

Katameros Sunday Readings for the Month of Kiahk

قطمارس قراءات الاحاد لشهر كيهك المبارك

Πικαταμερος η̅τεμρουπι η̅νιοται (Μικτριακη)

ΠιμετωϷ η̅νικτριακη η̅πιαβοτ Χοιακ

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



Katameros Readings for the First Sunday of Kiahk	2
Katameros Readings for the Second Sunday of Kiahk.....	19
Katameros Readings for the Third Sunday of Kiahk.....	36
Katameros Readings for the Fourth Sunday of Kiahk	53

Katameros Readings for the First Sunday of Kiahk

قطمارس قراءات الأحد الأول من شهر كيهك المبارك

ᲠᲗᲟᲛᲓ ᲛᲕᲣᲓᲁᲕ᲏ ᲙᲓᲠᲓᲃᲟᲥ ᲬᲟᲓᲁᲕ

Ροῦζι

Vespers Psalm

مزمور العشيّة

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

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

Ψαλμος τω Δαυιδ ἰβ: α, γ	Psalm 13: 1, 3	مزمور 12: 1, 3
<p>ᲘᲗᲗ᲏ᲁᲥ ᲗᲉ ᲠᲃᲟᲓᲕ: ᲕᲓᲣᲓ ᲙᲓᲠᲟᲃᲱ</p> <p>ᲱᲗ ᲉᲃᲟᲗ: ᲱᲗᲗ᲏ᲁᲥ ᲗᲉ ᲕᲑᲱ᲏Თ ᲙᲓᲠᲕᲗᲟ</p> <p>ᲕᲁᲃᲟᲗ ᲙᲙᲟᲓ: ᲕᲟᲙᲕ ᲕᲱᲥᲙ ᲉᲣᲟᲓ ᲠᲃᲟᲓᲕ</p> <p>ᲠᲁᲛᲟᲥᲥ: ᲙᲁᲑᲟᲥᲱᲓᲛᲓ ᲏᲏ᲁᲃᲗᲗ.</p> <p>ᲘᲗᲗ᲏ᲁᲥ.</p>	<p>How long, O Lord, will You forget me? Forever? How long will You turn away Your face from me? Loon on me, hearken to me, O Lord my God. Lighten my eyes. Alleluia.</p>	<p>إلى متى ياربُّ تنساني إلى الانقضاء، حتى متى تصرف وجهك عني. أنظر واستجب لي ياربي وإلهي، أتر عيني. 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>ᲐᲥᲗ᲏ᲁᲥ᲏ᲟᲓᲕ ᲉᲃᲟᲗ ᲗᲉ᲏</p> <p>ᲠᲓᲉᲥᲁᲥᲉᲗᲓᲟᲛ ᲉᲑᲟᲥᲁᲃ ᲕᲁᲥᲁ ᲘᲁᲣᲕᲟᲛ</p> <p>ᲗᲥᲓᲟᲥ.</p>	<p>A chapter according to Saint Mark, may his blessings be with us. Amen.</p>	<p>فصل من إنجيل معلمنا مرقس البشير. بركاته علينا آمين.</p>
ᲘᲁᲣᲕᲟᲛ ᲓᲗ: γ - ϑ	Mark 14: 3 - 9	مرقس 14: 3 - 9
<p>ᲐᲥᲟᲗ ᲉᲣᲕ᲏ ᲗᲉ᲏ ᲃ᲏Თ᲏ᲓᲗ ᲗᲉ᲏ Რ᲏Დ</p> <p>᲏ᲕᲓᲱᲱᲟᲛ ᲠᲓᲕᲁᲕᲕᲉᲥ ᲉᲣᲱᲥᲉᲃ ᲗᲕᲓ ᲏ᲥᲉ</p>	<p>And being in Bethany at the house of Simon the leper, as He sat at the table,</p>	<p>وَفِيمَا هُوَ فِي بَيْتِ عَنِّيَا فِي بَيْتِ سِمَعَانَ الْأَبْرَصِ وَهُوَ مُتَّكِيٌّ جَاءَتْ امْرَأَةٌ مَعَهَا قَارُورَةٌ طِيبٍ</p>

οὐσίαι ἐρε οὐον οὐμοκι ἵσοχεν
ἵναρδος ἵτοτς ἵπίστικη ἵναψε
ἵσοτενϋ ἵασδομδεμ ἵπιμοκι
ἵασχοψϋ ἵχεν τεϋάφε.

Παρε θανορον δε χρεμεν νεμ
ἵνοϋερηοϋ εντω ἵμοσ γε εθε οϋ
ἵπατακο ἵτε παισοχεν ψωπι.

Πε οϋον ψχομ ταρ ἐϋ ἵφαι ἐβοδ
σαψωπι ἵψομτ ψε ἵσαθερι: οϋοθ
ἵτοϋτητοϋ ἵνιζηκι οϋοθ ναϋἵβον
ἵερος πε.

Ἰησοϋς δε πεχαϋ νωοϋ γε χασ
ἵδωτεν τετενϋδici νας: οϋθωβ ταρ
ἵνανεϋ ἵτασερθωβ ἵροϋ ἵδητ.

Ἰησοϋς νιβεν νιζηκι σε νεμωτεν
οϋοθ ἵψωπ ἵτετενοϋψω οϋον ἵχομ
ἵμωτεν ἵερ πεθνανεϋ νωοϋ ἵχοϋ
νιβεν: ἵνοκ δε ϋνεμωτεν ἵχοϋ
νιβεν αν.

Φηἵετασβιτϋ ασαιϋ ασερψορπ ταρ
ἵθαδς Πασωμα ἵπαισοχεν
ἵεψινκοστ.

Διηνη ϋτω ἵμοσ νωτεν γε πιμα
ετοϋναθιωψ ἵπαιεϋασϋδιον ἵμοϋ
δεν πικομοσ τηρϋ: φη θωϋ ἵτε θα
αιϋ ενἵεσαχι ἵμοϋ ενμενι νας.

Πῶοϋ φα Πεννοϋϋ πε: ψα ἵνεθ

a woman came having an
alabaster flask of very
costly oil of spikenard.
Then she broke the flask
and poured it on His head.

But there were some
who were indignant among
themselves, and said, “Why
was this fragrant oil
wasted?

For it might have been
sold for more than three
hundred denarii and given
to the poor”. And they
criticized her sharply.

But Jesus said, “Let her
alone. Why do you trouble
her? She has done a good
work for Me.

For you have the poor
with you always, and
whenever you wish you
may do them good; but Me
you do not have always.

She has done what she
could. She has come
beforehand to anoint My
body for burial.

Assuredly, I say to you,
wherever this gospel is
preached in the whole
world, what this woman has
done will also be told as a
memorial to her.”

Glory be to God

ناردين خالص كثير الثمن.
فكسرت القارورة وسكبته على
رأسه.

وكان قوم مغتابين في أنفسهم
فقالوا: «لمأذا كان تلف الطيب
هذا؟»

لأنه كان يمكن أن يباع هذا بأكثر
من ثلاثمائة دينار ويُعطى
للفقراء». وكانوا يُؤنبونها.

أما يسوع فقال: «اتركوها! لأما
تزعجونها؟ قد عملت بي عملاً
حسناً.

لأن الفقراء معكم في كل حين
وَمَتَى أَرَدْتُمْ تَقْدِرُونَ أَنْ تَعْمَلُوا
بِهِمْ خَيْرًا. وَأَمَّا أَنَا فَلَسْتُ مَعَكُمْ
فِي كُلِّ حِينٍ.

عَمَلْتَ مَا عِنْدَهَا. قَدْ سَبَقْتَ
وَدَهَنْتَ بِالطَّيِّبِ جَسَدِي لِلتَّكْفِينِ.

أَلْحَقَّ أَقُولُ لَكُمْ: حَيْثَمَا يُكْرَزُ بِهَذَا
الإنجيل في كُلِّ الْعَالَمِ يُخْبَرُ أَيْضاً
بِمَا فَعَلْتَهُ هَذِهِ تَذْكَاراً لَهَا».

والمجد لله دائماً.

ἵτε κίενης: ἀμην.

forever.

Ψωπ

Matins Psalm

مزمو ر باكر

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

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

Ψαλμος τω Δαυιδ ρα: ιε', ιζ

Psalm 102: 19 - 21

مزمو ر 101: 16, 17

Πῶς αἰχνοῦτ ἐβόλθεν ἔφει
ἐχεν πικαρι: ἐσωτεμ ἐπιλαρομ ἵτε
νηετρωοῖ ἠπελνς: εἱρονηφιρὶ ἐφραν
ἠΠῶς δειν σιων: νεμ περςμοῦ δειν
Ιεροσαλημ. Ἀλληλοια.

The Lord looked upon the earth from heaven. To hear the groaning of the fettered ones. To proclaim the name of the Lord in Zion. And His praise in Jerusalem. Alleluia.

نَظَرَ الرَّبُّ مِنَ السَّمَاءِ عَلَى
الْأَرْضِ، لِيَسْمَعَ تَنَهُدَ الْمُتَعَبِينَ.
لِيُخْبِرُوا فِي صِهْيُونَ بِاسْمِ الرَّبِّ.
وَيَتَسَبَّحْتَهُ فِي أُورُشَلِيمَ. هَلِّلِيلُيَا.

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.

Οὐὰναστωσις ἐβόλδεν
πειτασσελιον εἱροναβ κατα Μαρκον
ασιοῦ.

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

فصل من إنجيل معلمنا مرقس البشير. بركاته علينا آمين.

Μαρκον ιβ: μα - μδ

Mark 12: 41 - 44

مرقس 12: 41 - 44

Οτοδ ἔταφρευσι ἵχε Ιησοῦς
ἠπεῦθο ἠπιτασοφνλακιον ναφνατ χε
πως νιμηῦ εφει ρομτ
ἐπιτασοφνλακιον: οτοδ οτμηῦ ταρ
ἵραμαδὸ νατριοῖ ἵελαμηῦ.

Now Jesus sat opposite the treasury and saw how the people put money into the treasury. And many who were rich put in much.

وَجَلَسَ يَسُوعُ تَجَاهَ الْخَزَائِنَةِ وَنَظَرَ
كَيْفَ يُثْقِي الْجَمْعُ نَحَاسًا فِي
الْخَزَائِنَةِ. وَكَانَ أَغْنِيَاءُ كَثِيرُونَ
يُثْقُونَ كَثِيرًا.

Οτοζ ἐτασι̅ Δε̅ ἵνε̅ οὐ̅χρη̅ ἵνε̅κκι
 ἀσχι̅ο̅ν̅ ἵνε̅βι̅ ἵνο̅ν̅τ̅ ἐ̅τε̅
 οὐ̅κον̅δ̅ραν̅της̅ πε̅.

Οτοζ ἐτα̅μ̅ο̅ν̅τ̅ ἐ̅νε̅μα̅θη̅της̅
 πε̅χα̅ς̅ ν̅ω̅ο̅ν̅ ζε̅ ἁ̅μ̅η̅ν̅ τ̅ζ̅ω̅ ἁ̅μ̅ο̅ς̅
 ν̅ω̅τε̅ν̅ ζε̅ τ̅αι̅χ̅η̅ρα̅ ἵνε̅κκι̅ ἀσ̅χι̅ο̅ν̅ι̅
 ἐ̅ρο̅τε̅ ν̅η̅ τ̅η̅ρο̅ν̅ ε̅τ̅ζ̅ιο̅ν̅ι̅
 ἐ̅πι̅σα̅ζ̅ο̅φ̅η̅λα̅κι̅ον̅.

Οτο̅ν̅ σα̅ρ̅ ν̅ι̅βεν̅ ἐ̅τα̅τ̅ζ̅ιο̅ν̅ι̅ ἐ̅βο̅λ̅
 ζ̅εν̅ πε̅τε̅ρ̅ζ̅ο̅ν̅ο̅ ἐ̅ρω̅ο̅ν̅:̅ θ̅αι̅ Δε̅ ἵ̅θο̅ς̅
 ἐ̅βο̅λ̅ ζ̅εν̅ πε̅τε̅σε̅ρ̅ζ̅α̅ε̅ ἁ̅μ̅ο̅ς̅:̅ ζ̅ω̅β̅
 ν̅ι̅βεν̅ ἐ̅τε̅ ἵ̅τα̅ς̅ ἀσ̅χι̅ο̅ν̅τ̅ πε̅σω̅ν̅ζ̅ τ̅η̅ρ̅ς̅.

*Π̅ι̅ω̅ο̅ν̅ φα̅ Π̅εν̅νο̅ν̅τ̅ πε̅:̅ ὡ̅α̅ ἐ̅νε̅ζ̅
 ἵ̅τε̅ ν̅ι̅ ἐ̅νε̅ζ̅:̅ ἁ̅μ̅η̅ν̅.*

Then one poor widow
 came and threw in two
 mites, which make a
 quadrans.

So He called His
 disciples to Himself and
 said to them, “Assuredly, I
 say to you that this poor
 widow has put in more than
 all those who have given to
 the treasury;

for they all put in out of
 their abundance, but she out
 of her poverty put in all that
 she had, her whole
 livelihood”.

Glory be to God forever.

فَجَاءَتْ أَرْمَلَةٌ فَقِيرَةٌ وَأَلْقَتْ فَلْسَيْنِ
 قِيمَتُهُمَا رُبْعَ.

فَدَعَا تَلَامِيذَهُ وَقَالَ لَهُمْ: «الْحَقُّ
 أَقُولُ لَكُمْ: إِنَّ هَذِهِ الْأَرْمَلَةَ الْفَقِيرَةَ
 قَدْ أَلْقَتْ أَكْثَرَ مِنْ جَمِيعِ الَّذِينَ أَلْقُوا
 فِي الْخِرَانَةِ.

لِأَنَّ الْجَمِيعَ مِنْ فَضْلَتِهِمْ أَلْقُوا.
 وَأَمَّا هَذِهِ فَمِنْ إِعْوَارِهَا أَلْقَتْ كُلَّ
 مَا عِنْدَهَا، كُلَّ مَعِيشَتِهَا».

والمجد لله دائماً.

Liturgy Readings

قراءات القداَس

The Pauline Epistle

رسالة بولس الرسول

Ἡ̅ ἐ̅πισ̅το̅λη̅ ἵ̅τε̅ πε̅ν̅σα̅ζ̅ Πα̅υ̅λο̅ς̅ Π̅ι̅ὰ̅πο̅στο̅λο̅ς̅

Π̅α̅υ̅λο̅ς̅ φ̅έ̅βο̅κ̅ ἁ̅μ̅ε̅ν̅βο̅ι̅ς̅ Ἰ̅η̅σο̅υ̅ς̅
 Χ̅ρι̅στο̅υ̅:̅ π̅ι̅ὰ̅πο̅στο̅λο̅ς̅ ε̅τ̅θα̅ζ̅ε̅μ̅:
 φ̅η̅ἐ̅τα̅τ̅θα̅ζ̅ω̅ς̅ ἐ̅πι̅ζ̅ω̅ε̅ν̅νο̅ν̅τ̅η̅ ἵ̅τε̅
 Φ̅νο̅ν̅τ̅.

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.

Ρωμ̅ε̅ο̅ς̅ ἁ̅:̅ ἁ̅ - ἱ̅ζ̅

Romans 1: 1 - 17

رومية 1: 1 - 17

Παῦλος δούλος Ἰησοῦς Χριστός
πᾶποστολος ἐθαρεὺς φητέαυθαυγ
ἐπιζηυεννουφι ἵτε Φνοῦτ.

Φητέαυερωορπ ἵνωϋ ἕμοϋ ἐβολ
ζιτοτοῦ ἵνεϋπρροφητης ζεν νιζραφη
εθοραβ.

Εῶβε Πεϋωηρι φητέαυωπι ἐβολ
ζεν πιχροϋ ἵΔαυιδ κατὰ σαρξ.

Πωηρι ἕΦνοῦτ ἐτῆϋ ζεν οὔζου
κατὰ οὔπνευα εϋοραβ ἐβολ ζεν
ἵπτωνϋ ἵνιρεϋμωοῦτ Ἰησοῦς
Χριστός Πενβοις.

Φηετανῶι ἵνοῦζμοῦτ ἐβολ ζιτοτϋ
νευ οῦμετᾶποστολος εϋωτεμ ἵτε
φῆναζτ ζεν νιεθνοϋ θηροῦ ἐζῆρι ἕξεν
Πεϋραν.

Πηετέτεν ἵζῆρι ἵζῆτοῦ ζωτεν
νηεθαρεμ ἵτε Ἰησοῦς Χριστός.

Ποῦον νιβεν εῦωωπ ζεν Ρωμη
νιμενρατ ἵτε Φνοῦτ ἐθαρεμ
εθοραβ ἵζῆμοῦτ νωτεν νευ τζιρηνη
ἐβολ ζιτεν Φνοῦτ Πενιωτ νευ
Πενβοις Ἰησοῦς Χριστός.

Πωορπ μεν τζυεῦζμοῦτ ἵτεν
Πανοῦτ ἐβολ ζιτεν Ἰησοῦς Χριστός
ἐζῆρι ἕξεν ἕηνοῦ θηροῦ: ζε

Paul, a bondservant of
Jesus Christ, called to be an
apostle, separated to the
gospel of God,

which He promised
before through His prophets
in the Holy Scriptures,

concerning His Son,
who was born of the seed of
David according to the
flesh,

and declared to be the
Son of God with power
according to the Spirit of
holiness, by the resurrection
from the dead.

Through Him we have
received grace and
apostleship for obedience to
the faith among all nations
for His name,

among whom you also
are the called of Jesus
Christ.

To all who are in Rome,
beloved of God, called to be
saints: Grace to you and
peace from God our Father
and The Lord Jesus Christ.

First, I thank my God
through Jesus Christ for you
all, that your faith is spoken
of throughout the whole
world.

بُولُسُ عَبْدٌ لِيسوعِ الْمَسِيحِ
الْمَدْعُوُّ رَسُولًا الْمَفْرَزُ لِانجيلِ الله.

الَّذِي سَبَقَ فَوَعَدَ بِهِ بِانبيائه فِي
الْكِتَابِ الْمُقَدَّسَةِ.

عَنِ ابْنِهِ. الَّذِي صَارَ مِنْ نَسْلِ دَاوُدَ
مِنْ جِهَةِ الْجَسَدِ.

وَتَعَيَّنَ ابْنُ اللهِ بِقُوَّةٍ مِنْ جِهَةِ رُوحِ
الْقُدَّاسَةِ بِالْقِيَامَةِ مِنَ الْأَمْوَاتِ:
يسوعِ الْمَسِيحِ رَبِّنَا.

الَّذِي بِهِ لِأَجْلِ اسْمِهِ قَبِلْنَا نِعْمَةً
وَرِسَالَةَ لِإِطَاعَةِ الْإِيمَانِ فِي جَمِيعِ
الْأُمَمِ.

الَّذِينَ بَيْنَهُمْ أَنْتُمْ أَيْضًا مَدْعُوُّو
يسوعِ الْمَسِيحِ.

إِلَى جَمِيعِ الْمُؤْمِنِينَ فِي رُومِيَّةِ
أَحِبَّاءَ اللهِ مَدْعُوِّينَ قَدِيسِينَ: نِعْمَةٌ
لَكُمْ وَسَلَامٌ مِنَ اللهِ أَبِيْنَا وَالرَّبِّ
يسوعِ الْمَسِيحِ.

أَوَّلًا، أَشْكُرُ إِلَهِي بيسوعِ الْمَسِيحِ
مِنْ جِهَةِ جَمِيعِكُمْ أَنَّ إِيْمَانَكُمْ يُنَادَى
بِهِ فِي كُلِّ الْعَالَمِ.

πετενναετ̄ σεβιωϋ ἕμοϋ θεν
πικοςμος τηρεϋ.

Παμεθρε ταρ πε Φνοϋτ̄
φνετ̄ϋεμϋι ἕμοϋ θεν παπνεϋμα θεν
πιετασσελιον ἠτε Πεϋϋηρι: εωσ
ἠτ̄χω ἠτοτ̄ εβολ̄ αν̄ ειρι ἕπετενμεϋι.

Πσνοϋ ϋιβεν θεν ναπροσεϋχη
ειτωεε̄ γε ἄρηοϋ ἠτε παμωιτ̄ σοβτ̄
θεν πιοτωϋ ἠτε Φνοϋτ̄ εἰ εαρωτεν.

†ϋοτωϋ ταρ ε̄νατ̄ ε̄ρωτεν ε̄ινα
ἠτατ̄ νωτεν ἠοϋε̄μοτ̄ ἕπνεϋματικον
ε̄π̄χῑνταε̄ρε̄ θηνοϋ.

Ετε̄ φαι πε̄ ε̄ε̄ρω̄φ̄ηρ̄ ἠταε̄ρο̄ ἠε̄ητ̄
θεν̄ θηνοϋ̄ ε̄βολ̄ ε̄ιτεν̄ πιναε̄τ̄
φ̄ηε̄τω̄ο̄π̄ ἠε̄ητεν̄ νεμ̄ νε̄νε̄ρηοϋ̄
φωτεν̄ νεμ̄ φ̄ωῑ ε̄ω.

Πϋοϋεϋ̄ θηνοϋ̄ δε̄ αν̄ ε̄ρε̄τενοῑ
ἠατε̄μῑ νᾱς̄νηοϋ̄ γε̄ ῑς̄ ο̄ϋμ̄ηϋ̄ ἠσο̄π̄
†σοβτ̄ ἕμοῑ εἰ̄ εαρωτεν: ο̄ροε̄
ᾱϋταε̄ηνο̄ ἕμοῑ ϋᾱ ε̄δο̄τη̄ ε̄τ̄νοϋ̄ ε̄ινα
ἠτᾱδ̄ῑ ἠο̄ροϋ̄ταε̄ θεν̄ θηνοϋ̄ ε̄ωτεν̄
κατᾱ φ̄ρητ̄ ἕπ̄σω̄χῑ ἠ̄η̄ικε̄ ε̄θνο̄ς.

Πιοϋειν̄ῑν̄ νεμ̄ ϋιβαρβαρο̄ς̄ ϋῑσαβε̄ϋ
νεμ̄ ϋιᾱε̄ητ̄ ο̄ρο̄ν̄ ε̄ροῑ.

Παιρητ̄ πε̄ παρωο̄ρ̄ε̄τ̄ ε̄τω̄ο̄π̄ ἕμοῑ
ε̄ε̄λω̄ε̄νηοϋ̄τ̄ῑ ἠωτεν̄ ε̄ωτεν̄ ε̄ᾱ
ἠηε̄τω̄ο̄π̄ θεν̄ Ρωμ̄η.

For God is my witness,
whom I serve with my spirit
in the gospel of His Son,
that without ceasing I make
mention of you always in
my prayers,

making request if, by
some means, now at last I
may find a way in the will
of God to come to you.

For I long to see you,
that I may impart to you
some spiritual gift, so that
you may be established;

that is, that I may be
encouraged together with
you by the mutual faith both
of you and me.

Now I do not want you
to be unaware, brethren, that
I often planned to come to
you but was hindered until
now, that I might have some
fruit among you also, just as
among the other Gentiles.

I am a debtor both to
Greeks and to barbarians,
both to wise and to unwise.

So, as much as is in me,
I am ready to preach the
gospel to you who are in
Rome also.

فَإِنَّ اللَّهَ الَّذِي أَعْبُدُهُ بِرُوحِي فِي
إِنْجِيلِ ابْنِهِ شَهِدٌ لِي كَيْفَ بِلَا
أَنْقِطَاعٍ أَذْكُرْكُمْ.

مُتَضَرِّعاً دَائِماً فِي صَلَوَاتِي عَسَى
الآنَ أَنْ يَتَّيَسَّرَ لِي مَرَّةً بِمَشِيئَةِ اللَّهِ
أَنْ آتِي إِلَيْكُمْ.

لَأْتِي مُشْتَقِّقاً أَنْ أَرَاكُمْ لِكَيْ أَمْنَحْكُمْ
هَبَّةً رُوحِيَّةً لِثَبَاتِكُمْ.

أَيْ لِنْتَعَزِّي بَيْنَكُمْ بِالْإِيمَانِ الَّذِي
فِينَا جَمِيعاً، إِيْمَانِكُمْ وَإِيْمَانِي.

ثُمَّ لَسْتُ أَرِيدُ أَنْ تَجْهَلُوا أَيُّهَا
الْإِخْوَةُ أَنِّي مَرَّاراً كَثِيرَةً قَصَدْتُ أَنْ
آتِي إِلَيْكُمْ وَمُنِعْتُ حَتَّى الْآنَ لِيَكُونَ
لِي ثَمَرٌ فِيكُمْ أَيْضاً كَمَا فِي سَائِرِ
الْأُمَمِ.

إِنِّي مَدْيُونٌ لِلْيُونَانِيِّينَ وَالْبَرَابِرَةِ
لِلْحُكَمَاءِ وَالْجُهَلَاءِ.

فَهَكَذَا مَا هُوَ لِي مُسْتَعِدٌّ لِتَبَشِيرِكُمْ
أَنْتُمْ الَّذِينَ فِي رُومِيَّةٍ أَيْضاً.

Πῆψιπι γαρ ἀν θεν πιερασσελιον
οὔρου γαρ ἴτε φνουῖ πε εἰνοθευ
ἵνονο νιβεν εθναεῖ πιουδαῖ ἵψορπ
νευ πιουεινιν.

Οὔμεθωμι γαρ ἴτε φνουῖ
πεθναδωρπ ἐβολ ἵδητεῖ ἐβολ θεν
οὔναεῖ εἰναεῖ κατὰ φρηῖ εἰςθνοῖ
χε πιθωμῖ ἰ αῖφναωνθ ἐβολ θεν φναεῖ.

*Πῆμοτ γαρ νευωτεν νευ
ῖερινην εἰσοπῖ: χε ἀμην εσεῖωπι.*

For I am not ashamed of
the gospel of Christ, for it is
the power of God to
salvation for everyone who
believes, for the Jew first
and also for the Greek.

For in it the
righteousness of God is
revealed from faith to faith;
as it is written, “The just
shall live by faith.”

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

لَا تَبِي لَسْتُ أَسْتَحِي بِإِنْجِيلِ الْمَسِيحِ
لَأَنَّهُ قُوَّةُ اللَّهِ لِلخَّلَاصِ لِكُلِّ مَنْ
يُؤْمِنُ: لِلْيَهُودِيِّ أَوَّلًا ثُمَّ لِلْيُونَانِيِّ.

لَأَنَّ فِيهِ مُعْلَنٌ بِرَّ اللَّهِ بِإِيمَانٍ لِإِيمَانٍ
كَمَا هُوَ مَكْتُوبٌ: «أَمَّا الْبَارُّ
فَبِالإِيمَانِ يَحْيَا».

*نعمة الله الأب تكون مع جميعكم.
أمين.*

The Catholic Epistle الكاثوليكون

Καθολικον ἐβολ θεν ῖεπιστολη
ἵτε πενωτ Ιακωβος. Δωμην.
Παμενραῖ.

ιακωβος ἀ: ἀ - ιη

ιακωβος φβωκ ἵφνουῖ νευ
Πενδωις Ιησοῖς Πιχριστος ἵτμηῖ
ῖνοῖ ἵφνλη εἰχη θεν πιχωρ ἐβολ
χερε.

Ψωπι θεν ραψι νιβεν ναῖνηοῖ
εῖωπι ἀρετενψαηραοῖ
εῖαηπιαςμοῖ ἵοῖθοῖρηῖ.

Ερετενεῖ χε ῖδοκιμη ἵτε
πετενηῖ ασερβαῖ εῖοῖηπομοη.

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

James 1: 1 - 18

James, a bondservant of
God and of the Lord Jesus
Christ, to the twelve tribes,
which are scattered abroad:
Greetings.

My brethren, count it all
joy when you fall into
various trials,

knowing that the testing
of your faith produces
patience.

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

يعقوب 1: 1 - 18

يَعْقُوبُ، عَبْدُ اللَّهِ وَالرَّبِّ يَسُوعَ
الْمَسِيحِ، يُهْدِي السَّلَامَ إِلَى الإِثْنَيْ
عَشَرَ سِبْطاً الَّذِينَ فِي الشَّتَاتِ.

إِحْسَبُوهُ كُلَّ فَرَحٍ يَا إِخْوَتِي حِينَ مَا
تَقَعُونَ فِي تَجَارِبٍ مُتَنَوِّعَةٍ.

عَالِمِينَ أَنَّ امْتِحَانَ إِيمَانِكُمْ يُنْشِئُ
صَبْرًا.

† Ἐντομονη δε μαρε ορθωβ
εφζηκ εβολ ωπι νδητς θινα
ντετενωπι ερετενηκ εβολ ορο
ερετενοροχ ντετενηχορ νελι αν.

Ισχε δε οτον οραι δεν θηνοτ
εφχορ νδβω μαρεερετιν μφνοτ
φηετ νονον νιβεν απλωσ ορο
νδωωω αν ερετναφ.

Μαρεερετιν δε δεν ορναρτ νχοι
νζητ ςνατ αν: φη ταρ ετοι νζητ ςνατ
αχοι μφρητ ννιχολ ντε φιομ ερε
πενοτ βι μμωοτ ορο εφινι μμωοτ.

Μπενθρεμενι ταρ ναφ νχε
πιρωμι ετε μματ χε ςναβι νελι
ντοτφ μΠβοις.

Πιρωμι δε ετοι νζητ ςνατ
ορατσεμνι πε θι νεφμωιτ τηροτ.

Μαρεφωοτωοτ δε μμοφ νχε πιον
ετθεβνοτ δεν πεφβιςι.

Πιραμλο δε νερηι δεν πεφθεβιο
χε μφρητ νοτερηρι ντε ορωορβεν
ςνασινι.

Αφωαι ταρ νχε φρη νεμ
πικατωων ορο αφτωοτι επιωορβεν
ορο τεφερηρι αφορφερ ορο πσαι
ντε πεφρο αφτακο παρητ ςωφ

But let patience have its
perfect work, that you may
be perfect and complete,
lacking nothing.

If any of you lacks
wisdom, let him ask of
God, who gives to all
liberally and without
reproach, and it will be
given to him.

But let him ask in faith,
with no doubting, for he
who doubts is like a wave
of the sea driven and tossed
by the wind.

For let not that man
suppose that he will receive
anything from the Lord;

he is a double-minded
man, unstable in all his
ways.

Let the lowly brother
glory in his exaltation,

but the rich in his
humiliation, because as a
flower of the field he will
pass away.

For no sooner has the
sun risen with a burning
heat than it withers the
grass; its flower falls, and
its beautiful appearance
perishes. So the rich man
also will fade away in his
pursuits.

وَأَمَّا الصَّبْرُ فَلْيُكُنْ لَهُ عَمَلٌ تَامًا،
لِكَيْ تَكُونُوا تَامِينَ وَكَامِلِينَ غَيْرَ
نَاقِصِينَ فِي شَيْءٍ.

وَإِنَّمَا إِنْ كَانَ أَحَدُكُمْ تُعَوِّزُهُ حِكْمَةٌ
فَلْيَطْلُبْ مِنَ اللَّهِ الَّذِي يُعْطِي
الْجَمِيعَ بِسَخَاءٍ وَلَا يُعَيِّرُ، فَسَيُعْطَى
لَهُ.

وَلَكِنْ لِيَطْلُبْ بِإِيمَانٍ غَيْرِ مَرْتَابٍ
الْبَيْتَةِ، لِأَنَّ الْمَرْتَابَ يُشْبِهُ مَوْجًا
مِنَ الْبَحْرِ تَخْبِطُهُ الرِّيحُ وَتَدْفَعُهُ.

فَلَا يَظُنْ ذَلِكَ الْإِنْسَانُ أَنَّهُ يَنَالُ
شَيْئًا مِنْ عِنْدِ الرَّبِّ.

رَجُلٌ ذُو رَأْيَيْنِ هُوَ مُتَقَلِّبٌ فِي
جَمِيعِ طُرُقِهِ.

وَلْيَفْتَخِرِ الْأَخُ الْمَتَّضِعُ بِارْتِفَاعِهِ.

وَأَمَّا الْغَنِيُّ فَيَبْتَئِضُ بِأَسْفَاطِهِ، لِأَنَّهُ كَزَهْرٍ
الْعُشْبِ يَزُولُ.

لِأَنَّ الشَّمْسَ أَشْرَقَتْ بِالْحَرِّ،
فَيَبْسَتِ الْعُشْبُ، فَسَقَطَ زَهْرُهُ
وَفَنِيَ جَمَالُ مَنْظَرِهِ. هَكَذَا يَذْبُلُ
الْغَنِيُّ أَيْضًا فِي طُرُقِهِ.

παραδο̅ ἡδ̅ρηι̅ δ̅εν̅ νε̅μωιτ̅ τη̅ρο̅υ
ἐ̅να̅λω̅ω.

Ὁ̅υ̅μα̅κα̅ρι̅ο̅ς̅ π̅ε̅ π̅ι̅ρ̅ω̅μ̅ι
φ̅η̅ε̅θ̅α̅δ̅α̅μ̅ο̅ν̅ι̅ ἡ̅τ̅ο̅τ̅υ̅ δ̅εν̅ ο̅υ̅π̅ι̅ρ̅α̅σ̅μ̅ο̅ς̅
x̅ε̅ α̅ϕ̅ω̅α̅ν̅ε̅ρ̅ο̅υ̅σ̅ω̅τ̅π̅ ἐ̅ν̅α̅β̅ι̅ ἡ̅π̅ι̅χ̅λ̅ο̅ω̅
ἡ̅ν̅τ̅ε̅ ἡ̅ω̅ν̅δ̅ φ̅η̅ε̅τ̅α̅ϕ̅ω̅ ἡ̅μ̅ο̅ϕ̅ ἡ̅x̅ε̅
Π̅ῶ̅ι̅ο̅ι̅ς̅ ἡ̅ν̅η̅ε̅θ̅α̅μ̅ε̅ν̅ρ̅ι̅τ̅υ̅.

Ἐ̅π̅ε̅ν̅ῆ̅ρε̅ ἕ̅λ̅ι̅ x̅ο̅ς̅ ε̅ϵ̅ρ̅ε̅π̅ι̅ρ̅α̅ζ̅ι̅ν̅
ἡ̅μ̅ο̅ϕ̅ x̅ε̅ φ̅η̅ο̅υ̅τ̅ π̅ε̅τ̅ε̅ρ̅π̅ι̅ρ̅α̅ζ̅ι̅ν̅ ἡ̅μ̅ο̅ι̅:
φ̅η̅ο̅υ̅τ̅ x̅α̅ρ̅ ε̅ϵ̅ρ̅ε̅π̅ι̅ρ̅α̅ζ̅ι̅ν̅ ἂ̅ν̅ δ̅εν̅
θ̅α̅ν̅π̅ε̅τ̅ε̅ω̅ο̅υ̅: ἡ̅ϕ̅ε̅ρ̅π̅ι̅ρ̅α̅ζ̅ι̅ν̅ Δ̅ε̅ ἡ̅θ̅ο̅ϕ̅
ἡ̅ἕ̅λ̅ι̅ ἂ̅ν̅.

Π̅ι̅ο̅υ̅α̅ι̅ Δ̅ε̅ π̅ι̅ο̅υ̅α̅ι̅ ε̅ϵ̅ρ̅ε̅π̅ι̅ρ̅α̅ζ̅ι̅ν̅
ἡ̅μ̅ο̅ϕ̅ ἐ̅β̅ο̅λ̅ θ̅ι̅τ̅ε̅ν̅ τ̅ε̅ϕ̅ε̅π̅ι̅θ̅υ̅μ̅ι̅ἂ̅ ἡ̅μ̅ι̅ν̅
ἡ̅μ̅ο̅ϕ̅ ε̅c̅c̅ω̅κ̅ ἡ̅μ̅ο̅ϕ̅ ο̅γ̅ο̅z̅ ε̅c̅c̅ο̅π̅c̅ε̅π̅
ἡ̅μ̅ο̅ϕ̅.

Ἰ̅τ̅α̅ ἡ̅ε̅π̅ι̅θ̅υ̅μ̅ι̅ἂ̅ α̅ϕ̅ω̅α̅ν̅ε̅ρ̅β̅ο̅κ̅ι̅
ω̅ρ̅α̅μ̅ε̅ς̅ φ̅η̅ο̅β̅ι̅: φ̅η̅ο̅β̅ι̅ Δ̅ε̅ α̅ϕ̅ω̅α̅ν̅x̅ω̅κ̅
ἐ̅β̅ο̅λ̅ ω̅ρ̅α̅ϕ̅x̅φ̅ο̅ ἡ̅φ̅ε̅μ̅ο̅υ̅.

Ἐ̅π̅ε̅ρ̅c̅ω̅ρ̅ε̅μ̅ ἡ̅α̅c̅ν̅η̅ο̅υ̅ ἡ̅α̅μ̅ε̅ν̅ρ̅α̅τ̅.

Ἧ̅α̅ι̅ὸ̅ ἡ̅ι̅β̅ε̅ν̅ ε̅θ̅α̅ν̅ε̅υ̅ ἡ̅ε̅μ̅ Δ̅ω̅ρ̅ο̅ν̅
ἡ̅ι̅β̅ε̅ν̅ ε̅τ̅x̅η̅κ̅ ἐ̅β̅ο̅λ̅ θ̅α̅ν̅ ἐ̅β̅ο̅λ̅ ἡ̅π̅ω̅ω̅ι̅
ἡ̅ε̅: ε̅ϵ̅ν̅η̅ο̅υ̅ ε̅π̅ε̅c̅η̅τ̅ ἐ̅β̅ο̅λ̅ θ̅ι̅τ̅ε̅ν̅ φ̅ι̅ω̅τ̅
ἡ̅ν̅τ̅ε̅ ἡ̅ν̅ι̅ο̅υ̅ω̅ι̅ν̅ι̅: φ̅η̅ε̅τ̅ε̅ ἡ̅μ̅ο̅ν̅ ω̅ρ̅ι̅β̅τ̅
ἡ̅α̅θ̅ρ̅α̅ϕ̅ ο̅υ̅ Δ̅ε̅ ο̅υ̅c̅μ̅ο̅τ̅ ἡ̅ν̅τ̅ε̅ ο̅υ̅θ̅η̅ι̅β̅ι̅
ἐ̅α̅c̅c̅ι̅ν̅ι̅.

Blessed is the man who endures temptation; for when he has been approved, he will receive the crown of life, which the Lord has promised to those who love Him.

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

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

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

Do not be deceived, my beloved brethren.

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

طوبى للرجل الذي يحتمل
التجربة، لأنه إذا تركى ينال
«إكليل الحياة» الذي وعده به
الرب للذين يحبونه.

لا يقل أحد إذا جرب إني أجرب
من قبل الله، لأن الله غير مجرب
بالشرور وهو لا يجرب أحداً.

ولكن كل واحد يجرب إذا انجذب
وانخدع من شهوته.

ثم الشهوة إذا حبلت تلد خطية،
والخطية إذا كملت تنتج موتاً.

لا تضلوا يا إخوتي الأحباء.

كل عطية صالحة وكل موهبة
تامة هي من فوق، نازلة من عند
أبي الأنوار، الذي ليس عنده
تغيير ولا ظل دوران.

Αφ' ουωυ αφ' εφον δεν παζι ντε
 †μεθυνη εφρευωπι νουαπαρχη ντε
 νεφωυτ.

*Πασνηου υπερευερε πικοςμος
 ουδε νηετωπι δεν πικοςμος:
 πικοςμος πασινη νεμ τερεπιθουια: φη
 δε επιρι υφωτωυ υφνωυ† ηναωωπι
 ωα ενεε: αμην.*

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

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.

شَاءَ فَوَلَدْنَا بِكَلِمَةِ الْحَقِّ لِكَيْ
 نَكُونَ بَاكُورَةً مِنْ خَلْقِهِ.

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

The Acts الإبركسيس

Πραζις ντε νενηο† ναποστολος:
 ερε πουςμου εφουαβ ωωπι νεμδν.
 Δμην.

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

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

Πραζις α: α - ιδ

Acts 1: 1 - 14

أعمال 1: 1 - 14

Πιζουιτ μεν ησαζι αιαιε εφβε ζωβ
 νιβεν ω θεοφιλε δεν νηετα Ιησους
 ζιτοτϋ εαιτοτ: ουοε ε†εβω:

The former account I made, O Theophilus, of all that Jesus began both to do and teach,

الْكَلَامِ الْأَوَّلِ أَنشَأْتُهُ يَا ثَاوُفِيلُسُ
 عَنْ جَمِيعِ مَا ابْتَدَأَ يَسُوعُ يَفْعَلُهُ
 وَيُعَلِّمُ بِهِ.

Ωα πιεζουο† εταφρονεεν ετοτοτ
 ηνιαποστολος εβωλ ζιτεν Πιπνευμα
 εφουαβ νηεταφρωτοτ ατολϋ ε†φε:

until the day in which He was taken up, after He through the Holy Spirit had given commandments to the apostles whom He had chosen,

إِلَى الْيَوْمِ الَّذِي ارْتَفَعَ فِيهِ بَعْدَ مَا
 أَوْصَى بِالرُّوحِ الْقُدُسِ الرُّسُلَ
 الَّذِينَ اخْتَارَهُمْ.

Παι εταφρονεεϋ ερωου εφονδ
 μενενα εταφωεπικαε δεν ουμωυ
 υμηνι εβωλ ζιτεν εμε ηεζουο†
 εφρονεε υμου ερωου: ουοε εφσαζι
 νεμωου εφβε †μετοτρο ντε φνωυ†:

to whom He also presented Himself alive after His suffering by many infallible proofs, being seen by them during forty days and speaking of the things pertaining to the kingdom of God.

الَّذِينَ أَرَاهُمْ أَيْضًا نَفْسَهُ حَيًّا
 بَدْرَاهِينَ كَثِيرَةً بَعْدَمَا تَأَلَّمَ وَهُوَ
 يَظْهَرُ لَهُمْ أَرْبَعِينَ يَوْمًا وَيَتَكَلَّمُ عَنْ
 الْأُمُورِ الْمُخْتَصَّةِ بِمَلَكُوتِ اللَّهِ.

Οτος εφρωτω νεμωοτ αφρονθεν
ετοτοτ εψτεμφωρξ σαβολ
νλεροτσαλνμ αλλα εορι υπιωψ ντε
Φιωτ φηεταρετενσοθμεφ ντοτ.

Χε Ιωαννης μεν αφτωμς δεν
οτωμοτ: νθωτεν δε σεναεμς θηνοτ
δεν οτπνετμα εθοταβ: μενενα
οτμνηψ νεροοτ αν δ ναι ψωπι.

Πωοτ δε οτη εταρωοτ†
νατψινη υμοφ ετρω υμοσ χε Πβοις ιε
νδρηι δεν παιχοτ χνατφε †μετοτρο
επετραηλ:

Πεχαφ δε νωοτ χε φωτεν αν πε
εεμι εβανχρονος ιε βανχοτ: ναι ετα
Φιωτ χατ δα πεφερψιψι.

Αλλα ερετενεβι νοτχομ εψωπι
αρεψαν Πιπνετμα εθοταβ ι εδρηι εχεν
θηνοτ: οτος τετενναψωπι νηι
υμεορε δεν Ιεροτσαλνμ νεμ †ιοτδεα
τηρς νεμ †σαμαριδ νεμ ψα ατρηχφ
υπκαρι:

Οτος ναι εταφχοτοτ ετσομς
ατφιτφ εψωπι: οτος οτβηπι αψωοπε
ερος εβολβα νοτβαλ.

Πατοι δε υφρη† ενατιορεμ
εφμοψι εψωπι ετφε: οτος βηπε ις

And being assembled together with them, He commanded them not to depart from Jerusalem, but to wait for the Promise of the Father, "which," He said, "you have heard from Me;

for John truly baptized with water, but you shall be baptized with the Holy Spirit not many days from now."

Therefore, when they had come together, they asked Him, saying, "Lord, will You at this time restore the kingdom to Israel?"

And He said to them, "It is not for you to know times or seasons which the Father has put in His own authority.

But you shall receive power when the Holy Spirit has come upon you; and you shall be witnesses to Me in Jerusalem, and in all Judea and Samaria, and to the end of the earth."

Now when He had spoken these things, while they watched, He was taken up, and a cloud received Him out of their sight.

And while they looked steadfastly toward heaven as He went up, behold, two men stood by them in white

وَفِيمَا هُوَ مُجْتَمِعٌ مَعَهُمْ أَوْصَاهُمْ
أَنْ لَا يَبْرَحُوا مِنْ أُورُشَلِيمَ بَلْ
يَنْتَظِرُوا مَوْعِدَ أَبِي الَّذِي
سَمِعْتُمُوهُ مِنِّي.

لَأَنَّ يُوحَنَّا عَمَدَ بِالْمَاءِ وَأَمَّا أَنْتُمْ
فَسَتَّعْمَدُونَ بِالرُّوحِ الْقُدُسِ لَيْسَ
بَعْدَ هَذِهِ الْأَيَّامِ كَثِيرٍ.

أَمَّا هُمْ الْمُجْتَمِعُونَ فَسَأَلُوهُ قَائِلِينَ:
يَا رَبِّ هَلْ فِي هَذَا الْوَقْتِ تَرُدُّ
الْمُلْكَ إِلَى إِسْرَائِيلَ.

فَقَالَ لَهُمْ: لَيْسَ لَكُمْ أَنْ تَعْرِفُوا
الْأَزْمَنَةَ وَالْأَوْقَاتَ الَّتِي جَعَلَهَا أَبِي
فِي سُلْطَانِهِ.

لَكِنِّكُمْ سَتَسَالُونَ قُوَّةً مَتَى حَلَّ
الرُّوحُ الْقُدُسُ عَلَيْكُمْ وَتَكُونُونَ لِي
شُهَدَاءَ فِي أُورُشَلِيمَ وَفِي كُلِّ
الْيَهُودِيَّةِ وَالسَّامِرَةِ وَإِلَى أَقْصَى
الْأَرْضِ.

وَلَمَّا قَالَ هَذَا ارْتَفَعَ وَهُمْ يَنْظُرُونَ
وَأَخَذَتْهُ سَحَابَةٌ عَنْ أَعْيُنِهِمْ.

وَفِيمَا كَانُوا يَشْخَصُونَ إِلَى السَّمَاءِ
وَهُوَ مُنْطَلِقٌ إِذَا رَجُلَانِ قَدْ وَقَفَا
بِهِمْ بِلِبَاسِ أَبْيَضٍ.

ρωμι σνατ νατορι ερατορ ναερατ πε
θεν εανηεβσω ετοτοβω.

Οτος πεχωου: νιρωμι νιΣαλιεου
αδωτεν τετενορι ερατεν θηνορ
ερετενσωμς επωωι ετφε: φαι πε Ιηουορ
ετατολϷ επωωι ετφε εβολ εαρωτεν:
φαι ον πε μηρητ ετετηνηορ υμοϷ
μηρητ εταρετεννατ εροϷ ερωωι
επωωι ετφε.

Ποτε ακοτορ ελεροταλμη
εβολεα πιτωορ φηεωατωορτ εροϷ κε
φα νιχωιτ: εϷδεντ εδοτη
ελεροταλμη νορσαββατον υμοωι.

Οτος τοτε ετατωε εδοτη ατωε
εερηι εοτωα εϷα πωωι: πια
εναϷωοπ ηδητη ηξε Πετρος νεμ
ιωαννης: Ιακωβος νεμ Ανδρεας:
Φιλιππος νεμ Θωμας: Βαρθολομωος
νεμ Πατωεος: Ιακωβος φα Ανφεος
νεμ Σιμων πιρεϷχοϷ νεμ ΙουδαϷ
πεον ηιακωβοϷ:

Ηαι δε τηρορ νατημη ερωοπ
ετπροσετηχη νεμ εανηιομι νεμ Μαρια
εματ ηΙηουορ νεμ νεϷενηορ.

*Πισαχι δε ητε Πβοις εϷεαμια οτοϷ
εϷεαωαι: εϷεαμαει οτοϷ εϷεταχρο:
θεν ηαγια ηεκκλησια ητε Φνωρτ:*

apparel,

who also said, "Men of Galilee, why do you stand gazing up into heaven? This same Jesus, who was taken up from you into heaven, will so come in like manner as you saw Him go into heaven."

Then they returned to Jerusalem from the mount called Olivet, which is near Jerusalem, a Sabbath day's journey.

And when they had entered, they went up into the upper room where they were staying: Peter, James, John, and Andrew; Philip and Thomas; Bartholomew and Matthew; James the son of Alphaeus and Simon the Zealot; and Judas the brother of James.

These all continued with one accord in prayer and supplication, with the women and Mary the mother of Jesus, and with His brothers.

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

وَقَالًا: أَيُّهَا الرِّجَالُ الْجَلِيلِيُّونَ مَا
بَالَكُمْ وَأَقْفِين تَنْظُرُونَ إِلَيَّ
السَّمَاءِ؟ إِنَّ يَسُوعَ هَذَا الَّذِي
ارْتَفَعَ عَنْكُمْ إِلَى السَّمَاءِ سَيَأْتِي
هَكَذَا كَمَا رَأَيْتُمُوهُ مُنْطَلِقًا إِلَى
السَّمَاءِ.

حِينَئِذٍ رَجَعُوا إِلَى أُورُشَلِيمَ مِنَ
الْجَبَلِ الَّذِي يُدْعَى جَبَلِ الزَّيْتُونِ
الَّذِي هُوَ بِالْقُرْبِ مِنْ أُورُشَلِيمَ
عَلَى سَفَرِ سَبْتٍ.

وَلَمَّا دَخَلُوا صَعَدُوا إِلَى الْعَلِيَّةِ الَّتِي
كَانُوا يُقِيمُونَ فِيهَا بِطَرَسُ
وَيَعْقُوبَ وَيُوحَنَّا وَأَنْدَرَاوُسَ
وَفِيلِبُّسَ وَتُومَا وَبَرْتُولِمَاوُسَ
وَمَتَّى وَيَعْقُوبَ بْنَ حَلْفَايَ وَسِمْعَانَ
الْعَيُورَ وَيَهُودَا أَخُو يَعْقُوبَ.

هُؤُلَاءِ كُلُّهُمْ كَانُوا يُوَاطِبُونَ بِنَفْسٍ
وَاحِدَةٍ عَلَى الصَّلَاةِ وَالطَّلْبَةِ مَعَ
النِّسَاءِ وَمَرْيَمَ أُمِّ يَسُوعَ وَمَعَ
إِخْوَتِهِ.

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

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 ρα: ια , ιβ

Psalms 102: 13, 16

مزمور 101: 11، 14

Πθος Πβοικ εκεκοτκ εκεωενεητ
δα ϑιων: γε πχοτ πε ερεκωενεητ
δαρος: γε Πβοικ εκεκωτ ηϑιων: οτοε
εγεοτονεη γε πεφωοτ. **Αλληλοια.**

You will arise and have mercy upon Zion. For it is time to have mercy upon her. For the Lord shall build up Zion. And shall appear in His glory. **Alleluia.**

أنت ياربُ ترجعُ وترأفُ على صهيون، لأنه وقتُ التحننِ عليها. لأنَّ الربَّ يبني صهيونَ ويظهرُ بمجده. **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.

Οτὰναστωσις εβοη δειν
πιετασσελιον εθοραβ 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 α: α - κε

Luke 1: 1 - 25

لوقا 1: 1 - 25

Επιδη οτμηω ατρηιτοτοτ εεζε
εανασαζι εοβε ηεβηοτ ηεταρζωκ εβοη
ηεθρη ηεθητεν.

Inasmuch as many have taken in hand to set in order a narrative of those things, which have been fulfilled among us,

إذ كان كثيرُونَ قد أخذوا بتأليفِ قِصَّةٍ فِي الْأُمُورِ الْمُتِمِّقَةِ عِنْدَنَا.

Κατα φρητ εταρτ ετοτεν αμοε
ηεε ηιωορη εταρνατ: οτοε ατωωπι
ετοι ηρεφωεωωι απιεαζι.

just as those who from the beginning were eyewitnesses and ministers of the word delivered them to us,

كَمَا سَلَّمَهَا إِلَيْنَا الَّذِينَ كَانُوا مُنْذُ الْبَدْءِ مُعَايِنِينَ وَخُدَّامًا لِلْكَلِمَةِ.

Ἀσρανῆς ζω εἰσωπι ἵσα ζωβ
νιβεν ιςζεν ρη δέν οῦταχρο ἐςδαί νακ
ἠφρητ ἠκρατιστε Θεοφιλε.

Σίνα ἠτεκροθεν ἠταχρο ἠτε
νισαχι νηετατερκαθηχιν ἠμοκ ἠδρη
ἠδῆτοῦ.

Ἀσρωπι δέν νιέροῦ ἠτε Ηρωδης
ἠποτρο ἠτε ἠιοῦδεἰ νε οῦον οῦοῦηβ
δε ἐπεσαν πε Ζαχαριας: ἐοῦ ἐβολ
δέν νιέροῦ ἠψευπι ἠτε Ἀβιὰ οῦοῦ
τεψῆσιμ νε οῦ ἐβολ τε δέν νιψερι
ἠτε Ἀλρων: οῦοῦ ἐπεσαν πε
Ελισαβετ.

Не εανῶμη δε ἠπῆναῦ νε
ἠπεῦθο ἠφνοῦτ: εῦμοῦι δέν
νιεντολη τηροῦ νεμ νιμεῦμη ἠτε
Πβοις εῦοι ἠατῆρικι.

Οῦοῦ νε ἠμοῦτοῦ ψηρι ἠμαῦ πε:
ζε οῦηι νε οῦατῆρην ἠζε Ελισαβετ:
οῦοῦ νε αῦαῖδι ἠπῆναῦ πε δέν
νοῦέροῦ.

Ἀσρωπι δε εῦρι ἠτεψμετοῦηβ
δέν ἠταζις ἠτε νεψέροῦ ἠψευπι
ἠπεῦθο ἠφνοῦτ.

Κατα ἠκαθς ἠτε ἠμετοῦηβ ἠ
πιωπ ἠ ἐροψ ἐεν ἠθοῖνοῦψι ἠψῶωι οῦοῦ
αψῶεναψ ἐδῶην ἐπιερφει ἠτε Πβοις.

it seemed good to me
also, having had perfect
understanding of all things
from the very first, to write
to you an orderly account,
most excellent Theophilus,

that you may know the
certainty of those things in
which you were instructed.

There was in the days of
Herod, the king of Judea, a
certain priest named
Zacharias, of the division of
Abijah. His wife was of the
daughters of Aaron, and her
name was Elizabeth.

And they were both
righteous before God,
walking in all the
commandments and
ordinances of the Lord
blameless.

But they had no child,
because Elizabeth was
barren, and they were both
well advanced in years.

So it was, that while he
was serving as priest before
God,

in the order of his
division, according to the
custom of the priesthood,
his lot fell to burn incense

رَأَيْتُ أَنَا أَيْضًا إِذْ قَدْ تَتَبَعْتُ كُلَّ
شَيْءٍ مِنَ الْأَوَّلِ بِتَدْقِيقٍ أَنْ أَكْتُبُ
عَلَى التَّوَالِي إِلَيْكَ أَيُّهَا الْعَزِيزُ
ثَاوُفِيلُسُ.

لِتَعْرِفَ صِحَّةَ الْكَلَامِ الَّذِي عَلَّمْت
بِهِ.

كَانَ فِي أَيَّامِ هِيرُودُسَ مَلِكِ
الْيَهُودِيَّةِ كَاهَنُ اسْمُهُ زَكَرِيَّا مِنْ
فِرْقَةِ أَبِيآ وَامْرَأَتُهُ مِنْ بَنَاتِ
هَارُونَ وَاسْمُهَا الْيَصَابَاتُ.

وَكَانَا كِلَاهُمَا بَارِينَ أَمَامَ اللَّهِ
سَالِكِينَ فِي جَمِيعِ وَصَايَا الرَّبِّ
وَأَحْكَامِهِ بِإِلْمٍ.

وَلَمْ يَكُنْ لَهُمَا وَلَدٌ إِذْ كَانَتْ
أَلْيَصَابَاتُ عَاقِرًا. وَكَانَا كِلَاهُمَا
مُتَقَدِّمِينَ فِي أَيَّامِهِمَا.

فَبَيْنَمَا هُوَ يَكْهَنُ فِي نُوبَةٍ فَرَّقْتَهُ
أَمَامَ اللَّهِ.

حَسَبَ عَادَةِ الْكَهَنُوتِ، أَصَابَتْهُ
الْفُرْعَةُ أَنْ يَدْخُلَ إِلَى هَيْكَلِ الرَّبِّ
وَيُبَخِّرَ.

Οτοϑ ναρε πιμηϋ τηρεϋ ἵτε
πιλαοϑ ναϋτωβε ϑαβολ ἠφῆναϋ
ἠπιϑοινοϋϑι.

Διφορονηϋ Δε ἔροϋ ἵτε
ογαστελοϑ ἵτε Πβοιϑ εϋοβι ἔρατϋ
ϑαοῖναμ ἠπιμαῆνερωωοϋϋ ἵτε
πιϑοινοϋϑι.

Οτοϑ ἔταϑηναϋ ἔροϋ ἵτε Ζαχαριαϑ
αϋψοορτερ: οτοϑ ογροϑ ἁϑι ἔερῆ
ἔϑωϋ.

Πεϑαϋ Δε ναϋ ἵτε πιαστελοϑ ϑε
ἠπερερροϑ Ζαχαριαϑ ϑε ογῆ
αϋϑωτεμ ἔπεκτωβε: οτοϑ τεκϑιμ
Ελιϑαβετ εϑεερβοκι οτοϑ εϑεμιϑι νακ
ἵνοϋῆρη: οτοϑ εκεμοϋϑ ἔπεϋραῆ ϑε
Ιωανῆηϑ.

Οτοϑ ἔρε ογρῶϋ ϋωπι νακ νεμ
ογθελῆλ: οτοϑ ἔρε ογμηϋ ϋῶϋ ἔϑεν
πεϋζινημϑι.

ϑηαϋωπι ϑαρ εϋοι ἵνηϋϑ ἠπεῦθο
ἠΠβοιϑ: οτοϑ ογῆρηπ νεμ ογϑικερα
ἵνεϋϑωοϑ: οτοϑ ἑῆναμοϑ ἔβολ ϑεν
ογῆνεϋμα εϋοῤαβ ιϑϑεν εϋϑεν ἠνεϑι
ἵτε τεϋμαϋ.

Οτοϑ εϋῆρε ογμηϋ ἵτε νεῆϋρη
ἠΠιϑραῆλ κοιτοϋ ἔΠβοιϑ πογῆοϋϑ.

when he went into the
temple of the Lord.

And the whole
multitude of the people was
praying outside at the hour
of incense.

Then an angel of the
Lord appeared to him,
standing on the right side of
the altar of incense.

And when Zacharias
saw him, he was troubled,
and fear fell upon him.

But the angel said to
him, "Do not be afraid,
Zacharias, for your prayer is
heard; and your wife
Elizabeth will bear you a
son, and you shall call his
name John.

And you will have joy
and gladness, and many will
rejoice at his birth.

For he will be great in
the sight of the Lord, and
shall drink neither wine nor
strong drink. He will also be
filled with the Holy Spirit,
even from his mother's
womb.

And he will turn many
of the children of Israel to
the Lord their God.

وَكَانَ كُلُّ جُمْهُورِ الشَّعْبِ يُصَلُّونَ
خَارِجاً وَقْتُ الْبُخُورِ.

فَظَهَرَ لَهُ مَلَأُكَ الرَّبِّ وَاقِفاً عَنِ
يَمِينِ مَذْبِحِ الْبُخُورِ.

فَلَمَّا رَأَهُ زَكَرِيَّا اضْطَرْبَ وَوَقَعَ
عَلَيْهِ خَوْفٌ.

فَقَالَ لَهُ الْمَلَأُكَ: «لَا تَخَفْ يَا زَكَرِيَّا
لَأَنَّ طَلِبَتَكَ قَدْ سَمِعْتُ وَأَمْرَاتُكَ
أَلْيَصَابَاتُ سَتَلِدُ لَكَ ابْناً وَتُسَمِّيهِ
يُوحَنَّا.»

وَيَكُونُ لَكَ فَرْحٌ وَابْتِهَاجٌ وَكَثِيرُونَ
سَيَفْرَحُونَ بِوِلَادَتِهِ.

لَأَنَّهُ يَكُونُ عَظِيماً أَمَامَ الرَّبِّ
وَخَمِراً وَمُسْكِراً لَا يَشْرَبُ وَمَنْ
بَطْنِ أُمِّهِ يَمْتَلِئُ مِنَ الرُّوحِ الْقُدُسِ.

وَيَزِدُّ كَثِيرِينَ مِنْ بَنِي إِسْرَائِيلَ إِلَى
الرَّبِّ إِلَهُهِمْ.

Ουτος νηοϋ εἰναερῳορπ νι δαζωϋ
ἔπεϋμθο δεν οὔπνεϋμα νεμ οὔζομ
ντε Ηλιας ἐκετ πῆητ ἠεανιοϋ
ἐνοὔῳηρι νεμ νηετοι ἠατῳτ ἠηητ
δεν φμεινι ἠτε νιθμνι: ἐσεβτε οὔλαοϋ
ἔΠβοιϋ ἐαὔθμαιοϋ.

Ουτος πεξε Ζαχαριαϋ ἔπιαστελοϋ
ξε ἠῆρη δεν οὔ ἤναἔμι ἐφαι: ἄνοκ
σαρ οὔδελλο ουοϋ ταῆζιμι αααιαι δεν
νεσεζοοὔ.

Ουτος αεροὔῳ ἠξε πιαστελοϋ
πεζαϋ ναϋ ξε ἄνοκ πε Σαβρηλ
φηεὔοζι ἐρατϋ ἔπεμθο ἔΦνοὔϋ:
ουοϋ αὔταοὔοι ἐσαζι εμακ: ουοϋ
ἐζιῳεννοὔϋ νாக ἠηαι.

Ουτος ζηππε ἐκέῳπι ἐκῳ ἠρωκ
ουοϋ ἔμμοἠ ἔῳζομ ἔμμοκ ἐσαζι ῳα
πιεζοοὔ ἔτε ναι ναῳπι ἔμμοϋ: ἔφμα
ξε ἔπεκναεϋ ἠεαααζι ναι εθνααωκ
ἐβολ δεν ποὔχοὔ.

Ουτος ναρε πιαοϋ τηρϋ ποὔῳτ
ἐβολ δαζωϋ ἠΖαχαριαϋ ουοϋ
ναὔερῳφρηι πε εθε ξε αϋωσκ ἠδῳὔη
δεν περφει.

Εταϋ Δε ἐβολ ναϋῳεμζομ
ἠσαζι νεμῳὔ αν πε: ουοϋ αὔμι ξε
οὔὔῳηη πε εταϋναὔ ἔροϋ ἐδῳὔη δεν

He will also go before
Him in the spirit and power
of Elijah, ‘to turn the hearts
of the fathers to the
children’, and the
disobedient to the wisdom
of the just, to make ready a
people prepared for the
Lord”.

And Zacharias said to
the angel, “How shall I
know this? For I am an old
man, and my wife is well
advanced in years”.

And the angel answered
and said to him, “I am
Gabriel, who stands in the
presence of God, and was
sent to speak to you and
bring you these glad tidings.

But behold, you will be
mute and not able to speak
until the day these things
take place, because you did
not believe my words which
will be fulfilled in their own
time”.

And the people waited
for Zacharias, and marveled
that he lingered so long in
the temple.

But when he came out,
he could not speak to them;
and they perceived that he
had seen a vision in the
temple, for he beckoned to

وَيَتَقَدَّمُ أَمَامَهُ بِرُوحِ إِبْرِيَّا وَقُوَّتِهِ
لِيَرُدَّ قُلُوبَ الْآبَاءِ إِلَى الْآبْنَاءِ
وَالْعَصَاةَ إِلَى فِكْرِ الْإِبْرَارِ لِكَيْ
يُهَيِّئَ لِلرَّبِّ شَعْبًا مُسْتَعِدًّا».

فَقَالَ زَكَرِيَّا لِلْمَلَاكِ: «كَيْفَ أَعْلَمُ
هَذَا لِأَنِّي أَنَا شَيْخٌ وَامْرَأَتِي مُتَقَدِّمَةٌ
فِي أَيَامِهَا؟».

فَأَجَابَ الْمَلَاكُ: «أَنَا جِبْرَائِيلُ
الْوَاقِفُ قُدَّامَ اللَّهِ وَأُرْسِلْتُ لِأَكَلِمِكَ
وَأُبَشِّرَكَ بِهَذَا».

وَهَا أَنْتَ تَكُونُ صَامِتًا وَلَا تَقْدِرُ أَنْ
تَتَكَلَّمَ إِلَى الْيَوْمِ الَّذِي يَكُونُ فِيهِ
هَذَا لِأَنَّكَ لَمْ تُصَدِّقْ كَلَامِي الَّذِي
سَيَتِمُّ فِي وَقْتِهِ».

وَكَانَ الشَّعْبُ مُنْتَظِرِينَ زَكَرِيَّا
وَمُتَعَجِّبِينَ مِنْ إِبْطَانِهِ فِي الْهَيْكَلِ.

فَلَمَّا خَرَجَ لَمْ يَسْتَطِعْ أَنْ يُكَلِّمَهُمْ
فَفَهِمُوا أَنَّهُ قَدْ رَأَى رُؤْيَا فِي
الْهَيْكَلِ. فَكَانَ يَوْمَئِذٍ إِلَيْهِمْ وَبَقِيَ
صَامِتًا.

περφει: οτοε ν̄θοεφ ηαεφωρεμ̄ ε̄ρωοτ
πε̄ ν̄τεεφχιεε οτοε αεφ̄οεε ε̄οι ν̄εβο.

Οτοε αεφωπι εταεμοε εβολ̄ ν̄εε
νεεεεοοτ̄ ν̄ωεμωπ̄ αεφωεαεφ̄ ε̄πεεηι.

Уененца ηαιεεοοτ̄ δε̄ ε̄τε̄ ῡμαε
αεεεβοκῑ ν̄εε̄ Ελιεαεετ̄ τεεεεεεεεε:
οτοε ηαεεωπ̄ ῡμοε πε̄ ν̄τιοτ̄ ν̄αεοτ̄
εεεω ῡμοε.

Χε̄ παιρηε̄ πεεᾱ Πβοιε αιε ηηι
ν̄ε̄ρηῑ ε̄εν̄ ηιεεοοτ̄ εταεεεοεωτ̄ ε̄ροι
ν̄ε̄ρηῑ ν̄ε̄ητοε̄ ε̄ωλῑ ῡπαεωωε̄ ε̄βοε
ε̄εν̄ ηιεωεε.

*Πῑωοτ̄ φᾱ Πεννοε̄τ̄ πε̄ ωᾱ ε̄νεε
ν̄τε̄ ηῑ ε̄νεε:̄ ᾱμην̄.*

them and remained
speechless.

And so it was, as soon
as the days of his service
were completed, that he
departed to his own house.

Now after those days his
wife Elizabeth conceived;
and she hid herself five
months, saying,

“Thus the Lord has dealt
with me, in the days when
He looked on me, to take
away my reproach among
people”.

Glory be to God forever.

وَلَمَّا كَمَلَتْ أَيَّامَ خِدْمَتِهِ مَضَىٰ إِلَىٰ بَيْتِهِ.

وَبَعْدَ تِلْكَ الْأَيَّامِ حَبِلَتْ أَلِيصَابَاتُ
امْرَأَتُهُ وَأَخْفَتْ نَفْسَهَا خَمْسَةَ
أَشْهُرٍ قَائِلَةً:

«هَكَذَا قَدْ فَعَلَ بِي الرَّبُّ فِي الْأَيَّامِ
الَّتِي فِيهَا نَظَرَ إِلَيَّ لِيُنْزِعَ عَارِي
بَيْنَ النَّاسِ».

والمجد لله دائماً.

Katameros Readings for the Second Sunday of Kiahk

قطمارس قراءات الأحد الثاني من شهر كيهك المبارك

Რκριακη ἡμαρῆς νοϋ ἡπιὰβοτ Χοιακ

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 ρυτ: ε, ζ

Psalm 144: 5, 7

مزمور 143: 5, 7

Πβοικ ρεκ νιφνοῖ ἄμοῦ ἐπεσῆτ:
 βινευ νιτωοῦ ογοθ μαροϋϋϋ
 ἄρεμτς: οτωρηπ ἡτεκχιζ ἔβολ θεν
 ἡβιςι: ματοϋχοι ογοθ ναρμετ.
 Ἀλληλοια.

O Lord, bow Your heavens and come down. Touch the mountains and they shall smoke. Send forth Your hand from on high; rescue me and deliver me. Alleluia.

ياربُ طأطئُ السَّمَوَاتِ وانزل،
 المس الجبال فتدخن. أرسل يدك
 من العلى. أنقذني ونجني.
 هليلويا.

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.

Οτὰναστρωσις ἔβολ θεν
 πιεϋαστελιον εθοϋαβ κατὰ λουκαν
 ασιοϋ.

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

فصل من إنجيل معلمنا لوقا
 البشير. بركاته علينا آمين.

Λουκαν ζ: ἁϛ - ἡ

Luke 7: 36 - 50

لوقا 7: 36 - 50

Παϋτχο δε ερωϋ πε ἡξε οται ἔβολ
 θεν νιϕαρισεοϋ ρινα ἡτεροϋωμ

Then one of the Pharisees asked Him to eat with him. And He went to

وَسَأَلَهُ وَاحِدٌ مِنَ الْفَرِيسِيِّينَ أَنْ
 يَأْكُلَ مَعَهُ فَدَخَلَ بَيْتَ الْفَرِيسِيِّ
 وَأَتَى.

νεμαα: οτοζ ετααυε εδορν επηι
υπιΦαρισεοσ ααρωτεβ.

Οτοζ θηππε ισ οτςζιμι ενασοι
ηρεαερνοβι ζεν τβακι οτοζ ετασέμι
ζε ερωτεβ ζεν πηι υπιΦαρισεοσ ασβι
ηοταλαβαστρον ησοζεν.

Οτοζ ετασέμι ερατς σαφαζοτ
ζαρατοτ ηνεαβαλατς εαριμι
ασερηητς ηζωρη ηνεαβαλατς ζεν
νεαερμωοτ: οτοζ ασατοτ εβολ ζεν
πιαυι ητε τεααφε: οτοζ ναστφι
ενεαβαλατς νασθαζς υμωοτ
υπισοζεν.

Ετααηατ δε ηζε πιΦαρισεοσ
ετααθαζμεα πεααα ηδρη ηδηηα
εααζ υμοσ ζε ενε οτπροφηητς πε φα
νααηαέμι ζε οτ τε: οτοζ ζε οταυ
ηρητ τε ταίςζιμι ετασβι νεμαα ζε
οτρεαερνοβι τε.

Οτοζ ααεροτω ηζε Ιησουτς πεααα
ναα: ζε Σιμων οτον ητηι ηοτααζι
εαοα νακ: ηθοα δε πεααα ζε
φρεατςβω ααοα.

Πεααα ναα: ζε νε οτον χρεοσητς
ενατ εοτον ητε οτδανησητς ερωοτ:
πιοται νε οτον τιοτ υε ησαθερι εροα:
πικεοται δε νε οτον τεοτ εροα.

the Pharisee's house, and
sat down to eat.

And behold, a woman in
the city who was a sinner,
when she knew that Jesus
sat at the table in the
Pharisee's house, brought
an alabaster flask of fragrant
oil,

and stood at His feet
behind Him weeping; and
she began to wash His feet
with her tears, and wiped
them with the hair of her
head; and she kissed His
feet and anointed them with
the fragrant oil.

Now when the Pharisee
who had invited Him saw
this, he spoke to himself,
saying, "This man, if He
were a prophet, would know
who and what manner of
woman this is who is
touching Him, for she is a
sinner".

And Jesus answered and
said to him, "Simon, I have
something to say to you".
So he said, "Teacher, say
it".

"There was a certain
creditor who had two
debtors. One owed five
hundred denarii, and the
other fifty.

وَإِذَا امْرَأَةٌ فِي الْمَدِينَةِ كَانَتْ
خَاطِنَةً إِذْ عَلِمَتْ أَنَّهُ مُنْكِيٌّ فِي بَيْتِ
الْفَرِيسِيِّ جَاءَتْ بِقَارُورَةٍ طِيبٍ.

وَوَقَفَتْ عِنْدَ قَدَمَيْهِ مِنْ وَرَائِهِ
بَاكِئَةً وَابْتَدَأَتْ تَبِيلُ قَدَمَيْهِ بِالذَّمُوعِ
وَكَانَتْ تَمْسَحُهُمَا بِشَعْرِ رَأْسِهَا
وَتَقْبِلُ قَدَمَيْهِ وَتَدْنُهُمَا بِالطِّيبِ.

فَلَمَّا رَأَى الْفَرِيسِيُّ الَّذِي دَعَاهُ ذَلِكَ
قَالَ فِي نَفْسِهِ: «لَوْ كَانَ هَذَا نَبِيًّا
لَعَلِمَ مَنْ هَذِهِ الْمَرْأَةُ الَّتِي تَلْمِئُهُ
وَمَا هِيَ! إِنَّهَا خَاطِنَةٌ».

فَقَالَ يَسُوعُ: «يَا سَمْعَانُ عِنْدِي
شَيْءٌ أَقُولُهُ لَكَ». فَقَالَ: «قُلْ يَا
مُعَلِّمٌ».

كَانَ لِمُدَايِنٍ مَدْيُونَانِ. عَلَى الْوَاحِدِ
خَمْسُونَ دِينَارًا وَعَلَى الْآخَرِ
خَمْسُونَ.

He ἠμοντωσεν δε ἡμαρ
εθρογτοβοσ αφχατ νωσ εβολ
ἠπικνατ ἠξμοτ: νιω ουν ἠδητοσ
εθναμενριτq ἠξοτῶ.

Αφερωσ ἠξε Ciμων πεχαq: ξε
†μενι ξε φηεταqχα πιξοτῶ ναq εβολ
ἠξμοτ: ἠθοq δε πεχαq ναq ξε
ακ†βαπ δεν ογωσρτεν.

Οτοξ εταqφονξq ε†εσιμι πεχαq
ἠCiμων ξε ἠνατ εταicσιμι: αι εδοσν
επεκνι ἠπεκ† ἠογμωσ ἠναδλατξ:
θαι δε ε ἠθοc αεωρπ ἠναδλατξ
δεν νεσερμωσνι οτοξ αετοτοξ εβολ
δεν πεεqωι.

ἠπεκ† ἠογφι ερωι: θαι δε ἠθοc
icxen εταci εδοσν επεκνι ἠπεεχατοτc
εβολ εε†φι ἠναδλατξ.

ἠπεκῶξc ἠταλφε ἠογνεξ: θαι δε
ἠθοc αεωξc ἠναδλατξ ἠογcoxen.

Εθε φαι †ξω ἠμοc νακ ξε
νεcνοβι ετοq ceξη ναc εβολ ξε
αεραξαπαν εμαqω: φη ταρ εqατξα
ογκογχι ναq εβολ qαεραξαπαν
ἠογκογχι.

Πεχαq δε ναc ξε νενοβι ceξη νε
εβολ.

And when they had
nothing with which to
repay, he freely forgave
them both. Tell Me,
therefore, which of them
will love him more?"

Simon answered and
said, "I suppose the one
whom he forgave more".
And He said to him, "You
have rightly judged".

Then He turned to the
woman and said to Simon,
"Do you see this woman? I
entered your house; you
gave Me no water for My
feet, but she has washed My
feet with her tears and
wiped them with the hair of
her head.

You gave Me no kiss,
but this woman has not
ceased to kiss My feet since
the time I came in.

You did not anoint My
head with oil, but this
woman has anointed My
feet with fragrant oil.

Therefore, I say to you,
her sins, which are many,
are forgiven, for she loved
much. But to whom little is
forgiven, the same loves
little".

Then He said to her,
"Your sins are forgiven".

وَإِذْ لَمْ يَكُنْ لَهُمَا مَا يُوفِيَانِ
سَامَحَهُمَا جَمِيعاً. فَقَالَ: أَيُّهُمَا يَكُونُ
أَكْثَرَ حُبًّا لَهُ؟».

فَأَجَابَ سَمْعَانُ: «أَظُنُّ الَّذِي
سَامَحَهُ بِالْأَكْثَرِ». فَقَالَ لَهُ:
«بِالصَّوَابِ حَكَمْتَ».

ثُمَّ التَفَتَتْ إِلَى الْمَرْأَةِ وَقَالَتْ
لِسَمْعَانَ: «أَتَنْظُرُ هَذِهِ الْمَرْأَةَ؟ إِنِّي
دَخَلْتُ بَيْتَكَ وَمَاءً لِأَجْلِ رِجْلَيْ لَمْ
تُعْطِ. وَأَمَّا هِيَ فَقَدْ غَسَلَتْ رِجْلَيْ
بِالدَّمُوعِ وَمَسَحَتْهُمَا بِشَعْرِ رَأْسِهَا.

قَبْلَةَ لَمْ تُقَبِّلْنِي وَأَمَّا هِيَ فَمُنْذُ
دَخَلْتُ لَمْ تَكْفُ عَنْ تَقْبِيلِ رِجْلَيْ.

بَرَيْتَ لَمْ تَدْهِنْ رَأْسِي وَأَمَّا هِيَ فَقَدْ
دَهَنْتَ بِالطِّيبِ رِجْلَيْ.

مِنْ أَجْلِ ذَلِكَ أَقُولُ لَكَ: قَدْ غُفِرَتْ
خَطَايَاهَا الْكَثِيرَةُ لِأَنَّهَا أَحَبَّتْ كَثِيراً.
وَالَّذِي يُغْفَرُ لَهُ قَلِيلٌ يُحِبُّ قَلِيلاً».

ثُمَّ قَالَ لَهَا: «مَغْفُورَةٌ لَكَ
خَطَايَاكَ».

Οἱ τοὺ ἀρεθῶντες ἄνθρωποι
 ἠδῆτον ἠξε νηεθρωτεβ ξε νιμ πε φαι
 ετερπκεχα νοβι εβολ.

Πεχαε δε ἠτῆριμι ξε πεναετ
 πεταεραεμι μαωενε δεν οτεριρηνη.

*Πῶσος φα Πεννοσφ πε: ωα ενεε
 ἠτε νι ενεε: ἀμην.*

And those who sat at the table with Him began to say to themselves, “Who is this who even forgives sins?”

Then He said to the woman, “Your faith has saved you. Go in peace”.

Glory be to God forever.

فَابْتَدَأَ الْمُتَكَلِّمُونَ مَعَهُ يَقُولُونَ فِي أَنْفُسِهِمْ: «مَنْ هَذَا الَّذِي يَغْفِرُ خَطَايَا أَيضًا؟»

فَقَالَ لِلْمَرْأَةِ: «إِيمَانُكَ قَدْ خَلَّصَكَ! اذْهَبِي بِسَلَامٍ.»

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 οα: ε, ϛ

Psalm 72: 6, 7

مزمور 71: 5, 6

Εσῆι ἐπεσχητ ἠφρητ ἠνομοτηεωσ
 εἰεν οσσορτ: νεμ ἠφρητ
 ἠεαντελιτι εἰθλη ειεν ἠκαει:
 εεαωαι ἠξε οτυεημη δεν νεεεεσοσ:
 νεμ παωαι ἠτε οτεριρηνη.
 Δλληλοια.

He shall come down as rain upon a fleece, and as drops falling upon the earth. In His days righteousness shall spring up, and abundance of peace. Alleluia.

ينزل مثل المَطَر على الجَزَّة، ومثل قطراتِ تَقَطَّر على الأرض. يُشْرِق في أَيامِهِ العَدْل، وكثْرَةُ السَّلَام. هَلِّلِيلِيَا.

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.

Οτἀναστωσις εβολ δεν
 πεεαστελιον εσοεαβ κατὰ λουκαν

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

فصل من إنجيل معلمنا لوقا البشير. بركاته علينا آمين.

Ισχε δε ανοκ θεν ογθηβ ντε
 Φνορ† †βιοτι ννιδεωων εβολ θαρα
 ασφορ ερωτεν νχε †μετοτρο ντε
 Φνορ†.

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

وَلَكِنْ اِنْ كُنْتُ بِاصْبِعِ اللّٰهِ اُخْرِجُ الشَّيَاطِيْنَ فَقَدْ اُقْبِلَ عَلَيْكُمْ مَلَكُوْتُ اللّٰهِ.

Εγωπ ταρ αρεψαν πιχωρι θοκε
 ντεψαρεβ ετεψαγλη ψαρε
 νεψεπαρχοντα ψωπι θεν ογερηνη.

When a strong man, fully armed, guards his own palace, his goods are in peace.

جَيِّمًا يَحْفَظُ الْقَوِي دَارَهُ مُسَلِّحًا تَكُوْنُ اَمْوَالُهُ فِي اَمَانٍ.

Εγωπ δε ντε ογχωρι εροψ ι εερη
 εχωψ ογοθ ντεψδρ εροψ ψαψωλι
 μπεψδωκ φηεναρε εθην ψ η εροψ:
 ογοθ ψαψχωρ ννεψψωλ εβολ.

But when a stronger than he comes upon him and overcomes him, he takes from him all his armor in which he trusted, and divides his spoils.

وَلَكِنْ مَتَى جَاءَ مَنْ هُوَ اَقْوَى مِنْهُ فَاتَّهَ يَغْلِبُهُ وَيَنْزِعُ سِلَاحَهُ الْكَامِلَ الَّذِي اتَّكَل عَلَيْهِ وَيُوَزِّعُ غَنَائِمَهُ.

Φηετε νεννεμη αν αψ†ογβηι:
 ογοθ φηετε νενερσγνασιθε νεμη αν
 εψχωρ μμοι εβολ.

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

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

Εγωπ δε αρεψαν πιπνευμα
 νακαθαρτον ι εβολ θεν πρωμι
 ψαψσινι εβολ θιτεν θανμα ναθωωορ
 εψκω† νσα ογμα νεμτον ογοθ
 αψψτεμψιμι τοτε ψαψχοθ ψε
 †νατασθο επανι εταιι εβολ νθητη.

When an unclean spirit goes out of a man, he goes through dry places, seeking rest; and finding none, he says, 'I will return to my house from which I came'.

مَتَى خَرَجَ الرُّوْحُ النَّجِسُ مِنَ الْاِنْسَانِ يَجْتَازُ فِي اَمَاكِنَ لَيْسَ فِيهَا مَاءٌ يَطْلُبُ رَاحَةً وَاِذْ لَا يَجِدُ يَقُوْلُ: اَرْجِعْ اِلَى بَيْتِي الَّذِي خَرَجْتُ مِنْهُ.

Ογοθ αψψανι ντεψχεμψ εψδρωψ†
 εψσαρθ εψσελσωλ.

And when he comes, he finds it swept and put in order.

فِيَاْتِي وَيَجِدُهُ مَكْنُوسًا مُرْتَبًا.

Ποτε ψαψψεναψ ογοθ ψαψβι
 νκεψαψψ μπιπνευμα εγθωορ εβοτε

Then he goes and takes with him seven other spirits more wicked than himself, and they enter and dwell

ثُمَّ يَذْهَبُ وَيَاخُذُ سَبْعَةَ اَرْوَاحِ اَخَرَّ اَشَرَّ مِنْهُ فَتَدْخُلُ وَتَسْكُنُ هُنَاكَ. فَتَصِيْرُ اَوْ اَخْرُ ذَلِكَ الْاِنْسَانَ اَشَرَّ مِنْ اَوَانِلِهِ.

ἐροϋ: οτοϋ ἀτυωανωεναϷ ἐδουρν
 ψατυωπι ἕματ οτοϋ ψαρε νιδαετ ἵτε
 πιρωμι ἐτε ἕματ τζωου ἐνεϷουατ.

Δωωπι δε εϷω ἵναι ἀ οτςουι
 Ϸαι ἵτεϷουι ἐπῶι ἐβουλ δειν πιμω
 πεϷαϷ ναϷ Ϸε ὠουνιατϷ ἵτνεϷι
 εταϷϷιτκ νεμ νιῦνοτ ετατυωανουϷκ.

ΠουϷ δε πεϷαϷ ναϷ Ϸε μενοῦνε
 ὠουνιατοῦ ἵνηετϷουι ἐπιϷαϷι ἵτε
 Φνοῦτ οτοϋ εταρεϷ ἐροϷ.

*Πῶου φα Πεννοῦτ πε ωα ἐνεϷ
 ἵτε νι ἐνεϷ: ἀμην.*

there; and the last state of
 that man is worse than the
 first.

And it happened, as He
 spoke these things, that a
 certain woman from the
 crowd raised her voice and
 said to Him, “Blessed is the
 womb that bore You, and
 the breasts which nursed
 You!”

But He said, “More than
 that, blessed are those who
 hear the word of God and
 keep it!”

*Glory be to God
 forever.*

وَفِيْمَا هُوَ يَتَكَلَّمُ بِهَذَا رَفَعَتْ امْرَأَةٌ
 صَوْتَهَا مِنَ الْجَمْعِ وَقَالَتْ لَهُ:
 «طُوبَى لِلْبَطْنِ الَّذِي حَمَلَكَ
 وَالثَدَّيْنِ اللَّذَيْنِ رَضَعْتَهُمَا».

أَمَّا هُوَ فَقَالَ: «بَلْ طُوبَى لِلَّذِينَ
 يَسْمَعُونَ كَلَامَ اللَّهِ وَيَحْفَظُونَهُ».

والمجد لله دائماً.

Liturgy Readings

قراءات القداؑس

The Pauline Epistle

رسالة بولس الرسول

ἜπιϷτολη ἵτε πενϷαδ ΠαυλοϷ ΠιὰποϷτολοϷ

ΠαυλοϷ φεβωκ ἕΠενβοιϷ ΙηϷουϷ
 ΠιϷϷριϷτοϷ: πιὰποϷτολοϷ ετθαϷεμ:
 φηετατυωϷϷι ἐπιϷιϷουεννοῦϷι ἵτε
 Φνοῦτ.

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.

ΡωμειοϷ Ϸ: ἀ - δ: Ϸ

Romans 3: 1 - 4: 3

رومية 3: 1 - 4: 3

Οῦ Ϸε πε περοῦ ἕπιποῦδα ιε αῶ πε
 περοῦ ἕπιϷεβι.

What advantage then
 has the Jew, or what is the
 profit of circumcision?

إِذَا مَا هُوَ فَضْلُ الْيَهُودِيِّ أَوْ مَا هُوَ
 نَفْعُ الْخِتَانِ؟

Οὐμὴν περὶ κατὰ τὰ ῥητὰς ἡμῶν
ἠκούσαντες καὶ ἀρτεροδοξοῦντες ἐν ἡμῶν
ἡμεῖς φησὶν.

Οὐ γὰρ ἰσχυρὰ ἀπεραθῆναι ἡμῶν
ἐπισημασθῆναι τὸ μεταθῆναι τὸ ἀκριβὲς
πῶς ἡμεῖς φησὶν ἡμῶν.

Μαρε φησὶν Δε ὡς ἡμεῖς ἡμεῖς
μεθῆναι: οὐ γὰρ ἡμῶν ἡμεῖς
μεθῆναι: κατὰ ῥητὰς ἐπισημασθῆναι
ἡμῶν ἡμεῖς καὶ ἡμῶν ἡμῶν οὐ γὰρ
ἡμεῖς ἐπισημασθῆναι ἡμῶν.

ἰσχυρὰ Δε τὸ μεταθῆναι τὸ ἐπισημασθῆναι
ἡμῶν ἡμεῖς φησὶν ἡμῶν οὐ γὰρ
ἡμῶν ἡμῶν: ἡμῶν ἡμῶν ἡμῶν περὶ
φησὶν ἡμῶν ἡμῶν: ἀλλὰ ἡμῶν
ἡμῶν ἡμῶν ἡμῶν ἡμῶν.

Μοὴν πῶς φησὶν ἡμῶν
ἐπισημασθῆναι.

ἰσχυρὰ Δε ἡμῶν ἡμῶν φησὶν
ἡμῶν ἡμῶν ἡμῶν ἡμῶν ἡμῶν
ἡμῶν ἡμῶν ἡμῶν ἡμῶν ἡμῶν
ἡμῶν ἡμῶν ἡμῶν ἡμῶν ἡμῶν.

Οὐ γὰρ κατὰ ῥητὰς ἀποστολικὰς
ἡμῶν ἡμῶν ἡμῶν ἡμῶν ἡμῶν
ἡμῶν ἡμῶν ἡμῶν ἡμῶν ἡμῶν
ἡμῶν ἡμῶν ἡμῶν ἡμῶν ἡμῶν
ἡμῶν ἡμῶν ἡμῶν ἡμῶν ἡμῶν.

Much in every way!
Chiefly because to them
were committed the oracles
of God.

For what if some did not
believe? Will their unbelief
make the faithfulness of
God without effect?

Certainly not! Indeed,
let God be true but every
man a liar. As it is written:
“That You may be justified
in Your words, and may
overcome when You
judge”.

But if our
unrighteousness
demonstrates the
righteousness of God, what
shall we say? Is God unjust
who inflicts wrath? I speak
as a man.

Certainly not! For then
how will God judge the
world?

For if the truth of God
has increased through my
lie to His glory, why am I
also still judged as a sinner?

And why not say, “Let
us do evil that good may
come?” as we are
slanderosly reported and as
some affirm that we say.
Their condemnation is just.

كَثِيرٌ عَلَيَّ كُلِّ وَجْهٍ! أَمَّا أَوْلَى
فَلَاتَهُمْ اسْتَوْمِنُوا عَلَيَّ أَقْوَالِ اللَّهِ.

فَمَاذَا إِنْ كَانَ قَوْمٌ لَمْ يَكُونُوا آمِنَاءَ؟
أَفَلَعَلَّ عَدَمَ آمَانَتِهِمْ يُبْطِلُ آمَانَةَ اللَّهِ؟

حَاشَا! بَلْ لِيَكُنَ اللَّهُ صَادِقًا وَكُلُّ
إِنْسَانٍ كَاذِبًا. كَمَا هُوَ مَكْتُوبٌ:
«لِكَيْ تَتَبَرَّرَ فِي كَلَامِكَ وَتَغْلِبَ مَتَى
حُوكِمْتَ».

وَلَكِنْ إِنْ كَانَ إِثْمَنَا يُبَيِّنُ بَرَّ اللَّهِ
فَمَاذَا نَقُولُ؟ أَلَعَلَّ اللَّهُ الَّذِي يَجْلِبُ
الْغَضَبَ ظَالِمٌ؟ أَتَكَلِّمُ بِحَسَبِ
الْإِنْسَانِ.

حَاشَا! فَكَيْفَ يَدِينُ اللَّهُ الْعَالَمَ إِذِ
ذَاكَ؟

فَاتَهُ إِنْ كَانَ صِدْقُ اللَّهِ قَدْ أَزْدَادَ
بِكُذْبِي لِمَجْدِهِ فَلِمَاذَا أُدَانُ أَنَا بَعْدَ
كَحَاظِي؟

أَمَّا كَمَا يُفْتَرَى عَلَيْنَا وَكَمَا يَزْعُمُ
قَوْمٌ أَنَّنَا نَقُولُ: «لِنَفْعَلِ السَّيِّئَاتِ
لِكَيْ تَأْتِيَ الْخَيْرَاتِ». الَّذِي
دَيْنُونَتُهُمْ عَادِلَةٌ.

ἤραπ.

Οὐ γὰρ οὐδὲν ἕτερον ἢ πάντων ἀνεργῶν τὰρ ἡνεκὰρ κί
ἠνιπύδαί νεν Πιοτείνιν γὰρ σεχὴ δα
φῆνοβι τηροῦ.

Κατὰ φῆρητ ἐτὶ δὴ οὐτ γὰρ ἕμμεν
οὐθὺνι ἕμμεγατῆ.

Ἐμμεν πετκατ ἕμμεν πετῶνι ἡσα
φῆνοτῆ.

Δηρικί ἐβόλ τηροῦ ἀερατῶν
εἰσοπ: ἕμμεν πετῆρι ἡνομετῆρηστο
ἕμμεν ῶα ἐδοτη ἐοται.

Οὐτε μὲν εἰσηθη πε τοῦ ῶβωβι:
ἀερεῆροϋ ἐβόλ δὲν πογλας: οὐμαθοῦ
ἡροϋ εἰτη δα νοτῆφοτοῦ.

Ἡαί ἐτε ῶροῦ μετ ἡσαροῦ νεν
εἰῶαῶι.

Σειησ ἡνε νοτῆδλατῆ ἐφεν ἡνοϋ
ἐβόλ.

Πδομδεμ νεν ἡταλεπορῆ εἰτη
σι νοτῆωιτ.

Οὐτο φῆωιτ ἡτε τῆρηνη
ἡποτῆοῶνῆ.

Ἰροτ ἡτε φῆνοτῆ ῆν ἡπεῶθο
ἡνοῦβαλ ἐβόλ ἀν.

Ἰενῆμ δὲ γὰρ ἡν τηροῦ ἐτε
πῆνομοσ ῆω ἡμωοῦ ἀϋῆω ἡμωοῦ

What then? Are we better than they? Not at all. For we have previously charged both Jews and Greeks that they are all under sin.

As it is written: "There is none righteous, no, not one;

there is none who understands; there is none who seeks after God.

They have all turned aside; they have together become unprofitable. There is none who does good, no, not one.

Their throat is an open tomb; with their tongues they have practiced deceit; the poison of asps is under their lips;

whose mouth is full of cursing and bitterness.

Their feet are swift to shed blood;

destruction and misery are in their ways;

and the way of peace they have not known.

There is no fear of God before their eyes.

Now we know that whatever the law says, it says to those who are under

فَمَاذَا إِذَا؟ أَنَحْنُ أَفْضَلُ؟ كَلَّا الْبَيْتَةُ!
لَأَنَّا قَدْ شَكَّوْنَا أَنَّ الْيَهُودَ
وَالْيُونَانِيِّينَ أَجْمَعِينَ تَحْتَ الْخَطِيئَةِ.

كَمَا هُوَ مَكْتُوبٌ: «أَنَّهُ لَيْسَ بَارٌّ وَلَا
وَاحِدٌ.

لَيْسَ مَنْ يَفْهَمُ. لَيْسَ مَنْ يَطْلُبُ
اللَّهَ.

الْجَمِيعُ زَاغُوا وَفَسَدُوا مَعًا. لَيْسَ
مَنْ يَعْمَلُ صَالِحًا، لَيْسَ وَلَا وَاحِدٌ.

حَنَجَرَتُهُمْ قَبْرٌ مَفْتُوحٌ. بِالسِّنِّتِهِمْ قَدْ
مَكَرُوا. سَمُّ الْأَصْلَالِ تَحْتَ
شِفَاهِهِمْ.

وَفَمُّهُمْ مَمْلُوءٌ لَعْنَةً وَمَرَارَةً.

أَرْجُلُهُمْ سَرِيعَةٌ إِلَى سَفْكِ الدِّمِّ.

فِي طُرُقِهِمْ اغْتِصَابٌ وَسَحَقٌ.

وَطَرِيقُ السَّلَامِ لَمْ يَعْرِفُوهُ.

لَيْسَ خَوْفُ اللَّهِ قَدَامَ عُيُونِهِمْ».

وَنَحْنُ نَعْلَمُ أَنَّ كُلَّ مَا يَقُولُهُ
النَّامُوسُ فَهُوَ يُكَلِّمُ بِهِ الدِّينَ فِي
النَّامُوسِ لِكَيْ يَسْتَدَّ كُلُّ فَمٍّ وَيَصِيرَ

ἵΝΗΕΤῚΕΝ ΠΙΝΟΜΟC ῒΝΑ ἵΝΤΕ ΡΩϞ
ἵΝΟΥΝ ΝΙΒΕΝ ΘΩΜ: ΟΥΟῚ ἵΝΤΕ ΠΙΚΟCΜΟC
ΤΗΡϞ ὤΩΠΙ ῒΔ ΠΙῒΔΠ ἵΝΤΕ ΦΝΟΥῒ.

Χε εἶβολ ῒεν ΝΙῒΒΗΟΥἵ ἵΝΤΕ
ΠΙΝΟΜΟC ὤΜΟΝ ῒΛΙ ἵΝCΑΡῒ ΝΑΜΑΙ
ὤΠΕϞὤΘΟ: εἶβολ ῒΑΡ ῒΙΤΕΝ ΠΙΝΟΜΟC Δ
ἵΠCΟΥΕΝ ΦῒΟΒΙ ὤΩΠΙ.

ἸῒΝΟΥ ΔΕ ΑΤῚΝΕ ΠΙΝΟΜΟC Δ
ῒΜΕΘΜΗ ἵΝΤΕ ΦΝΟΥῒ ΔCΟΥΩΝῒ ΕἶΒΟΛ
ΕῒΕΡΜΕΘΡΕ ῒΑΡΟC ΕἶΒΟΛ ῒΙΤΕΝ ΠΙΝΟΜΟC
ΝΕΜ ΝΙΠΡΟΦΗΤΗC.

ἸῒΜΕΘΜΗ ΔΕ ἵΝΤΕ ΦΝΟΥῒ ΕἶΒΟΛ
ῒΙΤΕΝ ΦῒΑῒῒ ἵΝΗCΟΥC ΠΙῒΧΡΙCΤΟC ῒΕΝ
ΟΥΟΝ ΝΙΒΕΝ ΕῒΝΑῒῒ: ὤΜΟΝ ΦΩΡῒ ῒΑΡ
ὤΩΠ.

ΔΥΕΡΝΟΒΙ ῒΑΡ ΤΗΡΟΥ ΟΥΟῚ CΕῒΔΤ
ὤΠῚΟΥ ὤΦΝΟΥῒ.

ΕῒΘῚΑΙΟ ὤΜΟΥ ἵΝCΙΝῒΗ ῒΕΝ
ΠΕϞῒΜΟΤ ΕἶΒΟΛ ῒΙΤΕΝ ΠΙCῒῒ ΦΗΕΤῚΕΝ
ΠΙῒΧΡΙCΤΟC ΙΗCΟΥC.

ΦΗΕΤΑϞΕΡῒΩΡΠ ἵΝΧΑϞ ἵΝCΕ ΦΝΟΥῒ
ἵΝΟΥΡΕϞΧΩ ΕἶΒΟΛ ΕἶΒΟΛ ῒΙΤΕΝ ΦῒΑῒῒ
ἵῒΡΗΙ ῒΕΝ ΠΕϞCΝΟΥ ΕῒΦΟΥΩΝῒ ΕἶΒΟΛ ἵΝΤΕ
ΤΕϞΜΕΘΜΗ ΕῒΒΕ ΠΧΩ ΕἶΒΟΛ ἵΝΤΕ
ΝΙῒΩΡΠ ἵΝΝΟΒΙ ΕῒΤΑῒῒΩΠΙ.

ῒΕΝ ῒΜΕΤΡΕϞῚΟΥ ἵΝῒΗΤ ἵΝΤΕ
ΦΝΟΥῒ ΕῒΡΕCῒΩΡΠ ΕἶΒΟΛ ἵΝCΕ

the law, that every mouth
may be stopped, and all the
world may become guilty
before God.

Therefore, by the deeds
of the law no flesh will be
justified in His sight, for by
the law is the knowledge of
sin.

But now the
righteousness of God apart
from the law is revealed,
being witnessed by the Law
and the Prophets,

Even the righteousness
of God, through faith in
Jesus Christ, to all and on
all who believe. For there is
no difference;

for all have sinned and
fall short of the glory of
God,

being justified freely by
His grace through the
redemption that is in Christ
Jesus,

whom God set forth as a
propitiation by His blood,
through faith, to
demonstrate His
righteousness, because in
His forbearance God had
passed over the sins that
were previously committed,

to demonstrate at the
present time His
righteousness, that He might
be just and the justifier of

كُلِّ الْعَالَمِ تَحْتِ قِصَاصٍ مِنَ اللَّهِ.

لِأَنَّهُ بِأَعْمَالِ النَّامُوسِ كُلُّ ذِي جَسَدٍ
لَا يَتَبَيَّرُ أَمَامَهُ. لِأَنَّ بِالنَّامُوسِ
مَعْرِفَةُ الْخَطِيئَةِ.

وَأَمَّا الْآنَ فَقَدْ ظَهَرَ بَرُّ اللَّهِ بِدُونِ
النَّامُوسِ مَشْهُودًا لَهُ مِنَ النَّامُوسِ
وَالنَّبِيَاءِ.

بَرُّ اللَّهِ بِالإِيمَانِ بِيَسُوعَ الْمَسِيحِ
إِلَى كُلِّ وَ عَلَى كُلِّ الَّذِينَ يُؤْمِنُونَ.
لِأَنَّهُ لَا فَرْقَ.

إِذِ الْجَمِيعِ أَخْطَأُوا وَأَعْوَزَهُمْ مَجْدُ
اللَّهِ.

مُتَبَيِّرِينَ مَجَانًا بِنِعْمَتِهِ بِالإِفْدَاءِ
الَّذِي بِيَسُوعَ الْمَسِيحِ.

الَّذِي قَدَّمَهُ اللَّهُ كَفَّارَةً بِالإِيمَانِ
بِدَمِهِ لِإِظْهَارِ بَرِّهِ مِنْ أَجْلِ الصَّفْحِ
عَنِ الْخَطَايَا السَّالِفَةِ بِإِمْهَالِ اللَّهِ.

لِإِظْهَارِ بَرِّهِ فِي الزَّمَانِ الْحَاضِرِ
لِيَكُونَ بَارًّا وَيُبَيِّرَ مَنْ هُوَ مِنْ
الإِيمَانِ بِيَسُوعَ الْمَسِيحِ.

τεφμεθυμη νερηι ζεν παιχουτ ντε
†νου: γε ρινα ντεφωπι εφοι νθυμη
ουο εφθυαιο υπι εβολ ζεν φηναρ†
νηχογς Πιχριστος.

Δφθων οτη πιωουωυο αυμαυθαυ
ερωφ ριτεν αυ νηνομοσ φα ηιβηοτι
υμοον αλλα εβολ ριτεν φηνομοσ ντε
φηναρ†.

†ενναεπ ουρωμι ραρ γε ρηναυαι
ζεν φηναρ† α†νη ηιβηοτι ντε
πινομοσ.

Ψαν φουο† φα ηιουρΔαι
υμαρατορ πε: ουοσ φα ηικεεθνοσ
νηωου αν πε: αρα φα ηικεεθνοσ ρωου
πε.

Ισχε ραρα ουαι πε φουο†
φηεθαθυαιε πεεβι εβολ ζεν φηναρ†
νευ †μετα†εβι εβολ ριτεν πιναρ†.

†εννακερφ πινομοσ οτη εβολ
ριτεν πιναρ† ηνερωπι αλλα
πινομοσ †ενναταρο υμοφ ερα†φ.

Ου γε πε †ενναροφ εθε Δβραυυ
γε α†ρευφ πενωορπ ηιω† κα†α ραρζ.

Ισχε ραρ Δβραυυ ου ρυμαι εβολ
ζεν ρανηβηοτι ιε ουοντεφ ωουωου
υμαρ αλλα ουβε φουο† αν.

the one who has faith in
Jesus Christ.

Where is boasting then?
It is excluded. By what law?
Of works? No, but by the
law of faith.

Therefore, we conclude
that a man is justified by
faith apart from the deeds of
the law.

Or is He the God of the
Jews only? Is He not also
the God of the Gentiles?
Yes, of the Gentiles also,

since there is one God
who will justify the
circumcised by faith and the
uncircumcised through
faith.

Do we then make void
the law through faith?
Certainly not! On the
contrary, we establish the
law.

What then shall we say
that Abraham our father has
found according to the
flesh?

For if Abraham was
justified by works, he has
something to boast about,
but not before God.

فَأَيْنَ الْاِفْتِخَارُ؟ قَدْ اِنْتَفَى. بِأَيِّ
تَأْمُوسٍ؟ أَبِنَأْمُوسِ الْأَعْمَالِ؟ كَلَّا
بَلْ بِنَأْمُوسِ الْإِيْمَانِ.

إِذَا نَحْسِبُ أَنَّ الْإِنْسَانَ يَنْبَرَّرُ
بِالْإِيْمَانِ بِدُونِ أَعْمَالِ النَّأْمُوسِ.

أَمْ اللهُ لِلْيَهُودِ فَقَطْ؟ أَلَيْسَ لِلأُمَّمِ
أَيْضاً؟ بَلَى لِلأُمَّمِ أَيْضاً.

لَأَنَّ اللهُ وَاحِدٌ هُوَ الَّذِي سَيَبَرُّ
الْخِتَانَ بِالْإِيْمَانِ وَالْعُرْلَةَ بِالْإِيْمَانِ.

أَفَنُبْطِلُ النَّأْمُوسَ بِالْإِيْمَانِ؟ حَاشَا!
بَلْ نُنْبِتُ النَّأْمُوسَ.

فَمَآذَا نَقُولُ إِنَّ أَبَانَا إِبْرَاهِيْمَ قَدْ
وَجَدَ حَسَبَ الْجَسَدِ؟

لَأَنَّهُ إِنْ كَانَ إِبْرَاهِيْمَ قَدْ تَبَرَّرَ
بِالْأَعْمَالِ فَلَهُ فُخْرٌ وَلَكِنْ لَيْسَ لَدَى
الْهِ.

Οὐ γὰρ ἐτε ἴγραφή ζω ἔμοσ:
 Ἀβραὰμ Δε ἀφῆκε ἔφῆνοῖ οὐοε
 ἀποπς ναφ ἐγμεθῆμι.

*Πρῶτος γὰρ νεμωτεν νεμ
 τῆρινην ἐγσοπ: χε ἀμην ἐσεῶπι.*

For what does the
 Scripture say? "Abraham
 believed God, and it was
 accounted to him for
 righteousness.

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

لَا تَهُ مَاذَا يَقُولُ الْكِتَابُ؟ «فَأَمَّنَ
 إِبْرَاهِيمُ بِاللَّهِ فَحُسِبَ لَهُ بِرًّا».

*نعمة الله الأب تكون مع جميعكم.
 آمين.*

The Catholic Epistle الكاثوليكون

Καθολικον ἐβोल δῆεν πε πιζοῖτ
 ἡἐπιστολη ἡτε πενωτ Ἰωαννης. Ἀμην.
 Ηάμενρατ.

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

الكاثوليكون من رسالة معلمنا
 يوحنا الاولى بركتته علينا. آمين.
 يا احبائي

Ἄ Ἰωαννης ἄ: ἄ - β: β

1 John 1: 1 - 2:2

1 يوحنا 1: 1 - 2: 2

Φἡἐναφωπ ιςχεν εη
 φἡἐτανσοθμεφ φἡἐταννατ ἐροφ
 ἡνεβαλ φἡἐτανσομς ἐροφ: οὐοε ἄ
 νενηξιχ χεμχομφ εθβε πιαχι ἡτε ἡωνδ.

That which was from
 the beginning, which we
 have heard, which we have
 seen with our eyes, which
 we have looked upon, and
 our hands have handled,
 concerning the Word of
 life;

الَّذِي كَانَ مِنَ الْبَدْءِ، الَّذِي
 سَمِعْنَاهُ، الَّذِي رَأَيْنَاهُ بَعْيُونَا،
 الَّذِي شَاهَدْنَاهُ، وَلَمَسْتَهُ أَيْدِينَا،
 مِنْ جِهَةِ كَلِمَةِ الْحَيَاةِ.

Οὐοε πιωνδ ἀφοτωνε ἐβोल οὐοε
 ἀννατ ἐροφ οὐοε τεπερμεθρε οὐοε
 τεπταμο ἔμωτεν ἐπιωνδ ἡνεεε: χε
 φἡετωπ εα φιωτ οὐοε ἀφοτωνε ἐρον.

the life was manifested,
 and we have seen, and bear
 witness, and declare to you
 that eternal life which was
 with the Father and was
 manifested to us;

فَإِنَّ الْحَيَاةَ أَظْهَرَتْ وَقَدْ رَأَيْنَا
 وَنَشْهَدُ وَنُخْبِرُكُمْ بِالْحَيَاةِ الْأَبَدِيَّةِ
 الَّتِي كَانَتْ عِنْدَ الْأَبِ وَأَظْهَرَتْ
 لَنَا.

Φἡἐταννατ ἐροφ οὐοε ἐτανσοθμεφ
 τενηιωφ ἔμοσφ νωτεν εηνα ἡθωτεν
 εωτεν ἡτε οῖμετῶφῆρ ῶπι νωτεν
 νεμαν οὐοε τενηιωφῆρ ἀσχη νεμ
 φιωτ νεμ Πεφωῆρι Ἰησοῦς Πιχριστος.

that which we have
 seen and heard we declare
 to you, that you also may
 have fellowship with us;
 and truly our fellowship is
 with the Father and with
 His Son Jesus Christ.

الَّذِي رَأَيْنَاهُ وَسَمِعْنَاهُ نُخْبِرُكُمْ بِهِ
 لِكَيْ يَكُونَ لَكُمْ أَيْضًا شَرِكَةٌ مَعَنَا
 وَأَمَّا شَرِكَتُنَا نَحْنُ فَهِيَ مَعَ الْأَبِ
 وَمَعَ ابْنِهِ يَسُوعَ الْمَسِيحِ.

Οὐοε ναι τεπεδαῖ ἔμωσφ νωτεν
 εηνα ἡτε πετενραφω ῶπι εφχηκ ἐβोल.

And these things we
 write to you that your joy
 may be full.

وَنَكْتُبُ إِلَيْكُمْ هَذَا لِكَيْ يَكُونَ
 فَرَحُكُمْ كَامِلًا.

Οτοζ φαι πε πιωϋ ετανσοθμεϋ
 ἔντοτϋ τενβιωϋ ἕμοϋ νωτεν: ζε
 Φνοϋτ οτοϋωινι πε οτοζ ἕμον ελι
 ἕχακι ἕδητϋ.

Εϋωπ ανωανζοζ ζε οτον ἕταν
 ἕνοϋμετϋφηρ νεμαϋ οτοζ ενμοϋι ζεν
 πιχακι τενζε μεθνοϋζ οτοζ τενἕρι
 ἕθμη αν.

Εϋωπ δε ανωανμοϋι ζεν πιϋωινι
 ἕφρητ ζωϋ ετεϋϋωπ ζεν πιϋωινι οτον
 ἕταν ἕνοϋμετϋφηρ νεμ νεἕρηνοϋ οτοζ
 ἕπνοϋ ἕηχοϋζ Πιχριτοζ Πεϋϋηρι
 εἕνατοϋβον εβολζα νοβι νιβεν.

Εϋωπ ανωανζοζ ζε ἕμοοντεν νοβι
 ἕμαϋ τενερζαλ ἕμον ἕμαϋατεν οτοζ
 ἕθμη ϋωπ ἕδητεν αν.

Εϋωπ ανωαν οϋωνεζ ἕνεννοβι εβολ
 εἕνεζοτ οτοζ οἕθμη πε ζινα ἕτεϋχα
 νεννοβι ναν εβολ: οτοζ εἕνατοϋβον
 εβολζα βἕ ἕζονζ νιβεν.

Εϋωπ ανωανζοζ ζε ἕπενερνοβι
 τενἕρι ἕμοϋ ἕκαμεθνοϋζ οτοζ πεϋαζι
 ϋωπ ἕδητεν αν.

Παϋηρι ναι τζεζαι ἕμωϋτ νωτεν
 ζινα ἕτετενϋτεμερνοβι: οτοζ εϋωπ
 ἕρεϋαν οἕαι ερνοβι οτον ἕταν ἕμαϋ
 ἕπιπαρ ακλητον ζατεν Φιωτ ηχοϋζ

This is the message,
 which we have heard from
 Him and declare to you,
 that God is light and in
 Him is no darkness at all.

If we say that we have
 fellowship with Him, and
 walk in darkness, we lie
 and do not practice the
 truth.

But if we walk in the
 light as He is in the light,
 we have fellowship with
 one another, and the blood
 of Jesus Christ His Son
 cleanses us from all sin.

If we say that we have
 no sin, we deceive
 ourselves, and the truth is
 not in us.

If we confess our sins,
 He is faithful and just to
 forgive us our sins and to
 cleanse us from all
 unrighteousness.

If we say that we have
 not sinned, we make Him a
 liar, and His word is not in
 us.

My little children,
 these things I write to you,
 so that you may not sin.
 And if anyone sins, we
 have an Advocate with the
 Father, Jesus Christ the
 righteous.

وَهَذَا هُوَ الْخَبْرُ الَّذِي سَمِعْنَاهُ مِنْهُ
 وَنُخْبِرُكُمْ بِهِ إِنَّ اللَّهَ نُورٌ وَلَيْسَ
 فِيهِ ظِلْمَةٌ ظَلَمَةٌ.

إِنْ قُلْنَا إِنَّ لَنَا شَرِكَةً مَعَهُ وَسَلَكْنَا
 فِي الظُّلْمَةِ نَكْذِبُ وَلَسْنَا نَعْمَلُ
 الْحَقَّ.

وَلَكِنْ إِنْ سَلَكْنَا فِي النُّورِ كَمَا هُوَ
 فِي النُّورِ قُلْنَا شَرِكَةً بَعْضُنَا مَعَ
 بَعْضٍ وَدَمُ يَسُوعَ الْمَسِيحِ ابْنِهِ
 يُطَهِّرُنَا مِنْ كُلِّ خَطِيئَةٍ.

إِنْ قُلْنَا إِنَّهُ لَيْسَ لَنَا خَطِيئَةٌ نَضِلُّ
 أَنْفُسَنَا وَلَيْسَ الْحَقُّ فِيْنَا.

إِنْ اعْتَرَفْنَا بِخَطَايَانَا فَهُوَ أَمِينٌ
 وَعَادِلٌ، حَتَّى يَغْفِرَ لَنَا خَطَايَانَا
 وَيُطَهِّرَنَا مِنْ كُلِّ إِثْمٍ.

إِنْ قُلْنَا إِنَّنَا لَمْ نَخْطِئْ نَجْعَلُهُ
 كَاذِبًا، وَكَلِمَتُهُ لَيْسَتْ فِيْنَا.

يَا أَوْلَادِي، أَكْتُبُ إِلَيْكُمْ هَذَا لِكَيْ لَا
 تَخْطِئُوا. وَإِنْ أَخْطَأَ أَحَدٌ قُلْنَا
 شَفِيعٌ عِنْدَ الْآبِ، يَسُوعُ الْمَسِيحُ
 الْبَارُّ.

Πιχριστος πιθμη.

Οτος νηοϋ πε πσωϋ ντε νεννοβι
εβε νοτην δε υμαγατεν αν αλλα νευ
εβε να πικοςμος τηρεϋ.

*Πασνηοϋ υπερμενρε πικοςμος οϋδε
νηετωοϋ δεν πικοςμος: πικοςμος νασινι
νευ τερεπιθωμια: φη δε ετιρι υφοτωϋ
υφνοϋϋ ρηναϋωπι ϋα ενεε: αμην.*

And He Himself is the propitiation for our sins, and not for ours only but also for the whole world.

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.

وَهُوَ كَفَّارَةٌ لِّخَطَايَانَا. لَيْسَ لِّخَطَايَانَا فَقَطَّ، بَلْ لِّخَطَايَا كُلِّ الْعَالَمِ أَيْضًا.

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

The Acts الإبركسيس

Πραϋις ντε νενιοϋ νὰποστολοϋ:
ερε ποϋςμοϋ εσογαβ ϋωπι νεμαν.
Αμην.

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

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

Πραϋις ζ: λ - λλ

Acts 7: 30 - 34

أعمال 7: 30 - 34

Οτος εταρχωκ δε εβολ νχε ϋμε
ηρομπι αφονονεϋ εροϋ δεν πϋαρε
ντε πτωοϋ νσινα νχε ογαττελοϋ δεν
οϋϋαε νχρω ϋιζεν οϋβατοϋ.

And when forty years had passed, an Angel of the Lord appeared to him in a flame of fire in a bush, in the wilderness of Mount Sinai.

وَلَمَّا كَمَلَتْ أَرْبَعُونَ سَنَةً ظَهَرَ لَهُ مَلَاكُ الرَّبِّ فِي بَرِّيَّةِ جَبَلِ سَيْنَاءَ فِي لَهَيْبِ نَارٍ عُلْيَقَةٍ.

Ωϋςχς δε εταρναϋ επιζοραμα
αρεϋφρηι εϋναι δε εϋνιατεϋ: αϋωπι
δε νχε οϋςμη ντε Πβοις εςω υμοϋ.

When Moses saw it, he marveled at the sight; and as he drew near to observe, the voice of the Lord came to him, saying,

فَلَمَّا رَأَى مُوسَى ذَلِكَ تَعَجَّبَ مِنَ الْمَنْظَرِ. وَفِيمَا هُوَ يَتَقَدَّمُ لِيَنْتَظِعَ صَارَ إِلَيْهِ صَوْتُ الرَّبِّ:

Χε ανοκ πε φνοϋϋ ντε νεκιοϋ:
φνοϋϋ ναβρααυ νευ φνοϋϋ νισαακ
νευ φνοϋϋ νιακωβ: αϋςοερτερ δε
νχε Ωϋςχς υπερερτολμαν εϋνιατεϋ.

'I am the God of your fathers; the God of Abraham, the God of Isaac, and the God of Jacob'. And Moses trembled and dared not look.

أَنَا إِلَهُ آبَائِكَ، إِلَهُ إِبْرَاهِيمَ وَإِلَهُ إِسْحَاقَ وَإِلَهُ يَعْقُوبَ. فَارْتَدَّ مُوسَى وَلَمْ يَجْسُرْ أَنْ يَنْتَظِعَ.

Πεξε Πβοιc Δε ναϋ γε βωλ
 ἄπιθωοῖ ἔβολ θι νεκῶλαατϋ: πιαα
 ταρ ἔτεκὸθι ἔρατκ θιζωϋ οῦκαθι
 εϋοταβ πε.

Ἦεν οὔνατ ἀινατ ἔπῑτρεμκο
 ἄπαλαοc ετθεν Χημι οὔοθαιωτεμ
 ἔπορϋἀθου οὔοθαι ἔπεσϋτ ἔναθμοὔ:
 †νοὔ Δε ἄμοὔ ἵταοὔορπκ ἔθρη
 ἔΧημι.

*Πιααχι Δε ἵτε Πβοιc εϋἔλαι οὔοθ
 εϋἔλαα: εϋἔλααθι οὔοθ εϋἔταχρο:
 ἔεν †ἀσια ἵεκκῶλθια ἵτε †νοὔ†:
 ἄμην.*

Then the Lord said to him, “Take your sandals off your feet, for the place where you stand is holy ground.

I have surely seen the oppression of my people who are in Egypt; I have heard their groaning and have come down to deliver them. And now come, I will send you to Egypt.”

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

فَقَالَ لَهُ الرَّبُّ: اخْلَعْ نَعْلَ رِجْلَيْكَ
 لِأَنَّ الْمَوْضِعَ الَّذِي أَنْتَ وَاقِفٌ
 عَلَيْهِ أَرْضٌ مُقَدَّسَةٌ.

إِنِّي رَأَيْتُ مَشَقَّةَ شَعْبِي الَّذِينَ فِي
 مِصْرَ وَسَمِعْتُ أَنِّيهِمْ وَنَزَلْتُ
 لِأُنْقِذَهُمْ. فَهَلُمَّ الْآنَ أَرْسَلُكَ إِلَى
 مِصْرَ.

*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.

Ψαλμοc τω Δαυιδ ἡΔ: ιϚ

Psalms 45: 10, 11

مزمور 44: 13

ϸωτεμ ταϋερι ἄνατ ρεκ πεμαϋϋ:
 ἀρῑπωβω ἄπελαοc νεμ ἵθι θρηϋ ἵτε
 πειωτ. Χε ἄ Πιοὔρο ἔρε πῑθωμῑν ἔπεσα
 γε οὔθι ἵθοϋ πε Πετβοιc.
 Ἀλληλοια.

Hear O daughter, and see, and incline your ear. Forget your own people also, and your father's house. Because the King has desired your beauty. For He is your Lord. Alleluia.

اسمعي يا ابنتي وانظري واميلي
 سمعك، وانسي شعبك وكل بيت
 ابيك. فان الملك قد اشتهى حسنك،
 لانه هو ربك. هليلويا.

The Liturgy Gospel
إنجيل القديس

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

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

<p>Οὐάνασνηωσις ἐβόλ θεν πειρασελιον εθοταβ κατα λουκαν ασιοτ.</p>	<p>A chapter according to Saint Luke, may his blessings be with us. Amen.</p>	<p>فصل من إنجيل معلمنا لوقا البشير. بركاته علينا أمين.</p>
<p>Λουκαν α̅: κϛ̅ - λη̅</p>	<p>Luke 1: 26 - 38</p>	<p>لوقا 1: 26 - 38</p>
<p>θεν πα̅βοτ δε̅ υ̅μα̅ρσοοτ α̅το̅ωρπ νη̅σαβρη̅ηλ̅ πια̅σσε̅λο̅ς̅ ε̅βο̅λ̅ ρι̅τε̅ν φ̅νο̅ν̅τ̅ ε̅ο̅τ̅βα̅κι̅ η̅τε̅ τ̅σα̅λι̅λε̅α̅ ε̅πε̅ρ̅α̅ν̅ πε̅ η̅α̅ζα̅ρε̅θ̅.</p>	<p>Now in the sixth month the angel Gabriel was sent by God to a city of Galilee named Nazareth,</p>	<p>وَفِي الشَّهْرِ السَّادِسِ أُرْسِلَ جِبْرَائِيلُ الْمَلَكُ مِنَ اللَّهِ إِلَى مَدِينَةٍ مِنَ الْجَلِيلِ اسْمُهَا نَاصِرَةٌ.</p>
<p>θα̅ ο̅ν̅πα̅ρ̅θ̅ε̅νο̅ς̅ ε̅α̅ν̅ω̅π̅ η̅ς̅ω̅ς̅ η̅ο̅ν̅τ̅ρω̅μ̅ι̅ ε̅πε̅ρ̅α̅ν̅ πε̅ ι̅ω̅ση̅φ̅ ε̅βο̅λ̅ θ̅εν̅ η̅π̅η̅ι̅ η̅δ̅α̅ν̅ι̅δ̅ ο̅νο̅ς̅ φ̅ρα̅ν̅ η̅τ̅πα̅ρ̅θ̅ε̅νο̅ς̅ πε̅ Μα̅ρια̅μ̅.</p>	<p>to a virgin betrothed to a man whose name was Joseph, of the house of David. The virgin's name was Mary.</p>	<p>إِلَى عَذْرَاءٍ مَخْطُوبَةٍ لِرَجُلٍ مِنْ بَيْتِ دَاوُدَ اسْمُهُ يُوسُفُ. وَاسْمُ الْعَذْرَاءِ مَرْيَمُ.</p>
<p>Ο̅νο̅ς̅ ε̅τα̅ε̅ψ̅υ̅ε̅να̅ς̅ ε̅δ̅ο̅ν̅ θ̅α̅ρο̅ς̅ η̅ς̅ε̅ πια̅σσε̅λο̅ς̅ πε̅χα̅ς̅ η̅α̅ς̅ χ̅ε̅ χ̅ε̅ρε̅ θ̅η̅ε̅θ̅ε̅μ̅ε̅ η̅ε̅μ̅ο̅τ̅ Π̅βο̅ι̅ς̅ η̅ε̅μ̅ε̅: τε̅ς̅μα̅ρ̅ω̅ο̅τ̅ η̅θ̅ο̅ θ̅εν̅ η̅ι̅θ̅ι̅ο̅μ̅ι̅.</p>	<p>And having come in, the angel said to her, "Rejoice, highly favored one, the Lord is with you; blessed are you among women!"</p>	<p>فَدَخَلَ إِلَيْهَا الْمَلَكُ وَقَالَ: «سَلَامٌ لَكَ أَيَّتُهَا الْمُمْتَلَنَةُ نِعْمَةً. الرَّبُّ مَعَكَ. مُبَارَكَةٌ أَنْتِ فِي النِّسَاءِ.»</p>
<p>Η̅θ̅ο̅ς̅ δε̅ ε̅τα̅ς̅να̅τ̅ ε̅ρο̅ς̅ α̅ς̅ψ̅θ̅ο̅ρ̅τε̅ρ̅ ε̅χ̅ε̅ν̅ πια̅σι̅ ο̅νο̅ς̅ η̅α̅ς̅μ̅ο̅κ̅μ̅ε̅κ̅ πε̅ χ̅ε̅ ο̅να̅ψ̅ η̅ρη̅τ̅ πε̅ παι̅α̅ς̅πα̅ς̅μ̅ο̅ς̅.</p>	<p>But when she saw him, she was troubled at his saying, and considered what manner of greeting this was.</p>	<p>فَلَمَّا رَأَتْهُ اضْطَرَبَتْ مِنْ كَلَامِهِ وَفَكَّرَتْ مَا عَسَى أَنْ تَكُونَ هَذِهِ النَّحِيَّةُ.</p>
<p>Ο̅νο̅ς̅ πε̅χε̅ε̅ πια̅σσε̅λο̅ς̅ η̅α̅ς̅ χ̅ε̅ η̅πε̅ρ̅ε̅ρ̅ε̅ρ̅ο̅τ̅ Μ̅α̅ρια̅μ̅ α̅ρ̅ε̅ξι̅μ̅ι̅ η̅ο̅ν̅ε̅μ̅ο̅τ̅ η̅πε̅μ̅ε̅θ̅ο̅ η̅φ̅νο̅ν̅τ̅.</p>	<p>Then the angel said to her, "Do not be afraid, Mary, for you have found favor with God.</p>	<p>فَقَالَ لَهَا الْمَلَكُ: «لَا تَخَافِي يَا مَرْيَمُ لِأَنَّكَ قَدْ وَجَدْتِ نِعْمَةً عِنْدَ اللَّهِ.</p>

Οτοζ θηππε τεραερβοκι οτοζ ντε
μικι νοτυηρι οτοζ ερεμοϋτ εΠεϋραν
ζε Ιησοϋς.

Φαι δε εϋεερ οτυηϋτ οτοζ
εϋεμοϋτ εροϋ ζε Πωηρι υΦηετβοσι
οτοζ εϋετ ναϋ ηζε Πβοικ Φνοϋτ
υπερονοϋς ηΔαριδ πεϋωτ.

Οτοζ υναεροϋρο εϋεν ηηι ηλακωβ
ϋα ενεζ: οτοζ ηνε δε ϋωπι ητε
τεϋμετοϋρο.

Πεξε Μαριαμ δε υπιαστελοϋς ζε
πωϋ φαι ναϋωπι ηηι επιδη ητρωοτη
ηηαι αν.

Οτοζ αϋεροϋη ηζε πιαστελοϋς
πεζαϋ ηαϋ ζε οϋπνεϋμα εϋοηαβ εϋει
εϋρηι εϋω: οτοζ οϋχομ ητε Φηεετβοσι
εθηαερθηηβι ερο εθηε φαι φηετερημαϋϋ
εϋοηαβ εϋεμοϋτ εροϋ ζε Πωηρι
υΦηοϋτ.

Οτοζ θηππε ιϋ Ελιζαβετ
τεϋτϋτενηϋ αϋερβοκι θωϋ νοτυηρι θεν
τεϋμετδελλω: οτοζ φαι πε
πεϋμαθϋοοϋ ηαβοτ πε: θηετοϋμοϋτ
εροϋ ζε τατβρηη.

Ζε υμμοη ελι ηαχι ι ηατχομ
θατεη Φηοϋτ.

And behold, you will
conceive in your womb and
bring forth a Son, and shall
call His name Jesus.

He will be great, and
will be called the Son of the
Highest; and the Lord God
will give Him the throne of
His father David.

And He will reign over
the house of Jacob forever,
and of His kingdom there
will be no end”.

Then Mary said to the
angel, “How can this be,
since I do not know a man?”

And the angel answered
and said to her, “The Holy
Spirit will come upon you,
and the power of the Highest
will overshadow you;
therefore, also, that Holy
One who is to be born will
be called the Son of God.

Now indeed, Elizabeth
your relative has also
conceived a son in her old
age; and this is now the sixth
month for her who was
called barren.

For with God nothing
will be impossible”.

وَهَا أَنْتِ سَتَحْبِلِينَ وَتَلِدِينَ ابْنًا
وَتَدْعِينَ اسْمَهُ يَسُوعَ.

هَذَا يَكُونُ عَظِيمًا وَابْنُ الْعَلِيِّ يُدْعَى
وَيُعْطِيهِ الرَّبُّ الْإِلَهَ كُرْسِيَّ دَاوُدَ
أَبِيهِ.

وَيَمْلِكُ عَلَى بَيْتِ يَعْقُوبَ إِلَى الْأَبَدِ
وَلَا يَكُونُ لِمَلِكِهِ نِهَآيَةٌ».

فَقَالَتْ مَرْيَمُ لِلْمَلَاكِ: «كَيْفَ يَكُونُ
هَذَا وَأَنَا لَسْتُ أَعْرِفُ رَجُلًا؟»

فَأَجَابَ الْمَلَاكُ: «الرُّوحُ الْقُدُسُ
يَحِلُّ عَلَيْكَ وَقُوَّةُ الْعَلِيِّ تَظَلُّكَ،
فَلِذَلِكَ أَيْضًا الْقُدُوسُ الْمَوْلُودُ مِنْكَ
يُدْعَى ابْنُ اللَّهِ.

وَهُوَذَا أَلْيَصَابَاتُ نَسِيبَتِكَ هِيَ أَيْضًا
حَبْلِي بَائِنٍ فِي شَبْحُوحَتِهَا، وَهَذَا
هُوَ الشَّهْرُ السَّادِسُ لِتِلْكَ الْمَدْعُورَةِ
عَاقِرًا.

لَأَنَّهُ لَيْسَ شَيْءٌ غَيْرٌ مُمَكِّنٍ لَدَى
اللَّهِ».

Πεξε Μαριαμ δε ὑπιαστειλος γε
εηπε ἀνοκ ις ἴβωκι ἵτε Πβοικ
εεέωπι νηι κατα πεκσαχι ογος
αγωεναγ ἐβολ θαρος ἵξε πιαστειλος.

*Πῶον φα Πεννοντ πε ωα ἐνεε
ἵτε νι ἐνεε: ἀμην.*

Then Mary said,
“Behold the maidservant of
the Lord! Let it be to me
according to your word”.
And the angel departed from
her.

Glory be to God forever.

فَقَالَتْ مَرْيَمُ: «هُوَذَا أَنَا أَمَةٌ الرَّبِّ.
لِيَكُنْ لِي كَقَوْلِكَ». فَمَضَى مِنْ
عِنْدَهَا الْمَلَكُ.

والمجد لله دائماً.

Ερχω ἕμους καὶ ἀδοκ νευαν ζωκ
Ιησοῦς Πιρεμναζαρεθ ἔτακὶ ἔτακον:
τενσωονη ἕμοκ καὶ ἠθοκ νημ πιὰςιοκ
ἠτε Φνοντ.

Οτος αφερέπιτιμαν ναϋ ἠχε
Ιησοῦς ερχω ἕμους καὶ θωμ ἠρωκ οτος
ἀμοτ ἐβολ ἠδῆτη.

Οτος ἔταϋτερωρη ἠχε
πιπνευμα ἠάκαθαρον οτος αρωϋ
ἐβολ δεν οτηνητ ἠδῆρωτ αϋ ἐβολ
ζωτη.

Οτος ατεροτ τηροτ ζωστε
ἠτογκωτ νημ νοῦερνοτ ερχω ἕμους
καὶ οτ πε φαὶ οτβω ἠβερι τε: καὶ δεν
οτηρωϋϋι ϋοταζαζηνι ἠηπινευμα
ἠάκαθαρον οτος σεσωτεμ ναϋ.

Οτος ἀ τεϋμῆ σατοτη σω ἐβολ
δεν μαὶ νιβεν δεν τπεριχωρος τηρ
ἠτε τΣαλιλεα.

Οτος σατοτοτ ἔτατὶ ἐβολ δεν
ττηναζωση ατὶ ἐδοτη ἔπηνι ἠσιμων
νημ ἀνδρεακ: ἔρε Ιακωβοκ νημωτ
νημ Ιωαννης.

Τρωμὶ δε ἠσιμων νασνηκοτ πε
εσδημ: οτος σατοτοτ ατχοκ ναϋ
εθβητς.

saying, “Let us alone!
What have we to do with
You, Jesus of Nazareth?
Did You come to destroy
us? I know who You are;
the Holy One of God!”

But Jesus rebuked him,
saying, “Be quiet, and come
out of him!”

And when the unclean
spirit had convulsed him
and cried out with a loud
voice, he came out of him.

Then they were all
amazed, so that they
questioned among
themselves, saying, “What
is this new doctrine? For
with authority He
commands the unclean
spirits, and they obey Him”.

And immediately His
fame spread throughout all
the region around Galilee.

Now as soon as they had
come out of the synagogue,
they entered the house of
Simon and Andrew, with
James and John.

But Simon’s wife’s
mother lay sick with a fever,
and they told Him about her
at once.

قائلاً: «أه! مَا لَنَا وَلكَ يَا يَسُوعُ
النَّاصِرِيُّ! أَتَيْتَ لِنُهْلِكَنَا! أَنَا
أَعْرِفُكَ مِنْ أَنْتَ، قُدُّوسُ اللَّهِ».

فانتَهَرَهُ يَسُوعُ قائلاً: «أخْرَسْ
وَإخْرَجْ مِنْهُ».

فصرعه الرُّوح النجسُ وصاح
بصوتٍ عظيمٍ وأخرج منه.

فتحيرُوا كُلُّهُمْ حَتَّى سألَ بَعْضُهُمْ
بَعْضاً قائِلينَ: «مَا هَذَا؟ مَا هُوَ هَذَا
التَّعْلِيمُ الجَدِيدُ؟ لِأَنَّهُ بِسُلْطَانٍ يَأْمُرُ
حَتَّى الأرواحِ النجسةِ فَتطِيعُهُ».

فخرجَ خبْرُهُ لِلوَقْتِ فِي كُلِّ الكُورَةِ
المُحِيطَةِ بِالجاليلِ.

ولَمَّا خَرَجُوا مِنَ المَجْمَعِ جَاءُوا
لِلوَقْتِ إِلَى بَيْتِ سَمْعَانَ وَأَنْدَرَاوُسَ
مَعَ يَاقُوبَ وَيُوحَنَّا.

وَكَانَتْ حَمَاءُ سَمْعَانَ مُضْطَجِعَةً
مَحْمُومَةً فَلِلوَقْتِ أَخْبَرُوهُ عَنْهَا.

Οτοϑ εταϑι εβολ υματ νξε Ιηϑοϑ
αϑωρεναϑ ενιϑα ντε Τυροϑ νευ
τιϑιδων.

Οτοϑ ιϑ οϑϑεϑιυ νϑανανεα αϑι
εβολ ϑεν νιβιη εντε υματ: οτοϑ ναϑωϑ
εβολ εϑω υμοϑ: ξε ναι ϑαροι Παβοιϑ
Πωηρι νΔαϑιδ: ταϑερι τεϑυκηοϑτ:
οτοϑ οϑδεϑων νευαϑ.

Ηθοϑ δε υπεϑεροϑω ναϑ νοϑϑαϑι:
οτοϑ αϑι νξε νεϑμααθηϑϑ αϑϑεο εροϑ
εϑω υμοϑ: ξε χα ταϑεϑιυ εβολ ξε
ϑωϑ εβολ ϑαμενεϑηη.

Ηθοϑ δε αϑεροϑω πεϑαϑ: ξε
υποϑταοϑοι ϑα ϑλι εβηλ ενιϑεϑοϑ
εϑωρεϑ εντε ηνι υΠιϑραηλ.

Ηθοϑ δε αϑι αϑοϑωϑτ υμοϑ εϑω
υμοϑ: ξε Παβοιϑ αϑιβοηθην εροι.

Ηθοϑ δε αϑεροϑω πεϑαϑ: ξε νανεϑ
αη εελ ηωικ ηνιϑηρι εϑηϑ ηνιϑεϑωρ.

Ηθοϑ δε πεϑαϑ ξε ϑε Παβοιϑ: κε
ϑαϑ ϑαρε νικεοϑεϑωρ οϑωυ εβολ ϑεν
νιϑεϑλιϑι ηνεϑαϑεϑε εβολϑι
ϑτραπεϑα εντε νοϑβιϑεϑ.

Τοτε αϑεροϑω νξε Ιηϑοϑ πεϑαϑ
ναϑ: ξε ω ϑεϑιυ οϑηϑϑη πε πεναϑϑ
εϑεϑωπι νε υϑρηϑ εντε οϑαϑϑ: οτοϑ

Then Jesus went out from there and departed to the region of Tyre and Sidon.

And behold, a woman of Canaan came from that region and cried out to Him, saying, "Have mercy on me, O Lord, Son of David! My daughter is severely demon-possessed".

But He answered her not a word. And His disciples came and urged Him, saying, "Send her away, for she cries out after us".

But He answered and said, "I was not sent except to the lost sheep of the house of Israel".

Then she came and worshiped Him, saying, "Lord, help me!"

But He answered and said, "It is not good to take the children's bread and throw it to the little dogs".

And she said, "Yes, Lord, yet even the little dogs eat the crumbs which fall from their masters' table".

Then Jesus answered and said to her, "O woman, great is your faith! Let it be to you as you desire". And her daughter was healed from that very hour.

ثم خرج يسوع من هناك وانصرف
إلى نواحي صور وصيدا.

وإذا امرأة كنعانية خارجة من تلك
التخوم صرخت إليه قائلة:
«ارحمني يا سيد يا ابن داود.
ابنتي مجنونة جداً».

فلم يجبها بكلمة. فتقدم تلاميذه
وطلبوا إليه قائلين: «اصرفها
لأنها تصيح وراءنا».

فاجاب وقال: «لم أرسَل إلا إلى
خراف بيت إسرائيل الضالة».

فأتت وسجدت له قائلة: «يا سيد
أعني».

فاجاب وقال: «ليس حسناً أن
يؤخذ خبز البنين ويطرح للكلاب».

فقالت: «نعم يا سيد. والكلاب
أيضاً تأكل من الفتات الذي يسقط
من مائدة أربابها».

حينئذ قال يسوع لها: «يا امرأة
عظيم إيمانك! ليكن لك كما
تريدين». فشفيت ابنتها من تلك
الساعة.

ακοιτασαι νζε τεσπερι ισθεν τιοινοτ ετε
υματ.

Οτοζ εταφρωτεβ εβολ υματ νζε
Ιησουτ: αρι εκκεν φιοιυ ντε τΣαλιλεα:
οτοζ αφωρεναφ εκεν ορτωοτ οτοζ
ναφρευσι υματ πε.

Οτοζ ανι θαροφ νζε θαυνιωτ
υμω: εοτον θαυδαλετ νευωοτ νευ
θαυβελλετ νευ θαυκοτρ νευ
θαυχαδετ: νευ θαυκευω οτοζ
ατρυτοτ εδρηι θα νεφδαλατχ οτοζ
αφερφαδρι ερωοτ.

Ζωστε ντε νιμω ερωφρηι ετνατ
επιεβωοτ ετχασι: νευ νιδαλετ ετμοωι
νευ νιβελλετ ετνατ υβολ: νευ νικοτρ
ετρωτεμ: οτοζ ναττωοτ υφνοττ
υΠισραηλ.

*Πιωοτ φα Πεννοττ πε ωα ενεε
ντε νι ενεε: λμην.*

Jesus departed from there, skirted the Sea of Galilee, and went up on the mountain and sat down there.

Then great multitudes came to Him, having with them the lame, blind, mute, maimed, and many others; and they laid them down at Jesus' feet, and He healed them.

So the multitude marveled when they saw the mute speaking, the maimed made whole, the lame walking, and the blind seeing; and they glorified the God of Israel.

Glory be to God forever.

ثَمَّ انْتَقَلَ يَسُوعُ مِنْ هُنَاكَ وَجَاءَ إِلَى
جَانِبِ بَحْرِ الْجَلِيلِ وَصَعِدَ إِلَى الْجَبَلِ
وَجَلَسَ هُنَاكَ.

فَجَاءَ إِلَيْهِ جُمُوعٌ كَثِيرَةٌ مَعَهُمْ عَرَجٌ
وَعُمِّيٌّ وَخَرَسٌ وَشَلٌّ وَآخَرُونَ
كَثِيرُونَ وَطَرَحُوهُمْ عِنْدَ قَدَمَيْ
يَسُوعَ فَشَفَاهُمْ.

حَتَّى تَعَجَّبَ الْجُمُوعُ إِذْ رَأَوْا
الْخَرَسَ يَتَكَلَّمُونَ وَالشَّلَّ يَصْحُونَ
وَالْعَرَجَ يَمْشُونَ وَالْعُمِّيَّ يُبْصِرُونَ.
وَمَجَّدُوا إِلَهَ إِسْرَائِيلَ.

والمجد لله دائماً.

Liturgy Readings

قراءات القديس

The Pauline Epistle

رسالة بولس الرسول

† ἐπιστολὴ ντε πενθαδ Παυλοσ Παποστολοσ

Παυλοσ φεωκ υΠενδοιτ Ιησουτ
Πιχριστοτ: παποστολοσ ετθαρεμ:
φνετατθαωφ επιρωεννοττι ντε

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

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

<p>Φνοϋϋ.</p>	<p>our teacher St. Paul to the Romans. May his blessing be upon us. Amen.</p>	
<p>Ρωμεις Δ: Δ - κΔ</p>	<p>Romans 4: 4 - 24</p>	<p>رومية 4: 4 - 24</p>
<p>Φη δε ετερρωβ υπατεπ πεφβεχε ναϋ κατα οτρωοτ αλλα γε ρεροϋ.</p> <p>Φη δε ετε νερρωβ αν εφναϋϋ δε εφνεττωμιο ιπιασειβηϋ ωατεπ πεφναϋϋ ναϋ ετμεθμη.</p> <p>Κατα φρηϋ ρωϋ ετα Δαυιδ ρω ιπιμακαριος ιτε πιρωμ φηετε Φνοϋϋ ναωπ ιτμεθμη ναϋ ατβνε ρωβ.</p> <p>ωοτνιατοϋ ινηεταϋρω ινωτ ανομια νωοτ εβολ νεμ ινηεταϋρωβϋ εβολ εχεν νοτνοβι.</p> <p>ωοτνιατϋ ιπιρωμ φηετε Πβοιϋ ναεπ νοβι εροϋ αν.</p> <p>Παμακαριϋμοϋ οτν αϋϋχη εχεν ιπεβι ωαν εϋϋχη εχεν ιμετατσειβι: τεϋρω ραρ ιμοϋ γε ατεπ φναϋϋ ιδβρααμ ναϋ ετμεθμη.</p> <p>Πωϋ οτν ατοπεϋ εϋϋχη ϋεν ιπεβι ωαν εϋϋχη ϋεν ιμετατσειβι: εϋϋχη ϋεν ιπεβι αν αλλα ϋεν ιμετατσειβι.</p>	<p>Now to him who works, the wages are not counted as grace but as debt.</p> <p>But to him who does not work but believes on Him who justifies the ungodly, his faith is accounted for righteousness,</p> <p>just as David also describes the blessedness of the man to whom God imputes righteousness apart from works:</p> <p>“Blessed are those whose lawless deeds are forgiven, And whose sins are covered.</p> <p>Blessed is the man to whom the Lord shall not impute sin”.</p> <p>Does this blessedness then come upon the circumcised only, or upon the uncircumcised also? For we say that faith was accounted to Abraham for righteousness.</p> <p>How then was it accounted? While he was circumcised, or uncircumcised? Not while circumcised, but while uncircumcised.</p>	<p>أَمَّا الَّذِي يَعْمَلُ فَلَا تُحْسَبُ لَهُ الْأَجْرَةُ عَلَى سَبِيلِ نِعْمَةٍ بَلْ عَلَى سَبِيلِ دَيْنٍ.</p> <p>وَأَمَّا الَّذِي لَا يَعْمَلُ وَلَكِنْ يُؤْمِنُ بِالَّذِي يُبْرِئُ الْفَاجِرَ فَاِيْمَانُهُ يُحْسَبُ لَهُ بِرًّا.</p> <p>كَمَا يَقُولُ دَاوُدُ أَيْضًا فِي تَطْوِيْبِ الْإِنْسَانِ الَّذِي يُحْسِبُ لَهُ اللهُ بِرًّا بِدُونِ أَعْمَالٍ:</p> <p>طُوبَى لِلَّذِينَ غُفِرَتْ آثَامُهُمْ وَسُئِرَتْ خَطَايَاهُمْ.</p> <p>طُوبَى لِلرَّجُلِ الَّذِي لَا يَحْسِبُ لَهُ الرَّبُّ خَطِيئَةً».</p> <p>أَفَهَذَا التَّطْوِيْبُ هُوَ عَلَى الْخِتَانِ فَقَطْ أَمْ عَلَى الْغُرْلَةِ أَيْضًا؟ لِأَنَّا نَقُولُ إِنَّهُ حُسِبَ لِإِبْرَاهِيمَ الْإِيْمَانُ بِرًّا.</p> <p>فَكَيْفَ حُسِبَ؟ أَوْهُوَ فِي الْخِتَانِ أَمْ فِي الْغُرْلَةِ؟ لَيْسَ فِي الْخِتَانِ بَلْ فِي الْغُرْلَةِ!</p>

Οτοζ αϋβι νουμνι ντε πεβι
 ονϋφρασις ντε τμεθμνι ντε φναζτ
 θηετ ζεν τμετατσεβι εθρεϋωπι
 νιωτ νουτον νιβεν εθναζτ εβολ ζιτεν
 τμετατσεβι επζιν τουωπ νουμεθμνι
 νωου.

Οτοζ νιωτ ντε πεβι ννι εβολ ζεν
 πεβι μμαγατου αν αλλα νεμ
 νθεθμωπι ζι νιϋεντατσι ντε φναζτ
 θηετ ζεν τμετατσεβι ντε πενωτ
 Δβρααμ.

Ου ταρ εβολ ζιτεν πινομος αν
 αντ μπωυ νΔβρααμ ιε πεϋροϋ
 εθρεϋωπι εϋοι νκληρονομος
 μπικοςμος αλλα εβολ ζιτεν τμεθμνι
 ντε φναζτ.

Ισχε ταρ εβολ ζεν φνομος νε
 νικληρονομος ζαρα αϋωπι εϋωονιτ
 νχε πιναζτ: οτοζ αϋκωρϋ νχε πιωυ.

Φνομος ταρ αϋερζωβ ενζωντ:
 φμα δε ετε μμον νομος μματ ονδε
 μμον παραβασις.

Εθε φαι εβολ ζιτεν οτναζτ ζινα
 κατα ονζωμοτ: εθρεϋωπι νχε πιωυ
 εϋταχρηοντ μπιζροϋ τηρϋ
 μπηετωπο εβολ ζεν πινομος
 μμαγαταϋ αν: αλλα νεμ φηετωπο

And he received the
 sign of circumcision, a seal
 of the righteousness of the
 faith which he had while
 still uncircumcised, that he
 might be the father of all
 those who believe, though
 they are uncircumcised, that
 righteousness might be
 imputed to them also.

and the father of
 circumcision to those who
 not only are of the
 circumcision, but who also
 walk in the steps of the faith
 which our father Abraham
 had while still
 uncircumcised.

For the promise that he
 would be the heir of the
 world was not to Abraham
 or to his seed through the
 law, but through the
 righteousness of faith.

For if those who are of
 the law are heirs, faith is
 made void and the promise
 made of no effect,

because the law brings
 about wraty] for where
 there is no law there is no
 transgression.

Therefore, it is of faith
 that it might be according to
 grace, so that the promise
 might be sure to all the
 seed, not only to those who
 are of the law, but also to
 those who are of the faith of

وَأَخَذَ عَلَامَةَ الْخِتَانِ خَتْمًا لِبِرِّ
 الْإِيمَانِ الَّذِي كَانَ فِي الْغُرَّةِ
 لِيَكُونَ أَبًا لِجَمِيعِ الَّذِينَ يُؤْمِنُونَ
 وَهُمْ فِي الْغُرَّةِ كَيْ يُحْسَبَ لَهُمْ
 أَيْضًا الْبِرُّ.

وَأَبًا لِلْخِتَانِ لِلَّذِينَ لَيْسُوا مِنْ
 الْخِتَانِ فَقَطَّ بَلْ أَيْضًا يَسْلُكُونَ فِي
 خُطَوَاتِ إِيْمَانِ أَبِيْنَا إِبْرَاهِيمَ الَّذِي
 كَانَ وَهُوَ فِي الْغُرَّةِ.

فَأَنَّهُ لَيْسَ بِالنَّامُوسِ كَانَ الْوَعْدُ
 لِإِبْرَاهِيمَ أَوْ لِنَسَلِهِ أَنْ يَكُونَ وَارِثًا
 لِلْعَالَمِ، بَلْ بِبِرِّ الْإِيْمَانِ.

لَأَنَّهُ إِنْ كَانَ الَّذِينَ مِنَ النَّامُوسِ
 هُمْ وَرَثَةً فَقَدْ تَعَطَّلَ الْإِيْمَانُ وَبَطَلَ
 الْوَعْدُ!

لَأَنَّ النَّامُوسَ يُنْشِئُ عَضْبًا إِذْ
 حَيْثُ لَيْسَ نَامُوسٌ لَيْسَ أَيْضًا تَعَدَّى.

لِهَذَا هُوَ مِنَ الْإِيْمَانِ كَيْ يَكُونَ
 عَلَى سَبِيلِ النِّعْمَةِ لِيَكُونَ الْوَعْدُ
 وَطَيِّدًا لِجَمِيعِ النَّسْلِ. لَيْسَ لِمَنْ
 هُوَ مِنَ النَّامُوسِ فَقَطَّ بَلْ أَيْضًا
 لِمَنْ هُوَ مِنْ إِيْمَانِ إِبْرَاهِيمَ الَّذِي
 هُوَ أَبٌ لِجَمِيعِنَا.

ἐβολ θεν φηναρτ ἰδβρααμ ἔτε
πενιωτ τηρεν πε.

Κατα φρητ ετςθνοτ γε αιχακ
ἰνωτ νογμηνω ἰεθνος ἰπεμθο
ἰφνοτ φηεταφναρτ ἔροφ
φηεττανθο ἰνιρεφμωοτ οροθ
ετθαρεμ ἰννηετε ἰνεωοπ αν ἰφρητ
νε εγωοπ.

Φη ἕναφοι ἰατρελιπς εγωβ
αφναρτ εγρελιπς: εορεφωοπ ἰνωτ
ἰνογμηνω ἰεθνος κατα φρητ ἕταγχοθ
ναφ γε ἔρε πεκζροχ εφεωωοπ
ἰπαιρητ.

Οροθ ἔτε ἰπεφωωνι θεν πιναρτ:
ἕαφτμιατφ ἰπεφωωα αφχεμφ θηδη
αφμοτ: αφ ἰἔρηι θεν ναφ γε ἰρομπι
νεμ φκεμετρεφμωοτ ἰτε θεμετρα
ἰCappa.

Οροθ ἔτε ἰπεφερθητ ἰναφ θεν
ογμεταθναρτ ἕπιωω ἰτε φνοτ:
αλλα αφχομχεμ θεν πιναρτ
ἕαφτωοτ ἰφνοτ.

Οροθ ἰπεφρητ θωτ γε φηεταφωω
ἰμοφ ναφ οροθ ὡχομ ἰμοφ ἕαιφ.

Εθε φαι ατοπς ναφ εγμεθμνι.

Abraham, who is the father
of us all;

as it is written, “I have
made you a father of many
nations” in the presence of
Him whom he believed,
God, who gives life to the
dead and calls those things
which do not exist as
though they did;

who, contrary to
hope, in hope believed, so
that he became the father of
many nations, according to
what was spoken, “So shall
your descendants be.”

And not being weak in
faith, he did not consider
his own body, already dead
since he was about a
hundred years old, and the
deadness of Sarah’s womb.

He did not waver at the
promise of God through
unbelief, but was
strengthened in faith, giving
glory to God,

and being fully
convinced that what He had
promised He was also able
to perform.

And therefore “it was
accounted to him for
righteousness.”

كَمَا هُوَ مَكْتُوبٌ: «إِنِّي قَدْ جَعَلْتُكَ
أَبًا لَأُمَمٍ كَثِيرَةٍ». أَمَامَ اللَّهِ الَّذِي
آمَنَ بِهِ الَّذِي يُحْيِي الْمَوْتَى وَيَدْعُو
الْأَشْيَاءَ غَيْرَ الْمَوْجُودَةِ كَأَنَّهَا
مَوْجُودَةٌ.

فَهُوَ عَلَى خِلَافِ الرَّجَاءِ آمَنَ عَلَى
الرَّجَاءِ لَكِنِّي يَصِيرُ أَبًا لَأُمَمٍ كَثِيرَةٍ
كَمَا قِيلَ: «هَكَذَا يَكُونُ نَسْلُكَ».

وَإِذْ لَمْ يَكُنْ ضَعِيفًا فِي الْإِيمَانِ لَمْ
يَعْتَبِرْ جَسَدَهُ وَهُوَ قَدْ صَارَ مُمَاتًا
إِذْ كَانَ ابْنُ نَحْوِ مِئَةِ سَنَةٍ وَلَا
مُمَاتِيَّةَ مُسْتَوْدَعِ سَارَةَ.

وَلَا بَعْدَمَ إِيْمَانٍ ارْتَابَ فِي وَعْدِ اللَّهِ
بَلْ تَقَوَّى بِالْإِيْمَانِ مُعْطِيًا مَجْدًا لِلَّهِ.

وَتَيَقَّنَنَّ أَنَّ مَا وَعَدَ بِهِ هُوَ قَادِرٌ أَنْ
يَفْعَلَهُ أَيْضًا.

لِذَلِكَ أَيْضًا حُسِبَ لَهُ بِرًّا.

Νε ἐταρᾷζητς Δε αν εὐβητῆ
ἡμαρτατῆ γε αἰτοπς ναῆ.

Ἀλλὰ νευ εὐβητεν ἑων ἑα
νηἔτροναοπς νωοῦ: νηεθναῖτ
ἐφἡἔταρτοῖνος Ιησοῦς Πιῆριςτος
Πενδοῖς ἐβολ ἑεν νηεθμωοῦτ.

*Πῆμοτ γαρ νευωτεν νευ
ἑιρἡνη εἰσοπ: γε ἄμην ἐςἔωωπι.*

Now it was not written
for his sake alone that it
was imputed to him,

but also for us. It shall
be imputed to us who
believe in Him who raised
up Jesus our Lord from the
dead,

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

وَلَكِنْ لَمْ يُكْتَبْ مِنْ أَجْلِهِ وَحْدَهُ أَنَّهُ
حُسِبَ لَهُ.

بَلْ مِنْ أَجْلِنَا نَحْنُ أَيْضاً الَّذِينَ
سَيُحْسَبُ لَنَا الَّذِينَ نُؤْمِنُ بِمَنْ أَقَامَ
يَسُوعَ رَبَّنَا مِنَ الْأَمْوَاتِ.

*نعمة الله الأب تكون مع جميعكم.
آمين.*

The Catholic Epistle الكاثوليكون

Καθολικον ἐβολ ἑεν πε πιζοῦτ
νἔπιστολη νἔτε πενωτ Ιωαννης.
Ἀμην. Παμενρα τ.

ἁ Ιωαννης β: ζ - ιζ

Παμενρα τ νῶεντολη ἡβερι αν
ἐτῆῖδαι ἡμοσ νωτεν ἄλλα οῦεντολη
νἄπαρ τε θἡεναρς νἔτεν θηνοῦ ιςῖεν
ἑη: τἑντολη νἄπαρ πιςαῖι πε
ἐταρετενσοῦμεῆ.

Πάλιν οῦεντολη ἡβερι ἐτῆῖδαι
ἡμοσ νωτεν θἡἔτε οῦον οῦμεθμἡ
ωοπ νἑἑητς νευ ἑεν θηνοῦ γε πιῆακι
νασιἡ οῦοῖ πιοῦωἡἡ νἔταῖμἡ ἑηδἡ
ῖεροῦωἡἡ.

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

1 John 2: 7 - 17

Brethren, I write no new
commandment to you, but
an old commandment which
you have had from the
beginning. The old
commandment is the word
which you heard from the
beginning.

Again, a new
commandment I write to
you, which thing is true in
Him and in you, because the
darkness is passing away,
and the true light is already
shining.

الكاثوليكون من رسالة معلمنا
يوحنا الاولى بركته علينا. آمين.
يا احبائي

1 يوحنا 2: 7 - 17

أَيُّهَا الْإِخْوَةَ، أَسْتُ أَكْتُبُ إِلَيْكُمْ
وَصِيَّةَ جَدِيدَةً، بَلْ وَصِيَّةَ قَدِيمَةً
كَانَتْ عِنْدَكُمْ مِنَ الْبَدْءِ. الْوَصِيَّةُ
الْقَدِيمَةُ هِيَ الْكَلِمَةُ الَّتِي
سَمِعْتُمُوهَا مِنَ الْبَدْءِ.

أَيْضاً وَصِيَّةَ جَدِيدَةً أَكْتُبُ إِلَيْكُمْ، مَا
هُوَ حَقٌّ فِيهِ وَفِيكُمْ، أَنَّ الظُّلْمَةَ قَدْ
مَضَتْ، وَالنُّورَ الْحَقِيقِيَّ الْآنَ
يُضِيءُ.

Χε ενχαϊ νιβεν ετθεν πικοςμος
 τεπιθωια ντε τσαρζ νεμ τεπιθωια
 ντε νιβαλ νεμ τεμετρεφριπεο ντε
 παιβιος: ναι θανεβολ μεφιωτ αν νε
 αλλα θαν εβολ θεν πικοςμος νε.

Οτος πικοςμος νασινι νεμ
 τερεπιθωια: φη δε ετιρι μεφωτω
 μεφνοτφ εναωπι ωα ενεε.

*Νασινοτ μεπεμενρε πικοςμος
 οτδε νηετωοπ θεν πικοςμος:
 πικοςμος νασινι νεμ τερεπιθωια: φη
 δε ετιρι μεφωτω μεφνοτφ εναωπι
 ωα ενεε: αμην.*

For all that is in the world --
 the lust of the flesh, the lust
 of the eyes, and the pride of
 life -- is not of the Father
 but is of the world.

And the world is passing
 away, and the lust of it; but
 he who does the will of God
 abides forever.

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

لأنَّ كلَّ ما في العالم: شهوة
 الجسد، وشهوة العيون، وتعظُّم
 المعيشة، فهذه ليست من الآب بل
 من العالم.

والعالم يمضي وشهوته، وأما
 الذي يصنع إرادة الله فيثبت إلى
 الأبد.

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

The Acts الإبركسيس

Πραζις ντε νενιοτ ναποστολος:
 ερε ποτςμοτ εσοταβ ωοπι 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. آمين.

Πραζις ζ: λε - ν

Acts 7: 35 - 50

أعمال 7: 35 - 50

Φαι δε πε ωωτςης ετατχολε
 εβολ εττω μεμος χε νιμ αχκακ
 ναρχων ιε ρεφτθαπ εερηι εξων φαι
 δε α φνοτφ ταοτοφ ναρχων νεμ
 ρεφωτ θεν τσιε μεπιαττελοσ
 φηεταφονονεφ εροφ θεν πιβατοσ.

This Moses whom they
 rejected, saying, 'Who
 made you a ruler and a
 judge?' is the one God sent
 to be a ruler and a deliverer
 by the hand of the Angel
 who appeared to him in the
 bush.

هَذَا مُوسَى الَّذِي أَنْكَرُوهُ قَائِلِينَ:
 مَنْ أَقَامَكَ رَئِيساً وَقَاضِياً؟ هَذَا
 أَرْسَلَهُ اللهُ رَئِيساً وَقَادِياً بِيَدِ الْمَلَكِ
 الَّذِي ظَهَرَ لَهُ فِي الْعُثْقَةِ.

Φηεταφενοτ εβολ εαφρι
 νεθανμηνι νεμ θανωφρηι θεν πκαρι

He brought them out,
 after he had shown wonders
 and signs in the land of

هَذَا أَخْرَجَهُمْ صَانِعاً عَجَائِبَ وَآيَاتٍ
 فِي أَرْضِ مِصْرَ وَفِي الْبُحْرِ الْأَحْمَرِ
 وَفِي الْبَرِّيَّةِ أَرْبَعِينَ سَنَةً.

ἸΧΗΜΙ ΝΕΜ ΔΕΝ ΦΙΟΜ ἸΨΑΡΙ ΝΕΜ ΔΕΝ
ΠΨΑϞΕ ΝἘΜΕ ἸΡΟΜΠΙ.

Φαι πε ὩΨῆΧΗϞ ΦἩἘΤΑϞΖΟϞ
ἸΝΕΝΨΗΡΙ ἸΠΙϞΡΑΗΛ ΧΕ ἘΡΕ ΠΒΟΙϞ
ΦΝΟΥ† ΤΟΥΝΟϞ ΟΥΠΡΟΦΗΤΗϞ ΝΩΤΕΝ
ἘΒΟΛ ΔΕΝ ΝΕΤΕΝϞΝΗΟΥ ΝΑΠΑΡΗ†
ϞΩΤΕΜ ἸϞΩϞ.

Φαι πε ἘΤΑϞΨΩΠΙ ΔΕΝ †ΕΚΚΛΗϞΙΑ
ΔΕΝ ΠΨΑϞΕ ΝΕΜ ΠΙΑϞΤΣΕΛΟϞ ΕΤϞΑϞΙ
ΝΕΜΑϞ ΖΙΧΕΝ ΠΙΤΩΟΥ ἸϞΙΝΑ ΝΕΜ
ΝΕΝΙΟΥ†: Φαι ἘΤΑϞΒΙ ἸΖΑΝϞΑϞΙ ΕΤΩΝἸ
ἘΤΗΙΤΟΥ ΝΩΤΕΝ.

Φαι ἘΤΕ ἸΠΟΠΟΥΨΥ ἘϞΩΤΕΜ ἸϞΩϞ
ἸΧΕ ΝΕΝΙΟΥ† ΑΛΛΑ ΑΥΧΑϞ ΟΥΟΖ
ΑΥΚΟΤΟΥ ΔΕΝ ΠΟΥΖΗΤ ἘἸΡΗΙ ἘΧΗΜΙ.

ΕΥΧΩ ἸΜΟϞ ἸΔΑΡΩΝ ΧΕ ΜΑΘΑΜΙἸ
ΝΑΝ ἸΖΑΝΝΟΥ† ΝΑΙ ΕΘΝΑΜΟΥΙ ΔΑΧΩΝ:
Φαι τΑΡ ΠΕ ὩΨῆΧΗϞ ἘΤΑϞϞΕΝΤΕΝ ἘΒΟΛ
ΔΕΝ ἸΚΑΖΙ ἸΧΗΜΙ ἸΤΕΝϞΩΟΥΝ ΑΝ ΧΕ
ΟΥ ΠΕ ἘΤΑϞΨΩΠΙ ἸΜΟϞ.

ΟΥΟΖ ΑΥΘΑΜΙἸ ΝΩΟΥ ἸΟΥΜΑϞΙ ΔΕΝ
ΝΙἘΖΟΥ† ἘΤΕ ἸΜΑΥ ΟΥΟΖ ΑΥΙΝΙ
ἸΟΥΨΟΥΨΩΟΥΨΥ ἘἸΡΗΙ ἸΠΙἸΔΩΛΟΝ:
ΟΥΟΖ ΑΥΟΥΝΟΥ ΔΕΝ ΝΙἸΒΗΟΥ† ἸΤΕ
ΝΟΥϞΙΧ.

ΑΥΚΟΥϞ ἸΧΕ ΦΝΟΥ† ΟΥΟΖ
ΑΥΤΗΙΤΟΥ ἘΨΕΜΥΙ Ἰ†ἘΤΡΑΤΙΑ ἸΤΕ ἸΨΕ

Egypt, and in the Red Sea,
and in the wilderness forty
years.

This is that Moses who
said to the children of Israel,
“The Lord your God will
raise up for you a Prophet
like me from your brethren.
Him you shall hear.”

This is he who was in
the congregation in the
wilderness with the Angel
who spoke to him on Mount
Sinai, and with our fathers,
the one who received the
living oracles to give to us,

whom our fathers would
not obey, but rejected. And
in their hearts they turned
back to Egypt,

Saying to Aaron, “Make
us gods to go before us; as
for this Moses who brought
us out of the land of Egypt,
we do not know what has
become of him.”

And they made a calf in
those days, offered
sacrifices to the idol, and
rejoiced in the works of
their own hands.

Then God turned and
gave them up to worship the
host of heaven, as it is
written in the book of the

هَذَا هُوَ مُوسَى الَّذِي قَالَ لِبنِي
إِسْرَائِيلَ: نَبِيًّا مِثْلِي سَيُقِيمُ لَكُمْ
الرَّبُّ إِلَهُكُمْ مِنْ إِخْوَتِكُمْ. لَهُ
تَسْمَعُونَ.

هَذَا هُوَ الَّذِي كَانَ فِي الْكَنِيسَةِ فِي
الْبَرِّيَّةِ مَعَ الْمَلَكِ الَّذِي كَانَ يُكَلِّمُهُ
فِي جَبَلِ سَيْنَاءَ وَمَعَ آبَائِنَا. الَّذِي
قَبِلَ أَقْوَالَ الْحَيَّةِ لِيُعْطِينَا إِيَّاهَا.

الَّذِي لَمْ يَشَأْ أَبَاؤُنَا أَنْ يَكُونُوا
طَائِعِينَ لَهُ بَلْ دَفَعُوهُ وَرَجَعُوا
بِقُلُوبِهِمْ إِلَى مِصْرَ.

قَائِلِينَ لِهَارُونَ: اْعْمَلْ لَنَا آلِهَةً
تَتَقَدَّمُ أَمَامَنَا لِأَنَّ هَذَا مُوسَى الَّذِي
أَخْرَجَنَا مِنْ أَرْضِ مِصْرَ لَا نَعْلَمُ
مَاذَا أَصَابَهُ.

فَعَمَلُوا عِجْلًا فِي تِلْكَ الْأَيَّامِ
وَأَصْعَدُوا ذَبِيحَةً لِلصَّنَمِ وَفَرِحُوا
بِأَعْمَالِ أَيْدِيهِمْ.

فَرَجَعَ اللهُ وَأَسْلَمَهُمْ لِيَعْبُدُوا جُنْدَ
السَّمَاءِ كَمَا هُوَ مَكْتُوبٌ فِي كِتَابِ
الْأَنْبِيَاءِ: هَلْ قَرَّبْتُمْ لِي ذَبَائِحَ
وَقَرَّابِينَ أَرْبَعِينَ سَنَةً فِي الْبَرِّيَّةِ يَا

κατα φρητ ετςδνοτ ει πξωμ ντε
νιπροφητης γε μη θανδολδελ νεμ
θανωτψωουψι αρετενενοτ νηι εερηι
ει πψαγε νεμε ηρομπι ηηι μΠισραηλ.

Οτοθ αρετενδι ητςκνη ητε
Μολοχ νεμ πιχοτ ητε πετεννοτ
Ρεμφαν νιτγποσ εταρετεθαμιωτ
ερωψτ μμωοτ οτοθ ειεοτετεβ θηνοτ
εβολ ενιςα ητε Βαβυλων.

Ψκνη ητε τμετμεορε θηενασ
ητε νενιοτ ει πψαγε κατα φρητ
εταροταθραηι ηξε φηετσαζι νεμ
Μωϋσης εθαμιοσ κατα πιτγποσ
εταρνατ εροφ.

Θαι εταροτς εδοτη νεμωοτ
εαρωποσ ερωοτ ηξε νενιοτ νεμ Ιησοτ
θεν πιαμαζι ητε νιεθνοσ ηηετα
Φνοττ ζιτοτ εβολ θατη ηηρο ητε
νενιοτ ψα νιεροοτ ητε Δαυιδ.

Φηεταρξιμι νοτεμοτ απεμθο
μΦνοττ: οτοθ αρετενι εθαμιο
νοτμα ηωωπι μΦνοττ ηλακωβ.

Σολομων δε αρεκετ οτηι ναφ.

Αλλα ναρε πετβοσι ψοπ αν δεν
θανοτνηκ ηξικ κατα φρητ ετε
νιπροφητης ζω μμοσ.

Prophets: “Did you offer Me slaughtered animals and sacrifices during forty years in the wilderness, O house of Israel?”

You also took up the tabernacle of Moloch, and the star of your god Remphan, images which you made to worship; and I will carry you away beyond Babylon.”

Our fathers had the tabernacle of witness in the wilderness, as He appointed, instructing Moses to make it according to the pattern that he had seen,

which our fathers, having received it in turn, also brought with Joshua into the land possessed by the Gentiles, whom God drove out before the face of our fathers until the days of David,

who found favor before God and asked to find a dwelling for the God of Jacob.

But Solomon built Him a house.

However, the Most High does not dwell in temples made with hands, as the prophet says:

بَيْتَ إِسْرَائِيلَ؟

بَلْ حَمَلْتُمْ خَيْمَةَ مُلُوكٍ وَنَجْمَ
إِلْهِكُمْ رَمْفَانَ التَّمَائِيلِ النَّبِيِّ
صَنَعْتُمُوهَا لِتَسْجُدُوا لَهَا. فَأَنْقَلَبْكُمْ
إِلَى مَا وَرَاءَ بَابِلَ.

وَأَمَّا خَيْمَةُ الشَّهَادَةِ فَكَانَتْ مَعَ
آبَائِنَا فِي الْبَرِّيَّةِ كَمَا أَمَرَ الَّذِي كَلَّمَ
مُوسَى أَنْ يَعْمَلَهَا عَلَى الْمِثَالِ
الَّذِي كَانَ قَدْ رَأَى.

الَّتِي أَدْخَلَهَا آيِسًا آبَاؤُنَا إِذْ تَخَلَّفُوا
عَلَيْهَا مَعَ يَسُوعَ فِي مَلِكِ الْأَمَمِ
الَّذِينَ طَرَدَهُمُ اللَّهُ مِنْ وَجْهِ آبَائِنَا
إِلَى أَيَّامِ دَاوُدَ.

الَّذِي وَجَدَ نِعْمَةً أَمَامَ اللَّهِ وَالتَّمَسَّ
أَنْ يَجِدَ مَسْكَنًا لِإِلَهِ يَعْقُوبَ.

وَلَكِنَّ سُلَيْمَانَ بَنَى لَهُ بَيْتًا.

لَكِنَّ الْعَلِيَّ لَا يَسْكُنُ فِي هَيْكَلٍ
مَصْنُوعَةٍ بِالْأَيْدِي كَمَا يَقُولُ
النَّبِيُّ:

Χε τ̄φε πε πᾱθρονος ο̄τος ἵκασι
πε φ̄μα ἵσεμ̄νι ἵτε νᾱβαλᾱνς: ᾱψ ἵνι
πε φ̄ν̄ε̄τε̄τε̄ν νᾱκο̄τ̄ϋ ἵνι πε̄ξε Π̄βο̄ις:
ῑε ᾱψ πε φ̄μα ἵτε πᾱμᾱν̄ῑτον.

Ο̄η τᾱσῑχ αν̄ ᾱσθᾱμῑε̄ νᾱι τη̄ρο̄υ.

*Π̄ισᾱσῑ δε̄ ἵτε Π̄βο̄ις̄ ε̄φ̄ε̄λαῑ ο̄τος̄
ε̄φ̄ε̄λᾱι: ε̄φ̄ε̄μᾱσῑ ο̄τος̄ ε̄φ̄ε̄τᾱχ̄ρο̄:
δε̄ν̄ ἵᾱσιᾱ ἵεκ̄κ̄λη̄σιᾱ ἵτε̄ Φ̄νο̄ῡϋ:
ᾱμ̄ην̄.*

‘Heaven is My throne,
And earth is My footstool.
What house will you build
for Me? says the Lord, Or
what is the place of My
rest?’

Has My hand not made
all these things?’

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

السَّمَاءُ كُرْسِيُّ لِي وَالْأَرْضُ
مَوْطِئٌ لِقَدَمَيَّ. أَيُّ بَيْتٍ تَبْنُونَ لِي
يَقُولُ الرَّبُّ وَأَيُّ هُوَ مَكَانٌ رَاحَتِي.

أَلَيْسَتْ يَدِي صَنَعَتْ هَذِهِ الْأَشْيَاءَ
كُلَّهَا؟

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

The Liturgy Psalm

مزمور القُداس

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

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

Ψαλμος τω Δαυιδ π̄λ: θ, ι

Psalm 85: 10, 11

مزمور 84: 9, 10

Ο̄ῡναῑ νε̄μ̄ ο̄ῡμε̄θῡμῑ ᾱν̄ῑ ε̄βο̄λ
ε̄ρ̄ην̄ νο̄ν̄ε̄ρ̄η̄νο̄ῡ: ο̄ῡδικ̄ε̄ο̄ς̄τη̄νη̄ νε̄μ̄
ο̄ῡζ̄ῑρη̄νη̄ ᾱψ̄ε̄π̄ το̄το̄ῡ ἵ̄νο̄ν̄ε̄ρ̄η̄νο̄ῡ:
ϋ̄με̄θῡμῑ ᾱψ̄αῑ ε̄βο̄λ̄ δε̄ν̄ ἵ̄κᾱσῑ:
ϋ̄δικ̄ε̄ο̄ς̄τη̄νη̄ ᾱσ̄χο̄ῡϋ̄τ̄ ε̄βο̄λ̄ δε̄ν̄ τ̄φε̄.
ᾱλ̄λη̄λο̄ῡιᾱ.

Mercy and truth are met
together. Righteousness and
peace have kissed each
other. Truth has sprung out
of the earth. And
righteousness has looked
down from heaven. Alleluia.

الرحمة والحق التقيا. والعدل
والسلام تلاثما. الحق من الأرض
أشرق والعدل من السماء تطلع.
هليلويا.

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.

Ο̄ῡᾱνᾱσ̄νω̄σῑς̄ ε̄βο̄λ̄ δε̄ν̄

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

فصل من إنجيل معلمنا لوقا
البشير. بركاته علينا آمين.

ΠΕΤΡΑΣΣΕΛΙΟΝ ΕΘΟΥΑΒ ΚΑΤΑ ΛΟΥΚΑΝ
ΑΣΙΟΥ.

ΛΟΥΚΑΝ Α: ΛΘ - ΝΕ

Luke 1: 39 - 56

لوقا 1: 39 - 56

ΔΙΣΤΩΝΣ ΔΕ ΝΞΕ ΜΑΡΙΑΜ ΞΕΝ
ΝΙΕΞΟΥΤ ΕΤΕ ΜΜΑΥ ΔΙΨΥΝΑΔΣ ΞΕΝ ΟΥΗΘ
ΕΠΙΑΝΤΩΟΥ ΕΟΥΒΑΚΙ ΝΤΕ ΙΟΥΔΑ.

Now Mary arose in those days and went into the hill country with haste, to a city of Judah,

فَقَامَتْ مَرْيَمُ فِي تِلْكَ الْأَيَّامِ وَذَهَبَتْ بِسُرْعَةٍ إِلَى الْجِبَالِ إِلَى مَدِينَةٍ يَهُودًا.

ΟΥΟΣ ΔΙΨΥΝΑΔΣ ΕΞΟΥΝ ΕΠΗ
ΝΞΑΧΑΡΙΑΔΣ ΟΥΟΣ ΔΙΨΕΡΑΔΠΑΖΕΘΕ
ΝΕΛΙΣΑΒΕΤ.

and entered the house of Zacharias and greeted Elizabeth.

وَدَخَلَتْ بَيْتَ زَكَرِيَّا وَسَلَّمَتْ عَلَى أَلِيصَابَاتَ.

ΟΥΟΣ ΔΙΨΩΠΙ ΕΤΑΔΣΩΤΕΜ ΝΞΕ
ΕΛΙΣΑΒΕΤ ΕΠΑΣΠΑΣΜΟΣ ΜΜΑΡΙΑΜ
ΔΙΨΚΙΜ ΝΞΕ ΠΙΜΑΔ ΞΕΝ ΤΕΔΝΕΞΙ ΟΥΟΣ
ΔΙΜΟΣ ΕΒΟΛ ΞΕΝ ΟΥΠΝΕΥΜΑ ΕΘΟΥΑΒ
ΝΞΕ ΕΛΙΣΑΒΕΤ.

And it happened, when Elizabeth heard the greeting of Mary, that the babe leaped in her womb; and Elizabeth was filled with the Holy Spirit.

فَلَمَّا سَمِعَتْ أَلِيصَابَاتُ سَلَامَ مَرْيَمَ، ارْتَكَضَ الْجَنِينُ فِي بَطْنِهَا وَامْتَلَأَتْ أَلِيصَابَاتُ مِنَ الرُّوحِ الْقُدُسِ.

ΟΥΟΣ ΔΙΨΩ ΕΠΩΩΙ ΞΕΝ ΟΥΗΩΥ
ΝΞΜΗ ΟΥΟΣ ΠΕΧΑΔ ΤΕΔΜΑΡΩΟΥΤ ΝΘΟ
ΞΕΝ ΝΙΞΙΘΩΜ ΟΥΟΣ ΕΨΜΑΡΩΟΥΤ ΝΞΕ
ΠΟΥΤΑΘ ΝΤΕ ΤΕΝΕΞΙ.

Then she spoke out with a loud voice and said, "Blessed are you among women, and blessed is the fruit of your womb!

وَصَرَخَتْ بِصَوْتٍ عَظِيمٍ وَقَالَتْ: «مُبَارَكَةٌ أَنْتِ فِي النِّسَاءِ وَمُبَارَكَةٌ هِيَ ثَمْرَةُ بَطْنِكَ!»

ΟΥΟΣ ΦΑΙ ΟΥ ΕΒΟΛ ΘΩΝ ΝΗΙ ΠΕ ΧΕ
ΝΤΕ ΘΜΑΥ ΜΠΑΘΟΙΣ ΙΞΑΡΟΙ.

But why is this granted to me, that the mother of my Lord should come to me?

فَمِنْ أَيْنَ لِي هَذَا أَنْ تَأْتِي أُمُّ رَبِّي إِلَيَّ؟

ΘΗΠΠΕ ΤΑΡ ΙΔΧΕΝ ΕΤΑΔΨΩΠΙ ΝΞΕ
ΤΞΜΗ ΝΤΕ ΠΕΔΣΠΑΣΜΟΣ ΞΕΝ ΝΑΜΑΨΧ
ΔΙΨΚΙΜ ΝΞΕ ΠΙΜΑΔ ΞΕΝ ΟΥΘΕΛΗΛ ΞΕΝ
ΤΑΝΕΞΙ.

For indeed, as soon as the voice of your greeting sounded in my ears, the babe leaped in my womb for joy.

فَهُوَذَا جِئِنَ صَارَ صَوْتُ سَلَامِكَ فِي أُذُنِي ارْتَكَضَ الْجَنِينُ بِأَبْتِهَاجٍ فِي بَطْنِي.

ΟΥΟΣ ΩΟΥΝΙΑΤΣ ΝΘΗΕΤΑΔΝΑΘΥ ΧΕ
ΠΞΩΚ ΕΒΟΛ ΝΑΨΩΠΙ ΝΗΗΕΤΑΥΤΑΞΙ
ΜΜΩΟΥ ΝΑΔ ΕΒΟΛ ΞΙΤΕΝ ΠΘΟΙΣ.

Blessed is she who believed, for there will be a fulfillment of those things, which were told her from the Lord".

فَطُوبَى لِّلَّتِي آمَنَتْ أَنْ يَتِمَّ مَا قِيلَ لَهَا مِنْ قِبَلِ الرَّبِّ.»

Ουος πεχε Μαριαμ χε à ταψυχη
βιςι ùΠβοις.

Ουος à παπνευα θεληλ εχεν
Φνουτ Πασωτηρ.

Χε αχχοτυτ εδρηι εχεν πιθεβιò
ντε τεβωκι: εηππε ταρ ιχεν τνου
σεναερμακαριζιν ùμοι ñχε νιζενεà
τηροτ.

Χε αχιρι νηι ñθανμεθνιυτ ñχε
φνετχορ ουος εφοταβ ñχε πεφραν.

Ουος πεφναι υπο ψα θανχωοτ
νευ θανχωοτ ñνηετερβοτ δατεφρη.

Αχιρι ñοταμαλι δεν πεφχφοι
αχχωρ εβολ ñηιβασιχτ δεν φμενι
ντε ποτρητ.

Αφρωδτ ñθανχωρι εβολχι
θανερονος ουος αφβιςι
ñηηετθεβινοτ.

Πηετχοκερ αφεροτσι ñαταθον:
ουος ηηετοι ñραμαò αφογορποτ εβολ
εφωοιτ.

Αφτ τοτφ ùΠιςραηλ πεφλòοτ
εερφμενι ùπεφναι.

Κατα φρητ εταφσαχι νευ ηενιοτ
Αβρααμ νευ πεφχροχ ψα ενεε.

Ασωπι δε νεμας ñχε Μαριαμ
νατ υμοτ ñαβοτ ουος ασκοτς επεσι.

And Mary said: “My
soul magnifies the Lord,

and my spirit has
rejoiced in God my Savior.

For He has regarded the
lowly state of His
maidservant; for behold,
henceforth all generations
will call me blessed.

For He who is mighty
has done great things for
me, And holy is His name.

And His mercy is on
those who fear Him From
generation to generation.

He has shown strength
with His arm; He has
scattered the proud in the
imagination of their hearts.

He has put down the
mighty from their thrones,
and exalted the lowly.

He has filled the hungry
with good things, and the
rich He has sent away
empty.

He has helped His
servant Israel, In
remembrance of His mercy.

As He spoke to our
fathers, To Abraham and to
his seed forever”.

And Mary remained
with her about three

فَقَالَتْ مَرْيَمُ: تُعْظِمُ نَفْسِي الرَّبَّ.

وَتَبْتَهِجُ رُوحِي بِإِلَهِ مُخَلِّصِي.

لَأَنَّهُ نَظَرَ إِلَى اتِّصَاعِ أَمَتِهِ. فَهُوَ ذَا
مُنْذُ الْآنَ جَمِيعُ الْأَجْيَالِ تُطَوِّبُنِي.

لَأَنَّ الْقَدِيرَ صَنَعَ بِي عَظَائِمَ وَاسْمُهُ
قُدُّوسٌ.

وَرَحْمَتُهُ إِلَى جِيلِ الْأَجْيَالِ لِلَّذِينَ
يَتَّقُونَهُ.

صَنَعَ قُوَّةً بِدِرَاعِهِ. شَتَّتَ
الْمُسْتَكْبِرِينَ بِفِكْرِ قُلُوبِهِمْ.

أَنْزَلَ الْأَعْزَاءَ عَنِ الْكُرَاسِيِّ وَرَفَعَ
الْمُتَضَعِّينَ.

أَشْبَعَ الْجِيَاعَ خَيْرَاتٍ وَصَرَفَ
الْأَغْنِيَاءَ فَارِغِينَ.

عَصَدَ إِسْرَائِيلَ فَتَاهُ لِيَذْكَرَ رَحْمَةً.

كَمَا كَلَّمَ آبَاءَنَا. لِإِبْرَاهِيمَ وَنَسْلِهِ
إِلَى الْأَبَدِ.

فَمَكَثَتْ مَرْيَمُ عِنْدَهَا نَحْوَ ثَلَاثَةِ
أَشْهُرٍ ثُمَّ رَجَعَتْ إِلَى بَيْتِهَا.

*Πῶς φα Πεννοῖτ πε ψα ἐνεε
ἴτε νι ἐνεε: ἀμην.*

months, and returned to her house.
Glory be to God forever.

والمجد لله دائماً.

Katameros Readings for the Fourth Sunday of Kiahk

قطمارس قراءات الأحد الرابع من شهر كيهك المبارك

Ἰκτῆριακῆ ἡμαρῆτο ἡπιὰβοτ Χοιακ

Ροῦζι

Vespers Psalm

مزمور العشيّة

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

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

Ψαλμος τῷ Δαυιδ π̄ε: ε̄	Psalm 87: 5	مزمور 86: 5
<p>Ἐὼν ἑμαῦ νᾶχος: χε οἰρωμι νεμ οἰρωμι ἀφωπι ἡδῆτς: οἶος ἡθoo Πετ̄βοσι: ἀφρῖεντ̄ ἡμος ψᾱ ἐνεε. Ἀλληλοῖα.</p>	<p>And of Zion it will be said, "This one and that one were born in her; and the Most High Himself shall establish her." Alleluia.</p>	<p>الأمّ صهيون تقول: إنَّ إنساناً وإنساناً صارَ فيها، وهو العليُّ الذي أسسها إلى الأبد. 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>Οὐὰναστρωσις ἐβoλ̄ θεν Περαστρελιον εθoυαβ κατὰ Λοῦκαν ἀσιoυ.</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>Λοῦκαν ἡ: ἀ - ς̄</p>	<p>Luke 8: 1 - 3</p>	<p>لوقا 8: 1 - 3</p>
<p>Οἶος ἀφωπι μενεσα ναι οἶος ἡθoo ἡαφμουπι πε κατὰ βακι νεμ ἑμ εφριωιψ οἶος εφριωεννοϑϑ</p>	<p>Now it came to pass, afterward, that He went through every city and village, preaching and bringing the glad tidings of</p>	<p>وبعد هذا كان يسيرُ في كلِّ مدينةٍ وقريّةٍ يكرزُ ويُبشِّرُ بملكوتِ الله، ومعه اثنا عشر.</p>

<p>ἐϋοικοῦμένη δὲν οὐδικεόσῃν νῦν βασιλαὸς δὲν τεψμεθῆνι. Ἀλληλοῖα.</p>	<p>peoples with His truth. Alleluia.</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 أمين.

<p>Οὐὰναστρωσις ἐβὼλ δὲν πιερασσελιον εθοραβ κατὰ Μαρκον ασιου.</p>	<p>A chapter according to Saint Mark, may his blessings be with us. Amen.</p>	<p>فصل من إنجيل معلمنا مرقس البشير. بركاته علينا أمين.</p>
---	---	---

<p>Μαρκον ̅: ̅κη - ̅λε</p>	<p>Mark 3: 28 - 35</p>	<p>مرقس 3: 28 - 35</p>
-----------------------------------	-------------------------------	-------------------------------

<p>Διηνη ϙρω ἕμοσ νωτεν: κε εωβ νιβεν ενεχαρ ἐβὼλ ἠνιωηρι ἠτε νιρωμι: νινοβι νῦν νιξεοῖα τηροῦ ἐτοῖναξεοῖα ἕμωοῦ.</p> <p>Φη δε εθναξεοῖα ἐπιπνευμα εθοραβ ἕμων χω ἐβὼλ ἠταϙ ψα ἐνεε ἀλλα ϙοι ἠενοχοσ ἠοῦθαπ ἠενεε.</p> <p>Χε ναρρω ἕμοσ κε οῦον οῦπνευμα ἠἀκαθαρτον νῦμαϙ.</p> <p>Οῦοθαῖ ἠξε τεψμαῦ νῦν νεϙῃνηοῦ: οῦοθαῖοβι ἐρατοῦ σαβὼλ οῦοε ἀτοῦωρπ εαρὸϙ εῦμοῦϙ ἐροϙ.</p>	<p>Assuredly, I say to you, all sins will be forgiven the sons of men, and whatever blasphemies they may utter;</p> <p>but he who blasphemes against the Holy Spirit never has forgiveness, but is subject to eternal condemnation;</p> <p>because they said, “He has an unclean spirit”.</p> <p>Then His brothers and His mother came, and standing outside they sent to Him, calling Him.</p>	<p>الْحَقُّ أَقُولُ لَكُمْ: إِنَّ جَمِيعَ الْخَطَايَا تُغْفَرُ لِابْنِي الْبَشَرِ وَالنَّجَادِيفِ الَّتِي يُجَدِّفُونَهَا.</p> <p>وَلَكِنْ مَنْ جَدَّفَ عَلَى الرُّوحِ الْقُدُسِ فَلَيْسَ لَهُ مَغْفَرَةٌ إِلَى الْأَبَدِ بَلْ هُوَ مُسْتَوْجِبٌ دَيْنُونَةٍ أَبَدِيَّةٍ.</p> <p>لَأَنَّهُمْ قَالُوا: «إِنَّ مَعَهُ رُوحًا نَجَسًا».</p> <p>فَجَاءَتْ حِينْدُ إِخْوَتِهِ وَأُمَّهُ وَوَقَفُوا خَارِجًا وَأَرْسَلُوا إِلَيْهِ يَدْعُوهُ.</p>
--	---	---

Οἱ οὖν παρὲς πύκνῳ θέρμῃ ὑπεκκῶντες
οἱ οὖν περὶ τοῦ πατρὸς καὶ ἰσὺς τεκμαίρονται
νεκρῶν σαβοῶν ἐκκῶντες ἵνα κ.

Οἱ οὖν ἐταχέροντο ἡμῶν περὶ τοῦ πατρὸς καὶ
ἡμῶν τε ταμαίρονται ἡμῶν.

Οἱ οὖν ἐταχέροντες ἐνηθέρμῃ
ὑπεκκῶντες περὶ τοῦ πατρὸς καὶ ἰσὺς
ἡμῶν.

Φησὶ οὖν ἡμῶν ἐταχέροντες φησὶ τοῦ πατρὸς καὶ
ἡμῶν τε ταμαίρονται ἡμῶν.

*Πῶς φα Πεννοῦ περὶ τοῦ πατρὸς ἐταχέροντες
ἡμῶν τε ταμαίρονται ἡμῶν.*

And a multitude was sitting around Him; and they said to Him, “Look, Your mother and Your brothers are outside seeking You”.

But He answered them, saying, “Who is My mother, or My brothers?”

And He looked around in a circle at those who sat about Him, and said, “Here are My mother and My brothers!

For whoever does the will of God is My brother and My sister and mother.

Glory be to God forever.

وَكَانَ الْجَمْعُ جَالِسًا حَوْلَهُ فَقَالُوا لَهُ: «هُؤُذَا أُمُّكَ وَإِخْوَتُكَ خَارِجًا يَطْلُبُونَكَ.»

فَأَجَابَهُمْ قَائِلًا: «مَنْ أُمِّي وَإِخْوَتِي؟»

ثُمَّ نَظَرَ حَوْلَهُ إِلَى الْجَالِسِينَ وَقَالَ: «هَآءَا أُمِّي وَإِخْوَتِي.»

لَإِنَّ مَنْ يَصْنَعُ مَشِيئَةَ اللَّهِ هُوَ أَخِي وَأُخْتِي وَأُمِّي.»

والمجد لله دائماً.

Liturgy Readings

قراءات القديس

The Pauline Epistle

رسالة بولس الرسول

Ἡ ἐπιστολὴ ἡτὲ περὶ τοῦ Παύλου Πάπστολος

Παύλος δούλος ἡμῶν Πενθοῦς Ἰησοῦς
Χριστοῦ: πᾶπστολος ἐταχέροντες
ἡμῶν τε ταμαίρονται ἡμῶν.

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.

Ῥωμ. 9: 6 - 33

Romans 9: 6 - 33

رومية 9: 6 - 33

Παιρητ̄ δε ἔπε πιασῑ ἵτε φνοτ̄
χεῑ ἐβολ̄: οτ̄ ταρ̄ ογον̄ νιβεν̄ αν̄ ἔτε
ἐβολ̄ δεν̄ Πισραν̄λ̄ ναῑ νε̄ Πισραν̄λ̄.

Οτ̄δε̄ γε̄ ζαν̄χρο̄ζ̄ ἵτε̄ Δβρααμ̄
νε̄ ζαν̄ψηρῑ τηροτ̄ νε̄ αλλᾱ δεν̄ Ισαακ̄
εἰθε̄αζεμ̄ οτ̄χρο̄ζ̄ ναῑκ̄.

Ετε̄ φαῑ πε̄ γε̄ νιψηρῑ ἵτε̄ τσαρ̄ζ̄
αν̄: ναῑ νε̄ νιψηρῑ ἵτε̄ φνοτ̄̄ αλλᾱ
νιψηρῑ ἵτε̄ πιωῡ ἔτοτ̄ναοποτ̄ εἰχρο̄ζ̄.

Πιασῑ ταρ̄ φᾱ οτωῡ πε̄ γε̄ κατᾱ
παιχοτ̄ φαῑ εἰεἰ̄ ογο̄ζ̄ ἔρε̄ οτ̄ψηρῑ ψωπῑ
ἵσαρρᾱ.

Οτ̄ μονον̄ δε̄ αλλᾱ νεμ̄̄ ἵτε̄
ἐρεβεκκᾱ ἔασβῑ ἐβολ̄̄ δεν̄ οτ̄ψαιρῑ
ἵνωτ̄ ἵτε̄ Ισαακ̄̄ πενωτ̄.

Ἰπαντομασοτ̄ ταρ̄ οτ̄δε̄
ἔπατοῖρῑ ἵνωζωβ̄ ἔνανεῡ̄ ιε̄ εφζωοτ̄
ζινᾱ̄ τ̄μετσωτ̄̄ ἔτᾱ φνοτ̄̄ θαῡς
ιςζεν̄̄ ψωρῑ ἵτε̄ςψωπῑ̄ ες̄̄μο̄ντ̄̄ ἔνοτ̄̄
ἐβολ̄̄ δεν̄̄ ζαν̄ζβζοῖ̄̄ αν̄̄ τε̄̄ αλλᾱ̄ ἐβολ̄̄
δεν̄̄ πετ̄ωζεμ̄̄.

Δτ̄χο̄ς ταρ̄̄ νας̄̄ γε̄̄ ἔρε̄̄ πῑνωτ̄̄
ε̄ρβωκ̄̄ ἔπικοτ̄̄ζῑ.

Κατᾱ̄ φ̄ρητ̄̄ ε̄τ̄ς̄δ̄νοτ̄̄ γε̄̄ Ιακωβ̄̄
μ̄εν̄̄ ᾱμε̄νρῑτ̄̄ Ησαῡ̄ δε̄̄ ᾱμε̄ςτω̄ς̄.

But it is not that the word of God has taken no effect. For they are not all Israel who are of Israel,

nor are they all children because they are the seed of Abraham; but, “In Isaac your seed shall be called”.

That is, those who are the children of the flesh, these are not the children of God; but the children of the promise are counted as the seed.

For this is the word of promise: “At this time I will come and Sarah shall have a son”.

And not only this, but when Rebecca also had conceived by one man, even by our father Isaac.

For the children not yet being born, nor having done any good or evil, that the purpose of God according to election might stand, not of works but of Him who calls,

it was said to her, “The older shall serve the younger”.

As it is written, “Jacob I have loved, but Esau I have hated”.

وَلَكِنْ لَيْسَ هَكَذَا حَتَّىٰ إِنَّ كَلِمَةَ اللَّهِ
قَدْ سَقَطَتْ. لِأَنَّ لَيْسَ جَمِيعَ الَّذِينَ
مِنْ إِسْرَائِيلَ هُمْ إِسْرَائِيلِيُّونَ.

وَلَا لِأَنَّهُمْ مِنْ نَسْلِ إِبْرَاهِيمَ هُمْ
جَمِيعًا أَوْلَادٌ. بَلْ «بِإِسْحَاقَ يُدْعَى
لَكَ نَسْلٌ».

أَيُّ لَيْسَ أَوْلَادُ الْجَسَدِ هُمْ أَوْلَادُ اللَّهِ
بَلْ أَوْلَادُ الْمَوْعِدِ يُحْسَبُونَ نَسْلًا.

لِأَنَّ كَلِمَةَ الْمَوْعِدِ هِيَ هَذِهِ: «أَنَا
آتِي نَحْوَ هَذَا الْوَقْتِ وَيَكُونُ لِسَارَةَ
ابْنٌ».

وَلَيْسَ ذَلِكَ فَقَطْ بَلْ رِفْقَةَ أَيْضًا
وَهِيَ حَبْلِي مِنْ وَاحِدٍ وَهُوَ إِسْحَاقُ
أَبُونَا.

لِأَنَّهُ وَهَمَّا لَمْ يُولَدَا بَعْدُ وَلَا فَعَلَا
خَيْرًا أَوْ شَرًّا لَكَيْ يَثْبُتَ قَسْدُ اللَّهِ
حَسَبَ الْإِخْتِيَارِ لَيْسَ مِنَ الْأَعْمَالِ
بَلْ مِنَ الَّذِي يُدْعَوُ.

قِيلَ لَهَا: «إِنَّ الْكَبِيرَ يُسْتَعْبَدُ
لِلصَّغِيرِ».

كَمَا هُوَ مَكْتُوبٌ: «أَحْبَبْتُ يَعْقُوبَ
وَأَبْغَضْتُ عِيسُو».

Οὐ γὰρ πετενηαζοϋ μη οὔον
οὔμετβίνζονς δατεν Φνοϋτ
ἵνεσϋωπι.

Ἐξω γὰρ ἕμοσ ἕλλωῖτς γε
τῆνααι ἕφῆετῆνααι ναϋ οὔοε
τῆναϋενεητ δα φῆετῆναϋενεητ
δαιοϋ.

Θαρα οὔν φα πεθοὔωϋ αν πε οὔδε
φα πετβόσι αν πε αλλα φα Φνοϋτ
εῖναι πε.

Ἐξω γὰρ ἕμοσ ἵνε τῖραφῆ
ἕΦαραῶ γε εῖβε φαι αιτοὔνοσκ θινα
ἵταοὔωνε ἵταζοὔ εβολ ἵδῖρη ἵδῖητκ
θινα ἵσεφίρι ἐΠαραη θιζεν ἵκαθι
τηρϋ.

Θαρα οὔν πεταφοὔαϋϋ ሠαϋηαι
ναϋ: φῆ δε ἐταφοὔαϋϋ αν
ሠαϋῶρεϋενϋωτ.

Χῆαζοϋ οὔν ηῆι γε εῖβε οὔ
εῖναζεὔ ἀρικι: ηῆι γὰρ αϋτ εῖδοὔν
εῖρεν πεϋσοὔβηι.

Πενοὔνε ὠ φῖρωῆ ἵθοκ ηῆι
ἵθοκ φῆεὔεροὔ εῖδοὔν εῖρεν
Φνοϋτ: μη ἐρεὔ πῆμοκ ζοϋ
ἕφῆεταϋμοκϋ γε εῖβε οὔ ακθαῆο
ἕπαρητ.

What shall we say then?
Is there unrighteousness
with God? Certainly not!

For He says to Moses,
“I will have mercy on
whomever I will have
mercy, and I will have
compassion on whomever I
will have compassion.”

So then it is not of him
who wills, nor of him who
runs, but of God who shows
mercy.

For the Scripture says to
Pharaoh, “For this very
purpose I have raised you
up, that I may show My
power in you, and that My
name may be declared in all
the earth.”

Therefore, He has
mercy on whom He wills,
and whom He wills He
hardens.

You will say to me then,
“Why does He still find
fault? For who has resisted
His will?”

But indeed, O man, who
are you to reply against
God? Will the thing formed
say to him who formed it,
“Why have you made me
like this?”

فَمَاذَا نَقُولُ؟ أَلَعَلَّ عِنْدَ اللَّهِ ظُلْمًا؟
حَاشَا!

لَأَنَّهُ يَقُولُ لِمُوسَى: «إِنِّي أَرْحَمُ
مَنْ أَرْحَمُ وَأَتَرَءَفُ عَلَى مَنْ
أَتَرَءَفُ».

فَإِذَا لَيْسَ لِمَنْ يَشَاءُ وَلَا لِمَنْ
يَسْعَى بَلْ لِلَّهِ الَّذِي يَرْحَمُ.

لَأَنَّهُ يَقُولُ الْكِتَابُ لِفِرْعَوْنَ: «إِنِّي
لِهَذَا بَعَيْتُهُ أَقْمَتُكَ لِكَيْ أَظْهَرَ فِيكَ
قُوَّتِي وَلِكَيْ يُنَادَى بِاسْمِي فِي كُلِّ
الْأَرْضِ».

فَإِذَا هُوَ يَرْحَمُ مَنْ يَشَاءُ وَيَقْسِي
مَنْ يَشَاءُ.

فَسَتَقُولُ لِي: «لِمَاذَا يَلُومُ بَعْدَ لَأَنَّ
مَنْ يُقَاوِمُ مَشِيئَتَهُ؟»

بَلْ مَنْ أَنْتَ أَيُّهَا الْإِنْسَانُ الَّذِي
تُجَاوِبُ اللَّهَ؟ أَلَعَلَّ الْجِبَلَةُ تَقُولُ
لِجَابِلِهَا: «لِمَاذَا صَنَعْتَنِي هَكَذَا؟»

Ὡς ἂν ἡμιον ἵτε πικεραμευς
 ἡπερωπι ἡπερομι ἐβολ θεν
 παιοτωπει ρω ἐθαμιὸ ἵνοτκετος οται
 μεν ἐπταιὸ κεοται δε εοτωπι.

Ιςχε δε εφοτωπι ἵχε φνοτ
 εοτωνθ ἡπερτωντ ἐβολ οτοθ
 ἐταμιον ἐτερομο αἱνι θεν ονιωτ
 ἡμετροτωτ ἵηητ ἵθανκετος ἵτε
 ἵτωντ ερσεβτωτ ἐπτακο.

θινα ἵτεροτωνθ ἵημετραμὰ
 ἵτε περωτ ἐρηι ἐχεν θανκετος
 ἵναι ἐτε ηη νε ἐταερωορπ
 ἵσεβτωτωτ εοτωτ.

ετε ἂνον πε θα ηηεταρθωοτ οτ
 μονον ἐβολ θεν ηιλοτδαι αλλα νεμ
 ἐβολ θεν νικεεθνος.

Ὡφρητ οη ἐτεροτω ἡμος θεν
 Ὡσηε γε τῆναμοτ ἐφηετε παλαος αν
 πε γε παλαος: οτοθ θηετε
 ἡποτμεριτς γε ατμεριτς.

Οτοθ εεωπι θεν πιμα ἐταρτος
 νωτ ἡμοτ γε ἵωτεν παλαος αν
 ἡπιμα ἐτε ἡματ ετεμοτ ἐρωτ γε
 νενωηρι ἡφνοτ ετοηθ.

Нсаηас δε εωπι ἐβολ ἐχεν
 Πισραηλ γε εωπι ερε τῆπι ἵτε
 νενωηρι ἡΠισραηλ εοι ἡφρητ

Does not the potter have power over the clay, from the same lump to make one vessel for honor and another for dishonor?

What if God, wanting to show His wrath and to make His power known, endured with much longsuffering the vessels of wrath prepared for destruction,

and that He might make known the riches of His glory on the vessels of mercy, which He had prepared beforehand for glory,

even us whom He called, not of the Jews only, but also of the Gentiles?

As He says also in Hosea: "I will call them My people, who were not My people, and her beloved, who was not beloved."

"And it shall come to pass in the place where it was said to them, 'You are not My people,' There they shall be called sons of the living God."

Isaiah also cries out concerning Israel: "Though the number of the children of Israel be as the sand of the sea, the remnant will be

أَمْ لَيْسَ لِلخَّرَافِ سُلْطَانٌ عَلَى الطِّينِ أَنْ يَصْنَعَ مِنْ كُنْثَى وَاحِدَةٍ إِنَاءً لِلْكَرَامَةِ وَآخَرَ لِلْهَوَانِ؟

فَمَاذَا إِنْ كَانَ اللهُ وَهُوَ يُرِيدُ أَنْ يُظْهِرَ غَضَبَهُ وَيُبَيِّنَ قُوَّتَهُ أَحْتَمَلَ بِأَنَاءٍ كَثِيرَةٍ آيَةً غَضَبٍ مُهَيَّأَةً لِلْهَلَاكِ.

وَلَكِي يُبَيِّنَ عَنِّي مَجْدِهِ عَلَى آيَةٍ رَحْمَةً قَدْ سَبَقَ فَأَعَدَّهَا لِلْمَجْدِ.

الَّتِي أَيْضاً دَعَانَا نَحْنُ إِيَّاهَا لَيْسَ مِنَ الْيَهُودِ فَقَطْ بَلْ مِنَ الْأُمَمِ أَيْضاً.

كَمَا يَقُولُ فِي هُوشَعَ أَيْضاً: «سَادَعُو الَّذِي لَيْسَ شَعْبِي شَعْبِي وَالَّتِي لَيْسَتْ مَحْبُوبَةً مَحْبُوبَةً.»

وَيَكُونُ فِي الْمَوْضِعِ الَّذِي قِيلَ لَهُمْ فِيهِ لَسْتُمْ شَعْبِي أَنَّهُ هُنَاكَ يُدْعَوْنَ أَبْنَاءَ اللهِ الْحَيِّ.»

وَإِسْعِيَاءُ يَصْرُخُ مِنْ جِهَةٍ إِسْرَائِيلَ: «وَإِنْ كَانَ عَدَدُ بَنِي إِسْرَائِيلَ كَرَمْلِ الْبَحْرِ فَالْبَقِيَّةُ سَتَخْلُصُ.»

ἠπιῶν ἵτε φίου ἡσῶπ ἐγένουεμ.

Отцази зар ерхак ἠμοϋ ἐβολ
οτος ερῶτ ἠμοϋ ἐβολ φηέτε Πβοις
Φνοϋτ ἡαλιϋ ριζεν πικαρι.

Οτος κατα φρητ ον ἑταερῶροπ
ἡσος ἡξε Ησαῖας ξε ἕνε ἠπε Πβοις
Саваωθ ρωσπ ἡοϋϋροϋ ἡαν ἡανἡαερ
ἠφρητ ἡСоδομα πε οτος ἡανἡαῖνι
ἡГоморра.

От ξε πετεἡασοϋ ξε ἡιεθнос ἑτε
ἠποϋβοϋ ἡσα τμεθἡνι αϋταρε
τμεθἡνι: τμεθἡνι δε τἑβολ ρεν
φἡαριτ.

Писраἡλ δε εрβοϋ ἡса πἡνομοϋ
ἡτε τμεθἡνι ἠπερφοϋ ἑπἡνομοϋ.

Εῶβε οτ ξε ἐβολ ρεν φἡαριτ ἡν πε
ἡλλα ρωϋ ἐβολ ρεν ρανἑβἡοϋ
ἡνβἡροп ἐπἡῶνι ἡἡροп κατα φρητ
ετсἡноϋт.

Χε ρἡππε τἡαϋω ρεν Сиων
ἡοῶνι ἡἡροп ἡεμ οῡπετρα
ἡскаἡδαλον οτος φἡεἡαριτ ἑροϋ
ἡἡερβἡῶπι.

*Πἡμοϋ зар ἡεῶῶτεἡ ἡεμ
τἡρἡἡἡ εῡсоп: ξε ἡἡἡἡ εсἑῶῶπι.*

saved.

For He will finish the work and cut it short in righteousness, because the Lord will make a short work upon the earth.”

And as Isaiah said before: “Unless the Lord of Sabaoth had left us a seed, we would have become like Sodom, and we would have been made like Gomorrah.”

What shall we say then? That Gentiles, who did not pursue righteousness, have attained to righteousness, even the righteousness of faith;

but Israel, pursuing the law of righteousness, has not attained to the law of righteousness.

Why? Because they did not seek it by faith, but as it were, by the works of the law. For they stumbled at that stumbling stone.

As it is written: “Behold, I lay in Zion a stumbling stone and rock of offense, and whoever believes on Him will not be put to shame”.

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

لأنه متمم أمر وقاض بالبر. لأن
الرب يصنع أمراً مفضياً به على
الأرض.»

وكما سبق إشعياء فقال: «لولا أن
رب الجنود أبقى لنا نسلاً لصرنا
مثل سدوم وشابهنا عمورة.»

فماذا نقول؟ إن الأمم الذين لم
يسعوا في أثر البر أدركوا البر،
البر الذي بالإيمان.

ولكن إسرائيل وهو يسعى في أثر
نَامُوسِ الْبَرِّ لَمْ يُدْرِكْ نَامُوسَ
الْبَرِّ!

لماذا؟ لأنه فعل ذلك ليس بالإيمان
بل كآته بأعمال النَّامُوسِ. فإِنَّهُمْ
اصْطَدَمُوا بِحَجَرِ الصَّدْمَةِ.

كما هو مكتوب: «ها أنا أضع في
صهيون حجر صدمة وصخرة
عثرة وكل من يؤمن به لا
يُخزى.»

*نعمة الله الأب تكون مع جميعكم.
أمين.*

The Catholic Epistle
الكاثوليكون

<p>Καθολικον ἐβόλθεν περὶ τοῦ ἡπίστολου ἡντιπεπρωτου Ἰωαννης. Διμην. Παμενραϋ.</p>	<p>The Catholic epistle of the first epistle of our father St. John. May his blessings be with us all. Amen. My beloved.</p>	<p>الكاثوليكون من رسالة معلمنا يوحنا الاولى بركتته علينا. آمين. يا احبائي</p>
<p>ἁ Ἰωαννης β: κλ - τ: τ</p>	<p>1 John 2: 24 - 3: 3</p>	<p>1 يوحنا 2: 24 - 3: 3</p>
<p>Ουτος νεωτεν ζωτεν φηεταρετενσοθμεϋ ιςχεν ζη μαρεϋωπι δεν θηνοϋ: εϋωπι ταρ αϋωανωπι δεν θηνοϋ ηνε φηεταρετενσοθμεϋ ιςχεν ζη νεωτεν ζωτεν ερετενεϋωπι δεν Πιωηρι νεμ Φιωτ.</p>	<p>Therefore, let that abide in you, which you heard from the beginning. If what you heard from the beginning abides in you, you also will abide in the Son and in the Father.</p>	<p>أَمَّا أَنْتُمْ فَمَا سَمِعْتُمُوهُ مِنَ الْبَدْءِ فَلْيَثْبُتْ إِذَا فِيكُمْ. إِنْ ثَبِتَ فِيكُمْ مَا سَمِعْتُمُوهُ مِنَ الْبَدْءِ، فَأَنْتُمْ أَيْضًا تَثْبُتُونَ فِي الْابْنِ وَفِي الْآبِ.</p>
<p>Ουτος φαι πε πωϋ φη νεοϋ εταϋωϋ υμοϋ ναη πιωηδ νενεϋ.</p>	<p>And this is the promise that He has promised us -- eternal life.</p>	<p>وَهَذَا هُوَ الْوَعْدُ الَّذِي وَعَدْنَا هُوَ بِهِ: الْحَيَاةُ الْأَبَدِيَّةُ.</p>
<p>Ηαι αιδητοϋ νεωτεν εϋβε νηετωρεμ υμωτεν.</p>	<p>These things I have written to you concerning those who try to deceive you.</p>	<p>كَتَبْتُ إِلَيْكُمْ هَذَا عَنِ الَّذِينَ يُضِلُّونَكُمْ.</p>
<p>Ουτος νεωτεν πιωωϋ εταρετενβιτϋ ητοϋϋ εϋωπι δεν θηνοϋ ουτος ητετενερχριδ αν εςδαι νεωτεν ιε ητε οϋαι τςβω νεωτεν αλλα υφρηϋ ετε παιπνευμα ρω τςβω νεωτεν εϋβε ζωβ νιβεν ουτος ουθμη πε ουτος ουγαμεθνοϋϋ αν πε κατα φρηϋ εταϋτσαβε θηνοϋ ωπι ηδηϋ.</p>	<p>But the anointing, which you have received from Him abides in you, and you do not need that anyone teach you; but as the same anointing teaches you concerning all things, and is true, and is not a lie, and just as it has taught you, you will abide in Him.</p>	<p>وَأَمَّا أَنْتُمْ فَالْمَسْحَةُ الَّتِي أَخَذْتُمُوهَا مِنْهُ ثَابِتَةٌ فِيكُمْ، وَلَا حَاجَةَ بِكُمْ إِلَيَّ أَنْ يُعَلِّمَكُم أَحَدٌ، بَلْ كَمَا تُعَلِّمُكُمْ هَذِهِ الْمَسْحَةُ عَيْنُهَا عَنْ كُلِّ شَيْءٍ، وَهِيَ حَقٌّ وَلَيْسَتْ كَذِبًا. كَمَا عَلَّمْتَكُمْ تَثْبُتُونَ فِيهِ.</p>
<p>Ουτος τνοϋ οη ναωηρι ωπι ηδηϋ ζινα αϋωανωϋωνϋ εβωλ</p>	<p>And now, little children, abide in Him, that when He appears, we may have</p>	<p>وَالآنَ أَيُّهَا الْأَوْلَادُ، اثْبُتُوا فِيهِ، حَتَّى إِذَا أَظْهَرَ لَنَا ثِقَةً، وَلَا نُحْجَلَ مِنْهُ فِي مَجِيئِهِ.</p>

τετενναβι νουπαρρησιὰ ογοζ
ντετενυτεμδωπι ντοτϵ νδρη ζεν
τεεπαροσιὰ.

Εωωπ ἀρετεν ψαννατ γε ογθουη
πε ἀριέμι γε ογον νιβεν ετιρι
ντμεθουη ετατμασϵ εβολ νδητηϵ.

Ανατ γε ογὰσαπη ναυ υμαιη
εταϵτθις ναν νζε Φιωτ θινα
νκεμοτϵ ερον γε νιωηρι ντε Φνοτϵ:
ογοζ ανον θανοτον εθε φαι πικοςμοο
ωοον υμον αν γε ογη υπεϵρωωνϵ.

Παμενρατ ϵνοτ ανον θανωηρι
ντε Φνοτϵ ογοζ υπατερωωνε εβολ
ζε ανναερ αυ ηρητ: τενωων δε γε
εωωπ αϵψανονονε εβολ τενναερ
περητ γε τεννανατ εροϵ κατα φρητ
ετε εροι υμοϵ.

Ογοζ ογον νιβεν ετε ταζεελπις
ντοτϵ ερη νεωϵ ψαϵτοτβοϵ κατα
φρητ ετε φνοταβ υμοϵ.

*Πασνηοτ υπερμενρε πικοςμοο
ογδε νηετωοπ ζεν πικοςμοο:
πικοςμοο νασινη νευ τεϵεπιθουια: φη
δε ετιρι υφοτωω υφνοτϵ εναωωπι
ψα ενεε: αμην.*

confidence and not be
ashamed before Him at His
coming.

If you know that He is
righteous, you know that
everyone who practices
righteousness is born of
Him.

Behold what manner of
love the Father has
bestowed on us, that we
should be called children of
God! Therefore, the world
does not know us, because it
did not know Him.

Beloved, now we are
children of God; and it has
not yet been revealed what
we shall be, but we know
that when He is revealed,
we shall be like Him, for we
shall see Him as He is.

And everyone who has
this hope in Him purifies
himself, just as He is pure.

*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.*

ان علمتم انه بار هو، فاعلموا ان
كل من يصنع البر مولود منه.

انظروا آية محبة اعطانا الاب
حتى ندعى اولاد الله! من اجل هذا
لا يعرفنا العالم، لانه لا يعرفه.

ايها الاحباء، الان نحن اولاد الله،
ولم يظهر بعد ماذا سنكون. ولكن
نعلم انه اذا ظهر نكون مثله، لاننا
سنراه كما هو.

وكل من عنده هذا الرجاء به،
يطهر نفسه كما هو طاهر.

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

The Acts

الإبركسيس

<p>Πραξις ἡ τε νενηιοτὶ ἡ ἀποστολοσ: ἐρε ποτςμοῦ εθοταβ ὡπι νεμαν. Δμην.</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 ζ: η - κβ</p>	<p>Acts 7: 8 - 22</p>	<p>اعمال 7: 8 - 22</p>
<p>Οτοσ αϥτ ναϥ ἡνοτδιαθκη ἡ τε ἡπεβι οτοσ παρητ αϥϥφε Ισαακ οτοσ αϥσοτβητϥ ζεν πιμαδωμην ἡελοοτ: οτοσ Ισαακ αϥϥφε Ιακωβ οτοσ Ιακωβ αϥϥφε πιμετςνατ ἡπατριαρχησ.</p>	<p>Then He gave him the covenant of circumcision; and so Abraham begot Isaac and circumcised him on the eighth day; and Isaac begot Jacob, and Jacob begot the twelve patriarchs.</p>	<p>وَأَعْطَاهُ عَهْدَ الْخِتَانِ وَهَكَذَا وُلِدَ إِسْحَاقَ وَخَتَنَهُ فِي الْيَوْمِ الثَّامِنِ. وَإِسْحَاقُ وُلِدَ يَعْقُوبَ وَيَعْقُوبُ وُلِدَ رُؤَسَاءَ الْآبَاءِ الْإِثْنَيْ عَشَرَ.</p>
<p>Οτοσ ἡπατριαρχησ ατχοσ ἐλωσηφ αττηϥ ἐβολ εἰρηι ἐΧημι οτοσ ναρε Φνοττ χη νεμαϥ πε.</p>	<p>And the patriarchs, becoming envious, sold Joseph into Egypt. But God was with him,</p>	<p>وَرُؤَسَاءُ الْآبَاءِ حَسَدُوا يُوسُفَ وَبَاَعُوهُ إِلَى مِصْرَ وَكَانَ اللَّهُ مَعَهُ.</p>
<p>Οτοσ αϥναδμεϥ ἐβολ ζεν νεϥθελτψις τηροτ οτοσ αϥτ ναϥ ἡνοτςμοτ νεμ οτοσφια ἡπεμθο ἡΦαραὼ ποτρο ἡΧημι οτοσ αϥχαϥ ἡησσοτμενοσ ἐρηι ἐξεν Χημι νεμ ἐρηι ἐξεν πεϥηι τηρϥ.</p>	<p>and delivered him out of all his troubles, and gave him favor and wisdom in the presence of Pharaoh, king of Egypt; and he made him governor over Egypt and all his house.</p>	<p>وَأَنْقَذَهُ مِنْ جَمِيعِ ضِيقَاتِهِ وَأَعْطَاهُ نِعْمَةً وَحِكْمَةً أَمَامَ فِرْعَوْنَ مَلِكِ مِصْرَ فَأَقَامَهُ مُدَبِّرَ أَعْلَى مِصْرَ وَعَلَى كُلِّ بَيْتِهِ.</p>
<p>Δϥι δε ἡξε οτβων ἐξεν Χημι τηρϥ νεμ Χανααν νεμ οτνηϥτ ἡθελτψις οτοσ νατξεμ σοτὸ αν πε ἡξε νενηιοτ.</p>	<p>Now a famine and great trouble came over all the land of Egypt and Canaan, and our fathers found no sustenance.</p>	<p>ثُمَّ آتَى جُوعٌ عَلَى كُلِّ أَرْضِ مِصْرَ وَكَنْعَانَ وَضِيقٌ عَظِيمٌ فَكَانَ آبَاؤُنَا لَا يَجِدُونَ قُوْتًا.</p>
<p>Δϥωτεμ δε ἡξε Ιακωβ χε σετ σοτὸ ἐβολζεν Χημι αϥταοτὸ ἡνενηιοτ ἡωροπ.</p>	<p>But when Jacob heard that there was grain in Egypt, he sent out our fathers first.</p>	<p>وَلَمَّا سَمِعَ يَعْقُوبُ أَنَّ فِي مِصْرَ قَمْحًا أَرْسَلَ آبَاءَنَا أَوَّلَ مَرَّةٍ.</p>

Οτοζ δεν πιμαλσοφ ςνατ
αφοτονελ ηνε ιωχηφ ενελεςνηοτ οτοζ
απτενος ηλωχηφ αφοτονελ εΦαραω.

Αφοτωρπ δε ηνε ιωχηφ αμιοτ†
ελακωβ πεφιωτ νεμ τεφρτζενηα τηρς
ηερηι δεν ωβε τιοτ μψτχη.

Αφι δε ηνε Ιακωβ εδρηι εΧημ
οτοζ αμιοτ ηθοφ νεμ νενηοτ†.

Οτοζ ατοθοβεφ εςτχημ οτοζ
ατχαφ δεν πιμαλτ εταφωποφ ηνε
Αβρααμ δα ορτιμη ηεατ ητοτοτ
ηνενηρηι ηεμωρ δεν ετχημ.

Κατα φρη† δε εταφδωντ ηνε
ηχοτ ητε ηεπαστελια θεητα φνοτ†
ωρκ εθβητς ηΑβρααμ αφαια ηνε
πιλαοσ οτοζ αφαυαι ηερηι δεν Χημ.

Ψατεφτωνφ ηνε κεοτρο εζειν
Χημ ηεφωοτην αν ηλωχηφ.

Φαι αφχεμ οτςβω εδοτη
επεπτενος: οτοζ αφτξεμκο ηνενηοτ†
εθορτζιοτ ηνοτκοτχι ηαλωοτ εβολ
εψτεμτανδωοτ.

Ηερηι δε δεν πιχοτ ετε μματ
ατμικι μωωτςητς: οτοζ νε οτακτιοσ πε
μφνοτ†: φαι ατψανοτψφ ηψομτ
ηαβοτ δεν ηηι μπεφιωτ.

And the second time
Joseph was made known to
his brothers, and Joseph's
family became known to the
Pharaoh.

Then Joseph sent and
called his father Jacob and
all his relatives to him,
seventy-five people.

So Jacob went down to
Egypt; and he died, he and
our fathers.

And they were carried
back to Shechem and laid in
the tomb that Abraham
bought for a sum of money
from the sons of Hamor, the
father of Shechem.

But when the time of the
promise drew near which
God had sworn to Abraham,
the people grew and
multiplied in Egypt;

till another king arose
who did not know Joseph.

This man dealt
treacherously with our
people, and oppressed our
forefathers, making them
expose their babies, so that
they might not live.

At this time Moses was
born, and was well pleasing
to God; and he was brought
up in his father's house for
three months.

وَفِي الْمَرَّةِ الثَّانِيَةِ اسْتَعْرَفَ
يُوسُفُ إِلَى إِخْوَتِهِ وَاسْتَعْلَنَتْ
عَشِيرَةُ يُوسُفَ لِفِرْعَوْنَ.

فَأَرْسَلَ يُوسُفَ وَاسْتَدْعَى أَبَاهُ
يَعْقُوبَ وَجَمِيعَ عَشِيرَتِهِ خَمْسَةً
وَسَبْعِينَ نَفْسًا.

فَنَزَلَ يَعْقُوبُ إِلَى مِصْرَ وَمَاتَ هُوَ
وَأَبَاؤُنَا.

وَنُقِلُوا إِلَى سَكِيمَ وَوُضِعُوا فِي
الْقَبْرِ الَّذِي اشْتَرَاهُ إِبْرَاهِيمُ بِثَمَنِ
فِضَّةٍ مِنْ بَنِي حَمُورَ أَبِي سَكِيمَ.

وَكَمَا كَانَ يَقْرُبَ وَقْتُ الْمَوْعِدِ الَّذِي
أَقْسَمَ اللَّهُ عَلَيْهِ لِإِبْرَاهِيمَ كَانَ
الشَّعْبُ يَنْمُو وَيَكْتَثُرُ فِي مِصْرَ.

إِلَى أَنْ قَامَ مَلِكٌ آخَرَ لَمْ يَكُنْ يَعْرِفُ
يُوسُفَ.

فَاخْتَالَ هَذَا عَلَى جَنَسِنَا وَأَسَاءَ إِلَى
أَبَائِنَا حَتَّى جَعَلُوا أَطْفَالَهُمْ مَنبُودِينَ
لِكَيْ لَا يَعِيشُوا.

وَفِي ذَلِكَ الْوَقْتِ وُلِدَ مُوسَى وَكَانَ
جَمِيلًا جَدًّا فَرَبِّي هَذَا ثَلَاثَةَ أَشْهُرٍ
فِي بَيْتِ أَبِيهِ.

Α ῥωϗ Δε οῦων ἵηζοϑ δὲν οῦζοϑ
νευ πεϗλας οῦοζ ναϗσαζι πε εϗςμοϑ
ἐϑνοϑϑ.

Οῦοζ αςϗωπι ἵζε οῦζοϑ ἔξευ
οῦοηυ νιβεν εϑωοϑ ἠποϑκωϑ οῦοζ
ναϑσαζι ἵηαισαζι τηροϑϑι πιαντωοϑ
ἵτε ϑλοϑδεᾶ.

Οῦοζ ναϑμοκμεκ τηροϑ δὲν
ποϑηητ ἵζε ηηεταϑωτεμ εϑζω ἠμοο
ζε οῦζαϑα πεθναϗωπι μηαιᾶλοϑ: κε
σαϑ ηαϑε ἑζιϗ ἠΠβοις χη ηεμαϗ πε.

Οῦοζ Ζαχαϑιας πεϗωτ αςμοο
ἐβολ δὲν οῦηπνεϑμα εϑοϑαβ: οῦοζ
αϑεϑπροϑηητεϑην εϑζω ἠμοο.

Χε ἐςμαϑωοϑτ ἵζε Πβοις ϑνοϑϑ
ἠΠιςϑαηλ ζε αϑξεμ ἑϗωηη οῦοζ αϑῑϑι
ἵοϑωϑ ἠπεϑλαοο.

Οῦοζ αϑτοϑηνοο οῦταϑ ἵηηοζεμ ηαν
ἐβολ δὲν ἑηη ἵΔαϑιδ πεϑᾶλοϑ.

Κατα ϑῑηητ εταϑσαζι ἐβολ δὲν
ϑωοϑ ἵηηεϑπροϑηηηης εϑοϑαβ ιςξευ
ἑἑνεϑ.

Οῦηηοζεμ ἐβολ δὲν ηενζαζι ηευ
ἐβολ δὲν ηενζιϗ ἵοῦοηυ νιβεν εϑμοοϑϑ
ἠμοη.

Εῑϑι ἵοῦηηαι ηευ ηενηοϑ οῦοζ
ἐεϑμεϑῑ ἵηεϑΔιαῑηκη εϑοϑαβ.

Immediately his mouth
was opened and his tongue
loosed, and he spoke,
praising God.

Then fear came on all
who dwelt around them; and
all these sayings were
discussed throughout all the
hill country of Judea.

And all those who heard
them kept them in their
hearts, saying, “What kind
of child will this be?” And
the hand of the Lord was
with him.

Now his father Zacharias
was filled with the Holy
Spirit, and prophesied,
saying:

“Blessed is the Lord God
of Israel, for He has visited
and redeemed His people.

And has raised up a horn
of salvation for us in the
house of His servant David.

As He spoke by the mouth
of His holy prophets, who
have been since the world
began.

That we should be saved
from our enemies and from
the hand of all who hate us.

To perform the mercy
promised to our fathers and
to remember His holy
covenant.

وَفِي الْحَالِ انْفَتَحَ فَمُهُ وَلِسَانُهُ
وَتَكَلَّمَ وَبَارَكَ اللَّهَ.

فَوَقَعَ خَوْفٌ عَلَى كُلِّ جِيرَانِهِمْ.
وَتُحَدِّثُ بِهَذِهِ الْأُمُورِ جَمِيعَهَا فِي
كُلِّ جِبَالِ الْيَهُودِيَّةِ.

فَأُودِعَهَا جَمِيعُ السَّامِعِينَ فِي
قُلُوبِهِمْ قَائِلِينَ: «أَتَرَى مَاذَا يَكُونُ
هَذَا الصَّبِيِّ؟» وَكَانَتْ يَدُ الرَّبِّ
مَعَهُ.

وَأَمْتَلَأَ زَكَرِيَّا أَبُوهُ مِنَ الرُّوحِ
الْقُدُّوسِ وَتَنَبَّأَ قَائِلًا:

«مُبَارَكَ الرَّبُّ إِلَهُ إِسْرَائِيلَ لِأَنَّهُ
اِفْتَقَدَ وَصَنَعَ فِدَاءً لَشَعْبِهِ.

وَأَقَامَ لَنَا قَرْنَ خَلَّاصٍ فِي بَيْتِ دَاوُدَ
فَتَاهُ.

كَمَا تَكَلَّمَ بِفَمِ أَنْبِيَائِهِ الْقَدِيسِينَ
الَّذِينَ هُمْ مِنْذُ الدَّهْرِ.

خَلَّاصٍ مِنْ أَعْدَائِنَا وَمِنْ أَيْدِي
جَمِيعِ مُبْغِضِينَا.

لِيَصْنَعَ رَحْمَةً مَعَ آبَائِنَا وَيَذْكُرَ
عَهْدَهُ الْمُقَدَّسَ.

Πιὰ λῶν εταρωρκ ἕμοϋ Ἰβραὰμ
ΠΕΝΙΩΤ ἘΠΧΙΝΤΗΙΣ ΝΑΝ.

Πατερζοτ ἔαννοζεμ ἔβολζθεν
ΝΕΝΣΙΖ ἸΝΤΕ ΝΕΝΣΑΖΙ ἔϋεμϋ ἕμοϋ.

Ἦεν ογτογβο νεμ ογμεθμνι
ἕπερμῆο Ἰνενεζοογ τηρογ.

Οζοζ Ἰθοκ Δε πιὰ λῶν εγεμογτ
ἔροκ ζε πιπροφητης Ἰτε φηετβοσι:
Ἰναερϋορπ ζαρ ἕμοϋ ἕπεμῆο
ἕΠβοις ἔσεβτε νερμωιτ.

Ετ Ἰνοῦεμι Ἰτε φνοζεμ ἕπερλαοκ
Ἦεν ογζω ἔβολ Ἰτενογνοβι.

Εθε νεμετϋενεζητ Ἰτε φναι
ἕΠεννογτ Ἦεν ναι ἔταρναϋνι ἔρον
ἸἮητογ ζε ογὰ νατολη ἔβολ Ἦεν Ἰβσι.

Ερογωνι Ἰνηετρεμσι Ἦεν Ἰχακι
νεμ ἸἮηιβι ἕφμογ ἔΠχινσογτεν
νεἸδαλαγζ ἔφμωιτ Ἰτε Ἰζηρηνη.

Πιὰ λῶν Δε αραϊα ογοζ ναρλῶαζι
πε Ἦεν πιπνεμα ογοζ ναρχη πε ζι
νιϋαρεγ ϋα πιεζοογ Ἰτε περογωνε
ἔβολ ϋα Πιερηνλ.

*Πῶορ φα Πεννογτ πε ϋα ἔνεε
Ἰτε νι ἔνεε: ἁμνι.*

The oath, which He
swore to our father
Abraham,

to grant us that we:
Being delivered from the
hand of our enemies, might
serve Him without fear,

in holiness and
righteousness before Him all
the days of our life.

And you, child, will be
called the prophet of the
Highest; for you will go
before the face of the Lord
to prepare His ways.

To give knowledge of
salvation to His people by
the remission of their sins.

Through the tender
mercy of our God, with
which the dayspring from on
high has visited us;

to give light to those
who sit in darkness and the
shadow of death, to guide
our feet into the way of
peace”.

So the child grew and
became strong in spirit, and
was in the deserts till the day
of his manifestation to
Israel.

Glory be to God forever.

أَلْقَسَمَ الَّذِي حَلَفَ لِإِبْرَاهِيمَ أَبِينَا،

أَنْ يُعْطِينَا: إِنَّنَا بِلَا خَوْفٍ مُنْقَدِّينَ
مِنْ أَيْدِي أَعْدَانِنَا نَعْبُدُهُ.

بِقِدَاسَةٍ وَبِرِّ قَدَامَهُ جَمِيعَ أَيَّامِ
حَيَاتِنَا.

وَأَنْتَ أَيُّهَا الصَّبِيُّ نَبِيِّ الْعَلِيِّ تُدْعَى
لَأَنَّكَ تَتَقَدَّمُ أَمَامَ وَجْهِ الرَّبِّ لِتُعَدَّ
طُرُقَهُ.

لِنُعْطِيَ شَعْبَهُ مَعْرِفَةَ الْخَلَاصِ
بِمَغْفِرَةِ خَطَايَاهُمْ.

بِأَحْسَاءِ رَحْمَةِ إِلَهِنَا الَّتِي بِهَا
أَفْتَقَدْنَا الْمَشْرِقَ مِنَ الْعَلَاءِ.

لِيُضِيءَ عَلَى الْجَالِسِينَ فِي الظُّلْمَةِ
وِظِلَالِ الْمَوْتِ لِكَيْ يَهْدِيَ أقدامَنَا
فِي طَرِيقِ السَّلَامِ».

أَمَّا الصَّبِيُّ فَكَانَ يَنْمُو وَيَتَّقَوَّى
بِالرُّوحِ وَكَانَ فِي الْبَرَارِي إِلَى يَوْمِ
ظُهُورِهِ لِإِسْرَائِيلَ.

والمجد لله دائماً.