

Katameros Sunday Readings for the Fifth Sunday
قطمارس قراءات الأحد الخامس في الشهور القبطية

Πικαταμερος ἠτεμροπι ἠνιοτα (Μικτριακη)
Πμετωω ἠνικτριακη ἠμαε Γιε

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Katameros Sunday Readings of the Fifth Sunday for the First Six Month of the Coptic Year

قطمارس قراءات الأحد الخامس في الستة شهور الأولي للسنة القبطية

ΘΑΝΜΕΤΙΩΡΕΜ ΕΧΕΝ ΝΙΜΕΤΩΨ ΗΨΚΥΡΙΑΚΗ ΰΜΜΑΘ ΨΙΕ

Note:

Since the Coptic month is divided into four Sundays, a fifth Sunday is considered an extra blessing, and therefore we read the blessing of the loaves and fish that filled up thousands of people. So, if a Coptic month includes a Fifth Sunday, the church organized one reading for the first six month (Tout to Amshir) and another one for the next six month (Baramhat to Misra).

ΡΟΥΣΙ

Vespers Psalm

مزمور العشيّة

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

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

ΨΑΛΜΟΣ ΤΩ ΔΑΥΙΔ ἸΔ: α, β

Psalm 15: 1, 2

مزمور 14: 1, 2

Πῶοις ΝΙΜ ΕΘΝΑΨΩΠΙ ΘΕΝ
 ΠΕΚΜΑΝΨΩΠΙ: ΰΜΜΟΝ ΝΙΜ ΕΘΝΑΨΩΜΤΟΝ
 ΰΜΜΟϚ ΖΙΧΕΝ ΠΕΚΤΩΟΥ ΕΘΟΥΑΒ: ΕΒΗΛ
 ΕΠΕΘΜΟΥΨΙ ΘΕΝ ΟΥΜΕΤΑΤΑΒΝΙ: ΕΨΕΡΘΩΒ
 ΝΘΰΜΗ ΕΨΑΖΙ ΝΘΰΜΗ ΘΕΝ ΠΕΨΡΗΤ.
 ΑΛΛΗΛΟΥΙΑ.

O Lord, who shall abide
 in Your dwelling place?
 And who can rest upon
 Your holy mountain? It is
 he who walks blamelessly,
 doing righteousness,
 speaking truth in his heart.
Alleluia.

يَارَبُّ مَنْ يَسْكُنُ فِي مَسْكَنِكَ، أَوْ
 مَنْ يَحِلُّ فِي جَبَلِ قُدْسِكَ. الْإِ
 السَّالِكُ بِلا عَيْبٍ، وَالْفَاعِلُ الْبِرَّ
 وَالْمَتَكَلِمُ الْحَقَّ فِي قَلْبِهِ. هَلِّلِيلُويَا.

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.

Οὐὰναστνωσις ἐβὼλ θεν
 πιερασσελιον εθοραβ κατα Ιωαννην
 ασιοτ.

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

فصل من إنجيل معلمنا يوحنا
 البشير. بركاته علينا آمين.

Ιωαννην Δ: μϛ - νϛ

John 4: 46 - 53

يوحنا 4: 46 - 53

Δαϛι ον ἐτκανα ἵτε †σαλιεα
 πιμα εταϛϕερε πιμωοτ ερηρη ἕμοϛ: νε
 ονον ονβασιλικος δε πε εοτον ἵταϛ
 ἵνοτρηρι ἕματ εϛϛωνη θεν
 Καφαρναοτμ.

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.

فَجَاءَ يَسُوعُ أَيْضاً إِلَى قَانَا الْجَلِيلِ
 حَيْثُ صَنَعَ الْمَاءَ خَمْراً. وَكَانَ
 خَادِمٌ لِلْمَلِكِ ابْنُهُ مَرِيضٌ فِي
 كَفْرِنَاحُومَ.

Φαι ασϛωτεμ ϛε ασι ἵνε Ιησοϛς
 ἐβὼλ θεν †ιοτδεα ἐ†σαλιεα οτοϛ
 ασϛωεναϛ εαροϛ: οτοϛ ναϛ†εο εροϛ
 πε θινα ἵτεϛι ἐθρηι ἵτεϛτοτϛε
 πεϛρηρι: ναϛηναμοτ εαρ πε.

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.

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

Πεϛε Ιησοϛς οτη ναϛ ϛε
 ἄρετεἵϛτεμνατ εθανμηινη νεμ
 εανϛϛρηρι τετενναϛ† αν.

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

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

Πεϛε πιβασιλικος ναϛ ϛε Παβοις
 ἄμοτ εθρηι ἕπατεϛμοτ ἵνε παλλοτ.

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

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

Πεϛε Ιησοϛς ναϛ ϛε μαϛενακ
 ϛρονθ ἵνε πεϛρηρι οτοϛ εϛηναϛ† ἵνε
 πιρωμἱ ἐπιϛαϛι ετα Ιησοϛς ϛοϛ ναϛ
 οτοϛ εϛμοϛϛι.

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.

قَالَ لَهُ يَسُوعُ: «اذْهَبْ. ابْنُكَ
 حَيٌّ.» فَأَمَّنَ الرَّجُلُ بِالْكَلِمَةِ الَّتِي
 قَالَهَا لَهُ يَسُوعُ وَذَهَبَ.

Εηδη δε εϛηνοτ εθρηι ις νεϛεβιαικ
 ανἱ ἐβὼλ εθραϛ ετϛω ἕμοϛ ϛε ϛρονθ
 ἵνε πεϛρηρι.

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

وَفِيمَا هُوَ نَازِلٌ اسْتَقْبَلَهُ عِبْدُهُ
 وَأَخْبَرُوهُ قَائِلِينَ: «إِنَّ ابْنَكَ حَيٌّ.»

Ηαφωϊνι Δε ἤτοτοϋ ἡσα ἴτοϋνοϋ
 ἠεταφάσαι ἡδῆτς πεχωοϋ ἡαφ γε
 δεν αζπ ψαψφ ἡσαφ αφχαφ ἡξε
 πιδμου.

Αφῆμι οϋν ἡξε πεφωτ γε νε
 ἴτοϋνοϋ ἕτε ἡμαϋ τε ἕτα ἡσοϋς σοϋ
 ἡαφ γε ἕρονδ ἡξε πεκωηρι: οϋτοϋ
 αφμαϋϴ νεμ πεφνι τηρεϋ.

*Πῶσοϋ φα Πεννοϋϴ πε: ψα ἕνεϋ
 ἡτε ἡι ἕνεϋ: ἀμην.*

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."

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.

Glory be to God forever.

فَاسْتَحْبَرَ هُمْ عَنِ السَّاعَةِ الَّتِي فِيهَا
 أَخَذَ يَتَعَاْفَى فَقَالُوا لَهُ: «أَمْسٍ فِي
 السَّاعَةِ السَّابِعَةِ تَرَكَتُهُ الْحُمَّى».

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

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.

Ψαλμοϋ τω Δαυιδ κτ: ϣ, Δ

Psalm 24: 3, 4

مزمور 23: 3, 4

Ηιμ εθναψυε εϋρηι εϋεν ἡτωοϋ
 ἡΠβοιϋ: ιε ηιμ εθναψοϋε ἕρατϋ δεν
 πεφμα εθοναβ: εφοναβ δεν νεφχιϋ:
 εφτοϋβνοϋτ δεν πεφρητ. **Αλληλοϋια.**

Who may ascend into the hill of the Lord? Or who may stand in His holy place? He who has clean hands and a pure heart. **Alleluia.**

مَنْ يَصْعَدُ إِلَى جِبَلِ الرَّبِّ، أَوْ مَنْ
 يَقُومُ فِي مَوْضِعِ قُدْسِهِ. الطَّاهِرُ
 بِيَدَيْهِ، النَّقِيُّ بِقَلْبِهِ. **هَلِّلِيلُيَا.**

Matins Gospel

إنجيل باكر

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

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

Οὐὰναστρωσις ἐβολὰ δὲν
 πιερασσελιον εθοραβ κα τα Ιωαννην
 ασιοτ.

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

فصل من إنجيل معلمنا يوحنا
 البشير. بركاته علينا آمين.

Ιωαννην ̅: ̅ιζ - ̅κα

John 3: 17 - 21

يوحنا 3: 17 - 21

Πε ἐτα Φνοτ̅ ταρ αν οτωρπ
 ἔΠεφωρη ἐπικοςμος θινα ἔτεφτθαπ
 ἐπικοςμος: ἀλλὰ θινα ἔτε πικοςμος
 νοξεμ ἐβολὰ θιτοτφ.

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

لأنه لم يُرسل الله ابنه إلى العالم
 ليدين العالم بل ليخلص به العالم.

Φθεσαστ̅ ἐροφ σενατθαπ ἐροφ
 αν: φη δε ἐτε ἔφναςτ̅ ἐροφ αν θηδη
 ατοτὼ εττθαπ ἐροφ: ξε ἔπεφναςτ̅
 ἐφραν ἔπιμονοσενης Πωρη ἔτε
 Φνοτ̅.

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.

الَّذِي يُؤْمِنُ بِهِ لَا يُدَانَ وَالَّذِي لَا
 يُؤْمِنُ قَدْ دِينَ لِأَنَّهُ لَمْ يُؤْمِنْ بِاسْمِ
 ابْنِ اللَّهِ الْوَحِيدِ.

Φαι δε πε πιθαπ ξε πιτωινη αφι
 ἐπικοςμος: οτοθ νιρωμι ατμενρε
 πιχακι μαλλον ἐβοτε πιτωινη:
 νοτ̅εβνοτ̅ι ταρ νατρωτ̅ πε.

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.

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

Οτοθ ταρ νιβεν ετιρι ἔπιπετρωοτ̅
 ἔμοστ̅ ἔπιτωινη: οτοθ ἔπαφι θα
 πιτωινη θινα ἔτοτ̅ωτ̅εμ σοθι
 ἔνεφ̅εβνοτ̅ι ξε σεθωοτ̅.

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

لأنَّ كُلَّ مَنْ يَعْملُ السَّيِّئَاتِ يُبْغِضُ
 النُّورَ وَلَا يَأْتِي إِلَى النُّورِ لِنَلَا
 تُوْبِحَ أَعْمَالُهُ.

Φη δε ετιρι ἔτ̅μεθμη ωαφι θα
 πιτωινη: θινα ἔτοτ̅ωτ̅ωνθ̅ ἐβολὰ ἔξε
 νεφ̅εβνοτ̅ι ξε ἐταφαιτοτ̅ δ̅εν Φνοτ̅.

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

وَأَمَّا مَنْ يَفْعَلُ الْحَقَّ فَيَقْبَلُ إِلَى
 النُّورِ لِكَي تَطْهَرَ أَعْمَالُهُ أَنَّهَا بِاللَّهِ
 مَعْمُولَةٌ.

*Πῶοτ̅ φα Πεννοτ̅ πε ωα ἐνεθ̅
 ἔτε νι ἐνεθ̅: ἀμην.*

*Glory be to God
 forever.*

والمجد لله دائماً.

Liturgy Readings
قراءات القديس

The Pauline Epistle
رسالة بولس الرسول

Ἐπιστολὴ ἑπταβιβλίου Παύλου Πρὸς Ἑβραίους

<p>Παῦλος δούλος ἡμεῖς τοῦ Ἰησοῦ Χριστοῦ: ἀποστόλος ἐθεάετο: φηέτα τῶν ἐπισημνοῦν ἡμεῖς Φνοῦν.</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 Hebrews. May his blessing be upon us. Amen.</p>	<p>فصل من رسالة معلمنا بولس الرسول إلى العبرانيين، بركته علينا آمين.</p>
<p>Ἑβραῖος γ: α - ιζ</p>	<p>Hebrews 7: 1 - 17</p>	<p>العبرانيين 7 : 1 - 17</p>
<p>Παι Μελχισεδεκ τὰρ ποῦρο ἡσαλῆμ ποῦρηβ ἡμεῖς Φνοῦν ἐτῶσι φηεταῖ ἐβὼλ ἐῖρεν Ἀβραάμ ἑνα τὰς εὐβὼλ εὐ πῶσι ἡμεῖς νοῦρωοτ ὄροτ ἀρῶμοτ ἐροῖ. Φηέτα Ἀβραάμ φεῶ ρεμῆτ ναῖ ἐβὼλ δὲν ἐνχαῖ νιβεν ἡμεῖς: ἡγορπ μεν ἐπαγοταρμεῖς ἡμεῖς ποῦρο ἡμεῖς ἡμεῖς: μενεσως ἡμεῖς ποῦρο ἡσαλῆμ ἡμεῖς φαι πε ἡμεῖς ποῦρο ἡμεῖς ἡμεῖς. Οὔρατιωτ πε οὔρατματ πε οὔρατσαῖ ἡμεῖς ἡμεῖς πε: ἡμεῖς ἀρχῆ ἡμεῖς ἡμεῖς ἡμεῖς ἡμεῖς δὲ ἡμεῖς: ἡμεῖς ἡμεῖς ἡμεῖς ἡμεῖς ἡμεῖς ἡμεῖς ἡμεῖς.</p>	<p>For this Melchizedek, king of Salem, priest of the Most High God, who met Abraham returning from the slaughter of the kings and blessed him, to whom also Abraham gave a tenth part of all, first being translated “king of righteousness,” and then also king of Salem, meaning “king of peace.” without father, without mother, without genealogy, having neither beginning of days nor end of life, but made like the Son of God, remains a priest continually.</p>	<p>لأن ملكي صادق هذا، ملك ساليمة، كاهن الله العلي، الذي استقبل إبراهيم راجعاً من كسرة الملوك وباركته. الذي قسم له إبراهيم عشراً من كل شيء. المترجم أولاً «ملك البر»، ثم أيضاً «ملك ساليمة»، أي ملك السلام. بلا أب بلا أم بلا نسب. لا بداءة أيام له ولا نهاية حياة. بل هو مشبّه بابن الله. هذا يبقى كاهناً إلى الأبد.</p>

Ανατ δε γε οταυ υμαιη πε φαι
εταϋτ ρεμντ ναϋ ηνε Αβρααμ εβολ
θεν νισωπ ηταϋ πιπατριαρχης.

Οτοϋ νη εβολ μεν δεν νισωπ ηνε
Λεγι ενναδι ητμετογηβ ογον εντολη
τοι ετοτοϋ εβι ρεμντ ητεν πιλαοϋ
κατα πινομοϋ ετε νοϋσνηοϋ νε: κεπερ
εταγι εβολ δεν ττπι ηΑβρααμ.

Φαι γαρ ετε υποταϋ εϋωοϋ
ηταϋ εβολ ηδητοϋ αϋβι ρεμντ ητεν
Αβρααμ: οτοϋ φηετε νισωϋ ητοϋϋ
αϋϋμοϋ εροϋ.

Ατβνε αντιλοϋα δε νιβεν
πικοϋϋ ϋαϋβιϋμοϋ ητεν πινηϋτ εροϋ.

Οτοϋ υπαιμα θανρωμι εϋαϋμοϋ
σεβι ηθανρεματ: υπαιμα δε ετε υματ
σεερμεερε θαροϋ γε ερονθ.

Οτοϋ υφερητ νοταϋ εϋοϋ εθε
Αβρααμ οτοϋ Λεγι ϋωϋ φηεναϋβι
ηθανρεματ αϋτ ρεμντ.

Ετι γαρ εϋχη δεν ττπι ητε
πεϋιωτ πε εταϋι εβολ εραϋ ηνε
Μελχιϋδεκ.

Ιϋε μεν οτη ναρε πεϋωκ εβολ
ϋοπ πε εβολ ϋιτεν τμετογηβ ητε
πιΛεγιτηϋ εταϋτ νομοϋ γαρ υπιλαοϋ
ϋιωτϋ: ιε νε τηϋρια οτ τε κατα τηταϋϋ

Now consider how great
this man was, to whom even
the patriarch Abraham gave
a tenth of the spoils.

And indeed those who
are of the sons of Levi, who
receive the priesthood, have
a commandment to receive
tithes from the people
according to the law, that is,
from their brethren, though
they have come from the
loins of Abraham;

but he whose genealogy
is not derived from them
received tithes from
Abraham and blessed him
who had the promises.

Now beyond all
contradiction the lesser is
blessed by the better.

Here mortal men receive
tithes, but there he [receives
them,] of whom it is
witnessed that he lives.

Even Levi, who receives
tithes, paid tithes through
Abraham, so to speak,

for he was still in the
loins of his father when
Melchizedek met him.

Therefore, if perfection
were through the Levitical
priesthood, for under it the
people received the law,
what further need was there
that another priest should

ثم انظروا ما اعظم هذا الذي
اعطاه ابراهيم رئيس الآباء عشرًا
أيضاً من رأس الغنائم.

وأما الذين هم من بني لاوي،
الذين يأخذون الكهنوت، فلهم
وصية أن يعشروا الشعب
بمقتضى الناموس أي إخوانهم،
مع أنهم قد خرجوا من صلب
إبراهيم.

ولكن الذي ليس له نسب منهم قد
عشر إبراهيم، وبارك الذي له
المواعيد.

وبدون كل مشاجرة: الأصغر
يبارك من الأكبر.

وهنا أناس مائتون يأخذون
عشرًا، وأما هناك فالمشهود له
بأنه حي.

حتى أقول كلمة: إن لاوي أيضاً
أخذ الأعشار قد عشر بإبراهيم.

لأنه كان بعد في صلب أبيه حين
استقبله ملكي صادق.

فلو كان بالكهنوت اللاوي كمال إذ
الشعب أخذ الناموس عليه ماذا
كانت الحاجة بعد إلى أن يقوم
كاهن آخر على رتبة ملكي
صادق، ولا يقال «على رتبة
هازون».

ὁ Μελχισεδεκ ἐφ' ἑαυτοῦ ἵκεν κροῦναι
οὐκ ἄλλοις ἀλλὰ κατὰ τὸν ὅρον
τῶν Ἀαρων.

Ἐπειδὴ ἡ ἀρχιερατεία ἐμετακρίθη
ἀνάγκη ἐστὶν καὶ τοῦ νόμου
μετακρίσθαι.

Ὁ ἐκ τούτων ὁμοίως εἰρησῶν
ἐστὶν ἡ ἀρχιερατεία: οὐκ ἔστι
ἐκ τῶν ἑβραίων ἀλλὰ ἐκ τῶν
Ἰουδαίων.

Ὁμοίως ἡ ἀρχιερατεία ἵκεν ἐκ
τῶν ἑβραίων ἀλλὰ ἐκ τῶν
Ἰουδαίων ὅτι οὐκ ἔστι
ἐκ τῶν ἑβραίων ἀλλὰ ἐκ τῶν
Ἰουδαίων.

Ὁμοίως ἡ ἀρχιερατεία ἵκεν ἐκ
τῶν ἑβραίων ἀλλὰ ἐκ τῶν
Ἰουδαίων.

Ὁμοίως ἡ ἀρχιερατεία ἵκεν ἐκ
τῶν ἑβραίων ἀλλὰ ἐκ τῶν
Ἰουδαίων.

Ὁμοίως ἡ ἀρχιερατεία ἵκεν ἐκ
τῶν ἑβραίων ἀλλὰ ἐκ τῶν
Ἰουδαίων.

*Πρῶτος τῶν νεωτέρων
ἐπισημῶν: καὶ ἀμην ἐσέσωπι.*

rise according to the order
of Melchizedek, and not be
called according to the order
of Aaron?

For the priesthood being
changed, of necessity there
is also a change of the law.

For He of whom these
things are spoken belongs to
another tribe, from which no
man has officiated at the
altar.

For it is evident that our
Lord arose from Judah, of
which tribe Moses spoke
nothing concerning
priesthood.

And it is yet far more
evident if, in the likeness of
Melchizedek, there arises
another priest,

who has come, not
according to the law of a
fleshly commandment, but
according to the power of an
endless life.

For He testifies: “You
are a priest forever
According to the order of
Melchizedek.”

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

لأنَّه إنَّ تَغْيَرَ الْكَهَنُوتِ فِى الْبَصْرَةِ
يَصِيرُ تَغْيِيرًا لِلنَّمُوسِ أَيْضًا.

لأنَّ الَّذِي يُقَالُ عَنْهُ هَذَا كَانَ شَرِيكًا
فِي سِبْطِ آخَرَ لَمْ يَلْزَمْ أَحَدٌ مِنْهُ
الْمَذْبَحِ.

فإنَّه وَاضِحٌ أَنَّ رَبَّنَا قَدْ طَلَعَ مِنْ
سِبْطِ يَهُوذَا، الَّذِي لَمْ يَتَكَلَّمْ عَنْهُ
مُوسَى شَيْئًا مِنْ جِهَةِ الْكَهَنُوتِ.

وَذَلِكَ أَكْثَرُ وَضُوحًا أَيْضًا إِنْ كَانَ
عَلَى شِبْهِهِ مَلَكِي صَادِقٌ يَقُومُ كَاهِنًا
آخَرًا.

قَدْ صَارَ لَيْسَ بِحَسَبِ نَامُوسٍ
وَصِيَّةِ جَسَدِيَّةٍ، بَلْ بِحَسَبِ قُوَّةِ
حَيَاةٍ لَا تَزُولُ.

لأنَّه يَشْهَدُ أَنَّكَ «كَاهِنٌ إِلَى الْأَبَدِ
عَلَى رُتْبَةِ مَلَكِي صَادِقٍ».

*نعمة الله الأب تكون مع جميعكم.
أمين.*

The Catholic Epistle
الكاثوليكون

<p>Καθολικον ἐβόλ θεν πε πιςνοντ ἡἐπιστολη ἡτε πενωτ Ιωαννης. Δυμη. Παμενρατ.</p>	<p>The Catholic Epistle from the Second Epistle of our teacher St. John. May his blessings be with us. Amen. My beloved.</p>	<p>الكاثوليكون من رسالة معلمنا يوحنا الرسول الثانية، بركته المقدسة تكون معنا. آمين. يا احبائي.</p>
<p>Β Ιωαννης α: α - ιϛ</p>	<p>2 John 1: 1 - 13</p>	<p>2 يوحنا 1: 1 - 13</p>
<p>Πιπρεσβυτερος ἡτρωπ Κυρια νεμ νεσψηρι ηη ἀνοκ ἐτμει ἡμωον θεν ουμεθμη: οτοθ ἀνοκ ἡμαγατ αν αλλα νεμ οτον ηιβεν ἐταγχοτεν τμεθμη. Εθε τμεθμη ετρωπ ἡζητεν οτοθ εσερωπι νεμαν ρα ἐνεθ. Πεμοτ φηαι τζηρηνη ετρωπι νεμαν ἐβόλ ζιτεν Φνωτ Φιωτ νεμ ἐβόλ ζιτεν Πενβοις Ιησους Πιχριστος Πωηρι ἡΦιωτ θεν ουμεθμη νεμ ογασαπη.</p>	<p>The Elder, to the elect lady and her children, whom I love in truth, and not only I, but also all those who have known the truth, because of the truth which abides in us and will be with us forever: Grace, mercy, and peace will be with you from God the Father and from the Lord Jesus Christ, the Son of the Father, in truth and love.</p>	<p>الشيخ إلى كيريّة المختارة وإلى أولادها الذين أنا أحبهم بالحق ولست أنا فقط بل أيضاً جميع الذين قد عرفوا الحق. من أجل الحق الذي يثبت فينا وسيكون معنا إلى الأبد. تكون معكم نعمة ورحمة وسلام من الله الأب ومن الرب يسوع المسيح ابن الأب بالحق والمحبة.</p>
<p>Διραυι ἐμαυω γε αιξιμι ἐβόλ θεν νεψηρι ευμουι θεν ουμεθμη κατα φρητ ἐτανδι ἐντολη ἡτεν Φιωτ. Οτοθ τνωτ ττζο ἐρο Κυρια ἡφρητ γε ογἐντολη ἡβερι αν ἐτςδαι ἡμοος νε αλλα θεηνας ἡτοτεν ιςχεν θη θινα ἡτενερασαπαν ἡνενηρηου.</p>	<p>I rejoiced greatly that I have found some of your children walking in truth, as we received commandment from the Father. And now I plead with you, lady, not as though I wrote a new commandment to you, but that which we have had from the beginning: that we love one another.</p>	<p>فرحت جداً لأني وجدت من أولادك بعضاً سالكين في الحق كما أخذنا وصية من الأب. والآن أطلب منك يا كيريّة لا كأني أكتب إليك وصية جديدة بل التي كانت عندنا من البدء: أن نحب بعضنا بعضاً.</p>
<p>Οτοθ θαι τε τγασαπη θινα ἡτενμουι κατα νεγἐντολη: θαι τε τἐντολη θινα</p>	<p>This is love, that we walk according to His commandments. This is the commandment, that as you</p>	<p>وهذه هي المحبة أن نسلك بحسب وصاياها. هذه هي</p>

κατα φρητ̄ εταρετενωτεμ̄ ιςzen εν
ντετενωμωῑ νδρηῑ νδητη̄.

Χε ουμω̄ μπλανος̄ ατῑ επικομος̄
νηε̄τε̄ νεερομολοσιν̄ αν̄ γε̄ Ιησους̄
Πιχριστος̄ ατῑ δεν̄ τσαρζ̄ φαῑ πε̄
πιπλανος̄ νεμ̄ πιαντιχριστος̄.

Сомс̄ εβολ̄ ερωτεν̄ εина̄
ντετενω̄τεμ̄ takē φηεταρετεν̄ ερωβ̄
εροϋ̄ αλλᾱ ντετενδ̄ῑ νονβεχε̄ εν̄σηκ̄
εβολ̄.

Οτον̄ νιβεν̄ εθναμωῑ ε̄τη̄ οτος̄
ντετω̄τεμ̄ ο̄εῑ δεν̄ τ̄βω̄ ντε̄ Πιχριστος̄
οταθνο̄τ̄ πε̄: φη̄ δε̄ εθναο̄εῑ δεν̄ τ̄βω̄
ντε̄ Πιχριστος̄ φαῑ πε̄ Φιωτ̄ ντοτ̄ νεμ̄
Πωρηῑ.

Φνεθνο̄τ̄ εαρωτεν̄ ν̄εῑνῑ νταϊσ̄βω̄
αν̄ μπεροδ̄ε̄ ε̄δον̄ εν̄ῑ οτ̄δε̄ μπερχο̄ς
ναϋ̄ γε̄ χερε̄.

Φη̄ ταρ̄ εθναχο̄ς̄ ναϋ̄ γε̄ χερε̄ ε̄οῑ
ν̄ω̄φηρ̄ ννεϋ̄βηνο̄τῑ ετωο̄τ̄.

Соро̄н̄т̄ ουμω̄ ε̄δ̄ητο̄τ̄ νωτεν̄
μπιοτω̄ γε̄ εβολ̄ ε̄ιτεν̄ οτ̄χω̄μ̄ νεμ̄
ουμελᾱ: τερεελπις̄ ταρ̄ ε̄νᾱτ̄ ερωτεν̄
οτος̄ ε̄σαζῑ νεμωτεν̄ ν̄ρο̄ οτ̄βε̄ ρο̄ εина̄
ντε̄ πετενραωῑ ω̄ωπῑ εν̄σηκ̄ εβολ̄.

Сεω̄νῑ ε̄ρο̄ ν̄ζε̄ νιωρηῑ ντε̄ τεσωνῑ
οη̄ε̄τσο̄т̄. Δ̄μην̄.

have heard from the
beginning, you should
walk in it.

For many deceivers
have gone out into the
world who do not confess
Jesus Christ as coming in
the flesh. This is a deceiver
and an antichrist.

Look to yourselves,
that we do not lose those
things we worked for, but
that we may receive a full
reward.

Whoever transgresses
and does not abide in the
doctrine of Christ does not
have God. He who abides
in the doctrine of Christ
has both the Father and the
Son.

If anyone comes to you
and does not bring this
doctrine, do not receive
him into your house nor
greet him;

for he who greets him
shares in his evil deeds.

Having many things to
write to you, I did not wish
to do so with paper and
ink; but I hope to come to
you and speak face to face,
that our joy may be full.

The children of your
elect sister greet you.
Amen.

الْوَصِيَّةَ كَمَا سَمِعْتُمْ مِنَ الْبَدءِ اَنْ
تَسْلُكُوا فِيهَا.

لَا تَهُ قَدْ دَخَلَ اِلَى الْعَالَمِ مُضِلُّونَ
كَثِيْرُونَ لَا يَعْتَرِفُوْنَ بِيَسُوْعَ
الْمَسِيْحِ اْتِيًا فِي الْجَسَدِ. هَذَا هُوَ
الْمُضِلُّ، وَالضِدُّ لِلْمَسِيْحِ.

اَنْظُرُوْا اِلَى اَنْفُسِكُمْ لِنَلَّا نَضِيْعَ مَا
عَمَلْنَاهُ، بَلْ نَنَالُ اَجْرًا تَامًا.

كُلُّ مَنْ تَعَدَّى وَلَمْ يَثْبُتْ فِي تَعْلِيْمِ
الْمَسِيْحِ فَلَيْسَ لَهُ اللهُ. وَمَنْ يَثْبُتَ
فِي تَعْلِيْمِ الْمَسِيْحِ فَهَذَا لَهُ الْاَبُ
وَالاِبْنُ جَمِيْعًا.

اِنْ كَانَ اَحَدٌ يَاتِيْكُمْ وَلَا يَجِيءُ
بِهَذَا التَّعْلِيْمِ، فَلَا تَقْبَلُوْهُ فِي
الْبَيْتِ، وَلَا تَقُولُوْا لَهُ سَلَامًا.

لَاَنْ مَنْ يُسَلِّمُ عَلَيْهِ يَشْتَرِكُ فِي
اَعْمَالِهِ الشَّرِيْرَةِ.

اِذْ كَانَ لِي كَثِيْرٌ لَأَكْتُبَ اِلَيْكُمْ، لَمْ
أُرِدْ اَنْ يَكُوْنَ بِوَرَقٍ وَحَبِيْرٍ، لِاَنِّي
أَرْجُو اَنْ اَتِيَ اِلَيْكُمْ وَأَتَكَلَّمَ فَمَّا
لِقَمِّ، لِكَيْ يَكُوْنَ فَرْحُنَا كَامِلًا.

يُسَلِّمُ عَلَيْكَ اَوْلَادُ اَخْتِكَ الْمُخْتَارَةِ.
اٰمِيْن.

Ἡσάνηοῦ ὑπερμενρε πικοςμος οὔδε
 νηετῶοπ ᾔεν πικοςμος: πικοςμος νασινι
 νευ τερεπιθουια: φη δε ετιρι ὑφορωῶ
 ὑφνοῦτ ἑναῶοπι ῶα 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
 في العالم، العالم يزول وشهوته
 واما الذي يصنع ارادة الله يدوم
 إلى الأبد. آمين.

The Acts
 الإبركسيس

Πραξις ἴτε νενιοῦτ ἡποστολοσ:
 ἔρε ποῦςμοῦ εσοῶαβ ῶοπι νευαν.
 Ἀμην.

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

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

Πραξις ιη: θ - κα

Acts 18: 9 - 21

أعمال 18: 9 - 21

Πεξε Πβοικ δε ὑΠαῦλοσ ἐβολ
 εἰτεν οὔροραμα ὑπιεχωρε: γε
 ὑπερερσοῦτ ἀλλα σαχι οτοε
 ὑπερχαρωκ.

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

فَقَالَ الرَّبُّ لِبُولِسَ بَرُؤْيَا فِي اللَّيْلِ:
 لَا تَخَفْ بَلْ تَكَلِّمْ وَلَا تَسْكُتْ.

Χε Ἀνοκ ἴχη νευακ οτοε ἴνε
 ἔλι τωνεῖ ἐρρη ἐχωκ ἐῖμκαε νாக:
 γε οτον ἴτηι ἴοῖνιῶῖτ ἴλαοσ ᾔεν
 ταπολιε.

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

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

Ἀφρευσι δε ἴοῖρομπι νευ σοοῦ
 ἴαβοτ: εῖῖεῖβω ἴᾔητοῦ ὑπιεσαχι ἴτε
 φνοῦτ.

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

فَأَقَامَ سَنَةً وَسِتَّةَ أَشْهُرٍ يُعَلِّمُ بَيْنَهُمْ
 بِكَلِمَةِ اللَّهِ.

Σαλλιωη δε εῖοι ἴαναῦπατοσ
 ἐῖῖαχαία: ἀῖῖ ἴνε ἴλοῦῖδαῖ εῖσοπ
 ἔρρη ἔεεη Παῦλοσ: οτοε ἀρενεῖ
 ἐπιβημα ἴῖεαπ.

When Gallio was
 proconsul of Achaia, the
 Jews with one accord rose
 up against Paul and brought
 him to the judgment seat,

وَلَمَّا كَانَ غَالْيُونُ يَتَوَلَّى أَخَائِيَةَ
 قَامَ الْيَهُودُ بِنَفْسٍ وَاحِدَةٍ عَلَى
 بُولِسَ وَأَتَوْا بِهِ إِلَى كُرْسِيِّ
 الْوَلَايَةِ.

Εἶπὼ ὁμοσ: ξε φαι θωτ ἠπειρητ
ἠνιρωμι ἕερσεβεσθε ἠΦνοϋτ σαβολ
ἠπινομοσ.

Ερηλαοτων δε ἠρωϋ ἠξε Παυλοσ:
πεξε Σαλλιων ἠνιλοτδαι: ξε ἕνε ογον
ογδἠνχοнос ιε οτρωβ ερζωοτ
ἠπονηρον ἠ νιλοτδαι: καλωσ ναιναερ
ἠναχεσθε ἠμωτεν.

Ισξε δε ζανζητημα νε εσβε
οτсаχι neu ζανραν neu πετεννομοσ
ἕρετενἕρωϋ ἠθωτεν: ἠτοϋωϋ ἠνοκ
αν ἕερρεϋτζαπ ἠτε ναι.

Οτοσ ατζιτοϋ σαβολ ἠπιβημα.

Ατἠμοσι δε τηροϋ ἠσωσθενησ
παρχηστνασωσος ατζιοϋ ἕροϋ
ἠπεἠμο ἠπιβημα: οτοσ νασερμελισθε
αν ἠΣαλλιων εσβε ζλι ἠναι.

Παυλοσ δε ἕταϋωπι ἠκεμηϋ
ἠεζοοτ δατεν νισνηοτ: αϋερ
ἠποταζεσθε νωοτ αϋερζωτ ἕτσϋριἠ:
εσνεμαϋ ἠξε Πρισκυλλα neu
Ακκυλλασ ἕαϋωεπχωϋ δεν Κενχυρεοσ
ναϋ δεν ονεϋχη σαρ πε.

Αϋι δε ἕεφεσος οτοσ αϋσεπ νη
ἠματ: ἠθοϋ δε ἕταϋωϋ ἕδοϋν
ἕτσϋνασωση ναϋсаχι neu νιλοτδαι.

saying, “This fellow
persuades men to worship
God contrary to the law.”

And when Paul was
about to open his mouth,
Gallio said to the Jews, “If
it were a matter of
wrongdoing or wicked
crimes, O Jews, there would
be reason why I should bear
with you.

But if it is a question of
words and names and your
own law, look to it
yourselves; for I do not
want to be a judge of such
matters.”

And he drove them from
the judgment seat.

Then all the Greeks took
Sosthenes, the ruler of the
synagogue, and beat him
before the judgment seat.
But Gallio took no notice of
these things.

So Paul still remained a
good while. Then he took
leave of the brethren and
sailed for Syria, and
Priscilla and Aquila were
with him. He had his hair
cut off at Cenchrea, for he
had taken a vow.

And he came to
Ephesus, and left them
there; but he himself entered
the synagogue and reasoned
with the Jews.

قَائِلِينَ: إِنَّ هَذَا يَسْتَمِيلُ النَّاسَ أَنْ
يَعْبُدُوا اللَّهَ بِخِلَافِ النَّامُوسِ.

وَإِذْ كَانَ بُولُسُ مُزْمِعًا أَنْ يَتَكَلَّمَ
قَالَ غَالِيُّونَ لِلْيَهُودِ: لَوْ كَانَ ظُلْمًا
أَوْ خُبْنًا رَدِيًّا أَيُّهَا الْيَهُودُ لَكُنْتُ
بِالْحَقِّ قَدْ أَحْتَمِلُكُمْ.

وَلَكِنْ إِذَا كَانَ مَسْأَلَةً عَنِ كَلِمَةٍ
وَأَسْمَاءٍ وَنَامُوسِكُمْ فَتَنْصُرُونَ
أَنْتُمْ. لِأَنِّي لَسْتُ أَشَاءُ أَنْ أَكُونَ
قَاضِيًا لِهَذِهِ الْأُمُورِ.

فَطَرَدَهُمْ مِنَ الْكُرْسِيِّ.

فَأَخَذَ جَمِيعَ الْيُونَانِيِّينَ سَوْسْتَانِيَسَ
رَبِيسَ الْمَجْمَعِ وَصَرَبُوهُ قُدَّامَ
الْكُرْسِيِّ وَلَمْ يَهَمَّ غَالِيُّونَ شَيْئًا
مِنْ ذَلِكَ.

وَأَمَّا بُولُسُ فَلَبِثَ أَيْضًا أَيَّامًا كَثِيرَةً
ثُمَّ وَدَّعَ الْإِخْوَةَ وَسَافَرَ فِي الْبَحْرِ
إِلَى سُورِيَّةَ. وَمَعَهُ بَرِيْسْكَلَا وَأَكِيَلَا
بَعْدَمَا حَلَقَ رَأْسَهُ فِي كَنْخَرِيَا لِأَنَّهُ
كَانَ عَلَيْهِ نَذْرٌ.

فَأَقْبَلَ إِلَى أِفْسُسَ وَتَرَكَهُمَا هُنَاكَ.
وَأَمَّا هُوَ فَدَخَلَ الْمَجْمَعِ وَحَاجَّ
الْيَهُودَ.

Εἴπωβῃ δε ἕμοσϋ ϋνα ἵτεϋερ
οἱνιϋϋ ἵνχοἱ δατοτοἱ: ἵθοσϋ δε
ἕπεροἱωϋ.

Αλλα αϋερὰποταδαζεσθε νωοἱ
εἰαϋσοϋ ϋε ἵνακοἱττ ἅρωτεν οἱ δεν
πετεἱνε Φνοἱϋ.

*Πισαϋι δε ἵτε Πβοἱσ εϋεἱαι οσοϋ
εϋεἱωἱ: εϋεἱμαϋι οσοϋ εϋεἱταϋρο:
δεν ἵαϋια ἵεκκλἱσἱα ἵτε Φνοἱϋ:
ἀμην.*

When they asked him to
stay a longer time with
them, he did not consent,

but took leave of them,
saying, "I must by all means
keep this coming feast in
Jerusalem; but I will return
again to you, God willing."

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

وَإِذْ كَانُوا يَطْلُبُونَ أَنْ يَمْكُثَ عِنْدَهُمْ
زَمَانًا أَطْوَلَ لَمْ يُجِبْ.

بَلْ وَدَّعَهُمْ قَائِلًا: «يَنْبَغِي عَلَيَّ كُلِّ
حَالٍ أَنْ أَعْمَلَ الْعِيدَ الْقَائِمِ فِي
أُورُشَلِيمَ. وَلَكِنْ سَأَرْجِعُ إِلَيْكُمْ
أَيْضًا إِنْ شَاءَ اللَّهُ».

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

The Liturgy Psalm

مزمور القداس

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

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

Ψαλμοσ τω Δαυἱδ ϋε: ϋ, ϋ

Psalms 96: 7 - 9

مزمور 95: 6، 7

Δνιοἱ ἕΠβοἱσ νἱμεἱτωτ τηροἱ
ἵτε νἱεθνοσ: ἀνιοἱ ἕΠβοἱσ ἵοἱωοἱ
νεμ οἱταἱο: ἀνιοἱ ἕΠβοἱσ ἵοἱωοἱ
ἕΠεϋραἱ: ϋαι ἵελαἱωοἱωοἱ
μαϋενωτεν εἱδοἱν εἱνεϋαἱλἱνοἱ:
οἱωϋτ ἕΠβοἱσ δεν τεϋαἱλἱ εθοἱαβ.

Αλλαἱλοἱα.

Give to the Lord, O
families of the peoples, Give
to the Lord glory and
strength. Give to the Lord
the glory due His name.
Bring an offering, and come
into His courts. Worship the
Lord in the beauty of
holiness. Alleluia.

قَدِّمُوا لِلرَّبِّ يَا جَمِيعَ قَبَائِلِ
الشُّعُوبِ. قَدِّمُوا لِلرَّبِّ مَجْدًا
وَكَرَامَةً. قَدِّمُوا لِلرَّبِّ مَجْدًا لِاسْمِهِ.
احْمِلُوا الذَّبَائِحِ وَادْخُلُوا دِيَارَهُ.
اسْجُدُوا لِلرَّبِّ فِي دَارِهِ الْمُقَدَّسِ.
هَلِّلِيلُيَا.

The Liturgy Gospel

إنجيل القداس

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

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

Οὐρανῶσιν ἐβόλ θεν
 πιεραστέλιον εθοταβ κατα Ιωαννην
 ασιοτ.

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

فصل من إنجيل معلمنا يوحنا
 البشير. بركاته علينا آمين.

Ιωαννην ̅: ̅ - ̅

John 6: 5 - 14

يوحنا 6: 5 - 14

Εταραται οτη ηνεεβαλ ε̅πω̅ω̅ι η̅ζε
 Ιησους οτος ε̅ταρα̅να̅τ̅ γε ο̅τον ο̅τη̅ω̅τ̅
 μ̅μη̅ω̅ η̅ηο̅τ̅ θ̅αρ̅ο̅ϑ̅ πε̅ρα̅ϑ̅ μ̅Φ̅ι̅λ̅ι̅π̅π̅ο̅ς
 γε ανηαζεμ̅ ω̅ικ̅ θ̅ων̅ η̅τε̅νω̅ω̅π̅ θ̅ι̅να
 η̅το̅το̅τω̅μ̅ η̅ζε̅ ν̅αι̅.

Then Jesus lifted up His
 eyes, and seeing a great
 multitude coming toward
 Him, He said to Philip,
 “Where shall we buy bread,
 that these may eat?”

فَرَفَعَ يَسُوعُ عَيْنَيْهِ وَنَظَرَ أَنْ جَمْعًا
 كَثِيرًا مُقْبِلًا إِلَيْهِ فَقَالَ لِفِيلِبُّسَ: مِنْ
 أَيْنَ نَبْتَاعُ خُبْزًا لِيَأْكُلَ هَؤُلَاءِ.

Φ̅αι̅ Δ̅ε̅ α̅ϑ̅ρο̅ϑ̅ ε̅ερ̅π̅ι̅ρα̅ζ̅ι̅ν̅ μ̅μο̅ϑ̅:
 η̅θο̅ϑ̅ θ̅αρ̅ η̅α̅ϑ̅ω̅ο̅τη̅ πε̅ γε̅ ο̅τ̅ πε̅
 ε̅να̅ϑ̅ρω̅ο̅τω̅ ε̅αι̅ϑ̅.

But this He said to test
 him, for He Himself knew
 what He would do.

وَإِنَّمَا قَالَ هَذَا لِيَمْتَحِنَهُ لِأَنَّهُ هُوَ
 عِلْمَ مَا هُوَ مُزْمِعٌ أَنْ يَفْعَلَ.

Δ̅ϑ̅ε̅ρο̅νω̅ η̅α̅ϑ̅ η̅ζε̅ Φ̅ι̅λ̅ι̅π̅π̅ο̅ς̅ γε̅
 μ̅μο̅ν̅ ϑ̅̅να̅τ̅-ω̅ε̅ η̅̅α̅θ̅ε̅ρι̅ η̅̅ω̅ικ̅ η̅̅α̅ρα̅ω̅ο̅τ̅
 θ̅ι̅να̅ η̅̅το̅τ̅β̅ι̅ η̅̅ο̅τ̅κο̅τ̅ζ̅ι̅ ε̅̅ϑ̅ο̅ν̅αι̅.

Philip answered Him,
 “Two hundred denarii worth
 of bread is not sufficient for
 them, that every one of them
 may have a little.”

أَجَابَهُ فِيلِبُّسُ: لَا يَكْفِيهِمْ خُبْزٌ
 بِمِئَتَيْ دِينَارٍ لِيَأْخُذَ كُلُّ وَاحِدٍ مِنْهُمْ
 شَيْئًا يَسِيرًا.

Π̅ε̅ρε̅ ο̅ν̅αι̅ η̅α̅ϑ̅ ἐ̅βο̅λ̅ θ̅εν̅
 η̅ε̅μ̅α̅θ̅η̅τ̅ι̅ς̅ ε̅̅τε̅ Δ̅̅η̅α̅Δ̅ρ̅ε̅α̅ς̅ πε̅̅π̅ο̅ς̅
 η̅̅ϑ̅ι̅ω̅ων̅ Π̅ε̅τ̅ρο̅ς̅.

One of His disciples,
 Andrew, Simon Peter’s
 brother, said to Him,

قَالَ لَهُ وَاحِدٌ مِنْ تَلَامِيذِهِ وَهُوَ
 أَنْدْرَاوُسُ أَخُو سِمْعَانَ بُطْرُسَ:

Χ̅ε̅ ο̅τον̅ ο̅τ̅α̅λο̅τ̅ μ̅π̅αι̅μα̅ ε̅ο̅τον̅
 τ̅ιο̅τ̅ η̅̅ω̅ικ̅ η̅̅ιω̅τ̅ η̅̅το̅τ̅ϑ̅ η̅̅ε̅μ̅ τ̅ε̅β̅τ̅ ϑ̅̅να̅τ̅
 α̅λ̅λα̅ ε̅̅ρε̅ η̅̅αι̅ η̅̅α̅φ̅ο̅θ̅ ε̅̅θ̅ων̅ μ̅̅π̅αι̅μ̅η̅ω̅.

“There is a lad here who
 has five barley loaves and
 two small fish, but what are
 they among so many?”

هُنَا غُلَامٌ مَعَهُ خَمْسَةٌ أَرْعَفَةٌ شَعِيرٍ
 وَسَمَكَتَانِ وَلَكِنْ مَا هَذَا لِمِثْلِ
 هَؤُلَاءِ.

Ο̅τος̅ πε̅ρε̅ Ιη̅σο̅υ̅ς̅ γε̅ μα̅ρε̅ η̅ι̅ρω̅μ̅ι̅
 ρο̅θ̅βο̅τ̅: η̅ε̅ ο̅τον̅ ο̅τ̅μ̅η̅ω̅ Δ̅ε̅ η̅̅ϑ̅ι̅μ̅ μ̅̅π̅ι̅μα̅
 ε̅̅τε̅ μ̅̅μα̅τ̅ α̅̅τ̅ρο̅θ̅βο̅τ̅ ο̅τη̅ η̅̅ζε̅ η̅ι̅ρω̅μ̅ι̅
 θ̅ι̅ζ̅ε̅ν̅ π̅ι̅ϑ̅ι̅μ̅: τ̅ο̅τ̅η̅π̅ι̅ Δ̅ε̅ ε̅̅ε̅ρ̅ τ̅̅ιο̅τ̅ η̅̅ω̅.

Then Jesus said, “Make
 the people sit down.” Now
 there was much grass in the
 place. So the men sat down,
 in number about five
 thousand.

فَقَالَ يَسُوعُ: اجْعَلُوا النَّاسَ
 يَتَكِنُونَ. وَكَانَ فِي الْمَكَانِ عَشَبٌ
 كَثِيرٌ فَاتَّكَأَ الرَّجَالُ وَعَدَّدَهُمْ نَحْوَ
 خَمْسَةِ آلَافٍ.

Ἀφῆι οὖν ἡνιωκ ἦχε Ἰησοῦς οὖτος
ἐταφωεπῶμοτ αφτ ἡνιμαθῆτῃς:
νιμαθῆτῃς δε αφτ ἡννεθρωτεβ
παιρητ οη ἐβολ δεν νικετεβτ φη νιβεν
ἐτατοταφω.

Ὡτε οὖν ἐτατσι πεχαφ
ἡνεφμαθῆτῃς χε θωοτ ἡνιλακε
ἐτατερονο χε ἡνε οτον τακο ἐβολ
ἡδητοτ.

Ἀθωοτφ οὖν ἡνηετατερονο
οτοσ αυμαδ μητ-снаτ ἡκοτ ἡλακε
ἐβολ δεν πιτιοτ ἡωικ ἡιωτ ἡηετατ
ερονο ἐνηετατονωμ.

Ὡτε οὖν εταφνατ ἦχε νιρωμι
ἐνιμηνι ἐταφαιτοτ ἦχε Ἰησοῦς νατχω
ἡμοσ πε χε ταφμη φαι πε πιπροφῆτῃς
εθνηοτ ἐπικομοσ.

*Πῶοτ φα Πεννοτφ πε ωα ἐνεε
ἡτε νι ἐνεε: ἡμην.*

And Jesus took the loaves, and when He had given thanks He distributed them to the disciples, and the disciples to those sitting down; and likewise of the fish, as much as they wanted.

So when they were filled, He said to His disciples, “Gather up the fragments that remain, so that nothing is lost.”

Therefore, they gathered them up, and filled twelve baskets with the fragments of the five barley loaves, which were left over by those who had eaten.

Then those men, when they had seen the sign that Jesus did, said, “This is truly the Prophet who is to come into the world.”

Glory be to God forever.

وَأَخَذَ يَسُوعُ الْأَرْغِفَةَ وَشَكَرَ وَوَزَعَ
عَلَى التَّلَامِيذِ وَالتَّلَامِيذُ أُعْطُوا
الْمُتَكَبِّرِينَ. وَكَذَلِكَ مِنَ السَّمَكَيْنِ
بِقَدْرِ مَا شَاءُوا.

فَلَمَّا شَبِعُوا قَالَ لِتَلَامِيذِهِ: اجْمَعُوا
الْكُسْرَ الْفَاضِلَةَ لِكَيْ لَا يَضِيعَ
شَيْءٌ.

فَجَمَعُوا وَمَلَأُوا اثْنَتَيْ عَشْرَةَ قَفَّةً
مِنَ الْكُسْرِ مِنْ خَمْسَةِ أَرْغِفَةِ
الشَّعِيرِ الَّتِي فَضَلَتْ عَنِ الْأَكْلِينَ.

فَلَمَّا رَأَى النَّاسُ الْآيَةَ الَّتِي صَنَعَهَا
يَسُوعُ قَالُوا: إِنَّ هَذَا هُوَ بِالْحَقِّيقَةِ
النَّبِيُّ الْآتِي إِلَى الْعَالَمِ.

والمجد لله دائماً.

**Katameros Sunday Readings of the Fifth Sunday for the
Next Six Month of the Coptic Year**
قطمارس قراءات الأحد الخامس في الستة شهور الثانية للسنة القبطية
Ⲫⲁⲛⲙⲉⲧⲱⲣⲉⲙ ⲉ̀Ϸⲉⲛ ⲛⲓⲙⲉⲧⲱⲱ ⲛ̀Ⲛⲓⲕⲣⲓⲁⲕⲏ ⲓⲙⲁⲛ Ⲛⲓⲉ

Ποῦρι

Vespers Psalm

مزمور العشيّة

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

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

Ψαλμος τω Δαυιδ ᾠδ: β	Psalm 93: 3, 4	مزمور 92: 2
<p>ⲁⲩⲧⲱⲟⲩⲛⲟⲩ ⲛ̀ⲛⲉ Ⲫⲁⲛⲓⲁⲣⲱⲟⲩ</p> <p>ΠῶοιϷ: ⲁⲩⲃⲓϷⲓ ⲛ̀ⲛⲧⲟⲩⲥⲙⲏ ⲛ̀ⲛⲉ</p> <p>Ⲫⲁⲛⲓⲁⲣⲱⲟⲩ: Ⲫⲁⲛⲓⲁⲣⲱⲟⲩ ⲉ̀ⲣⲉⲃⲓϷⲓ</p> <p>ⲛ̀ⲛⲧⲟⲩⲥⲙⲏ: ⲉ̀ⲃⲟⲗⲪⲁ ⲧ̀ⲥⲙⲏ ⲛ̀ⲛⲧⲉ Ⲫⲁⲛⲙⲱⲟⲩ</p> <p>ⲉ̀ⲣⲟⲱ. ⲁⲗⲗⲏⲏⲟⲩⲁ.</p>	<p>The floods have lifted up, O Lord, the floods have lifted up their voice; the floods lift up their waves.</p> <p>Alleluia.</p>	<p>رفعت الأنهار يا رب، رفعت الأنهار صوتها. ترفع الأنهار صوتها، من صوت مياه كثيرة.</p> <p>هلليويا.</p>

Vespers Gospel

إنجيل العشيّة

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

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

<p>ⲐⲩⲁⲛⲁⲥⲛⲱⲟⲓϷⲓ ⲉ̀ⲃⲟⲗ Ⲫⲉⲛ</p> <p>ⲛⲓⲉⲣⲁⲥⲥⲉⲗⲓⲟⲛ ⲉ̀ⲑⲟⲩⲁⲃ ⲕⲁⲧⲁ Ⲙⲁⲧⲑⲉⲟⲛ</p> <p>ⲁⲥⲓⲟⲩⲩ.</p>	<p>A chapter according to Saint Matthew, may his blessings be with us. Amen.</p>	<p>فصل من إنجيل معلمنا متى البشير. بركاته علينا آمين.</p>
Ⲙⲁⲧⲑⲉⲟⲛ ⲓⲁ: ⲓⲉ - ⲕⲁ	Matthew 14: 15 - 21	متى 14: 15 - 21

Ετα ροϋβι δε ψωπι αϋι θαροϋ ηξε
νεϋμαθητης εϋρω μμοϋοϋ ξε πιμα
οϋψαϋε πε: οτοϋ πιναϋ αϋϋινη χα
νιμηϋ οϋη εβολ ϋινα ηνεψενωοϋ
εϋιϋμι ηνεψωπ ηθαηθροϋι νωοϋ.

Ηθοϋ δε πεχαϋ νωοϋ ξε
ηνεερϋρια αν ητοϋψενωοϋ: μοι νωοϋ
ηνωτεν μαροτοϋωμ.

Ηωοϋ δε πεχωοϋ ναϋ ξε μμοϋο
ηταν μπαμα εβηλ ετιοϋ ηωικ νεμ
τεβτ ϋναϋ.

Ηθοϋ δε πεχαϋ νωοϋ ξε ανιτοϋ
νηι μναι.

Οτοϋ αϋοταϋαϋηι εοϋρε νιμηϋ
ρωτεβ ϋιζεν πιϋμ: οτοϋ εταϋβι
μπιτιοϋ ηωικ νεμ πιτεβτ ϋναϋ
αϋϋοϋϋτ εϋψωι εϋφε αϋϋμοϋ ερωοϋ:
οτοϋ αϋϋαϋοϋ οτοϋ αϋϋ ηνιωικ
ηνιμαθητης: νιμαθητης δε αϋϋ
ηνιμηϋ.

Οτοϋ ατοϋωμ τηροϋ αϋϋι: οτοϋ
αϋελ ηροϋο ηνιλαϋα αϋμαϋ μετϋναϋ
ηκοτ εϋμεϋ.

Ηη δε ενατοϋωμ ναϋερ τιοϋ ηϋο
ηρωμι χαωριϋ αλοϋ νεμ ϋημ.

Πωοϋ φα Πεννοϋϋ πε: ψα εϋεϋ

When it was evening,
His disciples came to Him,
saying, “This is a deserted
place, and the hour is
already late. Send the
multitudes away, that they
may go into the villages and
buy themselves food.”

But Jesus said to them,
“They do not need to go
away. You give them
something to eat.”

And they said to Him,
“We have here only five
loaves and two fish.”

He said, “Bring them
here to Me.”

Then He commanded
the multitudes to sit down
on the grass. And He took
the five loaves and the two
fish, and looking up to
heaven, He blessed and
broke and gave the loaves
to the disciples; and the
disciples gave to the
multitudes.

So they all ate and were
filled, and they took up
twelve baskets full of the
fragments that remained.

Now those who had
eaten were about five
thousand men, besides
women and children.

*Glory be to God
forever.*

وَلَمَّا صَارَ الْمَسَاءُ تَقَدَّمَ إِلَيْهِ
تَلَامِيذُهُ قَائِلِينَ: الْمَوْضِعُ خَلَاءٌ
وَالْوَقْتُ قَدْ مَضَى. اصْرَفْ
الْجُمُوعَ لِكَيْ يَمْضُوا إِلَى الْقُرَى
وَيَبْتَاعُوا لَهُمْ طَعَامًا.

فَقَالَ لَهُمْ يَسُوعُ: لَا حَاجَةَ لَهُمْ أَنْ
يَمْضُوا. أَعْطُوهُمْ أَنْتُمْ لِيَأْكُلُوا.

فَقَالُوا لَهُ: لَيْسَ عِنْدَنَا هَهُنَا إِلَّا
خَمْسَةٌ أَرْغَفَةٌ وَسَمَكَتَانِ.

فَقَالَ: ائْتُونِي بِهَا إِلَى هُنَا.

فَأَمَرَ الْجُمُوعَ أَنْ يَتَكئُوا عَلَى
الْعُشْبِ ثُمَّ أَخَذَ الْأَرْغَفَةَ الْخَمْسَةَ
وَالسَّمَكَتَيْنِ وَرَفَعَ نَظْرَهُ نَحْوَ
السَّمَاءِ وَبَارَكَ وَكَسَرَ وَأَعْطَى
الْأَرْغَفَةَ لِلتَّلَامِيذِ وَالتَّلَامِيذِ
لِلْجُمُوعِ.

فَأَكَلَ الْجَمِيعُ وَشَبِعُوا. ثُمَّ رَفَعُوا مَا
فُضِّلَ مِنَ الْكَسْرِ اثْنَتَيْ عَشْرَةَ فُقَّةً
مَمْلُوءَةً.

وَالْأَكْلُونَ كَانُوا نَحْوَ خَمْسَةِ آلَافٍ
رَجُلٍ مَا عَدَا النِّسَاءَ وَالْأَوْلَادَ.

والمجد لله دائماً.

ἸΝΤΕ ΝΙΕΝΕΣ: ἈΜΗΝ.

Ψωππ

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 ϗ̄: ἱα

Psalm 97: 11, 12

مزمور 96: 11

Ονοτωινη αϑωαι ἠνιθ̄μη νευ
ονοτνοϑ ἠνηετσοϑτων θεν ποϑεητ:
οτνοϑ νιθ̄μη θεν Π̄βοιϑ: οτοϑ οϑωνε
ε̄βολ ὑ̄φμενι ἠτε τεϑμετᾱσιϑ.
Ἀλληλοϑιᾱ.

Light is sown for the righteous, and gladness for the upright in heart. Rejoice in The Lord, you righteous, and give thanks at the remembrance of His holy name. Alleluia.

نور أشرق للصديقين وفرح للمستقيمي القلوب. افرحوا أيها الصديقون بالرب. واعترفوا لذكر قدسه. هليلويا.

Matins Gospel

إنجيل باكر

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

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

Οϑ̄ανασνωϑιϑ ε̄βολ θεν
πιεϑασϑελιον ε̄θοϑαβ κατα Μαρκον
αϑιοϑ.

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

فصل من إنجيل معلمنا مرقس البشير. بركاته علينا آمين.

Μαρκον ϑ̄: λ̄ε - μ̄λ

Mark 6: 35 - 44

مرقس 6: 35 - 44

Οτοϑ ε̄ηδη ε̄τα οϑνιωϑ ἠοϑνοϑ
ω̄ωπι: ε̄ταϑι ε̄αρϑοϑ ἠξε νεϑμααθηϑ
ναϑϑω ὑ̄μοϑ πε: ξε πιμα οϑωαϑε πε:
οτοϑ ε̄ηδη ϑ̄οϑνοϑ αϑϑινη.

When the day was now far spent, His disciples came to Him and said, "This is a deserted place, and already the hour is late.

وَبَعْدَ سَاعَاتٍ كَثِيرَةٍ تَقَدَّمَ إِلَيْهِ تَلَامِيذُهُ قَائِلِينَ: «الْمَوْضِعُ خَلَاءٌ وَالْوَقْتُ مَضَى.»

Χὰρ ἐβόλ θίνα ἵτοϋϋενωϋ
ἐνίποθι ἐτκω† νεμ νι†μι ἵτοϋϋωπ
νωϋ ἕπετοϋναδοϋμϋ.

Πθοϋ Δε ἀϋεροϋϋ πεχαϋ νωϋ:
ϋε μοι νωϋ ἵθωτεν μαροτοϋωμ:
οϋοϋ πεχωϋ ϋαϋ ϋε τενναϋεναν:
ἵτενϋεπ θα ϋε ḥναϋ ἵσαθερι ἵωικ
οϋοϋ ἵτεν† νωϋ ἕοϋωμ.

Πθοϋ Δε πεχαϋ νωϋ ϋε οϋοϋ
οϋηρ ἵωικ ἵτεν θηνοϋ μαϋενωτεν
ἄναϋ: οϋοϋ ἕταϋέμι πεχωϋ ϋε ἕτιοϋ
ἵωικ νεμ τεβ† ḥναϋ.

Οϋοϋ ἀϋοϋαϋσαϋθι νωϋ
ἵτοϋϋωτεβ† θηροϋ ἵϋϋμποϋοϋ
ϋϋμποϋοϋοϋ θίϋεν πιϋιμ ἕθοϋετοϋωτ.

Οϋοϋ ἀϋρωτεβ† θηροϋ ἕμμἄ μἄ
κατα ϋε ϋε νεμ κατα τεβ† τεβ†.

Οϋοϋ ἕταϋϋβ† ἕπι†τιοϋ ἵωικ νεμ
πιτεβ† ḥναϋ ἀϋϋοϋϋ† ἕϋϋωι ἕ†ϋε
οϋοϋ ἀϋϋμοϋ οϋοϋ ἀϋϋωϋ ἵνιωικ
οϋοϋ ἀϋ† ἵνιμἄθηθἄ θίνα ἵτοϋϋω
ναϋραϋ νεμ πικετεβ† ḥναϋ ἀϋϋαϋοϋ
ἕϋραϋ θηροϋ.

Οϋοϋ ἀϋοϋωμ θηροϋ οϋοϋ ἀϋϋι.

Οϋοϋ ἀϋώλι ἕπιμἄη† ḥναϋ ἵκοτ
ἵλακϋ εϋμεϋ νεμ ἐβόλ θεν νικετεβ†.

Send them away, that they may go into the surrounding country and villages and buy themselves bread; for they have nothing to eat.”

But He answered and said to them, “You give them something to eat.” And they said to Him, “Shall we go and buy two hundred denarii worth of bread and give them something to eat?”

But He said to them, “How many loaves do you have? Go and see.” And when they found out they said, “Five, and two fish.”

Then He commanded them to make them all sit down in groups on the green grass.

So they sat down in ranks, in hundreds and in fifties.

And when He had taken the five loaves and the two fish, He looked up to heaven, blessed and broke the loaves, and gave them to His disciples to set before them; and the two fish He divided among them all.

So they all ate and were filled.

And they took up twelve baskets full of fragments and of the fish.

اصرفهم لكي يمضوا الى الصياع
والقرى حوالينا ويتبعوا لهم
خبزاً لأن ليس عندهم ما
يأكلون.»

فأجاب: «أعطوهم أنتم ليأكلوا.»
فقالوا له: «أتمضي وتتبع خبزاً
بمئتي ديناراً ونعطوهم ليأكلوا؟»

فقال لهم: «كم رغيفاً عندهم؟
أذهبوا وانظروا.» ولما علموا
قالوا: «خمسَةٌ وسَمَكَتان.»

فأمرهم أن يجعلوا الجميع يتكئون
رفاقاً رفاقاً على العشب الأخضر.

فاتكأوا صفوفاً صفوفاً: مئة مئة
وخمسين خمسين.

فأخذ الأربعة الخمسة والسَمَكَتَيْنِ
ورفع نظره نحو السماء وبارك
ثم كسر الأربعة وأعطى تلاميذه
ليقدموا إليهم وقسم السمكتين
للجميع.

فأكل الجميع وشبعوا.

ثم رفعوا من الكسر اثنتي عشرة
ففة مملوءة ومن السمك.

Οἱ τοὺς ἄρτους ἐλάττωσαν ἅπασιν ἑξήκοντα
 ἑπτά χίλις ἀνθρώποις.

*Πῶς οὖν φησὶ Πένθος περὶ αὐτοῦ ἔειπε
 ἵνα ἡμεῖς ἀμην.*

Now those who had eaten the loaves were about five thousand men.

Glory be to God forever.

وَكَانَ الَّذِينَ أَكَلُوا مِنَ الْأَرْغِفَةِ
 نَحْوَ خَمْسَةِ آلَافِ رَجُلٍ.

والمجد لله دائماً.

Liturgy Readings

قراءات القديس

The Pauline Epistle

رسالة بولس الرسول

Ἡ ἐπιστολὴ ἵνα πενκάθ Παῦλος Πιάποστολος

Παῦλος δούλος τοῦ Πένης τοῦ Ἰησοῦς
 Χριστοῦ: πιάποστολος ἐθαθεῖν:
 φησὶ ταῦτα ἕως ἐπισημενοῦν ἵνα
 φησὶ.

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

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

ἁ Κορινθίος ἰδ: ἰη - κε

1 Corinthians 14: 18 - 25

1 كورنثوس 14 : 18 - 25

Ἐπεὶ πῶς ἵνα φησὶ καὶ
 ἵνα φησὶ μαλλον ἕως
 ἵνα φησὶ.

I thank my God I speak with tongues more than you all;

أَشْكُرُ إِلَهِي أَنِّي أَتَكَلَّمُ بِاللِّسَانِ أَكْثَرَ
 مِنْ جَمِيعِكُمْ.

Ἰνα φησὶ ἕως ἵνα φησὶ
 πακαὶ φησὶ ἵνα φησὶ
 ἵνα φησὶ ἕως ἵνα φησὶ.

yet in the church I would rather speak five words with my understanding, that I may teach others also, than ten thousand words in a tongue.

وَلَكِنْ فِي كَنِيسَةِ أَرِيدُ أَنْ أَتَكَلَّمَ
 خَمْسَ كَلِمَاتٍ بِذِهْنِي لِكَيْ أُعَلِّمَ
 آخَرِينَ أَيْضاً أَكْثَرَ مِنْ عَشْرَةِ آلَافٍ
 كَلِمَةً بِلِسَانٍ.

Ἰνα φησὶ ἕως ἵνα φησὶ
 ἵνα φησὶ ἕως ἵνα φησὶ
 ἵνα φησὶ ἕως ἵνα φησὶ.

Brethren, do not be children in understanding; however, in malice be babes, but in understanding be mature.

أَيُّهَا الْإِخْوَةَ لَا تَكُونُوا أَوْلَاداً فِي
 أَذْهَانِكُمْ بَلْ كُونُوا أَوْلَاداً فِي الشَّرِّ
 وَأَمَّا فِي الْأَذْهَانِ فَكُونُوا كَامِلِينَ.

Ἐξῆνοῦτ γὰρ ἐὶ φῆνομοσ: ἕε ἕεν
ἑανκελασ νεμ ἑανκεσφοτοῦ ἱνασχι
νεμ παιλαοσ: οῖοσ παρηῖ οἷ
ἵηνοῦσ τεμ ἵσῶι πεῗε Πῶοισ.

Ἔωστε νηλασ ναῦχη εῦμηνη
ἵηηεθναῖῖ ἀη ἀλλα ηηαθναῖῖ:
ἱῖπροφητιὰ δε ηασχη ἵηηιαθναῖῖ ἀη
ἀλλα ηηεθναῖῖ.

Ἐῶωπ οῦη ἀσῶανὶ εῦμα ἵῗε
ἱεκῆλησιὰ τηρσ: οῖοσ ἵεσασχι τηροῦ
ἕεν ἑανλασ: ἵεὶ δε εῗοῦη ἵῗε
ἑανὶδιωθησ ἵε ἑαν ἀθναῖῖ: μη
ενασχοσ ἀη ἕε ἀρε ηαι λῶβι.

Ἐῶωπ δε εῗεῖροφητεῖηη τηροῦ
ἵητεῖῖ δε εῗοῦη ἵῗε οῖαθναῖῖ ἵε
οῖῖδιωθησ: ενασασῶῶ ἵῗε οῖοη
ηιβεν εναῗεῖῖῶῖ ἵῗε οῖοη ηιβεν.

Ἡηεῖηη ἵητε πεῗηητ εναοῦωη
εῗολ: οῖοσ παρηῖ ἑηασηηῖ εῗεν
πεῗηο: ἵητεῖοῦῶῶ ἵῗηοῦῖ
εῗεοῦωη εῗολ ἕε οηῖωσ ἑηοῦῖ
ῶωπ ἕεν ἑηηοῦ.

*Πῖῶοτ γὰρ ηευῶτεη νεμ
ῖῖρηηη εῗσοπ: ἕε ἀμηη εῗεῶῶπ.*

In the law it is written:
“With men of other tongues
and other lips I will speak
to this people; and yet, for
all that, they will not hear
Me,” says the Lord.

Therefore, tongues are
for a sign, not to those who
believe but to unbelievers;
but prophesying is not for
unbelievers but for those
who believe.

Therefore, if the whole
church comes together in
one place, and all speak
with tongues, and there
come in those who are
uninformed or unbelievers,
will they not say that you
are out of your mind?

But if all prophesy, and
an unbeliever or an
uninformed person comes
in, he is convinced by all,
he is convicted by all.

And thus the secrets of
his heart are revealed; and
so, falling down on his face,
he will worship God and
report that God is truly
among you.

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

مَكْتُوبٌ فِي النَّامُوسِ: إِنِّي بَدْوِي
أَلْسِنَةً أُخْرَى وَيَشْفَاهُ أُخْرَى سَاكَلِمَ
هَذَا الشَّعْبَ وَلَا هَكَذَا يَسْمَعُونَ لِي،
يَقُولُ الرَّبُّ.

إِذَا الْأَلْسِنَةُ آيَةٌ لِلْمُؤْمِنِينَ بَلْ
لِغَيْرِ الْمُؤْمِنِينَ. أَمَّا النُّبُوَّةُ فَلَيْسَتْ
لِغَيْرِ الْمُؤْمِنِينَ بَلْ لِلْمُؤْمِنِينَ.

فَإِنْ اجْتَمَعَتِ الْكَنِيسَةُ كُلُّهَا فِي
مَكَانٍ وَاحِدٍ وَكَانَ الْجَمِيعُ يَتَكَلَّمُونَ
بِالْأَلْسِنَةِ فَدَخَلَ غَامِثُونَ أَوْ غَيْرُ
مُؤْمِنِينَ أَفَلَا يَقُولُونَ إِنَّكُمْ تَهْدُونَ؟

وَلَكِنْ إِنْ كَانَ الْجَمِيعُ يَتَنَبَّأُونَ
فَدَخَلَ أَحَدٌ غَيْرُ مُؤْمِنٍ أَوْ غَامِثٍ
فَأَنَّهُ يُؤَبِّخُ مِنَ الْجَمِيعِ. يُحَكِّمُ عَلَيْهِ
مِنَ الْجَمِيعِ.

وَهَكَذَا تَصِيرُ خَفَايَا قَلْبِهِ ظَاهِرَةً.
وَهَكَذَا يَخْرُ عَلَى وَجْهِهِ وَيَسْجُدُ لِلَّهِ
مُنَادِيًا أَنَّ اللَّهَ بِالْحَقِيقَةِ فِيكُمْ.

*نعمة الله الأب تكون مع جميعكم.
أمين.*

The Catholic Epistle
الكاثوليكون

<p>Καθολικον ἐβोल θεν Ϛεπιστολη ἵτε πενωτ Ιακωβος. Αμην. Παμενρα Ϛ.</p>	<p>The Catholic Epistle from the Epistle of our teacher St. James. May his blessings be with us. Amen. My beloved.</p>	<p>الكاثوليكون من رسالة معلمنا يعقوب الرسول، بركته المقدسة تكون معنا. آمين. يا احبائي.</p>
<p>Ιακωβος ε: α - η</p>	<p>James 5: 1 - 8</p>	<p>يعقوب 5: 1 - 8</p>
<p>Αζε ϚνοϚ νιραμαλωϚ Ϛιμι ερετενωϚ εβολ εερηι εzen νετενταλεπωρια νηεθνηοϚ εzen θηνοϚ.</p>	<p>Come now, you rich, weep and howl for your miseries that are coming upon you!</p>	<p>هَلُمَّ الْآنَ أَيُّهَا الْأَغْنِيَاءُ، ابْكُوا مُؤَلِّوِينَ عَلَى شَقَاوَتِكُمْ الْقَادِمَةِ.</p>
<p>Πετενμετραμαδ αστακο: νετενεβωσ α τζολι ογομοϚ.</p>	<p>Your riches are corrupted, and your garments are moth-eaten.</p>	<p>غَنَائِكُمْ قَدْ تَهَرَّأَ، وَثِيَابِكُمْ قَدْ أَكَلَهَا الْعُثُ.</p>
<p>ΠετεννοϚβ νεμ πετενζατ ατερϚηιβι ογοζ ποϚϚηιβι εϚναϚωπι νωτεν εϚμετμεερε: ογοζ εϚναοϚωμ ἵσα νετενσαρϚ ἠφρηϚ ἵοϚϚρωμ ἀρετενεωοϚϚ εδοϚη θεν ζανεζοοϚ ἵδαε.</p>	<p>Your gold and silver are corroded, and their corrosion will be a witness against you and will eat your flesh like fire. You have heaped up treasure in the last days.</p>	<p>ذَهَبِكُمْ وَفِضَّتِكُمْ قَدْ صَدِنَا، وَصَدَأُهُمَا يَكُونُ شَهَادَةً عَلَيْكُمْ، وَيَأْكُلُ لُحُومَكُمْ كَنَارٍ! قَدْ كَنَزْتُمْ فِي الْأَيَّامِ الْأَخِيرَةِ.</p>
<p>Θηππε ις φβεϚε ἵτε νιεϚατης νηεταϚωσδ ἵνετενϚωρα φηεϚηϚ ἵτεν θηνοϚ εϚωϚ εβολ: ογοζ νιςμη ἵτε νιδαιωσδ αϚϚε εδοϚη ενενημαϚϚ ἠΠβοις Σαβαωθ.</p>	<p>Indeed the wages of the laborers who mowed your fields, which you kept back by fraud, cry out; and the cries of the reapers have reached the ears of the Lord of Sabaoth.</p>	<p>هُوَذَا أَجْرَةُ الْفَعْلَةِ الَّذِينَ حَصَدُوا حُفُولَكُمْ الْمُبْخُوسَةَ مِنْكُمْ تَصْرُخُ، وَصِيَاحُ الْحَصَادِينَ قَدْ دَخَلَ إِلَى أُذُنِي رَبِّ الْجُنُودِ.</p>
<p>ΑρετενοϚηοϚ ζιzen ἵκαζι: ογοζ ἀρετεναϚοϚι ογοζ αρετενϚαϚϚ ἵνετενζητ επεεζοοϚ ἠπδοζδελ.</p>	<p>You have lived on the earth in pleasure and luxury; you have fattened your hearts as in a day of slaughter.</p>	<p>قَدْ تَرَفَّهْتُمْ عَلَى الْأَرْضِ وَتَنَعَّمْتُمْ وَرَبَّيْتُمْ قُلُوبَكُمْ، كَمَا فِي يَوْمِ الذَّبْحِ.</p>

Ἀρετενῆσαπ ογοσ ἀρετενδωτεβ
ὠπιθῶμη νῆϋ ἔδοτην ἔρηπ ἠηνοῦ ἀν.

Ἔοτηνῆστ νὰςνηοῦ ψα ἵπαροτσιὰ
ὠΠβοις ῆηπε ις πορωι εϋζοῦψτ
ἔβολ δατῆν ὠποῦταβ ετταιηοῦτ ἵτε
ἵκαρι ογοσ εϋωοῦ ἵηστ ἔρηπ ἔζωϋ:
ψατεϋβι ὠπιψορπ ἵοῦταβ νευ πιδαἔ.

Ἔοτηνῆστ ῆωτεπ ογοσ ματαχρε
νετενῆστ: χε ἀζωοῦτ ἵχε ἵπαροτσιὰ
ἵτε Πβοις.

*Ἡὰςνηοῦ ὠπερμενρε πικομοσ
οῦδε νηετψοπ δεπ πικομοσ:
πικομοσ νὰςινη νευ τεϋἔπιθῶμια: φη
δε ετῖρὶ ὠφοῦωψ ὠφῆοῦῥ ἑῖναψοπι
ψα ἔνεε: ἀμην.*

You have condemned,
you have murdered the just;
he does not resist you.

Therefore, be patient,
brethren, until the coming
of the Lord. See how the
farmer waits for the
precious fruit of the earth,
waiting patiently for it until
it receives the early and
latter rain.

You also be patient.
Establish your hearts, for
the coming of the Lord is at
hand.

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

حَكَمْتُمْ عَلَى الْبَارِ. قَتَلْتُمُوهُ. لَا
يُقَاوِمُكُمْ.

فَتَاتُوا أَيُّهَا الْإِخْوَةَ إِلَى مَجِيءِ
الرَّبِّ. هُوَذَا الْفَلَّاحُ يَنْتَظِرُ ثَمَرَ
الْأَرْضِ الثَّمِينِ مُتَأَنِّياً عَلَيْهِ حَتَّى
يَنَالَ الْمَطَرَ الْمُبَكِّرَ وَالْمَتَأَخِّرَ.

فَتَاتُوا أَنْتُمْ وَتَبَيَّنُوا قُلُوبَكُمْ، لِأَنَّ
مَجِيءَ الرَّبِّ قَدْ اقْتَرَبَ.

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

The Acts الإبركسيس

Πραζις ἵτε νενηοῦ ἵἀποστολοσ:
ἔρε ποῦςμοῦ εθοῦταβ ψοπι νεμαν.
ἀμην.

Πραζις κδ: ἀ - ἠ

Ἐνενησα ἵοῦτ ἵἔεσοῦτ δε ἀϋ ἔρηπ
ἵχε παρχῆνερεῦς ἀνανιας νευ
ῆανἵπερεβῦτεροσ: νευ κερητωρ χε
ἵερτιλλοσ: ναι ἔταῦ ἄποῦωηε
ὠπιῆνεμωπ δα Παῦλοσ.

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

Acts 24: 1 - 9

Now, after five days
Ananias the high priest
came down with the elders
and a certain orator named
Tertullus. These gave
evidence to the governor
against Paul.

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

اعمال 24: 1 - 9

وَبَعْدَ خَمْسَةِ أَيَّامٍ انْحَدَرَ حَنَانِيَّا
رَبِّيسَ الْكَهَنَةِ مَعَ الشُّيُوخِ وَخَطِيبِ
اسْمُهُ تَرْتُلُّسُ. فَعَرَضُوا لِلْوَالِي
صِدِّ بُولُسَ.

Ἐτακυμοῦτ' δε ἐροϋ ἀφερῆντς
ἠερκατηζοριν ἠνε Τερτιλλοϋ εϋϋω
ἕμοϋ.

Ἐϋοπ ἠνε οὔβηρηνη εϋοϋ ἐβoλ
ζητοτκ νεμ ζανταζο ἐρατοϋ εϋϋωπι
ἕπαιεθνοϋ ἐβoλ ζητεν πεκϋρωοϋϋ
σασα δε ηἠβεν νεμ ζεν μαι ηἠβεν
τενϋωπ ἕμοκ κρατιϋε Φηλιζ ζεν
ϋεπῆμοτ ηἠβεν.

Ἐἠνα δε ἠταϋτεμταζνο ἕμοκ
ἠζοῦὸ ττωβζ ἕμοκ εῶρεκωτεμ ἐροι
ζεν οὔϋωτ ἐβoλ ἠῆρηι ζεν
τεκμετέπικηϋ.

Ἀηχιμ ζαρ ἕπαιρωμ ἠλοιοϋ
εϋκμ ἐζαν ἠϋορτερ ἠηηοῦδαη τηροϋ
εϋϋοπ ζεν τιοκοῦμενη εϋοι ἠζοῦιτ
ἠτε τῆερεϋϋ ἠηηηαζωρεοϋ.

Φαι ἐταϋῶντ ἐϋωϋ ἕπικεεϋφει
οῦοζ ἀηἠμοηι ἕμοϋ: οῦοζ ἀνοῦϋω
ἐτῆαπ ἐροϋ κατα φηἠτε φωη ἠηνομοϋ.

Ἀλλα ἠϋϋιαϋ ηἠχιλιαρχοϋ αϋἠ
ἠζοηϋ ἠζοῦὸ οῦοζ αϋῶιτϋ ἐβoλ ζεν
ηἠηηιζ.

Φαι ἐτε οῦοηῶζομ ἕμοκ ἐἠμ
ἐβoλ ζητοτϋ ἠῶοκ: ἀκῶανδῆτῶτϋ
εῶβε ηαι τηροϋ ἐτεηηερακταηζοριν
ἐροϋ ἠδῆτοϋ.

And when he was called upon, Tertullus began his accusation, saying:

“Seeing that through you we enjoy great peace, and prosperity is being brought to this nation by your foresight, we accept it always and in all places, most noble Felix, with all thankfulness.

Nevertheless, not to be tedious to you any further, I beg you to hear, by your courtesy, a few words from us.

For we have found this man a plague, a creator of dissension among all the Jews through out the world, and a ringleader of the sect of the Nazarenes.

He even tried to profane the temple, and we seized him, and wanted to judge him according to our law.

But the commander Lysias came by and with great violence took him out of our hands,

commanding his accusers to come to you. By examining him yourself you may ascertain all these things of which we accuse him.”

فَلَمَّا دُعِيَ ابْتَدَأَ تَرْتُلُسُ فِي الشِّكَايَةِ قَائِلًا:

«إِنَّمَا حَاصِلُونَ بِوَأْسِطَتِكَ عَلَى سَلَامٍ جَزِيلٍ وَقَدْ صَارَتْ لِهَذِهِ الْأُمَّةِ مَصَالِحٌ بِتَدْبِيرِكَ. فَتَقْبَلُ ذَلِكَ أَيُّهَا الْعَزِيزُ فَيْلِخُسُ بِكُلِّ شُكْرِ فِي كُلِّ زَمَانٍ وَكُلِّ مَكَانٍ.

وَلَكِنْ لِنَلَأَ أَعْرَفُكَ أَكْثَرَ أَلْتَمِسُ أَنْ تَسْمَعَنَّا بِالِاخْتِصَارِ بِحُلْمِكَ.

فَاتَنَا إِذْ وَجَدْنَا هَذَا الرَّجُلَ مُفْسِدًا وَمُهَيِّجَ فِتْنَةٍ بَيْنَ جَمِيعِ الْيَهُودِ الَّذِينَ فِي الْمَسْكُونَةِ وَمُقَدِّمِ شِيعَةِ النَّاصِرِيِّينَ.

وَقَدْ شَرَعَ أَنْ يُنَجِّسَ الْهَيْكَلَ أَيْضًا أَمْسَكْنَاهُ وَأَرَدْنَا أَنْ نَحْكُمَ عَلَيْهِ حَسَبَ نَامُوسِنَا.

فَأَقْبَلَ لَيْسِيَّاسُ الْأَمِيرُ بَعْنَفٍ شَدِيدٍ وَأَخَذَهُ مِنْ بَيْنِ أَيْدِينَا.

وَأَمَرَ الْمُشْتَكِينَ عَلَيْهِ أَنْ يَأْتُوا إِلَيْكَ. وَمِنْهُ يُمْكِنُكَ إِذَا فَحَصْتَ أَنْ تَعْلَمَ جَمِيعَ هَذِهِ الْأُمُورِ الَّتِي نَشْتَكِي بِهَا عَلَيْهِ.»

ΑΥΤΟΘΑΒΤΟΤΟΥ ΝΞΕ ΝΙΟΥΔΑΙ ΧΕ ΝΑΙ
 ΨΟΠ ὕΠΑΙΡΗΤ.

*ΠΙΣΑΧΙ ΔΕ ΝΤΕ ΠΒΟΙΣ ΕΓΕΛΙΑΙ ΟΥΘΟ
 ΕΓΕΛΨΑΙ: ΕΓΕΛΜΑΖΙ ΟΥΘΟ ΕΓΕΤΑΧΡΟ:
 ΞΕΝ ΨΑΣΙΑ ΝΕΚΚΛΗΝΙΑ ΝΤΕ ΦΝΟΥΤ:
 ΑΜΗΝ.*

And the Jews also assented,
 maintaining that these
 things were so.

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

ثُمَّ وَافَقَهُ الْيَهُودُ أَيْضاً قَائِلِينَ: «إِنَّ
 هَذِهِ الْأُمُورَ هَكَذَا».

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

The Liturgy Psalm

مزمور القديس

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

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

Ψαλμος τω Δαυιδ ρμβ: Ϝ, ϕ

Psalm 143: 4, 1, 2

مزمور 142: 6, 7

Διψωρω ἠναχιχ ἐπψωι χαροκ:
 ἀταψυχη ερ ὕφρητ ἠοτκαζι ἠαθμωοτ
 νακ: σωτεμ ἐροι ἠχωλεμ Πβοις: χε
 αεμοοτηκ ἠξε παπνευμα. ΑΛΛΗΛΟΥΙΑ.

I spread forth my hands
 unto You; my soul is toward
 You as a dry land. Hear me
 quickly, O Lord, for my
 spirit has failed. **Alleluia.**

بسطت إليك يدي، صارت لك نفسي
 مثل أرض بلا ماء. استجب لي يا
 رب عاجلاً، فقد فنيت روحي.
هلليلويا.

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.

ΟΥΑΝΑΣΤΗΩΣΙΣ ΕΒΟΛ ΞΕΝ
 ΠΙΕΤΑΣΤΕΛΙΟΝ ΕΘΟΥΑΒ ΚΑΤΑ ΛΟΥΚΑΝ
 ΑΣΙΟΥ.

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

فصل من إنجيل معلمنا لوقا
 البشير. بركاته علينا آمين.

ΛΟΥΚΑΝ Θ: ΙΒ - ΙΖ

Luke 9: 12 - 17

لوقا 9: 12 - 17

Πιέροοτ Δε νε αερεθητς ἠρικι πε:
 ἔτατι Δε χαροϑ ἠξε πιμητ σνατ

When the day began to
 wear away, the twelve came
 and said to Him, "Send the

فأبتدأ النهار يميل. فتقدم الاثنا
 عشر وقالوا له: «اصرف الجَمْع
 ليذهبوا إلى القرى والضياع

πεχωον ναϑ γε χα νιμηϱ εβολ ϑινα
 ντοϱγενωον ενιϑμι ετε μπκωϑ νεμ
 νιοϑι ντοϱντον μμωον οτοϑ
 ντοϱγεμ φηετοϑ ναοϱμοϑ: γε τεϑχη
 μπαιμα ϑεν οϱμα νϱαϑε.

Πεχαϑ δε νωον γε μοι νωον
 νωωτεν εϑροτοϱωμ: νωωον δε
 πεχωον γε μμον ϑοτο ετιοϑ
 νωικ ντοτεν νεμ τεβτ ϑναϑ:
 εβηλ ανον ντενϱεναδ ντενϱωπ
 νεαν ϑρηοϑι μπαιλαοϑ τηϑ.

Πατοι δε ναϑ τιοϑ νϱωο νϱωμ:
 αϑϑοϑ δε ννεϑμαϑηηϑ γε
 μαροϱρωτεβ κατα μα νεαντεβι εϑμα.

Οτοϑ αϑιρι μπαιρηϑ αϑϑοϱρωτεβ
 τηροϑ.

Εταϑβι δε μπι τιοϑ νωικ νεμ
 πιτεβτ ϑναϑ: εταϑομϑ εϑρηι εϑφε
 αϑϑοϑ ερωον οτοϑ αϑϑαϱωον: οτοϑ
 αϑϑ ννιμαϑηηϑ εϑροϱχω ϑαρωον
 ννιμηϱ.

Οτοϑ ατοϱωμ οτοϑ αϑϑι τηροϑ:
 οτοϑ αϑωλι μπηεταϑεϱϑοτο ερωον
 μητ ϑναϑ νκοτ νλακϑ εϑμεϑ.

*Πωον φα Πεννοϑϑ πεϱα ενεϑ
 ντε νι ενεϑ: ανην.*

multitude away, that they may go into the surrounding towns and country, and lodge and get provisions; for we are in a deserted place here.”

But He said to them, “You give them something to eat.” And they said, “We have no more than five loaves and two fish, unless we go and buy food for all these people.”

For there were about five thousand men. Then He said to His disciples, “Make them sit down in groups of fifty.”

And they did so, and made them all sit down.

Then He took the five loaves and the two fish, and looking up to heaven, He blessed and broke them, and gave them to the disciples to set before the multitude.

So they all ate and were filled, and twelve baskets of the leftover fragments were taken up by them.

Glory be to God forever.

حوالينا فيبيثوا ويجدوا طعاماً لائنا
 ههنا في موضعٍ خلاءٍ».

فَقَالَ لَهُمْ: «أَعْطُوهُمْ أَنْتُمْ
 لِيَأْكُلُوا». فَقَالُوا: «لَيْسَ عِنْدَنَا
 أَكْثَرُ مِنْ خَمْسَةِ أَرْعَافٍ وَسَمَكَيْنِ
 إِلَّا أَنْ نَذْهَبَ وَنَبْتَاعَ طَعَامًا لِهَذَا
 الشَّعْبِ كُلِّهِ».

لَأَنَّهُمْ كَانُوا نَحْوَ خَمْسَةِ آلَافِ
 رَجُلٍ. فَقَالَ لِتَلَامِيذِهِ: «أَتَكْنُوهُمْ
 فِرْقًا خَمْسِينَ خَمْسِينَ».

فَفَعَلُوا هَكَذَا وَاتَّكَأُوا الْجَمِيعَ.

فَأَخَذَ الْأَرْعَافَ الْخَمْسَةَ وَالسَّمَكَيْنِ
 وَرَفَعَ نَظْرَهُ نَحْوَ السَّمَاءِ وَبَارَكَهُنَّ
 ثُمَّ كَسَرَ وَأَعْطَى التَّلَامِيذَ لِيَقْدِمُوا
 لِلْجَمْعِ.

فَأَكَلُوا وَشَبِعُوا جَمِيعًا. ثُمَّ رَفَعَ مَا
 فَضَلَ عَنْهُمْ مِنَ الْكُسْرِ: اثْنَا
 عَشْرَةَ قَفَّةً.

والمجد لله دائماً.