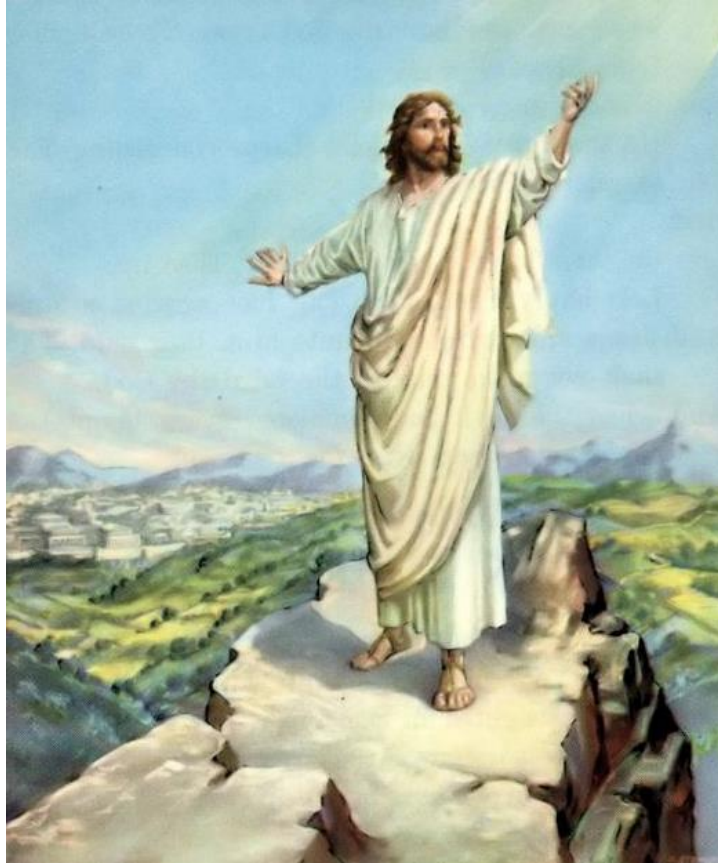


Katameros of Lent Readings of the Second Week of Lent

قطمارس الصوم الكبير
قراءات الأسبوع الثاني من الصوم الكبير

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

Prophecies
 النبوات

Exodus 3: 6 - 14
 الخروج 3: 6 - 14

<p>ΕΒΟΛ ΔΕΝ ΠΙΔΟΖΟΔΟΣ ΝΤΕ ὩΨΗΧΗ ΠΙΠΡΟΦΗΤΗΣ: ΕΡΕΠΕΥΣΜΟΥ ΕΘΟΥΑΒ: ΩΨΠΙ ΝΕΜΑΝ ἈΜΗΝ ΕΥΧΩ ἸΜΟΟ.</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 ̅: ̅ - ̅</p>	<p>Exodus 3: 6 - 14</p>	<p>الخروج 3: 6 - 14</p>
<p>ΟΥΟΖ ΠΕΧΕ ΦΝΟΥΤ ἸΨΗΧΗ: ΧΕ ἈΝΟΚ ΠΕ ΦΝΟΥΤ ΝΤΕ ΝΕΚΙΟΥΤ ΦΝΟΥΤ ἸΑΒΡΑΑΜ ΝΕΜ ΦΝΟΥΤ ἸΙΣΑΑΚ ΝΕΜ ΦΝΟΥΤ ἸΙΑΚΩΒ: ΑΥΤΑΘΟ ΔΕ ἸΠΕΥΘΟ ἸΧΕ ὩΨΗΧΗ: ΝΕ ΑΥΕΡΘΟΥΤ ΤΑΡ ΠΕ ΕΧΟΥΤ ἸΠΕΜΘΟ ἸΦΝΟΥΤ.</p>	<p>And The Lord said to Moses, “I am the God of your father, the God of Abraham, the God of Isaac, and the God of Jacob.” And Moses hid his face, for he was afraid to look upon God.</p>	<p>وَقَالَ الرَّبُّ لِمُوسَى: «أَنَا إِلَهُ أَبِيكَ إِلَهُ إِبْرَاهِيمَ وَإِلَهُ إِسْحَاقَ وَإِلَهُ يَعْقُوبَ». فَغَطَّى مُوسَى وَجْهَهُ لِأَنَّهُ خَافَ أَنْ يَنْظُرَ إِلَى اللَّهِ.</p>
<p>ΠΕΧΕ ΠΒΟΙΟ ΔΕ ἸΨΗΧΗ ΧΕ ΔΕΝ ΟΥΝΑΥ ΔΙΝΑΥ ΕΠΙΕΜΚΑΘ ἸΠΑΛΑΟΟ ΕΤΔΕΝ ΧΗΜΙ: ΟΥΟΖ ΔΙΩΤΕΜ ΕΠΟΥΘΡΩΟΥ ΕΒΟΛ ΖΙΤΟΥΟΥ ἸΝΙΕΡΣΑΔΙΟΚΤΗΣ: ΤΕΜΙ ΤΑΡ ΕΠΟΥΕΜΚΑΘ ἸΘΗΤ.</p>	<p>And The Lord said, “I have surely seen the oppression of My people who are in Egypt, and have heard their cry because of their taskmasters, for I know their sorrows.</p>	<p>فَقَالَ الرَّبُّ: «إِنِّي قَدْ رَأَيْتُ مَذَلَّةَ شَعْبِي الَّذِي فِي مِصْرَ وَسَمِعْتُ صَرَخَهُمْ مِنْ أَجْلِ مُسَخِّرِيهِمْ. إِنِّي عَلِمْتُ أَوْجَاعَهُمْ.</p>
<p>ΟΥΟΖ ΑΙΙ ΕΠΕΣΗΤ ΕΝΑΘΜΟΥ ΝΤΟΥΟΥ ἸΝΙΡΕΜ ἸΧΗΜΙ: ΟΥΟΖ ΕΕΝΟΥ ΕΒΟΛ ΔΕΝ ΠΙΚΑΖΙ ΕΤΕ ἸΜΑΥ ΕΘΟΥΝ ΕΟΥΚΑΖΙ ΕΝΑΝΕΥ ΟΥΟΖ ΕΝΑΨΩΥ: ΟΥΚΑΖΙ ΕΥΔΑΤ</p>	<p>So, I have come down to deliver them out of the hand of the Egyptians, and to bring them up from that land to a good and large land, to a land flowing with milk and honey, to the place</p>	<p>فَنَزَلْتُ لِأَنْقِذَهُمْ مِنْ أَيْدِي الْمِصْرِيِّينَ وَأُصْعِدَهُمْ مِنْ تِلْكَ الْأَرْضِ إِلَى أَرْضٍ جَيِّدَةٍ وَوَاسِعَةٍ، إِلَى أَرْضٍ تَفِيضُ لَبَنًا وَعَسَلًا، إِلَى مَكَانِ الْكَنْعَانِيِّينَ وَالْحِثِّيِّينَ وَالْأَمُورِيِّينَ وَالْفِرْزِيِّينَ وَالْحَوِيِّينَ</p>

ἡνερωτ ἐβολ εἰ ἐβιω ἐφμα ἡτε
 νιΧαναανεος νεμ νιΧεττεος νεμ
 νιΑμορρεος νεμ νιΦερεσεος νεμ
 νιΕνέος νεμ νιΓερσεεος νεμ
 νιΕβογσεος.

Οτοε εηππε ιε πιδρωοτ ἡνενηρηι
 ἡΠισραηλ αρι ἐπωωι εαροι οτοε ἄνοκ
 λιναρ ἐποτρωεεε φηετοτρωεεε
 ἡμωοτ ἡδητε ἡχε νιρεμ ἡΧημ.

Οτοε τνωτ ἄμοτ ἡταοτορπκ εα
 Φαραὼ ποτρο ἡΧημ οτοε εκέεν
 παλαος ἐβολ νενηρηι ἡΠισραηλ
 ἐβολθεν ἡκαεἰ ἡΧημ.

Οτοε πεχε Ὑωτςἡς ἡΦνωττ εε
 ἄνοκ νιμ εε ἡταενηνι εα Φαραὼ
 ποτρο ἡΧημ οτοε εε ἡταἰνι
 ἡνενηρηι ἡΠισραηλ ἐβολ εεν ἡκαεἰ
 ἡΧημ.

Πεεαε εε εε εἰεωπι νεμακ οτοε
 φαι πε πιμηνι νாக εε ἄνοκ πε
 εοτοωρπ ἡμοκ εεν πεινῆρεκἰνι
 ἡπαλαος ἐβολ εεν Χημ
 ἐρετενεεωεωι ἡΦνωττ εεεε
 παιτωοτ.

Οτοε πεχε Ὑωτςἡς ἡΦνωττ: εε
 εηππε ἄνοκ τναενηνι εα νενηρηι
 ἡΠισραηλ οτοε τναεος νωοτ εε

of the Canaanites and the
 Hittites and the Amorites
 and the Perizzites and the
 Hivites and the Jebusites.

Now therefore, behold,
 the cry of the children of
 Israel has come to Me, and
 I have also seen the
 oppression with which the
 Egyptians oppress them.

Come now, therefore,
 and I will send you to
 Pharaoh that you may bring
 My people, the children of
 Israel, out of Egypt.”

But, Moses said to God,
 “Who am I that I should go
 to Pharaoh, and that I
 should bring the children of
 Israel out of Egypt?”

So He said, “I will
 certainly be with you. And
 this shall be a sign to you
 that I have sent you: When
 you have brought the
 people out of Egypt, you
 shall serve God on this
 mountain.”

Then Moses said to
 God, “Indeed, when I come
 to the children of Israel and
 say to them, ‘The God of
 your fathers has sent me to

وَالْيَبُوسِيِّينَ.

وَالآنَ هُوَذَا صُرَاخُ بَنِي إِسْرَائِيلَ
 قَدْ آتَى إِلَيَّ وَرَأَيْتُ أَيْضًا الضِّيقَ
 الَّذِي يُصَايِقُهُمْ بِهَا الْمِصْرِيُّونَ.

فَالآنَ هَلُمَّ فَأَرْسَلْكَ إِلَى فِرْعَوْنَ
 وَتُخْرِجْ شَعْبِي بَنِي إِسْرَائِيلَ مِنْ
 مِصْرَ.»

فَقَالَ مُوسَى لِلَّهِ: «مَنْ أَنَا حَتَّى
 أَذْهَبَ إِلَى فِرْعَوْنَ وَحَتَّى أُخْرِجَ
 بَنِي إِسْرَائِيلَ مِنْ مِصْرَ؟»

فَقَالَ: «إِنِّي أَكُونُ مَعَكَ وَهَذِهِ
 تَكُونُ لَكَ الْعَلَامَةُ أَنِّي أَرْسَلْتُكَ:
 حِينَمَا تُخْرِجُ الشَّعْبَ مِنْ مِصْرَ
 تَعْبُدُونَ اللَّهَ عَلَى هَذَا الْجَبَلِ.»

فَقَالَ مُوسَى لِلَّهِ: «هَا أَنَا آتِي إِلَى
 بَنِي إِسْرَائِيلَ وَأَقُولُ لَهُمْ: إِلَه
 آبَائِكُمْ أَرْسَلَنِي إِلَيْكُمْ. فَأَدَا قَالُوا
 لِي: مَا اسْمُهُ؟ فَمَادَا أَقُولُ لَهُمْ؟»

Φνοῖτ ἵτε νετενιοῖ ἀφοροππ
 εαρωπτεν σεναωρεντ εε οῖ πε πεφραν:
 οῖ πεφναχοῖ νωοῖ.

Οτοε πεεε Φνοῖτ ἠλλωῖσχε εε
 ἀνοκ πε φηῖτωπ οτοε πεεαε εε
 παρητ πετεκχοε ἵνενηρη
 ἠΠισρανλ εε φηῖτωπ
 πεταετοροππ εαρωπτεν.

*Οῖωοῖ ἵττ τριαε εεοραε Πεννοῖτ
 ωα ενεε νεμ ωα ενεε ἵτε ἵνεεε
 τηροῖ. Διμη.*

you,’ and they say to me,
 ‘What is His name?’ what
 shall I say to them?”

And God said to Moses,
 “I AM WHO I AM.” And
 He said, “Thus you shall
 say to the children of Israel,
 ‘I AM has sent me to you.’”

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

فَقَالَ اللهُ لِمُوسَى: «أَهْيَهُ الَّذِي
 أَهْيَهُ». وَقَالَ: «هَكَذَا تَقُولُ لِبَنِي
 إِسْرَائِيلَ: أَهْيَهُ أَرْسَلَنِي إِلَيْكُمْ».

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

Isaiah 4: 2 – 5: 7
إشعيا 4: 2 - 5: 7

εβολ εεν Ησαῖασ πῖπροφητης:
 ερεπεεεμοῖ εεοραε: ωωπι νεμλν
 ἀμην εεεω ἠμοε.

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

من أشعيا النبي، بركته المقدسة
 تكون معنا. آمين.

Ησαῖασ 4: 2 - 5: 7

Isaiah 4: 2 – 5: 7

إشعيا 4: 2 - 5: 7

ἕεν πῖεεοοῖ ετε ἠμλατ
 εεναεροτωῖνι ἵεε Φνοῖτ εεν
 οῖσοβῖνι νεμ οῖωοῖ εεεεεεεεεε
 εερεεεεεεεεεε οτοε ἵτεεεεεεεεε
 ἠφῖηεεεεεεεεεε ἠΠισρανλ.

In that day the Branch
 of The Lord shall be
 beautiful and glorious; and
 the fruit of the earth shall be
 excellent and appealing for
 those of Israel who have
 escaped.

فِي ذَلِكَ الْيَوْمِ يَكُونُ غُصْنُ الرَّبِّ
 بِهَاءٍ وَمَجْدًا وَثَمَرُ الْأَرْضِ فُخْرًا
 وَزِينَةً لِلنَّاجِينَ مِنْ إِسْرَائِيلَ.

Οτοε εῖεεωωπι ἵεε νῖηεεεεεεεεεε
 εεν εεωῖν: νεμ νῖηεεεεεεεεεε εεν
 εεροεεεεεεεεεε: εῖεεεεεεεεεε εε
 εεοραε: οῖον νεεεεεεεεεεεεεεε

And it shall come to
 pass that he who is left in
 Zion and remains in
 Jerusalem will be called
 holy; everyone who is
 recorded among the living
 in Jerusalem.

وَيَكُونُ أَنَّ الَّذِي يَبْقَى فِي صِهْيُونَ
 وَالَّذِي يَبْرُكُ فِي أُورُشَلِيمَ يُسَمَّى
 قُدُوسًا، كُلُّ مَنْ كُتِبَ لِلْحَيَاةِ فِي
 أُورُشَلِيمَ.

ἐπὼνδ̄ δ̄εν Ιεροσολημ.

Χε Πβοικ̄ ἐφ̄ειωῑ ἐβολ̄ ἠπιχ̄ηρι
ἵντε̄ νεν̄ωηρῑ νεμ̄ νεν̄ωερῑ ἵσιων
οτο̄ρ̄ πῑςνοϋ̄ ἐφ̄ε̄το̄νβοϋ̄ ἐβολ̄δ̄εν
το̄τωμη̄τ̄ δ̄εν̄ ο̄ν̄π̄νεῡμᾱ ἵηλαπ̄ νεμ̄
ο̄ν̄π̄νεῡμᾱ ἵηρωκ̄ε.

Οτο̄ρ̄ ἐσ̄ε̄ω̄ω̄πῑ ἠμ̄αῑ ἵβεν̄ ἵντε̄
ἵπτω̄ο̄τ̄ ἵσιων̄ νεμ̄ ἵη̄ε̄τ̄κω̄τ̄ ἕρο̄ς
ἐσ̄ε̄ερ̄δ̄η̄ιβῑ ἐχ̄ω̄ο̄ν̄ ἵη̄ε̄ ο̄ν̄δ̄η̄πῑ δ̄εν̄
πῑε̄ρο̄ο̄τ̄: νεμ̄ ἠ̄φ̄ρη̄τ̄ ἠ̄πῑς̄μο̄τ̄
ἵνο̄τ̄χ̄ρεῡτ̄ς̄ νεμ̄ ο̄το̄τω̄ω̄ῑνῑ νεμ̄
ο̄τ̄χ̄ρω̄μ̄ ἐϋ̄μο̄ς̄ δ̄εν̄ πῑε̄χω̄ρ̄ε̄ ο̄το̄ρ̄
ἐφ̄ε̄ω̄ω̄πῑ ἐχ̄ω̄ο̄τ̄ δ̄εν̄ πε̄ϋ̄ω̄ο̄τ̄ τη̄ρϋ.

Ο̄ν̄δ̄η̄ιβῑ ἐβολ̄ε̄ᾱ ο̄ν̄κᾱτω̄μᾱ νεμ̄
ο̄ν̄σ̄κ̄ρη̄νη̄ νεμ̄ ο̄τω̄μᾱ ἐϋ̄ρη̄π̄ ἐβολ̄ε̄ᾱ
πε̄ν̄ω̄ο̄τ̄ νεμ̄ ο̄τω̄μο̄τ̄νη̄ω̄ο̄τ̄.

Ε̄ῑε̄χω̄τ̄ ἠ̄φ̄η̄ε̄τᾱτω̄με̄νη̄ρῑτ̄ δ̄εν̄
ο̄τω̄χω̄ ἵντε̄ πῑμε̄νη̄ρῑτ̄ ἵντε̄ παῑμᾱε̄λ̄λο̄λῑ:
ο̄τω̄μᾱ ἵη̄λ̄λο̄λῑ ᾱϋ̄ω̄ω̄πῑ ἠ̄πῑμε̄νη̄ρῑτ̄ δ̄εν̄
ο̄τω̄τᾱπ̄ δ̄εν̄ ο̄τω̄μᾱ ἐϋ̄κε̄νη̄ω̄ο̄τ̄.

Οτο̄ρ̄ ᾱϋ̄τᾱκτο̄ ἵνο̄ν̄δ̄λο̄ ἕροϋ̄ ο̄το̄ρ̄
ᾱῑτᾱροϋ̄ ἐ̄π̄κᾱω̄: ο̄το̄ρ̄ ᾱῑδ̄ο̄ ἵνο̄τ̄βω
ἵη̄λ̄λο̄λῑ δ̄εν̄ σ̄ω̄ρη̄χ̄: ο̄το̄ρ̄ ᾱικω̄τ̄
ἵνο̄τ̄π̄η̄ρ̄σο̄ς̄ ἵη̄δ̄η̄τϋ̄ δ̄εν̄ τε̄ϋ̄μη̄τ̄: ο̄το̄ρ̄
ᾱῑω̄ω̄κ̄ ἵνο̄τ̄ε̄ρ̄ω̄τ̄ ἵη̄δ̄η̄τϋ̄ ο̄το̄ρ̄ ᾱῑδ̄ο̄ῑ χ̄ε̄
ε̄η̄μᾱερ̄ ἵη̄λ̄λο̄λῑ ᾱϋ̄ερ̄σο̄τη̄ρῑ.

When the Lord has washed away the filth of the daughters of Zion, and purged the blood of Jerusalem from her midst, by the spirit of judgment and by the spirit of burning,

then The Lord will create above every dwelling place of Mount Zion, and above her assemblies, a cloud and smoke by day and the shining of a flaming fire by night. For over all the glory there will be a covering.

And there will be a tabernacle for shade in the daytime from the heat, for a place of refuge, and for a shelter from storm and rain.

Now, let me sing to my well-beloved a song of my beloved regarding His vineyard: My well-beloved has a vineyard on a very fruitful hill.

He dug it up and cleared out its stones, and planted it with the choicest vine. He built a tower in its midst, and also made a winepress in it; so He expected it to bring forth good grapes, but it brought forth wild grapes.

إِذَا غَسَلَ السَّيِّدُ قَدْرَ بَنَاتِ صِهْيُونَ
وَنَقَّى دَمَ أُورُشَلِيمَ مِنْ وَسْطِهَا
بِرُوحِ الْقَضَاءِ وَبِرُوحِ الْإِحْرَاقِ،

يَخْلُقُ الرَّبُّ عَلَى كُلِّ مَكَانٍ مِنْ
جَبَلِ صِهْيُونَ وَعَلَى مَحْفَلِهَا
سَحَابَةً نَهَاراً وَدُخَاناً وَلَمَعَانَ نَارٍ
مُلْتَهَبَةً لَيْلاً، لِأَنَّ عَلَى كُلِّ مَجْدٍ
غِطَاءً.

وَتَكُونُ مَظْلَّةً لِلْفَيْءِ نَهَاراً مِنْ
الْحَرِّ وَوَلْمَجَاً وَلِمَخْبِئاً مِنَ السَّيْلِ
وَمِنَ الْمَطَرِ.

لَأَنْشِدَنَّ عَنْ حَبِيبِي نَشِيدَ مُحِبِّي
لِكْرَمِهِ. كَانَ لِحَبِيبِي كَرْمٌ عَلَى
أَكْمَةٍ خَصِيبَةٍ.

فَنَقَّبَهُ وَنَقَّى حِجَارَتَهُ وَعَرَسَهُ كَرْمًا
سَوْرَقًا وَبَنَى بُرْجًا فِي وَسْطِهِ
وَنَقَّرَ فِيهِ أَيْضًا مَعْصَرَةً. فَانْتَظَرَ
أَنْ يَصْنَعَ عِنْبًا فَصْنَعَ عِنْبًا رَدِيئًا.

Οτοϑ ϑνωϑ φρωμν νλοϑδα νεμ
νηέτωοπ δεν Ιεροϑαλνμ: μαδαπ
οϑτω νεμ οϑτε παιαδαλλολι: γε οϑ
πεϑνααιϑ μπαιαδαλλολι οτοϑ μπααιϑ
έροϑ: αιόϑι γε εϑναερ αλλολι
αϑερσοϑρι.

Οϑπε ϑνααιϑ μπα ιαδαλλολι: οτοϑ
μπα αιϑ έροϑ γε αιόϑι γε εϑναερ αλλολι
αϑερσοϑρι: οτοϑ αιϑωκ νονέρωτ
νδηϑϑ οτοϑ αιόϑι γε εϑναερ αλλολι
αϑερσοϑρι.

ϑνωϑ γε ϑναταμωτεν γε οϑ πε
ϑνααιϑ μπαιαδαλλολι: ϑναρωδϑ
μπεϑδρω εϑέϑωπι έπερωλεμ:
ϑναϑωρωϑερ ντεϑϑοι οτοϑ εϑέϑωπι
έπεδομδεμ.

Πιαδαλλολι γαρ ντε Πβοιϑ
Cαβαωθ πνι μΠιϑραηλ πε οτοϑ φρωμν
νλοϑζα πιτωϑι μβερι πε έταϑμενριϑϑ.

*Οϑωοϑ νϑϑ τριαϑ έθοϑαβ Πεννοϑϑ
ϑα ένεϑ νεμ ϑα ένεϑ ντε νιένεϑ
ϑηροϑ. Δμην.*

And now, O inhabitants
of Jerusalem and men of
Judah, judge, please,
between Me and My
vineyard. What more could
have been done to My
vineyard that I have not
done in it? Why then, when
I expected it to bring forth
good grapes, did it bring
forth wild grapes?

And now, please let Me
tell you what I will do to
My vineyard: I will take
away its hedge, and it shall
be burned; and break down
its wall, and it shall be
trampled down.

I will lay it waste; it
shall not be pruned or dug,
but there shall come up
briers and thorns. I will also
command the clouds that
they rain no rain on it.”

For the vineyard of The
Lord of hosts is the house
of Israel, and the men of
Judah are His pleasant
plant.

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

وَالآنَ يَا سُكَّانَ أُورُشَلِيمَ وَرِجَالَ
يَهُودَا احْكُمُوا بَيْنِي وَبَيْنَ كَرْمِي:
مَاذَا يُصْنَعُ أَيضاً لِكْرْمِي وَأَنَا لَمْ
أَصْنَعْهُ لَهُ؟ لِمَاذَا إِذِ انْتَبَرْتُ أَنْ
يَصْنَعَ عِنْباً صَنَعَ عِنْباً رَدِينًا؟

فَالآنَ أَعْرَفْكُمْ مَاذَا أَصْنَعُ بِكْرْمِي.
أَنْزِعُ سِيَاجَهُ فَيَصِيرُ لِلرَّعْيِ. أَهْدِمُ
جُدْرَانَهُ فَيَصِيرُ لِلدَّوَسِ.

وَأَجْعَلُهُ خَرَابًا لَا يُقَصَّبُ وَلَا يُنْقَبُ
فَيَطْلُعُ شَوْكٌ وَحَسَكٌ. وَأُوصِي
الغَيْمَ أَنْ لَا يُمْطِرَ عَلَيْهِ مَطْرًا.

إِنَّ كْرَمَ رَبِّ الْجُنُودِ هُوَ بَيْتُ
إِسْرَائِيلَ وَغَرْسَ لُدَّتِهِ رِجَالُ
يَهُودَا.

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

Matins Psalm

مزمو ر باكر

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

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

Ψαλμος τω Δαυιδ λθ: ι	Psalm 39 (40): 10	المزمور 39 (40): 11
<p>Πθοκ δε Πβοις Πανοϋ†: ἄπενθρονοϋει ἡμοι ἵξε νεκμετϋενθητ: Πεκναι νεμ τεκμεθμηι: πεταϋϋοπτ ἔρωοϋ ἵχροϋ νιβεν. Αλληλοια.</p>	<p>Do not withhold Your tender mercies from me, O Lord. Let Your lovingkindness and Your truth continually preserve me. Alleluia.</p>	<p>وأنت أيها الرب إلهي لا تبعد رأفتك عني. رحمتك وبرك هما اللذين اقتبلاني في كل حين. 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>Οτὰνασνωσις ἐβολ θεν περασσελιον εθοϋαβ κατα Μαρκον ασιοϋ.</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>
Μαρκον θ: κε - κθ	Mark 9: 25 - 29	مرقس 9: 25 - 29
<p>Εταϋναϋ δε ἵξε Ιησοϋς χε πιμηϋ βοχι αφερέπιτιμαν ἡπιπνεϋμα ἡκαθαρτον εϋχω ἡμοος ναϋ: χε πατσαχι οτοϋ ἡκοϋρ ἡπιπνεϋμα ἄνοκ πε †οταϋσαϋνηι ἡμοοκ ἄμοϋ ἐβολ ἡζητηϋ οτοϋ ἡπερωε χε ἐδοϋνη ἔροϋ.</p>	<p>When Jesus saw that the people came running together, He rebuked the unclean spirit, saying to it, “Deaf and dumb spirit, I command you, come out of him and enter him no more!”</p>	<p>فَلَمَّا رَأَى يَسُوعُ أَنَّ الْجَمْعَ يَتَرَاكُضُونَ انْتَهَرَ الرُّوحَ النَّجِسَ قَائِلًا لَهُ: «أَيُّهَا الرُّوحُ الْأَخْرَسُ الْأَصْمُ أَنَا أَمْرُكَ: اخْرُجْ مِنْهُ وَلَا تَدْخُلْهُ أَيْضًا.»</p>

Οτοϑ εταϑωϑ εβολ οτοϑ
εταϑωτερωρη νουμωϑ αϑι εβολ
οτοϑ αϑερ μφρητ νουρεμωοτ
ϑωστε ντε οτμωϑ ϑοϑ ϑε αϑμοτ.

Ιηϑοϑϑ Δε αϑλμονι ντεϑϑιϑ
αϑτοτνοϑϑ οτοϑ αϑτωνϑ

Οτοϑ αϑωϑαϑ εδοτν επεϑη: λ
νεϑμααθητϑ Δε ωϑενϑ ϑαπϑα ϑε εϑβε
οτ λνον μπενωϑεμϑομ νϑιτϑ εβολ.

Οτοϑ πεϑαϑ νωοτ ϑε παιϑενοϑ
μμονωϑομ ντεϑι εβολ ϑεν ελι εβηλ
ϑεν οτπροϑετϑη νεμ οτνϑϑια.

*Πιωοτ φα Πεννοττ πε ωα ενεϑ
ντε νι ενεϑ: λμην.*

Then the spirit cried out, convulsed him greatly, and came out of him. And he became as one dead, so that many said, “He is dead.”

But Jesus took him by the hand and lifted him up, and he arose.

And when He had come into the house, His disciples asked Him privately, “Why could we not cast it out?”

So He said to them, “This kind can come out by nothing but prayer and fasting.”

Glory be to God forever.

فَصَرَخَ وَصَرَاعَهُ شَدِيداً وَخَرَجَ
فَصَارَ كَمَيِّتٍ حَتَّى قَالَ كَثِيرُونَ:
إِنَّهُ مَاتَ.

فَأَمْسَكَهُ يَسُوعُ بِيَدِهِ وَأَقَامَهُ فَقَامَ.

وَلَمَّا دَخَلَ بَيْتاً سَأَلَهُ تَلَامِيذُهُ عَلَى
انْفِرَادٍ: «لِمَاذَا لَمْ نَقْدِرْ نَحْنُ أَنْ
نُخْرِجَهُ؟».

فَقَالَ لَهُمْ: «هَذَا الْجِنْسُ لَا يُمْكِنُ
أَنْ يُخْرَجَ بِشَيْءٍ إِلَّا بِالصَّلَاةِ
وَالصَّوْمِ.».

والمجد لله دائماً.

Liturgy Readings

قراءات القداس

The Pauline Epistle

رسالة بولس الرسول

Παυλοϑ φβωκ μπενδοιϑ Ιηϑοϑϑ
Πιϑριϑοϑ: παποϑτολοϑ ετθαϑεμ:
φηετατθαωϑ επιϑιωϑεννοϑη ντε
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.

Πρωμοϑ α: ιη- κε

Romans 1: 18 - 25

رومية 1: 18 - 25

Πιϑωοτ ϑαρ ντε Φνοττ ϑηαδωρη
εβολ ϑεν τφε εϑρη εϑεν μετϑεβηϑ

For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men,

لَأَنَّ غَضَبَ اللَّهِ مُعْلَنٌ مِنَ السَّمَاءِ
عَلَى جَمِيعِ فَجُورِ النَّاسِ وَإِنَّمِهِمُ
الَّذِينَ يَحْجِرُونَ الْحَقَّ بِالْإِثْمِ.

ΝΙΒΕΝ ΝΕΜ ΘΜΕΤΒΙΝΖΟΝC ΝΤΕ ΝΙΡΩΜΙ
 ΝΗΕΤΑΜΟΝΙ ΝΤΜΕΘΜΗ ΔΕΝ
 ΤΜΕΤΡΕΦΒΙΝΖΟΝC.

Χε πιέμι ντε Φνοϋτ ςοτωνε
 έβολ νδρη νδητοϋ Φνοϋτ ταρ
 αφορονεϋ έρωοϋ.

Ηιαθναϋ έρωοϋ νταϋ έβολ ΔΕΝ
 πεωντ μπικομοc νδρη ΔΕΝ
 νεϋθαμιο εκατ έρωοϋ σεναϋ έρωοϋ
 έτε τεϋζομ νενεε τε νεμ
 τεϋμεθνοϋτ έπιζινοϋωπι νατλωιζι
 νατεροϋ.

Χε έταϋσοϋεν Φνοϋτ μποϋτϋοϋ
 ναϋ ζωc νοϋτ οϋδε μποϋϋεπεμοϋ
 αλλα ατερεϋλνοϋ ΔΕΝ νοϋμοκμεκ
 οτοε αϋερχακι νχε ποϋατκατ νεητ.

Εϋζω μμοc χε ΔΑΝCΑΒΕϋ ΝΕ
 ΑΤΕΡCΟΧ.

Οτοε αϋϋεβιε πιωοϋ ντε Φνοϋτ
 έτε μπεϋτακο ΔΕΝ οϋινη ντε οϋεικων
 ηρωμι εϋαϋτακο ΝΕΜ ΔΑΝΔΑΔΑΤ ΝΕΜ
 ΔΑΝΤΕΒΝΩΟΤΙ ΝΕΜ ΔΑΝΔΑΤϋΙ.

Εθε φαι αϋϋητοϋ νχε Φνοϋτ
 εδρη ΔΕΝ νιεπιθνμια ντε ποϋεητ
 εϋδωδεμ εϋπιζινοϋρωϋϋ νχε
 νοϋωμα νδρη νδητοϋ.

who suppress the truth in
 unrighteousness,

because what may be
 known of God is manifest
 in them, for God has shown
 it to them.

For since the creation of
 the world His invisible
 attributes are clearly seen,
 being understood by the
 things that are made, even
 His eternal power and
 Godhead, so that they are
 without excuse,

because, although they
 knew God, they did not
 glorify Him as God, nor
 were thankful, but became
 futile in their thoughts, and
 their foolish hearts were
 darkened.

Professing to be wise,
 they became fools,

and changed the glory
 of the incorruptible God
 into an image made like
 corruptible man -- and birds
 and four-footed animals and
 creeping things.

Therefore, God also
 gave them up to
 uncleanness, in the lusts of
 their hearts, to dishonor
 their bodies among
 themselves,

اذ مَعْرِفَةَ اللَّهِ ظَاهِرَةً فِيهِمْ لِأَنَّ اللَّهَ
 أَظْهَرَهَا لَهُمْ.

لَأَنَّ مُنْذَ خَلْقِ الْعَالَمِ تَرَى أُمُورَهُ
 غَيْرَ الْمُنْظُورَةِ وَقُدْرَتَهُ السَّرْمَدِيَّةَ
 وَلَا هُوتَهُ مُدْرَكَةَ بِالْمَصْنُوعَاتِ
 حَتَّى إِنَّهُمْ بِلَا عُدْرِ.

لَأَنَّهُمْ لَمَّا عَرَفُوا اللَّهَ لَمْ يُمَجِّدُوهُ أَوْ
 يَشْكُرُوهُ كَمَا لَهُ بَلْ حَمَقُوا فِي
 أَفْكَارِهِمْ وَأَظْلَمَ قُلُوبُهُمُ الْغَيْبِ.

وَبَيْنَمَا هُمْ يَزْعُمُونَ أَنَّهُمْ حُكَمَاءُ
 صَارُوا جُهَلَاءُ.

وَأَبْدَلُوا مَجْدَ اللَّهِ الَّذِي لَا يَفْنَى
 بِشِبْهِ صُورَةِ الْإِنْسَانِ الَّذِي يَفْنَى
 وَالطَّيُورِ وَالذَّوَابِّ وَالزَّحَّافَاتِ.

لِذَلِكَ أَسْلَمَهُمُ اللَّهُ أَيْضًا فِي شَهَوَاتِ
 قُلُوبِهِمْ إِلَى النَّجَاسَةِ لِإِهَانَةِ
 أَجْسَادِهِمْ بَيْنَ ذَوَاتِهِمْ.

Πηὲταγυβτ̄ ν̄τ̄μεθμνῑ ν̄τε
 Φνογ̄τ̄ δ̄εν τ̄μεθνογ̄χ̄ ογοζ
 ανογωγ̄τ̄ ογοζ αγυεμγ̄ῑ ὑ̄πιςωντ̄
 παρα φη̄εταγ̄ωντ̄: ἔτε φαῑ πε
 φη̄ετ̄μαρωγ̄τ̄ γ̄ᾱ νῑενεζ. Δμην.

*Πρ̄μoτ̄ γαρ̄ νευωτεν̄ νευ
 τ̄ερηνη̄ εν̄σοπ̄: γε̄ ἀμην̄ ε̄ε̄γ̄ωπῑ.*

who exchanged the truth
 of God for the lie, and
 worshiped and served the
 creature rather than the
 Creator, who is blessed
 forever. Amen.

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

الَّذِينَ اسْتَبَدَّلُوا حَقَّ اللَّهِ بِالْكَذِبِ
 وَاتَّقُوا وَعَبَدُوا الْمَخْلُوقَ دُونَ
 الْخَالِقِ الَّذِي هُوَ مُبَارَكٌ إِلَى الْأَبَدِ.
 آمِينَ.

*نعمة الله الأب تكون مع جميعكم.
 آمين.*

The Catholic Epistle الكاثوليكون

Καθολικον̄ ἐβολ̄ δ̄εν τ̄επιστολ̄η̄
 ν̄τε πενιωτ̄ Ιουδᾱς. Δμην.
 Παμενρᾱτ̄.

Ιουδᾱς ᾶ: ᾶ - ἦ

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

Jude 1: 1 - 8

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

يهوذا 1: 1 - 8

Ιουδᾱς φ̄βωκ̄ ν̄ιη̄σογ̄ς Πῑχριστο̄ς
 π̄σον̄ δε̄ ν̄ιακωβο̄ς: ν̄νη̄εταγ̄μενριτογ̄
 δ̄εν Φνογ̄τ̄ Φιωτ̄ ογοζ̄ ἀγ̄αρεζ̄ ἐρωογ̄
 ν̄ιη̄σογ̄ς Πῑχριστο̄ς ν̄η̄εθαζεμ̄.

Φναῑ νεῡ τ̄ερηνη̄ νεῡ τ̄αγαπ̄η̄
 ν̄τογ̄αγ̄αῑ νωτεν̄.

Παμενρᾱτ̄̄̄ σ̄πογ̄δ̄η̄ νῑβεν̄ ε̄τ̄ρα
 ὑ̄μωογ̄ ε̄ῑς̄δ̄αῑ νωτεν̄ ε̄οβε̄ πετενογ̄χ̄αῑ
 εν̄σοπ̄ ᾱσερᾱνᾱσκη̄ ἐροῑ ε̄ς̄δ̄αῑ νωτεν̄
 ε̄ῑτ̄νομ̄τ̄ γε̄ ν̄τε̄ τε̄νερᾱζ̄ωνῑζε̄σθε̄
 δ̄εν̄ πῑναζ̄τ̄̄̄ ε̄ταγ̄τ̄η̄ῑκ̄̄̄ νογ̄σοπ̄̄̄ ν̄τεν̄
 ἠ̄νογ̄ δ̄ᾱ νῑᾱς̄ιο̄ς.

Αγ̄καδ̄μογ̄ γαρ̄ ε̄δογ̄η̄ ἐρον̄ ν̄χε̄
 ζᾱνηρωμ̄ῑ ν̄η̄εταγ̄εργ̄ωρ̄π̄̄̄ ν̄ς̄δ̄αῑ

Jude, a bondservant of
 Jesus Christ, and brother of
 James, To those who are
 called, sanctified by God
 the Father, and preserved in
 Jesus Christ:

Mercy, peace, and love
 be multiplied to you.

Beloved, while I was
 very diligent to write to you
 concerning our common
 salvation, I found it
 necessary to write to you
 exhorting you to contend
 earnestly for the faith which
 was once for all delivered to
 the saints.

For certain men have
 crept in unnoticed, who
 long ago were marked out

يَهُودَا، عَبْدُ يَسُوعَ الْمَسِيحِ، وَأَخُو
 يَعْقُوبَ، إِلَى الْمَدْعُوبِينَ الْمُقَدَّسِينَ
 فِي اللَّهِ الْآبِ، وَالْمَحْفُوظِينَ لِيَسُوعَ
 الْمَسِيحِ.

لِتَكْتَبَرَ لَكُمْ الرَّحْمَةُ وَالسَّلَامُ
 وَالْمَحَبَّةُ.

أَيُّهَا الْأَحِبَّاءُ، إِذْ كُنْتُ أَصْنَعُ كُلَّ
 الْجُهْدِ لِأَكْتُبَ إِلَيْكُمْ عَنِ الْخَلَّاصِ
 الْمُشْتَرَكِ، اضْطَرَرْتُ أَنْ أَكْتُبَ
 إِلَيْكُمْ وَأَعْظَا أَنْ تَجْتَهِدُوا لِأَجْلِ
 الْإِيمَانِ الْمُسَلَّمِ مَرَّةً لِقَدَيْسِيِّنَ.

لِأَنَّهُ دَخَلَ خُلْسَةً أَنْاسٌ قَدْ كُتِبُوا
 مِنْذُ الْقَدِيمِ لِهَذِهِ الدِّيُونَةِ، فَجَارَّ،
 يُحْوَلُونَ نِعْمَةً إِلَيْنَا إِلَى الدَّعَاةِ،

εΘΒΗΤΟΥ ΕΠΑΙΘΑΠ ΕΤΟΙ ΝΑΣΕΒΗΣ ΕΤΥΒΗΤ
ἠπιζοῦσιν ἵνα Πενθοῖς ἐδοῦν ἐοῦσως
οὐοὺ φησὶν ἠμαρταν Πενθοῖς Ἰησοῦς
Πιχριστος εἰσως ἠμοσ ἐβολ.

¶ ὅτι ἄρα δε εἰσρετενερεφμενὶ ζωσ
ἐρετενεμι ζωσ νιβεν: γε οῦσοπ α
Ἰησοῦς νοζεμ ἠπεφλαος ἐβολ ζεν
ἠκαρι ἠΧημι φμαλοσοπ δε εἰσνατ νηετε
ἠπορναστ αττακωσ.

Θανκεατσελοσ δε ἠπορὰρεσ
ἐτοραρχη αλλα ατχω ἠπορμαἠωωπι
ἠσωσ ατὰρεσ ἐρωσ ἐδοῦν θα ἠχακι
ζεν ζανεἰσνατ νενεσ ἐπιθαπ ἠτε
πινωτ ἠεσοσ.

ἠφρητ ἠσοδομα νεμ ὄμορρα
νεμ νικεπολιε ετκωτ ἐρωσ
ἐτανερπορνεσιν ἠφρητ ἠναι οῦοσ
ατωσενωσ σαφαροσ ἠθανκεσαρσ σεχη
εἰσμοσ ἠτε πιχωμ ἠενεσ εἰσναδι
ἠορθαπ.

Παρητ οἱ ναικεχωσῶνι σεσως
μεν ἠτορσαρσ ζεν ἠφωρ ἠτε
ζανρασῶνι: τμετβοιε δε σεσως
ἠμοσ: νῶσ δε σεσεσῶν ἐρωσ.

*ἠσῶν ἠπερμενερε πικομοσ
οῦδε νηετωοπ ζεν πικομοσ:
πικομοσ ἠσῶνι νεμ τερεπῶνια: φη*

for this condemnation,
ungodly men, who turn the
grace of our God into
lewdness and deny the only
Lord God and our Lord
Jesus Christ.

But I want to remind
you, though you once knew
this, that the Lord, having
saved the people out of the
land of Egypt, afterward
destroyed those who did not
believe.

And the angels who did
not keep their proper
domain, but left their own
abode, He has reserved in
everlasting chains under
darkness for the judgment
of the great day;

as Sodom and
Gomorrah, and the cities
around them in a similar
manner to these, having
given themselves over to
sexual immorality and gone
after strange flesh, are set
forth as an example,
suffering the vengeance of
eternal fire.

Likewise also these
dreamers defile the flesh,
reject authority, and speak
evil of dignitaries.

*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.*

وَيُنْكِرُونَ السَّيِّدَ الْوَحِيدَ: اللَّهَ وَرَبَّنَا
يَسُوعَ الْمَسِيحَ.

فَأُرِيدُ أَنْ أَذَكِّرْكُمْ، وَلَوْ عَلِمْتُمْ هَذَا
مَرَّةً، أَنَّ الرَّبَّ بَعْدَمَا خَلَّصَ الشَّعْبَ
مِنْ أَرْضِ مِصْرَ، أَهْلَكَ أَيْضاً الَّذِينَ
لَمْ يُؤْمِنُوا.

وَالْمَلَائِكَةُ الَّذِينَ لَمْ يَحْفَظُوا
رِيَاسَتَهُمْ، بَلْ تَرَكَوا مَسْكَنَهُمْ
حَفَظَهُمْ إِلَى دَيْنُونَةِ الْيَوْمِ الْعَظِيمِ
بِقَيْودٍ أَبَدِيَّةٍ تَحْتَ الظُّلَامِ.

كَمَا أَنَّ سَدُومَ وَعَمُورَةَ وَالْمُدُنَ
الَّتِي حَوْلَهُمَا، إِذْ زِنَتْ عَلَى طَرِيقِ
مِثْلِهِمَا وَمَضَتْ وَرَاءَ جَسَدٍ آخَرَ،
جُعِلَتْ عِبْرَةً مُكَابِدَةً عِقَابِ نَارٍ
أَبَدِيَّةٍ.

وَلَكِنْ كَذَلِكَ هُوَ أَيْضاً،
الْمُخْتَلِمُونَ، يُنَجِّسُونَ الْجَسَدَ،
وَيَتَهَاوَنُونَ بِالسِّيَادَةِ، وَيَفْتَرُونَ
عَلَى ذَوِي الْأَمْجَادِ.

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

Δε ἐπὶ ὑφ' ὧν ἠφρονήθη ἡ μαλακία
 ἡ ἐν ἐμοῖς· ἀμήν.

The Acts
الإبركسيس

Πραξις ἴτε νενοιότ ἡ ἀποστολός·
 ἔρε ποῦς μού εθοῦαβ ὡπι νεμαν.
 Ἀμήν.

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 Δ: 28 - ε: 11

Acts 4: 36 - 5: 11

أعمال 4 : 36 - 5 : 11

Ἰωσήφ δε φηέτα ἴτρενυ γε
 Βαρσαβας ἐβόλθεν ἡ ἀποστολός· ἔτε
 φηέτε ὡα ἰουδαίω πε γε πῶηρι ἴτε
 ἡ τῶ εὐλαίτης πε ἡ κῆπριος ἔεν
 περζενος.

And Joses, who was
 also named Barnabas by the
 apostles, which is translated
 Son of Encouragement, a
 Levite of the country of
 Cyprus,

وَيُوسُفُ الَّذِي دُعِيَ مِنَ الرُّسُلِ
 بَرْنَابَا، الَّذِي يَتْرَجَمُ ابْنُ الْوَعظِ
 وَهُوَ لَأَوِيّ قَبْرِسِيِّ الْجَنَسِ،

εοῦοντεῖ οἰοῖ ἡ μὰτ ἀγθιῖ
 ἐβόλ ἀγῖνι ἡ ἡ χῆρμα ἀγχατ ἔατεν
 νεῦδαλατῆ ἡ ἡ ἀποστολός.

having land, sold it, and
 brought the money and laid
 it at the apostles' feet.

إِذْ كَانَ لَهُ حَقْلٌ بَاعَهُ وَأَتَى
 بِالذَّرَاهِمِ وَوَضَعَهَا عِنْدَ أَرْجُلِ
 الرُّسُلِ.

Οἱ ῥωμι δε ἔωγ ἔπερραν πε
 Ἀνανίας νεμ Σαπφίρα τερζῆμι ἀγτ
 ἡ νοῖοῖ ἐβόλ ἔα τερτιμη.

But, a certain man
 named Ananias, with
 Sapphira his wife, sold a
 possession.

وَرَجُلٌ اسْمُهُ حَنَانِيَا وَامْرَأَتُهُ
 سَفِيرَةُ بَاعَ مَلْكَاً.

Ἀγῶλι ἡ ἡ νοῖοῖ ἐβόλθεν ἴτμη
 ἡ ἡ πιοῖ: εσσωῖν ἡ ἡ τερκεῖμι
 ἀγῖνι δε ἡ νοῖοῖ ἀγχατ ἔατατον
 ἡ ἡ ἀποστολός.

And he kept back part of
 the proceeds, his wife also
 being aware of it, and
 brought a certain part and
 laid it at the apostles' feet.

وَاخْتَلَسَ مِنَ الثَّمَنِ، وَامْرَأَتُهُ لَهَا
 خَبْرٌ ذَلِكَ وَأَتَى بِجُزْءٍ وَوَضَعَهُ عِنْدَ
 أَرْجُلِ الرُّسُلِ.

Πετρος δε πεχαγ γε Ἀνανίας
 εῖβε οῦ ἡ ἡ σατανας μαζ πεκῆητ
 εῖρεκεμεθονοῦ ἔπῃ πνεῦμα εθοῦαβ

But Peter said,
 “Ananias, why has Satan
 filled your heart to lie to the
 Holy Spirit and keep back
 part of the price of the land
 for yourself?”

فَقَالَ پَطْرُسُ: «يَا حَنَانِيَا لِمَاذَا مَلَأَ
 الشَّيْطَانُ قَلْبَكَ لِتَكْذِبَ عَلَى الرُّوحِ
 الْقُدُسِ وَتُخْتَلِسَ مِنْ ثَمَنِ الْحَقْلِ؟

οτοζ εθρεκωλι νβιοτι εβολθεν ττιμη
ντε πιουζι.

Οη εφωοπ ναφωοπ νακ αν πε οτοζ
ετα κτηιφ εβολ ναφχη αν θα
τεκεζογσια εθβε οτ γε ετακχα
παιρωβ θεν πεκρητ ετακξεμεθνογζ
ερωμι αν αλλα εφνογτ.

Εφωοτεμ δε ηξε Ανανιας
εναικαζι αφρι πεφθνογ αφωοπι δε ηξε
ογνιωτ ηροτ εζεν ογον νιβεν
ετωοτεμ εναι.

Αγτωογνογ δε ηξε νιαλωοτι
αγχολφ οτοζ εταγνεφ εβολ αγθομςφ.

Αφωοπι δε ετα ωομτ νογνογ
ηεκκι ωοπι ασι εδογν ηξε τεφςζιμι
ηκκωογν αν μηεταφωοπι.

Πεξε Πετρος δε νας γε αχος νηι
γε εταρετεντ μηιοζι εβολ θα
ναιζατ: ηθος δε πεχας γε αθα θα ναι.

Πετρος δε πεχαφ νας γε εθβε οτ
α παιρωβ τματ θεν θηνογ εερπιραζιν
μηπιπνευμα ητε Πβοις: θηππε ις
νιβαλαγζ ητε ηηεταγθωμς μηπεζαι
ςεχη ζιρεν ηιρωογ οτοζ σεναφιτ εβολ
ζωι.

Αςζει δε ητογνογ θαρατογ
ηνεφβαλαγζ αςζι πεθθνογ: εταγι δε

While it remained, was
it not your own? And after it
was sold, was it not in your
own control? Why have you
conceived this thing in your
heart? You have not lied to
men but to God.”

Then Ananias, hearing
these words, fell down and
breathed his last. So great
fear came upon all those
who heard these things.

And the young men
arose and wrapped him up,
carried him out, and buried
him.

Now, it was about three
hours later when his wife
came in, not knowing what
had happened.

And Peter answered her,
“Tell me whether you sold
the land for so much?” She
said, “Yes, for so much.”

Then Peter said to her,
“How is it that you have
agreed together to test the
Spirit of the Lord? Look,
the feet of those who have
buried your husband are at
the door, and they will carry
you out.”

Then immediately she
fell down at his feet and
breathed her last. And the

أَلَيْسَ وَهُوَ بَاقٍ كَانَ يَبْقَى لَكَ؟
وَلَمَّا بَاعَ أَلَمْ يَكُنْ فِي سُلْطَانِكَ؟ فَمَا
بِأَلَيْكَ وَضَعْتَ فِي قَلْبِكَ هَذَا الْأَمْرَ؟
أَنْتَ لَمْ تَكْذِبْ عَلَى النَّاسِ بَلْ عَلَى
اللَّهِ.»

فَلَمَّا سَمِعَ حَنَانِيًّا هَذَا الْكَلَامَ وَقَعَ
وَمَاتَ. وَصَارَ خَوْفٌ عَظِيمٌ عَلَى
جَمِيعِ الَّذِينَ سَمِعُوا بِذَلِكَ.

فَنَهَضَ الْأَحْدَاثَ وَلَفَّوهُ وَحَمَلُوهُ
خَارِجًا وَدَفَنُوهُ.

ثُمَّ حَدَثَ بَعْدَ مُدَّةٍ نَحْوِ ثَلَاثِ
سَاعَاتٍ أَنَّ امْرَأَتَهُ دَخَلَتْ وَلَيْسَ
لَهَا خَبْرٌ مَا جَرَى.

فَسَأَلَهَا بُطْرُسُ: «قُولِي لِي، أَبْهَذَا
الْمِقْدَارِ بَعَثْنَا الْحَقْلَ؟» فَقَالَتْ:
«نَعَمْ بِهَذَا الْمِقْدَارِ.»

فَقَالَ لَهَا بُطْرُسُ: «مَا بِالْكُفْمَا
انْتَفَقْتُمَا عَلَى تَجْرِبَةِ رُوحِ الرَّبِّ؟
هُوَذَا أَرْجُلُ الَّذِينَ دَفَنُوا رَجُلَكَ
عَلَى الْبَابِ وَسَيَحْمِلُونَكِ خَارِجًا.»

فَوَقَعَتْ فِي الْحَالِ عِنْدَ رِجْلَيْهِ
وَمَاتَتْ. فَدَخَلَ الشَّبَابُ وَوَجَدُوهَا

ἐδοῦν ἡνεκὲς τῆς ἐπισημίας αὐτῆς ἐκωοῦν
 οὐτος ἐτατολὸς ἐβόλ αὐθουοὺς δατεν
 περῶναι.

Οὐτος ἀσῶπι ἡνεκὲς οὐνιῶν ἡσοῦ
 ἐρῆνι ἐξεν ἱεκκλῆσιὰ τῆς νεμ ἐξεν
 οὔον νιβεν ἐτωτεμ ἕναι.

*Πισαχὶ δε ἡτε Πβοικ ἐρεῖλαι οὔος
 ἐρεῖλαι: ἐρεῖλαι οὔος ἐρεῖταχρο:
 ζεν ἱάσια ἡεκκλῆσια ἡτε Φνοῦῖ:
 ἀμην.*

young men came in and found her dead, and carrying her out, buried her by her husband.

So, great fear came upon all the church and upon all who heard these things.

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

مَيِّتَةً فَحَمَلُوهَا خَارِجًا وَدَفَنُوهَا
 بِجَانِبِ رَجُلِهَا.

فَصَارَ خَوْفٌ عَظِيمٌ عَلَى جَمِيعِ
 الْكَنِيسَةِ وَعَلَى جَمِيعِ الَّذِينَ سَمِعُوا
 بِذَلِكَ.

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

The Liturgy Psalm

مزمور القديس

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

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

Ψαλμος τῷ Δαυιδ κη: α, β

Psalm 28 (29): 1, 2

المزمور 28 (29): 1, 2

ἀνισοῖ ἡπβοικ νισῆρι ἡτε
 Φνοῦῖ: ἀνισοῖ ἡπβοικ ἡεανῶν
 ἡνωι: ἀνισοῖ ἡπβοικ ἡνωῶν νεμ
 οὔταιο: ἀνισοῖ ἡπβοικ ἡνωῶν
 ἡπερῶν. Ἀλληλοῖα.

Give unto The Lord, O sons of God, Give unto The Lord young rams. Give unto The Lord glory and strength. Give unto The Lord the glory due to His name. Alleluia.

قدموا للرب يا أبناء الله. قدموا
 للرب أبناء الكباش. قدموا للرب
 مجداً وكرامة. قدموا للرب مجداً
 لاسمه. هليلويا.

The Liturgy Gospel

إنجيل القديس

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

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

<p>Οὐὰναστνωσις ἐβωλ δ̅εν π̅ιερασ̅τελιον ε̅θο̅ραβ̅ κα̅τα̅ λ̅ου̅κα̅ν ασ̅ιο̅υ̅.</p>	<p>A chapter according to Saint Luke, may his blessings be with us. Amen.</p>	<p>فصل من إنجيل معلمنا لوقا البشير. بركاته علينا آمين.</p>
<p>ΛΟΥΚΑΝ ΙΗ: Α - Η</p>	<p>Luke 18: 1 - 8</p>	<p>لوقا 18: 1 - 8</p>
<p>Πα̅ρ̅α̅ξ̅ω̅ δ̅ε̅ ἰ̅νο̅υ̅πα̅ρα̅βο̅λη̅ ν̅ω̅ο̅υ̅ ἐ̅π̅ξ̅ι̅ν̅το̅υ̅ε̅ρ̅ῖ̅π̅ρο̅σε̅υ̅χ̅ε̅σ̅θε̅ ἰ̅ν̅χο̅υ̅ ν̅ι̅β̅εν ο̅υ̅ο̅ζ̅ ἡ̅το̅υ̅ῶ̅τε̅μ̅ε̅ρε̅ν̅κα̅κ̅ι̅ν̅.</p> <p>Ε̅ρ̅α̅ξ̅ω̅ ἡ̅μ̅ο̅ς̅ ἡ̅ ο̅υ̅ο̅ν̅ ο̅υ̅ρε̅ψ̅α̅π̅ π̅ε̅ δ̅ε̅ν̅ ο̅υ̅βα̅κι̅ ἡ̅ ἑ̅ρ̅ε̅ζ̅ο̅τ̅ ἂ̅ν̅ δ̅α̅τ̅η̅ ἡ̅ φ̅νο̅υ̅τ̅ ο̅υ̅ο̅ζ̅ ἡ̅ ἑ̅ψ̅υ̅π̅ι̅ ἂ̅ν̅ δ̅α̅τ̅η̅ ἡ̅ ἡ̅μ̅ι̅ρω̅μ̅ι̅.</p> <p>Ἦ̅ε̅ ο̅υ̅ο̅ν̅ ο̅υ̅χ̅η̅ρα̅ δ̅ε̅ π̅ε̅ δ̅ε̅ν̅ τ̅βα̅κι̅ ἐ̅τε̅ ἡ̅μ̅α̅ς̅: ο̅υ̅ο̅ζ̅ ἡ̅α̅ς̅ν̅η̅ο̅υ̅ ε̅α̅ρο̅υ̅ π̅ε̅ ε̅ς̅ξ̅ω̅ ἡ̅μ̅ο̅ς̅: ἡ̅ ε̅ἰ̅ ἡ̅π̅α̅ἡ̅ψ̅υ̅ ἡ̅ε̅μ̅ φ̅η̅ε̅τ̅ἰ̅ ἡ̅μ̅ο̅ι̅ ἡ̅ξ̅ο̅ν̅ς̅.</p> <p>Ο̅υ̅ο̅ζ̅ ἡ̅α̅φ̅ο̅ῶ̅υ̅ ἂ̅ν̅ π̅ε̅ ῶ̅α̅ ο̅υ̅ε̅ζ̅ο̅υ̅: μ̅ε̅ν̅ε̅ν̅ε̅α̅ ἡ̅ι̅ δ̅ε̅ π̅ε̅α̅α̅υ̅ ἡ̅ ἡ̅ρ̅η̅ι̅ ἡ̅ ἡ̅θ̅η̅τ̅ε̅ ἡ̅ ε̅ς̅ χ̅α̅ς̅ ἡ̅ ε̅ φ̅νο̅υ̅τ̅ ἡ̅ ἡ̅ε̅ρ̅ε̅ζ̅ο̅τ̅ ἂ̅ν̅ δ̅α̅τ̅ε̅ψ̅η̅ ο̅υ̅ο̅ζ̅ ἡ̅ ἡ̅ψ̅υ̅π̅ι̅ ἂ̅ν̅ δ̅α̅τ̅η̅ ἡ̅ ἡ̅μ̅ι̅ρω̅μ̅ι̅.</p> <p>Ε̅θ̅ε̅ ἡ̅ ε̅ τ̅α̅ι̅χ̅η̅ε̅ρα̅ τ̅δ̅ι̅ς̅ ἡ̅ ἡ̅ι̅ τ̅ἡ̅α̅β̅ι̅ ἡ̅π̅ε̅ς̅ἡ̅ψ̅υ̅: ε̅ἰ̅να̅ ἡ̅ ἡ̅τ̅ε̅ς̅ῶ̅τε̅μ̅ι̅ ῶ̅α̅ρο̅ι̅ ε̅ς̅τ̅δ̅ι̅ς̅ ἡ̅ ἡ̅ι̅.</p> <p>Π̅ε̅ξ̅ε̅ Π̅β̅ο̅ι̅ς̅ δ̅ε̅ ἡ̅ ε̅ σ̅ω̅τ̅ε̅μ̅ ἡ̅ ε̅ ο̅υ̅ π̅ε̅ ἐ̅τε̅ π̅ι̅ρ̅ε̅ψ̅α̅π̅ ἡ̅ ἡ̅τε̅ τ̅α̅δ̅ι̅κ̅ι̅α̅ ἡ̅ ἡ̅μ̅ο̅ς̅.</p>	<p>Then He spoke a parable to them, that men always ought to pray and not lose heart,</p> <p>saying: “There was in a certain city a judge who did not fear God nor regard man.</p> <p>Now there was a widow in that city; and she came to him, saying, ‘Get justice for me from my adversary.’</p> <p>And he would not for a while; but afterward he said within himself, ‘Though I do not fear God nor regard man,</p> <p>yet because this widow troubles me I will avenge her, lest by her continual coming she weary me.’”</p> <p>Then the Lord said, “Hear what the unjust judge said.</p>	<p>وَقَالَ لَهُمْ أَيْضاً مَثَلاً فِي أَنَّهُ يَنْبَغِي أَنْ يُصَلِّيَ كُلَّ حِينٍ وَلَا يَمَلَّ:</p> <p>قَائِلاً: «كَانَ فِي مَدِينَةٍ قَاضٍ لَا يَخَافُ اللَّهَ وَلَا يَهَابُ إِنْسَانًا.</p> <p>وَكَانَ فِي تِلْكَ الْمَدِينَةِ أَرْمَلَةٌ. وَكَانَتْ تَأْتِي إِلَيْهِ أَنْصَفَنِي مِنْ حَصْمِي.</p> <p>وَكَانَ لَا يَشَاءُ إِلَى زَمَانٍ. وَلَكِنْ بَعْدَ ذَلِكَ قَالَ فِي نَفْسِهِ: وَإِنْ كُنْتُ لَا أَخَافُ اللَّهَ وَلَا أَهَابُ إِنْسَانًا.</p> <p>فَاتِي لِأَجْلِ أَنَّ هَذِهِ الْأَرْمَلَةَ تُرْجِنِي أَنْصَفَهَا لِنَأَى تَأْتِي دَائِمًا فَتَقْمَعَنِي.»</p> <p>وَقَالَ الرَّبُّ: «اسْمَعُوا مَا يَقُولُ قَاضِي الظُّلْمِ.</p>

Φνοῖτ Δε ἑναδι ἠπεῖωιυ αν
ἠνερωππ: ναι ετωυ ογβηϭ ἠπιεβοοῖ
νευ πιεχωρβ ογοβ ἑῶοῖῆητ ἑχωοῖ.

Се тѣω ἠμοο νωτεν χε ἑναδι
ἠποῖωιυ ἠχωλεμ: πλην Πωηρι
ἠΦρωμι αρωανι βαρα ἑναχεμ φηαετ
ειχεν πικαει.

*Πῶοῖ φα Πεννοῖτ πε ωα ἐνεε
ἠτε νι ἐνεε: ἀμην.*

And shall God not
avenge His own elect who
cry out day and night to
Him, though He bears long
with them?

I tell you that He will
avenge them speedily.
Nevertheless, when the Son
of Man comes, will He
really find faith on the
earth?"

Glory be to God forever.

أَفَلَا يُنصِفُ اللهُ مُخْتَارِيهِ
الصَّارِحِينَ إِلَيْهِ نَهَاراً وَلَيْلاً وَهُوَ
مُتَمَهِّلٌ عَلَيْهِمْ؟

أَقُولُ لَكُمْ إِنَّهُ يُنصِفُهُمْ سَرِيعاً!
وَلَكِنْ مَتَى جَاءَ ابْنُ الْإِنْسَانِ أَلَعَلَّهُ
يَجِدُ الْإِيمَانَ عَلَى الْأَرْضِ؟»

والمجد لله دائماً.

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

Prophecies
 النبوات

Job 19: 1 - 26
 أيوب 19: 1 - 26

<p>ΕΒΟΛ ΔΕΝ ΙΩΒ ΠΙΘΜΗ: ΕΡΕΠΕΓΨΜΟΥ ΕΘΟΥΑΒ: ΨΩΠΙ ΝΕΜΑΝ ΑΜΗΝ ΕΓΧΩ ΰΜΟC.</p>	<p>A reading from Job the righteous, may his blessing be with us. Amen.</p>	<p>من أيوب الصديق، بركته المقدسة تكون معنا. آمين.</p>
<p>ΙΩΒ ΙΘ: Α - ΚΕ</p>	<p>Job 19: 1 - 26</p>	<p>أيوب 19: 1 - 26</p>
<p>Αφ'ερονω̄ ν̄χε Ιωβ περαα: Χε ψᾱ θ̄ναγ̄ τετενη̄δ̄ιςῑ ν̄ταψ̄τ̄χη̄ οτοϑ̄ τετενη̄ϑ̄ορτερ̄ ΰμοῑ Δεν εανσαχῑ. Ύονον̄ αρῑεμ̄ῑ χε̄ Π̄βοις̄ αρᾱιτ̄ ΰπᾱιρη̄τ̄: τετενεσᾱχῑ ν̄σω̄ῑ οτοϑ̄ τετενη̄ϑ̄φιτ̄ Δαχω̄ῑ αν̄ οτοϑ̄ τετενη̄ταρω̄νο̄τ̄ ε̄χω̄ῑ. Χᾱς̄ Δε̄ χε̄ αν̄οκ̄ αῑωρεμ̄ ν̄ταϑ̄μ̄η̄ῑ οτοϑ̄ χε̄ ε̄ψω̄π̄ νεμ̄η̄ῑ ν̄χε̄ πῑπ̄λανο̄ς̄ ε̄ορῑζε̄ εανσᾱχῑ ν̄ε̄ψ̄ε̄ ν̄χοτο̄τ̄ αν̄. Η̄σᾱχῑ Δε̄ σω̄ρεμ̄ οτοϑ̄ ΰπῑχοτο̄τ̄ Δεν̄ πο̄τ̄χο̄τ̄: ε̄οβε̄ οτ̄ ν̄θο̄ω̄τεν̄ τετενη̄δ̄ιςῑ ΰμω̄τεν̄ ε̄ε̄ρη̄ῑ ε̄χω̄ῑ:</p>	<p>Then Job answered and said: "How long will you torment my soul, and break me in pieces with words? These ten times you have reproached me. You are not ashamed that you have wronged me. And if indeed I have erred, my error remains with me. If indeed you exalt yourselves against me, and plead my disgrace against me.</p>	<p>فَأَجَابَ أَيُّوبُ وَقَالَ: حَتَّىٰ مَتَىٰ تُعَذِّبُونَ نَفْسِي وَتَسْحَقُونَنِي بِالْكَلَامِ. هَذِهِ عَشْرَ مَرَّاتٍ أَخْرَيْتُمُونِي. لَمْ تَخْجَلُوا مِنِّي أَنْ تُعَفِّقُونِي. وَهَبْنِي ضَلَلْتُ حَقًّا. عَلَيَّ تَسْتَقِرُّ ضَلَالَتِي. إِنْ كُنْتُمْ بِالْحَقِّ تَسْتَكْبِرُونَ عَلَيَّ فَتَبْتَئُوا عَلَيَّ عَارِي.</p>

ΤΕΤΕΝΜΕΤΝΙΩΨ ἔερῃ Δε ἔχῳ δὲ
οὐψῳψ.

Δριέμι οὐν χε Πβοις πε
ἐταρῳτερῳρτ: αρβις Δε ἐπερταρρο
ἐερῃ ἔχῳ.

Θηππε ἴνασῳβι δὲ οὐψῳψ οὐο
ἵνασῳσι: ἴψῳ ἐβῳλ οὐο ἕμιον
εἰαπῳπ.

ΔρκῳΨ ἕπακῳΨ οὐο ἵνασῳσι:
αρχῳ ἵοῦχακι εἰεν παρο.

Οὐο αρβαῳΨ ἕπαῳοῦ: ἀῳλι Δε
ἕπαῳλου ἐβῳλ εἰεν ταῳφε.

Δρῳορτ ἐβῳλδὲν νηῳκῳΨ ἐροι
οὐο αἰῳενῃ: ἀρκῳρ Δε ἵταεελπῳ
ἕφρηΨ ἵοῦψῳην.

Δρῳερῳρασῳε Δε νῃ δὲ οὐῳωντ
ἐμαῳψ: αρχῳτ Δε ἵτοτῳ ἕφρηΨ
ἵοῦρασι.

Δῳι Δε ἐερῃ ἔχῳ εῳοπ ἵνε
νερῳωντ τηροῦ: ἀρκῳΨ ἐροι εἰ
ναμῳτ ἵνε εἰαρερῳρ.

Δῳῳενῳοῦ Δε ἐβῳλ εἰροι ἵνε
νασῳνοῦ: ἀρσοῦε εἰαῳεμῳοῦ
ἐροτεροι.

Know then that God has
wronged me, and has
surrounded me with His
net.

If I cry out concerning
wrong, I am not heard. If I
cry aloud, there is no
justice.

He has fenced up my
way, so that I cannot pass;
and He has set darkness in
my paths.

He has stripped me of
my glory, and taken the
crown from my head.

He breaks me down on
every side, and I am gone;
my hope He has uprooted
like a tree.

He has also kindled His
wrath against me, and He
counts me as one of His
enemies.

His troops come
together and build up their
road against me; they
encamp all around my tent.

He has removed my
brothers far from me, and
my acquaintances are
completely estranged from
me.

فَاعْمُوا إِذَا أَنَّ اللَّهَ قَدْ عَوَّجَنِي
وَأَفَّ عَلَيَّ أَحْبَوْلَتَهُ.

هَآ إِنِّي أَصْرُخُ ظَلَمًا فَلَا أَسْتَجَابُ.
أَدْعُو وَلَيْسَ حُكْمٌ.

قَدْ حَوَّطَ طَرِيقِي فَلَا أُعْبِرُ وَعَلَى
سُبُلِي جَعَلَ ظَلَمًا.

أَزَالَ عَنِّي كِرَامَتِي وَتَزَعَّ تَاجَ
رَأْسِي.

هَدَمَنِي مِنْ كُلِّ جِهَةٍ فَدَهَبْتُ وَقَلَعَ
مِثْلَ شَجَرَةٍ رَجَائِي.

وَأَضْرَمَ عَلَيَّ غَضَبَهُ وَحَسَبَنِي
كَأَعْدَائِهِ.

مَعًا جَاءَتْ غَزَاتُهُ وَأَعَدُّوا عَلَيَّ
طَرِيقَهُمْ وَحَلُّوا حَوْلَ خِيْمَتِي.

قَدْ أَبْعَدَ عَنِّي إِخْوَتِي. وَمَعَارِفِي
رَاغُوا عَنِّي.

Ναὐφῆρ Δε ἀγερᾶθῆναι: ὑποτοπ
Δε ἴχε νηέτθεντ ἔροι: οτοθ
νηέτσωοτη ὑπαρᾶν ἀγερᾶωβω.

Πιθεωετ ἴτε παῆν νεμ ναβωκι
ναιοι ἴψεμμο πε ὑποτῦθο ἔβολ.

Διμοτῆ ὑπαβωκ οτοθ
ὑπεεῖροτῶ νηι: ναιτῆο Δε θεν ρωι
οτοθ ναιτωβε ἴτασθιμ.

Παιμοτῆ πε εἴτῆο ἐνιψῆρι ἴτε
ναπαλακῆ.

Πῆωοτ Δε ἀγρῖπῆο ὑμοι ψᾶ ἔνεθ:
ἔψωπ διψᾶτωτ σεσαχι ἴσωι.

Δτογορβετ ἴχε νηέτσωοτη ὑμοι:
νηέναιμει ὑμωοτ ἀγτωοτνοτ ἔθρη
ἔσωι.

Δγερῆολι ἴχε νασαρζ νεμ
παψαρ: οτοθ σεοτωμ ἴνασαρζ θεν
οτψολ.

Παι νηι ναι νηι ὠ ναὐφῆρ: τῆιζ
ὑΠβοις πετασθοθ ἔροι ταρ.

Εῶβε οτ τετενδοχι ἴσωι ὑφῆρη
ὑΠβοις: οτοθ τετενχοτ ἀν ἔβολθεν
νασαρζ.

My relatives have failed, and my close friends have forgotten me.

Those who dwell in my house, and my maidservants, count me as a stranger; I am an alien in their sight.

I call my servant, but he gives no answer; I beg him with my mouth.

My breath is offensive to my wife, and I am repulsive to the children of my own body.

Even young children despise me; I arise, and they speak against me.

All my close friends abhor me, and those whom I love have turned against me.

My bone clings to my skin and to my flesh, and I have escaped by the skin of my teeth.

Have pity on me, have pity on me, O you my friends, for the hand of God has struck me!

Why do you persecute me as God does, and are not satisfied with my flesh?

أَقْرَابِي قَدْ خَذَلُونِي وَالَّذِينَ
عَرَفُونِي نَسُونِي.

نَزَلَاءُ بَيْتِي وَإِمَائِي يَحْسِبُونَنِي
أَجْنَبِيًّا. صَرْتُ فِي أَعْيُنِهِمْ غَرِيبًا.

عَبْدِي دَعَوْتُ فَلَمْ يُجِبْ. بِفَمِي
تَضَرَّعْتُ إِلَيْهِ.

نَكْهَتِي مَكْرُوهَةً عِنْدَ امْرَأَتِي
وَمُنْتَنَةٌ عِنْدَ أَبْنَاءِ أَحْسَانِي.

الْأَوْلَادُ أَيْضًا قَدْ رَدَّلُونِي. إِذَا قُمْتُ
يَتَكَلَّمُونَ عَلَيَّ.

كَرِهَنِي كُلُّ رَجَالِي وَالَّذِينَ أَحْبَبْتُهُمْ
انْقَلَبُوا عَلَيَّ.

عَظْمِي قَدْ لَصِقَ بِجِلْدِي وَلَحْمِي
وَنَجَوْتُ بِجِلْدِ أَسْنَانِي.

تَرَاءَفُوا، تَرَاءَفُوا أَنْتُمْ عَلَيَّ يَا
أَصْحَابِي، لِأَنَّ يَدَ اللَّهِ قَدْ مَسَّتْنِي.

لِمَاذَا تُطَارِدُونَنِي كَمَا اللَّهُ وَلَا
تَشْبَعُونَ مِن لَحْمِي.

Πῶς γὰρ εὐαγγελίῳ ἐροῦσθε
 ναῖσασι: ἵστούχαυ δε βι οὐραυῶν
 ἔνευ.

Ἦεν οὐραφίον ἔβενπι νευ
 οὐραυτῶν: ἱε ἵστοφουτῶν βι οὐπετρα.

Ἰῶων γὰρ χε οὐραῖνευ πε
 φηθεναβολτ ἐβωλ βιχεν πικαβι.

Ἐρεφτογνος παυαρ: φηθεουωτῶ
 ἵναι ἐπῶνι: ἔτα ναι γὰρ ὡπι νηι
 ἐβωλ βιτεν Πβοικ.

*Οὐωὸρ ἰῶτριάς ἐθοραβ Πεννοῦτ
 ὡα ἔνευ νευ ὡα ἔνευ ἵτε νιῖνευ
 τηροῦ. Διμην.*

Oh, that my words were
 written! Oh, that they were
 inscribed in a book!

That they were
 engraved on a rock with an
 iron pen and lead, forever!

For I know that my
 Redeemer lives, and He
 shall stand at last on the
 earth;

and after my skin is
 destroyed, this I know, that
 in my flesh I shall see God.

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

لَيْتَ كَلِمَاتِي الْآنَ تُكْتَبُ. يَا لَيْتَهَا
 رُسِمَتْ فِي سِفْرِ.

وَنُقِرَّتْ إِلَى الْأَبَدِ فِي الصَّخْرِ بِقَلَمٍ
 حَدِيدٍ وَبِرِصَاصٍ.

أَمَّا أَنَا فَقَدْ عَلِمْتُ أَنَّ وَلِيِّي حَيٌّ
 وَالْآخِرَ عَلَى الْأَرْضِ يَقُومُ.

وَبَعْدَ أَنْ يُفْنَى جُلْدِي هَذَا وَبُدُونِ
 جَسَدِي أَرَى اللَّهَ.

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

Isaiah 5: 7 - 16
إشعيا 5: 7 - 16

Ἐβωλ θεν Ησαῖας πῖπροφητης:
 ἐρεπεψῆμοῦ εθοραβ: ὡπι νευαν
 ἀμην εφχω ἄμωο.

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

من أشعيا النبي، بركته المقدسة
 تكون معنا. آمين.

Ησαῖας ε: 7 - 16

Isaiah 5: 7 - 16

إشعيا 5: 7 - 16

Παιδαλλοδι γὰρ ἵτε Πβοικ
 Σαβαων ἵπι ἔΠισρανλ πε οῦοθ φρωυ
 ἵλοτδα οῦτωχι ἔβερι πε ἔταυμενριτῶ:
 αἰοβι χε ἵτεψῖρι ἵνοτχαπ αψῖρι
 ἵνοτἀνομιὰ οῦοθ ἵνοτμεθμνι ἀν ἀλλὰ
 οῦτῶρωοτ.

For the vineyard of The
 Lord of hosts is the house of
 Israel, and the men of Judah
 are His pleasant plant. He
 looked for justice, but
 behold, oppression; for
 righteousness, but behold, a
 cry for help.

إِنَّ كَرَمَ رَبِّ الْجُنُودِ هُوَ بَيْتُ
 إِسْرَائِيلَ وَغَرْسَ لُدَّتِهِ رِجَالُ
 يَهُودَا. فَانْتَظَرَ حَقًّا فَإِذَا سَفْكُ دَمٍ
 وَعَدْلًا فَإِذَا صَرَخٌ.

Οἱ τοὶ ἠνῆέττεμ ἠὲ ἐνὶ νέμ
 ἠνῆέτθεντ ἰοῖσι ἐιοῖσι θῖνα ἠτοῦῶλι
 ἠννοῦενχαὶ ἠτενοῦψφῆρ: μῆ
 τετενναῶπι ἠμαῦάτεν ἠηνοῦ θῖξεν
 πικαθῖ.

Ἰσῶτεμ ναι γαρ θεν νενμαῶχ
 ἠΠβοις Саваθ: ἔῶπι γαρ
 ἀγῶλανῶπι ἠξε θανμηῶ ἠη εἰῆῶπι
 ἐῆῶψ φανηῶψ ἠνανεῦ οῦοθ
 ἠνοῦῶπι ἠξε ἠηεθναῶπι ἠθῆτοῦ.

Φμα γαρ ἔτε οῦον μῆτ (ἰ) ἠζεβῖ
 ἠνεθε εἰερθωβ ἔροψ εἰεεροῦῶψ
 ἠνοῦτ οῦοθ φηεθνασιῦ ἠκοοῦ (ε)
 ἠερτοπ εἰεεῦ ῶομτ (ε) ἠμεντ.

Οἱ τοὶ ἠνῆέττωῶν ἠτοοῦῖ εἰβοῖσι
 ἠσα πικικῖρα ἠηέτοῖ ῶα ροῖθῖ πῆρηπ
 γαρ εἰεροκθον.

θεν οῦκῖθαῖα νέμ οῦψαλθῖρηον
 νέμ θανκευκεμ νέμ θανσεβῖ ἠξω
 ἠσεσω ἠπῆρηπ ἠεβηοῦῖ γαρ ἠτε Πβοις
 σεναῦ ἔρωοῦ ἠη ἠεβηοῦῖ ἠτε νεψῖξῖ
 σεῦῖῖῖῖῖῖ ἠμωοῦ ἠη.

Ἰῖνοῦ δε ἀψερ ἔχμαλωτοσ ἠξε
 παλαοσ εῖβε ξε σεσωοῦν ἠΠβοις ἠη
 οῦοθ ἀγῶπι ἠθῆτοῦ ἠξε οῦμηῶ
 ἠρεψμωοῦτ εῖβε πῖεκο νέμ πῖβῖ
 ἠψμωοῦ.

Woe to those who join
 house to house; they add
 field to field, till there is no
 place Where they may dwell
 alone in the midst of the
 land!

In my hearing The Lord
 of hosts said, “Truly, many
 houses shall be desolate,
 great and beautiful ones,
 without inhabitant.

For ten acres of
 vineyard shall yield one
 bath, and a homer of seed
 shall yield one ephah.”

Woe to those who rise
 early in the morning, that
 they may follow
 intoxicating drink; who
 continue until night, till
 wine inflames them!

The harp and the strings,
 the tambourine and flute,
 and wine are in their feasts;
 but they do not regard the
 work of The Lord, nor
 consider the operation of
 His hands.

Therefore, my people
 have gone into captivity,
 because they have no
 knowledge; their honorable
 men are famished, and their
 multitude dried up with
 thirst.

وَيْلٌ لِلَّذِينَ يَصْلُونَ بَيْتًا بِبَيْتٍ
 وَيَقْرِنُونَ حَقْلًا بِحَقْلٍ حَتَّىٰ لَمْ يَبْقَ
 مَوْضِعٌ. فَصِرْتُمْ تَسْكُنُونَ وَحَدَّكُمْ
 فِي وَسْطِ الْأَرْضِ.

فِي أذُنِي قَالَ رَبُّ الْجُنُودِ أَلَا إِنَّ
 بُيُوتًا كَثِيرَةً تَصِيرُ خَرَابًا. بُيُوتًا
 كَبِيرَةً وَحَسَنَةً بِلَا سَاكِنٍ.

لَأَنَّ عَشْرَةَ فِدَايِينَ كَرْمٍ تَصْنَعُ بَيْتًا
 وَاحِدًا وَحَوْمَرٌ بَدَارٍ يَصْنَعُ إِيفَةً.

وَيْلٌ لِلْمُبَكِّرِينَ صَبَاحًا يَتَّبِعُونَ
 الْمُسَكَّرَ. لِلْمُتَأَخِّرِينَ فِي الْعَمَةِ
 تُلْهِبُهُمُ الْخَمْرُ.

وَصَارَ الْعُودُ وَالرَّيَابُ وَالذَّفُّ
 وَالنَّايُ وَالْخَمْرُ وَالْأَنْمَهُمْ وَإِلَىٰ فَعَلِ
 الرَّبِّ لَا يَنْظُرُونَ وَعَمَلٌ يَدِيهِ لَا
 يَرَوْنَ.

لِذَلِكَ سُبِي شِعْبِي لِعَدَمِ الْمَعْرِفَةِ
 وَتَصِيرُ شُرْفَاؤُهُ رِجَالٌ جُوعٌ
 وَعَامَّتُهُ يَابِسِينَ مِنَ الْعَطَشِ.

Διευρυνθήσεται ἡ βουλή τῆς ψυχῆς
 ἀνοήτων ἡρώων ὡς εὐτελεῖται
 ἡ σὺν ἡμῶν ἐν ἡμέρᾳ ἐπιπέσει ἡ μάστιξ ἡ
 ἐπιπέσει ἡ μάστιξ ἡ ἐπιπέσει ἡ μάστιξ
 ἐπιπέσει ἡ μάστιξ ἡ ἐπιπέσει ἡ μάστιξ

Ὅτι ἐξ ἑσθέρων ἡ ψυχή ἡρώων
 ἐξ ἑσθέρων ἡ ψυχή ἡρώων ἡρώων ἡρώων
 ἐξ ἑσθέρων ἡ ψυχή ἡρώων ἡρώων ἡρώων

Ὅτι ἐξ ἑσθέρων ἡ ψυχή ἡρώων
 ἡρώων ἡρώων ἡρώων ἡρώων
 ἐξ ἑσθέρων ἡ ψυχή ἡρώων ἡρώων ἡρώων

*Ὁ ὡς ἡ τριάς ἐσθέρων Πεννηθ
 ἡρώων ἡρώων ἡρώων ἡρώων
 ἡρώων ἡρώων ἡρώων ἡρώων*

Therefore, Sheol has enlarged itself and opened its mouth beyond measure; their glory and their multitude and their pomp, and he who is jubilant, shall descend into it.

People shall be brought down, each man shall be humbled, and the eyes of the lofty shall be humbled.

But, The Lord of hosts shall be exalted in judgment, and God who is holy shall be hallowed in righteousness.

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

لذالك وسعت الهاوية نفسها
 وفعرت فمها بلا حد فينزل بهاؤها
 وجمهورها وضجيجها والمبتهج
 فيها.

ويذل الإنسان ويحط الرجل
 وعيون المستعلين توضع.

ويتعالى رب الجنود بالعدل
 ويقدس الإله القدوس بالبر.

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

Matins Psalm

مزموں باكر

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

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

Ψαλμος τῷ Δαυὶδ ᾠδὴ 41, 12

Psalm 40 (41): 4, 12

المزمور 40 (41): 4, 12

Ὁ ἰσχυρὸς ὁ ἰσχυρὸς ὁ ἰσχυρὸς ἡρώων
 ἡρώων ἡρώων ἡρώων ἡρώων
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 ἡρώων ἡρώων ἡρώων ἡρώων

I said, "Lord, be merciful to me; heal my soul, for I have sinned against You." Blessed be The Lord, God of Israel, from everlasting to everlasting! Amen. Alleluia.

أنا قلت يا رب ارحمني، اشف
 نفسي لأنني قد أخطأت إليك. مبارك
 الرب إله إسرائيل، من الأزل وإلى
 الأبد يكون. 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.

<p>Οὐὰναστρωσις ἐβουλ θεν πιδραστρελιον 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 ΙΒ: ΚΒ - ΛΔ</p>	<p>Luke 12: 22 - 31</p>	<p>لوقا 12: 22 - 31</p>
<p>Περαυ δε ννευμαθρτης γε εθβε φαι τρω υμοσ νωτεν γε υπερφιρωσυ δα τετενψυχη γε οτ πε ετετενναοτουμυ: οτδε δα πετενσωμα γε οτ πε ετετενναθηιυ ει θηνοτ.</p>	<p>Then He said to His disciples, "Therefore, I say to you, do not worry about your life, what you will eat; nor about the body, what you will put on.</p>	<p>وَقَالَ لِتَلَامِيذِهِ: «مَنْ أَجَلُ هَذَا أَقُولُ لَكُمْ: لَا تَهْتَمُّوا لِحَيَاتِكُمْ بِمَا تَأْكُلُونَ وَلَا لِلْجَسَدِ بِمَا تَلْبَسُونَ.</p>
<p>Ψυχη σαρ οτοτ ετδρε οτοε πισωμα ετθεβσω.</p>	<p>Life is more than food, and the body is more than clothing.</p>	<p>الْحَيَاةَ أَفْضَلُ مِنَ الطَّعَامِ وَالْجَسَدُ أَفْضَلُ مِنَ اللِّبَاسِ.</p>
<p>Υαια τενηνοτ ννιαβωκ γε νσεσιτ αν οτδε νσεωσδ αν: νηετε υμον ταμιον ντωοτ οτδε αποθηκη οτοε Φνοττ ψανυ υμωοτ: οτηρ μαλλον νηωτεν τετενοτοτ ενιθαλατ.</p>	<p>Consider the ravens, for they neither sow nor reap, which have neither storehouse nor barn; and God feeds them. Of how much more value are you than the birds?</p>	<p>تَأْمَلُوا الْعُرَبَانَ: أَتَهَا لَا تَزْرَعُ وَلَا تَحْصُدُ وَلَيْسَ لَهَا مَخْدَعٌ وَلَا مَخْرَزٌ وَاللَّهُ يَقْبِئُهَا. كَمْ أَنْتُمْ بِالْحَرِيِّ أَفْضَلُ مِنَ الطُّيُورِ!</p>
<p>Πη νρωμι εβουλ θεν θηνοτ εφφιρωσυ ετε οτον ψχομ υμοσ εταλε οτμαθι νψιη ενεν τετμαιη.</p>	<p>And which of you by worrying can add one cubit to his stature?</p>	<p>وَمَنْ مِنْكُمْ إِذَا اهْتَمَّ يَقْدِرُ أَنْ يَزِيدَ عَلَى قَامَتِهِ ذِرَاعًا وَاحِدَةً؟</p>
<p>Ισχε οτην υμον ψχομ υμωτεν εοτκοτχι ιε εθβεοτ τετενφιρωσυ δα πεσιπ.</p>	<p>If you then are not able to do the least, why are you anxious for the rest?</p>	<p>فَإِنْ كُنْتُمْ لَا تَقْدِرُونَ وَلَا عَلَى الْأَصْغَرِ فَلِمَ أَذًا تَهْتَمُّونَ بِالْبُؤَاقِي؟</p>

Ὡαὶὰ τενθῆνον ἠνιῶρηι χε πως
σειαι ἠσειοσι αν ογδε ἠσειριοπη αν:
†χω δε ἠμος νωτεν χε ογδε
Cολομων δειν περῶον τηρῆ ἠπερ†
ειωτεῆ ἠφρη† ἠογαι ἠναι.

Ιcχε δε πιcιμ ἠγποπ ἠφοον δειν
†κοι ογοc ραc† ψαγειτεῆ ἠθρηρ
παιρη† Φνο†† ἠ†γεβcω ειωτεῆ ποcῶ
μλλον ἠθωτεν να πικονχι ἠναc†.

Ογοc ἠθωτεν ειωτεν ἠπερκω† χε
ογ πε ἠτε τενναοουμῆ ιε ογ πε ἠτε
τενναcοῆ ογοc ἠπερειρωογ.

Ἡαι γαρ τηροῆ νιεθνικoc ἠτε
πικocμoc cεκω† ἠcωο†: ἠθωτεν δε
πετενιωτ cωογν χε τετενερχρηῶ
ἠναι.

Πλῆν κω† ἠcα †μετογοῆ ἠτε
Φνο†† ογοc ναι τηροῆ cεναογῶγοῆ
ἠρωτεν.

*Πῶοῆ φα Πεννο†† πε γῶ ἠνεc
ἠτε νι ἠνεc: ἠμην.*

Consider the lilies, how they grow: they neither toil nor spin; and yet I say to you, even Solomon in all his glory was not arrayed like one of these.

If then God so clothes the grass, which today is in the field and tomorrow is thrown into the oven, how much more will He clothe you, O you of little faith?

“And do not seek what you should eat or what you should drink, nor have an anxious mind.

For all these things the nations of the world seek after, and your Father knows that you need these things.

But seek the kingdom of God, and all these things shall be added to you.

Glory be to God forever.

تَأْمَلُوا الرِّبَابِقَ كَيْفَ تَنْمُو! لَا تَتْعَبُ
وَلَا تَغْزِلُ وَلَكِنْ أَقُولُ لَكُمْ إِنَّهُ وَلَا
سُلَيْمَانَ فِي كُلِّ مَجْدِهِ كَانَ يَلْبَسُ
كَوَأَحَدَةٍ مِنْهَا.

فَإِنْ كَانَ العُشْبُ الَّذِي يُوجَدُ الْيَوْمَ
فِي الحَقْلِ وَيَطْرَحُ عَدَاً فِي التَّنُورِ
يُلْبِسُهُ اللهُ هَكَذَا فَكَمْ بِالْحَرِيِّ
يُلْبِسُكُمْ أَنْتُمْ يَا قَلِيلِي الْإِيمَانَ؟

فَلَا تَطْلُبُوا أَنْتُمْ مَا تَأْكُلُونَ وَمَا
تَشْرَبُونَ وَلَا تَقْلُقُوا.

فَإِنَّ هَذِهِ كُلَّهَا تَطْلُبُهَا أُمَّمُ الْعَالَمِ.
وَأَمَّا أَنْتُمْ فَأَبُوكُمْ يَعْلَمُ أَنَّكُمْ
تَحْتَاجُونَ إِلَى هَذِهِ.

بَلِ اطْلُبُوا مَلَكُوتَ اللهِ وَهَذِهِ كُلَّهَا
تُرَادُ لَكُمْ.

والمجد لله دائماً.

Liturgy Readings
قراءات القداَس

The Pauline Epistle
رسالة بولس الرسول

Παυλος φεβωκ ὑπενδωις Ιησουκ
Πιχριστοκ: πι αποστολωκ εταρευμ:
φεταταρωυ επιζωυεννοτυι ητε
Φνοτυ.

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

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

Β Κορινθίους θ: Ἔ - ιε

2 Corinthians 9: 6 - 15

2 كورنثوس 9: 6 - 15

Φαι δε πεζε φηεττασο εφτι
εφεωσδ οη δην οττασο: οτοφ φηεττι
δην οτμοτ εφεωσδ οη δην οτμοτ.

But this I say: He who sows sparingly will also reap sparingly, and he who sows bountifully will also reap bountifully.

هَذَا وَإِنَّ مَنْ يَزْرَعُ بِالسَّخِّ فَبِالسَّخِّ
أَيْضاً يَحْصُدُ. وَمَنْ يَزْرَعُ بِالْبَرَكَاتِ
فَبِالْبَرَكَاتِ أَيْضاً يَحْصُدُ.

Πιοται πιοται κατα φρητ
εταφωπι ναφ δην πεφρητ νε εβολ
δην οτκαφ ηρητ αν: ιε εβολ δην
οτανασκη οτρεφτ ταρ εφραυι ετε
Φνοτυ μει ὑμοφ.

So, let each one give as he purposes in his heart, not grudgingly or of necessity; for God loves a cheerful giver.

كُلُّ وَاحِدٍ كَمَا يَتَوَي بِقَلْبِهِ لَيْسَ عَنْ
حُزْنٍ أَوْ اضْطِرَّارٍ. لِأَنَّ الْمُعْطِيَ
الْمَسْرُورَ يُحِبُّهُ اللهُ.

Οτοη ὑχομ δε ὑΦνοτυ εφρε
εμοτ νιβεν ἄφαι νωτεν: εινα ερε
φρωυι φοπ νωτεν δην εωβ νιβεν
ηχοτ νιβεν ητετενερωτοδ δην εωβ
νιβεν ηαταθον.

And God is able to make all grace abound toward you, that you, always having all sufficiency in all things, may have an abundance for every good work.

وَاللَّهُ قَادِرٌ أَنْ يَزِيدَكُمْ كُلَّ نِعْمَةٍ لِكَيْ
تَكُونُوا وَلَكُمْ كُلُّ اِكْتِفَاءٍ كُلَّ حِينٍ
فِي كُلِّ شَيْءٍ تَزِدَادُونَ فِي كُلِّ عَمَلٍ
صَالِحٍ.

Κατα φρητ ετδηοττ γε αφωφ
εβολ αφτ ηνιηκη τεφμεθμη φοπ φα
ενεφ.

As it is written: "He has dispersed abroad, He has given to the poor; His righteousness endures forever."

كَمَا هُوَ مَكْتُوبٌ فَرَّقَ. أُعْطِيَ
الْمَسَاكِينَ. بَرُّهُ يَبْقَى إِلَى الأَبَدِ.

Πετσαρμι δε ὑπὶ χροχ ὑπετσιτ
εφεεεενη πικεωικ ναϋ οη εοτωμ οτοε
εφεερε νετενδο ἄψαι εφεεροναϊαι ἵνε
νιοτταε ἵνε τενημεθμη.

Ερετενοι ἵπραμαδ δεν εωβ νιβεν
δεν μετταπλοεσ νιβεν θαϊ ετερεωβ
εβολ ειωτοτεν ερωπεεμοτ ἵντεν
Φνοττ.

Χε ταιδιακονια ἵντε ταιφαωμη οτ
μονον εσωπο εσχωκ ἵνιχηρια ἵντε
νιασιος ὑμαγατοτ αλλα σερεπκεοι
ἵνεοτο εβολ ειωτεν οτμηω ἵνωπεεμοτ
ἵντεν Φνοττ.

Εβολ ειωτεν τλοκιμη ἵντε
παιωεωωι ερετεντωον ὑΦνοττ εερηι
εεεν πιδνεχωϋ ἵντε πετενορωνη εβολ
ὑπιερασσελιον ἵντε Πιχηριστοε νεμ
τμεταπλοεσ ἵντε τμετωφρη εδοτη
ερωον νεμ οτον νιβεν.

Νεμ πορτωε ετοτρα ὑμοϋ εερηι
εεεν θηνοτ ερωπο δεν οτμει ἵνεητ
ερωτεν εωβε πιεμοτ ἵντε Φνοττ
ετερεοτο δεν θηνοτ.

Πεμοτ δε ὑΦνοττ ωπη εερηι
εεεν τεεδωρεα ἵνατσαζι ὑμοε.

*Πεμοτ εαρ νεμωτεν νεμ
τηρινη ενοπ. χε ἄμην εεεωωπι.*

Now may He who
supplies seed to the sower,
and bread for food, supply
and multiply the seed you
have sown and increase the
fruits of your righteousness,

while you are enriched
in everything for all
liberality, which causes
thanksgiving through us to
God.

For the administration of
this service not only
supplies the needs of the
saints, but also is abounding
through many thanksgivings
to God,

while, through the proof
of this ministry, they glorify
God for the obedience of
your confession to the
gospel of Christ, and for
your liberal sharing with
them and all men,

and by their prayer for
you, who long for you
because of the exceeding
grace of God in you.

Thanks be to God for
His indescribable gift!

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

وَالَّذِي يُقَدِّمُ بَذَارًا لِلزَّرَّاعِ وَخُبْرًا
لِلْأَكْلِ سَيُقَدِّمُ وَيَكْتُرُ بَذَارَكُمْ وَيُنْمِي
عَلَاتٍ بِرَّكُمْ.

مُسْتَعِينِينَ فِي كُلِّ شَيْءٍ لِكُلِّ سَخَاءٍ
يُنشِئُ بِنَا شُكْرًا لِلَّهِ.

لِأَنَّ مَبَاشِرَةَ هَذِهِ الخِدْمَةِ لَيْسَ يَسُدُّ
إِعْوَاظَ الْقَدَيْسِينَ فَقَطُّ بَلْ يَزِيدُ
بِشُكْرِ كَثِيرٍ لِلَّهِ.

إِذْ هُمْ بِاخْتِبَارِ هَذِهِ الخِدْمَةِ
يُمَجِّدُونَ اللَّهَ عَلَى طَاعَةِ اعْتِرَافِكُمْ
لِإِنْجِيلِ الْمَسِيحِ وَسَخَاءِ التَّوَزُّعِ
لَهُمْ وَلِلْجَمِيعِ.

وَبِدَعَائِهِمْ لِأَجْلِكُمْ مُشْتَاقِينَ إِلَيْكُمْ
مِنْ أَجْلِ نِعْمَةِ اللَّهِ الْفَائِقَةِ لَدَيْكُمْ.

فَشُكْرًا لِلَّهِ عَلَى عَطِيَّتِهِ الَّتِي لَا يُعْبَرُ
عَنْهَا.

*نعمة الله الأب تكون مع جميعكم.
أمين.*

The Catholic Epistle
الكاثوليكون

<p>Καθολικον ἐβोलθεν ἑπιστολῆν ἵντε πενιωτ Ιακωβος. Διην. Παμενραϋ.</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 احباي.</p>
<p>ιακωβος α: α - ιβ</p>	<p>James 1: 1 - 12</p>	<p>يعقوب 1 : 1 - 12</p>
<p>ιακωβος φβωκ ὑφνοϋϋ νεμ Πενβοις Ιησοϋς Πιχριστος ἡϋμηϋ ἑνοϋϋ ὑφρηλη εϋχηθεν πιχωρ ἐβολ χερε.</p> <p>Ὡπιθεν ραϋι νιβεν ναἑνηοϋ ἑϋωπι ἀρετενϋανραοϋω ἑζανπιραμοϋ νοϋθοἑρηϋ.</p> <p>Ἐρετενεμι χε ϋλοκιμη ἵντε πετενναϋ ασερλωβ ἑοϋεϋπομονη.</p> <p>Ϡεϋπομονη δε μαρε οϋλωβ εϋχηκ ἐβολ ὡπι νἑητε ϋνα ἵντετενϋωπι ἑρετενϋηκ ἐβολ οϋοε ἑρετενοϋοϋ ἵντετενϋοϋε νἑλι αν.</p> <p>Ιεχε δε οϋοη οϋαιθεν ἑηνοϋ εϋχοϋε νἑβω μαρεϋερετιν ὑφνοϋϋ φηεϋϋ ἵνοϋοη νιβεν ἀϋλωϋ οϋοε ἵνἑϋωϋϋ αν εϋεϋναϋ.</p> <p>Μαρεϋερετιν δεθεν οϋναεϋϋ ἵνἑοι ἵνἑητ ἑναϋ αν: φησαρ ετοι ἵνἑητ ἑναϋ αϋοι ὑφρηϋ ἵνἑιχοε ἵντε φιομ ἑρε ἑηνοϋ βι ὑμωοϋ οϋοε εϋἑνι ὑμωοϋ.</p>	<p>James, a bondservant of God and of the Lord Jesus Christ, to the twelve tribes, which are scattered abroad: Greetings.</p> <p>My brethren, count it all joy when you fall into various trials,</p> <p>knowing that the testing of your faith produces patience.</p> <p>But let patience have its perfect work, that you may be perfect and complete, lacking nothing.</p> <p>If any of you lacks wisdom, let him ask of God, who gives to all liberally and without reproach, and it will be given to him.</p> <p>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.</p>	<p>يَعْقُوبُ، عَبْدُ اللَّهِ وَالرَّبِّ يَسُوعَ الْمَسِيحِ، يُهْدِي السَّلَامَ إِلَى الْإِثْنَيْ عَشَرَ سِبْطًا الَّذِينَ فِي الشَّتَاتِ.</p> <p>احْسِبُوهُ كُلَّ فَرَحٍ يَا إِخْوَتِي حِينَمَا تَقَعُونَ فِي تَجَارِبَ مُتَّوَعَةٍ.</p> <p>عَالِمِينَ أَنَّ امْتِحَانَ إِيمَانِكُمْ يُشِيءُ صَبْرًا.</p> <p>وَأَمَّا الصَّبْرُ فَلْيَكُنْ لَهُ عَمَلٌ تَامٌّ لِكَيْ تَكُونُوا تَامِينَ وَكَامِلِينَ غَيْرَ نَاقِصِينَ فِي شَيْءٍ.</p> <p>وَإِنَّمَا إِنْ كَانَ أَحَدُكُمْ تُعَوَّرُهُ حِكْمَةٌ فَلْيَطْلُبْ مِنَ اللَّهِ الَّذِي يُعْطِي الْجَمِيعَ بِسَخَاءٍ وَلَا يُعَيِّرُ فَسَيُعْطَى لَهُ.</p> <p>وَلَكِنْ لِيَطْلُبْ بِإِيمَانٍ غَيْرِ مُرْتَابٍ الْبَيِّنَةَ لِأَنَّ الْمُرْتَابَ يُشْبِهُ مَوْجًا مِنَ الْبَحْرِ تُخْبِطُهُ الرِّيحُ وَتَدْفَعُهُ.</p>

Ἐπενῶρεμενὶ τὰρ ἡσὺ ἵξε
πρωμὶ ἐτε ἕματ' ἕε ἑναδὶ ἵξλι
ἵτοτε ἕΠβοις.

Πρωμὶ δε ετοὶ ἵξητ' ἑνατ'
οὔατσεμνὶ πε εὶ νεμωὶτ τηροῦ.

Ἐρεμωοῦτοῦ δε ἕμοσὺ ἵξε πῖσον
εὔθεβνοῦτ' ἕεν περβῖσι.

Πραμαδὸ δε ἵξρην ἕεν περθεβῖο
ἕε ἕφρητ' ἵνοῦξρηρὶ ἵτε οὔωοῦβεν
ἑἵνασῖνι.

Ἀσῦλαι τὰρ ἵξε φρη νεμ
πικαῦτων οὔοξ ἀσῦτοῦν ἑπῖσωοῦβεν
οὔοξ τεφῦρηρὶ ἀσῦορῦερ οὔοξ ἵσαι
ἵτε περξο ἀσῦτακο παρητ' ἕωσὺ
πραμαδὸ ἵξρην ἕεν νεμωὶτ τηροῦ
ἑἵναλωμ.

Οὔμακαριος πε πρωμὶ
φνεῦναδῶμονὶ ἵτοτε ἕεν οὔπρασμοσ
ἕε ἀσῦδανεροῦσωτπ ἑἵναδὶ ἕπιχῶομ
ἵτε ἵωνῶ φνεῦασῦω ἕμοσὺ ἵξε
Πβοις ἵννεῦναμειριτε.

*Ἡσῖνηοῦ ἕπερμενρε πῖκοσμοσ
οὔδε ἵνετῦοπ ἕεν πῖκοσμοσ:
πῖκοσμοσ ἵασῖνι νεμ τεφῦεἵπῦομια: φη
δε εὔτιρὶ ἕφῦοτω ἕφῦνοῦτ' ἑἵνασῦωπ
ῦα ἐνεξ: ἕμην.*

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.

*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.*

فَلَا يَظَنَّ ذَلِكَ الْإِنْسَانُ أَنَّهُ يَنَالُ
شَيْئًا مِنَ عِنْدِ الرَّبِّ.

رَجُلٌ ذُو رَأْيَيْنِ هُوَ مُتَقَلِّبٌ فِي
جَمِيعِ طَرَفِهِ.

وَلْيَفْتَخِرِ الْأَخُ الْمَتَضِعُ بِارْتِفَاعِهِ.

وَأَمَّا الْغَنِيُّ فَيَبْتَضَاعُهُ لِأَنَّهُ كَزَهْرٍ
الْعُشْبِ يَزُولُ.

لَأَنَّ الشَّمْسَ أَشْرَقَتْ بِالْحَرِّ فَيَبَسَتْ
الْعُشْبُ فَسَقَطَ زَهْرُهُ وَفَنِيَ جَمَالُ
مَنْظَرِهِ. هَكَذَا يَذُبُّ الْغَنِيُّ أَيْضًا فِي
طَرَفِهِ.

طُوبَى لِلرَّجُلِ الَّذِي يَحْتَمِلُ التَّجْرِبَةَ
لِأَنَّهُ إِذَا تَزَكَّى يَنَالُ إِكْلِيلَ الْحَيَاةِ
الَّذِي وَعَدَ بِهِ الرَّبُّ لِلَّذِينَ يُحِبُّونَهُ.

*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 ποτῆμοϋ 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 آبائنا الرسل الأظهار المشمولين بنعمة الروح القدس، بركتهم تكون معنا. آمين.</p>
<p>Πραξις Δ: ιϛ - κβ</p>	<p>Acts 4: 13 - 22</p>	<p>أعمال 4: 13 - 22</p>
<p>Εταγναϋ Δε εἴπαρρησιὰ ἡ Πέτροσ νευ Ιωαννης οτοϋ εἰταῖμι χε ζανρωμι νε ἡσεωοτη ἡ δῆλι αν οτοϋ χε ζανιδιωτης νε ναϋ ερωφηρι πε νατσωοτη Δε ἡμωοϋ χε νατχη νευ Ιησοϋ πε.</p>	<p>Now when they saw the boldness of Peter and John, and perceived that they were uneducated and untrained men, they marveled. And they realized that they had been with Jesus.</p>	<p>فَلَمَّا رَأَوْا مُجَاهَرَةً بُطْرُسَ وَيُوحَنَّا وَوَجَدُوا أَنَّهُمَا إِنْسَانَانِ عَدِيمَا الْعِلْمِ وَعَامِيَانِ تَعَجَّبُوا. فَعَرَفُوهُمَا أَنَّهُمَا كَانَا مَعَ يَسُوعَ.</p>
<p>Πικερωμι Δε νατναϋ ἐροϋ εφοϋε ἐρατϋ νεωοϋ εαφοτζει νατϋϋϋ ἐζοτη ἐζραϋ ἡ δῆλι αν πε.</p>	<p>And seeing the man who had been healed standing with them, they could say nothing against it.</p>	<p>وَلَكِنْ إِذْ نَظَرُوا الْإِنْسَانَ الَّذِي شَفِيَ وَأَقْفًا مَعَهُمَا لَمْ يَكُنْ لَهُمْ شَيْءٌ يُنَاقِضُونَ بِهِ.</p>
<p>Ετατοταζαζηι Δε εθοροζιτοϋ αβολ ἡμια ἡ ζαπ νατσαχι νευ ἡνοῦεrhoϋ.</p>	<p>But, when they had commanded them to go aside out of the council, they conferred among themselves,</p>	<p>فَأَمَرُوهُمَا أَنْ يَخْرُجَا إِلَيَّ خَارِجَ الْمَجْمَعِ وَتَأْمُرُوا فِيمَا بَيْنَهُمْ.</p>
<p>Εττω ἡμοσ: χε οϋ πε ετενηααιϋ ἡναιρωμι οτιμεν ζαρ αϋωωπι ἡχε οτυμηινη εβολ ζιτοτοϋ εφοτωηϋ εβολ σεωοτη ἡχε ηη τηροϋ ετωοπ ζεν Ιεροτσαλημ οτοϋ ἡμον ὡχομ ἡμον εχωλ εβολ.</p>	<p>saying, “What shall we do to these men? For, indeed, that a notable miracle has been done through them is evident to all who dwell in Jerusalem, and we cannot deny it.</p>	<p>قَائِلِينَ مَاذَا نَفْعَلُ بِهِذَيْنِ الرَّجُلَيْنِ لِأَنَّهُ ظَاهِرٌ لِجَمِيعِ سُكَّانِ أُورُشَلِيمَ أَنَّ آيَةً مَعْلُومَةً قَدْ جَرَتْ بِأَيْدِيهِمَا وَلَا نَقْدِرُ أَنْ نُنْكِرَ.</p>
<p>Δλλα ζινα ἡτε ὡτεμ πιζωβ σωρ εβολ ἡζωοϋ ζεν πιλαοσ μαρηννοωποϋ ζινα ἡτοϋ ὡτεμσαζι</p>	<p>But so that it spreads no further among the people, let us severely threaten them, that from now on they speak to no man in this name.”</p>	<p>وَلَكِنْ لئَلَّا تَشِيَعُ أَكْثَرُ فِي الشَّعْبِ لِنَهْدِدُهُمَا تَهْدِيدًا أَنْ لَا يَكَلِّمَا أَحَدًا مِنَ النَّاسِ فِيمَا بَعْدَ بِهَذَا الْإِسْمِ.</p>

θεν παραν νευ ελι ηρωμι.

Οτος εταυμορτ ερωσ ατθονθεν
νωσ εωτεμεροτω επτηρη οτδε
εωτεμτβω δεν φραν ηησοϋς.

Πετρος δε νευ Ιωαννης ατεροτω
περωσ νωσ γε ιςχε οτμεθμη τε
υπευθο υφνορτ εσωτεμ ησα θηνορ
εβοτε φνορτ μαθαπ.

Υμον ωχομ ταρ υμον ανον
νηεταννατ ερωσ οτος ετανσοθμορ
εωτεμσαζι υμωσ.

Πθωσ δε ατηνορπορ ατχατ εβολ
υπορξευ ελι ηλωιζι ερωσ εβε
φρητ ηερκολαζιν υμωσ εβε
πιλαος: γε ναρε οτον νιβεν τωσ
υφνορτ εβε φηεταϋωπι.

He αφερσοτ ταρ εεμε (εμ)
ηρωπι ηξε πρωμι: ετα παιμηνι
ηορσαι ωωπι βιωτη.

*Πισαζι δε ητε Πβοις εφεαλι οτος
εφεαλωαι: εφεαμαζι οτος εφεταχρο:
θεν φαζια ηεκκλησια ητε φνορτ:
αμην.*

And they called them
and commanded them not to
speak at all nor teach in the
name of Jesus.

But Peter and John
answered and said to them,
“Whether it is right in the
sight of God to listen to you
more than to God, you
judge.

For we cannot but speak
the things which we have
seen and heard.”

So when they had
further threatened them,
they let them go, finding no
way of punishing them,
because of the people, since
they all glorified God for
what had been done.

For the man was over
forty years old on whom
this miracle of healing had
been performed.

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

فَدَعَوْهُمَا وَأَوْصُوهُمَا أَنْ لَا يَنْطِقَا
الْبَيْتَةَ وَلَا يُعَلِّمَا بِاسْمِ يَسُوعَ.

فَأَجَابَهُمْ بُطْرُسُ وَيُوحَنَّا وَقَالَا:
«إِنْ كَانَ حَقًّا أَمَامَ اللَّهِ أَنْ نَسْمَعَ
لَكُمْ أَكْثَرَ مِنَ اللَّهِ فَاحْكُمُوا.

لَأَنَّا نَحْنُ لَا يُمَكِّنُنَا أَنْ لَا نَتَكَلَّمَ بِمَا
رَأَيْنَا وَسَمِعْنَا».

وَبَعْدَمَا هَدَّوهُمَا أَيْضًا أَطْلَقُوهُمَا
إِذْ لَمْ يَجِدُوا الْبَيْتَةَ كَيْفَ يُعَاقِبُونَهُمَا
بِسَبَبِ الشَّعْبِ لِأَنَّ الْجَمِيعَ كَانُوا
يُمَجِّدُونَ اللَّهَ عَلَى مَا جَرَى.

لَأَنَّ الْإِنْسَانَ الَّذِي صَارَتْ فِيهِ آيَةٌ
الْشِّفَاءِ هَذِهِ كَانَ لَهُ أَكْثَرُ مِنْ
أَرْبَعِينَ سَنَةً.

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

The Liturgy Psalm

مزمور القداس

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

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

Ψαλμος τω Δαυιδ μ: α	Psalm 40 (41): 1	المزمور 40 (41): 1
<p>ἘΞΕΝ ὉΥΓΗΚΙ ΝΕΜ ὉΥΧΩΒ: ΘΕΝ ΠΙΕΖΟΥΤ ΕΤΖΩΟΥ: ΕΥΕΝΑΖΩΕΥ ἸΝΧΕ ΠΒΟΙΟΙ.</p> <p>ΑΛΛΗΛΟΥΙΑ.</p>	<p>Blessed is he who considers the poor and the needy; The Lord will deliver him in time of trouble. Alleluia.</p>	<p>طوبى لمن يتفهم في أمر المسكين والفقير، في يوم الشر ينجيهِ الرب. هلليلويا.</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>ΟΥΑΝΑΣΤΗΩΟΙΟΙ ΕΒΟΛ ΘΕΝ ΠΙΕΑΣΤΕΛΙΟΝ ΕΘΟΥΑΒ ΚΑΤΑ ΜΑΡΚΟΝ ΑΣΙΟΥ.</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>
ΜΑΡΚΟΝ Ι: ΙΖ - ΚΖ	Mark 10: 17 - 27	مرقس 10 : 17 - 27
<p>ΟΥΟΖ ΕΥΗΗΟΥ ΕΒΟΛ ΖΙ ΟΥΜΩΙΤ ΑΥΒΟΖΙ ἸΝΧΕ ΟΥΑΙ ΑΥΖΙΤΥ ΕΞΕΝ ΝΕΥΚΕΛΙ ΝΑΥΩΥΝΙ ἸΜΟΥ ΖΕ ΦΡΕΥΤΣΒΩ ἸΑΤΑΘΟΟ ΟΥ ΠΕ ΤΝΑΔΙΥ ἸΤΑΕΡΚΛΗΡΟΝΟΜΟΟ ἸΝΟΥΩΝΘ ἸΝΕΝΕΖ.</p> <p>ἸΗΟΥΤΟ ΔΕ ΠΕΖΑΥ ΝΑΥ ΖΕ ΕΘΒΕΟΥ ΚΧΩ ἸΜΟΟ ΕΡΟΙ ΖΕ ΠΙΑΤΑΘΟΟ ἸΜΟΝ ἸΛΙ ἸΑΤΑΘΟΟ ΕΒΗΛ ΕΦΝΟΥΤ ἸΜΑΥΑΤΥ.</p>	<p>Now as He was going out on the road, one came running, knelt before Him, and asked Him, “Good Teacher, what shall I do that I may inherit eternal life?”</p> <p>So Jesus said to him, “Why do you call Me good? No one is good but One, that is, God.</p>	<p>وَفِيمَا هُوَ خَارِجٌ إِلَى الطَّرِيقِ رَكَضَ وَاحِدٌ وَجَنَأَ لَهُ وَسَأَلَهُ: «أَيُّهَا الْمُعَلِّمُ الصَّالِحُ مَاذَا أَعْمَلُ لِأُرِثَ الْحَيَاةَ الْأَبَدِيَّةَ؟»</p> <p>فَقَالَ لَهُ يَسُوعُ: «لِمَاذَا تَدْعُونِي صَالِحًا؟ لَيْسَ أَحَدٌ صَالِحًا إِلَّا وَاحِدٌ وَهُوَ اللَّهُ.</p>

Πεντολη κσωτη υμωυ
υπερωτεβ υπερερνωικ υπερβιογ
υπερμεορε ηνωγ υπερρωσι:
αριτωαν υπεκιωτ νεμ τεκματ.

Ποογ δε περαγ ναγ γε φρεγτβω
ναι τηρωτ διαρεβ ερωωτ ισxen
ταμεταλωτ.

Ιησους δε εταρωωωτ ερωγ
αμηνριτεγ ορωβ περαγ ναγ γε
χωτωωυ εερ ογτελιος γε κεοται
πετεκερδαε υμωυ: μαωυνακ μα πετε
ητακ εβωλ μηιτωτ ηνιζηκι ορωβ
εκεχφο νακ ηνωαλο δεν τφε ορωβ
αμωτ οταρκ ηνωι ορωβ ωλι
υπισταρωσ.

Ποογ δε εταρωωκευ εχεν πιραχι
αρωυναγ ερε περωητ μοκβ: ναρε
ογμηνω γαρ ηχφο ηταγ πε.

Ορωβ εταρωωωτ ηγε Ιησους
περαγ ηνερωμαθητς γε πως εμοκβ
ηνηετε ηιχρημα ητωωτ ει εδωτη
ετωμετορω ητε φνωτ.

Πιμαθητς δε ναρωρωτ πε εχεν
πιραχι: Ιησους δε οη εταρερωωω
περαγ γε ναωρηι πως εμοκβ ητε
νηετε εθωνογ χη εβληχρημα ει εδωτη
ετωμετορω ητε φνωτ.

You know the commandments: ‘Do not commit adultery,’ ‘Do not murder,’ ‘Do not steal,’ ‘Do not bear false witness,’ ‘Do not defraud,’ ‘Honor your father and your mother.’”

And he answered and said to Him, “Teacher, all these things I have kept from my youth.”

Then Jesus, looking at him, loved him, and said to him, “One thing you lack: Go your way, sell whatever you have and give to the poor, and you will have treasure in heaven; and come, take up the cross, and follow Me.”

But he was sad at this word, and went away sorrowful, for he had great possessions.

Then Jesus looked around and said to His disciples, “How hard it is for those who have riches to enter the kingdom of God!”

And the disciples were astonished at His words. But Jesus answered again and said to them, “Children, how hard it is for those who trust in riches to enter the kingdom of God!

أَنْتَ تَعْرِفُ الْوَصَايَا: لَا تَزْنِ، لَا تَقْتُلْ، لَا تَسْرِقْ، لَا تَشْهَدَ بِالزُّورِ، لَا تَسْلُبْ، أَكْرِمْ أَبَاكَ وَأُمَّكَ».

فَأَجَابَ: «يَا مُعَلِّمُ هَذِهِ كُلُّهَا حَفِظْتُهَا مِنْذُ حَدَاتِي».

فَنَظَرَ إِلَيْهِ يَسُوعُ وَأَحَبَّهُ وَقَالَ لَهُ: «يُعُوزُكَ شَيْءٌ وَاحِدٌ. اذْهَبْ بِعِ كُلِّ مَا لَكَ وَأَعْطِ الْفُقَرَاءَ فَيَكُونَ لَكَ كَنْزٌ فِي السَّمَاءِ وَتَعَالَ اتَّبِعْنِي حَامِلًا الصَّلِيبَ».

فَاغْتَمَّ عَلَى الْقَوْلِ وَمَضَى حَزِيناً لِأَنَّهُ كَانَ ذَا أَمْوَالٍ كَثِيرَةٍ.

فَنَظَرَ يَسُوعُ حَوْلَهُ وَقَالَ لِتَلَامِيذِهِ: «مَا أَعْسَرَ دُخُولَ دُوِي الْأَمْوَالِ إِلَى مَلَكُوتِ اللَّهِ».

فَتَحَيَّرَ التَّلَامِيذُ مِنْ كَلَامِهِ فَقَالَ يَسُوعُ أَيْضاً: «يَا بَنِيَّ مَا أَعْسَرَ دُخُولَ الْمُتَكَلِّينَ عَلَى الْأَمْوَالِ إِلَى مَلَكُوتِ اللَّهِ».

Сμοτεν норуамоуа ёсину ёвоа
зипен форуωτεν норуа норуπ ιε
оруамао нтеқи ёёоуни ётμετοуру нте
Фноуџ.

Норуω де норуо норуеруфери
еруа мумос нау зе ниу еоруауноуеу.

Етауорууџт еруωт нзе Иоруε
πεουау зе ёаτεν норуωι оруμεтауоу
πε аλλα ёаτεν Фноуџ аи: орун
уоуω тар мптеру ёаτεν Фноуџ.

*Πωου φα Πенноуџ пе уа ёнеε
нте ни ёнеε: аμην.*

It is easier for a camel to
go through the eye of a
needle than for a rich man
to enter the kingdom of
God.”

And they were greatly
astonished, saying among
themselves, “Who then can
be saved?”

But Jesus looked at
them and said, “With men it
is impossible, but not with
God; for with God all things
are possible.”

Glory be to God forever.

مُرُورُ جَمَلٍ مِنْ ثَقَبِ إِبْرَةٍ أَيْسَرُ مِنْ
أَنْ يَدْخُلَ غَنِيٌّ إِلَى مَلَكُوتِ اللَّهِ!

فَبُهْتُوا إِلَى الْغَايَةِ قَائِلِينَ بَعْضُهُمْ
لِبَعْضٍ: «فَمَنْ يَسْتَطِيعُ أَنْ
يَخْلُصَ؟»

فَنَظَرَ إِلَيْهِمْ يَسُوعُ وَقَالَ: «عِنْدَ
النَّاسِ عَيْزٌ مُسْتَطَاعٌ وَلَكِنْ لَيْسَ
عِنْدَ اللَّهِ لِأَنَّ كُلَّ شَيْءٍ مُسْتَطَاعٌ
عِنْدَ اللَّهِ.»

والمجد لله دائماً.

Third Day of the Second Week of Lent (Wednesday)

اليوم الثالث من الأسبوع الثاني من الصوم الكبير (يوم الأربعاء)

Prophecies

النبوات

Exodus 2: 11 - 20

الخروج 2: 11 - 20

<p>ΕΒΟΛ ΘΕΝ ΠΙΔΟΖΟΔΟΣ ΗΤΕ ΟΥΩΨΗΣ ΠΙΠΡΟΦΗΤΗΣ: ΕΡΕΠΕΥΣΜΟΥ ΕΘΟΥΑΒ: ΨΩΠΙ ΝΕΜΑΝ ΛΜΗΝ ΕΥΧΩ ΰΜΟΣ.</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: ΙΑ - Κ</p>	<p>Exodus 2: 11 - 20</p>	<p>الخروج 2: 11 - 20</p>
<p>ΑΨΩΠΙ ΔΕ ΘΕΝ ΗΙΕΖΟΥΤ ΕΤΕΰΜΑΥ ΑΨΕΡΝΙΩΨ ΗΧΕ ΟΥΩΨΗΣ: ΑΨΙ ΕΒΟΛ ΘΑ ΝΕΥΣΝΗΟΥ ΝΕΝΨΗΡΙ ΰΠΙΣΡΑΗΛ ΕΤΑΨΤΘΗΝΥ ΔΕ ΕΠΟΥΰΚΑΘ ΑΨΝΑΥ ΕΟΥΡΩΜΙ ΝΡΕΜ ΗΧΗΜΙ ΕΨΜΙΨΙ ΝΕΜ ΟΥΑΙ ΗΤΕ ΗΙΘΕΒΡΕΟΣ ΗΤΕ ΝΕΥΣΝΗΟΥ ΝΕΝΨΗΡΙ ΰΠΙΣΡΑΗΛ.</p> <p>ΑΨΧΟΥΨΤ ΔΕ ΕΜΗΝ ΝΕΜ ΕΜΝΑΙ ΰΠΕΨΝΑΥ ΕΞΛΙ ΟΥΟΘ ΑΨΨΑΡΙ ΕΠΙΡΕΜ ΗΧΗΜΙ ΑΨΘΟΥΣΨ ΘΕΝ ΠΨΩ.</p> <p>ΕΤΑΨΙ ΔΕ ΕΒΟΛΘΕΝ ΠΙΕΖΟΥΤ ΰΜΑΘ ΣΝΟΥΨ ΑΨΝΑΥ ΕΡΩΜΙ ΣΝΑΥ ΗΙΘΕΒΡΕΟΣ ΕΥΨ ΟΥΒΕ ΝΟΥΕΡΗΟΥ: ΟΥΟΘ ΠΕΧΑΨ ΰΠΕΤΒΙΝΧΟΝΣ ΧΕ ΕΘΒΕ ΟΥ ΚΕΙΟΥΰ ΰΠΕΚΨΨΗΡ.</p>	<p>Now it came to pass in those days, when Moses was grown, that he went out to his brethren and looked at their burdens. And he saw an Egyptian beating a Hebrew, one of his brethren.</p> <p>So, he looked this way and that way, and when he saw no one, he killed the Egyptian and hid him in the sand.</p> <p>And when he went out the second day, behold, two Hebrew men were fighting, and he said to the one who did the wrong, "Why are you striking your companion?"</p>	<p>وَحَدَّثَ فِي تِلْكَ الْأَيَّامِ لَمَّا كَبُرَ مُوسَى أَنَّهُ خَرَجَ إِلَى إِخْوَتِهِ لِيَنْظُرَ فِي أَثْقَالِهِمْ فَرَأَى رَجُلًا مِصْرِيًّا يَضْرِبُ رَجُلًا عِبْرَانِيًّا مِنْ إِخْوَتِهِ.</p> <p>فَالْتَفَتَ إِلَيَّ هُنَا وَهُنَاكَ وَرَأَى أَن لَيْسَ أَحَدٌ فَقَتَلَ الْمِصْرِيَّ وَطَمَرَهُ فِي الرَّمْلِ.</p> <p>ثُمَّ خَرَجَ فِي الْيَوْمِ الثَّانِي وَإِذَا رَجُلَانِ عِبْرَانِيَّانِ يَتَخَاصِمَانِ فَقَالَ لِلْمُنْذِبِ: «لِمَاذَا تَضْرِبُ صَاحِبَكَ؟»</p>

Πῶς δὲ πεχὰς ἔνε πεταχῶς ἀκ
ἡραρχῶν νεμ ρεφτῶς ἐδῆρῆ ἐξων
ῶαν ἐκοῦωῶ ἐδοῦβετ ἡθοκ ἡπαρητ
ἐτακῶτεβ ἡπιρεμ ἡΧημ ἡσαφ:
αφερῶτ δὲ ἡνε Ὑωῆς οῦοβ πεχὰς
ἔε παρητ ἀφῶωνε ἐβὼλ ἡνε
παίσασι.

Ἀφῶτεμ δὲ ἡνε Φαράω
ἐπαίσασι οῦοβ ἡαφῶτ ἡσα ἐτακο
ἡὙωῆς: ἀφῶναφ δὲ ἡνε Ὑωῆς
ἐβὼλ δατῆ ἡπῶο ἡΦαράω οῦοβ
ἀφῶπι δὲν πκαρι ἡἌδῆμ: ἐταφῆ
δὲ ἐπκαρι ἡἌδῆμ ἀφῶσι βίχεν
τῶωτ.

Πιοῆβ δὲ ἡνε Ἄδῆμ ἡε οῦοβ
ἡταφ ἡῶῶφ ἡῶερι ἡματ ἐμῶν
ἡἡῶωτ ἡνε ἡοορ ποῶωτ.

Ἐταῖ δὲ ἀτῶωωτ ῶατοῶαδ
ἡμῶρα ἐτσο ἡἡῶωωτ ἡνε ποῶωτ:
ἐταῖ δὲ ἡνε ἡμῶωωτ ἀτῶωτ
ἐβὼλ: ἀφῶωφ δὲ ἡνε Ὑωῆς
ἀφῶωωτ οῦοβ ἀφῶω ἡἡῶωωτ.

Ἀφῶωωτ δα Ραῶηλ ποῶωτ:
ἡθοφ δὲ πεχὰς ἡωωτ ἔε ἔβε οῦ
ἀρετεῶωωτ εἰ ἐδῆρῆ ἡφῶωτ.

Then he said, “Who made you a prince and a judge over us? Do you intend to kill me as you killed the Egyptian?” So Moses feared and said, “Surely this thing is known!”

When Pharaoh heard of this matter, he sought to kill Moses. But Moses fled from the face of Pharaoh and dwelt in the land of Midian; and he sat down by a well.

Now, the priest of Midian had seven daughters. And they came and drew water, and they filled the troughs to water their father’s flock.

Then the shepherds came and drove them away; but Moses stood up and helped them, and watered their flock.

When they came to Reuel their father, he said, “How is it that you have come so soon today?”

فَقَالَ: «مَنْ جَعَلَكَ رَئِيسًا وَقَاضِيًا عَلَيْنَا؟ أَمْفَتَكِرَ أَنْتَ بِقَتْلِي كَمَا قَتَلْتَ الْمِصْرِيَّ؟» فَخَافَ مُوسَى وَقَالَ: «حَقًّا قَدْ عُرِفَ الْأَمْرُ.»

فَسَمِعَ فِرْعَوْنُ هَذَا الْأَمْرَ فَطَلَبَ أَنْ يَقْتُلَ مُوسَى. فَهَرَبَ مُوسَى مِنْ وَجْهِ فِرْعَوْنَ وَسَكَنَ فِي أَرْضِ مِدْيَانَ وَجَلَسَ عِنْدَ الْبَيْرِ.

وَكَانَ لِكَاهِنِ مِدْيَانَ سَبْعُ بَنَاتٍ فَآتَيْنَ وَاسْتَقَيْنَ وَمَلَأْنَ الْأَجْرَانَ لِيَسْقِينَ عَنَمَ آبِيهِنَّ.

فَأَتَى الرُّعَاةَ وَطَرَدُوهُنَّ. فَنَهَضَ مُوسَى وَأَنْجَدَهُنَّ وَسَقَى عَنَمَهُنَّ.

فَلَمَّا أَتَيْنَ إِلَى رَعُوِيلَ أَبِيهِنَّ قَالَ: «مَا بَالُكُمْ أَسْرَعْتُمْ فِي الْمَجِيءِ الْيَوْمِ؟»

Πῶσ' Δε πεχῶσ' ναϋ ζε οὔρωμι
 ἵρημ ἵΧημι πε ἔταϋναζμεν ἵτοτοῦ
 ἵνιμαλῆςωσ' οὔοζ αϋμαζ μωσ' ναη
 αϋτσιο ἵνιῆςωσ'.

Πῶσ' Δε πεχαϋ ἵνεϋϋερι ζε
 αϋθων ἵζε φε οὔοζ εῶβεσ' ἀρετενχα
 πιρωμι ἵσα θηνοῦ ἵπαρητ' μωτ' οὔη
 ἐδῶη ἕροϋ ζινα ἵτεϋρωμι ἵοτωικ.

*Οὔωσ' ἵϋτριάς ἐθοῦαβ Πεννοῦτ'
 ὡα ἐνεζ νεμ ὡα ἐνεζ ἵτε νιῆνεζ
 τηροῦ. Διμη.*

And they said, “An Egyptian delivered us from the hand of the shepherds, and he also drew enough water for us and watered the flock.”

So, he said to his daughters, “And where is he? Why is it that you have left the man? Call him, that he may eat bread.”

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

فَقُلْنَا: «رَجُلٌ مِصْرِيٌّ أَنْقَذَنَا مِنْ
 أَيْدِي الرُّعَاةِ وَإِنَّهُ اسْتَقَى لَنَا أَيْضًا
 وَسَقَى الْعِثْمَ.»

فَقَالَ لِبَنَاتِهِ: «وَأَيْنَ هُوَ؟ لِمَاذَا
 تَرَكْتُنَّ الرَّجُلَ؟ ادْعُوهُ لِيَأْكَلَ
 طَعَامًا.»

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

Isaiah 5: 17 - 25
إشعيا 5: 17 - 25

Εβολ ζεν Ησαῆς πιπροφητης:
 ἕρεπεϋμωσ' εῶσ'αβ: ὡπι νεμαν
 ἄμηη εϋζω ἄμοσ.

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

من أشعيا النبي، بركته المقدسة
 تكون معنا. آمين.

Ησαῆς ε̄: ιζ - κε

Isaiah 5: 17 - 25

إشعيا 5: 17 - 25

Οὔοζ εὔἔλμοι ἵνηῆταῦρολμοῦ
 ἵφρητ' ἵζανμασι: οὔοζ νιϋαϋεῦ ἵτε
 νηῆταῦόλοῦ εὔεοῦόμοῦ ἵζε ζανηιβ.

Then the lambs shall feed in their pasture, and in the waste places of the fat ones strangers shall eat.

وَتَرَعَى الْخِرْفَانُ حَيْثُمَا شَاقُّ
 وَخَرِبَ السِّمَانِ تَأْكُلُهَا الْعُرَبَاءُ.

Οὔοι ἵνηετσωκ ἵνοῦνοβι νωσ'
 ἵφρητ' ἵοῦνοζ εϋϋηοῦ νεμ νιὰνομιὰ
 ἵφρητ' ἵπῶκ ἵφναζβεϋ ἵοῦβαζσι.

Woe to those who draw iniquity with cords of vanity, and sin as if with a cart rope;

وَيْلٌ لِلجَادِبِينَ الْإِثْمَ بِجِبَالِ الْبُطْلِ
 وَالْخَطِيئَةِ كَأَنَّهُ بِرَبْطِ الْعَجَلَةِ.

Πηετσω ἄμοσ ζε μαροῦδωντ
 ἵχωλεμ ἵνε ηῆτεϋαιτοῦ ζινα
 ἵτενναῦ ἕρωσ': οὔοζ μαρεϋ ἵζε

that say, “Let Him make speed and hasten His work, that we may see it; and let the counsel of the Holy One of Israel draw near and come, that we may know

الْقَائِلِينَ: «لِيُسْرِعْ. لِيُعْجَلْ عَمَلُهُ
 لِكَيْ نَرَى وَلِيَقْرُبَ وَيَأْتِ مَقْصِدُ
 قُدُوسِ إِسْرَائِيلَ لِنَعْلَمَ.»

ἵσοῦνι ἵτε πεθοῦαβ ἵτε Πισραηλ θινα ἵτενεῖμι.

Οἱ τοὶ ἠφῆετῶ ἠμος ἠπιπετῶοτ
ζε νανεεφ ογοθ πιπεηνανεεφ ζε ἠρωοτ:
νηετῶ ἠμος ἐπιχακι ζε ογοτωινη πε
ογοθ πιωωινη ζε οτχακι πε: νηετῶ
ἠμος ἠπετωαωι ζε ἠρολῶ ογοθ
πετῶλῶ ζε ἠετωαωι.

Οἱ τοὶ ἵνηετοι ἵσαβε νωοτ
ἠματὰ τοτ ογοθ νικατῶητ ἠποτῶθο
ἠβολ.

Οἱ τοὶ ἵνηετῶορ ἵτωτεν νηετῶ
ἠπιηρηπ νεμ νιζωρι νηετῶωτ
ἠπιστκιρα.

Ἰηετῶαιὸ ἠπιἶσεβης εῶβε
θανλῶρον ογοθ ετῶλι ἠπιῶαιὸ
ἠπιῶμη.

Εῶβε φαι ἠφρητ ἠωαφρωκῶ ἵζε
οτρωοτῖ ἠβολ ἵτοτῶ ἵοτῶαθ ἵχρωμ
ἠρε ἠραφ χη ναφ τοτνοτῶνι εῶεερ
ἠφρητ ἵοτρησι ογοθ τοτῶρηρι εῶεῖ
ἠπῶωι ἠφρητ ἵοτῶωιῶ ζε οτη σαρ
ἠποτοτῶω ἠφνομος ἠΠβοις Σαβαωῶ
ογοθ ἵσαζι ἵτε πεθοῦαβ ἵτε Πισραηλ
ἠρετεντῶωντ ναφ.

Δαφῶωντ θεν οτῶβον ἵζε Πβοις
Σαβαωῶ ἠεχεν πεφλαος ογοθ αῶῖνι

it.”

Woe to those who call evil good, and good evil; who put darkness for light, and light for darkness; Who put bitter for sweet, and sweet for bitter!

Woe to those who are wise in their own eyes, and prudent in their own sight!

Woe to men mighty at drinking wine, Woe to men valiant for mixing intoxicating drink,

who justify the wicked for a bribe, and take away justice from the righteous man!

Therefore, as the fire devours the stubble, and the flame consumes the chaff, so their root will be as rotteness, and their blossom will ascend like dust; because they have rejected the law of The Lord of hosts, and despised the word of the Holy One of Israel.

Therefore, the anger of The Lord is aroused against His people; He has stretched out His hand

وَيْلٌ لِلْقَائِلِينَ لِلشَّرِّ خَيْرًا وَلِلخَيْرِ شَرًّا الْجَاعِلِينَ الظَّلامَ نوراً وَالنورَ ظلاماً الْجَاعِلِينَ المرَّ حلواً وَالْحلوَ مرّاً.

وَيْلٌ لِلْحَكَمَاءِ فِي أعْيُنِ أَنفُسِهِمْ وَالْفُهَمَاءِ عِنْدَ ذَوَاتِهِمْ.

وَيْلٌ لِلأَبطَالِ عَلَى شربِ الخمرِ وَذَوِي القُدرةِ عَلَى مزجِ المُسكرِ.

الَّذِينَ يُبَرِّرونَ الشَّريرَ مِنْ أَجْلِ الرِّشوةِ. وَأَمَّا حَقُّ الصِّدِّيقينَ فَيُنزِعُونَهُ مِنْهُمْ.

لِذَلِكَ كَمَا يَأْكُلُ لهيبُ النارِ القَشَّ وَيَهْبِطُ الحَشيشُ المَلتهَبُ يَكُونُ أَصْلُهُمْ كَالعَفْونَةِ وَيَصعدُ زَهْرُهُمْ كَالغُبارِ لِأَنَّهُمْ رَدُّوا شريعةَ رَبِّ الجُنودِ وَاسْتَهَانُوا بِكلامِ قُدوسِ إِسرائِيلَ.

مِنْ أَجْلِ ذَلِكَ حَمِيَ عَضْبُ الرَّبِّ عَلَى شَعْبِهِ وَمَدَّ يَدَهُ عَلَيْهِ وَضَرَبَهُ حَتَّى ارْتَعَدَتِ الجِبَالُ وَصَارَتْ جُنُثُهُمْ كَالرَّيْلِ فِي الأَرَقَّةِ. مَعَ كُلِّ

ἠτεριζιζ ἐξρηι ἐξωοῦ αἰψαρι ἐρωοῦ
οῖοζ αἰξωντ ἠξε νιτωοῦ οῖοζ
αἰψωπι ἠξε νοῖρεμωοῦτ: ἠφρητ
ἠξανῖτεν ζεν ἠμητ ἠοῦμωιτ: ζεν ναι
τηροῦ ἠπερτασθο ἠξε περξωντ ἀλλὰ
εσδοσι ἠξε τξιζ.

*Οῦωοῦ ἠϙϙ τριας ἐθοῦαβ Πεννοῦτ
ψα ἐνεζ νευ ψα ἐνεζ ἠτε νιἐνεζ
τηροῦ. Αμην.*

against them and stricken
them, and the hills
trembled. Their carcasses
were as refuse in the midst
of the streets. For all this
His anger is not turned
away, but His hand is
stretched out still.

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

هَذَا لَمْ يَرْتَدَّ غَضَبُهُ بَلْ يَدُهُ مَمْدُودَةٌ
بَعْدُ.

*مجددًا للثالوث القدوس الهنا إلى
الأبد وإلى أبد الأبدین 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 ιζ: ιζ, ιη

Psalm 17 (18): 17, 18

المزمور 17 (18): 17، 18

Χε αἰταξρο ἐξοτε ροι: αἰερωορπ
ἐροι: ζεν πὲξοοῦ ἠτε πατξεμκο: ἠ
Πβοις ψωπι νηι ἠοῦταξρο.
Αλληλοια.

For they were too strong
for me. They confronted me
in the day of my calamity.
But, the Lord was my
support. Alleluia.

لأنهم تقفوا أكثر مني. أدركوني
في يوم ضري. وكان الرب سندي.
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.

Οῦἀναστωσις ἐβολ ζεν
πιεραστρελιον εθοῦαβ κατὰ Ματθεον
ασιοῦ.

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

فصل من إنجيل معلمنا متي
البشير. بركاته علينا آمين.

Υπερμενι ξε εταιι εβελ πινομος
εβολ ιε νιπροφητης: νε εται ι εβολογ
αν αλλα εχοκογ.

Αμην γαρ τρω υμμοσ νωτεν ξε
ωατε τφε νεμ πκαρι σινη ογιωτα ιε
ογωωλθ ηνεγσινη εβολθεν πινομος
ωατε ναι τηρογ ωωπι.

Φη ογν εθναβελ ογι ηναικογσι
ηεντολη εβολ ογοη ητεγτςβω
ηνιρωμι υπαιρητ εεγεμογτ ερογ ξε
πικογσι θεν τμετογρο ητε νιφνογι:
φη δε εθναιρι ογοη ητεγτςβω φαι
εγεμογτ ερογ ξε πινωγτ θεν
τμετογρο ητε νιφνογι.

¶ τρω γαρ υμμοσ νωτεν ξε
αρεωτεμ τετενμεεμνη ερβογδ εθα
νισαδ νεμ νιφαιρισεοσ ηνετενι εδογν
ετμετογρο ητε νιφνογι.

Αρετενσωτεμ ξε αργχοσ
ηνιαρχοσ ξε ηνεκδωτεβ φη δε
εθναδωτεβ εγεωωπι εγοι ηενοχοσ
ετκρικις.

Ανοκ δε τρω υμμοσ νωτεν ξε
ογον νιβεν εθναχωητ επεγσον θικη
εγεωωπι εγοι ηενοχοσ ετκρικις:
φθεθναχοσ υπεγσον ξε ρακα εγεωωπι

Do not think that I came to destroy the Law or the Prophets. I did not come to destroy but to fulfill.

For assuredly, I say to you, till heaven and earth pass away, one jot or one tittle will by no means pass from the law till all is fulfilled.

Whoever therefore breaks one of the least of these commandments, and teaches men so, shall be called least in the kingdom of heaven; but whoever does and teaches them, he shall be called great in the kingdom of heaven.

For I say to you, that unless your righteousness exceeds the righteousness of the scribes and Pharisees, you will by no means enter the kingdom of heaven.

You have heard that it was said to those of old, 'You shall not murder, and whoever murders will be in danger of the judgment.'

But, I say to you that whoever is angry with his brother without a cause shall be in danger of the judgment. And whoever says to his brother, qraca!' shall be in danger of the

لا تظنوا اني جئت لانتقض
الناموس او الانبياء. ما جئت
لانتقض بل لاكمل.

فايني الحق اقول لكم: الي ان تزول
السماء والارض لا يزول حرف
واحد او نقطة واحدة من
الناموس حتى يكون الكل.

فمن نقض هذه الوصايا
الصغرى وعلم الناس هكذا يدعى
اصغر في ملكوت السموات. واما
من عمل وعلم فهذا يدعى عظيماً
في ملكوت السموات.

فايني اقول لكم: انكم ان لم يزد
بركم على الكتبة والفريسيين لن
تدخلوا ملكوت السموات.

قد سمعتم انه قيل للقدماء: لا تقتل
ومن قتل يكون مستوجب الحكم.

واما انا فاقول لكم: ان كل من
يغضب على اخيه باطلاً يكون
مستوجب الحكم ومن قال لاجيه:
رقا يكون مستوجب المجمع ومن
قال: يا اخمق يكون مستوجب نار
جهنم.

εφοι ἡένοχος ἑπιμαντβαπ: φη δε
 εθναζος ἡπερσον γε πικοχ ερεωπι
 εφοι ἡένοχος ετρεενα ἡτε πιχρωμ.

Εωωπ οτη ακωληνι ἡπεκλωρον
 ἑρηι ἑχεν πιμλερωωωωπι οτοε
 ἡτεκερφεμενι ἡματ γε οτον οτἄρικι
 οντωκ νεμ πεκσον.

Χω ἡπεκλωρον ἡματ ἡπεμθο
 ἡπιμλερωωωωπι οτοε μαωενακ
 ἡωωρη ζωτπ ἑπεκσον οτοε τοτε ἡμοτ
 ἡνιοτι ἡπεκλωρον ἑδοτη.

*Πιωοτ φα Πεννοττ πε ωα ἑνεε
 ἡτε νι ἑνεε: ἡμην.*

council. But whoever says,
 ‘You fool!’ shall be in
 danger of hell fire.

Therefore, if you bring
 your gift to the altar, and
 there remember that your
 brother has something
 against you,

leave your gift there
 before the altar, and go your
 way. First be reconciled to
 your brother, and then come
 and offer your gift.

Glory be to God forever.

فَانْ قَدَمْتَ قَرْبَانَكَ إِلَى الْمَذْبَحِ
 وَهُنَاكَ تَذَكَّرْتَ أَنَّ لِأَخِيكَ شَيْئًا
 عَلَيْكَ.

فَاتْرُكْ هُنَاكَ قَرْبَانَكَ قَدَامَ الْمَذْبَحِ
 وَأَذْهَبْ أَوَّلًا اصْطَلِحْ مَعَ أَخِيكَ
 وَحِينَئِذٍ تَعَالَ وَقَدِّمْ قَرْبَانَكَ.

والمجد لله دائماً.

Liturgy Readings

قراءات القديس

The Pauline Epistle

رسالة بولس الرسول

Πανλос φβωκ ἡπενβοис Ιησουε
 Πιχριστοε: παποστολοε εθαεεμ:
 φηεταεωωωπι ἑπιωωενηνοωωπι ἡτε
 φνοωττ.

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. أمين.

Πρωμοεοε ̅̅: ̅̅ - ̅̅

Romans 3: 1 - 18

رومية 3: 1 - 18

Οτ γε πε περοτο ἡπιλονδα ιε αω
 πε περοτ ἡπιεβι.

What advantage then
 has the Jew, or what is the
 profit of circumcision?

إِذَا مَا هُوَ فَضْلُ الْيَهُودِيِّ أَوْ مَا هُوَ
 نَفْعُ الْخِتَانِ؟

Οὐνιωτ πε κατα σα ἡρητ νιβεν:
ἡγορη μεν γε ἀρτενηορτορ ἔνικασι
ἡτε Φνορτ.

Οὐ γαρ ιαε ἀρεραθηατ ἡνε
θανορον μη τορμεταθηατ νακερη
πινατ ἡτε Φνορτ ἡνερωπι.

Ἦρε Φνορτ δε ωπι ἡρερηε
μεθυ οτορ ρωμ νιβεν ἡρερηε
μεθυορ κατα φρητ ετςδνορτ:
ροπωσ ἡτεκμαι θεν νεκασι οτορ
ἡτεκδρο ερνατθαπ ἔροκ.

Ιαε δε τενηετβῖνησος εθηαταε
τμεθυ ἡτε Φνορτ ἔρατς ορ
πετενηαρορ: μη ορρεβῖνησος πε
Φνορτ ερηαινη ἡπερηωντ: αρω
ἡφαι θεν ορμερωμ ἡνερωπι.

Ἦμον πως Φνορτ νατθαπ
ἔπικοςμος.

Ιαε δε τμεθυ ἡτε Φνορτ
αρεροτ ἔπερηωρ ἡρηι θεν
ταμεθυορ ιε εθε ορ σετθαπ ἔροι ρω
ἡφρητ νορρερηνοβι.

Οτορ κατα φρητ αν ἔτορρεοτὰ
ἔρον ἡμορ οτορ ἡφρητ ἔτε ορον
θανορον ρω ἡμορ ἔρον γε ωανρορ
γε μαρηνηρι ἡνιπερωορ ρινα ἡσει

Much in every way!
Chiefly because to them
were committed the oracles
of God.

For what if some did not
believe? Will their unbelief
make the faithfulness of
God without effect?

Certainly not! Indeed,
let God be true but every
man a liar. As it is written:
“That You may be justified
in Your words, and may
overcome when You
judge”.

But if our
unrighteousness
demonstrates the
righteousness of God, what
shall we say? Is God unjust
who inflicts wrath? I speak
as a man.

Certainly not! For then
how will God judge the
world?

For if the truth of God
has increased through my
lie to His glory, why am I
also still judged as a sinner?

And why not say, “Let
us do evil that good may
come?” as we are
slanderosly reported and
as some affirm that we say.
Their condemnation is just.

كَثِيرٍ عَلَى كُلِّ وَجْهِ! أَمَّا أَوْلًا
فَلَأْتَهُمْ اسْتَوْمِنُوا عَلَى أَقْوَالِ اللَّهِ.

فَمَاذَا إِنْ كَانَ قَوْمٌ لَمْ يَكُونُوا
أَمْنَاءَ؟ أَفَلَعَلَّ عَدَمَ أَمَانَتِهِمْ يُبْطِلُ
أَمَانَةَ اللَّهِ؟ حَاشَا!

بَلْ لِيَكُنَ اللَّهُ صَادِقًا وَكُلُّ إِنْسَانٍ
كَادِبًا. كَمَا هُوَ مَكْتُوبٌ: «لِكِي
تَتَبَرَّرَ فِي كَلَامِكَ وَتَغْلِبَ مَتَى
حُوكِمْتَ».

وَلَكِنْ إِنْ كَانَ إِثْمَانَا يُبَيِّنُ بَرَّ اللَّهِ
فَمَاذَا نَقُولُ؟ أَلَعَلَّ اللَّهُ الَّذِي يَجْلِبُ
الْغَضَبَ ظَالِمٌ؟ أَتَكَلِّمُ بِحَسَبِ
الْإِنْسَانِ.

حَاشَا! فَكَيْفَ يَدِينُ اللَّهُ الْعَالَمَ إِذْ
ذَاكَ؟

فَأِنَّهُ إِنْ كَانَ صَدَقَ اللَّهُ قَدْ أَزْدَادَ
بِكَذِبِي لِمَجْدِهِ فَلِمَاذَا أَذَانُ أَنَا بَعْدُ
كَخَاطِي؟

أَمَّا كَمَا يُفْتَرَى عَلَيْنَا وَكَمَا يَزْعُمُ
قَوْمٌ أَنَّنَا نَقُولُ: «لِنَفْعَلِ السَّيِّئَاتِ
لِكِي تَأْتِيَ الْخَيْرَاتِ». الَّذِينَ
دَيُّونَهُمْ عَادِلَةٌ.

ΝΑΝ ΝΧΕ ΝΙΠΕΘΝΑΝΕΥ ΝΗΕΤΕ ΠΟΥΖΑΠ
ΧΗ ΔΑ ΠΕΖΑΠ.

ΟΥ ΧΕ ΟΥΟΝ ΖΟΥΤΟ ΝΤΟΤΕΝ ΟΥ
ΠΑΝΤΩΣ ΑΝΕΡΩΟΡΠ ΖΑΡ ΝΧΕΜ ΑΡΙΚΙ
ΝΝΙΠΟΥΖΑΙ ΝΕΜ ΠΙΟΥΕΙΝΙΝ ΧΕ ΣΕΧΗ ΔΑ
ΦΝΟΒΙ ΤΗΡΟΥ.

ΚΑΤΑ ΦΡΗΤ ΕΤΣΔΗΟΥΤ ΧΕ ΜΜΟΝ
ΟΥΘΟΜΗ ΜΜΑΥΑΤΥ.

ΜΜΟΝ ΠΕΤΚΑΤ ΜΜΟΝ ΠΕΤΩΙΝΙ ΝΣΑ
ΦΝΟΥΤ.

ΑΥΡΙΚΙ ΕΒΟΛ ΤΗΡΟΥ ΑΥΕΡΑΤΩΥΑΥ
ΕΥΣΟΠ: ΜΜΟΝ ΠΕΤΙΡΙ ΝΟΥΜΕΤΧΡΗΣΤΟΣ
ΜΜΟΝ ΨΑ ΕΔΟΥΝ ΕΟΥΑΙ.

ΟΥΜΕΖΑΥ ΕΦΟΥΗΝ ΠΕ ΤΟΥΨΩΒΙ:
ΑΥΕΡΧΡΟΥ ΕΒΟΛΔΕΝ ΠΟΥΖΑΣ: ΟΥΜΑΘΟΥΤ
ΝΖΟΥ ΕΤΧΗ ΔΑ ΝΟΥΣΦΟΥΤΟΥ.

ΠΑΙ ΕΤΕ ΡΟΥΤ ΜΕΖ ΝΣΑΖΟΥΤΙ ΝΕΜ
ΕΝΨΑΨΙ.

ΣΕΙΗΣ ΝΧΕ ΝΟΥΔΑΛΑΥΧ ΕΦΕΝ ΣΝΟΥ
ΕΒΟΛ.

ΠΔΟΥΔΕΜ ΝΕΜ ΠΤΑΛΕΠΩΡΙΑ ΕΤΧΗ
ΖΙ ΝΟΥΜΩΙΤ.

ΟΥΟΖ ΦΜΩΙΤ ΝΤΕ ΤΖΙΡΗΝΗ
ΜΠΟΥΣΟΥΩΝΥ.

ΨΖΟΥΤ ΝΤΕ ΦΝΟΥΤ ΧΗ ΜΠΕΜΘΟ
ΝΝΟΥΒΑΛ ΕΒΟΛ ΑΝ.

What then? Are we better than they? Not at all. For we have previously charged both Jews and Greeks that they are all under sin.

As it is written: "There is none righteous, no, not one;

there is none who understands; there is none who seeks after God.

They have all turned aside; they have together become unprofitable. There is none who does good, no, not one.

Their throat is an open tomb; with their tongues they have practiced deceit; the poison of asps is under their lips;

whose mouth is full of cursing and bitterness.

Their feet are swift to shed blood;

destruction and misery are in their ways;

and the way of peace they have not known.

There is no fear of God before their eyes.

فَمَاذَا إِذَا؟ أَنَحْنُ أَفْضَلُ؟ كَلَّا الْبَيِّنَةُ!
لَأَنَّا قَدْ شَكَّوْنَا أَنَّ الْيَهُودَ
وَالْيُونَانِيِّينَ أَجْمَعِينَ تَحْتَ الْخَطِيئَةِ.

كَمَا هُوَ مَكْتُوبٌ: «أَنَّهُ لَيْسَ بَارٌّ
وَلَا وَاحِدٌ.

لَيْسَ مَنْ يَفْهَمُ، لَيْسَ مَنْ يَطْلُبُ
اللَّهَ.

الْجَمِيعُ زَاغُوا وَفَسَدُوا مَعًا. لَيْسَ
مَنْ يَعْمَلُ صَالِحًا لَيْسَ وَلَا وَاحِدٌ.

حَنَجَرَتُهُمْ قَبْرِ مَفْتُوحٍ. بِالسِّنِّتِهِمْ قَدْ
مَكَّرُوا. سِمْ الْأَصْلَالِ تَحْتَ شِفَاهِهِمْ

وَفَمُّهُمْ مَمْلُوءٌ لَعْنَةً وَمَرَارَةً.

أَرْجُلُهُمْ سَرِيعَةٌ إِلَى سَفْكِ الدَّمِ.

فِي طَرِيقِهِمْ اغْتِصَابٌ وَسَخَقٌ.

وَطَرِيقُ السَّلَامِ لَمْ يَعْرِفُوهُ.

لَيْسَ خَوْفُ اللَّهِ قَدَامَ عُيُونِهِمْ».

Πρῶτος γαρ νεωωτεν νεμ
 τῆρινην εἴσοπ: χε ἀμην ἐσεῶωπι.

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

نعمة الله الأب تكون مع جميعكم.
 آمين.

The Catholic Epistle الكاثوليكون

Καθολικον ἐβωλ θεν πε πιςνοῦτ
 ἡἐπιστολῆ ἡτε πενωτ Ἰωαννης.
 Δμην. Παμενρα τ.

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

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

Β Ἰωαννης ἁ: ἠ - ιϛ

2 John 1: 8 - 13

2 يوحنا 1: 8 - 13

Сомс ἐβωλ ἐρωτεν θινα
 ἡτετενωῦτεμτακε φηετἄρετεν ερβωβ
 ἐροϋ ἀλλὰ ἡτετενβι ἡνοβεχε εῖςζηκ
 ἐβωλ.

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

أَنْظُرُوا إِلَيَّ أَنْفُسِكُمْ لِنَلَّا نُنْصِبَ مَا
 عَمَلْنَا، بَلْ نَنَالُ أَجْرًا تَامًا.

Οῦτον νιβεν εθναμοϋι ἐτῆθ οῦοθ
 ἡτεϋῶτεμὸθι θεν τῆβω ἡτε
 Πιχριστος οῦαθνοῦτ πε: φη δε
 εθναὸθι θεν τῆβω ἡτε Πιχριστος φαι
 πε Φιωτ ἡτοτϋ νεμ Πωηρι.

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

كُلُّ مَنْ تَعَدَّى وَلَمْ يَثْبُتْ فِي تَعْلِيمِ
 الْمَسِيحِ فَلَيْسَ لَهُ اللَّهُ. وَمَنْ يَثْبُتْ
 فِي تَعْلِيمِ الْمَسِيحِ فَهَذَا لَهُ الْأَبُ
 وَالْابْنُ جَمِيعًا.

Φηεθνοῦτ θαρωτεν ἡεῖνι
 ἡταιεβω ἀη ἡπεροδλϋ ἐδοῦη ἐνι οῦδε
 ἡπερχοс ναϋ χε χερε.

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

إِنْ كَانَ أَحَدٌ يَأْتِيكُمْ وَلَا يَجِيءُ بِهَذَا
 التَّعْلِيمِ، فَلَا تَقْبَلُوهُ فِي الْبَيْتِ، وَلَا
 تَقُولُوا لَهُ سَلَامًا.

Φη γαρ εθναχοс ναϋ χε χερε ἔοι
 ἡῶφηρ ἡνεϋβηνοῦτ ἐτρωοῦτ.

for he who greets him
 shares in his evil deeds.

لَأَنَّ مَنْ يُسَلِّمُ عَلَيْهِ يَشْتَرِكُ فِي
 أَعْمَالِهِ الشَّرِيرَةِ.

Сογοντ οῦμηϋ ἐεδῆτοῦτ νωτεν
 ἡπιουωϋ δε ἐβωλ θιτεν οῦχωμ νεμ
 οῦμελα: τερβελπιс γαρ ἐναῦτ ἐρωτεν
 οῦοθ ἐсази νεωωτεν ἡρο οῦβε ро θινα

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

إِذْ كَانَ لِي كَثِيرٌ لِأَكْتُبَ إِلَيْكُمْ، لَمْ
 أَرِدْ أَنْ يَكُونَ بَوْرَقٌ وَحَبِيرٌ، لِأَنِّي
 أَرْجُو أَنْ أَتِيَ إِلَيْكُمْ وَأَتَكَلَّمَ فَمَا لِقَمٍ،
 لِكَيْ يَكُونَ فَرْحَنَا كَامِلًا.

ἴτε πετετραῶι ὡπι εἰζηκ ἔβολ.
 Σεῶνι ἐρο ἴχε νιῶηρι ἴτε τεῶνι
 ἠἔτσοτπ. Ἀμην.

*Ἥσῆνοῦ ἠπερμενρε πικοςμος
 οὔδε νηετωοπ ἕεν πικοςμος:
 πικοςμος ἡσῆνι νευ τερεπιθωμια: φη
 δε εἰτιρὶ ἠφοτωῶι ἠφῆνοῦτ ἑῆαῶπι
 ὡα ἔνεε: ἀμην.*

The children of your elect sister greet you. 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.

يُسَلِّمُ عَلَيْكَ أَوْلَادُ أُخْتِكَ الْمُخْتَارَةِ.
 آمِينَ.

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

The Acts الإبركسيس

Πραξις ἴτε νενιοῦτ ἡποστολοσ:
 ἐρε ποῦσμοῦ εθοραβ ὡπι νευαν.
 Ἀμην.

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

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

Πραξις ε̄: ς - ιᾱ

Acts 5: 3 - 11

أعمال 5: 3 - 11

Πετροσ δε πεχαϑ ἡαϑ χε
 Ἀἡανιασ εθεβε οῦ ἀπσαταἡασ μαε
 πεκρῆτ εθερεκ χε μεθνοῦτ ε̄πιπνεῦμα
 εθοραβ οῦοε εθερεκ ὡλι ἡβιοῦτὶ ἔβολ
 ἕεν ττιμῆ ἴτε πιοει.

But Peter said, "Ananias, why has Satan filled your heart to lie to the Holy Spirit and keep back part of the price of the land for yourself?"

فَقَالَ بُطْرُسُ: «يَا حَنَانِيَا لِمَاذَا مَلَأَ الشَّيْطَانُ قَلْبَكَ لِتَكْذِبَ عَلَى الرُّوحِ الْقُدُسِ وَتَخْتَلِسَ مِنْ تَمَنِ الْحَقْلِ؟

Ἦν εἰῶοπ ἡαϑῶοπ ἡακ ἡν πε οῦοε
 ἔτακῆιϑ ἔβολ ἡαϑχῆ ἡν ἕα
 τεκεζοῦσι: εθεβε οῦ χε ἔτακ χα
 παιωβ ἕεν πεκρῆτ ἔτακ χε μεθνοῦτ
 ἐρωμῆ ἡν ἡλλα ἔφῆνοῦτ.

While it remained, was it not your own? And after it was sold, was it not in your own control? Why have you conceived this thing in your heart? You have not lied to men but to God."

أَلَيْسَ وَهُوَ بَاقٍ كَانَ يَبْقَى لَكَ؟ وَلَمَّا بِيَعَ أَلَمْ يَكُنْ فِي سُلْطَانِكَ؟ فَمَا بِأَلَيْسَ وَضَعْتَ فِي قَلْبِكَ هَذَا الْأَمْرَ؟ أَنْتَ لَمْ تَكْذِبْ عَلَى النَّاسِ بَلْ عَلَى اللَّهِ.»

Εἰσῶτεμ δε ἴχε Ἀἡανιασ ἔἡαι
 σαχι ἡϑει ἡϑει πεϑῆνοῦ: οῦοε
 ἡσῶπι ἴχε οῦνιῶτ ἡεοτ ἔχεν οῦοῦ

Then Ananias, hearing these words, fell down and breathed his last. So, great fear came upon all those who heard these things.

فَلَمَّا سَمِعَ حَنَانِيَا هَذَا الْكَلَامَ وَقَعَ وَمَاتَ. وَصَارَ خَوْفٌ عَظِيمٌ عَلَى جَمِيعِ الَّذِينَ سَمِعُوا بِذَلِكَ.

ΝΙΒΕΝ ΕΤΩΤΕΜ ΕΝΑΙ.

ΑΥΤΩΝΝΟΥ ΔΕ ΝΞΕ ΝΙΔΛΩΟΥ
ΑΥΧΟΛΥ ΟΤΟΖ ΕΤΑΓΕΝΕΥ ΕΒΟΛ ΑΥΘΟΥΣΥ.

ΑΥΩΠΙ ΔΕ ΕΤΑ ΨΟΥΤ ΝΟΥΝΟΥ
ΝΕΣΚΙ ΨΩΠΙ ΑΣΙ ΕΒΟΥΝ ΝΞΕ ΤΕΥΚΕΣΕΙΜΙ
ΝΕΣΣΩΟΥΝ ΑΝ ΜΦΗΕΤΑΥΩΠΙ.

Πεξε Πετρος νας γε λζος νηι γε
εταρετεντ μπιουζι εβολ ζα ναιζατ:
νθος δε πεζαδ γε λζα ζα ναι.

Πετρος δε πεζαυ νας γε εθε οτ
λ παιζωβ τματ ζεν θηνοτ εερπιαζιν
μπιπνεμα ντε πβοις: ζηππε ις
νιδαλαγζ ντε νηεταυθωμς μπεζαι
σεχη ζιρεν νιρωου οτοζ σεναυτ εβολ
ζωι.

Αυζει δε ντοτνοτ ζαρατοτ
ννευβαλαγζ αυζι πεσθνοτ: ετανι δε
εβουν νξε νιδελυρι αυκευς εσυωουτ
οτοζ ετατολς εβολ αυθους ζατεν
πεζαι.

Οτοζ αυωπι νξε οτνιυτ νζοτ
εερηι εχεν τεκκλησια τηρς νεμ εχεν
οτον νιβεν ετωτεμ εναι.

*Πασι δε ντε πβοις εφελαι οτοζ
εφελαυαι: εφελαμαζι οτοζ εφεταχρο:
ζεν φαζια νεκκλησια ντε φνοτ:
αμην.*

And the young men
arose and wrapped him up,
carried him out, and buried
him.

Now it was about three
hours later when his wife
came in, not knowing what
had happened.

And Peter answered her,
“Tell me whether you sold
the land for so much?”

She said, “Yes, for so
much.” Then Peter said to
her, “How is it that you
have agreed together to test
the Spirit of the Lord?
Look, the feet of those who
have buried your husband
are at the door, and they
will carry you out.”

Then immediately she
fell down at his feet and
breathed her last. And the
young men came in and
found her dead, and
carrying her out, buried her
by her husband.

So, great fear came
upon all the church and
upon all who heard these
things.

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

فَنَهَضَ الْأَحْدَاثَ وَلَقَّوهُ وَحَمَلُوهُ
خَارِجًا وَدَفَنُوهُ.

ثُمَّ حَدَّثَ بَعْدَ مُدَّةٍ نَحْوِ ثَلَاثِ
سَاعَاتٍ أَنَّ امْرَأَتَهُ دَخَلَتْ وَلَيْسَ
لَهَا خَبْرٌ مَّا جَرَى.

فَسَأَلَهَا بَطْرُسُ: «قُولِي لِي أَبْهَذَا
الْمِقْدَارِ بَعْنَمَا الْحَقْلُ؟» فَقَالَتْ:
«نَعَمْ بِهَذَا الْمِقْدَارِ».

فَقَالَ لَهَا بَطْرُسُ: «مَا بِالْكَمَا
اتَّفَقْتُمَا عَلَى تَجْرِبَةِ رُوحِ الرَّبِّ؟
هُوَذَا أَرْجُلُ الَّذِينَ دَفَنُوا رَجُلَكَ
عَلَى الْبَابِ وَسَيَحْمِلُونَكَ خَارِجًا».

فَوَقَعَتْ فِي الْحَالِ عِنْدَ رِجْلَيْهِ
وَمَاتَتْ. فَدَخَلَ الشَّبَابُ وَوَجَدُوهَا
مَيِّتَةً فَحَمَلُوهَا خَارِجًا وَدَفَنُوهَا
بِحَاتِبِ رِجْلِهَا.

فَصَارَ خَوْفٌ عَظِيمٌ عَلَى جَمِيعِ
الْكَنِيسَةِ وَعَلَى جَمِيعِ الَّذِينَ سَمِعُوا
بِذَلِكَ.

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

The Liturgy Psalm

مزمور القديس

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

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

Ψαλμος τω Δαυιδ ιζ: α	Psalm 17 (18): 1	المزمور 17 (18): 1
<p>†† ναμεριτκ Πβοικ ταχομ: Πβοικ πε παταχρο νεμ παμαυφωτ: νεμ παρεφναζμετ: Πανοϋ† πε παβοηθος ειεερζεελπισ εροφ. Αλληλοια.</p>	<p>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.</p>	<p>أحبك يارب قوتي. الرب هو صخرتي وملجأى ومخلصي، إلهي عوني وعليه أتكل. 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>Οτὰναστρωσις εβολ ζεν περαστρελιον εθοταβ κατα Βατθεον 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>
Βατθεον ιε: λβ - λη	Matthew 15: 32 - 38	متي 15: 32 - 38
<p>Ιησοϋς δε εταρμιοϋ† ουβε νεφμαθητης περαϋ νωοϋ: ζε ††ωενζητ ζα παιμηϋ ζε ις ωομτ νηροοϋ σεχη υπαιμα νεμηι: οτοζ υμον φηετοϋναδοϋμεϋ οτοζ †τοϋϋ αν εχαϋ εβολ ητοϋϋενωοϋ ηοϋεϋενοϋωμ ζε ηνοϋβαλ εβολ ζι πιμωιτ.</p>	<p>Now Jesus called His disciples to Himself and said, I have compassion on the multitude, because they have now continued with Me three days and have nothing to eat. And I do not want to send them away hungry, lest they faint on the way.</p>	<p>وَأَمَّا يَسُوعُ فَدَعَا تَلَامِيذَهُ وَقَالَ: «إِنِّي أَشْفَقُ عَلَى الْجَمْعِ لِأَنَّ الْآنَ لَهُمْ ثَلَاثَةَ أَيَّامٍ يَمْكُثُونَ مَعِيَ وَلَيْسَ لَهُمْ مَا يَأْكُلُونَ. وَلَسْتُ أُرِيدُ أَنْ أَصْرِفَهُمْ صَائِمِينَ لِنَلَأٍ يَخْوَرُوا فِي الطَّرِيقِ».</p>

ΟΤΟΖ ΠΕΧΕ ΝΙΜΑΘΗΤΗΣ: ΧΕ
ΑΝΝΑΖΕΜ ΤΑΙΗΠΙ ΝΩΙΚ ΘΩΝ ΖΙ ΠΑΙΜΑ
ΝΨΑΦΕ ΖΩΣΤΕ ΕΤΣΙ ΕΠΑΙΜΗΨ.

ΟΤΟΖ ΠΕΧΕ ΙΗΣΟΥΣ ΝΩΟΥ ΧΕ
ΟΥΡΟΝΤΕΤΕΝ ΟΥΗΡ ΝΩΙΚ ΜΜΑΥ: ΝΘΩΟΥ
ΔΕ ΠΕΧΩΟΥ ΧΕ ΨΑΨΨ ΝΕΜ ΖΑΝΚΟΥΣΙ
ΝΤΕΒΤ.

ΟΤΟΖ ΕΤΑΦΖΟΝΖΕΝ ΝΤΕ ΠΙΜΗΨ
ΕΘΡΟΥΡΩΤΕΒ ΖΙΧΕΝ ΠΙΚΑΖΙ.

ΔΑΦΒΙ ΜΠΨΑΨΨ ΝΩΙΚ ΝΕΜ ΝΙΤΕΒΤ
ΟΥΟΖ ΕΤΑΦΨΜΟΥ ΕΡΩΟΥ ΔΑΦΑΨΟΥ ΟΥΟΖ
ΔΑΦΗΤΟΥ ΝΝΙΜΑΘΗΤΗΣ: ΝΙΜΑΘΗΤΗΣ ΔΕ
ΑΥΨ ΝΝΙΜΗΨ.

ΟΤΟΖ ΑΥΟΥΩΜ ΤΗΡΟΥ ΔΥΣΙ: ΟΥΟΖ
ΑΥΕΛ ΠΖΟΥΘ ΝΝΙΛΑΚΖ ΔΥΜΕΖ ΝΨΑΨΨ
ΜΒΙΡ.

ΠΗ ΔΕ ΕΝΑΥΟΥΩΜ ΝΑΥΕΡ ΕΨΟΥ ΝΨΟ
ΝΡΩΜΙ ΧΩΡΙΣ ΑΛΟΥ ΝΕΜ ΨΖΙΜΙ.

*ΠΨΟΥ ΦΑ ΠΕΝΝΟΥΨ ΠΕ ΨΑ ΕΝΕΖ
ΝΤΕ ΝΙ ΕΝΕΖ: ΔΜΗΝ.*

Then His disciples said to Him, Where could we get enough bread in the wilderness to fill such a great multitude?

Jesus said to them, How many loaves do you have? And they said, Seven, and a few little fish.

So He commanded the multitude to sit down on the ground.

And He took the seven loaves and the fish and gave thanks, broke them and gave them to His disciples; and the disciples gave to the multitude.

So they all ate and were filled, and they took up seven large baskets full of the fragments that were left.

Now those who ate were four thousand men, besides women and children.

Glory be to God forever.

فَقَالَ لَهُ تَلَامِيذُهُ: «مِنْ أَيْنَ لَنَا فِي
الْبَرِّيَّةِ خُبْزٌ بِهَذَا الْمَقْدَارِ حَتَّى
يُشْبِعَ جَمْعًا هَذَا عَدَدُهُ؟»

فَقَالَ لَهُمْ يَسُوعُ: «كَمْ عِنْدَكُمْ مِنَ
الْخُبْزِ؟» فَقَالُوا: «سَبْعَةٌ وَقَلِيلٌ مِنْ
صِغَارِ السَّمَكِ.»

فَأَمَرَ الْجُمُوعَ أَنْ يَتَكُونُوا عَلَى
الْأَرْضِ.

وَأَخَذَ السَّبْعَ خُبْزَاتِ وَالسَّمَكِ
وَشَكَرَ وَكَسَرَ وَأَعْطَى تَلَامِيذَهُ
وَالتَّلَامِيذُ أَعْطَوْا الْجَمْعَ.

فَأَكَلَ الْجَمِيعُ وَشَبِعُوا. ثُمَّ رَفَعُوا مَا
فَضَلَ مِنَ الْكِسْرِ سَبْعَةَ سِلَالٍ
مَمْلُوءَةٍ.

وَالْأَكْلُونَ كَانُوا أَرْبَعَةَ آلَافِ رَجُلٍ
مَا عَدَا النِّسَاءَ وَالْأَوْلَادَ.

والمجد لله دائماً.

Fourth Day of the Second Week of Lent (Thursday)

اليوم الرابع من الأسبوع الثاني من الصوم الكبير (يوم الخميس)

Prophecies

النبوات

Deuteronomy 5: 15 - 22

التثنية 5: 15 - 22

<p>ΕΒΟΛ ΘΕΝ ΠΧΩΜ ΝΤΕ ΠΙΔΕΥΤΕΡΟΝΟΜΙΟΝ ΝΤΕ ΥΩΥΤΗΣ ΠΙΠΡΟΦΗΤΗΣ: ΕΡΕΠΕΥΣΜΟΥ ΕΘΟΥΑΒ: ΨΩΠΙ ΝΕΜΑΝ ΛΑΗΝ ΕΥΧΩ ΜΜΟΣ.</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: ΙΕ - ΚΒ</p>	<p>Deuteronomy 5: 15 - 22</p>	<p>التثنية 5: 15 - 22</p>
<p>ΟΥΟΣ ΕΚΕΕΡΦΜΕΥΙ ΧΕ ΝΑΚΟΙ ΜΒΩΚ ΘΩΚ ΘΕΝ ΠΚΑΖΙ ΝΧΗΜΙ ΟΥΟΣ ΔΥΕΝΚ ΕΒΟΛ ΜΜΑΥ ΝΧΕ ΠΒΟΙΣ ΠΕΚΝΟΥΤ ΘΕΝ ΟΥΖΙΖ ΕΣΑΜΑΖΙ ΝΕΜ ΘΕΝ ΟΥΨΩΒΨ ΕΥΘΟΙ: ΕΘΒΕ ΦΑΙ ΔΥΘΟΝΘΕΝ ΝΑΚ ΝΧΕ ΠΒΟΙΣ ΠΕΚΝΟΥΤ ΕΑΡΕΘ ΕΠΙΕΘΟΥ ΝΤΕ ΠΙΣΑΒΒΑΤΟΝ ΕΤΟΥΒΟΥ.</p> <p>ΥΑΤΑΙΕ ΠΕΚΙΩΤ ΝΕΜ ΤΕΚΜΑΥ ΜΦΡΗΤ ΕΤΑΥΘΟΝΘΕΝ ΝΑΚ ΝΧΕ ΠΒΟΙΣ ΠΕΚΝΟΥΤ ΘΙΝΑ ΝΤΕ ΠΙΠΕΘΝΑΝΕΥ ΨΩΠΙ ΜΜΟΚ ΝΤΕΚΕΡ ΟΥΝΙΨΥΤ ΝΧΟΥ ΘΙΖΕΝ ΠΙΚΑΖΙ ΦΗΕΤΕ ΠΒΟΙΣ ΠΕΚΝΟΥΤ ΝΑΤΗΙ ΝΑΚ.</p> <p>Πνεκθωτεβ.</p> <p>Πνεκερνωικ.</p>	<p>And remember that you were a slave in the land of Egypt, and The Lord your God brought you out from there by a mighty hand and by an outstretched arm; therefore The Lord your God commanded you to keep the Sabbath day.</p> <p>Honor your father and your mother, as The Lord your God has commanded you, that your days may be long, and that it may be well with you in the land which The Lord your God is giving you.</p> <p>You shall not murder.</p> <p>You shall not commit adultery.</p>	<p>وَأَذْكُرْ أَنَّكَ كُنْتَ عَبْدًا فِي أَرْضِ مِصْرَ فَأَخْرَجَكَ الرَّبُّ إِلَهُكَ مِنْ هُنَاكَ بِيَدٍ شَدِيدَةٍ وَذِرَاعٍ مَمْدُودَةٍ لِأَجْلِ ذَلِكَ أَوْصَاكَ الرَّبُّ إِلَهُكَ أَنْ تَحْفَظَ يَوْمَ السَّبْتِ.</p> <p>أَكْرِمْ أَبَاكَ وَأُمَّكَ كَمَا أَوْصَاكَ الرَّبُّ إِلَهُكَ لِتَطُولَ أَيَّامُكَ وَلِيَكُونَ لَكَ خَيْرٌ عَلَى الْأَرْضِ الَّتِي يُعْطِيكَ الرَّبُّ إِلَهُكَ.</p> <p>لا تقتل.</p> <p>ولا تزن.</p>

Πνεκβιοῖ.

Πνεκερμεερε δα πεκῶφηρ
νοῦμεεμεερε ἠνοῦα.

Πνεκερεπιθῶμιν ἐτςζιμι
ἠπεκῶφηρ: ἠνεκερεπιθῶμιν ἐπι ἠτε
πεκῶφηρ: οῦδε πεφιοζι οῦδε πεφβωκ
οῦδε τεφβωκι οῦδε τεφεεε οῦδε
πεφεῶ οῦδε τεβνη νιβεν ἔτε ἠταϗ
οῦδε ἠχα νιβεν ἠτε πεκῶφηρ.

Παιααχαι ναι αϗααχαι ἠμωοῦ ἠχε
Πβοικ νεμ τετενεϗνααωωη τηρε ϗι
πιτωοῦ εβωλ δεν ἠμηϑ ἠπιχρωμ
οῦχακι νεμ οῦτνοφοο νεμ
οῦααααηοο νεμ οῦνιωϑ ἠςμη οτοε
ἠπεφοαατοτοϗ αϗςδητοῦ ϗι ἠλαα
ἠνοῦϑ ἠῶνι οτοε αϗτηιτοῦ νηι ἠχε
Πβοικ.

*Οῦωοῦ ἠϑῑτριαο εῠοααβ Πεννοῦϑ
ωα εἠεε νεμ ωα εἠεε ἠτε νιεεεε
τηροϗ. Διμη.*

You shall not steal.

You shall not bear false
witness against your
neighbor.

You shall not covet your
neighbor's wife; and you
shall not desire your
neighbor's house, his field,
his male servant, his female
servant, his ox, his donkey,
or anything that is your
neighbor's.

These words The Lord
spoke to all your assembly,
in the mountain from the
midst of the fire, the cloud,
and the thick darkness, with
a loud voice; and He added
no more. And He wrote
them on two tablets of stone
and gave them to me.

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

وَلَا تَسْرِقُ.

وَلَا تَشْهَدُ عَلَى قَرِيْبِكَ شَهَادَةً
زُورًا.

وَلَا تَشْتَهِي امْرَأَةَ قَرِيْبِكَ وَلَا تَشْتَهِي
بَيْتَ قَرِيْبِكَ وَلَا حَقْلَهُ وَلَا عَبْدَهُ وَلَا
أَمْتَهُ وَلَا ثَوْرَهُ وَلَا حِمَارَهُ وَلَا كُلَّ
مَا لِقَرِيْبِكَ.

هَذِهِ الْكَلِمَاتُ كَلَّمَ بِهَا الرَّبُّ كُلَّ
جَمَاعَتِكُمْ فِي الْجَبَلِ مِنْ وَسْطِ النَّارِ
وَالسَّحَابِ وَالضَّبَابِ وَصَوْتٍ عَظِيمٍ
وَلَمْ يَزِدْ. وَكَتَبَهَا عَلَى لَوْحَيْنِ مِنْ
حَجَرٍ وَأَعْطَانِي إِيَّاهَا.

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

Isaiah 6: 1 - 12
إشعيا 6: 1 - 12

<p>Εβολ θεν Ησαηας πιπροφητης: ερεπερεμοτ εθοταβ: ωωπι νεμαν λμην εφχω 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 ̅: ̅α - ̅β</p>	<p>Isaiah 6: 1 - 12</p>	<p>إشعيا 6: 1 - 12</p>
<p>Οτοζ αωωπι θεν τρωπι εταμωτ μμοσ ηξε Οζιας ποτρο λιναρ εΠβοις Σαβαωθ εφρεμσι ριζεν οτθρονος εφβοσι εφωμοτ επωωι: ερε πιηι μεε εβολθεν πεωωτ.</p>	<p>In the year that King Uzziah died, I saw the Lord sitting on a throne, high and lifted up, and the train of His robe filled the temple.</p>	<p>فِي سَنَةِ وَقَاةِ عَزِيَّا الْمَلِكِ رَأَيْتُ السَّيِّدَ جَالِسًا عَلَى كُرْسِيِّ عَالٍ وَمُرْتَفِعٍ وَأَذْيَالُهُ تَمَلَأُ الْهَيْكَلَ.</p>
<p>Οτοζ θανΣεραφιμ νατοει ερατοτ μπερκωτ εορον σοοτ ητενεε επιοται οτοζ οτον κεσοοτ ητενεε επικεοται: οτοζ θεν σνατ μεν νατρωβς ηνοτρω οτοζ θεν σνατ νατρωβς ηνοτρωδαλατξ οτοζ νατρηλ θεν πικεσνατ.</p>	<p>Above it stood seraphim; each one had six wings: with two he covered his face, with two he covered his feet, and with two he flew.</p>	<p>السَّارَافِيمُ وَاقِفُونَ فَوْقَهُ لِكُلِّ وَاحِدٍ سَنَةٌ أَجْنَحَةٌ. بِإِثْنَيْنِ يَعْطِي وَجْهَهُ وَبِإِثْنَيْنِ يَعْطِي رِجْلَيْهِ وَبِإِثْنَيْنِ يَطِيرُ.</p>
<p>Ετωω εβολ οται οτβε οται μμωωτ εφχω μμοσ γε ασιοσ ασιοσ ασιοσ Πβοις Σαβαωη ηκαθι τηρεφ μεε εβολθεν πεκωωτ.</p>	<p>And one cried to another and said, "Holy, holy, holy is The Lord of hosts; the whole earth is full of His glory!"</p>	<p>وَهَذَا نَادَى ذَلِكَ: «قُدُّوسٌ قُدُّوسٌ قُدُّوسٌ رَبُّ الْجُنُودِ. مَجْدُهُ مِلءُ كُلِّ الْأَرْضِ».</p>
<p>Οτοζ αφτωνω επωωι ηξε πιρω ηρω ητεν πιδρωωτ εταρωωφ εβολ οτοζ αφμοε ηξε πιηι ηχρεωτς.</p>	<p>And the posts of the door were shaken by the voice of him who cried out, and the house was filled with smoke.</p>	<p>فَاهْتَزَّتْ أَسَاسَاتُ الْعَتَبِ مِنْ صَوْتِ الصَّارِحِ وَامْتَلَأَ الْبَيْتُ دُخَانًا.</p>
<p>Οτοζ πεχνη γε ω ηταλεπωρωσ λνοκ γε ογηι λιτωωτ γε λνοκ οτρωωι οτον ητηι μματ ηεανσφοτοτ</p>	<p>So, I said, "Woe is me, for I am undone! Because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips; for</p>	<p>فَقُلْتُ: «وَيْلٌ لِي! إِنِّي هَلَكْتُ لِأَنِّي إِنْسَانٌ نَجِسٌ الشَّفَتَيْنِ وَأَنَا سَاكِنٌ بَيْنَ شَعْبٍ نَجِسٍ الشَّفَتَيْنِ لِأَنَّ عَيْنِي قَدْ رَأَتَا الْمَلِكِ رَبِّ الْجُنُودِ».</p>

εὐβάθευ: οὐοὺ ἴωυοπ ἄνοκ θεν ἔμη†
 ἵνοῦλαοὺ ἐρε νοῦςφοτοῦ ἄθευ: οὐοὺ
 ἵποτρο Πβοῖς Σαβαωη ἀινὰτ ἐροϋ
 ἵναβαλ ἐφθευσι θιζεν οὔθρονος
 ἐφθοσι ἐπῶωι.

Οὐοὺ ἀφουωρπ θαροῖ ἵνοῦαι
 ἵνιΣεραφιμ οὐοὺ ἵαρε οὔον οὔχεβς
 θεν τεϋχιϋ θηῆταϋβιτς ἵ†ἔδοῦ
 ἔβολ.θεν πιμἀνερωωοῦωι.

Οὐοὺ ἀφθῖνευ ρωῖ πεχαϋ ἵνι: χε
 θηππε ἄ φαι θῖνευ νεκςφοτοῦ οὐοὺ
 ἐφῆωλι ἵνεκἀνομιᾶ οὐοὺ νεκνοβι
 ἐφῆτοῦβωοῦ.

Οὐοὺ ἀιωτεμ ἐτςμη ἵΠβοῖς
 ἐφχω ἵμοσ: χε ἵνι ἐ†ναοτορπϋ οὐοὺ
 ἵμ εθναϋε θα παιλαοσ: οὐοὺ πεχῆ
 χε θηππε ἄνοκ οὔωρπ ἵμοι.

Οὐοὺ πεχαϋ χε μαϋενακ ἄχοσ
 ἵπαιλαοσ χε θεν οὔςμη
 ἐρετεῆςωτεμ οὐοὺ ἵνετενκα† οὐοὺ
 θεν οὔνατ ἐρετεῆςνατ οὐοὺ
 ἵνετεννατ.

Αφουμοτ θαρ ἵχε ἵζη†
 ἵπαιλαοσ οὐοὺ νοῦμαϋχ ἀτῆρωϋ
 ἐπςωτεμ οὐοὺ ἀτμᾶϋθαμ ἵνοῦβαλ
 μηπωσ ἵτοῦνατ θεν ἵνοῦβαλ οὐοὺ
 ἵτοῦςωτεμ θεν νοῦμαϋχ οὐοὺ

my eyes have seen the King, The Lord of hosts.”

Then one of the seraphim flew to me, having in his hand a live coal, which he had taken with the tongs from the altar.

And he touched my mouth with it, and said, “Behold, this has touched your lips; your iniquity is taken away, and your sin purged.”

Also I heard the voice of the Lord, saying, “Whom shall I send, and who will go for Us?” Then I said, “Here am I! Send me.”

And He said, “Go, and tell this people: ‘Keep on hearing, but do not understand; Keep on seeing, but do not perceive.’

Make the heart of this people dull, and their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, And return and be healed.”

فَطَارَ إِلَيَّ وَاحِدٌ مِنَ السَّرَافِيمِ
 وَبِيَدِهِ جَمْرَةٌ قَدْ أَخَذَهَا بِمِلْقَطٍ مِنْ
 عَلَى الْمَذْبَحِ.

وَمَسَّ بِهَا فَمِي وَقَالَ: «إِنَّ هَذِهِ قَدْ
 مَسَّتْ شَفَتَيْكَ فَانْتَرَعِ إِثْمَكَ وَكُفِّرْ
 عَنْ خَطِيئَتِكَ.»

ثُمَّ سَمِعْتُ صَوْتِ السَّيِّدِ: «مَنْ
 أُرْسِلُ وَمَنْ يَذْهَبُ مِنْ أَجْلِنَا؟»
 فَأَجَبْتُ: «هَإِنِّي أُرْسِلُنِي.»

فَقَالَ: «اذْهَبْ وَقُلْ لِهَذَا الشَّعْبِ:
 اسْمَعُوا سَمْعًا وَلَا تَفْهَمُوا
 وَأَبْصِرُوا ابْصَارًا وَلَا تَعْرِفُوا.»

عَلَّظَ قَلْبَ هَذَا الشَّعْبِ وَثَقَّلَ أُذُنَيْهِ
 وَأَطْمَسَ عَيْنَيْهِ لِنَلَّا يُبْصِرَ بِعَيْنَيْهِ
 وَيَسْمَعَ بِأُذُنَيْهِ وَيَفْهَمَ بِقَلْبِهِ
 وَيَرْجِعَ فَيُشْفَى.»

ἴΝΤΟΥΚΑΪ ἔΒΕΝ ΠΟΥΖΗΤ ΟΥΟΥΖ
 ἴΝΤΟΥΚΟΤΟΥ ΖΑΡΟΙ ἴΝΤΑΤΟΥΖΩΟΥ.

ΟΟΥΟΥ ΠΕΖΗΝΙ ΖΕ ΨΑ ἔΘΝΑΥ ΖΕ ΠΒΟΙΟΙ:
 ΟΟΥΟΥ ΠΕΖΑΪ ΖΕ ΨΑΤΟΥΨΩΪ ἴΝΖΕ
 ΖΑΝΒΑΚΙ ἴΜΜΟΝ ΠΕΤΨΟΠ ἴΝἔΗΤΟΥ ΝΕΜ
 ΖΑΝΗΙ ΕΘΒΕ ΖΕ ἴΜΜΟΝ ΡΩΜΙ ΟΟΥΟΥ
 ἴΚΑΖΙ ΣΕΝΑΟΟΖΠΪ ΕΪΨΗΪ.

ΠΕΝΕΝΣΑ ΝΑΙ ΦΝΟΥΪ ΝΑἔΡΕ ΝΙΡΩΜΙ
 ΟΥΚ ΟΟΥΟΥ ΝΗΕΘΝΑΟΩΣΠ ΕΥἔΛΨΑΙ ΖΙΖΕΝ
 ἴΚΑΖΙ.

*Ουῶου ἴϞ τριας ἔθοραβ ΠεννοϞ
 ψα ἔνεζ ΝΕΜ ψα ἔνεζ ἴτε ΝΙἔνεζ
 τηροϞ. Διμη.*

Then I said, “Lord, how long?” And He answered, “Until the cities are laid waste and without inhabitant, the houses are without a man, the land is utterly desolate,

the Lord has removed men far away, and the forsaken places are many in the midst of the land.”

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

فَسَأَلْتُ: «إِلَى مَتَى أَيُّهَا السَّيِّدُ؟»
 فَقَالَ: «إِلَى أَنْ تَصِيرَ الْمُدُنُ خَرِبَةً
 بِلَا سَاكِنٍ وَالْبُيُوتُ بِلَا إِنْسَانٍ
 وَتَخْرِبَ الْأَرْضُ وَتَقْفِرَ.

وَيُبْعَدَ الرَّبُّ الْإِنْسَانَ وَيَكْثُرُ
 الْخَرَابُ فِي وَسْطِ الْأَرْضِ.

*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 κζ: θ

Psalm 27 (28): 9

المزمور 27 (28): 9

Ποζεμ ἴΠΕΚΛΑΟΟ: ἔΜΟΥ
 ἔΤΕΚΚΛΗΡΟΝΟΜΙΑ: ἄΜΟΝΙ ἴΜΜΩΟΥ:
 ΒΑΟΟΥ ΨΑ ἔΝΕΖ. ΔιληλοϞ.

Save Your people, and
 bless Your inheritance;
 shepherd them also, and
 bear them up forever.
 Alleluia.

خلص شعبك، وبارك ميراثك.
 ارفعهم وارفعهم إلى الأبد.
 هليلويا.

Matins Gospel
إنجيل باكر

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

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

<p>Οὐρανῶσιν ωσὶς ἐβόλῃ θεν πνεύμασιν ἑοῦταβ κατὰ Ὑατῶεον ἀσίου.</p>	<p>A chapter according to Saint Matthew, may his blessings be with us. Amen.</p>	<p>فصل من إنجيل معلمنا متي البشيري. بركاته علينا آمين.</p>
<p>Ὑατῶεον ἰα: κ - λ</p>	<p>Matthew 11: 20 - 30</p>	<p>متي 11: 20 - 30</p>
<p>Ποτε ἀφερῆητς ἡλιχοσ ἐδοῦν ἐνὶ βακι ηἰετὰ πῆροῦ ἡνεφζου ῥωπι ἡδητοῦ οῦοσ ἡπονεμετᾶνοιη.</p> <p>Οῦοι ηε Χοραζην: οῦοι ηε Βηθσαιδα: ζε ἐνε ἂ ηαιζου ῥωπι θεν Πῆροσ ηεμ ἡσιδων ἐτᾶῥῥωπι θεν θηνοῦ ηε ις ἡνει πε ἀνεμετᾶνοιη θεν οῦσωκ ηεμ οῦκερη.</p>	<p>Then He began to rebuke the cities in which most of His mighty works had been done, because they did not repent.</p> <p>Woe to you, Chorazin! Woe to you, Bethsaida! For if the mighty works which were done in you had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes.</p>	<p>حِينَئِذٍ ابْتَدَأَ يُوبِّخُ الْمَدْنَ الَّتِي صُنِعَتْ فِيهَا أَكْثَرُ قُوَّاتِهِ لِأَنَّهَا لَمْ تَتُوبَ:</p> <p>«وَيْلٌ لَكَ يَا حُورَزِينَ! وَيْلٌ لَكَ يَا بَيْتَ صَيْدَا! لِأَنَّهُ لَوْ صُنِعَتْ فِي صُورَ وَصَيْدَاءَ الْقُوَّاتُ الْمَصْنُوعَةُ فِيكُمْ لَتَابَتَا قَدِيمًا فِي الْمُسُوحِ وَالرَّمَادِ.</p>
<p>Πλην ἡζω ἡμοσ ηωτεη ζε Πῆροσ ηεμ ἡσιδων ἐνὲ ἡἄσο ἐρωοῦ θεν πῆροσ ἡτε ἡκρησ ἐζοτῆρωτεη.</p>	<p>But, I say to you, it will be more tolerable for Tyre and Sidon in the day of judgment than for you.</p>	<p>وَلَكِنْ أَقُولُ لَكُمْ: إِنَّ صُورَ وَصَيْدَاءَ تَكُونُ لَهَا حَالَةٌ أَكْثَرُ احْتِمَالًا يَوْمَ الدِّينِ مِمَّا لَكُمْ.</p>
<p>ηεμ ἡθο ζωη Καφαρναοῦη ἡη τεραδισι ῥα ἐρρηι ἐτφε ἐνὲθεβιο ῥα ἐδρηι ἐἄμεητ: ζε ἐνε θεν σοδομα ἀῥῥωπι ἡζε ηαιζου ἐτᾶῥῥωπι ἡδηη ηε ιςκεκ σεῥωπ ῥα ἐδοῦν ἐφοοῦ.</p>	<p>And you, Capernaum, who are exalted to heaven, will be brought down to Hades; for if the mighty works, which were done in you had been done in Sodom, it would have remained until this day.</p>	<p>وَأَنْتِ يَا كَفَرْنَاخُومَ الْمُرْتَفَعَةَ إِلَى السَّمَاءِ سَتَهْبِطِينَ إِلَى الْهَاطِيَةِ. لِأَنَّهُ لَوْ صُنِعَتْ فِي سَدُومَ الْقُوَّاتُ الْمَصْنُوعَةُ فِيكَ لَبَقِيَتْ إِلَى الْيَوْمِ.</p>
<p>Πλην ἡζω ἡμοσ ηωτεη ζε ηκαζη ἡσοδομα ἐνὲ ἡἄσο ἐροῦ θεν πῆροσ</p>	<p>But I say to you that it shall be more tolerable for the land of Sodom in the</p>	<p>وَلَكِنْ أَقُولُ لَكُمْ: إِنَّ أَرْضَ سَدُومَ تَكُونُ لَهَا حَالَةٌ أَكْثَرُ احْتِمَالًا يَوْمَ الدِّينِ مِمَّا لَكَ.»</p>

ἵντε ἰκρίσις ἐξοτερο.

Περὶ δεθεν πισοῦ ἐτεῦματ
αχέρου ἵνε Ιησοῦς οτος πεχαδ: χε
ἰουωνε νακ ἐβολ Φιωτ Πβοις ἵτφε
νευ ἵκαρι: χε ακεπ και ἐθανκαβετ
νευ θανκατρητ οτος ακβοροῦ ἐβολ
ἵθανκοῦσι ἵλλωῦι.

Αθα Φιωτ χε: φαι πε πιματ
ἐταφωπι ἵπεκῦθο.

Ὡβ νιβεν ἅ Φιωτ τητοῦ ἐτοτ:
οτος ἵμων ἐλι σωῦν ἵΠωρη ἐβηλ
ἐΦιωτ: οῦδε ἵμων ἐλι σωῦν ἵΦιωτ
ἐβηλ ἐΠωρη νευ φηέτενε Πωρη
ἐβωρη ναφ ἐβολ.

Αμωινι θαρῖο οτον νιβεν ἐτδοκ
οτος ετοπτ θα νοῦετφωῦι οτος ἅνοκ
εθνα ἵμωτον νωτεν.

Αλιῶνι ἵπαναθβετ ἐχεν ἵθνοῦ
οτος ἅριέμι ἐβολ ἵμοι: χε ἅνοκ
οῦρεμραῦ οτος ἵθεβινοῦτ δεν
παρητ: οτος ἐρετενέχιμι
ἵνομαδνεμτον ἵνετενψῦχη.

Παναθβετ ταρ ἵρολχ οτος
ταετφω ἅσιῶῦ.

*Πῶσοῦ φα Πεννοῦτ πε ἡα ἐνεθ
ἵτε νι ἐνεθ: ἅμην.*

day of judgment than for you.”

At that time Jesus answered and said, “I thank You, Father, Lord of heaven and earth, that You have hidden these things from the wise and prudent and have revealed them to babes.

Even so, Father, for so it seemed good in Your sight.

All things have been delivered to Me by My Father, and no one knows the Son except the Father. Nor does anyone know the Father except the Son, and the one to whom the Son wills to reveal Him.

Come to Me, all you who labor and are heavy laden, and I will give you rest.

Take My yoke upon you and learn from Me, for I am gentle and lowly in heart, and you will find rest for your souls.

For My yoke is easy and My burden is light.”

Glory be to God forever.

فِي ذَلِكَ الْوَقْتِ قَالَ يَسُوعُ:
«أُحْمَدُكَ أَيُّهَا الْآبُ رَبُّ السَّمَاءِ
وَالْأَرْضِ لِأَنَّكَ أَخْفَيْتَ هَذِهِ عَنِ
الْحُكَمَاءِ وَالْفُهَمَاءِ وَأَعْلَنْتَهَا
لِلْأَطْفَالِ.

نَعَمْ أَيُّهَا الْآبُ لِأَنَّ هَكَذَا صَارَتْ
الْمَسْرَّةُ أَمَامَكَ.

كُلُّ شَيْءٍ قَدْ دَفَعَ إِلَيَّ مِنْ أَبِي
وَلَيْسَ أَحَدٌ يَعْرِفُ الْإِبْنَ إِلَّا الْآبُ
وَلَا أَحَدٌ يَعْرِفُ الْآبَ إِلَّا الْإِبْنُ وَمَنْ
أَرَادَ الْإِبْنَ أَنْ يُعْطَى لَهُ.

تَعَالَوْا إِلَيَّ يَا جَمِيعَ الْمُتْعَبِينَ
وَالثِقِيلِي الْأَحْمَالِ وَأَنَا أُرِيحُكُمْ.

اِحْمَلُوا نِيرِي عَلَيْكُمْ وَتَعَلَّمُوا مِنِّي
لَأَنِّي وَدِيعٌ وَمَتَوَاضِعُ الْقَلْبِ
فَتَجِدُوا رَاحَةً لِنَفْسِكُمْ.

لِأَنَّ نِيرِي هَيِّنٌ وَحِمْلِي خَفِيفٌ.»

والمجد لله دائماً.

Liturgy Readings
قراءات القديس

The Pauline Epistle
رسالة بولس الرسول

Παῦλος φέβοκ ὑπενδῶις Ἰησοῦς
Χριστοῦ: πᾶποστολοῦ εἰσαχθῆναι:
φῆεταῖα ἑπιζηυεννοῦφι ἡτε
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.

Πρωμοεοῖ ἱϛ: ἱζ - κζ

Romans 16: 17 - 27

رومية 16 : 17 - 27

†† εἰσο δε ἐρωτεν νασῆνοῦ
εῠρετεν τῆθετεν ἐνηετιρι ἡνιφωρξ
νευ νικκανδαλον: σαβολ ἡτῆβω
ἐταρετεντσαβο ἐροσ ογοσ ρεκ θηνοῦ
σαβολ ὑμωοῦ.

Now I urge you, brethren, note those who cause divisions and offenses, contrary to the doctrine which you learned, and avoid them.

وَأَطْلِبُ إِلَيْكُمْ أَيُّهَا الإِخْوَةُ أَنْ تَلَاظِمُوا الَّذِينَ يَصْنَعُونَ الشِّقَاقَاتِ وَالْعَثْرَاتِ خِلَافًا لِلتَّعْلِيمِ الَّذِي تَعَلَّمْتُمُوهُ وَأَعْرِضُوا عَنْهُمْ.

Ἡαι γαρ ὑπαρητῆ σοι ὑβωκ αν
ὑπενδῶις Ἰησοῦς Χριστοῦ αλλα
ἡτοῦνεσι: ογοσ ἐβολ ζιτεν
τοῦξινσαχι ετσολξ νευ ποῦσοῦ
ωατερβαλ ὑπερητ ἡνιατκακιά.

For those who are such do not serve our Lord Jesus Christ, but their own belly, and by smooth words and flattering speech deceive the hearts of the simple.

لَأَنَّ مِثْلَ هَؤُلَاءِ لَا يَخْدُمُونَ رَبَّنَا يَسُوعَ الْمَسِيحَ بَلْ بَطُونَهُمْ وَبِالْكَلَامِ الطَّيِّبِ وَالْأَقْوَالِ الْحَسَنَةِ يَخْدَعُونَ قُلُوبَ السُّلَمَاءِ.

††ετενμετρεφωτεμ γαρ ασωενασ
ἐβολ ωα ογον νιβεν: τρωσι ογν ἐξεν
θηνοῦ: τρωεω θηνοῦ δε ἐρετενοι
ἡσαβε ζεν πιπεθνανεφ: ἀκερεοσ δε
ἐπιπερωοῦ.

For your obedience has become known to all. Therefore, I am glad on your behalf; but I want you to be wise in what is good, and simple concerning evil.

لَأَنَّ طَاعَتَكُمْ ذَاعَتْ إِلَى الْجَمِيعِ فَأَفْرَحُ أَنَا بِكُمْ وَأُرِيدُ أَنْ تَكُونُوا حُكَمَاءَ لِلْخَيْرِ وَبَسْطَاءَ لِلشَّرِّ.

Φνοῦτ δε ἡτε τζηρηνη
εφεδουδεμ ὑπσατανασ θα

And the God of peace will crush Satan under your feet shortly. The grace of

وَاللهِ السَّلَامِ سَيَسْحَقُ الشَّيْطَانَ تَحْتَ أَرْجُلِكُمْ سَرِيعًا. نِعْمَةٌ رَبَّنَا يَسُوعَ الْمَسِيحِ مَعَكُمْ. آمِينَ.

NETENBALAZX NEXWLEU: PEMOT
Mpenboic IHCOTC PIXRISTOC NEUWTEH.

CWINI ERWTEH NXE TIMOTHEOC
PAWPHR NRECFEREBWB NEU ΛOYKIOC NEU
IACCWON NEU CWCIPATROC NACVTZENHC.

¶ WINI ERWTEH ANOK TERTIOC
PHETAQCDE TAIEPICTOZH DEN PBOIC.

CWINI ERWTEH NXE GAIOC
PAWEMMO NEU TEKKLHCIA THPC: CWINI
ERWTEH NXE EPACOC PIOIKONOMOOC
NTE TPOLIC NEU KOYAPROC PICON.

PEMOT Mpenboic IHCOTC
PIXRISTOC NEUWTEH THPOY. AMHN.

PHETE OYON WYXOM MMOC ETAXPE
THNOY KATA PAEYATSELION NEU
PIZIWY NTE IHCOTC PIXRISTOC KATA
ONDWRP EBOL NTE ONYCTHPION
EAYXAPWOT EPOT NEXANCHOY NENEZ.

¶ NOY DE ACFONOCY EBOL ZITEN
NIZAPHI NTE NIPPOFHTHC KATA
PIOYAZCATHI NTE PHOYF PIWA ENEZ
EACFONOCY EBOL ECWTEU NTE PHAZF
DEN NIEHOC THPOY.

PIOYAI MMAYATY PICABE PHOYF
EBOL ZITEN IHCOTC PIXRISTOC FAI ETE
ΦWY PE PIWOT WA ENEZ NTE NIEHEZ.
AMHN.

our Lord Jesus Christ be
with you. Amen.

Timothy, my fellow
worker, and Lucius, Jason,
and Sosipater, my
countrymen, greet you.

I, Tertius, who wrote
this epistle, greet you in the
Lord.

Gaius, my host and the
host of the whole church,
greet you. Erastus, the
treasurer of the city, greets
you, and Quartus, a brother.

The grace of our Lord
Jesus Christ be with you all.
Amen.

Now, to Him who is
able to establish you
according to my gospel and
the preaching of Jesus
Christ, according to the
revelation of the mystery
kept secret since the world
began,

but now has been made
manifest, and by the
prophetic Scriptures has
been made known to all
nations, according to the
commandment of the
everlasting God, for
obedience to the faith,

to God, alone wise, be
glory through Jesus Christ
forever. Amen.

YSLM ELNKM TBMOTAWC SU ALML
MCI WLUKIWC SU WYACON
WSONCIBATRSU ANSIBANI.

ANA TRTIWC SU KATB HDE RSCALE
ASLM ELNKM FI RB.

YSLM ELNKM GAISU MZIFI
WMZIF KNCISE KLA. YSLM
ELNKM ARASHSU XAZN MDINE
WKWARHSU AX.

NECE RBNA YCWC MSCHC MC
JMICM. AMIN.

WLQADR AN YNBTKM HSB INJILI
WALKRAZE BYCWC MSCHC HSB
IGLAN SBZ ALDI KAN MCTOMA FI
ALZMNE ALZILIE.

WLKN ZHPR AN WAELM BE JMIC
ALM BALKTB NBWIE HSB AMR
ILHE ALZLI LAPACE IIMAN.

LEH HCKIM WCHDE BYCWC MSCHC
LE MJD ILI ALB. AMIN.

Πῆμοτ γαρ νευωτεν νευ
 τῆρηνη εἵσοπ: χε ἀμην εἰέωωπι.

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

نعمة الله الأب تكون مع جميعكم.
 آمين.

The Catholic Epistle
 الكاثوليكون

Καθολικον ἐβωλ θεν ἴεπιστολη
 ἵντε πενωτ Ιακωβος. Ἀμην.
 Παμενρα ἴ.

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 ̅: ̅α - ̅ιβ

James 3: 1 - 12

يعقوب 3: 1 - 12

Уперер оуμῳ ἵρεϋἴβω
 να̅ςνηοῦ ἐρετενσωοῖν χε τετενηαδι
 ἵοῦνηῳ ἵηβαπ.

My brethren, let not
 many of you become
 teachers, knowing that we
 shall receive a stricter
 judgment.

لَا تَكُونُوا مُعَلِّمِينَ كَثِيرِينَ يَا
 إِخْوَتِي، عَالِمِينَ أَنَّنَا نَأْخُذُ دَيْنُونَةً
 أَكْبَرَ.

Πενζιῶοῦτ γαρ τηροῦ ἵοῦμῳ
 ἵσοπ: φη̅ε̅τε ἵῆζιῶοῦτ ἀν θεν οῦσαζι
 φαι οῦτελιος ἵρωμι πε ε̅ο̅τον ῶ̅χο̅μ
 ῶμοϋ ε̅β̅ι̅χα̅λι̅νο̅ς ῶ̅πι̅σω̅α̅ τη̅ρ̅ϋ.

For we all stumble in
 many things. If anyone does
 not stumble in word, he is a
 perfect man, able also to
 bridle the whole body.

لَأَنَّنَا فِي أَشْيَاءَ كَثِيرَةٍ نَعْتَرُ جَمِيعًا.
 إِنْ كَانَ أَحَدٌ لَا يَعْتَرُ فِي الْكَلَامِ فَذَلِكَ
 رَجُلٌ كَامِلٌ، قَادِرٌ أَنْ يُلْجِمَ كُلَّ
 الْجَسَدِ أَيْضًا.

Ισχε δε तेῖ ἵνηχαλινοῦς ἐρωοῦ
 ἵνη̅ζ̅ω̅ρ̅ ἐ̅π̅ξ̅ι̅ν̅το̅ρ̅ω̅τε̅μ̅ ἵ̅σ̅ων̅ ο̅το̅ε̅
 ते̅ν̅σω̅κ̅ ῶ̅πο̅ρ̅ω̅α̅ τη̅ρ̅ϋ.

Indeed, we put bits in
 horses' mouths that they
 may obey us, and we turn
 their whole body.

هُوَذَا الْخَيْلُ، نَضَعُ اللَّجْمَ فِي
 أَفْوَاهِهَا لِكَيْ تَطَاوِعَنَا، فَتُدِيرُ
 جَسْمَهَا كُلَّهُ.

Θηππε ις νικε̅ε̅χ̅η̅ο̅ῦ̅ ε̅τε̅ ἵ̅ται̅μα̅ι̅η̅
 ε̅ν̅σω̅κ̅ ῶ̅μ̅ω̅ο̅ῦ̅ ἐ̅β̅ω̅λ̅ θ̅ι̅τε̅ν̅ θ̅α̅ν̅θ̅η̅ο̅ῦ̅
 ε̅ν̅να̅ῳ̅τ̅ ῶ̅α̅ν̅ε̅νο̅ῦ̅ δε̅ ἐ̅β̅ω̅λ̅ θ̅ι̅τε̅ν̅
 ο̅ν̅κο̅ρ̅ζ̅ι̅ ἵ̅η̅ζ̅ι̅ ἕ̅φ̅μα̅ ε̅τε̅ρ̅η̅α̅ο̅ῦ̅ω̅ ἕ̅ἴ̅
 ῶ̅πε̅ρ̅ο̅ι̅ ἕ̅ρο̅ϋ ἵ̅χε̅ π̅ι̅ρε̅ρ̅ε̅ρ̅ε̅μ̅ι̅.

Look also at ships:
 although they are so large
 and are driven by fierce
 winds, they are turned by a
 very small rudder wherever
 the pilot desires.

هُوَذَا السُّفُنُ أَيْضًا، وَهِيَ عَظِيمَةٌ
 بِهَذَا الْمِقْدَارِ، وَتَسُوقُهَا رِيَاخٌ
 عَاصِفَةٌ، تُدِيرُهَا دَفَّةٌ صَغِيرَةٌ جِدًّا
 إِلَى حَيْثُمَا شَاءَ قَصْدُ الْمُدِيرِ.

Παιρηῖ θωϋ πιλας οῦκοῦζι
 ῶ̅με̅λο̅ς̅ πε̅ ο̅το̅ε̅ ε̅ρ̅σα̅ζ̅ι̅
 ἵ̅θ̅α̅ν̅μ̅ε̅τ̅η̅ῳ̅ἴ̅:̅ θ̅η̅π̅πε̅ ι̅ς̅ ο̅ν̅κο̅ρ̅ζ̅ι̅

Even so the tongue is a
 little member and boasts
 great things. See how great
 a forest a little fire kindles!

هَكَذَا اللِّسَانُ أَيْضًا، هُوَ عَضْوٌ
 صَغِيرٌ وَيَفْتَخِرُ مُتَعَظِّمًا. هُوَذَا نَارٌ
 قَلِيلَةٌ، أَيُّ وَقُودٍ تُحْرِقُ.

ἡ χρωμ ἐφρωκε ἡ οὐρανὸς τῆς.

Πιλας ζωφ οὐχρωμ πε ἐπολσελ
ἡ τε τὰδικιὰ: πιλας ἔχη ἡ ἄρηι θεν
νιμελος οτοθ ἔριαδνι ἡ σα πιωμα
τηρφ οτοθ ἔρωκε ἡ πιτροχος ἡ τε
πιζινμισι οτοθ ἔρωκε ἔβολ ζιτεν
† γεenna.

Φυσις ταρ νιβεν ἡ τε νιθηριον νεμ
νιζαλα† νεμ νιδατφ νεμ νιηετθεν
νιὰμαιοτ σεερδαμαζιν ἡ μωοτ οτοθ
σεδνο ἡ ζωοτ ἡ†φυσις ἡ τε†μετρωμι.

Πιλας δε ἡθοφ ἡμον ἔλι ἡρωμι
ἡ ἄρο ἡμοφ ἔδνεχωφ οτατσεινη πε
εφρωοτ εφμεθ ἡμαθοτἡ ἡ τε φμοτ.

Αἰςμοτ ἐφνοτ† οτοθ φιωτ ἔβολ
ἡμοφ οτοθ ἡ ἄρηι ἡ ἄητφ τενρωοτφ
ἡ νιρωμι νιηεταφθαμἡωοτ ἡχε φνοτ†
εἶοἡ ἡμοφ.

ἔβολ θεν πιρω ρω σενηοτ ἔβολ
ἡχε πιςμοτ νεμ πιαζοτἡ πετςφε χε
αν πε ναςνηοτ ἡ τε ναι ἡωπι ἡπαιρη†.

ἡητι ἡρε†μιοτμι βεβι
ἡπετρωλχ νεμ πεθμολθ ἔβολθεν
παιοτἡτεν ρω ἡοτωτ.

ἡη οτοθ ἡχομ ναςνηοτ ἡοτβω
ἡκεντε ἡτεσιρι ἡζανχωιτ ιε οτβω
ἡλλοζι ἡτεσιρι ἡζανκεντε: παιρη†

And the tongue is a fire, a world of iniquity. The tongue is so set among our members that it defiles the whole body, and sets on fire the course of nature; and it is set on fire by hell.

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

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

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

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

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

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

فَاللِّسَانُ نَارٌ! عَالَمُ الْإِثْمِ. هَكَذَا
جُعِلَ فِي أَعْضَانِنَا اللِّسَانُ، الَّذِي
يُدْنِسُ الْجِسْمَ كُلَّهُ، وَيُضْرِمُ دَائِرَةَ
الْكُونِ، وَيُضْرِمُ مِنْ جَهَنَّمَ.

لَأَنَّ كُلَّ طَبَعٍ لِلْوَحُوشِ وَالطَّيُورِ
وَالزَّحَافَاتِ وَالْبَحْرِيَّاتِ يُدَلَّلُ، وَقَدْ
تَدَلَّلَ لِلطَّبَعِ الْبَشَرِيِّ.

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

بِهِ نُبَارِكُ اللَّهَ الْآبَ، وَبِهِ نَلْعَنُ
النَّاسَ الَّذِينَ قَدْ تَكَوَّنُوا عَلَى شِبْهِهِ
اللَّهِ.

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

أَلَعَلَّ يَنْبُوعًا يُنْبِغُ مِنْ نَفْسِ عَيْنٍ
وَاحِدَةٍ الْعُذْبَ وَالْمُرَّ.

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

ἵνεω̅πε̅τω̅λ̅ ε̅ρ̅ ο̅τω̅ ε̅ρ̅ω̅λ̅.

*Ἥσ̅ς̅η̅νο̅ς̅ ἠ̅πε̅ρ̅μ̅εν̅ρε̅ π̅ικ̅ο̅ς̅μ̅ο̅ς̅
ο̅τ̅δε̅ ἡ̅η̅ε̅τω̅π̅ δ̅εν̅ π̅ικ̅ο̅ς̅μ̅ο̅ς̅:
π̅ικ̅ο̅ς̅μ̅ο̅ς̅ ἡ̅σ̅ι̅νι̅ ἡ̅μ̅ι̅ τ̅ε̅ρ̅ε̅π̅ι̅θ̅υ̅μ̅ι̅α̅: φ̅η̅
δε̅ ε̅τ̅ι̅ρ̅ι̅ ἠ̅φ̅ο̅τω̅ ἠ̅φ̅η̅νο̅ς̅ ἡ̅μ̅α̅ω̅π̅ι̅
ω̅α̅ ἔ̅νε̅ε̅: ἁ̅μ̅η̅ν̅.*

*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
الى الابد. آمين.*

The Acts
الإبركسيس

Πρα̅ξι̅ς ἡ̅τε̅ ἡ̅ν̅ε̅ιο̅ς̅ ἡ̅πο̅στο̅λο̅ς̅:
ἔ̅ρε̅ πο̅τ̅ς̅μ̅ο̅ς̅ ε̅σο̅τα̅β̅ ω̅π̅ι̅ ἡ̅μ̅α̅ν̅.
Ἄ̅μ̅η̅ν̅.

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

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

Πρα̅ξι̅ς ἰ̅β̅: ἰ̅β̅ - κ̅ς̅

Acts 12: 12 - 23

أعمال 12: 12 - 23

Ε̅τα̅ρ̅η̅α̅ν̅ δε̅ α̅ρ̅ι̅ ἔ̅π̅η̅ν̅ ἡ̅Μα̅ρ̅ι̅ᾶ̅
ἡ̅μα̅τ̅ ἡ̅Ἰω̅αν̅η̅ς̅ φ̅η̅ε̅το̅ν̅ο̅ς̅ ἔ̅ρο̅ς̅ χ̅ε̅
Μα̅ρ̅κο̅ς̅ π̅ι̅μ̅α̅ ἑ̅να̅ρ̅θ̅ο̅ν̅η̅τ̅ ἡ̅μ̅ο̅ς̅ ἡ̅νε̅
ο̅τ̅μ̅η̅ω̅ ε̅ε̅ρ̅ε̅π̅ρο̅ε̅ρ̅χ̅ε̅σ̅ε̅.

So, when he had
considered this, he came to
the house of Mary, the
mother of John whose
surname was Mark, where
many were gathered
together praying.

ثُمَّ جَاءَ وَهُوَ مُنْتَبِهٌ إِلَى بَيْتِ مَرْيَمَ
أُمِّ يُوْحَنَّا الْمَلَقَبِ مَرْفُوسَ حَيْثُ كَانَ
كَثِيرُونَ مُجْتَمِعِينَ وَهُمْ يُصَلُّونَ.

Ε̅τα̅ρ̅κ̅ω̅λ̅ε̅ δε̅ ε̅ι̅ρε̅ν̅ φ̅ρο̅
ἡ̅πι̅π̅ρ̅ῶ̅ν̅ ἡ̅νε̅ Πε̅τ̅ρο̅ς̅ α̅ς̅ι̅ ἔ̅βο̅λ̅ ἡ̅νε̅
ο̅τ̅ᾶ̅λο̅ς̅ ἡ̅β̅ω̅κι̅ ἔ̅ε̅ρο̅τ̅ω̅ ἡ̅α̅ς̅ ἔ̅πε̅ρ̅α̅ν̅ πε̅
Ρ̅ω̅δ̅η̅.

And as Peter knocked at
the door of the gate, a girl
named Rhoda came to
answer.

فَلَمَّا قَرَعَ بِطَرُوسُ بَابَ الدَّهْلِيزِ
جَاءَتْ جَارِيَةٌ اسْمُهَا رُودَا لِتَسْمَعَ.

Ο̅το̅ς̅ ἔ̅τα̅σσο̅τε̅ν̅ τ̅ς̅μ̅η̅ ἡ̅Πε̅τ̅ρο̅ς̅
ἔ̅βο̅λ̅δ̅εν̅ π̅ι̅ρα̅ω̅ι̅ ἡ̅πε̅σο̅ν̅ων̅ ἡ̅πι̅ψ̅ῶ̅μ̅ι̅:
ἔ̅τα̅σ̅βο̅σι̅ δε̅ ἔ̅δ̅ο̅ν̅ ἁ̅στα̅μ̅ω̅ς̅ χ̅ε̅
Πε̅τ̅ρο̅ς̅ ὀ̅β̅ι̅ ἔ̅ρα̅τ̅η̅ ε̅ι̅ρε̅ν̅ π̅ι̅π̅ρ̅ῶ̅ν̅.

When she recognized
Peter's voice, because of
her gladness she did not
open the gate, but ran in and
announced that Peter stood
before the gate.

فَلَمَّا عَرَفَتْ صَوْتَ بِطَرُوسَ لَمْ تَفْتَحِ
الْبَابَ مِنَ الْفَرَحِ بَلْ رَكَضَتْ إِلَى
دَاخِلٍ وَأَخْبَرَتْ أَنَّ بِطَرُوسَ وَقَفَّ
قُدَّامَ الْبَابِ.

Ἡ̅ῶ̅ω̅ς̅ δε̅ πε̅χ̅ω̅ς̅ ἡ̅α̅ς̅ χ̅ε̅
ἁ̅ρε̅λ̅ο̅β̅ι̅: ἡ̅ῶ̅ος̅ δε̅ ἡ̅α̅σ̅τα̅χ̅ρο̅ ἡ̅το̅τ̅ς̅ πε̅

But, they said to her,
"You are beside yourself!"
Yet she kept insisting that it

فَقَالُوا لَهَا: «أَنْتِ تَهْذِينِ!» وَأَمَّا
هِيَ فَكَانَتْ تُؤَكِّدُ أَنَّ هَكَذَا هُوَ.
فَقَالُوا: «إِنَّهُ مَلَائِكَةٌ!»

ξε παρητ πετωπ: νωωτ δε πεχωωτ
νας ξε πεφαστελος πε.

Петрос δε ναφμην εκωλθ:
εταρωτων δε ατηνατ ερωφ ορωθ
ατωωτ.

Αφωρεμ δε ερωωτ ντεφχιζ ξε
εχαρωτεν ορωθ αφασι θατοτοτ ξε
ναψ ηρητ α Πβοις ενφ εβολθεν
πιυτεκο: πεχαφ δε νωωτ ξε ματαμε
λακωβος νεμ νισνηοτ εναι: ορωθ εταφι
εβολ αφφεναφ εκεμα.

Ετα πιερωοτ δε ψωπι ναφωπ ηξε
οτωορτερ νοτκοτχι αν δεν νιματοι
ξε οτ θαρα πε εταφωπι ηΠετρος.

Ηρωδης δε εταφωτ ηνωφ ορωθ
ετε ηπεφχεμφ αφηκαθ ηνιρεφαρεθ
αφοναθσαθνι εδοθβοτ ορωθ εταφι
εβολθεν φιωδεα εερηι εκεσαρια
αφωπι ηματ.

Ηαφωπ δε δεν οτωβον εκφτωβε
να Πτρος νεμ τσιδων αν δε εκοπ
φαρωφ ορωθ εταφθετ πεητ
ηΠλαστος: φηετχη θιζεν πικοιτων
ητε πορω ναφερεετιν νοτχιρηνη εθβε
ξε ναφωψηψ ητοτχωρα εβολ θιτοτς
ητεφμετορω.

was so. So they said, "It is his angel."

Now, Peter continued knocking; and when they opened the door and saw him, they were astonished.

But, motioning to them with his hand to keep silent, he declared to them how the Lord had brought him out of the prison. And he said, "Go, tell these things to James and to the brethren." And he departed and went to another place.

Then, as soon as it was day, there was no small stir among the soldiers about what had become of Peter.

But, when Herod had searched for him and not found him, he examined the guards and commanded that they should be put to death. And he went down from Judea to Caesarea, and stayed there.

Now, Herod had been very angry with the people of Tyre and Sidon; but they came to him with one accord, and having made Blastus the king's personal aide their friend, they asked for peace, because their country was supplied with food by the king's country.

وَأَمَّا بُطْرُسُ فَلَبِثَ يَقْرَعُ. فَلَمَّا
فَتَحُوا وَرَأَوْهُ انْدَهَشُوا.

فَأَشَارَ إِلَيْهِمْ بِيَدِهِ لِيَسْكُتُوا وَحَدَّثَهُمْ
كَيْفَ أَخْرَجَهُ الرَّبُّ مِنَ السِّجْنِ.
وَقَالَ: «أَخْبِرُوا يَعْقُوبَ وَالْإِخْوَةَ
بِهَذَا». ثُمَّ خَرَجَ وَذَهَبَ إِلَى مَوْضِعٍ
آخَرَ.

فَلَمَّا صَارَ النَّهَارُ حَصَلَ اضْطِرَابٌ
لَيْسَ بِقَلِيلٍ بَيْنَ الْعَسْكَرِ: تَرَى مَاذَا
جَرَى لِبُطْرُسَ؟

وَأَمَّا هِيرُودُسُ فَلَمَّا طَلَبَهُ وَلَمْ
يَجِدْهُ فَحَصَّ الْحَرَّاسَ وَأَمَرَ أَنْ
يُقَادُوا إِلَى الْقَتْلِ. ثُمَّ نَزَلَ مِنْ
الْيَهُودِيَّةِ إِلَى قَيْصَرِيَّةَ وَأَقَامَ هُنَاكَ.

وَكَانَ هِيرُودُسُ سَاخِطًا عَلَى
الصُّورِيِّينَ وَالصِّدَاوِيِّينَ فَحَضَرُوا
إِلَيْهِ بِنَفْسٍ وَاحِدَةٍ وَاسْتَعَطَفُوا
بِلَاسْتُسَ النَّاطِرَ عَلَى مَضْجَعِ
الْمَلِكِ ثُمَّ صَارُوا يَلْتَمِسُونَ
الْمُصَالَحَةَ لِأَنَّ كُورَتَهُمْ تَقَاتُ مِنْ
كُورَةِ الْمَلِكِ.

Ἡρῶδη δὲ θέν οὐτέροοτ ἐφῆθη ἃ
 Ἡρωδης τρωτωτ ἵοτρεβω ἵοτρο
 οτοθ ἔταφθεωσι θιχεν πιβημα
 ναφραχι νεωωοτ πε.

Πιωηω δὲ ναφωω ἔβωλ ἐφωω
 ἄμοοο χε οὔομη ἵοτοττ τε θαι οτοθ θα
 ρωωι αν τε.

Саτοττ δὲ ἃ οταφτελοο ἵτε
 Πβοιο αφωαρι ἔροφ ἔφωα χε
 ἄπεφτωοτ ἄφνοττ οτοθ
 ἔταφθεβιφεντ αφμοο.

*Πισαχι δὲ ἵτε Πβοιο ἐφῆλαι οτοθ
 ἐφῆλωαι: ἐφῆλωασι οτοθ ἐφῆταφρο:
 θεν φῆσια ἵεκκλῆσια ἵτε φνοττ:
 ἄμην.*

So on a set day Herod,
 arrayed in royal apparel, sat
 on his throne and gave an
 oration to them.

And the people kept
 shouting, “The voice of a
 god and not of a man!”

Then immediately an
 angel of the Lord struck
 him, because he did not give
 glory to God. And he was
 eaten by worms and died.

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

فَفِي يَوْمٍ مُّعَيَّنٍ لَّبَسَ هِيرُودُسُ
 الْحُلَّةَ الْمُلُوكِيَّةَ وَجَلَسَ عَلَى
 كُرْسِيِّ الْمَلِكِ وَجَعَلَ يُخَاطِبُهُمْ.

فَصَرَخَ الشَّعْبُ: «هَذَا صَوْتُ إِلَهٍ لَا
 صَوْتُ إِنْسَانٍ!»

فَفِي الْحَالِ ضَرَبَهُ مَلَاكُ الرَّبِّ لِأَنَّهُ
 لَمْ يُعْطِ الْمَجْدَ لِلَّهِ فَصَارَ يَأْكُلُهُ الدُّوْدُ
 وَمَاتَ.

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

The Liturgy Psalm

مزمور القداس

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

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

Ψαλμοο τω Δατιδ ἄζ: ἡ, θ

Psalm 48: 10, 11

المزمور 47: 8، 9

Πεκοῖναμ μεθ ἄμμεθμη:
 μαρεφοττοοφ ἄμοοφ ἵχε ἵτωωτ ἵσιωη:
 οτοθ μαροθελῆλ ἵχε νιωφερι ἵτε
 φλοτδεἄ εθε νεκθαπ Πβοιο.
 Ἀλλῆλοτἄ.

Your right hand is full
 of righteousness. Let Mount
 Zion rejoice, let the
 daughters of Judah be glad,
 because of Your judgments.
Alleluia.

يمينك مملوءة عدلاً. فليفرح جبل
 صهيون ولتتهلل بنات اليهودية
 من أجل أحكامك يارب. **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>Οὐρανῶναστρωσις ἐβόλῃ θῆεν πιερασσελιον εθοῦαβ κατὰ Ὑατῶεον ασιοῦ.</p>	<p>A chapter according to Saint Matthew, may his blessings be with us. Amen.</p>	<p>فصل من إنجيل معلمنا متي البشيري. بركاته علينا آمين.</p>
<p>Ὑατῶεον ἰθ: ἰϛ' - λ'</p>	<p>Matthew 19: 16 - 30</p>	<p>متي 19: 16 - 30</p>
<p>Οἱος ἰσ οὔαι ἀγὶ ἑαροϋ πεχαϋ ναϋ χε φρεϋϋτῆβω νὰσαθοϋ οῦ νὰσαθον ἐϋνααιϋ θῖνα ἡταερὲκκληρονομῖν ἡνωωνθ ἡνεεϋ.</p>	<p>Now behold, one came and said to Him, “Good Teacher, what good thing shall I do that I may have eternal life?”</p>	<p>وَإِذَا وَاحِدٌ تَقَدَّمَ وَقَالَ لَهُ: «أَيُّهَا الْمُعَلِّمُ الصَّالِحُ أَيُّ صَلاَحٍ أَعْمَلُ لَتَكُونَ لِي الْحَيَاةَ الْأَبَدِيَّةَ؟»</p>
<p>Πθοϋ Δε πεχαϋ ναϋ χε εθε οῦ κῶνῖνι ἡμοι εθε πἰαῖσαθον: οὔαι ταρ πε πἰαῖσαθοϋ Φνοῦϋ: ἰσχε Δε ἕορωϋ εἰ ἐδοῦν ἐπιωνθ ἀρεϋ ἐνιεντολη.</p>	<p>So, He said to him, “Why do you call Me good? No one is good but One, that is, God. But, if you want to enter into life, keep the commandments.”</p>	<p>فَقَالَ لَهُ: «لِمَاذَا تَدْعُونِي صَالِحًا؟ لَيْسَ أَحَدٌ صَالِحًا إِلَّا وَاحِدٌ وَهُوَ اللَّهُ. وَلَكِنْ إِنْ أَرَدْتَ أَنْ تَدْخُلَ الْحَيَاةَ فَاحْفَظِ الْوَصَايَا.»</p>
<p>Πεχαϋ ναϋ χε ἀϋ νε: Ἰησοῦϋ Δε πεχαϋ ναϋ χε ἡνεκθωτεβ ἡνεκερνωικ ἡνεκβιοῦῖ ἡνεκερμεϋρε ἡνοῦϋ.</p>	<p>He said to Him, “Which ones?” Jesus said, “You shall not murder,’ ‘You shall not commit adultery,’ ‘You shall not steal,’ ‘You shall not bear false witness,’</p>	<p>قَالَ لَهُ: «أَيَّةُ الْوَصَايَا؟» فَقَالَ يَسُوعُ: «لَا تَقْتُلْ. لَا تَزْنِ. لَا تَسْرِقْ. لَا تَشْهَدَ بِالزُّورِ.»</p>
<p>Ὑαταῖε πεκιωτ νεμ τεκμαῦ οὔοϋ εκεμενρε πεκῶφῆρ ἡπεκρηϋ.</p>	<p>‘Honor your father and your mother,’ and, ‘You shall love your neighbor as yourself.’”</p>	<p>أَكْرِمِ أَبَاكَ وَأُمَّكَ وَأَحِبَّ قَرِيْبَكَ كَنَفْسِكَ.»</p>
<p>Πεχε πἰδελϋνρι ναϋ χε ναῖ τηροῦ αιἀρεϋ ἐρωοῦ ἰσχεν ταμετὰλοῦ: οῦ οἱ πε ϋϋατ ἡμοϋ.</p>	<p>The young man said to Him, “All these things I have kept from my youth. What do I still lack?”</p>	<p>قَالَ لَهُ الشَّابُّ: «هَذِهِ كُلُّهَا حَفِظْتُهَا مِنْذُ حَدَاتِي. فَمَاذَا يُعْوزُنِي بَعْدُ؟»</p>

Αφ'ερου'ω ναϋ ηνε Ιησους χε ιςχε
χοτωϋ ε'εροντελιος μαϋενακ μα
φηετε ητακ εβολ υηιτου ηνιζηκι
οτοϋ εκε'εφο νακ ηο'α'εο ηε'ρη δεη
τεφε οτοϋ αμοϋ ο'α'εκ η'σωι.

Εταϋωτεμ δε ηνε πιδελϋρι
ε'παϊσαζι αϋϋεναϋ ε'ρε πεϋρητ μοκε:
νε ο'οντεϋ ο'υμηϋ ταρ ηε'ρπαρχοντα
υματ.

Ιησους δε πεχαϋ ηνεϋμαθητης χε
αμηη τ'χω υμοϋ νωτεη χε 'μοκε
ητε ο'τραμαδ'ο ι'ε'δ'ο'τη η'ε'μ'ε'το'τρο ητε
νηφ'ο'τη.

Παλιη τ'χω υμοϋ νωτεη χε
'μο'ο'τεη ητε ο'τραμο'υ'λ ι'ε'δ'ο'τη δεη
ε'ο'ρα'θ'ηη ητε ο'τραμ'α'θ'ω'ρη ιε ο'τραμαδ'ο
ητεϋ ι'ε'δ'ο'τη η'ε'μ'ε'το'τρο ητε Φ'νο'υ'τ.

Εταϋωτεμ δε ηνε ηιμαθητης
α'νε'ρϋ'φ'η'ρη ε'μαϋω ε'ν'χω υμοϋ χε ηιυ
ε'ρα ε'τε ο'το'η'ϋ'χο'υ υ'μο'ϋ ε'νο'ε'υ.

Εταϋχο'υ'ϋ'τ δε ηνε Ιησους πεχαϋ
νω'υ'τ χε η'τεη ηι'ρω'η ο'υ'με'τα'τ'χο'υ πε
φ'αι η'τεη Φ'νο'υ'τ δε ο'το'η'ϋ'χο'υ υ'μο'ϋ
ε'ε'ω'β η'ι'β'ε'η.

Ποτε αφ'ερου'ω ηνε Πετροϋ πεχαϋ
ναϋ χε ε'η'η'πε α'νο'η' α'η'χα ε'ω'β η'ι'β'ε'η
η'σ'ω'ηη ο'το'ε' α'νο'η'α'ε'τεη η'σ'ω'κ: ο'υ' ε'ρα

Jesus said to him, "If you want to be perfect, go, sell what you have and give to the poor, and you will have treasure in heaven; and come, follow Me."

But, when the young man heard that saying, he went away sorrowful, for he had great possessions.

Then Jesus said to His disciples, "Assuredly, I say to you that it is hard for a rich man to enter the kingdom of heaven.

And again I say to you, it is easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom of God."

When His disciples heard it, they were greatly astonished, saying, "Who then can be saved?"

But, Jesus looked at them and said to them, "With men this is impossible, but with God all things are possible."

Then Peter answered and said to Him, "See, we have left all and followed You. Therefore what shall we have?"

قَالَ لَهُ يَسُوعُ: «إِنْ أَرَدْتَ أَنْ تَكُونَ كَامِلًا فَادْهَبْ وَبِعْ أَمْلاكَكَ وَأَعْطِ الْفُقَرَاءَ فَيَكُونَ لَكَ كَنْزٌ فِي السَّمَاءِ وَتَعَالَ اتَّبِعْنِي.»

فَلَمَّا سَمِعَ الشَّابُّ الْكَلِمَةَ مَضَى حَزِينًا لِأَنَّهُ كَانَ ذَا أَمْوَالٍ كَثِيرَةٍ.

فَقَالَ يَسُوعُ لِتَلَامِيذِهِ: «الْحَقُّ أَقُولُ لَكُمْ: إِنَّهُ يَعْسُرُ أَنْ يَدْخُلَ عَنِّي إِلَى مَلَكُوتِ السَّمَاوَاتِ.

وَأَقُولُ لَكُمْ أَيْضًا: إِنَّ مَرُورَ جَمَلٍ مِنْ نَفْثِ إِبْرَةٍ أَيْسَرُ مِنْ أَنْ يَدْخُلَ عَنِّي إِلَى مَلَكُوتِ اللَّهِ.»

فَلَمَّا سَمِعَ تَلَامِيذُهُ بُهْتُوا جَدًّا قَائِلِينَ: «إِذَا مَنْ يَسْتَطِيعُ أَنْ يَخْلُصَ؟»

فَنظَرَ إِلَيْهِمْ يَسُوعُ وَقَالَ: «هَذَا عِنْدَ النَّاسِ عَيْرٌ مُسْتَطَاعٌ وَلَكِنْ عِنْدَ اللَّهِ كُلُّ شَيْءٍ مُسْتَطَاعٌ.»

فَأَجَابَ بُطْرُسُ حِينئذٍ: «هَا نَحْنُ قَدْ تَرَكْنَا كُلَّ شَيْءٍ وَتَبِعْنَاكَ. فَمَاذَا يَكُونُ لَنَا؟»

πεθναυωπι ἕμμον.

Ἰησοῦς Δε πεζαυ νωου χε ἄμην
†χω ἕμμοσ νωτεν χε ἠθωτεν δα
νηεταρυμοϋι ἠσωι ἠδρηι δειν
πιουαθεμωωντ εϋωπ ἀρεϋαν Πωηρι
ἠΦρωμι θεμσι ει πιθρονος ἠτε
πεϋωου εϋετθεμσε θηνοϋ ϋωτεν ει
μητ ἠναϋ ἠθρονος οϋοϋ ερετενε†θαπ
ε† μητ ἠνοϋ† ἠφϋλη ἠτε Πισραηλ.

Οϋοϋ οϋον νιβεν εταϋχα συν
ἠσωϋ ιε σωνι ιε ιωτ ιε μαϋ ιε ἠριμι ιε
ϋηρι ιε ιοϋι ιε ηι εθε παραν εϋεβιτοϋ
ἠϋε ἠκωβ ἠσοπ οϋοϋ πιωνδ ἠνεϋε
εϋεερκλθρονομιν ἕμμοϋ.

Οϋον οϋμηϋ σαϋ ἠϋορπ
εϋναερδαε οϋοϋ ϋανδαεϋ
εϋναερϋορπ.

*Πῶου φα Πεννοϋ† πε ϋα ενεϋ
ἠτε ηι ενεϋ: ἄμην.*

So, Jesus said to them,
“Assuredly I say to you, that
in the regeneration, when
the Son of Man sits on the
throne of His glory, you
who have followed Me will
also sit on twelve thrones,
judging the twelve tribes of
Israel.

And everyone who has
left houses or brothers or
sisters or father or mother or
wife or children or lands,
for My name’s sake, shall
receive a hundredfold, and
inherit eternal life.

But, many who are first
will be last, and the last
first.

Glory be to God forever.

فَقَالَ لَهُمْ يَسُوعُ: «الْحَقَّ أَقُولُ
لَكُمْ: إِنَّكُمْ أَنْتُمْ الَّذِينَ تَبِعْتُمُونِي فِي
التَّجْدِيدِ مَتَى جَلَسَ ابْنُ الْإِنْسَانِ
عَلَى كُرْسِيِّ مَجْدِهِ تَجْلِسُونَ أَنْتُمْ
أَيْضاً عَلَى اثْنَيْ عَشَرَ كُرْسِيّاً
تَدِينُونَ أَسْبَاطَ إِسْرَائِيلِ الْإِثْنَيْ
عَشَرَ.

وَكُلُّ مَنْ تَرَكَ بُيُوتاً أَوْ إِخْوَةً أَوْ
أَخَوَاتٍ أَوْ أَباً أَوْ أُمّاً أَوْ امْرَأَةً أَوْ
أَوْلَاداً أَوْ حُقُولاً مِنْ أَجْلِ اسْمِي
يَأْخُذُ مِئَةَ ضِعْفٍ وَيَرِثُ الْحَيَاةَ
الْأَبَدِيَّةَ.

وَلَكِنْ كَثِيرُونَ أَوْلُونَ يَكُونُونَ
آخِرِينَ وَآخِرُونَ أَوْلِينَ.»

والمجد لله دائماً.

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

Prophecies
النبوات

Deuteronomy 8: 1 - 9: 4
التثنية 8: 1 - 9: 4

<p>ΕΒΟΛ ΘΕΝ ΠΧΩΜ ΗΤΕ ΠΙΔΕΥΤΕΡΟΝΟΜΙΟΝ ΗΤΕ ΥΩΨΗΣ ΠΙΠΡΟΦΗΤΗΣ: ΕΡΕΠΕΥΣΜΟΥ ΕΘΟΥΑΒ: ΨΩΠΙ ΝΕΜΑΝ ΑΜΗΝ ΕΨΧΩ ΜΜΟΣ.</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 Η: Α - Θ: Δ</p>	<p>Deuteronomy 8: 1 - 9: 4</p>	<p>التثنية 8: 1 - 9: 4</p>
<p>Παι νε νιεντολη τηροϋ παι ανοκ εϋζονεν μωουϋ ετεν θηνοϋ ρινα ητετενωηδ οτοϋ ητετεναψαι οτοϋ ητετενερκληρονομιν μπικαρι φηετα Πβοιϋ ωρκ μμοϋ ηνετενιοϋ.</p>	<p>Every commandment, which I command you today you must be careful to observe, that you may live and multiply, and go in and possess the land of which The Lord swore to your fathers.</p>	<p>جَمِيعِ الْوَصَايَا الَّتِي أَنَا أُوصِيكُمْ بِهَا الْيَوْمَ تَحْفَظُونَ لِتَعْمَلُوهَا لِتَحْيُوا وَتَكْثُرُوا وَتَدْخُلُوا وَتَمْتَلِكُوا الْأَرْضَ الَّتِي أَقْسَمَ الرَّبُّ لِأَبَائِكُمْ.</p>
<p>Οτοϋ εκεερφμενι μπιμωιτ τηρϋ φηεταϋενκ ριωτϋ ρι πψαϋε ηνε Πβοιϋ πεκνοϋϋ ροπωϋ ητεϋτρεμοκ οτοϋ ητεϋερπιραζιν μμοκ ρινα ητεϋεμι ηνηετθεν πεκρητ ρε αν ρηναδρεϋ ενεϋεντολη ψαν μμον.</p>	<p>And you shall remember that The Lord your God led you all the way these forty years in the wilderness, to humble you and test you, to know what was in your heart, whether you would keep His commandments or not.</p>	<p>وَتَذَكَّرُ كُلَّ الطَّرِيقِ الَّتِي فِيهَا سَارَ بِكَ الرَّبُّ إِلَهُكَ هَذِهِ الْأَرْبَعِينَ سَنَةً فِي الْقَفْرِ لِنَبِّذَكَ وَيَجْرِبَكَ لِيَعْرِفَ مَا فِي قَلْبِكَ أَتَحْفَظُ وَصَايَاهُ أَمْ لَا؟</p>
<p>Οτοϋ αϋτρεμοκ οτοϋ αϋθρεκεϋκο: οτοϋ αϋτεμμοκ μπιμαννα ρι πψαϋε φηετα ηρε νεκιοϋ ϋωοτη μμοϋ αν ρινα</p>	<p>So He humbled you, allowed you to hunger, and fed you with manna which you did not know nor did your fathers know, that He might make you know that man shall not live by bread alone; but man lives by</p>	<p>فَأَذَلَّكَ وَأَجَاعَكَ وَأَطْعَمَكَ الْمَنَّ الَّذِي لَمْ تَكُنْ تَعْرِفُهُ وَلَا عَرَفَهُ آبَاؤُكَ لِيَعْلَمَكَ أَنَّهُ لَيْسَ بِالْخُبْزِ وَحْدَهُ يَحْيَا الْإِنْسَانُ بَلْ بِكُلِّ مَا يَخْرُجُ مِنْ فَمِ الرَّبِّ يَحْيَا الْإِنْسَانُ.</p>

ἵτεψταμοκ χε ἄρε πιρωμι ναωνδ
ἔωικ ἡματατψ αν αλλα ἔξεν σαχι
νιβεν εθνηοῦ ἔβολ δεν ρωψ ἡΦνοῦτ
εψἔωνδ ἵξε πιρωμι.

Πεκἔβωσ ἡποῦδῖτ ζωτκ οῖοσ
νεκφατ ἡποῦερωαψι ισξεν ἔμμε
ἵρομπι.

Οῖοσ ἄριέμι δεν πεκρητ χε
ἡφρητ ἵοῖρωμι εψτἔβω ἡπεψρηι
παρητ Πβοις πεκνοῦτ εψἔτἔβω νακ.

Οῖοσ εκἔἄρεσ ἐνιεντολη ἵτε
Πβοις πεκνοῦτ ἔμοψι ζω νεψμωιτ
ἔερσοτ δατεψρη.

Πβοις ταρ πεκνοῦτ εψἔβῖτκ ἔδωῖν
ἔοῖκασι ἡἄσαθον οῖοσ ἔναψωψ: πιμα
ἔτε οῖον δανμοῖνσωρεμ ἡμοψ νεμ
δανμοῖμι ἵτε νῖνοῖν εθνηοῦ ἔβολ
δεν νῖμεψωψοτ νεμ ἔβολδεν νῖτωοῦ.

Οῖκασι ἵκοῦτο νεμ ἰωτ νεμ
δανῖαδἄλολι νεμ δανκεντε νεμ
δανερμἄν: οῖκασι ἵξωιτ ἵνεσ νεμ
ἔβῖω.

Οῖκασι ἡναοῖωμ αν ἡπεκωικ
ζωτψ δεν οῖμετρηκι οῖοσ
ἵνεκερδαἔ ἵἔλι ζωτψ: οῖκασι

every word that proceeds
from the mouth of The
Lord.

Your garments did not
wear out on you, nor did
your foot swell these forty
years.

You should know in
your heart that as a man
chastens his son, so The
Lord your God chastens
you.

Therefore, you shall
keep the commandments of
The Lord your God, to walk
in His ways and to fear
Him.

For The Lord your God
is bringing you into a good
land, a land of brooks of
water, of fountains and
springs, that flow out of
valleys and hills;

a land of wheat and
barley, of vines and fig trees
and pomegranates, a land of
olive oil and honey;

a land in which you will
eat bread without scarcity,
in which you will lack
nothing; a land whose
stones are iron and out of
whose hills you can dig
copper.

ثِيَابُكَ لَمْ تَبْلُ عَلَيْكَ وَرِجْلُكَ لَمْ
تَتَوَّرَمْ هَذِهِ الْأَرْبَعِينَ سَنَةً.

فَاعْلَمْ فِي قَلْبِكَ أَنَّهُ كَمَا يُؤَدِّبُ
الْإِنْسَانَ ابْنَهُ قَدْ أَدَّبَكَ الرَّبُّ إِلَهُكَ.

وَاحْفَظْ وَصَايَا الرَّبِّ إِلَهُكَ لِتَسْلُكَ
فِي طُرُقِهِ وَتَتَّقِيَهُ.

لَأَنَّ الرَّبَّ إِلَهُكَ آتٍ بِكَ إِلَى أَرْضٍ
جَيِّدَةٍ أَرْضِ أَنْهَارٍ مِنْ عَيْنٍ
وَعِمَارٍ تَنْبُعُ فِي الْبِقَاعِ وَالْجِبَالِ.

أَرْضٍ حِنْطَةٍ وَشَعِيرٍ وَكَرْمٍ وَتِينٍ
وَرُمَّانٍ. أَرْضٍ زَيْتُونٍ زَيْتٍ
وَعَسَلٍ.

أَرْضٌ لَيْسَ بِالسَّكْنَةِ تَأْكُلُ فِيهَا
خُبْزاً وَلَا يُعْوِزُكَ فِيهَا شَيْءٌ.
أَرْضٌ حَجَارَتُهَا حَدِيدٌ وَمِنْ جِبَالِهَا
تَحْفَرُ نَحَاساً.

νεφώνι θανβενιπι νε οτοθ εκέχωσι
νoυζομτ έβολ θι νεφτωοτ.

Οτοθ εκέοτωμ εκέσι οτοθ εκέσωμ
έΠβοις πεκνοττ νέρηι θιζεν πικαθι
εθνανεφ φηέταφθιφ νακ νζε Πβοις
πεκνοττ.

Μαθθηκ έροκ ύπερερπωβω
ύΠβοις πεκνοττ έυτεμ άρεθ
ένεφεντολη νεμ νεφμεθμη νεμ
νεφθαπ: ναι άνοκ έτθονθεν νακ
ύφουοτ.

θινα μηπωθ ντεκοτωμ ντεκσι
οτοθ ακωανκωτ νθληνοτ ένανετ
οτοθ ντεκωωπι νθητοτ.

Οτοθ νικέεσωτ νεμ νεκέεζωοτ:
αφωανάωθαι νακ οτθατ νεμ οφνοτθ
αφωανάωθαι νακ οτοθ ενχθαι νιβεν
έτεντακ αφωανάωθαι νακ.

Нτεκβιςι θεν πεκθηт οτοθ ντεκερ
πωβω ύΠβοις πεκνοττ: φηέταφενκ
έβολ θεν πικαθι νχθμη έβολ θεν πθι
ύμετβωκ.

Φηέταφενκ έβολ έπωαφε έπινιωτ
έτε ύματ οτοθ ετοι νθοτ: φηέτε
ύματ νζε πιθοφ ετθιλαψι νεμ νιθλθ
νεμ ογίβι ύμθον μωοτ ύματ:

When you have eaten
and are full, then you shall
bless The Lord your God
for the good land, which
The Lord your God has
given you.

Beware that you do not
forget The Lord your God
by not keeping His
commandments, His
judgments, and His statutes
which I command you
today,

lest--when you have
eaten and are full, and have
built beautiful houses and
dwell in them;

and when your herds
and your flocks multiply,
and your silver and your
gold are multiplied, and all
that you have is multiplied;

when your heart is lifted
up, and you forget The Lord
your God who brought you
out of the land of Egypt,
from the house of bondage;

who led you through
that great and terrible
wilderness, in which were
fiery serpents and scorpions
and thirsty land where there
was no water; who brought
water for you out of the
flinty rock;

فَمَتَى أَكَلْتَ وَشَبِعْتَ تَبَارَكَ الرَّبُّ
إِلَهُكَ لِأَجْلِ الْأَرْضِ الْجَيِّدَةِ الَّتِي
أَعْطَاكَ الرَّبُّ إِلَهُكَ.

إِحْتَرِزْ مِنْ أَنْ تَنْسَى الرَّبَّ إِلَهُكَ
وَلَا تَحْفَظْ وَصَايَاهُ وَأَحْكَامَهُ
وَفَرَائِضَهُ الَّتِي أَنَا أَوْصِيكَ بِهَا
الْيَوْمَ.

لئلا إذا أكلت وشبعت وبنيت بيوتاً
جيدة وسكنت.

وَكَثُرَتْ بَقْرُكَ وَعِغَمُكَ وَكَثُرَتْ لَكَ
الْفِصَّةُ وَالذَّهَبُ وَكَثُرَ كُلُّ مَا لَكَ.

يَرْتَفِعُ قَلْبُكَ وَتَنْسَى الرَّبَّ إِلَهُكَ
الَّذِي أَخْرَجَكَ مِنْ أَرْضِ مِصْرَ مِنْ
بَيْتِ الْعُبُودِيَّةِ.

الَّذِي سَارَ بِكَ فِي الْقَفْرِ الْعَظِيمِ
الْمَخُوفِ مَكَانَ حَيَاتٍ مُحْرِقَةٍ
وَعَقَّارِبٍ وَعَطَشٍ حَيْثُ لَيْسَ مَاءٌ.
الَّذِي أَخْرَجَ لَكَ مَاءً مِنْ صَخْرَةٍ
الصَّوَّانِ.

ΦΗΕΤΑϒΙΝΙ ΝΑΚ ΝΟΥΜΩΟΥ ΕΒΟΛΘΕΝ
ΟΥΠΕΤΡΑ ΝΧΩΧ ΝΛΑΚΘ.

ΦΗΕΤΑϒΤΕΜΜΟΚ ἸΠΙΜΑΝΝΑ ΖΙ
ΠΩΑϒΕ: ΦΗΕΤΕ ΝΑΚΩΟΥΤΗ ἸΜΟΥϒ ΑΗ
ΝΘΟΚ ΟΥΔΕ ΝΑΥΚΩΟΥΤΗ ἸΜΟΥϒ ΑΗ ΝΧΕ
ΝΕΚΙΟΥ†: ΖΙΝΑ ΝΤΕϒΤΖΕΜΚΟ ΟΥΘΟΖ
ΝΤΕϒΕΡΟΙΡΑΖΙΝ ἸΜΟΚ ΕΘΡΕ ΠΙΠΕΘΝΑΝΕϒ
ΧΕΜΚ ΝΤΘΔΕ ΝΤΕ ΝΙΕΖΟΥ.

ΟΥΘΟΖ ἸΠΕΡΧΟΣ ΘΕΝ ΠΕΚΖΗΤ ΧΕ
ΤΑΝΟΥ† ΝΕΜ ΠΑΜΑΖΙ ΝΤΑΧΙΧ ΑϒΙΡΙ
ΝΝΑΙΝΙΩΥ† ΝΧΟΜ ΟΥΘΟΖ ΕΚΕΕΜΙ ΘΕΝ
ΠΕΚΖΗΤ.

ΑΛΛΑ ΕΚΕΕΡΦΕΜΕΝΙ ἸΠΒΟΙΣ
ΠΕΚΝΟΥ†: ΧΕ ΝΘΟΥϒ ΕΤ†ΧΟΜ ΝΑΚ ΕΙΡΙ
ΝΟΥΧΟΜ ΖΙΝΑ ΝΤΕϒΤΑΘΕ †ΔΙΑΘΗΚΗ
ΕΡΑΤΣ ΘΗΕΤΑϒΩΡΚ ἸΜΟΚ ΝΧΕ ΠΒΟΙΣ
ΠΕΚΝΟΥ† ἸΦΗΡΗ† ἸΦΟΟΥ.

ΟΥΘΟΖ ΕΚΕΩΠΙ ΑΚΩΑΝΕΡΠΩΒΩΙ
ἸΠΒΟΙΣ ΠΕΚΝΟΥ† ΘΕΝ ΟΥΕΒΩΙ: ΟΥΘΟΖ
ΝΤΕΚΩΠΕΝΑΚ ΣΑΦΑΘΟΥ ΝΖΑΝΚΕΝΟΥ†
ΝΤΕΚΩΠΕΜΩΙ ἸΜΩΟΥ†: †ΕΡΜΕΘΡΕ ΝΩΤΕΝ
ἸΦΟΟΥ ΝΤΦΕ ΝΕΜ ἸΚΑΖΙ ΧΕ ΘΕΝ ΟΥΤΑΚΟ
ΕΡΕΤΕΤΕΤΑΚΟ.

ἸΦΗΡΗ† ἸΠΧΩΧΒ ἸΝΙΕΘΝΟΚ ΝΗΕΤΕ
ΠΒΟΙΣ ΦΗΟΥ† ΝΑΤΑΚΩΟΥ ΕΒΟΛ ΘΔΤΘΗ
ἸΠΕΤΕΝΘΟ: ΠΑΙΡΗ† ΕΡΕΤΕΝΤΑΚΟ ΕΦΜΑ

who fed you in the wilderness with manna, which your fathers did not know, that He might humble you and that He might test you, to do you good in the end--

then you say in your heart, 'My power and the might of my hand have gained me this wealth.'

And you shall remember The Lord your God, for it is He who gives you power to get wealth, that He may establish His covenant, which He swore to your fathers, as it is this day.

Then it shall be, if you by any means forget The Lord your God, and follow other gods, and serve them and worship them, I testify against you this day that you shall surely perish.

As the nations which The Lord destroys before you, so you shall perish, because you would not be obedient to the voice of The Lord your God.

الذِي أَطْعَمَكَ فِي الْبَرِّيَّةِ الْمَنَّ الَّذِي
لَمْ يَعْرِفْهُ آبَاؤُكَ لِيُنْزِلَكَ وَيُجْرِبَكَ
لِيُحْسِنَ إِلَيْكَ فِي آخِرَتِكَ.

وَلَيْلَا تَقُولُ فِي قَلْبِكَ: قَوَّتِي وَقَدْرَةُ
يَدَيَّ اصْطَنَعَتْ لِي هَذِهِ الثَّرْوَةُ،

بَلْ أَذْكَرُ الرَّبَّ إِلَهَكَ أَنَّهُ هُوَ الَّذِي
يُعْطِيكَ قُوَّةً لِاصْطِنَاعِ الثَّرْوَةِ لِيَفِي
بِعَهْدِهِ الَّذِي أَقْسَمَ لِآبَائِكَ كَمَا فِي
هَذَا الْيَوْمِ.

وَإِنْ نَسِيتَ الرَّبَّ إِلَهَكَ وَذَهَبْتَ
وَرَاءَ إِلَهَةٍ أُخْرَى وَعَبَدْتَهَا
وَسَجَدْتَ لَهَا أَشْهَدُ عَلَيْكُمْ الْيَوْمَ
أَنَّكُمْ تَبِيدُونَ لَا مَحَالَةَ.

كَالشُّعُوبِ الَّذِينَ يُبِيدُهُمُ الرَّبُّ مِنْ
أَمَامِكُمْ كَذَلِكَ تَبِيدُونَ لِأَجْلِ أَنَّكُمْ لَمْ
تَسْمَعُوا لِقَوْلِ الرَّبِّ إِلَهِكُمْ.

ζε ἠπετενσωτεμ ἵσα ἔτςμη ἠΠβοις
πετεννοτʼ.

Ωτεμ Πισραηλ ἠθοκ
εθναερζινιορ ἠπιλορδαηης ἠφοοτʼ:
ἔψε ἔδοτην ἔερκληρονομιν ἠθληνιωτʼ
ἠεθνος: νεμ θληνιωτʼ ἠβακι
ετκτοητ ἠσοβτ ψα ἔρρη ἔτφε.

Οτηνιωτʼ ἠλαος ἔναψωφ: οτοθ
ἔνανε τεψβιη νιρωμ ἠτε ἔνακ
νηετεκσωτην ἠμωοτʼ οτοθ ακσωτεμ
εθβητοτʼ: νιμ εθναψωβι ἔρατψ ἠπεἠθο
ἠνιωηρι ἠτε ἔνακ.

Οτοθ εκέμ ἠφοοτʼ ζε Πβοις
πεκνοτʼ φαι εθραερψορπ ἠμωψι
θατρη ἠπεκρο: οτχρωμ εφοτωμ πε:
φαι εψεφοτοτʼ ἔβολ οτοθ φαι
εψετακωοτʼ ἔβολ θατρη ἠπετενθο
οτοθ εψεοτῶτεβ ἔβολ οτοθ
εψετακωοτʼ ἠχωλεμ: κατα φρητʼ
ἔταψ ααζι ἠζε Πβοις.

Οτοθ ἠπερζος θεν πεκρητ θεν
ἠξινῆρε Πβοις πεκνοτʼ τακε νιεθνος
ἔβολ θατρη ἠπεκρο εκχω ἠμμος ζε
εθβε ναμεθμη αψεντ ἔδοτην ἠζε
Πβοις ἔερκληρονομιν ἠπικαζι
ἠάσαθος.

Hear, O Israel: You are
to cross over the Jordan
today, and go in to
dispossess nations greater
and mightier than yourself,
cities great and fortified up
to heaven,

a people great and tall,
the descendants of the
Anakim, whom you know,
and of whom you heard it
said, ‘Who can stand before
the descendants of Anak?’

Therefore, understand
today that The Lord your
God is He who goes over
before you as a consuming
fire. He will destroy them
and bring them down before
you; so you shall drive them
out and destroy them
quickly, as The Lord has
said to you.

Do not think in your
heart, after The Lord your
God has cast them out
before you, saying,
‘Because of my
righteousness The Lord has
brought me in to possess
this land’.

اسْمَعْ يَا إِسْرَائِيلُ أَنْتَ الْيَوْمَ عَابِرٌ
الْأَرْضَ لَتَدْخُلَ وَتَمْتَلِكَ شُعُوبًا أَكْبَرَ
وَأَعْظَمَ مِنْكَ وَمُدُنًا عَظِيمَةً
وَمُحَصَّنَةً إِلَى السَّمَاءِ.

قَوْمًا عَظَامًا وَطَوَالَ بَنِي عَنَاقِ
الَّذِينَ عَرَفْتَهُمْ وَسَمِعْتَ: مَنْ يَقِفُ
فِي وَجْهِ بَنِي عَنَاقِ؟

فَاعْلَمْ الْيَوْمَ أَنَّ الرَّبَّ إِلَهَكَ هُوَ
الْعَابِرُ أَمَامَكَ نَارًا آكِلَةً. هُوَ يُبِيدُهُمْ
وَيَذَلُّهُمْ أَمَامَكَ فَتَطْرُدُهُمْ وَتَهْلِكُهُمْ
سَرِيعًا كَمَا كَلَّمَكَ الرَّبُّ.

لَا تَقُلْ فِي قَلْبِكَ حِينَ يَنْفِيهِمُ الرَّبُّ
إِلَهُكَ مِنْ أَمَامِكَ: لِأَجْلِ بَرِّي
أَدْخَلَنِي الرَّبُّ لِأَمْتِكَ هَذِهِ الْأَرْضَ.

Ὁ γὰρ ἡ Τριάς ἕσται Πάντοτε
 ὡς ἔνεστιν καὶ ὡς ἔνεστιν ἕως πάντων
 αἰώνων. Ἀμήν.

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.

First Samuel 17: 16 - 18: 9
9 :18 - 16 :17 صموئيل الأول

Εὐλογεῖται ἡ χάρις τοῦ Θεοῦ
 καὶ ἡ εὐλογία τοῦ Θεοῦ ἡμῶν
 πάντοτε καὶ πάντοτε καὶ πάντοτε.
 καὶ ἡ χάρις τοῦ Θεοῦ ἡμῶν.

A reading from the First
 Book of Samuel, may its
 blessing be with us. Amen.

من سفر صموئيل الأول، بركته
 المقدسة تكون معنا. آمين.

Ἄ Καμοθηλ ιζ: ιε-νδ, ιη: ε - θ

1 Samuel 17: 16-54, 18: 6-9

1 صموئيل 17: 16 - 54، 18: 6 - 9

Ὁ γὰρ ἀφ' ἧς Πιλιστινός
 ἐφθάρη ἡμέρας ἑξήκοντα ἡμέρας
 καὶ ἡμέρας ἑξήκοντα ἡμέρας
 ἕως ἡμεῶν.

And the Philistine drew
 near and presented himself
 forty days, morning and
 evening.

وَكَانَ الْفِلِسْطِينِيُّ يَتَقَدَّمُ وَيَقِفُ
 صَبَاحًا وَمَسَاءً أَرْبَعِينَ يَوْمًا.

Ὁ γὰρ εἶπε Ἰεσσαὶ τῷ Δαβὶδ περὶ τῶν
 καὶ τῶν ἀδελφῶν ἐνεκόνησεν
 καὶ τῶν ἀδελφῶν ἐνεκόνησεν
 ἡμεῶν καὶ τῶν ἀδελφῶν
 ἐνεκόνησεν.

Then Jesse said to his
 son David, "Take now for
 your brothers an ephah of
 this dried grain and these
 ten loaves, and run to your
 brothers at the camp.

فَقَالَ يَسَّى لِدَاوُدَ ابْنِهِ: «خُذْ
 لِأَخَوَتِكَ إِفْهًا مِنْ هَذَا الْفَرِيكِ،
 وَهَذِهِ الْعَشْرَ الْخُبْزَاتِ وَأَرْكُضْ إِلَى
 الْمَحَلَّةِ إِلَى إِخْوَتِكَ.»

Ὁ γὰρ εἶπε Ἰεσσαὶ τῷ Δαβὶδ περὶ τῶν
 καὶ τῶν ἀδελφῶν ἐνεκόνησεν
 καὶ τῶν ἀδελφῶν ἐνεκόνησεν
 ἡμεῶν καὶ τῶν ἀδελφῶν
 ἐνεκόνησεν.

And carry these ten
 cheeses to the captain of
 their thousand, and see how
 your brothers fare, and
 bring back news of them."

وَهَذِهِ الْعَشْرَ الْقَطَعَاتِ مِنَ الْجُبْنِ
 قَدِّمَهَا لِرَبِيسِ الأَلْفِ، وَأَفْتَقِدْ
 سَلَامَةَ إِخْوَتِكَ وَخُذْ مِنْهُمْ عَرَبُونَ.

Ὁ γὰρ εἶπε Ἰεσσαὶ τῷ Δαβὶδ περὶ τῶν
 καὶ τῶν ἀδελφῶν ἐνεκόνησεν
 καὶ τῶν ἀδελφῶν ἐνεκόνησεν
 ἡμεῶν καὶ τῶν ἀδελφῶν
 ἐνεκόνησεν.

Now, Saul and they and
 all the men of Israel were in
 the Valley of Elah, fighting
 with the Philistines.

وَكَانَ شَاوُلُ وَهُمْ وَجَمِيعُ رِجَالِ
 إِسْرَائِيلَ فِي وَادِي الْبَطْمِ يُحَارِبُونَ
 الْفِلِسْطِينِيِّينَ.»

Πιαλλοφνλος.

Δεφωρπε νζε ΔαριΔ μφνατ
νφωρπ αφχα νιέσωτ δατεν
πιρεφάρεσ οτοσ αφβιτοφ αφφφναφ
μφρητ εταφρονθεν ναφ νζε Ιεσσε
πεφωτ οτοσ αφι ετφτροτιλοσι νεμ
εδοτην ετφρομ εφμωφι εβολ επιβωτς
οτοσ νατέφληλοφί εβολθεν
πιπολεμοσ.

Οτοσ ατοφι ερατοφ εφβωτς νζε
Πιφραηλ νεμ Πιαλλοφνλος μπεμθο
ννοτφρηοφ.

Οτοσ à ΔαριΔ χα νικετοσ εδρη
θεν τχιχ μπιρεφάρεσ ενικετοσ οτοσ
αφφφναφ εδοτην ετφωοτς οτοσ
αφφφεν νεφφρηοφ εφφφρηη.

Οτοσ ζωσ οτην αφφαχι νεμωοφ
ζηππε ις πιρωφι νΔμεσσεοσ αφι
εφφωφι Σολιαθ πε πεφραν
πιφφληστινοσ εβολθεν Σηθ ντε
νιπαραταχι ντε Πιαλλοφνλος
αφφαχι φατα νιαφαχι.

Οτοσ αφφωτεμ νζε φαοφλ νεμ
ρωφι νιβεν ντε Πιφραηλ: οτοσ
εταφνατ επιρωφι αφφωτ εβολφα
πεφρο οτοσ αφρεφωτ εμαφω.

So, David rose early in the morning, left the sheep with a keeper, and took the things and went as Jesse had commanded him. And he came to the camp as the army was going out to the fight and shouting for the battle.

For Israel and the Philistines had drawn up in battle array, army against army.

And David left his supplies in the hand of the supply keeper, ran to the army, and came and greeted his brothers.

Then as he talked with them, there was the champion, the Philistine of Gath, Goliath by name, coming up from the armies of the Philistines; and he spoke according to the same words. So David heard them.

And all the men of Israel, when they saw the man, fled from him and were dreadfully afraid.

فَبَكَرَ دَاوُدُ صَبَاحًا وَتَرَكَ الْغَنَمَ مَعَ حَارِسٍ وَحَمَلَ وَذَهَبَ كَمَا أَمَرَهُ يَسَّى، وَآتَى إِلَى الْمُتْرَاسِ وَالْجَيْشِ خَارِجًا إِلَى الْإِصْطَفَافِ وَهَتَفُوا لِلْحَرْبِ.

وَاصْطَفَّ إِسْرَائِيلُ وَالْفِلِسْطِينِيُّونَ صَفًّا مَقَابِلَ صَفٍّ.

فَتَرَكَ دَاوُدُ الْأَمْتِعَةَ الَّتِي مَعَهُ بِيَدِ حَافِظِ الْأَمْتِعَةِ وَرَكَضَ إِلَى الصَّفِّ وَآتَى وَسَأَلَ عَنْ سَلَامَةِ إِخْوَتِهِ.

وَفِيمَا هُوَ يُكَلِّمُهُمْ إِذَا بَرَجَلٍ مُبَارِزٍ اسْمُهُ جَلِيَّاتُ الْفِلِسْطِينِيِّ مِنْ جَثَّ صَاعِدٌ مِنَ صُفُوفِ الْفِلِسْطِينِيِّينَ وَتَكَلَّمَ بِمِثْلِ هَذَا الْكَلَامِ، فَسَمِعَ دَاوُدُ.

وَجَمِيعُ رِجَالِ إِسْرَائِيلَ لَمَّا رَأَوْا الرَّجُلَ هَرَبُوا مِنْهُ وَخَافُوا جَدًّا.

Οτοζ πεξε ηιρωμι ντε Πισραηλ
 ξε εναρετενναυ επαρωμι εταρι
 επρωι εταρι ετωωυ μπισραηλ:
 πρωμι εθναωαρι εροϋ ποτρονααιϋ
 ηραμαδδ θεν ογνιωϋ μμετραμαδδ οτοζ
 εμαϋναϋ ητεϋωερι οτοζ πηι μπεϋιωτ
 εμααιϋ ηρεμθε θεν Πισραηλ.

Οτοζ πεξε Δαυιδ ηηρωμι ετοζε
 ερατοϋ νεμαϋ εϋχω μμοϋ ξε οϋ
 εθναωωπι μπρωμι εθναωαρι
 εΠιαλλοφϋλοϋ ετε μμαυ οτοζ
 ητεϋωλι ηοτωωυ εβολθεν Πισραηλ:
 ξε ηιμ πε Πιαλλοφϋλοϋ ηατσεβι ξε
 αϋτωωυ ηϋθωοϋτϋ μϋνοϋϋ ετοηδ.

Οτοζ πεξε πεϋσον ναϋ κατα
 παισαϋ εϋχω μμοϋ ξε παρηϋ
 εθναωωπι μπρωμι εθναωαρι εροϋ.

Οτοζ αϋωτεμ εροϋ ηξε Δλιαβ
 πεϋσον ηηιωϋ εϋσαϋ ηεμ ηιρωμι:
 οτοζ αϋωωητ θεν οϋμβον ηξε Δλιαβ
 εΔαυιδ: οτοζ πεχαϋ ναϋ ξε εθε οϋ
 ακι εθρηι οτοζ ετακχα ηικοϋϋ
 ηεϋωοϋ θατεη ηιμ ϋι πωαϋε: λνοκ
 ϋεμ ηνεκμετβασηητ ξε ετακι εθρηι
 εναυ επιπολεμοϋ.

Οτοζ πεξε Δαυιδ ξε οϋ πε
 εταιαϋ ϋηοϋ μη οϋσαϋ αν πε.

So, the men of Israel said, "Have you seen this man who has come up? Surely he has come up to defy Israel; and it shall be that the man who kills him the king will enrich with great riches, will give him his daughter, and give his father's house exemption from taxes in Israel."

Then David spoke to the men who stood by him, saying, "What shall be done for the man who kills this Philistine and takes away the reproach from Israel? For who is this uncircumcised Philistine, that he should defy the armies of the living God?"

And the people answered him in this manner, saying, "So shall it be done for the man who kills him."

Now Eliab his oldest brother heard when he spoke to the men; and Eliab's anger was aroused against David, and he said, "Why did you come down here? And with whom have you left those few sheep in the wilderness? I know your pride and the insolence of your heart, for you have come down to see the battle."

And David said, "What have I done now? Is there not a cause?"

فَقَالَ رَجَالُ إِسْرَائِيلَ: «أَرَأَيْتُمْ هَذَا الرَّجُلَ الصَّاعِدَ؟ لِيُعَيِّرَ إِسْرَائِيلَ هُوَ صَاعِدًا! فَيَكُونُ أَنَّ الرَّجُلَ الَّذِي يَقْتُلُهُ يُغْنِيهِ الْمَلِكُ غِنًى جَزِيلًا، وَيُعْطِيهِ ابْنَتَهُ، وَيَجْعَلُ بَيْتَ أَبِيهِ حُرًّا فِي إِسْرَائِيلَ».

فَسَأَلَ دَاوُدَ الرِّجَالَ الوَاقِفِينَ مَعَهُ: «مَاذَا يَفْعَلُ لِلرَّجُلِ الَّذِي يَقْتُلُ ذَلِكَ الْفِلِسْطِينِي وَيَزِيلُ الْعَارَ عَنِ إِسْرَائِيلَ؟ لِأَنَّهُ مَنْ هُوَ هَذَا الْفِلِسْطِينِيُّ الْأَعْلَفُ حَتَّى يُعَيِّرَ صُفُوفَ اللَّهِ الْحَيِّ؟»

فَكَلَّمَ الشَّعْبُ بِمِثْلِ هَذَا الْكَلَامِ قَائِلِينَ: «كَذَا يَفْعَلُ لِلرَّجُلِ الَّذِي يَقْتُلُهُ».

وَسَمِعَ أَخُوهُ الْأَكْبَرُ أَلِيَابُ كَلَامَهُ مَعَ الرِّجَالِ، فَحَمِيَ غَضَبُ أَلِيَابِ عَلَى دَاوُدَ وَقَالَ: «لِمَاذَا نَزَلْتَ، وَعَلَى مَنْ تَرَكْتَ تِلْكَ الْغَنِيَمَاتِ الْقَلِيلَةَ فِي الْبَرِّيَّةِ؟ أَنَا عَلِمْتُ كِبْرِيَاءَكَ وَشَرَّ قَلْبِكَ، لِأَنَّكَ إِنَّمَا نَزَلْتَ لِتَرَى الْحَرْبَ».

فَقَالَ دَاوُدُ: «مَاذَا عَمِلْتُ الْآنَ؟ أَمَا هُوَ كَلَامٌ؟»

Ὁτοϑ ἀφταϑο ἔβολ θαροφ ἀφὶ
ἔπευθο ἠκεοται οτοϑ ἀφϑαϑι νευαφ
κατα ναϊϑαϑι: οτοϑ ἀφἔροϑὸ ναφ ἠϑε
πιϑετ κατα ἡϑαϑι ἔπιθοϑιτ.

Ὁτοϑ ἀφϑωτευ ἔνιϑαϑι ἔτα Δαυιδ
ϑαϑι ἔμωοϑ οτοϑ ἀφοϑλ θα ϑαοϑλ.

Ὁτοϑ πεϑε Δαυιδ οϑβε ϑαοϑλ: ϑε
ἔπενῆρεφῶκευ ἔϑωφ ἠϑε ἡθῆτ
ἔπαθοιϑ ποϑρο: ἔναϑϑεναφ ἠϑε
πεϑωκ οτοϑ ἠτεφβωτϑ νευ
Πιαλλοφῑλοϑ.

Ὁτοϑ πεϑε ϑαοϑλ οϑβε Δαυιδ: ϑε
ἔναϑϑεμϑου ἀν ἔϑεναϑ θαροφ ἔϑ
νευαφ ϑε ἠθοκ οϑλῶοϑ ἠθοκ οτοϑ
Πιαλλοφῑλοϑ ἠθοφ οϑρωυ ἔβετϑ
ιϑϑεν τεφμετῶλοϑ.

Ὁτοϑ πεϑε Δαυιδ οϑβε ϑαοϑλ: ϑε
ναρε πεϑωκ μονι ἠνιἔϑωοϑ ἠϑε
πεφωτ οτοϑ φϑαφὶ ἠϑε πιμωὶ νευ
ϑλαβοι φῶϑῶλι ἠοῑἔϑωοϑ ϑεν πιοϑι.

Ὁτοϑ φϑαφ ἔβολ ϑαφῶοϑ ἔμωφ
οτοϑ ἀιφῶρι ἔροφ οτοϑ φϑαθοκμεφ
ἔβολϑεν ϑωφ: οτοϑ ἀφφῶαντῶνφ ἔϑρη
ἔϑωι φϑαφἔμωνι ἔμωφ ϑεν τεφϑῶβωβι
οτοϑ ἠταϑιοϑὶ ἔροφ ἠταϑοῖβεφ.

Ὁτοϑ πιμωὶ νευ ϑλαβοι φῶρε
πεϑωκ ϑιοϑὶ ἔρωοϑ: οτοϑ εφἔφωπι

Then he turned from
him toward another and said
the same thing; and these
people answered him as the
first ones did.

Now, when the words,
which David spoke were
heard, they reported them to
Saul; and he sent for him.

Then David said to Saul,
“Let no man’s heart fail
because of him; your
servant will go and fight
with this Philistine.”

And Saul said to David,
“You are not able to go
against this Philistine to
fight with him; for you are a
youth, and he a man of war
from his youth.”

But David said to Saul,
“Your servant used to keep
his father’s sheep, and when
a lion or a bear came and
took a lamb out of the flock,

I went out after it and
struck it, and delivered the
lamb from its mouth; and
when it arose against me, I
caught it by its beard, and
struck and killed it.

Your servant has killed
both lion and bear; and this
uncircumcised Philistine

وَتَحَوَّلَ مِنْ عِنْدِهِ نَحْوَ آخَرَ وَتَكَلَّمَ
بِمِثْلِ هَذَا الْكَلَامِ، فَرَدَّ لَهُ الشَّعْبُ
جَوَاباً كَأَجْوَابِ الْأَوَّلِ.

وَسَمِعَ الْكَلَامَ الَّذِي تَكَلَّمَ بِهِ دَاوُدُ
وَأَخْبَرُوا بِهِ أَمَامَ سَاوُلَ.
فَأَسْتَحْضَرَهُ.

فَقَالَ دَاوُدُ لِسَاوُلَ: «لَا يَسْقُطُ قَلْبُ
أَحَدٍ بِسَبَبِيهِ. عَبْدُكَ يَذْهَبُ وَيُحَارِبُ
هَذَا الْفِلِسْطِينِيَّ.»

فَقَالَ سَاوُلُ لِدَاوُدَ: «لَا تَسْتَطِيعُ أَنْ
تَذْهَبَ إِلَى هَذَا الْفِلِسْطِينِيِّ لِتُحَارِبَهُ
لَأَنَّكَ غُلَامٌ وَهُوَ رَجُلٌ حَرْبٍ مِنْذُ
صِبَاةٍ.»

فَقَالَ دَاوُدُ لِسَاوُلَ: «كَانَ عَبْدُكَ
يُرْعَى لِأَبِيهِ غَنَمًا، فَجَاءَ أَسَدٌ مَعَ
ذَبِّبٍ وَأَخَذَ شَاةً مِنَ الْفِطْيَعِ.

فَخَرَجْتُ وَرَاءَهُ وَقَتَلْتُهُ وَأَنْقَذْتُهَا
مِنْ فَمِهِ. وَلَمَّا قَامَ عَلَيَّ أَمْسَكْتُهُ
مِنْ ذُقْنِهِ وَضَرَبْتُهُ فَقَتَلْتُهُ.

قَتَلَ عَبْدُكَ الْأَسَدَ وَالذَّبِّبَ جَمِيعًا.
وَهَذَا الْفِلِسْطِينِيُّ الْأَعْلَفُ يَكُونُ
كَوَّاحِدٍ مِنْهُمَا لِأَنَّهُ قَدْ عَيَّرَ صُفُوفَ

ἵκε Πιαλλοφτλός ἵατσει ἡφρητ
ἵοται ἵναι: ἡ ἕταρτωω ἵτῶοτ
ἵτε Φνοτ ετοῖθ.

Οτοε πεξε Δαριδ Πβοικ
φἡεταρναμετ ἕβολθεν τχιχ
ἡπιμογι νεμ ἕβολθεν τχιχ ἡτλαβοι
ἡοορ εφἡεαμετ ἕεν τχιχ
ἡΠιαλλοφτλός ἵατσει: οτοε πεξε
Саοηλ ορβε Δαριδ: χε μασηνακ
εφἡωπι νεμακ ἡχε Πβοικ.

Οτοε ἅ Саοηλ μοτρ ἡΔαριδ ἕεν
πεμμοηχδ αφτ ηαφ ἡοηπερικεφαλεἅ
χιχεν τεφἡφε: οτοε αφδοκφ ἡτεφχηφ
саἡωπι ἡπεμμοηχδ.

Οτοε αφδοκι εμμοωι ἡοοτσοп νεμ
ἕνηφ εφκεε ἕρωοτ αν: οτοε πεξε
Δαριδ ορβε Саοηλ χε τἡαῶχεμχομ
ан ἕμοωι ἕα ηαι χε τἡεε ἕρωοτ αν:
οοοε ατοῖοτ ἕβολ χιωτφ.

Οτοε αφῶλι ἡπεφῶβωτ ἕεν
τεφχιχ οτοε αφωтπ ηαφ ἡτοηηι
εγἕεχλωχ ἕβολθεν πιμοηησωρεμ
οτοε ατχατ ἡδῆρη ἕεν πεφκατοε
ἡμαἡεωοτ φἡἡεαφ ἡταφ ἡματ ἕωκ
ἕροφ οτοε αφχω ἡτεφἕφἡτοηη ἕεν
τεφχιχ: οτοε αφἡ χα πηωμ
ἡΔιαλλοφτλός.

will be like one of them,
seeing he has defied the
armies of the living God.”

Moreover, David said,
“The Lord, who delivered
me from the paw of the lion
and from the paw of the
bear, He will deliver me
from the hand of this
Philistine.” And Saul said to
David, “Go, and The Lord
be with you!”

So, Saul clothed David
with his armor, and he put a
bronze helmet on his head;
he also clothed him with a
coat of mail.

David fastened his
sword to his armor and tried
to walk, for he had not
tested them And David said
to Saul, “I cannot walk with
these, for I have not tested
them.” So, David took them
off.

Then he took his staff in
his hand; and he chose for
himself five smooth stones
from the brook, and put
them in a shepherd’s bag, in
a pouch which he had, and
his sling was in his hand.
And he drew near to the
Philistine.

اللّٰهُ الْحَيُّ».

وَقَالَ دَاوُدُ: «الرَّبُّ الَّذِي أَنْقَذَنِي
مِنْ يَدِ الْأَسَدِ وَمِنْ يَدِ الدَّبِّ هُوَ
يُنْقِذُنِي مِنْ يَدِ هَذَا الْفِلِسْطِينِيِّ». «أَدْهَبُ وَلِيَكُنَّ
الرَّبُّ مَعَكَ».

وَأَلْبَسَ سَاوُلُ دَاوُدَ ثِيَابَهُ، وَجَعَلَ
خُوذةً مِنْ نَحَاسٍ عَلَى رَأْسِهِ
وَأَلْبَسَهُ دِرْعًا.

فَتَقَلَّدَ دَاوُدُ بِسَيْفِهِ فَوْقَ ثِيَابِهِ
وَعَزَمَ أَنْ يَمْشِيَ لِأَنَّهُ لَمْ يَكُنْ قَدْ
جَرَّبَ. فَقَالَ دَاوُدُ لِسَاوُلَ: «لَا أَقْدِرُ
أَنْ أَمْشِيَ بِهَذِهِ لِأَنِّي لَمْ أَجْرِبْهَا». وَنَزَعَهَا دَاوُدُ عَنْهُ.

وَأَخَذَ عَصَاهُ بِيَدِهِ، وَانْتَخَبَ لَهُ
خَمْسَةَ حِجَارَةٍ مُسَمَّاةٍ مِنَ الْوَادِي
وَجَعَلَهَا فِي كِنْفِ الرُّعَاةِ الَّذِي لَهُ
وَمَقْلَاعَهُ بِيَدِهِ وَتَقَدَّمَ نَحْوَ
الْفِلِسْطِينِيِّ.

Οτοζ αϥνατ̣ ἵνε Σολιαθ̣ ἐΔατιΔ
οτοζ αϥωωϥ ζε ἵθοϥ οτ̣αλοτ̣ πε:
οτοζ ἵθοϥ ναϥτορω πε νεμ̣ ἔμετ̣αιε
ἵτε νεϥβαλ.

Οτοζ πεξε Πιαλλοφτ̣γλοσ οτ̣βε
ΔατιΔ: ζε μη̣ ἄνοκ ἔφρητ̣ ἵνοτορω
ἄνοκ ζε ἵθοκ ἕχνηοτ̣ εαροι̣ ἔεν
οτ̣ῶβωτ̣ νεμ̣ εανῶνι.

Οτοζ πεξε ΔατιΔ ζε ἔμμοσ ἀλλα
ἕρωοτ̣ ἐζοτε οτ̣ρωρ: οτοζ αϥεαροτ̣ι
ἵνε Πιαλλοφτ̣γλοσ ἐΔατιΔ ἵῆρηι ἔεν
νεϥνοτ̣τ̣.

Οτοζ πεξε Πιαλλοφτ̣γλοσ ἵΔατιΔ
ζε ἔμοτ̣ εαροι̣ ἵτατ̣ ἵνεκαροτ̣ι
ἵνιεαλατ̣ ἵτε τ̣φε νεμ̣ νιθηριον̣ ἵτε
ἵκαει.

Οτοζ πεξε ΔατιΔ οτ̣βε
Πιαλλοφτ̣γλοσ ζε ἵθοκ ἕχνηοτ̣ ἐζοτ̣ν
εαροι̣ ἔεν οτ̣χηϥι νεμ̣ οτ̣νατ̣ι νεμ̣
οτ̣εοπλον̣ ἄνοκ Δε τ̣ζῶντ̣ ῥαροκ̣ ἔεν
φ̣ραν ἔΠβοις̣ Σαβαωθ̣ Φνοτ̣τ̣ ἵτε
τ̣θωοτ̣τ̣ς ἵτε Πιερηνλ̣ ἑηετακτ̣ῶωϥ
νας̣ ἔφοοτ̣.

Οτοζ ἐρε Φνοτ̣τ̣ μαῶωαμ̣ ἵρωκ
ἔφοοτ̣ ἔεν ταξιζ̣ οτοζ τ̣ναεοθεκ̣
ἵταῶλι ἵτεκναεβι̣ ἐβολ̣ ἔμοκ: οτοζ
ειετ̣ ἵνεκκελι̣ νεμ̣ νεκκελι̣

So, the Philistine came,
and began drawing near to
David, and the man who
bore the shield went before
him.

And when the Philistine
looked about and saw
David, he disdained him;
for he was only a youth,
ruddy and good-looking.

So, the Philistine said to
David, “Am I a dog, that
you come to me with
sticks?” And the Philistine
cursed David by his gods.

And the Philistine said
to David, “Come to me, and
I will give your flesh to the
birds of the air and the
beasts of the field!”

Then David said to the
Philistine, “You come to me
with a sword, with a spear,
and with a javelin. But I
come to you in the name of
The Lord of hosts, the God
of the armies of Israel,
whom you have defied.

This day The Lord will
deliver you into my hand,
and I will strike you and
take your head from you.
And this day I will give the
carcasses of the camp of the
Philistines to the birds of
the air and the wild beasts

وَاقْتَرَبَ الْفِلِسْطِينِيُّ إِلَى دَاوُدَ
وَحَامِلُ التَّرْسِ أَمَامَهُ.

وَلَمَّا رَأَى دَاوُدَ اسْتَحَقَرَهُ لِأَنَّهُ كَانَ
غُلَامًا وَأَشَقَرَ جَمِيلَ الْمُنْظَرِ.

فَقَالَ لِدَاوُدَ: «أَلَعَلِّي أَنَا كَلْبٌ حَتَّى
تَأْتِي إِلَيَّ بِعَصِيٍّ». وَلَعَنَ دَاوُدَ
بِأَلِهَتِهِ.

وَقَالَ الْفِلِسْطِينِيُّ لِدَاوُدَ: «تَعَالَ إِلَيَّ
فَأَعْطِي لَحْمَكَ لَطُيُورِ السَّمَاءِ
وَوُحُوشِ الْبَرِّيَّةِ».

فَقَالَ دَاوُدُ: «أَنْتَ تَأْتِي إِلَيَّ بِسَيْفٍ
وَبِرْمُوحٍ وَبِئْرَسٍ. وَأَنَا أَتِي إِلَيْكَ
بِاسْمِ رَبِّ الْجُنُودِ إِلَهِ صُفُوفِ
إِسْرَائِيلَ الَّذِينَ عَيَّرْتَهُمْ.

هَذَا الْيَوْمَ يَحْبِسُكَ الرَّبُّ فِي يَدِي
فَأَقْتُلُكَ وَأَقْطَعُ رَأْسَكَ. وَأَعْطِي
جُثَثَ جَيْشِ الْفِلِسْطِينِيِّينَ هَذَا الْيَوْمَ
لَطُيُورِ السَّمَاءِ وَحَيَوَانَاتِ الْأَرْضِ،
فَتَعْلَمُ كُلُّ الْأَرْضِ أَنَّهُ يُوجَدُ إِلَهُ
لِإِسْرَائِيلَ.

ἡ παρεμβολὴ ἵτε Πιλλοφύλος
 ἡ δὲ ῥηὶ δὲν παιέροσ ἡνιθαλατ ἵτε
 ἵφε νεμ νιθηριον τηροτ ἵτε ἵκασι:
 ογοσ εφεέμι ἵνε ἵκασι τηροτ γε
 Φνοττ ὡοπ δὲν Πισραηλ.

Ογοσ σεέμι ἵνε ταιθωοτς τηρ
 γε ἡ παρε Πβοιοσ νοξεμ δὲν ἵτσηι νεμ
 ογνατῖ γε ογνι πιπολεμοσ φα Πβοιοσ πε
 ογοσ Πβοιοσ εφετ ἡθνοτ ἐδῆρι
 ἐνενησιχ.

Ογοσ αττωντ ἵνε Πιλλοφύλος
 ατψενατ ἐβολ ἐδῆρεν Δαυιδ.

Ογοσ ἂ Δαυιδ σορτεν τετχιχ
 ἐβολ ἐδῆρι δὲν πετκατοτς: ογοσ ατβι
 ἐβολ ἡματ ἡοτῶνι ἡοτῶτ: ογοσ
 αττεθῶντ δὲν ἵτφεντονη ογοσ
 ατψαρι ἐροτ δὲν τεττερι ογοσ ατχει
 ριχεν πετρηο ριχεν πικασι.

Ογοσ ατβοσι ἵνε Δαυιδ ατῶρι
 ἐραττ ριχῶτ ογοσ ατῶρι ἡτετσητ
 ατδοθετ ατῶρι ἡτεττὰφε ἐβολ ἡμοτ:
 ογοσ ἐτατνατ ἵνε Πιλλοφύλος γε
 ατμοτ ἵνε ποτρεμῆχομ ατφῶτ.

Ογοσ αττωογνοτ ἵνε νιρωμ ἵτε
 Πισραηλ νεμ Ιοτδα ετῶληλοτῖ ογοσ
 ατβοσι ἡσωοτ ὡα ἐδῆρι ἐφιομ νεμ

of the earth, that all the
 earth may know that there is
 a God in Israel.

Then all this assembly
 shall know that The Lord
 does not save with sword
 and spear; for the battle is
 The Lord's, and He will
 give you into our hands."

So it was, when the
 Philistine arose and came
 and drew near to meet
 David,

that David put his hand
 in his bag and took out a
 stone; and he slung it and
 struck the Philistine in his
 forehead, so that the stone
 sank into his forehead, and
 he fell on his face to the
 earth.

Therefore, David ran
 and stood over the
 Philistine, took his sword
 and drew it out of its sheath
 and killed him, and cut off
 his head with it. And when
 the Philistines saw that their
 champion was dead, they
 fled.

Now, the men of Israel
 and Judah arose and
 shouted, and pursued the
 Philistines as far as the
 entrance of the valley and to
 the gates of Ekron. And the

وَتَعْلَمُ هَذِهِ الْجَمَاعَةُ كُلُّهَا أَنَّهُ لَيْسَ
 بِسَيْفٍ وَلَا بِرُمْحٍ يَخْلُصُ الرَّبُّ،
 لِأَنَّ الْحَرْبَ لِلرَّبِّ وَهُوَ يَدْفَعُكُمْ
 لِيَدِنَا».

وكان لما قام الفلستيني وذهب
 وتقدم للقاء داود.

أَنَّ دَاوُدَ مَدَّ يَدَهُ إِلَى الْكِنْفِ وَأَخَذَ
 مِنْهُ حَجْرًا وَرَمَاهُ بِالْمِقْلَاحِ،
 وَضَرَبَ الْفَلِسْطِينِيَّ فِي جَبْهَتِهِ،
 فَأَنْغَرَزَ الْحَجْرُ فِي جَبْهَتِهِ وَسَقَطَ
 عَلَى وَجْهِهِ إِلَى الْأَرْضِ.

فَرَكَّضَ دَاوُدُ وَوَقَفَ عَلَى
 الْفَلِسْطِينِيَّ وَأَخَذَ سَيْفَهُ وَأَخْتَرَطَهُ
 مِنْ عَمْدِهِ وَقَتَلَهُ وَقَطَعَ بِهِ رَأْسَهُ.
 فَلَمَّا رَأَى الْفَلِسْطِينِيُّونَ أَنَّ جَبَّارَهُمْ
 قَدْ مَاتَ هَرَبُوا.

فَقَامَ رِجَالُ إِسْرَائِيلَ وَيَهُودَا
 وَهَتَفُوا وَلِحَقُوا الْفَلِسْطِينِيِّينَ حَتَّى
 مَجْيِكَ إِلَى الْوَادِي وَحَتَّى أَبْوَابِ
 عَقْرُونَ. فَسَقَطَتْ قَتْلَى
 الْفَلِسْطِينِيِّينَ فِي طَرِيقِ شَعْرَائِمَ
 إِلَى جَتِّ وَإِلَى عَقْرُونَ.

πιμωιτ ἐδοῦν ἵτε Σηθ νεμ ὡα ἐδοῦν
 ἐτπρλη ἵτε Δκκαρων οροσ ατσει
 ἵνε ζανδωτεβ ἵτε Πιαλλοφνλος ζεν
 πιμωιτ ἵτε νιπρλη νεμ ὡα ἐρρη
 ἐΣηθ νεμ ὡα ἐρρη ἐΔκκαρων.

Οροσ αττασθο ἵνε νιρωμι ἵτε
 Πισραηλ ατβοσι σαφασοτ
 ἵΠιαλλοφνλος οροσ νατρωμι ἐρρη
 ἐχεν νοτπαρευβολη.

Οροσ ἅ Δαριδ ὠλι ἵτὰφε
 ἵΠιαλλοφνλος αcence ἐρρη
 ἐλερονσαλημ οροσ νεϋκεροσ αϋχατ
 ζα πευμανωπι.

Οροσ αϋ ἐβολ ἵνε νιζιὸμι ετρωσ
 ἐδοῦν ἐρρη Δαριδ ἐβολζεν νιβακι
 τηροτ ἵτε Πισραηλ ἵρρη ζεν
 ζανκευκευ νεμ οτραϋι νεμ
 ζανκτυβαλων.

Οροσ νατρωσ ἵνε νιζιὸμι νατρωσ
 ἵμοσ: χε Σαονλ αϋϋαρι ζεν
 νεϋἀναἵωο οροσ Δαριδ αϋϋαρι ζεν
 νεϋἀναἵῶβα.

Οροσ ἅ πιαχι ὡπι εϋρωοτ
 ἐμαϋω ναζρεν νενβαλ ἵΣαονλ εῶβε
 πιαχι: οροσ πεσαϋ χε αττ
 ἵνιἀναἵῶβα ἵΔαριδ οροσ ἀνοκ αττ
 ἵνιἀναἵωο νηι.

wounded of the Philistines
 fell along the road to
 Shaaraim, even as far as
 Gath and Ekron.

Then the children of
 Israel returned from chasing
 the Philistines, and they
 plundered their tents.

And David took the
 head of the Philistine and
 brought it to Jerusalem, but
 he put his armor in his tent.

Now it had happened as
 they were coming home,
 when David was returning
 from the slaughter of the
 Philistine, that the women
 had come out of all the
 cities of Israel, singing and
 dancing.

So the women sang as
 they danced, and said: “Saul
 has slain his thousands, and
 David his ten thousands.”

Then Saul was very
 angry, and the saying
 displeased him; and he said,
 “They have ascribed to
 David ten thousands, and to
 me they have ascribed only
 thousands. Now what more
 can he have but the
 kingdom?”

ثُمَّ رَجَعَ بَنُو إِسْرَائِيلَ مِنَ الْإِحْتِمَاءِ
 وَرَاءَ الْفِلِسْطِينِيِّينَ وَنَهَبُوا
 مَحَلَّتَهُمْ.

وَأَخَذَ دَاوُدُ رَأْسَ الْفِلِسْطِينِيِّ وَآتَى
 بِهِ إِلَى أُورُشَلِيمَ، وَوَضَعَ أَدْوَاتِهِ
 فِي خِيْمَتِهِ.

وَكَانَ عِنْدَ مَجِيئِهِمْ حِينَ رَجَعَ دَاوُدُ
 مِنْ قَتْلِ الْفِلِسْطِينِيِّ أَنْ النِّسَاءَ
 خَرَجَتْ مِنْ جَمِيعِ مَدَنِ إِسْرَائِيلَ
 بِالْغِنَاءِ وَالرَّقْصِ.

فَغَنَّتِ النِّسَاءُ اللَّاعِبَاتُ وَقَلْنَ:
 «ضَرَبَ شَاوُلُ أَلُوفَهُ وَدَاوُدُ
 رَبَّوَاتِهِ».

فَغَضِبَ شَاوُلُ جَدًّا وَسَاءَ هَذَا
 الْكَلَامُ فِي عَيْنَيْهِ، وَقَالَ: «أَعْطَيْنِ
 دَاوُدَ رِبَّوَاتٍ وَأَمَّا أَنَا فَأَعْطَيْتَنِي
 الْأَلُوفَ! وَبَعْدُ... فَقَطُّ تَبْقَى لَهُ
 الْمَمْلَكَةُ».

Οτοϑ αϑωπι νζε Саοηλ
εϑχοηωτ νса Δαηηδ ιϑχεν πιεϑοοη
ετε υμαη.

*Οτωοη νϑϑηριαϑ εθοηαβ Πενηοηη
ωα ενεϑ ηευ ωα ενεϑ ητε ηιενεϑ
ηηοη. Δηηη.*

So Saul eyed David
from that day forward.

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

فَكَانَ سَاوُلُ يُعَايِنُ دَاوُدَ مِنْ ذَلِكَ
الْيَوْمِ فَصَاعِدًا.

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

Isaiah 7: 1 - 14
إشعيا 7: 1 - 14

Εβολ δεη Ησαηαϑ πιπροφηηηϑ:
ερεπεϑμοη εθοηαβ: ωωπι ηευαη
αηηη εϑω υμοϑ.

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

من أشعيا النبي، بركته المقدسة
تكون معنا. آمين.

Ησαηαϑ ζ: α - ιδ

Isaiah 7: 1 - 14

إشعيا 7: 1 - 14

Οτοϑ αϑωπι δεη ηιεϑοοη ητε
Δχαζ ηωηηη ηλωθαη ηωηηη ηοηιαϑ
ηοηρο ηιοηδα αϑη επωωη ηζε Ραϑωη
ηοηρο ηδραη ηευ Φαζε ηωηηη
ηΡοηηελια ηοηρο ηΠιϑραηλ αηι εχεν
ηεροϑαληη εηοηβηϑ οτοϑ
ηποηωχευχοη εβηηϑ.

Now it came to pass in
the days of Ahaz the son of
Jotham, the son of Uzziah,
king of Judah, that Rezin
king of Syria and Pekah the
son of Remaliah, king of
Israel, went up to Jerusalem
to make war against it, but
could not prevail against it.

وَحَدَّثَ فِي أَيَّامِ أَحَازَ بْنِ يُوثَامَ بْنِ
عَزْرِيَّا مَلِكِ يَهُودَا أَنَّ رَصِينَ مَلِكِ
أَرَامَ صَعِدَ مَعَ فَحَّحِ بْنِ رَمَلِيَّا مَلِكِ
إِسْرَائِيلَ إِلَى أُورُشَلِيمَ لِمُحَارَبَتِهَا
فَلَمْ يَقْدِرْ أَنْ يُحَارِبَهَا.

Οτοϑ αηελ ηωπι ηηηη ηΔαηηδ
εηω υμοϑ χε αϑημαη ηζε Δραη
ηευ Εφρηη: οτοϑ αϑωηϑ ηζε
τεϑηηηηη ηπεϑλαο ηφρηη ηοηωωηη
δεη οηαηωωηη αρεωαη ηηοηηηηηη
εροϑ.

And it was told to the
house of David, saying,
“Syria's forces are deployed
in Ephraim.” So his heart
and the heart of his people
were moved as the trees of
the woods are moved with
the wind.

وَأُخْبِرَ بَيْتَ دَاوُدَ: «قَدْ حَلَّتْ أَرَامُ
فِي أَفْرَايِمَ». فَرَجَفَ قَلْبُهُ وَقُلُوبُ
شَعْبِهِ كَرَجَفَانِ شَجَرِ الْوَعْرِ قَدَّامَ
الرَّيْحِ.

Οτοϑ πεξε Πβοιϑ ν̄ Ηϑαηαϑ ϑε
μαϑηνακ ε̄βολ ε̄ρεν Δχαζ ν̄θοκ
νεμ φηεταϑωϑπ Ιαϑοϑβ πεκωηρι θα
†κοϑλγμβηορα θηεταϑωι μ̄πιοζι
μ̄φμωιτ μ̄πιραδτ.

Οτοϑ αχοϑ ναϑ ϑε ᾱρεϑ οϑη ε̄ροϑ
οτοϑ μ̄περερζο† οϑδε μ̄περε̄ρε
τεκψϑϑχη ωωνι ε̄βολ θατζη μ̄παιωε
ε̄νοϑ† ν̄δαλοϑ ετοι ν̄χρεμτϑ: εϑωπ
ϑαρ αϑωανωωπι ν̄ξε π̄ϑωντ ν̄τε
πᾱμβον παλιν οη †νατοϑχο.

Οτοϑ π̄ωηρι ν̄Δραμ νεμ π̄ωηρι
ν̄Ρομελιαϑ ϑε αϑοβ̄ηι ν̄οϑοβ̄ηι
εϑρωοϑ θαροκ εϑχω μ̄μοϑ.

ϑε τενναϑηναν ε̄πωωι ε̄†ιοϑδα
οτοϑ ν̄τενϑαζι νεμωοϑ οτοϑ
ν̄τενταϑωοϑ θαρον οτοϑ ν̄τενερ
π̄ωηρι ν̄†αβηνλ ν̄οϑρο ε̄ρηι ε̄ϑων.

Ηαι νε ηηετεϑω μ̄μωοϑ ν̄ξε
Πβοιϑ ϑαβαωθ ϑε η̄νε παιϑοβ̄ηι ο̄ζι
οϑδε η̄νεϑωωπι.

Αλλα τ̄αφε ν̄Δραμ πε
Δαμαϑκοϑ οτοϑ τ̄αφε ν̄Δαμαϑκοϑ πε
Ραϑωων αλλα ε̄†κε ϑε †ιοϑ η̄ρομ̄πι
ε̄εμοϑηκ ν̄ξε ο̄μετοϑρο ν̄εφρεμ
ε̄βολδεν πεϑλαοϑ.

Then The Lord said to
Isaiah, “Go out now to meet
Ahaz, you and Shear-
Jashub your son, at the end
of the aqueduct from the
upper pool, on the highway
to the Fuller’s Field.

And say to him: ‘Take
heed, and be quiet; do not
fear or be fainthearted for
these two stubs of smoking
firebrands, for the fierce
anger of Rezin and Syria,
and the son of Remaliah.

Because Syria,
Ephraim, and the son of
Remaliah have plotted evil
against you, saying,

“Let us go up against
Judah and trouble it, and let
us make a gap in its wall for
ourselves, and set a king
over them, the son of
Tabel”,

thus says The Lord
God, “It shall not stand, nor
shall it come to pass.

For the head of Syria is
Damascus, and the head of
Damascus is Rezin. Within
sixty-five years Ephraim
will be broken, so that it
will not be a people.

فَقَالَ الرَّبُّ لِإِسْعِيَاءَ: «اخْرُجْ
لِمَلَأَقَاةِ أَحَاذَ أَنْتَ وَشَاَرَ يَاشُوبَ
ابْنِكَ إِلَى طَرْفِ قَنَاةِ الْبِرْكَةِ الْعُلْيَا
إِلَى سِكَّةِ حَقْلِ الْقَصَّارِ.

وَقُلْ لَهُ: احْتَرِزْ وَاهْدَأْ. لَا تَخَفْ
وَلَا يَضْعَفْ قَلْبُكَ مِنْ أَجْلِ ذَنْبِي
هَاتَيْنِ الشُّعْلَتَيْنِ الْمُدَخِّنَتَيْنِ بِحُمُومِ
عُضْبِ رَصِينٍ وَأَرَامَ وَابْنِ رَمَلِيَا.

لَأَنَّ أَرَامَ تَامَرَتْ عَلَيْكَ بِشَرِّ مَعَ
أَفْرَائِمَ وَابْنِ رَمَلِيَا قَائِلَةً:

نَصْعُدُ عَلَى يَهُودَا وَنَقْوِضُهَا
وَنَسْتَفْتَحُهَا لِنَفْسِنَا وَنَمْلِكُ فِي
وَسَطِهَا مَلِكًا ابْنُ طَبْنَيْلَ.

هَكَذَا يَقُولُ السَّيِّدُ الرَّبُّ: لَا تَقُومُ!
لَا تَكُونُ!

لَأَنَّ رَأْسَ أَرَامَ دِمَشْقُ وَرَأْسَ
دِمَشْقِ رَصِينٌ. وَفِي مُدَّةِ خَمْسِ
وَسِتِّينَ سَنَةً يَنْكَسِرُ أَفْرَائِمُ حَتَّى لَا
يَكُونَ شَعْبًا.

Οτος τὰφε ἠΕφρευ πε Соμορων
οτος τὰφε ἠСоμορων πε πωρηι
ἠРоμελιας οτος ἐψωπ
ἠτετενητεμναβτ οτδε ἠνετεнкаτ.

Οτος αφοραβτοτq ἠζε Пβοис
εсахи нем Дхаз ерхω ἠμοос.

Хе ἀριετιν νακ ἠνομηни зитен
Пβοис πεκνοτq ἐπψωκ ιε πβισι.

Οτος πεχε Дхаз хе ἠнаερετιν
οτδε ἠнаεрπиразин ἠПβοис.

Οτος πεχαq хе σωтем ἠни
ἠДавид аη οηκοτзи нωтен πε ετ
ἠногазων ἠзанырми οτος πως τετενητ
ἠногазων ἠПβοис.

Εθε φαι ἠθοq Пβοис ерeτq нωтен
ἠноμηни: зиппе ιс τπαρθенос
εсеербоки οτος εсеμисι ἠотψηри
ετeμοτq ἐπεεραη хе Емманουηλ.

*Οτωοτ ἠττq τριας εθοραβ Πεννοτq
ψα εнез нем ψα εнез ἠτε нienez
тнрот. Дмни.*

The head of Ephraim is Samaria, and the head of Samaria is Remaliah's son. If you will not believe, surely you shall not be established.”

Moreover The Lord spoke again to Ahaz, saying,

“Ask a sign for yourself from The Lord your God; ask it either in the depth or in the height above.”

But Ahaz said, “I will not ask, nor will I test The Lord!”

Then he said, “Hear now, O house of David! Is it a small thing for you to weary men, but will you weary my God also?”

Therefore, the Lord Himself will give you a sign: Behold, the virgin shall conceive and bear a Son, and shall call His name Immanuel.”

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

Job 11: 1 - 20 أيوب 11: 1 - 20

Εβολ ζεν ιωβ πeμни: ερεπεεcμoт
εθοραβ: ψωπι неман дмни ерхω
ἠμοос.

A reading from Job the righteous, may his blessing be with us. Amen.

وَرَأْسُ أَفْرَايِمَ السَّامِرَةَ وَرَأْسُ
السَّامِرَةَ ابْنُ رَمَلِيَا. إِنْ لَمْ تُؤْمِنُوا
فَلَا تَأْمِنُوا».

ثُمَّ عَادَ الرَّبُّ فَكَلَّمَ أَحَاذَ قَائِلًا:

«أَطْلُبْ لِنَفْسِكَ آيَةً مِنَ الرَّبِّ إِلَهِكَ.
عَمَقٌ طَلَبَكَ أَوْ رَفِيعَةٌ إِلَى فَوْقٍ».

فَقَالَ أَحَاذُ: «لَا أَطْلُبُ وَلَا أَجْرِبُ
الرَّبَّ».

فَقَالَ: «اسْمَعُوا يَا بَيْتَ دَاوُدَ. هَلْ
هُوَ قَلِيلٌ عَلَيْكُمْ أَنْ تُضْجِرُوا
النَّاسَ حَتَّى تُضْجِرُوا إِلَهِي أَيْضًا؟

وَلَكِنْ يُعْطِيكُمْ السَّيِّدُ نَفْسَهُ آيَةً: هَا
الْعَذْرَاءُ تَحْبِلُ وَتَلِدُ ابْنًا وَتَدْعُو
اسْمَهُ «عِمَّاوُنِيْلُ».

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

من أيوب الصديق، بركته
المقدسة تكون معنا. آمين.

Iωβ ια: α - κ	Job 11: 1 - 20	أيوب 11: 1 - 20
<p>Αφ'ερον'ω̄ η̄νε Cωφap πιUεννεoc ογοz πεzαq ze:</p>	<p>Then Zophar the Naamathite answered and said:</p>	<p>فَأَجَابَ صُوفَرُ النَّعْمَاتِيِّ وَقَالَ:</p>
<p>Φηέτzw̄ η̄νογμηω̄ η̄ναzι εq'εcωτεμ̄ ε̄πογ'οzεμ̄ ιcze φηέτcωογ'η̄ η̄ναzι ε̄ροq ze ογ'ομη̄ πε.</p>	<p>“Should not the multitude of words be answered? And should a man full of talk be vindicated?”</p>	<p>أَكْثَرَةُ الْكَلَامِ لَا يُجَابُ أَمْ رَجُلٌ مُهَذَّرٌ يَتَبَرَّرُ؟</p>
<p>U'μαpωογ'τ̄ η̄νε φ'μici η̄νογ'zιμ̄ ετοι η̄νογκογ'zι η̄ωνη̄δ: ἠπεpωπι εκoω δεν η̄εκcαzι ἠμoη̄ ε̄λι γap εq'βιzαp ογ'βηκ.</p>	<p>Should your empty talk make men hold their peace? And when you mock, should no one rebuke you?</p>	<p>مبارك مولود المرأة القصير الحياة. أتكثر كلامك ولا يُحاججك أحد؟</p>
<p>Uπεpzoс ze †τογ'βηογ'τ̄ ογοz †οι η̄νατpικι ἠπεq'μ'οο.</p>	<p>For you have said, ‘My doctrine is pure, and I am clean in your eyes.’</p>	<p>إِذْ تَقُولُ: تَعْلِيمِي زَكِيٌّ وَأَنَا بَارٌّ فِي عَيْنَيْكَ.</p>
<p>Αλλᾱ ε̄ρε Πβοic η̄αcαzι η̄εμακ η̄ναω̄ η̄ρη†: ογοz η̄τεq'ογ'ων η̄ηεq'εφοτογ' η̄εμακ.</p>	<p>But oh, that God would speak, and open His lips against you,</p>	<p>وَلَكِنْ يَا لَيْتَ اللَّهِ يَتَكَلَّمُ وَيَفْتَحُ شَفَتَيْهِ مَعَكَ.</p>
<p>zινα η̄τεq'ταμοk ε̄τ'zομ̄ η̄τε ογ'κοφιᾱ: ze ογ'η̄ q'ηαω̄ωπι εq'κηβ ε̄ροk: τοτε εκέεμ̄ ze ε̄τα zανογ'ον ω̄ωπι η̄αk ε̄βολ zιτεη̄ Πβοic εγ'ἠπ'ωz η̄ηηινοβι ε̄τακαιτογ'.</p>	<p>that He would show you the secrets of wisdom! For they would double your prudence. Know therefore that God exacts from you less than your iniquity deserves.</p>	<p>وَيُعَلِّمُنْ لَكَ خَفَايَاتِ الْحِكْمَةِ! إِنَّهَا مُضَاعَفَةُ الْفَهْمِ فَتَعْلَمُ أَنَّ اللَّهَ يُعْرِمُكَ بِأَقَلِّ مِنْ إِيْمَتِكَ.</p>
<p>Uη q'ηαω̄zιμ̄ ἠπιμωι† η̄τε Πβοic ιε ακωε ωz αγ'ρηzογ' η̄ηηεταq- θαμ̄ωογ' η̄νε Ππαητοκρατωp.</p>	<p>Can you search out the deep things of God? Can you find out the limits of the Almighty?</p>	<p>أَلَىٰ عُمُقِ اللَّهِ تَتَّصِلُ أَمْ إِلَىٰ نِهَائِيَةِ الْقَدِيرِ تَنْتَهِي؟</p>
<p>Cβοic η̄νε τ'φε ογοz ογ' πε ε̄τεκηααιq: zανογ'ον Δε πε ε̄τεκωογ'η̄ ἠμωογ' εγ'ωηκ̄ ε̄zοτε η̄ηετ'zεν ἠμεν†.</p>	<p>They are higher than heaven -- what can you do? Deeper than Sheol -- what can you know?</p>	<p>هُوَ أَعْلَىٰ مِنَ السَّمَاوَاتِ فَمَاذَا عَسَاكَ أَنْ تَفْعَلَ؟ أَعَمُقُ مِنَ الْهَوَايَةِ فَمَاذَا تَدْرِي؟</p>

Ιε εἴρημον ἐξοτε ἴψι ἠ ἵτε ἵκαλι
ιε ἐξοτε ποιοσθεν ἵτε φιομ.

Εῷπα αῷανουωσι ἵνωβ ἵβεν
ἐδρηι νιμ εῷαζοσ ἵαῷ ἵε οῖ
πετεκαίῳ.

Πθοῷ ἵαρ εῷωοῖν ἵνιῷβηοῖ ἵτε
νιῷνομοσ αῷανηαῖ ἵε
ἐῷανμετὰ τοποσ ἵπαῷωβῳ ἐρωοῖ.

Φρωμ ἵε εῷελεῷεῷ ἵκερηῖ ἵεν
ῷανσαῷ: οῖρωμ ἵε ἵοῖῷφο ἵτε
οῖῷεμ αῷοι ἵεῷοσ εῷοῖαῖῷτωοῖ.

Ισῷε ἵαρ ἵθοῷ αῷῷω ἵπεκῷηῖ
εῷτοῖβηοῖῖ ῷα ἵε ἵνεκῷιῷ ἐῷῷω
ῷαροῷ.

Ισῷε ἵε οῖοῖν ῷεῷ ἵμετῷνομοσ
ἵεν νεκῷιῷ μαρεῷοῖε ἵμοῷ:
ἵπενῷρε ῷεῷ ἵε ἵῷῷικιῷ ῷωπι ἵεν
πεκῷι.

Παρηῖ ἵαρ εῷεροῖωμ ἵε
πεκῷο ἵφρηῖ ἵοῖμωοῖ εῷτοῖβηοῖῖ:
εῷεβαῷκ ἵε ἵπῷῷεμ οῖῷε
ἵνεκεῷροῖῖ.

Οῖοῷ πιῷιῷ εῷεεῷῷωβῳ: ἵφρηῖ
ἵοῖμωοῖ ἐαῷσιῷνι οῖοῷ ἵνεκεῷροῖῖ.

Their measure is longer
than the earth and broader
than the sea.

If He passes by,
imprisons, and gathers to
judgment, then who can
hinder Him?

For He knows deceitful
men; He sees wickedness
also. Will He not then
consider it?

For an empty-headed
man will be wise, when a
wild donkey's colt is born a
man.

If you would prepare
your heart, and stretch out
your hands toward Him.

If iniquity were in your
hand, and you put it far
away, and would not let
wickedness dwell in your
tents;

then surely you could
lift up your face without
spot. Yes, you could be
steadfast, and not fear;

because you would
forget your misery, and
remember it as waters that
have passed away,

أَطْوَلُ مِنَ الْأَرْضِ طَوْلُهُ وَأَعْرَضُ
مِنَ الْبَحْرِ.

إِنْ بَطَشَ أَوْ أَعْلَقَ أَوْ جَمَعَ فَمَنْ
يَرُدُّهُ؟

لَأَنَّهُ هُوَ يَعْلَمُ أَنَّاسَ السُّوءِ وَيُبْصِرُ
الْإِثْمَ فَهَلْ لَا يَنْتَبِهُهُ؟

أَمَّا الرَّجُلُ فَفَارِغٌ عَدِيمُ الْفَهْمِ
وَكَجَحْشِ الْفَرَا يُوَلَدُ الْإِنْسَانَ.

إِنْ أَعَدَدْتَ أَنْتَ قَلْبَكَ وَبَسَطْتَ إِلَيْهِ
يَدَيْكَ.

إِنْ أَبْعَدْتَ الْإِثْمَ الَّذِي فِي يَدِكَ وَلَا
يَسْكُنُ الظُّلْمُ فِي خَيْمَتِكَ.

حِينَئِذٍ تَرْفَعُ وَجْهَكَ بِلَا عَيْبٍ
وَتَكُونُ ثَابِتًا وَلَا تَخَافُ.

لَأَنَّكَ تَنْسَى الْمَسَقَّةَ. كَمِيَاهِ عَبْرَتٍ
تَذْكُرُهَا.

Πεκενρχη δε εσεερ μεφρητ μεπισιοτ
 ντε θανατοοτι: εφεφiri δε νακ νε
 ονωηδ ιςzen θαναμερι.

Ποτε εκεχα εθηκ γε οτον
 ονθελπις ωοπ νακ: εβολθεν ονρωοω
 νεμ ονροτ εσεωωπι νακ νε
 ονθιρηνη.

Εκεεργχαζιν ταρ ονοθ
 ηνεωωπι νε φηετβωτς εροκ:
 ενεκοτοτ δε νε θανμηω εντρο
 εροκ.

Πιοτχαι δε εφεχατ ηνωω: ητακο
 ταρ πε τονθελπις: νιβαλ δε ητε
 νιασεβης ενεβωλ εβολ.

*Ονωοτ η τριας εθοραβ Πεννοττ
 ωα ενεθ νεμ ωα ενεθ ητε νιενεθ
 τηροτ. Αμην.*

and your life would be
 brighter than noonday.
 Though you were dark, you
 would be like the morning.

And you would be
 secure, because there is
 hope; Yes, you would dig
 around you, and take your
 rest in safety.

You would also lie
 down, and no one would
 make you afraid; Yes, many
 would court your favor.

But the eyes of the
 wicked will fail, And they
 shall not escape, And their
 hope -- loss of life!

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

وَفَوْقَ الظَّهِيرَةِ يَقُومُ حَظَّكَ. الظَّلَامُ
 يَتَحَوَّلُ صَبَاحًا.

وَتَطْمَئِنُّ لَأَنَّهُ يُوجَدُ رَجَاءً.
 تَتَجَسَّسُ حَوْلَكَ وَتَضْطَجِعُ آمِنًا.

وَتَرْتَبِضُ وَلَيْسَ مَنْ يُرْزَعُ
 وَيَتَضَرَّعُ إِلَى وَجْهِكَ كَثِيرُونَ.

أَمَّا عُيُونُ الْأَشْرَارِ فَتَتَلَفُ
 وَمَلْجَأُهُمْ بَيْيُدٌ وَرَجَاؤُهُمْ تَسْلِيمُ
 النَّفْسِ.

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

Matins Psalm

مزمو ر باكر

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

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

Ψαλμος τω Δαυιδ ριΔ: 6

Psalm 114 (116:1-9): 6

المزمور 114 (116: 1 - 9): 6

Κοττ ταψιρχη επεμανεμτον: γε
 λΠβοις εππεθνανεφ νηι: ονοθ
 αφνοθεμ ηταψιρχη εβολ θεν φμοτ:
 νεμ ναβαλ εβολθα θανερμωοτι.

Return to your rest, O
 my soul, for The Lord has
 dealt bountifully with you.
 For You have delivered my
 soul from death and my eyes
 from tears. **Alleluia.**

ارجعي يا نفسي إلى موضع
 راحتك، لأن الرب قد أحسن إليّ،
 وأنقذ نفسي من الموت وعيني من
 الدموع. **هلليويا.**

Αλληλοια.

Matins Gospel
إنجيل باكر

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

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

<p>Οὐὰναστρωσις ἐβὼλ θεν 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 البشير. بركاته علينا أمين.</p>
<p>Βατθεον ιε: λθ - ιε: ιβ</p>	<p>Matthew 15: 39 - 16: 12</p>	<p>متي 15: 39 - 16: 12</p>
<p>Οτοθ εταραχα νιμωη ἐβὼλ αραλνι ἐπιχοι οτοθ αρι ἐνιθιη ἰτε Βασδαλαν.</p>	<p>And He sent away the multitude, got into the boat, and came to the region of Magdala.</p>	<p>ثَمَّ صَرَفَ الْجُمُوعَ وَصَعِدَ إِلَى السَّفِينَةِ وَجَاءَ إِلَى تَحُومِ مَجْدَل.</p>
<p>Οτοθ ατι ἴχε νιΦαρισεος νεμ νιCaδδοτκεος ενεπιραζιν ἕμοϋ: νατωινη ἕμοϋ ἐταμωοτ εοτυμηνη ἐβὼλ.θεν ἵφε.</p>	<p>Then the Pharisees and Sadducees came, and testing Him asked that He would show them a sign from heaven.</p>	<p>وَجَاءَ إِلَيْهِ الْفَرِيسِيُّونَ وَالصَّدُوقِيُّونَ لِيَجْرِبُوهُ فَسَأَلُوهُ أَنْ يُرِيَهُمْ آيَةً مِنَ السَّمَاءِ.</p>
<p>Πθοϋ Δε αραροτὼ πεχαϋ νωοτ χε ἐρωπ αραγανι ἴχε θανὰροτθι τετενχοτ χε ἵφε οτχαλμη εσθροωρεϋ.</p>	<p>He answered and said to them, “When it is evening you say, ‘It will be fair weather, for the sky is red;’</p>	<p>فَأَجَابَ: «إِذَا كَانَ الْمَسَاءُ قُلْتُمْ: صَحْوٌ لَأَنَّ السَّمَاءَ مُحْمَرَةٌ.</p>
<p>Οτοθ θανὰτοοτὶ τετενχοτ χε φοοτ ἵφρω εθβε πιθροωρεϋ ἵτφε νεμ οτςνοφοτ: νιωοβι τετενχωοτν εσομϋ ἐτφε οτοθ φμηνη ἕπαισοτ φα τετενχωοτν ἕμοϋ αν.</p>	<p>and in the morning, ‘It will be foul weather today, for the sky is red and threatening.’ Hypocrites! You know how to discern the face of the sky, but you cannot discern the signs of the times.</p>	<p>وَفِي الصَّبَاحِ: الْيَوْمَ شَتَاءٌ لَأَنَّ السَّمَاءَ مُحْمَرَةٌ بَعْبُوسَةً. يَا مُرَاوُونَ! تَعْرِفُونَ أَنْ تُمَيِّزُوا وَجْهَ السَّمَاءِ وَأَمَّا عَلَامَاتُ الْأَزْمِنَةِ فَلَا تَسْتَطِيعُونَ!</p>
<p>Χε πιχωοτ ετρωοτ οτοθ ἵνωικ ἐκωτ ἵσα οτυμηνη οτοθ οτυμηνη ἵνωοτθιϋ ναϋ ἐβηλ ἐπιμηνη ἵτε ἰωνα</p>	<p>A wicked and adulterous generation seeks after a sign, and no sign shall be given to it except the sign of the prophet</p>	<p>جِيلٌ شَرِيرٌ فَاسِقٌ يَلْتَمِسُ آيَةً وَلَا تُعْطَى لَهُ آيَةٌ إِلَّا آيَةُ يُونَانَ النَّبِيِّ». ثُمَّ تَرَكَهُمْ وَمَضَى.</p>

πῖπροφῆτης: οὗτος ἔταραξατ ἀφῳεναφ.

Οὗτος ἔτατι ἔμῃρ ἵζε νεφμαθῆτης
ἀφερῖωβω ἔφρεπ ωικ νωοτ.

Πεξε Ἰησοῦς νωοτ γε ἀνατ οὗτος
μὰθῆτην ἔρωτην ἔβολα πῳεμῃρ
ἵτε νιΦαρισεοῦς νεμ νιΣαδδουκκοῦς.

Πῳοτ δε νατμοκμεκ ἵδῃρη
ἵδῆτοτ εττω ἕμοο γε ἕπενδῖ ωικ
νεμδλ.

Ἐταρεμῖ δε ἵζε Ἰησοῦς πεξαφ
νωοτ γε εθε οτ τετενμοκμεκ ζεν
θῆνοτ να πικοτζῖ ἵηναρτ γε ἕμοον
τετεν ωικ ἕματ.

Ἰπατετενεμῖ οτδε τετενῖρῖ
ἕφμετῖ αν ἕπιτιοτ ἵωικ ἵτε πιετιοτ
ἵψο γε ἀτετενδῖ οτῃρ ἵκοτ.

Οτδε πιωαφφ ἵωικ ἵτε πιεμε ἵψο
γε ἀτετενδῖ οτῃρ ἕβῖρ.

Πωο τετενκατ αν γε ναττω ἕμοο
νωτην αν εθε πιωικ: ἀρεζ δε ἔρωτην
ἔβολα πῳεμῃρ ἵτε νιΦαρισεοῦς νεμ
νιΣαδδουκκοῦς.

Ἰοτε ἀγκατ γε νεταρζοο νωοτ
αν γε ἀρεζ ἔρωτην ἔβολα πῳεμῃρ
ἵτε νιωικ ἀλλα ἔβολα τῖβω ἵτε
νιΦαρισεοῦς νεμ νιΣαδδουκκοῦς.

Jonah.” And He left them and departed.

Now, when His disciples had come to the other side, they had forgotten to take bread.

Then Jesus said to them, “Take heed and beware of the leaven of the Pharisees and the Sadducees.”

And they reasoned among themselves, saying, “It is because we have taken no bread.”

But Jesus, being aware of it, said to them, “O you of little faith, why do you reason among yourselves because you have brought no bread?”

Do you not yet understand, or remember the five loaves of the five thousand and how many baskets you took up?

Nor the seven loaves of the four thousand and how many large baskets you took up?

How is it you do not understand that I did not speak to you concerning bread? -- but to beware of the leaven of the Pharisees and Sadducees.”

Then they understood that He did not tell them to beware of the leaven of bread, but of the doctrine of the Pharisees and Sadducees.

وَلَمَّا جَاءَ تَلَامِيذُهُ إِلَى الْعَبْرِ نَسُوا أَنْ يَأْخُذُوا خُبْزًا.

وَقَالَ لَهُمْ يَسُوعُ: «انظُرُوا وَتَحَرَّزُوا مِنْ خَمِيرِ الْفَرِيسِيِّينَ وَالصَّدُوقِيِّينَ.»

فَفَكَّرُوا فِي أَنْفُسِهِمْ قَائِلِينَ: «إِنَّا لَمْ نَأْخُذْ خُبْزًا.»

فَعَلِمَ يَسُوعُ وَقَالَ لَهُمْ: «لِمَاذَا تُفَكِّرُونَ فِي أَنْفُسِكُمْ يَا قَلِيلِي الْإِيمَانِ أَنْكُمْ لَمْ تَأْخُذُوا خُبْزًا؟»

أَحْسَى الْآنَ لَا تَفْهَمُونَ وَلَا تَذَكُرُونَ خَمْسَ خُبْزَاتِ الْخَمْسَةِ الْأَلْفِ وَكَمْ قَفَّةً أَخَذْتُمْ.

وَلَا سَبْعَ خُبْزَاتِ الْأَرْبَعَةِ الْأَلْفِ وَكَمْ سَلًّا أَخَذْتُمْ؟

كَيْفَ لَا تَفْهَمُونَ أَنِّي لَيْسَ عَنِ الْخُبْزِ قُلْتُ لَكُمْ أَنْ تَتَحَرَّزُوا مِنْ خَمِيرِ الْفَرِيسِيِّينَ وَالصَّدُوقِيِّينَ؟»

حِينَئِذٍ فَهَمُوا أَنَّهُ لَمْ يَقُلْ أَنْ يَتَحَرَّزُوا مِنْ خَمِيرِ الْخُبْزِ بَلْ مِنْ تَعْلِيمِ الْفَرِيسِيِّينَ وَالصَّدُوقِيِّينَ.

Πῶς φα Πεννοτφ πε ωα ἐνεε
 ἵτε νι ἐνεε: ἀμην.

Glory be to God forever.

والمجد لله دائماً.

Liturgy Readings

قراءات القديس

The Pauline Epistle

رسالة بولس الرسول

Παυλος φβωκ ἁΠενβοις Ιησους
 Πιχριστος: παποστολος εταθευ:
 φηεταρωαυ επιζιωεννοτυ ἵτε
 Φνοτφ.

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

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

Σεβρεος ιβ: κη - ις: ιε

Hebrews 12: 28 - 13: 16

العبرانيين 12 : 28 - 13 : 16

Εθε φαι ενναδι νοιμετοτρο
 ἵνακιμ μαρενωπι εονον εμοτ
 ἵτοτεν: φαι ετενναυεμυ ἁΦνοτφ
 εβωλ ζιτοτυ ενραναυ θεν ορωοτ νεμ
 ονθερτερ.

Therefore, since we are receiving a kingdom which cannot be shaken, let us have grace, by which we may serve God acceptably with reverence and godly fear.

لذالك ونحن قابِلون مَلَكُوتاً لا يَتَزَعزَعُ لِيَكُنْ عِنْدَنَا شُكْرٌ بِهِ نَخْدِمُ اللَّهَ خِدْمَةً مَرْضِيَّةً، بِخُشُوعٍ وَتَقْوَى.

Κε ταρ Πεννοτφ ονχρωμ εφοτωμ
 πε.

For our God is a consuming fire.

لأنَّ إِلَهَنَا نَارٌ آكِلَةٌ.

¶μετωδισον μαρενωπι
 εςμοντ.

Let brotherly love continue.

لِتَتَّبَتِ الْمَحَبَّةُ الْأَخَوِيَّةُ.

¶μετωδιωεμο ἁπερπεσωβω:
 εβωλ ταρ ζιτεν θα θεν ορεβωι ἀ
 ζανορον ωεπ ζαναττελος ερωοτ.

Do not forget to entertain strangers, for by so doing some have unwittingly entertained angels.

لا تَنْسُوا إِضَافَةَ الْغُرَبَاءِ، لِأَنَّ بَهَا أَضَافَ أَنْاسٌ مَلَائِكَةٌ وَهُمْ لَا يَدْرُونَ.

Αριφμενι ἵνηετσονε ζωσ
 ερετενσονε νεμωοτ νηεθμοκε ζωσ
 ερετενωπι ζωτεν θεν σωμα.

Remember the prisoners as if chained with them, those who are mistreated, since you yourselves are in

أَذْكُرُوا الْمُقْبِدِينَ كَأَنَّكُمْ مُقْبِدُونَ مَعَهُمْ، وَالْمَذَلِّينَ كَأَنَّكُمْ أَنْتُمْ أَيْضاً فِي الْجَسَدِ.

Πισαμος ταινοϋτ ζεν οτον νιβεν
†ψαϊρι τουβνοϋτ: νιπορνος ζαρ νεμ
νινωικ Φνοϋτ να†ζαπ ερωοϋ.

πετεντροπος νοϋμετμιαζατ αν
πε: νηετωοπ εερωωϋ μωωτεν νεοϋ
ζαρ αϋζος ζε νηνασοζπκ οϋδε
νηναζακ νσωι.

ζωστε ενταζρηοϋτ ανον ενζω
μμος ζε Πβοις πε παβονεοϋ
νηναερζο† ζε οϋ πετε ρωμυ νααιϋ νηι.

Αριφμεϋι νηετενζϋστομενος
νηεταϋσαζι νεμωτεν μπισαζι ντε
Φνοϋτ: ναι ετετενναϋ επισζινη εβολ
ντε ποϋζινομωϋ ωωπι ερετενονη
μποϋναζ†.

Ιησοϋς Πιχριστος ησαϋ νεμ φοοϋ
νεοϋ νεοϋ πε νεμ ψα ενεζ.

Ζανςβω νοϋθοηρη† οτοζ ηϋεμμο
μπενηροϋοϋετεβ θηνοϋ εβολ: νανες
ζαρ εταζρε πετενζητ ζεν οϋεμοτ
ζεν ζανδρηοϋι αν ναι ετε
μποϋζεμζηοϋ ηζε νηεθωμωϋ ηζητοϋ.

Εοϋονταν μμαϋ
νοϋμαδερωωτοϋϋ φαι ετε μμοντοϋ
ερωϋϋ εοτωμ εβολ ηζητϋ ηζε
νηετωεμωϋ η†σκρηη.

the body also.

Marriage is honorable among all, and the bed undefiled; but fornicators and adulterers God will judge.

Let your conduct be without covetousness; be content with such things as you have. For He Himself has said, "I will never leave you nor forsake you."

So we may boldly say: "The Lord is my helper; I will not fear. What can man do to me?"

Remember those who rule over you, who have spoken the word of God to you, whose faith follow, considering the outcome of their conduct.

Jesus Christ is the same yesterday, today, and forever.

Do not be carried about with various and strange doctrines. For it is good that the heart be established by grace, not with foods which have not profited those who have been occupied with them.

We have an altar from which those who serve the tabernacle have no right to eat.

لَيَكُنَ الزَّوْجُ مُكْرَمًا عِنْدَ كُلِّ وَاحِدٍ،
وَالْمُضْجَعُ غَيْرِ نَجَسٍ. وَأَمَّا
الْعَاهِرُونَ وَالزَّانَاةُ فَسَيَدِيهُمُ اللَّهُ.

لَتَكُنْ سِيرَتُكُمْ خَالِيَةً مِنْ مَحَبَّةِ
الْمَالِ. كُونُوا مُكْتَفِينَ بِمَا عِنْدَكُمْ،
لَأَنَّهُ قَالَ: «لَا أَهْمُكَ وَلَا أَتْرُكُكَ».

حَتَّى إِنَّا نَقُولُ وَاثْقَيْنَ: «الرَّبُّ
مُعِينٌ لِي فَلَا أَخَافُ. مَاذَا يَصْنَعُ بِي
إِنْسَانٌ؟»

أذْكُرُوا مُرْشِدِيكُمْ الَّذِينَ كَلَّموُكُمْ
بِكَلِمَةِ اللَّهِ. انظُرُوا إِلَى نِهَائِهِ
سِيرَتِهِمْ فَتَمَثَّلُوا بِإِيمَانِهِمْ.

يَسُوعُ الْمَسِيحُ هُوَ هُوَ أَمْسًا
وَالْيَوْمَ وَإِلَى الْأَبَدِ.

لَا تَسَافُوا بِتَعَالِيمٍ مُتَّوَعَةٍ
وَعَرِيبَةٍ، لِأَنَّهُ حَسَنٌ أَنْ يَثْبُتَ
الْقَلْبُ بِالنِّعْمَةِ، لَا بِأَطْعِمَةٍ لَمْ يَنْتَفِعْ
بِهَا الَّذِينَ تَعَاطَوْهَا.

لَنَا «مَذْبَحٌ» لَا سُلْطَانٌ لِلَّذِينَ
يَخْدِمُونَ الْمَسْكَنَ أَنْ يَأْكُلُوا مِنْهُ.

Ἡ ζωὴν τὰρ ἔτε ψαῖνι
ἠποῦς νοῦ ἐδοῦν ἐνηεθοῦαβ ἔχεν
φῆνοβι ἔβολ ζιτοτῆ ἠπαρχῆρενς
ψαῖρεκζ πῶμα ἠτε ναι σαβολ
ἠτ παρεμβολη.

Ἐθε φαι ζωῆ Ἰησοῦς θινα
ἠτεφτοῦνο ἠπιλαοῦ ἔβολ ζιτεν
περῆς νοῦ ἠμιν ἠμοῦ ἀφῆιῦκαζ σαβολ
ἠτ πῆλῆ.

¶ Ἡ νοῦ οῦν μαρεψεναν ἔβολ
ζαροῦ σαβολ ἠτ παρεμβολη ἐνφαι
ἠπερψωψ ἔρον.

Ἐμοῦνταν τὰρ ἠπαίμα ἠνοῦβακι
ἐς ἔμοῦντ ἀλλὰ θεθῆνοῦ ἔτενκωτ
ἠσῶς.

Ἐαρεῖνι οῦν ἔρηι ἔβολ ζιτοτῆ
ἠζανψοῦψωοῦψι ἠς ἠμοῦ ἠχοῦ νιβεν
ἠφῆνοῦτ: ἔτε φαι πε ποῦταζ ἠτε
νεῖς φοτοῦ ἐνοῦωνζ ἠπερραν ἔβολ.

¶ Ἡ μετρεψερζεβνοῦφι Δε νεμ
τ μετῶφῆρ ἠπερερποῦωβψ:
ζανψοῦψωοῦψι τὰρ ἠπαρητ
ψαῖραναῦ ἠφῆνοῦτ.

*Πῆμοτ τὰρ νεμωτεν νεμ
τῆρῆνη ἐνσοπ: ζε ἠμῆν ἐς ἔψωπι.*

For the bodies of those animals, whose blood is brought into the sanctuary by the high priest for sin, are burned outside the camp.

Therefore, Jesus also, that He might sanctify the people with His own blood, suffered outside the gate.

Therefore, let us go forth to Him, outside the camp, bearing His reproach.

For here we have no continuing city, but we seek the one to come.

Therefore, by Him let us continually offer the sacrifice of praise to God, that is, the fruit of our lips, giving thanks to His name.

But do not forget to do good and to share, for with such sacrifices God is well pleased.

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

فَإِنَّ الْحَيَوَانَاتِ الَّتِي يُدْخَلُ بِدَمِهَا
عَنِ الْخَطِيئَةِ إِلَى «الْأَفْدَاسِ» بِإِدِّ
رَبِّيسِ الْكَهَنَةِ تُحْرَقُ أَجْسَامُهَا
خَارِجَ الْمَحَلَّةِ.

لِذَلِكَ يَسُوغُ أَيْضاً، لِكَيْ يُقَدِّسَ
الشَّعْبَ بِدَمِ نَفْسِهِ، تَأَلَّمَ خَارِجَ
الْبَابِ.

فَلتَخْرُجْ إِذَا إِلَيْهِ خَارِجَ الْمَحَلَّةِ
حَامِلِينَ عَارَهُ.

لَأَنَّ لَيْسَ لَنَا هُنَا مَدِينَةً بَاقِيَةً، لَكِنَّا
نَطْلُبُ الْعَتِيدَةَ.

فَلتَقَدِّمِ بِهِ فِي كُلِّ حِينٍ لِلَّهِ ذَبِيحَةَ
التَّسْبِيحِ، أَي ثَمَرَ شَفَاهِ مُعْتَرِفَةً
بِاسْمِهِ.

وَلَكِنْ لَا تَنْسُوا فِعْلَ الْخَيْرِ
وَالتَّوَزُّعِ، لِأَنَّهُ بِذَبَائِحِ مِثْلِ هَذِهِ
يُسَرُّ اللهُ.

*نعمة الله الأب تكون مع جميعكم.
أمين.*

Catholic Epistle
الكاثوليكون

<p>Καθολικὸν ἐβόλ θεν πε πιθουίτ ἡἐπιστολὴ ἡτε πενιωτ Πέτρος. Δυμη. Παμενρα†.</p>	<p>The Catholic epistle of the first epistle of our father St. Peter. May his blessings be with us all. Amen. My beloved.</p>	<p>الكاثوليكون من رسالة معلمنا بطرس الأولي، بركته المقدسة تكون معنا. آمين. يا احبائي.</p>
<p>ἁ Πέτρος Δ: ζ - ιε</p>	<p>1 Peter 4: 7 - 16</p>	<p>1 بطرس 4: 7 - 16</p>
<p>Πρωκ δε ἡζωβ νιβεν αψθωντ: γευκα† ουν οτοθ ρωις θεν νιπρσενχη.</p>	<p>But the end of all things is at hand; therefore, be serious and watchful in your prayers.</p>	<p>وَإِنَّمَا نِهَآيَةَ كُلِّ شَيْءٍ قَدْ أَقْتَرَبَتْ، فَتَعَقَّلُوا وَاصْحُوا لِلصَّلَوَاتِ.</p>
<p>Ψορπ δε ἡζωβ νιβεν μαρε †ἀγαπη ψωπι εσυηη θεν θηνοϋ ἐνετενερνοϋ γε †ἀγαπη ἐψασζωβς ἐβόλ ἐξεν οτμηϋ ἡνοβι.</p>	<p>And above all things have fervent love for one another, for “love will cover a multitude of sins.”</p>	<p>وَلَكِنْ قَبْلَ كُلِّ شَيْءٍ لِيَتَكُنْ مَحَبَّتُكُمْ بَعْضُكُمْ لِبَعْضٍ شَدِيدَةً، لِأَنَّ الْمَحَبَّةَ تَسْتُرُ كَثْرَةَ مِنَ الْخَطَايَا.</p>
<p>Ψωπι ἐρετενοι ἡμαιωεμμο ἐδοϋν ἐνετενερνοϋ ἐρετενοι ἡατχηρεμε.</p>	<p>Be hospitable to one another without grumbling.</p>	<p>كُونُوا مُضِيفِينَ بَعْضُكُمْ بَعْضًا بِلاَ دَمْدَمَةٍ.</p>
<p>Πιοται πιοται κατα πιζμοτ εταψβιτϋ ἐρετενψεμϋ ἡζητϋ θαρι θαρωτεν ἡφρη† ἡζανοικονομοσ ἐνανευ ἡτε πιζμοτ ἡτε Φνοϋ† ἡοϋθο ἡρη†.</p>	<p>As each one has received a gift, minister it to one another, as good stewards of the manifold grace of God.</p>	<p>لِيَكُنْ كُلُّ وَاحِدٍ بِحَسَبِ مَا أَخَذَ مَوْهَبَةً يَخْدُمُ بِهَا بَعْضُكُمْ بَعْضًا، كَوُكُلَاءِ صَالِحِينَ عَلَى نِعْمَةِ اللَّهِ الْمُتَنَوِّعَةِ.</p>
<p>Φηεθναςαζι ζωσ θανσαζι ἡτε Φνοϋ†: φηεθναψεμϋ ζωσ ἐβόλ θεν ονχομ θηετε Φνοϋ† νασεβτωτς ζινα θεν ζωβ νιβεν ἡτεψβιϋωϋ ἡζε Φνοϋ† ἐβόλ ζιτεν Ιησοϋς Πιχριστοσ φηετε φωϋ πε πιϋοϋ νεμ πιαμαζι ψα ἐνεζ ἡτε ἡιενεζ τηροϋ. Δυμη.</p>	<p>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.</p>	<p>إِنْ كَانَ يَتَكَلَّمُ أَحَدٌ فَكَأَقْوَالِ اللَّهِ، وَإِنْ كَانَ يَخْدُمُ أَحَدٌ فَكَأَنَّهُ مِنْ قُوَّةِ يَمْنَحُهَا اللَّهُ، لِكَيْ يَتَمَجَّدَ اللَّهُ فِي كُلِّ شَيْءٍ بِبِسْمِ الْمَسِيحِ، الَّذِي لَهُ الْمَجْدُ وَالسُّلْطَانُ إِلَى أَيْدِ الْأَبِدِينَ. آمِينَ.</p>

Πάμενρατ ἠπερερ ἠνοῦ ἠγεμοῦ
 ἔεν πικωκθ εἰναῶπι ἔεν ἠνοῦ:
 εἰεπρασμοσ νωτεν ἠφρητ ἠνοῦωβ
 ἠγεμοῦ εἰαρεῦ ἠνοῦ.

Ἀλλὰ ἠφρητ ἠρετενοι ἠψφρη
 ἠνικαρε ἠτε Πιχριστοσ: ραῶι εἰνα
 ἔεν πικωρπ εἰνα ἠτε πεῶου
 ἠτετενραῶι ἔεν οῦεληλ.

Ἰσε δε σεῶῶ ἠωτεν ἔεν φραῦ
 ἠΠιχριστοσ ἠοῦνιατεν ἠνοῦ: σε φα
 πῶου νεμ τῶου νεμ Πιπνεῦμα ἠτε
 φνοῦτ εἰαῦτον ἠμοῦ εἰεν ἠνοῦ.

Ἰπενῆρε οῦαι δε ἠωτεν
 ῶεπικαε ἠφρητ ἠοῦρεῦῶτεβ: ἰε
 ἠφρητ ἠοῦρεῦῶι ἰε ἠφρητ
 ἠοῦρεῦῶου: ἰε ἠφρητ
 ἠοῦρεῦῶουτ ἠεα φῆτε φωῦ εἰ πε.

Ἰσε δε εῶε χῆρητιανοσ
 ἠπενῆρεῦῶπι: μαρεῦῶου δε
 ἠφνοῦτ ἔεν παῖρα.

*Πάσῆνοῦ ἠπερμενερ πικομοσ
 οῦδε ἠηεῦοπ ἔεν πικομοσ:
 πικομοσ ἠασιῖ νεμ τερεῦῶια: φῆ
 δε εῦρι ἠφροῶῶ ἠφνοῦτ ἠναῶπι
 ῶα εῖνεε: ἠμῆ.*

Beloved, do not think it strange concerning the fiery trial which is to try you, as though some strange thing happened to you;

but rejoice to the extent that you partake of Christ's sufferings, that when His glory is revealed, you may also be glad with exceeding joy.

If you are reproached for the name of Christ, blessed are you, for the Spirit of glory and of God rests upon you. On their part He is blasphemed, but on your part He is glorified.

But let none of you suffer as a murderer, a thief, an evildoer, or as a busybody in other people's matters.

Yet if anyone suffers as a Christian, let him not be ashamed, but let him glorify God in this matter.

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 الْأَحِبَّاءُ، لَا تَسْتَعْجِلُوا الْبَلْوَى الْمُحْرِقَةَ الَّتِي بَيْنَكُمْ حَادِثَةً، لِأَجْلِ امْتِحَانِكُمْ، كَأَنَّهُ أَصَابَكُمْ أَمْرٌ غَرِيبٌ.

بَلْ كَمَا اشْتَرَكْتُمْ فِي آلامِ الْمَسِيحِ افْرَحُوا لِكَيْ تَفْرَحُوا فِي اسْتِعْلَانِ مَجْدِهِ أَيْضًا مُبْتَهَجِينَ.

إِنْ عُرِيتُمْ بِاسْمِ الْمَسِيحِ فَطُوبَى لَكُمْ، لِأَنَّ رُوحَ الْمَجْدِ وَاللَّهِ يَجَلُّ عَلَيْكُمْ. أَمَّا مِنْ جِهَتِهِمْ فَيُجَدِّفُ عَلَيْهِ، وَأَمَّا مِنْ جِهَتِكُمْ فَيُجَدِّدُ.

فَلَا يَتَأَلَمَ أَحَدُكُمْ كَقَاتِلٍ أَوْ سَارِقٍ، أَوْ فَاعِلٍ شَرٍّ، أَوْ مُتَدَاخِلٍ فِي أُمُورٍ غَيْرِهِ.

وَلَكِنْ إِنْ كَانَ كَمَسِيحِي فَلَا يَخْجَلْ، بَلْ يُمَجِّدِ اللَّهَ مِنْ هَذَا الْقَبِيلِ.

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

The Acts
الإبركسيس

<p>Πραξις ἡ τε νενηιοϋ ἡ ἀποστολος: ἐρε ποῦςμον εθογαν ψωπι νεμαν. Δμην.</p>	<p>The Acts of our fathers the apostles, may their blessings be with us all. Amen.</p>	<p>فصل من أعمال آبائنا الرسل الأظهر المشمولين بنعمة الروح القدس، بركتهم تكون معنا. آمين.</p>
<p>Πραξις ιε: κβ - λα</p>	<p>Acts 15: 22 - 31</p>	<p>أعمال 15: 22 - 31</p>
<p>Ποτε ασερδοκιν ἡ νηιαποστολος νεμ ἡ πρεσβυτερος νεμ ϋεκκλησιὰ τηρς ἐσωπι ἡ ζανρωμι ἐβολ ἡ ζητοϋ ἐογορποϋ ἐτ᾿ ἀντιοχια νεμ Παυλος νεμ Βαρναβας: Ιουδας φηέτομοϋϋ ἐροϋ ρε Βαρσαββας νεμ Σιλας ζανρωμι ἡ ζυτοϋμενος ζεν νισνηοϋ.</p>	<p>Then it pleased the apostles and elders, with the whole church, to send chosen men of their own company to Antioch with Paul and Barnabas, namely, Judas who was also named Barsabas, and Silas, leading men among the brethren.</p>	<p>حينئذ رأى الرسل والمشايخ مع كل الكنيسة أن يختاروا رجلين منهم فيرسلوهما إلى أنطاكية مع بولس ويزنابا: يهوذا الملقب برسابا وسيلا رجلين متقدمين في الإخوة.</p>
<p>Εαϋςδα ἐβολ ζιτοτοϋ ἡ νηιαποστολος νεμ ἡ πρεσβυτερος νεμ νισνηοϋ νηέτχη ζεν τ᾿ ἀντιοχια νεμ ϋΚυλικια νεμ ϋΣυρια ἡ νισνηοϋ νη ἐβολ ζεν νισθνος χερε.</p>	<p>They wrote this letter by them: The apostles, the elders, and the brethren, To the brethren who are of the Gentiles in Antioch, Syria, and Cilicia:</p>	<p>وكتبوا بأيديهم هكذا: «الرسل والمشايخ والإخوة يهدون سلاماً إلى الإخوة الذين من الأمم في أنطاكية وسورية وكيلية:</p>
<p>Επιδη ανσωτεμ ρε ζαννοτον ἐβολ ζεν θηνοϋ ἐταϋ ἐβολ ανϋθερτερ θηνοϋ εϋφωνε ἡ νηετενψυχη ζεν ζανσιν ραζι ναι ἐτε ἡ πενχοτοϋ.</p>	<p>Greetings. Since we have heard that some who went out from us have troubled you with words, unsettling your souls, saying, “You must be circumcised and keep the law”, to whom we gave no such commandment,</p>	<p>إذ قد سمعنا أن أناساً خارجين من عندنا أزعجوكم بأقوال مقلبين أنفسكم وقائلين أن تحتنوا وتحفظوا الناموس الذين نحن لم نأمرهم.</p>
<p>Δσερδοκιν οτην ναν ἐανι εϋμα εϋκοπ ἐσωπι ἡ ζανρωμι ἐογορποϋ ζαρωτεν νεμ νεναζαπητος Βαρναβας νεμ Παυλος.</p>	<p>It seemed good to us, being assembled with one accord, to send chosen men to you with our beloved Barnabas and Paul,</p>	<p>رأينا وقد صرنا بنفس واحدة أن نختار رجلين ونرسلهما إليكم مع حبيبينا بزنابا وبولس،</p>

Ζανρωμι ἐὰρτῆ ἵτορψυρχη ἐὲρηι
ἐξεν Φραν ἠΠενβοις Ιησοϋς
Πιχριστος.

Ανορωπ δε ἵλορδαϋ νεμ Σιλας:
ἵθωοτ ζωοτ ἐνἑταμωτεν ἑναι ρω
ἐβολ ριτεν πιχασι

Ακραναϋ γαρ ἠΠιπνεμα εθοταβ
νεμ ἄνον ρων ἐψτεμοταϋ βαροϋ
ἐξεν θηνοτ ἵλορτο: πλην ναι ρεν
οτἄνασκη.

Αρεϋ ἐρωτεν σαβολ ἠμωοτ
νιρωτ ἵδωλον νεμ νισνοϋ εθμωοτ
νεμ νιωϋ νεμ νιπορνια: ναι
ἐρετενἄρεϋ ἐρωτεν σαβολ ἠμωοτ
ἵτετενερωβ ἵκαλωϋ: οτϋαι.

Πθωοτ μεν οτη ἐτατχατ ἐβολ ατι
ἐτἄντιοχια οτοϋ ἐτατθωοτ
ἠπιμωϋ ατῆ ἵτἑπιστολη.

Ετατωϋ δε ατραϋι ἐὲρηι ἐξεν
πιρωτ ἵρητ.

*Πιχασι δε ἵτε Πβοις ἐφἑλαι οτοϋ
ἐφἑλωαι: ἐφἑλωαι οτοϋ ἐφἑταχρο:
ρην ἵατια ἵεκκλῆσια ἵτε Φνοτῆ:
ἄμην.*

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

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

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

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

So, when they were sent
off, they came to Antioch;
and when they had gathered
the multitude together, they
delivered the letter.

When they had read it,
they rejoiced over its
encouragement.

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

رَجُلَيْنِ قَدْ بَدَلَا نَفْسَيْهِمَا لِأَجْلِ اسْمِ
رَبِّنَا يَسُوعَ الْمَسِيحِ.

فَقَدْ أَرْسَلْنَا يَهُوذَا وَسَيْلا وَهُمَا
يُخْبِرَانِكُمْ بِنَفْسِ الْأُمُورِ شِفَاهًا.

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

أَنْ تَمْتَنِعُوا عَمَّا ذُبِحَ لِلْأَصْنَامِ وَعَنِ
الدَّمِ وَالْمَخْنُوقِ وَالزَّيْنَا الَّتِي إِنْ
حَفِظْتُمْ أَنْفُسَكُمْ مِنْهَا فَنِعْمًا تَفْعَلُونَ.
كُونُوا مُعَافِينَ.»

فَهُؤُلَاءِ لَمَّا أُطْلِقُوا جَاءُوا إِلَى
أَنْطَاكِيَّةَ وَجَمَعُوا الْجُمْهُورَ وَدَفَعُوا
الرِّسَالَةَ.

فَلَمَّا قَرَأُوهَا فَرِحُوا لِسَبَبِ التَّعْزِيَةِ.

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

The Liturgy Psalm مزمور القداس

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

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

Ψαλμος τω Δαυιδ κη: ια	Psalm 28 (29): 11	المزمور 28 (29): 11
<p>ϸηναθεμις ἵνεε Πβοις: εφοι ἵνοτρο ψα ἕνεε: Πβοις ναϸ ἵνοτχομ ἕπερλαος: Πβοις ναῆμοϸ ἕπερλαος θεν οτθιρηνη. Δλληλοια.</p>	<p>And The Lord will sit as a king forever. The Lord will give strength to His people; The Lord will bless His people with peace. Alleluia.</p>	<p>الرب يجلس ملكاً إلى الأبد. الرب يعطى شعبه قوة، الرب يبارك شعبه بالسلام. هلليويا.</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>Οτἄναστωσις ἕβολ θεν περασσελιον εθοϸαβ κατα λουκαν ασιοϸ.</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 ε̄: λθ - μθ	Luke 6: 39 - 49	لوقا 6: 39 - 49
<p>αϸχε κεπαρβολη δε νωοϸ χε μητι οτον ψχομ ἵνοβελλα εῆδιμωιτ θεαχοϸ ἵνοβελλα: μη σεναθει αν εῆρηι εοτϸικ ἕπῆναϸ.</p> <p>Μμον οτμαθητḥς εφοτοϸ ἕπερρεϸϸεβα: μαρεϸωπι δε οη ἵνεε οτον νιβεν εϸσεβτωτ ἕϸρηϸ ἕπιρεϸϸεβα.</p>	<p>And He spoke a parable to them: “Can the blind lead the blind? Will they not both fall into the ditch?”</p> <p>A disciple is not above his teacher, but everyone who is perfectly trained will be like his teacher.</p>	<p>وَصَرَبَ لَهُمْ مَثَلًا: «هَلْ يَقْدِرُ أَعْمَى أَنْ يَقُودَ أَعْمَى؟ أَمَا يَسْقُطُ الْإِثْنَانِ فِي حُفْرَةٍ؟</p> <p>لَيْسَ التَّلْمِيذُ أَفْضَلَ مِنْ مُعَلِّمِهِ بَلْ كُلُّ مَنْ صَارَ كَامِلًا يَكُونُ مِثْلَ مُعَلِّمِهِ.</p>

Εἶθε οὐτὸν ἄνθρωπον ἐπιβλεῖν τὸν φθάλμῳ
ἡμῶν καὶ εὐρεῖν τὸν κῆλον
ἐν τῷ ὄφθαλμῳ αὐτοῦ.

Je πως οὐτὸν ὄψομαι ἡμῶν ἐξ ὧν
ἐπιβλεῖν καὶ παρὰ τὸν ὄφθαλμόν σου
εὐρεῖν τὸν κῆλον; ἄλλοτε εὐρεῖς
αὐτὸν ἐπιβλεῖν τὸν κῆλον; πρῶτον εὐρεῖς
αὐτὸν ἐπιβλεῖν τὸν κῆλον ὡς
τοῦτο ἐκείνου ἡμῶν ἐπιβλεῖν τὸν
φθάλμῳ ἡμῶν.

Οὐ γὰρ ἡμῶν οὐκ ἔστιν ἐπιβλεῖν
ἐπιβλεῖν ὡς ἐπιβλεῖν πάλιν ἡμῶν
οὐκ ἔστιν ἐπιβλεῖν ὡς ἐπιβλεῖν
ἐπιβλεῖν.

Πῶς γὰρ πῶς ἡμῶν
ἐπιβλεῖν ἐπιβλεῖν περὶ τῶν οὐκ
γὰρ ἡμῶν κεντὸν ἐπιβλεῖν
ἐπιβλεῖν οὐκ ἔστιν ἡμῶν
ἐπιβλεῖν οὐκ ἔστιν.

Πῶς γὰρ ἡμῶν ἐπιβλεῖν πῶς
ἐπιβλεῖν ὡς ἐπιβλεῖν
ἐπιβλεῖν ἐπιβλεῖν οὐκ ἔστιν
ἐπιβλεῖν ἐπιβλεῖν οὐκ ἔστιν
ἐπιβλεῖν ἐπιβλεῖν οὐκ ἔστιν
ἐπιβλεῖν ἐπιβλεῖν οὐκ ἔστιν.

And why do you look at
the speck in your brother's
eye, but do not perceive the
plank in your own eye?

Or how can you say to
your brother, 'Brother, let
me remove the speck that is
in your eye,' when you
yourself do not see the
plank that is in your own
eye? Hypocrite! First
remove the plank from your
own eye, and then you will
see clearly to remove the
speck that is in your
brother's eye.

For a good tree does not
bear bad fruit, nor does a
bad tree bear good fruit.

For every tree is known
by its own fruit. For men do
not gather figs from thorns,
nor do they gather grapes
from a bramble bush.

A good man out of the
good treasure of his heart
brings forth good; and an
evil man out of the evil
treasure of his heart brings
forth evil. For out of the
abundance of the heart his
mouth speaks.

لماذا تنظر القذى الذي في عين
أخيك وأما الخشبة التي في عينك
فلا تفطن لها؟

أو كيف تقدر أن تقول لأخيك: يا
أخي دعني أخرج القذى الذي في
عينك وأنت لا تنظر الخشبة التي
في عينك. يا مراني! أخرج أولاً
الخشبة من عينك وحينئذ تبصر
جيداً أن تخرج القذى الذي في
عين أخيك.

لأنه ما من شجرة جيدة تثمر ثمراً
ردياً ولا شجرة رديّة تثمر ثمراً
جيداً.

لأن كل شجرة تعرف من ثمرها.
فإنهم لا يجمعون من الشوك تيناً
ولا يقطفون من العليق عنباً.

الإنسان الصالح من كنز قلبه
الصالح يخرج الصلاح والإنسان
الشرير من كنز قلبه الشرير
يخرج الشر. فإنه من فضلة القلب
يتكلم فمه.

Εἶθε οὐ τετενηοῦτ' ἐροὶ καὶ Πῶοις
Πῶοις οὐοὺ τετενηῖρι ἀν' ἠνῆετ' ἔρω
ἄμωοῦ νωτεν.

Οὐοὺν νῖβεν εἶθαὶ θάροι οὐοὺ
ἠτερεωτεμ' ἐνάσασι οὐοὺ ἠτερεαίτοῦ
τ' ἠαταμωτεν καὶ ἀρετενῶωτ' ἐνιμ.

Ἀρετενῶωτ' ἐοῦρωμι ἐαρεκωτ
ἠνοῦνι φηέταρεωκι οὐοὺ ἀρεωωσι ἐδῆρι
οὐοὺ ἀρεωω ἠοῦσεντ' εἰξεν τ' πετρα:
ἐταρεωωπι δε ἠξε θαννοῦνῆρωοῦ εῦρω
ἀρεκωωε ἠξε φηαρο ἐδῶοῦν ἠσα πιῆι ἐτε
ἄμωωτ' οὐοὺ ἄπερεωωεωωομ ἠκιμ ἐροε
εἶθε καὶ ἠαρεκῆτ' ἠκαλωσ ἐξεν
οῦπετρα.

Φῆ δε εἶθαεωτεμ οὐοὺ
ἠτερεωωτεμαιοῦ ἀρετενῶωτ' ἐοῦρωμι
ἐαρεκωτ ἠνοῦνι εἰξεν πικαεὶ χωριε
σεντ': φηέτα φηαρο κωωε ἐδῶοῦν ἐροε
οὐοὺ σατοτετ' ἀρεεὶ οὐοὺ ἀ πει ἄπιῆι
ἐτε ἄμωωτ' ἀρεροῦνιωτ'.

*Πῶοῦ φα Πεννοῦτ' πε ωα ἐνεε
ἠτε νι ἐνεε: ἀμην.*

But why do you call Me
'Lord, Lord,' and do not do
the things which I say?

Whoever comes to Me,
and hears My sayings and
does them, I will show you
whom he is like:

He is like a man
building a house, who dug
deep and laid the foundation
on the rock. And when the
flood arose, the stream beat
vehemently against that
house, and could not shake
it, for it was founded on the
rock.

But he who heard and
did nothing is like a man
who built a house on the
earth without a foundation,
against which the stream
beat vehemently; and
immediately it fell. And the
ruin of that house was
great."

Glory be to God forever.

وَلِمَاذَا تَدْعُونَنِي: يَا رَبُّ يَا رَبُّ
وَأَنْتُمْ لَا تَفْعَلُونَ مَا أَقُولُهُ؟

كُلُّ مَنْ يَأْتِي إِلَيَّ وَيَسْمَعُ كَلَامِي
وَيَعْمَلُ بِهِ، أَرِيكُمْ مَنْ يُشَبِّهُهُ:

يُشَبِّهُهُ إِنْسَانًا بَنَى بَيْتًا وَحَفَرَ وَعَمَّقَ
وَوَضَعَ الْأَسَاسَ عَلَى الصَّخْرِ. فَلَمَّا
حَدَّثَ سَيْلٌ صَدَمَ النَّهْرُ ذَلِكَ الْبَيْتَ
فَلَمْ يَقْدِرْ أَنْ يُرْعِزَهُ لِأَنَّهُ كَانَ
مُؤَسَّسًا عَلَى الصَّخْرِ.

وَأَمَّا الَّذِي يَسْمَعُ وَلَا يَعْمَلُ فَيُشَبِّهُهُ
إِنْسَانًا بَنَى بَيْتَهُ عَلَى الْأَرْضِ مِنْ
دُونِ أُسَاسٍ فَصَدَمَهُ النَّهْرُ فَسَقَطَ
حَالًا وَكَانَ خَرَابٌ ذَلِكَ الْبَيْتِ
عَظِيمًا.»

والمجد لله دائماً.

Sixth Day of the Second Week of Lent (Saturday)

اليوم السادس من الأسبوع الثاني 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 κλ: ζ, ι	Psalm 24 (25): 7, 10	المزمور 24 (25): 7, 10
Κατα πεκναι η̅νοοκ ἀρπαμενι: ε̅θβε τεκμετ̅χριστος Π̅βοις: ε̅θβε πεκραν Π̅βοις εκ̅εχα πανοβι η̅νη ε̅βολα χε̅ ς̅ου γαρ. Αλληλοια̅.	According to Your mercy remember me, for the sake of Your goodness, O Lord. For good and upright is The Lord. For the sake of Your name, O Lord, You shall forgive my sin, for it is great. Alleluia.	كرحمتك اذكرني أنت من أجل صلاحك يا رب. الرب صالح ومستقيم. من أجل اسمك يا رب اغفر لي خطييتي لأنها كثيرة. هللوييا.

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 والهننا ومخلصنا يسوع المسيح ابن الله الحي. الذي له المجد الدائم إلى الأبد آمين.

Ο̅υ̅ἀ̅να̅σ̅νω̅σις̅ ε̅βολα̅ θ̅εν̅ πι̅ε̅ρα̅σ̅σε̅λι̅ον̅ ε̅θο̅ρα̅β̅ κα̅τα̅ μα̅ρκ̅ον̅ α̅σ̅ιο̅υ̅.	A chapter according to Saint Mark, may his blessings be with us. Amen.	فصل من إنجيل معلمنا مرقس البشير. بركاته علينا آمين.
μα̅ρκ̅ον̅ θ̅:̅ μ̅ζ̅ -̅ η̅	Mark 9: 43 - 50	مرقس 9: 43 - 50
Ο̅υ̅ο̅ς̅ ε̅ψ̅ω̅π̅ η̅τε̅ τε̅κ̅χι̅ζ̅ ε̅ρ̅ε̅κα̅ν̅δα̅λι̅ζ̅ε̅σ̅θε̅ μ̅μο̅κ̅ χο̅ς̅ς̅ ε̅βολ̅: η̅α̅νε̅ς̅ η̅α̅κ̅ η̅τε̅κι̅ ε̅θο̅υ̅η̅ η̅πι̅ω̅νη̅ς̅ εκ̅οι̅ η̅ζ̅α̅β̅η̅ ι̅ε̅ ε̅ρε̅ τε̅κ̅χι̅ζ̅ς̅ ς̅νο̅υ̅Ϛ̅ ε̅ρο̅κ̅ η̅τε̅κ̅ω̅ε̅ ε̅Ϛ̅ε̅ε̅ν̅να̅ ε̅πι̅χ̅ρω̅μ̅ η̅α̅τ̅β̅ε̅νο̅.	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,	وَإِنْ أَعْرَثَكَ يَدُكَ فَاقْطَعْهَا. خَيْرٌ لَّكَ أَنْ تَدْخُلَ الْحَيَاةَ أَقْطَعٍ مِنْ أَنْ تَكُونَ لَكَ يَدَانِ وَتَمْضِيَ إِلَى جَهَنَّمَ إِلَى النَّارِ الَّتِي لَا تَطْفَأُ.

Πῶς ἐτε ὑπάρει ποτὲντ μοῦ
οῦορ ποτὲντρω ὑπαρῆενο.

Οὔορ ἔωωπ ἵτε τεκβαλοχ
ερῆκανδαλιζεθε ὑμοκ ποχρ εἰτε
ἐβολ: νανες νாக ἵτεκί ἐδοῦν ἐπιωνθ
εκοι ἵβαλε ἐροτε ἐρε οὔον βαλοχ
ῆνοῦτ ἐροκ ἵνεεἰτεκ ἐτῆεενη.

Πῶς ἐτε ὑπάρει ποτὲντ μοῦ
οῦορ ποτὲντρω ὑπαρῆενο.

Οὔορ ἔωωπ ἵτε πεκβαλ
ερῆκανδαλιζεθε ὑμοκ φορκε ἐβολ:
νανες νாக ἵτεκί ἐδοῦν ἐτμετοῦρο
ἵτε φνοῦτ ἐοῦβαλ ὑμαγατε ἐτεροκ
ἐροτε ἐοῦον βαλ ῆνοῦτ ὑμοκ
ἵνεεἰτεκ ἐτῆεενη.

Πῶς ἐτε ὑπάρει ποτὲντ μοῦ
οῦορ ποτὲντρω ὑπαρῆενο.

Οὔον ταρ νιβεν ἔωαυμολεχ
ὑπιχρω οῦορ ὡωτ νιβεν
ὡαυμολεχ θεν πιεμοῦ.

Ἦανε πιεμοῦ ἔωωπ δε ἵτε
πιεμοῦ ερατῆμοῦ ἔωαυμολεχ θεν οῦ
μαρε ἔμοῦ ὡωπι θεν ἠηνοῦ οὔορ
ἀριεἰρηνη θεν ἵνετεἰεῖρηνοῦ.

*Πῶορ φα Πεννοῦτ πε ὡα ἐνεε
ἵτε νι ἐνεε: ἀμην.*

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.

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.*

حَيْثُ دُوْدُهُمْ لَا يَمُوتُ وَالنَّارُ لَا
تُطْفَأُ.

وَإِنْ أَعْتَرَتْكَ رِجْلُكَ فَاقْطَعْهَا. خَيْرٌ
لَّكَ أَنْ تَدْخُلَ الْحَيَاةَ أَعْرَجٌ مِنْ أَنْ
تَكُونَ لَكَ رِجْلَانِ وَتُطْرَحَ فِي جَهَنَّمَ
فِي النَّارِ الَّتِي لَا تُطْفَأُ.

حَيْثُ دُوْدُهُمْ لَا يَمُوتُ وَالنَّارُ لَا
تُطْفَأُ.

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

حَيْثُ دُوْدُهُمْ لَا يَمُوتُ وَالنَّارُ لَا
تُطْفَأُ.

لَأَنَّ كُلَّ وَاحِدٍ يَمْلَحُ بِنَارٍ وَكُلُّ
ذَبِيحَةٍ تَمْلَحُ بِمِلْحٍ.

الْمِلْحُ جَيِّدٌ. وَلَكِنْ إِذَا صَارَ الْمِلْحُ
بِلَا مَلُوحَةٍ فِيمَاذَا تَصْلِحُونَهُ؟ لِيَكُنْ
لَكُمْ فِي أَنْفُسِكُمْ مِلْحٌ وَسَالِمُوا
بَعْضُكُمْ بِبَعْضٍ.»

والمجد لله دائماً.

Liturgy Readings
قراءات القديس

The Pauline Epistle
رسالة بولس الرسول

Παῦλος ἄποστολος Ἰησοῦ
Χριστοῦ: ἀποστολὸς ἐθαλάσμι:
φηέτα ἑπιζηυεννοῦφι 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 ιδ: α - ιη

Romans 14: 1 - 18

رومية 14 : 1 - 18

Πετωωνι δεθεν φηναδτ ὑοπη
ἐρωτεν δεν θανηιοι αν ἵτε
θανμοκμεκ.

Receive one who is weak in the faith, but not to disputes over doubtful things.

وَمَنْ هُوَ ضَعِيفٌ فِي الْإِيمَانِ فَاقْبَلُوهُ لَا لِمَحَاكَمَةِ الْأَفْكَارِ.

Οἷον πεθναδτ μεν εἶοτεμ ἵνεχα
νιβεν πετωωνι δε ὑαγοτεμ οἷοτ.

For one believes he may eat all things, but he who is weak eats only vegetables.

وَإِحَدٌ يُؤْمِنُ أَنْ يَأْكُلَ كُلَّ شَيْءٍ وَأَمَّا الضَّعِيفُ فَيَأْكُلُ بَقُولًا.

Φηεθοτωμ ἵπενηρεφῶεφ φηέτε
ἵγοτωμ αν: φηέτε ἵγοτωμ αν
ἵπενηρεφτθαπ ἐπεθοτωμ: Φνοῦτ
σαρ αεῦοπη ἐροφ.

Let not him who eats despise him who does not eat, and let not him who does not eat judge him who eats; for God has received him.

لَا يَزِدِّرْ مَنْ يَأْكُلُ بِمَنْ لَا يَأْكُلُ وَلَا يَدِنْ مَنْ لَا يَأْكُلُ مَنْ يَأْكُلُ لِأَنَّ اللَّهَ قَبِلَهُ.

Πθοκ νιμ ἵθοκ πεττθαπ εἶοβωκ
ἵῦεμμο εφοβι ἐρατφ ἐπεφβοις ιε
εφναθει εφοβι δε ἐρατφ οἷον ῦχομ
σαρ ἵπβοις ἐταβοφ ἐρατφ.

Who are you to judge another's servant? To his own master he stands or falls. Indeed, he will be made to stand, for God is able to make him stand.

مَنْ أَنْتَ الَّذِي تَدِينُ عَبْدَ غَيْرِكَ؟ هُوَ لِمَوْلَاهُ يَنْبُتُ أَوْ يَسْقُطُ وَلَكِنَّهُ سَيَنْبُتُ لِأَنَّ اللَّهَ قَادِرٌ أَنْ يُنْبِتَهُ.

Οἷον πεττθαπ μεν σαρ ἵεχοοτ
θατθη ἵεχοοτ: οἷον πετττθαπ δε
ἵεχοοτ νιβεν ποτθαι ποτθαι μαρεφωτ
ἵεχτ δεν πεφχτ μμιν ἵμοφ.

One person esteems one day above another; another esteems every day alike. Let each be fully convinced in his own mind.

وَإِحَدٌ يَعْتَبِرُ يَوْمًا دُونَ يَوْمٍ وَآخَرٌ يَعْتَبِرُ كُلَّ يَوْمٍ فَلْيَتَيَقَّنْ كُلُّ وَاحِدٍ فِي عَقْلِهِ:

Φηθεμενῑ επῑεσοοτ̄ ᾱμενῑ ε̄Πβοῑς
οτο̄ς φηθεοτωμ̄ ᾱροτωμ̄ ῡΠβοῑς
ϋ̄ωπε̄μοτ̄ τ̄αρ̄ η̄τεν̄ Φνοτ̄ οτο̄ς
φη̄τε η̄ροτωμ̄ αν̄ ϋ̄οτωμ̄ αν̄ ῡΠβοῑς
οτο̄ς ϋ̄ωπε̄μοτ̄ η̄τεν̄ Φνοτ̄.

Μμον̄ ε̄λῑ τ̄αρ̄ ῡμμον̄ ναων̄δ̄ ναϋ
οτο̄ς ῡμμον̄ ε̄λῑ ναμοτ̄ ναϋ.

Εω̄ωπ̄ τ̄αρ̄ εν̄ναων̄δ̄ εν̄ναων̄δ̄
ῡΠβοῑς: ε̄ω̄ωπ̄ δε̄ εν̄ναμοτ̄ εν̄ναμοτ̄
ῡΠβοῑς: ῑτε̄ ο̄τη̄ εν̄ναων̄δ̄ ῑτε̄
τε̄νναμοτ̄ αν̄ον̄ νᾱ Πβοῑς.

Ε̄θε̄ φ̄αῑ τ̄αρ̄ Πῑχρῑστο̄ς ᾱμοτ̄
οτο̄ς ᾱρω̄ν̄δ̄ ε̄ινᾱ η̄τε̄ερ̄βοῑς
ε̄νη̄ε̄το̄ν̄δ̄ νε̄μ̄ η̄θε̄μ̄ωοτ̄.

Π̄θο̄κ̄ δε̄ ε̄θε̄ ο̄τ̄ εκ̄τ̄ε̄ᾱπ̄ ε̄πε̄κ̄σον̄
ῡμμον̄ η̄θο̄κ̄ ε̄ω̄κ̄ ε̄θε̄βοτ̄ εκ̄ω̄ω̄
ῡπε̄κ̄σον̄ αν̄ον̄ τ̄αρ̄ τη̄ρε̄ν̄ σε̄νᾱτᾱη̄ον̄
ε̄ρᾱτε̄ν̄ νᾱε̄ρε̄ν̄ πῑβη̄μᾱ η̄τε̄
Πῑχρῑστο̄ς.

Κε̄δ̄η̄ο̄ν̄τ̄ τ̄αρ̄ χε̄ τ̄ω̄ν̄δ̄ αν̄ο̄κ̄ πε̄χε̄
Πβοῑς: χε̄ κε̄λῑ η̄ῑβεν̄ ε̄νε̄κω̄λ̄χ̄ η̄η̄ῑ
οτο̄ς η̄τε̄ λᾱς η̄ῑβεν̄ ο̄τω̄ν̄ε̄ ε̄βο̄λ̄
ῡΦνοτ̄.

Ε̄ᾱρᾱ ο̄τη̄ πῑο̄ταῑ πῑο̄ταῑ ῡμμον̄
ϋ̄νᾱτ̄ λο̄σο̄ς ε̄ζω̄ϋ̄ ῡμ̄ιν̄ ῡμο̄ϋ̄
ῡΦνοτ̄.

He who observes the day, observes it to the Lord; and he who does not observe the day, to the Lord he does not observe it. He who eats, eats to the Lord, for he gives God thanks; and he who does not eat, to the Lord he does not eat, and gives God thanks.

For none of us lives to himself, and no one dies to himself.

For if we live, we live to the Lord; and if we die, we die to the Lord. Therefore, whether we live or die, we are the Lord's.

For to this end Christ died and rose and lived again, that He might be Lord of both the dead and the living.

But why do you judge your brother? Or why do you show contempt for your brother? For we shall all stand before the judgment seat of Christ.

For it is written: "As I live, says the Lord, every knee shall bow to Me, and every tongue shall confess to God."

So then each of us shall give account of himself to God.

الَّذِي يَهْتَمُّ بِالْيَوْمِ فَلِلرَّبِّ يَهْتَمُّ
وَالَّذِي لَا يَهْتَمُّ بِالْيَوْمِ فَلِلرَّبِّ لَا
يَهْتَمُّ. وَالَّذِي يَأْكُلُ فَلِلرَّبِّ يَأْكُلُ لِأَنَّهُ
يَشْكُرُ اللَّهَ وَالَّذِي لَا يَأْكُلُ فَلِلرَّبِّ لَا
يَأْكُلُ وَيَشْكُرُ اللَّهَ.

لأنَّ لَيْسَ أَحَدٌ مِنَّا يَعِيشُ لِذَاتِهِ وَلَا
أَحَدٌ يَمُوتُ لِذَاتِهِ.

لأنَّنا إن عشنا فللربِّ نعيش وإن
مُتْنَا فللربِّ نموت. فإن عشنا وإن
مُتْنَا فللربِّ نحن.

لأنَّهُ لِهَذَا مَاتَ الْمَسِيحُ وَقَامَ
وَعَاشَ لِكَيْ يَسُودَ عَلَى الْأَحْيَاءِ
وَالْأَمْوَاتِ.

وَأَمَّا أَنْتَ فَلِمَاذَا تَدِينُ أَخَاكَ؟ أَوْ
أَنْتَ أَيْضاً لِمَاذَا تَزْدَرِي بِأَخِيكَ؟
لأنَّنا جميعاً سوف نقف أمام
كُرْسِيِّ الْمَسِيحِ.

لأنَّهُ مَكْتُوبٌ: أَنَا حَيٌّ يَقُولُ الرَّبُّ
إِنَّهُ لِي سَتَجْنُو كُلُّ رُكْبَةٍ وَكُلُّ
لِسَانٍ سَيَحْمَدُ اللَّهَ.

فإِذَا كُلُّ وَاحِدٍ مِنَّا سَيُعْطِي عَنْ
نَفْسِهِ حِسَاباً لِلَّهِ.

Ἐπειθὲν ἴσασι οὐκ ἐτι
ἐνεπνεύματι: ἀλλὰ φαι μάλλον μαθαι
ἐροει ἐψυχευχα οὐδὲροπ ιε
οὐκ ἀκανθάλον ἔπεκσον.

¶ Ἐμὶ οὐτος παρητ ἦν δὲν Πβοικ
Ἰησοῦς: ἐπεὶ ἔμμεν ἐπι εὐδαδεμ ἐβολ
ζιτοτε ἐβηλ ἐφνεθμεν ἐοῦνευχαί ἐπε
ἐβδαδεμ ἀεβδαδεμ ἦτοτε μφν ἔτε
ἔμμεν.

Ἰσχε τὰρ εἴθε οὐδὲρ ἄρε πεκσον
ναερ ἔμμεν ἦν: ιε κμοωι ἀν ἐπε
κατὰ οὐδὲραπν ἔπερτακε φηῖτα
Πιχριστος μου ἐβρη ἐζωει δὲν
τεκδρε.

Ἐπειθὲν οὐδὲρ οὐκ ἐπενῆσαθον
νεμ πε τενπεθνανευ.

¶ Ἐμετοτρο τὰρ ἦτε φνοῦτ νας
δὲν οὐωμ ἀν νεμ οὐω: ἀλλὰ ἀδεθ
οὐμεθμη νεμ οὐβρηνη νεμ οὐραωι
δὲν Πιπνευμα εἴραβ.

Φη τὰρ εἶτοι ἔμμεν δὲν φαι
ἐπιχριστος: ἀεραναει ἔμμεν οὐτος
οὐωπ πε δὲν ηρωι.

*Πνευμα τὰρ νεμωτεν νεμ
ἐβρηνη εἴραβ: ἐπε ἀμην ἐσεψωπι.*

Therefore, let us not
judge one another anymore,
but rather resolve this, not
to put a stumbling block or
a cause to fall in our
brother's way.

I know and am
convinced by the Lord
Jesus that there is nothing
unclean of itself; but to him
who considers anything to
be unclean, to him it is
unclean.

Yet if your brother is
grieved because of your
food, you are no longer
walking in love. Do not
destroy with your food the
one for whom Christ died.

Therefore, do not let
your good be spoken of as
evil;

for the kingdom of God
is not eating and drinking,
but righteousness and peace
and joy in the Holy Spirit.

For he who serves
Christ in these things is
acceptable to God and
approved by men.

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

فَلَا نُحَاكِمُ أَيْضًا بَعْضُنَا بَعْضًا بَلْ
بِالْحَرِيِّ أَحْكُمُوا بِهَذَا: أَنْ لَا
يُوضَعَ لِلْإِخْتِصَامِ أَوْ مَعْتَرَةً.

أَبِي عَالَمٍ وَمُتَيَقِّنٌ فِي الرَّبِّ يَسُوعَ
أَنْ لَيْسَ شَيْءٌ نَجَسًا بِذَاتِهِ إِلَّا مَنْ
يَحْسِبُ شَيْئًا نَجَسًا فَلَهُ هُوَ نَجَسٌ.

فَإِنْ كَانَ أَخُوكَ بِسَبَبِ طَعَامِكَ
يُحْزَنُ فَلَسْتَ تَسْلُكُ بَعْدَ حَسَبِ
الْمَحَبَّةِ. لَا تُهْلِكْ بِطَعَامِكَ ذَلِكَ الَّذِي
مَاتَ الْمَسِيحُ لِأَجْلِهِ.

فَلَا يُفْتَرَّ عَلَى صَلَاحِكُمْ.

لَأَنَّ لَيْسَ مَلَكُوتُ اللَّهِ أَكْلًا وَشَرْبًا
بَلْ هُوَ بَرٌّ وَسَلَامٌ وَفَرَحٌ فِي الرُّوحِ
الْقُدْسِ.

لَأَنَّ مَنْ خَدَمَ الْمَسِيحَ فِي هَذِهِ فَهُوَ
مَرْضِيٌّ عِنْدَ اللَّهِ وَمَرْضِيٌّ عِنْدَ
النَّاسِ.

*نعمة الله الأب تكون مع جميعكم.
أمين.*

The Catholic Epistle
الكاثوليكون

<p>Καθολικον ἐβोल δ̅εν Ϝ̅επιστολη ἤντε πενωτ Ιακωβος. Α̅μην. Παμενρα Ϝ̅.</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 α̅: κβ - κζ</p>	<p>James 1: 22 - 27</p>	<p>يعقوب 1 : 22 - 27</p>
<p>Ϙ̅ωπι ἐρετενοι ἡ̅ρεσ̅ι̅ρι ἠ̅πισα̅χι ο̅το̅ς ἡ̅ο̅υ̅ρεσ̅β̅ι̅ς̅μ̅η̅ ἠ̅μα̅γα̅τα̅ϱ̅ αν̅: ἠ̅μ̅ον̅ ἐρετενερεδαλ ἠ̅μ̅ω̅τε̅ν̅ ἠ̅μα̅γα̅τε̅ν̅ θ̅η̅νο̅υ̅.</p> <p>Ϝ̅η̅ ϱ̅αρ̅ ἐτε ο̅υ̅ρεσ̅β̅ι̅ς̅μ̅η̅ πε ἡ̅ντε πι̅σα̅χι ο̅το̅ς ἡ̅ο̅υ̅ρεσ̅ ε̅ρ̅ω̅β̅ αν̅ πε: Ϝ̅αι α̅ϱ̅ο̅ν̅ι ἡ̅ο̅υ̅ρω̅μ̅ι ἑ̅α̅ϱ̅ᜀ̅ν̅ια̅τα̅ϱ̅ ἠ̅π̅ρ̅ο̅ ἡ̅ντε πεϱ̅ϱ̅ι̅ν̅ω̅ι̅ς̅ι̅ δ̅εν ο̅ν̅ια̅λ̅.</p> <p>Δ̅ε̅ϱ̅ᜀ̅ν̅ια̅τα̅ϱ̅ ϱ̅αρ̅ ἠ̅μ̅ο̅ϱ̅ ο̅το̅ς α̅ϱ̅ω̅ε να̅ϱ̅ ο̅το̅ς σα̅το̅τα̅ϱ̅ α̅ϱ̅ε̅ρ̅ᜀ̅ω̅β̅ω̅ ἠ̅π̅ι̅ρ̅η̅ϱ̅ ἑ̅να̅ϱ̅ο̅ι ἠ̅μ̅ο̅ϱ̅.</p> <p>Ϝ̅η̅ Δ̅ε̅ ἐ̅τα̅ϱ̅ο̅μ̅ο̅ς̅ ḥ̅ᜀ̅νο̅μ̅ο̅ς̅ ε̅τ̅χ̅η̅κ̅ ἐ̅β̅ο̅λ̅ ἡ̅ντε Ϝ̅μ̅ε̅τ̅ρ̅ε̅μ̅ε̅ ο̅το̅ς ἡ̅ντεϱ̅ο̅β̅ι ἡ̅δ̅η̅τα̅ϱ̅: ἠ̅πα̅ϱ̅ε̅ρ̅ε̅σ̅β̅ι̅ς̅μ̅η̅ ἡ̅ρ̅ε̅ϱ̅ε̅ρ̅ᜀ̅ω̅β̅ω̅ α̅λ̅λα̅ ἡ̅ρ̅ε̅ϱ̅ι̅ρι ἠ̅π̅ι̅ρ̅ω̅β̅: Ϝ̅αι ε̅ϱ̅ε̅ρ̅ ο̅ν̅μα̅κα̅ρ̅ι̅ο̅ς̅ δ̅εν πε̅τε̅ϱ̅ι̅ρι ἠ̅μ̅ο̅ϱ̅.</p> <p>Ϝ̅η̅ Δ̅ε̅ ε̅θ̅υ̅μ̅ε̅ν̅ι̅ ἐ̅ρο̅ϱ̅ ϱ̅ε̅ ο̅υ̅ρε̅ϱ̅ω̅μ̅ω̅ϱ̅ι̅ πε ο̅το̅ς ἡ̅ϱ̅ᜀ̅β̅ι̅χα̅λ̅ι̅ν̅ο̅ς̅ ἠ̅πε̅ϱ̅η̅λα̅ς̅ αν̅ α̅λ̅λα̅ α̅ϱ̅ε̅ρ̅ε̅δαλ ἠ̅πε̅ϱ̅ε̅η̅τ̅ ο̅ν̅ε̅ᜀ̅λ̅η̅νο̅υ̅ πε̅ π̅υ̅ε̅μ̅ω̅ϱ̅ι̅ ἠ̅Ϝ̅αι.</p>	<p>But be doers of the word, and not hearers only, deceiving yourselves.</p> <p>For if anyone is a hearer of the word and not a doer, he is like a man observing his natural face in a mirror;</p> <p>for he observes himself, goes away, and immediately forgets what kind of man he was.</p> <p>But he who looks into the perfect law of liberty and continues in it, and is not a forgetful hearer but a doer of the work, this one will be blessed in what he does.</p> <p>If anyone among you thinks he is religious, and does not bridle his tongue but deceives his own heart, this one's religion is useless.</p>	<p>وَلَكِنْ كُونُوا عَامِلِينَ بِالْكَلِمَةِ، لَا سَامِعِينَ فَقَطْ خَادِعِينَ نَفُوسَكُمْ.</p> <p>لَآئِهٖ اِنْ كَانَ اَحَدٌ سَامِعًا لِّلْكَلِمَةِ وَلَيْسَ عَامِلًا، فَاِذًا كَيْسِبُهٗ رَجُلًا نَاطِرًا وَّجْهَ خَلْفَتِهٖ فِي مِرَاةٍ.</p> <p>فَاِنَّهُ نَظَرَ ذَاتَهٗ وَمَضَى، وَلِلْوَقْتِ نَسِيَ مَا هُوَ.</p> <p>وَلَكِنْ مَنْ اَطَّلَعَ عَلٰى النَّامُوسِ الْكَامِلِ، نَامُوسِ الْحَرِيَّةِ، وَثَبَّتَ وَصَارَ لَيْسَ سَامِعًا نَاسِيًا بَلْ عَامِلًا بِالْكَلِمَةِ، فَهٰذَا يَكُونُ مَغْبُوطًا فِي عَمَلِهٖ.</p> <p>اِنْ كَانَ اَحَدٌ فِيكُمْ يَظُنُّ اَنَّهُ دِيْنٌ، وَهُوَ لَيْسَ يُلْحِمُ لِسَانَهٗ، بَلْ يَخْدَعُ قَلْبَهٗ، فِدِيَانَةُ هٰذَا باطِلَةٌ.</p>

Πιψευωυ δε εσοταβ οτοζ
 νατωλεβ δατεν Φνοτφ οτοζ Φιωτ:
 φαι πε εχευ πιωινη νηιορφανος νευ
 νιχηρα νερηι δεν ποτβοσβεχ εαρεζ
 εροφ εφοι ναταβνι εβολ εα πικοςμος.

*Πασνηοτ υπερμενρε πικοςμος
 ονδε νηετωοπ δεν πικοςμος:
 πικοςμος νασινη νευ τερεπιθημια: φη
 δε ετιρι υποτωω υπνοτφ εναωωπι
 ψα ενεε: αμην.*

Pure and undefiled
 religion before God and the
 Father is this: to visit
 orphans and widows in their
 trouble, and to keep oneself
 unspotted from the world.

*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.*

الدِّيَانَةُ الطَّاهِرَةُ النَّقِيَّةُ عِنْدَ اللَّهِ
 الْآبِ هِيَ هَذِهِ: افْتِقَادُ الْيَتَامَى
 وَالْأَرَامِلِ فِي ضَيْقَتِهِمْ، وَحِفْظُ
 الْإِنْسَانِ نَفْسَهُ بِلَا دَنْسٍ مِنَ الْعَالَمِ.

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

The Acts الإبركسيس

Πραζις ντε νενηοτφ ναποστολος:
 ερε ποτςμοτ εσοταβ ωωπι νευαν.
 Αμην.

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

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

Πραζις κβ: ιζ - λ

Acts 22: 17 - 30

أعمال 22: 17 - 30

Αωωωπι δε εταικοττ
 ελερονταλνη οτοζ ειερπρος ετχεσθε
 δεν περφει αωωωπι δεν οττωωτ.

Now it happened, when
 I returned to Jerusalem and
 was praying in the temple,
 that I was in a trance.

وَحَدَّثَ لِي بَعْدَ مَا رَجَعْتُ إِلَى
 أُورُشَلِيمَ وَكُنْتُ أُصَلِّي فِي الْهَيْكَلِ
 أَنِّي حَصَلْتُ فِي غَيْبَةٍ.

Οτοζ λινατ εροφ εφω ωμος νηι:
 χε ιης ωμοκ αμοτ νχωλεμ εβολ δεν
 Ιεροτσαλνη: χε ονηι σεναβι μετμεορε
 ντοτκ αν εοβητ.

And saw Him saying to
 me, 'Make haste and get out
 of Jerusalem quickly, for
 they will not receive your
 testimony concerning Me.'

فَرَأَيْتُهُ قَائِلًا لِي: أَسْرِعْ وَاخْرُجْ
 عَاجِلًا مِنْ أُورُشَلِيمَ لِأَنَّهُمْ لَا
 يَقْبَلُونَ شَهَادَتَكَ عَنِّي.

Ανοκ εω πεχηι χε Πβοις: νωωοτ
 σεεμι χε ανοκ ναιζιοτι επωτεκο οτοζ
 ναιζιοτι κατα στνασωση νιβεν
 ννηεθναετφ εροκ.

So I said, 'Lord, they
 know that in every
 synagogue I imprisoned and
 beat those who believe on
 You.

فَقُلْتُ: يَا رَبُّ هُمْ يَعْلَمُونَ أَنِّي كُنْتُ
 أَحْبِسُ وَأَضْرِبُ فِي كُلِّ مَجْمَعِ
 الَّذِينَ يُؤْمِنُونَ بِكَ.

ΟΤΟΣ ΖΟΤΕ ΕΝΑΥΝΑΦΩΝ ΕΒΟΛ
ἄπ̄σ̄νοϋ ἡ̄σ̄τεφανος πεκμαρτ̄τρος:
ἄνοκ ζω ναϊο̄ρι ἐρατ̄ ε̄αῑτ̄μᾱτ̄ οτο̄ς
ναϊ ἀρε̄ς ἐνῑθ̄βω̄ς ἡ̄τε νη̄ε̄νᾱτ̄ζω̄τεβ
ἄμοϋ.

ΟΤΟΣ ΠΕΧΑϸ ΝΗΙ ΧΕ ΜΟΥΙ: ΧΕ ἄνοκ
τ̄ναο̄τορπκ ἐβ̄ανε̄θ̄νο̄ς ε̄το̄τ̄ ἡ̄ο̄τ̄.

Ηᾱτω̄τεμ δε̄ ε̄ροϋ ψ̄α παῑσᾱσι:
οτο̄ς ᾱτ̄β̄ῑσι ἡ̄το̄τ̄ς̄μη̄ ε̄̄ρη̄ι ε̄τ̄χω
ἄμοϋ: χε̄ ἄλῑ φ̄αῑ ἄπ̄αῑρη̄τ̄ ε̄β̄ο̄λ̄ β̄ῑζειν
ἡ̄κᾱρῑ ο̄τ̄ τ̄αρ̄ ὑ̄ε̄μ̄π̄ω̄ᾱ ἡ̄ων̄δ̄ ᾱν̄.

Ε̄τω̄ψ̄ δε̄ ε̄β̄ο̄λ̄ οτο̄ς ε̄τ̄σῑτ̄
ἡ̄ννο̄τ̄β̄ω̄ς οτο̄ς ε̄τ̄σε̄τ̄ ψ̄ω̄ῑψ̄ ε̄π̄ῑᾱη̄ρ̄.

Δ̄ᾱερ̄κε̄λε̄ν̄ῑν ἡ̄χε̄ π̄ῑχῑλῑαρ̄χο̄ς
ε̄ρο̄ν̄β̄ῑτ̄ε̄ ε̄δο̄ν̄ῑ ε̄τ̄πᾱρε̄μ̄β̄ο̄λη̄
ε̄ᾱϸ̄χο̄ς ε̄ρο̄ν̄τ̄ ἡ̄κᾱρ̄ νᾱϸ̄ δ̄εν̄
ζ̄ᾱν̄μᾱσ̄τῑς̄ζ̄: β̄ῑνᾱ ἡ̄τε̄ϸ̄ε̄μ̄ῑ χε̄ ε̄ο̄βε̄ ο̄τ̄
ἡ̄λ̄ω̄ῑσῑ σε̄ω̄ψ̄ ε̄β̄ο̄λ̄ ἄπ̄αῑρη̄τ̄ ε̄̄ρη̄ι
ε̄χω̄ϸ̄.

Θ̄ω̄στε̄ ε̄τᾱν̄β̄ο̄λ̄κ̄ε̄ δ̄εν̄ ν̄ῑδ̄ω̄κ
πε̄χε̄ Πᾱῡλο̄ς ἄπ̄ῑε̄κᾱτο̄ν̄τᾱρ̄χο̄ς
ε̄νᾱϸ̄ο̄ρῑ ἐρᾱτ̄ε̄ χε̄ ο̄τ̄ρω̄μ̄ῑ ἡ̄Ρ̄ω̄μ̄ε̄ο̄ς
ἡ̄ε̄ρ̄π̄κε̄ζ̄ω̄ν̄ο̄ῑ ἄπ̄ε̄ρᾱπ̄ ᾱν̄: πε̄τ̄ς̄ς̄ω̄ϸ̄ε̄
νω̄τε̄ν̄ πε̄ ε̄ε̄ρ̄μᾱσ̄τῑς̄το̄ῑν̄ μ̄μοϋ.

Ε̄τᾱϸ̄ω̄τεμ δε̄ ἡ̄χε̄
π̄ῑε̄κᾱτο̄ν̄τᾱρ̄χο̄ς ᾱϸ̄ω̄ϸ̄ε̄ ψ̄α
π̄ῑχῑλῑαρ̄χο̄ς ᾱϸ̄ᾱμοϋ ε̄ϸ̄χω̄ ἄμοϋ χε̄

And when the blood of
Your martyr Stephen was
shed, I also was standing by
consenting to his death, and
guarding the clothes of
those who were killing
him.'

Then He said to me,
'Depart, for I will send you
far from here to the
Gentiles.'

And they listened to him
until this word, and then
they raised their voices and
said, "Away with such a
fellow from the earth, for he
is not fit to live!"

Then, as they cried out
and tore off their clothes
and threw dust into the air,

the commander ordered
him to be brought into the
barracks, and said that he
should be examined under
scourging, so that he might
know why they shouted so
against him.

And as they bound him
with thongs, Paul said to the
centurion who stood by, "Is
it lawful for you to scourge
a man who is a Roman, and
uncondemned?"

When the centurion
heard that, he went and told
the commander, saying,
"Take care what you do, for
this man is a Roman."

وَجِئِن سَفَكَ دَمَ اسْتَفَانُوسَ شَهِيْدِكَ
كُنْتُ اَنَا وَاَقْفًا وَّرَاضِيًا بِقَتْلِهِ
وَحَافِظًا ثِيَابَ الَّذِيْنَ قَتَلُوْهُ.

فَقَالَ لِيْ: اذْهَبْ فَاِنِّيْ سَاَرْسِلُكَ اِلَى
الْاُمَمِ بَعِيْدًا.

فَسَمِعُوْا لَهٗ حَتَّى هَذِهِ الْكَلِمَةَ ثُمَّ
صَرَخُوْا قَائِلِيْنَ: خُدْ مِثْلَ هَذَا مِنْ
الْاَرْضِ لِاَنَّهُ كَانَ لَا يَجُوْزُ اَنْ
يَعِيْشَ.

وَإِذْ كَانُوْا يَصِيْحُوْنَ وَيَطْرَحُوْنَ
ثِيَابَهُمْ وَيَرْمُوْنَ غُبَارًا اِلَى الْجَوِّ.

أَمَرَ الْاَمِيْرُ اَنْ يَذْهَبَ بِهٖ اِلَى
الْمَعْسَكِ قَائِلًا اَنْ يُفْحَصَ بِضَرْبَاتٍ
لِيَعْلَمَ لَآيَ سَبَبٍ كَانُوْا يَصْرُخُوْنَ
عَلَيْهٖ هَكَذَا.

فَلَمَّا مَدَّوْهُ لِّلْسَبِيْاطِ قَالَ بُولُسُ لِقَائِدِ
الْمِنَةِ الْوَاقِفِ: «اَيُّجُوْزُ لَكُمْ اَنْ
تَجْلِدُوْا اِنْسَانًا رُّومَانِيًّا غَيْرَ مَقْضِيٍّ
عَلَيْهٖ؟»

فَاِذْ سَمِعَ قَائِدُ الْمِنَةِ ذَهَبَ اِلَى
الْاَمِيْرِ وَاخْبَرَهُ قَائِلًا: «اَنْظُرْ مَاذَا
اَنْتَ مُرْمِعٌ اَنْ تَفْعَلَ! لِاَنَّ هَذَا
الرَّجُلُ رُوْمَانِيٌّ.»

οὐ πε ἔτακνααιϋ: παρωμι ταρ
οὐρωμεος πε.

Ἐταϋ δε ψαροϋ ἵνε πιχιλιαρχοϋ
πεχαϋ ναϋ γε ἄχοϋ νηι γε ἵθοοκ
οὐρωμεος: ἵθοοϋ δε πεχαϋ γε ἄθα.

Ἀϋερονὼ δε ἵνε πιχιλιαρχοϋ γε
ἄνοκ αιψωπι ἵταπολητιὰ νηι δα
οὐμηνω ἵκεφαλεον: Παῦλοϋ δε πεχαϋ
γε ἄνοκ ἔταϋμαστ ἵδητϋ.

Саτοτοу оги аηλοзоу егзюи
ἔΠαυλοϋ ογοϋ ἀγρενοϋ σαβολ ἄμοοϋ
ἵνε νηἵναϋϋκαϋ ναϋ ογοϋ ἄ
πιχιλιαρχοϋ ερβοϋ ἔταϋεμι γε
οὐρωμεος πε ογοϋ γε νε αϋσονϋϋ.

Πεϋραϋ δε αϋοτωψ ἔεμι
ἔπιταϋρο γε εϋβε οϋ ἀγερκατηϋοριν
ἔροϋ ἵνε νηιουδαι αϋβολϋ ἔβολ ογοϋ
αϋοϋαϋσαϋνι εϋροϋ ἵνε νηιαρϋηερεϋϋ
νεμ πιμἄἵϋαπ τηϋ ογοϋ αϋϋεν
Παῦλοϋ ἔπεϋητ αϋταϋοϋ ἔρατϋ δεν
τοϋμηϋ.

*Πισαϋ δε ἵτε Πβοιϋ εϋεἄαι ογοϋ
εϋεἄωαι: εϋεἄμαϋ ογοϋ εϋεἄταϋρο:
δεν ἵαϋια ἵεκκλἄηϋια ἵτε Φνοϋϋ:
ἄμην.*

Then the commander came and said to him, "Tell me, are you a Roman?" He said, "Yes."

The commander answered, "With a large sum I obtained this citizenship." And Paul said, "But I was born a citizen."

Then immediately those who were about to examine him withdrew from him; and the commander was also afraid after he found out that he was a Roman, and because he had bound him.

The next day, because he wanted to know for certain why he was accused by the Jews, he released him from his bonds, and commanded the chief priests and all their council to appear, and brought Paul down and set him before them.

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

فَجَاءَ الْأَمِيرُ وَقَالَ لَهُ: «قُلْ لِي. أَأَنْتَ رُومَانِيٌّ؟» فَقَالَ: «نَعَمْ».

فَأَجَابَ الْأَمِيرُ: «أَمَّا أَنَا فَبِمَبْلَغِ كَبِيرٍ أَفْتَنَيْتُ هَذِهِ الرَّعَوِيَّةَ». فَقَالَ بُولُسُ: «أَمَّا أَنَا فَقَدْ وُلِدْتُ فِيهَا».

وَلِلْوَقْتِ تَنَحَّى عَنْهُ الَّذِينَ كَانُوا مُرْمِعِينَ أَنْ يَفْحَصُوهُ. وَاخْتَشَى الْأَمِيرُ لَمَّا عَلِمَ أَنَّهُ رُومَانِيٌّ وَلِأَنَّهُ قَدْ قَيَّدَهُ.

وَفِي الْغَدِ إِذْ كَانَ يُرِيدُ أَنْ يَعْلَمَ الْبَاقِينَ: لِمَاذَا يَشْتَكِي الْيَهُودُ عَلَيْهِ؟ حَلَّهُ مِنَ الرِّبَاطِ وَأَمَرَ أَنْ يَحْضُرَ رُؤَسَاءُ الْكَهَنَةِ وَكُلُّ مَجْمَعِهِمْ. فَأَحْضَرَ بُولُسَ وَأَقَامَهُ لَدَيْهِمْ».

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

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: ιθ, κ	Psalm 117 (118): 19, 20	المزمور 117 (118): 19, 20
<p>ΔΟΥΩΝ ΝΗΙ ΝΝΙΠΥΛΗ ΝΤΕ †μεθυμι: ρινα νταυε εδονν νδητοϋ νταουωνε εβολ μΠβοις. θαι τε †πυλη ντε Πβοις: ερε νιθυμι ναυενωοϋ εδονν νδητς. Αλληλοια.</p>	<p>Open to me the gates of righteousness: that I will go into them, and praise The Lord. This is the gate of The Lord: the righteous shall enter into it. Alleluia.</p>	<p>افتحوا لي أبواب البر لكي أدخل فيها وأعترف للرب. هذا هو باب الرب والصديقون يدخلون فيه. هلليويا.</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>Οτὰναστωσις εβολ δεν πιερασσελιον εθογαβ κατὰ υαθεον 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>
υαθεον ρ: ις - κα	Matthew 7: 13 - 21	متي 7: 13 - 21
<p>Αυωινη εδονν εβολ ριτεν †πυλη ετςκιοϋ ρε ρουωϋς νξε †πυλη οροε ρονεσθων νξε πιωιτ ετβι επτακο οροε ρεωϋ νξε νηεθναυενωοϋ εδονν εβολ ριτοτϋ.</p>	<p>Enter by the narrow gate; for wide is the gate and broad is the way that leads to destruction, and there are many who go in by it.</p>	<p>ادخلوا من الباب الضيق لأنه واسع الباب ورحب الطريق الذي يؤدي إلى الهلاك وكثيرون هم الذين يدخلون منه!</p>

Χε ἄνοιχθὲν ἵπταλι οὐροῦ
ὄρασεως ἵπταλι πτωχῶν ἐπιπέτων
οὐροῦ βακοῦσι ἵπταλι νηθναχου.

Ἄρα δε ἐρωτεν ἐβουλα
νιπροφητικῆς ἵπταλι νηθνηοῦ
βαρωτεν δε βαρβαρω νῆσω
καθῶν δε ἡμῶν βαρωτων
ἵπταλι νηθναχου.

Ἐβουλα νηθνηοῦ
ἐρετενεσωτων: μη τι φασκε ἀλολι
ἐβουλα βα βαρων ἵπταλι φασκε κεντε
ἐβουλα βα νηθνηοῦ.

Παρητὴ φωνη νηθνηοῦ
φασκενῶτα ἐθνηοῦ ἐβουλα: πιφωνη
δε ἐρωτων φασκεν ὄτα βαρωτων
ἐβουλα.

Ἡμῶν νηθνηοῦ ἵπταλι ἐθνηοῦ
ἐρωτων βαρωτων ὄτα ἐφωνη
βαρωτων ἐρωτων ἐθνηοῦ.

Ἡμῶν νηθνηοῦ ἐτε φησιν ἀν
νηθνηοῦ ἐθνηοῦ βακοῦσι ἵπταλι
ἐπιχρω.

Βα ἐβουλα νηθνηοῦ
ἐρετενεσωτων.

Ὅταν νηθνηοῦ ἀν ἐρω ἡμῶν νηθνηοῦ
Πῶς Πῶς ἐθνηοῦ ἐθνηοῦ ἐφασκε
ἵπταλι νηθνηοῦ ἀλλὰ πετῖρι ἡπετενε

Because narrow is the gate and difficult is the way which leads to life, and there are few who find it.

Beware of false prophets, who come to you in sheep's clothing, but inwardly they are ravenous wolves.

You will know them by their fruits. Do men gather grapes from thornbushes or figs from thistles?

Even so, every good tree bears good fruit, but a bad tree bears bad fruit.

A good tree cannot bear bad fruit, nor can a bad tree bear good fruit.

Every tree that does not bear good fruit is cut down and thrown into the fire.

Therefore, by their fruits you will know them.

Not everyone who says to Me, 'Lord, Lord,' shall enter the kingdom of heaven, but he who does the will of My Father in heaven.

مَا أَضْيَقَ الْبَابَ وَأَكْرَبَ الطَّرِيقَ
الَّذِي يُؤَدِّي إِلَى الْحَيَاةِ وَقَلِيلُونَ هُمُ
الَّذِينَ يَجِدُونَهُ!

احْتَرِزُوا مِنَ الْأَنْبِيَاءِ الْكَذِبَةِ الَّذِينَ
يَأْتُونَكُمْ بِثِيَابِ الْحَمَلَانِ وَلَكِنَّهُمْ مِنْ
دَاخِلٍ ذَنَابٌ خَاطِفَةٌ!

مِنْ ثَمَارِهِمْ تَعْرِفُونَهُمْ. هَلْ يَجْتَنُونَ
مِنَ الشُّوكِ عِنْبًا أَوْ مِنَ الْحَسَكِ
تِينًا؟

هَكَذَا كُلُّ شَجَرَةٍ جَيِّدَةٍ تَصْنَعُ ثَمَرًا
جَيِّدًا وَأَمَّا الشَّجَرَةُ الرَّدِيَّةُ فَتَصْنَعُ
أَثْمَارًا رَدِيَّةً.

لَا تَقْدِرُ شَجَرَةٌ جَيِّدَةٌ أَنْ تَصْنَعَ
أَثْمَارًا رَدِيَّةً وَلَا شَجَرَةٌ رَدِيَّةٌ أَنْ
تَصْنَعَ أَثْمَارًا جَيِّدَةً.

كُلُّ شَجَرَةٍ لَا تَصْنَعُ ثَمَرًا جَيِّدًا
تُقَطَّعُ وَتُلْقَى فِي النَّارِ.

فَإِذَا مِنْ ثَمَارِهِمْ تَعْرِفُونَهُمْ.

لَيْسَ كُلُّ مَنْ يَقُولُ لِي: يَا رَبُّ يَا
رَبُّ يَدْخُلُ مَلَكُوتَ السَّمَاوَاتِ. بَلِ
الَّذِي يَفْعَلُ إِرَادَةَ أَبِي الَّذِي فِي
السَّمَاوَاتِ.

Παιωτ ετδεν νιφνοτι.

*Πιωοτ φα Πεννοττ πε ωα ενεε
ντε νι ενεε: αμην.*

Glory be to God forever.

والمجد لله دائماً.

Seventh Day of the Second Week of Lent (Temptation Sunday)
 اليوم السابع من الأسبوع الثاني من الصوم الكبير (أحد التجربة)

Vespers Psalm and Gospel
 مزمور وإنجيل العشيّة

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 ἡ: ἁ, θ	Psalm 51: 1, 9	المزمور 50: 1, 9
Παι ἡηι Φνοϋτ̅ κατα πεκνιωτ̅ ἡηαι: νεμ κατα πα̅ψαι ἡτε νεκμετωενρητ̅ εκ̅εωλ̅χ̅ ἡτα̅λνομια̅: ματασθο̅ ἡπεκρο̅ σαβολ̅ ἡηηαινοβι: οτο̅σ̅ η̅α̅λνομια̅ τηροϋ̅ εκ̅εσολ̅χοϋ̅. Ἀλληλοια̅.	Have mercy upon me, O God, according to Your lovingkindness. According to the multitude of Your tender mercies, blot out my transgressions. Hide Your face from my sins, and blot out all my iniquities. Alleluia.	ارحمني يا الله كعظيم رحمتك، ومثل كثرة رأفتك تمحو إثمي. اصرف وجهك عن خطاياي، وامح كل آثامي. هليلويا.

Vespers Gospel
 إنجيل العشيّة

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

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

Ο̅υ̅α̅η̅α̅σ̅η̅ω̅σ̅ι̅ς̅ ε̅β̅ο̅λ̅ θ̅ε̅ο̅ π̅ι̅ε̅ρ̅α̅σ̅τ̅ε̅λ̅ι̅ο̅ν̅ ε̅θ̅ο̅γ̅α̅β̅ κα̅τα̅ Μ̅α̅ρ̅κ̅ο̅ν̅ α̅σ̅ι̅ο̅ϋ̅.	A chapter according to Saint Mark, may his blessings be with us. Amen.	فصل من إنجيل معلمنا مرقس البشير. بركاته علينا آمين.
Μαρκον ἁ: ιβ̅ - ιε̅	Mark 1: 12 - 15	مرقس 1: 12 - 15
Ο̅το̅σ̅ σα̅το̅τ̅ε̅ ἁ̅ πι̅π̅νε̅υ̅μα̅ ρ̅ι̅τ̅ε̅ ε̅β̅ο̅λ̅ ε̅ι̅ π̅ε̅ρ̅α̅ϋ̅ε̅.	Immediately, the Spirit drove Him into the wilderness.	وَلِلْوَقْتِ أَخْرَجَهُ الرُّوحُ إِلَى الْبَرِّيَّةِ.

Ουτος ναρχη πε ει πωαγε νεμε
 νεροορ νεμ εμε νεχωρ εφερπιραζιν
 υμοσ ντοτε υπατανας: ουος
 ναρχη πε νεμ νιθηριον ουος
 νιασσελοσ ναρωεωι υμοσ.

Ουος μενενα ερορτ νλωαννης
 αρι νεε Ιησουσ δε ετσαλιεα
 ερλιωι υπιερασσελιον ντε
 τμετορο ντε φνορτ.

Ουος ερχω υμοσ γε αρχωκ εβολ
 νεε πιχορ ουος ασωντ νεε
 τμετορο ντε φνορτ αριμετανοι
 ουος ναρτ δεν πιερασσελιον.

*Πωορ φα Πεννορτ πε ωα ενεε
 ντε νι ενεε: αμην.*

And He was there in the wilderness forty days, tempted by Satan, and was with the wild beasts; and the angels ministered to Him.

Now, after John was put in prison, Jesus came to Galilee, preaching the gospel of the kingdom of God,

and saying, "The time is fulfilled, and the kingdom of God is at hand. Repent, and believe in the gospel."

Glory be to God forever.

وَكَانَ هُنَاكَ فِي الْبَرِّيَّةِ أَرْبَعِينَ يَوْمًا يُجْرَبُ مِنَ الشَّيْطَانِ. وَكَانَ مَعَ الْوَحُوشِ. وَصَارَتِ الْمَلَائِكَةُ تَخْدُمُهُ.

وَبَعْدَ مَا أَسْلَمَ يُوحَنَّا جَاءَ يَسُوعُ إِلَى الْجَلِيلِ يَكْرِزُ بِبَشَارَةِ مَلَكُوتِ اللَّهِ.

وَيَقُولُ: «قَدْ كَمَلَ الزَّمَانُ وَاقْتَرَبَ مَلَكُوتُ اللَّهِ فَتُوبُوا وَآمِنُوا بِالْإِنْجِيلِ».

والمجد لله دائماً.

Matins Psalm

مزمو ر باكر

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

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

Ψαλμοσ τω Δαυιδ ν̄̄: ᾱ

Psalm 56 (57): 1

المزمور 56 (57): 1

Ναι νηι φνορτ ουος ναι νηι: γε
 ασχαθουσ εροκ νεε ταδρχη:
 τναερβελιπιδ θα τθηβι ντε νεκτενεσ:
 ωα τεσσινι νεε τανομια. **Αλληλοια.**

Be merciful to me, O God, be merciful to me! For my soul trusts in You; and in the shadow of Your wings I will make my refuge, until these calamities have passed by. **Alleluia.**

ارحمني يا الله ارحمني، فإنه عليك توكلت نفسي. وبظل جناحك أعتصم، إلى أن يعبر الإثم. **هللويليا.**

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 ἐβολθ δην πιερασσελιον εθοραβ 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 Δ: Α - ΙΓ</p>	<p>Luke 4: 1 - 13</p>	<p>لوقا 4: 1 - 13</p>
<p>Ιησοϋς δε εμεϋε ἐβολθδεν Πιπνευμα εθοραβ αϋταϋο ἐβολθα πιλορδανησ οτοϋ αϋολϋ ἵνε πιπνευμα ἐπωαϋε. Πεμε νεροοϋ εϋερπιραζιν ἕμοϋ ἵνε πιδιαβολοσ οτοϋ ἕπεροϋεμ ἕλι δεν νιεροοϋ ἐτε ἕματ οτοϋ ἐτατρωκ ἐβολ αϋεκο ἐπεδαε.</p>	<p>Then Jesus, being filled with the Holy Spirit, returned from the Jordan and was led by the Spirit into the wilderness, being tempted for forty days by the devil. And in those days He ate nothing, and afterward, when they had ended, He was hungry.</p>	<p>أَمَّا يَسُوعُ فَرَجَعَ مِنَ الْأُرْدُنِّ مُمْتَلِئًا مِنَ الرُّوحِ الْقُدُسِ وَكَانَ يُقْتَادُ بِالرُّوحِ فِي الْبَرِّيَّةِ. أَرْبَعِينَ يَوْمًا يُجَرَّبُ مِنْ إِبْلِيسَ. وَلَمْ يَأْكُلْ شَيْئًا فِي تِلْكَ الْأَيَّامِ. وَلَمَّا تَمَّتْ جَاعَ أَخِيرًا.</p>
<p>Περαϋ δε ναϋ ἵνε πιδιαβολοσ ρε ιϋνε ἵθοκ πε Πρωηρι ἕΦνοϋτ ἕλοσ ἕπαϊῶνι ρε ἵτεϋερωικ.</p>	<p>And the devil said to Him, “If You are the Son of God, command this stone to become bread.”</p>	<p>وَقَالَ لَهُ إِبْلِيسُ: «إِنْ كُنْتَ ابْنُ اللَّهِ فَقُلْ لِهَذَا الْحَجَرِ أَنْ يَصِيرَ خُبْزًا».</p>
<p>Οτοϋ αϋεροϋῶ ναϋ ἵνε Ιησοϋς ρε εεδνοϋτ ρε ναρε πιρωμι ναωνδ ἕωικ ἕματαϋ αη αλλα εεασι νιβεν εοηνοϋ ἐβολδεν ρωϋ ἕΦνοϋτ.</p>	<p>But Jesus answered him, saying, “It is written, ‘Man shall not live by bread alone, but by every word of God.’”</p>	<p>فَأَجَابَهُ يَسُوعُ: «مَكْتُوبٌ أَنْ لَيْسَ بِالْخُبْزِ وَحْدَهُ يَحْيَا الْإِنْسَانُ بَلْ بِكُلِّ كَلِمَةٍ مِنَ اللَّهِ».</p>
<p>Οτοϋ ἐταϋολϋ ἐπωϋι ἕχεν οϋτωοϋ εϋβοσι ἵνε πιδιαβολοσ αϋταμοϋ ἐνιμετοϋρωοϋ τηροϋ ἵτε</p>	<p>Then the devil, taking Him up on a high mountain, showed Him all the kingdoms of the world in a moment of time.</p>	<p>ثُمَّ أَصْعَدَهُ إِبْلِيسُ إِلَى جَبَلٍ عَالٍ وَأَرَاهُ جَمِيعَ مَمَالِكِ الْمَسْكُونَةِ فِي لَحْظَةٍ مِنَ الزَّمَانِ.</p>

†οικογμενη δεν ογςτισμη ητε
ογχρονος.

Οτος πεχαϋ ναϋ ηνε πιδιαβολος
ζε †να† νακ ηπαιερωϋϋι τηρϋ νεμ
πεϋωον ζε ανοκ πε ετεϋτοι ετοτ
οτος φηε†οταϋϋ ϋαιτηϋ ναϋ.

Πθοκ ογη ακϋανοταϋϋ ηπαηθο
εβολ εϋεϋωπι νακ τερϋ.

Οτος αϋερονω ηνε Ιησους πεχαϋ
ναϋ ζε μαϋενακ εβολ θαροι
πεατανας ζε ϋϋδνογ† ζε Πβοικ
πεκνογ† πε ετεκεοταϋϋ ημοϋ οτος
ηθοϋ ημαγαταϋ πε ετεκεϋεμϋ ημοϋ.

Αϋενη δε οη ερηηι ελεροταλημ
οτος αϋταροϋ εραταϋ ϋιζεν ητενη
ητε περφει οτος πεχαϋ ναϋ ζε ιϋε
ηθοκ πε Πϋηρη ηΦνογ† ϋιτκ επεϋτ
εβολ ται.

ϋϋδνογ† ταρ ζε εϋερονθεν
ετοτογ ηνεϋαϋτελοϋ εθβητκ ζε
ητογηρεϋ εροκ.

Οτος ητογητκ εζεν νογδναγ
μηποτε ητεκβιδροπ εογωηη
ητεκβαλοϋ.

Οτος αϋερονω ηνε Ιησους πεχαϋ
ναϋ ζε αγχοϋ ζε ηνεκερπιραζηη
ηΠβοικ πεκνογ†.

And the devil said to Him, “All this authority I will give You, and their glory; for this has been delivered to me, and I give it to whomever I wish.

Therefore, if You will worship before me, all will be Yours.”

And Jesus answered and said to him, “Get behind Me, Satan! For it is written, ‘You shall worship the Lord your God, and Him only you shall serve.’”

Then he brought Him to Jerusalem, set Him on the pinnacle of the temple, and said to Him, “If You are the Son of God, throw Yourself down from here.

For it is written: ‘He shall give His angels charge over you, to keep you,’

and, ‘In their hands they shall bear you up, lest you dash your foot against a stone.’”

And Jesus answered and said to him, “It has been said, ‘You shall not tempt the Lord your God.’ ”

وَقَالَ لَهُ ابليس: «لَكَ اعطيت هذا
السُّلْطَانَ كُلَّهُ وَمَجْدَهُمْ لِأَنَّهُ إِلَيَّ قَدْ
دُفِعَ وَأَنَا أُعْطِيهِ لِمَنْ أُرِيدُ.

فَإِنْ سَجَدْتَ أَمَامِي يَكُونُ لَكَ
الْجَمِيعُ.»

فَأَجَابَهُ يسوع: «أَذْهَبْ يَا شَيْطَانُ
إِنَّهُ مَكْتُوبٌ: لِلرَّبِّ إِلَهِكَ تَسْجُدُ
وَأِيَّاهُ وَحْدَهُ تَعْبُدُ.»

ثُمَّ جَاءَ بِهِ إِلَى أُورُشَلِيمَ وَأَقَامَهُ
عَلَى جَنَاحِ الْهَيْكَلِ وَقَالَ لَهُ: «إِنْ
كُنْتَ ابْنُ اللَّهِ فَاطْرَحْ نَفْسَكَ مِنْ هُنَا
إِلَى أَسْفَلِ.

لَأَنَّهُ مَكْتُوبٌ: أَنَّهُ يُوصِي مَلَائِكَتَهُ
بِكَ لِكَيْ يَحْفَظُوكَ.

وَأَنَّهُمْ عَلَى أَيْدِيهِمْ يَحْمِلُونَكَ لِكَيْ
لَا تَصْدِمَ بِحَجَرٍ رِجْلَكَ.»

فَأَجَابَ يسوع: «إِنَّهُ قِيلَ: لَا تَجْرِبِ
الرَّبَّ إِلَهَكَ.»

Οτοζ ἔταϋχεκ πιρασμος νιβεν
 ἔβολλ ἵνε πιδιδιβολος αϋϋεναϋ ἔβολλ
 εαρουϋ ϋα ουϋου.

*Πιῶου φα Πεννοϋϋ πε ϋα ἔνεε
 ἵτε νι ἔνεε: ἄμην.*

Now, when the devil
 had ended every temptation,
 he departed from Him until
 an opportune time.

Glory be to God forever.

وَلَمَّا أَكْمَلَ إبْلَيْسُ كُلَّ تَجْرِبَةٍ فَارَقَهُ
 إِلَى حِينٍ.

والمجد لله دائماً.

Liturgy Readings

قراءات القديس

The Pauline Epistle

رسالة بولس الرسول

Πανλос φῶκ ἄπενδοις Ιηουϋ
 Πιχριστοϋ: παποστολοϋ εθαεμ:
 φηἔταϋαϋϋ ἔπιρζωεννοϋϋ ἵτε
 Φνοϋϋ.

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.

Πιρωμεοϋ ιδ: ιθ - ιε: ζ

Romans 14: 19 - 15: 7

رومية 14 : 19 - 15 : 7

εαρα ουη μαρενδοϋι ἵσα να
 ϋζιρηνη νεμ να πικωτ ἔνενεϋρηου.

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

فَلْنَعْمُف إِذًا عَلَى مَا هُوَ لِلسَّلَامِ
 وَمَا هُوَ لِلْبُنْيَانِ بَعْضُنَا لِبَعْضٍ.

Ἰπερβελ πιρωβ ἵτε Φνοϋϋ ἔβολλ
 εοβε ουϋρε: εοϋαβ μεν τηρου: αλλα
 ουπετρωου πε ἄπιρωμ φηεθναοϋμ
 ἔβολλ ειτεν ουϋροπ.

Do not destroy the work
 of God for the sake of food.
 All things indeed are pure,
 but it is evil for the man
 who eats with offense.

لَا تَنْقُضْ لِأَجْلِ الطَّعَامِ عَمَلَ اللَّهِ.
 كُلُّ الْأَشْيَاءِ طَاهِرَةٌ لَكِنَّهُ شَرٌّ
 لِلْإِنْسَانِ الَّذِي يَأْكُلُ بِعَثْرَةٍ.

Πανεϋ ἔϋτεμοϋεμ αϋ ουδε
 ἔϋτεμσερηπ νεμ φηἔτε πεκσον
 ναδιδροπ ἵνεητηϋ.

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.

حَسَنٌ أَنْ لَا تَأْكُلَ لَحْمًا وَلَا تَشْرَبَ
 خَمْرًا وَلَا شَيْئًا يَصْطُدُّ بِهٍ أَخُوكَ
 أَوْ يَعْثُرُ أَوْ يَضْعُفُ.

Πῶς οὐκ ὀνονήτακ ἰσχυρὰ τὸ ἔμαρ
χαρὶς ἰσχυρὰ ἰσχυρὰ ἰσχυρὰ τὸ
ὠνονήτακ ἰσχυρὰ ἰσχυρὰ ἰσχυρὰ ἰσχυρὰ
ἰσχυρὰ ἰσχυρὰ ἰσχυρὰ ἰσχυρὰ ἰσχυρὰ.

Φη δε ετοι ἰσχυρὰ ἰσχυρὰ ἰσχυρὰ
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ἰσχυρὰ ἰσχυρὰ ἰσχυρὰ ἰσχυρὰ ἰσχυρὰ.

Κε ἰσχυρὰ δε ἰσχυρὰ ἰσχυρὰ ἰσχυρὰ
ἰσχυρὰ ἰσχυρὰ ἰσχυρὰ ἰσχυρὰ ἰσχυρὰ
ἰσχυρὰ ἰσχυρὰ ἰσχυρὰ ἰσχυρὰ ἰσχυρὰ
ἰσχυρὰ ἰσχυρὰ ἰσχυρὰ ἰσχυρὰ ἰσχυρὰ.

Πιστὰ πιστὰ ἰσχυρὰ
ἰσχυρὰ ἰσχυρὰ ἰσχυρὰ ἰσχυρὰ ἰσχυρὰ
ἰσχυρὰ ἰσχυρὰ ἰσχυρὰ ἰσχυρὰ ἰσχυρὰ.

Κε τὰρ Πιστὰ δε ἰσχυρὰ ἰσχυρὰ
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ἰσχυρὰ ἰσχυρὰ ἰσχυρὰ ἰσχυρὰ ἰσχυρὰ.

Ὡς τὰρ ἰσχυρὰ ἰσχυρὰ ἰσχυρὰ
ἰσχυρὰ ἰσχυρὰ ἰσχυρὰ ἰσχυρὰ ἰσχυρὰ
ἰσχυρὰ ἰσχυρὰ ἰσχυρὰ ἰσχυρὰ ἰσχυρὰ
ἰσχυρὰ ἰσχυρὰ ἰσχυρὰ ἰσχυρὰ ἰσχυρὰ
ἰσχυρὰ ἰσχυρὰ ἰσχυρὰ ἰσχυρὰ ἰσχυρὰ.

Φη δε ἰσχυρὰ ἰσχυρὰ ἰσχυρὰ
ἰσχυρὰ ἰσχυρὰ ἰσχυρὰ ἰσχυρὰ ἰσχυρὰ
ἰσχυρὰ ἰσχυρὰ ἰσχυρὰ ἰσχυρὰ ἰσχυρὰ

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
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

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

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

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

فَلْيَرْضَ كُلُّ وَاحِدٍ مِنَّا قَرِيبَهُ لِلْخَيْرِ
لِأَجْلِ الْبَنِيَانِ.

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

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

وَلْيُعْطِكُمْ إِلَهُ الصَّبْرِ وَالتَّعْزِيَةِ أَنْ
تَهْتَمُوا أَهْتَامًا وَاحِدًا فِيمَا بَيْنَكُمْ
بِحَسَبِ الْمَسِيحِ يَسُوعَ.

ΝΩΤΕΝ ΕΝΕΤΕΝΕΡΗΝΟΥ ΚΑΤΑ ΠΙΧΡΙΣΤΟΣ
ΙΗΣΟΥΣ.

ΣΙΝΑ ΔΕΝ ΟΥΖΗΤ ΝΟΥΤ ΝΕΜ ΟΥΡΩ
ΝΟΥΤ ΝΤΕΤΕΝΤΩΟΥ ΜΦΝΟΥΤ ΟΥΟΖ
ΦΙΩΤ ΜΠΠΕΝΒΟΙΣ ΙΗΣΟΥΣ ΠΙΧΡΙΣΤΟΣ.

ΕΘΒΕ ΦΑΙ ΨΕΠ ΝΕΤΕΝΕΡΗΝΟΥ ΕΡΩΤΕΝ
ΚΑΤΑ ΦΡΗΤ ΖΩΥ ΕΤΑ ΠΙΧΡΙΣΤΟΣ ΨΕΠ
ΘΗΝΟΥ ΕΡΟΥ ΕΟΥΩΟΥ ΜΦΝΟΥΤ.

*Πρῶτος γαρ νευωτεν νευ
τηρινη ενσοπ: χε λμην εσεψωπι.*

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.*

لِكِي تُمَجِّدُوا اللَّهَ أَبَا رَبِّنَا يَسُوعَ
الْمَسِيحَ بِنَفْسٍ وَاحِدَةٍ وَفَمٍ وَاحِدٍ.

لِذَلِكَ اقْبَلُوا بَعْضُكُمْ بَعْضًا كَمَا أَنَّ
الْمَسِيحَ أَيْضًا قَبِلَنَا لِمَجْدِ اللَّهِ.

*نعمة الله الأب تكون مع جميعكم.
أمين.*

The Catholic Epistle الكاثوليكون

ΚΑΘΟΛΙΚΟΝ ΕΒΟΛ ΔΕΝ ΤΕΠΙΣΤΟΛΗ
ΝΤΕ ΠΕΝΙΩΤ ΙΑΚΩΒΟΣ. ΔΥΜΗΝ.
ΝΑΜΕΝΡΑ Τ.

ΙΑΚΩΒΟΣ Β: Α - ΙΣ

ΝΑΣΝΗΟΥ ΜΠΕΡΧΑ ΠΙΝΑΖ Τ ΝΤΕ
ΠΩΟΥ ΝΤΕ ΠΕΝΒΟΙΣ ΙΗΣΟΥΣ ΠΙΧΡΙΣΤΟΣ
ΝΤΕΝ ΘΗΝΟΥ ΔΕΝ ΟΥΜΕΤΡΕΥΧΟΥΤ ΕΖΟ.

ΕΨΩΠ ΓΑΡ ΝΤΕΨΙ ΕΖΟΥΝ
ΕΤΕΤΕΝΣΥΝΑΣΩΣΗ ΝΧΕ ΟΥΡΩΜΙ ΕΡΕ
ΟΥΟΝ ΟΥΤΒΟΥΡ ΝΗΝΟΥΒ ΤΟΙ ΕΠΕΨΤΗΒ ΔΕΝ
ΟΥΖΕΒΩ ΕΣΦΟΡΙ ΝΤΕΨΙ ΔΕ ΕΖΟΥΝ ΖΩΥ
ΝΧΕ ΟΥΖΗΚΙ ΔΕΝ ΟΥΖΕΒΩ ΕΣΛΘΙΩΟΥ.

ΟΥΟΖ ΝΤΕΤΕΝΧΟΥΤ ΕΦΗΕΤΕ
ΤΖΕΒΩ ΕΤΦΟΡΙ ΤΟΙ ΖΙΩΤΕΥ ΟΥΟΖ

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

James 2: 1 - 13

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

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

يعقوب 2: 1 - 13

يَا إِخْوَتِي، لَا يَكُنْ لَكُمْ إِيمَانُ رَبِّنَا
يَسُوعَ الْمَسِيحِ، رَبِّ الْمَجْدِ، فِي
الْمُحَابَاةِ.

فَإِنَّهُ إِنْ دَخَلَ إِلَى مَجْمَعِكُمْ رَجُلٌ
بِخَوَاتِمٍ ذَهَبٍ فِي لِبَاسٍ بَهِيٍّ،
وَدَخَلَ أَيْضًا فَقِيرٌ بِلِبَاسٍ وَسِخٍ.

فَنظَرْتُمْ إِلَى اللَّابِئِسِ اللَّبَاسِ الْبَهِيِّ
وَقُلْتُمْ لَهُ: «اجْلِسْ أَنْتَ هُنَا
حَسَنًا». وَقُلْتُمْ لِلْفَقِيرِ: «قِفْ أَنْتَ

ἵΤΕΤΕΝΖΟС ΧΕ ἵΘΟΚ ΖΕΜСΙ ΝΑΚ
 ἴΠΑΙΜΑ ἵΚΑΛΩС ΟΥΟΖ ἵΤΕΤΕΝΖΟС
 ἴΠΙΖΗΚΙ ΖΩϞ ΧΕ ἵΘΟΚ ὀΖΙ ἔΡΑΤΚ
 ΖΑΜΝΗ ΙΕ ΖΕΜСΙ ἴΠΑΙΜΑ ΖΔΤΕΝ ΦῶΑ
 ἵΧΔ ΝΙΒΔΛΑΥΧ.

ἸΗ ἴΠΕΤΕΝΧΔ ΟΥΩΙΒ† ἵῆΡΗΙ ΖΕΝ
 ΘΗΝΟΥ ἔΑΡΕΤΕΝΕΡΡΕϞ†ΖΑΠ ἵῆΡΗΙ ΖΕΝ
 ΖΑΝΜΕ†Ι ΕΥΖΩΟΥ.

СΩΤΕΜ ΝΑСΝΗΟΥ ΝΑΜΕΝΡΑ†: ΜΗ
 ΦΝΟΥ† ΝΑϞΩΠΠ ἵΝΙΖΗΚΙ ἵΤΕ
 ΠΙΚΟСМОС ἵΡΑΜΑὀ ΖΕΝ ΠΙΝΑΖ† ΟΥΟΖ
 ἵΚΛΗΡΟΝΟМОС ἵΤΕ †ΜΕΤΟΥΡΟ
 ΘΗἔΤΑϞΩϞ ἴΜМОС ἵΝΗΘΝΑΜΕΝΡΙΤϞ.

ΠῶΤΕΝ ΔΕ ἄΡΕΤΕΝΩϞ ΠΙΖΗΚΙ:
 ΜΗ ΝΙΡΑΜΑὀΟΥ ΔΝ ΕΤΟΙ ἵΧΩΡΙ ἔΡΩΤΕΝ:
 ΟΥΟΖ ἵΘΩΟΥ ΕΤСΩК ἴΜΜΩΤΕΝ
 ἔΖΑΝΜΑἵ†ΖΑΠ.

ἸΗ ἵΘΩΟΥ ΔΝ ΕΤΧΕΟΥἄ ἔΠΙΡΑΝ
 ΕΘΝΑΝΕϞ ἔΤΑΥΜΟΥ† ἴΜМОϞ ἔΧΕΝ ΘΗΝΟΥ.

ΙСХΕ ΜΕΝ ΤΕΤΕΝΖΩК ἴΠΙΝΟМОС
 ἵΝΟΥΡΟ ἔΒΟΛ ΚΑΤΑ ΝΙῆΡΑΦΗ: ΧΕ
 ΕΚΕΜΕΝΡΕ ΠΕΚῶΦΗΡ ἴΠΕΚΡΗ† ΚΑΛΩС
 ΤΕΤΕΝἵΡΙ ἴΜМОС.

ΙСХΕ ΔΕ ΤΕΤΕΝΖΟΥ†Τ ἔΖΟ
 ΤΕΤΕΝΕΡΖΩΒ ἔΦНОΒΙ: ἔΡΕ ΦῆНОМОС СΟΖΙ
 ἴΜΜΩΤΕΝ ΖΩС ΠΑΡΑΒΑΤΗС.

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 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.

هُنَاكَ» أَوْ «اجْلِسْ هُنَا تَحْتَ
 مَوْطِي قَدَمِي».

فَهَلْ لَا تَرْتَابُونَ فِي أَنْفُسِكُمْ،
 وَتَصِيرُونَ قُضَاةَ أَفْكَارٍ شَرِيرَةٍ؟

اسْمَعُوا يَا إِخْوَتِي الْأَحِبَّاءَ، أَمَا
 اخْتَارَ اللَّهُ فَقَرَاءَ هَذَا الْعَالَمِ أَغْنِيَاءَ
 فِي الْإِيمَانِ، وَوَرِثَةَ الْمَلَكُوتِ الَّتِي
 وَعَدَ بِهَا الَّذِينَ يُحِبُّونَهُ؟

وَأَمَّا أَنْتُمْ فَأَهَنْتُمُ الْفَقِيرَ. أَلَيْسَ
 الْأَغْنِيَاءُ يَسْلُطُونَ عَلَيْكُمْ وَهُمْ
 يَجْرَأُونَكُمْ إِلَى الْمَحَاكِمِ؟

أَمَا هُمْ يُجَدِّفُونَ عَلَى الْإِسْمِ الْحَسَنِ
 الَّذِي دُعِيَ بِهِ عَلَيْكُمْ؟

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

وَلَكِنْ إِنْ كُنْتُمْ تُحَابُونَ تَفْعَلُونَ
 خَطِيئَةً، مُؤَبَّخِينَ مِنَ النَّامُوسِ
 كَمُتَعَدِّينَ.

Φη γαρ εθναλρεε εφνομος τηρε
 ητερεει δε δεν οται ακρωπι εκοι
 ηενοχοσ μωωοτ τηροτ.

Φη γαρ εταρχοσ γε ηνεκερνωικ
 ακχοσ γε ηνεκδωτεβ: ισχε κοι ηνωικ
 αν κδωτεβ δε: ακρωπι εκοι
 υπαραβατησ ητε πινομοσ.

Сази υπαρητ οτοε αριοτι
 υπαρητ εωσ ετνατρεπ ερωτεν εβωλ
 ειτεν φνομοσ ητε τμετρεμε.

Πηραп γαρ οταθнай πε μφηετε
 υπεριρι υπιнай: ψαρε φнай γαρ
 ψοτψοτ μμοφ εχεν πιραп.

*Πασνηοτ υπερμενρε πικοσμοσ
 ονδε ηηετωοп δεη πικοσμοσ:
 πικοσμοσ πασιηη ηεμ τερεπθνημα: φη
 δε ετιρι μφοτωψ μφηοτφ εηαψωπι
 ψα εηεε: αμην.*

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
 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.*

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

لأنَّ الَّذِي قَالَ: لَا تَزْنِ قَالَ أَيْضًا: لَا
 تَقْتُلْ. فَإِنْ لَمْ تَزْنِ وَلَكِنْ قَتَلْتَ، فَقَدْ
 صِرْتَ مُتَعَدِّيًا النَّامُوسَ.

هَكَذَا تَكَلَّمُوا وَهَكَذَا أَفْعَلُوا كَعَتِيدِينَ
 أَنْ تُحَاكَمُوا بِنَامُوسِ الْحُرِّيَّةِ.

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

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

The Acts الإبركسيس

Πραξις ητε ηενιοτ ηαποστολοσ:
 ερε ποτςμοτ εθοταβ ψωπι ηεμαν.
 Αμην.

Πραξις κς: α - ια

Εταρχομοσ δε ηχε Πατλοσ επιμα
 ητρεπ πεχαε: ηρωωμ ηενςνηοτ ανοκ
 ηδρηη δεη οτςνηηδεεεε ηιβεν εθναηετ

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

Acts 23: 1 - 11

Then Paul, looking
 earnestly at the council,
 said, “Men and brethren, I
 have lived in all good

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

أعمال 23: 1 - 11

فَتَقَرَّسَ بُولُسُ فِي الْمَجْمَعِ وَقَالَ:
 «أَيُّهَا الرِّجَالُ الْإِخْوَةُ إِنِّي بِكُلِّ
 ضَمِيرٍ صَالِحٍ قَدْ عَشْتُ لِلَّهِ إِلَى هَذَا
 الْيَوْمِ.»

αιεραπολιτερεθε υ Φνορτ γα εδορν
επαιεροοτ.

Παρχηερεε Δε Δναιιαε
αγοταεααηνι ννηετοει ερατοτ
ναεραε εεροεγιοι δεν ρωε.

Ποτε πεεε Παυλοε ναε εε
Φνορτ ναειοι εροε υπαρηητ τχοι
ετοωε νκονια κερπεκεεμει εκετθαπ
εροι κατα πινομοε οροε εκερκελεετην
εεροεγιοι εροι ααβοε υπινομοε.

Πηδε ετοει ερατοτ πεεωοτ εε
ααεωοτυ επιαρχηερεε ντε Φνορτ.

Παυλοε Δε πεεαε εε ναεωοτην αν
πε ναενηοτ εε οταρχηερεε πε
εεεδορτ εαρ εε οταρχων ντε
πεελαοε εε νηεκεε πεεεωοτ εαροε.

εταεεμ Δε ηεε Παυλοε εε οοον
ομμεροε μην εεα νιααεεεκεοε πε
πικεμμεροε Δε εεα νιΦαριεοε πε
αεωω εεοεεεε πιμα ηεεεαπ: νιρωμ
νενηενηοτ ανοε οτΦαριεοε πεωηρι
υΦαριεοε εεβε οεεελπιε νεμ
οεανασταειε ντε νιρεεμωοτ ανοε
εεεεαπ εροι.

Φαι Δε εεταεεεωε αεωωπι ηεε
οεωεορτερο οεε νιΦαριεοε νεμ
νιααεεεκεοε οροε αεφωρεε ηεε

conscience before God until
this day.”

And the high priest
Ananias commanded those
who stood by him to strike
him on the mouth.

Then Paul said to him,
“God will strike you, you
whitewashed wall! For you
sit to judge me according to
the law, and do you
command me to be struck
contrary to the law?”

And those who stood by
said, “Do you revile God’s
high priest?”

Then Paul said, “I did
not know, brethren, that he
was the high priest; for it is
written, ‘You shall not
speak evil of a ruler of your
people.’”

But when Paul
perceived that one part were
Sadducees and the other
Pharisees, he cried out in
the council, “Men and
brethren, I am a Pharisee,
the son of a Pharisee;
concerning the hope and
resurrection of the dead I
am being judged!”

And when he had said
this, a dissension arose
between the Pharisees and
the Sadducees; and the
assembly was divided.

فأمر حنانياً رئيس الكهنة
الواقفين عنده أن يضربوه على
فمه.

حينئذ قال له بولس: «سَيضْرِبُكَ
اللَّهُ أَيُّهَا الْحَائِطُ الْمَبْيُضُّ! أَأَنْتَ
جَالِسٌ تَحْكُمُ عَلَيَّ حَسَبَ النَّامُوسِ
وَأَنْتَ تَأْمُرُ بِضَرْبِي مُخَالِفًا
لِلنَّامُوسِ؟».

فَقَالَ الْوَاقِفُونَ: «أَتَسْتَهْتِمُ رَئِيسَ
كَهَنَةِ اللَّهِ؟»

فَقَالَ بُولُسُ: «لَمْ أَكُنْ أَعْرِفُ أَيُّهَا
الإخوةُ أَنَّهُ رَئِيسُ كَهَنَةٍ لِأَنَّهُ
مَكْتُوبٌ: رَئِيسُ شَعْبِكَ لَا تَقُلْ فِيهِ
سُوءاً.»

وَلَمَّا عَلِمَ بُولُسُ أَنَّ قِسْماً مِنْهُمْ
صَدُوقِيُّونَ وَالْآخَرُ فَرِيسِيُّونَ
صَرَخَ فِي الْمَجْمَعِ: «أَيُّهَا الرِّجَالُ
الإخوةُ أَنَا فَرِيسِيٌّ ابْنُ فَرِيسِيٍّ.
عَلَى رَجَاءِ قِيَامَةِ الْأَمْوَاتِ أَنَا
أَحَاكِمُ.»

وَلَمَّا قَالَ هَذَا حَدَثَتْ مُنَازَعَةٌ بَيْنَ
الْفَرِيسِيِّينَ وَالصَّدُوقِيِّينَ وَأَشْتَقَّتِ
الْجَمَاعَةُ.

πιστη.

Πισαδδοκεος μεν γαρ ορω υμους
ξε υμουν αναστασις ουδε αγγελος
ουδε πιπνευμα: νιΦαρισεος δε
ορωωνε υμωον εβολ ενσοπ.

Αφωπι δε ηξε ορνωψ ηδρωον
ορω αρωορνω ηξε εανοτον
εβολθεν νιΦαρισεος αυυλαδ ενω
υμους ξε τονωυ ελι απερωον αν
θεν παρωι ιξε ορπνευμα αρασι
νεμας ιε οραγγελος.

Εταφωπι δε ηξε ορνωψ
ηωορτερ αραρωη ηξε πιχλιαρχος
μηπως ησερι απαντος εβολ ειωτορ
αρακελεριν απιστρατευα ητωρ
εερη ητωρωλευ υμους εβολθεν
τορμη ητωρηνε εερη εηπαρευβολη

Ηερη δε δεν πιεχωρ εορνω λ
Πβοις ορι ερατω παρα: περα ξε
ξευνοψ αφρηη γαρ ετακερμεορε
εορνη δεν Ιερουσαλημ παρηη εωη
ερωκ πε ητεκερμεορε εορνη δεν
ηκερωμ.

*Πισασι δε ητε Πβοις ερεαι ορω
ερεαι: ερεαιμασι ορω ερεαρο:
δεν ηασι ηεκκλησια ητε Φνωη:
αμην.*

For Sadducees say that
there is no resurrection—
and no angel or spirit; but
the Pharisees confess both.

Then there arose a loud
outcry. And the scribes of
the Pharisees' party arose
and protested, saying, "We
find no evil in this man; but
if a spirit or an angel has
spoken to him, let us not
fight against God."

Now when there arose a
great dissension, the
commander, fearing lest
Paul might be pulled to
pieces by them, commanded
the soldiers to go down and
take him by force from
among them, and bring him
into the barracks.

But the following night
the Lord stood by him and
said, "Be of good cheer,
Paul; for as you have
testified for Me in
Jerusalem, so you must also
bear witness at Rome."

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

لأنَّ الصِّدِّوقِيِّينَ يَقُولُونَ إِنَّهُ لَيْسَ
قِيَامَةٌ وَلَا مَلَكٌ وَلَا رُوحٌ وَأَمَّا
الْفَرِّيسِيُّونَ فَيَقْرُونَ بِكُلِّ ذَلِكَ.

فَحَدَّثَ صِيَاحٌ عَظِيمٌ وَنَهَضَ كَتَّابَةٌ
قِسْمُ الْفَرِّيسِيِّينَ وَطَفَّفُوا
يُخَاصِمُونَ قَائِلِينَ: «أَسْنَا نَجِدُ
شَيْئًا رَدِيًّا فِي هَذَا الْإِنْسَانِ! وَإِنْ
كَانَ رُوحٌ أَوْ مَلَكٌ قَدْ كَلَّمَهُ فَلَا
نُحَارِبُ اللَّهَ.»

وَلَمَّا حَدَّثَتْ مُنَازَعَةٌ كَثِيرَةٌ اخْتَشَى
الْأَمِيرُ أَنْ يَفْسَخُوا بُولُسَ فَأَمَرَ
الْعَسْكَرَ أَنْ يَنْزِلُوا وَيَخْتَطِفُوهُ مِنْ
وَسَطِهِمْ وَيَأْتُوا بِهِ إِلَى الْمَعْسَكِ.

وَفِي اللَّيْلَةِ التَّالِيَةِ وَقَفَ بِهِ الرَّبُّ
وَقَالَ: «ثِقْ يَا بُولُسُ لِأَنَّكَ كَمَا
شَهِدْتَ بِمَا لِي فِي أُورُشَلِيمَ هَكَذَا
يَنْبَغِي أَنْ تَشْهَدَ فِي رُومِيَّةٍ أَيْضًا.

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

The Liturgy Psalm مزمور القداس

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

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

Ψαλμος τω Δαυιδ κ̅ϛ̅: ι̅α - ι̅β̅	Psalm 26 (27): 11 - 13	المزمور 26 (27): 11 - 13
<p>αικω† ἵσα πεκχο: πεκχο Π̅βοις πε† †νακω† ἵσωϛ: ἕπερφωνε ἕπεκχο σαβολ ἕμοι: ὤπι νηι ἵοῦβοῦθου οὔου ἕπερχα† ἵσωκ: οὔδε ἕπερηῖεο ἕμοι Φνοῦ† Παωτηρ. Ἀλληλοῖα.</p>	<p>I have sought Your face: Your face, O Lord, I will seek. Do not turn away Your face from me. Be a helper to me, and do not forsake me; and do not overlook me, O God my Savior. Alleluia.</p>	<p>طلبت وجهك، ووجهك يا رب ألتمس. لا تحجب وجهك عني. كن لي معيماً، لا تخذلني ولا ترفضني يا الله مخلصي. هلليويا.</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>Οὔαναστωσις ἐβουλ θεν πειρασελιον εσοταβ κατα Ὑαθεον ασιοῦ.</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>
Ὑαθεον Δ: α̅ - ι̅α̅	Matthew 4: 1 - 11	متي 4: 1 - 11
<p>Ποτε Ιησους ἀ πιπνευμα ολϛ ἐπωλαϛε ἐπ̅χιντε πιδιαβολος ερπιραζιν ἕμοϛ. Οὔου εταϛερνηστεριν ἵεμε ἵεσοῦν νεμ ἕμε ἵεχωρε ἐπ̅δαε δε αϛεκο Οὔου αϛι ἵνε φηετ̅δωντ πεχαϛ ναϛ ϛε ιϛε ἵθοκ πε Πωηρι ἕΦνοῦ†</p>	<p>Then Jesus was led up by the Spirit into the wilderness to be tempted by the devil. And when He had fasted forty days and forty nights, afterward He was hungry. Now when the tempter came to Him, he said, “If You are the Son of God,</p>	<p>ثَمَّ اصْعَدَ يَسُوعُ إِلَى الْبَرِّيَّةِ مِنَ الرُّوحِ لِيَجْرَبَ مِنْ إِبْلِيسَ. فَبَعْدَ مَا صَامَ أَرْبَعِينَ نَهَارًا وَأَرْبَعِينَ لَيْلَةً جَاعَ آخِيرًا. فَتَقَدَّمَ إِلَيْهِ الْمَجْرَبُ وَقَالَ لَهُ: «إِنْ كُنْتَ ابْنُ اللَّهِ فَقُلْ أَنْ تَصِيرَ هَذِهِ الْحِجَارَةُ خُبْزًا.»</p>

ἄζωος ἵνα ἴτε ναίωμι ἐρωικ.

Πῶς δὲ ἀγέροντὸν περὶ αὐτοῦ καὶ
ἔσθοντο καὶ ναρὲ πρῶτον ναωνδ ἔωικ
ἡμαρταὶ αὐτῶν ἀλλὰ ἔχεν αὐτὸν νίβεν
ἐπισηνὸν ἐβόλθεν ῥωγὴ ἡφνοντο.

Τότε ἀφορῶν ἔχε πρὸς τὸν διάβολον
ἐφβακί εἶπεν ὁσὸς ἀφταροῦ ἐρατῶν
ἔχεν ἵπτενθ ἴτε πρὸς φει.

Ὁσὸς περὶ αὐτοῦ καὶ ἔχε ἡθὸς πε
πρῶτον ἡφνοντο εἰς τὸ ἐπέσθοντο ἐβόλται
ἔσθοντο τὰρ καὶ ἐμαρτοῦ ἐτοτοῦ
ἡνεφάσττελος ἐβητικὸς ὁσὸς ἐνέειτικ
εἶπεν νοῦσις ἡποτε ἴτεκιδῶρον
ἐοῦσὶν ἴτεκιδῶρον.

Ἀγέροντὸν αὐτοῦ ἔχε Ἰησοῦς καὶ
παλιν ἔσθοντο καὶ ἡνεκερπυραζίν
ἡπῶσις πεκνοντο.

Πάλιν οὖν ἀφορῶν ἔχε πρὸς τὸν διάβολον
ἔχεν ὁσὸς ἐφβόσι ἐμαρτῶν ὁσὸς
ἀφταροῦ ἐνιμετοῦσων τήρον ἴτε
πικοςμος νεμ ποῦσων.

Ὁσὸς περὶ αὐτοῦ καὶ εἶπεν τήρον
τοῦ ἡθῆτον καὶ ἀκωανητικὸν ἐδῶρι
ἴτεκιδῶτον ἡμοι.

Τότε περὶ Ἰησοῦς αὐτοῦ καὶ
μαρτυρεῖται πᾶσαν ἔσθοντο τὰρ καὶ
πῶσις πεκνοντο πε ἐτεκεοῦσων ἡμοι

command that these stones become bread.”

But He answered and said, “It is written, ‘Man shall not live by bread alone, but by every word that proceeds from the mouth of God.’”

Then the devil took Him up into the holy city, set Him on the pinnacle of the temple,

and said to Him, “If You are the Son of God, throw Yourself down. For it is written: ‘He shall give His angels charge over you,’ and, ‘In their hands they shall bear you up, lest you dash your foot against a stone.’”

Jesus said to him, “It is written again, ‘You shall not tempt the Lord your God.’”

Again, the devil took Him up on an exceedingly high mountain, and showed Him all the kingdoms of the world and their glory.

And he said to Him, “All these things I will give You if You will fall down and worship me.”

Then Jesus said to him, “Away with you, Satan! For it is written, ‘You shall worship the Lord your God, and Him only you shall

فَأَجَابَ: «مَكْتُوبٌ: لَيْسَ بِالْخُبْزِ
وَحْدَهُ يَحْيَا الْإِنْسَانُ بَلْ بِكُلِّ كَلِمَةٍ
تَخْرُجُ مِنْ فَمِ اللَّهِ.»

ثُمَّ أَخَذَهُ إِبْلِيسُ إِلَى الْمَدِينَةِ
الْمُقَدَّسَةِ وَأَوْفَقَهُ عَلَى جَنَاحِ
الْمَيْكَلِ.

وَقَالَ لَهُ: «إِنْ كُنْتَ ابْنُ اللَّهِ فَاطْرَحْ
نَفْسَكَ إِلَى اسْفَلٍ لِأَنَّه مَكْتُوبٌ: أَنَّهُ
يُوصِي مَلَائِكَتَهُ بِكَ فَعَلَى أَيْدِيهِمْ
يَحْمِلُونَكَ لِكَيْ لَا تَصْدِمَ بِحَجَرٍ
رِجْلُكَ.»

قَالَ لَهُ يَسُوعُ: «مَكْتُوبٌ أَيْضًا: لَا
تَجْرِبِ الرَّبَّ إِلَهَكَ.»

ثُمَّ أَخَذَهُ أَيْضًا إِلَى جَبَلٍ عَالٍ
جَدًّا وَأَرَاهُ جَمِيعَ مَمَالِكِ الْعَالَمِ
وَمَجْدَهَا.

وَقَالَ لَهُ: «أَعْطَيْكَ هَذِهِ جَمِيعَهَا إِنْ
خَرَرْتَ وَسَجَدْتَ لِي.»

حِينَئِذٍ قَالَ لَهُ يَسُوعُ: «أَذْهَبْ يَا
شَيْطَانُ! لِأَنَّه مَكْتُوبٌ: لِلرَّبِّ إِلَهِكَ
تَسْجُدُ وَإِيَّاهُ وَحْدَهُ تَعْبُدُ.»

οἱ οὐοὶ ἄγγελοὶ πε
ἐτεκερωμωητε.

Ποτε ἀρχαὶ ἦξε πιδιὰβολοο οἱ οὐοὶ
ις θανὰττελοο ἀτὶ ἀγγεμωι ἄγγελο.

*Πῶοτ φα Πεννοττ πε ωα ἐνεε
ἵτε νι ἐνεε: ἄμην.*

serve.”

Then the devil left Him,
and behold, angels came
and ministered to Him.

Glory be to God forever.

ثَمَّ تَرَكَهُ إِبْلِيسُ وَإِذَا مَلَائِكَةٌ قَدْ
جَاءَتْ فَصَارَتْ تَخْدِمُهُ.

والمجد لله دائماً.

Evening Prayers for Second Sunday of Lent

صلوات مساء الأحد الثاني 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 α: α	Psalm 40 (41): 1	المزمور 40 (41): 1
<p>Ωσπνιατq μφθεθνακα†: εχεν ογρηκι νεμ ογρωβ: θεν πιεροογ ερωογ: εγεναρμεq ηχε Πβοιc. Δλληλοια.</p>	<p>Blessed is he who considers the poor and the needy; The Lord will deliver him in time of trouble. <i>Alleluia.</i></p>	<p>طوبى لمن يتفهم في أمر المسكين والفقير، في يوم الشر ينجيه الرب. هليلويا.</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>Ογαναστωσιc εβολ θεν πιεραστελιον εθοραβ κατα λoτκαν ασιογ.</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>
λoτκαν Δ: α - ισ'	Luke 4: 1 - 13	لوقا 4: 1 - 13
<p>Ιησογc δε εμμεθ εβολθθεν Πιπνευμα εθοραβ αqταcθo εβολθα πιλορδαηηc ογοθ αqολq ηχε πιπνευμα επωαqε. Πεμε ηεροογ εqερπιραζιη μμοq ηχε πιδιαβολoc ογοθ μπερονεμ ελι</p>	<p>Then Jesus, being filled with the Holy Spirit, returned from the Jordan and was led by the Spirit into the wilderness, being tempted for forty days by the devil. And in those days He ate nothing,</p>	<p>أَمَّا يَسُوعُ فَرَجَعَ مِنَ الْأَرْضِ مُمْتَلِئاً مِنَ الرُّوحِ الْقُدُسِ وَكَانَ يُقْتَادُ بِالرُّوحِ فِي الْبَرِّيَّةِ. أَرْبَعِينَ يَوْمًا يُجَرَّبُ مِنْ إِبْلِيسَ. وَلَمْ يَأْكُلْ شَيْئاً فِي تِلْكَ الْأَيَّامِ. وَلَمَّا تَمَّتْ جَاعٌ آخِيراً.</p>

ἵτε περφεῖ οὐοὺ πεχαῖ ναῖ γε ἰσε
ἵθοοκ πε Πωηρι ἠΦνοῖτ ζιτκ ἔπεσχη
ἔβολ ται.

Ссѣноуτ зар γε εφἔροηεν
ἔτοτοῦ ἵνεφἄσττελοο εθβητκ γε
ἵτοῦἄρεθ ἔροκ.

Οῦοθ ἵτοῦφιτκ ἔχεν νοῦῖναῦθ
μηποτε ἵτεκδῖῖροπ ἔοῦῶνι
ἵτεκῖῖλοθ.

Οῦοθ αῖροῦῶ ἵσε Ἰησοῦο πεχαῖ
ναῖ γε ἄῦλοο γε ἵνεκερπιραζιη
ἠΠῖοιο πεκνοῖτ.

Οῦοθ ἔταῖγεκ πιραοιοο ἵβεν
ἔβολ ἵσε πιῖἄβολοο αῖῡεναῖ ἔβολ
θαροῖ ῡἄ οῦοηοῦ.

*Πῖῶοῦ φα Πεννοῖτ πε ῡἄ ἔνεθ
ἵτε ἵ ἔνεθ: ἄμηη.*

Son of God, throw Yourself
down from here.

For it is written: ‘He
shall give His angels charge
over you, to keep you,’

and, ‘In their hands they
shall bear you up, lest you
dash your foot against a
stone.’”

And Jesus answered and
said to him, “It has been
said, ‘You shall not tempt
the Lord your God.’ ”

Now, when the devil
had ended every temptation,
he departed from Him until
an opportune time.

Glory be to God forever.

لَا تَهُ مَكْتُوبٌ: أَنَّهُ يُوصِي مَلَائِكَتَهُ
بِكَ لِكِي يَحْفَظُوكَ.

وَأَنَّهُمْ عَلَى أَيَادِيهِمْ يَحْمِلُونَكَ لِكِي
لَا تَصْدِمَ بِحَجَرٍ رِجْلَكَ.»

فَأَجَابَ يَسُوعُ: «إِنَّهُ قِيلَ: لَا تُجَرِّبِ
الرَّبَّ إِلَهَكَ.»

وَلَمَّا أَكْمَلَ إبْلِيسُ كُلَّ تَجْرِبَةٍ فَارَقَهُ
إِلَى حِينٍ.

والمجد لله دائماً.