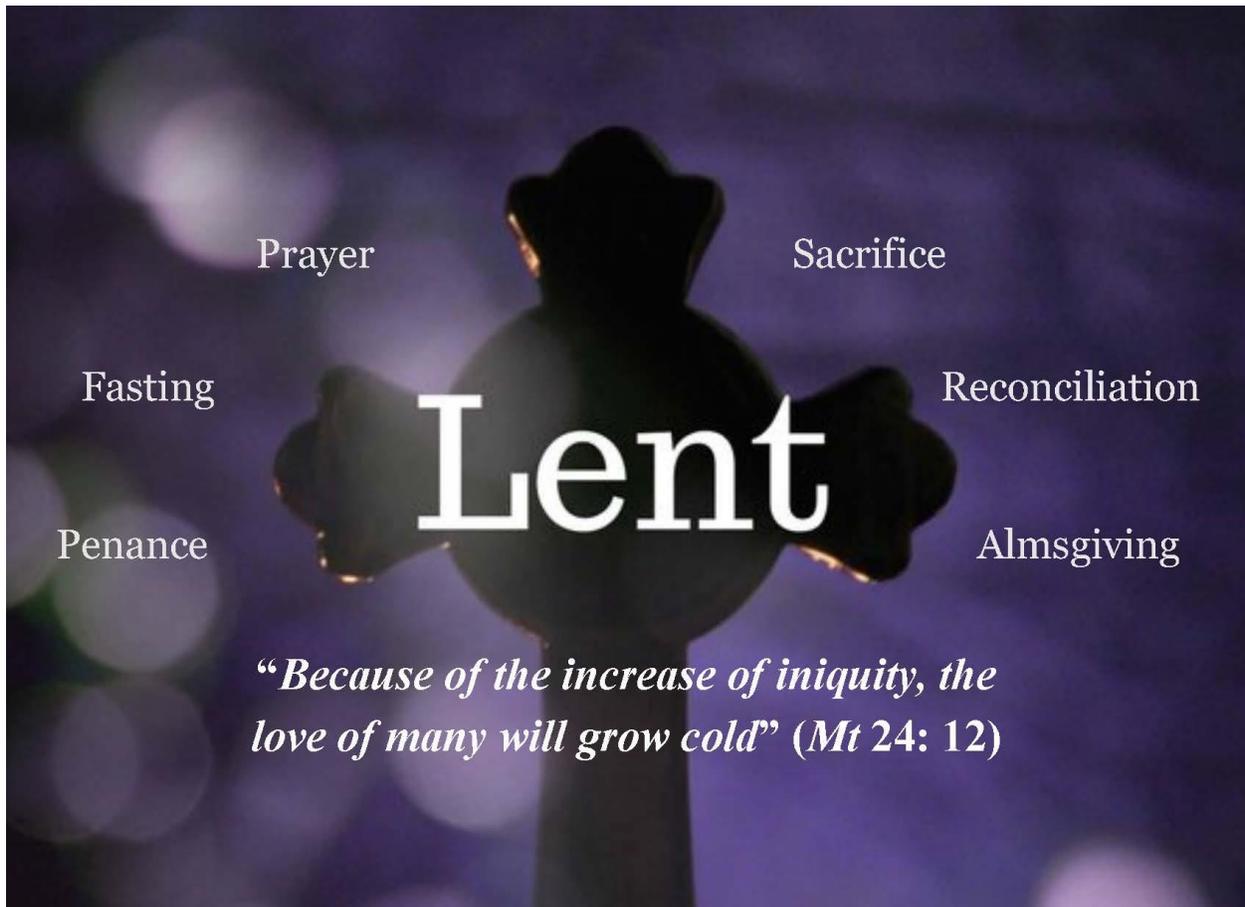


Katameros of Lent
Readings of the First Week of Lent

قطمارس الصوم الكبير
قراءات الأسبوع الأول من الصوم الكبير

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First Day of the First Week of Lent (Monday).....	2
Second Day of the First Week of Lent (Tuesday)	21
Third Day of the First Week of Lent (Wednesday)	37
Fourth Day of the First Week of Lent (Thursday).....	52
Fifth Day of the First Week of Lent (Friday)	66
Sixth Day of the First Week of Lent (Saturday).....	90
Seventh Day of the First Week of Lent (Treasures Sunday)	103
Evening Prayers for First Sunday of Lent.....	119

First Day of the First Week of Lent (Monday)
اليوم الأول من الأسبوع الأول من الصوم الكبير (يوم الاثنين)

Prophecies
النبوات

Exodus 2: 23 - 3: 5
الخروج 2: 23 - 3: 5

<p>ΕΒΟΛ ΘΕΝ ΠΙΔΟΖΟΔΟΣ ΝΤΕ ὩΨΩΝ ΠΙΠΡΟΦΗΤΗΣ: ΕΡΕΠΕΨΜΟΥ ΕΘΟΥΑΒ: ΨΩΠΙ ΝΕΜΑΝ ΛΜΗΝ ΕΨΩ ὩΜΟΣ.</p>	<p>A reading from the Book of Exodus of Moses the prophet, may his blessing be with us. Amen.</p>	<p>من سفر الخروج لموسى النبي، بركته المقدسة تكون معنا. آمين.</p>
<p>ΠΙΔΟΖΟΔΟΣ Β: ΚΣ - Σ: Ε</p>	<p>Exodus 2: 23 - 3: 5</p>	<p>الخروج 2: 23 - 3: 5</p>
<p>ΚΕΝΕΝΣΑ ΝΑΙΕΖΟΥ ΔΕ ΕΤΩ ΕΤΕ ὩΜΑΥ ΑΨΜΟΥ ΝΧΕ ΠΟΥΡΟ ΝΤΕ ΝΙΡΕΜ ΝΧΗΜΙ: ΟΥΟΣ ΑΨΨΑΔΕΟΥ ΝΧΕ ΝΕΝΨΗΡΙ ὩΠΙΣΡΑΗΛ ΕΒΟΛΘΕΝ ΝΙΘΒΗΟΥΤΙ ΕΤΖΩΟΥΤ: ΟΥΟΣ ΑΨΨΩ ΕΨΨΩ ΟΥΟΣ Α ΠΟΥΘΡΩΟΥ ΨΕΝΑΨ ΕΨΨΩ ΨΑ ΦΝΟΥΤ ΕΒΟΛΘΕΝ ΝΙΘΒΗΟΥΤΙ.</p>	<p>Now it happened in the process of time that the king of Egypt died. Then the children of Israel groaned because of the bondage, and they cried out; and their cry came up to God because of the bondage.</p>	<p>وَحَدَّثَ فِي تِلْكَ الْأَيَّامِ الْكَثِيرَةِ أَنَّ مَلِكَ مِصْرَ مَاتَ. وَتَنَهَّدَ بَنُو إِسْرَائِيلَ مِنَ الْعُبُودِيَّةِ وَصَرَخُوا. فَصَعِدَ صَرَاحُهُمْ إِلَى اللَّهِ مِنْ أَجْلِ الْعُبُودِيَّةِ،</p>
<p>ΟΥΟΣ Α ΦΝΟΥΤ ΣΩΤΕΜ ΕΠΟΥΨΑΔΕΟΥ ΟΥΟΣ ΑΨΕΡΦΜΕΤΙ ΝΧΕ ΦΝΟΥΤ ΝΤΕΨΔΙΑΘΗΚΗ ΘΕΤΑΨΣΕΜΝΗΤΣ ΟΥΨΨ ΝΕΜ ΑΒΡΑΑΜ ΝΕΜ ΙΣΑΑΚ ΝΕΜ ΙΑΚΩΒ.</p>	<p>So God heard their groaning, and God remembered His covenant with Abraham, with Isaac, and with Jacob.</p>	<p>فَسَمِعَ اللَّهُ أَيْئَهُمْ. فَتَذَكَّرَ اللَّهُ مِيثَاقَهُ مَعَ إِبْرَاهِيمَ وَإِسْحَاقَ وَيَعْقُوبَ.</p>
<p>ΟΥΟΣ ΑΨΨΟΥΨ ΝΧΕ ΦΝΟΥΤ ΕΧΕΝ ΝΕΝΨΗΡΙ ὩΠΙΣΡΑΗΛ ΟΥΟΣ ΑΨΟΥΟΝΨΨ ΕΨΩΟΥ.</p>	<p>And God looked upon the children of Israel, and God acknowledged them.</p>	<p>وَنَظَرَ اللَّهُ بَنِي إِسْرَائِيلَ وَعَلِمَ اللَّهُ.</p>

Οτος Ὡὲςης ναςμονι ἠνιέσωτ
ἵτε Ιοορ περϋου φοτηβ ἠϩαδιαι
οτος αϋἵνι ἠνιέσωτ δατεν πῶαϋε
ἐπῆριμ οτος αϋἵ ἔΧωρηβ πιτωσῖ ἵτε
Φνοῖτ.

Αϋορονεϋ δε ἐροϋ ἵνε
οἰαῖσελοσ ἵτε Πβοις δεν οἰωαδ
ἵχρωμ ἐβολδεν πιβατοσ: οτος αϋἵναῖ
ξε ναρε πιβατοσ μοσ ἵχρωμ οτος
πιβατοσ ναϋρωκε αν πε.

Πεξε Ὡὲςης δε ξε τῖνασἵνι
ἵταναν ἐπἵνωτ ἵσοραμα ξε εῖβε οῖ
εῖρωκε αν ἵνε πιβατοσ.

Εταϋναῖ δε ἵνε Πβοις ξε εῖδωντ
ἠμοϋ ἐναῖ αϋμοῖτ ἐροϋ ἵνε Πβοις
ἐβολδεν πιβατοσ εϋζω ἠμοσ ξε
Ὡὲςης Ὡὲςης: ἵθοϋ δε πεχαϋ ξε
οῖ πε εῖωοπ.

Οτος πεχαϋ ξε ἠπερδωντ ἐἠμαι
βωλ ἠπιθωνἵ ἐβολδεν νεκδλαῖαῖ
πιμα ταρ ἐτεκοεἵ ἐρατκ εἵωτϋ οῖκαεἵ
εϋοῖαβ πε.

*Οῖωοῖ ἵτῖ τῖριασ ἐθοῖαβ Πεννοῖτ
ῶα ἐνεε νεμ ῶα ἐνεε ἵτε ἵνεεε
τηροῖ. Διμη.*

Now Moses was tending the flock of Jethro his father-in-law, the priest of Midian. And he led the flock to the back of the desert, and came to Horeb, the mountain of God.

And the Angel of The Lord appeared to him in a flame of fire from the midst of a bush. So he looked, and behold, the bush was burning with fire, but the bush was not consumed.

Then Moses said, “I will now turn aside and see this great sight, why the bush does not burn.”

So when The Lord saw that he turned aside to look, God called to him from the midst of the bush and said, “Moses, Moses!” And he said, “Here I am.”

Then He said, “Do not draw near this place. Take your sandals off your feet, for the place where you stand is holy ground.”

Glory be to the Holy Trinity our God unto the age of all ages. Amen.

وَإِذَا مَوْسَىٰ فَكَانَ يَرَىٰ غَنَمَ
يَتْرُوقَ حَمِيهِ كَاهِنِ مَدْيَانَ. فَسَاقَ
الْغَنَمَ إِلَىٰ وِرَاءِ الْبَرِّيَّةِ وَجَاءَ إِلَىٰ
جَبَلِ اللَّهِ حُورَيْبٍ.

وَوَهَرَ لَهُ مَلَأُكَ الرَّبِّ بِلَهَبِ نَارٍ
مِّنْ وَسْطِ عُيُقَةِ فَنظَرَ، وَإِذَا
الْعُيُقَةُ تَتَوَقَّدُ بِالنَّارِ وَالْعُيُقَةُ لَمْ
تَكُنْ تَحْتَرِقُ.

فَقَالَ مُوسَىٰ: «أَمِيلُ الْآنَ لِأَنْظُرَ
هَذَا الْمَنْظَرَ الْعَظِيمَ. لِمَاذَا لَا
تَحْتَرِقُ الْعُيُقَةُ؟»

فَلَمَّا رَأَى الرَّبُّ أَنَّهُ مَالَ لِيَنْظُرَ
نَادَاهُ اللَّهُ مِنْ وَسْطِ الْعُيُقَةِ وَقَالَ:
«مُوسَىٰ مُوسَىٰ». فَقَالَ: «هَإِنِّي أَنَا.»

فَقَالَ: «لَا تَقْتَرِبْ إِلَىٰ هَهُنَا. اخْلَعْ
حِذَاءَكَ مِنْ رِجْلَيْكَ لِأَنَّ الْمَوْضِعَ
الَّذِي أَنْتَ وَقِفْتَ عَلَيْهِ أَرْضٌ
مُقَدَّسَةٌ.»

*مجداً للثالوث القدوس الهنا إلى
الأبد وإلى أبد الأبدین كلها. آمین.*

Isaiah 1: 2 - 18
إشعيا 1: 2 - 18

<p>Εβολ δὲν Ησαΐας πῖπροφῆτης: ἐρεπερῆμοῦ εἶοῦαβ: ὡπι πευαν ἀμην εἰχω ἄμοοο.</p>	<p>A reading from Isaiah the prophet, may his blessing be with us. Amen.</p>	<p>من أشعيا النبي، بركته المقدسة تكون معنا. آمين.</p>
<p>Ησαΐας ᾠ: Β - Π</p>	<p>Isaiah 1: 2 - 18</p>	<p>إشعيا 1: 2 - 18</p>
<p>Ἐωτεμ ἰφε οῖοο βῖςμν ἵκαρι: χε Πβοις πεταρ σαχι: θανωηρι λῖχφωοῦ οῖοο διβασοῦ: ἠῶοοῦ Δε ἀτερὰθετιν ἄμοοι.</p>	<p>Hear, O heavens, and give ear, O earth! For The Lord has spoken: "I have nourished and brought up children, and they have rebelled against Me.</p>	<p>إِسْمَعِي أَيُّهَا السَّمَاوَاتُ وَأَصْغِي أَيُّهَا الْأَرْضُ لَأَنَّ الرَّبَّ يَتَكَلَّمُ: «رَبَّبَيْتُ بَنِينَ وَنَشَأْتُهُمْ أَمَا هُمْ فَعَصَوْا عَلَيَّ.</p>
<p>Δοῦερε σοτεν φηῆταρῶπις: οῖοο οῖεὸ ἀρσοτεν φορονερ ἵτε περβοις: ἵςραηλ Δε ἄπερσοῦωντ: οῖοο παλαοο ἄπερκαῖ ἔροι.</p>	<p>The ox knows its owner and the donkey its master's crib; but Israel does not know, My people do not consider."</p>	<p>الْتَّوْرُ يَعْرِفُ قَائِيهِ وَالْحَمَارُ مَعْلَفَ صَاحِبِهِ أَمَا إِسْرَائِيلُ فَلَا يَعْرِفُ. شَعْبِي لَا يَفْهَمُ».</p>
<p>Οῖοο ἄπιῶλολ ἠρεφερνοβι: πιλαοο εἶμεε ἠἄμαρτιὰ: πιχροχ ἄπονηρον νιῶηρι ἠἄνομοο: ἄρετεν χα Πβοις ἵσα θῆνοῦ: πεθοῦαβ ἵτε ἵςραηλ ἄρετεν ῖχωντ ναρ.</p>	<p>Alas, sinful nation, a people laden with iniquity, a brood of evildoers, children who are corrupters! They have forsaken The Lord. They have provoked to anger the Holy One of Israel. They have turned away backward.</p>	<p>وَيْلٌ لِلأُمَّةِ الْخَاطِئَةِ الشَّعْبِ الثَّقِيلِ الْإِثْمِ نَسَلٌ فَاعَلِي الشَّرِّ أَوْلَادٌ مُفْسِدِينَ. تَرَكُوا الرَّبَّ اسْتَهَانُوا بِقُدُوسِ إِسْرَائِيلَ ارْتَدُّوا إِلَى وِرَاءٍ.</p>
<p>Οῖοο ἠερδοτ ἔρετεν ναβιτεῖ: ἐρετεν τοῖε ἄνομιὰ: οῖοο ἄφε νιβεν ἐἴμκαρ: οῖοο εἵτ νιβεν ἐἴμκαρ ἠεἵτ.</p>	<p>Why should you be stricken again? You will revolt more and more. The whole head is sick, and the whole heart faints.</p>	<p>عَلَى مَ تُصْرَبُونَ بَعْدُ؟ تَرْدَادُونَ زَيْغَانًا. كُلُّ الرَّأْسِ مَرِيضٌ وَكُلُّ الْقَلْبِ سَقِيمٌ.</p>
<p>Ιςχεν νοῦφατ ὡα τοῖαφε: ἠοῦφωλθ αν πε: οῖδε ἠοῦελεχῆμ αν πε: οῖδε ἠοῦερδοτ αν πε: εἰτῆμοο: ἄμοον ἠοῦμαλασῆμα ἔτηιρ</p>	<p>From the sole of the foot even to the head, there is no soundness in it, but wounds and bruises and putrefying sores; they have not been closed or bound</p>	<p>مِنْ أَسْفَلِ الْقَدَمِ إِلَى الرَّأْسِ لَيْسَ فِيهِ صِحَّةٌ بَلْ جُرْحٌ وَأَحْبَاطٌ وَضَرْبَةٌ طَرِيَّةٌ لَمْ تَعْصِرْ وَلَمْ تُعْصَبْ وَلَمْ تَلَيْنَ بِالزَّيْتِ.</p>

ἐροϋ: οὐδε οὐνεθ οὐδε θανμοϋρ.

Πετεν καθι εϋέϋωϋ: νετενβακι
εἰεροκθουθ θεν πιχρωμ: τετενχωρα
θανϋεμμο εἰεϋουμσ ἔπετενἔθο
ἐβολ: αϋωϋ οουθ αϋουωχπ ἔτε
θανλαοσ ἔϋεμμο.

Εἰεϋωχπ ἔτϋερι ἔθιων ἔφρητ
ἔνοϋκϋνη θεν οτιαθ ἄλολι: νεμ
ἔφρητ ἔνομαθἄρεθ ἔχιζι θεν
οϋβουτ: νεμ ἔφρητ ἔνοϋβακι εϋωλ
ἔμοσ.

Οουθ ἐβηλ χε ἄ Πῶοις Σαβαωθ
ϋωχπ ἔνοϋχρουθ ηαν: νειϋθνει πε ἀνερ
ἔφρητ ἔθουομα οουθ ἀνιθι
ἔθουορρα.

Σωτεμ ἐπϋαχι ἔΠῶοις ηιαρχων
ἔτε θουομα: μαθἔτητεν ἐθνομοσ
ἔφνουτ φλαοσ ἔθουορρα.

Ερε οϋ ηανι ἔπἄϋαθ
ἔνετενϋουϋωϋωϋ πεχε Πῶοις: τμεθ
ἔθλιλ ἔνωλι οουθ οϋωτ ἔτε θανθιθ
νεμ ἔθνοϋ ἔτε θανμασι νεμ ἔτε
θανβαρητ ἔτοϋἄϋουθ ἀν.

Οϋδε ἄρετενϋανι ἔουεθ θηνοϋ
ἔπαἔθο: ηιμ ταρ αϋκωτ ἔθα ηαι
ἐβολθεν νετενχιχ χε ἔνετενοϋαθ
θηνοϋ ἔθωμ θεν τααϋλη.

up, or soothed with ointment.

Your country is desolate, your cities are burned with fire; strangers devour your land in your presence; and it is desolate, as overthrown by strangers.

So the daughter of Zion is left as a booth in a vineyard, as a hut in a garden of cucumbers, as a besieged city.

Unless The Lord of hosts had left to us a very small remnant, we would have become like Sodom, we would have been made like Gomorrah.

Hear the word of The Lord, You rulers of Sodom; give ear to the law of our God, you people of Gomorrah:

“To what purpose is the multitude of your sacrifices to Me?” Says The Lord. “I have had enough of burnt offerings of rams and the fat of fed cattle. I do not delight in the blood of bulls, or of lambs or goats.

When you come to appear before Me, Who has required this from your hand, to trample My courts?

بِلَادِكُمْ خَرِبَةً. مُدُنُكُمْ مُحْرَقَةٌ
بِالنَّارِ. أَرْضُكُمْ تَأْكُلُهَا غُرَبَاءُ
فَدَّامَكُمْ وَهِيَ خَرِبَةٌ كَانْقِلَابِ
الْغُرَبَاءِ.

فَبَقِيَتْ ابْنَةُ صِهْيُونَ كَمِظَلَّةٍ فِي
كَرَمِ كَحْيَمَةٍ فِي مَقْتَاةِ كَمَدِينَةٍ
مُحَاصَرَةٍ.

لَوْلَا أَنَّ رَبَّ الْجُنُودِ أَبْقَى لَنَا بَقِيَّةً
صَغِيرَةً لَصِرْنَا مِثْلَ سَدُومَ
وَشَابَهْنَا عَمُورَةَ.

اسْمَعُوا كَلَامَ الرَّبِّ يَا قَضَاةَ سَدُومَ.
أَصْغُوا إِلَيَّ شَرِيعَةَ إِلَهِنَا يَا شَعْبَ
عَمُورَةَ:

«لِمَاذَا لِي كَثْرَةُ ذَبَائِحِكُمْ؟» يَقُولُ
الرَّبُّ «اتَّخَمْتُ مِنْ مُحْرَقَاتِ كِبَاشٍ
وَشَحْمِ مُسَمَّنَاتٍ وَبِدَمِ عُجُولٍ
وَخِرْفَانٍ وَثِيُوسٍ مَا أَسْرُّ.

حِينَمَا تَأْتُونَ لِتُظْهِرُوا أَمَامِي مَنْ
طَلَبَ هَذَا مِنْ أَيْدِيكُمْ أَنْ تَدُوسُوا
دِيَارِي؟

Εὐωπ ἄρετενωανῖνι
 νηῖνοτστμεδαλιον οτ ἐφλνοτ νηι πε:
 οτῆοινοτγι οτῶρεβ νηι πε: νετενκοται
 νεμ νετενκοται νεμ νετεν σαββατον
 νεμ οτνιωτ ἡελοοτ ἡτερεναχεθε
 ἡμωοτ αν.

Πετεννηστῖα νεμ νετενκωρϗ νεμ
 νετενκοται ταψτρχη μοστ ἡμωοτ
 ἄτετενωπι νηι ἡοῖο ἡτναχω
 ἡνετεννοβι νωτεν εβολ αν γε.

Εὐωπ ἄρετενωανφωρϗ
 ἡνετενχιζ εβολ οτβηι εἰεταθεο
 ἡναβαλ εβολ εαρωτεν: οτοε εὐωπ
 ἡτετενῆρε νετεντωβε ἄωαι
 τῆαωτεμ ερωτεν αν: νετενχιζ ταρ
 σεμεε ἡςνοϗ.

Χεκεμ ἡηνοτ οτοε ματοτβε
 ἡηνοτ ὠλι ἡηιπονηριἄ εβολδεν
 νετενψτρχη εβολ εα παμθο ἡναβαλ:
 οτοε ματαλβε ἡηνοτ εβολδεν
 νετενπονηριἄ.

βῖεβω εἰρι ἡπιπεθηανεϗ: κωτ ἡσα
 οτβαπ νοεμ ἡφηετῆνοτ ἡχοηο
 μαβαπ εοτορφανοε οτοε μαθαἰε
 οτχηρα.

Οτοε ἡμωῖνι μαρενσαον πεχε
 Πβοῖο: οτοε εὐωπ ερε νετεννοβι οἰ

Bring no more futile sacrifices; incense is an abomination to Me. The New Moons, the Sabbaths, and the calling of assemblies -- I cannot endure iniquity and the sacred meeting.

Your New Moons and your appointed feasts My soul hates; they are a trouble to Me, I am weary of bearing them.

When you spread out your hands, I will hide My eyes from you; even though you make many prayers, I will not hear. Your hands are full of blood.

Wash yourselves, make yourselves clean; put away the evil of your doings from before My eyes. Cease to do evil,

learn to do good; seek justice, rebuke the oppressor; defend the fatherless, plead for the widow.

“Come now, and let us reason together,” Says The Lord, “Though your sins are like scarlet, they shall be as

لَا تَعُودُوا تَأْتُونَ بِتَقْدِمَةٍ بَاطِلَةٍ.
 الْبُخُورُ هُوَ مَكْرَهَةٌ لِي. رَأْسُ
 الشَّهْرِ وَالسَّبْتِ وَنِدَاءُ الْمَحْفَلِ.
 لَسْتُ أَطِيقُ الْإِثْمَ وَالْإِعْتِكَافَ.

رُؤُوسُ شُهُورِكُمْ وَأَعْيَادِكُمْ
 بَغِضْتَهَا نَفْسِي. صَارَتْ عَلَيَّ ثِقْلًا.
 مَلَلْتُ حِمْلَهَا.

فَحِينَ تَبْسُطُونَ أَيْدِيَكُمْ أَسْتُرُ عَيْنَيَّ
 عَنْكُمْ وَإِنْ كَثُرْتُمْ الصَّلَاةَ لَا أَسْمَعُ.
 أَيْدِيكُمْ مَلَانَةٌ دَمًا.

اغْتَسِلُوا. تَنَقَّوْا. اغْرُزُوا شَرَّ
 أَفْعَالِكُمْ مِنْ أَمَامِ عَيْنَيَّ. كُفُّوا عَنْ
 فِعْلِ الشَّرِّ.

تَعَلَّمُوا فِعْلَ الْخَيْرِ. اظْلُبُوا الْحَقَّ.
 أَنْصِفُوا الْمَظْلُومَ. أَقْضُوا لِلْيَتِيمِ.
 حَامُوا عَنِ الْأَرْمَلَةِ.

هَلُمَّ نَتَحَاجَّ بِقَوْلِ الرَّبِّ. إِنْ كَانَتْ
 خَطَايَاكُمْ كَالْقَرْمِزِ تَبْيَضُ كَالثَّلْجِ.
 إِنْ كَانَتْ حُمْرَاءَ كَالدُّودِيِّ تَصِيرُ
 كَالصُّوْفِ.

ἄφρητ ἵνιφοινικοῦμ εἰέθροῦ οὔβαῶ
 ἄφρητ ἵνοῦχιων: οὔοε εἰῶπ εῖοι
 ἄφρητ ἵνοῦκοκκος τῆναῦροῦ οὔβαῶ
 ἄφρητ ἵνοῦσοῖτ.

*Οὔῶοῦ ἵνῆτῆριας εἰθοῦαβ Πεννοῦτ
 ῶα εἰνεε νεμ ῶα εἰνεε ἵτε νιένεε
 τηροῦ. Διμην.*

white as snow; though they are red like crimson, they shall be as wool.”

Glory be to the Holy Trinity our God unto the age of all ages. Amen.

مجداً للثالوث القدوس الهنا إلى الأبد وإلى الأبدين كلها. آمين.

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 τῶ Δαυιδ ε̄: ᾱ, β̄

Psalm 6: 1, 2

المزمور 6: 1، 2

Πῶοις ἕπεροεῖ ἕμοι δεῖ
 πεκῶωντ: οὔδε ἵῆρηι δεῖ πεκῶβον
 ἕπερτῆβω νηι: ναι νηι Πῶοις εἰ ἄνοκ
 οὔασθενης: ματαλβοι Πῶοις εἰ νακαε
 αὔῶοορτερ. Διλληλοῖα.

O Lord, do not rebuke me in Your anger, nor chasten me in Your wrath. Have mercy on me, O Lord; for I am weak: heal me, O Lord, for my bones are troubled. Alleluia.

يارب لا تبكتني بغضبك، ولا تؤدبني بسخطك. ارحمني يا رب فاني ضعيف، اشفني يا رب فاني عظامي قد اضطربت. 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.

Οὔἀνασῆωοις εἰβολ δεῖ
 πιεῦασῆελιον εἰθοῦαβ κατὰ Ὑατῆοον
 ασιοῦ.

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

فصل من إنجيل معلمنا متي البشير. بركاته علينا آمين.

Ὑατῆοον ιβ: κδ - λδ

Matthew 12: 24 - 34

متي 12: 24 - 34

Φιφαρρισεος δε εταρωστωμ
 περωσ φε ναρε φαι ριοτι ννιδεωων
 εβολ αν δεν ελι εβηλ δεν
 Βελζεβορλ παρχων ντε νιδεωων.

Εταρναρ δε νξε Ιησοϋς
 ενουμοκμεκ περαϋ νωσ φε μετοτρο
 νιβεν ασωανφωϋ εεραϋ υμαρατς
 ωαϋωϋ: οτοϋ βακι νιβεν ιε ηι νιβεν
 ανωανφωϋ εεραρ υμαρατοϋ
 υπατωορι ερατοϋ.

Οτοϋ ιϋξε πασαναϋ περριοτι
 υπασανασ εβολ ιε ανφωϋ εεραϋ
 υμιν υμοϋ πως οτη τεϋμετοτρο
 νατωορι ερατς.

Οτοϋ ιϋξε ανοκ δεν Βελζεβορλ
 ϋριοτι ννιδεωων εβολ ιε νετενωρη
 ανριοτι εβολ δεν νιμ: εβε φαι νωωσ
 ενεερρεϋϋραπ ερωτεν.

Ιϋξε δε δεν Ουπνεϋμα ντε
 Φνοϋϋ ανοκ ϋριοτι ννιδεωων εβολ
 ραρα ασφοϋ ερωτεν νξε ϋμετοτρο
 ντε Φνοϋϋ.

Ιε πως οτοη υρωμ ντε οται ωε
 εδοτη ενηι υπιρωρι οτοϋ ντερωλεμ
 ννεϋκεροϋ: αϋωτεμωωνϋ υπιρωρι
 νωορπ οτοϋ τοτε ντερωλεμ
 υπεϋηι.

Now when the Pharisees heard it they said, “This fellow does not cast out demons except by Beelzebub, the ruler of the demons.”

But Jesus knew their thoughts, and said to them: “Every kingdom divided against itself is brought to desolation, and every city or house divided against itself will not stand.

If Satan casts out Satan, he is divided against himself. How then will his kingdom stand?

And if I cast out demons by Beelzebub, by whom do your sons cast them out? Therefore, they shall be your judges.

But if I cast out demons by the Spirit of God, surely the kingdom of God has come upon you.

Or how can one enter a strong man’s house and plunder his goods, unless he first binds the strong man? And then he will plunder his house.

أَمَّا الْفَرِيسِيُّونَ فَلَمَّا سَمِعُوا قَالُوا: «هَذَا لَا يُخْرِجُ الشَّيَاطِينَ إِلَّا بِبِعْزَبُولَ رَئِيسِ الشَّيَاطِينِ.»

فَعَلِمَ يَسُوعُ أَفْكَارَهُمْ وَقَالَ لَهُمْ: «كُلُّ مَمْلَكَةٍ مُنْقَسِمَةٍ عَلَى ذَاتِهَا تُخْرَبُ وَكُلُّ مَدِينَةٍ أَوْ بَيْتٍ مُنْقَسِمٍ عَلَى ذَاتِهِ لَا يَتَّيَّبُ.»

فَإِنْ كَانَ الشَّيْطَانُ يُخْرِجُ الشَّيْطَانَ فَقَدْ انْقَسَمَ عَلَى ذَاتِهِ. فَكَيْفَ تَتَّيَّبُ مَمْلَكَتُهُ؟

وَإِنْ كُنْتُ أَنَا بِبِعْزَبُولَ أَخْرِجُ الشَّيَاطِينَ فَأَبْنَاؤُكُمْ بِمَنْ يُخْرِجُونَ؟ لِذَلِكَ هُمْ يَكُونُونَ قُضَاةَكُمْ.

وَلَكِنْ إِنْ كُنْتُ أَنَا بِرُوحِ اللَّهِ أَخْرِجُ الشَّيَاطِينَ فَقَدْ أَقْبَلَ عَلَيْكُمْ مَلَكُوتُ اللَّهِ.

أَمْ كَيْفَ يَسْتَطِيعُ أَحَدٌ أَنْ يَدْخُلَ بَيْتَ الْقَوِيِّ وَيَنْهَبَ أَمْتَعَتَهُ إِنْ لَمْ يَرْبِطِ الْقَوِيَّ أَوَّلًا وَحِينَئِذٍ يَنْهَبُ بَيْتَهُ؟

Φηέτε ἢ ἐνεμῆ ἀν ἀγῆοῖβη ὀτοῶ
φηέτε ἢ ἐρερῆνασῆθε νεμῆ ἀν ἔρω
ἔμοι ἐβόλ.

Εῶβε φαί ἔρω ἔμοσ ἠωτεν χε
νοβι ἠιβεν νεμ χεοῶ ἠιβεν ἐνῆχαῖ
ἐβόλ ἠηρωμῆ: πῆχεοῶ Δε ἠθοῶ ἠτε
Πῆνεῖμα εῶοῶβ ἠηοῶχαῖ ἐβόλ.

Οῶτοῶ φηεῶνασε οῶσαζῆ ἠσα Πῶηρι
ἔφρωμῆ ἐνῆχαῖ ἠαῖ ἐβόλ: φῆ Δε
εῶνασῶ Δα Πῆνεῖμα εῶοῶβ ἠηοῶχω
ἠαῖ ἐβόλ: οῶδε Δεῆ παῖ ἐνεῶ οῶδε
Δεῆ πεῶηηοῶ.

Ἰε ἄρι πῶῶηη εῶηανεῖ νεμ
πεῶοῶταῶ εῶηανεῖ: Ἰε ἄρι πῶῶηη
εῶῶωῶ νεμ πεῶοῶταῶ εῶῶωῶ: ἐβόλ
σαρ Δεῆ πῶοῶταῶ ῶῶσοῶτεν πῶῶηη.

Πῆμῆ ἐβόλ Δεῆ ἠῶῶ: πῶσ οῶοῶ
ῶῶοῶ ἔμοῶτεν ἐσαζῆ ἠῶηπεῶηανεῖ
ἐρεῶτεν ῶωῶ: ἐβόλ σαρ Δεῆ ἠῶοῶ
ἔπιῶηη ῶῶρε πῆρω σαζῆ.

*Πῶοῶ φα Πεῶηοῶῖ πε ῶῶ ἐνεῶ
ἠτε ἠῆ ἐνεῶ: ἄμῆη.*

He who is not with Me
is against Me, and he who
does not gather with Me
scatters abroad.

Therefore, I say to you,
every sin and blasphemy
will be forgiven men, but
the blasphemy against the
Spirit will not be forgiven
men.

Anyone who speaks a
word against the Son of
Man, it will be forgiven
him; but whoever speaks
against the Holy Spirit, it
will not be forgiven him,
either in this age or in the
age to come.

Either make the tree
good and its fruit good, or
else make the tree bad and
its fruit bad; for a tree is
known by its fruit.

Brood of vipers! How
can you, being evil, speak
good things? For out of the
abundance of the heart the
mouth speaks.”

Glory be to God forever.

مَنْ لَيْسَ مَعِيَ فَهُوَ عَلَيَّ وَمَنْ لَا
يَجْمَعُ مَعِيَ فَهُوَ يُفْرِقُ.

لِذَلِكَ أَقُولُ لَكُمْ: كُلُّ خَطِيئَةٍ وَتَجْدِيفٍ
يُغْفَرُ لِلنَّاسِ وَأَمَّا التَّجْدِيفُ عَلَى
الرُّوحِ فَلَنْ يُغْفَرَ لِلنَّاسِ.

وَمَنْ قَالَ كَلِمَةً عَلَى ابْنِ الْإِنْسَانِ
يُغْفَرُ لَهُ وَأَمَّا مَنْ قَالَ عَلَى الرُّوحِ
الْقُدُّسِ فَلَنْ يُغْفَرَ لَهُ لَا فِي هَذَا
الْعَالَمِ وَلَا فِي الْآتِي.

اجْعَلُوا الشَّجَرَةَ جَيِّدَةً وَثَمَرَهَا جَيِّدًا
أَوْ اجْعَلُوا الشَّجَرَةَ رَدِيئَةً وَثَمَرَهَا
رَدِيئًا لِأَنَّ مِنَ الثَّمَرِ تُعْرَفُ الشَّجَرَةُ.

يَا أَوْلَادَ الْإِفَاعِي كَيْفَ تَقْدِرُونَ أَنْ
تَتَكَلَّمُوا بِالصَّالِحَاتِ وَأَنْتُمْ أَشْرَارٌ؟
فَإِنَّهُ مِنْ فَضْلَةِ الْقَلْبِ يَتَكَلَّمُ الْفَمُ.

والمجد لله دائماً.

Liturgy Readings
قراءات القديس

The Pauline Epistle
رسالة بولس الرسول

Παῦλος φέβοκ ὑπενβόιοις Ἰησοῦς
Χριστός: πᾶποστολος ἐθαβου:
φῆεταῦθαυγ ἐπιζωυεννοῦφι ἵτε
Φνοῦτ.

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

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

Πρωμοεο α: κϛ - β: ζ

Romans 1: 26 - 2: 7

رومية 1: 26 - 2: 7

Εθε φαι αϥθιτοῦ ἵχε Φνοῦτ
ἐδρη ι εζανπαθοο ἵψωψ νοῦζιόμι ταρ
αῦγεβιε τοῦφρσικη ἵχρησις ἐδρη
ἵνοῦπαραφρσικ.

For this reason God gave them up to vile passions. For even their women exchanged the natural use for what is against nature.

لذٰلِكَ اسَلَّمَهُمُ اللّٰهُ اِلَىٰ اَهْوَاءِ
الْهَوَانِ لِأَنَّ اِنْتِهَامَهُمْ اسْتَبَدَّلْنَ
الِاسْتِعْمَالَ الطَّبِيعِيَّ بِالَّذِي عَلٰى
خِلَافِ الطَّبِيعَةِ.

Παιρητ οἱ νικεζωοῦτ αῦχω
ἵκωοῦ ἵτφρσικη ἵχρησις ἵτε τςεμι
αῦρωκε δεν ποῦοῦωψ ἐνοῦερθοῦ
εζανεωοῦτ δεν εζανεωοῦτ εῦερεωβ
ἐψωπι εῦεβι ὑψωγεβιε βεχε εῦεψε ἵτε
τοῦπλανη ἵδρη ἵδρητοῦ ὑμιν
ὑμωοῦ.

Likewise also the men, leaving the natural use of the woman, burned in their lust for one another, men with men committing what is shameful, and receiving in themselves the penalty of their error, which was due.

وَكَذٰلِكَ الذَّكَوْرُ اَيْضًا تَارِكِيْنَ
اسْتِعْمَالَ الْاُنْثَى الطَّبِيعِيَّ اسْتَعَلُّوْا
بِشَهَوَاتِهِمْ بَعْضُهُمْ لِبَعْضٍ فَاعِلِيْنَ
الْفَحْشَاءِ ذَكَوْرًا بِذَكَوْرٍ، وَنَاثِلِيْنَ
فِيْ اَنْفُسِهِمْ جَزَاءً ضَالِّاٰلِهِمُ الْمَحِقُّ.

Οῦοε κατα φρητ ἐτε
ὑποῦερδοκιμαζιν ἐχα Φνοῦτ
ἵτοτοῦ δεν οῦεμι αϥθιτοῦ ἵχε
Φνοῦτ ἐδρη ἐοῦεητ ἵδδοκιμοο
εοροῦρι ἵνηεῦεψε ἵαιτοῦ αν.

And even as they did not like to retain God in their knowledge, God gave them over to a debased mind, to do those things which are not fitting.

وَكَمَا لَمْ يَسْتَحْسِبُوْا اَنْ يُبْقُوْا اللّٰهَ
فِيْ مَعْرِفَتِهِمْ اسَلَّمَهُمُ اللّٰهُ اِلَىٰ ذِهْنٍ
مَّرْفُوْضٍ لِیَفْعَلُوْا مَا لَا یَلِیْقُ.

Εγμεεζ ἡδὲδικιὰ νιβεν νεμ κακιὰ
νεμ πονηριὰ: νεμ μετβίνζονς εγμεεζ
ἡφθονος εἰ ζωτεβ: νεμ ὑβῆνην νεμ
ἡροϋ νεμ μενὶ εφζωοτ.

Εγροι ἡρεφχασκες
ἡρεφερκαταλαλιν ἡμαστενοτ:
ἡρεφτρωϋ ἡδασιητ ἡρεφλιπεο
ἡρεφχιμι ἡνιπετρωοτ ἡατρωτεμ ἡσα
νοτιοτ.

ἡατκατ ἡαττματ ἡατϋενεητ
ἡαθαι.

ἡηετρωοτἡ ἡτμεεθμἡ ἡτε
Φνοττ γε ἡηετἡρι ἡναι ἡπαρητ
σεἡπϋα ἡφμοοτ οτμomon γε σεἡρι
ἡμωοτ ἀλλα σετματ on νεμ ἡηετἡρι
ἡμωοτ.

Εθβε φαι ἡναϋεροτῶ αν ὡ φρωμ
δα οτον νιβεν εττεαπ δεν πιεαπ ταρ
ετακτ ἡμοϋ επεκϋφηρ ακηιοτἡ ἡμοκ
επεαπ ἡμανατκ γε ναι ταρ εωκ on
ετεκἡρι ἡμωοτ δα φηεττεαπ.

ἡενεμ ταρ γε πιεαπ ἡτε Φνοττ
αϋϋοπ κατα οτμεεθμἡ εχεν ἡηετἡρι
ἡναι ἡπαρητ.

ἡμενὶ δε ἡθοκ εφαι ὡ φρωμ
φηεττεαπ εἡηετἡρι ἡναι ἡπαρητ
οτοε κρα ἡμωοτ εωκ on γε αν

Being filled with all
unrighteousness, sexual
immorality, wickedness,
covetousness,
maliciousness; full of envy,
murder, strife, deceit, evil-
mindedness;

they are whisperers,
backbiters, haters of God,
violent, proud, boasters,
inventors of evil things,
disobedient to parents,

undiscerning,
untrustworthy, unloving,
unforgiving, unmerciful;

who, knowing the
righteous judgment of God,
that those who practice such
things are deserving of
death, not only do the same
but also approve of those
who practice them.

Therefore, you are
inexcusable, O man,
whoever you are who judge,
for in whatever you judge
another you condemn
yourself; for you who judge
practice the same things.

But we know that the
judgment of God is
according to truth against
those who practice such
things.

And do you think this,
O man, you who judge
those practicing such
things, and doing the same,

مَمْلُؤِينَ مِنْ كُلِّ إِثْمٍ وَزَنَا وَشَرٍّ
وَطَمَعٍ وَخُبْتٍ. مَشْحُونِينَ حَسَدًا
وَقَتْلًا وَخِصَامًا وَمَكْرًا وَسُوءًا.

نَمَّامِينَ مُفْتَرِينَ مُبْغِضِينَ لِلَّهِ
ثَالِبِينَ مُتَعَطِّمِينَ مُدَّعِينَ مُبْتَدِعِينَ
شُرُورًا غَيْرَ طَائِعِينَ لِلْوَالِدِينَ.

بِلَا فَهْمٍ وَلَا عَهْدٍ وَلَا حُنُوقٍ وَلَا
رِضَىٰ وَلَا رَحْمَةٍ.

الَّذِينَ إِذْ عَرَفُوا حُكْمَ اللَّهِ أَنَّ الَّذِينَ
يَعْمَلُونَ مِثْلَ هَذِهِ يَسْتَوْجِبُونَ
الْمَوْتَ لَا يَفْعَلُونَهَا فَقَطُّ بَلْ أَيْضًا
يُسَرُّونَ بِالَّذِينَ يَعْمَلُونَ.

لِذَلِكَ أَنْتَ بِلَا عَذْرِ أَيُّهَا الْإِنْسَانُ كُلُّ
مَنْ يَدِينُ. لِأَنَّكَ فِي مَا تَدِينُ غَيْرَكَ
تَحْكُمُ عَلَىٰ نَفْسِكَ لِأَنَّكَ أَنْتَ الَّذِي
تَدِينُ تَفْعَلُ تِلْكَ الْأُمُورَ بِعَيْنِهَا.

وَنَحْنُ نَعْلَمُ أَنَّ دِينَوتَةَ اللَّهِ هِيَ
حَسَبَ الْحَقِّ عَلَى الَّذِينَ يَفْعَلُونَ
مِثْلَ هَذِهِ.

أَفَتَظُنُّ هَذَا أَيُّهَا الْإِنْسَانُ الَّذِي
تَدِينُ الَّذِينَ يَفْعَلُونَ مِثْلَ هَذِهِ وَأَنْتَ
تَفْعَلُهَا أَنْتَ تَنْجُو مِنْ دِينَوتَةِ اللَّهِ؟

χναὐφωτ ἠθοκ ἠτε πιθαπ ἠτε
Φνοῦτ.

Ὡανκερ κατα φρονιν
ἠτμετραμαδ ἠτε τεμμετχριστιανος
νεμ τεμμετρεφερἀνεχεθε νεμ
τεμμετρεφῶοῦ ἠζητ ἠκῆμι αν σε
τμετχριστιανος ἠτε Φνοῦτ σινι
μμοκ εῤμετἀνοιδ.

Κατα δε τεκμετναῤτῆτ νεμ
πεκῆτ ἠατορεμ ἠῆθητ κῆι χωντ
νακ ἠδοῦν θεν πιεζοοῦ ἠτε ἠχωντ
νεμ πιδωρπ ἠβολ ἠτε πιθαπ μμῆι ἠτε
Φνοῦτ.

Φθεθατ ἠπιοῖαι ποῖαι κατα
νεφῆβηοῖ.

Πη μεν ἠταῤαμοῖ ἠτοτοῦ θεν
οῤωβ ἠνανεφ οῤῶοῦ νεμ οῤταιδ νεμ
οῤμεταττακο ἠνηῆτκωτ ἠοῤωνῆ
ἠῆνεε.

*Πῆμοτ ταρ νεωτεν νεμ
τῆρῆνη εῤσοπ: σε ἀμῆν εςῆωπι.*

that you will escape the
judgment of God?

Or do you despise the
riches of His goodness,
forbearance, and
longsuffering, not knowing
that the goodness of God
leads you to repentance?

But in accordance with
your hardness and your
impenitent heart you are
treasuring up for yourself
wrath in the day of wrath
and revelation of the
righteous judgment of God,

who will render to each
one according to his deeds

eternal life to those who
by patient continuance in
doing good seek for glory,
honor, and immortality.

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

أَمْ تَسْتَهِينُ بِعَنَى لَطْفِهِ وَإِمْهَالِهِ
وَطُولِ أَنَاتِهِ غَيْرَ عَالِمٍ أَنَّ لَطْفَ
اللَّهِ إِنَّمَا يَقْتَادُكَ إِلَى التَّوْبَةِ؟

وَلَكِنَّكَ مِنْ أَجْلِ قَسَاوَتِكَ وَقَلْبِكَ
غَيْرِ التَّائِبِ، تَدَّخِرُ لِنَفْسِكَ غَضَبًا
فِي يَوْمِ الْغَضَبِ وَاسْتِعْلَانِ دَيْنُونَةٍ
اللَّهِ الْعَادِلَةِ،

الَّذِي سَيَجَازِي كُلَّ وَاحِدٍ حَسَبَ
أَعْمَالِهِ

أَمَّا الَّذِينَ بَصَبَرُوا فِي الْعَمَلِ الصَّالِحِ
يَطْلُبُونَ الْمَجْدَ وَالْكَرَامَةَ وَالْبَقَاءَ
فَبِالْحَيَاةِ الْأَبَدِيَّةِ.

*نعمة الله الأب تكون مع جميعكم.
أمين.*

The Catholic Epistle
الكاثوليكون

<p>Καθολικον ἐβόλθεν ἱεπιστολῆ ἵντε πενωτ Ιακωβος. Δυμη. Ναμενραϋ.</p>	<p>The Catholic Epistle from the Epistle of our teacher St. James. May his blessings be with us. Amen. My beloved.</p>	<p>الكاثوليكون من رسالة معلمنا يعقوب الرسول، بركته المقدسة تكون معنا. آمين. يا احبائي.</p>
<p>Ιακωβος β: α - ις</p>	<p>James 2: 1 - 13</p>	<p>يعقوب 2: 1 - 13</p>
<p>Ναςνηοϋ ὑπερχα πιναεϋ ἵντε πῶοϋ ἵντε Πενβοις Ιησοϋς Πιχριτος ἵντεν ἠνηοϋ δει οϋμετρεϋχοϋϋτ εϋο. Εϋωπ γαρ ἵντεϋι εϋοϋν εϋτετενεϋνησωση ἵνε οϋρωμι εϋρε οϋτον οϋϋβοϋρ ἵνηοϋβ τοι εϋεϋτηβ δει οϋγεβω εϋφορι ἵντεϋι δε εϋοϋν εϋωϋ ἵνε οϋνηκι δει οϋγεβω εϋλαϋιωοϋ. Οϋοε ἵντετενεϋχοϋϋτ εϋηεϋε ϋγεβω εϋφορι τοι εϋωϋϋ οϋοε ἵντετενεϋχοε ἵνεοκ εϋεϋσι νακ ὑπαμα ἵκαλωε οϋοε ἵντετενεϋχοε ὑπιεηκι εϋωϋ ἵνεοκ οϋε εϋρακ εϋμνη ιε εϋεϋσι ὑπαμα εϋατεν φμα ἵχα νιβαλαϋε. Μη ὑπετενεϋχα οϋϋβϋϋ ἵεϋρη δει ἠνηοϋ εϋαρετενεϋρεϋϋεϋεϋαπ ἵεϋρη δει εϋμνεϋ εϋεϋωοϋ. Εωτεμ ναςνηοϋ ναμενραϋ: μη Φνοϋϋ αν εϋωϋπ ἵνιεηκι ἵντε πικομοε ἵραμαδ δει πιναεϋ: οϋοε</p>	<p>My brethren, do not hold the faith of our Lord Jesus Christ, the Lord of glory, with partiality. For if there should come into your assembly a man with gold rings, in fine apparel, and there should also come in a poor man in filthy clothes, and you pay attention to the one wearing the fine clothes and say to him, “You sit here in a good place,” and say to the poor man, “You stand there,” or, “Sit here at my footstool,” have you not shown partiality among yourselves, and become judges with evil thoughts? Listen, my beloved brethren: Has God not chosen the poor of this world to be rich in faith and heirs of the kingdom which He promised to those who</p>	<p>يا اِخْوَتِي، لَا يَكُنْ لَكُمْ اِيْمَانُ رَبِّنَا يَسُوْعَ الْمَسِيْحِ، رَبِّ الْمَجْدِ، فِي الْمَحَابَاةِ. فَاِنَّهُ اِنْ دَخَلَ اِلَى مَجْمَعِكُمْ رَجُلٌ بِخَوَاتِمٍ ذَهَبٍ فِي لِبَاسٍ بَهِيٍّ، وَدَخَلَ اَيْضًا فَقِيْرٌ بِلِبَاسٍ وَسَخٍ. فَنظَرْتُمْ اِلَى اللِّبَاسِ اللِّبَاسِ الْبَهِيِّ وَقُلْتُمْ لَهُ: «اجْلِسْ اُنْتِ هُنَا حَسَنًا». وَقُلْتُمْ لِلْفَقِيْرِ: «قِفْ اُنْتِ هُنَاكَ» اَوْ «اجْلِسْ هُنَا تَحْتِ مَوْطِي قَدَمِي». فَهَلْ لَا تَرْتَابُوْنَ فِيْ اَنْفُسِكُمْ، وَتَصِيْرُوْنَ قُضَاةَ اَفْكَارٍ شَرِيْرَةٍ؟ اسْمَعُوْا يَا اِخْوَتِي الْاِحْبَاءَ، اَمَّا اِخْتَارَ اللّٰهُ فُقَرَاءَ هٰذَا الْعَالَمِ اَغْنِيَاءَ فِي الْاِيْمَانِ، وَوَرِثَةَ الْمَلَكُوْتِ الَّذِي وَعَدَ بِهِ الدِّيْنِ يُحِبُّوْنَهُ؟</p>

ἡκλιηρονομος ἵτε ἴμετογορο:

θηεταρωυ ἡμοσ ἡνηεθναμενριτϵ.

Πρωτεν δε ἀρετερωυ πιηκι:

μη νιραμαδου αν ετοι ἡχωρι ερωτεν:

οτοσ ἡωου ετσωκ ἡμωτεν

εθανμαδἡταπ.

μη ἡωου αν ετχεοἡ εΠιραν

εθνανεϵ εταγμουἡ ἡμοϵ εχεν θηνοἡ.

Ισχε μεν τετενζωκ ἡπινομοσ

ἡογο εβολ κατα νιγραφη: χε

εκεμενρε πεκωφηρ ἡπεκρηἡ: καλωσ

τετενιρι ἡμοσ.

Ισχε δε τετενζογυτ ερο

τετενερωωβ εἡνοβι: ερε φνομοσ σορι

ἡμωτεν ζωσ παραβατησ.

Φη γαρ εθναδρε εἡνομοσ τηρεϵ

ἡτερεϵι δε θεν ογαι αρωωπι εροι

ἡενοχοσ ἡμωου τηροἡ.

Φη γαρ εταρχοσ χε ἡνεκερωωκ

αρχοσ οη χε ἡνεκδωτεβ: ισχε κοι

ἡνωικ αν κδωτεβ δε: ακωωπι εκοι

ἡπαραβατησ ἡτε πινομοσ.

Сази ἡπαιρηἡ: οτοσ ἀριοἡ

ἡπαιρηἡ: ζωσ εηναἡταπ ερωτεν

εβολ ζιτεν φνομοσ ἡτε ἴμετρεμζε.

Πιηαπ γαρ ογαθναι πε ἡφηετε

ἡπεϵιρι ἡπιναι: γωρε φηαι γαρ

love Him?

But you have dishonored the poor man.

Do not the rich oppress you and drag you into the courts?

Do they not blaspheme that noble name by which you are called?

If you really fulfill the royal law according to the Scripture, "You shall love your neighbor as yourself," you do well;

but if you show partiality, you commit sin, and are convicted by the law as transgressors.

For whoever shall keep the whole law, and yet stumble in one point, he is guilty of all.

For He who said, "Do not commit adultery," also said, "Do not murder." Now if you do not commit adultery, but you do murder, you have become a transgressor of the law.

So speak and so do as those who will be judged by the law of liberty.

For judgment is without mercy to the one who has shown no mercy. Mercy

وَأَمَّا أَنْتُمْ فَأَهَنْتُمُ الْفَقِيرَ. أَلَيْسَ الْأَغْنِيَاءُ يَتَسَلَطُونَ عَلَيْكُمْ وَهُمْ يَجْرُوتُكُمْ إِلَى الْمَحَاكِمِ؟

أَمَّا هُمْ يُجِدِّفُونَ عَلَى الْإِسْمِ الْحَسَنِ الَّذِي دُعِيَ بِهِ عَلَيْكُمْ؟

فَإِنْ كُنْتُمْ تُكْمِلُونَ النَّامُوسَ الْمُلُوكِيِّ حَسَبَ الْكِتَابِ «تُحِبُّ قَرِيبَكَ كُنْفْسِكَ». فَحَسَنًا تَفْعَلُونَ.

وَلَكِنْ إِنْ كُنْتُمْ تُحَابُونَ تَفْعَلُونَ خَطِيئَةً، مُؤْبِحِينَ مِنَ النَّامُوسِ كَمْتَعِدِينَ.

لَأَنَّ مَنْ حَفِظَ كُلَّ النَّامُوسِ، وَإِنَّمَا عَثَرَ فِي وَاحِدَةٍ، فَقَدْ صَارَ مُجْرِمًا فِي الْكُلِّ.

لَأَنَّ الَّذِي قَالَ: لَا تَزْنِ، قَالَ أَيْضًا: لَا تَقْتُلْ. فَإِنْ لَمْ تَزْنِ وَلَكِنْ قَتَلْتَ، فَقَدْ صِرْتَ مُتَعَدِيًا النَّامُوسِ.

هَكَذَا تَكَلَّمُوا وَهَكَذَا افْعَلُوا كَمْتَعِدِينَ أَنْ تُحَاكَمُوا بِنَامُوسِ الْحُرِّيَّةِ.

لَأَنَّ الْحُكْمَ هُوَ بِلا رَحْمَةٍ لِمَنْ لَمْ يَعْمَلْ رَحْمَةً، وَالرَّحْمَةُ تَفْتَحِرُ عَلَى الْحُكْمِ.

ῥοῦτος ἡμοῦ ἔχεν πιθαπ.

Ἥσῃνοῦ ἡπερμενρε πικοςμος

οὔδε νηετωοπ δεν πικοςμος:

πικοςμος ἡσῃνι νευ τερεπιθωμια: φη

δε ετιρι ἡφοτωῦ ἡφνοῦτ ἡναῶωπι

ῶα ἔνεε: ἄμην.

triumphs over judgment.

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

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

The Acts

الإبركسيس

Πραξις ἡτε νενιοῦτ ἡἀποστολοσ:

ἔρε ποῦσμοῦ εσοταβ ῥωπι νευαν.

Ἄμην.

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

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

Πραξις ἡΔ: ἡΘ - κἭ

Acts 14: 19 - 28

أعمال 14: 19 - 28

Ἄῤῥωε δε ἔβολ δεν ἡἌντιοχῃἂ
νευ Εικονιον ἡνε θανλοῦδαι ἀῤῥετ
ἡῤῥητ ἡνιμηῶ: οῦοθ ἀῤῥιῶνι ἔχεν
Πανῤῥοσ οῦοθ ἀῤῥωῦτ ἡμοῦ σαβολ
ἡῤῥπολιε εῤῥμεῤῥι ῥε ἀῤῥμοῦ.

Then Jews from Antioch and Iconium came there; and having persuaded the multitudes, they stoned Paul and dragged him out of the city, supposing him to be dead.

ثُمَّ أَتَى يَهُودٌ مِنْ أَنْطَاكِيَّةٍ وَإِيقُونِيَّةٍ وَأَقْنَعُوا الْجُمُوعَ فَرَجَمُوا بُولُسَ وَجَرُّوهُ خَارِجَ الْمَدِينَةِ ظَانِّينَ أَنَّهُ قَدْ مَاتَ.

Εῤῥκωῦτ δε ἔροῦ ἡνε νιμαθηῤῥε:
ἔταῤῥτωνῥ ἡῤῥἔδοῤῥν ἔῤῥβακι: οῦοθ
ἔπεῤῥραῤῥτ δε ἡῤῥἔβολ νευ Βαρναβαε
ἔῤῥρη ἔῤῥερβη.

However, when the disciples gathered around him, he rose up and went into the city. And the next day he departed with Barnabas to Derbe.

وَلَكِنْ إِذْ أَحَاطَ بِهِ التَّلَامِيذُ قَامَ وَدَخَلَ الْمَدِينَةَ وَفِي الْعَدِّ خَرَجَ مَعَ بَرْنَابَا إِلَى دَرْبَةَ.

Εῤῥαῤῥεῤῥεννοῤῥῥι δε δεν ῥπολιε
ἔτε ἡμαῤῥ οῦοθ ἔταῤῥῥεῤῥω ἡοῤῥνιῥῥῥ
ἡμηῥ ἀῤῥταεῤῥο ἔῤῥρη ἔἌῥῥτρα νευ
Εικονιον νευ ἡἌντιοχῃἂ.

And when they had preached the gospel to that city and made many disciples, they returned to Lystra, Iconium, and Antioch,

فَبَشَّرَا فِي تِلْكَ الْمَدِينَةِ وَتَلَمَذَا كَثِيرِينَ ثُمَّ رَجَعَا إِلَى لُسْتَرَةَ وَإِيقُونِيَّةٍ وَأَنْطَاكِيَّةٍ.

Εῤῥταῤῥρο ἡνιῥῥῥῥη ἡτε
νιμαθηῤῥε εῤῥῥνοῤῥῥ ἡωῤῥ εῤῥοῤῥοῤῥ

strengthening the souls of the disciples, exhorting them to continue in the

يُسَدِّدَانِ أَنْفُسَ التَّلَامِيذِ وَيَعْظَمْنَهُمْ أَنْ يَثْبُتُوا فِي الْإِيمَانِ وَأَنَّهُ

ἔθεν πιναρτ̄ ογορ̄ ρε̄ εβολ̄ ριτεν
ορμηϋ̄ η̄ροσρ̄εε̄ ρωτ̄ ε̄ρον̄ ε̄ϋε̄ ε̄δορ̄η
ε̄τ̄μετορ̄ο̄ η̄τε̄ φ̄νορ̄τ̄.

Αρχᾱ ριζ̄ δε̄ ε̄ρ̄ηῑ ε̄ξεν̄
ρ̄αν̄πρεσβ̄ρ̄τεροσ̄ ν̄ωορ̄ κᾱτᾱ εκ̄κ̄λησῑᾱ
ογορ̄ ε̄ταρ̄τωβ̄ρ̄ ἔθεν̄ ρ̄αν̄νηστῑᾱ αρχ̄αρ̄
ἔατεν̄ Π̄βοις̄ φ̄ηε̄ταρ̄ηαρ̄τ̄ ε̄ροϋ̄.

ε̄ταρ̄σεν̄ τ̄Π̄ισιδ̄ιᾱ δε̄ ᾱρῑ
ε̄τ̄Π̄αμφ̄ιλιᾱ.

Ογορ̄ ε̄ταρ̄ρασῑ ἔπῑρασῑ ἔθεν̄ Περ̄ση
ᾱρῑ ε̄ρ̄ηῑ ε̄ᾱττᾱλιᾱ.

Ογορ̄ ε̄βολ̄ ἔμαρ̄ ᾱνερ̄ρωτ̄
ε̄τ̄Ᾱντιο̄χ̄ιᾱ: π̄μᾱ ε̄ταρ̄τητορ̄ η̄δ̄ητ̄ϋ̄
ἔθεν̄ η̄ρ̄μοτ̄ η̄τε̄ φ̄νορ̄τ̄ ε̄πιρ̄ωβ̄
ε̄ταρ̄ρ̄οκ̄ϋ̄ ε̄βολ̄.

ε̄ταρ̄ῑ δε̄ ογορ̄ ε̄ταρ̄ρωορ̄τ̄
ε̄τ̄εκ̄κ̄λησῑᾱ ναρ̄ταμο̄ ἔμωορ̄ ε̄ρωβ̄
η̄ιβεν̄ ε̄ταρ̄αιτορ̄ η̄εμωορ̄ η̄ξε̄ φ̄νορ̄τ̄:
ογορ̄ ρε̄ ᾱρορ̄ων̄ η̄ορ̄ρω̄ η̄τε̄ φ̄ηαρ̄τ̄
η̄ν̄ιεθ̄νοσ̄.

Αρ̄ωπῑ δε̄ ἔμαρ̄ η̄εμ̄ η̄μᾱθη̄τησ̄
η̄νορ̄κορ̄σῑ η̄νηορ̄ ᾱη̄ .

*Π̄ρασῑ δε̄ η̄τε̄ Π̄βοις̄ ε̄ρ̄ε̄αῑ ογορ̄
ε̄ρ̄ε̄ᾱϋ̄αῑ: ε̄ρ̄ε̄ᾱμᾱρ̄ῑ ογορ̄ ε̄ρ̄ε̄ταρ̄ρο̄:
ἔθεν̄ ἡ̄ᾱσῑᾱ η̄εκ̄κ̄λησῑᾱ η̄τε̄ φ̄νορ̄τ̄:
ἀ̄μην̄.*

faith, and saying, “We must
through many tribulations
enter the kingdom of God.”

So, when they had
appointed priests in every
church, and prayed with
fasting, they commended
them to the Lord in whom
they had believed.

And after they had
passed through Pisidia, they
came to Pamphylia.

Now, when they had
preached the word in Perga,
they went down to Attalia.

From there they sailed
to Antioch, where they had
been commended to the
grace of God for the work
which they had completed.

Now, when they had
come and gathered the
church together, they
reported all that God had
done with them, and that He
had opened the door of faith
to the Gentiles.

So, they stayed there a
long time with the disciples.

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

بِضِيقَاتٍ كَثِيرَةٍ يَتَّبِعِي أَنْ نَدْخُلَ
مَلَكُوتَ اللَّهِ.

وَأَنْتَخَبًا لَهُمْ قَسُوسًا فِي كُلِّ كَنِيسَةٍ
ثُمَّ صَلُّيًا بِأَصْوَامٍ وَاسْتَوْدَعَاهُمْ
لِلرَّبِّ الَّذِي كَانُوا قَدْ آمَنُوا بِهِ.

وَلَمَّا اجْتَاَزَا فِي بَيْسِيْدِيَّةٍ أَتَيَا إِلَى
بَمْفِيلِيَّةٍ.

وَتَكَلَّمَ بِالْكَلِمَةِ فِي بَرْجَةِ ثُمَّ نَزَلَ
إِلَى أَتَالِيَّةٍ.

وَمِنْ هُنَاكَ سَافَرَ فِي الْبَحْرِ إِلَى
أَنْطَاكِيَّةٍ حَيْثُ كَانَا قَدْ أُسْلِمَا إِلَى
نِعْمَةِ اللَّهِ لِلْعَمَلِ الَّذِي أَكْمَلَاهُ.

وَلَمَّا حَضَرَآ وَجَمَعَا الْكَنِيسَةَ أَخْبَرَا
بِكُلِّ مَا صَنَعَ اللَّهُ مَعَهُمَا وَأَنَّهُ فَتَحَ
لِلْأُمَّمِ بَابَ الْإِيمَانِ.

وَأَقَامَا هُنَاكَ زَمَانًا لَيْسَ بِقَلِيلٍ مَعَ
التَّلَامِيذِ.

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

The Liturgy Psalm

مزمور القُداس

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

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

Ψαλμος τω Δαβιδ κα: κε

Psalm 22: 26

المزمور 22 : 26

Εὐερωτω ἡνε νιζηκι ογορ εἰεσι:
εἰεεμοτ εἰΠβοικ ἡνε νηετκωτ ἡνωφ:
εἰεωνδ ἡνε νονρητ ωα εἰνερ ἡτε
πιενερ. **Αλληλοια.**

The poor shall eat and be satisfied; those who seek Him will praise The Lord. Let your heart live forever. **Alleluia.**

يأكل البائسون ويشبعون. يسبح الرب الذين يلتمسونه. تحيا قلوبهم إلى أبد الأبد. **هلليويا.**

The Liturgy Gospel

إنجيل القُداس

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

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

Οτἄναστωσις εἰβολ θεν
πιερασσελιον εθοραβ κατἄ Μαρκον
ασιοτ.

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

فصل من إنجيل معلمنا مرقس البشير. بركاته علينا آمين.

Μαρκον θ: λτ - ν

Mark 9: 33 - 50

مرقس 9 : 33 - 50

Ογορ εαφ εδοτην εΚαφαρναου
ογορ εταφ εδοτην επιηι ναφωι
μωουτ γε οτ εναρετενμοκμεκ ερωου
ει φωωιτ.

Then He came to Capernaum. And when He was in the house He asked them, "What was it you disputed among yourselves on the road?"

وَجَاءَ إِلَى كَفَرْنَاهُومَ. وَإِذْ كَانَ فِي الْبَيْتِ سَأَلَهُمْ: «بِمَاذَا كُنْتُمْ تَتَكَلَّمُونَ فِي مَا بَيْنَكُمْ فِي الطَّرِيقِ؟»

Πωουτ δε νατρω ἡρωου: νατσαχι
σαρ πε νεμ νουερηουτ ει φωωιτ γε νιμ
μωουτ πε πιωιτ.

But they kept silent, for on the road they had disputed among themselves who would be the greatest.

فَسَكَتُوا لِأَنَّهُمْ تَحَاجُّوا فِي الطَّرِيقِ بَعْضُهُمْ مَعَ بَعْضٍ فِي مَنْ هُوَ أَكْبَرُ.

Ογορ εταφθεμσι αφμοτ επι μητ
ενατ ογορ πεχαφ νωουτ γε φηεθουω

And He sat down, called the twelve, and said to them, "If anyone desires to

فَجَلَسَ وَنَادَى الْإِثْنَيْ عَشَرَ وَقَالَ لَهُمْ: «إِذَا أَرَادَ أَحَدٌ أَنْ يَكُونَ أَوَّلًا فَيَكُونَ آخَرَ الْكُلِّ وَخَادِمًا لِلْكُلِّ.»

ἐερζοιτ ἐεέρδαὲ ἵοτον νιβεν νεμ
Διάκων ἵοτον νιβεν.

Οτοζ ἔταρβι ἵοτὰλοτ ἀρταροϋ
ἐρατϋ δεν τορμητ ὀτοζ ἔταρὰμοι
ἕμοϋ περαϋ νωοτ.

Χε φηθεναϋεπ οτὰι ἵηαιδλωτ
ἕπαιρητ ἔΠαραν ἀνοκ πετεϋωπ
ἕμοι: οτοζ φητεϋωπ ἕμοι ἀνοκ ἀν
πεταϋωπ ἕμοι ἀλλα ἀϋωπ
ἕφηεταϋτοι.

Περαϋ ναϋ ἵνε Ιωαννης χε
φρεϋτςβω ἀννατ ἔοται εϋρι Δεμων
ἐβολ δεν Πεκραν οτοζ ἀνταρνο
ἕμοϋ χε ἵετοεζ ἵνων ἀν.

Ιησοϋς Δε περαϋ ναϋ χε
ἕπερταρνο ἕμοϋ: ἕμον ἔλι ταρ
φηθεναῖρι ἵοτσομ ἔχεν Παραν οτοζ
ἵτεϋχεμχομ ἵχωλεμ ἔσαχι εϋρωοτ
δαροι.

Φη ταρ ἔτε ἵεττορβην ἀν ἀϋτ
ἔχων.

Φη ταρ εθνατσε θηνοτ ἵοτὰφοτ
ἕμωοτ δεν Παραν χε ἵνωτεν να
Πιχριστοϋ ἀμην τχω ἕμοϋ νωτεν χε
ἵνεϋτακο ἵνε πεϋβεχε.

Οτοζ φηθεναερσκανδαλιζεσε
ἵοται ἵηαικοτχι εθναττ ἔροι νανεϋ

be first, he shall be last of
all and servant of all.”

Then He took a little
child and set him in the
midst of them. And when
He had taken him in His
arms, He said to them,

“Whoever receives one
of these little children in My
name receives Me; and
whoever receives Me,
receives not Me but Him
who sent Me.”

Now John answered
Him, saying, “Teacher, we
saw someone who does not
follow us casting out
demons in Your name, and
we forbade him because he
does not follow us.”

But Jesus said, “Do not
forbid him, for no one who
works a miracle in My
name can soon afterward
speak evil of Me.

“For he who is not
against us is on our side.

For whoever gives you a
cup of water to drink in My
name, because you belong
to Christ, assuredly, I say to
you, he will by no means
lose his reward.

But whoever causes one
of these little ones who
believe in Me to stumble, it

فَأَخَذَ وُلْدًا وَأَقَامَهُ فِي وَسْطِهِمْ ثُمَّ
اِحْتَضَنَهُ وَقَالَ لَهُمْ:

«مَنْ قَبِلَ وَاحِدًا مِنْ أَوْلَادٍ مِثْلِ هَذَا
بِاسْمِي يَقْبَلُنِي وَمَنْ قَبِلَنِي فَلَيْسَ
يَقْبَلُنِي أَنَا بَلِ الَّذِي أَرْسَلَنِي.»

وَقَالَ يُوحَنَّا: «يَا مُعَلِّمَ رَأَيْنَا وَاحِدًا
يُخْرِجُ شَيْطَانِينَ بِاسْمِكَ وَهُوَ لَيْسَ
يَتَّبَعُنَا فَمَنْعْنَاهُ لِأَنَّهُ لَيْسَ يَتَّبَعُنَا.»

فَقَالَ يَسُوعُ: «لَا تَمْنَعُوهُ لِأَنَّهُ لَيْسَ
أَحَدٌ يَصْنَعُ قُوَّةً بِاسْمِي وَيَسْتَطِيعُ
سَرِيعًا أَنْ يَقُولَ عَلَيَّ شَرًّا.»

لَأَنَّ مَنْ لَيْسَ عَلَيْنَا فَهُوَ مَعَنَا.

لَأَنَّ مَنْ سَقَاكُمْ كَأْسَ مَاءٍ بِاسْمِي
لَأَنَّكُمْ لِلْمَسِيحِ فَالْحَقُّ أَقُولُ لَكُمْ إِنَّهُ
لَا يَضِيعُ أَجْرُهُ.

وَمَنْ أَعْتَرَى أَحَدَ الصَّغَارِ الْمُؤْمِنِينَ
بِي فَخَيْرٌ لَهُ لَوْ طَوَّقَ عُنُقَهُ بِحَجَرٍ
رَحَى وَطَرِحَ فِي الْبَحْرِ.

νακ μαλλον εετ ντοτεω οτωνι
μμογλον εδητεγ οτοε ντοτγιτεγ
εφιομ.

Οτοε εωωπ ντε τεκχιζ
ερσκανδαλιζεθε μμοκ χοχς εβολ:
νανεσ νακ ντεκι εδοτην επιωνδ εκοι
νσαδη ιε ερε τεκχιζ σνοττ εροκ
ντεκωε ετσειenna επιχρωμ νατβενο.

Πιμα ετε υπαρε ποτρεντ μοτ
οτοε ποτχρωμ υπαεβενο.

Οτοε εωωπ ντε τεκβαλοχ
ερσκανδαλιζεθε μμοκ χοχς χιτς
εβολ: νανεσ νακ ντεκι εδοτην επιωνδ
εκοι νβαλε εδοτε ερε οτον βαλοχ
σνοττ εροκ νσειιτκ ετσειenna.

Πιμα ετε υπαρε ποτρεντ μοτ
οτοε ποτχρωμ υπαεβενο.

Οτοε εωωπ ντε πεκβαλ
ερσκανδαλιζεθε μμοκ φορκεγ εβολ:
νανεσ νακ ντεκι εδοτην ετμετοτρο
ντε φνοττ εοτβαλ μμαγατεγ ετεροκ
εδοτε εοτον βαλ σνοττ μμοκ
νσειιτκ ετσειenna.

Πιμα ετε υπαρε ποτρεντ μοτ
οτοε ποτχρωμ υπαεβενο.

Οτον ταρ νιβεν εωαγμολεγ
μπιχρωμ οτοε ωωτ νιβεν

would be better for him if a
millstone were hung around
his neck, and he were
thrown into the sea.

If your hand causes you
to sin, cut it off. It is better
for you to enter into life
maimed, rather than having
two hands, to go to hell, into
the fire that shall never be
quenched,

where 'Their worm does
not die and the fire is not
quenched.'

And if your foot causes
you to sin, cut it off. It is
better for you to enter life
lame, rather than having
two feet, to be cast into hell,
into the fire that shall never
be quenched,

where 'Their worm does
not die, and the fire is not
quenched.'

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

where 'Their worm does
not die and the fire is not
quenched.'

"For everyone will be
seasoned with fire, and
every sacrifice will be
seasoned with salt.

وَإِنْ أَعْتَرَتْكَ يَدُكَ فَاقْطَعْهَا. خَيْرٌ لَّكَ
أَنْ تَدْخُلَ الْحَيَاةَ أَقْطَعٍ مِنْ أَنْ تَكُونَ
لَكَ يَدَانِ وَتَمُضِيَ إِلَى جَهَنَّمَ إِلَى
النَّارِ الَّتِي لَا تَطْفَأُ.

حَيْثُ دُودُهُمْ لَا يَمُوتُ وَالنَّارُ لَا
تُطْفَأُ.

وَإِنْ أَعْتَرَتْكَ رِجْلُكَ فَاقْطَعْهَا. خَيْرٌ
لَّكَ أَنْ تَدْخُلَ الْحَيَاةَ أَعْرَجٍ مِنْ أَنْ
تَكُونَ لَكَ رِجْلَانِ وَتَطْرَحَ فِي جَهَنَّمَ
فِي النَّارِ الَّتِي لَا تَطْفَأُ.

حَيْثُ دُودُهُمْ لَا يَمُوتُ وَالنَّارُ لَا
تُطْفَأُ.

وَإِنْ أَعْتَرَتْكَ عَيْنُكَ فَاقْلَعْهَا. خَيْرٌ
لَّكَ أَنْ تَدْخُلَ مَلَكُوتَ اللَّهِ أَعْوَرَ مِنْ
أَنْ تَكُونَ لَكَ عَيْنَانِ وَتَطْرَحَ فِي
جَهَنَّمَ النَّارِ.

حَيْثُ دُودُهُمْ لَا يَمُوتُ وَالنَّارُ لَا
تُطْفَأُ.

لَأَنَّ كُلَّ وَاحِدٍ يُمَلِّحُ بِنَارٍ وَكُلَّ
ذَبِيحَةٍ تُمَلِّحُ بِمِلْحٍ.

ὑαυμοὺλζϭ ϑεν πιῆμοῦ.

Πανε πιῆμοῦ ἔωπ δε ἵτε πιῆμοῦ
ερατῆμοῦ ἔυαυμοὺλζϭ ϑεν οῦ μαρε
ῆμοῦ ὑωπι ϑεν ἠηνοῦ οῦοζ ἀριζιρηνη
ϑεν ἵνετενέρηοῦ.

*Πῶοῦ φα Πεννοῦϯ πε ὑα ἐνεζ
ἵτε ἵ ἐνεζ: ἀμην.*

Salt is good, but if the salt loses its flavor, how will you season it? Have salt in yourselves, and have peace with one another.”

Glory be to God forever.

الْمَلْحُ جَيِّدٌ. وَلَكِنْ إِذَا صَارَ الْمَلْحُ
بِلَا مَلُوْحَةٍ فِيمَاذَا تُصْلِحُوْنَهُ؟ لِيَكُنْ
لَكُمْ فِي أَنْفُسِكُمْ مِلْحٌ وَسَالِمُوا
بَعْضُكُمْ بِبَعْضٍ.»

والمجد لله دائماً.

Second Day of the First Week of Lent (Tuesday)
 اليوم الثاني من الأسبوع الأول من الصوم الكبير (يوم الثلاثاء)

Prophecies
 النبوات

Isaiah 1: 19 - 2: 3
 إشعياء 1: 19 - 2: 3

<p>ΕΒΟΛ ΘΕΝ ΗΣΑΗΑΣ ΠΙΠΡΟΦΗΤΗΣ: ἔρεπεϋμοϋ εθοϋαβ: ψωπι νεμαν ἀμην εϋχω ἄμωο.</p>	<p>A reading from Isaiah the prophet, may his blessing be with us. Amen.</p>	<p>من أشعياء النبي، بركته المقدسة تكون معنا. آمين.</p>
<p>ΗΣΑΗΑΣ Α: 19 - Β: 3</p>	<p>Isaiah 1: 19 - 2: 3</p>	<p>إشعياء 1: 19 - 2: 3</p>
<p>Οϋοϋ εϋωπι ἵτετενοϋωϋ ἵτετενωτεμ ἵνωι νιάδαθον ἵτε ἵκαϋι ἔρετετενναοϋομοϋ.</p>	<p>If you are willing and obedient, you shall eat the good of the land;</p>	<p>إِنْ شِئْتُمْ وَسَمِعْتُمْ تَأْكُلُونَ خَيْرَ الْأَرْضِ.</p>
<p>Οϋοϋ εϋωπι Δε ἀρετεϋτεμωτεμ ἵνωι οϋχηϋι εϋεοϋεμ θηνοϋ: ρωϋ ταρ ἄΠβοιϋ πεταϋσαϋι ἵναι.</p>	<p>but if you refuse and rebel, you shall be devoured by the sword, for the mouth of The Lord has spoken.</p>	<p>وَإِنْ أَبَيْتُمْ وَتَمَرَّدْتُمْ تُؤْكَلُونَ بِالسَّيْفِ. لِأَنَّ فَمَ الرَّبِّ تَكَلَّمَ.</p>
<p>Πωο αϋωπι ἵνοϋπορη ἵνε τβακι τπιστη ϋων θεεομεϋ ἵδαπ: θηετα τμεομη ἵκοτ ἵθητϋ: τνοϋ Δε εαηρεϋθωτεβ.</p>	<p>How the faithful city has become a harlot! It was full of justice; righteousness lodged in it. But now murderers.</p>	<p>كَيْفَ صَارَتِ الْقَرْيَةُ الْأَمِينَةُ زَانِيَةً، مَلَأَتْهَا حَقًّا، كَمَا كَانَ الْعَدْلُ يَبِيتُ فِيهَا. وَأَمَّا الْآنَ فَالْقَاتِلُونَ.</p>
<p>Πετεηδατ οϋδοκιμον πε: πεκλαοο ϋεμοϋστ ἄπιηρη ει πιμωοϋ.</p>	<p>Your silver has become dross, your wine mixed with water.</p>	<p>صَارَتْ فضَّتْكَ رَعْلًا وَخَمْرُكَ مَغْشُوشَةٌ بِمَاءٍ.</p>
<p>Πεαρχων ϋοι ἵατωτεμ: ϋοι ἵψηρη ἵρεϋβἵηχοηϋ νεμ ἵρεϋβἵοϋ εϋμει ἵνιδαρον εϋβοϋι ἵσα οϋτϋεβἵω</p>	<p>your princes are rebellious, and companions of thieves. Everyone loves bribes, and follows after rewards. They do not defend the fatherless, nor</p>	<p>رُؤْسَاؤُكَ مُتَمَرِّدُونَ وَلِعَفَاءُ اللَّصُوفِ. كُلُّ وَاحِدٍ مِنْهُمْ يُحِبُّ الرِّشْوَةَ وَيَتَّبِعُ الْعَطَايَا. لَا يَقْضُونَ لِلْيَتِيمِ وَدَعَاؤَى الْأَرْمَلَةِ لَا تَصِلُ إِلَيْهِمْ.</p>

ἵκετ' ἔλαπ ἀν ἑλαιορφανος ογοθ
ἵκετ' ἔλαπ ἀν ἕπελαπ ἵνορχηρα.

Εἶθε φαι ναι νε νηέτερχω ἕμοος
ἵξε Πβοις Σαβαωθ: ογοι ἵνηένχορ
ἵτε Πισραηλ: ἵνεφλορχε γαρ ἵξε
παῦβον θεν νηέτ' ἵοτβηι: ογοθ εἰἶρι
ἵνοτ' ἔλαπ θεν νασασι ογοθ εἰἶνι
ἵννασασι εἶθρη ἕξω.

Ογοθ εἰεφαστ' ἕμο εἶοτ' ογοθ:
ογοθ εἰετακο ἵνηέτοι ἵατ' ἕωτ: ογοθ
εἰεῶλι ἵνιὰνομοσ τηροτ' ἕβωλ ἵθητ':
νεμ νιβασιζητ τηροτ'.

Ογοθ εἰεχω ἵνιρεφτ' ἔλαπ ἕφρητ'
ἵγορπ νεμ νιρεφσοβ' ἵνι ἕφρητ' ἵξεν
θη: ογοθ μενεσα ναι εἶεμοτ' ἕρο χε
τ' βακι ἵτε τ' μεθ' ἵνι τ' μητροπολιτ' ἵθ
τ' πιστη Σιων.

θεν οτ' ἔλαπ γαρ σενοθεμ ἵξε
τεσεχ' μαλωσιὰ ογοθ πεσχι' ντασ' ἕο θεν
οτ' δικεῶσ' ἵνη θεν οτ' μεθ' ἵνητ'.

Ογοθ εἶεδομ' ἵξε νιὰνομοσ
τηροτ' νεμ νιρεφερνοβ' ἵνοσπ ογοθ
νηέτατ' χα Πβοις ἵκωοτ' εἶεμοτ' ηκ.

Χε οτ' ἵνη σεναδιωπι ἵξε
νοτ' ἵδωλον νηέτατ' οτ' ἕωτ: ογοθ
εἶεῶφ' ἵξε νιβ' ωμ νεμ
νηέτατ' εἶεπ' ἵθωμ ἕρωτ'.

does the cause of the widow
come before them.

Therefore, the Lord
says, The Lord of hosts, the
Mighty One of Israel, “Ah,
I will rid Myself of My
adversaries, and take
vengeance on My enemies.

I will turn My hand
against you, and thoroughly
purge away your dross, and
take away all your alloy.

I will restore your
judges as at the first, and
your counselors as at the
beginning. Afterward, you
shall be called the city of
righteousness, the faithful
city Zion.”

It shall be redeemed
with justice, and her
penitents with
righteousness.

The destruction of
transgressors and of sinners
shall be together, and those
who forsake The Lord shall
be consumed,

for they shall be
ashamed of the terebinth
trees, which you have
desired; and you shall be
embarrassed because of the
gardens, which you have
chosen.

لَذَلِكَ يَقُولُ السَّيِّدُ رَبُّ الْجُنُودِ
عَزِيزُ إِسْرَائِيلَ: «أَهْ إِنِّي أَسْتَرِيحُ
مِنْ خُصْمَائِي وَأَنْتَقِمُ مِنْ أَعْدَائِي.

وَأَرُدُّ يَدِي عَلَيْكَ وَأَنْقِي زَعْلَكَ كَأَنَّهُ
بِالْبُورِقِ وَأَنْزِعُ كُلَّ قَصْدِيرِكَ.

وَأَعِيدُ قَضَاتِكَ كَمَا فِي الْأَوَّلِ
وَمُشِيرِيكَ كَمَا فِي الْبِدَاءَةِ. بَعْدَ
ذَلِكَ تَدْعَيْنَ مَدِينَةَ الْعَدْلِ الْقَرْيَةَ
الْأَمِينَةَ صِهْيُونَ.»

بِالْإِنصَافِ يَنْجُو سَبِيهَا وَتَانِبُوهَا
بِالْبِرِّ.

وَهَلَاكُ الْمَذْنِبِينَ وَالْخَطَاةِ يَكُونُ
سَوَاءً. وَتَارِكُو الرَّبِّ يَفْنَوْنَ.

لَأَنَّهُمْ يَخْجَلُونَ مِنْ أَشْجَارِ الْبَطْمِ
الَّتِي اسْتَهْيَيْتُمُوهَا. وَتُخْزَوْنَ مِنْ
الْجَنَّاتِ الَّتِي اخْتَرْتُمُوهَا.

Εὐέωπι μῆρητ ἰοῦτερεβι: ἠθος
ἐασι ζωβι ἐβολ νεμ μῆρητ
ἰοῦπαρὰδικος ἰμοντεϋ μωοῦ ἰματ.

Οτοϋ ἐεῶπι ἵξε τοτχομ
μῆρητ ἵεληρωοῖ νεμ μῆρητ
ἵεληδοῦρ ἵχρωμ οτοϋ ἐεῶπι ἵξε
νοῦεβηοῖ ἵοῦωαδ ἵχρωμ οτοϋ
εἰρωκεδ ἵξε ἵανομος τηροῦ νεμ
ἵρεϋερνοβι εἰσοπ οῦδε ἵνοῦοϋεμ
ἵδητοῦ ἐβολ ἀν.

Οτοϋ ἐεῶπι δεν ἵεζοοῦ
εἰεῦματ ἵδαε πιτωοῦ ἵτε Πβοις
εναδωρπ οτοϋ ἵπῃ ἵτε Φνοῦτ
ετχωρι καῖωι ἵπιτωοῦ οτοϋ εἰδοσι
καῖωι ἵνιςτῆλλος οτοϋ ἵεθνος
τηροῦ εἰεζοῦτ δαχωϋ.

Οτοϋ εἰεϋενοῦ ἵξε ἵλαος
ετοϋ εἰχω ἵμμος χε ἵμωι
ἵτενωεαν εἰωι ωα πιτωοῦ ἵτε
Φνοῦτ νεμ ωα ἵπῃ ἵΦνοῦτ ἵλακωβ
ἵτενεῖ ἐβολδεν πεμωιτ οτοϋ
εμωι ἐβολδεν πενομος.

*Οῦωοῦ ἵτῆριας ἐθοραβ Πεννοῦτ
ωα ἐνεζ νεμ ωα ἐνεζ ἵτε ἵνεζ
τηροῦ. Ἀμην.*

For you shall be as a
terebinth whose leaf fades,
and as a garden that has no
water.

The strong shall be as
tinder, and the work of it as
a spark; both will burn
together, and no one shall
quench them.

Now, it shall come to
pass in the latter days that
the mountain of The Lord's
house shall be established
on the top of the mountains,
and shall be exalted above
the hills; and all nations
shall flow to it.

Many people shall come
and say, "Come, and let us
go up to the mountain of
The Lord, to the house of
the God of Jacob; He will
teach us His ways, and we
shall walk in His paths."

*Glory be to the Holy
Trinity our God unto the
age of all ages. Amen.*

لَا تَكُم تَصِيرُونَ كَبُطْمَةَ قَدْ ذَبَلَتْ
وَرَفَهَا وَكَجَنَّةٍ لَيْسَ لَهَا مَاءٌ.

وَيَصِيرُ الْقَوِيُّ مَشَاقَّةَ وَعَمَلَهُ
شَرَارًا فَيَحْتَرِقَانِ كِلَاهُمَا مَعًا
وَلَيْسَ مَنْ يُطْفِئُهُ.

وَيَكُونُ فِي آخِرِ الْأَيَّامِ أَنَّ جَبَلَ بَيْتِ
الرَّبِّ يَكُونُ ثَابِتًا فِي رَأْسِ الْجِبَالِ
وَيَرْتَفِعُ فَوْقَ التَّلَالِ وَتَجْرِي إِلَيْهِ
كُلُّ الْأُمَّمِ.

وَتَسِيرُ شُعُوبٌ كَثِيرَةٌ وَيَقُولُونَ:
«هَلُمَّ نَصْعُدْ إِلَى جَبَلِ الرَّبِّ إِلَى
بَيْتِ إِلَهٍ يَعْقُوبَ فَيُعَلِّمَنَا مِنْ طُرُقِهِ
وَنَسْلُكُ فِي سُبُلِهِ».

*مجداً للثالوث القدوس الهنا إلى
الأبد وإلى أبد الأبدین كلها. أمين.*

Zachariah 8: 7 - 13
زكريا 8: 7 - 13

<p>ΕΒΟΛ ΘΕΝ Ζαχαριας πιπροφητης: ερεπερεμοου εθουαβ: ωωπι νεμαν αμην ερχω αμοο.</p>	<p>A reading from Zachariah the prophet, may his blessing be with us. Amen.</p>	<p>من زكريا النبي، بركته المقدسة تكون معنا. آمين.</p>
<p>Ζαχαριας η: ζ - ιζ</p>	<p>Zachariah 8: 7 - 13</p>	<p>زكريا 8: 7 - 13</p>
<p>Φαι πε ετερχω αμοο ηνε Πβοις Саваω θε ηηπε ανοκ εινοθευ απαλαοο εβολθεν πκαρι ητε νιμανωαι νευ εβολθεν πκαρι ητε νιμανηωαι νευ πκαρι ητε νιμανηωαιπ.</p>	<p>Thus says The Lord of hosts: ‘Behold, I will save My people from the land of the east and from the land of the west;</p>	<p>هَكَذَا قَالَ رَبُّ الْجُنُودِ: هَإِنَّا أَخْلَصُ شَعْبِي مِنْ أَرْضِ الْمَشْرِقِ وَمِنْ أَرْضِ مَغْرِبِ الشَّمْسِ.</p>
<p>Οτοθ ειελου εδοτη ειεθροτυωπι θεν θυητ η Ιερουσαλημ οτοθ ενεωωπι νηι εγλαοο: ανοκ ζω ειεωωπι ηνωτθ δεν ουμεθυη νευ οτδικεοοτηη.</p>	<p>I will bring them back, and they shall dwell in the midst of Jerusalem. They shall be My people and I will be their God, In truth and righteousness.’</p>	<p>وَآتِي بِهِمْ فَيَسْكُنُونَ فِي وَسْطِ أُورُشَلِيمَ وَيَكُونُونَ لِي شَعْبًا وَأَنَا أَكُونُ لَهُمْ إِلَهًا بِالْحَقِّ وَالْبَرِّ.</p>
<p>Ήαι νε ηητερχω αμωου ηνε Πβοις Саваω θε μαροτχευνομτ ηνε νετενχιζ ηηετωτευ δεν ναιεοοθ εναισαζι εβολθεν ρωο ηηπροφητης: ιαεν πιεοοθ ετατχιεντ απηη αΠβοις Саваω νευ ιαεν ετατκωτ επιερφει.</p>	<p>Thus says The Lord of hosts: ‘Let your hands be strong, you who have been hearing in these days these words by the mouth of the prophets, who spoke in the day the foundation was laid for the house of The Lord of hosts, that the temple might be built.</p>	<p>هَكَذَا قَالَ رَبُّ الْجُنُودِ: لَتَتَشَدَّدَ أَيْدِيكُمْ أَيُّهَا السَّامِعُونَ فِي هَذِهِ الْأَيَّامِ. هَذَا الْكَلَامُ مِنْ أَفْوَاهِ الْأَنْبِيَاءِ الَّذِي كَانَ يَوْمَ أُسِّسَ بَيْتُ رَبِّ الْجُنُودِ لِبِنَاءِ الْهَيْكَلِ.</p>
<p>Χε οηηι θαχωοθ ηηιεοοθ ετε αματ φβεχε ηηρωμ ηαωωπι ηωοθ αν ετσι: οτοθ φβεχε ηηιτεβνωοτ ηηεωωπι ηωοθ: οτοθ φηεθηοθ εβολ</p>	<p>For before these days there were no wages for man nor any hire for beast. There was no peace from the enemy for whoever went out or came in; for I set all men, everyone,</p>	<p>لَأَنَّهُ قَبْلَ هَذِهِ الْأَيَّامِ لَمْ تَكُنْ لِلْإِنْسَانِ أَجْرَةٌ وَلَا لِلْبَهِيمَةِ أَجْرَةٌ وَلَا سَلَامٌ لِمَنْ خَرَجَ أَوْ دَخَلَ مِنْ قَبْلِ الضِّيقِ. وَأَطْلَقْتُ كُلَّ إِنْسَانٍ الرَّجُلَ عَلَى قَرِيبِهِ.</p>

νεμ φηεθνηοῦ ἐδοῦν ἠνεζιρηνη ὡπι
ναϋ ἐβολδθεν πιροχρεχ: ογοε
†ναογωρι ἠνιρωμι τηροῦ πογα
πογα ἐχεν πεϋϋφηρ.

Ογοε †νοῦ ἠναῖρι αν κατα
νιεροοῦ ἠτε ὡριπ ἠνιρωχι ἠτε
παλαοε πεχε Πβοιε Σαβαωθ.

Αλλα †ναογωνε ἠογεζιρηνη
ἐβολ: †βω ἠαλολι να† ἠπερογταε
ογοε ἠκαρι να† ἠπερογταε ογοε †φε
να† ἠτεσιω† ογοε †ναῶρε νιρωχι
ἠτε παλαοε ἐρκληρονομιν ἠναι
τηροῦ.

Ογοε ἐσεῶπι ἠφρη†
ἐναρετενῶπι δην ογχαροῦ δην
νιεθνοε ἠνι ἠλοῦδα νεμ ἠνι
ἠΠιερηνλ παρη† †ναναεμ ἠηνοῦ
ογοε ἐρετενεῶπι δην ογμοῦ
χεμχομ ογοε χεμνομ† δην
νετενχιχ.

*Ογωοῦ ἠ††τριαε ἐθογαβ Πεννοῦ†
ϋα ἐνεε νεμ ϋα ἐνεε ἠτε νιῆνεε
τηροῦ. Αμην.*

against his neighbor.

But now I will not treat
the remnant of this people
as in the former days,' says
The Lord of hosts.

For the seed shall be
prosperous, the vine shall
give its fruit, the ground
shall give her increase, and
the heavens shall give their
dew, I will cause the
remnant of this people to
possess all these.

And it shall come to
pass that just as you were a
curse among the nations, O
house of Judah and house
of Israel, so I will save you,
and you shall be a blessing.
Do not fear, let your hands
be strong.'

*Glory be to the Holy
Trinity our God unto the
age of all ages. Amen.*

أَمَّا الْآنَ فَلَا أَكُونُ أَنَا لِبَقِيَّةِ هَذَا
الشَّعْبِ كَمَا فِي الْأَيَّامِ الْأُولَى:
يَقُولُ رَبُّ الْجُنُودِ.

بَلْ زَرَعُ السَّلَامِ. الْكَرْمُ يُعْطِي ثَمَرَهُ
وَالْأَرْضُ تُعْطِي غَلَّتَهَا وَالسَّمَاوَاتُ
تُعْطِي نَدَاهَا وَأَمْلِكُ بِقِيَّةِ هَذَا
الشَّعْبِ هَذِهِ كُلَّهَا.

وَيَكُونُ كَمَا أَنْكُم كُنْتُمْ لَعْنَةً بَيْنَ
الْأَمَمِ يَا بَيْتَ يَهُودَا وَيَا بَيْتَ
إِسْرَائِيلَ كَذَلِكَ أَخْلَصُكُمْ فَتَكُونُونَ
بُرْكََةً فَلَا تَخَافُوا. لِيَتَشَدَّدَ أَيْدِيكُمْ.

*مجداً للثالوث القدوس الهنا إلى
الأبد وإلى أبد الأبدین كلها. آمین.*

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 κβ: α, β	Psalm 22: 1, 2	المزمور 22: 1، 2
<p>Πβοις πεθναλμοι υμοι: ηνεφθηριερδαε ηελι: αϑτασθο ηταψτηχη: αϑβιωωιτ ηηι: θεη πιωωιτ ητε ημεθμη. Αλληλοια.</p>	<p>The Lord is my shepherd; I shall not want. He restores my soul. He leads me in the paths of righteousness. Alleluia.</p>	<p>الرب يرعاني. فلا يعوزني شيء. يرد نفسي. يهديني إلى سبيل البر. هلليويا.</p>

Matins Gospel

إنجيل باكر

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

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

<p>Οτὰναστωσις εβολα θεη πιετασσελιον εθοραβ κατα Πατθεον ασιοτ.</p>	<p>A chapter according to Saint Matthew, may his blessings be with us. Amen.</p>	<p>فصل من إنجيل معلمنا متي البشير. بركاته علينا آمين.</p>
<p>Πατθεον θ: ι - ιε</p>	<p>Matthew 9: 10 - 15</p>	<p>متي 9: 10 - 15</p>
<p>Εφρωτεβ δε θεη ηηι ησιωη ισ εανμηη ηρεφερνοβι ηευ εαντελωνησ: ατι ατροθοβοτ ηευ ησοτς ηευ ηεμαληησ.</p> <p>Οτοε ετατηνατ ηζε ηιφαιραιοσ ναητω υμοσ ηνεφμαθηησ χε εθε οτ πετεηρεφτηεβα εφοτωη ηευ ηιτελωνησ ηευ ηιρεφερνοβι.</p>	<p>Now it happened, as Jesus sat at the table in the house, that behold, many tax collectors and sinners came and sat down with Him and His disciples.</p> <p>And when the Pharisees saw it, they said to His disciples, "Why does your Teacher eat with tax collectors and sinners?"</p>	<p>وَبَيْنَمَا هُوَ مُتَكِيٌّ فِي الْبَيْتِ إِذَا عَشَّارُونَ وَخَطَاةٌ كَثِيرُونَ قَدْ جَاءُوا وَاتَّكَأُوا مَعَ يَسُوعَ وَتَلَامِيذِهِ.</p> <p>فَلَمَّا نَظَرَ الْفَرِيسِيُّونَ قَالُوا لَتَلَامِيذِهِ: «لِمَاذَا يَأْكُلُ مُعَلِّمُكُمْ مَعَ الْعَشَّارِينَ وَالْخَطَاةِ؟»</p>

Εταψωτεμ δε ἵξε Ιησοῦς πεζαφ
νωου: ξε νηέτχορ σεερχῖριὰ αν
ἔπιχινι αν αλλα νηέτμοκθ.

Μαψενωτεν δε ἀριέμι ξε ου πε:
οῖναι πε ψοταψφ οροθ
ἵνωψουψωουψι αν: νεταιι ταρ αν
ἐθαθεμ νιῶμηι αλλα νιρεφερνοβι
εῖμετὰνοιὰ.

Ποτε ανι θαροφ ἵξε νιμαθηθς
ἵτε Ιωαννης εῖτω μμοθ ξε εθε ου
ἄνον νευ νιΦαρισεοθ τενηρηστεῖν
ἵθαδμηψ νεκμαθηθς δε ἵθωου
σεερνηστεῖν αν.

Οροθ πεξε Ιησοῦς νωου ξε μη
οῖον ὤχομ ἵνιψηρι ἵτε πιπατψελετ
ἐερθηβι ροθ εφνεμωου ἵξε
πιπατψελετ σενηου δε ἵξε θανέροου
ἐψωπ δε αψωανῶλι ἔπιπατψελετ
ἐβολ θαρωου τοτε εῖερνηστεῖν.

*Πῶου φα Πεννοῖψ πε ψα ἐνεθ
ἵτε νι ἐνεθ: ἄμηι.*

When Jesus heard that,
He said to them, “Those
who are well have no need
of a physician, but those
who are sick.

But go and learn what
this means: ‘I desire mercy
and not sacrifice.’ For I did
not come to call the
righteous, but sinners, to
repentance.”

Then the disciples of
John came to Him, saying,
“Why do we and the
Pharisees fast often, but
Your disciples do not fast?”

And Jesus said to them,
“Can the friends of the
bridegroom mourn as long
as the bridegroom is with
them? But the days will
come when the bridegroom
will be taken away from
them, and then they will
fast.”

Glory be to God forever.

فَلَمَّا سَمِعَ يَسُوعُ قَالَ لَهُمْ: «لَا
يَحْتَاجُ الْأَصِحَاءُ إِلَى طَبِيبٍ بَلِ
الْمَرْضَى.

فَاذْهَبُوا وَتَعَلَّمُوا مَا هُوَ: إِنِّي أُرِيدُ
رَحْمَةً لَا ذَبِيحَةً لِأَنِّي لَمْ آتِ لِأَدْعُو
أَبْرَارًا بَلِ خَطَاةً إِلَى التَّوْبَةِ.»

حِينَئِذٍ أَتَى إِلَيْهِ تَلَامِيذُ يُوْحَنَّا
قَائِلِينَ: «لِمَاذَا نَصُومُ نَحْنُ
وَالْفَرِّيسِيُّونَ كَثِيرًا وَأَمَّا تَلَامِيذُكَ
فَلَا يَصُومُونَ؟»

فَقَالَ لَهُمْ يَسُوعُ: «هَلْ يَسْتَطِيعُ
بَنُو الْعَرْسِ أَنْ يَتُوحَّوْا مَا دَامَ
الْعَرِيسُ مَعَهُمْ؟ وَلَكِنْ سَتَأْتِي أَيَّامٌ
حِينَ يُرْفَعُ الْعَرِيسُ عَنْهُمْ فَحِينَئِذٍ
يَصُومُونَ.»

والمجد لله دائماً.

Liturgy Readings
قراءات القداس

The Pauline Epistle
رسالة بولس الرسول

Παῦλος δούλος ὑποταγῆς Ἰησοῦ
Χριστοῦ: ἀποστόλος ἐθελοῦσα:
φηέταυραυγ ἐπιζωωνοῦσι ἵτε
Φνοῦτ.

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

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

Πρωμος θ: ιε - κθ

Romans 9: 15 - 29

رومية 9: 15 - 29

Ἐγω γαρ ἕμος ἕλλωτῆς γε
τῆνααι ἕφηέτῆνααι ναϋ οτοε
τῆναυενεητ δα φηέτῆναυενεητ
δαροϋ.

For He says to Moses, "I will have mercy on whomever I will have mercy, and I will have compassion on whomever I will have compassion."

لَا تَهْ يَقُولُ لِمُوسَى: «إِنِّي أَرْحَمُ مَنْ أَرْحَمُ وَأَتَرَءَفُ عَلَى مَنْ أَتَرَءَفُ».

Ἐαρα οῦν φα πεθοῦωυ αν πε οτδε
φα πετῶσι αν πε αλλα φα Φνοῦτ
εθναι πε.

So then it is not of him who wills, nor of him who runs, but of God who shows mercy.

فَإِذَا لَيْسَ لِمَنْ يَشَاءُ وَلَا لِمَنْ يَسْعَى بَلْ لِلَّهِ الَّذِي يَرْحَمُ.

Ἐγω γαρ ἕμος ἵνε τῆραφη
ἕφαραῶ γε εθε φαι αιτοῦνοσκ θινα
ἵταοῦωηε ἵταχομ εβολ ἵθρηι ἵθητκ
θινα ἵσεφiri ἐΠαραη θιεν ἵκαθι
τηρϋ.

For the Scripture says to Pharaoh, "For this very purpose I have raised you up, that I may show My power in you, and that My name may be declared in all the earth."

لَا تَهْ يَقُولُ الْكِتَابُ لِفِرْعَوْنَ: «إِنِّي لِهَذَا بَعَيْتُهُ أَقْمَتُكَ لِكَيْ أَظْهَرَ فِيكَ قُوَّتِي وَلِكَيْ يُنَادَى بِاسْمِي فِي كُلِّ الْأَرْضِ».

Ἐαρα οῦν πεταφοῦωυ γραφῆαι
ναϋ: φη δε ἐταφοῦωυ αν
γρὰϋρεϋενωτ.

Therefore, He has mercy on whom He wills, and whom He wills He hardens.

فَإِذَا هُوَ يَرْحَمُ مَنْ يَشَاءُ وَيَقْسِي مَنْ يَشَاءُ.

Χῆναχο οῦν νηι γε εθε οῦ
ῆναξεμ ἀρικι: νημ γαρ αϋτ ἐδοῦν

You will say to me then, "Why does He still find fault? For who has resisted

فَسَتَقُولُ لِي: «لِمَاذَا يَلُومُ بَعْدَ لَأَنْ مَنْ يُقَاوِمُ مَشِيئَتَهُ؟»

ἐξέρει περσοβνι.

Κενοῦντε ὡ φρωμι ἠθοκ νιμ
ἠθοκ φηετέρονῶ ἐδοτη ἐξέρει
Φνοῦτ: μη ἐρέω πιμονκ ποσ
ἠφηεταρμονκϥ κε εθε οτ ακθαμιό
ἠπαρητ.

Ὡαν ἠμον ἠτε πικεραμερς
ἠπερρωϥ ἠπερομι ἐβολ θεν
παιοῦωϥεμ ρω ἐθαμιό ἠοῦσκερος οται
μεν ἐπταιό κεοται δε εοῦωωϥ.

Ισχε δε εφοῦωϥ ἠχε Φνοῦτ
εοῦωνθ ἠπερϥωντ ἐβολ οτοθ
εταμον ετερϥομ αῖνι θεν ονιωτ
ἠμετρεῖωοτ ἠζητ ἠθανκερος ἠτε
ἠϥωντ ερσεβτωτ ἐπτακο.

θινα ἠτεροῦωνθ ἠτμετραμαό
ἠτε πεῖωοτ ἐρρη ἐχεν θανκερος
ἠναι ετε νη νε εταερωορπ
ἠσεβτωοτ εοῦωοτ.

ετε ἠνον πε θα νηεταρθαροοτ οτ
μονον ἐβολ θεν νιλονδαι αλλα νεμ
ἐβολ θεν νικεεθνος.

Ὡφρητ οη ετερϥω ἠμοσ θεν
Ὡσηε κε τναμοῦτ ἐφηετε παλαοσ αν
πε κε παλαοσ: οτοθ θεετε
ἠποῦμενριτς κε ατμενριτς.

His will?"

But indeed, O man, who are you to reply against God? Will the thing formed say to him who formed it, "Why have you made me like this?"

Does not the potter have power over the clay, from the same lump to make one vessel for honor and another for dishonor?

What if God, wanting to show His wrath and to make His power known, endured with much longsuffering the vessels of wrath prepared for destruction,

and that He might make known the riches of His glory on the vessels of mercy, which He had prepared beforehand for glory,

even us whom He called, not of the Jews only, but also of the Gentiles?

As He says also in Hosea: "I will call them My people, who were not My people, and her beloved, who was not beloved."

بَلْ مَنْ أَنْتَ أَيُّهَا الْإِنْسَانُ الَّذِي
تُجَاوِبُ اللَّهَ؟ أَلَعَلَّ الْجِبِلَّةُ تَقُولُ
لِجَابِلِهَا: «لِمَاذَا صَنَعْتَنِي هَكَذَا؟»

أَمْ لَيْسَ لِلخَرَّافِ سُلْطَانٌ عَلَى
الطِينِ أَنْ يَصْنَعَ مِنْ كُنْثَلَةٍ وَاحِدَةٍ
إِنَاءً لِلْكَرَامَةِ وَآخَرَ لِلْهَوَانِ؟

فَمَاذَا إِنْ كَانَ اللَّهُ وَهُوَ يُرِيدُ أَنْ
يُظْهِرَ غَضَبَهُ وَيُبَيِّنَ قُوَّتَهُ احْتَمَلَ
بِأَنَاءٍ كَثِيرَةٍ آيَةً غَضَبٍ مُهَيَّأَةً
لِلْهَلَاكِ.

وَلَكِي يُبَيِّنَ غَنِيَّ مَجْدِهِ عَلَى آيَةٍ
رَحْمَةٍ قَدْ سَبَقَ فَأَعَدَّهَا لِلْمَجْدِ.

الَّتِي أَيْضاً دَعَانَا نَحْنُ إِيَّاهَا لَيْسَ
مِنَ الْيَهُودِ فَقَطْ بَلْ مِنَ الْأُمَمِ أَيْضاً.

كَمَا يَقُولُ فِي هُوشَعِ أَيْضاً:
«سَادَعُو الَّذِي لَيْسَ شَعْبِي شَعْبِي
وَالَّتِي لَيْسَتْ مَحْبُوبَةً مَحْبُوبَةً.»

Ουτος εσεΰωπι θεν πιμα εταγζος
νωου υμοϋ γε νωωτεν παλαος αν
υπιμα ετε υμαγ ενεμογτ ερωου γε
νενωηρι υφνογτ ετοηδ.

Нсаηас δε εΰωυ εβολ εχεν
Πισραηλ γε εΰωυ ερε τηπι ντε
νενωηρι υΠισραηλ εσοι υφρητ
υπιωυ ντε φιοιυ πεωχπ εγενοζευ.

Отсази зар еγζωκ υμοϋ εβολ
ουος εγΰωτ υμοϋ εβολ φηετε Πβοις
φνογτ ηαιιϋ ριχεν πικαρι.

Ουος κατα φρητ οη εταερωορι
ηζος ηχε Ησαηας γε ενε υπε Πβοις
Саваωθ цωχπ ηουχροχ ηαν ηανηαερ
υφρητ ηСоδομα πε ουος ηανηαιηι
ηГоморра.

*Πε̅μο̅τ зар ηεωωτεν ηεμ
τηγρηηη εγσοπ: γε λμηη εσεΰωπι.*

“And it shall come to pass in the place where it was said to them, ‘You are not My people,’ There they shall be called sons of the living God.”

Isaiah also cries out concerning Israel: “Though the number of the children of Israel be as the sand of the sea, the remnant will be saved.

For He will finish the work and cut it short in righteousness, because the Lord will make a short work upon the earth.”

And as Isaiah said before: “Unless the Lord of Sabaoth had left us a seed, we would have become like Sodom, and we would have been made like Gomorrah.”

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

وَيَكُونُ فِي الْمَوْضِعِ الَّذِي قِيلَ لَهُمْ فِيهِ لَسْتُمْ شَعْبِي أَنَّهُ هُنَاكَ يُدْعَوْنَ أَبْنَاءَ اللَّهِ الْحَيِّ.»

وَإِسْعِيَاءُ يَصْرُخُ مِنْ جِهَةِ إِسْرَائِيلَ: «وَأِنْ كَانَ عَدَدُ بَنِي إِسْرَائِيلَ كَرَمْلِ الْبَحْرِ فَالْبَقِيَّةُ سَتَخْلُصُ.»

لَأَنَّهُ مَتَمِّمٌ أَمْرٍ وَقَاضٍ بِالْبَرِّ. لِأَنَّ الرَّبَّ يَصْنَعُ أَمْرًا مَقْضِيًّا بِهِ عَلَى الْأَرْضِ.»

وَكَمَا سَبَقَ إِسْعِيَاءُ فَقَالَ: «لَوْلَا أَنَّ رَبَّ الْجُنُودِ أَبْقَى لَنَا نَسْلًا لَصِرْنَا مِثْلَ سَدُومَ وَشَابَهْنَا عَمُورَةَ.»

نعمة الله الأب تكون مع جميعكم. أمين.

The Catholic Epistle الكاثوليكون

Καθολικον εβολ θεν πε πιζογιτ
ηεπιστολη ητε πενωτ Πετρος.
Δμηη. Ηαμεηρατ.

α̅ Πετρος Δ: ε̅ - ια̅

Κηη зар ερωτεν υπισχογ εταγσιηι
ερετεηιρι υφορωϋ ηηιεθνος

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

1 Peter 4: 3 - 11

For we have spent enough of our past lifetime in doing the will of the Gentiles; when we walked

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

1 بطرس 4: 3 - 11

لَأَنَّ زَمَانَ الْحَيَاةِ الَّذِي مَضَى يَكْفِينَا لِنَكُونَ قَدْ عَمَلْنَا إِرَادَةَ الْأُمَّمِ، سَالِكِينَ فِي الدَّعَاةِ وَالشَّهَوَاتِ،

ἐρετενωσι νῆρηι θεν εανῶθεν νεμ
 εανῆπιθημιὰ νεμ εανῆθι νόθηο ἠρητ
 νεμ εανῆερχερ νεμ εανῶψ νεμ
 εανῆο ἔβοτ ἔμετρεμψε ἰδῶλον.

Ετε φη πε ἔτοιοι ἠψευμο ἠθητη
 ἠτετενῶσι νεμῶν εαν ἔδῶν ἠπιφῶν
 ἔβολ ρῶ ἠτε τμετατορχει ερχειῶν.

ἠνεθηατ λογος ἔφηετσεβτωτ
 ἔτῆαπ ἠνεητονθ νεμ ἠνεθμῶντ.

Εθε φαι γαρ εαριψεννοτη
 ἠνικερεμῶντ εἰνα ἠσετῆαπ μεν
 ἔρωτ κατα ἠρωμι θεν τσαρξ:
 ἠτονωθ δε κατα φνοτη θεν
 πῆνευμα.

Πρωκ δε ἠεωβ ἠιβεν εαθῶντ:
 χεμκατ ὄν οτορ ρωις θεν
 ἠἠροσερχη.

ἠωρπ δε ἠεωβ ἠιβεν μαρε
 τῆαπῆ ψωπι εμην θεν ἠηνοτ
 ἠνετενῆροτ γε τῆαπῆ ἔψαεεωε
 ἔβολ ἔεεν ογμῆψ ἠηνοβι.

ἠωπι ἔρετενοι ἔμμειψευμο ἔδῶν
 ἠνετενῆροτ ἔρετενοι ἠατῆρεμρεμ.

Πιοται πιοται κατα πῆμοτ
 εταεβιτη ἔρετενῶμψ ἠθητη θαρι
 θαρωτεν ἔφρητ ἠεανοικονομοσ

in lewdness lusts,
 drunkenness, revelries,
 drinking parties, and
 abominable idolatries.

In regard to these, they
 think it strange that you do
 not run with them in the
 same flood of dissipation,
 speaking evil of you.

They will give an
 account to Him who is
 ready to judge the living
 and the dead.

For this reason the
 gospel was preached also to
 those who are dead, that
 they might be judged
 according to men in the
 flesh, but live according to
 God in the spirit.

But the end of all things
 is at hand; therefore, be
 serious and watchful in your
 prayers.

And above all things
 have fervent love for one
 another, for “love will cover
 a multitude of sins.”

Be hospitable to one
 another without grumbling.

As each one has
 received a gift, minister it to
 one another, as good
 stewards of the manifold
 grace of God.

وَأَدْمَانَ الْخَمْرِ، وَالْبَطْرِ،
 وَالْمُنَادِمَاتِ، وَعِبَادَةِ الْأَوْثَانِ
 الْمُحْرَمَةِ.

الْأَمْرُ الَّذِي فِيهِ يَسْتَعْرِبُونَ أَنْكُمْ
 لَسْتُمْ تَرْكُضُونَ مَعَهُمْ إِلَى فَيْضِ
 هَذِهِ الْخَلَاعَةِ عَيْنِهَا، مُجَدِّفِينَ.

الَّذِينَ سَوْفَ يُعْطُونَ حِسَابًا لِلَّذِي
 هُوَ عَلَى اسْتِعْدَادٍ أَنْ يَبْدِينَ الْأَحْيَاءَ
 وَالْأَمْوَاتَ.

فَاتَّهَ لِأَجْلِ هَذَا بُشِّرَ الْمَوْتَى أَيْضًا،
 لِكَيْ يُدَانُوا حَسَبَ النَّاسِ بِالْجَسَدِ،
 وَلَكِنْ لِيَحْيُوا حَسَبَ اللَّهِ بِالرُّوحِ.

وَأَمَّا نَهَايَةُ كُلِّ شَيْءٍ قَدْ اقْتَرَبَتْ،
 فَتَعَلَّقُوا وَاصْحُوا لِلصَّلَاةِ.

وَلَكِنْ قَبْلَ كُلِّ شَيْءٍ لَتَكُنْ مَحَبَّتُكُمْ
 بَعْضُكُمْ لِبَعْضٍ شَدِيدَةً، لِأَنَّ الْمَحَبَّةَ
 تَسْتُرُ كَثْرَةَ مِنَ الْخَطَايَا.

كُونُوا مُضِيفِينَ بَعْضُكُمْ بَعْضًا بِأَ
 دَمْدَمَةٍ.

لِيَكُنْ كُلُّ وَاحِدٍ بِحَسَبِ مَا أَخَذَ
 مَوْهَبَةً يَخْدُمُ بِهَا بَعْضُكُمْ بَعْضًا،
 كَوَكَلَاءَ صَالِحِينَ عَلَى نِعْمَةِ اللَّهِ
 الْمُتَنَوِّعَةِ.

ἐνανεὺς ἵτε πῖςμοτ ἵτε Φνοῦτ ἵνοῦθο
ἵρητ.

Φηεθνασαζι ζωσ θανσαζι ἵτε
Φνοῦτ: φηεθναψευψι ζωσ ἐβολ θεν
οῦχομ θηέτε Φνοῦτ νασεβτωτς θινα
θεν ζωβ νιβεν ἵτεψβῖωοτ ἵξε Φνοῦτ
ἐβολ θιτεν Ἰησοῦς Πιχριστος φηέτε
ψωψ πε πῖωοτ νεμ πῖαμαθι ψα ἐνεθ
ἵτε θιένεθ θηροῦ. Ἀμην.

Πασηνηοῦ ἵπερμενερε πικοςμοσ
οῦδε νηετψοπ θεν πικοςμοσ:
πικοςμοσ νασινη νεμ τερεπιθουια: φη
δε ετιρι ἵφοτωψ ἵΦνοῦτ ἵναψωπι
ψα ἐνεθ: ἵμην.

If anyone speaks, let him speak as the oracles of God. If anyone ministers, let him do it as with the ability which God supplies, that in all things God may be glorified through Jesus Christ, to whom belong the glory and the dominion forever and ever. 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.

إِنْ كَانَ يَتَكَلَّمُ أَحَدٌ فَكَأَقْوَالِ اللَّهِ،
وَإِنْ كَانَ يَخْدُمُ أَحَدٌ فَكَأَتَهُ مِنْ قُوَّةِ
يَمْنَحُهَا اللَّهُ، لِكَيْ يَتَمَجَّدَ اللَّهُ فِي كُلِّ
شَيْءٍ بِبِسْمِ الْمَسِيحِ، الَّذِي لَهُ
الْمَجْدُ وَالسُّلْطَانُ إِلَى أَبَدِ الْأَبَدِينَ.
أَمِينَ.

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

The Acts الإبركسيس

Πραζις ἵτε νενηιοῦτ ἵἀποστολοσ:
ἐρε ποῦςμοῦ εθοθαβ ψωπι νεμδαν.
Ἀμην.

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. أمين.

Πραζις ε: λδ - μβ

Acts 5: 34 - 42

أعمال 5: 34 - 42

Δεψτωνψ δε ἵξε οῦαι ἐβολ θεν
πιμαντθαιπ οῦΦαρισεοσ πε πεψραν πε
θαμαλιηλ ἵοῦρεψτςβω πε ἵτε
πινομοσ εψταιἵοῦτ ἵτεν πιλαοσ θηρη
οῦοθ αψοθαθσαθνη ἵσεθιοῦτ ἵηηρωμ
σαβολ ἵνοῦκοῦτςι.

Then one in the council stood up, a Pharisee named Gamaliel, a teacher of the law held in respect by all the people, and commanded them to put the apostles outside for a little while.

فَقَامَ فِي الْمَجْمَعِ رَجُلٌ فَرِيسِيٌّ
اسْمُهُ غَمَالَانِيلُ مُعَلِّمٌ لِلنَّامُوسِ
مُكْرَمٌ عِنْدَ جَمِيعِ الشَّعْبِ وَأَمَرَ أَنْ
يُخْرَجَ الرُّسُلُ قَلِيلًا.

Περαυ δε νωυ γε νιρωμι
νιςρανλιθις μαζοθτεν ερωτεν εββε
ναιρωμι γε οτ πε ετετενναλιυ
ντοτοτ.

Βαχουτ γαρ νηαιεβοου αϋτωνυ
νε οται γε θευδης εκω μμοο γε
ανοκ πε ατοαβοτ νεωυ νε ετοτ ωυ
νηπι νρωμι οτο εταυδοθευ οτο
οτον νιβεν εναρε ποτρητ θητ νεμαυ
αυβωλ εβολ αυψωπι νηανελι.

Уененца فاي αϋτωνυ νε Ιουδαο
πιΣαλιλεοο δεν νιεβοου ντε
τ'αποτραφη οτο αϋκεκ οτυμηψ πιλαοο
σαφαβοτ μμοο οτο παιχετ αϋτακο
οτο οτον νιβεν εναρε ποτρητ θητ
νεμαυ αυωρ εβολ.

Οτοο τ'νοτ τ'χω μμοο νωτεν γε
θεν θηνοτ αβολ εα ναιρωμι οτο
χατ εβολ: γε εψωπι παισοβ'νι ιε
παιωβ οτ εβολ ειτεν νιρωμι πε
ε'ναβωλ εβολ.

Ιογε δε οτ εβολ ειτεν Φνοττ πε
μμοονψχομ μμωτεν εβολ εβολ
μηποτε νεεερεπκεμμε θηνοτ
ερετενοι νρεϋτ εδοτη εερεν Φνοττ.

Αυωτεμ νεωυ οτο αυμοττ
ε'νι'αποστολοο οτο αυριοτ' ερωοτ

And he said to them:
“Men of Israel, take heed to
yourselves what you intend
to do regarding these men.

For some time ago
Theudas rose up, claiming
to be somebody. A number
of men, about four hundred,
joined him. He was slain,
and all who obeyed him
were scattered and came to
nothing.

After this man, Judas of
Galilee rose up in the days
of the census, and drew
away many people after
him. He also perished, and
all who obeyed him were
dispersed.

And now I say to you,
keep away from these men
and let them alone; for if
this plan or this work is of
men, it will come to
nothing;

but if it is of God, you
cannot overthrow it -- lest
you even be found to fight
against God.”

And they agreed with
him, and when they had
called for the apostles and
beaten them, they

ثُمَّ قَالَ لَهُمْ: «أَيُّهَا الرِّجَالُ
الْإِسْرَائِيلِيُّونَ احْتَرِزُوا لِأَنْفُسِكُمْ
مِنْ جِهَةِ هَؤُلَاءِ النَّاسِ فِي مَا أَنْتُمْ
مُزْمِعُونَ أَنْ تَفْعَلُوا.

لَأَنَّهُ قَبْلَ هَذِهِ الْيَّامِ قَامَ ثُودَاسُ
قَائِلًا عَنْ نَفْسِهِ إِنَّهُ شَيْءٌ الَّذِي
التَّصَّقَ بِهِ عَدَدٌ مِنَ الرِّجَالِ نَحْوُ
أَرْبَعِمِئَةِ الَّذِي قُتِلَ وَجَمِيعُ الَّذِينَ
انْقَادُوا إِلَيْهِ تَبَدَّدُوا وَصَارُوا لَأ
شَيْءٍ.

بَعْدَ هَذَا قَامَ يَهُوذَا الْجَلِيلِيُّ فِي أَيَّامِ
الْإِكْتِنَابِ وَأَزَاعَ وَرَاءَهُ شَعْبًا
غَفِيرًا. فَذَلِكَ أَيْضًا هَلَكَ وَجَمِيعُ
الَّذِينَ انْقَادُوا إِلَيْهِ تَشَتَّتُوا.

وَالآنَ أَقُولُ لَكُمْ: تَنَحَّوْا عَنْ هَؤُلَاءِ
النَّاسِ وَاتْرِكُوهُمْ! لِأَنَّهُ إِنْ كَانَ هَذَا
الرَّأْيُ أَوْ هَذَا الْعَمَلُ مِنَ النَّاسِ
فَسَوْفَ يَنْتَقِضُ.

وَإِنْ كَانَ مِنَ اللَّهِ فَلَا تَقْدِرُونَ أَنْ
تَنْقُضُوهُ لِنَلَّا تَوْجِدُوا مُحَارِبِينَ لِلَّهِ
أَيْضًا.»

فَانْقَادُوا إِلَيْهِ. وَدَعَا الرَّسُلَ
وَجَلَدُوهُمْ وَأَوْصُوهُمْ أَنْ لَا يَتَكَلَّمُوا
بِاسْمِ يَسُوعَ ثُمَّ أَطْفَقُوهُمْ.

οτοϑ ατϑονϑεν νωοτ εϑτεμτϑβω δεν
Φραν νηχοτϑ οτοϑ ατϑαϑ εβολ.

Πωοτ μεν οτη νατωωυ πε
ετραωυ εβολ ϑα πεο μπιμαντϑαπ ϑε
ατερπεμπωυα νεωωωοτ εϑρηι εϑεν
Παιραν.

Πατ δεν πιερφει δε μμηνι πε οτοϑ
νεϑωω ντοτοτ εβολ αν ετϑβω κατα
ηι ετϑιωωυ νηχοτϑ Πιϑριτοϑ.

*Πισαϑι δε ητε Πβοιϑ εϑεαμια οτοϑ
εϑεαωυα: εϑεαμαϑι οτοϑ εϑεταϑρο:
δεν τλϑια νεκκληϑια ητε Φνωτϑ:
αμην.*

commanded that they should not speak in the name of Jesus, and let them go.

So, they departed from the presence of the council, rejoicing that they were counted worthy to suffer shame for His name.

And daily in the temple, and in every house, they did not cease teaching and preaching Jesus as the Christ.

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

وَأَمَّا هُمْ فَدَهَبُوا فَرِحِينَ مِنْ أَمَامِ
الْمَجْمَعِ لِأَنَّهُمْ حُسِبُوا مُسْتَأْهِلِينَ
أَنْ يُهَانُوا مِنْ أَجْلِ اسْمِهِ.

وَكَانُوا لَا يَزَالُونَ كُلَّ يَوْمٍ فِي
الْهَيْكَلِ وَفِي الْبُيُوتِ مُعَلِّمِينَ
وَمُبَشِّرِينَ بِيَسُوعَ الْمَسِيحِ.

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

The Liturgy Psalm

مزمور القداس

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

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

Ψαλμοϑ τω Δαυιδ κλ: ιϑ, ϑϑ

Psalm 24: 16, 17

المزمور 24: 16، 17

Χοωτ εϑρηι εϑωι οτοϑ ναι ηηι:
ϑε ανοκ οτωηρι μματατϑ: ανοκ
οτϑηκι ανοκ: ατλωαυι ηϑε νηϑοϑϑεϑ
ητε παϑητ. Δληληλωια.

Look upon me, and have mercy on me; for I am an only child and poor. The afflictions of my heart have been multiplied. **Alleluia.**

انظر إليّ وارحمني، لأنني ابن
وحيد وفقير أنا. أحزان قلبي قد
كثرت. **هلليلويا.**

The Liturgy Gospel
إنجيل القديس

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

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

<p>Οὐρανῶναστωσις ἐβόλῃ θῆεν πνεύμασσελιον εἰσοῦαβ κατὰ λουκῶκαν ἀσίουτ.</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>ΛΟΥΚΑΝ ΙΒ: ΜΑ - Ν</p>	<p>Luke 12: 41 - 50</p>	<p>لوقا 12: 41 - 50</p>
<p>Πεξε Πετροσ δε ναϋ γε Πβοις ακκω ἵται παραβολη ναν ὡαν ακκω ἕμοσ ἵνοτον νιβεν.</p>	<p>Then Peter said to Him, “Lord, do You speak this parable only to us, or to all people?”</p>	<p>فَقَالَ لَهُ بُطْرُسُ: «يَا رَبُّ أَلْنَا تَقُولُ هَذَا الْمَثَلُ أَمْ لِلْجَمِيعِ أَيْضًا؟»</p>
<p>Ουοσ πεξε Πβοις γε νιμ θαρα πε πιπιστοσ ἵοικονομοσ ουοσ ἵσαβε φῆετε περβοις ναχαϋ ἔχεν νεϋεβιαικ γε ἵτεϋτ ἵτοϋθρε νωοϋ θεν ἵχοϋ ἵθις.</p>	<p>And the Lord said, “Who then is that faithful and wise steward, whom his master will make ruler over his household, to give them their portion of food in due season?”</p>	<p>فَقَالَ الرَّبُّ: «فَمَنْ هُوَ الْوَكِيلُ الْأَمِينُ الْحَكِيمُ الَّذِي يُقِيمُهُ سَيِّدُهُ عَلَى خَدَمِهِ لِيُعْطِيَهُمُ الْعُلُوفَةَ فِي حِينِهَا؟»</p>
<p>Ἔοϋνιατϋ ἕπιβωκ ἔτε ἕμαϋ φῆετε αϋϋαν ἵνε περβοις ἵτεϋϋεμϋ εϋιρι ἕπαιρητ.</p>	<p>Blessed is that servant whom his master will find so doing when he comes.</p>	<p>طُوبَى لِدَلِكِ الْعَبْدِ الَّذِي إِذَا جَاءَ سَيِّدُهُ يَجِدُهُ يَفْعَلُ هَكَذَا.</p>
<p>Ἰαφῶμη τϋω ἕμοσ νωτεν γε εἵναχαϋ ἔχεν πετενταϋ θηροϋ.</p>	<p>Truly, I say to you that he will make him ruler over all that he has.</p>	<p>الْحَقُّ أَقُولُ لَكُمْ إِنَّهُ يُقِيمُهُ عَلَى جَمِيعِ أَمْوَالِهِ.</p>
<p>Εϋωπ δε αϋϋανϋοσ ἵνε πιβωκ ἔτε ἕμαϋ θεν πεϋρητ γε παβοις ναωσκ ἕπατεϋ ἵοϋσ ἵτεϋεϋρητς ἵθιοϋ ἵνιβωκ νεμ νιβωκι ἵτεϋοϋωμ οϋοσ ἵτεϋϋω ἵτεϋϋοιδι.</p>	<p>But if that servant says in his heart, ‘My master is delaying his coming,’ and begins to beat the male and female servants, and to eat and drink and be drunk,</p>	<p>وَلَكِنْ إِنْ قَالَ ذَلِكَ الْعَبْدُ فِي قَلْبِهِ: سَيِّدِي يُبْطِئُ قُدُومَهُ فَيَبْتَدِئُ يَضْرِبُ الْعُلَمَانَ وَالْجَوَارِي وَيَأْكُلُ وَيَشْرَبُ وَيَسْكُرُ.</p>

Ἦναι ἵνεκ ἡπίοις ἡπίβοκ ἔτε ἡματ
θεν πῆροοτ ἔτε ἵνῆροοις ἡαζωϋ αν
νεμ ἡεν ἴοτνοτ ἔτε ἵνῆρωοτν ἡμοο
αν οτοε ἡναφορζϋ ἡεν τεϋμητ οτοε
τεϋτοι ἡναχαο νεμ νιαθναετ.

Πίβοκ ἡε ἔτε ἡματ ἔταϋεμ
ἔφορωϋ ἡπεϋβοις οτοε ἔτε ἡπεϋοβτ
οτἡε ἡπεϋίρι κατα πεϋορωϋ σενατ
ἵηανμηϋ ἵωαϋ ναϋ.

Φη ἡε ἔτε ἡπεϋεμ ἵτεϋίρι ἡε
ἵνηετσεἡπῶα ἵηανμηϋ σενατ
ἵηανκοτχι ἵωαϋ ναϋ οτοη ζαρ νιβεν
ἔταττ οτμηϋ ναϋ σενακωτ ἵσα
οτμηϋ ἵτοτϋ οτοε φηἔτατχαλ
ἔοτμηϋ ἔροϋ σεναἔρετιν ἡμοϋ ἵηοτῶ.

Οτἡρωμ πε εταἡ ἔηιτϋ ηιζεν
πικαηι οτοε οτ πε ἔἴοτἡωϋ ἡε ηηδη
αϋμοε.

Οτοη ἵηηι ἡε ἵοτωμς ἔβιτϋ οτοε
πωο ἴερετναχεοε ωατεϋζωκ ἔβολ.

*Πῶοτ φα Πεννοττ πε ωα ἔνεε
ἵτε νι ἔνεε: ἡμην.*

the master of that
servant will come on a day
when he is not looking for
him, and at an hour when he
is not aware, and will cut
him in two and appoint him
his portion with the
unbelievers.

And that servant who
knew his master's will, and
did not prepare himself or
do according to his will,
shall be beaten with many
stripes.

But he who did not
know, yet committed things
deserving of stripes, shall be
beaten with few. For
everyone to whom much is
given, from him much will
be required; and to whom
much has been committed,
of him they will ask the
more.

I came to send fire on
the earth, and how I wish it
were already kindled!

But I have a baptism to
be baptized with, and how
distressed I am till it is
accomplished.

Glory be to God forever.

يَأْتِي سَيِّدُ ذَلِكَ الْعَبْدِ فِي يَوْمٍ لَا
يَنْتَظِرُهُ وَفِي سَاعَةٍ لَا يَعْرِفُهَا
فَيَقْطَعُهُ وَيَجْعَلُ نَصِيبَهُ مَعَ
الْخَائِنِينَ.

وَأَمَّا ذَلِكَ الْعَبْدُ الَّذِي يَعْلَمُ إِرَادَةَ
سَيِّدِهِ وَلَا يَسْتَعِدُّ وَلَا يَفْعَلُ بِحَسَبِ
إِرَادَتِهِ فَيُضْرَبُ كَثِيرًا.

وَلَكِنَّ الَّذِي لَا يَعْلَمُ وَيَفْعَلُ مَا
يَسْتَحِقُّ ضَرْبَاتٍ يُضْرَبُ قَلِيلًا. فَكُلُّ
مَنْ أُعْطِيَ كَثِيرًا يُطَلَّبُ مِنْهُ كَثِيرٌ
وَمَنْ يُودَعُونَهُ كَثِيرًا يُطَالَبُونَهُ
بِأَكْثَرِ.

«جِئْتُ لِأَقْلِي نَارًا عَلَى الْأَرْضِ
فَمَاذَا أُرِيدُ لَوْ اضْطَرَمَّتْ؟»

وَلِي صَبْغَةٌ أَصْطَبُغُهَا وَكَيْفَ
أَنْحَصِرُ حَتَّى تُكْمَلَ؟

والمجد لله دائماً.

Third Day of the First Week of Lent (Wednesday)
اليوم الثالث من الأسبوع الأول من الصوم الكبير (يوم الأربعاء)

Prophecies
النبوات

Isaiah 2: 3 - 11
إشعيا 2: 3 - 11

<p>ΕΒΟΛ ΘΕΝ ΗΣΑΗΑΣ ΠΙΠΡΟΦΗΤΗΣ: ἐρεπεϋεμοϋ εθοϋαβ: ψωπι νεμλν λμην εϋζω μμοσ.</p>	<p>A reading from Isaiah the prophet, may his blessing be with us. Amen.</p>	<p>من أشعيا النبي، بركته المقدسة تكون معنا. آمين.</p>
<p>ΗΣΑΗΑΣ Β: ̅ϛ - ̅ι�</p>	<p>Isaiah 2: 3 - 11</p>	<p>إشعيا 2: 3 - 11</p>
<p>Εϋεὶ ταρ ἐβολθεν Σιων ἵνε οἱνομοσ οτοϋ ἵναχι ἕΠβοις ἐβολθεν Ιεροϋσαλημ.</p> <p>Οτοϋ εϋεϋεταπ θεν οἱμεεομνι ἵνοϋμῃ ἵνεθνοσ οτοϋ εϋεσοϋι ἵνοϋλαοσ εϋρω: οτοϋ εϋεζωμ ἵνοϋτχηϋι ἵναλνχινι ἵνεβι νεμ νοϋναδβι ἵναλνωσδ ἵνωσδ: οτοϋ ἵνεεθνοσ θι χηϋι ἕχεν εθνοσ οτοϋ ἵνοϋθιςβω χε ἕβωτς.</p>	<p>For out of Zion shall go forth the law, and the word of The Lord from Jerusalem.</p> <p>He shall judge between the nations, and rebuke many people. They shall beat their swords into plowshares, and their spears into pruning hooks. Nation shall not lift up sword against nation, neither shall they learn war anymore.</p>	<p>لأنه من صهيون تخرج الشريعة ومن أورشليم كلمة الرب.</p> <p>فَيَقْضِي بَيْنَ الْأُمَمِ وَيُنْصِفُ لِشُعُوبٍ كَثِيرِينَ فَيَطْبَعُونَ سِوْفَهُمْ سِكِّكاً وَرِمَاحَهُمْ مَنَاجِلَ. لَا تَرْفَعُ أُمَّةٌ عَلَى أُمَّةٍ سَيْفًا وَلَا يَتَعَلَّمُونَ الْحَرْبَ فِي مَا بَعْدَ.</p>
<p>Οτοϋ ϋνοϋ ἵθοκ ἵπνι ἵλακωβ λμωινι μαρεμωϋι θεν ϋοϋωινι ἕΠβοις.</p>	<p>O house of Jacob, come and let us walk in the light of The Lord.</p>	<p>يَا بَيْتَ يَعْقُوبَ هَلُمَّ فَتَسْلُكْ فِي نُورِ الرَّبِّ.</p>
<p>Δεϋχω ταρ ἵνωϋ ἕπεϋλαοσ ἵπνι ἕΠιςραηλ χε οϋνι λ τοϋχωρα μοϋ ἵβιωμῃ ἕϋρηϋ ἵωροπ ἕϋρηϋ ἵθα νιαλλοϋϋλοσ: οτοϋ οϋμῃ ἵωρηϋ</p>	<p>For You have forsaken Your people, the house of Jacob, because they are filled with eastern ways. They are soothsayers like the Philistines, and they</p>	<p>فَاتَكَ رَفَضْتَ شَعْبَكَ بَيْتَ يَعْقُوبَ لِأَنَّهُمْ امْتَلَأُوا مِنَ الْمَشْرِقِ وَهُمْ عَانِفُونَ كَالْفِلِسْطِينِيِّينَ وَيَصَافِحُونَ أَوْلَادَ الْأَجَانِبِ.</p>

ἡλλοφύλλοι ἀφωπι νωοῦ.

Ἄσμοι καὶ χρυσοὶ ἔστιν ἐν τῇ γῆτι
καὶ οὐκ ἔστι τέλος τῶν θησαυρῶν
αὐτῆς· ἡ γῆ αὐτῆς ἔστιν ἡμεῖς
καὶ οὐκ ἔστι τέλος τῶν ἵππων·
καὶ οὐκ ἔστι τέλος τῶν ἁρμάτων.

Ἄσμοι καὶ ἰδωλὰ ἔστιν ἐν τῇ γῆτι
καὶ οὐκ ἔστι τέλος τῶν ἰδωλῶν
αὐτῆς· ἡ γῆ αὐτῆς ἔστιν ἡμεῖς
καὶ οὐκ ἔστι τέλος τῶν ἰδωλῶν.

Ὁ ἄνθρωπος καὶ ἡ γῆ ἐπέσθη
καὶ οὐκ ἔστι τέλος τῶν ἰδωλῶν
αὐτῆς· ἡ γῆ αὐτῆς ἔστιν ἡμεῖς
καὶ οὐκ ἔστι τέλος τῶν ἰδωλῶν.

Ἐξέλθω ἐκ τῆς πέτρας καὶ
κρυψάτω ἐν τῇ σκότεινῃ
καὶ οὐκ ἔστι τέλος τῶν ἰδωλῶν
αὐτῆς· ἡ γῆ αὐτῆς ἔστιν ἡμεῖς
καὶ οὐκ ἔστι τέλος τῶν ἰδωλῶν.

Ἐξέλθω ἐκ τῆς πέτρας καὶ
κρυψάτω ἐν τῇ σκότεινῃ
καὶ οὐκ ἔστι τέλος τῶν ἰδωλῶν
αὐτῆς· ἡ γῆ αὐτῆς ἔστιν ἡμεῖς
καὶ οὐκ ἔστι τέλος τῶν ἰδωλῶν.

*Ὁ ἄνθρωπος καὶ ἡ γῆ ἐπέσθη
καὶ οὐκ ἔστι τέλος τῶν ἰδωλῶν
αὐτῆς· ἡ γῆ αὐτῆς ἔστιν ἡμεῖς
καὶ οὐκ ἔστι τέλος τῶν ἰδωλῶν.*

are pleased with the children of foreigners.

Their land is also full of silver and gold, and there is no end to their treasures; their land is also full of horses, and there is no end to their chariots.

Their land is also full of idols; they worship the work of their own hands, that which their own fingers have made.

People bow down, and each man humbles himself; therefore, do not forgive them.

Enter into the rock, and hide in the dust, from the terror of The Lord and the glory of His majesty.

For the eyes of The Lord shall be exalted, the man shall be humbled, and the haughtiness of men shall be bowed down.

Glory be to the Holy Trinity our God unto the age of all ages. Amen.

وَأَمْتَلَأَتْ أَرْضُهُمْ فِضَّةً وَذَهَبًا وَلَا
نَهَايَةَ لِكُنُوزِهِمْ وَأَمْتَلَأَتْ أَرْضُهُمْ
خَيْلًا وَلَا نَهَايَةَ لِمَرْكَبَاتِهِمْ.

وَأَمْتَلَأَتْ أَرْضُهُمْ أَوْثَانًا. يَسْجُدُونَ
لِعَمَلِ أَيْدِيهِمْ لِمَا صَنَعَتْهُ أَصَابِعُهُمْ.

وَيَخْفَضُ الْإِنْسَانُ وَيَنْطَرِحُ الرَّجُلُ
فَلَا تَغْفِرْ لَهُمْ.

أَدْخُلْ إِلَى الصَّخْرَةِ وَاخْتَبِئْ فِي
التُّرَابِ مِنْ أَمَامِ هَيْبَةِ الرَّبِّ وَمِنْ
بَهَاءِ عَظَمَتِهِ.

لَأَنَّ عَيْنَيِ الرَّبِّ تَتَعَالَى وَيَذَلُّ
الْإِنْسَانُ وَتُخَفَضُ رِفْعَةُ النَّاسِ.

*مجداً للثالوث القدوس الهنا إلى
الأبد وإلى أبد الأبد كلها. آمين.*

Joel 2: 12 - 27
يونيل 2: 12 - 27

<p>ΕΒΟΛ ΔΕΝ ΙΟΥΗΛ ΠΙΠΡΟΦΗΤΗΣ: ἔρεπεϋμοϋ εθοϋαβ: ψωπι νεμαν ἀμην εϋχω ἄμοϋ.</p>	<p>A reading from Joel the prophet, may his blessing be with us. Amen.</p>	<p>من يونيل النبي، بركته المقدسة تكون معنا. آمين.</p>
<p>ΙΟΥΗΛ Β: ΙΒ - ΚΖ</p>	<p>Joel 2: 12 - 27</p>	<p>يونيل 2: 12 - 27</p>
<p>Οϋοϋ ϋνοϋ ϋχω ἄμοϋ ἵνε Πβοιϋ πετεννοϋϋ ϋε κετ ἠνοϋ ϋαροι ἔβολ.δεν πετενεϋτ τηϋ: δεν οϋνηϋτιὰ νεμ οϋριμ νεμ οϋνεϋπι.</p>	<p>“Now, therefore,” says The Lord, “Turn to Me with all your heart, with fasting, with weeping, and with mourning.”</p>	<p>وَلَكِنِ الْآنَ يَقُولُ الرَّبُّ: «ارْجِعُوا إِلَيَّ بِكُلِّ قَلْبِكُمْ وَبِالصَّوْمِ وَالْبُكَاءِ وَالنَّوْحِ».</p>
<p>Οϋοϋ φωδ ἵνετενεϋτ οϋοϋ νετενεϋωϋ αν οϋοϋ κετ ἠνοϋ ϋα Πβοιϋ πετεννοϋϋ ϋε οϋνηϋτ πε οϋοϋ οϋρεϋϋεϋεϋτ πε: οϋρεϋϋ οϋνηϋτ πε οϋοϋ ναϋε πεϋναι οϋοϋ εϋεοϋωμ ἵνεϋηϋ ἔϋεν νικακιὰ.</p>	<p>So rend your heart, and not your garments; return to The Lord your God, for He is gracious and merciful, slow to anger, and of great kindness; and He relents from doing harm.</p>	<p>وَمَرِّقُوا قُلُوبَكُمْ لَا ثِيَابَكُمْ وَارْجِعُوا إِلَى الرَّبِّ إِلَهِكُمْ لِأَنَّهُ رَوْفٌ رَحِيمٌ بَطِيءٌ الْغَضَبِ وَكَثِيرٌ الرَّأْفَةِ وَيَنْدَمُ عَلَى الشَّرِّ.</p>
<p>Πιμ ετεμι ϋε αν εϋναταϋο οϋοϋ ἵνεϋοϋωμ ἵνεϋηϋ: οϋοϋ ἵνεϋωϋπ ἵνοϋμοϋ ϋι φαϋοϋ ἄμοϋ οϋϋοϋϋωοϋϋι νεμ οϋωτεν ἔβολ ἄΠβοιϋ πετεννοϋϋϋ.</p>	<p>Who knows if He will turn and relent, and leave a blessing behind Him; a grain offering and a drink offering for The Lord your God?</p>	<p>لَعَلَّهُ يَرْجِعُ وَيَنْدَمُ فَيَبْقَى وَرَاءَهُ بَرَكَةٌ تَقْدِمَةٌ وَسَكْبًا لِلرَّبِّ إِلَهِكُمْ.</p>
<p>Αϋιϋαλπιϋιν δεν οϋαλπιϋϋ δεν ϋιων ματοϋβο ἵνοϋνηϋτιὰ ϋιωϋ ἵνοϋϋεμϋι.</p>	<p>Blow the trumpet in Zion, consecrate a fast, call a sacred assembly;</p>	<p>اضْرِبُوا بِالْبُوقِ فِي صِهْيُونَ. قَدِّسُوا صَوْمًا. نَادُوا بِاعْتِكَافٍ.</p>
<p>Θωοϋϋ ἵνοϋλαοϋ ματοϋβο ἵνοϋεκκλϋηϋ: ϋωπደ ἵναϋπρεϋβϋτεροϋ θωοϋϋ ἵναϋκοϋϋι ἵναλωοϋደ εθοϋεμδደ:</p>	<p>gather the people, sanctify the congregation. Assemble the elders, gather the children and nursing babes; let the bridegroom</p>	<p>اجْمَعُوا الشَّعْبَ. قَدِّسُوا الْجَمَاعَةَ. احْشِدُوا الشُّبُوحَ. اجْمَعُوا الْأَطْفَالَ وَرَاضِعِي الثِّدِيِّ. لِيَخْرُجَ الْعَرِيسُ</p>

μαρεψὶ ἐβολ ἵχε οὔπατωελητ
ἐβολθεν περκοιτων οτοε οὔπελετ
ἐβολθεν περμανυελετ.

Εὔεριμι ἵχε νιοτηβ νηετωεμψι
ἠΠβοις οὔτε ἠμητ ἵτκρπις ἵτε
πιμανερψωοὔψι οτοε εὔεχοε χε
μαλκο Πβοις ἐπεκλαοε οτοε ἠπερτ
ἵτεκκληρονομιὰ εὔψωψ
εεροτεραρχων ἐρωοὔ ἵχε ελνεθνοε
εοπωε ἵτοὔὔτεμχοε εεν νιεθνοε χε
αεθων ποὔνοὔτ.

Οτοε αεχσοε ἵχε Πβοις ἐπεεκαεἰ
οτοε αετᾶκο ἐπεεελαοε.

Χε εηππε ἀνοκ τῆναοὔωρπ
εαρωτεν ἠπικοὔοὔ νεμ πιηρπ νεμ
πινεε οτοε ἐρετενεεεὶ ἠμωοὔ οτοε
ἵνατ ἠηνοὔ χε εὔψωψ εεν νιεθνοε.

Οτοε φαι πεμεἰτ τῆναεοεἰ ἵνωψ
ἐβολ εαρωτεν οτοε τῆναεἰτ εοὔκαεἰ
ἵναεμωοὔ οτοε τῆναταμε πεεεε εὔρη
ἐψιομ ἵεοὔὔτ οτοε νηεεἰ φαεοὔ
ἠμοε εὔψιομ ἵελᾶ οτοε εεἰ ἠὔωψ
ἵχε πεετακο οτοε εεἰ ἠὔωψ ἵχε
πεεεμρωὔτ οτοε εεεερε πεεεεβηοὔὔ
ἠψαι.

go out from his chamber,
and the bride from her
dressing room.

Let the priests, who
minister to The Lord, weep
between the porch and the
altar; let them say, “Spare
Your people, O Lord, and
do not give Your heritage to
reproach, that the nations
should rule over them. Why
should they say among the
peoples, ‘Where is their
God?’”

Then The Lord will be
zealous for His land, and
pity His people.

The Lord will answer
and say to His people,
“Behold, I will send you
grain and new wine and oil,
and you will be satisfied by
them. I will no longer make
you a reproach among the
nations.

But I will remove far
from you the northern
army, and will drive him
away into a barren and
desolate land, with his face
toward the eastern sea and
his back toward the western
sea. His stench will come
up, and his foul odor will
rise, because he has done
monstrous things.”

مِنْ مَخْدَعِهِ وَالْعُرُوسُ مِنْ
حَجَلَتِهَا.

لِيَبْكِ الْكَهَنَةُ خُدَّامَ الرَّبِّ بَيْنَ
الرَّوَاقِ وَالْمَذْبَحِ وَيَقُولُوا: «اشْفِقْ
يَا رَبُّ عَلَى شَعْبِكَ وَلَا تَسْلِمَ
مِيرَاثَكَ لِلْعَارِ حَتَّى تَجْعَلَهُمُ الْأُمَّمَ
مَثَلًا. لِمَاذَا يَقُولُونَ بَيْنَ الشُّعُوبِ:
أَيْنَ إِلَهُهُمُ؟»

فَيَغَارُ الرَّبُّ لِأَرْضِهِ وَيَرِقُّ لِشَعْبِهِ.

وَيُجِيبُ الرَّبُّ وَيَقُولُ لِشَعْبِهِ:
«هَآنَذَا مُرْسِلٌ لَكُمْ قَمْحًا وَمِسْطَرًا
وَزَيْتًا لِتَشْبَعُوا مِنْهَا وَلَا أَجْعَلْكُمْ
أَيْضًا عَارًا بَيْنَ الْأُمَّمِ.

وَالشِّمَالِيُّ أَبْعَدُهُ عَنْكُمْ وَأَطْرُدُهُ إِلَى
أَرْضٍ نَاشِئَةٍ وَمَقْفَرَةٍ. مُقَدِّمَتُهُ إِلَى
الْبَحْرِ الشَّرْقِيِّ وَسَاقَتُهُ إِلَى الْبَحْرِ
الْغَرْبِيِّ فَيَصْعَدُ نِتْنُهُ وَتَطْلُعُ زُهْمَتُهُ
لَأَنَّهُ قَدْ تَصَلَّفَ فِي عَمَلِهِ.»

Χεουνομ† πακαλι ραυι οτοθ οτνοφ
οτοθ αφθροφ λωυα νζε Πβοις επ̄ξινιρι.

Χεουνομ† νιτεβνωσῑ ντε
νιμεωυωτ ζε ατφιρι εβολ νζε
νιμεωυω† ντε πωαφε: ζε οτ̄ωυην
αφ̄ῑνι μπεφροταθ εβολ: ονβω ν̄αλολι
νεμ ονβω ν̄κεντε ατ† ντοτζου.

Οτοθ λ̄ νιωηρι ντε Σιωη ραυι
οτοθ οτνοφ ε̄ξεν Πβοις πετεννο†:
ζε οτ̄νι αφ† νωτεν ν̄νιδ̄ρηο†
ε̄νμεθμ̄νι οτοθ εφ̄εζω† νωτεν
ν̄νοτμοτ̄νηω† ν̄ωγορπ νεμ δ̄ᾱε κατα
φ̄ρη† ῑσζεν εη.

Οτοθ ετ̄εμοθ νζε νιδ̄νω† ν̄κο†
οτοθ ετ̄εφωηφεν εβολ νζε νιδ̄ρω†
ν̄ηρηπ νεμ οτ̄νηθ.

Οτοθ †να†ωεβῑω νωτεν ν̄τ̄ωεβῑω
ν̄νιρομ̄πι ν̄ηεταφ̄ο†ομο† νζε π̄ωζε
νεμ πιβρο†χοθ νεμ †ε†ηω̄ι νεμ
†καμ̄πι τᾱνιω† ν̄ζου ε̄ταιοτορπς
ε̄δο†ν̄ ερωτεν.

Οτοθ δ̄εν οτωμ̄ ε̄ρετενοτωμ̄ οτοθ
ε̄ρετενε̄σι οτοθ ε̄ρετενε̄ςμο† ε̄φ̄ραη
μ̄Πβοις πετεννο† δ̄εν ν̄ηεταφ̄αιτο†
νεμωτεν ε̄ζαηω̄φ̄ηρι οτοθ ν̄νεφ̄δ̄ιω̄πι
νζε παλαοθ ωᾱ ε̄νεθ.

Fear not, O land. Be glad and rejoice, for The Lord has done marvelous things!

Do not be afraid, you beasts of the field; for the open pastures are springing up, and the tree bears its fruit; the fig tree and the vine yield their strength.

Be glad then, you children of Zion, and rejoice in The Lord your God; for He has given you the former rain faithfully, and He will cause the rain to come down for you -- The former rain, and the latter rain in the first month.

The threshing floors shall be full of wheat, and the vats shall overflow with new wine and oil.

So I will restore to you the years that the swarming locust has eaten, the crawling locust, the consuming locust, and the chewing locust, my great army which I sent among you.

You shall eat in plenty and be satisfied, and praise the name of The Lord your God, who has dealt wondrously with you; and My people shall never be put to shame.

لَا تَخَافِي أَيُّهَا الْأَرْضُ. ابْتَهِجِي
وَأَفْرَحِي لِأَنَّ الرَّبَّ يُعْظِمُ عَمَلَهُ.

لَا تَخَافِي يَا بَهَائِمِ الصَّحْرَاءِ فَإِنَّ
مَرَاعِيَ الْبَرِّيَّةِ تَنْبُتُ لِأَنَّ الْأَشْجَارَ
تَحْمِلُ ثَمَرَهَا التَّيْنَةَ وَالْكَرْمَةَ
تُعْطِيَانِ قُوَّتَهُمَا.

وَيَا بَنِي صِهْيُونَ ابْتَهِجُوا
وَأَفْرَحُوا بِالرَّبِّ إِلَهُكُمْ لِأَنَّهُ يُعْطِيكُمْ
الْمَطَرَ الْمُبَكَّرَ عَلَى حَقِّهِ وَيَنْزِلُ
عَلَيْكُمْ مَطَرًا مُبَكَّرًا وَمُتَأَخِّرًا فِي
أَوَّلِ الْوَقْتِ.

فَتَمَلَأُ الْبَيَادِرُ حِنْطَةً وَتَفِيضُ
حِيَاضُ الْمَعَاصِرِ خَمْرًا وَزَيْتًا.

«وَأَعْوِضُ لَكُمْ عَنِ السِّنِينَ الَّتِي
أَكَلَهَا الْجَرَادُ الْعَوَّاءُ وَالطَّيَارُ
وَالْقَمَصُ جَيْشِي الْعَظِيمُ الَّذِي
أَرْسَلْتُهُ عَلَيْكُمْ.»

فَتَأْكُلُونَ أَكْلًا وَتَتَشَبِعُونَ وَتُسَبِّحُونَ
اسْمَ الرَّبِّ إِلَهُكُمْ الَّذِي صَنَعَ مَعَكُمْ
عَجَبًا وَلَا يَخْزِي شَعْبِي إِلَى الْأَبَدِ.

Οὐὼν ἡ τριάς ἐθοῦαβ Πεννοῦτ
 ῶα ἐνεε νεμ ῶα ἐνεε ἡτε νιένεε
 τηροῦ. Διμη.

Glory be to the Holy
 Trinity our God unto the
 age of all ages. Amen.

مجداً للثالوث القدوس الهنا إلى
 الأبد وإلى أبد الأبدين كلها. آمين.

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 κλ: ̅ϛ̅, ̅ζ̅

Psalm 24: 6, 7

المزمور 25: 6، 7

Δριφμενι Πβοικ ἡνεκμετῶενεζητ
 νεμ νεκναι: γε σεῶοπ ιςεν πένεε:
 νινοβι ἡτε ταμετὰλοῦ: νεμ να
 ταμετατέμι ἡνεκερποῦμενι.
 Δλληλοια.

Remember, O Lord,
 Your compassions and Your
 mercies, for they exist from
 everlasting. The sins of my
 youth and those of my
 ignorance do not remember.
 Alleluia.

اذكر يا رب رَأْفَاتِكَ ومَراحِمِكَ،
 لأنها ثابتة منذ الأزل. خطايا
 شبابي وجهالاتي لا تذكر.
 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.

Οὐὰνασνωσις ἐβολ ζεν
 πιερασσελιον εθοῦαβ κατὰ λουκαν
 ασιοῦ.

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

فصل من إنجيل معلمنا لوقا
 البشير. بركاته علينا آمين.

Λουκαν ̅ϛ̅: κλ - λλ

Luke 6: 24 - 34

لوقا 6: 24 - 34

Πλην οῦοι νωτεν θα νιραμμοι γε
 ἐρετενκην ἐρετενδῖ ἡπετεντσο.

But woe to you who are
 rich, for you have received
 your consolation.

وَلَكِنْ وَيْلٌ لَكُمْ أَيُّهَا الْأَغْنِيَاءُ لِأَنَّكُمْ
 قَدْ نَلِئْتُمْ عَزَاءَكُمْ.

Οῦοι νωτεν θα νηέτχοῦ τῆνοῦ γε
 τετενναζκο: οῦοι νωτεν θα νηέτσωβι

Woe to you who are
 full, For you shall hunger.
 Woe to you who laugh now,

وَيْلٌ لَكُمْ أَيُّهَا الشَّبَاعَى لِأَنَّكُمْ
 سَتَجُوعُونَ. وَيْلٌ لَكُمْ أَيُّهَا

†ΝΟΥ ΧΕ ΤΕΤΕΝΝΑΕΡΕΗΒΙ ΤΟΥ
ΤΕΤΕΝΝΑΡΙΜΙ.

ΟΤΟΙ ΝΩΤΕΝ ΕΥΩΠ ΔΥΩΑΝΧΟΣ
ΕΡΩΤΕΝ ΝΧΕ ΝΙΡΩΜΙ ΤΗΡΟΥ ΧΕ ΚΑΛΩΧ
ΝΑΙ ΣΑΡ ΟΗ ΞΠΑΙΡΗ† ΕΝΑΓΙΡΙ ΞΜΩΟΥ
ΝΝΙΠΡΟΦΗΤΗΣ ΝΝΟΥΧ ΝΧΕ ΝΟΥΙΟΥ†.

ΑΛΛΑ †ΧΩ ΞΜΟΣ ΝΩΤΕΝ ΔΑ
ΝΗΕΤΣΩΤΕΜ ΧΕ ΜΕΝΡΕ ΝΕΤΕΝΣΑΧΙ:
ΟΥΟΣ ΔΡΙ ΠΕΘΑΝΕΥ ΝΝΗΕΘΜΟΣ†
ΞΜΩΤΕΝ.

ΣΟΥ ΕΝΗΕΤΣΑΘΟΥ ΕΡΩΤΕΝ: ΤΩΒΖ
ΕΞΕΝ ΝΗΕΤΒΟΧΙ ΝΣΑ ΘΗΝΟΥ.

ΦΗΕΘΑΘΙΟΥ ΕΡΟΚ ΔΕΝ ΤΕΚΟΥΧΙ
ΧΑ †ΧΕ† ΔΑΤΟΥ ΟΥΟΣ ΦΗΕΘΑΩΛΙ
ΞΠΕΚΘΒΩΣ ΞΠΕΡΤΑΘΝΟ ΞΜΟΥ ΕΩΛΙ
ΝΤΕΚΚΕΩΘΗΝ.

ΟΥΟΝ ΔΕ ΝΙΒΕΝ ΕΘΑΕΡΕΤΙΝ ΞΜΟΚ
ΜΟΙ ΝΑΥ: ΟΥΟΣ ΦΗΕΘΑΩΛΙ ΝΝΗΕΤΕ
ΝΟΥΚ ΞΠΕΡΩΑΤΥ ΞΜΩΟΥ.

ΟΥΟΣ ΚΑΤΑ ΦΗΗ† ΕΤΕΤΕΝΟΥΩΥ
ΘΙΝΑ ΝΤΟΥΡΙ ΝΩΤΕΝ ΝΧΕ ΝΙΡΩΜΙ ΔΡΙΟΥ
ΝΩΟΥ ΘΩΤΕΝ ΞΠΑΙΡΗ†.

ΟΥΟΣ ΙΧΧΕ ΔΡΕΤΕΝΝΑΜΕΝΡΕ
ΝΗΕΘΜΕΙ ΞΜΩΤΕΝ ΔΥ ΠΕ ΠΕΤΕΝΒΕΧΕ:
ΚΕ ΣΑΡ ΝΙΚΕΡΕΦΕΡΝΟΒΙ ΔΥΜΕΙ ΝΝΗΕΘΜΕΙ
ΞΜΩΟΥ.

For you shall mourn and weep.

Woe to you when all men speak well of you, For so did their fathers to the false prophets.

But I say to you who hear: Love your enemies, do good to those who hate you,

bless those who curse you, and pray for those who spitefully use you.

To him who strikes you on the one cheek, offer the other also. And from him who takes away your cloak, do not withhold your tunic either.

Give to everyone who asks of you. And from him who takes away your goods do not ask them back.

And just as you want men to do to you, you also do to them likewise.

But if you love those who love you, what credit is that to you? For even sinners love those who love them.

الصَّاحِكُونَ الْآنَ لِأَنَّكُمْ سَتَحْرَتُونَ
وَتَبْكُونَ.

وَيَلِّ لَكُمْ إِذَا قَالَ فِيكُمْ جَمِيعُ النَّاسِ
حَسَنًا. لِأَنَّهُ هَكَذَا كَانَ آبَاؤُهُمْ
يَفْعَلُونَ بِالْأَنْبِيَاءِ الْكُذْبَةِ.

لَكِنِّي أَقُولُ لَكُمْ أَيُّهَا السَّامِعُونَ:
أَحِبُّوا أَعْدَاءَكُمْ. أَحْسِنُوا إِلَى
مُبْغِضِكُمْ.

بَارِكُوا لِأَعْيُنِكُمْ وَصَلُّوا لِأَجْلِ الَّذِينَ
يُسِيئُونَ إِلَيْكُمْ.

مَنْ ضَرَبَكَ عَلَى خَدِّكَ فَاعْرِضْ لَهُ
الْآخَرَ أَيضًا وَمَنْ أَخَذَ رِدَائَكَ فَلَا
تَمْنَعُهُ ثَوْبَكَ أَيضًا.

وَكُلُّ مَنْ سَأَلَكَ فَأَعْطِهِ وَمَنْ أَخَذَ
الَّذِي لَكَ فَلَا تَطَالِبْهُ.

وَكَمَّا تُرِيدُونَ أَنْ يَفْعَلَ النَّاسُ بِكُمْ
أَفْعَلُوا أَنْتُمْ أَيضًا بِهِمْ هَكَذَا.

وَإِنْ أَحْبَبْتُمْ الَّذِينَ يُحِبُّونَكُمْ فَأَيُّ
فَضْلٍ لَكُمْ؟ فَإِنَّ الْخَطَاةَ أَيضًا
يُحِبُّونَ الَّذِينَ يُحِبُّونَهُمْ.

Οτοϑ εϋωπ ἀρετενωϋαναερ
 πεϑαναεϋ ἠνηετερ πεϑαναεϋ νωτεν
 αϋ πε πετενεϋμοτ νικερεϋερνοβι ϑωοτ
 σεῖρι ἠπαρητ.

Οτοϑ εϋωπ ἀρετενωϋανεϋρδανιζιν
 ἠϑανοτον εῖρετενεϋελπις εῖβι ἠτοτοτ
 αϋ πε πετενεϋμοτ: νικερεϋερνοβι
 ϑωοτ σεεϋρδανιζιν ἠνιρεϋερνοβι ϑινα
 ἠτοτνβι ἠτοτοτ ἠτοτϋεβιῶ.

*Πῶοτ φα Πεννοττ πε ωα ἐνεε
 ἠτε νι ἐνεε: ἀμην.*

And if you do good to those who do good to you, what credit is that to you? For even sinners do the same.

And if you lend to those from whom you hope to receive back, what credit is that to you? For even sinners lend to sinners to receive as much back.

Glory be to God forever.

وَإِذَا أَحْسَنْتُمْ إِلَى الَّذِينَ يُحْسِنُونَ إِلَيْكُمْ فَأَيُّ فَضْلٍ لَكُمْ؟ فَإِنَّ الْخُطَاةَ أَيْضًا يَفْعَلُونَ هَكَذَا.

وَإِنْ أَقْرَضْتُمُ الَّذِينَ تَرْجُونَ أَنْ تَسْتَرِدُّوا مِنْهُمْ فَأَيُّ فَضْلٍ لَكُمْ؟ فَإِنَّ الْخُطَاةَ أَيْضًا يَقْرِضُونَ الْخُطَاةَ لِكَيْ يَسْتَرِدُّوا مِنْهُمْ الْمِثْلَ.

والمجد لله دائماً.

Liturgy Readings

قراءات القداس

The Pauline Epistle

رسالة بولس الرسول

Παντοϑ φεβωκ ἠπενβοις Ιησοϋς
 Πιχριστοϑ: παποστολοϑ ετθαεμ:
 φηετατθαωϋ ἐπιϋιωεννοτϋι ἠτε
 Φνοττ.

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

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

Πρωμοεοϑ ιδ: ιθ - ιε: ζ

Romans 14: 19 - 15: 7

رومية 14: 19 - 15: 7

ϑαρα οτην μαρενβοϑι ἠσα να
 ττρηρηνη νεμ να πικωτ ἐνενεῖρνοτ.

Therefore, let us pursue the things which make for peace and the things by which one may edify another.

فَلْتَعْمَلْ إِذَا عَلَى مَا هُوَ لِلسَّلَامِ وَمَا هُوَ لِلْبُنْيَانِ بَعْضُنَا لِبَعْضٍ.

Υπερβελ πιϑωβ ἠτε Φνοττ εβολ
 εῖβε οτῆρε: σεοταβ μεν τηροτ: αλλα

Do not destroy the work of God for the sake of food. All things indeed are pure,

لَا تَنقُضْ لِأَجْلِ الطَّعَامِ عَمَلَ اللَّهِ. كُلُّ الْأَشْيَاءِ طَاهِرَةٌ لَكِنَّهُ شَرٌّ لِلْإِنْسَانِ الَّذِي يَأْكُلُ بَعَثَرَةً.

οἴπετρωοῦ πε ὑπιρωμι φηεθναοῦωμ
ἐβολ εἰτεν οὔροπ.

Πανεσ ἐῶτεμοῦεμ αῖ οὔδε
ἐῶτεμσερπ νεμ φηέτε πεκσον
ναδιδροπ ἰδῆτη.

Πθοκ οὔονῆτακ ἰοὔναεῖ ὑμαῖ
χαῖ ἰδῆτηκ ὑπεῦθο ὑφῆνοῖτ:
ὠοῖναῖτη ὑφῆτε ἰῖναῖεπα ἔροϋ αν
δεν φῆτεϋναερδοκιμαζιν ὑμοϋ.

Φη δε εῖτοι ἰδῆτη ῖναῖ ἔωωπ
αῖϋαῖνοῦωμ αῖεῖτη ὑπεπα: εῖ ἰοῖ
ἐβολ δεν οὔναεῖ αν πε: εῖωβ δε ἰβεν
ἐτε ἰοῖ ἐβολ δεν οὔναεῖ αν πε
οὔνοβι πε.

Сеμῖωα δε ναῖ ἰνον δα ἰηέτε
οὔον ὑῖωμ ὑμωοῖ ἰτεῖϋαι δα
ἰωωῖ ἰτε ἰαῖεωμ: οὔοε ἰτεῖῶτεμ
ραῖναῖ ὑμαῖατεῖ.

Πιοῖαι πιοῖαι ὑμωτεῖ
μαρεϋραῖαῖ ὑπεϋῖφῆρ δεν
πιπεθῖαῖεϋ εῖκωτ.

Κε εῖαρ Πιῖριεῖτοε νε ἔταϋραῖαῖ
ὑμαῖατεῖ αν αῖλα καῖα φῆρηῖ
εῖεῖδῆνοῖτ: εῖ ἰωωῖ ἰτε ἰηέτηῖφῆτ
νακ αῖῖ ἐῖρηῖ εῖωι.

Εῖωβ εῖαρ ἰβεν ἔταῖερωορπ
ἰεῖδῆτοῖ αῖεῖδῆτοῖ ἔτεῖεβω εῖνα

but it is evil for the man
who eats with offense.

It is good neither to eat
meat nor drink wine nor do
anything by which your
brother stumbles or is
offended or is made weak.

Do you have faith?
Have it to yourself before
God. Happy is he who does
not condemn himself in
what he approves.

But he who doubts is
condemned if he eats,
because he does not eat
from faith; for whatever is
not from faith is sin.

We then who are strong
ought to bear with the
scruples of the weak, and
not to please ourselves.

Let each of us please his
neighbor for his good,
leading to edification.

For even Christ did not
please Himself; but as it is
written, "The reproaches of
those who reproached You
fell on Me."

For whatever things
were written before were
written for our learning, that

حَسَنٌ أَنْ لَا تَأْكُلَ لَحْمًا وَلَا تَشْرَبَ
خَمْرًا وَلَا شَيْئًا يَصْطَدِمُ بِهِ أَحْوَكُ
أَوْ يَعْثُرُ أَوْ يَضْعَفُ.

أَلَيْكَ إِيمَانٌ؟ فَلْيَكُنْ لَكَ بِنَفْسِكَ أَمَامَ
اللَّهِ، طُوبَى لِمَنْ لَا يَدِينُ نَفْسَهُ فِي
مَا يَسْتَحْسِنُهُ.

وَأَمَّا الَّذِي يَرْتَابُ فَإِنْ أَكَلَ يَدَانِ
لَأَنَّ ذَلِكَ لَيْسَ مِنَ الْإِيمَانِ وَكُلُّ مَا
لَيْسَ مِنَ الْإِيمَانِ فَهُوَ خَطِيئَةٌ.

فَيَجِبُ عَلَيْنَا نَحْنُ الْأَقْوِيَاءُ أَنْ
نَحْتَمِلَ أَضْعَافَ الضَّعَفَاءِ وَلَا
نُرْضِيَ أَنْفُسَنَا.

فَلْيُرِضْ كُلُّ وَاحِدٍ مِّنَّا قَرِيبَهُ لِلْخَيْرِ
لِأَجْلِ الْبُنْيَانِ.

لَأَنَّ الْمَسِيحَ أَيْضًا لَمْ يُرِضْ نَفْسَهُ
بَلْ كَمَا هُوَ مَكْتُوبٌ: «تَعْيِيرَاتُ
مُعَيِّرِيكَ وَقَعَتْ عَلَيَّ».

لَأَنَّ كُلَّ مَا سَبَقَ فَكُتِبَ كُتِبَ لِأَجْلِ
تَعْلِيمِنَا حَتَّى بِالصَّبْرِ وَالتَّعْزِيَةِ بِمَا
فِي الْكُتُبِ يَكُونُ لَنَا رَجَاءٌ.

ἐβoλ εἰτεν ἡγυπομονη νεμ
ἡμετρεῖται νομῆ ἡτε νῆραφῆ ἡτε
ἡελπις ὡπι ναη.

Φνοῦτ Δε ἡτε ἡγυπομονη νεμ
ἡπαράκλησις ερεῖτ ἡνομενῆ ἡνωτ
νωτεν ἡνετενῆροῦ κατα Πῆχριστοσ
ἡνοσ.

εἰνα εἰεν οῦρητ ἡνωτ νεμ οῦρω
ἡνωτ ἡτετενῆῶοῦ ἡΦνοῦτ οῦοε
Φιωτ ἡΠπενδοῖσ ἡνοσ Πῆχριστοσ.

εἰβε φαῖ ὡεπ νετενῆροῦ ἡρωτεν
κατα φρητ εἰτα Πῆχριστοσ ὡεπ
ἡνοῦ ἡροε ἡοῦῶοῦ ἡΦνοῦτ.

*Πῆμοτ εαρ νεμωτεν νεμ
ἡεῖρηνη εῖσοπ: εε ἡμην εεεῖωπι.*

we through the patience and
comfort of the Scriptures
might have hope.

Now may the God of
patience and comfort grant
you to be like-minded
toward one another,
according to Christ Jesus,

that you may with one
mind and one mouth glorify
the God and Father of our
Lord Jesus Christ.

Therefore, receive one
another, just as Christ also
received us, to the glory of
God.

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

وَلْيُعْطِكُمْ إِلَهَ الصَّبْرِ وَالتَّعَزِيَةِ أَنْ
تَهْتَمُوا اهْتِمَاماً وَاحِداً فِيمَا بَيْنَكُمْ
بِحَسَبِ الْمَسِيحِ يَسُوعَ.

لِغِي تُمَجِّدُوا اللَّهَ أَبَا رَبِّنَا يَسُوعَ
الْمَسِيحِ بِنَفْسٍ وَاحِدَةٍ وَفَمِ وَاحِدٍ.

لِذَلِكَ اقْبَلُوا بَعْضُكُمْ بَعْضاً كَمَا أَنَّ
الْمَسِيحَ أَيْضاً قَبِلَنَا لِمَجْدِ اللَّهِ.

*نعمة الله الأب تكون مع جميعكم.
أمين.*

The Catholic Epistle الكاثوليكون

Καθολικον ἐβoλ εἰεν πε πῆνατ
ἡἡπιστολη ἡτε πενωτ Πετροσ.
ἡμην. Παμενρατ.

ἡ Πετροσ ἡ: ἡ - ἡ

ερετενφωτ εαβoλ ἡἡεπιῶμῆ
ἡτε ἡτακο ἡἡετε ἡἡρηῆ εἰεν πῆκοσμοσ.
Οῦοε ἡἡρηῆ εἰεν φαῖ ἡερετενῆῆ
ἡεῖοῦῆ ἡεποῦἡη νῆβεν εαρηῆ ἡεα
ἡερετη εἰεν πετενναετ: ἡἡρηῆ εἰεν εἰεν

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

2 Peter 1: 4 - 10

Having escaped the
corruption that is in the
world through lust.
But also for this very
reason, giving all diligence,
add to your faith virtue, to
virtue knowledge,

الكاثوليكون من رسالة معلمنا
بطرس الثانية، بركته المقدسة
تكون معنا. أمين. يا احبائي.

2 بطرس 1: 4 - 10

هَارِبِينَ مِنَ الْفَسَادِ الَّذِي فِي الْعَالَمِ
بِالشَّهْوَةِ.
وَلِهَذَا عَيْنِهِ وَأَنْتُمْ بَادِلُونَ كُلَّ
اجْتِهَادٍ قَدِّمُوا فِي إِيمَانِكُمْ فَضِيلَةً،
وَفِي الْفَضِيلَةِ مَعْرِفَةً،

†ἀρετη †ἴσωςις.

Ἡδῶρη δε δὲν †ἴσωςις †εσκρατιὰ:
ἠδῶρη δε δὲν †εσκρατιὰ †εῤπομονη:
ἠδῶρη δε δὲν †επομονη
†μετερεβης.

Ἡδῶρη δε δὲν †μετερεβης
†μετωαισον: ἠδῶρη δε δὲν
†μετωαισον †ἀσαπη.

Ἡαι γαρ εῤωποπ νωτεν οῦοῤ
εῤερεῤοῤ δὲν ῥηνοῤ ἠςενλερ ῥηνοῤ
ἠαρσοῤ αν οῤδε ἠατοῤταῤ εῤοῤη
εῤποτεν Πενδοις Ἰησοῤς Πιχριστοῤ.

Φη δε εῤτε ναι ῥωποπ ναιῤ αν
οῤβελλε πε εῤχομμεῤ εῤαῤῥι ἠοῤεβῥι
ἠτε ἠτοῤβο ἠτε νεῤῥωοῤ ἠνοβι.

Εῤβε φαῤ μαλλον νεῤςῤηνοῤ ἠς
ἠτεν ῥηνοῤ ῤινα εῤοῤῤ ῤιτεν ἠῤβηοῤῤ
εῤηανεῤ ἠτετεῤταῤρε πετεῤωῤεῤ
νεῤ τετεῤμεῤτωπ: ναι γαρ εῤρετεῤηῤι
ἠμωοῤ ἠνετεῤεῤῤα† εῤεῤ.

*Ἡαςῤηνοῤ ἠπερμεῤρε πικοςμοῤ
οῤδε ἠηεῤῥωποπ δὲν πικοςμοῤ:
πικοςμοῤ ναιςῤη νεῤ τεῤεῤῤοῤια: φη
δε εῤῤηῤ ἠφοῤωῥ ἠΦηνοῤ† εῤηαῤῥωπ
ῥα εῤεῤ: ἀμην.*

to knowledge self-control, to self-control perseverance, to perseverance godliness,

to godliness brotherly kindness, and to brotherly kindness love.

For if these things are yours and abound, you will be neither barren nor unfruitful in the knowledge of our Lord Jesus Christ.

For he who lacks these things is shortsighted, even to blindness, and has forgotten that he was cleansed from his old sins.

Therefore, brethren, be even more diligent to make your call and election sure, for if you do these things you will never stumble.

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.

وَفِي الْمَعْرِفَةِ تَعَفُّفًا، وَفِي التَّعَفُّفِ صَبْرًا، وَفِي الصَّبْرِ تَقْوَى،

وَفِي التَّقْوَى مَوَدَّةَ أَخَوِيَّةٍ، وَفِي الْمَوَدَّةِ الْأَخَوِيَّةِ مَحَبَّةٌ.

لَأَنَّ هَذِهِ إِذَا كَانَتْ فِيكُمْ وَكَثُرَتْ، تُصَيِّرُكُمْ لَا مُتَكَاسِلِينَ وَلَا غَيْرَ مُثْمِرِينَ لِمَعْرِفَةِ رَبِّنَا يَسُوعَ الْمَسِيحِ.

لَأَنَّ الَّذِي لَيْسَ عِنْدَهُ هَذِهِ هُوَ أَعْمَى قَصِيرُ الْبَصَرِ، قَدْ نَسِيَ تَطْهِيرَ خَطَايَاهُ السَّالِفَةِ.

لَذَلِكَ بِالْأَكْثَرِ اجْتَهِدُوا أَيُّهَا الْأَخَوَةُ أَنْ تَجْعَلُوا دَعْوَتَكُمْ وَاخْتِيَارَكُمْ ثَابِتَيْنِ. لِأَنَّكُمْ إِذَا فَعَلْتُمْ ذَلِكَ لَنْ تَزَلُّوا أَبَدًا.

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

The Acts
الإبركسيس

<p>Πραξις ἡ τε νενηιοτ ἡ ἀποστολος: ἐρε ποτςμοον εθοταβ ωωπι νευαν. Δυηη.</p>	<p>The Acts of our fathers the apostles, may their blessings be with us all. Amen.</p>	<p>فصل من أعمال آباءنا الرسل الأظهار المشمولين بنعمة الروح القدس، بركتهم تكون معنا. آمين.</p>
<p>Πραξις ι: θ - κ</p>	<p>Acts 10: 9 - 20</p>	<p>أعمال 10: 9 - 20</p>
<p>Περαστ Δε ετμοωι ἡνε ηη ει πιωωιτ οτοε εταυδωωτ ετπολιε αρωεναε ἡνε Πετροε εερηι εχεη πενεεφωρ εερεπρσεερχεθε υφναε ἡααπ σοοε.</p>	<p>The next day, as they went on their journey and drew near the city, Peter went up on the housetop to pray, about the sixth hour.</p>	<p>ثُمَّ فِي الْعَدِّ فِيمَا هُمْ يُسَافِرُونَ وَيَقْتَرِبُونَ إِلَى الْمَدِينَةِ صَعِدَ بِطْرُسُ عَلَى السَّطْحِ لِيُصَلِّيَ نَحْوَ السَّاعَةِ السَّادِسَةِ.</p>
<p>He αρεκο ταρ πε οτοε νε αρωωω εοτωω ετσοβτ Δε ναε αρωωπι ἡνε οντοωτ εερηι εχωε.</p>	<p>Then he became very hungry and wanted to eat; but while they made ready,</p>	<p>فَجَاعَ كَثِيرًا وَاشْتَهَى أَنْ يَأْكُلَ. وَبَيْنَمَا هُمْ يَهَيِّئُونَ لَهُ وَقَعَتْ عَلَيْهِ غَيْبَةٌ.</p>
<p>Δυναε ετφε εσοτηη οτοε οτσκετοε ερωω υμοε εερηι υφρητ ἡονηωτ ἡεβωε ἡιαε ερωω υμοε ἡερηι ἡετοε ἡαρχη.</p>	<p>he fell into a trance and saw heaven opened and an object like a great sheet bound at the four corners, descending to him and let down to the earth.</p>	<p>فَرَأَى السَّمَاءَ مَفْتُوحَةً وَإِنَاءً نَازِلًا عَلَيْهِ مِثْلَ مَلَأَةٍ عَظِيمَةٍ مَرْبُوطَةٍ بِأَرْبَعَةِ أَطْرَافٍ وَمُدَلَاةٍ عَلَى الْأَرْضِ.</p>
<p>Ερωη ἡερηι ἡεητεε ἡνε ηιτεβνωοτ τηροε νευ ηιδατει ἡτε ηκαεη νευ ηιδαλατ ἡτε τφε.</p>	<p>In it were all kinds of four-footed animals of the earth, wild beasts, creeping things, and birds of the air.</p>	<p>وَكَانَ فِيهَا كُلُّ دَوَابِّ الْأَرْضِ وَالْوَحُوشِ وَالرَّحَافَاتِ وَطُيُورِ السَّمَاءِ.</p>
<p>Οτοε αρωωπι εαροε ἡνε οτςμη εε τωηκ Πετροε ωωτ οτοε οτωω.</p>	<p>And a voice came to him, "Rise, Peter; kill and eat."</p>	<p>وَصَارَ إِلَيْهِ صَوْتُ: «قُمْ يَا بَطْرُسُ ادْبَحْ وَكُلْ».</p>
<p>Πετροε Δε πεχαε εε υφωρ ηβοιε εε υπιοτεω ελι ενεεε ἡεηχαη ερωω ηε ερωδαεω.</p>	<p>But Peter said, "Not so, Lord! For I have never eaten anything common or unclean."</p>	<p>فَقَالَ بَطْرُسُ: «كَلَّا يَا رَبُّ لِأَنِّي لَمْ أَكُلْ قَطُّ شَيْئًا دَنَسًا أَوْ نَجَسًا».</p>

Παλιν ον αρωπι θαροϋ ἵνε
οἴκοι ἠφῶμαθ σοπῆνοϋϙ ἕνε ἠῆτα
Φνοϋϙ τοῦβωοϙ ἠθοκ ἠπερβαδμοϙ.

Φαι δε αρωπι ψα ψομτ ἵκοπ
οτοθ σατοτϙ ἀγῶλι ἠπῆκετοθ ἐπῶωι
ἐτῶε.

Ὡστε εϋμενῖ ἵνε Πετροθ ἵδῆρῆι
ἵδῆτϙ ἕνε οἱ πε παιθοραμα ἐταϙναϙ
ἐροϙ θῆππε ιϙ ἠρωωι ἐταϙοτοροϙ
ἵνε Κορνηλιοθ ἐαϙωῖνι ἵσα ἵπῆι
ἵσιμων ἀγῶθι ἐρατοϙ θῖρεν ἵπῆγῶν.

Οτοθ ἐταϙμοϋϙ ἠαϙωῖνι πε ἕνε ἀν
σιμων φῆετοϙμοϋϙ ἐροϙ ἕνε Πετροθ
ἕϙαδῆνοϙτ ἐπαῖμα.

Πετροθ δε εϙσοῖνι ἵδῆρῆι ἵδῆτϙ
εῶβε ἵθοραμα πεϙε Πῖπνεϙμα ἠαϙ ἕνε
ιϙ ψομτ ἠρωωι σεκωϙ ἵνωκ.

Ἀλλα τωῆκ μαϙεῆακ ἐπεϙτ
οτοθ μοϙι νεμωοϙ ἵκοι ἵθῆτ ἕναϙ
ἵθῆλι ἀν: ἕνε ἀνοκ πε ἐταῖοτοροϙ.

*Πῖσαϙι δε ἵτε Πῆοιϙ εϙῆαῖι οτοθ
εϙῆῶωῖ: εϙῆῶμαθι οτοθ εϙῆταϙρο:
θῆν ἵαῖα ἵεκκῶῆια ἵτε Φνοϋϙ:
ἀμῆν.*

And a voice spoke to him again the second time, "What God has cleansed you must not call common."

This was done three times. And the object was taken up into heaven again.

Now, while Peter wondered within himself what this vision which he had seen meant, behold, the men who had been sent from Cornelius had made inquiry for Simon's house, and stood before the gate.

And they called and asked whether Simon, whose surname was Peter, was lodging there.

While Peter thought about the vision, the Spirit said to him, "Behold, three men are seeking you.

Arise therefore, go down and go with them, doubting nothing; for I have sent them."

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

فَصَارَ إِلَيْهِ أَيْضاً صَوْتٌ ثَانِيَةٌ: «مَا طَهَّرَهُ اللَّهُ لَا تُدْنِسُهُ أَنْتَ».

وَكَانَ هَذَا عَلَى ثَلَاثِ مَرَّاتٍ ثُمَّ ارْتَفَعَ الْإِنَاءُ أَيْضاً إِلَى السَّمَاءِ.

وَإِذْ كَانَ يُطْرَسُ يَرْتَابُ فِي نَفْسِهِ: مَاذَا عَسَى أَنْ تَكُونَ الرَّؤْيَا الَّتِي رَأَاهَا؟ إِذَا الرِّجَالُ الَّذِينَ أُرْسَلَتْهُمْ كَرْنِيلْيُوسُ كَانُوا قَدْ سَأَلُوا عَنْ بَيْتِ سِمْعَانَ وَوَقَفُوا عَلَى الْبَابِ.

وَنَادُوا يَسْتَخْبِرُونَ: هَلْ سِمْعَانُ الْمُقْبَبُ بِطْرُسَ نَازِلٌ هُنَاكَ؟

وَبَيْنَمَا يُطْرَسُ مُتَفَكِّرٌ فِي الرَّؤْيَا قَالَ لَهُ الرُّوحُ: «هُوَذَا ثَلَاثَةٌ رِجَالٍ يَطْلُبُونَكَ».

لَكِنْ قَمَّ وَأَنْزَلَ وَأَذْهَبَ مَعَهُمْ عَيْرَ مَرَّتَابٍ فِي شَيْءٍ لِأَبِي أَنَا قَدْ أُرْسَلْتُهُمْ».

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

The Liturgy Psalm

مزمور القداس

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

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

Ψαλμος τω Δαυιδ κλ̄: κ, ιϛ̄	Psalm 24: 20, 16	المزمور 24: 20، 16
<p>Ἀρεὲ ἐταψύχη οὐοὺ παρμετ: ἄπενθῆριβίωπι χε ἀιεργελπις ἐροκ: χοῦπτ ἐδῆρι ἐχωι: οὐοὺ ναι νηι. Ἀλληλοῦια.</p>	<p>Keep my soul, and deliver me: Let me not be put to shame; for I have hoped in You. Look upon me, and have mercy on me; for I am an only child and poor. Alleluia.</p>	<p>احفظ نفسي ونجني، لا أخزي لأنني عليك توكلت. انظر إليّ وارحمني، لأنني ابن وحيد وفقير أنا. هلللويا.</p>

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.

<p>Οὐὰνασνωσις ἐβολ θεν πιερασσελιον εθοραβ κατα λουκαν ασιοϋ.</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>
Λουκαν ϛ̄: λϵ - λη	Luke 6: 35 - 38	لوقا 6: 35 - 38
<p>Πλην μενερε νετενχαχι οουοὺ ἀρι πεθνανεϋ νωοϋ οουοὺ μοι ἵτετενεραπελπιζιν αν ἡλι: οουοὺ ἐναϋωπι ἡχε πετενβεχε ἐναϋωϋ οουοὺ τετενναϋωπι ἡχηρι ἄπετβοσι χε ἡθοϋ οὐγρηστος πε ἐχεν νιατῆμοτ νεμ νιπονηρος.</p>	<p>But love your enemies, do good, and lend, hoping for nothing in return; and your reward will be great, and you will be sons of the Most High. For He is kind to the unthankful and evil.</p>	<p>بَلْ أَحِبُّوا أَعْدَاءَكُمْ وَأَحْسِنُوا وَأَقْرَضُوا وَأَنْتُمْ لَا تَرْجُونَ شَيْئاً فَيَكُونَ أَجْرُكُمْ عَظِيماً وَتَكُونُوا بَنِي الْعَلِيِّ فَإِنَّهُ مُنْعِمٌ عَلَى غَيْرِ الشَّاكِرِينَ وَالْأَشْرَارِ.</p>

Ὡπι ἐρετενοι ἠναητ ἠφρητ
ἠπετενωτ εφοι ἠναητ.

Ἐπερτθαπ ογοθ ἠνοττθαπ
ἐρωτεν: ἠπερθιοτὶ ἐπθαπ ογοθ σεναθι
θηνοτ ἠπθαπ αν: χω ἐβολ ογοθ
ἠτοτχω νωτεν ἐβολ.

Ἐοι ογοθ ἠτοττ νωτεν: οττω
ἐνανετ ετμεθ ετθενθων ετφενφων
ἐβολ σεναθιτ ἐθρηι ἐκεν θηνοτ: πτω
ταρ ἐτετεννατω ἠμοτ ετνατω νωτεν
ἠμοτ.

*Πῶοτ φα Πεννοττ πε ωα ἐνεθ
ἠτε νι ἐνεθ: ἠμην.*

Therefore, be merciful,
just as your Father also is
merciful.

Judge not, and you shall
not be judged. Condemn
not, and you shall not be
condemned. Forgive, and
you will be forgiven.

Give, and it will be
given to you: good measure,
pressed down, shaken
together, and running over
will be put into your bosom.
For with the same measure
that you use, it will be
measured back to you.”

Glory be to God forever.

فَكُونُوا رَحَمَاءُ كَمَا أَنَّ آبَاءَكُمْ أَيْضاً
رَحِيمٌ.

وَلَا تَدِينُوا فَلَا تُدَانُوا. لَا تَقْضُوا
عَلَى أَحَدٍ فَلَا يُقْضَى عَلَيْكُمْ.
إِعْفُوا يُعْفَرُ لَكُمْ.

أَعْطُوا تُعْطُوا كَيْلًا جَيِّدًا مُلْبَدًّا
مَهْزُوزًا فَايْضًا يُعْطُونَ فِي
أَحْضَانِكُمْ. لِأَنَّهُ بِنُفْسِ الْكَيْلِ الَّذِي
بِهِ تَكِيلُونَ يُكَالُ لَكُمْ.

والمجد لله دائماً.

Fourth Day of the First Week of Lent (Thursday)
 اليوم الرابع من الأسبوع الأول من الصوم الكبير (يوم الخميس)

Prophecies
 النبوات

Isaiah 2: 11 - 19
 إشعياء 2: 11 - 19

<p>ΕΒΟΛ ΔΕΝ ΗΣΑΝΑΣ ΠΙΠΡΟΦΗΤΗΣ: ἐρεπεϋεμοϋ εθοϋαβ: ψωπι νεμλν λμην εϋζω ὕμοσ.</p>	<p>A reading from Isaiah the prophet, may his blessing be with us. Amen.</p>	<p>من أشعياء النبي، بركته المقدسة تكون معنا. آمين.</p>
<p>ΗΣΑΝΑΣ Β: ΙΑ - ΙΘ</p>	<p>Isaiah 2: 11 - 19</p>	<p>إشعياء 2: 11 - 19</p>
<p>Εϋεβιϋι νξε Πβοιϋ ὕμαϋατϋ Δεν πιεϋοοϋ ετε ὕμαϋ.</p> <p>Πιεϋοοϋ ζαρ ὕΠβοιϋ Σαβαωθ εϋρηι εϋεν ψαψ ἠρωμι νιβεν νεμ εϋεν ρεϋζιπεϋο νιβεν νεμ εϋεν οϋον νιβεν ετβοϋι ἠζητ οϋοϋ εϋεθεβιϋ.</p> <p>Νεμ εϋεν ψωμην νιβεν ετβοϋι ἠτε πιλιβανοϋ ετβοϋοϋ εϋπωμι νεμ βαλανοϋ νιβεν ἠτε θβασαν.</p> <p>Νεμ εϋεν τωοϋ νιβεν νεμ εϋεν καλαμφο νιβεν ετβοϋι.</p> <p>Νεμ εϋεν πτρζοϋ νιβεν ετβοϋι νεμ εϋεν σοβτ νιβεν ετβοϋι.</p> <p>Νεμ εϋεν ζοι νιβεν ἠτε φιου νεμ εϋεν ἠζινηναϋ τηϋεϋ ἠτε ἠσαι ἠτε νιεϋηοϋ.</p>	<p>The Lord alone shall be exalted in that day.</p> <p>For the day of The Lord of hosts shall come upon everything proud and lofty, upon everything lifted up, and it shall be brought low,</p> <p>upon all the cedars of Lebanon that are high and lifted up, and upon all the oaks of Bashan,</p> <p>upon all the high mountains, and upon all the hills that are lifted up.</p> <p>Upon every high tower, and upon every fortified wall;</p> <p>upon all the ships of Tarshish, and upon all the beautiful sloops.</p>	<p>وَيَسْمُو الرَّبُّ وَحْدَهُ فِي ذَلِكَ الْيَوْمِ.</p> <p>فَإِنَّ لِرَبِّ الْجُنُودِ يَوْمًا عَلَى كُلِّ مُتَعَزِّمٍ وَعَالٍ وَعَلَى كُلِّ مُرْتَفِعٍ فَيُوضَعُ.</p> <p>وَعَلَى كُلِّ أَرْزِ لُبْنَانَ الْعَالِي الْمُرْتَفِعِ وَعَلَى كُلِّ بَلُوطِ بَاشَانَ.</p> <p>وَعَلَى كُلِّ الْجِبَالِ الْعَالِيَةِ وَعَلَى كُلِّ التِّلالِ الْمُرْتَفِعَةِ.</p> <p>وَعَلَى كُلِّ بُرْجٍ عَالٍ وَعَلَى كُلِّ سُوْرٍ مَنِيعٍ.</p> <p>وَعَلَى كُلِّ سَفْنٍ تَرْشِيشَ وَعَلَى كُلِّ الْأَعْلَامِ الْبَهِيْجَةِ.</p>

Ουτος ενεθεβιο νχε ρωμι νιβεν
 εφεζει νχε πβιци ντε νιρωμι ουοζ
 εφεβιци νχε Πβοιc μμαγατϵ δεν
 πιεζουοτ ετε μμαγ.

Ουοζ νοτμονκ νχιζ τηροτ
 ενεχοποτ.

Ουοζ ενεοζου ενδουη ενιcπηλεον
 νεμ νιφωχι ντε νιπετρα νεμ νιχοζ
 ντε πκαζι εβολζα προ ντζοτ μΠβοιc
 νεμ εβολζ δα τζη μπωοτ ντε τεϵου
 εϵωπ αϵϵαντωνϵ ενδομδεμ μπκαζι.

*Ουωοτ ενϵτϵριαc ενουαβ Πεννοτϵ
 ϵα ενεζ νεμ ϵα ενεζ ντε νιενεζ
 τηροτ. Αμην.*

The loftiness of man shall be bowed down, and the haughtiness of men shall be brought low; the Lord alone will be exalted in that day.

But the idols He shall utterly abolish.

They shall go into the holes of the rocks, and into the caves of the earth, from the terror of The Lord and the glory of His majesty, when He arises to shake the earth mightily.

Glory be to the Holy Trinity our God unto the age of all ages. Amen.

فِيخْفَضُ تَسَامُخُ الْإِنْسَانِ وَتَوْضَعُ
 رَفَعَهُ النَّاسِ وَيَسْمُو الرَّبُّ وَحْدَهُ
 فِي ذَلِكَ الْيَوْمِ.

وَتَزُولُ الْأَوْثَانُ بِتَمَامِهَا.

وَيَدْخُلُونَ فِي مَعَابِرِ الصُّخُورِ وَفِي
 حَفَائِرِ التُّرَابِ مِنْ أَمَامِ هَيْبَةِ الرَّبِّ
 وَمِنْ بَهَاءِ عَظَمَتِهِ عِنْدَ قِيَامِهِ
 لِيُرْعَبَ الْأَرْضَ.

*مجداً للتالوث القدوس الهنا إلى
 الأبد وإلى أبد الأبدین كلها. آمین.*

Zachariah 8: 19 – 23
زكريا 8: 19 - 23

Εβολζ δεν Ζαχαριαc πιπροφητηc:
 ερεπεϵμοτ εουαβ: ϵωπι νεμδλν
 λμην εϵω μμοc.

A reading from Zachariah the prophet, may his blessing be with us. Amen.

من زكريا النبي، بركته المقدسة
 تكون معنا. آمين.

Ζαχαριαc η: ιθ - κτ

Zachariah 8: 19 – 23

زكريا 8: 19 - 23

Χε ναι νε νηετεϵω μμωοτ νχε
 Πβοιc cαβαωθε ϵε τνηcτια ντε πετοτ
 νεμ τνηcτια ντε πετοτ νεμ τνηcτια
 ντε πεωαϵϵ νεμ τνηcτια ντε πεμτ
 ενεϵωπι μπην ηλοτδα ετραϵι νεμ
 ουοτνοϵ νεμ εδλνϵαι ενδανετ: ουοζ

Thus says The Lord of hosts, ‘The fast of the fourth month, the fast of the fifth, the fast of the seventh, and the fast of the tenth, shall be joy and gladness and cheerful feasts for the house of Judah. Therefore, love truth and peace.’

هَكَذَا قَالَ رَبُّ الْجُنُودِ، إِنَّ صَوْمَ
 الشَّهْرِ الرَّابِعِ وَصَوْمَ الْخَامِسِ
 وَصَوْمَ السَّابِعِ وَصَوْمَ الْعَاشِرِ
 يَكُونُ لِبَيْتِ يَهُوذَا ابْتِهَاجًا وَفَرَحًا
 وَأَعْيَادًا طَيِّبَةً. فَأَحِبُّوا الْحَقَّ
 وَالسَّلَامَ.

ἐρετενεὸτνοϚ οτοϚ ερετενεμενερε
†μεθυμη νεμ †ζηρηνη.

¶αι νε νηετεϚω ἄμωοτ ἵνε
ΠβοιϚ Ϛαβαωθ Ϛε ἐτι ερεῖ ἵνε
ζανλαοϚ ετοϚ οτοϚ ετοϚοπ ζεν
ζανβακι ετοϚ.

ΟτοϚ ερεθωοτ† ἵνε νηετοϚοπ ζεν
†ιοτ ἄβακι ερεῖ εοτβακι ἵνοτωτ εϚω
ἄμοϚ Ϛε μαρενωε ναν ἵντετωβζ
ἄπζο ἄΠβοιϚ Ϛαβαωθ †ναμοϚι Ϛω.

ΟτοϚ ερεῖ ἵνε ζανλαοϚ ετοϚ νεμ
ζανμηϚ ἵεθνοϚ ἐκω† ἵνα πζο
ἄΠβοιϚ Ϛαβαωθ ζεν ΙεροϚαλῆμ: νεμ
ἐτωβζ ἄπζο ἄΠβοιϚ.

¶αι νε νηετεϚω ἄμωοτ ἵνε
ΠβοιϚ Ϛαβαωθ Ϛε ἵθρηι ζεν νιέζοοτ
ἐτε ἄματ εϚωπ ατϚανἄμοι ἵνε
μητ ἵρωμι ἐβολζεν νιλαοϚ τηροτ
ἵντε νιέθνοϚ οτοϚ ερεἄμοι ἄπϚτα†
ἄπιζβωϚ ἵντε οτρωμι ἵλοτδαι εϚω
ἄμοϚ Ϛε τενηαμοϚι νεμακ Ϛε
ανωτεμ Ϛε Φνοτ† Ϛη νεμωτεν.

*Οτωοτ ἵ††τριαϚ ἐθοραβ Πεννοτ†
Ϛα ἐνεζ νεμ Ϛα ἐνεζ ἵντε νιένεζ
τηροτ. Δμην.*

Thus says The Lord of
hosts: ‘Peoples shall yet
come, inhabitants of many
cities;

the inhabitants of one
city shall go to another,
saying, “Let us continue to
go and pray before The
Lord, and seek The Lord of
hosts. I myself will go
also.”

Yes, many peoples and
strong nations shall come to
seek The Lord of hosts in
Jerusalem, and to pray
before The Lord.

Thus says The Lord of
hosts: ‘In those days ten
men from every language of
the nations shall grasp the
sleeve of a Jewish man,
saying, “Let us go with you,
for we have heard that God
is with you.”’

*Glory be to the Holy
Trinity our God unto the
age of all ages. Amen.*

هَكَذَا قَالَ رَبُّ الْجُنُودِ: سَيَأْتِي
شُعُوبٌ بَعْدَ وَسْكَانِ مَدُنٍ كَثِيرَةٍ.

وَسْكَانُ خَمْسَةِ مَدُنٍ يَسِيرُونَ إِلَى
أُخْرَى قَائِلِينَ: لِنَذْهَبْ ذَهَابًا
لِنَتَرَضِيَ وَجْهَ الرَّبِّ وَنَطْلُبَ رَبَّ
الْجُنُودِ. أَنَا أَيْضًا أَذْهَبُ.

فَتَأْتِي شُعُوبٌ كَثِيرَةٌ وَأُمَّمٌ قَوِيَّةٌ
لِيَطْلُبُوا رَبَّ الْجُنُودِ فِي أُورُشَلِيمَ
وَلِيَتَرَضُوا وَجْهَ الرَّبِّ

هَكَذَا قَالَ رَبُّ الْجُنُودِ: فِي تِلْكَ
الْأَيَّامِ يُمْسِكُ عَشْرَةُ رِجَالٍ مِنْ
جَمِيعِ أَلْسِنَةِ الْأُمَّمِ يَتَمَسَّكُونَ بِذِيْلِ
رَجُلٍ يَهُودِيٍّ قَائِلِينَ: نَذْهَبُ مَعَكُمْ
لَأَنَّا سَمِعْنَا أَنَّ اللَّهَ مَعَكُمْ.

*مجداً للثالوث القدوس الهنا إلى
الأبد وإلى أبد الأبدین كلها. آمین.*

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 κτ: α, β	Psalm 23: 1, 2	المزمور 23: 1، 2
<p>Πικαρι φα Πβοις πε νεμ περζωκ εβολ: †οικογμενη νεμ οτον νιβεν ετρωπ ηδητς: ηθοϋ αφριγεν† υμοο ε̅εν νια̅μαιοϋ: οτοϋ αφρεβτωτς ε̅εν ηπαρωϋ. Αλληλοια.</p>	<p>The earth is The Lord's, and all its fullness, the world and those who dwell therein. For He has founded it upon the seas, and established it upon the waters. Alleluia.</p>	<p>للرب الأرض وملؤها، المسكونة وجميع الساكنين فيها، وهو على البحار أسسها، وعلى الأنهار هياها. هلليويا.</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 والهنا ومخلصنا يسوع المسيح ابن الله الحي. الذي له المجد الدائم إلى الأبد آمين.

<p>Οτ̅αν̅α̅σ̅τη̅νω̅σι̅ς̅ ε̅β̅ολ̅α̅ δ̅εν̅ πεταστ̅ελ̅ιον̅ ε̅θο̅τα̅β̅ κα̅τα̅ λ̅ου̅κα̅ν̅ α̅σι̅ο̅ϋ.</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>
Λουκαν η: κβ - κε	Luke 8: 22 - 25	لوقا 8: 22 - 25
<p>Α̅σ̅ω̅π̅ι̅ Δ̅ε̅ δ̅εν̅ ο̅τα̅ι̅ η̅ν̅ι̅ε̅ρ̅ο̅ο̅ϋ̅ η̅θο̅ϋ̅ αφ̅α̅λη̅η̅ι̅ ε̅ο̅ϋ̅χο̅ι̅ νε̅μ̅ νε̅μ̅α̅λ̅η̅θη̅τ̅η̅ς̅ ο̅το̅ϋ̅ πε̅ρα̅α̅ϋ̅ ν̅ω̅ο̅ϋ̅ χ̅ε̅ μα̅ρε̅νω̅ε̅ ν̅α̅ν̅ ε̅μ̅η̅ρ̅ ε̅†λ̅υ̅μ̅νη̅ ο̅το̅ϋ̅ α̅τ̅ς̅ω̅κ̅ ε̅β̅ολ̅α̅. Ε̅τε̅ρ̅ε̅ρω̅τ̅ Δ̅ε̅ αφ̅εν̅κο̅τ̅ ο̅το̅ϋ̅ αφ̅ι̅ ε̅δ̅ρη̅ι̅ ε̅†λ̅υ̅μ̅νη̅ η̅χε̅ ο̅τη̅νω̅† η̅θη̅νο̅ϋ̅ ο̅το̅ϋ̅ να̅ϋ̅κ̅ω̅† ε̅ρ̅ω̅ο̅ϋ̅ πε̅ ο̅το̅ϋ̅</p>	<p>Now it happened, on a certain day, that He got into a boat with His disciples. And He said to them, "Let us cross over to the other side of the lake." And they launched out, but as they sailed He fell asleep. And a windstorm came down on the lake, and they were filling with water, and were</p>	<p>وَفِي أَحَدِ الْأَيَّامِ دَخَلَ سَفِينَةً هُوَ وَتَلَامِيذُهُ فَقَالَ لَهُمْ: «لَنَعْبُرَ إِلَى عَبْرِ الْبَحِيرَةِ». فَأَقْلَعُوا. وَفِيمَا هُمْ سَائِرُونَ نَامَ. فَنَزَلَ نَوْءٌ رِيحٌ فِي الْبَحِيرَةِ وَكَانُوا يَمْتَلِئُونَ مَاءً وَصَارُوا فِي خَطَرٍ.</p>

ναυερκνηδνηνεν πε.
 Etati de ayneszi umoc etxw
 umoc ze fperctcbw tennatako: nosq
 de etactwnq aqerepitruan upiθnoy
 neu nizwim nte piwouy: otoy avzery
 otoy acwopi nze otniwt nzaun.
 Otoy pezacq nwoy ze avθwn
 petennazt: nθwoy de etaverezoft
 avrepfphri etxw umoc nnoyθerhoz ze
 nim zapa pe fai ze qoraazani
 nnikeθhoz neu niwouy otoy cecwtem
 naq.
 Πωοτ φα Πεννοτ πε ωα ενεε
 ιτε νι ενεε: αμην.
 in jeopardy.
 And they came to Him and awoke Him, saying, "Master, Master, we are perishing!" Then He arose and rebuked the wind and the raging of the water. And they ceased, and there was a calm.
 But He said to them, "Where is your faith?" And they were afraid, and marveled, saying to one another, "Who can this be? For He commands even the winds and water, and they obey Him."
 Glory be to God forever.

فَتَقَدَّمُوا وَأَيَقُظُوهُ قَائِلِينَ: «يَا مُعَلِّمُ يَا مُعَلِّمُ إِنَّا نَهْلِكُ». فَقَامَ وَأَنْتَهَرَ الرِّيحَ وَتَمَوَّجَ الْمَاءِ فَانْتَهَبَا وَصَارَ هُدُوءً.

ثُمَّ قَالَ لَهُمْ: «أَيْنَ إِيمَانُكُمْ؟» فَخَافُوا وَتَعَجَّبُوا قَائِلِينَ فِيمَا بَيْنَهُمْ: «مَنْ هُوَ هَذَا؟ فَإِنَّهُ يَأْمُرُ الرِّيحَ أَيْضًا وَالْمَاءَ فَتَطِيعُهُ».

والمجد لله دائماً.

Liturgy Readings
 قراءات القداس

The Pauline Epistle
 رسالة بولس الرسول

Πανλoς φβωκ μπενβοιc ιηcουc
 Πιχριστοc: παποcτολοc ετθαζεμ:
 φηεταυθαωq επιζιωεννοyqi ιτε
 φνοyft.
 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.

البولس، فصل من رسالة معلمنا بولس الرسول الاولي الى اهل كورنثوس، بركته المقدسة تكون معنا. آمين.

α Κορινθιοc Δ: ιε - ε: θ

1 Corinthians 4: 16 - 5: 9

1 كورنثوس 4: 16 - 5: 9

††ζο οτην ερωτεν ωπι
 ερετενοι υμοι.

Therefore, I urge you, imitate me.

فَأُطَلِّبُ إِلَيْكُمْ أَنْ تَكُونُوا مُتَمَثِّلِينَ بِي.

Εθε φαι διορωπ νωτεν
ἡ Τιμοθεος ετε παωρηι ἡμεριτ πε
οτοθ ἡπιστος ζεν Πβοις: φαι
εθναθρετενερφεμενι ἡναμωιτ ετζεν
Πιχριστος Ιησουε κατα φρητ ετςβω
ζεν και νιβεν ζεν νιεκκλησια τρηου.

Ζωε νητηνου δε θαρωτεν αν α
θανοτον βιςι νηητ.

Ειει δε θαρωτεν νηχωλεμ εγωπ
εφορωμ ἡ Πβοις πε οτοθ ειειμι επσαζι
αν ητε νηετανβιςι νηητ αλλα
ετορζου.

¶ μετοτρο θαρ ητε φνουτ
ναςζεν πσαζι αν αλλα αςζεν ορζου.

Οτ γε πετετενοταωμ ηται
θαρωτεν ζεν οτωβωτ ωαν ζεν
οτασαπη ἡπιπνευμα ἡμετρευρατω.

Ζολωε σεωτεμ εοτοπορνια ζεν
θηνου οτοθ οτοπορνια ἡπαρητ θαι ετε
νησωπ αν ζεν νικεεθνοε ζωστε ητε
οται βι ητςεμι ἡπεριωτ.

Οτοθ ηνωτεν ζωτεν τετενβιςι
νηητ: οτοθ εθε οτ μαλλον
ἡπετενερρηβι ζινα ησεωλι εβολ ζεν
τετενμητ ἡφηεταρι η παιρωβ
ἡπαρητ.

For this reason I have sent Timothy to you, who is my beloved and faithful son in the Lord, who will remind you of my ways in Christ, as I teach everywhere in every church.

Now some are puffed up, as though I were not coming to you.

But I will come to you shortly, if the Lord wills, and I will know, not the word of those who are puffed up, but the power.

For the kingdom of God is not in word but in power. What do you want?

Shall I come to you with a rod, or in love and a spirit of gentleness?

It is actually reported that there is sexual immorality among you, and such sexual immorality as is not even named among the Gentiles, that a man has his father's wife!

And you are puffed up, and have not rather mourned, that he who has done this deed might be taken away from among you.

لذٰلِكَ اَرْسَلْتُ اِلَيْكُمْ تِيْمُوْتَاوُسَ الَّذِي هُوَ ابْنِي الْحَبِيْبُ وَالْاَمِيْنُ فِي الرَّبِّ الَّذِي يُذَكِّرُكُمْ بِطَرِيقِي فِي الْمَسِيْحِ كَمَا اَعْلَمُ فِي كُلِّ مَكَانٍ فِي كُلِّ كَنِيْسَةٍ.

فَاَنْتَفَخَ قَوْمٌ كَاْنِي لَسْتُ اَتِيًا اِلَيْكُمْ.

وَلَكِنِّي سَاْتِي اِلَيْكُمْ سَرِيْعًا اِنْ شَاءَ الرَّبُّ فَسَاَعْرِفُ لَيْسَ كَلَامَ الَّذِيْنَ اَنْتَفَخُوْا بَلْ قُوَّتَهُمْ.

لَاِنَّ مَلَكُوْتَ اللّٰهِ لَيْسَ بِكَلِمٍ بَلْ بِقُوَّةٍ مَاذَا تُرِيْدُوْنَ؟

اَبْعَصَا اْتِي اِلَيْكُمْ اَمْ بِالْمَحَبَّةِ وَرُوْحِ الْوَدَاعَةِ؟

يُسْمَعُ مُطْلَقًا اَنَّ بَيْنَكُمْ زَنٰى. وَزَنٰى هَكَذَا لَا يُسَمٰى بَيْنَ الْاُمَمِ حَتٰى اَنْ تَكُوْنَ لِلْاِنْسَانِ اِمْرَاَةٌ اَبِيْهِ.

اَفَاَنْتُمْ مُنْتَفَخُوْنَ وَبِالْحَرِي لَمْ تَتَوَخَّوْا حَتٰى يُرْفَعَ مِنْ وَسْطِكُمْ الَّذِي فَعَلَ هٰذَا الْفِعْلَ؟

ΑΝΟΚ ΜΕΝ ΣΑΡ ΝΤΝΕΜΩΤΕΝ ΑΝ
ΔΕΝ ΠΙΣΩΜΑ ΤΝΕΜΩΤΕΝ ΔΕ ΔΕΝ
ΠΙΠΝΕΥΜΑ ΖΗΔΕ ΑΙΤΖΑΠ ΖΩΣ
ΕΙΝΕΜΩΤΕΝ ΜΦΗΕΤΑÇΙΡΙ ΜΠΑΙΖΩΒ
ΜΠΑΙΡΗΤ.

ΔΕΝ ΦΕΡΑΝ ΜΠΕΝΒΟΙΣ ΙΗΣΟΥΣ
ΠΙΧΡΙΣΤΟΣ ΝΤΕΤΕΝΘΩΟΥΤ ΕΥΜΑ ΝΕΜ
ΠΙΠΝΕΥΜΑ ΝΕΜ ΤΖΟΜ ΝΤΕ ΠΕΝΒΟΙΣ
ΙΗΣΟΥΣ ΠΙΧΡΙΣΤΟΣ.

ΕΤ ΜΦΑΙ ΜΠΑΙΡΗΤ ΕΤΟΤÇ
ΜΠΣΑΤΑΝΑΣ ΕΠΤΑΚΟ ΝΤΕ ΤΣΑΡÇ ΖΙΝΑ
ΝΤΕ ΠΙΠΝΕΥΜΑ ΝΟΖΕΜ ΔΕΝ ΠΕΖΟΟΥ
ΜΠΕΝΒΟΙΣ ΙΗΣΟΥΣ ΠΙΧΡΙΣΤΟΣ.

ΠΑΝΕ ΠΕΤΕΝΨΟΥΨΟΥ ΑΝ ΝΤΕΤΕΝΕΜ
ΑΝ ΧΕ ΟΥΚΟΥΧΙ ΝΨΕΜΗΡ ΨΑÇΦΕΡΕ
ΠΙΟΥΨΕΜ ΤΗΡÇ ΒΙΨΕΜΗΡ.

ΜΑΤΟΥΒΕ ΠΨΕΜΗΡ ΝΑΠΑΣ ΕΒΟΛΔΕΝ
ΘΗΝΟΥ ΖΙΝΑ ΝΤΕΤΕΝΨΩΠΙ ΝΟΥΨΕΜ
ΜΒΕΡΙ ΚΑΤΑ ΦΗΗΤ ΕΤΕΤΕΝΟΙ ΝΑΤΨΕΜΗΡ
ΚΕ ΣΑΡ ΠΕΝΠΑΣΧΑ ΑΨΨΑΤÇ ΠΙΧΡΙΣΤΟΣ.

ΖΩΣΤΕ ΜΑΡΕΝΕΡΨΑΙ ΔΕΝ ΟΥΨΕΜΗΡ
ΝΑΠΑΣ ΑΝ ΟΥΔΕ ΔΕΝ ΟΥΨΕΜΗΡ ΝΚΑΚΙΑ
ΑΝ ΝΕΜ ΠΟΝΗΡΙΑ ΑΛΛΑ ΔΕΝ
ΖΑΝΜΕΤΑΨΕΜΗΡ ΝΤΕ ΟΥΤΟΥΒΟ ΝΕΜ
ΟΥΜΕΘΜΗ.

ΔΙΣΔΑΙ ΝΩΤΕΝ ΖΙ ΤΕΠΙΣΤΟΛΗ
ΕΨΤΕΜΝΟΥΣΤ ΝΕΜ ΝΙΠΟΡΝΟΣ.

For I indeed, as absent
in body but present in spirit,
have already judged; as
though I were present him
who has so done this deed.

In the name of our Lord
Jesus Christ, when you are
gathered together, along
with my spirit, with the
power of our Lord Jesus
Christ,

deliver such a one to
Satan for the destruction of
the flesh, that his spirit may
be saved in the day of the
Lord Jesus.

Your glorying is not
good. Do you not know that
a little leaven leavens the
whole lump?

Therefore, purge out the
old leaven, that you may be
a new lump, since you truly
are unleavened. For indeed
Christ, our Passover, was
sacrificed for us.

Therefore, let us keep
the feast, not with old
leaven, nor with the leaven
of malice and wickedness,
but with the unleavened
bread of sincerity and truth.

I wrote to you in my
epistle not to keep company
with sexually immoral
people.

فَاتِي أَنَا كَاتِي غَائِبٌ بِالْجَسَدِ وَلَكِنْ
حَاضِرٌ بِالرُّوحِ قَدْ حَكَمْتُ كَاتِي
حَاضِرٌ فِي الَّذِي فَعَلَ هَذَا هَكَذَا:

بِاسْمِ رَبِّنَا يَسُوعَ الْمَسِيحِ، إِذْ أَنْتُمْ
وَرُوحِي مُجْتَمِعُونَ مَعَ قُوَّةِ رَبِّنَا
يَسُوعَ الْمَسِيحِ،

أَنْ يُسَلَّمَ مِثْلُ هَذَا لِلشَّيْطَانِ لِهَلَاكِ
الْجَسَدِ لِكَيْ تَخْلُصَ الرُّوحُ فِي يَوْمِ
الرَّبِّ يَسُوعَ.

لَيْسَ افْتِخَارُكُمْ حَسَنًا. أَلَسْتُمْ
تَعْلَمُونَ أَنَّ خَمِيرَةَ صَغِيرَةً تَخْمِرُ
الْعَجِينِ كُلَّهُ؟

إِذَا نَقَّوْا مِنْكُمْ الْخَمِيرَةَ الْعَتِيقَةَ لِكَيْ
تَكُونُوا عَجِينًا جَدِيدًا كَمَا أَنْتُمْ
فَطَيِّرٌ. لِأَنَّ فَصْحَنَا أَيْضًا الْمَسِيحِ
قَدْ ذُبِحَ لِأَجْلِنَا.

إِذَا لُنَعِيدَ لَيْسَ بِخَمِيرَةَ عَتِيقَةَ وَلَا
بِخَمِيرَةَ الشَّرِّ وَالْخُبْثِ بَلْ بِفَطِيرِ
الْإِخْلَاصِ وَالْحَقِّ.

كَتَبْتُ إِلَيْكُمْ فِي الرِّسَالَةِ أَنْ لَا
تُخَالِطُوا الزُّنَاةَ.

Πῆμοτ γαρ νεμωτεν νεμ
 τῆρινην ενσοπ: γε ἀμην εσεῶωπι.

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

نعمة الله الأب تكون مع جميعكم.
 آمين.

The Catholic Epistle
الكاثوليكون

<p>Καθολικον ἐβoλ δεν πε πιροῦιτ ἡἐπιστολη ἡτε πενωτ Ιωαννης. Δωμη. Παμενρα†.</p>	<p>The Catholic Epistle from the First Epistle of our teacher St. John. May his blessings be with us. Amen. My beloved.</p>	<p>الكاثوليكون من رسالة معلمنا يوحنا الرسول الأولى، بركته المقدسة تكون معنا. آمين. يا احبائي.</p>
<p>ᾧ Ιωαννης ᾧ: ἠ - β: ιᾶ</p>	<p>1 John 1: 8 - 2: 11</p>	<p>1 يوحنا 1: 8 - 2: 11</p>
<p>Εῶωπ ανωανχοσ γε ἔμοοντεν νοβι ἔματ तेनेρδαλ ἔμοον ἔμαγατεν ογοσ ἔμηι ῶοπ ἡδῆτεν αν.</p>	<p>If we say that we have no sin, we deceive ourselves, and the truth is not in us.</p>	<p>إِنْ قَلْنَا إِنَّهُ لَيْسَ لَنَا خَطِيئَةٌ نَضِلُّ أَنْفُسَنَا وَلَيْسَ الْحَقُّ فِيْنَا.</p>
<p>Εῶωπ ανωαν ογωνε ἡνενοβι ἐβoλ ἐνεροτ ογοσ οῦἔμηι πε εἰνα ἡτεεχα νενοβι ναη ἐβoλ: ογοσ ἐἡνατοῦβον ἐβoλ εα βἡχονεσ νεβεν.</p>	<p>If we confess our sins, He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness.</p>	<p>إِنْ اعْتَرَفْنَا بِخَطَايَانَا فَهُوَ آمِينٌ وَعَادِلٌ، حَتَّى يَغْفِرَ لَنَا خَطَايَانَا وَيُطَهِّرَنَا مِنْ كُلِّ إِثْمٍ.</p>
<p>Εῶωπ ανωανχοσ γε ἔπενερνοβι तेἡρι ἔμοοϋ ἡκαμεθονογσ ογοσ πεεραχι ῶοπ ἡδῆτεν αν.</p>	<p>If we say that we have not sinned, we make Him a liar, and His word is not in us.</p>	<p>إِنْ قَلْنَا إِنْنَا لَمْ نُخْطِئْ نَجْعَلْهُ كَاذِبًا، وَكَلِمَتُهُ لَيْسَتْ فِيْنَا.</p>
<p>Ναῶωρι ναι †εδαἰ ἔμοωοτ νωτεν εἰνα ἡτετενωτεμερνοβι: ογοσ ἐῶωπ ἀρεῶωαν ογαἰ ερνοβι ογον ἡταν ἔματ ἔΠιπαρακλητοσ δατεν Φιωτ Ιησογσ Πιχριστοσ πιἔμηι.</p>	<p>My little children, these things I write to you, so that you may not sin. And if anyone sins, we have an Advocate with the Father, Jesus Christ the righteous.</p>	<p>يَا أَوْلَادِي، أَكْتُبُ إِلَيْكُمْ هَذَا لِكَيْ لَا تُخْطِئُوا. وَإِنْ أَخْطَأَ أَحَدٌ فَلَنَا شَفِيعٌ عِنْدَ الْآبِ، يَسُوعُ الْمَسِيحُ الْبَارُّ.</p>
<p>Ογοσ ἡθοϋ πε πεω† ἡτε νενοβι: εἔβε νογν δε ἔμαγατεν αν αλλα νεμ εἔβε να πικοσμοσ τηρεϋ.</p>	<p>And He Himself is the propitiation for our sins, and not for ours only but also for the whole world.</p>	<p>وَهُوَ كَفَّارَةٌ لِخَطَايَانَا. لَيْسَ لِخَطَايَانَا فَقَطْ، بَلْ لِخَطَايَا كُلِّ الْعَالَمِ أَيْضًا.</p>

Οτοϑ ζεν φαι τονεμι ζε
ανκοτωνη εϋωπ ανψαναρεϑ
ενεφεντολη.

Φηετρω υμοϑ ζε λικοτωνη οτοϑ
ντεϑυτεμαρεϑ ενεφεντολη
οτκαμεθνοτϑ πε οτοϑ οτθμη ψοπ
ζεν φαι αν.

Φηε δε εθνααρεϑ επεϑαζι
αληθωϑ τ'αταπη ντε φνοτ' αζωκ
εβολ νδρη ζεν φαι: ζεν φαι τονναεμι
ζε τονψοπ νδητη.

Φηετρω υμοϑ ζε τ'ψοπ νδητηϑ
σεμπωα υφρητ' ετα φη μοϑι υμοϑ
ντεϑμοϑι ϑωϑ υπαρητ'.

Παμενρα τ' νοϑεντολη υβερι αν
ετ'εδα υμοϑ νωτεν αλλα οϑεντολη
ναπαϑ τε θηεναϑ ντεν θηνοτ' ιϑεν
ζη: τ'εντολη ναπαϑ πιϑαζι πε
εταρετενκοθμεϑ.

Παλιν οϑεντολη υβερι ετ'εδα
υμοϑ νωτεν θηετε οτοϑ οτμεθμη
ψοπ νδητηϑ νευ ζεν θηνοτ' ζε πιχακι
ναϑινη οτοϑ πιοτωινη νταφμη ϑηδη
ϑεροτωινη.

Φηετρω υμοϑ ζε τ'ψοπ ζεν
πιοτωινη οτοϑ εϑμοϑτ' υπεϑον αϑ
νδρη ζεν πιχακι ψα τ'νοτ'.

Now by this we know
that we know Him, if we
keep His commandments.

He who says, "I know
Him," and does not keep
His commandments, is a
liar, and the truth is not in
him.

But whoever keeps His
word, truly the love of God
is perfected in him. By this
we know that we are in
Him.

He who says he abides
in Him ought himself also
to walk just as He walked.

Brethren, I write no new
commandment to you, but
an old commandment which
you have had from the
beginning. The old
commandment is the word
which you heard from the
beginning.

Again, a new
commandment I write to
you, which thing is true in
Him and in you, because the
darkness is passing away,
and the true light is already
shining.

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

وَبِهَذَا نَعْرِفُ أَنَّنَا قَدْ عَرَفْنَاهُ: إِنْ
حَفِظْنَا وَصَايَاهُ.

مَنْ قَالَ قَدْ عَرَفْتَهُ وَهُوَ لَا يَحْفَظُ
وَصَايَاهُ، فَهُوَ كَاذِبٌ وَلَيْسَ الْحَقُّ
فِيهِ.

وَأَمَّا مَنْ حَفِظَ كَلِمَتَهُ، فَحَقًّا فِي هَذَا
قَدْ تَكَمَّلَتْ مَحَبَّةُ اللَّهِ. بِهَذَا نَعْرِفُ
أَنَّنَا فِيهِ.

مَنْ قَالَ إِنَّهُ تَابِتٌ فِيهِ، يَنْبَغِي أَنَّهُ
كَمَا سَلَكَ ذَاكَ هَكَذَا يَسَلُكُ هُوَ
أَيْضًا.

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

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

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

Φηετερὰ σαπαν ἔπερσον ἀφωπι
 δεν πιωτῶνι οτορ ἕμων σκανδαλον
 ωπι ἠδῆτε.

Φη δε εθμοσϚ ἔπερσον ἀφ δεν
 πιχακι οτορ ἀφωπι δεν πιχακι οτορ
 ἔρωον ἀν γε ἀφωπι ἠθων γε ἄ
 πιχακι θωμ ἠνεφβαλ.

*Ἦα σῆνοϚ ἔπερμενρε πικοσμοσ
 οτδε ἠηετωπι δεν πικοσμοσ:
 πικοσμοσ ἠασινι ἠεμ τερεπιθωμια: φη
 δε ετιρι ἔφοτωϚ ἔφνοϚ ἔἠαωπι
 ψα ἐνεε: ἀμην.*

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

But he who hates his
 brother is in darkness and
 walks in darkness, and does
 not know where he is going,
 because the darkness has
 blinded his eyes.

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

مَنْ يُحِبُّ أَخَاهُ يَبْتَئْتُ فِي النُّورِ
 وَلَيْسَ فِيهِ عَثْرَةٌ.

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

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

The Acts

الإبركسيس

Πραξις ἠτε ἠενοϚ ἠἀποστολοσ:
 ἔρε ποτῶμοϚ εθοταβ ωπι ἠεμ ἀν.
 ἀμην.

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

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

Πραξις ἠ: ̅̅̅ - ̅̅̅

Acts 8: 3 - 13

أعمال 8: 3 - 13

Саулос δε ἠαφϚ οτβε Ϛεκκλῆσιὰ
 εφἠα ἔδοϚ ἠἠιἠι εφωϚϚ ἠεανρωμ
 ἔβολ ἠεμ εανριόμ εφριονι ἕμωϚ
 ἔπῶτεκο.

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

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

Ἦἠ μεν οτη ἔταρσωρ ἔβολ ἠαϚσινι
 πε εφριωεἠνοϚϚ ἕπικασι.

Therefore, those who
 were scattered went
 everywhere preaching the
 word.

فَالَّذِينَ تَشَتَّتُوا جَاءُوا مُبَشِّرِينَ
 بِالْكَلِمَةِ.

Φιλιππος δε εταρι εβρηι εοιπολις
ντε τσαμαρια ναριωιω νωοτ πε
υπιχριστος.

Ναυτ νεθονοτ δε νζε νιμω
ενοπ ενηεναρε Φιλιππος ζω υμωοτ
θεν πζινεροτωτεμ οτοθ νσεναυ
ενιμνι ενεαρι υμωοτ.

Ουμωυ ταρ εβολ θεν νηεναρε
νιπνευα νακαθαρον νεμωοτ
νατηνοτ εβο λζιωτοτ ετωυ εβολ θεν
οτνιωτ νεμν: θανκεμωυ δε ετωηλ
εβολ νεμ θανδαλετ ναεταλβο
υμωοτ.

Αετωπι δε νζε οτνιωτ ηραυι
θεν τπολις ετεμμαυ.

Οτρωμ δε επετραν πε σιμων
ναετωπ νωορπ πε θεν τπολις
ετεμμαυ εροι ναζω εφοτωεβ εβολ
υπιωλολ τηρ ντε τσαμαρια ερω
υμοσ γε ανοκ οτνιωτ.

Φαι εναυτ νεθονοτ ναε τηροτ πε
ιςεν πογκοτχι ωα ποτνιωτ ερω
υμοσ γε θαι τε τζου ντε φνοτ
θετομωοτ εροσ γε τνιωτ.

Ναυτ νεθονοτ ναε τηροτ πε γε νε
αερ οτνιωτ ηχρονοσ εερβαλ
υμωοτ θεν νιμετζικ.

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

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

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

And there was great joy
in that city.

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

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

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

فَاتَحَدَرَ فِيلِبُّسُ إِلَى مَدِينَةِ مِنْ
السَّامِرَةِ وَكَانَ يَكْرِزُ لَهُم بِالْمَسِيحِ.

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

لَأَنَّ كَثِيرِينَ مِنَ الَّذِينَ بِهِمْ أَرْوَاحٌ
نَجِسَةٌ كَانَتْ تَخْرُجُ صَارِخَةً
بِصَوْتٍ عَظِيمٍ. وَكَثِيرُونَ مِنَ
الْمَفْلُوجِينَ وَالْعُرْجِ شَفُوا.

فَكَانَ فَرَحٌ عَظِيمٌ فِي تِلْكَ الْمَدِينَةِ.

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

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

وَكَانُوا يَتَّبِعُونَهُ لِكَوْنِهِمْ قَدْ
أَنْدَهَشُوا زَمَانًا طَوِيلًا بِسِحْرِهِ.

ὍΤΟΤΕ ΔΕ ἘΤΑΥΝΑΞΤ̅ ἘΦΙΛΙΠΠΟΣ
 ΕΡΧΙΩΡΕΝΝΟΥΤ̅Ι ΝΩΟΥ ΕΘΒΕ Τ̅ΜΕΤΟΥΡΟ
 ἸΝΤΕ Φ̅ΝΟΥΤ̅ ΝΕΜ Φ̅ΡΑΝ ἸΗΣΟΥΣ
 ΠΙΧ̅ΡΙΣΤΟΣ ΝΑΥΒΙΩΜΣ ΠΕ ἸΝΧΕ ΒΑΝΡΩΜ
 ΝΕΜ ΒΑΝΒΙΔ̅ΜΙ.

ΣΙΜΩΝ ΔΕ ΒΩΥ ΑΥΝΑΞΤ̅ ΟΥΟΞ
 ἘΤΑΥΒΙΩΜΣ ΝΑΥΜΗΝ ἘΦΙΛΙΠΠΟΣ ΕΥΝΑΥ
 ΔΕ ἘΒΑΝΜΗΝΙ ΝΕΜ ΒΑΝΙΝΙΩΥΤ̅ ἸΧΩΜ
 ΕΥΩΠ ἘΒΟΛ ΒΙΤΟΥΤ̅ ΝΑΥΤΟΥΤ̅ ΠΕ.

*Πισαχι δε ἵτε Π̅βοις εἰε̅λαι οἰοξ
 εἰε̅λαυαι: εἰε̅λαυαυι οἰοξ εἰε̅ταυρο:
 βεν τ̅α̅ςτ̅α Ἰεκκ̅λησια ἵτε Φ̅νουτ̅:
 ἀμην.*

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

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

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

وَلَكِنْ لَمَّا صَدَقُوا فِإِلْيَسَ وَهُوَ
 يُبَشِّرُ بِالْأُمُورِ الْمُخْتَصَّةِ بِمَلَكُوتِ
 اللَّهِ وَيَسْمُوعَ الْمَسِيحِ،
 اعْتَمَدُوا رِجَالًا وَنِسَاءً.

وَسِيمُونُ أَيْضًا نَفْسُهُ آمَنَ. وَلَمَّا
 اعْتَمَدَ كَانَ يَلْزِمُ فِإِلْيَسَ، وَإِذْ رَأَى
 آيَاتٍ وَقُوَاتٍ عَظِيمَةً تَجَرَّى
 أَنْدَهَشَ.

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

The Liturgy Psalm

مزمور القداس

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

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

Ψαλμος τω Δαυιδ ριζ: ις, ιη

Psalm 117: 13, 18

المزمور 117: 13، 18

Τ̅ΑΧΩΜ ΝΕΜ ΠΑΔ̅ΜΟΥ ΠΕ Π̅ΒΟΙΣ:
 ΑΥΩΠΙ ΝΗ ΕΥΩΤΗΡΙΑ: βεν οΥΒ̅Ω
 ΣΑΡ ΑΥΤ̅Β̅Ω ΝΗ ἸΝΧΕ Π̅ΒΟΙΣ: ΟΥΟΞ
 ἸΠΕΥΤΗΙΤ ἘΤΟΥΤ̅ ἸΦ̅ΜΟΥ.

Ἀλληλοια.

My strength and my praise is The Lord, and He has become unto me a salvation. With chastisement, The Lord has chastened me: and has not given me up to death.

Alleluia.

قوتي وتسبحتي هو الرب. وقد صار لي خلاصاً. تأديباً ادبني الرب والى الموت لم يسلمني.
هلليويا.

The Liturgy Gospel
إنجيل القديس

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

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

<p>Οὐὰναστρωσις ἐβολῶ θεν πιεταστελιον εθοραβ κα τα Μαρκον ασιοτ.</p>	<p>A chapter according to Saint Mark, may his blessings be with us. Amen.</p>	<p>فصل من إنجيل معلمنا مرقس البشير. بركاته علينا آمين.</p>
<p>Μαρκον Δ: κα - κθ</p>	<p>Mark 4: 21 - 29</p>	<p>مرقس 4: 21 - 29</p>
<p>Οτοθ ναϋχω ἕμοσ νωοτ ξε μητι ϡαυθερε οτθηβς θινα ἵνεχαϋ θᾶ πιμεντ ιε θᾶ πιθλοϋ: οτχι θινα ἵνεχαϋ θιζεν τλτχνηᾶ.</p>	<p>Also He said to them, "Is a lamp brought to be put under a basket or under a bed? Is it not to be set on a lampstand?"</p>	<p>ثَمَّ قَالَ لَهُمْ: «هَلْ يُؤْتَى بِسِرَاجٍ لِيُوضَعَ تَحْتَ الْمِكْيَالِ أَوْ تَحْتَ السَّرِيرِ؟ أَلَيْسَ لِيُوضَعَ عَلَى الْمَنَارَةِ؟»</p>
<p>Οτ ταρ ἕμοον πετρηπ αϋτεμοτωνθ ἐβολῶ: οτδε ἕπαϋϡωπι εϋρηπ ἐβηλ ξε θινα ἵτεϋι εϋοτωνθ.</p>	<p>For there is nothing hidden, which will not be revealed, nor has anything been kept secret but that it should come to light.</p>	<p>لَأَنَّهُ لَيْسَ شَيْءٌ خَفِيٌّ لَا يَظْهَرُ وَلَا صَارَ مَخْتُومًا إِلَّا لِيُعْلَنَ.</p>
<p>Φηετε οτοθ μαϡχ ἕμοϋ ἐσωτεμ μαρεϋωτεμ.</p>	<p>If anyone has ears to hear, let him hear."</p>	<p>إِنْ كَانَ لِأَحَدٍ أُذُنَانِ لِلسَّمْعِ فَلْيَسْمَعْ.»</p>
<p>Οτοθ ναϋχω ἕμοσ νωοτ ον ξε ἄνατ ξε οτ πε ἐτετενσωτεμ ἐροϋ θεν πιϡι ἐτετενναϡι ἕμοϋ ετναϡι νωτεν ἕμοϋ: οτοθ ἵτοττοτθο νωτεν θᾶ νηετσωτεμ.</p>	<p>Then He said to them, "Take heed what you hear. With the same measure you use, it will be measured to you; and to you who hear, more will be given.</p>	<p>وَقَالَ لَهُمْ: «انظُرُوا مَا تَسْمَعُونَ بِالكَفْلِ الَّذِي بِهِ تَكِيلُونَ يَكَالُ لَكُمْ وَيَزَادُ لَكُمْ أَيُّهَا السَّامِعُونَ.»</p>
<p>Φη ταρ ἐτε οτοθταϋ ενετ ναϋ: οτοθ φηετε ἕμοονηταϋ οτοθ φηετε ἵτοτϋ ϡατοϋλϋ ἵτοτϋ.</p>	<p>For whoever has, to him more will be given; but whoever does not have, even what he has will be taken away from him."</p>	<p>لَأَنَّ مَنْ لَهُ سَيُعْطَى وَأَمَّا مَنْ لَيْسَ لَهُ فَالَّذِي عِنْدَهُ سَيُؤْخَذُ مِنْهُ.»</p>

Οτοζ ναϋχω ἄμοοο ρε παρηηϋ πε
ϋμετοτορο ἵτε Φνοοϋϋ ἄφρηϋ
ἵνοορωμ εϋελοοἵ ἄπεϋῥοϋ ριϋεν
πικαεμ.

Οτοζ ἵτεϋενκοτ οτοζ ἵτεϋτωνϋ
ἄπιεῥωρ ρεμ πιεοοοϋ οτοζ ραρε
πιῥοϋ ϑημμ οτοζ ραϋϋμἵ ρωο ἵϋἔμμ
αμ ἵθοοϋ.

Ψαρε πικαεμ ἄμαγατϋ ϋοοταε
ἵωοορπ ἵοοομ ἵτα οοῥεμ ἵτα ραϋμοο
ἵξε φηἔῥεν πιῥεμ.

Εωωπ Δε αϋωανφορ ἵξε πιοοταε
σατοτϋ ραϋοοωρπ ἄπιωοῥ ρε οομ
σαρ αϋἵ ἵξε πιωοῥ.

*Πἱώοο φα Πεννοοϋϋ πε ρα ἔνεε
ἵτε μμ ἔνεε: ἄμμμ.*

And He said, “The kingdom of God is as if a man should scatter seed on the ground,

and should sleep by night and rise by day, and the seed should sprout and grow, he himself does not know how.

For the earth yields crops by itself: first the blade, then the head, after that the full grain in the head.

But when the grain ripens, immediately he puts in the sickle, because the harvest has come.”

Glory be to God forever.

وَقَالَ: «هَكَذَا مَلَكُوثُ اللَّهِ: كَأَنَّ
إِنْسَانًا يُلْقِي الْبُذَارَ عَلَى الْأَرْضِ.

وَيَنَامُ وَيَقُومُ لَيْلًا وَنَهَارًا وَالْبُذَارُ
يَطْلُعُ وَيَنْمُو وَهُوَ لَا يَعْلَمُ كَيْفَ.

لَأَنَّ الْأَرْضَ مِنْ ذَاتِهَا تَأْتِي بِثَمَرٍ.
أَوَّلًا نَبَاتًا ثُمَّ سُنْبُلًا ثُمَّ قَمْحًا مَلَأَنَّ
فِي السُّنْبُلِ.

وَأَمَّا مَتَى أُدْرِكَ الثَّمَرُ فَلْوَقْتُ
يُرْسِلُ الْمِنْجَلَ لِأَنَّ الْحَصَادَ قَدْ
حَضَرَ.»

والمجد لله دائماً.

Fifth Day of the First Week of Lent (Friday)
 اليوم الخامس من الأسبوع الأول من الصوم الكبير (يوم الجمعة)

Prophecies
 النبوات

Deuteronomy 6: 3 - 7: 26
 التثنية 6: 3 - 7: 26

<p>ΕΒΟΛ ΘΕΝ ΠΧΩΜ ΝΤΕ ΠΙΔΕΥΤΕΡΟΝΟΜΙΟΝ ΝΤΕ ΥΩΨΧΗC ΠΙΠΡΟΦΗΤΗC: ΕΡΕΠΕΥCΜΟΥ ΕΘΟΥΑΒ: ΨΩΠΙ ΝΕΜΑΝ ΛΑΗΝ ΕΥΧΩ ΜΜΟC.</p>	<p>A reading from the Book of Deuteronomy of Moses the prophet, may his blessing be with us. Amen.</p>	<p>من سفر التثنية لموسى النبي، بركته المقدسة تكون معنا. آمين.</p>
<p>ΠΙΔΕΥΤΕΡΟΝΟΜΙΟΝ Ε: Ξ - Ζ: ΚΞ</p>	<p>Deuteronomy 6: 3 - 7: 26</p>	<p>التثنية 6: 3 - 7: 26</p>
<p>ΩΤΕΜ ΠΙCΡΑΗΛ ΟΥΟZ ÀΡΕZ ÈΑΙΤΟΥ ΖΙΝΑ ΝΤΕ ΠΙΠΕΘΝΑΝΕΥ ΨΩΠΙ ΝΑΚ ΟΥΟZ ΝΤΕΤΕΝΑΨΥΑΙ ÈΜΑΨΩ ΚΑΤΑ ΜΦΡΗΤ ÈΤΑΥCΑΧΙ ΝΧΕ ΠΒΟΙC ΦΝΟΥΤ ΝΤΕ ΝΕΚΙΟΥΤ ΝΤΕΥΤ ΝΑΚ ΝΟΥΚΑΖΙ ΕΥΘΑΤ ΝÈΡΩΤ ÈΒΟΛ ΖΙ ÈΒΙΩ.</p>	<p>Therefore, hear, O Israel, and be careful to observe it, that it may be well with you, and that you may multiply greatly as The Lord God of your fathers has promised you – ‘a land flowing with milk and honey.’</p>	<p>فَاسْمَعْ يَا إِسْرَائِيلُ وَاحْتَرِزْ لِتَعْمَلَ لِيَكُونَ لَكَ خَيْرٌ وَتَكْثُرَ جَدًّا كَمَا كَلَّمَكَ الرَّبُّ إِلَهَ آبَائِكَ فِي أَرْضِ تَفِيضٍ لَبَنًا وَعَسَلًا</p>
<p>ΟΥΟZ ΝΑΙ ΝΕ ΝΙΜΕΘΜΗ ΝΕΜ ΝΙΖΑΠ ΝΗÈΤΑ ΥΩΨΧΗC ΖΟΝΖΕΝ ΜΜΩΟΥ ΝΤΕ ΝΕΝΨΗΡΙ ΜΠΙCΡΑΗΛ ΖΙ ΠΨΑΥΕ ÈΤΑΥΙ ÈΒΟΛΘΕΝ ΠΚΑΖΙ ΝΧΗΜΙ: ΩΤΕΜ ΠΙCΡΑΗΛ ΠΒΟΙC ΠΕΚΝΟΥΤ ΟΥΑΙ ΠΕ.</p>	<p>Now, these are the statutes and judgments, which Moses has commanded the children of Israel in the wilderness when they left the land of Egypt: Hear, O Israel: The Lord our God, The Lord is one!</p>	<p>وَهَذِهِ هِيَ الْفَرَائِضُ وَالْأَحْكَامُ الَّتِي أَوْصَى بِهَا مُوسَى بَنِي إِسْرَائِيلَ فِي الْبَرِّيَّةِ عِنْدَمَا خَرَجُوا مِنْ أَرْضِ مِصْرَ: «اسْمَعْ يَا إِسْرَائِيلُ: الرَّبُّ إِلَهُنَا رَبٌّ وَاحِدٌ.</p>
<p>ΟΥΟZ ΕΚÈΜΕΝΡΕ ΠΒΟΙC ΠΕΚΝΟΥΤ ÈΒΟΛΘΕΝ ΠΕΚΖΗΤ ΤΗΡΥ ΝΕΜ ÈΒΟΛΘΕΝ ΝΕΚΜΕΥΙ ΤΗΡΟΥ ΝΕΜ ÈΒΟΛΘΕΝ ΤΕΚΨΥΧΗ ΤΗΡC ΝΕΜ ÈΒΟΛΘΕΝ ΤΕΚΧΟΜ ΤΗΡC.</p>	<p>You shall love The Lord your God with all your heart, with all your soul, and with all your strength.</p>	<p>فُحِبُّ الرَّبَّ إِلَهَكَ مِنْ كُلِّ قَلْبِكَ وَمِنْ كُلِّ نَفْسِكَ وَمِنْ كُلِّ قُوَّتِكَ.</p>

Ουοζ ερεωπι ηνε ναισασι τηροτ
 ναι ανοκ ετρηονθεν μμωοτ ετοτκ
 μφοοτ ριζεν πεκρητ νεμ δεν
 τεκψτηχη.

Ουοζ εκετσαβε πεκρηρι ερωοτ
 ουοζ εκεσασι ηδητοτ εκρεμσι δεν
 πεκηι νεμ εκμωπι ρι πιμωιτ νεμ
 εκενκοτ νεμ εκνατωτ.

Ουοζ ερετενεσδητοτ ηοτυμηνι
 ριζεν νετενχιζ ουοζ ερεωπι εροι
 ηατκιμ μπεμθο ηνετενβαλ.

Ουοζ ερετενεσδητοτ ριζεν
 ηιοτ ερωοτ ητε νετενηι νεμ
 νετενηηλ.

Ουοζ εσεωπι αρεωαν ηβοις
 πεκνοτ ολκ εδοτη επικαρι
 φηεταρωρκ μμοϋ ηνεκιοτ αβρααμ
 νεμ ισαακ νεμ ιακωβ ετ νακ
 ηθαννιωτ μβακι ενανετ ηηετε
 μπεκκοτοτ.

Нем ρανηι ετμερ ηαταθον ηιβεν
 ηηετε μπεκμαροτ νεμ ρανλακκοσ
 ηηετε μπεκωκοτ ρανιαδαλολι νεμ
 ρανχωιτ ηηετε μπεκδωοτ ητεκοτωμ
 ουοζ ητεκσι.

And these words, which
 I command you today shall
 be in your heart.

You shall teach them
 diligently to your children,
 and shall talk of them when
 you sit in your house, when
 you walk by the way, when
 you lie down, and when you
 rise up.

You shall bind them as
 a sign on your hand, and
 they shall be as frontlets
 between your eyes.

You shall write them on
 the doorposts of your house
 and on your gates.

So, it shall be, when
 The Lord your God brings
 you into the land of which
 He swore to your fathers, to
 Abraham, Isaac, and Jacob,
 to give you large and
 beautiful cities, which you
 did not build,

houses full of all good
 things, which you did not
 fill, hewn-out wells, which
 you did not dig, vineyards
 and olive trees, which you
 did not plant -- when you
 have eaten and are full,

وَلْتَكُنْ هَذِهِ الْكَلِمَاتُ الَّتِي أَنَا
 أَوْصِيكَ بِهَا الْيَوْمَ عَلَى قَلْبِكَ.

وَقَصَّهَا عَلَى أَوْلَادِكَ وَتَكَلَّمَ بِهَا
 حِينَ تَجْلِسُ فِي بَيْتِكَ وَحِينَ تَمْشِي
 فِي الطَّرِيقِ وَحِينَ تَنَامُ وَحِينَ
 تَقُومُ.

وَأَرْبَطْهَا عَلَامَةً عَلَى يَدِكَ وَلْتَكُنْ
 عَصَائِبَ بَيْنَ عَيْنَيْكَ،

وَكَتُبْهَا عَلَى قَوَائِمِ أَبْوَابِ بَيْتِكَ
 وَعَلَى أَبْوَابِكَ.

وَمَتَى أَتَى بِكَ الرَّبُّ إِلَهُكَ إِلَى
 الْأَرْضِ الَّتِي حَلَفَ لِأَبَائِكَ إِبْرَاهِيمَ
 وَإِسْحَاقَ وَيَعْقُوبَ أَنْ يُعْطِيكَ إِلَى
 مَدَنٍ عَظِيمَةٍ جَدِيدَةٍ لَمْ تَبْنِهَا،

وَبُيُوتٍ مَمْلُوءَةٍ كُلِّ خَيْرٍ لَمْ تَمْلَأْهَا
 وَأَبَارٍ مَحْفُورَةٍ لَمْ تَحْفَرْهَا وَكُرُومٍ
 وَزَيْتُونٍ لَمْ تَغْرِسْهَا وَأَكَلْتَ
 وَشَبِعْتَ.

Μαζὲθηκ ἔροκ ἠπερερῶβω
ἠΠβοικ πεκνοῦτ φηἔταϋενκ ἔβολδεν
ἠκαζι ἠΧημι ἔβολδεν ἠηι ἠτε
τμετβωκ.

Πβοικ πεκνοῦτ φηἔτεκερβοτ δα
τεϋζη ογοζ ἠθοϋ ἠμαγατϋ πε
ἔτεκωεμϋητϋ ογοζ ἠθοϋ πε
ἔτεκτομκ ἔροϋ ογοζ εκεωρκ
ἠπεϋραν.

Πηετενϋενωτεν σαφαβοῦ
ἠζανκενοῦτ ἔβολδεν ηηνοῦτ ἠτε
ηιεθνοζ ηηἔτκωτ ἔρωτεν.

Χε ογνοῦτ ἠρεϋχοζ πε Πβοικ
πεκνοῦτ ἠδἠτκ μηποτε ἠτε Πβοικ
πετεννοῦτ χωητ ηεμ ἔμβον ἔροκ
ογοζ ἠτεϋϋοτκ ἔβολ ζιζεν ἠζο
ἠἠκαζι.

Πηεκερπιραζιη ἠΠβοικ πεκνοῦτ
ἠφρητ ἔταρετενερπιραζιη ζεν
πιπιρασμοζ.

Ζεν ογἄρεζ εκἔἄρεζ ἔηιεντολη
ἠτε Πβοικ Πεκνοῦτ: ηεμ
ηεϋμετμεορεϋ ηεμ ηεϋμεομη
ηηἔταϋζενζωηοῦ ἔτοτκ ἠχε Πβοικ.

Ογοζ εκἔηρι ἠπεοραηαϋ ηεμ
πιπεοηαηεϋ ἠπεμθο ἔβολ ἠΠβοικ

then beware, lest you
forget The Lord who
brought you out of the land
of Egypt, from the house of
bondage.

You shall fear The Lord
your God and worship Him
only. You shall cling to
Him and you shall take
oaths in His name.

You shall not go after
other gods, the gods of the
peoples who are all around
you,

for The Lord your God
isa jealous God among you,
lest the anger of The Lord
your God be aroused
against you and destroy you
from the face of the earth.

You shall not tempt The
Lord your God as you
tempted Him in Massah.

You shall diligently
keep the commandments of
the Lord your God, His
testimonies, and His
statutes, which He has
commanded you.

And you shall do what
is right and good in the
sight of the Lord, that it
may be well with you, and

فَاخْتَرْتُ لِنَلَا تَنْسَى الرَّبَّ الَّذِي
أَخْرَجَكَ مِنْ أَرْضِ مِصْرَ مِنْ بَيْتِ
الْعُبُودِيَّةِ.

الرَّبَّ إِلَهَكَ تَتَّقِي وَإِيَّاهُ وَحْدَهُ تَعْبُدُ
وَبِهِ تَلْتَصِقُ وَبِاسْمِهِ تَخْلِفُ.

لَا تَسِيرُوا وَرَاءَ إِلَهَةٍ أُخْرَى مِنْ
إِلَهَةِ الْأُمَمِ الَّتِي حَوْلَكُمْ.

لَأَنَّ الرَّبَّ إِلَهُكُمْ إِلَهٌ غَيْرٌ فِي
وَسَطِكُمْ لِنَلَا يَحْمِي غَضَبُ الرَّبِّ
إِلَهُكُمْ عَلَيْكُمْ فَيُبِيدُكُمْ عَنْ وَجْهِ
الْأَرْضِ.

لَا تَجْرِبُوا الرَّبَّ إِلَهُكُمْ كَمَا
جَرَّبْتُمُوهُ فِي مَسَّاهَ.

احْفَظُوا وَصَايَا الرَّبِّ إِلَهُكُمْ
وَشَهَادَاتِهِ وَفَرَائِضِهِ الَّتِي أَوْصَاكُمْ
بِهَا،

وَأَعْمَلِ الصَّالِحَ وَالْحَسَنَ فِي عَيْنِي
الرَّبِّ لِيَكُونَ لَكَ خَيْرٌ وَتَدْخُلَ
وَتَمْتَلِكَ الْأَرْضَ الْجَيِّدَةَ الَّتِي خَلَفَ
الرَّبُّ لِأَبَانِكَ.

πεκνοϋτ: εἰνα ἵτε πιπεθῆσανεϋ ὡπι
ἄμοκ: οτοε ἵτεκῶε ἔδοϋν
ἵτεκερκῆληρονομῖν ἄπικαεἰ εθῆσανεϋ:
φῆεταεϋρκ ἄμοϋ ἵτε Πβοῖε ἵνεκῖοτ.

Εορεϋβοεἰ ἵνα πεκῆαεἰ τηροϋ
ἔβολ εἰ τεκῆη: κατα φῆητ ἔταεαεἰ
ἵτε Πβοῖε.

Οτοε εεῶπι εϋανῶενκ ἵτε
πεκῶηρῖ ἵραετ εϋεῶ ἄμοκ: εε οϋ νε
νῖμετμεορεϋ νεμ νῖμεθῖνῖ νεμ νῖεαπ
ἵτεεαεϋεἰεἰεἰεἰ ἄμωοϋ νακ ἵτε
πεκνοϋτ.

Οτοε εκεεοε ἄπεκῶηρῖ: εε νανοῖ
ἄβωκ πε ἄΦαρεῶ εἰε ἵκαεἰ ἵΧῖνῖ
οτοε εϋεντεἰε ἔβολ ἄμῶτ ἵτε Πβοῖε
εἰε οϋεἰε εεἰμῶεἰ νεμ οϋεἰοῖ εϋεοεἰ.

Οτοε Πβοῖε εϋτ ἵεανῖνῖνῖ νεμ
εαν νῖωτ ἵῶηρῖ οτοε ετοῖ ἵεοτ εἰε
ἵκαεἰ ἵΧῖνῖ εἰε Φαρεῶ νεμ εἰε
πεϋῖ ἄπεἰμῶο ἔβολ.

Οτοε ἄνον εϋεντεἰε ἔβολ ἄμῶτ
εἰνα ἵτεεϋεἰτεἰε ἔδοϋν ἵτεεϋτ ναἰ
ἄπικαεἰ φῆεταεϋρκ ἄμοϋ ἵτε Πβοῖε
ἵνεἰεἰοτ.

Οτοε εϋεἰεἰε ναἰ ἵτε Πβοῖε
ἔρεἰεἰε ἵναἰμεθῖνῖ εορεἰεεἰεοτ εἰε

that you may go in and possess the good land of which the Lord swore to your fathers,

to cast out all your enemies from before you, as the Lord has spoken.

When your son asks you in time to come, saying, ‘What is the meaning of the testimonies, the statutes, and the judgments, which the Lord our God has commanded you?’

Then you shall say to your son: ‘We were slaves of Pharaoh in Egypt, and the Lord brought us out of Egypt with a mighty hand;

and the Lord showed signs and wonders before our eyes, great and severe, against Egypt, Pharaoh, and all his household.

Then He brought us out from there, that He might bring us in, to give us the land of which He swore to our fathers.

And the Lord commanded us to observe all these statutes, to fear the Lord our God, for our good

أَنْ يَنْفِي جَمِيعَ أَعْدَائِكَ مِنْ أَمَامِكَ.
كَمَا تَكَلَّمَ الرَّبُّ.

إِذَا سَأَلَكَ ابْنُكَ عَدًّا: مَا هِيَ
الشَّهَادَاتُ وَالْفَرَائِضُ وَالْأَحْكَامُ
الَّتِي أَوْصَاكَم بِهَا الرَّبُّ إِيَّاهُنَا؟

تَقُولُ لِابْنِكَ: «كُنَّا عِبِيدًا لِفِرْعَوْنَ
فِي مِصْرَ فَأَخْرَجَنَا الرَّبُّ مِنْ مِصْرَ
بِيَدٍ شَدِيدَةٍ.

وَصَنَعَ الرَّبُّ آيَاتٍ وَعَجَائِبَ
عَظِيمَةً وَرَدِيئَةً بِمِصْرَ بِفِرْعَوْنَ
وَجَمِيعِ بَيْتِهِ أَمَامَ أَعْيُنِنَا،

وَأَخْرَجَنَا مِنْ هُنَاكَ لِيَأْتِيَ بِنَا
وَيُعْطِينَا الْأَرْضَ الَّتِي حَلَفَ لِآبَائِنَا.

فَأَمَرَنَا الرَّبُّ أَنْ نَعْمَلَ جَمِيعَ هَذِهِ
الْفَرَائِضُ وَنَتَّقِيَ الرَّبَّ إِيَّاهُنَا لِيَكُونَ
لَنَا خَيْرٌ كُلَّ الْأَيَّامِ وَيَسْتَبْقِينَا كَمَا
فِي هَذَا الْيَوْمِ،

τὴν ὑποβοῶν ὁσσηνοῦτ ἕνα ἵτε
πιπεθανεφ ὡπι ὑμον ἵνιέροοτ
τηροτ: ἕνα ἵτενωῶδ ὑφρητ ὑφοοτ.

Οτοε ἵτε οὔμεθαντ ὡπι ὑμον
ἔωπα ἀνωανὰρεε ἐναϊεντολῆ τηροτ
ὑπεῦθο ὑποβοῶν Πεννοῦτ κατὰ φρητ
ἔτα ποβοῶν εῶνεῖν ἵνα.

Ἐωπα ἀφωανδῖτκ ἵνε ποβοῶν
πεκνοῦτ ἔδοῦν ἐπικαεῖ φηέτεκναῶε
νακ ἔδοῦν ἐροφ ἐερκλῆρονομῖν ὑμοφ
οτοε ἵτεφφωτ ἵεανῆωτ ἵεθνοε
ετοῶ οτοε ετχορ ἐβολ δα τὴν
ὑπετενω: πιχεττεοε νεμ
πιερεεεοε νεμ πιμμορρεοε νεμ
πιχαναεοε νεμ πιφερεεοε νεμ
πιεεεοε νεμ πιεβοεεοε: ὡαῶφ
ἵεθνοε ἐναῶωοτ οτοε ετχορ
ἔροτερωτεν.

Οτοε ἐεῖτητοτ ἵνε ποβοῶν
πεννοῦτ ἔδρη ἐνεκχιε οτοε
ἐρετενεῶρι ἐρωοτ εεν οττακο
ἐρετενεῖτακωοτ: ἵνεκσεμῖ
ἵοτδιδάθηκῆ νεμωοτ οτδε ἵνετενῆαι
νωοτ.

Οτδε ἵνετενερωομ ἐρωοτ:
τεκωρη ἵνεκτῆε ἐπεφωρη οτοε
τεφωρη ἵνεκβῖτε ὑπεκωρη.

always, that He might
preserve us alive, as it is
this day.'

Then it will be
righteousness for us, if we
are careful to observe all
these commandments
before the Lord our God, as
He has commanded us.

When The Lord your
God brings you into the
land, which you go to
possess, and has cast out
many nations before you,
the Hittites and the
Girgashites and the
Amorites and the
Canaanites and the
Perizzites and the Hivites
and the Jebusites, seven
nations greater and mightier
than you,

and when The Lord
your God delivers them
over to you, you shall
conquer them and utterly
destroy them. You shall
make no covenant with
them nor show mercy to
them,

nor shall you make
marriages with them. You
shall not give your daughter
to their son, nor take their
daughter for your son.

وَإِنَّهُ يَكُونُ لَنَا بَرٌّ إِذَا حَفِظْنَا جَمِيعَ
هَذِهِ الْوَصَايَا لِتَعْمَلَهَا أَمَامَ الرَّبِّ
إِلَيْنَا كَمَا أَوْصَانَا.»

مَتَى أَتَى بِكَ الرَّبُّ إِلَهُكَ إِلَى
الْأَرْضِ الَّتِي أَنْتَ دَاخِلٌ إِلَيْهَا
لِتَمْتَلِكَهَا وَطَرَدَ شُعُوبًا كَثِيرَةً مِنْ
أَمَامِكَ: الْحِثِّيِّينَ وَالْجِرْجَاشِيِّينَ
وَالْأَمُورِيِّينَ وَالْكَנَعَانِيِّينَ
وَالْفِرِزِّيِّينَ وَالْحَوِيِّينَ وَالْيَبُوسِيِّينَ
سَبْعَ شُعُوبٍ أَكْثَرَ وَأَعْظَمَ مِنْكَ.

وَدَفَعَهُمُ الرَّبُّ إِلَهُكَ أَمَامَكَ
وَضَرَبْتَهُمْ فَإِنَّكَ تُحَرِّمُهُمْ. لَا تَقْطَعُ
لَهُمْ عَهْدًا وَلَا تُشْفِقُ عَلَيْهِمْ،

وَلَا تُصَاهِرُهُمْ. ابْنَتَكَ لَا تُعْطِي لِابْنِهِ
وَأَبْنَتَهُ لَا تَأْخُذُ لِابْنِكَ.

Πσεφενε πεκωηρι εβολ εαροι
εγεμεωυι νεανκενοτ: οτοε
εγεζωντ νεμ υβον ερωτεν νεε
Πβοιc οτοε εγεετ θηνοτ εβολ
νεχωλεμ.

Αλλα παρητ ερετενιρι νωοτ
νοτωηνοτ ερετενοτοεποτ οτοε
νοτcτγλη ερετενεδεμωμοτ οτοε
νοτωωμη ερετενεκορχοτ οτοε
νιφωτc νε νοτνοτ ερετενεροκχοτ
δεπ πιχωρωμ.

Χε νεοκ ογλαοc εγοταβ υΠβοιc
πεκνοτ οτοε νεοκ εαροτπκ νεε
Πβοιc πεκνοτ ερεκωωπι ναε
νοτγλαοc ερεεβτωτ εβολ οττε νιεθνοc
θηροτ ετωοπ εεεπ ο υπκαει.

Οτχ οτι εε τετενοω υμμηω εβολ
οττε νιεθνοc θηροτ υ Πβοιc μενερε
θηνοτ οτοε ερεεπ θηνοτ νεε Πβοιc
Φνοτ: νεωτεν δε τετενεβοκ εβολ
οττε νιεθνοc θηροτ.

Αλλα εε ερεμενερε θηνοτ νεε
Πβοιc: οτοε εαρεε επιαναω
φνεταεωρκ υμοε νεετενιοτ
ερεν θηνοτ εβολ νεε Πβοιc δεπ
οτχιε εαμαει νεμ οτχοι ερεβοι:
οτοε ερεετκ εβολδεπ πι νεε

For they will turn your
sons away from following
Me, to serve other gods; so
the anger of The Lord will
be aroused against you and
destroy you suddenly.

But thus you shall deal
with them: you shall destroy
their altars, and break down
their sacred pillars, and cut
down their wooden images,
and burn their carved
images with fire.

For you are a holy
people to The Lord your
God; The Lord your God
has chosen you to be a
people for Himself, a
special treasure above all
the peoples on the face of
the earth.

The Lord did not set His
love on you nor choose you
because you were more in
number than any other
people, for you were the
least of all peoples;

but because The Lord
loves you, and because He
would keep the oath, which
He swore to your fathers,
The Lord has brought you
out with a mighty hand, and
redeemed you from the
house of bondage, from the
hand of Pharaoh king of
Egypt.

لَا تَهْتَفِ بِرَدِّ ابْنِكَ مِنْ وِرَائِي فَيَعْبُدُ
آلِهَةً أُخْرَى فَيَحْمِي عَضْبَ الرَّبِّ
عَلَيْكُمْ وَيُهْلِكُكُمْ سَرِيعًا،

وَلَكِنْ هَكَذَا تَفْعَلُونَ بِهِمْ: تَهْدِمُونَ
مَذَابِحَهُمْ وَتَكْسِرُونَ أَعْمَادَهُمْ
وَتَقْطَعُونَ سَوَارِيَهُمْ وَتُحْرِقُونَ
تَمَاثِيلَهُمْ بِالنَّارِ.

لَأَنَّكَ أَنْتَ شَعْبٌ مُقَدَّسٌ لِلرَّبِّ
إِلَهَيْكَ. إِيَّاكَ قَدْ اخْتَارَ الرَّبُّ إِلَهَكَ
لِتَكُونَ لَهُ شَعْبًا أَحْصَى مِنْ جَمِيعِ
الشُّعُوبِ الدِّينِ عَلَى وَجْهِ الْأَرْضِ.

لَيْسَ مِنْ كَوْنِكُمْ أَكْثَرَ مِنْ سَائِرِ
الشُّعُوبِ النَّصَقَ الرَّبُّ بِكُمْ
وَاخْتَارَكُمْ لِأَنَّكُمْ أَقَلُّ مِنْ سَائِرِ
الشُّعُوبِ.

بَلْ مِنْ مَحَبَّةِ الرَّبِّ إِيَّاكُمْ وَحَفْظِهِ
الْقَسَمِ الَّذِي أَقْسَمَ لِآبَائِكُمْ أَخْرَجَكُمْ
الرَّبُّ بِيَدٍ شَدِيدَةٍ وَقَدَّأَكُمْ مِنْ بَيْتِ
الْعُبُودِيَّةِ مِنْ يَدِ فِرْعَوْنَ مَلِكِ
مِصْرَ.

†μετβωκ ἐβολθεν ἴσιχ ἠΦαραῶ
ποτρο ἠΧημ.

Οτοζ εκέεμι γε Πβοις πεκνοῖ†
φαι πε Φνοῖ†: Φνοῖ† πιπιστοϑ
φηεῖτὰρεζ ἐτεϑδιαῖθηκη νεμ πεφναι
ἠνηεῖτερὰγαπαν ἠμοϑ νεμ νηεῖτὰρεζ
ἐνεϑεντολη ϑα ζανϑο ἠζωοῖ.

Οτοζ εκεῖ†ϑεβῖῶ ἠνηεθμοϑ†
ἠμοϑ οτοζ εκεῖ†ϑεβῖῶ νωοῖ κατα
ποτρο εκεϑροτοῖ ἐβολ οτοζ ἠπεϑωϑκ
ἠπεϑ†ϑεβῖῶ ἠνηεθμοϑ† ἠμοϑ.

Οτοζ εκεῖαρεζ ἐνεϑεντολη νεμ
νεϑμεθμη νεμ πιζαπ νη ἠνοκ
ἐ†ζονζεν ἠμωοῖ ἐτοτκ ἠφοοῖ
ἐαιτοῖ.

Οτοζ ἐϑωπ ἠρετενϑανσωτεμ
ἐναμμεθμη νεμ πιζαπ νη ἠνοκ
ἐ†ζονζεν ἠμωοῖ ἐτοτκ ἠφοοῖ οτοζ
ἠτετεναιτοῖ: οτοζ ἐρε Πβοις πεκνοῖ†
ἠρεζ ἐ†διαῖθηκη νεμ νη ναι νακ
ἠφρη† ἐταϑωρκ ἠνεκιο†.

Οτοζ εκεῖμενριτκ οτοζ εκεῖμοῖ
ἐροκ ἐρεκαῖϑαι εκεῖμοῖ ἐνιμικῖ ἠτε
τεκνεζι νεμ πιοῖταζ ἠτε πεκκαζι
πεκσοῖῶ νεμ πεκρηπ νεμ πεκνεζ:
νιοῖζι ἠτε νεκεῖζωοῖ νεμ νιοῖζι ἠτε

Therefore, know that
The Lord your God, He is
God, the faithful God who
keeps covenant and mercy
for a thousand generations
with those who love Him
and keep His
commandments;

and He repays those
who hate Him to their face,
to destroy them. He will not
be slack with him who hates
Him; He will repay him to
his face.

Therefore, you shall
keep the commandment, the
statutes, and the judgments,
which I command you
today, to observe them.

Then it shall come to
pass, because you listen to
these judgments, and keep
and do them, that The Lord
your God will keep with
you the covenant and the
mercy which He swore to
your fathers.

And He will love you
and bless you and multiply
you; He will also bless the
fruit of your womb and the
fruit of your land, your
grain and your new wine
and your oil, the increase of
your cattle and the offspring
of your flock, in the land of

فَاعْلَمْ أَنَّ الرَّبَّ إِلَهُكَ هُوَ اللَّهُ إِلَهُ
الْأَمِينِ الْحَافِظُ الْعَهْدِ وَالْإِحْسَانَ
لِلَّذِينَ يُحِبُّونَهُ وَيَحْفَظُونَ وَصَايَاهُ
إِلَى أَلْفِ جِيلٍ،

وَالْمَجَازِي الَّذِينَ يُبْغِضُونَهُ
بِوَجْهِهِمْ لِيُهْلِكَهُمْ. لَا يَمُهِلُ مَنْ
يُبْغِضُهُ. بِوَجْهِهِ يُجَازِيهِ.

فَاحْفَظِ الْوَصَايَا وَالْفَرَائِضَ
وَالْأَحْكَامَ الَّتِي أَنَا أُوصِيكَ الْيَوْمَ
لِتَعْمَلَهَا.

«وَمِنْ أَجْلِ أَنْتُمْ تَسْمَعُونَ هَذِهِ
الْأَحْكَامَ وَتَحْفَظُونَ وَتَعْمَلُونَهَا
يَحْفَظُ لَكَ الرَّبُّ إِلَهُكَ الْعَهْدَ
وَالْإِحْسَانَ لِلَّذِينَ أَقْسَمَ لِأَبَائِكَ،

وَيُحِبُّكَ وَيُبَارِكُكَ وَيَكثُرُكَ وَيُبَارِكُ
ثَمْرَةَ بَطْنِكَ وَثَمْرَةَ أَرْضِكَ: قَمْحَكَ
وَخَمْرَكَ وَزَيْتَكَ وَنِتَاجَ بَقْرِكَ
وَإِنَاثَ غَنَمِكَ عَلَى الْأَرْضِ الَّتِي
أَقْسَمَ لِأَبَائِكَ أَنَّهُ يُعْطِيكَ إِيَّاهَا.

νεκέσωτ εἰσεν πικαζι φηέταφωρκ
ἄμοϋ ἵνε Πβοις ἵνεκιοτ ἔθιϋ νாக.

Εκέψωπι εκέμαρωτ εβολ οττε
νιεθνοσ τηροτ ἵνεατρωϋ ψωπι
θεν ἠηνοτ οτδε αβρηη οτδε ἕεν
νεκτεβνωσι.

Οτοϋ εφεῶλι εβολ θαροκ ἵνε
Πβοις πεκνοτ ἵλαχλεχ νιβεν νεμ
ψωπι νιβεν ἵτε Χημ ἵηέτρωτ
ἵηέτακνατ ἔρωτ νεμ
ἵηέτακσοτωνοτ ἵνεφένοτ ἔρηι
ἔχωκ: ἀλλα εφένοτ ἔρηι ἔχεν
νεκχαζι τηροτ νεμ ἔρηι ἔχεν
ἵητηροτ ε ἠμοστ ἄμοκ.

Οτοϋ εκέοτωμ ἵνιψωλ τηροτ ἵτε
νιεθνοσ ἵηέτε Πβοις πεκνοτ
ναθητοτ νாக ἵνε πεκβαλ τὰσο
ἔρωτ οτδε ἵνεκψεμψι ἵνοτοτ φε
φαι πε οτδροπ νாக πε.

Εψωπ δε ακωανσοσ ἕεν πεκρητ
χε ἔρωψ ἵνε παιῶλολ ἔροτεροι: πως
τἵναῶχεμχομ ἵηοτοτ εβολ.

ἵνεκερρωτ ἕα τοτρη ἕεν οτμενἱ
εκέρφμενἱ ἵνηέταφαιτοτ ἵνε Πβοις
πεκνοττ ἵΦαραῶ νεμ ἵρεμ ἵΧημ
τηροτ.

which He swore to your
fathers to give you.

You shall be blessed
above all peoples; there
shall not be a male or
female barren among you or
among your livestock.

And The Lord will take
away from you all sickness,
and will afflict you with
none of the terrible diseases
of Egypt which you have
known, but will lay them on
all those who hate you.

And you shall destroy
all the peoples whom The
Lord your God delivers
over to you; your eye shall
have no pity on them; nor
shall you serve their gods,
for that will be a snare to
you.

If you should say in
your heart, 'These nations
are greater than I; how can I
dispossess them?'

you shall not be afraid
of them, but you shall
remember well what The
Lord your God did to
Pharaoh and to all Egypt:

مُبَارَكًا تَكُونُ فَوْقَ جَمِيعِ الشُّعُوبِ.
لَا يَكُونُ عَقِيمٌ وَلَا عَاقِرٌ فَيْكَ وَلَا
فِي بَهَائِمِكَ،

وَيَرُدُّ الرَّبُّ عَنْكَ كُلَّ مَرَضٍ وَكُلَّ
أَدْوَاءِ مِصْرَ الرَّدِينَةِ الَّتِي عَرَفْتَهَا
لَا يَضَعُهَا عَلَيْكَ بَلْ يَجْعَلُهَا عَلَى
كُلِّ مُبْغِضِكَ،

وَتَأْكُلُ كُلَّ الشُّعُوبِ الَّتِي يَذَرُكَ
إِلَهُكَ يَدْفَعُ إِلَيْكَ. لَا تُشْفِقْ عَيْنًا
عَلَيْهِمْ وَلَا تَعْبُدْ آلِهَتَهُمْ لِأَنَّ ذَلِكَ
شَرٌّ لَكَ.

إِنْ قُلْتَ فِي قَلْبِكَ: هَؤُلَاءِ الشُّعُوبُ
أَكْثَرُ مِنِّي. كَيْفَ أَقْدِرُ أَنْ أَطْرُدَهُمْ؟

فَلَا تَخَفْ مِنْهُمْ. اذْكُرْ مَا فَعَلَهُ الرَّبُّ
إِلَهُكَ بِفِرْعَوْنَ وَبِجَمِيعِ
الْمِصْرِيِّينَ.

Πινηωτ̄ ὑπιρασμος̄ η̄νεταγνατ̄
 ἔρωοτ̄ ἵνε νεκβαλ̄ νεμ̄ νιμηνῑ νεμ̄
 νιϋφρη̄ι ε̄θνανετ̄ ε̄τε ὑμαατ̄: †χιζ̄
 ε̄ταμαζῑ νεμ̄ πιζφοῑ ε̄τβοσῑ: ὑφρη†
 ε̄ταφενκ̄ ε̄βολ̄ ἵνε Πβοις̄ πεκνοτ̄†
 παρη† ε̄φε̄ρῑ ἵνε Πβοις̄ πεκνοτ̄†
 ἵνιεθνος̄ τηροτ̄ η̄νετεκερβο† δα
 τοτ̄ζη.

Οτοζ̄ ε̄ρε Πβοις̄ πεκνοτ̄† οτωρπ̄
 ἵνιαϋῦβιοτ̄ ε̄δορν̄ ἔρωοτ̄ ψατοτ̄φω†
 ε̄βολ̄ ἵνε η̄νεταγτ̄ωχπ̄ νεμ̄ η̄νετ̄ζηπ̄
 σαβολ̄ ὑμοκ̄.

Πνεκερβο† δᾱ τ̄ζη ὑπορβο̄ χε̄
 Πβοις̄ πεκνοτ̄† ἵζητκ̄ Φνοτ̄† πινηω†
 οτοζ̄ ε̄ταμαζῑ.

Οτοζ̄ ε̄ρε πβοις̄ πεκνοτ̄† μοτ̄νκ̄
 ἵνιαιεθνος̄ ε̄βολ̄ δᾱ τ̄ζη ὑπεκβο̄ κατ̄α
 κοτ̄χῑ κοτ̄χῑ: ἵνεκ̄ψ̄χεμ̄χομ̄ ἵτακωο†
 ἵχωλεμ̄ ρινᾱ ἵτε ψ̄τεμ̄ πικαζῑ
 ε̄ρψαφε̄ οτοζ̄ ἵτοτ̄αψ̄αῑ ε̄δ̄ρη̄ ε̄χωκ̄
 ἵνε νιθηριον̄ ἵαζριον̄.

Οτοζ̄ ε̄φε̄τηιτο† ἵνε Πβοις̄
 πεκνοτ̄† ε̄δ̄ρη̄ ε̄νεκχιζ̄ οτοζ̄
 ε̄κε̄τακωο† δ̄εν̄ οτ̄νηω† ἵτακο
 ψ̄ατεκφοτο† ε̄βολ̄.

Οτοζ̄ ε̄φε† ἵνοτοτ̄ρωο† ε̄δ̄ρη̄
 ε̄νεκχιζ̄ οτοζ̄ ε̄ρετενε̄τακε̄ νοτ̄ραν̄

the great trials, which
 your eyes saw, the signs and
 the wonders, the mighty
 hand and the outstretched
 arm, by which The Lord
 your God brought you out.
 So shall The Lord your God
 do to all the peoples of
 whom you are afraid.

Moreover, The Lord
 your God will send the
 hornet among them until
 those who are left, who hide
 themselves from you, are
 destroyed.

You shall not be
 terrified of them; for The
 Lord your God, the great
 and awesome God, is
 among you.

And The Lord your
 God will drive out those
 nations before you little by
 little; you will be unable to
 destroy them at once, lest
 the beasts of the field
 become too numerous for
 you.

But The Lord your God
 will deliver them over to
 you, and will inflict defeat
 upon them until they are
 destroyed.

And He will deliver
 their kings into your hand,
 and you will destroy their

التَّجَارِبَ الْعَظِيمَةَ الَّتِي أَبْصَرْتَهَا
 عَيْنَاكَ وَالْآيَاتِ وَالْعَجَائِبِ وَالْيَدَ
 الشَّدِيدَةَ وَالذِّرَاعَ الرَّفِيعَةَ الَّتِي بِهَا
 أَخْرَجَكَ الرَّبُّ إِلَهُكَ. هَكَذَا يَفْعَلُ
 الرَّبُّ إِلَهُكَ بِجَمِيعِ الشُّعُوبِ الَّتِي
 أَنْتَ خَائِفٌ مِنْ وَجْهَهَا.

«وَالزَّنَابِيرُ أَيْضًا يُرْسِلُهَا الرَّبُّ
 إِلَهُكَ عَلَيْهِمْ حَتَّى يَفْنَى الْبَاقُونَ
 وَالْمُخْتَفُونَ مِنْ أَمَامِكَ.»

لَا تَرْهَبُ وَجُوهَهُمْ لِأَنَّ الرَّبَّ إِلَهُكَ
 فِي وَسْطِكَ إِلَهٌ عَظِيمٌ وَمَخُوفٌ،

وَلَكِنَّ الرَّبَّ إِلَهُكَ يَطْرُدُ هَؤُلَاءِ
 الشُّعُوبَ مِنْ أَمَامِكَ قَلِيلًا قَلِيلًا. لَا
 تَسْتَطِيعُ أَنْ تُفْنِيَهُمْ سَرِيعًا لِئَلَّا
 تَكْتَثُرَ عَلَيْكَ وَحُوشُ الْبَرِّيَّةِ.

وَيُدْفَعُهُمُ الرَّبُّ إِلَهُكَ أَمَامَكَ وَيُوقِعُ
 بِهِمْ اضْطِرَابًا عَظِيمًا حَتَّى يَفْنُوا،

وَيُدْفَعُ مُلُوكَهُمْ إِلَى يَدِكَ فَتَمْحُو
 أَسْمَهُمْ مِنْ تَحْتِ السَّمَاءِ. لَا يَقِفُ
 إِنْسَانٌ فِي وَجْهِكَ حَتَّى تُفْنِيَهُمْ،

ἐβολᾶσεν πῖμα ἔτε ἄματ ἠνε ἐλι ψ†
 ἐδοτην ἐερακ ψατεκφοτοῦ ἐβολᾶ.

Πιφωτῶ ἵτε νοτνοτ†
 ἐρετενεροκχοῦ δὲν οτχρωμ
 ἠνεκερεπιθωμιν ἐεατ οτδε νοτβ ἐβολᾶ
 ἠδῆτοῦ ἠνεκβι νακ ἐβολᾶ ἄμωοῦ
 μηπως ἠτεκχει εθβητοῦ χε οτὸρεβ
 ἠΠβοις πεκνοτ† πε.

Οτοῦ ἠνεκβι νοτὸρεβ ἐδοτην
 ἐπεκνη οτοῦ ἠτεκεραναθεμα ἠφρη†
 ἠφαι: δὲν οτμοστ ἐκεμεστωοῦ οτοῦ
 δὲν οτβο† ἐκεβιβο† ἠμωοῦ χε
 οτἀναθεμα πε.

*Οτῶοῦ ἠττῆριας ἐθοταβ Πεννοτ†
 ψα ἐνεῶ νεμ ψα ἐνεῶ ἠτε νιῆνεῶ
 τηροῦ. Διμη.*

name from under heaven;
 no one shall be able to stand
 against you until you have
 destroyed them.

You shall burn the
 carved images of their gods
 with fire; you shall not
 covet the silver or gold that
 is on them, nor take it for
 yourselves, lest you be
 snared by it; for it is an
 abomination to The Lord
 your God.

Nor shall you bring
 an abomination into your
 house, lest you be doomed
 to destruction like it. You
 shall utterly detest it and
 utterly abhor it, for it is an
 accursed thing.

*Glory be to the Holy
 Trinity our God unto the
 age of all ages. Amen.*

وَتَمَثِيلِ إِلَهُتِهِمْ تُحْرِقُونَ بِالنَّارِ. لَا
 تَشْتَهَى فَضَّةً وَلَا ذَهَبًا مِمَّا عَلَيْهَا
 لِتَأْخُذَ لَكَ لَيْلًا تَصَادَ بِهِ لِأَنَّهُ رِجْسٌ
 عِنْدَ الرَّبِّ إِلَهِكَ،

وَلَا تُدْخِلْ رِجْسًا إِلَى بَيْتِكَ لَيْلًا
 تَكُونَ مُحْرَمًا مِثْلَهُ. تَسْتَقْبِحُهُ
 وَتَكْرَهُهُ لِأَنَّهُ مُحْرَمٌ.»

*مجداً للثالوث القدوس الهنا إلى
 الأبد وإلى أبد الأبدین كلها. آمین.*

Isaiah 3: 1 - 14
إشعيا 3 : 1 - 14

Εβολᾶ δὲν Ησαῖας πῖπροφητης:
 ἐρεπεεψμοῦ εθοταβ: ψωπι νεμαν
 ἄμην εψχω ἄμοσ.

A reading from Isaiah
 the prophet, may his
 blessing be with us. Amen.

من أشعيا النبي، بركته المقدسة
 تكون معنا. آمين.

Ησαῖας 3: 1 - 14

Isaiah 3: 1 - 14

إشعيا 3 : 1 - 14

Ζηππε ις φηνηβ Πβοις Σαβαωθ
 εψεωλι ἐβολᾶσεν †λοτδεᾶ νεμ
 ἐβολᾶσεν Ιεροτσαλημ ἠνοται εψχορ

For behold, the Lord,
 The Lord of hosts, takes
 away from Jerusalem and
 from Judah the stock and
 the store, the whole supply

فَإِنَّهُ هُوَذَا السَّيِّدُ رَبُّ الْجُنُودِ يَنْزِعُ
 مِنْ أُورُشَلِيمَ وَمِنْ يَهُوذَا السِّنَدَ
 وَالرُّكْنَ كُلَّ سِنْدٍ خُبْزٍ وَكُلِّ سِنْدٍ
 مَاءٍ.

νεμ οτι εκχορ οτχομ ητε οτωικ νεμ
οτχομ ητε οτωωοτ.

Нем οταφωφ νεμ οται
εοτονωχομ υμοφ νεμ οτρωμι
υπολεμιστης νεμ οτρεφτβαπ νεμ
οτπροφητης νεμ οτρεφθοοτην νεμ
οτπρεσβυτεροσ.

Нем οτπεντηκονταρχοσ νεμ
οτωφηρ ηρεφτσοβни νεμ οτсаβε
ηαρχητεκτων νεμ οτκατζηт
ηρεφβιςμη.

Οτοσ ετεερ βαηδελωρι ηαρχων
εζρηι εχωοτ: οτοσ βαηρεφωβι
ετεερβοις εχωοτ.

Οτοσ εφεζει ηξε πιλαοσ: οτρωμι
οτβε οτρωμι οτοσ οτρωμι οτβε
πεφωφηρ: εφεβιδροπ ηξε οταλοτ
εοτδελλο οτοσ φηετωηω οτβε
φηετθεβινοτ.

Χε ερε οτρωμι αμαβι υπεφσον ιε
πρεμνηι ητε πεφωτ εφω υμοσ χε
οτοητεκ οτεβωσ υματ φωπι εκοι
ηαρχων εχωη οτοσ ταδρε εεφωπι
δα πεκεφωφωι.

Οτοσ εφεεροτω ητεφχοσ δεη
πιεσοοτ ετε υματ χε ηναφωπι αν ειοι
ηαρχητοσ εχωκ χε υμοη ωικ δεη

of bread and the whole
supply of water;

the mighty man and the
man of war, the judge and
the prophet, and the diviner
and the elder;

the captain of fifty and
the honorable man, the
counselor and the skillful
artisan, and the expert
enchanter.

I will give children to
be their princes, and babes
shall rule over them.

The people will be
oppressed, every one by
another and every one by
his neighbor; the child will
be insolent toward the
elder, and the base toward
the honorable.

When a man takes hold
of his brother In the house
of his father, saying, "You
have clothing; you be our
ruler, and let these ruins be
under your power."

In that day he will
protest, saying, "I cannot
cure your ills, for in my
house is neither food nor

الْجَبَّارَ وَرَجُلَ الْحَرْبِ. الْقَاضِي
وَالنَّبِيَّ وَالْعَرَّافَ وَالشَّيْخَ.

رئيسَ الْخَمْسِينَ وَالْمُعْتَبَرَ
وَالْمُشِيرَ وَالْمَاهِرَ بَيْنَ الصَّنَاعِ
وَالْحَادِقِ بِالرُّفِيَّةِ.

وَأَجْعَلُ صِبْيَانًا رُؤَسَاءَ لَهُمْ
وَأَطْفَالًا تَتَسَلَطُ عَلَيْهِمْ.

وَيَظْلِمُ الشَّعْبُ بَعْضُهُمْ بَعْضًا
وَالرَّجُلُ صَاحِبَهُ. يَتَمَرَّدُ الصَّبِيُّ
عَلَى الشَّيْخِ وَالذَّنِيءُ عَلَى
الشَّرِيفِ.

إِذَا أَمْسَكَ إِنْسَانٌ بِأَخِيهِ فِي بَيْتِ
أَبِيهِ قَائِلًا: «لَكَ ثَوْبٌ فَتَكُونُ لَنَا
رئيسًا وَهَذَا الْخَرَابُ تَحْتَ يَدِكَ».

يَرْفَعُ صَوْتَهُ فِي ذَلِكَ الْيَوْمِ قَائِلًا:
«لَا أَكُونُ عَاصِبًا وَفِي بَيْتِي لَا
خُبْزٌ وَلَا ثَوْبٌ. لَا تَجْعَلُونِي رِيسَ
الشَّعْبِ».

ΠΑΝΙ ΟΥΔΕ ΞΕΒΩΣ: Ἰνα ῥωπι ἀν ειοι
ἡαρχηγος ἐπαίλαος.

Χε σενασωσπ ἡεροτσάλημ οτορ
Ἰουδαεὰ ασουωσπ οτορ νοτλας δεν
νοτὰνομιὰ σεοι ἡατσωτεμ ἡσα Πβοις.

Χε Ἰνοτ ἀφθεβιὸ ἡξε ποτῶοτ
οτορ ἡῶπι ἡποτρω ἀφθρι ἐρατϵ
οτβηοτ: ἀτρωιω δε ἡποτρωβι ἡφρητ
ἡφα Σοδομα: οτορ ἀτοτρωεϵ ἐβολ
ἡφρητ ἡφα Σομορρα οτοι ἡτοτψτϵχη
ξε ἀτσοβἡι ἡοτσοβἡι εϵρωοτ δαρωοτ
ἡμιν ἡμωοτ εϵρω ἡμοσ.

Χε μαρεσωνε ἡπιθῶμηι ξε ἡοι
ἡατϵατ ἡαν Ἰνοτ ξε εἶεοτωμ
ἡνιοτταε ἡτε ποτμωιτ.

Οτοτ εἶεἰ ἡτοτμετατσεβἡς: οτοι
ἡπιὰνομοσ: δανπετρωοτ κατα
ἡξβηοτἡ ἡτε νεϵχιε εἶεἰ εἶρηι ἐρωεϵ.

Παλαος νετεἡπρακτωρ σεἶριτ
ἡμωτεν οτορ ἡἡετϵιτ ἡμωτεν σεοι
ἡβοις ἐρωτεν: παλαος
ἡἡετερμακαριζιν ἡμωτεν σεωρεμ
ἡμωτεν οτορ φῶωιτ ἡτε
νετεἡδαλατϵ σεῶθορτερ ἡμοεϵ.

Αλλα Ἰνοτ Πβοις ἡναι ἡἡαπ
νεμ ἡἡρεσβἡτεροσ ἡτε πἡλαοσ νεμ

clothing; do not make me a ruler of the people.”

For Jerusalem stumbled, and Judah is fallen, because their tongue and their doings are against The Lord, to provoke the eyes of His glory.

The look on their countenance witnesses against them, and they declare their sin as Sodom; they do not hide it. Woe to their soul! For they have brought evil upon themselves.

Say to the righteous that it shall be well with them, for they shall eat the fruit of their doings.

Woe to the wicked! It shall be ill with him, for the reward of his hands shall be given him.

As for My people, children are their oppressors, and women rule over them. O My people! Those who lead you cause you to err, and destroy the way of your paths.”

The Lord will enter into judgment with the elders of His people and His princes.

لَأَنَّ أورشليمَ عَثَرَتْ وَيَهُودًا
سَقَطَتْ لِأَنَّ لِسَانَهُمَا وَأَفْعَالَهُمَا
ضَدَّ الرَّبِّ لِإِعَاظَةِ عَيْنِي مَجْدِهِ.

نَظَرُ وُجُوهِهِمْ يَشْهَدُ عَلَيْهِمْ وَهُمْ
يُخْبِرُونَ بِخَطِيئَتِهِمْ كَسُودَمَ. لَا
يُخْفُونَهَا. وَيَلِّ لِنَفْسِهِمْ لِأَنَّهُمْ
يَصْنَعُونَ لِأَنْفُسِهِمْ شَرًّا.

«قُولُوا لِلصَّادِقِ خَيْرٌ لِأَنَّهُمْ
يَأْكُلُونَ ثَمَرَ أَفْعَالِهِمْ.

وَيَلِّ لِلشَّرِيرِ. شَرٌّ لِأَنَّ مُجَازَاةَ يَدَيْهِ
تُغْمَلُ بِهِ.

شَعْبِي ظَالِمُوهُ أَوْلَادٌ وَنِسَاءٌ
يَتَسَلَطْنَ عَلَيْهِ. يَا شَعْبِي مَرشِدُوكَ
مُضِلُّونَ وَيَبْلَعُونَ طَرِيقَ
مَسَالِكِكَ».

ولكن الآن سيدخل الربُّ في
المحاكمة مع شيوخ شعبه
ورؤسائهم.

νεφάρων.

*Οὐὼρ ἰϥτριάς ἐθοῦαβ Πεννοῦτ
ψα ἐνεζ νεμ ψα ἐνεζ ἰτε νιἐνεζ
τηροῦ. Δμην.*

*Glory be to the Holy
Trinity our God unto the
age of all ages. Amen.*

*مجداً للثالوث القدوس الهنا إلى
الأبد وإلى أبد الأبدين كلها. آمين.*

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 κθ: α, β

Psalm 29: 1, 2

المزمور 29: 1, 2

ϥναβασκ Πβοις γε ακωοπτ ἐροκ:
οτοζ ἰπεκῆρε ναζαζι οτνοζ ἰμωοτ
ἐζρηι ἐχωι: Πβοις Πανοῦτ αιωψ
οτβηκ: οτοζ ακταλβοι. **Δλληλοῦα.**

I will extol You, O Lord, for You have lifted me up, and have not let my foes rejoice over me. O Lord my God, I cried out to You, and You healed me. **Alleluia.**

أعظمك يا رب لأنك احتضنتني، ولم تشمت بي أعدائي. أيها الرب إلهي، صرخت إليك فشفيتني. **هلليويا.**

Matins Gospel

إنجيل باكر

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

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

Οτἀναστωσις ἐβολ ζεν
πιεατσσελιον εθοῦαβ 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 ε: ιβ - ιε

Luke 5: 12 - 16

لوقا 5: 12 - 16

Οτοζ αψωπι δε ἐταῖ ἐδοῦν ἐοῖ
ἰνιβακι οτοζ ις οτρωμι εμμεζ ἰνεετ:
ἐταφναῦ δε ἐλχοῦς αψηιτϥ ἐχεν

And it happened when He was in a certain city, that behold, a man who was full of leprosy saw Jesus; and he fell on his face and

وَكَانَ فِي إِحْدَى الْمُدُنِ. فَإِذَا رَجُلٌ مَمْلُوءٌ بَرَصًا. فَلَمَّا رَأَى يَسُوعَ خَرَّ عَلَى وَجْهِهِ وَطَلَبَ إِلَيْهِ قَائِلًا: «يَا سَيِّدُ إِنَّ أَرَدْتُ تَقْدِرُ أَنْ تُطَهِّرَنِي.»

περὸ ἐφ' ἑαυτοῦ ἐρωῶ ἐμὲ καὶ
παθεῖς ἀκαθάρτου ὄντος ἕμου ἕμου
ἐστίν.

Ὁτοῦ ἀφ' ἑαυτοῦ ἐβόησεν λέγων
νευμάει ἐμὲ καὶ ἴσθω
ματὸν βοῦν: ὁτοῦ κατατρεφέντα ἐβόησεν
ἕμου ἕμου.

Ὁτοῦ δὲ ἐβόησεν λέγων ἐμὲ
καὶ ὑπερβαρὺς ἐστὶν ἀλλὰ ματὸν
ματὸν πιότην ἐροῦ ὁτοῦ ἀνιστῆναι
πεκτοῦν βοῦν κατὰ φῆμ' ἐταροφασαζῶν
ἕμου ἕμου ἐμετῶν.

Ἀφ' ἑαυτοῦ ἐβόησεν ἕμου ἕμου
ἐβόησεν: ὁτοῦ ἀφ' ἑαυτοῦ ἕμου ἕμου
ἕμου ἕμου ἐρωῶ ὁτοῦ
ἐταροφασαζῶν ἐρωῶν ἕμου ἕμου.

Ὁτοῦ δὲ νεύσας λέγων
ἐμὲ ἀφ' ἑαυτοῦ ἕμου ἕμου.

*Πῶς φα Πεννοῦ περὶ ἐμὲ
ἕμου ἕμου: ἀμην.*

implored Him, saying,
“Lord, if You are willing,
You can make me clean.”

Then He put out His
hand and touched him,
saying, “I am willing; be
cleansed.” Immediately the
leprosy left him.

And He charged him to
tell no one, “But go and
show yourself to the priest,
and make an offering for
your cleansing, as a
testimony to them, just as
Moses commanded.”

However, the report
went around concerning
Him all the more; and great
multitudes came together to
hear, and to be healed by
Him of their infirmities.

So, He Himself often
withdrew into the
wilderness and prayed.

Glory be to God forever.

فَمَدَّ يَدَهُ وَلَمَسَهُ قَائِلًا: «أُرِيدُ
فَأَطِئُ». وَلِلْوَقْتِ دَهَبَ عَنْهُ
الْبَرَصُ.

فَأَوْصَاهُ أَنْ لَا يَقُولَ لِأَحَدٍ. بَلِ
«امْضِ وَأَرِ نَفْسَكَ لِلْكَاهِنِ وَقَدِّمْ
عَنْ تَطْهِيرِكَ كَمَا أَمَرَ مُوسَى
شَهَادَةً لَهُمْ».

فَدَاعَ الْخَبِيرَ عَنْهُ أَكْثَرَ. فَاجْتَمَعَ
جُمُوعٌ كَثِيرَةٌ لِكَيْ يَسْمَعُوا وَيُشْفَوْا
بِهِ مِنْ أَمْرَاضِهِمْ.

وَأَمَّا هُوَ فَكَانَ يَعْتَرِلُ فِي الْبَرَارِيِّ
وَيُصَلِّي.

والمجد لله دائماً.

Liturgy Readings
قراءات القديس

The Pauline Epistle
رسالة بولس الرسول

Παῦλος ἄβωκ ὑπενβόις Ἰησοῦς
Χριστός: πᾶποστολος ἐθαῶεμ:
φῆεταῦθαυγ ἐπιζηυεννοῦφι ἵτε
Φνοῦτ.

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

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

Πρωμοεος ιβ: 6 - κα

Romans 12: 6 - 21

رومية 12 : 6 - 21

Εοῦοῦνταν δε ὑμαῦ ἡζανῆμοτ
εῦυεβίηοῦτ κατα πιῡι ὑπιῆμοτ εῦτοι
ναν: ἴτε οῦπροφῆτιᾶ κατα πιθοντεν
ἵτε φῆναῶτ.

Having then gifts differing according to the grace that is given to us, let us use them: if prophecy, let us prophesy in proportion to our faith;

وَلَكِنْ لَنَا مَوَاهِبُ مُخْتَلَفَةٌ بِحَسَبِ
النِّعْمَةِ الْمُعْطَاةِ لَنَا: اُنْبُوءَةٌ فَبِالنِّسْبَةِ
إِلَى الْإِيمَانِ.

Ἰτε οῦδιακονιᾶ ζεν τῦδιακονιᾶ:
ἴτε πετῦεβω ζεν τῦμετρεῦῦεβω.

or ministry, let us use it in our ministering; he who teaches, in teaching;

أَمْ خِدْمَةٌ فِي الْخِدْمَةِ أَمْ الْمُعَلِّمُ
فِي التَّعْلِيمِ.

Ἰτε πετῦνομῦ ζεν τῦμεθαῦτητ:
φῆετῦ ζεν οῦμετθαῦλοῦς: φῆετῦχι
δαζωοῦ ζεν οῦεποῦζη: φῆεθαῖ ζεν
οῦραῡι.

he who exhorts, in exhortation; he who gives, with liberality; he who leads, with diligence; he who shows mercy, with cheerfulness.

أَمْ الْوَاعِظُ فِي الْوَعْظِ الْمُعْطِي
فَبِسَخَاءٍ الْمُدَبِّرُ فَبِاجْتِهَادٍ الرَّاحِمُ
فَبِسُرُورٍ.

Ϟὰσαπη ὑμον μετῡοβι ἡζητς:
ἐρετενφῆτ σαβωλ ὑπιπετῡωοῦ:
ἐρετεντομι ὑμωτεν ἐπιῡαθον.

Let love be without hypocrisy. Abhor what is evil. Cling to what is good.

الْمَحَبَّةُ فَلْتَكُنْ بِلَا رِيَاءٍ. كُونُوا
كَارْهِيْنَ الشَّرِّ مُلْتَصِقِيْنَ بِالْخَيْرِ.

ζεν τῦμετῡαισον ἐρετενῡχι ζεν
οῦμει ἐδοῦν ἐνετενῆρῡοῦ:
ἐρετενεῦῡορπι ἡζα νετενῆρῡοῦ ἵτεν
θῆνοῦ ζεν οῦταῖο.

Be kindly affectionate to one another with brotherly love, in honor giving preference to one another;

وَأَدِيْنَ بَعْضُكُمْ بَعْضًا بِالْمَحَبَّةِ
الْأَخَوِيَّةِ مُقَدِّمِيْنَ بَعْضُكُمْ بَعْضًا فِي
الْكِرَامَةِ.

Ερετενοι ἠρεσῶνατ ἀν δεν
†σπορδην: ἐρετενδην δεν πῖπνευμα:
ἐρετενοι ἄβωκ ἄΠβοις.

Ερετενραῶι δεν †βελπις:
ἐρετενεργηπομενιν δεν νιροσρεχ:
ἐρετενμην ἐ†προσερχη.

Ερετενοι ἠὲψηρ ἐνιχρηὰ ἠτε
νιάσιος ἐρετενοι ἠβοσι ἠσα
†μετμαιωεμο.

Сμοу ἐνηετβοσι ἠσα θηνοу: сμοу
оуоу ἠπερсазоу.

Раῶι нем нηεтраῶι оуоу рми нем
ннетири.

Отμενὶ ἠοуот ἐρετεнра ἠμοу
ἐнетенерноу ἠтетенмеуὶ ἀн
ἐниметбасишт ἀλλα ἐρετεнмоуи нем
ннетиεβиноут: ἠπερωпи ἐρετενοι
ἠсаβε нωтен ἠμαγὰтен θηноу.

†тетен† ἠоупетρωоу ἀн ἠἐλι
ἠτῶεβιὼ ἠпоупетρωоу: ἐρετεнқи
ἠφρωоуу ἠεанπεθнанеу ἠπεἠθο
ἠρωи нивен.

Исче оуон ῶхου ἠμωтен
ἀριαутен θηноу ἐεрирһнн нем рωи
нивен.

not lagging in diligence,
fervent in spirit, serving the
Lord.

Rejoicing in hope,
patient in tribulation,
continuing steadfastly in
prayer;

distributing to the needs
of the saints, given to
hospitality.

Bless those who
persecute you; bless and do
not curse.

Rejoice with those who
rejoice, and weep with
those who weep.

Be of the same mind
toward one another. Do not
set your mind on high
things, but associate with
the humble. Do not be wise
in your own opinion.

Repay no one evil for
evil. Have regard for good
things in the sight of all
men.

If it is possible, as much
as depends on you, live
peaceably with all men.

عَيْرَ مُتَكَاسِلِينَ فِي الْاجْتِهَادِ
حَارِينَ فِي الرُّوحِ عَابِدِينَ الرَّبِّ.

فَرِحِينَ فِي الرَّجَاءِ صَابِرِينَ فِي
الضِّيقِ مُوَظِّبِينَ عَلَى الصَّلَاةِ.

مُشْتَرِكِينَ فِي احْتِيَاجَاتِ الْقَدِيسِينَ
عَاكِفِينَ عَلَى إِضَافَةِ الْغُرَبَاءِ.

بَارِكُوا عَلَى الَّذِينَ يَضْطَهُدُونَكُمْ.
بَارِكُوا وَلَا تَلْعَنُوا.

فَرِحًا مَعَ الْفَرِحِينَ وَبُكَاءَ مَعَ
الْبَاكِينَ.

مُهْتَمِينَ بَعْضُكُمْ لِبَعْضٍ اهْتِمَامًا
وَاحِدًا عَيْرَ مُهْتَمِينَ بِالْأُمُورِ
الْعَالِيَةِ بَلْ مُنْقَادِينَ إِلَى الْمُتَضَعِينَ.
لَا تَكُونُوا حُكَمَاءَ عِنْدَ أَنْفُسِكُمْ.

لَا تُجَازُوا أَحَدًا عَن شَرِّ بَشَرٍ.
مُعْتَبِينَ بِأُمُورٍ حَسَنَةٍ قُدَّامَ جَمِيعِ
النَّاسِ.

إِنْ كَانَ مُمَكِنًا فَحَسَبَ طَاقَتِكُمْ
سَالِمُوا جَمِيعَ النَّاسِ.

Πτετενδὶ ὑπετενὸπρωϋ αν
 ναμενρα† αλλα μαμα ὑπζωντ:
 ἔσθνοϋτ ζαρ γε πδὶ ὑπρωϋ φωι ἄνοκ
 πε ἄνοκ εθνα†ϋεβὶὼ πεζεε Πβοις.

Αλλα ἐρωπ ἀρεωαν πεκζαζι
 ἔκο ματεῦμοϋ: αϋωανὶβι ματσοϋ:
 φαι ζαρ εκρα ὑμοϋ εκέθωο†
 ἠζανζεβς ἠχρωω ριζεν τεϋὰφε.

Упенòре пипетζωο† ὄρο ἐροκ
 αλλα ζεν πипεθнанеϋ ὄρο
 ἐπипетζωο†.

*Πρῶτος ζαρ νεμωτεν νεμ
 τζιρηνη ενσοп: γε ἄμην εσεϋωπι.*

Beloved, do not avenge
 yourselves, but rather give
 place to wrath; for it is
 written, “Vengeance is
 Mine, I will repay,” says the
 Lord.

Therefore, if your
 enemy is hungry, feed him;
 If he is thirsty, give him a
 drink; for in so doing you
 will heap coals of fire on
 his head.

Do not be overcome by
 evil, but overcome evil with
 good.

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

لَا تَنْتَقِمُوا لِأَنْفُسِكُمْ أَيُّهَا الْأَحِبَّاءُ بَلْ
 أَعْطُوا مَكَانًا لِلْغَضَبِ لِأَنَّهُ مَكْتُوبٌ:
 «لِيَ النَّقْمَةَ أَنَا أَجْزِي يَقُولُ الرَّبُّ.»

فَإِنْ جَاعَ عَدُوُّكَ فَأَطْعِمْهُ. وَإِنْ
 عَطِشَ فَاسْقِهِ. لِأَنَّكَ إِنْ فَعَلْتَ هَذَا
 تَجْمَعُ جَمْرًا نَارٍ عَلَى رَأْسِهِ.»

لَا يَغْلِبَنَّكَ الشَّرُّ بَلْ اغْلِبِ الشَّرَّ
 بِالْخَيْرِ.

*نعمة الله الأب تكون مع جميعكم.
 آمين.*

The Catholic Epistle الكاثوليكون

Καθολικον ἐβολ ζεν πε
 πιαζωομ† ἠεπιστολη ἠτε πενιωτ
 Ιωαννης. Δμην. Ναμενρα†.

Ἦ Ιωαννης ἁ: ἁ - ἰε

Πῖρεσβϋτερος ἠΣαιος πιαζαπητοϋ
 φη ἄνοκ ἐ†μει ὑμοϋ ζεν οϋμεθμνι.

Ναμενρι† †τωβζ εθβε ζωβ νιβεν
 εορε πεκμωι† σωο†τεν οϋοζ
 ἠτεκοϋζαι κατα φηρη† ἐτε νεμωι†
 ἠτεκψϋχη σοϋτων.

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

3 John 1: 1 - 15

The Elder, to the
 beloved Gaius, whom I love
 in truth:

Beloved, I pray that you
 may prosper in all things
 and be in health, just as
 your soul prospers.

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

3 يوحنا 1: 1 - 15

الْشَيْخُ، إِلَيَّ غَايُسَ الْحَبِيبِ الَّذِي
 أَنَا أَحِبُّهُ بِالْحَقِّ.

أَيُّهَا الْحَبِيبُ، فِي كُلِّ شَيْءٍ أَرْوَمُ
 أَنْ تَكُونَ نَاجِحًا وَصَحِيحًا، كَمَا أَنَّ
 نَفْسَكَ نَاجِحَةٌ.

Διραῶν γὰρ ἐμασῶν ἐταῖν ἴξε
νίσνηοῦ οὐοῦ ἐταῖρμεοῦρε δα
τεκμεοῦνι κατὰ φῆρητ ἴθοκ
ἐτεκμοῦνι δέν οὔμεοῦνι.

Ἰμοῦτ ἔμοῦτ γὰρ εἰοῖ ἴνιῶτ ἐφαί
ῶινα ἴτασῶτεμ εῶβε ναῶηρι χε
σεμοῦνι δέν οὔμεοῦνι.

Πιάσαπητοῦ οὔεῶβ ἴπιστοῦ
ἐτεκίρι ἴμοῦε κερῶῶβ ἴδῶρη δέν
νίσνηοῦ οὐοῦ φαί δέν νιῶεμοῦοῦ.

Ναί ἐταῖρμεοῦρε δα τεκὰσαπη
ἴπεῦθο ἴννοτεκκῶλῶσι: ναί ἐτε
καλῶε κῶαδῶε κῶνατῶῶοῦ εὔἴῶῶα
ἴΦῶοῦτ.

Ἐταῖν γὰρ ἐβῶλ ἐχεν πιραν ἴσεβί
ἔλι ἀν ἴτεν νιῶθηκοῦ.

Ἰνον οὔη ῶῶε ναν ἐῶεπ ναί οὔον
ἴπαιρητ ἐρον ῶινα ἴτενεῶῶφῶρη
ἴεῶῶῶβ ἐτῶεοῦνι.

Ἰκῶδαί ἴοῦεῶῶβ ἴτεκκῶλῶσι
ἀλῶλῶ Διῶτῶεφῶε πιῶαιεῶῶοῦτ
ἴδῶητοῦ ἴῶῶῶπ ἴμοῦν ἐροῦ ἀν.

Ἐῶβε φαί ἀῶῶῶν ἴναῶρεῶεῶε φῶεῶν
ἴνεῶῶῶβῶηοῖ ἐτεκίρι ἴμοῦοῦ
εῶεῶῶῶλῶρην ἴμοῦν δέν ῶανσαῶι
ἴπονηροῦ οὔοῦ εῶκῶη ἀν δέν ναί
οὔδε ἴθοῦε ἴῶῶῶπ ἴνίσνηοῦ ἐροῦ ἀν:

For I rejoiced greatly when brethren came and testified of the truth that is in you, just as you walk in the truth.

I have no greater joy than to hear that my children walk in truth.

Beloved, you do faithfully whatever you do for the brethren and for strangers,

who have borne witness of your love before the church. If you send them forward on their journey in a manner worthy of God, you will do well,

because they went forth for His name's sake, taking nothing from the Gentiles.

We therefore ought to receive such, that we may become fellow workers for the truth.

I wrote to the church, but Diotrophes, who loves to have the preeminence among them, does not receive us.

Therefore, if I come, I will call to mind his deeds which he does, prating against us with malicious words. And not content with that, he himself does not receive the brethren, and forbids those who wish to,

لأني فرحتُ جداً إذ حَضَرَ إِخْوَةٌ
وَشَهِدُوا بِالْحَقِّ الَّذِي فِيكَ، كَمَا أَنَّكَ
تَسْلُكُ بِالْحَقِّ.

لَيْسَ لِي فَرْحٌ أَكْبَرُ مِنْ هَذَا: أَنْ
أَسْمَعَ عَنْ أَوْلَادِي أَنَّهُمْ يَسْلُكُونَ
بِالْحَقِّ.

أَيُّهَا الْحَبِيبُ، أَنْتَ تَفْعَلُ بِالْأَمَانَةِ
كُلَّ مَا تَصْنَعُهُ إِلَى الْإِخْوَةِ وَإِلَى
الْغُرَبَاءِ.

الَّذِينَ شَهِدُوا بِمَحَبَّتِكَ أَمَامَ
الْكَنِيسَةِ. الَّذِينَ تَفْعَلُ حَسَنًا إِذَا
شَيَعْتَهُمْ كَمَا يَحِقُّ لِلَّهِ.

لأنَّهُمْ مِنْ أَجْلِ اسْمِهِ خَرَجُوا وَهُمْ
لَا يَأْخُذُونَ شَيْئًا مِنَ الْأُمَمِ.

فَنَحْنُ نَبْتَغِي لَنَا أَنْ نَقْبَلَ أَمْثَالَ
هَؤُلَاءِ، لِكَيْ نَكُونَ عَامِلِينَ مَعَهُمْ
بِالْحَقِّ.

كَتَبْتُ إِلَى الْكَنِيسَةِ، وَلَكِنْ
دِيُوتْرِيفُسُ الَّذِي يُحِبُّ أَنْ يَكُونَ
الْأَوَّلَ بَيْنَهُمْ لَا يَقْبَلُنَا.

مِنْ أَجْلِ ذَلِكَ إِذَا جِئْتُ فَسَأَذْكَرُهُ
بِأَعْمَالِهِ الَّتِي يَعْمَلُهَا، هَادِرًا عَلَيْنَا
بِأَقْوَالٍ خَبِيثَةٍ. وَإِذْ هُوَ غَيْرٌ مُكْتَفٍ
بِهَذِهِ، لَا يَقْبَلُ الْإِخْوَةَ، وَيَمْنَعُ أَيْضًا
الَّذِينَ يُرِيدُونَ، وَيَطْرُدُهُمْ مِنَ
الْكَنِيسَةِ.

οτοζ νηεθοτωϷ εϷοποτ νεϷω μμωοτ
αν οτοζ εϷετ μμωοτ εβολ ζεν
†εκκλησι̅α̅.

Παμεριτ̅ μπερτενωκ
επιπετωοτ̅ αλλα̅ επιπεθανεϷ:
φη̅ετι̅ρι̅ μπιπεθανεϷ οτ̅ εβολ̅ ζεν̅
Φνοτ̅† πε: φη̅ δε̅ ετι̅ρι̅ μπιπετωοτ̅
μπεϷνατ̅ εΦνοτ̅†.

Ανερμεορε̅ ν̅Διμητριος̅ ζιτεν̅
οτον̅ νιβεν̅ νεμ̅ ζιτεν̅ θ̅μη̅ οτοζ̅ αν̅ον̅
τενερμεορε̅ οτοζ̅ κ̅ωοτ̅ν̅ ζε̅
τενεμετωορε̅ οτ̅μη̅ τε̅.

He̅ οτοζ̅† οτ̅μη̅ ε̅ε̅δ̅η̅τοτ̅ νακ̅ πε̅
αλλα̅ η̅τοτωϷ̅ αν̅ ε̅ε̅δ̅αι̅ νακ̅ ε̅βολ̅
ζιτεν̅ οτ̅μελα̅ νεμ̅ οτ̅καϷ̅.

†ε̅ρ̅ε̅λ̅π̅ι̅ς̅ δε̅ σα̅τοτ̅ ε̅νατ̅ ε̅ροκ̅
οτοζ̅ η̅τεν̅σα̅ζι̅ νεμ̅ νε̅νε̅ρ̅η̅οτ̅ η̅ρο̅
οτ̅βε̅ ρο̅.

†ε̅ρ̅η̅νη̅ νακ̅: σε̅Ϸ̅ι̅ν̅ι̅ ε̅ροκ̅ η̅ζε̅
ν̅ι̅Ϸ̅φ̅η̅ρ̅: Ϸ̅ι̅ν̅ι̅ ε̅ν̅ι̅Ϸ̅φ̅η̅ρ̅ κα̅τα̅ νο̅τ̅ρα̅ν̅.

*Να̅ς̅νη̅οτ̅ μ̅περ̅με̅ν̅ρε̅ π̅ι̅κο̅ς̅μο̅ς̅
οτ̅δε̅ ν̅η̅ε̅τ̅ω̅ο̅π̅ ζ̅εν̅ π̅ι̅κο̅ς̅μο̅ς̅:
π̅ι̅κο̅ς̅μο̅ς̅ να̅ς̅ι̅ν̅ι̅ νεμ̅ τε̅ρε̅πι̅θ̅ω̅μ̅ια̅: φ̅η̅
δε̅ ε̅τι̅ρι̅ μ̅φο̅τω̅Ϸ̅ μ̅Φ̅νοτ̅† ε̅να̅Ϸ̅ω̅πι̅
Ϸ̅α̅ ε̅νε̅ε̅: α̅μ̅η̅ν̅.*

putting them out of the church.

Beloved, do not imitate what is evil, but what is good. He who does good is of God, but he who does evil has not seen God.

Demetrius has a good testimony from all, and from the truth itself. And we also bear witness, and you know that our testimony is true.

I had many things to write, but I do not wish to write to you with pen and ink;

but I hope to see you shortly, and we shall speak face to face.

Peace to you. Our friends greet you. Greet the friends by name.

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.

أَيُّهَا الْحَبِيبُ، لَا تَتَمَثَّلْ بِالشَّرِّ بَلْ
بِالْخَيْرِ، لِأَنَّ مَنْ يَصْنَعُ الْخَيْرَ هُوَ
مِنَ اللَّهِ، وَمَنْ يَصْنَعُ الشَّرَّ فَلَمْ
يُبْصِرِ اللَّهَ.

دِيمِثْرِيُوسُ مَشْهُودٌ لَهُ مِنَ الْجَمِيعِ
وَمِنَ الْحَقِّ نَفْسِهِ، وَنَحْنُ أَيْضًا
نَشْهَدُ، وَأَنْتُمْ تَعْلَمُونَ أَنَّ شَهَادَتَنَا
هِيَ صَادِقَةٌ.

وَكَانَ لِي كَثِيرٌ لِأَكْتُبُهُ، لَكِنِّي لَسْتُ
أُرِيدُ أَنْ أَكْتُبَ إِلَيْكَ بِحَبْرٍ وَقَلَمٍ.

وَلَكِنِّي أَرْجُو أَنْ أَرَكَ عَنْ قَرِيبٍ
فَتَتَكَلَّمُ فَمَا لَقَمٍ.

سَلَامٌ لَكَ. يُسَلِّمُ عَلَيْكَ الْأَحْبَاءُ. سَلِّمْ
عَلَى الْأَحْبَاءِ بِأَسْمَائِهِمْ.

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

The Acts

الإبركسيس

<p>Πραξις ἡ τε νενοιῶ ἡ ἀποστολοσ: ἐρε ποῦςμοῦ εθοῦαβ ὡπι νεμδλν. Δμην.</p>	<p>The Acts of our fathers the apostles, may their blessings be with us all. Amen.</p>	<p>فصل من أعمال أباننا الرسل الأطهار المشمولين بنعمة الروح القدس، بركتهم تكون معنا. آمين.</p>
<p style="color: red;">Πραξις β: μβ - τ: ϑ</p>	<p style="color: red;">Acts 2: 42 - 3: 9</p>	<p style="color: red;">أعمال 2: 42 - 3: 9</p>
<p>Παῦμην δε εἶςβω ἡ τε νη ἀποστολοσ νεμ ἱμετῶφρη ἡ τε πιφωῶ ἡ τε πιωικ νεμ ἱπροσεῦχη. Οὔροῦ δε νασωπ ἡ ψῦχη νιβεν: εδλμηνῶ δε ἡμηνι νεμ εδλμηνῶφρη ναῦωπ πε ἐβολεῖτοτοῦ ἡ νη ἀποστολοσ εεν ἱεροῦσαλμ: οὔνιωῦ δε ἡροῦ νασωπ εἰζωοῦ τηροῦ. Πη δε τηροῦ ἐταῦναεῦτ ναῦ εἰοῦμα πε οὔρο εωβ νιβεν ναῦωπ νωοῦ πε εεν οὔμετῶφρη. Οὔρο νοῖοεἰ νεμ νοῦεῦπαρχοντα ναῦῦ ἡμωοῦ ἐβολ οὔρο ναῦφωῶ ἡμωοῦ ἐεραῦ τηροῦ κατα πετε ποῦαι ποῦαι ερχῖα ἡμωε. Παῦμην δε εἶσοπ ἡμηνι πε εεν πιεφει εἶφωῶ ἡ νοῦωικ κατα ηἱ ναῦβἱ ἡ νοῦεῦρε εεν οὔεεληλ νεμ οὔεητ εεῖοαβ.</p>	<p>And they continued steadfastly in the apostles’ doctrine and fellowship, in the breaking of bread, and in prayers. Then fear came upon every soul, and many wonders and signs were done through the apostles. Now, all who believed were together, and had all things in common, and sold their possessions and goods, and divided them among all, as anyone had need. So, continuing daily with one accord in the temple, and breaking bread from house to house, they ate their food with gladness and simplicity of heart,</p>	<p>وَكَانُوا يُواظِبُونَ عَلَى تَعْلِيمِ الرُّسُلِ وَالشَّرِكَةِ وَكسِرِ الخُبْزِ وَالصَّلَوَاتِ. وَصَارَ خَوْفٌ فِي كُلِّ نَفْسٍ. وَكَانَتْ عَجَائِبُ وَأَيَاتٌ كَثِيرَةٌ تُجْرَى عَلَى أَيْدِي الرُّسُلِ. وَجَمِيعُ الَّذِينَ آمَنُوا كَانُوا مَعًا وَكَانَ عِنْدَهُمْ كُلُّ شَيْءٍ مَشْتَرَكًا. وَالْأَمْلاكُ وَالْمُقْتَنِيَّاتُ كَانُوا يَبِيعُونَهَا وَيَقْسِمُونَهَا بَيْنَ الْجَمِيعِ كَمَا يَكُونُ لِكُلِّ وَاحِدٍ احتِياجٌ. وَكَانُوا كُلَّ يَوْمٍ يُواظِبُونَ فِي الهِكْلِ بِنَفْسٍ وَاحِدَةٍ. وَإِذْ هُمْ يَكْسِرُونَ الخُبْزَ فِي البُيُوتِ كَانُوا يَتَنَاوَلُونَ الطَّعَامَ بِابْتِهَاجٍ وَبِساطَةٍ قَلْبٍ.</p>

Οτοϛ αϱάμααζι ἵτεϱαζιχ ἵνοῖναμ
αϱτοῖνοϱϱ: ζεν ἵοῖνοῖ Δε αῖτααρο
ἵνε νεϱβαϱιϱ νεμ ἵβοπ ἵτε ϱατϱ.

Οτοϛ εϱβιϱει αϱόζι ἔρατϱ αϱμοϱϱι
οτοϛ αϱϱε ἔδοῖν ἔπιεϱϱει νεμωοῖ
εϱμοϱϱι εϱβιϱει εϱῶμοῖ ἔΦνοῖϱ.

Οτοϛ αϱναῖ ἔροϱ ἵνε πιλαοϱ
τηϱε εϱμοϱϱι οτοϛ εϱῶμοῖ ἔΦνοῖϱ.

*Πιααζι Δε ἵτε Πβοιϱ εϱἔαζι οτοϛ
εϱἔαϱαζι: εϱἔαμααζι οτοϛ εϱἔτααρο:
ζεν ἵαζια ἵεκκλῆαζια ἵτε Φνοῖϱ:
ἀμῆν.*

And he took him by the
right hand and lifted him up,
and immediately his feet
and ankle bones received
strength.

So he, leaping up, stood
and walked and entered the
temple with them; walking,
leaping, and praising God.

And all the people saw
him walking and praising
God.

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

وَأَمْسَكَهُ بِيَدِهِ الْيُمْنَى وَأَقَامَهُ فَفِي
الْحَالِ تَشَدَّدَتْ رِجْلَاهُ وَكَعْبَاهُ.

فَوَثَبَ وَوَقَّفَ وَصَارَ يَمْشِي وَدَخَلَ
مَعَهُمَا إِلَى الْهَيْكَلِ وَهُوَ يَمْشِي
وَيَطْفُرُ وَيُسَبِّحُ اللَّهَ.

وَأَبْصَرَهُ جَمِيعُ الشَّعْبِ وَهُوَ يَمْشِي
وَيُسَبِّحُ اللَّهَ.

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

The Liturgy Psalm

مزمور القداؑ

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

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

Ψαλμοϱ τω Δαῖαζ ιβ: ε, ϱ

Psalm 12: 5, 6

المزمور 12: 5, 6

Δνοκ Δε αιεϱεελπιϱ ἔπεκναζι:
παρῆτ ναθελῆλ ἔρῆνι ἔαεν
πεκνοαεμ: ἵνααωϱ ἔΠβοιϱ
φῆἔτααϱεϱπεθῆνανεϱ ἵνι: οτοϛ
ἵναεϱψαλιν ἔφ῱αν ἕΠβοιϱ πετβοϱι.
Δλλῆλοῖα.

But I have hoped in
Your mercy; my heart will
rejoice in Your salvation. I
will praise The Lord Who
has done good to me, and I
will sing to the name of The
Lord Most High. **Alleluia.**

أما أنا فعلى رحمتك توكلت.
يبتهج قلبي بخلصك. أسيح الرب
المحسن إليّ، وأرتل لاسم الرب
العالي. **هلليويا.**

The Liturgy Gospel
إنجيل القديس

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

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

<p>Οὐὰναστρωσις ἐβὼλ θεν πιερασσελιον εθουαβ κατα λουτκαν ασιοτ.</p>	<p>A chapter according to Saint Luke, may his blessings be with us. Amen.</p>	<p>فصل من إنجيل معلمنا لوقا البشيري. بركاته علينا آمين.</p>
<p>ΛΟΥΚΑΝ ΙΑ: Α - Γ</p>	<p>Luke 11: 1 - 10</p>	<p>لوقا 11: 1 - 10</p>
<p>Οτοθ ασωωπι ερχη θεν οτωα νωαγε εφερπροσερχεσθε εταρκην δε πεχε οται ηνεμαθητης ναϋ γε Πβοις ματσαβον εερπροσερχεσθε καταφρητ ετα Ιωαννης τσαβε νεμαθητης.</p> <p>Πεσαϋ δε νωοτ γε εοταν αρετεν ωανερπροσερχεσθε λχοσ: γε Πενιωτ ετθεν νιφνοτ: μαρεϋτορβο ηχε πεκραν: μαρεσι ηχε τεκμετορρο: πετερνακ μαρεϋωωπι μηρητ θεν τφε νευ ειχεν πικαρι.</p> <p>Πενωικ εθνηοτ μηιϋ ναν μηηνη.</p> <p>Οτοθ χα νεννοβι ναν εβὼλ κε ταρ λνον εων ητενχω εβὼλ ηνηετε οτον ηταν ερωοτ: οτοθ υπερεντεν εδοτη επιρασμοσ: αλλα ναεμεν εβὼλθα πιπετωοτ.</p>	<p>Now it came to pass, as He was praying in a certain place, when He ceased, that one of His disciples said to Him, “Lord, teach us to pray, as John also taught his disciples.”</p> <p>So, He said to them, “When you pray, say: Our Father in heaven, Hallowed be Your name. Your kingdom come. Your will be done, on earth as it is in heaven.</p> <p>Give us day by day our daily bread.</p> <p>And forgive us our sins, for we also forgive everyone who is indebted to us. And do not lead us into temptation, but deliver us from the evil one.”</p>	<p>وَإِذْ كَانَ يُصَلِّي فِي مَوْضِعٍ لَمَّا فَرَغَ قَالَ وَاحِدٌ مِنْ تَلَامِيذِهِ: «يَا رَبُّ عَلَّمْنَا أَنْ نُصَلِّيَ كَمَا عَلَّمَ يُوْحَنَّا أَيْضًا تَلَامِيذَهُ.»</p> <p>فَقَالَ لَهُمْ: «مَتَى صَلَّيْتُمْ فَقُولُوا: أَبَانَا الَّذِي فِي السَّمَاوَاتِ لِيَتَقَدَّسَ اسْمُكَ لِيَأْتِ مَلَكُوتُكَ لِتَكُنْ مَشِيئَتُكَ كَمَا فِي السَّمَاءِ كَذَلِكَ عَلَى الْأَرْضِ.»</p> <p>خُبِّرْنَا كَفَانَا أُعْطِنَا كُلَّ يَوْمٍ.</p> <p>وَاعْفِرْ لَنَا خَطَايَانَا لِأَنَّنا نَحْنُ أَيْضًا نَعْفِرُ لِكُلِّ مَنْ يُذْنِبُ إِلَيْنَا وَلَا تُدْخِلْنَا فِي تَجْرِبَةٍ لَكِنْ نَجِّنَا مِنَ الشَّرِّيرِ.»</p>

Οτος περαει νωοτ γε νιμ εβολδεν
θνηοτ ετε οτοντεει οτϋφρη μματ
οτοε ντεειπε ωαροει ντφαισι
μπιεχωρε οτοε ντεειχοε ναει γε
παϋφρη μαωμοτ νωικ νηι εποτϋαπ.

Χε οτϋφρη ντηι αει ωαροι εβολ
ει φωμοτ οτοε μμον φηετναχαει
δατοει.

Οτοε ντε φη εωει ετσαδοτη
ερωτω ντεειχοε γε μπερτδισι νηι:
αιοτϋ εαρ αιμαϋθαμ μπαρο οτοε
ναδλωοτ εεχη νευμη ειχεν
παμδανενκοτ: μμον ϋχομ μμοι
ετωνητ ντατ νακ.

Ϡχω δε μμοε νωτην γε καν
αειϋτεμτωνει ντεειτ ναει γε πεειϋφρη
πε εθε τεειμετλαχι δε εειετωνει
ντεειτ ναει νηηετεειερχηα μμωοτ.

Δνοκ εω τχω μμοε νωτην γε
αριετιν οτοε ενατ νωτην: κωτ οτοε
τετενναχιμ: κωλε οτοε εναδωτω
νωτην.

Οτον εαρ νιβεν ετερετιν ωαειβι
οτοε φηετκωτ ωαειχιμ οτοε
φηετκωλε ωαταοτων ναει.

*Πωοτ φα Πεννοτ πε ωα ενεε
ντε νι ενεε: αμην.*

And He said to them,
“Which of you shall have a
friend, and go to him at
midnight and say to him,
‘Friend, lend me three
loaves;

for a friend of mine has
come to me on his journey,
and I have nothing to set
before him;’

and he will answer from
within and say, ‘Do not
trouble me; the door is now
shut, and my children are
with me in bed; I cannot rise
and give to you?’

I say to you, though he
will not rise and give to him
because he is his friend, yet
because of his persistence,
he will rise and give him as
many as he needs.

So, I say to you, ask,
and it will be given to you;
seek, and you will find;
knock, and it will be opened
to you.

For everyone who asks
receives, and he who seeks
finds, and to him who
knocks it will be opened.”

Glory be to God forever.

ثَمَّ قَالَ لَهُمْ: «مَنْ مِنْكُمْ يَكُونُ لَهُ
صَدِيقٌ وَيَمْضِي إِلَيْهِ نِصْفَ اللَّيْلِ
وَيَقُولُ لَهُ: يَا صَدِيقُ أَفْرِضْنِي
ثَلَاثَةَ أَرْغَفَةٍ.

لَأَنَّ صَدِيقًا لِي جَاءَنِي مِنْ سَفَرٍ
وَلَيْسَ لِي مَا أَقْدِمُ لَهُ.

فَيَجِيبُ ذَلِكَ مِنْ دَاخِلٍ وَيَقُولُ: لَا
تُرْجِنِي. الْبَابُ مُغْلَقٌ الْآنَ
وَأَوْلَادِي مَعِي فِي الْفِرَاشِ. لَا أَقْدِرُ
أَنْ أَقُومَ وَأَعْطِيكَ.

أَقُولُ لَكُمْ: وَإِنْ كَانَ لَا يَقُومُ
وَيُعْطِيهِ لِكُونِهِ صَدِيقَهُ فَإِنَّهُ مِنْ
أَجْلِ لِحَاجَتِهِ يَقُومُ وَيُعْطِيهِ قَدْرَ مَا
يَحْتَاجُ.

وَأَنَا أَقُولُ لَكُمْ: اسْأَلُوا تُعْطُوا.
اطْلُبُوا تَجِدُوا. افْرَعُوا يَفْتَحُ لَكُمْ.

لَأَنَّ كُلَّ مَنْ يَسْأَلُ يَأْخُذُ وَمَنْ يَطْلُبُ
يَجِدُ وَمَنْ يَفْرَعُ يَفْتَحُ لَهُ.

والمجد لله دائماً.

Sixth Day of the First Week of Lent (Saturday)
 اليوم السادس من الأسبوع الأول من الصوم الكبير (يوم السبت)

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 ρη: λθ	Psalm 118: 39	المزمور 118 : 39
Θεοκ πε τατοι Πβοις: αιζος ὲαρεζ ὲνεκεντολη: αιτρω ὲπεκρω ζεν παρητ τηρϥ: ναι νηι κατα πεκρωσι. Δλληλοια.	You are my portion, O Lord: I said that I would keep Your commandments. I entreated Your face with my whole heart, have mercy on me according to Your word. Alleluia.	نصيبي أنت يا رب فقلت أن أحفظ وصاياك. ترضيت وجهك بكل قلبي، فارحمني كقولك. 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.

Οτ̄αναστηωσις ὲβολζ ζεν πενασσελιον ε̄σοϥαβ κατα υατ̄εον ασιου.	A chapter according to Saint Matthew, may his blessings be with us. Amen.	فصل من إنجيل معلمنا متي البشير. بركاته علينا آمين.
υατ̄εον ε̄: κε - λζ	Matthew 5: 25 - 37	متي 5: 25 - 37
ῡωπι εκκα† ὲπεκαντιδικος η̄χωλεμ ζος εκχη νεμαϥ ζι πιμωιτ μη ποτε η̄τε πιαντιδικος τηικ η̄πικριτης οτοζ η̄τε πικριτης τηικ η̄πιζρηρητης οτοζ η̄σεζιτκ ὲπιῡτεκο.	Agree with your adversary quickly, while you are on the way with him, lest your adversary deliver you to the judge, the judge hand you over to the officer, and you be thrown into prison.	كُن مُرَاضِيًا لِخَصْمِكَ سَرِيعًا مَا دُمْتَ مَعَهُ فِي الطَّرِيقِ لِنَلَّا يُسَلِّمَكَ الْخَصْمُ إِلَى الْقَاضِيِ وَيُسَلِّمَكَ الْقَاضِيُ إِلَى الشَّرْطِيِّ فَتُتْفَى فِي السِّجْنِ.

Αμην ἴψω ἕμους νακ χε ἵνεκί
ἐβολ ἕματ ψατεκῆ ἵδαὲ ἵτεβι.

Αρετετενωτεμ χε ατχος
ἵνιαρχεος χε ἵνεκερνωικ.

Ανοκ δε ἴψω ἕμους νωτεν χε
ογον νιβεν εθναχοτῶτ ἵσα οτςβιμι
ἐπιζινερεπιθωμιν ἐρος εφκην εφοι
ἵνωικ ἐρος δεν πεφρητ.

Ισχε πεκβαλ ἵνοῖναμ
ερσκανδαλιζιν ἕμοκ φορκε ριτς
ἐβολ ραροκ: ἵερνοφρι ραρ νακ ἵτε
οται ἵνεκμελος τακο ογορ ἵτε ὡτεμ
πεκωμα τηρψ ψεναφ ἐῆτρεενα.

Ογορ ισχε τεκχιζ ἵνοῖναμ
ερσκανδαλιζιν ἕμοκ ρορς ριτς ἐβολ
ραροκ ἵερνοφρι ραρ νακ ἵτε οται
ἵνεκμελος τακο ογορ ἵτε ὡτεμ
πεκωμα τηρψ ψεναφ ἐῆτρεενα.

Ατχος χε φνεθναβι τεφςβιμι
ἐβολ μαρεφῆ ἵνοτςβι ἵνοτει νας.

Ανοκ δε ἴψω ἕμους νωτεν: χε
φνεθναβι τεφςβιμι ἐβολ ἵνοτςβενσαχι
ἕπορνια αφθρο ἕμοκ ἐξφε νωικ ογορ
φνεθναβι ἵνετρωοῖ ἐβολ ῆοι ἵνωικ.

Assuredly, I say to you,
you will by no means get
out of there till you have
paid the last penny.

You have heard that it
was said to those of old,
'You shall not commit
adultery.'

But I say to you that
whoever looks at a woman
to lust for her has already
committed adultery with her
in his heart.

If your right eye causes
you to sin, pluck it out and
cast it from you; for it is
more profitable for you that
one of your members
perish, than for your whole
body to be cast into hell.

And if your right hand
causes you to sin, cut it off
and cast it from you; for it is
more profitable for you that
one of your members
perish, than for your whole
body to be cast into hell.

Furthermore, it has been
said, 'Whoever divorces his
wife, let him give her a
certificate of divorce.'

But, I say to you that
whoever divorces his wife
for any reason except sexual
immorality causes her to
commit adultery; and
whoever marries a woman
who is divorced commits
adultery.

الْحَقُّ أَقُولُ لَكَ: لَا تَخْرُجُ مِنْ هُنَاكَ
حَتَّى تُوفِيَ الْفَلْسَ الْأَخِيرَ.

«قَدْ سَمِعْتُمْ أَنَّهُ قِيلَ لِلْقَدَمَاءِ: لَا
تَزْنِ.

وَأَمَّا أَنَا فَأَقُولُ لَكُمْ: إِنْ كَلَّ مَنْ
يَنْظُرُ إِلَى امْرَأَةٍ لِيَشْتَهِيهَا فَقَدْ زَنَى
بِهَا فِي قَلْبِهِ.

فَإِنْ كَانَتْ عَيْنُكَ الْيُمْنَى تُعْزِرُكَ
فَأَقْلَعْهَا وَأَلْقِهَا عَنْكَ لِأَنَّهُ خَيْرٌ لَكَ
أَنْ يَهْلِكَ أَحَدُ أَعْضَانِكَ وَلَا يُلْقَى
جَسَدُكَ كُلُّهُ فِي جَهَنَّمَ.

وَإِنْ كَانَتْ يَدُكَ الْيُمْنَى تُعْزِرُكَ
فَأَقْطَعْهَا وَأَلْقِهَا عَنْكَ لِأَنَّهُ خَيْرٌ لَكَ
أَنْ يَهْلِكَ أَحَدُ أَعْضَانِكَ وَلَا يُلْقَى
جَسَدُكَ كُلُّهُ فِي جَهَنَّمَ.

وَقِيلَ: مَنْ طَلَّقَ امْرَأَتَهُ فَلْيُعْطِهَا
كِتَابَ طَلَاقٍ.

وَأَمَّا أَنَا فَأَقُولُ لَكُمْ: إِنْ مَنْ طَلَّقَ
امْرَأَتَهُ إِلَّا لِعِلَّةِ الزَّنى يَجْعَلُهَا تَزْنِي
وَمَنْ يَتَزَوَّجُ مُطَلَّقةً فَإِنَّهُ يَزْنِي.

Παλιν ἀρετενσωτεμ γε ατχοε
ἠνιαρχεοε γε ἠνεκωρκ ἠνοτχ εκετ
δε ἠνεκαἠνατω ἠΠβοιε.

Ανοκ δε τχω ἠμοε νωτεν γε
ἠπερωρκ εολωε: ἠπερωρκ ἠτφε γε
πιθρονοε ἠΦνοττ πε.

Οτδε πικαει γε φμαἠνεμνι ἠτε
νευβαλατχ πε: οτδε Ιεροτσαλμ γε
εβακι ἠπινιωτ ἠνοτρο τε.

Οτδε ἠπερωρκ ἠτεκαφε γε ἠμοον
ἠχομ ἠμοκ εερ οτκαπ ἠεωι ἠνοτωβω
Ιε οται ἠχαμε.

Μαρε πετενεαχι δε ερ οτὰεα ἠεα:
ἠμοον ἠμοον: περοτο δε ἠηαι εβολ εεν
πιπετρωοτ πε.

*Πῶσοτ φα Πεννοττ πε ωα ενεε
ἠτε νι ενεε: ἠμην.*

Again, you have heard
that it was said to those of
old, ‘You shall not swear
falsely, but shall perform
your oaths to the Lord.’

But, I say to you, do not
swear at all: neither by
heaven, for it is God’s
throne;

nor by the earth, for it is
His footstool; nor by
Jerusalem, for it is the city
of the great King,

nor shall you swear by
your head, because you
cannot make one hair white
or black.

But, let your ‘Yes’ be
‘Yes,’ and your ‘No,’ ‘No.’
For whatever is more than
these is from the evil one.

Glory be to God forever.

«أَيْضاً سَمِعْتُمْ أَنَّهُ قِيلَ لِلْقَدَمَاءِ: لَا
تَحْنُتْ بَلَّ أَوْفٍ لِلرَّبِّ أَفْسَامَكَ.

وَأَمَّا أَنَا فَأَقُولُ لَكُمْ: لَا تَحْلِفُوا الْبَيْتَةَ
لَا بِالسَّمَاءِ لِأَنَّهَا كُرْسِيُّ اللَّهِ.

وَلَا بِالْأَرْضِ لِأَنَّهَا مَوْطِئُ قَدَمَيْهِ
وَلَا بِأُورُشَلِيمَ لِأَنَّهَا مَدِينَةُ الْمَلِكِ
الْعَظِيمِ.

وَلَا تَحْلِفُ بِرَأْسِكَ لِأَنَّكَ لَا تَقْدِرُ أَنْ
تَجْعَلَ شَعْرَةً وَاحِدَةً بَيَظًا أَوْ
سَوْدَاءً.

بَلَّ لِيَكُنْ كَلَامُكُمْ: نَعَمْ نَعَمْ لَا لَا وَمَا
زَادَ عَلَى ذَلِكَ فَهُوَ مِنَ الشَّرِّيرِ.

والمجد لله دائماً.

Liturgy Readings

قراءات القديس

The Pauline Epistle

رسالة بولس الرسول

Παυλοε φβωκ ἠπενβοιε Ιησοτε
Πιχριστοε: πιποστολοε ετθαεμ:
φηετατθαωεπι επιειωεπνοτφι ἠτε
Φνοττ.

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

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

✠ ϰο οϱν δε ερωτεν νασνηοϱ
 εβολ ζιτεν νιμετωενζητ ντε φνοϱϰ
 εορετενταζε νετενσωμα ερατοϱ
 νοτωοϱωοϱωϱι εϱωνδ εϱοταβ
 εϱραναϱ μφνοϱϰ: πετενωευϱι
 νλοσιχοϱ εϱραναϱ.

Οτοζ ντετενωϱτεμερωϱηρ
 νσχομα ζε νε υπαιενεζ αλλα
 ντετενωϱεβτ πετενσμοτ ζεν
 οϱμετβερι ντε πικαϰ
 εορετενερδοκιμαζιν ζε οϱ πε φοτωϱ
 μφνοϱϰ παζαθοϱ εοραναϱ οτοζ
 ετσηκ εβολ.

✠ ζω ζαρ υμοσ εβολ ζιτεν
 πιεμοτ εττοι νηι νοτον νιβεν ετωοπ
 ζεν οηνοϱ εϱτεμερζοϱο μενι σαβολ
 υπετωε εμενι εροϱ αλλα μενι
 εβιςβω πιοται πιοται κατα φρηϰ ετα
 φνοϱϰ φωϱ ναϱ νοτωϱ νηαζϰ.

Υφρηϰ ζαρ ετε νερηι ζεν οϱωμα
 νοτωτ οϱον νταν νοτωηϱ υμελοσ
 υμαϱ: νιμελοσ δε τηροϱ νοτωωβ
 νοτωτ αν πετε ντωοϱ.

Παιρηϰ ανον ζων δα νιμηϱ ανον
 οϱωμα νοτωτ ζεν Πιϰριστοσ: πιοται
 δε πιοται υμον ανον ζανμελοσ ντε

I beseech you therefore, brethren, by the mercies of God, that you present your bodies a living sacrifice, holy, acceptable to God, which is your reasonable service.

And do not be conformed to this world, but be transformed by the renewing of your mind, that you may prove what is that good and acceptable and perfect will of God.

For I say, through the grace given to me, to everyone who is among you, not to think of himself more highly than he ought to think, but to think soberly, as God has dealt to each one a measure of faith.

For as we have many members in one body, but all the members do not have the same function,

so we, being many, are one body in Christ, and individually members of one another.

فَأَطْلُبُ إِلَيْكُمْ أَيُّهَا الْإِخْوَةُ بِرَأْفَةِ اللَّهِ أَنْ تَقْدِمُوا أَجْسَادَكُمْ ذَبِيحَةً حَيَّةً مُقَدَّسَةً مَرْضِيَّةً عِنْدَ اللَّهِ عِبَادَتِكُمْ الْعَقْلِيَّةَ.

وَلَا تُشَاكِلُوا هَذَا الدَّهْرَ بَلْ تَغَيِّرُوا عَنْ سَكَلِكُمْ بِتَجْدِيدِ أَذْهَانِكُمْ لِتَحْتَبِرُوا مَا هِيَ إِرَادَةُ اللَّهِ الصَّالِحَةَ الْمَرْضِيَّةَ الْكَامِلَةَ.

فَأَنِّي أَقُولُ بِالنِّعْمَةِ الْمَعْطَاةِ لِي لِكُلِّ مَنْ هُوَ بَيْنَكُمْ: أَنْ لَا يَرْتَبِّي فَوْقَ مَا يَنْبَغِي أَنْ يَرْتَبِّي بَلْ يَرْتَبِّي إِلَى التَّعَقُّلِ كَمَا قَسَمَ اللَّهُ لِكُلِّ وَاحِدٍ مِقْدَارًا مِنَ الْإِيمَانِ.

فَأَنَّهُ كَمَا فِي جَسَدٍ وَاحِدٍ لَنَا أَعْضَاءٌ كَثِيرَةٌ وَلَكِنْ لَيْسَ جَمِيعُ الْأَعْضَاءِ لَهَا عَمَلٌ وَاحِدٌ.

هَكَذَا نَحْنُ الْكَثِيرِينَ: جَسَدٌ وَاحِدٌ فِي الْمَسِيحِ وَأَعْضَاءٌ بَعْضًا لِبَعْضٍ كُلٌّ وَاحِدٌ لِلْآخَرِ.

nenèrhoʹ.

ΕΟΥΝΤΑΝ ΔΕ ἕματα ἠθανέμοτ
ευυεβινοῦτ κατα πιωμιπιθμοτ εττοι
ναν: ἰτε οὔπροφητιὰ κατα πιθοντεν
ἠτε φηναζϚ.

Ἰτε οὔδιακονιὰ ζεν Ϛδιακονιὰ:
ἰτε πετϚβω ζεν ἕμετρεϚ Ϛβω.

Ἰτε πετϚνομϚ ζεν Ϛμετθατρητ:
φηετϚ ζεν οὔμετθαπλοῦτ: φηετχη
δαζωοῦ ζεν οὔσποῦδη: φηεθαι ζεν
οὔραϚι.

Ϛλασπη ἕμμον μετϚοβι ἠζητ:
ἐρετενητ σαβολ ἕπιπετρωοῦ:
ἐρετενομι ἕμωτεν ἐπιὰγαθον.

ζεν ϚμετϚαισον ἐρετενη ζεν
οὔμει ἐδοῦν ἐνετενέrhoʹ:
ἐρετενερωορπ ἠχα νετενέrhoʹ ἠτεν
θηνοῦ ζεν οὔταιο.

Ερετενοι ἠρεϚῖναῦ αν ζεν
Ϛσποῦδη ἐρετενημ ζεν πιπνευμα
ἐρετενοι ἕβωκ ἕΠβοις.

ΕρετενραϚι ζεν Ϛελπις:
ἐρετενερηπομενιν ζεν νηροζρεζ:
ἐρετενμην ἐϚπροσεϚχη.

Ερετενοι ἠῶφηρ ἐνιχρηὰ ἠτε
νιὰσιος: ἐερετενβοζι ἠσα

Having then gifts
differing according to the
grace that is given to us, let
us use them: if prophecy, let
us prophesy in proportion to
our faith;

or ministry, let us use it
in our ministering; he who
teaches, in teaching;

he who exhorts, in
exhortation; he who gives,
with liberality; he who
leads, with diligence; he
who shows mercy, with
cheerfulness.

Let love be without
hypocrisy. Abhor what is
evil. Cling to what is good.

Be kindly affectionate
to one another with
brotherly love, in honor
giving preference to one
another;

not lagging in diligence,
fervent in spirit, serving the
Lord.

Rejoicing in hope,
patient in tribulation,
continuing steadfastly in
prayer;

distributing to the needs
of the saints, given to
hospitality.

وَلَكِنْ لَنَا مَوَاهِبٌ مُخْتَلِفَةٌ حَسَبَ
النِّعْمَةِ الْمُعْطَاةِ لَنَا: أَنْبُوءَةٌ فَبِالنَّبِيَّةِ
إِلَى الْإِيمَانِ.

أَمْ خِدْمَةٌ فِي الْخِدْمَةِ أَمْ الْمُعَلِّمُ
فِي التَّعْلِيمِ.

أَمْ الْوَاعِظُ فِي الْوَعْظِ الْمُعْطِي
فِي سَخَاءِ الْمُدَبِّرِ فَبِاجْتِهَادِ الرَّاحِمِ
فِي سُرُورٍ.

الْمَحَبَّةُ فَلْتَكُنْ بِلَا رِيَاءٍ. كُونُوا
كَارِهِينَ الشَّرِّ مُتَّصِقِينَ بِالْخَيْرِ.

وَأَدِينْ بَعْضُكُمْ بِبَعْضٍ بِالْمَحَبَّةِ
الْأَخَوِيَّةِ مُقَدِّمِينَ بَعْضُكُمْ بَعْضًا فِي
الْكَرَامَةِ.

عَيْرَ مُتَّكَاسِلِينَ فِي الْاجْتِهَادِ
حَارِينَ فِي الرُّوحِ عَابِدِينَ الرَّبِّ.

فَرِحِينَ فِي الرَّجَاءِ صَابِرِينَ فِي
الضَّرِيقِ مُوَظِّبِينَ عَلَى الصَّلَاةِ.

مُشْتَرِكِينَ فِي احْتِيَاجَاتِ الْقَدِيسِينَ
عَاكِفِينَ عَلَى إِضَافَةِ الْغُرَبَاءِ.

†μετῶμαι.

Κοιτο ἐνηέτβοχι ἵσα θηνοῦ: κοιτο
ογοθ ἕπερκαθονί.

Ραυι νεμ νηετραυι ογοθ ριμι νεμ
νηετριμι.

Ουμενὶ νότωτ ἐρετενρα ἕμοϋ
ἐνετενέρηοθ ἵτετενμενί αν
ἐνιμετῶσιζη τ ἀλλὰ ἐρετενμοϋι νεμ
νηετῶεβινοῦτ: ἕπερϋωπι ἐρετενοι
ἵσαβε νωτεν ἕματῶτεν θηνοῦ.

†τετεν† νόηπετρωοῦ αν ἵζλι
ἵτῶεβιὼ νόηπετρωοῦ ἐρετενϋι
ἕφρωοῦϋ ἵζανπεθῶανεῦ ἕπεῦθεο
ἵρωι νιβεν.

Ισχε ογοθ ῶϋομ ἕμωτεν
ἀριαντεν θηνοῦ ἐερεθιρηνη νεμ ρωι
νιβεν.

†τετενδὶ ἕπετενἕπῶϋ αν
ναμενρα† ἀλλὰ μαμα ἕπῶντ:
ἕσῶνοῦτ τῶρ γε ἵδὶἕπῶϋ φωι ἀνοκ
πε ογοθ ἀνοκ εῶνα†ῶεβιὼ πεχε
†βοις.

Ἀλλὰ ἐϋωπ ἀρεϋαν πεκχαχι
ἕκο ματεμμοϋ: ἀϋωανὶβι ματσοϋ:
φαι τῶρ εκρα ἕμοϋ εκῆθωοῦ†
ἵζανζεβς ἵχρωι ριζεν τεϋὰφε.

Bless those who
persecute you; bless and do
not curse.

Rejoice with those who
rejoice, and weep with
those who weep.

Be of the same mind
toward one another. Do not
set your mind on high
things, but associate with
the humble. Do not be wise
in your own opinion.

Repay no one evil for
evil. Have regard for good
things in the sight of all
men.

If it is possible, as much
as depends on you, live
peaceably with all men.

Beloved, do not avenge
yourselves, but rather give
place to wrath; for it is
written, “Vengeance is
Mine, I will repay,” says the
Lord. Therefore,

“If your enemy is
hungry, feed him; If he is
thirsty, give him a drink;
For in so doing you will
heap coals of fire on his
head.”

بَارِكُوا عَلَى الَّذِينَ يَظْطَهُدُونَكُمْ.
بَارِكُوا وَلَا تَلْعَنُوا.

فَرِحًا مَعَ الْفَرِحِينَ وَبُكَاءً مَعَ
الْبَاكِينَ.

مُهْتَمِينَ بَعْضُكُمْ لِبَعْضٍ اهْتِمَامًا
وَاحِدًا غَيْرَ مُهْتَمِينَ بِالْأُمُورِ
الْعَالِيَةِ بَلْ مُتَفَادِينَ إِلَى الْمُنْتَضِعِينَ.
لَا تَكُونُوا حُكَمَاءَ عِنْدَ أَنْفُسِكُمْ.

لَا تَجَازُوا أَحَدًا عَنْ شَرِّ بِشَرٍّ.
مُعْتَبِينَ بِأُمُورٍ حَسَنَةٍ قَدَامَ جَمِيعِ
النَّاسِ.

إِنْ كَانَ مُمَكِنًا فَحَسَبَ طَاقَتِكُمْ
سَالِمُوا جَمِيعَ النَّاسِ.

لَا تَنْتَقِمُوا لِأَنْفُسِكُمْ أَيُّهَا الْأَحِبَّاءُ بَلْ
أَعْطُوا مَكَانًا لِلْغَضَبِ لِأَنَّهُ مَكْتُوبٌ:
«لِيَ النَّقْمَةُ أَنَا أُجَارِي يَقُولُ الرَّبُّ.

فَإِنْ جَاعَ عَدُوُّكَ فَاطْعِمْهُ. وَإِنْ
عَطِشَ فَاسْقِهِ. لِأَنَّكَ إِنْ فَعَلْتَ هَذَا
تَجْمَعُ جَمْرًا نَارٍ عَلَى رَأْسِهِ.»

Ἐπιπέτωρε πιπετρωοῦ ὄρο ἐροκ
 ἀλλὰ θεν πι πεθνανεϋ ὄρο
 ἐπιπετρωοῦ.

*Πῆμοτ γαρ νευωτεν νευ
 ἰεριρηνη εἵσοπ: χε ἀμην εσέωωπι.*

Do not be overcome by
 evil, but overcome evil with
 good.

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

لَا يَغْلِبُكَ الشَّرُّ بَلِ اغْلِبِ الشَّرَّ
 بِالْخَيْرِ.

*نعمة الله الأب تكون مع جميعكم.
 آمين.*

The Catholic Epistle الكاثوليكون

Καθολικον ἐβολ θεν ἱεπιστολη
 ἵντε πενωτ Ιακωβος. Δμην.
 Ηαμενρα ἱ.

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

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

Ιακωβος ἀ: ἀ - ιβ

James 1: 1 - 12

يعقوب 1: 1 - 12

Ιακωβος φβωκ ἠΦνοῦτ νευ
 Πενδοις Ιησοῦς Πιχριστος ἵτμητ
 ἶνοῦτ ἠφρλη ετχη θεν πιζωρ ἐβολ
 χερε.

James, a bondservant of
 God and of the Lord Jesus
 Christ, to the twelve tribes,
 which are scattered abroad:
 Greetings.

يَعْقُوبُ، عَبْدُ اللَّهِ وَالرَّبِّ يَسُوعَ
 الْمَسِيحِ، يُهْدِي السَّلَامَ إِلَى الْإِثْنَيْ
 عَشَرَ سَبْطاً الَّذِينَ فِي الشَّتَاتِ.

Ὡπι θεν ραῶι νιβεν ναῶνηοῦ
 ἐῶωπ ἀρετενωανραοῦῶ
 ἐζανπιρασομοσ ἵοῦθοῖρητ.

My brethren, count it all
 joy when you fall into
 various trials,

إِحْسَبُوهُ كُلَّ فَرَحٍ يَا إِخْوَتِي حِينَمَا
 تَقْعُونَ فِي تَجَارِبَ مُتَنَوِّعَةٍ.

Ερετενεῶμι χε ἱδοκιμη ἵντε
 πετεννα ἱ ασερλωβ εοῦεῖροπομονη.

knowing that the testing
 of your faith produces
 patience.

عَالِمِينَ أَنَّ امْتِحَانَ إِيمَانِكُمْ يُنْشِئُ
 صَبْرًا.

Ἰεῖροπομονη Δε μαρε οῦεωβ
 εϋχηκ ἐβολ ὡπι ἵθητς θινα
 ἵτετενωωπι ἐρετενηκ ἐβολ οῦε
 ἐρετενοτοχ ἵτετενηχορθ ἵεῖλι αν.

But let patience have its
 perfect work, that you may
 be perfect and complete,
 lacking nothing.

وَأَمَّا الصَّبْرُ فَلْيَكُنْ لَهُ عَمَلٌ تَامٌ لِكَيْ
 تَكُونُوا تَامِينَ وَكَامِلِينَ غَيْرَ
 نَاقِصِينَ فِي شَيْءٍ.

Ιεχε Δε οῦον οῦαι θεν θηνοῦ
 εϋχορθ ἵεῖω μαρεϋερετιν ἠΦνοῦτ

If any of you lacks
 wisdom, let him ask of God,
 who gives to all liberally

وَإِنَّمَا إِنْ كَانَ أَحَدَكُمْ تُعَوِّزُهُ حِكْمَةٌ
 فَلْيَطْلُبْ مِنَ اللَّهِ الَّذِي يُعْطِي الْجَمِيعَ
 بِسَخَاءٍ وَلَا يُعَيِّرُ فَيَسْئَعُ لَهُ.

ΦΗΕΤΨ ΝΟΥΤΟΝ ΝΙΒΕΝ ΑΠΛΩΣ ΟΥΤΟΣ
ΝΕΨΩΨΩΨ ΑΝ ΕΥΕΨΝΑΨ.

ΜαρεΨερετιν Δε Ψεν οϋναΨΨ ΝΨοι
ΝΨΗΤ ΨΝΑΨ ΑΝ: ΨΗ ΨΑΡ ΕΤΟΙ ΝΨΗΤ ΨΝΑΨ
ΑΨοι ΜΨρηΨ ΝΝΙΨΟΛ ΝΤΕ ΨΙΟΜ Ερε
ΠΘΗΟΨ ΒΙ ΜΜΩΟΨ ΟΥΤΟΣ ΕΨΙΝΙ ΜΜΩΟΨ.

ΜΠΕΝΘερεμενι Ψαρ ναΨ ΝΨε
Πρωμι ΕΤΕ ΜΜΑΨ ΨΕ ΨΝΑΒΙ ΝΨΛΙ
ΝΤΟΤΨ ΜΠΒοις.

Πρωμι Δε ΕΤΟΙ ΝΨΗΤ ΨΝΑΨ
ΟΥΑΨΕΜΝΙ ΠΕ ΨΙ ΝΕΨΜΩΙΤ ΤΗΡΟΨ.

ΜαρεΨΨοΨΨοΨ Δε ΜΜΟΨ ΝΨε ΠΙΟΝ
ΕΤΘΕΒΗΟΨΤ ΨΕΝ ΠΕΨΒΙΟΙ.

Πιραμαδ Δε ΝΨρη Ψεν ΠΕΨΘΕΒΙΟ
ΨΕ ΜΨρηΨ ΝΟΥΨρηρι ΝΤΕ ΟΥΨΩΟΨΒΕΝ
ΨΝΑΨΙΝΙ.

ΑΨΨαι Ψαρ ΝΨε Ψρη ΝΕΜ
ΠΙΚΑΨΩΝ ΟΥΤΟΣ ΑΨΨΨΟΝΙ ΕΠΙΨΩΟΨΒΕΝ
ΟΥΤΟΣ ΤΕΨΨρηρι ΑΨΨΟΨΨΕΡ ΟΥΤΟΣ ΠΨΑΙ
ΝΤΕ ΠΕΨΨΟ ΑΨΨΑΚΟ ΠΑΙΡΗΨ ΨΩΨ
Πιραμαδ ΝΨρη Ψεν ΝΕΨΜΩΙΤ ΤΗΡΟΨ
ΨΝΑΨΩΜ.

ΟΥΜΑΚΑΡΙΟΨ ΠΕ ΠΡΩΜΙ
ΦΗΕΘΝΑΔΔΟΝΙ ΝΤΟΤΨ ΨΕΝ ΟΥΠΡΑΨΜΟΨ
ΨΕ ΑΨΨΑΝΕΡΟΨΨΩΤΠ ΨΝΑΒΙ ΜΠΨΛΟΜ
ΝΤΕ ΠΩΝΨ ΦΗΕΨΑΨΨ ΜΜΟΨ ΝΨε
ΠΒοις ΝΝΗΕΘΝΑΜΕΝΡΙΨΨ.

and without reproach, and it will be given to him.

But let him ask in faith, with no doubting, for he who doubts is like a wave of the sea driven and tossed by the wind.

For let not that man suppose that he will receive anything from the Lord;

he is a double-minded man, unstable in all his ways.

Let the lowly brother glory in his exaltation,

but the rich in his humiliation, because as a flower of the field he will pass away.

For no sooner has the sun risen with a burning heat than it withers the grass; its flower falls, and its beautiful appearance perishes. So the rich man also will fade away in his pursuits.

Blessed is the man who endures temptation; for when he has been approved, he will receive the crown of life, which the Lord has promised to those who love Him.

وَلَكِنْ لِيَطْلُبْ بِإِيمَانٍ غَيْرَ مُرْتَابٍ
الْبَيْتَةَ لِأَنَّ الْمُرْتَابَ يُشْبِهُ مَوْجًا مِنْ
الْبَحْرِ تَخْبِطُهُ الرِّيحُ وَتَدْفَعُهُ.

فَلَا يَظُنُّ ذَلِكَ الْإِنْسَانُ أَنَّهُ يَنَالُ
شَيْئًا مِنْ عِنْدِ الرَّبِّ.

رَجُلٌ ذُو رَأْيَيْنِ هُوَ مُتَقَلِّبٌ فِي
جَمِيعِ طُرُقِهِ.

وَلْيَفْتَخِرِ الْأَخُ الْمَتَّضِعُ بِارْتِفَاعِهِ.

وَأَمَّا الْغَنِيُّ فَيَبْتَضَاعُهُ لِأَنَّهُ كَزَهْرِ
الْعُشْبِ يَزُولُ.

لِأَنَّ الشَّمْسَ أَشْرَقَتْ بِالْحَرِّ فَيَبَسَتْ
الْعُشْبُ فَسَقَطَ زَهْرُهُ وَفَنِيَ جَمَالُ
مَنْظَرِهِ. هَكَذَا يَدْبُلُ الْغَنِيُّ أَيْضًا فِي
طُرُقِهِ.

طُوبَى لِلرَّجُلِ الَّذِي يَحْتَمِلُ التَّجْرِبَةَ
لِأَنَّهُ إِذَا تَرَكِيَ يَبَالُ إِكْلِيلَ الْحَيَاةِ
الَّذِي وَعَدَ بِهِ الرَّبُّ لِلَّذِينَ يُحِبُّونَهُ.

Πασινηοτ ὑπερμενρε πικοςμος
 οτδε νηετωοπ δεν πικοςμος:
 πικοςμος πασινη νευ τερεπιθουια: φη
 δε ετιρι ὑφοτωω ὑφνοττ ὑναωωπι
 ωα ἐνεε: ἀμην.

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

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

The Acts
 الإبركسيس

Πραξις ἴτε νενιοττ ἡποστολοσ:
 ἐρε ποτςμοσ εσοταβ ωωπι νευαν.
 Δμην.

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.

Πραξις κα: κζ - λθ

Acts 21: 27 - 39

أعمال 21: 27 - 39

Ετνασωκ δε εβολ ηξε πωαωϋ
 ηελοοτ ετατνατ εροϋ ηξε νιλοτδαι
 ητε τδαια εϋδεν πιερφει ατϋθοορτερ
 ὑπιωηϋ τηρϋ οτοε ατῖνη ηνοτχιϋ
 εερηι εχωϋ.

Now, when the seven
 days were almost ended, the
 Jews from Asia, seeing him
 in the temple, stirred up the
 whole crowd and laid hands
 on him,

وَلَمَّا قَارَبَتِ الْأَيَّامَ السَّبْعَةَ أَنْ تَتَّمَ
 رَأَهُ الْيَهُودُ الَّذِينَ مِنْ أَسِيَّا فِي
 الْهَيْكَلِ فَأَهَاجُوا كُلَّ الْجَمْعِ وَالْقَوَا
 عَلَيْهِ الْأَيْدِي.

Ετωϋ εβολ ετχω ὑμοσ ξε νιρωμ
 νιςραηλιτῃς ἀριβοηθῖν ερον φαι πε
 πιρωμ εττ εδοτη εερην πιλαοσ νευ
 πινομοσ νευ παμα εϋτςβω ἡοτον
 νιβεν δεν μαι νιβεν ετι δε νευ θανκε
 Οτεινῖν εαϋενοτ εδοτη επιερφει οτοε
 αϋρωϋ ὑπαμα εσοταβ.

crying out, “Men of
 Israel, help! This is the man
 who teaches all men
 everywhere against the
 people, the law, and this
 place; and furthermore he
 also brought Greeks into the
 temple and has defiled this
 holy place.”

صَارَخِينَ: «يَا أَيُّهَا الرِّجَالُ
 الْإِسْرَائِيلِيُّونَ أَعِينُوا. هَذَا هُوَ
 الرَّجُلُ الَّذِي يُعَلِّمُ الْجَمِيعَ فِي كُلِّ
 مَكَانٍ ضِدًّا لِلشَّعْبِ وَالنَّامُوسِ
 وَهَذَا الْمَوْضِعِ حَتَّى ادْخَلَ يُونَانِيِّينَ
 أَيْضًا إِلَى الْهَيْكَلِ وَدَنَسَ هَذَا
 الْمَوْضِعَ الْمُقَدَّسَ.

Πε ατερωορπ ταρ πε ενατ
 ετρωφῆμοσ νευαϋ δεν τπολις πιρεμ
 Εφεσοσ: φαι ενατμετῖ ξε ἂ Πατλοσ
 ολϋ εδοτη επιερφει.

For they had previously
 seen Trophimus the
 Ephesian with him in the
 city, whom they supposed
 that Paul had brought into
 the temple.

لَأَنَّهُمْ كَانُوا قَدْ رَأَوْا مَعَهُ فِي
 الْمَدِينَةِ تَرْوَفِيمُسَ الْأَفْسَسِيِّ
 فَكَانُوا يَظُنُّونَ أَنَّ بُولُسَ ادْخَلَهُ إِلَى
 الْهَيْكَلِ.

Ἀσκιῶν δὲ ἦν ἐν τῇ πόλει τῆς οἰκίας
 ἀφῴωπι ἦν ἐν οὐδοῖσι ἵτε πιλαῶς ἐτσοπ
 οἰκίας ἐταγὰ μαζι δὲ ἠΠαῦλος ἀτσοκῆ
 ἐβολῶεν πιερφει οἰκίας σατοτοῦ
 ἀτῶθαυ ἦν ἐν πιρωοῦ.

Ἐν τῷ καιρῷ δὲ ἵνα ῥοσβεῖ ἀ πιῶνι δὲ
 ὡς ἐξερῆ ἠπιχιλιάρχος ἵτε τῆσπιρα ῥε
 ἀτῶθορτερ τῆς ἦν ἐν ἱεροῦσαλημ.

Σατοτοῦ δὲ ἀφῆ ἠεξανματοι νεμ
 εἰς ἐκατονταρχος ἀφῆσπι ἐξωοῦ
 ἠνωοῦ δὲ ἐταῦ ναῦ ἐνιματοι νεμ
 πιχιλιάρχος ἀτλοχοῦ ἐτῆσιον
 ἐΠαῦλος.

Ποτε ἐταῦδωντ ἐδοῦν ἦν ἐν πι
 χιλιάρχος ἀγαμονι ἠμοῦ οἰκίας
 ἀφῆταεσαεῖ ἐθοροῦσῶν ἐν εἰσῆλθῆς
 ἠνοῦτ οἰκίας ναῦῶνι ῥε νιμ πιε οἰκίας
 ῥε οῦ πεταῦαι.

Ἐανκεῦωοῦνι δὲ ναῦῶν ἐβολ
 ἐνῶ ἠμοῦ ἠκεῦωβ εἰς πιμῶν ἐτε
 ἠπεῦῶῥεμῶου δὲ ἐῆμι ἐπιταῦρο εῦβε
 πιῶθορτερ ἀφῆταεσαεῖ ἐθοροῦλῆ
 ἐξερῆ ἐτῆπαρεμβῶλη.

Ἐοτε δὲ ἐταῦαλη ἐξερῆ ἐεῖν
 νιτωτερ ἀφῴωπι ἐθοροῦτωοῦν ἠμοῦ
 ἦν ἐν νιματοι εῦβε πῶῖνχοῦς ἵτε
 πιμῶν.

And all the city was disturbed; and the people ran together, seized Paul, and dragged him out of the temple; and immediately the doors were shut.

Now, as they were seeking to kill him, news came to the commander of the garrison that all Jerusalem was in an uproar.

He immediately took soldiers and centurions, and ran down to them. And when they saw the commander and the soldiers, they stopped beating Paul.

Then the commander came near and took him, and commanded him to be bound with two chains; and he asked who he was and what he had done.

And some among the multitude cried one thing and some another. So when he could not ascertain the truth because of the tumult, he commanded him to be taken into the barracks.

When he reached the stairs, he had to be carried by the soldiers because of the violence of the mob.

فَهَاجَتِ الْمَدِينَةُ كُلُّهَا وَتَرَاكُضَ
 الشَّعْبُ وَأَمْسَكُوا بُولُسَ وَجَرُّوهُ
 خَارِجَ الْهَيْكَلِ. وَلِلْوَقْتِ أُغْلِقَتِ
 الْأَبْوَابُ.

وَبَيْنَمَا هُمْ يَطْلُبُونَ أَنْ يَقْتُلُوهُ نَمَا
 خَبْرٌ إِلَى أَمِيرِ الْكَتَيْبَةِ أَنَّ أُورُشَلِيمَ
 كُلَّهَا قَدْ اضْطَرَبَتْ.

فَلِلْوَقْتِ أَخَذَ عَسْكَرًا وَقَوَادِمِنَاتٍ
 وَرَكَضَ إِلَيْهِمْ. فَلَمَّا رَأَوْا الْأَمِيرَ
 وَالْعَسْكَرَ كَفُّوا عَنْ ضَرْبِ بُولُسَ.

حِينَئِذٍ اقْتَرَبَ الْأَمِيرُ وَأَمْسَكَهُ وَأَمَرَ
 أَنْ يُقْبَدَ بِسَلْسَلَتَيْنِ وَطَفِقَ
 يَسْتَخْبِرُ: تَرَى مَنْ يَكُونُ وَمَاذَا
 فَعَلَ؟

وَكَانَ الْبَعْضُ يَصْرُخُونَ بِشَيْءٍ
 وَالْبَعْضُ بِشَيْءٍ آخَرَ فِي الْجَمْعِ.
 وَلَمَّا لَمْ يَقْدِرْ أَنْ يَعْلَمَ الْيَقِينَ لِسَبَبِ
 الشَّعْبِ أَمَرَ أَنْ يُذْهَبَ بِهِ إِلَى
 الْمَعْسَكِ.

وَلَمَّا صَارَ عَلَى الدَّرَجِ اتَّفَقَ أَنْ
 الْعَسْكَرَ حَمَلَهُ بِسَبَبِ عُنْفِ الْجَمْعِ.

Παυμοψι γαρ ἔσωψ ἔνε πιμψ
ἔνε πιλαοσ εψωψ ἔβολ ψε ἄλιτψ
ἔμαψ.

Εἴναἔνψ Δε ἔδοἄν ἔψπαρεμβολἄ
πεξε Παυλοσ ἔπιχιλιαρχοσ ψε μἄ
ἔψε νἄν ἄν ἔταξε ἔλι νἄκ: ἔθοψ Δε
πεχαψ νἄψ ψε ἔκωοἄν ρω ἔμετ
Οἄεινἄ.

Ξαἄ ἔθοκ ἄν πε πιρεμ ἔΧἄμἄ ἔτε
ἔαξωοἄ ἔνἄι ἔροοἄ ἄκιἄ
ἔἄἄἄἄἄἄἄἄἄ ἄκοἄ ἔπιἄἄἄἄ ἔψω
ἔρωμἄ ἔνε νἄκαριοσ ἔβολ ἔἄἄἄἄ.

Παυλοσ Δε πεχαψ νἄψ ψε ἄνοκ
μἄν ἄνοκ οἄρωμἄ ἔλοἄἄἄ οἄρεμ
ἄαρκοσ ἔτε ἄΚἄἄἄἄἄ οἄρεμἄβακι
ἔνε οἄβακι εσοἄ ἔἄτοἄἄἄἄ ἔβολ ἄν:
ἄἄἄἄ ἄἄ ἔμοκ εἄρεκοἄἄἄἄἄἄ ἄἄ
ἔἄἄἄἄ ἄἄ πἄἄἄοσ.

*Πἄἄἄ Δε ἔτε Πἄοἄ εἄἄἄἄ ἄἄἄ
εἄἄἄἄἄ: εἄἄἄἄἄἄ ἄἄἄ εἄἄἄἄἄἄ:
ἄἄ ἄἄἄἄ ἄἄἄἄἄἄ ἄἄ ἄἄἄἄἄἄ:
ἄἄἄ.*

For the multitude of the people followed after, crying out, "Away with him!"

Then as Paul was about to be led into the barracks, he said to the commander, "May I speak to you?" He replied, "Can you speak Greek?"

Are you not the Egyptian who some time ago stirred up a rebellion and led the four thousand assassins out into the wilderness?"

But Paul said, "I am a Jew from Tarsus, in Cilicia, a citizen of no mean city; and I implore you, permit me to speak to the people."

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

لأنّ جُمهورَ الشَّعبِ كانوا يتَّبَعُونَهُ صَارِحِينَ: «خُذْهُ».

وَإِذْ قَارَبَ بُولُسُ أَنْ يَدْخُلَ الْمَعْسَكَرَ قَالَ لِلْأَمِيرِ: «أَيَجُوزُ لِي أَنْ أَقُولَ لَكَ شَيْئًا؟» فَقَالَ: «أَتَعْرِفُ الْيُونَانِيَّةَ؟»

أَفَلَسْتَ أَنْتَ الْمِصْرِيُّ الَّذِي صَنَعَ قَبْلَ هَذِهِ الْأَيَّامِ فِتْنَةً وَأَخْرَجَ إِلَى الْبَرِّيَّةِ أَرْبَعَةَ الْأَلْفِ الرَّجُلِ مِنَ الْقَتْلَةِ؟»

فَقَالَ بُولُسُ: «أَنَا رَجُلٌ يَهُودِيٌّ طَرَسُوسِيٌّ مِنْ أَهْلِ مَدِينَةٍ غَيْرِ دَنِيَّةٍ مِنْ كِيلِيكِيَّةٍ. وَالْتِمَسْ مِنْكَ أَنْ تَأْذَنَ لِي أَنْ أَكَلِمَ الشَّعْبَ».

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

The Liturgy Psalm مزمور القداس

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

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

Ψαλμος τω Δαβιδ ε: α, β	Psalm 5: 1, 2	المزمور 5: 1، 2
<p>β'ιςμη Πβοις ενδασχι: οτος κατ επαδρωου: μαδθθκ επδρωου ντε πατωβρ: παουρο οτος πανουτ. Αλληλοια.</p>	<p>Give ear, O Lord, to my words and consider my cry. Observe the voice of my supplication, my King, and my God. Alleluia.</p>	<p>أُنصت يا رب لكلماتي، واسمع صراخي. أصغ إلى صوت طلبتي يا ملكي وإلهي. هلليويا.</p>

The Liturgy Gospel
إنجيل القديس

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

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

<p>Οτ'αναγνωσις εβολ θεν πεντασελιον εθοραβ κατα Μαθθεον ασιοτ.</p>	<p>A chapter according to Saint Matthew, may his blessings be with us. Amen.</p>	<p>فصل من إنجيل معلمنا متي البشير. بركاته علينا آمين.</p>
Μαθθεον ε: λη - μη	Matthew 5: 38 - 48	متي 5: 38 - 48
<p>Αρετενωτεμ γε αυχος γε οτβαλ θα οτβαλ οτος οτναχχι θα οτναχχι. Ανοκ δε τρω υμοσ νωτεν γε υπερτ εδουτι εδρεν πιπετωου αλλα φθενατ νοτκοτρ νακ θεν τεκοτ'οχι νοτιναμ φενε τχετ εροε. Οτος φθεναουωυ εβιραπ νεμακ εελ τεκωθην χα πεκερωων εβολ υφαι. Οτος φθεναδ'ιτκ ν'χβα νοτιμιλιον μωυι νεμαετ ν'σνατ.</p>	<p>You have heard that it was said, 'An eye for an eye and a tooth for a tooth.' But I tell you not to resist an evil person. But, whoever slaps you on your right cheek, turn the other to him also. If anyone wants to sue you and take away your tunic, let him have your cloak also. And whoever compels you to go one mile, go with him two.</p>	<p>سَمِعْتُمْ أَنَّهُ قِيلَ: عَيْنٌ بِعَيْنٍ وَسِنٌّ بِسِنٍّ. وَأَمَّا أَنَا فَأَقُولُ لَكُمْ: لَا تَقَاوِمُوا الشَّرَّ بَلْ مَنْ لَطَمَكَ عَلَى خَدِّكَ الْأَيْمَنِ فَحَوِّلْ لَهُ الْآخَرَ أَيْضًا. وَمَنْ أَرَادَ أَنْ يَخَاصِمَكَ وَيَأْخُذَ ثَوْبَكَ فَاتْرُكْ لَهُ الرِّدَاءَ أَيْضًا. وَمَنْ سَخَّرَكَ مِيلًا وَاحِدًا فَادْهَبْ مَعَهُ اثْنَيْنِ.</p>

Ὁτος φηετερῆτιν ἄμοκ μοι ναε: οτος φηεθουω εἶνι ἵτοτκ ἄπερτασθοε εἶβολ.

Ἀρετενσωτεμ γε ατζος γε εκῆμενρε πεκῶφρη οτος εκῆμεστε πεκχασι.

Ἀνοκ τζω ἄμοκ νωτεν γε μενρε νετενχασι: σμοτ ἐνηετσαροῖ ἐρωτεν οτος τωβε εἶεν νηετβοσι ἵσα θηνοτ.

Σινα ἵτετενερ ωρη ἄΠετενωτ ετδεν νιφνοῖ: γε εἶθορο ἄπερη ωρι εἶεν νισαμπετρωοτ νεμ νισαμπεθαναετ: οτος εἶωοτ εἶεν νιθῶμη νεμ νιοῖ.

Εωωπ σαρ ἵτετενμενρε ἵνηεθωει ἄμωτεν αω πε πετενβεχε: νικετελωνης ζωοτ ωαῖρι ἄπαιρητ.

Ὁτος εωωπ ἵτετενωεπτοτοτ ἵνετενσνηοτ ἄματὰ τοτ οτ ἄπετρωοτ εἶτετενιρι ἄμοε: νικε εθνικος ζωοτ ωαῖρι ἄπαιρητ.

Ωωπι οτη ἵθωτεν ἐρετενσνηκ εἶβολ ἄφρητ ἄΠετενωτ ετδεν νιφνοῖ ετσνηκ εἶβολ.

Πῶοτ φα Πεννοτ πε ωα εἶεε ἵτε νι εἶεε: ἄμη.

Give to him who asks you, and from him who wants to borrow from you do not turn away.

You have heard that it was said, 'You shall love your neighbor and hate your enemy.'

But, I say to you, love your enemies, bless those who curse you, do good to those who hate you, and pray for those who spitefully use you and persecute you,

that you may be sons of your Father in heaven; for He makes His sun rise on the evil and on the good, and sends rain on the just and on the unjust.

For if you love those who love you, what reward have you? Do not even the tax collectors do the same?

And if you greet your brethren only, what do you do more than others? Do not even the tax collectors do so?

Therefore, you shall be perfect, just as your Father in heaven is perfect.

Glory be to God forever.

مَنْ سَأَلَكَ فَأَعْطِهِ وَمَنْ أَرَادَ أَنْ يَقْتَرِضَ مِنْكَ فَلَا تَرُدَّهُ.

«سَمِعْتُمْ أَنَّهُ قِيلَ: تُحِبُّ قَرِيبَكَ وَتُبْغِضُ عَدُوَّكَ.

وَأَمَّا أَنَا فَأَقُولُ لَكُمْ: أَحِبُّوا أَعْدَاءَكُمْ. بَارِكُوا لِأَعْنِيكُمْ. أَحْسِنُوا إِلَى مُبْغِضِيكُمْ وَصَلُّوا لِأَجْلِ الَّذِينَ يُسِينُونَ إِلَيْكُمْ وَيَطْرُدُونَكُمْ.

لِكَيْ تَكُونُوا أَبْنَاءَ أَبِيكُمْ الَّذِي فِي السَّمَاوَاتِ فَإِنَّهُ يُشْرِقُ شَمْسَهُ عَلَى الْاَشْرَارِ وَالصَّالِحِينَ وَيُمْطِرُ عَلَى الْاَبْرَارِ وَالظَّالِمِينَ.

لَآنَّهُ إِنْ أَحْبَبْتُمْ الَّذِينَ يُحِبُّونَكُمْ فَأَيُّ أَجْرٍ لَكُمْ؟ أَلَيْسَ الْعَشَّارُونَ أَيضًا يَفْعَلُونَ ذَلِكَ؟

وَإِنْ سَلَّمْتُمْ عَلَى إِخْوَتِكُمْ فَقَطِّ فَأَيُّ فَضْلٍ تَصْنَعُونَ؟ أَلَيْسَ الْعَشَّارُونَ أَيضًا يَفْعَلُونَ هَكَذَا؟

فَكُونُوا أَنْتُمْ كَامِلِينَ كَمَا أَنَّ أَبَاكُمْ الَّذِي فِي السَّمَاوَاتِ هُوَ كَامِلٌ.

والمجد لله دائماً.

Seventh Day of the First Week of Lent (Treasures Sunday)

اليوم السابع من الأسبوع الأول من الصوم الكبير (أحد الكنوز)

Vespers Psalm

مزمور العشيّة

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

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

Ψαλμος τω Δαυιδ ιε': α, β	Psalm 16: 1, 2	المزمور 16: 1, 2
<p>Θ' ἰσμη Φνοϋτ' ἔταμεθμη: ογορ μαῶθηκ ἔπατλο: χα μαωχ ἔταπροσερχη: θεν θανσφοτοϋ ἡχροϋ αν: μαρεϋ ἡνε παβαπ ἔβολλ επτεν πεκρο: μαρε ναβαλ ναϋ ἐνηετσοϋτων. Ἀλληλοια.</p>	<p>Hear a just cause, O Lord, attend to my cry. Give ear to my prayer, which is not from deceitful lips. Let my vindication come from Your presence; let Your eyes look on the things that are upright. Alleluia.</p>	<p>اسمع يا رب للحق، وانصت إلى صراخي، واصغ إلى صلاتي من شفتين بلا عس. من قدامك يخرج قضائي، عيناى تنظران المستقيمات. هليلويا.</p>

Vespers Gospel

إنجيل العشيّة

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

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

<p>Οὔανασνωσις ἔβολλ θεν πιεγασσελιον εθογαν κατα Πατθεον ασιοϋ.</p>	<p>A chapter according to Saint Matthew, may his blessings be with us. Amen.</p>	<p>فصل من إنجيل معلمنا متي البشير. بركاته علينا آمين.</p>
<p>Πατθεον ιε': κα - λα</p>	<p>Matthew 6: 34 - 7: 12</p>	<p>متي 6: 34 - 7: 12</p>
<p>Υπερϋρωωϋ θα ραστ: ραστ ταρ εϋεϋρωωϋ θαροϋ μμαγαιτϋ: κην ἐπιεροοϋ πιεροοϋ ἡπεϋκακια.</p>	<p>Therefore, do not worry about tomorrow, for tomorrow will worry about its own things. Sufficient for the day is its own trouble.</p>	<p>فَلَا تَهْتَمُّوا لِغَدٍ لِأَنَّ الْغَدَ يَهْتَمُّ بِمَا لِنَفْسِهِ. يَكْفِي الْيَوْمَ شَرُّهُ.</p>

Ἐπερτῆραπ θινα ἵτοϋτεμτῆραπ ἔρωτεν.

Πιραπ ταρ ἔτετεννατηϋ ἀϋνατῆραπ ἔρωτεν ἵδητηϋ ογορ θεν πιϋι ἔτετενναϋι ἕμοϋ εϋναϋι νωτεν ἕμοϋ.

Εῶβε οϋ ἕναϋ ἔπιζηι θεν φβαλ ἕπεκσον πιϋοι δε ετθεν πεκβαλ κτῆνιατκ ἕμοϋ ἀν.

Ιε πως ἕναϋος ἕπεκσον γε χατ ἵταθι πιζηι ἔβολ θεν πεκβαλ ογορ θηππε ιϋ πιϋοι εϋχι θεν πεκβαλ.

Πιϋοβι θι πιϋοι ἔβολθεν πεκβαλ ἵϋορπ ογορ τοτε εκεναϋ ἕβολ ἔθι πιζηι ἔβολθεν φβαλ ἕπεκσον.

Ἐπερτ ἕπεθοϋαβ ἵνιοϋεωρ οϋδε ἕπερθιοϋ ἵνετενἀναμνι ἕπεἕθο ἵνιέϋαϋ μηποτε ἵνεεωμνι ἔεωοϋ ἵνονϋαλαϋε ογορ ἵνεκοτοϋ ἵνεφεθ θηνοϋ.

Αριέτιν ογορ εϋέτ νωτεν: κωτ ογορ ἔρετενεξιμνι: κωλθ ογορ εϋἔδοϋων νωτεν.

Ογον ταρ νιβεν ἔρετενι ϋαϋθι ογορ φηετκωτ ϋαϋχιμνι ογορ φηετκωλθ ϋαϋλοϋων ναϋ.

Judge not, that you be not judged,

for with what judgment you judge, you will be judged; and with the measure you use, it will be measured back to you.

And why do you look at the speck in your brother's eye, but do not consider the plank in your own eye?

Or how can you say to your brother, 'Let me remove the speck from your eye;' and look, a plank is in your own eye?

Hypocrite! First remove the plank from your own eye, and then you will see clearly to remove the speck from your brother's eye.

Do not give what is holy to the dogs; nor cast your pearls before swine, lest they trample them under their feet, and turn and tear you in pieces.

Ask, and it will be given to you; seek, and you will find; knock, and it will be opened to you.

For everyone who asks receives, and he who seeks finds, and to him who knocks it will be opened.

لَا تَدِينُوا لِكَيِّ لَا تُدَانُوا

لَا تَكُم بِالَّذِي تَدِينُونَ تَدَانُونَ وَبِالْكَيْلِ الَّذِي بِهِ تَكِيلُونَ يُكَالُ لَكُمْ.

وَلِمَاذَا تَنْظُرُ الْقَدَى الَّذِي فِي عَيْنِ أَخِيكَ وَأَمَّا الخَشَبَةُ الَّتِي فِي عَيْنِكَ فَلَا تَفْتُنْ لَهَا؟

أَمْ كَيْفَ تَقُولُ لِأَخِيكَ: دَعْنِي أَخْرِجِ الْقَدَى مِنْ عَيْنِكَ وَهَا الخَشَبَةُ فِي عَيْنِكَ.

يَا مَرَانِي أَخْرِجْ أَوْلًا الخَشَبَةَ مِنْ عَيْنِكَ وَجَبِينِي تَبْصُرُ جَيِّدًا أَنْ تُخْرِجَ الْقَدَى مِنْ عَيْنِ أَخِيكَ!

لَا تَعْطُوا الْمُقَدَّسَ لِلْكِلَابِ وَلَا تَطْرَحُوا دُرَّكُمْ قَدَامَ الْخَنَازِيرِ لِئَلَّا تَدُوسَهَا بِأَرْجُلِهَا وَتَلْتَفِتَ فْتَمَرَّكُمْ.

اسْأَلُوا تُعْطُوا. اطْلُبُوا تَجِدُوا. اقرعوا يفتح لكم.

لأن كل من يسأل يأخذ ومن يطلب يجد ومن يقرع يفتح له.

Ιε νιμ ἱρωμι ετθεν ἠηνοῦ ἔτε
περῶμηρι ναἕρετιν ἄμοσῃ ἵνοῦωικ: μη
ῥναϑ ἵναϑ ἵνοῦῶνι ναϑ.

Ιε ἵτερεῖρετιν ἄμοσῃ ἵνοῦτεβτ: μη
ῥναϑ ἵνοῦεοϑ ναϑ.

Ισχε οῦν ἵνωτεν ἵνωτεν
εανσαμπετρωοῦ τετενσωοῦν ἔϑ
ἵνιταῖο εθνανεῦ ἵνετενῶμηρι ιε αῖτηρ
μαλλλον πετενωτ ετθεν νιφνοῦ
ερεϑ ἵνιἄεαθον ἵννεθναἕρετιν
ἄμοσῃ.

Εωβ δε νιβεν ἔτετενναοῦωϑ εἵνα
ἵτε νιρωμι αἵτοῦ ἵνωτεν ἄριοῦ ἵνωοῦ
εωτεν ἄπαρηϑ: φαι εαρ πε πινομοσ
νεμ νιπροφητης.

*Πῶοῦ φα Πεννοῦϑ πε ωα ἐνεε
ἵτε νι ἐνεε: ἄμην.*

Or what man is there among you who, if his son asks for bread, will give him a stone?

Or if he asks for a fish, will he give him a serpent?

If you then, being evil, know how to give good gifts to your children, how much more will your Father who is in heaven give good things to those who ask Him!

Therefore, whatever you want men to do to you, do also to them, for this is the Law and the Prophets

Glory be to God forever.

أَمْ أَيُّ إِنْسَانٍ مِنْكُمْ إِذَا سَأَلَهُ ابْنُهُ خُبْزاً يُعْطِيهِ حَجَرًا؟

وَإِنْ سَأَلَهُ سَمَكَةً يُعْطِيهِ حَيَّةً؟

فَإِنْ كُنْتُمْ وَأَنْتُمْ أَشْرَارٌ تَعْرِفُونَ أَنْ تُعْطُوا أَوْلَادَكُمْ عَطَايَا جَيِّدَةً فَكَمْ بِالْحَرِيِّ أَبُوكُمْ الَّذِي فِي السَّمَاوَاتِ يَهَبُ خَيْرَاتٍ لِلَّذِينَ يَسْأَلُونَهُ.

فَكُلُّ مَا تُرِيدُونَ أَنْ يَفْعَلَ النَّاسُ بِكُمْ أَفْعَلُوا هَكَذَا أَنْتُمْ أَيْضاً بِهِمْ لِأَنَّ هَذَا هُوَ النَّامُوسُ وَالْأَنْبِيَاءُ.

والمجد لله دائماً.

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 ιζ: α

Psalm 17: 1

المزمور 17 : 1

Ⲛⲏⲁⲙⲉⲛⲣⲓⲧⲕ Ⲡⲃⲟⲓⲥ ⲧⲁⲒⲟⲙ: Ⲡⲃⲟⲓⲥ
πε παταχρο νεμ παμαῦφωτ νεμ
παρεφναεμετ: Πανοῦϑ πε παβοῦθοσ
εἰερεεελπιε εροϑ. **Αλληλοια.**

I will love You, O Lord, my strength. The Lord is my rock and my fortress and my deliverer, my God, my strength, in whom I will trust. **Alleluia.**

أحبك يارب قوتي. الرب هو صخرتي وملجأني ومخلصي، إلهي عوني وعليه أتكل. **هلليويا.**

Matins Gospel
إنجيل باكر

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

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

<p>Οὐὰναστρωσις ἐβωλ ζεν πιερασσελιον εθογαβ κατα Βατθεον ασιοτ.</p>	<p>A chapter according to Saint Matthew, may his blessings be with us. Amen.</p>	<p>فصل من إنجيل معلمنا متي البشِير. بركاته علينا آمين.</p>
<p>Βατθεον ζ: κβ - κθ</p>	<p>Matthew 7: 22 - 29</p>	<p>متي 7: 22 - 29</p>
<p>Ουον ουμηνυ γαρ εγναχος νηι ζεν πιεροοτ ετε υματ: γε Πβοις Πβοις μη ζεν Πεκραν αν επιροφητενιν ουοζ ζεν Πεκραν ανηι Δευων εβωλ ουοζ ζεν Οεκραν ανηρι νοτυμηνυ ηζουμ.</p>	<p>Many will say to Me in that day, ‘Lord, Lord, have we not prophesied in Your name, cast out demons in Your name, and done many wonders in Your name?’</p>	<p>كثيرون سيقولون لي في ذلك اليوم: يا رب يا رب انيس باسمك تنبانا وباسمك اخرجنا شياطين وباسمك صنعنا قوآت كثيرة؟</p>
<p>Ουοζ τοτε ειεοτωνηζ νωοτ εβωλ ζε υπιπουτεν θηνοτ ενεζ μαυενωτεν εβωλ εαροι νιερατης ητε τδανομια.</p>	<p>And then I will declare to them, ‘I never knew you; depart from Me, you who practice lawlessness.’</p>	<p>فحينئذ اصرخ لهم: اني لم اعرفكم قط. اذهبوا عني يا فاعلي الائم.</p>
<p>Ουον νιβεν ουν ετσωτεμ ενδασαζι ναι ουοζ εγρι υμωοτ ειετενθωνη εογρωμ ησαβε φηεταφκωτ υπεφμη ειζεν τπετρα.</p>	<p>Therefore, whoever hears these sayings of Mine, and does them, I will liken him to a wise man who built his house on the rock,</p>	<p>«فكل من يسمع اقوالي هذه ويعمل بها اشبهه برجل عاقل بني بيته على الصخر.</p>
<p>Ουοζ αφι επεχτ ηξε πιμογνηωοτ ανη ηξε νηαρωοτ ουοζ ανηηφι ηξε νηθοτ ουοζ ανκωλθ επινη ετε υματ ουοζ υπεφζει: ναρε τεφσεντ γαρ ταζρηοτ πε ειζεν τπετρα.</p>	<p>and the rain descended, the floods came, and the winds blew and beat on that house; and it did not fall, for it was founded on the rock.</p>	<p>فنزّل المطر وجاءت الأنهار وهبت الرياح ووقعت على ذلك البيت فلم يسقط لأنه كان مؤسساً على الصخر.</p>

Οὗτος οὗτον νίβεν εἰς ὧστε
 ἔνακασι ναι οὗτος εἰρήνι ἄμωσ ἀν
 εἰ ἐτενησῶν εἰς ὄρωσι ἴσοσ: φαί
 ἔταρκωτ ἄπερμι εἰσεν πῶσ.

Οὗτος ἀγὶ ἐπεσῆτ ἴξε πιμοῦνησῶσ
 οὗτος ἀγὶ ἴξε νηαρῶσ ἀγνιῆι ἴξε
 νιθῶσ οὗτος ἀγκωλῶ ἐπινι ἐτεῦματ
 οὗτος ἀγῆει: οὗτος περῆει νε οἰνιῶτ
 πε.

Ἀσῶπι δε ἔτα Ἰησοῦσ ζεκ
 ναίκασι τηρῶ εἰσὸλ ναγερῶφῆρι πε
 ἴξε νιμῶ εἰσεν τεῖσβω.

Ἡαγῆσβω ταρ ἠωσ πε εἰσ
 εἰσῶσ τεῖ εἰσῶσι οὗτος ἄφρητ ἀν
 ἴνωσκαδ.

*Πῶσ φα Πεννοῦτ πε ῶ εἰσε
 ἴτε νι εἰσε: ἀμην.*

But, everyone who hears these sayings of Mine, and does not do them, will be like a foolish man who built his house on the sand,

and the rain descended, the floods came, and the winds blew and beat on that house; and it fell. And great was its fall.

And so it was, when Jesus had ended these sayings, that the people were astonished at His teaching,

for He taught them as one having authority, and not as the scribes.

Glory be to God forever.

وَكُلُّ مَنْ يَسْمَعُ أَقْوَالِي هَذِهِ وَلَا يَعْمَلُ بِهَا يُشَبِّهُ بِرَجُلٍ جَاهِلٍ بَنَى بَيْتَهُ عَلَى الرَّمْلِ.

فَنَزَلَ الْمَطَرُ وَجَاءَتِ الْأَنْهَارُ وَهَبَّتِ الرِّيَّاحُ وَصَدَمَتِ ذَلِكَ الْبَيْتَ فَسَقَطَ وَكَانَ سُقُوطُهُ عَظِيمًا.

فَلَمَّا أَكْمَلَ يَسُوعُ هَذِهِ الْأَقْوَالَ بُهِتَتِ الْجُمُوعُ مِنْ تَعْلِيمِهِ.

لَأَنَّهُ كَانَ يُعَلِّمُهُمْ كَمَا كَانَ سُلْطَانٌ وَلَيْسَ كَالْكَتَبَةِ.

والمجد لله دائماً.

Liturgy Readings

قراءات القديس

The Pauline Epistle

رسالة بولس الرسول

Παῦλος δούλος ἡμεῖς Ἰησοῦσ
 Χριστοῦ: ἀποστολῶσ εἰσὸλ
 φῆεταῦσ εἰσὸλ ἐπιβῶσ ἐπινι ἴτε
 φῆσῶτ.

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

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

Ἡρωμῶσ ἴσ: ἀ - ἴδ

Romans 13: 1 - 14

رومية 13 : 1 - 14

<p>Ψυχὴν καθενὸς ἀποκαταστήσει ἡ ἐξουσία τοῦ θεοῦ καὶ οὐκ ἔστι ἄλλη ἐξουσία ἧς ἐπιτελεῖται ἡ ἐξουσία τοῦ θεοῦ.</p>	<p>Let every soul be subject to the governing authorities. For there is no authority except from God, and the authorities that exist are appointed by God.</p>	<p>لَتَخضعَ كُلُّ نَفْسٍ لِلسَّلْطَنِ الْفَائِقَةِ لِأَنَّهُ لَيْسَ سُلْطَانٌ إِلَّا مِنَ اللَّهِ وَالسَّلْطَنُ الْكَائِنَةُ هِيَ مُرْتَبَةٌ مِنَ اللَّهِ.</p>
<p>Ὅστις ἀντιτίθει ἑαυτὸν ἐναντίον τῆς ἐξουσίας τοῦ θεοῦ ἐναντίον τοῦ θεοῦ: οὗτος ἐὰν ἀντιστάται ἑαυτῷ.</p>	<p>Therefore, whoever resists the authority resists the ordinance of God, and those who resist will bring judgment on themselves.</p>	<p>حَتَّىٰ إِنْ مَنْ يُقَاوِمُ السُّلْطَانَ يُقَاوِمُ تَرْتِيبَ اللَّهِ وَالْمُقَاوِمُونَ سَيَأْخُذُونَ لِنَفْسِهِمْ دِينُونَهُ.</p>
<p>Ἡ ἀρχὴ τοῦ θεοῦ οὐκ ἐστὶν ἐκ τοῦ κακοῦ ἀλλὰ ἐκ τοῦ καλοῦ. Ἡ ἀρχὴ τοῦ θεοῦ ἐστὶν ἡ ἀρχὴ τοῦ καλοῦ καὶ οὐκ ἔστιν ἡ ἀρχὴ τοῦ κακοῦ.</p>	<p>For rulers are not a terror to good works, but to evil. Do you want to be unafraid of the authority? Do what is good, and you will have praise from the same.</p>	<p>فَإِنَّ الْحُكَّامَ لَيْسُوا خَوْفًا لِلْأَعْمَالِ الصَّالِحَةِ بَلْ لِلشَّرِّيرَةِ. أَفَتُرِيدُ أَنْ لَا تَخَافَ السُّلْطَانَ؟ افْعَلِ الصَّلَاحَ فَيَكُونَ لَكَ مَدْحٌ مِنْهُ.</p>
<p>Ὁ θεὸς ἀποκαταστήσει ἡμᾶς ἐκ τῆς ἀνομίας τοῦ θεοῦ καὶ οὐκ ἔστιν ἡ ἀνομία τοῦ θεοῦ ἡ ἀνομία τοῦ θεοῦ καὶ οὐκ ἔστιν ἡ ἀνομία τοῦ θεοῦ.</p>	<p>For he is God's minister to you for good. But if you do evil, be afraid; for he does not bear the sword in vain; for he is God's minister, an avenger to execute wrath on him who practices evil.</p>	<p>لِأَنَّهُ خَادِمٌ لِلَّهِ لِلصَّلَاحِ. وَلَكِنْ إِنْ فَعَلْتَ الشَّرَّ فَخَفْ لِأَنَّهُ لَا يَحْمِلُ السَّيْفَ عَبَثًا إِذْ هُوَ خَادِمٌ لِلَّهِ مُنْتَقِمٌ لِلغَضَبِ مِنَ الَّذِي يَفْعَلُ الشَّرَّ.</p>
<p>Ὅθεν φησὶ ἀποκαταστήσει ὁ θεὸς ἡμᾶς ἐκ τῆς ἀνομίας τοῦ θεοῦ καὶ οὐκ ἔστιν ἡ ἀνομία τοῦ θεοῦ ἡ ἀνομία τοῦ θεοῦ.</p>	<p>Therefore, you must be subject, not only because of wrath but also for conscience' sake.</p>	<p>لِذَلِكَ يَلْزِمُ أَنْ يُخضعَ لَهُ لَيْسَ بِسَبَبِ الغَضَبِ فَقَطْ بَلْ أَيْضًا بِسَبَبِ الضَّمِيرِ.</p>
<p>Ὅθεν φησὶ ὁ θεὸς ἡμᾶς ἀποκαταστήσει ἡμᾶς ἐκ τῆς ἀνομίας τοῦ θεοῦ καὶ οὐκ ἔστιν ἡ ἀνομία τοῦ θεοῦ ἡ ἀνομία τοῦ θεοῦ.</p>	<p>For because of this you also pay taxes, for they are God's ministers attending continually to this very thing.</p>	<p>فَاتَّكُمُ لِأَجْلِ هَذَا تُؤَفُّونَ الْجَزِيَّةَ أَيْضًا إِذْ هُمْ خُدَّامُ اللَّهِ مُوَاطِّئُونَ عَلَى ذَلِكَ بِعَيْنِهِ.</p>

Ἡ ἀνετερωτεν ἵνοτον νιβεν: μα
πιρωτ ἔφα πιρωτ: μα πιτελωσ ἔφα
πιτελωσ: μα τρωτ ἔφα πιρωτ: μα
πιταῖο ἔφα πιταῖο.

Ἐπερχα ἔλι ἵτε ἔλι ἔρωτεν ἔβηλ
ἔμενρε νετενέρηοτ: φη ταρ εθμει
ἔπερῶφηρ ατζεκ πινομοσ ἔβολ.

Φαι ταρ γε ἵνεκερνωικ
ἵνεκδωτεβ ἵνεκβῖογι ἵνεκερμεορε
ἵνοτχ ἵνεκερεπιθωμιν νεμ κεογι
ἵνιεντολν ετχκ ἔβολ ἔεν παιαχι
ἔεν φμενρε πεκῶφηρ ἔπεκρητ.

†αγαπη ἔπασερ πετρωοτ
ἔπερῶφηρ: πχωκ οτν ἔπινομοσ πε
†αγαπη.

Οτοσ φαῖ ἔρετενέμῖ ἔπιχοτ γε
†οτνοτ τε βηδν εορετετεν θηνοτ
ἔβολ. ἔεν πιενκοτ †νοτ ταρ ατζωντ
ἔρον ἵχε πεννοβεμ ἔεοτε πιχοτ
ἔτανναετ ἵδηττ.

Ἐ πἔχωρσ ταρ ερῖπροκοπτν
πἔεσοτ δε ατζωντ: μαρενχω οτν
ἵδρηῖ ἵνιβηνογι ἵτε πχακι μαρεντ
δε βῖωτεν ἵνιβηοπλον ἵτε πιωτῶνι.

Render therefore to all
their due: taxes to whom
taxes are due, customs to
whom customs, fear to
whom fear, honor to whom
honor.

Owe no one anything
except to love one another,
for he who loves another
has fulfilled the law.

For the commandments,
“You shall not commit
adultery,” “You shall not
murder,” “You shall not
steal,” “You shall not bear
false witness,” “You shall
not covet,” and if there is
any other commandment,
are all summed up in this
saying, namely, “You shall
love your neighbor as
yourself.”

Love does no harm to a
neighbor; therefore love is
the fulfillment of the law.

And do this, knowing
the time, that now it is high
time to awake out of sleep;
for now our salvation is
nearer than when we first
believed.

The night is far spent,
the day is at hand.
Therefore let us cast off the
works of darkness, and let
us put on the armor of light.

فَاعْطُوا الْجَمِيعَ حُقُوقَهُمْ: الْجَزِيَّةُ
لِمَنْ لَهُ الْجَزِيَّةُ. الْجَبَايَةُ لِمَنْ لَهُ
الْجَبَايَةُ. وَالْخَوْفُ لِمَنْ لَهُ الْخَوْفُ.
وَالْإِكْرَامُ لِمَنْ لَهُ الْإِكْرَامُ.

لَا تَكُونُوا مَذْيُونِينَ لِأَحَدٍ بِشَيْءٍ إِلَّا
بِأَنْ يُحِبَّ بَعْضُكُمْ بَعْضًا لِأَنَّ مَنْ
أَحَبَّ غَيْرَهُ فَقَدْ أَكْمَلَ النَّامُوسَ.

لِأَنَّ «لَا تَزْنِ لَا تَقْتُلْ لَا تَسْرِقْ لَا
تَشْهَدْ بِالزُّورِ لَا تَشْتَهَ» وَإِنْ كَانَتْ
وَصِيَّةٌ أُخْرَى هِيَ مَجْمُوعَةٌ فِي
هَذِهِ الْكَلِمَةِ: «أَنْ تُحِبَّ قَرِيبَكَ
كَنَفْسِكَ».

الْمَحَبَّةُ لَا تَصْنَعُ شَرًّا لِلْقَرِيبِ
فَالْمَحَبَّةُ هِيَ تَكْمِيلُ النَّامُوسِ.

هَذَا وَإِتِّكُمْ عَارِفُونَ الْوَقْتَ أَنَّهَا
الآنَ سَاعَةٌ لِنَسْتَيْقِظَ مِنَ النَّوْمِ فَإِنَّ
خَلَاصَنَا الْآنَ أَقْرَبُ مِمَّا كَانَ حِينَ
أَمْنَا.

قَدْ تَنَاهَى اللَّيْلُ وَتَقَارَبَ النَّهَارُ
فَلْنُخَلِّعْ أَعْمَالَ الظُّلْمَةِ وَنَلْبَسْ
أَسْلِحَةَ النُّورِ.

Ὡς ἐν ἡμέρῳ μαρτυροῦν
 ἐν ἡμέρῳ, ἢ ἐν μεθύσει
 καὶ ἐν πόθῳ, ἢ ἐν
 ἐριθείᾳ καὶ ἐν φθονῇ.

Ὡς ἐν ἡμέρῳ μαρτυροῦν
 ἐν ἡμέρῳ, ἢ ἐν μεθύσει
 καὶ ἐν πόθῳ, ἢ ἐν
 ἐριθείᾳ καὶ ἐν φθονῇ.

*Πρῶτος τὰρ νεωότερον
 τὴν ἡμετέραν ἐκκλησίαν.*

Let us walk properly, as
 in the day, not in revelry
 and drunkenness, not in
 lewdness and lust, not in
 strife and envy.

But, put on the Lord
 Jesus Christ, and make no
 provision for the flesh, to
 fulfill its lusts.

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

لِنَسْنُوكَ بِبَيَاقَةِ كَمَا فِي النَّهَارِ لَا
 بِالْبَطْرِ وَالسُّكْرِ لَا بِالْمَضَاجِعِ
 وَالْعَهْرِ لَا بِالْخِصَامِ وَالْحَسَدِ.

بَلِ الْبَسُوا الرَّبَّ يَسُوعَ الْمَسِيحَ
 وَلَا تَصْنَعُوا تَدْبِيرًا لِلْجَسَدِ لِأَجْلِ
 الشَّهَوَاتِ.

*نعمة الله الأب تكون مع جميعكم.
 آمين.*

The Catholic Epistle الكاثوليكون

Καθολικὸν ἐβόλῃ ἡμετέρῳ
 ἐκ τῆς ἐπιστολῆς τοῦ
 ἁγίου Πέτρου ἀποστόλου
 ἡμετέρου.

Ἰακώβος ἀ: ις - κβ

Ὅταν ἄλλοις ἡμετέροις
 ἐπειράσῃ, ἢ ἐκ τοῦ
 σαρκὸς ἡμετέρας, ἢ ἐκ
 τοῦ κόσμου, ἢ ἐκ τῆς
 σαρκὸς ἡμετέρας, ἢ ἐκ
 τοῦ σαρκὸς ἡμετέρας.

Ὅταν ἄλλοις ἡμετέροις
 ἐπειράσῃ, ἢ ἐκ τοῦ
 σαρκὸς ἡμετέρας, ἢ ἐκ
 τοῦ κόσμου, ἢ ἐκ τῆς
 σαρκὸς ἡμετέρας, ἢ ἐκ
 τοῦ σαρκὸς ἡμετέρας.

Ὅταν ἄλλοις ἡμετέροις
 ἐπειράσῃ, ἢ ἐκ τοῦ
 σαρκὸς ἡμετέρας, ἢ ἐκ
 τοῦ κόσμου, ἢ ἐκ τῆς
 σαρκὸς ἡμετέρας, ἢ ἐκ
 τοῦ σαρκὸς ἡμετέρας.

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

James 1: 13 - 21

Let no one say when he
 is tempted, "I am tempted
 by God"; for God cannot be
 tempted by evil, nor does
 He Himself tempt anyone.

But each one is tempted
 when he is drawn away by
 his own desires and enticed.

Then, when desire has
 conceived, it gives birth to
 sin; and sin, when it is full-
 grown, brings forth death.

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

يعقوب 1: 13 - 21

لَا يَقُلْ أَحَدٌ إِذَا جُرِّبَ إِنِّي أُجْرَبُ
 مِنْ قِبَلِ اللَّهِ، لِأَنَّ اللَّهَ غَيْرُ مُجْرَبٍ
 بِالشَّرِّ وَهُوَ لَا يُجْرِبُ أَحَدًا.

وَلَكِنْ كُلُّ وَاحِدٍ يُجْرَبُ إِذَا انْجَذَبَ
 وَأَخَذَ مِنْ شَهْوَتِهِ.

ثُمَّ الشَّهْوَةُ إِذَا حَبَلَتْ تَلِدُ خَطِيئَةً،
 وَالْخَطِيئَةُ إِذَا كَمَلَتْ تُنْتِجُ مَوْتًا.

ἐβολ ἠαϳϳϳο ἠϳμοϳ.

Ἰπερρωρεμ ναςνηοϳ ναιμενραϳ.

Παιὸ νιβεν εθνανεϳ νεμ δωρον
νιβεν εϳχηκ ἐβολ εδνεβολ ἠπϳωι νε:
εϳνηοϳ ἐπεϳϳτ ἐβολ εϳτεν Φιωτ ἠτε
νιοϳωινη: φηετε ἠμον ϳϳβϳ ναρραϳ
οϳδε οϳμοϳ ἠτε οϳδηιβι εδϳϳινη.

Δϳοϳωϳ αϳϳϳοϳ δεν ἠϳαϳι ἠτε
ϳμεθμη: εθρενϳωπι ἠοϳαπαρχη ἠτε
νεϳϳωντ.

Πετενϳωϳν δε ναςνηοϳ
ναιμενραϳ: μαρεϳωπι ἠξε ϳωι
νιβεν εϳηϳ εϳναϳωτεμ: εϳροϳϳ
εϳναϳαϳι: εϳροϳϳ εϳναϳωντ.

Πϳωντ ϳαρ ἠϳρωι ἠπαϳερεωβ
εϳμεθμη ἠτε Φνοϳϳ.

Εθβε φαι χα θωλεβ νιβεν εδρη
νεμ ἠροϳο ἠτε ϳκακιδ: δεν
οϳμετρεμραϳϳ: ϳεϳ ἠϳαϳι ερωτεν
εϳρητ ἠβερι: φηετε οϳον ϳϳου ἠμοϳ
ενοεμ ἠνετενϳϳϳη.

*Ναςνηοϳ ἠπερμενρε πικομοϳ
οϳδε νηεϳωπι δεν πικομοϳ:
πικομοϳ ναςινη νεμ τεϳεϳθημια: φη
δε εϳτηρι ἠφοϳωϳ ἠΦνοϳϳ ϳηαϳωπι
ϳα ενεε: ἀμην.*

Do not be deceived, my beloved brethren.

Every good gift and every perfect gift is from above, and comes down from the Father of lights, with whom there is no variation or shadow of turning.

Of His own will He brought us forth by the word of truth, that we might be a kind of firstfruits of His creatures.

So then, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath;

for the wrath of man does not produce the righteousness of God.

Therefore, lay aside all filthiness and overflow of wickedness, and receive with meekness the implanted word, which is able to save your souls.

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 تَضَلُّوا يَا إِخْوَتِي الْأَحِبَّاءَ.

كُلُّ عَطِيَّةٍ صَالِحَةٍ وَكُلُّ مَوْهَبَةٍ
تَأْتِي مِنْ فَوْقٍ، نَازِلَةٌ مِنْ عِنْدِ
أَبِي الْأَنْوَارِ، الَّذِي لَيْسَ عِنْدَهُ
تَغْيِيرٌ وَلَا ظِلٌّ دَوْرَانِ.

شَاءَ فَوَلَدَنَا بِكَلِمَةِ الْحَقِّ لِكَيْ نَكُونَ
بِأَوْرَةِ مِنْ خَلْقِهِ.

إِذَا يَا إِخْوَتِي الْأَحِبَّاءَ، لِيَكُنْ كُلُّ
إِنْسَانٍ مُسْرِعًا فِي الْإِسْتِمَاعِ،
مُتَبَطِّئًا فِي التَّكَلُّمِ، مُتَبَطِّئًا فِي
الْغَضَبِ.

لَأَنَّ غَضَبَ الْإِنْسَانِ لَا يَصْنَعُ بَرًّا
اللَّهِ.

لِذَلِكَ اطْرَحُوا كُلَّ نَجَاسَةٍ وَكَثْرَةٍ
شَرِّ. فَاقْبَلُوا بِوَدَاعَةٍ الْكَلِمَةَ
الْمَغْرُوسَةَ الْقَادِرَةَ أَنْ تُخَلِّصَ
نُفُوسَكُمْ.

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

The Acts

الإبركسيس

<p>Πραξις ἡ τε νενηιοϋ ἡ ἀποστολος: ἐρε ποῦςμοῦ εθοῦαβ ὡπι νεμλν. Δμην.</p>	<p>The Acts of our fathers the apostles, may their blessings be with us all. Amen.</p>	<p>فصل من أعمال آبائنا الرسل الأطهار المشمولين بنعمة الروح القدس، بركتهم تكون معنا. آمين.</p>
<p>Πραξις κἀ: μ - κβ: ιϛ</p>	<p>Acts 21: 40 - 22: 16</p>	<p>أعمال 21: 40 - 22: 16</p>
<p>Εταφοταθ σαθνι δε ηαϛ ἐρε Πανλος ὄρι ἐρατϛ ριχεν νιτωτερ αϛκιμ ἡτεϛϛιϛ οῦβε πιλλας: ἐταοῦνιωϋ δε ἡχαρωϛ ὡπι αϛωϛ ἐβολδεν ϋασι μμετθεβερεοϛ εϛϛω μμοϛ. Ηιρωμι νιςνηοῦ οῦοϛ νιοϋ ϋωτεμ ἐτααπολοσιὰ ἐτε ἡτηι ὡρωτεν ϋνοῦ. Εταϛωτεμ δε ρε αϛεροῦῶ νωοῦ θεν ϋασι μμετθεβερεοϛ μαλλον δε αῦχαρωοῦ οῦοϛ περαϛ. Χε ἀνοκ μεν ἀνοκ οῦρωμι ἡιοῦδαι ἐαῦμαστ θεν Ἰαρκοϛ ἡτε ϋΚυλκικιὰ: ἐαῦϡανοῦϡθ θεν ταipoλιϛ θατεν νενηβαλαϛϛ ἡΣαμαλιηλ: ϋαι ἐταϛϋτσαβοι ἐνιταϛρο ἡτε ϋνομοϛ ἡνενηιοϋ: ειοι ἡρεϛϛοϛ ἡτε ϋνοῦϋ κατα ϋρηϋ ρωτεν ἐτετενοι μμοϛ ἡωωτεν τηροῦ ἡφοοῦ.</p>	<p>So when he had given him permission, Paul stood on the stairs and motioned with his hand to the people. And when there was a great silence, he spoke to them in the Hebrew language, saying, “Brethren and fathers, hear my defense before you now.” And when they heard that he spoke to them in the Hebrew language, they kept all the more silent. Then he said, “I am indeed a Jew, born in Tarsus of Cilicia, but brought up in this city at the feet of Gamaliel, taught according to the strictness of our fathers’ law, and was zealous toward God as you all are today.</p>	<p>فَلَمَّا أَذِنَ لَهُ وَقَفَ بُولُسُ عَلَى الدَّرَجِ وَأَشَارَ بِيَدِهِ إِلَى الشَّعْبِ فَصَارَ سَكُوتٌ عَظِيمٌ. فَنَادَى بِاللُّغَةِ العِبْرَانِيَّةِ قَائِلًا: «أَيُّهَا الرِّجَالُ الإِخْوَةُ وَالآبَاءُ اسْمَعُوا احْتِجَاجِي الآنَ لَدَيْكُمْ». فَلَمَّا سَمِعُوا أَنَّهُ يُنَادِي لَهُم بِاللُّغَةِ العِبْرَانِيَّةِ أَعْطَوْا سَكُوتًا أُخْرَى. فَقَالَ: «أَنَا رَجُلٌ يَهُودِيٌّ وُلِدْتُ فِي طَرَسُوسَ كِلِيكِيَّةٍ وَلَكِن رَبَيْتُ فِي هَذِهِ المَدِينَةِ مُؤَدَّبًا عِنْدَ رَجُلِي عَمَلَانِيْلَ عَلَى تَحْفِيقِ النَّامُوسِ الْأَبَوِيِّ. وَكُنْتُ غَيُورًا لِلَّهِ كَمَا أَنْتُمْ جَمِيعُكُمْ اليَوْمَ.»</p>

Εαἰδοσι ἵσα παινωιτ ὡδ ἐδῆρι
ἐφῶοτ: εἰσωνε ἡθληρωμι νεμ
θληριόμι εἰρισὶ ἕμωοτ ἐπιῶτεκο.

Ὑφρητ ἔτε παρχηῆρετс οι
ἕμεορε νηι νεμ ἡἡρεσβῆτεροс τηροτ
νη ἔταἰβι ἐπιστολη ἡτοτοτ ὡδ
ἡἡσνηοτ ἡαἡνα δε ἐΔαμασκοс εἰἡι
ἡἡικεχωοτῆι ἐτεῦματ ετсонε ἐδῆρι
ἡεροсαλημ θἡна ἡсeтῆκαθ ἡωοτ.

Δсωωπι δε ἕμοι εἰμοωι οτοθ
ἐταιθωοτ ἐΔαμασκοс ἕπκωτ ἕμερι
ἡοτθοτ θен οτθοτ αεροτωἡι ἐδῆρι
ἐχω ἡε οτἡωτ ἡοτωἡι ἐβολθен
τφε.

Δἡρει ἐπεснт οτοθ αἰсωтеμ
εοτсμη εсχω ἕμοс нηι εε Саοτλ
Саοτλ ἄθок κβοσι ἡсωι.

Δноκ δε αἡεροτῶ εε ἡθок нηи
Пбоис: πεχαεϛ нηι δε εε ἄноκ пе
ἡсοτс πἡεμ ἡαζωρεοс φη ἡθок
ἐτεκβοσι ἡсωεϛ.

ἡη δε ἐнаτ ἡεμἡι ἡαῆнаτ μεн
ἐπιοτωἡι ἕποτсωтеμ δε τсμη
ἕπεтсαзи ἡεμἡι.

Πεχἡι δε εε οτ пе τἡααεϛ Пбоис:
Пбоис δε πεχαεϛ нηι εε τωнк
μαωεἡακ ἐδῆρι ἐΔαμαсκοс οτοθ

I persecuted this Way to
the death, binding and
delivering into prisons both
men and women,

as also the high priest
bears me witness, and all
the council of the elders,
from whom I also received
letters to the brethren, and
went to Damascus to bring
in chains even those who
were there to Jerusalem to
be punished.

“Now it happened, as I
journeyed and came near
Damascus at about noon,
suddenly a great light from
heaven shone around me.

And I fell to the ground
and heard a voice saying to
me, ‘Saul, Saul, why are
you persecuting Me?’

So I answered, ‘Who are
You, Lord?’ And He said to
me, ‘I am Jesus of Nazareth,
whom you are persecuting.’

“And those who were
with me indeed saw the
light and were afraid, a but
they did not hear the voice
of Him who spoke to me.

So I said, ‘What shall I
do, Lord?’ And the Lord
said to me, ‘Arise and go
into Damascus, and there
you will be told all things

وَاضْطَهَدْتُ هَذَا الطَّرِيقَ حَتَّى
الْمَوْتِ مُقْبِداً وَمُسَلِّماً إِلَى السُّجُونِ
رِجَالاً وَنِسَاءً.

كَمَا يَشْهَدُ لِي أَيْضاً رَئِيسُ الْكَهَنَةِ
وَجَمِيعُ الْمَشِيخَةِ الَّذِينَ إِذْ أَخَذْتُ
أَيْضاً مِنْهُمْ رَسَائِلَ لِلأَخْوَةِ إِلَى
دِمَشْقَ دَهَبْتُ لِأَتِي بِالَّذِينَ هُنَاكَ
إِلَى أُورُشَلِيمَ مُقْبِدِينَ لِكَيْ يُعَاقَبُوا.

فَحَدَّثَ لِي وَأَنَا ذَاهِبٌ وَمُتَقَرِّبٌ إِلَى
دِمَشْقَ أَنَّهُ نَحْوُ نِصْفِ النَّهَارِ بَغْتَةً
أَبْرَقَ حَوْلِي مِنَ السَّمَاءِ نُورٌ
عَظِيمٌ.

فَسَقَطْتُ عَلَى الأَرْضِ وَسَمِعْتُ
صَوْتاً قَائِلاً لِي: سَاوُلُ سَاوُلُ لِمَاذَا
تَضْطَهْدُنِي؟

فَأَجَبْتُ: مَنْ أَنْتَ يَا سَيِّدُ؟ فَقَالَ لِي:
أَنَا يَسُوعُ النَّاصِرِيُّ الَّذِي أَنْتَ
تَضْطَهْدُهُ.

وَالَّذِينَ كَانُوا مَعِيَ نَظَرُوا النُّورَ
وَارْتَعَبُوا وَلَكِنَّهُمْ لَمْ يَسْمَعُوا
صَوْتَ الَّذِي كَلَّمَنِي.

فَقُلْتُ: مَاذَا أَفْعَلُ يَا رَبُّ؟ فَقَالَ لِي
الرَّبُّ: قُمْ وَاذْهَبْ إِلَى دِمَشْقَ
وَهُنَاكَ يُقَالُ لَكَ عَنْ جَمِيعِ مَا تَرْتَبُّ
لَكَ أَنْ تَفْعَلَ.

σενασαχι νεμακ ὑματ εθε ζωβ νιβεν
εταρωαυοτ νாக ερεκαιτοτ.

Ασρωπι δε ητνατ ὑβολ αν εθε
πωοτ ὑπιωτωινη ετεματ αγαμονι δε
ητασιχ ηχε νηεθενεμη αι
εΔαμασκος.

Οται δε χε Ανανιασ ορωμι
ηρεφερβοτ κατα πινομος εφερμεερε
δαροτ ηχε νιλοτδαι τηροτ ετρωοπ
ὑματ.

Εταρωι δε γραοι οροε εταρωε
ερατω πεχατ ηνη χε Σαοτλ πασον
ανατ ὑβολ: ανοκ δε ζω δεν τστονοτ
ετεματ αισομ ερωτ.

Ηθοτ δε πεχατ χε Φνοτ ητε
νενιοτ αφερωοπι ησοτπκ εεμι
επετερνατ οροε ενατ επιθμη οροε
εσωτεμ εοτςμη εβολ δεν ρωτ.

Χε χναρωπι νατ ὑμεερε δατεν
ρωμι νιβεν εθε νηετακνατ ερωοτ
οροε ετακσοθμοτ.

Οροε τνοτ οτ πετεκνααιτ τωνκ
βιωμ οροε χοκμεκ εβολ δεν νεκνοβι
εκτωβε ὑπεφραν.

*Πισαχι δε ητε Πβοις εφελαι οροε
εφελαυαι: εφελαμασι οροε εφεταχρο:
δεν τασια ηεκκλησια ητε Φνοτ:*

which are appointed for you
to do.’

And since I could not
see for the glory of that
light, being led by the hand
of those who were with me,
I came into Damascus.

“Then a certain Ananias,
a devout man according to
the law, having a good
testimony with all the Jews
who dwelt there,

came to me; and he
stood and said to me,
‘Brother Saul, receive your
sight.’ And at that same
hour I looked up at him.

Then he said, ‘The God
of our fathers has chosen
you that you should know
His will, and see the Just
One, and hear the voice of
His mouth.

For you will be His
witness to all men of what
you have seen and heard.

And now why are you
waiting? Arise and be
baptized, and wash away
your sins, calling on the
name of the Lord.’

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

وَإِذْ كُنْتُ لَا أَبْصِرُ مِنْ أَجْلِ بَهَاءِ
ذَلِكَ النُّورِ أَقْتَادَنِي بِيَدِي الَّذِينَ
كَانُوا مَعِي. فَجِئْتُ إِلَى دِمَشْقَ.

ثُمَّ إِنَّ حَنَانِيًّا رَجُلًا تَقِيًّا حَسَبَ
النَّمُوسِ وَمَشْهُودًا لَهُ مِنْ جَمِيعِ
الْيَهُودِ السَّكَّانِ

أَتَى إِلَيَّ وَوَقَفَ وَقَالَ لِي: أَيُّهَا الْأَخُ
سَاوُلُ أَبْصِرْ. فَفِي تِلْكَ السَّاعَةِ
نَظَرْتُ إِلَيْهِ

فَقَالَ: إِلَهُ آبَائِنَا انْتَخَبَكَ لِتَعْلَمَ
مَشِيئَتَهُ وَتُبْصِرَ الْبَارَّ وَتَسْمَعَ
صَوْتًا مِنْ فَمِهِ

لَأَنَّكَ سَتَكُونُ لَهُ شَاهِدًا لِجَمِيعِ
النَّاسِ بِمَا رَأَيْتَ وَسَمِعْتَ

وَالآنَ لِمَاذَا تَتَوَانَى؟ قُمْ وَاعْتَمِدْ
وَاعْسِلْ خَطَايَاكَ دَاعِيًا بِاسْمِ الرَّبِّ.

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

ἀμήν.

The Liturgy Psalm

مزمور القُداس

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

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

Ψαλμος τῷ Δαυιδ κε: α - ε	Psalm 25: 1 - 5	المزمور 24: 1 - 5
<p>Διχαὶ ἠταψυχῆ ἐψῶμι θαροκ Πβοις: Πανοῦτ ἀιχαῶθι ἐροκ ἠνεκῆριβῖωπι ψα ἔνεε: νεκμωιτ Πβοις οῦονεοῦ ἐροι: οῦοε μαῶβω νηι ἔνεκμωιτωῦτὶ βῖμωιτ νηι ἔτεκμωεμμη. Ἀλληλοῖα.</p>	<p>To You, O Lord, I have lifted up my soul. O my God, I have trusted in You: let me not be ashamed forever. Show me Your ways, O Lord; and teach me Your paths. Lead me to Your truth. Alleluia.</p>	<p>إليك يارب رفعت نفسي. يا إلهي عليك توكلت، فلا تخزني إلى الأبد. أظهر لي يا رب طرقك، وعلمي سبلك. اهديني إلى عدلك. هلليويا.</p>

The Liturgy Gospel

إنجيل القُداس

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

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

<p>Οὔανασνωσις ἐβωλ θεν πιερασσελιον εθοῦαβ κατὰ Ματῆον ασιου.</p>	<p>A chapter according to Saint Matthew, may his blessings be with us. Amen.</p>	<p>فصل من إنجيل معلمنا متي البشير. بركاته علينا آمين.</p>
<p>Ματῆον ϛ: ιθ - λς</p>	<p>Matthew 6: 19 - 33</p>	<p>متي 6: 19 - 33</p>
<p>Ἐπεριοῖτὶ νωτεν ἐδοῦν ἠεανῶεωρ εἰχεν πικαεῖ: πιμα ἔψαρε ἔρολι νεμ ἔρολι τακωοῦ οῦοε πιμα ἔψαρε νισονι εἰψατς ἐρωοῦ οῦοε ἠτογκολποῦ.</p>	<p>Do not lay up for yourselves treasures on earth, where moth and rust destroy and where thieves break in and steal;</p>	<p>لَا تَكْنُزُوا لَكُمْ كُنُوزًا عَلَى الْأَرْضِ حَيْثُ يَفْسُدُ السُّوسُ وَالصَّدَأُ وَحَيْثُ يَنْقُبُ السَّارِقُونَ وَيَسْرِقُونَ.</p>

Ὅτι δὲ ἄνωθεν ἐδοῦν ἡθελῶν ἄνω
ἡθελῶν δὲν τῆς: πῶς ἐτε ἄνω ἄνω
οὐδὲ ἄνω τακῶν οὐδὲ ἄνω ἡθελῶν
ἄνω τῶν ἐρωτῶν οὐδὲ ἄνω ἄνω.

Πῶς τῶν ἐτε ἄνω ἄνω
ἄνω ἄνω ἄνω ἄνω.

Πῶς ἄνω πῶς πῶς: ἄνω
οὐδὲ πῶς οὐδὲ πῶς πῶς πῶς
τῶν ἄνω ἄνω ἄνω.

ἄνω δὲ πῶς οὐδὲ πῶς
πῶς πῶς τῶν ἄνω ἄνω ἄνω
ἄνω οὐδὲ πῶς ἄνω ἄνω
πῶς ἄνω ἄνω πῶς πῶς.

ἄνω ἄνω ἄνω ἄνω ἄνω
ἄνω: ἄνω ἄνω ἄνω ἄνω
ἄνω ἄνω ἄνω ἄνω ἄνω
οὐδὲ ἄνω ἄνω ἄνω ἄνω
ἄνω ἄνω ἄνω ἄνω ἄνω
ἄνω ἄνω ἄνω ἄνω ἄνω
ἄνω ἄνω ἄνω ἄνω ἄνω.

ἄνω φῶς ἄνω ἄνω ἄνω
ἄνω ἄνω ἄνω ἄνω ἄνω
ἄνω ἄνω ἄνω ἄνω ἄνω
οὐδὲ ἄνω ἄνω ἄνω ἄνω
ἄνω ἄνω ἄνω ἄνω ἄνω
οὐδὲ ἄνω ἄνω ἄνω ἄνω ἄνω.

ἄνω ἄνω ἄνω ἄνω ἄνω
ἄνω ἄνω ἄνω ἄνω ἄνω

but lay up for yourselves
treasures in heaven, where
neither moth nor rust
destroys and where thieves
do not break in and steal.

For where your treasure
is, there your heart will be
also.

The lamp of the body is
the eye. If therefore your
eye is good, your whole
body will be full of light.

But, if your eye is bad,
your whole body will be full
of darkness. If therefore the
light that is in you is
darkness, how great is that
darkness!

No one 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.

Therefore, I say to you,
do not worry about your
life, what you will eat or
what you will drink; nor
about your body, what you
will put on. Is not life more
than food and the body
more than clothing?

Look at the birds of the
air, for they neither sow nor
reap nor gather into barns;
yet your heavenly Father

بَلْ اكْتَسِبُوا لَكُمْ كُنُوزًا فِي السَّمَاءِ
حَيْثُ لَا يَفْسِدُ سُوسٌ وَلَا صَدَأٌ
وَحَيْثُ لَا يَنْقُبُ سَارِقُونَ وَلَا
يَسْرِقُونَ.

لَأَنَّهُ حَيْثُ يَكُونُ كَنْزُكَ هُنَاكَ يَكُونُ
قَلْبُكَ أَيْضًا.

سِرَاجُ الْجَسَدِ هُوَ الْعَيْنُ فَإِنْ كَانَتْ
عَيْنُكَ بَسِيطَةً فَجَسَدُكَ كُلُّهُ يَكُونُ
نُورًا.

وَإِنْ كَانَتْ عَيْنُكَ شَرِيرَةً فَجَسَدُكَ
كُلُّهُ يَكُونُ مُظْلَمًا. فَإِنْ كَانَ النُّورُ
الَّذِي فِيكَ ظِلْمًا فَالظُّلَامُ كَمْ يَكُونُ.

لَا يَقْدِرُ أَحَدٌ أَنْ يَخْدِمَ سَيِّدَيْنِ لِأَنَّهُ
إِمَّا أَنْ يَبْغِضَ الْوَاحِدَ وَيُحِبَّ الْآخَرَ
أَوْ يَلْزِمَ الْوَاحِدَ وَيَحْتَقِرَ الْآخَرَ. لَا
تَقْدِرُونَ أَنْ تَخْدِمُوا اللَّهَ وَالْمَالَ.

لِذَلِكَ أَقُولُ لَكُمْ: لَا تَهْتَمُّوا لِحَيَاتِكُمْ
بِمَا تَأْكُلُونَ وَبِمَا تَشْرَبُونَ وَلَا
لِجَسَادِكُمْ بِمَا تَلْبَسُونَ. أَلَيْسَتْ
الْحَيَاةُ أَفْضَلَ مِنَ الطَّعَامِ وَالْجَسَدُ
أَفْضَلَ مِنَ اللِّبَاسِ؟

انظُرُوا إِلَى طُيُورِ السَّمَاءِ: إِنَّهَا لَا
تَزْرَعُ وَلَا تَحْصُدُ وَلَا تَجْمَعُ إِلَى
مَخَارِنَ وَأَبْوَانِ السَّمَاءِ يَفْقُوتُهَا.
أَلَسْتُمْ أَنْتُمْ بِالْحَرِيِّ أَفْضَلَ مِنْهَا؟

οὐδε ἐξελισθὶς ἀν ἐλαποθηκη οὐτος
 πετενωτ ἐτθεν νιφνοτὶ ἐψαλω
 ἄμωον: μη ἠωπτεν ἀν μαλλον
 εθοουτ ἐρωον.

Πῶς δε ἐβολθεν θηνοτ ἐτερωωτω
 ἐτε ονον ὡχου ἄμοσ ἐταλε ουμαλι
 ἠψη ἐξεν τεψμαη.

Οὐτος εθε οτ τετερωωτω εθε
 εβσω: μαλὰτεν θηνοτ ἠνιερρη ἠτε
 ἄκοι εε πως σεααι ἠσεδοσι ἀν οὐδε
 ἠσεεριοπη ἀν.

Ἰσχω δε ἄμοσ ἠωπτεν εε οὐδε
 Κολομων θεν πεψωον τηρε
 ἄπεψτωτ ἄφρητ ἠοται ἠναι.

Ισχε δε πισιμ ἠτε ἄκοι ἐψωπ
 ἄφοου οουτ ραστ ψαψτωτ ἐτθρι
 Φνοτ ἄπαρητ εψεβσω ειωτ ε
 ατηρ μαλλον ἠωπτεν ἠα πικουσι
 ἠναετ.

Ἰπερωωτω οτη ἐρετενω
 ἄμοσ εε οὐ πετενωωωωωωωωωωωω
 πετενωωωωωωωωωωωωωωωωωωωωωωωω
 ειωπτεν.

Ἡαι εαρ τηροτ νιθηνικος σεκωτ
 ἠσωον: ἐσωωτην δε ἠεε πετενωτ εε
 τετενερχρη ἠναι τηροτ.

feeds them. Are you not of more value than they?

Which of you by worrying can add one cubit to his stature?

So, why do you worry about clothing? Consider the lilies of the field, how they grow: they neither toil nor spin;

and yet I say to you that even Solomon in all his glory was not arrayed like one of these.

Now, if God so clothes the grass of the field, which today is, and tomorrow is thrown into the oven, will He not much more clothe you, O you of little faith?

Therefore, do not worry, saying, 'What shall we eat?' or 'What shall we drink?' or 'What shall we wear?'

For after all these things the Gentiles seek. For your heavenly Father knows that you need all these things.

وَمَنْ مِنْكُمْ إِذَا اهْتَمَّ يَقْدِرُ أَنْ يَزِيدَ عَلَى قَامَتِهِ ذِرَاعًا وَاحِدَةً.

وَلِمَاذَا تَهْتَمُونَ بِاللِّبَاسِ؟ تَأْمَلُوا زُنَابِقَ الْحَقْلِ كَيْفَ تَنُمُو. لَا تَتْعَبُ وَلَا تَعْرَلُ.

وَلَكِنْ أَقُولُ لَكُمْ إِنَّهُ وَلَا سُلَيْمَانَ فِي كُلِّ مَجْدِهِ كَانَ يَلْبَسُ كَوَاحِدَةٍ مِنْهَا.

فَإِنْ كَانَ عَشْبُ الْحَقْلِ الَّذِي يُوجَدُ الْيَوْمَ وَيَطْرَحُ عَدَاً فِي النَّوْرِ يَلْبَسُهُ اللَّهُ هَكَذَا أَفَلَيْسَ بِالْحَرِيِّ جَدًّا يَلْبَسُكُمْ أَنْتُمْ يَا قَلِيلِي الْإِيمَانَ.

فَلَا تَهْتَمُوا قَائِلِينَ: مَاذَا نَأْكُلُ أَوْ مَاذَا نَشْرَبُ أَوْ مَاذَا نَلْبَسُ؟

فَإِنَّ هَذِهِ كُلَّهَا تَطْلُبُهَا الْأُمَّمُ. لِأَنَّ آبَائِكُمُ السَّمَاوِيِّ يَعْلمُ أَنَّكُمْ تَحْتَاجُونَ إِلَى هَذِهِ كُلَّهَا.

Κωτ Δε ἠγορη ἵσα τεμετογο
νευ τεμεθμῆ ογοθ ναι τηροθ
εφεογὰζοθ ἐρωτεν.

*Πῶοθ φα Πεννογθ πε ψα ἐνεθ
ἠτε νι ἐνεθ: ἀμην.*

But seek first the
kingdom of God and His
righteousness, and all these
things shall be added to you.

Glory be to God forever.

لَكِنِ اطْلُبُوا أَوَّلًا مَلَكُوتَ اللَّهِ وَبِرَّهُ
وَهَذِهِ كُلُّهَا تَزَادُ لَكُمْ.

والمجد لله دائماً.

Evening Prayers for First Sunday of Lent

صلوات مساء الأحد الأول من الصوم الكبير

The Psalm

المزمور

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 υ̅ζ: η̅, θ̅	Psalm 47: 8, 9	المزمور 47: 8، 9
<p>Πεκοῖναμ μετ ἠμεθυμι: μαρερογνοϋ ἠμοϋ ἦξε πτωοῦ ἦσιων: ογοϋ μαροθεληλ ἦξε νιϋερι ἦτε †ηοῦδεα: εθε νεκβαπ Πβοιϋ. Αλληλοια.</p>	<p>Look upon me, and have mercy on me; for I am an only child and poor. The afflictions of my heart have been multiplied; bring me out of my troubles. Alleluia.</p>	<p>يمينك مملوءة عدلاً. فليفرح جبل صهيون ولتتهلل بنات اليهودية من أجل أحكامك يارب. هلليويا.</p>

The Gospel

الإنجيل

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>Οἱ ἀναγνωσιϋ ε̅βολ θ̅εν πειραστειλιον ε̅θοϋαβ κατὰ λ̅οϋκαν ασιοϋ.</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>
λ̅οϋκαν ε̅: κ̅ζ - λ̅η	Luke 6: 27 - 38	لوقا 6: 27 - 38
<p>Αλλα †ζω ἠμοϋ νωτεν θ̅α νηετρωτεμ ζε μενερε νετενχαχι: ογοϋ ἀρι πεθνανεϋ ἠνηεθμοϋ † ἠμωτεν.</p>	<p>But I say to you who hear: Love your enemies, do good to those who hate you,</p>	<p>لَكِنِّي أَقُولُ لَكُمْ أَيُّهَا السَّامِعُونَ: أَحِبُّوا أَعْدَاءَكُمْ. أَحْسِنُوا إِلَى مُبْغِضِكُمْ.</p>

Сμοῦ ἐνηετσαζοῦ ἔρωτεν: τωβρ
ἐξεν νηετῶσι ἵσα θηνοῦ.

Φηεθαζιοῦ ἔροκ ζεν τεκοῦσι
χα †χε† ζατοτϫ οτοζ φηεθαῶλι
ἔπεκῶβωσ ἔπερταζνο ἔμοϫ ἔῶλι
ἵτεκκεῶθην.

Οτοζ δε νιβεν εῶναῆρετιν ἔμοκ
μοι ναϫ: οτοζ φηεθαῶλι ἵνηετε
νογκ ἔπερϫατϫ ἔμωοῦ.

Οτοζ κατα φρη† ἔτετενοῦωϫ
ζινα ἵτοῦρι νωτεν ἵζε νιρωμι ἄριοῦ
νωοῦ ζωτεν ἔπαρη†.

Οτοζ ιζε ἄρετενναμενε
νηεῶμι ἔμωτεν αϫ πε πετενβεχε:
κε ζαρ νικερεϫερνοβι αῦμι ἵνηεῶμι
ἔμωοῦ.

Οτοζ ἔωπ ἄρετενϫαναερ
πεῶνανεϫ ἵνηετερ πεῶνανεϫ νωτεν
αϫ πε πετενῶμοτ νικερεϫερνοβι
ζωοῦ σεῖρι ἔπαρη†.

Οτοζ ἔωπ ἄρετενϫανερδανιζιν
ἵζανοτον ἔρετενζελπιε ἐβι ἵτοτοῦ
αϫ πε πετενῶμοτ: νικερεϫερνοβι
ζωοῦ σερδανιζιν ἵνιρεϫερνοβι ζινα
ἵτοῦβι ἵτοτοῦ ἵτοῦϫεβιῶ.

Πλην μενε νετενζαχι οτοζ ἄρι
πεῶνανεϫ νωοῦ οτοζ μοι

bless those who curse
you, and pray for those who
spitefully use you.

To him who strikes you
on the one cheek, offer the
other also. And from him
who takes away your cloak,
do not withhold your tunic
either.

Give to everyone who
asks of you. And from him
who takes away your goods
do not ask them back.

And just as you want
men to do to you, you also
do to them likewise.

But if you love those
who love you, what credit is
that to you? For even
sinners love those who love
them.

And if you do good to
those who do good to you,
what credit is that to you?
For even sinners do the
same.

And if you lend to those
from whom you hope to
receive back, what credit is
that to you? For even
sinners lend to sinners to
receive as much back.

But love your enemies,
do good, and lend, hoping
for nothing in return; and

بَارِكُوا لِأَعْيُنِكُمْ وَصَلُّوا لِأَجْلِ الَّذِينَ
يُسِينُونَ إِلَيْكُمْ.

مَنْ ضَرَبَكَ عَلَى خَدِّكَ فَأَعْرِضْ لَهُ
الْآخَرَ أَيْضاً وَمَنْ أَخَذَ رِدْءَكَ فَلَا
تَمْنَعُهُ ثَوْبَكَ أَيْضاً.

وَكُلُّ مَنْ سَأَلَكَ فَأَعْطِهِ وَمَنْ أَخَذَ
الَّذِي لَكَ فَلَا تُطَالِبْهُ.

وَكَمَا تُرِيدُونَ أَنْ يَفْعَلَ النَّاسُ بِكُمْ
افْعَلُوا أَنْتُمْ أَيْضاً بِهِمْ هَكَذَا.

وَإِنْ أَحْبَبْتُمْ الَّذِينَ يُحِبُّونَكُمْ فَأَيُّ
فَضْلٍ لَكُمْ؟ فَإِنَّ الْخَطَاةَ أَيْضاً
يُحِبُّونَ الَّذِينَ يُحِبُّونَهُمْ.

وَإِذَا أَحْسَنْتُمْ إِلَى الَّذِينَ يُحْسِنُونَ
إِلَيْكُمْ فَأَيُّ فَضْلٍ لَكُمْ؟ فَإِنَّ الْخَطَاةَ
أَيْضاً يَفْعَلُونَ هَكَذَا.

وَإِنْ أَقْرَضْتُمْ الَّذِينَ تَرْجُونَ أَنْ
تَسْتَرِدُّوا مِنْهُمْ فَأَيُّ فَضْلٍ لَكُمْ؟ فَإِنَّ
الْخَطَاةَ أَيْضاً يَقْرَضُونَ الْخَطَاةَ
لِكَيْ يَسْتَرِدُّوا مِنْهُمْ الْمِثْلَ.

بَلْ أَحِبُّوا أَعْدَاءَكُمْ وَأَحْسِنُوا
وَأَقْرَضُوا وَأَنْتُمْ لَا تَرْجُونَ شَيْئاً
فَيَكُونَ أَجْرُكُمْ عَظِيماً وَتَكُونُوا بَنِي

ἵνα τε νερά πελπιζῖν ἀν ἡ ἐλί: οὐτος
ἐῖνα ὡπι ἡνε πετενβεχε ἐνα ὡπι
οὐτος τετεννα ὡπι ἡ ὡρη ἡ πετῶσι
χε ἡ ἡος οὐ ἡρηστος πε ἐχεν
ἡα τῶμοτ νεμ ἡπονηρος.

Ὡπι ἐρετενοῖ ἡ ἡαητ ἡ φρητ
ἡ πετενωτ εῖοι ἡ ἡαητ.

Ἡ περτῶαπ οὐτος ἡ ἡοῖτῶαπ
ἐρωτεν: ἡ περβιοῖ ἐπῶαπ οὐτος σεναβι
ἡ ἡοῖτ ἡ πῶαπ ἀν: χῶ ἐβῶλ οὐτος
ἡ ἡοῖτῶαπ ἡ ἡοῖτ ἐβῶλ.

Ὡοι οὐτος ἡ ἡοῖτῶαπ ἡ ἡοῖτ: οὐ ὡπι
ἐῖνα ἡεῖ εῖμεε εῖρενεῖων εῖφενφῶν
ἐβῶλ σεναβι εῖ ἡρη ἐκεν ἡ ἡοῖτ: πῶπι
τῶαπ ἐτετεννα ὡπι ἡ ἡοῖτ εῖ ἡοῖτ ἡ ἡοῖτ
ἡ ἡοῖτ.

*Πῶοῖτ φα Πεννοῖτ πε ὡα ἐνεε
ἡ τε ἡ ἡ ἡεε: ἀμην.*

your reward will be great,
and you will be sons of the
Most High. For He is kind
to the unthankful and evil.

Therefore, be merciful,
just as your Father also is
merciful.

Judge not, and you shall
not be judged. Condemn
not, and you shall not be
condemned. Forgive, and
you will be forgiven.

Give, and it will be
given to you: good
measure, pressed down,
shaken together, and
running over will be put
into your bosom. For with
the same measure that you
use, it will be measured
back to you.”

*Glory be to God
forever.*

الْعَلِيِّ فَإِنَّهُ مُنْعَمٌ عَلَىٰ غَيْرِ
الشَّاكِرِينَ وَالْأَشْرَارِ.

فَكُونُوا رَحَمَاءَ كَمَا أَنَّ آبَاءَكُمْ أَيْضًا
رَحِيمٌ.

وَلَا تَدِينُوا فَلَا تُدَانُوا. لَا تَقْضُوا
عَلَىٰ أَحَدٍ فَلَا يُقْضَىٰ عَلَيْكُمْ.
إِعْفُوا يُعْفَرُ لَكُمْ.

أَعْطُوا تُعْطُوا كَيْلًا جَيِّدًا مُلْبَدًا
مَهْرُورًا فَانصَابًا يُعْطُونَ فِي
أَحْضَانِكُمْ. لِأَنَّهُ بِنَفْسِ الْكَيْلِ الَّذِي
بِهِ تَكِيلُونَ يُكَالُ لَكُمْ.

والمجد لله دائماً.