

Katameros Sunday Readings for the Month of Misra

قطمارس قراءات الآحاد لشهر مسري المبارك

Πικαταμερος ἠτεμρομπι ἠνιοῦαι (Μικτῖριακη)

Μιμετωῶ ἠνικτῖριακη ἠπιὰβοτ Μεσωρη

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



Katameros Readings for the First Sunday of Misra.....	2
Katameros Readings for the Second Sunday of Misra	21
Katameros Readings for the Third Sunday of Misra	37
Katameros Readings for the Fourth Sunday of Misra	51

Katameros Readings for the First Sunday of Misra

قطمارس قراءات الأحد الأول من شهر مسري المبارك

ᲚᲗᲟᲛᲓ ᲛᲕᲣᲓᲁᲕ᲏ ᲙᲓᲠᲓᲃᲟᲩ ᲘᲉᲥᲟᲣ᲏

Ποῦρι

Vespers Psalm

مزمور العشيّة

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

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

Ψαλμος τῷ Δαυὶδ ᾠθ: ἰθ, ἰϛ

Psalm 33: 22, 18

مزمور 32: 19، 16

ᲘᲁᲣᲉ ᲠᲉᲕ᲏Მᲁ ᲙᲟᲩᲓ ᲉᲓᲗᲟᲛ ᲠᲃᲟᲓᲕ:
ᲙᲉᲛᲃᲗ ᲙᲓᲠᲃᲟᲓ ᲉᲗᲉᲛ Მ᲏ᲉᲧᲉᲣᲟᲩ
ᲉᲧᲉᲣᲉᲗ᲏: ᲟᲟᲟᲗ Მ᲏ ᲗᲉ ᲉᲧᲉᲣᲉᲗ᲏
ᲉᲣᲉᲕ᲏Მᲁ. ᲘᲗᲗ᲏ᲗᲟᲓᲗ.

Let Your mercy, O Lord, be upon us, just as we hope in You. Behold, the eye of The Lord is on those who fear Him, on those who hope in His mercy. Alleluia.

فلتكن رحمتك علينا يا رب كمثل اتكالنا عليك. هوذا عين الرب على خائفيه، الراجين رحمته. 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.

ᲐᲦᲗ᲏Თ᲏ᲟᲩ ᲉᲃᲟᲗ ᲗᲉᲛ
ᲠᲉᲩᲁᲩᲉᲗ᲏ᲟᲓ ᲉᲑᲟᲩᲃᲗ ᲕᲁᲧᲁ ᲘᲁᲣᲕᲟᲛ
ᲗᲩᲟᲩᲟᲩ.

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

فصل من إنجيل معلمنا مرقس البشير. بركاته علينا آمين.

ᲘᲁᲣᲕᲟᲛ Ᲊ: ᲙᲉ - ᲛᲉ

Mark 6: 45 - 56

مرقس 6: 45 - 56

ᲐᲟᲟᲟᲗ ᲕᲁᲧᲟᲩᲟᲩ ᲁᲕᲉᲣᲗ᲏ᲗᲟᲩ
Მ᲏ᲉᲕᲟᲙᲁᲑ᲏Ყ᲏Ჩ ᲉᲗᲗ᲏ ᲉᲓᲠᲓᲟᲓ ᲟᲟᲟᲗ

Immediately He made His disciples get into the boat and go before Him to

وَاللَّوْقَتِ الْزَّمِ تَلَامِيذُهُ أَنْ يَدْخُلُوا
السَّفِينَةَ وَيَسْبِقُوا إِلَى الْعَبْرِ إِلَى

ἵπτοϋσϰ δαδϰϣ ἔμῆρ ἐΒηθσαιδα
ϣατεϣχα πιμῆϣ ἔβoλ.

Οτοϰ ἔταϣεραποταζεσθε ἔνωϣ
αϣϣεναϣ ἔπιτωϣ ἔεραπροσεϣχεσθε.

Οτοϰ ἔτα ροϣε πιωπι ναρε πιχοι
θεν ἔμῆρ ἔπιμιο οτοϰ ἔνοϣ ἔμαραταϣ
ναϣχη εἰ πιχορο.

Οτοϰ ἔταϣναϣ ἔρωϣ
εἰτῆεμκῆοϣτ ἔνε πιϣινοϣκ: ναρε
πιθνοϣ ϣαρ ἔδεοϣν ἔραϣ πε: ἔρηρι
δε ἔνε ἔμαρῆτοϣ ἔνοϣεϣϣι ἔνε
πεϣωρϣ αϣι ϣαρωϣ εϣμωϣ εἰϣε
ἔπιμιο οτοϰ ναϣοϣωϣ ἔεενοϣ πε.

Ἡωοϣ δε ἔταϣναϣ ἔροϣ εϣμωϣ
εἰϣε ἔπιμιο ναϣμεἰ ἔε οϣεοϣϣε πε
οτοϰ αϣωϣ ἔβoλ.

Ἡε αϣναϣ ϣαρ ἔροϣ τηροϣ πε οτοϰ
αϣϣοοϣτε: ἔνοϣ δε ϣατοϣϣ αϣϣαϣι
νεμωϣ οτοϰ πεϣαϣ ἔνωϣ ϣε
ϣεμνομϣ: ἔνοκ πε: ἔπερερϣοϣ.

Οτοϰ αϣαἔλην ἔπιχοι ϣαρωϣ οτοϰ
αϣεϣεἰ ἔνε πιθνοϣ: οτοϰ ναϣτωμτ
ἔμαϣω πε ἔρηρι ἔδητοϣ.

Οϣ ϣαρ ἔποϣκαϣ ἔϣεν νιωικ
αἔλα ναρε ποϣεἰτ ἔμ πε.

the other side, to Bethsaida,
while He sent the multitude
away.

And when He had sent
them away, He departed to
the mountain to pray.

Now when evening
came, the boat was in the
middle of the sea; and He
was alone on the land.

Then He saw them
straining at rowing, for the
wind was against them.
Now about the fourth watch
of the night He came to
them, walking on the sea,
and would have passed
them by.

49- And when they saw
Him walking on the sea,
they supposed it was a
ghost, and cried out;

for they all saw Him
and were troubled. But
immediately He talked with
them and said to them, “Be
of good cheer! It is I; do not
be afraid.”

Then He went up into
the boat to them, and the
wind ceased. And they were
greatly amazed in
themselves beyond
measure, and marveled.

For they had not
understood about the
loaves, because their heart
was hardened.

بَيْتِ صَيْدَا حَتَّى يَكُونَ قَدْ صَرَفَ
الْجَمْعَ.

وَبَعْدَمَا وَدَّعَهُمْ مَضَى إِلَى الْجَبَلِ
لِيُصَلِّيَ.

وَلَمَّا صَارَ الْمَسَاءُ كَانَتِ السَّفِينَةُ
فِي وَسْطِ الْبَحْرِ وَهُوَ عَلَى الْبَرِّ
وَحْدَهُ.

وَرَأَاهُمْ مُعَذِّبِينَ فِي الْجَذْفِ لِأَنَّ
الرِّيحَ كَانَتْ ضِدَّهُمْ. وَنَحْوَ الْهَزِيحِ
الرَّابِعِ مِنَ اللَّيْلِ أَتَاهُمْ مَاشِيًا عَلَى
الْبَحْرِ وَأَرَادَ أَنْ يَتَجَاوَزَهُمْ.

فَلَمَّا رَأَوْهُ مَاشِيًا عَلَى الْبَحْرِ ظَنُّوهُ
حَيَالًا فَصَرَخُوا.

لِأَنَّ الْجَمِيعَ رَأَوْهُ وَاصْطَرْبُوا.
فَلِلْوَقْتِ قَالَ لَهُمْ: «تَقْوُوا. أَنَا هُوَ. لَا
تَخَافُوا».

فَصَعَدَ إِلَيْهِمْ إِلَى السَّفِينَةِ فَسَكَتَتْ
الرِّيحُ فَبْهَتُوا وَتَعَجَّبُوا فِي أَنْفُسِهِمْ
جِدًّا إِلَى الْغَايَةِ.

لِأَنَّهُمْ لَمْ يَفْهَمُوا بِالْأَرْغَفَةِ إِذْ كَانَتْ
قُلُوبُهُمْ غَلِيظَةً.

Οτοζ ἔταρερζινιορ ἔμηρ ἀτὶ
ἐπιχρὸ ἐΣεννησαρηθ οτοζ ἀρμῶνι.

Οτοζ ἔτατὶ ἐζρηι ἐβολζι πιζοι
ἀρκορῶνι σατοτορ.

Οτοζ ἀρβοζι ζεν τχωρα τηρς ἔτε
ἔμαρ οτοζ ἀρερζητς ἵηαι
ἵνηετζεμκηορτ ζι ζανδλοζ ἔπιμα
ἔτε ψαρῶτεμ ζε ἔμαρ.

Οτοζ πιμα ἔψαζψεναζ ἔδορῖν
ἔροζ πε ἔνιτμι ἱε νιβακι ἱε νιοζι
ναρχω ἵνηετψῶνι ζι νιάτορα οτοζ
ναρτζο ἔροζ ζινα καν ἵτορβινεμ
πῶτατ ἵτε νεζῆβωσ οτοζ οτον νιβεν
ἔψαρβινεμαζ ψαρῶτζαι.

*Πῶορ φα Πεννορτ πε: ψα ἔνεζ
ἵτε νιἔνεζ: ἀμην.*

When they had crossed
over, they came to the land
of Gennesaret and anchored
there.

And when they came
out of the boat, immediately
the people recognized Him,

ran through that whole
surrounding region, and
began to carry about on
beds those who were sick to
wherever they heard He
was.

Wherever He entered
into villages, cities, or in
the country, they laid the
sick in the marketplaces,
and begged Him that they
might just touch the hem of
His garment. And as many
as touched Him were made
well.

*Glory be to God
forever.*

فَلَمَّا عَبَرُوا جَاءُوا إِلَى أَرْضِ
جَنِّيَسَارَتِ وَأَرَسُوا.

وَلَمَّا خَرَجُوا مِنَ السَّفِينَةِ لِلْوَقْتِ
عَرَفُوهُ.

فَطَافُوا جَمِيعَ تِلْكَ الْكُورَةِ الْمُحِيطَةِ
وَابْتَدَأُوا يَحْمِلُونَ الْمَرْضَى عَلَى
أَسِرَّةٍ إِلَى حَيْثُ سَمِعُوا أَنَّهُ هُنَاكَ.

وَحَيْثُمَا دَخَلَ إِلَى قَرْيٍ أَوْ مَدْنٍ أَوْ
ضِيَاعٍ وَضَعُوا الْمَرْضَى فِي
الْأَسْوَاقِ وَطَلَبُوا إِلَيْهِ أَنْ يَلْمَسُوا
وَلَوْ هَدَبَ ثَوْبِهِ وَكُلُّ مَنْ لَمَسَهُ
شُفِيَ.

والمجد لله دائماً.

Ψωρη

Matins Psalm

مزمور باكر

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

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

Ψαλμοσ τω Δαυιδ λβ: ιζ, ιη

Psalm 33: 20, 21

مزمور 32: 17، 18

Πενψρχη χορψτ ἐβολζ δατζη
ἔπιβοις ἵηορ νιβεν: ζε ἵηοζ πε
πενβοἠθοσ οτοζ πενναψτ: οτοζ ἵζρηι
ἵζηητς ἐζἔορνοζ ἵζε πενζητ: ζε

Our soul waits for The
Lord; He is our help and our
shield. For our heart shall
rejoice in Him, because we
have trusted in His holy
name. **Alleluia.**

أنفسنا تنتظر الرب في كل حين
لأنه هو معيننا وناصرنا. وبه
تفرح قلوبنا لأننا على اسمه
القدوس اتكلنا. **هليلويا.**

ἀνερχεῖται ἐπεφραν εἶσοῦαβ.
Ἀλληλοῖα.

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.

Ὁ ἄναστωσις ἐβोल θεν
 περασσελιον εἶσοῦαβ κατὰ Ὑαθῆον
 ασιοῦ.

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

فصل من إنجيل معلمنا متي
 البشير. بركاته علينا أمين.

Ὑαθῆον κη: ἀ - κ

Matthew 28: 1 - 20

متي 28: 1 - 20

Ροῦθι δε ἡνικαββατον εἶσοῦτι
 ἔφοῦαι ἡνικαββατον: ἀσι ἡξε Ὑαρια
 †Ὑασδαλινη νεμ κε Ὑαρια ἔναϛ
 ἐπιῦδαϛ.

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

وَبَعْدَ السَّبْتِ عِنْدَ فَجْرِ أَوَّلِ
 الْأُسْبُوعِ جَاءَتْ مَرْيَمُ الْمَجْدَلِيَّةُ
 وَمَرْيَمُ الْأُخْرَى لِيَنْتَظِرَا الْقَبْرَ.

Ὁτοϛ ιϛ οἱνηϛ† ἔμονμεν ἀϛϛωπι:
 οἱασσελος ταρ ἡτε Πβοιϛ ἀϛι ἐπεϛητ
 ἐβोल θεν τφε: οἱτοϛ ἀϛκερκερ ἔπιῶνι
 ἐβολ εἱρωϛ ἔπιῦδαϛ: οἱτοϛ ναϛεϛι
 εἱρωϛ.

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

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

Πεϛεμοτ δε ναϛοι ἔϛρη†
 ἡνοϛετβρηϛ: οἱτοϛ ἐτεϛεβϛω
 εϛοτωβϛ ἔϛρη† ἡνοϛιων.

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

وَكَانَ مَنْظَرُهُ كَالْبَرْقِ وَلِبَاسُهُ
 أَبْيَضٌ كَالثَّلْجِ.

Εβολ δε θεν τεϛρο† ἀϛμονμεν
 ἡξε ηἡετἀρεϛ: οἱτοϛ ἀϛερ ἔϛρη†
 ἡεανρεϛμωοϛτ.

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

فَمِنْ خَوْفِهِ ارْتَعَدَ الْحَرَّاسُ
 وَصَارُوا كَأَمْوَاتٍ.

Ἀφ'ερῶν δὲ ἦεν πιαστρελὸς
περατὴ ἡνιχιῶν: καὶ ὑπερρητοῦ
ἠῶτεν: ἦεν γὰρ καὶ Ἰησοῦς
φηέταταυτ πε ἐτετενωτ ἠῶν.

Ἦεν ἡνιχιῶν ἀν: ἀλλὰ ἀφ'ερῶν
γὰρ ὑπερρητοῦ ἐταρτος: ἀμωνι ἀνατ
ἐπιμα ἐναρτη ἡμω.

Ὅτος ἠχῶλεμ μαρτυρῶτεν ἄτος
ἠνεμαθητ: καὶ ἀφ'ερῶν ἐβὼλ δὲν
ἠνεμωτ: ὅτος ἠηπε ἠναερῶρπ
ἐρωτεν ἐτ Σαλιεᾶ: ἀρετεν ἠανατ
ἐρωτ ἡματ: ἰς ἠηπε ἀτος ἠωτεν.

Ὅτος ἐταρτυρῶτ ἠχῶλεμ
ἐβὼλδὰ πῆματ δὲν ὄτοτ ἠεμ
ὄνιωτ ἠραυ: ἠατῶσι ἐταμ
ἠεμαθητ.

Ὅτος ἰς ἠηπε ἀφ' ἐβὼλ ἐρατ ἠε
Ἰησοῦς ἐφ' ἡμω: καὶ ἠερετε: ἠῶωτ
δὲ ἀτῶνι ἠνεφ' ἀλατ' ὄτος
ἀνοτωτ ἡμω.

Ἦτε περε Ἰησοῦς ἠῶωτ: καὶ
ὑπερρητοῦ μαρτυρῶτεν ἡταμ
ἠᾶσῆωτ: ἠνα ἠτορτυρῶτ
ἐτ Σαλιεᾶ ὄτος ἠεἠανατ ἐρωτ ἡματ.

Ἐταρτυρῶτ δὲ: ἰς ἠανῶν ἐβὼλ
δὲν ἠκοστῶδ: ἀφ' ἐτ βακί ἀταμ
ἠαρχῆρετ ἐβῶν ἠβεν ἐταρτυρῶπ.

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

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

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

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

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

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

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

فَقَالَ الْمَلَكُ لِلْمَرَاتَيْنِ: لَا تَخَافَا
أَنْتُمَا فَاتِي أَعْلَمُ أَنْكُمَا تَطْلُبَانِ
يَسُوعَ الْمَصْلُوبَ.

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

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

فَخَرَجَتَا سَرِيعًا مِنَ الْقَبْرِ بِخَوْفٍ
وَفَرَحٍ عَظِيمٍ رَاكِعَتَيْنِ لِتُخْبِرَا
تَلَامِيذَهُ.

وَفِيمَا هُمَا مُنْطَلِقَتَانِ لِتُخْبِرَا
تَلَامِيذَهُ إِذَا يَسُوعٌ لَاقَاهُمَا وَقَالَ:
سَلَامٌ لَكُمْ. فَتَقَدَّمَتَا وَأَمْسَكْتَا
بِقَدَمَيْهِ وَسَجَدْتَا لَهُ.

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

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

Οτοζ ἑταρωοτῆ νεμ
νἰπρεβϋτεροσ ἀρερ ογσοβνι: ἀτῆι
ἠζανζατ ερεμῖωα ἀρτηιτογ
ἠνιματοι.

Εγζω ἕμοσ ζε ἄχοσ ζε
νεμμάθητῆς ἑτατῖ ἠζωρῆ ἀτολγ
ἠβιοτῖ ζωστε ἑνεγκοτ.

Οτοζ ἑγωπ ἠτε πιζησεμων
σωτεμ ἑπαϊσαζι: ἐνεῆτῆθῆγ ἄνον:
οτοζ ἐνεῆρ ῆηνογ ἠατρωογ.

Πῆωοτ Δε ἑτατῆι ἠνιζατ: ἀτῖρι
ἕφρητῆ ἑτατῆτσαβωοτ: οτοζ ἄ παισαζι
σωρ ἑβολ ζεν ἠλοτῆδαι γω ἑζοτῆ
ἑφοοτ.

Πιωητ-οται ἕμαθητῆς ἀγρενωοτ
ἑῆρηι ἑτῆ Γαλιλεᾶ: ἑῆρηι ἑξεν πιτωοτ
ἑτα ἠχοτς τῆει νωοτ ἑρογ.

Οτοζ ἑτατῆατ ἑρογ ἀτορωοτ
ἕμοσ: ζανοτογ Δε ἀτῆιςανις.

Οτοζ ἀτῖ ἠζε ἠχοτς ἀτῆαζι
νεμωοτ εγζω ἕμοσ ζε ἀτῆ ερωγγω
ἠιβεν ἠηι ζεν τῆε νεμ ζιζεν πικαζι.

Μαγρενωτεν οτῆ μαδῆω ἠνιεθνοσ
τηρογ: ἑρετενωμοσ ἕμωοτ ζεν Φραν
ἕφιωτ νεμ Πγρηι νεμ Πἰπνευμα
εθοταβ.

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

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

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

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

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

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

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

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

فَاجْتَمَعُوا مَعَ الشُّيُوخِ وَتَشَاوَرُوا
وَأَعْطُوا الْعَسْكَرَ فِضَّةً كَثِيرَةً.

قَائِلِينَ قَوْلًا إِنَّ تَلَامِيذَهُ أَتَوْا لَيْلًا
وَسَرَقُوهُ وَنَحْنُ نِيَامٌ.

وَإِذَا سَمِعَ ذَلِكَ عِنْدَ الْوَالِي فَتَحْنُ
نَسْتَعِظِفُهُ وَنَجْعَلُكُمْ مُطْمَئِنِّينَ.

فَأَخَذُوا الْفِضَّةَ وَفَعَلُوا كَمَا عَلَّمُوهُمْ
فَشَاعَ هَذَا الْقَوْلُ عِنْدَ الْيَهُودِ إِلَى
هَذَا الْيَوْمِ.

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

وَلَمَّا رَأَوْهُ سَجَدُوا لَهُ وَلَكِنْ
بَعْضُهُمْ شَكَّوْا.

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

فَادْهَبُوا وَتَلْمِذُوا جَمِيعَ الْأُمَمِ
وَعَمِّدُوهُمْ بِاسْمِ الْآبِ وَالْإِبْنِ
وَالرُّوحِ الْقُدُّوسِ.

Ερετεντςβω νωοτ εάρεε εζωβ
 νιβεν εταί ζενζεν θηνοτ ερωοτ οτοε
 ιε ζηππε άνοκ τχη νεμωτεν
 ννιέεοοτ τηροτ ψα πζωκ εβολ ντε
 νιένεε. Δμην.

*Πιωοτ φα Πεννοττ πε: ψα ενεε
 ντε νι ενεε: άμην.*

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

Glory be to God forever.

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

والمجد لله دائماً.

Liturgy Readings

قراءات القديس

The Pauline Epistle

رسالة بولس الرسول

† ΕΠΙΣΤΟΛΗ ΝΤΕ ΠΕΝΣΑΔ ΠΑΥΛΟΣ ΠΙΔΑΠΟΣΤΟΛΟΣ

Παυλος φβωκ άΠενβοις Ιησους
 Πιχριστοε: πιδαποστολοε ετθαεεμ:
 φηετατθαωψ επιζιωεννοττ ντε
 Φνοττ.

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

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

α Κορινθιοε ε: α - κζ

1 Corinthians 9: 1 - 27

1 كورنثوس 9: 1 - 27

Μη άνοκ οτρεμζε αν: μη άνοκ
 οναποστολοε αν: μη Ιησους Πιχριστοε
 Πενβοις άπινατ εροε: μη νθωτεν αν
 πε παζωβ ζεν Πβοιε.

Am I not an apostle?
 Am I not free? Have I not
 seen Jesus Christ our Lord?
 Are you not my work in the
 Lord?

أَلَسْتُ أَنَا رَسُولًا؟ أَلَسْتُ أَنَا حُرًّا؟
 أَمَا رَأَيْتُ يَسُوعَ الْمَسِيحَ رَبَّنَا؟
 أَلَسْتُمْ أَنْتُمْ عَمَلِي فِي الرَّبِّ؟

Ιεζε ττοι ναποστολοε αν
 νζανκεχωτονι αλλα ττοι νωτεν:
 τςφραεεε ταρ ντε ταμεταποστολοε
 νθωτεν πε ζεν Πβοιε.

If I am not an apostle to others, yet doubtless I am to you. For you are the seal of my apostleship in the Lord.

إِنْ كُنْتُ لَسْتُ رَسُولًا إِلَىٰ آخَرِينَ
 فَأَيَّمَا أَنَا إِلَيْكُمْ رَسُولٌ لِأَنَّكُمْ أَنْتُمْ
 خَتَمُ رَسُولَتِي فِي الرَّبِّ.

Ἰδὲ ἀπολογία ἡν ηὐθροτοῦθαι ἡμοι
θαί τε.

Ἦν ἡμοιεν ἐρωγυ εἶτωμ νευ
ἔσω.

Ἦν ἡμοιεν ἐρωγυ εἶρε οἰτωνι
ἡςζιω μογι ἡων ἡφρητ ἡπσει
ἡνιὰποστολος νευ ἡςνηοῦ ἡτε Πβοις
νευ Κηφα.

Ἦν ἀνοκ ἡμαγαι νευ Βαρναβας
ἔτε ἡμοιεν ἐρωγυ ἡμαγ
ἔγτεμερωβ.

Ἦν ἐργασηματοι ἐβολ ζεν ἡητε
νογ ἡψωνιον ἐνεζ: ἡν ἐργαγδο
ἡνογιάλολι οἰοζ ἡπαροτωμ ἐβολ
ζεν περογταζ: ἡε ἡν ἐργαγἀμονι
ἡνογῶζ ἡςωοῦ ἡτεγῶτεμοτωμ ἐβολ
ζεν ἡερωτ ἡτε πῶζι.

Ἦν ἀισαζι ἡναι κατὰ ρωμ γαν
πικενομος ἡθογ ἔγω ἡναι ἀν.

Ἦςζηογτ γαρ ζι φηνομος ἡμωῶς
ζε ἡνεκτσαχοζ ἐζρεν ἐζε εγζι: ἡν
ασημελιν ἡφνογτ ζα ἡιέζωογ.

Ἦν παντωσ αγρω ἡμος
εἶβητεν: ἔταγςζητογ γαρ εἶβητεν ζε
ἔεμῶζ ἡτε φηετςζαι ἡτεγςζαι ζεν
ογζελπις οἰοζ φηετζι ἡτεγερζελπις
ἔβι.

My defense to those
who examine me is this:

Do we have no right to
eat and drink?

Do we have no right to
take along a believing wife,
as do also the other apostles,
the brothers of the Lord, and
Cephas?

Or is it only Barnabas
and I who have no right to
refrain from working?

Who ever goes to war at
his own expense? Who
plants a vineyard and does
not eat of its fruit? Or who
tends a flock and does not
drink of the milk of the
flock?

Do I say these things as
a mere man? Or does not the
law say the same also?

For it is written in the
law of Moses, “You shall
not muzzle an ox while it
treads out the grain.” Is it
oxen God is concerned
about?

Or does He say it
altogether for our sakes?
For our sakes, no doubt, this
is written, that he who
plows should plow in hope,
and he who threshes in hope
should be partaker of his
hope.

هَذَا هُوَ اِحْتِجَايِ عِنْدَ الَّذِينَ
يَفْحَصُونَنِي.

أَلَعَنَّا لَيْسَ لَنَا سُلْطَانٌ أَنْ نَأْكُلَ
وَنَشْرَبَ؟

أَلَعَنَّا لَيْسَ لَنَا سُلْطَانٌ أَنْ نَجُولَ
بِأُخْتِ زَوْجَةٍ كَبَاقِي الرُّسُلِ وَإِخْوَةِ
الرَّبِّ وَصَفَا؟

أَمْ أَنَا وَبِرْنَابَا وَحَدْنَا لَيْسَ لَنَا
سُلْطَانٌ أَنْ لَا نَشْتَعِلَ؟

مَنْ تَجَدَّ قَطٍ بِنَفَقَةٍ نَفْسِهِ؟ وَمَنْ
يَغْرِسُ كَرْمًا وَمِنْ ثَمَرِهِ لَا يَأْكُلُ؟
أَوْ مَنْ يَرْعَى رَعِيَّةً وَمِنْ لَبَنِ
الرَّعِيَّةِ لَا يَأْكُلُ؟

أَلَعَلِّي أَتَكَلَّمُ بِهَذَا كَأِنْسَانٍ؟ أَمْ لَيْسَ
النَّامُوسُ أَيْضًا يَقُولُ هَذَا؟

فَإِنَّهُ مَكْتُوبٌ فِي نَامُوسِ مُوسَى:
«لَا تَكْمُ ثَوْرًا دَارِسًا». أَلَعَلَّ اللَّهُ
تَهْمُهُ الثَّيْرَانُ؟

أَمْ يَقُولُ مُطْلَقًا مَنْ أَجَلْنَا؟ إِنَّهُ مِنْ
أَجَلْنَا مَكْتُوبٌ. لِأَنَّهُ يَنْبَغِي لِلْحَرَاثِ
أَنْ يَحْرُثَ عَلَى رَجَاءٍ وَلِلدَّارِسِ
عَلَى الرَّجَاءِ أَنْ يَكُونَ شَرِيكًا فِي
رَجَائِهِ.

Ισχε ἀνον ἀνσιϋ νωτεν
ἠνιπνευματικον: οἰνιϋϋ πε ἔϋωπ
ἀνον ἀνωανωσδ ἠνετενσαρκικον.

Ισχε εἰσκεχωσῶνι εἰσῖ ἐβολ δεν
πετενερωϋϋ ἠεσοῦ μαλλον ἀνον
ἀλλα ὑπενηχρασε ὑπαιερωϋϋ: ἀλλα
τενωονηετ δεν εἰσ νιβεν: εἰσα
ἠτενωτεμϋ εἰλι ἠδρωπ ὑπιαεασσελιον
ἠτε Πιχριστος.

Πτετενεμι ἀν εἰσ ηνετερωβ
ἐνιερωφῶνι ὑλατονωμ ἐβολ δεν να
πιαεφει οἰοε ηνεθωμη
ἐπιμαἠερωωσῶϋϋ ὑλατωϋ εἰρατ νεμ
πιμαἠερωωσῶϋϋ.

Παιρηϋ εἰωϋ Πβοις ἀεφωϋ
ἠνηετωιωϋ ὑπιαεασσελιον ἔωνδ
ἐβολ δεν πιαεασσελιον.

Δνοκ δε ὑπιαεχρασε ἠοτον
ἠναι: νε ἔταιεδε ναι δε ἀν εἰσα
ἠεωωπι ὑπιαρηϋ ἠδρη ἠδητ: νανεε
εαρ ηνη μαλλον ἔμοτ: ιε παωορωοτ
ἠτε ὑτεμ εἰλι ὑοτωε ἐβολ.

Εωωπ εαρ ἀιωανειωενηοτεϋ
ἠορωορωοτ ηνη ἀν πε οἰανασκη εαρ
ετχη εἰσω οἰοι εαρ ηνη ἔωωπ
ἀὑτεμειωενηοτεϋ.

If we have sown
spiritual things for you, is it
a great thing if we reap your
material things?

If others are partakers of
this right over you, are we
not even more?
Nevertheless, we have not
used this right, but endure
all things lest we hinder the
gospel of Christ.

Do you not know that
those who minister the holy
things eat of the things of
the temple, and those who
serve at the altar partake of
the offerings of the altar?

Even so the Lord has
commanded that those who
preach the gospel should
live from the gospel.

But I have used none of
these things, nor have I
written these things that it
should be done so to me; for
it would be better for me to
die than that anyone should
make my boasting void.

For if I preach the
gospel, I have nothing to
boast of, for necessity is laid
upon me; yes, woe is me if I
do not preach the gospel!

إِنْ كُنَّا نَحْنُ قَدْ زَرَعْنَا لَكُمْ
الرُّوحِيَّاتِ أَفْعَظِيمٌ إِنْ حَصَدْنَا مِنْكُمْ
الْجَسَدِيَّاتِ؟

إِنْ كَانَ آخَرُونَ شُرَكَاءَ فِي
السُّلْطَانِ عَلَيْكُمْ أَفَلَسْنَا نَحْنُ
بِالْأَوْلَى؟ لَكِنَّا لَمْ نَسْتَعْمِلْ هَذَا
السُّلْطَانَ بَلْ نَتَحَمَّلُ كُلَّ شَيْءٍ لِنَلَّا
نَجْعَلَ عَانَقًا لِإِنْجِيلِ الْمَسِيحِ.

أَلَسْتُمْ تَعْلَمُونَ أَنَّ الَّذِينَ يَعْمَلُونَ
فِي الْأَشْيَاءِ الْمُقَدَّسَةِ مِنَ الْهَيْكَلِ
يَأْكُلُونَ؟ الَّذِينَ يَلْزَمُونَ الْمَذْبَحَ
يُشَارِكُونَ الْمَذْبَحَ.

هَكَذَا أَيْضًا أَمَرَ الرَّبُّ: أَنَّ الَّذِينَ
يُنَادُونَ بِالإِنْجِيلِ مِنَ الإِنْجِيلِ
يَعِيشُونَ.

أَمَّا أَنَا فَلَمْ أَسْتَعْمِلْ شَيْئًا مِنْ هَذَا
وَلَا كَتَبْتُ هَذَا لِكَيْ يَصِيرَ فِيَّ هَكَذَا.
لِأَنَّهُ خَيْرٌ لِي أَنْ أَمُوتَ مِنْ أَنْ
يُعْطَلَ أَحَدٌ فَخْرِي.

لِأَنَّهُ إِنْ كُنْتُ أَبَشِّرُ فَلَيْسَ لِي فَخْرٌ
إِذِ الضَّرُورَةُ مَوْضُوعَةٌ عَلَيَّ فَوَيْلٌ
لِي إِنْ كُنْتُ لَا أَبَشِّرُ.

Ισχε ταρ αιρι υφαι εϋνηι: ιε οτον
ορβεχε υματ ισχε εϋνηι αν ιε
οοικονομια πε εταρτενοστ ερος.

Δω οτη πε παβεχε ρινα
εισηεννοτη νταχα περαστελιον
ατβνε δαπανη εϋτεμερχρασθε
υπαιερωιω ρεν περαστελιον.

Ειοι ταρ ηρεμθε εβολ ρα οτον
νιβεν αιαιτ υβωκ νοτον νιβεν ρινα
νταξεμεροτ υπιροτ.

Διωπι ηνιλοτδαι υφρητ
νορλοτδαι ρινα νταξεμεροτ
ηνιλοτδαι: αιωπι ηνηετχη ρα
φνομοσ υφρητ ηειχη ρα φνομοσ
ητχη ανοκ αν ρα φνομοσ ρινα
νταξεμεροτ ηνηετχη ρα φνομοσ.

Διωπι ηνιανομοσ υφρητ
νορανομοσ: εανοκ ορανομοσ αν ητε
φνοττ αλλα ειχη ρα φνομοσ
υπιχριστοσ ρινα νταξεμεροτ
ηνιανομοσ.

Διωπι ηνηετωωνι υφρητ
νορρετωωνι ρινα νταξεμεροτ
νηηετωωνι: αιωπι νοτον νιβεν ηρητ
νιβεν ρινα παντωσ ντανορμ
ηρδανοτον.

For if I do this willingly,
I have a reward; but if
against my will, I have been
entrusted with a
stewardship.

What is my reward
then? That when I preach
the gospel, I may present
the gospel of Christ without
charge, that I may not abuse
my authority in the gospel.

For though I am free
from all men, I have made
myself a servant to all, that I
might win the more;

and to the Jews I
became as a Jew, that I
might win Jews; to those
who are under the law, as
under the law, that I might
win those who are under the
law;

to those who are without
law, as without law, not
being without law toward
God, but under law toward
Christ, that I might win
those who are without law;

to the weak I became as
weak, that I might win the
weak. I have become all
things to all men, that I
might by all means save
some.

فَاتَهُ إِنْ كُنْتُ أَفْعَلُ هَذَا طَوْعاً فَلِي
أَجْرٌ وَلَكِنْ إِنْ كَانَ كَرْهًا فَقَدْ
اسْتَوْمِنْتُ عَلَى وَكَالَةٍ.

فَمَا هُوَ أَجْرِي؟ إِذْ وَأَنَا أَبَشِّرُ أَجْعَلُ
إِنْجِيلَ الْمَسِيحِ بِلَا نَفَقَةٍ حَتَّى لَمْ
أَسْتَعْمِلْ سُلْطَانِي فِي الْإِنْجِيلِ.

فَأَيُّ إِذْ كُنْتُ حُرّاً مِنْ الْجَمِيعِ
اسْتَعْبَدْتُ نَفْسِي لِلْجَمِيعِ لِأَرْبِحَ
الْأَكْثَرِينَ.

فَصِرْتُ لِلْيَهُودِ كَيْهُودِي لِأَرْبِحَ
الْيَهُودَ وَالَّذِينَ تَحْتَ النَّامُوسِ
كَأَيِّ تَحْتَ النَّامُوسِ لِأَرْبِحَ الَّذِينَ
تَحْتَ النَّامُوسِ.

وَالَّذِينَ بِلَا نَامُوسٍ كَأَيِّ بِلَا
نَامُوسٍ، مَعَ أَنِّي لَسْتُ بِلَا نَامُوسٍ
لِلَّهِ بَلْ تَحْتَ نَامُوسٍ لِلْمَسِيحِ،
لِأَرْبِحَ الَّذِينَ بِلَا نَامُوسٍ.

صِرْتُ لِلضَّعْفَاءِ كَضَعِيفٍ لِأَرْبِحَ
الضَّعْفَاءَ. صِرْتُ لِلْكَلِّ كُلِّ شَيْءٍ
لِأَخْلِصَ عَلَى كُلِّ حَالٍ قَوْماً.

Ἡαὶ Δε τῆροῦ ἵρι ἡμωοῦ εἶβε
πιερασσελιον εἶνα ἡταερῶφῆρ ἔροφ.

Ἡτετενεῖμι ἀν: χε νηετῶσι δῆεν
πίσταδιον σεναῶσι μεν τῆροῦ οῦαι
Δε ἐψαφῆι ἡπιβαί: παρητ Δε ῶσι
εἶνα ἡτετενταῶ.

Οῦον Δε νιβεν ετερῶσωνιζεσεῶ
ψαφᾶμοι ἡτοτφ δῆεν εῶβ νιβεν: νη
μεν οῦν εἶνα ἡσεβι ἡοῦχῶμο
εφῆατακο: ἀνον Δε οῦαττακο.

Ἀνοκ Δε ἵῶσι ἡπαρητ εῶσ δῆεν
οῦεῶπ ἀν παρητ ἵεῶσ εἶσιοῦ ἀν
ἐπιᾶῆρ.

Ἀλλὰ ἵῶφι ἡπασωα οῦοε ἵρι
ἡμοφ ἡβωκ ἡῆπωσ εἶσιῶψ
ἡεἶανκεχῶοῦῆι ἡνοκ εῶ ἡσεχεμτ εἶοι
ἡᾶδοκιμοσ.

*Πῆμοτ εῶρ νεμωτεν νεμ
εῶρηῆε εῶσοπ: χε ἡμῆε εῶεῶψοπι.*

Now this I do for the
gospel's sake, that I may be
partaker of it with you.

Do you not know that
those who run in a race all
run, but one receives the
prize? Run in such a way
that you may obtain it.

And everyone who
competes for the prize is
temperate in all things. Now
they do it to obtain a
perishable crown, but we for
an imperishable crown.

Therefore, I run thus:
not with uncertainty. Thus I
fight: not as one who beats
the air.

But I discipline my body
and bring it into subjection,
lest, when I have preached
to others, I myself should
become disqualified.

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

وَهَذَا أَنَا أَفْعَلُهُ لِأَجْلِ الْإِنْجِيلِ لِأَكُونُ
شَرِيكًا فِيهِ.

أَلَسْتُمْ تَعْلَمُونَ أَنَّ الَّذِينَ يَرْكُضُونَ
فِي الْمَيْدَانِ جَمِيعُهُمْ يَرْكُضُونَ
وَلَكِنْ وَاحِدًا يَأْخُذُ الْجَعَالَةَ؟ هَكَذَا
ارْكُضُوا لِكَيْ تَنَالُوهَا.

وَكُلُّ مَنْ يُجَاهِدُ يَضْبِطُ نَفْسَهُ فِي
كُلِّ شَيْءٍ. أَمَّا أُولَئِكَ فَلِكَيْ يَأْخُذُوا
إِكْلِيلًا يَفْنَى وَأَمَّا نَحْنُ فَأِكْلِيلًا لَا
يَفْنَى.

إِذَا أَنَا أَرْكُضُ هَكَذَا كَأَنَّهُ لَيْسَ عَنِّي
غَيْرُ يَقِينٍ. هَكَذَا أَضْرِبُ كَأَنِّي لَا
أَضْرِبُ الْهَوَاءَ.

بَلْ أَقْمَعُ جَسَدِي وَأَسْتَعِيدُهُ حَتَّى
بَعْدَ مَا كَرَّرْتُ لِلْآخَرِينَ لَا أَصِيرُ أَنَا
نَفْسِي مَرْفُوضًا.

*نعمة الله الأب تكون مع جميعكم.
أمين.*

The Catholic Epistle الكاثوليكون

Καθολικον ἔβωλ δῆεν πε πιεοῦιτ
ἡῆπιστολῆ ἡτε πενιωτ Πετροσ.
Ἀμῆν. Παμῆρατ.

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

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

ᾶ Πετροσ εῶ: ἡ - ἡε

1 Peter 3: 8 - 15

1 بطرس 3: 8 - 15

Παῦκ Δε ἐρετενοι ἵοῦμεν
 ἵοῦωτ τηροῦ: ἐρετενοι ἵψφηρ
 ἵβῖδῖσι: οῦοε ἐρετενοι ἵμαῖσον
 ἵψανῶμαδτ ἐρετενεβῖνοῦτ.

Ἡτετεντ ἵοῦπετρωοῦ αν δα
 οῦπετρωοῦ: οῦδε εῶρωοῦψ δα
 οῦρωοῦψ: πετοῦβητ Δε ἐρετενεῖμοῦ
 γε εῶταῦθαρεμ ῶηνοῦ ἐπαῖρωβ εῖνα
 ἵτετενεῖκλῆρονομῖν ἵπιῖμοῦ.

Φη γαρ εῶοῦωψ εῶμενρε ῖωηδ
 οῦοε εῖναῦ εῶανεῖροῦ εῖνανεῦ
 μαρεφταλβο ἵπεφλας εῶβωλ εα
 πιπετρωοῦ: οῦοε νεφῖφοτοῦ
 εῶῦτεμσαζῖ ἵοῦῥοφ.

Μαρεφρῖκι σαβωλ ἵπιπετρωοῦ:
 οῦοε ἵτεφῖρι ἵπιὰγαῶον: μαρεφκωτ
 ἵσα οῦεῖρηνη οῦοε ἵτεφῖβοζῖ ἵνωσ.

Χε νεῖβαλ ἵΠβοῖς σεχοῦῦτ εῶεν
 ἵῶμη: οῦοε νεφμαῦψ σεῖρῖκι ἵσα
 ποῦτωβε: ῖρο Δε ἵΠβοῖς εῶεν
 ἵηεῖρι ἵπιπετρωοῦ.

Οῦοε ἵμ εῶναῦψεμκαε ῖωτεν
 εῶωπ ἀρετενῖαῖνερρεφῖχοε
 εῶπιπεῶηαρεφ.

Αλλα ἵσε τετενεῖρ ῖκεβῖεμκαε
 εῶβε τμεῶμη ῖωῖνιατεν ῶηνοῦ:
 τοῦροτ Δε ἵπερερεροτ δατερεη οῦδε

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

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

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

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

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

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

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

وَالنَّهَآيَةَ كُونُوا جَمِيعًا مُتَّحِدِي
 الرّآي بِحَسَنٍ وَآدِ ذَوِي مَحَبَّةٍ
 آخَوِيَّةٍ مُشْفِقِينَ لَطْفَاءً.

عَيْرَ مُجَازِينَ عَن شَرِّ بَشَرٍ أَوْ عَن
 شَتِيمَةٍ بِشَتِيمَةٍ بَلْ بِالْعَكْسِ
 مُبَارِكِينَ عَالَمِينَ أَنكُم لِهَذَا دُعِيتُمْ
 لِكِي تَرثُوا بَرَكَةً.

لَآنَّ مَن أَرَادَ أَن يُحِبَّ الْحَيَاةَ
 وَيَرَى أَيَّامًا صَالِحَةً، فَلْيُكْفِفْ
 لِسَانَهُ عَنِ الشَّرِّ وَشَفَتِيهِ أَن
 تَتَكَلَّمَ بِالْمَكْرِ.

لِيُعْرِضَ عَنِ الشَّرِّ وَيَصْنَعَ الْخَيْرَ،
 لِيَطْلُبَ السَّلَامَ وَيَجِدَ فِي آثَرِهِ.

لَآنَّ عَيْنِي الرَّبِّ عَلَى الْآبِرَارِ
 وَأَذُنِي إِلَى طَلِبَتِهِمْ، وَلَكِن وَجْهَ
 الرَّبِّ صِدْقًا عَلَي الشَّرِّ.

فَمَن يُؤْدِيكُم إِن كُنْتُمْ مُتَمَثِّلِينَ
 بِالْخَيْرِ؟

وَلَكِن وَإِن تَأَلَمْتُمْ مَن أَجْلِ الْبِرِّ
 فَطُوبَىكُمْ. وَأَمَّا خَوْفُهُمْ فَلَا تَخَافُوهُ
 وَلَا تَضْطَرُّوْا.

ἠπερὺθορτερ.

Πῶοις Δε Πιχρικοτ ματογβοϋ
ἐδῆρη δεν νετενεητ: ἐρετενεοβτ
ἠμωτεν ἠχογ ριβεν εῖαπολοσιἄ
ἠνογον ριβεν εῖναἔρετιν ἠμωτεν
ἠνογαχι εῖβε τῆελπιε ετδεν ῥηνογ
ἀλλα δεν ογμετρευραγῶ νεμ ογχοτ.

*Πᾶςηνογ ἠπερμενερε ρικοσμοε
ογδε ηηετωοπ δεν ρικοσμοε:
ρικοσμοε ρασινη νεμ τερεπειῥομια: φη
δε ετιρι ἠφορωγ ἠφνοτῆ ῥηαγωπι
ωα ἐνεε: ἄμην.*

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

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

بَلِّغُوا قَدْسُوا الرَّبَّ إِلَهَ فِي قُلُوبِكُمْ،
مُسْتَعِدِّينَ دَائِمًا لِمُجَابَةِ كُلِّ مَنْ
يَسْأَلُكُمْ عَنْ سَبَبِ الرَّجَاءِ الَّذِي
فِيكُمْ بِوَدَاعَةٍ وَخَوْفٍ،

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

The Acts الإبركسيس

Πραξιε ἠτε νενηοτ ἠἀποστολοε:
ἐρε πογῆμογ εῖογαβ ωωπι νεμδν.
Δμην.

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

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

Πραξιε ιῶ: κτ - μ

Acts 19: 23 - 40

أعمال 19: 23 - 40

Δεγωπι δε δεν ριχογ ἐτε ἠμαγ
ἠνε ογῶθορτερ ἠογκογχι ἀν εῖβε
πιμωιτ.

And about that time
there arose a great
commotion about the Way.

وَحَدَّثَ فِي ذَلِكَ الْوَقْتِ شَعْبٌ لَيْسَ
بِقَلِيلٍ بِسَبَبِ هَذَا الطَّرِيقِ.

Ογαι γαρ ἐπεγραν πε Δημητριε
ογμδανκεδτ πε: εγμονκ ἠεδανερφηογῆ
ἠεδτ ἠτε τῆρτεμικ ραγτ ἠεδανηω
ἠεωβ ἠηιτεχνηιηε ἠεδανκογχι ἀν νε.

For a certain man named
Demetrius, a silversmith,
who made silver shrines of
Diana, brought no small
profit to the craftsmen.

لَأَنَّ إِنْسَانًا اسْمُهُ دِيمِثْرِيُوسُ
صَانِعٌ صَانِعٌ هَيْكَلِ فِضَّةٍ
لِأَرْطَامِيسَ كَانَ يَكْسِبُ الصَّنَاعَ
مَكْسَبًا لَيْسَ بِقَلِيلٍ.

Ἡαὶ Δε ἀφθοῦωτοῦ νέμ
νικεεργατικῆς ἔτε ἠπκωτῆ ἵναι πεζαφ:
νιρωμὶ τετενσωοῦν γε ἐβολ ζιτεν
ταιζινερζωβ ἀρε τμετρεφζφεζνοῦ
ωοπ ναν.

Οὔοζ τετεννατ οὔοζ τετενσωτεμ
γε οὔ μονον Δε εφεσοζ ἠμματαζ:
ἀλλὰ ἔχεζλον ζεν τΔιατῆρς ἀ φαι
γε Παῦλοζ οὔωτεβ ἵνοῖνωτ ἠμμω
ἐβολ εφζω ἠμοζ: γε ζαννοῦτ ἀν νε
ναὶ ἔτοῦθαμιο ἠμωοῦ ἐβολ ζιτεν
ζανμοῦνκ ἵκζιζ.

Οὔ μονον Δε παμμεροζ εθναωοπι
ναν εοῦκῆνδινοζ εθρενὶ εῦροζι ἀλλὰ
πικεερφει ἵτε τνωτ ἵνοῦτ
τΔρτεμζ ἵνεναοπη ἀν γε ἐζλι οὔοζ
εεναωορωερ ἵτεμετνωτ θαι ἔτε
τΔιατῆρς νέμ τοικοῦμενη τῆρς
ερεβεζ'ε ἠμοζ.

Εταρωτεμ Δε ἔναι οὔοζ
ἔτανμοζ ἵκζωντ ναρωω ἐβολ εφζω
ἠμοζ γε οῖνωτ τε τΔρτεμζ ἵτε να
εφεσοζ.

Οὔοζ ἀμοζ ἵκε τπολιζ
ἵωθορτερ: ἀνθοζι Δε τῆροῦ ζεν
οὔοτοὶ εῦροπ ἐπιθεατρον ἀρωζλεμ
ἵΣαιοζ νέμ Δρισταρχοζ
ἐζανρεμῆΜακεδονιὰ νε ἔαῖ

He called them together
with the workers of similar
occupation, and said: "Men,
you know that we have our
prosperity by this trade.

Moreover you see and
hear that not only at
Ephesus, but throughout
almost all Asia, this Paul
has persuaded and turned
away many people, saying
that they are not gods which
are made with hands.

So not only is this trade
of ours in danger of falling
into disrepute, but also the
temple of the great goddess
Diana may be despised and
her magnificence destroyed,
whom all Asia and the
world worship.

Now when they heard
this, they were full of wrath
and cried out, saying,
"Great is Diana of the
Ephesians!"

So the whole city was
filled with confusion, and
rushed into the theater with
one accord, having seized
Gaius and Aristarchus,
Macedonians, Paul's travel
companions.

فَجَمَعَهُمْ وَالْفَعْلَةَ فِي مِثْلِ ذَلِكَ
الْعَمَلِ وَقَالَ: أَيُّهَا الرِّجَالُ أَنْتُمْ
تَعْلَمُونَ أَنَّ سَعَتَنَا إِنَّمَا هِيَ مِنْ هَذِهِ
الصَّنَاعَةِ.

وَأَنْتُمْ تَنْظُرُونَ وَتَسْمَعُونَ أَنَّهُ لَيْسَ
مِنْ أَفْسُسَ فَقَطْ بَلْ مِنْ جَمِيعِ أَسِيَا
تَقْرِيبًا اسْتَمَالَ وَأَزَاعَ يُؤَلِّسُ هَذَا
جَمْعًا كَثِيرًا قَائِلًا: إِنَّ الَّتِي تُصْنَعُ
بِالْأَيْدِي لَيْسَتْ آلِهَةً.

فَلَيْسَ نَصِيبَنَا هَذَا وَحْدَهُ فِي خَطَرٍ
مِنْ أَنْ يَحْصَلَ فِي إِهَانَةٍ بَلْ أَيْضًا
هَيْكَلُ أَرْطَامِيسِ الْإِلَهَةِ الْعَظِيمَةِ أَنْ
يُحْسَبَ لَا شَيْءَ وَأَنْ سَوْفَ تُهْدَمُ
عَظَمَتُهَا هِيَ الَّتِي يَعْبُدُهَا جَمِيعُ
أَسِيَا وَالْمَسْكُونَةِ.

فَلَمَّا سَمِعُوا امْتَلَأُوا غَضَبًا وَطَفَفُوا
يَصْرُخُونَ قَائِلِينَ: «عَظِيمَةٌ هِيَ
أَرْطَامِيسُ الْأَفْسُسِيِّينَ».

فَامْتَلَأَتِ الْمَدِينَةُ كُلَّهَا اضْطِرَابًا
وَأَنْدَفَعُوا بِنَفْسٍ وَاحِدَةٍ إِلَى الْمَشْهَدِ
خَاطِفِينَ مَعَهُمْ غَايُوسَ
وَأَرِسْتَرُخُسَ الْمَكِدُونِيِّينَ رَفِيقَيْ
بُولُسَ فِي السَّفَرِ.

ἐπισημο νεμ Παυλος.

Εφορωυ δε ηνε Παυλος ει εδωρν
ἐπιμηυ ναρχω υμοσ αν πε ηνε
νιμαθητης.

Θανκεχωσρνη δε εβολ ζεν
νιαρχων ητε τλσια εροι ηυφρη εροσ
ανορωπ ζαρσφ εντσο εροσ
εϋτεμθρεφτηφ υματατφ
επιθεατρον.

Θανκεχωσρνη μεν νατωυ εβολ
ενχω υμοσ ηκερωβ νε α τεκλθσια
ζαρ υθωρτερ πε ορωζ ναρε πορζοτο
ωσρνη αν πε γε εταρωωρτφ εθε οτ.

Εβολ δε ζεν πιμηυ ατνη
ηλλεξανδροσ εβολ ηνε ηιωτδαι:
ηλλεξανδροσ δε αφωρεμ ερωσ
ητεφχιζ εφορωυ εεραπολοσθε
υπιμηυ.

Εταρεμ δε γε οτωτδαι πε
αφωπι ηνε οτδρωσ ηρωτ ητε ορωσ
νιβεν νατ ορνωσ ςνωτφ ενωυ εβολ γε
ορνωτφ τε τλρτεμσ ητε να εφεσος.

Εταφθρε πιμηυ δε ζερι ηνε
πισραμματεσ πεζαφ γε ηρωμ
ηρεμεφεσος ημ ζαρ ζεν ηρωμ ετε
ηερωσρνη αν ητωλοσ ηηρεμεφεσος
γε ςοι ηνεωκεροσ ητε τνωτφ

And when Paul wanted to go in to the people, the disciples would not allow him.

Then some of the officials of Asia, who were his friends, sent to him pleading that he would not venture into the theater.

Some therefore cried one thing and some another, for the assembly was confused, and most of them did not know why they had come together.

And they drew Alexander out of the multitude, the Jews putting him forward. And Alexander motioned with his hand, and wanted to make his defense to the people.

But when they found out that he was a Jew, all with one voice cried out for about two hours, "Great is Diana of the Ephesians!"

And when the city clerk had quieted the crowd, he said: "Men of Ephesus, what man is there who does not know that the city of the Ephesians is temple guardian of the great goddess Diana, and of the image, which fell down

وَلَمَّا كَانَ بُولُسٌ يُرِيدُ أَنْ يَدْخُلَ بَيْنَ الشَّعْبِ لَمْ يَدْعُهُ التَّلَامِيذُ.

وَأَناسٌ مِنْ وُجُوهِ أَسِيَّا كَانُوا أَصْدِقَاءَهُ أَرْسَلُوا يَطْلُبُونَ إِلَيْهِ أَنْ لَا يَسْلِمَ نَفْسَهُ إِلَى الْمَشْهَدِ.

وَكَانَ الْبَعْضُ يَصْرُخُونَ بِشَيْءٍ وَالْبَعْضُ بِشَيْءٍ آخَرَ لِأَنَّ الْمَحْفَلَ كَانَ مُضْطَرِبًا وَأَكْثَرُهُمْ لَا يَدْرُونَ لِأَيِّ شَيْءٍ كَانُوا قَدْ اجْتَمَعُوا.

فَاجْتَذَبُوا إِسْكَندَرَ مِنَ الْجَمْعِ وَكَانَ الْيَهُودُ يَدْفَعُونَهُ. فَأَشَارَ إِسْكَندَرُ بِيَدِهِ يُرِيدُ أَنْ يَحْتَجَّ لِلشَّعْبِ.

فَلَمَّا عَرَفُوا أَنَّهُ يَهُودِيٌّ صَارَ صَوْتٌ وَاحِدٌ مِنَ الْجَمِيعِ صَارِخِينَ نَحْوَ مُدَّةِ سَاعَتَيْنِ: «عَظِيمَةٌ هِيَ أَرْطَامِيسُ الْأَفْسُسِيِّينَ».

ثُمَّ سَكَّنَ الْكَاتِبُ الْجَمْعَ وَقَالَ: «أَيُّهَا الرِّجَالُ الْأَفْسُسِيُّونَ مَنْ هُوَ الْإِنْسَانُ الَّذِي لَا يَعْلَمُ أَنَّ مَدِينَةَ الْأَفْسُسِيِّينَ مَنَعِبَةٌ لِأَرْطَامِيسِ الْإِلَهَةِ الْعَظِيمَةِ وَالتَّمثالِ الَّذِي هَبَطَ مِنْ رَفْسٍ».

ἸΑΡΤΕΜΙΣ ΝΕΜ ΠΙΔΙΟΠΕΤΗΣ.

Μῦμον ἐλι οἴνη ἡδονῆν ἐῖρεν ναι:
ἔμῖπῳα δε ἵτετενωπι ἐρετενῶμοντ
οἴοθ ἵτετενωπτεμερ ἐλι ἡθωβ θεν
οἴασιαι.

Ἀρετενῆνι ταρ ἡναιρωμῖ ἐῖναι
οἴδε θανκαλπερφει αν νε οἴδε
ἡσεξεοἴα αν ἐνετενωπῳτ.

Ισε μεν οἴνη Δημητριος νεμ
νικετεχνιτθς εθνεμαθ οἴον ἡτωοἴ
ἡοἴασι θα οἴαι σεναῖνι ἡνιᾶτορεος
οἴοθ οἴον ανῳπατοσ ῳοπ μαροἴεμῖ
ἐννοἴερῳοἴ.

Ισε δε ἀρετενωπῳτ ἡσα κεθωβ
θεν ἡεκκλῆσιᾶ ἡνομιμον ἐῖεβολθ
ἔβολ.

Κε ταρ τεπερκινδινεῖν
εῖροἴερκαθῳοἴν ἐρον εῖβε
πιῳορτερ ἡτε φοοἴ μῖμον ἐλι
ἡλωῖσι ῳοπ θαι ἐτε μῖμονῳχομῖ μῖμον
ἔἡλοσος εῖβῆτς θεν παῖῳορτερ.

*Πισασι δε ἡτε Πῳοἴσ εἴεῖαι οἴοθ
εἴεῖῳαἴ: εἴεῖμαθῖ οἴοθ εἴεῖταχρο:
θεν ἡᾶσιᾶ ἡεκκλῆσιᾶ ἡτε Φῳοἴῳτ:
ἀμην.*

from Zeus?

Therefore, since these things cannot be denied, you ought to be quiet and do nothing rashly.

For you have brought these men here who are neither robbers of temples nor blasphemers of your goddess.

Therefore, if Demetrius and his fellow craftsmen have a case against anyone, the courts are open and there are proconsuls. Let them bring charges against one another.

But if you have any other inquiry to make, it shall be determined in the lawful assembly.

For we are in danger of being called in question for today's uproar, there being no reason which we may give to account for this disorderly gathering".

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

فَإِذْ كَانَتْ هَذِهِ الْأَشْيَاءُ لَا تَقَاوِمَ
يَبْتَغِي أَنْ تَكُونُوا هَادِينَ وَلَا
تَفْعَلُوا شَيْئًا أَفْتَحَامًا.

لَأَنْتُمْ أَنْتُمْ بِهِدِينَ الرَّجُلَيْنِ وَهَمَا
لَيْسَا سَارًا فِي هَيْكَلٍ وَلَا مُجَدِّفِينَ
عَلَى إِلَهَتِكُمْ.

فَإِنْ كَانَ دِيمَتْرِيُوسُ وَالصَّنَاعُ
الَّذِينَ مَعَهُ لَهُمْ دَعْوَى عَلَى أَحَدٍ
فَإِنَّهُ تَقَامُ أَيَّامٌ لِلْقَضَاءِ وَيُوجَدُ وِلَاةٌ
فَلْيُفِرِّعُوا بَعْضُهُمْ بَعْضًا.

وَإِنْ كُنْتُمْ تَطْلُبُونَ شَيْئًا مِنْ جِهَةِ
أُمُورٍ أُخَرَ فَإِنَّهُ يُقْضَى فِي مَحْفَلٍ
شَرَعِيٍّ.

لَأَنَّا فِي خَطَرٍ أَنْ نَحَاكَمَ مِنْ أَجْلِ
فِتْنَةِ هَذَا الْيَوْمِ. وَلَيْسَ عَلَيْنَا يُمْكِنُنَا
مِنْ أَجْلِهَا أَنْ نَقْدِمَ حِسَابًا عَنْ هَذَا
التَّجْمَعِ».

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

The Liturgy Psalm مزمور القُداس

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

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

Ψαλμος τω Δαυιδ ὁθ: ιϛ	Psalms 80: 14, 15	مزمور 79 : 13
<p>Πῶοις Φνοϋτ ἵτε νιζομ κοτκ χε χοϋϋτ ἔβολ ζεν τφε: οτοζ ἀνατ οτοζ χεμπϋνι ἵταιβω ἵαλολι: σεβτωτς οτοζ σεμνητς: θα ἕτασῶς ἵχε τεκοῖναμ. Ἀλληλοια.</p>	<p>Return, we beseech You, O God of hosts; look down from heaven and see, and visit this vine. And the vineyard which Your right hand has planted. Alleluia.</p>	<p>يارب إله القوات ارجع الآن واطلع من السماء. وانظر وتعهد هذه الكرمة. أصلحها وثبتها. هذه التي غرستها يمينك. هلللويا.</p>

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.

<p>Οτἀναστωσις ἔβολ ζεν πιερασσελιον 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 آمين.</p>
<p>Λουκαν κ: θ - ιθ</p>	<p>Luke 20: 9 - 19</p>	<p>لوقا 20 : 9 - 19</p>
<p>Ἀφερθητς δε ἵσαχι νεμ πιλαος ἵται παραβολη: νε οτον οτρωμ ἕαῗο ἵοτιαζάλολι οτοζ αῗηιῗ ἕθανοτῑη: οτοζ αῗϋεναῗ ἕπϋεμμο ἵθανηιϋτ ἵχοτ.</p> <p>Οτοζ ζεν ἵχοτ ϋοτωρπ ἵοτβωκ ζα νιοτῑη: ζῑνα ἵσετ ναῗ ἕβολ ζεν</p>	<p>Then He began to tell the people this parable: "A certain man planted a vineyard, leased it to vinedressers, and went into a far country for a long time.</p> <p>Now at vintage-time he sent a servant to the vinedressers, that they might give him some of the</p>	<p>وَإِبْتَدَأَ يَقُولُ لِلشَّعْبِ هَذَا الْمَثَلُ: «إِنْسَانٌ غَرَسَ كَرْمًا وَسَلَّمَهُ إِلَى كَرَّامِينَ وَسَافَرَ زَمَانًا طَوِيلًا.</p> <p>وَفِي الْوَقْتِ أَرْسَلَ إِلَى الْكَرَّامِينَ عَبْدًا لِكَيْ يُعْطَوْهُ مِنْ ثَمَرِ الْكَرْمِ فَجَلَدَهُ الْكَرَّامُونَ وَأَرْسَلُوهُ فَارْغًا.</p>

ἔπειτα ἵνα πιασθῶσι: ἰσχυρὸν δὲ
ἐταρξιοῦν ἐροῦν αὐτοῦ ἐβόλ
εἰσπνεύσῃ.

Ὁτοῦ ἀποστατοῦ ὁ ἐρωπ
νωτὸν ἠκεβωκ: ἠνωτὸν δὲ ἐταρξιοῦν
ἐπιχετ ὁτοῦ ἐταρξιοῦν αὐτοῦ
ἐβόλ εἰσπνεύσῃ.

Ὁτοῦ ἀποστατοῦ ὁ ἐρωπ
νωτὸν ὑπιασθῶσι: ἠνωτὸν δὲ ἐταρ
φωλὸν ὑπιασθῶσι αὐτοῦ ἐβόλ.

Περε Πβοικ δὲ ὑπιασθῶσι: πε
οῦ πε ἴνασι: ἴνασῶσι ὑπιασθῶσι
ὑμνεριτ ἀρηοῦ ἠνεύσι δατερεν.

Ἐταρξιοῦν δὲ ἐροῦν ἠνε ἰσχυρὸν
ναρξοῦν πε νεμ νοῦρηοῦ ἐρω
ὑμνο: πε φαί πε πικληρονομος
ἠωινι μαρεσθεβεφ εἶνα ἠνεύσι
ναν ἠνε ἴκληρονομία.

Ὁτοῦ ἐταρξιοῦν ἀβολ
ὑπιασθῶσι ἀρξοβεφ: οῦ πε
ἐτερξιοῦν ἠνωτὸν ἠνε Πβοικ
ὑπιασθῶσι.

Ἰναὶ ὁτοῦ ἴναταχε ἠισχυρὸν ὁτοῦ
ἴνατ ὑπιασθῶσι ἠνακεχωσῶσι:
ἐταρξιοῦν δὲ περωτὸν: πε ἠνεύσι.

fruit of the vineyard. But the
vinedressers beat him and
sent him away empty-
handed.

Again he sent another
servant; and they beat him
also, treated him
shamefully, and sent him
away empty-handed.

And again he sent a
third; and they wounded
him also and cast him out.

Then the owner of the
vineyard said, ‘What shall I
do? I will send my beloved
son. Probably they will
respect him when they see
him.’

But when the
vinedressers saw him, they
reasoned among
themselves, saying, ‘This is
the heir. Come, let us kill
him, that the inheritance
may be ours.’

So they cast him out of
the vineyard and killed him.
Therefore, what will the
owner of the vineyard do to
them?

He will come and
destroy those vinedressers
and give the vineyard to
others.” And when they
heard it they said,
“Certainly not!”

فَعَادَ وَأَرْسَلَ عَبْدًا آخَرَ. فَجَلَدُوا
ذَلِكَ أَيْضًا وَأَهَانُوهُ وَأَرْسَلُوهُ
فَارِغًا.

ثُمَّ عَادَ فَأَرْسَلَ ثَالِثًا. فَجَرَحُوا هَذَا
أَيْضًا وَأَخْرَجُوهُ.

فَقَالَ صَاحِبُ الْكَرْمِ: مَاذَا أَفْعَلُ؟
أَرْسِلْ ابْنِي الْحَبِيبَ. لَعَلَّهُمْ إِذَا
رَأَوْهُ يَهَابُونَ.

فَلَمَّا رَأَهُ الْكَرَامُونَ تَأَمَّرُوا فِيمَا
بَيْنَهُمْ قَائِلِينَ: هَذَا هُوَ الْوَارِثُ.
هَلُمُّوا نَقْتُلْهُ لِكَيْ يَصِيرَ لَنَا
الْمِيرَاثُ.

فَأَخْرَجُوهُ خَارِجَ الْكَرْمِ وَقَتَلُوهُ.
فَمَاذَا يَفْعَلُ بِهِمْ صَاحِبُ الْكَرْمِ؟

يَأْتِي وَيُهْلِكُ هَؤُلَاءِ الْكَرَامِينَ
وَيُعْطِي الْكَرْمَ لِآخَرِينَ». فَلَمَّا
سَمِعُوا قَالُوا: «حَاشَا!».

Πῶς δὲ ἐταρῶσι ἐρωτῶν περὶ αὐτοῦ
καὶ οὐ φαίνεται εὐδοκίαν: καὶ πῶς
ἐταρῶσι ἵνα κενώσιν: φαίνεται αὐτοῖς
ἐπισημῶς ἵνα κενώσιν.

Ὁμοίως οὖν κενώσιν ἐπισημῶς
καὶ πῶς ἐτε ἵνα κενώσιν: φησὶ δὲ ἐτε
ἐπισημῶς ἐπισημῶς ἐπισημῶς ἐπισημῶς.

Ὁμοίως καὶ πῶς ἵνα κενώσιν
καὶ πῶς ἵνα κενώσιν ἐπισημῶς
καὶ πῶς ἵνα κενώσιν ἐπισημῶς
καὶ πῶς ἵνα κενώσιν ἐπισημῶς.

*Πῶς φαίνεται Πεννοῦς περὶ ἐπισημῶς
ἵνα κενώσιν: ἀμήν.*

Then He looked at them and said, “What then is this that is written: ‘The stone which the builders rejected has become the chief cornerstone’?”

Whoever falls on that stone will be broken; but on whomever it falls, it will grind him to powder.”

And the chief priests and the scribes that very hour sought to lay hands on Him, but they feared the people; for they knew He had spoken this parable against them.

Glory be to God forever.

فَنظَرَ إِلَيْهِمْ وَقَالَ: «إِذَا مَا هُوَ هَذَا
الْمَكْتُوبُ: الْحَجَرُ الَّذِي رَفَضَهُ
الْبَنَّاوُونَ هُوَ قَدْ صَارَ رَأْسَ
الزَّوَايَةِ.»

كُلُّ مَنْ يَسْقُطُ عَلَى ذَلِكَ الْحَجَرِ
يَنْرَضُّ وَمَنْ سَقَطَ هُوَ عَلَيْهِ
يَسْحَقُهُ؟».

فَطَلَبَ رُؤَسَاءُ الْكَهَنَةِ وَالْكَتَبَةُ أَنْ
يُلْقُوا الْأَيْدِيَّ عَلَيْهِ فِي تِلْكَ
السَّاعَةِ وَلَكِنَّهُمْ خَافُوا الشَّعْبَ
لَأَنَّهُمْ عَرَفُوا أَنَّهُ قَالَ هَذَا الْمَثَلَ
عَلَيْهِمْ.

والمجد لله دائماً.

Katameros Readings for the Second Sunday of Misra

قطمارس قراءات الأحد الثاني من شهر مسري المبارك

Ⲛⲓⲕⲣⲓⲁⲕⲏ ⲙⲁⲁⲗⲥⲏⲟⲩⲧⲓ ⲙⲓⲡⲓⲁⲃⲟⲩ Ⲙⲉⲥⲱⲣⲏ

Ποῦζι

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 ριη: ριβ, ρις

Psalm 119: 145, 146

مزمور 118: 112، 113

Διωϋ ἐβολ θεν παρητ τηρϥ:
σωτεμ ἐροι Πβοις: νεκμεθμη ειεκωϥ
ἵσωοϥ: διωϋ ἐπρωι θαροκ παρωμετ:
οτοϥ ειεαρεϥ ἐνεκμετμεορεϥ.
ΑΛΛΗΛΟΥΙΑ.

I cried with my whole heart; hear me, O Lord: I shall search out Your ordinances. I cried up to You; save me, and I shall keep Your testimonies.
Alleluia.

صرخت من كل قلبي، فاستجب لي يا رب. إني أبتغي حقوقك. صرخت إليك فخلصني، لأحفظ شهادتك. 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.

Οὐὰναστωσιϥ ἐβολ θεν
πιετασσελιον εθοραβ κατα λουκαν
ασιοϥ.

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

فصل من إنجيل معلمنا لوقا البشير. بركاته علينا آمين.

Λουκαν ιη: θ - ιζ

Luke 18: 9 - 17

لوقا 18: 9 - 17

Αϥχοϥ δε εοβε θανοτον ηηετω
ἕμοϥ ἐρωοϥ γε θαηθμη νε οτοϥ

Also He spoke this parable to some who trusted in themselves that they were

وَقَالَ لِقَوْمٍ وَاتَّقِينَ بِنَفْسِهِمْ أَنَّهُمْ أَبْرَارٌ وَيَحْتَقِرُونَ الْآخَرِينَ هَذَا الْمَثَلُ:

εὐψοῦς ἠνικεωχπ ἵτα παραβολῆ
εἰς ἑαυτοῦ.

Ἄρρωμι σνατ ὡνωσ ἐρρη
ἐπιερφει ἐερπρσετχεσθε: πισται νε
οτ Φαρισεος πε: πικεοται νε
οτ τελωνης πε.

Παρισεος δε ἐταροει ἐρατφ: ναι
ναερπρσετχεσθε ἑαυτοῦ ἠρρη
ἠδῆτφ γε: Φνοτφ τφπεπμοτ ἠτοτκ
γε τφ αν ἠφρητ ἠπσωπ ἠνιρωμι
ἠρεφωλεμ ἠρεφδῖνχοης οτοθ ἠνωικ
ιε ἠφρητ ἠπαικετελωνης.

Ἰερνηστετιν ἠσοπ σνατ κατα
σαββατον τφ ἠφρεμητ ἠενχαι νιβεν
ετχφο ἑαυτοῦ.

Πτελωνης δε εφοει ἐρατφ ει
φοτει ναφρωω αν πε οτδε ἐφα
ἠνεφβαλ ἐπρωι ἐτφε αλλα ναφκωλε
πε δεν τεφμεστενητ εἰς ἑαυτοῦ γε
Φνοτφ χω νηι ἐβολ γε ἠνοκ
οτρεφερνοβι.

Ἰχω ἑαυτοῦ νωτεν γε ἠ φαι
ὡναφ ἐπεστ εφθμαιοτ ἐδοτν
ἐπεφμη ἐδοτε φη: γε οτον νιβεν
εθαδαφ σναθεβιοφ: φη δε
εθαθεβιοφ σναδαφ.

Ἡατινι δε ναφ ἠθανἠλωτφ εἰνα

righteous, and despised
others:

“Two men went up to
the temple to pray, one a
Pharisee and the other a tax
collector.

The Pharisee stood and
prayed thus with himself,
‘God, I thank You that I am
not like other men;
extortioners, unjust,
adulterers, or even as this
tax collector.

I fast twice a week; I
give tithes of all that I
possess.’

And the tax collector,
standing afar off, would not
so much as raise his eyes to
heaven, but beat his breast,
saying, ‘God, be merciful to
me a sinner!’

I tell you, this man went
down to his house justified
rather than the other; for
everyone who exalts
himself will be humbled,
and he who humbles
himself will be exalted.”

Then they also brought

«إِنْسَانَانِ صَعِدَا إِلَى الْهَيْكَلِ
لِيُصَلِّيَا وَاحِدٌ فَرِيسِيٌّ وَالْآخَرُ
عَشَّارٌ.»

أَمَّا الْفَرِيسِيُّ فَوَقَفَ يُصَلِّي فِي
نَفْسِهِ هَكَذَا: اَللّهُمَّ اَنَا اَشْكُرُكَ اَنِّي
لَسْتُ مِثْلَ بَاقِي النَّاسِ الْخَاطِفِينَ
الظَّالِمِينَ الزُّنَاةَ وَلَا مِثْلَ هَذَا
العَشَّارِ.

أَصُومُ مَرَّتَيْنِ فِي الْأَسْبُوعِ وَأَعْتَبِرُ
كُلَّ مَا أَقْتَنِيهِ.

وَأَمَّا الْعَشَّارُ فَوَقَفَ مِنْ بَعِيدٍ لَا
يَشَاءُ أَنْ يَرْفَعَ عَيْنَيْهِ نَحْوَ السَّمَاءِ
بَلْ قَرَعَ عَلَى صَدْرِهِ قَائِلًا: اَللّهُمَّ
ارْحَمْنِي اَنَا الْخَاطِيءُ.

أَقُولُ لَكُمْ إِنَّ هَذَا نَزَلَ إِلَى بَيْتِهِ
مُبَرَّرًا دُونَ ذَلِكَ لِأَنَّ كُلَّ مَنْ يَرْفَعُ
نَفْسَهُ يَتَضَعُ وَمَنْ يَضَعُ نَفْسَهُ
يَرْتَفِعُ.»

فَقَدَّمُوا إِلَيْهِ الْأَطْفَالَ أَيْضًا لِيَلْمِسَهُمْ
فَلَمَّا رَأَاهُمُ التَّلَامِيذُ انْتَهَرُوهُمْ.

ἵνα τε βίνεωσιν: ἕτα τῶναυ δε ἵνα
νωμαθητις να γερεπιτιμαν νωσιν.

Ἰησοῦς δε ἀγαποῦτ ἐρωσιν ἐρωσιν
ὁμοσ γε χα νιαλωσιν ἵνα ἵνα ἁροι
σος ὑπερταξνο ὁμοσιν: νιοσιν σαρ
ὑπαρητ θωσιν τε ἵμετοσιν ἵνα
Φνοσιν.

Ἰαμην ἵνα ὁμοσ νωσιν γε
φθεσιναυεπ ἵμετοσιν ἵνα Φνοσιν
ἕρωσιν ἀν ὑφρητ ἵνα ἅλωσιν ἵνα ἐδοσιν
ἕρωσιν.

*Πῶσιν φα Πεννοσιν πε: ἡα ἐνεσιν
ἵνα νι ἐνεσιν: ἀμην.*

might touch them; but when
the disciples saw it, they
rebuked them.

But Jesus called them to
Him and said, "Let the little
children come to Me, and
do not forbid them; for of
such is the kingdom of God.

Assuredly, I say to you,
whoever does not receive
the kingdom of God as a
little child will by no means
enter it."

Glory be to God forever.

أَمَا يَسُوعُ فَدَعَاهُمْ وَقَالَ: «دَعُوا
الْأَوْلَادَ يَأْتُونَ إِلَيَّ وَلَا تَمْنَعُوهُمْ
لَأَنَّ لِمِثْلِ هَؤُلَاءِ مَلَكُوتَ اللَّهِ.

الْحَقُّ أَقُولُ لَكُمْ: مَنْ لَا يَقْبَلُ
مَلَكُوتَ اللَّهِ مِثْلَ وُلْدٍ فَلَنْ يَدْخُلَهُ».

والمجد لله دائماً.

Ψωπη

Matins Psalm

مزموړ 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.

Ψαλλωσιν τω Δαυιδ πῆ: ἁ, β

Psalm 89: 1, 2

مزموړ 88: 1, 2

Νεκναι Πβοικ ἵνα ἅλωσιν ἡα
ἐνεσιν: ἱσενσιν ἡωσιν ἡα ἡωσιν ἵνα ἅλωσιν
ἵνα τε κμεσῖνι ἅεν ρωι: γε ἀκχοσ γε
σῖναι ἐκῆκωτ ἡα ἐνεσιν: ἵνα ἅρωι ἅεν
νι φνοσιν ἵνα ἅλωσιν ἵνα τε κμεσῖνι.

Ἀλληλοσιν.

I will sing of the mercies
of The Lord forever; with
my mouth will I make
known Your faithfulness to
all generations. For I have
said, "Mercy shall be built
up forever; Your
faithfulness You shall
establish in the very
heavens." *Alleluia.*

بمراحمك يا رب اسبحك إلى
الدهر. من جيل إلى جيل أخبر
بحقك بضمي. لأنني قلت إن الرحمة
تبنى إلى الأبد. السماوات تثبت
فيها حقك. *هلليويا.*

Matins Gospel
إنجيل باكر

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

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

<p>Οτὰναστρωσις ἐβολ θεν πιερασσελιον εθοταβ κατα Μαρκον ασιοτ.</p>	<p>A chapter according to Saint Mark, may his blessings be with us. Amen.</p>	<p>فصل من إنجيل معلمنا مرقس البشير. بركاته علينا أمين.</p>
<p>Μαρκον ιε: β - η</p>	<p>Mark 16: 2 - 8</p>	<p>مرقس 16: 2 - 8</p>
<p>Οτοθ ηθανατοοτι εμαρω μεφοται ηνι σαββατον: αυ επιμεγατ ετα φρη ωαι.</p> <p>Οτοθ νατρω υμοσ ηνοτηρηοτ: γε νιμ εθαδκερκερ επιωνη ναη εβολ θι ρωτ επιμεγατ.</p> <p>Οτοθ εταρται ηνοτβαλ επρωι: ατνατ επιωνη γε αυκερκωρε: νε οτνιωτ γαρ εμαρω πε.</p> <p>Οτοθ εταρπενωοτ εδοτη επιμεγατ: ατνατ εοτδελωρι ετρεμσι: σαοτιναμ: ετχηλ νοττολη εσοτωβω οτοθ ατρεροτ.</p> <p>Πθοσ δε περατ νωοτ γε υπερεροτ: ηκοτ πε ετετεκωτ ησωτ πιρεμ Ηαζαρεθ φηεταρωτ: αττωνετ ετα υναι αν: ισ πιμα ετατχατ υμοτ.</p>	<p>Very early in the morning, on the first day of the week, they came to the tomb when the sun had risen.</p> <p>And they said among themselves, "Who will roll away the stone from the door of the tomb for us?"</p> <p>But when they looked up, they saw that the stone had been rolled away--for it was very large.</p> <p>And entering the tomb, they saw a young man clothed in a long white robe sitting on the right side; and they were alarmed.</p> <p>But he said to them, "Do not be alarmed. You seek Jesus of Nazareth, who was crucified. He is risen! He is not here. See the place where they laid Him.</p>	<p>وباكراً جداً في أول الأسبوع أتت إلى القبر إذ طلعت الشمس.</p> <p>وكن يقرن فيما بينهن: "من يُدْرِجُ لنا الحجرَ عن بابِ القبر؟"</p> <p>فتظعنَ ورأينَ أنَّ الحجرَ قد دُحِرَجَ! لأنه كان عظيماً جداً.</p> <p>ولما دخلنَ القبرَ رأينَ شاباً جالساً عن اليمينِ مُتسربلاً بخلعةٍ بيضاءَ، فاندَهشنَ.</p> <p>فقالَ لهنَّ: "لا تَدْهشنَ، أنتنَّ تَظُننَّ يسوعَ النَّاصريَّ المُصلوبَ. قد قامَ، ليسَ هو ههنا. هوذا الموضعُ الذي وضعوه فيه.</p>

Αλλα μαγενωτεν ἄχοc
 ἵνεcμααθηc νεμ Πετροc: κε
 ἕναερψορπ ἔρωτεν ἐϚ Γαλιλεὰ:
 ἄρετενναναγ ἔροc ἡμαγ: κατα φρηϚ
 ἔταcϚοc νωτεν.

Οτοc αγὶ ἐβολ οτοc αγφωτ
 ἐβολα πιῶαγ: νε ἄ ονῶερτερ ραρ
 ταρωτ πε νεμ ορτωμτ: οτοc
 ἡπορκε ἐλι νῆλι: ναρερωτ ραρ πε.

*Πιῶορ φα ΠεννορϚ πε ψα ἐνεε
 ἵτε νι ἐνεε: ἄμην.*

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

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

*Glory be to God
 forever.*

لكن اذهب وقل لتلاميذه
 وليطرس انه يسبقكم الى الجليل.
 وهناك ترونه كما قال لكم.”

فخرجن سريعا وهربن من القبر،
 لأن الرعدة والحيرة أخذتاهن.
 ولم يقلن لأحد شيئا لأنهن كنن
 خائفات.

والمجد لله دائما.

Liturgy Readings

قراءات القداص

The Pauline Epistle

رسالة بولس الرسول

Ἐπιστολη ἵτε πενcaδ Παυλοc Πιᾶποστολοc

Παυλοc φῶωκ ἡπενῶοιc Ἰησουc
 Πιχριστοc: πιᾶποστολοc ἐτωαεμ:
 φηῆταρωαϚ ἐπιρωιεννορϚ ἵτε
 φνορϚ.

Εβεcιορc ε̄: ἁ - κϚ

Πιρωρι ωτεμ ἵca νετενιοϚ ῥεν
 Πῶοιc: φαι ραρ ορωωβ ἡμην πε.

Ματαῖε πεκιωτ νεμ τεκμαγ ἔτε
 θαῖ τε Ϛετολη ἵρωοιϚ ἐτῥεν πιωϚ.

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

Ephesians 6: 1 - 23

Children, obey your
 parents in the Lord, for this
 is right.

Honor your father and
 mother, which is the first
 commandment with
 promise,

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

أفسس 6: 1 - 23

أيتها الأولاد، أطيعوا والديكم في
 الرب لأن هذا حق.

أكرم أباك وأمك، التي هي أول
 وصية بوعد.

ΘΙΝΑ ἸΤΕ ΠΙΠΕΘΝΑΝΕϚ ΨΩΠΙ ἸΜΟΚ:
ΟΥΟΖ ἸΤΕΚΕΡ ΟΥΝΙΟΥΤ ἸΧΡΟΝΟϚ ΘΙΖΕΝ
ΠΙΚΑΖΙ.

ΠΙΟΤ ἸΠΕΡΤΖΩΝΤ ἸΝΕΤΕΝΨΗΡΙ
ΑΛΛΑ ΨΑΝΟΥΨΟΥ ΘΕΝ ΟΥΣΒΩ ΝΕΜ
ΟΥΚΑΤ ἸΤΕ ΠΒΟΙϚ.

ΠΙΕΒΙΑΙΚ ΩΤΕΜ ἸΝΑ ΝΕΤΕΝΒΙϚΕΥ
ΚΑΤΑ ΣΑΡΞ ΘΕΝ ΟΥΘΟΤ ΝΕΜ ΟΥΣΘΕΡΤΕΡ
ΘΕΝ ΟΥΜΕΤΑΠΛΟΥϚ ἸΤΕ ΠΕΤΕΝΖΗΤ ΘΩϚ
ΕΡΕΤΕΝΩΤΕΜ ἸΝΑ ΠΒΟΙϚ.

ΘΕΝ ΟΥΜΕΤΒΑΛ ἸΒΩΚ ΑΝ ἸΦΗΡΗΤ
ἸΖΑΝΡΕΨΡΑΝΩΟΥ ἸΝΙΡΩΜΙ ΑΛΛΑ
ἸΦΗΡΗΤ ἸΖΑΝΕΒΙΑΙΚ ἸΤΕ ΠΙΧΡΙϚΤΟϚ
ΕΡΕΤΕΝΙΡΙ ἸΠΕΤΕΖΝΕ ΦΝΟΥΤ ΕΒΟΛ ΘΕΝ
ΝΕΤΕΝΨΥΧΗ.

ΝΕΜ ΟΥΜΕΥ ἸΕΝΑΝΕϚ ΘΩϚ ΕΡΕΤΕΝΟΙ
ἸΒΩΚ ἸΠΒΟΙϚ ΟΥΟΖ ἸΡΩΜΙ ΑΝ.

ΕΡΕΤΕΝΕΜΙ ΖΕ ΠΙΟΥΑΙ ΠΙΟΥΑΙ
ΦΗΕΤΕΨΝΑΛΙϚ ἸΠΕΘΝΑΝΕϚ ΦΑΙ ΨΙΝΑΒΙΤϚ
ἸΤΕΝ ΠΒΟΙϚ ἸΤΕ ΒΩΚ ἸΤΕ ΡΕΜΖΕ.

ΟΥΟΖ ἸΘΩΤΕΝ ΘΩΤΕΝ ΘΑ ΝΙΒΙϚΕΥ
ΑΡΙΟΥ ἸΝΩΟΥ ἸΠΑΙΡΗΤ ΕΡΕΤΕΝΧΩ ΕΒΟΛ
ἸΠΙΧΩΝΤ ΕΡΕΤΕΝΕΜΙ ΖΕ ἸΘΩΟΥ
ΝΕΜΩΤΕΝ: ΠΕΤΕΝΒΟΙϚ ΨΟΠ ΘΕΝ ΝΙΦΗΟΥ Ἰ
ΟΥΟΖ ἸΜΟΝ ΧΟΥΨΤ ΕΘΟ ΝΑΖΡΑϚ.

ΠΣΕΠΙ ΔΕ ἸΝΝΑΙ ΝΑΨΝΗΟΥ ΖΕΜΝΟΥΤ
ΘΕΝ ΠΒΟΙϚ ΝΕΜ ΘΕΝ ΠΑΜΑΖΙ ἸΤΕ

that it may be well with
you and you may live long
on the earth.

And you, fathers, do not
provoke your children to
wrath, but bring them up in
the training and admonition
of the Lord.

Bondservants, be
obedient to those who are
your masters according to
the flesh, with fear and
trembling, in sincerity of
heart, as to Christ;

not with eyeservice, as
men-pleasers, but as
bondservants of Christ,
doing the will of God from
the heart,

with goodwill doing
service, as to the Lord, and
not to men,

knowing that whatever
good anyone does, he will
receive the same from The
Lord, whether he is a slave
or free.

And you, masters, do
the same things to them,
giving up threatening,
knowing that your own
Master also is in heaven,
and there is no partiality
with Him.

Finally, my brethren, be
strong in the Lord, and in
the power of his might.

ΛΙΚΙ ΨΚΟΥΝ ΛΚΜ ΧΙΡ, ΨΚΟΥΝΟΥ
ΠΟΥΑΛ ΑΓΕΜΑΡ ΕΛΥ ΑΡΥϚ.

ΨΑΝΤΜ ΑΥΗΑ ΑΥΑΕ, ΛΑ ΤΥΙΨΟΥ
ΑΥΛΑΔΚΜ, ΒΛ ΡΒΟΥΗΜ ΒΤΑΥΙΒ ΡΡΒ
ΨΑΝΔΑΡΗ.

ΑΥΗΑ ΕΥΙΕΔ, ΑΥΙΕΟΥ ΣΑΔΤΚΜ ΧϚΒ
ΑΓϚΔ ΒΧΟΥΨ ΡΡΕΔΕ, ΦΙ ΒϚΑΠΕ
ΚΛΟΥΚΜ ΚΜΑ ΛΛΜϚΙΧ.

ΛΑ ΒΧΔΜΕ ΑΕΙΝ ΚΜΝ ΨΡΥϚΙ
ΝΑϚϚ, ΒΛ ΚΕΥΙΕΔ ΑΜϚΙΧ, ΕΑΜΛΙΝ
ΜϚΙΝΕ ΑΛΛΗ ΜΝ ΚΛΕΒ.

ΧΑΔΙΜΙΝ ΒΝΙΕ ΣΑΛΗΕ ΚΜΑ ΛΛΡΒ,
ΛΙϚϚ ΛΛΝΑϚ.

ΕΑΜΛΙΝ ΑΝ ΜΗΜΑ ΕΜΛ ΚΛ ΨΑΔ
ΜΝ ΑΧΙΡ ΦΔΛΚ ΨΝΑΛΗ ΜΝ ΡΡΒ,
ΕΒΔΑ ΚΑΝ ΑΜ ΧΡΑ.

ΨΑΝΤΜ ΑΥΗΑ ΣΑΔΕ, ΑΦΕΛΟΥ ΛΗΜ ΗΔΗ
ΑΜΟΥΡ, ΤΑΡΙΚΙΝ ΤΗΗΙΔ, ΕΑΜΛΙΝ
ΑΝ ΣΙΔΚΜ ΑΝΤΜ ΑΥϚΑ ΦΙ
ΣΜΑΟΥΑΤ, ΟΛΙϚϚ ΕΝΔΗ ΜΧΑΒΑΕ.

ΑΧΙΡΑ ΨΑ ΙΧΟΥΤΙ ΤΦΟΥΟΥ ΦΙ ΡΡΒ
ΨΦΙ ϚΔΕ ΦΟΥΤΗ.

τεταχου.

Ουτος μοι ει θηνοϋ επιδωκ τηρη
ντε φηνοϋ: εινα ντετενηχου
νδου ερατεν θηνοϋ οϋβε νικοτς ντε
πιδιαβολοϋ.

Χε ναρε πενη γροπ ναν αν οϋβε
καρζ ει ενοϋ αλλα οϋβε νιαρχη οϋβε
νιεχοϋα: οϋβε νικομοκρατωρ ντε
πηχακι: οϋβε νιπνεϋατικον ντε
πιπετωοϋ νερηι δεν να νιφνοϋι.

Εϋβε φαι βι νωτεν επιδωκ τηρη
ντε φηνοϋ: εινα ντετενηχου
νδου ερατεν θηνοϋ δεν πιεχοϋ
ετωοϋ εαρετενερωβ νιβεν ου
ερατεν θηνοϋ.

Ουι οϋν ερατεν θηνοϋ ερετενδηκ
εκεν νετενηπι δεν οϋμεθυι: ουοϋ
μοι ει θηνοϋ νηδελιβϋ ντε
ηδικεοϋνη.

Να πιθωοϋι ερατεν θηνοϋ δεν
πιβοϋ επιεταϋελιον ντε ηιρηνη.

Ουοϋ δεν ϋωβ νιβεν βι νωτεν
νηϋεβϋ ντε πιναηϋ φαι ετετεν
ναϋχεου νδητη εωϋεμ ννικοθηϋ
τηροϋ εμεϋ νηρωμ ντε πιπετωοϋ.

Put on the whole armor
of God, that you may be
able to stand against the
wiles of the devil.

For we wrestle not
against flesh and blood, but
against principalities,
against powers, against the
rulers of the darkness of this
age, against spiritual hosts
of wickedness in the
heavenly places.

Therefore, take up the
whole armor of God, that
you may be able to
withstand in the evil day,
and having done all, to
stand.

Stand therefore, having
girded your waist with truth,
having put on the
breastplate of righteousness.

And having shod your
feet with the preparation of
the gospel of peace.

Above all, taking the
shield of faith, wherewith
you shall be able to quench
all the fiery darts of the
wicked one.

الْبَسُوا سِلَاحَ اللَّهِ الْكَامِلَ لِكَيْ
تَقْدُرُوا أَنْ تَثْبُتُوا ضِدَّ مَكَايِدِ
إِبْلِيسَ.

فَإِنَّ مُصَارَعَتَنَا لَيْسَتْ مَعَ دَمٍ
وَلَحْمٍ، بَلْ مَعَ الرُّؤْسَاءِ، مَعَ
السَّلَاطِينِ، مَعَ وِلَاةِ الْعَالَمِ، عَلَى
ظُلْمَةِ هَذَا الدَّهْرِ، مَعَ أَجْنَادِ الشَّرِّ
الرُّوحِيَّةِ فِي السَّمَاوِيَّاتِ.

مَنْ أَجَلَ ذَلِكَ أَحْمَلُوا سِلَاحَ اللَّهِ
الْكَامِلَ لِكَيْ تَقْدُرُوا أَنْ تَقَاوَمُوا فِي
الْيَوْمِ الشَّرِيرِ، وَبَعْدَ أَنْ تَتِمُّوا كُلَّ
شَيْءٍ أَنْ تَثْبُتُوا.

فَاتَّبِعُوا مُنْطَقِينَ أَحْقَاءَكُمْ بِالْحَقِّ،
وَلَا بَسِيْنَ دِرْعَ الْبِرِّ،

وَحَادِيْنَ أَرْجُلَكُمْ بِاسْتِعْدَادِ انْجِيلِ
السَّلَامِ.

حَامِلِينَ فَوْقَ الْكُلِّ ثُرْسَ الْإِيمَانِ،
الَّذِي بِهِ تَقْدُرُونَ أَنْ تَطْفِنُوا جَمِيعَ
سِهَامِ الشَّرِيرِ الْمُنْتَهَبَةِ.

ΟΥΘ ΒΙ ΝΩΤΕΝ ΝΤΠΕΡΙΚΕΦΑΛΕΑ
ΝΤΕ ΠΙΝΟΖΕΜ: ΝΕΜ ΤΣΗΓΙ ΝΤΕ ΠΙΠΝΕΥΜΑ
ΕΤΕ ΠΙΣΑΧΙ ΝΤΕ ΦΝΟΥΤ ΠΕ.

ΕΒΟΛ ΖΙΤΕΝ ΠΡΟΣΕΥΧΗ ΝΙΒΕΝ ΝΕΜ
ΤΩΒΖ ΕΡΕΤΕΝΤΩΒΖ ΝΣΗΟΥ ΝΙΒΕΝ ΖΕΝ
ΠΙΠΝΕΥΜΑ: ΟΥΘ ΕΡΕΤΕΝΟΙ ΝΨΡΩΙΣ ΕΦΑΙ
ΖΕΝ ΜΟΥΝ ΝΙΒΕΝ ΝΕΜ ΤΩΒΖ ΝΙΒΕΝ ΕΞΡΗΙ
ΕΞΕΝ ΝΗΕΘΟΥΑΒ ΤΗΡΟΥ.

ΝΕΜ ΕΞΡΗΙ ΕΧΩΙ ΖΩ ΖΙΝΑ ΝΣΕΤ ΝΗΙ
ΝΟΥΣΑΧΙ ΖΕΝ ΦΟΥΩΝ ΝΡΩΙ ΖΕΝ
ΟΥΠΑΡΡΗΙΑ: ΕΟΥΩΝΖ ΕΒΟΛ
ΜΠΙΜΥΣΤΗΡΙΟΝ ΝΤΕ ΠΙΕΥΑΣΤΕΛΙΟΝ.

ΦΑΙ ΕΤΕΡΠΡΕΒΕΥΙΝ ΕΞΡΗΙ ΕΧΩΙ
ΖΕΝ ΖΑΝΖΑΛΥΣΙΣ ΖΙΝΑ ΝΤΑΟΥΝΟΥΤ
ΕΒΟΛ ΝΖΗΤΥ ΚΑΤΑ ΦΡΗΤ ΕΤΣΕΜΨΑ ΝΗΙ
ΝΤΑΣΑΧΙ.

ΖΙΝΑ ΔΕ ΝΤΕΤΕΝΕΜΙ ΖΩΤΕΝ ΕΘΒΗΤ
ΧΕ ΟΥ ΠΕ ΕΤΡΑ ΜΜΟΥ ΕΥΕΤΑΜΩΤΕΝ
ΝΖΩΒ ΝΙΒΕΝ ΝΧΕ ΤΥΧΙΚΟΣ ΠΙΑΣΑΠΗΤΟΣ
ΝΣΟΝ ΟΥΘ ΜΠΙΣΤΟΣ ΝΔΙΑΚΩΝ ΖΕΝ
ΠΒΟΙΣ.

ΦΑΙ ΕΤΑΙΟΥΡΠΥ ΖΑΡΩΤΕΝ ΕΠΑΙΖΩΒ
ΖΙΝΑ ΝΤΕΤΕΝΕΜΙ ΕΝΗΕΤΨΟΠ ΜΜΟΝ ΟΥΘ
ΝΤΕΥΤΝΟΥΤ ΝΝΕΤΕΝΟΥΤ.

Ψ ΖΙΡΗΝΗ ΝΝΙΣΝΗΟΥ ΝΕΜ ΟΥΑΣΑΠΗ
ΝΕΜ ΟΥΝΑΖΤ ΕΒΟΛ ΖΙΤΕΝ ΦΝΟΥΤ ΦΙΩΤ
ΝΕΜ ΠΕΝΒΟΙΣ ΙΗΣΟΥΣ ΠΙΧΡΙΣΤΟΣ.

And take the helmet of
salvation and the sword of
the spirit which is the word
of God;

praying always with all
prayer and supplication in
the Spirit, being watchful to
this end with all
perseverance and
supplication for all the
saints,

and for me, that
utterance may be given to
me, that I may open my
mouth boldly to make
known the mystery of the
gospel,

for which I am an
ambassador in chains; that
in it I may speak boldly, as I
ought to speak.

But that you also may
know my affairs and how I
am doing, Tychicus, a
beloved brother and faithful
minister in the Lord, will
make all things known to
you;

whom I have sent to you
for this very purpose, that
you may know our affairs,
and that he may comfort
your hearts.

Peace to the brethren,
and love with faith, from
God the Father and the Lord
Jesus Christ.

وَخُذُوا خُوذةَ الْخَلَاصِ، وَسَيْفَ
الرُّوحِ الَّذِي هُوَ كَلِمَةُ اللَّهِ.

مُصَلِّينَ بِكُلِّ صَلَاةٍ وَطَلِبَةٍ كُلِّ وَقْتٍ
فِي الرُّوحِ، وَسَاهِرِينَ لِهَذَا بِعَيْنِهِ
بِكُلِّ مُوَاطَبَةٍ وَطَلِبَةٍ، لِأَجْلِ جَمِيعِ
الْقَدِيسِينَ،

وَلِأَجْلِي، لِكَيْ يُعْطَى لِي كَلَامٌ عِنْدَ
اِفْتِتَاحِ فَمِي، لِأَعْلَمَ جِهَاراً بِسِرِّ
الْإِنْجِيلِ.

الَّذِي لِأَجْلِهِ أَنَا سَفِيرٌ فِي سَلَاسِلٍ،
لِكَيْ أَجَاهِرَ فِيهِ كَمَا يَجِبُ أَنْ أَتَكَلَّمَ.

وَلَكِنْ لِكَيْ تَعْلَمُوا أَنْتُمْ أَيْضاً
أَحْوَالِي، مَاذَا أَفْعَلُ، يُعْرِفُكُمْ بِكُلِّ
شَيْءٍ تِيخِيكُسُ الْأَخُ الْحَبِيبُ
وَالْخَادِمُ الْأَمِينُ فِي الرَّبِّ.

الَّذِي أَرْسَلْتُهُ إِلَيْكُمْ لِهَذَا بِعَيْنِهِ لِكَيْ
تَعْلَمُوا أَحْوَالَنَا، وَلِكَيْ يُعْزِيَ
قُلُوبَكُمْ.

سَلَامٌ عَلَى الْإِخْوَةِ، وَمَحَبَّةٌ بِإِيمَانٍ
مِنَ اللَّهِ الْأَبِ وَالرَّبِّ يَسُوعَ
الْمَسِيحِ.

Πῆμοτ γαρ νευωτεν νευ
 τῆρινην ενσοπ: γε λμην εσεψωπι.

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

نعمة الله الأب تكون مع جميعكم.
 آمين.

The Catholic Epistle
 الكاثوليكون

Καθολικον ἐβολ δεν πε πιροϋιτ
 ἡἐπιστολη ἡτε πενωτ Ιωαννης.
 Δμην. Παμενρα Ϛ.

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

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

α Ιωαννης β: ζ - ιζ

1 John 2: 7 - 17

1 يوحنا 2: 7 - 17

Παμενρα Ϛ ἡνετολη ἡβερι αν
 εἴςδαι ἡμοσ νωτεν αλλα ονετολη
 ἡἅπασ τε θηενασ ἡτεν θηνοϋ ισxen
 θη: Ϛετολη ἡἅπασ πιασι πε
 εταρετενσομεϚ.

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.

أَيُّهَا الإِخْوَةَ، لَسْتُ أَكْتُبُ إِلَيْكُمْ
 وَصِيَّةً جَدِيدَةً، بَلْ وَصِيَّةً قَدِيمَةً
 كَانَتْ عِنْدَكُمْ مِنَ الْبَدْءِ. الْوَصِيَّةُ
 الْقَدِيمَةُ هِيَ الْكَلِمَةُ الَّتِي
 سَمِعْتُمُوهَا مِنَ الْبَدْءِ.

Παλιν ονετολη ἡβερι εἴςδαι
 ἡμοσ νωτεν θηετε ογον ογμεθμη
 ψοπ ἡδητс νευ δεν θηνοϋ γε πιχακι
 νασινη ογορ πιοϋωινη ἡταϕμη θηδη
 Ϛεροϋωινη.

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.

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

Φηετϗω ἡμοσ γε Ϛψοπ δεν
 πιοϋωινη ογορ εϚμοσϚ ἡπεϚον αϚ
 ἡδῆρη δεν πιχακι ψαϚνοϋ.

He who says he is in the
 light, and hates his brother,
 is in darkness until now.

مَنْ قَالَ إِنَّهُ فِي النُّورِ وَهُوَ يُبْغِضُ
 أَخَاهُ، فَهُوَ إِلَى الْآنَ فِي الظُّلْمَةِ.

Φηετερὰγαπαν ἡπεϚον αϚψοπ
 δεν πιοϋωινη ογορ ἡμοσν σκανδαλον
 ψοπ ἡδητϚ.

He who loves his
 brother abides in the light,
 and there is no cause for
 stumbling in him.

مَنْ يُحِبُّ أَخَاهُ يَثْبُتُ فِي النُّورِ
 وَلَيْسَ فِيهِ عَثْرَةٌ.

Φη δε εμοσϚ ἡπεϚον αϚ δεν
 πιχακι ογορ αϚμοϗι δεν πιχακι: ογορ

But he who hates his
 brother is in darkness and
 walks in darkness, and does
 not know where he is going,

وَأَمَّا مَنْ يُبْغِضُ أَخَاهُ فَهُوَ فِي
 الظُّلْمَةِ، وَفِي الظُّلْمَةِ يَسْلُكُ، وَلَا
 يَعْلَمُ أَيْنَ يَمْضِي، لِأَنَّ الظُّلْمَةَ
 أَعْمَتَ عَيْنَيْهِ.

ἔκωσεν ἄν τε ἀφ' ὧν ἐκείνων τε ἀ
πύλακι ὅμως ἠνεύβαλ.

Ἰῆσαι νωπεν νιψηρι τε σεναχα
νετεννοβι νωπεν ἐβὼλ εἴθε πεφραν.

Ἰῆσαι νωπεν νιοϥ τε
ἀρετενσοφεν φηετωπ ιςχεν θη:
Ἰῆσαι νωπεν νιδελωρι τε ἀρετενδῶρο
ἐπιπονηρος: αἰῆσαι νωπεν νιδλωρι
τε ἀρετενσοφεν Φιωτ.

Αἰῆσαι νωπεν νιοϥ τε
ἀρετενσοφεν φηετωπ ιςχεν θη:
αἰῆσαι νωπεν νιδελωρι τε τετενχορ:
οτορ πιασι ἵτε Φνοϥ τωπ θεν
θηνοϥ οτορ ἀτετενδῶρο ἐπιπονηρος.

Ἐπεμενερ πικοςμος: οὔτε
νηετωπ θεν πικοςμος: ἐωπ δε
ἀρεωαν οὔαι μενερ πικοςμος Ἰὰσαπη
ἵτε Φιωτ τωπ ἵθητϥ ἄν.

Ἐε ενχα νιβεν ετθεν πικοςμος
Ἰεπιθωμὰ ἵτε Ἰαρζ νεμ Ἰεπιθωμὰ
ἵτε νιβαλ νεμ Ἰμετρεγῆπεο ἵτε
παμβιος: ναι θανέβωλ ἰΦιωτ ἄν νε
ἀλλα θαν ἐβὼλ θεν πικοςμος νε.

Οτορ πικοςμος νασινι νεμ
τερεπιθωμὰ: φη δε ετῆρι ἰφωωω
ἰΦνοϥ τῆναωωπι ωα ἐνεθ.

because the darkness has
blinded his eyes.

I write to you, little
children, because your sins
are forgiven you for His
name's sake.

I write to you, fathers,
because you have known
Him who is from the
beginning. I write to you,
young men, because you
have overcome the wicked
one. I write to you, little
children, because you have
known the Father.

I have written to you,
fathers, because you have
known Him who is from the
beginning. I have written to
you, young men, because
you are strong, and the word
of God abides in you, and
you have overcome the
wicked one.

Do not love the world or
the things in the world. If
anyone loves the world, the
love of the Father is not in
him.

For all that is in the world,
the lust of the flesh; the lust
of the eyes and the 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.

أَكْتُبُ إِلَيْكُمْ أَيُّهَا الْإِبْنَاءُ، لِأَنَّهُ قَدْ
غُفِرَتْ لَكُمْ خَطَايَاكُمْ مِنْ أَجْلِ
اسْمِهِ.

أَكْتُبُ إِلَيْكُمْ أَيُّهَا الْآبَاءُ، لِأَنَّكُمْ قَدْ
عَرَفْتُمْ الَّذِي مِنَ الْبَدَءِ. أَكْتُبُ إِلَيْكُمْ
أَيُّهَا الشَّبَّانَ، لِأَنَّكُمْ قَدْ غَلَبْتُمْ
الشَّرِيرَ. كَتَبْتُ إِلَيْكُمْ أَيُّهَا الْوُلَادُ،
لِأَنَّكُمْ قَدْ عَرَفْتُمْ الْآبَ.

كَتَبْتُ إِلَيْكُمْ أَيُّهَا الْآبَاءُ، لِأَنَّكُمْ قَدْ
عَرَفْتُمْ الَّذِي مِنَ الْبَدَءِ. كَتَبْتُ إِلَيْكُمْ
أَيُّهَا الشَّبَّانَ، لِأَنَّكُمْ أَقْوِيَاءُ، وَكَلِمَةُ
اللَّهِ ثَابِتَةٌ فِيكُمْ، وَقَدْ غَلَبْتُمْ الشَّرِيرَ.

لَا تُحِبُّوا الْعَالَمَ وَلَا الْأَشْيَاءَ الَّتِي
فِي الْعَالَمِ. إِنْ أَحَبَّ أَحَدٌ الْعَالَمَ
فَلَيْسَتْ فِيهِ مَحَبَّةُ الْآبِ.

لِأَنَّ كُلَّ مَا فِي الْعَالَمِ: شَهْوَةٌ
الْجَسَدِ، وَشَهْوَةٌ الْعَيْونِ، وَتَعْظُمُ
الْمَعِيشَةِ، فَهَذِهِ لَيْسَتْ مِنَ الْآبِ بَلْ
مِنَ الْعَالَمِ.

وَالْعَالَمُ يَمْضِي وَشَهْوَتُهُ، وَأَمَّا
الَّذِي يَصْنَعُ إِرَادَةَ اللَّهِ فَيَثْبُتُ إِلَى
الْأَبَدِ.

*Ἥσκησον ὑπερμενρε πικοςμος
ονδε νηετωοπ δεν πικοςμος:
πικοςμος νασινι νευ τερεπιθουια: φη
δε ετιρι ὑφοτωω ὑφνοντ ὑναωωπι
ωα ενεε: ἀμην.*

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

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

The Acts الإبركسيس

Πραξις ἴτε νενοιτ ἡἀποστολος:
ερε ποτςμοτ εσοταβ ωωπι νεμαν.
Ἀμην.

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

فصل من اعمال ابائنا الرسل
الأطهار المشمولين بنعمة الروح
القدس، بركتهم تكون معنا.
آمين.

Πραξις κ: α - ιβ

Acts 20: 1 - 12

اعمال 20 : 1 - 12

Ἐνενησα ἑρεφονω δε ἴξε
πιωθορτερ ἀπαυλος οτωρι ἴσα
νιμαθητης οτοε αϋτνομτ νωοτ
αϋεραπαγεεθε ἡμωοτ αϋι εβολ εωε
εθμακεδονια.

After the uproar had
ceased, Paul called the
disciples to himself,
embraced them, and
departed to go to
Macedonia.

وَبَعْدَمَا انْتَهَى الشَّعْبُ دَعَا بُولُسُ
التَّلَامِيذَ وَوَدَّعَهُمْ وَخَرَجَ لِيَذْهَبَ
إِلَى مَكْدُونِيَّةَ.

εταϋσινι δε εβολ δεν νιμα ετε
ἡματ οτοε εταϋτνομτ νωοτ δεν
οτσαϋι ερωω αϋι εϋελλασ.

Now when he had gone
over that region and
encouraged them with
many words, he came to
Greece.

وَلَمَّا كَانَ قَدْ اجْتَاَزَ فِي تِلْكَ
النَّوَاحِي وَوَدَّعَهُمْ بِكَلَامٍ كَثِيرٍ
جَاءَ إِلَى هَلَّاسَ.

εταϋερ ωομτ (τ) δε ἡαβοτ ἡματ
αϋωωπι ἴξε οτσοδνι εϋωωτ εοβητεϋ
εβολ ϋιτεν νιλοτδαι εϋναι δε εϋρηι
ετςτρηα αϋωωπι ἴξε οτσοδνι
εορεϋκοτεϋ εβολ δεν θμακεδονια.

And stayed three
months. And when the
Jews plotted against him as
he was about to sail to
Syria, he decided to return
through Macedonia.

فَصَرَفَ ثَلَاثَةَ أَشْهُرٍ ثُمَّ إِذْ حَصَلَتْ
مَكِيدَةٌ مِنَ الْيَهُودِ عَلَيْهِ وَهُوَ
مُزْمَعٌ أَنْ يَصْعَدَ إِلَى سُورِيَّةَ صَارَ
رَأْيِي أَنْ يَرْجِعَ عَلَى طَرِيقِ
مَكْدُونِيَّةَ.

Ἡαϥ νεμαϥ Δε πε ἵνε
Ἐωσπατρος ἵτε Πυρροσ πιρεμβεροῖα
ναθεσσαλονικη Δε Ἀρισταρχοσ νεμ
Σεκογυτοσ νεμ Σαιοσ Πιρεμτερβη
νεμ Τιμοθεοσ να †Δια Δε Τυχικοσ
νεμ Τροφημοσ.

Ἡαι Δε ἔταρερ†τορπ ἔρον αὐοῖ
ναν ἕεν Τρωασ.

Ἀνον Δε μενεσκα νιέροο† ἵτε
νιατωεμηρ αν ερωτ ἔβολ ἕεν
Φιλιπποιοσ οτορ ανι ψα ρωο† ἔΤρωασ
ἔπεραιο† (ε) οτορ ανωωπι ἔμα†
ἵψαωϥ (ζ) ἵέροο†.

ἕεν φοταῖ Δε ἵτε νικαββατοσ
ἔτανθωο† ἔφωψ ἵοτωικ ναϥααῖ
ἵνε Παυλοσ νεμωο†: εϥναι ἔβολ
ἔπεραιο† ναϥφωωψ Δε ἔπιααῖ ἔβολ
ψα ἔφωψ ἔπιέχωρ.

Ἡε οτοσ οτωμηψ Δε ἵλαμπασ ἕεν
πια ετσα ἵψωπι πια ἔνα†θοο†η†
ἵδη†η†.

Ἡαϥρεμοσ Δε πε ἵνε ο†δελωρι
ἔπεραιο† πε ἔ††χοσ ριζεν πιωο†ω†
ερωωψ ἕεν ο†νωψ† ἵενκο†: ἔρε
Παυλοσ Δε ααῖ ἔπιενκο† σοκῆ
ἵροτο οτορ αϥεῖ ἔπεραιο† ἔβολ ἕεν

And Sopater of Berea
accompanied him to Asia -
- also Aristarchus and
Secundus of the
Thessalonians, and Gaius
of Derbe, and Timothy,
and Tychicus and
Trophimus of Asia.

These men, going
ahead, waited for us at
Troas.

But we sailed away
from Philippi after the
Days of Unleavened Bread,
and in five days joined
them at Troas, where we
stayed seven days.

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

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

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

فَرَّافَهُ إِلَى أَسِيَا سُوْبَاتَرُسُ
الْبِيرِيُّ وَمِنْ أَهْلِ تَسَالُونِيكِي:
أَرِسْتَرَحُسُ وَسَكُونْدُسُ وَغَايُسُ
الدَّرْبِيُّ وَتِيْمُوْثَاوُسُ. وَمِنْ أَهْلِ
أَسِيَا: تِيْحِيْكُسُ وَتْرُوفِيْمُسُ.

هَؤُلَاءِ سَبَقُوا وَانْتَظَرُونَا فِي
تْرُواسِ.

وَأَمَّا نَحْنُ فَسَافَرْنَا فِي الْبَحْرِ بَعْدَ
أَيَّامِ الْفَطِيْرِ مِنْ فِيلِيْپِّي وَوَأَفِينَاهُمْ
فِي خَمْسَةِ أَيَّامٍ إِلَى تْرُواسِ حَيْثُ
صَرَفْنَا سَبْعَةَ أَيَّامٍ.

وَفِي أَوَّلِ الْأَسْبُوعِ إِذْ كَانَ
التَّلَامِيذُ مُجْتَمِعِينَ لِيَكْسِرُوا خُبْزًا
خَاطِبُهُمْ بُولُسُ وَهُوَ مُزْمِعٌ أَنْ
يَمْضِيَ فِي الْعَدِّ وَأَطَالَ الْكَلَامَ إِلَى
نِصْفِ اللَّيْلِ.

وَكَانَتْ مَصَابِيْحُ كَثِيْرَةً فِي الْعَلِيَّةِ
الَّتِي كَانُوا مُجْتَمِعِينَ فِيهَا.

وَكَانَ شَابٌ اسْمُهُ أَتِيْحُوسُ
جَالِسًا فِي الطَّاقَةِ مُتَنَقِّلًا بِنَوْمٍ
عَمِيْقٍ. وَإِذْ كَانَ بُولُسُ يُخَاطِبُ
خَطَابًا طَوِيْلًا غَلَبَ عَلَيْهِ النَّوْمُ
فَسَقَطَ مِنَ الطَّبَقَةِ الثَّلَاثَةِ إِلَى
أَسْفَلٍ وَحَمِلَ مَيِّتًا.

†μαρ ὡμο† νόταρμι οτορ ἀρϋιτϋ
εϋμωο††.

Αϋι Δε ἐπεσϋτ ἵξε Παρλορ
αϋριτϋ ἐρρηι ἐζωϋ οτορ ἐταϋ
μολϋϋ ἵδϋιτϋ πεζαϋ ϋε
ἁπερῶθοορτερ: τεϋψ†ϋϋη ϋαρ ἵδϋιτϋ.

Εταϋϋε Δε ἐρρηι οτορ ἐταϋϋϋωϋ
ἁπιωικ οτορ ἐταϋϋεϋ†πι αϋρωκ
ἁπιαϋι ὡατε ϋο†ωιιι ἱ ἐβολ οτορ
παιρη† αϋι ἐβολ.

Αϋιι Δε ἁπιἁλο† εϋοιῃ οτορ
α†βι ἵο†με†θα†τϋη† ἵο†κο†ϋι α†η.

*Πισαϋι Δε ἵτε Πβοιρ εϋἁἁἁι οτορ
εϋἁἁἁἁἁ: εϋἁἁἁἁἁ οτορ εϋἁἁἁρο:
ῃεν ἡἁἁἁ ἵεκκἁἁἁἁ ἵτε Φ†νο††:
ἁμην.*

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

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

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

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

فَنَزَلَ بِوَلْسٍ وَوَقَعَ عَلَيْهِ وَاعْتَنَقَهُ
قَائِلًا: «لَا تَضْطَرُّوْا لِأَنَّ نَفْسَهُ
فِيهِ».

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

وَأْتَوْا بِالْفَتَى حَيًّا وَتَعَزَّوْا تَعَزُّوَةً
لَيْسَتْ بِقَلِيلَةٍ.

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

The Liturgy Psalm

مزموρ 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.

Ψαλμορ τω Δαϋιδ πη: Δ, ἁ

Psalms 89: 5, 15

مزموρ 88: 4, 11

Ε†εο†ωηρ ἵνεκῶϋϋηρι ἐβολ ἵξε
ἵη†ηο†† Πβοιρ: ηευ τεκμεθμη ῃεν
τεκκἁἁἁἁ ἵτε ηηεθο†α†β: ὡο†ηἁἁἁἁ
ἁπιἁλορ ε†ρωο†η ἁπἁεϋἁἁἁἁἁ†: Πβοιρ

The heavens will praise
Your wonders, O Lord; Your
faithfulness also in the
assembly of the saints.
Blessed are the people who
know the joyful sound! They
walk, O Lord, in the light of
Your countenance. Alleluia.

تعترف السماوات بعجائبك يا رب.
وبحقتك في كنيسة القديسين. طوبى
للشعب الذي يعرف التهليل. يا رب
بنور وجهك يسلكون. هليلويا.

εὐεμοῦνι δὲν φῶρῶνι ντε πεκρο.

Ἀλληλοῖα.

The Liturgy Gospel
إنجيل القداص

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.

Οὐάναστωσις ἐβὼλ δὲν
πειραστέλιον εἶσοταβ κατὰ Λουκαν
ασιοῦ.

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

فصل من إنجيل معلمنا لوقا
البشير. بركاته علينا أمين.

Λουκαν εἶ κζ - λθ

Luke 5: 27 - 39

لوقا 5: 27 - 39

Οὐτοδ μενενα ναι δε αχι ἐβὼλ ἵνε
Ιησοῦς: οὐτοδ αχναῦ εἶοντελωνησ
ἐπεφραν πε Λεῖν ἐφθεμισι ει
πιτελωνιον: οὐτοδ πεχαδ ναφ γε μοῦνι
ἵνωι.

After these things He went out and saw a tax collector named Levi, sitting at the tax office. And He said to him, "Follow Me."

وَبَعْدَ هَذَا خَرَجَ فَنَظَرَ عَشَّارًا اسْمُهُ
لَاوِي جَالِسًا عِنْدَ مَكَانِ الْجَبَايَةِ
فَقَالَ لَهُ: «اتَّبِعْنِي.»

Οὐτοδ αχχα εἰωβ νιβεν αφτωνφ
αφμοῦνι ἵνωφ.

So he left all, rose up, and followed Him.

فَتَرَكَ كُلَّ شَيْءٍ وَقَامَ وَتَبِعَهُ.

Οὐτοδ Λεῖν αφερ οἴνιφ ἵνωπι
ἐροφ ἵδουτι δὲν ἐπεφμι: οὐτοδ νε οἶον
οἴνιφ ἕμῳ ντε νιτελωνησ νεμ
εανκεχωοῦνι εἶροτεβ νεμωοῦ πε.

Then Levi gave Him a great feast in his own house. And there were a great number of tax collectors and others who sat down with them.

وَصَنَعَ لَهُ لَاوِي ضِيَاْفَةً كَبِيْرَةً فِي
بَيْتِهِ. وَالَّذِينَ كَانُوا مُتَكِنِينَ مَعَهُمْ
كَانُوا جَمْعًا كَثِيْرًا مِنْ عَشَّارِيْنَ
وَأَخْرِيْنَ.

Οὐτοδ ναῦχρεμεν ἵνε νιφαιρισεοσ
νεμ νικαδ οἴβε εφμαθησ εἶρω
ἕμοσ γε εἶβε οῦ τετενοῦωμ οὐτοδ
τετενω νεμ νιτελωνησ νεμ
νιρεφερνοβι.

And their scribes and the Pharisees complained against His disciples, saying, "Why do You eat and drink with tax collectors and sinners?"

فَتَدَمَّرَ كَتَبَتُهُمْ وَالْفَرِيْسِيُّونَ عَلَيَّ
تَلَامِيْذِهِ قَائِلِيْنَ: «لِمَاذَا تَأْكُلُوْنَ
وَتَشْرَبُوْنَ مَعَ عَشَّارِيْنَ وَخَطَاةٍ.»

Οτοϛ αϱεροῶ ἵχε Ιηϛοῦϛ πεϱαϱ
νωοῦ ϱε νηετϱορ ρεερχῆριὰ ἕπιϱηι
αν λλα νηεῑμοϱε.

Μεταὶ ταρ αν ἕθαρεῑ νιῑμηι
αλλα νιρεϱερνοβι οῦμετὰνοιὰ.

Μῑωοῦ Δε πεϱωοῦ ναϱ ϱε εῑβε οῦ
νιμαῑηηϛ ἵτε Ιωαννηϛ ρεῑρι
ἵθανηηϱ ἵνηητιὰ νευ θαντωβε
παιρη† οη να νιΦαριϛεοϛ νεϱμαῑηηϛ
Δε ἵῑωοῦ ρεοῦωι οτοϛ ρεϱω.

Ιηϛοῦϛ Δε πεϱαϱ νωοῦ ϱε μη οῦον
ῶϱου ἕμωτεν εῑρε νενϱηρι
ἕπιπατωελετ ερνηηηηηην ϱωϛ
εϱνεμωοῦ ἵχε πιπατωελετ νεμωοῦ.

ϱενηοῦ Δε ἵχε θαἵεῑοοῦ ϱοταν
αῦϱανῶλι ἕπιπατωελετ ἕβολ θαρωοῦ
τοτε εῦεερνηηηηηην θεν νιεῑοοῦ ἕτε
ἕμαῦ.

Μαρϱω Δε νοῦπαρβολη νωοῦ ϱε
ἕπαρε ἕλι φεθ οῦτωιϛ ἕβολ θεν
οῦῑβοϛ ἕβερι ἵτεϱηιτϛ εῑοῦῑβοϛ ἵῑπαϛ
ἕμον ῶαϱφεθ πιϱεβερι οτοϛ
ἕπαϱ†μα† νεμ πιῑπαϛ ἵχε †τωιϛ
εταῦολϛ ἕβολ θεν πιβερι.

Οτοϛ ἕπαρε ἕλι θι ηρη ἕβερι
ἕαϛκοϛ ἵῑπαϛ ἕμον ῶαρε πιηρη ἕβερι
φεθ νιαϛκοϛ ἵῑπαϛ οτοϛ ἵῑοϱ ῶαϱφωι

Jesus answered and said to them, “Those who are well have no need of a physician, but those who are sick.

I have not come to call the righteous, but sinners, to repentance.”

Then they said to Him, “Why do the disciples of John fast often and make prayers, and likewise those of the Pharisees, but Yours eat and drink?”

And He said to them, “Can you make the friends of the bridegroom fast while the bridegroom is with them?

But the days will come when the bridegroom will be taken away from them; then they will fast in those days.”

Then He spoke a parable to them: “No one puts a piece from a new garment on an old one; otherwise the new makes a tear, and also the piece that was taken out of the new does not match the old.

And no one puts new wine into old wineskins; or else the new wine will burst the wineskins and be spilled, and the wineskins will be ruined.

فَأَجَابَ يَسُوعُ: «لَا يَحْتَاجُ الْأَصِحَّاءُ إِلَى طَبِيبٍ بَلِ الْمَرْضَى.

لَمْ آتِ لِأَدْعُوَ أَبْرَاراً بَلِ خُطَاةَ إِلَى التَّوْبَةِ.»

وَقَالُوا لَهُ: «لِمَاذَا يَصُومُ تَلَامِيذُ يُوْحَنَّا كَثِيْرًا وَيَقْدِمُونَ طَلِبَاتٍ وَكَذَلِكَ تَلَامِيذُ الْفَرِيسِيِّينَ أَيْضًا وَأَمَّا تَلَامِيذُكَ فَيَأْكُلُونَ وَيَشْرَبُونَ؟»

فَقَالَ لَهُمْ: «أَتَقْدِرُونَ أَنْ تَجْعَلُوا بَنِي الْعُرْسِ يَصُومُونَ مَا دَامَ الْعَرِيسُ مَعَهُمْ.

وَلَكِنْ سَتَأْتِي أَيَّامٌ حِينَ يُرْفَعُ الْعَرِيسُ عَنْهُمْ فَحِينَئِذٍ يَصُومُونَ فِي تِلْكَ الْأَيَّامِ.»

وَقَالَ لَهُمْ أَيْضًا مَثَلًا: «لَيْسَ أَحَدٌ يَضَعُ رُقْعَةً مِنْ ثَوْبٍ جَدِيدٍ عَلَى ثَوْبٍ عَتِيقٍ وَإِلَّا فَالْجَدِيدُ يَشَقُّهُ وَالْعَتِيقُ لَا تُوَافِقُهُ الرُّقْعَةُ الَّتِي مِنْ الْجَدِيدِ.

وَلَيْسَ أَحَدٌ يَجْعَلُ خَمْرًا جَدِيدَةً فِي زِقَاقٍ عَتِيقَةٍ لِنَلَّا تَشَقَّ الْخَمْرُ الْجَدِيدَةُ الزَّقَاقَ فَهِيَ تُهْرَقُ وَالزَّقَاقُ تَتَفْ.

ἐβολ ὄτοϑ ὡαρε νιασκος τακο.

Ἀλλα ἐῷατϑι ηρη ἔβερι ἔασκος ἔβερι.

Οτοϑ ἔμοον ἔλι εφω ἔαπαϑ
ναοτωϡ ἔβερι: ἔϡω ταρ ἔμοοϑ ϡε
ἔϑολϡ ἔνεε παἔπαϑ.

*Πῶοτ φα Πεννοτϑ πε ὡα ἔνεε
ἔτε νι ἔνεε: ἔμην.*

But new wine must be
put into new wineskins, and
both are preserved.

And no one, having
drunk old wine, immediately
desires new; for he says,
“The old is better.”

Glory be to God forever.

بَلْ يَجْعَلُونَ خَمْرًا جَدِيدَةً فِي زِقَاقِ
جَدِيدَةٍ فَتُحْفَظَ جَمِيعًا.

وَلَيْسَ أَحَدٌ إِذَا شَرَبَ الْعَتِيقَ يُرِيدُ
لِلْوَقْتِ الْجَدِيدِ لِأَنَّهُ يَقُولُ: الْعَتِيقُ
أَطْيَبُ.»

والمجد لله دائماً.

Katameros Readings for the Third Sunday of Misra

قطمارس قراءات الأحد الثالث من شهر مسري المبارك

Ⲛⲓⲕⲣⲓⲁⲕⲏ ⲁⲙⲁⲗⲱⲟⲩⲥ ⲁⲓⲡⲓⲁⲃⲟⲩ Ⲙⲉⲥⲱⲣⲏ

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 ⲛⲁ: ⲏ, ⲗ	Psalm 52: 9, 8	مزمور 51: 8, 7
<p>Ⲙⲓⲛⲟⲕ ⲗⲉ ⲕⲁⲧⲁ ⲡⲁ̀ⲱⲗⲁⲓ ⲛ̀ⲧⲉ ⲡⲉⲕⲛⲁⲓ: εἰεἰ ἔδουην ἐπεκῆνι εἰεῶⲱⲱⲧⲧ ⲛⲁⲗⲣⲉⲛ ⲡⲉⲕⲉⲣⲛⲣⲣⲑⲉⲓ εϑⲟⲩⲁⲃ ⲗⲉⲛ ⲧⲉⲕⲃⲟⲧⲥ: ⲙⲁⲣⲟⲩⲟⲩⲛⲟⲩϥ ᲁⲙⲱⲱⲟⲩⲥ Მⲗⲉ ⲟⲩⲟⲛ ⲛⲓⲃⲉⲛ ⲉⲧⲉⲣⲑⲉⲗⲓⲡⲓⲥ ἔⲣⲟⲕ: εϥἔϑⲉⲗⲏⲗ ⲱⲗ ἔⲛⲉⲑ. Ⲙⲁⲗⲗⲏⲗⲟⲩⲁ.</p>	<p>But as for me, according to the multitude of Your mercy, I shall enter Your house: I shall worship before Your holy temple in Your fear. But let all who hope in You be glad. They shall rejoice forever. Alleluia.</p>	<p>أما أنا فبكثرة رحمتك أدخل بيتك، وأسجد قدام هيكل قدسك بمخافتك. وليفرح جميع المتكلمين عليك، إلى الأبد يسرون. 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>Ⲑⲛⲁⲛⲁⲥⲛⲱⲟⲓⲥ ἔⲃⲟⲗ ⲗⲉⲛ ⲡⲉⲩⲁⲥⲥⲉⲗⲓⲟⲛ εϑⲟⲩⲁⲃ ⲕⲁⲧⲁ ⲗⲟⲩⲕⲁⲛ ⲁⲥⲓⲟⲩⲥ.</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>ⲗⲟⲩⲕⲁⲛ ⲓⲁ: ⲕⲗ - ⲗⲉ</p>	<p>Luke 11: 27 - 36</p>	<p>لوقا 11: 27 - 36</p>

Ασπυωπι δε εφρω νηαι λ οτςβιμ
 ςαι ντεσςμν επωωι εβωλ δεν πιμω
 πεχας ναϋ γε ωογνιατς ντνεχι
 ετασϕιτκ νεμ νιμνοτ εταγυανογυκ.

Πθοϋ δε πεχαϋ νας γε μενογνε
 ωογνιατοϋ ννηετσωτεμ επιασι ντε
 φνοττ ογοε εταρεε εροϋ.

Εγναθωοττ δε νχε νιμω
 αϕερρητς νχος γε ταιενεα ογνεεα
 εσρωοτ τε: εκωτ νσα ογμνι ν ογοε
 ογμνι ννογτηϋ νας εβηλ επιμνι
 ντε ιωνα πιπροφητς.

Κατα φρητ ταρ ετα ιωνα ωωπι
 νογμνι νηιρεμνιενη παρητ εωϋ
 Πωρη μφρωμι ςναωωπι νταιενεα.

Ϟογρω ντε Σαρης εσετωνς δεν
 τκρικις νεμ νιρωμ ντε ταιενεα
 ογοε εσετβαπ ερωοτ γε ασι εβωλ δεν
 νεατ μπκαρι εσωτεμ ετσοφια ντε
 Σολομων: ογοε ις εοτο εΣολομων
 μπαιμα.

Νιρωμ ντε Νινενη σενατωογνοτ
 δεν τκρικις νεμ ταιενεα ογοε σενα
 τβαπ εροϋ γε ατεριετανοιν επιβιωω
 ντε ιωνα: ογοε ις εοτο ειωνα μπαιμα.

Упаре єли Δε βερε ογδηβς

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!”

And while the crowds were thickly gathered together, He began to say, This is an evil generation. It seeks a sign, and no sign will be given to it except the sign of Jonah the prophet.

For as Jonah became a sign to the Ninevites, so also the Son of Man will be to this generation.

The queen of the South will rise up in the judgment with the men of this generation and condemn them, for she came from the ends of the earth to hear the wisdom of Solomon; and indeed a greater than Solomon is here.

The men of Nineveh will rise up in the judgment with this generation and condemn it, for they repented at the preaching of Jonah; and indeed a greater than Jonah is here.

No one, when he has lit a lamp, puts it in a secret

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

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

وَفِيْمَا كَانَ الْجُمُوعُ مُزْدَحْمِينَ ابْتَدَأَ يَقُولُ: «هَذَا الْجِيلُ شَرِيرٌ. يَطْلُبُ آيَةً وَلَا تُعْطَى لَهُ آيَةٌ إِلَّا آيَةُ يُونَانَ النَّبِيِّ».

لَأَنَّهُ كَمَا كَانَ يُونَانُ آيَةً لِأَهْلِ نَيْنَوَى كَذَلِكَ يَكُونُ ابْنُ الْإِنْسَانِ أَيْضًا لِهَذَا الْجِيلِ.

مَلِكَةُ النَّيْمَنِ سَتَقُومُ فِي الدِّينِ مَعَ رِجَالِ هَذَا الْجِيلِ وَتَدِينُهُمْ لِأَنَّهَا أَتَتْ مِنْ أَقْصَى الْأَرْضِ لِتَسْمَعَ حِكْمَةَ سَلِيمَانَ وَهُوَ ذَا أَعْظَمَ مِنْ سَلِيمَانَ هَهُنَا.

رِجَالُ نَيْنَوَى سَيَقُومُونَ فِي الدِّينِ مَعَ هَذَا الْجِيلِ وَيَدِينُونَهُ لِأَنَّهُمْ تَابُوا بِمُنَادَاةِ يُونَانَ وَهُوَ ذَا أَعْظَمَ مِنْ يُونَانَ هَهُنَا.

«لَيْسَ أَحَدٌ يُوقِدُ سِرَاجًا وَيَضَعُهُ فِي خُفْيَةٍ وَلَا تَحْتَ الْمِكْيَالِ بَلْ عَلَى

ἵτερχαυ δὲν οὔα ἵζωπ οὔδε δα
 οὔμεντ: ἀλλὰ ὡαρχαυ εἰζεν
 †λτχνιὰ εἰνα νηεθναὶ ἔδοτη
 ἵτοὔνατ ἔπιοὔωινι.

Πῶνς ἕπεκωμα πε πεκβαλ:
 ἔωπ πεκβαλ οὔαπλοὔς πε οὔοθ
 πεκωμα τηρῆ εἰἔεροὔωινι: ἔωπ δε
 οὔπονηρος πε: πεκωμα τηρῆ εἰοι
 ἵχακι.

Αὔνατ οὔτη μἵπως πιοὔωινι ἔτε
 ἵδἠτκ οὔχακι πε.

Ιςε οὔτη πεκωμα τηρῆ οὔοὔωινι
 πε ἕμον τοι ἵταῆ οἱ ἵχεμς εἰἔωπι
 τηρῆ εἰοι ἵοὔωινι ἕφρη† ἕπιδἠς
 δὲν πἱςετἔβρηχ εἰἔεροὔωινι ἔροκ.

*Πῶοὔ φα Πἕννοὔ† πε ὡα ἔνεθ
 ἵτε νι ἔνεθ: ἄμἠν.*

place or under a basket, but
 on a lampstand, that those
 who come in may see the
 light.

The lamp of the body is
 the eye. Therefore, when
 your eye is good, your
 whole body also is full of
 light. But when your eye is
 bad, your body also is full
 of darkness.

Therefore, take heed
 that the light, which is in
 you, is not darkness.

If then your whole body
 is full of light, having no
 part dark, the whole body
 will be full of light, as when
 the bright shining of a lamp
 gives you light.

Glory be to God forever.

الْمَنَارَةُ لِكَيْ يَنْظُرَ الدَّاخِلُونَ النُّورَ.

سِرَاجُ الْجَسَدِ هُوَ الْعَيْنُ، فَمَتَى
 كَانَتْ عَيْنُكَ بَسِيطَةً فَجَسَدُكَ كُلُّهُ
 يَكُونُ نَيْرًا. وَمَتَى كَانَتْ شَرِيرَةً،
 فَجَسَدُكَ يَكُونُ مُظْلِمًا.

أَنْظُرْ إِذَا لَمَّا يَكُونُ النُّورُ الَّذِي فِيكَ
 ظُلْمَةً.

فَإِنْ كَانَ جَسَدُكَ كُلُّهُ نَيْرًا لَيْسَ فِيهِ
 جُزْءٌ مُظْلِمٌ، يَكُونُ نَيْرًا كُلُّهُ. كَمَا
 حِينَمَا يُضِيءُ لَكَ السِّرَاجُ
 بِلَمَعَاتِهِ».

والمجد لله دائماً.

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 ιδ: α, β

Psalm 15: 1, 2

مزمو ر 14 : 1, 2

Πῶοις νἠμ εὔναὔωπι δὲν
 πεκμἄνὔωπι: ἕμον νἠμ εὔναὔεμτον
 ἕμοῆ εἰζεν πεκτωὔὔ εὔοὔαβ: ἔβἠλ

O Lord, who shall abide
 in Your dwelling place?
 And who can rest upon Your
 holy mountain? It is he who
 walks blamelessly, doing

يا رب من يسكن في مسكنك، ومن
 يحل في جبل قدسك؟ إلا السالك بلا
 عيب والفاعل البر، والمتكلم
 بالحق في قلبه. هليلويا.

<p>ἐπεθουωι δεν οτμεταταβνι: εφερζωβ ἡθουηι εφραζι ἡθουηι δεν πεφρητ. ΔΑΛΛΗΛΟΥΙΑ.</p>	<p>righteousness, speaking truth in his heart. 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>ΟΤΑΝΑΣΤΗΩΣΙC ΕΒΟΛ ΔΕΝ ΠΙΕΡΑΣΤΕΛΙΟΝ ΕΘΟΥΑΒ ΚΑΤΑ ΛΟΥΚΑΝ ΑΣΙΟΥ.</p>	<p>A chapter according to Saint Luke, may his blessings be with us. Amen.</p>	<p>فصل من إنجيل معلمنا لوقا البشير. بركاته علينا أمين.</p>
---	---	---

ΛΟΥΚΑΝ ΚΔ: Α - Β	Luke 24: 1 - 12	لوقا 24: 1 - 12
-------------------------	------------------------	------------------------

<p>ΔΕΝ ΦΟΥΑΙ ΔΕ ἸΝΤΕ ΝΙCΑΒΒΑΤΟΝ ἡψωρπ ἔμαψω αἰ ἐπιμζατ ἔαἰνι ἡνιῆθοι ἔτατσεβτωτοῦ νεμ ζανκεζιου νεμωοτ.</p> <p>Αἰτχιωι δε ἡπιῶνι ἔατσεκρκωρη σαβολ ἡπιμζατ.</p> <p>Εταρωε δε ἔδουτ ἡποτχεμ ἡρωμα ἡτε Πβοιc Ἰησοῦc.</p> <p>Οτοζ αψωπι ετεραποριθε εθε φαι ζηππε ic ρωμ cνατ ατοζι ἔρατοῦ σαἡψωι ἡμωοτ δεν ζανζεβσω ετχιcτεβρηζ ἔβολ.</p> <p>Εταρωπι δε δεν οτχοτ οτοζ ατρικι ἡποτχο ἔκκαζι: πεχωοτ ηωοτ χε εθε οτ τετεκωτ ἡσα πετοηδ νεμ</p>	<p>Now, on the first day of the week, very early in the morning, they, and certain other women with them, came to the tomb bringing the spices, which they had prepared.</p> <p>But they found the stone rolled away from the tomb.</p> <p>Then they went in and did not find the body of the Lord Jesus.</p> <p>And it happened, as they were greatly perplexed about this, that behold, two men stood by them in shining garments.</p> <p>Then, as they were afraid and bowed their faces to the earth, they said to them, “Why do you seek the living among the dead?</p>	<p>ثَمَّ فِي أَوَّلِ الْأَسْبُوعِ أَوَّلِ الْفَجْرِ أَتَيْنَ إِلَى الْقَبْرِ حَامِلَاتِ الْحَنُوطِ الَّذِي أُعَدَدْتُهُ وَمَعَهُنَّ نِسَاءٌ.</p> <p>فَوَجَدْنَ الْحَجَرَ مُدْحَرَجًا عَنِ الْقَبْرِ.</p> <p>فَدَخَلْنَ وَلَمْ يَجِدْنَ جَسَدَ الرَّبِّ يَسُوعَ.</p> <p>وَفِيمَا هُنَّ مُحْتَارَاتٌ فِي ذَلِكَ إِذَا رَجُلَانِ وَقَفَا بِهِنَّ بِنِيَابٍ بَرَّاقَةٍ.</p> <p>وَإِذْ كُنَّ خَائِفَاتٍ وَمُنْكَسَاتٍ وَجُوهَهُنَّ إِلَى الْأَرْضِ قَالَا لَهُنَّ: «لِمَاذَا تَطْلُبِينَ الْحَيَّ بَيْنَ الْأَمْوَاتِ؟»</p>
---	---	--

νιρεφμωοτ.

Ἡ ἐρχη ὑπαιμα ἀν ἀλλα ἀφτωνφ:
ἀριφμενὶ ὑφρητ ἔταφραχι νευωτεν
ἐτι εφχη δεν τ Σαλιλεα.

Εφχω ἕμος χε ζωτ ἵτοτ
ἕΠωρηι ἕΦρωμι ἐδρηι ἐνενησιχ
ἵεληρωμι ἵρεφερνοβι οτοε ἵσεαφφ:
οτοε ἵτεφτωνφ δεν πιμαε φρομτ
ἵεεσοτ.

Οτοε ἀνεφμενὶ ἵνεφραχι.

Οτοε ἐταφταεθο ἐβολ εα πιμαε
ἀφταμε πιμετοται ἐναι τηροτ νευ
νιεωσπ τηροτ.

Ἡε Ἡαριὰ δε τε φΑατΔαλινη νευ
Ιωαννα νευ Ἡαριὰ ἵτε Ιακωβοε νευ
ἵεωσπ εθνεμωοτ ἵηεναφχω ἵηηαι
ἵηηιαποστολοε.

Οτοε ἀνοφωε ἵχε ναιεαχι
ἕποτμθο ἐβολ ἕφρητ ἵοτεβφ: οτοε
ναφτενηοτ ἕμωοτ ἀν πε.

Πετροε δε ἀφτωνφ ἀφβοχι
ἐπιμαεφ: οτοε ἐταφρομ εδοτη ἀφναφ
ἐνιεβωε ἕμαφατοτ: οτοε ἀφφνεαφ
ἐπεφμη εφερφφρηι ἕφηεταφφωπι.

*Πῶοτ φα Πεννοτ πε φα ἐνεε
ἵτε νι ἐνεε: ἀμην.*

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

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

And they remembered His words.

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

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

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

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

Glory be to God forever.

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

قَائِلًا: إِنَّهُ يَتَّبِعُنِي أَنْ يُسَلَّمَ ابْنُ
الْإِنْسَانِ فِي أَيْدِي أُنَاسٍ خُطَاةَ
وَيُصَلَّبُ وَفِي الْيَوْمِ الثَّلَاثِ يَقُومُ.

فَتَذَكَّرْنَ كَلَامَهُ.

وَرَجَعْنَ مِنَ الْقَبْرِ وَأَخْبَرْنَ الْأَحَدَ
عَشَرَ وَجَمِيعَ الْبَاقِينَ بِهَذَا كُلِّهِ.

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

فَتَرَايَ كَلَامَهُنَّ لَهُمْ كَالْهَذْيَانِ وَلَمْ
يُصَدِّقُوهُنَّ.

فَقَامَ پِطْرُسُ وَرَكَضَ إِلَى الْقَبْرِ
فَأَنحَى وَنَظَرَ الْأَكْفَانَ مَوْضُوعَةً
وَخَذَهَا فَمَضَى مُتَعَجِبًا فِي نَفْسِهِ
مِمَّا كَانَ.

والمجد لله دائماً.

Liturgy Readings
قراءات القديس

The Pauline Epistle
رسالة بولس الرسول

ἘΠΙΣΤΟΛΗ ΝΤΕ ΠΕΝΘΑΘ ΠΑΥΛΟΣ ΠΙΔΠΟΣΤΟΛΟΣ

<p>Παυλος φεβωκ ἠπενδοις Ἰησους Πιχριστος: πιδποστολος εθαδεμ: φηεταγαυφ επιζιωεννοτυι ντε Φνορτ.</p>	<p>Paul, the servant of our Lord Jesus Christ, called to be an apostle, appointed to the Gospel of God. A chapter from the Epistle of our teacher St. Paul to the Romans. May his blessing be upon us. Amen.</p>	<p>البولس، فصل من رسالة معلمنا بولس الرسول إلى أهل رومية، بركته المقدسة تكون معنا. آمين.</p>
<p>Πρωμος ιϛ': ιζ - κ</p>	<p>Romans 16: 17 - 20</p>	<p>رومية 16 : 17 - 20</p>
<p>Ἰτθο δε ερωτεν νασνηοτ εορετεν τζοητεν ενηετιρι νηηφωρξ νεμ νικκανδαλον: σαβολ ητςβω εταρετεντσαβο ερος οτοξ ρεκ θηνοτ σαβολ ἠμωοτ.</p>	<p>Now I urge you, brethren, note those who cause divisions and offenses, contrary to the doctrine which you learned, and avoid them.</p>	<p>وَأَطْلِبُ إِلَيْكُمْ أَيُّهَا الْإِخْوَةَ أَنْ تَلَاظِمُوا الَّذِينَ يَصْنَعُونَ الشَّقَاقَاتِ وَالْعَثْرَاتِ خِلَافًا لِلتَّعْلِيمِ الَّذِي تَعَلَّمْتُمُوهُ وَأَعْرِضُوا عَنْهُمْ.</p>
<p>Ἡαι γαρ ἠπαρητσει ἠβωκ αν ἠπενδοις Ἰησους Πιχριστος αλλα ητογνεχι: οτοξ εβολ ζιτεν τογχιησαχι ετθολξ νεμ πογςμοτ ωαγερθελ ἠπερητ ηηιατκακια.</p>	<p>For those who are such do not serve our Lord Jesus Christ, but their own belly, and by smooth words and flattering speech deceive the hearts of the simple.</p>	<p>لَأَنَّ مِثْلَ هَؤُلَاءِ لَا يَخْدُمُونَ رَبَّنَا يَسُوعَ الْمَسِيحَ بَلْ بَطُونَهُمْ وَبِالْكَلَامِ الطَّيِّبِ وَالْأَقْوَالِ الْحَسَنَةِ يَخْدَعُونَ قُلُوبَ السُّلَمَاءِ.</p>
<p>Ἰτενμετρεφωτεμ γαρ αωηνεα εβολ ωα ογον ηιβεν: τρωσι ογν εχεν θηνοτ: τρωεω θηνοτ δε ερετενοι ησαβε ζεν πιπεθνανεφ: ακερεος δε επιπετρωοτ.</p>	<p>For your obedience has become known to all. Therefore, I am glad on your behalf; but I want you to be wise in what is good, and simple concerning evil.</p>	<p>لَأَنَّ طَاعَتَكُمْ ذَاعَتْ إِلَى الْجَمِيعِ فَأَفْرَحُ أَنَا بِكُمْ وَأُرِيدُ أَنْ تَكُونُوا حُكَمَاءَ لِلْخَيْرِ وَبُسْطَاءَ لِلشَّرِّ.</p>

Φνοϋϋ Δε ἵτε ϋβιρῆνῆ
 εϋεῖδουδεμ ἕπκατανασ δα
 νετενδῶλαγϋ ἵχωλεμ: πῆμοτ
 ἕΠενδῶις Ἰησοϋς Πιχριστοϋ νεμωτεν.

*Πῆμοτ γαρ νεμωτεν νεμ
 τῆβιρῆνῆ εϋσοπ: χε ἁμῆν εσεψωπι.*

And the God of peace
 will crush Satan under your
 feet shortly. The grace of
 our Lord Jesus Christ be
 with you. Amen.

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

وَالَهُ السَّلَامُ سَيَسْحَقُ الشَّيْطَانَ
 تَحْتَ أَرْجُلِكُمْ سَرِيحًا. نِعْمَةٌ رَّبِّنَا
 يَسُوعُ الْمَسِيحُ مَعَكُمْ. آمِينَ.

*نعمة الله الأب تكون مع جميعكم.
 آمين.*

The Catholic Epistle الكاثوليكون

Καθολικον ἔβωλ δεν πε πιβουιτ
 ἵνεπιστολη ἵτε πενωτ Πετροϋ.
 ἁμῆν. Παμενραϋ.

ἁ Πετροϋ β: ἡ - ϋ: ζ

Πιεβιαικ ἔρετενδῶνον ἵχωτεν
 ἵνετενδῶσεϋ δεν ϋοϋ πιβεν ἵνιῶταθοϋ
 ἕμαγατοϋ ἁν ἵνεπικηϋ ἁλλα νεμ
 νικεχωϋνῆνι νιετκωλϋ.

Φαι γαρ οὔεμοτ πε ιϋχε εῶβε
 οὔγνηδεϋ ἵτε Φνοϋϋ οὔον οὔαι
 ναψωπ ἔροϋ ἵδῆρη δεν θανεμκαγῶ
 ἵζητ εϋδῆνοϋ ἵχονϋ.

ἁψ γαρ πε πιψοϋψοϋ ιϋχε
 ἔρετενερνοβῆ οὔοϋ εὔεϋκεϋ νωτεν
 τετενωϋοϋ ἵζητ ἁλλα ἔρετενῆρι
 ἕπιπεθῆνεϋ οὔοϋ ἔρετενδῶεμκαῶ
 τετενῆμοῆνι ἵτεν ἑθνοϋ: Φαι γαρ
 οὔεμοτ πε ἔβωλ ϋιτεν Φνοϋϋ.

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

1 Peter 2: 18 - 3: 7

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

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

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

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

1 بطرس 2: 18 - 3: 7

أَيُّهَا الْخُدَّامُ، كُونُوا خَاضِعِينَ بِكُلِّ
 هَيْبَةٍ لِّلسَّادَةِ، لَيْسَ لِلصَّالِحِينَ
 الْمُتَرَفِّقِينَ فَقَطْ، بَلْ لِلْعَنَفَاءِ أَيْضًا.

لَآنَّ هَذَا فَضْلٌ إِنْ كَانَ أَحَدٌ مِنْ أَجْلِ
 ضَمِيرٍ نَحْوِ اللَّهِ يَحْتَمِلُ أَحْزَانًا
 مُتَأَلِّمًا بِالظُّلْمِ.

لَآنَّهُ أَيُّ مَجْدٍ هُوَ إِنْ كُنْتُمْ تَلْطَمُونَ
 مُخْطِئِينَ فَتَصْبِرُونَ؟ بَلْ إِنْ كُنْتُمْ
 تَتَأَلَّمُونَ عَامِلِينَ الْخَيْرِ فَتَصْبِرُونَ،
 فَهَذَا فَضْلٌ عِنْدَ اللَّهِ.

Εταρωθευ θηνοτ γαρ εφαι γε
Πιχριστος ζωφ αφβιευκαθ εερηνι
εχων: εφωσπ ναν νουθνοστραμων
θινα ντενωωυι νσα νεφωεντατσι.

Φηετε υπεφερνοβι ουδε υπουχευ
χροφ χη θεν ρωφ.

Ερωωωυ ερωφ ναφ ζωωωυ αν πε:
εφβιευκαθ ναφ χωντ αν πε: ναφ† δε
υπιθαπ υπιρεφ†θαπ υμη πε.

Φηεταφεν νεννοβι επωωι θιζεν
πιυε εβολ θιτεν πεφωμα θινα
εανμοτ εβολ θα νινοβι ντενονθ δε
νημεθυμη: φηεταρετενταλθο εβολ
θιτεν πεφερθοτ.

Παρετενοι γαρ πε υφρη†
νηανεσωτ ερωρευ: αλλα αρετεν
ταθω†νοτ θα πετενμανεσωτ ουοθ
πεπισκοποσ ητε νετενψυχη.

Παιρη† ον πε νικεθιομι ερθνο
νηωωτ ηνοθθαι ισε οθον θανοθον
ησε†μα† αν νευ πιθαχι εβολ θιτοτφ
υπιζινοωυι ητε νιθιομι ητορχευθνοτ
υμωωτ ατθνε σασι.

Εγνατ επετενζινοωυι εττορβνοτ†
θεν ουθο†.

θεν ναι μαρεφωπι ηξε πιθολσελ
αν ετσαβολ ητε νιεβ ηθωλκ ητε

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

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

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

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

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

Wives, likewise, be submissive to your own husbands, that even if some do not obey the word, they, without a word, may be won by the conduct of their wives,

when they observe your chaste conduct accompanied by fear.

Do not let your adornment be merely outward, arranging the hair,

لَا تُكْمَلُوا لِهَذَا دُعَيْتُمْ. فَإِنَّ الْمَسِيحَ
أَيْضًا تَأَلَّمَ لِأَجْلِنَا، تَارِكًا لَنَا مَثَالًا
لِكَيْ تَتَّبِعُوا خُطْوَاتِهِ.

الَّذِي لَمْ يَفْعَلْ خَطِيئَةً، وَلَا وُجِدَ فِي
فَمِهِ مَكْرٌ.

الَّذِي إِذْ سَتِمَ لَمْ يَكُنْ يَسْتَمِ عَوَضًا
وَإِذْ تَأَلَّمَ لَمْ يَكُنْ يُهَدِّدُ بَلْ كَانَ يُسَلِّمُ
لِمَنْ يَقْضِي بَعْدَ.

الَّذِي حَمَلَ هُوَ نَفْسَهُ خَطَايَانَا فِي
جَسَدِهِ عَلَى الْخَشَبَةِ، لِكَيْ تَمُوتَ
عَنِ الْخَطَايَا فَتَحْيَا لِلْبِرِّ. الَّذِي
بِجَلْدَتِهِ شَفَيْتُمْ.

لَا تُكْمَلُ كُنْتُمْ كَخِرَافٍ ضَالَّةٍ، لَكِنْتُمْ
رَجَعْتُمْ الْآنَ إِلَى رَاعِي نَفْسِكُمْ
وَأَسْفَفِهَا.

كَذَلِكَ أَيْتُهَا النِّسَاءُ كُنَّ خَاضِعَاتٍ
لِرِجَالِكُنَّ، حَتَّى وَإِنْ كَانَ الْبَعْضُ لَا
يُطِيعُونَ الْكَلِمَةَ، يُرْبِحُونَ بِسِيرَةِ
النِّسَاءِ بِدُونِ كَلِمَةٍ،

مُلاحِظِينَ سِيرَتَكُنَّ الطَّاهِرَةَ
بِخَوْفٍ.

وَلَا تَكُنَّ زِينَتَكُنَّ الزَّيْنَةَ الْخَارِجِيَّةَ
مِنْ صُفْرِ الشَّعْرِ وَالتَّحْلِي بِالذَّهَبِ
وَلِبْسِ الثِّيَابِ،

νιϕωι νευ νιπεβ ἵνονυβ ιε ζεν ογζεβω
ἵτζιὼτογ εκσελωλ.

Ἀλλὰ πῖρωμι ετρηπ ζεν πῖρητ
ζεν πιαττακο ἵτε πῖπνευμα
ετρωτωρ ογοζ ἵρευματω φηέτε
ἕπεμθο ἕφνογτ ἵνογθο ἵρητ.

Παρητ γαρ πε ἵνογχογ ἵνιζιὼμι
εσογαβ ἕναγερζεελπιε ἕφνογτ πε
ναγκολσελ ἕμωωγ εγδνον ἵζωωγ
ἵνογθαυ.

Ἐφρητ γαρ ἵσαρρα εκσωτεμ ἵσα
Ἀβρααμ εκμογτ ἕρογ γε παδοικ
οηεταρετενεργερι ναε ἕρετενῖρι
ἕπιπεθνανεγ ογοζ ἵτετενεργοτ αν
ζατῆη ἵεζι ἵεζοτ.

Παρητ οη νικερωμι ἕρετενγωπ
νεμωωγ ἕρετενεμι γε ογσκεγος
ἵνασθηνι ε πε νιζιὼμι ἕρετεντταῖο
νωωγ ζωε εγοῖ ἵψφηρ ἵκληρονομος
νεμωτεν ἵτε πῖεμοτ ἵτε πῖωνδ ζεν
ογθο ἵρητ ζινα γε ἵνετενταζηνο ζεν
νετενπρочеγχη.

*Ἡσῆνογ ἕπερμενερε πικοςμοε
ογδε νηετγωπ ζεν πικοςμοε: πικοςμοε
νασινι νεμ τεγέπιθωμια: φη δε ετιρι
ἕφονωγ ἕφνογτ ἕναωωπι γα ἕνεε:
ἀμην.*

wearing gold, or putting on
fine apparel,

rather let it be the hidden
person of the heart, with the
incorruptible beauty of a
gentle and quiet spirit, which
is very precious in the sight
of God.

For in this manner, in
former times, the holy
women who trusted in God
also adorned themselves,
being submissive to their
own husbands,

as Sarah obeyed
Abraham, calling him lord,
whose daughters you are if
you do good and are not
afraid with any terror.

Husbands, likewise,
dwell with them with
understanding, giving honor
to the wife, as to the weaker
vessel, and as being heirs
together of the grace of life,
that your prayers may not be
hindered.

*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.*

بِنِ اِنْسَانَ الْقَلْبِ الْخَفِيِّ فِي الْعَدِيمَةِ
الْفَسَادِ، زِينَةَ الرُّوحِ الْوَدِيعِ
الْهَادِي، الَّذِي هُوَ قَدَامَ اللَّهِ كَثِيرُ
الثَّمَنِ.

فَإِنَّهُ هَكَذَا كَانَتْ قَدِيمًا النِّسَاءُ
الْقَدِيسَاتُ أَيْضًا الْمُتَوَكِّلَاتُ عَلَى
اللَّهِ، يُزَيِّنَنَّ أَنْفُسَهُنَّ خَاضِعَاتٍ
لِرِجَالِهِنَّ،

كَمَا كَانَتْ سَارَةُ تُطِيعُ إِبْرَاهِيمَ
دَاعِيَةً إِيَّاهُ «سَيِّدَهَا». الَّتِي صِرْتَنَّ
أَوْلَادَهَا، صَانِعَاتٍ خَيْرًا، وَغَيْرَ
خَائِفَاتٍ خَوْفًا الْبَيْتَةِ.

كَذَلِكَ أَيُّهَا الرِّجَالُ كُونُوا سَاكِنِينَ
بِحَسَبِ الْفِطْنَةِ مَعَ الْإِنَاءِ النَّسَائِي
كَالْأَضْعَفِ، مُعْطِينَ إِيَّاهُنَّ كَرَامَةً
كَالْوَارِثَاتِ أَيْضًا مَعَكُمْ نِعْمَةَ الْحَيَاةِ،
لِكَيْ لَا تُعَاقَ صَلَوَاتُكُمْ.

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

The Acts

الإبركسيس

<p>Πραξις ἴτε νενοιϑ ἰὰ ποστολοσ: ἐρε ποῦσμοῦ εθοῦαβ ὡπι νεμαν. Αμην.</p>	<p>The Acts of our fathers the apostles, may their blessings be with us all. Amen.</p>	<p>فصل من أعمال آباءنا الرسل الأَطْهَارِ المشمولين بنعمة الروح القدس، بركتهم تكون معنا. آمين.</p>
<p style="color: red;">Πραξις κ̄α: η̄ - ῑδ̄</p>	<p style="color: red;">Acts 21: 8 - 14</p>	<p style="color: red;">أعمال 21: 8 - 14</p>
<p>Περρασϑ δε ἔτανι ἔβολα ἀνι ἐΚεσαρία: οῦοσ ἔτανῳ εἰδοῦν ἔπηι ἰΦιλιπποσ πιρεϑζιῳεννοῦϑι: ἔοῦαι πε ἔβολα θεν πιῳαῳϑ ἀῳῳπι θατοϑϑ.</p>	<p>On the next day we who were Paul's companions departed and came to Caesarea, and entered the house of Philip the evangelist, who was one of the seven, and stayed with him.</p>	<p>ثُمَّ خَرَجْنَا فِي الْعَدِ نَحْنُ رُفَقَاءَ بُولُسَ وَجِئْنَا إِلَى قَيْصَرِيَّةَ فَدَخَلْنَا بَيْتَ فِيلِبُّسَ الْمُبَشِّرِ إِذْ كَانَ وَاحِدًا مِنَ السَّبْعَةِ وَأَقَمْنَا عِنْدَهُ.</p>
<p>Φαι δε νε οῦοῦν ἰταϑ ἰμαῶτ ἰϑτοῦ ἰῳερι ἰπαρθενοσ εἰεῖπρροφητεῖν.</p>	<p>Now, this man had four virgin daughters who prophesied.</p>	<p>وَكَانَ لِهَذَا أَرْبَعُ بَنَاتٍ عَذَارَى كُنَّ يَنْتَبِئْنَ.</p>
<p>Ἐτανῳπι δε ἰμαῶτ ἰοῦμῳ ἰἔθοῦν: ἀϑι ἰνε οῦαι ἔβολα θεν ϑοῦαδἔ ἔοῦῖπρροφητῑσ πε ἔπεϑραν πε Αῳαβοσ.</p>	<p>And as we stayed many days, a certain prophet named Agabus came down from Judea.</p>	<p>وَبَيْنَمَا نَحْنُ مُقِيمُونَ أَيَّامًا كَثِيرَةً أَنْحَدَرَ مِنَ الْيَهُودِيَّةِ نَبِيٌّ اسْمُهُ أَغَابُوسُ.</p>
<p>Οῦοσ ἔταϑι ὡαρον ἀϑῶλι ἰϑζῳη ἰτε Παῦλοσ: ἀϑμοῦρ ἰνεϑζιϑ νεμ νεϑβαλαῶϑ πεϑαϑ: ναι νε ἰηἔτεϑϑ ἰμῳοῦ ἰνε Πἰπνεῦμα εθοῦαβ: ϑε πιρῳῳι ἔτε φῳϑ πε παιμοϑδ: σenaconϑϑ ἰπαιρηϑ θεν Ιεροῦσαλημ ἰνε ἰλοῦδαἰ: οῦοσ σenaθηϑ ἔδρη ἔνεϑζιϑ ἰθλανεθνοσ.</p>	<p>When he had come to us, he took Paul's belt, bound his own hands and feet, and said, "Thus says the Holy Spirit, 'So shall the Jews at Jerusalem bind the man who owns this belt, and deliver him into the hands of the Gentiles.'"</p>	<p>فَجَاءَ إِلَيْنَا وَأَخَذَ مِنْطَقَةَ بُولُسَ وَرَبَطَ يَدَيْ نَفْسِهِ وَرِجْلَيْهِ وَقَالَ: «هَذَا يَقُولُهُ الرُّوحُ الْقُدُسُ: الرَّجُلُ الَّذِي لَهُ هَذِهِ الْمِنْطَقَةُ هَكَذَا سَيَرْبِطُهُ الْيَهُودُ فِي أُورُشَلِيمَ وَيُسَلِّمُونَهُ إِلَى أَيْدِي الْأُمَّمِ.</p>
<p>Ἐτανσῳτεμ δε ἔναι νανϑζο πε ἀνον νεμ ἰσἑνηοῦ ἰτε πιμα ἔτε</p>	<p>Now, when we heard these things, both we and those from that place</p>	<p>فَلَمَّا سَمِعْنَا هَذَا طَلَبْنَا إِلَيْهِ نَحْنُ وَالَّذِينَ مِنَ الْمَكَانِ أَنْ لَا يَصْعَدَ إِلَى أُورُشَلِيمَ.</p>

ὡματ: ἐϋτεμ ἠρεϋ ϋε ἐῖρηι
ἐλεροτσαλνμ.

Ποτε ἀγέροτῶ ἵνε Πατλοτ ζε οτ
πε ἐτετετρα ὡμοϋ: ἐρετετριμι οτοϋ
ἐρετετῆμακαϋ ὡπαρητ: ἀνοκ ταρ
οτυμονοη ἐσονητ ἀλλα ἱσεβτωτ ἐμοτ
ῶεν Ιεροτσαλνμ ἐῖρηι ἐζεν Φραν
ὡΠβοιτ Ιησοτ.

Ετε ὡπε περητ Δε ἠωτ:
ἀηχαρων ενζω ὡμοτ ζε πετερηναϋ
ὡΠβοιτ μαρεϋωπι.

*Πισαχι Δε ἵτε Πβοιτ ἐγέλιαι οτοϋ
ἐγέλωαι: ἐγέλωαζι οτοϋ ἐγέταχρο:
ῶεν ἱάστια ἵεκκλήστια ἵτε Φνοτῆ:
ἀμην.*

pleaded with him not to go
up to Jerusalem.

Then Paul answered,
“What do you mean by
weeping and breaking my
heart? For I am ready not
only to be bound, but also to
die at Jerusalem for the
name of the Lord Jesus.”

So when he would not
be persuaded, we ceased,
saying, “The will of the
Lord be done.”

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

فَأَجَابَ بُولُسُ: «مَاذَا تَفْعَلُونَ؟
تَبْكُونَ وَتَكْسِرُونَ قَلْبِي. لِأَنِّي
مُسْتَعِدٌّ لَيْسَ أَنْ أَرْبَطَ فَقَطُّ بَلْ أَنْ
أَمُوتَ أَيْضاً فِي أُورُشَلِيمَ لِأَجْلِ
اسْمِ الرَّبِّ يَسُوعَ.»

وَلَمَّا لَمْ يُقْنَعْ سَكَنَتْنَا قَائِلِينَ: «لِتَكُنْ
مَشِيئَةُ الرَّبِّ.»

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

The Liturgy Psalm

مزمور القداس

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

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

Ψαλμοτ τω ΔατιΔ κζ: β, ζ, ϛ

Psalm 28: 2, 7, 6

مزمور 27: 2, 7, 6

Сωτεμ Πβοιτ ἐπῆρωοτ ἵτε
πατωβη: Πβοιτ πε παβονῆοτ νεμ
παρεϋτ ἐῖρηι ἐζωι: ζε ἱςμαρωοτ
ἵνε Πβοιτ Φνοτῆ: ζε ἀϋωτεμ
ἐπῆρωοτ ἵτε πατωβη. Ἀλληλοισιὰ.

Hear the voice of my
supplications. The Lord is
my strength and my shield.
Blessed be The Lord,
because He has heard the
voice of my supplications.
Alleluia.

استمع يارب صوتي تضرعي.
الرب هو عوني وناصري. مبارك
الرب الإله، لأنه سمع صوت
تضرعي. 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>Οὐάναςνωσις ἐβόλ θεν πιερασσελιον εθοταβ κατα 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 Ϛ: κβ - λϵ</p>	<p>Mark 3: 22 - 35</p>	<p>مرقس 3: 22 - 35</p>
<p>Οτοθ παρε νισαδ ετατι εβολ θεν Ιεροσαλημ παρτω υμοσ ρε Βελζεβορλ εθνεμαϚ: οτοθ ρε θεν παρχων ητε νιδεμων αϚριστι ηνιδεμων εβολ.</p>	<p>And the scribes who came down from Jerusalem said, "He has Beelzebub," and, "By the ruler of the demons He casts out demons."</p>	<p>وَأَمَّا الْكُتَّابَةُ الَّذِينَ نَزَلُوا مِنْ أُورُشَلِيمَ فَقَالُوا: «إِنَّ مَعَهُ بَعْزَبُولَ وَإِنَّهُ بِرئيسِ الشَّيَاطِينِ يُخْرِجُ الشَّيَاطِينِ.»</p>
<p>Οτοθ εταϚμοϚτ ερωσ παρτω υμοσ νωσθ θεν θανπαρβολη ρε πως οτονηϚομ ητε πασαναϚ θι πασαναϚ εβολ.</p>	<p>So He called them to Himself and said to them in parables: "How can Satan cast out Satan?"</p>	<p>فَدَعَاهُمْ وَقَالَ لَهُمْ بِأَمْثَالٍ: «كَيْفَ يَقْدِرُ شَيْطَانٌ أَنْ يُخْرِجَ شَيْطَانًا.</p>
<p>Οτοθ εϚωπ ητε οϚμετοϚρο φωϚ εεραϚ υμονϚομ ητεσοθι ερατϚ ηρε τμετοϚρο ετε υματ.</p>	<p>If a kingdom is divided against itself, that kingdom cannot stand.</p>	<p>وَإِنْ انْقَسَمَتِ مَمْلَكَةٌ عَلَى ذَاتِهَا لَا تَقْدِرُ تِلْكَ الْمَمْلَكَةُ أَنْ تَثْبُتَ.</p>
<p>Οτοθ εϚωπ ητε οϚη φωϚ εεραϚ υμονϚομ ητεϚοθι ερατϚ ηρε πιη ετε υματ</p>	<p>And if a house is divided against itself, that house cannot stand.</p>	<p>وَإِنْ انْقَسَمَ بَيْتٌ عَلَى ذَاتِهِ لَا يَقْدِرُ ذَلِكَ الْبَيْتُ أَنْ يَثْبُتَ.</p>
<p>Οτοθ ιρρε πασαναϚ πεταϚτωνϚ ερωϚ υμιν υμοϚ οτοθ αϚφωϚ υμονϚομ υμοϚ εοθι ερατϚ αλλα</p>	<p>And if Satan has risen up against himself, and is divided, he cannot stand, but has an end.</p>	<p>وَإِنْ قَامَ الشَّيْطَانُ عَلَى ذَاتِهِ وَانْقَسَمَ لَا يَقْدِرُ أَنْ يَثْبُتَ بَلْ يَكُونُ لَهُ انْقِضَاءٌ.</p>

οὔποτε οὐκ.

Ἀλλὰ ἄμὸν ὄχλου ἵτε ἐλὶ ψε
ἐδοῦν ἐπὶ ἄπιζωρι ἵτε φθωλεμ
ἵνεφκενος ἐβηλ ἵτε φωνε ἄπιζωρι
ἵψορπ οὔτε ἵτε φθωλεμ ἄπεφμ.

Ἰμην ἴχω ἄμὸς ἠωτεν: χε ρωβ
ἵβεν ἐνέχατ ἐβωλ ἵνι ψηρι ἵτε
ἵρωμ: ἵνὸβι ἵνεμ ἵνεφθετὰ ἵθροτ
ἐτοῦνα φθετὰ ἄμωτ.

Φη δε ἐφθα φθετὰ ἐπὶ πνευμα
ἐφθαβ ἄμὸν χω ἐβωλ ἵταφ ψα ἐνεφ
ἀλλὰ ἐφοὶ ἵνεφχοφ ἵνοφθαπ ἵνεφθε.

Χε ἵνα φχω ἄμὸς χε οὔτε
οὔπνευμα ἵἀκαθαροφ ἵνεμαφ.

Οὔτε ἀτὶ ἵνεφ τεματ ἵνεμ
ἵνεφκνηοφ: οὔτε ἀφὸβι ἐρατοφ ραβωλ
οὔτε ἀφὸφωρπ φαρφφ ἐφμοφτ ἐροφ.

Οὔτε ἵναρε πἴμῃ φεμὶ ἄπεφκωτ:
οὔτε πεφωοφ ἵναφ χε ἵε τεματ ἵνεμ
ἵνεφκνηοφ ραβωλ ἐφκωτ ἵνεφκ.

Οὔτε ἐταφεροφ ἵνωφ πεφθαφ: χε
ἵνεμ τε ταματ ἵνεμ ἵνεφκνηοφ.

Οὔτε ἐταφροφτ ἐνεφθεφμε
ἄπεφκωτ πεφθαφ χε ἵε ταματ ἵνεμ
ἵνεφκνηοφ.

No one can enter a strong man's house and plunder his goods, unless he first binds the strong man. And then he will plunder his house.

Assuredly, I say to you, all sins will be forgiven the sons of men, and whatever blasphemies they may utter;

but he who blasphemes against the Holy Spirit never has forgiveness, but is subject to eternal condemnation;”

because they said, “He has an unclean spirit.”

Then His brothers and His mother came, and standing outside they sent to Him, calling Him.

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!

لَا يَسْتَطِيعُ أَحَدٌ أَنْ يَدْخُلَ بَيْتَ قَوِيٍّ
وَيَنْهَبَ أَمْتَعَتَهُ إِنْ لَمْ يَرِبِّطِ الْقَوِيَّ
أَوَّلًا وَحِينَئِذٍ يَنْهَبُ بَيْتَهُ.

الْحَقُّ أَقُولُ لَكُمْ: إِنَّ جَمِيعَ الْخَطَايَا
تُغْفَرُ لِابْنِي الْبَشَرِ وَالتَّجَادِيفِ الَّتِي
يُجَدِّفُونَهَا.

وَلَكِنْ مَنْ جَدَّفَ عَلَى الرُّوحِ
الْقُدْسِ فَلَيْسَ لَهُ مَغْفَرَةٌ إِلَى الْأَبَدِ
بَلْ هُوَ مُسْتَوْجِبٌ دَيْنُونَةٍ أَبَدِيَّةٍ.»

لأنهم قالوا: «إن معه روحاً
نجساً».

فجاءت حينئذ إخوته وأمه ووقفوا
خارجاً وأرسلوا إليه يدعونه.

وكان الجمع جالساً حوله فقالوا
له: «هؤذا أمك وإخوتك خارجاً
يطلبونك».

فأجابهم قائلاً: «من أمي
وإخوتي؟».

ثم نظر حوله إلى الجالسين وقال:
«ها أمي وإخوتي.»

Φηθηαίρι ἄπετεελε Φνοτ: φα
πε πασον νεω ταςωνι νεω ταματ.

*Πῶοτ φα Πεννοττ πε ψα ἐνεε
ἵτε μι ἐνεε: ἀμην.*

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

Glory be to God forever.

لأنَّ مَنْ يَصْنَعُ مَشِيئَةَ اللَّهِ هُوَ أَخِي
وَأُخْتِي وَأُمِّي.»

والمجد لله دائماً.

Katameros Readings for the Fourth Sunday of Misra

قطمارس قراءات الأحد الرابع من شهر مسري المبارك

Ⲛⲓⲕⲣⲓⲁⲕⲏ ⲁⲙⲁⲗⲉⲧⲟ ⲁⲓⲡⲓⲁⲃⲟⲧ Ⲙⲉⲥⲱⲣⲏ

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 ρη: ρλδ, ρλη	Psalm 119: 169, 176	مزمور 118: 131, 138
<p>Ⲙⲁⲣⲉ ⲡⲁⲧⲗⲟ ⲗⲟⲩⲛⲧ ⲁⲓⲡⲉⲕⲁⲙⲉⲟ</p> <p>Ⲡⲃⲟⲓⲥ: ⲙⲁⲕⲁⲧⲏⲏⲏ ⲕⲁⲧⲁ ⲡⲉⲕⲥⲁⲗⲓ:</p> <p>ⲁⲓⲥⲱⲣⲉⲙ ⲁⲓⲡⲣⲏⲧⲏ ⲏⲟⲩⲉⲥⲱⲟⲩⲏ ⲉⲁⲥⲧⲁⲕⲟ:</p> <p>ⲕⲱⲧⲏ ⲏⲥⲁ ⲡⲉⲕⲃⲱⲕ ⲗⲉ ⲏⲉⲕⲉⲛⲧⲟⲗⲏ</p> <p>ⲁⲓⲡⲉⲣⲡⲟⲩⲱⲃⲱ. ⲁⲗⲗⲏⲗⲟⲓⲁ.</p>	<p>Let my supplication come near before You; give me understanding according to Your word. I have gone astray like a lost sheep; seek Your servant; for I have not forgotten Your commandments. Alleluia.</p>	<p>فلتدن وسيلتي قدامك يا رب، كقولك فهمني. ضللت مثل الخروف الضال، فاطلب عبدك، فإني لوصاياك لم أنس. هلليويا.</p>

Vespers Gospel

إنجيل العشيّة

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

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

<p>Ⲑⲩⲁⲛⲁⲥⲛⲱⲥⲓⲥ ⲉⲃⲟⲗ ⲗⲉⲛ</p> <p>ⲡⲉⲣⲁⲥⲧⲉⲗⲓⲟⲛ ⲉⲟⲩⲱⲃ ⲕⲁⲧⲁ ⲗⲟⲩⲕⲁⲛ</p> <p>ⲁⲥⲓⲟⲩⲏ.</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>
ⲗⲟⲩⲕⲁⲛ ⲓⲗ: ⲕ - ⲗⲗ	Luke 17: 20 - 37	لوقا 17: 20 - 37
<p>ⲉⲧⲁⲩⲱⲩⲉⲛⲉⲧ ⲗⲉ ⲏⲥⲉ ⲏⲓⲢⲁⲣⲓⲥⲉⲟⲥ ⲗⲉ</p> <p>ⲁⲥⲏⲁⲓ ⲏⲉⲛⲁⲩⲏ ⲏⲥⲉ ⲧⲙⲉⲧⲟⲩⲣⲟ ⲏⲧⲉ</p>	<p>Now when He was asked by the Pharisees when the kingdom of God</p>	<p>وَلَمَّا سَأَلَهُ الْفَرِيسِيُّونَ: مَتَى يَأْتِي مَلَكُوتُ اللَّهِ؟ أَجَابَهُمْ: لَا يَأْتِي مَلَكُوتُ اللَّهِ بِمَرَاقِبَةٍ.</p>

Φνοῦτ: ἀφ' ἐροῦν ἡνωῦ οῦοῦ πεχάϋ:
χε ναρε τμετοῦρο ἵτε Φνοῦτ ναὶ ἀν
θεν οὔμετρεϋτῆθηϋ.

Οὔδε σενάχοϋ ἀν: χε ἵται ἱε ἵτη:
ζηππε γαρ ἱε τμετοῦρο ἵτε Φνοῦτ
καδῶρν ἡμωτεν.

Πεχάϋ δε ἵνεϋμαῶθηϋ: χε
σενῆοῦ ἵχε δανέχοῦρ ἡοτε ἕρετεν
ναερέπιῶρμιν ἕναῦ ἕοται ἵνιέχοῦρ
ἵτε Πῡηρι ἡΦρωμ οῦοῦ ἵνετενναῦ.

Οῦοῦ εῦεχοϋ ἡωτεν χε ζηππε
ἵτη ἱε ἵται: ἡπερῡενωτεν οὔδε
ἡπερῶσι.

ἡΦρητ γαρ ἡπισετεβρηϋ ἕϋαϋ
οῦοῦοῦ ἕβολα ἡεν τῆε οῦοῦ
ἵτεϋεροῦωῖνι σαπεσῆτ ἵτῆε: φαὶ πε
ἡΦρητ ἡΠῡηρι ἡΦρωμ ναῡωπι
ἡμωϋ ἵεῖρη ἡεν πεϋέχοῦρ.

ἡορπ δε ἡωτ ἕροϋ ἵτεϋῖ
ἵνοῦμῡ ἵδῖϋ οῦοῦ ἵσεῡωϋϋ ἵχε
ταῖεῖεἶ.

Οῦοῦ κατὰ φρητ ἕταϋωπι ἡεν
ἵέχοῦρ ἵτε ἡωἕ παρητ πετῆαῡωπι
ἡεν ἵέχοῦρ ἵτε Πῡηρι ἡΦρωμ.

ἡατοῦωμ ναῡω ναῡῖ ἕρῡμ
ναῡῖῖαῖ: ῡα ἵέχοῦρ ἕτα ἡωἕ ῡεναϋ
ἕδῶρν ἕτῖκῖωτοϋ οῦοῦ ἀϋῖ ἵχε

would come, He answered them and said, “The kingdom of God does not come with observation;

nor will they say, ‘See here!’ or ‘See there!’ For indeed, the kingdom of God is within you.”

Then He said to the disciples, “The days will come when you will desire to see one of the days of the Son of Man, and you will not see it.

And they will say to you, ‘Look here!’ or ‘Look there!’ Do not go after them or follow them.

For as the lightning that flashes out of one part under heaven shines to the other part under heaven, so also the Son of Man will be in His day.

But first He must suffer many things and be rejected by this generation.

And as it was in the days of Noah, so it will be also in the days of the Son of Man:

They ate, they drank, they married wives, they were given in marriage, until the day that Noah entered the ark, and the

وَلَا يَقُولُونَ: هُوَذَا هَهُنَا أَوْ هُوَذَا هُنَاكَ لِأَنَّ هَا مَلَكُوتُ اللَّهِ دَاخِلُكُمْ.

وَقَالَ لِلتَّلَامِيذِ: سَنَأْتِي أَيَّامَ فِيهَا تَشْتَهُونَ أَنْ تَرَوْا يَوْمًا وَاحِدًا مِنْ أَيَّامِ ابْنِ الْإِنْسَانِ وَلَا تَرَوْنَ.

وَيَقُولُونَ لَكُمْ: هُوَذَا هَهُنَا أَوْ هُوَذَا هُنَاكَ. لَا تَذْهَبُوا وَلَا تَتَّبِعُوا.

لَأَنَّهُ كَمَا أَنَّ الْبَرْقَ الَّذِي يَبْرِقُ مِنْ نَاحِيَةٍ تَحْتَ السَّمَاءِ يُضِيءُ إِلَى نَاحِيَةٍ تَحْتَ السَّمَاءِ كَذَلِكَ يَكُونُ أَيْضًا ابْنُ الْإِنْسَانِ فِي يَوْمِهِ.

وَلَكِنْ يَنْبَغِي أَوْلَى أَنْ يَتَأَلَّمَ كَثِيرًا وَيُرْفَضَ مِنْ هَذَا الْجِيلِ.

وَكَمَا كَانَ فِي أَيَّامِ نُوحٍ كَذَلِكَ يَكُونُ أَيْضًا فِي أَيَّامِ ابْنِ الْإِنْسَانِ.

كَانُوا يَأْكُلُونَ وَيَشْرَبُونَ وَيَتَزَوَّجُونَ وَيَتَزَوَّجُونَ إِلَى الْيَوْمِ الَّذِي فِيهِ دَخَلَ نُوحٌ الْفُلَّكَ وَجَاءَ الطُّوفَانُ وَأَهْلَكَ الْجَمِيعَ.

ΠΙΚΑΤΑΚΛΥΨΜΟΣ ΟΥΘΟΣ ΔΕΥΤΑΚΕ ΟΥΘΟΝ
ΝΙΒΕΝ.

Ὡφρητ̄ ον̄ ἔτασϷωπῑ ζεν̄ πιέροοτ̄
ἵντε λωτ: νατοτωμ̄ νατσω̄ νατϷωπῑ
νατ̄τ̄ ἔβολ̄ νατ̄βο̄ νατκωτ̄.

ζεν̄ πιέροοτ̄ δε̄ ἔτα λωτ̄ ἰ ἔβολ̄
ζεν̄ σοδομᾱ αραων̄ νοτ̄χρωμ̄ νεμ̄
οϷθην̄ ἔβολ̄ ζεν̄ τ̄φε ουθος̄ δεϷτακε̄
οϷθον̄ νιβεν̄.

κατᾱ ναῑ Ϸω ον̄ ασναϷωπῑ ζεν̄
πιέροοτ̄ ἔτε̄ Πωηρῑ μ̄φρωμῑ ναδωρπῑ
ἔβολ̄ ἵζητ̄τ̄.

ζεν̄ πιέροοτ̄ δε̄ ἔτε̄ μ̄ματ̄
φηετ̄χη̄ Ϸιζεν̄ π̄ξενεφωρ̄ ουθος̄ ἔρε̄
νεϷκερος̄ ζεν̄ πιηῑ μ̄πεν̄θηρεϷῑ ἔπεσ̄ητ̄
ἔολοτ̄: ουθος̄ φηετ̄χη̄ ζεν̄ τ̄κοῑ παρητ̄τ̄
ον̄ μ̄πεν̄θηρεϷκοτ̄τ̄ ἔφαζον̄.

ἀριφ̄μετῑ ἵτ̄ςεμῑ ἵλωτ̄.

φ̄ηεθ̄νακωτ̄ ἵσᾱ νοζεμ̄
ἵνεϷψ̄τ̄χη̄ ἵνατακος̄: ουθος̄
φ̄ηεθ̄νατακος̄ εϷε̄ταν̄δος̄.

Ϸ̄Ϸω̄ μ̄μοσ̄ νωτεν̄ Ϸε̄ ἵθ̄ρηῑ ζεν̄
παῑ ἔϷωρ̄ε̄ εϷε̄Ϸωπῑ ἵνε̄ ἵνατ̄ Ϸιζεν̄
οϷβ̄λοζ̄ ἵνοτωτ̄ πιοταῑ εϷε̄οδ̄εϷ ουθος̄
πικεοταῑ εϷε̄χαϷ.

εϷε̄Ϸωπῑ ἵνε̄ ἵνοτ̄τ̄ εϷ̄νοτ̄τ̄ ζεν̄

flood came and destroyed
them all.

Likewise as it was also
in the days of Lot: They ate,
they drank, they bought,
they sold, they planted, they
built;

but on the day that Lot
went out of Sodom it rained
fire and brimstone from
heaven and destroyed them
all.

Even so will it be in the
day when the Son of Man is
revealed.

In that day, he who is
on the housetop, and his
goods are in the house, let
him not come down to take
them away. And likewise
the one who is in the field,
let him not turn back.

Remember Lot's wife.

Whoever seeks to save
his life will lose it, and
whoever loses his life will
preserve it.

I tell you, in that night
there will be two men in
one bed: the one will be
taken and the other will be
left.

Two women will be
grinding together: the one
will be taken and the other

كَذَلِكَ أَيْضاً كَمَا كَانَ فِي أَيَّامِ لُوطٍ
كَانُوا يَأْكُلُونَ وَيَشْرَبُونَ وَيَشْتَرُونَ
وَيَبِيعُونَ وَيَغْرِسُونَ وَيَبْنُونَ.

وَلَكِنَّ الْيَوْمَ الَّذِي فِيهِ خَرَجَ لُوطٌ
مِنْ سَدُومَ امْطَرْنَا نَاراً وَكِبْرِيْتاً مِنَ
السَّمَاءِ فَأَهْلَكَ الْجَمِيعَ.

هَكَذَا يَكُونُ فِي الْيَوْمِ الَّذِي فِيهِ
يُظْهِرُ ابْنُ الْإِنْسَانِ.

فِي ذَلِكَ الْيَوْمِ مَنْ كَانَ عَلَى
السَّطْحِ وَامْتَعَتْهُ فِي الْبَيْتِ فَلَا
يَنْزِلُ لِيَأْخُذَهَا وَالَّذِي فِي الْحَقْلِ
كَذَلِكَ لَا يَرْجِعْ إِلَى الْوَرَاءِ.

أذْكُرُوا امْرَأَةَ لُوطٍ.

مَنْ طَلَبَ أَنْ يَخْلِصَ نَفْسَهُ يُهْلِكُهَا
وَمَنْ أَهْلَكَهَا يُحْيِيهَا.

أَقُولُ لَكُمْ: إِنَّهُ فِي تِلْكَ اللَّيْلَةِ يَكُونُ
اِثْنَانِ عَلَى فِرَاشٍ وَاحِدٍ فَيُؤْخَذُ
الْوَاحِدُ وَيَتْرَكَ الْآخَرُ.

تَكُونُ اثْنَتَانِ تَطْحَنَانِ مَعاً فَتُؤْخَذُ
الْوَاحِدَةُ وَتَتْرَكَ الْآخَرَى.

οἷμα οὐκ ἐνέολε οὐοε ἴκειοῖ ἐνέχαε.

Ποτε ἐναγ εἴχη δειν ἴκοι ἵοτωτ
πιοται ἐνέολε οὐοε πικεοται ἐνέχαε.

Οἱοε ἀνεροῖω πεζωοτ ναε γε
δειν αῶ ἕμα Πβοιε: ἵθοε δε πεζαε
νωοτ γε πιμα ἐτε ἵπωμα ἕμοε
εναθωοτἴ ἕμαγ ἵνε νικεὰδωμ

*Πιῶοτ φα Πεννοῖτ πε ῶα ἐνεε
ἵτε νι ἐνεε: ἀμην.*

left.

Two men will be in the field: the one will be taken and the other left.”

And they answered and said to Him, “Where, Lord?” So He said to them, “Wherever the body is, there the eagles will be gathered together.”

Glory be to God forever.

يَكُونُ اثْنَانِ فِي الْحَقْلِ فَيُؤْخَذُ
الْوَاحِدُ وَيُتْرَكُ الْآخَرُ.

فَقَالُوا لَهُ: أَيْنَ يَا رَبِّ؟ فَقَالَ لَهُمْ:
حَيْثُ تَكُونُ الْجَسَدُ هُنَاكَ تَجْتَمِعُ
النُّسُورُ.

والمجد لله دائماً.

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.

Ψαλμοε τω Δαυιδ πῶ: ἀ

Psalm 90: 1, 2

مزمو ر 89 : 1

Πβοιε ἀκῶπι ναν ἵοτωαῶφωτ:
ιεεε ζωοτ ῶα ζωοτ: ἕπατοῖῶπι
ἵνε νιτωοτ: ἕπατοῖμοῖνκ ἕπκαεῖ
νεμ ἴοικοῖμενη. **Αλληλοῖα.**

Lord, You have been our dwelling place in all generations. Before the mountains were brought forth, or ever You had formed the earth and the world. **Alleluia.**

يا رب ملجأ كنت لنا من جيل إلى
جيل. من قبل ان تكون الجبال. قبل
أن تخلق الأرض والمسكونة.
هلليويا.

Matins Gospel

إنجيل باكر

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

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

Οὐὰναστρωσις ἐβολὴ ζῆν
 πιερασσελιον εθοταβ κα τα Ιωαννην
 ασιοτ.

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

فصل من إنجيل معلمنا يوحنا
 البشير. بركاته علينا آمين.

Ιωαννην κ: α - ιη

John 20: 1 -18

يوحنا 20: 1 - 18

Πῆρρη δε ζῆν φῶται ἡνικαββατον:
 Μαρια ἑαταδαλινη ασι ἐπιμῆατ
 ἡωωρη ἐτι ἐρε τῆμεσ ἔβολ: οτοσ
 ασνατ ἐπιῶνι ἐλτοσλε ἐβολ ει ρωε
 ἔπιμῆατ.

Now on the first day of
 the week Mary Magdalene
 went to the tomb early,
 while it was still dark, and
 saw that the stone had been
 taken away from the tomb.

وَفِي أَوَّلِ الْأَسْبُوعِ جَاءَتْ مَرْيَمُ
 الْمَجْدَلِيَّةُ إِلَى الْقَبْرِ بَاكِرًا وَالظَّلَامُ
 بَاقٍ. فَنظَرَتْ الْحَجَرَ مَرْفُوعًا عَنِ
 الْقَبْرِ.

Ασβοσι οτην ασι εα Σιωων Πετροσ
 νεμ εα πικεμαθητης ἐναρε Ιησουσ μει
 ἔμοσ: οτοσ περασ νωῶτ εε αῶλι
 ἔπαβοις ἐβολ ζῆν πιμῆατ: οτοσ
 ἡτῆμι αν εε αρχαε θων.

Then she ran and came
 to Simon Peter, and to the
 other disciple, whom Jesus
 loved, and said to them,
 “They have taken away the
 Lord out of the tomb, and
 we do not know where they
 have laid Him.”

فَرَكَضَتْ وَجَاءَتْ إِلَى سَمْعَانَ
 بُطْرُسَ وَإِلَى التِّلْمِيذِ الْآخَرَ الَّذِي
 كَانَ يَسُوعٌ يُحِبُّهُ وَقَالَتْ لَهُمَا:
 أَخَذُوا السَّيِّدَ مِنَ الْقَبْرِ وَلَسْنَا نَعْلَمُ
 أَيْنَ وَضَعُوهُ.

Αφι οτην ἐβολ ἡεε Πετροσ νεμ
 πικεμαθητης οτοσ νατηνοτ ἐπιμῆατ.

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

فَخَرَجَ بُطْرُسُ وَالتِّلْمِيذُ الْآخَرُ
 وَآتِيَا إِلَى الْقَبْرِ.

Πατβοσι δε ἔπῆνατ ει οτοσπ:
 οτοσ πιμαθητης αφβοσι αφερειτῆσ
 ἔΠετροσ οτοσ αφερωρη εροε
 ἐπιμῆατ.

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

وَكَانَ الْإِثْنَانِ يَرْكُضَانِ مَعًا. فَسَبَقَ
 التِّلْمِيذُ الْآخَرُ بُطْرُسَ وَجَاءَ أَوَّلًا
 إِلَى الْقَبْرِ.

Οτοσ αεσομσ ἐδοτην αφνατ
 ἐνιῆβωσ ετχη ἐῆρηι μεντοι ἔπεεωε
 ἐδοτην.

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

وَأَنحَنِي فَنظَرَ الْأَكْفَانَ مَوْضُوعَةً
 وَلَكِنَّهُ لَمْ يَدْخُلْ.

Αφι δε εωε ἡεε Σιωων Πετροσ
 εεμοωι ἡεωε οτοσ αεεωλ ἐδοτην
 ἐπιμῆατ: οτοσ αφνατ ἐνιῆβωσ ετχη
 ἐῆρηι.

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

ثُمَّ جَاءَ سَمْعَانُ بُطْرُسُ يَتَّبِعُهُ
 وَدَخَلَ الْقَبْرَ وَنَظَرَ الْأَكْفَانَ
 مَوْضُوعَةً.

Нем писотъдаріон єнаѣрѣн зїзєн
теѣλφε наѣрѣн ан нем нїєβωс αλλα
єѣκονγλωλѣ єѣрѣн сαδ̄νса ѡμαγατѣ.

Ποτε αѣї єδ̄ογн зωѣ н̄зе
пїκεμαθηтнс єтаѣї н̄γωρп єпїμ̄εαγ
ογος αѣнаγ αѣнаεѣѣ.

Не ѡπατογсογєн †γραφн γαρ пе
зе зωѣ єροѣ пе н̄теѣγтωнѣ єβολ δ̄єн
н̄нєθ̄ωωγт.

Αγγєνωδ̄ογ οн єπογμα н̄зе
нїμαθηтнс.

Μαρια δε ναс̄οзи єρατс саβολ пе
δ̄ατєн п̄μ̄εαγ єсрїμї: зοστє єсрїμї
αсζογγт єδ̄ογн єпїμ̄εαγ.

Ογος αсναγ єᾱγγєλос с̄наγ
єγγєμсї δ̄єн εανθїєβωс н̄ογ̄ωβγ ογαι
δ̄αζωѣ ογος ογαι δ̄αγατѣ ѡпїμα
єнаρε пїωμα н̄те ιηсογс χн ѡμοѣ.

Ογος πεχωογ ναс н̄зе н̄η̄τε
ѡμαγ зе †с̄εμї ᾱδ̄ο τєрїμї: πεχαс
н̄ωογ зе αγ̄ωλї ѡπαβοїс ογος н̄†єμї
ан зе αγχαѣ θωн.

Ηαι єταсζοτογ αсφονεс єφαεογ
αснаγ єιηсογс єγ̄οзи єρατѣ: ογος
нас̄єμї ан зе ιηсογс пе.

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

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

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

Then the disciples went
away again to their own
homes.

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

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

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

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

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

فَحِينَئِذٍ دَخَلَ أَيْضًا التَّلْمِيذُ الْآخَرُ
الَّذِي جَاءَ أَوَّلًا إِلَى الْقَبْرِ وَرَأَى
فَأَمَّنَ.

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

فَمَضَى التَّلْمِيذَانِ أَيْضًا إِلَى
مَوْضِعِهِمَا.

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

فَنظَرَتْ مَلَائِكَيْنِ بَثْيَابٍ بَيْضٍ
جَالِسَيْنِ وَاحِدًا عِنْدَ الرَّأْسِ
وَالْآخَرَ عِنْدَ الرَّجْلَيْنِ حَيْثُ كَانَ
جَسَدُ يَسُوعَ مَوْضُوعًا.

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

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

Πεξε Ιησοῦς νας ξε Ἰερουσαλὴμ εἶπε
οὔτε περιμι: ἀρεκωῖ ἵνα νιμι: ἡθός δε
εσμενὶ ξε πιθμενδῶμι πε: πεχας νας
ξε Παβοις ιςξε ἡθός ακραι ἡμοσ
ματαμοι ξε ακχαρ ἠων οὔτος ἀνοκ
εθναολε.

Πεξε Ιησοῦς νας ξε Μαριαμ: ἡθός
δε ασφονος πεχας νας ἡμετεβρεος
ξε Ραββονι ἐτε φαι πε ξε
Φρεσῖςβω.

Πεξε Ιησοῦς νας ξε ὑπερβινεμη
ὑπαῖψεννη ταρ ἐπῶμι θα Παιωτ:
μαψε νε δε θα να ἰσνηοῦ οὔτος ἀχος
νωοῦ: ξε Ἰναψε νηι ἐπῶμι θα Παιωτ:
ἐτε πετενωτ πε νεμ Πανοῦῖ ἐτε
πετενωῖ πε.

Αὐτὴ δε ἴξε Μαρια Ἰμαδαλινη
ασταμε νιμαθητῆς: ξε ἀινὰ ἔπβοις
οὔτος ναι ἐταρχοτοῦ νηι.

*Πῶοῦ φα Πεννοῦῖ πε ψα ἐνεε
ἴτε νι ἐνεε: ἀμην.*

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

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

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

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

*Glory be to God
forever.*

قَالَ لَهَا يَسُوعُ: يَا امْرَأَةَ لِمَاذَا
تَبْكِينَ مَنْ تَطْلُبِينَ؟ فَظَنَّتْ تِلْكَ أَنَّهُ
الْبُسْتَانِيُّ فَقَالَتْ لَهُ: يَا سَيِّدُ إِن
كُنْتَ أَنْتَ فَدَحَمَلْتَهُ فَقُلْ لِي أَيْنَ
وَضَعْتَهُ وَأَنَا آخُذُهُ.

قَالَ لَهَا يَسُوعُ: يَا مَرْيَمُ، فَالْتَفَتَتْ
تِلْكَ وَقَالَتْ لَهُ: رَبُّونِي الَّذِي
تَفْسِرُهُ يَا مَعَلَمُ.

قَالَ لَهَا يَسُوعُ: لَا تَلْمَسِينِي، لِأَنِّي
لَمْ أَصْعَدُ بَعْدُ إِلَى أَبِي. وَلَكِنْ
ادْهَبِي إِلَى إِخْوَتِي وَقُولِي لَهُمْ إِنِّي
أَصْعَدُ إِلَى أَبِي وَأَبِيكُمْ وَالْهَي
وَالْهَيْكُمْ.

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

والمجد لله دائماً.

Liturgy Readings
قراءات القديس

The Pauline Epistle
رسالة بولس الرسول

Ἐπιστολὴ ἑπταβιβλίου Παύλου Πιὰποστολῶς

Παῦλος δούλος ὑποτάχων Ἰησοῦς
Χριστός: πᾶποστολὸς ἐθαλασμιῶν·
φῆτα ἑπταβιβλίου ἐπιζωωνοῦντι ἡμεῖς
Φνοῦντες.

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

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

Ἄ ΘΕΣΣΑΛΟΝΙΚΗ Β: 13 - 3: 13

1 Thessalonians 2: 13 - 3: 13

1 تسالونيكي 2: 13 - 3: 13

Ὅτι οὐδέποτε φαι ἄνοιον ζωῶν
τενεύετο ἡμεῖς ἡμεῖς ἡμεῖς
ἡμεῖς ἐβόλα ἡμεῖς ἐταρετενδῖ
ὑποτάχων ἡμεῖς ἡμεῖς ἡμεῖς:
ἐβόλα ζωῶν: ἀρετενεύετο ἡμεῖς
ἡμεῖς ἡμεῖς ἡμεῖς: ἀλλὰ πῆρῃ
ἀληθῶς ἡμεῖς ἡμεῖς ἡμεῖς ἡμεῖς
φαι ἡμεῖς ἡμεῖς ἡμεῖς ἡμεῖς
ἡμεῖς ἡμεῖς.

For this reason we also thank God without ceasing, because when you received the word of God which you heard from us, you welcomed it not as the word of men, but as it is in truth, the word of God, which also effectively works in you who believe.

مَنْ أَجَلَ ذَلِكَ نَحْنُ أَيْضًا نَشْكُرُ اللَّهَ بِلَا انْقِطَاعٍ، لِأَنَّكُمْ إِذْ تَسَلَّمْتُمْ مِنَّا كَلِمَةَ خَبِيرٍ مِنَ اللَّهِ، قَبِلْتُمُوهَا لَا كَكَلِمَةِ أَنْاسٍ، بَلْ كَمَا هِيَ بِالْحَقِيقَةِ كَكَلِمَةِ اللَّهِ، الَّتِي تَعْمَلُ أَيْضًا فِيكُمْ أَنْتُمْ الْمُؤْمِنِينَ.

Ἡμεῖς ἡμεῖς ἡμεῖς
ἀρετενεύετο ἡμεῖς ἡμεῖς ἡμεῖς
ἡμεῖς ἡμεῖς ἡμεῖς ἡμεῖς
Πῆρῃ ἡμεῖς ἡμεῖς ἡμεῖς
ἡμεῖς ἡμεῖς ἡμεῖς ἡμεῖς
ἡμεῖς ἡμεῖς ἡμεῖς ἡμεῖς
ἡμεῖς ἡμεῖς ἡμεῖς ἡμεῖς
ἡμεῖς ἡμεῖς ἡμεῖς ἡμεῖς
ἡμεῖς ἡμεῖς ἡμεῖς ἡμεῖς

For you, brethren, became imitators of the churches of God, which are in Judea in Christ Jesus. For you also suffered the same things from your own countrymen, just as they did from the Judeans,

فَاتَّكُمْ أَيُّهَا الْإِخْوَةُ صِرْتُمْ مُتَمَثِّلِينَ بِكَنَائِسِ اللَّهِ الَّتِي هِيَ فِي الْيَهُودِيَّةِ فِي الْمَسِيحِ يَسُوعَ، لِأَنَّكُمْ تَأَلَّمْتُمْ أَنْتُمْ أَيْضًا مِنْ أَهْلِ عَشِيرَتِكُمْ تِلْكَ الْأَلَامَ عَيْنَهَا كَمَا هُمْ أَيْضًا مِنَ الْيَهُودِ.

Πητατρωτεβ ὑποβοις Ιησουτ νεμ
νιπροφητης: οτοθ λνον θων αυβοσι
ντων: οτοθ νεραναγ ὑφνουτ αν:
οτοθ ενοι ηρευτ εδοτην εερεν ρωμ
νιβεν.

Ευταθνο ὑμων εσαχι νεμ νιεθνοσ
θινα νκενοθεμ: επινγεσεκ νογνοβι
εβολ νχουτ νιβεν: αυι δε εερηι εζωοτ
νεπε πικωντ ωα εβολ.

Ανον δε νεκνηοτ αυγονθεν
ὑμωτεν προσ οτχουτ ητε οτογνοτ
θεν ηρο: οτοθ θεν ηρητ αν: θεν
οτυμεθροθ ανησ εναν επετενηο θεν
οτνιωτ νεπεθωια.

Χε ανορωυ ει θαρωτεν: ανοκ
μεν Παυλοσ νογσοπ νεμ εναυ οτοθ
αυταθνο ὑμοι νεπεκατανασ.

Ημ γαρ πε τενηελπις: ιε πενραυι
ιε ηχλωμ ητε πενωουωου: μη
ηωτεν αν πε ὑπεμθο ὑΠενβοις
Ιησουτ Πιχριστοσ ηερηι θεν
τευπαρουα.

Ηωτεν γαρ πε πενωου νεμ
πενραυι.

Εθε φαι τενηοθι αν εαντματ
εωσπ ὑμανατεν θεν Αθηνηνασ.

who killed both the
Lord Jesus and their own
prophets, and have
persecuted us; and they do
not please God and are
contrary to all men,

forbidding us to speak
to the Gentiles that they
may be saved, so as always
to fill up the measure of
their sins; but wrath has
come upon them to the
uttermost.

But we, brethren,
having been taken away
from you for a short time in
presence, not in heart,
endeavored more eagerly to
see your face with great
desire.

Therefore, we wanted to
come to you, even I, Paul,
time and again, but Satan
hindered us.

For what is our hope, or
joy, or crown of rejoicing?
Is it not even you in the
presence of our Lord Jesus
Christ at His coming?

For you are our glory
and joy.

Therefore, when we
could no longer endure it,
we thought it good to be left
in Athens alone,

الَّذِينَ قَتَلُوا الرَّبَّ يَسُوعَ
وَأَنْبِيَاءَهُمْ، وَاضْطَهَدُونَا نَحْنُ.
وَهُمْ عَيْرُ مُرْصِينَ لِلَّهِ وَأَضْدَادُ
لِجَمِيعِ النَّاسِ.

يَمْنَعُونَنَا عَنْ أَنْ نَكَلِّمَ الْأُمَّمَ لِكَيْ
يَخْلُصُوا حَتَّى يُتَمِّمُوا خَطَايَاهُمْ كُلَّ
حِينٍ. وَلَكِنْ قَدْ أَدْرَكَهُمُ الْغَضَبُ إِلَى
النَّهَائِيَةِ.

وَأَمَّا نَحْنُ أَيُّهَا الْإِخْوَةُ، فَإِذْ قَدْ
فَقَدْنَاكُمْ زَمَانَ سَاعَةً، بِالْوَجْهِ لَا
بِالْقَلْبِ، اجْتَهَدْنَا أَكْثَرَ بِاشْتِهَاءٍ
كَثِيرٍ أَنْ نَرَى وُجُوهَكُمْ.

لِذَلِكَ أَرَدْنَا أَنْ نَأْتِيَ إِلَيْكُمْ أَنَا بُولْسُ
مَرَّةً وَمَرَّتَيْنِ. وَإِنَّمَا عَاقَبَنَا
الشَّيْطَانُ.

لَأَنَّ مَنْ هُوَ رَجَاؤُنَا وَفَرَحُنَا
وَإِكْلِيلُ افْتِخَارِنَا. أَمْ لَسْتُمْ أَنْتُمْ
أَيْضًا أَمَامَ رَبِّنَا يَسُوعَ الْمَسِيحِ فِي
مَجِيئِهِ.

لَأَنَّكُمْ أَنْتُمْ مَجْدُنَا وَفَرَحُنَا.

لِذَلِكَ إِذْ لَمْ نَحْتَمِلْ أَيْضًا اسْتَحْسِنَا
أَنْ نُتْرَكَ فِي أَثِينَا وَحْدَنَا.

ΟΥΟΣ ΔΙΟΥΩΡΠ ἸΠΕΝΣΟΝ ΤΙΜΟΘΕΟΣ
ΖΑΡΩΤΕΝ ΟΥΟΣ ΝΔΙΔΙΚΩΝ ἸΤΕ ΦΝΟΥΤ
ΖΕΝ ΠΙΕΡΑΣΣΕΛΙΟΝ ἸΤΕ ΠΙΧΡΙΣΤΟΣ
ἔΤΑΣΡΕ ΘΗΝΟΥ ΟΥΟΣ ἸΤΕΥΤΩΒΕ ἔΞΡΗ
ἔΞΕΝ ΠΕΤΕΝΝΑΖΤ.

ΧΕ ἸΤΕΥΤΕΜ ἔΛΙ ΚΙΜ ἸΞΡΗ ΖΕΝ
ΝΑΙΒΟΧΒΕΧ: ἸΘΩΤΕΝ ΣΑΡ ΤΕΤΕΝΣΩΟΥΝ
ΧΕ ΔΝΥΗ ἔΠΑΙΒΩΒ.

Κε ΣΑΡ ΙΣΧΕ ΕΝΥΗ ΖΑΤΕΝ ΘΗΝΟΥ
ΔΝΕΡΩΟΥΠ ἸΧΟΣ ΝΩΤΕΝ ΧΕ
ΣΕΝΑΒΕΧΒΩΣΕΝ ΚΑΤΑ ΦΡΗΤ ἔΤΑΣΩΟΥΠ
ΟΥΟΣ ΤΕΤΕΝΕΜΙ.

ΕΘΒΕ ΦΑΙ ΔΝΟΚ ΖΩ ἸΤΨΩΟΥ ἸΖΗΤ
ΔΝ ΔΙΟΥΩΡΠ: ἔΕΜΙ ἔΠΕΤΕΝΝΑΖΤ ΜΗΠΩΣ
ΔΝ ΕΦΕΡΠΙΡΑΖΙΝ ἸΜΩΤΕΝ ἸΣΕ
ΦΗΕΤΨΩΟΥΠ: ΟΥΟΣ ἸΤΕ ΠΕΤΕΝΔΙΣΙ ΨΩΟΥΠ
ΕΨΩΟΥΠΤ.

ΤΙΝΟΥ ΔΕ ΕΤΑΨΙ ΖΑΡΟΙ ἸΣΕ
ΤΙΜΟΘΕΟΣ ΕΒΟΛ ΖΑΤΕΝ ΘΗΝΟΥ ΟΥΟΣ
ἔΤΑΨΧΕ ΠΨΕΝΝΟΥΨΙ ΝΑΝ ἸΤΕ
ΠΕΤΕΝΝΑΖΤ ΝΕΜ ΤΕΤΕΝΔΣΑΠΗ ΟΥΟΣ ΧΕ
ΠΕΝΜΕΨΙ ΕΘΑΝΕΨ ΖΕΝ ΘΗΝΟΥ
ἔΡΕΤΕΝΜΕΙ ἔΝΑΨ ἔΡΟΝ ΚΑΤΑ ΦΡΗΤ
ΕΤΨΟΥΠ ἸΜΟΝ ΖΩΝ ἔΡΩΤΕΝ.

ΕΘΒΕ ΦΑΙ Δ ΠΕΝΖΗΤ ΘΩΤ ἔΞΕΝ
ΘΗΝΟΥ ΝΕΝΣΝΗΟΥ ἔΞΡΗ ἔΞΕΝ

and sent Timothy, our brother and minister of God, and our fellow laborer in the gospel of Christ, to establish you and encourage you concerning your faith,

that no one should be shaken by these afflictions; for you yourselves know that we are appointed to this.

For, in fact, we told you before when we were with you that we would suffer tribulation, just as it happened, and you know.

For this reason, when I could no longer endure it, I sent to know your faith, lest by some means the tempter had tempted you, and our labor might be in vain.

But now that Timothy has come to us from you, and brought us good news of your faith and love, and that you always have good remembrance of us, greatly desiring to see us, as we also to see you.

Therefore, brethren, in all our affliction and distress we were comforted concerning you by your faith.

فَأَرْسَلْنَا تِيموثَاوُسَ أَخَاتًا، وَخَادِمَ
اللَّهِ، وَالْعَامِلَ مَعَنَا فِي أَنْجِيلِ
الْمَسِيحِ، حَتَّى يُبَيِّنَكُمْ وَيُعِظَكُمْ
لأَجْلِ إِيمَانِكُمْ،

كَيْ لَا يَتَزَعَّرَ أَحَدٌ فِي هَذِهِ
الضِّيقَاتِ. فَإِنَّكُمْ أَنْتُمْ تَعْلَمُونَ أَنَّ
مَوْضُوعُونَ لِهَذَا.

لَأَنَّ لَمَّا كُنَّا عِنْدَكُمْ سَبَقْنَا فَقُلْنَا
لَكُمْ: إِنَّا عَتِيدُونَ أَنْ نَتَضَاقِقَ، كَمَا
حَصَلَ أَيْضًا، وَأَنْتُمْ تَعْلَمُونَ.

مِنْ أَجْلِ هَذَا إِذْ لَمْ أَحْتَمِلْ أَيْضًا،
أَرْسَلْتُ لِكَيْ أَعْرِفَ إِيمَانَكُمْ لَعَلَّ
الْمُجْرِبَ يَكُونُ قَدْ جَرَّبَكُمْ، فَيَصِيرَ
تَعْبُنَا بَاطِلًا.

وَأَمَّا الْآنَ فَإِذَا جَاءَ إِلَيْنَا تِيموثَاوُسُ
مِنْ عِنْدِكُمْ، وَبَشَّرَنَا بِإِيمَانِكُمْ
وَمَحَبَّتِكُمْ، وَبِأَنَّ عِنْدَكُمْ ذِكْرًا لَنَا
حَسَنًا كُلَّ جِينٍ، وَأَنْتُمْ مُسْتَأْفُونَ
أَنْ تَرَوْنَا، كَمَا نَحْنُ أَيْضًا أَنْ
نَرَاكُمْ.

فَمِنْ أَجْلِ هَذَا تَعَزَّيْنَا أَيُّهَا الْإِخْوَةُ
مِنْ جِهَتِكُمْ فِي ضِيقَاتِنَا وَضُرُورَاتِنَا
بِإِيمَانِكُمْ.

ΤΕΝΑΝΑΣΚΗ ΤΗΡC ΝΕΜ ΠΕΤΕΝΘΟΧΘΕΧ
ΤΗΡC ΕΒΟΛ ΖΙΤΕΝ ΠΕΤΕΝΝΑΘΤ.

Χε τνοτ ΤΕΝΟΝΘ ΑΡΕΤΕΝΩΑΝΘΖΙ
ΕΡΑΤΕΝ ΘΗΝΟΤ ΔΕΝ ΠΒΟΙC.

Οτ ταρ ΝΩΠΕΘΜΟΤ ΕΤΕ ΟΥΟΝ ΩΧΟΜ
ΜΜΟΝ ΕΤΗΙC ΝΤΩΕΒΙΩ ΜΦΝΟΤΤ ΕΞΡΗΙ
ΕΧΕΝ ΠΙΡΑΩΙ ΤΗΡC ΕΤΕΝΡΑΩΙ ΜΜΟC
ΕΘΒΕ ΘΗΝΟΤ ΜΠΕΜΘΟ ΜΠΕΝΝΟΤΤ.

ΥΠΕΡΘΟΤ ΝΕΜ ΠΙΕΧΩΡΘ ΝΘΟΝΘ
ΝΘΟΝΘ ΕΝΤΩΒΘ ΕΠΧΙΝΝΑΤ ΕΠΕΤΕΝΘΟ
ΟΥΟΘ ΕΣΕΒΤΕ ΝΙΒΡΘΘ ΝΤΕ ΠΕΤΕΝΝΑΘΤ.

ΠΘΟC ΔΕ ΦΝΟΤΤ ΠΕΝΙΩΤ ΝΕΜ
ΠΕΝΘΟΙC ΙΗCΟΥC ΠΙΧΡΙCΤΟC ΕCΕΣΕΒΤΕ
ΠΕΝΜΩΙΤ ΖΑΡΩΤΕΝ.

ΠΘΩΤΕΝ ΔΕ ΕΡΕ ΠΒΟΙC ΘΡΕΤΕΝΑΩΑΙ
ΝΕΜ ΕΕΡΘΟΝΘ ΔΕΝ ΤΑΖΑΠΗ
ΕΝΕΤΕΝΕΡΗΟΤ: ΝΕΜ ΟΥΟΝ ΝΙΒΕΝ ΚΑΤΑ
ΦΡΗΤ ΕΤΩΟΠ ΜΜΟΝ ΖΩΝ ΕΡΩΤΕΝ.

ΕΠΧΙΝΤΑΧΡΕ ΝΕΤΕΝΘΗΤ ΔΕΝ
ΟΥΜΕΤΑΤΑΡΙΚΙ ΔΕΝ ΟΥΤΟΥΒΟ ΜΠΕΜΘΟ
ΜΦΝΟΤΤ ΟΥΟΘ ΠΕΝΙΩΤ ΔΕΝ ΤΠΑΡΟΥCΙΔ
ΜΠΕΝΘΟΙC ΙΗCΟΥC ΠΙΧΡΙCΤΟC ΝΕΜ
ΝΙΑCΙΟC ΤΗΡΟΤ ΝΤΑC: ΑΜΗΝ.

*Πεμοτ ταρ νεμωτεν νεμ
τηρηνη ενσοπ: χε αμην εσεωωπι.*

For now we live, if you stand fast in the Lord.

For what thanks can we render to God for you, for all the joy with which we rejoice for your sake before our God,

night and day praying exceedingly that we may see your face and perfect what is lacking in your faith?

Now may our God and Father Himself, and our Lord Jesus Christ, direct our way to you.

And may the Lord make you increase and abound in love to one another and to all, just as we do to you,

so that He may establish your hearts blameless in holiness before our God and Father at the coming of our Lord Jesus Christ with all His saints.

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

لَا نَنَا الْاَن نَعِيشُ اِن تَبَبَّم اَنْتُمْ فِي الرَّبِّ.

لَا نَهْ اَيِّ شُكْرٍ نَسْتَطِيعُ اَنْ نَعَوِّضَ اِلَى اللّٰهِ مِنْ جَهْتِكُمْ عَنْ كُلِّ الْفَرْحِ الَّذِي نَفْرَحُ بِهِ مِنْ اَجْلِكُمْ قَدَامَ اِلَهِنَا.

طَالِبِينَ لَيْلًا وَنَهَارًا اَوْفَرَ طَلَبِ اَنْ نَرَى وُجُوْهَكُمْ، وَنُكْمِلَ نَقَائِصَ اِيْمَانِكُمْ.

وَاللّٰهُ نَفْسُهُ اَبُونَا وَرَبِّنَا يَسُوْعُ الْمَسِيْحُ يَهْدِي طَرِيْقَنَا اِلَيْكُمْ.

وَالرَّبُّ يُنْمِيْكُمْ وَيَزِيْدُكُمْ فِي الْمَحَبَّةِ بَعْضُكُمْ لِبَعْضٍ وَلِلْجَمِيْعِ، كَمَا نَحْنُ اَيْضًا لَكُمْ.

لِكَيْ يُثَبَّتَ قُلُوْبَكُمْ بِلَا لَوْمٍ فِي الْقَدَاسَةِ، اَمَامَ اللّٰهِ اَبِيْنَا فِي مَجِيءِ رَبِّنَا يَسُوْعِ الْمَسِيْحِ مَعَ جَمِيْعِ قَدِيْسِيْهِ.

نعمة الله الأب تكون مع جميعكم. أمين.

The Catholic Epistle
الكاثوليكون

<p>Καθολικὸν ἐβόλ θεν ἰεπίστολῃ ἤτε πενιῶτ Ἰακωβος. Ἀμην. ΠαμενραϿ.</p>	<p>The Catholic Epistle from the Epistle of our teacher St. James. May his blessings be with us. Amen. My beloved.</p>	<p>الكاثوليكون من رسالة معلمنا يعقوب الرسول، بركته المقدسة تكون معنا. آمين. يا احبائي.</p>
<p>Ἰακωβος Δ: ζ - ε: η</p>	<p>James 4: 7 - 5: 8</p>	<p>يعقوب 4: 7 - 5: 8</p>
<p>Μαδνεχωτεν οτην ἔφνονϿ: ἰδε ἐδοτην ἐρηι πιδιαβολος: οτοθ εφεφωτ σαβολ ἄμωτεν.</p>	<p>Therefore, submit to God. Resist the devil and he will flee from you.</p>	<p>فَاخْضَعُوا لِلَّهِ. قَاوِمُوا لِإِبْلِيسَ فَيَهْرَبَ مِنْكُمْ.</p>
<p>Ἥωντ ἐφνονϿ οτοθ εφεδωντ ἐρωτεν: ματοϿβο νετενχιζ νιρεφερνοβι: ματοϿβε νετενχητ δα νιχητ ἄναϿ.</p>	<p>Draw near to God and He will draw near to you. Cleanse your hands, you sinners; and purify your hearts, you double-minded.</p>	<p>اقْتَرِبُوا إِلَى اللَّهِ فَيَقْتَرِبَ إِلَيْكُمْ. نَقِّوْا أَيْدِيَكُمْ أَيُّهَا الْخَطَاةُ، وَطَهِّرُوا قُلُوبَكُمْ يَا ذَوِي الرَّأْيَيْنِ.</p>
<p>Ἀριταλεπωριν οτοθ ἀριχηβι οτοθ ριμυ: πετενωβι μαρεφκοτϿ ἐοϿχηβι: οτοθ πετενραϿυ εϿοκεμ.</p>	<p>Lament and mourn and weep! Let your laughter be turned to mourning and your joy to gloom.</p>	<p>اَكْتَنِبُوا وَنُوحُوا وَابْكُوا. لِيَتَحَوَّلَ صِحْحُكُمْ إِلَى نُوحٍ وَفَرَحُكُمْ إِلَى غَمٍّ.</p>
<p>Μαθεβι ἐθνοϿ ἄπεμθο ἔφνονϿ χινα ἤτεϿδϿς ἐθνοϿ.</p>	<p>Humble yourselves in the sight of the Lord, and He will lift you up.</p>	<p>انْضِعُوا قَدَامَ الرَّبِّ فَيَرْفَعَكُمْ.</p>
<p>Ἰπερσαχι ἄσα νετενεϿηνοϿ ναἰσνηοϿ: φη γαρ ετσαχι ἄσα πεϿσον ιε εϿϿχλαπ ἐπεϿσον αϿσαχι ἄσα πινομοϿ: οτοθ αϿϿχλαπ ἐπινομοϿ: ισχε ακϿχλαπ ἐπινομοϿ ιε ἄθοκ οϿρεϿιρι ἄπινομοϿ αη αλλα οϿρεϿϿχλαπ.</p>	<p>Do not speak evil of one another, brethren. He who speaks evil of a brother and judges his brother, speaks evil of the law and judges the law. But if you judge the law, you are not a doer of the law but a judge.</p>	<p>لَا يَدْمَ بَعْضُكُمْ بَعْضًا أَيُّهَا الْإِخْوَةَ. الَّذِي يَدْمُ أَخَاهُ وَيَدِينُ أَخَاهُ يَدْمُ النَّامُوسِ وَيَدِينُ النَّامُوسَ. وَإِنْ كُنْتَ تَدِينُ النَّامُوسَ فَلَسْتَ عَامِلًا بِالنَّامُوسِ، بَلْ دَيَّانًا لَهُ.</p>
<p>ΟϿαι γαρ πε πινομοθετς οτοθ ἄρεϿϿχλαπ: φητε οτον ὤχομ ἄμοϿ ἐτοϿχο οτοθ ἐτακο: ἄθοκ νιμ ἄθοκ</p>	<p>There is one Lawgiver, who is able to save and to destroy. Who are you to judge another?</p>	<p>وَاحِدٌ هُوَ وَاضِعُ النَّامُوسِ، الْقَادِرُ أَنْ يُخَلِّصَ وَيُهْلِكَ. فَمَنْ أَنْتَ يَا مَنْ تَدِينُ غَيْرَكَ؟</p>

φνεττβαπ ἐπεκωφρη.

Δτε τνον νηεττω μμοε γε
μφοοτ ιε ραστ τενναυεναν ἐταιπολιε
οτοε ντενιρι νοτρομπι μματ οτοε
ντενεριεβωτ οτοε ντενχεμμοου.

Нне те несеωотн ан γε οτ
πεθναυωπι μπεφραστ: αυ ταρ πε
πετενωνδ εφεερ μφρητ νοτρωιω
εφοτωνε εβολ προς οκκοτχι ιτα
υαετακο.

Εφμα ντετενωε γε αρεωαν
Πβοιε οτοε ντενωνδ τενναερ φαι ιε
φн.

¶ τνον δε τετενωοττω μμωτεν
δεν νετενμετρεφριποε: ωοττωτ ταρ
νιβεν μπαρητ σεωοτ.

Φνεττωοτн νοτπεθνανεφ εαιε
οτοε ντεεφωτεμαιοφ οτнοβι ηαε πε.

Δτε τνον ηιραμαωοτ: ριμ
ερετενωε εβολ εερηι εχεν
νετενταλεπωρια νηεθηοτ εχεν
θηοτ.

¶ τετενμετραμαδ αστακο:
νετενεβωε αττωλι οτομοτ.

Πετεννοτв neu πετενβατ
αεφρωηιβι: οτοε ποτρωηιβι εηαυωπι
νωτεν ετμεεθερε: οτοε εηαοτωμ

Come now, you who say, "Today or tomorrow we will go to such and such a city, spend a year there, buy and sell, and make a profit";

whereas you do not know what will happen tomorrow. For what is your life? It is even a vapor that appears for a little time and then vanishes away.

Instead you ought to say, "If the Lord wills, we shall live and do this or that."

But now you boast in your arrogance. All such boasting is evil.

Therefore, to him who knows to do good and does not do it, to him it is sin.

Come now, you rich, weep and howl for your miseries that are coming upon you!

Your riches are corrupted, and your garments are moth-eaten.

Your gold and silver are corroded, and their corrosion will be a witness against you and will eat your flesh like fire. You

هَلُمَّ الْآنَ أَيُّهَا الْقَائِلُونَ: «نَذْهَبُ
الْيَوْمَ أَوْ غَدًا إِلَى هَذِهِ الْمَدِينَةِ أَوْ
تِلْكَ، وَهُنَاكَ نَصْرَفُ سَنَةً وَاحِدَةً
وَنَتَّجِرُ وَنَرْبِحُ».

أَنْتُمْ الَّذِينَ لَا تَعْرِفُونَ أَمْرَ الْغَدِ!
لِأَنَّهُ مَا هِيَ حَيَاتُكُمْ؟ إِنَّهَا بُخَارٌ،
يَظْهَرُ قَلِيلًا ثُمَّ يَصْمَحُ.

عَوْضَ أَنْ تَقُولُوا: «إِنْ شَاءَ الرَّبُّ
وَعِشْنَا نَفْعَلُ هَذَا أَوْ ذَلِكَ».

وَأَمَّا الْآنَ فَاتَّكُمُ تَفْتَخِرُونَ فِي
تَعْظُمِكُمْ. كُلُّ افْتِحَارٍ مِثْلُ هَذَا
رَدِيءٌ.

فَمَنْ يَعْرِفُ أَنْ يَعْمَلَ حَسَنًا وَلَا
يَعْمَلُ، فَذَلِكَ خَطِيئَةٌ لَهُ.

هَلُمَّ الْآنَ أَيُّهَا الْأَغْنِيَاءُ، ابْكُوا
مَوْلُودِينَ عَلَى شَقَاوَتِكُمُ الْقَادِمَةِ

غَنَائِكُمْ قَدْ تَهَرَّأَ، وَثِيَابُكُمْ قَدْ أَكَلَهَا
الْعُثُّ

ذَهَبُكُمْ وَفِضَّتُكُمْ قَدْ صَدِنَا،
وَصَدًّا هُمَا يَكُونُ شَهَادَةً عَلَيْكُمْ،
وَيَأْكُلُ لَحُومَكُمْ كَنَارًا! قَدْ كَنَزْتُمْ فِي
الْأَيَّامِ الْآخِرَةِ.

ἵνα μετεκαρζέ μὴ ῥῆτῆ νότῳ ἄρωμα:
ἀρετενωοῦτ ἐδοῦν θεν θανέλοοῦ
ἵδαε.

Θηππε ις φβεχε ἵτε νιεργατης
νηετανωσθ ἵνετενωρα φηετημχ
ἵτεν θηνοῦ ἕρω εβολ: οτοθ νιςμ
ἵτε νιδαωσθ δρωε ἐδοῦν ἐνεμαωσθ
ἵΠβοις Σαβαωθ.

Ἀρετενοῦνοϋ εἰσεν ἵκαρι: οτοθ
ἀρετενἄνομι: οτοθ ἀρετενωανω
ἵνετενεητ ἐπέλοοῦ ἵπδολθελ.

Ἀτετενηπα οτοθ ἀρετενεωτεβ
ἵπιθμῆ ἵεῖτ ἐδοῦν ἐρεν θηνοῦ αν.

Ἐοῦνεητ νἄςνηοῦ ρα ἵπαροσιἄ
ἵΠβοις θηππε ις πιρωι ερζορω
εβολ θἄτθμ ἵπιρωταθ ετταινοῦτ ἵτε
ἵκαρι οτοθ ερωοῦ ἵεητ ἐρηι ἐρωε:
ρατερεβ ἵπιρωορ νότταθ νεμ πιδαε.

Ἐοῦνεητ εωτεν οτοθ ματαχρε
νετενεητ: χε δσδωντ ἵχε ἵπαροσιἄ
ἵτε Πβοις.

*Νἄςνηοῦ ἵπερμενρε πικοςμοσ
οτδε νηετωοπ θεν πικοςμοσ:
πικοςμοσ νἄςινη νεμ τερεπιθνημἄ: φη
δε ετιρι ἵφορωω ἵφνοῦτ ἕναρωπι
ρα ἐνεε: ἄμην.*

have heaped up treasure in
the last days.

Indeed the wages of the
laborers who mowed your
fields, which you kept back
by fraud, cry out; and the
cries of the reapers have
reached the ears of the Lord
of Sabaoth.

You have lived on the
earth in pleasure and luxury;
you have fattened your
hearts; as in a day of
slaughter.

You have condemned,
you have murdered the just;
he does not resist you.

Therefore, be patient,
brethren, until the coming
of the Lord. See how the
farmer waits for the
precious fruit of the earth,
waiting patiently for it until
it receives the early and
latter rain.

You also be patient.
Establish your hearts, for
the coming of the Lord is at
hand.

*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.*

هُوَذَا أُجْرَةُ الْفَعْلَةِ الَّذِينَ حَصَدُوا
حُقُولَكُمْ الْمُبْحُوسَةَ مِنْكُمْ تَصْرُخُ،
وَصِيَاحُ الْحَصَادِينَ قَدْ دَخَلَ إِلَى
أُذُنِي رَبِّ الْجُنُودِ.

قَدْ تَرَفَّهْتُمْ عَلَى الْأَرْضِ وَتَنَعَّمْتُمْ
وَرَبَّيْتُمْ قُلُوبَكُمْ، كَمَا فِي يَوْمِ الذَّبْحِ.

حَكَمْتُمْ عَلَى الْبَارِ. قَتَلْتُمُوهُ. لَا
يَقَاوِمُكُمْ.

فَتَانُوا أَيُّهَا الْإِخْوَةُ إِلَى مَجِيءِ
الرَّبِّ. هُوَذَا الْفَلَّاحُ يَنْتَظِرُ ثَمَرَ
الْأَرْضِ الثَّمِينِ مُتَأْنِيًا عَلَيْهِ حَتَّى
يَنَالَ الْمَطَرَ الْمُبَكِّرَ وَالْمُتَأَخِّرَ.

فَتَانُوا أَنْتُمْ وَتَثَبُّوا قُلُوبَكُمْ، لِأَنَّ
مَجِيءَ الرَّبِّ قَدْ اقْتَرَبَ.

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

The Acts

الإبركسيس

<p>Πραξις ἡ τε νενηιοτῆ ἀποστολοσ: ἐρε ποτῆμοσ εσοταβ ωπι νεμαν. Αμην.</p>	<p>The Acts of our fathers the apostles, may their blessings be with us all. Amen.</p>	<p>فصل من أعمال آباءنا الرسل الأطهار المشمولين بنعمة الروح القدس، بركتهم تكون معنا. آمين.</p>
<p>Πραξις ια: ιθ - λ</p>	<p>Acts 11: 19 - 30</p>	<p>اعمال 11: 19 - 30</p>
<p>Η μεν οτη εταρωρ εβολ ισzen πιροχρεχ εταρωπι ρι στεφανοσ ατῆ ωα εερηι ετφοινηκη νεμ κτροσ νεμ τῆαντιοχια ἡσεσαζι νεμ ελι αν μπασαζι εβηλ ενιπορδαι μμαγατορ.</p>	<p>Now those who were scattered after the persecution that arose over Stephen traveled as far as Phoenicia, Cyprus, and Antioch, preaching the word to no one but the Jews only.</p>	<p>أَمَّا الَّذِينَ تَشَتَّتُوا مِنْ جَرَاءِ الضَّيْقِ الَّذِي حَصَلَ بِسَبَبِ اسْتَفَانُوسَ فَاجْتَاؤُوا إِلَى فِينِيقِيَّةَ وَقُيُوسَ وَأَنْطَاكِيَّةَ، وَهُمْ لَا يَكَلِّمُونَ أَحَدًا بِالْكَلِمَةِ إِلَّا الْيَهُودَ فَقَطْ.</p>
<p>Ηε οτον εανοτον δε εβολ ηδητορ εανρωμι ηκτροπριοσ νεμ ηκτροπρινεοσ: ηαι ετατῆ ετῆαντιοχια ηατσαζι νεμ ηοτεινηι ενρωιω μπβοιοσ ησοτс.</p>	<p>But some of them were men from Cyprus and Cyrene, who, when they had come to Antioch, spoke to the Hellenists, preaching the Lord Jesus.</p>	<p>وَلَكِنْ كَانَ مِنْهُمْ قَوْمٌ، وَهُمْ رِجَالٌ قُيُوسِيُّونَ وَقَيْرَوَانِيُّونَ، الَّذِينَ لَمَّا دَخَلُوا أَنْطَاكِيَّةَ كَانُوا يَخَاطَبُونَ الْيُونَانِيِّينَ مُبَشِّرِينَ بِالرَّبِّ يَسُوعَ.</p>
<p>Οτορ ηαρε τσιχ μπβοιοσ χη νεμωοτ πε: οτηωτ δε μμηω ανηατῆ οτορ ατκοτορ επβοιοσ.</p>	<p>And the hand of the Lord was with them, and a great number believed and turned to the Lord.</p>	<p>وَكَانَتْ يَدُ الرَّبِّ مَعَهُمْ، فَأَمِنَ عَدَدٌ كَثِيرٌ وَرَجَعُوا إِلَى الرَّبِّ.</p>
<p>Α πασαζι δε ωε ωα νεμωαωχ ητεκκλησια ετθεν ηεροσαλημ εοβητορ οτορ ατορωρ μβαρναβασ ωα τῆαντιοχια.</p>	<p>Then news of these things came to the ears of the church in Jerusalem, and they sent out Barnabas to go as far as Antioch.</p>	<p>فَسَمِعَ الْخَبْرَ عَنْهُمْ فِي آذَانِ الْكَنِيسَةِ الَّتِي فِي أُورُشَلِيمَ، فَأَرْسَلُوا بَرْنَابَا لِكَيْ يَجْتَازَ إِلَى أَنْطَاكِيَّةَ.</p>
<p>Φαι ετατῆ οτορ εταφνατ επιεμοτ ητε φνοτῆ αφρωι οτορ ηατῆνομτ ηονον ηιβεν εεν πιωτ ηηητ εοροτορ εεν πβοιοσ.</p>	<p>When he came and had seen the grace of God, he was glad, and encouraged them all that with purpose of heart they should continue with the Lord.</p>	<p>الَّذِي لَمَّا آتَى وَرَأَى نِعْمَةَ اللَّهِ فَرِحَ، وَوَعَّظَ الْجَمِيعَ أَنْ يَثْبُتُوا فِي الرَّبِّ بِعَزْمِ الْقَلْبِ،</p>

Χε νε οτρωμι νὰγαθος πε οτοθ
εμεε εβολ δεν Πιπνευμα εθοταβ
νευ φηναρτ οτοθ αφοταρμυ ησα Πβοις
ηξε οτρωιτ μμηω.

Εταρι δε εβολ ετάρκος εκωτ
ησα Κατλος: οτοθ εταρμευ αρενυ
εερηι ετΑντιοχια.

Αρωπι δε εταρε οτρωπι τηρς
εεθοτη δεν τεκκλησια: οτοθ
εταρτβω νοτρωιτ μμηω ατρεν
νιμαθητς δε ετδεν τΑντιοχια
ηωορπ γε νιχριστιανος.

Περηι δε δεν ναιεροοτ ετε μματ
ατι ηξε εανπροφητς: εβολ δεν
Ιεροταλμη ετΑντιοχια.

Αρωπι δε ηξε οται εβολ
ηδητοτ επεραν πε Αγαβος ατμημι
εβολ ειτεν Πιπνευμα εθοταβ:
εοτρωιτ ηεβων: εφναωπι ειχεν
τοικομενη τηρς ετε φη πε
εταρωπι εη Κλαυδιος.

Νιμαθητς δε κατα φρητ εναρε
ποται ποται μεε μμου αρωτ ηξε
φοται φοται μμοωτ εοτδιακωνια
εοωορπ ηνιςνηοτ ετωοπ δεν τλοτδεα.

Φαι εταραιε εοωορπ
ηεανπρεσβυτεροε εβολ ειτοτμ

For he was a good man,
full of the Holy Spirit and of
faith. And a great many
people were added to the
Lord.

Then Barnabas departed
for Tarsus to seek Saul. And
when he had found him, he
brought him to Antioch.

And when he had found
him, he brought him to
Antioch. So it was that for a
whole year they assembled
with the church and taught a
great many people. And the
disciples were first called
Christians in Antioch.

And in these days
prophets came from
Jerusalem to Antioch.

Then one of them,
named Agabus, stood up
and showed by the Spirit
that there was going to be a
great famine throughout all
the world, which also
happened in the days of
Claudius Caesar.

Then the disciples, each
according to his ability,
determined to send relief to
the brethren dwelling in
Judea.

This they also did, and
sent it to the elders by the
hands of Barnabas and Saul.

لَا تَهُ كَانَ رَجُلًا صَالِحًا وَمُتَلِنًا مِّنْ
الرُّوْحِ الْقُدُسِ وَالْإِيمَانِ. فَأُنْضِمَ
إِلَى الرَّبِّ جَمْعٌ غَيْرٌ.

ثُمَّ خَرَجَ بَرْنَابَا إِلَى طَرَسُوسَ
لِيَطْلُبَ سَاوُلَ. وَلَمَّا وَجَدَهُ جَاءَ بِهِ
إِلَى أَنْطَاكِيَّةَ.

فَحَدَّثَتْ أَنَّهُمَا اجْتَمَعًا فِي الْكَنِيسَةِ
سَنَةً كَامِلَةً وَعَلَّمَا جَمْعًا غَيْرًا.
وَدُعِيَ التَّلَامِيذُ «مَسِيحِيِّينَ» فِي
أَنْطَاكِيَّةَ أَوَّلًا.

وَفِي تِلْكَ الْأَيَّامِ انْحَدَرَ أَنْبِيَاءٌ مِّنْ
أُورُشَلِيمَ إِلَى أَنْطَاكِيَّةَ.

وَقَامَ وَاحِدٌ مِنْهُمْ اسْمُهُ أَغَابُوسُ
وَأَشَارَ بِالرُّوْحِ أَنَّ جُوعًا عَظِيمًا
كَانَ عَتِيدًا أَنْ يَصِيرَ عَلَى جَمِيعِ
الْمَسْكُونَةِ الَّتِي صَارَ أَيْضًا فِي أَيَّامِ
كَلُودِيُوسَ قَيْصَرَ.

فَحَتَمَ التَّلَامِيذُ حَسَبَمَا تَيَسَّرَ لِكُلِّ
مِنْهُمْ أَنْ يُرْسِلَ كُلُّ وَاحِدٍ شَيْئًا
خِدْمَةً إِلَى الْإِخْوَةِ السَّاكِنِينَ فِي
الْيَهُودِيَّةِ.

فَفَعَلُوا ذَلِكَ مُرْسِلِينَ إِلَى الْمَشَايِخِ
بِيَدِ بَرْنَابَا وَسَاوُلَ.

ὁ Βαρναβᾶς καὶ Καρλός.

Πισαζὶ δε ἵτε Πβοῖς ἐφέλαι ογορ
ἐφέλωαι: ἐφέλωαι ογορ ἐφέταχρο:
θεν ἴαζια ἡ ἐκκλησία ἵτε Φνορ†:
ἀμην.

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

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

The Liturgy Psalm

مزمور القديس

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

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

Ψαλμος τω Δαυιδ πη: θ, ι

Psalm 89: 11 - 13

مزمور 88: 9، 10

Πορκ νε νιφνοῖ ογορ φωκ ον πε
ἵκαζι: †οικογυμενη νεμ πεσχωκ ἔβολ
ἡθοκ ακριςεν† ἄμοσ: πεμριτ νεμ φιομ
ἡθοκ πετακοντορ: μαρεσᾶμαζι ἡξε
τεκσιζ ογορ μαρεσβιςι ἡξε τεκοῖναμ.

The heavens are Yours,
the earth also is Yours; the
world and all its fullness,
You have founded them. The
north and the sea, You have
created them. Strong is Your
hand, and high is Your right
hand. Alleluia.

لك السماوات ولك أيضاً الأرض.
أنت أسست المسكونة وملؤها. أنت
خلقت الشمال والبحر. قوية يدك.
مرتفعة يمينك. هليلويا.

Ἀλληλοῖα.

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.

Οὐὰνασνωσις ἔβολ ζεν
πιερασσελιον εθοραβ κατὰ Μαρκον
ασιορ.

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

فصل من إنجيل معلمنا مرقس
البشير. بركاته علينا أمين.

Μαρκον ις: ε - λζ

Mark 13: 3 - 37

مرقس 13: 3 - 37

Οτος αφρευσι βιζεν πιτωου ντε
νιζωιτ απεμοθ απιερφει ατυγενι
σαπσα νζε Πετροс нευ Ιακωβοс нευ
Ιωαννης нευ Ανδρεαс.

Χε αχοс нαι: χε αρε нαι ναυωπι
νηναυ: οτοз οу пе πιμhini αρευαν нαι
τηροу ноу εζωк εβολ.

Ιηсουс δε αφρηηтс ηχοс нωου:
χε αнаυ απенθρε ελι сереи θηноу.

Οτοη ουμηу гар нαι ζен Паран
εγζω υμοс: χε αнок пе Πιχρισтос
οτοз сенасерем ουμηу.

Ζοταν δε αρετεуγανсωтеи
εζанποлеμοс нευ ζансμη υποлеμοс
απερυθортер: ζω† пе ητοуωπι
αλλα υπατεϋι ηζε πιζωк.

Εϋετωηу гар ηζε ουεθнос εзен
ουеθнос οτοз ουμετοуро εзен
ουμετοуро: εϋεуωπι ηζε ζанмониеи
κατα μα: εϋεуωπι ηζε ζанβων: зη
ηηηηακзи не нαι.

Αнаυ δε ηωтеи ερωтеи сена†
θηноу εζанμани†гара: οτοз ζен
нисназωзи сеназюи† ερωтеи οτοз
ητοутазωтеи ератен θηноу назрен
ζанзηтеи нευ ζанοуρωу εθβηт

Now as He sat on the
Mount of Olives opposite
the temple, Peter, James,
John, and Andrew asked
Him privately:

“Tell us, when will
these things be? And what
will be the sign when all
these things will be
fulfilled?”

And Jesus, answering
them, began to say: Take
heed that no one deceives
you.

For many will come in
My name, saying, ‘I am
He,’ and will deceive many.

But when you hear of
wars and rumors of wars,
do not be troubled; for such
things must happen, but the
end is not yet.

For nation will rise
against nation, and kingdom
against kingdom. And there
will be earthquakes in
various places, and there
will be famines and
troubles. These are the
beginnings of sorrows.

But watch out for
yourselves, for they will
deliver you up to councils,
and you will be beaten in
the synagogues. You will
be brought before rulers and
kings for My sake, for a
testimony to them.

وَفيَمَا هُوَ جَالِسٌ عَلَى جَبَلِ
الزَّيْتُونِ شَجَاهَ الْهَيْكَلِ سَأَلَهُ بَطْرُسُ
وَيَعْقُوبُ وَيُوحَنَّا وَأَنْدَرَاوُسُ عَلَى
أَنْفِرَادٍ:

«قُلْ لَنَا مَتَى يَكُونُ هَذَا وَمَا هِيَ
الْعَلَامَةُ عِنْدَمَا يَتِمُّ جَمِيعُ هَذَا.»

فَأَجَابَهُمْ يَسُوعُ: «انظُرُوا لَا
يُضِلَّكُمْ أَحَدٌ.

فَإِنَّ كَثِيرِينَ سَيَأْتُونَ بِاسْمِي
قَائِلِينَ: إِنِّي أَنَا هُوَ. وَيُضِلُّونَ
كَثِيرِينَ.

فَإِذَا سَمِعْتُمْ حُرُوبَ وَيَأْخَبَارَ
حُرُوبٍ فَلَا تَزْتَعُوا لِأَنَّهَا لَا بُدَّ أَنْ
تَكُونَ وَلَكِنْ لَيْسَ الْمُنْتَهَى بَعْدُ.

لَأَنَّه تَقُومُ أُمَّةٌ عَلَى أُمَّةٍ وَمَمْلَكَةٌ
عَلَى مَمْلَكَةٍ وَتَكُونُ زَلَزَلٌ فِي
أَمَاكِنَ وَتَكُونُ مَجَاعَاتٌ
وَأَضْطِرَابَاتٌ. هَذِهِ مُبْتَدَأُ الْأَوْجَاعِ.

فَانظُرُوا إِلَى نَفُوسِكُمْ. لِأَنَّهُمْ
سَيَسْلِمُونَكُمْ إِلَى مَجَالِسَ وَتَجْلَدُونَ
فِي مَجَامِعَ وَتُوقَفُونَ أَمَامَ وِلَاةٍ
وَمُلُوكٍ مِنْ أَجْلِ شَهَادَةٍ لَهُمْ.

εἰς τὰ ἔθνη.

Καὶ τὸ εὐαγγέλιον πρέπει νὰ προῖκεται πρὸς πάντα τὰ ἔθνη.

Ὅταν ἐπιλάβητε τὸν ἄνθρωπον, μὴ φοβεῖσθε ἅτις ἐπιτιμῶσιν ὑμᾶς, ἀλλὰ ὅτις ἐπιτιμῶσιν ὑμᾶς ὁ θεὸς τῆς ἁγίας πνεύματος. ἀλλὰ ὅταν ἐπιλάβητε τὸν ἄνθρωπον, μὴ φοβεῖσθε ἅτις ἐπιτιμῶσιν ὑμᾶς, ἀλλὰ τὸ πνεῦμα τῆς ἁγίας πνεύματος.

Ὅταν ἐρεῖς ὅτις ἐπιτιμῶσιν ὑμᾶς ὁ θεὸς τῆς ἁγίας πνεύματος, ὁ θεὸς ἐρεῖ ὅτις ἐπιτιμῶσιν ὑμᾶς ὁ θεὸς τῆς ἁγίας πνεύματος.

Ὅταν ἐρεῖς ὅτις ἐπιτιμῶσιν ὑμᾶς ὁ θεὸς τῆς ἁγίας πνεύματος, ὁ θεὸς ἐρεῖ ὅτις ἐπιτιμῶσιν ὑμᾶς ὁ θεὸς τῆς ἁγίας πνεύματος.

Ὅταν ἐρεῖς ὅτις ἐπιτιμῶσιν ὑμᾶς ὁ θεὸς τῆς ἁγίας πνεύματος, ὁ θεὸς ἐρεῖ ὅτις ἐπιτιμῶσιν ὑμᾶς ὁ θεὸς τῆς ἁγίας πνεύματος.

Ὅταν ἐρεῖς ὅτις ἐπιτιμῶσιν ὑμᾶς ὁ θεὸς τῆς ἁγίας πνεύματος, ὁ θεὸς ἐρεῖ ὅτις ἐπιτιμῶσιν ὑμᾶς ὁ θεὸς τῆς ἁγίας πνεύματος.

And the gospel must first be preached to all the nations.

But when they arrest you and deliver you up, do not worry beforehand, or premeditate what you will speak. But whatever is given you in that hour, speak that; for it is not you who speak, but the Holy Spirit.

Now brother will betray brother to death, and a father his child; and children will rise up against parents and cause them to be put to death.

And you will be hated by all for My name's sake. But he who endures to the end shall be saved.

So when you see the 'abomination of desolation,' spoken of by Daniel the prophet, standing where it ought not, let the reader understand, then let those who are in Judea flee to the mountains.

Let him who is on the housetop not go down into the house, nor enter to take anything out of his house.

وَيَنْبَغِي أَنْ يُخْرَزَ أَوَّلًا بِالْإِنْجِيلِ فِي جَمِيعِ الْأُمَمِ.

فَمَتَى سَاقَوْكُمْ لِيَسْلَمُوكُمْ فَلَا تَعْتَنُوا مِنْ قَبْلِ بِمَا تَتَكَلَّمُونَ وَلَا تَهْتَمُوا بَلْ مَهْمَا أُعْطِيتُمْ فِي تِلْكَ السَّاعَةِ فَبِذَلِكَ تَكَلَّمُوا لِأَنَّ لِسْتُمْ أَنْتُمْ الْمُتَكَلِّمِينَ بِلِ الرُّوحِ الْقُدُسِ.

وَسَيُسَلِّمُ الْأَخُ أَخَاهُ إِلَى الْمَوْتِ وَالْأَبُ وَلَدَهُ وَيَقُومُ الْأَوْلَادُ عَلَى وَالِدِهِمْ وَيَقْتُلُونَهُمْ.

وَتَكُونُونَ مُبْغَضِينَ مِنَ الْجَمِيعِ مِنْ أَجْلِ اسْمِي. وَلَكِنَّ الَّذِي يَصْبِرُ إِلَى الْمُنْتَهَى فَهَذَا يَخْلُصُ.

فَمَتَى نَظَرْتُمْ «رَجْسَةَ الْخَرَابِ» الَّتِي قَالَ عَنْهَا دَانِيَالُ النَّبِيُّ قَائِمَةً حَيْثُ لَا يَنْبَغِي، لِيَفْهَمِ الْقَارِئُ، فَحِينَئِذٍ لِيَهْرَبِ الَّذِينَ فِي الْيَهُودِيَّةِ إِلَى الْجِبَالِ.

وَالَّذِي عَلَى السَّطْحِ فَلَا يَنْزِلْ إِلَى الْبَيْتِ وَلَا يَدْخُلْ لِيَأْخُذَ مِنْ بَيْتِهِ شَيْئًا.

Οτοϑ φηετϑη δεν τκοι μπενὲρεϑι
ἐφασον ἐελ πεϑβωϑ.

Οτοι Δε ἰνηέτεμβοκι νεμ
νηετϑβι δεν νιέροον ἐτε μματ.

Αριπροεϑχεϑε Δε ϑινα
ἰνεϑϑτεμϑωπι δεν τφρω ἰνε
πετενφωτ.

Εὔεϑωπι ταρ ἰνε νιέροον ἐτε
μματ ενροϑεϑ μπε ογον ϑωπι
μπεϑρητ ιϑεν ϑη ἰπιϑωντ
ἐταϑροντϑ ἰνε Φνοϑτ ϑα ἐδονη
ἐτνοϑ οτοϑ ἰνε ογον ϑωπι οη.

Οτοϑ ἐνε ἰπε Πβοιϑ εϑρε νιέροον
ἐτε μματ εϑκονϑι ναῖνανοϑεμ αν πε
ἰνε ϑαρϑ νιβεν: αλλα εϑβε νιϑωτπ
ἐταϑροτποϑ αϑϑεϑεβ νιέροον.

Οτοϑ ἐϑωπι ἰτε οϑαι ϑοϑ νωτεν:
ϑε ιϑ Πιϑριϑοϑ ϑαμναι ιε ϑαμνη
μπερναϑτ.

Εὔετωϑνοϑ ταρ ἰνε ϑανϑριϑοϑ
ἰνοϑϑ νεμ ϑανπροϑητϑ ἰνοϑϑ:
οτοϑ ἰτοϑτ ἰϑανμηνι νεμ ϑανϑϑηρι
ἐπϑινϑωρεμ ανϑανϑϑεμϑομ
ἰνικεϑωτπ.

Πῶτεν Δε ἀναϑ διεϑωροϑ ἰνε
ϑωβ νιβεν νωτεν.

And let him who is in
the field not go back to get
his clothes.

But woe to those who
are pregnant and to those
who are nursing babies in
those days!

And pray that your
flight may not be in winter.

For in those days there
will be tribulation, such as
has not been since the
beginning of the creation
which God created until this
time, nor ever shall be.

And unless the Lord had
shortened those days, no
flesh would be saved; but
for the elect's sake, whom
He chose, He shortened the
days.

Then if anyone says to
you, 'Look, here is the
Christ!' or, 'Look, He is
there!' do not believe it.

For false christs and
false prophets will rise and
show signs and wonders to
deceive, if possible, even
the elect.

But take heed; see, I
have told you all things
beforehand.

وَالَّذِي فِي الْحَقْلِ فَلَا يَرْجِعْ إِلَى
الْوَرَاءِ لِيَأْخُذَ ثَوْبَهُ.

وَوَيْلٌ لِلْحَبَالَى وَالْمُرْضِعَاتِ فِي
تِلْكَ الْأَيَّامِ.

وَصَلُّوا لِكَيْ لَا يَكُونَ هَرَبُكُمْ فِي
شِتَاءٍ.

لَأَنَّهُ يَكُونُ فِي تِلْكَ الْأَيَّامِ ضَيْقٌ لَمْ
يَكُنْ مِثْلَهُ مِنْذُ ابْتِدَاءِ الْخَلْقِ الَّتِي
خَلَقَهَا اللَّهُ إِلَى الْآنَ وَلَنْ يَكُونَ.

وَلَوْ لَمْ يَقْصِرِ الرَّبُّ تِلْكَ الْأَيَّامَ لَمْ
يَخْلُصْ جَسَدٌ. وَلَكِنْ لِأَجْلِ
الْمُخْتَارِينَ الَّذِينَ اخْتَارَهُمْ قَصَرَ
الْأَيَّامَ.

حِينَئِذٍ إِنْ قَالَ لَكُمْ أَحَدٌ: هُوَذَا
الْمَسِيحُ هُنَا أَوْ هُوَذَا هُنَاكَ فَلَا
تُصَدِّقُوا.

لَأَنَّهُ سَيَقُومُ مُسَحَّاءٌ كَذِبَةٌ وَأَنْبِيَاءُ
كَذِبَةٌ وَيُعْطُونَ آيَاتٍ وَعَجَائِبَ لِكَيْ
يُضِلُّوا، لَوْ أَمَكْنَ، الْمُخْتَارِينَ
أَيْضًا.

فَانظُرُوا أَنْتُمْ. هَا أَنَا قَدْ سَبَقْتُ
وَأَخْبَرْتُكُمْ بِكُلِّ شَيْءٍ.

Αλλα δεν νιερσορ ετε υματ
μενενα προχεε ετε υματ: πρη
εφεερχακι ογοε πιουε ννεεφ
υπεροτωι.

Ογοε νισιορ ερεωπι ερζιωορτ
εβολ δεν τφε: ογοε νιχομ ντε
νιφιοτι ετεκιμ.

Ογοε τοτε ερενατ εΠωρη
υΦρωμ ερρηορ δεν εανδηπι νεμ
ορνηωτ νχομ νεμ οτωορ.

Ογοε τοτε ερναορρη
ννεεαττελοε ογοε ερναθωορτ
ννεερωτπ εβολ δεν πιετορ θοορ
ιχεν ερρηεε υπκαρι ωα ερρηεε
ντφε.

Εβολ δε δεν τβω νκεντε εριεμ
ετπαροβολη: εωωπ εηδη ντε
νεεχαλ βνον ογοε ντεεε εωβι εβολ
ωαρετενεμ εε εδεντ νεε πιωωμ.

Παρητ νεωτεμ εωτεν εωωπ
ερετενωαννατ εναι εατωωπι: εριεμ
εε εδεντ εριρωορ.

Αμην τχω υμοε νωτεν: εε ννε
ταεεεεα εινι ωατε ναι τηρορ ωωπι.

Τφε νεμ πκαρι εεναεινι: ναεαει
δε ννορεινι.

But in those days, after
that tribulation, the sun will
be darkened, and the moon
will not give its light;

the stars of heaven will
fall, and the powers in the
heavens will be shaken.

Then, they will see the
Son of Man coming in the
clouds with great power and
glory.

And then He will send
His angels, and gather
together His elect from the
four winds, from the
farthest part of earth to the
farthest part of heaven.

Now learn this parable
from the fig tree: When its
branch has already become
tender, and puts forth
leaves, you know that
summer is near.

So you also, when you
see these things happening,
know that it is near, at the
doors!

Assuredly, I say to you,
this generation will by no
means pass away till all
these things take place.

Heaven and earth will
pass away, but My words
will by no means pass
away.

«وَأَمَّا فِي تِلْكَ الْيَّامِ بَعْدَ ذَلِكَ
الصَّيْفِ فَالشَّمْسُ تُظْلِمُ وَالْقَمَرُ لَا
يُعْطِي ضَوْءَهُ.

وَنُجُومُ السَّمَاءِ تَتَسَاقَطُ وَالقَوَّاتُ
الَّتِي فِي السَّمَاوَاتِ تَتَزَعَّزَعُ.

وَحِينَئِذٍ يَبْصُرُونَ ابْنَ الْإِنْسَانِ آتِيًا
فِي سَحَابٍ بِقُوَّةٍ كَثِيرَةٍ وَمَجْدٍ.

فَيُرْسِلُ حِينَئِذٍ مَلَائِكَتَهُ وَيَجْمَعُ
مُخْتَارِيهِ مِنَ الْأَرْبَعِ الرِّيَّاحِ مِنْ
أَقْصَاءِ الْأَرْضِ إِلَى أَقْصَاءِ
السَّمَاءِ.

فَمِنْ شَجَرَةِ التَّيْنِ تَعَلَّمُوا الْمَثَلَ:
مَتَى صَارَ عُصْفُهَا رَخِصًا
وَأَخْرَجَتْ أَوْرَاقًا تَعْلَمُونَ أَنَّ
الصَّيْفَ قَرِيبٌ.

هَكَذَا أَنْتُمْ أَيْضًا مَتَى رَأَيْتُمْ هَذِهِ
الْأَشْيَاءَ صَائِرَةً فَاعْلَمُوا أَنَّهُ قَرِيبٌ
عَلَى الْأَبْوَابِ.

أَلْحَقَّ أَقُولُ لَكُمْ: لَا يَمْضِي هَذَا
الْحِجَلُ حَتَّى يَكُونَ هَذَا كُلُّهُ.

السَّمَاءُ وَالْأَرْضُ تَزُولَانِ وَلَكِنَّ
كَلِمَتِي لَا يَزُولُ.

Εἴθε πῆροσϛ Δε ἔτε ἄμαϛ νεμ
†ο†νοϛ ἄμον εἰλι ἔμι ἔρωοϛ: οϛδε
νιασσελοσ νηετδεϛ τφε: οϛδε Πωηρι
ἐβηλ ἐΦιωτ.

Χοϛϛτ ἐβολ: ρωιϛ
ἀριπροσεϛχεσθε ἵτετεϛσωοϛη σαϛ αν
χε Ἰναϛ πε πιϛοϛ.

Ἐφρη† ἵοϛρωμι ἔαϛμωϛι
ἐπϛεμμο οϛοε ἔαϛχω ἄπεϛηι οϛοε
αϛ† ἵνεϛεβιαικ ἄπιεϛωϛι φοϛαι
φοϛαι ἄπεϛεωβ οϛοε αϛεονεϛ
ἐτοτϛ ἄπιἄνοϛτ εἵνα ἵτεϛρωιϛ.

Ρωιϛ οϛη χε ἵτετεϛσωοϛη σαϛ αν
χε ἀρε Πβοιϛ ἄπιηι νηοϛ ἵηναϛ ιε εἰαν
ἀροϛε ιε τφαιϛ ἄπιεϛωϛε ιε ἐρε
πιἄλεκτωϛ μοϛ† ιε εἰανἄτοοϛι.

Ἐηπωϛ ἵτεϛι ἵοϛεο† δεϛ οϛεο†
ἵτεϛχεμ Ἰηνοϛ ἔρετεϛ ἵκοτ.

Πε τχω ἄμοϛ νωτεϛ τχω ἄμοϛ
ἵοϛοϛ ηιβεϛ ρωιϛ.

*Πῶοϛ φα Πεννοϛ† πε ωἄ ἐνεε
ἵτε ηι ἐνεε: ἄμην.*

But of that day and hour
no one knows, not even the
angels in heaven, nor the
Son, but only the Father.

Take heed, watch and
pray; for you do not know
when the time is.

It is like a man going to
a far country, who left his
house and gave authority to
his servants, and to each his
work, and commanded the
doorkeeper to watch.

Watch therefore, for
you do not know when the
master of the house is
coming, in the evening, at
midnight, at the crowing of
the rooster, or in the
morning,

lest, coming suddenly,
He find you sleeping.

And what I say to you, I
say to all: "Watch!"

*Glory be to God
forever.*

وَأَمَّا ذَلِكَ الْيَوْمُ وَتِلْكَ السَّاعَةُ فَلَا
يَعْلَمُ بِهِمَا أَحَدٌ وَلَا الْمَلَائِكَةُ الَّذِينَ
فِي السَّمَاءِ وَلَا الْإِبْنُ إِلَّا الْآبُ.

أَنْظُرُوا! اسْهَرُوا وَصَلُّوا لِأَنَّكُمْ لَا
تَعْلَمُونَ مَتَى يَكُونُ الْوَقْتُ.

كَأَنَّمَا إِنْسَانٌ مُسَافِرٌ تَرَكَ بَيْتَهُ
وَأَعْطَى عِبْدَهُ السُّلْطَانَ وَلِكُلِّ
وَاحِدٍ عَمَلَهُ وَأَوْصَى الْبُوابَ أَنْ
يَسْهَرَ.

اسْهَرُوا إِذَا لِأَنَّكُمْ لَا تَعْلَمُونَ مَتَى
يَأْتِي رَبُّ الْبَيْتِ أَمْسَاءً أَمْ نِصْفَ
الَّيْلِ أَمْ صِيَا حِ الدِّيكِ أَمْ صَبَاحًا.

لِنَلَّا يَأْتِي بَغْتَةً فَيَجِدْكُمْ نِيَامًا.

وَمَا أَقُولُهُ لَكُمْ أَقُولُهُ لِلْجَمِيعِ:
اسْهَرُوا.

والمجد لله دائماً