

Katameros Sunday Readings for the Month of Tubah

قطمارس قراءات الآحاد لشهر طوبة المبارك

Πικαταμερος ἡ τευρομπι ἡ νιοται (Μικτριακη)

Πιμετωψ ἡ νικτριακη ἡ πιὰ βοτ Ἰωβι

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Katameros Readings for the First Sunday of Tubah

قطمارس قراءات الأحد الأول من شهر طوبة المبارك

ᲚᲑᲟᲛᲚᲗ ᲛᲕᲚᲣᲓᲁᲕ᲏ ᲛᲠᲓᲁᲃᲟᲥ ᲚᲟᲃᲓ

Porzi

Vespers Psalm

مزمور العشية

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 ᾠ: α, β

Psalm 47: 1, 2

مزمور 46: 1, 2

Πιεθνος τηρου κωλθ ἡνετενχιζ:
εὐληλοτι ἐβολ ᾠφνοτᲚ ẃεν οὐμᲗ
ἡεεληλ: χε ῥᲑοι ἡχε ΠᲑοις οὔοᲗ ῥοι
ἡεοτ: οὔνιᲗτᲚ ἡοτρο πε εᲓχεν ἡκαεᲓ
τηρϥ. ἈλληλοᲓᲁ.

Oh, clap your hands, all you peoples! Shout to God with the voice of triumph! For The Lord Most High is awesome; He is a great King over all the earth.
Alleluia.

يا جميع الأمم صَفِّقُوا بأيديكم. هَلِّلُوا لِلَّهِ بَصَوْتِ الْابْتِهَاجِ، لِأَنَّ الرَّبَّ عَلِيٌّ وَمَرْهُوبٌ. مَلِكٌ عَظِيمٌ عَلَى كَافَةِ الْأَرْضِ. **هَلِّلِيلُويَا.**

Vespers Gospel

إنجيل العشية

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.

Οὐὰνᲁσ᲏ᲟᲱᲟᲥ ἐβολ ẃεν
πᲓεᲗᲁσᲥεᲗᲓᲟᲛ εᲑᲟᲗᲁᲃ ᲕᲁᲥᲁ ᲚᲟᲥᲕᲁᲛ
ᲁσᲓᲟᲥ.

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

فصل من إنجيل معلمنا لوقا البشير. بركاته علينا آمين.

ΛοᲥᲕᲁᲛ ᲁ: ᾠ - ᾠᲁ

Luke 4: 40 - 44

لوقا 4: 40 - 44

ᲈᲥᲁ ᲑᲣ᲏ ᲁε εᲟᲗᲥᲟ ᲟᲟᲟᲛ ᲛᲓᲃ᲏ ᲈᲥᲁ
ᲟᲟᲟᲛᲟᲥ ᲣᲓᲥᲗᲟᲛ ᾠᲙᲁᲥ ẃεν εᲁᲛᲗᲟᲛ

When the sun was setting, all those who had any sicknesses with diverse

وَعِنْدَ غُرُوبِ الشَّمْسِ كَانَ كُلُّ الَّذِينَ عِنْدَهُمْ مَرَضٌ بِأَنْوَاعِ أَمْرَاضٍ كَثِيرَةٍ يَقْدُمُونَهُمْ إِلَيْهِ. أَمَّا

ἡ νόσος αὐτοῦ ἐλθούσα πρὸς αὐτὸν· καὶ ἐκείνη ἡμέρα ἔθηκεν αὐτοῖς ἅπαντες ἰσχύοντες.

Ἡ νόσος αὐτοῦ ἐλθούσα πρὸς αὐτὸν
ἐκείνη ἡμέρα ἔθηκεν αὐτοῖς ἅπαντες ἰσχύοντες
καὶ ἔθηκεν αὐτοῖς ἅπαντες ἰσχύοντες
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Ἐκείνη ἡμέρα ἔθηκεν αὐτοῖς ἅπαντες ἰσχύοντες
καὶ ἔθηκεν αὐτοῖς ἅπαντες ἰσχύοντες
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Ὁ νόσος αὐτοῦ ἐλθούσα πρὸς αὐτὸν
ἐκείνη ἡμέρα ἔθηκεν αὐτοῖς ἅπαντες ἰσχύοντες
καὶ ἔθηκεν αὐτοῖς ἅπαντες ἰσχύοντες
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Πῶς φαίνεται πρὸς αὐτὸν
ἐκείνη ἡμέρα ἔθηκεν αὐτοῖς ἅπαντες ἰσχύοντες
καὶ ἔθηκεν αὐτοῖς ἅπαντες ἰσχύοντες
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καὶ ἔθηκεν αὐτοῖς ἅπαντες ἰσχύοντες

diseases brought them unto Him; and He laid His hands on every one of them, and healed them.

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

Now when it was day, He departed and went into a deserted place. And the crowd sought Him and came to Him, and tried to keep Him from leaving them.

But He said to them, “I must preach the kingdom of God to the other cities also, because for this purpose I have been sent.”

And He was preaching in the synagogues of Galilee.

Glory be to God forever.

هو فكان يضع يده على كل واحد منهم فيشفاهم.

وكانت الشياطين تخرج من كثيرين وهي تصرخ وتقول: «أنت هو المسيح ابن الله!» فكان ينهرهم ولا يدعهم ينطقون لأنهم كانوا قد عرفوه أنه هو المسيح.

ولما صار النهار خرج وذهب إلى موضع خلأ وكان الجمع يفتشون عليه فجاءوا إليه وأمسكوه لئلا يذهب عنهم.

فقال لهم: «إنه ينبغي لي أن أبشّر المدن الأخرى أيضاً بملكوت الله لأني لهذا قد أرسلت».

فكان يكرز في مجامع الجليل.

والمجد لله دائماً.

Կարճ

Matins Psalm

مزمور باکر

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

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

Ψαλμος τω Δαυιδ ϸβ: α, β	Psalms 93: 1, 2	مزمور 92: 1، 2
<p>Δ Πβοις εροτρο: αϸτ ἵνοται ζωτϸ: Πβοις αϸτ ἵνοτσοι ζωτϸ: οτοϸ αϸμορϸ ἄμοο: ἔϸεβτωτ ἵνε πεϸορομοο ιϸεν εη: οτοϸ ιϸεν πένεϸ ἵθοοκ πε. Αλληλουια.</p>	<p>The Lord reigns, He is clothed with majesty; The Lord is clothed, He has girded Himself with strength. Your throne is established from of old; You are from everlasting. Alleluia.</p>	<p>الرَّبُّ قَدْ مَلَكَ وَلَبَسَ الْجَلَالَ. لَبَسَ الرَّبُّ الْقُوَّةَ وَتَمَنَّقَ بِهَا. خُرْسِيكَ مُسْتَعِدٌّ مِنْذُ الْبَدْعِ. وَأَنْتَ هُوَ مِنْذُ الْأَزَلِ. هَلِّلِيلُيَا.</p>

Matins Gospel

انجیل باکر

**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>ΟΥΑΝΑΣΝΩCIC ΕΒΟΛ ΘΕΝ</p> <p>ΠΙΕΤΑΣΤΕΛΙΟΝ ΕΘΟΥΑΒ ΚΑΤΑ ΛΟΥΚΑΝ</p> <p>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 آمين.</p>
<p>ΛΟΥΚΑΝ Δ: ΛΑ - ΛΖ</p>	<p>Luke 4: 31 - 37</p>	<p>لوقا 4: 31 - 37</p>
<p>ΟΥΟΥ ΑCΙ ΕΘΡΗΙ ΕΚΑΦΑΡΝΑΟΥ</p> <p>ΟΥΒΑΚΙ ΝΤΕ ΨΣΑΛΙΛΕΑ: ΟΥΟΥ ΝΑCΨΕΒΩ</p> <p>ΝΩΟΥ ΘΕΝ ΝΙCΑΒΒΑΤΟΝ.</p>	<p>Then He went down to Capernaum, a city of Galilee, and was teaching them on the Sabbaths.</p>	<p>وَانْخَدَرَ إِلَى كَفَرْنَاحُومَ مَدِينَةٍ مِنَ الْجَلِيلِ وَكَانَ يُعَلِّمُهُمْ فِي السَّبُّوتِ.</p>
<p>ΟΥΟΥ ΝΑΥΤΩΜΤ ΕΧΕΝ ΤΕCΨΕΒΩ ΧΕ</p> <p>ΝΑΡΕ ΠΕCΑΧΙ ΧΗ ΘΕΝ ΟΥΕΡΨΥΙ.</p>	<p>And they were astonished at His teaching, for His word was with authority.</p>	<p>فَبَهِتُوا مِنْ تَعْلِيمِهِ لَأَنَّ كَلَامَهُ كَانَ بِسُلْطَانٍ.</p>

ΟΥΟΣ ΝΕ ΟΥΟΝ ΟΥΡΩΜΙ ΘΕΝ
 †ΓΥΝΑΣΩΣΗ ΕΟΥΟΝ ΟΥΠΝΕΥΜΑ ΝΔΕΜΩΝ
 ΝΑΚΑΘΑΡΤΟΝ ΝΕΜΑΥ: ΟΥΟΣ ΑΥΩΥ ΕΒΟΛ
 ΕΠΩΥΙ ΘΕΝ ΟΥΝΙΩΥ † ΝΘΡΩΟΥ.

ΧΕ ΑΘΟΚ ΝΕΜΑΝ ΖΩΚ ΙΗΣΟΥΣ
 ΠΙΡΕΜΝΑΖΑΡΕΘ ΕΤΑΚΙ ΕΤΑΚΟΝ: †ΩΟΥΝ
 ΜΜΟΚ ΧΕ ΝΘΟΚ ΝΙΜ ΠΙΑΣΙΟΚ ΝΤΕ
 ΦΝΟΥ†.

ΟΥΟΣ ΑΥΕΡΕΠΙΤΙΜΑΝ ΝΑΥ ΝΧΕ
 ΙΗΣΟΥΣ ΕΥΧΩ ΜΜΟΚ: ΧΕ ΘΩΜ ΝΡΩΚ
 ΟΥΟΣ ΑΜΟΥ ΕΒΟΛ ΝΘΗΤΥ: ΟΥΟΣ ΕΤΑ
 ΠΙΔΕΜΩΝ ΣΑΤΥ ΕΘΜΗ† ΑΥΙ ΕΒΟΛ
 ΝΘΗΤΥ: ΜΠΕΥ† ΕΛΙ ΝΕΜΚΑΘ ΝΑΥ.

ΟΥΟΣ ΟΥΝΙΩΥ† ΝΘΟΥ† ΑΥΩΠΙ
 ΖΙΧΩΟΥ ΘΗΡΟΥ ΟΥΟΣ ΝΑΥΣΑΧΙ ΝΕΜ
 ΝΟΥΕΡΗΟΥ ΕΥΧΩ ΜΜΟΚ: ΧΕ ΟΥ ΠΕ
 ΠΑΙΣΑΧΙ: ΧΕ ΘΕΝ ΟΥΕΡΩΥΙ ΝΕΜ ΟΥΧΟΜ
 ΕΟΥΑΘΑΘΝΙ ΝΗΠΝΕΥΜΑ ΝΑΚΑΘΑΡΤΟΝ
 ΟΥΟΣ ΣΕΝΗΟΥ ΕΒΟΛ.

ΟΥΟΣ ΝΕ ΟΥΣΜΗ ΣΗΡ ΕΒΟΛ ΕΘΒΗΤΥ
 ΘΕΝ ΜΑΙ ΝΙΒΕΝ ΝΤΕ †ΠΕΡΙΧΩΡΟΚ.

*ΠΙΩΟΥ ΦΑ ΠΕΝΝΟΥ† ΠΕ: ΨΑ ΕΝΕΘ
 ΝΤΕ ΝΙ ΕΝΕΘ: ΑΜΗΝ.*

Now in the synagogue
 there was a man who had a
 spirit of an unclean demon.
 And he cried out with a loud
 voice, saying,

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

But Jesus rebuked him,
 saying, “Be quiet, and come
 out of him!” And when the
 demon had thrown him in
 their midst, it came out of
 him and did not hurt him.

Then they were all
 amazed and spoke among
 themselves, saying, “What a
 word this is! For with
 authority and power He
 commands the unclean
 spirits, and they come out.”

And the report about
 Him went out into every
 place in the surrounding
 region.

Glory be to God forever.

وَكَانَ فِي الْمَجْمَعِ رَجُلٌ بِهِ رُوحٌ
 شَيْطَانٍ نَجِسٍ فَصَرَخَ بِصَوْتٍ
 عَظِيمٍ قَائِلًا:

«آه مَا لَنَا وَلَكَ يَا يَسُوعُ
 النَّاصِرِيُّ! أَتَيْتَ لَتُهْلِكَنَا! أَنَا
 أَعْرِفُكَ مَنْ أَنْتَ: قُدُّوسُ اللَّهِ».

فَانْتَهَرَهُ يَسُوعُ قَائِلًا: «أَخْرَسْ
 وَأَخْرِجْ مِنْهُ». فَصَرَخَهُ الشَّيْطَانُ
 فِي الْوَسْطِ وَخَرَجَ مِنْهُ وَلَمْ يَضُرَّهُ
 شَيْئًا.

فَوَقَعَتْ دَهْشَةٌ عَلَى الْجَمِيعِ وَكَانُوا
 يَخَاطَبُونَ بَعْضُهُمْ بَعْضًا قَائِلِينَ:
 «مَا هَذِهِ الْكَلِمَةُ! لِأَنَّهُ يَسْلُطَانُ
 وَقُوَّةٌ يَأْمُرُ الْأَرْوَاحَ النَّجِسَةَ
 فَتَخْرُجُ».

وَخَرَجَ صَيِّتٌ عَنْهُ إِلَى كُلِّ مَوْضِعٍ
 فِي الْكُورَةِ الْمُحِيطَةِ.

والمجد لله دائماً.

Liturgy Readings

قراءات القداًس

The Pauline Epistle

رسالة بولس الرسول

Ἡ ἐπιστολὴ ἡ τὴ πενκάθ Παῦλος πρὸς τοὺς Ῥωμαίους

<p>Παῦλος ὁ δούλος τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ: πρὸς τοὺς Ῥωμαίους ἐπεστέλλεται: φησὶ τὸ ἀποστολικὸν ἐπιστολὴν ἡμῶν.</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>Ῥωμαίους ιε: 2 - ιθ</p>	<p>Romans 15: 4 - 19</p>	<p>رومية 15: 4 - 19</p>
<p>ὅτι ὅτι ἡμεῖς ἐταπείνωμεν ἐν τῇ καρδίᾳ ἡμῶν ὅτι ἐπεστέλλεται ἡμεῖς ἐν τῇ καρδίᾳ ἡμῶν ὅτι ἐπεστέλλεται ἡμεῖς ἐν τῇ καρδίᾳ ἡμῶν ὅτι ἐπεστέλλεται ἡμεῖς</p>	<p>For whatever things were written before were written for our learning, that we through the patience and comfort of the Scriptures might have hope.</p>	<p>لأن كل ما سبق فكتب لأجل تعلمنا حتى بالصبر والتغزية بما في الكتب يكون لنا رجاء.</p>
<p>ὅτι ἡμεῖς ἐταπείνωμεν ἐν τῇ καρδίᾳ ἡμῶν ὅτι ἐπεστέλλεται ἡμεῖς ἐν τῇ καρδίᾳ ἡμῶν ὅτι ἐπεστέλλεται ἡμεῖς ἐν τῇ καρδίᾳ ἡμῶν ὅτι ἐπεστέλλεται ἡμεῖς</p>	<p>Now may the God of patience and comfort grant you to be like-minded toward one another, according to Christ Jesus,</p>	<p>وليعطكم إله الصبر والتغزية أن تهتموا اهتماماً واحداً فيما بينكم بحسب المسيح يسوع.</p>
<p>ὅτι ἡμεῖς ἐταπείνωμεν ἐν τῇ καρδίᾳ ἡμῶν ὅτι ἐπεστέλλεται ἡμεῖς ἐν τῇ καρδίᾳ ἡμῶν ὅτι ἐπεστέλλεται ἡμεῖς ἐν τῇ καρδίᾳ ἡμῶν ὅτι ἐπεστέλλεται ἡμεῖς</p>	<p>that you may with one mind and one mouth glorify the God and Father of our Lord Jesus Christ.</p>	<p>لكي تمجّدوا الله أباً ربنا يسوع المسيح بنفس واحدة وفم واحد.</p>
<p>ὅτι ἡμεῖς ἐταπείνωμεν ἐν τῇ καρδίᾳ ἡμῶν ὅτι ἐπεστέλλεται ἡμεῖς ἐν τῇ καρδίᾳ ἡμῶν ὅτι ἐπεστέλλεται ἡμεῖς ἐν τῇ καρδίᾳ ἡμῶν ὅτι ἐπεστέλλεται ἡμεῖς</p>	<p>Therefore, receive one another, just as Christ also received us, to the glory of God.</p>	<p>لذلك اقبلوا بعضكم بعضاً كما أن المسيح أيضاً قبلنا لمجد الله.</p>

ἮΝ ΟΥΜΕΤΤΟΛΜΗΡΟΣ ΔΕ ΔΙΔΑΣΚΑΛΩΝ ΤΕΝ ΑΠΟΜΕΡΟΣ ὩΣ ΕΙΤ' ὙΦΕΜΕΝ
ΝΩΤΕΝ ΕΘΒΕ ΠΙΘΜΟΤ ΕΤΑΥΤΗΙ ΝΗ
ΕΒΟΛ ΖΤΕΝ ΦΝΟΥΤ.

ΕΘΡΙΩΠΙ ΕΙΟΙ ἩΡΕΦΩΥΕΝ ἩΤΕ
ΙΗΣΟΥΣ ΠΙΧΡΙΣΤΟΣ ΕΝΙΕΘΝΟΣ ΕΙΕΡΩΒ
ἮΝ ΟΥΜΕΤΟΤΗΒ ΕΠΙΕΤΑΣΣΕΛΙΟΝ ἩΤΕ
ΦΝΟΥΤ ΖΙΝΑ ἩΤΕ ΤΠΡΟΣΦΟΡΑ ἩΤΕ
ΝΙΕΘΝΟΣ ΨΩΠΙ ΕΣΩΗΠ ΟΥΟΖ ΕΣΤΟΥΒΗΟΥΤ
ἮΝ ΟΥΠΝΕΥΜΑ ΕΦΟΥΑΒ.

ΟΥΟΝ ἩΤΗ ΟΥΝ ὙΜΑΤ' ΝΟΥΨΟΥΨΟΥΤ
ἮΝ ΠΙΧΡΙΣΤΟΣ ΙΗΣΟΥΣ ΖΑ ΦΝΟΥΤ.

ΟΥ ΓΑΡ ἩΝΑΕΡΤΟΛΜΑΝ ΕΧΕ ΟΥΣΑΧΙ
ἮΝ ΝΗΕΤΕ ὙΠΕ ΠΙΧΡΙΣΤΟΣ ΕΡΩΒ
ἩΝΗΤΟΥ ΕΒΟΛ ΖΙΤΟΥ ΕΥΩΤΕΜ ἩΤΕ
ΝΙΕΘΝΟΣ ἮΝ ΠΣΑΧΙ ἮΝ ΠΩΒ.

ἮΝ ΤΧΟΜ ἩΤΕ ΖΑΝΜΗΝΙ ΝΕΜ
ΖΑΝΨΗΡΙ: ἮΝ ΟΥΧΟΜ ἩΤΕ ΟΥΠΝΕΥΜΑ
ὙΦΝΟΥΤ.

*ΠΙΘΜΟΤ ΓΑΡ ΝΕΜΩΤΕΝ ΝΕΜ
ΤΕΙΡΗΝΗ ΕΥΟΠ: ΧΕ ΔΜΗΝ ΕΣΕΨΩΠΙ.*

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

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

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

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

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

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

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

حَتَّى أَكُونَ خَادِمًا لِيَسُوعَ الْمَسِيحِ
لِأَجْلِ الْأُمَمِ مُبَاشِرَ الْإِنْجِيلِ اللَّهِ
كَأَنَّهُمْ لِيَكُونُوا قُرْبَانُ الْأُمَمِ مَقْبُولًا
مُقَدَّسًا بِالرُّوحِ الْقُدُّوسِ.

فَلِي افْتِخَارٌ فِي الْمَسِيحِ يَسُوعَ مِنْ
جِهَةِ مَا لِلَّهِ.

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

بِقُوَّةِ آيَاتٍ وَعَجَائِبَ بِقُوَّةِ رُوحِ
اللَّهِ.

*نعمة الله الأب تكون مع جميعكم.
أمين.*

The Catholic Epistle الكاثوليكون

ΚΑΘΟΛΙΚΟΝ ΕΒΟΛ ἮΝ ΠΕ ΠΙΘΟΥΤ
ΝΕΠΙΣΤΟΛΗ ἩΤΕ ΠΕΝΙΩΤ ΙΩΑΝΝΗΣ.
ΔΜΗΝ. ΠΑΜΕΝΡΑΤ.

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

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

<p>ἁ ἰωᾶννης ᾠ: ἁ - ἱᾶ</p>	<p>1 John 3: 1 - 11</p>	<p>1 يوحنا 3: 1 - 11</p>
<p>Ἀναγ' γε οὐάσαπῃ ἡαυ ἡααῖῃ εταϥθῃς ἡαν ἡνε Φῖωτ ἡῖνα ἡνεμον'τ' ἐρον γε ἡῖωῃῃ ἡτε Φῖνο'τ' οτοῡ ἡνον ἡανοτον: εῖθε φαῖ ἡῖκοςμος ῥωον ἡμον ἡν γε οῖῃ ἡπεϥϥονωῃ.</p>	<p>Behold what manner of love the Father has bestowed on us, that we should be called children of God! Therefore, the world does not know us, because it did not know Him.</p>	<p>أَنْظُرُوا آيَةً مَحَبَّةٍ أَعْطَانَا الْآبُ حَتَّى نُدْعَى أَوْلَادَ اللَّهِ! مِنْ أَجْلِ هَذَا لَا يَعْرِفُنَا الْعَالَمُ، لِأَنَّهُ لَا يَعْرِفُهُ.</p>
<p>ἡαμεῃρα'τ' ῥνο' ἡνον ἡανωῃῃ ἡτε Φῖνο'τ' οτοῡ ἡπατεϥονῃ ἡβῶλ γε ἡῃῃαερ ἡυ ἡῃῃῃ: ῥεῃῃῃῃ ἡε γε ἡῃῃῃ ἡϥῃῃῃῃῃ ἡβῶλ ῥεῃῃῃῃ ῃῃῃῃῃ: γε ῥεῃῃῃῃ ἡροϥ ῥαῥα ῥῃῃῃῃ ἡτε ῥοῖ ἡμοϥ.</p>	<p>Beloved, now we are children of God; and it has not yet been revealed what we shall be, but we know that when He is revealed, we shall be like Him, for we shall see Him as He is.</p>	<p>أَيُّهَا الْأَحِبَّاءُ، الْآنَ نَحْنُ أَوْلَادُ اللَّهِ، وَلَمْ يُظْهَرْ بَعْدُ مَاذَا سَنَكُونُ. وَلَكِنْ نَعْلَمُ أَنَّهُ إِذَا أُظْهِرَ نَكُونُ مِثْلَهُ، لِأَنَّنَا سَنَرَاهُ كَمَا هُوَ.</p>
<p>Οτοῡ οτον ἡῖβεν ἡτε ῥαῖεῃῃς ἡτοῡῃ ἡῖῃῃ ἡῃῃῃ ῃῃῃῃῃῃ: ῥαῥα ῥῃῃῃ ἡτε ῥῃῃῃῃ ἡμοϥ.</p>	<p>And everyone who has this hope in Him purifies himself, just as He is pure.</p>	<p>وَكُلُّ مَنْ عِنْدَهُ هَذَا الرَّجَاءُ بِهِ، يُطَهِّرُ نَفْسَهُ كَمَا هُوَ طَاهِرٌ.</p>
<p>Οτον ἡῖβεν εῃῃῃ ἡῃῃῃ εῃῃῃ ὀῃ ἡῃῃῃῃ: ῥῃῃῃ ῥῃῃ ῃῃῃῃῃ ῥε.</p>	<p>Whoever commits sin also commits lawlessness, and sin is lawlessness.</p>	<p>كُلُّ مَنْ يَفْعَلُ الْخَطِيئَةَ يَفْعَلُ التَّعْدِي أَيْضًا. وَالْخَطِيئَةُ هِيَ التَّعْدِي.</p>
<p>Οτοῡ ῥεῃῃῃῃ γε ἡῃῃ ῃῃ ὀῃῃῃ ἡβῶλ γε ῃῃῃ ἡτεϥῃῃ ἡῃῃῃ ὀῃῃ ῥῃῃῃ ῃῃῃ ἡῃῃῃ ἡῃ.</p>	<p>And you know that He was manifested to take away our sins, and in Him there is no sin.</p>	<p>وَتَعْلَمُونَ أَنَّ ذَاكَ أَظْهَرَ لِكَي يَرْفَعَ خَطَايَانَا، وَلَيْسَ فِيهِ خَطِيئَةٌ.</p>
<p>Οτον ἡῖβεν εῃῃῃῃ ἡῃῃῃ ἡπαϥῃῃῃ: οτον ἡῖβεν εῃῃῃ ἡῃῃῃ ἡπεϥῃῃῃ ἡροϥ οῡῃῃ ἡπεϥϥονωῃ.</p>	<p>Whoever abides in Him does not sin. Whoever sins has neither seen Him nor known Him.</p>	<p>كُلُّ مَنْ يَثْبُتُ فِيهِ لَا يُخْطِئُ. كُلُّ مَنْ يُخْطِئُ لَمْ يَبْصُرْهُ وَلَا عَرَفَهُ.</p>
<p>ἡῃῃῃῃῃ ἡῃῃῃῃ ῃῃ ῥεῃῃ ῃῃῃῃ: ῃῃῃῃῃ ἡῃῃῃ ῃῃῃ ῃῃῃῃ ῃε: ῥαῥα ῥῃῃῃ ἡτε ὀῃῃῃ ῃε.</p>	<p>Little children, let no one deceive you. He who practices righteousness is righteous, just as He is righteous.</p>	<p>أَيُّهَا الْأَوْلَادُ، لَا يُضِلَّكُمْ أَحَدٌ. مَنْ يَفْعَلُ الْبِرَّ فَهُوَ بَارٌّ، كَمَا أَنَّ ذَاكَ بَارٌّ.</p>

Φησὶ τὶς ὁ ἀφ' οὗ οὗτος ἐβόλ' ἔστιν
 πηλὸν βόλος περὶ χεῖρα πηλὸν βόλος ἡγεμονίᾳ
 ἰσχυρὸν γὰρ ἔστιν ἀφ' οὗ οὗτος ἐβόλ' ἔστιν
 Πρωτὶ ἀφ' οὗ γὰρ ἔστιν ἡγεμονίᾳ
 ἡγεμονίᾳ ἔστιν πηλὸν βόλος ἐβόλ'.

ΟΥΤΟΝ ΠΙΒΕΝ ἘΤΑΥΜΑΣÇ ΕΒΟΛ ΞΕΝ
 ΦΝΟΤ†: ἸΠΑΓΕΡΝΟΒΙ: ΧΕ ΟΥΤΟΝ ΟΥΨΡΟΧ
 ἸΝΤΑÇ ΨΟΠ ἸΞΗΤÇ: ΟΥΟΞ ἸΜΟΝ ἸΨΧΟΜ
 ἸΜΟÇ ΕΕΡΝΟΒΙ ΧΕ ἘΤΑΥΜΑΣÇ ΕΒΟΛ ΞΕΝ
 ΦΝΟΤ†.

ΉΝ ΦΑΙ ΣΕΟΥΩΝΣ ΕΒΟΛ ΝΧΕ ΝΙΩΗΡΙ
 ΝΤΕ ΦΝΟΥΤ ΝΕΜ ΝΙΩΗΡΙ ΝΤΕ
 ΠΙΔΙΑΒΟΛΟΣ: ΟΥΟΝ ΝΙΒΕΝ ΕΤΕ ΝΪΡΙ
 ΝΘΜΗ ΑΝ: ΝΟΥΕΒΟΛ ΉΝ ΦΝΟΥΤ ΑΝ ΠΕ:
 ΝΕΜ ΦΗΕΤΕ ΝΪΜΕΙ ΑΠΕΥΟΝ ΑΝ.

Xε φαί πε πωω φηέταρετεν
 σοωμεϋ ιςxen εν: ενινά ητέτενμενρε
 νετενέρνοϋ.

Πασινοῦ ὑπεριενρε πικοςμοσ
οὔδε νηετωοπ ζεν πικοςμοσ·
πικοςμοσ πασινη νει τερεπιεθια· φη
δε ετιρι ὑφορωῶ ὑφνορτ ῥναωωπι
ωα ἐνεε· ἀμην.

He who sins is of the devil, for the devil has sinned from the beginning. For this purpose the Son of God was manifested, that He might destroy the works of the devil.

Whoever has been born of God does not sin, for His seed remains in him; and he cannot sin, because he has been born of God.

In this the children of God and the children of the devil are manifest: Whoever does not practice righteousness is not of God, nor is he who does not love his brother.

For this is the message
that you heard from the
beginning, that we should
love one another.

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.

مَنْ يَفْعَلِ الْخَطِيئَةَ فَهُوَ مِنْ إِبْلِيسَ،
لَأَنَّ إِبْلِيسَ مِنَ الْبَدْءِ يُخْطِئُ. لِأَجْلِ
هَذَا أَظْهَرَ ابْنُ اللَّهِ لِكَيْ يَنْقُصَ
أَعْمَالُ إِبْلِيسَ.

كُلُّ مَنْ هُوَ مَوْلُودٌ مِنَ اللَّهِ لَا يَفْعَلُ
خَطِيئَةً، لَأَنَّ زَرْعَهُ يَنْبُتُ فِيهِ وَلَا
يَسْتَطِيعُ أَنْ يُخْطِئَ لِأَنَّهُ مَوْلُودٌ مِنَ
اللَّهِ.

بِهَذَا أَوْلَادُ اللَّهِ ظَاهِرُونَ وَأَوْلَادُ
إِبْلِيسَ. كُلُّ مَنْ لَا يَفْعَلُ الْبِرَّ فَلَيْسَ
مِنَ اللَّهِ، وَكَذَا مَنْ لَا يُحِبُّ أَخَاهُ.

لَآنَ هَٰذَا هُوَ الْخَبَرُ الَّذِي سَمِعْتُمُوهُ
مِنَ الْبَدْءِ: أَنَّ يُحِبَّ بَعْضُنَا بَعْضًا.

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 νεניοῦ ἡ ἀποστολῶς: ἐρε ποῦςμοῦ εἶσοταβ ὡπι νεμαν. ἀμην.</p>	<p>The Acts of our fathers the apostles, may their blessings be with us all. Amen.</p>	<p>فصل من أعمال آبائنا الرسل الأطهار المشمولين بنعمة الروح القدس، بركتهم تكون معنا. آمين.</p>
<p>Πραξις ιδ': κδ - ιε': ε'</p>	<p>Acts 14: 24 - 15: 3</p>	<p>أعمال 14: 24 - 15: 3</p>
<p>Ἐταρσεν ἡ Πισιδίᾳ δε ἀγὶ ἐῖ Παμφιλίᾳ.</p> <p>Ὁ τοῦ ἑταρσᾶς ἡ πικᾶςι δὲν Περσῇ ἀγὶ ἐρρηι ἐῖ Ἀτταλίᾳ.</p> <p>Ὁ τοῦ ἐβόλ ἡ ματ ἀτερζωτ ἐῖ Ἀντιόχια: πια ἐταρτητοῦ ἡ δῆτῃ δὲν πῆμοτ ἡ τε Φνοῦτ ἐπιζωβ ἐταρζοκῃ ἐβόλ.</p> <p>Ἐταγὶ δε οἱ τοῦ ἑταρθωοῦτ ἐῖ ἐκκλησίᾳ ναρταμο ἡ μωοῦ ἐζωβ νιβεν ἐταρτατοῦ νεμωοῦ ἡ τε Φνοῦτ: οἱ τοῦ τε ἀρτοῦν ἡ οἱ τρω ἡ τε φῆαζῃ ἡ νιεθνος.</p> <p>Ἀγῶπι δε ἡ ματ νεμ νιμαθητῃς ἡ οἱ κοῦσι ἡ οἱ οἱ ἀν .</p> <p>Ὁ τοῦ ἑταγὶ ἡ τε ζανονον ἐβόλ δὲν ἡ οἱ δὲα ναρτῆβω ἡ νιςῆνοῦ: τε ἐῖωπι ἀρετεν ὡτεμ σοῦβε θηνοῦ κατὰ σῆνηθῖ ἡ ὡτῆς: ἡ μον ὡχομ ἡ μωτεν ἐνοζεμ.</p>	<p>And after they had passed through Pisidia, they came to Pamphylia.</p> <p>Now, when they had preached the word in Perga, they went down to Attalia.</p> <p>From there they sailed to Antioch, where they had been commended to the grace of God for the work which they had completed.</p> <p>Now, when they had come and gathered the church together, they reported all that God had done with them, and that He had opened the door of faith to the Gentiles.</p> <p>So, they stayed there a long time with the disciples.</p> <p>And certain men came down from Judea and taught the brethren, "Unless you are circumcised according to the custom of Moses, you cannot be saved."</p>	<p>وَلَمَّا اجْتَازَا فِي بَيْسِيΔِيَّةٍ أَتَيَا إِلَى بَمْفِيلِيَّةٍ.</p> <p>وَتَكَلَّمَا بِالْكَلِمَةِ فِي بَرْجَةِ ثُمَّ نَزَلَا إِلَى أَتَالِيَّةٍ.</p> <p>وَمِنْ هُنَاكَ سَافَرَا فِي الْبَحْرِ إِلَى أَنْطَاكِيَا حَيْثُ كَانَا قَدْ أُسْلِمَا إِلَى نِعْمَةِ اللَّهِ لِلْعَمَلِ الَّذِي أَكْمَلَاهُ.</p> <p>وَلَمَّا حَضَرَا وَجَمَعَا الْكَنِيسَةَ أَخْبَرَا بِكُلِّ مَا صَنَعَ اللَّهُ مَعَهُمَا وَأَنَّهُ فَتَحَ لِلْأُمَمِ بَابَ الْإِيمَانِ.</p> <p>وَأَقَامَا هُنَاكَ زَمَانًا لَيْسَ بِقَلِيلٍ مَعَ التَّلَامِيذِ.</p> <p>وَأَنحَدَرَ قَوْمٌ مِنَ الْيَهُودِيَّةِ وَجَعَلُوا يُعَلِّمُونَ الْإِخْوَةَ أَنَّهُ «إِنْ لَمْ تَخْتَنُوا حَسَبَ عَادَةِ مُوسَى لَا يُمْكِنُكُمْ أَنْ تَخْلُصُوا».</p>

Εταϋωπι Δε ἦξε οὐϋθοορτερ
 ἵνογκοϋζι ἀν: ὤΠαυλος νεμ Βαρναβας
 νεμωοτ: ἀτῶωϋ ὤΠαυλος νεμ
 Βαρναβας νεμ θανκεχωοτνι ἐβολ
 ἵδῃτοτ εθορῶε ϋα νιὰποστολος νεμ
 νιῖρεβῖτερος ἐτῆεν Ιεροϋσαλημ
 ἐνατ εθε φαι ζητημα.

Πῶωοτ μεν οτν ἐταῖτῶωοτ ἐβολ
 ϋιτεν †εκκλῃσιὰ: ἀϋσινι ἐβολ ϋιτεν
 †Φοινηκη νεμ †σαμαριὰ ἀτῶαζι εθε
 ἵτασθο ἵνιεθνος: οτοϋ, ναῖρι
 ἵνοτνιϋ† ἵραϋι νεμ νιςῃνοτ τηροτ.

*Πισαζι Δε ἵτε Πῶοις ἐϋῆαι οτοϋ
 ἐϋῆαζι: ἐϋῆαμαζι οτοϋ ἐϋῆταχρο:
 ῆεν †ὰςια ἵεκκλῃσια ἵτε Φνοτ†:
 ἀμην.*

Therefore, when Paul and Barnabas had no small dissension and dispute with them, they determined that Paul and Barnabas and certain others of them should go up to Jerusalem, to the apostles and elders, about this question.

So, being sent on their way by the church, they passed through Phoenicia and Samaria, describing the conversion of the Gentiles; and they caused great joy to all the brethren.

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

فَلَمَّا حَصَلَ بُوْلُسٌ وَبَرْنَابَا مُنَازَعَةً
 وَمُبَاحَثَةً لِّبَسَتْ بِقَلِيلَةٍ مَعَهُمْ رَتَّبُوا
 أَنْ يَصْعَدَ بُولُسُ وَبَرْنَابَا وَأَنَاسٌ
 آخَرُونَ مِنْهُمْ إِلَى الرَّسْلِ
 وَالْمَشَايخِ إِلَى أُورُشَلِيمَ مِنْ أَجْلِ
 هَذِهِ الْمَسْأَلَةِ.

فَهُؤْلَاءِ بَعْدَ مَا شَيَّعَتْهُمْ الْكَنِيسَةُ
 اجْتَازُوا فِي فِينِيقِيَّةٍ وَالسَّامَرَةِ
 يُخْبِرُونَهُمْ بِرُجُوعِ الْأُمَمِ وَكَانُوا
 يُسَبِّحُونَ سُرُورًا عَظِيمًا لِجَمِيعِ
 الْإِخْوَةِ.

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

The Liturgy Psalm مزمور القداس

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

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

Ψαλμος τω Δαυιδ ρ̅ζ: β̅, γ̅

Psalms 98: 2, 3

مزمور 97: 2، 3

Ω Πῶοις οτωναϋ ὤπεροτῶαζι ἐβολ
 ὤπεῶθο ἵνιεθνος: ἀϋῶρπ
 ἵτεϋμεῶμνι νωοτ ἐβολ: ἀϋερῶμενι
 ὤπερναῖ ἵλακωβ: νεμ τεϋμεῶμνι ὤπνι
 ὤΠισρανῶ. Ἀλληλοῖα.

The Lord has made known His salvation; His righteousness He has revealed in the sight of the nations. He has remembered His mercy and His faithfulness to the house of Israel. Alleluia.

أَعْلَنَ الرَّبُّ خَلَاصَهُ وَكَشَفَ قُدَّامَ
 الْأُمَمِ عَدْلَهُ. ذَكَرَ رَحْمَتَهُ لِيَعْقُوبَ.
 وَحَقَّهُ لِبَيْتِ إِسْرَائِيلَ. هَلِّلِيلُيَا.

The Liturgy Gospel

إنجيل القديس

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

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

<p>Οὐ ἀναγνωσὶς ἐβόλ θεν πεταστελιον εθοταβ κατὰ Ὑαθῆον ασιον.</p>	<p>A chapter according to Saint Matthew, may his blessings be with us. Amen.</p>	<p>فصل من إنجيل معلمنا متي البشير. بركاته علينا آمين.</p>
<p>Ὑαθῆον β: ις - κς</p>	<p>Matthew 2: 13 - 23</p>	<p>متي 2: 13 - 23</p>
<p>Ετατῳενωον Δε θηππε ις οταστελος ἵτε Πβοις αφοτονελ ἐλωσηθ θεν οτρασονι ελχω ὕμοσ γε τωνηκ ἀλιοντι ὑπιὰλον νεμ τεματ οτοθ φωτ ἐΧημι οτοθ ῥωπι ὕματ ῥατχοσ νακ: ἱνακωτ ταρ ἵχε Ηρωδης ἵσα πὰλον ἐτακογ.</p>	<p>Now when they had departed, behold, an angel of the Lord appeared to Joseph in a dream, saying, “Arise, take the young Child and His mother, flee to Egypt, and stay there until I bring you word; for Herod will seek the young Child to destroy Him.”</p>	<p>وَبَعْدَمَا انْصَرَفُوا إِذَا مَلَأَكِ الرَّبِّ قَدْ ظَهَرَ لِيُوسُفَ فِي حُلْمٍ قَائِلًا: «قُمْ وَخُذِ الصَّبِيَّ وَأُمَّهُ وَاهْرُبْ إِلَى مِصْرَ وَكُنْ هُنَاكَ حَتَّى أَقُولَ لَكَ. لِأَنَّ هِيرُودُسَ مُرَمِّعٌ أَنْ يَطْلُبَ الصَّبِيَّ لِيُهْلِكَهُ».</p>
<p>Πθογ Δε αετωναγ αεβι ὑπιὰλον νεμ τεματ ἵχωρθ οτοθ αεϋεναγ ἐΧημι.</p>	<p>When he arose, he took the young Child and His mother by night and departed for Egypt,</p>	<p>فَقَامَ وَأَخَذَ الصَّبِيَّ وَأُمَّهُ لَيْلًا وَانْصَرَفَ إِلَى مِصْرَ.</p>
<p>Οτοθ ναεχη ὕματ πε ῥα τῃδε ἵΗρωδης θινα ἵτεεχωκ ἐβόλ ἵχε φηῆτα Πβοις χογ ἐβόλ θιτοτγ ὑπιπροφητης ελχω ὕμοσ γε αιοοντ ἐΠαῳηρι ἐβόλ θεν Χημι.</p>	<p>and was there until the death of Herod, that it might be fulfilled, which was spoken by the Lord through the prophet, saying, “Out of Egypt I called My Son.”</p>	<p>وَكَانَ هُنَاكَ إِلَى وَفَاةِ هِيرُودُسَ لِكَيْ يَتِمَّ مَا قِيلَ مِنَ الرَّبِّ بِالنَّبِيِّ: «مِنْ مِصْرَ دَعَوْتُ ابْنِي».</p>
<p>Ποτε Ηρωδης ἐταεματ γε ατσωβι ὕμογ ἵχε νιασος αεῳβον ἐμαῳω οτοθ αφοτωρπ αεῳτεβ ἵαλον νιβεν</p>	<p>Then Herod, when he saw that he was deceived by the wise men, was exceedingly angry; and he sent forth and put to death</p>	<p>حِينَئِذٍ لَمَّا رَأَى هِيرُودُسُ أَنَّ الْمَجُوسَ سَخِرُوا بِهِ غَضِبَ جَدًّا فَأَرْسَلَ وَقَتَلَ جَمِيعَ الصَّبْيَانِ الَّذِينَ فِي بَيْتِ لَحْمٍ وَفِي كُلِّ تَحُومِهَا مِنْ</p>

ετθεν Βηθλεεμ νεμθεν νεσβιη
 τηροϋ ιςχεν ρομπι ενουτ νεμ
 сапеснт катa пичон̑ етаϋδετδωτϋ
 н̑тотот̑ н̑ниμαςος.

Ποτε αϋχωκ εβoλ ηνε
 φηεταϋχοϋ εβoλ ειτοτϋ ηλερεμιας
 πιπροφητης εϋχω υμoς.

Хе оу̑с̑иη аѿсoθиeς δeη Ραμa
 ογριμ̑ι νεμ ογνεϋπι ε̑ναϋωϋ Ραχ̑ηλ
 εсριμ̑ι ε̑νεс̑и̑ри ογoϋ ηαсoт̑ωϋ aη πε
 ε̑т̑нoм̑т̑ ηαс̑ χȇ η̑сeϋoπ̑ aη.

Εταϋμοϋ δε ηνε Ηρωδης θηππε
 ις ογαστελοс ητε Πβοις αϋοτοηϋ
 ε̑ωс̑ηφ̑ δeη ογρaсoт̑ι δeη Χημ̑ι εϋχω
 υμoς.

Хе тωηк̑ б̑ι̑ υ̑π̑ι̑α̑λoт̑ νεμ τεϋμα̑т̑
 ογoϋ μαϋηηακ̑ ε̑п̑ка̑з̑и̑ υ̑π̑и̑с̑ραηλ̑:
 аѿмoт̑ γaρ̑ η̑χȇ η̑ηeт̑κω̑т̑ η̑с̑ȃ т̑ψ̑т̑χ̑η
 υ̑π̑ι̑α̑λoт̑.

Πθοϋ δε εταϋτωνϋ αϋβι υ̑π̑ι̑α̑λoт̑
 νεμ τεϋμα̑т̑: ογoϋ αϋι̑ ε̑δoт̑η̑и̑ ε̑п̑ка̑з̑и̑
 υ̑п̑и̑с̑ραηλ̑.

Εταϋωτεμ δε χȇ Αρχηλ̑αοс
 ετοι̑ ηoγpȏ ε̑χeη̑ т̑ιoγ̑δȇȃ η̑т̑ϋeβ̑и̑ω̑
 η̑Ηρωδ̑ηс̑ πεϋιωт̑ αϋερ̑зoт̑ ε̑ϋȇ ε̑μα̑т̑:
 ε̑т̑аѿт̑аμoϋ̑ δε δeη ογρaсoт̑ι̑ αϋϋηηαϋ
 ε̑ηи̑с̑ȃ η̑тȇ т̑҃с̑а̑λ̑и̑λ̑ȇȃ.

all the male children who
 were in Bethlehem and in
 all its districts, from two
 years old and under,
 according to the time which
 he had determined from the
 wise men.

Then was fulfilled what
 was spoken by Jeremiah the
 prophet, saying:

“A voice was heard in
 Ramah, lamentation,
 weeping, and great
 mourning. Rachel weeping
 for her children, refusing to
 be comforted, because they
 are no more.”

But when Herod was
 dead, behold, an angel of
 the Lord appeared in a
 dream to Joseph in Egypt,

saying, “Arise, take the
 young Child and His
 mother, and go to the land
 of Israel, for those who
 sought the young Child’s
 life are dead.”

Then he arose, took the
 young Child and His
 mother, and came into the
 land of Israel.

But when he heard that
 Archelaus was reigning
 over Judea instead of his
 father Herod, he was afraid
 to go there. And being
 warned by God in a dream,
 he turned aside into the
 region of Galilee.

ابن̑ س̑ن̑ت̑ي̑ن̑ ف̑م̑ا̑ د̑و̑ن̑ ب̑ح̑س̑ب̑
 الز̑م̑ان̑ ال̑ذي̑ ت̑ح̑ق̑ق̑ه̑ م̑ن̑ الم̑ج̑وس̑.

حين̑ذ̑ ت̑م̑ م̑ا̑ ق̑ي̑ل̑ ب̑ار̑م̑ي̑ا̑ الن̑ب̑ي̑:

«صَوَّتْ سَمِعَ فِي الرَّامَةِ نَوْحٌ
 وَبُكَاءٌ وَعَوِيلٌ كَثِيرٌ. رَا حَيْلُ تَبْكِي
 عَلَى أَوْلَادِهَا وَلَا تُرِيدُ أَنْ تَتَعَزَّى
 لِأَنَّهُمْ لَيْسُوا بِمَوْجُودِينَ».

فَلَمَّا مَاتَ هِيرُودُسُ، إِذَا مَلَاكُ
 الرَّبِّ قَدْ ظَهَرَ فِي حُلُمٍ لِيُوسُفَ فِي
 مِصْرَ.

قَائِلًا: «قُمْ وَخُذِ الصَّبِيَّ وَأُمَّهُ
 وَادْهَبْ إِلَى أَرْضِ إِسْرَائِيلَ لِأَنَّهُ قَدْ
 مَاتَ الَّذِينَ كَانُوا يَطْلُبُونَ نَفْسَ
 الصَّبِيِّ».

فَقَامَ وَأَخَذَ الصَّبِيَّ وَأُمَّهُ وَجَاءَ إِلَى
 أَرْضِ إِسْرَائِيلَ.

وَلَكِنْ لَمَّا سَمِعَ أَنَّ أَرْخِيْلَاوُسَ
 يَمْلِكُ عَلَى الْيَهُودِيَّةِ عَوَضًا عَنْ
 هِيرُودُسَ أَبِيهِ، خَافَ أَنْ يَذْهَبَ
 إِلَى هُنَاكَ. وَإِذْ أُوحِيَ إِلَيْهِ فِي حُلُمٍ،
 انْصَرَفَ إِلَى نَوَاحِي الْجَلِيلِ.

Οτοϑ αϑι̇ αϑωωπι̇ ϑεν οτβακι̇
ετμοτ̇ ε̇ρος ϑε Παζαρεθ: ϑοπωϑ
η̇τεϑχωκ̇ ε̇βολ̇ η̇ϑε φη̇εταϑχοϑ̇ ε̇βολ̇
ϑιτοτοτ̇ η̇νι̇προφητης ϑε εε̇ε̇μοτ̇
ε̇ροϑ ϑε Πιρεμναζαρεθ.

*Πι̇ωοτ̇ φα̇ Πεννοτ̇ πε̇ ωα̇ ε̇νεϑ
η̇τε̇ νι̇ ε̇νεϑ:̇ α̇μην.*

And he came and dwelt
in a city called Nazareth,
that it might be fulfilled,
which was spoken by the
prophets, “He shall be
called a Nazarene.”

Glory be to God forever.

وَأَتَى وَسَكَنَ فِي مَدِينَةٍ يُقَالُ لَهَا
نَاصِرَةُ لِكَيْ يَتِمَّ مَا قِيلَ بِالْأَنْبِيَاءِ:
«إِنَّهُ سَيُدْعَى نَاصِرِيًّا».

والمجد لله دائماً.

Katameros Readings for the Second Sunday of Tubah

قطمارس قراءات الأحد الثاني من شهر طوبة المبارك

ⲛⲓⲕⲣⲓⲁⲕⲏ ⲙⲁⲁⲃⲥⲏⲟⲩⲧⲓ ⲙⲡⲓⲁⲃⲟⲩ ⲛⲱⲃⲓ

Porei

Vespers Psalm

مزمور العشية

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 ϣϣ: α, η

Psalm 98: 3, 9

مزمور 97: 4، 8

ΔΥΝΑΥ ΕΠΟΥΧΔΙ ὙΠΕΝΝΟΥΤ: ΝΧΕ
ΑΥΡΗΧϣ ὙΠΚΑΒΙ ΤΗΡϣ: ϣΝΑϣΑΠ
ΕΨΟΙΚΟΥΜΕΝΗ ΘΕΝ ΟΥΜΕΘΜΗ: ΝΕΜ
ΘΑΝΛΑΟΣ ΘΕΝ ΟΥΧΩΟΥΤΕΝ.
ΑΛΛΗΛΟΥΙΑ.

All the ends of the earth
have seen the salvation of
our God. With
righteousness He shall
judge the world, and the
peoples with equity.
Alleluia.

نظرت خلاص إلهنا، أقاصي
الأرض جميعها. يدين المسكونة
بالعدل. والشعوب بالاستقامة.
هليلويا.

Vespers Gospel

إنجيل العشية

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.

ΟΥΔΑΝΑΣΗΩCIC ΕΒΟΛΑ ΘΕΝ
ΠΙΕΥΑΣΤΕΛΙΟΝ ΕΘΟΥΑΒ ΚΑΤΑ ΜΑΤΘΕΟΝ
ΔΣΙΟΥ.

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

فصل من إنجيل معلمنا متي
البشير. بركاته علينا آمين.

ΜΑΤΘΕΟΝ ΙΔ: ΚΒ - ΛϞ

Matthew 14: 22 - 36

متي 14: 22 - 36

<p>Οτοϑ σατοτϑ αϑερὰνασκαζιν ἡνεϑμααθητῆς ἐὰλῃ ἐπιζοι οτοϑ ἐσωκ θαζωϑ ἔμῃρ ψατεϑχα νιμῃϑ ἔβoλ.</p> <p>Οτοϑ ἔταϑχα νιμῃϑ ἔβoλ: αϑψεναϑ ἔϑρῃ ἐχεν οὔτωοτ σαῖσα ἡματαϑ ἔεῖρπocεϑχεσθε: ἔτα ροῦθι Δε ψωπι ἡθοϑ ἡματαϑ ἔναϑχη ἡματ.</p> <p>Πιζοι Δε νε αϑοῖει ἔβoλ ἡπικαζι εὔτοῖνῃϑ ἡχε νιζoλ: ναρε πιθoῦτ ταρ τοῖνῃϑ πε.</p> <p>ῤεν τῡαδ-ῑτοε (Δ) Δε ἡοῖερωι ἡτε πιέχωρ: ἡκοῦτ αῑ ῥαρωοτ εϑμοῡι ζιχεν ψιομ.</p> <p>Οτοϑ ἔτατῡατ ἔροϑ ἡχε νεϑμααθητῆς εϑμοῡι ζιχεν ψιομ: αὔῃθορτερ εὔχω ἡμοσ: χε οὔθορτϑ πε: οτοϑ ἔβoλ ῥεν τῡοτ αὔωϑ ἔβoλ.</p> <p>Саτοτϑ Δε ἀἡκοῦτ αῑσαχι νεμωοτ εῑχω ἡμοσ: χε χεμνομτ: Δноκ пе: ἡπερερῡοτ.</p> <p>Δϑεροῦν Δε ἡχε Πετροс πεχαϑ ναϑ χε Παβοιс ιсхе ἡθοκ пе: οὔαζсаῡῃ ῃῃ ἡταῖ ψαροκ ζιχεν νιμωοτ.</p> <p>ῤθοϑ Δε πεχαϑ ναϑ χε ἡμοοτ: οτοϑ ἔταϑ ἔϑρῃ ἔβoλζι πιζοι ἡχε</p>	<p>Immediately Jesus made His disciples get into the boat and go before Him to the other side, while He sent the multitudes away.</p> <p>And when He had sent the multitudes away, He went up on the mountain by Himself to pray. Now when evening came, He was alone there.</p> <p>But the boat was now in the middle of the sea, tossed by the waves, for the wind was contrary.</p> <p>Now in the fourth watch of the night Jesus went to them, walking on the sea.</p> <p>And when the disciples saw Him walking on the sea, they were troubled, saying, “It is a ghost!” And they cried out for fear.</p> <p>But immediately Jesus spoke to them, saying, “Be of good cheer! It is I; do not be afraid.”</p> <p>And Peter answered Him and said, “Lord, if it is You, command me to come to You on the water.”</p> <p>So He said, “Come.” And when Peter had come down out of the boat, he</p>	<p>وَلَلَّوْقَتِ الْرَّمِ يَسُوعُ تَلَامِيذَهُ أَنْ يَدْخُلُوا السَّفِينَةَ وَيَسْبِقُوهُ إِلَى الْغَبْرِ حَتَّى يَصْرِفَ الْجُمُوعَ.</p> <p>وَبَعْدَمَا صَرَفَ الْجُمُوعَ صَعِدَ إِلَى الْجَبَلِ مُنْفَرِداً لِيُصَلِّيَ. وَلَمَّا صَارَ الْمَسَاءُ كَانَ هُنَاكَ وَحْدَهُ.</p> <p>وَأَمَّا السَّفِينَةُ فَكَانَتْ قَدْ صَارَتْ فِي وَسْطِ الْبَحْرِ مُعَذِّبَةً مِنَ الْأَمْوَاجِ. لِأَنَّ الرِّيحَ كَانَتْ مُضَادَّةً.</p> <p>وَفِي الْهَزِيعِ الرَّابِعِ مِنَ اللَّيْلِ مَضَى إِلَيْهِمْ يَسُوعُ مَاشِياً عَلَى الْبَحْرِ.</p> <p>فَلَمَّا أَبْصَرَهُ التَّلَامِيذُ مَاشِياً عَلَى الْبَحْرِ اضْطَرَبُوا قَائِلِينَ: «إِنَّهُ خَيْالٌ». وَمِنَ الْخَوْفِ صَرَخُوا.</p> <p>فَلَلَّوْقَتِ قَالَتْ لَهُمْ يَسُوعُ: «تَشَجَّعُوا. أَنَا هُوَ. لَا تَخَافُوا».</p> <p>فَأَجَابَهُ بُطْرُسُ: «يَا سَيِّدُ إِنْ كُنْتُ أَنْتَ هُوَ فَمُرْنِي أَنْ أَتِيَ إِلَيْكَ عَلَى الْمَاءِ».</p> <p>فَقَالَ: «تَعَالَ». فَنَزَلَ بُطْرُسُ مِنَ السَّفِينَةِ وَمَشَى عَلَى الْمَاءِ لِيَأْتِيَ إِلَى يَسُوعَ.</p>
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Πετρος αψωσθη ειχεν νιμωσ εἰς θα
λινσους.

Εφνατ δε επιθουτ αφερσοτ: ουος
εταφερηντς νωμς αψωσ εβωλ εψω
μμοσ: γε Πβοις ναβμετ.

Саτοτψ δε αλινсουс сoттєн
тєψχιχ εβωλ: αψαμoни μμοψ: ουος
πεχαψ ναψ: γε φα πικoтчи ннабτ:
εεβε οτ ακερηнт.

Ουος εταψαλνι επιχοι αψερι νχε
πιθουτ.

Πη δε ενατχι πιχοι ατοωψт
μμοψ εтχω μμοс: γε таψмни нθoк пе
Πωηρι μΦноττ.

Ουος ετατερχινιορ εμнр ατἰ εδoтн
επκαχι нте Генннзарнθ.

Ουος εταтсoтωнψ нχε нпρωм нте
пма ετε μματ ατοωпρ εβoλδєн
τπεριχωρoс тнрс ετε μματ: ουος
ατἰνι ναψ нoтoн нивєн εтτємкнoтт.

Ουος ναττχο εροψ πε гина μoнoн
нсебнєм пѐтaτ нте пєψєвoс: ουος
oтoн нивєн εταтbi αтнoзєм

*Πωοτ φα Πєnnoтτ пє: ψα єνεε
нте нн єνεε: αμнн.*

walked on the water to go to
Jesus.

But when he saw that
the wind was boisterous, he
was afraid; and beginning to
sink he cried out, saying,
“Lord, save me!”

And immediately, Jesus
stretched out His hand and
caught him, and said to him,
“O you of little faith, why
did you doubt?”

And when they got into
the boat, the wind ceased.

Then those who were in
the boat came and
worshiped Him, saying,
“Truly You are the Son of
God.”

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

And when the men of
that place recognized Him,
they sent out into all that
surrounding region, brought
to Him all who were sick,

and begged Him that
they might only touch the
hem of His garment. And as
many as touched it were
made perfectly well.

Glory be to God forever.

وَلَكِنْ لَمَّا رَأَى الرِّيحَ شَدِيدَةً خَافَ.
وَإِذْ ابْتَدَأَ يُغْرَقُ صَرَخَ قَائِلًا: «يَا
رَبُّ نَجِّنِي».

فَفِي الْحَالِ مَدَّ يَسُوعُ يَدَهُ وَأَمْسَكَ
بِهِ وَقَالَ لَهُ: «يَا قَلِيلَ الْإِيمَانِ لِمَاذَا
شَكَّكْتَ؟».

وَلَمَّا دَخَلَا السَّفِينَةَ سَكَنَتِ الرِّيحُ.

وَالَّذِينَ فِي السَّفِينَةِ جَاءُوا
وَسَجَدُوا لَهُ قَائِلِينَ: «بِالْحَقِيقَةِ
أَنْتَ ابْنُ اللَّهِ».

فَلَمَّا عَبَرُوا جَاءُوا إِلَى أَرْضِ
جَنَيْسَارَتَ.

فَعَرَفَهُ رَجَالٌ ذَلِكَ الْمَكَانَ فَأَرْسَلُوا
إِلَى جَمِيعِ تِلْكَ الْكُورَةِ الْمُحِيطَةِ
وَأَحْضَرُوا إِلَيْهِ جَمِيعَ الْمَرْضَى.

وَطَلَبُوا إِلَيْهِ أَنْ يَلْمَسُوا هُدْبَ ثَوْبِهِ
فَقَطَّ. فَجَمِيعَ الَّذِينَ لَمَسُوهُ نَالُوا
الشِّفَاءَ.

والمجد لله دائماً.

Ψωπ
Matins Psalm
مزمور باكر

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

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

Ψαλμος τω Δαυιδ ϣ̅ϣ̅: α, β	Psalm 97: 1, 2	مزمور 96: 1، 2
<p>Δ Πβοις εροτρο μαρε πκαχι θεληλ: μαρογνοϋ μμωοτ ηξε νινησοϋ ετοϋ: ογδηπι νεμ ογ̅νοφοϋ ετκω† ε̅ροϋ: ογ̅μεθυμι νεμ η̅ραπ πε η̅κωον̅τεν̅ η̅πε̅ε̅θ̅ρο̅νο̅ς. ΔΛΛΗΛΟΥΙΑ.</p>	<p>The Lord reigns; let the earth rejoice; let the multitude of isles be glad! Clouds and darkness surround Him; righteousness and justice are the foundation of His throne. Alleluia.</p>	<p>الرَّبُّ قَدْ مَلَكَ فَلْتَهَلِّلِ الْأَرْضُ. وَلْتَفْرَحِ الْجَزَائِرُ الْكَثِيرَةُ. سَحَابٌ وَضُبَابٌ حَوْلَهُ. الْعَدْلُ وَالْقِسْطُ قَوَامٌ كُرْسِيِّهِ. هَلِّلِيلُيَا.</p>

Matins Gospel
إنجيل باكر

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

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

Ογ̅ανα̅σ̅νω̅σι̅ς̅ ε̅βο̅λ̅ θ̅εν̅ π̅ε̅τ̅α̅ς̅τ̅ε̅λ̅ι̅ον̅ ε̅θ̅ο̅γ̅α̅β̅ κα̅τα̅ Μα̅ρκ̅ον̅ α̅ς̅ι̅ο̅ϣ̅.	A chapter according to Saint Mark, may his blessings be with us. Amen.	فصل من إنجيل معلمنا مرقس البشير. بركاته علينا آمين.
Μαρκον ϣ̅: ϣ̅ - ιβ̅	Mark 3: 7 - 12	مرقس 3: 7 - 12
<p>Ογ̅ο̅ζ̅ Ιη̅σο̅ϣ̅ νεμ̅ νε̅μ̅α̅θ̅η̅τ̅η̅ς̅ α̅ν̅ε̅ρ̅α̅να̅χω̅ρι̅ν̅ ε̅ς̅κε̅ν̅ φ̅ι̅ο̅μ̅: ο̅γ̅ο̅ζ̅ ο̅γ̅μ̅η̅ϣ̅ ε̅ρ̅ο̅ϣ̅ ε̅βο̅λ̅ θ̅εν̅ †Σ̅α̅λ̅ι̅λ̅ε̅α̅ α̅ϣ̅ε̅ρ̅α̅κο̅λο̅γ̅ο̅ϣ̅ι̅ν̅ νεμ̅ ε̅βο̅λ̅ θ̅εν̅ †Ι̅ο̅υ̅δ̅ε̅α̅.</p>	<p>But Jesus withdrew with His disciples to the sea. And a great multitude from Galilee followed Him, and from Judea</p>	<p>فَانصَرَفَ يَسُوعُ مَعَ تَلَامِيذِهِ إِلَى الْبَحْرِ، وَتَبِعَهُ جَمْعٌ كَثِيرٌ مِنَ الْجَلِيلِ وَمِنَ الْيَهُودِيَّةِ.</p>

Παῖς ἱεροσολῶν καὶ παῖς τῆς Ἰδουμαίας
καὶ οἱ ἀπὸ τῆς Ἰορδάνης· καὶ πολλοὶ
ἐκ τῶν ἐβραίων ἦσαν παρὰ τὸν
Ἰησοῦν· ἐκώσταν ἐν ἡρώδῃ ἰδοὺ
αὐτὸν παροῦσαν.

Ὅτε ἀφ᾽ οὗτος ἠνεκμαθῆναι βίβη
ἵνα οἱ οὖτοι ἕτοιμοι ᾖεν ὑπὲρ αὐτοῦ
ἵνα ἵνα οὐκ ἐκταρασθῶνται.

Βάνοντα γὰρ παρὰ τὸν Ἰησοῦν
ὡς ὅτε ἵνα οὐκ ἐκταρασθῶνται
οὐκ ἔβη ἑνὰς βάνωντας
νεύωντας.

Ὅτε οἱ ἀκαθάρτοι ἰδοὺ αὐτόν
ἐκταρασθῶντας ἕτοιμοι ᾖεν ὑπὲρ
αὐτοῦ· οὗτος παρὰ τὸν Ἰησοῦν
ἔβη ἵνα οὐκ ἐκταρασθῶνται.

Ὅτε ἀφ᾽ οὗτος ἐπιτίμην ἔδωκε
ἵνα ἵνα οὐκ ἐκταρασθῶνται ἕτοιμοι.

*Πῶς φα Πένοντ πε ὡς ἐνέει
ἵνα ἵνα ἐνέει· ἀμην.*

and Jerusalem and
Idumea and beyond the
Jordan; and those from Tyre
and Sidon, a great
multitude, when they heard
how many things He was
doing, came to Him.

So He told His disciples
that a small boat should be
kept ready for Him because
of the multitude, lest they
should crush Him.

For He healed many, so
that as many as had
afflictions pressed about
Him to touch Him.

And the unclean spirits,
whenever they saw Him,
fell down before Him and
cried out, saying, "You are
the Son of God."

But He sternly warned
them that they should not
make Him known.

*Glory be to God
forever.*

وَمِنْ أُورُشَلِيمَ وَمِنْ أَدُومِيَّةٍ وَمِنْ
عَبْرِ الْأَرْدَنِّ. وَالَّذِينَ حَوْلَ صُورَ
وَصَيْدَاةَ جَمْعٌ كَثِيرٌ، إِذْ سَمِعُوا كَمْ
صَنَعَ أَتَوْا إِلَيْهِ.

فَقَالَ لِتَلَامِيذِهِ أَنْ تُلَازِمَهُ سَفِينَةً
صَغِيرَةً لِسَبَبِ الْجَمْعِ، كَيْ لَا
يَزْحَمُوهُ.

لَأَنَّهُ كَانَ قَدْ شَفَى كَثِيرِينَ حَتَّى
وَقَعَ عَلَيْهِ لِيَلْمِسَهُ كُلُّ مَنْ فِيهِ دَاءٌ.

وَالْأَرْوَاحُ النَّجِسَةُ حِينَما نَظَرَتْهُ
خَرَّتْ لَهُ وَصَرَخَتْ قَائِلَةً: «إِنَّكَ
أَنْتَ ابْنُ اللَّهِ».

وَأَوْصَاهُمْ كَثِيرًا أَنْ لَا يُظْهِرُوهُ.

والمجد لله دائماً.

Liturgy Readings
قراءات القداس

The Pauline Epistle
رسالة بولس الرسول

Ἐπιστολὴ ἡτὲ πενταδ Παύλος Πιὰποστολὸς

<p>Παῦλος φῶκ ὑΠενδοις Ἰησοῦς Πιχρίστος: πιὰποστολὸς ἐθαθεῖ: Φηέτατθαυῖ ἐπιζωεννοῦνι ἡτε Φνοῦτ.</p>	<p>Paul, the servant of our Lord Jesus Christ, called to be an apostle, appointed to the Gospel of God. A chapter from the epistle of our teacher St. Paul to the Galatians. May his blessing be upon us. Amen.</p>	<p>فصل من رسالة معلمنا بولس الرسول إلى أهل غلاطية، بركته علينا آمين.</p>
<p>Σαλατις εἰ: β - ι</p>	<p>Galatians 5: 2 - 10</p>	<p>غلاطية 5: 2 - 10</p>
<p>Ιc θηππε ἀνοκ Παῦλος τῶ ὑμοc νωτεν xε ἐγωπ ἀρετενωανcονβε θνοῦ Πιχρίστος νατθνοῦ νωτεν αν ἡελι.</p> <p>Ἰερμεορε Δε οη ἡρωμι ηιβεν ετceβι ὑμοc xε cεροc ἐερ φνομοc τηρc.</p> <p>Δτετεκωρc ἐβολ θα Πιχρίστος νηετῶμαιο ὑμωοῦ θεν πινομοc ἀτετενθει ἐβολ θεν πιθμοτ.</p> <p>Δνον ταρ θεν Πιπνευμα ἐβολ θεν οτναθτ οτθελπιc ἡτε οτμεομνι ἐτενχοῦτ ἐβολ θαxωc.</p> <p>Περνι ταρ θεν Πιχρίστος Ἰησοῦc οτδε πceβι ὑμον ὑχομ ὑμοc οτδε τμετατceβι αλλα οτναθτ εφερθωβ</p>	<p>Indeed I, Paul, say to you that if you become circumcised, Christ will profit you nothing.</p> <p>And I testify again to every man who becomes circumcised that he is a debtor to keep the whole law.</p> <p>You have become estranged from Christ, you who attempt to be justified by law; you have fallen from grace.</p> <p>For we through the Spirit eagerly wait for the hope of righteousness by faith.</p> <p>For in Christ Jesus neither circumcision nor uncircumcision avails anything, but faith working through love.</p>	<p>هَآ أَنَا بُولُسُ أَقُولُ لَكُمْ: إِنَّهُ إِنْ اخْتَنَنْتُمْ لَا يَنْفَعُكُمُ الْمَسِيحُ شَيْئًا.</p> <p>لَكِنْ أَشْهَدُ أَيْضًا لِكُلِّ إِنْسَانٍ مُخْتَنٍ أَنَّهُ مُلْتَزِمٌ أَنْ يَعْمَلَ بِكُلِّ النَّامُوسِ.</p> <p>قَدْ تَبَطَّلْتُمْ عَنِ الْمَسِيحِ أَيُّهَا الَّذِينَ تَتَبَرَّرُونَ بِالنَّامُوسِ. سَقَطْتُمْ مِنَ النِّعْمَةِ.</p> <p>فَإِنَّا بِالرُّوحِ مِنَ الْإِيمَانِ نَتَوَقَّعُ رَجَاءَ بَرٍّ.</p> <p>لَا تَهْ فِي الْمَسِيحِ يَسُوعَ لَا الْخِتَانُ يَنْفَعُ شَيْئًا وَلَا الْغُرْلَةُ، بَلِ الْإِيمَانُ الْعَامِلُ بِالْمَحَبَّةِ.</p>

ἐροϋ ἐβoλ εἰτεν †ὰ σαπν.

Παρετενδοχι πε ἡκαλως νιμ
πεταϋταρνο ὡωτεν ἐϋτεμῶρε
πετενζητ θωτ νεμ ὅμνι.

Παιῶτ ραρ ἡζητ ἡοῦεβoλ ῥεν
πετῶρνεμ ὡωτεν ἀν πε.

Ογκορζι ἡϋεμνρ ϋαϋῶρε
πιοῦωϋεμ τηρϋ βῖϋεμνρ.

Δνοκ ραρ παρζτ θητ ἐχεν ὅμνοϋ
ῥεν Πβοικ ρε τετενναμεῖνι ἀν
ἐκερῶβ: φη δε εὔθορτερ ὡωτεν
εϋεϋαι ὅα πιρζα φηῆτε ἡθοϋ πε.

*Πῖρμoτ ραρ νεμωτεν νεμ
τῆρηνη εῖσοπ: ρε ἀμην εσεῦωπι.*

You ran well. Who hindered you from obeying the truth?

This persuasion does not come from Him who calls you.

A little leaven leavens the whole lump.

I have confidence in you, in The Lord, that you will have no other mind; but he who troubles you shall bear his judgment, whoever he is.

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

كُنْتُمْ تَسْعَوْنَ حَسَنًا. فَمَنْ صَدَّكُمْ
حَتَّى لَا تَطَاوَعُوا لِلْحَقِّ؟

هَذِهِ الْمُطَاوَعَةُ لَيْسَتْ مِنَ الَّذِي
دَعَاكُمْ.

خَمِيرَةٌ صَغِيرَةٌ تُخَمِّرُ الْعَجِينَ كُلَّهُ.

وَلَكِنِّي أَتَقَيُّ بِكُمْ فِي الرَّبِّ أَنْكُمْ لَا
تُفَكِّرُونَ شَيْئًا آخَرَ. وَلَكِنَّ الَّذِي
يُرْجِكُمْ سَيَحْمِلُ الدِّينُونَةَ أَيَّ مَنْ
كَانَ.

*نعمة الله الأب تكون مع جميعكم.
أمين.*

The Catholic Epistle الكاثوليكون

Καθολικον ἐβoλ ῥεν πε πιρζοῖτ
ἡἐπιστολῇ ἡτε πενῖωτ Ιωαννης. Δμην.
Παμενρα †.

α̅ Ιωαννης ε̅: ιη - κζ

Παῶνρι ὡπενῶρενμει ῥεν πῆαχι
οῦδε ῥεν φῆλας ἀλλὰ ῥεν πῆωβ νεμ
†μεῶμνι.

ῥεν φαι τετναῶμι ρε ἀνον εἰνέβoλ
ῥεν †μεῶμνι οῦορ τετναῶετ πενζητ
ὡπεϋμῶο.

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

1 John 3: 18 - 24

My little children, let us not love in word or in tongue, but in deed and in truth.

And by this we know that we are of the truth, and shall assure our hearts before Him.

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

1 يوحنا 3: 18 - 24

يَا أَوْلَادِي، لَا نُحِبُّ بِالْكَلَامِ وَلَا
بِاللِّسَانِ، بَلْ بِالْعَمَلِ وَالْحَقِّ.

وَبِهَذَا نَعْرِفُ أَنَّنا مِنَ الْحَقِّ
وَنُسَكِّنُ قُلُوبَنَا قُدَّامَهُ.

Χε εγωπ ἀρεωλν πενζητ
ερκατασινωσκιν ἡμον οὔνιωτ πε
Φνοττ ἐβοτε πενζητ οτοζ ἐρωοτν
νζωβ νιβεν.

Παμενρατ εγωπ ἀρεωτεμ πενζητ
ερκατασινωσκιν ἡμον οὔονηταν
νονπαρησιὰ δατεν Φνοττ.

Οτοζ φηετενναερετιν ἡμοϋ
τενναβιτϋ ἵτοτϋ χε τεναρεζ
ἐνεφεντολν οτοζ τενιρι ὑπεοραναϋ
ὑπεϋμθο.

Οτοζ θαι τε τεφεντολν ζινα
ἵτενναζτ ἐφραν ὑπεϋωηρι Ιησοϋς
Πιχριστος οτοζ ἵτενμενρε νενηρηνοτ
κατα φρητ εταϋτ εντολν ναν.

Οτοζ φηεθνααρεζ ἐνεφεντολν
ἐϋωπ ἵζητϋ οτοζ ἵθοϋ ζωϋ ἐϋωπ
ἵζητϋ: οτοζ ζεν φαι τενναεμι χε ἐϋωπ
ἵζητεν ἐβολ ζιτεν Πιπνευμα εταϋτηϋ
ναν.

*Πασνηνοτ ὑπερμενρε πικοςμος οτδε
νηετωπ ζεν πικοςμος: πικοςμος νασινι
νεμ τεϋεπιθτωια: φη δε ετιρι ὑφοτωϋ
ὑΦνοττ ἐναϋωπι ϋα ἐνεζ: ἀμην.*

For if our heart
condemns us, God is
greater than our heart, and
knows all things.

Beloved, if our heart
does not condemn us, we
have confidence toward
God.

And whatever we ask
we receive from Him,
because we keep His
commandments and do
those things that are
pleasing in His sight.

And this is His
commandment: that we
should believe on the name
of His Son Jesus Christ
and love one another, as
He gave us commandment.

Now he who keeps His
commandments abides in
Him, and He in him. And
by this we know that He
abides in us, by the Spirit
whom He has given us.

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

لَا تَهُ أَنْ لَامَتْنَا قُلُوبُنَا فَاللَّهُ أَعْظَمُ
مِنْ قُلُوبِنَا، وَيَعْلَمُ كُلَّ شَيْءٍ.

أَيُّهَا الْإِحْبَاءُ، إِنْ لَمْ تَلْمُنَا قُلُوبُنَا
فَلَنَا ثِقَةٌ مِنْ نَحْوِ اللَّهِ.

وَمَهْمَا سَأَلْنَا نَنَالُ مِنْهُ، لِأَنَّنَا
نَحْفَظُ وَصَايَاهُ، وَنَعْمَلُ الْأَعْمَالَ
الْمَرْضِيَّةَ أَمَامَهُ.

وَهَذِهِ هِيَ وَصِيَّتُهُ: أَنْ نُؤْمِنَ
بِاسْمِ ابْنِهِ يَسُوعَ الْمَسِيحِ، وَنُحِبَّ
بَعْضُنَا بَعْضًا كَمَا أَعْطَانَا وَصِيَّةً.

وَمَنْ يَحْفَظُ وَصَايَاهُ يَثْبُتْ فِيهِ
وَهُوَ فِيهِ. وَبِهَذَا نَعْرِفُ أَنَّهُ يَثْبُتْ
فِينَا: مِنَ الرُّوحِ الَّذِي أَعْطَانَا.

*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 νενηιοῦ ἡ ἀποστολος: ἐρε ποῦςμοῦ εἶοναβ ὡπι νεμαν. Δυνη.</p>	<p>The Acts of our fathers the apostles, may their blessings be with us all. Amen.</p>	<p>فصل من أعمال آبائنا الرسل الأطهار المشمولين بنعمة الروح القدس، بركتهم تكون معنا. آمين.</p>
<p>Πραξις ιε: κβ - κθ</p>	<p>Acts 15: 22 - 29</p>	<p>أعمال 15: 22 - 29</p>
<p>Ποτε ἀσερδοκιν ἡ νηιαποστολος νεμ ἡ πρεσβυτερος νεμ ἡ ἐκκλησία της ἐσωτπ ἡ θαρρωμι ἐβολ ἡ δητοῦ ἐοτορποῦ ἐτ' ἀντιοχία νεμ Παῦλος νεμ Βαρναβας: Ιουδας φηέτομοῦ ἐροῦ γε Βαρσαββας νεμ Σιλας θαρωμι ἡ ζῆτοῦμενος δὲν νισνηοῦ.</p> <p>Εαῦςδαι ἐβολ ζιτοτοῦ ἡ νηιαποστολος νεμ ἡ πρεσβυτερος νεμ νισνηοῦ νηέτχη δὲν τ' ἀντιοχία νεμ ἡ Κιλικία νεμ ἡ Συρία ἡ νισνηοῦ νη ἐβολ δὲν νισθνος χερε.</p> <p>Επιδη ἀνωτεμ γε θανοτον ἐβολ δὲν θηνοῦ ἐταῖ ἐβολ ἀγῶθερτερ θηνοῦ ἐτφωνε ἡ νηετεψῆχη δὲν θανζιν σαζι ναι ἐτε ἡ πενχοτοῦ.</p> <p>Ἀσερδοκιν οὔν ναν ἐὰν ἐτα εἶκοπ ἐσωτπ ἡ θαρρωμι ἐοτορποῦ θαρωτεν νεμ νηαῖταπτος Βαρναβας νεμ Παῦλος.</p>	<p>Then it pleased the apostles and elders, with the whole church, to send chosen men of their own company to Antioch with Paul and Barnabas, namely, Judas who was also named Barsabab, and Silas, leading men among the brethren.</p> <p>They wrote this letter by them: The apostles, the elders, and the brethren, To the brethren who are of the Gentiles in Antioch, Syria, and Cilicia:</p> <p>Greetings. Since we have heard that some who went out from us have troubled you with words, unsettling your souls, saying, “You must be circumcised and keep the law”, to whom we gave no such commandment,</p> <p>It seemed good to us, being assembled with one accord, to send chosen men to you with our beloved Barnabas and Paul,</p>	<p>حِينَئِذٍ رَأَى الرَّسُلُ وَالْمَشَايِخُ مَعَ كُلِّ الْكَنِيسَةِ أَنْ يَخْتَارُوا رَجُلَيْنِ مِنْهُمْ فَيُرْسِلُوهُمَا إِلَى أَنْطَاكِيَةِ مَعَ بُولُسَ وَبَرْنَابَا: يَهُوذَا الْمَلْقَبُ بَرَسَابَا وَسِيلَا رَجُلَيْنِ مُتَقَدِّمَيْنِ فِي الْإِخْوَةِ.</p> <p>وَكَتَبُوا بِأَيْدِيهِمْ هَكَذَا: «الرُّسُلُ وَالْمَشَايِخُ وَالْإِخْوَةُ يُهْدُونَ سَلَامًا إِلَى الْإِخْوَةِ الَّذِينَ مِنَ الْأُمَمِ فِي أَنْطَاكِيَةِ وَسُورِيَّةَ وَكِلِيكِيَّةَ:</p> <p>إِذْ قَدْ سَمِعْنَا أَنَّ أَنْاسًا خَارِجِينَ مِنْ عِنْدِنَا أَرَزَعُوكُمْ بِأَقْوَالٍ مُقْلِبِينَ أَنْفُسَكُمْ وَقَائِلِينَ أَنَّ تَخْتَنُوا وَتَحْفَظُوا النَّامُوسَ الَّذِينَ نَحْنُ لَمْ نَأْمُرْهُمْ.</p> <p>رَأَيْنَا وَقَدْ صَرُنَا بِنَفْسٍ وَاحِدَةٍ أَنَّ نَخْتَارَ رَجُلَيْنِ وَنُرْسِلَهُمَا إِلَيْكُمْ مَعَ حَبِيبَيْنَا بَرْنَابَا وَبُولُسَ،</p>

Θανρωμι ἐὰν τῇ ἡτοῦ ψυχῇ ἐξῆρη
ἐξεν Φραν ὑΠενβοις Ιησοῦς
Πιχριστος.

Ανοτωρπ δε ἡλοῦδας νεμ Σιλας:
ἡθωοῦ ζωοῦ ἐν ἐταμωτεν ἐναί ρω
ἐβολ ζιτεν πιχασι

Ασραναζ γαρ ὑΠιπνευμα εθοταβ
νεμ ἄνον ζων ἐψτεμοταζ βαρος
ἐξεν θηνοῦ ἡζοῦ: πλην ναι δεν
οὔτανασκη.

Αρεζ ἐρωτεν σαβολ ὑμωοῦ
νιψωτ ἡδωλον νεμ νιςνοϋ εθμωοῦτ
νεμ νιωχζ νεμ νιπορνια: ναι
ἐρετεν ἄρεζ ἐρωτεν σαβολ ὑμωοῦ
ἡτετενερωβ ἡκαλως: οὔχα.

*Πιχασι δε ἡτε Πβοις ἐφέααι οροζ
ἐφέαωαι: ἐφέαμαζι οροζ ἐφέταχρο:
δεν ἴαγια ἡεκκλῆσια ἡτε Φνοῦτ:
ἀμην.*

men who have risked
their lives for the name of
our Lord Jesus Christ.

We have therefore sent
Judas and Silas, who will
also report the same things
by word of mouth.

For it seemed good to
the Holy Spirit, and to us, to
lay upon you no greater
burden than these necessary
things:

that you abstain from
things offered to idols, from
blood, from things
strangled, and from sexual
immorality. If you keep
yourselves from these, you
will do well. Farewell.

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

رَجُلَيْنِ قَدْ بَدَلَا نَفْسَيْهِمَا لِأَجْلِ اسْمِ
رَبِّنَا يَسُوعَ الْمَسِيحِ.

فَقَدْ أَرْسَلْنَا يَهُوذَا وَسِيلَا وَهُمَا
يُخْبِرَانِكُمْ بِنَفْسِ الْأُمُورِ شِفَاهًا.

لَأَنَّهُ قَدْ رَأَى الرُّوحُ الْقُدُسُ وَنَحْنُ
أَنْ لَا نَضَعَ عَلَيْكُمْ ثِقْلًا أَكْثَرَ غَيْرَ
هَذِهِ الْأَشْيَاءِ الْوَاجِبَةِ.

أَنْ تَمْتَنِعُوا عَمَّا ذُبِحَ لِلْأَصْنَامِ وَعَنِ
الدِّمِّ وَالْمَخْنُوقِ وَالزَّيْنِ الَّتِي إِنْ
حَفِظْتُمْ أَنْفُسَكُمْ مِنْهَا فَنِعَمًا تَفْعَلُونَ.
كُونُوا مُعَافِينَ».

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

The Liturgy Psalm

مزمور القداس

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

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

Ψαλμος τω Δαυιδ πς: ζ, ζΔ: Β

Psalms 83: 7, 65: 2

مزمور 83: 7، 64: 2

Κε γαρ ῥνατ ἡζανῆμοῦ ἡζε
πινομοετης: ἐνέμοωι ἐβολ δεν
οὔχομ ενχομ : σωτεμ Φνοῦτ
ἐταπρочеρχи: γε сенноу γарок ἡζε

The Law-Giver will
grant blessings. They shall
go from strength to strength.
O You who hear prayer, to
You all flesh will come.
Alleluia.

لأن البركات يعطيها واضع
الناموس. يسرون من قوة إلى
قوة. استمع يا الله صلاتي لأنه
إليك يأتي كل بشر. *هلليويا.*

capz niβen. Ἀλλήλουιά.

The Liturgy Gospel

إنجيل القديس

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

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

Οὐὰναςνωσις ἐβόλ θεν
πιερασσελιον εθοταβ κατα Λουκαν
ασιοϋ.

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

فصل من إنجيل معلمنا لوقا
البشير. بركاته علينا آمين.

Λουκαν ια: κζ - λϛ

Luke 11: 27 - 36

لوقا 11: 27 - 36

Δεστωπι δε ερζω ηναι α οτςβιαι
και ητεσσμη επωυι εβόλ θεν πιμηϋ
πεχας ναϋ γε ωσνιατς ητνεχι
ετασϋιτκ νεμ νιμνοτ ετατϋανοτϋκ.

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!"

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

Πθοϋ δε πεχαϋ नास γε μενοϋνσε
ωσνιατοϋ ηνηετσωτεμ επιасаи ητε
Φνοϋτ οτοε εταρεε εροϋ.

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

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

Ετναθωοτ δε ηγε πιμηϋ
αϋερβητς ηχοε γε ταίενεα οτςενεα
εεζωοτ τε: εσκωτ ησα οτμhini οτοε
οτμhini ηνοϋτθιϋ नास εβηλ επιμhini
ητε ιωνα πιπροφθιτς.

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.

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

Κατα φρητ ταρ ετα ιωνα ϋωπι
ηοτμhini ηνιρεμΠινετη παρητ ζωϋ
Πωρηι μεΦρωμι ϋναϋωπι ηταιενεα.

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

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

Ϊοτρω ητε Саpнc εεετωνс θεν

The queen of the South
will rise up in the judgment

مَلِكَةُ التَّيْمَنِ سَتَقُومُ فِي الدِّينِ مَعَ
رِجَالِ هَذَا الْجِيلِ وَتَدِينُهُمْ لِأَنَّهَا أَتَتْ

†κρίσις νέμ νιρῶμι ἵτε ταῖς ἐν ὅτο
 ἐς ἐ†χαπ ἔρωσ' χε ἀσί ἐβόλ θεν νεατ
 ὑπκαζι ἐσωτεμ ἐ†σοφία ἵτε
 Ὁλομμων: ὅτο ις ὁτὸ ἐὸλομμων
 ὑπαίμα.

Νιρῶμι ἵτε Νινεῖη σενάτωσ' ὅτο
 θεν †κρίσις νέμ ταῖς ἐν ὅτο σενά
 †χαπ ἔρος χε ἀνερμετὰ νοῖν ἐπιζιωῶ
 ἵτε Ἰωνα: ὅτο ις ὁτὸ ἐῖωνα ὑπαίμα.

Ἵπαρε ἔλι δε βερε οὐδὲν
 ἵτε ἔχαπ θεν οὐμα ἵζωπ οὐδε θα
 οὐμεντ: ἀλλὰ ὑαῖχαπ ζιζεν
 †λ' ἔχ' νιὰ ζινα νηεθαῖ ἐδ' οὐτ' ἵτοτ' νατ
 ἐπιότ' ωνι.

Πῶνς ὑπεκῶμα πε πεκβαλ:
 ἔωπ πεκβαλ οὐαπλοῦς πε ὅτο
 πεκῶμα τηρ ἔεερωτ' ωνι: ἔωπ δε
 οὐπονηρος πε: πεκῶμα τηρ ἔροι
 ἵχακι.

Ἀνατ οὐτ' ὑπὸς ποτ' ωνι ἐτε
 ἵδ' ητκ οὐχακι πε.

Ις χε οὐτ' πεκῶμα τηρ ὅτοτ' ωνι
 πε ὑμον τοι ἵτασ' οἱ ἵχεμς ἐφ' ἔωπ
 τηρ ἔροι ἵτοτ' ωνι ὑφ' ἑρ' ὑπιδ' ης θεν
 πισετ' εβρηχ ἐφ' ἔερωτ' ωνι ἔρος.

*Πῶσ' φα Πεννοτ' πε ὑα ἐνεθ' ἵτε
 νι ἐνεθ': ἀμην.*

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 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.

مِنْ أَقَاصِي الْأَرْضِ لَتَسْمَعَ حِكْمَةً
 سَلِيمَانَ وَهُوَ أَكْبَرُ مِنْ سَلِيمَانَ
 هَهُنَا.

رَجَالُ نَيْنَوَى سَيَقُومُونَ فِي الدِّينِ
 مَعَ هَذَا الْجِيلِ وَيَدِينُونَهُ لِأَنَّهُمْ تَابُوا
 بِمُنَادَاةِ يُونَانَ وَهُوَ أَكْبَرُ مِنْ
 يُونَانَ هَهُنَا.

«لَيْسَ أَحَدٌ يُوقِدُ سِرَاجًا وَيَضَعُهُ فِي
 خُفْيَةٍ وَلَا تَحْتَ الْمَكْبَالِ بَلْ عَلَى
 الْمَنَارَةِ لِكَيْ يَنْظُرَ الدَّاخِلُونَ النُّورَ.

سِرَاجُ الْجَسَدِ هُوَ الْعَيْنُ، فَمَتَى
 كَانَتْ عَيْنُكَ بَسِيطَةً فَجَسَدُكَ كُلُّهُ
 يَكُونُ نِيرًا. وَمَتَى كَانَتْ سَرِيرَةً،
 فَجَسَدُكَ يَكُونُ مُظْلِمًا.

أَنْظُرْ إِذَا لَنَلَّا يَكُونُ النُّورُ الَّذِي فِيكَ
 ظُلْمَةً.

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

والمجد لله دائماً.

قطمارس قراءات الأحد الثالث من شهر طوبة المبارك

[illegible]

Porzu

Vespers Psalm

مزمور العشية

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

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

Ψαλλουσ τω Δαριδ οἱ: ιβ, ις

Psalm 77: 18, 19

مزمور 76: 12، 13

ΠΕΚΣΕΤΕΒΡΗΧ ΑΓΕΡΟΝΩΙΝΙ
 ΕΪΟΙΚΟΥΕΝΗ: ΑΥΚΙΜ ΟΥΟΖ ΑΥΨΕΡΤΕΡ
 ΝΧΕ ΠΚΑΖΙ: ΦΝΟΥΪ ΕΡΕ ΠΕΚΥΩΙΤ ΝΨΡΗ
 ΞΕΝ ΦΙΟΥ: ΟΥΟΖ ΝΕΚΥΑΔΜΟΥΪ ΞΕΝ
 ΖΑΝΜΩΟΥ ΕΥΟΥ. **ΑΛΛΗΛΟΥΙΑ.**

The lightnings lit up the world; the earth trembled and shook. Your way was in the sea, Your path in the great waters. **Alleluia.**

أَصْأَعَتْ بِرُوقَكَ الْمَسْكُونَةُ.
تَرْلَزْتُ الْأَرْضُ وَارْتَعَدَتْ. يَا اللَّهُ
فِي الْبَحْرِ طَرِيقُكَ وَمَسَالِكُكَ فِي
الْمِيَاهِ الْكَثِيرَةِ. هَلِّلِيلُيَا!

Vespers Gospel

1. إنجيل العشية

**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.

Οὐρανῶν καὶ ἐβόλῃ θέν
πνεύματι καὶ ἰσχύϊ κατὰ Ἰωάννην
ἀποστόλῃ.

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

**فصل من إنجيل معلمنا يوحنا
البشير. بركاته علينا آمين.**

ΙΩΑΝΝΗΝ Ε: ᾶ - ἦ

John 5: 1 - 18

يوحنا 5: 1 - 18

ΨΕΝΕΝΑ ΝΑΙ ΔΕ ΝΕ ΠΩΔΙ ΝΤΕ
 ΝΙΛΟΥΔΑΙ ΠΕ: ΟΥΘ ΔΨΙ ΝΧΕ ΙΗΘΟΥΣ ΕΞΡΗΙ

After this there was a feast of the Jews, and Jesus went up to Jerusalem.

وَبَعْدَ هَذَا كَانَ عِيدٌ لِلْيَهُودِ فَصَعِدَ
يَسُوعُ إِلَى أُورُشَلِيمَ.

ἐλεροῦσαλῆμ.

Περὶ δὲ ἔστιν ἱεροῦσαλῆμ θίξεν
†πρωβατικὴν καὶ οὐκ οὐκοῦμβηθρα
θηέτορμου† ἑρὸς ὑμετρεβρεος καὶ
Βηθαίδα: ἔστιν ἡ τὰς ὑμᾶν ἡτίον
ἡστόα.

Οὗτος παῖς περὶ δὲ καὶ ἦν
νιμῶν ἡτε νηετῶνι θανβελλεῖ
νεμ θανδαλεῖ νεμ θανονον
εἰσποῦν: οὗτος ἀνῶπι εἰσποῦν
ἐβόλ εἰκὶμ ὑπὸ μω.

Ἦν οὖν οὐατσελος ἐπὶ ἐπεσῆ
ἡσιν καὶ ἔστιν ἡκοῦμβηθρα οὗτος
εἰκὶμ ὑπὸ μω οὗτος οὖν καὶ ἐπὶ
ἐπεσῆ ἡῶρπ μενεσα ἡκὶμ ὑπὸ μω
εἰς ἐρφαδρι ἐῶνι καὶ ἐτε ἡτα.

Ἦν οὖν οὐρῶν δὲ ὑμᾶν περὶ
ἐαρερ ὑμῶν ἡρῶνι καὶ
περῶνι.

Εἰσποῦν δὲ ἐφαί ἡν ἐν ἡσιν
εἰσποῦν: οὗτος ἐταρερ καὶ εἰσποῦν
οὐμῶν ἡχρονος περῶν καὶ καὶ
ἡσιν ἐστῶν.

Αἰσποῦν καὶ ἡν φηετῶνι
περῶν: καὶ Παβοις ὑμῶν† ρῶνι ὑμᾶν
θίνα ἀρῶνθρος ἡν πῶν ἡτερεῖ
ἐδρὶ ἐ†κοῦμβηθρα: θωστε εἰσποῦν

Now there is in
Jerusalem by the Sheep
Gate a pool, which is called
in Hebrew, Bethesda,
having five porches.

In these lay a great
multitude of sick people,
blind, lame, paralyzed,
waiting for the moving of
the water.

For an angel went down
at a certain time into the
pool and stirred up the
water; then whoever
stepped in first, after the
stirring of the water, was
made well of whatever
disease he had.

Now a certain man was
there who had an infirmity
thirty-eight years.

When Jesus saw him
lying there, and knew that
he already had been in that
condition a long time, He
said to him, "Do you want
to be made well?"

The sick man
answered Him, "Sir, I have
no man to put me into the
pool when the water is
stirred up; but while I am
coming, another steps down
before me."

وَفِي أُورُشَلِيمَ عِنْدَ بَابِ الضَّأَنِ
بَرْكَةٌ يُقَالُ لَهَا بِالْعِبْرَانِيَّةِ «بَيْتُ
حَسَدَا» لَهَا خَمْسَةُ أَرْوَاقَةٍ.

فِي هَذِهِ كَانَ مُضْطَجِعًا جُمْهُورٌ
كَثِيرٌ مِنْ مَرْضَى وَعُمَى وَعَرْجٍ
وَعَسَمٌ يَتَوَقَّعُونَ تَحْرِيكَ الْمَاءِ.

لَآنَ مَلَاكَ كَانَ يَنْزِلُ أَحْيَانًا فِي
الْبَرْكَةِ وَيَحْرِكُ الْمَاءَ. فَمَنْ نَزَلَ
أَوَّلًا بَعْدَ تَحْرِيكِ الْمَاءِ كَانَ يَبْرَأُ مِنْ
أَيِّ مَرَضٍ اعْتَرَاهُ.

وَكَانَ هُنَاكَ إِنْسَانٌ بِهِ مَرَضٌ مُنْذُ
ثَمَانٍ وَثَلَاثِينَ سَنَةً.

هَذَا رَأَى يَسُوعَ مُضْطَجِعًا وَعَلِمَ أَنَّ
لَهُ زَمَانًا كَثِيرًا فَقَالَ لَهُ: أَتُرِيدُ أَنْ
تَبْرَأَ؟

أَجَابَهُ الْمَرِيضُ: يَا سَيِّدُ لَيْسَ لِي
إِنْسَانٌ يُلْقِينِي فِي الْبَرْكَةِ مَتَى
تَحْرَكَ الْمَاءُ. بَلْ بَيْنَمَا أَنَا آتٍ يَنْزِلُ
قَدَامِي آخَرٌ.

ἀνοκ ὡρε κεοται ἐρωρπ ἐροι ἐδῆρι.

Πεχε Ἰησοῦς ναϋ γε τῶνκ ἀλίουτὶ
ὑπεκδῶξ οτοϋ μοῡι.

Οτοϋ σατοτϋ αφοῦται ἵνε πρῶμι
οτοϋ αϋῶλι ὑπεκδῶξ αϋμοῡι: νε
π̣σαββατον Δε πε ὑπιεβοῦτ ἐτε ὡματ.

Παττω οτν ὡμος ἵνε ἠλοῦνται
ὑφὲταϋερφαδρι ἐροϋ: γε π̣σαββατον
πε οτοϋ ὥϋε νακ αν ἐῶλι ὑπεκδῶξ.

Πθοϋ Δε πεχαϋ νῶοτ γε
φὴεταϋῆριοῦται ἡθοϋ πε ἐταϋχος νηι
γε ὦλι ὑπεκδῶξ μαῡενακ.

Αϋῡενϋ Δε εῦτω ὡμος γε νιμ πε
πρῶμι ἐταϋχος νακ γε ὦλι
ὑπεκδῶξ οτοϋ μοῡι.

Φη Δε ἐταφοῦται ναϋεμι αν γε
νιμ πε: Ἰησοῦς Δε νε ἀϋὶ ἐβῶλ: ἐοτον
οτμηϋ ὑπιμα ἐτε ὡματ.

Πενενσα ναι Δε αϋξεμϋ ἵνε
Ἰησοῦς δειν πιερφει οτοϋ πεχαϋ ναϋ:
γε ρηππε ακοῦται ὑπερερνοβι: γε
ρινα ἡτε ὡτεμ πετρωοτ ἡβοτο ὡπι
ὡμοκ.

Αϋῡεναϋ οτν ἵνε πρῶμι οτοϋ
αϋχος ἡἠλοῦνται γε Ἰησοῦς πε
φὴεταϋῆρι οῦται.

Jesus said to him, “Rise, take up your bed and walk.”

And immediately the man was made well, took up his bed, and walked. And that day was the Sabbath.

The Jews therefore said to him who was cured, “It is the Sabbath] it is not lawful for you to carry your bed.”

He answered them, “He who made me well said to me, ‘Take up your bed and walk.’”

Then they asked him, “Who is the Man who said to you, ‘Take up your bed and walk’?”

But the one who was healed did not know who it was, for Jesus had withdrawn, a multitude being in that place.

Afterward Jesus found him in the temple, and said to him, “See, you have been made well. Sin no more, lest a worse thing come upon you.”

The man departed and told the Jews that it was Jesus who had made him well.

قَالَ لَهُ يَسُوعُ: قُمْ. اَحْمِلْ سَرِيرَكَ
وَامْشِ.

فَحَالًا بَرِيَ الْإِنْسَانُ وَحَمَلَ سَرِيرَهُ
وَمَشَى. وَكَانَ فِي ذَلِكَ الْيَوْمِ سَبْتٌ.

فَقَالَ الْيَهُودُ لِلَّذِي شَفِيَ: إِنَّهُ
سَبْتٌ! لَا يَحِلُّ لَكَ أَنْ تَحْمِلَ
سَرِيرَكَ.

أَجَابَهُمْ: إِنَّ الَّذِي أَبْرَأَنِي هُوَ قَالَ
لِي احْمِلْ سَرِيرَكَ وَامْشِ.

فَسَأَلُوهُ: مَنْ هُوَ الْإِنْسَانُ الَّذِي قَالَ
لَكَ اَحْمِلْ سَرِيرَكَ وَامْشِ؟

أَمَّا الَّذِي شَفِيَ فَلَمْ يَكُنْ يَعْلَمُ مَنْ
هُوَ لِأَنَّ يَسُوعَ اعْتَزَلَ إِذْ كَانَ فِي
الْمَوْضِعِ جَمْعٌ.

بَعْدَ ذَلِكَ وَجَدَهُ يَسُوعُ فِي الْهَيْكَلِ
وَقَالَ لَهُ: هَا أَنْتَ قَدْ بَرَنْتَ فَلَا
تُخْطِئُ أَيْضًا لِنَا يَكُونَ لَكَ أَشَرٌ.

فَمَضَى الْإِنْسَانُ وَأَخْبَرَ الْيَهُودَ أَنَّ
يَسُوعَ هُوَ الَّذِي أَبْرَأَهُ.

Εἴθε φαι οἱ τὴν ναυδοῦσι πε ἵνα
 ἰησοῦς ἵκε νίλοντα εἰσὶν ἑξοθεῖς·
 καὶ ναὶ ἵκει ἵνα πε σαββατον.

ἰησοῦς δὲ ἀπεκρίθη περὶ αὐτῶν
 καὶ ὡς ἑξοτὴν ἐξ ἑαυτοῦ Παιὼτ ἐρρωθ
 οῦτο ἀνοκ εἰς τὴν ἐρρωθ.

Εἴθε φαι οἱ τὴν ἡγοῦντο ναυκωτ ἵνα
 πε ἵκε νίλοντα ἑξοθεῖς· καὶ οὐ μόνον
 ναυκωτ ἐβόλ ὑπὲρ σαββατον· ἀλλὰ
 ναυκωτ ὁμοῦ καὶ Θεοῦ πε περὶ αὐτοῦ·
 ἐκρίθη ὁμοῦ ἡγοῦντο καὶ Θεοῦ.

*Πῶτον φα Πεννοῦτ πε ὡς ἐνεῖ
 ἵνα πε ἐνεῖ· ἀμην.*

For this reason the Jews
 persecuted Jesus, and
 sought to kill Him, because
 He had done these things on
 the Sabbath.

But Jesus answered
 them, “My Father has been
 working until now, and I
 have been working.”

Therefore, the Jews
 sought all the more to kill
 Him, because He not only
 broke the Sabbath, but also
 said that God was His
 Father, making Himself
 equal with God.

Glory be to God forever.

وَلِهَذَا كَانَ الْيَهُودُ يَطْرُدُونَ يَسُوعَ
 وَيَطْلُبُونَ أَنْ يَقْتُلُوهُ لِأَنَّهُ عَمِلَ هَذَا
 فِي سَبْتٍ.

فَأَجَابَهُمْ يَسُوعُ: أَبِي يَعْمَلُ حَتَّى
 الْآنَ وَأَنَا أَعْمَلُ.

فَمِنْ أَجْلِ هَذَا كَانَ الْيَهُودُ يَطْلُبُونَ
 أَكْثَرَ أَنْ يَقْتُلُوهُ لِأَنَّهُ لَمْ يَنْقُصِ
 السَّبْتَ فَقَطْ بَلْ قَالَ أَيْضاً إِنَّ اللَّهَ
 أَبُوهُ مُعَادِلاً لِنَفْسِهِ بِاللَّهِ.

والمجد لله دائماً.

Ψωπ

Matins Psalm

مزمور باكر

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

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

Ψαλμος τῷ Δαυὶδ ̑̑: ̑̑, ̑̑

Psalm 97: 6, 4

مزمور 96: 6، 4

Πίφηντι ἀνταχὶ ἡτερομνησιν: οἱ οἱ
 ἀνταχὶ ἐπερὶ αὐτοῦ ἵκε νίλαος τῆρο·
 νεφετεβρηξ ἀνεροτωιν
 ἐξοικομνησιν: ἀνταχὶ ἵκε πεκαρι οἱ οἱ
 ἀνταχὶ. Ἀλληλοῦα.

The heavens declare His
 righteousness, and all the
 peoples see His glory. His
 lightning light the world; the
 earth sees and trembles.
Alleluia.

أَخْبَرَت السَّمَوَاتُ بِعَدْلِهِ وَعَايَنَت
 جَمِيعُ الشُّعُوبِ مَجْدَهُ. أَضَاعَت
 بَرُوقُهُ الْمَسْكُونَةَ، نَظَرَتِ الْأَرْضُ
 فَتَزَلَزَلَتْ. *هَلِّلِيلُيَا.*

Matins Gospel إنجيل باكر

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

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

<p>Οὐὰναστρωσις ἐβόλ θεν πιδαστελιον εθοταβ κα τα Ιωαννην ασιοτ.</p>	<p>A chapter according to Saint John, may his blessings be with us. Amen.</p>	<p>فصل من إنجيل معلمنا يوحنا البشير. بركاته علينا أمين.</p>
<p>Ιωαννην ̅Ϛ̅: ̅α̅ - ̅κα̅</p>	<p>John 3: 1 - 21</p>	<p>يوحنا 3: 1 - 21</p>
<p>Πε οτον οτρωμι δε πε ἐβόλ θεν νιΦαρισεος ἐπεφραν πε Νικοδημος: οταρχων πε ἵτε νιλονδαι.</p> <p>Φαι αqι θα Ιησοϋς νἑχωρῃ οτοθ πεχαq ναq γε Ραββι: तेनेमि γε ἑτακι ἐβόλ θιτεν Φνοϋτ ἡρεϋτςβω: ὡμον ῶχου γαρ ἵτε θλι ἐερ ναιμηνι ἐτεκῖρι ὡωωοτ ἀρεῶτεμ Φνοϋτ ῶπι νεμαq.</p> <p>Δαqερονω νἑ Ιησοϋς πεχαq ναq γε ἄμην ἄμην τῆω ὡμος νாக: γε αὔῶτεμμες οτρωμι ἡκεσοπ: ὡμον ῶχου ὡμοq ἐναῖ ἑτμετοτρο ἵτε Φνοϋτ.</p> <p>Πεχε Νικοδημος ναq γε πως οτον ῶχου ἡτοϋμες οτρωμι ἡκεσοπ μενενα ἑρεϋερδελλο: μη οτον ῶχου ἡτεq ῶεναq ἐδοϋν ἐθνεχι ἡτε τεqμαῖ ὡφμαθ σοπ ῑναῖ οτοθ ἡτοϋμαςq.</p>	<p>There was a man of the Pharisees named Nicodemus, a ruler of the Jews.</p> <p>This man came to Jesus by night and said to Him, “Rabbi, we know that You are a teacher come from God; for no one can do these signs that You do unless God is with him.”</p> <p>Jesus answered and said to him, “Most assuredly, I say to you, unless one is born again, he cannot see the kingdom of God.”</p> <p>Nicodemus said to Him, “How can a man be born when he is old? Can he enter a second time into his mother's womb and be born?”</p>	<p>كَانَ إِنْسَانٌ مِنَ الْفَرِيسِيِّينَ اسْمُهُ نِيقُودِيمُوسُ رَئِيسٌ لِلْيَهُودِ.</p> <p>هَذَا جَاءَ إِلَى يَسُوعَ لَيْلًا وَقَالَ لَهُ: «يَا مُعَلِّمُ نَعْلَمُ أَنَّكَ قَدْ أَتَيْتَ مِنَ اللَّهِ مُعَلِّمًا لِأَنَّ لَيْسَ أَحَدٌ يَقْدِرُ أَنْ يَعْمَلَ هَذِهِ الْآيَاتِ الَّتِي أَنْتَ تَعْمَلُ إِنْ لَمْ يَكُنِ اللَّهُ مَعَهُ».</p> <p>أَجَابَ يَسُوعُ وَقَالَ لَهُ: «الْحَقُّ الْحَقُّ أَقُولُ لَكَ: إِنْ كَانَ أَحَدٌ لَا يُولَدُ مِنْ فَوْقٍ لَا يَقْدِرُ أَنْ يَرَى مَلَكُوتَ اللَّهِ».</p> <p>قَالَ لَهُ نِيقُودِيمُوسُ: «كَيْفَ يُمْكِنُ الْإِنْسَانُ أَنْ يُولَدَ وَهُوَ شَيْخٌ؟ أَلَعَلَّهُ يَقْدِرُ أَنْ يَدْخُلَ بَطْنِ أُمِّهِ ثَانِيَةً وَيُولَدَ؟».</p>

Ἀπερνῶν ἦξε Ἰησοῦς οὐτος πεχαρ
 ναρ γε ἀμην ἀμην ἥτω ἡμὸς νακ: γε
 ἀνὺτεμμες οὔαι ἐβολ θεν οὔμωο
 νεμ οὔπνευμα: ἡμὸν ὡχομ ἡμὸς εἰ
 ἐδοῦν ἐψμετοτρο ἦτε Φνοῦτ.

Πιμιε ἐβολ θεν τσαρξ οὔσαρξ πε:
 οὐτος πιμιε ἐβολ θεν πῖπνευμα
 οὔπνευμα πε.

ὑπερεψφηρι γε λιχος νακ γε
 ζωτ ἦτοτμες θηνοῦ ἦκεσπ.

Πῖπνευμα εφνιφι ἐφμα ἐτεεναρ
 οὐτος κῶτεμ ἐτεφςμν: ἀλλὰ ἦκῃ
 αν γε αφνηνοῦ ἐβολ θων ιε αφναψε
 ἐθων: φαι πε ἡφρητ ἦνοτον νιβεν
 ἐτοτμιε ἡμὸς ἐβολ θεν πῖπνευμα.

Ἀπερνῶν ἦξε Νικοδημος οὐτος
 πεχαρ ναρ: γε πως οὔον ὡχομ ἦτε
 ναι ὡππ.

Ἀπερνῶν ἦξε Ἰησοῦς οὐτος πεχαρ
 ναρ: γε ἦοκ πε ἦσαθ ἡΠισρανλ οὐτος
 ναι κῃμ ἐρωοῦ αν.

Ἀμην ἀμην ἥτω ἡμὸς νακ: γε
 φηῖτενσωοῦν ἡμὸς τενσαχι ἡμὸς:
 οὐτος φηῖτενναῦ ἐροῦς तेनेρμεөре
 ἡμὸς οὐτος तेμμεтөөре तेтенди
 ἡμὸς αν.

Jesus answered, “Most assuredly, I say to you, unless one is born of water and the Spirit, he cannot enter the kingdom of God.

That which is born of the flesh is flesh, and that which is born of the Spirit is spirit.

Do not marvel that I said to you, ‘You must be born again.’

The wind blows where it wishes, and you hear the sound of it, but cannot tell where it comes from and where it goes. So is everyone who is born of the Spirit.

Nicodemus answered and said to Him, “How can these things be?”

Jesus answered and said to him, “Are you the teacher of Israel, and do not know these things?

Most assuredly, I say to you, We speak what We know and testify what We have seen, and you do not receive Our witness.

أَجَابَ يَسُوعُ: «الْحَقُّ الْحَقُّ أَقُولُ لَكَ: إِنْ كَانَ أَحَدٌ لَا يُولَدُ مِنَ الْمَاءِ وَالرُّوحِ لَا يَقْدِرُ أَنْ يَدْخُلَ مَلَكُوتَ اللَّهِ.

الْمَوْلُودُ مِنَ الْجَسَدِ جَسَدٌ هُوَ وَالْمَوْلُودُ مِنَ الرُّوحِ هُوَ رُوحٌ.

لَا تَتَعَجَّبْ أَنِّي قُلْتُ لَكَ: يَنْبَغِي أَنْ تُولَدُوا مِنْ فَوْقُ.

الرَّيْحُ تَهْبُ حَيْثُ تَشَاءُ وَتَسْمَعُ صَوْتَهَا لَكِنَّكَ لَا تَعْلَمُ مِنْ أَيْنَ تَأْتِي وَلَا إِلَى أَيْنَ تَذْهَبُ. هَكَذَا كُلُّ مَنْ وُلِدَ مِنَ الرُّوحِ».

أَجَابَ نِيقُودِيمُوسُ وَقَالَ: «كَيْفَ يُمْكِنُ أَنْ يَكُونَ هَذَا؟»

أَجَابَ يَسُوعُ وَقَالَ: «أَنْتَ مُعَلِّمٌ إِسْرَائِيلَ وَلَسْتَ تَعْلَمُ هَذَا.

الْحَقُّ الْحَقُّ أَقُولُ لَكَ: إِنَّمَا نَتَكَلَّمُ بِمَا نَعْلَمُ وَنَشْهَدُ بِمَا رَأَيْنَا وَلَسْتُمْ تَقْبَلُونَ شَهَادَتَنَا.

Ιςχε αἰχε νὰ πκαρι νωτεν
 ἁπετενναβτ: πως αἰωανχε νὰ τφε
 νωτεν τετενναβτ.

Οτοε ἁπε ελι γρεναυ ἐπρωι ἐτφε
 ἐβηλ εφηεταυι ἐπεснт ἐβολα δεν τφε:
 ἐτε Πωηρι ἁΦρωι πε φηετγωп δεν
 τφε.

Οτοε ἁφερητ ἐτα Ὡτснс бес
 πωοу нєrhи эи пωαυе: παρητ εωτ πε
 нтотбес Πωηρι ἁΦρωι.

Σινα нте оyon нивен еонабτ ἐροу
 нтеубι ἁπιωνδ нєnєэ.

Παρητ εар ἀΦноуτ μєnpe
 пикосмос εωстє Πєуwhи ἁμαγατу
 нтеуthиу: εиνα оyon нивен еонабτ
 ἐроу нтеуγтємтaкo: αλλα нтеубι
 нoтoнδ нєnєэ.

He ἐта Φноуτ εар аn oтoрп
 ἁΠєуwhи ἐпикосмос εиνα нтеуτгaп
 ἐпикосмoс: αλλα εиνα нте пикосмoс
 нoгєм ἐβολа εитоту.

Φheонабτ ἐроу сєnατгaп ἐроу
 аn: φh δε ете нєнабτ ἐроу аn εнδн
 атoтo εγτгaп ἐроу: εє ἁΠєуwhи
 еΦpаn ἁΠиmонозєннс Πωηри нте
 Φноуτ.

If I have told you earthly
 things and you do not
 believe, how will you
 believe if I tell you heavenly
 things?

No one has ascended to
 heaven but He who came
 down from heaven, that is,
 the Son of Man who is in
 heaven.

And as Moses lifted up
 the serpent in the wilderness,
 even so must the Son of
 Man be lifted up,

that whoever believes in
 Him should not perish but
 have eternal life.

For God so loved the
 world that He gave His only
 begotten Son, that whoever
 believes in Him should not
 perish but have everlasting
 life.

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

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

إِنْ كُنْتُمْ قُلْتُمْ لَكُمْ الْأَرْضِيَّاتِ وَلَسْتُمْ
 تُؤْمِنُونَ فَكَيْفَ تُؤْمِنُونَ إِنْ قُلْتُمْ لَكُمْ
 السَّمَاوِيَّاتِ؟

وَلَيْسَ أَحَدٌ صَعَدَ إِلَى السَّمَاءِ إِلَّا
 الَّذِي نَزَلَ مِنَ السَّمَاءِ ابْنُ الْإِنْسَانِ
 الَّذِي هُوَ فِي السَّمَاءِ.

وَكَمَا رَفَعَ مُوسَى الْحَيَّةَ فِي الْبَرِّيَّةِ
 هَكَذَا يَنْبَغِي أَنْ يُرْفَعَ ابْنُ الْإِنْسَانِ.

لِكَيْ لَا يَهْلِكَ كُلُّ مَنْ يُؤْمِنُ بِهِ بَلْ
 تَكُونُ لَهُ الْحَيَاةُ الْأَبَدِيَّةُ.

لَأَنَّهُ هَكَذَا أَحَبَّ اللَّهُ الْعَالَمَ حَتَّى بَذَلَ
 ابْنَهُ الْوَحِيدَ لِكَيْ لَا يَهْلِكَ كُلُّ مَنْ
 يُؤْمِنُ بِهِ بَلْ تَكُونُ لَهُ الْحَيَاةُ
 الْأَبَدِيَّةُ.

لَأَنَّهُ لَمْ يُرْسِلِ اللَّهُ ابْنَهُ إِلَى الْعَالَمِ
 لِيُدِينَ الْعَالَمَ بَلْ لِيُخَلِّصَ بِهِ الْعَالَمَ.

الَّذِي يُؤْمِنُ بِهِ لَا يَدَانُ وَالَّذِي لَا
 يُؤْمِنُ قَدْ دِينَ لَأَنَّهُ لَمْ يُؤْمِنْ بِاسْمِ
 ابْنِ اللَّهِ الْوَحِيدِ.

Φαι Δε πε πιθαπ γε ποτωινι αϥι
 ἐπικοςμος: οτοθ νιρωμι ατμενρε
 πιχακι μαλλον εζοτε ποτωινι:
 νοτῶβνοτὶ ταρ νατρωοτ πε.

Οτον ταρ νιβεν ετιρι ὑπιπετρωοτ
 ὅμοσϥ ὑπιποτωινι: οτοθ ὑπαϥὶ θα
 ποτωινι εἰνα ἡτοτῶτεμ σοθι
 ἡνεϥῶβνοτὶ γε σερωοτ.

Φη Δε ετιρι ἡτμεθωμι ῥαϥὶ θα
 ποτωινι: εἰνα ἡτοτοτωνη εβολ ἡγε
 νεϥῶβνοτὶ γε εταϥαιτοτ θεν Φνοτϥ.

*Πῶοτ φα Πεννοτϥ πε ῥα ἐνεθ
 ἡτε νι ἐνεθ: ἀμην.*

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

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

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

Glory be to God forever.

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

لِأَنَّ كُلَّ مَنْ يَفْعَلُ السَّيِّئَاتِ يَبْغِضُ
 النُّورَ وَلَا يَأْتِي إِلَى النُّورِ لِكَيْ لَا تُبَيَّنَ
 أَعْمَالُهُ.

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

والمجد لله دائماً.

Liturgy Readings

قراءات القداس

The Pauline Epistle

رسالة بولس الرسول

Ἡ ἐπιστολὴ ἡτε πενσαῶ Παῦλος Πιὰποστολος

Παῦλος φῶωκ ὑΠενδοις Ἰησοῦς
 Πιχριστος: πιὰποστολος ετθαδεμ:
 φηετατθαϥϥ ἐπιθιϥεννοτϥι ἡτε
 Φνοτϥ.

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

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

Ἑβραεος ι: ιθ - λθ

Hebrews 10: 19 - 39

العبرانيين 10: 19 - 39

<p>ΕΟΥΤΟΝ ἦΤΑΝ ΟΥΤΗ ΜΜΑΥ ΝΑCΗΝΟΥ ἸΟΥΩΝΖ ΕΒΟΛ ΕΦΩΜΙΤ ΕΒΟΥΝ ἸΤΕ ΝΕΘΟΥΑΒ ΔΕΝ ΠΕCΝΟΥ ἸΛΗCΟΥC.</p> <p>ΦΗΕΤΑΥΑΙΥ ΜΒΕΡΙ ΝΑΝ ΠΙΜΩΙΤ ΜΒΕΡΙ ΟΥΟΥ ΕΤΟΝΔ ΕΒΟΛ ΖΙΤΕΝ ΠΙΚΑΤΑΠΕΤΑCΜΑ ΕΤΕ ΤΕΥCΑΡΖ ΤΕ.</p> <p>ΠΕΜ ΟΥΝΙΟΥ† ΝΟΥΗΒ ΕΧΕΝ ΠΗΙ ΜΦΝΟΥ†.</p> <p>ΜΑΡΕΝΙ ΕΒΟΥΝ ΔΕΝ ΟΥΖΗΤ ΜΜΗΙ ΝΕΜ ΟΥΧΩΚ ἸΤΕ ΟΥΝΑΒ† ΕΥΝΟΥΧΔ ἸΧΕ ΝΕΝΖΗΤ ΕΒΟΛ ΖΑ ΟΥCΥΝΗΔΗCΙC CΕΖΩΟΥ. ΟΥΟΥ ΕΡΕ ΠΕΝCΩΜΑ ΧΩΚΕΜ ΔΕΝ ΟΥΜΩΟΥ ΕΥΤΟΥΒΗΟΥΤ.</p> <p>ΜΑΡΕΝ ΜΜΟΝΙ ΜΠΙΟΥΩΝΖ ΕΒΟΛ ἸΤΕ †ΖΕΛΠΙC ΝΑΤΡΙΚΙ: ΨΕΝΖΟΥ CΑΡ ἸΧΕ ΦΗΕΤΑΥΩΥ.</p> <p>ΜΑΡΕΝ† ΖΕΘΗΝ ΕΝΕΝΕΡΗΟΥ ΔΕΝ ΟΥΧΟΥ ἸΤΕ ΟΥΔΑCΑΠΗ ΝΕΜ ΖΑΝΕΒΗΟΥ† ΕΝΑΝΕΥ.</p> <p>ΠΤΕΝΧΩ ἸCΩΝ ΔΑΝ ἸΤΕΝCΥΝΑCΩCΗ ΚΑΤΑ ΦΡΗ† ΕΤΕ ΤΚΑΖC ἸΤΕ ΖΑΝΟΥΟΝ ΤΕ ΑΛΛΑ ΕΡΕΤΕΝ†ΝΟΥ†: ἸΖΟΥΟ ΜΑΛΛΟΝ ΖΟCΟΝ ΕΡΕΤΕΝΝΑΥ ΧΕ ΑΥΔΩΝΤ ἸΧΕ ΠΙΕΖΟΥΟΥ.</p> <p>ΔΗΨΑΝΕΡΝΟΒΙ CΑΡ ΕΝΟΥΩΥ ΜΕΝΕΝCΑ ΕΘΡΕΝΒΙ ΜΠCΟΥΕΝ †ΜΕΘΜΗ</p>	<p>Therefore, brethren, having boldness to enter the Holiest by the blood of Jesus,</p> <p>by a new and living way, which He consecrated for us, through the veil, that is, His flesh,</p> <p>and having a High Priest over the house of God,</p> <p>Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience and our bodies washed with pure water.</p> <p>Let us hold fast the confession of our hope without wavering, for He who promised is faithful.</p> <p>And let us consider one another in order to stir up love and good works,</p> <p>not forsaking the assembling of ourselves together, as is the manner of some, but exhorting one another, and so much the more as you see the Day approaching.</p> <p>For if we sin willfully after we have received the knowledge of the truth, there no longer remains a sacrifice for sins,</p>	<p>فَإِذْ لَنَا إِلَيْهَا الْإِخْوَةُ ثَقَّةٌ بِالْذَّخُولِ إِلَى «الْأَقْدَاسِ» بِدَمِ يَسُوعَ.</p> <p>طَرِيقًا كَرَّسَهُ لَنَا حَدِيثًا حَيًّا، بِالْحِجَابِ أَيْ جَسَدِهِ.</p> <p>وَكَاهِنٌ عَظِيمٌ عَلَى بَيْتِ اللَّهِ.</p> <p>لِنَتَقَدَّمَ بِقَلْبٍ صَادِقٍ فِي يَقِينِ الْإِيمَانِ، مَرَّشُوشَةً قُلُوبُنَا مِنْ ضَمِيرٍ شَرِيرٍ، وَمُغْتَسِلَةً أَجْسَادُنَا بِمَاءٍ نَقِيٍّ.</p> <p>لِنَتَمَسَّكَ بِإِقْرَارِ الرَّجَاءِ رَاسِخًا، لِأَنَّ الَّذِي وَعَدَ هُوَ أَمِينٌ.</p> <p>وَلِنُتْلَاحِظَ بَعْضُنَا بَعْضًا لِلتَّحْرِيبِ عَلَى الْمَحَبَّةِ وَالْأَعْمَالِ الْحَسَنَةِ.</p> <p>غَيْرَ تَارِكِينَ اجْتِمَاعَنَا كَمَا لِقَوْمٍ عَادَةً، بَلْ وَاعِظِينَ بَعْضُنَا بَعْضًا، وَبِالْأَكْثَرِ عَلَى قَدْرِ مَا تَرَوْنَ الْيَوْمَ يَقْرُبُ.</p> <p>فَإِنَّهُ إِنْ أَخْطَأْنَا بِاخْتِيَارِنَا بَعْدَمَا أَخَذْنَا مَعْرِفَةَ الْحَقِّ، لَا تَبْقَى بَعْدُ ذَبِيحَةٌ عَنِ الْخَطَايَا.</p>
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Աստիճանաբար չե՛ս փախ՝ եթե
չաճնո՞ւմ:

ΟΥΧΙΝΧΟΥΤ ΔΕ ΕΒΟΛ ἌΝΤΕ ΟΥΔΑΠ
ΕΦΟΙ ἌΝΟΤ ΝΕΜ ΟΥΧΟΘ ἌΝΤΕ ΟΥΧΡΩΜ
ΕΦΝΑΟΤΩΜ ἌΝΑ ΝΗΕΤΤΟΥΒΗΥ.

Ἀρεῶν οὐαὶ ὡς φῆνοσ
 ἠὲ τῶν αὐτῶν μετῴνῃ
 ἐξεν ἡμερῶν ἐκείνῃ
 ἐκείνῃ ἡμερῶν ἐκείνῃ

ԼԵ ԿԵՆԵՄԵՆ՝ ՃԵ ԸՆԱՍՆՊՅԱ ՈՐԿԻՐ
 ՈՒՆԵՄԿՕ ԵՐԶՈՐ ՈՅՈՒՆՃԵ
 ՓԵՅՆԱԶԱՄԻ ԷՃԵՆ ՍՅՐԻ ԱՓՈՐԴ:
 ՕՐՈՋ ԼԳՃԱ ՍԻՇՈՐ ՈՒԵ ԴԶԻԹՆԿԻ
 ՈՒՐՈՐԿ ՃԵ ԸԲԱԺԵՄ ՓԵՏԱԿՏՈՐԾՈ ՈՅՐԻ
 ՈՅՆԿՐ ՕՐՈՋ ՍԻՍՆԵՄԱ ՈՒԵ ՍԻՄՈՒ
 ԼԳՍՈՐԿ:

Τενσωσιν γαρ ὑφ' ἡτάχτος καὶ
 πῦρ ἀπὸ πύργου φωτὶ ἀνοκ περὶ οὐτος ἀνοκ
 εἶνα τὴν γῆν· οὐτος παλιν καὶ πῦρ
 καὶ γὰρ ἐπεχλαός.

Οὐρεζοτ̐ ἡζοτὸ πε ἔραοτῶ ἐζῆρι
ἐνενξίχ ὑφνοτ̐ ετοηδ̐.

Ἀριθμενὶ ἵκνεται ἐξουὶ ἵτε ὡρπ
 νήταρετενδὶ ὑφονωινὶ ἵρρη ἵζητοῦ
 ἐὰτετενὰμονι ἵτεν ὅηνοῦ ζεν
 οῖνωτ ἵτε ζανὺκατ.

Φαί μεν γε βέν βανυωυ νευ
βανβοχβεχ ενερεατριζιν ὤωωτεν:

but a certain fearful expectation of judgment, and fiery indignation, which will devour the adversaries.

Anyone who has rejected Moses' law dies without mercy on the testimony of two or three witnesses.

Of how much worse punishment, do you suppose, will he be thought worthy who has trampled the Son of God underfoot, counted the blood of the covenant by which he was sanctified a common thing, and insulted the Spirit of grace?

For we know Him who said, "Vengeance is Mine, I will repay," says the Lord. And again, "The Lord will judge His people."

It is a fearful thing to fall into the hands of the living God.

But, recall the former days in which, after you were illuminated, you endured a great struggle with sufferings:

Partly while you were
made a spectacle both by
reproaches and tribulations,

بَلْ قَبُولُ دَيْنُونَةٍ مُّخِيفٍ، وَغَيْرَةُ
نَارٍ عَتِيدَةٍ أَنْ تَأْكُلَ الْمُضَادِّينَ.

مَنْ خَالَفَ نَامُوسَ مُوسَى فَعَلَى
شَاهِدَيْنِ أَوْ ثَلَاثَةِ شُهُودٍ يَمُوتُ
بِدُونِ رَافَةٍ.

فَكَمْ عَقَاباً أَشَرَّ تَظُنُّونَ أَنَّهُ يُحْسِبُ
مُسْتَحَقًّا مَنْ دَاسَ ابْنَ اللَّهِ، وَحَسِبَ
دَمَ الْعَهْدِ الَّذِي قُدِّسَ بِهِ دَنَسًا،
وَأَزْدَرَى بَرُوحِ النِّعْمَةِ.

فَإِنَّا نَعْرِفُ الَّذِي قَالَ: لِيَ الْإِنْتِقَامُ
أَنَا أَجَازِي يَقُولُ الرَّبُّ. وَأَيْضًا:
الرَّبُّ يَدِينُ شَعْبَهُ.

مُخِيفٌ هُوَ الْوُقُوعُ فِي يَدِي اللَّهِ
الْحَيِّ.

وَلَكِنْ تَذَكَّرُوا الْيَوْمَ السَّالِفَةَ الَّتِي
فِيهَا بَعْدَمَا أُنِرْتُمْ صَبِرْتُمْ عَلَى
مُجَاهَدَةِ أَلَمٍ كَثِيرَةٍ.

مِنْ جَهَةِ مَشْهُورِينَ بِتَغْيِيرَاتِ
وَضِيقَاتٍ، وَمِنْ جَهَةِ صَائِرِينَ
شُرَكَاءَ الَّذِينَ تُصَرَّفُ فِيهِمْ هَكَذَا.

φαι δε γε ἀρετενεργῶν ἡννεθμοῶι
ὑπαίρη†.

Κε γαρ ἀρετενεργεῖς καὶ νευ
νηετсон: ογορ πρῶλεμ ἡτε
νετενεργεῖς ἀρετενεργεῖς
ἐρωτεν θεν ογραῶι ἐρετενεργεῖς γε
ογον τοτεν ὑματ νομετραμαδ
εссоτп ογορ εснаδзи γα ἐβωλ.

Πετενονωρ ογν ἐβωλ ὑπερβιτ
ἐβωλ: φαι ἐτε ογονταῖ νογνιγ†
ἡγεβιε βεχε ὑματ.

Ἀρετενεργεῖς γαρ νογενομονη
εἰνα ἀρετενεργεῖς ὑπονωγ ὑφνογ†
ἡτετενβι ὑπωγ.

Ετι γαρ κεκογχι εссон εссон ἐναι
ἡγε πεθνηογ ογορ ἐναιωск αν.

Πιθμη δε εγναωνδ ἐβωλ θεν
φναε†: ογορ εγωπ αγωανεωπ ἡνε
ταψγχη† μα† ἡδητ.

Ἄνον δε ἄνον να ογρωп αν ἡτε
ογφωτ ἐφазог етako αλλα ἡτε
ογναε† етандо ἡτε† ψγχη.

*Πεμοτ γαρ νευωτεν νευ
τγρηνη етсоп: γε ἄμην εсгωπ.*

and partly while you
became companions of
those who were so treated.

For you had compassion
on me in my chains, and
joyfully accepted the
plundering of your goods,
knowing that you have a
better and an enduring
possession for yourselves in
heaven.

Therefore, do not cast
away your confidence,
which has great reward.

For you have need of
endurance, so that after you
have done the will of God,
you may receive the
promise:

For yet a little while,
and He who is coming will
come and will not tarry.

Now the just shall live
by faith; but if anyone
draws back, My soul has no
pleasure in him.

But we are not of those
who draw back to perdition,
but of those who believe to
the saving of the soul.

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

لأنكم رثيتم لقيودي أيضاً، وقبلتم
سلْبَ أَمْوَالِكُمْ بِفَرَحٍ، عَالَمِينَ فِي
أَنْفُسِكُمْ أَنَّ لَكُمْ مَالاً أَفْضَلَ فِي
السَّمَاوَاتِ وَبَاقِيًا.

فَلَا تَطْرَحُوا ثِقَتَكُمْ الَّتِي لَهَا مُجَازَاةٌ
عَظِيمَةٌ.

لأنكم تحتاجون إلى الصَّبْرِ، حَتَّى
إِذَا صَنَعْتُمْ مَشِيئَةَ اللَّهِ تَنَالُوا
الْمَوْعِدَ.

لأنَّهُ بَعْدَ قَلِيلٍ جَدًّا سَيَأْتِي الْآتِي وَلَا
يُبْطِئُ.

أَمَّا الْبَارُّ فَبِالْإِيمَانِ يَحْيَا، وَإِنْ ارْتَدَّ
لَا تُسَرُّ بِهِ نَفْسِي.

وَأَمَّا نَحْنُ فَلَسْنَا مِنَ الْإِرْتِدَادِ
لِلْهَلَاكِ، بَلْ مِنَ الْإِيمَانِ لِإِقْتِنَاءِ
النَّفْسِ.

*نعمة الله الأب تكون مع جميعكم.
أمين.*

The Catholic Epistle الكاثوليكون

Καθολικον ἐβόλθεν περὶ τοῦ ἡπίστολου ἡτε περὶ τοῦ Ἰωάννου. Ἀμήν. Παμενρατ.	The Catholic epistle of the First epistle of our father St. John. May his blessings be with us all. Amen. My beloved.	الكاثوليكون من رسالة معلمنا يوحنا الاولى بركتته علينا. آمين. يا احبائي
Ἄ Ἰωάννης Δ: ια - κα	1 John 4: 11 - 21	1 يوحنا 4: 11 - 21
Παμενρατ ἰς χε ἀφνοτ μενριτεν ὑπαίρητ ἄνον ζωὴν σεμπῶν ναν ἡτενμενρε νενέρηοτ.	Beloved, if God so loved us, we also ought to love one another.	أَيُّهَا الْأَحِبَّاءُ، إِنْ كَانَ اللَّهُ قَدْ أَحَبَّنَا هَكَذَا، يَتَّبِعِي لَنَا أَيْضًا أَنْ يُحِبَّ بَعْضُنَا بَعْضًا.
Φνοτ ὑπε ἑλι ναν ἐροϋ ἐνεε: ἐψωπ ἀνψανμενρε νενέρηοτ Φνοτ ψοπ ἡδῆτεν: οτοε τεϋάσαπη χηκ ἐβόλ ἡδῆρη ἡδῆτεν.	No one has seen God at any time. If we love one another, God abides in us, and His love has been perfected in us.	اللَّهُ لَمْ يَنْظُرْهُ أَحَدٌ قَطْر. إِنْ أَحَبَّ بَعْضُنَا بَعْضًا فَاللَّهُ يَثْبُتْ فِيْنَا، وَمَحَبَّتُهُ قَدْ تَكَمَّلَتْ فِيْنَا.
Ἦεν φαι τεπναέμι χε τεψωπ ἡδῆτεν: οτοε ἡθοϋ ζωϋ ὑψοπ ἡδῆτεν χε ἐταϋτ ναν ἐβόλθεν Περὶ πνευμα.	By this we know that we abide in Him, and He in us, because He has given us of His Spirit.	بِهَذَا نَعْرِفُ أَنَّنَا نَثْبُتُ فِيهِ وَهُوَ فِيْنَا: أَنَّهُ قَدْ أَعْطَانَا مِنْ رُوحِهِ.
Οτοε ἄνον ἀννατ οτοε τενερμεορε χε ἀφωτ οτωρπ ὑπεϋρηρι ετοϋχαῖ ὑπικοςμος.	And we have seen and testify that the Father has sent the Son as Savior of the world.	وَنَحْنُ قَدْ نَظَرْنَا وَنَشْهَدُ أَنَّ الْآبَ قَدْ أَرْسَلَ الْإِبْنَ مُخْلِصًا لِلْعَالَمِ.
Φηεθεαρὸμολογιν χε ἰησοϋς Πωρηι ὑφνοτ πε φνοτ ψοπ ἡδῆτεν: οτοε ἡθοϋ ζωϋ ὑψοπ Ἦεν Φνοτ.	Whoever confesses that Jesus is the Son of God, God abides in him, and he in God.	مَنْ اعْتَرَفَ أَنَّ يَسُوعَ هُوَ ابْنُ اللَّهِ، فَاللَّهُ يَثْبُتُ فِيهِ وَهُوَ فِي اللَّهِ.
Οτοε ἄνον ἀνέμι οτοε ἀννατ ἐτᾶσαπη ἡτε φνοτ ἐτε ἡδῆτεν: Φνοτ οτᾶσαπη πε οτοε φηετψοπ Ἦεν τᾶσαπη ὑψοπ Ἦεν Φνοτ οτοε	And we have known and believed the love that God has for us. God is love, and he who abides in love abides in God, and God in him.	وَنَحْنُ قَدْ عَرَفْنَا وَصَدَقْنَا الْمَحَبَّةَ الَّتِي لِلَّهِ فِيْنَا. اللَّهُ مَحَبَّةٌ، وَمَنْ يَثْبُتْ فِي الْمَحَبَّةِ يَثْبُتْ فِي اللَّهِ وَاللَّهُ فِيهِ.

Φνοῦτ ὡπ νῆντ.

Ἦεν φαι ἅ τᾶσαπν πωκ ἐβόλ
νεμαν εἰνα ἵντενχιμῖ νοῦπαρρησιᾷ
Ἦεν πιεζοοῦτ ἵντε τῆκρισις: πε κατα
φρητ ἑταφῶπ ἵνε φη παρητ ἄνον
εἰων ἵδρηι Ἦεν παικοςμος.

Ἰμον εἰτ ὡπ Ἦεν τᾶσαπν:
ἀλλα τᾶσαπν εἰτηκ ἐβόλ ὡασι
τῆετ ἐβόλ πε οὔον ἵντε τῆετ
νοῦκολασις Ἰματ: φη δε εἰτερεετ
εἰτηκ ἐβόλ ἀν Ἦεν τᾶσαπν.

Ἰνον τενημει ἸΦνοῦτ πε ἵθοε
αφμενριτεν ἵωορπ.

Εῶπ δε ἵντε οὔαι πος πε τῶμει
ἸΦνοῦτ οὔοε εἰμοςτ Ἰπεφσον
οὔαμεθνοῦτ πε: φη ταρ εἰτε ἵνμει
Ἰπεφσον ἀν ἑταφναῦ εἰροφ Φνοῦτ εἰτε
Ἰπεφναῦ εἰροφ πωε εἰναῶππωου
Ἰμενριτ.

Οὔοε ταἰεντολη ἵντοτεν ἐβόλ
εἰτοτ εἰνα φηετερᾶσαπαν ἸΦνοῦτ
ἵντεφμενρε πεφκεσον.

*Πασνηοῦ Ἰπερμενρε πικοςμος
οὔδε νηετῶπ Ἦεν πικοςμος:
πικοςμος νασινι νευ τεφεπιθῶμια: φη
δε εἰτιρι Ἰφορωῶ ἸΦνοῦτ εἰναῶππ
ῶα ἐνεε: ἀμην.*

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

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

We love Him because He first loved us.

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

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

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.

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

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

نَحْنُ نَحِبُّهُ لِأَنَّهُ هُوَ أَحَبَّنَا أَوَّلًا.

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

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

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 νενηιοῦ ἡ ἀποστολος:</p> <p>ἐρε ποῦςμοῦ εἶοταβ ὡπι νεμλν.</p> <p>Δμην.</p>	<p>The Acts of our fathers the apostles, may their blessings be with us all. Amen.</p>	<p>فصل من أعمال آبائنا الرسل الأظهر المشمولين بنعمة الروح القدس، بركتهم تكون معنا. آمين.</p>
<p>Πραξις β: λη - με</p>	<p>Acts 2: 38 - 45</p>	<p>أعمال 2: 38 - 45</p>
<p>Πετρος δε πεχαῖ νωοῦ γε ἀριμετανοιῶν οτοῦ φοῦται φοῦται ὡμωτεν μαρεουσῇ ἐφραν ἡ ἡσοῦς Πιχριστος ἐπῆχω ἐβολ ἡ τε νετεννοβι οτοῦ τετενναδὶ ἡ ἡδωρεὰ ἡ τε Πιπνετα εἶοταβ.</p> <p>Φωτεν γαρ πε πωῶ νεμ νετεννωρι νεμ οτοῦ νιβεν εἶοτῆοῦ νηῆτε Πβοις Πεννοῦ ἡ ναθαζμοῦ.</p> <p>Πῆρρι δε ἡεν κεμῆῶ ἡ σαχι ναερμεερε νωοῦ οτοῦ ναρῆωνχ ἐρωοῦ ερῶα ὡμος γε ναζεμ ὅηνοῦ ἐβολ ἡεν ταιῆνεὰ ετκωλχ.</p> <p>Πη μεν οῦν ἐταῦῶεπ πιαχι ἐρωοῦ ατομοῦ οτοῦ ατοτοῦ ἐρωοῦ ὡπιεζοοῦ ἐτε ὡμαῦ ἡ γε ὡομτ ἡ ὡο ὡψῆχ.</p> <p>Παῦμην δε ἐῖῖβω ἡ τε νη ἀποστολος νεμ ἡ μετῶφῆρ ἡ τε πιφωῶ ἡ τε πιωικ νεμ ἡ προσεῖχ.</p>	<p>Then Peter said to them, Repent, and let every one of you be baptized in the name of Jesus Christ for the remission of sins; and you shall receive the gift of the Holy Spirit.</p> <p>For the promise is to you and to your children, and to all who are afar off, as many as the Lord our God will call.</p> <p>And with many other words he testified and exhorted them, saying, Be saved from this perverse generation.</p> <p>Then those who gladly received his word were baptized; and that day about three thousand souls were added to them.</p> <p>And they continued steadfastly in the apostles' doctrine and fellowship, in the breaking of bread, and in prayers.</p>	<p>فَقَالَ لَهُمْ بُطْرُسُ: «تُوبُوا وَلْيَعْتَمِدْ كُلُّ وَاحِدٍ مِنْكُمْ عَلَى اسْمِ يَسُوعَ الْمَسِيحِ لِعُفْرَانِ الْخَطَايَا فَتَقْبَلُوا عَطِيَّةَ الرُّوحِ الْقُدُسِ.</p> <p>لَأنَّ الْمَوْعِدَ هُوَ لَكُمْ وَلِأَوْلَادِكُمْ وَلِكُلِّ الَّذِينَ عَلَى بُعْدٍ، كُلٌّ مَن يَدْعُوهُ الرَّبُّ إِلَيْنَا».</p> <p>وَبِأَقْوَالٍ أُخَرٍ كَثِيرَةٍ كَانَ يَشْهَدُ لَهُمْ وَيَعْظُمُهُمْ قَائِلًا: «اخْلُصُوا مِنْ هَذَا الْجِيلِ الْمَلْتَوِي».</p> <p>فَقَبِلُوا كَلَامَهُ بِفَرَحٍ وَاعْتَمَدُوا وَأَنْصَمَ فِي ذَلِكَ الْيَوْمِ نَحْوُ ثَلَاثَةِ آلَافٍ نَفْسٍ.</p> <p>وَكَانُوا يُوَاطِبُونَ عَلَى تَعْلِيمِ الرُّسُلِ وَالشَّرِكَةِ وَكَسْرِ الْخُبْزِ وَالصَّلَوَاتِ.</p>

Οὐροῖς Δε νὰς ὡπ ἡ ψυχὴ νίβεν:
 εὐαγγελῶ Δε ἡμῖν νῦν εὐαγγελίῃ
 νὰς ὡπ πε ἔβωλ εἰς τοὺς
 ἡνιὰ ποστολὰς δὲν ἱεροῦσαλὴμ:
 οὐνιῶν Δε ἡροῖς νὰς ὡπ εἰς ζωὴν
 τῆροῦ πε.

Ἦν Δε τῆροῦ ἐταῖρναρῖς νὰς
 εἰς ὅσα πε ὅτος εὐα νίβεν νὰς ὡπ
 νῶν πε δὲν οὐμετῶφῃρ.

Ὅτος νοτιοὶ νῦν νοτὲ παρχοντα
 νὰς ἡμῶν ἔβωλ ὅτος νὰς φῶν
 ἡμῶν ἐξῆρᾶν τῆροῦ κατὰ πετε ποῖται
 ποῖται ἐρχῖα ἡμῶν.

*Πισαῖ Δε ἡτε Πῶις ἐφέαται ὅτος
 ἐφέαται: ἐφέατασι ὅτος ἐφέταχρο:
 δὲν ἴασις ἡ ἐκκλησία ἡτε Φνοῖς:
 ἁμῖν.*

Then fear came upon
 every soul, and many
 wonders and signs were
 done through the apostles.

Now, all who believed
 were together, and had all
 things in common,

and sold their
 possessions and goods, and
 divided them among all, as
 anyone had need.

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

وَصَارَ خَوْفٌ فِي كُلِّ نَفْسٍ. وَكَانَتْ
 عَجَائِبُ وَآيَاتٌ كَثِيرَةٌ تُجْرَى عَلَى
 أَيْدِي الرُّسُلِ.

وَجَمِيعُ الَّذِينَ آمَنُوا كَانُوا مَعًا
 وَكَانَ عِنْدَهُمْ كُلُّ شَيْءٍ مُشْتَرَكًا.

وَالْأَمْلاكُ وَالْمَقْتَنِيَّاتُ كَانُوا
 يَبِيعُونَهَا وَيَقْسِمُونَهَا بَيْنَ الْجَمِيعِ
 كَمَا يَكُونُ لِكُلِّ وَاحِدٍ حَاجَةٌ.

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

The Liturgy Psalm مزمور القداس

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

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

Ψαλμος τῷ Δαυὶδ ζε: ια, ζ

Psalm 66: 12, 8

مزمور 65: 11، 7

Διὰ τῆς ἐβῶλ εἰς τὴν οὐχρῶν νῦν
 οὐμῶν: ὅτος ἀκεντεν ἔβωλ ἐπέμτον:
 ἡμῶν ἐΠεννοῖς νιέθνος: ὅτος σωτεμ
 ἐτῶν ἡτε περὶ ἡμῶν. Ἀλληλοῖα.

We went through fire
 and through water; but You
 brought us out to rich
 fulfillment. Oh, bless our
 God, you peoples! And
 make the voice of His praise
 to be heard. *Alleluia.*

جُزْنَا فِي النَّارِ وَالْمَاءِ وَأَخْرَجْتَنَا
 إِلَى الرَّاحَةِ. بَارِكُوا أَيُّهَا الشُّعُوبُ
 إِلَهَنَا. وَاسْمَعُوا صَوْتَ تَسْبِيحِهِ.
 هَلِّلِيلُيَا.

The Liturgy Gospel إنجيل القديس

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

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

<p>Οὐα̅να̅ς̅νω̅ς̅ς̅ ἐ̅βο̅λ̅ θ̅εν̅ π̅ι̅ε̅ρ̅α̅ς̅ς̅ε̅λ̅ι̅ον̅ ε̅θ̅ο̅υ̅α̅β̅ κα̅τα̅ Ι̅ω̅α̅ν̅ν̅η̅ν̅ α̅ς̅ι̅ο̅υ̅.</p>	<p>A chapter according to Saint John, may his blessings be with us. Amen.</p>	<p>فصل من إنجيل معلمنا يوحنا البشير. بركاته علينا أمين.</p>
<p>Ιωαννης 3: κβ - λϛ</p>	<p>John 3: 22 - 36</p>	<p>يوحنا 3: 22 - 36</p>
<p>Κ̅ε̅ν̅ε̅ν̅ε̅ς̅α̅ ν̅αι̅ Δ̅ε̅ α̅ρ̅ι̅ ἡ̅ς̅ Ι̅η̅σο̅υ̅ς̅ ν̅ε̅μ̅ ν̅ε̅ρ̅μ̅α̅θ̅η̅τ̅η̅ς̅ ἐ̅π̅κ̅α̅θ̅ι̅ ἡ̅τ̅ε̅ †Ι̅ο̅υ̅δ̅α̅: ο̅υ̅ο̅ς̅ ν̅α̅ρ̅χ̅η̅ ὕ̅μ̅α̅τ̅ ν̅ε̅μ̅ω̅τ̅ π̅ε̅ ε̅ρ̅†ω̅μ̅ς̅.</p>	<p>After these things Jesus and His disciples came into the land of Judea, and there He remained with them and baptized.</p>	<p>وَبَعْدَ هَذَا جَاءَ يَسُوعُ وَتَلَامِيذُهُ إِلَى أَرْضِ الْيَهُودِيَّةِ وَمَكَثَ مَعَهُمْ هُنَاكَ وَكَانَ يُعَمِّدُ.</p>
<p>Ν̅α̅ρ̅ε̅ ἡ̅ς̅ Ι̅ω̅α̅ν̅ν̅η̅ς̅ Δ̅ε̅ †ω̅μ̅ς̅ π̅ε̅ θ̅εν̅ Ε̅ν̅ω̅ν̅ θ̅α̅τ̅εν̅ Σ̅α̅λ̅ι̅μ̅: ᾧ̅ς̅ ν̅ε̅ ο̅υ̅ο̅ς̅ ο̅υ̅μ̅η̅ω̅ ὕ̅μ̅ω̅τ̅ ὕ̅μ̅α̅τ̅ π̅ε̅: ο̅υ̅ο̅ς̅ ν̅α̅τ̅η̅ν̅ο̅υ̅ ο̅υ̅ο̅ς̅ ν̅α̅τ̅ῶ̅ι̅ω̅μ̅ς̅ π̅ε̅.</p>	<p>Now John also was baptizing in Aenon near Salim, because there was much water there. And they came and were baptized.</p>	<p>وَكَΑΝ̅ Ι̅Ο̅Υ̅Χ̅Α̅Ν̅Α̅ Α̅Ι̅Ψ̅Α̅ ὕ̅ε̅μ̅ῶ̅ς̅ فِي Ε̅Ι̅Ν̅ Ν̅Ο̅Ν̅ Β̅Ε̅Ρ̅Υ̅Β̅ Σ̅Α̅Λ̅Ι̅Μ̅ لِΑ̅Τ̅ῆ̅ς̅ Κ̅Α̅Ν̅ Η̅Ν̅Α̅Κ̅ Μ̅Ι̅Α̅ ᾧ̅ς̅ Κ̅Θ̅Ι̅Ρ̅ῆ̅ ὡ̅ς̅ ἂν̅ ἴ̅Α̅Τ̅Ο̅Ν̅ ὡ̅ς̅ ἂν̅ ἴ̅Ε̅Μ̅ῶ̅Ν̅.</p>
<p>Ἡ̅ς̅ ὕ̅π̅α̅τ̅ο̅υ̅ζ̅ι̅ο̅υ̅τ̅ι̅ Δ̅ε̅ ἡ̅ Ι̅ω̅α̅ν̅ν̅η̅ς̅ ἐ̅π̅ι̅ϋ̅τ̅ε̅κο̅ π̅ε̅.</p>	<p>For John had not yet been thrown into prison.</p>	<p>لِأَنَّهُ لَمْ يَكُنْ يُوحَنَّا قَدْ أُلْقِيَ بَعْدُ فِي السِّجْنِ.</p>
<p>Α̅ς̅ω̅π̅ι̅ Δ̅ε̅ ο̅ν̅ ἡ̅ς̅ ο̅υ̅ζ̅ε̅τ̅η̅ς̅ ἐ̅βο̅λ̅ θ̅εν̅ ν̅ι̅μ̅α̅θ̅η̅τ̅η̅ς̅ ἡ̅τ̅ε̅ Ι̅ω̅α̅ν̅ν̅η̅ς̅ ν̅ε̅μ̅ ἡ̅Ι̅ο̅υ̅δ̅α̅ι̅ ε̅θ̅ε̅ π̅τ̅ο̅υ̅β̅ο̅.</p>	<p>Then there arose a dispute between some of John's disciples and the Jews about purification.</p>	<p>وَΧ̅Ε̅Δ̅ῆ̅Τ̅ Μ̅Β̅Α̅Χ̅ῆ̅τ̅ῆ̅ Μ̅Ι̅Ν̅ Τ̅Λ̅Α̅Μ̅Ι̅Δ̅ Ι̅Ο̅Υ̅Χ̅Α̅Ν̅Α̅ Μ̅Ε̅ Τ̅Η̅Υ̅Ο̅Δ̅ Μ̅Ι̅Ν̅ Γ̅Η̅ῆ̅ς̅ τ̅ῆ̅ς̅ τ̅ῆ̅ς̅ ἁ̅γ̅ι̅ο̅ς̅.</p>
<p>Ο̅υ̅ο̅ς̅ α̅τ̅ι̅ θ̅α̅ Ι̅ω̅α̅ν̅ν̅η̅ς̅ π̅ε̅χ̅ω̅τ̅ ν̅α̅ρ̅ ᾧ̅ς̅ ρ̅α̅β̅β̅ι̅ φ̅η̅ε̅τ̅η̅ν̅ ν̅ε̅μ̅α̅κ̅ θ̅ι̅μ̅η̅ρ̅ ὕ̅π̅ι̅ο̅ρ̅Δ̅α̅ν̅η̅ς̅ φ̅η̅ ἡ̅θ̅ο̅κ̅ ἐ̅τ̅ε̅κ̅ε̅ρ̅μ̅ε̅ο̅ρ̅ε̅ θ̅α̅ρ̅ο̅ϛ̅ θ̅η̅π̅π̅ε̅ ι̅ς̅ φ̅α̅ι̅ ὕ̅τ̅ω̅μ̅ς̅ ο̅υ̅ο̅ς̅ σ̅ε̅ν̅η̅ο̅υ̅ θ̅α̅ρ̅ο̅ϛ̅ τ̅η̅ρ̅ο̅υ̅.</p>	<p>And they came to John and said to him, "Rabbi, He who was with you beyond the Jordan, to whom you have testified--behold, He is baptizing, and all are coming to Him!"</p>	<p>فَجَاءُوا إِلَى يُوحَنَّا وَقَالُوا لَهُ: «يَا مُعَلِّمَ هُوَذَا الَّذِي كَانَ مَعَكَ فِي عَبْرِ الْأُرْدُنِّ الَّذِي أَنْتَ قَدْ شَهِدْتَ لَهُ هُوَ يُعَمِّدُ وَالْجَمِيعُ يَأْتُونَ إِلَيْهِ».</p>

Απεροτω νε Ιωαννης οτος
περαει γε υμον ωχου ντε οτωμι δι
ελι εβολ ειτοτε υματατε
αυτεμεθις ηαει εβολ δεν τεφε.

Πωτεν τετενεμεθερε ηη γε
αιχος ηωτεν γε ανοκ αν πε
Πιχριστος αλλα ετατταοτοι θαχωι
υφη.

Φηετε τωελετ ντοτε ηθοι πε
πιπατωελετ: πωφηρ δε υπιπατωελετ
φηετοει ερατε πε οτοεερωτεμ ερωι
δεν οτραυι εφραυι εθεε τςμν ντε
πιπατωελετ: φαι οην πε παραυι ανοκ
αρωκ εβολ.

Εωτ οην ντε φη αιαι ανοκ δε
νταθεβιο.

Φηεθνηοτ εβολ υπωι εσαπωι
νοτον ηιβεν: πεβολ δεν ηκαει οτ
εβολ δεν ηκαει πε οτοε ωαρωαε εβολ
δεν ηκαει: Φη δε εθνηοτ εβολ δεν
τεφε εσαπωι νοτον ηιβεν.

Φηεταφνατ ερωι οτοε
εταεσοθεεφ φαι πε ετεεμεθερε
υμοι: οτοε τεμετεμεθερε υμον ελι
δι υμοι.

Φηεθαδι ντεμετεμεθερε φαι
αρερσφρασιζιν υμοι: γε Φνοττ

John answered and said,
"A man can receive nothing
unless it has been given to
him from heaven.

You yourselves bear me
witness, that I said, "I am
not the Christ," but, "I have
been sent before Him."

He who has the bride is
the bridegroom; but the
friend of the bridegroom,
who stands and hears him,
rejoices greatly because of
the bridegroom's voice.
Therefore, this joy of mine
is fulfilled.

He must increase, but I
must decrease.

He who comes from
above is above all; he who
is of the earth is earthly and
speaks of the earth. He who
comes from heaven is above
all.

And what He has seen
and heard, that He testifies;
and no one receives His
testimony.

He who has received
His testimony has certified
that God is true.

فَقَالَ يُوحَنَّا: «لَا يَقْدِرُ إِنْسَانٌ أَنْ
يَأْخُذَ شَيْئًا إِنْ لَمْ يَكُنْ قَدْ أُعْطِيَ مِنَ
السَّمَاءِ.

أَنْتُمْ أَنْفُسُكُمْ تَشْهَدُونَ لِي أَنِّي
قُلْتُ: لَسْتُ أَنَا الْمَسِيحُ بَلْ إِنِّي
مُرْسَلٌ أَمَامَهُ.

مَنْ لَهُ الْعَرُوسُ فَهُوَ الْعَرِيسُ وَأَمَّا
صَدِيقُ الْعَرِيسِ الَّذِي يَقِفُ
وَيَسْمَعُهُ فَيَفْرَحُ فَرَحًا مِنْ أَجْلِ
صَوْتِ الْعَرِيسِ. إِذَا فَرَحِي هَذَا قَدْ
كَمَلَ.

يَنْبَغِي أَنْ ذَلِكَ يَزِيدُ وَأَنِّي أَنَا
أَنْقُصُ.

الَّذِي يَأْتِي مِنْ فَوْقٍ هُوَ فَوْقَ
الْجَمِيعِ وَالَّذِي مِنَ الْأَرْضِ هُوَ
أَرْضِيٌّ وَمِنَ الْأَرْضِ يَتَكَلَّمُ. الَّذِي
يَأْتِي مِنَ السَّمَاءِ هُوَ فَوْقَ الْجَمِيعِ.

وَمَا رَأَاهُ وَسَمِعَهُ بِهِ يَشْهَدُ
وَشَهَادَتُهُ لَيْسَ أَحَدٌ يَقْبَلُهَا.

وَمَنْ قَبِلَ شَهَادَتَهُ فَقَدْ حَتَمَ أَنَّ اللَّهَ
صَادِقٌ.

οὐθὺν πε.

Φη γὰρ ἐτα Φνοῦτ οὐορπελ νισαχι
ἵτε Φνοῦτ ἐτελσαχι ἡμωοῦ: νὰρε
Φνοῦτ γὰρ ἀν τὸ Πιπνεῦμα ᾔθεν οὐψι.

Φιωτ γὰρ ἐμει ἡ Πωηρι οὐορ ζωβ
νιβεν ἀφθιτοῦ ἐδρηι ἐνεφχιζ.

Φηθεναζτ ἡ Πιωηρι οὐοντεφ ωνδ
ἡνεζ ἡμαρ.

*Πῶοῦ φα Πεννοῦτ πε ψα ἐνεζ
ἵτε νι ἐνεζ: ἀμην.*

For He whom God has
sent speaks the words of
God, for God does not give
the Spirit by measure.

The Father loves the
Son, and has given all
things into His hand.

He who believes in the
Son has everlasting life.

Glory be to God forever.

لَأَنَّ الَّذِي أَرْسَلَهُ اللَّهُ يَتَكَلَّمُ بِكَلَامِ
اللَّهِ لِأَنَّهُ لَيْسَ بِكَفِيلٍ يُعْطِي اللَّهُ
الرُّوحَ.

الْأَبُ يُحِبُّ الْإِبْنَ وَقَدْ دَفَعَ كُلَّ شَيْءٍ
فِي يَدِهِ.

الَّذِي يُؤْمِنُ بِالْإِبْنِ لَهُ حَيَاةٌ أَبَدِيَّةٌ.

والمجد لله دائماً.

Katameros Readings for the Fourth Sunday of Tubah

قطمارس قراءات الأحد الرابع من شهر طوبة المبارك

Ἰκτνιακὴ ὑμναζέτο ὑπὸ βασιλῶν

Porte

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 ὁ 77: 17, 20	Psalm 78: 20, 23	مزمور 77: 17، 20
<p>Ἰε ἀφ' ὕψους ἡ πέτρα ἀνθάτ' ἐβόλ ἤνεε θάνατον: ὅσοι θάνατον ἔσπευ ἀφ' ὧν ἔβαν: ἀφ' ὧν ἔβαν ἡ νύκτι ἐτσαπύω: ὅσοι ἀφ' ὧν ἔβαν ἡ νύκτι ἔτφε. Ἀλληλοῦια.</p>	<p>Behold, He struck the rock, so that the waters gushed out, and the streams overflowed. Yet He had commanded the clouds above, and opened the doors of heaven. Alleluia.</p>	<p>لأنّه ضرب الصخرة فانحدرت المياه، وفاضت الأودية مياهًا. فأمر السحاب من فوق وفتح أبواب السماء. 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.

Ὁ ἡγεμὼν ἐβόλ θεν περὶ τὸ εὐαγγέλιον τοῦ κυρίου κατὰ Ἰωάννην ἀποστόλου.	A chapter according to Saint John, may his blessings be with us. Amen.	فصل من إنجيل معلمنا يوحنا البشير. بركاته علينا آمين.
Ἰωάννης 5: 31 - 46	John 5: 31 - 46	يوحنا 5: 31 - 46
<p>Εἰ γὰρ ἐγὼ μαρτυρῶ ἑαυτὸν ὡς υἱοῦ τοῦ ζῶντος θεοῦ, ἡ μαρτυρία μου ἀληθινή.</p>	<p>If I bear witness of Myself, My witness is not true.</p>	<p>إِنْ كُنْتُ أَشْهَدُ لِنَفْسِي فَشَهَادَتِي لَيْسَتْ حَقًّا.</p>

Κεοται πε ετερμεορε εοβητ: οτοζ
†εμι γε τεγμετμεορε οτυμι τε
οηεταγερμεορε υμοc εοβητ.

Πωωτεν ατετενοτωρп за
Ιωαννης οτοζ αγερμεηρε νημι.

Ανοκ δε ναιδι μετμεορε ντεν
ρωμι αν: αλλα ναι †χω υμωοτ εйна
νηωτεν ντε теннозем.

Φηετε υματ νε ηοογ πε πιδηc
εομοζ οτοζ ετεροτωινη: ηωωτεν δε
ατετενοτωγ εθεληλ υμωωτεν προς
οτοτνοτ δεν περοτωινη.

Ανοκ δε οτον† ογμετμεορε
ενααc εθα Ιωαννης: νιβηνο†ι γαρ
εταγτηιτοτ νηι ηζε Παιωτ εйна
ηταχοκοτ εβολ ηωωοτ νιβηνο†ι ε†ρα
υμωοτ ceερμεορε δαροι γε Φιωτ
φηεταγταοτοι.

Οτοζ Φιωτ φηεταγοτορп ηοογ
πε εταγερμεορε εοβητ: οτδε
υπετενcωτεμ εcμн ηταγ ενεζ: οτδε
υπετεннаτ εcμοτ ηταγ.

Οτοζ πεγcαχι γωπι δεν δθηνοτ
αν γε φηεταγταοτογ υπετεнназ†
νηωτεν ερογ.

Ютдет δεν νιcраφн
νηετετενμε†ι ερωοτ ηωωτεν: γε οτον

There is another who
bears witness of Me, and I
know that the witness,
which He witnesses of Me
is true.

You have sent to John,
and he has borne witness to
the truth.

Yet I do not receive
testimony from man, but I
say these things that you
may be saved.

He was the burning and
shining lamp, and you were
willing for a time to rejoice
in his light.

But I have a greater
witness than John's; for the
works which the Father has
given Me to finish—the
very works that I do—bear
witness of Me, that the
Father has sent Me.

And the Father Himself,
who sent Me, has testified
of Me. You have neither
heard His voice at any time,
nor seen His form.

But you do not have His
word abiding in you,
because whom He sent,
Him you do not believe.

You search the
Scriptures, for in them you
think you have eternal life;

الَّذِي يَشْهَدُ لِي هُوَ آخَرُ وَأَنَا أَعْلَمُ
أَنَّ شَهَادَتَهُ الَّتِي يَشْهَدُهَا لِي هِيَ
حَقٌّ.

أَنْتُمْ أَرْسَلْتُمْ إِلَى يُوْحَنَّا فَشَهِدَ
لِلْحَقِّ.

وَأَنَا لَا أَقْبَلُ شَهَادَةً مِنْ إِنْسَانٍ
وَلَكِنِّي أَقُولُ هَذَا لِتَخْلُصُوا أَنْتُمْ.

كَانَ هُوَ السِّرَاجَ الْمَوْقَدَ الْمُنِيرَ
وَأَنْتُمْ أَرَدْتُمْ أَنْ تَبْتَهِجُوا بِنُورِهِ
سَاعَةً.

وَأَمَّا أَنَا فَلِي شَهَادَةٌ أَعْظَمُ مِنْ
يُوْحَنَّا لِأَنَّ الْأَعْمَالَ الَّتِي أَعْطَانِي
الْأَبُ لِأَكْمَلَهَا هَذِهِ الْأَعْمَالُ بَعِيْنَهَا
الَّتِي أَنَا أَعْمَلُهَا هِيَ تَشْهَدُ لِي أَنَّ
الْأَبَ قَدْ أَرْسَلَنِي.

وَالْأَبُ نَفْسُهُ الَّذِي أَرْسَلَنِي يَشْهَدُ
لِي. لَمْ تَسْمَعُوا صَوْتَهُ قَطُّ وَلَا
أَبْصَرْتُمْ هَيْئَتَهُ.

وَلَيْسَتْ لَكُمْ كَلِمَتُهُ ثَابِتَةً فِيكُمْ لِأَنَّ
الَّذِي أَرْسَلَهُ هُوَ لَسْتُمْ أَنْتُمْ تُؤْمِنُونَ
بِهِ.

فَتَسْأَلُوا الْكُتُبَ لِأَنَّكُمْ تَظُنُّونَ أَنَّ لَكُمْ
فِيهَا حَيَاةً أَبَدِيَّةً. وَهِيَ الَّتِي تَشْهَدُ
لِي.

οὐτως ἡ ἐν ἐμοὶ ὡς ἐν ἐμοὶ: οὕτως
νόμος ἐστὶν ἐν ἐμοὶ ἐσθλός.

Οὕτως ἐστὶν ἐν ἐμοὶ ὡς ἐν ἐμοὶ ὡς ἐν ἐμοὶ
ὡς ἐν ἐμοὶ ὡς ἐν ἐμοὶ ὡς ἐν ἐμοὶ.

Πᾶσι τοῖς ἀνθρώποις ἐστὶν ἐν ἐμοὶ ὡς ἐν ἐμοὶ.

Ἀλλὰ διὰ τὸ ἐρωτᾶν καὶ τὸ ἀγαπᾶν
ὡς ἐν ἐμοὶ ὡς ἐν ἐμοὶ ὡς ἐν ἐμοὶ ὡς ἐν ἐμοὶ.

Ἀνοκ αὖτε ἐν ἐμοὶ ὡς ἐν ἐμοὶ ὡς ἐν ἐμοὶ
ἐστὶν ἐν ἐμοὶ ὡς ἐν ἐμοὶ ὡς ἐν ἐμοὶ ὡς ἐν ἐμοὶ
ἐστὶν ἐν ἐμοὶ ὡς ἐν ἐμοὶ ὡς ἐν ἐμοὶ ὡς ἐν ἐμοὶ.

Πῶς οὕτως ὡς ἐν ἐμοὶ ὡς ἐν ἐμοὶ ὡς ἐν ἐμοὶ
ἐστὶν ἐν ἐμοὶ ὡς ἐν ἐμοὶ ὡς ἐν ἐμοὶ ὡς ἐν ἐμοὶ
οὕτως ὡς ἐν ἐμοὶ ὡς ἐν ἐμοὶ ὡς ἐν ἐμοὶ ὡς ἐν ἐμοὶ
ὡς ἐν ἐμοὶ ὡς ἐν ἐμοὶ ὡς ἐν ἐμοὶ ὡς ἐν ἐμοὶ.

Ὡς ἐν ἐμοὶ ὡς ἐν ἐμοὶ ὡς ἐν ἐμοὶ ὡς ἐν ἐμοὶ
ἐστὶν ἐν ἐμοὶ ὡς ἐν ἐμοὶ ὡς ἐν ἐμοὶ ὡς ἐν ἐμοὶ
ὡς ἐν ἐμοὶ ὡς ἐν ἐμοὶ ὡς ἐν ἐμοὶ ὡς ἐν ἐμοὶ
ἐστὶν ἐν ἐμοὶ ὡς ἐν ἐμοὶ ὡς ἐν ἐμοὶ ὡς ἐν ἐμοὶ.

Ὡς ἐν ἐμοὶ ὡς ἐν ἐμοὶ ὡς ἐν ἐμοὶ ὡς ἐν ἐμοὶ
ἐστὶν ἐν ἐμοὶ ὡς ἐν ἐμοὶ ὡς ἐν ἐμοὶ ὡς ἐν ἐμοὶ
ὡς ἐν ἐμοὶ ὡς ἐν ἐμοὶ ὡς ἐν ἐμοὶ ὡς ἐν ἐμοὶ
ἐστὶν ἐν ἐμοὶ ὡς ἐν ἐμοὶ ὡς ἐν ἐμοὶ ὡς ἐν ἐμοὶ.

Πᾶσι τοῖς ἀνθρώποις ἐστὶν ἐν ἐμοὶ ὡς ἐν ἐμοὶ
ὡς ἐν ἐμοὶ ὡς ἐν ἐμοὶ ὡς ἐν ἐμοὶ ὡς ἐν ἐμοὶ.

and these are they which
testify of Me.

But you are not willing
to come to Me that you may
have life.

I do not receive honor
from men.

But I know you, that
you do not have the love of
God in you.

I have come in My
Father's name, and you do
not receive Me; if another
comes in his own name, him
you will receive.

How can you believe,
who receive honor from one
another, and do not seek the
honor that comes from the
only God?

Do not think that I shall
accuse you to the Father;
there is one who accuses
you—Moses, in whom you
trust.

For if you believed
Moses, you would believe
Me; for he wrote about Me.

Glory be to God forever.

وَلَا تُرِيدُونَ أَنْ تَأْتُوا إِلَيَّ لِتَكُونَ
لَكُمْ حَيَاةٌ.

مَجْدًا مِنَ النَّاسِ لَسْتُ أَقْبَلُ.

وَلَكِنِّي قَدْ عَرَفْتُكُمْ أَنْ لَيْسَتْ لَكُمْ
مَحَبَّةُ اللَّهِ فِي أَنْفُسِكُمْ.

أَنَا قَدْ أَتَيْتُ بِاسْمِ أَبِي وَلَسْتُمْ
تَقْبَلُونَنِي. إِنْ أَتَى آخَرُ بِاسْمِ نَفْسِهِ
فَذَلِكَ تَقْبَلُونَهُ.

كَيْفَ تَقْدِرُونَ أَنْ تُؤْمِنُوا وَأَنْتُمْ
تَقْبَلُونَ مَجْدًا مِنْ بَعْضِكُمْ مِنْ بَعْضٍ؟
وَالْمَجْدُ الَّذِي مِنَ الْإِلَهِ الْوَاحِدِ
لَسْتُمْ تَطْلُبُونَهُ؟

لَا تَظَنُّوا أَنِّي أَشْكُوكُمْ إِلَى الْآبِ.
يُوجَدُ الَّذِي يَشْكُوكُمْ وَهُوَ مُوسَى
الَّذِي عَلَيْهِ رَجَاؤُكُمْ.

لَأَنَّكُمْ لَوْ كُنْتُمْ تُصَدِّقُونَ مُوسَى
لَكُنْتُمْ تُصَدِّقُونَنِي لِأَنَّهُ هُوَ كَتَبَ
عَنِّي.

والمجد لله دائماً.

Ψωπ
Matins Psalm
مزمور باكر

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

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

Ψαλμος τω Δαυιδ οθ: ζ, ιϛ	Psalm 80: 7, 18	مزمور 79: 7, 16
<p>Πῶοις Φνοῦ† ἵτε νιζομ ματαςθον: μαρε πεκβο ερωτωινη ἐὲρηι ἐξων ογορ, ἐνένορεμ: ογορ ἵνενθενεν σαβολ ὕμοκ ἐκέτανθον: ογορ ἐνέτωβρ ὕπεκραν. Ἀλληλοτιὰ.</p>	<p>Restore us, O God of hosts; cause Your face to shine, and we shall be saved! Then we will not turn back from You; revive us, and we will call upon Your name. Alleluia.</p>	<p>يَا رَبُّ إِلَهَ الْقَوَاتِ أَرْجِعْنَا وَلْيَنْزِرْ وَجْهَكَ عَلَيْنَا فَنَخْلُصَ. فَلَا نَرْتَدَّ عَنكَ، أَحْيِنَا فَنَدْعُوَ بِاسْمِكَ. هليلويا.</p>

Matins Gospel
إنجيل باكر

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

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

<p>Οτὰνασνωσις ἐβολ θεν πιερασσελιον εθοταβ κατα Ιωαννην ασιον.</p>	<p>A chapter according to Saint John, may his blessings be with us. Amen.</p>	<p>فصل من إنجيل معلمنا يوحنا البشير. بركاته علينا آمين.</p>
Ιωαννην ϛ: μζ - νη	John 6: 47 - 58	يوحنا 6: 47 - 58
<p>Ἀμην ἀμην †χω ὕμοκ νωτεν: χε φθεθαδ† ἐροι ογοντεφωνθ ἵνερε ὕματ.</p> <p>Ἀνοκ πε πιωικ ἵτε πωνθ.</p> <p>Πετενιο† ατοτωμ ὕπιμαθηα ἐὲρηι θι πωαγε ογορ ατωον.</p>	<p>Most assuredly, I say to you, he who believes in Me has everlasting life.</p> <p>I am the bread of life.</p> <p>Your fathers ate the manna in the wilderness, and are dead.</p>	<p>أَلْحَقَّ أَلْحَقَّ أَقُولُ لَكُمْ: مَنْ يُؤْمِنُ بِي فَلَهُ حَيَاةٌ أَبَدِيَّةٌ.</p> <p>أَنَا هُوَ خُبْزُ الْحَيَاةِ.</p> <p>آبَاؤُكُمْ أَكَلُوا الْمَنَّاءَ فِي الْبَرِّيَّةِ وَمَاتُوا.</p>

Φαι Δε πε πιωικ εθνηνοϋ ἐπεσντ
ἐβολ θεν τ̃φε: θινα φνεθναοτωμ
ἐβολ ὠμοϋ ν̃τεϋϋτεμμοϋ.

Ανοκ πε πιωικ ετονθ φνεταϋ
ἐπεσντ ἐβολ θεν τ̃φε: φνεθναοτωμ
ἐβολ θεν παιωικ εϋέωνθ ϋα ἐνεϋ:
οτοϋ πιωικ Ανοκ ἐτ̃νατνιϋ ταϋαρϋ
τε θνετ̃νατνιϋ ε̃ερνι ἐχεν πωνθ
ὠπικοςμοϋ.

Παρτ̃ οτν πε οτβε νοτ̃ερνοϋ ν̃χε
νιλονδα ετ̃τω ὠμοϋ: χε πως οτον
ϋχομ ν̃τε φαι τ̃ντεϋαρϋ ναν
εθρενοτομϋ.

Πεχε Ιησοϋϋ νωοϋ χε ἀμην ἀμην
τ̃τω ὠμοϋ νωτεν: χε ἀρετεν
ϋτεμωτωμ ν̃τ̃αρϋ ὠΠϋρνι ὠΦρωμ
οτοϋ ν̃τετενσω ὠπεϋ̃νοϋ ὠμον
τετενωθ ὠματ̃ ν̃̃ερνι θεν θηνοϋ.

Φνεθωτωμ ν̃τ̃αρϋ οτοϋ ετ̃σω
ὠΠα̃νοϋ οτον ν̃ταϋ ὠματ̃ νοτ̃ωνθ
ν̃νεϋ: οτοϋ Ανοκ τ̃νατοτ̃νοϋ θεν
πιεϋοοϋ ν̃̃δε.

τ̃αϋαρϋ τ̃αρ οτ̃ρε ν̃ταϋμνι τε:
οτοϋ Πα̃νοϋ οτ̃σω ν̃ταϋμνι πε.

Φνεθωτωμ ν̃τ̃αρϋ οτοϋ ετ̃σω
ὠΠα̃νοϋ ϋ̃ναϋωπι ν̃̃ερνι ν̃̃ντ̃ οτοϋ
Ανοκ ϋωτ̃ναϋωπι ν̃̃ντ̃ϋ.

This is the bread which
comes down from heaven,
that one may eat of it and
not die.

I am the living bread
which came down from
heaven. If anyone eats of
this bread, he will live
forever; and the bread that I
shall give is My flesh,
which I shall give for the
life of the world.”

The Jews therefore,
quarreled among
themselves, saying, “How
can this Man give us His
flesh to eat?”

Then Jesus said to them,
“Most assuredly, I say to
you, unless you eat the flesh
of the Son of Man and drink
His blood, you have no life
in you.

Whoever eats My flesh
and drinks My blood has
eternal life, and I will raise
him up at the last day.

For My flesh is food
indeed, and My blood is
drink indeed.

He who eats My flesh
and drinks My blood abides
in Me, and I in him.

هَذَا هُوَ الْخُبْزُ النَّازِلُ مِنَ السَّمَاءِ
لِكَيْ يَأْكُلَ مِنْهُ الْإِنْسَانُ وَلَا يَمُوتَ.

أَنَا هُوَ الْخُبْزُ الْحَيُّ الَّذِي نَزَلَ مِنَ
السَّمَاءِ. إِنْ أَكَلَ أَحَدٌ مِنْ هَذَا الْخُبْزِ
يَحْيَا إِلَى الْأَبَدِ. وَالْخُبْزُ الَّذِي أَنَا
أَعْطِي هُوَ جَسَدِي الَّذِي أَبْذِلُهُ مِنْ
أَجْلِ حَيَاةِ الْعَالَمِ».

فَخَاصَمَ الْيَهُودُ بَعْضُهُمْ بَعْضًا
قَائِلِينَ: «كَيْفَ يَقْدِرُ هَذَا أَنْ يُعْطِيَنَا
جَسَدَهُ لِنَأْكُلَ؟»

فَقَالَ لَهُمْ يَسُوعُ: «الْحَقَّ الْحَقَّ
أَقُولُ لَكُمْ: إِنْ لَمْ تَأْكُلُوا جَسَدَ ابْنِ
الْإِنْسَانِ وَتَشْرَبُوا دَمَهُ فَلَيْسَ لَكُمْ
حَيَاةٌ فِيكُمْ».

مَنْ يَأْكُلْ جَسَدِي وَيَشْرَبْ دَمِي فَلَهُ
حَيَاةٌ أَبَدِيَّةٌ وَأَنَا أَقِيمُهُ فِي الْيَوْمِ
الْآخِرِ.

لَأَنَّ جَسَدِي مَأْكَلٌ حَقٌّ وَدَمِي
مَشْرَبٌ حَقٌّ.

مَنْ يَأْكُلْ جَسَدِي وَيَشْرَبْ دَمِي
يَبْنُتْ فِيَّ وَأَنَا فِيهِ.

Ὡφρητ ἐταρταροῖσι ἵνε Πατωτ
 φηετονδ οτορ Δνοκ ζω τονδ εβε
 Φιωτ: οτορ φηεθναοτωμ ὡμοι
 ερεωνδ ζωε εβητ.

Φαι πε πιωικ ἐταρε ἐπεσντ ἐβολ
 δεν τφε: ὡφρητ αν ἡνετενιοτ
 ἐτανοτωμ ὡπιμωμνα ἡερηι ει πωαρε
 οτορ ατωοτ: φηεθναοτωμ ὡπαιωικ
 ερεωνδ πω ενεε.

*Πωοτ φα Πεννοτ πε πω ενεε
 ἡτε ηι ενεε: ἀμην.*

As the living Father sent
 Me, and I live because of
 the Father, so he who feeds
 on Me will live because of
 Me.

This is the bread which
 came down from heaven;
 not as your fathers ate the
 manna, and are dead. He
 who eats this bread will live
 forever.”

*Glory be to God
 forever.*

كَمَا أَرْسَلَنِي الْآبُ الْحَيُّ وَأَنَا حَيٌّ
 بِالْآبِ فَمَنْ يَأْكُلْنِي فَهُوَ يَحْيَا بِي.

هَذَا هُوَ الْخُبْزُ الَّذِي نَزَلَ مِنَ
 السَّمَاءِ. لَيْسَ كَمَا أَكَلَ آبَاؤُكُمْ الْمَنَّ
 وَمَاتُوا. مَنْ يَأْكُلْ هَذَا الْخُبْزَ فَإِنَّهُ
 يَحْيَا إِلَى الْأَبَدِ».

والمجد لله دائماً.

Liturgy Readings

قراءات القداس

The Pauline Epistle

رسالة بولس الرسول

Ἔπιστολὴ ἡτε πενκαδ Παυλος Πιὰποστολος

Παυλος φβωκ ὡΠενβοις Ιησοϋς
 Πιχριστος: πιὰποστολος ετθαβεμ:
 φηεταρθαωε επιβιωεννοτυ ητε
 Φνοτ.

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

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

Рωмеос ια: ις - λς

Romans 11: 13 - 36

رومية 11: 13 - 36

Ἰχω δε ὡμοσ νωτεν δα νιεθнос
 εφοσον μεν ουν ἀνοκ ττοι
 ἡποστολος ἡτε νιεθнос ττωοτ
 ἡταδἰακονἰα.

For I speak to you
 Gentiles; inasmuch as I am
 an apostle to the Gentiles, I
 magnify my ministry,

فَإِنِّي أَقُولُ لَكُمْ أَيُّهَا الْأُمَمُ: بِمَا أَنِّي
 أَنَا رَسُولٌ لِلْأُمَمِ أُمَجِّدُ خِدْمَتِي.

Χε θινα ντατχορ ντασαρζ οτορ
ντανορεμ νθανοτον εβολ νδητορ.

Ιcχε ταρ à πορζιοτι εβολ αρερ
ορζωτπ ùπικοςμος ιε αψ πε ποτίνι
εδονν εβηλ επωνδ εβολ δεν
νεεθωωοτ.

Ιcχε Δε τὰ παρχη οταβ ιε εφοταβ
ον òχε πικεοτωψεμ: οτορ ιcχε
τνοτνι οταβ ιε σεοταβ ον òχε
νικεχαλ.

Ιcχε Δε à θανοτον εβολ δεν
νιχαλ ατκωρζ: òθοκ Δε òθοκ οτεβολ
δεν τβω òχωιτ òψαψι ατερκνδριζιν
ùμοκ òδρηι òδητορ οτορ ακερψφηρ
ùπκενι òτε òνοτνι òτβω òχωιτ.

Ὑπερωτωοτ ùμοκ εχεν νιχαλ:
ιcχε Δε òθοκ κωοτωοτ ùμοκ òθοκ αν
ετqαι δα τνοτνι αλλα τνοτνι
εττωοτν δαροκ.

Χναχορ οτν χε θανοτον κωρζ
εβολ δεν νιχαλ θινα àνοκ
òτοτερκνδριζιν ùμοι.

Καλωρ ατκωρζ δεν
τοτμεταθναδτ: òθοκ Δε κοζι ερατκ
δεν φηναδτ ùπερδici òεητ αλλα
àριζοτ.

if by any means I may
provoke to jealousy those
who are my flesh and save
some of them.

For if their being cast
away is the reconciling of
the world, what will their
acceptance be but life from
the dead?

For if the firstfruit is
holy, the lump is also holy;
and if the root is holy, so
are the branches.

And if some of the
branches were broken off,
and you, being a wild olive
tree, were grafted in among
them, and with them
became a partaker of the
root and fatness of the olive
tree,

do not boast against the
branches. But if you do
boast, remember that you
do not support the root, but
the root supports you.

You will say then,
“Branches were broken off
that I might be grafted in.”

Well said! Because of
unbelief they were broken
off, and you stand by faith.
Do not be haughty, but fear.

لَعَلِّي أُغِيرُ أَنْسِبَائِي وَأَخْلَصُ أَنَاسًا
مِنْهُمْ.

لَأَنَّهُ إِنْ كَانَ رَفَضُهُمْ هُوَ مُصَالِحَةً
الْعَالَمِ فَمَاذَا يَكُونُ اقْتِبَالُهُمْ إِلَّا حَيَاةً
مِنَ الْأَمْوَاتِ؟

وَإِنْ كَانَتْ الْبَاكُورَةُ مُقَدَّسَةً فَكَذَلِكَ
الْعَجِينَ! وَإِنْ كَانَ الْأَصْلُ مُقَدَّسًا
فَكَذَلِكَ الْأَغْصَانُ.

فَإِنْ كَانَ قَدْ قُطِعَ بَعْضُ الْأَغْصَانِ
وَأَنْتَ زَيْثُونَةٌ بَرِّيَّةٌ طُعِمْتَ فِيهَا
فَصِرْتَ شَرِيكًا فِي أَصْلِ الزَّيْثُونَةِ
وَدَسِمَهَا.

فَلَا تَفْتَخِرْ عَلَى الْأَغْصَانِ. وَإِنْ
افْتَخَرْتَ فَأَنْتَ لَسْتَ تَحْمِلُ الْأَصْلَ
بَلِ الْأَصْلُ إِيَّاكَ يَحْمِلُ.

فَسَتَقُولُ: «قُطِعَتِ الْأَغْصَانُ لِأَطْعَمَ
أَنَا».

حَسَنًا! مِنْ أَجْلِ عَدَمِ الْإِيمَانِ
قُطِعَتْ وَأَنْتَ بِالْإِيمَانِ ثَبَتَ. لَا
تَسْتَكْبِرْ بَلْ خَفْ.

Ισχε ساز ὑπε Φνοῦτ τὰσο ἔχεν
 νικαταφρσις ἡχαλ οὔδε ἡθοκ ζωκ
 ἡνεφτὰσο ἔροκ.

Ἀνατ οὔν ἐτμετῆρηστος νεμ
 τμετρεφωτ ἐβολ ἡτε Φνοῦτ ἔχεν
 ἡν μεν εταγχει οὔωτ ἐβολ ἔρηι δε
 ἔχωκ οὔμετῆρηστος ἡτε Φνοῦτ:
 ἔωωπ δε ακωανὸχι δέν
 τμετῆρηστος ἡμον ἡθοκ ζωκ
 σενακορξκ.

Οὗτος νικεχωοῦνι αὔωτεμὸχι δέν
 τμεταθνατ σεναερκηνδριζιν
 ἡμωοῦ: οὔονωχομ ساز ὑΦνοῦτ
 ἔερκηνδριζιν ἡμωοῦ ἡκεσπ.

Ισχε ساز ἡθοκ αὔκορξκ ἐβολ ζω
 τκαταφρσις ἡβω ἡχωιτ ἡωωυ οὔοχι
 αὔερκηνδριζιν ἡμοκ παρ τεκφρσις
 ἐτβω ἡχωιτ ἡνοῦτεμ πωσο μαλλον
 ναι εὔναερκηνδριζιν ἡμωοῦ κατ
 τοὔφρσις ἐτοὔβω ἡχωιτ ἡμιν ἡμωοῦ.

Ἡτοὔεω θηνοῦ δε αἡ ναςνηοῦ
 ἔρετενοι ἡατέμ ἐπαμῆστηριον γε
 ἡτετενῶτεμωπι ἔρετενοι ἡσαβε
 νωτεν ἡματάτεν θηνοῦ: γε οὔθωμ
 ἡζητ αὔωωπι ἡΠισρανλ δέν
 οὔαπομερος ωατε ἡχωκ ἡνιέθνος ἡ
 ἔδοῦν.

21- For if God did not spare the natural branches, He may not spare you either.

Therefore, consider the goodness and severity of God: on those who fell, severity; but toward you, goodness, if you continue in His goodness. Otherwise, you also will be cut off.

And they also, if they do not continue in unbelief, will be grafted in, for God is able to graft them in again.

For if you were cut out of the olive tree, which is wild by nature, and were grafted contrary to nature into a cultivated olive tree, how much more will these, who are natural branches, be grafted into their own olive tree?

For I do not desire, brethren, that you should be ignorant of this mystery, lest you should be wise in your own opinion, that blindness in part has happened to Israel until the fullness of the Gentiles has come in.

لَا تَهُ إِنْ كَانَ اللَّهُ لَمْ يُشْفِقْ عَلَى
 الْأَغْصَانِ الطَّبِيعِيَّةِ فَلَعَلَّهُ لَا يُشْفِقُ
 عَلَيْكَ أَيْضًا.

فَهُوَ لَا لُطْفَ لِلَّهِ وَصَرَامَتُهُ: أَمَّا
 الصَّرَامَةُ فَعَلَى الَّذِينَ سَقَطُوا وَأَمَّا
 اللُّطْفُ فَلَكَ إِنْ تَبَّتْ فِي اللُّطْفِ وَالْأَفْ
 فَانْتَ أَيْضًا سَتَقُطَّعُ.

وَهُمْ إِنْ لَمْ يَنْتَبِئُوا فِي عَدَمِ الْإِيمَانِ
 سَيُطْعَمُونَ. لِأَنَّ اللَّهَ قَادِرٌ أَنْ
 يُطْعِمَهُمْ أَيْضًا.

لَا تَهُ إِنْ كُنْتَ أَنْتَ قَدْ قَطَعْتَ مِنْ
 الزَّيْتُونَةِ الْبَرِّيَّةِ حَسَبَ الطَّبِيعَةِ
 وَطَعِمْتَ بِخِلَافِ الطَّبِيعَةِ فِي
 زَيْتُونَةٍ جَيِّدَةٍ فَكَمْ بِالْحَرِيِّ يُطْعَمُ
 هَؤُلَاءِ الَّذِينَ هُمْ حَسَبَ الطَّبِيعَةِ
 فِي زَيْتُونَتِهِمُ الْخَاصَّةِ.

فَاتَّبِعِي لَسْتُ أُرِيدُ أَيُّهَا الْإِخْوَةُ أَنْ
 تَجْهَلُوا هَذَا السِّرَّ لِنَلَّا تَكُونُوا عِنْدَ
 أَنْفُسِكُمْ حُكَمَاءَ. أَنَّ الْقَسَاوَةَ قَدْ
 حَصَلَتْ جُزْئِيًّا لِاسْرَائِيلَ إِلَى أَنْ
 يَدْخُلَ مَلَأُ الْأُمَمِ.

Ουοz παρητ Πισρανλ τηρϥ
 εϥενοzεμ κατὰ φρητ ετςδνογт zε
 εϥεἰ ἐβολ zен Cιων ἵνε
 φηεθnαnοzεμ ουοz εϥεταcθo
 ἵnnμετὰceβhс ἐβολ zα Ιακωβ.

Ουοz θαι τε ταzιὰθhκh εθnαγωπι
 nωογ zοτaн διωδaνὼλἱ ἵnnογnοβἱ.

Κατa μεn πιεταzτελἱον zαnαzι
 ne εθβε θhноγ: κατa τμεтcωтп Δε
 zαnμεnρατ ne εθβε noγioτ.

Zαnαθoγeμzθnoγ γap ne nἱzμoт
 ἵnte φnoγτ neμ πιθωzεμ.

Uφρητ γap nḡωтen
 етapетeнepaтcωтeμ ἵncα φnoγτ
 ἵnoγchoγ: τnoγ Δε aγnαι nωтen zен
 τμεтaтcωтeμ ἵnte nαι.

Παρητ nαι zωογ τnoγ
 aγepaтcωтeμ ἵncα пeтeнnαι zἱna
 ἵncenàἱ nωογ zωογ τnoγ.

Δ φnoγτ γap μaγḡθaμ εἶpen
 oγon nἱβen εἶδoγn δa oγmeтaтcωтeμ
 zἱna ἵnteγnαι ἵnoγon nἱβen.

W πῶωκ ἵτμεтpαμaδ neμ
 τcoφἱa neμ πἱeμ ἵnte φnoγτ zωc
 zαnταγḡδεтδωтoγ ne neγzαп oγoз
 zαnαтбἱтaтci ἵncωογ ne neγμωἱт.

And so all Israel will be
 saved, as it is written: "The
 Deliverer will come out of
 Zion, and He will turn away
 ungodliness from Jacob.

For this is My covenant
 with them, When I take
 away their sins."

Concerning the gospel
 they are enemies for your
 sake, but concerning the
 election they are beloved
 for the sake of the fathers.

For the gifts and the
 calling of God are
 irrevocable.

For as you were once
 disobedient to God, yet
 have now obtained mercy
 through their disobedience,

even so these also have
 now been disobedient, that
 through the mercy shown
 you they also may obtain
 mercy.

For God has committed
 them all to disobedience,
 that He might have mercy
 on all.

Oh, the depth of the
 riches both of the wisdom
 and knowledge of God!
 How unsearchable are His
 judgments and His ways
 past finding out!

وَهَكَذَا سَيَخْلُصُ جَمِيعُ إِسْرَائِيلَ.
 كَمَا هُوَ مَكْتُوبٌ: «سَيَخْرُجُ مِنْ
 صِهْيَوْنَ الْمُنْقِذُ وَيَرُدُّ الْفُجُورَ عَنْ
 يَعْقُوبَ».

وَهَذَا هُوَ الْعَهْدُ مِنْ قِبَلِي لَهُمْ مَتَى
 نَزَعْتُ خَطَايَاهُمْ».

مِنْ جِهَةِ الْإِنْجِيلِ هُمْ أَعْدَاءُ مِنْ
 أَجْلِكُمْ وَأَمَّا مِنْ جِهَةِ الْإِخْتِيَارِ فَهُمْ
 أَحِبَاءُ مِنْ أَجْلِ الْآبَاءِ.

لَأَنَّ هِبَاتِ اللَّهِ وَدَعْوَتَهُ هِيَ بَلَاءٌ
 نَدَامَةٌ.

فَإِنَّهُ كَمَا كُنْتُمْ أَنْتُمْ مَرَّةً لَا تُطِيعُونَ
 اللَّهَ وَلَكِنَّ الْآنَ رَحِمْتُمْ بِعَصْيَانِ
 هَؤُلَاءِ.

هَكَذَا هَؤُلَاءِ أَيْضًا الْآنَ لَمْ يُطِيعُوا
 لَكِي يَرْحَمُوا هُمْ أَيْضًا بِرَحْمَتِكُمْ.

لَأَنَّ اللَّهَ أَغْلَقَ عَلَى الْجَمِيعِ مَعَايِي
 الْعَصِيَانِ لَكِي يَرْحَمَ الْجَمِيعَ.

يَا لَعُمْقٍ غِنَى اللَّهِ وَحِكْمَتِهِ وَعِلْمِهِ!
 مَا أَبْعَدَ أَحْكَامَهُ عَنِ الْفَحْصِ
 وَطُرُقَهُ عَنِ الْإِسْتِقْصَاءِ.

<p> Ημ̃ τ̃αρ πεταρε̃μι ἐ̃πη̃ντ̃ ὑ̃Π̃βο̃ις ι̃ε̃ η̃μ̃ δ̃α̃ρε̃ω̃φ̃η̃ρ̃ ἡ̃σο̃β̃η̃ι̃ η̃ε̃μ̃α̃ι̃. Ι̃ε̃ η̃μ̃ δ̃α̃ρε̃ω̃ρ̃η̃ι̃ ἡ̃τ̃̃ η̃α̃ι̃ ο̃το̃ς ἡ̃ν̃τε̃τ̃̃ η̃α̃ι̃ ἡ̃το̃τ̃ω̃ε̃β̃ι̃ω̃. Χ̃ε̃ δ̃α̃ν̃ε̃β̃ο̃λ̃ ὑ̃μ̃ο̃ι̃ η̃ε̃: ο̃το̃ς δ̃α̃ν̃ ε̃β̃ο̃λ̃ δ̃ι̃το̃τ̃̃ η̃ε̃: ο̃το̃ς δ̃α̃ν̃ε̃δ̃ο̃τ̃η̃ι̃ ε̃ρο̃ι̃ τ̃η̃ρο̃τ̃ η̃ε̃: φ̃ω̃ι̃ π̃ε̃ π̃ι̃ω̃ο̃τ̃ ω̃λ̃ ε̃νε̃ς: Ἀ̃μ̃η̃ν. </p> <p> <i>Π̃ι̃ε̃μ̃ο̃τ̃ τ̃αρ̃ η̃ε̃μ̃ω̃τε̃ν̃ η̃ε̃μ̃ τ̃ε̃ρ̃η̃ρ̃η̃η̃ ε̃τ̃σο̃π̃: χ̃ε̃ Ἀ̃μ̃η̃ν̃ ε̃ς̃ε̃ω̃π̃ι̃.</i> </p>	<p> “For who has known the mind of The Lord? Or who has become His counselor? Or who has first given to Him and it shall be repaid to him?” For of Him and through Him and to Him are all things, to whom be glory forever. Amen. </p> <p> <i>The grace of God the Father be with you all. Amen.</i> </p>	<p> «لَا مَنْ عَرَفَ فِكْرَ الرَّبِّ أَوْ مَنْ صَارَ لَهُ مُشِيرًا؟ أَوْ مَنْ سَبَقَ فَأَعْطَاهُ فَيَكْفَأُ؟» لِأَنَّ مِنْهُ وَبِهِ وَلَهُ كُلَّ الْأَشْيَاءِ. لَهُ الْمَجْدُ إِلَى الْأَبَدِ. آمِينَ. نعمة الله الآب تكون مع جميعكم. آمين. </p>
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<p>Καθολικὸν ἐβόλ θεν πε πιβοῦτι ἡ ἐπιστολὴ ἡντε πενιωτ Ἰωαννης. Αμην. Παμενρα†.</p>	<p>The Catholic epistle of the First epistle of our father St. John. May his blessings be with us all. Amen. My beloved.</p>	<p>الكاثوليكون من رسالة معلمنا يوحنا الاولى بركته علينا. آمين. يا احبائي</p>
<p>ᾠ Ἰωαννης εἰ: θ - κα</p>	<p>1 John 5: 9 - 21</p>	<p>1 يوحنا 5: 9 - 21</p>
<p>Ιςχε тенбι ἡ ἡμετερε ἡντε нирωми: ἡμετερε ἡντε Φνω† οἱ νιω† τε ἡ βοῦ: χε θαι τε ἡμετερε ἡντε Φνω† χε αφεμερε θα Перцхри.</p>	<p>If we receive the witness of men, the witness of God is greater; for this is the witness of God which He has testified of His Son.</p>	<p>إِنْ كُنَّا نَقْبَلُ شَهَادَةَ النَّاسِ فَشَهَادَةُ اللَّهِ أَعْظَمُ، لِأَنَّ هَذِهِ هِيَ شَهَادَةُ اللَّهِ الَّتِي قَدْ شَهِدَ بِهَا عَنْ ابْنِهِ.</p>
<p>Φνεθναζ† ἐΠωρι ἡ Φνω† ὡγοπ ἡ δητq ἡ χε ἡμετερε ἡντε Φνω†: οἱ οζ φηετε ἡ νναζ† ἐΦνω† αν αqαιq ἡ σαμεθνοχ χε ἡ πεqναζ†</p>	<p>He who believes in the Son of God has the witness in himself; he who does not believe God has made Him a liar, because he has not believed the testimony that God has given of His Son.</p>	<p>مَنْ يُؤْمِنُ بِابْنِ اللَّهِ فَعِنْدَهُ الشَّهَادَةُ فِي نَفْسِهِ. مَنْ لَا يَصْدَقُ اللَّهَ فَقَدْ جَعَلَهُ كَاذِبًا، لِأَنَّهُ لَمْ يُؤْمِنْ بِالشَّهَادَةِ الَّتِي قَدْ شَهِدَ بِهَا اللَّهُ عَنْ ابْنِهِ.</p>

ἐϋμετμεορε θηεταερμεορε ὕμωσ
ἵνε Φνοϋϋ ᾧα Πεϋωηρι.

Οτοϋ θαι τε ϋμετμεορε γε αϋϋ
ναν ὕπιωνᾷ ἵνεϋεῖ ἵνε Φνοϋϋ: οτοϋ
παίωνᾷ αϋθεν Πεϋωηρι.

Φηετε Πωηρι ἵτοτϋ πωνᾷ ἵτοτϋ:
φηετε Πωηρι ὕΦνοϋϋ ἵτοτϋ αν
πωνᾷ ἵτοτϋ αν.

Ἡαι αἰςᾷητοϋ νωτεν ϋἱνα
ἵτετενεῖμι γε οτον ἵτοτεν ὕμαϋ
ἵνωωνᾷ ἵνεϋεῖ: ηηεθναϋϋ ἐΦραν
ὕΠιωηρι ἵτε Φνοϋϋ.

Οτοϋ θαι τε ϋπαρρησιᾷ ἐτε ἵταν
ὕμαϋ: ἡαροϋ: γε φηετενναερετιν
ὕμοϋ κατα πεϋωωϋ ϋαϋσωτεμ
ερον.

Οτοϋ εϋωπ ανωανναϋ γε εϋσωτεμ
ερον ὕφηετενναερετιν ὕμοϋ:
τενσωοϋν γε οϋονταν ἵνεϋεῖθημα
ηηετενναερετιν ὕμωοϋ ἵτοτϋ.

Εϋωπ ἵτε οϋαι ναϋ επεϋσον
εϋερνοβι ἵοϋνοβι ὕφμοϋ αν πε
μαρεϋερετιν οτοϋ εϋεϋ ναϋ ἵοϋωνᾷ
ηηετερνοβι ὕφα φμοϋ αν πε: οτον
νοβι εϋβι ὕφμοϋ ηαιζερε φηετε ὕμαϋ
αν ϋἱνα ἵτεϋτωβῃ εθβητϋ.

And this is the
testimony: that God has
given us eternal life, and
this life is in His Son.

He who has the Son has
life; he who does not have
the Son of God does not
have life.

These things I have
written to you who believe
in the name of the Son of
God, that you may know
that you have eternal life,
and that you may continue
to believe in the name of the
Son of God.

Now this is the
confidence that we have in
Him, that if we ask anything
according to His will, He
hears us.

And if we know that He
hears us, whatever we ask,
we know that we have the
petitions that we have asked
of Him.

If anyone sees his
brother sinning a sin which
does not lead to death,
he will ask, and He will
give him life for those who
commit sin not leading to
death. There is sin leading
to death. I do not say that he
should pray about that.

وَهَذِهِ هِيَ الشَّهَادَةُ: أَنَّ اللَّهَ أَعْطَانَا
حَيَاةً أَبَدِيَّةً، وَهَذِهِ الْحَيَاةُ هِيَ فِي
ابْنِهِ.

مَنْ لَهُ الْإِبْنُ فَلَهُ الْحَيَاةُ، وَمَنْ لَيْسَ
لَهُ ابْنُ اللَّهِ فَلَيْسَتْ لَهُ الْحَيَاةُ.

كَتَبْتُ هَذَا إِلَيْكُمْ أَنْتُمْ الْمُؤْمِنِينَ
بِاسْمِ ابْنِ اللَّهِ لِكَيْ تَعْلَمُوا أَنَّ لَكُمْ
حَيَاةً أَبَدِيَّةً، وَلِكَيْ تَوْمِنُوا بِاسْمِ
ابْنِ اللَّهِ.

وَهَذِهِ هِيَ الثِّقَةُ الَّتِي لَنَا عِنْدَهُ: أَنَّهُ
إِنْ طَلَبْنَا شَيْئًا حَسَبَ مَشِئَتِهِ
يَسْمَعُ لَنَا.

وَإِنْ كُنَّا نَعْلَمُ أَنَّهُ مَعَهُمَا طَلَبْنَا يَسْمَعُ
لَنَا، نَعْلَمُ أَنَّ لَنَا الطَّلِبَاتِ الَّتِي
طَلَبْنَاهَا مِنْهُ.

إِنْ رَأَى أَحَدٌ أَخَاهُ يُخْطِئُ خَطِيئَةً
لَيْسَتْ لِلْمَوْتِ، يَطْلُبُ، فَيُعْطِيهِ
حَيَاةً لِلَّذِينَ يُخْطِئُونَ لَيْسَ لِلْمَوْتِ.
تُوجَدُ خَطِيئَةٌ لِلْمَوْتِ. لَيْسَ لِأَجْلِ
هَذِهِ أَقُولُ أَنَّ يُطْلَبُ.

βαδμον.

Φαι δε αϥωπι ψα ψουτ νκοπ
οτοζ ατϥι ον νκεκοπ νενχαι νιβεν
ετφε.

Οτοζ ζηππε ντοτονοτ ις ψουτ
νρωμι ατοζι ερατοτ ζιρεν φρο υπινη
εναιχην νζητη εαταονωοτ ψαροι
εβολ ζεν Κεσαρια.

Πεξε Πιπνευμα δε νηι γε
μαψενακ νεμωοτ νκοι νζητ σνατ αν
νελι: ατι δε νεμνι νξε ναικε σοοτ
νκον οτοζ ετανψε εδοτην επινη
υπιρωμι.

Αϥταμον δε υφερητ εταϥνατ
επιαγγελος ζεν πεϥνι εατοζι ερατϥ
οτοζ αϥχοζ γε οτωρπ ελοππη οτοζ
μοττ εσιμων φηετοτμοττ εροϥ γε
Πετρος.

Φαι εθνασαζι νεμακ νζανσαζι ναι
ετεκνανοζεμ νζητοτ νθοκ νεμ πεκνι
τηρϥ.

Εταιερζητς δε νσαζι αϥι εερνι
εχωοτ νξε Πιπνευμα εθοταβ υφερητ
εταϥι εερνι εχων ζων νωορπ.

Αιερφεμενι δε υπσαζι υπβοις
υφερητ ναϥχω υμοο γε Ιωαννης μεν
αϥτωμοζ ζεν οτωμοτ: νωωτεν δε

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

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

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

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

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

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

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

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

وَإِذَا ثَلَاثَةُ رَجَالٍ قَدْ وَقَفُوا لِلْوَقْتِ
عِنْدَ الْبَيْتِ الَّذِي كُنْتُ فِيهِ مُرْسَلِينَ
إِلَيَّ مِنْ قَيْصَرِيَّةَ.

فَقَالَ لِي الرُّوحُ أَنْ أَذْهَبَ مَعَهُمْ
غَيْرَ مُرْتَابٍ فِي شَيْءٍ. وَذْهَبَ مَعِيَ
أَيْضًا هَؤُلَاءِ الْإِخْوَةُ السِّتَّةُ. فَدَخَلْنَا
بَيْتَ الرَّجُلِ.

فَأَخْبَرَنَا كَيْفَ رَأَى الْمَلَكُ فِي بَيْتِهِ
قَائِمًا وَقَائِلًا لَهُ: أَرْسِلْ إِلَى يَافَا
رَجُلًا وَاسْتَدْعِ سِمْعَانَ الْمُلَقَّبَ
بَطْرُسَ.

وَهُوَ يُكَلِّمُكَ كَلَامًا بِهِ تَخْلُصُ أَنْتَ
وَكُلُّ بَيْتِكَ.

فَلَمَّا ابْتَدَأْتُ أَتَكَلَّمُ حَلَّ الرُّوحُ
الْقُدُّسُ عَلَيْهِمْ كَمَا عَلَيْنَا أَيْضًا فِي
الْبَدَءَةِ.

فَتَذَكَّرْتُ كَلَامَ الرَّبِّ كَيْفَ قَالَ: إِنَّ
يُوحَنَّا عَمَدَ بِمَاءٍ وَأَمَّا أَنْتُمْ
فَسَتَّعَمَّدُونَ بِالرُّوحِ الْقُدُّسِ.

κενάεις ἑθνοῦ θεοῦ οὐκ ἔστιν ἐξουσία.

Ἰςχε οὐκ ἔστιν ἡ Φνοῦτ ἀφ' ἡμῶν
ἡττοῦτος ἡττοῦτος ἐταῖρος ἐπὶ τοῖς
Ἰησοῦς Χριστὸς ὑπερῆρξεν ὡς: ἀνοκ
νῦν δὲ ἐταῖρος ἡ Φνοῦτ.

Εταῖρος δὲ εἶναι ἀρχαῶν
οὐτος ἡττοῦτος ἡ Φνοῦτ ἐν τῷ ὕμῳ
ξε ἡ ἀφ' ἡμῶν ἀφ' ἡμετέρων
ἡνικε ἑθνος ἐπὶ ὡς.

*Πισαὶ δὲ ἡτε τοῖς ἐξουσίαις οὐτος
ἐξουσίαι: ἐξουσίαι οὐτος ἐξουσίαι:
θεοῦ ἡττοῦτος ἡ ἐκκλησία ἡτε Φνοῦτ:
ἀμήν.*

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

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

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

فَإِنْ كَانَ اللَّهُ قَدْ أَعْطَاهُمْ الْمَوْهِبَةَ
كَمَا لَنَا أَيْضاً بِالسَّوِيَّةِ مُؤْمِنِينَ
بِالرَّبِّ يَسُوعَ الْمَسِيحِ فَمَنْ أَنَا؟
أَقْدِرُ أَنْ أَمْنَعَ اللَّهَ؟»

فَلَمَّا سَمِعُوا ذَلِكَ سَكَتُوا وَكَانُوا
يُمَجِّدُونَ اللَّهَ قَائِلِينَ: «إِذَا أُعْطِيَ
اللَّهُ الْآمَمَ أَيْضاً التَّوْبَةَ لِلْحَيَاةِ».

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

The Liturgy Psalm

مزمور القداس

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

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

Ψαλμος τῷ Δαυὶδ ᾠὴ: ζ, η

Ἀσὶ ἡροκ ἡξε ἡμῶν ἡτε ὡς:
θεοῦ πεκοῦνι τοῖς ἐν ἡμῶν
κοῦτων πεκναὶ ἡνῆτς ὡς ὡς:
οὐτος τεκμεῖται ἡνῆτς ὡς θεοῦ
νοῦτος. Ἀλληλοῦια.

Psalm 36: 9, 10

For with You is the
fountain of life; in Your light
we see light. Oh, continue
Your lovingkindness to those
who know You, and Your
righteousness to the upright
in heart. Alleluia.

مزمور 35: 7، 8

لأنَّ ينبوع الحياة عندك. بنورك
ياربُّ نعاين النور. فابسط رحمتك
على الذين يعرفونك، وعدلك على
المستقيمين في قلوبهم. 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 آمين.

<p>ΟὐὰΝΑΣΝΩCIC ΕΒΟΛ ΔΕΝ ΠΙΕΤΑΣΤΕΛΙΟΝ ΕΘΟΥΑΒ ΚΑΤΑ ΙΩΑΝΝΗΝ ΑΣΙΟΥ.</p>	<p>A chapter according to Saint John, may his blessings be with us. Amen.</p>	<p>فصل من إنجيل معلمنا يوحنا البشير. بركاته علينا آمين.</p>
<p>ΙΩΑΝΝΗΝ Θ: Α - ΛΗ</p>	<p>John 9: 1 - 38</p>	<p>يوحنا 9: 1 - 38</p>
<p>ΟΤΟΥ ΕΥCΙΝΙ ΔΕΥΝΑΥ ΕΟΥΡΩΜΙ ΜΒΕΛΛΕ ΜΜΙCΙ.</p>	<p>Now as Jesus passed by, He saw a man who was blind from birth.</p>	<p>فِيمَا هُوَ مُجْتَازٌ رَأَى إِنْسَانًا أَعْمَى مُنْذُ وَلادَتِهِ.</p>
<p>ΟΤΟΥ ΔΥΨΕΝC ΝΞΕ ΝΕΥΜΑΘΗΤΗC ΕΥΧΩ ΜΜΟC: ΧΕ ΡΑΒΒΙ ΝΙΜ ΠΕ ΕΤΑΥΕΡΝΟΒΙ: ΦΑΙ ΠΕ ΨΑΝ ΝΕΥΙΟΨ ΝΕ ΧΕ ΑΥΜΑCΨ ΕΥΟΙ ΜΒΕΛΛΕ.</p>	<p>And His disciples asked Him, saying, “Rabbi, who sinned, this man or his parents, that he was born blind?”</p>	<p>فَسَأَلَهُ تَلَامِيذُهُ: «يَا مُعَلِّمُ مَنْ أَخْطَأَ: هَذَا أَمْ أَبَوَاهُ حَتَّى وُلِدَ أَعْمَى؟»</p>
<p>ΔΥΕΡΟΤΩ ΝΞΕ ΙΗCΟΥC ΧΕ ΟΥΔΕ ΦΑΙ ΜΠΕΥΕΡΝΟΒΙ ΟΥΔΕ ΝΕΥΙΟΨ: ΑΛΛΑ ΘΙΝΑ ΝΤΕ ΝΙΘΒΗΟΤΙ ΝΤΕ ΦΝΟΥΨ ΟΥΩΝΘ ΕΒΟΛ ΝΘΡΗ ΝΘΗΤΨ.</p>	<p>Jesus answered, “Neither this man nor his parents sinned, but that the works of God should be revealed in him.</p>	<p>أَجَابَ يَسُوعُ: «لَا هَذَا أَخْطَأَ وَلَا أَبَوَاهُ لَكِنْ لِنَتَّظْهَرَ أَعْمَالُ اللَّهِ فِيهِ.</p>
<p>ΔΝΟΝ ΘΩΨ ΕΡΟΝ ΠΕ ΝΤΕΝΕΡΘΩΒ ΕΝΙΘΒΗΟΤΙ ΝΤΕ ΦΗΕΤΑΨ ΤΑΟΥΟΝ: ΘΟC ΠΙΕΘΟΟΥ ΠΕ: ΕΥΝΗΟΥ ΔΕ ΝΞΕ ΠΙΕΧΩΡΘ ΘΟΤΕ ΜΜΟΝ ΨΥΧΟΜ ΝΤΕ ΘΛΙ ΕΡΘΩΒ ΝΘΗΤΨ.</p>	<p>I must work the works of Him who sent Me while it is day; the night is coming when no one can work.</p>	<p>يَنْبَغِي أَنْ أَعْمَلَ أَعْمَالَ الَّذِي أَرْسَلَنِي مَا دَامَ نَهَارٌ. يَأْتِي لَيْلٌ حِينَ لَا يَسْتَطِيعُ أَحَدٌ أَنْ يَعْمَلَ.</p>
<p>ΘΟC ΕΙ ΔΕΝ ΠΙΚΟCΜΟC ΔΝΟΚ ΠΕ ΦΟΥΩΙΝΙ ΜΠΙΚΟCΜΟC.</p>	<p>As long as I am in the world, I am the light of the world.”</p>	<p>مَا دُمْتُ فِي الْعَالَمِ فَأَنَا نُورُ الْعَالَمِ».</p>

Παι ἔταψατο τὸν ἀφ' οὗ τοῦ νοῦ τοῦ
 ἐπεσθ' ἐξενεκεν πικρὰν: οὗτος ἀφ' οὗ τοῦ
 νοῦ τοῦ ἐβόλ' ἔθεν πικρὰν: οὗτος
 ἀφ' οὗ τοῦ ἐβόλ' ἐβόλ' ἐβόλ' ἐβόλ' ἐβόλ'.

Οὗτος περὶ τὴν γὰρ καὶ μαρτυρεῖται ἵνα
 περὶ τὸ ἐβόλ' ἔθεν ἵνα τοῦ τοῦ τοῦ
 Πικρὰν: φησὶ τὸν τοῦ τοῦ καὶ
 φησὶ τὸν τοῦ τοῦ: ἀφ' οὗ τοῦ οὗ
 ἐβόλ' ἐβόλ' οὗτος ἀφ' οὗ ἐβόλ' ἐβόλ'.

Μετὰ τὸν οὗ τοῦ καὶ καὶ καὶ καὶ
 ἐβόλ' ἐβόλ' καὶ καὶ καὶ καὶ καὶ καὶ
 καὶ καὶ καὶ καὶ καὶ καὶ καὶ καὶ καὶ
 καὶ καὶ καὶ καὶ καὶ καὶ καὶ καὶ καὶ
 καὶ καὶ καὶ καὶ καὶ καὶ καὶ καὶ καὶ.

Ὁ δὲ τοῦ καὶ καὶ καὶ καὶ καὶ καὶ
 ἐβόλ' ἐβόλ' καὶ καὶ καὶ καὶ καὶ καὶ
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Μετὰ τὸν οὗ τοῦ καὶ καὶ καὶ καὶ
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Ὁ δὲ τοῦ καὶ καὶ καὶ καὶ καὶ καὶ
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 καὶ καὶ καὶ καὶ καὶ καὶ καὶ καὶ καὶ.

When He had said these things, He spat on the ground and made clay with the saliva; and He anointed the eyes of the blind man with the clay.

And He said to him, "Go, wash in the pool of Siloam", which is translated, Sent. So he went and washed, and came back seeing.

Therefore, the neighbors and those who previously had seen that he was blind said, "Is not this he who sat and begged?"

Some said, "This is he." Others said, "He is like him." He said, "I am he."

Therefore, they said to him, "How were your eyes opened?"

He answered and said, "A Man called Jesus made clay and anointed my eyes and said to me, 'Go to the pool of Siloam and wash.' So I went and washed, and I received sight."

قَالَ هَذَا وَتَقَلَ عَلَى الْأَرْضِ وَصَنَعَ مِنَ التُّفْلِ طِينًا وَطَلَى بِالطِّينِ عَيْنَيَّ الْأَعْمَى.

وَقَالَ لَهُ: «اذْهَبِ اغْتَسِلْ فِي بَرْكَةِ سِلْوَامَ» الَّذِي تَفْسِيرُهُ مُرْسَلٌ. فَمَضَى وَاغْتَسَلَ وَأَتَى بِصِيرًا.

فَالْجِيرَانُ وَالَّذِينَ كَانُوا يَرَوْنَهُ قَبْلًا أَنَّهُ كَانَ أَعْمَى قَالُوا: «أَلَيْسَ هَذَا هُوَ الَّذِي كَانَ يَجْلِسُ وَيَسْتَعْطِي؟».

آخَرُونَ قَالُوا: «هَذَا هُوَ». وَآخَرُونَ: «إِنَّهُ يُشَبِّهُهُ». وَأَمَّا هُوَ فَقَالَ: «إِنِّي أَنَا هُوَ».

فَقَالُوا لَهُ: «كَيْفَ انْفَتَحَتْ عَيْنَاكَ؟»

أَجَابَ: «إِنْسَانٌ يُقَالُ لَهُ يَسُوعُ صَنَعَ طِينًا وَطَلَى عَيْنَيَّ وَقَالَ لِي: اذْهَبْ إِلَى بَرْكَةِ سِلْوَامَ وَاغْتَسِلْ. فَمَضَيْتُ وَاغْتَسَلْتُ فَأَبْصَرْتُ».

Πεχωτοῦ ναυ κα αρωων εωυ πε
πρωμι ετε υμιαυ: πεχαυ κα ητημι αν.

Αυενυ οτη θα νιΦαρισεοσ
φηεναυοι υβελλε νοτχοτ.

Πε ηκαββατον δε πε εταυθαμιο
υπιομι ηνε ιησοτσ οτοε αρωρε νευβαλ
οτον.

Παλιν οτη ναυωινη υμου πε ηνε
νιΦαρισεοσ κα πως ακναυ υβολ: ηθου
δε πεχαυ νωοτ κα οτομι πε εταυχαυ
ειζεν ναβαλ οτοε αιιατ εβολ αιναυ
υβολ.

Παυτω οτη υμοσ πε: ηνε
εανοτον εβολ εεν νιΦαρισεοσ: κα
παιρωμι νε οτεβολ ειτεν Φνοτ αν
πε: κα εαρεε αν επικαββατον: εαν
κεχωοτνη δε ναυτω υμοσ: κα πως
οτον ωυχοι ητε οτρωμι ηρεφερνοβι ερ
ναιμηινη υπαιρητ: οτοε οτςχιμα
ναυωοπ ηδητοτ πε.

Παλιν οτη πεχωτοῦ υπιβελλε κα
οτ ηθοκ πε ετεκτω υμου εθβητυ κα
αρωτων ηνεκβαλ: ηθου δε πεχαυ κα
οτπροφητης πε.

Then they said to him,
“Where is He?” He said, “I
do not know.”

They brought him who
formerly was blind to the
Pharisees.

Now it was a Sabbath
when Jesus made the clay
and opened his eyes.

Then the Pharisees also
asked him again how he had
received his sight. He said
to them, “He put clay on my
eyes, and I washed, and I
see.”

Therefore, some of the
Pharisees said, “This Man is
not from God, because He
does not keep the Sabbath.”
Others said, “How can a
man who is a sinner do such
signs?” And there was a
division among them.

They said to the blind
man again, “What do you
say about Him because He
opened your eyes?” He
said, “He is a prophet.”

فَقَالُوا لَهُ: «أَيْنَ ذَاكَ؟» قَالَ: «لَا
أَعْلَمُ».

فَأَتَوْا إِلَى الْفَرِّيسِيِّينَ بِالَّذِي كَانَ
قَبْلًا أَعْمَى.

وَكَانَ سَبْتٌ حِينَ صَنَعَ يَسُوعُ
الطِّينَ وَفَتَحَ عَيْنَيْهِ.

فَسَأَلَهُ الْفَرِّيسِيُّونَ أَيْضًا كَيْفَ
أَبْصَرَ فَقَالَ لَهُمْ: «وَضَعَ طِينًا عَلَى
عَيْنَيَّ وَاغْتَسَلْتُ فَأَنَا أَبْصِرُ».

فَقَالَ قَوْمٌ مِنَ الْفَرِّيسِيِّينَ: «هَذَا
الْإِنْسَانُ لَيْسَ مِنَ اللَّهِ لِأَنَّهُ لَا يَحْفَظُ
السَّبْتَ». آخَرُونَ قَالُوا: «كَيْفَ
يَقْدِرُ إِنْسَانٌ خَاطِئٌ أَنْ يَعْمَلَ مِثْلَ
هَذِهِ الْآيَاتِ؟» وَكَانَ بَيْنَهُمْ
انْتِشَاقٌ.

قَالُوا أَيْضًا لِلْأَعْمَى: «مَاذَا تَقُولُ
أَنْتَ عَنْهُ مِنْ حَيْثُ إِنَّهُ فَتَحَ
عَيْنَيْكَ؟» فَقَالَ: «إِنَّهُ نَبِيٌّ».

ὑποῦνενθούτῃ ἦν ἐκ νηλοῦδαι καὶ
ναχοῖ ὑβελλε πε οτοῦ ἀφνατ ὑβόλ
ψατοῦμοῦτ ἐνεχοῦτ.

Οτοῦ ἡτοῦγενον ἐγὼ ὁμοσ: καὶ
ἀν φαι πε πετενωρι φηέτετενω
ὁμοσ: καὶ ἀνωασφ εχοῖ ὑβελλε: πως
καὶ τῆνοτ ἀφνατ ὑβόλ.

Δῦερότῳ ἦν ἐκ νεχοῦτ οτοῦ
πεχωον: καὶ τεπέμι καὶ φαι πε πενωρι
οτοῦ καὶ ἀνωασφ εχοῖ ὑβελλε.

Πως καὶ τῆνοτ ἀφνατ ὑβόλ
ἡτεπέμι ἀν: ἱε νημ ἀφονων ἡνεφβαλ
ἀνον ἡτεπέμι ἀν: ψενφ τεφμαῖν ἡταφ
ὁματατφ ζωφ ἐσαχι εθβητφ.

Φαι ἀγχοτοῦ ἦν ἐκ νεχοῦτ: ἐπιδῆ
νατερβούτ πε δαῦτην ἡνλοῦδαι: νε
ἀρσεμνητς ταρ πε ἦν ἐκ νηλοῦδαι εἰνα
ἀρεψαν οῦαι οτονεφ ἐβόλ καὶ
Πιχριστος πε ἡτοῦταιφ
ἡἀποστῆσαςος.

Εθε φαι ἀγχοσ ἦν ἐκ νεχοῦτ καὶ
τεφμαῖν ἡταφ ζωφ ψενφ.

Δῦμοῦτ οῦν ἐπιρωμι ὁφμαρ κοπ
ἐνατ φηέναχοῖ ὑβελλε οτοῦ πεχωον
ναφ καὶ μαῶον ὁφνοῦτ: ἀνον τεπέμι
καὶ παρωμι οῦρεφερνοβι πε.

But the Jews did not believe concerning him, that he had been blind and received his sight, until they called the parents of him who had received his sight.

And they asked them, saying, "Is this your son, who you say was born blind? How then does he now see?"

His parents answered them and said, "We know that this is our son, and that he was born blind;

but by what means he now sees we do not know, or who opened his eyes we do not know. He is of age; ask him. He will speak for himself."

His parents said these things because they feared the Jews, for the Jews had agreed already that if anyone confessed that He was Christ, he would be put out of the synagogue.

Therefore, his parents said, "He is of age; ask him."

So they again called the man who was blind, and said to him, "Give God the glory! We know that this Man is a sinner."

فَلَمْ يُصَدِّقَ الْيَهُودُ عَنْهُ أَنَّهُ كَانَ أَعْمَى فَأَبْصَرَ حَتَّى دَعَوْا آبَايَ الَّذِي أَبْصَرَ.

فَسَأَلُوهُمَا: «أَهَذَا ابْنُكُمَا الَّذِي تَقُولَانِ إِنَّهُ وَلَدٌ أَعْمَى؟ فَكَيْفَ يُبْصِرُ الْآنَ؟»

أَجَابَهُم آبَاوَاهُ: «نَعْلَمُ أَنَّ هَذَا ابْنُنَا وَأَنَّهُ وَلَدٌ أَعْمَى.

وَأَمَّا كَيْفَ يُبْصِرُ الْآنَ فَلَا نَعْلَمُ. أَوْ مَنْ فَتَحَ عَيْنَيْهِ فَلَا نَعْلَمُ. هُوَ كَامِلُ السِّنِّ. اسْأَلُوهُ فَهُوَ يَتَكَلَّمُ عَنْ نَفْسِهِ».

قَالَ آبَاوَاهُ هَذَا لِأَنَّهُمَا كَانَا يَخَافَانِ مِنَ الْيَهُودِ لِأَنَّ الْيَهُودَ كَانُوا قَدْ تَعَاهَدُوا أَنَّهُ إِنْ اعْتَرَفَ أَحَدٌ بِأَنَّهُ الْمَسِيحُ يُخْرِجُ مِنَ الْمَجْمَعِ.

لِذَلِكَ قَالَ آبَاوَاهُ: «إِنَّهُ كَامِلُ السِّنِّ اسْأَلُوهُ».

فَدَعَوْا ثَانِيَةَ الْإِنْسَانِ الَّذِي كَانَ أَعْمَى وَقَالُوا لَهُ: «أَعْطِ مَجْدًا لِلَّهِ. نَحْنُ نَعْلَمُ أَنَّ هَذَا الْإِنْسَانَ خَاطِئٌ».

Διγέρων ἦξε φηεναιχοι ὑβελλε
ερχω ὑμοσ: ξε ιςξε οτρεφερνοβι πε
ἠτῆμι αν: οται δε πε τρωον ὑμοσ
ξε ναιοι ὑβελλε πε: τνωτ δε τνωτ
ὑβολ.

Πεχωτ νατ: ξε οτ πε εταραι
νακ: πως αρωτων ἠνεκβαλ.

Διγέρων νωοτ ξε ρηδη λιχο
νωτεν οτορ ὑπετενσωτεμ: οτον πε
ετετενωτω εσομετ: μη τετενωτω
ρωτεν εερ μαθητης νατ.

Πωοτ δε αρωτωτ ερωτ ερω
ὑμοσ: ξε ἠοκ ουμαθητης ἠτε φηετ
ὑματ: ἠνον δε ἠνον ρανμαθητης
ἠτε Ὑωτς.

Ἄνον τενεμι ξε ἄφνωτ ραχι
νεμ Ὑωτς: φαι δε ἠοτ ἠτενεμι αν
ξε οτ εβολ θων πε.

Διγέρων ἦξε πρωμι πεχατ
νωοτ: ξε θαι ρω τε τωφηρι: ξε
ἠωτεν ξε τετενσωον αν: ξε
οτεβολ θων πε οτορ αρωτων ἠναβαλ.

Τετενεμι ξε ὑπαρε φνωτ
σωτεμ ερανεφερνοβι: αλλα εωπ
εοτρωμωε νοτ πε οται οτορ ερι
ὑπερωτω: φαι ρατσωτεμ ερω.

He answered and said,
“Whether He is a sinner or
not I do not know. One
thing I know: that though I
was blind, now I see.”

Then they said to him
again, “What did He do to
you? How did He open your
eyes?”

He answered them, “I
told you already, and you
did not listen. Why do you
want to hear it again? Do
you also want to become
His disciples?”

Then they reviled him
and said, “You are His
disciple, but we are Moses’
disciples.

We know that God
spoke to Moses; as for this
fellow, we do not know
where He is from.”

The man answered and
said to them, “Why, this is a
marvelous thing, that you
do not know where He is
from; yet He has opened my
eyes!

Now we know that God
does not hear sinners; but if
anyone is a worshiper of
God and does His will, He
hears him.

فَأَجَابَ: «أَخَاطِي هُوَ؟ لَسْتُ أَعْلَمُ.
إِنَّمَا أَعْلَمُ شَيْئاً وَاحِداً: أَنِّي كُنْتُ
أَعْمَى وَالْآنَ أَبْصِرُ».

فَقَالُوا لَهُ أَيْضاً: «مَاذَا صَنَعَ بِكَ؟
كَيْفَ فَتَحَ عَيْنَيْكَ؟».

أَجَابَهُمْ: «قَدْ قُلْتُ لَكُمْ وَلَمْ
تَسْمَعُوا. لِمَاذَا تُرِيدُونَ أَنْ تَسْمَعُوا
أَيْضاً؟ أَلَعَلَّكُمْ أَنْتُمْ تُرِيدُونَ أَنْ
تَصِيرُوا لَهُ تَلَامِيذٌ؟».

فَسَتَمَوْهُ وَقَالُوا: «أَنْتَ تَلَمِيذُ ذَاكَ
وَأَمَّا نَحْنُ فَأَنْتَا تَلَامِيذُ مُوسَى».

نَحْنُ نَعْلَمُ أَنَّ مُوسَى كَلَّمَهُ اللَّهُ وَأَمَّا
هَذَا فَمَا نَعْلَمُ مِنْ أَيْنَ هُوَ».

أَجَابَ الرَّجُلُ: «إِنَّ فِي هَذَا عَجَباً!
إِنَّكُمْ لَسْتُمْ تَعْلَمُونَ مِنْ أَيْنَ هُوَ وَقَدْ
فُتِحَ عَيْنِي».

وَنَعْلَمُ أَنَّ اللَّهَ لَا يَسْمَعُ لِلْخَطَاةِ.
وَلَكِنْ إِنْ كَانَ أَحَدٌ يَتَّقِي اللَّهَ وَيَفْعَلُ
مَشِيئَتَهُ فَلِهَذَا يَسْمَعُ.

ΙCΞΕΝ ΠΕΝΕΞ ὤΠΕΝCΩΤΕΜ: ΧΕ ἈΟΤΑΙ
ΟΤΩΝ ἸΝΕΝΒΑΛ ἸΟΤΒΕΛΛΕ ὤΜΙCΙ.

ΕΝΕ ΦΑΙ ΟΥ ΕΒΟΛ ὤΦΝΟΥΤ ἈΝ ΠΕ
ΝΑΥΝΑΨΧΕΜΧΟΜ ἈΝ ΠΕ ΕΕΡ ὀΛΙ.

ΔΥΕΡΟΥ ὀΤΟΞ ΠΕΧΩΟΥ ΝΑΥ: ΧΕ
ἸΘΟΚ ΟΥΧΦΟ ΤΗΚ ΕΒΟΛ ΘΕΝ ΦΝΟΒΙ:
ΟΤΟΞ ἸΘΟΚ ΕΘΝΑΤCΒΩ ΝΑΝ ΟΤΟΞ
ΑΥΖΙΤΥ ΕΒΟΛ.

ΔΥCΩΤΕΜ ΔΕ ἸΧΕ ΙΗCΟΥC ΧΕ
ΑΥΖΙΤΥ ΕΒΟΛ ΟΤΟΞ ΕΤΑΥΧΕΜΥ ΠΕΧΑΥ
ΝΑΥ: ΧΕ ΧΝΑΖΤ ἸΘΟΚ ΕΠΩΗΡΙ
ὤΦΝΟΥΤ.

ΔΥΕΡΟΥ ΠΕΧΑΥ ΝΑΥ ΧΕ ΝΙΜ ΠΕ
ΠΑΒΟΙC ΞΙΝΑ ἸΤΑΝΑΖΤ ΕΡΟΥ.

ΠΕΧΕ ΙΗCΟΥC ΝΑΥ: ΧΕ ΧΝΑΥ ΕΡΟΥ:
ΟΤΟΞ ΦΗΕΤCΑΧΙ ΝΕΜΑΚ ΠΕ.

ΠΘΟΥ ΔΕ ΠΕΧΑΥ: ΧΕ ΤΝΑΖΤ ΠΑΒΟΙC
ΟΤΟΞ ΑΥΟΥΩΥΤ ὤΜΟΥ.

*Πῶον φα Πεννοτ πε ψα ἐνεξ
Ἰτε νι ἐνεξ: Ἀμην.*

Since the world began it
has been unheard of that
anyone opened the eyes of
one who was born blind.

If this Man were not
from God, He could do
nothing.”

They answered and said
to him, “You were
completely born in sins, and
are you teaching us?” And
they cast him out.

Jesus heard that they
had cast him out; and when
He had found him, He said
to him, “Do you believe in
the Son of God?”

He answered and said,
“Who is He, Lord, that I
may believe in Him?”

And Jesus said to him,
“You have both seen Him
and it is He who is talking
with you.”

Then he said, “Lord, I
believe!” And he worshiped
Him.

*Glory be to God
forever.*

مُنْذُ الدَّهْرِ لَمْ يُسْمَعْ أَنَّ أَحَدًا فَتَحَ
عَيْنَيِّ مَوْلُودٍ أَعْمَى.

لَوْ لَمْ يَكُنْ هَذَا مِنَ اللَّهِ لَمْ يَقْدِرْ أَنْ
يَفْعَلَ شَيْئًا.»

قَالُوا لَهُ: «فِي الْخَطَايَا وُلِدْتَ أَنْتَ
بِجُمْلَتِكَ وَأَنْتَ تُعَلِّمُنَا!» فَأَخْرَجُوهُ
خَارِجًا.

فَسَمِعَ يَسُوعُ أَنَّهُمْ أَخْرَجُوهُ خَارِجًا
فَوَجَدَهُ وَقَالَ لَهُ: «أَتُؤْمِنُ بِابْنِ
اللَّهِ؟»

أَجَابَ: «مَنْ هُوَ يَا سَيِّدُ لِأُؤْمِنَ
بِهِ؟»

فَقَالَ لَهُ يَسُوعُ: «قَدْ رَأَيْتَهُ وَالَّذِي
يَتَكَلَّمُ مَعَكَ هُوَ هُوَ.»

فَقَالَ: «أُؤْمِنُ يَا سَيِّدُ.» وَسَجَدَ لَهُ.

والمجد لله دائماً.