

Katameros Sunday Readings for the Month of Baunah

قطمارس قراءات الآحاد لشهر بؤونة المبارك

Πικαταμερος ἠτεμρομπι ἠνιοτα (Μικτριακη)

Πιμετωψ ἠνικτριακη ἠπιὰβοτ Παῶνι

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Katameros Readings for the First Sunday of Baunah.....	2
Katameros Readings for the Second Sunday of Baunah	19
Katameros Readings for the Third Sunday of Baunah	32
Katameros Readings for the Fourth Sunday of Baunah.....	48

Katameros Readings for the First Sunday of Baunah

قطمارس قراءات الأحد الأول من شهر بؤونة المبارك

Ⲛⲓⲛⲓⲛⲓ ⲛⲕⲣⲓⲁⲕⲏ ⲓⲡⲓⲁⲃⲟⲧ ⲡⲁⲱⲛⲓ

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 θ: ι

Psalm 9: 10

مزمور 9: 10

Ουοζ εϵε̅ρ̅ε̅λ̅π̅ι̅ς̅ ε̅ρο̅κ:̅ ἵ̅νε̅
 η̅η̅ε̅τ̅ω̅ο̅ν̅η̅ ἰ̅π̅ε̅κ̅ρ̅α̅ν:̅ ο̅υο̅ζ̅ ἰ̅π̅ε̅ρ̅χ̅ω̅
 ἵ̅ν̅ω̅κ:̅ ἵ̅η̅η̅ε̅τ̅ω̅ϯ̅ ἵ̅ν̅ω̅κ̅ Π̅β̅ο̅ι̅ς̅.

And those who know
 Your name will put their
 trust in You; For You,
 Lord, have not forsaken
 those who seek You.

وَيَتَكَلَّمُ عَلَيْكَ الَّذِينَ يَعْرِفُونَ اسْمَكَ.
 فَلَا تَتْرُكْ طَالِبِيكَ يَا رَبُّ. هَلِّلِيلُيَا.

ΔΔΔΗΛΟΤΙΑ̅.

Alleluia.

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.

Ο̅ϯ̅Α̅Ν̅Α̅Σ̅Ν̅Ω̅Ι̅Σ̅ Ε̅Β̅Ο̅Λ̅ Δ̅Ε̅Ν
 Π̅Ι̅Ε̅Υ̅Α̅Σ̅Σ̅Ε̅Λ̅Ι̅Ο̅Ν̅ Ε̅Θ̅Ο̅Υ̅Α̅Β̅ Κ̅Α̅Τ̅Α̅ Ὑ̅Α̅Τ̅Θ̅Ε̅Ο̅Ν̅
 Α̅Σ̅Ι̅Ο̅Υ̅.

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

فصل من إنجيل معلمنا متي
 البشير. بركاته علينا آمين.

Ὑ̅Α̅Τ̅Θ̅Ε̅Ο̅Ν̅ Ι̅Ζ̅:̅ Α̅ - Ι̅Β̅

Matthew 17: 1 - 13

متي 17: 1 - 13

Ο̅υο̅ζ̅ μ̅ε̅ν̅ε̅ν̅ε̅σ̅α̅ ρ̅ο̅ο̅ϯ̅ ἵ̅νε̅ρ̅ο̅ο̅ϯ̅ ε̅τ̅α̅
 ἰ̅η̅ϣ̅ο̅ϯ̅ ε̅λ̅ Π̅ε̅τ̅ρ̅ο̅ς̅ η̅ε̅μ̅ ἰ̅α̅κ̅ω̅β̅ο̅ς̅ η̅ε̅μ̅

Now after six days
 Jesus took Peter, James, and
 John his brother, led them
 up on a high mountain by
 themselves;

وَبَعْدَ سِتَّةِ أَيَّامٍ أَخَذَ يَسُوعُ بُطْرُسَ
 وَيَعْقُوبَ وَيُوحَنَّا أَخَاهُ وَصَعِدَ بِهِمْ
 إِلَى جَبَلٍ عَالٍ مُنْفَرِدِينَ.

ΙΩΑΝΝΗΣ ΠΕΡΣΟΝ ΔΕΒΙΤΟΥ ΕΞΕΝ
ΟΥΤΩΟΥ ΕΥΒΟΙ ΣΑΠΣΑ ΜΜΑΤΑΤΟΥ.

ΟΤΟΣ ΔΕΥΟΒΤΕ ΝΧΕΡΕΒ ΑΠΟΥΜΘΟ
ΟΥΟΣ Δ ΠΕΡΣΟ ΕΡΟΥΩΙΝΙ ΑΦΡΗΤ ΑΦΡΗ:
ΝΕΡΕΒΩΣ ΔΕ ΑΤΟΥΒΑΥ ΑΦΡΗΤ
ΑΠΟΥΩΙΝΙ.

ΟΤΟΣ ΕΠΠΕ ΑΤΟΥΟΝΕΟΥ ΕΡΟΥ ΝΧΕ
ΑΩΥΣΗΣ ΝΕΜ ΗΛΙΑΣ ΕΥΣΑΧΙ ΝΕΜΑΥ.

ΑΥΕΡΟΥΩ ΔΕ ΝΧΕ ΠΕΤΡΟΣ ΠΕΧΑΥ
ΝΗΣΟΥΣ ΧΕ ΠΑΒΟΙΣ ΝΑΝΕΣ ΝΑΝ
ΝΤΕΝΥΩΠΙ ΑΠΑΙΜΑ: ΧΟΥΩΥ
ΝΤΕΝΘΑΜΙΟ ΝΥΟΥΜΤ ΝΕΚΥΤΗ ΑΠΑΙΜΑ
ΟΥΙ ΝΑΚ ΝΕΜ ΟΥΙ ΑΩΥΣΗΣ ΝΕΜ ΟΥΙ
ΝΗΛΙΑΣ.

ΕΟΥΤΕ ΕΥΣΑΧΙ ΙΣ ΟΥΒΗΠΙ ΝΟΥΩΙΝΙ
ΑΣΕΡΘΗΒΙ ΕΧΩΟΥ: ΟΥΟΣ ΙΣ ΟΥΣΜΗ
ΑΣΥΩΠΙ ΕΒΟΛ ΘΕΝ ΤΒΗΠΙ ΕΣΧΩ ΑΜΟΣ
ΧΕ ΦΑΙ ΠΕ ΠΑΥΗΡΙ ΠΑΜΕΡΠΤ ΦΗΕΤΑ
ΤΑΨΥΧΗ ΤΜΑΤ ΝΘΗΤΥ ΣΩΤΕΜ ΝΣΩΥ.

ΟΤΟΣ ΕΤΑΥΣΩΤΕΜ ΝΧΕ ΝΙΜΑΘΗΤΗΣ
ΑΥΘΕΙ ΕΞΕΝ ΝΟΥΕΟ ΟΥΟΣ ΑΥΕΡΕΟΥΤ
ΕΜΑΥΩ.

ΟΤΟΣ ΑΥΙ ΕΑΡΩΟΥ ΝΧΕ ΙΗΣΟΥΣ
ΑΥΒΙΝΕΜΟΥ: ΠΕΧΑΥ ΝΟΥΟΥ ΧΕ ΤΕΝ
ΘΗΝΟΥ ΑΠΕΡΕΡΕΟΥΤ

ΕΤΑΥΥΑΙ ΔΕ ΝΝΟΥΒΑΔ ΕΠΥΩΙ
ΑΠΟΥΝΑΥ ΕΞΛΙ ΕΒΗΔ ΕΙΗΣΟΥΣ

and He was transfigured
before them. His face shone
like the sun, and His clothes
became as white as the
light.

And behold, Moses and
Elijah appeared to them,
talking with Him.

Then Peter answered
and said to Jesus, "Lord, it
is good for us to be here; if
You wish, let us make here
three tabernacles: one for
You, one for Moses, and
one for Elijah."

While he was still
speaking, behold, a bright
cloud overshadowed them;
and suddenly a voice came
out of the cloud, saying,
"This is My beloved Son, in
whom I am well pleased.
Hear Him!"

And when the disciples
heard it, they fell on their
faces and were greatly
afraid.

But Jesus came and
touched them and said,
"Arise, and do not be
afraid."

When they had lifted up
their eyes, they saw no one
but Jesus only.

وَتَغَيَّرَتْ هَيْئَتُهُ قَدَامَهُمْ وَأَضَاءَ
وَجْهَهُ كَالشَّمْسِ وَصَارَتْ ثِيَابُهُ
بَيْضَاءَ كَالنُّورِ.

وَإِذَا مُوسَى وَإِيلِيَّا قَدْ ظَهَرَا لَهُمْ
يَتَكَلَّمَانِ مَعَهُ.

فَجَعَلَ بُطْرُسُ يَقُولُ لِيَسُوعَ: «يَا
رَبِّ جَيِّدٌ أَنْ نَكُونَ هَهُنَا. فَإِنْ
شِئْتَ نَصْنَعُ هُنَا ثَلَاثَ مَظَالٍ. لَكَ
وَاحِدَةً وَلِمُوسَى وَاحِدَةً وَإِيلِيَّا
وَاحِدَةً.»

وَفِيمَا هُوَ يَتَكَلَّمُ إِذَا سَحَابَةٌ نَيِّرَةٌ
ظَلَّتْهُمْ وَصَوْتُ مِنَ السَّحَابَةِ
قَائِلًا: «هَذَا هُوَ ابْنِي الْحَبِيبُ الَّذِي
بِهِ سُرَرْتُ. لَهُ أَسْمَعُوا.»

وَلَمَّا سَمِعَ التَّلَامِيذُ سَقَطُوا عَلَى
وُجُوهِهِمْ وَخَافُوا جَدًّا.

فَجَاءَ يَسُوعُ وَلَمَسَهُمْ وَقَالَ:
«قُومُوا وَلَا تَخَافُوا.»

فَرَفَعُوا أَعْيُنَهُمْ وَلَمْ يَرَوْا أَحَدًا إِلَّا
يَسُوعَ وَحْدَهُ.

ἡμαρτατῆ.

ΟΤΟΣ ΕΥΝΗΟΤ ΕΠΕΣΗΤ ΕΒΟΛ ΖΙΣΕΝ
ΠΙΤΩΟΤ ΔΕΧΟΝΘΕΝ ΝΩΟΤ ΝΧΕ ΙΗΣΟΥΣ
ΕΥΧΩ ἡμοσ χε ἡπερταμε ἔλι
ἐπιβοραμα ῥατε Πωηρι ἡΦρωμι
τωνῆ εβολ θεν νηεθωωοτ.

ΟΤΟΣ ΔΥΩΝΕΥ ΝΧΕ ΝΕΥΜΑΘΗΤΗΣ
ΕΥΧΩ ἡμοσ: χε εθε οτ νικαθ σεχω
ἡμοσ χε Ηλιασ πεθνηοτ ἡγορη.

Πθοῦ Δε δεροτοῦ πεχαῦ χε
Ηλιασ μεν ἑρηνοτ: οτοθ ἑρηνατωτεν
ἐρωβ νιβεν.

† Χω Δε ἡμοσ νωτεν χε Ηλιασ
θηδη αῖ οτοθ ἡποροτοωνῆ: αλλα
αῖρι ναῖ ἡρωβ νιβεν ἑτεθνωοτ:
παρητῆ ζωῆ Πωηρι ἡΦρωμι
ἑναῶεπῆκαθ ἡτοτοτ.

† ΟΤΕ ΔΥΚΑ† ΝΧΕ ΝΕΥΜΑΘΗΤΗΣ: ΧΕ
ἑταῦχοσ νωοτ εθε Ιωαννησ
πηρετῆωμσ.

*Πῶοτ φα Πεννοτῆ πε: ῥα ἑνεθ
ἡτε νῆνεθ: ἡμην.*

Now as they came down from the mountain, Jesus commanded them, saying, "Tell the vision to no one until the Son of Man is risen from the dead."

And His disciples asked Him, saying, "Why then do the scribes say that Elijah must come first?"

Jesus answered and said to them, "Indeed, Elijah is coming first and will restore all things.

But I say to you that Elijah has come already, and they did not know him but did to him whatever they wished. Likewise the Son of Man is also about to suffer at their hands."

Then the disciples understood that He spoke to them of John the Baptist.

Glory be to God forever.

وَفِيمَا هُمْ نَازِلُونَ مِنَ الْجَبَلِ
أَوْصَاهُمْ يَسُوعُ قَائِلًا: «لَا تَعْلَمُوا
أَحَدًا بِمَا رَأَيْتُمْ حَتَّى يَقُومَ ابْنُ
الْإِنْسَانِ مِنَ الْأَمْوَاتِ».

وَسَأَلَهُ تَلَامِيذُهُ: «فَلِمَاذَا يَقُولُ
الْكَتَبَةُ إِنَّ إِيلِيَّا يَنْبَغِي أَنْ يَأْتِيَ
أَوَّلًا؟»

فَأَجَابَ يَسُوعُ: «إِنَّ إِيلِيَّا يَأْتِي أَوَّلًا
وَيَرُدُّ كُلَّ شَيْءٍ».

وَلَكِنِّي أَقُولُ لَكُمْ إِنَّ إِيلِيَّا قَدْ جَاءَ
وَلَمْ يَعْرِفُوهُ بَلْ عَمِلُوا بِهِ كُلَّ مَا
أَرَادُوا. كَذَلِكَ ابْنُ الْإِنْسَانِ أَيْضًا
سَوْفَ يَتَأَلَّمُ مِنْهُمْ».

حِينَئِذٍ فَهِمَ التَّلَامِيذُ أَنَّهُ قَالَ لَهُمْ
عَنْ يُوْحَنَّا الْمَعْمَدَانِ.

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 Δαβιδ ζϛ: α

Psalm 67: 1, 2

مزمور 66 : 1

Φνοϛϛ εϛεϛενεητ θαρων οτοε
εϛεϛμοϛ ερον: οτοε εϛεοτωνεε επεϛεο
εερηι εϛων οτοε εϛεναι ηαν:
επεϛινκοϛεν πεκμοϛιτ θιϛεν ηκαθι: νεμ
πεκοϛϛαι θεν ηιεθνοε τηροϛ.

God be merciful to us and bless us, and cause His face to shine upon us, that Your way may be known on earth, Your salvation among all nations. **Alleluia.**

لِيَتَرَأَفَ اللهُ عَلَيْنَا وَيُبَارِكَنَا.
وَلِيُظْهِرَ وَجْهَهُ عَلَيْنَا وَيَرْحَمَنَا.
لِنَعْرِفَ فِي الْأَرْضِ طَرِيقَكَ. وَفِي
كُلِّ الْأُمَّمِ خَلَاصَكَ. **هَلِّلِيلُيَا.**

ΔΑΛΛΗΛΟΥΙΑ.

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.

Οταηασνωϛιϛ εβολ θεν
πιεϛασϛελιον εθοϛαβ κατα υαθηον
ασιοϛ.

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

فصل من إنجيل معلمنا متى
البشير. بركاته علينا أمين.

υαθηον κη: α - κ

Matthew 28: 1 - 20

متى 28 : 1 - 20

Ροϛει δε ηηηκαββατον ετοοϛι
εφοϛαι ηηηκαββατον: αϛι ηϛε υαρια
ϛυασδαλινη νεμ κε υαρια εναϛ
επιμεθαϛ.

Now after the Sabbath, as the first day of the week began to dawn, Mary Magdalene and the other Mary came to see the tomb.

وَبَعْدَ السَّبْتِ عِنْدَ فَجْرِ أَوَّلِ
الْأَسْبُوعِ جَاءَتْ مَرْيَمُ الْمَجْدَلِيَّةُ
وَمَرْيَمُ الْأُخْرَى لِنَتَنظَرَا الْقَبْرَ.

Οτοε ιϛ οτηϛϛηϛ εμomonen αϛϛϛωπι:
οηασϛελοε ϛαρ ητε ηβοιϛ αϛι επεϛητ
εβολ θεν τηϛε: οτοε αϛϛκεϛκεϛ επιϛϛϛι
εβολ θιρωϛ επιμεθαϛ: οτοε ηαϛϛεμϛι
θιϛωϛ.

And behold, there was a great earthquake; for an angel of The Lord descended from heaven, and came and rolled back the stone from the door, and sat on it.

وَإِذَا زَلْزَلَةٌ عَظِيمَةٌ حَدَثَتْ لِأَنَّ
مَلَكَ الرَّبِّ نَزَلَ مِنَ السَّمَاءِ وَجَاءَ
وَدَخَرَجَ الْحَجَرَ عَنِ الْبَابِ وَجَلَسَ
عَلَيْهِ.

Περὶ αὐτοῦ δὲ ναοὶ ἠέροντο
ὡς ἐτετραβασαν: οὗτος ἐτετραβασαν
ἐσοῦσιν ἠέροντο ὡς ἠέροντο.

Ἐβουλον δὲ θεὸν τετραβασαν
ὡς ἠέροντο: οὗτος ἠέροντο ἠέροντο
ὡς ἠέροντο.

Ἀπεκρίθη δὲ ὡς ἠέροντο
περὶ αὐτοῦ: καὶ ἠέροντο
ὡς ἠέροντο: ἦμεν γὰρ καὶ ἠέροντο
ὡς ἠέροντο.

Ἠέροντο ἠέροντο: ἀλλὰ ἠέροντο
γὰρ ἠέροντο ἐταβασαν: ἠέροντο ἠέροντο
ἐταβασαν ἠέροντο.

Οὗτος ἠέροντο ἠέροντο ἠέροντο
ὡς ἠέροντο: καὶ ἠέροντο ἠέροντο
ὡς ἠέροντο: οὗτος ἠέροντο ἠέροντο
ὡς ἠέροντο: ἠέροντο ἠέροντο
ὡς ἠέροντο.

Οὗτος ἠέροντο ἠέροντο ἠέροντο
ὡς ἠέροντο: ἠέροντο ἠέροντο
ὡς ἠέροντο: ἠέροντο ἠέροντο
ὡς ἠέροντο.

Οὗτος ἠέροντο ἠέροντο ἠέροντο
ὡς ἠέροντο: καὶ ἠέροντο ἠέροντο
ὡς ἠέροντο: ἠέροντο ἠέροντο
ὡς ἠέροντο: ἠέροντο ἠέροντο
ὡς ἠέροντο.

His countenance was
like lightning, and his
clothing as white as snow.

And the guards shook
for fear of him, and became
like dead men.

But the angel answered
and said to the women, “Do
not be afraid, for I know
that you seek Jesus who was
crucified.

He is not here; for He is
risen, as He said. Come, see
the place where The Lord
lay.

And go quickly and tell
His disciples that He is risen
from the dead, and indeed
He is going before you into
Galilee; there you will see
Him. Behold, I have told
you.”

So they went out
quickly from the tomb with
fear and great joy, and ran
to bring His disciples word.

And as they went to tell
His disciples, behold, Jesus
met them, saying, “Peace be
with you!” So they came
and held Him by the feet
and worshiped Him.

وَكَانَ مَنظَرُهُ كَالْبَرْقِ وَلِبَاسُهُ
أَبْيَضَ كَالثَلْجِ.

فَمِنْ خَوْفِهِ ارْتَعَدَ الْحُرَّاسُ
وَصَارُوا كَأَمْوَاتٍ.

فَقَالَ الْمَلَكُ لِلْمَرَأَتَيْنِ: لَا تَخَافَا
أَنْتُمَا فَإِنِّي أَعْلَمُ أَنْكُمَا تَطْلُبَانِ
يَسُوعَ الْمَصْلُوبَ.

لَيْسَ هُوَ هَهُنَا لِأَنَّهُ قَامَ كَمَا قَالَ.
هَلُمَّا انظُرَا الْمَوْضِعَ الَّذِي كَانَ
الرَّبُّ مُضْطَجِعًا فِيهِ.

وَأَذْهَبَا سَرِيعًا قَوْلًا لِتَلَامِيذِهِ أَنَّهُ قَدْ
قَامَ مِنَ الْأَمْوَاتِ. هَا هُوَ يَسْبِقُكُمْ
إِلَى الْجَلِيلِ. هُنَاكَ تَرَوْنَهُ. هَا أَنَا قَدْ
قُلْتُ لَكُمْ.

فَخَرَجَتَا سَرِيعًا مِنَ الْقَبْرِ بِخَوْفٍ
وَفَرَحٍ عَظِيمٍ رَاكِضَتَيْنِ لِتُخْبِرَا
تَلَامِيذَهُ.

وَفِيمَا هُمَا مُنْطَلِقَتَانِ لِتُخْبِرَا
تَلَامِيذَهُ إِذَا يَسُوعُ لِأَقَامَهُمَا وَقَالَ:
سَلَامٌ لَكُمْ. فَتَقَدَّمَتَا وَأَمْسَكَتَا
بِقَدَمَيْهِ وَسَجَدْتَا لَهُ.

Ποτε πεχε Ιησους νωοτ: γε
υπερρησος μαρτυρωτες ματαμε
νασνηοτ: ρινα ντοτυρωνωοτ
ετ Γαλιλαια οτος σενανατ εροι υματ.

Ετατυρωνωοτ δε: ις θανοτον εβολ
θεν νικουστωδια: αυι ετβακι ατταμε
νιαρχηερετς ερωβ νιβεν ετατυρωπι.

Οτος εταρωοτ νευ
νιπρεσβυτεροσ αυερ ονσοβνι: αυβι
νηανηατ ερεμπωα ατθηιτοτ
νηνιατοι.

Ερωω υμοσ γε αχοσ γε
νευμαθητς εταυι νχωρη ατολε
νηβιοτι ρωστε ενενκοτ.

Οτος ερωπι ντε πιησεμων
σωτεμ επαισασι: ενεθητηθητ λνον:
οτος ενεερ θηνοτ νατρωοτυ.

Πθωοτ δε εταυβι ννηηατ: αυιρι
υφρητ εταυτσαβωοτ: οτος α παισασι
σωρ εβολ θεν νιοτδαι ωα εθονη
εφοοτ.

Πιμητ-οται (ια) υμαθητς
ατυρωνωοτ εερηι ετ Γαλιλαια: εερηι
εχεν πιτωοτ ετα Ιησους τνει νωοτ
εροτ.

Οτος εταρνατ εροτ αρωωωτυ
υμοτ: θανοτον δε αυβιςανις.

Then Jesus said to them,
“Do not be afraid. Go and
tell My brethren to go to
Galilee, and there they will
see Me.”

Now while they were
going, behold, some of the
guard came into the city and
reported to the chief priests
all the things that had
happened.

When they had
assembled with the elders
and consulted together, they
gave a large sum of money
to the soldiers,

saying, “Tell them, ‘His
disciples came at night and
stole Him away while we
slept.’”

And if this comes to the
governor’s ears, we will
appease him and make you
secure.”

So they took the money
and did as they were
instructed; and this saying is
commonly reported among
the Jews until this day.

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

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

فَقَالَ لَهُمَا يَسُوعُ: لَا تَخَافَا. اذْهَبَا
قُولَا لِأَخَوَاتِي أَنْ يَذْهَبُوا إِلَى الْجَلِيلِ
وَهُنَاكَ يَرَوْنِي.

وَفِيمَا هُمَا ذَاهِبَتَانِ إِذَا قَوْمٌ مِنَ
الْحُرَّاسِ جَاءُوا إِلَى الْمَدِينَةِ
وَأَخْبَرُوا رُؤَسَاءَ الْكَهَنَةِ بِكُلِّ مَا
كَانَ.

فاجتمعوا مع الشيوخ وتشاوروا
وأعطوا العسكر فضة كثيرة.

فقالين قولوا إن تلاميذه أتوا ليلاً
وسرقوه ونحن نيام.

وإذا سمع ذلك عند الوالي فنحن
نستعطفه ونجعلكم مطمئنين.

فأخذوا الفضة وفعلوا كما علموهم
فشاع هذا القول عند اليهود إلى
هذا اليوم.

وأما الأحد عشر تلميذاً فانطلقوا
إلى الجليل إلى الجبل حيث أمرهم
يسوع.

ولما رأوه سجدوا له ولكن
بعضهم شكوا.

Οτοϑ αϑῑ η̄νε Ιηϑοϑ αϑαϑι
 νευωοϑ εϑϑω ῡμοϑ ϑε αϑϑ εϑϑιϑι
 η̄βεν η̄ηι ϑεν̄ τ̄φε νευ ϑιϑεν η̄καϑι.

Υαϑϑενωτεν οϑη μαϑβω η̄ηιεϑνοϑ
 τηροϑ: ε̄ρετενωϑ ῡμωοϑ ϑεν̄ Φραη
 ῡΦιωτ νευ Πωηρι νευ Πῑπνεϑμα
 εϑοϑαβ.

Ερετενϑβω νεωοϑ ε̄αρεϑ ε̄ωωβ
 η̄βεν ε̄ται ϑενϑεν ϑηηοϑ ε̄ρωοϑ οτοϑ
 ιϑ ϑη̄ππε λ̄νοϑ ϑϑη νευωτεν
 η̄ηιεϑοοϑ τηροϑ ψᾱ η̄ϑωϑ ε̄βολ̄ η̄τε
 η̄ιε̄νεϑ. Διηηη.

*Πῑωοϑ φᾱ Πεννοϑϑ πε: ψᾱ ε̄νεϑ
 η̄τε η̄ι ε̄νεϑ: Διηηη.*

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

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

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

Glory be to God forever.

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

فَاذْهَبُوا وَتَلْمِذُوا جَمِيعَ الْأُمَمِ
 وَعَمِّدُوهُمْ بِاسْمِ الْآبِ وَالْإِبْنِ
 وَالرُّوحِ الْقُدُّسِ.

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

والمجد لله دائماً.

Liturgy Readings

قراءات القديس

The Pauline Epistle

رسالة بولس الرسول

† Ἐπιστολὴ ἡτέ πενϑαϑ Παῦλοϑ Πῑποστολοϑ

Παῦλοϑ φβωϑ ῡΠενβοιϑ Ιηϑοϑ
 Πῑϑριστοϑ: πῑποστολοϑ ε̄τθαϑεμ:
 φη̄εταϑαϑϑ ε̄πιϑιωεννοϑϑι η̄τε
 Φνοϑϑ.

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

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

Ρωμιοϑ ιε̄: ις̄ - κϑ

Romans 15: 13 - 29

رومية 15 : 13 - 29

Φνοῦτ' δε ἵτε ἰζελπισ: εϕεμαζ
θηνοῦ ἵραψι νιβεν: νεμ ἰζιρηνη δεν
ἵξινῆρετενναζτ': εῶρετενερζονὸ δεν
ἰζελπισ δεν ἰζου ἵτε Πἵπνευμα
εῶραβ.

Δνοκ δε ζω νασνηοῦ παρῆτ θητ
ἐξρηι ἐξεν θηνοῦ ζε ἵθωπτεν ζωπτεν
τετενμεζ δεν ζωβ νιβεν ἵὰγαθον
ἐρετενμεζ δεν ἐμι νιβεν εῶρον ὤζου
ἵμωπτεν ἐἰςβω ἵνετενερηοῦ.

ἵεν οὔμεττολμηρος δε ἀϊσδα
νωπτεν ἀπομερος ζωσ εἰτ' ἵφμενἵ
νωπτεν εῶβε πἵμοτ εταῦτηιϕ νηι
ἐβολ ζτεν Φνοῦτ'.

Εῶριωπι ειοι ἵρεϕφωπεν ἵτε
ἵχοῦς Πἵχριστος ἐνιεθνος ειερζωβ
δεν οὔμετοτηβ ἐπιεραζσελιον ἵτε
Φνοῦτ' ζινα ἵτε ἰπροςφορα ἵτε
νιεθνος ὤπι εζωηπ οὔοζ εστοῦβηοῦτ
δεν οὔπνευμα εϕοραβ.

Οὔον ἵτηι οὔη ἵματ' ἵοὔωοὔωοὔ
δεν Πἵχριστος ἵχοῦς ζα Φνοῦτ'.

Οὔ ζαρ ἵναερτολμαν ἐξε οὔαζι
δεν νηῆτε ἵπε Πἵχριστος ερζωβ
ἵζητοῦ ἐβολ ζιτοτ εῦωπτεμ ἵτε
νιεθνος δεν ἵαζι δεν ἵζωβ.

Now may the God of hope fill you with all joy and peace in believing, that you may abound in hope by the power of the Holy Spirit.

Now I myself am confident concerning you, my brethren, that you also are full of goodness, filled with all knowledge, able also to admonish one another.

Nevertheless, brethren, I have written more boldly to you on some points, as reminding you, because of the grace given to me by God,

that I might be a minister of Jesus Christ to the Gentiles, ministering the gospel of God, that the offering of the Gentiles might be acceptable, sanctified by the Holy Spirit.

Therefore, I have reason to glory in Christ Jesus in the things, which pertain to God.

For I will not dare to speak of any of those things, which Christ has not accomplished through me, in word and deed, to make the Gentiles obedient,

لَيْمَلَاكُمْ إِلَهَ الرَّجَاءِ كُلَّ سُرُورٍ
وَسَلَامٍ فِي الْإِيمَانِ لِيَتَزِدُّوا فِي
الرَّجَاءِ بِقُوَّةِ الرُّوحِ الْقُدُسِ.

وَأَنَا نَفْسِي أَيْضاً مُتَيَقِّنٌ مِنْ جِهَتِكُمْ
يَا إِخْوَتِي أَنْكُمْ أَنْتُمْ مَشْحُونُونَ
صَلَاحاً وَمَمْلُؤُونَ كُلَّ عِلْمٍ
قَادِرُونَ أَنْ يُنذِرَ بَعْضُكُمْ بَعْضاً.

وَلَكِنْ بِأَكْثَرِ جَسَارَةٍ كَتَبْتُ إِلَيْكُمْ
جَزْئِيّاً أَيُّهَا الْإِخْوَةُ كَمَا ذَكَرْتُ لَكُمْ
بِسَبَبِ النِّعْمَةِ الَّتِي وَهَبَتْ لِي مِنَ
اللَّهِ.

حَتَّى أَكُونَ خَادِماً لِيَسُوعَ الْمَسِيحِ
لِأَجْلِ الْأُمَمِ مُبَشِّرِ الْإِنْجِيلِ لِلَّهِ
كَكَاهِنٍ لِيَكُونَ قُرْبَانُ الْأُمَمِ مَقْبُولاً
مُقَدَّساً بِالرُّوحِ الْقُدُسِ.

فَلِي افْتِحَارٌ فِي الْمَسِيحِ يَسُوعَ مِنْ
جِهَةِ مَا لِلَّهِ.

لَأَنِّي لَا أَجْسُرُ أَنْ أَتَكَلَّمَ عَنْ شَيْءٍ
مِمَّا لَمْ يَفْعَلْهُ الْمَسِيحُ بِوَسْطَتِي
لِأَجْلِ إِطَاعَةِ الْأُمَمِ بِالْقَوْلِ وَالْفِعْلِ.

Ἦεν τῶου ἵτε θανυηῖνι νευ
 θανῶφρη: θεν οὔου ἵτε Πίπνευα
 ἠΦνοῦτ: θωστε ιςεν Ιερουσαλῆυ
 νευ πεκωτ ψα ἔθρη ἐπιλλῆτρικον
 ἵταυαθου ἐπιερασσελιον ἵτε
 Πιχριστος.

Παιρητ δε ναυμει ἡθωεννοῦτ πε
 ἔφυα αν ἔταρξε Φραν ἠΠιχριστος
 ἠμοῦ θινα ἵταῶτευκωτ: ἔξεν
 οὔεντ ἡψευμο.

Ἀλλα κατα φρητ εὔεθνοῦτ: χε
 εὔενατ ἡξε ἡἔτε ἠποῦταυωῦ
 εὔβητῦ: οὔοθ ἡἔτε ἠποῦτωτευ
 εὔεκατ.

Ἐθε φαι διταθνο ἡοῦμῶ ἡσοπ εἶ
 θαρωτεν.

¶ ἡνοῦ δε ἠμῶντ μα θεν ναυα:
 οὔον οὔμει ἡθουῦ δε ῶοπ ἡἔητ: εἶ
 θαρωτεν ιςεν οὔμῶ ἡρομπ.

Ἐως εἡναῶενῖ εὔCπανιῶ:
 τερθελις ταρ ἔνατ ἔρωτεν
 εἡναῶενῖ ἔματ: οὔοθ ἡτετεῖτῶι
 ἡῶτεν: ἔματ ἔῶωπ διῶανσι ἠμῶτεν
 θεν οὔαπομερος.

¶ ἡνοῦ δε τῖναῶενῖ εἡερουσαλῆυ
 ἔῶεμῶ ἡἡηεθουαβ.

in mighty signs and
 wonders, by the power of
 the Spirit of God.

And so I have made it
 my aim to preach the
 gospel, not where Christ
 was named, lest I should
 build on another man's
 foundation,

but as it is written: "To
 whom He was not
 announced, they shall see;
 and those who have not
 heard shall understand."

For this reason I also
 have been much hindered
 from coming to you.

23- But now no longer
 having a place in these
 parts, and having a great
 desire these many years to
 come to you,

whenever I journey to
 Spain, I shall come to you.
 For I hope to see you on my
 journey, and to be helped on
 my way there by you, if first
 I may enjoy your company
 for a while.

But now I am going to
 Jerusalem to minister to the
 saints.

بِقُوَّةِ آيَاتٍ وَعَجَائِبَ بِقُوَّةِ رُوحِ
 اللَّهِ، حَتَّى إِنِّي مِنْ أُورُشَلِيمَ وَمَا
 حَوْلَهَا إِلَى الْلَّيْرِ يَكُونُ قَدْ أَكْمَلْتُ
 التَّبَشِيرَ بِإِنْجِيلِ الْمَسِيحِ.

وَلَكِنْ كُنْتُ مُحْتَرِصًا أَنْ أُبَشِّرَ
 هَكَذَا: لَيْسَ حَيْثُ سُمِّيَ الْمَسِيحُ
 لِنَلَأْ أَبْنِيَّ عَلَى آسَاسٍ لِآخَرَ.

بَلْ كَمَا هُوَ مَكْتُوبٌ: «الَّذِينَ لَمْ
 يُخْبَرُوا بِهِ سَيُبْصِرُونَ وَالَّذِينَ لَمْ
 يَسْمَعُوا سَيَفْهَمُونَ».

لِذَلِكَ كُنْتُ أَعَاقُ الْمِرَارَ الْكَثِيرَةَ
 عَنِ الْمَجِيءِ إِلَيْكُمْ.

وَأَمَّا الْآنَ فَإِنَّ لَيْسَ لِي مَكَانٌ بَعْدُ
 فِي هَذِهِ الْأَقَالِيمِ وَلِي اسْتِيقَاقٌ إِلَى
 الْمَجِيءِ إِلَيْكُمْ مِنْذُ سِنِينَ كَثِيرَةٍ.

فَعِنْدَمَا أَذْهَبُ إِلَى اسْبَانِيَا آتِي
 إِلَيْكُمْ. لِأَنِّي أَرْجُو أَنْ أَرَاكُمْ فِي
 مَرُورِي وَتُسَبِّعُونِي إِلَى هُنَاكَ إِنْ
 تَمَلَّاتُ أَوْلَا مِنْكُمْ جُرْئِيًا.

وَلَكِنْ الْآنَ أَنَا ذَاهِبٌ إِلَى أُورُشَلِيمَ
 لِأَخْدِمَ الْقَدِيسِينَ.

Διτματ ταρ νξε να ἑλλακεδονιὰ
 νευ Αχαιὰ: εἶρι ἰοτυμετῶφρη ἐνιζηκι
 ἵντε νηεθοταβ νηετθεν Ιερονσαλμ.

Διτματ ταρ οτοθ οτον ἐρωοτ
 ἵντωοτ: ιςξε ταρ ἄ νιεθνοσ ἐρωφρη
 ἐρωοτ δεν οτπνευματικον: σεῦπῶα
 ἵντοτυμεμῶητοτ δεν νικεσαρκικον.

Φαι οτη διωανζοκϥ ἐβολ
 ἵνταερσφρασιζιν ἕπαιοτταθ νωοτ:
 εἰεῶρηνη ἐβολ ζιτεν θηνοτ ἐτCπανιὰ.

Ἰωοτην δε ξε εἰνηοτ θαρωτεν:
 δινηοτ δεν οτυμοθ ἵνμοοτ ἵντε
 Πιχριστοσ.

*Πρῶτοτ ταρ νευωτεν νευ
 τῆρηνη εἵσοπ: ξε ἄμην εσεῶωπι.*

For it pleased those
 from Macedonia and Achaia
 to make a certain
 contribution for the poor
 among the saints who are in
 Jerusalem.

It pleased them indeed,
 and they are their debtors.
 For if the Gentiles have
 been partakers of their
 spiritual things, their duty is
 also to minister to them in
 material things.

Therefore, when I have
 performed this and have
 sealed to them this fruit, I
 shall go by way of you to
 Spain.

But I know that when I
 come to you, I shall come in
 the fullness of the blessing
 of the gospel of Christ.

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

لأنَّ أهلَ مَكْدُونِيَّةٍ وَأَخَائِيَّةٍ
 اسْتَحْسَنُوا أَنْ يَصْنَعُوا تَوْزِيْعاً
 لِفُقَرَاءِ الْقَدِيْسِيْنَ الَّذِيْنَ فِي
 أُورُشَلِيْمَ.

اسْتَحْسَنُوا ذَلِكَ وَإِنَّهُمْ لَهُمْ
 مَدْيُونُونَ. لِأَنَّهُ إِنْ كَانَ الْأَمَمُ قَدْ
 اشْتَرَكُوا فِي رُوحِيَّاتِهِمْ يَجِبُ
 عَلَيْهِمْ أَنْ يَخْدِمُوهُمْ فِي الْجَسَدِيَّاتِ
 أَيْضاً.

فَمَتَى أَكْمَلْتُ ذَلِكَ وَخَتَمْتُ لَهُمْ هَذَا
 الثَّمَرَ فَسَأَمْضِي مَرّاً بِكُمْ إِلَى
 اسْبَانِيَا.

وَأَنَا أَعْلَمُ أَنِّي إِذَا جِئْتُ إِلَيْكُمْ
 سَأَجِيءُ فِي مَلءِ بَرَكَاتِ بَرَكَاتِ
 الْمَسِيحِ.

*نعمة الله الأب تكون مع جميعكم.
 آمين.*

The Catholic Epistle الكاثوليكون

Καθολικον ἐβολ δεν πε πιθογιτ
 ἵνπιστολη ἵντε πενωτ Πετροσ.
 Δμην. Наменраτ.

ἁ Πετροσ ἁ: ἁ - ἠ

Πετροσ ἡποστολοσ ἵντε Ιησοϥ
 Πιχριστοσ ἵνιτωπ ετῶοπ ζι πῶεμμο
 ἵνθρη δεν πιχωρ ἐβολ ἵντε Ποντοσ
 τῆσαλατιὰ τῆκαπποδοκιὰ τῆασιὰ νευ

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

1 Peter 1: 1 - 9

Peter, an apostle of
 Jesus Christ, to the pilgrims
 of the Dispersion in Pontus,
 Galatia, Cappadocia, Asia,
 and Bithynia,

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

1 بطرس 1: 1 - 9

بِطْرُسُ، رَسولُ يَسوعَ الْمَسِيحِ،
 إِلَى الْمُتَعَرِّبِيْنَ مِنْ شَتَاتِ بَنْتُسَ
 وَغَلَاطِيَّةَ وَكَبْدُوكِيَّةَ وَأَسِيَا
 وَبِيثْيُنِيَّةَ، الْمُخْتَارِيْنَ.

†Βηθηριά.

Κατα οὐρανοῦ ἡμεῖς ἵνα φανερωθῶμεν
φῶς ἐν πνεύματι ἡμῶν ὡς ἡμεῖς ἵνα
ἡμεῖς ὡς ἡμεῖς ἵνα ἡμεῖς ὡς ἡμεῖς ἵνα
ἡμεῖς ὡς ἡμεῖς ἵνα ἡμεῖς ὡς ἡμεῖς ἵνα
ἡμεῖς ὡς ἡμεῖς ἵνα ἡμεῖς ὡς ἡμεῖς ἵνα

Ὁ ἅγιος θεὸς ἡμῶν ἵνα φανερωθῶμεν
φῶς ἐν πνεύματι ἡμῶν ὡς ἡμεῖς ἵνα
ἡμεῖς ὡς ἡμεῖς ἵνα ἡμεῖς ὡς ἡμεῖς ἵνα
ἡμεῖς ὡς ἡμεῖς ἵνα ἡμεῖς ὡς ἡμεῖς ἵνα
ἡμεῖς ὡς ἡμεῖς ἵνα ἡμεῖς ὡς ἡμεῖς ἵνα

Ὁ ἅγιος θεὸς ἡμῶν ἵνα φανερωθῶμεν
φῶς ἐν πνεύματι ἡμῶν ὡς ἡμεῖς ἵνα
ἡμεῖς ὡς ἡμεῖς ἵνα ἡμεῖς ὡς ἡμεῖς ἵνα
ἡμεῖς ὡς ἡμεῖς ἵνα ἡμεῖς ὡς ἡμεῖς ἵνα
ἡμεῖς ὡς ἡμεῖς ἵνα ἡμεῖς ὡς ἡμεῖς ἵνα

Ὁ ἅγιος θεὸς ἡμῶν ἵνα φανερωθῶμεν
φῶς ἐν πνεύματι ἡμῶν ὡς ἡμεῖς ἵνα
ἡμεῖς ὡς ἡμεῖς ἵνα ἡμεῖς ὡς ἡμεῖς ἵνα
ἡμεῖς ὡς ἡμεῖς ἵνα ἡμεῖς ὡς ἡμεῖς ἵνα
ἡμεῖς ὡς ἡμεῖς ἵνα ἡμεῖς ὡς ἡμεῖς ἵνα

Ὁ ἅγιος θεὸς ἡμῶν ἵνα φανερωθῶμεν
φῶς ἐν πνεύματι ἡμῶν ὡς ἡμεῖς ἵνα
ἡμεῖς ὡς ἡμεῖς ἵνα ἡμεῖς ὡς ἡμεῖς ἵνα
ἡμεῖς ὡς ἡμεῖς ἵνα ἡμεῖς ὡς ἡμεῖς ἵνα
ἡμεῖς ὡς ἡμεῖς ἵνα ἡμεῖς ὡς ἡμεῖς ἵνα

Ὁ ἅγιος θεὸς ἡμῶν ἵνα φανερωθῶμεν
φῶς ἐν πνεύματι ἡμῶν ὡς ἡμεῖς ἵνα
ἡμεῖς ὡς ἡμεῖς ἵνα ἡμεῖς ὡς ἡμεῖς ἵνα
ἡμεῖς ὡς ἡμεῖς ἵνα ἡμεῖς ὡς ἡμεῖς ἵνα
ἡμεῖς ὡς ἡμεῖς ἵνα ἡμεῖς ὡς ἡμεῖς ἵνα

elect according to the foreknowledge of God the Father, in sanctification of the Spirit, for obedience and sprinkling of the blood of Jesus Christ: Grace to you and peace be multiplied.

Blessed be the God and Father of our Lord Jesus Christ, who according to His abundant mercy has begotten us again to a living hope through the resurrection of Jesus Christ from the dead,

to an inheritance incorruptible and undefiled and that does not fade away, reserved in heaven for you,

who are kept by the power of God through faith for salvation ready to be revealed in the last time.

In this you greatly rejoice, though now for a little while, if need be, you have been grieved by various trials,

that the genuineness of your faith, being much more precious than gold that perishes, though it is tested by fire, may be found to praise, honor, and glory at the revelation of Jesus

بِمُقْتَضَى عِلْمِ اللَّهِ الْآبِ السَّابِقِ،
فِي تَقْدِيسِ الرُّوحِ لِلطَّاعَةِ، وَرَشِّ
دَمِ يَسُوعَ الْمَسِيحِ. لِنُكْتَرِ لَكُمْ
النِّعْمَةَ وَالسَّلَامَ.

مُبَارَكُ اللَّهُ أَبُو رَبَّنَا يَسُوعَ
الْمَسِيحِ، الَّذِي حَسَبَ رَحْمَتِهِ
الْكَثِيرَةَ وَلَدَنَا ثَانِيَةً لِرَجَاءِ حَيِّ،
بِقِيَامَةِ يَسُوعَ الْمَسِيحِ مِنَ
الْأَمْوَاتِ.

لِمِيرَاثٍ لَا يَفْنَى وَلَا يَتَدَنَّسُ وَلَا
يُضْمَلُ، مَحْفُوظٍ فِي السَّمَاوَاتِ
لِأَجْلِكُمْ.

أَنْتُمْ الَّذِينَ بِقُوَّةِ اللَّهِ مَحْرُوسُونَ،
بِإِيمَانٍ، لِخَلَاصٍ مُسْتَعَدٍّ أَنْ يُعْلَنَ
فِي الزَّمَانِ الْآخِرِ.

الَّذِي بِهِ تَبْتَهِجُونَ، مَعَ أَنْكُمْ الْآنَ،
إِنْ كَانَ يَجِبُ، تُحْزَنُونَ يَسِيرًا
بِتَجَارِبٍ مُتَنَوِّعَةٍ.

لَكَيْ تَكُونَ تَرْكِيَةً إِيْمَانِكُمْ، وَهِيَ
أَثْمُنُ مِنَ الذَّهَبِ الْفَانِي، مَعَ أَنَّهُ
يُمْتَحَنُ بِالنَّارِ، تُوجَدُ لِلْمَدْحِ
وَالْكَرَامَةِ وَالْمَجْدِ عِنْدَ اسْتِعْلَانِ
يَسُوعَ الْمَسِيحِ.

ΘΗΝΟΥ ΘΕΝ ΟΥΩΟΥΟΥΟΥ ΝΕΜ ΟΥΩΟΥ ΝΕΜ
 ΟΥΤΑΙΟ: ΘΕΝ ΠΙΒΩΡΠ ΕΒΟΛ ΝΤΕ ΙΗΣΟΥΣ
 ΠΙΧΡΙΣΤΟΣ.

ΦΗΕΤΕ ΤΕΝΩΟΥΝ ΜΜΟΥ ΔΗ
 ΤΕΤΕΝΕΡΑΖΑΠΑΝ ΜΜΟΥ: ΦΑΙ ΤΗΝΟΥ ΕΤΕ
 ΤΕΝΝΑΥ ΕΡΟΥ ΔΗ ΤΕΤΕΝΝΑΖΤ ΔΕ ΕΡΟΥ:
 ΘΕΛΗΛ ΘΕΝ ΟΥΡΑΥΙ ΝΑΤΩΣΑΧΙ ΜΜΟΥ
 ΕΑΥΒΙΩΟΥ.

ΕΡΕΤΕΝΒΙ ΜΠΧΩΚ ΝΤΕ ΠΕΤΕΝΝΑΖΤ
 ΦΗΟΥΕΜ ΝΤΕ ΝΕΤΕΝΨΥΧΗ.

*ΠΑΣΗΝΟΥ ΜΠΕΡΜΕΝΡΕ ΠΙΚΟΣΜΟΣ
 ΟΥΔΕ ΝΗΕΤΩΟΥΠ ΘΕΝ ΠΙΚΟΣΜΟΣ:
 ΠΙΚΟΣΜΟΣ ΝΑΣΙΝΙ ΝΕΜ ΤΕΥΕΠΙΘΥΜΙΑ: ΦΗ
 ΔΕ ΕΤΙΡΙ ΜΦΟΥΩΥ ΜΦΗΟΥΤ ΕΝΑΥΩΠΙ
 ΩΑ ΕΝΕΒ: ΑΜΗΝ.*

Christ,

whom having not seen
 you love. Though now you
 do not see Him, yet
 believing, you rejoice with
 joy inexpressible and full of
 glory.

Receiving the end of
 your faith, the salvation of
 your souls.

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

الَّذِي وَإِنْ لَمْ تَرَوْهُ تُحِبُّونَهُ. ذَلِكَ
 وَإِنْ كُنْتُمْ لَا تَرَوْنَهُ الْآنَ لَكِنْ
 تُؤْمِنُونَ بِهِ فَتَبْتَهِجُونَ بِفَرَحٍ لَا
 يُنْطِقُ بِهِ وَمَجِيدٍ.

نَائِلِينَ غَايَةَ إِيمَانِكُمْ خَلَاصَ
 النَّفْسِ.

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

The Acts
 الإبركسيس

ΠΡΑΞΙΣ ΝΤΕ ΝΕΝΙΟΥΤ ΝΑΠΟΣΤΟΛΟΣ:
 ΕΡΕ ΠΟΥΣΜΟΥ ΕΘΟΥΑΒ ΨΩΠΙ ΝΕΜΑΝ.
 ΑΜΗΝ.

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. أمين.

ΠΡΑΞΙΣ ΙΒ: ΚΕ - ΙΣ: ΙΒ

Acts 12: 25 - 13: 12

أعمال 12 : 25 – 13 : 12

ΒΑΡΝΑΒΑΣ ΔΕ ΝΕΜ ΣΑΥΛΟΣ
 ΑΥΚΟΤΟΥ ΕΒΟΛ ΘΕΝ ΙΕΡΟΥΣΑΛΗΜ
 ΕΤΑΥΧΩΚ ΝΤΔΙΑΚΟΝΙΑ ΕΒΟΛ ΕΑΥΙΝΙ
 ΜΠΚΕΛΩΑΝΝΗΣ ΝΕΜΩΟΥ ΦΗΕΤΑΥΤΡΕΝΕΥ
 ΧΕ ΜΑΡΚΟΣ.

And Barnabas and Saul
 returned from Jerusalem
 when they had fulfilled their
 ministry, and they also took
 with them John whose
 surname was Mark.

وَرَجَعَ بَرْنَابَا وَسَاوُلُ مِنْ أُورُشَلِيمَ
 بَعْدَ مَا كَمَلَا الْخِدْمَةَ وَأَخَذَا مَعَهُمَا
 يُوحَنَّا الْمُلَقَّبَ مَرْقَسًا.

Νε οτον ζανπροφήτης δε νεμ
ζανρεϋϋϋβω ζεν ϋεκκλνσιὰ ντε
Ἰανθοχιὰ Βαρναβας νεμ Σιωων
φνέτονονϋ ἔροϋ ζε Ηιτερ νεμ
Λογκιος πιΚυριννεος νεμ Μανὰν
πιϋφνρ ἠωανϋ ντε Ηρωδης
πιτετρααρχης νεμ Σαυλος.

Εϋϋεμϋι δε ἠΠβοις οτοζ
εϋερνηστεϋιν πεζε Πιπνεμια εθοταβ
ζε φωρζ ννι ἐβολ ἠΒαρναβας νεμ
Σαυλος ἐπιζωβ ἐταιθαζμοϋ ἔροϋ.

Ποτε ἀϋερνηστεϋιν οτοζ
ἐταϋτωβζ οτοζ ἐταϋχα ζιζ ἐζωοϋ
οτοζ αϋχαϋ ἐβολ.

Νεωοϋ μεν οϋν ἐταϋτοροποϋ
ἐβολ ζιτεν Πιπνεμια εθοταβ αϋι
ἐζρην ἐΣελευκια οτοζ ἐβολ ἠμαϋ
αϋερζωτ ἐΚϋπρος.

Οτοζ ἐταϋι ἐΣαλαμινη ναϋζιωϋ
ἠπιαζι ντε Φνοϋϋ ζεν νιςϋναζωζη
ντε νιλοϋδαι: ναρε ἠκειωαννης δε
νεμωοϋ εϋοι ἠρεϋϋεμϋι.

Εταϋσεν ϋνησοζ δε τηρς ϋα
ἐζρην ἐΠαφοϋ αϋζιμι νοϋρωμι ἠαζω
ἠϋεϋδοπροφήτης νιλοϋδαι ἐπεϋραν
πε βαρ Ιεζσοϋ.

Now in the church that
was at Antioch, there were
certain prophets and
teachers: Barnabas, Simeon
who was called Niger,
Lucius of Cyrene, Manaen
who had been brought up
with Herod the tetrarch, and
Saul.

As they ministered to
the Lord and fasted, the
Holy Spirit said, “Now
separate to Me Barnabas
and Saul for the work to
which I have called them.”

Then, having fasted and
prayed, and laid hands on
them, they sent them away.

So, being sent out by the
Holy Spirit, they went down
to Seleucia, and from there
they sailed to Cyprus.

And when they arrived
in Salamis, they preached
the word of God in the
synagogues of the Jews.
They also had John as their
assistant.

Now when they had
gone through the island to
Paphos, they found a certain
sorcerer, a false prophet, a
Jew whose name was Bar-
Jesus,

وَكَانَ فِي أَنْطَاكِيَةِ فِي الْكَنِيسَةِ
هُنَاكَ أَنْبِيَاءُ وَمُعَلِّمُونَ: بَرْنَابَا
وَسِمْعَانُ الَّذِي يُدْعَى نِيَجْرَ
وَلُوكِيُّوسُ الْقَيْرَوَانِيُّ وَمَنَايْنُ الَّذِي
تَرَبَّى مَعَ هِيرُودُسَ رَئِيسِ الرَّبْعِ
وَسَاوُلُ.

وَبَيْنَمَا هُمْ يَخْدُمُونَ الرَّبَّ
وَيَصُومُونَ قَالَ الرُّوحُ الْقُدُسُ:
«أَفْرِزُوا لِي بَرْنَابَا وَسَاوُلَ لِلْعَمَلِ
الَّذِي دَعَوْتُهُمَا إِلَيْهِ»

فَصَامُوا حِينَئِذٍ وَصَلُّوا وَوَضَعُوا
عَلَيْهِمَا الْأَيْدِي ثُمَّ أَطْلَقُوهُمَا.

فَهَذَانِ إِذْ أُرْسِلَا مِنَ الرُّوحِ الْقُدُسِ
انْحَدَرَا إِلَى سَلُوكِيَةِ وَمِنْ هُنَاكَ
سَافَرَا فِي الْبَحْرِ إِلَى قَيْرُسَ.

وَلَمَّا صَارَا فِي سَلَامِيسَ نَادِيَا
بِكَلِمَةِ اللَّهِ فِي مَجَامِعِ الْيَهُودِ. وَكَانَ
مَعَهُمَا يُوحَنَّا خَادِمًا.

وَلَمَّا اجْتَاَزَا الْجَزِيرَةَ إِلَى پَافُوسَ
وَجَدَا رَجُلًا سَاحِرًا نَبِيًّا كَذَابًا
يَهُودِيًّا اسْمُهُ بَارِيسُوعُ.

Φαι ἐναρχῆ νευ πιὰνθηπατος
Сергийс Παυλος ογρωμι ἠκατρηт: Φαι
Δε αμυοντ ἐΒαρναβас νευ Саυλος
ναρκωτ ἐσωτεμ ἐπасази ἠτε Φνωτ.

Науτ Δε ἐδογн ἒραυ ἠζε
Елγмас πὰχω ἐωαγοгаεμ πεφран
сар ἠπαирηт еркωт ἠса φенε
πιὰνθηπατος ἐβολ δен φнаετ.

Саυλος Δε ἐτε Παυλος пе
ἐтаμμοε ἐβολ δен Пипнегма εθοгав.

Пеχαу: ὠ φнеоμεε ἢχροу нивен
неμ петρωоу нивен ἢпυри ἠте
пѝдиаволос пѝсази ἠте ἢми нивен
ἢκχω ἠтотк ἐβολ аη εκφωне
ἢниμωит εтсогтωн ἠте Пбоис.

Огоε тноу гнппе ис т̀хиз ἢПбоис
ес̀̀и ἒрннн ἒωк огоε ек̀̀ωωпи екои
ἢβелле ἢχнау ἢφрн аη ѡа огнгоу:
огоε са тотг ауреи ἒрннн ἒωω ἠзе
ог̀̀лол неμ ог̀̀аки огоε наркωт
ефωини ἠса φнеога т тотг.

Тоте ἐтаμναу ἠзе πιὰνθηπατος
ἐφн̀̀εтаμωпи арнаετ ефερ̀̀ωφнри
ἐчен т̀̀сво ἠте Пбоис.

*Πасази Δε ἠτε Пбоис еφ̀̀εαгаи огоε
еф̀̀εαгаи: еф̀̀εагаи огоε еф̀̀εтаμро:
δεν τ̀̀αгаи ἠεκ̀̀λннса ἠте Φνωт:*

who was with the
proconsul, Sergius Paulus,
an intelligent man. This
man called for Barnabas and
Saul and sought to hear the
word of God.

But Elymas the sorcerer,
for so his name is translated,
withstood them, seeking to
turn the proconsul away
from the faith.

Then Saul, who also is
called Paul, filled with the
Holy Spirit, looked intently
at him.

and said, “O full of all
deceit and all fraud, you son
of the devil, you enemy of
all righteousness, will you
not cease perverting the
straight ways of the Lord?”

And now, indeed, the
hand of the Lord is upon
you, and you shall be blind,
not seeing the sun for a
time.” And immediately a
dark mist fell on him, and
he went around seeking
someone to lead him by the
hand.

Then the proconsul
believed, when he saw what
had been done, being
astonished at the teaching of
the Lord.

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

كَانَ مَعَ الْوَالِي سَرْجِيُوسَ بُولُسَ
وَهُوَ رَجُلٌ فَهِيْمٌ. فَهَذَا دَعَا بَرْنَابَا
وَسَاوُلَ وَالْتَمَسَ أَنْ يَسْمَعَ كَلِمَةَ
اللَّهِ.

فَقَاوَمَهُمَا عَلِيْمُ السَّاحِرُ لِأَنَّ هَكَذَا
يُتْرَجَمُ اسْمُهُ طَالِبًا أَنْ يُفْسِدَ الْوَالِيَّ
عَنِ الْإِيْمَانِ.

وَأَمَّا سَاوُلُ الَّذِي هُوَ بُولُسُ أَيْضًا
فَأَمْتَلًّا مِنَ الرُّوحِ الْقُدُسِ وَشَخَصَ
إِلَيْهِ.

وَقَالَ: «أَيُّهَا الْمُمْتَلِيُّ كُلَّ عَشِيٍّ
وَكُلَّ حُبْتٍ! يَا ابْنَ إِبْلِيسَ! يَا عَدُوَّ
كُلِّ بَرٍّ! أَلَا تَرَالُ تُفْسِدُ سُبُلَ اللَّهِ
الْمُسْتَقِيْمَةَ؟»

فَالآنَ هُوَذَا يَدُ الرَّبِّ عَلَيْكَ فَتَكُونُ
أَعْمَى لَا تَبْصُرُ الشَّمْسَ إِلَى
حِينٍ». فَفِي الْحَالِ سَقَطَ عَلَيْهِ
ضَبَابٌ وَظَلْمَةٌ فَجَعَلَ يَدُورُ مُتَمَسِّسًا
مَنْ يَفُودَهُ بِيَدِهِ.

فَالْوَالِي حِينِنْدُ لَمَّا رَأَى مَا جَرَى
أَمِنَ مِنْدْهِسًا مِنْ تَعْلِيمِ الرَّبِّ.

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

ἀμήν.

The Liturgy Psalm

مزمور القُداس

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

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

Ψαλμος τω Δαυιδ ρωβ: θ, η

Psalms 143: 10, 8

مزمور 142: 9، 8

Πεκπνευμα εσοταβ: μαρεβιωωιτ
νηι δεν πετσορτων: μαριωτεμ
επεκναι ηθανατοοτι: σε αιερεελπις
εροκ. Ἀλληλοια.

Let Your Holy Spirit guide me in the straightway. Let me hear Your mercy in the morning, for in You do I trust. Alleluia.

رُوحَكَ الْقُدُّوسُ يَهْدِينِي إِلَى
الِاسْتِقَامَةِ. فَلَأَسْمِعْ بِالْغَدَوَاتِ
رَحْمَتَكَ. فَإِنِّي عَلَيْكَ تَوَكَّلْتُ.
هَلِّلِيلُويَا.

The Liturgy Gospel

إنجيل القُداس

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.

Οτᾶναστνωσις εβολ δεν
πιεταστελιον εσοταβ κατα λουκαν
ασιοτ.

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

فصل من إنجيل معلمنا لوقا
البشير. بركاته علينا آمين.

Λουκαν ια: α - ιζ

Luke 11: 1 - 13

لوقا 11: 1 - 13

Οτοσ ασωπι ερχη δεν ουμα
ηωαφε εφερπροσερχεσθε εταρκην δε
πεξε οται ηνεμααθητς ναϚ :σε
Πβοις ματσαβον εερπροσερχεσθε
κατα φρητ ετα Ιωαννης τσαβε
νεμααθητς.

Now it came to pass, as He was praying in a certain place, when He ceased, that one of His disciples said to Him, "Lord, teach us to pray, as John also taught his disciples."

وَإِذْ كَانَ يُصَلِّي فِي مَوْضِعٍ لَمَّا
فَرَغَ قَالَ وَاحِدٌ مِنْ تَلَامِيذِهِ: «يَا
رَبِّ عَلِّمْنَا أَنْ نُصَلِّيَ كَمَا عَلَّمَ
يُوحَنَّا أَيْضاً تَلَامِيذَهُ.»

Πεχαϋ Δε νωοϋ ρε ροταν
ἀρετενϋα νερπροσεϋχεσθε ἀχοσ: ρε
πενωτ ετθεν νιφνοϋ: μαρεϋτοϋβο
ἵχε πεκραν: μαρεσι ἵχε τεκμετοϋρο:
πετεϋνακ μαρεϋϋωπι: ἡφρηϋ θεν
τφε νεμ ριζεν πικαϋι.

Πενωικ εθνοϋ μηιϋ ναη ἡμηνι.

Οτοϋ ρα νεηνοβι ναη εβολ κε ραρ
ἀνον ρων ἵτενϋω εβολ ἵνηετε οτον
ἵταν ερωοϋ: οτοϋ ἡπερεντεν εδοϋη
επιρασμοσ ἀλλα ναϋμεν εβολ ρα
πιπεϋωοϋ.

Οτοϋ πεχαϋ νωοϋ ρε νιμ εβολ
θεν εθνοϋ ετε οτονἵτεϋ οϋϋφηρ
ἡμαϋ οτοϋ ἵτεϋϋεναϋ ϋαροϋ
ἵτφαϋι ἡπιεϋωρϋ οτοϋ ἵτεϋϋοσ ναϋ
ρε παϋφηρ μα ϋωμτ ἵωικ νηι
εποϋϋαπ.

ϋε οϋϋφηρ ἵτηι αϋι ϋαροι εβολ
ϋι φμωιτ οτοϋ ἡμον φηεϋναϋαϋ
δατοϋϋ.

Οτοϋ ἵτε φη ρωϋ ετσαδοϋη
εροϋ ἵτεϋϋοσ ρε ἡπερϋδισι νηι:
αιοϋτ ραρ αιμαϋθαμ ἡπαρο οτοϋ
ναλλωοϋι ρεϋη νεμη ριζεν
παμηνεκοτ ἡμον ϋϋομ ἡμοι
ετωητ ἵταϋ νακ.

So He said to them,
“When you pray, say: Our
Father in heaven, Hallowed
be Your name. Your
kingdom come. Your will
be done On earth as it is in
heaven.

Give us day by day our
daily bread.

And forgive us our sins,
For we also forgive
everyone who is indebted to
us. And do not lead us into
temptation, But deliver us
from the evil one.”

And He said to them,
“Which of you shall have a
friend, and go to him at
midnight and say to him,
‘Friend, lend me three
loaves;

for a friend of mine has
come to me on his journey,
and I have nothing to set
before him,’

and he will answer from
within and say, ‘Do not
trouble me; the door is now
shut, and my children are
with me in bed; I cannot
rise and give to you?’

فَقَالَ لَهُمْ: «مَتَى صَلَّيْتُمْ فَقُولُوا:
أَبَانَا الَّذِي فِي السَّمَاوَاتِ لِيَتَقَدَّسَ
اسْمُكَ لِيَأْتِ مَلَكُوتُكَ لِيَكُنْ مَشِيئَتُكَ
كَمَا فِي السَّمَاءِ كَذَلِكَ عَلَى
الْأَرْضِ.

حُبُّنَا كَفَافًا أَعْطِنَا كُلَّ يَوْمٍ.

وَعَفِّرْ لَنَا خَطَايَانَا لِأَنَّا نَحْنُ
أَيْضًا نَعْفِرُ لِكُلِّ مَنْ يُدْنِبُ إِلَيْنَا وَلَا
تُدْخِلْنَا فِي تَجْرِبَةٍ لَكِنْ نَجِّنَا مِنَ
الشَّرِّيرِ.»

ثُمَّ قَالَ لَهُمْ: «مَنْ مِنْكُمْ يَكُونُ لَهُ
صَدِيقٌ وَيَمْضِي إِلَيْهِ نِصْفَ اللَّيْلِ
وَيَقُولُ لَهُ: يَا صَدِيقُ أَفْرِضْ لِي
ثَلَاثَةَ أَرْغَفَةٍ.

لِأَنَّ صَدِيقًا لِي جَاءَنِي مِنْ سَفَرٍ
وَلَيْسَ لِي مَا أَقْدِمُ لَهُ.

فِيَجِيبُ ذَلِكَ مِنْ دَاخِلٍ وَيَقُولُ: لَا
تُرْجِنِي! الْبَابُ مُغْلَقٌ الْآنَ
وَأَوْلَادِي مَعِي فِي الْفِرَاشِ. لَا أَقْدِرُ
أَنْ أَقُومَ وَأَعْطِيكَ.

† ζω δε υμους νωτεν γε καν
αγυτευτων η τευτ ναυ γε
πευφρη πε εβε τεμετλαχι δε
εγετων η τευτ ναυ ηνηετε εερχηρα
υμου.

Ανοκ ζω τ ζω υμους νωτεν γε
αριετιν οτορ σενατ νωτεν: κωτ οτορ
τετενναχιμ: κωλ οτορ σεναοτων
νωτεν.

Οτον ταρ νιβεν ετερετιν γραφι:
οτορ φηετωτ γραχιμ: οτορ
φηετωλ οταοτων ναυ.

Ημ δε ηιωτ ετθεν θηνοτ ετε
πευφρη ηαερετιν υμου ηνωικ μη
ενατ ηνωι ναυ: ιε ητεερετιν
υμου ηοτεβτ μη ητωεβιω ηοτεβτ
ενατ ηοτορ ναυ.

Ιε ητεερετιν υμου ηοτωοτ
μη ενατ ηοτβλη ναυ.

Ισε οην ηωτεν: ηωτεν
εανκαυπετωοτ τετενωοην ετ
ηεανταιο εθανεε ηνετενφρη πωε
ομαλλον Φιωτ ενατ ηοηνευμα
εοταβ εβολθεν τφε ηνηετερετιν
υμου.

*Πωοτ φα Πεννοτ πε γρα ενεε
ητε ηι ενεε: αμην.*

I say to you, though he
will not rise and give to him
because he is his friend, yet
because of his persistence
he will rise and give him as
many as he needs.

So I say to you, ask, and
it will be given to you;
seek, and you will find;
knock, and it will be opened
to you.

For everyone who asks
receives, and he who seeks
finds, and to him who
knocks it will be opened.

If a son asks for bread
from any father among you,
will he give him a stone? Or
if he asks for a fish, will he
give him a serpent instead
of a fish?

Or if he asks for an egg,
will he offer him a
scorpion?

If you then, being evil,
know how to give good
gifts to your children, how
much more will your
heavenly Father give the
Holy Spirit to those who
ask Him!"

*Glory be to God
forever.*

أَقُولُ لَكُمْ: وَإِنْ كَانَ لَا يَقُومُ
وَيُعْطِيهِ لِكَوْنِهِ صَدِيقَهُ فَإِنَّهُ مِنْ
أَجْلِ لِحَاجَتِهِ يَقُومُ وَيُعْطِيهِ قَدْرَ مَا
يَحْتَاجُ.

وَأَنَا أَقُولُ لَكُمْ: اسْأَلُوا تُعْطُوا.
اطْلُبُوا تَجِدُوا. افْرَعُوا يَفْتَحُ لَكُمْ.

لَأَنَّ كُلَّ مَنْ يَسْأَلُ يَأْخُذُ وَمَنْ يَطْلُبُ
يَجِدُ وَمَنْ يَفْرَعُ يَفْتَحُ لَهُ.

فَمَنْ مِنْكُمْ وَهُوَ أَبٌ يَسْأَلُهُ ابْنَهُ
خُبْزًا أَفَيُعْطِيهِ حَجْرًا؟ أَوْ سَمَكَةً
أَفَيُعْطِيهِ حَيَّةً بَدَلَ السَّمَكَةِ؟

أَوْ إِذَا سَأَلَهُ بَيْضَةً أَفَيُعْطِيهِ عَقْرَبًا؟

فَإِنْ كُنْتُمْ وَأَنْتُمْ أَشْرَارًا تَعْرِفُونَ أَنْ
تُعْطُوا أَوْلَادَكُمْ عَطَايَا جَيِّدَةً فَكَمْ
بِالْحَرِيِّ الْآبُ الَّذِي مِنَ السَّمَاءِ
يُعْطِي الرُّوحَ الْقُدْسَ لِلَّذِينَ
يَسْأَلُونَهُ.»

والمجد لله دائماً.

Katameros Readings for the Second Sunday of Baunah

قطمارس قراءات الأحد الثاني من شهر بؤونة المبارك

Ἰκριακη ἡμαρῶν ἡπιὰβοτ Παῶνι

Ποῦρι

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 ἱε: ζ, η	Psalm 16: 7, 8	مزمور 15: 7, 8
<p>Ἰναδῶμοῦ ἐΠβοις φηεταρκατ νηι: ἐτι δε νεμ ψα πιεζωρη ερτῶβω νηι ἡξε ναδλωτ: διερωρηπ ἡναγ ἐΠβοις ἡπαμθο ἐβολ ἡχογ νιβεν: ερχη σαοῖναμ ἡμοι θινα ἡταῶτεμκιμ. Ἀλληλοῖα.</p>	<p>I will bless the Lord who has given me counsel. My heart also instructs me in the night seasons. I have set the Lord always before me; because He is at my right. Alleluia.</p>	<p>أبارك الرب الذي أفهمني. وأيضاً في الليل أدبنتي كلّيتاي. تقدّمتُ فرأيت الربّ أمامي في كلّ حين، لأنّه عن يميني كي لا أتزعزع. هليلويا.</p>

Vespers Gospel

إنجيل العشيّة

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

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

<p>Οἱ ἀναστρωσις ἐβολ θεν πιερασσελιον εσογαν κατὰ λουκαν ασιογ.</p>	<p>A chapter according to Saint Luke, may his blessings be with us. Amen.</p>	<p>فصل من إنجيل معلمنا لوقا البشير. بركاته علينا آمين.</p>
<p>Λουκαν Δ: ΔΗ - ΜΑ</p>	<p>Luke 4: 38 - 41</p>	<p>لوقا 4: 38 - 41</p>

Αφτωνϋ Δε εβολ θεν Ϛτνατωτη
αϋϋεναϋ εδοτη επηι ηCιμων: τϋωμι
Δε ηCιμων νε ογον ογνιϋϚ ηδμου
νεμαc πε: οτοz ναϚτϋο εροϋ εερη
εχωc.

Οτοz αϋοzι ερατϋ απϋωι υμοc
αϋερεπιτωαν υπιδμου οτοz αϋχαc:
ατοτοc Δε ατωναc οτοz αϋεμϋ
υμωοϚ.

Ετα φρη Δε ζωτπ ογον νιβεν ετε
ογοντοϚ ρεϋϋωπι υμαϚ θεν θανϋωπι
ηοτωμϋ ηρηϚ αυενοϚ θαροϋ: ηθοϋ Δε
εταϋχα ϋιϋ εχεν ποϋραι ποϋραι υμωοϚ
αϋεραδρι ερωοϚ.

ΗατηνοϚ Δε εβολ πε ηξε θαν
Δεμωη εβολ θεν θανμϋω ετωϋ εβολ
εϚω υμοc ϋε ηθοκ πε Πιχριτοc
Πωηρι υΦνοϚτ: οτοz ναϋερεπιτωαν
νωοϚ πε: ηϋχω υμωοϚ αν εαϋι ϋε
ναϚωοτη υμοϋ πε ϋε ηθοϋ πε
Πιχριτοc.

*ΠιωοϚ φα ΠεννοϚτ πε: υα ενεz
ητε ηι ενεz: αμην.*

And He arose out of the
synagogue, and entered into
Simon's house. And Simon's
wife's mother was taken
with a great fever; and they
requested Him concerning
her.

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

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

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

Glory be to God forever.

وَلَمَّا قَامَ مِنَ الْمَجْمَعِ دَخَلَ بَيْتَ
سِمَعَانَ. وَكَانَتْ حَمَاءَ سِمَعَانَ
بِحُمَى شَدِيدَةٍ. فَسَأَلُوهُ مِنْ أَجْلِهَا.

فَوَقَفَ فَوْقًا مِنْهَا وَانْتَهَرَ الْحُمَى
فَتَرَكَتْهَا! وَفِي الْحَالِ قَامَتْ
وَخَدِمَتْهُمْ.

وَإِذَا غَرُوبِ الشَّمْسِ كَانَ كُلُّ
الَّذِينَ عِنْدَهُمْ مَرْضَى بِأَنْوَاعِ
أَمْرَاضٍ كَثِيرَةٍ يَقْدُمُونَهُمْ إِلَيْهِ. أَمَّا
هُوَ فَكَانَ يَضَعُ يَدَيْهِ عَلَى كُلِّ وَاحِدٍ
مِنْهُمْ فَيَشْفِيهِمْ.

وَكَانَتْ الشَّيَاطِينُ تَخْرُجُ مِنْ
كَثِيرِينَ وَهِيَ تَصْرُخُ وَتَقُولُ:
«أَنْتَ هُوَ الْمَسِيحُ ابْنُ اللَّهِ!» فَكَانَ
يَنْتَهَرُهُمْ وَلَا يُدْعِيهِمْ بِسَمْعِهِمْ لِأَنَّهُمْ
كَانُوا قَدْ عَرَفُوهُ أَنَّهُ هُوَ الْمَسِيحُ.

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 λσ: ι, β	Psalm 34: 1, 2	مزمور 33: 1, 2
<p>Ⲣⲏⲁⲥⲙⲟⲩ ⲉⲠⲃⲟⲓⲥ ⲛⲥⲏⲟⲩ ⲛⲓⲃⲉⲛ:</p> <p>ⲛⲥⲏⲟⲩ ⲛⲓⲃⲉⲛ ⲁⲣⲉ ⲡⲉϣⲉⲙⲟⲩ ⲛⲁⲱⲱⲡⲓ ⲗⲉⲛ</p> <p>ⲣⲱⲓ: ⲉⲥⲉϣⲟⲩⲱⲱⲟⲩ ⲁⲙⲟⲥ ⲗⲉⲛ Ⲡⲃⲟⲓⲥ ⲛⲥⲉ</p> <p>ⲧⲁⲱⲧⲁⲭⲏ: ⲙⲁⲣⲟⲩⲱⲧⲉⲙ ⲛⲥⲉ ⲛⲓⲣⲉⲙⲣⲁⲧⲱ</p> <p>ⲟⲩⲟⲗ ⲛⲧⲟⲩⲟⲩⲛⲟϥ. ⲁⲗⲗⲏⲗⲟⲩⲁ.</p>	<p>I will bless The Lord at all times; His praise shall continually be in my mouth. My soul shall make its boast in The Lord; the humble shall hear of it and be glad.</p> <p>Alleluia.</p>	<p>أَبَارِكُ الرَّبَّ فِي كُلِّ وَقْتٍ. وَفِي كُلِّ حِينٍ تَسْبِيحَتُهُ فِي فَمِي. بِالرَّبِّ تَفْتَخِرُ نَفْسِي. لِيَسْمَعَ الْوَدْعَاءُ وَيَفْرَحُونَ. هَلِّلِيلُيَا.</p>

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.

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Ⲑⲧⲁⲛⲁⲥⲛⲱⲥⲓⲥ ⲉ̀ⲃⲟⲗ ⲗⲉⲛ	A chapter according to Saint Mark, may his blessings be with us. Amen.	فصل من إنجيل معلمنا مرقس البشير. بركاته علينا آمين.
ⲡⲓⲉⲧⲁⲥⲧⲉⲗⲓⲟⲛ ⲉ̀ⲑⲟⲩⲁⲃ ⲕⲁⲧⲁ Ⲙⲁⲣⲕⲟⲛ	Mark 16: 2 - 8	مرقس 16: 2 - 8
<p>Ⲑⲧⲟⲗ ⲛⲉⲗⲁⲛⲁⲧⲟⲟⲩⲓ ⲉ̀ⲙⲁⲱⲱ ⲁ̀ⲫⲟⲩⲁⲓ</p> <p>ⲛⲏⲓⲘⲁⲃⲃⲁⲧⲟⲛ: ⲁⲧⲓ ⲉ̀ⲡⲓⲱⲉⲗⲁⲧ ⲉ̀ⲧⲁ ⲫⲣⲏ</p> <p>ϣⲁⲓ.</p> <p>Ⲑⲧⲟⲗ ⲛⲁⲧⲁⲭⲱ ⲁ̀ⲙⲟⲥ ⲛⲏⲟⲩⲉ̀ⲣⲏⲟⲩ: ⲗⲉ</p> <p>ⲛⲓⲙ ⲉ̀ⲑⲟⲩⲁⲥⲕⲉⲣⲕⲉⲣ ⲁ̀ⲡⲓⲱⲛⲓ ⲛⲁⲛ ⲉ̀ⲃⲟⲗ ⲉ̀ⲓ</p> <p>ⲣⲱϥ ⲁ̀ⲡⲓⲱⲉⲗⲁⲧ.</p>	<p>Very early in the morning, on the first day of the week, they came to the tomb when the sun had risen.</p> <p>And they said among themselves, "Who will roll away the stone from the door of the tomb for us?"</p>	<p>وَبَاكِرًا جَدًّا فِي أَوَّلِ الْأَسْبُوعِ أَتَيْنَ إِلَى الْقَبْرِ إِذْ طَلَعَتِ الشَّمْسُ.</p> <p>وَكُنَّ يَقْلَنَ فِيمَا بَيْنَهُنَّ: "مَنْ يُدْخِرُ لَنَا الْحَجَرَ عَنْ بَابِ الْقَبْرِ؟"</p>

Οτοϑ εταρϑαι ηνοϑβαλ επωωι:
ατνατ επιωνη τε ατκερκωρη: νε
οτνιωτ ταρ εμαωω πε.

Οτοϑ εταρϑενωοτ εδοτν
επιμδατ: ατνατ εοτδελωρι εφρεμσι:
καοτιναμ: εφχηλ ηοττολη εσοτωβω
οτοϑ ατρεβοτ.

Ηθοϑ δε πεχαϑ νωοτ τε
ηπερροτ: ηνοτ πε ετετεκωτ
ησω πιρεμϑαζαρεθ φηεταρϑωϑ:
αϑτωηϑ ερα ηναι αν: ιϑ πιμα
εταϑχαϑ ημοϑ.

Αλλα μαωενωτεν αχοϑ
ηνεϑμαοητηϑ νεμ Πετροϑ: τε
εναερωορη ερωτεν ετσαλιεα:
αρετεννανατ εροϑ ηματ: κατα φρητ
εταϑχοϑ νωτεν.

Οτοϑ ατι εβολ οτοϑ ατφωτ
εβολδα πιμδατ: νε α οτθερτερ ταρ
ταρωοτ πε νεμ οττωμτ: οτοϑ
ηποττε ελι ηελι: νατρεβοτ ταρ πε.

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

But when they looked up, they saw that the stone had been rolled away--for it was very large.

And entering the tomb, they saw a young man clothed in a long white robe sitting on the right side; and they were alarmed.

But he said to them, "Do not be alarmed. You seek Jesus of Nazareth, who was crucified. He is risen! He is not here. See the place where they laid Him.

But go, tell His disciples--and Peter--that He is going before you into Galilee; there you will see Him, as He said to you."

So they went out quickly and fled from the tomb, for they trembled and were amazed. And they said nothing to anyone, for they were afraid.

Glory be to God forever.

فَتَطَّلَعْنَ وَرَأَيْنَ أَنَّ الْحَجَرَ قَدْ
دُحِرَجَ! لِأَنَّهُ كَانَ عَظِيمًا جَدًّا.

وَلَمَّا دَخَلْنَ الْقَبْرَ رَأَيْنَ شَابًا جَالِسًا
عَنِ الْيَمِينِ مُتَّسِرِبًا بَحْلَةً بَيضاءَ،
فَأَنذَهَشْنَ.

فَقَالَ لَهُنَّ: "لَا تَنْدَهَشْنَ، أُنْتُنَّ
تَطَّلُبْنَ يَسُوعَ النَّاصِرِيَّ
الْمُصَلَّبَ. قَدْ قَامَ، لَيْسَ هُوَ هَهُنَا.
هُوَذَا الْمَوْضِعُ الَّذِي وَضَعُوهُ فِيهِ.

لَكِنِ ادْهَبْنَ وَقُلْنَ لِتَلَامِيذِهِ
وَلِبُطْرُسَ إِنَّهُ يَسْبِقُكُمْ إِلَى الْجَلِيلِ.
وَهُنَاكَ تَرَوْنَهُ كَمَا قَالَ لَكُمْ."

فَخَرَجْنَ سَرِيعًا وَهَرَبْنَ مِنَ الْقَبْرِ،
لِأَنَّ الرَّعْدَةَ وَالْحَيْرَةَ أَخَذَتَاهُنَّ.
وَلَمْ يَقُلْنَ لِأَحَدٍ شَيْئًا لِأَنَّهُنَّ كُنَّ
خَائِفَاتٍ.

والمجد لله دائماً.

Liturgy Readings
قراءات القديس

The Pauline Epistle
رسالة بولس الرسول

Ἐπιστολὴ ἰντε πενταδ Παυλος Πιὰποστολος

<p>Παυλος φβωκ ἰΠενδοις Ιησους Πιχριστος: παποστολος ετθαβεμ: φηετατθαυφ επιζυωεννοτφι ἰτε Φνοτφ.</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 first epistle of our teacher St. Paul to the Corinthians. May his blessing be upon us. Amen.</p>	<p>فصل من رسالة معلمنا بولس الرسول الأولي إلى أهل كورنثوس، بركته علينا آمين.</p>
<p>ἁ Κορινθίος Β: Ἔ - ἱἜ</p>	<p>1 Corinthians 2: 6 - 16</p>	<p>1 كورنثوس 2: 6 - 16</p>
<p>Ουσοφια δε πε ετενσαχι ἰμοος δεν νηετχηκ εβολ: ουσοφια δε ἰθα παι ενεε αν τε: ουδε ἰθα νιαρχων αν τε ἰτε παι ενεε ναι εθνακωρφ.</p> <p>Αλλα ουσοφια ἰτε Φνοτφ ετενσαχι ἰμοος δεν ουμυεστηριον θηετχηπ: θηεταφερωορπ ἰθαυε ἰνε Φνοτφ δαζωοτ ἰνιενεε εοτωοτ ναν.</p> <p>Θηετε ἰπε ελι ἰνιαρχων ἰτε παι ενεε σοτωνε: ενε ατσοτωνε ταρ νατναεω Πβοις ἰτε πωοτ αν πε.</p> <p>Αλλα κατα φρητ ετςδνοτφ γε νηετε ἰπε βαλ νατ ερωοτ ουδε ἰπε μαυε σομοοτ: ουδε ἰποτφε εερι εεεν περητ ἰρωμ: νηετα Φνοτφ σεβτωοτ ἰννεθναμενριτφ.</p>	<p>However, we speak wisdom among those who are mature, yet not the wisdom of this age, nor of the rulers of this age, who are coming to nothing.</p> <p>But we speak the wisdom of God in a mystery, the hidden wisdom which God ordained before the ages for our glory,</p> <p>which none of the rulers of this age knew; for had they known, they would not have crucified the Lord of glory.</p> <p>But as it is written: “Eye has not seen, nor ear heard, nor have entered into the heart of man, the things which God has prepared for those who love Him.”</p>	<p>لكنا نتكلم بحكمة بين الكاملين ولكن بحكمة ليست من هذا الدهر ولا من عظماء هذا الدهر الذين يبطلون.</p> <p>بل نتكلم بحكمة الله في سر: الحكمة المكتومة التي سبق الله فعينها قبل الدهور لمجدنا.</p> <p>التي لم يعلمها أحد من عظماء هذا الدهر، لأن لو عرفوا لما صلبوا رب المجد.</p> <p>بل كما هو مكتوب: «ما لم تر عين ولم تسمع أذن ولم يخطر على بال إنسان: ما أعدّه الله للذين يحبونه».</p>

ΑΝΘΡΩΠΩΝ ΤΑΡ ΑΓΓΕΛΟΡΟΠΟΥ ΝΑΝ ΕΒΟΛ
ΝΤΕ ΦΝΟΥΤ ΕΒΟΛ ΖΙΤΕΝ ΠΙΠΝΕΥΜΑ:
ΠΙΠΝΕΥΜΑ ΤΑΡ ΕΨΟΤΘΕΤ ΝΕΝΧΑΙ ΝΙΒΕΝ
ΝΕΜ ΝΗΕΤΩΗΚ ΝΤΕ ΦΝΟΥΤ.

ΠΙΜ ΤΑΡ ΔΕΝ ΝΙΡΩΜΙ ΕΤΣΩΟΥΝ ΝΗΝΑ
ΠΙΡΩΜΙ ΕΒΗΛ ΕΠΙΠΝΕΥΜΑ ΝΤΕ ΠΙΡΩΜΙ
ΕΤΩΟΠ ΝΘΗΤΥ ΠΑΙΡΗΤ ΟΝ ΝΑ ΦΝΟΥΤ
ΜΠΕ ΖΛΙ ΕΜΙ ΕΡΩΟΥ ΕΒΗΛ ΕΠΙΠΝΕΥΜΑ
ΝΤΕ ΦΝΟΥΤ.

ΑΝΘΡΩΠΩΝ ΔΕ ΠΙΠΝΕΥΜΑ ΝΤΕ ΠΑΙΚΟΣΜΟΣ
ΑΝ ΠΕΤΑΝΘΙΤΥ: ΑΛΛΑ ΠΙΠΝΕΥΜΑ
ΠΙΕΒΟΛ ΔΕΝ ΦΝΟΥΤ ΖΙΝΑ ΝΤΕΝΕΜΙ
ΕΝΗΕΤΑ ΦΝΟΥΤ ΤΗΙΤΟΥ ΝΑΝ ΝΕΜΟΥΤ.

ΕΤΕ ΝΑΙ ΝΕ ΝΗΕΤΕΝΣΑΧΙ ΜΜΩΟΥ
ΔΕΝ ΖΑΝΜΕΤΡΕΥΤΕΒΩ ΝΝΙΡΩΜΙ ΑΝ ΝΤΕ
ΖΑΝΣΑΧΙ ΝΣΟΦΙΑ ΑΛΛΑ ΔΕΝ
ΖΑΝΜΕΤΡΕΥΤΕΒΩ ΝΤΕ ΠΙΠΝΕΥΜΑ
ΕΝΕΡΣΤΗΚΡΙΝΙΝ ΝΖΑΝΠΙΠΝΕΥΜΑΤΙΚΟΝ
ΝΝΙΠΝΕΥΜΑΤΙΚΟΝ.

ΠΙΨΥΧΙΚΟΣ ΔΕ ΝΡΩΜΙ ΜΠΑΥΩΠ ΝΑ
ΠΙΠΝΕΥΜΑ ΝΤΕ ΦΝΟΥΤ ΕΡΟΥ: ΟΥΜΕΤΣΟΥ
ΤΑΡ ΝΑΥ ΠΕ: ΟΥΘ ΜΜΟΝ ΨΥΧΟΜ ΜΜΟΥ
ΕΕΜΙ ΧΕ ΑΥΘΟΤΘΕΤ ΜΜΟΥ ΠΝΕΥΜΑΤΙΚΟΣ.

ΠΙΠΝΕΥΜΑΤΙΚΟΣ ΔΕ ΝΘΟΥ
ΨΑΥΘΕΤΘΕΤ ΝΕΝΧΑΙ ΝΙΒΕΝ: ΝΘΟΥ ΔΕ
ΜΠΑΡΕ ΖΛΙ ΨΘΕΤΘΩΤΥ.

But God has revealed them to us through His Spirit. For the Spirit searches all things, yes, the deep things of God.

For what man knows the things of a man except the spirit of the man, which is in him? Even so no one knows the things of God except the Spirit of God.

Now we have received, not the spirit of the world, but the Spirit who is from God, that we might know the things that have been freely given to us by God.

These things we also speak, not in words which man's wisdom teaches but which the Holy Spirit teaches, comparing spiritual things with spiritual.

But the natural man does not receive the things of the Spirit of God, for they are foolishness to him; nor can he know them, because they are spiritually discerned.

But he who is spiritual judges all things, yet he himself is rightly judged by no one.

فَاعْلَمَهُ اللهُ لَنَا نَحْنُ بِرُوحِهِ. لِأَنَّ
الرُّوحَ يَفْحَصُ كُلَّ شَيْءٍ حَتَّى
أَعْمَاقِ اللهِ.

لِأَنَّ مَنْ مِنَ النَّاسِ يَعْرِفُ أُمُورَ
الْإِنْسَانِ إِلَّا رُوحَ الْإِنْسَانِ الَّذِي
فِيهِ؟ هَكَذَا أَيْضًا أُمُورَ اللهِ لَا
يَعْرِفُهَا أَحَدٌ إِلَّا رُوحَ اللهِ.

وَنَحْنُ لَمْ نَأْخُذْ رُوحَ الْعَالَمِ بَلِ
الرُّوحَ الَّذِي مِنَ اللهِ لِنَعْرِفَ
الْأَشْيَاءَ الْمُوهُوبَةَ لَنَا مِنَ اللهِ.

الَّتِي نَتَكَلَّمُ بِهَا أَيْضًا لَا بِأَقْوَالِ
تُعَلِّمُهَا حِكْمَةُ إِنْسَانِيَّةٍ بَلْ بِمَا يُعَلِّمُهُ
الرُّوحُ الْقُدُّوسُ قَارِنِينَ الرُّوحِيَّاتِ
بِالرُّوحِيَّاتِ.

وَلَكِنَّ الْإِنْسَانَ الطَّبِيعِيَّ لَا يَقْبَلُ مَا
لِرُوحِ اللهِ لِأَنَّهُ عِنْدَهُ جَهَالَةٌ وَلَا
يَقْدِرُ أَنْ يَعْرِفَهُ لِأَنَّهُ إِنَّمَا يُحْكَمُ فِيهِ
رُوحِيًّا.

وَأَمَّا الرُّوحِيُّ فَيَحْكَمُ فِي كُلِّ شَيْءٍ
وَهُوَ لَا يُحْكَمُ فِيهِ مِنْ أَحَدٍ.

Νῦν γὰρ πεταχέμι ἐπειήτ ὑπὸ τοῖς
 ὕμνοις σου ἐθαυτάσασθαι· ἄνοιον δὲ
 πειήτ ὑπὸ τοῦ Χριστοῦ πετεῦμον.

*Πρῶτος γὰρ νευωτεν νευ
 τζιρηνη ενσοπ: χε ἀμην ἐσεύωπι.*

For “who has known the mind of The Lord that he may instruct Him?” But we have the mind of Christ.

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

لَا تَهُ مَنْ عَرَفَ فِكْرَ الرَّبِّ فَيُعَلِّمُهُ؟
 وَأَمَّا نَحْنُ فَلَنَا فِكْرُ الْمَسِيحِ.

*نعمة الله الأب تكون مع جميعكم.
 آمين.*

The Catholic Epistle الكاثوليكون

Καθολικὸν ἐβόλθεν περὶ σεβαστῶν
 ἐπιστολῶν ἡτε περὶ τοῦ Πέτρος. Ἀμην.
 Παμενρατ.

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. آمين. يا احبائي.

Ἔπιτολὴ τοῦ ἁγίου Πέτρος

2 Peter 1: 1 - 8

2 بطرس 1: 1 - 8

Σιμων Πέτρος φθωκ οσος
 παποστολος ἡτε Ιησους Χριστος:
 ἡνῆτοι ἡγερος ἡταιο νευανθεν
 φηνατ ἑταφωπ ἑρον ἡδρηιθεν τμεθμη
 ἡτε Πεννοτ οσος Πενσωτηρ Ιησους
 Χριστος.

Simon Peter, a bondservant and apostle of Jesus Christ, To those who have obtained like precious faith with us by the righteousness of our God and Savior Jesus Christ:

سَمْعَانُ بُطْرُسُ عَبْدُ يَسُوعَ الْمَسِيحِ وَرَسُولُهُ، إِلَى الَّذِينَ نَالُوا مَعَنَا إِيمَانًا ثَمِينًا مُسَاوِيًا لَنَا، بِبِرِّ إِلَهِنَا وَالْمُخْلِصِ يَسُوعَ الْمَسِيحِ.

Πρῶτος νευ τζιρηνη ἡτογὰφαι
 νωτεν ἡδρηιθεν ἡσοτεν φνοτ νευ
 Ιησους Χριστος Πενβοις.

Grace and peace be multiplied to you in the knowledge of God and of Jesus Christ our Lord,

لَتَكْثُرَ لَكُمْ النِّعْمَةُ وَالسَّلَامُ بِمَعْرِفَةِ اللَّهِ وَيَسُوعَ الْمَسِيحِ رَبِّنَا.

Θως ἐὰ ζωβ νιβεν φωπι ναν ἡταιο
 θεν τχομ ἡτε τεφμεθνοτ ἑδονη
 ἑπωνθ νευ τμετεφσεβης θεἡταφθης
 ναν ἡξινση ἐβόλθεν ζιτεν ἡσοτεν
 ὑφἡταφθαζμεν θεν πεφωοτ νευ
 τἀρετη.

as His divine power has given to us all things that [pertain] to life and godliness, through the knowledge of Him who called us by glory and virtue,

كَمَا أَنَّ قُدْرَتَهُ الْإِلَهِيَّةَ قَدْ وَهَبَتْ لَنَا كُلَّ مَا هُوَ لِلْحَيَاةِ وَالتَّقْوَى، بِمَعْرِفَةِ الَّذِي دَعَانَا بِالْمَجْدِ وَالْفَضِيلَةِ،

Νευ ἐβoλ θιτεν ναινιωϋ ἵνωσ
 ετταινοϋτ ἐταϋτητοϋ ναν ἵταιὸ θινα
 ἐβoλ θιτεν ναι ἵτετενωπι ἐρετενοι
 ἵωφηρ ἐτφϋσις ἵτε ϋμεθνοϋτ:
 ἐρετενητ σαβoλ ἵτἐπιθϋμιά ἵτε
 ἵτακο θηετε ἵθρη θεν πικoςμοc.

Οϋοθ ἵθρη θεν φαι ἐἀρετενἵμι
 ἐθoϋν ἵcποϋτθη θιβεν σαθνι ἵca ϋἀρετη
 θεν πετενναθϋ: ἵθρη δε θεν ϋἀρετη
 ϋζνωσιc.

ἵθρη δε θεν ϋζνωσιc ϋεζκϋρατιὰ:
 ἵθρη δε θεν ϋεζκϋρατιὰ ϋεϋπομονη:
 ἵθρη δε θεν ϋεπομονη ϋμετεϋρεβηc.

ἵθρη δε θεν ϋμετεϋρεβηc
 ϋμετϋαιcον: ἵθρη δε θεν ϋμετϋαιcον
 ϋἀγαπη.

Ηαι γαρ εϋωπι νωτεν οϋοθ
 εϋεϋροθὸ θεν θηνοϋ ἵcεναεϋ θηνοϋ
 ἵαρϋοc αν οϋδε ἵατοϋταθ ἐθoϋν
 ἐἵcοϋεν Πενθoιc ἵηcοϋc Πιχϋριcοc.

*Ηαcθηνοϋ ἵπερμενεϋρε πικoςμοc οϋδε
 ηηεϋωπι θεν πικoςμοc: πικoςμοc ηαcηνι
 ηευ τεϋἐπιθϋμιά: φη δε ετἵρι ἵφoϋωϋ
 ἵφoϋοϋτ ϋηαϋωπι ϋα ἐνεε: ἀμην.*

by which have been given to us exceedingly great and precious promises, that through these you may be partakers of the divine nature, having escaped the corruption that is in the world through lust.

But also for this very reason, giving all diligence, add to your faith virtue, to virtue knowledge,

to knowledge self-control, to self-control perseverance, to perseverance godliness,

to godliness brotherly kindness, and to brotherly kindness love.

For if these things are yours and abound, you will be neither barren nor unfruitful in the knowledge of our Lord Jesus Christ.

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.

الَّذِينَ بِهِمَا قَدْ وَهَبَ لَنَا الْمَوَاعِيدَ
 الْعُظْمَىٰ وَالثَّمِينَةَ لِكَيْ تَصِيرُوا
 بِهَا شُرَكَاءَ الطَّبِيعَةِ الْإِلَهِيَّةِ،
 هَارِبِينَ مِنَ الْفَسَادِ الَّذِي فِي
 الْعَالَمِ بِالشَّهْوَةِ.

وَلِهَذَا عَيْنِهِ وَأَنْتُمْ بَادِلُونَ كُلَّ
 اجْتِهَادٍ قَدَمُوا فِي إِيمَانِكُمْ فَضِيلَةً،
 وَفِي الْفَضِيلَةِ مَعْرِفَةً،

وَفِي الْمَعْرِفَةِ تَعَقُّفًا، وَفِي التَّعَقُّفِ
 صَبْرًا، وَفِي الصَّبْرِ تَقْوَىٰ،

وَفِي التَّقْوَىٰ مَوَدَّةَ أَخَوِيَّةٍ، وَفِي
 الْمَوَدَّةِ الْأَخَوِيَّةِ مَحَبَّةً.

لِأَنَّ هَذِهِ إِذَا كَانَتْ فِيكُمْ وَكَثُرَتْ،
 تُصِيرُكُمْ لَا مُتَكَاسِلِينَ وَلَا غَيْرَ
 مُثْمِرِينَ لِمَعْرِفَةِ رَبِّنَا يَسُوعَ
 الْمَسِيحِ.

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

The Acts
الإبركسيس

<p>Πραξις ἴτε νενιοϋ ἡ ἀποστολοσ: ἐρε ποτςμοϋ εθοταβ ψωπι νεμαν. Αμην.</p>	<p>The Acts of our fathers the apostles, may their blessings be with us all. Amen.</p>	<p>فصل من أعمال آبائنا الرسل الأَطْهَارِ المشمولين بنعمة الروح القدس، بركتهم تكون معنا. آمين.</p>
<p>Πραξις ἰΔ: ἡ - κβ</p>	<p>Acts 14: 8 - 22</p>	<p>أعمال 14 : 8 - 22</p>
<p>Ογοσ νε ογον ογρωμι ἡατχομ δεν νεϋβαλατχ δεν λυστρα ναϋρεμι εϋοι ἡβαλε ιϋεν εϋθεν ἠνεχι ἴτε τεϋματ ἠπεϋμοϋι ἐνεσ. Φαι ἔταϋρωτεμ ἐΠαυλοσ εϋρασι ἡθοϋ δε ἔταϋρομ εροϋ ἔταϋνατ χε ογον ναϋτ ἡδῆτϋ ἐνοσεμ. Πεχαϋ δεν ογνιϋτ ἡκομη χε τωκ ὀσι ἐρατκ ἐχεν νεκβαλατχ ογοσ ναϋβιϋει ναϋμοϋι πε. ἡμωμυ μεν ογν ἔταϋνατ ἐϋἡεταϋαιϋ ἡχε Παυλοσ αϋβιϋι ἡτοτςμη ἐβρη ἠμετλϋκαων εϋχω ἠμοσ χε ἡνινοϋτ εϋ ἠϋρητ ἡνιρωμι αϋ ἔπεϋτ ψαρον. ἡαυμοϋτ μεν ἐΒαρναβασ χε πιϋεϋτ: Παυλοσ δε χε πιεϋμης ἐπιδῆ ἡθοϋ ναϋοι ἡεϋσοϋμενοσ ἡτε πιϋαϋι. Πιοϋἡβ δε ἡτε πιϋεϋτ φἡεναϋχη δαϋωσ ἡτπολιϋ αϋἡι ἡεανμιαϋι νεμ εανῆλομ εϋρεν ἡιϋγλων: ναϋοϋωϋ ἐϋωτ πε νεμ ἡμωμυ.</p>	<p>And in Lystra a certain man without strength in his feet was sitting, a cripple from his mother’s womb, who had never walked. This man heard Paul speaking. Paul, observing him intently and seeing that he had faith to be healed, said with a loud voice, “Stand up straight on your feet!” And he leaped and walked. Now when the people saw what Paul had done, they raised their voices, saying in the Lycaonian language, “The gods have come down to us in the likeness of men!” And Barnabas they called Zeus, and Paul, Hermes, because he was the chief speaker. Then the priest of Zeus, whose temple was in front of their city, brought oxen and garlands to the gates, intending to sacrifice with the multitudes.</p>	<p>وَكَانَ يَجْلِسُ فِي لِسْتِرَةَ رَجُلٌ عَاجِزٌ الرَّجْلَيْنِ مُقْعَدٌ مِنْ بَطْنِ أُمِّهِ وَلَمْ يَمْشِ قَطُّ. هَذَا كَانَ يَسْمَعُ بُولُسَ يَتَكَلَّمُ فَشَخَّصَ إِلَيْهِ وَإِذْ رَأَى أَنَّ لَهُ إِيمَانًا لِيُشْفَى. قَالَ بِصَوْتٍ عَظِيمٍ: قُمْ عَلَى رِجْلَيْكَ مُنْتَصِبًا. فَوَثَبَ وَصَارَ يَمْشِي. فَالْجُمُوعُ لَمَّا رَأَوْا مَا فَعَلَ بُولُسُ رَفَعُوا صَوْتَهُمْ بِلُغَةِ لِيكَاوْنِيَّةِ قَائِلِينَ: إِنَّ الْأَلِهَةَ تَنْسَبُّهَا بِالنَّاسِ وَتَنْزَلُوا إِلَيْنَا. فَكَانُوا يَدْعُونَ بَرْنَابَا زَفْسَ وَبُولُسَ هَرْمَسَ إِذْ كَانَ هُوَ الْمُتَقَدِّمَ فِي الْكَلَامِ. فَأَتَى كَاهِنُ زَفْسِ الَّذِي كَانَ قَدَّامَ الْمَدِينَةِ بِثِيرَانٍ وَأَكَالِيلٍ عِنْدَ الْأَبْوَابِ مَعَ الْجُمُوعِ وَكَانَ يُرِيدُ أَنْ يَذْبَحَ.</p>

ΕΤΑΥΧΩΤΕΜ ΔΕ ΝΧΕ ΝΙΔΠΟCΤΟΛΟC
ΒΑΡΝΑΒΑC ΝΕΜ ΠΑΥΛΟC ΑΥΦΩΘ
ΝΗΝΟΥΘΒΩC ΑΥΒΟΧΙ ΖΑ ΠΙΜΗΥ ΕΥΩΥ
ΕΒΟΛ.

ΕΥΧΩ ΜΜΟC: ΝΗΡΩΜΙ ΕΘΒΕ ΟΥ
ΤΕΤΕΝΙΡΙ ΝΗΝΑΙ ΔΗΝΟΝ ΖΩΝ ΔΗΝΟΝ
ΖΑΝΗΡΩΜΙ ΝΗΡΕΥΕΠΙΚΑΖ ΔΠΕΤΕΝΗΥ
ΕΝΖΩΥΕΝΝΟΥΥΜΙ ΝΩΤΕΝ ΕΖΕΝ ΘΗΝΟΥ
CΑΒΟΛ ΝΗΝΑΙ ΜΕΤΕΦΛΗΝΟΥ ΟΥΟΖ ΕΚΕΤ
ΘΗΝΟΥ ΕΦΗΝΟΥΥ ΕΤΟΝΘ ΦΗΕΤΑΥΘΑΜΙΘ
ΝΤΦΕ ΝΕΜ ΠΚΑΖΙ ΝΕΜ ΦΙΟΥ ΝΕΜ ΖΩΒ
ΝΙΒΕΝ ΕΤΕ ΝΘΗΤΟΥ.

ΦΗΕΤΕ ΝΘΡΗΙ ΘΕΝ ΝΙΖΕΝΕΔ ΕΤΑΥCΙΝΙ
ΦΗΕΤΑΥΧΩ ΝΗΝΙΕΘΝΟC ΤΗΡΟΥ ΕΘΡΟΥΜΟΥ
ΖΙ ΝΟΥΜΩΙΤ.

ΚΕΤΟΙ ΔΠΕΥΧΑΥ ΕΥΟΙ ΝΑΤΜΕΘΡΕ
ΕΥΙΡΙ ΝΖΑΝΠΕΘΝΑΝΕΥ ΑΥΥ ΝΩΤΕΝ
ΝΖΑΝΜΟΥΝΖΩΟΥ ΕΒΟΛ ΘΕΝ ΤΦΕ ΝΕΜ
ΖΑΝCΗΗΟΥ ΜΜΑCΟΥΤΑΖ: ΕΥΤCΙΘ
ΝΗΝΕΤΕΝΖΗΤ ΝΘΡΕ ΝΕΜ ΟΥΝΟΥ.

ΟΥΟΖ ΝΑΙ ΕΥΧΩ ΜΜΩΟΥ ΜΟΥCΙC
ΑΥΘΡΕ ΠΙΜΗΥ ΖΕΡΙ ΕΥΤΕΜΟΥΩΤ ΝΩΟΥ.

ΑΥΥΕ ΔΕ ΕΒΟΛ ΘΕΝ ΤΑΝΤΙΟΥΧΙΑ
ΝΕΜ ΕΙΚΟΝΙΟΝ ΝΧΕ ΖΑΝΗΟΥΔΑΙ ΑΥΘΕΤ
ΠΖΗΤ ΝΗΝΙΜΗΥ: ΟΥΟΖ ΑΥΖΙΩΝΙ ΕΖΕΝ
ΠΑΥΛΟC ΟΥΟΖ ΑΥΩΥΥ ΜΜΟΥC CΑΒΟΛ
ΝΥΠΟΛΙC ΕΥΜΕΥΙ ΧΕ ΑΥΜΟΥ.

But when the apostles
Barnabas and Paul heard
this, they tore their clothes
and ran in among the
multitude, crying out,

and saying, “Men, why
are you doing these things?
We also are men with the
same nature as you, and
preach to you that you
should turn from these
useless things to the living
God, who made the heaven,
the earth, the sea, and all
things that are in them,

who in bygone
generations allowed all
nations to walk in their own
ways.

Nevertheless, He did not
leave Himself without
witness, in that He did good,
gave us rain from heaven
and fruitful seasons, filling
our hearts with food and
gladness.”

And with these sayings
they could scarcely restrain
the multitudes from
sacrificing to them.

Then Jews from Antioch
and Iconium came there; and
having persuaded the
multitudes, they stoned Paul
and dragged him out of the
city, supposing him to be
dead.

فَلَمَّا سَمِعَ الرَّسُولَانِ بَرْنَابَا وَبُولُسُ
مَرْقًا نِيَابَهُمَا وَانْدَفَعَا إِلَى الْجَمْعِ
صَارِحَيْنِ،

وَقَائِلَيْنِ: أَيُّهَا الرِّجَالُ لِمَاذَا تَفْعَلُونَ
هَذَا نَحْنُ أَيْضًا بَشَرٌ تَحْتَ الْأَمِّ
مِثْلَكُمْ نُبَشِّرُكُمْ أَنْ تَرْجِعُوا مِنْ هَذِهِ
الْأَبَاطِيلِ إِلَى إِلَهِ الْحَيِّ الَّذِي خَلَقَ
السَّمَاءَ وَالْأَرْضَ وَالْبَحْرَ وَكُلَّ مَا
فِيهَا.

الَّذِي فِي الْأَجْيَالِ الْمَاضِيَةِ تَرَكَ
جَمِيعَ الْأُمَمِ يَسْلُكُونَ فِي طُرُقِهِمْ.

مَعَ أَنَّهُ لَمْ يَتْرِكْ نَفْسَهُ بِلَا شَاهِدٍ
وَهُوَ يَفْعَلُ خَيْرًا يُعْطِينَا مِنَ السَّمَاءِ
أَمْطَارًا وَأَزْمِنَةً مُنْمِرَةً وَيَمْلَأُ قُلُوبَنَا
طَعَامًا وَسُرُورًا.

وَبِقَوْلِهِمَا هَذَا كَفَّ الْجُمُوعَ بِالْجَهْدِ
عَنْ أَنْ يَذْبَحُوا لَهُمَا.

ثُمَّ أَتَى يَهُودٌ مِنْ أَنْطَاكِيَّةٍ وَإِيقُونِيَّةِ
وَأَقْنَعُوا الْجُمُوعَ فَرَجَمُوا بُولُسَ
وَجَرُّوهُ خَارِجَ الْمَدِينَةِ ظَانِينَ أَنَّهُ
قَدْ مَاتَ.

Εἰκωτ Δε ἐροϋ ἵχε νιμαθητῆς:
 ἔταϋτωνϋ αϋῖ ἔδοϋν ἔτβακι: οϋοϋ
 ἔπεϋραϋτ Δε αϋῖ ἔβολ νεμ Βαρναβασ
 ἔϋρηι ἔτϋερβη.

Εταϋϋωϋεννοϋϋι Δε δεϋν τπολιϋ
 ἔτε ἡμαϋ οϋοϋ ἔταϋτϋβω ἵοϋνιϋϋτ
 ἡμῃϋ αϋταϋθο ἔϋρηι ἔλϋτϋρα νεμ
 Εικονιον νεμ τἈντιοϋχια.

Εϋταϋρο ἵνιψϋϋϋη ἵτε νιμαθητῆς
 εϋτνομϋτ νωοϋ εϋροϋοϋι δεϋν πιναϋτ
 οϋοϋ ϋε ἔβολ ϋιτεν οϋμῃϋ ἵϋοϋϋεϋ
 ϋωτ ἔρον ἔϋε ἔδοϋν ἔτμετοϋρο ἵτε
 Φνοϋτ.

*Πισαϋι Δε ἵτε Πβοιϋ εϋεἰαι οϋοϋ
 εϋεἰαι: εϋεἰμαϋι οϋοϋ εϋεταϋρο:
 δεϋν τἄϋια ἵεκκἄηϋια ἵτε Φνοϋτ:
 ἄμῃη.*

However, when the
 disciples gathered around
 him, he rose up and went
 into the city. And the next
 day he departed with
 Barnabas to Derbe.

And when they had
 preached the gospel to that
 city and made many
 disciples, they returned to
 Lystra, Iconium, and
 Antioch,

strengthening the souls
 of the disciples, exhorting
 them to continue in the faith,
 and saying, “We must
 through many tribulations
 enter the kingdom of God.”

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

وَلَكِنْ إِذْ أَحَاطَ بِهِ التَّلَامِيذُ قَامَ
 وَدَخَلَ الْمَدِينَةَ وَفِي الْعَدِّ خَرَجَ مَعَ
 بَرْنَابَا إِلَى دَرْبَةَ.

فَبَشَّرَا فِي تِلْكَ الْمَدِينَةِ وَتَلَمَذًا
 كَثِيرِينَ ثُمَّ رَجَعَا إِلَى لِسْتِرَةَ
 وَإِيقُونِيَةَ وَأَنْطَاكِيَةَ.

يُشَدِّدَانِ أَنْفُسَ التَّلَامِيذِ وَيَعْظَمَانِهِمْ
 أَنْ يَثْبُتُوا فِي الْإِيمَانِ وَأَنَّهُ بِضِيقَاتٍ
 كَثِيرَةٍ يَنْبَغِي أَنْ نَدْخُلَ مَلَكُوتَ اللَّهِ.

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

The Liturgy Psalm

مزمور القداس

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

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

Ψαλμοϋ τω Δαϋιδ ἱβ: ϋ, ε

Psalms 13: 6, 5

مزمور 12: 6, 5

τϋναϋωϋ εἵβοιϋ
 φῃεταϋερπεϋοἵανεϋ ἵνι: οϋοϋ
 τῃναερψαλῖν ἔφραἵν ἡΠβοιϋ πετβοϋσι:
 ἄνοκ Δε ἁιεϋϋελπιϋ εἵπεκἵαι: παϋητ
 ἵαϋεληἵ ἔϋρηι ἔϋεν πεκἵοϋεμ.

Ἀλληλοϋια.

I will praise The Lord
 Who has done good to me,
 and I will sing to the name of
 The Lord Most High. But I
 have hoped in Your mercy;
 my heart will rejoice in Your
 salvation. **Alleluia.**

أَسْبِحَ الرَّبَّ الَّذِي أَحْسَنَ إِلَيَّ.
 وَأُرْتِّلْ لِاسْمِ الرَّبِّ الْعَالِيِّ. أَمَّا أَنَا
 فَعَلَى رَحْمَتِكَ تَوَكَّلْتُ. يَبْتَهِجُ قَلْبِي
 بِخَلَاصِكَ. **هَلِّلِيلُيَا.**

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 καὶ ἐβόλῃ θέν παραστειλιον εσοταβ κατα Λουκαν ασιοτ.</p>	<p>A chapter according to Saint Luke, may his blessings be with us. Amen.</p>	<p>فصل من إنجيل معلمنا لوقا البشير. بركاته علينا أمين.</p>
<p>Λουκαν ε: ιζ - κϛ</p>	<p>Luke 5: 17 - 26</p>	<p>لوقا 5: 17 - 26</p>
<p>Οτοσ αρωπι θεν οται ηνιερσοτ οτοσ ηθοσ ναρτςβω πε οτοσ νατρεμοι ηξε θανΦαρισεοσ ευ ανρετςβω ητε πινομοσ εατι εβολ θεν τσαλιεα τηρσ νευ τιοτδεα νευ Ιεροτσαλημ οτοσ οτσομ ητε Πβοισ ναρωπ πε επιξινταλδωτ.</p>	<p>Now it happened on a certain day, as He was teaching, that there were Pharisees and teachers of the law sitting by, who had come out of every town of Galilee, Judea, and Jerusalem. And the power of the Lord was present to heal them.</p>	<p>وَفِي أَحَدِ الْأَيَّامِ كَانَ يُعَلِّمُ وَكَانَ فَرِيسِيُّونَ وَمُعَلِّمُونَ لِلنَّامُوسِ جَالِسِينَ وَهُمْ قَدْ أَتَوْا مِنْ كُلِّ قَرْيَةٍ مِنَ الْجَلِيلِ وَالْيَهُودِيَّةِ وَأُورُشَلِيمَ وَكَانَتْ قُوَّةُ الرَّبِّ لِشِفَائِهِمْ.</p>
<p>Οτοσ ισ θηππε ατινι ηξε θανρωμι ηοτρωμι ερωηλ εβολ θιχεν ονδλοσ οτοσ νατκωτ πε ησα εντ εδοτν οτοσ εχατ ηπετμηο.</p>	<p>Then behold, men brought on a bed a man who was paralyzed, whom they sought to bring in and lay before Him.</p>	<p>وَإِذَا بَرَجَالٌ يَحْمِلُونَ عَلَيَّ فِرَاشٍ إِنْسَانًا مَقْلُوجًا وَكَانُوا يَطْلُبُونَ أَنْ يَدْخُلُوا بِهِ وَيَضَعُوهُ أَمَامَهُ.</p>
<p>Οτοσ ετε ηποτρεμ πιρητ ηεντ εδοτν εθεε πιμηω ατγενωωτ ερηι εχεν πιχενεφωρ ατχατ ερηι νευ πιδλοσ εβολ θιχεν πιλωβω θεν θμητ ηπεμηο ηηκοτς.</p>	<p>And when they could not find how they might bring him in, because of the crowd, they went up on the housetop and let him down with his bed through the tiling into the midst before Jesus.</p>	<p>وَلَمَّا لَمْ يَجِدُوا مِنْ أَيْنَ يَدْخُلُونَ بِهِ لِسَبَبِ الْجَمْعِ صَعَدُوا عَلَى السَّطْحِ وَدَلَّوْهُ مَعَ الْفِرَاشِ مِنْ بَيْنِ الْأَجْرِ إِلَى الْوَسْطِ قَدَّامَ يَسُوعَ.</p>
<p>Οτοσ ετατνατ εποτναστ πεχατ ηφηετωηλ εβολ χε φρωμι σεχη νακ</p>	<p>When He saw their faith, He said to him, "Man, your sins are forgiven you."</p>	<p>فَلَمَّا رَأَى إِيمَانَهُمْ قَالَ لَهُ: أَيُّهَا الْإِنْسَانُ مَغْفُورَةٌ لَكَ خَطَايَاكَ.</p>

ἐβολ ἴξε νεκνοβι.

Οἱ οὖν ἀρερῆητς ἰμοκμεκ ἴξε
νικαδ νεμ νιΦαρισεοσ εἴρω ἰμοσ κε
νιμ πε φαι εἵσαζι ἵναιξεοῦα: νιμ ἔτε
οἶον ὡσμου ἰμοσ εἴχα νοβι ἐβολ ἐβηλ
ἐΠιοται ἰμαγαταϑ Φνοῦϑ.

Οἱ οὖν ἔταρεῖμι ἴξε Ιησοῦσ
ἐνοῦμοκμεκ ἀρεροῦῶ πεχαϑ νωοῦ κε
εῶβεοῦ τετεμοκμεκ δεν νετενηητ.

Οὔ εῶμοτεν ἔχοσ κε νεκνοβι σεχη
νακ ἐβολ ὡαν ἔχοσ κε τωκ οἶοσ
μοσι.

Σινα δε ἵτετενεῖμι κε οἶον εἵρωῖω
ἵτε Πωηρι ἰΦρωμι εἵζειν πικαδῖ εἴχα
νοβι ἐβολ οἶοσ πεχαϑ ἰφηετωηλ
ἐβολ κε ἵθοκ πεϑρω ἰμοσ νακ κε
τωκ ὦλι ἰπεκδλοσ οἶοσ μαῶενακ
ἐπεκηι.

Οἱ οὖν ἀτοϑ ἀϑτωνϑ ἰποῦῖθο
ἐβολ ἀϑῶλι ἰφηῖεναϑενκοτ εἵχωϑ
ἀϑῶεναϑ ἐπεϑηι εϑῑῶοῦ ἰΦνοῦϑ.

Οἱ οὖν οῦτωμτ πεταϑβι ἵνοῖον
νιβεν οἶοσ ναῖῑῶοῦ ἰΦνοῦϑ οἶοσ
ἀῖμοσ ἵεοῑ εἵρω ἰμοσ κε ἀνναῖ
ἐεανῶφηρι ἰφοοῦ.

*Πῶοῦ φα Πεννοῖϑ πε ὡα ἐνεε
ἵτε νι ἐνεε: ἀμην.*

And the scribes and the
Pharisees began to reason,
saying, “Who is this who
speaks blasphemies? Who
can forgive sins but God
alone?”

But when Jesus
perceived their thoughts, He
answered and said to them,
“Why are you reasoning in
your hearts?

Which is easier, to say,
‘Your sins are forgiven you,’
or to say, ‘Rise up and
walk?’

But that you may know
that the Son of Man has
power on earth to forgive
sins, He said to the man who
was paralyzed, ‘I say to you,
arise, take up your bed, and
go to your house.’”

Immediately he rose up
before them, took up what
he had been lying on, and
departed to his own house,
glorifying God.

And they were all
amazed, and they glorified
God and were filled with
fear, saying, “We have seen
strange things today!”

Glory be to God forever.

فَابْتَدَأَ الْكَتَبَةُ وَالْفَرِيسِيُّونَ يَفْكَرُونَ
قَائِلِينَ: مَنْ هَذَا الَّذِي يَتَكَلَّمُ
بِتَجَادِيفٍ؟ مَنْ يَقْدِرُ أَنْ يَغْفِرَ خَطَايَا
إِلَّا اللَّهُ وَحْدَهُ.

فَشَعَرَ يَسُوعُ بِأَفْكَارِهِمْ وَقَالَ لَهُمْ:
مَاذَا تَفْكَرُونَ فِي قُلُوبِكُمْ.

أَيُّمَا أَيْسَرٌ: أَنْ يُقَالَ مَغْفُورَةٌ لَكَ
خَطَايَاكَ أَمْ أَنْ يُقَالَ قُمْ وَامْشِ.

وَلَكِنْ لِكَيْ تَعْلَمُوا أَنَّ لِابْنِ الْإِنْسَانِ
سُلْطَانًا عَلَى الْأَرْضِ أَنْ يَغْفِرَ
الْخَطَايَا، قَالَ لِلْمَقْلُوجِ: لَكَ أَقُولُ قُمْ
وَاحْمِلْ فِرَاشَكَ وَاذْهَبْ إِلَى بَيْتِكَ.

فَفِي الْحَالِ قَامَ أَمَامَهُمْ وَحَمَلَ مَا
كَانَ مُضْطَجِعًا عَلَيْهِ وَمَضَى إِلَى
بَيْتِهِ وَهُوَ يَمَجِّدُ اللَّهَ.

فَأَخَذَتِ الْجَمِيعَ حَيْرَةً وَمَجَّدُوا اللَّهَ
وَأَمْتَلَأُوا خَوْفًا قَائِلِينَ: إِنَّا قَدْ رَأَيْنَا
الْيَوْمَ عَجَائِبَ.

والمجد لله دائماً.

Katameros Readings for the Third Sunday of Baunah

قطمارس قراءات الأحد الثالث من شهر بؤونة المبارك

Ⲛⲓⲕⲣⲓⲁⲕⲏ ⲓⲙⲁⲗⲱⲟⲩⲧ ⲓⲡⲓⲁⲃⲟⲧ ⲡⲁⲱⲛⲓ

Ροηζⲓ

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 λζ: α, ιε

Psalm 38: 1, 15

مزمور 37: 1, 15

Πῶοις ἠπερσοζι ἠμοι ζεν
πεκζωντ: οτδε νῆρηι ζεν πεκἠβον
ἠπερϣῆβω νηι: γε αιεργελπις ἔροκ
Πῶοις: νῆοκ εῃνασωτεμ Πῶοις
Πανοϣϣ. Δλληλοια.

O Lord, do not rebuke me in Your wrath, nor chasten me in Your hot displeasure. For in You, O Lord, I hope; You will hear, O Lord my God. **Alleluia.**

يا رب لا تبكتني بغضبك ولا تؤدبني بسخطك. لأنني عليك يا رب توكلت. أنت تستجيب يا ربي وإلهي. **هلليلويا.**

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.

Οτἄναστωσις ἐβολα ζεν
πιερασσελιον εῃοταβ κατα ἠατῆον
ασιοϣ.

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

فصل من إنجيل معلمنا متي البشير. بركاته علينا آمين.

ἠατῆον ζ: ζ - ιβ

Matthew 7: 7 - 12

متي 7: 7 - 12

Αριετιν οροσ ερετ νωτεν: κωτ
οροσ ερετενεξιμι: κωλσ οροσ
ερεαοτων νωτεν.

Ορον ταρ νιβεν ετερετιν γραβι
οροσ φηετκωτ γραξιμι οροσ
φηετκωλσ γρααοτων ναφ.

Ιε νιμ ηρωμι ετθεν θηνοτ ετε
πεγρηρι ναερετιν μμοφ νοτωικ: μη
ενατ ναφ νοτωνι ναφ.

Ιε ητεπερετιν μμοφ νοτβετ: μη
ενατ νοτσοφ ναφ.

Ισχε οην ηωτεν ηωτεν
ζανκαμπετρωοτ τετενσωοην ετ
ηνιταιο εθνανετ ηνετενρηρι ιε αηη
μαλλον πετενιωτ ετθεν νιφηοτ
ερετ ηνιαζαθον ηνηεθναερετιν
μμοφ.

Σωβ δε νιβεν ετετενναοτωω ζινα
ητε ηρωμι αιτοτ νωτεν αριοτ ηνωοτ
ζωτεν μπαρητ: φαι ταρ πε πινομοσ
νεμ ηπροφηηησ.

*Πιωοτ φα Πεννοττ πε γρα ενεε
ητε νι ενεε: αμην.*

Ask, and it will be given
to you; seek, and you will
find; knock, and it will be
opened to you.

For everyone who asks
receives, and he who seeks
finds, and to him who
knocks it will be opened.

Or what man is there
among you who, if his son
asks for bread, will give him
a stone?

Or if he asks for a fish,
will he give him a serpent?

If you then, being evil,
know how to give good
gifts to your children, how
much more will your Father
who is in heaven give good
things to those who ask
Him!

Therefore, whatever you
want men to do to you, do
also to them, for this is the
Law and the Prophets

Glory be to God forever.

اسألوا تُعْطُوا. اطلبوا تَجِدُوا.
اقرعوا يُفْتَحْ لَكُمْ.

لأنَّ كُلَّ مَنْ يَسْأَلُ يَأْخُذُ وَمَنْ يَطْلُبُ
يَجِدُ وَمَنْ يَقْرَعُ يُفْتَحُ لَهُ.

أَمْ أَيُّ إِنْسَانٍ مِنْكُمْ إِذَا سَأَلَهُ ابْنُهُ
خُبْزًا، يُعْطِيهِ حَجَرًا.

وَإِنْ سَأَلَهُ سَمَكَةً يُعْطِيهِ حَيَّةً.

فَإِنْ كُنْتُمْ وَأَنْتُمْ أَشْرَارًا تَعْرِفُونَ أَنْ
تُعْطُوا أَوْلَادَكُمْ عَطَايَا جَيِّدَةً، فَكَمْ
بِالْحَرِيِّ أَبْوَكُمُ الَّذِي فِي
السَّمَاوَاتِ؟ يَهَبُ خَيْرَاتٍ لِلَّذِينَ
يَسْأَلُونَهُ.

فَكُلُّ مَا تُرِيدُونَ أَنْ يَفْعَلَ النَّاسُ
بِكُمْ، افْعَلُوا هَكَذَا أَنْتُمْ أَيْضًا بِهِمْ
لأنَّ هَذَا هُوَ النَّامُوسُ وَالْأَنْبِيَاءُ.

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 λζ: κβ, κγ

Psalm 38: 21, 22

مزمور 37: 22، 23

Ἐπερχατ ἑσωκ Πβοικ Πανοϋ†:
ἠπεροφει σαβολ ἠμοι: μαθῶνκ
ἐταβοηθια: Πβοικ ἠτε τασωτηρια.
Ἀλληλοια.

Do not forsake me, O Lord; O my God, be not far from me. Make haste to help me, O Lord, my salvation. Alleluia.

لا تهملني يا ربي والهي. ولا تتباعد عني. التفت إلى معونتي يا رب خلاصي. 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.

Ου̅ανα̅σ̅νω̅σι̅ς̅ ε̅β̅ο̅λ̅ δ̅εν̅
π̅ε̅ρ̅α̅σ̅τ̅ε̅λ̅ι̅ο̅ν̅ ε̅θ̅ο̅γ̅α̅β̅ κ̅α̅τ̅α̅ λ̅ο̅υ̅κ̅α̅ν̅
α̅σ̅ι̅ο̅ϋ̅.

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

فصل من إنجيل معلمنا لوقا البشير. بركاته علينا آمين.

Λουκαν κλ: α - ιβ

Luke 24: 1 - 12

لوقا 24: 1 - 12

δ̅εν̅ φ̅ο̅γ̅αι̅ δ̅ε̅ ἠ̅τε̅ ἠ̅ι̅σ̅α̅β̅β̅α̅τ̅ο̅ν̅
ἠ̅ψ̅ω̅ρ̅π̅ ε̅μ̅α̅ψ̅ω̅ α̅ν̅ι̅ ε̅π̅ι̅μ̅ε̅λ̅α̅ν̅ ε̅α̅ν̅ι̅ν̅ι̅
ἠ̅ἠ̅ι̅σ̅θ̅ο̅ι̅ ε̅τ̅α̅ν̅σ̅ε̅β̅τ̅ω̅τ̅ο̅ϋ̅ ν̅ε̅μ̅ θ̅α̅ν̅κ̅ε̅ζ̅ι̅δ̅ι̅μ̅ι̅
ν̅ε̅μ̅ω̅ϋ̅.

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.

ثُمَّ فِي أَوَّلِ الْأَسْبُوعِ أَوَّلَ الْفَجْرِ
أَتَيْنَ إِلَى الْقَبْرِ حَامِلَاتِ الْحَنُوطِ
الَّتِي أُعَدَدْنَهُ وَمَعَهُنَّ نَأْسٌ.

Δ̅ε̅ ἠ̅π̅ι̅ῶ̅ν̅ι̅ ε̅α̅ν̅κ̅ε̅ρ̅κ̅ω̅ρ̅ε̅
σαβολ ἠ̅π̅ι̅μ̅ε̅λ̅α̅ν̅.

But they found the stone rolled away from the tomb.

فَوَجَدْنَ الْحَجَرَ مُدْرَجًا عَنِ الْقَبْرِ.

Ἐταῦτε δε εἶδόν τιν ὑποῦναι ἰσώμα
ἵτε Πβοικ Ἰησοῦς.

Ὅτος ἀσώπι ἐτεράπορισε εἶθε
φαι εἴηπε ἰσ ρωμὶ σνατ ἀτοῦ ἐρατοῦ
σαπῶσι ἡμῶν θεν εἰσθεβω
εἰσθεβηξ ἐβωλ.

Ἐταῦσι δε θεν οὔτοσ οὔτος
ἀτρικὶ ὑποῦτο εἶκαρι: πεῦοῦ νωοῦ
ξε εἶθε οὔ τετενωτ ἵσα πετοῦθ νεμ
νιρεμῶοῦτ.

Ἦρχη ὑπαίμα ἀν ἀλλὰ ἀφῶνι:
ἀριφμενὶ ὑφρητ ἔταφσαζι νεμωτεν
ἐτι ερχη θεν τ Σαλιλεὰ.

Ἐφῶ ἡμοσ ξε εἰσ τ ἵτοῦτ
ἡΠωρηὶ ἡΦρωμὶ ἐθρη ἐνεσζιζ
ἡεληρωμὶ ἡρεφερνοβὶ οὔτος ἡεαφῶ:
οὔτος ἡτεφῶνι θεν πιμαε φουτ
ἡεεοοῦτ.

Ὅτος ἀφερφμενὶ ἡνεφσαζι.

Ὅτος ἔταῦτασθῶ ἐβωλ εἰ πιμαετ
ἀτταμε πιμετοῦαι ἐναὶ τηροῦ νεμ
νισωπ τηροῦ.

Ἦε Ἥαριὰ δε τε τ Ἥατδαλινη νεμ
Ἥωαννα νεμ Ἥαριὰ ἡτε Ἥακωβοσ νεμ
ἰσωπ εθεμῶοῦτ ἡἡενατῶ ἡἡαι
ἡἡιαποστολοσ.

Then they went in and did not find the body of the Lord Jesus.

And it happened, as they were greatly perplexed about this, that behold, two men stood by them in shining garments.

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.

فَدَخَلْنَ وَلَمْ يَجِدْنَ جَسَدَ الرَّبِّ
يَسُوعَ.

وَفِيمَا هُنَّ مُحْتَارَاتٌ فِي ذَلِكَ إِذَا
رَجُلَانِ وَقَفَا بِهِنَّ بِيَّابٍ بَرَّاقَةٍ.

وَإِذْ كُنَّ خَائِفَاتٍ وَمُنَكِّسَاتٍ
وَجُوهَهُنَّ إِلَى الْأَرْضِ قَالَا لَهُنَّ:
«لِمَاذَا تَطْلُبْنَ الْحَيَّ بَيْنَ الْأَمْوَاتِ؟»

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

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

فَتَذَكَّرْنَ كَلَامَهُ.

وَرَجَعْنَ مِنَ الْقَبْرِ وَأَخْبَرْنَ الْأَحَدَ
عَشَرَ وَجَمِيعَ الْبَاقِينَ بِهَذَا كُلِّهِ.

وَكَانَتْ مَرْيَمُ الْمَجْدَلِيَّةُ وَيُونَا وَمَرْيَمُ
أُمُّ يَعْقُوبَ وَالْبِاقِيَّاتُ مَعَهُنَّ اللَّوَاتِي
قُلْنَ هَذَا لِلرُّسُلِ.

Οτοϑ ἀτοϑωνηϑ ἵνεε ναϊσαχι
 ἄποϑμῆο ἐβολ ἄφρηϑ ἵνοϑεβϑυ: οτοϑ
 ναϑτενηϑοϑτ ἄμωοϑ ἀν πε.

Πετροϑ Δε ἀϑτωνηϑ ἀϑῶοχι
 ἐπιῶδαϑ: οτοϑ ἐταϑουϑ ἐδοϑη ἀϑναϑ
 ἐνιῶβωϑ ἄμαϑατοϑ: οτοϑ ἀϑϑεναϑ
 ἐπεϑηι ἐϑερῶφηρι ἄφηῆταϑϑωπι.

*Πῶοϑ φα Πεννοϑϑ πε ϑϑα ἐνεϑ
 ἵτε νι ἐνεϑ: ἄμην.*

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

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

Glory be to God forever.

فَتَرَا عَي كَلَامَهُنَّ لَهُمْ كَالْهَذْيَانِ وَلَمْ يُصَدِّقُوهُنَّ.

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

والمجد لله دائماً.

Liturgy Readings

قراءات القداϑ

The Pauline Epistle

رسالة بولϑ الرسول

Ἔπιϑτολη ἵτε πενσαῶ Παϑλοϑ Πιῶποϑτολοϑ

Παϑλοϑ φῆβωκ ἄΠενῶοιϑ Ἰηϑοϑϑ
 Πιῶϑριϑτοϑ: πιῶποϑτολοϑ ἐτοῶϑεμ:
 φηῆταϑτοῶϑϑ ἐπιϑιϑϑεννοϑϑι ἵτε
 Φνοϑϑ.

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 بولϑ الرسول الأولي إلى أهل كورنثوϑ، بركته علينا آمين.

ἄ Κορινθιοϑ Δ: ἄ - ἱϑ

1 Corinthians 4: 1 - 16

1 كورنثوϑ 4: 1 - 16

Παιρηϑ οη μαροϑμεϑι ἐροη ἵνε
 νιρωμ ϑωϑ ᑲανᑲϑπερεϑη ἵτε
 Πιῶϑριϑτοϑ νεμ ᑲανοικονομοϑ ἵτε
 νιμϑϑτηριον ἵτε Φνοϑϑ.

Let a man so consider us, as servants of Christ and stewards of the mysteries of God.

هَكَذَا فَلْيَحْسِبْنَا الْإِنْسَانُ كَخَدَّامِ الْمَسِيحِ وَوَكَلَاءِ سَرَائِرِ اللَّهِ.

Λοιπον ἵνεκωϑ ἄπαιμα ᑲεν
 νιοικονομοϑ ᑲινα ἵνεϑεμ οϑαι

Moreover it is required in stewards that one be found faithful.

ثُمَّ يُسْأَلُ فِي الْوَكَلَاءِ لِكَيْ يُوجَدَ الْإِنْسَانُ أَمِينًا.

εφενεθοτ.

Ανοκ δε ουμετκογχι νηι τε θινα
ντετεντβαπ εροι εβολ ειτεν θηνοτ ιε
εβολ ειτεν ουεθουοτ ντε ουμετρωμι
αλλα ουδε ανοκ νττβαπ εροι αν.

Ουδε ταρ ανοκ νττωονη νελι αν
νερηι νδητ αλλα ουδε νερηι δεν φαι
ντθουαινοτ αν: φη δε εθνατβαπ εροι
Πβοις πε.

Εωστε υπερτβαπ εελι δατην
υπιχοτ ψατερι νχε Πβοις φηεθναορε
νηετηπ ντε πχακι εροτωινη ουοθ
ντευοτωνε εβολ νηινοβηι ντε νιθητ:
ουοθ τοτε ερε πταιο υπιουται πιουται
ναυωπι ναυ εβολ ειτεν Φνοττ.

Παι δε νασνηοτ αιωποτοτ
νσχημα εροι νευ Απολλω εθε
θηνοτ θινα νερηι νδητεν
ντετενδισβω εψτεμερσαβε σαβολ
ννηετςδηοτ θινα χε ννε ουαι βιςι
υμοϋ εθε ουαι εερηι εχεν πευψηρ.

Πη ταρ πετερδιακρινηι υμοκ οτ
δε πε ετεντοτκ ετε υπεκβιτϋ: ιςχε
δε ακερπκεβι εθεοτ κωοτψοτ υμοκ
εωσ ουαι υπευβι.

Θηδη ατετενσι θηδη
ατετενερραμαδ ατθνοτη

But with me it is a very small thing that I should be judged by you or by a human court. In fact, I do not even judge myself.

For I know nothing against myself, yet I am not justified by this; but He who judges me is the Lord.

Therefore, judge nothing before the time, until the Lord comes, who will both bring to light the hidden things of darkness and reveal the counsels of the hearts. Then each one's praise will come from God.

Now these things, brethren, I have figuratively transferred to myself and Apollos for your sakes, that you may learn in us not to think beyond what is written, that none of you may be puffed up on behalf of one against the other.

For who makes you differ from another? And what do you have that you did not receive? Now if you did indeed receive it, why do you boast as if you had not received it?

You are already full!
You are already rich! You have reigned as kings

وَأَمَّا أَنَا فَأَقَلُّ شَيْءٍ عِنْدِي أَنْ يُحْكَمَ فِيَّ مِنْكُمْ أَوْ مِنْ يَوْمٍ بَشَرٍ. بَلْ لَسْتُ أَحْكَمُ فِي نَفْسِي أَيْضًا.

فَأَنِّي لَسْتُ أَشْعُرُ بِشَيْءٍ فِي ذَاتِي. لَكِنِّي لَسْتُ بِذَلِكَ مُبْرَرًا. وَلَكِنَّ الَّذِي يُحْكَمُ فِيَّ هُوَ الرَّبُّ.

إِذَا لَا تَحْكُمُوا فِي شَيْءٍ قَبْلَ الْوَقْتِ حَتَّى يَأْتِيَ الرَّبُّ الَّذِي سَيُبْرِئُ خَفَايَا الظُّلَامِ وَيُظْهِرُ آرَاءَ الْقُلُوبِ. وَجِئْنِيذٍ يَكُونُ الْمَدْحُ لِكُلِّ وَاحِدٍ مِنَ اللَّهِ.

فَهَذَا أَيُّهَا الْإِخْوَةُ جَوَلْتُهُ تَشْبِيهًا إِلَى نَفْسِي وَإِلَى أَبِلُوسٍ مِنْ أَجْلِكُمْ لِكَيْ تَتَعَلَّمُوا فِينَا أَنْ لَا تَفْتَكِرُوا فَوْقَ مَا هُوَ مَكْتُوبٌ كَيْ لَا يَنْفَخَ أَحَدٌ لِأَجْلِ الْوَاحِدِ عَلَى الْآخَرِ.

لَأَنَّهُ مَنْ يُمَيِّزُكَ؟ وَأَيُّ شَيْءٍ لَكَ لَمْ تَأْخُذْهُ؟ وَإِنْ كُنْتَ قَدْ أَخَذْتَ فَلِمَ أَذًا تَفْتَخِرُ كَأَنَّكَ لَمْ تَأْخُذْ؟

إِنِّكُمْ قَدْ شَبِعْتُمْ! قَدْ اسْتَعْنَيْتُمْ! مَلِكْتُمْ بِدُونِنَا! وَلَيْتَكُمْ مَلِكْتُمْ لِنَمَلِكِ نَحْنُ أَيْضًا مَعَكُمْ.

ἀρετενεροτρο: οτοζ ἀμοι νε
ἀρετενεροτρο ζινα ἀνον ζων
ἵτενερωφρη νεροτρο νεμωτεν.

¶ μενι ταρ γε ετα φνοϛϛ
οτονεζτεν εβοζ ἀνον ζα νιαποστολοζ
ἵζανζαεν ἕφρηϛ ἵζανεπιθανατιοζ
ζε ανερθεατρον ἕπικοζμοοζ νεμ
νιαζτελοζ νεμ νιρωμι.

Ανον ζανσοζ ταρ εθε Πιχριτοζ
ἵθωτεν δε ἵθωτεν ζανζαβεν ζεν
Πιχριτοζ: ἀνον ταρ ζανζωβ:
ἵθωτεν δε ἵθωτεν ζανζωρι: ἵθωτεν
τετενταινοϛϛ: ἀνον δε τενωηϛ

¶ εδουνη εταιοϛνοϛ τενοκερ
οτοζ τενοβι τενοβηϛ οτοζ σεϛκεζ ναν
οτοζ τενοεμνηοϛϛ αν.

¶ Τενδοσι ενερωβ ζεν νενζιζ
ἕμιν ἕμον σεζωοϛϛ ερον οτοζ
τενομοϛ ερωοϛ: ενδοσι ἵνων τενωοϛ
ἵζητ.

Εϛζεοϛα ερον τενηζο ερωοϛ:
ανερ ἕφρηϛ ἵζανπερικαθαρμα ἵτε
παικοζμοοζ: ανερῶβε ἵνοτον νιβεν ϛα
εδουνη εϛνοϛ.

¶ Ηαιζφιο ἕμωτεν αν ειζδα ἵναι
νωτεν αζλα ειϛεβω νωτεν ἕφρηϛ
ἵζανηρη ἕμενριτ ἵτηι.

without us, and indeed I
could wish you did reign,
that we also might reign
with you!

For I think that God has
displayed us, the apostles,
last, as men condemned to
death; for we have been
made a spectacle to the
world, both to angels and to
men.

We are fools for
Christ's sake, but you are
wise in Christ! We are
weak, but you are strong!
You are distinguished, but
we are dishonored!

To the present hour we
both hunger and thirst, and
we are poorly clothed, and
beaten, and homeless.

And we labor, working
with our own hands. Being
reviled, we bless; being
persecuted, we endure;

being defamed, we
entreat. We have been made
as the filth of the world, the
offscouring of all things
until now.

I do not write these
things to shame you, but as
my beloved children I warn
you.

فَاتِي أَرَى أَنَّ اللَّهَ أَبْرَزْنَا نَحْنُ
الرُّسُلَ آخِرِينَ كَأَنَّا مَحْكُومٌ عَلَيْنَا
بِالْمَوْتِ. لِأَنَّا صِرْنَا مَنْظَرًا لِلْعَالَمِ،
لِلْمَلَائِكَةِ وَالنَّاسِ.

نَحْنُ جُهَالٌ مِنْ أَجْلِ الْمَسِيحِ وَأَمَّا
أَنْتُمْ فَحَكَمَاءُ فِي الْمَسِيحِ! نَحْنُ
ضِعْفَاءُ وَأَمَّا أَنْتُمْ فَأَقْوِيَاءُ! أَنْتُمْ
مُكْرَمُونَ وَأَمَّا نَحْنُ فَبِلَا كِرَامَةٍ.

إِلَى هَذِهِ السَّاعَةِ نَجُوعٌ وَنَعْطَشُ
وَنَعْرَى وَنَلْكُمُ وَنَلْسَ لَنَا إِقَامَةٌ.

وَنَتْعَبُ عَامِلِينَ بِأَيْدِينَا. نُسَبِّحُ
فُنُبَارِكُ. نَضْطَهُدُ فَنَحْتَمِلُ.

يُفْتَرَى عَلَيْنَا فَنَعْطُ. صِرْنَا كَأَفْذَارِ
الْعَالَمِ وَوَسَخِ كُلِّ شَيْءٍ إِلَى الْآنِ.

لَيْسَ لِي أَعْجَلُكُمْ أَكْتُبُ بِهِذَا بَلْ
كَأَوْلَادِي الْأَحِبَّاءِ أُنذِرُكُمْ.

Εγωπι γαρ εσονται ωτα υμαυ
 νοταβα νβατωιτ δεν Πιχριστοσ
 αλλα νοταωηω νιωτ αν: νερηι δεν
 Πιχριστοσ Ιησουσ εβολ ειωτογ
 υπιερασσελιον ανοκ αιζφε θηνοτ.

†† ερω οτην ερωτεν ωωπι
 ερετενοι υμοι.

*Πρωτοσ γαρ νεωωτεν νευ
 τηρηνη εγσοπ: γε αμην εσεωωπι.*

For though you might have ten thousand instructors in Christ, yet you do not have many fathers; for in Christ Jesus I have begotten you through the gospel.

Therefore, I urge you, imitate me.

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

لَا تَهُ وَإِنْ كَانَ لَكُمْ رَبَّوَاتٌ مِنْ
 الْمُرْشِدِينَ فِي الْمَسِيحِ لَكِنْ لَيْسَ
 آبَاءٌ كَثِيرُونَ. لِأَنِّي أَنَا وَلَدْتُكُمْ فِي
 الْمَسِيحِ يَسُوعَ بِالْإِنْجِيلِ.

فَأَطْلُبُ إِلَيْكُمْ أَنْ تَكُونُوا مُتَمَثِّلِينَ
 بِي.

*نعمة الله الأب تكون مع جميعكم.
 آمين.*

The Catholic Epistle الكاثوليكون

Καθολικον εβολ δεν πε πιναυ
 νεπιστολη ντε πενωτ Πετροσ. Δμην.
 Παμενρα †.

Β Πετροσ α: ιθ - β: θ

Οτοσ εταχροτ ντοτεν νχε πιναυ
 ντε νπροφητησ φαι ετε καλωσ τετενρα
 υμοσ ερετεν†εθητεν ναυ υφρη†
 νοτδηβσ εφερωωινη δεν οτωα νχακι
 ωατεφρωηε εβολ νχε πιεεσοτ: οτοσ
 ποτωινη ωαυωαι ντεφφiri δεν
 νετενηητ.

Φαι δε νωωρη αριεμι ερωγ γε
 προφητια νιβεν ντε νιτραφη: ναρε
 ποτβωλ ωωπ εβολ ειωτοτ υμαυ ατοτ
 αν.

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

2 Peter 1: 19 - 2: 9

And so we have the prophetic word confirmed, which you do well to heed as a light that shines in a dark place, until the day dawns and the morning star rises in your hearts.

Knowing this first, that no prophecy of Scripture is of any private interpretation,

الكاثوليكون من رسالة معلمنا
 بطرس الثانية، بركته المقدسة
 تكون معنا. آمين. يا احبابي.

2 بطرس 1: 19 - 2: 9

وَعِنْدَنَا الْكَلِمَةُ النَّبَوِيَّةُ، وَهِيَ
 أَتَّبَتْ، الَّتِي تَفْعَلُونَ حَسَنًا إِنْ
 انْتَبَهْتُمْ إِلَيْهَا كَمَا إِلَى سِرَاجٍ مُنِيرٍ
 فِي مَوْضِعٍ مُظْلِمٍ، إِلَى أَنْ يَنْفَجِرَ
 النَّهَارُ وَيَطْلُعَ كَوْكَبُ الصُّبْحِ فِي
 قُلُوبِكُمْ.

عَالَمِينَ هَذَا أَوْلًا: أَنْ كُلَّ نُبُوءَةِ
 الْكِتَابِ لَيْسَتْ مِنْ تَفْسِيرٍ خَاصِّ،

Οὐ Δε γαρ ὅθεν φωνῶν ἰσχυρῶν ἀν-
αγίνι ἰσχυρῶν προφητῶν ἰσχυρῶν: ἀλλὰ
ἀναγίνι ἰσχυρῶν ἀναγίνι ἐβόλ ὅθεν φωνῶν
ἰσχυρῶν ἰσχυρῶν Πνεῦμα ἰσχυρῶν.

Ἀναγίνι Δε ἰσχυρῶν ἀναγίνι
ἰσχυρῶν ἰσχυρῶν πῶς: ἰσχυρῶν ἰσχυρῶν
ἰσχυρῶν ἰσχυρῶν ἰσχυρῶν ἰσχυρῶν
ἰσχυρῶν ἰσχυρῶν ἰσχυρῶν ἰσχυρῶν
ἰσχυρῶν ἰσχυρῶν ἰσχυρῶν ἰσχυρῶν
ἰσχυρῶν ἰσχυρῶν ἰσχυρῶν ἰσχυρῶν.

Ὅσοι ἀναγίνι ἐκείνων ἰσχυρῶν
ἰσχυρῶν ἐβόλ ἰσχυρῶν ἐκείνων ἰσχυρῶν
ἰσχυρῶν.

Ὅσοι ἰσχυρῶν ἀναγίνι ἀναγίνι
ἰσχυρῶν ἰσχυρῶν ἰσχυρῶν ἰσχυρῶν:
ἰσχυρῶν ἰσχυρῶν ἰσχυρῶν ἰσχυρῶν:
ἰσχυρῶν ἰσχυρῶν ἰσχυρῶν ἰσχυρῶν.

ἰσχυρῶν ἰσχυρῶν ἰσχυρῶν ἰσχυρῶν
ἰσχυρῶν ἰσχυρῶν ἰσχυρῶν ἰσχυρῶν
ἰσχυρῶν ἰσχυρῶν ἰσχυρῶν ἰσχυρῶν:
ἰσχυρῶν ἰσχυρῶν ἰσχυρῶν ἰσχυρῶν
ἰσχυρῶν ἰσχυρῶν ἰσχυρῶν ἰσχυρῶν.

Ὅσοι ἰσχυρῶν ἰσχυρῶν ἰσχυρῶν
ἰσχυρῶν: ἀλλὰ ἰσχυρῶν ἰσχυρῶν ἰσχυρῶν
ἰσχυρῶν ἰσχυρῶν ἰσχυρῶν ἰσχυρῶν
ἰσχυρῶν ἰσχυρῶν ἰσχυρῶν ἰσχυρῶν
ἰσχυρῶν ἰσχυρῶν ἰσχυρῶν ἰσχυρῶν.

for prophecy never
came by the will of man,
but holy men of God spoke
as they were moved by the
Holy Spirit.

But there were also
false prophets among the
people, even as there will
be false teachers among
you, who will secretly
bring in destructive
heresies, even denying the
Lord who bought them,
and bring on themselves
swift destruction.

And many will follow
their destructive ways,
because of whom the way
of truth will be
blasphemed.

By covetousness they
will exploit you with
deceptive words; for a long
time their judgment has not
been idle, and their
destruction does not
slumber.

For if God did not
spare the angels who
sinned, but cast them down
to hell and delivered them
into chains of darkness, to
be reserved for judgment;

and did not spare the
ancient world, but saved
Noah, one of eight people,
a preacher of
righteousness, bringing in
the flood on the world of
the ungodly;

لَا تَهْتَكُ نَبِيَّةً قَطُّ بِمَشِيئَةِ
إِنْسَانٍ، بَلْ تَكَلَّمَ أَنَاؤُ اللَّهِ
الْقَدِيسُونَ مَسُوقِينَ مِنَ الرُّوحِ
الْقَدِيسِ.

وَلَكِنْ كَانَ أَيْضًا فِي الشَّعْبِ أَنْبِيَاءُ
كَذِبَةٌ، كَمَا سَيَكُونُ فِيكُمْ أَيْضًا
مُعَلِّمُونَ كَذِبَةٌ، الَّذِينَ يَدُسُّونَ بِدَعِ
هَلَاكِكِ. وَإِذْ هُمْ يُنْكِرُونَ الرَّبَّ
الَّذِي اشْتَرَاهُمْ، يَجْلِبُونَ عَلَى
أَنْفُسِهِمْ هَلَاكًا سَرِيعًا.

وَسَيَتَّبِعُ كَثِيرُونَ تَهْلُكَاتِهِمْ. الَّذِينَ
بِسَبَبِهِمْ يَجْدَفُ عَلَى طَرِيقِ الْحَقِّ.

وَهُمْ فِي الطَّمَعِ يَتَّجِرُونَ بِكُمْ
بِأَقْوَالٍ مُصَنَّعَةٍ، الَّذِينَ دَيْنُونَتْهُمْ
مُنْذُ الْقَدِيمِ لَا تَتَوَانَى وَهَلَاكُهُمْ لَا
يَنْعَسُ.

لَا تَهْتَكُ إِنْ كَانَ اللَّهُ لَمْ يُشْفِقْ عَلَى
مَلَائِكَةٍ قَدْ أَخْطَأُوا، بَلْ فِي
سَلْسِلِ الظُّلَامِ طَرَحَهُمْ فِي
جَهَنَّمَ، وَسَلَّمَهُمْ مَحْرُوسِينَ
لِلْقَضَاءِ،

وَلَمْ يُشْفِقْ عَلَى الْعَالَمِ الْقَدِيمِ، بَلْ
إِنَّمَا حَفِظَ نُوحًا ثَامِنًا كَارِزًا لِلنَّبِيِّ
إِذْ جَلَبَ طُوفَانًا عَلَى عَالَمِ الْفَجَّارِ.

νιὰσεβης.

Οτοζ νικεπολις Κοζομα νεμ
Σομορρα αφροκζοτ εαφερκατακρινιν
μυωοτ: εαφχατ ετςμοτ ννιὰσεβης
εθναψωπι.

Οτοζ πιθμη λωτ αφναζμεφ ετβι
μμοφ νζονς εβολ ζιτεν ποτςμοτ
ετζωοτ ητε ποτςινμοψι ετσωφ.

Ηεν οτςωμς ζαρ νεμ οτςωτεμ
ναφψωπι ηδρη ηδητοτ ηζε πιθμη
ηεζοοτ δατζη ηεζοοτ: οτοζ νατφεμκαζ
ηοτψτχη ηθμη ηδρη ζεν ζανεβηοτ
ηανομος.

Ήσωοτη ζαρ ηζε Πβοις ενοζεμ
ενηετσεβης εβολ ζεν ηιπιρασμος: ηιοζι
Δε εφεαρεζ ερωοτ επεζοοτ μηζαπ
εερκοζαζιν μυωοτ.

*Ηασηνοτ μηπερμενρε πικομοος οτδε
νηετψοπ ζεν πικομοος: πικομοος ηασηνι
νεμ τερεπηοτμια: φη δε ετιρι μηφοτψψ
μηφνοτφ εηαψωπι ψα εηεζ: αμην.*

and turning the cities of
Sodom and Gomorrah into
ashes, condemned them to
destruction, making them
an example to those who
afterward would live
ungodly.

and delivered righteous
Lot, who was oppressed by
the filthy conduct of the
wicked,

for that righteous man,
dwelling among them,
tormented his righteous
soul from day to day by
seeing and hearing their
lawless deeds.

Then the Lord knows
how to deliver the godly
out of temptations and to
reserve the unjust under
punishment for the Day of
Judgment.

*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.*

The Acts الإبركسيس

Πραζις ητε νενιοτ ηαποστολοος:
ερε ποτςμοτ εθοταβ ψωπι νεμαν.
Δμην.

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

وَإِذْ رَمَدْنَا مَدِينَتِي سُدُومَ وَعَمُورَةَ
حَكَمَ عَلَيْهِمَا بِالْإِنْقِلَابِ، وَأَضْعًا
عِبْرَةً لِلْعَتِيدِينَ أَنْ يَفْجُرُوا.

وَأَنْقَذَ لوطاً البارَّ مغلوباً من
سيرة الأزدِيَاءِ فِي الدَّعَاةِ.

إِذْ كَانَ الْبَارُّ بِالنَّظَرِ وَالسَّمْعِ وَهُوَ
سَاكِنٌ بَيْنَهُمْ يُعَذِّبُ يَوْماً فَيَوْماً
نَفْسَهُ الْبَارَّةَ بِالْأَفْعَالِ الْإِثْمِيَّةِ.

يَعْلَمُ الرَّبُّ أَنْ يُنْقِذَ الْأَتْقِيَاءَ مِنَ
التَّجْرِبَةِ وَيَحْفَظُ الْأَثْمَةَ إِلَى يَوْمِ
الَّذِينَ مُعَاقِبِينَ.

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

فصل من أعمال آباننا الرسل
الأطهار المشمولين بنعمة الروح
القدس، بركتهم تكون معنا. أمين.

Πραξις ιζ: α - ιβ	Acts 17: 1 - 12	أعمال 17: 1 - 12
<p>Εταῦτινι ἐβόλθεν ἑμφιπολις νευ ἑμφιπολιωνιὰ ἀπὶ ἐθεσσαλονικη πιμα ἐτε οτον οἰκονασωσι ἠδῆτι ἠτε νιολυδαί.</p>	<p>Now when they had passed through Amphipolis and Apollonia, they came to Thessalonica, where there was a synagogue of the Jews.</p>	<p>فَأَجْتَا فِي أَمْفِيُولِيْسَ وَأَبُولُونِيَّةَ وَأَتَيَا إِلَى تَسَالُونِيكِي حَيْثُ كَانَ مَجْمَعُ الْيَهُودِ.</p>
<p>Κατα ἑστῆθη δὲ ἠτε Παυλος αἰμα ἐδοτη ἡραωτ οτοα αἰαασι νεμωτ ἐβόλθεν νιγραφι ἡα ἡουτ ἠσαββατον.</p>	<p>Then Paul, as his custom was, went in to them, and for three Sabbaths reasoned with them from the Scriptures,</p>	<p>فَدَخَلَ بُولُسُ إِلَيْهِمْ حَسَبَ عَادَتِهِ وَكَانَ يَحَاجُّهُمْ ثَلَاثَةَ سَبُوتٍ مِنَ الْكِتَابِ.</p>
<p>Εἰστονη ἐβόλ οτοα εἰχω δατοτοα αε αωτ ἠτε Πιχριστοα ἡεἰκαα οτοα ἠτεἰτωνη ἐβόλθεν νηεθωοτ: οτοα αε φαί πε Ιησοα Πιχριστοα φαί ἀνοα ἑἰαωιἡ ἡμοα νωτην.</p>	<p>explaining and demonstrating that the Christ had to suffer and rise again from the dead, and saying, “This Jesus whom I preach to you is the Christ.”</p>	<p>مَوْضِحًا وَمُبَيِّنًا أَنَّهُ كَانَ يَنْبَغِي أَنْ الْمَسِيحُ يَتَأَلَّمَ وَيَقُومَ مِنَ الْأَمْوَاتِ وَأَنَّ هَذَا هُوَ الْمَسِيحُ يَسُوعُ الَّذِي أَنَا أَنْادِي لَكُمْ بِهِ.</p>
<p>Οτοα εανοτοα ἐβόλ ἠδῆτοα αἡναατ οτοα αἡωπ ἐΠαυλοα νευ αίλαα ἠαε οἡμἡ εἰωἡ ἠτε νηετεραεαεα ἠτε νιΟἡεινιη: εαηαίωμ δὲ ἠτε νιαοτατ ἠεαηκοτα αη.</p>	<p>And some of them were persuaded; and a great multitude of the devout Greeks, and not a few of the leading women, joined Paul and Silas.</p>	<p>فَاقْتَنَعَ قَوْمٌ مِنْهُمْ وَانْحَازُوا إِلَى بُولُسٍ وَسَيِلَا وَمِنَ الْيُونَانِيِّينَ الْمُتَعَبِّدِينَ جُمْهُورٌ كَثِيرٌ وَمِنَ النِّسَاءِ الْمُتَقَدِّمَاتِ عَدَدٌ لَيْسَ بِقَلِيلٍ.</p>
<p>Αἡχοα δὲ ἠαε νιολυδαί οτοα αἡβι ἠεαηρωμ εἡαωτ ἠτε νιατορεα οτοα ἑταθεοαετ οἡμἡ αἡἡορτερ ἠἡπολια: οτοα ἀπὶ ἑρεν πηι ἠλααα εἡαωτ ἠαωτ ἠαεενοα ἐβόλαα πημἡ.</p>	<p>But the Jews who were not persuaded, becoming envious, took some of the evil men from the marketplace, and gathering a mob, set all the city in an uproar and attacked the house of Jason, and sought to bring them out to the people.</p>	<p>فَعَارَ الْيَهُودُ غَيْرَ الْمُؤْمِنِينَ وَاتَّخَذُوا رِجَالًا أَشْرَارًا مِنْ أَهْلِ السُّوقِ وَتَجَمَّعُوا وَسَجَسُوا الْمَدِينَةَ وَقَامُوا عَلَى بَيْتِ يَاسُونَ طَالِبِينَ أَنْ يُخْرِجُوهُمَا إِلَى الشَّعْبِ.</p>

Ετε ὑπορχεμου δε αρωψτ
ἠλασσων ἐβολ νευ θανκεσνηοτ ψα
νιαρχων ἵτε τπολις ενωψ ἐβολ γε
ναι νε νηετατψορτερ ἠτοικοτμενη:
οτοθ σεωοπ ται.

Εα λασσων ψοποτ εροφ: οτοθ ναι
τηροτ σετ εδοτην εερεν νιθων ἵτε
ποτρο εντω ἠμοσ γε εψοπ ἠγε
Κεοτρο Ιησοτς.

Ατψορτερ δε ὑπιμηψ νευ
νιαρχων ἵτε τπολις ενωττωμ ἕναι.

Οτοθ ετατβι ὑπετσεμψα ἵτεν
λασσων νευ νικεσωστ αρχατ ἐβολ .

Πισνηοτ δε σατοτοτ αττφε
Πατλοσ ἐβολ νευ Σιλασ ἠζωρη εερηι
εΒεροια: ἠωοτ δε ετατ εματ ατψε
εδοτην ετςτνασωση ἵτε νιλοτδαι.

Ἡαι δε νε θανεντσησ νε εδοτε
νηετ θεν Θεσσαλονικη ναι ετατψεπ
πισασι ερωοτ θεν ρωοτττ νηητ νιβεν
ενδοτδετ ἠμμηι θεν νιδραφη γε αν
ναι ψοπ ὑπαρητ.

Οτμηψ μεν οτην ἐβολ ἠδητοτ
ατναθτ νευ θανκεοτον ἐβολ θεν
νιΟτεινι νηιομι νετςχημων νευ
θανκερωμι ἠθανκοτχι αν.

But when they did not find them, they dragged Jason and some brethren to the rulers of the city, crying out, “These who have turned the world upside down have come here too.

Jason has harbored them, and these are all acting contrary to the decrees of Caesar, saying there is another king; Jesus.”

And they troubled the crowd and the rulers of the city when they heard these things.

So when they had taken security from Jason and the rest, they let them go.

Then the brethren immediately sent Paul and Silas away by night to Berea. When they arrived, they went into the synagogue of the Jews.

These were more fair-minded than those in Thessalonica, in that they received the word with all readiness, and searched the Scriptures daily to find out whether these things were so.

Therefore, many of them believed, and also not a few of the Greeks, prominent women as well as men.

وَلَمَّا لَمْ يَجِدُوهُمَا جَرُّوا يَاسُونَ
وَأَناساً مِنَ الإِخْوَةِ إِلَى حُكَّامِ
الْمَدِينَةِ صَارِحِينَ: إِنَّ هَؤُلَاءِ الَّذِينَ
فَتَنُوا الْمَسْكُونَةَ حَضَرُوا إِلَى هَهُنَا
أَيْضاً.

وَقَدْ قَبِلَهُمْ يَاسُونُ وَهَؤُلَاءِ كُلَّهُمْ
يَعْمَلُونَ ضِدَّ أَحْكَامِ قَيْصَرَ قَائِلِينَ
إِنَّهُ يُوْجَدُ مَلِكٌ آخَرٌ: يَسُوعُ.

فَأَزَعَجُوا الْجَمْعَ وَحُكَّامَ الْمَدِينَةِ إِذْ
سَمِعُوا هَذَا.

فَأَخَذُوا كَفَالَةَ مِنْ يَاسُونَ وَمَنْ
الْبَاقِينَ ثُمَّ أَطْفَأُوهُمْ.

وَأَمَّا الإِخْوَةُ فَلَلَوَقْتَ أَرْسَلُوا بُولْسَ
وَسِيلاً لَيْلًا إِلَى بِيرِيَّةَ. وَهُمَا لَمَّا
وَصَلَا مَضَيَا إِلَى مَجْمَعِ الْيَهُودِ.

وَكَانَ هَؤُلَاءِ أَشْرَفَ مِنَ الَّذِينَ فِي
تَسَالُونِيكِي، فَقَبِلُوا الْكَلِمَةَ بِكُلِّ
نَشَاطٍ فَاحْصِينَ الْكُتُبَ كُلَّ يَوْمٍ: هَلْ
هَذِهِ الْأُمُورُ هَكَذَا؟

فَأَمَّنَ مِنْهُمْ كَثِيرُونَ وَمِنَ النِّسَاءِ
النُّبُونِيَّاتِ الشَّرِيفَاتِ وَمِنَ الرِّجَالِ
عَدَدٌ لَيْسَ بِقَلِيلٍ.

Πισαχι δε ντε Πβοις ερεαλαι οροσ
 ερεαλαι: ερεαμασι οροσ ερεταχρο:
 ζεν φασια νεκκλησια ντε Φνορτ:
 αμην.

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

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

The Liturgy Psalm
 مزمور القداس

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

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

Ψαλμος τω Δαυιδ ζ: α, ζ

Psalm 61: 5, 8

مزمور 60: 4, 7

Πθοκ Φνορτ ακωτεμ εναερχη:
 ακτ νοκκληρονομια ννηετερροτ
 δατην υΠεκραν: παρητ τναερψαλιν
 εΠεκραν ψα ενεεζ ντε πιενεε:
 επχιντα τ νναερχη νονεεροοτ εβολ
 ζεν ονεεροοτ. αλληλοια.

For You, O God, have heard my vows; You have given me the heritage of those who fear Your name. So, I will sing praise to Your name forever, that I may daily perform my vows. Alleluia.

لأنك أنت يا الله استمعت صلواتي، أعطيت ميراثاً لخائفي اسمك. هكذا أرتل لاسمك إلى دهر الدهور، لأفي نذوري يوماً فيوماً. هليلويا.

The Liturgy Gospel
 إنجيل القداس

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

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

Ουαναςνωσις εβολ ζεν
 πιερασσελιον εθοταβ κατα Παθεον
 ασιου.

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

فصل من إنجيل معلمنا متي البشير. بركاته علينا آمين.

Παθεον ιβ: κβ - λζ

Matthew 12: 22 - 37

متي 12: 22 - 37

Ποτε ατινι ναε νονβελλε εοτον
 ονδεμων νεμαε οροε εφοι νεβο οροε

Then one was brought to Him who was demon-possessed, blind and mute; and He healed him, so that

حينئذ أحضر إليه مجنوناً أعمى وأخرساً فسفاه حتى إن الأعمى الأخرس تكلم وأبصر.

αερφαδρι ἐροϋ: ζωστε ἵτε πιέβο σαχι
οτοϋ ἵτεϋνατ ἕβολ.

Παρτωμ Δε τηροϋ πε ἵξε νιμωϋ
οτοϋ νατχω ἕμοϋ ξε μη φαι αν πε
Πωηρι ἵΔατιΔ.

Πιφαριϋεϋ Δε ἕτατρωτεμ πεχωοϋ
ξε ναρε φαι ϋιοτι ἵνιΔεμων ἕβολ αν
δεν ἕλι ἕβηλ δεν Βελζεβοϋλ παρχων
ἵτε νιΔεμων.

Ἐταϋνατ Δε ἵξε Ιηϋοϋϋ
ἕνοϋμοκμεκ πεχαϋ νωοϋ ξε μετοϋρο
νιβεν αϋωανφωϋ ἕραϋ ἕματατϋ
ϋαϋωϋϋ: οτοϋ βακι νιβεν ιε ηι νιβεν
αϋωανφωϋ ἕραϋ ἕματὰτοϋ
ἕπαϋῶδϋ ἕρατοϋ.

Οτοϋ ιϋξε ἵσαταναϋ πετϋιοτι
ἕἵσαταναϋ ἕβολ ιε αϋφωϋ ἕραϋ
ἕμων ἕμοϋ πωϋ οτη τεϋμετοϋρο
ναῶδϋ ἕρατϋ.

Οτοϋ ιϋξε ἄνοκ δεν Βελζεβοϋλ
ϋϋιοτι ἵνιΔεμων ἕβολ ιε νετενϋηρι
αϋϋιοτι ἕβολ δεν νιμ: εϋβε φαι ἵθωοϋ
εϋεϋρεϋϋϋαπ ἕρωτεν.

Ιϋξε Δε δεν Οϋπνεϋμα ἵτε Φνοϋϋ
Δνοκ ϋϋιοτι ἵνιΔεμων ἕβολ ϋαρα
αϋφοϋ ἕρωτεν ἵξε ϋμετοϋρο ἵτε
Φνοϋϋ.

the blind and mute man both
spoke and saw.

And all the multitudes
were amazed and said,
“Could this be the Son of
David?”

Now when the Pharisees
heard it they said, “This
fellow does not cast out
demons except by
Beelzebub, the ruler of the
demons.”

But Jesus knew their
thoughts, and said to them:
“Every kingdom divided
against itself is brought to
desolation, and every city or
house divided against itself
will not stand.

If Satan casts out Satan,
he is divided against
himself. How then will his
kingdom stand?

And if I cast out demons
by Beelzebub, by whom do
your sons cast them out?
Therefore, they shall be your
judges.

But if I cast out demons
by the Spirit of God, surely
the kingdom of God has
come upon you.

فَبُهتَ كُلُّ الْجُمُوعِ وَقَالُوا: «أَلَعَلَّ
هَذَا هُوَ ابْنُ دَاوُدَ؟»

أَمَّا الْفَرِيسِيُّونَ فَلَمَّا سَمِعُوا قَالُوا:
«هَذَا لَا يُخْرِجُ الشَّيَاطِينَ إِلَّا
بِبِعْزَبُولَ رَئِيسِ الشَّيَاطِينِ.»

فَعَلِمَ يَسُوعُ أَفْكَارَهُمْ وَقَالَ لَهُمْ:
«كُلُّ مَمْلَكَةٍ مُنْقَسِمَةٍ عَلَى ذَاتِهَا
تُخْرِبُ وَكُلُّ مَدِينَةٍ أَوْ بَيْتٍ مُنْقَسِمٍ
عَلَى ذَاتِهِ لَا يَثْبُتُ.»

فَإِنْ كَانَ الشَّيْطَانُ يُخْرِجُ الشَّيْطَانَ
فَقَدْ انْقَسَمَ عَلَى ذَاتِهِ. فَكَيْفَ تَثْبُتُ
مَمْلَكَتُهُ؟

وَإِنْ كُنْتُ أَنَا بِبِعْزَبُولَ أَخْرِجُ
الشَّيَاطِينَ فَأَبْنَاؤُكُمْ بِمَنْ يُخْرِجُونَ؟
لِذَلِكَ هُمْ يَكُونُونَ قَضَاتِكُمْ.

وَلَكِنْ إِنْ كُنْتُ أَنَا بِرُوحِ اللَّهِ أَخْرِجُ
الشَّيَاطِينَ فَقَدْ أَقْبَلَ عَلَيْكُمْ مَلَكُوتُ
اللَّهِ.

Ιε πως οτον ὤχομ ἵτε οται ὤε
ἐδοῦν ἐπῆν ἄπιχωρι οτοζ ἵτεφρωλεμ
ἵνεφῆκενος: αἰῶτεμωνηζ ἄπιχωρι
ἵωορπ οτοζ τοτε ἵτεφρωλεμ ἄπεφῆνι.

Φῆετε ἵνεφῆκενι ἀν αἰῶφῶβῆνι οτοζ
φῆετε ἵνεφῆκενι ἀν αἰῶφῶβῆνι οτοζ
ἄμοι ἐβωλ.

Εῶβε φαι ἵχω ἄμοος νωτεν ζε νοβι
νιβεν νεμ ζεοῦὰ νιβεν ἐνῆχαῦ ἐβωλ
ἵνῆρωμ: πιχεοῦὰ δε ἵθεοφ ἵτε
Πῆπνεμα εῶοταβ ἵνοῦχαφ ἐβωλ.

Οτοζ φῆεθαζε οταζι ἵσα Πῶφῆρι
ἄφρωμ ἐνῆχαφ ναφ ἐβωλ: φῆ δε
εῶθαζω ζα Πῆπνεμα εῶοταβ ἵνοῦχω
ναφ ἐβωλ: οῦδε ζεν παῖ ἐνεζ οῦδε ζεν
πεῶνηοῦ.

Ιε ἄρι πῶφῆνι εῶθαζε νεμ
πεφῶταζ εῶθαζε: ιε ἄρι πῶφῆνι
εῶφῶ νεμ πεφῶταζ εῶφῶ: ἐβωλ
ζαρ ζεν πιῶταζ ὡαῦοφεν πῶφῆνι.

Πῆμῆ ἐβωλ ζεν ἵαζω: πως οτον
ὤχομ ἄμωτεν ἐσαζι ἵθαππεῶθαζε
ἐρετεν φωοῦ: ἐβωλ ζαρ ζεν ἵφῶο
ἄπιφῆτ ὡαρε πιρω σαζι.

Πῆαθαοο ἵρωμ ἐβωλ ζεν πεφῶζο
ἵαθαοο ὡαφῶοῦ ἄπιαθαοο ἐβωλ:
οτοζ πιρωμ εῶφῶ ἐβωλ ζεν πεφῶζο
εῶφῶ ὡαφῶοῦ ἄπιπεφῶο ἐβωλ.

Or how can one enter a
strong man's house and
plunder his goods, unless he
first binds the strong man?
And then he will plunder his
house.

He who is not with Me is
against Me, and he who does
not gather with Me scatters
abroad.

Therefore, I say to you,
every sin and blasphemy
will be forgiven men, but the
blasphemy against the Spirit
will not be forgiven men.

Anyone who speaks a
word against the Son of
Man, it will be forgiven him;
but whoever speaks against
the Holy Spirit, it will not be
forgiven him, either in this
age or in the age to come.

Either make the tree
good and its fruit good, or
else make the tree bad and
its fruit bad; for a tree is
known by its fruit.

Brood of vipers! How
can you, being evil, speak
good things? For out of the
abundance of the heart the
mouth speaks.”

A good man out of the
good treasure of his heart
brings forth good things, and
an evil man out of the evil
treasure brings forth evil
things.

أَمْ كَيْفَ يَسْتَطِيعُ أَحَدٌ أَنْ يَدْخُلَ بَيْتَ
الْقَوِيِّ وَيَنْهَبَ أَمْتَعَتَهُ إِنْ لَمْ يَرْبِطِ
الْقَوِيَّ أَوَّلًا وَحِينَئِذٍ يَنْهَبُ بَيْتَهُ؟

مَنْ لَيْسَ مَعِيَ فَهُوَ عَلَيَّ وَمَنْ لَا
يَجْمَعُ مَعِيَ فَهُوَ يُفْرِقُ.

لِذَلِكَ أَقُولُ لَكُمْ: كُلُّ خَطِيئَةٍ وَتَجْدِيفٍ
يُغْفَرُ لِلنَّاسِ وَأَمَّا التَّجْدِيفُ عَلَى
الرُّوحِ فَلَنْ يُغْفَرَ لِلنَّاسِ.

وَمَنْ قَالَ كَلِمَةً عَلَيَّ ابْنِ الْإِنْسَانِ
يُغْفَرُ لَهُ وَأَمَّا مَنْ قَالَ عَلَيَّ الرُّوحِ
الْقُدُّوسِ فَلَنْ يُغْفَرَ لَهُ لَا فِي هَذَا
الْعَالَمِ وَلَا فِي الْآتِي.

اجْعَلُوا الشَّجَرَةَ جَيِّدَةً وَثَمَرَهَا جَيِّدًا
أَوْ اجْعَلُوا الشَّجَرَةَ رَدِيئَةً وَثَمَرَهَا
رَدِيئًا لِأَنَّ مِنَ الثَّمَرِ تُعْرَفُ الشَّجَرَةُ.

يَا أَوْلَادَ الْإِنْسَانِ كَيْفَ تَقْدِرُونَ أَنْ
تَتَكَلَّمُوا بِالصَّالِحَاتِ وَأَنْتُمْ أَشْرَارٌ؟
فَإِنَّهُ مِنْ فَضْلَةِ الْقَلْبِ يَتَكَلَّمُ الْفَمُ.

الْإِنْسَانُ الصَّالِحُ مِنَ الْكَنْزِ الصَّالِحِ
فِي الْقَلْبِ يُخْرِجُ الصَّالِحَاتِ
وَالْإِنْسَانُ الشَّرِيرُ مِنَ الْكَنْزِ الشَّرِيرِ
يُخْرِجُ الشَّرُورَ.

‡ ζω δε ἄμμος νωπεν γε ραχι
νιβεν ετῶνιτ ἔτε νιρωμι ραχοτοῦ
σενα† λοςοσ δαρῶν δεν πῆροον ἵτε
†κρiςiς.

Εβoλ γαρ δεν νεκραχι εκῆμαι ογοθ
ἔβoλ δεν νεκραχι ενῆ†ραπ ἔροκ.

*Πῶον φα Πεννο† πε ωα ἐνεθ
ἵτε νι ἐνεθ: ἀμην.*

But I say to you that for every idle word men may speak, they will give account of it in the day of judgment.

For by your words you will be justified, and by your words you will be condemned.

Glory be to God forever.

وَأَكُنْ أَقُولُ لَكُمْ: إِنَّ كُلَّ كَلِمَةٍ بَطَالَةٍ
يَتَكَلَّمُ بِهَا النَّاسُ سَوْفَ يُعْطَوْنَ
عَنْهَا حِسَابًا يَوْمَ الدِّينِ.

لَأَنَّكَ بِكَلَامِكَ تَتَبَرَّرُ وَبِكَلَامِكَ
تُدَانُ.»

والمجد لله دائماً.

Katameros Readings for the Fourth Sunday of Baunah

قطمارس قراءات الأحد الرابع من شهر بؤونة المبارك

Ἰκτνιακη ἡμαρῆτο ἡπιὰβοτ Παῶνι

Ροτῆ

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 ΝΣ: θ, ε

Psalm 84: 8, 4

مزمور 83: 9, 5

Πῶοις Φνοϋτ ἵτε νιζομ σωτεμ
ἐταπροσερχη: βίςμη Φνοϋτ ἵλακωβ:
ὠοτηνιτατοϋ ἵνοτον νιβεν ετψοπ ζεν
πεκηι: εἰεῖςμοϋ ἐροκ ψα ἐνεεζ ἵτε
πιῖνεεζ. Ἀλληλοια.

O Lord God of hosts, hear my prayer; give ear, O God of Jacob! Blessed are those who dwell in Your house: they will still be praising You. **Alleluia.**

أيها الرب إله القوات استمع لصلاتي، أنصت يا إله يعقوب. طوبى لكل الساكنين في بيتك، يباركونك إلى الأبد. **هلليويا.**

Vespers Gospel

إنجيل العشيّة

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

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

Οτὰναστνωσις ἐβολ ζεν
πιερασσελιον εθοταβ κατὰ Ὑατῆον
ασιοϋ.

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

فصل من إنجيل معلمنا متى البشير. بركاته علينا آمين.

Ὑατῆον ε: λλ - μη

Matthew 5: 34 - 48

متى 5: 34 - 48

Δνοκ δε τζω ἡμοσ νωτεν ζε
ἡπερωρκ ζολωσ: ἡπερωρκ ἵτφε ζε

But, I say to you, do not swear at all: neither by heaven, for it is God's throne;

وَأَمَّا أَنَا فَأَقُولُ لَكُمْ: لَا تَحْلِفُوا بِالْبَيْتَةِ لَا بِالسَّمَاءِ لِأَنَّهَا كُرْسِيُّ اللَّهِ.

πιθρονος ὑφνοῦτ πε.

Οὔτε πικαρι θε φμαῖνεμνι ἔτε
νεφδαλατχ πε: οὔτε Ιεροσαλημ θε
ἔβακι ὑπινιῶτ ἵνοτρο τε.

Οὔτε ὑπερωρκ ἔτεκὰφε θε ὑμῶν
ῶζου ὑμοκ ἔερ οὔκαπ ἵψωι ἵνοτωβῶ
Ιε οὔαι ἵχαμε.

Уаре петенсахи де ер оὔαδα ἄδα:
ὑμῶν ὑμῶν: ἵροῦο δε ἵηαι ἔβολ δεν
πιπετρωοῦ πε.

Αρετενσωτεμ θε αὔχος θε οὔβαλ
δα οὔβαλ οὔοθ οὔναχχι δα οὔναχχι.

Ανοκ δε τῆω ὑμοκ ἵωτεν θε
ὑπερτ ἔδοτη ἔρεν πιπετρωοῦ ἀλλα
φθεοδατ ἵνοὔκοὔρ νακ δεν τεκοῦοχι
ἵνοὔιναμ φενε τῆετ ἔροφ.

Οὔοθ φθεοδαοὔωῶ ἔβιδαπ νεμακ
ἔελ τεκῶθην χα πεκερωῶν ἔβολ
ὑφαι.

Οὔοθ φθεοδαβιτκ ἵχαβα ἵνοὔμιλιον
μῶπι νεμαφ ἵσῆναῦ.

Οὔοθ φθετερεῖτιν ὑμοκ μοι ναφ:
οὔοθ φθεοὔωῶῶ ἔβι ἵποτκ
ὑπερτασῶφ ἔβολ.

Αρετενσωτεμ θε αὔχος θε
ἐκέμενρε πεκῶφρη οὔοθ ἐκέμεστε
πεκχαχι.

nor by the earth, for it is
His footstool; nor by
Jerusalem, for it is the city
of the great King,

nor shall you swear by
your head, because you
cannot make one hair white
or black.

But, let your ‘Yes’ be
‘Yes,’ and your ‘No,’ ‘No.’
For whatever is more than
these is from the evil one.

You have heard that it
was said, ‘An eye for an eye
and a tooth for a tooth.’

But I tell you not to
resist an evil person. But,
whoever slaps you on your
right cheek, turn the other to
him also.

If anyone wants to sue
you and take away your
tunic, let him have your
cloak also.

And whoever compels
you to go one mile, go with
him two.

Give to him who asks
you, and from him who
wants to borrow from you
do not turn away.

You have heard that it
was said, ‘You shall love
your neighbor and hate your
enemy.’

وَلَا بِالْأَرْضِ لِأَنَّهَا مَوْطِئُ قَدَمَيْهِ
وَلَا بِأُورُشَلِيمَ لِأَنَّهَا مَدِينَةُ الْمَلِكِ
الْعَظِيمِ.

وَلَا تَحْلِفُ بِرَأْسِكَ لِأَنَّكَ لَا تَقْدِرُ أَنْ
تَجْعَلَ شَعْرَةً وَاحِدَةً بَيَاضًا أَوْ
سُودَاءَ.

بَلْ لِيَكُنْ كَلَامُكُمْ: نَعَمْ نَعَمْ لَا لَا وَمَا
زَادَ عَلَى ذَلِكَ فَهُوَ مِنَ الشَّرِيرِ.

سَمِعْتُمْ أَنَّهُ قِيلَ: عَيْنٌ بِعَيْنٍ وَسِنَّ
بِسِنَّ.

وَأَمَّا أَنَا فَأَقُولُ لَكُمْ: لَا تَقَاوَمُوا
الشَّرَّ بَلْ مَنْ لَطَمَكَ عَلَى خَدِّكَ
الْأَيْمَنِ فَحَوِّنْ لَهُ الْآخَرَ أَيْضًا.

وَمَنْ أَرَادَ أَنْ يُخَاصِمَكَ وَيَأْخُذَ
ثَوْبَكَ فَاتْرُكْ لَهُ الرِّدَاءَ أَيْضًا.

وَمَنْ سَخَّرَكَ مِيلاً وَاحِداً فَادْهَبْ
مَعَهُ اثْنَيْنِ.

مَنْ سَأَلَكَ فَأَعْطِهِ وَمَنْ أَرَادَ أَنْ
يُقْتَرِضَ مِنْكَ فَلَا تَرُدَّهُ.

«سَمِعْتُمْ أَنَّهُ قِيلَ: تُحِبُّ قَرِيبَكَ
وَتُبْغِضُ عَدُوَّكَ.

ΑΝΟΚ †ΧΩ ΜΜΟC ΝΩΤΕΝ ΧΕ ΜΕΝΡΕ
ΝΕΤΕΝΧΑΧΙ: CΜΟΥ ΕΝΗΕΤCΑΖΟΥΙ ΕΡΩΤΕΝ
ΟΥΟZ ΤΩΒΖ ΕΧΕΝ ΝΗΕΤΩΟΧΙ ΝCΑ ΘΗΝΟΥ.

ΘΙΝΑ ΝΤΕΤΕΝΕΡ ΨΗΡΙ ΜΠΕΤΕΝΙΩΤ
ΕΤΖΕΝ ΝΙΦΗΟΥΙ: ΧΕ ΕΨΕΡΟ ΜΠΕΡΗ ΨΑΙ
ΕΧΕΝ ΝΙCΑΜΠΕΤΖΩΟΥ ΝΕΜ
ΝΙCΑΜΠΕΘΑΝΕΝ: ΟΥΟZ ΕΨΩΟΥ ΕΧΕΝ
ΝΙΘΜΗ ΝΕΜ ΝΙΟΧΙ.

ΕΨΩΠ ΖΑΡ ΝΤΕΤΕΝΜΕΝΡΕ ΝΗΝΕΘΜΕΙ
ΜΜΩΤΕΝ ΔΨ ΠΕ ΠΕΤΕΝΒΕΧΕ:
ΝΙΚΕΤΕΛΩΝΗC ΖΩΟΥ ΨΑΨΙΡΙ ΜΠΑΙΡΗ†.

ΟΥΟZ ΕΨΩΠ ΝΤΕΤΕΝΨΕΠΤΟΥ
ΝΗΕΤΕΝCΗΝΟΥ ΜΜΑΓΑΤΟΥ ΟΥ ΜΠΕΤΖΟΥ
ΕΤΕΤΕΝΙΡΙ ΜΜΟΥ: ΝΙΚΕ ΕΘΗΚΟC ΖΩΟΥ
ΨΑΨΙΡΙ ΜΠΑΙΡΗ†.

ΨΩΠΙ ΟΥΝ ΝΘΩΤΕΝ ΕΡΕΤΕΝΧΗΚ
ΕΒΟΛ ΜΦΗΗ† ΜΠΕΤΕΝΙΩΤ ΕΤΖΕΝ
ΝΙΦΗΟΥΙ ΕΤΧΗΚ ΕΒΟΛ.

*Πίωορ φα Πεννορ† πε ψα ένεθ
ντε νι ένεθ: λμην.*

But, I say to you, love your enemies, bless those who curse you, do good to those who hate you, and pray for those who spitefully use you and persecute you,

that you may be sons of your Father in heaven; for He makes His sun rise on the evil and on the good, and sends rain on the just and on the unjust.

For if you love those who love you, what reward have you? Do not even the tax collectors do the same?

And if you greet your brethren only, what do you do more than others? Do not even the tax collectors do so?

Therefore, you shall be perfect, just as your Father in heaven is perfect.

Glory be to God forever.

وَأَمَّا أَنَا فَأَقُولُ لَكُمْ: أَحِبُّوا
أَعْدَاءَكُمْ. بَارِكُوا لِأَعْيُنِكُمْ. أَحْسِنُوا
إِلَى مُبْغِضِكُمْ وَصَلُّوا لِأَجْلِ الَّذِينَ
يُسَيِّئُونَ إِلَيْكُمْ وَيَطْرُدُونَكُمْ.

لِكَيْ تَكُونُوا أَبْنَاءَ أَبِيكُمْ الَّذِي فِي
السَّمَاوَاتِ فَإِنَّهُ يُشْرِقُ شَمْسَهُ عَلَى
الْأَشْرَارِ وَالصَّالِحِينَ وَيُمْطِرُ عَلَى
الْأَبْرَارِ وَالظَّالِمِينَ.

لَأَنَّهُ إِنْ أَحْبَبْتُمْ الَّذِينَ يُحِبُّونَكُمْ فَأَيُّ
أَجْرٍ لَكُمْ؟ أَلَيْسَ الْعَشَّارُونَ أَيْضًا
يَفْعَلُونَ ذَلِكَ؟

وَإِنْ سَلَّمْتُمْ عَلَى إِخْوَتِكُمْ فَقَطِّ فَأَيُّ
فَضْلٍ تَصْنَعُونَ؟ أَلَيْسَ الْعَشَّارُونَ
أَيْضًا يَفْعَلُونَ هَكَذَا؟

فَكُونُوا أَنْتُمْ كَامِلِينَ كَمَا أَنَّ أَبَاكُمْ
الَّذِي فِي السَّمَاوَاتِ هُوَ كَامِلٌ.

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 ζ̄: ᾱ, ζ̄	Psalm 61: 5, 8	مزمور 60: 4، 7
<p>Πθoκ Φθoυ† ακωτεμ̄ ἐναεγχι: ακ† νοτ̄κλ̄ηρονομ̄ιᾱ ἠνηετερζο† δ̄ᾱτ̄η̄ ἠΠεκραν: παρη† †ηαερψαλιη ἐΠεκραν ψᾱ ἐνεζ̄ ἠτε̄ πῑε̄νεζ̄: ἐ̄π̄χῑντα† ἠηαεγχῑ νοτ̄ε̄ζοο† ε̄βολ δ̄εν οτ̄ε̄ζοο†. ᾹΛΛΗΛΟΥΙᾹ.</p>	<p>For You, O God, have heard my vows; You have given me the heritage of those who fear Your name. So, I will sing praise to Your name forever, that I may daily perform my vows. Alleluia.</p>	<p>لأنك أنت يا الله استمعت صلواتي، أعطيت ميراثاً لخائف اسمك. هكذا أرتل لاسمك إلى دهر الدهور، لأفي نذوري يوماً فيوماً. هلللويا.</p>

Matins Gospel
إنجيل باكر

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

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

<p>Οτ̄ὰναστωσις̄ ε̄βολ δ̄εν πιετασ̄ε̄λιον̄ ε̄θοταβ̄ κᾱτᾱ Ιωαννη̄ν ασιο†.</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>
Ιωαννην κ̄: ᾱ - ιη̄	John 20: 1 -18	يوحنا 20: 1 - 18
<p>Π̄ε̄ρη̄ δε̄ δ̄εν̄ φ̄ο̄ταῑ ἠη̄ῑσαββᾱτον: Μᾱριᾱ †Μᾱσδαλιη̄ν̄ ᾱσῑ ἐ̄πῑμ̄ε̄ζα† ἠψωρη̄ ἐ̄τῑ ἐ̄ρε̄ τ̄χε̄μ̄ς̄ ἠβολ: οτοζ̄ ᾱσνα† ἐ̄πῑων̄ῑ ἐ̄ὰνολ̄ε̄ ε̄βολ̄ ζ̄ῑ ρωε̄ ἠπῑμ̄ε̄ζα†.</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 بَاكِرًا وَالظَّلَامُ بَاقٍ. فَنَظَرَتْ الْحَجَرَ مَرْفُوعًا عَنِ الْقَبْرِ.</p>

Ἀσχοῖσι οὖν ἀεὶ ἔα Σίμων Πέτρος
καὶ ἄλλοι μαθηταὶ τοῦ Ἰησοῦ τοῦ
ἀγαπῶντος αὐτούς· οὗτοι οὐκ ᾔδειον
ὅπου ἔθετο τὸ σῶμα αὐτοῦ·

ὁ δὲ Πέτρος καὶ ἄλλοι μαθηταὶ
ἐπορεύθησαν εἰς τὸ μνημεῖον·

καὶ ἄλλοι μαθηταὶ ἔφυγον
ὅτι φοβήθησαν αὐτόν· ὁ δὲ Πέτρος
ἔβη καὶ ἔεισε εἰς τὸ μνημεῖον·

καὶ ἰδὼν τὰ ἑνδεδυμένα ἕκει
ἐξῆλθεν ὅτι φοβήθη·

ὁ δὲ Σίμων Πέτρος ἠκολούθησεν
αὐτόν· καὶ εἰσελθὼν εἰς τὸ μνημεῖον
εἶδεν τὰ ἑνδεδυμένα ἕκει ὡς ἔκειτο·

καὶ ἡ περικεφαλαία ἑστῆκε
ἑαυτῇ ὡς ἔκειτο·

ὁ δὲ ἄλλος μαθητὴς ἦλθεν
καὶ εἰσελθὼν εἶδεν καὶ ἠπίστευεν·

ὅτι οὐκ ᾔδεισαν τὴν γραφὴν
ὅτι οὕτως ἔσται·

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."

Peter therefore went out, and the other disciple, and were going to the tomb.

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.

ἦλθεν εἰς τὸ μνημεῖον
καὶ εἶδεν τὰ ἑνδεδυμένα ἕκει
ὡς ἔκειτο· ὁ δὲ ἄλλος
μαθητὴς ἦλθεν καὶ εἰσελθὼν
εἶδεν καὶ ἠπίστευεν·

ὁ δὲ Πέτρος καὶ ὁ ἄλλος μαθητὴς
ἦλθον εἰς τὸ μνημεῖον·

καὶ ἦλθον εἰς τὸ μνημεῖον
καὶ εἶδεν τὰ ἑνδεδυμένα ἕκει
ὡς ἔκειτο·

καὶ ἰδὼν τὰ ἑνδεδυμένα ἕκει
ἐξῆλθεν ὅτι φοβήθη·

ὁ δὲ Σίμων Πέτρος ἠκολούθησεν
αὐτόν· καὶ εἰσελθὼν εἰς τὸ μνημεῖον
εἶδεν τὰ ἑνδεδυμένα ἕκει ὡς ἔκειτο·

καὶ ἡ περικεφαλαία ἑστῆκε
ἑαυτῇ ὡς ἔκειτο·

ὁ δὲ ἄλλος μαθητὴς ἦλθεν
καὶ εἰσελθὼν εἶδεν καὶ ἠπίστευεν·

ὅτι οὐκ ᾔδεισαν τὴν γραφὴν
ὅτι οὕτως ἔσται·

ΑΥΨΕΝΩΘ' ΟΝ ΕΠΟΥΑ ΝΞΕ
ΝΙΜΑΘΗΤΗΣ.

Μαρια Δε νασὸρι ἐρατς σαβολ πε
δατεν πιμδατ εςριμι: εοστε εςριμι
αααοτυτ ἐδορν ἐπιμδατ.

Οτοε ασνατ ἐάσττελοε ἄνατ
ετρεμι δεν εανθιβεωε νουὼβω οται
δααωφ οτοε οται δαρατφ ἔπιμα
ἐναρε πιωμα ἵτε Ιησουε χη ἔμοφ.

Οτοε πεχωοτ νασ ἵξε νηετε
ἔματ εε ἵεριμι ἀδο τεριμι: πεααε
νωοτ εε ἀτῶλι ἔπαβοιε οτοε ἵτῆμι
αν εε ἀτχαφ θων.

Μαι ἐταααοτοτ ααφονεε εφλεοτ
ασνατ εΙησουε εφορι ἐρατφ: οτοε
ναεμι αν εε Ιησουε πε.

Πεεε Ιησουε νασ εε ἵεριμι εεβε
οτ τεριμι: ἀρεκωτ ἵσα νιμ: ἵθοε Δε
εεμενὶ εε πιδμενδῶμ πε: πεααε ναφ
εε Παβοιε ιεεε ἵθοε ακφαι ἔμοφ
ματαμοι εε ακχαφ θων οτοε ἀνοε
εεναολεφ.

Πεεε Ιησουε νασ εε Μαριαμ: ἵθοε
Δε ααφονεε πεααε ναφ ἔμεεεβερεοε
εε Ραββοτνι ἐτε φαι πε εε
Φρεφἵεβω.

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.

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.

فَمَضَى التِّلْمِيذَانِ أَيْضاً إِلَى
مَوَاضِعِهِمَا.

أَمَّا مَرْيَمُ فَكَانَتْ وَاقِفَةً عِنْدَ الْقَبْرِ
خَارِجاً تَبْكِي. وَفِيمَا هِيَ تَبْكِي
انْحَنَتْ إِلَى الْقَبْرِ.

فَنظَرَتْ مَلَائِكَيْنِ بِثِيَابٍ بَيِضٍ
جَالِسَيْنِ وَاحِدًا عِنْدَ الرَّأْسِ
وَالْآخَرَ عِنْدَ الرَّجْلَيْنِ حَيْثُ كَانَ
جَسَدُ يَسُوعَ مَوْضُوعاً.

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

وَلَمَّا قَالَتْ هَذَا انْتَفَتَتْ إِلَى الْوَرَاءِ
فَنظَرَتْ يَسُوعَ وَاقِفاً وَلَمْ تَعْلَمْ أَنَّهُ
يَسُوعُ.

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

قَالَ لَهَا يَسُوعُ: يَا مَرْيَمُ، فَالْتَفَتَتْ
تِلْكَ وَقَالَتْ لَهُ: رَبُّونِي الَّذِي
تَفْسِيرُهُ يَا مُعَلِّمُ.

Πεξε Ιησοῦς νὰς χε ὑπερβινεμῆ
 ὑπαψῆνῆ τὰρ ἐπῶμι θὰ Παιῶτ:
 μαῶε νε δε θὰ νὰ ἰνηοῦ οὔοθ ἄχοθ
 νῶοτ: χε ψναῶε νῆ ἐπῶμι θὰ Παιῶτ:
 ἐτε πετενωτ πε νεμ Πανοῦτ ἐτε
 πετενωῦτ πε.

Δὲ δε ἵχε Μαρία ψαυδαλῆ
 ἀσταμε νιμαθητῆς: χε ἀινὰτ ἐπῶοι
 οὔοθ ναι ἐταψοτοῦ νῆ.

*Πῶοτ φα Πεννοῦτ πε ψα ἐνεθ
 ἵτε νι ἐνεθ: ἀμῆν.*

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.’”

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.

قَالَ لَهَا يَسُوعُ: لَا تَلْمِسِينِي، لِأَنِّي لَمْ أَسْعُدْ بَعْدُ إِلَى أَبِي. وَلَكِنْ اذْهَبِي إِلَى إِخْوَتِي وَقُولِي لَهُمْ إِنِّي أَسْعُدُ إِلَى أَبِي وَأَبِيكُمْ وَاللَّهِ وَالْهَيْكَلِ.

فَجَاءَتْ مَرْيَمُ الْمَجْدَلِيَّةُ وَأَخْبَرَتِ التَّلَامِيذَ أَنَّهَا رَأَتْ الرَّبَّ وَأَنَّهُ قَالَ لَهَا هَذَا.

والمجد لله دائماً.

Liturgy Readings

قراءات القديس

The Pauline Epistle

رسالة بولس الرسول

Ἰἐπιστολῆ ἵτε πενσαῶ Παῦλοθ Πιὰποστολοθ

Παῦλοθ ψῆβοκ ὑπενῶοις Ιησοῦς
 Πιχριστοθ: πιὰποστολοθ ἐθαδρεμ:
 ψῆεταῦθαψῆ ἐπιβιψῆννοῦψι ἵτε
 ψνοῦτ.

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

فصل من رسالة معلمنا بولس الرسول إلي أهل كولوسي، بركته علينا آمين.

Κολακκῆαθ Δ: Β - ΙΗ

Colossians 4: 2 - 18

Κολοσι 4: 2 - 18

Ψῶπι ἐρετεμῆνῆ ἐψπροσεψῆ
 ἐρετενοι ἵψρωις ἵδῆτς δει
 οὔψεψῆμοτ.

Continue earnestly in prayer, being vigilant in it with thanksgiving;

وَاطْبُوا عَلَى الصَّلَاةِ سَاهِرِينَ فِيهَا بِالشُّكْرِ.

Ερετενωβε θαυα νεμ εερηι
εζων θων θνα ντε φνορτ οτων ναν
νονρο ντε πιαζι εσαζι επιμυστηριον
ντε Πιχριστος: φαι ετςωνε εοβητς.

θινα νταουονετς εβολ κατα φρητ
ετσεμπυα ντασαζι.

Πωπι θεν οτςεω οτβε νηετσαβολ
ερετενωπι μπιχοτ.

Πετενσαζι νχοτ νιβεν θεν
οτςεω οτςεβηνοτ θεν οτςεω οτςεω
μφρητ ετεσεμπυα νωτεν εερωτ
μφοται φοται.

Πετωπι μμοι τηροτ εεταμωτεν
ερωτ νχε Τυχικος πασαπητος
νσον: οτοθ μπιστος νδιακων οτοθ
νυφρη μβωκ θεν Πβοις.

Φαι εταιοροπη θαρωτεν επαρωθ
θινα ντετςεμ επετενωπι οτοθ
ντετςεμ ννετενητ.

Νεμ Ονησιμος πιπιστος οτοθ
μμενριτ νσον: φαι ετε οτεβολ
μωτεν πε εεταμωτεν ερωθ νιβεν
ετε μπαμα.

Τωπι ερωτεν νχε Αρισταρχος
παυφρη νεχμαλωτος νεμ Μαρκος
πωοτςνατ μΒαρναβας φηεταρετενβι
εντολη εοβητς: εωπι ατλανι

meanwhile praying also
for us, that God would open
to us a door for the word, to
speak the mystery of Christ,
for which I am also in
chains,

that I may make it
manifest, as I ought to
speak.

Walk in wisdom toward
those who are outside,
redeeming the time.

Let your speech always
be with grace, seasoned
with salt, that you may
know how you ought to
answer each one.

Tychicus, a beloved
brother, faithful minister,
and fellow servant in the
Lord, will tell you all the
news about me.

I am sending him to you
for this very purpose, that
he may know your
circumstances and comfort
your hearts,

with Onesimus, a
faithful and beloved
brother, who is one of you.
They will make known to
you all things, which are
happening here.

Aristarchus my fellow
prisoner greets you, with
Mark the cousin of
Barnabas, about whom you
received instructions: if he
comes to you, welcome

مُصَلِّينَ فِي ذَلِكَ لِأَجْلِنَا نَحْنُ أَيْضًا،
لِيَفْتَحَ الرَّبُّ لَنَا بَابًا لِلْكَلَامِ، لِتَتَكَلَّمَ
بِسِرِّ الْمَسِيحِ، الَّذِي مِنْ أَجْلِهِ أَنَا
مُوثَقٌ أَيْضًا.

كَيْ أَظْهَرَهُ كَمَا يَجِبُ أَنْ أَتَكَلَّمَ.

أَسْأَلُكُمْ بِحِكْمَةٍ مِنْ جِهَةِ الَّذِينَ هُمْ
مِنْ خَارِجٍ، مُفْتَدِينَ الْوَقْتَ.

لِيَكُنْ كَلَامُكُمْ كُلَّ حِينٍ بِنِعْمَةٍ،
مُصَلِّحًا بِمِلْحٍ، لِتَعْلَمُوا كَيْفَ يَجِبُ
أَنْ تَجَابُوا كُلَّ وَاحِدٍ.

جَمِيعُ أَحْوَالِي سَيَعْرِفُكُمْ بِهَا
تِيخِيكُسُ الْأَخُ الْحَبِيبُ، وَالْخَادِمُ
الْأَمِينُ، وَالْعَبْدُ مَعَنَا فِي الرَّبِّ.

الَّذِي أَرْسَلْتُهُ إِلَيْكُمْ لِهَذَا عَيْنِهِ،
لِيَعْرِفَ أَحْوَالَكُمْ وَيَعْرِى قُلُوبَكُمْ.

مَعَ انْسِيمُسَ الْأَخِ الْأَمِينِ الْحَبِيبِ
الَّذِي هُوَ مِنْكُمْ. هُمَا سَيَعْرِفَانِكُمْ
بِكُلِّ مَا هُنَا.

يُسَلِّمُ عَلَيْكُمْ ارِسْتَرُخُسُ الْمَأْسُورُ
مَعِي، وَمَرْقُسُ ابْنُ أُخْتِ بَرْنَابَا،
الَّذِي أَخَذْتُمْ لِأَجْلِهِ وَصَايَا. أَنْ آتَى
الْيَوْمَ فَاقْبَلُوهُ.

δαρωτες ὑποψ ἐρωτες.

Νεμ Ιησους φηετομορτ ἐροψ γε
Ιουτος: ναι ετψοπ ἐβολ δεν ἴπεβι:
ναι ἠμαγατορ ἀνερψφηρ ἠρεφερρωβ
ἐτμετορο ἠτε Φνορτ: ναι
ἐταρωπι νηι ἠνομτ.

Ψῳινη ἐρωτες ἠχε Επαφρας πι
ἐβολ ἠμωτες ἠβωκ ἠΠιχριστος
Ιησους: φαι ἐτερὰζωνιζεσθε ἠσχορ
νιβεν ἐχεν ἠηνορ δεν νεψπροσερχη
ρινα ἠτετενορι ἐρατες ἠηνορ
ἐρετεςχηκ ἐβολ: ογορ ἐρετεμερ
ἐβολ δεν πετερνε Φνορτ.

¶ Ερμεορε ταρ δαροψ γε ογονταψ
ἠογνιψτ ἠεμκαρ ἠρητ ἐρηι ἐχεν
ἠηνορ νεμ νηετδεν Λαοδικια νεμ
νηετδεν Ιεραπολις.

Ψῳινη ἐρωτες ἠχε Λουκας πιχῳινη
ἠὰσαπητος νεμ Δημας.

Ψῳινη ἐνῳσνηορ ετδεν Λαοδικια
νεμ Νυμφαν νεμ τεκκλησια ἠτε
πογνι.

Ογορ ἐρωπ ἀρωανωψ
ἠταιεπιστολη δατες ἠηνορ μαροτοψ
δεν τεκκλησια ἠτε Λαοδικια: ογορ
ἐβολ δεν Λαοδικια ρινα ἠωτες
ρωτες ἠτετενωψ ἠμοσ.

him,

and Jesus who is called
Justus. These are my only
fellow workers for the
kingdom of God who are of
the circumcision; they have
proved to be a comfort to
me.

Ephras, who is one of
you, a bondservant of
Christ, greets you, always
laboring fervently for you
in prayers, that you may
stand perfect and complete
in all the will of God.

For I bear him witness
that he has a great zeal for
you, and those who are in
Laodicea, and those in
Hierapolis.

Luke the beloved
physician and Demas greet
you.

Greet the brethren who
are in Laodicea, and
Nymphas and the church
that is in his house.

Now when this epistle is
read among you, see that it
is read also in the church of
the Laodiceans, and that
you likewise read the
epistle from Laodicea.

وَيَسُوعُ الْمَدْعُوُّ يُسْتَسْ، الَّذِينَ
هُم مِّنَ الْخَتَانِ. هُوَ لَاءَ هُمْ وَحْدَهُمْ
الْعَامِلُونَ مَعِيَ لِمَلَكُوتِ اللَّهِ، الَّذِينَ
صَارُوا لِي تَسْلِيَةً.

يُسَلِّمُ عَلَيْكُمْ ابْفِرَاسُ، الَّذِي هُوَ
مِنْكُمْ، عَبْدٌ لِلْمَسِيحِ، مُجَاهِدٌ كُلَّ
حِينَ لِأَجْلِكُمْ بِالصَّلَوَاتِ، لِكَيْ
تَنْبُتُوا كَامِلِينَ وَمُتَمَلِّينَ فِي كُلِّ
مَشِيئَةِ اللَّهِ.

فَأَنِّي أَشْهَدُ فِيهِ أَنَّ لَهُ عَزِيمَةً كَثِيرَةً
لِّأَجْلِكُمْ، وَلِأَجْلِ الَّذِينَ فِي لَأُودِكِيَّةَ،
وَالَّذِينَ فِي هِيرَابُولِيسَ.

يُسَلِّمُ عَلَيْكُمْ لُوقَا الطَّبِيبِ الْحَبِيبِ،
وَدِيمَاسُ.

سَلِّمُوا عَلَى الْإِخْوَةِ الَّذِينَ فِي
لَأُودِكِيَّةَ، وَعَلَى نِمْفَاسَ وَعَلَى
الْكَنِيسَةِ الَّتِي فِي بَيْتِهِ.

وَمَتَى قَرَأْتُمْ عِنْدَكُمْ هَذِهِ الرَّسَالَةَ
فَأَجْعَلُوهَا تُقْرَأُ أَيْضاً فِي كَنِيسَةِ
اللأُودِكِيِّينَ، وَالَّتِي مِنْ لَأُودِكِيَّةَ
تَقْرَأُونَهَا أَنْتُمْ أَيْضاً.

Οτοϑ ἀχοϑ ἠἈρχιπποϑ χε χοϑϑτ
 ἐβολ ἠϑΔιακονιᾶ ἐτακβιτϑ ϑεν Πβοιϑ
 ϑινα ἠτεκμαϑϑ ἐβολ.

Παϑϑαϑμοϑ ϑεν ταϑιχ ἀνοκ
 Παϑλοϑ: ἀριϑμεϑι ἠναϑναϑϑ πιϑμοτ
 νεμωτεν: ἀμην.

*Πιϑμοτ ϑαρ νεμωτεν νεμ
 τειρηνη εϑϑοπ: χε ἀμην εϑέϑωπι.*

And say to Archippus,
 “Take heed to the ministry
 which you have received in
 the Lord, that you may
 fulfill it.”

This salutation by my
 own hand, Paul. Remember
 my chains. Grace be with
 you. Amen.

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

وَقُولُوا لِأَرْخِطُسَ: «انظُرْ إِلَى
 الْخِدْمَةِ الَّتِي قَبِلْتَهَا فِي الرَّبِّ لِكَيْ
 تُتِمَّهَا».

الَسَّلَامُ بِيَدِي أَنَا بُولُسَ. اذْكُرُوا
 وَتُفِي. النِّعْمَةُ مَعَكُمْ. آمِينَ.

*نعمة الله الأب تكون مع جميعكم.
 آمين.*

The Catholic Epistle الكاثوليكون

Καθολικον ἐβολ ϑεν ϑεπιϑτολη
 ἠτε πενιωτ Ιακωβοϑ. Δμην.
 Ηαμενραϑ.

Ιακωβοϑ ε̄: θ - κ

Υπερϑιᾶϑου ϑα νετενεϑροϑ
 ναϑνηοϑ ϑινα ἠτοϑϑτεμ ϑϑαπ
 ἐρωτεν: ϑηππε ιϑ πιρεϑϑϑαπ ἑῶϑι
 ἐρατϑ ϑιρεν ηιρωοϑ.

β̄ι νοϑϑμοτ νωτεν ναϑνηοϑ ἠτε
 οϑμετρεϑϑεπῑϑι νεμ ϑμετρεϑῶοϑ
 ἠϑητ ἠτε ηιπροϑητϑϑ ηηεταϑϑαϑι
 ϑεν Φραη ἠΠβοιϑ.

ϑηππε τενερμακαριϑιη
 ἠηηεταϑᾶμοηι ἠτοτοϑ: ἀρετενϑωτεμ
 ϑαρ ἐϑϑηπομοηη ἠτε Ιωβ: οτοϑ πιϑωκ
 ἠτε Πβοιϑ ἀρετενναϑ ἐροϑ: χε

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

James 5: 9 - 20

Do not grumble against
 one another, brethren, lest
 you be condemned. Behold,
 the Judge is standing at the
 door!

My brethren, take the
 prophets, who spoke in the
 name of the Lord, as an
 example of suffering and
 patience.

Indeed we count them
 blessed who endure. You
 have heard of the
 perseverance of Job and
 seen the end intended by the
 Lord—that the Lord is very

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

يعقوب 5: 9 - 20

لَا يَبْنَ بَعْضُكُمْ عَلَى بَعْضٍ أَيُّهَا
 الإِخْوَةُ لِنَلَّا تُدَانُوا. هُوَذَا الدَّيَّانُ
 وَأَقْفٌ قَدَامَ البَابِ.

خُذُوا يَا إِخْوَتِي مِثَالًا لِإِحْتِمَالِ
 الْمَشَقَّاتِ وَالْأَنَاءِ، الْإِنْبِيَاءِ الَّذِينَ
 تَكَلَّمُوا بِاسْمِ الرَّبِّ.

هَذَا نَحْنُ نُصَوِّبُ الصَّابِرِينَ. قَدْ
 سَمِعْتُمْ بِصَبْرِ أَيُّوبَ وَرَأَيْتُمْ عَاقِبَةَ
 الرَّبِّ. لِأَنَّ الرَّبَّ كَثِيرُ الرَّحْمَةِ
 وَرَوْوْفٌ.

οἰκτιροῦν ἡμᾶς ὡς ἐλεῶν πε πῶς
οἶος ὁπρὸς ἡμᾶς πε.

Πῶς ὁπρὸς ἡμᾶς νῖβεν νὰς κρηθ
ἠπερ ἐπὶ ἡμῶν οὐδὲ ἐξ ἑνὸς τῶς οὐδὲ
ἐξ ἑνὸς πικὰς οὐδὲ κεῖν ἡμῶν: μαρε
πετεναςασι δε ερ οὐαῖα ἀδὰ ἡμῶν
ἡμῶν: εἴνα ἡτετενωπυτωπι δα
οὐαῖα.

Ἴσχει δε οἷον οὐαῖα βῖδῖς δὲν ἔθνος
μαρεφὲρ πρὸς ἐρχεσθαι: φη δε ετοῖμος
ἡμῶν μαρεψαλιμ.

Ἴσχει δε οἷον οὐαῖα ψῶνι δὲν ἔθνος
μαρεφῶν ἡμῶν ἡμῶν ἡμῶν ἡμῶν
ἡμῶν ἡμῶν ἡμῶν ἡμῶν ἡμῶν
ἡμῶν ἡμῶν ἡμῶν ἡμῶν ἡμῶν ἡμῶν

Οἶος ἐρε πτωχὸς ἡμῶν φησὶ
εφἑνὸς ἡμῶν ἡμῶν οἶος
εφἑτοῖμος ἡμῶν πῶς: οἶος κὰν
εφῶν ἡμῶν ἡμῶν ἡμῶν ἡμῶν
εφῶν.

Οἷον οὐαῖα ἡμῶν ἡμῶν ἡμῶν
ἡμῶν ἡμῶν ἡμῶν ἡμῶν ἡμῶν
ἡμῶν ἡμῶν ἡμῶν ἡμῶν ἡμῶν ἡμῶν
οἰκτιροῦν ἡμᾶς ὡς ἐλεῶν ἡμῶν
εφἑρῶν.

Ἠλίας νε οὐαῖα ἡμῶν πε
ἡμῶν ἡμῶν ἡμῶν ἡμῶν ἡμῶν ἡμῶν

compassionate and merciful.

But above all, my brethren, do not swear, either by heaven or by earth or with any other oath. But let your “Yes” be “Yes,” and your “No,” “No,” lest you fall into judgment.

Is anyone among you suffering? Let him pray. Is anyone cheerful? Let him sing psalms.

Is anyone among you sick? Let him call for the elders of the church, and let them pray over him, anointing him with oil in the name of the Lord.

And the prayer of faith will save the sick, and the Lord will raise him up. And if he has committed sins, he will be forgiven.

Confess your trespasses to one another, and pray for one another, that you may be healed. The effective, fervent prayer of a righteous man avails much.

Elijah was a man with a nature like ours, and he prayed earnestly that it would not rain; and it did

وَلَكِنْ قَبْلَ كُلِّ شَيْءٍ يَا إِخْوَتِي لَا
تَحْلِفُوا لَا بِالسَّمَاءِ وَلَا بِالأَرْضِ
وَلَا بِقِسْمِ آخَرَ. بَلْ لِنَتَكُنْ نَعْمَكُمْ نَعَمْ
وَلَاكُمْ لَا، لِنَلَّا تَقْعُوا تَحْتِ دِينُونَةٍ.

أَعْلَى أَحَدَ بَيْنَكُمْ مَسْأَلَاتٍ؟ فَلْيُصَلِّ.
أَمْسُرُورٌ أَحَدًا؟ فَلْيُرِّدْ.

أَمْرِيضٌ أَحَدٌ بَيْنَكُمْ؟ فَلْيَدْعُ شيوخَ
الْكُنْيِسَةِ فَيُصَلُّوا عَلَيْهِ وَيَذْهَبُوا
بِرِيتٍ بِاسْمِ الرَّبِّ.

وَصَلَاةُ الإِيمَانِ تَشْفِي الْمَرِيضَ
وَالرَّبُّ يَقِيمُهُ، وَإِنْ كَانَ قَدْ فَعَلَ
خَطِيئَةً تُغْفَرُ لَهُ.

إعترِفُوا بِبَعْضِكُمْ لِبَعْضٍ بِالزَّلَّاتِ،
وَصَلُّوا بِبَعْضِكُمْ لِأَجْلِ بَعْضٍ لِكَيْ
تُشْفَوْا. طَلِبَةُ الْبَارِّ تَقْتَدِرُ كَثِيرًا فِي
فِعْلِهَا.

كَانَ إِبْرَاهِيمُ إِنْسَانًا تَحْتِ الأَلَامِ مِثْلَنَا،
وَصَلَّى صَلَاةً أَنْ لَا تُمْطَرُ، فَلَمْ
تُمْطَرْ عَلَى الأَرْضِ ثَلَاثَ سِنِينَ
وَسِتَّةَ أَشْهُرٍ.

ἵνα ἵπποσεντρη ἐὼ τεμῆρε τῆε ζωοῦ
εἶχεν πικαζι οἶοε ἕπεσζωοῦ ἵψουμ†
ἵρομπι νεμ σοοῦ ἵὰβοτ.

Οἶοε αἰτωβε οἷ ἀ τῆε
†ἵνοῦμοῦνηζωοῦ οἶοε ἀ ἵκαζι ρωτ
αἰ† ἕπεροῦταε.

Πασινηοῦ ἐὼωπ ἀρεωαν οῦαι ζεν
θῆνοῦ σωρεμ ἐβολε εἰ φῆωιτ ἵτε
†μεθῆμι οἶοε ἵτεῦτασῶε ἵνε οῦαι.

Παρεῖμι ἵνε φῆεθνατασῶ
ἵνοῦρεῖερνοβι ἐβολε εἰ φῆωιτ ἵτε
τεῖπῆλανη εἰ ἐῖνανοεμ ἵτεῖψῆχη
ἐβολε ζεν φῆοῦ: οἶοε ἐῖναεωβε ἐβολε
ἐχεν οῦμηῶ ἵνοβι.

*Πασινηοῦ ἕπερμενερε πικοςμοε
οῦδε ἵηετωπ ζεν πικοςμοε:
πικοςμοε πασινη νεμ τεῖεπιθῆμια: φῆ
δε εῖτιρι ἕφοτωῶ ἕφῆνοῦ† ἐῖναεωπι
ῶα ἐνεε: ἀμην.*

not rain on the land for three
years and six months.

And he prayed again,
and the heaven gave rain,
and the earth produced its
fruit.

Brethren, if anyone
among you wanders from
the truth, and someone turns
him back,

let him know that he
who turns a sinner from the
error of his way will save a
soul from death and cover a
multitude of sins.

*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.*

ثَمَّ صَلَّى أَيضاً فَأَعْطَتِ السَّمَاءُ
مَطَرًا وَأَخْرَجَتِ الْأَرْضُ ثَمَرَهَا.

أَيُّهَا الْإِخْوَةَ، إِنْ ضَلَّ أَحَدٌ بَيْنَكُمْ
عَنِ الْحَقِّ فَرُدَّهُ أَحَدًا.

فَلْيَعْلَمْ أَنَّ مَنْ رَدَّ خَاطِئًا عَنْ ضَلَالٍ
طَرِيقِهِ يُخَلِّصُ نَفْسًا مِنَ الْمَوْتِ،
وَيَسْتُرُ كَثْرَةَ مِنَ الْخَطَايَا.

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

The Acts

الإبركسيس

<p>Πραξις ἡ τε νενηιοϋ ἡ ἀποστολος: ἐρε ποῦςμον εσοταβ ψωπι νεμαν. Αμην.</p>	<p>The Acts of our fathers the apostles, may their blessings be with us all. Amen.</p>	<p>فصل من أعمال أباننا الرسل الأطهار المشمولين بنعمة الروح القدس، بركتهم تكون معنا. آمين.</p>
<p>Πραξις ιη: α - ια</p>	<p>Acts 18: 1 - 11</p>	<p>اعمال 18: 1 - 11</p>
<p>Уenenca nai ἔταρι ἔβολ ζεν Αθηνας αρι ἔΚορινθος.</p> <p>Οτοζ αριζιμι ἡοτιουδαι ἐπεφραν πε Ακτιλλας ἔορποντιος πε ζεν πεφρενος: ἔαρι σατοτϋ ἔβολ ζεν ϋεϋταλιὰ νεμ Πρικκτιλλα τεφρεζιμι ζε νε αφοταρσαρζι πε ἡζε Κλαυδιος εορε ἡιουδαι τηρον φωρζ ἔβολ ζεν Ρωμη αρι ψαρωοϋ.</p> <p>Οτοζ αριψωπι ζατοτοϋ εοβε ζε νε οϋψφηρ ἡτεχνη ἡταϋ πε οτοζ ναϋερζωβ πε: νε ζανρεφθαμιε σκϋνη ζαρ πε ζεν τοϋτεχνη.</p> <p>Πατσαζι ζαρ πε ζεν ϋεϋναζωγη κατα σαββατον ἡιβεν οτοζ ναϋωτ ἡπρητ ἡηιουδαι νεμ ἡιΟϋρεινι.</p> <p>Εταϋι δε ἔβολ ζεν ἑλλακεδονια ἡζε σιλας νεμ Τιμοθεος ναϋμηνη δε πε ἡζε Παυλος ζεν πισαζι εφερευερε ἡηιουδαι ζε Πιχριςτος πε ἡχοϋς.</p>	<p>After these things, Paul departed from Athens and went to Corinth.</p> <p>And he found a certain Jew named Aquila, born in Pontus, who had recently come from Italy with his wife Priscilla, because Claudius had commanded all the Jews to depart from Rome; and he came to them.</p> <p>So, because he was of the same trade, he stayed with them and worked; for by occupation they were tentmakers.</p> <p>And he reasoned in the synagogue every Sabbath, and persuaded both Jews and Greeks.</p> <p>When Silas and Timothy had come from Macedonia, Paul was compelled by the Spirit, and testified to the Jews that Jesus is the Christ.</p>	<p>وَبَعْدَ هَذَا مَضَى بُولُسُ مِنْ أَثِينَا وَجَاءَ إِلَى كُورِنْΘُوسَ.</p> <p>فَوَجَدَ يَهُودِيًّا اسْمُهُ أَكِيْلَا بُنْطِيَّ الْجَنَسِ كَانَ قَدْ جَاءَ حَدِيثًا مِنْ إِيْطَالِيَا وَبِرِسْكَلَا أَمْرَاتَهُ لِأَنَّ كَلُودِيُوسَ كَانَ قَدْ أَمَرَ أَنْ يَمْضِيَ جَمِيعَ الْيَهُودِ مِنْ رُومِيَّةَ. فَجَاءَ إِلَيْهِمَا.</p> <p>وَلِكُونِهِ مِنْ صِنَاعَتِهِمَا أَقَامَ عِنْدَهُمَا وَكَانَ يَعْمَلُ لِأَنَّهُمَا كَانَا فِي صِنَاعَتِهِمَا حِيَامِيَيْنِ.</p> <p>وَكَانَ يَحَاجُّ فِي الْمَجْمَعِ كُلِّ سَبْتٍ وَيَقْنَعُ يَهُودًا وَيُونَانِيَيْنِ.</p> <p>وَلَمَّا انْحَدَرَ سِيْلَا وَتِيْمُوثَاوُسُ مِنْ مَكْدُونِيَّةَ كَانَ بُولُسُ مُنْحَصِرًا بِالرُّوحِ وَهُوَ يَشْهَدُ لِلْيَهُودِ بِالْمَسِيحِ يَسُوعَ.</p>

Ἐν τῷ δεῖξοι τὸν ἔξρα φ ὄροσ
εἰς τὸν ἀσφινεσ νεφῶ βωσ ἔβωλ πεσασφ
νωσ τ ε πετενῆνοφ ἔξεν τετενὰ φε
τῶτα β ἄνοκ ισξεν τῆνοφ εἰεωφηνι
ἐνιεθνοσ.

Ὁροσ ἔτασφ ὠτε β ἔβωλ ἕματ ασφ
ἐπνι ἵοται ἐπεφραν πε Πιτοσ φαι
οφπιστοσ εφερσεβεσθε ἕφνοφ τ: φαι
ἐναρε πεφνι τομι ἐτῆσφνασωσν.

Κρισποσ δε παρχησφνασωστοσ
ασφνασφ ἔπβοισ νεμ πεφνι τηρφ ὄροσ
οφμηφ ἔβωλ δεν νικορηνθοσ εφσωτεμ
ναφνασφ πε ὄροσ ναφβιωμσ.

Πεξε πβοισ δε ἕπαφγλοσ ἔβωλ
σφτεν οφροραμα ἕπεξωρσ: εε
ἕπερερσφτ ἀλλὰ σασφ ὄροσ
ἕπερχαρωκ.

εε ἄνοκ τῆχη νεμακ ὄροσ ἵνε
ἔλι τωφφ ἔρρη ἔξωκ ἐτῶκασ νாக:
εε ὄροσ ἵτηνι ἵοφνφφτ ἵλαοσ δεν
ταποβισ.

Ἀφρεμσ δε ἵοφρομπφ νεμ σοοφ
ἵἄβοτ: εφτῆβω ἵδῆτοφ ἕπφασφ ἵτε
φνοφ τ.

*Πφασφ δε ἵτε πβοισ εφἔαφφ ὄροσ
εφἔαφφαι: εφἔαφφαι ὄροσ εφἔτασφρο:
δεν φἄσφια ἵεκκλῆσφια ἵτε φνοφ τ:*

But when they opposed him and blasphemed, he shook his garments and said to them, “Your blood be upon your own heads; I am clean. From now on I will go to the Gentiles.”

And he departed from there and entered the house of a certain [man] named Justus, one who worshiped God, whose house was next door to the synagogue.

Then Crispus, the ruler of the synagogue, believed on the Lord with all his household. And many of the Corinthians, hearing, believed and were baptized.

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

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

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

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

وَإِذْ كَانُوا يُقَاوِمُونَ وَيَجِدِّفُونَ
نَفْسَ ثِيَابِهِ وَقَالَ لَهُمْ: «دَمَكُمْ عَلَى
رُؤُوسِكُمْ. أَنَا بَرِيءٌ. مِنَ الْآنَ
أَذْهَبُ إِلَى الْأُمَمِ.»

فَانْتَقَلَ مِنْ هُنَاكَ وَجَاءَ إِلَى بَيْتِ
رَجُلٍ اسْمُهُ يُوسْتُسُ كَانَ مُتَعَبِّدًا لِلَّهِ
وَكَانَ بَيْتُهُ مُلَاصِقًا لِلْمَجْمَعِ.

وَكَرِيْسْتِبُسُ رَئِيسُ الْمَجْمَعِ آمَنَ
بِالرَّبِّ مَعَ جَمِيعِ بَيْتِهِ وَكَثِيرُونَ
مِنَ الْكُورِنْثِيِّينَ إِذْ سَمِعُوا آمَنُوا
وَاعْتَمَدُوا.

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

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

فَأَقَامَ سَنَةً وَسِتَّةَ أَشْهُرٍ يُعَلِّمُ بَيْنَهُمْ
بِكَلِمَةِ اللَّهِ.

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

ἀμήν.

The Liturgy Psalm

مزمور القُداس

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

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

Ψαλμος τω Δαυιδ ζη: κε̅, κζ, κε̅

Psalm 69: 32, 33, 30

مزمور 68: 26، 27، 25

Κωτ̅ ἵνα Φνοϋτ̅ ἐε̅ωνθ̅ ἵνε
τετενηϋτ̅χη: ζε̅ ἀΠβοις̅ ωτεμ̅ ἐνιζηκι:
τ̅ναζωσ̅ ἐΦραν̅ ἕΦνοϋτ̅ νεμ̅ οτ̅ρωδ̅η:
τ̅ναδασ̅ϋ ζεν̅ οτ̅μοϋ. **Ἀλληλοϋιὰ.**

You who seek God, your hearts shall live. For The Lord hears the poor, and does not despise His bondservants. I will praise the name of God with a song, and will magnify Him with thanksgiving. **Alleluia.**

تحيا قلوبكم يا طالبي الله. لأن الرب سامع للمساكين ولا يرذل مقيديه. اسبح اسم الله بالتمجيد وارفعه بالتسبيح. **هلليويا.**

The Liturgy Gospel

إنجيل القُداس

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.

Οτ̅ἀναστωσις̅ ἐβωλ̅ ζεν̅
πιετασ̅τελιον̅ εθοταβ̅ κατ̅α̅ λ̅οτ̅καν̅
ασ̅ιοϋ.

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

فصل من إنجيل معلمنا لوقا البشير. بركاته علينا آمين.

Λοτ̅καν̅ ε̅: κζ - ζη̅

Luke 6: 27 - 38

لوقا 6: 27 - 38

Ἀλλα̅ τ̅ζω̅ ἕμοσ̅ νωτεν̅ θ̅α
νη̅ετ̅ωτεμ̅ ζε̅ μενε̅ρε̅ νετεν̅χασι:
οτοϋ̅ ἀρι̅ πεθ̅ηανεϋ̅ ἡνη̅ε̅μοσ̅τ̅
ἕμωτεν̅.

But I say to you who hear: Love your enemies, do good to those who hate you,

لَكِنِّي أَقُولُ لَكُمْ أَيُّهَا السَّامِعُونَ: أَحِبُّوا أَعْدَاءَكُمْ. أَحْسِنُوا إِلَى مُبْغِضِكُمْ.

Сμοϋ̅ ἐνη̅ετ̅αζοϋ̅ι̅ ἐρωτεν̅: τωβ̅ε
ἐζε̅ν̅ η̅η̅ετ̅βο̅σι̅ ἵνα̅ ἠ̅η̅νοϋ̅.

bless those who curse you, and pray for those who spitefully use you.

بَارِكُوا لَاعْنِيَكُمْ وَصَلُّوا لِأَجْلِ الَّذِينَ يُسِينُونَ إِلَيْكُمْ.

Φηθηαζιογὶ ἔροκ ζεν τεκοῦσι
χα τχετ δατοτγ οτοζ φηθηαῶλι
ἔπεκῶβωσ ἔπερταζνο ἔμοσ ἔῶλι
ἔτεκκεῶθην.

Οτοζ δε νιβεν εθηαῆρετιν ἔμοκ
μοι νατ: οτοζ φηθηαῶλι ἔνηῆτε
νοτκ ἔπερωατγ ἔμωσ.

Οτοζ κατα φρητ ἔτετενορω
ζινα ἔτοτῆρι νωτεν ἔζε νιρωμι ἄριοτῆ
νωσ ζωτεν ἔπαρητ.

Οτοζ ιζε ἄρετενναμενε
νηεθμει ἔμωτεν αῶ πε πετενβεχε:
κε ζαρ νικερεφερνοβι ατμει ἔνηεθμει
ἔμωσ.

Οτοζ ἔωπ ἄρετενῶαναερ
πεθηανετ ἔνηετερ πεθηανετ νωτεν
αῶ πε πετενῆμοτ νικερεφερνοβι
ζωσ σεῆρι ἔπαρητ.

Οτοζ ἔωπ ἄρετενῶανερδανιζιν
ἔζανοτον ἔρετενζελιπικ ἔβι ἔτοτοτ
αῶ πε πετενῆμοτ: νικερεφερνοβι
ζωσ σεερδανιζιν ἔνιρεφερνοβι ζινα
ἔτοτῆβι ἔτοτοτ ἔτοτῶεβιῶ.

Πλην μενε νετενζαχι οτοζ ἄρι
πεθηανετ νωσ οτοζ μοι
ἔτετενεραπελιπιζιν αν ἔζλι: οτοζ
ἔναῶωπι ἔζε πετενβεχε ἔναῶωτ

To him who strikes you
on the one cheek, offer the
other also. And from him
who takes away your cloak,
do not withhold your tunic
either.

Give to everyone who
asks of you. And from him
who takes away your goods
do not ask them back.

And just as you want
men to do to you, you also
do to them likewise.

But if you love those
who love you, what credit is
that to you? For even
sinners love those who love
them.

And if you do good to
those who do good to you,
what credit is that to you?
For even sinners do the
same.

And if you lend to those
from whom you hope to
receive back, what credit is
that to you? For even
sinners lend to sinners to
receive as much back.

But love your enemies,
do good, and lend, hoping
for nothing in return; and
your reward will be great,
and you will be sons of the
Most High. For He is kind
to the unthankful and evil.

مَنْ ضَرَبَكَ عَلَىٰ خَدِّكَ فَاعْرِضْ لَهُ
الْآخَرَ أَيضاً وَمَنْ أَخَذَ رِدَاءَكَ فَلَا
تَمْنَعُهُ ثَوْبَكَ أَيضاً.

وَكُلُّ مَنْ سَأَلَكَ فَأَعْطِهِ وَمَنْ أَخَذَ
الَّذِي لَكَ فَلَا تَطَالِبْهُ.

وَكَمَا تُرِيدُونَ أَنْ يَفْعَلَ النَّاسُ بِكُمْ
افْعَلُوا أَنْتُمْ أَيضاً بِهِمْ هَكَذَا.

وَإِنْ أَحْبَبْتُمُ الَّذِينَ يُحِبُّونَكُمْ فَأَيُّ
فَضْلٍ لَكُمْ؟ فَإِنَّ الْخُطَاةَ أَيضاً
يُحِبُّونَ الَّذِينَ يُحِبُّونَهُمْ.

وَإِذَا أَحْسَنْتُمْ إِلَىٰ الَّذِينَ يُحْسِنُونَ
إِلَيْكُمْ فَأَيُّ فَضْلٍ لَكُمْ؟ فَإِنَّ الْخُطَاةَ
أَيضاً يَفْعَلُونَ هَكَذَا.

وَإِنْ أَقْرَضْتُمُ الَّذِينَ تَرْجُونَ أَنْ
تَسْتَرِدُّوا مِنْهُمْ فَأَيُّ فَضْلٍ لَكُمْ؟ فَإِنَّ
الْخُطَاةَ أَيضاً يَقْرَضُونَ الْخُطَاةَ
لِكَيْ يَسْتَرِدُّوا مِنْهُمْ الْمِثْلَ.

بَلْ أَحِبُّوا أَعْدَاءَكُمْ وَأَحْسِنُوا
وَأَقْرَضُوا وَأَنْتُمْ لَا تَرْجُونَ شَيْئاً
فَيَكُونُ أَجْرُكُمْ عَظِيماً وَتَكُونُوا بَنِي
الْعَلِيِّ فَإِنَّهُ مُنْعِمٌ عَلَىٰ غَيْرِ
الشَّاكِرِينَ وَالْأَشْرَارِ.

οὔτος τετενναῶπι ἠψηρι ἄπετῶσι
ζε ἠθοῦ οὔχρηστος πε ἔξεν
νιατῶμοτ νεμ νιπονηρος.

Ὡπι ἔρετενοι ἠηαντ ἄφρητ
ἄπετενωτ εῖοι ἠηαντ.

Ἐπερτῶπ οὔτος ἠηοὔτῶπ
ἔρωτεν: ἄπερσιονι ἔπῶπ οὔτος σεναῶι
θηνοὔ ἄπῶπ αν: ἠω ἔβωλ οὔτος
ἠτοὔχω νωτεν ἔβωλ.

Ὡοι οὔτος ἠτοὔτ νωτεν: οὔωι
ἔνανεῦ εῖμεε εῖρενεῶν εῖφενῶν
ἔβωλ σεναθιῦ ἔῶρηι ἔκεν ἠηνοὔ: πῶι
ῶαρ ἔτετενναῶπι ἄμοῦ εῖηαῶπι νωτεν
ἄμοῦ.

*Πῶοὔ φα Πεννοὔτ πε ῶα ἔνεε
ἠτε νι ἔνεε: ἄμην.*

Therefore, be merciful,
just as your Father also is
merciful.

Judge not, and you shall
not be judged. Condemn
not, and you shall not be
condemned. Forgive, and
you will be forgiven.

Give, and it will be
given to you: good
measure, pressed down,
shaken together, and
running over will be put
into your bosom. For with
the same measure that you
use, it will be measured
back to you.”

*Glory be to God
forever.*

فَكُونُوا رَحَمَاءَ كَمَا أَنَّ آبَاءَكُمْ أَيْضاً
رَحِيمٌ.

وَلَا تَدِينُوا فَلَا تُدَانُوا. لَا تَقْضُوا
عَلَى أَحَدٍ فَلَا يُقْضَى عَلَيْكُمْ.
إِعْفُوا يُعْفَرُ لَكُمْ.

أَعْطُوا تُعْطُوا كَيْلًا جَيِّدًا مُلْبَدًّا
مَهْزُوزًا فَايْضاً يُعْطُونَ فِي
أَحْضَانِكُمْ. لِأَنَّهُ بِنَفْسِ الْكَيْلِ الَّذِي
بِهِ تَكِيلُونَ يُكَالُ لَكُمْ.

والمجد لله دائماً.