

# Katameros Sunday Readings for the Month of Abib

قطمارس قراءات الاحاد لشهر أبيب المبارك

Πικαταμερος ἡ τευρομπι ἡ νιοτα (Μικτριακη)

Πιμετωψ ἡ νικτριακη ὑπιὰ βοτ επηπ

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Εταγμασούτ Δε ἐπιμμήτ σνάτ  
 ἡ ἀποστολος αἰτῆ χου νωού νευ  
 οὔτερωι ἐδρη ἐχεν νιδεμων τηρού  
 νευ νιψωνι ἐερφαδρι ἐρωού.

Ουόσ αφοροποού ἐζιωι  
 ἡτμετορο ἡτε φνουτ ουόσ ἐταλδο  
 ἡννητωωνι.

Ουόσ πεχαῖ νωού χε ὑπερελ ἐλι  
 νωτεν ζι φμωιτ ουδε οὔβωτ ουδε  
 πηρα ουδε ωικ ουδε ζατ: ουόσ  
 ὑπερχα ὑθην σνουτ ζι θηνου.

Ουόσ πιηι ἐτετενναῶενωτεν  
 ἐδουτ ἐροῖ ὑπι ὑματ ὑατετενι  
 ἐβोल ὑματ.

Ουόσ νηέτενσενάῶεπ θηνου  
 ἐρωού αν ἐρετεννηού ἐβोल ζεν τβακι  
 ἐτε ὑματ νεζ πῶωιῶ ἡτε  
 νετενδλαατχ ἐβोल ετμετεερε  
 νωού.

Ετνηού Δε ἐβोल νατμοῦτ πε  
 κατα τμι ετζιῶεννοῦτ: ουόσ  
 ετερφαδρι ζεν υαι νιβεν.

*Πῶού φα Πεννουτ πε: ὑα ἐνεζ  
 ἡτε νιένεζ: ἀμην.*

Then He called His  
 twelve disciples together  
 and gave them power and  
 authority over all demons,  
 and to cure diseases.

He sent them to preach  
 the kingdom of God and to  
 heal the sick.

And He said to them,  
 “Take nothing for the  
 journey, neither staffs nor  
 bag nor bread nor money;  
 and do not have two tunics  
 apiece.

Whatever house you  
 enter, stay there, and from  
 there depart.

And whoever will not  
 receive you, when you go  
 out of that city, shake off  
 the very dust from your feet  
 as a testimony against  
 them.”

So, they departed and  
 went through the towns,  
 preaching the gospel and  
 healing everywhere.

*Glory be to God  
 forever.*

وَدَعَا تَلَامِيذَهُ الْاثْنَيْ عَشَرَ  
 وَأَعْطَاهُمْ قُوَّةً وَسُلْطَانًا عَلَى جَمِيعِ  
 الشَّيَاطِينِ وَشِفَاءً أَمْرَاضٍ.

وَأَرْسَلَهُمْ لِيَكْرِزُوا بِمَلَكُوتِ اللَّهِ  
 وَيَشْفُوا الْمَرْضَى.

وَقَالَ لَهُمْ: «لَا تَحْمِلُوا شَيْئًا  
 لِلطَّرِيقِ: لَا عَصًا وَلَا مَزُودًا وَلَا  
 خُبْزًا وَلَا فِصَّةً. وَلَا يَكُونُ لِلْوَاحِدِ  
 ثَوْبَانِ.

وَأَيَّ بَيْتٍ دَخَلْتُمُوهُ فَهُنَاكَ أَقِيمُوا  
 وَمِنْ هُنَاكَ اخْرُجُوا.

وَكُلُّ مَنْ لَا يَقْبَلُكُمْ فَأَخْرُجُوا مِنْ  
 تِلْكَ الْمَدِينَةِ وَانْفُضُوا الْغُبَارَ أَيْضًا  
 عَنْ أَرْجُلِكُمْ شَهَادَةً عَلَيْهِمْ».

فَلَمَّا خَرَجُوا كَانُوا يَجْتَازُونَ فِي  
 كُلِّ قَرْيَةٍ يُبَشِّرُونَ وَيَشْفُونَ فِي كُلِّ  
 مَوْضِعٍ.

*والمجد لله دائماً.*

**Ψωπ**  
**Matins Psalm**  
مزمور باكر

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

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

**Ψαλμος τω Δαυιδ λ: κτ, ιθ**

**Psalm 31: 23, 19**

**مزمور 30: 26، 19**

Κενρε Πβοις ηνεθοταβ τηροϋ  
ηταϋ: ξε αϋκω† ησα θανμεεομη ηξε  
Πβοις: ιςεκ ερω ηξε παψαι ητε  
τεκμετχριστος Πβοις: θηετακαρεβ  
ερω ηνηετερβο† θατεκην.  
**ΑΛΛΗΛΟΥΙΑ.**

Oh, love The Lord, all you His saints! For The Lord preserves the faithful. Oh, how great is Your goodness, which You have laid up for those who fear You. **Alleluia.**

أحبوا الرب يا جميع قديسيه، لأنَّ الربَّ يحفظُ الأُمماء. ما أعظم كثرة صلاحك يارب الذي ذخرتَه للذين يخافونك. **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.

Οταναστωσις εβολ θεν  
πιεασσελιον εθοταβ κατα Παθεον  
ασιου.

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

فصل من إنجيل معلمنا متى البشير. بركاته علينا آمين.

**Παθεον κη: α - κ**

**Matthew 28: 1 - 20**

**متى 28: 1 - 20**

Ρογχι δε ηνικαββατον ετοογι  
μφοται ηνικαββατον: ασι ηξε Παρια  
†Πατδαλινη ηευ κε Παρια εναϋ  
επιμεδαϋ.

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

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

Οτοθ ις οτηνω† μμονμεν αϋωωπι:  
οτασσελος ταρ ητε Πβοις αϋι επεσнт

And behold, there was a great earthquake; for an angel of The Lord

وَإِذَا زَلْزَلَةٌ عَظِيمَةٌ حَدَثَتْ لِأَنَّ مَلَكَ الرَّبِّ نَزَلَ مِنَ السَّمَاءِ وَجَاءَ وَدَحْرَجَ الْحَجَرَ عَنِ الْبَابِ وَجَلَسَ

ἐβόλθεν τῆς οὐρ ἀνέκρκερ ὑπὸν  
ἐβόλεν ἑρῶν ὑπὸν ἑρῶν: οὐρ νὰρ ἑρῶν  
ἑρῶν.

Περὶ οὐρ δὲ νὰρ ὑπὸν  
ἑρῶν ἑρῶν: οὐρ ἑρῶν  
ἑρῶν ὑπὸν ἑρῶν.

ἑρῶν δὲ ἑρῶν ἑρῶν  
ἑρῶν ἑρῶν: οὐρ ἑρῶν  
ἑρῶν ἑρῶν.

Ἀνέκρκερ δὲ ἑρῶν  
ἑρῶν ἑρῶν: ἑρῶν  
ἑρῶν: ἑρῶν ἑρῶν  
ἑρῶν ἑρῶν.

ἑρῶν ὑπὸν ἑρῶν: ἑρῶν  
ἑρῶν ἑρῶν: ἑρῶν  
ἑρῶν ἑρῶν ὑπὸν.

Οὐρ ἑρῶν ὑπὸν ἑρῶν  
ἑρῶν ἑρῶν: ἑρῶν  
ἑρῶν ὑπὸν: οὐρ ἑρῶν  
ἑρῶν ἑρῶν ἑρῶν  
ἑρῶν ὑπὸν ἑρῶν.

Οὐρ ἑρῶν ὑπὸν ἑρῶν  
ἑρῶν ἑρῶν ὑπὸν ἑρῶν  
ὑπὸν ἑρῶν: ἑρῶν  
ἑρῶν ὑπὸν.

Οὐρ ὑπὸν ἑρῶν ὑπὸν ἑρῶν  
ἑρῶν ὑπὸν ἑρῶν: ἑρῶν  
ἑρῶν ὑπὸν ἑρῶν

descended from heaven, and  
came and rolled back the  
stone from the door, and sat  
on it.

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

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

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

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

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

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

And as they went to tell  
His disciples, behold, Jesus  
met them, saying, “Peace be  
with you!” So they came

ἐπὶ.

وَكَانَ مَنْظَرُهُ كَالْبَرْقِ وَلِبَاسُهُ  
أَبْيَضَ كَالثلْجِ.

فَمِنْ خَوْفِهِ ارْتَعَدَ الْحُرَّاسُ  
وَصَارُوا كَأَمْوَاتٍ.

فَقَالَ الْمَلَكُ لِلْمَرْأَتَيْنِ: لَا تَخَافَا  
أَنْتُمَا فَإِنِّي أَعْلَمُ أَنْتُمَا تَطْلُبَانِ  
يَسُوعَ الْمَصْلُوبَ.

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

وَاذْهَبَا سَرِيعاً قَوْلَا لِتَلَامِيذِهِ إِنَّهُ قَدْ  
قَامَ مِنَ الْأَمْوَاتِ. هَا هُوَ يَسْبِقُكُمْ  
إِلَى الْجَلِيلِ. هُنَاكَ تَرَوْنَهُ. هَا أَنَا قَدْ  
قُلْتُ لَكُمْ.

فَخَرَجَتَا سَرِيعاً مِنَ الْقَبْرِ بِخَوْفٍ  
وَفَرَحٍ عَظِيمٍ رَاكِضَتَيْنِ لِتُخْبِرَا  
تَلَامِيذَهُ.

وَفِيمَا هُمَا مُنْطَلِقَتَانِ لِتُخْبِرَا  
تَلَامِيذَهُ إِذَا يَسُوعُ لَاقَاهُمَا وَقَالَ:  
سَلَامٌ لَكُمْ. فَتَقَدَّمَتَا وَأَمْسَكَتَا  
بِقَدَمَيْهِ وَسَجَدَتَا لَهُ.

Δε ἀγαμονι ἠνεψύδαλατῃ οτορ  
ατορωπυτ ἡμοϋ.

Ποτε πεχε Ιησοῦς νωοτ: γε  
ἡπερερβοτ μαψενωτεν ματαμε  
ναῖσνηοτ: ρινα ἡτορψενωοτ  
ἐτῖ Σαλιλεὰ οτορ σενανατ ἐροι ἡματ.

Εταρψενωοτ Δε: ιϋ θανοτον ἐβολ  
θεν νικονττωδία: ατὶ ἐτβακι ατταμε  
νιαρχηερετς ἐρωβ νιβεν ἐταρπωπι.

Οτορ ἐταρθωοτῖ νευ  
νιπρεσβντερος ατερ ονσοβνι: ατβι  
ἡθανθατ ενεμψα αττηιτοτ  
ἡνιματοι.

Ετρω ἡμοϋ γε ἄχοϋ γε  
νεψμαθητς ἐτατὶ ἡχωρρ ατολϋ  
ἡβιοτὶ ρωστε ἐνεγκοτ.

Οτορ ἐψωπ ἡτε πιησεμων  
σωτεμ ἐπαϊαξι: ενεεθτῆθηϋ ἄνον:  
οτορ ενεερ θηνοτ ἡατρωοτψ.

Πθωοτ Δε ἐτατβι ἡνιθατ: ατῖρι  
ἡφρητ ἐτατῖσαβωοτ: οτορ ἄ παϊαξι  
σωρ ἐβολ ῥεν νιλοτδαι ψα ἐθονν  
ἐφοοτ.

Πιωητ-οται (ἰα) ἡμαθητς  
ατψενωοτ ἐερηι ἐτῖ Σαλιλεὰ: ἐερηι  
ἐξεν πιτωοτ ἐτα Ιησοῦς τῖναι νωοτ  
ἐροϋ.

and held Him by the feet  
and worshiped Him.

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

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

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

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

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

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

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

فَقَالَ لَهُمَا يَسُوعُ: لَا تَخَافَا. اذْهَبَا  
قُولَا لِأَخَوَتِي أَنْ يَذْهَبُوا إِلَى الْجَلِيلِ  
وَهُنَاكَ يَرَوْنِي.

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

فاجتمعوا مع الشيوخ وتشاوروا  
وأعطوا العسكر فضة كثيرة.

قائلين قولوا إنَّ تلاميذه أتوا ليلاً  
وسرقوه ونحن نيام.

وإذا سمع ذلك عند الوالي فنحن  
نستعطفه ونجعلكم مطمئنين.

فأخذوا الفضة وفعلوا كما علموهم  
فشاع هذا القول عند اليهود إلى  
هذا اليوم.

وَأَمَّا الْأَحَدَ عَشَرَ تَلَمِيذًا فَانْطَلَقُوا  
إِلَى الْجَلِيلِ إِلَى الْجَبَلِ حَيْثُ أَمَرَهُمْ  
يَسُوعُ.

Οτοϑ ἐτατῆνατ ἐροϑ ατοτωϑτ  
ἡμοϑ: ἑανοτον Δε ατῶιϑανιϑ.

Οτοϑ αϑι ἵνε Ιηϑοϑ αϑααϑι  
νεμωοτ εϑαω ἡμοϑ αε ατῆ ερωϑι  
νιβεν νηι ἑεν ῥφε νεμ ϑιζεν πικααϑι.

Μαϑῆνωτεν οἱ ν μαδῶ νηιϑενοϑ  
τηροτ: ἐρετενωμϑ ἡμωοτ ἑεν Φραν  
ἡΦιωτ νεμ Πωρηι νεμ Πιπνετμα  
εθοταβ.

Ερετενῆδῶ νωοτ εἰρεϑ εζωβ  
νιβεν ἐται ϑενϑεν ῑηνοτ ἐρωοτ οτοϑ  
ιϑ ϑηππε ἀνοκ ῑχη νεμωτεν  
ἡνιεροοτ τηροτ ϑα πῶωκ ἐβολ ἵτε  
νιενεϑ. Δμην.

*Πῶοτ φα Πεννοτῆ πε: ϑα ἐνεϑ  
ἵτε νι ἐνεϑ: ἀμην.*

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

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

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

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

*Glory be to God forever.*

وَلَمَّا رَأَوْهُ سَجَدُوا لَهُ وَلَكِنَّ  
بَعْضَهُمْ شَكَّوْا.

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

فَاذْهَبُوا وَتَلْمِذُوا جَمِيعَ الْأُمَمِ  
وَعَمِّدُوهُمْ بِاسْمِ الْآبِ وَالِابْنِ  
وَالرُّوحِ الْقُدُسِ.

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

*والمجد لله دائماً.*

## Liturgy Readings

قراءات القداϑ

## The Pauline Epistle

رسالة بولϑ الرسول

Ἑπιστολῆ ἵτε πενσαδ Πατλοϑ Πιὰποστολοϑ

Πατλοϑ φῶωκ ἡΠενβοιϑ Ιηϑοϑ  
Πιῑριστοϑ: πιὰποστολοϑ ετθααεμ:  
φῆετατθαϑϑ ἐπιζιϑεννοτϑι ἵτε  
Φνοτῆ.

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 بولϑ  
الرسول الأولي إلى أهل  
كورنثوس، بركته علينا آمين.

ᾠ Κορινθιοϑ ῑ: ᾠ - κζ

1 Corinthians 9: 1 - 27

1 كورنثوس 9: 1 - 27



Ἡ ἀνοκ οὐρεμεε αν: ἡ ἀνοκ  
οὐ ἀποστολος αν: ἡ Ἰησοῦς Χριστός  
Πενδοις ὑπινάτ ἐροϋ: ἡ ἠώτεν αν  
πε παρωβ ζεν Πβοις.

Ἰςζε ἦοι ἡ ἀποστολος αν  
ἡ ζανκεχωτονι ἀλλὰ ἦοι ἠώτεν:  
ἦςφρασις ταρ ἡτε ταμετὰποστολος  
ἡ ἠώτεν πε ζεν Πβοις.

Ἰαπολοσιὰ ἡνηετδοτδετ ὑμοι  
θαί τε.

Ἡ ὑμοντεν ἐρωϋι ἐοτωμ νεμ  
ἐσω.

Ἡ ὑμοντεν ἐρωϋι ἐρε οτωωνι  
ἡςζιμ μοϋι ἡων ὑφρητ ὑπεσι  
ἡ ἡ ἀποστολος νεμ ἡςνηοτ ἡτε Πβοις  
νεμ Κηφα.

Ἡ ἀνοκ ὑματат νεμ Βαρναβας  
ἐτε ὑμοντεν ἐρωϋι ὑματ  
ἐϋτεμερωβ.

Ἡμ ἐϋαφερματοι ἐβωλ ζεν ἡητε  
νοτϋ ἡ ὠψωνιον ἐνεε: ἡμ ἐϋαϋβο  
ἡ ὠιαζαλολι οτοε ὑπαφοτωμ ἐβωλ  
ζεν πεφοτταε: ἡ μ ἐϋαϋαμονι  
ἡ ὠτοε ἡ ἐσωοτ ἡτεϋτεμοτωμ ἐβωλ  
ζεν ἡ ἐρωτ ἡτε πίοε.

Ἡ αἰσαζι ἡναι κατὰ ρωμι ἡαν  
πικενομος ἡ οοϋ ἐϋεω ἡναι αν.

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

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

My defense to those  
who examine me is this:

Do we have no right to  
eat and drink?

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

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

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

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

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

إِنْ كُنْتُ لَسْتُ رَسُولًا إِلَى آخَرِينَ  
فَأَنَا أَنَا إِلَيْكُمْ رَسُولٌ لِأَنَّكُمْ أَنْتُمْ  
خَتَمُ رِسَالَتِي فِي الرَّبِّ.

هَذَا هُوَ احْتِجَاجِي عِنْدَ الَّذِينَ  
يَفْحَصُونَنِي.

أَلَعَلَّنَا لَيْسَ لَنَا سُلْطَانٌ أَنْ نَأْكُلَ  
وَنَشْرَبَ؟

أَلَعَلَّنَا لَيْسَ لَنَا سُلْطَانٌ أَنْ نَجُولَ  
بِأُخْتِ زَوْجَةٍ كَبَاقِي الرُّسُلِ وَالْأَخَوَةِ  
الرَّبِّ وَصَفًا؟

أَمْ أَنَا وَبِرْنَابَا وَحَدْنَا لَيْسَ لَنَا  
سُلْطَانٌ أَنْ لَا نَسْتَعِلَّ؟

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

أَلَعَلِّي أَتَكَلَّمُ بِهَذَا كَانْسَانٍ؟ أَمْ لَيْسَ  
الْأَمُوسُ أَيْضًا يَقُولُ هَذَا؟



Ἐκδοῦνται γὰρ οἱ φῆνομος ὑμῶντες  
καὶ ἡνεκτὶς αἰχμῶν ἐξέρει ἐξ ἐφ' ἑαυτοῦ· ὡς  
ἀσεμῶν ὑμῶντος καὶ καὶ νιέζωντος.

Ὡς πάντως ἀφ' ἑαυτοῦ ὡς  
ἐσβήντες· ἐταυτὸς δὲ γὰρ ἐσβήντες καὶ  
ἐσεμῶν ἢ τε φησὶ καὶ ἢ τε φησὶ καὶ δὲ  
ὄντως ἐσβήντες ὄντως φησὶ ἢ τε φησὶ ἐσβήντες  
ἐσβήντες.

Ἰσχυρὸν ἀνὸν ἀνὸν καὶ ὡς  
ἡνὶ πνευματικόν· ὄντως περὶ ἐφ' ἑαυτοῦ  
ἀνὸν ἀνὸν ἀνὸν καὶ ἡνὶ πνευματικόν.

Ἰσχυρὸν ἀνὸν ἀνὸν καὶ ὡς  
περὶ πνευματικόν ἡνὶ πνευματικόν ἀνὸν  
ἀλλὰ ὑμῶν ἀνὸν καὶ ὑμῶν ἀνὸν· ἀλλὰ  
τενὸν ὄντως δὲ ὡς ὡς ὡς ὡς  
ἡνὶ πνευματικόν καὶ ἡνὶ πνευματικόν  
ἡνὶ πνευματικόν.

Ἦν τε ἐν ἐμῷ ἀν καὶ ἡν τε ἐν ἐμῷ  
ἐν ἐν ἐμῷ ὡς ὡς ὡς ὡς ὡς  
περὶ πνευματικόν ὡς ὡς ὡς ὡς  
ἐν ἐμῷ ὡς ὡς ὡς ὡς ὡς  
περὶ πνευματικόν.

Παῖρ καὶ ὡς ὡς ὡς ὡς  
ἡν τε ἐν ἐμῷ ὡς ὡς ὡς ὡς  
ἐν ἐμῷ ὡς ὡς ὡς ὡς ὡς

Ἀνὸν καὶ ὑμῶν ἀνὸν καὶ ὡς  
ἡν τε ἐν ἐμῷ καὶ ὡς ὡς ὡς ὡς

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

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

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

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

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

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

But I have used none of these things, nor have I written these things that it

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

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

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

إِنْ كَانَ آخَرُونَ شُرَكَاءَ فِي السُّلْطَانِ عَلَيْكُمْ أَفَلَسْنَا نَحْنُ بِالْأُولَى؟ لَكُنَّا لَمْ نَسْتَعْمِلْ هَذَا السُّلْطَانَ بَلْ نَتَحَمَّلُ كُلَّ شَيْءٍ لِنَلَّا نَجْعَلَ عَانِقًا لِإِنْجِيلِ الْمَسِيحِ.

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

هَكَذَا أَيْضًا أَمَرَ الرَّبُّ: أَنَّ الَّذِينَ يُبَايِعُونَ بِالْإِنْجِيلِ مِنَ الْإِنْجِيلِ يَعْيشُونَ.

أَمَّا أَنَا فَلَمْ أَسْتَعْمِلْ شَيْئًا مِنْ هَذَا وَلَا كَتَبْتُ هَذَا لِكَيْ يَصِيرَ فِي هَكَذَا.

ἡσέωπα ὑπαίρη† ἡδῆρῃ ἡδῆτ: ἡἀνεσ  
 ταρ ἡῃ μαλλον ἔμοτ: ἰε παύοντων  
 ἡτε ὡτεμ ἔλι ὡονωϋ ἔβολ.

Ἐωπα ταρ αἰωανηωγεννοτϋ  
 ἡοντωντων ἡῃ ἀν πε οὔἀνασκη ταρ  
 εἵτην εἰζωι οὔτοι ταρ ἡῃ ἔωπα  
 αἰωτεμωγεννοτϋ.

ἰεσε ταρ αἰρη ὑφαι ἔδῃῃ: ἰε οὔον†  
 οὔβεχε ὑματ ἰεσε ἔδῃῃ ἀν ἰε  
 οὔοικονομῖα πε εἰαὔτενζοὔτ ἔρος.

Ἀω οὔῃ πε παβεχε εἰνα  
 εἰωγεννοτϋ ἡταχα πεταστελιον  
 αὔτῃε ἀαπανῃ ἔωτεμερῆρασε  
 ὑπαιερωωυ δειν πεταστελιον.

Ἐιοι ταρ ἡρεμζε ἔβολ εἰ οὔον  
 ἡιβεν αἰατ ὑβωκ ἡονον ἡιβεν εἰνα  
 ἡταξεμζον ὑπιζοὔ.

Ἀωωπι ἡἡιλοὔδαι ὑφρη†  
 ἡονιλοὔδαι εἰνα ἡταξεμζον  
 ἡἡιλοὔδαι: αἰωωπι ἡἡηετην δα  
 φῆνομος ὑφρη† ἡειχη δα φῆνομος  
 ἡ†χη ἀνοκ ἀν δα φῆνομος εἰνα  
 ἡταξεμζον ἡἡηετην δα φῆνομος.

Ἀωωπι ἡἡιἀνομος ὑφρη†  
 ἡονἀνομος: ἔἀνοκ οὔἀνομος ἀν ἡτε  
 φῆνο† ἀλλα εἵχη δα φῆνομος

should be done so to me; for  
 it would be better for me to  
 die than that anyone should  
 make my boasting void.

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

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

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

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

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

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

لَا تَهُ خَيْرٌ لِّي أَنْ أَمُوتَ مِنْ أَنْ  
 يُعْطَلَ أَحَدٌ فَخْرِي.

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

فَإِنَّهُ إِنْ كُنْتُ أَفْعَلُ هَذَا طَوْعًا فَلِي  
 أَجْرٌ وَلَكِنْ إِنْ كَانَ كَرْهًا فَقَدْ  
 اسْتَوْمَنْتُ عَلَى وَكَالَةٍ.

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

فَإِنِّي إِذْ كُنْتُ حُرًّا مِنَ الْجَمِيعِ  
 اسْتَعْبَدْتُ نَفْسِي لِلْجَمِيعِ لِأَرْبَحَ  
 الْأَكْثَرِينَ.

فَصِرْتُ لِلْيَهُودِ كَيَهُودِيٍّ لِأَرْبَحَ  
 الْيَهُودَ وَلِلَّذِينَ تَحْتَ النَّامُوسِ  
 كَأَنِّي تَحْتَ النَّامُوسِ لِأَرْبَحَ الَّذِينَ  
 تَحْتَ النَّامُوسِ.

وَلِلَّذِينَ بِلَا نَامُوسٍ كَأَنِّي بِلَا  
 نَامُوسٍ، مَعَ أَنِّي لَسْتُ بِلَا نَامُوسٍ  
 لِلَّهِ بَلْ تَحْتَ نَامُوسٍ لِلْمَسِيحِ،  
 لِأَرْبَحَ الَّذِينَ بِلَا نَامُوسٍ.

ὁ Πιχρίστος εἶνα ἵταξευεῖνο  
ἵνι ἀνομος.

Διῶπι ἵνῃετῶνι ἡφρητ  
ἵνῃρετῶνι εἶνα ἵταξευεῖνο  
ἵνῃετῶνι: διῶπι ἵνῃον νίβεν ἵρητ  
νίβεν εἶνα παντως ἵτανοδε  
ἵεδανοτον.

Ἡαι δε τηροτ τῖρι ἡμωτ εἶβε  
πιετασελιον εἶνα ἵταερῶφρη εῖροτ.

Ἡτετενέμι ἀν: δε νῃετῶσι δεν  
πιεταδιον σεναδοσι μεν τηροτ οῦαι  
δε εῖωαφῖ ἡπιβαί: παρητ δε δοσι  
εἶνα ἵτετενταθο.

Οῖον δε νίβεν εῖτερεῶνιζεθε  
ῶαφάμοι ἵνῃοτῶ δεν εῶβ νίβεν: νῃ  
μεν οῖν εἶνα ἵσεβῖ ἵνῃχλου  
εῖνατακο: ἀνον δε οῦαττακο.

Δνοκ δε τῶσι ἡπαρητ εῶς δεν  
οῦεωπ ἀν παρητ τῖεως εἶσιον ἀν  
εἶπαῃρ.

Δλλα τῶπι ἡπασωα οῖοτ τῖρι  
ἡμοτ ἡβωκ ἡῃπως εἶσιωῶ  
ἵεδανκεχωῖνι ἀνοκ εῶ ἵσεξεμτ εἶοι  
ἵαδουκιμος.

*Πισμὸς τὰρ νευωτεν νευ  
τῆρινην εἵσοπ: δε ἀμην εἰεῶπι.*

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

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

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

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

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

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

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

صِرْتُ لِلضَّعِيفِ كَضَعِيفٍ لَّأَرْبَحَ  
الضَّعِيفَ. صِرْتُ لِلْكَلِّ كُلِّ شَيْءٍ  
لَّأَخْلِصَ عَلَى كُلِّ حَالٍ قَوْمًا.

وَهَذَا أَنَا أَفْعَلُهُ لَأَجْلِ الْإِنْجِيلِ لَأَكُونَ  
شَرِيكًا فِيهِ.

أَلَسْنْتُمْ تَعْلَمُونَ أَنَّ الَّذِينَ يَرْكُضُونَ  
فِي الْمَيْدَانِ جَمِيعُهُمْ يَرْكُضُونَ  
وَلَكِنَّ وَاحِدًا يَأْخُذُ الْجَعَالَهَ؟ هَكَذَا  
ارْكُضُوا لِكَيْ تَنَالُوا.

وَكُلُّ مَنْ يَجَاهِدُ يَضْبُطُ نَفْسَهُ فِي  
كُلِّ شَيْءٍ. أَمَّا أَوْلَنكَ فَلَكِي يَأْخُذُوا  
إِكْلِيلًا يَفْنَى وَأَمَّا نَحْنُ فَأِكْلِيلًا لَا  
يَفْنَى.

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

بَلْ أَقْمَعُ جَسَدِي وَأَسْتَعْبِدُهُ حَتَّى  
بَعْدَ مَا كَرَرْتُ لِلْآخِرِينَ لَا أَصِيرُ أَنَا  
نَفْسِي مَرْفُوضًا.

*نعمة الله الأب تكون مع جميعكم.  
أمين.*

# The Catholic Epistle

## الكاثوليكون

[illegible]

εφσβτωτ εφναδωρπ εβολ  
θεν nichov ηδαε.

Φηετε τενναθεληλ ηζητq  
νογκονχι τnov: ιcxe cwe  
ητετενδωκαz ηζητ ηδρηι δεν  
zανπρασμοc νοτηηq ηρητ.

Σινα θμετcωτπ ητε πετενναzτ  
ητεcωωπι εcταιηοτ εzοτε πινοvβ  
φθεθνατακο: ετεpδοκιμαзин Δε  
υμοq εβολ zιτεn οτχρωμ: ητοτcεμ  
θηνοτ δεν οτωονωοτ νεμ οτωοτ νεμ  
οτταιο: δεν πιδωρπ εβολ ητε Ιηcουc  
Πιχpictoc.

Φηετε τεncωοτην υμοq αν  
τετενεpαzαπαn υμοq: φαι τnov ετε  
τεννατ εροq αν τετενναzτ Δε εροq:  
θεληλ δεν οτpαωι ηατωcαχι υμοq  
εαcβιωοτ.

Ερετενβι υπχωκ ητε πετενναzτ  
φνοzεμ ητε νετενψτηχh.

Εθβε φαι νοzεμ zαρ ατκωτ ηxe  
ηπποφηηc: οτοz ατδoτδeт  
ηηετανεpπποφηητην δa πιzμοτ  
εταcωωπι δεν θηνοτ.

Ετδoτδeт ηca пичов ετε  
Πιπνευμα ητε Πιχpictoc cαχι  
ηζητοτ εατεpωορп ηερμεερε δa

revealed in the last time.

In this you greatly  
rejoice, though now for a  
little while, if need be, you  
have been grieved by  
various trials,

that the genuineness of  
your faith, being much  
more precious than gold  
that perishes, though it is  
tested by fire, may be found  
to praise, honor, and glory  
at the revelation of Jesus  
Christ,

whom having not seen  
you love. Though now you  
do not see Him, yet  
believing, you rejoice with  
joy inexpressible and full of  
glory.

Receiving the end of  
your faith, the salvation of  
your souls.

Of this salvation, the  
prophets have inquired and  
sought carefully, who  
prophesied of the grace that  
would come to you,

searching what, or what  
manner of time, the Spirit  
of Christ who was in them  
was indicating when He  
testified beforehand the

الَّذِي بِهِ تَبْتَهِجُونَ، مَعَ أَنَّكُمْ الْآنَ،  
إِنْ كَانَ يَجِبُ، تُحْزَنُونَ يَسِيرًا  
بِتَجَارِبِ مُتَنَوِّعَةٍ.

لَكَيْ تَكُونَ تَرْكِيبَةً إِيْمَانِكُمْ، وَهِيَ  
أَثْمُنُ مِنَ الذَّهَبِ الْفَانِي، مَعَ أَنَّهُ  
يُمْتَحَنُ بِالنَّارِ، تُوْجَدُ لِلْمَدْحِ  
وَالْكَرَامَةِ وَالْمَجْدِ عِنْدَ اسْتِعْلَانِ  
يَسُوعَ الْمَسِيحِ.

الَّذِي وَإِنْ لَمْ تَرَوْهُ تُحِبُّونَهُ. ذَلِكَ  
وَإِنْ كُنْتُمْ لَا تَرَوْنَهُ الْآنَ لَكِنْ  
تُؤْمِنُونَ بِهِ فَتَبْتَهِجُونَ بِفَرَحٍ لَا  
يُنْطَقُ بِهِ وَمَجِيدٍ.

نَائِلِينَ غَايَةَ إِيْمَانِكُمْ خَلَاصَ  
النَّفُوسِ.

الْخَلَاصَ الَّذِي فَتَّشَ وَبَحَثَ عَنْهُ  
أَنْبِيَاءُ، الَّذِينَ تَنَبَّأُوا عَنِ النِّعْمَةِ  
الَّتِي لَأَجْلِكُمْ.

بِأَحْثِينَ أَيِّ وَقْتٍ أَوْ مَا الْوَقْتُ  
الَّذِي كَانَ يُدَلُّ عَلَيْهِ رُوحُ الْمَسِيحِ  
الَّذِي فِيهِمْ، إِذْ سَبَقَ فَشْهَدَ بِالْأَلَامِ  
الَّتِي لِلْمَسِيحِ وَالْأَمْجَادِ الَّتِي  
بَعْدَهَا.

ΝΙΚΑΤΕ ἢ ΤΕ ΠΙΧΡΙΣΤΟΣ ΝΕΙ ΝΙΩΝ  
 ΕΘΝΗΟΤ ΜΕΝΕΝΔΑ ΝΔΙ.

ΠΗΕΤΑΥΩΡΡ ΠΩΟΥ ΕΒΟΛ ΧΕ ΝΑΥΙΡΙ  
 ΰΜΟC ΠΩΟΥ ΔΗ: ΝΑΥΕΡΔΙΑΚΟΝΙΝ ΔΕ  
 ΰΜΩΟΥ ΠΩΤΕΝ: ΝΑΙ †ΝΟΥ  
 ΕΤΑΥΤΑΜΩΤΕΝ ΕΡΩΟΥ ΕΒΟΛ ΖΙΤΟΤΟΥ  
 ΉΝΗΕΤΑΥΖΙΩΕΝΝΟΥΤΙ ΠΩΤΕΝ ΘΕΝ  
 ΟΥΠΠΕΥΜΑ ΕΥΟΝΑΒ ΕΤΑΥΟΤΟΡΡΠΥ ΕΒΟΛ  
 ΘΕΝ ΤΨΕ: ΝΗΕΤΕ ΟΥΟΝ ΖΑΝΑΣΣΕΛΟC  
 ΕΡΕΠΙΘΕΥΜΙΝ ΕΝΑΥ ΕΡΩΟΥ.

Πασινηοῦ ὑπεριμενε πικοςμος  
οὐδ' ἐνηετωπ ζεν πικοςμος·  
πικοςμος πασινηοῦ νει τερεπιπρωια· φη  
δε ἐτιρὶ ὑφορωῶ ὑφνωτ' ἑναωωπι  
ωα ἐνεε· ἀμην.

sufferings of Christ and the glories that would follow.

To them it was revealed that, not to themselves, but to us they were ministering the things, which now have been reported to you through those who have preached the gospel to you by the Holy Spirit sent from heaven, things, which angels desire to look into.

الَّذِينَ أَعْلَنَ لَهُمْ أَنَّهُمْ لَيْسَ  
لأنفُسِهِمْ، بَلْ لَنَا كَانُوا يَخْدُمُونَ  
بهذه الأمور الَّتِي أَخْبَرْتُمْ بِهَا أَنْتُمْ  
الآن بِوَأَسْطَةِ الَّذِينَ بَشَرُوكُمْ فِي  
الرُّوحِ الْقُدُسِ الْمُرْسَلِ مِنْ  
السَّمَاءِ، الَّتِي تَسْتَهْيِي الْمَلَائِكَةَ أَنْ  
تَطْلُعَ عَلَيْهَا.

*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  
الى الابد. آمين.

## The Acts

Πραξις ἡτε νενηιοῦ ἡἀποστολος:  
ἐρε ποῦςμοῦ εἶσοταβ ὡπι νεμαν.  
Δωην.

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

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

Πραξίς €: ιβ - κλ

## Acts 5: 12 - 21

## أعمال 5: 12 - 21

ΕΒΟΛ ΔΕ ΣΙΤΕΝ ΝΕΝΣΙΣ  
 ἠΝΙΑΠΟCΤΟΛΟC ΝΑΥΩΠ ΠΕ ἸΧΕ  
 ΖΑΝΗΩ ὤΜΗΝΙ ΝΕΥ ΖΑΝΩΦΗΡΙ ἸΕΡΗΙ  
 ΖΕΝ ΠΙΛΑΟC ΟΥΟΖ ΝΑΥΘΟΥΤΗ ΤΗΡΟΥ  
 ΕΥCΟΠ ΖΑΤΕΝ †CΤΟΑ ἸΝΤΕ CΟΛΟΥΜΩΝ.

And through the hands of the apostles many signs and wonders were done among the people. And they were all with one accord in Solomon's Porch.

وَجَرَتْ عَلَى أَيْدِي الرُّسُلِ آيَاتٌ  
وَعَجَائِبُ كَثِيرَةٌ فِي الشَّعْبِ. وَكَانَ  
الْجَمِيعُ بِنَفْسٍ وَاحِدَةٍ فِي رَوَاقٍ  
سَلِيمَانٍ.

Ἡ ἐρημία δὲ θέν νικωσπ: νε ὕμνον  
ἐλπί ερπολμαν ἐτομψ ἐδοτην ἐρωον:  
ἀλλὰ παρὲ πλάος δις ὕμνον.

Ὑαλλον δὲ νατοτορ ὕμνον  
ἐΠβοις εἴναρ† ἵχε θανμηψ ἡρωμι  
νεμ θαν θίωμι.

Ὡστε ἵκεινι ἡνηεψωνι ἐβόλ  
θεν ἡπλάτια ὄτορ ἵκεχατ θιζεν θαν  
βλοχ νεμ θαν μανενκοτ θίνα  
εφνασινιῶον ἵχε Πέτρος καν ἵτε  
τεψθίβι ἱ ἐχεν ὄται ὕμνον.

Ἡ αἰτησις δὲ ἐρημία πε ἵχε ἡμμηψ  
ἵτε ἡπολις ἐκω† ἐλεροτσαλμη εἴνι  
ἡνηεψωνι νεμ ἡηετθῆψ ἵτε  
ἡπνευμα ἡἀκαθαρον: καὶ δὲ τηροῦ  
ψατοτσα ἐβόλ θίτοτοτ.

Διψτωνψ δὲ ἵχε πᾶρχηέρεψ νεμ  
ἡη τηροῦ εθνεμαψ ἐτε τθερεσις ἵτε  
ἡιθαδδοτκεος αἴμοθ ἡχοθ.

Ὁτοθ αἴνι ἡνοτχιζ ἐχεν  
ἡἀποστολοθ ὄτοθ αἴχατ ἐπᾶρεθ  
ἐρωον ἡδημοσίᾳ.

Ὁ τασσελοθ δὲ ἵτε Πβοις αἴρωον  
ἡἡρωον ἵτε πῶτεκο θεν πῆχωρθ:  
αἴρενον ἐβόλ ὄτοθ πεχαψ ἡωον:

Χε μαψενωτεν σαζι θεν πῆρφει  
νεμ πλάος ἡἡαίσαζι τηροῦ ἵτε

Yet none of the rest  
dared join them, but the  
people esteemed them  
highly.

And believers were  
increasingly added to the  
Lord, multitudes of both  
men and women,

so that they brought the  
sick out into the streets and  
laid them on beds and  
couches, that at least the  
shadow of Peter passing by  
might fall on some of them.

Also a multitude  
gathered from the  
surrounding cities to  
Jerusalem, bringing sick  
people and those who were  
tormented by unclean  
spirits, and they were all  
healed.

Then the high priest rose  
up, and all those who were  
with him, which is the sect  
of the Sadducees, and they  
were filled with indignation,

and laid their hands on  
the apostles and put them in  
the common prison.

But at night an angel of  
the Lord opened the prison  
doors and brought them out,  
and said,

“Go, stand in the temple  
and speak to the people all  
the words of this life.”

وَأَمَّا الْآخَرُونَ فَلَمْ يَكُنْ أَحَدٌ مِنْهُمْ  
يَجْسُرُ أَنْ يَلْتَصِقَ بِهِمْ لَكِنْ كَانَ  
الشَّعْبُ يُعَظِّمُهُمْ.

وَكَانَ مُؤْمِنُونَ يَنْضُمُونَ لِلرَّبِّ  
أَكْثَرُ جَمَاهِيرٍ مِنْ رِجَالٍ وَنِسَاءٍ.

حَتَّى إِنَّهُمْ كَانُوا يَحْمِلُونَ الْمَرْضَى  
خَارِجًا فِي الشُّوَارِعِ وَيَضَعُونَهُمْ  
عَلَى فُرُشٍ وَأَسِرَّةٍ حَتَّى إِذَا جَاءَ  
بُظُرْسُ يُخَيِّمُ وَلَوْ ظِلُّهُ عَلَى أَحَدٍ  
مِنْهُمْ.

وَاجْتَمَعَ جُمْهُورُ الْمَدِينِ الْمُحِيطَةِ  
إِلَى أُورُشَلِيمَ حَامِلِينَ مَرْضَى  
وَمُعَذِّبِينَ مِنْ أَرْوَاحٍ نَجِسَةٍ وَكَانُوا  
يُزِيلُونَ جَمِيعَهُمْ.

فَقَامَ رَئِيسُ الْكَهَنَةِ وَجَمِيعُ الَّذِينَ  
مَعَهُ الَّذِينَ هُمْ شِيعَةُ الصَّدُوقِيِّينَ  
وَأَمْتَلَأُوا غَيْرَةً.

فَأَلْقَوْا أَيْدِيَهُمْ عَلَى الرُّسُلِ  
وَوَضَعُوهُمْ فِي حَبْسِ الْعَامَّةِ.

وَلَكِنَّ مَلَكَ الرَّبِّ فِي اللَّيْلِ فَتَحَ  
أَبْوَابَ السِّجْنِ وَأَخْرَجَهُمْ وَقَالَ:

اذهَبُوا قِفُوا وَكَلِّمُوا الشَّعْبَ فِي  
الْهَيْكَلِ بِجَمِيعِ كَلَامِ هَذِهِ الْحَيَاةِ.



ΠΑΙΩΝΘ.

ΕΤΑΥΣΩΤΕΜ ΔΕ ΑΥΨΟΡΡΟΥ  
ΑΥΨΕΝΩΟΥ ΕΞΟΥΝ ΕΠΙΕΡΦΕΙ ΟΥΟΖ  
ΝΑΥΤΣΒΩ ΠΕ: ΕΤΑΥΙ ΔΕ ΝΣΕ  
ΠΑΡΧΗΕΡΕΥΣ ΝΕΜ ΝΗ ΤΗΡΟΥ ΕΘΝΕΜΑΥ  
ΑΥΘΩΟΥΤ ΕΠΙΜΑ ΝΤΣΑΠ ΝΕΜ ΝΙΔΕΛΛΟΙ  
ΤΗΡΟΥ ΝΤΕ ΝΕΝΨΗΡΙ ΜΠΙΣΡΑΗΛ: ΟΥΟΖ  
ΑΥΟΥΡΡΠ ΕΠΙΜΑ ΝΣΩΝΘ ΕΘΡΟΥΙΝΙ  
ΜΜΩΟΥ.

*Πισαχι Δε Ντε Πβοις εφεάιαι ουοζ  
εφεάυαι: εφεάμαζι ουοζ εφεταχρο:  
θεν φαζια νεκκλνσια Ντε Φνουτ:  
άμην.*

And when they heard  
that, they entered the temple  
early in the morning and  
taught. But the high priest  
and those with him came  
and called the council  
together, with all the elders  
of the children of Israel, and  
sent to the prison to have  
them brought.

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

فَلَمَّا سَمِعُوا دَخَلُوا الْهَيْكَلِ نَحْوَ  
الصُّبْحِ وَجَعَلُوا يُعَلِّمُونَ. ثُمَّ جَاءَ  
رَبِّيسُ الْكَهَنَةِ وَالَّذِينَ مَعَهُ وَدَعَا  
الْمَجْمَعَ وَكُلَّ مَشِيخَةِ بَنِي إِسْرَائِيلَ  
فَأَرْسَلُوا إِلَى الْحَبْسِ لِيُؤْتَى بِهِمْ.

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

## The Liturgy Psalm

مزمور القداس

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

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

ΨΑΛΜΟΣ ΤΩ ΔΑΥΙΔ ΠΗ: ̅̅

Psalms 89: 7

مزمور 88: 6

ΦΝΟΥΤ ΦΗΕΤΟΥΤΩΟΥ ΝΑΥ: ΔΕΝ  
ΠΣΟΒΝΙ ΝΤΕ ΝΗΕΘΟΥΑΒ: ΟΥΝΙΟΥΤ ΠΕ ΟΥΟΖ  
ΨΟΙ ΝΣΟΥΤ: ΕΞΕΝ ΟΥΟΝ ΝΙΒΕΝ ΕΤΚΩΤ  
ΕΡΟΥ. ΑΛΛΗΛΟΥΙΑ.

God is greatly to be  
feared in the assembly of the  
saints, and to be held in  
reverence by all those  
around Him. Alleluia.

الله الممجد في جماعة القديسين.  
عظيم هو ومخوف على جميع  
الذين حوله. هليلويا.

## 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.

<p>Οὐαὶ ἀναγνωστικὲς ἐβόλαι θέν  πνεύματι καὶ λόγῳ κατὰ Λουκᾶν  ἀσίου.</p>	<p>A chapter according to  Saint Luke, may his  blessings be with us. Amen.</p>	<p>فصل من إنجيل معلمنا لوقا  البشير. بركاته علينا آمين.</p>
<p><b>ΛΟΥΚΑΝ Γ: Α - Κ</b></p>	<p><b>Luke 10: 1 - 20</b></p>	<p><b>ΛΟΥΚΑ 10: 1 - 20</b></p>
<p>Πενήντα καὶ δύο ἀπὸ τοῦ κυρίου  ἐπέστειλε ἐβόλαι: ὅσοι ἀποστολῶν  ἐκείνη ἐβόλαι διὰ παντός ἐκείνη ἐβαλε  ἐν παντί καὶ ἐν παντί ἐκείνη ἐκείνη  ἐκείνη ἐκείνη ἐκείνη ἐκείνη ἐκείνη.</p>	<p>After these things the  Lord appointed seventy  others also, and sent them  two and two before His face  into every city and place,  where He Himself was  about to go.</p>	<p>وَبَعْدَ ذَلِكَ عَيَّنَ الرَّبُّ سَبْعِينَ  آخَرِينَ أَيْضًا وَأَرْسَلَهُمْ اثْنَيْنِ  أَمَامَ وَجْهِهِ إِلَى كُلِّ مَدِينَةٍ وَمَوْضِعٍ  حَيْثُ كَانَ هُوَ مُزْمِعًا أَنْ يَأْتِيَ.</p>
<p>Παρά τὸν κύριον καὶ ὁ κύριος  ἐκείνη ἐκείνη ἐκείνη ἐκείνη ἐκείνη  ἐκείνη ἐκείνη ἐκείνη ἐκείνη ἐκείνη  ἐκείνη ἐκείνη ἐκείνη ἐκείνη ἐκείνη  ἐκείνη ἐκείνη ἐκείνη ἐκείνη ἐκείνη.</p>	<p>Then He said to them,  “The harvest truly is great,  but the laborers are few;  therefore pray the Lord of  the harvest to send out  laborers into His harvest.</p>	<p>فَقَالَ لَهُمْ: «إِنَّ الْحَصَادَ كَثِيرٌ وَلَكِنَّ  الْفُعْلَةَ قَلِيلُونَ. فَاطْلُبُوا مِنْ رَبِّ  الْحَصَادِ أَنْ يُرْسِلَ فُعْلَةً إِلَى  حَصَادِهِ</p>
<p>Καὶ ὁ κύριος ἐκείνη ἐκείνη ἐκείνη  ἐκείνη ἐκείνη ἐκείνη ἐκείνη ἐκείνη  ἐκείνη ἐκείνη ἐκείνη ἐκείνη ἐκείνη  ἐκείνη ἐκείνη ἐκείνη ἐκείνη ἐκείνη  ἐκείνη ἐκείνη ἐκείνη ἐκείνη ἐκείνη.</p>	<p>Go your way; behold, I  send you out as lambs  among wolves.</p>	<p>إِذْهَبُوا. هَا أَنَا أَرْسِلُكُمْ مِثْلَ خُزْمَلَانَ  بَيْنَ ذُئَابٍ.</p>
<p>Ὁ κύριος ἐκείνη ἐκείνη ἐκείνη ἐκείνη  ἐκείνη ἐκείνη ἐκείνη ἐκείνη ἐκείνη  ἐκείνη ἐκείνη ἐκείνη ἐκείνη ἐκείνη  ἐκείνη ἐκείνη ἐκείνη ἐκείνη ἐκείνη  ἐκείνη ἐκείνη ἐκείνη ἐκείνη ἐκείνη.</p>	<p>Carry neither money  bag, knapsack, nor sandals;  and greet no one along the  road.</p>	<p>لَا تَحْمِلُوا كَيْسًا وَلَا مَزُودًا وَلَا  أَحْذِيَّةً وَلَا تَسَلِّمُوا عَلَى أَحَدٍ فِي  الطَّرِيقِ.</p>
<p>Πῶς ἐκείνη ἐκείνη ἐκείνη ἐκείνη  ἐκείνη ἐκείνη ἐκείνη ἐκείνη ἐκείνη  ἐκείνη ἐκείνη ἐκείνη ἐκείνη ἐκείνη  ἐκείνη ἐκείνη ἐκείνη ἐκείνη ἐκείνη  ἐκείνη ἐκείνη ἐκείνη ἐκείνη ἐκείνη.</p>	<p>But whatever house you  enter, first say, ‘Peace to  this house.’</p>	<p>وَأَيُّ بَيْتٍ دَخَلْتُمُوهُ فَقُولُوا أَوَّلًا:  سَلَامٌ لِهَذَا الْبَيْتِ.</p>
<p>Ὁ κύριος ἐκείνη ἐκείνη ἐκείνη ἐκείνη  ἐκείνη ἐκείνη ἐκείνη ἐκείνη ἐκείνη  ἐκείνη ἐκείνη ἐκείνη ἐκείνη ἐκείνη  ἐκείνη ἐκείνη ἐκείνη ἐκείνη ἐκείνη  ἐκείνη ἐκείνη ἐκείνη ἐκείνη ἐκείνη.</p>	<p>And if a son of peace is  there, your peace will rest  on it; if not, it will return to  you.</p>	<p>فَإِنْ كَانَ هُنَاكَ ابْنُ السَّلَامِ يَجُلُّ  سَلَامُكُمْ عَلَيْهِ وَإِلَّا فَيَرْجِعُ إِلَيْكُمْ.</p>

Ὡςπι δεθεν πινη ἔτε ἡμαρ  
ἐρετενωτω οτοζ ἐρετενω νηητε  
ἡτωσ: περσατης ταρ ἑμπω  
ἡπερβεχε: ἡπερωτεβ ἐβολαθεν  
οτη ἐοτη.

Οτοζ τβακι ἐτετενναυε νωτεν  
ἐδοτη ἐρος οτοζ ἡτωπ ἡνω  
ἐρωσ οτω νηητοτηαχα  
δαρτεν.

Οτοζ νηετωωνι ἡητης ἀριφαδρι  
ἐρωσ: οτοζ ἀχος νωσ γε αδωντ  
ἐρωτεν ἡγε τμετοτρο ἡτε φνωτ.

τβακι δε ἐτετενναυε νωτεν  
ἐδοτη ἐρος οτοζ ἡτωπτεμπε  
ἡνω ἐρωσ ἡμωι ἐβολαθεν  
νεσπλατια ἀχος.

Χε πικετωιω ἐταττωι ἐνε  
δαλατ ἐβολαθεν τετενβακι  
τεννανεβ νωτεν ἐβολα: πλην φαι  
ἀριεμ ἐρω γε αδωντ ἡγε  
τμετοτρο ἡτε φνωτ.

τχω δε ἡμος νωτεν γε οτον  
οἡτον ναυωπι ἡCοζομαθεν  
πεερωτ ἔτε ἡμαρ ἐδοτε τβακι ἔτε  
ἡμαρ.

Οτοι νε Χωραζιν: οτοι νε  
Βησαιδα γε ἡερηιθεν ττρος εμ

And remain in the same  
house, eating and drinking  
such things as they give, for  
the laborer is worthy of his  
wages. Do not go from  
house to house.

Whatever city you  
enter, and they receive you,  
eat such things as are set  
before you.

And heal the sick there,  
and say to them, 'The  
kingdom of God has come  
near to you'.

But whatever city you  
enter, and they do not  
receive you, go out into its  
streets and say,

'The very dust of your  
city, which clings to us we  
wipe off against you.  
Nevertheless know this, that  
the kingdom of God has  
come near you.'

But I say to you that it  
will be more tolerable in  
that Day for Sodom than for  
that city.

"Woe to you, Chorazin!  
Woe to you, Bethsaida! For  
if the mighty works, which

وَأَقِيمُوا فِي ذَلِكَ الْبَيْتِ أَكْلِينَ  
وَشَارِبِينَ مِمَّا عِنْدَهُمْ لِأَنَّ الْفَاعِلَ  
مُسْتَحِقُّ أَجْرَتِهِ. لَا تَنْتَقِلُوا مِنْ بَيْتٍ  
إِلَى بَيْتٍ.

وَأَيَّةٌ مَدِينَةٍ دَخَلْتُمُوهَا وَقَبِلْكُمْ  
فَكُلُوا مِمَّا يُقَدَّمُ لَكُمْ

وَاشْفُوا الْمَرْضَى الَّذِينَ فِيهَا  
وَقُولُوا لَهُمْ: قَدْ اقْتَرَبَ مِنْكُمْ  
مَلَكُوتُ اللَّهِ.

وَأَيَّةٌ مَدِينَةٍ دَخَلْتُمُوهَا وَلَمْ يَقْبَلْكُمْ  
فَاخْرُجُوا إِلَى شَوَارِعِهَا وَقُولُوا:

حَتَّى الْغُبَارُ الَّذِي لَصِقَ بِنَا مِنْ  
مَدِينَتِكُمْ نَنْفُضُهُ لَكُمْ. وَلَكِنْ اْعْلَمُوا  
هَذَا أَنَّهُ قَدْ اقْتَرَبَ مِنْكُمْ مَلَكُوتُ  
اللَّهِ.

وَأَقُولُ لَكُمْ إِنَّهُ يَكُونُ لِسُودُومَ فِي  
ذَلِكَ الْيَوْمِ حَالَةٌ أَكْثَرُ احْتِمَالًا مِمَّا  
لِتِلْكَ الْمَدِينَةِ.

«وَيْلٌ لَكَ يَا خُورَزِينَ. وَيْلٌ لَكَ يَا  
بَيْتَ صَيْدَا. لِأَنَّهُ لَوْ صُنِعَتْ فِي  
صُورَ وَصَيْدَاءِ الْقُوَّاتِ الْمَصْنُوعَةُ

τὸςιδων ἐνε αὐτωπι ἦξε ναιχομ  
εταυτωπι δεν θηνοῦ νε ις ἔνει  
αυερμετὰνοιν ενθεμι δεν οἱσοκ νεμ  
οἱκερι.

Πλην πρὸς νεμ τὸςιδων οτον  
οἱμτον ναυτωπι νωοῦ δεν ἱκρις  
ἐροτερωτεν.

Οτοθ ἡο ζωι Καφαρναοῦ μη  
τεραδισι ψα ἐρρηι ἐτφε σεναθεβιο ψα  
ἐπεснт ἐάμεν†.

Φηετωτεμ ἡωτεν αῤωτεμ  
ἡωι: οτοθ φηετωψ ἡωτεν  
αῤωψ ἡμοι: φη δε ετωψ ἡμοι  
ἡφηεταῤαοτοι.

Αῤταθο δε ἦξε πιεψβε δεν  
οἱραψι ενζω ἡμοс хε Пбоис  
νικεδεμωн себno ἡζωοῦ наn δεν  
Пекран.

Πεχαῤ δε νωοῦ хε αἱναῤ  
ἐπсатанас ἐαῤεи ἐβολ δεν τφε  
ἡφρη† νο῱сетеβρηх.

Энпπε αἱ† νωτεν ἡπιερωψι  
ἐζωμι ἐxen εανροῤ νεμ εанблн νεμ  
ἐxen ἱχομ тнрс ἡτε пизахи: οτοθ  
ἡнеϣбι θηνοῦ ἡχοnc ἡελι.

Πληн ἡπερραψι δεν φαι хе  
нпπεгма себno ἡζωοῦ νωτεн: ραψι

were done in you had been  
done in Tyre and Sidon,  
they would have repented  
long ago, sitting in  
sackcloth and ashes.

But it will be more  
tolerable for Tyre and Sidon  
at the judgment than for  
you.

And you, Capernaum,  
who are exalted to heaven,  
will be brought down to  
Hades.

He who hears you hears  
Me, he who rejects you  
rejects Me, and he who  
rejects Me rejects Him who  
sent Me.”

Then the seventy  
returned with joy, saying,  
“Lord, even the demons are  
subject to us in Your  
name.”

And He said to them, "I  
saw Satan fall like lightning  
from heaven.

Behold, I give you the  
authority to trample on  
serpents and scorpions, and  
over all the power of the  
enemy, and nothing shall by  
any means hurt you.

Nevertheless do not  
rejoice in this, that the  
spirits are subject to you,

فِيكُمْ لَتَابَتَا قَدِيمًا جَالِسَتَيْنِ فِي  
الْمُسُوحِ وَالرَّمَادِ.

وَلَكِنَّ صُورَ وَصَيْدَاءَ يَكُونُ لَهُمَا  
فِي الدِّينِ حَالَةً أَكْثَرُ اخْتِمَالًا مِمَّا  
لَكُمْ

وَأَنْتِ يَا كَفَرْنَاخُومُ الْمَرْتَفَعَةُ إِلَى  
السَّمَاءِ سَتُهْبَطِينَ إِلَى الْهَوَايَةِ.

الَّذِي يَسْمَعُ مِنْكُمْ يَسْمَعُ مِنِّي  
وَالَّذِي يُرْذِلُكُمْ يُرْذِلُنِي وَالَّذِي  
يُرْذِلُنِي يُرْذِلُ الَّذِي أَرْسَلَنِي.»

فَرَجَعَ السَّبْعُونَ بِفَرَحٍ قَائِلِينَ: «يَا  
رَبُّ حَتَّى الشَّيَاطِينُ تَخْضَعُ لَنَا  
بِاسْمِكَ.»

فَقَالَ لَهُمْ: «رَأَيْتُ الشَّيْطَانَ سَاقِطًا  
مِثْلَ الْبَرْقِ مِنَ السَّمَاءِ.

هَآ أَنَا أُعْطِيكُمْ سُلْطَانًا لَتَدُوسُوا  
الْحَيَّاتِ وَالْعَقَّارِبَ وَكُلَّ قُوَّةَ الْعَدُوِّ  
وَلَا يَضُرُّكُمْ شَيْءٌ.

وَلَكِنْ لَا تَفْرَحُوا بِهَذَا أَنَّ الْأَرْوَاحَ  
تَخْضَعُ لَكُمْ بَلْ افْرَحُوا بِالْحَرِيِّ أَنَّ  
أَسْمَاءَكُمْ كُتِبَتْ فِي السَّمَاوَاتِ.»

Δε ἡθού γε μετενραν σεσθνοῦτ θεν  
νιφνοῦ.

*Πῶοῦ φα Πεννοῦτ πε ὡα ἐνεθ  
ἵτε νι ἐνεθ. ἀμην.*

but rather rejoice because  
your names are written in  
heaven".

*Glory be to God  
forever.*

*والمجد لله دائماً.*

# Katameros Readings for the Second Sunday of Abib

قطمارس قراءات الأحد الثاني من شهر أبيب المبارك

ⲫⲕⲧⲣⲓⲁⲕⲏ ⲙⲙⲁⲃⲥⲏⲟⲩⲧⲓ ⲙⲡⲓⲁⲃⲟⲩ ⲉⲡⲏⲡ

Porti

Vespers Psalm

مزمور العشية

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

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

Ψαλμος τω Δαυιδ ρκζ: α, ε, ϛ

Psalm 128: 7, 8

مزمور 127: 1، 5، 6

Ⲡⲟⲩⲛⲓⲧⲁⲟⲩ ⲛⲟⲩⲛ ⲛⲓⲃⲉⲛ ⲉⲧⲉⲣⲃⲟⲧ  
ⲃⲁⲧⲉⲛ ⲙⲡⲃⲟⲓⲥ: ⲛⲏⲉⲑⲙⲟⲩⲓ ⲃⲓ ⲛⲉϥⲙⲟⲩⲧ:  
ⲉϥⲉⲥⲙⲟⲩ ⲉⲣⲟⲕ ⲛⲉⲉ ⲡⲃⲟⲓⲥ ⲉⲃⲟⲗ ⲃⲉⲛ  
Ⲑⲱⲛ: ⲟⲩⲟⲃ ⲉⲕⲉⲛⲁⲩ ⲉⲛⲓⲁⲥⲁⲑⲟⲛ ⲛⲧⲉ  
ⲓⲉⲣⲟⲩⲥⲁⲗⲏⲙ ⲛⲏⲓⲉⲃⲟⲟⲩ ⲧⲏⲣⲟⲩ ⲛⲧⲉ  
ⲡⲉⲕⲱⲛⲃ. ⲁⲗⲗⲏⲗⲟⲩⲁ.

Blessed are all who fear  
The Lord; who walk in his  
ways. The Lord shall bless  
you out of Zion. And you  
shall see the good things of  
Jerusalem all the days of  
your life. Alleluia.

طوبى لجميع الذين يتقون الرب،  
السالكين في طرقه. يُباركك الرب  
من صهيون. وتبصر خيرات  
أورشليم جميع أيام حياتك.  
هليلويا.

Vespers Gospel

إنجيل العشية

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

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

Ⲡⲧⲁⲛⲁⲥⲛⲱⲥⲓⲥ ⲉⲃⲟⲗ ⲃⲉⲛ  
ⲡⲓⲉⲧⲁⲥⲥⲉⲗⲓⲟⲛ ⲉⲑⲟⲩⲁⲃ ⲕⲁⲧⲁ ⲗⲟⲩⲕⲁⲛ  
ⲁⲥⲓⲟⲩ.

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

فصل من إنجيل معلمنا لوقا  
البشير. بركاته علينا آمين.

ⲗⲟⲩⲕⲁⲛ ⲓⲉ: ⲁ - ⲓⲏ

Luke 16: 1 - 18

لوقا 16: 1 - 18

<p>Ναυρω Δε υμος πε ννευμαθητης        γε πε οτον οτρωμι νπραδο εστον        νταυ υματ νοτοικονομος: οτοε φαι        αερδιαβαλιν υμοφ θατοτφ εως        ευρωρ ννευερπαρχοντα εβολ.</p>	<p>He also said to His        disciples: There was a        certain rich man who had a        steward, and an accusation        was brought to him that this        man was wasting his goods.</p>	<p>وَقَالَ أَيْضاً لِتَلَامِيذِهِ: «كَانَ إِنْسَانٌ        غَنِيٌّ لَهُ وَكَيْلٌ قُوشِي بِهِ إِلَيْهِ بِأَنَّهُ        يُبْذِرُ أَمْوَالَهُ.</p>
<p>Οτοε εταυμουτ ερω πεχαυ ναυ        γε οτ πε φαι ετρωτεμ ερω ευβητκ:        μα πωπ ντμετοικονομος νηι: οτ ταρ        χναερ οικονομος αν γε.</p>	<p>So he called him and        said to him, ‘What is this I        hear about you? Give an        account of your        stewardship, for you can no        longer be steward.’</p>	<p>فَدَعَاهُ وَقَالَ لَهُ: مَا هَذَا الَّذِي أَسْمَعُ        عَنْكَ؟ أَعْطَ حِسَابَ وَكَالَتِكَ لِأَنَّكَ لَا        تَقْدِرُ أَنْ تَكُونَ وَكِيلًا بَعْدُ.</p>
<p>Πεχαυ Δε νδρηι νδητη νγε        ποικονομος γε οτ πε τνααιφ: παβοις        ναωλι ντμετοικονομος ντοτ:        ντναυχευχομ αν εδρη οτοε τωπι        εωατ μεθαι.</p>	<p>Then the steward said        within himself, ‘What shall        I do? For my master is        taking the stewardship away        from me. I cannot dig; I am        ashamed to beg.</p>	<p>فَقَالَ الْوَكِيلُ فِي نَفْسِهِ: مَاذَا أَفْعَلُ؟        لِأَنَّ سَيِّدِي يَأْخُذُ مِنِّي الْوَكَالَهَ.        لَسْتُ أَسْتَطِيعُ أَنْ أَنْقُبَ وَأَسْتَحِي        أَنْ أَسْتَغْطِي.</p>
<p>Διευ γε οτ πε τνααιφ εινα        εοταν ατρωανηιττ εβολ εεν        τμετοικονομος νσεωοπτ ερωοτ        εδοτη ενοτηοτ.</p>	<p>I have resolved what to        do, that when I am put out        of the stewardship, they        may receive me into their        houses.’</p>	<p>قَدْ عَلِمْتُ مَاذَا أَفْعَلُ حَتَّى إِذَا عُرِلْتُ        عَنِ الْوَكَالَهَ يَقْبَلُونِي فِي بُيُوتِهِمْ.</p>
<p>Οτοε εταυμουτ εφοται φοται        ννηετε οτον ντε πευβοις ερωοτ        ναυρω υμος υπιεοιτ γε οτον οτηρ        εροκ ντε παβοις.</p>	<p>So he called every one        of his master’s debtors to        him, and said to the first,        ‘How much do you owe my        master?’</p>	<p>فَدَعَا كُلَّ وَاحِدٍ مِنْ مَدْيُونِي سَيِّدِهِ        وَقَالَ لِلأَوَّلِ: كَمْ عَلَيْكَ لِسَيِّدِي؟</p>
<p>Πθοφ Δε πεχαυ γε υε υβατος        ννεε: νθοφ Δε πεχαυ γε μο ενεκδαι        οτοε γευσι νχωλεμ δδαι ετεοτι.</p>	<p>And he said, ‘A hundred        measures of oil.’ So he said        to him, ‘Take your bill, and        sit down quickly and write        fifty.’</p>	<p>فَقَالَ: مِئَةُ بَثَّ زَيْتٍ. فَقَالَ لَهُ: خُذْ        صَكَّكَ وَاجْلِسْ عَاجِلًا وَارْتَبْ        خَمْسِينَ.</p>
<p>Ιτα πεχαυ νκεοται γε νθοκ Δε        οτον οτηρ εροκ: νθοφ Δε πεχαυ γε υε</p>	<p>Then he said to another,        ‘And how much do you        owe?’ So he said, ‘A        hundred measures of</p>	<p>ثُمَّ قَالَ لِآخَرَ: وَأَنْتَ كَمْ عَلَيْكَ؟        فَقَالَ: مِئَةُ كَرَّ قَمْحٍ. فَقَالَ لَهُ: خُذْ        صَكَّكَ وَارْتَبْ ثَمَانِينَ.</p>



ἡκορος ἡκοτό: πεχαϋ ηαϋ χε μο  
ἐνεκᾶδαι οτοζ ᾶδαι ἐδεμνε.

Οτοζ ἃ Πβοις ὡτοῦτορ ἔχεν  
πιοικονομος ἡτε ἱδᾶικιὰ χε αϋῖρι ᾶεν  
οτυμετσαβε: χε νιῶηρι ἡτε παῖενης  
ῶανσαβετ νε ἐζοτε νιῶηρι ἡτε  
φοτωῖνι ᾶεν τοῦτενεᾶ.

Οτοζ Δηνοκ ῶω ἱχω ἡμος νωτεν  
χε μαθαμῖο νωτεν ἡῶανῶφῆρ ἐβοᾶ  
ᾶεν μαμωνα ἡτε ἱδᾶικιὰ ῶῖνα ῶοταν  
αῦῶανμοῦτηκ ἡτοῦτορεπ ῶηνοῦ ἐᾶοῦν  
ἐνῖκῶτην ἡενης.

Πῖπιστος ᾶεν οῦκοῦχι οῦπιστος οῖ  
πε ᾶεν οῦμῆῶ οτοζ φῆετῶῖνῶος ῶεν  
οῦκοῦχι ῶῖῶῖνῶος οῖ ᾶεν οῦμῆῶ.

Ιςχε οῦν ᾶεν πᾶδᾶικος ἡμαμωνα  
ἡπετενῶωπι ἐρετενῖῶοτ πῖταῶμῖ  
Δε νῖμ ῶῖναῶτενῶετ ῶηνοῦ ἐροϋ.

Οτοζ ιςχε ᾶεν πετε φωτεν ᾶν πε  
ἡπετενῶωπι ἐρετενῖῶοτ πετε φωτεν  
νῖμ ῶῖναῶτηῖϋ νωτεν.

Ῥοον ῶῶι ἡῶωκ ηαῶῶεμῶο  
ἡερῶωκ ἡῶοις ᾶῖαῖ: ιε ῶαρ ἡτεῶμεστε  
οῖαι οτοζ πῖκεοῖαι ἡτεῶμενῖῖῖ: ιε  
ἡτεῶῶτεμ ἡῶα οῖαι οτοζ πῖκεοῖαι  
ἡτεῶερκαταῶρονῖν ἡμοϋ: ἡμονῶῶομ

wheat.' And he said to him,  
'Take your bill, and write  
eighty.'

So the master  
commended the unjust  
steward because he had  
dealt shrewdly. For the sons  
of this world are more  
shrewd in their generation  
than the sons of light.

And I say to you, make  
friends for yourselves by  
unrighteous mammon, that  
when you fail, they may  
receive you into an  
everlasting home.

He who is faithful in  
what is least is faithful also  
in much; and he who is  
unjust in what is least is  
unjust also in much.

Therefore, if you have  
not been faithful in the  
unrighteous mammon, who  
will commit to your trust  
the true riches?

And if you have not  
been faithful in what is  
another man's, who will  
give you what is your own?

No servant can serve  
two masters; for either he  
will hate the one and love  
the other, or else he will be  
loyal to the one and despise  
the other. You cannot serve  
God and mammon."

فَمَدَحَ السَّيِّدُ وَكَيْلَ الظُّلَمِ إِذْ بِحِكْمَةٍ  
فَعَلَ لَأَنَّ أَبْنَاءَ هَذَا الدَّهْرِ أَحْكَمَ مِنْ  
أَبْنَاءِ النُّورِ فِي جِيلِهِمْ.

وَأَنَا أَقُولُ لَكُمْ: اصْنَعُوا لَكُمْ  
أَصْدِقَاءَ بِمَالِ الظُّلَمِ حَتَّىٰ إِذَا فَنِيتُمْ  
يَقْبَلُونَكُمْ فِي الْمَظَالِ الْأَبَدِيَّةِ.

الْأَمِينُ فِي الْقَلِيلِ أَمِينٌ أَيْضًا فِي  
الكَثِيرِ وَالظَّالِمُ فِي الْقَلِيلِ ظَالِمٌ  
أَيْضًا فِي الْكَثِيرِ.

فَإِنْ لَمْ تَكُونُوا أَمَنَاءَ فِي مَالِ الظُّلَمِ  
فَمَنْ يَأْتِمِنُكُمْ عَلَى الْحَقِّ؟

وَإِنْ لَمْ تَكُونُوا أَمَنَاءَ فِي مَا هُوَ  
لِلْغَيْرِ فَمَنْ يُعْطِيكُمْ مَا هُوَ لَكُمْ؟

لَا يَقْدِرُ خَادِمٌ أَنْ يَخْدُمَ سَيِّدَيْنِ لِأَنَّهُ  
إِمَّا أَنْ يُبْغِضَ الْوَاحِدَ وَيُحِبَّ الْآخَرَ  
أَوْ يُلَازِمَ الْوَاحِدَ وَيَحْتَقِرَ الْآخَرَ. لَا  
تَقْدِرُونَ أَنْ تَخْدُمُوا اللَّهَ وَالْمَالَ.

ἡμῶν ἐερβῶκ ὑφ'νοῦτ' νῦν  
μαμωνᾶ.

Νῦν οὖν οἱ ἑβραῖοι τῶν  
φαρισαίων ἐποιοῦν ὅσα  
ἐπείκει αὐτοὺς ὁ νόμος.

Ὁ νόμος περὶ τῶν νόμων καὶ ἡθῶν  
ἐστὶν ὁ νόμος ὑποκρίνεται ἡμῶν  
ὑφ'νοῦτ' καὶ ὁ νόμος ἡμῶν  
ἐστὶν ὁ νόμος ὑποκρίνεται ἡμῶν  
ὑφ'νοῦτ'.

Πῶς οὖν νῦν ὑποκρίνεται ὁ νόμος  
ἡμῶν ἐπὶ τῶν νόμων καὶ ἡθῶν  
ὑποκρίνεται ἡμῶν ἐπὶ τῶν νόμων  
καὶ ἡθῶν ὑποκρίνεται ἡμῶν ἐπὶ  
τῶν νόμων καὶ ἡθῶν.

Καὶ οὖν ὁ νόμος ὑποκρίνεται ἡμῶν  
ἐπὶ τῶν νόμων καὶ ἡθῶν ὑποκρίνεται  
ἡμῶν ἐπὶ τῶν νόμων καὶ ἡθῶν.

Ὁ νόμος ὑποκρίνεται ἡμῶν ἐπὶ  
τῶν νόμων καὶ ἡθῶν ὑποκρίνεται  
ἡμῶν ἐπὶ τῶν νόμων καὶ ἡθῶν.

*Πῶς οὖν φα Πέννοτ' πε: ὡς ἐνέει  
ἡμῶν ἐπὶ τῶν νόμων καὶ ἡθῶν.*

Now the Pharisees, who  
were lovers of money, also  
heard all these things, and  
they derided Him.

And He said to them,  
“You are those who justify  
yourselves before men, but  
God knows your hearts. For  
what is highly esteemed  
among men is an  
abomination in the sight of  
God.

The law and the  
prophets were until John.  
Since that time the kingdom  
of God has been preached,  
and everyone is pressing  
into it.

And it is easier for  
heaven and earth to pass  
away than for one tittle of  
the law to fail.

Whoever divorces his  
wife and marries another  
commits adultery; and  
whoever marries her who is  
divorced from her husband  
commits adultery.

*Glory be to God forever.*

وَكَانَ الْفَرِيسِيُّونَ أَيْضاً يَسْمَعُونَ  
هَذَا كُلَّهُ وَهُمْ مُحِبُّونَ لِلْمَالِ  
فَاسْتَهْزَؤُوا بِهِ.

فَقَالَ لَهُمْ: «أَنْتُمْ الَّذِينَ تُبَرِّرُونَ  
أَنْفُسَكُمْ قُدَّامَ النَّاسِ. وَلَكِنَّ اللَّهَ  
يَعْرِفُ قُلُوبَكُمْ. إِنَّ الْمُسْتَعْلَى عِنْدَ  
النَّاسِ هُوَ رِجْسٌ قُدَّامَ اللَّهِ.

«كَانَ النَّامُوسُ وَالْأَنْبِيَاءُ إِلَى  
يُوحَنَّا. وَمِنْ ذَلِكَ الْوَقْتِ يُبَشِّرُ  
بِمَلَكُوتِ اللَّهِ وَكُلُّ وَاحِدٍ يَغْتَصِبُ  
نَفْسَهُ إِلَيْهِ.

وَلَكِنَّ زَوَالَ السَّمَاءِ وَالْأَرْضِ أَيْسَرُ  
مِنْ أَنْ تَسْقُطَ نَقْطَةٌ وَاحِدَةً مِنَ  
النَّامُوسِ.

كُلُّ مَنْ يُطَلِّقُ امْرَأَتَهُ وَيَتَزَوَّجُ  
بِأُخْرَى يَزْنِي وَكُلُّ مَنْ يَتَزَوَّجُ  
بِمُطَلَّاقَةٍ مِنْ رَجُلٍ يَزْنِي.

*والمجد لله دائماً.*

**Ψωπ**  
**Matins Psalm**  
مزمور باكر

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

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

Ψαλμος τω Δαυιδ μ: α, β	Psalm 41: 1, 2	مزمور 40: 1، 2
<p>Ὡς ὅτι ἡ ψαλμὸς ἀφ' ἡμετέρας ἀρχαῖς ἔχεν οὐ γὰρ ἡμεῖς οὐ γὰρ ὡς: θεν πῖε βοοῦ εὐχόμενος: ἐφ' ἡμετέρας ἡμετέρας Πβοις: Πβοις ἐφ' ἡμετέρας ἐροῦ ἐφ' ἡμετέρας: οὐ γὰρ ἐφ' ἡμετέρας ἡμετέρας ἐχεν πκαρι. Ἀλληλουία.</p>	<p>Blessed is he who considers the poor; The Lord will deliver him in time of trouble. The Lord will preserve him and keep him alive, and he will be blessed on the earth. Alleluia.</p>	<p>طوبى للذي يتفهم في أمر المسكين والفقير، في يوم السوء يُنَجِّيه الربُّ. الربُّ يحفظه ويحييه، ويجعله في الأرض مغبوطاً. هللويليا.</p>

**Matins Gospel**  
إنجيل باكر

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

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

Ὁ ἁγία πνεῦμα ἐβόλ θεν πνεῦμα ἡμετέρας ἐβόλ κατὰ Μαρκον ἀγίου.	A chapter according to Saint Mark, may his blessings be with us. Amen.	فصل من إنجيل معلمنا مرقس البشير. بركاته علينا آمين.
Μαρκον ιε': β - η	Mark 16: 2 - 8	مرقس 16: 2 - 8
<p>Ὅτις ἡμετέρας τοῦ ἐμὰ ἡμετέρας ἡμετέρας: ἀγί ἐπὶ ἡμετέρας ἐτα φρη ἡμετέρας.</p> <p>Ὅτις ἡμετέρας ἡμετέρας ἡμετέρας: χε ἡμετέρας ἐβόλ ἐβόλ ἐβόλ ἐβόλ ἡμετέρας ἡμετέρας.</p>	<p>Very early in the morning, on the first day of the week, they came to the tomb when the sun had risen.</p> <p>And they said among themselves, "Who will roll away the stone from the door of the tomb for us?"</p>	<p>وباكراً جداً في أول الأسبوع آتَيْنَ إِلَى الْقَبْرِ إِذْ طَلَعَتِ الشَّمْسُ.</p> <p>وَكُنَّ يَقُلْنَ فِيمَا بَيْنَهُنَّ: "مَنْ يُدْخِرُ لَنَا الْحَجَرَ عَنْ بَابِ الْقَبْرِ؟"</p>

Οτοϑ ἐταϑϣαι ἡνοῦβαλ ἐπῶωι:  
ἀτῆατ ἐπιῶωι τε ἀτκερκωρϣ: νε  
οτῆιϣτ ζαρ ἐμαϣω πε.

Οτοϑ ἐταϑωενωοτ ἐδοῦη  
ἐπιμῶατ: ἀτῆατ ἐοῦδελϣιρι εϣρεμϣι:  
καοῦῆναμ: εϣηλ ἡνοῦτολῆ εσοτωβϣ  
οτοϑ ἀτερβοτ.

Πθοϣ Δε πεχαϣ ἡωοτ τε  
ἡπερερβοτ: ἡσοῦς πε ἐτετεκωτ  
ἡσωϣ πιρεμΠαζαρεϑ φῆεταϑωϣ:  
αϣτωνϣ ἣζα ἡναι ἀν: ιϣ πιμα  
ἐταϣχαϣ ἡμοϣ.

Ἀλλὰ μαϣωενωτεν ἀχοϣ  
ἡνεϣμαοῆηϣ νεμ Πετροϣ: τε  
ἣναερωορπ ἐρωτεν ἐτΣαλιλεὰ:  
ἀρετενῆατατ ἐροϣ ἡματ: κατὰ φρητ  
ἐταϣχοϣ ἡωτεν.

Οτοϑ ἀτὶ ἐβολ οτοϑ ἀτφωτ  
ἐβολῶα πιμῶατ: νε ἀ οῦθερτερ ζαρ  
ταζωοτ πε νεμ οῦτωμτ: οτοϑ  
ἡποττε ἐλι ἡἐλι: ἡατερβοτ ζαρ πε.

*Πῶοτ φα Πεννοττ πε ὡα ἐνεε  
ἡτε ἡι ἐνεε: ἀμῆη.*

But when they looked  
up, they saw that the stone  
had been rolled away--for it  
was very large.

And entering the tomb,  
they saw a young man  
clothed in a long white robe  
sitting on the right side; and  
they were alarmed.

But he said to them,  
“Do not be alarmed. You  
seek Jesus of Nazareth, who  
was crucified. He is risen!  
He is not here. See the  
place where they laid Him.

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

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

*Glory be to God  
forever.*

فَتَطَّلَعْنَ وَرَأَيْنَ أَنَّ الْحَجَرَ قَدْ  
دُحِرَجَ! لِأَنَّهُ كَانَ عَظِيماً جَدًّا.

وَلَمَّا دَخَلْنَ الْقَبْرَ رَأَيْنَ شَابًا جَالِسًا  
عَنِ الْيَمِينِ مُتَسَرِّبًا بِحُلَّةٍ بَيضاء،  
فَأَنْدَهَشْنَ.

فَقَالَ لَهُنَّ: "لَا تَنْدَهَشْنَ، أَنْتُنَّ  
تَطْلُبْنَ يَسُوعَ النَّاصِرِيَّ  
الْمُصَلَّبَ. قَدْ قَامَ، لَيْسَ هُوَ هَهُنَا.  
هُوَذَا الْمَوْضِعُ الَّذِي وَضَعُوهُ فِيهِ.

لَكِنْ أَذْهَبْنَ وَقَلْنَ لِتَلَامِيذِهِ  
وَلِبَطْرُسَ إِنَّهُ يَسْبِقُكُمْ إِلَى الْجَلِيلِ.  
وَهُنَاكَ تَرَوْنَهُ كَمَا قَالَ لَكُمْ".

فَخَرَجْنَ سَرِيعًا وَهَرَبْنَ مِنَ الْقَبْرِ،  
لِأَنَّ الرَّعْدَةَ وَالْحَيْرَةَ أَخَذَتَاهُنَّ.  
وَلَمْ يَقُلْنَ لِأَحَدٍ شَيْئًا لِأَنَّهُنَّ كُنَّ  
خَائِفَاتٍ.

*والمجد لله دائماً.*

## Liturgy Readings

## The Pauline Epistle

✠ ἘΠΙΣΤΟΛΗ ΝΤΕ ΠΕΝΣΑῶ Παῦλος Πιάποστολος

✠ ΤΑΜΟ ΔΕ ΜΥΩΤΕΝ ΝΑΪΝΗΟΥ  
ΕΠΙΕΤΑΣΣΕΛΙΟΝ ΦΗΕΤΑΤΖΙΩΓΕΝΝΟΥΤΙ  
ΜΥΟΥ ΕΒΟΛ ΖΗΤΟΥ ΧΕ ΝΟΥ ΚΑΤΑ ΡΩΜΙ  
ΔΗ ΠΕ.

But I make known to you, brethren, that the gospel which was preached by me is not according to man.

وَأَعَرَفَكُم بِأَيُّهَا الْإِخْوَةُ الْإِنْجِيلِ الَّذِي  
بَشَّرْتُ بِهِ، أَنَّهُ لَيْسَ بِحَسَبِ  
إِنْسَانٍ.

Οὐδὲ γὰρ ἀνὸκ ἐταίβιτε ἤτεν  
ρωμι ἀν οὐδὲ νε ἐταῖτςβω νηι ἐροϋ  
ἀν ἀλλὰ ἐβόλ ζιτεν οὐδωρπ ἐβόλ  
ἤτε Ἰησοῦς Πιχρίστος.

Ἀτετενσωτεμ γὰρ ἐπαχινμοϋ  
ὑπικοῦτ ἡἐρηι δὲν ἴμετλοῦδαί γε  
ἡἐρηι δὲν οὐμετλοῦτὸ ναιβοῦσι ἡσα  
ἱεκκλῆσιᾶ ἤτε Φνοῦτ οὐοῦ ναιϋωϋ  
ὑμοσ.

Ἡαιερπροκοπτιν δὲν ἴμετλοῦδαί  
ἐζοτε οὐμηϋ ἤτε ταμαῖν δὲν  
παθενος εἰοι ἡρεϋχοῦ ἡζοῦτὸ ἐνηῆτα  
ναιοῦτ τητοῦτ ἐτοτ.

Ζοτε δὲ ἐταϋτμαῖ ἡξε Φνοῦτ  
φηεταϋφορϋτ ἐβόλ δὲν ἡνεξι ἤτε  
ταμαῖν: οὐοῦ ἀϋθαζμετ ἐβόλ ζιτεν  
πεϋζμοτ.

Εβορπ ὑΠεϋϋηρι ἐβόλ ἡδῆτ ζινα  
ἡταζιϋεννοῦϋ ὑμοϋ δὲν νιεθνος  
σατοτ ὑπιοναῖτ ἡσα σαρξ ζι ῥνοϋ.

Οὐδὲ ὑπιϋε ἐἐρηι ἐλεροῦσαλῆμ  
ϋα νιαποστολος ἐτδᾶχωι ἀλλὰ  
αιϋενῆι ἐτᾶραβιᾶ: παλιν οἱ ἀικοττ  
ἐδαμασκος.

Ἰτα μενεσα ϋομῖτ ἡρομπι  
αιϋενῆι ἐἐρηι ἐλεροῦσαλῆμ ἐναῖ  
ἐΚηφα οὐοῦ αἰοῖ δατοτϋ ὑμητ τιοῦτ

For I neither received it  
from man, nor was I taught  
it, but it came through the  
revelation of Jesus Christ.

For you have heard of  
my former conduct in  
Judaism, how I persecuted  
the church of God beyond  
measure and tried to destroy  
it.

And I advanced in  
Judaism beyond many of  
my contemporaries in my  
own nation, being more  
exceedingly zealous for the  
traditions of my fathers.

But when it pleased  
God, who separated me  
from my mother's womb  
and called me through His  
grace,

to reveal His Son in me,  
that I might preach Him  
among the Gentiles, I did  
not immediately confer with  
flesh and blood,

nor did I go up to  
Jerusalem to those who  
were apostles before me;  
but I went to Arabia, and  
returned again to Damascus.

Then after three years, I  
went up to Jerusalem to see  
Peter, and remained with  
him fifteen days.

لَا تَنِي لَمْ أَقْبَلْهُ مِنْ عِنْدِ إِنْسَانٍ وَلَا  
عَلَّمْتُهُ. بَلْ بِإِعْلَانِ يَسُوعَ الْمَسِيحِ.

فَإِنَّكُمْ سَمِعْتُمْ بِسِيرَتِي قَبْلًا فِي  
الدِّينَانَةِ الْيَهُودِيَّةِ، أَنِّي كُنْتُ  
أَضْطَهُدُ كَنِيسَةَ اللَّهِ بِإِفْرَاطٍ وَأَتْلَفُهَا.

وَكُنْتُ أَتَقَدَّمُ فِي الدِّينَانَةِ الْيَهُودِيَّةِ  
عَلَى كَثِيرِينَ مِنْ أَتْرَابِي فِي  
جَنْسِي، إِذْ كُنْتُ أَوْفَرَ غَيْرَةً فِي  
تَقْلِيدَاتِ آبَائِي.

وَلَكِنْ لَمَّا سَرَّ اللَّهُ الَّذِي أَفْرَزَنِي مِنْ  
بَطْنِ أُمِّي، وَدَعَانِي بِنِعْمَتِهِ.

أَنْ يُعْلِنَ ابْنَهُ فِيَّ لِأُبَشِّرَ بِهِ بَيْنَ  
الْأُمَمِ، لِلْوَقْتِ لَمْ أَسْتَشِيرْ لَحْمًا  
وَدَمًا.

وَلَا صَعِدْتُ إِلَى أُورُشَلِيمَ إِلَى  
الرُّسُلِ الَّذِينَ قَبْلِي، بَلْ انْطَلَقْتُ إِلَى  
الْعَرَبِيَّةِ ثُمَّ رَجَعْتُ أَيْضًا إِلَى  
دِمَشْقَ.

ثُمَّ بَعْدَ ثَلَاثِ سِنِينَ صَعِدْتُ إِلَى  
أُورُشَلِيمَ لِأَتَعَرَّفَ بِبِطْرُسَ، فَمَكَثْتُ  
عِنْدَهُ خَمْسَةَ عَشَرَ يَوْمًا.



<p>ἸΕΖΟΥΡ.</p> <p>Κεοται Δε ἡνιὰποστολος ὑπιναν ἐροϋ ἐβηλ ἐλακωβος πεσον ὑΠβοις.</p> <p>Πη Δε ἐτςδα ὑμωοτ νωτεν ις ζηππε ὑπευθο ὑΦνοττ γε ἡτξε μεθνοττ αν.</p> <p>Уененса нαι Δε аи єница ἡτε †Cτpια neu †Kτλhκiα.</p> <p>Πατρωοτην Δε ὑμοι πε δεν παзо ἡξε ηιεκκλhσiα ἡτε †IοτΔεα ηηетδєн Πιχpισтос.</p> <p>Уонон Δε newαтρωтєм πε γε φhєнаϷбoхи ἡων ὑпичоτ †ноτ ϷηωєннoтϷи ὑпиназ†: φhєнаϷωωϷ ὑμοϷ ἡοτchoτ.</p> <p>Отoз наτ†ωoт ὑΦноττ πε ἡδpи ἡδhт.</p> <p><i>Πιξμοτ τap neuωтєн neu τєιpηηη єтcoп: γε αμhη єсєωωп.</i></p>	<p>But I saw none of the other apostles except James, the Lord's brother.</p> <p>Now concerning the things, which I write to you, indeed, before God, I do not lie.</p> <p>Afterward I went into the regions of Syria and Cilicia.</p> <p>And I was unknown by face to the churches of Judea, which were in Christ.</p> <p>But they were hearing only, "He who formerly persecuted us now preaches the faith which he once tried to destroy."</p> <p>And they glorified God in me.</p> <p><i>The grace of God the Father be with you all. Amen.</i></p>	<p>وَلَكِنِّي لَمْ أَرْ غَيْرَهُ مِنَ الرُّسُلِ إِلَّا يَعْقُوبَ أَخَا الرَّبِّ.</p> <p>وَالَّذِي أَكْتُبُ بِهِ إِلَيْكُمْ هُودًا قَدَّامَ اللَّهِ أَنِّي لَسْتُ أَكْذِبُ فِيهِ.</p> <p>وَبَعْدَ ذَلِكَ جِئْتُ إِلَى أَقَالِيمِ سُورِيَّةَ وَكِلِيكِيَّةَ.</p> <p>وَلَكِنِّي كُنْتُ غَيْرَ مَعْرُوفٍ بِالْوَجْهِ عِنْدَ كَنَائِسِ الْيَهُودِيَّةِ الَّتِي فِي الْمَسِيحِ.</p> <p>غَيْرَ أَنَّهُمْ كَانُوا يَسْمَعُونَ أَنَّ الَّذِي كَانَ يَضْطَهِدُنَا قَبْلًا، يُبَشِّرُ الْآنَ بِالْإِيمَانِ الَّذِي كَانَ قَبْلًا يُتْلَفُهُ.</p> <p>فَكَانُوا يُمَجِّدُونَ اللَّهَ فِيَّ.</p> <p><i>نعمة الله الأب تكون مع جميعكم. أمين.</i></p>
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### The Catholic Epistle الكاثوليكون

<p>Καθολικον ἐβoλ δεν ἡεπιστολη ἡτε πενωτ ΙοτΔαс . Διηηη.</p> <p>Παμεηρα†.</p>	<p>The Catholic Epistle from the Epistle of our teacher St. Jude. May his blessings be with us. Amen. My beloved.</p>	<p>الكاثوليكون من رسالة معلمنا يهوذا الرسول، بركته المقدسة تكون معنا. آمين. يا احبائي.</p>
<p><b>ΙοτΔαс α: ιΔ - κε</b></p>	<p><b>Jude 1: 14 - 25</b></p>	<p><b>يهوذا 1: 14 - 25</b></p>

<p>αγγελιοφρονητενιν δε ον θα ναι ηνε  πιαστωσιν ισθεν Αδαν Ενωχ ερω  υμος γε ις Πβοις αριθεν ζανθα  ηαγγελος ενοταβ ηταλ.</p>	<p>Now Enoch, the seventh from Adam, prophesied about these men also, saying, "Behold, the Lord comes with ten thousands of His saints,</p>	<p>وَتَنبَأُ عَنْ هَؤُلَاءِ أَيْضاً أَخْنُوخُ السَّابِعُ مِنْ أَدَمَ قَائِلًا: «هُذَا قَدْ جَاءَ الرَّبُّ فِي رِبَوَاتٍ قَدِيسِيهِ.</p>
<p>Επιρι νοτχαπ θα οτον νιβεν οτοζ  εσοζι ηνιασεβης τηροτ εθεε ζωβ νιβεν  ητε νοτβηνοτι υμετασεβης  ετατερδσεβης ηδητοτ νεμ εθεε ζωβ  νιβεν εθναυτ ηηετατσαζι υμωοτ  θαροτ εζανρεφερνοβι ηε ηασεβης.</p>	<p>to execute judgment on all, to convict all who are ungodly among them of all their ungodly deeds which they have committed in an ungodly way, and of all the harsh things which ungodly sinners have spoken against Him."</p>	<p>لِيَصْنَعَ دَيْنُونَةً عَلَى الْجَمِيعِ، وَيُعَاقِبَ جَمِيعَ فَجَّارِهِمْ عَلَى جَمِيعِ أَعْمَالِ فُجُورِهِمْ الَّتِي فَجَرُوا بِهَا، وَعَلَى جَمِيعِ الْكَلِمَاتِ الصَّغْبَةِ الَّتِي تَكَلَّمَ بِهَا عَلَيْهِ خُطَاةَ فَجَّارٍ.</p>
<p>Ηαι ηε ηρεφχρεμερε ηρεφχιαρικι  ετυμοζι κατα νοτεπιθυμια οτοζ ρωοτ  σαζι θεν οτυμετλοτο ετερωφηρι  ηζανθο εθεε ζηοτ.</p>	<p>These are grumblers, complainers, walking according to their own lusts; and they mouth great swelling words, flattering people to gain advantage.</p>	<p>هَؤُلَاءِ هُمْ مُدْمِمُونَ مُتَشَكِّوْنَ، سَالِكُونَ بِحَسَبِ شَهَوَاتِهِمْ، وَفَمُهُمْ يَتَكَلَّمُ بِعَظَائِمٍ، يُحَابُونَ بِالْوَجْهِ مِنْ أَجْلِ الْمُنْفَعَةِ.</p>
<p>Ηωωτεν δε ναμενρα† αριφμετι  ηνισαζι ετατχοτοτ ισθεν ωορπ εβολ  ζιτεν ηιαποστολος ητε Πενβοις  Ιησοϋς Πιχριστος.</p>	<p>But you, beloved, remember the words which were spoken before by the apostles of our Lord Jesus Christ:</p>	<p>وَأَمَّا أَنْتُمْ أَيُّهَا الْأَحِبَّاءُ فَادْكُرُوا الْأَقْوَالَ الَّتِي قَالَهَا سَابِقًا رُسُلُ رَبِّنَا يَسُوعُ الْمَسِيحِ.</p>
<p>Χε ναττω υμος ηωωτεν πε γε  επδαε ητε ηισχοτ ετει ηνε  ζανρεφερζαλ ετυμοζι κατα  νοτεπιθυμια ητε οτυμετασεβης.</p>	<p>how they told you that there would be mockers in the last time who would walk according to their own ungodly lusts.</p>	<p>فَانَّهُمْ قَالُوا لَكُمْ إِنَّهُ فِي الزَّمَانِ الْآخِرِ سَيَكُونُ قَوْمٌ مُسْتَهْزِئُونَ، سَالِكِينَ بِحَسَبِ شَهَوَاتِ فُجُورِهِمْ.</p>
<p>Ηαι ηε ηηετφορζ εβολ υψυχικω  ηηετε υμον ηνετμα ηδητοτ.</p>	<p>These are sensual persons, who cause divisions, not having the Spirit.</p>	<p>هَؤُلَاءِ هُمْ الْمُعْتَزِلُونَ بِأَنْفُسِهِمْ، نَفْسَانِيُّونَ لَا رُوحَ لَهُمْ.</p>
<p>Ηωωτεν δε ναμενρα† κετ θηνοτ  θεν πετενναζ† εθοταβ: ερετεντωβζ  θεν Πιπνετμα εθοταβ.</p>	<p>But you, beloved, building yourselves up on your most holy faith, praying in the Holy Spirit,</p>	<p>وَأَمَّا أَنْتُمْ أَيُّهَا الْأَحِبَّاءُ فَابْنُوا أَنْفُسَكُمْ عَلَى إِيْمَانِكُمْ الْأَقْدَسِ، مُصَلِّينَ فِي الرُّوحِ الْقُدُسِ،</p>

Ἐαρενὰρεζ ἔρον θεν οὐὰσαπη ἵτε  
Φνοῖ†: ενχοῦτ ἐβὼλ θὰτῆμ ἕπινα  
ἵτε Πενβοῖς Ἰησοῦς Πιχρίστος εἰωνῶ  
ἵνεεζ.

Οὐοζ θανοῦτον μεν ἔρετενχοζι  
ἕμωοῦ εἰερδιακρίνιν ἕμωοῦ.

Θανοῦτον Δε ἔρετεννοζεμ ἕμωοῦ  
ἔρετενθωλεμ ἕμωοῦ ἐβὼλ θεν  
πιχρωμ: θανοῦτον Δε ἔρετενναι νωοῦ  
θεν οὐχο†: ἔρετενμοσ† ἵτκεῶθην  
εἰτοι ἵαδνι ἵτε †capz.

Φη Δε ἔτε οὐον ῥχομ ἕμοϋ  
ἔαρεζ ἔρωτεν ἵατῶλ†: οὐοζ  
ἔταβοτεν ἔρατεν θηνοῦ ἕπεῦθο  
ἕπερῶοῦ ἔρετενοι ἵαταδνι θεν  
οὐθελῆλ.

Φνοῖ† ἕμαγατῇ Πενσωτηρ ἐβὼλ  
ζιτεν Ἰησοῦς Πιχρίστος Πενβοῖς:  
πιῶοῦ φωϋ πε νεμ †μετνιῶ† νεμ  
πιὰμαζι νεμ περῶιῶι: θάκεν πιένεζ  
τηρῇ νεμ †νοῦ νεμ ῥα ἔνεζ ἵτε  
ἵένεζ. Ἀμην.

*Ἦασῆνοῦ ἕπερμενρε πικοςμοσ  
οὐΔε νηεῦοπ θεν πικοςμοσ:  
πικοςμοσ ἵασινι νεμ τερεῖπῶμα: φη  
Δε εἰτῖρ ἕφοτωῶ ἕΦνοῖ† ἕναῶπι  
ῥα ἔνεζ: ἀμην.*

keep yourselves in the  
love of God, looking for the  
mercy of our Lord Jesus  
Christ unto eternal life.

And on some have  
compassion, making a  
distinction;

but others save with  
fear, pulling them out of the  
fire, hating even the  
garment defiled by the  
flesh.

Now to Him who is able  
to keep you from stumbling,  
and to present you faultless  
before the presence of His  
glory with exceeding joy,

to God our Savior, who  
alone is wise, be glory and  
majesty, dominion and  
power, both now and  
forever. Amen.

*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.*

وَاحْفَظُوا أَنْفُسَكُمْ فِي مَحَبَّةِ اللَّهِ،  
مُنْتَظِرِينَ رَحْمَةً رَبِّنَا يَسُوعَ  
الْمَسِيحِ لِلْحَيَاةِ الْأَبَدِيَّةِ.

وَارْحَمُوا الْبَعْضَ مُمَيِّزِينَ،

وَاخْلَصُوا الْبَعْضَ بِالْخَوْفِ  
مُخْتَطِفِينَ مِنَ النَّارِ، مُبْغِضِينَ حَتَّى  
الثَّوْبِ الْمُدْنَسِ مِنَ الْجَسَدِ.

وَالْقَادِرُ أَنْ يَحْفَظَكُمْ غَيْرَ عَائِرِينَ،  
وَيُوقِفَكُمْ أَمَامَ مَجْدِهِ بِلاَ عَيْبٍ فِي  
الِابْتِهَاجِ.

إِلَهِهُ الْحَكِيمُ الْوَحِيدُ مُخْلَصُنَا، لَهُ  
الْمَجْدُ وَالْعِظَمَةُ وَالْقُدْرَةُ  
وَالسُّلْطَانُ، الْآنَ وَإِلَى كُلِّ الدُّهُورِ.  
أَمِينَ.

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

## The Acts الإبركسيس

<p>Πραξις ἡτε νενιοϋ ἡ ἀποστολος: ἐρε ποτςμοϋ εθοταβ ὡπι νευαν. Αμην.</p>	<p>The Acts of our fathers the apostles, may their blessings be with us all. Amen.</p>	<p>فصل من أعمال آبائنا الرسل الأطهار المشمولين بنعمة الروح القدس، بركتهم تكون معنا. آمين.</p>
<p><b>Πραξις ε: ιθ - κς</b></p>	<p><b>Acts 5: 19 - 23</b></p>	<p><b>أعمال 5: 19 - 23</b></p>
<p>Οτασσελος δε ἡτε Πβοις αϋρων ἡνιρωϋ ἡτε πιϋτεκο θεν πιεχωρ αϋενοϋ εβολ οτορ πεχαϋ νωϋ:  Χε μαϋενωτεν σαχι θεν πιερφει νευ πιλαος ἡναισαχι τηροϋ ἡτε παιωνθ.  Εταρσωτεμ δε αϋωροποϋ αϋενωϋ εδοντ ἐπιερφει οτορ ναϋτςβω πε: εταϋι δε ἡτε παρχιερεϋ νευ ηη τηροϋ εθνεμαϋ αϋωϋϋ ἐπιμα ἡτθαπ νευ νιδελλοι τηροϋ ἡτε νενωρηι ἡ Πισρανλ: οτορ ατορωπ ἐπιμα ἡσωνθ εθροτινι ἡμωϋ.  Εταϋι δε ἡτε νιθπερετης ἡποτξεμοϋ θεν πιϋτεκο: ετανκοτοϋ δε αϋταμωϋ.  Ετχω ἡμοϋ: χε ανχιωι μεν ἡπιμα ἡσωνθ εϋωτοεμ θεν ταχρο νιβεν οτορ νιρεϋαρεθ ετορι ερατοϋ ριρεν νιρωϋ: ετανοτων δε ἡπενχεμ ελι εδοντ.</p>	<p>But at night an angel of the Lord opened the prison doors and brought them out, and said,  “Go, stand in the temple and speak to the people all the words of this life.”  And when they heard that, they entered the temple early in the morning and taught. But the high priest and those with him came and called the council together, with all the elders of the children of Israel, and sent to the prison to have them brought.  But when the officers came and did not find them in the prison, they returned and reported,  saying, “Indeed we found the prison shut securely, and the guards standing outside before the doors; but when we opened them, we found no one inside!”</p>	<p>وَلَكِنَّ مَلَأَكَ الرَّبِّ فِي اللَّيْلِ فَتَحَ أَبْوَابَ السِّجْنِ وَأَخْرَجَهُمْ وَقَالَ:  «اذْهَبُوا قِفُوا وَكَلِّمُوا الشَّعْبَ فِي الْهَيْكَلِ بِكُلِّ كَلَامٍ هَذِهِ الْحَيَاةُ».  فَلَمَّا سَمِعُوا دَخَلُوا الْهَيْكَلِ نَحْوَ الصُّبْحِ وَجَعَلُوا يُعَلِّمُونَ. ثُمَّ جَاءَ رَبِّيسُ الْكَهَنَةِ وَالَّذِينَ مَعَهُ وَدَعَوْا الْمَجْمَعَ وَكُلَّ مَشِیْخَةِ بَنِي إِسْرَائِيلَ فَأَرْسَلُوا إِلَى الْحَبْسِ لِيُؤْتِيَ بِهِمْ.  وَلَكِنَّ الْخُدَّامَ لَمَّا جَاءُوا لَمْ يَجِدُوهُمْ فِي السِّجْنِ فَرَجَعُوا وَأَخْبَرُوا.  فَقَالَيْنِ: «إِنَّا وَجَدْنَا الْحَبْسَ مُغْلَقًا بِكُلِّ حَرَصٍ وَالْحُرَّاسَ وَاقِفِينَ خَارِجًا أَمَامَ الْأَبْوَابِ وَلَكِنْ لَمَّا فَتَحْنَا لَمْ نَجِدْ فِي الدَّخْلِ أَحَدًا».</p>

Πισαζι Δε ἡτε Πβοις ἐφ᾽ αἱ οὐοῖς  
ἐφ᾽ αἱ οὐοῖς: ἐφ᾽ αἱ οὐοῖς ἐφ᾽ αἱ οὐοῖς:  
ῥεν ἴαζια ἡεκκλῆσια ἡτε Φνοῖτ:  
ἀμην.

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

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. آمين.

Ψαλμος τω Δαυιδ ρη: ᾱ, β

Psalms 119: 1, 2

مزمور 118: 1، 2

Ὡοῖνια τοῦ ἡνιὰ ταῦ τῶνι ρι πιωωιτ:  
ἡεθωωι ρεν φνομος ὑΠβοις:  
Ὡοῖνια τοῦ ἡνιητδοῖετ ἡκα  
νεμετμεορετ: ἐκωϋ ἡνωϋ ρεν  
πορῆτ τηρϋ. Ἀλληλοῖα.

Blessed are the blameless  
in the way, who walk in the  
law of The Lord. Blessed are  
they who search out His  
testimonies: seeking Him  
with their whole heart.  
Alleluia.

طوباهم الذين بلا عيب في  
الطريق، السالكون في ناموس  
الرب. طوباهم الذين يفحصون عن  
شهاداته، ومن كل قلبهم يطلبونه.  
هليلويا.

## 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 آمين.

Οὐάναςνωσις ἐβωλ ρεν  
πιερασσελιον εθοταβ κατὰ Ὑατῶον  
ασιωρ.

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

فصل من إنجيل معلمنا متي  
البشير. بركاته علينا آمين.

Ὑατῶον ιη: ᾱ - θ

Matthew 18: 1 - 9

متي 18: 1 - 9

Ἡρῆνι Δε ρεν ἴοῖνοῦ ἐτε ἡματ  
αῖ ἡξε ἡμαθῆτης ρα ἡνωτς ἐνχω  
ἡμος ρε ἡμα ραρα πε πινωϋ ρεν  
ἴμετορρο ἡτε ἡφῆνοῖ.

At that time the disciples  
came to Jesus, saying, "Who  
then is greatest in the  
kingdom of heaven?"

في تلك الساعة تقدم التلاميذ إلى  
يسوع قائلين: «فمن هو أعظم في  
ملكوت السموات؟»

Οτοϛ αϱμοϿτϿ εοτκοϿχι νὰλοϿ  
αϱταϛοϿ ερατϿ δεν τοϿμητϿ.

Οτοϛ πεχαϿ χε λμην τϿω υμοϛ  
νωτεν: χε εϿωπ αρτενϿτεμκετ  
οηνοϿ ητετενερ υφερητ υπαιαλοϿ:  
ηνετενι εδονη ετμετοϿρο ητε  
νιφηοϿνι.

Φη οτη εθναθεβιοϿ υφερητ  
υπαιαλοϿ: φαι πε πινωτϿ δεν  
τμετοϿρο ητε νιφηοϿνι.

Οτοϛ φηεθναϿεπ οταλοϿ εροϿ  
υπαιρητ δεν Παραη Ανοκ πετεϿωωπ  
υμοι.

Φη δε εθναερσκανδαλιζεσθε νοτα  
ηηαικοϿχι εθνατϿ εροι: σερνοϿρι ναϿ  
ητοϿεϿ οϿωνι υμοϿλον εδητϿ: οτοϛ  
ητοϿομϿϿ δεν φιομ.

Οτοι υπικομοϛ εσβε νικκανδαλον:  
ανασκη ταρ ητοϿνι ηχε νικκανδαλον:  
ηληη οτοι υπιρωμι ετε πικκανδαλον  
най εβολ χιτοτϿ.

Ισχε τεκχιϿ ιε τεκδαλοϿ  
ερσκανδαλιζιν υμοκ χοχοϿ χιτοϿ  
εβολ χарок: нанес тар наκ ητεκι  
εδονη επιωηδ εκοι ηδαλε ιε εκοι  
ηχαδη εχοτε εοϿον χιϿ σνοϿτϿ εροκ ιε

Then Jesus called a little  
child to Him, set him in the  
midst of them,

and said, "Assuredly, I  
say to you, unless you are  
converted and become as  
little children, you will by  
no means enter the kingdom  
of heaven.

Therefore, whoever  
humbles himself as this little  
child is the greatest in the  
kingdom of heaven.

Whoever receives one  
little child like this in My  
name receives Me."

But whoever causes one  
of these little ones who  
believe in Me to sin, it  
would be better for him if a  
millstone were hung around  
his neck, and he were  
drowned in the depth of the  
sea.

Woe to the world because  
of offenses! For offenses  
must come, but woe to that  
man by whom the offense  
comes.

If your hand or foot  
causes you to sin, cut it off  
and cast it from you. It is  
better for you to enter into  
life lame or maimed, rather  
than having two hands or  
two feet, to be cast into the  
everlasting fire.

فَدَعَا يَسُوعُ إِلَيْهِ وَلَدًا وَأَقَامَهُ فِي  
وَسْطِهِمْ.

وَقَالَ: «الْحَقُّ أَقُولُ لَكُمْ: إِنْ لَمْ  
تَرْجِعُوا وَتَصِيرُوا مِثْلَ الْوِلْدَانِ فَلَنْ  
تَدْخُلُوا مَلَكُوتَ السَّمَاوَاتِ.

فَمَنْ وَضَعَ نَفْسَهُ مِثْلَ هَذَا الْوَلَدِ  
فَهُوَ الْأَعْظَمُ فِي مَلَكُوتِ السَّمَاوَاتِ.

وَمَنْ قَبِلَ وَلَدًا وَاحِدًا مِثْلَ هَذَا  
بِاسْمِي فَقَدْ قَبِلَنِي».

وَمَنْ أَعْتَرَى أَحَدَ هَؤُلَاءِ الصِّغَارِ  
الْمُؤْمِنِينَ بِي فَخَيْرٌ لَهُ أَنْ يُلْقَى فِي  
عُنُقِهِ حَجَرٌ الرَّحَى وَيُغْرَقَ فِي لُجَّةِ  
الْبَحْرِ.

وَيْلٌ لِّلْعَالَمِ مِنَ الْعَثَرَاتِ. فَلَا بُدَّ أَنْ  
تَأْتِيَ الْعَثَرَاتُ وَلَكِنْ وَيْلٌ لِّذَلِكَ  
الْإِنْسَانِ الَّذِي بِهِ تَأْتِي الْعَثْرَةُ.

فَإِنْ أَعْتَرَتْكَ يَدُكَ أَوْ رِجْلُكَ فَاقْطَعْهَا  
وَأَلْقِهَا عَنْكَ. خَيْرٌ لَّكَ أَنْ تَدْخُلَ  
الْحَيَاةَ أَعْرَجًا أَوْ أَقْطَعَ مِنْ أَنْ تُلْقَى  
فِي النَّارِ الْأَبَدِيَّةِ وَلَكَ يَدَانِ أَوْ  
رِجْلَانِ.

βαλοχ ἑνοῦτῃ ἡσεῖτκ ἐπιχρωμ ἡἡεε.

Οτοε ισεε πεκβαλ ἡοῦῖναμ  
ερῆκανδαλίζιν ἡμοκ φορκε χιτε  
ἐβολ χαροκ ἡανεε γαρ ἡακ ἡτεκὶ  
ἐδοῦν ἐπιωνδ ἐοῦβαλ πετε ἡμοκ ιε  
ἐοῦον βαλ ἑναῦ ἡμοκ ἡσεῖτκ  
ἐτῆεεμνα ἡτε πιχρωμ.

*Πῶοτ φα Πεννοῦτ πε ωα ἐνεε  
ἡτε νι ἐνεε: ἀμην.*

And if your eye causes  
you to sin, pluck it out and  
cast it from you. It is better  
for you to enter into life with  
one eye, rather than having  
two eyes, to be cast into hell  
fire.

*Glory be to God forever.*

وَإِنْ أُعْثِرَتْكَ عَيْنُكَ فَأَقْلَعْهَا وَآلِقْهَا  
عَنْكَ. خَيْرٌ لَّكَ أَنْ تَدْخُلَ الْحَيَاةَ  
أَعْوَرَ مِنْ أَنْ تُلْقَى فِي جَهَنَّمَ النَّارِ  
وَلَكَ عَيْنَانِ.

*والمجد لله دائماً.*



✠ κτρίαν ἡμεῶν ἐπὶ βοτ ἐπὶ

## مزمور العشية

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

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

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<p>νωον̄ ἡνιωορπ̄ ὡμὰνρωτεβ̄ εϋζω ὡμος.</p> <p>Χε̄ εοταν̄ ἀρεϋαν̄ οταῑ θαζμεκ̄ ἐθανεοπ̄ ὡπερρωτεβ̄ ἐπιωορπ̄ ὡμὰνρωτεβ̄ ὡηπως̄ ἀτθαζεμ̄ κεοταῑ εϋταιηοτ̄ ἐεοτεροκ̄.</p> <p>Οτοε̄ ἡτεϋ̄ ἡξε̄ φηεταϋθαζμεκ̄ νεμαϋ̄ οτοε̄ ἡτεϋχοε̄ νாக̄ ξε̄ χᾱ πιμᾱ ὡφαῑ τοτε̄ χ̄ναερεητς̄ δεη̄ οτ̄ωπῑ ἐὰμοη̄ ὡπιδε̄ ὡμᾱ.</p> <p>Ἀλλᾱ εοταν̄ ἀτ̄ωανθαζμεκ̄ μαϋενακ̄ ρωτεβ̄ ὡπιμᾱ ἡδε̄ ε̄ινᾱ εοταν̄ αϋϋαν̄ ἡξε̄ φηεταϋθαζμεκ̄ ἡτεϋχοε̄ νாக̄ ξε̄ παϋφ̄ηρ̄ οτοεβεκ̄ ἐπ̄ωωῑ οτοε̄ τοτε̄ ἐρε̄ οτ̄ωον̄ ϋωπῑ νாக̄ ὡπεμ̄θο̄ ἡοτοη̄ νιβεν̄ εορωτεβ̄ νεμακ̄.</p> <p>Χε̄ οτοη̄ νιβεν̄ εοηαδ̄αϋ̄ σεηαεβ̄ιοϋ̄ οτοε̄ φηεοηαεβ̄ιοϋ̄ σεηαδ̄αϋ̄.</p> <p>Ἠαϋζω̄ δε̄ ὡμος̄ ὡφηεταϋθαζμεϋ̄ ξε̄ εοταν̄ ακ̄ϋαν̄ῑ ἡοτ̄ᾱριστοη̄ ιε̄ οτ̄δ̄ιπ̄ηοη̄ ὡπερμ̄οτ̄†̄ ἐνεκ̄ϋφ̄ηρ̄ οτ̄δε̄ νεκ̄ς̄ηοη̄ οτ̄δε̄ νεκ̄ς̄τ̄ς̄εηης̄ οτ̄δε̄ νεκ̄εϋ̄ετ̄ ἡραμᾱδ̄ ὡηπως̄ ἡσεθαζμεκ̄ εωκ̄ οτοε̄ ἡτε̄ οτ̄ωεβ̄ιω̄ ϋωπῑ νாக̄.</p>	<p>chose the best places, saying to them:</p> <p>“When you are invited by anyone to a wedding feast, do not sit down in the best place, lest one more honorable than you be invited by him;</p> <p>and he who invited you and him come and say to you, ‘Give place to this man,’ and then you begin with shame to take the lowest place.</p> <p>But when you are invited, go and sit down in the lowest place, so that when he who invited you comes he may say to you, ‘Friend, go up higher.’ Then you will have glory in the presence of those who sit at the table with you.</p> <p>For whoever exalts himself will be humbled, and he who humbles himself will be exalted.”</p> <p>Then He also said to him who invited Him, “When you give a dinner or a supper, do not ask your friends, your brothers, your relatives, nor rich neighbors, lest they also invite you back, and you be repaid.</p>	<p>«مَتَى دُعِيتَ مِنْ أَحَدٍ إِلَى عُرْسٍ فَلَا تَتَّكِي فِي الْمَتَى الْأَوَّلِ لَعَلَّ أَكْرَمَ مِنْكَ يَكُونُ قَدْ دُعِيَ مِنْهُ.</p> <p>فَيَأْتِي الَّذِي دَعَاكَ وَإِيَّاهُ وَيَقُولُ لَكَ: أَعْطِ مَكَانًا لِهَذَا. فَحِينَئِذٍ تَبْتَدِئُ بِخَجَلٍ تَأْخُذُ الْمَوْضِعَ الْأَخِيرَ.</p> <p>بَلْ مَتَى دُعِيتَ فَادْهَبْ وَاتَّكِي فِي الْمَوْضِعِ الْأَخِيرِ حَتَّى إِذَا جَاءَ الَّذِي دَعَاكَ يَقُولَ لَكَ: يَا صَدِيقُ ارْتَفِعْ إِلَى فَوْقٍ. حِينَئِذٍ يَكُونُ لَكَ مَجْدٌ أَمَامَ الْمُتَكِنِينَ مَعَكَ.</p> <p>لَأَنَّ كُلَّ مَنْ يَرْفَعُ نَفْسَهُ يَتَضَعُ وَمَنْ يَضَعُ نَفْسَهُ يَرْفَعُ.»</p> <p>وَقَالَ أَيْضًا لِلَّذِي دَعَاهُ: «إِذَا صَنَعْتَ عَدَاءً أَوْ عَشَاءً فَلَا تَدْعُ أَصْدِقَاءَكَ وَلَا إِخْوَتَكَ وَلَا أَقْرَبَاءَكَ وَلَا الْجِيرَانَ الْأَغْنِيَاءَ لِنَلَّا يَدْعُوكَ هُمْ أَيْضًا فَتَكُونَ لَكَ مُكَافَأَةٌ.</p>
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Αλλα εοταν ακωανιρι νοτωοπισ  
μοτ εθανενηκι εανατσομ εανδαλει  
εανβελλει.

Οτοε χνεαρ οτωακαριος εε  
υμοοντωοτ υματ ητωεβιω νακ:  
εενατ εαρ νακ ητοτωεβιω εεν  
ταναστασις ητε νιθμυι.

Εταεωτεμ δε εναι ηξε οται  
ηνηεοροτεβ νεμαε πεχαε εε  
ωοτηιατε υφεεθναοτωμ ηοτωικ εεν  
εμετοτρο ητε Φνοτ.

*Πιωοτ φα Πεννοτ πε εα ενεε  
ητε νι ενεε: αμην.*

But when you give a  
feast, invite the poor, the  
maimed, the lame, the blind.

And you will be blessed,  
because they cannot repay  
you; for you shall be repaid  
at the resurrection of the  
just.”

Now, when one of those  
who sat at the table with  
Him heard these things, he  
said to Him, “Blessed is he  
who shall eat bread in the  
kingdom of God!”

*Glory be to God forever.*

بَلْ إِذَا صَنَعْتَ ضَيْفًا فَادْعِ  
الْمَسْكِينِ: الْجُدَّعَ الْعُرْجَ الْعُمَى.

فَيَكُونَ لَكَ الطَّوْبَى إِذْ لَيْسَ لَهُمْ  
حَتَّى يَكْفُوكَ لِأَنَّكَ تَكْفَى فِي قِيَامَةِ  
الْأَبْرَارِ.

فَلَمَّا سَمِعَ ذَلِكَ وَاحِدٌ مِنَ الْمُتَكِنِينَ  
قَالَ لَهُ: «طَوْبَى لِمَنْ يَأْكُلُ خُبْزًا  
فِي مَلَكُوتِ اللَّهِ».

*والمجد لله دائماً.*

## Ψωπ

### Matins Psalm

#### مزمو ر باكر

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

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

Ψαλμος τω Δαυιδ ρλδ: α, β

Psalm 135: 1, 2

مزمو ر 134: 1, 2

Εμοτ εΦραν υΠβοις: εμοτ εΠβοις  
νιεβιαικ ητε Πβοις: ηηετοε ερατοτ  
εεν ηηι υΠβοις: εεν νιατληοτ ητε ηηι  
υΠεννοτ. Αλληλοια.

Praise the name of the  
Lord; praise Him, O you  
servants of the Lord. You  
who stand in the house of  
the Lord, in the courts of the  
house of our God. Alleluia.

سَبِّحُوا اسْمَ الرَّبِّ. سَبِّحُوا يَا عِبْدَ  
الرَّبِّ. الْوَاقِفِينَ فِي بَيْتِ الرَّبِّ. فِي  
دِيَارِ بَيْتِ إِلَهنا. 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 أمين.**

<p>Οὐάνασκηωσις ἐβόλῃ ᾖεν          πετασσελιον εθοταβ κατα Λουκαν          ασιου.</p>	<p>A chapter according to Saint Luke, may his blessings be with us. Amen.</p>	<p>فصل من إنجيل معلمنا لوقا          البشير. بركاته علينا أمين.</p>
<p><b>Λουκαν κζ: α - ιβ</b></p>	<p><b>Luke 24: 1 - 12</b></p>	<p><b>لوقا 24: 1 - 12</b></p>
<p>Ἦεν φοται δε ντε νιCαββατον          ηῡωρπ ἐμαῡω αῡι ἐπιῡθαῡ ἐαῡι νι          ηῡιCθοι ἐταῡσεβτωτοῡ νεμ ῡανκεῡιου          νεμωοῡ.</p>	<p>Now, on the first day of the week, very early in the morning, they, and certain other women with them, came to the tomb bringing the spices, which they had prepared.</p>	<p>ثَمَّ فِي أَوَّلِ الْأَسْبُوعِ أَوَّلَ الْفَجْرِ          أَتَيْنَ إِلَى الْقَبْرِ حَامِلَاتِ الْخَنَوطِ          الَّذِي أَعَدَّتهُ وَمَعَهُنَّ أَنْاسٌ.</p>
<p>Αῡῡιου δε ῡπιῡνι ἐαῡCκερκωρῡ          caβoλ ῡπιῡθαῡ.</p>	<p>But they found the stone rolled away from the tomb.</p>	<p>فَوَجَدَ الْحَجَرَ مُدْخَرَجًا عَنِ الْقَبْرِ.</p>
<p>Εταῡῡε δε ἐδoῡν ῡποῡῡεμ ῡCωμα          ηῡτε ἮοιC ΙηCουC.</p>	<p>Then they went in and did not find the body of the Lord Jesus.</p>	<p>فَدَخَلْنَ وَلَمْ يَجِدْنَ جَسَدَ الرَّبِّ          يَسُوعَ.</p>
<p>Οῡοῡ αCῡωπι εῡεραῡποριCθe εοβε          فاي ῡηππε ιC ρωμι Cναῡ αῡοῡι ἐρατοῡ          caῡῡωι ῡμωοῡ ᾖεν ῡανῡεβCω          εῡῡιCεῡεβρηC ἐβoλ.</p>	<p>And it happened, as they were greatly perplexed about this, that behold, two men stood by them in shining garments.</p>	<p>وَفِيمَا هُنَّ مُحْتَارَاتٌ فِي ذَلِكَ إِذَا          رَجُلَانِ وَقَفَا بِهِنَّ بِثِيَابٍ بَرَّاقَةٍ.</p>
<p>Εταῡῡωπι δε ᾖεν οῡῡoῡ οῡοῡ          αῡῡικι ῡποῡῡo ἐῡκαῡι: πεCωοῡ ηωοῡ          Cε εοβε οῡ τετενκωῡ ηῡα πετοηδ νεμ          ηῡρεῡμωοῡῡ.</p>	<p>Then, as they were afraid and bowed their faces to the earth, they said to them, “Why do you seek the living among the dead?”</p>	<p>وَإِذْ كُنَّ خَائَفَاتٍ وَمُنْكَسَّاتٍ          وَجُوهَهُنَّ إِلَى الْأَرْضِ قَالَا لَهُنَّ:          «لِمَاذَا تَطْلُبِينَ الْحَيَّ بَيْنَ الْأَمْوَاتِ؟»</p>
<p>Ηῡῡη ῡπαῡμα αη αῡῡα αῡῡωηῡ:          αῡῡῡεῡ ῡῡῡρηῡ ἐταῡCαCη νεμωτεη</p>	<p>He is not here, but is risen! Remember how He</p>	<p>لَيْسَ هُوَ هَهُنَا لَكِنَّهُ قَامَ! اذْكُرْنَ          كَيْفَ كَلَّمَكُنَّ وَهُوَ بَعْدُ فِي الْجَلِيلِ.</p>

ἐτι ἐρχηθεν ἰδὲ τὴν Γαλιλαῖαν.

Ἐρχω ἡμεοὶ καὶ ζωῆς ἵστον  
ἡ Πωρι ἡ Φρωμι ἐδῆμι ἐνενσιν  
ἡ Ζανρωμι ἡρεφερνοβι οτορ ἡσεαυφ:  
οτορ ἡτεφτωνφθεν πιμαρ ὡμτ  
ἡεζοοτ.

Οτορ ἀνερθεμεν ἡνεφραχι.

Οτορ ἐταγτασθο ἐβωλ θα πιμαρ  
αγταμε πιμετογα ἐναι τηροτ νεμ  
νισωπ τηροτ.

Ἡε Ὑαριὰ δε τε ἰδὲ τὴν Ὑαδδαλινῃ νεμ  
ἰωαννα νεμ Ὑαριὰ ἡτε ἰακωβος νεμ  
ἡσωπ εθεμεωοτ ἡεναγξω ἡναι  
ἡνιὰποστολος.

Οτορ ἀποτωνε ἡξε ναϊσαχι  
ἡποτῆθο ἐβωλ ἡφρητ ἡοτεβωι: οτορ  
ἡαγτενζοττ ἡμωοτ ἀν πε.

Πετρος δε ἀφτωνφ ἀφθοχι  
ἐπιμαρ: οτορ ἐταφσμοι ἐδοτη ἀφνατ  
ἐνιθβωσ ἡμαγατοτ: οτορ ἀφφρεναφ  
ἐπεφμη ἐφερφφρηι ἡφνεταφφωπι.

*Πῶοτ φα Πεννοττ πε φα ἐνεε  
ἡτε νι ἐνεε: ἀμην.*

spoke to you when He was still in Galilee,

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

And they remembered His words.

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

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

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

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

*Glory be to God forever.*

قَائِلًا: إِنَّهُ يَتَّبِعُنِي أَنْ يُسَلَّمَ ابْنُ  
الْإِنْسَانِ فِي أَيْدِي أَنَاسٍ خُطَاةٍ  
وَيُصَلَّبَ وَفِي الْيَوْمِ الثَّالِثِ يَقُومُ.

فَتَذَكَّرْنَ كَلَامَهُ.

وَرَجَعْنَ مِنَ الْقَبْرِ وَأَخْبَرْنَ الْأَحَدَ  
عَشَرَ وَجَمِيعَ الْبَاقِينَ بِهَذَا كُلِّهِ.

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

فَتَرَايَ كَلَامَهُنَّ لَهُمْ كَالْهَذْيَانِ وَلَمْ  
يُصَدِّقُوهُنَّ.

فَقَامَ بُطْرُسُ وَرَكَضَ إِلَى الْقَبْرِ  
فَانْحَنَى وَنَظَرَ الْأَكْفَانَ مَوْضُوعَةً  
وَحْدَهَا فَمَضَى مُتَعَجِّبًا فِي نَفْسِهِ  
مِمَّا كَانَ.

*والمجد لله دائماً.*

**Liturgy Readings**  
قراءات القداس

**The Pauline Epistle**  
رسالة بولس الرسول

**Ἐπιστολὴ ἡτὲ πενσὰ Παῦλος Πιὰποστολὸς**

<p>Παῦλος φῶκ ὑπενδοῖς Ἰησοῦς Χριστός: πᾶποστολὸς ἐθαδεῖ: φηέτα τῷ ἐπισημνοῦντι ἡτὲ Φνοῦτ.</p>	<p>Paul, the servant of our Lord Jesus Christ, called to be an apostle, appointed to the Gospel of God. A chapter from the First Epistle of our teacher St. Paul to Timothy. May his blessing be upon us. Amen.</p>	<p>البولس، فصل من رسالة معلمنا بولس الرسول الأولى إلى تيموثاوس، بركته المقدسة تكون معنا. آمين.</p>
<p><b>Ἀ Τιμοθεος ἑ: 3 - κϛ</b></p>	<p><b>1 Timothy 6: 3 - 16</b></p>	<p><b>1 تيموثاؤس 6: 3 - 16</b></p>
<p>Φη δε εἶπ ἡ κεῖβω οὐοῦ ἐτε ἡ ἐνηνοῦ ἀν ἐθανσᾶχι ἐθοῦοῦ ἡτὲ Πενδοῖς Ἰησοῦς Χριστός νευ τῶβω ἡτὲ τμετετεβεβης.</p> <p>Δεβόσι ἡζητ ἡ ἐρωοῦν ἡ ἐλῖ ἀν ἀλλὰ ἀεῖωνι ὑπκωτ ἡ ἐθανζητῆσις νευ θανσᾶχι ἡ ἐλᾶδ: ἡ ἐπᾶρε θανφῆθονος ὡπι ἐβὼλ ἡ ὡοῦ νευ θανῶβῆνῃ νευ θανῆοῦτᾶ νευ θανῡεῖ ἐτῶοῦ.</p> <p>Νευ θανῡετρεῖτῶθ θανρωῡ ἐρε ποῦζητ τακνοῦτ οὐοῦ ἐτῆμᾶ ἡ ὡνι ἐτῡεῖ ἐτμετετεβεβης χε οῡετρεῖτῶθ ἐβῆνοῦ τε.</p> <p>Οῡνῶτ δε ἡ ὡετρεῖτῶθ ἐβῆνοῦ τε τμετετεβεβης θεν οῡρωῡ.</p>	<p>If anyone teaches otherwise and does not consent to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which accords with godliness,</p> <p>he is proud, knowing nothing, but is obsessed with disputes and arguments over words, from which come envy, strife, reviling, evil suspicions,</p> <p>useless wranglings of men of corrupt minds and destitute of the truth, who suppose that godliness is a means of gain. From such withdraw yourself.</p> <p>Now godliness with contentment is great gain.</p>	<p>إِنْ كَانَ أَحَدٌ يَعْلَمُ تَعْلِيمًا آخَرَ، وَلَا يُوَافِقُ كَلِمَاتِ رَبِّنَا يَسُوعَ الْمَسِيحِ الصَّحِيحَةَ، وَالتَّعْلِيمَ الَّذِي هُوَ حَسَبُ التَّقْوَى.</p> <p>فَقَدْ تَصَلَّفَ، وَهُوَ لَا يَفْهَمُ شَيْئًا، بَلْ هُوَ مُتَعَلِّلٌ بِمُبَاحَثَاتٍ وَمُمَاحَاةٍ الْكَلَامِ الَّتِي مِنْهَا يَحْصُلُ الْحَسَدُ وَالْخِصَامُ وَالْإِفْتِرَاءُ وَالظُّنُونُ الرَّدِيَّةُ،</p> <p>وَمُنَازَعَاتُ أَنْاسٍ فَاسِدِي الدِّهْنِ وَغَادِمِي الْحَقِّ، يَظُنُّونَ أَنَّ التَّقْوَى تِجَارَةٌ. تَجَنَّبْ مِثْلَ هَؤُلَاءِ.</p> <p>وَأَمَّا التَّقْوَى مَعَ الْقَنَاعَةِ فَهِيَ تِجَارَةٌ عَظِيمَةٌ.</p>

Ἰπενεν ἐλὶ τὰρ ἐξοῦν ἐπικοςμος  
οὔτε μὴ μὴν ὅτι μὴν ἐν ἐλὶ ἐβόλ.

Εὐοτον ἦταν Δε μὴ μὴν ὅτι μὴν  
οὔτε βω και μαροτραγεν.

Πη Δε εὐοτω εἰρραμαδὸ ὑατζει  
ἐδρη ἐοτπρασμος μὴ οὔτα μὴ  
οὔμην ἐπὶ πῶμα μὴ μετατρεῖ  
ἡς εὐοτρεῖ ἀν: ἡ ἐπὶ αὐτῶς μὴ πρῶμα  
ἐδρη ἐπὶ τῶς ἐβόλ μὴ πτακο.

Θνοῦν τὰρ μὴ πῶμα μὴ πῶμα  
τῶ μὴ πῶμα ὅτι τὰ δανοτον μὴ πῶμα  
αὐτῶς ἐβόλ δα πῶμα: οὔτε αὐτῶς  
μὴ μὴ τῶς ἡ δανομην μὴ καὶ  
ἡ μὴ.

Πῶμα Δε ὡ πρῶμα μὴ πῶμα  
καβόλ ἡ μὴ: ὅτι Δε ἡ κα τῶ μὴ  
τῶ μὴ πῶμα πῶμα τῶ δα πῶμα  
τῶ πῶμα τῶ μὴ πῶμα πῶμα δαν  
οὔ μὴ πῶμα.

Δριὰς τῶ μὴ πῶμα μὴ πῶμα  
ἡ τῶ πῶμα μὴ πῶμα ἡ πῶμα  
πῶμα τῶ μὴ πῶμα ὅτι: οὔτε αὐτῶς  
ἐβόλ μὴ πῶμα ἐβόλ εὐοτρεῖ  
μὴ πῶμα ὅτι μὴ μὴ.

τῶ μὴ πῶμα καὶ μὴ πῶμα μὴ πῶμα:  
πῶμα εὐοτρεῖ ἡ πῶμα μὴ πῶμα

For we brought nothing  
into this world, and it is  
certain we can carry  
nothing out.

And having food and  
clothing, with these we  
shall be content.

But those who desire to  
be rich fall into temptation  
and a snare, and into many  
foolish and harmful lusts  
which drown men in  
destruction and perdition.

For the love of money is  
a root of all kinds of evil,  
for which some have  
strayed from the faith in  
their greediness, and  
pierced themselves through  
with many sorrows.

But you, O man of God,  
flee these things and pursue  
righteousness, godliness,  
faith, love, patience,  
gentleness.

Fight the good fight of  
faith, lay hold on eternal  
life, to which you were also  
called and have confessed  
the good confession in the  
presence of many  
witnesses.

I urge you in the sight  
of God who gives life to all  
things, and before Christ  
Jesus who witnessed the

لَا تَنَا لَمْ نَدْخُلِ الْعَالَمَ بِشَيْءٍ،  
وَوَاضِحٌ أَنَّنَا لَا نَقْدِرُ أَنْ نَخْرُجَ مِنْهُ  
بِشَيْءٍ.

فَإِنْ كَانَ لَنَا قُوَّةٌ وَكِسْفَةٌ فَلْنَكْتَفِ  
بِهِمَا.

وَأَمَّا الَّذِينَ يُرِيدُونَ أَنْ يَكُونُوا  
اغْنِيَاءَ فَيَسْقُطُونَ فِي تَجَرِبَةٍ وَفَخٍّ  
وَشَهَوَاتٍ كَثِيرَةٍ غَبِيَّةٍ وَمُضِرَّةٍ  
تَغْرِقُ النَّاسَ فِي الْعَطْبِ وَالْهَلَاكِ.

لَأَنَّ مَحَبَّةَ الْمَالِ أَصْلٌ لِكُلِّ  
الشَّرِّ، الَّذِي إِذَا ابْتَغَاهُ قَوْمٌ ضَلُّوا  
عَنِ الْإِيمَانِ، وَطَعَنُوا أَنْفُسَهُمْ  
بِأَوْجَاعٍ كَثِيرَةٍ.

وَأَمَّا أَنْتَ يَا إِنْسَانَ اللَّهِ فَاهْرُبْ مِنْ  
هَذَا، وَاتَّبِعِ الْبِرَّ وَالنَّفْقَى وَالْإِيمَانَ  
وَالْمَحَبَّةَ وَالصَّبْرَ وَالْوَدَاعَةَ.

جَاهِدْ جِهَادَ الْإِيمَانِ الْحَسَنِ،  
وَأَمْسِكْ بِالْحَيَاةِ الْأَبَدِيَّةِ الَّتِي لَيْهَا  
دُعِيَةٌ أَيْضًا، وَاعْتَرَفْتَ بِالْإِعْتِرَافِ  
الْحَسَنِ أَمَامَ شُهُودٍ كَثِيرِينَ.

أَوْصِيكَ أَمَامَ اللَّهِ الَّذِي يُحْيِي الْكُلَّ  
وَالْمَسِيحَ يَسُوعَ الَّذِي شَهِدَ لَدَى  
بِيلَاطُسَ الْبُنْطِيِّ بِالْإِعْتِرَافِ  
الْحَسَنِ.

Πιχριστος Ιησους: φαι  
εταφερμαρτηρος ει Ποντιος Πιλατος  
πιωτωνε εβολ εθνανευ.

Εθρεκαρεε εταιεντολη εκοι  
ναταδμη εκοι ναταρικι ψα εδουη  
εφουωνε εβολ υΠενδοις Ιησους  
Πιχριστος.

Φαι ετε ρηναουονεψ δεν πεψχοη  
ηξε πιμακαριος ετε ουον ψου υμοψ  
υμαγατψ ποτρο ητε νιοτρωοτ ουοε  
Πβοις ητε νιδοις.

Πιοται υμαγατψ ετε ψμεταθμοη  
ηταψ ουοε ετψοη δεν πιωτινι  
νατψδωντ εροψ: ψηετε υπε ελι  
ηρωμ νατ εροψ: ουδε υμονψου  
ηςενατ εροψ: φαι ετε ψωψ πε πιταιο  
νευ παμααε ψα ενεε: αμην.

*Πιμοτ ταρ νεμωτεν νευ  
τηρινην ενσοπ: ξε αμην εσεψωπι.*

good confession before  
Pontius Pilate,

that you keep this  
commandment without  
spot, blameless until our  
Lord Jesus Christ's  
appearing,

which He will manifest  
in His own time, He who is  
the blessed and only  
Potentate, the King of kings  
and Lord of lords,

who alone has  
immortality, dwelling in  
unapproachable light,  
whom no man has seen or  
can see, to whom be honor  
and everlasting power.  
Amen.

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

أَنْ تَحْفَظَ الْوَصِيَّةَ بِلَا دَنْسٍ وَلَا  
لُؤْمٍ إِلَى ظُهُورِ رَبِّنَا يَسُوعَ  
الْمَسِيحِ.

الَّذِي سَيَبَيِّنُهُ فِي أَوْقَاتِهِ الْمُبَارَكِ  
الْعَزِيزُ الْوَحِيدُ، مَلِكُ الْمُلُوكِ وَرَبُّ  
الْأَرْبَابِ.

الَّذِي وَحْدَهُ لَهُ عَدَمُ الْمَوْتِ، سَاكِنًا  
فِي نُورٍ لَا يُدْنَى مِنْهُ، الَّذِي لَمْ يَرَهُ  
أَحَدٌ مِنَ النَّاسِ وَلَا يَقْدِرُ أَنْ يَرَاهُ،  
الَّذِي لَهُ الْكَرَامَةُ وَالْقُدْرَةُ الْأَبَدِيَّةُ.  
أَمِينَ.

*نعمة الله الأب تكون مع جميعكم.  
أمين.*

## The Catholic Epistle الكاثوليكون

Καθολικον εβολ δεν ψεπιστολη  
ητε πενωτ Ιακωβος. Αμην.  
Παμενραψ.

ιακωβος ̅Ϛ̅: ̅α̅ - ̅ιβ̅

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

**James 3: 1 - 12**

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

**يعقوب 3: 1 - 12**



<p>Ὑπερεροτυμῶ ἡρεψῆςβω ναςνηοῦ ἐρετενσωοτη γε τετενναδι ἡοτυῖωψ ἡθαπ.</p> <p>Πενζιῶοττ γαρ τηροῦ ἡοτυμῶ ἡσοπ: φη γαρ ἐτε ἡψζιῶοττ αν ζεν οτсахи φαι οττελιос ἡρωμι πε εοτον ῶχομ ῶμοψ ἐβιχαλινοτс ῶπιсωма τηρψ.</p> <p>Ιсхе δε тенψ ἡνιχαλιноτс ἐρωοῦ ἡνιζῶωρ ἐπхинтоτсωтем ἡсων οτοз тенсωк ῶποτсωма τηρψ.</p> <p>Ζηппе ιс никеехноῦ ἐτε ἡταιμῶιη εтсωк ῶμωοῦ ἐβολ ζитен ζανθονῶ εтнаψт ῶαγῆноῦ δε ἐβολ ζитен οтκοτхи ἡζиη ἐψμα ἐτεψнаοτωψ ἐψ ῶπεψοτοи ἐροψ ἡхе πиреψерзemi.</p> <p>Παιρηψ ζωψ πιλαс οтκοτхи ῶμелос πε οτοз еψсахи ἡζанμeтнiψψ: ζηппе ιс οтκοτхи ἡχρωμ еψρωкz ἡοτзгλн τηρс.</p> <p>Πιλαс ζωψ οτχρωμ πε ἐпсολсeλ ἡτε τὰδικιᾶ: πιλαс ἐψхи ἡδῆρη ζен нмелос οτοз ἐψιαδни ἡса πiсωма τηρψ οτοз ἐρωкz ῶπιτῶροχос ἡτε пизинмiсi οτοз ἐρωкz ἐβολ ζитен ψceenna.</p>	<p>My brethren, let not many of you become teachers, knowing that we shall receive a stricter judgment.</p> <p>For we all stumble in many things. If anyone does not stumble in word, he is a perfect man, able also to bridle the whole body.</p> <p>Indeed, we put bits in horses' mouths that they may obey us, and we turn their whole body.</p> <p>Look also at ships: although they are so large and are driven by fierce winds, they are turned by a very small rudder wherever the pilot desires.</p> <p>Even so the tongue is a little member and boasts great things. See how great a forest a little fire kindles!</p> <p>And the tongue is a fire, a world of iniquity. The tongue is so set among our members that it defiles the whole body, and sets on fire the course of nature; and it is set on fire by hell.</p>	<p>لَا تَكُونُوا مُعَلِّمِينَ كَثِيرِينَ يَا إِخْوَتِي، عَالِمِينَ أَنَّنَا نَأْخُذُ دِيْنُونَةً أَعْظَمَ.</p> <p>لَأَنَّنَا فِي أَشْيَاءَ كَثِيرَةٍ نَعْتَرُ جَمِيعُنَا. إِنْ كَانَ أَحَدٌ لَا يَعْترُ فِي الْكَلَامِ فَذَاكَ رَجُلٌ كَامِلٌ، قَادِرٌ أَنْ يُنْجِمَ كُلَّ الْجَسَدِ أَيْضاً.</p> <p>هُوَذَا الْخَيْلُ، نَضَعُ اللَّجْمَ فِي أَفْوَاهِهَا لِكَيْ تُطَاوِعَنَا، فَتُدِيرُ جِسْمَهَا كُلَّهُ.</p> <p>هُوَذَا السَّفُنُ أَيْضاً، وَهِيَ عَظِيمَةٌ بِهَذَا الْمَقْدَارِ، وَتَسُوقُهَا رِيَّاحٌ عَاصِفَةٌ، تُدِيرُهَا دَفْعَةٌ صَغِيرَةٌ جِذَاً إِلَى حَيْثُمَا شَاءَ قَصْدُ الْمُدِيرِ.</p> <p>هَكَذَا اللِّسَانُ أَيْضاً، هُوَ عُضْوٌ صَغِيرٌ وَيَفْتَحِرُ مُتَعَظِماً. هُوَذَا نَارٌ قَلِيلَةٌ، أَيْ وَقُودٌ تُحْرِقُ.</p> <p>فَاللِّسَانُ نَارٌ! عَالَمٌ الْإِثْمِ. هَكَذَا جُعِلَ فِي أَعْضَانِنَا اللِّسَانُ، الَّذِي يُدْنِسُ الْجِسْمَ كُلَّهُ، وَيُضْرِمُ دَائِرَةَ الْكُونِ، وَيُضْرِمُ مِنْ جَهَنَّمَ.</p>
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ΦΥΣΙΣ ΓΑΡ ΝΙΒΕΝ ἸΤΕ ΝΙΘΗΡΙΟΝ ΝΕΜ  
 ΝΙΖΑΛΑΪ ΝΕΜ ΝΙΒΑΤΪ ΝΕΜ ΝΗΕΤΘΕΝ  
 ΝΙΑΜΑΙΟΥΤ ΣΕΕΡΔΑΜΑΖΙΝ ὠΜΩΟΥ ΟΥΟΥ  
 ΣΕΘΝΟ ἸΧΩΟΥ ἸΤΦΥΣΙΣ ἸΤΕ ΪΜΕΤΡΩΜΙ.

ΠΙΛΑΣ ΔΕ ἸΘΟΥ ὠΜΟΝ ΘΛΙ ἸΡΩΜΙ  
 ὠΘΟΡΟ ὠΜΟΥ ΕΘΝΕΧΩΪ ΟΥΑΤΣΕΜΝΗ ΠΕ  
 ΕΥΖΩΟΥ ΕΥΜΕΘ ὠΜΑΘΟΥ ἸΤΕ ΦΜΟΥ.

ΑΝΣΜΟΥ ΕΦΝΟΥΪ ΟΥΟΥ ΦΙΩΤ  
 ΕΒΟΛ ὠΜΟΥ ΟΥΟΥ ἸΘΗΡΙ ἸΘΗΤΪ  
 ΤΕΝΖΩΟΥΪ ἸΝΗΡΙΩΜΙ ΝΗΕΤΑΦΘΑΜΙΩΟΥ  
 ἸΧΕ ΦΝΟΥΪ ΕΥΘΝΙ ὠΜΟΥ.

ΕΒΟΛ ΘΕΝ ΠΙΡΩ ΡΩ ΣΕΝΗΟΥ ΕΒΟΛ  
 ἸΧΕ ΠΙΣΜΟΥ ΝΕΜ ΠΙΣΑΘΟΥ ΠΕΤΣΩΕ ΧΕ  
 ΑΝ ΠΕ ΝΑΣΝΗΟΥ ἸΤΕ ΝΑΙ ΪΩΠΙ  
 ὠΠΑΙΡΗΪ.

ἸΗΤΙ ΪΡΑΕ ΪΜΟΥΜΙ ΒΕΒΙ  
 ὠΠΕΤΘΟΛΧ ΝΕΜ ΠΕΘΜΟΛΘ ΕΒΟΛΘΕΝ  
 ΠΑΙΟΥΤΕΝ ΡΩ ἸΟΥΤ.

ἸΗ ΟΥΟΝ ὠΧΟΜ ΝΑΣΝΗΟΥ ἸΟΥΒΩ  
 ἸΚΕΝΤΕ ἸΤΕΣΙΡΙ ἸΘΑΝΧΩΙΤ ΙΕ ΟΥΒΩ  
 ἸΑΛΟΛΙ ἸΤΕΣΙΡΙ ἸΘΑΝΚΕΝΤΕ: ΠΑΙΡΗΪ  
 ἸΝΕΪ ΠΕΤΜΟΛΘ ΕΡ ΟΥΜΩΟΥ ΕΥΘΟΛΧ.

*ΝΑΣΝΗΟΥ ὠΠΕΡΜΕΝΡΕ ΠΙΚΟΣΜΟΣ  
 ΟΥΔΕ ΝΗΕΤΪΟΠ ΘΕΝ ΠΙΚΟΣΜΟΣ:  
 ΠΙΚΟΣΜΟΣ ΝΑΣΙΝΙ ΝΕΜ ΤΕΥΕΠΙΘΥΜΙΑ: ΦΗ  
 ΔΕ ΕΤΙΡΙ ὠΦΟΥΪ ὠΦΝΟΥΪ ὠΝΑΪΪ  
 ΪΑ ΕΝΕΘ: ΑΜΗΝ.*

For every kind of beast  
 and bird, of reptile and  
 creature of the sea, is tamed  
 and has been tamed by  
 mankind.

But no man can tame  
 the tongue. It is an unruly  
 evil, full of deadly poison.

With it we bless our  
 God and Father, and with it  
 we curse men, who have  
 been made in the similitude  
 of God.

Out of the same mouth  
 proceed blessing and  
 cursing. My brethren, these  
 things ought not to be so.

Does a spring send forth  
 fresh water and bitter from  
 the same opening?

Can a fig tree, my  
 brethren, bear olives, or a  
 grapevine bear figs? Thus  
 no spring yields both salt  
 water and fresh.

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

لَا نَ كُلَّ طَبْعٍ لِلْوَخُوشِ وَالطَّيُورِ  
 وَالزَّخَافَاتِ وَالْبَحْرِيَّاتِ يَذَلُّ، وَقَدْ  
 تَذَلُّ لِلطَّبْعِ الْبَشَرِيِّ.

وَأَمَّا اللِّسَانُ فَلَا يَسْتَطِيعُ أَحَدٌ مِنَ  
 النَّاسِ أَنْ يَذَلَّهُ. هُوَ شَرٌّ لَا يُضْبَطُ،  
 مَمْلُوءٌ سُمًّا مُمِيتًا.

بِهِ نُبَارِكُ اللَّهَ الْآبَ، وَبِهِ نَلْعَنُ  
 النَّاسَ الَّذِينَ قَدْ تَكُونُوا عَلَى شِبْهِهِ  
 اللَّه.

مِنَ الْفَمِ الْوَاحِدِ تَخْرُجُ بَرَكَةٌ  
 وَلَعْنَةٌ! لَا يَصْلُحُ يَا إِخْوَتِي أَنْ  
 تَكُونَ هَذِهِ الْأُمُورُ هَكَذَا.

أَلَعَلَّ يَنْبُوعًا يَنْبُغُ مِنْ نَفْسٍ عَيْنٍ  
 وَاحِدَةٍ الْعَذْبَ وَالْمُرَّ.

هَلْ تَقْدِرُ يَا إِخْوَتِي تِينَةً أَنْ تَصْنَعَ  
 زَيْتُونًا، أَوْ كَرْمَةً تِينًا؟ وَلَا كَذَلِكَ  
 يَنْبُوعٌ يَصْنَعُ مَاءً مَالِحًا وَعَذْبًا.

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

## The Acts الإبركسيس

<p>Πραξις ἡ τε νεניοῦ τῆ ἀποστολῆς:</p> <p>ἐρε ποῦςμοῦ εθοῦαβ ὡπι νεμαν.</p> <p>Ἀμην.</p>	<p>The Acts of our fathers the apostles, may their blessings be with us all. Amen.</p>	<p>فصل من أعمال آبائنا الرسل الأطهار المشمولين بنعمة الروح القدس، بركتهم تكون معنا. آمين.</p>
<p><b>Πραξις ιη: ιβ - κτ</b></p>	<p><b>Acts 18: 12 - 23</b></p>	<p><b>أعمال 18: 12 - 23</b></p>
<p>Σαλλίων δε εἶποι ἡ ἀνοῦπατος ἐτῆρχα: ἀπὶ ἡνε νιλοῦδαι εἰσοπ ἐρρη ἐξεν Παῦλος: οτοῦ ἀτενῆ ἐπιβημα ἡτῆρα.</p> <p>Εἰτω ὁμοσ: κε φαί θωτ ὡπρητ ἡνιρωμι ἐερσεβεσθε ὡφνοῦτ σαβολ ὡπινομοσ.</p> <p>Εἰναοῦων δε ἡρωῆ ἡνε Παῦλος: πεξε Σαλλίων ἡνιλοῦδαι: κε ἐνε οτον οῦδῖνονς ιε οῦαβ εἰρῶον ὡπνηρον ὡ νιλοῦδαι: καλως ναίναερ ἀναχεσθε ὡωτεν.</p> <p>Ισχε δε ῥανζητμα νε εθε οῦαχι νεμ ῥανραν νεμ πετεννομοσ ἐρετενερῶνι ἡωτεν: ἡτοῦῶ ἀνοκ αν ἐερρεῖτῆρα ἡτε ναι.</p> <p>Οτοῦ ἀρτιτοῦ σαβολ ὡπιβημα.</p> <p>Ἀτάμοι δε τηροῦ ἡωσθενης παρχησῖνασως ἀρτιοῦ ἐροῦ ὡπεῦθο ὡπιβημα: οτοῦ νασερμελιθε</p>	<p>When Gallio was proconsul of Achaia, the Jews with one accord rose up against Paul and brought him to the judgment seat,</p> <p>saying, “This fellow persuades men to worship God contrary to the law.”</p> <p>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.</p> <p>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.”</p> <p>And he drove them from the judgment seat.</p> <p>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.</p>	<p>وَلَمَّا كَانَ غَالِيُّونَ يَتَوَلَّى أَخَانِيَّةَ قَامَ الْيَهُودُ بِنَفْسٍ وَاحِدَةٍ عَلَى بُولُسَ وَأَتَوْا بِهِ إِلَى كُرْسِيِّ الْوَلَايَةِ.</p> <p>قَائِلِينَ: إِنَّ هَذَا يَسْتَمِيلُ النَّاسَ أَنْ يَعْبُدُوا اللَّهَ بِخِلَافِ النَّامُوسِ.</p> <p>وَإِذْ كَانَ بُولُسُ مُزْمِعًا أَنْ يَتَكَلَّمَ قَالَ غَالِيُّونَ لِلْيَهُودِ: لَوْ كَانَ ظُلْمًا أَوْ خُبْنًا رَدِيًّا أَيُّهَا الْيَهُودُ لَكُنْتُ بِالْحَقِّ قَدْ احْتَمَلْتُكُمْ.</p> <p>وَلَكِنْ إِذَا كَانَ مَسْأَلَةٌ عَنْ كَلِمَةٍ وَأَسْمَاءٍ وَنَامُوسِكُمْ فَتَنْصُرُونِ أَنْتُمْ. لِأَنِّي لَسْتُ أَشَاءُ أَنْ أَكُونَ قَاضِيًا لِهَذِهِ الْأُمُورِ.</p> <p>فَطَرَدَهُمْ مِنَ الْكُرْسِيِّ.</p> <p>فَأَخَذَ جَمِيعَ الْيُونَانِيِّينَ سَوْسْتَانِيسَ رَبِّيسَ الْمَجْمَعِ وَضَرَبُوهُ قَدَامَ الْكُرْسِيِّ وَلَمْ يَهَمْ غَالِيُّونَ شَيْئًا مِنْ ذَلِكَ.</p>

AN ÌÑÐÁΛΛΙΩΝ ΕΘΒΕ ΞΛΙ ÌÑΝΑΙ.

Παῦλος Δε ἔταψωπι ἡκεμῆς  
ἡζουοῦ δατεν ἡςῆνοῦ: ἀφερ  
ἀποταζεσθε νωοῦ ἀφερζωτ ἔτῈτριά:  
εσνεμας ἡξε Πρίσκυλλα νευ  
Ἀκύνλας ἐαψωπεψωψ δεν Κενῆρεος  
νας δεν οὔτερχη γαρ πε.

Ἀψὶ Δε ἐΕφεσος οτοζ ἀψεσπ νη  
ῡματ: ἡθοψ Δε ἔταψωψ ἐδουῖν  
ἐτῈτριάσωνη ναψασι νευ ἡλοῦδαί.

Εὔτωβζ Δε ῡμοψ εἰνα ἡτεψερ  
οὔνιψτ ἡσχοῦ δατοτοῦ: ἡθοψ Δε  
ῡπεροῦωψ.

Ἀλλὰ ἀφερἀποταδazesθε νωοῦ  
ἐαψζος γε τῆνακοττ εαρωτεν ον δεν  
πετεζνε Φνοῦτ: ἀφερζωτ Δε ἐβωλ  
δεν Εφεσος.

Εταψὶ Δε ἐῆρῆι ἐΚεσαρίᾳ οτοζ  
ἐταψερασπazesθε ἡτῆκκλῆσιᾳ ἀψὶ  
ἐῆρῆι ἐτῈαντιοχίᾳ.

Οτοζ ἔταψερ οὔσχοῦ ῡματ ἀψὶ  
ἐβωλ εψσινι κατα ῡᾶ ἡτε τῆχωρα ἡτε  
τῈαλατιᾶ νευ τῈφρισιᾶ εψταχρο  
ἡνιμαῶντης τηροῦ.

*Πισασι Δε ἡτε Πβοις εψῆαῖαι οτοζ  
εψῆᾶψαι: εψῆᾶμασι οτοζ εψῆταχρο:  
δεν τᾶσια ἡεκκλῆσια ἡτε Φνοῦτ:*

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.

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."  
And he sailed from  
Ephesus.

And when he had landed  
at Caesarea, and gone up  
and greeted the church, he  
went down to Antioch.

After he had spent some  
time there, he departed and  
went over the region of  
Galatia and Phrygia in  
order, strengthening all the  
disciples.

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

وَأَمَّا بُولُسُ فَلَبِثَ أَيَّامًا كَثِيرَةً  
ثُمَّ وَدَعَ الْإِخْوَةَ وَسَافَرَ فِي الْبَحْرِ  
إِلَى سُورِيَّةٍ. وَمَعَهُ بَرِيصِيلَا وَأَكِيلَا  
بَعْدَمَا حَلَقَ رَأْسَهُ فِي كَنْخَرِيَا لِأَنَّهُ  
كَانَ عَلَيْهِ نَذْرٌ.

فَأَقْبَلَ إِلَى أَفَسُسَ وَتَرَكَهُمَا هُنَاكَ.  
وَأَمَّا هُوَ فَدَخَلَ الْمَجْمَعَ وَحَاجَّ  
الْيَهُودَ.

وَإِذْ كَانُوا يَطْلُبُونَ أَنْ يَمْكُثَ عِنْدَهُمْ  
زَمَانًا أَطْوَلَ لَمْ يُجِبْ.

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

وَلَمَّا نَزَلَ فِي قَيْصَرِيَّةَ صَعِدَ وَسَلَّمْ  
عَلَى الْكَنِيسَةِ ثُمَّ انْحَدَرَ إِلَى  
أَنْطَاكِيَّةَ.

وَبَعْدَمَا صَرَفَ زَمَانًا خَرَجَ وَاجْتَاَزَ  
بِالتَّابَعِ فِي كُورَةِ غَلَاطِيَّةَ  
وَفِرِيجِيَّةَ يَشْدِدُ جَمِيعَ التَّلَامِيذِ.

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

ἀμήν.

## The Liturgy Psalm

مزمور القداس

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

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

Ψαλμος τω Δαυιδ ραδ: ιβ, ις	Psalm 145: 17, 18	مزمور 144: 12، 13
Οὐθὺμι πε Πβοις εἰ νεψμωιτ τηροτ: οτοε εἰοταβ δεν νεψεβνοῖ τηροτ: εἰδεντ ἵχε Πβοις εἶστον νιβεν ετωψ εἰρηι οἱβητ: οστον νιβεν εττωβε ἡμοε δεν οἱμεθυμι. Ἀλληλοια.	The Lord is righteous in all His ways, holy in all His works. The Lord is near to all who call upon Him, to all who call upon Him in truth. Alleluia.	الرَّبُّ عَادِلٌ فِي كُلِّ طَرَفِهِ، وَقُدُّوسٌ فِي سَائِرِ أَعْمَالِهِ. الرَّبُّ قَرِيبٌ لِّكُلِّ الَّذِينَ يَدْعُوْنَهُ، الَّذِينَ يَدْعُوْنَهُ بِالْحَقِّ. 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 آمين.

Οὐάναςνωσις ἐβόλ δεν πιεγασσελιον εἰοταβ κατὰ 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: ι - ιζ	Luke 9: 10 - 17	لوقا 9: 10 - 17
Οτοε εἰταγταθεο ἵχε νιαποστολος ατσαζι δατοτε νηηεταγαιτοτ: οτοε ατδολοτ νεμαε ατψεναε εἰδοτη σαπσα ἡμαγατε εἰοταδῆωαε εἰοτβακι ετμοττ ερος γε Βηθσαιδα.	And the Apostles, when they had returned, told Him all that they had done. Then He took them, and went aside privately into a deserted place belonging to the city called Bethsaida.	وَلَمَّا رَجَعَ الرُّسُلُ أَخْبَرُوهُ بِكُلِّ مَا فَعَلُوا فَأَخَذَهُمْ وَأَنْصَرَفَ مُنْفَرِدًا إِلَى مَوْضِعٍ خَلَاءٍ لِمَدِينَةٍ تُسَمَّى بَيْتَ صَيْدَا.

Πιμνηυ Δε ἔταγέμι νατμοϣυ ἵνωϥ:  
οτοϩ ἔταϥϣοποϥ ἔροϥ ναϥϣαϣι  
νεμωοϥ πε εϩβε †μετοτρο ἵτε  
Φνοϥ†: Οτοϩ νηῆνατερχρία ἵερφαδρι  
ἔρωοϥ ναϥταλβο ἡμωοϥ πε.

Πιέροοϥ Δε νε αϥερϩητς ἵρικι πε:  
ἔταγῖ Δε ϩαροϥ ἵχε πιμντ ῥναϥ  
πεχωοϥ ναϥ ϣε χα νιμνηυ ἔβολ ϩινα  
ἵτοϥϣενωοϥ ἕνι†μι ἔτε ἡπκαω† νεμ  
νιιοϩι ἵτοϥῡτον ἡμωοϥ οτοϩ  
ἵτοϥϣεμ φηῆτοϥ ναοϥμοϥ: ϣε τενηϣη  
ἡπαιμα ϩεν οϥμα ἵϣαϥε.

Πεχαϥ Δε νωοϥ ϣε μοι νωοϥ  
ἵθωτεν εϩροτοϥωμ: ἵθωοϥ Δε  
πεχωοϥ ϣε ἡμον ϩοϥὸ τιοϥ  
ἵνωικ ἵτοτεν νεμ τεβτ ῥναϥ:  
ἔβηλ ἄνον ἵτενϣεναν ἵτενϣωπ ἵϩαν  
ῥρηνῖ ἡπαιλαοϥ τηρϥ.

Νατοῖ Δε ναϥ τιοϥ ἵϣο ἵρωμ:  
αϥϣοϥ Δε ἵνεϥμαϩητς ϣε  
μαροϥρωτεβ κατα μα ἵϩαντεβι ἔϣμα.

Οτοϩ αϥῖρι ἡπαιρη† αϥῥοϥρωτεβ  
τηροϥ.

Ἐταϥβι Δε ἡπι τιοϥ ἵνωικ νεμ  
πιτεβτ ῥναϥ: ἔταϥϣομς ἔϩρη ἔτφε  
αϥϣοοϥ ἔρωοϥ οτοϩ αϥφαϣοϥ: οτοϩ  
αϥ† ἵνιμαϩητς εϩροϥϣω ϩαρωοϥ  
ἵνιμνηυ.

And the multitude, when they knew it, followed Him: and He received them, and spoke to them about the kingdom of God, and healed those who had need of healing.

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

فَالْجُمُوعُ إِذْ عَلِمُوا تَبِعُوهُ فَقَبِلَهُمْ  
وَكَلَّمَهُمْ عَنْ مَلَكُوتِ اللَّهِ  
وَالْمُحْتَاجِينَ إِلَى الشِّفَاءِ شَفَاهُمْ.

فَانْتَدَأَ النَّهَارُ يَمِيلُ. فَتَقَدَّمَ الاثْنَا  
عَشَرَ وَقَالُوا لَهُ: «اصْرِفْ الْجَمْعَ  
لِيَذْهَبُوا إِلَى الْفَرَى وَالصِّيَاعِ  
حَوْلَ الْبَيْتِ فَيَبْتَئُوا وَيَجِدُوا طَعَامًا لِأَنَّ  
هَهُنَا فِي مَوْضِعٍ خَلَاءٍ».

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

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

فَفَعَلُوا هَكَذَا وَاتَّكَأُوا الْجَمِيعُ.

فَأَخَذَ الْأَرْغَفَةَ الْخَمْسَةَ وَالسَّمَكَتَيْنِ وَرَفَعَ نَظْرَهُ نَحْوَ السَّمَاءِ وَبَارَكَهُنَّ ثُمَّ كَسَرَ وَأَعْطَى التَّلَامِيذَ لِيَقْدِمُوا لِلْجَمْعِ.

Οτοϑ ατοτωυ οτοϑ ατσι τηροϑ:  
οτοϑ ατωλι υφηεταγερωτο ερωοϑ  
μητ ενατ ηκοτ ηλακε ευμεϑ.

*Πωοτ φα Πεννοττ πε ωα ενεϑ  
ητε νι ενεϑ: αμην.*

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

*Glory be to God forever.*

فَأَكَلُوا وَشَبِعُوا جَمِيعًا. ثُمَّ رَفَعَ مَا  
فَضَلَ عَنْهُمْ مِنَ الْكُسْرِ: اثْنَتَا عَشْرَةَ  
فَقَّةً.

*والمجد لله دائماً.*

# Katameros Readings for the Fourth Sunday of Abib

قطمارس قراءات الأحد الرابع من شهر أبيب المبارك

Ἰκτνιακὴ ὑμναρχὴ τοῦ ὑπὸ ἀβούτ ἐπὶ η

Ποῦρι

Vespers Psalm

مزمور العشيّة

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

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

Ψαλμος τῷ Δαυὶδ ΝΗ: Η, ἸΔ

Psalm 59: 9, 10, 17

مزمور 58: 8، 14

Φνοῦτ' ἡθοκ πε παρεϋγοπτ' ἐροκ:  
Πανοῦτ' περναὶ ναερϋορπ' ἡταβοι:  
ἡθοκ πε παβοῦθοος: ἀναερψαλιν ἐροκ  
Πανοῦτ'. Ἀλληλουϊά.

For God is my defense.  
My God of mercy shall  
come to meet me. To You,  
O my Strength, I will sing  
praises. Alleluia.

أنت يا الله ناصري، إلهي رحمته  
تسبق فتدركني. أنت معيني، لك  
أرتل يا إلهي. هليلويا.

Vespers Gospel

إنجيل العشيّة

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

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

Οὐὰνασνωσις ἐβόλ' θεν  
πιεῖαςσελιον εθοῦαβ κατὰ Λοῦκαν  
ἀσίου.

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

فصل من إنجيل معلمنا لوقا  
البشير. بركاته علينا آمين.

Λοῦκαν ζ: ἀ - ι

Luke 7: 1 - 10

لوقا 7: 1 - 10

Εταφούτ' δε εφχωκ ἡνεφσασι  
τηροῦ ἐβόλ' θεν νενυαϋχ' ὑπιλαος  
αφ' ἐδοῦν ἐΚαφαρναου.

Now when He  
concluded all His sayings in  
the hearing of the people,  
He entered Capernaum.

ولما أكمل أقواله كلها في مسمع  
الشعب دخل كفرناحوم.



Ὁ τέκτων τῆς ἀρχῆς Δε φίλος ἦν  
παρακαλεῖται περὶ τοῦ  
παύλου.

Ὁ δὲ ἀκούσας τοῦ  
ἑβραίου ἀποστόλου  
καὶ τῶν ἡγετῶν  
ἐκείνων ἐβόησε  
καὶ ἔειπεν·

Ὁ Θεὸς Δε ἐποίησεν  
καὶ ἐποίησεν  
ἐν τῇ πόλει  
καὶ ἐν τῇ συναγωγῇ.

Ὁ γὰρ ὁ Θεὸς οὗτος  
ἐποίησεν ἡμῶν.

Ὁ δὲ ἀκούσας τοῦ  
ἑβραίου ἀποστόλου  
καὶ τῶν ἡγετῶν  
ἐκείνων ἐβόησε  
καὶ ἔειπεν·  
Ὁ Θεὸς οὗτος  
ἐποίησεν ἡμῶν.

Ὁ γὰρ ὁ Θεὸς οὗτος  
ἐποίησεν ἡμῶν  
καὶ ἐν τῇ πόλει  
καὶ ἐν τῇ συναγωγῇ.

Ὁ γὰρ ὁ Θεὸς οὗτος  
ἐποίησεν ἡμῶν  
καὶ ἐν τῇ πόλει  
καὶ ἐν τῇ συναγωγῇ.

And a certain  
centurion's servant, who  
was dear to him, was sick  
and ready to die.

So when he heard about  
Jesus, he sent elders of the  
Jews to Him, pleading with  
Him to come and heal his  
servant.

And when they came to  
Jesus, they begged Him  
earnestly, saying that “the  
one for whom He should do  
this was deserving,

for he loves our nation,  
and has built us a  
synagogue.”

Then Jesus went with  
them. And when He was  
already not far from the  
house, the centurion sent  
friends to Him, saying to  
Him, “Lord, do not trouble  
Yourself, for I am not  
worthy that You should  
enter under my roof.

Therefore, I did not  
even think myself worthy to  
come to You. But say the  
word, and my servant will  
be healed.

For I also am a man  
placed under authority,  
having soldiers under me.  
And I say to one, ‘Go,’ and  
he goes; and to another,  
‘Come,’ and he comes; and  
to my servant, ‘Do this,’  
and he does it.”

وَكَانَ عَبْدٌ لِقَائِدٍ مِنْهُ مَرِيضًا  
مُشْرِفًا عَلَى الْمَوْتِ وَكَانَ غَزِيرًا  
عِنْدَهُ.

فَلَمَّا سَمِعَ عَنْ يَسُوعَ أَرْسَلَ إِلَيْهِ  
شُيُوخَ الْيَهُودِ يَسْأَلُهُ أَنْ يَأْتِيَ  
وَيَشْفِيَ عَبْدَهُ.

فَلَمَّا جَاءُوا إِلَى يَسُوعَ طَلَبُوا إِلَيْهِ  
بِاجْتِهَادٍ قَائِلِينَ: «إِنَّهُ مُسْتَحِقٌّ أَنْ  
يُفْعَلَ لَهُ هَذَا.

لَأَنَّهُ يُحِبُّ أُمَّتَنَا وَهُوَ بَنَى لَنَا  
السُّنَّةَ.»

فَذَهَبَ يَسُوعُ مَعَهُمْ. وَإِذْ كَانَ غَيْرَ  
بَعِيدٍ عَنِ الْبَيْتِ أَرْسَلَ إِلَيْهِ قَائِدُ  
الْمُنَةِ أَصْدِقَاءَ يَقُولُ لَهُ: «يَا سَيِّدُ  
لَا تَتَعَبْ. لَأَنِّي لَسْتُ مُسْتَحِقًّا أَنْ  
تَدْخُلَ تَحْتَ سَقْفِي.

لِذَلِكَ لَمْ أَحْسِبْ نَفْسِي أَهْلًا أَنْ آتِيَ  
إِلَيْكَ. لَكِنْ قُلْ كَلِمَةً فَيَبْرَأَ غَلَامِي.

لَأَنِّي أَنَا أَيْضًا إِنْسَانٌ مُرْتَبِّبٌ تَحْتَ  
سُلْطَانٍ لِي جُنْدٌ تَحْتَ يَدِي. وَأَقُولُ  
لِهَذَا: اذْهَبْ فَيَذْهَبْ وَلَاخَرُ: أَنْتَ  
فَيَأْتِي وَلِعَبْدِي: افْعَلْ هَذَا فَيَفْعَلُ.»

Εταρρωτεμ δε ε̅ναι̅ ν̅ξε̅ Ιη̅σο̅υ̅ς  
α̅ρε̅ρ̅ω̅φ̅η̅ρι̅ υ̅μο̅ς̅ ο̅το̅ς̅ ε̅τα̅ρ̅φ̅ο̅ν̅ε̅ς̅  
πε̅χα̅ς̅ υ̅πι̅μ̅η̅ς̅ ε̅θ̅ι̅ς̅ ν̅ω̅ς̅ χ̅ε̅ †̅χ̅ω̅  
υ̅μο̅ς̅ ν̅ω̅τε̅ν̅ χ̅ε̅ ο̅ν̅δε̅ δ̅εν̅ Π̅ι̅σ̅ρ̅α̅η̅λ̅  
τη̅ρ̅ς̅ υ̅πι̅χε̅μ̅ ο̅ν̅α̅ς̅†̅ ν̅τα̅ι̅μ̅α̅ι̅ν̅.

Ο̅το̅ς̅ ε̅τα̅ρ̅κο̅το̅ς̅ ε̅πι̅ν̅ι̅ ν̅ξε̅  
ν̅η̅ε̅τα̅ν̅ο̅ρ̅πο̅ς̅ α̅ν̅ι̅μ̅ι̅ υ̅πι̅β̅ω̅κ̅  
ε̅α̅ρ̅ω̅ν̅αι̅.

*Π̅ω̅ο̅ς̅ φ̅α̅ Π̅εν̅νο̅ς̅†̅ πε̅ ω̅α̅ ε̅νε̅ς̅  
ν̅τε̅ ν̅ι̅ ε̅νε̅ς̅:̅ α̅μ̅η̅ν̅.*

When Jesus heard these things, He marveled at him, and turned around and said to the crowd that followed Him, "I say to you, I have not found such great faith, not even in Israel!"

And those who were sent, returning to the house, found the servant well who had been sick.

*Glory be to God forever.*

وَلَمَّا سَمِعَ يَسُوعُ هَذَا تَعَجَّبَ مِنْهُ  
وَالْتَفَتَ إِلَى الْجَمْعِ الَّذِي يَتَّبِعُهُ  
وَقَالَ: «أَقُولُ لَكُمْ: لَمْ أَجِدْ وَلَا فِي  
إِسْرَائِيلَ إِيمَانًا بِمِقْدَارِ هَذَا».

وَرَجَعَ الْمُرْسَلُونَ إِلَى الْبَيْتِ  
فَوَجَدُوا الْعَبْدَ الْمَرِيضَ قَدْ صَحَّ.

*والمجد لله دائماً.*

## Ψωπ

### Matins Psalm

مزمو ر باكر

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

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

Ψαλμος τω Δαυιδ πε: ια, ιβ

Psalm 86: 12, 13

مزمو ر 85: 11, 12

†̅Ν̅α̅ο̅υ̅ω̅ν̅ε̅ς̅ ν̅α̅κ̅ ε̅β̅ο̅λ̅ Π̅β̅ο̅ι̅ς̅ ω̅α̅  
ε̅νε̅ς̅:̅ ο̅το̅ς̅ ν̅τα̅†̅ω̅ο̅ς̅ υ̅Π̅ε̅κ̅ρ̅α̅ν̅:̅ χ̅ε̅  
ο̅ν̅ι̅ω̅†̅ πε̅ πε̅κ̅ν̅αι̅ ε̅ε̅ρ̅η̅ι̅ ε̅χ̅ω̅ι̅:̅ ο̅το̅ς̅  
α̅κ̅ν̅ο̅ς̅ε̅μ̅ ν̅τα̅ψ̅υ̅χ̅η̅.̅ Α̅λ̅λ̅η̅λ̅ο̅υ̅ι̅α̅.

I will confess You, O Lord my God, with all my heart, and I will glorify Your name forever. For great is Your mercy toward me, and You have delivered my soul. Alleluia.

أَعْتَرِفُ لَكَ أَيُّهَا الرَّبُّ إِلَى الْأَبَدِ،  
وَأُمَجِّدُ اسْمَكَ. لِأَنَّ رَحْمَتَكَ عَظِيمَةٌ  
عَلَيَّ. وَقَدْ نَجَيْتَ نَفْسِي. **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.

<p>ΟὐὰΝΑΤΝΩCIC ἔΒΟΛ ΘΕΝ ΠΙΕΤΑΣΤΕΛΙΟΝ ΕΘΟΤΑΒ ΚΑΤΑ ΙΩΑΝΝΗΝ ΑΣΙΟΥ.</p>	<p>A chapter according to Saint John, may his blessings be with us. Amen.</p>	<p>فصل من إنجيل معلمنا يوحنا البنسيري. بركاته علينا آمين.</p>
<p>ΙΩΑΝΝΗΝ Κ: Α - ΙΗ</p>	<p>John 20: 1 -18</p>	<p>يوحنا 20: 1 - 18</p>
<p>Περὶ Δε ΘΕΝ ΦΕΥΑΙ ΝΗΝΙCΑΒΒΑΤΟΝ: Μαρία ὁ ΜΑΤΔΑΛΙΝΗ ΑCΙ ΕΠΙΜΕΛΑΤ ΝΩΡΡΠ ΕΤΙ ΕΡΕ ΤΧΕΜC ΜΒΟΛ: ΟΤΟΘ ΑΣΝΑΤ ΕΠΙΩΝΙ ΕΛΤΟΛΕ ΕΒΟΛ ΘΙ ΡΩΕ ΜΠΙΜΕΛΑΤ.</p> <p>ΑCΘΟΧΙ ΟΥΝ ΑCΙ ΘΑ CΙΜΩΝ ΠΕΤΡΟC ΝΕΜ ΘΑ ΠΙΚΕΜΑΘΗΤΗC ΕΝΑΡΕ ΙΗΣΟΥC ΜΕΙ ΜΟC: ΟΤΟΘ ΠΕΧΑC ΝΩΟΥ ΧΕ ΑΥΩΛΙ ΜΠΑΘΟΙC ΕΒΟΛ ΘΕΝ ΠΙΜΕΛΑΤ: ΟΤΟΘ ΝΤΕΜΙ ΔΝ ΧΕ ΑΥΧΑΕ ΘΩΝ.</p> <p>ΑCΙ ΟΥΝ ΕΒΟΛ ΝΧΕ ΠΕΤΡΟC ΝΕΜ ΠΙΚΕΜΑΘΗΤΗC ΟΤΟΘ ΝΑΤΝΗΟΥ ΕΠΙΜΕΛΑΤ.</p> <p>ΠΑΤΘΟΧΙ ΔΕ ΜΠCΝΑΤ ΘΙ ΟΥCΟΠ: ΟΤΟΘ ΠΙΜΑΘΗΤΗC ΑCΘΟΧΙ ΑCΕΡΒΙΤΕΝ ΜΠΕΤΡΟC ΟΤΟΘ ΑCΕΡΩΟΡΠ ΕΡΟΕ ΕΠΙΜΕΛΑΤ.</p> <p>ΟΤΟΘ ΑCΘΟΜC ΕΘΟΥΝ ΑCΝΑΤ ΕΝΙΘΕΩC ΕΥΧΗ ΕΘΡΗΙ ΜΕΝΤΟΙ ΜΠΕCΥΕ ΕΘΟΥΝ.</p> <p>ΑCΙ ΔΕ ΘΩΕ ΝΧΕ CΙΜΩΝ ΠΕΤΡΟC ΕCΜΟΥΙ ΝCΩΕ ΟΤΟΘ ΑCΘΩΛ ΕΘΟΥΝ ΕΠΙΜΕΛΑΤ: ΟΤΟΘ ΑCΝΑΤ ΕΝΙΘΕΩC ΕΥΧΗ ΕΘΡΗΙ.</p>	<p>Now on the first day of the week Mary Magdalene went to the tomb early, while it was still dark, and saw that the stone had been taken away from the tomb.</p> <p>Then she ran and came to Simon Peter, and to the other disciple, whom Jesus loved, and said to them, “They have taken away the Lord out of the tomb, and we do not know where they have laid Him.”</p> <p>Peter therefore went out, and the other disciple, and were going to the tomb.</p> <p>So they both ran together, and the other disciple outran Peter and came to the tomb first.</p> <p>And he, stooping down and looking in, saw the linen cloths lying there; yet he did not go in.</p> <p>Then Simon Peter came, following him, and went into the tomb; and he saw the linen cloths lying there,</p>	<p>وَفِي أَوَّلِ الْأَسْبُوعِ جَاءَتْ مَرْيَمُ الْمَجْدَلِيَّةُ إِلَى الْقَبْرِ بَاكِرًا وَالظَّلَامُ بَاقٍ. فَنَظَرَتْ الْحَجَرَ مَرْفُوعًا عَنِ الْقَبْرِ.</p> <p>فَرَكَضَتْ وَجَاءَتْ إِلَى سِمْعَانَ بُطْرُسَ وَإِلَى التِّلْمِذِ الْآخَرَ الَّذِي كَانَ يَسُوعُ يُحِبُّهُ وَقَالَتْ لَهُمَا: أَخَذُوا السَّيِّدَ مِنَ الْقَبْرِ وَلَسْنَا نَعْلَمُ أَيْنَ وَضَعُوهُ.</p> <p>فَخَرَجَ بُطْرُسُ وَالتِّلْمِذُ الْآخَرُ وَأَتَيَا إِلَى الْقَبْرِ.</p> <p>وَكَانَ الْإِثْنَانِ يَرْكُضَانِ مَعًا. فَسَبَقَ التِّلْمِذُ الْآخَرُ بُطْرُسَ وَجَاءَ أَوَّلًا إِلَى الْقَبْرِ.</p> <p>وَأَنحَنَى فَنَظَرَ الْأَكْفَانَ مَوْضُوعَةً وَلَكِنَّهُ لَمْ يَدْخُلْ.</p> <p>ثُمَّ جَاءَ سِمْعَانُ بُطْرُسُ يَتَّبِعُهُ وَدَخَلَ الْقَبْرَ وَنَظَرَ الْأَكْفَانَ مَوْضُوعَةً.</p>

НЕМ ПИСОУΔΑΡΙΟΝ ΕΝΑΥΧΗ ΘΙΞΕΝ  
ΤΕΥΛΕ ΝΑΥΧΗ ΑΝ ΝЕМ ΝΙΒΩC ΑΛΛΑ  
ΕΥΚΟΤΛΩΛΕΥ ΕΥΧΗ CΑΘΥCΑ ΰΜΑΥΑΤΕΥ.

ΠΟΤΕ ΑΥΙ ΕΘΟΥΝ ΘΩΕ ΝΞΕ  
ΠΙΚΕΜΑΘΗΤΗΣ ΕΤΑΥΙ ΝΨΟΡΠ ΕΠΙΜΕΛΑΥ  
ΟΥΘ ΑΥΝΑΥ ΑΥΝΑΘΥ.

НΕ ΰΠΑΤΟΥCΟΥΕΝ ΥΤΡΑΦΗ ΤΑΡ ΠΕ  
ΞΕ ΘΩΥ ΕΡΟΥ ΠΕ ΝΤΕΥΤΩΝΕΥ ΕΒΟΛ ΘΕΝ  
ΝΗΕΘΰΟΥΤ.

ΑΥΨΕΝΩΟΥ ΟΝ ΕΠΟΥΑ ΝΞΕ  
ΝΙΜΑΘΗΤΗΣ.

ΠΑΡΙΑ ΔΕ ΝΑCΟΥΙ ΕΡΑΥC CΑΒΟΛ ΠΕ  
ΘΑΥΕΝ ΠΙΜΕΛΑΥ ΕCΡΙΜΙ: ΘΟΥCΕ ΕCΡΙΜΙ  
ΑCΧΟΥΥΤ ΕΘΟΥΝ ΕΠΙΜΕΛΑΥ.

ΟΥΘ ΑCΝΑΥ ΕΛΤΥΕΛΟC CΝΑΥ  
ΕΥΘΕΜΙCΙ ΘΕΝ ΘΑΝΘΙΒΩC ΝΟΥΩΒΨ ΟΥΑΙ  
ΘΑΧΩΕΥ ΟΥΘ ΟΥΑΙ ΘΑΡΑΥΕΥ ΰΠΙΜΑ  
ΕΝΑΡΕ ΠΙCΰΜΑ ΝΤΕ ΙΗCΟΥC ΧΗ ΰΜΟΥΕΥ.

ΟΥΘ ΠΕΧΩΟΥ ΝΑC ΝΞΕ ΝΗΕΤΕ  
ΰΜΑΥ ΞΕ ΥCΕΙΜΙ ΑΘΟ ΤΕΡΙΜΙ: ΠΕΧΑC  
ΝΩΟΥ ΞΕ ΑΥΩΛΙ ΰΠΑΘΟΙC ΟΥΘ ΝΥΕΜΙ  
ΑΝ ΞΕ ΑΥΧΑΕΥ ΘΩΝ.

ΠΑΙ ΕΤΑCΧΟΥΟΥ ΑCΦΟΝΘC ΕΦΑΘΟΥ  
ΑCΝΑΥ ΕΙΗCΟΥC ΕΥΘΙ ΕΡΑΥΕΥ: ΟΥΘ  
ΝΑCΕΜΙ ΑΝ ΞΕ ΙΗCΟΥC ΠΕ.

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

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

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

Then the disciples went  
away again to their own  
homes.

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

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

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

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

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

فَحِينَئِذٍ دَخَلَ أَيْضًا التِّلْمِيزُ الْآخَرُ  
الَّذِي جَاءَ أَوَّلًا إِلَى الْقَبْرِ وَرَأَى  
فَآمَنَ.

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

فَمَضَى التِّلْمِيزَانِ أَيْضًا إِلَى  
مَوَاضِعِهِمَا.

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

فَنَظَرَتْ مَلَائِكَيْنِ بِثِيَابٍ بَيَاضٍ  
جَالِسَيْنِ وَاحِدًا عِنْدَ الرَّأْسِ  
وَالْآخَرَ عِنْدَ الرَّجْلَيْنِ حَيْثُ كَانَ  
جَسَدُ يَسُوعَ مَوْضُوعًا.

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

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

Πεχε Ιησοῦς νας χε ἰδῶν εἶπε  
 οὐ περιμ: ἀρεκωῖ ἡσα νιμ: ἡθος δε  
 εσμενὶ χε πιδμενδω πε: πεχας ναϋ  
 χε Παβοις ιςχε ἡθοκ ακϋαι ἡμοϋ  
 ματαμοι χε ακχαϋ ὅων οτοϋ ἀνοκ  
 εθναοζαϋ.

Πεχε Ιησοῦς νας χε Μαριαμ: ἡθος  
 δε ασφονϋς πεχας ναϋ ἡμετρεβερος  
 χε Ραββοϋνι ἐτε φαι πε χε  
 Φρεϋῖςβω.

Πεχε Ιησοῦς νας χε ὑπερβινεμνι  
 ὑπαῖψεννι ταρ ἐπῶωι θα Παιωτ:  
 μαϋε νε δε θα να ἰσνηοῦ οτοϋ ἀχοϋ  
 νωοῦ: χε ἱναϋε ννι ἐπῶωι θα Παιωτ:  
 ἐτε πετενιωτ πε νεμ Πανοῦῖ ἐτε  
 πετεννοῦῖ πε.

Ασι δε ἡχε Μαρια ἱναδελινη  
 ασταμε νιμαθητης: χε ἀιναῦ ἐπβοις  
 οτοϋ ναι ἐταϋχοτοῦ ννι.

*Πῶοῦ φα Πεννοῦῖ πε ὡα ἐνεϋ  
 ἡτε νι ἐνεϋ: ἀμην.*

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

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

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

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

*Glory be to God  
 forever.*

قَالَ لَهَا يَسُوعُ: يَا امْرَأَةُ لِمَاذَا  
 تَبْكِينَ مَنْ تَطْلُبِينَ؟ فَظَنَّتْ تِلْكَ أَنَّهُ  
 الْبُسْتَانِيُّ فَقَالَتْ لَهُ: يَا سَيِّدُ إِنْ  
 كُنْتَ أَنْتَ قَدْ حَمَلْتَهُ فَقُلْ لِي أَيْنَ  
 وَضَعْتَهُ وَأَنَا أَخُذُهُ.

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

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

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

*والمجد لله دائماً.*

## Liturgy Readings قراءات القداس

### The Pauline Epistle رسالة بولس الرسول

#### Ἐπιστολὴ ἡτὲ πενκάθ Πάυλος Πιάποστολος

<p>Πάυλος φῶκ ὑπενδοῖς Ἰησοῦς Πιχριστος: πιάποστολος εἰθαδεμ: φῆετατῶν ἐπιζηεννοῦν ἡτε Φνοῦτ.</p>	<p>Paul, the servant of our Lord Jesus Christ, called to be an apostle, appointed to the Gospel of God. A chapter from the Epistle of our teacher St. Paul to the Philippians. May his blessing be upon us. Amen.</p>	<p>البولس، فصل من رسالة معلمنا بولس الرسول إلى أهل فيليبي، بركته المقدسة تكون معنا. آمين.</p>
<p>Φιλιπποις ᾠ: κζ - β: ια</p>	<p><b>Philippians 1: 27 - 2: 11</b></p>	<p><b>فيليبي 1: 27 - 2: 11</b></p>
<p>Ἦνον ἀριπολιτεεσθεθεν πεμπῶν ὑπιερασσελιον ἡτε Πιχριστος εἰνα αἰωνι οτορ ἡταναν ἐρωτεν ἡτε ἡτ δατεν ἡνοῦ αν ἡτασωτεμ εἰβε ἡνοῦ γε τετενοῖ ἐρατεν ἡνοῦ δεν οὑπνευμα ἡνωτ οὑψυχῃ ἡνωτ ἐρετενοι ἡψφῃρ ἡδici δεν πιναῶτ ἡτε περασσελιον.</p>	<p>Only let your conduct be worthy of the gospel of Christ, so that whether I come and see you or am absent, I may hear of your affairs, that you stand fast in one spirit, with one mind striving together for the faith of the gospel,</p>	<p>فَقَطْ عِشُّوا كَمَا يَحِقُّ لِإِنْجِيلِ الْمَسِيحِ، حَتَّى إِذَا جِئْتُ وَرَأَيْتُكُمْ، أَوْ كُنْتُ غَائِبًا أَسْمَعُ أُمُورَكُمْ أَنْتُمْ تَثْبُتُونَ فِي رُوحٍ وَاحِدٍ، مُجَاهِدِينَ مَعًا بِنَفْسٍ وَاحِدَةٍ لِّإِيمَانِ الْإِنْجِيلِ،</p>
<p>Οτορ ἡτετεννοῦπ αν δεν εἰλι ἐβολ εἰτεν ἡεῖοῦβε ἡνοῦ ἡεῖτε ποτοῦωνε ἐβολ οῦτακο ἡνωτ πε: ἡωτεν δε οῦοῦσαι ἡωτεν πε οτορ φαι οἰεβολ εἰτεν Φνοῦτ πε.</p>	<p>and not in any way terrified by your adversaries, which is to them a proof of perdition, but to you of salvation, and that from God.</p>	<p>غَيْرَ مُخَوَّفِينَ بِشَيْءٍ مِنَ الْمُقَاوِمِينَ، الْأَمْرُ الَّذِي هُوَ لَهُمْ بَيِّنَةٌ لِلْهَلَاكِ، وَأَمَّا لَكُمْ فَلِلْخَلَاصِ، وَذَلِكَ مِنَ اللَّهِ.</p>
<p>Γε αῤῥηιῳ ἡωτεν ἡεμοτ ἐεῤῥῃ ἐεε Πιχριστος οῦμονον ἐναῶτ ἐροῳ αλλα νεμ ἐῤῥεῖκαῶ οἡ ἐεῤῥῃ ἐεωῳ.</p>	<p>For to you it has been granted on behalf of Christ, not only to believe in Him, but also to suffer for His sake,</p>	<p>لَآئِهْ قَدْ وَهَبَ لَكُمْ لِأَجْلِ الْمَسِيحِ لَا أَنْ تُؤْمِنُوا بِهِ فَقَطْ، بَلْ أَيْضًا أَنْ تَتَأَلَّمُوا لِأَجْلِهِ.</p>

ΕΠΑΙΔΕΥΩΝ ΝΟΥΤΩΤ ΝΤΕΝ ΘΗΝΟΥ  
 ΜΦΡΗΤ ΕΤΑΡΕΤΕΝΝΑΥ ΕΡΟΥ ΝΘΡΗΙ ΝΘΗΤ  
 ΟΥΟΖ ΤΝΟΥ ΟΝ ΤΕΤΕΝΩΤΕΜ ΕΡΟΥ  
 ΝΘΗΤ.

ΦΗ ΟΥΝ ΕΤΕ ΟΥΒΡΟ ΝΘΗΤ ΠΕ ΝΤΕ  
 ΠΙΧΡΙΣΤΟΣ: ΦΗΕΤΕ ΟΥΘΩΤ ΝΘΗΤ ΠΕ ΝΤΕ  
 ΟΥΔΑΣΑΠΗ: ΦΗΕΤΕ ΟΥΜΕΤΩΦΗΡ ΠΕ ΝΤΕ  
 ΟΥΠΠΙΝΕΥΜΑ: ΦΗΕΤΕ ΟΥΜΕΤΩΑΝΘΟΜΑΔΤ  
 ΠΕ ΝΕΜ ΟΥΜΕΤΩΕΝΘΗΤ.

ΜΕΛ ΠΑΡΑΥΙ ΕΒΟΛ ΖΙΝΑ ΝΤΕΤΕΝΕΡ  
 ΟΥΜΕΥΙ ΝΟΥΤΩΤ ΕΤΑΙΔΑΣΑΠΗ ΡΩ ΤΕ: ΕΤΕ  
 ΝΤΩΤΕΝ ΜΜΑΥ: ΕΡΕΤΕΝΟΙ ΝΩΦΗΡ  
 ΜΨΥΧΗ: ΕΡΕΤΕΝΟΙ ΝΟΥΘΗΤ ΝΟΥΤΩΤ.

ΠΤΕΤΕΝΕΡ ΕΛΙ ΑΝ ΔΕΝ ΟΥΩΔΝΗΝ  
 ΟΥΔΕ ΔΕΝ ΟΥΜΕΤΜΑΙΩΟΥ ΕΥΩΟΥΤ:  
 ΑΛΛΑ ΝΘΡΗ Ι ΔΕΝ ΠΘΕΒΙΟ ΝΘΗΤ:  
 ΕΡΕΤΕΝΧΩ ΝΝΕΤΕΝΕΡΗΟΥ ΝΤΕΝ ΘΗΝΟΥ  
 ΕΥΟΥΤΕΒ ΕΡΩΤΕΝ.

ΕΝ ΠΙΟΥΑΙ ΠΙΟΥΑΙ ΜΜΩΤΕΝ ΝΤΖΘΗΥ  
 ΑΝ ΕΝΗΕΤΕ ΝΟΥΤΕΝ ΜΜΑΥ ΑΤΕΝ ΘΗΝΟΥ:  
 ΑΛΛΑ ΝΕΜ ΝΑ ΝΕΤΕΝΕΡΗΟΥ: ΠΙΟΥΑΙ  
 ΠΙΟΥΑΙ ΜΜΩΤΕΝ.

ΜΑΡΕΜΕΥΙ ΕΦΑΙ ΝΘΡΗΙ ΔΕΝ ΘΗΝΟΥ:  
 ΕΤΕ ΦΗ ΠΕ ΕΤΔΕΝ ΠΙΧΡΙΣΤΟΣ ΙΗΣΟΥΣ.

ΦΗΕΤΩΟΠ ΔΕΝ ΟΥΜΟΡΦΗ ΝΤΕ  
 ΦΝΟΥΤ ΝΟΥΘΩΛΕΜ ΑΝ ΠΕ ΕΤΑΜΕΥΙ  
 ΕΡΟΥ: ΕΘΡΕΥΩΠΙ ΝΟΥΘΥΩΣ ΝΕΜ

having the same conflict  
 which you saw in me and  
 now hear is in me.

Therefore, if there is  
 any consolation in Christ, if  
 any comfort of love, if any  
 fellowship of the Spirit, if  
 any affection and mercy,

fulfill my joy by being  
 like-minded, having the  
 same love, being of one  
 accord, of one mind.

Let nothing be done  
 through selfish ambition or  
 conceit, but in lowliness of  
 mind let each esteem others  
 better than himself.

Let each of you look out  
 not only for his own  
 interests, but also for the  
 interests of others.

Let this mind be in you,  
 which was also in Christ  
 Jesus,

who, being in the form  
 of God, did not consider it  
 robbery to be equal with  
 God,

إِذْ لَكُمْ الْجِهَادُ عَيْنُهُ الَّذِي رَأَيْتُمُوهُ  
 فِيَّ، وَالْآنَ تَسْمَعُونَ فِيَّ.

فَإِنْ كَانَ وَعَظٌ مَا فِي الْمَسِيحِ. إِنْ  
 كَانَتْ تَسْلِيَةٌ مَا لِلْمَحَبَّةِ. إِنْ كَانَتْ  
 شَرَكَةٌ مَا فِي الرُّوحِ. إِنْ كَانَتْ  
 أَحْشَاءٌ وَرَأْفَةٌ.

فَتَمِّمُوا فَرْحِي حَتَّى تَفْتَكِرُوا فِكْرًا  
 وَاحِدًا وَلَكُمْ مَحَبَّةً وَاحِدَةً بِنَفْسٍ  
 وَاحِدَةٍ، مُفْتَكِرِينَ شَيْئًا وَاحِدًا.

لَا شَيْئًا بِتَحَرُّبٍ أَوْ بِعُجْبٍ، بَلْ  
 بِتَوَاضُعٍ، حَاسِبِينَ بَعْضُكُمْ الْبَعْضَ  
 أَفْضَلَ مِنْ أَنْفُسِهِمْ.

لَا تَنْظُرُوا كُلُّ وَاحِدٍ إِلَى مَا هُوَ  
 لِنَفْسِهِ، بَلْ كُلُّ وَاحِدٍ إِلَى مَا هُوَ  
 لِأَخْرَيْنَ أَيْضًا.

فَلْيَكُنْ فِيكُمْ هَذَا الْفِكْرُ الَّذِي فِي  
 الْمَسِيحِ يَسُوعَ أَيْضًا:

الَّذِي إِذْ كَانَ فِي صُورَةِ اللَّهِ، لَمْ  
 يَحْسِبْ خُلْسَةً أَنْ يَكُونَ مُسَاوِيًا  
 لِلَّهِ.

Φνοῖτ.

Ἀλλὰ ἀψωνοῦ ἐβόλ ἀρβι  
ἡνομορφῇ ἡβωκ: ἐὰν ὡπι δὲν οὔνι  
ἡρωι: ἐὰν γεμῇ δὲν οὔνι ἡφρητ  
ἡνωρι.

Ἀφθεβιοῦ ἡμματατ  
ἐὰν ῥερεῖωτεμ ὡα ἐδρη ἐφῶν:  
οὔνι Δε ἡτε οὔνι ταρρος.

Εἴθε φαι ἀΦνοῖτ ἐρζοῖτο βαςῇ:  
οὔνι ἀρεῖωτεμ ναῖ ἡπραν φηεῖτος  
ἐραν ἡβεν.

Εἴνα δὲν φραν ἡἡσος ἡτε κεῖ  
ἡβεν κωλ: να ἡφε νεμ να ἡκαῖ  
νεμ ἡηεταπεσῇ ἡἡκαῖ.

Οὔνι ἡτε λαο ἡβεν οὔνι ἐβόλ:  
ξε Πβοις ἡσος Πῆριστος ἐῶν  
ἡΦνοῖτ Φιωτ.

*Πῆρις ταρ νεωτεν νεμ  
ἡῖρηνι ἐῖσι: ξε ἡμην ἐεῖωπι.*

but made Himself of no  
reputation, taking the form  
of a bondservant, and  
coming in the likeness of  
men.

And being found in  
appearance as a man, He  
humbled Himself and  
became obedient to the  
point of death, even the  
death of the cross.

Therefore, God also has  
highly exalted Him and  
given Him the name which  
is above every name,

that at the name of Jesus  
every knee should bow, of  
those in heaven, and of  
those on earth, and of those  
under the earth,

and that every tongue  
should confess that Jesus  
Christ is Lord, to the glory  
of God the Father.

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

لَكِنَّهُ أَخْلَى نَفْسَهُ، آخِذًا صُورَةَ  
عَبْدٍ، صَانِرًا فِي شِبْهِ النَّاسِ.

وَإِذْ وَجَدَ فِي الْهَيْئَةِ كَانَسَانِ،  
وَضَعَ نَفْسَهُ وَأَطَاعَ حَتَّى الْمَوْتِ  
مَوْتِ الصَّلِيبِ.

لِذَلِكَ رَفَعَهُ اللَّهُ أَيْضًا، وَأَعْطَاهُ  
اسْمًا فَوْقَ كُلِّ اسْمٍ.

لِكَيْ تَجْثُو بِاسْمِ يَسُوعَ كُلُّ رُكْبَةٍ  
مِمَّنْ فِي السَّمَاءِ وَمَنْ عَلَى  
الْأَرْضِ وَمَنْ تَحْتَ الْأَرْضِ،

وَيَعْتَرِفَ كُلُّ لِسَانٍ أَنَّ يَسُوعَ  
الْمَسِيحَ هُوَ رَبٌّ لِمَجْدِ اللَّهِ الْآبِ.

*نعمة الله الآب تكون مع جميعكم.  
أمين.*

## The Catholic Epistle الكاثوليكون

Καθολικὸν ἐβόλ δὲν πε πῖρις  
ἡἡριστος ἡτε πενωτ Πέτρος.  
Ἀμην. Παμενρατ.

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

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

ἁ Πέτρος ἁ: κε - β: ι

1 Peter 1: 25 - 2: 10

1 بطرس 1: 25 - 2: 10



Φαί Δε πε πιασι ἐταρβιωῦ ἡμοῦ  
θεν θηνοῦ.

Εἰρετενχω οὔτῃ ἐδῶρι ἡκακίᾳ  
νιβεν νεμ ἥροϋ νιβεν νεμ μετῳοβι  
νιβεν νεμ φῆονοϋ νιβεν νεμ  
καταλαλῖα νιβεν.

Ὑφῆρῃ ἡγαλκοῦσι ἡλῶονι  
ἐαυμασοῦ ἡνοῦ: πιέρωτ ἡλῶσικον  
ἡατῆροϋ βιωῳωοῦ ἡμοῦ: ἡινα  
ἡτετεναιδι ἡδῆτῃ ἐδῶν ἐπιότῃ.

Ιςχε ἀτετενχεῦτῃ πε οὔχριστος  
πε Πῶοις.

Φηετετεννηοῦ ἡροϋ πιῶνι  
εῳωνδ ἐαυῳωϋ μεν ἐβῶλ ἡιτεν  
νιρωμ: ἐῳωτῃ Δε ἡτεν Φνοῦτ οῳοῶ  
εῳταινοῦτ.

Οῳοῶ ἡῳωτεν ἡωτεν ῳωπι ἡφῆρῃ  
ἡγαλῶνι εῳωνδ: ἐρετενκωτ ἡμωτεν  
ἡνοῦνι ἡπνευματικον ἐοῳμετοῳηβ  
εῳοῳαβ: ἐπῃνῖνι ἐπῳωι  
ἡγαλῳοῳωοῳωϋ ἡπνευματικον:  
εῳωῃπ ἡΦνοῦτ ἐβῶλ ἡιτεν Ιησοῦς  
Πιῆχριστος.

Ἢε οῳνι ῃδῆνοῦτ ἡεν ἡῳραφῃ: ἡε  
ἡππε ἡναῳω ἡεν ῀ων ἡοῳωνι  
εῳωτῃ ἡῳω ἡλακῶ εῳταινοῦτ:  
οῳοῶ φηεῳαῶτ ἐροϋ ἡνεῳβῳωπι.

Now this is the word,  
which by the gospel was  
preached to you

Therefore, laying aside  
all malice, all deceit,  
hypocrisy, envy, and all evil  
speaking,

as newborn babes,  
desire the pure milk of the  
word, that you may grow  
thereby,

if indeed you have  
tasted that the Lord is  
gracious.

Coming to Him as to a  
living stone, rejected indeed  
by men, but chosen by God  
and precious.

You also, as living  
stones, are being built up a  
spiritual house, a holy  
priesthood, to offer up  
spiritual sacrifices  
acceptable to God through  
Jesus Christ.

Therefore, it is also  
contained in the Scripture,  
“Behold, I lay in Zion a  
chief cornerstone, elect,  
precious, and he who  
believes on Him will by no  
means be put to shame.”

وَهَذِهِ هِيَ الْكَلِمَةُ الَّتِي بُشِّرْتُمْ بِهَا.

فَاطْرَحُوا كُلَّ خُبْثٍ وَكُلِّ مَكْرٍ  
وَالرِّيَاءِ وَالْحَسَدِ وَكُلِّ مَذْمَةٍ،

وَكَأَطْفَالٍ مَوْلُودِينَ الْآنَ، اسْتَهُوا  
اللَّبَنَ الْعَقْلِيَّ الْعَدِيمَ الْغِشِّ لِكَيْ  
تَنْمُوا بِهِ.

إِنْ كُنْتُمْ قَدْ ذُقْتُمْ أَنَّ الرَّبَّ صَالِحٌ.

الَّذِي إِذْ تَأْتُونَ إِلَيْهِ، حَجَرًا حَيًّا  
مَرْفُوضًا مِنَ النَّاسِ، وَلَكِنْ مُخْتَارًا  
مِنَ اللَّهِ كَرِيمًا،

كُونُوا أَنْتُمْ أَيْضًا مَبْنِيِّينَ كَجِجَارَةٍ  
حَيَّةٍ، بَيْتًا رُوحِيًّا، كَهَنُوتًا مُقَدَّسًا،  
لِتَقْدِمَ ذَبَائِحَ رُوحِيَّةً مَقْبُولَةً عِنْدَ  
اللَّهِ بِيسُوعِ الْمَسِيحِ.

لِذَلِكَ يَتَضَمَّنُ أَيْضًا فِي الْكِتَابِ:  
«هَنَذَا أَضَعُ فِي صِهْيُونَ حَجَرَ  
رَأْوِيَّةٍ مُخْتَارًا كَرِيمًا، وَالَّذِي يُؤْمِنُ  
بِهِ لَنْ يُخْزَى».



## The Acts الإبركسيس

<p>Πραξις ἡ τε νεניοῦ ἡ ἀποστολός: ἐρε ποῦςμοῦ εἶοταβ ὡπι νεμαν. Αμην.</p>	<p>The Acts of our fathers the apostles, may their blessings be with us all. Amen.</p>	<p>فصل من أعمال آبائنا الرسل الأطهار المشمولين بنعمة الروح القدس، بركتهم تكون معنا. آمين.</p>
<p><b>Πραξις ιθ: ια - κβ</b></p>	<p><b>Acts 19: 11 - 22</b></p>	<p><b>أعمال 19: 11 - 22</b></p>
<p>Ἡ αἰρί Δε ἡ ζανχομ ἡχε Φνοῦ ἡ ζανκοῦσι ἀν ἐβόλ ζιτεν νενσιζ ἡ Παῦλος.</p> <p>Ὡστε ἡ σεβί ἡ ζανκοῦ δαριον νεμ ζανσιμικῆθῖνον ἐβόλ ζιτεν περσωμα ἡ σεχαῦ ζιζεν νηεῦωμι: οὔοζ ὡαῦπενωῦ ἐβόλ ζιωτοῦ ἡχε νιῦωμι: οὔοζ νιῖπνεμα εἰζωῦ νάτηνοῦ ἐβόλ πε.</p> <p>Αἰζιτοτοῦ Δε ἡχε ζανονον ἐβόλ ζεν νιλοῦ δαι εκωῦ ἡ ἐζορσις της: ἐζεν φραν ἡ Πβοις ἡχοῦς ἐζεν φραν ἡ Πβοις ἡχοῦς ἐζεν νηέτε νιῖπνεμα εἰζωῦ ζιωτοῦ εἰζω ἡμοος: ζε ῥταρκο ἡμωτεν ἡ ἡχοῦς φηέτε Παῦλος ζιωῦ ἡμοος.</p> <p>Ἡε οὔον ὡαῦφ Δε ἡ ἡμρι ἡτε οὔαι ζε σεκαῦ εἰοῖλοῦ δαι πε ἡ αρχιέρεϋς εἰρι ἡφαι.</p> <p>Αἰεροῦ ἡχε νιῖπνεμα εἰζωῦ πεχαῦ νωῦ: ζε ἡχοῦς ῥωοῦν ἡμοος: who are you?"</p>	<p>Now God worked unusual miracles by the hands of Paul,</p> <p>so that even handkerchiefs or aprons were brought from his body to the sick, and the diseases left them and the evil spirits went out of them.</p> <p>Then some of the itinerant Jewish exorcists took it upon themselves to call the name of the Lord Jesus over those who had evil spirits, saying, "We exorcise you by the Jesus whom Paul preaches."</p> <p>Also there were seven sons of Sceva, a Jewish chief priest, who did so.</p> <p>And the evil spirit answered and said, "Jesus I know, and Paul I know; but who are you?"</p>	<p>وَكَانَ اللَّهُ يَصْنَعُ عَلَى يَدَيْ بُولُسَ قُوَاتٍ غَيْرَ الْمُعْتَادَةِ.</p> <p>حَتَّى كَانَ يُؤْتَى عَنْ جَسَدِهِ بِمَنَادِيلٍ أَوْ مَازَرٍ إِلَى الْمَرْضَى فَيُزَلُّونَ عَنْهُمْ الْأَمْرَاضُ وَتَخْرُجُ الْأَرْوَاحُ الشَّرِيرَةُ مِنْهُمْ.</p> <p>فَشَرَعَ قَوْمٌ مِنَ الْيَهُودِ الطَّوَّافِينَ الْمُعْزَمِينَ أَنْ يُسَمُّوا عَلَى الَّذِينَ بِهِمُ الْأَرْوَاحُ الشَّرِيرَةُ بِاسْمِ الرَّبِّ يَسُوعَ قَائِلِينَ: نَفْسُكَ عَلَيْكَ يَسُوعُ الَّذِي يَكْرِزُ بِهِ بُولُسُ.</p> <p>وَكَانَ الَّذِينَ فَعَلُوا هَذَا سَبْعَةً بَنِينَ لِسَكَاوَا رَجُلٍ يَهُودِيٍّ رَئِيسٍ كَهَنَةٍ.</p> <p>فَقَالَ الرُّوحُ الشَّرِيرُ لَهُمْ: أَمَّا يَسُوعُ فَأَنَا أَعْرِفُهُ وَبُولُسُ أَنَا أَعْلَمُهُ وَأَمَّا أَنْتُمْ فَمَنْ أَنْتُمْ؟</p>

οτοϑ πκε Πατλoς τ'εμi ε'ροϑ: ν'θωτεν  
Δε ν'θωτεν νiμ.

Οτοϑ αϑιτϑ ε'ερηi ε'χωοτ ν'χε  
πiρωμi ε'τε πiπνετμa ετζωοτ νεμaϑ:  
αϑερβοiς ε'ρωοτ ενκοπ αϑξεμχομ  
ε'ερηi ε'χωοτ: ϑωστε ν'σεφωτ ε'βολ Δεν  
πiηi ε'τε μμaτ ενβηϑ ε'ρε ϑωοτ φηδ.

Φaι Δε αϑϑωπι εϑοτονη ε'βολ  
ν'νiλoνΔaι τηροτ νεμ νiΘτεινiν ετϑωπ  
Δεν Εφεκο: οτοϑ οτζoτ aςi ε'ερηi  
ε'χωοτ τηροτ: οτοϑ ναϑνηοτ ν'δiςi ν'χε  
Φραη μΠβοiς Ιηκοτc.

Οτμηϑ Δε ε'βολ Δεν νηετατναζτ:  
νατνηοτ πε ετοτωνη ε'βολ οτοϑ ενϑω  
ν'νοτ'εβηοτi.

Θaνημηϑ Δε ε'βολ Δεν νηενατiρι  
ν'νiμετπεριερκο: aτiνi ν'νοτ'ϑωμ  
aτροκζοτ μπεμθο ν'οτοη νiβεν: οτοϑ  
aτϑiωπ ν'νοτ'τιμη εaτ'ξεμοτ ε'οτοη  
τiοτ ν'εβα ν'ζaτ μμaτ.

Πaιρητ Δεν οτaμaζi αϑaiaι ν'χε  
πcaζi μΠβοiς οτοϑ αϑξεμχομ.

Ετατ'ϑωκ Δε ε'βολ ν'χε νaι a  
Πατλoς χaς Δεν πεϑiπνετμa ϑε  
αϑϑaνημοτϑτ ν'εΜaκεΔoνiα νεμ  
τ'Αχαia ν'τεϑϑε ε'εροτcaλημ εaϑχοc  
ϑε μενεηca θριϑε ε'ματ ϑωτ πε

Then the man in whom  
the evil spirit was leaped on  
them, overpowered them,  
and prevailed against them,  
so that they fled out of that  
house naked and wounded.

This became known  
both to all Jews and Greeks  
dwelling in Ephesus; and  
fear fell on them all, and the  
name of the Lord Jesus was  
magnified.

And many who had  
believed came confessing  
and telling their deeds.

Also, many of those  
who had practiced magic  
brought their books together  
and burned them in the sight  
of all. And they counted up  
the value of them, and it  
totaled fifty thousand pieces  
of silver.

So the word of the Lord  
grew mightily and  
prevailed.

When these things were  
accomplished, Paul  
purposed in the Spirit, when  
he had passed through  
Macedonia and Achaia, to  
go to Jerusalem, saying,  
“After I have been there, I  
must also see Rome.”

فَوَثَبَ عَلَيْهِمُ الْإِنْسَانُ الَّذِي كَانَ  
فِيهِ الرُّوحُ الشَّرِيرُ وَغَلِبَهُمْ وَقَوِيَ  
عَلَيْهِمْ حَتَّى هَرَبُوا مِنْ ذَلِكَ الْبَيْتِ  
عُرَاةً وَمُجَرَّحِينَ.

وَصَارَ هَذَا مَعْلُومًا عِنْدَ جَمِيعِ  
الْيَهُودِ وَالْيُونَانِيِّينَ السَّاكِنِينَ فِي  
أَفَسُسَ. فَوَقَعَ خَوْفٌ عَلَى جَمِيعِهِمْ  
وَكَانَ اسْمُ الرَّبِّ يَسُوعَ يَتَعَظَّمُ.

وَكَانَ كَثِيرُونَ مِنَ الَّذِينَ آمَنُوا  
يَأْتُونَ مُقَرِّينَ وَمُخْبِرِينَ بِأَفْعَالِهِمْ.

وَكَانَ كَثِيرُونَ مِنَ الَّذِينَ  
يَسْتَعْمِلُونَ السِّحْرَ يَجْمَعُونَ الْكُتُبَ  
وَيَحْرِقُونَهَا أَمَامَ الْجَمِيعِ. وَحَسَبُوا  
أَثْمَانَهَا فَوَجَدُوهَا خَمْسِينَ أَلْفًا مِنَ  
الْفِضَّةِ.

هَكَذَا كَانَتْ كَلِمَةُ الرَّبِّ تَنْمُو  
وَتَقْوَى بِشِدَّةٍ.

وَلَمَّا كَمَلْتُ هَذِهِ الْأُمُورَ وَضَعْتُ  
بُولُسَ فِي نَفْسِهِ أَنَّهُ بَعْدَمَا يَجْتَازُ  
فِي مَكْدُونِيَّةٍ وَأَخَانِيَّةٍ يَذْهَبُ إِلَى  
أُورُشَلِيمَ قَائِلًا: «إِنِّي بَعْدَ مَا أَصِيرُ  
هُنَاكَ يَنْبَغِي أَنْ أَرَى رُومِيَّةً  
أَيْضًا».

*Πισαχι Δε ἔτε Πβοις ἐφεάιαι οτοζ  
ἐφεάααι: ἐφεάαααι οτοζ ἐφεταχρο:  
Ξεν φασια νεκκλησια ἔτε Φνουτ:  
ἀμην.*

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

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

## مزمور القداس

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

مزمور 39: 5، 15

Many, O Lord my God,  
are Your wonderful works  
Which You have done; and  
Your thoughts toward us  
Cannot be recounted to You  
in order. Let such as love  
Your salvation say  
continually, The Lord be  
magnified. **Alleluia.**

وَأَنْتَ أَيُّهَا الرَّبُّ إِلَهِي جَعَلْتَ  
عَجَائِبَكَ كَثِيرَةً. وَفِي أَفْكَارِكَ لَيْسَ  
مَنْ يُشَبِّهُكَ. وَلِيَقُلَّ فِي كُلِّ حِينٍ  
الَّذِينَ يَحْبُونَ خَلَاصَكَ: فَلْيَتَعَزَّزْ  
الرَّبُّ. **هَلِيلُيَا.**

## إنجيل القداَس

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

<p>Οὐὰν Ἀστνωσις ἐβὼλ θεν          πιεταστελιον εθοταβ κατὰ Ἰωαννην          ἀστιοῦ.</p>	<p>A chapter according to          Saint John, may his          blessings be with us. Amen.</p>	<p>فصل من إنجيل معلمنا يوحنا          البشير. بركاته علينا آمين.</p>
<p><b>Ἰωαννην ἰά: ἀ - με</b></p>	<p><b>John 11: 1 - 45</b></p>	<p><b>يوحنا 11: 1 - 45</b></p>
<p>Πε οτον οται δε εϋϋωνι γε          Λαζαρος ἐβὼλ θεν Βηθανιὰ ἐβὼλ θεν          πῆμι ὡμαρια νευ Μαρθα τεσσωνι.</p> <p>Πε θαι δε τε Μαρια θετασθωζε          ὡπβοις ὡπιοσεν οτοε αϋω†          ἡνεϋβαλατχ ὡπεϋωι: θεηναρε          πεσσον Λαζαρος ϋωνι.</p> <p>Ανοτωρπ οτη εαροϋ ἡξε νεϋωνι          ἡςμι ετχω ὡμοσ ναϋ: γε Πβοις ις          φηετεκμει ὡμοϋ ἔϋωνι.</p> <p>Εταϋωτεμ δε ἡξε Ἰησοῦς πεχαϋ          γε ταπαβι ἡνοτιαβι ὡφμοῦ αν τε: ἀλλα          εθε πεωοῦ ὡφνοῦ†: εἰνα ἡτεϋβῶοῦ          ἡξε Πωηρι ὡφνοῦ† ἐβὼλ εἰτοτς.</p> <p>Ἰησοῦς δε ναϋμει ὡμαρθα νευ          Μαρια τεσσωνι νευ Λαζαρος.</p> <p>Εοτε οτη εταϋωτεμ γε ἔϋωνι          αϋωπι ὡπια εἡναϋχη ὡμοϋ ἡεσοοῦ          ἔνατ.</p> <p>Πενενσα φαι πεχαϋ ἡνεϋμαθητς          γε μαρον ε†ιοῦδεα οη.</p> <p>Πεχωοῦ ναϋ ἡξε νεϋμαθητς: γε</p>	<p>Now a certain man was          sick, Lazarus of Bethany,          the town of Mary and her          sister Martha.</p> <p>It was that Mary who          anointed the Lord with          fragrant oil and wiped His          feet with her hair, whose          brother Lazarus was sick.</p> <p>Therefore the sisters          sent to Him, saying, “Lord,          behold, he whom You love          is sick.”</p> <p>When Jesus heard that,          He said, “This sickness is          not unto death, but for the          glory of God, that the Son          of God may be glorified          through it.”</p> <p>Now Jesus loved          Martha and her sister and          Lazarus.</p> <p>So, when He heard that          he was sick, He stayed two          more days in the place          where He was.</p> <p>Then after this He said          to the disciples, “Let us go          to Judea again.”</p> <p>The disciples said to          Him, “Rabbi, lately the</p>	<p>وَكَانَ إِنْسَانٌ مَرِيضًا وَهُوَ لِعَازَرُ          مِنْ بَيْتِ عَنِيَّا مِنْ قَرْيَةِ مَرْيَمَ          وَمَرْثَا أُخْتَيْهَا.</p> <p>وَكَانَتْ مَرْيَمُ الَّتِي كَانَ لِعَازَرُ          أُخُوها مَرِيضًا هِيَ الَّتِي دَهَنَتْ          الرَّبَّ بِطَيِّبٍ وَمَسَحَتْ رِجْلَيْهِ          بِشَعْرِهَا.</p> <p>فَأَرْسَلَتِ الْأَخْتَتَانِ إِلَيْهِ قَائِلَتَيْنِ: «يَا          سَيِّدُ هَذَا الَّذِي تُحِبُّهُ مَرِيضٌ».</p> <p>فَلَمَّا سَمِعَ يَسُوعُ قَالَ: «هَذَا          الْمَرَضُ لَيْسَ لِلْمَوْتِ بَلْ لِأَجْلِ مَجْدِ          اللَّهِ لِيَتَمَجَّدَ ابْنُ اللَّهِ بِهِ».</p> <p>وَكَانَ يَسُوعُ يُحِبُّ مَرْثَا وَأُخْتَهَا          وَلِعَازَرَ.</p> <p>فَلَمَّا سَمِعَ أَنَّهُ مَرِيضٌ مَكَثَ جِينِذٍ          فِي الْمَوْضِعِ الَّذِي كَانَ فِيهِ يَوْمَيْنِ.</p> <p>ثُمَّ بَعْدَ ذَلِكَ قَالَ لِتَلَامِيذِهِ: «لِنَذْهَبْ          إِلَى الْيَهُودِيَّةِ أَيْضًا».</p> <p>قَالَ لَهُ التَّلَامِيذُ: «يَا مُعَلِّمُ الْآنَ          كَانَ الْيَهُودُ يَطْلُبُونَ أَنْ يَرْجُمُوكَ</p>

ΡΑΒΒΙ ΤΗΝΟΥ ΝΑΤΚΩΤ ΝΕΩΚ ΝΕΧΕ  
ΝΙΛΟΥΔΑΙ ΕΒΙΩΝΙ ΕΧΩΚ ΟΥΟΖ ΠΑΛΙΝ  
ΧΗΝΑΥΕ ΝΑΚ ΕΜΑΥ.

Αφ'ερονών ΝΕΧΕ ΙΗΣΟΥΣ ΧΕ ΜΗ  
ΜΗΤΕΝΟΥΤ ΝΟΥΝΟΥ ΕΤΧΗ ΔΕΝ ΠΙΕΖΟΥΤ.  
ΦΗΘΕΝΑΜΟΥΙ ΔΕΝ ΠΙΕΖΟΥΤ ΜΠΑΦΙΔΙΒΡΟΠ  
ΧΕ ΑΦΗΝΑΥ ΕΦΟΥΝΩΙΝΙ ΝΤΕ ΠΑΙΚΟΣΜΟΣ.

ΦΗ ΔΕ ΕΘΝΑΜΟΥΙ ΔΕΝ ΠΙΕΧΩΡΕ  
ΥΑΦΙΔΙΒΡΟΠ ΧΕ ΠΙΟΥΩΙΝΙ ΝΔΗΤΕ ΑΝ.

ΝΑΙ ΕΤΑΦΧΟΤΟΥ ΜΕΝΕΝΣΑ ΝΑΙ  
ΠΕΧΑΦ ΝΩΟΥ: ΧΕ ΛΑΖΑΡΟΣ ΠΕΝΨΗΡ  
ΑΦΕΝΚΟΤ ΑΛΛΑ ΕΙΕΨΕΝΗΙ ΝΤΑΤΟΥΝΟΣΦ.

ΠΕΧΕ ΝΙΜΑΘΗΤΗΣ ΝΑΦ ΧΕ ΠΒΟΙΣ  
ΙΣΧΕ ΑΦΕΝΚΟΤ ΕΝΑΤΩΝΕΦ.

ΙΗΣΟΥΣ ΔΕ ΕΤΑΦΧΟΣ ΕΘΒΕ ΠΙΕΝΚΟΤ  
ΝΤΕ ΠΕΦΜΟΥ: ΝΘΩΟΥ ΔΕ ΝΑΥΜΕΝΙ ΠΕ ΧΕ  
ΝΑΦΧΩ ΜΜΟΣ ΕΘΒΕ ΠΙΕΝΚΟΤ ΝΤΕ  
ΠΙΖΙΝΙΜ.

ΠΟΤΕ ΠΕΧΑΦ ΝΩΟΥ ΝΕΧΕ ΙΗΣΟΥΣ ΔΕΝ  
ΟΥΠΑΡΗΝΣΙΑ ΧΕ ΛΑΖΑΡΟΣ ΑΦΜΟΥ.

ΟΥΟΖ ΤΡΑΨΙ ΕΘΒΕ ΘΗΝΟΥ ΣΙΝΑ  
ΝΤΕΤΕΝΝΑΒΤ ΧΕ ΝΑΙΧΗ ΜΜΑΥ ΑΝ ΠΕ  
ΑΛΛΑ ΜΑΡΟΝ ΨΑΡΟΦ.

ΠΕΧΕ ΘΩΜΑΣ ΟΥΝ ΦΗΕΤΟΥΜΟΥΤ  
ΕΡΟΦ ΧΕ ΔΥΔΙΜΟΣ ΝΝΕΦΨΗΡ  
ΝΝΕΦΜΑΘΗΤΗΣ: ΧΕ ΜΑΡΟΝ ΣΩΝ ΣΙΝΑ

Jews sought to stone You,  
and are You going there  
again?"

Jesus answered, "Are  
there not twelve hours in  
the day? If anyone walks in  
the day, he does not  
stumble, because he sees  
the light of this world.

But if one walks in the  
night, he stumbles, because  
the light is not in him."

These things He said,  
and after that He said to  
them, "Our friend Lazarus  
sleeps, but I go that I may  
wake him up."

Then His disciples said,  
"Lord, if he sleeps he will  
get well."

However, Jesus spoke  
of his death, but they  
thought that He was  
speaking about taking rest  
in sleep.

Then Jesus said to them  
plainly, "Lazarus is dead.

And I am glad for your  
sakes that I was not there,  
that you may believe.  
Nevertheless let us go to  
him."

Then Thomas, who is  
called the Twin, said to his  
fellow disciples, "Let us  
also go, that we may die  
with Him.

وَتَذْهَبُ أَيْضًا إِلَى هُنَاكَ».

أَجَابَ يَسُوعُ: «أَلَيْسَتْ سَاعَاتِ  
النَّهَارِ اثْنَتَيْ عَشْرَةَ؟ إِنْ كَانَ أَحَدٌ  
يَمْشِي فِي النَّهَارِ لَا يَعْثُرُ لِأَنَّهُ  
يَنْظُرُ نُورَ هَذَا الْعَالَمِ.

وَلَكِنْ إِنْ كَانَ أَحَدٌ يَمْشِي فِي اللَّيْلِ  
يَعْثُرُ لِأَنَّ النُّورَ لَيْسَ فِيهِ».

قَالَ هَذَا وَبَعْدَ ذَلِكَ قَالَ لَهُمْ:  
«لِعَازَرُ حَبِيبُنَا قَدْ نَامَ. لَكِنِّي أَذْهَبُ  
لِأَوْقِظَهُ».

فَقَالَ تَلَامِيذُهُ: «يَا سَيِّدُ إِنْ كَانَ قَدْ  
نَامَ فَهُوَ يَشْفَى».

وَكَانَ يَسُوعُ يَقُولُ عَنْ مَوْتِهِ وَهُمْ  
ظَنُّوا أَنَّهُ يَقُولُ عَنْ رُقَادِ النَّوْمِ.

فَقَالَ لَهُمْ يَسُوعُ حِينَئِذٍ عَلَانِيَةً:  
«لِعَازَرُ مَاتَ.

وَأَنَا أَفْرَحُ لِأَجْلِكُمْ إِنِّي لَمْ أَكُنْ هُنَاكَ  
لِتُؤْمِنُوا. وَلَكِنْ لِنَذْهَبَ إِلَيْهِ».

فَقَالَ ثُومَا الَّذِي يُقَالُ لَهُ التَّوَّامُ  
لِلتَّلَامِيذِ رَفَقَانِهِ: «لِنَذْهَبْ نَحْنُ  
أَيْضًا لِكَيْ نَمُوتَ مَعَهُ».

ἵΝΤΕΝΜΟΥ ΝΕΜΑΥ.

ΕΤΑΥΙ ΟΥΝ ἸΗΣΟΥΣ ΑΥΧΕΜΥ  
ἐπεϋ ῥῑτωΟΥ ΝΕΖΟΥΟΥ ΠΕ ΕΥΧΗ ΘΕΝ  
ΠΙΜΕΔΥ.

ΒΗΘΑΝΙΑ ΔΕ ΝΑΣΘΕΝΤ ΠΕ  
ἐλερονταλνυ ναΥ μηΤ ἑτοιῑ ΝΕΤΑΔΙΟΝ.

ΟΥΜΗΥ ΔΕ ΕΒΟΛ ΘΕΝ ΝΙΟΥΔΑΙ ΝΕ  
ΑΥΙ ΠΕ ΘΑ ΜΑΡΙΑ ΝΕΜ ΜΑΡΘΑ ΘΙΝΑ  
ἵΝΤΟΥΤΝΟΥΤ ΝΩΟΥ ΕΘΒΕ ΠΟΥΣΟΝ.

ΕΤΑССΩΤΕΜ ΟΥΝ ἸΗΣΟΥΣ ΜΑΡΘΑ ΧΕ  
ῥῑνηΟΥ ἸΗΣΟΥΣ ΑΣΤΩΝΣ ΑΣΙ ΕΒΟΛ  
ἐῑραϋ: ΜΑΡΙΑ ΔΕ ΝΑΣΘΕΜΣΙ ΠΕ ΘΕΝ  
ΠΙΝΙ.

ΠΕΧΕ ΜΑΡΘΑ ΟΥΝ ἸΗΣΟΥΣ: ΧΕ  
ΠΑΒΟΙΣ ΕΝΑΚΧΗ ὠΠΑΙΜΑ ΝΑΡΕ ΠΑΣΟΝ  
ΝΑΜΟΥ ΑΝ ΠΕ.

ΑΛΛΑ ΤΝΟΥ ΟΥΝ ΤΕΜΙ ΧΕ  
ΦΗΕΤΕΚΝΑΕΡΕΤΙΝ ὠΜΟΥ ἵΝΤΕΝ ΦΝΟΥΤ  
ῥῑΝΑΤΗΙϋ ΝΑΚ ἸΗΣΟΥΣ ΦΝΟΥΤ.

ΠΕΧΕ ΙΗΣΟΥΣ ΝΑΣ ΧΕ ῥῑΝΑΤΩΝϋ ἸΗΣΟΥ  
ΠΕΣΟΝ.

ΠΕΧΕ ΜΑΡΘΑ ΝΑϋ ΧΕ ΤΕΜΙ ΧΕ  
ῥῑΝΑΤΩΝϋ ΘΕΝ ΤΑΝΑΣΤΑCΙC ΘΕΝ  
ΠΙΕΖΟΥΟΥ ΝΘΔΕ.

ΠΕΧΕ ΙΗΣΟΥΣ ΝΑC ΧΕ ΔΝΟΚ ΠΕ  
ΤΑΝΑΣΤΑCΙC ΝΕΜ ΠΙΩΝΘ: ΦΗΕΘΝΑΘΤ

So when Jesus came,  
He found that he had  
already been in the tomb  
four days.

Now Bethany was  
near Jerusalem, about two  
miles away.

And many of the Jews  
had joined the women  
around Martha and Mary, to  
comfort them concerning  
their brother.

Now Martha, as soon as  
she heard that Jesus was  
coming, went and met Him,  
but Mary was sitting in the  
house.

Now Martha said to  
Jesus, “Lord, if You had  
been here, my brother  
would not have died.

But even now I know  
that whatever You ask of  
God, God will give You.”

Jesus said to her, “Your  
brother will rise again.”

Martha said to Him: I  
know that he will rise again  
in the resurrection at the  
last day.

Jesus said to her: I am  
the resurrection and the life.  
He who believes in Me,  
though he may die, he shall

فَلَمَّا أَتَى يَسُوعُ وَجَدَ أَنَّهُ قَدْ صَارَ  
لَهُ أَرْبَعَةٌ أَيَّامٍ فِي الْقَبْرِ.

وَكَانَتْ بَيْتُ عَنِّيَا قَرِيبَةً مِنْ  
أُورُشَلِيمَ نَحْوَ خَمْسِ عَشْرَةَ غَلْوَةً.

وَكَانَ كَثِيرُونَ مِنَ الْيَهُودِ قَدْ  
جَاءُوا إِلَى مَرْثَا وَمَرْيَمَ لِيَعَزَّوهُمَا  
عَنْ أَخِيهِمَا.

فَلَمَّا سَمِعَتْ مَرْثَا أَنَّ يَسُوعَ آتٍ  
لَاقَتْهُ وَأَمَّا مَرْيَمُ فَاسْتَمَرَّتْ جَالِسَةً  
فِي الْبَيْتِ.

فَقَالَتْ مَرْثَا لِيَسُوعَ: «يَا سَيِّدُ لَوْ  
كُنْتُ هَهُنَا لَمْ يَمُتْ أَخِي.

لَكِنِّي الْآنَ أَيْضًا أَعْلَمُ أَنَّ كُلَّ مَا  
تَطْلُبُ مِنَ اللَّهِ يُعْطِيكَ اللَّهُ إِيَّاهُ».

قَالَ لَهَا يَسُوعُ: «سَيَقُومُ أَخُوكَ».

قَالَتْ لَهُ مَرْثَا: «أَنَا أَعْلَمُ أَنَّهُ  
سَيَقُومُ فِي الْقِيَامَةِ فِي الْيَوْمِ  
الْآخِرِ».

قَالَ لَهَا يَسُوعُ: «أَنَا هُوَ الْقِيَامَةُ  
وَالْحَيَاةُ. مَنْ آمَنَ بِي وَلَوْ مَاتَ  
فَسَيَحْيَا.



ἐροὶ καὶ ἀφωανμοῦ ἐφ' ἑωneh.

Οὐτοz οὐτοn νιθεν ετονη οὐτοz  
εθναz† ἐροὶ ἡνεμμοῦ γὰ ἐνεz:  
τεναz† ἐφαι.

Πεζαc ναq ze ce Παβοιc: ἀνοκ  
†ναz† ze ἡθοκ πε Πιχρίcτοc Πωμη  
ἡΦνοῦ† φηεθνηοῦ ἐπικοcμοc.

Οὐτοz ναι εταcχοτοῦ αcψεναc  
αcμοῦ† ἐΜαριὰ τεccωνη ἡχωπ  
ἐαcχοc ναc: ze ἔται ἡze πιρεq†cβω  
οὐτοz ἔμοῦ† ἐρο.

Πθοc Δε ἐταcωτεμ αcτωνc  
ἡχωλεμ οὐτοz αcὶ ἐβολz θαροq.

Πε ἡπατεqὶ γαρ πε ἡze ἡνοῦc  
ἐῖρηι ἐπι†μ: ἀλλὰ ναqχη οῦν πε  
θεν πιμα ἐτα Μαρθα ἰ ἐβολz ἐῖδαραq  
ἡμοq.

ΠιλοῦΔαι οῦν ηἡενα†χη νεμαc  
ἐῖδοῦν θεν πιηι εῖθω† ἡπεcρη†  
ἐτα†να† ἐΜαριὰ ze αcτωνc ἡχωλεμ  
οὐτοz αcὶ ἐβολz α†μωqὶ ἡωc ε†με†  
νω†: ze αcναzωλ ἐπιμzα† θινα  
ἡτεcριμ ἡμα†.

Μαριὰ οῦν εταcὶ ἐπιμα ἐναpe  
ἡνοῦc χη ἡμοq: οὐτοz ἐταcνα† ἐροq  
αcρη†c ἐῖρηι θα†τεν νεqβαλα†z εcω  
ἡμοc: ze Παβοιc ἐνακ χη ἡπαμα

live.

And whoever lives and  
believes in Me shall never  
die. Do you believe this?

She said to Him, “Yes,  
Lord, I believe that You are  
the Christ, the Son of God,  
who is to come into the  
world.”

And when she had said  
these things, she went her  
way and secretly called  
Mary her sister, saying:  
“The Teacher has come and  
is calling for you.”

As soon as she heard  
that, she arose quickly and  
came to Him.

Now Jesus had not yet  
come into the town, but was  
in the place where Martha  
met Him.

Then the Jews who  
were with her in the house,  
and comforting her, when  
they saw that Mary rose up  
quickly and went out,  
followed her, saying, “She  
is going to the tomb to  
weep there.”

Then, when Mary came  
where Jesus was, and saw  
Him, she fell down at His  
feet, saying to Him, “Lord,  
if You had been here, my  
brother would not have

وَكُلُّ مَنْ كَانَ حَيًّا وَآمَنَ بِي فَلَنْ  
يَمُوتَ إِلَى الْأَبَدِ. أَتُؤْمِنِينَ بِهَذَا؟»

قَالَتْ لَهُ: «نَعَمْ يَا سَيِّدُ. أَنَا قَدْ  
آمَنْتُ أَنَّكَ أَنْتَ الْمَسِيحُ ابْنُ اللَّهِ  
الْآتِي إِلَى الْعَالَمِ».

وَلَمَّا قَالَتْ هَذَا مَضَتْ وَدَعَتْ مَرْيَمَ  
أُخْتَهَا سِرًّا قَائِلَةً: «الْمُعَلِّمُ قَدْ  
حَضَرَ وَهُوَ يَدْعُوكِ».

أَمَّا تِلْكَ فَلَمَّا سَمِعَتْ قَامَتْ سَرِيعًا  
وَجَاءَتْ إِلَيْهِ.

وَلَمْ يَكُنْ يَسُوعُ قَدْ جَاءَ إِلَى الْقَرْيَةِ  
بَلْ كَانَ فِي الْمَكَانِ الَّذِي لَاقَتْهُ فِيهِ  
مَرْثَا.

ثُمَّ إِنَّ الْيَهُودَ الَّذِينَ كَانُوا مَعَهَا فِي  
الْبَيْتِ يُعْزَوْنَهَا لَمَّا رَأَوْا مَرْيَمَ  
قَامَتْ عَاجِلًا وَخَرَجَتْ تَتَّبِعُهَا  
قَائِلِينَ: «إِنَّهَا تَذْهَبُ إِلَى الْقَبْرِ  
لَتَبْكِيَ هُنَاكَ».

فَمَرْيَمُ لَمَّا أَتَتْ إِلَى حَيْثُ كَانَ  
يَسُوعُ وَرَأَتْهُ خَرَّتْ عِنْدَ رِجْلَيْهِ  
قَائِلَةً لَهُ: «يَا سَيِّدُ لَوْ كُنْتُ هَهُنَا لَمْ  
يَمُتْ أَخِي».

nape pacon namout an pe.

Ihcous otn etaqnat eroc esriui  
nem nuke iondai etati nemac esriui:  
aqerukaz den pipnetua oroz  
aqyoorper.

Oroz pezaq nwon xe etaretēn  
xaq owin: pexwot naq xe pbois amot  
oroz anar.

Oroz Ihcous a neqbala tērmh.

Matxw otn amos pe nxe nilondai  
xe anar pwc qmei amoc.

Zanoton de ebola nēhtot pexwot:  
xe ie ne amon yxom upai pe  
fhetaqotwn nēnēbal upibelle  
amici zina nteqytemxa paixet  
emot.

Ihcous otn aqyēnēht nēhri nēhtē  
aqi epimēat: ne otnēb de pe oroz ne  
oton otniyt nōni toi eroc.

Pexē Ihcous nwon xe ēwop  
upaiōni amar: pexē Marθα naq  
tswoni uphetaqmot: xe pbois  
aqxwnc peqētwtōt tap pe foot.

Pexē Ihcous nac xe upixoc ne xe  
areyanhazt terana ēpōwt  
upnot.

died.”

Therefore, when Jesus  
saw her weeping, and the  
Jews who came with her  
weeping, He groaned in the  
spirit and was troubled.

And He said, “Where  
have you laid him?” They  
said to Him, “Lord, come  
and see.”

Jesus wept.

Then the Jews said,  
“See how He loved him!”

And some of them said:  
“Could not this Man, who  
opened the eyes of the  
blind, also have kept this  
man from dying?”

Jesus, once more deeply  
moved, came to the tomb. It  
was a cave with a stone laid  
across the entrance.

“Take away the stone,”  
He said. “But, Lord,” said  
Martha, the sister of the  
dead man, “by this time  
there is a bad odor, for he  
has been there four days.”

Then Jesus said, “Did I  
not tell you that if you  
believed, you would see the  
glory of God?”

فَلَمَّا رَأَاهَا يَسُوعُ تَبْكِي وَالْيَهُودُ  
الَّذِينَ جَاءُوا مَعَهَا يَبْكُونَ انْزَعَاجًا  
بِالرُّوحِ وَاضْطَرَبَ.

وَقَالَ: «أَيْنَ وَضَعْتُمُوهُ؟» قَالُوا  
لَهُ: «يَا سَيِّدُ تَعَالَى وَانْظُرْ».

بَكَى يَسُوعُ.

فَقَالَ الْيَهُودُ: «انْظُرُوا كَيْفَ كَانَ  
يُحِبُّهُ».

وَقَالَ بَعْضُ مِنْهُمْ: «أَلَمْ يَقْدِرْ هَذَا  
الَّذِي فَتَحَ عَيْنَيِ الْأَعْمَى أَنْ يَجْعَلَ  
هَذَا أَيْضًا لَا يَمُوتُ؟»

فَانْزَعَاجًا يَسُوعُ أَيْضًا فِي نَفْسِهِ  
وَجَاءَ إِلَى الْقَبْرِ وَكَانَ مَغَارَةٌ وَقَدْ  
وُضِعَ عَلَيْهِ حَجَرٌ.

قَالَ يَسُوعُ: «ارْفَعُوا الْحَجَرَ».  
قَالَتْ لَهُ مَرْثَا أُخْتُ الْمَيِّتِ: «يَا  
سَيِّدُ قَدْ أَتْنَنَ لَأَنَّ لَهُ أَرْبَعَةَ أَيَّامٍ».

قَالَ لَهَا يَسُوعُ: «أَلَمْ أَقُلْ لَكَ: إِنَّ  
أَمْنَتَ تَرَيْنَ مَجْدَ اللَّهِ؟»

Ἀνῶλι οὐκ ὑπὸνι ἐβόλθι ρωϋ  
ὑπὸνιζατ: Ἰησοῦς Δε ἀρχαὶ ἠνευβαλ  
ἐπῶμι οὐορ πεχαϋ: καὶ Παιωτ  
†ωρεῖμοτ ἠτοτκ καὶ ἀκωτεμ ἐροι.

Ἀνοκ Δε ναίεμι πε καὶ κωτεμ  
ἐροι ἠνοῦτ νιβεν: ἀλλὰ εἴθε παιμηϋ  
ετκω† ἐροι αἰχορ θίνα ἠτοῦναε† καὶ  
ἠθοκ πετακταοῖ.

Οὐορ καὶ ἐταχσοτοῦ ἀρωϋ ἐβόλ  
θεν οὐνιω† ἠέμν: καὶ Λαζαρορ ἀμοῦ  
ἐβόλ.

Ἀϋὶ Δε ἐβόλ ἠξε φηεταμῶν  
εϋμηρ ἠνευδαλατχ νεμ νεϋχιχ  
ἠεανσεβεν: οὐορ πεϋρθ εϋμηρ  
ἠοῦκοῦδαριον: πεχε Ἰησοῦς νωορ καὶ  
μα†οῦν ὑμοϋ: χαϋ ἐβόλ  
μαρεϋϋεναϋ.

Οῦμηϋ οὐκ ἠτε ἠλοῦδαὶ ἠηεταῖ  
θα Ὑαριὰ: ἐταῖνατ ἐνἠεταῖτοῦ ἠξε  
Ἰησοῦς ἀτναε† ἐροϋ.

*Πῶορ φα Πεννοῦ† πε ὡα ἐνεε  
ἠτε νι ἐνεε: ἀμην.*

So they took away the stone. Then Jesus looked up and said, “Father, I thank you that you have heard me.

I knew that you always hear me, but I said this for the benefit of the people standing here, that they may believe that you sent me.”

When he had said this, Jesus called in a loud voice, “Lazarus, come out!”

The dead man came out, his hands and feet wrapped with strips of linen, and a cloth around his face. Jesus said to them, “Take off the grave clothes and let him go.”

Therefore many of the Jews who had come to visit Mary, and had seen what Jesus did, put their faith in him.

*Glory be to God forever.*

فَرَفَعُوا الْحَجَرَ حَيْثُ كَانَ الْمَيِّتُ  
مَوْضُوعًا وَرَفَعَ يَسُوعُ عَيْنَيْهِ إِلَى  
فَوْقٍ وَقَالَ: «أَيُّهَا الْآبُ أَشْكُرُكَ  
لَأَنَّكَ سَمِعْتَ لِي.

وَأَنَا عَلِمْتُ أَنَّكَ فِي كُلِّ حِينٍ تَسْمَعُ  
لِي. وَلَكِنْ لِأَجْلِ هَذَا الْجَمْعِ الْوَاقِفِ  
قُلْتُ لِيُؤْمِنُوا أَنَّكَ أَرْسَلْتَنِي».

وَلَمَّا قَالَ هَذَا صَرَخَ بِصَوْتٍ  
عَظِيمٍ: «لِعَازَرُ هَلُمَّ خَارِجًا».

فَخَرَجَ الْمَيِّتُ وَيَدَاهُ وَرِجْلَاهُ  
مَرْبُوطَاتٍ بِأَقْمِطَةٍ وَوَجْهُهُ مَلْفُوفٌ  
بِمِنْدِيلٍ. فَقَالَ لَهُمْ يَسُوعُ: «خُلُّوهُ  
وَدَعُوهُ يَذْهَبُ».

فَكَثِيرُونَ مِنَ الْيَهُودِ الَّذِينَ جَاءُوا  
إِلَى مَرْيَمَ وَنَظَرُوا مَا فَعَلَ يَسُوعُ  
آمَنُوا بِهِ.

*والمجد لله دائماً.*