

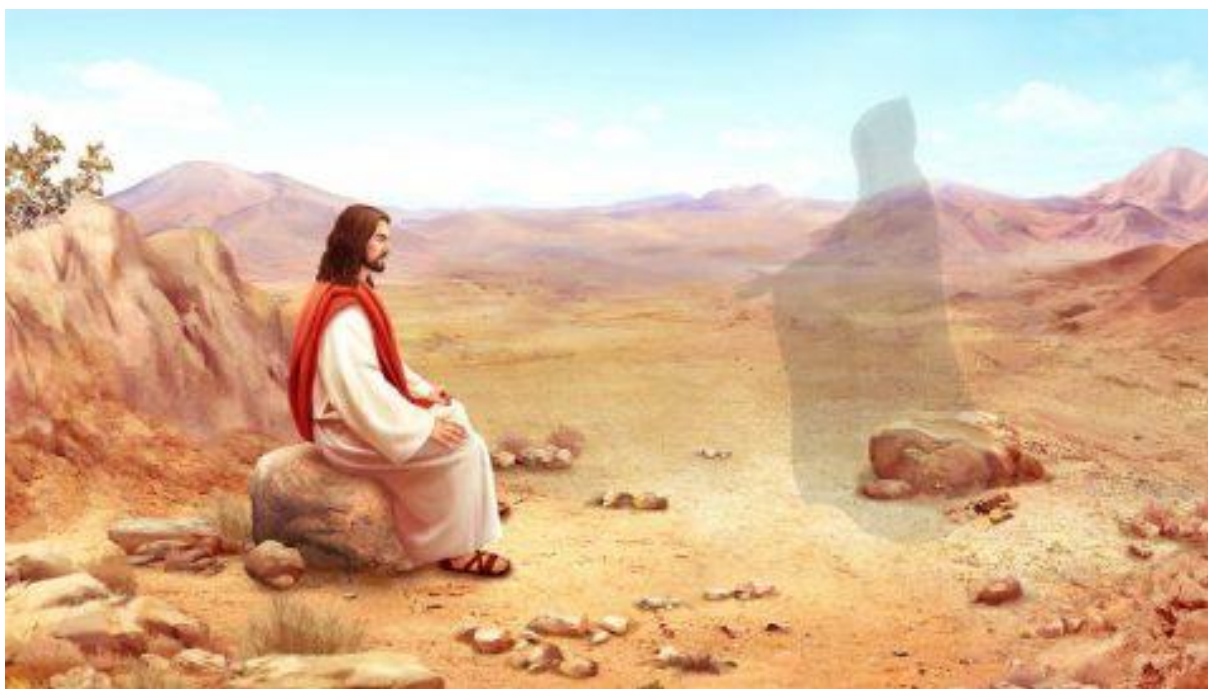
## Katameros Sunday Readings for the Month of Bashans

قطمارس قراءات الاحاد لشهر بشنس المبارك

Πικαταμερος ἡ τευροπι ἡ νιοτα (Μικριακη)

Πιμετωϋ ἡ νικριακη ἡ πιὰβοτ Παϋωνϋ

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



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# Katameros Readings for the Third Sunday of Bashans

قطمارس قراءات الأحد الثالث من شهر بشنس المبارك

Ⲛⲓⲕⲣⲓⲁⲕⲏ ⲓⲙⲁⲃⲱⲙⲉⲧ ⲓⲡⲓⲁⲃⲟⲧ ⲡⲁⲱⲱⲛⲥ

## Note:

Since the Coptic months of Baramhat, Baramouda and the first two weeks of Bashans are included in Lent and the Joyous Fifty days, the Coptic month of Bashans starts with the Third Sunday.

## Ροηζι

### 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 ὁη: ἰΔ, ἦ

Psalm 79: 13, 9

مزمور 78: 14، 8

Δινον γαρ πε πεκλαος: νεμ  
νι̅εσωτ̅ η̅τε πεκ̅ο̅ζι: ε̅θε̅ π̅ωοτ̅  
ἰπεκραν Π̅ο̅ις εκ̅ε̅να̅ζ̅με̅ν: ο̅το̅ζ  
εκ̅ε̅χα̅ ν̅εν̅νο̅βι̅ ν̅αν̅ ε̅βο̅λ.

So we, Your people and sheep of Your pasture. For the glory of Your name, O Lord, deliver us and forgive us our sins. Alleluia.

لأننا نحن شعبك وغنم رعيتك.  
من أجل مجد اسمك، يارب نجنا  
واغفر لنا خطايانا. هليلويا.

Δλληλοια̅.

## 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.

Ο̅τ̅ὰ̅ ν̅α̅ς̅ν̅ω̅ς̅ ε̅βο̅λ̅ ζ̅εν̅  
π̅ι̅ε̅ν̅α̅ς̅ε̅λ̅ι̅ον̅ ε̅θο̅ν̅α̅β̅ κ̅α̅τ̅α̅ υ̅α̅τ̅θ̅ε̅ον̅  
α̅ς̅ι̅ο̅υ̅.

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

فصل من إنجيل معلمنا متي  
البشير. بركاته علينا آمين.

Πιφαρισεος δε εταρωτευε γε  
αφωμ ηρωοτ ηνισαδδοτκεος  
αρωοττ ετωα.

Οτοσ αφωνεγ ηνε οται εβολ  
ηδητοτ εοτνομικος πε εφδωντ υμοσ.

Χε φρεττβω αυ τε τνωτ  
ηεντολη ετδεν πινομοσ.

Ηθοσ δε πεχαρ ναρ γε εκεμενρε  
Πβοις Πεκνοττ εβολ δεν πεκζητ  
τηρ: νεμ τεκψτχη τηρ: νεμ εβολ  
δεν νεκμεττ τηροτ.

Θαι τε τνωτ οτοσ ηεοττ  
ηεντολη.

¶μαδ ενοττ δε ετονη ηθαι:  
εκεμενρε πεκωφηρ υπεκρητ.

ηεν ταηεντολη ενοττ πινομοσ  
τηρ νεμ ηηροφητησ εταυι ερωοτ.

*Πωοτ φα Πεννοττ πε ωα ενεε  
ητε ηι ενεε: αμην.*

But when the Pharisees heard that He had silenced the Sadducees, they gathered together.

Then one of them, a lawyer, asked Him a question, testing Him, and saying,

“Teacher, which is the great commandment in the law?”

Jesus said to him, “You shall love The Lord your God with all your heart, with all your soul, and with all your mind.

This is the first and great commandment.

And the second is like it: You shall love your neighbor as yourself.

On these two commandments hang all the Law and the Prophets.”

*Glory be to God forever.*

أَمَّا الْفَرِيسِيُّونَ فَلَمَّا سَمِعُوا أَنَّهُ  
أَبْكَمُ الصَّدُوقِيِّينَ اجْتَمَعُوا مَعًا.

وَسَأَلَهُ وَاحِدٌ مِنْهُمْ وَهُوَ نَامُوسِيٌّ  
لِيَجْزِيَهُ:

يَا مُعَلِّمُ أَيَّةُ وَصِيَّةٍ هِيَ الْعَظْمَى فِي  
النَّامُوسِ.

فَقَالَ لَهُ يَسُوعُ: تُحِبُّ الرَّبَّ إِلَهَكَ  
مِنْ كُلِّ قَلْبِكَ وَمِنْ كُلِّ نَفْسِكَ وَمِنْ  
كُلِّ فِكْرِكَ.

هَذِهِ هِيَ الْوَصِيَّةُ الْأُولَى وَالْعَظْمَى.

وَالثَّانِيَةُ مِثْلُهَا: تُحِبُّ قَرِيبَكَ  
كَنَفْسِكَ.

بِهَاتَيْنِ الْوَصِيَّتَيْنِ يَتَعَلَّقُ النَّامُوسُ  
كُلُّهُ وَالْأَنْبِيَاءُ.

*والمجد لله دائماً.*

### Ψωπη

### 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.

<p>Φνοϋ† δε ἡθοϋ πε Πenoϋρο:        θαρωϋ ἠπῆνεϋ: αϋερρωβ ἑοϋραι θεν        ἑοη† ἠπκαρι: ἀριφμεῖ ἠ παικωντ        ἠτακ. <b>Αλληλοια.</b></p>	<p>For God is my King        from of old, working        salvation in the midst of the        earth. Remember Your        creation. <b>Alleluia.</b></p>	<p>أَمَّا اللهُ فَهُوَ مَلَكُنَا مِنْذُ الْقَدَمِ. صَنَع        خَلَاصًا فِي وَسْطِ الْأَرْضِ. فَادْكُر        خَلِيقَتَكَ هَذِهِ. <b>هلليويا.</b></p>
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**Matins Gospel**  
**إنجيل باكر**

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

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

<p>Οὔανασνωσιϋ ἑβωλ θεν        περασσελιον εθοϋαβ κατα λoυκαν        ασιoϋ.</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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<p><b>λoυκαν κλ: α - ιβ</b></p>	<p><b>Luke 24: 1 - 12</b></p>	<p><b>لوقا 24: 1 - 12</b></p>
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<p>θεν φοϋαι δε ἠτε ηιϋαββατον        ἠϋωρπ ἑμαϋω αῖ ἑπιῠεαῖ ἑαῖῖνι        ἠηιϋθοι ἑταῖσεβτωτοϋ ηευ θαηκεριῠοῠ        ηευωοϋ.</p>	<p>Now, on the first day of        the week, very early in the        morning, they, and certain        other women with them,        came to the tomb bringing        the spices, which they had        prepared.</p>	<p>ثَمَّ فِي أَوَّلِ الْأَسْبُوعِ أَوَّلَ الْفَجْرِ        أَتَيْنَ إِلَى الْقَبْرِ حَامِلَاتِ الْخَنُوطِ        الَّتِي أُعَدَّتْهَا وَمَعَهُنَّ أَنْسَاءٌ.</p>
<p>Αῖσιῠι δε ἠπιῠῠοη ἑαῖκεκρωρϋ        αβωλ ἠπιῠεαῖ.</p>	<p>But they found the stone        rolled away from the tomb.</p>	<p>فَوَجَدْنَ الْحَجَرَ مُدْحَرَجًا عَنِ الْقَبْرِ.</p>
<p>Εταῖϋε δε ἑδοϋη ἠποϋϋεῠ ἠϋωα        ἠτε ηβοιϋ ηοοϋϋ.</p>	<p>Then they went in and        did not find the body of the        Lord Jesus.</p>	<p>فَدَخَلْنَ وَلَمْ يَجِدْنَ جَسَدَ الرَّبِّ        يَسُوعَ.</p>
<p>Οῖοϋ αϋωπι εῖεραποριϋε εοβε        φαη ηηπε ιϋ ϋωῠι ἑναῖ αῖοϋ ἑρατοϋ        αῖϋωῠι ἠωωοϋ θεν θαηεβϋω        εῖηιϋεῖεβρηϋ ἑβωλ.</p>	<p>And it happened, as they        were greatly perplexed about        this, that behold, two men        stood by them in shining        garments.</p>	<p>وَفِيمَا هُنَّ مُخْتَارَاتٌ فِي ذَلِكَ إِذَا        رَجُلَانِ وَقَفَا بِهِنَّ بِثِيَابٍ بَرَّاقَةٍ.</p>

Ἐταρωπι δε δεν οτρωτ οτοζ  
ατρικι ἔμποτρω ἐπκαρι: πεχωοτ νωοτ  
ζε εθε οτ τετεκωτ ἵνα πετονθ νεμ  
νιρεμωοτ.

Ἡεχη ἔπαιμα αν αλλα ατωνα:  
ἀριφμενι ἔφρητ ἔταρσαζι νεμωτεν  
ετι ερχη δεν τ Σαλιεα.

Ερζω ἄμοο ζε ζωτ ἵτοτ  
ἔπωρηι ἔφρωι ἔδρηι ἐνεσζιζ  
ἔζανρωι ἔρεφερνοβι οτοζ ἔσεαυφ:  
οτοζ ἔτετωναζ δεν πιμαζ υρωτ  
ἔεζοοτ.

Οτοζ ἀρεφμενι ἔνεσζαζι.

Οτοζ ἔταρτασθ εβολ ζα πιμαζ  
ατταμε πιμετοται ἐναι τηροτ νεμ  
νιωσπ τηροτ.

Ἡε Ἡαριὰ δε τε τ Ἡασδαλινη νεμ  
Ἰωαννα νεμ Ἡαριὰ ἔτε Ἰακωβοο νεμ  
ἔρωσπ εθενεωοτ ἔνεναρζω ἔναι  
ἔνιὰποστολοο.

Οτοζ ἀτορωθ ἔζε ναιαζι  
ἔμποτρωο εβολ ἔφρητ ἔοτεβωι: οτοζ  
ναρτενζοτ ἔμωοτ αν πε.

Πετροο δε ατωναζ αφβοζι  
ἐπιμαζ: οτοζ ἔταρσοο ἐδοτν αφνατ  
ἐνιεβωο ἔμαγατοτ: οτοζ αφωεναζ  
ἐπερμηι εφερωφρηι ἔφνεταρπωπι.

Then, as they were afraid  
and bowed their faces to the  
earth, they said to them,  
“Why do you seek the living  
among the dead?”

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

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

And they remembered  
His words.

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

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

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

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

وَإِذْ كُنَّ خَائِفَاتٍ وَمُنْكِسَاتٍ  
وَجُوهُهُنَّ إِلَى الْأَرْضِ قَالًا لَهُنَّ:  
«لِمَاذَا تَطْلُبْنَ الْحَيَّ بَيْنَ الْأَمْوَاتِ؟»

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

قَائِلًا: إِنَّهُ يَنْبَغِي أَنْ يُسَلَّمَ ابْنُ  
الْإِنْسَانِ فِي أَيِّدِي أَنَاسٍ خُطَاةٍ  
وَيُصَلَّبَ وَفِي الْيَوْمِ الثَّلَاثِ يَقُومُ.

فَتَذَكَّرْنَ كَلَامَهُ.

وَرَجَعْنَ مِنَ الْقَبْرِ وَأَخْبَرْنَ الْأَحَدَ  
عَشَرَ وَجَمِيعَ الْبَاقِينَ بِهَذَا كُلِّهِ.

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

فَتَرَا عَى كَلَامَهُنَّ لَهُمْ كَالْهَذْيَانِ وَلَمْ  
يُصَدِّقُوهُنَّ.

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

Πῶς φα Πεννοῖτ πε ὡα ἐνεε  
 ἵτε νι ἐνεε: ἄμην.

Glory be to God forever.

والمجد لله دائماً.

**Liturgy Readings**

قراءات القداس

**The Pauline Epistle**

رسالة بولس الرسول

Ἰἐπιστολῆ ἵτε πενκαδ Παῦλος Πιὰποστολος

<p>Παῦλος φῶκ ἡΠενδοις Ἰησοῦς          Πιῆριστος: πιαποστολος εἰθαρεμ:          φηῆταῖθαῶφ ἐπιζιῶεννοῖφι ἵτε          Φνοῖτ.</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><b>Ἐεβερος ἰα: ἁ - ἱ</b></p>	<p><b>Hebrews 11: 1 - 10</b></p>	<p><b>العبرانيين 11: 1 - 10</b></p>
<p>Φναζτ Δε οῖταζρο πε ἵτε          νῆετοῖερζελπις ἐρωοῖ: οῖρεφκοζι ζε          πε ἵθανῆβνοῖ ἵνεναῖτ ἐρωοῖ ἄν.          ἕεν φαι ζαρ ἄνερμεερε δα          νιῖρεβῖτερο.          ἕεν οῖναζτ τεγκατ ζε ἄρκοβτ          ἵνε νιῆνεε δεν ἵκαζι ἡΦνοῖτ ζε          ἐβολ δεν νῆετε ἵνεοῖωνε ἐβολ ἄν          ἀφῶπι ἵνε φῆετοῖναῖτ ἐροφ.          ἕεν οῖναζτ ἄβελ ἀφεν ζοῖο          ῶοῖῶοῖῶφ ἡΦνοῖτ ἐζοτε Καῖν: φαι          ἡταῖνερμεερε δαροφ ἐβολ ζιτοτφ ζε          οῖῶμη πε: εφνερμεερε ἵνε Φνοῖτ</p>	<p>Now, faith is the substance of things hoped for, the evidence of things not seen.          For by it the elders obtained a good testimony.          By faith we understand that the worlds were framed by the word of God, so that the things which are seen were not made of things which are visible. Faith at the Dawn of History.          By faith Abel offered to God a more excellent sacrifice than Cain, through which he obtained witness that he was righteous, God testifying of his gifts; and</p>	<p>وَأَمَّا الْإِيمَانُ فَهُوَ الثِّقَّةُ بِمَا يُرْجَى وَالْإِيقَانُ بِأُمُورٍ لَا تُرَى.          فَاتَهُ فِي هَذَا شَهِدٌ لِلْقَدَمَاءِ.          بِالْإِيمَانِ نَفْهَمُ أَنَّ الْعَالَمِينَ أُتْقِنَتْ بِكَلِمَةِ اللَّهِ، حَتَّى لَمْ يَتَكَوَّنْ مَا يُرَى مِمَّا هُوَ ظَاهِرٌ.          بِالْإِيمَانِ قَدَّمَ هَابِيلٌ لِلَّهِ ذَبِيحَةً أَفْضَلَ مِنْ قَايِينَ، فِيهِ شَهِدٌ لَهُ أَنَّهُ بَارٌّ، إِذْ شَهِدَ اللَّهُ لِقَرَابَتِهِ. وَبِهِ، وَإِنْ مَاتَ، يَتَكَلَّمُ بَعْدُ.</p>

ἐξῆρι ἔχεν νεψταῖο: οτοθ ἐβολ  
ζιτοτϋ ἕταϋμοϋ ὑϋασι οη.

Ἦεν οἴναζτ Ἐνωχ ἀτοοθεβϋ  
ἐβολ ἐϋτεμνατ ἐϋμοϋ οτοθ νατσιω  
ἕμοϋ αν πε ζε ἅ Φνοϋτ οτοθεβϋ  
ἐβολ: θαζωϋ ταρ ἕπιονῶτεβ ἐβολ  
ἀνερμεορε θαροϋ ζε ἀϋραναϋ  
ἕΦνοϋτ.

Ατῆνε ναζτ δε ἕμοη ὡζοη  
ἐραναϋ: ὅϋε ταρ ἵτεϋναζτ ἵζε  
Φηεθνηοϋ θα Φνοϋτ ζε ὑϋοπ οτοθ  
ὑναϋωπι ἵρεϋτβεχε ἐνηέτκωτ  
ἵνωϋ.

Ἦεν οἴναζτ Ἡωὲ ἕτατταμοϋ  
εῶβε ηἵετε ἕπατοϋνατ ἕρωοϋ  
ἀϋερζοτ ἀϋμοηκ ἵοτκῆβωτοϋ  
εἵνοθεμ ἵτε πεϋη:  
θηέταϋερκα τακρινῆν ἕπικομοϋ ἐβολ  
ζιτοτϋ οτοθ ἀϋϋωπι ἵκλῆροηομοϋ  
ἵτε τμεθμη ἵτε φῆναζτ.

Ἦεν οἴναζτ φηέτοϋμοϋτ ἕροϋ ζε  
Αβρααμ ἀϋωτεμ εἰ ἐβολ ἐπιμα  
ἐναϋναβῆτϋ ἵκλῆροηομῖα οτοθ ἀϋῖ  
ἐβολ ἵῆέμη αν ζε ἀϋμοϋϋ ἐθωη.

Ἦεν οἴναζτ ἀϋερρεμἵκωιζι θεν  
πικαζι ἵτε τῆπατσελιὰ ζωϋ ἐφωϋ αν  
πε ἐἀϋωπι θεν θαηκῆτηη ηεμ Ισαακ

through it he being dead  
still speaks.

By faith Enoch was  
taken away so that he did  
not see death, “and was not  
found, because God had  
taken him”; for before he  
was taken he had this  
testimony, that he pleased  
God.

But without faith it is  
impossible to please Him,  
for he who comes to God  
must believe that He is, and  
that He is a rewarder of  
those who diligently seek  
Him.

By faith Noah, being  
divinely warned of things  
not yet seen, moved with  
godly fear, prepared an ark  
for the saving of his  
household, by which he  
condemned the world and  
became heir of the  
righteousness which is  
according to faith.

By faith Abraham  
obeyed when he was called  
to go out to the place which  
he would receive as an  
inheritance. And he went  
out, not knowing where he  
was going.

By faith he dwelt in the  
land of promise as in a  
foreign country, dwelling in  
tents with Isaac and Jacob,

بِالْإِيمَانِ نَقَلَ أَخْنُوخُ لَكَ لَا يَرَى  
الْمَوْتَ، وَلَمْ يُوجَدْ لِأَنَّ اللَّهَ نَقَلَهُ إِذْ  
قَبْلَ نَقْلِهِ شَهِدَ لَهُ بِأَنَّهُ قَدْ رَضِيَ  
اللَّهُ.

وَلَكِنْ بِدُونِ إِيْمَانٍ لَا يُمَكِّنُ  
إِرْضَاؤُهُ، لِأَنَّهُ يُجِبُّ أَنَّ الَّذِي يَأْتِي  
إِلَى اللَّهِ يُؤْمِنُ بِأَنَّهُ مُوجِدٌ، وَأَنَّهُ  
يُجَازِي الَّذِينَ يَطْلُبُونَهُ.

بِالْإِيمَانِ نُوحٌ لَمَّا أُوحِيَ إِلَيْهِ عَنْ  
أُمُورٍ لَمْ تَرَ بَعْدُ خَافَ، فَبَنَى فُلْكَاً  
لِخَلَاصِ بَيْتِهِ، فِيهِ دَانَ الْعَالَمَ،  
وَصَارَ وَارِثاً لِلْبِرِّ الَّذِي حَسَبَ  
الْإِيمَانَ.

بِالْإِيمَانِ إِبْرَاهِيمُ لَمَّا دُعِيَ أَطَاعَ  
أَنْ يَخْرُجَ إِلَى الْمَكَانِ الَّذِي كَانَ  
عَتِيداً أَنْ يَأْخُذَهُ مِيرَاثاً، فَخَرَجَ  
وَهُوَ لَا يَعْلَمُ إِلَى أَيِّنَ يَأْتِي.

بِالْإِيمَانِ تَعَرَّبَ فِي أَرْضِ الْمُوعَدِ  
كَأَنَّهَا غَرِيبَةٌ، سَاكِناً فِي خِيَامٍ مَعَ  
إِسْحَاقَ وَيَعْقُوبَ الْوَارِثَيْنِ مَعَهُ  
لِهَذَا الْمُوعَدِ عَيْنِهِ.

νευ Ιακωβ νιψφηρ νικληρονομος ντε παιωυ ρω.

Παρχοϋτωτ γαρ εβολζ θατρη  
 ντβακι θεετε ογοντας νουσεντ μματ  
 θεετε πεστεχνηιτης νευ πεσρεφθαμιο  
 πε Φνοϋτ.

*Πρ̅μοτ γαρ νευωτεν νευ  
 τ̅ειρηνη εγσοπ: γε λ̅μην εσεϋωπι.*

the heirs with him of the same promise;

for he waited for the city, which has foundations, whose builder and maker is God.

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

لَا أَنَّهُ كَانَ يَنْتَظِرُ الْمَدِينَةَ الَّتِي لَهَا  
 الْأَسَاسَاتُ، الَّتِي صَانَعَهَا وَبَارَأَهَا  
 اللَّهُ.

*نعمة الله الأب تكون مع جميعكم.  
 آمين.*

### The Catholic Epistle الكاثوليكون

Καθολικον εβολζ θεν πε πιζοϋιτ  
 νεπιστολη ντε πενιωτ Ιωαννης. Δ̅μην.  
 Παμενρατ.

**̅α Ιωαννης Δ̅: ιε - ε: Δ̅**

Φηεθνεαρ̅ομολοσιν γε Ιησοϋς  
 Πωρηι μ̅Φνοϋτ πε Φνοϋτ υ̅οπ̅ ν̅θ̅ητϋ:  
 ογος̅ ν̅θοϋ γ̅ωϋ ε̅υ̅οπ̅ θ̅εν̅ Φ̅νοϋτ̅.

Ογος̅ λ̅νον̅ αν̅ε̅μι̅ ογος̅ αν̅ναζ̅τ̅  
 ε̅τ̅α̅σα̅πη̅ ν̅τε̅ Φ̅νοϋτ̅ ε̅τε̅ ν̅θ̅η̅τε̅ν̅:  
 Φ̅νοϋτ̅ ο̅τ̅α̅σα̅πη̅ πε̅ ογος̅ φ̅η̅ε̅τ̅ω̅π̅ θ̅εν̅  
 τ̅α̅σα̅πη̅ ε̅υ̅οπ̅ θ̅εν̅ Φ̅νοϋτ̅ ογος̅ Φ̅νοϋτ̅  
 υ̅οπ̅ ν̅θ̅η̅τϋ.

θ̅εν̅ φ̅αι̅ λ̅ τ̅α̅σα̅πη̅ γ̅ω̅κ̅ ε̅βολ̅ζ̅ νε̅μαν̅  
 θ̅ινα̅ ν̅τε̅ν̅ζ̅ι̅μι̅ ν̅ο̅ν̅πα̅ρ̅ρη̅σι̅α̅ θ̅εν̅ πι̅ε̅ρ̅ο̅ο̅ϋ̅  
 ν̅τε̅ τ̅κ̅ρι̅σι̅ς: γε̅ κα̅τα̅ φ̅ε̅ρη̅τ̅ ε̅τα̅ϋ̅ω̅π̅  
 ν̅ζε̅ φ̅η̅ πα̅ιρη̅τ̅ λ̅νον̅ γ̅ων̅ ν̅θ̅ρη̅ι̅ θ̅εν̅

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

**1 John 4: 15 - 5: 4**

Whoever confesses that Jesus is the Son of God, God abides in him, and he in God.

And we have known and believed the love that God has for us. God is love, and he who abides in love abides in God, and God in him.

Love has been perfected among us in this: that we may have boldness in the day of judgment; because as He is, so are we in this world.

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

**1 يوحنا 4: 15 - 5: 4**

مَنْ اعْتَرَفَ أَنَّ يَسُوعَ هُوَ ابْنُ  
 اللَّهِ، فَاللَّهُ يَثْبُتُ فِيهِ وَهُوَ فِي اللَّهِ.

وَنَحْنُ قَدْ عَرَفْنَا وَصَدَقْنَا الْمَحَبَّةَ  
 الَّتِي لِلَّهِ فِيْنَا. اللَّهُ مَحَبَّةٌ، وَمَنْ  
 يَثْبُتُ فِي الْمَحَبَّةِ يَثْبُتُ فِي اللَّهِ  
 وَاللَّهُ فِيهِ.

بِهَذَا تَكَمَّلَتِ الْمَحَبَّةُ فِيْنَا: أَنْ  
 يَكُونَ لَنَا ثِقَةٌ فِي يَوْمِ الدِّينِ، لِأَنَّهُ  
 كَمَا هُوَ فِي هَذَا الْعَالَمِ هَكَذَا نَحْنُ  
 أَيْضًا.



ΠΑΙΚΟΣΜΟΣ.

Μουον ροτ γοπ ρεν τὰσαπη: αλλα  
τὰσαπη ετχικ εβολ γασχι τροτ εβολ  
ξε οτον ντε τροτ νοτκολασις υματ:  
φη δε ετερροτ ρχικ εβολ αν ρεν  
τὰσαπη.

Ανον τενμει υφνοττ ξε νθορ  
αριμεριτεν νγορπ.

Εγωπ δε ντε οται ροσ ξε τμει  
υφνοττ οτορ εμοστ υπερσον  
οτσαμεθνοττ πε: φη ραρ ετε νμει  
υπερσον αν εταρνατ ερορ φνοττ ετε  
υπερνατ ερορ πως ρναυξεμομο  
υμεριτετ.

Οτορ ταientoλη ντοτεν εβολ  
ριτοττ ρινα φηετερὰσαπαν υφνοττ  
ντεριμερε περκεσον.

Οτον νιβεν εθναρτ ξε Ιησοϋς πε  
Πιχριστοσ οτωμι πε εβολ ρεν φνοττ:  
οτορ οτον νιβεν εθμει υφηεταρμι  
ρμει ον υφηεταρμαρ εβολ νδητετ.

ρεν φαι τενναεμι ξε τενερὰσαπαν  
νιωρη ντε φνοττ εγωπ ανωανμερε  
φνοττ οτορ ντενιρι ννερετολη.

Θαι ραρ τε τὰσαπη ντε φνοττ ρινα  
ντεναρεν ενερετολη: οτορ νερετολη  
ρερορ αν.

There is no fear in  
love; but perfect love casts  
out fear, because fear  
involves torment. But he  
who fears has not been  
made perfect in love.

We love Him because  
He first loved us.

If someone says, "I  
love God," and hates his  
brother, he is a liar; for he  
who does not love his  
brother whom he has seen,  
how can he love God  
whom he has not seen?

And this  
commandment we have  
from Him: that he who  
loves God must love his  
brother also.

Whoever believes that  
Jesus is the Christ is born  
of God, and everyone who  
loves Him who begot also  
loves him who is begotten  
of Him.

By this we know that  
we love the children of  
God, when we love God  
and keep His  
commandments.

For this is the love of  
God, that we keep His  
commandments. And His  
commandments are not  
burdensome.

لَا خَوْفٌ فِي الْمَحَبَّةِ، بَلِ الْمَحَبَّةُ  
الْكَامِلَةُ تَطْرَحُ الْخَوْفَ إِلَى خَارِجٍ  
لَأَنَّ الْخَوْفَ لَهُ عَذَابٌ. وَأَمَّا مَنْ  
خَافَ فَلَمْ يَتَّكَمَلْ فِي الْمَحَبَّةِ.

نَحْنُ نُحِبُّهُ لِأَنَّهُ هُوَ أَحَبَّنَا أَوْلَى.

إِنْ قَالَ أَحَدٌ: «إِنِّي أَحِبُّ اللَّهَ»  
وَأَبْغَضَ أَخَاهُ، فَهُوَ كَاذِبٌ. لِأَنَّ  
مَنْ لَا يُحِبُّ أَخَاهُ الَّذِي أَبْصَرَهُ،  
كَيْفَ يَقْدِرُ أَنْ يُحِبَّ اللَّهَ الَّذِي لَمْ  
يُبْصِرْهُ.

وَلَنَا هَذِهِ الْوَصِيَّةُ مِنْهُ: أَنْ مَنْ  
يُحِبُّ اللَّهَ يُحِبُّ أَخَاهُ أَيْضًا.

كُلُّ مَنْ يُؤْمِنُ أَنَّ يَسُوعَ هُوَ  
الْمَسِيحُ فَقَدْ وُلِدَ مِنَ اللَّهِ. وَكُلُّ مَنْ  
يُحِبُّ الْوَالِدَ يُحِبُّ الْمَوْلُودَ مِنْهُ  
أَيْضًا.

بِهَذَا نَعْرِفُ أَنَّنَا نُحِبُّ أَوْلَادَ اللَّهِ:  
إِذَا أَحْبَبْنَا اللَّهَ وَحَفِظْنَا وَصَايَاهُ.

فَإِنَّ هَذِهِ هِيَ مَحَبَّةُ اللَّهِ: أَنْ نَحْفَظَ  
وَصَايَاهُ. وَوَصَايَاهُ لَيْسَتْ ثَقِيلَةً.

Χε ογον νιβεν εταγμασϥ εβολ δεν  
 Φνοϋϯ γαϥβρο επικοςμος ογοϥ φαι πε  
 πιβρο εταγβρο επικοςμος πενναϥϯ πε.

*Πασνηοϯ υπερμενρε πικοςμος οϯδε  
 νηετγοπ δεν πικοςμος: πικοςμος νασινι  
 νευ τερεπιθωια: φη δε ετιρι υφορωϥ  
 υΦνοϯ ρηναγωπι γα ενεϥ: αμην.*

For whatever is born of  
 God overcomes the world.  
 And this is the victory that  
 has overcome the world,  
 our faith.

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

لَا نَ كُلَّ مَنْ وُلِدَ مِنَ اللَّهِ يَغْلِبُ  
 الْعَالَمَ. وَهَذِهِ هِيَ الْغَلْبَةُ الَّتِي  
 تَغْلِبُ الْعَالَمَ: إِيمَانُنَا.

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

### The Acts الإبركسيس

Πραϥιϥ ητε νενιοϯ ηαποστολοϥ:  
 ερε ποϯϥμοϯ εσοταβ γωπι νευαν.  
 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.

Πραϥιϥ ιϥ: μδ - νβ

Acts 13: 44 - 52

أعمال 13: 44 - 52

Πδρηι δε δεν πικεϥαββατον  
 εθηνοϯ ϥχεδον α ϯπολιϥ τηϥϥ  
 θωοϯϯ: εϥωτεμ επιαϥι ητε Φνοϯϯ.

On the next Sabbath  
 almost the whole city came  
 together to hear the word of  
 God.

وَفِي السَّبْتِ التَّالِيِ اجْتَمَعَتْ كُلُّ  
 الْمَدِينَةِ تَقْرِيْبًا لِتَسْمَعَ كَلِمَةَ اللَّهِ.

εταγναϯ δε ηξε νιλονδαι ενιμωϥ  
 ατμοϥ ηχοϥ: ογοϥ ναϯϯ εδονη εδρεν  
 νηεναρε Παϯλοϥ ϥω υμωοϯ εϯϥεοϯα.

But when the Jews saw  
 the multitudes, they were  
 filled with envy; and  
 contradicting and  
 blaspheming, they opposed  
 the things spoken by Paul.

فَلَمَّا رَأَى الْيَهُودُ الْجُمُوعَ امْتَلَأُوا  
 غَيْرَةً وَجَعَلُوا يُقَاوِمُونَ مَا قَالَهُ  
 بُولُسُ مُنَاقِضِينَ وَمُجَدِّفِينَ.

ετατογονηοϯ δε εβολ ηξε  
 Παϯλοϥ νευ Βαρναβασ πεϥωοϯ: ϥε νε  
 οϯαναϥκη οη πε εϥαϥι νευωτεν  
 ηγωρη υπιαϥι ητε Φνοϯϯ: επιδη τε  
 तेνηιοϯ υμμοϥ ϥαβολ υμωτεν ογοϥ  
 τετενωπ υμωτεν αν: εερεμπεγλα  
 υπιωνδ ηνεϥ ϥηπιτε तेνηακοττεν

Then Paul and Barnabas  
 grew bold and said, "It was  
 necessary that the word of  
 God should be spoken to  
 you first; but since you  
 reject it, and judge  
 yourselves unworthy of  
 everlasting life, behold, we  
 turn to the Gentiles.

فَجَاهَرَ بُولُسُ وَبَرْنَابَا وَقَالَا: «كَانَ  
 يَجِبُ أَنْ تُكَلِّمُوا أَنْتُمْ أَوَّلًا بِكَلِمَةِ اللَّهِ  
 وَلَكِنْ إِذْ دَفَعْتُمُوهَا عَنْكُمْ وَحَكَمْتُمْ  
 أَنْكُمْ غَيْرُ مُسْتَحِقِّينَ لِلْحَيَاةِ الْأَبَدِيَّةِ  
 هُوَذَا نَتَوَجَّهُ إِلَى الْأُمَّمِ.»

ἐν ἑθνοῖς.

Φαι γαρ πε ἠφρητ ἕταρζονθεν  
ἐτοτεν ἴνε Πβοις γε διχακ ἴνοτωινη  
ἴνε νιεθνος εθρεκωπι ενοτσαι γυα  
ατηρηχϭ ἠπκαρι.

Εταρωτεμ δε ἴνε νιεθνος  
ατραυι ονοζ νατϭουτ ἠπικαρι ἴνε  
Φνοτϭ ονοζ ατηνατϭ ἴνε νητηροϭ  
ετθηϭ ἐπιωνδ ἴνενεζ.

Νατκωτ δε πε ἠπικαρι ἴνε Πβοις  
δεν τχωρα τηρς.

Πιοτδαι δε νατγωβγεβ ἴνιζιὸμ  
ἐτερσεβεσθε νεμ νιετςχημων νεμ  
νιζοτατ ἴνε τπολις ονοζ αττοτνος  
οτδιωτμοϭ ἐεϭρη ἕξεν Πατγλοϭ νεμ  
Βαρναβασ: ονοζ ατηιτοϭ σαβολ  
ἴννοτθωϭ.

Πθωοτ δε ατηνεζ πγωιϭ  
ἴννοτδλαατϭ ἐβολ ἐεϭρη ἕξωοτ ατϭ  
ἐεϭρη ἐικονιον.

Πιμαθητς δε νατμεζ ἴραϭι νεμ  
Πιπνετμα εθοταβ.

*Πικαρι δε ἴνε Πβοις εϭεἰαι ονοζ  
εϭεἰαϭι: εϭεἰαμαρι ονοζ εϭεταχρο:  
δεν τἄτια ἴνεκκλἡνϭια ἴνε Φνοτϭ:  
ἀμην.*

For so the Lord has commanded us: 'I have set you as a light to the Gentiles, That you should be for salvation to the ends of the earth.'”

Now when the Gentiles heard this, they were glad and glorified the word of the Lord. And as many as had been appointed to eternal life believed.

And the word of the Lord was being spread throughout all the region.

But the Jews stirred up the devout and prominent women and the chief men of the city, raised up persecution against Paul and Barnabas, and expelled them from their region.

But they shook off the dust from their feet against them, and came to Iconium.

And the disciples were filled with joy and with the Holy Spirit.

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

لأن هَكَذَا أَوْصَانَا الرَّبُّ: قَدْ أَقَمْتَك  
نُورًا لِلْأُمَمِ لِتَكُونَ أَنْتَ خَلَاصًا إِلَى  
أَفْصَى الْأَرْضِ».

فَلَمَّا سَمِعَ الْأُمَمُ ذَلِكَ كَانُوا  
يَفْرَحُونَ وَيُمَجِّدُونَ كَلِمَةَ الرَّبِّ  
وَأَمَّنَ جَمِيعَ الَّذِينَ كَانُوا مُعَيَّنِينَ  
لِلْحَيَاةِ الْأَبَدِيَّةِ.

وَأَنْتَشَرَتِ كَلِمَةُ الرَّبِّ فِي كُلِّ  
الْمُورَةِ.

وَلَكِنَّ الْيَهُودَ حَرَّكُوا النِّسَاءَ  
الْمُتَعَبِّدَاتِ الشَّرِيفَاتِ وَوُجُوهَ  
الْمَدِينَةِ وَأَثَارُوا اضْطِهَادًا عَلَى  
بُولُسَ وَبَرْنَابَا وَأَخْرَجُوهُمَا مِنْ  
تُخُومِهِمْ.

أَمَّا هُمَا فَنَقَضَا عِبَارَ أَرْجُلِهِمَا  
عَلَيْهِمْ وَأَتَيَا إِلَى إِيقُونِيَّةِ.

وَأَمَّا التَّلَامِيذُ فَكَانُوا يَمْتَلِنُونَ مِنْ  
الْفَرَحِ وَالرُّوحِ الْقُدُسِ.

*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. آمين.

Ψαλμος τω Δαυιδ ζζ: κε, ιθ	Psalm 68: 26, 19	مزمور 67 : 25، 19
<p>Κυοῦ ἐϕνοῦτ̄θεν νικκκλησιᾶ: οῦοϑ Πβοιϑ ἐβολ̄θεν νιμουμῑντε Πισραηλ: ἐ̄μαρωοῦτ̄ν̄ξε Πβοιϑ ϕνοῦτ̄: ἐ̄μαρωοῦτ̄ν̄ξε Πβοιϑ ὠμ̄η̄νι ὠμ̄η̄νι. Ἀλληλοῖα.</p>	<p>Bless God in the congregations, The Lord, from the fountain of Israel. Blessed be The Lord our God, who is blessed every day. Alleluia.</p>	<p>في الجماعات باركوا الله. والرب من ينابيع إسرائيل. مبارك الرب الإله. مبارك الرب يوماً فيوماً. هليلويا.</p>

## The Liturgy Gospel إنجيل القداس

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

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

<p>Οὐ̄ανασνωσιϑ ἐβολ̄θεν πειρασσελιον̄ εθοϑαβ̄κατα Λουκ̄αν ασιοῦ.</p>	<p>A chapter according to Saint Luke, may his blessings be with us. Amen.</p>	<p>فصل من إنجيل معلمنا لوقا البشير. بركاته علينا آمين.</p>
<p>Λουκ̄αν ι: κε - λζ</p>	<p>Luke 10: 25 - 37</p>	<p>لوقا 10 : 25 - 37</p>
<p>Οῦοϑ ϑηπιπε̄ιϑ οῦνομικος̄ αϑτω̄νϑ εϑερπιραζιν̄ ὠμοϑ εϑϑω ὠμοϑ: ϑε Πιρεϑ̄τ̄εβω̄οῦπε̄ϑ̄ναναιϑ ἵταερ̄κκληρονομιν̄ ἵοῦων̄δ̄ ἵε̄νεϑ.</p> <p>Ἡθοϑ̄δε̄πειραϑ̄ναϑ: ϑε̄οῦ πετ̄ε̄δ̄νοῦτ̄θεν̄πινωμοϑ: ιε̄ακωϑ̄ἵαϑ ἵρη̄τ̄.</p>	<p>And behold, a certain lawyer stood up and tested Him, saying, “Teacher, what shall I do to inherit eternal life?”</p> <p>He said to him, “What is written in the law? What is your reading of it?”</p>	<p>وَإِذَا نَامُوسِي قَامَ يُجَرِّبُهُ قَائِلًا: «يَا مُعَلِّمُ مَاذَا أَعْمَلُ لَأَرِثَ الْحَيَاةَ الْأَبَدِيَّةَ؟»</p> <p>فَقَالَ لَهُ: «مَا هُوَ مَكْتُوبٌ فِي النَّامُوسِ. كَيْفَ تَقْرَأُ؟»</p>

Ἦθος Δε ἀφεροῦν πεχαα: χε  
εκέμενρε Πβοις Πεκνοῦτ ἔβολ δεν  
πεκρητ τηρϭ νεμ δεν τεκψῖτχη τηρϭ  
νεμ δεν τεκχομ τηρϭ νεμ δεν  
πεκμενῖ τηρϭ νεμ πεκῶφηρ ἠπεκρητ.

Πεχαα Δε ναϭ χε ἀκεροῦν δεν  
οῦσωοῦτεν: φαι ἀριτε οῦοδ ἄνωωδ.

Ἦθος Δε εφροῦϭ ἐθμαιοϭ πεχαα  
ἠἰησοῦς: χε νιμ ἔωϭ πε παῶφηρ.

Ἀφεροῦν Δε ἠχε ἰησοῦς πεχαα χε  
νε οῦοδ οῦρωμ εφρηνοῦ ἐπερητ ἔβολ  
δεν ἰεροσαλῆμ ἐλεριχω οῦοδ ἀϭ  
ἐτοτοῦ ἠελανσινωοῖ οῦοδ ἐταῦβαϭϭ  
αῖτ ἠελανερδουτ ναϭ ἀϭϭενωοῦ:  
αῖτχαα εφιοι ἠφωωμοῦ.

Κατα οῦτματ Δε οῦοῦηβ ναϭρηνοῦ  
ἐπερητ ἔβολ δεν πιμωιτ ἐτε ἠμωτ:  
οῦοδ ἐταϭναῖ ἔροϭ ἀϭσενϭ ἀϭτχαα.

Παιρητ οἷν κε λεῖτης ἐταϭῖ ἔχεν  
πιμω οῦοδ ἐταϭναῖ ἔροϭ ἀϭσενϭ  
ἀϭτχαα.

Οῦσαμαριτης Δε εφμοϭι ἀϭῖ ἐῖρηι  
ἔχωϭ οῦοδ ἐταϭναῖ ἔροϭ ἀϭϭενρητ  
δωροϭ.

Οῦοδ ἐταϭῖ ἀϭμοῦρ ἠνεφερδωτ  
ἀϭτῆεζ ϭι ηρπ ἠσωοῦ οῦοδ  
ἐταϭταλοϭ ἐπετεφωϭ ἠτεβνη ἀϭῖενϭ  
ἔοῦπαντοχιον: οῦοδ ἀϭϭι πεϭρωοῦϭ.

So he answered and said,  
“‘You shall love The Lord  
your God with all your  
heart, with all your soul,  
with all your strength, and  
with all your mind,’ and  
‘your neighbor as yourself.’”

And He said to him,  
“You have answered rightly;  
do this and you will live.”

But he, wanting to  
justify himself, said to Jesus,  
“And who is my neighbor?”

Then Jesus answered and  
said: “A certain man went  
down from Jerusalem to  
Jericho, and fell among  
thieves, who stripped him of  
his clothing, wounded him,  
and departed, leaving him  
half dead.

Now by chance a certain  
priest came down that road.  
And when he saw him, he  
passed by on the other side.

Likewise a Levite, when  
he arrived at the place, came  
and looked, and passed by  
on the other side.

But a certain Samaritan,  
as he journeyed, came where  
he was. And when he saw  
him, he had compassion.

So he went to him and  
bandaged his wounds,  
pouring on oil and wine; and  
he set him on his own  
animal, brought him to an  
inn, and took care of him.

فَأَجَابَ: «تُحِبُّ الرَّبَّ إِلَهَكَ مِنْ كُلِّ  
قَلْبِكَ وَمِنْ كُلِّ نَفْسِكَ وَمِنْ كُلِّ  
قُوَّتِكَ وَمِنْ كُلِّ فِكْرِكَ وَقَرِيبِكَ مِثْلَ  
نَفْسِكَ».

فَقَالَ لَهُ: «بِالصَّوَابِ أَجَبْتَ. افْعَلْ  
هَذَا فَتَحْيَا».

وَأَمَّا هُوَ فَإِذْ أَرَادَ أَنْ يُبَيِّرَ نَفْسَهُ  
سَأَلَ يَسُوعَ: «وَمَنْ هُوَ قَرِيبِي؟»

فَأَجَابَ يَسُوعُ: «إِنْسَانٌ كَانَ نَازِلًا  
مِنْ أُورُشَلِيمَ إِلَى أَرِيحَا فَوَقَعَ بَيْنَ  
لُصُوصٍ فَعَرَّوهُ وَجَرَّخُوهُ وَمَضُوا  
وَتَرَكُوهُ بَيْنَ حَيٍّ وَمَيِّتٍ».

فَعَرَضَ أَنْ كَاهِنًا نَزَلَ فِي تِلْكَ  
الطَّرِيقِ فَرَأَهُ وَجَارَ مُقَابِلَهُ.

وَكذَلِكَ لِأَوِيٍِّ أَيْضًا إِذْ صَارَ عِنْدَ  
الْمَكَانِ جَاءَ وَنَظَرَ وَجَارَ مُقَابِلَهُ.

وَلَكِنَّ سَامِرِيًّا مُسَافِرًا جَاءَ إِلَيْهِ  
وَلَمَّا رَأَهُ تَحَنَّنَ.

فَتَقَدَّمَ وَضَمَّدَ جِرَاحَاتِهِ وَصَبَّ  
عَلَيْهَا زَيْتًا وَخَمْرًا وَأَرَكَبَهُ عَلَى  
دَابَّتِهِ وَأَتَى بِهِ إِلَى فُنْدُقٍ وَأَعْتَنَى  
بِهِ.

Ὁτοὺς ἐπέγραψεν ἀφεν δηνάριον  
ἑκάστου ἐβόλῃ ἀφ᾽ ἑαυτοῦ ἀπιπαντοχέου  
οὗτοιο πεχάρι: καὶ οἱ περὶ ἧσων οὐκ ἔδειξεν  
οὗτοιο πιστὸν ἐτεκναδοῦν ἐβόλῃ ἑροῦ  
ἀνοκ ἀψανταθεοῦ ἱναθῆναι κακ.

Ἦμιν οὖν οὐκ ἐπινοοῦν ἐτεκμενῆ  
ἑροῦ: καὶ ἀφ᾽ ἑαυτοῦ ἐφῆτασιν ἐτοτοῦ  
ἠησιπνοῦν.

Ἦτοσ δὲ πεχάρι: καὶ φῆτασιν  
ἀπιπαινεῖν πεχάρι: δὲ καὶ ἠξε  
Ἰησοῦ καὶ μαθητῶν ἀριστῶν ζωκ  
ἀπαρηθ.

*Πῶσ φα Πεννοῦ πε ψα ἐνεε  
ἠτε νι ἐνεε: ἀμην.*

On the next day, when  
he departed, he took out two  
denarii, gave them to the  
innkeeper, and said to him,  
‘Take care of him; and  
whatever more you spend,  
when I come again, I will  
repay you.’

So which of these three  
do you think was neighbor  
to him who fell among the  
thieves?”

And he said, “He who  
showed mercy on him.”  
Then Jesus said to him, “Go  
and do likewise.”

*Glory be to God forever.*

وَفِي الْغَدِ لَمَّا مَضَى، أَخْرَجَ  
دَيْنَارَيْنِ وَأَعْطَاهُمَا لِصَاحِبِ الْفُنْدُقِ  
وَقَالَ لَهُ: اعْتَنِ بِهِ وَمَهْمَا أَنْفَقْتَ  
أَكْثَرَ فَعِنْدَ رُجُوعِي أَوْفِيكَ.

فَأَيُّ هَؤُلَاءِ الثَّلَاثَةِ تَرَى صَارَ  
قَرِيبًا لِلَّذِي وَقَعَ بَيْنَ اللُّصُوصِ؟»

فَقَالَ: «الَّذِي صَنَعَ مَعَهُ الرَّحْمَةَ». فَقَالَ لَهُ يَسُوعُ: «أَذْهَبْ أَنْتَ أَيْضًا  
وَاصْنَعْ هَكَذَا».

*والمجد لله دائماً.*

# Katameros Readings for the Fourth Sunday of Bashans

قطمارس قراءات الأحد الرابع من شهر بشنس المبارك

Ⲛⲓⲕⲣⲓⲁⲕⲏ ⲙⲁⲁⲗⲉ̀ⲧⲟ ⲙⲓⲡⲓⲁⲃⲟⲧ ⲡⲁⲱⲱⲛⲥ

**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 με: ι, ια	Psalm 46: 10, 11	مزمور 45: 10، 11
<p>ϸρωϸⲧ ⲟⲩⲟⲗ ⲁⲣⲓⲉⲙⲓ Ϫⲉ ⲁⲟⲛⲕ ⲡⲉ            Φⲛⲟⲩⲧ: ⲉⲓⲉⲃⲓϸⲓ Ϫⲉⲛ ⲛⲓⲉⲓⲛⲟⲥ: ⲟⲩⲟⲗ            ⲉⲓⲉⲃⲓϸⲓ ϪⲓϪⲉⲛ ⲡⲓⲕⲁⲗⲓ: ⲡⲓⲃⲟⲓϸ Ⲥⲛⲟⲩⲧ ⲏⲧⲉ            ⲛⲓϪⲟⲙ ⲁϸⲣⲁⲕⲏ ⲛⲉⲙⲁⲛ: ⲡⲉⲛⲣⲉϸⲱⲡⲧⲉⲛ            ⲉⲣⲟϸ ⲡⲉ Φⲛⲟⲩⲧ ⲏⲓⲁⲕⲱⲃ. ⲁⲗⲗⲏⲗⲟⲩⲁ̀.</p>	<p>Be still, and know that I am God: I will be exalted among the nations, I will be exalted in the earth. The Lord God of hosts is with us; the God of Jacob is our refuge. Alleluia.</p>	<p>ثابروا واعلموا أني أنا هو الله، أرتفع بين الأمم وأتعالى في الأرض. ثابروا واعلموا أني أنا هو الله، أرتفع بين الأمم وأتعالى في الأرض. هليلويا.</p>

**Vespers Gospel**

إنجيل العشيّة

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

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

<p>Ⲑⲧⲁⲛⲁⲥⲛⲱⲥⲓϸ ⲉ̀ⲃⲟⲗ Ϫⲉⲛ            ⲡⲓⲉⲧⲁⲥⲥⲉⲗⲓⲟⲛ ⲉⲓⲟⲩⲁⲃ ⲕⲁⲧⲁ Ⲭⲁⲧⲉⲟⲛ            ⲁⲥⲓⲟⲩⲧ.</p>	<p>A chapter according to Saint Matthew, may his blessings be with us. Amen.</p>	<p>فصل من إنجيل معلمنا متي البشير. بركاته علينا آمين.</p>
<p>Ⲭⲁⲧⲉⲟⲛ ⲕⲱⲃ: ⲙⲁ - ⲙⲉ</p>	<p>Matthew 22: 41 - 46</p>	<p>متي 22: 41 - 46</p>

Εταρωορτ Δε ερωα ἴζε  
 νιΦαρισεοσ αερωενορ ἴζε Ιησορσ,  
 Ερωω ἴμοσ εορ πε ἔτε τεμμεῖ  
 ἔρορ εῶβε Πιχρικοσ εε Πωηρι ἴνιμ  
 πε: πεχωορ ναρ εε Πωηρι ἴΔαυιδ πε.  
 Πεχαρ νωορ ἴζε Ιησορσ εε πωσ  
 ορν Δαυιδ θεν Πιπνερω: ἔμορτ  
 ἔρορ εε Παβοισ ερωω ἴμοσ.  
 Ζε πεζε Πβοισ ἴΠαβοισ εε θεμοσ  
 σατοῖναμ ωατρω ἴνεκχασι σαπεσῆ  
 ἴνεκβαλαρ.  
 Ιεε ορν Δαυιδ θεν Πιπνερω  
 ἔμορτ ἔρορ εε Παβοισ: πωσ περωηρι  
 πε.  
 Οροε ἴπε ἔλι ἴρωεωμο ἴεροῶ  
 ναρ ἴορσασι ορδε οροε ἴπε ἔλι:  
 ἴερωτολμαν ἔωενρ ιεεεν πιερωορ ἔτε  
 ἴμαρ.  
*Πίωορ φα Πεννορτ πε ωα ἔνεε  
 ἴτε νι ἔνεε: ἄμην.*

While the Pharisees  
 were gathered together,  
 Jesus asked them,  
 saying, “What do you  
 think about the Christ?  
 Whose Son is He?” They  
 said to Him, “The Son of  
 David.”  
 He said to them, “How  
 then does David in the  
 Spirit call Him ‘Lord,’  
 saying:  
 The Lord said to my  
 Lord, ‘Sit at My right hand,  
 Till I make Your enemies  
 Your footstool?’  
 If David then calls Him  
 ‘Lord,’ how is He his Son?”  
 And no one was able to  
 answer Him a word, nor  
 from that day on did anyone  
 dare question Him anymore.  
*Glory be to God forever.*

وَفَيْمَا كَانَ الْفَرِّيسِيُّونَ مُجْتَمِعِينَ  
 سَأَلَهُمْ يَسُوعُ،  
 قَائِلًا: مَاذَا تَظُنُّونَ فِي الْمَسِيحِ،  
 ابْنُ مَنْ هُوَ؟ قَالُوا لَهُ: ابْنُ دَاوُدَ.  
 قَالَ لَهُمْ: فَكَيْفَ يَدْعُوهُ دَاوُدُ  
 بِالرُّوحِ رَبًّا قَائِلًا:  
 قَالَ الرَّبُّ لِرَبِّي اجْلِسْ عَن يَمِينِي  
 حَتَّى أَضَعَ أَعْدَاءَكَ مَوْطِنًا لِقَدَمَيْكَ.  
 فَإِنْ كَانَ دَاوُدُ يَدْعُوهُ رَبًّا، فَكَيْفَ  
 يَكُونُ ابْنَهُ.  
 فَلَمْ يَسْتَطِعْ أَحَدٌ أَنْ يُجِيبَهُ بِكَلِمَةٍ.  
 وَمِنْ ذَلِكَ الْيَوْمِ لَمْ يَجْسُرْ أَحَدٌ أَنْ  
 يَسْأَلَهُ بَشَاءً.  
*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.

Ψαλωμοσ τω Δαυιδ μϛ: ϛ

Psalm 47: 6, 7

مزمو ر 46 :6



<p>Ἀριψαλιν ἐΠεννοῦτ ἄριψαλιν:  ἀριψαλιν ἐπενοῦρο ἀριψαλιν: χε  Πῶοις πε ποτρο ἠπκαρι τηρε:  ἀριψαλιν θεν οὔκατ. <b>Ἀλληλοια.</b></p>	<p>Sing praises to God, sing praises! Sing praises to our King, sing praises. For God is the King of all the earth; sing praises with understanding. <b>Alleluia.</b></p>	<p>رتلوا لإلهنا رتلوا، رتلوا لمليكننا رتلوا. لأن الرب هو ملك الأرض كلها. رتلوا بفهم. <b>هلليويا.</b></p>
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**Matins Gospel**  
**إنجيل باكر**

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

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

<p>Οὔαναστηωσις ἐβολ θεν  πιασσελιον εθοταβ κα τα Ιωαννην  ασιοτ.</p>	<p>A chapter according to Saint John, may his blessings be with us. Amen.</p>	<p>فصل من إنجيل معلمنا يوحنا البشير. بركاته علينا أمين.</p>
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<p><b>Ιωαννην κ: α - ιη</b></p>	<p><b>John 20: 1 -18</b></p>	<p><b>يوحنا 20: 1 - 18</b></p>
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<p>Περη δε θεν φοται ηηηκαββατον:  Μαρια τΜαγδαλινη ασι επιμεθατ  ηωωρη επι ερε τηεωυ μεβολ: οτοθ  ασνατ επιωνη εανολη ἐβολ ηι ρωη  μημεθατ.</p>	<p>Now on the first day of the week Mary Magdalene went to the tomb early, while it was still dark, and saw that the stone had been taken away from the tomb.</p>	<p>وَفِي أَوَّلِ الْأَسْبُوعِ جَاءَتْ مَرْيَمُ الْمَجْدَلِيَّةُ إِلَى الْقَبْرِ بَاكِراً وَالظَّلَامُ بَاقٍ. فَنَظَرَتْ الْحَجَرَ مَرْفُوعاً عَنِ الْقَبْرِ.</p>
<p>Ασβοχι ουν ασι θα Σιωων Πετρος  νευ θα πικεμαθητης εναρε Ιησουυς με  μοοη: οτοθ πεχασ νωοτ χε ατωλι  μηπαβοις ἐβολ θεν μημεθατ: οτοθ  ητημι αν χε ατχαη θων.</p>	<p>Then she ran and came to Simon Peter, and to the other disciple, whom Jesus loved, and said to them, “They have taken away the Lord out of the tomb, and we do not know where they have laid Him.”</p>	<p>فَرَكَضَتْ وَجَاءَتْ إِلَى سِمَعَانَ بُطْرُسَ وَإِلَى التِّلْمِيذِ الْآخَرَ الَّذِي كَانَ يَسُوعُ يُحِبُّهُ وَقَالَتْ لَهُمَا: أَخَذُوا السَّيِّدَ مِنَ الْقَبْرِ وَلَسْنَا نَعْلَمُ أَيْنَ وَضَعُوهُ.</p>
<p>Αχη ουν ἐβολ ηχε Πετρος νευ  πικεμαθητης οτοθ νατηνοτ επιμεθατ.</p>	<p>Peter therefore went out, and the other disciple, and were going to the tomb.</p>	<p>فَخَرَجَ بُطْرُسُ وَالتِّلْمِيذُ الْآخَرُ وَأَتَيَا إِلَى الْقَبْرِ.</p>

Ἡαῦτοσι Δε ἠὲ πῆνατ ἐι ὄκοσι:  
οτοζ πιμαθητῆσ ἀφδοσι ἀφερβιτῆσ  
ἠΠετροσ οτοζ ἀφῆρωρη ἐροφ  
ἐπιμῆατ.

Οτοζ ἀφκομσ ἐδορη ἀφνατ  
ἐνιῆβωσ ετχη ἐῆρηι μεντοι ἠπεφωε  
ἐδορη.

Ἀφὶ Δε ζωφ ἵνε Σιωων Πετροσ  
εφμοφω ἵνωφ οτοζ ἀφζωλ ἐδορη  
ἐπιμῆατ: οτοζ ἀφνατ ἐνιῆβωσ ετχη  
ἐῆρηι.

Ἡεμ πισοτῆαριον ἐναφχη ειχεν  
τεφᾶφε ναφχη ἀν ηεμ νιῆβωσ ἀλλὰ  
εφκοτλωλεφ εφχη σᾶοτσα ἠματᾶτεφ.

Ποτε ἀφὶ ἐδορη ζωφ ἵνε  
πιεμαθητῆσ ἐταφὶ ἵφωρη ἐπιμῆατ  
οτοζ ἀφνατ ἀφναετ.

Ἡε ἠπατορκορεν τῆραφῆ τᾶρ πε  
ξε ζωτ ἐροφ πε ἵτεφτωνφ ἐβωλ ῆεν  
νηεμωοτ.

Ἀφγενωὸτ οη ἐποτμα ἵνε  
νιμαθητῆσ.

Ἡαρια Δε ναδὲβι ἐρατς σαβωλ πε  
ῆατεν πιμῆατ εφριμ: εοστε εφριμ  
ἀσχοφωτ ἐδορη ἐπιμῆατ.

So they both ran together, and the other disciple outran Peter and came to the tomb first.

And he, stooping down and looking in, saw the linen cloths lying there; yet he did not go in.

Then Simon Peter came, following him, and went into the tomb; and he saw the linen cloths lying there,

and the handkerchief that had been around His head, not lying with the linen cloths, but folded together in a place by itself.

Then the other disciple, who came to the tomb first, went in also; and he saw and believed.

For as yet they did not know the Scripture, that He must rise again from the dead.

Then the disciples went away again to their own homes.

But Mary stood outside by the tomb weeping, and as she wept she stooped down and looked into the tomb.

وَكَانَ الْاِثْنَانِ يَرْكُضَانِ مَعًا. فَسَبَقَ  
التِّلْمِيذُ الْاٰخَرَ بِطُرُسَ وَجَاءَ اَوَّلًا  
إِلَى الْقَبْرِ.

وَأَنحَنَى فَنَظَرَ الْأَكْفَانَ مَوْضُوعَةً  
وَلَكِنَّهُ لَمْ يَدْخُلْ.

ثُمَّ جَاءَ سَمْعَانُ بِطُرُسَ يُتْبِعُهُ  
وَدَخَلَ الْقَبْرَ وَنَظَرَ الْأَكْفَانَ  
مَوْضُوعَةً.

وَالْمِنْدِيلَ الَّذِي كَانَ عَلَى رَأْسِهِ  
لَيْسَ مَوْضُوعًا مَعَ الْأَكْفَانِ بَلْ  
مَلْفُوفًا فِي مَوْضِعٍ وَحْدَهُ.

فَحِينئذٍ دَخَلَ أَيْضًا التِّلْمِيذُ الْاٰخَرَ  
الَّذِي جَاءَ اَوَّلًا إِلَى الْقَبْرِ وَرَأَى  
فَأَمَنَ.

لَأَنَّهُمْ لَمْ يَكُونُوا بَعْدُ يَعْرِفُونَ  
الْكِتَابَ أَنَّهُ يَنْبَغِي أَنْ يَقُومَ مِنَ  
الْأَمْوَاتِ.

فَمَضَى التِّلْمِيذَانِ أَيْضًا إِلَى  
مَوْضِعِهِمَا.

أَمَّا مَرْيَمُ فَكَانَتْ وَاقِفَةً عِنْدَ الْقَبْرِ  
خَارِجًا تَبْكِي. وَفِيمَا هِيَ تَبْكِي  
أَنحَنَتْ إِلَى الْقَبْرِ.

ΟΤΟΣ ΑCΝΑΥ ΕΛΤΣΕΛΟΣ CΝΑΥ  
ετρευσι θεν θανθιβωC νουβω οται  
θαζωφ οτοC οται θαρατεφ υπιμα  
εναρε πιωμα ντε ΙηCουC χη υμοφ.

ΟτοC πεχωου ναC νζε νηετε  
υμαυ γε τςριμι αδο περιμι: πεχασ  
νωου γε ατωλι υπαβοιC οτοC ητεμι  
αν γε ατχαφ θων.

Ηαι εταCχοτου αCφονθC εφασου  
αCναυ εΙηCουC εφου ερατεφ: οτοC  
ναCεμι αν γε ΙηCουC πε.

Πεξε ΙηCουC ναC γε τςριμι εβε  
ου περιμι: αρεκωφ ηCα νιμ: ηθουC δε  
εCμενι γε πιδμενδωμ πε: πεχασ ναφ  
γε ΠαβοιC ιCζε ηθουC ακραι υμοφ  
ματαμοι γε ακχαφ θων οτοC ανοκ  
εθναολφ.

Πεξε ΙηCουC ναC γε Μαριαμ: ηθουC  
δε αCφονθC πεχασ ναφ υμετρεβερεοC  
γε Ραββοθνι ετε φαι πε γε  
Φρεφτςβω.

Πεξε ΙηCουC ναC γε υπερδινεμη  
υπαφθεννη γαρ επωω θα παιωτ:  
μαυε νε δε θα να Cνηου οτοC αχοC  
νωου: γε φναυε νηι επωω θα παιωτ:  
ετε πετενιωτ πε νεμ Πανουφ ετε  
πετεννουφ πε.

And she saw two angels  
in white sitting, one at the  
head and the other at the  
feet, where the body of  
Jesus had lain.

Then they said to her,  
“Woman, why are you  
weeping?” She said to  
them, “Because they have  
taken away my Lord, and I  
do not know where they  
have laid Him.”

Now when she had said  
this, she turned around and  
saw Jesus standing there,  
and did not know that it was  
Jesus.

Jesus said to her,  
“Woman, why are you  
weeping? Whom are you  
seeking?” She, supposing  
Him to be the gardener, said  
to Him, “Sir, if You have  
carried Him away, tell me  
where You have laid Him,  
and I will take Him away.”

Jesus said to her,  
“Mary!” She turned and  
said to Him, “Rabboni”,  
which is to say, Teacher.

Jesus said to her, “Do  
not cling to Me, for I have  
not yet ascended to My  
Father; but go to My  
brethren and say to them, ‘I  
am ascending to My Father  
and your Father, and to My  
God and your God.’”

فَنظَرَتْ مَلَائِكَيْنِ بِيَّابٍ بِيضٍ  
جَالِسَيْنِ وَاحِدًا عِنْدَ الرَّأْسِ  
وَالْآخَرَ عِنْدَ الرَّجْلَيْنِ حَيْثُ كَانَ  
جَسَدُ يَسُوعَ مَوْضُوعًا.

فَقَالَا لَهَا: يَا امْرَأَةً لِمَاذَا تَبْكِينَ؟  
قَالَتْ لَهُمَا: إِنَّهُمْ أَخَذُوا سَيِّدِي  
وَأَسْتُ أَعْلَمُ أَيْنَ وَضَعُوهُ.

وَلَمَّا قَالَتْ هَذَا التَّفَقَّتْ إِلَى الْوَرَاءِ  
فَنظَرَتْ يَسُوعَ وَاقِفًا وَلَمْ تَعْلَمْ أَنَّهُ  
يَسُوعُ.

قَالَ لَهَا يَسُوعُ: يَا امْرَأَةً لِمَاذَا  
تَبْكِينَ مَنْ تَطْلُبِينَ؟ فَظَنَنْتُ تِلْكَ أَنَّهُ  
الْبُسْتَانِيُّ فَقَالَتْ لَهُ: يَا سَيِّدُ إِن  
كُنْتُ أَنْتَ فَمَا حَمَلْتَهُ فَقُلْ لِي أَيْنَ  
وَضَعْتَهُ وَأَنَا أَخْذُهُ.

قَالَ لَهَا يَسُوعُ: يَا مَرْيَمُ، فَالتَفَقَّتْ  
تِلْكَ وَقَالَتْ لَهُ: رَبُّونِي الَّذِي  
تَفْسِيرُهُ يَا مَعْلَمُ.

قَالَ لَهَا يَسُوعُ: لَا تَلْمِسِينِي، لِأَنِّي  
لَمْ أَسْجُدْ بَعْدُ إِلَى أَبِي. وَلَكِنْ  
ادْهَبِي إِلَى إِخْوَتِي وَقُولِي لَهُمْ إِنِّي  
أَسْجُدُ إِلَى أَبِي وَأَبَائِكُمْ وَإِلَهِي  
وَإِلَهُكُمْ.

Δεῖ δὲ ἦν καὶ Μαρία ἡ Μαγδαλινη  
ἀσταυρωμένη: καὶ εἰς αὐτὴν ἐλάλησεν  
ὁ κύριος καὶ ἐταράχθη αὐτή.

*Πῶς φαίνομαι περὶ αὐτῆς  
ὅτι ἐλάλησεν ἡ ἀρχαία.*

Mary Magdalene came  
and told the disciples that  
she had seen the Lord, and  
that He had spoken these  
things to her.

*Glory be to God  
forever.*

فَجَاءَتْ مَرْيَمُ الْمَجْدَلِيَّةُ وَأَخْبَرَتْ  
التَّلَامِيذَ أَنَّهَا رَأَتْ الرَّبَّ وَأَنَّهَا  
قَالَ لَهَا هَذَا.

*والمجد لله دائماً.*

## Liturgy Readings

قراءات القديس

## The Pauline Epistle

رسالة بولس الرسول

Ἐπιστολὴ ἡ πρώτη πρὸς Κορινθίους

Παῦλος δούλος τοῦ κυρίου Ἰησοῦ  
Χριστοῦ: ἀποστόλος τοῦ εὐαγγελίου:  
φειλάτωσθε ἐπισημνοῦσθε ὅτι  
φύσθη.

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

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

1 Κορινθίους 14: 18 - 33

1 Corinthians 14: 18 - 33

1 كورنثوس 14: 18 - 33

Ἐπεὶ πνεῦμα ἔχω φωνῶ καὶ  
καὶ ἑνὸς ἑσθλασ μάλλον ἔσοτε  
πρὸς θεόν.

I thank my God I speak  
with tongues more than you  
all;

أَشْكُرُ إِلَهِي أَنِّي أَتَكَلَّمُ  
بِالسِّنَّةِ أَكْثَرَ  
مِنْ جَمِيعِكُمْ.

ἀλλὰ ἐν ἐκκλησίᾳ ἔσοτε  
πρὸς θεόν ἑνὸς ἑσθλασ  
ἢ ἑκατὸν ἑσθλασ ἐσοτε  
πρὸς ἀλλήλους.

yet in the church I  
would rather speak five  
words with my  
understanding, that I may  
teach others also, than ten  
thousand words in a tongue.

وَلَكِنْ فِي كَنِيسَةِ  
خَمْسَ كَلِمَاتٍ بِدِهْنِي لِكَيْ  
أَعْلَمَ آخَرِينَ أَيْضاً  
أَكْثَرَ مِنْ عَشْرَةِ  
أَلْفِ كَلِمَةٍ  
بِلِسَانٍ.

Ἡ ἀρχαία ἔσοτε ἑνὸς ἑσθλασ  
καὶ ἀλλήλους ἑνὸς ἑσθλασ  
ἢ ἑκατὸν ἑσθλασ ἐσοτε  
πρὸς ἀλλήλους.

Brethren, do not be  
children in understanding;  
however, in malice be  
babes, but in understanding  
be mature.

أَيُّهَا الْإِخْوَةَ لَا تَكُونُوا  
أَوْلَاداً فِي الْفَهْمِ  
أَدْهَانِكُمْ بَلْ كُونُوا  
أَوْلَاداً فِي الشَّرِّ  
وَأَمَّا فِي الْأَدْهَانِ  
فَكُونُوا كَامِلِينَ.

ἐρετηνικ ἐβολ.

Ἐδῶντ γαρ δι φῶνος: κε δει  
θανκελας νει θανκεσφοτον τῆνασαι  
νει παιλαος: οῖος παρητ οη  
ἠνορωτεμ ἠσῶι περε Πβοις.

Ἐωστε νιλας νατχη εἰμηι  
ἠνηεθαρτ αν αλλα νιαθαρτ:  
τῆπροφητιὰ δε νασχη ἠνιαθαρτ αν  
αλλα νηεθαρτ.

Ἐωπ οῖν αἰωνι εἰμα ἠξε  
τῆκκλησιὰ τηρ: οῖος ἠσεσαι τηροῦ  
δει θανλας: ἠσει δε εἰδῶν ἠξε  
θανιδιωτης ιε θαν αθαρτ: μη  
σεναχος αν κε ἄρε ναι λοβι.

Ἐωπ δε εἰεῖπροφητεῖν τηροῦ  
ἠτερι δε εἰδῶν ἠξε οῖαθαρτ ιε  
οῖιδιωτης: σενααρωτ ἠξε οῖον  
νιβεν σεναθετρωτ ἠξε οῖον νιβεν.

ἠηεθῆπ ἠτε περητ σενασωνε  
ἐβολ: οῖος παρητ ἠναριτ εἰεν  
περη: ἠτερορωτ ἠφῶντ  
εἰεῖωνε ἐβολ κε οῖτωσ φῶντ  
ωπ δει θηνοῦ.

Οῖ κε πε νασνηοῦ: εἰωπ  
ἄρετηνῶανῶοντ: πιοῖαι πιοῖαι  
οῖοντατ ἠοῖψαλωσ ἠμαῖν: οῖοντατ  
ἠοῖσῶ: οῖοντατ ἠοῖσῶρ ἐβολ:

In the law it is written:  
“With men of other tongues  
and other lips I will speak  
to this people; and yet, for  
all that, they will not hear  
Me,” says the Lord.

Therefore, tongues are  
for a sign, not to those who  
believe but to unbelievers;  
but prophesying is not for  
unbelievers but for those  
who believe.

Therefore, if the whole  
church comes together in  
one place, and all speak  
with tongues, and there  
come in those who are  
uninformed or unbelievers,  
will they not say that you  
are out of your mind?

But if all prophesy, and  
an unbeliever or an  
uninformed person comes  
in, he is convicted by all,  
he is convicted by all.

And thus the secrets of  
his heart are revealed; and  
so, falling down on his face,  
he will worship God and  
report that God is truly  
among you.

How is it then,  
brethren? Whenever you  
come together, each of you  
has a psalm, has a teaching,  
has a tongue, has a  
revelation, has an

مَكْتُوبٌ فِي النَّامُوسِ: إِنِّي بِذَوِي  
اللِّسَانَةِ أُخْرَى وَبِشَفَاهِ أُخْرَى سَأَكَلِمُ  
هَذَا الشَّعْبَ وَلَا هَكَذَا يَسْمَعُونَ لِي،  
يَقُولُ الرَّبُّ.

إِذَا الْأَلْسِنَةُ آيَةٌ لِلْمُؤْمِنِينَ بَلْ  
لِغَيْرِ الْمُؤْمِنِينَ. أَمَّا النَّبِيُّ فَلَيْسَتْ  
لِغَيْرِ الْمُؤْمِنِينَ بَلْ لِلْمُؤْمِنِينَ.

فَإِنْ اجْتَمَعَتِ الْكَنِيسَةُ كُلُّهَا فِي  
مَكَانٍ وَاحِدٍ وَكَانَ الْجَمِيعُ يَتَكَلَّمُونَ  
بِاللِّسَانَةِ فَدَخَلَ عَامِيٌّ أَوْ غَيْرُ  
مُؤْمِنِينَ أَفَلَا يَقُولُونَ إِنَّكُمْ تَهْذُونَ؟

وَلَكِنْ إِنْ كَانَ الْجَمِيعُ يَتَنَبَّأُونَ  
فَدَخَلَ أَحَدٌ غَيْرُ مُؤْمِنٍ أَوْ عَامِيٍّ  
فَأَنَّهُ يُؤَبِّخُ مِنَ الْجَمِيعِ. يُحْكَمُ عَلَيْهِ  
مِنَ الْجَمِيعِ.

وَهَكَذَا تَصِيرُ خَفَايَا قَلْبِهِ ظَاهِرَةً.  
وَهَكَذَا يَخْرُ عَلَى وَجْهِهِ وَيَسْجُدُ لِلَّهِ  
مُنَادِيًا أَنَّ اللَّهَ بِالْحَقِيقَةِ فِيكُمْ.

فَمَا هُوَ إِذَا أَيُّهَا الْإِخْوَةُ؟ مَتَى  
اجْتَمَعْتُمْ كُلُّ وَاحِدٍ مِنْكُمْ لَهُ  
مَرْمُورٌ لَهُ تَعْلِيمٌ لَهُ لِسَانٌ لَهُ  
إِعْلَانٌ لَهُ تَرْجَمَةٌ: فَلْيَكُنْ كُلُّ شَيْءٍ  
لِلْبَنِيَانِ.

οὔνταϑ ἵνοταϑπ ἵλαϑ: οὔνταϑ  
ἵνοτερμῆνἵα: εἰωβ νἵβεν μαροτυωπι  
δεν οὔκωτ.

Ἰτε πετϑαϑι δεν φῆλαϑ κατὰ ḱναὔ  
ḱναὔ ἱε πιζοὔ ὡμουτ: οὔοϑ οὔμεροϑ  
ἐφῆοὔαι οὔοϑ μαρε οὔαι ερμῆνεῖν

Ἐωπι δε ἵνοτερμῆνεὔτῆϑ ἀν πε:  
μαρεϑχαρωϑ δεν Ἰεκῆλῆϑἵα:  
μαρεϑϑαϑι δε οὔτωϑ νεμ ΦνοὔἸ.

Προφήτῆϑ δε ḱναὔ ἱε ὡμουτ  
μαροὔϑαϑι: οὔοϑ νἵκεχωὔρῆνἵ  
μαροὔτερδἵακρινἵνἵ.

Ἐωπι δε ἀρεὔωαν οὔᄅωρπ ἐβῶλ  
ὡπι δεν κεὔραι εϑεὔεϑι: πιζοὔἵτ  
μαρεϑχαρωϑ.

Οὔοἵ ὡᄅουϑ ϑαρ ἵμωτεν κατὰ  
οὔαι οὔαι ἐεὔπροφήτεῖν τῆροὔ:  
Μαροὔτερμῆνεῖν δε εἰνα ἵνεᄅἵᄅω  
τῆροὔ οὔοϑ ἵνεξεὔμνομἸ τῆροὔ.

Ἰἵπνεὔμα ἵτε ἵπροφήτῆϑ:  
ὡαὔᄅνεᄅωὔ ἵἵπροφήτῆϑ.

ΦνοὔἸ ϑαρ φα ἵφωρϑ ἀν πε  
ἀλῆλα φα ἵεὔρηνη πε: κατὰ φῆρηἸ  
εὔτωπι δεν ἵεκῆλῆϑἵα τῆροὔ ἵτε  
ἵνεᄅοὔαβ.

*Πῆμοὔ ϑαρ νεμωτεν νεμ*

interpretation. Let all things  
be done for edification.

If anyone speaks in a  
tongue, let there be two or  
at the most three, each in  
turn, and let one interpret.

But if there is no  
interpreter, let him keep  
silent in church, and let him  
speak to himself and to  
God.

Let two or three  
prophets speak, and let the  
others judge.

But, if anything is  
revealed to another who sits  
by, let the first keep silent.

For you can all  
prophesy one by one, that  
all may learn and all may be  
encouraged.

And the spirits of the  
prophets are subject to the  
prophets.

For God is not the  
author of confusion, but of  
peace, as in all the churches  
of the saints.

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

Ἰν ḱαν ἁᄅᄅ ἵτεᄅᄅᄅ ἵλῆαν φαᄅᄅᄅ  
ἁᄅᄅᄅ ἁᄅ ἁᄅᄅᄅ ᄅᄅᄅᄅ ᄅᄅᄅᄅ  
ᄅᄅᄅᄅ ᄅᄅᄅᄅ ᄅᄅᄅᄅ ᄅᄅᄅᄅ ᄅᄅᄅᄅ.

ᄅᄅᄅᄅ Ἰν ᄅᄅ ᄅᄅᄅ ᄅᄅᄅᄅ ᄅᄅᄅᄅ  
ᄅᄅᄅᄅ ᄅᄅᄅᄅ ᄅᄅᄅᄅ ᄅᄅᄅᄅ ᄅᄅᄅᄅ.

ᄅᄅᄅ ᄅᄅᄅᄅᄅ ᄅᄅᄅᄅᄅ ᄅᄅᄅᄅ ᄅᄅᄅᄅ  
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ᄅᄅᄅᄅ Ἰν ᄅᄅᄅ ᄅᄅᄅᄅ ᄅᄅᄅᄅ  
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ᄅᄅᄅᄅ ᄅᄅᄅᄅ ᄅᄅᄅᄅ ᄅᄅᄅᄅ ᄅᄅᄅᄅ ᄅᄅᄅᄅ  
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ᄅᄅᄅᄅ.

*ᄅᄅᄅᄅ ᄅᄅᄅᄅ ᄅᄅᄅᄅ ᄅᄅᄅᄅ ᄅᄅᄅᄅ.  
ᄅᄅᄅᄅ.*

**The Catholic Epistle**  
**الكاثوليكون**

<p>Καθολικον ἐβोल θεν πε πιθονιτ          ἡνεπιστολη ἡτε πενωτ Ιωαννης.          Ἀμην. Παμενραϝ.</p>	<p>The Catholic Epistle from the Third Epistle of our teacher St. John. May his blessings be with us. Amen. My beloved.</p>	<p>الكاثوليكون من رسالة معلمنا          يوحنا الرسول الأولى، بركته          المقدسة تكون معنا. آمين. يا          احبائي.</p>
<p><b>Ἦ Ιωαννης ἁ: ἁ - ἡ</b></p>	<p><b>3 John 1: 1 - 8</b></p>	<p><b>3 يوحنا 1: 1 - 8</b></p>
<p>Πιπρεσβυτερος ἡΣαιος πιασαπητος          φη ἄνοκ ἐϝμει ἡμοϝ θεν οὔμεθμνι.          Παμενριτ ϝτωβ εϝβε ϝωβ νιβεν          εϝρε πεκμωιτ ϝωϝτεν οὔοϝ          ἡτεκοὔχαι κατα φηρηϝ ἐτε νενμωιτ          ἡτεκψὔχη ϝοὔτων.          Διραϝι ϝαρ ἡμαϝω ἡταὔ ἡχε          νιςνηοὔ οὔοϝ ἡταὔερμεϝρε θἁ          τεκμεϝμνι κατα φηρηϝ ἡθοκ          ἡτεκμωϝι θεν οὔμεθμνι.          Μμονϝ ἡμοὔ ϝαρ εϝοι ἡνιϝϝ ἡφαἰ          ϝινα ἡταϝωτεμ εϝβε ναϝηρι ϝε          ϝεμωϝι θεν οὔμεθμνι.          Πιασαπητος οὔϝωβ ἡπιστοϝ          ἡτεκἰρι ἡμοϝ εκερϝωβ ἡጀρηθι θεν          νιςνηοὔ οὔοϝ φαι θεν νιϝεμμωοὔ.          Ναι ἡταὔερμεϝρε θἁ τεκἁσαπη          ἡπεἡθο ἡνοὔεκἁλησιἁ: ναι ἡτε          καλωϝ κἡναδἰϝ εκἡαὔφωοὔ εὔἡπϝα</p>	<p>The Elder, to the beloved Gaius, whom I love in truth:          Beloved, I pray that you may prosper in all things and be in health, just as your soul prospers.          For I rejoiced greatly when brethren came and testified of the truth that is in you, just as you walk in the truth.          I have no greater joy than to hear that my children walk in truth.          Beloved, you do faithfully whatever you do for the brethren and for strangers,          who have borne witness of your love before the church. If you send them forward on their journey in a manner worthy of God, you will do well,</p>	<p>الشيخ، إني غايس الحبيب الذي          أنا أحبه بالحق.          أيها الحبيب، في كل شيء أروم          أن تكون ناجحاً وصحيحاً، كما أن          نفسك ناجحة.          لأنني فرحت جداً إذ حضر إخوة          وشهدوا بالحق الذي فيك، كما أنك          تسلك بالحق.          ليس لي فرح أعظم من هذا: أن          أسمع عن أولادي أنهم يسلكون          بالحق.          أيها الحبيب، أنت تفعل بالأمانة          كل ما تصنعه إلى الإخوة وإلى          الغرباء.          الذين شهدوا بمحبتك أمام          الكنيسة. الذين تفعل حسناً إذا          شيعتهم كما يحق لله.</p>

ὠφνοῦτ.

Ἐταῦτ γὰρ ἔβωλ ἔχεν πῖραν ἵσεβι  
ἐλὶ ἀν ἵτεν νιῆθνικος.

Ἄνον οὔτν ὥε νὰν ἔωεπ ναι οὔτον  
ὠπαῖρητ ἔρον εἰνα ἵτενεργῶφηρ  
ἵεργωβ ἔτμεθμνι.

*Ἡἀσνηοτ ἵπερμενρε πικοςμος  
οὔδε νηετωοπ εἰεν πικοςμος:  
πικοςμος νασῖνι νευ τερεπῆθνμια: φη  
δε εἰτῖρὶ ἵφωτωω ἵφνοῦτ ἵναωωπι  
ωα ἔνεε: ἀμην.*

because they went forth  
for His name's sake, taking  
nothing from the Gentiles.

We therefore ought to  
receive such, that we may  
become fellow workers for  
the truth.

*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.*

لَأْتَهُمْ مِنْ أَجْلِ اسْمِهِ خَرَجُوا وَهُمْ  
لَا يَأْخُذُونَ شَيْئًا مِنَ الْأُمَمِ.

فَنَحْنُ يَنْبَغِي لَنَا أَنْ نَقْبَلَ أَمْثَالَ  
هَؤُلَاءِ، لِكَيْ نَكُونَ عَامِلِينَ مَعَهُمْ  
بِالْحَقِّ.

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

### The Acts الإبركسيس

Πραξις ἵτε νενηοῦτ ἵἀποστολοσ:  
ἔρε ποῦςμοῦτ εἶοταβ ωωπι νεμδν.  
Ἄμην.

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

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

**Πραξις ἱα: β - ιη**

**Acts 11: 2 - 18**

**اعمال 11: 2 - 18**

Ἐοτε δε ἔταρωε ἵχε Πετροσ  
ἔερνι ἔλεροτσαδμυ ἀρβιδαπ νεμδμ  
ἵχε νιῆβωλ εἰεν ἵσεβι.

Ἐτρω ἵμοσ: χε ἀωε ἔδοτν ωα  
εἰαρωμυ ἵατσεβι οὔοε ἀκοτωμ  
νεμωοτ.

Ἐταρερητς δε ἵχε Πετροσ  
ναρσαζι νεμωοτ ετρω ἵμοσ.

And when Peter came  
up to Jerusalem, those of the  
circumcision contended  
with him,

saying, "You went in to  
uncircumcised men and ate  
with them!"

But Peter explained it to  
them in order from the  
beginning, saying:

وَلَمَّا صَعِدَ بَطْرُسُ إِلَى أُورُشَلِيمَ  
خَاصَمَهُ الَّذِينَ مِنْ أَهْلِ الْخِتَانِ.

قَائِلِينَ: «أَتَكَ دَخَلْتَ إِلَى رِجَالٍ  
ذَوِي غُلْفَةٍ وَأَكَلْتَ مَعَهُمْ».

فَابْتَدَأَ بَطْرُسُ يَشْرُحُ لَهُمْ بِالتَّابِعِ  
قَائِلًا:



Ανοκ ναιχη δεν Ιοππη †πολις  
ειεπροσερχεσθε: οτοζ αινατ δεν  
οντωμτ εοντοραμα εφνηοτ επεσнт  
νξε οτσκενος μφρη† νονηιω† νεβωσ  
νιαιτ ερχω μμοϋ νεδρη νετοτ ναρχη  
εβολ δεν τφε οτοζ αϋι ψαροι.

Φαι εταικομς εροϋ ναι† νεθνη πε:  
οτοζ αινατ ενιϋτεφατ ντε πκαρι νεμ  
νιοηριον νεμ νιβατϋ νεμ νιβαλα†  
ντε τφε.

Αισωτεμ δε εκεσμη εσχω μμοϋ  
νηι ξε τωνκ Πετρος ψωτ οτοζ οτωμ.

Πεχη δε ξε μφωρ Πβοις ξε μπε  
ελι νενχαι εφβαδεμ ιε εφωϋ ψε  
εδοτν ερω ενεε.

Ασεροτω δε νξε †σμη μφμαε  
σοπ σνατ εβολ δεν τφε εσχω μμοϋ ξε  
νηετα Φνοτ† τοτβωοτ νεοκ μπερ  
βαδμοτ.

Φαι δε αϋψωπι ψα ψωμτ νεσοπ  
οτοζ αϋϋ οη νεκεσοπ νενχαι νιβεν  
ετφε.

Οτοζ εηππε νετοτνοτ ιϋ ψωμτ  
νρωμ ατοει ερατοτ ειρεν φρο μπινη  
εναιχη νεητϋ εατταοτωοτ ψαροι  
εβολ δεν Κεσαρια.

“I was in the city of  
Joppa praying; and in a  
trance I saw a vision, an  
object descending like a  
great sheet, let down from  
heaven by four corners; and  
it came to me.

When I observed it  
intently and considered, I  
saw four-footed animals of  
the earth, wild beasts,  
creeping things, and birds of  
the air.

And I heard a voice  
saying to me, ‘Rise, Peter;  
kill and eat.’

But I said, ‘Not so,  
Lord! For nothing common  
or unclean has at any time  
entered my mouth.’

But the voice answered  
me again from heaven,  
‘What God has cleansed  
you must not call common.’

Now this was done three  
times, and all were drawn  
up again into heaven.

At that very moment,  
three men stood before the  
house where I was, having  
been sent to me from  
Caesarea.

«أَنَا كُنْتُ فِي مَدِينَةِ يَافَا أَصَلِّي  
فَرَأَيْتُ فِي غَيْبَةٍ رُؤْيَا: إِنَاءٌ نَازِلًا  
مِثْلَ مَلَأَةٍ عَظِيمَةٍ مُدَلَّاةٍ بِأَرْبَعَةِ  
أَطْرَافٍ مِنَ السَّمَاءِ فَآتَى إِلَيَّ.

فَتَفَرَّسْتُ فِيهِ مُتَأَمِّلًا فَرَأَيْتُ دَوَابَّ  
الْأَرْضِ وَالْوَحُوشِ وَالزَّحَافَاتِ  
وَطَيُورَ السَّمَاءِ.

وَسَمِعْتُ صَوْتًا قَائِلًا لِي: قُمْ يَا  
بُطْرُسُ ادْبَحْ وَكُلْ.

فَقُلْتُ: كَلَّا يَا رَبُّ لِأَنَّهُ لَمْ يَدْخُلْ  
فِيَّ قَطُّ دَنَسٌ أَوْ نَجَسٌ.

فَأَجَابَنِي صَوْتٌ ثَانِيَةٌ مِنَ السَّمَاءِ:  
مَا طَهَّرَهُ اللَّهُ لَا تَسْجِسْهُ أَنْتَ.

وَكَانَ هَذَا عَلَى ثَلَاثِ مَرَّاتٍ ثُمَّ  
انْتَشِلَ الْجَمِيعُ إِلَى السَّمَاءِ أَيْضًا.

وَإِذَا ثَلَاثَةٌ رِجَالٌ قَدَّ وَقَفُوا لِلْوَقْتِ  
عِنْدَ الْبَيْتِ الَّذِي كُنْتُ فِيهِ مُرْسَلِينَ  
إِلَيَّ مِنْ قَيْصَرِيَّةٍ.

Πεξε Πιπνευμα δε νηι γε  
 μαωυενακ νεμωοτ νηκοι νηητ σνατ αν  
 ηζλι: ατι δε νεμη ηξε ναικε σοοτ  
 ησον οτοζ ετανωε εδορν επιηι  
 απρωι.

Αφταμον δε αφρητ εταφνατ  
 επιαττελοζ δεν πεφηι εαφορι ερατφ  
 οτοζ αφχοζ γε οτωρπ ελοπηη οτοζ  
 μοτφ εσιμων φηετομοτφ εροφ γε  
 Πετροζ.

Φαι εθνασαζι νεμακ ηθανσαζι ναι  
 ετεκνανοζεμ ηζητοτ ηθοκ νεμ πεκηι  
 τηρφ.

Εταιερηητς δε ησαζι αφι εερηι  
 εχωοτ ηξε Πιπνευμα εθοταβ αφρητ  
 εταφι εερηι εζων ζων ηωορπ.

Αιερεμετι δε απσαζι απβοις  
 αφρητ ναφζω υμοοζ γε Ιωαννης μεν  
 αφτωμοζ δεν οτωμοοτ: ηωοτεν δε  
 σεναεμοζ θηνοο δεν οηπινευμα εφοταβ.

Ισξε οην α φνοοτ αφτ νωοοτ  
 ητηετοοζ ητηδωρεα εταφναζτ επβοις  
 Ιησοοτς Πιχριστοοζ απερηητ ζων: ανοκ  
 νημ δε εταζνο αφνοοτφ.

Εταφτωτεμ δε εηαι αφχαρωοτ  
 οτοζ ναφτωοτ αφνοοτφ εφζω υμοοζ  
 γε ζαρα α φνοοτφ αφτ ητημετανοια

Then the Spirit told me  
 to go with them, doubting  
 nothing. Moreover these six  
 brethren accompanied me,  
 and we entered the man's  
 house.

And he told us how he  
 had seen an angel standing  
 in his house, who said to  
 him, 'Send men to Joppa,  
 and call for Simon whose  
 surname is Peter,

who will tell you words  
 by which you and all your  
 household will be saved.'

And as I began to speak,  
 the Holy Spirit fell upon  
 them, as upon us at the  
 beginning.

Then I remembered the  
 word of the Lord, how He  
 said, 'John indeed baptized  
 with water, but you shall be  
 baptized with the Holy  
 Spirit.'

If therefore God gave  
 them the same gift as He  
 gave us when we believed  
 on the Lord Jesus Christ,  
 who was I that I could  
 withstand God?"

When they heard these  
 things they became silent;  
 and they glorified God,  
 saying, "Then God has also  
 granted to the Gentiles  
 repentance to life."

فَقَالَ لِي الرُّوحُ أَنْ أَذْهَبَ مَعَهُمْ  
 غَيْرَ مُرْتَابٍ فِي شَيْءٍ. وَذَهَبَ مَعِي  
 أَيْضاً هَؤُلَاءِ الإِخْوَةُ السِّتَّةُ. فَدَخَلْنَا  
 بَيْتَ الرَّجُلِ.

فَأَخْبَرَنَا كَيْفَ رَأَى الْمَلَكُ فِي بَيْتِهِ  
 قَائِماً وَقَائِلاً لَهُ: أَرْسِلْ إِلَيَّ يَا  
 رَجُلًا وَاسْتَدْعِ سِمْعَانَ الْمَلْفَبَّ  
 بِطُرْسٍ.

وَهُوَ يُكَلِّمُكَ كَلَاماً بِهِ تَخْلُصُ أَنْتَ  
 وَكُلُّ بَيْتِكَ.

فَلَمَّا ابْتَدَأْتُ أَتَكَلَّمُ حَلَّ الرُّوحُ  
 الْقُدُسُ عَلَيْهِمْ كَمَا عَلَيْنَا أَيْضاً فِي  
 الْبِدْءَةِ.

فَتَذَكَّرْتُ كَلَامَ الرَّبِّ كَيْفَ قَالَ: إِنَّ  
 يُوحَنَّا عَمَّدَ بِمَاءٍ وَأَمَّا أَنْتُمْ  
 فَسَتُعَمَّدُونَ بِالرُّوحِ الْقُدُسِ.

فَإِنْ كَانَ اللهُ قَدْ أَعْطَاهُمْ الْمَوْهَبَةَ  
 كَمَا لَنَا أَيْضاً بِالسَّوِيَّةِ مُؤْمِنِينَ  
 بِالرَّبِّ يَسُوعَ الْمَسِيحِ فَمَنْ أَنَا؟  
 أَقَادِرٌ أَنْ أَمْنَعَ اللهُ؟»

فَلَمَّا سَمِعُوا ذَلِكَ سَكَتُوا وَكَانُوا  
 يُمَجِّدُونَ اللهُ قَائِلِينَ: «إِذَا أُعْطِيَ  
 اللهُ الْأُمَّمَ أَيْضاً التَّوْبَةَ لِلْحَيَاةِ.»

ἸΝΗΚΕ ΕΘΝΟΣ ἘΠΩΝᾶ.

*Πικασι δε ἵτε Πβοις ἐφέμαι ογοσ  
ἐφέλωαι: ἐφέλωμασι ογοσ ἐφέταχρο:  
ῥεν ἴαγια ἡεκκλήσια ἵτε Φνοῖτ:  
ἀμην.*

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

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

## The Liturgy Psalm

مزمور القديس

**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 ζε: β, α**

**Psalm 66: 4, 1, 2**

**مزمور 65: 2، 1**

Παρεφοτωψτ ἄμοκ ἵχε πκασι  
τηρϑ: ογοσ μαρονερψαλιν ἔροκ:  
ἔωληλοῖ ἐβολ ἄΦνοῖτ πκασι τηρϑ:  
ἀριψαλιν ἐΠεϑραν. **Ἀλληλοῖα.**

All the earth shall  
worship You and sing  
praises to You. Make a  
joyful shout to God, all the  
earth. Sing out the honor of  
His name. **Alleluia.**

فلتسجد لك الأرض كلها. وليرتلوا  
لك. اهتفي لله يا كل الأرض. رتلوا  
لاسمه. **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 آمين.

**Οτᾶνασνωσις ἐβολ ῥεν  
πιεταστελιον εθοραβ κατα λουκαν  
ασιοϑ.**

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

فصل من إنجيل معلمنا لوقا  
البشير. بركاته علينا آمين.

**Λουκαν Δ: α - ιϛ**

**Luke 4: 1 - 13**

**لوقا 4: 1 - 13**

Ιησοϑς δε εϑμερ ἐβολ ῥεν  
Πῖπνευμα εθοραβ αϑτασθο ἐβολρα  
Πιορδανησ ογοσ αϑολϑ ἵχε  
Πῖπνευμα ἐπωαϑε.

Then Jesus, being filled  
with the Holy Spirit,  
returned from the Jordan  
and was led by the Spirit  
into the wilderness,

أَمَّا يَسُوعُ فَرَجَعَ مِنَ الْأُرْدُنِّ مُمْتَلِئًا  
مِنَ الرُّوحِ الْقُدُسِ وَكَانَ يُقْتَادُ  
بِالرُّوحِ فِي الْبَرِّيَّةِ.

Ἡμε ἡμεροσ εφερπιαζιν ἡμοσ  
ἡνε πιδιαβολοσ οροσ ἡπεροεμ ἔλι  
θεν ημεροσ ἔτε ἡματ: οροσ ἔταττωκ  
ἔβολ ατῆκο ἔπδαε.

Πεσατ δε νατ ἡνε πιδιαβολοσ: κε  
ισκε ἡθοκ πε Πωρηι ἡΦνοτ ἄλοσ  
ἡπαιῶνι κε ἡτερερ ωικ.

Οροσ ατῆροτῶ νατ ἡνε Ιησοτс κε  
ῆσῆνοτ κε ναρε πιρωμι ναωνδ ἔωικ  
ἡματατϭ αν: αλλα ἔσαζι ηιβεν  
εθνηοτ ἔβολ ῆεν ρωτ ἡΦνοτϭ.

Οροσ ἔτατολτ ἔπρωι ἔεεν  
οττωοτ ετῆοσι ἡνε πιδιαβολοσ  
ατταμοτ ἔνιμετοτρωοτ τηροτ ἡτε  
τῆοκοτμενη ῆεν οτῆτισμη ἡτε  
οτῆρονοσ.

Οροσ πεσατ νατ ἡνε πιδιαβολοσ  
κε τῆνατ νακ ἡπαιερωτῆ τηρε νεμ  
πετῶοτ κε ἄνοκ πε ἔτερετοι ἔτοτ  
οροσ φηῆτοταωτ ῆατῆιτ νατ.

Ἡθοκ οτῆ ακωανοτωτ ἡπαῆθο  
ἔβολ ετῆωπι νακ τηρε.

Οροσ ατῆροτῶ ἡνε Ιησοτс πεσατ  
νατ κε μαωενακ ἔβολ ῆαροι  
ἡσατανασ κε ῆσῆνοτ κε Πβοικ  
Πεκνοτϭ πετεκεοτωτ ἡμοσ οροσ  
ἡθοσ ἡματατϭ πε ἔτεκεωεωι ἡμοσ.

being tempted for forty  
days by the devil. And in  
those days He ate nothing,  
and afterward, when they  
had ended, He was hungry.

And the devil said to  
Him, “If You are the Son of  
God, command this stone to  
become bread.”

But Jesus answered him,  
saying, “It is written, ‘Man  
shall not live by bread  
alone, but by every word of  
God.’”

Then the devil, taking  
Him up on a high mountain,  
showed Him all the  
kingdoms of the world in a  
moment of time.

And the devil said to  
Him, “All this authority I  
will give You, and their  
glory; for this has been  
delivered to me, and I give  
it to whomever I wish.

Therefore, if You will  
worship before me, all will  
be Yours.”

And Jesus answered and  
said to him, “Get behind  
Me, Satan! For it is written,  
‘You shall worship the Lord  
your God, and Him only  
you shall serve.’”

أَرْبَعِينَ يَوْمًا يُجْرَبُ مِنْ إِبْلِيسَ.  
وَلَمْ يَأْكُلْ شَيْئًا فِي تِلْكَ الْأَيَّامِ. وَلَمَّا  
تَمَّتْ جَاعَ أَحْيِرًا.

وَقَالَ لَهُ إِبْلِيسُ: «إِنْ كُنْتَ ابْنُ اللَّهِ  
فَقُلْ لِهَذَا الْحَجَرِ أَنْ يَصِيرَ خُبْزًا».

فَأَجَابَهُ يَسُوعُ: «مَكْتُوبٌ أَنْ لَيْسَ  
بِالْخُبْزِ وَحْدَهُ يَحْيَا الْإِنْسَانُ بَلْ بِكُلِّ  
كَلِمَةٍ مِنَ اللَّهِ».

ثُمَّ أَصْعَدَهُ إِبْلِيسُ إِلَى جَبَلٍ عَالٍ  
وَأَرَاهُ جَمِيعَ مَمَالِكِ الْمَسْكُونَةِ فِي  
لَحْظَةٍ مِنَ الزَّمَانِ.

وَقَالَ لَهُ إِبْلِيسُ: «لَكَ أُعْطِيَ هَذَا  
السُّلْطَانُ كُلَّهُ وَمَجْدُهُنَّ لِأَنَّهُ إِلَيَّ قَدْ  
دَفَعَ وَأَنَا أُعْطِيهِ لِمَنْ أُرِيدُ.

فَإِنْ سَجَدْتَ أَمَامِي يَكُونُ لَكَ  
الْجَمِيعُ».

فَأَجَابَهُ يَسُوعُ: «أَذْهَبْ يَا شَيْطَانُ  
إِنَّهُ مَكْتُوبٌ: لِلرَّبِّ إِلَهِكَ تَسْجُدُ  
وَأَيَّاهُ وَحْدَهُ تَعْبُدُ».

Αφένεϋ Δε ον νῆρηι ἑλεροταλμη  
οτοϋ αϋταροϋ ἑρατϋ εϋζεν ἵπτενε  
ἵντε περφει οτοϋ πεχαϋ ναϋ: γε ιϋζε  
ἵθοοκ πε Πωρηι ἠΦνοϋτ: εϋτκ ἑπεϋτ  
ἑβολ ται.

Ἐδῆνοϋτ γαρ γε εϋερονεεν  
ἑτοτοϋ ἵνεϋαϋτελοϋ: εϋβητκ γε  
ἵτοταρεϋ ἑροκ.

Οτοϋ ἵτοϋϋτκ ἑξεν νοϋβναϋε:  
μηποτε ἵτεκδῖροπ ἑοϋωνι  
ἵτεκδαλοϋ.

Οτοϋ αϋεροϋῶ ἵνε Ιηϋοϋϋ πεχαϋ  
ναϋ γε αϋζοϋ γε ἵνεκερπιαζιν  
ἠΠβοιϋ Πεκνοϋτ.

Οτοϋ ἑταϋϋεκ πιαϋμοϋ νῖβεν  
ἑβολ ἵνε πιδῖαβολοϋ αϋϋεναϋ ἑβολ  
εαροϋ ϋα οϋϋοϋ.

*Πῶοϋ φα Πεννοϋτ πε ϋα ἑνεϋ  
ἵτε νῖ ἑνεϋ: ἠμην.*

Then he brought Him to  
Jerusalem, set Him on the  
pinnacle of the temple, and  
said to Him, “If You are the  
Son of God, throw Yourself  
down from here.

For it is written: ‘He  
shall give His angels charge  
over you, to keep you,’

and, ‘In their hands they  
shall bear you up, lest you  
dash your foot against a  
stone.’”

And Jesus answered and  
said to him, “It has been  
said, ‘You shall not tempt  
the Lord your God.’ ”

Now, when the devil  
had ended every temptation,  
he departed from Him until  
an opportune time.

*Glory be to God forever.*

ثَمَّ جَاءَ بِهِ إِلَى أُورُشَلِيمَ وَأَقَامَهُ  
عَلَى جَنَاحِ الْهَيْكَلِ وَقَالَ لَهُ: «إِنْ  
كُنْتَ ابْنُ اللَّهِ فَاطْرَحْ نَفْسَكَ مِنْ هُنَا  
إِلَى أَسْفَلِ.

لَأَنَّهُ مَكْتُوبٌ: أَنَّهُ يُوصِي مَلَائِكَتَهُ  
بِكَ لِكَيْ يَحْفَظُوكَ.

وَأَنَّهُمْ عَلَى أَيْدِيهِمْ يَحْمِلُونَكَ لِكَيْ  
لَا تَصْدِمَ بِحَجَرٍ رِجْلُكَ».

فَأَجَابَ يَسُوعُ: «إِنَّهُ قِيلَ: لَا تُجَرِّبِ  
الرَّبَّ إِلَهَكَ».

وَلَمَّا أَكْمَلَ إِبْلِيسُ كُلَّ تَجْرِبَةٍ فَارَقَهُ  
إِلَى حِينٍ.

*والمجد لله دائماً.*