوعُ: «أَلَيْسَ الْعَشْرَةُ قَدْ
 طُهِّرُوا؟ فَأَيْنَ التَّسْعَةُ؟»

أَلَمْ يُوجَدَ مَنْ يَرْجِعُ لِيُعْطِيَ مَجْدَ اللَّهِ
 غَيْرُ هَذَا الْغَرِيبِ الْجِنْسِ؟»

ثُمَّ قَالَ لَهُ: «قُمْ وَامْضِ. إِيمَانُكَ
 خَلَّصَكَ.»

والمجد لله دائماً.

Liturgy Readings

قراءات القديس

The Pauline Epistle

رسالة بولس الرسول

† Ἐπιστολὴ ἡτε πενθαθ Παυλος Πιὰποστολος

Παυλος φβωκ μηπενβοις Ιησοϋς
 Πιχριστοϋ: πιὰποστολοϋ ετθαθμε:
 φηεταφθαφφ επιβιωεννοτφ ητε
 φνοτφ.

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.

البولس، فصل من رسالة معلمنا
 بولس الرسول الاولي الى اهل
 كورنثوس، بركته المقدسة تكون
 معنا. آمين.

α Κορινθιος α: α - ιε'

1 Corinthians 1: 1 - 16

1 كورنثوس 1: 1 - 16

Παῦλος ἀποστόλος ἐθαῖε
ἵνα Ἰησοῦς Χριστός ἐβόλῃ ζῆτε
φρονῶν ἡ Φρονῆναι καὶ σωθῆναι
πικρον.

Ἡ ἐκκλησία ἵνα Φρονῆναι θεητοῦ
ἐν Κορινθοῦς ἡ ἐταῖοι βωῶν ἐν
Χριστῷ Ἰησοῦς ἡ ἐταῖοι
εἶσοι καὶ ὅσον ἡ βεν εἶσοι
ἐφραν ἡ Πενδοῖς Ἰησοῦς Χριστός
ἐν καὶ ἡ βεν ἡ τῶν καὶ ἡ ταν.

Πῆμοι καὶ εἰρήνη καὶ ἡ
ζῆτε Φρονῆναι Πενδοῖς καὶ
Πενδοῖς Ἰησοῦς Χριστός.

Ἵπερ ἐμοὶ ἵνα πάντοτε ἡ
ἡ βεν ἐρημὸς ἐξεν ἡ ἐξεν πῆμοι
ἵνα Φρονῆναι ἐταῖοι καὶ ἐν
Χριστῷ Ἰησοῦς.

Ἐν ἐν ἡ βεν
ἀτενεραμαὶ ἡ ἐρημὸς ἡ ἐξεν ἐν
καὶ ἡ βεν καὶ ἐν ἡ βεν.

Κατὰ φρονῆναι ἐταῖοι καὶ ἐν
Χριστῷ ταῖοι ἐν ἡ ἐξεν.

Ὡστε ἡ ἐταῖοι καὶ ἡ ἐταῖοι
ἐν ἐν ἡ βεν ἡ ἐξεν: ἐρετεροῦ
ἐβόλῃ ἐταῖοι ἡ ἐβόλῃ ἵνα
Πενδοῖς Ἰησοῦς Χριστός.

Paul, called to be an
apostle of Christ Jesus by
the will of God, and our
brother Sosthenes.

To the church of God in
Corinth, to those sanctified
in Christ Jesus and called to
be holy, together with all
those everywhere who call
on the name of our Lord
Jesus Christ, their Lord and
ours:

Grace and peace to you
from God our Father and
the Lord Jesus Christ.

I always thank God for
you because of his grace
given you in Christ Jesus.

For in him you have
been enriched in every way,
in all your speaking and in
all your knowledge;

because our testimony
about Christ was confirmed
in you.

Therefore, you do not
lack any spiritual gift as you
eagerly wait for our Lord
Jesus Christ to be revealed.

بُولُسُ الْمَدْعُوُّ رَسُولًا لِيَسُوعَ
الْمَسِيحِ بِمَشِيئَةِ اللَّهِ وَسَوْسْتَانَيْسُ
الْأَخ.

إِلَى كَنِيسَةِ اللَّهِ الَّتِي فِي كُورِنْثُوسَ
الْمُقَدَّسِينَ فِي الْمَسِيحِ يَسُوعَ
الْمَدْعُوعِينَ قَدِّيسِينَ مَعَ جَمِيعِ
الَّذِينَ يَدْعُونَ بِاسْمِ رَبِّنَا يَسُوعَ
الْمَسِيحِ فِي كُلِّ مَكَانٍ لَهُمْ وَنَحْنُ.

نِعْمَةٌ لَكُمْ وَسَلَامٌ مِنَ اللَّهِ أَبِينَا
وَالرَّبِّ يَسُوعَ الْمَسِيحِ.

أَشْكُرُ إِلَهِي فِي كُلِّ حِينٍ مِنْ
جِهَتِكُمْ عَلَى نِعْمَةِ اللَّهِ الْمُعْطَاةِ لَكُمْ
فِي يَسُوعَ الْمَسِيحِ.

أَنْكُمْ فِي كُلِّ شَيْءٍ اسْتَعْنَيْتُمْ فِيهِ
فِي كُلِّ كَلِمَةٍ وَكُلِّ عِلْمٍ.

كَمَا تَبَيَّنَتْ فِيكُمْ شَهَادَةُ الْمَسِيحِ.

حَتَّى إِنَّكُمْ لَسُنْتُمْ نَاقِصِينَ فِي
مَوْهِبَةٍ مَا وَأَنْتُمْ مُتَوَقِّعُونَ
اسْتِعْلَانِ رَبِّنَا يَسُوعَ الْمَسِيحِ.

Φαι ἔτε ἐφέταχρε ἠννοῦ ὡα ἔβολ
ἵα τὰ ρικι δεν πῆροοτ ἠΠενβοις Ἰησοῦς
Πιχριστος.

Чензот ἵξε Φνοῦτ
Φηῆταϕθαζεμ ἠννοῦ ἔδοῦν
ἔτμετῶφρη ἵτε Πεϕωρη Ἰησοῦς
Πιχριστος Πενβοις.

†† εῖο δε ἐρωτεν ναῆνηοῦ ἔβολ
εἴτεν Φραν ἠΠενβοις Ἰησοῦς
Πιχριστος εἴνα οὔαζι ἵνοῦτ
ἐρετενῶ μμοϕ τηροῦ οῦοε
ἵτεῦτεμ εανφωρῶ ὡπι δεν ἠννοῦ
ἵτετενῶπι δε ἐρετενεβτωτ δεν
οὔεητ ἵνοῦτ νεμ οὔῆνωμη ἵνοῦτ.

Αῦταμοι ταρ εῖβε ἠννοῦ ναῆνηοῦ
ἔβολ εἴτεν ναΧλοης ῶε οῦον
εανῶῆνην ὡπι δεν ἠννοῦ.

Φαι δε τῶ μμοϕ ῶε ποῦαι
ἠμωτεν εϕῶ μμοϕ ῶε ἠνοκ μεν
ἠνοκ φα Παῦλοϑ: ἠνοκ δε ἠνοκ φα
Απολλω: ἠνοκ δε ἠνοκ φα Κηφα:
ἠνοκ δε ἠνοκ φα Πιχριστος.

Αῦφεῶ Πιχριστος μη Παῦλοϑ
αῦαϕ ἔεεν ἠννοῦ ἱε αν ἠρετενῶιωμ
ἔφραν ἠΠαῦλοϑ.

He will keep you strong to the end, so that you will be blameless on the day of our Lord Jesus Christ.

God, who has called you into fellowship with his Son Jesus Christ our Lord, is faithful.

I appeal to you, brothers, in the name of our Lord Jesus Christ, that all of you agree with one another so that there may be no divisions among you and that you may be perfectly united in mind and thought.

My brothers, some from Chloe's household have informed me that there are quarrels among you.

What I mean is this: One of you says, "I follow Paul;" another, "I follow Apollos;" another, "I follow Cephas;" still another, "I follow Christ."

Is Christ divided? Was Paul crucified for you? Were you baptized into the name of Paul?

الَّذِي سَيَبْتِكُمْ أَيْضًا إِلَى النَّهَايَةِ
بِلا لَوْمٍ فِي يَوْمِ رَبِّنَا يَسُوعَ
الْمَسِيحِ.

أَمِينٌ هُوَ اللَّهُ الَّذِي بِهِ دُعِيتُمْ إِلَى
شَرِكَةِ ابْنِهِ يَسُوعَ الْمَسِيحِ رَبِّنَا.

وَلَكِنِّي أَطْلُبُ إِلَيْكُمْ أَيُّهَا الْإِخْوَةُ
بِاسْمِ رَبِّنَا يَسُوعَ الْمَسِيحِ أَنْ
تَقُولُوا جَمِيعَكُمْ قَوْلًا وَاحِدًا وَلَا
يَكُونَ بَيْنَكُمْ انْتِشَاقَاتٌ بَلْ كُونُوا
كَامِلِينَ فِي فِكْرٍ وَاحِدٍ وَرَأْيٍ وَاحِدٍ.

لَأَنِّي أَخْبَرْتُ عَنْكُمْ يَا إِخْوَتِي مِنْ
أَهْلِ خُلُوِي أَنْ بَيْنَكُمْ خُصُومَاتٍ.

فَأَنَا أَعْنِي هَذَا: أَنْ كُلَّ وَاحِدٍ مِنْكُمْ
يَقُولُ: «أَنَا لِبُولُسٍ وَأَنَا لِبُولُسٍ
وَأَنَا لِبُولُسٍ وَأَنَا لِلْمَسِيحِ.

هَلْ انْقَسَمَ الْمَسِيحُ؟ أَلَعَلَّ بُولُسَ
صَلَّبَ لِأَجْلِكُمْ أَمْ بِاسْمِ بُولُسَ
اعْتَمَدْتُمْ؟

Ϟϙεπὲμοτ ν̄τεν Πανουτ̄ γε
 ἄπιτωμς ν̄ε̄λι ἄμωτεν ἐβηλ
 ἐΚρισπος νεμ Γαιος.

Θινᾱ ν̄τεϙ̄τεμ ο̄ται γος γε
 ἄρετενδ̄ιωμς ἐπαρην.

Διτωμς δε ἄπικενι ν̄στεφανα:
 λοιπον ν̄τ̄ε̄μι αν γε αν διτωμς
 ν̄κεο̄ται.

*Π̄ε̄μοτ γαρ νεμωτεν νεμ
 τ̄ε̄ρηνη ενσοπ: γε ἄμην ἐσε̄ϙωπι.*

I am thankful that I did not baptize any of you except Crispus and Gaius,

so no one can say that you were baptized into my name.

Yes, I also baptized the household of Stephanas; beyond that, I don't remember if I baptized anyone else.

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

أَشْكُرُ اللَّهَ أَنِّي لَمْ أَعْمِدْ أَحَدًا مِنْكُمْ إِلَّا كَرِيْسُبُسَ وَغَايُسَ.

حَتَّى لَا يَقُولَ أَحَدٌ إِنِّي عَمَدْتُ بِاسْمِي.

وَعَمَدْتُ أَيْضًا بَيْتَ اسْتَفَانُوسَ. عَدَا ذَلِكَ لَسْتُ أَعْلَمُ هَلْ عَمَدْتُ أَحَدًا آخَرَ.

نعمة الله الأب تكون مع جميعكم. آمين.

The Catholic Epistle الكاثوليكون

Καθολικον ἐβολ̄ δ̄εν̄ τ̄ε̄πιστολη
 ν̄τε πενωτ Ιακωβος. Δ̄μην.
 Παμενρατ̄.

Ιακωβος ᾱ: ιϛ - κ̄α

Ἐπεν̄θ̄ρε̄ ε̄λι γος ε̄ε̄ρπιραζιν
 ἄμοϙ γε Φνο̄τ̄ πετερπιραζιν ἄμοι:
 Φνο̄τ̄ γαρ ε̄ε̄ρπιραζιν αν δ̄εν̄
 ε̄ανπετρω̄ον: ν̄ε̄ρπιραζιν δε̄ ν̄θοϙ
 ν̄ε̄λι αν.

Πιο̄ται δε̄ πιο̄ται ε̄ε̄ρπιραζιν
 ἄμοϙ ἐβολ̄ ε̄ιτεν τε̄ε̄πε̄θ̄ω̄ιᾱ ἄμιν
 ἄμοϙ ε̄σσωκ ἄμοϙ ο̄τοε̄ ε̄σσοπσεπ
 ἄμοϙ.

The Catholic Epistle from the Epistle of our teacher St. James. May his blessings be with us. Amen. My beloved.

James 1: 13 - 21

Let no one say when he is tempted, "I am tempted by God"; for God cannot be tempted by evil, nor does He Himself tempt anyone.

But each one is tempted when he is drawn away by his own desires and enticed.

الكاثوليكون من رسالة معلمنا يعقوب الرسول، بركته المقدسة تكون معنا. آمين. يا احبائي.

يعقوب 1 : 13 - 21

لَا يَقُلْ أَحَدٌ إِذَا جَرَّبَ إِنِّي أَجَرَّبُ مِنْ قِبَلِ اللَّهِ، لِأَنَّ اللَّهَ غَيْرُ مُجَرَّبٍ بِالشَّرِّ وَهُوَ لَا يُجَرِّبُ أَحَدًا.

وَلَكِنَّ كُلَّ وَاحِدٍ يُجَرَّبُ إِذَا انْجَدِبَ وَأَخْذَعَ مِنْ شَهْوَتِهِ.

Ἰτα ἡ ἐπιθυμία ἀσπλαγερνοῖ
ὡς αἰεὶ φθίνει· φθίνει δὲ ἀσπλαγξικὸς
ἐβολὴ ὡς ἀρχὸς ἡ φθορῶν.

Ἐπερωρεὺς ἀσπληνοῦς ἀγαπῶντες.

Ἅπαντὰ τὰ ἀγαθὰ καὶ ὅσα ἐπιθυμῶντες
ἀγαθὰ ἐπιθυμῶντες ἐβόλῃ ἀνωθεν καὶ
ἐκ τοῦ πατρὸς τοῦ φωτὸς καὶ τῆς
ἀσπληνοῦς· φησὶ ἡμεῖς ὡς ἀπὸ
ἀσπληνοῦ· οὐδὲ οὐκ ἔστιν ἡμεῖς ἀσπληνοῦς.

Ἀποφύγετε ἀρχὸν ὅτι ἀσπληνοῦς
ἡμεῖς· ἐπιθυμῶντες ὅτι ἀσπληνοῦς
ἡμεῖς.

Ἐπιθυμῶντες δὲ ἀσπληνοῦς
ἀγαπῶντες· ἀποφύγετε ὅτι ὡς
ἀγαπῶντες· ἀποφύγετε ὅτι ὡς
ἀγαπῶντες· ἀποφύγετε ὅτι ὡς

Ἐπιθυμῶντες ὅτι ὡς ἀσπληνοῦς
ἡμεῖς· ἀποφύγετε ὅτι ὡς ἀσπληνοῦς
ἡμεῖς.

Ὅτι ὡς ἀσπληνοῦς ἡμεῖς
ἡμεῖς ὅτι ὡς ἀσπληνοῦς ἡμεῖς
ἡμεῖς ὅτι ὡς ἀσπληνοῦς ἡμεῖς
ἡμεῖς ὅτι ὡς ἀσπληνοῦς ἡμεῖς
ἡμεῖς ὅτι ὡς ἀσπληνοῦς ἡμεῖς

*Ἐπιθυμῶντες ὅτι ὡς ἀσπληνοῦς ἡμεῖς
ἡμεῖς ὅτι ὡς ἀσπληνοῦς ἡμεῖς
ἡμεῖς ὅτι ὡς ἀσπληνοῦς ἡμεῖς
ἡμεῖς ὅτι ὡς ἀσπληνοῦς ἡμεῖς*

Then, when desire has conceived, it gives birth to sin; and sin, when it is full-grown, brings forth death.

Do not be deceived, my beloved brethren.

Every good gift and every perfect gift is from above, and comes down from the Father of lights, with whom there is no variation or shadow of turning.

Of His own will He brought us forth by the word of truth, that we might be a kind of firstfruits of His creatures.

So then, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath;

for the wrath of man does not produce the righteousness of God.

Therefore, lay aside all filthiness and overflow of wickedness, and receive with meekness the implanted word, which is able to save 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

ثُمَّ الشَّهْوَةُ إِذَا حَبَلَتْ تَلِدُ خَطِيئَةً،
وَالْخَطِيئَةُ إِذَا كَمَلَتْ تُنْتِجُ مَوْتًا.

لَا تَضَلُّوا يَا إِخْوَتِي الْأَحِبَّاءَ.

كُلُّ عَطِيَّةٍ صَالِحَةٍ وَكُلُّ مَوْهِبَةٍ
تَامَّةٍ هِيَ مِنْ فَوْقٍ، نَازِلَةٌ مِنْ عِنْدِ
أَبِي الْأَنْوَارِ، الَّذِي لَيْسَ عِنْدَهُ
تَغْيِيرٌ وَلَا ظِلٌّ دَوْرَانِ.

شَاءَ فَوَلَدَنَا بِكَلِمَةِ الْحَقِّ لِكَيْ نَكُونَ
بِأَكْوَرَةٍ مِنْ خَلْقِهِ.

إِذَا يَا إِخْوَتِي الْأَحِبَّاءَ، لِيَكُنْ كُلُّ
إِنْسَانٍ مُسْرِعًا فِي الْإِسْتِمَاعِ،
مُتَبَطِّنًا فِي التَّكَلُّمِ، مُتَبَطِّنًا فِي
الْغَضَبِ.

لَأَنَّ غَضَبَ الْإِنْسَانِ لَا يَصْنَعُ بَرًّا
اللَّهِ.

لِذَلِكَ اطْرَحُوا كُلَّ نَجَاسَةٍ وَكَثْرَةٍ
شَرِّ. فَاقْبَلُوا بِوَدَاعَةٍ الْكَلِمَةَ
الْمَغْرُوسَةَ الْقَادِرَةَ أَنْ تُخَلِّصَ
نَفُوسَكُمْ.

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

Δε ἐτίρι ὑφ'οἰωῳ ὑΦνοῖτ ἰμαῳπι | *abides forever. Amen.*
ῳα ἐνεε: ἀμην. |

The Acts

الإبركسيس

<p>Πραξις ἡ τε νενηιοῦ ἡ ἀποστολοῦ: ἐρε ποῦςμον εθοῦαβ ὡπι νευαν. Δυην.</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 style="color: red;">Πραξις η̄: ε̄ - ιϛ̄</p>	<p style="color: red;">Acts 8: 5 - 13</p>	<p style="color: red;">اعمال 8: 5 - 13</p>
<p>Φιλιππος δε ἐταῖ ἐρηι ἐοῦπολις ἡ τε ἡ Σαμαρια ἡ αἰρωιῶ νωοῦ πε ἡ Πιχριστος.</p>	<p>Then Philip went down to the city of Samaria and preached Christ to them.</p>	<p>فَأَنحَدَرَ فِيلِيبُّسُ إِلَى مَدِينَةِ السَّامِرَةِ وَكَانَ يَكْرِزُ لَهُمْ بِالْمَسِيحِ.</p>
<p>Παῦτ ἡ ἔθονοῦ δε ἡ νε νευῶ εῦκοπ ἐνηῆναρε Φιλιππος ζω ἡ μωοῦ ἡ πεινῆροῦσωτεμ οῦοῦ ἡ νεναῦ ἐνευηιῆ ἡ ναῖρι ἡ μωοῦ.</p>	<p>And the multitudes with one accord heeded the things spoken by Philip, hearing and seeing the miracles which he did.</p>	<p>وَكَانَ الْجُمُوعُ يُصْغُونَ بِنَفْسٍ وَاحِدَةٍ إِلَى مَا يَقُولُهُ فِيلِيبُّسُ عِنْدَ اسْتِمَاعِهِمْ وَنَظَرِهِمُ الْآيَاتِ الَّتِي صَنَعَهَا.</p>
<p>Οῦνευ ἡ αρ ἐβοῦ ἡ νε νηῆναρε ἡ πνευα ἡ ἀκαθαρτον νευοῦ ἡ νηνοῦ ἐβο λῆωτοῦ εῦωῦ ἐβοῦ ἡ νε οῦνηῦ ἡ ἡ: ἡ κευῦ δε εῦηῦ ἐβοῦ νευ ἡ ἡ εῦ ἡ ἡ ἡ μωοῦ.</p>	<p>For unclean spirits, crying with a loud voice, came out of many who were possessed; and many who were paralyzed and lame were healed.</p>	<p>لَأَنَّ كَثِيرِينَ مِنَ الَّذِينَ بِهِمْ أَرْوَاحٌ نَجِسَةٌ كَانَتْ تَخْرُجُ صَارِخَةً بِصَوْتٍ عَظِيمٍ. وَكَثِيرُونَ مِنَ الْمَفْلُوجِينَ وَالْعَرَجِ شَفُوا.</p>
<p>Δεῦωπι δε ἡ νε οῦνηῦ ἡ ἡ ἡ ἡπολις ἐτεῦμαῦ.</p>	<p>And there was great joy in that city.</p>	<p>فَكَانَ فَرَحٌ عَظِيمٌ فِي تِلْكَ الْمَدِينَةِ.</p>
<p>Οῦρωι δε ἐπεῦραν πε Συων ἡ ἡωοπ ἡ ἡωοπ πε ἡ ἡπολις ἐτεῦμαῦ εῦοι ἡ ἡ εῦοῦτεβ ἐβοῦ ἡ ἡωοπ ἡ ἡ ἡ τε ἡ Σαμαρια εῦω ἡ ἡοῦ ἡ ἡοῦ οῦνηῦ.</p>	<p>But there was a certain man called Simon, who previously practiced sorcery in the city and astonished the people of Samaria, claiming that he was someone great,</p>	<p>وَكَانَ قَبْلًا فِي الْمَدِينَةِ رَجُلٌ اسْمُهُ سِيمُونُ، يَسْتَعْمِلُ السِّحْرَ وَيُدَّهَشُ شَعْبَ السَّامِرَةِ، قَائِلًا إِنَّهُ شَيْءٌ عَظِيمٌ.</p>

Φαι ἐναυτὶ ἡθροῦ ναυ τηροῦ πε
 ιςχεν ποικουσι ψα ποικουσι ερξω
 ἕμος χε θαυ τε τχου ἡτε φνουτ
 οηετομουτ ερος χε τνιωτ.

Παυτὶ ἡθροῦ ναυ τηροῦ πε χε νε
 αερ ορνιωτ ἡχρονος εφερβαλ
 ἕμουτ δεν νιμετχικ.

Σοτε δε εταρναυτ εφιλπιπος
 εριπεννοτυ νωο εβε τμετορο
 ἡτε φνουτ νευ φραν ἡηχους
 Πιχριστος ναυδωυς πε ἡχε βαρωυ
 νευ βαυιουμι.

Σιμων δε βωυ αραυτ ορο
 εταυδωυς ναυμην εφιλπιπος εραυ
 δε εβαυηυι νευ βαυηιωτ ἡχου
 ερωπ εβου βιτοτυ ναυτουτ πε.

*Πισαυ δε ἡτε Πβοις ερεαυι ορο
 ερεαυαι: ερεαυαι ορο ερεταυρο:
 δεν φαυια ἡεκκληυια ἡτε φνουτ:
 αμην.*

to whom they all gave heed, from the least to the greatest, saying, "This man is the great power of God."

And they heeded him because he had astonished them with his sorceries for a long time.

But when they believed Philip as he preached the things concerning the kingdom of God and the name of Jesus Christ, both men and women were baptized.

Then Simon himself also believed; and when he was baptized, he continued with Philip, and was amazed, seeing the miracles and signs, which were done.

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

وَكَانَ الْجَمِيعُ يَتَّبِعُونَهُ مِنَ الصَّغِيرِ إِلَى الْكَبِيرِ قَائِلِينَ هَذَا هُوَ قُوَّةُ اللَّهِ الْعَظِيمَةِ.

وَكَانُوا يَتَّبِعُونَهُ لِكَوْنِهِمْ قَدْ أَنْدَهَشُوا زَمَانًا طَوِيلًا بِسِحْرِهِ.

وَلَكِنْ لَمَّا صَدَقُوا فِيلَيْسَ وَهُوَ يُبَشِّرُ بِالْأُمُورِ الْمُخْتَصَّةِ بِمَلَكُوتِ اللَّهِ وَيَأْسُمُ يَسُوعَ الْمَسِيحِ، اعْتَمَدُوا رِجَالًا وَنِسَاءً.

وَسِيمُونُ أَيْضًا نَفْسُهُ أَمَنَ. وَلَمَّا اعْتَمَدَ كَانَ يَلَازِمُ فِيلَيْسَ، وَإِذْ رَأَى آيَاتٍ وَقُوَاتٍ عَظِيمَةً تُجْرَى أَنْدَهَشَ.

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 κς: α, β

Psalm 24: 1, 2

مزمور 23: 1, 2

Πικαυ φα Πβοις πε νευ πευχωκ
 εβου: τιοικουμην νευ ορον νιβεν

The earth is The Lord's, and all its fullness, the world and those who dwell therein.

للرب الأرض وملؤها، المسكونة وجميع الساكنين فيها. هو على

<p>ετυωπ ἠδῆις: ἠθοϋ αϋϋιενϋ ἄμοϋ ἐξεν νιὰ μαιοϋ: οϋοϋ αϋϋεβτωϋ ἐξεν νιιαρωϋ. Ἀλληλοια.</p>	<p>For He has founded it upon the seas, and established it upon the waters. Alleluia.</p>	<p>البحار أسسها، وعلى الأنهار هياها. 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>Οὐὰ νασνωϋιϋ ἐβολᾶ δεν πιερασσελιον εθοϋαβ κατὰ λουκαν αϋιοϋ.</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 أمين.</p>
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Λουκαν ιθ: α - ι	Luke 19: 1 - 10	لوقا 19: 1 - 10
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<p>Οϋοϋ ἐταϋϋε ἐδοϋν νασμωϋ πε δεν Ιεριχω.</p> <p>Οϋοϋ ιϋ οϋρωι εϋμοϋϋ ἐπεϋραν ϋε Ζακχϋοϋ: οϋοϋ φαι νε οϋαρχητελωνηϋ πε οϋοϋ νε οϋραμαδὸ πε.</p> <p>Οϋοϋ νασκωϋ πε εϋρωϋ ἐναϋ ἐληϋοϋϋ ϋε νιϋ πε: οϋοϋ νασϋϋεϋϋοϋ αν πε εθε πιϋηϋ ϋε νε οϋκοϋϋι πε δεν τεϋμαιη.</p> <p>Οϋοϋ ἐταϋβοϋι ἐτϋη αϋϋεναϋ ἐϋρηι ἐξεν οϋϋκομορεὰ ϋινα ἠτεϋναϋ ἐροϋ: οϋοϋ νασϋιϋι πε ἐβολᾶ ϋιτοϋϋ.</p>	<p>Then Jesus entered and passed through Jericho.</p> <p>Now behold, there was a man named Zacchaeus who was a chief tax collector, and he was rich.</p> <p>And he sought to see who Jesus was, but could not because of the crowd, for he was of short stature.</p> <p>So he ran ahead and climbed up into a sycamore tree to see Him, for He was going to pass that way.</p>	<p>ولمَّا دَخَلَ يَسُوعُ مُجْتَازاً فِي أريحا.</p> <p>وإِذَا بَرَجُلٌ اسْمُهُ زَكَا، وَهَذَا كَانَ رئيساً لِلْعَشَارِيِّينَ وَكَانَ غَنِيًّا.</p> <p>وَكَانَ يَطْلُبُ رَاغِباً فِي أَنْ يَرَى مَنْ هُوَ يَسُوعُ، وَلَمْ يَقْدِرْ مِنْ أَجْلِ الْجَمْعِ، لِأَنَّهُ كَانَ قَصِيرَ الْقَامَةِ.</p> <p>فَتَقَدَّمَ مُسْرِعاً وَصَعِدَ إِلَى جُمَيْرَةٍ لِكِي يَرَاهُ، لِأَنَّهُ كَانَ مُزْمِعاً أَنْ يَجْتَازَ بِهَا.</p>
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Οτοζ ἔταξι ἔξεν πιμα αἰσομ
ἔροϋ ἵνε Ἰησοῦς πεχαϋ ναϋ χε
Ζακχαεος χωλεμ ἕμοκ ἅμοϋ ἔπεσῆτ:
ἕφοοϋ γαρ ζωϋ ἔροι ἵταϋωπι δειν
πεκῆνι.

Οτοζ αἰχωλεμ ἕμοϋ αἰϋ ἔπεσῆτ
οτοζ αἰϋωπιϋ ἔροϋ εἰραϋι.

Οτοζ ἡ τῆροϋ εἰταῖναϋ
αἰρεϋρεμε εἰτω ἕμοϋ χε
αἰϋεναϋ ἔδοϋν ἔπῆν ἵοῖρεϋερνοβι
ἵρωμι ἔμτοῖν ἕμοϋ.

Δειοζι δε ἔρατϋ ἵνε Ζακχαεος
πεχαϋ ἕπβοις χε πβοις εἵππε ϋϋ
ἵτφωϋ ἵναεῖπαρχοντα ἵμῆηκῆ:
οτοζ φῆεταἰδῆτϋ ἵχονοϋ ἵεῖλι
ϋνακοβοϋ ναϋ ἵεῖτοϋ ἵκωβ.

Πεχαϋ δε ναϋ ἵνε Ἰησοῦς χε
ἕφοοϋ ἅ ποῖταἰ ωπι δειν ἕπαἰνι χε
ἵθοϋ ζωϋ οῖϋηρι ἵτε Δβρααμ πε.

Δειϋ γαρ ἵνε Πωῆρι ἕΦρωμι
ἔκωϋ οτοζ ἔνοεμ ἕφῆεταϋτακο.

*Πῶοϋ φα Πεννοϋϋ πε ωα ἔνεε
ἵτε ἵ ἔνεε: ἅμῆν.*

And when Jesus came to the place, He looked up and saw him, and said to him, "Zacchaeus, make haste and come down, for today I must stay at your house."

So he made haste and came down, and received Him joyfully.

But when they saw it, they all complained, saying, "He has gone to be a guest with a man who is a sinner."

Then Zacchaeus stood and said to the Lord, "Look, Lord, I give half of my goods to the poor; and if I have taken anything from anyone by false accusation, I restore fourfold."

And Jesus said to him, "Today salvation has come to this house, because he also is a son of Abraham.

For the Son of Man has come to seek and to save that which was lost."

Glory be to God forever.

فلَمَّا جَاءَ يَسُوعُ إِلَى الْمَوْضِعِ،
نَظَرَ إِلَيْهِ وَقَالَ لَهُ: «يَا زَكََّا، أَسْرِعْ
وَانزِلْ، لِأَنَّهُ يَنْبَغِي لِي أَنْ أَكُونَ
الْيَوْمَ فِي بَيْتِكَ».

فَأَسْرَعَ وَنَزَلَ وَقَبِلَهُ فَرِحًا.

فَلَمَّا رَأَى الْجَمِيعُ ذَلِكَ تَذَمَّرُوا
قَائِلِينَ: «إِنَّهُ دَخَلَ بَيْتَ رَجُلٍ
خَاطِيٍّ لَيْسْتَرِيحٌ».

فَوَقَفَ زَكََّا وَقَالَ لِلرَّبِّ: «هَا أَنَا يَا
رَبُّ أَعْطِنِي نِصْفَ أَمْوَالِي
لِلْمَسَاكِينِ. وَإِنْ كُنْتُ قَدْ وَشَيْتُ
بِأَحَدٍ، أَرُدُّ أَرْبَعَةَ أَضْعَافٍ».

فَقَالَ لَهُ يَسُوعُ: «الْيَوْمَ حَصَلَ
خِلاصٌ لِهَذَا الْبَيْتِ، إِذْ هُوَ أَيْضًا
ابْنُ إِبْرَاهِيمَ».

لِأَنَّ ابْنَ الْإِنْسَانِ إِنَّمَا جَاءَ لِكَيْ
يَطْلُبَ وَيُخَلِّصَ مَا قَدْ هَلَكَ».

والمجد لله دائماً.