

## Feast of the Wedding of Cana of Galilee

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## Table of Contents

<b>TABLE OF CONTENTS .....</b>	<b>3</b>
<b>PART I: READINGS FOR THE FEAST OF THE WEDDING OF CANA OF GALILEE (13 TUBAH).....</b>	<b>4</b>
<i>Tawaf for Psalms' Vespers and Matins.....</i>	<i>4</i>
VESPERS PSALM .....	4
VESPERS GOSPEL.....	5
MATINS PSALM .....	7
MATINS GOSPEL .....	7
PAULINE EPISTLE.....	9
CATHOLIC EPISTLE .....	11
THE ACTS .....	13
LITURGY PSALM .....	15
LITURGY GOSPEL .....	15
<b>PART II: RITES FOR THE FEAST OF THE WEDDING OF CANA OF GALILEE .....</b>	<b>18</b>
<b>PART III: HYMNS FOR THE FEAST OF THE WEDDING OF CANA OF GALILEE.....</b>	<b>19</b>
VERSES OF CYMBALS .....	19
<i>Adam Verses of Cymbals (Sunday to Tuesday).....</i>	<i>19</i>
<i>Watos Verses of Cymbals (Wednesday to Saturday).....</i>	<i>19</i>
<i>Continuation of Verses of Cymbals.....</i>	<i>20</i>
DOXOLOGY FOR THE FEAST OF THE WEDDING OF CANA OF GALILEE .....	22
<i>Hymn of the Intercessions .....</i>	<i>24</i>
RESPONSE TO THE PRAXIS .....	24
HYMN ΗΙΧΩΡΑ ΤΗΡΟΥ ΗΤΕ ΜΙΕΡΙΧΩ .....	24
MUHAYIR HYMN .....	25
RESPONSE TO THE PSALM .....	26
RESPONSE TO THE GOSPEL .....	26
ASPASMOS ADAM (SIX JARS OF WATER).....	27
ASPASMOS WATOS (THIS IS IHE FIRST MIRACLE).....	27
PSALM 150 REFRAIN FOR DISTRIBUTION.....	28
CONCLUDING HYMN.....	28
<b>PART IV: MELODY FOR DISTRIBUTION DURING THE FEAST OF WEDDING OF CANA OF GALILEE.....</b>	<b>29</b>
<b>PART V: FRACTION PRAYER FOR THE FEAST OF THE WEDDING OF CANA OF GALILEE.....</b>	<b>31</b>
A FRACTION TO THE SON FOR THE FEASTS OF OUR LORD .....	31

## Part I: Readings for the Feast of the Wedding of Cana of Galilee (13 Tubah)

قراءات عيد عرس قانا الجليل (13 طوبة)

Сот̅ ι̅ς̅ ἄπι̅α̅βοτ̅ Ἰωβι̅ π̅ξι̅νερ̅φ̅μεν̅ι̅ ἢ̅τε̅ πι̅ω̅αι̅ ἄ̅πι̅ρο̅π̅ ἑ̅τα̅ρ̅ω̅πι̅ δ̅εν̅ τ̅Κ̅α̅να̅ ἢ̅τε̅  
†Σαλιλεᾶ

اليوم الثالث عشر من شهر طوبة – تذكّار عيد عرس قانا الجليل

### Tawaf for Psalms' Vespers and Matins

طواف مزموري عشية وباكراً

Ψαλμος τω Δαυιδ (ζΔ) ζε: ᾶ , β

Πθοκ Φνοϋ† ρ̅ε̅ρω̅α̅ν̅ νακ: ἢ̅ζε̅  
πι̅ζ̅ω̅ δ̅εν̅ Σ̅ι̅ων: ε̅ϵ̅†̅ νακ̅ ἢ̅ζ̅α̅νε̅ϵ̅ϵ̅ϵ̅  
σω̅τε̅υ̅ Φ̅νο̅υ̅†̅ ἑ̅τα̅π̅ρο̅ς̅ε̅ϵ̅ϵ̅  
σ̅εν̅η̅ο̅υ̅ θ̅α̅ρο̅κ̅ ἢ̅ζε̅ σ̅α̅ρ̅ξ̅ ν̅ι̅β̅εν̅.  
Δ̅α̅λ̅λ̅η̅λ̅ο̅υ̅ι̅ᾶ̅.

Psalm (64) 65: 1, 2

Praise is awaiting You,  
O God, in Zion; and to You  
the vow shall be performed.  
O You who hear prayer, to  
You all flesh will come.  
Alleluia.

مزموږ 65 (64): 1، 2

لك ينبغي التسبيح يا الله في  
صهيون ولك يوفى النذر. يا  
سامع الصلاة اليك ياتي كل بشر.  
هلليلويا.

### Vespers Psalm

مزموږ العشيّة

Ψαλμος τω Δαυιδ Δ: ζ , η

Δ̅τ̅ᾶ̅ω̅αι̅ ἑ̅βο̅λ̅δ̅εν̅ π̅ο̅ν̅τ̅α̅θ̅ ἢ̅τε̅  
ο̅ϵ̅σο̅υ̅το̅: ν̅ε̅υ̅ ο̅ϵ̅η̅ρ̅π̅ ν̅ε̅υ̅ ο̅ϵ̅η̅ε̅ζ̅ ἢ̅τ̅ω̅ο̅υ̅:  
ζε̅ ἢ̅θο̅κ̅ ἄ̅μ̅α̅τ̅α̅τ̅κ̅ Π̅β̅ο̅ι̅ς: ἀ̅κ̅ε̅ρ̅ι̅ω̅πι̅  
δ̅εν̅ ο̅ϵ̅ζ̅ε̅λ̅π̅ι̅ς. Δ̅α̅λ̅λ̅η̅λ̅ο̅υ̅ι̅ᾶ̅.

Psalm 4: 7, 8

They increased their  
grain, wine and oil. For  
You alone, O Lord, make  
me dwell in safety.  
Alleluia.

مزموږ 4: 7، 8

قد كثروا من ثمرة الحنطة،  
وخمرهم وزيتهم، لأنك أنت  
وحدك يارب، أسكنتني على  
الرجاء. هلليلويا.

Vespers Gospel  
انجيل العشيّة

Ματθῆον ιθ: α - ιβ

Οτοζ αρωπι ετα Ιησους ζεκ  
ναισαζι εβολ αρωτεβ εβολθεν  
†Σαλιλα εα αρι ενιβιη ντε †Ιουδαεα  
ζιμηρ υπιλορδανης.

Οτοζ ατογαροτ νρωπ νζε  
ζαννιω† μμωπ οτοζ αρεφασρι  
ερωοτ μματ.

Οτοζ ατι ζαροπ νζε ζανφαρισεοζ  
ερεπιραζιν μμοζ ερωζ μμοζ ζε αν  
ρωε ντε πιρωμι ζι τερεζιμι εβολθεν  
νοβι νιβεν.

Πθοζ δε αρερωτ πεζαζ ζε  
μπετενωπ ιζεν ζη ζε ορωωοτ νεμ  
ορεζιμι πεταρονοτοτ.

Οτοζ πεζαζ ζε εθε φαι ερε  
πιρωμι χα περωτ νεμ τεματ νρωπ  
οτοζ ερετομζ ετερεζιμι: οτοζ  
ερεωπι μπικνατ ερεαρζ νορωτ τε.

Ζωστε σνατ αν ζε νε αλλα  
ορεαρζ νορωτ τε: φη οτην ετα Φνω†  
τομζ μπεθερε φρωμι φορζε.

Matthew 19: 1 - 12

Now it came to pass,  
when Jesus had finished  
these sayings, that He  
departed from Galilee and  
came to the region of Judea  
beyond the Jordan.

And great multitudes  
followed Him, and He  
healed them there.

The Pharisees also  
came to Him, testing Him,  
and saying to Him, “Is it  
lawful for a man to divorce  
his wife for just any  
reason?”

And He answered and  
said to them, “Have you not  
read that He who made  
them at the beginning;  
made them male and  
female.”

And said, “For this  
reason a man shall leave his  
father and mother and be  
joined to his wife, and the  
two shall become one  
flesh.”

So then, they are no  
longer two but one flesh.  
Therefore what God has  
joined together, let not man  
separate.

متي 19 : 1 - 12

وَلَمَّا اكْمَلَ يَسُوعُ هَذَا الْكَلَامَ انْتَقَلَ  
مِنَ الْجَلِيلِ وَجَاءَ إِلَى تَحُومِ  
الْيَهُودِيَّةِ مِنْ عَبْرِ الْأُرْدُنِّ.

وَتَبِعَتْهُ جُمُوعٌ كَثِيرَةٌ فَشَفَاهُمْ  
هُنَاكَ.

وَجَاءَ إِلَيْهِ الْفَرِيسِيُّونَ لِيُجَرِّبُوهُ  
قَائِلِينَ لَهُ هَلْ يَحِلُّ لِلرَّجُلِ أَنْ  
يُطَلِّقَ امْرَأَتَهُ لِكُلِّ سَبَبٍ.

فَأَجَابَ: أَمَا قَرَأْتُمْ أَنَّ الَّذِي خَلَقَ  
مِنَ الْبَدْءِ خَلَقَهُمَا ذَكَرًا وَأُنْثَى.

وَقَالَ مِنْ أَجْلِ هَذَا يَتْرُكُ الرَّجُلُ  
أَبَاهُ وَأُمَّهُ وَيَلْتَصِقُ بِامْرَأَتِهِ  
وَيَكُونُ الْإِنْسَانُ جَسَدًا وَاحِدًا.

إِذَا لَيْسَا بَعْدُ اثْنَيْنِ بَلْ جَسَدٌ وَاحِدٌ.  
فَالَّذِي جَمَعَهُ اللَّهُ لَا يُفَرِّقُهُ إِنْسَانٌ.

Περωτ ναϋ γε εθεοτ οτη λ  
Uωτςhc ρονρην ετ ςδι νοτει ορορ  
εριτορ εβολ.

Περαϋ νωοτ γε εθε  
τετενμετναϱτρητ λ Uωτςhc  
οταρραρνη νωτεν ερι νετενριομι  
εβολ: ιςχεν ρη δε μπερωπι  
μπαρητ.

Ϡρω δε μμορ νωτεν γε  
φθεοραρι τεϋςριμι εβολ νοτεϱενραρι  
μπορνια αϋρο μμορ εϋφε νωικ ορορ  
φθεοραρι νηετρωοτ εβολ ϋοι  
ννωικ.

Περε νεϱμαοητςhc ναϋ γε ιςχε  
παρητ πε τετια μπιρωμι νεμ ϋςριμι  
ερνοϱρι αν εβι.

Πθοϋ δε περαϋ νωοτ γε μμορ  
ορον νιβεν ϱωπ μπαιραρι ερωοτ εβηλ  
ενηετεςτοι νωοτ.

Ορον ρανριοτρ ραρ εαταοοτ  
εβολρην ονερι ντε τοταρ: ορορ  
ορον ρανκεοιοτρ εαταιοτ νοιοτρ ηχε  
νιρωμι: ορορ ορον ρανκεοιοτρ  
εαταιοτ νοιοτρ μμινιμωοτ εθε  
ϋμετορο ντε νιφνοτ: φηετε  
ορονϱωομ μμοϋ εϱωπ εροϋ

They said to Him,  
“Why then did Moses  
command to give a  
certificate of divorce, and  
to put her away.”

He said to them,  
“Moses, because of the  
hardness of your hearts,  
permitted you to divorce  
your wives, but from the  
beginning it was not so.”

And I say to you,  
whoever divorces his wife,  
except for sexual  
immorality, and marries  
another, commits adultery;  
and whoever marries her  
who is divorced commits  
adultery.

His disciples said to  
Him, “If such is the case of  
the man with his wife, it is  
better not to marry.”

But He said to them,  
“All cannot accept this  
saying, but only those to  
whom it has been given.

For there are eunuchs  
who were born thus from  
their mother’s womb, and  
there are eunuchs who were  
made eunuchs by men, and  
there are eunuchs who have  
made themselves eunuchs  
for the kingdom of  
heaven’s sake. He who is  
able to accept it, let him  
accept it.

فَسَأَلُوهُ: فَلِمَآذًا أَوْصَىٰ مُوسَىٰ أَن  
يُعْطَىٰ كِتَابَ طَلَاقٍ فَتُطْلَقُ.

قَالَ لَهُمْ إِنَّ مُوسَىٰ مِنْ أَجْلِ  
فَسَاوَةِ قُلُوبِكُمْ أَذِنَ لَكُمْ أَن تَطْلُقُوا  
نِسَاءَكُمْ. وَلَكِن مِّنَ الْبَدْءِ لَمْ يَكُنْ  
هَكَذَا.

وَأَقُولُ لَكُمْ إِنَّ مَنْ طَلَّقَ امْرَأَتَهُ إِلَّا  
بِسَبَبِ الزَّانَا وَتَزَوَّجَ بِأُخْرَىٰ يَزْنِي  
وَالَّذِي يَتَزَوَّجُ بِمُطْلَقَةٍ يَزْنِي.

قَالَ لَهُ تَلَامِيذُهُ: إِنْ كَانَ هَكَذَا أَمْرُ  
الرَّجُلِ مَعَ الْمَرْأَةِ فَلَا يُوَافِقُ أَن  
يَتَزَوَّجَ.

فَقَالَ لَهُمْ: لَيْسَ الْجَمِيعُ يَقْبَلُونَ  
هَذَا الْكَلَامَ بَلِ الَّذِينَ أُعْطِيَ لَهُمْ.

لَأَنَّهُ يُوجَدُ خَصِيَانٌ وُلِدُوا هَكَذَا مِنْ  
بُطُونِ أُمَّهَاتِهِمْ وَيُوجَدُ خَصِيَانٌ  
خَصَاهُمُ النَّاسُ وَيُوجَدُ خَصِيَانٌ  
خَصَوْا أَنفُسَهُمْ لِأَجْلِ مَلَكُوتِ  
السَّمَاوَاتِ. مَنْ اسْتَطَاعَ أَنْ يَقْبَلَ  
فَلْيَقْبَلْ.

μαρεψωπ.

*Πῶσφ φα Πεννοτφ πε ψα ἐνεε  
ντε νι ἐνεε: ἄμην.*

*Glory be to God  
forever.*

*والمجد لله دائماً.*

**Matins Psalm**  
مزمو ر باكر

**Ψαλμος τω Δαυιδ (ρς) ρδ: ιε , κδ**

Πηρπ ετθρο ὑπερητ ὑφρωμι  
εογνοε: ε̄π̄ξινθρε πεερο ραψι δεν  
ογνεε: ὑφρητ ε̄τᾱτερνιωτ̄ η̄νε  
νεκε̄βνο̄νῑ Π̄βοις: ακθαμιο η̄εωβ νιβεν  
δεन ογσοφιᾱ. Αλληλοιᾱ.

**Psalm (103) 104: 15, 24**

Wine gladdens the heart  
of man and oil make his  
face shine. O Lord, how  
manifold are Your works!  
In wisdom You have made  
them all. Alleluia.

**مزمو ر 104 (103): 15, 24**

الخمير يفرح قلب الإنسان، ويبهج  
وجهه بالزيت، كمثل ما عظمت  
أعمالك يا رب، كل شيء بحكمة  
صنعت. هلليلويا.

**Matins Gospel**  
انجيل باكر

**Ιωαννην δ: μς - νδ**

Уененса πιεεσοφ δε ε̄νατ̄ ε̄φι  
ε̄βολ̄ ὑματ̄ ε̄τ̄γαλιλεᾱ.

Πθοεφ γαρ Ιησοφ ε̄περμεερε γε  
ὑμοη ογ̄προφητης ε̄φταιηοτ̄ δεн  
θηε̄τεεωφ ὑβακι.

Θοτε ογн εταφ̄ι ε̄τ̄γαλιλεᾱ  
αγωοπε̄ ε̄ρωσ̄ η̄νε νιγαλιλεοε  
εταγνατ̄ ε̄εωβ νιβεν εταφαιτοτ̄ δεн  
Ιερογαληη δεн πε̄ψαι: νε ατ̄ι γαρ  
εωσ̄ πε̄ ε̄πιψαι.

**John 4: 43 - 54**

Now after the two days  
He departed from there and  
went to Galilee

For Jesus Himself  
testified that a prophet has  
no honor in his own  
country.

So when He came to  
Galilee, the Galileans  
received Him, having seen  
all the things He did in  
Jerusalem at the feast; for  
they also had gone to the  
feast.

**يوحنا 4: 43 - 54**

وَبَعْدَ الْيَوْمَيْنِ خَرَجَ مِنْ هُنَاكَ  
وَمَضَى إِلَى الْجَلِيلِ.

لَأَنَّ يَسُوعَ نَفْسَهُ شَهِدَ أَنَّ لَيْسَ  
لِنَبِيِّ كَرَامَةٍ فِي وَطَنِهِ.

فَلَمَّا جَاءَ إِلَى الْجَلِيلِ قَبْلَهُ  
الْجَلِيلِيُّونَ، إِذْ كَانُوا قَدْ عَايَنُوا كُلَّ  
مَا فَعَلَ فِي أُورُشَلِيمَ فِي الْعِيدِ،  
لَأَنَّهُمْ هُمْ أَيْضًا جَاءُوا إِلَى الْعِيدِ.

Ἀφὶ οὐ ἐτῆκανα ἵτε τῆ Σαλιλεὰ  
πια εταφῆρε πιμωοῦ ερηρη ἕμοϋ: νε  
οτον οῦβασιλικος δε πε ἕοτον ἵταφ  
ἵνοῦρηι ἕματ εϋῶνηι δει  
Καφαρναου.

Φαι αφωτεμ γε αφι ἵνε Ιησοῦς  
ἕβολδεν τῆουδεα ἕτῆ Σαλιλεα οτοϋ  
αϋῶναφ εαροϋ: οτοϋ ναφτῆο ἕροϋ  
πε ρινα ἵτεϋι ἕδρηι ἵτεϋτοῦγε  
πεϋῶρηι: ναφναμοῦ ταρ πε.

Πεξε Ιησοῦς οῦν ναφ γε  
ἄρετεῦτεμνατ ἕραμηινηι νεμ  
εανῶφρηι τετεμνατῆ αν.

Πεξε πιβασιλικος ναφ γε Παβοις  
ἄμοῦ ἕδρηι ἕπατεϋμοῦ ἵνε παλλοῦ.

Πεξε Ιησοῦς ναφ γε μαῶνακ γε  
ἕονδ ἵνε πεκῶρηι οτοϋ αφνατῆ ἵνε  
πιρωμ ἕπιαϋι ἕτα Ιησοῦς ϋοϋ ναφ  
οτοϋ αφμοϋ.

Θηδη δε εϋρηνοῦ ἕδρηι ις  
νεϋεβιαικ αυ ἕβολ ἕραφ εῦτω ἕμοϋ  
γε ἕονδ ἵνε πεκῶρηι.

Παϋῶνηι δε ἵτοτοῦ πε ἵσα  
τῆοῦνοῦ θεταφῆσαι ἵδητς πεϋωοῦ  
ναφ γε δει απ ῶαϋϋ ἵσαφ αφϋαφ  
ἵνε πιδμομ.

So Jesus came again to  
Cana of Galilee where He  
had made the water wine.  
And there was a certain  
nobleman whose son was  
sick at Capernaum.

When he heard that  
Jesus had come out of  
Judea into Galilee, he went  
to Him and implored Him  
to come down and heal his  
son, for he was at the point  
of death.

Then Jesus said to him,  
“Unless you people see  
signs and wonders, you will  
by no means believe.”

The nobleman said to  
Him, “Sir, come down  
before my child dies.”

Jesus said to him, “Go  
your way; your son lives.”  
So the man believed the  
word that Jesus spoke to  
him, and he went his way.

And as he was now  
going down, his servants  
met him and told him,  
saying, “Your son lives.”

Then he inquired of  
them the hour when he got  
better. And they said to  
him, “Yesterday at the  
seventh hour the fever left  
him.”

فَجَاءَ يَسُوعُ أَيْضًا إِلَى قَانَا  
الْجَلِيلِ، حَيْثُ صَنَعَ الْمَاءَ خَمْرًا.  
وَكَانَ خَادِمٌ لِلْمَلِكِ ابْنُهُ مَرِيضٌ فِي  
كَفَرْنَاهُومَ.

هَذَا إِذْ سَمِعَ أَنَّ يَسُوعَ قَدْ جَاءَ مِنَ  
الْيَهُودِيَّةِ إِلَى الْجَلِيلِ، انْطَلَقَ إِلَيْهِ  
وَسَأَلَهُ أَنْ يَنْزِلَ وَيَشْفِيَ ابْنَهُ لِأَنَّهُ  
كَانَ مُشْرِفًا عَلَى الْمَوْتِ.

فَقَالَ لَهُ يَسُوعُ: لَا تُؤْمِنُونَ إِنْ لَمْ  
تَرَوْا آيَاتٍ وَعَجَائِبَ.

قَالَ لَهُ خَادِمُ الْمَلِكِ: يَا سَيِّدُ، انْزِلْ  
قَبْلَ أَنْ يَمُوتَ ابْنِي.

قَالَ لَهُ يَسُوعُ: اذْهَبْ. ابْنُكَ حَيٌّ.  
فَأَمَنَّ الرَّجُلُ بِالْكَلِمَةِ الَّتِي قَالَهَا لَهُ  
يَسُوعُ، وَذَهَبَ.

وَفِيمَا هُوَ نَازِلٌ اسْتَقْبَلَهُ عِبِيدُهُ  
وَأَخْبَرُوهُ قَائِلِينَ إِنَّ ابْنَكَ حَيٌّ.

فَاسْتَخْبَرَ هُمْ عَنِ السَّاعَةِ الَّتِي فِيهَا  
أَخَذَ يَتَعَفَى، فَقَالُوا لَهُ: أَمْسَ فِي  
السَّاعَةِ السَّابِعَةِ تَرَكَتُهُ الْحُمَّى.



Διγέμι οτι ηνε περωτ χε νε  
τονονορ ετεμματ τε ετα Ιησοϋς χος  
ναϋ χε ρονδ ηνε πεκωμηρι: οτοθ  
αϋναρτ νεμ περηι τηρϋ.

Φαι δε πε πιωηινηι μμαρδνατ  
εταϋαιτοϋ ηνε Ιησοϋς εταϋι εβολδεν  
τορδεα ετσαλιλεα.

*Πωορ φα Πεννορτ πε ωα ενεθ  
ητε ηι ενεθ: λμην.*

So the father knew that  
it was at the same hour in  
which Jesus said to him,  
“Your son lives.” And he  
himself believed, and his  
whole household.

This again is the second  
sign Jesus did when He had  
come out of Judea into  
Galilee.

*Glory be to God  
forever.*

فَقَهَمَ الْآبُ أَنَّهُ فِي تِلْكَ السَّاعَةِ  
الَّتِي قَالَ لَهُ فِيهَا يَسُوعُ إِنَّ ابْنَكَ  
حَيٌّ. فَأَمَنَ هُوَ وَبَيْتُهُ كُلُّهُ.

هَذِهِ أَيْضًا آيَةٌ ثَانِيَةٌ صَنَعَهَا يَسُوعُ  
لَمَّا جَاءَ مِنَ الْيَهُودِيَّةِ إِلَى الْجَلِيلِ.

*والمجد لله دائماً.*

## Pauline Epistle

البولس

Παυλος φβωκ απενβοις Ιησοϋς  
Πιχριστος : παποστολος εθαρευ:  
φηεταρωαϋϋ επιριωεννοϋϋ ητε  
Φνορτ.

**Ρωμεορ ε: ρ - ιε**

Ωαν τετενεμι αν χε λνον θα  
νηετανδιωμς δεν εΠιχριστος Ιησοϋς  
ετανδιωμς επεϋμοϋ.

Διτοκεν οτη νεμαϋ εβολριτεν  
πιωμς επεϋμοϋ ρινα καταφρητ ετα  
Πιχριστος τωνη εβολδεν ηθεομωοτ  
εβολριτεν ποωρ μφιωτ παρητ λνον  
ρων ητενωωϋι δεν ομμετβερι ητε

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.

**Romans 6: 3 - 16**

Or do you not know  
that as many of us as were  
baptized into Christ Jesus  
were baptized into His  
death?

Therefore we were  
buried with Him through  
baptism into death, that just  
as Christ was raised from  
the dead by the glory of the  
Father, even so we also  
should walk in newness of  
life.

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

**رومية 6: 3 - 16**

أَمْ تَجْهَلُونَ أَنَّنَا كُلٌّ مِّنْ اعْتَمَدَ  
لِيَسُوعَ الْمَسِيحِ اعْتَمَدْنَا لِمَوْتِهِ.

فَدُفِنَّا مَعَهُ بِالْمَعْمُودِيَّةِ لِلْمَوْتِ،  
حَتَّىٰ كَمَا أَقِيمَ الْمَسِيحُ مِنَ  
الْأَمْوَاتِ، بِمَجْدِ الْآبِ، هَكَذَا نَسَلُوكَ  
نَحْنُ أَيْضًا فِي جِدَّةِ الْحَيَاةِ.

οὔτων.

Ἰσχε τὰρ ἀνερώφῃρ ἠτώσι θεῖ  
πίσμοτ ἠτε περμोट ἀλλὰ ἐνέωπι οἷ  
ἐτερεκεῖναστασις.

Ἐνέμι ἐφαι γε περρωμι ἡἀπαρ  
ἀταυρ νευαφ ρινα ἠτερεκωρρ ἠχε  
ἠσωμα ἠφῆνοβι ἐῶτεμερβωκ ἠφῆνοβι  
χε.

Φῆ τὰρ ἐταρμोट ἀρμαι ἐβολρα  
φῆνοβι.

Ἰσχε δε ἀμιοτ νεμ Πιχριστορ  
τενναρτ χε τενναωνδ νεμαφ οἷ.

Ἐνέμι χε Πιχριστορ ἐταρτωνρ  
ἐβολραδεν νηεθωωοτ ρῆναμιοτ ἀν χε  
φῆμοτ χε νερβοιρ ἐρορ ἀν.

Φῆ τὰρ ἐταρμोट ἠμορ ἀρμιοτ  
ἐφῆνοβι ἠοτσοπ: φῆ δε ἐτερεφονδ ἠμορ  
ῥορδ ἠφῆνοτ.

Παιρητ ρωτεν μετῖ ἐρωτεν χε  
τετενμωοτ μεν ἐφῆνοβι: ερετενωνδ  
δε ἠφῆνοτ θεῖ Πιχριστορ Ἰησορ  
Πενβοιρ.

Ἰπενῆρε φῆνοβι οῖν εροτρο θεῖ  
νετενσωμα εθναμιοτ ἐρετενσωτεμ  
ἠσα νερεπιθρμιῖ.

For if we have been united together in the likeness of His death, certainly we also shall be in the likeness of His resurrection,

knowing this, that our old man was crucified with Him, that the body of sin might be done away with, that we should no longer be slaves of sin.

For he who has died has been freed from sin.

Now if we died with Christ, we believe that we shall also live with Him,

knowing that Christ, having been raised from the dead, dies no more. Death no longer has dominion over Him.

For the death that He died, He died to sin once for all; but the life that He lives, He lives to God.

Likewise you also, reckon yourselves to be dead indeed to sin, but alive to God in Christ Jesus our Lord.

Therefore do not let sin reign in your mortal body, that you should obey it in its lusts.

لأنه إن كنا قد صرنا مُتحدِينَ معه  
بشبه موته، نصيرُ أيضًا بقيامته.

عالمين هذا أن إنساننا العتيق قد  
صلب معه ليُبطل جسد الخطية،  
كي لا نعود نُسعبدُ أيضًا للخطية.

لأن الذي مات قد تبرأ من  
الخطية.

فإن كنا قد مُتنا مع المسيح،  
نؤمن أننا سنحيا أيضًا معه.

عالمين أن المسيح بعدما أقيم من  
الأموات لا يموت أيضًا. لا يسود  
عليه الموت بعد.

لأن الموت الذي ماتهُ قد ماتهُ  
للخطية مرة واحدة، والحياة التي  
يحياها فيحياها لله.

كذلك أنتم أيضًا احسبوا أنفسكم  
أمواتًا عن الخطية، ولكن  
أحياء لله بالمسيح يسوع ربنا.

إذ لا تملكن الخطية في جسدكم  
المائت لكي تطيعوها في  
شهواتها.

Οὐδέ ὑπερταρε μετεμελος  
 ἠροπλον ἠτε ἰδικιὰ ὑφνοβι ἀλλὰ  
 ματαρε θηνοῦ ὑφνοῦ ἠφρηῖ  
 ἠθανονον εἰωνῶ ἐβολῶεν  
 ηἰρεμωοῦτ: οἶος μετεμελος  
 ἠροπλον ἠτε ἰμεθμη ἠτε φνοῦτ.

φνοβι γαρ ὑναερβοις ἐρωτεν ἀν:  
 ηαρετενχη γαρ ῥα φνομος ἀν ἀλλὰ  
 ῥα πιῶμοτ.

Οὐ γε πε ἠτενερνοβι γε τενχη ῥα  
 φνομος ἀν ἀλλὰ ῥα πιῶμοτ  
 ἠνεσωπι.

Ὡαν τετενεμι ἀν γε  
 φἠετετενταρο ὑμωτεν ὑβωκ ηαῖ  
 ἐῖπωτεμ ἠσωῖ ἠθωτεν ῥανβωκ ἠτε  
 φἠετετενσωτεμ ἠσωῖ ἠτε φνοβι  
 εἰμοῦ ἠτε ἠσωτεμ ἐἰμεθμη.

*Πιῶμοτ γαρ ηευωτεν ηευ  
 ἰθιρηνη εἰσοπ: γε ἠμη ηεῖωπι.*

And do not present your members as instruments of unrighteousness to sin, but present yourselves to God as being alive from the dead, and your members as instruments of righteousness to God.

For sin shall not have dominion over you, for you are not under law but under grace.

What then? Shall we sin because we are not under law but under grace? Certainly not.

Do you not know that to whom you present yourselves slaves to obey, you are that one's slaves whom you obey, whether of sin [leading] to death, or of obedience [leading] to righteousness?

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

وَلَا تَقَدِّمُوا أَعْضَاءَكُمْ آلَاتِ إِثْمٍ  
 لِلْخَطِيئَةِ، بَلْ قَدِّمُوا ذَوَاتَكُمْ لِلَّهِ  
 كَأَحْيَاءٍ مِنَ الْأَمْوَاتِ وَأَعْضَاءَكُمْ  
 آلَاتِ بَرِّ اللَّهِ.

فَإِنَّ الْخَطِيئَةَ لَنْ تَسُودَكُمْ، لِأَنَّكُمْ  
 لَسْتُمْ تَحْتَ النَّامُوسِ بَلْ تَحْتَ  
 النِّعْمَةِ.

فَمَاذَا إِذَا؟ أَنْخَطِيْ لَأَنَّ لَسْنَا تَحْتَ  
 النَّامُوسِ بَلْ تَحْتَ النِّعْمَةِ؟ حَاشَا!

أَلَسْتُمْ تَعْلَمُونَ أَنَّ الَّذِي تَقَدِّمُونَ  
 ذَوَاتَكُمْ لَهُ عِبِيدًا لِلطَّاعَةِ، أَنْتُمْ  
 عِبِيدٌ لِلَّذِي تُطِيعُونَهُ إِمَّا لِلْخَطِيئَةِ  
 لِلْمَوْتِ أَوْ لِلطَّاعَةِ لِلْحَيَاةِ.

*نعمة الله الأب تكون مع جميعكم  
 آمين.*

## Catholic Epistle الكاثوليكون

Καθολικον ἐβολῶ ῥεν πε πιροῦτ  
 ἠἐπιστολη ἠτε πενωτ ἰωαννης.  
 Δμην. Ηαμενραῖ.

ἰ ἰωαννης ἂ: κ - κε

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

1 John 2: 20 - 25

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

1 يوحنا 2: 20 - 25

ΟΥΘΟΣ ΝΘΩΤΕΝ ΖΩΤΕΝ ΟΥΘΟΝ  
ΝΤΩΤΕΝ ΜΜΑΥ ΝΟΥΘΩΖΣ ΕΒΟΛΔΕΝ  
ΠΕΘΟΥΑΒ ΟΥΘΟΣ ΤΕΤΕΝΩΟΥΝ ΝΖΩΒ  
ΝΙΒΕΝ.

Μεταϊσδαϊ νωτεν αν γε  
τετενωουνη ηθημι αν αλλα γε  
τετενωουνη μμοσ ουος γε  
σαμμεθουγξ νιβεν εαν εβολδεν ηθημι  
αν νε.

Πιμ πε πιεαμμεθουγξ εβηλ  
εφηετρωλ εβολ γε Ιηουος αν πε  
Πιχριστος: φαι πε πιαντιχριστος  
φηετρωλ μφιωτ εβολ ερωλ ον  
μπικεωηρι.

ΟΥΘΟΣ ΟΥΘΟΝ ΝΙΒΕΝ ΕΤΧΩΛ ΜΠΙΩΗΡΙ  
ΕΒΟΛ ΠΙΚΕΙΩΤ ΝΤΟΤΥ ΑΝ: ΦΗΕΘΟΥΩΣ  
ΜΠΙΩΗΡΙ ΕΒΟΛ ΠΙΚΕΙΩΤ ΝΤΟΤΥ.

ΟΥΘΟΣ ΝΘΩΤΕΝ ΖΩΤΕΝ  
ΦΗΕΤΑΡΕΤΕΝΣΟΘΜΕΥ ΙΣΧΕΝ ΖΗ  
ΜΑΡΕΥΩΠΙ ΔΕΝ ΘΗΝΟΥ: ΕΥΩΠ ΤΑΡ  
ΑΥΩΔΑΝΩΠΙ ΔΕΝ ΘΗΝΟΥ ΝΧΕ  
ΦΗΕΤΑΡΕΤΕΝΣΟΘΜΕΥ ΙΣΧΕΝ ΖΗ ΝΘΩΤΕΝ  
ΖΩΤΕΝ ΕΡΕΤΕΝΕΥΩΠΙ ΔΕΝ ΠΙΩΗΡΙ ΝΕΜ  
ΦΙΩΤ.

ΟΥΘΟΣ ΦΑΙ ΠΕ ΠΙΩΥ ΦΗ ΝΘΟΥ  
ΕΤΑΥΩΥ ΜΜΟΥ ΝΑΝ ΠΙΩΝΔ ΝΕΝΕΖ.

But you have an  
anointing from the Holy  
One, and you know all  
things.

I have not written to  
you because you do not  
know the truth, but because  
you know it, and that no lie  
is of the truth.

Who is a liar but he  
who denies that Jesus is the  
Christ? He is antichrist who  
denies the Father and the  
Son.

Whoever denies the Son  
does not have the Father  
either; he who  
acknowledges the Son has  
the Father also.

Therefore let that abide  
in you which you heard  
from the beginning. If what  
you heard from the  
beginning abides in you,  
you also will abide in the  
Son and in the Father.

And this is the promise  
that He has promised us --  
eternal life.

وَأَمَّا أَنْتُمْ فَلَكُمْ مَسْحَةَ مِنَ الْقُدُّوسِ  
وَتَعْلَمُونَ كُلَّ شَيْءٍ.

لَمْ أَكْتُبْ إِلَيْكُمْ لِأَنَّكُمْ لَسْتُمْ تَعْلَمُونَ  
الْحَقَّ، بَلْ لِأَنَّكُمْ تَعْلَمُونَهُ، وَأَنَّ كُلَّ  
كَذِبٍ لَيْسَ مِنَ الْحَقِّ.

مَنْ هُوَ الْكَذَّابُ، إِلَّا الَّذِي يُنْكِرُ أَنَّ  
يَسُوعَ هُوَ الْمَسِيحُ هَذَا هُوَ ضِدُّ  
الْمَسِيحِ، الَّذِي يُنْكِرُ الْآبَ وَالْأَبْنَ.

كُلُّ مَنْ يُنْكِرُ الْإِبْنَ لَيْسَ لَهُ الْآبُ  
أَيْضًا، وَمَنْ يَعْتَرِفُ بِالْإِبْنِ فَلَهُ  
الْآبُ أَيْضًا.

أَمَّا أَنْتُمْ فَمَا سَمِعْتُمُوهُ مِنَ الْبَدْءِ  
فَلْيَبْقِئَتْ إِذَا فِيكُمْ. إِنْ ثَبَّتَ فِيكُمْ مَا  
سَمِعْتُمُوهُ مِنَ الْبَدْءِ، فَانْتُمْ أَيْضًا  
تَثْبُتُونَ فِي الْإِبْنِ وَفِي الْآبِ.

وَهَذَا هُوَ الْوَعْدُ الَّذِي وَعَدْنَا هُوَ  
بِهِ: الْحَيَاةُ الْأَبَدِيَّةُ.

Πασινηοῦ ὑπερμενρε πικοςμοσ  
 οὔδε νηετωοπ ζεν πικοςμοσ:  
 πικοςμοσ νασινι νεμ τερεπιθημια: φη  
 δε ετιρι ὑφορωω ὑφνοντ εἰναωωπι  
 ωα ἐνεε: ἀμην.

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

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

## The Acts

الإبركسيس

Πραξις ἴτε νενηιοτ ἡποστολοσ:  
 ἐρε ποῦσμοσ εθοραβ ωωπι νεμδαν.  
 Δαμην.

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

فصل من اعمال آباننا الرسل  
 الأظهار المشمولين بنعمة الروح  
 القدس، بركتهم تكون معنا. آمين.

Πραξις ἡ: ̅̅ - ̅̅

Acts 8: 3 - 13

أعمال 8: 3 - 13

Саυλοσ δε ναϋτ ουβε τεκκλειςια  
 εφνα εδοτη ενιηι ερωωτ ἡζανρωμι  
 εβολ νεμ ζανζιουμι εφριοι ὑμωοτ  
 επωτεκο.

As for Saul, he made  
 havoc of the church,  
 entering every house, and  
 dragging off men and  
 women, committing them  
 to prison.

وَأَمَّا سَاوُلُ فَكَانَ يَسْطُو عَلَى  
 الْكَنِيسَةِ، وَهُوَ يَدْخُلُ الْبُيُوتَ  
 وَيَجْرُ رِجَالًا وَنِسَاءً وَيُسَلِّمُهُمْ إِلَى  
 السِّجْنِ.

Πη μεν οτη εταρωρ εβολ νατсини  
 πε ενζιωεννοτηι ὑπικαζι.

Therefore those who  
 were scattered went  
 everywhere preaching the  
 word.

فَالَّذِينَ تَشَتَّتُوا جَالُوا مُبَشِّرِينَ  
 بِالْكَلِمَةِ.

Φιλιπποσ δε εταρι εεϋρηι  
 εοιπολιε ἡτε τσαμαρια ναφρωιω  
 νωοτ πε ὑπιχριστοσ.

Then Philip went down  
 to the city of Samaria and  
 preached Christ to them.

فَاتْحَدَرَ فِيلِپُّسُ إِلَى مَدِينَةِ مِنْ  
 السَّامِرَةِ وَكَانَ يَكْرِزُ لَهُمْ  
 بِالْمَسِيحِ.

Παττ ἡεθνοτ δε ἡζε νιμω  
 ερωπ ενηεναρε Φιλιπποσ ζω ὑμωοτ  
 ζεν πζινηορωωτεμ οτοε ἡσενατ  
 ενιμηνι εναφiri ὑμωοτ.

And the multitudes with  
 one accord heeded the  
 things spoken by Philip,  
 hearing and seeing the  
 miracles which he did.

وَكَانَ الْجُمُوعُ يُصْغُونَ بِنَفْسٍ  
 وَاحِدَةٍ إِلَى مَا يَقُولُهُ فِيلِپُّسُ عِنْدَ  
 اسْتِمَاعِهِمْ وَنَظَرِهِمُ الْآيَاتِ الَّتِي  
 صَنَعَهَا.

Ουμω γαρ ἔβολθεν πῆναρε  
νήπνευα ἠάκαθαρτον νεμωοτ  
ναρνηνοτ ἔβολχιώτοτ ετωψ ἔβολθεν  
ογνιψτ ἵκουη: θαυκεμωψ δε ετωμλ  
ἔβολ νεμ θαυθαλετ ναρταλδο  
ἕμουοτ.

Δετωπι δε ἴχε ογνιψτ ἵραψι  
θεν τπολις ἐτέμουατ.

Οτρωμ δε ἐπεφραν πε Συων  
ναρψοπ ἵωορπ πε θεν τπολις  
ἐτέμουατ εροι ἠάχω εφωῶτεβ ἔβολ  
ἕπιψλολ τηρψ ἵτε τσαμαριὰ ερψω  
ἕμοοτ κε ἁνοκ ογνιψτ.

Φαι ἐναττ ἵθεθνοτ ναρ τηροτ πε  
ιςθεν ποτκοτςι ψα ποτνιψτ ερψω  
ἕμοοτ κε θαυ τε τχομ ἵτε φνοττ  
θεῆτοτμοττ ἔροοτ κε τνιψτ.

Παττ ἵθεθνοτ ναρ τηροτ πε κε νε  
αφερ ογνιψτ ἵχρονοοτ εφερθαλ  
ἕμουοτ θεν νιμετγκ.

Βοτε δε ἐταρναρττ ἐφιλιπποο  
εφριψενηνοτφι νωοτ εβε τμετοτρο  
ἵτε φνοττ νεμ φραν ἵηχοτς  
Πηχριστοοτ ναρβιωμ πε ἵχε θαρρωμ  
νεμ θαρχιόμ.

For unclean spirits,  
crying with a loud voice,  
came out of many who  
were possessed; and many  
who were paralyzed and  
lame were healed.

And there was great joy  
in that city.

But there was a certain  
man called Simon, who  
previously practiced  
sorcery in the city and  
astonished the people of  
Samaria, claiming that he  
was someone great,

to whom they all gave  
heed, from the least to the  
greatest, saying, “This man  
is the great power of God.”

And they heeded him  
because he had astonished  
them with his sorceries for  
a long time.

But when they believed  
Philip as he preached the  
things concerning the  
kingdom of God and the  
name of Jesus Christ, both  
men and women were  
baptized.

لَأَنَّ كَثِيرِينَ مِنَ الَّذِينَ بِهِمْ أَرْوَاحٌ  
نَجَسَةٌ كَانَتْ تَخْرُجُ صَارِحَةً  
بِصُوتٍ عَظِيمٍ. وَكَثِيرُونَ مِنَ  
الْمَفْلُوجِينَ وَالْعُرْجِ شُفُوا.

فَكَانَ فَرَحٌ عَظِيمٌ فِي تِلْكَ الْمَدِينَةِ.

وَكَانَ قَبْلًا فِي الْمَدِينَةِ رَجُلٌ اسْمُهُ  
سِيمُونُ، يَسْتَعْمَلُ السِّحْرَ وَيُدْهَشُ  
شَعْبَ السَّامِرَةِ، قَائِلًا إِنَّهُ شَيْءٌ  
عَظِيمٌ.

وَكَانَ الْجَمِيعُ يَتَّبِعُونَهُ مِنَ الصَّغِيرِ  
إِلَى الْكَبِيرِ قَائِلِينَ هَذَا هُوَ قُوَّةُ اللَّهِ  
الْعَظِيمَةِ.

وَكَانُوا يَتَّبِعُونَهُ لِكَوْنِهِمْ قَدْ  
أَنْدَهَشُوا زَمَانًا طَوِيلًا بِسِحْرِهِ.

وَلَكِنْ لَمَّا صَدَقُوا فِإِلْيَاسٍ وَهُوَ  
يُبَشِّرُ بِالْأُمُورِ الْمُخْتَصَّةِ بِمَلَكُوتِ  
اللَّهِ وَيَاسْمُ يَسُوعَ الْمَسِيحِ،  
اعْتَمَدُوا رَجَالًا وَنِسَاءً.

Σιμων δε ζωφ αφναετ̄ ονοε  
 ε̄ταφβιωμσ ναφμην ε̄φιλιπποε εφνατ̄  
 δε ε̄εθανμηνι νεμ ε̄ανινιωτ̄ η̄ξουμ  
 εφωπο ε̄βολειτοτεφ ναφτομτ πε.

*Πισαχι δε η̄τε Πβοιε εφε̄ᾱιαι ονοε  
 εφε̄ᾱωαι: εφε̄ᾱμαει ονοε εφε̄ταχρο:  
 ε̄εν η̄ᾱσια η̄εκκλησια η̄τε φνοτ̄:  
 ᾱμην.*

Then Simon himself  
 also believed; and when he  
 was baptized he continued  
 with Philip, and was  
 amazed, seeing the miracles  
 and signs which were done.

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

وَسَيْمُونُ أَيْضًا نَفْسُهُ آمَنَ. وَلَمَّا  
 اعْتَمَدَ كَانَ يَلَازِمُ فِيلِيُّسَ، وَإِذْ رَأَى  
 آيَاتٍ وَقُوَّاتٍ عَظِيمَةً تُجْرَى  
 أُنْدَهَشَ.

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

### Liturgy Psalm

*مزمور القُداس*

**Φαλμοε τω Δαυιδ (ο̄ε) ο̄ζ: ῑΔ, ῑε**

Η̄ θοκ πε φνοτ̄ ε̄τιρι η̄εανω̄φρηι:  
 ακοφωηε η̄τεκχομ ε̄βολε̄ε̄εν η̄ιλαοε:  
 ακωτ̄ μπεκλαοε η̄ε̄ρηι ε̄εν  
 πεκωβωυ: φνοτ̄ ᾱφνατ̄ ε̄ροκ η̄ξε  
 ε̄ανμωοτ̄ ᾱφνατ̄ ε̄ροκ η̄ξε ε̄ανμωοτ̄  
 ονοε ᾱνεροτ̄. Δαλληλο̄τια.

**Psalms (76) 77: 14 , 16**

You are the God who  
 does wonders; You have  
 declared Your strength  
 among the peoples. The  
 waters saw You, O God;  
 they were afraid. Alleluia.

**Μμμορ 77 (76): 14, 16**

أنت هو الله صانع العجايب،  
 أظهرت في الشعوب قوتك،  
 خلصت بذراعك شعبك، أبصرتك  
 المياه يا الله ففرعت. هليلويا.

### Litruy Gospel

*انجيل القُداس*

**Ιωαννην β: ᾱ - ῑα**

Ονοε η̄ε̄ρηι ε̄εν π̄ε̄ροοτ̄  
 μ̄μαεωμοτ̄ ονοεπο ᾱφωπι ε̄εν τ̄Κανα  
 η̄τε τ̄Σαλιλε̄ᾱ ονοε η̄αρε θ̄ματ̄  
 η̄ιησοϋε μ̄ματ̄ πε.

**John 2: 1 - 11**

On the third day there  
 was a wedding in Cana of  
 Galilee, and the mother of  
 Jesus was there.

**Ιωचना 2: 1 - 11**

وَفِي الْيَوْمِ الثَّلَاثِ كَانَ عُرْسٌ فِي  
 قَانَا الْجَلِيلِ، وَكَانَتْ أُمُّ يَسُوعَ  
 هُنَاكَ.

Ἀγαθευ ἰκείνουτ Δε νευ  
νευμαθητῆτ ἐπιβοπ.

Ονοτ ἐταρμουτῆκ ἵνε πιρπ πεχε  
ἑματ ἵκείνουτ νατ χε ἕμουτοτ ἠρπ  
ἕματ.

Ονοτ πεχε ἵκείνουτ νατ χε ἄδο  
νευηι βοι ἴσῆμι: ἕπατεσὶ ἵνε  
ταοῖνοτ.

Πεχε τεματ Δε ἵνιδιὰκων χε  
φῆετεφναχοτ νωτεν ἄριτῆ.

Πατῆχῆ Δε ἕματ πε ἵνε ἵκοοτ  
ἵετδριὰ ἵῶηι κατὰ ἵποτβο ἵτε  
ἵνιοτδαῖ εῶλι ἕμετριτῆτ ῆνατ ἵε  
ῶομτ ἕθοῖ.

Πεχε ἵκείνουτ νωοτ χε μοτ  
ἵνιοτδριὰ ἕμωοτ: ἵθωοτ Δε  
αῦμαβοτ ῶα ἵῶωι.

Πεχατ νωοτ χε οῶωτῆ ἴνοτ οῶοτ  
ἄνιοτὶ ἕπαρχιῖτρικλῆνοτ: ἵθωοτ Δε  
αῦῆι.

Βοτε ἐταρχεμῆπῆ ἕπιμωοτ ἵνε  
παρχιῖτρικλῆνοτ ἕαφῆρ ἠρπ οῶοτ  
νατῆμι ἄν πε χε οῶ ἕβολ ῆων πε:  
ἵνιδιὰκων Δε ναῦῆμι πε ἵἠεταῦματ  
πιμωοτ: ἄ παρχιῖτρικλῆνοτ Δε μοτῆ  
ἕπιπατωελετ.

Now both Jesus and His  
disciples were invited to the  
wedding.

And when they ran out  
of wine, the mother of Jesus  
said to Him, “They have no  
wine.”

Jesus said to her,  
“Woman, what does your  
concern have to do with  
Me? My hour has not yet  
come.”

His mother said to the  
servants, “Whatever He  
says to you, do it.”

Now there were set  
there six waterpots of stone,  
according to the manner of  
purification of the Jews,  
containing twenty or thirty  
gallons a piece.

Jesus said to them, “Fill  
the waterpots with water.”  
And they filled them up to  
the brim.

And He said to them,  
“Draw some out now, and  
take it to the master of the  
feast.” And they took it.

When the master of the  
feast had tasted the water  
that was made wine, and did  
not know where it came  
from, but the servants who  
had drawn the water knew,  
the master of the feast  
called the bridegroom.

وَدُعِيَ أَيْضًا يَسُوعُ وَتَلَامِيذُهُ إِلَى  
الْعُرْسِ.

وَلَمَّا فَرَغَتِ الْخَمْرُ، قَالَتْ أُمُّ يَسُوعَ  
لَهُ: لَيْسَ لَهُمْ خَمْرٌ.

قَالَ لَهَا يَسُوعُ: مَا لِي وَلكِ يَا  
امْرَأَةً، لِمَ تَأْتِ سَاعَتِي بَعْدُ.

قَالَتْ أُمُّهُ لِلْخُدَّامِ: مَهْمَا قَالَ لَكُمْ  
فَاعْلَوْهُ.

وَكَانَتْ سِتَّةَ أَجْرَانِ مِنْ حِجَارَةٍ  
مَوْضُوعَةً هُنَاكَ، حَسَبَ تَطْهِيرِ  
الْيَهُودِ، يَسَعُ كُلُّ وَاحِدٍ مَطْرَيْنِ أَوْ  
ثَلَاثَةَ.

قَالَ لَهُمْ يَسُوعُ: اْمَلَأُوا الْأَجْرَانَ  
مَاءً. فَمَلَأُوهَا إِلَى فَوْقِ.

ثُمَّ قَالَ لَهُمْ: اسْتَقُوا الْآنَ وَقَدِّمُوا  
إِلَى رَئِيسِ الْمُتَكِّ. فَقَدَّمُوا.

فَلَمَّا ذَاقَ رَئِيسُ الْمُتَكِّ الْمَاءَ  
الْمُتَحَوَّلَ خَمْرًا، وَلَمْ يَكُنْ يَعْلَمُ مِنْ  
أَيْنَ هِيَ، لَكِنَّ الْخُدَّامَ الَّذِينَ كَانُوا  
قَدْ اسْتَقُوا الْمَاءَ عَلِمُوا، دَعَا  
رَئِيسُ الْمُتَكِّ الْعَرِيسَ.



Περαυ ναυ γε ρωμι νιβεν  
ἐψαυχω ἠπιηρη εθνανευ ἠωορη: οτοε  
ἐψωπ ατψανθιδι ψαγῖνι ἠφηετςβοκ  
ἐροϋ: ἠθοκ δε ακαρεε ἐπιηρη εθνανευ  
ψα τνοϋ.

Φαι πε πιεογιτ ἠμηνι εταυαιϋ  
ἠχε Ιησοϋε δεη τΚανα ἠτε τΓαλιλαε  
οτοε αϋοτωνε ἠπεϋωοϋ ἐβολ οτοε  
ατναετ ἐροϋ ἠχε νεϋμαθητηε.

*Πῶοτ φα Πεννοττ πε ψα ἐνεε  
ἠτε νι ἐνεε: ἠμην.*

And he said to him,  
“Every man at the  
beginning sets out the good  
wine, and when the guests  
have well drunk, then the  
inferior. You have kept the  
good wine until now.”

This beginning of signs  
Jesus did in Cana of Galilee,  
and manifested His glory;  
and His disciples believed  
in Him.

*Glory be to God forever.*

وَقَالَ لَهُ: كُلُّ إِنْسَانٍ إِذَا  
بَدَأَ الْخَمْرَ الْجَيِّدَةَ أَوَّلًا، وَمَتَى  
سَكَّرُوا فَحِينَئِذٍ الدُّونَ. أَمَا أَنْتَ  
فَقَدْ أَبْقَيْتَ الْخَمْرَ الْجَيِّدَةَ إِلَى الْآنَ.

هَذِهِ بَدَايَةُ الْآيَاتِ فَعَلَهَا  
يَسُوعُ فِي قَانَا الْجَلِيلِ، وَأَظْهَرَ  
مَجْدَهُ، فَأَمَنَ بِهِ تَلَامِيذُهُ.

*والمجد لله دائماً.*

## Part II: Rites for the Feast of the Wedding of Cana of Galilee (13 Tuba)

### طقس عيد عرس قانا الجليل (13 طوبة)

#### **A. Vespers Praises**

The praises are prayed as usual in the festive tune, while observing the following:

1. The appropriate Psalm of the feast is chanted in the festive tune.

#### **B. Vespers and Matins Prayers**

The service is prayed in the festive tune with the following observations:

1. The verses for the feast are added to the Verses of the Cymbals.
2. The doxology for the feast is said before the doxology of St. Mary.
3. The response to the Psalm and the Gospel are chanted.
4. The Concluding Hymn is chanted.

#### **C. Midnight Praises**

The praises are prayed in the festive tune as usual with the following observations:

1. The Commemoration of the saints is said (in the festive tune) as explained in the feast of the Cross.
2. The Doxology for the feast is said before the doxology of St. Mary.
3. The appropriate Psalm of the feast is said in the festive tune.
4. The Antiphonarium (Dephnar) is read, followed by the ending of the Theotokias.
5. The praise is concluded as usual.

#### **D. The Liturgy**

The service is prayed in the festive tune similar to the rite of the period between Nativity and Circumcision, while observing the following:

1. After the reading of the Synaxarium, the hymn  $\text{Ἡχώρη}$  is chanted.
2. The fraction for the feasts of the Lord is prayed.
3. The response to Psalm 150 is chanted.
4. A Melody for the feast is chanted after Psalm 150.
5. The Concluding Hymn is chanted.

## Part III: Hymns for the Feast of the Wedding of Cana of Galilee (13 Tuba)

### أحان عيد عرس قانا الجليل (13 طوبة)

#### Verses of Cymbals

##### أرباع الناقوس

#### Adam Verses of Cymbals (Sunday to Tuesday)

##### أرباع الناقوس في الأيام الآدم (الأحد إلى الثلاثاء)

Δευωινι μαρενοτωτ: ἵψ̄τριάς  
εθοταβ: ἔτε Φιωτ νεμ Πωηρι: νεμ  
Πιπνευμα εθοταβ.

O come let us worship,  
the holy Trinity, the Father,  
the Son, and the Holy  
Spirit.

تعالوا فلنسجد للثالوث القدوس  
الذي هو الأب والابن والروح  
القدس.

Δνον δα νιλδος: ἡχριστιανος:  
φαι ταρ πε Πεννοττ: ἡλληθινος.

We the Christian  
people, for He is our true  
God.

نحن الشعوب المسيحيين لأن هذا  
هو إلهنا الحقيقي.

Ονον οτβεल्पις ἡταν: δειν  
θεεθοταβ Μαρια: ἔρε Φνοττ και ναν:  
χιτεν νεσπρεβια.

We have hope, in Saint  
Mary, that God will have  
mercy upon us, through her  
intercessions.

لنا رجاء في القديسة مريم. الله  
يرحمنا بشفاعاتها.

#### Watos Verses of Cymbals (Wednesday to Saturday)

##### أرباع الناقوس في الأيام الواطس (الأربعاء إلى السبت)

Ψενοτωτ ἡΦιωτ νεμ Πωηρι:  
νεμ Πιπνευμα εθοταβ: ἵψ̄τριάς  
εθοταβ : νομοοτςιος.

We worship the Father  
and the Son, and the Holy  
Spirit, the Holy Trinity, one  
in essence.

نسجد للأب والابن والروح  
القدس الثالوث القدوس المساوي  
في الجوهر.

Χερε τεκκλησια: πηι ἡτε  
νιατσελος: χερε τπαρθενος: ἔτασμεε  
Πενσωτηρ.

Hail to the Church, the  
house of the angels, hail to  
the Virgin, who gave birth  
to our Savior.

السلام للكنيسة بيت الملائكة  
السلام للعذراء التي ولدت  
مخلصنا.

**Continuation of Verses of Cymbals**  
تكملة أرباع الناقوس

Coov ñεγδρια ùμωov: αφαιτογ  
ñovñρπ εφωππ: εβολζιτεν πεφνωψ†  
ñòov: ðεν ðροπ ñτΚανα ñτε  
†Σαλιλεα.

Χερε νε Uαρια: †βρομπι εθνεωσ:  
θηετασμισι ναν: ùφνωψ† πιλοσος.

Χερε νε Uαρια: ðεν ovχερε  
εφωταβ: χερε νε Uαρια: θμαγ  
ùφθεοταβ.

Χερε Uιχανλ: πινωψ†  
ñαρχιασσελοσ: χερε Σαβρινλ: πιωππ  
ùπιφαιωενηνοφει

Χερε ñιχερογβιμ: χερε ñισεραφιμ:  
χερε ñιτασμα τηροτ: ñεποτρανιον.

Χερε Ιωαννησ: πινωψ†  
ùπροδρομοσ: χερε πιονηβ: ñεσσενησ  
ñεμμανοτηλ.

Χερε ñαβοισ ñιοψ†: ñαποστολοσ:  
χερε ñιμαθητησ: ñτε Πενβοισ Ιησογ  
Πιχριστοσ.

Χερε ñακ ò πιμαρτηροσ: χερε  
πειτασσελιστησ: χερε ñαποστολοσ:  
αββα Uαρκοσ πιθεωριμοσ.

Six jars of water, He gloriously changed, into genuine wine at the wedding, of Cana of Galilee.

Hail to you Mary, the beautiful dove, who has born unto us, God the Logos.

Hail to you Mary, a holy hail, hail to you Mary, the Mother of the Holy.

Hail to Michael, the great archangel, hail to Gabriel, the Announcer.

Hail to the Cherubim, hail to the Seraphim, hail to all the heavenly orders.

Hail to John, the great forefunner, hail to the priest, the kinsman of Emmanuel.

Hail to my masters and fathers the apostles, hail to the disciples, of our Lord Jesus Christ.

Hail to you, O martyr, hail to the evangelist, hail to the apostle, Mark the beholder of God.

ستة أجران ماء، حولها إلى خمر  
مختار، من قبل مجده العظيم، في  
عرس قانا الجليل.

السلام لك يا مريم، الحمامة  
الحسنة، التي ولدت لنا، الله  
الكلمة.

السلام لك يا مريم، سلاماً مقدساً،  
السلام لك يا مريم، أم القديس.

السلام لميخائيل، رئيس الملائكة  
العظيم، السلام لغبريال، المبشر.

السلام للشاروبيم، السلام  
للسارافيم، السلام لجميع،  
الطغيمات السماوية.

السلام ليوحنا، السابق العظيم.  
السلام للكاهن، نسيب عمانوئيل.

السلام لساتي، الآباء الرسل.  
السلام لتلاميذ، ربنا يسوع  
المسيح.

السلام لك أيها الشهيد، السلام  
للتانجيلي، السلام للرسل،  
مرقس ناظر الإله.

Χερε Στεφανος: πωροπ  
ἁμαρτηρος: χερε παρχιδιακων:  
οτος τ̅μαρωοτ.

Χερε νακ ὠ πιμαρτηρος: χερε  
πωωιχ̅ ἵσεννεος: χερε πα̅θλοφορος:  
παβοις ποτρο Σεωρσιος.

Χερε νακ ὠ πιμαρτηρος: χερε  
πωωιχ̅ ἵσεννεος: χερε πα̅θλοφορος:  
Φιλοπατηρ Μερκοτηριος.

Χερε νακ ὠ πιμαρτηρος: χερε  
πωωιχ̅ ἵσεννεος: χερε πα̅θλοφορος:  
αββα Μηνα ἵτε νιΦαιατ.

Χερε τ̅ασηα: χερε θε̅θηανες:  
χερε τ̅α̅τ̅α̅: τ̅ωτπ Δεμιανη.

Ὠ̅τ̅νια̅τ̅ ἵθεο Δεμιανη: τ̅ω̅ε̅λε̅τ̅  
ἵτε πι̅τ̅μ̅φ̅ιος: τ̅μ̅ονα̅χη̅ ἁ̅πα̅ρ̅θ̅εν̅ος:  
τ̅ω̅τπ ἁ̅μ̅ν̅ι ἁ̅μα̅ρ̅τ̅η̅ρος.

Χερε πε̅νω̅τ̅ α̅β̅βα̅ Ἀ̅ν̅τ̅ων̅ιος:  
πι̅θ̅η̅β̅ς ἵτε τ̅μ̅ε̅τ̅μ̅ονα̅χο̅ς: χερε  
πε̅νω̅τ̅ α̅β̅βα̅ Πα̅υ̅λε̅: πι̅μ̅ε̅ν̅ρι̅τ̅ ἵτε  
Π̅ι̅χ̅ρι̅στο̅ς.

Χερε να̅βο̅ις ἵιο̅τ̅: ἁ̅μ̅μ̅αι̅νο̅τ̅ω̅η̅ρι̅:  
α̅β̅βα̅ Π̅ι̅ω̅ο̅ι̅ νε̅μ̅ α̅β̅βα̅ Πα̅υ̅λε̅:  
νι̅μ̅ε̅ν̅ρα̅τ̅ ἵτε Π̅ι̅χ̅ρι̅στο̅ς.

Hail to Stephen, the  
first martyr, hail to the  
blessed archdeacon.

Hail to you O martyr,  
hail to the courageous hero,  
hail to the struggle mantled,  
my master the prince  
George.

Hail to you O martyr,  
hail to the courageous hero,  
hail to the struggle mantled,  
Philopateer Mercurius.

Hail to you O martyr,  
hail to the courageous hero,  
hail to the struggle mantled,  
Abba Mena of Vayat.

Hail to the pure, hail to  
the beautiful one, hail to the  
chosen Saint Demiana.

Blessed are you O  
Demiana, the bride of  
Circumcision, the celibate  
nun, the chosen and true  
martyr.

Hail to our father Abba  
Antony, the lamp of  
monasticism, hail to our  
father Abba Paul, the  
beloved of Christ.

Hail to my masters and  
fathers, the lovers of their  
children, Abba Bishoy and  
Abba Paul the beloved of  
Christ.

السلام لاستفانوس، الشهيد  
الأول، السلام لرئيس الشمامسة،  
المبارك.

السلام لك أيها الشهيد، السلام  
للسجاع البطل، السلام للابس  
الجهاد، سيدي الملك جورجيس.

السلام لك أيها الشهيد. السلام  
للسجاع البطل، السلام للابس  
الجهاد، فيلوباتير مرقوريوس.

السلام لك أيها الشهيد. السلام  
للسجاع البطل، السلام للابس  
الجهاد أبا مينا البياضى.

السلام للعفيفة، السلام للحسنة،  
السلام للقديسة، المختارة دميانة.

طوباك يا دميانة، عروس الختن،  
الراهبة البتول المختارة، الشهيدة  
الحقيقية.

السلام لأبينا أنطونيوس سراج  
الرهينة. السلام لأبينا أنبا بولا  
حبيب المسيح.

السلام لسادتنا الآباء محبي  
أولادهما: أنبا بيشوي وأنبا بولا،  
أحباء المسيح.

Ιησους Πιχριστος ηςαα νεμ φουτ:  
ηθος ηθος πε νεμ ψα ενεθ: ζεν  
ορθροστασις ηουωτ: τενοτωπυτ  
ημοσ τενηωου ηαα.

Ποτρο ητε τηρηνη: μοι ηαν  
ητεκηρηνη: σεμνι ηαν ητεκηρηνη:  
χα ηεννοβι ηαν εβολ.

Χωρ εβολ ηηιζασι: ητε  
τηκκλησια: ηρισοβτ ερος: ηνεσκμ ψα  
εθεθ.

Εμμανουηλ Πεννοτ: ζεν  
τεμμητ ηνοτ: ζεν ηωου ητε Περωτ:  
νεμ Πηπνευμα εθοταβ.

Ητερεμοτ ερον τηρεν:  
ητερετορβο ηηενεητ: ητερεταλβο  
ηηιωωνι: ητε ηενψυχη νεμ  
ηενσωμα.

Ηενοτωπυτ ημοκ ωπιχριστος:  
νεμ Πεκιωτ ηααθαθος: νεμ Πηπνευμα  
εθοταβ: χε ακι ακωτ ημμεν.

Jesus Christ the same  
yesterday, today and  
forever, in one hypostasis,  
we worship and glorify  
Him.

O King of peace, grant  
us Your peace, render unto  
us Your peace, and forgive  
us our sins.

Disperse the enemies,  
of the Church, and fortify  
her, that she may not be  
shaken forever.

Emmanuel our God, is  
now in our midst, with the  
glory of His Father, and the  
Holy Spirit.

May He bless us all,  
and purify our hearts, and  
heal the sicknesses, of our  
souls and bodies.

We worship You O  
Christ, with Your Good  
Father, and the Holy Spirit,  
for You have come and  
saved us.

يسوع المسيح هو هو، أمس  
واليوم وإلى الأبد، باقتوم واحد،  
نسجد له ونمجده.

يا ملك السلام، أعطنا سلامك،  
قرر لنا سلامك، واغفر لنا  
خطايانا.

فرق أعداء، الكنيسة وحصنها،  
فلا تتزعزع، إلى الأبد.

عمانويل إلهنا، في وسطنا الآن،  
بمجد أبيه، والروح القدس.

ليباركنا كلنا، ويطهر قلوبنا،  
ويشفي أمراض، نفوسنا  
وأجسادنا.

نسجد لك أيها المسيح، مع أبيك  
الصالح، والروح القدس، لأنك  
أتيت وخلصتنا.

## Doxology for the Feast of the Wedding of Cana of Galilee

ذوكصولوجية عيد عرس قانا الجليل

Δωωινι ανατ αριωφηρι: ω ηιλαος  
ημαι Πιχριστος: θιχεν  
παμμεστηριον: εταρωωνε ηαν

Come all you peoples,  
lovers of Christ, look and  
marvel at the mystery, that  
appeared to us today.

تعالوا انظروا وتعجبوا أيها  
الشعوب محبو المسيح على هذا  
السر الذي ظهر لنا اليوم.

ἄφουτ.

Χε ἄΠενδοις Ἰησοῦς Πιχριστος:  
αφουοτῆ νεμ τεμαατ ἄπαρθενος:  
νεμ νενιοτῆ ἄποστολοσ: οτοσ  
αφουωνεσ νεωτ ἄτεμεθουοτῆ.

Coοτ ἄνετδρια ἄμωου: αφαιτοτ  
ἄνοῆρη εφωτπ: ἐβολειτεν πεφνωτῆ  
ἄωου: δεν ἄεποπ ἄτΚανα ἄτε  
τῆΣαλιλεἄ.

Φη ἄετμεσι ειζεν νιχεροτβιμ:  
αφουωνεσ ἄτεμεθουοτῆ: αφῆρι  
ἄθανμηνι νεμ εανσομ: οτοσ  
αφμεσι νεμ νιρωμι εωσ νοτῆ.

Πῖομοοτσιοσ νεμ Φιωτ: φηετωοπ  
εαχωου ἄνιεων τηροτ: ἄφουοτ δεν  
ἄμητ ἄπιεοπ: ἄτΚανα ἄτε  
τῆΣαλιλεἄ.

Πενεωσ ἐροφ τετῆωου ναφ:  
τενερετοῖο βῆσι ἄμοφ: εωσ ἄεαθοσ  
οτοσ ἄμαρωμ: ναι ναν κατᾶ  
πεκνωτῆ ἄναι.

For our Lord, Jesus Christ, met with His Virgin mother, and with the apostles, our fathers, and revealed to them His divinity.

Six jars of water, He gloriously changed, into genuine wine at the wedding, of Cana of Galilee.

He Who sits upon the Cherubim, revealed His divinity, performed miracles and wonders, and as God, sat with Humans.

He Who is co-essential to God, Who was existent, before all the ages, is today in the midst, of the wedding at Cana of Galilee.

We praise and glorify Him, and exalt Him above all, as a Good One and Lover of Mankind, have mercy upon us according to Your great mercy.

لأن ربنا يسوع المسيح اجتمع مع أمه العذراء وآبائنا الرسل واظهر لهم لاهوته.

سنة أجران ماء، حولها إلى خمر مختار، من قبل مجده العظيم، في عرس قانا الجليل.

الجالس على الشاروبيم أظهر لاهوته وصنع آيات وقوات وجلس مع البشر كإله.

المساوي في الجوهر للآب الكائن قبل كل الدهور اليوم في وسط عرس قانا الجليل.

نسبحه ونمجده ونزيده علوا. كصالح ومحب للبشر. ارحمنا كعظيم رحمتك.

**Hymn of the Intercessions**  
**لحن الهيتينيات**

ΖΙΤΕΝ ΝΙΕΥΧΗ: ἸΤΕ ΤΩΕΛΕΤ ἸΤΕ  
 ΠΙΧΡΙΤΟΣ: ΤΑΤΙΑ ἸΜΗ ΔΥΜΙΑΝΗ:  
 ΠΒΟΙΣ ΑΡΙΘΜΟΤ ΝΑΝ ἸΠΙΧΩ ΕΒΟΛ ἸΤΕ  
 ΝΕΝΝΟΒΙ.

Through the prayers, of  
 the bride of Christ, the  
 righteous Saint Demiana,  
 O Lord, grant us the  
 forgiveness of our sins.

بصلوات عروس المسيح  
 الشهيدة دميانة. يا رب أنعم لنا  
 بمغفرة خطايانا.

**Response to the Praxis**  
**مرد الابركسيس**

COOT (Ϝ) ἸΖΥΔΡΙΑ ἸΜΩΟΥ:  
 ΑΚΑΙΤΟΥ ἸΗΡΠ ΕΥΩΤΠ: ΖΙΤΕΝ  
 ΠΕΚΝΙΩΤ ἸΨΟΥ: ΤΕΝΖΩΣ ΝΑΚ ΨΟΥΤ  
 ἸΝΟΠ.

Six jars of water, You  
 changed into genuine wine,  
 with Your great glory, we  
 praise You three times.

سنة أجران ماء حولتها إلى خمر  
 مختار بمجدك العظيم، نسبحك  
 ثلاث مرات.

ΚἸΜΑΡΩΟΥΤ ἈΛΗΘΩΣ: ΝΕΜ  
 ΠΕΚΙΩΤ ἸΑΤΑΘΟΣ: ΝΕΜ ΠΙΠΝΕΥΜΑ  
 ΕΘΟΥΑΒ: ΧΕ ΑΚΙ ΑΚΩΤ ἸΜΜΟΝ ΝΑΙ ΝΑΝ.

Blessed are You  
 indeed, with Your good  
 Father and the Holy Spirit,  
 for You have come and  
 saved us. Have mercy on  
 us.

مبارك أنت بالحقيقة مع أبيك  
 الصالح والروح القدس، لأنك  
 أتيت وخلصتنا. ارحمنا.

**Hymn Μιχωρα Τηρου Ἰτε Νιεριχω**  
**لحن يا كل كور أريحا**

**The following hymn is said during the feast of the Wedding of Cana of Galilee and during  
 weddings**

**يقال هذا في عيد عرس قانا الجليل وفي الأفرح**

Μιχωρα Τηρου Ἰτε Νιεριχω: ΝΕΜ  
 ἸΤΩΟΥ ἸΤΕ ΝΙΧΩΙΤ ΝΕΜ ΙΕΡΟΥΣΑΛΗΜ:  
 (ΑΜΩΙΝΙ ΔΑΝΑΡ)<sup>β</sup> ἸΤΑΙΝΙΩΤ ἸΨΦΗΡΙ:  
 ΘΕΤΑΣΩΠΙ ΖΕΝ ΠΖΟΠ ἸΤΚΑΝΑ ἸΤΕ  
 ΤΣΑΛΙΛΕΑ.

O you all the cities of  
 Jericho, Mount Olive and  
 Jerusalem (come and see)<sup>2</sup>  
 this great miracle, which  
 happened at the Wedding at  
 Cana of Galilee.

يا كل كور أريحا وجبل  
 الزيتون، وأورشليم (تعالوا  
 أنظروا)<sup>2</sup> هذه الأعجوبة  
 العظيمة التي صارت في  
 عرس قانا الجليل.



**Then they continue with the following**  
**ثم يكملون كالاتي**

Φαι πε πιζοϋτ ἕμνινη ἕτα  
 πενσωτηρ ἡσαθαοϑ: αἰϥἕπεἕθο  
 ἡνεϥμαοθηϑ: αῤηναϑϣ ἕροϥ ρε  
 Πιχριϑοϑ.

Ἰηϑοϥ πιρεμ Ἡαζαρεο: αἰϥἕμοϥ  
 ἐνιμωοϣ αἰαἰτοϣ ἡρηπ: ἕπεἕλι ναϣ  
 ἕοϣωϥφρηἰ ἐϑοἡ ἡθαἰ: ἰϥϥεν Ἀδαμ ϥα  
 ἕἑοϣη ἕφοοϣ.

ϑοοϣ (ϣ) ἡϥηΔρια ἕμωοϣ: οϣηρηπ  
 ἐϥωϣτπ αἰοϣῶτεβ ἕμωοϣ: ἕβολἑεν  
 πεκνιϥϣ ἡωοϣ: ἑεν ἡροπ ἡῤΚαηα ἡτε  
 ϣἑαλιεἕ.

Ἰηϑοϥ Πιχριϑοϑ ἡϥαϥ ηεμ φοοϣ:  
 ἡθοϥ ἡθοϥ πε ηεμ ϥα ἕνεϥ: ἑεν  
 οϣηϣποϣταϣἰ ἡοϣωϣ: τενοϣωϣτ ἕμοϥ  
 τεηϣῶοϣ ηαϥ.

Δριπρεβεῤην ἐϥρη ἕϥωη: ῶ τεηβοἰϥ  
 ἡηηβ τηρεη ϣἕοτοκοϑ: Ἡαρια ἑμαϣ  
 ἡἸηϑοϥ Πιχριϑοϑ: ἡτεϥϥα ηεηηοβἰ ηαη  
 ἕβολ.

This is the first miracle which our Savior performed before His disciples, and they believed that He is Christ.

Jesus of Nazareth, blessed the water and turned it into wine. Nobody had ever seen such a miracle since Adam until this day.

Six jars of water You turned into good wine with Your great glory in the wedding of Cana of Galilee.

Jesus Christ the same yesterday, today and forever, in one hypostasis, we worship and glorify Him.

Intercede on our behalf, O Lady of us all the Theotokos, Mary the Mother of Jesus Christ, that He may forgive us our sins.

هذه الآية الأولى التي صنعها مخلصنا الصالح أمام تلاميذه وآمنوا به انه المسيح.

يسوع الناصري بارك المياه فصيرها خمرأ، ما نظر أحد أعجوبة مثل هذه منذ آدم إلى اليوم.

سته اجران ماء نقلتها إلى خمر مختار من قبل مجدك العظيم في عرس قانا الجليل.

يسوع المسيح هو هو أمس واليوم وإلى الأبد باقتوم واحد نسجد له ونمجده.

إشفعي فينا يا سيدتنا كلنا، والدة الإله مريم ام يسوع المسيح، ليغفر لنا خطايانا.

**Muhayir Hymn**  
**لحن المحير**

Παβοἰϥ Ἰηϑοϥ Πιχριϑοϑ:  
 φηεταϥἕμοϣ ἐπιζοπ: ἑεν ἡΚαηα ἡτε  
 ϣἑαλιεἕ ϣηοϣ ἕμοϣ ἕροη.

Our Lord Jesus Christ, who blessed the wedding of Cana of Galilee, now also bless us.

يا ربي يسوع المسيح، الذي بارك، في عرس قانا الجليل، الآن أيضاً باركننا.

Μιχαροὺβιμ νευ νικεραφιμ:  
 νιὰσσελοσ νευ νιὰρχιὰσσελοσ:  
 νικτρατια νευ νιέζονσια: νιθρονοσ  
 νιμετβοιοσ νιζου.

Εγωψ ἐβολ ετζω ἕμοσ: γε οὔωσ  
 ἔφνοτʒ δεν νηετβοιοσ: νευ οτζιρηνη  
 ειζεν πικαει: νευ οτʒματʒ δεν  
 νιρωμ.

The Cherubim and the Seraphim, the angels and the archangels, the principalities and the authorities, the thrones and the powers.

Proclaiming and saying: Glory to God in the highest, peace on earth and goodwill toward men.

الشاروبيم والسارافيم، الملائكة ورؤساء الملائكة، والعساكر والسلاطين، والكراسي والأرباب.

صارخين قائلين المجد لله في الأعالي وعلى الأرض السلام وفي الناس المسرة.

### Response to the Psalm

#### مرد المزمور

Αλληλοια. Αλληλοια. Ιησοσ  
 Πιχριστοσ Πωηρι ἔφνοτʒ: ατζμοσ  
 ἐνιμωσ ατζαιτοσ ἠηρη. Αλληλοια.  
 Αλληλοια.

Alleluia. Alleluia. Jesus Christ, the Son of God, blessed the water and changed it into wine. Alleluia. Alleluia.

هلليويا. هلليويا. يسوع المسيح ابن الله بارك المياه فصيرها خمراً. هلليويا. هلليويا.

### Response to the Gospel

#### مرد الإنجيل

Θαι τε τζοιτ ἕμνινη: ετατζις  
 ἦζε Πενβοιοσ Ιησοσ Πιχριστοσ: δεν  
 δεν τΚανα ἠτε τΓαλιλεὰ: ονοσ  
 ατζωνησ ἔετζωσ ἐβολ.

Αλληλοια. Αλληλοια.  
 Αλληλοια. Αλληλοια. Ιησοσ  
 Πιχριστοσ Πωηρι ἔφνοτʒ: ατζμοσ  
 ἐνιμωσ ατζαιτοσ ἠηρη.

Φαι ερε πιώσ εριπρεπινατζ: νευ  
 Πεγιωτ ἠὰσαθοσ: νευ Πιπνευμα

This is truly the first miracle which our Lord Jesus Christ performed at Cana of Galilee and manifested His glory.

Alleluia Alleluia, Alleluia Alleluia, Jesus Christ, the Son of God, blessed the water and changed it into wine.

This is He to whom the glory is due, with His Good Father and the Holy Spirit,

هذه هي الآية الأولى بالحقيقة التي صنعها ربنا يسوع المسيح في قانا الجليل وأظهر فيها مجده.

هلليويا. هلليويا. هلليويا. هلليويا. يسوع المسيح ابن الله بارك المياه فصيرها خمراً.

هذا الذي ينبغي له المجد مع أبيه الصالح والروح القدس من الآن وإلى الأبد.

εθοῦαβ: ιςζεν ἵνου νεμ ὡα ἔνεε.

now and forever.

Χε ῥςμαρωοῦτ ἵνε Φιωτ νεμ

Blessed be the Father and the Son and the Holy Spirit, the perfect Trinity. We worship Him and glorify Him.

مبارك الآب والابن والروح القدس، الثالوث الكامل، نسجد له ونمجده.

Πωηρι: νεμ Πίπνευμα εθοῦαβ:

Ϡτριάς ετχηκ ἔβολ: τενοῦωῡτ ἕμοο  
τενῑωοῦτ νας.

### Aspasmos Adam (Six Jars of Water)

الاسبسمس الآدام (ستة أجران ماء)

Coοῦτ (Ϝ) ἵεῖῑΔρια ἕμωοῦτ:

Six jars of water, You changed into genuine wine, with Your great glory, we praise You three times.

ستة أجران ماء حولتها إلى خمر مختار بمجدك العظيم، نسبحك ثلاث مرات.

აკαιτοῦ ἵηρη εῑωωπ: εἑτεν  
πεκνηῡῑ ἵωοῦτ: τενηωο νακ ὡομῑ  
ἵσοπ.

εἑνα ἵτενηωο ἔροκ: νεμ

That we may praise You with the cherubim and the seraphim, proclaiming and saying:

لكي نسبحك مع الشاروبيم والसारافيم. صارخين قائلين.

ἵχεροῦβιμ νεμ ἵσεραφιμ: εἑνωῡ  
ἔβολ εἑνω ἕμοο.

Χε ῑοῡαβ ῑοῡαβ ῑοῡαβ: Πῑοις

Holy Holy Holy, O Lord the Pantocrator, heaven and earth are full of Your glory and Your honor.

قدوس قدوس قدوس. أيها الرب ضابط الكل. السماء والأرض مملوءتان. من مجدك وكرامتك.

πιπαντοκρατωρ: ῑφε νεμ ἵκαεἑ μεε  
ἔβολ: εἑεν πεκῡοῦτ νεμ πεκταιῑ.

We ask You, O Son of God, to keep the life of our Patriarch, Papa Abba ..., the high priest. Confirm him upon his throne.

نسألك يا ابن الله. أن تحفظ حياة بطريركنا الأنبا (...). رئيس الأقباط، تثبته على كرسيه.

Ϡενῑεο ἔροκ ὡ ῑιος θεοο: εορεκ  
ἄρεε ἔῑωνεῑ ἕπενπατριαρχηο: παπα  
αββα (...) παρχηερεῑο: ματαχροῑ  
εἑζεν πεῑῑρονοο.

### Aspasmos Watos (This is the First Miracle)

الاسبسمس الواطس (هذه أول معجزة)

Ϡαι πε πιεοῡῑτ ἕμῑῑῑ ἔτα

This is the first miracle, that our good Savior, performed before His disciples, that they

هذه أول معجزة صنعها مخلصنا الصالح قدام تلاميذه فأمنوا أنه هو المسيح.

πενσωτηρ ἵαταθοο: αἑῑ ἕπεῑθο  
ἵνεῑμαθηῑοο αῑναεῑῑ ἔροῑ ε

Πιχριστος.

Χε ἄσιος ἄσιος ἄσιος: Κυριος  
σαβαωθ: πληρης ο ουρανος: κε η ση  
της ἁσιας σου Δοξης.

believed in Him the Christ.

Holy, Holy, Holy: Lord of  
Hosts: Heaven and earth  
are full of Your holy glory.

قدوس قدوس قدوس. رب  
الصاباوت. السماء والأرض  
مملوءتان. من مجدك الأقدس.

## Psalm 150 Refrain For Distribution

مرد المزمور 150 في التوزيع

Ιησους Πιχριστος Πωηρι  
ἔφνοντ: αχςμοτ ἐνιμωου αχαιτοτ  
ἠηρη.

Jesus Christ the Son of  
God, blessed the water and  
changed it into wine.

يسوع المسيح. ابن الله بارك  
المياه فصيرها خمراً.

## Concluding Hymn

لحن ختام الصلاة

Αμην. Αλληλοια. Δοξα Πατρι  
κε Ἰω κε ἄσιω Πνευματι: κε νην κε  
ἄι κε ις τοτς ἐωνας των ἐωνων  
ἀμην.

Πενωω ἐβολ ενχω ἔμοσ: χε ὦ  
Πενδοις Ιησους Πιχριστος: Πωηρι  
ἔφνοντ αχςμοτ ἐνιμωου αχαιτοτ  
ἠηρη.

σωτ ἔμμοσ οτοσ ναι ναν. Κυριε  
ἐλεησον Κυριε ἐλεησον Κυριε  
εργλοσησον ἀμην: σμοτ ἐροι: σμοτ  
ἐροι: ις τμετανοια: χω νηι ἐβολ χω  
ἔπιςμοτ.

Amen. Alleluia: Glory be to  
the Father and the Son and  
the Holy Spirit: now and  
forever and unto the ages of  
ages: Amen.

We cry out saying: O our  
Lord Jesus Christ. The Son  
of God, blessed the water  
and changed it into wine.

Save us and have mercy on  
us, Lord have mercy, Lord  
have mercy, Lord bless,  
Amen, Bless me, Bless me,  
Behold, the repentance,  
Forgive me, Say the  
blessing.

آمين هليلويا. المجد للآب والابن  
والروح القدس، الآن وكل أوان  
وإلي دهر الدهور. آمين.

نصرخ قائلين: يا ربنا يسوع  
المسيح. ابن الله بارك المياه  
فصيرها خمراً.

خلصنا وارحمنا. يا رب ارحم. يا  
رب ارحم. يا رب بارك. آمين.  
باركوا علي. باركوا علي. ها  
مطانية. اغفروا لي. قل البركة.

## Part IV: Melody for Distribution during the Feast of Wedding of Cana of Galilee

### قطعة تقال في توزيع عيد عرس قانا الجليل

<p>1. Glory to the Father, Our Creator Glory to the Son, Our Redeemer Glory to the Holy Spirit, Our supporter A Trinity manifested in the Jordan</p>	<p>المجد للآب بارينا المجد للابن فاديننا المجد للروح مقويننا ثالوث سره على الأردن بان</p>
<p>2. Glory to Him, Who showed His Divinity In the Jordan, He was baptized in Humanity The Father called in His Magnificent Voice “This is My Son, In Whom I am well pleased”</p>	<p>المجد لمن أظهر لاهوته وفي الأردن تعمد بناسوته والآب ناداه بعزيز صوته هذا هو ابني وله السلطان</p>
<p>3. Jesus Christ has redeemed us Through Baptism He has united us He gave His life-giving Body to us And saved us from the hand of Satan</p>	<p>يسوع المسيح قد وافانا وبالمعمودية أهدانا وجسده المحي أعطانا وعتقنا من يد الشيطان</p>
<p>4. God the Logos was incarnate He was baptized in the Jordan Today, He changed water into wine He showed that He is the Just Judge</p>	<p>الإله الكلمة قد تجسد وفي نهر الأرض تعمد واليوم حول الماء خمرا وقد اظهر أنه الديان</p>
<p>5. We praise Him and glorify Him With the Holy Spirit of God We ask His guidance and acceptance To keep His Church to the end of time</p>	<p>نسيح له ونمجد إياه والروح القدس حياة الله ونسأله الهداية لرضاه ودوام بيعته مدى الأزمان</p>
<p>6. The Gospel witnesses honestly And preaches about this miracle John the chosen celibate said There was a wedding at that time</p>	<p>شهد الإنجيل جهار عن هذه الآية باستبشار فقال يوحنا النقي المختار قد كان عريس لإنسان</p>
<p>7. In the city of Cana of Galilee The Mother of Jesus was there Both Jesus and His disciples Were also invited to the wedding</p>	<p>في الجليل بمدينة قانا التي اتخذها له مكانا فدعا مريم فخر رجانا مع الرب يسوع كإنسان</p>
<p>8. They ran out of the fine wine So, came Mary, the pride of our race To Him who knows all the secrets And told him “they have no wine”</p>	<p>نفذت الخمر والعريس احتار فأتت مريم زينة الأبرار إلى عالم ما في الأسرار وقالت ليس لهم خمر الآن</p>
<p>9. Jesus said to her, “Woman, What does your concern have to do with me? My hour has not yet come! “To proclaim my Divinity to the world!</p>	<p>فقال لها يسوع رب القدرة مالي ولك أيتها الإمراة لم تأتي بعد ساعتى المنتظرة حتى تظهر آيات للعيان</p>

<p>10. His mother said to the servants  “Whatever He says to you, do it!”  She left them there peacefully  And returned back to her place</p>	<p>فقالته أمه للخدام  افعلوا مهما يأمركم بالتمام  ومضت من عندهم بسلام  ودخلت حيث أعد لها المكان</p>
<p>11. Now there were six water pots of stone  For the washing of the feet of the guests  According to the manner of purification  Of the custom of the Jews</p>	<p>وكانت هناك ستة أجاجين  لغسل أقدام المدعوين  حسب عادة الإسرائيليين  الجارية في ذلك الزمان</p>
<p>12. Jesus said to the servants  “Fill them with water to the brim  Then draw some out now and take it  To the master of the feast”</p>	<p>فقال يسوع للخدام  املاؤها ماء إلى التمام  فإذا هي من أجود المدام  فقال لهم اسقوا الآن</p>
<p>13. They offered to the master of the feast  One full cup of that drink  And likewise to all the guests  Who tasted it, and it was good wine</p>	<p>فقدموا لرئيس المتكأ  قدحا واحدا من ذلك الماء  ومثله لجميع الجلساء  فذاقوا خمر لا يرتاب فيه إنسان</p>
<p>14. The master of the feast was astonished  And asked the bridegroom saying  “This indeed is good wine”  Which should have been served earlier on”</p>	<p>فدهش حينئذ الرئيس  ووجه الكلام إلى العريس  أن هذه خمر ثمين  جديرة بان تقدم قبل الآن</p>
<p>15. This is the beginning of signs  Which Jesus Christ has performed  He manifested His glory  And confirmed the faith of His servants</p>	<p>هذه أولى الآيات  التي فعلها رب القوات  سلطانه على المخلوقات  مثبتة عبده في الإيمان</p>
<p>15. Hail to you, O mother of Mercy  O Mary, the Virgin at all times  Everyone magnifies you  From Now, and forever</p>	<p>السلام لك يا أم الرحمن  يا مريم في كل زمان  السلام لك من كل إنسان  الآن وفي كل أوان</p>

## Part V: Fraction Prayer for the Feast of the Wedding of Cana of Galilee

### صلاة قسمة لعيد عرس قانا الجليل

#### A Fraction to the Son for the Feasts of Our Lord

#### قسمة للابن تقال في الأعياد السيديّة

Ἰερωσ τενητωρ ἔφνορτ ἕτε  
 νινορτ οροσ Πβοις ἕτε νινορτ οροσ  
 Πβοις ἕτε νιβοις: φηέταρβιςαρζ  
 βολθεν θεθοραβ Ἰαρια: οροσ αρωις  
 ἔμοϋ δεν Βηθλεεμ.

Οροσ ις πασσελος ἕτε Πβοις  
 αρωορονζϋ ἐνιμανέσωρ: αρωιϋεννοϋ  
 νωορ ἔπερζινωις ετοι ἕϋφηρι: οροσ  
 αῖ ἀνατ ἔροϋ.

Φηέταρνατ ἕξε νιωασος  
 ἔπερζιορ: οροσ αῖ αρωωϋτ ἔμοϋ:  
 αῖνι ναϋ ἕθανδωρον.

Φηέταρ ἔπκαρι ἕΧημι: οροσ  
 αρωτασσοϋ αρωϋωπι δεν Ναζαρεθ ἕτε  
 Ἰγαλιεά.

Φηέταρ αῖαι ἕνορκορζι κορζι κατὰ  
 ἕμοτ ἕνιρωμι: ατβῆνε νοβι ἕμαρατϋ.

Φηέταρ ἔΠιορδανης αρωβιωμς  
 ἕτοτϋ ἕἕωανηης πἕπροδρομος.

We praise and glorify  
 the God of gods and the  
 Lord of lords, who was  
 incarnate of Saint Mary who  
 gave birth to Him in  
 Bethlehem.

And lo, the angel of the  
 Lord appeared to the  
 shepherds and proclaimed  
 the good news of His  
 wonderful Nativity to them,  
 and they came and beheld  
 Him.

Whose star the Magi  
 saw. They came and  
 worshiped Him, and  
 presented gifts to Him.

Who came to the land of  
 Egypt, and then returned  
 and dwelt in Nazareth of  
 Galilee.

Who grew little by little,  
 according to the form of  
 men, yet He alone was  
 without sin.

Who came to the Jordan  
 and was baptized by John  
 the Forerunner.

نسيح ونمجد إله الآلهة ورب  
 الأرباب، الذي تجسد من القديسة  
 مريم العذراء، ولدته في بيت لحم.

وإذا ملاك الرب قد ظهر للرعاة،  
 وبشرهم بميلاده العجيب، فأتوا  
 ونظروه.

الذي رأي المجوس نجمه، فأتوا  
 وسجدوا له وقدموا له هدايا.

الذي أتى إلى أرض مصر ثم عاد  
 وسكن في ناصرة الجليل.

الذي نما قليلاً قليلاً بشبه البشر  
 بغير خطية وحده.

الذي أتى إلى الأردن وإعتمد من  
 يوحنا السابق.

Φηἔταϑερνηστεἴν ἐξῆρἰ ἐξῶν  
ἡμέε ἡέροοῦ νεμ ἕμε ἡέζωρῃ: ῥεν  
οῦμῡστηριον ἡατῶσαχι ἕμοϑ.

Φηἔταϑῆρε πιμωοῦ ερηρἰ ϑιτεν  
ἔζομ ἡτε τεϑεθνοῦτ: ῥεν ἡροπ  
ἡτῡκανα ἡτε τῡγαλιεα.

Φηἔταϑτ ἕφἡναῦ ἕβολ  
ἡνἡβελλεῦ: οῦοϑ αϑῆρε ἡἡβαλεῦ μοϑῡ:  
ἡκαδῆῦ ἡτοῦοῦζαι: ἡκακσεῖτ  
ἡτοῦτοῦβο: ἡκοῦρἡ ἡτοῦσῶτεμ:  
ἡἕβωοῦ ἡτοῦσαχι: ἡἡεμῶν ἡτοῦἰ  
ἕβολ.

Φηἔταϑτοῦνοϑ ἡῡἡρι ἡτε τῡḡḡρα  
ετῥεν ἡαιν: νεμ τῡῡρι ἡἡαιροϑ.

Φηἔταϑῡοβτϑ ἕζεν πιτῡοῦ  
ἡθαβῡρ ἕπεἕθο ἡνεϑἕσιοϑ  
ἕμἕαḡḡḡḡ: οῦοϑ ἕπεϑḡ εροῦῡḡḡḡ  
ἕφḡḡḡ ἕφḡḡḡ.

Φηἔταϑτοῦνοϑ ἡαζαρῡ ἕβολῥεν  
ἡἕζαῦ μενεσα ἕτοῦοῦ ἡέροοῦ.

Φηἔταϑῡῡ ἕῥοῦḡ ἕεροῦσαḡḡḡ  
εϑταḡḡḡḡ ἕοῦἕḡ νεμ οῦσḡḡ ἡῡḡḡḡ  
ἡοῦἕḡ ἕφḡḡḡ ἡοῦοῦρο.

Φηἔταϑσεμḡḡ ἡοῦḡḡḡḡḡḡ νεμ  
νεϑἕσιοϑ ἕμἕαḡḡḡḡ οῦοϑ αϑḡḡḡḡḡ  
ἕπεϑῡḡḡ εθοῦḡḡ νεμ πεϑḡḡḡḡ  
ετḡḡḡḡḡḡ: ἕḡḡḡ ἕβολ ἡτε νεḡḡḡḡḡ.

who fasted on our behalf  
forty days and forty nights  
in a mystery ineffable.

Who made the water  
wine by the power of His  
divinity at the wedding of  
Cana of Galilee.

Who gave sight to the  
blind, made the lame to  
walk, the maimed whole,  
the lepers pure, the deaf to  
hear, the mute to speak, and  
the demons to depart.

Who raised the son of  
the widow of Nain and the  
daughter of Jairus.

Who was transfigured  
on Mount Tabor before His  
holy disciples, and His face  
shone like the sun.

Who raised Lazarus  
from the tomb after four  
days.

who entered into  
Jerusalem, riding on a  
donkey and a colt of a  
donkey, as a king

who established a  
covenant with His holy  
disciples and gave them His  
holy Body and His precious  
Blood for the forgiveness of  
our sins

الذي صام عنا أربعين يوماً  
وأربعين ليلة بسر لا ينطق به.

الذي صير الماء خمرًا بقوة  
لاهوته في عرس قانا الجليل

الذي أعطي النظر للعميان وجعل  
العرج يمشون والشلل يصحون  
والبرص يظهرون والصم  
يسمعون والخرس يتكلمون  
والشياطين يخرجون.

الذي أقام ابن الأرملة بنيامين وابنة  
يايروس.

الذي تجلي على جبل طابور قدام  
تلاميذه القديسين وأضاء وجهه  
كالشمس.

الذي أقام لعازر من القبر بعد  
أربعة أيام.

الذي دخل أورشليم راكباً على  
أتان وجحش ابن أتان مثل ملك.

الذي عاهد تلاميذه القديسين  
وأعطاهم جسده المقدس ودمه  
الكريم لغفران خطايانا.



Φηὲταῦϣ ἐπιῆταῦρος: οὐοῖ  
αῦχαϥ ῥεν πιῦδαῦ: μενενα ὡουτ  
ἵεζοοῦ αῦτωνη ἐβολῆεν νηεθωοῦτ.

Φηὲταῦταῦναῦ ἐροϥ ἵνε νεϥωππ  
ἰμαθητης: ζιζεν φιοῦ ἵτε  
Ⲛβεριαδου: μενενα τεϥἀναστασις  
εθοῦαβ.

Οῦοῖ μενενα ἕμε ἵεζοοῦ  
αῦϣεναϥ ἐῖϣωῖ ἵφιοῦ: αῦεουσι  
σαοῦῖναῦ ἰπεϥωτ ἵἀγαθος: αῦοῦωρπ  
ναν ἰπιπαρκαλητον Πιπνεῦμα ἵτε  
ⲧμεθυῖ ἰφρηⲧ ἵεανλας ἵχρωῦ.

Φηὲταῦⲧβω ἵνεϥωππ  
ἰμαθητης οὐοῖ ἵἀποστολος εθοῦαβ  
εϥχω ἰμοσ: χε ἐϣωπ  
ἀρετεῦαῖνερπρочеϥχεθε τωβῖ  
ἰπαρηⲧ οὐοῖ ἀχοσ. Χε Πενιωτ...

Who was crucified on  
the Cross and trampled  
down Satan, and was placed  
in the tomb, and after three  
days He rose from the dead.

Whom His chosen  
disciples saw on the Sea of  
Tiberias after His holy  
Resurrection.

And after forty days, He  
ascended into the heavens,  
and sat at the right hand of  
His good Father, and sent us  
the Parsclete in the likeness  
of tongues of fire

Who taught His chosen  
disciples and holy apostles,  
saying, “Whenever you  
pray, entreat in this manner  
and say: Our Father...

الذي صلب على الصليب وسحق  
الشیطان ووضع في القبر وبعد  
ثلاثة أيام قام من الأموات.

الذي رآه تلاميذه المختارون على  
بحر طبرية بعد قيامته المقدسة.

وبعد أربعين يوماً صعد إلى  
السموات وجلس عن يمين أبيه  
الصالح وأرسل لنا الباراقليط مثل  
ألسنة نار.

الذي علم خواصه التلاميذ ورسله  
القديسين قائلاً: متي صليتم  
فأطلبوا هكذا وقولوا: أبانا ...