

**Katameros of Lent**  
**Readings of the Third Week of Lent**

قطمارس الصوم الكبير  
قراءات الأسبوع الثالث من الصوم الكبير

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## First Day of the Third Week of Lent (Monday)

### اليوم الأول من الأسبوع الثالث من الصوم الكبير (يوم الاثنين)

### Prophecies

#### النبوات

### Proverbs 1: 20 - 33

#### أمثال سليمان 1: 20 - 33

ΕΒΟΛ ΘΕΝ ΠΙΠΑΡΟΙΜΙΑ ΝΤΕ ΣΟΛΟΜΩΝ ΠΙΠΡΟΦΗΤΗΣ: ΕΡΕΠΕΥΣΜΟΥ ΕΘΟΥΑΒ: ΨΩΠΙ ΝΕΥΑΝ ΑΜΗΝ ΕΥΧΩ ΑΜΟΣ.	A reading from the Proverbs of Solomon the prophet, may his blessing be with us. Amen.	من أمثال سليمان النبي، بركته المقدسة تكون معنا. آمين.
<b>ΠΙΠΑΡΟΙΜΙΑ ΝΤΕ ΣΟΛΟΜΩΝ Α: Κ - ΑΥ</b>	<b>Proverbs 1: 20 - 33</b>	<b>أمثال 1: 20 - 33</b>
<p>ⲫⲥⲟⲫⲓḁ Δε σεζωϥ ε̅ρος ϩⲓ νⲓⲱⲱⲓⲧ ε̅βⲟⲗ οτοϩ θεν νⲓⲡⲗⲁⲧⲓḁ ϥⲱⲡ θεν οϣⲡⲁⲣⲣⲏϥḁ.</p> <p>Πε̅ρⲏⲓ Δε θεν νⲓⲗⲁⲕⲁ θεν νⲓⲥⲉⲃⲁⲓⲟⲩⲥⲉⲗⲱⲱϣ α̅ⲙⲟⲥ: ϥ̅ⲙⲏⲓ Δε νⲓⲡⲣⲗⲏⲓ ΝΤΕ νⲓⲗⲱⲣⲓ: θεν νⲓⲡⲣⲗⲏⲓ ΝΤΕ νⲓⲃⲁⲕⲓ ⲉⲥⲗⲱ α̅ⲙⲟⲥ ε̅ρε ⲡⲉⲥⲁⲏⲧ ϫⲟⲣ.</p> <p>Χε̅ ν̅ⲥⲏⲟⲩⲥ νⲓⲃⲉⲛ ε̅ρε νⲓⲁⲧⲡⲉⲧⲁⲱⲟⲩ νⲁⲗⲁⲱⲟⲓ ν̅ⲧⲙⲉⲱⲏⲓ ν̅ⲏⲟⲩⲃⲱⲡⲓ: νⲓⲁⲧⲁⲏⲧ Δε ε̅ⲣⲟⲓ ν̅ⲣⲉⲕⲉⲣⲉⲡⲓⲟⲩⲙⲓⲛ ε̅ⲡⲱⲱϣ ε̅ⲧⲁⲩⲉⲣⲁⲥⲉⲃⲏⲥ ⲁⲩⲙⲉⲥⲧⲉ ⲡⲓⲕⲁⲧ οτοϩ ⲁⲩⲱⲱⲡⲓ ⲉⲩⲣⲁⲃⲏⲟⲩⲧ ε̅ⲃⲁⲏⲥⲟⲩ.</p> <p>Θⲏⲡⲡⲉ ⲧⲏⲁⲭⲱ ϩⲁⲧⲉⲛ θⲏⲏⲟⲩ ν̅ⲟⲩⲥⲁⲭⲓ ΝΤΕ ⲡⲁⲏⲓⲕⲓ ⲧⲏⲁⲧⲥⲁⲃⲱⲧⲉⲛ Δε ε̅ⲡⲁⲥⲁⲭⲓ.</p>	<p>Wisdom calls aloud outside; she raises her voice in the open squares.</p> <p>She cries out in the chief concourses, at the openings of the gates in the city she speaks her words:</p> <p>“How long, you simple ones, will you love simplicity? For scorners delight in their scorning, and fools hate knowledge.</p> <p>Turn at my rebuke; surely I will pour out my spirit on you; I will make my words known to you.</p>	<p>أَلْحَمَّةُ تَنَادِي فِي الْخَارِجِ. فِي الشُّوَارِعِ تُعْطِي صَوْتَهَا.</p> <p>تَدْعُو فِي رُؤُوسِ الْأَسْوَاقِ فِي مَدَاخِلِ الْأَبْوَابِ. فِي الْمَدِينَةِ تُبْذِرُ كَلَامَهَا.</p> <p>قَائِلَةً: «إِلَى مَتَى أَيُّهَا الْجَهَّالُ تُحِبُّونَ الْجَهْلَ وَالْمُسْتَهْزِئُونَ يُسْرِوْنَ بِالْإِسْتِهْزَاءِ وَالْحَمَقَى يُبْغِضُونَ الْعِلْمَ؟</p> <p>ارْجِعُوا عِنْدَ تَوْبِيخِي. هَازِدًا أَفِضُ لَكُمْ رُوحِي. أَعْلِمُكُمْ كَلِمَاتِي.</p>

ΕΠΙΔΗ ΝΑΙΜΟΥΤ ΟΥΟΣ ὤΠΕΤΕΝΩΤΕΜ  
ΟΥΟΣ ΝΑΙΦΩΡΥ ΝΗΑΧΙΧ ἔΒΟΛ ΝΑΡΕΤΕΝΤ  
ΝῆΘΗΤΕΝ ΑΝ ΠΕ.

ΑΛΛΑ ΝΑΡΕΤΕΝ ἱΡΙ ΝΗΑΟΟΒΝΙ ΖΩΣ  
ΝΣΕΤΑΧΡΗΟΥΤ ΑΝ ΝΑΟΟΖΙ ΔΕ ΝΑΡΕΤΕΝΤ  
ΝῆΘΗΤΕΝ ἔΡΩΟΥ ΑΝ ΠΕ.

ΕΘΒΕ ΦΑΙ ΑΝΟΚ ΖΩ ΤΗΑΩΒΙ ἔῚΡΗΙ  
ἔΧΕΝ ΤΕΤΕΝΑΣΩ: ΤΗΑΡΑΥΙ ΔΕ ἔΨΩΠ  
ΑΨΩΑΝΙ ἔΧΕΝ ΘΗΝΟΥ ΝΧΕ ΟΥΨΘΟΡΤΕΡ  
ΝΟΥΖΟΤ ΔΕΝ ΟΥΖΟΤ.

ΟΥΟΣ ΝΤΕΨΙ ΝΧΕ ΠΙΟΥΩΧΠ ὤΦΡΗΤ  
ΝΟΥΤΑΡΑΘΗΟΥ: ΟΥΟΣ ΑΨΩΑΝΙ ἔΧΕΝ ΘΗΝΟΥ  
ΝΧΕ ΟΥΨΩΤ ἔΒΟΛ ΟΥΟΣ ἔΨΩΠ: ΑΨΩΑΝΙ  
ἔΧΩΤΕΝ ΝΧΕ ΟΥΖΟΧΖΕΧ ΝΕΜ ΟΥΤΑΚΟ.

ΕΣἔΨΩΠΙ ΤΑΡ ἈΡΕΤΕΝΨΑΝΤΖΟ ἔΡΟΙ  
ΑΝΟΚ ΖΩ ΝΗΑΩΤΕΜ ἔΡΩΤΕΝ: ΕΥἔΚΩΤ  
ΝΣΩΙ ΝΧΕ ΖΑΝΣΑἔΤΕΖΩΟΥ ΟΥΟΣ  
ΝΝΟΥΧΕΜΤ.

ΑΥΜΕΣΤΕ Τσοφία ΤΑΡ ΟΥΟΣ ΤΖΟΤ  
ΝΤΕ ΠΒΟΙΣ ὤΟΥΟΤΠΣ ΝΩΟΥ.

ΟΥΔΕ ΝΑΟΥΩΥ ΑΝ ΠΕ ἔΤΝῆΘΗΟΥ  
ΝΗΑΟΟΒΝΙ ΝΑΥἔΛΚΩΔΙ ΔΕ ΝΣΑ ΝΑΟΑΧΙ.

ΕΘΒΕ ΦΑΙ ΕΥἔΟΥΩΜ ΝΗΙΟΥΤΑΖ ΝΤΕ  
ΠΟΥΩΙΤ ΟΥΟΣ ΕΥἔΣΙ ΝΤΟΥΜΕΤΑἔΕΒΗΣ.

Because I have called  
and you refused, I have  
stretched out my hand and  
no one regarded,

because you disdained  
all my counsel, and would  
have none of my rebuke,

I also will laugh at your  
calamity; I will mock when  
your terror comes,

when your terror comes  
like a storm, and your  
destruction comes like a  
whirlwind, when distress  
and anguish come upon  
you.

“Then they will call on  
me, but I will not answer;  
they will seek me diligently,  
but they will not find me.

Because they hated  
knowledge and did not  
choose the fear of the Lord,

they would have none of  
my counsel and despised  
my every rebuke.

Therefore, they shall eat  
the fruit of their own way,  
and be filled to the full with  
their own fancies.

لَأْتِي دَعَوْتُ فَأَبَيْتُمْ وَمَدَدْتُ يَدِي  
وَلَيْسَ مِنْ يُبَالِي.

بَلْ رَفَضْتُمْ كُلَّ مَشُورَتِي وَلَمْ  
تَرْضُوا تَوْبِيخِي.

فَأَنَا أَيْضاً أَضْحَكُ عِنْدَ بَلِيَّتِكُمْ.  
أَشْمَتُ عِنْدَ مَجِيءِ خَوْفِكُمْ.

إِذَا جَاءَ خَوْفُكُمْ كَعَاصِفَةٍ وَأَنْتُمْ  
بَلِيَّتُكُمْ كَالزَّوْبَعَةِ إِذَا جَاءَتْ  
عَلَيْكُمْ شِدَّةٌ وَضِيقٌ.

حِينَئِذٍ يَدْعُونَنِي فَلَا أَسْتَجِيبُ.  
يُبْكِرُونَ إِلَيَّ فَلَا يَجِدُونَنِي.

لَأَنَّهُمْ أَبْغَضُوا الْعِلْمَ وَلَمْ يَخْتَارُوا  
مَخَافَةَ الرَّبِّ.

لَمْ يَرْضُوا مَشُورَتِي. رَذَلُوا كُلَّ  
تَوْبِيخِي.

فَلِذَلِكَ يَأْكُلُونَ مِنْ ثَمَرِ طَرِيقِهِمْ  
وَيَشْبَعُونَ مِنْ مُؤَامَرَاتِهِمْ.

Εὐφρα τὰρ χε νατῖ νηιὰ λωοῖ  
 ἔχονσε οὐοὺ ἀνθροῦοι οὐχ ἐμπύῃνι  
 ἐφ᾽ ἐτακο ἡνιὰ σεβης.

Φη δε εἰσάσωται ἡσὼι ἐφ᾽ ἐψωπι  
 θεν οὐχελπισ οὐοὺ ἐφ᾽ ἐμτον ἡμοῦ θεν  
 οὐμετατῶτ ἐβὼλ θα πετῶοι νιβεν.

*Οὐὼοι ἡ τριάς ἐθοῦαβ Πεννοῦτ  
 ὡα ἐνεῖ νευ ὡα ἐνεῖ ἡ τε νι ἐνεῖ  
 τηροῦ. Ἀμην.*

For the turning away of  
 the simple will slay them,  
 and the complacency of  
 fools will destroy them;

but whoever listens to  
 me will dwell safely, and  
 will be secure, without fear  
 of evil.”

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

لَأَنَّ ارْتِدَادَ الْحَمَقَى يَقْتُلُهُمْ  
 وَرَاحَةَ الْجُهَالِ تُبِيدُهُمْ.

أَمَّا الْمُسْتَمِعُ لِي فَيَسْكُنُ أَمِنًا  
 وَيَسْتَرِيحُ مِنْ خَوْفِ الشَّرِّ.

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

**Isaiah 8: 13 - 9: 7**  
**إشعيا 8: 13 - 9: 7**

Εβὼλ θεν Ησαῖας πῖπροφητης:  
 ἐρεπεφ᾽ ἐμοῦ ἐθοῦαβ: ὡπι νευαν  
 ἄμην ἐφ᾽ ἔω ἡμος.

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

من أشعيا النبي، بركته المقدسة  
 تكون معنا. آمين.

**Ησαῖας ἡ: ις - θ: ζ**

**Isaiah 8: 13 - 9: 7**

**إشعيا 8: 13 - 9: 7**

Πῶοις δε ἡθοῦ ματοῦβοῦ οὐοὺ  
 ἡθοῦ ἐφ᾽ ἐψωπι νακ ἐτῶοτ.

The Lord of hosts, Him  
 you shall hallow; let Him  
 be your fear, and let Him be  
 your dread.

قَدِّسُوا رَبَّ الْجُنُودِ فَهُوَ خَوْفُكُمْ  
 وَهُوَ رَهْبُكُمْ.

Οὐοὺ ἐψωπ ακῶανχαῶθηκ ἐροῦ  
 ἐῖναῶπι νακ ἐττοῦβο οὐοὺ ἡνετενι  
 ἐδοῦνι ναῖραῦ ἡφρητ ἡπιῶροπ ἡτε  
 οὐὼνι οὐδε αν ἡφρητ ἡοῦθει ἡτε  
 οὐπετρα ἡνι δε ἡλακωβ σεῖεμσι θεν  
 οὐφ᾽ αῶ νευ οὐδελλοτ θεν  
 Ιεροῦσαλημ.

He will be as a  
 sanctuary, but a stone of  
 stumbling and a rock of  
 offense to both the houses  
 of Israel, as a trap and a  
 snare to the inhabitants of  
 Jerusalem.

وَيَكُونُ مَقْدِسًا وَحَجَرًا صَدَمَةً  
 وَصَخْرَةً عَثْرَةً لِّبَيْتِي إِسْرَائِيلَ  
 وَفَخًا وَشَرَكًا لِّسُكَّانِ أُورُشَلِيمَ.

ΕΘΒΕ ΦΑΙ ΕΡΕ ΟΥΜΗΩ ΕΡΑΤΧΟΜ  
 ΝΔΗΤΟΥ ΟΥΟΖ ΕΥΕΖΕΙ ΟΥΟΖ ΕΥΕΔΟΜΔΕΜ  
 ΟΥΟΖ ΕΥΕΧΩΝΤ ΕΟΥΤΑΚΟ ΝΧΕ ΖΑΝΡΑΜ  
 ΔΕΝ ΟΥΤΑΚΟ.

ΠΟΤΕ ΕΥΕΩΠΙ ΕΥΟΥΝΩ ΕΒΟΛ ΝΧΕ  
 ΝΗΕΤΑΥΖΙΤΕΒΣ ΕΡΩΟΥ ΕΥΤΕΜ ΣΑΒΟΛ  
 ΕΠΙΝΟΜΟΣ.

ΟΥΟΖ ΕΥΕΧΟΣ ΧΕ ΨΝΑΔΩΙ ΜΦΝΟΥΨ  
 ΦΗΕΤΑΥΤΑΘΟ ΜΠΕΥΖΟ ΕΒΟΛ ΖΑ ΠΗΙ  
 ΝΛΑΚΩΒ ΟΥΟΖ ΕΙΕΩΠΙ ΕΡΕ ΖΘΗΙ ΧΗ  
 ΕΡΟΥ.

ΖΗΠΠΕ ΔΝΟΚ ΝΕΜ ΝΑΔΛΩΟΥ  
 ΕΤΑΥΤΗΙΤΟΥ ΝΗΙ ΝΧΕ ΦΝΟΥΨ ΕΥΕΩΠΙ  
 ΕΖΑΝΝΗΝΙ ΝΕΜ ΖΑΝΥΦΗΡΙ ΔΕΝ ΠΗΙ  
 ΜΠΙΣΡΑΗΛ ΕΒΟΛ ΖΙΤΕΝ ΠΒΟΙΣ ΣΑΒΑΩΘ  
 ΦΗΕΤΥΟΠ ΔΕΝ ΠΤΩΟΥ ΝΣΙΩΝ.

ΟΥΟΖ ΑΥΩΔΑΝΧΟΣ ΝΩΤΕΝ ΧΕ ΚΩΨ  
 ΝΣΑ ΝΗΕΘΜΟΥΨ ΕΒΟΛΔΕΝ ΠΚΑΖΙ ΝΕΜ  
 ΝΗΕΥΑΥΜΟΥΨ ΕΒΟΛΔΕΝ ΘΝΕΧΙ ΝΗΕΤΧΩ  
 ΝΝΙΣΑΧΙ ΕΥΩΟΥΤ ΝΗΕΘΜΟΥΨ ΕΒΟΛΔΕΝ  
 ΘΝΕΧΙ ΑΝ ΟΥΩΛΟΛ ΑΝ ΕΥΤΩΒΖ ΖΑ  
 ΠΕΥΝΟΥΨ: ΕΘΒΕ ΟΥ ΔΕ ΣΕΚΩΨ ΝΤΟΤΟΥ  
 ΝΝΙΡΕΥΜΟΥΤ ΕΘΒΕ ΝΗΕΤΟΝΔ.

ΦΝΟΜΟΣ ΖΑΡ ΑΥΤΗΙΥ ΕΥΒΟΗΘΙΑ  
 ΖΙΝΑ ΝΤΟΥΧΟΣ ΜΦΡΗΨ ΑΝ ΜΠΑΙΣΑΧΙ ΦΑΙ  
 ΕΤΕ ΣΥΕ ΑΝ ΕΨΔΩΡΟΝ ΕΘΒΗΤΥ.

And many among them  
 shall stumble; they shall fall  
 and be broken, be snared  
 and taken.”

Bind up the testimony,  
 seal the law among my  
 disciples.

And I will wait on the  
 Lord, who hides His face  
 from the house of Jacob;  
 and I will hope in Him.

Here am I and the  
 children whom the Lord has  
 given me! We are for signs  
 and wonders in Israel from  
 the Lord of hosts, who  
 dwells in Mount Zion.

And when they say to  
 you, “Seek those who are  
 mediums and wizards, who  
 whisper and mutter,” should  
 not a people seek their  
 God? Should they seek the  
 dead on behalf of the  
 living?

To the law and to the  
 testimony! If they do not  
 speak according to this  
 word, it is because there is  
 no light in them.

فَيَعْتَرُ بِهَا كَثِيرُونَ وَيَسْقُطُونَ  
 فَيَنْكَسِرُونَ وَيُعْلَقُونَ فَيُلْقَطُونَ.

صُرِّ الشَّهَادَةُ. اخْتِمِ الشَّرِيعَةَ  
 بِتَلَامِيذِي.

فَأُصْطَبِرُ لِلرَّبِّ السَّاتِرِ وَجْهَهُ عَنْ  
 بَيْتِ يَعْقُوبَ وَأُنْتَظِرُهُ.

هَإِنِّذَا وَالْأَوْلَادَ الَّذِينَ أُعْطَانِيهِمُ  
 الرَّبُّ آيَاتٍ وَعَجَائِبَ فِي إِسْرَائِيلَ  
 مِنْ عِنْدِ رَبِّ الْجُنُودِ السَّائِكِينَ فِي  
 جَبَلِ صِهْيُونَ.

وَإِذَا قَالُوا لَكُمْ: «اطْلُبُوا إِلَى  
 أَصْحَابِ التَّوَائِعِ وَالْعَرَّافِينَ  
 الْمُسْتَشْفِقِينَ وَالْهَامِسِينَ». أَلَا  
 يَسْأَلُ شَعْبُ إِلَهِه؟ أَيْسَأَلُ الْمَوْتَى  
 لِأَجْلِ الْأَحْيَاءِ؟

إِلَى الشَّرِيعَةِ وَإِلَى الشَّهَادَةِ. إِنْ لَمْ  
 يَقُولُوا مِثْلَ هَذَا الْقَوْلِ فَلَيْسَ لَهُمْ  
 فَجْرٌ!



ἡνέτφωψ ἡβανψωλ ἐβραῦ.

Αὔψανῶλ ὑπινὰβελ ἐτχῆ  
βιχωνῦ νευ πῶβωτ ἐτχῆ βιχεν  
νοῦμο†: πῶβωτ τὰρ ἡνέτψι†  
αψχωρ ὕμοϕ ἐβωλ ὑφρη† ἡνιέχοο†  
ἵτε Ὑαδιαυ.

Χε ὀτολῆ νιβεν ἐλῦθοῦῶτοῦ δεν  
οὔχροϕ νευ ἐβωσ νιβεν ἐτέτοβοῦ δεν  
πιχροϕ σεναοῦψ ἐλτροκχοῦ δεν  
πιχρωυ.

Χε οὔαλοῦ αὔμαςϕ νὰν οὔοε  
οὔψηρι αὔτηιϕ νὰν φαί ἐτε τεψαρχη  
ψωπι βιχεν τεψναβι οὔοε σεμοῦ†  
ἐπεψραν χε πᾶςτσελοσ ἵτε πιψιψ†  
ἡσοβῆι: ἀνοκ τὰρ εἰῆιῆι ἡοὔβηρη  
ἐχεν τεψαρχη νευ οὔοῦχαι.

Οὔνιψ† τε τεψαρχη οὔοε ὕμον  
θοῦψ τοι ἐτεψβηρη ἔχεν πῆρονοσ  
ἡΔαυιδ νευ ἔχεν τεψμετοῦρο  
ἐταβοσ ἐρατς οὔοε εὔαμονι ὕμοσ δεν  
οὔμεθυῆι νευ οὔβαπ ιχεν †νοῦ νευ  
ψα πῆχοῦ ἵτε πῆνεε: πῆχοε ὑΠβοις  
Савави еψίρι ἡναι.

*Οὔῶοῦ ἡΐ†ριὰς ἐθοῦαВ Πεννοῦ†  
ψα ἐνεε νευ ψα ἐνεε ἵτε νιένεε  
τηροῦ. Διην.*

For You have broken  
the yoke of his burden and  
the staff of his shoulder, the  
rod of his oppressor, as in  
the day of Midian.

For every warrior's  
sandal from the noisy  
battle, and garments rolled  
in blood, will be used for  
burning and fuel of fire.

For unto us a Child is  
born, unto us a Son is  
given; and the government  
will be upon His shoulder.  
And His name will be  
called Wonderful,  
Counselor, Mighty God,  
everlasting Father, Prince of  
Peace.

Of the increase of His  
government and peace there  
will be no end, upon the  
throne of David and over  
His kingdom, to order it and  
establish it with judgment  
and justice from that time  
forward, even forever. The  
zeal of the Lord of hosts  
will perform this.

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

لَأَنْ نِيرَ ثِقْلِهِ وَعَصَا كَتِفِهِ وَقَضِيبَ  
مُسَخَّرِهِ كَسَرْتَهُنَّ كَمَا فِي يَوْمِ  
مَدْيَانَ.

لَأَنَّ كُلَّ سِلَاحِ الْمُنْسَلِحِ فِي الْوَعَى  
وَكُلَّ رِدَاءٍ مُدْحَرَجٍ فِي الدِّمَاءِ  
يَكُونُ لِلْحَرِيقِ مَأْكَلًا لِلنَّارِ.

لَأَنَّهُ يُوَلِّدُ لَنَا وَلَدًا وَنُعْطِي ابْنًا  
وَتَكُونُ الرِّيَاسَةُ عَلَى كَتِفِهِ،  
وَيُدْعَى اسْمُهُ عَجِيبًا مُشِيرًا إِلَهًا  
قَدِيرًا أَبًا أَبَدِيًّا رَنِيسَ السَّلَامِ.

لِنُمُو رِيَاسَتِهِ وَلِلسَّلَامِ لَا نِهَآيَةَ.  
عَلَى كُرْسِيِّ دَاوُدَ وَعَلَى مَمْلَكَتِهِ  
لِيَثْبُتَهَا وَيَعْضُدَهَا بِالْحَقِّ وَالْبِرِّ مِنْ  
الْآنَ إِلَى الْأَبَدِ. غَيْرَةُ رَبِّ الْجُنُودِ  
تَصْنَعُ هَذَا.

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

## مزمور باکر

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

Ὠοῦνια τοῦ ἡνιέταρχω  
 ἡνοῦ ἀνομιὰ πωοῦ ἐβοῶ: νεμ  
 ηνιέταρχωβς ἐβοῶ ἔχεν ποῦνοβι:  
 ὦοῦνιατq ὑπρωμι φηέτε Πβοις ναεπ  
 νοβι ἐροq ἀη. **Ἀλληλοῖα.**

## انجیل باکر

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

Οὐὰν ἀσπῶσις ἐβόλ θεν  
 πιετᾶσσελιον εἰθοῖαβ κατὰ λούκαν  
 ἀσιον.



ἐβί νοτυετοτρο ναϋ οτοϋ ἐτασθο.

Εταϋμοϋτ Δε ἐμυτ μβωκ ἵταϋ  
αϋτ μμυτ ἵεμνα νωοτ εϋϋω μμοϋ  
ϋε ἀριεβϋωτ ῥεν ναι ϋα τῖ.

Πεϋπολιτῃϋ Δε ναϋμοϋτ μμοϋ πε  
οτοϋ ατοϋωρπ ἵοτῖρεϋβῖα ϋαϋαϋοτ  
μμοϋ εϋϋω μμοϋ ϋε τενοϋεϋ ϋαι αν  
εορεϋεροττο εῖρηι ἐϋων.

Οτοϋ αϋωπι ἐταϋτασθο ἐαϋβῖ  
ἵτμετοτρο αϋϋοϋ εοροϋμοϋτ  
ἐνῖεβῖαικ ναι ἐταϋτ ὑπιϋατ νωοτ  
ῥινα ἵτεϋῖεμῖ ϋε οτ μμετιεβϋωτ πε  
ἐταϋαιϋ.

Αϋῖ Δε ἵϋε πιϋοτῖτ εϋϋω μμοϋ  
ϋε παβοῖϋ ἀ πεκεμνα αϋερ μμυτ  
ἵεμνα.

Οτοϋ πεϋαϋ ναϋ ϋε καλωϋ πιβωκ  
εοηανεϋ εοβε ϋε ακϋωπι εκενϋοτ ῥεν  
ῥανκοτϋϋ ϋωπι εοτοϋντεκ εϋϋϋϋ  
μματ ἐϋεν μμυτ ὑβακῖ.

Οτοϋ αϋῖ ἵϋε πιμαϋ ῥνοτῖτ εϋϋω  
μμοϋ ϋε παβοῖϋ ἀ πεκεμνα αϋερ τῖοτ  
ἵεμνα.

Πεϋαϋ Δε οη ὑπαικετ ϋε ϋωπι  
ῥωκ ἐϋεν τῖοτ ὑβακῖ.

Οτοϋ αϋῖ ἵϋε πικεοτῖτ εϋϋω μμοϋ  
ϋε παβοῖϋ ῥηππε ῖϋ πεκεμνα αϋϋη

return.

So he called ten of his  
servants, delivered to them  
ten minas, and said to them,  
'Do business till I come.'

But his citizens hated  
him, and sent a delegation  
after him, saying, 'We will  
not have this man to reign  
over us.'

And so it was that when  
he returned, having received  
the kingdom, he then  
commanded these servants,  
to whom he had given the  
money, to be called to him,  
that he might know how  
much every man had gained  
by trading.

Then came the first,  
saying, 'Master, your mina  
has earned ten minas.'

And he said to him,  
'Well done, good servant;  
because you were faithful in  
a very little, have authority  
over ten cities.'

And the second came,  
saying, 'Master, your mina  
has earned five minas.'

Likewise he said to him,  
'You also be over five  
cities.'

Then another came,  
saying, 'Master, here is your  
mina, which I have kept put

فَدَعَا عَشْرَةَ عِبِيدٍ لَهُ وَأَعْطَاهُمْ  
عَشْرَةَ أَمْنَاءٍ وَقَالَ لَهُمْ: تَاجَرُوا  
حَتَّى آتِي.

وَأَمَّا أَهْلُ مَدِينَتِهِ فَكَأَنُوا يُبْغِضُونَهُ،  
فَأَرْسَلُوا وَرَاءَهُ سَفَرَةً قَائِلِينَ: لَا  
نُرِيدُ أَنْ هَذَا يَمْلِكَ عَلَيْنَا.

وَلَمَّا رَجَعَ بَعْدَمَا أَخَذَ الْمُلْكُ، أَمَرَ  
أَنْ يُدْعَى إِلَيْهِ أَوْلِيَاكَ الْعَبِيدِ الَّذِينَ  
أَعْطَاهُمُ الْفِضَّةَ لِيَعْرِفَ بِمَا تَاجَرَ  
كُلُّ وَاحِدٍ.

فَجَاءَ الْأَوَّلُ قَائِلًا: يَا سَيِّدُ مَنَّاكَ  
رَبْعَ عَشْرَةَ أَمْنَاءٍ.

فَقَالَ لَهُ: نَعَمَّا أَيُّهَا الْعَبْدُ الصَّالِحُ  
لَأَنَّكَ كُنْتَ أَمِينًا فِي الْقَلِيلِ فَلْيَكُنْ  
لَكَ سُلْطَانٌ عَلَى عَشْرِ مَدَنٍ.

ثُمَّ جَاءَ الثَّانِي قَائِلًا: يَا سَيِّدُ مَنَّاكَ  
عَمَلٌ خَمْسَةَ أَمْنَاءٍ.

فَقَالَ لِهَذَا أَيْضًا: وَكُنْ أَنْتَ عَلَى  
خَمْسِ مَدَنٍ.

ثُمَّ جَاءَ آخَرٌ قَائِلًا: يَا سَيِّدُ هُوَذَا  
مَنَّاكَ الَّذِي كَانَ عِنْدِي مَوْضُوعًا  
فِي مَنَدِيلٍ.

ἤτοτ ἀκοῦλῶλϥ θεν οὔκοῦλδарион.

Παιερβοϯ γαρ θατεκβη πε γε  
ἤθοκ οὔρωμι εϥναϥτ κῶλι ὑφνῆτε  
ὑπεκχαϥ ἐθρηι οὔοθ κῶσδ ὑφνῆτε  
ὑπεκσατϥ.

Πεχαϥ Δε ναϥ γε ἐβολ θεν ρωκ  
†να†βαπ ἐροκ πιβωκ εὔωον: ιςγε  
κῶωον γε ἀνοκ οὔρωμι εϥναϥτ  
εἰῶλι ὑφνῆτε ὑπιχαϥ ἐθρηι οὔοθ  
εἰωσδ ὑφνῆτε ὑπισατϥ.

Εῶβε οὔ ὑπεκ† ὑπαβατ  
ἐ†τραπεβα οὔοθ ἀνοκ αἰϥλιν  
ναῖναερπῖρασσιν ὑμοϥ νεμ τεϥμνσι.

Οὔοθ πεχαϥ ἠννῆτὸθι ἐρατοῦ γε  
ἀλιονῖ ὑπιεμνα ἤτοτϥ ὑφαι οὔοθ  
μνιϥ ὑφνῆτε πιμντ νεμνα ἤτοτϥ.

Οὔοθ πεχωοῦ ναϥ γε Πῶοις οὔον  
μντ νεμνα ἤτοτϥ.

†ζω ὑμοκ νωτεν γε οὔον νιβεν  
ἐτε οὔον ἤταϥ ενῆ†ναϥ: φη Δε ἐτε  
ὑμον ἤταϥ φνῆτε ἤτοτϥ σεναολϥ  
ἤτοτϥ.

Πλην ναχαχι ναι ἐτε ὑπονοτωϥ  
εῶριερονρο ἐθρηι ἐχωοῦ ἀνιτοῦ  
ὑπαιμα οὔοθ θελθῶλοῦ ὑπαμῶο  
ἐβολ.

away in a handkerchief.

For I feared you,  
because you are an austere  
man. You collect what you  
did not deposit, and reap  
what you did not sow.'

And he said to him, 'Out  
of your own mouth I will  
judge you, you wicked  
servant. You knew that I  
was an austere man,  
collecting what I did not  
deposit and reaping what I  
did not sow.

Why then did you not  
put my money in the bank,  
that at my coming I might  
have collected it with  
interest?'

"And he said to those  
who stood by, 'Take the  
mina from him, and give it  
to him who has ten minas.'

But they said to him,  
'Master, he has ten minas.'

'For I say to you, that to  
everyone who has will be  
given; and from him who  
does not have, even what he  
has will be taken away from  
him.

But bring here those  
enemies of mine, who did  
not want me to reign over  
them, and slay them before  
me.'"

لَأَنِّي كُنْتُ أَخَافُ مِنْكَ إِذْ أَنْتَ  
إِنْسَانٌ صَارِمٌ تَأْخُذُ مَا لَمْ تَضَعْ  
وَتَحْصُدُ مَا لَمْ تَزْرَعْ.

فَقَالَ لَهُ: مَنْ فَمِكَ أَدِينُكَ أَيُّهَا الْعَبْدُ  
الشَّرِيرُ. عَرَفْتُ أَنِّي إِنْسَانٌ صَارِمٌ  
أَخَذُ مَا لَمْ أَصْغُ وَأَحْصُدُ مَا لَمْ  
أَزْرَعْ.

فَلَمَّا ذَا لَمْ تَضَعْ فِضَّتِي عَلَى مَائِدَةِ  
الصَّيَارِفَةِ فَكُنْتُ مَتَى جِئْتُ  
أَسْتَوْفِيهَا مَعَ رَبِّاءٍ؟

ثُمَّ قَالَ لِلْحَاضِرِينَ: خُذُوا مِنْهُ الْمَنَّا  
وَأَعْطُوهُ لِلَّذِي عِنْدَهُ الْعَشْرَةُ  
الْأَمْنَاءُ.

فَقَالُوا لَهُ: يَا سَيِّدُ عِنْدَهُ عَشْرَةُ  
أَمْنَاءٍ.

لَأَنِّي أَقُولُ لَكُمْ: إِنَّ كُلَّ مَنْ لَهُ  
يُعْطَى وَمَنْ لَيْسَ لَهُ فَالَّذِي عِنْدَهُ  
يُؤْخَذُ مِنْهُ.

أَمَّا أَعْدَائِي أُولَئِكَ الَّذِينَ لَمْ يُرِيدُوا  
أَنْ أَمْلِكَ عَلَيْهِمْ فَأَنْتُوا بِهِمْ إِلَى هُنَا  
وَأَذْبَحُوهُمْ قُدَّامِي».

Οσοι ἔταψχε ναι ναυμωγι πε ζι  
τῆν εφνα ἐζρη ἐλεπονταλν.

Πῶον φα Πεννοττ πε γρα ἐνεε  
 ἵτε νι ἐνεε; ἀμην.

When He had said this,  
He went on ahead, going up  
to Jerusalem.

*Glory be to God forever.*

وَلَمَّا قَالَ هَذَا تَقَدَّمَ صَاعِداً إِلَى  
أُورُشَلِيمَ.

**والمجد لله دائماً.**

## Liturgy Readings

قراءات القداس

## The Pauline Epistle

## رسالة بولس الرسول

Παῦλος φέωκ ὑπενδίοις ἰησοῦς  
 Πιχρίτος: πιάποστολος εἰσαγγεῖ.  
 φηῖταῖα φηῖ ἐπιβίωσεν νοῦν ἡ τε  
 φηῖ.

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

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

ἄ Κορινθίος ἐ: θ - ῖ: ἐ

## 1 Corinthians 5: 9 - 6: 5

## 1 کورنٹھوس 5: 6 - 9

ΔΙΣΔΑΙ ΝΩΤΕΝ ΒΙ Τ' ΕΠΙΣΤΟΛΗ  
ΕΨΤΕΜΟΥΤ ΝΕΜ ΝΙΠΟΡΝΟΣ.

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

كَتَبْتُ إِلَيْكُمْ فِي الرِّسَالَةِ أَنْ لَا  
تُخَالِطُوا الزُّنَاةَ،

Παιδερε νιπορνος αν ητε  
 παικοςμος ιε νιρεφδινχονς ιε  
 νιρεφζαλει ιε νιρεφζαμωε ιδωλον  
 υμον ναςυπζα νωτεν πε ητετενι  
 εβολ ζεν παικοςμος.

Yet I certainly did not mean with the sexually immoral people of this world, or with the covetous, or extortioners, or idolaters, since then you would need to go out of the world.

وَلَيْسَ مُطْلَقًا رُتَاةَ هَذَا الْعَالَمِ أَوْ  
الطَّمَاعِينَ أَوْ الْخَاطِفِينَ أَوْ عَبْدَةَ  
الْأَوْثَانِ وَالْأَفِيلِزْ مُكْمٌ أَنْ تَخْرُجُوا  
مِنَ الْعَالَمِ.

✠ ΝΟΥ ΔΕ ΛΙΣΘΑΙ ΝΩΤΕΝ  
ἐϋτε μωονᾷτ νεμωοῦ ἐϋωπ ἔοντον  
οὔαι εὐτῆραν ἔροϋ χε con ἔοντορνος  
πε ιε οὔρεϋβίνχονς ιε οὔρεϋαμμε

But now I have written to you not to keep company with anyone named a brother, who is sexually immoral, or covetous, or an idolater, or a reviler, or a drunkard, or an extortioner,

وَأَمَّا الْآنَ فَكَتَبْتُ إِلَيْكُمْ: إِنْ كَانَ أَحَدٌ مَدْعُوًّا أَخًا زَانِيًا أَوْ طَمَاعًا أَوْ عَابِدًا وَثَنٍ أَوْ شَتَمًا أَوْ سَكِيرًا أَوْ خَاطِفًا أَنْ لَا تَخْلِطُوا وَلَا تَوَاطِلُوا مِثْلَ هَذَا.

ἰδῶλον ἢ οὐρεψωσύ ἢ οὐρεψοῖδι ἢ  
οὐρεψωλεῖ φαι ὑπαίρητ' οὐδε  
ὑπερεψφῆρ ἡνωμα νεμας.

Ερ οὐ γαρ νῆι ἐτῆραπ ἐνῆτσαβολ:  
νῆτσαδότην ἡώτεν μαθαπ ἐρωῶ.

Πῆτσαβολ δε φῆνοτ' ἐπετῆραπ  
ἐρωῶ: ἀλιότη ὑπιπετῶωτ' ἐβολ θεν  
θῆνοτ'.

Οὐτον οὐαι ναερτολμαν θεν θῆνοτ'  
ἐοροντεψ οὐγῶβ οὐτωψ νεμ πεψφῆρ  
ἐβῆραπ θι ηἰρεψβῖνχονς οὐοθ θι  
νιὰσιος ἀν.

Ὡαν τετενέμι ἀν γε νιὰσιος  
εῖνατῆραπ ἐπικοςμος οὐοθ ιςγε  
πικοςμος εῖνατῆραπ ἐροψ θεν θῆνοτ'  
ναρετενῦπῶα ἀν γε ἡθανκοῦχι  
ὑμαντῆραπ.

Πτετενέμι ἀν γε εἰνατῆραπ  
ἐθαναστέλος μῆτι γε θανῆβνοῦ ἡτε  
παῖβιος.

Εῶωπ μεν οὐν ἐορον ἡτωτεν  
ὑματ' ἡθανμαντῆραπ ἡτε παῖβιος  
νῆτῶηψ θεν τῆκῆλῆσιὰ ναι  
ματῆεμωῶ.

Εἰχω ὑμος εὔχφῖο ἡωτεν παῖρητ'  
ὑμον θλι ἡσαβε θεν θῆνοτ' ἐορον

not even to eat with such a person.

For what have I to do with judging those also who are outside? Do you not judge those who are inside?

But those who are outside God judges. Therefore, "put away from yourselves the evil person."

Dare any of you, having a matter against another, go to law before the unrighteous, and not before the saints?

Do you not know that the saints will judge the world? And if the world will be judged by you, are you unworthy to judge the smallest matters?

Do you not know that we shall judge angels? How much more, things that pertain to this life?

If then you have judgments concerning things pertaining to this life, do you appoint those who are least esteemed by the church to judge? I say this to your shame.

Is it so, that there is not a wise man among you, not even one, who will be able to judge between his

لَا تَهُ مَاذَا لِي أَنْ أَدِينَ الَّذِينَ مِنْ  
خَارِجٍ؟ أَلَسْتُمْ أَنْتُمْ تَدِينُونَ الَّذِينَ  
مِنْ دَاخِلٍ.

أَمَّا الَّذِينَ مِنْ خَارِجٍ فَاللَّهُ يَدِينُهُمْ.  
فَاعْزِلُوا الْخَبِيثَ مِنْ بَيْنِكُمْ.

أَيَتَجَاسَرُ مِنْكُمْ أَحَدٌ لَهُ دَعْوَى عَلَى  
آخَرَ أَنْ يُحَاكَمَ عِنْدَ الظَّالِمِينَ  
وَلَيْسَ عِنْدَ الْقَدِيسِينَ؟

أَلَسْتُمْ تَعْلَمُونَ أَنَّ الْقَدِيسِينَ  
سَيَدِينُونَ الْعَالَمَ؟ فَإِنْ كَانَ الْعَالَمُ  
يُدَانَ بِكُمْ أَفَأَنْتُمْ غَيْرُ مُسْتَأْهِلِينَ  
لِلْمَحَاكِمِ الصَّغَرَى؟

أَلَسْتُمْ تَعْلَمُونَ أَنَّنَا سَيَدِينُ مَلَائِكَةً؟  
فَبِالْأَوْلَى أُمُورَ هَذِهِ الْحَيَاةِ!

فَإِنْ كَانَ لَكُمْ مَحَاكِمُ فِي أُمُورِ هَذِهِ  
الْحَيَاةِ فَأَجْلِسُوا الْمُخْتَفَرِينَ فِي  
الْكَنِيسَةِ قُضَاةً!

لِتَحْجِبِلَكُمْ أَقُولُ. أَهَكَذَا لَيْسَ بَيْنَكُمْ  
حَكِيمٌ وَلَا وَاحِدٌ يَقْدِرُ أَنْ يَقْضِيَ  
بَيْنَ إِخْوَتِهِ؟

ὡς οὐ μὴ ἐρῶ ἀκριβῶς οὐτε  
περὶ σὺν.

*Πρὸς τὰς νεωτέρας  
ἐκκλησίας ἐν τῇ ἀρχῇ ἐκκλησίας.*

brethren?

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

*نعمة الله الأب تكون مع جميعكم.  
أمين.*

## Catholic Epistle الكاثوليكون

Καθολικὸν ἐβόλῃ δὲν περὶ τοῦ  
ἐπιστολῆς ἡτέρας περὶ τοῦ Πέτρος.  
Ἀμην. ἡμεῖς.

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

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

**ἁ Πέτρος ἁ: 3 - 12**

**1 Peter 1: 3 - 12**

**1 بطرس 1: 3 - 12**

Ἐξαρῶντες ἡμεῖς τοῦ  
Φωτός ἡμεῖς τοῦ Πέτρος  
ἐκκλησίας κατὰ τὰς ἡμέρας  
ἐκκλησίας ἐκκλησίας ἐκκλησίας  
ἐκκλησίας ἐκκλησίας ἐκκλησίας  
ἐκκλησίας ἐκκλησίας ἐκκλησίας  
ἐκκλησίας ἐκκλησίας ἐκκλησίας

Blessed be the God and  
Father of our Lord Jesus  
Christ, who according to  
His abundant mercy has  
begotten us again to a  
living hope through the  
resurrection of Jesus Christ  
from the dead,

مُبَارَكُ اللهُ أَبُو رَبِّنَا يَسُوعَ  
الْمَسِيحِ، الَّذِي حَسَبَ رَحْمَتِهِ  
الْكَثِيرَةَ وَلَدَنَا ثَانِيَةً لِرَجَاءِ حَيٍّ،  
بِقِيَامَةِ يَسُوعَ الْمَسِيحِ مِنَ  
الْأَمْوَاتِ.

ἐκκλησίας ἐκκλησίας ἐκκλησίας  
ἐκκλησίας ἐκκλησίας ἐκκλησίας  
ἐκκλησίας ἐκκλησίας ἐκκλησίας  
ἐκκλησίας ἐκκλησίας ἐκκλησίας  
ἐκκλησίας ἐκκλησίας ἐκκλησίας  
ἐκκλησίας ἐκκλησίας ἐκκλησίας  
ἐκκλησίας ἐκκλησίας ἐκκλησίας

to an inheritance  
incorruptible and undefiled  
and that does not fade  
away, reserved in heaven  
for you,

لِمِيرَاثٍ لَا يَفْنَى وَلَا يَتَذَسُّ وَلَا  
يُضْمَحَلُّ، مَحْفُوظٍ فِي السَّمَاوَاتِ  
لِأَجْلِكُمْ.

ἐκκλησίας ἐκκλησίας ἐκκλησίας  
ἐκκλησίας ἐκκλησίας ἐκκλησίας  
ἐκκλησίας ἐκκλησίας ἐκκλησίας  
ἐκκλησίας ἐκκλησίας ἐκκλησίας  
ἐκκλησίας ἐκκλησίας ἐκκλησίας  
ἐκκλησίας ἐκκλησίας ἐκκλησίας  
ἐκκλησίας ἐκκλησίας ἐκκλησίας

who are kept by the  
power of God through faith  
for salvation ready to be  
revealed in the last time.

أَنْتُمْ الَّذِينَ بِقُوَّةِ اللهِ مَحْرُوسُونَ،  
بِإِيمَانٍ، لِخَلَاصٍ مُسْتَعَدٍّ أَنْ يُعْلَنَ  
فِي الزَّمَانِ الْآخِرِ.

ἐκκλησίας ἐκκλησίας ἐκκλησίας  
ἐκκλησίας ἐκκλησίας ἐκκλησίας  
ἐκκλησίας ἐκκλησίας ἐκκλησίας  
ἐκκλησίας ἐκκλησίας ἐκκλησίας  
ἐκκλησίας ἐκκλησίας ἐκκλησίας  
ἐκκλησίας ἐκκλησίας ἐκκλησίας  
ἐκκλησίας ἐκκλησίας ἐκκλησίας

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

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

ՆՏԵՆԵՆԵՄԿԱԶ ՆՇՈՒ ՆՁՐԻ ԶԵՆ  
 ԶԱՆՔԻՐԱՏՄՈՍ ՈՐՈՍԽԵՆՆԻՐԻՄՈՒՄ.

ΖΙΝΑ ἁμετσωπι ἡτε πετενναε†  
 ἡτεςωπι εσταῖνοττ ἐβοτε πινοτβ  
 φνεθνατακο: ενερλοκιμαζιν ἡμοϋ  
 ἐβολ εἰτεν οτ᾽χρωμ: ἡτοτχευ θηνοτ  
 εἰεν οτῳοτῳοτ νεμ οτῳοτ νεμ  
 οτταῖο: εἰεν πιῳορπ ἐβολ ἡτε ἡνοτς  
 Πι᾽χριστος.

ΦΗΕΤΕ ΤΕΝΣΩΟΥΝ ὕμνοϋ ἀν  
 τετενεράσαπαν ὕμνοϋ: φαι ἴνον ἔτε  
 τεπνηλ' ἔροϋ ἀν τετεπνηλ' Δε ἔροϋ:  
 θελῆλ' δέν οὔραϋ νὰ τῷσαχι ὕμνοϋ  
 οὔτοϋ ἐαϋθῶον.

ΕΡΕΤΕΝΒΙ ΜΠΧΩΚ ΝΤΕ ΠΕΤΕΝΝΑΖΤ  
ΦΝΟΖΕΜ ΝΤΕ ΝΕΤΕΝΨΥΧΗ.

Εὐθε φαι νοθευ ταρ αγκω† ἡξε  
 μηπροφητης: ογοζ ατδοτδετ  
 μηετατερῖπροφητεριν δα πιεμοτ  
 εταγγωπι δεν θηνοτ.

ΕΥΘΟΤΘΕΤ ΝΣΑ ΠΙΣΗΟΥ ΕΤΕ  
ΠΙΠΝΕΥΜΑ ΝΤΕ ΠΙΧΡΙΣΤΟΣ ΣΑΧΙ  
ΝΘΗΤΟΥ ΕΑΥΤΕΡΩΡΟΠ ΝΕΡΜΕΘΡΕ ΘΑ  
ΝΙΕΜΚΑΥΘ ΝΤΕ ΠΙΧΡΙΣΤΟΣ ΝΕΜ ΝΙΩΟΥ  
ΕΘΗΗΟΥ ΜΕΝΕΝΣΑ ΝΑΙ.

various trials,

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

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

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

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

searching what, or what manner of time, the Spirit of Christ who was in them was indicating when He testified beforehand the sufferings of Christ and the glories that would follow.

لِكَيْ تَكُونُ تَرْكِيَّةَ إِيْمَانِكُمْ، وَهِيَ  
أَثْمُنُ مِنَ الذَّهَبِ الْفَانِي، مَعَ أَنَّهُ  
يُمْتَحَنُ بِالنَّارِ، تُوْجَدُ لِلْمَدْحِ  
وَالْكَرَامَةِ وَالْمَجْدِ عِنْدَ اسْتِعْلَانِ  
يَسُوعَ الْمَسِيحِ.

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

نَائِلِينَ غَايَةَ إِيْمَانِكُمْ خَلَاصَ  
النَّفُوسِ.

الْخَلَاصَ الَّذِي فَتَّشَ وَبَحَثَ عَنْهُ  
أَنْبِيَاءُ، الَّذِينَ تَبَاوَأَ عَنِ النِّعْمَةِ  
الَّتِي لِأَجْلِكُمْ.

بَاحِثِينَ أَيَّ وَقْتٍ أَوْ مَا الْوَقْتُ  
الَّذِي كَانَ يَدُلُّ عَلَيْهِ رُوحُ الْمَسِيحِ  
الَّذِي فِيهِمْ، إِذْ سَبَقَ فَتَشْهَدُ بِالْآلَامِ  
الَّتِي لِلْمَسِيحِ وَالْأَمْجَادِ الَّتِي  
بَعْدَهَا.

Πηῆτατῶρπ νωοῦ ἐβοῶλ χε  
 ναῖρι ὡμοσ νωοῦ ἀν: νατερδιακονιν  
 Δε ὡμοωοῦ νωτεν: ναι ἴνω  
 ἔτατταμωτεν ἔρωοῦ ἐβοῶλ χιτοτοῦ  
 ἡνῆτατῶρπεννοῦνι νωτεν ὅεν  
 οὔπνευμα εἰσοῦαβ ἔτατοτορπῆ ἐβοῶλ  
 ὅεν τῆφε: νῆτε οὔον ὁανασσελος  
 ἐρεπιῶτωιν ἐναῦ ἔρωοῦ.

*Πασνηοῦ ὑπερμενρε πικοςμος*  
*οὔδε νῆετῶρπ ὅεν πικοςμος:*  
*πικοςμος νασινι νεμ τερεπιῶτωια: φη*  
*Δε ἐτιρι ὑφοτωῶ ὑφνωῦ ἡναῶωπι*  
*ῶα ἐνεε: ἀμην.*

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

*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.*

الَّذِينَ أَعْلَنَ لَهُمْ أَنَّهُمْ لَيْسَ  
 لَأَنْفُسِهِمْ، بَلْ لَنَا كَانُوا يَخْدُمُونَ  
 بِهَذِهِ الْأُمُورِ الَّتِي أُخْبِرْتُمْ بِهَا أَنْتُمْ  
 الْآنَ بِوَاسِطَةِ الَّذِينَ بَشَّرُوكُمْ فِي  
 الرُّوحِ الْقُدُسِ الْمُرْسَلِ مِنَ  
 السَّمَاءِ. الَّتِي تَشْتَهِي الْمَلَائِكَةُ أَنْ  
 تَطَّلِعَ عَلَيْهَا.

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

## The Acts الإبركسيس

Πραξις ἡτε νενηιοῦ ἡποστολος:  
 ἐρε ποῦςμοῦ εἰσοῦαβ ῶωπι νεμδαν.  
 Ἀμην.

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

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

Πραξις ιζ: ι - ιδ

Acts 17: 10 - 14

أعمال 17: 10 - 14

Πισνηοῦ Δε σατοτοῦ ἀγῆφε  
 Παῦλος ἐβοῶλ νεμ Σιλας ἡχωρῶ ἐρρη  
 ἐΒεροια: ἡθωοῦ Δε ἔτατῖ ἐμαῦ ἀγῶε  
 ἐδοῦν ἐῖς τῆνασση ἡτε νηλοῦδα.

Then the brethren  
 immediately sent Paul and  
 Silas away by night to  
 Berea. When they arrived,  
 they went into the  
 synagogue of the Jews.

وَأَمَّا الْإِخْوَةُ فَلَلَوْقَتِ أَرْسَلُوا پُولُسَ  
 وَسِيلَا لَيْلًا إِلَى بِيرِيَّةَ. وَهُمَا لَمَّا  
 وَصَلَا مَضَيَا إِلَى مَجْمَعِ الْيَهُودِ.

Ναι Δε νε ὁανενῆνης νε ἐροτε  
 νῆετ ὅεν Θεσσαλονικη ναι ἔταῶρεπ  
 πιαχι ἔρωοῦ ὅεν ρωοῦτῆ νῆητ νιβεν  
 εἰδοτῶετ ὡμηνι ὅεν νηραφῆ χε ἀν

These were more fair-  
 minded than those in  
 Thessalonica, in that they  
 received the word with all  
 readiness, and searched the  
 Scriptures daily to find out

وَكَانَ هَؤُلَاءِ أَشْرَفَ مِنَ الَّذِينَ فِي  
 ثَسَالُونِيكِي، فَقَبِلُوا الْكَلِمَةَ بِكُلِّ  
 نَشَاطٍ فَأَحْصَيْنَ الْكُتُبَ كُلَّ يَوْمٍ: هَلْ  
 هَذِهِ الْأُمُورُ هَكَذَا؟

ναι ὡς ὑπαίρηται.

Οὕτως μὲν οὖν ἐβόλῃ ἠδῆτοῦ  
ἀνὰ ἑαυτὴν καὶ ἀνὰ τοὺς ἑβραῖους  
καὶ οὐκ ἐκείνους καὶ οὐκ ἐκείνους  
καὶ οὐκ ἐκείνους καὶ οὐκ ἐκείνους.

Ἐταῦτοι δὲ ἦσαν οἱ ἑβραῖοι  
καὶ οἱ ἑλληνικοὶ καὶ οἱ ἑλληνικοὶ  
καὶ οἱ ἑλληνικοὶ καὶ οἱ ἑλληνικοὶ  
καὶ οἱ ἑλληνικοὶ καὶ οἱ ἑλληνικοὶ  
καὶ οἱ ἑλληνικοὶ καὶ οἱ ἑλληνικοὶ.

Τότε κατόπιν αὐτῶν Παῦλος  
ἐβόλῃ ἠδῆτοῦ ἐκείνους καὶ ἐκείνους  
καὶ ἐκείνους καὶ ἐκείνους καὶ ἐκείνους  
καὶ ἐκείνους καὶ ἐκείνους καὶ ἐκείνους.

*Πιστὶς δὲ ἡ τοῦ Κυρίου ἐκείνους  
ἐκείνους καὶ ἐκείνους καὶ ἐκείνους  
καὶ ἐκείνους καὶ ἐκείνους καὶ ἐκείνους  
καὶ ἐκείνους καὶ ἐκείνους καὶ ἐκείνους  
καὶ ἐκείνους καὶ ἐκείνους καὶ ἐκείνους.*

whether these things were  
so.

Therefore, many of  
them believed, and also not  
a few of the Greeks,  
prominent women as well as  
men.

But when the Jews from  
Thessalonica learned that  
the word of God was  
preached by Paul at Berea,  
they came there also and  
stirred up the crowds.

Then immediately the  
brethren sent Paul away, to  
go to the sea; but both Silas  
and Timothy remained  
there.

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

فَأَمَّنَ مِنْهُمْ كَثِيرُونَ وَمِنْ النِّسَاءِ  
الْيُونَانِيَّاتِ الشَّرِيفَاتِ وَمِنْ الرِّجَالِ  
عَدَدٌ لَيْسَ بِقَلِيلٍ.

فَلَمَّا عَلِمَ الْيَهُودُ الَّذِينَ مِنْ  
تَسَالُونِيكِي أَنَّهُ فِي بِيرِيَّةٍ أَيْضًا  
نَادَى بُولُسُ بِكَلِمَةِ اللَّهِ، جَاءُوا  
يَهَيِّجُونَ الْجُمُوعَ هُنَاكَ أَيْضًا.

فَحِينَئِذٍ أَرْسَلَ الْإِخْوَةَ بُولُسَ لِلْوَقْتِ  
لِيَذْهَبَ كَمَا إِلَى الْبَحْرِ وَأَمَّا سِيلَا  
وَتِيمُوثَاوُسُ فَبَقِيََا هُنَاكَ.

*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 Δα: ε, ϛ	Psalm 32: 5, 6	المزمور 31: 5، 6
<p>Διοτῶνθ ὑπανοβι ἐβόλ: οτοθ ὑπιχωπ ἡδῆτ ἡταδνομιὰ: αἰζοθ γε †ηαοτῶνθ ἡταδνομιὰ ἐβόλ ὑπεῤῥο ὑΠβοιc: οτοθ ἡθοκ ακχω νηι ἐβόλ ἡνιμετὰceβhc ἡτε παρῆτ.  Αλληλοια.</p>	<p>I acknowledged my sin to You, and my iniquity I have not hidden. I said, "I will confess my transgressions to the Lord," and You forgave the iniquity of my sin. Alleluia.</p>	<p>أعترف لك بخطيئتي، ولم أكنم إثمي. قلت أعترف للرب بإثمي. وأنت صفحت لي عن نفاقات قلبي. هليلويا.</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.

Οτὰναστωcic ἐβόλ θεν πιετςσελιον εθοταβ κατὰ λουκαν ασιοτ.	A chapter according to Saint Luke, may his blessings be with us. Amen.	فصل من إنجيل معلمنا لوقا البشير. بركاته علينا آمين.
Λουκαν ια: 25 - 28	Luke 11: 33 - 36	لوقا 11: 33 - 36
<p>Ὑπαρε ἐλι δε βερε οτθῆbc ἡτεφχαφ θεν οτμα ἡζωπ οτδε θα οτμεντ: αλλα φαφχαφ ειzen †λτχῆνιὰ εἰνα ἡθεθαὶ ἐδοτη ἡτοτῆνατ ἐπιτωῖνι.  Πθῆbc ὑπεκσωμα πε πεκβαλ: ἐφωπ πεκβαλ οταπλοτc πε οτοθ</p>	<p>No one, when he has lit a lamp, puts it in a secret place or under a basket, but on a lampstand, that those who come in may see the light.  The lamp of the body is the eye. Therefore, when your eye is good, your</p>	<p>«لَيْسَ أَحَدٌ يُوقِدُ سِرَاجًا وَيَضَعُهُ فِي خُفْيَةٍ وَلَا تَحْتَ الْمَكْبَالِ بَلْ عَلَى الْمَنَارَةِ لِكَيْ يَنْظُرَ الدَّاخِلُونَ النُّورَ.  سِرَاجُ الْجَسَدِ هُوَ الْعَيْنُ، فَمَتَى كَانَتْ عَيْنُكَ بَسِيطَةً فَجَسَدُكَ كُلُّهُ يَكُونُ نِيرًا. وَمَتَى كَانَتْ شَرِيرَةً،</p>

πεκωμα τηρ εφερωτωινι: εγωπ δε  
ογπονηρος πε: πεκωμα τηρ εροι  
νηχακι.

Ανατ οτη μηπως ποτωινι ετε  
νηντηκ ογχακι πε.

Ιςχε οτη πεκωμα τηρ οτωτωινι  
πε υμον τοι ηταρ οι ηχευς εφεγωπι  
τηρ εροι νοτωινι υφρητ υπιδης  
θεν πισετεβρηχ εφερωτωινι εροκ.

*Πωοτ φα Πεννοτ πε γα ενεθ  
ητε νι ενεθ: αμην.*

whole body also is full of  
light. But when your eye is  
bad, your body also is full  
of darkness.

Therefore, take heed  
that the light, which is in  
you, is not darkness.

If then your whole body  
is full of light, having no  
part dark, the whole body  
will be full of light, as when  
the bright shining of a lamp  
gives you light.

*Glory be to God forever.*

فَجَسَدُكَ يَكُونُ مُظْلِمًا.

أَنْظُرْ إِذَا لَيْلًا يَكُونُ النُّورُ الَّذِي فِيكَ  
ظُلْمَةً.

فَإِنْ كَانَ جَسَدُكَ كُلُّهُ نَيِّرًا لَيْسَ فِيهِ  
جُزْءٌ مُظْلِمٌ، يَكُونُ نَيِّرًا كُلُّهُ. كَمَا  
حِينَمَا يُضِيءُ لَكَ السِّرَاجُ  
بِلَمَعَاتِهِ».

*والمجد لله دائماً.*

## Second Day of the Third Week of Lent (Tuesday)

### اليوم الثاني من الأسبوع الثالث من الصوم الكبير (يوم الثلاثاء)

### Prophecies

#### النبوات

### Proverbs 2: 1 - 15

#### أمثال سليمان 2: 1 - 15

ΕΒΟΛ ΔΕΝ ΠΙΠΑΡΟΙΜΙΑ ΝΤΕ ΣΟΛΟΜΩΝ ΠΙΠΡΟΦΗΤΗΣ: ΕΡΕΠΕΥΣΜΟΥ ΕΘΟΥΑΒ: ΨΩΠΙ ΝΕΥΑΝ ΑΜΗΝ ΕΥΧΩ ΑΜΟΣ.	A reading from the Proverbs of Solomon the prophet, may his blessing be with us. Amen.	من أمثال سليمان النبي، بركته المقدسة تكون معنا. آمين.
<b>ΠΙΠΑΡΟΙΜΙΑ ΝΤΕ ΣΟΛΟΜΩΝ Β: Α - ΙΕ</b>	<b>Proverbs 2: 1 - 15</b>	<b>أمثال 2: 1 - 15</b>
<p>ΠΑΥΗΡΙ ΕΨΩΠ ΑΚΨΑΝΒΙ ΝΝΙΣΑΧΙ ΝΤΕ          ΝΑΕΝΤΟΛΗ ΝΤΕΚΧΟΠΟΥ ΝΔΗΤΚ.</p> <p>ΠΕΚΜΑΨΧ ΕΨΕΣΤΕΜ ΕΟΥΣΟΦΙΑ ΟΥΟΖ          ΕΚΕΤ ΑΠΕΚΖΗΤ ΕΟΥΚΑΤ.</p> <p>ΟΥΟΖ ΕΚΕΤΗΙΨ ΝΣΒΩ ΑΠΕΚΨΗΡΙ ΕΨΩΠ          ΑΚΨΑΝΤΩΒΖ ΝΣΑ ΤΣΟΦΙΑ ΟΥΟΖ ΝΤΕΚΤ          ΑΠΕΚΔΡΩΟΥ ΔΕΝ ΟΥΚΑΤ.</p> <p>ΟΥΟΖ ΝΤΕΚΚΩΤ ΝΣΑ ΤΕΘΕΕΙΣ ΔΕΝ          ΟΥΝΙΨΤ ΝΣΜΗ ΟΥΟΖ ΑΚΨΑΝΚΩΤ ΝΣΩΣ          ΑΦΕΡΗΤ ΝΟΥΖΑΤ.</p> <p>ΟΥΟΖ ΝΤΕΚΔΟΤΔΕΤ ΝΣΩΣ ΑΦΕΡΗΤ          ΝΖΑΝΔΖΩΡ ΤΟΤΕ ΕΚΕΚΑΤ ΕΤΖΟΤ ΝΤΕ          ΠΒΟΙΣ.</p> <p>ΟΥΟΖ ΟΥΟΤΕΝ ΝΤΕ ΦΝΟΥΤ ΕΚΕΞΕΜΨ          ΧΕ ΠΒΟΙΣ ΠΕΤΤ ΝΟΥΣΟΦΙΑ ΟΥΟΖ ΤΣΝΩΣΙΣ          ΝΕΜ ΠΙΚΑΤ.</p>	<p>My son, if you receive          my words, and treasure my          commands within you,</p> <p>so that you incline your          ear to wisdom, and apply          your heart to understanding.</p> <p>Yes, if you cry out for          discernment, and lift up          your voice for          understanding.</p> <p>If you seek her as silver,          and search for her as for          hidden treasures.</p> <p>Then you will          understand the fear of The          Lord, and find the          knowledge of God.</p> <p>For The Lord gives          wisdom; from His mouth          come knowledge and          understanding.</p>	<p>يَا ابْنِي إِنْ قَبِلْتَ كَلَامِي وَخَبَّاتَ          وَصَايَايَ عِنْدَكَ.</p> <p>حَتَّى تُمِيلَ أذْنَكَ إِلَى الْحِكْمَةِ          وَتُعْطِفَ قَلْبَكَ عَلَى الْفَهْمِ.</p> <p>إِنْ دَعَوْتَ الْمَعْرِفَةَ وَرَفَعْتَ          صَوْتَكَ إِلَى الْفَهْمِ.</p> <p>إِنْ طَلَبْتَهَا كَالْفِضَّةِ وَبَحَثْتَ عَنْهَا          كَالْكَنُوزِ.</p> <p>فَحِينَئِذٍ تَفْهَمُ مَخَافَةَ الرَّبِّ وَتَجِدُ          مَعْرِفَةَ اللَّهِ.</p> <p>لَأنَّ الرَّبَّ يُعْطِي حِكْمَةً. مِنْ فَمِهِ          الْمَعْرِفَةُ وَالْفَهْمُ.</p>

ΖΑΝ ΕΒΟΛ ΖΙΤΕΝ ΠΕΡΖΟ ΝΕ ΟΥΟΖ  
 ΕΠΝΑΖΙΟΥΤΙ ΕΞΟΥΤΗ ΝΟΥΤΧΑΙ ΝΗΗΕΤΤΑΖΟ  
 ΜΜΩΟΥ ΕΡΑΤΟ.

ΕΓΕΕΡΝΙΟΥΤ ΜΠΟΥΜΟΥΤ ΕΘΡΟΥΑΡΕΖ  
 ΕΝΙΜΟΥΤ ΝΤΕ ΤΜΕΘΜΗ: ΟΥΟΖ ΦΕΜΟΥΤ ΝΤΕ  
 ΝΗΕΤΕΡΖΟΥΤ ΔΑΤΕΡΖΗ ΕΓΕΑΡΕΖ ΕΡΟΥ

ΠΟΤΕ ΕΚΕΚΑΤ ΕΟΥΔΙΚΕΟΥΤΗΝΗ ΝΕΜ  
 ΟΥΖΑΠ: ΟΥΟΖ ΑΖΩΝ ΝΙΒΕΝ ΝΑΤΑΘΟΝ  
 ΕΚΕΤΑΖΩΟΥΤ ΕΡΑΤΟΥ.

ΕΩΠ ΔΩΑΝΙ ΝΧΕ ΤΣΟΦΙΑ ΕΧΕΝ  
 ΠΕΚΖΗΤ: ΤΕΘΘΕΙΣ ΔΕ ΝΤΕ ΤΕΚΨΥΧΗ  
 ΜΕΤΙ.

ΧΕ ΝΑΝΕΣ ΟΥΟΒΝΙ ΕΝΑΝΕΥ ΕΓΕΑΡΕΖ  
 ΕΡΟΚ ΟΥΟΖ ΟΥΜΕΤΙ ΕΦΟΥΑΒ ΕΓΕΤΟΥΧΟΚ.

ΖΙΝΑ ΝΤΕΡΝΑΖΜΕΚ ΕΒΟΛ ΖΑ ΟΥΜΟΥΤ  
 ΕΡΖΩΟΥΤ ΝΕΜ ΕΒΟΛ ΖΑ ΟΥΡΩΜΙ ΝΕΧΕ ΖΛΙ  
 ΝΣΑΖΙ ΕΦΕΝΖΟΥΤ.

Ω ΝΗΕΤΧΩ ΝΩΟΥΤ ΝΝΙΜΟΥΤ  
 ΕΤΣΟΥΤΩΝ ΕΘΡΟΥΜΟΥ ΔΕΝ ΝΙΜΟΥΤ ΝΤΕ  
 ΠΚΑΚΙ ΝΗΕΤΟΥΝΟΥ ΕΧΕΝ ΖΑΝΠΕΤΖΩΟΥΤ.

ΟΥΟΖ ΕΤΡΑΥΙ ΖΙΧΕΝ ΟΥΦΩΝΧ  
 ΕΡΖΩΟΥΤ ΝΗΕΤΕ ΝΟΥΜΟΥΤ ΚΟΛΧ ΟΥΟΖ  
 ΝΟΥΜΑΝΜΟΥΤ ΣΕΚΟΛΧ.

ΖΙΝΑ ΝΤΟΥΘΕΡΕΚΟΥΤΕ ΕΒΟΛ ΖΑ ΠΙΜΟΥΤ  
 ΕΤΣΟΥΤΩΝ: ΟΥΟΖ ΝΤΟΥΔΙΚ ΝΨΕΜΟΟ  
 ΜΠΙΣΟΒΝΙ ΝΘΜΗ.

He stores up sound  
 wisdom for the upright; He  
 is a shield to those who  
 walk uprightly.

He guards the paths of  
 justice, and preserves the  
 way of His saints.

Then you will  
 understand righteousness  
 and justice, equity and  
 every good path.

When wisdom enters  
 your heart, and knowledge  
 is pleasant to your soul,

discretion will preserve  
 you; understanding will  
 keep you,

to deliver you from the  
 way of evil, from the man  
 who speaks perverse things,

from those who leave  
 the paths of uprightness to  
 walk in the ways of  
 darkness;

who rejoice in doing  
 evil, and delight in the  
 perversity of the wicked;

whose ways are  
 crooked, and who are  
 devious in their paths.

يَذْخُرُ مَعُونَةً لِّلْمُسْتَثْقِيمِينَ. هُوَ  
 مَجَنٌّ لِّلْسَالِكِينَ بِالْكَمَالِ.

لِنَصْرِ مَسَالِكِ الْحَقِّ وَحِفْظِ  
 طَرِيقِ اتَّقِيَانِهِ.

حِينَئِذٍ تَفْهَمُ الْعَدْلَ وَالْحَقَّ  
 وَالْإِسْتِقَامَةَ: كُلَّ سَبِيلٍ صَالِحٍ.

إِذَا دَخَلَتْ الْحِكْمَةُ قَلْبَكَ وَلَدَّتِ  
 الْمَعْرِفَةُ لِنَفْسِكَ.

فَالْعَقْلُ يَحْفَظُكَ وَالْفَهْمُ يَنْصُرُكَ.

لِإِنْقَادِكَ مِنْ طَرِيقِ الشَّرِّيرِ وَمِنْ  
 الْإِنْسَانِ الْمُتَكَلِّمِ بِالْكَادِبِ.

التَّارِكِينَ سُبُلَ الْإِسْتِقَامَةِ  
 لِّلْسُلُوكِ فِي مَسَالِكِ الظُّلْمَةِ.

الْفَرَحِينَ بِفَعْلِ السُّوءِ  
 الْمُتَبَهِّجِينَ بِأَكَاذِيبِ الشَّرِّ.

الَّذِينَ طَرَفُهُمْ مُعْوَجَّةٌ وَهُمْ  
 مُلْتَوُونَ فِي سُبُلِهِمْ.

Οὐὼς ἡ τριάς ἐσοῦν Πεννοῦ  
 ὡς ἐνὲς νῦν ὡς ἐνὲς ἡνιένε  
 τηροῦ. Ἀμην.

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.

**Isaiah 10: 12 - 20**  
**إشعيا 10: 12 - 20**

<p>Εβὼλ δὲν Ησαῖας πῖπροφητης:        ἐρεπεῖςμοῦ ἐσοῦν: ὡς πῖ νῦν        ἁμην ἐφῶ ἡμῶς.</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><b>Ησαῖας ι: ιβ - κα</b></p>	<p><b>Isaiah 10: 12 - 21</b></p>	<p><b>إشعيا 10: 12 - 21</b></p>
<p>Οὗτος ἐσὲ ὡς πῖ ἀφῶνσεκτοῦ        ἐβὼλ ἡνὲ Πβοῖς ἐφῆρι ἡνὼν νῖβεν δὲν        πτωῦ ἡνὼν νῦν δὲν ἱεροῦσαλὴμ        ἐφῆρι ἡνὲ Πβοῖς ἐξεν πῖνῖψ ἡνὲ        ἐξεν πῖαρχων ἡνὲ ἡνὲ ἡνὲ ἡνὲ        ἐξεν πῖβῖς ἡνὲ πῖωῦ ἡνὲ νῦν ἡνὲ</p> <p>Ἀφῶς γὰρ ἡνὲ πῖνῖς δὲν ταχὺ        οὗτος δὲν ἡνὲ πῖνῖς: εἰὲ ὡς        ἡνὲ ἡνὲ ἡνὲ ἡνὲ οὗτος        πῖνῖς ἡνὲ πῖνῖς.</p> <p>Οὗτος πῖνῖς ἡνὲ ἡνὲ        ἐφῶ πῖνῖς οὗτος πῖνῖς        πῖνῖς δὲν ταχὺ ἡνὲ πῖνῖς        οὗτος ἡνὲ πῖνῖς ἡνὲ ἡνὲ        εἰὲ ὡς: οὗτος ἡνὲ πῖνῖς ἡνὲ</p>	<p>Therefore, it shall come        to pass, when the Lord has        performed all His work on        Mount Zion and on        Jerusalem, that He will say,        “I will punish the fruit of        the arrogant heart of the        king of Assyria, and the        glory of his haughty looks.”</p> <p>For he says: “By the        strength of my hand I have        done it, and by my wisdom,        for I am prudent; also I        have removed the        boundaries of the people,        and have robbed their        treasures; so I have put        down the inhabitants like a        valiant man.</p> <p>My hand has found like        a nest the riches of the        people, and as one gathers        eggs that are left, I have        gathered all the earth; and        there was no one who        moved his wing, nor        opened his mouth with even        a peep.”</p>	<p>فَيَكُونُ مَتَى اكْمَلَ السَّيِّدُ كُلَّ عَمَلِهِ        بِجَبَلِ صِهْيُونَ وَبِأُورُشَلِيمَ أَنِّي        أَعَاقِبُ ثَمَرَ عِظْمَةِ قَلْبِ مَلِكِ أَشُورَ        وَفَخْرَ رِفْعَةِ عَيْنَيْهِ.</p> <p>لَأَنَّهُ قَالَ: «بِقُدْرَةِ يَدَيَّ صَنَعْتُ        وَبِحِكْمَتِي. لَأَنِّي فَهِيمٌ. وَنَقَلْتُ        تَحُومَ شُعُوبٍ وَنَهَبْتُ ذَخَائِرَهُمْ        وَخَطَطْتُ الْمُلُوكَ كَبَطْلٍ.</p> <p>فَأَصَابَتْ يَدِي ثَرَوَةَ الشُّعُوبِ كَعُشِّ        وَكَمَا يُجْمَعُ بَيْضٌ مَهْجُورٍ، جَمَعْتُ        أَنَا كُلَّ الْأَرْضِ وَلَمْ يَكُنْ مَرْفُوفٌ        جَنَاحٌ وَلَا فَاتِحٌ فَمٍّ وَلَا        مُصَفِّصٌ.»</p>

φθεναααερ εβολ εροι ιε πεθνα†  
εδοτην εεραι.

Οη εναδιωνοτ ηνε ογκελεβιν  
ατδνε φηετκωρξ μμοϷ ιε εναδισι ηνε  
οτβαωοτρ ατδνε φηετσωκ μμοϷ  
παιρη† αρεωαν οται βι νοτϷβωτ ιε  
οτϷε οτοϷ μπαιρη† αν.

Αλλα εναοτωρπ ηνε ΠδοιϷ  
Ϸαβαωε νοτϷωϷ εχεν πεκταιο οτοϷ  
εχεν πεκωοτ οτχρωμ αϷμοϷ οτοϷ  
εϷερωκϷ.

ΟτοϷ εϷεϷωπι ηνε οτοτωινι  
μΠισραηλ εοτχρωμ οτοϷ εϷετοτβοϷ  
θεν οτχρωμ εϷμοϷ οτοϷ εϷεοτωμ  
η†ετλν μϷρη† νοτσωοτβεν.

θεν πιεϷοοτ ετε μματ ετεωϷμ  
εβολ ηνε νιτωοτ νεμ νικαλαμϷωοτ  
νεμ νιαϷϷωην οτοϷ εϷεοτωμ ιϷχεν  
†ψτχν Ϸα †ϷαρϷ οτοϷ εϷεϷωπι ηνε  
φηετϷη† μϷρη† ναϷϷη† εβολϷα  
οτϷαϷ εϷμοϷ.

ΟτοϷ νηεθναϷωπ εβολ ηδητοτ  
ετεϷωπι ετηπι οτοϷ οταλοτ  
εϷεεδητοτ.

ΟτοϷ εϷεϷωπι δεν πιεϷοοτ ετε  
μματ ηνεϷοταϷτοτϷ ηνε

Shall the ax boast itself  
against him who chops with  
it? Or shall the saw exalt  
itself against him who saws  
with it? As if a rod could  
wield itself against those  
who lift it up, or as if a staff  
could lift up, as if it were  
not wood!

Therefore, the Lord, the  
Lord of hosts, will send  
leanness among his fat  
ones; and under his glory  
He will kindle a burning  
like the burning of a fire.

So the Light of Israel  
will be for a fire, and his  
Holy One for a flame; it  
will burn and devour His  
thorns and his briars in one  
day.

And it will consume the  
glory of his forest and of his  
fruitful field, both soul and  
body; and they will be as  
when a sick man wastes  
away.

Then the rest of the  
trees of his forest will be so  
few in number that a child  
may write them.

And it shall come to  
pass in that day that the  
remnant of Israel, and such  
as have escaped of the

هَلْ تَفْتَخِرُ الْفَاسُ عَلَى الْقَاطِعِ بِهَا  
أَوْ يَتَكَبَّرُ الْمُنْشَارُ عَلَى مُرْدَدِهِ؟  
كَأَنَّ الْقَضِيبَ يَحْرِّكُ رَافِعَهُ! كَأَنَّ  
الْعَصَا تَرْفَعُ مَنْ لَيْسَ هُوَ عُودًا.

لِذَلِكَ يُرْسِلُ سَيِّدُ الْجُنُودِ عَلَى  
سِمَانِهِ هُزَالًا وَيُوقِدُ تَحْتَ مَجْدِهِ  
وَقِيدًا كَوَقِيدِ النَّارِ.

وَيَصِيرُ نُورٌ إِسْرَائِيلَ نَارًا  
وَقُدُّوسُهُ لَهيبًا فَيُحْرِقُ وَيَأْكُلُ  
حَسَكَهُ وَشَوْكَةً فِي يَوْمٍ وَاحِدٍ.

وَيُفْنِي مَجْدَ وَغَرِّهِ وَبُسْتَانَهُ النَّفْسِ  
وَالْجَسَدَ جَمِيعًا. فَيَكُونُ كَدُّوْبَانَ  
الْمَرِيضِ.

وَبَقِيَّةُ أَشْجَارِ وَغَرِّهِ تَكُونُ قَلِيلَةً  
حَتَّى يَكْتُبَهَا صَبِيٌّ.

وَيَكُونُ فِي ذَلِكَ الْيَوْمِ أَنَّ بَقِيَّةَ  
إِسْرَائِيلَ وَالنَّاجِينَ مِنْ بَيْتِ يَعْقُوبَ  
لَا يَجُودُونَ يَتَوَكَّلُونَ أَيْضًا عَلَى  
ضَارِبِهِمْ بَلْ يَتَوَكَّلُونَ عَلَى الرَّبِّ

φνῆταϋωχπ ἵτε Πισρανλ νεμ  
 νηῆταϋνωεμ ἵτε Ιακωβ ἵνοϋωπι  
 Δε ἔρε ῶθονϋ χη ἔνῆταϋβιτοϋ  
 ἵχονϋ ἀλλὰ εὔεωπι ἔρε ῶθονϋ χη  
 ἐϕνονϋ πεθοναβ ἵτε Πισρανλ ζεν  
 οὔμεθυι.

Οτοε νηῆταϋωχπ ἵτε Ιακωβ  
 σεναχαῶθονϋ ἐϕνονϋ ετχορ.

*Οὔωοϋ ἵττῆριας ἐθοραβ Πεννονϋ  
 ωα ἐνεε νεμ ωα ἐνεε ἵτε νιῆνεε  
 τηροϋ. Αμην.*

house of Jacob, will never  
 again depend on him who  
 defeated them, but will  
 depend on the Lord, the  
 Holy One of Israel, in truth.

The remnant will return,  
 the remnant of Jacob, to the  
 Mighty God.

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

قُدُوسِ إِسْرَائِيلَ بِالْحَقِّ.

تَرْجِعُ الْبَقِيَّةَ، بَقِيَّةَ يَعْقُوبَ إِلَى اللَّهِ  
 الْقَدِيرِ.

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

## Matins Psalm

مزموږ 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 ΔΑ: ΙΑ

Παυωοϋ νε νιμαστιςτοϋ ἵτε  
 νιρεϋερνοβι: φη Δε ἔταϋερθελπις  
 ἐΠβοις: οὔναι εϋέκωϋ ἔροϋ.  
 Αλληλουιὰ.

Psalm 32: 10

Many sorrows shall be  
 to the wicked; but he who  
 trusts in the Lord, mercy  
 shall surround him.  
 Alleluia.

المزمور 31: 11

كثيرة هي ضربات الخطاة. والذي  
 يتكل على الرب فالرحمة تحيط به.  
 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>Οὐὰναστνωσις ἐβὼλ θεν πιεταστελιον εθοταβ κατα λουτκαν ασιου.</p>	<p>A chapter according to Saint Luke, may his blessings be with us. Amen.</p>	<p>فصل من إنجيل معلمنا لوقا البشير. بركاته علينا أمين.</p>
<p><b>ΛΟΥΚΑΝ ΙΒ: ΝΔ - ΝΘ</b></p>	<p><b>Luke 12: 54 - 59</b></p>	<p><b>لوقا 12: 54 - 59</b></p>
<p>Παρχω δε υμους ηνικεμην γε χουταν αρετενψαννατ εοτηνηι εασι εβὼλ σα πεμεντ ψαρετενχος σατεν θνηου γε οτμοτηνχωου εθνηου οτοχ ψαψψωπι υπαιρη†.</p> <p>Οτοχ χουταν οτθοτηνης εψνηψι ψαρετενχος γε οτκατχων πεθναψωπι οτοχ ψαψψωπι.</p> <p>Πψωβι πεχο ητφε νεμ πεκαχι τετενchwτην ηερδοκιμαзин υμοψ παιχου† δε ηθοψ πως τετενchwτην αν ηερδοκιμαзин υμοψ.</p> <p>Εθεβε ου τετεν†χαπ αν ητμεεθυηι εβὼλ χιτεν θνηου υματατεν θνηου.</p> <p>Χωс ταρ χηναψενακ νεμ πεκαντιδικος ψα οταρχων μοι ηοτηχωβ ηηοτηψ† θεν πιμωιτ εβὼλ χαροψ μηποτε ητεψcокк χα</p>	<p>Then He also said to the multitudes, “Whenever you see a cloud rising out of the west, immediately you say, ‘A shower is coming’; and so it is.</p> <p>And when you see the south wind blow, you say, ‘There will be hot weather’; and there is.</p> <p>Hypocrites! You can discern the face of the sky and of the earth, but how is it you do not discern this time?</p> <p>“Yes, and why, even of yourselves, do you not judge what is right?</p> <p>When you go with your adversary to the magistrate, make every effort along the way to settle with him, lest he drag you to the judge, the judge deliver you to the</p>	<p>ثُمَّ قَالَ أَيْضاً لِلْجُمُوعِ: إِذَا رَأَيْتُمْ السَّحَابَ تَطْلُعَ مِنَ الْمَغَارِبِ فَلَوْفَتُمْ تَقُولُونَ: إِنَّهُ يَأْتِي مَطَرٌ. فَيَكُونُ هَكَذَا.</p> <p>وَإِذَا رَأَيْتُمْ رِيحَ الْجَنُوبِ تَهْبُ تَقُولُونَ: إِنَّهُ سَيَكُونُ حَرٌّ. فَيَكُونُ.</p> <p>يَا مُرَاوُونَ تَعْرِفُونَ أَنَّ تُمَيِّزُوا وَجْهَ الْأَرْضِ وَالسَّمَاءِ وَأَمَّا هَذَا الزَّمَانُ فَكَيْفَ لَا تُمَيِّزُونَهُ؟</p> <p>وَلِمَاذَا لَا تَحْكُمُونَ بِالْحَقِّ مِنْ قَبْلِ نَفْسِكُمْ؟</p> <p>حِينَمَا تَذْهَبُ مَعَ خَصْمِكَ إِلَى الْحَاكِمِ ابْذُلِ الْجُهْدَ وَأَنْتَ فِي الطَّرِيقِ لِتَتَخَلَّصَ مِنْهُ لِنَلَّا يَجْرِكَ إِلَى الْقَاضِي وَيُسَلِّمَكَ الْقَاضِي إِلَى الْحَاكِمِ فَيُلْقِيَنَّكَ الْحَاكِمُ فِي السِّجْنِ.</p>



πιρεϋτβαπ οτοϋ ñτε πιρεϋτβαπ τηικ  
 èτοτϥ ùπιπρακτωρ οτοϋ ñτε  
 πιπρακτωρ Ϸιτκ èπιϷτεκο.

✠ Ϸω ùμοϥ ñακ Ϸε ñνεκì èβολ  
 ùματ Ϸατεκτ ùπιδαè ñλεπτον.

*Πιῶν φα Πεννοτ πε Ϸα èνεϷ  
 ñτε ñι èνεϷ: àμην.*

officer, and the officer  
 throw you into prison.

I tell you, you shall not  
 depart from there till you  
 have paid the very last  
 mite.”

*Glory be to God forever.*

أَقُولُ لَكَ: لَا تَخْرُجُ مِنْ هُنَاكَ حَتَّى  
 تُوفِيَ الْفَلْسَ الْأَخِيرَ.

*والمجد لله دائماً.*

## Liturgy Readings

قراءات القداϥ

## The Pauline Epistle

رسالة بولϥ الرسول

Πατλοϥ φβωκ ùπενβοιϥ Ιηϥοϥ  
 Πιχριστοϥ: ñαποστολοϥ ετθαϷεμ:  
 φηèτατθαϷϥ èπιϷιϷεννοτϥ ñτε  
 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.

البولϥ، فصل من رسالة معلمنا  
 بولϥ الرسول إلى أهل رومية،  
 بركته المقدسة تكون معنا. آمين.

**Πρωμοϥ Δ: à - ñ**

**Romans 4: 1 - 8**

**رومية 4: 1 - 8**

Οτ Ϸε πετενναϷοϥ εθβε Δβρααμ  
 Ϸε ατϷεμϥ πε ñϷορπ ñιωτ κατα  
 ϷαρϷ.

What then shall we say  
 that Abraham our father has  
 found according to the  
 flesh?

فَمَاذَا نَقُولُ إِنَّ أَبَانَا إِبْرَاهِيمَ قَدْ  
 وَجَدَ حَسَبَ الْجَسَدِ؟

ΙϥϷε ταρ Δβρααμ αϷμαι èβολ Ϸεν  
 Ϸανèβνοτì ιε οτοντεϥ ϷροτϷοτ ùματ  
 αλλα οτβε Φνοττ αν.

For if Abraham was  
 justified by works, he has  
 something to boast about,  
 but not before God.

لَأَنَّهُ إِنْ كَانَ إِبْرَاهِيمُ قَدْ تَبَرَّرَ  
 بِالْأَعْمَالِ فَلَهُ فُخْرٌ وَلَكِنْ لَيْسَ لَدَى  
 اللَّهِ.

Οτ ταρ èτε ττραφη Ϸω ùμοϥ:  
 Δβρααμ Δε αϷναϷτ èΦνοττ οτοϷ  
 ατοπϥ ñαϥ ετμεθμηνì.

For what does the  
 Scripture say? “Abraham  
 believed God, and it was  
 accounted to him for  
 righteousness.”

لَأَنَّهُ مَاذَا يَقُولُ الْكِتَابُ؟ «فَأَمَنَ  
 إِبْرَاهِيمُ بِاللَّهِ فَحَسِبَ لَهُ بِرًا».

Φη̅τερ̅ωβ̅ ὠ̅πα̅τε̅π̅ πε̅ρ̅βε̅χε̅ να̅ϥ̅  
κα̅τα̅ ο̅τ̅ε̅μο̅τ̅ α̅λ̅λ̅α̅ χ̅ε̅ ϣ̅ε̅ρο̅ϥ̅.

Φη̅ Δ̅ε̅ ε̅τε̅ ν̅ε̅ρ̅ε̅ω̅β̅ α̅ν̅ ε̅ρ̅να̅ε̅τ̅  
Δ̅ε̅ ε̅φ̅η̅ε̅τ̅ε̅μ̅αι̅ο̅ ὠ̅πι̅α̅σε̅β̅η̅ς̅ ϣ̅α̅τε̅π̅  
πε̅ρ̅να̅ε̅τ̅ να̅ϥ̅ ε̅τ̅μ̅ε̅θ̅μ̅η̅.

Κα̅τα̅ φ̅ρ̅η̅τ̅ ε̅ω̅ϥ̅ ε̅τα̅ Δ̅α̅ν̅ι̅Δ̅ χ̅ω̅  
ὠ̅πι̅μ̅α̅κα̅ρ̅ι̅ο̅ς̅ ν̅τε̅ π̅ι̅ρ̅ω̅μ̅ι̅ ε̅τε̅ Φ̅η̅ο̅τ̅  
να̅ω̅π̅ ν̅τ̅μ̅ε̅θ̅μ̅η̅ να̅ϥ̅ α̅τ̅δ̅η̅ε̅ ε̅ω̅β̅.

Ω̅ο̅τ̅η̅ι̅α̅τ̅ο̅τ̅ ν̅η̅η̅ε̅τα̅τ̅χ̅ω̅  
ν̅η̅ο̅τ̅α̅νο̅μ̅ι̅α̅ ν̅ω̅ο̅τ̅ ε̅β̅ο̅λ̅ ν̅ε̅μ̅  
ν̅η̅ε̅τα̅τ̅ε̅ω̅β̅ς̅ ε̅β̅ο̅λ̅ ε̅χ̅ε̅ν̅ νο̅τ̅νο̅β̅ι̅.

Ω̅ο̅τ̅η̅ι̅α̅τ̅ε̅ ὠ̅π̅ι̅ρ̅ω̅μ̅ι̅ φ̅η̅ε̅τε̅ Π̅β̅ο̅ι̅ς̅  
να̅ε̅π̅ νο̅β̅ι̅ ε̅ρο̅ϥ̅ α̅ν̅.

*Π̅ε̅μ̅ο̅τ̅ ε̅αρ̅ ν̅ε̅μ̅ω̅τε̅ν̅ ν̅ε̅μ̅  
τ̅ε̅ρ̅ι̅ρ̅η̅η̅ ε̅τ̅σο̅π̅:̅ χ̅ε̅ α̅μ̅η̅ν̅ ε̅ς̅ε̅ϣ̅ω̅π̅ι̅.*

Now to him who works,  
the wages are not counted  
as grace but as debt.

But to him who does not  
work but believes on Him  
who justifies the ungodly,  
his faith is accounted for  
righteousness,

just as David also  
describes the blessedness of  
the man to whom God  
imputes righteousness apart  
from works:

“Blessed are those  
whose lawless deeds are  
forgiven, and whose sins  
are covered.

Blessed is the man to  
whom the Lord shall not  
impute sin.”

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

أَمَّا الَّذِي يَعْمَلُ فَلَا تُحْسَبُ لَهُ  
الْأَجْرَةُ عَلَى سَبِيلِ نِعْمَةٍ بَلْ عَلَى  
سَبِيلِ دَيْنٍ.

وَأَمَّا الَّذِي لَا يَعْمَلُ وَلَكِنْ يُؤْمِنُ  
بِالَّذِي يُبْرِِّرُ الْفَاجِرَ فَاِيْمَانُهُ يُحْسَبُ  
لَهُ بَرًّا.

كَمَا يَقُولُ دَاوُدُ أَيْضًا فِي تَطْوِيْبِ  
الْإِنْسَانِ الَّذِي يَحْسِبُ لَهُ اللَّهُ بَرًّا  
بِدُونِ أَعْمَالٍ:

«طَوْبَى لِلَّذِينَ غُفِرَتْ آثَامُهُمْ  
وَسُتِرَتْ خَطَايَاهُمْ.

طَوْبَى لِلرَّجُلِ الَّذِي لَا يَحْسِبُ لَهُ  
الرَّبُّ خَطِيئَةً».

*نعمة الله الأب تكون مع جميعكم.  
أمين.*

## Catholic Epistle الكاثوليكون

Κα̅θο̅λ̅ι̅κο̅ν̅ ε̅β̅ο̅λ̅ θ̅ε̅ν̅ πε̅ π̅ι̅ρ̅ο̅ν̅ι̅τ̅  
ν̅ε̅π̅ι̅ς̅το̅λ̅η̅ ν̅τε̅ πε̅ν̅ι̅ω̅τ̅ Ι̅ω̅α̅ν̅η̅ς̅.  
Δ̅μ̅η̅ν̅. Πα̅μ̅ε̅ν̅ρα̅τ̅.

**α̅ Ι̅ω̅α̅ν̅η̅ς̅ β̅:̅ α̅ - ι̅α̅**

Πα̅ω̅η̅ρ̅ι̅ ναι̅ τ̅ς̅δ̅αι̅ ὠ̅μ̅ω̅ο̅τ̅ ν̅ω̅τε̅ν̅  
ε̅ι̅να̅ ν̅τε̅τε̅ν̅ϣ̅τε̅μ̅ε̅ρ̅νο̅β̅ι̅ ο̅το̅ε̅ ε̅ϣ̅ω̅π̅  
α̅ρ̅ε̅ϣ̅α̅ν̅ ο̅τ̅αι̅ ε̅ρ̅νο̅β̅ι̅ ο̅το̅ν̅ ν̅τα̅ν̅ ὠ̅μ̅α̅τ̅  
ὠ̅Π̅ι̅πα̅ρα̅κ̅λ̅η̅το̅ς̅ θ̅α̅τε̅ν̅ Φ̅ι̅ω̅τ̅ Ι̅η̅ς̅ο̅υ̅ς̅  
Π̅ι̅χ̅ρ̅ι̅ς̅το̅ς̅ π̅ι̅θ̅μ̅η̅ι̅.

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

**1 John 2: 1 - 11**

My little children, these  
things I write to you, so that  
you may not sin. And if  
anyone sins, we have an  
Advocate with the Father,  
Jesus Christ the righteous.

الكاثوليكون من رسالة معلمنا  
يوحنا الرسول الأولى، بركته  
المقدسة تكون معنا. آمين. يا  
احبابي.

**1 يوحنا 2: 1 - 11**

يَا أَوْلَادِي، أَكْتُبُ إِلَيْكُمْ هَذَا لِكَيْ لَا  
تُخْطِئُوا. وَإِنْ أَخْطَأَ أَحَدٌ فَلَنَا شَفِيعٌ  
عِنْدَ الْآبِ، يَسُوعُ الْمَسِيحُ الْبَارُّ.

ΟΥΟΖ ΝΘΟΥ ΠΕ ΠΩΤ ΝΤΕ ΝΕΝΝΟΒΙ  
ΕΘΒΕ ΝΟΥΝ ΔΕ ΰΜΑΤΑ ΤΕΝ ΑΝ ΑΛΛΑ  
ΝΕΜ ΕΘΒΕ ΝΑ ΠΙΚΟΜΟΣ ΤΗΡΥ.

ΟΥΟΖ ΔΕΝ ΦΑΙ ΤΕΝΕΜΙ ΧΕ  
ΑΝΟΟΥΝΥ ΕΰΩΠ ΑΝΨΑΝΑΡΕΖ  
ΕΝΕΥΕΝΤΟΛΗ.

ΦΗΕΤΧΩ ΰΜΟΣ ΧΕ ΑΙΟΟΥΝΥ ΟΥΟΖ  
ΝΤΕΥΨΤΕΜΑΡΕΖ ΕΝΕΥΕΝΤΟΛΗ  
ΟΥΣΑΜΕΘΝΟΥΧ ΠΕ ΟΥΟΖ ΟΥΘΜΗ ΨΟΠ  
ΔΕΝ ΦΑΙ ΑΝ.

ΦΗΕ ΔΕ ΕΘΝΑΔΕΖ ΕΠΕΥΣΑΧΙ  
ΑΛΗΘΩΣ ΤΑΤΑΠΗ ΝΤΕ ΦΝΟΥΤ ΑΣΧΩΚ  
ΕΒΟΛ ΝΘΡΗ ΔΕΝ ΦΑΙ: ΔΕΝ ΦΑΙ ΤΕΝΕΜΙ  
ΧΕ ΤΕΝΨΟΠ ΝΘΗΤΥ.

ΦΗΕΤΧΩ ΰΜΟΣ ΧΕ ΤΨΟΠ ΝΘΗΤΥ  
ΣΕΜΨΑ ΰΦΡΗΤ ΕΤΑ ΦΗ ΜΟΥΙ ΰΜΟΥ  
ΝΤΕΥΜΟΥΙ ΖΩΥ ΰΠΑΙΡΗΤ.

ΠΑΜΕΝΡΑ Τ ΝΟΥΕΝΤΟΛΗ ΰΒΕΡΙ ΑΝ  
ΕΤΣΕΔΑΙ ΰΜΟΣ ΝΩΤΕΝ ΑΛΛΑ ΟΥΕΝΤΟΛΗ  
ΝΑΠΑΣ ΤΕ ΘΗΕΝΑΣ ΝΤΕΝ ΘΗΝΟΥ ΙΣΧΕΝ  
ΖΗ: ΤΕΝΤΟΛΗ ΝΑΠΑΣ ΠΙΣΑΧΙ ΠΕ  
ΕΤΑΡΕΤΕΝΣΟΘΜΕΥ.

ΠΑΛΙΝ ΟΥΕΝΤΟΛΗ ΰΒΕΡΙ ΕΤΣΕΔΑΙ  
ΰΜΟΣ ΝΩΤΕΝ ΘΗΕΤΕ ΟΥΟΝ ΟΥΜΕΘΜΗ  
ΨΟΠ ΝΘΗΤΣ ΝΕΜ ΔΕΝ ΘΗΝΟΥ ΧΕ ΠΙΧΑΚΙ  
ΝΑΣΙΝΙ ΟΥΟΖ ΠΙΟΥΙΝΙ ΝΤΑΦΜΗ ΖΗΔΗ  
ΨΕΡΟΥΙΝΙ.

And He Himself is the  
propitiation for our sins, and  
not for ours only but also  
for the whole world.

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

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

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

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

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

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

وَهُوَ كَفَّارَةٌ لِّخَطَايَانَا. لَيْسَ  
لِّخَطَايَانَا فَقَطَّ، بَلْ لِّخَطَايَا كُلِّ الْعَالَمِ  
أَيْضًا.

وَبِهَذَا نَعْرِفُ أَنَّنَا قَدْ عَرَفْنَاهُ: إِنْ  
حَفِظْنَا وَصَايَاهُ.

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

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

مَنْ قَالَ إِنَّهُ ثَابِتٌ فِيهِ، يَتَّبِعِي أَنَّهُ  
كَمَا سَلَكَ ذَاكَ هَكَذَا يَسْلُكُ هُوَ  
أَيْضًا.

أَيُّهَا الْإِخْوَةُ، لَسْتُ أَكْتُبُ إِلَيْكُمْ  
وَصِيَّةَ جَدِيدَةٍ، بَلْ وَصِيَّةَ قَدِيمَةٍ  
كَأَنْتُمْ عَنْدَكُمْ مِنَ الْبَدْءِ. الْوَصِيَّةُ  
الْقَدِيمَةُ هِيَ الْكَلِمَةُ الَّتِي  
سَمِعْتُمُوهَا مِنَ الْبَدْءِ.

أَيْضًا وَصِيَّةَ جَدِيدَةٍ أَكْتُبُ إِلَيْكُمْ، مَا  
هُوَ حَقٌّ فِيهِ وَفِيكُمْ، أَنَّ الظُّلْمَةَ قَدْ  
مَضَتْ، وَالنُّورُ الْحَقِيقِيُّ الْآنَ  
يُضِيءُ.

ΦΗΕΤΧΩ ὕμνος χε τῷοπ θεν  
 ποτωινι οτοθ εφμοσ† ὑπεφσον αφ  
 ἡδῶρην θεν πιχακι ψα†νοτ.

ΦΗΕΤΕΡΑΓΑΠΑΝ ὑπεφσον αφῷοπ  
 θεν ποτωινι οτοθ ὕμνον σκανδαλον  
 ῥοπ ἡδῆτφ.

ΦΗ ΔΕ ΕΘΜΟΣ† ὑπεφσον αφ θεν  
 πιχακι οτοθ αφμοψι θεν πιχακι: οτοθ  
 ῥεωοτν αν χε αφμοψι εθων χε ἃ  
 πιχακι θωμ ἡνεφβαλ.

*Ἥασηνοτ ὑπερμενρε πικοςμος  
 οτδε ηηετῷοπ θεν πικοςμος:  
 πικοςμος ηασινη ηεμ τερεπιθωμια: φη  
 δε ετιρι ὑφοτωψι ὑφνοτ† ῥηαῳοπι  
 ψα ενεθ: ἀμην.*

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

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

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

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

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

مَنْ يُحِبُّ أَخَاهُ يَثْبُتُ فِي النُّورِ  
 وَلَيْسَ فِيهِ عَثْرَةٌ.

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

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

## The Acts الإبركسيس

Πραξις ἡτε νενηιο† ἡἀποστολος:  
 ἐρε ποτςμοτ εθοταβ ῥωοπι ηευαν.  
 ἀμην.

**Πραξις κζ: θ - ιβ**

Εταφσινη δε ἡχε οτνιψ† ἡχρονος  
 οτοθ θηδη ηε πχοτ αν χε πε  
 ἡερεπλειν οτοθ θηδη ηε ἃ πιχοι σωρεμ  
 πε εθβε χε ηε ἃ τκενηστιᾶ σινη πε  
 ηαφ†νομ† δε ἡχε Πατλος εφχω  
 ὕμνος ηωοτ:

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

**Acts 27: 9 - 12**

Now, when much time  
 had been spent, and sailing  
 was now dangerous because  
 the Fast was already over,  
 Paul advised them, saying,

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

**أعمال 27: 9 - 12**

وَلَمَّا مَضَى زَمَانٌ طَوِيلٌ وَصَارَ  
 السَّفَرُ فِي الْبَحْرِ خَطَرًا إِذْ كَانَ  
 الصَّوْمُ أَيْضًا قَدْ مَضَى جَعَلَ بُولُسُ  
 يُنْذِرُهُمْ قَائِلًا:

Πῖρωμι τῆναυ γε οτον οτωωυ νεμ  
οτυμηυ ἡὸσι ναυωπι οτυμονον ὑπιχοι  
νεμ πἰαοῖνι ἀλλὰ νεμ νενκεψῖτχι  
θεν παιζινερζωτ.

Πῖεκατονταρχος δε ναφθῶτ  
ἡζῆτ νεμ πιρεφερζεμι νεμ  
πῖνατῆλῆρος ἐζοτε νῆναρε Παυλος  
χω ὑμωοτ.

Ἡγῆμοντ δε ἀν ἡξε πῖλτυμῆν  
ἐορενερπαραχιμαζιν ἃ ποτζοτὸ ἱρι  
ἡνοτσοῖνι ἐχατ ἐβολ ὑματ γε ἄρῆνοτ  
ἡσεῶχουχεμ ἐερκατανταν ἐφοινηζ  
ἐερπαραχιμαζιν ἡεν οτλτυμῆν ἡτε  
τῆκρητη εφσωμς ἐνῖκα ἡἐμεντ οτοζ  
ἐοτμα ἡχωρα πε.

*Πῖαχι δε ἡτε Πῖοις εφῆλαι οτοζ  
εφῆλῶαι: εφῆλμαζι οτοζ εφῆταχρο:  
θεν τῆςια ἡεκῆλῆσια ἡτε Φνοτῆ:  
ἀμην.*

“Men, I perceive that  
this voyage will end with  
disaster and much loss, not  
only of the cargo and ship,  
but also our lives.”

Nevertheless the  
centurion was more  
persuaded by the helmsman  
and the owner of the ship  
than by the things spoken  
by Paul.

And because the harbor  
was not suitable to winter  
in, the majority advised to  
set sail from there also, if by  
any means they could reach  
Phoenix, a harbor of Crete  
opening toward the  
southwest and northwest,  
and winter there.

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

«أَيُّهَا الرِّجَالُ أَنَا أَرَى أَنَّ هَذَا  
السَّفَرَ عَتِيدٌ أَنْ يَكُونَ بِضَرَرٍ  
وَحَسَارَةٍ كَثِيرَةٍ لَيْسَ لِلشَّحْنِ  
وَالسَّفِينَةِ فَقْطَ بَلْ لَأَنْفُسِنَا أَيْضًا».

وَلَكِنْ كَانَ قَائِدُ الْمَنَّةِ يَنْقَادُ إِلَى  
رَبَّانِ السَّفِينَةِ وَإِلَى صَاحِبِهَا أَكْثَرَ  
مِمَّا إِلَى قَوْلِ بُولُسَ.

وَلِأَنَّ مَوْقِعَ الْمِينَا لَمْ يَكُنْ صَالِحًا  
لِلْمَشْنَى اسْتَقَرَّ رَأْيُ أَكْثَرِهِمْ أَنْ  
يُقْلَعُوا مِنْ هُنَاكَ أَيْضًا عَسَى أَنْ  
يُمْجِنَهُمُ الْإِقْبَالُ إِلَى فِينِخُسَ لِيَسْتَوُوا  
فِيهَا. وَهِيَ مِينَا فِي كَرِيْتٍ تَنْظُرُ  
نَحْوَ الْجَنُوبِ وَالشَّمَالِ الْغَرْبِيِّينَ.

*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 Δα: Β, 5

Psalm 32: 2, 3

المزمور 31: 2، 3

Ωοτνιατῆ ὑπιρωμι ἐτε Πῖοις  
ναεπ νοβι ἐροϕ ἀν: οτοζ ὑμωον ἡχροϕ  
χι ἡεν ρωϕ: γε αἰχαρωι ἀνοκ:

Blessed is the man to  
whom The Lord does not  
impute iniquity, and in  
whose spirit there is no  
deceit. When I kept silent,

طوبى لرجل لا يحسب له الرب  
خطية ولا في روحه غش. أنا  
سكتُ فبليت عظامي. هليلويا.

αὐτὸς ἦν παλαιός. Ἀλληλουία.	my bones grew old. Alleluia.	
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## The Liturgy Gospel

### إنجيل القداَس

**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.

Οὐάναστωσις ἐβόλ θεν πιερασσελιον εθοταβ κα τα Ιωαννην ασιοτ.	A chapter according to Saint John, may his blessings be with us. Amen.	فصل من إنجيل معلمنا يوحنا البشير. بركاته علينا أمين.
<b>Ιωαννην Η: λᾱ - λθ</b>	<b>John 8: 31 - 39</b>	<b>يوحنا 8: 31 - 39</b>
Παρχω οτη ὁμοσ πε ἦνε Ιησοϋς ἠννηοτδαι ετατηαδ† εροϋ γε ἐϋωπ ἠθωτεν ἀρετενϋανδρι θεν πασασι ταφῳηι ἠθωτεν ναμαθητης.	Then Jesus said to those Jews who believed Him, “If you abide in My word, you are My disciples indeed.	فَقَالَ يَسُوعُ لِلْيَهُودِ الَّذِينَ آمَنُوا بِهِ: «إِنَّكُمْ إِنْ ثَبَّتُمْ فِي كَلَامِي فَبِالْحَقِّيقَةِ تَكُونُونَ تَلَامِيذِي.
Οτοϋ ερετενεσοτεν ὁμηι οτοϋ ερε ὁμηι ερ ὀηνοτ ἠρεμζε.	And you shall know the truth, and the truth shall make you free.”	وَتَعْرِفُونَ الْحَقَّ وَالْحَقُّ يُحَرِّرُكُمْ».
Αὐτεροτῶ ετρω ὁμοσ παϋ γε ἄνον να πῆπερμα ἠδβρααμ οτοϋ ἠπενερβωκ ἠδλι ἐνεϋ: πως ἠθοκ εκχω ὁμοσ γε ερετενεερ ρεμζε.	They answered Him, “We are Abraham’s descendants, and have never been in bondage to anyone. How can You say, ‘You will be made free’?”	أَجَابُوهُ: «إِنَّا ذُرِّيَّةُ إِبْرَاهِيمَ وَلَمْ نُسْتَعْبِدْ لَأَحَدٍ قَطْرَ كَيْفَ تَقُولُ أَنْتَ: إِنَّكُمْ تَصِيرُونَ أَحْرَارًا؟».
Αὐεροτῶ νωοτ ἦνε Ιησοϋς γε ἄμην ἄμην †χω ὁμοσ νωτεν γε οτοη νιβεν ετιρι ἠφνοβι οτβωκ ἠτε φνοβι πε.	Jesus answered them, “Most assuredly, I say to you, whoever commits sin is a slave of sin.	أَجَابَهُمْ يَسُوعُ: «الْحَقَّ الْحَقَّ أَقُولُ لَكُمْ: إِنْ كُلُّ مَنْ يَعْمَلُ الْخَطِيئَةَ هُوَ عَبْدٌ لِلْخَطِيئَةِ.
Πιβωκ Δε ἠπαϋοϋ θεν πιηι ϋα ἐνεϋ: πιϋηρι Δε ἠθοϋ ϋαϋοϋ ερατϋ	And a slave does not abide in the house forever, but a son abides forever.	وَالْعَبْدُ لَا يَبْقَى فِي الْبَيْتِ إِلَى الْأَبَدِ أَمَّا الْإِبْنُ فَيَبْقَى إِلَى الْأَبَدِ.

ὡς ἐνέε.

Εὖωπ οὐν ἀρεῶν Πιῶηρι ἐρ  
θῆνοῦ ἡρεῦζε οὐτως τετενναερ  
ρεῦζε.

¶ ἔμει γε ἡῶτεν να πῆροχ  
ἡβραάμ ἀλλὰ τετενκωτ ἡῶι  
ἐξοθεῖ γε πασαχὶ ὡπ θεν ἡῶν ἀν.

¶ Η οὐν ἀνοκ ἐταίνατ ἐρῶν ἡτοτῃ  
ἡπαίωτ ναι τσαχὶ ἡῶν: οὐοῦ  
ἡῶτεν ῶτεν ἡῆταρετενσοῦοῦ  
ἡτοτῃ ἡπετενιωτ τετενῆρι ἡῶν.

Δῆτερονὸ πεχῶν ναῖ γε πενιωτ  
πε βραάμ: πεχε ἡσοῦς ἡῶν γε ἐνε  
ἡῶτεν νενῶηρι ἡβραάμ πε  
ἡῆβηοῦ ἡτε βραάμ  
ἡαρετενναδίτοῦ.

*Πῶον φα Πεννοῦτ πε ὡς ἐνέε  
ἡτε νι ἐνέε: ἀμην.*

Therefore, if the Son  
makes you free, you shall be  
free indeed.

I know that you are  
Abraham's descendants, but  
you seek to kill Me, because  
My word has no place in  
you.

I speak what I have seen  
with My Father, and you do  
what you have seen with  
your father."

They answered and said  
to Him, "Abraham is our  
father." Jesus said to them,  
"If you were Abraham's  
children, you would do the  
works of Abraham.

*Glory be to God forever.*

فَإِنْ حَرَّرَكُمُ الْإِبْنُ فَبِالْحَقِيقَةِ  
تَكُونُونَ أَحْرَارًا.

أَنَا عَالِمٌ أَنَّكُمْ ذُرِّيَّةُ إِبْرَاهِيمَ. لَكِنَّا  
تَطْلُبُونَ أَنْ تَقْتُلُونِي لِأَنَّ كَلَامِي لَا  
مَوْضِعَ لَهُ فِيكُمْ.

أَنَا أَتَكَلَّمُ بِمَا رَأَيْتُ عِنْدَ أَبِي وَأَنْتُمْ  
تَعْمَلُونَ مَا رَأَيْتُمْ عِنْدَ آبَائِكُمْ».

أَجَابُوا وَقَالُوا لَهُ: «أَبُونَا هُوَ  
إِبْرَاهِيمُ». قَالَ لَهُمْ يَسُوعُ: «لَوْ  
كُنْتُمْ أَوْلَادَ إِبْرَاهِيمَ لَكُنْتُمْ تَعْمَلُونَ  
أَعْمَالِ إِبْرَاهِيمَ».

*والمجد لله دائماً.*

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

**Prophecies**  
 النبوات

**Exodus 4: 19 – 6: 13**  
 الخروج 4: 19 - 6: 13

<p>ΕΒΟΛ ΘΕΝ ΠΙΔΟΞΟΔΟΣ ΝΤΕ                  ΟΥΩΤΗΣ ΠΙΠΡΟΦΗΤΗΣ: ΕΡΕΠΕΥΣΜΟΥ                  ΕΘΟΥΑΒ: ΨΩΠΙ ΝΕΜΑΝ ΑΜΗΝ ΕΥΧΩ                  ΑΜΟΣ.</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><b>ΠΙΔΟΞΟΔΟΣ Δ: ΙΘ - Ε: ΙΣ</b></p>	<p><b>Exodus 4: 19 – 6: 13</b></p>	<p><b>الخروج 4: 19 - 6: 13</b></p>
<p>ΠΕΧΕ ΠΒΟΙΣ ΔΕ ΑΥΩΤΗΣ ΘΕΝ                  ΟΑΔΙΑΜ ΧΕ ΜΑΨΕΝΑΚ ΕΞΡΗΙ ΕΧΗΜΙ                  ΑΥΜΟΥ ΓΑΡ ΤΗΡΟΥ ΝΧΕ ΝΗΕΤΚΩΤ ΝΣΑ                  ΤΕΚΨΥΧΗ.</p> <p>ΑΥΒΙ ΔΕ ΝΧΕ ΟΥΩΤΗΣ ΝΤΕΥΣΙΜΙ                  ΝΕΜ ΝΕΥΑΛΩΟΥΤΙ ΑΥΤΑΛΩΟΥΤ ΕΝΙΕΞΗΟΥ                  ΟΥΟΥ ΑΥΤΑΘΘΟ ΕΞΡΗΙ ΕΧΗΜΙ: ΑΥΒΙ ΔΕ                  ΝΧΕ ΟΥΩΤΗΣ ΑΠΙΨΩΤ ΠΙΒΟΛ ΖΙΤΕΝ                  ΦΝΟΥΤ ΝΕΡΗΙ ΘΕΝ ΤΕΥΧΙΣ.</p> <p>ΠΕΧΕ ΠΒΟΙΣ ΔΕ ΑΥΩΤΗΣ ΧΕ                  ΧΝΑΨΕΝΑΚ ΟΥΟΥ ΧΝΑΤΑΘΘΟ ΕΞΡΗΙ                  ΕΧΗΜΙ: ΑΝΑΥ ΕΝΙΨΩΦΗΡΙ ΤΗΡΟΥ                  ΕΤΑΙΤΗΙΤΟΥ ΘΕΝ ΝΕΚΧΙΣ ΕΚΕΑΙΤΟΥ                  ΑΠΕΜΘΟ ΑΦΑΡΑΩ: ΑΝΟΚ ΔΕ ΕΙΕΘΡΕ                  ΠΕΥΣΗΤ ΝΨΟΥΤ ΟΥΟΥ ΝΝΕΥΧΑ ΠΑΛΑΟΣ                  ΕΒΟΛ.</p>	<p>Now the Lord said to Moses in Midian, “Go, return to Egypt; for all the men who sought your life are dead.”</p> <p>Then Moses took his wife and his sons and set them on a donkey, and he returned to the land of Egypt. And Moses took the rod of God in his hand.</p> <p>And the Lord said to Moses, “When you go back to Egypt, see that you do all those wonders before Pharaoh which I have put in your hand. But I will harden his heart, so that he will not let the people go.</p>	<p>وَقَالَ الرَّبُّ لِمُوسَى فِي مَدْيَانَ: «اذهب ارجع إلى مِصْرَ لِأَنَّهُ قَدْ مَاتَ جَمِيعُ الْقَوْمِ الَّذِينَ كَانُوا يَطْلُبُونَ نَفْسَكَ».</p> <p>فَأَخَذَ مُوسَى امْرَأَتَهُ وَبَنِيهِ وَأَرْكَبَهُمْ عَلَى الْحَمِيرِ وَرَجَعَ إِلَى أَرْضِ مِصْرَ. وَأَخَذَ مُوسَى عَصَا اللَّهِ فِي يَدِهِ.</p> <p>وَقَالَ الرَّبُّ لِمُوسَى: «عِنْدَمَا تَذْهَبُ لَتَرْجِعَ إِلَى مِصْرَ انْظُرْ جَمِيعَ الْعَجَائِبِ الَّتِي جَعَلْتُهَا فِي يَدِكَ وَاصْنَعْهَا قُدَّامَ فِرْعَوْنَ. وَلَكِنِّي أَشَدِّدُ قَلْبَهُ حَتَّى لَا يُطْلِقَ الشَّعْبَ.</p>



Πῶς δὲ ἐκεῖνος ὁ Φαραὼν καὶ ναὶ  
νὴ νηέτεργα ὁ υἱὸς ἦν τοῖς καὶ  
πατρὶ πατρὶ ὁ υἱὸς πε Πισρανλ.

Διὸς καὶ καὶ καὶ ὁ υἱὸς τοῦ ἐβλ  
εἰνα ἡτέργεμυ ὁ υἱὸς ἡὸς  
ὁ πεκοτῶν ἐοτοργε ἐβλ: ἀνατ οἱ  
ἀνοκ ἐθαδωτεβ ὁ πεκῶν πεκῶν  
ὁ υἱὸς.

Αὐτῶν δὲ δὲν πῶντ ὁ πῶν  
ἐτεργασθῶν ὁ υἱὸς ἀφὲ ἐβλ ἐργα  
ἦν οἱ ὁ γαστελὸς οἱ κατῶν  
ἐδοθεῖ.

Εἰς δὲ ἦν τοῖς Σεφωρὰ ἡ ὁ γα  
αὐτῶν τῶν μετὰ τῶν ἡτέ πεκῶν:  
οἱ αὐτῶν δὲ κατῶν οἱ  
πεκῶν καὶ ἀφὲ ἦν τοῖς ὁ πεκῶν  
ἦν τοῖς πῶν.

Οἱ ἀφῶν ἐβλ ὁ γα καὶ  
αὐτῶν ἀφὲ ἦν τοῖς ὁ πεκῶν ἦν  
πῶν.

Πε καὶ τοῖς δὲ ἡ ὁ γα καὶ  
αὐτῶν ἐβλ ἐργα ὁ γα  
ἐπῶν: οἱ ἀφῶν οἱ ἀφῶν  
ἐργα καὶ πῶν ἦν τοῖς ὁ γα  
ἀφῶν ἐργα.

Οἱ ὁ γα καὶ ὁ γα  
ἐν καὶ τῶν ἦν τοῖς

Then you shall say to  
Pharaoh, ‘Thus says the  
Lord: “Israel is My son, My  
firstborn.”

So I say to you, let My  
son go that he may serve  
Me. But if you refuse to let  
him go, indeed I will kill  
your son, your firstborn.”””

And it came to pass on  
the way, at the  
encampment, that the Lord  
met him and sought to kill  
him.

Then Zipporah took a  
sharp stone and cut off the  
foreskin of her son and cast  
it at Moses’ feet, and said,  
“Surely you are a husband  
of blood to me!”

So He let him go. Then  
she said, “You are a  
husband of blood,” because  
of the circumcision.

And the Lord said to  
Aaron, “Go into the  
wilderness to meet Moses.”  
So he went and met him on  
the mountain of God, and  
kissed him.

So Moses told Aaron all  
the words of the Lord who  
had sent him, and all the

فَقُولْ لِفِرْعَوْنَ: هَكَذَا يَقُولُ الرَّبُّ:  
إِسْرَائِيلُ ابْنِي الْبِكْرُ.

فَقُلْتُ لَكَ: «أَطْلِقْ ابْنِي لِيَعْبُدَنِي  
فَأَبَيْتَ أَنْ تُطْلِقَهُ. هَا أَنَا أَقْتُلُ ابْنَكَ  
الْبِكْرَ».

وَحَدَّثَ فِي الطَّرِيقِ فِي الْمَنْزِلِ أَنَّ  
الرَّبَّ التَّقَاهُ وَطَلَبَ أَنْ يَقْتُلَهُ.

فَأَخَذَتْ صَفُورَةُ صَوَّانَةً وَقَطَعَتْ  
غُرْلَةَ ابْنِهَا وَمَسَّتْ رِجْلَيْهِ. فَقَالَتْ:  
«إِنَّكَ عَرِيسٌ دِمِّي».

فَأَنْفَكَ عَنْهُ. حِينَئِذٍ قَالَتْ: «عَرِيسٌ  
دِمِّ مِنْ أَجْلِ الْخِتَانِ».

وَقَالَ الرَّبُّ لِهَارُونَ: «إِذْهَبْ إِلَى  
الْبَرِّيَّةِ لِاسْتِقْبَالِ مُوسَى». فَذَهَبَ  
وَالْتَقَاهُ فِي جَبَلِ اللَّهِ وَقَبَّلَهُ.

فَأَخْبَرَ مُوسَى هَارُونَ بِكُلِّ كَلِمَةٍ  
الرَّبِّ الَّتِي أَرْسَلَهُ وَبِكُلِّ آيَاتِ  
الَّتِي أَوْصَاهُ بِهَا.

μηῆταγοροποῦ neu niuini throu  
ἔταρθενωνῆ ἔρωου.

Αἰψῆναῖ δὲ ἦξε Ὡῦτς neu  
Δάρων οτορ ἀθουετ νιδελαι  
throu ἵτε nenwhri ἡΠισρανλ.

Οτορ αῖσαῖ ἦξε Δάρων ἡνισαῖ  
throu μηῆταῖ ἡμωῦ ἦξε  
Φνοῦτ neu Ὡῦτς οτορ αῖρι  
ἡνιμῆνι ἡπεῦθο ἡνιμῆνι.

Οτορ αῖναῖ ἦξε πιλαος οτορ  
αῖραῖ τε αῖρεμῖνι ἦξε Φνοῦτ  
ἡnenwhri ἡΠισρανλ οτορ αῖναῖ  
ἔπορτορτε: οτορ αῖριτῆ ἔπεσῃ  
ἦξε πιλαος αῖοῦωτ.

Οτορ μεnenca nai αῖψῆναῖ ἦξε  
Ὡῦτς neu Δάρων ἔδοῦν εα  
Φαραὼ οτορ πεχωῦ ἡΦαραὼ τε nai  
ne μηῆτεῖω ἡμωῦ ἦξε Πβοις  
Φνοῦτ ἡΠισρανλ τε οτωρ ἡπαλαος  
ἔβολ εἰνα ἡτοῦεῖω ἡνι εἰ πῶαῖ.

Οτορ πεξε Φαραὼ τε niu πε φαι  
τε ἡτασῶτεῖ na τεῖςῶν εωστε  
ἡταοτωρ ἡnenwhri ἡΠισρανλ ἔβολ  
ἡτῶοῦ ἡΠβοις an οτορ Πισρανλ  
τῆαοτορπῆ ἔβολ an.

Οτορ πεχωῦ naῖ τε Φνοῦτ ἡτε  
νιδεβερος αῖθαεμεν ἔροῖ

signs which He had  
commanded him.

Then Moses and Aaron  
went and gathered together  
all the elders of the children  
of Israel.

And Aaron spoke all the  
words which the Lord had  
spoken to Moses. Then he  
did the signs in the sight of  
the people.

So the people believed.  
And when they heard that  
the Lord had visited the  
children of Israel and that  
He had looked on their  
affliction, then they bowed  
their heads and worshiped.

Afterward Moses and  
Aaron went in and told  
Pharaoh, "Thus says the  
Lord God of Israel: 'Let My  
people go, that they may  
hold a feast to Me in the  
wilderness.'"

And Pharaoh said,  
"Who is the Lord, that I  
should obey His voice to let  
Israel go? I do not know the  
Lord, nor will I let Israel  
go."

So they said, "The God  
of the Hebrews has met  
with us. Please, let us go

ثُمَّ مَضَى مُوسَى وَهَارُونُ وَجَمَعَا  
جَمِيعَ شُيُوخِ بَنِي إِسْرَائِيلَ.

فَتَكَلَّمَ هَارُونُ بِجَمِيعِ الْكَلَامِ الَّذِي  
كَلَّمَ الرَّبُّ مُوسَى بِهِ وَصَنَعَ الْآيَاتِ  
أَمَامَ عُيُونِ الشَّعْبِ.

فَأَمَنَ الشَّعْبُ. وَلَمَّا سَمِعُوا أَنَّ  
الرَّبَّ افْتَقَدَ بَنِي إِسْرَائِيلَ وَأَنَّهُ نَظَرَ  
مَذَلَّتَهُمْ خَرُّوا وَسَجَدُوا.

وَبَعْدَ ذَلِكَ دَخَلَ مُوسَى وَهَارُونُ  
وَقَالَا لِفِرْعَوْنَ: «هَكَذَا يَقُولُ الرَّبُّ  
إِلَهُ إِسْرَائِيلَ: أَطْلِقْ شَعْبِي لِيَعْبُدُوا  
لِي فِي الْبَرِّيَّةِ».

فَقَالَ فِرْعَوْنُ: «مَنْ هُوَ الرَّبُّ حَتَّى  
أَسْمَعَ لِقَوْلِهِ فَأُطْلِقَ إِسْرَائِيلَ؟ لَا  
أَعْرِفُ الرَّبَّ وَإِسْرَائِيلَ لَا أَطْلُقُهُ».

فَقَالَا: «إِلَهُ الْعِبْرَانِيِّينَ قَدْ اتَّقَانَا  
فَنَذْهَبُ سَفَرُ ثَلَاثَةِ أَيَّامٍ فِي الْبَرِّيَّةِ

ΤΕΝΝΑΨΕΝΑΝ ΟΥΝ ΝΨΟΜΤ ΝΕΖΟΟΥ  
 ΞΟΩΨΙ ΕΞΡΗΙ ΖΙ ΠΨΑΨΕ ΖΙΝΑ ΝΤΕΝΨΕΤ  
 ΨΟΥΨΩΟΥΨΙ ΞΠΒΟΙΣ ΠΕΝΝΟΥΤ ΜΗΨΩΣ  
 ΝΤΕ ΟΥΜΟΥ ΤΑΖΟΝ ΙΕ ΟΥΨΩΤΕΒ.

ΟΤΟΖ ΠΕΧΑΨ ΝΨΟΥ ΝΧΕ ΠΟΥΡΟ  
 ΝΧΗΜΙ ΧΕ ΕΒΕ ΟΥ ΨΩΨΗΣ ΝΕΜ  
 ΑΛΑΡΩΝ ΤΕΤΕΝΨΩΝΖ ΞΠΖΗΤ ΞΠΑΙΛΑΟΣ  
 ΕΒΟΛ ΖΑ ΝΟΥΖΕΒΗΟΥΙ: ΜΑΨΕΝΩΤΕΝ  
 ΦΟΥΑΙ ΦΟΥΑΙ ΞΜΩΤΕΝ ΕΝΕΨΖΕΒΗΟΥΙ.

ΟΤΟΖ ΠΕΧΕ ΦΑΡΑΨ ΧΕ ΖΗΠΠΕ  
 ΤΝΟΥ ΨΟΥ ΝΧΕ ΠΙΛΑΟΣ ΝΤΕ ΠΙΚΑΖΙ  
 ΞΠΕΝΘΕΡΕΝΤ ΜΤΟΝ ΟΥΝ ΝΨΟΥ ΕΒΟΛ ΖΑ  
 ΝΙΖΕΒΗΟΥΙ.

ΑΨΟΥΑΖΣΑΖΝΙ ΔΕ ΝΧΕ ΦΑΡΑΨ  
 ΕΤΟΤΟΥ ΝΗΙΕΡΨΟΔΙΩΚΤΗΣ ΝΕΜ ΝΙΣΨΟΥΙ  
 ΝΤΕ ΠΙΛΑΟΣ ΕΨΧΩ ΞΜΟΣ.

ΧΕ ΝΝΕΤΕΝΟΥΑΖΤΕΝ ΘΗΝΟΥ ΕΤΤΟΖ  
 ΞΠΙΛΑΟΣ ΕΝΙΤΩΒΙ ΞΦΡΗΤ ΝΣΑΨ ΝΕΜ  
 ΨΟΜΤ ΞΦΟΟΥ: ΜΑΡΟΥΨΕΝΩΟΥ ΝΘΩΟΥ  
 ΟΥΟΖ ΝΣΕΘΟΥΕΤ ΤΟΖ ΝΨΟΥ ΞΜΑΨΑΤΟΥ.

ΟΤΟΖ ΤΗΠΙ ΝΤΕ ΝΙΤΩΒΙ  
 ΘΗΕΤΟΥΘΑΜΙΟ ΞΜΟΣ ΕΥΕΘΑΜΙΟΣ ΞΜΗΝΙ  
 ΟΥΟΖ ΕΡΕΤΕΝΕΤΟΥΖΟ ΕΡΩΟΥ: ΟΥΟΖ  
 ΝΝΕΤΕΝΧΕΧΕΒ ΖΛΙ ΕΒΟΛ ΝΨΗΤΟΥ:  
 ΣΕΨΡΩΨΤ ΨΑΡ: ΕΒΕ ΦΑΙ ΣΕΩΨ ΕΒΟΛ  
 ΕΥΧΩ ΞΜΟΣ ΧΕ ΤΕΝΝΑΨΕΝΑΝ ΝΤΕΝΨΕΤ  
 ΨΟΥΨΩΟΥΨΙ ΞΠΕΝΝΟΥΤ.

three days' journey into the desert and sacrifice to the Lord our God, lest He fall upon us with pestilence or with the sword."

Then the king of Egypt said to them, "Moses and Aaron, why do you take the people from their work? Get back to your labor."

And Pharaoh said, "Look, the people of the land are many now, and you make them rest from their labor!"

So the same day Pharaoh commanded the taskmasters of the people and their officers, saying,

"You shall no longer give the people straw to make brick as before. Let them go and gather straw for themselves.

And you shall lay on them the quota of bricks which they made before. You shall not reduce it. For they are idle; therefore they cry out, saying, 'Let us go and sacrifice to our God.'

وَنَذِيحُ لِلرَّبِّ إِلَهِنَا لِنَلَّا يَصِيبَنَا  
 بِالْوَبَاءِ أَوْ بِالسَّيْفِ».

فَقَالَ لَهُمَا مَلِكُ مِصْرَ: «لِمَاذَا يَا  
 مُوسَى وَهَارُونَ تُبْطِلَانِ الشَّعْبَ  
 مِنْ أَعْمَالِهِ؟ اذْهَبَا إِلَى أَثْقَالِكُمَا».

وَقَالَ فِرْعَوْنُ: «هُؤُذَا الْآنَ شَعْبُ  
 الْأَرْضِ كَثِيرٌ وَأَنْتُمَا تُرِيحَانِهِمْ مِنْ  
 أَثْقَالِهِمْ».

فَأَمَرَ فِرْعَوْنُ فِي ذَلِكَ الْيَوْمِ  
 مُسَخِّرِي الشَّعْبِ وَمُدَبِّرِيهِ قَائِلًا:

«لَا تَعُودُوا تُعْطُونَ الشَّعْبَ تَبْنًا  
 لِصَنْعِ اللَّبْنِ كَأَمْسٍ وَأَوَّلَ مِنْ  
 أَمْسٍ. لِيَذْهَبُوا هُمْ وَيَجْمَعُوا تَبْنًا  
 لِأَنْفُسِهِمْ».

وَمِقْدَارَ اللَّبْنِ الَّذِي كَانُوا يَصْنَعُونَهُ  
 أَمْسٍ وَأَوَّلَ مِنْ أَمْسٍ تَجْعَلُونَ  
 عَلَيْهِمْ. لَا تَنْقُصُوا مِنْهُ فَإِنَّهُمْ  
 مُتَكَاسِلُونَ لِذَلِكَ يَصْرُخُونَ قَائِلِينَ:  
 نَذْهَبْ وَنَذِيحُ لِإِلَهِنَا.



ἡσυχάει καὶ οὐκ ἐκφρασθήσεται.

Αὐτὸ δὲ ἐδοῦν ἡγεῖς νῆδον ἡγεῖς  
νενῶνι καὶ Πισραῖν ἀνὰ ἐξῆς ἐλθὼν  
Φαραὼ ἐπὶ αὐτοῦ καὶ εἶπε οὐκ ἀκίρῃ  
καὶ παρρησίᾳ ἡνεκέβιακ.

Πιτοὺς γὰρ σεῖς αὐτοῦ ἀν  
ἡνεκέβιακ οὐτοὺς σεῖς αὐτοῦ καὶ  
τῇσι ἡγεῖς ἡνεκίωσι μαθαίνωσι οὐτοὺς  
ἐπὶ αὐτοῦ καὶ ἐκάλωσι ἀνερμαστίζοι  
αὐτοῦ: ἡγεῖς οὐκ ἐκάλωσι οὐκ  
ἡγεῖς.

Οὐτοὺς περὶ Φαραὼ νῶν καὶ  
τετενῶν οὐτοὺς ἡγεῖς  
ἐλθὼν τετενῶν: εἶπε φαι τετενῶν  
αὐτοῦ καὶ τετενῶν ἡγεῖς  
οὐκ ἐλθὼν καὶ ἐπὶ αὐτοῦ.

¶ οὐκ οὐκ ἐλθὼν ἀνὰ ἐξῆς  
πιτοὺς γὰρ ἐλθὼν νῶν ἀν οὐτοὺς  
τῇσι ἡγεῖς τετενῶν.

Παῖδες δὲ ἐλθὼν ἡγεῖς νῆδον ἡγεῖς  
νενῶνι καὶ Πισραῖν ἐπὶ αὐτοῦ  
ἐλθὼν αὐτοῦ καὶ  
ἡγεῖς ἐλθὼν ἐλθὼν ἡγεῖς  
νῆδον ἐλθὼν ἡγεῖς  
αὐτοῦ ἐλθὼν.

Αὐτὸ δὲ ἐλθὼν ἐλθὼν ὡς οὐκ  
ἐλθὼν ἐλθὼν ἐλθὼν

Then the officers of the children of Israel came and cried out to Pharaoh, saying, “Why are you dealing thus with your servants?”

There is no straw given to your servants, and they say to us, ‘Make brick!’ And indeed your servants are beaten, but the fault is in your own people.”

But Pharaoh said, “You are idle! Idle! Therefore you say, ‘Let us go and sacrifice to the Lord.’”

Therefore, go now and work; for no straw shall be given you, yet you shall deliver the quota of bricks.”

And the officers of the children of Israel saw that they were in trouble after it was said, “You shall not reduce any bricks from your daily quota.”

Then, as they came out from Pharaoh, they met

فَأَتَى مُدَبِّرُو بَنِي إِسْرَائِيلَ  
وَصَرَخُوا إِلَى فِرْعَوْنَ قَائِلِينَ:  
«لِمَاذَا تَفْعَلُ هَكَذَا بِعِبِيدِكَ؟»

أَلَتَبْنُ لَيْسَ يُعْطَى لِعِبِيدِكَ وَاللِّبْنُ  
يَقُولُونَ لَنَا اصْنَعُوهُ وَهُوَ ذَا عِبِيدِكَ  
مَضْرُوبُونَ وَقَدْ أَخْطَأَ شَعْبُكَ.»

فَقَالَ فِرْعَوْنَ: «مُتَكاسِلُونَ أَنْتُمْ  
مُتَكاسِلُونَ. لِذَلِكَ تَقُولُونَ: تَذْهَبُ  
وَتَذْبَحُ لِلرَّبِّ.»

فَالآنَ اذْهَبُوا اْعْمَلُوا. وَتَبْنُ لَا  
يُعْطَى لَكُمْ وَمِقْدَارَ اللَّبْنِ  
تَقْدِمُونَهُ.»

فَرَأَى مُدَبِّرُو بَنِي إِسْرَائِيلَ أَنْفُسَهُمْ  
فِي بَلِيَّةٍ إِذْ قِيلَ لَهُمْ لَا تَنْقُصُوا مِنْ  
لَبْنِكُمْ أَمْرَ كُلِّ يَوْمٍ بِيَوْمِهِ.

وَصَادَفُوا مُوسَى وَهَارُونَ وَاقْفَيْنِ  
لِلْقَائِهِمْ حِينَ خَرَجُوا مِنَ لَدُنْ  
فِرْعَوْنَ.

ἔβωλ θα πρὸ ἡΦαραὼ.

Οὗτος πεχωὺν νωοὺ καὶ εὐεῖνα  
ἔρωτεν ἡγε Φνοῦτ' οὗτος ἐφ' ἑταπ  
ἔρωτεν καὶ ἀρετενερ πενθεοὶ ἡβοῦ  
ἡπεῖθο ἡΦαραὼ νευ πεῖθο  
ἡνεφ' ἀλωνοῖ ἀρετεντ' ἡνοχηι ἐδ' ρηι  
ἐνεφ' χιζ ἐτακον.

Ἀφκοτ' Δε ἡγε Ὡω' ρης θα  
Πβοις οὗτος πεχαφ καὶ Πβοις εἶθε οὐ  
ακ' ἡκαθ ἡπαιλαος οὗτος εἶθε οὐ  
ακοτορπτ.

Ισθεν ἐταιψε γαρ ἐδοῦν θα  
Φαραὼ ἐσαζι νευαφ θεν πεκραν  
αφ' ἑμεκο ἡπαιλαος οὗτος  
ἡπεκνοζεμ ἡπεκλαος.

Οὗτος πεχε Πβοις Ὡω' ρης καὶ  
ζηδ' ἐκενατ' ἐνη' ἑτ' ἡαλιτοτ' ἡΦαραὼ  
ἡδ' ρηι γαρ θεν οὐχιζ ἐα' α' α' α'  
εφ' οτορποτ' ἐβωλ οὗτος θεν οὐωωβω  
εφ' βοσι ἐφ' ἐλιτοτ' ἐβωλ θεν πεφ' καζι.

Ἀφ' α' α' α' ἡγε Φνοῦτ' νευ Ὡω' ρης  
οὗτος πεχαφ ναφ καὶ ἀνοκ πε Πβοις.

Διοτορ' εἰς Ἀβρααμ νευ Ισαακ  
νευ Ιακωβ: Φνοῦτ' ἐτ' ωπ ἡτωοτ' φαι  
πε παρ' αν: οὗτος παρ' αν Πβοις  
ἡπι' οτορ' εἰς ἔρωοτ'.

Moses and Aaron who  
stood there to meet them.

And they said to them,  
“Let the Lord look on you  
and judge, because you  
have made us abhorrent in  
the sight of Pharaoh and in  
the sight of his servants, to  
put a sword in their hand to  
kill us.”

So Moses returned to  
the Lord and said, “Lord,  
why have You brought  
trouble on this people? Why  
is it You have sent me?

For since I came to  
Pharaoh to speak in Your  
name, he has done evil to  
this people; neither have  
You delivered Your people  
at all.”

Then the Lord said to  
Moses, “Now you shall see  
what I will do to Pharaoh.  
For with a strong hand he  
will let them go, and with a  
strong hand he will drive  
them out of his land.”

And God spoke to  
Moses and said to him:

“I am the Lord. I  
appeared to Abraham, to  
Isaac, and to Jacob, as God  
Almighty, but by My name  
Lord I was not known to  
them.

فَقَالُوا لَهُمَا: «يَنْظُرُ الرَّبُّ إِلَيْكُمَا  
وَيَقْضِي لَاتَّكُمَا أَنْتُمَا رَايَحْتُمَا فِي  
عَيْنِي فِرْعَوْنَ وَفِي عَيْنِ عِبِيدِهِ  
حَتَّى تَعْطِيَا سَيْفًا فِي أَيْدِيهِمْ  
لِيَقْتُلُونَا».

فَرَجَعَ مُوسَى إِلَى الرَّبِّ وَقَالَ: «يَا  
سَيِّدُ لِمَذَا أَسَأْتَ إِلَى هَذَا الشَّعْبِ؟  
لِمَذَا أَرْسَلْتَنِي؟

فَإِنَّهُ مُنْذُ دَخَلْتُ إِلَى فِرْعَوْنَ لَأَتَكَلَّمَ  
بِاسْمِكَ أَسَاءَ إِلَى هَذَا الشَّعْبِ.  
وَأَنْتَ لَمْ تَخْلُصْ شَعْبَكَ».

فَقَالَ الرَّبُّ لِمُوسَى: «الآنَ تَنْظُرُ  
مَا أَنَا أَفْعَلُ بِفِرْعَوْنَ. فَإِنَّهُ يَبْدُ  
قُوَّةً يُطْلِقُهُمْ وَيَبْدُ قُوَّةً يَطْرُدُهُمْ  
مِنْ أَرْضِهِ».

ثُمَّ قَالَ اللَّهُ لِمُوسَى: «أَنَا الرَّبُّ.

وَأَنَا ظَهَرْتُ لِإِبْرَاهِيمَ وَإِسْحَاقَ  
وَيَعْقُوبَ بِأَنِّي إِلَهٌ الْقَادِرُ عَلَى كُلِّ  
شَيْءٍ. وَأَمَّا بِاسْمِي «يَهْوَه» فَلَمْ  
أَعْرِفْ عِنْدَهُمْ.

ΟΥΟΖ ΔΙΣΕΜΝΕ ΤΑΔΙΔΘΗΚΗ ΝΕΜΩΟΥ  
 ΖΩΣΤΕ ΝΤΑΪ ΝΩΟΥ ΜΠΚΑΖΙ ΝΤΕ  
 ΝΙΧΑΝΑΝΕΟΣ ΠΙΚΑΖΙ ΕΤΑΓΕΡΡΕΜΝΧΩΙΔΙ  
 ΖΙΩΤΕΥ.

ΟΥΟΖ ΔΝΟΚ ΔΙΣΩΤΕΜ ΕΠΕΙΔΕΘΟΜ  
 ΝΤΕ ΝΕΝΩΗΡΙ ΜΠΙΣΡΑΗΛ ΦΗΕΤΕ ΝΙΡΕΜ  
 ΝΧΗΜΙ ΙΡΙ ΜΩΟΥ ΜΒΩΚ ΝΔΗΤΕΥ ΟΥΟΖ  
 ΔΙΕΡΦΜΕΤΙ ΝΤΑΔΙΔΘΗΚΗ.

ΜΑΩΠΕΝΑΚ ΔΧΟΣ ΝΝΕΝΩΗΡΙ  
 ΜΠΙΣΡΑΗΛ ΧΕ ΔΝΟΚ ΠΕ ΠΒΟΙΣ ΟΥΟΖ  
 ΕΙΕΕΝ ΘΗΝΟΥ ΕΒΟΛ ΔΕΝ ΪΜΕΤΧΩΡΙ ΝΤΕ  
 ΝΙΡΕΜ ΝΧΗΜΙ ΟΥΟΖ ΕΙΕΝΑΖΕΜ ΘΗΝΟΥ  
 ΕΒΟΛ ΔΕΝ ΤΟΥΜΕΤΒΩΚ ΟΥΟΖ ΕΙΕΣΕΤ  
 ΘΗΝΟΥ ΔΕΝ ΟΥΩΒΩΥ ΕΥΒΟΟΙ ΝΕΜ  
 ΟΥΝΙΟΥΪ ΝΖΑΠ.

ΟΥΟΖ ΕΙΕΨΕΠ ΘΗΝΟΥ ΕΡΟΙ ΕΥΛΑΟΣ  
 ΝΗΙ: ΟΥΟΖ ΕΙΕΨΩΠΙ ΝΩΤΕΝ ΝΗΝΟΥΪ ΟΥΟΖ  
 ΕΡΕΤΕΝΕΜΙ ΧΕ ΔΝΟΚ ΠΕ ΠΒΟΙΣ  
 ΠΕΤΕΝΝΟΥΪ ΦΗΕΤΑΥΕΝ ΘΗΝΟΥ ΕΒΟΛ  
 ΔΕΝ ΠΚΑΖΙ ΝΧΗΜΙ ΝΕΜ ΕΒΟΛ ΔΕΝ  
 ΪΜΕΤΒΩΚ ΝΤΕ ΝΙΡΕΜ ΝΧΗΜΙ.

ΟΥΟΖ ΕΙΕΒΙ ΘΗΝΟΥ ΕΔΟΥΝ ΕΠΙΚΑΖΙ  
 ΦΗΕΤΑΙΣΟΥΤΕΝ ΤΑΧΙΧ ΕΒΟΛ ΕΧΩΥ  
 ΕΤΗΙΥ ΝΑΒΡΑΑΜ ΝΕΜ ΙΣΑΑΚ ΝΕΜ ΙΑΚΩΒ  
 ΟΥΟΖ ΕΙΕΤΗΙΥ ΝΩΤΕΝ ΔΕΝ ΟΥΚΛΗΡΟΣ  
 ΔΝΟΚ ΠΒΟΙΣ.

I have also established  
 My covenant with them, to  
 give them the land of  
 Canaan, the land of their  
 pilgrimage, in which they  
 were strangers.

And I have also heard  
 the groaning of the children  
 of Israel whom the  
 Egyptians keep in bondage,  
 and I have remembered My  
 covenant.

Therefore, say to the  
 children of Israel: ‘I am the  
 Lord; I will bring you out  
 from under the burdens of  
 the Egyptians, I will rescue  
 you from their bondage,  
 and I will redeem you with  
 an outstretched arm and  
 with great judgments.

I will take you as My  
 people, and I will be your  
 God. Then you shall know  
 that I am the Lord your God  
 who brings you out from  
 under the burdens of the  
 Egyptians.

And I will bring you  
 into the land which I swore  
 to give to Abraham, Isaac,  
 and Jacob; and I will give it  
 to you as a heritage: I am  
 the Lord.”

وَإَيْضاً أَقَمْتُ مَعَهُمْ عَهْدِي: «أَنْ  
 أُعْطِيَهُمْ أَرْضَ كَنْعَانَ أَرْضَ  
 غُرْبَتِهِمُ الَّتِي تَغْرِبُوا فِيهَا.

وَأَنَا أَيْضاً قَدْ سَمِعْتُ أَبْنِي  
 إِسْرَائِيلَ الَّذِينَ يَسْتَعْبِدُهُمُ  
 الْمِصْرِيُّونَ وَتَذَكَّرْتُ عَهْدِي.

لِذَلِكَ قُلْ لِبَنِي إِسْرَائِيلَ: أَنَا الرَّبُّ.  
 وَأَنَا أَخْرَجُكُمْ مِنْ تَحْتِ أَثْقَالِ  
 الْمِصْرِيِّينَ وَأُنْقِذُكُمْ مِنْ عُبُودِيَّتِهِمْ  
 وَأَخْلَصُكُمْ بِذِرَاعٍ مَمْدُودَةٍ وَبِأَحْكَامٍ  
 عَظِيمَةٍ.

وَأَتَّخِذُكُمْ لِي شَعْباً وَأَكُونُ لَكُمْ إِلَهاً.  
 فَتَعْلَمُونَ أَنِّي أَنَا الرَّبُّ إِلَهُكُمْ الَّذِي  
 يُخْرِجُكُمْ مِنْ تَحْتِ أَثْقَالِ  
 الْمِصْرِيِّينَ.

وَأَدْخِلُكُمْ إِلَى الْأَرْضِ الَّتِي رَفَعْتُ  
 يَدِي أَنْ أُعْطِيَهَا لِأَبْرَاهِيمَ وَإِسْحَاقَ  
 وَيَعْقُوبَ. وَأُعْطِيَكُمْ إِيَّاهَا مِيرَاثاً.  
 أَنَا الرَّبُّ».

Αφρακι δε ὑπαίρητ' ἦξε Ὡτ'ςχς  
 нем ненури ὑΠισρανλ οτοϑ  
 ὑποτρωτεμ ἦσα Ὡτ'ςχς ἐβολλ δ'εν  
 οτυμετκοντζι ἦζηт нем ἐβολλ δ'εν  
 нигвнот'ι εθнауτ.

Πεξε Πβοис δε Ὡτ'ςχς εφχω  
 ὕμος.

Уауенак ἐδотн сахи нем Фараὼ  
 ποτρο ἦΧημι зина ἦτεφотωри  
 ἦненури ὑΠисρανλ ἐβολл δ'εν  
 перкажи.

Αφρακι δε ἦξε Ὡτ'ςχς ὑπεῤῥο  
 ὑΠβοис εφχω ὕμος χε зηппе ic  
 ненури ὑΠисρανλ ὑποτρωτεμ ἦσω  
 οτοϑ πως Φараὼ насωтеμ ἦσω  
 ἄнок зар ἄнок отатсахи.

Πεξε Πβοис δε Ὡτ'ςχς нем  
 Αἰρων ἐταφ οταзсажни нωот  
 ἐуенωот за Фараὼ ποτρο ἦΧημι  
 зωсте ёен ненури ὑΠисρανλ ἐβολл  
 δ'ен пкажи ἦΧημι.

*Отвор ἡ τριас εθотав Пеннот'ф  
 уа ёнез нем уа ёнез ἡτε н'ёнез  
 тнрот. Амин.*

So Moses spoke thus to  
 the children of Israel; but  
 they did not heed Moses,  
 because of anguish of spirit  
 and cruel bondage.

And the Lord spoke to  
 Moses, saying,

“Go in, tell Pharaoh  
 king of Egypt to let the  
 children of Israel go out of  
 his land.”

And Moses spoke  
 before the Lord, saying,  
 “The children of Israel have  
 not heeded me. How then  
 shall Pharaoh heed me, for I  
 am of uncircumcised lips?”

Then the Lord spoke to  
 Moses and Aaron, and gave  
 them a command for the  
 children of Israel and for  
 Pharaoh king of Egypt, to  
 bring the children of Israel  
 out of the land of Egypt.

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

فَكَلَّمَ مُوسَىٰ بَنِي إِسْرَٰئِيلَ هَكَذَا  
 وَلَكِنْ لَّمْ يَسْمَعُوا لِمُوسَىٰ مِنْ  
 صَغَرِ النَّفْسِ وَمِنْ الْعُبُودِيَّةِ  
 الْقَاسِيَةِ.

ثُمَّ قَالَ الرَّبُّ لِمُوسَىٰ:

«ادْخُلْ قُلْ لِفِرْعَوْنَ مَلِكِ مِصْرَ أَنْ  
 يُطْلِقَ بَنِي إِسْرَٰئِيلَ مِنْ أَرْضِهِ».

فَتَكَلَّمَ مُوسَىٰ أَمَامَ الرَّبِّ قَائِلًا:  
 «هُودًا بَنُو إِسْرَٰئِيلَ لَمْ يَسْمَعُوا لِي  
 فَكَيْفَ يَسْمَعَنِي فِرْعَوْنُ وَأَنَا أُغْلَفُ  
 الشَّفَتَيْنِ؟»

فَكَلَّمَ الرَّبُّ مُوسَىٰ وَهَارُونَ  
 وَأَوْصَىٰ مَعَهُمَا إِلَىٰ بَنِي إِسْرَٰئِيلَ  
 وَإِلَىٰ فِرْعَوْنَ مَلِكِ مِصْرَ فِي  
 إِخْرَاجِ بَنِي إِسْرَٰئِيلَ مِنْ أَرْضِ  
 مِصْرَ.

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



**Joel 2: 21 - 27**  
**يونيل 2: 21 - 27**

<p>ΕΒΟΛ ΘΕΝ ΙΟΥΗΛ ΠΙΠΡΟΦΗΤΗΣ:  ἐρεπεϋμοϋ εθοϋαβ: ψωπι νευαν  ἀμην εϋζω ἄμος.</p>	<p>A reading from Joel the prophet, may his blessing be with us. Amen.</p>	<p>من يُونِيل النّبي، بركته المقدسة تكون معنا. آمين.</p>
<p><b>ΙΟΥΗΛ Β: ΚΑ - ΚΖ</b></p>	<p><b>Joel 2: 21 - 27</b></p>	<p><b>يونيل 2: 21 - 27</b></p>
<p>Χευνου† πικαζι ραϋι οτοϋ  οτνοϋ οτοϋ αϋθροταϋαι ηξε Πβοις  ἐπζινιρι.</p> <p>Χευνου† νιτεβνωϋνι ητε  νιμεϋϋωτ ξε αϋφιρι εβολ ηξε  νιμεϋϋω† ητε πϋαϋε: ξε οϋϋϋηη  αϋινι ἠπεϋοϋταϋ εβολ οϋβω ηαλοζι  νευ οϋβω ηκεντε αϋ† ητοϋζου.</p> <p>Οτοϋ νιϋηρι ητε Σιων ραϋι οτοϋ  οτνοϋ εχεν Πβοις πετεννοϋ†: ξε οϋη  αϋ† νωτεν ηνιθρηϋνι ητε οϋεϋηη  οτοϋ εϋεζωϋ νωτεν ηοϋμοϋηζωϋ  ηϋωρπ νευ δε κατα φρη† ιχεν ϋη.</p> <p>Οτοϋ εϋεμοϋ ηκοϋο ηξε νιθνωϋ  οτοϋ εϋεϋονϋεν εβολ ηξε νιερωτ  ηοϋηρπ νευ οϋηεϋ.</p> <p>Οτοϋ †να†ϋεβιω νωτεν ηϋϋεβιω  ηνιρομπι ηηεταϋοϋομοϋ ηξε πϋϋε  νευ πιβροϋχοϋ νευ †ετηϋι νευ  †ζαμπι τανιϋ† ηζου εταιοτορπς</p>	<p>Fear not, O land; be glad and rejoice, for the Lord has done marvelous things!</p> <p>Do not be afraid, you beasts of the field; for the open pastures are springing up, and the tree bears its fruit; the fig tree and the vine yield their strength.</p> <p>Be glad then, you children of Zion, and rejoice in the Lord your God; for He has given you the former rain faithfully, and He will cause the rain to come down for you; the former rain, and the latter rain in the first month.</p> <p>The threshing floors shall be full of wheat, and the vats shall overflow with new wine and oil.</p> <p>So I will restore to you the years that the swarming locust has eaten, the crawling locust, the consuming locust, and the chewing locust, My great</p>	<p>لَا تَخَافِي أَيُّهَا الْأَرْضُ. ابْتَهِجِي وَأَفْرَحِي لِأَنَّ الرَّبَّ يُعْظِمُ عَمَلَهُ.</p> <p>لَا تَخَافِي يَا بَهَائِمَ الصَّحَرَاءِ فَإِنَّ مَرَاعِيَ الْبَرِّيَّةِ تَنْبُتُ لِأَنَّ الْأَشْجَارَ تَحْمِلُ ثَمَرَهَا التَّيْنَةُ وَالْكَرْمَةُ تُعْطِيَانِ قُوَّتَهُمَا.</p> <p>وَيَا بَنِي صِهْيَوْنَ ابْتَهِجُوا وَافْرَحُوا بِالرَّبِّ إِلَهُكُمْ لِأَنَّهُ يُعْطِيكُمْ الْمَطَرَ الْمُبَكِّرَ عَلَى حَقِّهِ وَيَنْزِلُ عَلَيْكُمْ مَطَرًا مُبَكِّرًا وَمُتَأَخِّرًا فِي أَوَّلِ الْوَقْتِ.</p> <p>فَتَمْلَأُ الْبَيَادِرُ حِنْطَةً وَتَفِيضُ حِيَاضُ الْمَعَاصِرِ خَمْرًا وَزَيْتًا.</p> <p>«وَأَعَوِّضُ لَكُمْ عَنِ السِّنِينَ الَّتِي أَكَلَهَا الْجَرَادُ الْغَوَّاءُ وَالطَّيَارُ وَالْقَمَصُّ جَيْشِي الْعَظِيمُ الَّذِي أَرْسَلْتُهُ عَلَيْكُمْ»</p>

ἐδοῦν ἐρωτην.

Οτοϑ ζεν οτωμ ἐρετενεοτωμ  
οτοϑ ἐρετενεσι οτοϑ ἐρετενεσμοτ  
ἐφραν ὑΠβοις πετεννοτ ζεν  
νηεταγαίτοτ νεμωτεν ἐζανῶφηρι:  
οτοϑ ἡνεφδιῶπι ἡξε παλαος ῥα  
ἐνεϑ.

Οτοϑ ἐρετενεέμι γε ἀνοκ τῶπο  
ζεν ὁμητ ὑΠισραηλ οτοϑ ἀνοκ πε  
Πβοις πετεννοτ οτοϑ ὕμον οτον γε  
ἐβηλ ἐροι οτοϑ ἡνεφδιῶπι ἡξε  
παλαος τηρϑ ῥα ἐνεϑ.

*Οτωοτ ἡ τῆς τριάδος ἑορὰ Πεννοτ  
ῥα ἐνεϑ νεμ ῥα ἐνεϑ ἡ τε νι ἐνεϑ  
τηροτ. Ἀμην.*

army which I sent among  
you.

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

Then you shall know  
that I am in the midst of  
Israel: I am the Lord your  
God and there is no other.  
My people shall never be  
put to shame.

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

فَتَأْكُلُونَ أَكْلًا وَتَشْبَعُونَ وَتُسَبِّحُونَ  
اسْمَ الرَّبِّ إِلَهُكُمُ الَّذِي صَنَعَ مَعَكُمْ  
عَجَبًا وَلَا يَخْزِي شَعْبِي إِلَى الْأَبَدِ.

وَتَعْلَمُونَ أَنِّي أَنَا فِي وَسْطِ  
إِسْرَائِيلَ، وَأَنِّي أَنَا الرَّبُّ إِلَهُكُمْ  
وَلَيْسَ غَيْرِي. وَلَا يَخْزِي شَعْبِي  
إِلَى الْأَبَدِ.

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

## Isaiah 9: 9 - 10: 4

إشعياء 9: 9 - 10: 4

Εβολ ζεν Ησαῖας πῖπροφητης:  
ἐρεπεϑςμοτ εθοραβ: ῥωπι νεμλν  
ἀμην εϑχω ὕμος.

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

من أشعياء النبي، بركته المقدسة  
تكون معنا. آمين.

Ησαῖας 9: 9 - 10: 4

Isaiah 9: 9 - 10: 4

إشعياء 9: 9 - 10: 4

Οτοϑ εϑέέμι ἡξε πῖλαος τηρϑ ἡτε  
Εφρεμ νεμ νηετρεμσι ζεν τῆσαμαριά  
ζεν οτῶωω νεμ οτῶητ εϑβοσι ετχω  
ὕμος.

All the people will  
know; Ephraim and the  
inhabitant of Samaria, who  
say in pride and arrogance  
of heart:

فَيَعْرِفُ الشَّعْبُ كُلُّهُ أَفْرَايِمَ وَسَكَّانَ  
السَّامِرَةِ الْقَائِلُونَ بِكِبْرِيَاءٍ  
وَبِعِظَمَةِ قُلُوبٍ:

Χε θαντωβι αττει αλλα αμωινι  
μαρενφωτθ νθανωνι οτοθ ντενκωρξ  
νθαννοτθι νεμ θανψενσιφι οτοθ  
μαρενκωτ ναν νοτπτρσος.

Οτοθ Πβοις εφερωθτ  
ννηεττωοτη ενεν πτωοτ νσιων  
εερηι ενωφ οτοθ εφενωρ ννιζαχι  
εβολ.

††σρια ενεν νιανηψαι ντε φρη  
νεμ νιοτεινιν ενεν νιανηωτπ ντε  
φρη νηεθοτωμ υπισρανλ θεν ρωοτ  
τηρφ: ενεν ναι τηροτ υπεφτασθο ενε  
πιμβον αλλα ετι †χιζ βοσι.

Οτοθ υπεφτασθο ενε πιλαος  
ψατεφβι ερδοτ οτοθ Πβοις ντε νιζομ  
υποτκω† ενωφ.

Οτοθ αφωλι ενε Πβοις εβολθεν  
Πισρανλ νοτλφε νεμ οτσατ οτνιψ†  
νεμ οτκοτχι θεν οτεζοοτ νοτωτ.

Οτδελλο νεμ νηετερψφρη ννιζο  
θαι τε †αρχη νεμ οτπροφτης  
εφ†εβω νθανμετανομοσ φαι πε  
πισατ.

Οτοθ νηετερμακαριζιν υπαιλαος  
ετeweπi ετωρεμ υμοφ οτοθ  
σεωρεμ υμωοτ εοπωσ ντοτομοκοτ.

“The bricks have fallen  
down, but we will rebuild  
with hewn stones; the  
sycamores are cut down,  
but we will replace them  
with cedars.”

Therefore, the Lord  
shall set up the adversaries  
of Rezin against him, and  
spur his enemies on:

The Syrians before and  
the Philistines behind; and  
they shall devour Israel  
with an open mouth. For all  
this His anger is not turned  
away, but His hand is  
stretched out still.

For the people do not  
turn to Him who strikes  
them, nor do they seek the  
Lord of hosts.

Therefore, the Lord will  
cut off head and tail from  
Israel, palm branch and  
bulrush in one day.

The elder and  
honorable, he is the head;  
the prophet who teaches  
lies, he is the tail.

For the leaders of  
this people cause them to  
err, and those who are led  
by them are destroyed.

«قَدْ هَبَطَ اللَّبْنُ فَنَبْنِي بِحِجَارَةٍ  
مَنْحُوتَةٍ. قَطَعَ الْجُمَيْرُ فَسَتَخْلِفُهُ  
بِأَرْزٍ»

فَيَرْفَعُ الرَّبُّ أَخْصَامَ رَصِيْنٍ عَلَيْهِ  
وَيَهِيْجُ أَعْدَاءَهُ:

الْأَرَامِيِّينَ مِنْ قَدَامَ وَالْفِلِسْطِينِيِّينَ  
مِنْ وَرَاءَ فَيَأْكُلُونَ إِسْرَائِيلَ بِكُلِّ  
أَفْمٍ. مَعَ كُلِّ هَذَا لَمْ يَرْتَدَّ غَضَبُهُ  
بَلْ يَدُهُ مَمْدُودَةٌ بَعْدُ!

وَالشَّعْبُ لَمْ يَرْجِعْ إِلَى ضَارِبِهِ وَلَمْ  
يَطْلُبْ رَبَّ الْجُنُودِ.

فَيَقْطَعُ الرَّبُّ مِنْ إِسْرَائِيلَ الرَّأْسَ  
وَالذَّنْبَ وَالنَّخْلَ وَالْأَسَلَّ فِي يَوْمٍ  
وَاحِدٍ.

الشَّيْخُ وَالْمُعْتَبَرُ هُوَ الرَّأْسُ  
وَالنَّبِيُّ الَّذِي يُعَلِّمُ بِالْكَذِبِ هُوَ  
الذَّنْبُ.

وَصَارَ مُرْشِدُو هَذَا الشَّعْبِ  
مُضِلِّينَ وَمُرْشِدُوهُ مُبْتَلَعِينَ.

ΕΘΒΕ ΦΑΙ ΗΝΕΥΟΤΗΝΟΨ ΝΧΕ ΦΝΟΥΤ  
 ΕΧΕΝ ΝΟΥΔΕΛΨΥΡΙ ΟΤΟΖ ΝΟΥΟΡΦΑΝΟC  
 ΝΕΨ ΝΟΥΧΗΡΑ ΗΝΕΥΝΑΙ ΝΩΟΥ: ΧΕ  
 ΗΘΩΟΥ ΤΗΡΟΥ ΖΑΝΔΑΝΟΜΟC ΝΕΨ  
 ΠΟΝΗΡΟΝ ΟΤΟΖ ΡΩΨ ΝΟΥΤΟΝ ΝΙΒΕΝ  
 CΕCΑΧΙ ΗΖΑΝΔΙΝΧΟΝC: ΕΧΕΝ ΝΑΙ ΤΗΡΟΥ  
 ΞΠΕΥΤΑCΘΟ ΝΧΕ ΠΙΨΒΟΝ ΑΛΛΑ ΕΤΙ  
 ΕCΒΟCΙ ΝΧΕ ΨΧΙΧ.

ΟΤΟΖ ΕC ΕΨΟΖ ΝΧΕ ΨΑΝΟΜΙΔ  
 ΞΦΗΡΗΨ ΝΟΥΧΗΡΩΨ: ΟΤΟΖ ΞΦΗΡΗΨ  
 ΝΟΥΨΑΚΡΟCΘΕΝ ΕΨΨΟΥΤΟΥ ΕΨΕΟΥΨ  
 ΞΨΟΨ ΝΧΕ ΟΥΧΗΡΩΨ ΟΤΟΖ ΕCΕΟΥΨ ΔΕΝ  
 ΝΙΧΑΛ ΗΤΕ ΠΙΑΖΨΨΗΝ ΟΤΟΖ ΕΨΕΟΥΨ  
 ΗΝΗ ΤΗΡΟΥ ΕΤΚΩΨ ΕΝΙΚΑΛΑΨΨΟΥ.

ΕΘΒΕ ΠΙΨΒΟΝ ΞΠΧΩΝΤ ΞΠΒΟΙC  
 CΑΒΑΩΗ ΕΨΕΟΥ ΝΧΕ ΠΚΑΖΙ ΤΗΡΨ: ΟΤΟΖ  
 ΕΨΕΨΩΠΙ ΝΧΕ ΠΑΙΔΑΟC ΨΩC ΕΑΥΡΩΚΨΨ  
 ΔΕΝ ΠΧΗΡΩΨ ΟΥΡΩΨ ΗΝΕΥΝΑΙ  
 ΞΠΕΨCΟΝ.

ΑΛΛΑ ΕΨΕΡΙΚΙ ΕΘΟΥΨΝΑΨ ΧΕ ΟΥΗ  
 ΕΨΕΨΚΟ ΟΤΟΖ ΕΨΕΟΥΨ ΕΒΟΛΔΕΝ  
 ΝΗΕΤCΑΧΑΔΗ ΟΤΟΖ ΗΝΕΨCΙ ΝΧΕ ΟΥΡΩΨ  
 ΕΨΕΟΥΨ ΕΒΟΛΔΕΝ ΝΙCΑΡΨ ΗΤΕ ΠΧΦΟΙ  
 ΞΠΕΨCΟΝ.

ΕΨΕΟΥΨ ΨΑΡ ΝΧΕ ΨΑΝΑCCH  
 ΕΒΟΛΔΕΝ ΝΑ ΕΦΡΕΨ ΟΤΟΖ ΕΦΡΕΨ  
 ΕΨΕΟΥΨ ΗΝΑ ΨΑΝΑCCH ΧΕ CΕΝΑΒΩΤC

Therefore, the Lord will have no joy in their young men, nor have mercy on their fatherless and widows; for everyone is a hypocrite and an evildoer, and every mouth speaks folly. For all this His anger is not turned away, but His hand is stretched out still.

For wickedness burns as the fire; it shall devour the briers and thorns, and kindle in the thickets of the forest; they shall mount up like rising smoke.

Through the wrath of the Lord of hosts the land is burned up, and the people shall be as fuel for the fire; no man shall spare his brother.

And he shall snatch on the right hand and be hungry. He shall devour on the left hand and not be satisfied; every man shall eat the flesh of his own arm.

Manasseh shall devour Ephraim, and Ephraim Manasseh; together they shall be against Judah. For all this His anger is not turned

لَا جُلْ ذَلِكَ لَا يَفْرَحُ السَّيِّدُ بِفَتْيَانِهِ  
 وَلَا يَرْحَمُ يَتَامَاهُ وَأَرَامِلَهُ لِأَنَّ كُلَّ  
 وَاحِدٍ مِنْهُمْ مُنَافِقٌ وَفَاعِلٌ شَرٍّ.  
 وَكُلُّ فَمٍ مُتَكَلِّمٌ بِالْحِمَاقَةِ. مَعَ كُلِّ  
 هَذَا لَمْ يَرْتَدَّ غَضَبُهُ بَلْ يَدُهُ مَمْدُودَةٌ  
 بَعْدُ.

لِأَنَّ الْفُجُورَ يُحْرِقُ كَالنَّارِ. تَأْكُلُ  
 الشُّجُوكَ وَالْحَسَكَ وَتُشْبِعُ غَابَ  
 الْوَعْرِ فَتَتَلَفَّ عُمُودٌ دُخَانٍ.

بِسَخَطِ رَبِّ الْجُنُودِ تُحْرَقُ الْأَرْضُ  
 وَيَكُونُ الشَّعْبُ كَمَاكُلٍ لِلنَّارِ. لَا  
 يُشْفِقُ الْإِنْسَانُ عَلَى أَخِيهِ.

يَلْتَهُمْ عَلَى الْيَمِينِ فَيَجُوعُ وَيَأْكُلُ  
 عَلَى الشِّمَالِ فَلَا يَشْبَعُ. يَأْكُلُونَ كُلُّ  
 وَاحِدٍ لَحْمَ ذِرَاعِهِ:

مَنْسَى أَفْرَايِمَ وَأَفْرَايِمَ مَنْسَى وَهُمَا  
 مَعًا عَلَى يَهُودَا. مَعَ كُلِّ هَذَا لَمْ  
 يَرْتَدَّ غَضَبُهُ بَلْ يَدُهُ مَمْدُودَةٌ بَعْدُ.

ἐλοῦσθαι ἐν σοφίᾳ· ἔχεν καὶ τὴροῦ  
ὑπερτάς· οὐκ ἔστιν ἀλλὰ ἐν τῇ  
ἡσυχίᾳ.

Οἱ τοὶ ἀνὴρ ἐκδοῦναι ἀνὴρ ἀνὴρ  
ἐκδοῦναι τὰρ ἀνὴρ ἐκδοῦναι ἀνὴρ  
ὑπερτάς· οὐκ ἔστιν ἀλλὰ ἐν τῇ  
ἡσυχίᾳ.

Οὐκ ἔστιν ἀνὴρ ἀνὴρ ἀνὴρ  
ἀνὴρ ἀνὴρ ἀνὴρ ἀνὴρ ἀνὴρ ἀνὴρ  
ἀνὴρ ἀνὴρ ἀνὴρ ἀνὴρ ἀνὴρ ἀνὴρ  
ἀνὴρ ἀνὴρ ἀνὴρ ἀνὴρ ἀνὴρ ἀνὴρ

Οὐκ ἔστιν ἀνὴρ ἀνὴρ ἀνὴρ  
ἀνὴρ ἀνὴρ ἀνὴρ ἀνὴρ ἀνὴρ ἀνὴρ  
ἀνὴρ ἀνὴρ ἀνὴρ ἀνὴρ ἀνὴρ ἀνὴρ  
ἀνὴρ ἀνὴρ ἀνὴρ ἀνὴρ ἀνὴρ ἀνὴρ  
ἀνὴρ ἀνὴρ ἀνὴρ ἀνὴρ ἀνὴρ ἀνὴρ  
ἀνὴρ ἀνὴρ ἀνὴρ ἀνὴρ ἀνὴρ ἀνὴρ

Εὐχαριστοῦναι ἐν τῇ ἐκδοῦναι  
ἐκδοῦναι οὐκ ἔστιν ἀλλὰ ἐν τῇ  
ἡσυχίᾳ· οὐκ ἔστιν ἀλλὰ ἐν τῇ  
ἡσυχίᾳ· οὐκ ἔστιν ἀλλὰ ἐν τῇ  
ἡσυχίᾳ.

Ὁ ἁγίος πνεῦμα ἐκδοῦναι  
ἐκδοῦναι οὐκ ἔστιν ἀλλὰ ἐν τῇ  
ἡσυχίᾳ· οὐκ ἔστιν ἀλλὰ ἐν τῇ  
ἡσυχίᾳ· οὐκ ἔστιν ἀλλὰ ἐν τῇ  
ἡσυχίᾳ.

away, but His hand is  
stretched out still.

“Woe to those who  
decree unrighteous decrees,  
who write misfortune,

which they have  
prescribed to rob the needy  
of justice, and to take what  
is right from the poor of My  
people, that widows may be  
their prey, and that they  
may rob the fatherless.

What will you do in the  
day of punishment, and in  
the desolation which will  
come from afar? To whom  
will you flee for help? And  
where will you leave your  
glory?

Without Me they  
shall bow down among the  
prisoners, and they shall fall  
among the slain.” 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.

وَيْلٌ لِلَّذِينَ يَقْضُونَ أَقْضِيَةَ الْبَطْلِ  
وَاللَّكْثَةِ الَّذِينَ يُسْجِلُونَ جَوْرًا.

لِيَصْنُدُوا الضَّعْفَاءَ عَنِ الْحُكْمِ  
وَيَسْلُبُوا حَقَّ بَائِسِي شَعْبِي لِتَكُونَ  
الْأَرَامِلُ غَنِيْمَتَهُمْ وَيَنْهَبُوا الْإِيْتَامَ.

وَمَاذَا تَفْعَلُونَ فِي يَوْمِ الْعِقَابِ حِينَ  
تَأْتِي التَّهْلُكَةُ مِنْ بَعِيدٍ؟ إِلَى مَنْ  
تَهْرَبُونَ لِلْمَعُونَةِ وَأَيْنَ تَتْرَكُونَ  
مَجْدَكُمْ؟

إِمَّا يَجْثُونَ بَيْنَ الْأَسْرَى وَإِمَّا  
يَسْقُطُونَ تَحْتَ الْقَتْلِ. مَعَ كُلِّ هَذَا  
لَمْ يَرْتَدَّ غَضَبُهُ بَلْ يَدُهُ مَمْدُودَةٌ  
بَعْدُ.

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

**Job 12: 1 – 14: 22**  
**أيوب 12: 1 - 14: 22**

ΕΒΟΛ θεν Ιωβ πιθμνι: ἐρεπερςμοτ εθοταβ: ωπι νεμαν λμην εφζω υμοc.	A reading from Job the righteous, may his blessing be with us. Amen.	من أيوب الصديق، بركته المقدسة تكون معنا. آمين.
<b>Ιωβ ιβ: ιΔ - ιΔ: κβ</b>	<b>Job 12: 1 – 14: 22</b>	<b>أيوب 12: 1 - 14: 22</b>
<p>Δερεροτὼ νζε Ιωβ πεχαε ζε:</p> <p>Ιτα νῶτεν ζανρωμι ιε ασναμοτ νεμωτεν νζε τσοφια.</p> <p>Δνοκ μεν ζω οτον ζητ υμοι πε υπετενηρτ: οτοζ οτρωμι νῶμνι να ταρικι αεωωπι εἴπωβι.</p> <p>Δτσεβτωτ εαρ εονχρονoc εφθω εθρεεζει θα περωιμι νζανκεζωοντι: οτοζ εθροτρωλ ννεφῆοτ νζε ζανλνομοc.</p> <p>Δλλα υπενῶρεεχα εῶνι νζε ελι υπονηροc ζε εἰναωωπι εφτορβνοτ.</p> <p>Πη τηροτ εττζωντ υΠβοic: μν νῶωοτ ζωοτ σεναερεταν ερωοτ αν.</p> <p>Δλλα ωεν νιτεβνωοτι εωωπ ντοτζoc νακ: ιε νιζαλατ ντε τφε εωωπ ντοτταμοκ.</p> <p>Φιρι θατεν πικαζι εωωπ ντεεζoc νακ: ιε ντοτφιρι θατοτκ νζε νιτεβτ</p>	<p>Then Job answered and said:</p> <p>“No doubt you are the people, and wisdom will die with you!</p> <p>But I have understanding as well as you; I am not inferior to you. Indeed, who does not know such things as these?</p> <p>“I am one mocked by his friends, who called on God, and He answered him, the just and blameless who is ridiculed.</p> <p>A lamp is despised in the thought of one who is at ease; it is made ready for those whose feet slip.</p> <p>The tents of robbers prosper, and those who provoke God are secure, in what God provides by His hand.</p> <p>“But now ask the beasts, and they will teach you; and the birds of the air, and they will tell you;</p> <p>or speak to the earth, and it will teach you; and the fish of the sea will explain to you.</p>	<p>ثم أجاب أيوب وقال:</p> <p>صَحِيحٌ أَنْتُمْ أَنْتُمْ شَعْبٌ وَمَعَكُمْ تَمُوتُ الْحِكْمَةُ.</p> <p>غَيْرَ أَنَّهُ لِي فَهْمٌ مِثْلَكُمْ. لَسْتُ أَنَا دُونَكُمْ. وَمَنْ لَيْسَ عِنْدَهُ مِثْلُ هَذِهِ؟</p> <p>رَجُلًا أَضْحُوكَ لِصَاحِبِهِ صَرْتُ. دَعَا اللَّهَ فَاسْتَجَابَهُ. أَضْحُوكَ هُوَ الصِّدِّيقُ الْكَامِلُ.</p> <p>لِلْمُنْتَلِي هَوَانٌ فِي أَفْكَارِ الْمُطْمَئِنِّ مُهَيَّأٌ لِمَنْ زَلَّتْ قَدَمُهُ.</p> <p>خِيَامُ الْمَخْرَبِينَ مُسْتَرِيحَةٌ وَالَّذِينَ يُغِيظُونَ اللَّهَ مُطْمَئِنُّونَ الَّذِينَ يَأْتُونَ بِالْهَيْمِ فِي يَدِهِمْ.</p> <p>فَاسْأَلِ الْبَهَائِمَ فَتُعَلِّمَكَ وَطُيُورَ السَّمَاءِ فَتُخْبِرَكَ.</p> <p>أَوْ كَلِّمِ الْأَرْضَ فَتُعَلِّمَكَ وَيُحَدِّثْكَ سَمَكُ الْبَحْرِ.</p>

ἵτε φίλοι.

Πῶς ἐτε ὑπερέμιθεν ναὶ θρόνον  
ταῖς ὑποβοῖς ἀσθαμιέ ναὶ νίβεν.

Ὡς ἀρχὴ ἀνθρώπων νενεχταῖ ἡ  
νύμφη ἵτε νηέτονθ θρόνον νεν  
πνεύμα ἵτε ῥωμὶ νίβεν.

Πῶς οὐκ ἐστὶν ἡ ἀκοὴ τῶν λόγων  
καὶ ἡ γλῶσσα τῆς ἀντιλήψεως.

Ὡς σοφία καὶ ἡ ἐμπειρία τῶν  
ἡμετέρων: ἡ ἐπιστήμη καὶ ἡ ἀντιλήψις  
ἡ ἐμπειρία.

Ὡς σοφία καὶ ἡ δύναμις καὶ ἡ ἐμπειρία  
ἡ ἐμπειρία: ἡ ἐμπειρία καὶ ἡ ἐμπειρία.

Ὡς ἀνθρώπων καὶ ἡ ἐμπειρία  
ἀνθρώπων ἐμπειρία καὶ ἡ ἐμπειρία  
ἐμπειρία.

Ὡς ἀνθρώπων καὶ ἡ ἐμπειρία  
καὶ ἡ ἐμπειρία: ἀνθρώπων καὶ ἡ ἐμπειρία  
ἐμπειρία.

Ὡς καὶ ἡ ἐμπειρία καὶ ἡ ἐμπειρία  
καὶ ἡ ἐμπειρία καὶ ἡ ἐμπειρία.

Ὡς καὶ ἡ ἐμπειρία καὶ ἡ ἐμπειρία  
καὶ ἡ ἐμπειρία καὶ ἡ ἐμπειρία  
ἐμπειρία.

Ὡς καὶ ἡ ἐμπειρία καὶ ἡ ἐμπειρία  
καὶ ἡ ἐμπειρία καὶ ἡ ἐμπειρία.

Who among all these  
does not know that the hand  
of the Lord has done this,

in whose hand is the life  
of every living thing, and the  
breath of all mankind?

Does not the ear test  
words and the mouth taste its  
food?

Wisdom is with aged  
men, and with length of  
days, understanding.

“With Him are wisdom  
and strength. He has counsel  
and understanding.

If He breaks a thing  
down, it cannot be rebuilt; if  
He imprisons a man, there  
can be no release.

If He withholds the  
waters, they dry up; if He  
sends them out, they  
overwhelm the earth.

With Him are strength  
and prudence. The deceived  
and the deceiver are His.

He leads counselors  
away plundered, and makes  
fools of the judges.

He loosens the bonds of  
kings, and binds their waist  
with a belt.

مَنْ لَا يَعْلَمُ مِنْ كُلِّ هَؤُلَاءِ أَنَّ يَدَ  
الرَّبِّ صَنَعَتْ هَذَا.

الَّذِي بِيَدِهِ نَفْسُ كُلِّ حَيٍّ وَرُوحُ كُلِّ  
الْبَشَرِ.

أَفَلَيْسَتْ الْأُذُنُ تَمْتَحِنُ الْأَقْوَالَ كَمَا  
أَنَّ الْحَنَكَ يَسْتَتِطِعُ طَعَامَهُ؟

عِنْدَ الشَّيْبِ حِكْمَةٌ وَطُولُ الْأَيَّامِ  
فَهْمٌ.

عِنْدَهُ الْحِكْمَةُ وَالْقُدْرَةُ. لَهُ الْمَشُورَةُ  
وَالْفِطْنَةُ.

هُؤَذَا يَهْدِمُ فَلَا يُبْنَى. يُغْلِقُ عَلَى  
إِنْسَانٍ فَلَا يَفْتَحُ.

يَمْنَعُ الْمِيَاءَ فَتَجِبَسُ. يُطْلِقُهَا فَتَقْلِبُ  
الْأَرْضَ.

عِنْدَهُ الْعِزُّ وَالْفَهْمُ. لَهُ الْمُضِلُّ  
وَالْمُضِلُّ.

يَذْهَبُ بِالْمَشِيرِينَ أَسْرَى وَيَحْمِقُ  
الْقَضَاةَ.

يَحُلُّ مَنَاطِقَ الْمُلُوكِ وَيَشُدُّ أَحْقَاءَهُمْ  
بِوَتَائِقٍ.

ἰνομουτῶ.

Φηέτοτωρπ ἰζανουηβ  
ἰεχμαλωτος: ἰιζωρι δε ἰτε ἰκαρι  
αϥοροχποτ.

Φηέτωωβτ ἰνιςφοτοτ ἰτε  
ἰνιςτος: ἰικα† δε ἰτε ἰπρεβττερος  
αϥεμι εροϥ.

Φηέτχωϥ ἰοτϥωϥ εχεν  
ζαναρχων: ἰηέθεβινοτ αϥταλδωοτ.

Φηέτδωρπ ἰνἡέτωηκ εβολα ζεν  
ἰχακι: αϥἰνι δε εβολα εϥοτωινι ἰ†δἡιβι  
ἰτε φμοτ.

Φηέτσωρεμ ἰζανῶλωλ οτοζ  
εϥτακο ῶμωοτ: εϥῶτο ἰζανῆνος  
επεснт οτοζ εϥεδιωωτ δαχωοτ.

Φηέτωωβτ ἰνιζητ ἰτε ἰιαρχων  
ἰτε ἰκαρι: αϥσορμοτ δε ζεν οτωωτ  
ἰсесωοτἡ ῶμωϥ αν.

Ετεχουξεμ δε εοτχακι οτοζ  
εοτοτωινι αν: ετεσωρεμ δε ῶφρη†  
ῶφἡεθαδι.

Ζηππε ιс ναι αϥηατ ερωοτ ἰξε  
παβαλ: οτοζ αϥσοθμοτ ἰξε παμωϥ.

Οτοζ †σωοτἡ ζω ἰνἡ  
ετετεнсωοτἡ ῶμωοτ οτοζ †οι ἰατκα†  
αν εζοτερωτεп.

He leads princes away  
plundered, and overthrows  
the mighty.

He deprives the trusted  
ones of speech, and takes  
away the discernment of the  
elders.

He pours contempt on  
princes, and disarms the  
mighty.

He uncovers deep things  
out of darkness, and brings  
the shadow of death to light.

He makes nations great,  
and destroys them; He  
enlarges nations, and guides  
them.

He takes away the  
understanding of the chiefs  
of the people of the earth,  
and makes them wander in a  
pathless wilderness.

They grope in the dark  
without light, and He makes  
them stagger like a drunken  
man.

“Behold, my eye has  
seen all this, My ear has  
heard and understood it.

What you know, I also  
know; I am not inferior to  
you.

يَذْهَبُ بِالْكَهَنَةِ أَسْرَى وَيَقْلِبُ  
الْأَفْويَاءَ.

يَقْطَعُ كَلَامَ الْأَمْنَاءِ وَيَنْزِعُ ذَوْقَ  
الشَّيْوَخِ.

يُلْقِي هَوَانًا عَلَى الشَّرَفَاءِ وَيَرْجِي  
مِنْطَقَةَ الْأَشْدَاءِ.

يَكْشِفُ الْعَمَائِقَ مِنَ الظَّلَامِ وَيُخْرِجُ  
ظِلَّ الْمَوْتِ إِلَى النُّورِ.

يُكْثِرُ الْأُمَمَ ثُمَّ يُبِيدُهَا. يُوسِّعُ لِلْأُمَمِ  
ثُمَّ يُسَيِّئُهَا.

يَنْزِعُ عُقُولَ رُؤَسَاءِ شَعْبِ الْأَرْضِ  
وَيُضِلُّهُمْ فِي تِيهِ بِلاَ طَرِيقٍ.

يَتَلَمَّسُونَ فِي الظَّلَامِ وَلَيْسَ نُورٌ  
وَيُرْتَحِلُهُمْ مِثْلَ السَّكَرَانِ.

هَذَا كُلُّهُ رَأَيْتُهُ عَيْنِي. سَمِعْتُهُ أُذُنِي  
وَفُطِنْتُ بِهِ.

مَا تَعْرِفُونَهُ عَرَفْتُهُ أَنَا أَيْضًا. لَسْتُ  
دُونَكُمْ.



ἮΜΟΝ ΟΥΤΕΜΗ ΔΕ ΑΛΛΑ ΔΗΝΟΚ  
†ΝΑCΑΧΙ ΝΑΖΡΕΝ ΠΒΟΙC: †ΝΑCΟΒΙ ΔΕ  
ἠΠΕΦῶΘΟ ΙCΧΕ ῥΗΔΟΥΩΥ.

ΠΘΩΤΕΝ ΔΕ ΝΘΩΤΕΝ ΝΖΑΝCΗΝΙ  
ἠΡΕΦΒΙΝΧΟΝC ΝΕΜ ΖΑΝΡΕΦΤΑΛΒΟ ΝΤΕ  
ΝΙΠΕΤΖΩΟΥ ΤΗΡΟΥ.

ΕCΕΨΩΠΙ ΔΕ ΝΩΤΕΝ ΕΘΡΕΤΕΝ  
ΕΧΑΡΩΤΕΝ ΟΥΟΖ ΕCΕΙ ΝΩΤΕΝ ΕΒΟΛ ΝΧΕ  
ΟΥCΟΦΙΑ.

CΩΤΕΜ ΕΠΙCΟΒΙ ΝΤΕ ΡΩΙ ΟΥΟΖ  
ΜΑΔΘΗΤΕΝ ΕΠΖΑΠ ΝΤΕ ΝΑCΦΟΤΟΥ.

ἮΝ ἈΡΕΤΕΝCΑΧΙ ΑΝ ἠΠΕῤῥΟC ἠΠΒΟΙC:  
ΤΟΤΕ ἠΝΑΧΕ ΟΥΧΡΟΥ ΔΕ ἠΠΕΦῶΘΟ.

ΙΕ ΤΕΤΕΝΧΑΡΩΤΕΝ: ΝΘΩΤΕΝ ΔΕ  
ἈΡΙΡΕΦ†ΖΑΠ.

ΠΑΝΕC ΔΕ ΕΨΩΠ ΝΤΕΦΘΕΤΘΕΤ  
ΘΗΝΟΥ: ΕΨΩΠ ΖΑΡ ΕΡΕΤΕΝΙΡΙ ΝΖΩΒ ΝΙΒΕΝ  
ΕΤΟΥΝΑΟΥΑΖ ΘΗΝΟΥ ΕΡΩΟΥ.

†ΝΑCΟΒΙ ἠΜΩΤΕΝ ΘΕΝ ΟΥΤΒΟΚ ΑΝ:  
ΕΨΩΠ ΔΕ ΝΤΕΤΕΝΧΟΥΥΤ ΕΒΟ ΘΕΝ  
ΠΕΤΖΗΠ.

ἮΝ CΝΑΨΘΕΡΤΕΡ ΘΗΝΟΥ ΑΝ ΝΧΕ  
ΤΕΦΖΕΛΙ: ΟΥΒΟ† ΔΕ ΕCΕΙ ΕΧΕΝ ΘΗΝΟΥ  
ΕΒΟΛΖΙΤΟΤΦ.

ΕΦΕΨΩΠΙ ΝΧΕ ΠΕΤΕΝΨΟΥΟΥΟΥ ἠΦΗΡΗ†  
ἠΠΙΚΕΡΜΙ: ΠΕΤΕΝCΩΜΑ ΔΕ ΕΦΕΕΡΚΑΒΙ.

But I would speak to the  
Almighty, and I desire to  
reason with God.

But you forgers of lies,  
you are all worthless  
physicians.

Oh, that you would be  
silent, and it would be your  
wisdom!

Now, hear my reasoning,  
and heed the pleadings of my  
lips.

Will you speak wickedly  
for God, and talk deceitfully  
for Him?

Will you show partiality  
for Him? Will you contend  
for God?

Will it be well when He  
searches you out? Or can  
you mock Him as one mocks  
a man?

He will surely rebuke  
you if you secretly show  
partiality.

Will not His excellence  
make you afraid, and the  
dread of Him fall upon you?

Your platitudes are  
proverbs of ashes, your  
defenses are defenses of  
clay.

وَلِكِنِّي أُرِيدُ أَنْ أَكَلِمَ الْقَدِيرَ وَأَنْ  
أُحَاكِمَ إِلَى اللَّهِ.

أَمَّا أَنْتُمْ فَمُفَقِّهَوْ كَذِبٍ. أَطِبَّاءُ بَطَالُونَ  
كُلُّكُمْ.

لَيْتَكُمْ تَصْمُتُونَ صَمْتًا. يَكُونُ ذَلِكَ  
لَكُمْ حِكْمَةً.

إِسْمَعُوا الْآنَ حُجَّتِي وَاصْغُوا إِلَيَّ  
دَعَاوِي شَفْتِي.

أَتَقُولُونَ لِأَجْلِ اللَّهِ ظُلْمًا وَتَتَكَلَّمُونَ  
بِعِشٍّ لِأَجْلِهِ؟

أَتَحَابُونَ وَجْهَهُ أَمْ عَنِ اللَّهِ  
تُخَاصِمُونَ؟

أَخِيرٌ لَكُمْ أَنْ يَفْحَصَكُمْ أَمْ تُخَاطِلُونَهُ  
كَمَا يُخَاطِلُ الْإِنْسَانُ؟

تَوْبِيخًا يُوبِخُكُمْ إِنْ حَابَيْتُمُ الْوُجُوهَ  
خَفِيَةً.

فَهَلَّا يُرْهِبُكُمْ جَلَالُهُ وَيَسْقُطَ عَلَيْكُمْ  
رُعْبُهُ.

خُطْبُكُمْ أَمْثَالُ رَمَادٍ وَحُصُونُكُمْ  
حُصُونٌ مِنْ طِينٍ.

Χαρωπεν εἰνα ἡτασχι οτορ  
ἡταῦτον ἡμοι ἐβολθα οὔτωντ.

Εαιβι ἡνασαρζ δεν ναυολ: ταψῖχη  
δε ἡναχας δεν ναχιζ.

Εωωπ ἡτεφδοθβετ ἡξε φηέτε  
οτοηῶου ἡμοι: ἐπιδη αφερῖκε ερητς  
ἡμον ἡνασχι οτορ ἡνασορι ἡπεφῡθο.

Οτορ φαι εφῡωπι ηηι εἴνοζεμ:  
ἡπαρε ἡροφ ταρ ἡ ἐδονη ἡπεφῡθο.

Сωтем сωтем ἡнасχι: ἡнасχι  
тар ἡρετεἑсωтем.

Ξηппе ic ἡδент ἡнок ἡηδαп: ἡῡм  
ἡнок хе ἡнаоуонг ἐβολ εἰοι ἡῡмнi.

Пим тар еонаῶбiгaп нeмнi хе  
ἡтахарwi ἡноу: οτορ ἡноу ἡтахаτοг  
ἐβολ.

ΕκῡερḡрасѠе δε ηηι δен зов снаѣ  
нiвeн: тoтe ἡнаχοпт ἐβολθα пекзo.

Ωλι ἡτεκχιζ ἐβολθαροι οτορ  
ἡπeнѠpec ῶτερѠорт ἡξε текзo҃҃.

Ita екeмoу҃҃ ἡнок δε ἡнаῡротῶ  
нак: iе ἡтексaχι ἡнок δε eἰeоуѠeм  
нак.

Δτηρ ηе напoби нeм наaнoмiа:  
матаμoι хе зaн oу нe.

“Hold your peace with  
me, and let me speak, then  
let come on me what may!

Why do I take my flesh  
in my teeth, and put my life  
in my hands?

Though He slay me, yet  
will I trust Him. Even so, I  
will defend my own ways  
before Him.

He also shall be my  
salvation, for a hypocrite  
could not come before Him.

Listen carefully to my  
speech, and to my  
declaration with your ears.

See now, I have prepared  
my case, I know that I shall  
be vindicated.

Who is he who will  
contend with me? If now I  
hold my tongue, I perish.

“Only two things do not  
do to me, then I will not hide  
myself from You:

Withdraw Your hand far  
from me, and let not the  
dread of You make me  
afraid.

Then call, and I will  
answer; or let me speak, then  
You respond to me.

How many are my  
iniquities and sins? Make me  
know my transgression and  
my sin.

أَسْكُتُوا عَنِّي فَأَتَكَلَّمَ أَنَا وَلْيَصِيبْنِي  
مِمَّهَا أَصَابُ.

لِمَاذَا أَخَذَ لَحْمِي بِأَسْنَانِي وَأَضَعُ  
نَفْسِي فِي كَفِّي؟

هُوَذَا يَقْتُلْنِي. لَا أَنْتَظِرُ شَيْئًا. فَقَطَّ  
أَرْكَي طَرِيقِي قُدَّامَهُ.

فَهَذَا يَعُودُ إِلَى خَلَّاصِي أَنَّ الْفَاجِرَ لَا  
يَأْتِي قُدَّامَهُ.

سَمْعًا اسْمَعُوا أَقْوَالِي وَتَصْرِيحِي  
بِمَسَامِعِكُمْ.

هَآنَذَا قَدْ أَحْسَنْتُ الدَّعْوَى. أَعْلَمُ أَنِّي  
أَتَبَرَّرُ.

مَنْ هُوَ الَّذِي يُخَاصِمُنِي حَتَّى  
أَصُمْتُ الْآنَ وَأَسْلَمَ الرُّوحَ؟

إِنَّمَا أَمْرَيْنِ لَا تَفْعَلْ بِي فَحِينَئِذٍ لَا  
أُخْتَفِي مِنْ حَضْرَتِكَ.

أَبْعِدْ يَدَيْكَ عَنِّي وَلَا تَدْعُ هَيْبَتَكَ  
تُرْعِبْنِي.

ثُمَّ ادْعُ فَإِنَّا أَجِيبُ أَوْ أَتَكَلَّمُ  
فَتَجَاوِبْنِي.

كَمْ لِي مِنَ الْإِثَامِ وَالْخَطَايَا. أَعْلَمْنِي  
ذُنُوبِي وَخَطِيئَتِي.

Εἶθε οὐ κρυπ ἡμῶς ἐροί: ἀκχατ  
Δε ἵπτοτκ ἡφρητ ἵπται εἰσὶν.

Ὁν χναερσοτ ἡφρητ ἵπτωβι ἐρε  
ἵπθοτ κιμ ἐρος ιε ἀκτὸτβνι ἡφρητ  
ἵπτσιμ ἐρε ἵπθοτ ὦλι ἡμῶς.

Χε ἀκςδα ἡθανπετρωοτ θαρῶι:  
ἡπνοβι ἵπτε ταμετὰλοτ ἐκένοτ ἐθρη  
ἐχωι.

Ἀκχω Δε ἵπταβλοχ θεν οὐωικ:  
ἀκάρεθ Δε ἐναθβνοτὶ τηροτ: ἀκωενακ  
Δε ἐθρη ἡππνοτνι ἵπτε πατ.

Πηέωατερὰπας ἡφρητ ἵπτασκος ιε  
ἡφρητ ἵπτὲβως ἐτα οὐτολι οὐομ.

Φρωι ταρ ἡμῶς ἐβωλθεν οὐςβιμ  
οὐκοτχι ἡὰβι πε οὐοθ ἡμεθ ἵπτωντ.

Ιε ἡφρητ ἵπτὲρρηι ἐασφίρι ἐβωλ  
οὐοθ ἀσφωρφερ: ὡαφωτ Δε ἡφρητ  
ἵπτθνιβι οὐοθ ἡνεφὸθι ἐρατ.

Ὁν παχετ ἡπεκφίωπ νεμαφ: οὐοθ  
ἀκὸρε φαι ἵ ἐθότν ἡπεκμῶο θεν οὐθαπ.

Πιμ ταρ εῶναωωπι εἰσὶνβνοτ  
ατῶνε νοβι: ἀλλὰ ἡμῶν ἐλι.

Καν οὐέροοτ ἵπτωτ πε πεφχινωθ  
βιχεν ἡκαβι: οὐοθ εἴηπ ἵπτοτ ἵπτε  
νεφὲβητ ἀκχαφ ἐοτχρονος οὐοθ  
ἡνεφσεν.

Why do You hide Your  
face, and regard me as Your  
enemy?

Will You frighten a leaf  
driven to and fro? And will  
You pursue dry stubble?

For You write bitter  
things against me, and make  
me inherit the iniquities of  
my youth.

You put my feet in the  
stocks, and watch closely all  
my paths. You set a limit for  
the soles of my feet.

Man decays like a rotten  
thing, like a garment that is  
moth-eaten.

Man who is born of  
woman is of few days and  
full of trouble.

He comes forth like a  
flower and fades away. He  
flees like a shadow and does  
not continue.

And do You open Your  
eyes on such a one, and  
bring me to judgment with  
Yourself?

Who can bring a clean  
thing out of an unclean? No  
one!

Since his days are  
determined, the number of  
his months is with You. You  
have appointed his limits, so  
that he cannot pass.

لَمَّاذَا تَحْجُبُ وَجْهَكَ وَتَحْسِبُنِي  
عَدُوًّا لَكَ؟

أَتَرْعِبُ وَرَقَةً مُنْدَفَعَةً وَتُطَارِدُ قَشًّا  
يَابِسًا.

لَأَنَّكَ كَتَبْتَ عَلَيَّ أُمُورَ أَمْرَةٍ  
وَوَرَّثْتَنِي آثَامَ صِبَايَ.

فَجَعَلْتَ رِجْلِي فِي الْمَقْطَرَةِ وَلَا حَظَّتْ  
جَمِيعَ مَسَالِكِي وَعَلَى أَصُولِ رِجْلِي  
نَبْشَتْ.

وَأَنَا كَمُتَسَوِّسٍ يَبْلَى كَثُوبٍ أَكَلَهُ  
الْعُثْ.

الْإِنْسَانُ مَوْلُودٌ الْمَرْأَةُ قَلِيلُ الْأَيَّامِ  
وَشَبَعَانُ تَعْبًا.

يَخْرُجُ كَالزَّهْرِ ثُمَّ يَذْوِي وَيَبْرَحُ  
كَالظِّلِّ وَلَا يَقِفُ.

فَعَلَى مِثْلِ هَذَا حَدَقْتَ عَيْنَيْكَ وَإِيَّايَ  
أَحْضَرْتَ إِلَى الْمُحَاكَمَةِ مَعَكَ.

مَنْ يُخْرِجُ الطَّاهِرَ مِنَ النَّجِسِ؟ لَا  
أَحَدٌ.

إِنْ كَانَتْ أَيَّامُهُ مَحْدُودَةً وَعَدَدُ  
أَشْهُرِهِ عِنْدَكَ وَقَدْ عَيَّنْتَ أَجَلَهُ فَلَا  
يَتَجَاوَزُهُ.

Ζενκ ἐβολ ἡμοϋ εἰνα ἡτεϋεϋε  
 ἡμοϋ οτοϋ ἡτεϋτματ ζεν πεϋϋινωνδ  
 ἡφρητ ἡοτρεμβεχε.

Πῶϋηη σαϋ οτοϋτεϋ εελπῖς ἡματ:  
 ἐϋωπ δε ατϋανκοϋϋϋ ϋαϋφῖρι ἐβολ  
 οη: τεϋεϋρηῖ δε ἡπαϋμοτῖκ.

Δϋαηαι σαϋ ζεν ἡκαεῖ ἡνε  
 τεϋνοτῖ: οτοϋ ἡτεϋμοτ ζεν οτπετρα  
 ἡνε πεϋτοτῶ.

Εϋεϋῖρι ἐβολ ἡτεν ἡεοῖ ἡοτμωοτ:  
 εϋεεϋ οτταε δε ἡφρητ ἡοτβο ἡβεῖ.

Φρωῖ δε αϋϋανμοτ αϋϋεναϋ:  
 οτοϋ αϋϋανεῖ ἡνε οτρωῖ ϋϋωπ αν  
 χε.

Ζεν οτχρονος σαϋ ϋαϋμοτῖκ ἡνε  
 φῖοῖ: φῖαρο δε ϋαϋϋωϋ οτοϋ  
 ϋαϋϋωοτῖ.

Οτρωῖ δε αϋϋανενκοτ ἡνεϋτωνϋ  
 εος οη εϋωπ ἡνε τφε οτοϋ ἡνεϋτωῖ:  
 οτοϋ ἡνοτνεεεῖ ἐβολζεν ποτενκοτ.

Δμοῖ νε ακαρεε εροι πε ζεν  
 ἡμεντ: ἡτεκχοπτ δε ϋαντεϋῖνῖ ἡνε  
 πεκχωντ: οτοϋ ἡτεκτ ἡηῖ εοτχρονος  
 εκηαεϋαμεετῖ ἡζητϋ.

Δϋϋανμοτ σαϋ ἡνε φρωῖ  
 ϋηαωνδ εαϋκεκ ἡεεοοτ ἐβολ ἡτε

Look away from him that  
 he may rest, till like a hired  
 man he finishes his day.

“For there is hope for a  
 tree, if it is cut down, that it  
 will sprout again, and that its  
 tender shoots will not cease.

Though its root may  
 grow old in the earth, and its  
 stump may die in the ground,

yet at the scent of water  
 it will bud and bring forth  
 branches like a plant.

But man dies and is laid  
 away; indeed he breathes his  
 last and where is he?

As water disappears from  
 the sea, and a river becomes  
 parched and dries up,

so man lies down and  
 does not rise. Till the  
 heavens are no more, they  
 will not awake nor be roused  
 from their sleep.

“Oh, that You would  
 hide me in the grave, that  
 You would conceal me until  
 Your wrath is past, that You  
 would appoint me a set time,  
 and remember me!

If a man dies, shall he  
 live again? All the days of  
 my hard service I will wait,  
 till my change comes.

فَأَقْصِرْ عَنْهُ لِيسْتَرِيحَ إِلَى أَنْ يَسِرَّ  
 كَالْأَجِيرِ بِانْتِهَاءِ يَوْمِهِ.

لَأَنَّ لِلشَّجَرَةِ رَجَاءً. إِنْ قُطِعَتْ  
 تُخْلِفُ أَيْضاً وَلَا تُعْذَمُ أَغْصَانُهَا.

وَلَوْ قَدِمَ فِي الْأَرْضِ أَصْلُهَا وَمَاتَ  
 فِي التُّرَابِ جَذْعُهَا.

فَمِنْ رَائِحَةِ الْمَاءِ تُفْرِحُ وَتُثْبِتُ  
 فُرُوعاً كَالْعَرَسِ.

أَمَّا الرَّجُلُ فَيَمُوتُ وَيَبْلَى. الْإِنْسَانُ  
 يَسْنِمُ الرُّوحَ فَأَيْنَ هُوَ.

قَدْ تَنَفَّدَ الْمِيَاهُ مِنَ الْبَحْرِ وَالنَّهْرِ  
 يَنْشَفُ وَيَجِفُّ.

وَالْإِنْسَانُ يَضْطَجِعُ وَلَا يَقُومُ. لَا  
 يَسْتَيْقِظُونَ حَتَّى لَا تَبْقَى السَّمَاوَاتُ  
 وَلَا يَنْتَبَهُونَ مِنْ نَوْمِهِمْ.

لَيْتَكَ تُؤَارِنِي فِي الْهَآوِيَةِ وَتُخْفِينِي  
 إِلَى أَنْ يَنْصَرِفَ غَضَبُكَ وَتُعِينَ لِي  
 أَجَلاً فَتَذْكُرَنِي.

إِنْ مَاتَ رَجُلٌ أَفِيحِيَا؟ كُلَّ أَيَّامٍ  
 جِهَادِي أَصْبِرُ إِلَى أَنْ يَأْتِيَ بَدَلِي.

πεφωνδ: †ναάμονι ηκεσop on.

Ita εκέμοϋ† ἀνοκ δε εἰέροϋῶ  
ηακ: ηἰεβνοῖ ητε ηεκχιχ ὑπερχατ  
ησωκ.

Δκβῖηπι δε ηἡαεβνοῖ τηροϋ: ογοε  
ηηε εἰλι ητε ηανοβι σεηκ.

Δκερσκεπαζιν δε ηἡαανομῖα θεη  
ογὰσοῖ: ακ†μηηιηι δε ηηηεται  
ερπαρabenin ὑμωοϋ η†οτωϋ αν.

Πληη ογτωοϋ ερεβῶοϋτ ερεβεῖ:  
ογοε οηπετρα εσεραπας εβολθεν  
πεσμα.

Δ εανμωοϋ ελεχλεχ ηεανῶηι:  
ογοε α εανμωοϋ θογελε ηηετῶσι ητε  
πιοταν ητε ηκαρι: ογοε τεηπομνη  
ητε ογρωμ ακτακος.

Δκ†τοτκ ὑμοϋ ογοε αϋωηαϋ ψα  
εβολ: ακταχρο ὑπεκρο εερηι εχωϋ  
ογοε ακογορπη εβολ.

Δτωανὰψαι δε ηεε πεϋωηρι ηεεμ  
αν: ατωανεβοκ δε ερωοτη αν.

Δλλα πεϋcapz αηβῖκαε:  
τεϋψ†χη δε ασερεηβι.

*Ογῶοϋ η††τριας εθοταβ Πεννοϋ†  
ψα εηεε ηεμ ψα εηεε ητε ηἰεηεε  
τηροϋ. Δμην.*

You shall call, and I will  
answer You; You shall  
desire the work of Your  
hands.

For now You number my  
steps, but do not watch over  
my sin.

My transgression is  
sealed up in a bag, and You  
cover my iniquity.

But as a mountain falls  
and crumbles away, and as a  
rock is moved from its place;

as water wears away  
stones, and as torrents wash  
away the soil of the earth; so  
You destroy the hope of  
man.

You prevail forever  
against him, and he passes  
on; You change his  
countenance and send him  
away.

His sons come to honor,  
and he does not know it; they  
are brought low, and he does  
not perceive it.

But his flesh will be in  
pain over it, and his soul will  
mourn over it.

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

تَدْعُو فَاَنَا أَجِيبُكَ. تَشْتَاقُ إِلَى عَمَلِ  
يَدِكَ.

أَمَّا الْآنَ فَتُحْصِي خَطَوَاتِي! أَلَا  
تُحَافِظُ عَلَيَّ خَطِيئَتِي.

مَعْصِيَتِي مَخْتُومٌ عَلَيْهَا فِي صُرَّةٍ  
وَتُلْفِقُ عَلَيَّ فَوْقَ إِثْمِي.

إِنَّ الْجَبَلَ السَّاقِطَ يَنْتَثِرُ وَالصَّخْرَ  
يُزَحِّخُ مِنْ مَكَانِهِ.

الْحَجَارَةُ تَبْلِيهَا الْمِيَاهُ وَتَجْرِفُ  
سُبُلَهَا تُرَابَ الْأَرْضِ. وَكَذَلِكَ أَنْتَ  
تُبِيدُ رَجَاءَ الْإِنْسَانِ.

تَتَجَبَّرُ عَلَيْهِ أَبَدًا فَيَذْهَبُ. تُشَوِّهُ  
وَجْهَهُ وَتَطْرُدُهُ.

يُكْرَمُ بَنُوهُ وَلَا يَعْلَمُ أَوْ يَصْغُرُونَ وَلَا  
يَفْهَمُ بِهِمْ.

إِنَّمَا عَلَى ذَاتِهِ يَتَوَجَّعُ لَحْمُهُ وَعَلَى  
ذَاتِهَا تَنُوحُ نَفْسُهُ.

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

## Matins Psalm

مزموږ 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 Δαβιδ κϛ': Δ	Psalm 26: 4	المزمور 26: 4
<p>Οὐαὶ πε ἐταίερετιν ὡμοῦ ἤτεν Πῶοις: φαι ον πε τῆνακωτ ἡνωφ: ἐπξινταῶπι θεν πῆι ὡΠῶοις ἡνιέροσθ τηροῦ ἡτε παωνθ. ΑΛΛΗΛΟΥΙΑ.</p>	<p>One thing I have asked of The Lord, this also I will seek, that I should dwell in the house of The Lord all the days of my life. Alleluia.</p>	<p>واحدة سألت من الرب وإياها ألتمس. أن أسكن في بيت الرب كل أيام حياتي. هليلويا.</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>Οὐὰνασνωσις ἐβόλ θεν πιερασσελιον εθοῦαβ κατὰ λουκαν ασιοῦ.</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 ΙΣ': ΙΗ - ΚΒ</p>	<p>Luke 13: 18 - 22</p>	<p>لوقا 13: 18 - 22</p>
<p>Παλχω οῦν ὡμος πε γε ἀρε τμετοτρο ἡτε φνοῦτ ἀσὸνι ἡοῦ οῦοθ αινατενωθης ἐοῦ.</p> <p>Κὸνι ἡοῦναφρι ἡῶελταμ θηῆτα οῦρωμῃ βιτς αῤαατς θεν πεῤῥωμ οῦοθ αῤααι οῦοθ αῤωπι ἐοῦνιωτ ἡῶωμῃν οῦοθ νιθαλατ ἡτε τφε</p>	<p>Then He said, "What is the kingdom of God like? And to what shall I compare it?"</p> <p>It is like a mustard seed, which a man took and put in his garden; and it grew and became a large tree, and the birds of the air nested in its branches."</p>	<p>وَقَالَ: «مَاذَا يُشَبِّهُ مَلَكُوثُ اللَّهِ وَبِمَاذَا أَشَبِّهُهُ؟</p> <p>يُشَبِّهُ حَبَّةَ خَرْدَلٍ أَخَذَهَا إِنْسَانٌ وَأَلْقَاهَا فِي بُسْتَانِهِ فَنَمَتَ وَصَارَتْ شَجَرَةً كَبِيرَةً وَتَأَوَّتْ طُيُورُ السَّمَاءِ فِي أَغْصَانِهَا».</p>

ΑΥΤΟΥΝΘ ΕΙΧΕΝ ΝΕΧΑΛ.

ΟΤΟΖ ΠΑΛΙΝ ΠΕΧΑΛ ΧΕ  
ΑΙΝΑΤΕΝΘΩΝ ΤΜΕΤΟΥΡΟ ΝΤΕ ΦΝΟΥΤ  
ΕΟΥ.

ΣΟΝΙ ΝΟΥΨΕΜΗΡ ΦΗΕΤΑ ΟΥΣΙΩΙ  
ΒΙΤΤΑΧΟΠΕ ΔΕΝ ΨΟΜΤ ΝΨΙ ΝΝΩΙΤ  
ΨΑΤΕΥ ΒΙΨΕΜΗΡ ΤΗΡΕ.

ΟΤΟΖ ΝΑΨΜΟΥΙ ΠΕ ΚΑΤΑ ΒΑΚΙ ΝΙΒΕΝ  
ΝΕΜ ΤΜΙ ΝΙΒΕΝ ΕΥΤΕΒΩ ΟΤΟΖ ΕΥΡΙ  
ΑΠΕΡΧΙΝΜΟΥΙ ΕΙΕΡΟΥΣΑΛΗΜ.

*ΠΙΩΟΥ ΦΑ ΠΕΝΝΟΥΤ ΠΕ ΨΑ ΕΝΕΘ  
ΝΤΕ ΝΙ ΕΝΕΘ: ΔΜΗΝ.*

And again He said, "To  
what shall I liken the  
kingdom of God?

It is like leaven, which a  
woman took and hid in  
three measures of meal till it  
was all leavened."

And He went through  
the cities and villages,  
teaching, and journeying  
toward Jerusalem.

*Glory be to God forever.*

وَقَالَ أَيْضًا: «بِمَاذَا أَشَبَّهُ مَلَكُوتَ  
اللَّهِ؟

يُشَبِّهُ خَمِيرَةً أَخَذَتْهَا امْرَأَةٌ  
وَحَبَّأَتْهَا فِي ثَلَاثَةِ أَكْيَالٍ دَقِيقٍ حَتَّى  
اِخْتَمَرَ الْجَمِيعُ».

وَاجْتَاَزَ فِي مَدُنٍ وَقَرَى يُعَلِّمُ  
وَيَسَافِرُ نَحْوَ أُورُشَلِيمَ.

*والمجد لله دائماً.*

## Liturgy Readings

قراءات القديس

## The Pauline Epistle

رسالة بولس الرسول

ΠΑΥΛΟΣ ΦΕΒΩΚ ΑΠΕΝΒΟΙΣ ΙΗΣΟΥΣ  
ΠΙΧΡΙΣΤΟΣ: ΠΙΑΠΟΣΤΟΛΟΣ ΕΤΘΑΒΕΜ:  
ΦΗΕΤΑΤΘΑΨΕΥ ΕΠΙΣΤΡΩΕΝΝΟΥΤΙ ΝΤΕ  
ΦΝΟΥΤ.

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 Thessalonians.  
May his blessing be upon  
us. Amen.

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

**Β ΘΕΣΣΑΛΟΝΙΚΗ Β: Θ - ΙΖ**

**2 Thessalonians 2: 9 - 17**

**2 تسالونيكي 2 : 9 - 17**

ΦΗΕΤΕ ΠΕΡΧΙΝΙ ΕΥΧΗ ΚΑΤΑ  
ΟΥΕΝΕΡΣΙΑ ΝΤΕ ΠΣΑΤΑΝΑΣ: ΔΕΝ ΧΟΜ  
ΝΙΒΕΝ ΝΕΜ ΜΗΙΝΙ: ΝΕΜ ΨΦΗΡΙ  
ΑΜΕΘΝΟΥΣ.

The coming of the  
lawless one is according to  
the working of Satan, with  
all power, signs, and lying  
wonders,

الَّذِي مَجِيئُهُ بِعَمَلِ الشَّيْطَانِ، بِكُلِّ  
قُوَّةٍ، وَبِآيَاتٍ وَعَجَائِبَ كَاذِبَةٍ.

Νεμ ἀπατη νιβεν ἵτε πῶς ἵντων  
ἵννησθαι τακο: εἴθε γε ἵποτρῶπ  
ἵἀσαπν ἵτε ἱμνι ἑρωτ εἰροτνοθεμ.

Εἴθε φαι Φνοτῆ ναοτρῶπ νωτ  
ἵνοτνερσιὰ ἵπλανε: εἰροτναρῆ  
ἑπιμεσθνοτ.

Σινα ἵσεῖθαπ εἰροτν νιβεν ἑτε  
ἵποτναρῆ ἑμνι: ἀλλὰ ἀρῆματ ἵεν  
ἵμετῶντων.

Ἀνον δε νενσῆνοτ σεμῶα  
ἵτεντρῶπμοτ ἵτεν Φνοτῆ ἐρρη  
ἑξεν ἱμνοτ ἵμνοτ νιβεν ἵα νῆτα  
Πῶοις μενριτοτ: γε ἀΦνοτῆ σεπ  
ἱμνοτ ἵνοτἀπαρχῆ ἵνοτχα: ἵεν  
οὔτοτβο ἵτε Πῶπνετμα νεμ πιναρῆ  
ἵτε ἵμεμνι.

Εἴτε φη πε εταφθαζεμ ἱμνοτ ἑροτ  
ἑβολ ζιτοτῆ ἵπενεταστελιον  
εὔτανθο ἵτε πῶοτ ἵπενῶοις ἱμνοτ  
Πῆχριστοσ.

Θαρα οὔν νενσῆνοτ ὁρι ἑρατεν  
ἱμνοτ οὔοις ἀμνι ἵνιπαρὰδοσις  
εταρῆταβε ἱμνοτ ἑρωτ: ἵτε ἑβολ  
ζιτεν οὔασι ἵτε ἑβολ ζιτεν  
οὔεπιστολη ἵταν.

Πῶοτ δε Πενῶοις ἱμνοτ  
Πῆχριστοσ νεμ Φνοτῆ Πενιωτ φαι

and with all unrighteous  
deception among those who  
perish, because they did not  
receive the love of the truth,  
that they might be saved.

And for this reason God  
will send them strong  
delusion, that they should  
believe the lie,

that they all may be  
condemned who did not  
believe the truth but had  
pleasure in unrighteousness.

But we are bound to  
give thanks to God always  
for you, brethren beloved  
by the Lord, because God  
from the beginning chose  
you for salvation through  
sanctification by the Spirit  
and belief in the truth,

to which He called you  
by our gospel, for the  
obtaining of the glory of our  
Lord Jesus Christ.

Therefore, brethren,  
stand fast and hold the  
traditions which you were  
taught, whether by word or  
our epistle.

Now may our Lord  
Jesus Christ Himself, and  
our God and Father, who

وَيَكُلُّ خَدِيعَةَ الْإِثْمِ، فِي الْهَالِكِينَ،  
لأنَّهُمْ لَمْ يَقْبَلُوا مَحَبَّةَ الْحَقِّ حَتَّى  
يَخْلُصُوا.

وَلِأَجْلِ هَذَا سَيُرْسِلُ إِلَيْهِمُ اللَّهُ عَمَلَ  
الضَّلَالِ، حَتَّى يُصَدِّقُوا الْكَذِبَ.

لِكَيْ يُدَانَ جَمِيعُ الَّذِينَ لَمْ يُصَدِّقُوا  
الْحَقَّ بَلَّ سُرُوا بِالْإِثْمِ.

وَأَمَّا نَحْنُ فَيَنْبَغِي لَنَا أَنْ نَشْكُرَ اللَّهَ  
كُلَّ حِينٍ لِأَجْلِكُمْ أَيُّهَا الْإِخْوَةُ  
الْمَحْبُوبُونَ مِنَ الرَّبِّ، أَنَّ اللَّهَ  
اخْتَارَكُمْ مِنَ الْبَدْءِ لِلْخَلَاصِ،  
بِقُدْسِ الرُّوحِ وَتَصَدِيقِ الْحَقِّ.

الْأَمْرُ الَّذِي دَعَاكُمْ إِلَيْهِ بِإِنْجِيلِنَا،  
لِاقْتِنَاءِ مَجْدِ رَبِّنَا يَسُوعَ الْمَسِيحِ.

فَاتَّبِعُوا إِذَا أَيُّهَا الْإِخْوَةُ وَتَمَسَّكُوا  
بِالتَّعَالِيمِ الَّتِي تَعَلَّمْتُمُوهَا، سَوَاءً  
كَانَ بِالْكَلَامِ أَمْ بِرِسَالَتِنَا.

وَرَبَّنَا نَفْسُهُ يَسُوعُ الْمَسِيحُ، وَاللَّهُ  
أَبُونَا الَّذِي أَحَبَّنَا وَأَعْطَانَا عَزَاءً  
أَبَدِيًّا وَرَجَاءً صَالِحًا بِالنِّعْمَةِ.



εταρμενριτεν οτορ αττηναν νοτνομ†  
 νενεζ: νεμ οτρελπις ενανες δεν  
 οτμοτ.

Εφετνομ† ηνετενητ οτορ  
 εφεταχε οηνοτ δεν ζωβ νιβεν νεμ  
 καχι νιβεν ναταθον.

*Πρὸς τὰς νεωτέρας  
 τῆς ῥήνης ἐπιστολῆς: καὶ ἀμὴν ἐς ὡς.*

has loved us and given us  
 everlasting consolation and  
 good hope by grace,

comfort your hearts and  
 establish you in every good  
 word and work.

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

يُعَزِّي قُلُوبَكُمْ وَيُثَبِّتُكُمْ فِي كُلِّ كَلَامٍ  
 وَعَمَلٍ صَالِحٍ.

*نعمة الله الأب تكون مع جميعكم.  
 آمين.*

## The Catholic Epistle الكاثوليكون

Καθολικον εβολα δεν πε πιςνατ  
 νεπιστολη ντε πενωτ Πετρος.  
 Αμην. Ημενρα†.

**Β Πέτρος Β: θ - ιε**

Ισωοτην ταρ νχε Πβοις ενοζεμ  
 ενιενσεβης εβολαδεν ηπιρασμος νιοχι  
 δε επαρεε ερωον επεζοον υπεραπ  
 εερκολαзин υμωον.

Ηροτο μαλλον ηνεθμογι  
 σαφασον ητσαρζ ηδρηι δεν  
 εανεπιθυμια ετωφ: οτορ τμετβοις  
 ετερκαταφρονιν υμος ετερτολυαν  
 ενιμεταφθαης: νιωον σεθερτερ αν  
 εατονη ετχεοτα.

Εφμα ετε νιαστελος υμοφ ενοι  
 ηνιω† δεν οτνομ† νεμ οτχομ ησεινι

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

**2 Peter 2: 9 - 15**

The Lord knows how to  
 deliver the godly out of  
 temptations and to reserve  
 the unjust under punishment  
 for the day of judgment,

and especially those  
 who walk according to the  
 flesh in the lust of  
 uncleanness and despise  
 authority. They are  
 presumptuous, self-willed.  
 They are not afraid to speak  
 evil of dignitaries,

whereas angels, who are  
 greater in power and might,  
 do not bring a reviling

الكاثوليكون من رسالة معلمنا  
 بطرس الثانية، بركته المقدسة  
 تكون معنا. آمين. يا احباي.

**2 بطرس 2: 9 - 15**

يَعْلَمُ الرَّبُّ أَنَّ يَنْقِذَ الْبَارِّينَ مِنَ  
 التَّجْرِبَةِ وَيَحْفَظُ الْبَارِّينَ إِلَى يَوْمِ  
 الدِّينِ مُعَاقِبِينَ،

وَلَا سَيِّئًا الَّذِينَ يَذْهَبُونَ وَرَاءَ  
 الْجَسَدِ فِي شَهْوَةِ النَّجَاسَةِ،  
 وَيَسْتَهْينُونَ بِالسِّيَادَةِ. جَسُورُونَ،  
 مُعْجِبُونَ بِأَنْفُسِهِمْ، لَا يَرْتَعِبُونَ أَنَّ  
 يَفْتَرُوا عَلَى ذَوِي الْأَمْجَادِ.

حَيْثُ مَلَائِكَةٌ، وَهُمْ أَكْثَرُ قُوَّةً  
 وَقُدْرَةً - لَا يَقْدِمُونَ عَلَيْهِمْ لَدَى  
 الرَّبِّ حُكْمَ افْتِرَاءٍ.

AN ÌNOTBAP ÌXEOYÀ ÐARWOT.

Παι Δε ÌθωOT ceep ùφρη†  
ÌZANTEBNOWTÌ NÀTCAXI ÈZANΦTCIKON  
NE ÈΠTAKO NEU ΠÈQW† ÈBOZ ETXEOTÀ  
ÐEN NAI ÈTE ÌCEEMI ÈPWOY AN: ÌÐPHI  
ÐEN POTAKO ETETAKO.

OYOT ÈTEBÌ ùΦBEXE ÌTE  
ΠONTINXONC ETIPÌ ùΠIOYNOY ETÐEN  
ΠÈZOOT ÌNOTBZΔONH ETOTÌ NÀBNI OYOT  
ETÈΘWΛEB ETOTNOY ÌÐPHI ÐEN  
NOTÀPATI OYOT ETOTNOY NEWOTEN.

EOTON ÌTWOY ÌZANBAZ ETMEZ  
ùMETNOWIK NEU OTMETATKHNI ÌTE  
ΦNOBI: ETINI NWOY ÌOTÀZW ÌXWΛEM  
OTOT OTON ZANMY NÀOTÀZOT ÌCA  
NOTNOBI ETETBAZ ÌZANΨYXH  
ÌNCETAXPHONT AN: ÈOTONÌTWOY  
ÌNOTBHT ETETCTYNAZECOE ÐEN  
ONTINXONC ÈZANWHPI ΔE NE ÌTE  
ΠCAZOTÌ.

EATXW ÌCWOY ùΠIMOT ETOTOTON  
ATCOPEM ÈATMOYI ÐEN ΦMOT  
ùBAΛAAM ΦA BOCP ΦAI ÈTATMEPPE  
ΦBEXE ÌTE TÀΔIKIÀ.

*ΠασνηOT ùπερμενρε πικOCMOC  
OTΔE NHETYOΠ ÐEN πικOCMOC:  
πικOCMOC NACINI NEU TEPEΠOTYIA: ΦH*

accusation against them  
before the Lord.

But these, like natural  
brute beasts made to be  
caught and destroyed, speak  
evil of the things they do  
not understand, and will  
utterly perish in their own  
corruption,

and will receive the  
wages of unrighteousness,  
as those who count it  
pleasure to carouse in the  
daytime. They are spots and  
blemishes, carousing in  
their own deceptions while  
they feast with you,

having eyes full of  
adultery and that cannot  
cease from sin, enticing  
unstable souls. They have a  
heart trained in covetous  
practices, and are accursed  
children.

They have forsaken the  
right way and gone astray,  
following the way of  
Balaam the son of Beor,  
who loved the wages of  
unrighteousness.

*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.*

أَمَّا هَؤُلَاءِ فَكَحَيَوَانَاتٍ غَيْرِ نَاطِقَةٍ،  
طَبِيعِيَّةٍ، مَوْلُودَةٌ لِلصَّيْدِ وَالْهَلَاكِ،  
يَفْتَرُونَ عَلَى مَا يَجْهَلُونَ،  
فَسَيَهْلِكُونَ فِي فَسَادِهِمْ.

أَخْذِينَ أَجْرَةَ الْإِثْمِ. الَّذِينَ يَحْسِبُونَ  
تَنْعَمُ يَوْمَ لَذَّةٍ. أَدْنَسٌ وَغُيُوبٌ،  
يَتَنَعَّمُونَ فِي غُرُورِهِمْ صَانِعِينَ  
وَلَائِمٍ مَعَكُمْ.

لَهُمْ عُيُونَ مَمْلُوءَةٌ فِسْقًا لَا تَكْفُ  
عَنِ الْخَطِيئَةِ، خَادِعُونَ النَّفُوسَ  
غَيْرَ الثَّابِتَةِ. لَهُمْ قُلُوبٌ مُتَدَرِّبَةٌ فِي  
الطَّمَعِ. أَوْلَادُ اللَّعْنَةِ.

قَدْ تَرَكُوا الطَّرِيقَ الْمُسْتَقِيمَ،  
فَضَلُّوا تَابِعِينَ طَرِيقَ بَلْعَامَ بْنِ  
بَصُورَ الَّذِي أَحَبَّ أَجْرَةَ الْإِثْمِ.

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

Δε ἐτίρι ὑφ' ὧν ὑφ' ὧν ὑφ' ὧν  
 ὡς ἐνεθ: ἀμην.

## The Acts الإبركسيس

Πραξις ἡ τε νενηιοτ' ἡ ἀποστολος: ἐρε ποτ' αὐτοῦ εὐοταθ ὡς περ νεναν. Ἀμην.	The Acts of our fathers the apostles, may their blessings be with us all. Amen.	فصل من أعمال آبائنا الرسل الأطهار المشمولين بنعمة الروح القدس، بركاتهم تكون معنا. آمين.
<b>Πραξις κη: ζ - ια</b>	<b>Acts 28: 7 - 11</b>	<b>أعمال 28: 7 - 11</b>
Περὶ δὲ θέν πινὰ ἐτε ὑμᾶς νε οτον οὐμῶν ἡ νιοθι ὡς π' ἡ τε πιθονιτ ἡ τε τ' ηςος ἐπεφραν πε Ποτ' λιος φαι αὐδ' ἵττεν ἐρ' ηι αὐτοπτεν ἐροϋ θέν οὐμει ὑμ' ἐτ' ὡς π' ὡς π' ὡς π' ὡς π' ἡ ἐροοτ'.	In that region there was an estate of the leading citizen of the island, whose name was Publius, who received us and entertained us courteously for three days.	وَكَانَ فِي مَا حَوْلَ ذَلِكَ الْمَوْضِعِ ضَيْاعٌ لِمَقْدَمِ الْجَزِيرَةِ الَّذِي اسْمُهُ بُولْيُوسٌ. فَهَذَا قَبْلُنَا وَأَضَافَنَا بِمِلَاطْفَةٍ ثَلَاثَةِ أَيَّامٍ.
Ἀσῶς δὲ ἐτα φ' ὡς π' ὡς π' ὡς π' ὡς π' θέν θανθ' οὐμ νεμ θανθ' οὐμ ἐφ' ὡς π' ὡς π' ὡς π' ὡς π' ὡς π' ὡς π' ὡς π' ὡς π' ὡς π' ὡς π' ὡς π' ὡς π' ὡς π' ὡς π' ὡς π'	And it happened that the father of Publius lay sick of a fever and dysentery. Paul went in to him and prayed, and he laid his hands on him and healed him.	فَحَدَّثَ أَنَّ أَبَا بُولْيُوسَ كَانَ مُضْطَّجِعاً مُعْتَرِئاً بِحُمَّى وَسَحْجٍ. فَدَخَلَ إِلَيْهِ بُولُسٌ وَصَلَّى وَوَضَعَ يَدَيْهِ عَلَيْهِ فَشَفَاهُ.
Ἐτα φαι δὲ ὡς π' ὡς π' ὡς π' τ' ηςος ἐτε οτον ὡς π' ὡς π' ὡς π' νανθ' οὐμ ὡς π' ὡς π' ὡς π' ὡς π' ὡς π' ὡς π' ὡς π' ὡς π' ὡς π'	So when this was done, the rest of those on the island who had diseases also came and were healed.	فَلَمَّا صَارَ هَذَا كَانَ الْبَاقُونَ الَّذِينَ بِهِمْ أَمْرَاضٌ فِي الْجَزِيرَةِ يَأْتُونَ وَيُشْفَوْنَ.
Παι δὲ αὐταῖον θέν οὐμῶν ἡ νταῖο οτον ἐτ' ὡς π' ὡς π' ὡς π' ὡς π' αὐτ' ἐτ' ὡς π' ὡς π' ὡς π' ὡς π'	They also honored us in many ways; and when we departed, they provided such things as were necessary.	فَأَكْرَمَنَا هَؤُلَاءِ إِكْرَامَاتٍ كَثِيرَةً. وَلَمَّا أَقْلَعْنَا زَوَّدُونَا بِمَا يُحْتَاجُ إِلَيْهِ.

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Ιησοῦς Δε ἐρμειεῖ ἐβόλῃ θέν  
Πιπνευμα εθοταβ αqταcθo ἐβoλbα  
Πιορδaνnc oτοz αqoλq ἵνε  
Πιπνευμα ἐπwαqε.

Πεμε νεzοοτ eqepπιpαzιn ὡμοq  
ἵνε πιδιαβολoc oτοz ὠπεqοτεu ἐλι  
θεν νιεzοοτ ἐτε ὡματ: oτοz ἐτατxωκ  
ἐβoλ αqεκο ἐπδaε.

Πεxαq Δε naq ἵνε πιδιαβολoc: xε  
icxe ἵθοκ πε Πwηpι ὠΦνοτ† ἀxoc  
ὡπαιῶνι xε ἵτεqep ωικ.

Oτοz αqεροτὼ naq ἵνε Ιηcoυc xε  
cσθoοτ xε nape πιρωu naωnδ ἐωικ  
ὡματατq aη: αλbα ἐcaxi νιβεν  
εθνηοτ ἐβoλ θεν pωq ὠΦνοτ†.

Oτοz ἐταqoλq ἐπwωι ἐxen  
oττωoτ eqboci ἵνε πιδιαβολoc  
αqταμοq ἐνιμετοτρωoτ τηpoτ ἵτε  
†οικoτμενη θεν oτcτιcμη ἵτε  
oτxpoηoc.

Oτοz πεxαq naq ἵνε πιδιαβολoc  
xε †na† naκ ὡπαιepωπwι τηpq neu  
πεqῶoτ xε ἀηoc πε ἐτεqtoi ἐτοτ  
oτοz φηε†oταqωq πwιτηιq naq.

Πθoc oτη ακωaηoτωπwτ ὡπαῶθo  
ἐβoλ eqῑωωπi naκ τηpq.

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.

And the devil said to  
Him, “If You are the Son of  
God, command this stone to  
become bread.”

But Jesus answered him,  
saying, “It is written, ‘Man  
shall not live by bread  
alone, but by every word of  
God.’”

Then the devil, taking  
Him up on a high mountain,  
showed Him all the  
kingdoms of the world in a  
moment of time.

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.”

אַמָּא יִסְנוּעַ פֿרָגַע מִן הָאָרְדִּין מְמַלְאָ  
מִן הָרוּחַ הַקֹּדֶשׁ וְכָאן יִפְתָּאד  
בַּלְרוּחַ فِي الْبَرِّيَّةِ.

אַרְבַּעִין יוֹמָא יִגְרָב מִן אִילִישׁ.  
וְלֹא יֹאכֵל שְׁנַיָא فِي תֵּלֶךְ הָאֵיָּאָם. וְלֹמָא  
תִּמְתַּ גָּאעַ אַחִירָא.

وَقَالَ لَهُ إِبْلِيسُ: «إِنْ كُنْتَ ابْنُ اللَّهِ  
فَقُلْ لِهَذَا الْحَجَرِ أَنْ يَصِيرَ خُبْزاً».

فَأَجَابَهُ يَسُوعُ: «مَكْتُوبٌ أَنْ لَيْسَ  
بِالْخُبْزِ وَحْدَهُ يَحْيَا الْإِنْسَانُ بَلْ بِكُلِّ  
كَلِمَةٍ مِنَ اللَّهِ».

ثُمَّ أَصْعَدَهُ إِبْلِيسُ إِلَى جَبَلٍ عَالٍ  
وَأَرَاهُ جَمِيعَ مَمَالِكِ الْمَسْكُونَةِ فِي  
لَحْظَةٍ مِنَ الزَّمَانِ.

وَقَالَ لَهُ إِبْلِيسُ: «لَكَ أُعْطِيَ هَذَا  
السُّلْطَانُ كُلُّهُ وَمَجْدُهُنَّ لِأَنَّهُ إِلَيَّ قَدْ  
دُفِعَ وَأَنَا أُعْطِيهِ لِمَنْ أُرِيدُ.

فَإِنْ سَجَدْتَ أَمَامِي يَكُونُ لَكَ  
الْجَمِيعُ».



**Fourth Day of the Third Week of Lent (Thursday)**  
**اليوم الرابع من الأسبوع الثالث من الصوم الكبير (يوم الخميس)**

**Prophecies**  
**النبوات**

**Proverbs 2: 16 - 3: 4**  
**أمثال سليمان 2: 16 - 3: 4**

ΕΒΘΛ ΘΕΝ ΠΑΡΟΙΜΙΑ ΝΤΕ ΣΟΛΩΜΩΝ ΠΡΟΦΗΤΗΣ: ΕΡΕΠΕΥΣΜΟΥ ΕΘΟΥΑΒ: ΨΩΠΙ ΝΕΜΑΝ ΛΑΜΗΝ ΕΥΧΩ ΪΜΜΟΣ.	A reading from the Proverbs of Solomon the prophet, may his blessing be with us. Amen.	من أمثال سليمان النبي، بركته المقدسة تكون معنا. آمين.
<b>ΠΑΡΟΙΜΙΑ ΝΤΕ ΣΟΛΩΜΩΝ Β: 16 - 3: 4</b>	<b>Proverbs 2: 16 - 3: 4</b>	<b>أمثال 2: 16 - 3: 4</b>
<p>ΠΑΨΗΡΙ ΪΠΕΝΘΕΥΤΑΖΟΚ ΝΧΕ          ΟΥΣΟΒΝΙ ΕΥΖΩΟΥ.</p> <p>ΦΗΕΤΑΕΥΧΩ ΝΣΩΨ ΝΤΣΒΩ ΙΣΧΕΝ          ΤΕΥΜΕΤΑΛΟΥ: ΟΥΟΖ ΕΤΑΕΡΠΩΒΨ          ΝΤΔΙΔΕΘΗΚΙ ΕΘΟΥΑΒ.</p> <p>ΑΕΥΧΩ ΤΑΡ ΪΠΕΥΗΝΙ ΘΑΤΕΝ ΦΣΟΥ:          ΟΥΟΖ ΝΕΥΜΑΝΒΟΧΙ ΘΕΝ ΛΜΕΝΤ ΝΕΜ          ΝΙΧΦΟ ΝΤΕ ΠΚΑΒΙ.</p> <p>ΟΥΟΝ ΝΙΒΕΝ ΕΘΜΩΨΙ ΝΘΗΤΨ          ΝΗΝΟΥΤΑΘΟ: ΟΥΔΕ ΝΗΝΟΥΤΑΒΟ          ΝΘΑΝΜΑΝΜΩΨΙ ΕΥΣΟΥΤΩΝ ΣΕΤΑΒΟ          ΪΜΜΟΥ ΤΑΡ ΑΝ ΝΧΕ ΒΑΝΡΩΜΙ ΝΤΕ ΠΩΝΘ.</p> <p>ΕΝΕ ΑΥΜΩΨΙ ΤΑΡ ΒΙ ΘΑΝΜΑΪΜΩΨΙ          ΕΥΣΟΥΤΩΝ: ΝΑΥΝΑΧΙΜΙ ΝΗΝΙΜΑΝΜΩΨΙ          ΕΤΧΗΝ ΝΤΕ ΤΜΕΘΜΗ.</p>	<p>To deliver you from the          immoral woman, from the          seductress who flatters with          her words,            who forsakes the          companion of her youth,          and forgets the covenant of          her God.</p> <p>For her house leads          down to death, and her          paths to the dead;</p> <p>none who go to her          return, nor do they regain          the paths of life,</p> <p>so you may walk in the          way of goodness, and keep          to the paths of          righteousness.</p>	<p>يَا ابْنِي لَا تَصْطَادِكَ الْمَرْأَةُ          الشَّرِيرَةَ بِمَشُورَتِهَا.</p> <p>الَّتِي تَرَكْتَ التَّعْلِيمَ مِنْذُ صِبَاهَا          وَنَسِيَتْ الْعَهْدَ الْمَقْدَسَ.</p> <p>لَأَنَّ بَيْتَهَا يَسُوقُ إِلَى الْمَوْتِ          وَسَبُلُهَا إِلَى الْجَحِيمِ مَعَ جَبَابِرَةِ          الْأَرْضِ.</p> <p>كُلُّ مَنْ دَخَلَ إِلَيْهَا لَا يَرْجِعْ وَلَا          يَبْلُغُونَ سَبُلَ الْحَيَاةِ.</p> <p>حَتَّى تَسْلُكَ فِي طَرِيقِ الصَّالِحِينَ          وَتَحْفَظَ سَبُلَ الصِّدِّيقِينَ.</p>







**Isaiah 11: 10 - 12: 2**  
**إشعيا 11: 10 - 12: 2**

<p>ΕΒΟΛ ΘΕΝ ΗΣΑΗΑΣ ΠΙΠΡΟΦΗΤΗΣ:          ΕΡΕΠΕΥΣΜΟΥ ΕΘΟΥΑΒ: ΨΩΠΙ ΝΕΜΑΝ          ΑΜΗΝ ΕΥΧΩ ΑΜΟΣ.</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><b>ΗΣΑΗΑΣ ΙΔ: Γ - ΙΒ: Β</b></p>	<p><b>Isaiah 11: 10 - 12: 2</b></p>	<p><b>إشعيا 11: 10 - 12: 2</b></p>
<p>ΟΥΟΖ ΕΣΕΨΩΠΙ ΘΕΝ ΠΙΕΖΟΥ ΕΤΕ          ΑΜΑΥ ΝΧΕ ΘΝΟΥΝΙ ΝΙΕΣΣΕ ΟΥΟΖ          ΦΗΘΝΑΤΩΝΗ ΕΕΡΑΡΧΩΝ ΕΝΙΕΘΝΟΣ:          ΟΥΟΖ ΕΥΕΕΡΒΕΛΠΙΣ ΕΡΟΥ ΝΧΕ ΝΙΕΘΝΟΣ          ΤΗΡΟΥ: ΟΥΟΖ ΕΥΕΨΩΠΙ ΝΧΕ ΠΕΥΜΤΟΝ          ΝΟΥΤΑΙΟ.</p>	<p>And in that day there          shall be a Root of Jesse,          who shall stand as a banner          to the people; for the          Gentiles shall seek Him,          and His resting place shall          be glorious.”</p>	<p>وَيَكُونُ فِي ذَلِكَ الْيَوْمِ أَنَّ أَصْلَ          يَسَى الْقَائِمَ رَايَةً لِلشُّعُوبِ إِيَّاهُ          تَطْلُبُ الْأُمَمُ وَيَكُونُ مَحَلُّهُ مَجْدًا.</p>
<p>ΟΥΟΖ ΕΣΕΨΩΠΙ ΘΕΝ ΠΙΕΖΟΥ ΕΤΕ          ΑΜΑΥ ΕΥΕΟΥΑΖΤΟΥΤΥ ΝΧΕ ΠΒΟΙΣ          ΕΤΑΜΩΟΥ ΕΤΕΥΧΙΧ ΕΘΡΕΥΧΟΥ ΕΠΣΩΠ          ΑΠΙΛΑΟΣ ΕΤΑΥΣΕΠΙ: ΦΗΘΝΑΩΣΧΠ ΕΒΟΛ          ΘΕΝ ΝΙΔΑΥΤΡΙΟΣ ΝΕΜ ΧΗΜΙ ΝΕΜ          ΒΑΒΥΛΩΝ ΝΕΜ ΝΙΘΑΥΨ ΝΕΜ          ΝΙΕΛΛΑΜΙΤΗΣ ΝΕΜ ΕΒΟΛΘΕΝ ΝΙΜΑΝΨΑΙ          ΝΤΕ ΦΡΗ ΝΕΜ ΨΑΡΑΒΙΔ.</p>	<p>It shall come to pass in          that day that the Lord shall          set His hand again the          second time to recover the          remnant of His people who          are left, from Assyria and          Egypt, from Pathros and          Cush, from Elam and          Shinar, from Hamath and          the islands of the sea.</p>	<p>وَيَكُونُ فِي ذَلِكَ الْيَوْمِ أَنَّ السَّيِّدَ          يُعِيدُ يَدَهُ ثَانِيَةً لِيَقْتَنِي بِقِيَّةِ شَعْبِهِ          الَّتِي بَقِيَتْ مِنْ أَشُورَ وَمِنْ مِصْرَ          وَمِنْ فَتْرُوسَ وَمِنْ كُوشَ وَمِنْ          عِيلَامَ وَمِنْ شِنْعَارَ وَمِنْ حَمَاةَ          وَمِنْ جَزَائِرِ الْبَحْرِ.</p>
<p>ΟΥΟΖ ΕΥΕΩΛΙ ΝΟΥΜΗΝΙ ΕΝΙΕΘΝΟΣ          ΟΥΟΖ ΕΥΕΘΩΟΥΨ ΝΗΝΕΤΑΥΤΑΚΟ ΝΤΕ          ΠΙΣΡΑΗΛ: ΟΥΟΖ ΝΗΕΤΑΥΤΩΡ ΕΒΟΛ ΝΤΕ          ΙΟΥΔΑΣ ΕΝΑΘΟΥΤΟΥ ΕΒΟΛΘΕΝ ΠΙΕΤΟΥ          ΛΑΚΕ ΝΤΕ ΠΚΑΒΙ.</p>	<p>He will set up a banner          for the nations, and will          assemble the outcasts of          Israel, and gather together          the dispersed of Judah from          the four corners of the          earth.</p>	<p>وَيَرْفَعُ رَايَةً لِلْأُمَمِ وَيَجْمَعُ مَنْفِيَّي          إِسْرَائِيلَ وَيَضُمُّ مُسْتَنْتَبِي يَهُوذَا مِنْ          أَرْبَعَةِ أَطْرَافِ الْأَرْضِ.</p>

Οτοζ εἰνέωλι μῆχοζ ἵεφρεμ  
οτοζ νιζαζι ἵτε ιοῦδαζ εἰετακο:  
εφρεμ ἵνεεφχοζ εἰοῦδαζ οτοζ ιοῦδαζ  
ἵνεεφχοζεζ ἵεφρεμ.

Οτοῦ εἰεζωλ εἰεἰλνι εἰανέζηνοῦ  
ἵτε ζαναλλοφῦλοζ: οτοζ ἵνεεωωλ  
μῆφιου εἰκοπ νεμ εἰολθεν νιμλῆωλι  
ἵτε φρη νεμ †εῖδοῦμελ οτοζ εἰεἰνι  
ἵνοῦζιζ ἵωορπ εἰεν Ὑωαβ: νενωηρι  
δε ἵλμμων εἰεωτεμ ἵωορπ.

Οτοζ Πβοιζ εἰεωωλ μῆφιου ἵτε  
Χημ οτοζ εἰεἰνι ἵνεεφζιζ εἰεν φιαρο  
θεν οἱπνεῦμα ἵζονζ: οτοζ εἰεωωρι  
εἰεωωλ ἵζελλοῦ ἵτε Χημ: ζωστε  
ἵνεεἰνι ἵζητοῦ ζεν ζανθωοῖ.

Οτοζ εἰεερ οῦμλμωυι μπαλαοζ  
φνεταφωζπ ζεν Χημ: οτοζ  
εεεωωπι μΠισραηλ μφρη† μπιεζοοῦ  
εταῖ εἰολθεν ἵκαζι ἵΧημ.

Οτοζ εκέχοζ ζεν πιεζοοῦ εἰτε  
μμλ† †ναεμοῦ εἰοκ Πβοιζ ζε  
ακωωτ εἰοι οτοζ ακταεο  
μπεκμβον εἰολ ζιζωι ακναι ννι.

Ζηππε φνοῦ† παωωτηρ εἰεωωπι  
εἰε ζῶνι χη εἰοφ οτοζ εἰενοζεμ  
ἵζητφ: οτοζ ἵναερω† ζε παωοῦ νεμ  
παεμοῦ πε Πβοιζ οτοζ αεωωπι ννι

Also, the envy of  
Ephraim shall depart, and  
the adversaries of Judah  
shall be cut off; Ephraim  
shall not envy Judah, and  
Judah shall not harass  
Ephraim.

But they shall fly down  
upon the shoulder of the  
Philistines toward the west;  
together they shall plunder  
the people of the East; they  
shall lay their hand on  
Edom and Moab; and the  
people of Ammon shall  
obey them.

The Lord will utterly  
destroy the tongue of the  
Sea of Egypt; with His  
mighty wind He will shake  
His fist over the River, and  
strike it in the seven  
streams, and make men  
cross over dry-shod.

There will be a highway  
for the remnant of His  
people who will be left  
from Assyria, as it was for  
Israel in the day that he  
came up from the land of  
Egypt.

And in that day you will  
say: "O Lord, I will praise  
You; though You were  
angry with me, Your anger  
is turned away, and You  
comfort me.

Behold, God is my  
salvation, I will trust and  
not be afraid; 'For Yah, the  
Lord, is my strength and  
song; He also has become  
my salvation.'"

فَيَرْوُلْ حَسَدُ أَفْرَايِمَ وَيَنْقَرِضَ  
الْمُضَايِقُونَ مِنْ يَهُوذَا. أَفْرَايِمُ لَا  
يَحْسُدُ يَهُوذَا وَيَهُوذَا لَا يَضَايِقُ  
أَفْرَايِمَ.

وَيَنْقَضَانِ عَلَى أَكْتَافِ  
الْفِلِسْطِينِيِّينَ غَرْبًا وَيَنْهَبُونَ بَنِي  
الْمَشْرِقِ مَعًا. يَكُونُ عَلَى أَدُومَ  
وَمُوَابَ امْتِدَادُ يَدِهِمَا وَيَبْنُو عَمُّونَ  
فِي طَاعَتِهِمَا.

وَيُبِيدُ الرَّبُّ لِسَانَ بَحْرِ مِصْرَ وَيَهْزُ  
يَدَهُ عَلَى النَّهْرِ بِقُوَّةِ رِيحِهِ  
وَيَضْرِبُهُ إِلَى سَبْعِ سَوَاقٍ وَيَجِيزُ  
فِيهَا بِالْأَحْذِيَةِ.

وَتَكُونُ سَكَّةً لِبَقِيَّةِ شَعْبِهِ الَّتِي  
بَقِيَتْ مِنْ أَشُورَ كَمَا كَانَ لِإِسْرَائِيلَ  
يَوْمَ صُعُودِهِ مِنْ أَرْضِ مِصْرَ.

وَتَقُولُ فِي ذَلِكَ الْيَوْمِ: «أَحْمَدُكَ يَا  
رَبِّ لَأَنَّهُ إِذْ غَضِبْتَ عَلَيَّ ارْتَدَّ  
غَضَبُكَ فَتَعَزَّيْنِي.

هُوَذَا اللَّهُ خَلَّاصِي فَأَطْمَئِنَّ وَلَا  
أَرْتَعِبْ لَأَنَّ يَاهُ يَهُوَهُ قُوَّتِي  
وَتَرْزِيمَتِي وَقَدْ صَارَ لِي خَلَّاصًا».

ΕΥΟΥΣΔΙ.

*Οὐὼρ ἡ τριάς ἐθοῦαβ Πεννοῦτ  
ψα ἐνεζ νευ ψα ἐνεζ ἡτε νιἐνεζ  
τηροῦ. Διμην.*

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

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

## Matins Psalm

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 θ: ια, ιβ

Psalm 9: 11, 12

المزمور 9: 11، 12

Αριψαλιν ἐπὶ οἷς φηὲ τῷ οἱ δὲν  
Cιων: οὐοζ σαζι ἡνεεζβνοῖ δὲν  
νιεθνο: γε αζκω† ἡσα ζανὲνοζ οὐοζ  
αζερπομενι. **Αλληλοῖα.**

Sing praises to the Lord,  
who dwells in Zion! Declare  
His deeds among the people.  
When He avenges blood, He  
remembers them. **Alleluia.**

رتلوا للرب الساكن في صهيون.  
وأخبروا في الأمم بأعماله. لأنه  
طلب الدماء وتذكرها. **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.**

Οὐὰναστωσις ἐβολ δὲν  
πιερασσελιον εθοῦαβ κατὰ Λουκαν  
αζιοῦ.

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

فصل من إنجيل معلمنا لوقا  
البشير. بركاته علينا آمين.

Λουκαν κ: κ - κς

Luke 20: 20 - 26

لوقا 20: 20 - 26

Οὐοζ ἐταρ†ζέθνοῦ ατοῦωρη ζαροζ  
ἡζανρεψζροζ ερεμεετῶοβι εγζω  
ἡμο: ἐρωοῦ γε ζανῶμνι νε ζινα  
ἡσεταζοζ ἡνοτσαζι ζωστε ἐθιζ

So they watched Him,  
and sent spies who  
pretended to be righteous,  
that they might seize on His  
words, in order to deliver  
Him to the power and the  
authority of the governor.

فَرَّقُوهُ وَأَرْسَلُوا جَوَاسِيسَ  
يَتَرَاءَوْنَ أَنَّهُمْ أَبْرَارٌ لِّكَیْ يُمَسِّكُوهُ  
بِكَلِمَةٍ حَتَّى يَسْلَمُوهُ إِلَى حُكْمِ  
الْوَالِي وَسُلْطَانِهِ.

ἡτάρχη νεμ τἑξοῦσιὰ ἡτε  
πιζησεμων.

Οτοζ αἰωρενq ενxω ὡμοc xε  
πιρεqτῆcβω tenemi xε kcaxi θεν  
οῦcωοῦτεn οτοζ κῆcβω οτοζ κβι ρο  
αν αλλα θεν τυεθμῃ κῆcβω  
ὑπιμωιτ ἡτε Φνοῦτ.

ῥωε ἐτρωτ ὑποτρο ωαν ὡμον.

Εταqτῆθῃq Δε  
ἐτοῦμετπανοῦρcοc πεxαq νωοῦ.

Xε ματαμοι εἰοῦcaθери: ἡωοῦ Δε  
αἰταμοq: οτοζ πεxαq νωοῦ xε  
τῆικων νεμ τἑπιῆραφῃ εἰτωῦc na  
nim ne: ἡωοῦ Δε πεxωοῦ xε na  
ποτρο ne.

Πθοq Δε πεxαq νωοῦ xε τῆοῦ μα  
na ποτρο ὑποτρο οτοζ μα na Φνοῦτ  
ὑΦνοῦτ.

Οτοζ ὑποῦxεμxομ εαμαρι  
ὡμοq θεν οῦcaxi ὑπεῦθο ὑπιλαοc:  
οτοζ ἐταῦερῶφῃρι ἐῆρῃι ἐxен  
πεqзинεροῦω αἰχαρωοῦ.

*Πῶοῦ φα Πенноῦτ πε ωα ἐνεθ  
ἡτε ni ἐνεθ: ἀμῃn.*

Then they asked Him,  
saying, “Teacher, we know  
that You say and teach  
rightly, and You do not  
show personal favoritism,  
but teach the way of God in  
truth:

Is it lawful for us to pay  
taxes to Caesar or not?”

But He perceived their  
craftiness, and said to them,  
“Why do you test Me?

Show Me a denarius.  
Whose image and  
inscription does it have?”  
They answered and said,  
“Caesar’s.”

And He said to them,  
“Render therefore to Caesar  
the things that are Caesar’s,  
and to God the things that  
are God’s.”

But they could not  
catch Him in His words in  
the presence of the people.  
And they marveled at His  
answer and kept silent.

*Glory be to God forever.*

فَسَأَلُوهُ: «يَا مُعَلِّمُ نَعْلَمُ أَنَّكَ  
بِالْإِسْتِقَامَةِ تَتَكَلَّمُ وَتُعَلِّمُ وَلَا تَقِيلُ  
الْوُجُوهَ بَلْ بِالْحَقِّ تُعَلِّمُ طَرِيقَ اللَّهِ.

أَجُوزُ لَنَا أَنْ نُعْطِيَ جِزْيَةَ لِقَيْصَرَ  
أَمْ لَا؟»

فَشَعَرَ بِمَكْرِهِمْ وَقَالَ لَهُمْ: «لِمَذَا  
تُجَرِّبُونَنِي؟

أُرُونِي دِينَارًا. لِمَنِ الصُّورَةُ  
وَالْكِتَابَةُ؟» فَأَجَابُوا: «لِقَيْصَرَ».

فَقَالَ لَهُمْ: «أَعْطُوا إِذَا مَا لِقَيْصَرَ  
لِقَيْصَرَ وَمَا لِلَّهِ لِلَّهِ».

فَلَمْ يَقْدِرُوا أَنْ يُمَسِّكُوهُ بِكَلِمَةٍ قَدَّامَ  
الشَّعْبِ وَتَعَجَّبُوا مِنْ جَوَابِهِ  
وَسَكَتُوا.

*والمجد لله دائماً.*

## Liturgy Readings قراءات القداس

### The Pauline Epistle رسالة بولس الرسول

<p>Παῦλος δούλος ὑπενδούλου Ἰησοῦς Χριστός: ἀποστόλος ἐθαλάσσει· φηέτα τῶν ἐπιζητησάντων ἡμᾶς Φνοῦτ.</p>	<p>Paul, the servant of our Lord Jesus Christ, called to be an apostle, appointed to the Gospel of God. A chapter from the Epistle of our teacher St. Paul to the Romans. May his blessing be upon us. Amen.</p>	<p>البولس، فصل من رسالة معلمنا بولس الرسول إلى أهل رومية، بركته المقدسة تكون معنا. آمين.</p>
<p><b>Πρωμος Δ: ̅ϛ̅ - ̅ια̅</b></p>	<p><b>Romans 4: 6 - 11</b></p>	<p><b>رومية 4: 6 - 11</b></p>
<p>Καταφρήτ ζω ἔτα Δαυὶδ χω ὑπὸ μακαρίους ἡτε πρῶμι φηέτε Φνοῦτ ναωπ ἡτ μεθυμι ναϗ ατῶνε ζωβ.</p> <p>Ῥωτηνὰ τοῦ ἡνὴτα τῶ ἡνοτὰ νομὶα νωοτ ἐβόλ νεμ ἡνὴτα τῶ βς ἐβόλ ἔχεν νοτ νοβι.</p> <p>Ῥωτηνὰ τῶ ὑπρῶμι φηέτε Πβοις ναεπ νοβι ἐροϗ αν.</p> <p>Παμακαρίσμος οὔν αϗ χη ἔχεν πεβι ὡαν ἔχεν τμετατσεβι: τενζω σαρ ὡμος χε αρεπ φηαζτ ἡ Αβρααμ ναϗ ετμεθυμι.</p> <p>Πως οὔν ατοπϗ εϗ χη ἔχεν πεβι ὡαν εϗ χη ἔχεν τμετατσεβι εϗ χη ἔχεν πεβι αν αλλα ἔχεν τμετατσεβι.</p>	<p>Just as David also describes the blessedness of the man to whom God imputes righteousness apart from works:</p> <p>“Blessed are those whose lawless deeds are forgiven, and whose sins are covered.</p> <p>Blessed is the man to whom the Lord shall not impute sin.”</p> <p>Does this blessedness then come upon the circumcised only, or upon the uncircumcised also? For we say that faith was accounted to Abraham for righteousness.</p> <p>How then was it accounted? While he was circumcised, or uncircumcised? Not while circumcised, but while uncircumcised.</p>	<p>كَمَا يَقُولُ دَاوُدُ أَيْضًا فِي تَطْوِيلِ الْإِنْسَانِ الَّذِي يَحْسِبُ لَهُ اللَّهُ بَرًّا بِدُونِ أَعْمَالٍ:</p> <p>«طُوبَى لِلَّذِينَ غُفِرَتْ أَثَامُهُمْ وَسُيِّرَتْ خَطَايَاهُمْ.</p> <p>طُوبَى لِلرَّجُلِ الَّذِي لَا يَحْسِبُ لَهُ الرَّبُّ خَطِيئَةً».</p> <p>أَفَهَذَا التَّطْوِيلُ هُوَ عَلَى الْخِتَانِ فَقَطُّ أَمْ عَلَى الْغُرْلَةِ أَيْضًا؟ لِأَنَّنَا نَقُولُ إِنَّهُ حُسِبَ لِإِبْرَاهِيمَ الْإِيمَانُ بَرًّا.</p> <p>فَكَيْفَ حُسِبَ؟ أَوْ هُوَ فِي الْخِتَانِ أَمْ فِي الْغُرْلَةِ؟ لَيْسَ فِي الْخِتَانِ بَلْ فِي الْغُرْلَةِ!</p>

Οτοϛ αϱβι νουμνι ντε πεβι  
 ονϑφρασι ντε ϑμεθυ ντε φναδϑ  
 θηετ δεν ϑμετατσεβι ερεϱϱωπι  
 νιωτ νουτον νιβεν εθναδϑ εβολ ριτεν  
 ϑμετατσεβι επϱιν τοτωπ νουμνεθυ  
 νωοϑ.

*Πιϑμοτ ϑαρ νευωτεν νευ  
 τερρηνν ενσοπ: ρε λμην εσεϱωπι.*

And he received the  
 sign of circumcision, a seal  
 of the righteousness of the  
 faith which he had while  
 still uncircumcised, that he  
 might be the father of all  
 those who believe, though  
 they are uncircumcised, that  
 righteousness might be  
 imputed to them also.

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

وَأَخَذَ عَلَامَةَ الْخَتَانِ خَتْمًا لِبَرِّ  
 الْإِيمَانِ الَّذِي كَانَ فِي الْغُرْلَةِ  
 لِيَكُونَ أَبًا لِجَمِيعِ الَّذِينَ يُؤْمِنُونَ  
 وَهُمْ فِي الْغُرْلَةِ كَيْ يُحْسَبَ لَهُمْ  
 أَيْضًا الْبَرُّ.

*نعمة الله الآب تكون مع جميعكم.  
 آمين.*

### The Catholic Epistle الكاثوليكون

Καθολικον εβολ δεν ϑεπιστολη  
 ντε πενιωτ λακωβοϛ. Αμην.  
 Παμενραϑ.

**λακωβοϛ Δ: α - ι**

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

**James 4: 1 - 10**

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

**يعقوب 4: 1 - 10**

Αρε πολεμοϛ νηοϑ εβολ θων  
 οτοϛ αρεμλαδ νηοϑ εβολ θων δεν  
 θηνοϑ: μν εβολ δεν ναι αν εβολ δεν  
 νετενρϑδονη ετδηνκ εδρηι δεν  
 νετενμελοϛ.

Πετενερεπιθυμιν οτοϛ μμον  
 ντωτεν: τετενδωτεβ οτοϛ τετενχοϛ  
 μμον ϱϱομ μμωτεν εϱαϱνι:  
 τετενϱοντ οτοϛ τετενερπολεμιν  
 οτοϛ μμον ντωτεν εθβε ρε  
 τετενερετιν αν.

Where do wars and  
 fights come from among  
 you? Do they not come  
 from your desires for  
 pleasure that war in your  
 members?

You lust and do not  
 have. You murder and covet  
 and cannot obtain. You  
 fight and war. Yet you do  
 not have because you do not  
 ask.

مِنْ أَيْنَ الْحُرُوبِ وَالْخِصَامِ بَيْنَكُمْ؟  
 أَلَيْسَ مِنْ لَذَاتِكُمْ تِلْكَ الْمُتَصَارِعَةُ  
 رِبَةً فِي أَعْضَانِكُمْ؟

تَشْتَهُونَ وَلَسْتُمْ تَمْتَلِكُونَ. تَقْتُلُونَ  
 وَتَحْسَدُونَ وَلَسْتُمْ تَقْدِرُونَ أَنْ  
 تَنَالُوا. تَخَاصِمُونَ وَتُحَارِبُونَ  
 وَلَسْتُمْ تَمْتَلِكُونَ، لِأَنَّكُمْ لَا تَطْلُبُونَ.

Τετενερετιν οτοζ τετενδῖ αν γε  
οτηι τετενερετιν ἡκακως εἰνα ἡδρηι  
θεν νετενεζτδονη ἡτετενδῖ εβδλ.

Πινωικ ἡτετενεμι αν γε  
†μετῶφρη ἡτε πικοςμος οτμετχαχι  
τε εΦνοτ†: φη οτη εθναοτω  
εερῶφτρ ἐπικοςμος ἡναῶπι εφρι  
ἡχαχι εΦνοτ†.

ῶαν ἄρε τετενεμενῖ γε ἄρε  
†τραφη ζω ἡμος εἰλνοτ ιε θεν  
οτΦνοτ†ονος ἡδῶῶῶῶ ἡχε  
πιπνευμα φηετῶοπ ἡδῆτεν ἡ† δε  
ἡοτῶῶ† ἡεμοτ.

Εθε φαι εφχα ἡμος γε Φνοτ†  
εφ† εδῶτην εἰρεν νιδασιζητ νη δε  
εθεβινοτ† ἡνα† νωοτ ἡοτεμοτ.

Ῥαδνεχωτεν οτη ἡΦνοτ†: †δε  
εδῶτην εἰρηι πιδιαβολος: οτοζ εφεφωτ  
καβολ ἡμωτεν.

Ῥωντ εΦνοτ† οτοζ εφεδωντ  
ερωτεν: ματοτβο νετενχιζ  
νιρεφερνοβι: ματοτβε νετενεζητ θα  
νιζητ ενατ.

Ἀριταλεπωριν οτοζ ἀριζηβι οτοζ  
ριμῖ: πετενεσβι μαρεφκοτ† εοτζηβι:  
οτοζ πετενεραῶι ετοκεμ.

You ask and do not  
receive, because you ask  
amiss, that you may spend it  
on your pleasures.

Adulterers and  
adulteresses! Do you not  
know that friendship with  
the world is enmity with  
God? Whoever therefore  
wants to be a friend of the  
world makes himself an  
enemy of God.

Or do you think that the  
Scripture says in vain, “The  
Spirit who dwells in us  
yearns jealously?” But He  
gives more grace.

Therefore He says:  
“God resists the proud, but  
gives grace to the humble.”

Therefore, submit to  
God. Resist the devil and he  
will flee from you.

Draw near to God and  
He will draw near to you.  
Cleanse your hands, you  
sinners; and purify your  
hearts, you double-minded.

Lament and mourn and  
weep! Let your laughter be  
turned to mourning and  
your joy to gloom.

تَطْلُبُونَ وَلَسْتُمْ تَأْخُذُونَ، لِأَنَّكُمْ  
تَطْلُبُونَ رِذْيًا لِكَيْ تُنْفِقُوا فِي  
لَذَاتِكُمْ.

أَيُّهَا الزَّانَاةُ وَالزَّوَانِي، أَمَا تَعْلَمُونَ  
أَنَّ مَحَبَّةَ الْعَالَمِ عَدَاوَةٌ لِلَّهِ؟ فَمَنْ  
أَرَادَ أَنْ يَكُونَ مُحِبًّا لِلْعَالَمِ فَقَدْ  
صَارَ عَدُوًّا لِلَّهِ.

أَمْ تَظُنُّونَ أَنَّ الْكِتَابَ يَقُولُ بَاطِلًا:  
الرُّوحُ الَّذِي حَلَّ فِيْنَا يَشْتَاقُ إِلَى  
الْحَسَدِ؟ وَلَكِنَّهُ يُعْطِي نِعْمَةً أَكْثَرَ.

لِذَلِكَ يَقُولُ: «يُقَاوِمُ اللَّهُ  
الْمُسْتَكْبِرِينَ، وَأَمَّا الْمُتَوَاضِعُونَ  
فَيُعْطِيهِمْ نِعْمَةً».

فَاخْضَعُوا لِلَّهِ. قَاوِمُوا إِبْلِيسَ  
فَيَهْرُبْ مِنْكُمْ.

اقْتَرِبُوا إِلَى اللَّهِ فَيَقْتَرِبَ إِلَيْكُمْ. نَقِّوْا  
أَيْدِيَكُمْ أَيُّهَا الْخُطَاةُ، وَطَهِّرُوا  
قُلُوبَكُمْ يَا ذَوِي الرَّاْيَيْنِ.

اكَتَبُوا وَنُوحُوا وَابْكُوا. لِيَتَحَوَّلَ  
صِحْخُكُمْ إِلَى نُوحٍ وَفَرْحُكُمْ إِلَى غَمٍّ.

Ὑποταγεὶς ὁ θῆνος ὑπεῖθεο ὑφ'νοῦ  
 ἵνα ἡτερεῖς ὁ θῆνος.

*Ἥσκηνοῦ ὑπερμενερε πικοςμος  
 οὐδε νηετωοπ δεν πικοςμος:  
 πικοςμος νασινι νευ τερεπιθωμια: φη  
 δε ετιρι ὑφοτωω ὑφ'νοῦ ῥηαωωπι  
 ωα ἐνεε: ἀμην.*

Humble yourselves in  
 the sight of the Lord, and  
 He will lift you up.

*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.*

اِتَّضِعُوا قَدَامَ الرَّبِّ فَيَرْفَعَكُمْ.

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

### The Acts الإبركسيس

Πραξις ἡ τε νενηιοῦ ἡ ἀποστολος:  
 ἐρε ποτ'μοῦ εθοταβ ωωπι νευαν.  
 Ἀμην.

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

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

Πραξις κη: α - ε

Acts 28: 1 - 6

أعمال 28: 1 - 6

Ουοε ετανηοεμ τοτε ανεμι κε  
 ωατωοῦ ἑτ'νησοε ετε ὑματ κε  
 Ὑελιτινη.

Now when they had  
 escaped, they then found  
 out that the island was  
 called Malta.

وَلَمَّا نَجَوْا وَجَدُوا أَنَّ الْجَزِيرَةَ  
 تُدْعَى مَالِطَةَ.

Ἡβαρβαρος δε ἡ τε πια ετε  
 ὑματ ατιρι νοτνωῦ ὑμετωαιρωι  
 νευαν νοτκοτχι αν ετατβερε οτ'χωω  
 ταρ ατωοπτεν τηρεν ερωοτ εθε  
 πιμοτνηωοτ ετε ναεωωπ νευ εθε  
 πιωεε.

And the natives showed  
 us unusual kindness; for  
 they kindled a fire and made  
 us all welcome, because of  
 the rain that was falling and  
 because of the cold.

فَقَدَّمَ أَهْلُهَا الْبَرَابِرَةَ لَنَا إِحْسَانًا  
 غَيْرَ الْمُعْتَادِ لَأَنَّهُمْ أَوْقَدُوا نَارًا  
 وَقَبِلُوا جَمِيعَنَا مِنْ أَجْلِ الْمَطَرِ  
 الَّذِي أَصَابَنَا وَمِنْ أَجْلِ الْبَرْدِ.

Ἀκκοτ' δε ἡ κε Πατλος αεχιωι  
 νοτμωω ἡλεπω ουοε εταεζιτοτ εεε  
 πι'χωω ουοε εβολ ετεν πι'μοω ασι  
 εβολ ἡ κε οταχω αεχεεε τεεχιε.

But when Paul had  
 gathered a bundle of sticks  
 and laid them on the fire, a  
 viper came out because of  
 the heat, and fastened on his  
 hand.

فَجَمَعَ بُولُسُ كَثِيرًا مِنَ الْقَضَبَانِ  
 وَوَضَعَهَا عَلَى النَّارِ فَخَرَجَتْ مِنَ  
 الْحَرَارَةِ أَفْعَى وَنَشِبَتْ فِي يَدِهِ.



ΕΤΑΥΝΑΥ ΔΕ ΗΝΞΕ ΜΙΒΑΡΒΑΡΟΣ  
 ΕΠΙΘΗΡΙΟΝ ΕΥΔΩΥ ΗΝΣΑ ΤΕΥΧΙΣ ΝΑΥΧΩ  
 ΰΜΟΣ ΗΝΟΥΕΡΗΘΟΥ ΧΕ ΠΑΝΤΩΣ ΠΑΙΡΩΜΙ  
 ΟΥΡΕΥΘΩΤΕΒ ΠΕ ΦΑΙ ΕΤΕ ΜΕΝΕΝΣΑ  
 ΕΤΕΥΝΟΖΕΜ ΕΒΟΛΔΕΝ ΦΙΟΥ ΰΠΕ ΠΕΥΒΑΠ  
 ΧΑΥ ΕΩΝΘ.

ΠΘΟΥ ΜΕΝ ΟΥΝ ΔΗΝΕΖ ΠΙΘΗΡΙΟΝ  
 ΕΠΙΧΡΩΜ ΰΠΕ ΕΛΙ ΰΠΕΤΖΩΟΥ ΨΩΠΙ  
 ΰΜΟΥ.

ΠΘΟΥ ΔΕ ΝΑΥΜΕΥΙ ΧΕ ΕΝΑΦΩΧΙ ΙΕ  
 ΕΝΑΖΕΙ ΣΑΤΟΤΥ ΗΤΕΥΜΟΥ: ΕΤΑΥΩΣΚ ΔΕ  
 ΕΥΣΟΜΣ ΕΡΟΥ ΟΥΘ ΕΤΑΥΝΑΥ ΧΕ ΰΠΕ  
 ΕΛΙ ΗΖΩΒ ΕΥΒΩΟΥ ΤΑΒΟΥ ΔΥΚΟΤΟΥ  
 ΣΑΤΟΤΟΥ ΕΥΧΩ ΰΜΟΣ ΕΡΟΥ ΧΕ ΟΥΝΟΥ†  
 ΠΕ.

*ΠΙΣΑΧΙ ΔΕ ΗΤΕ ΠΒΟΙΣ ΕΥΕΛΑΙ ΟΥΘ  
 ΕΥΕΛΩΑΙ: ΕΥΕΛΜΑΖΙ ΟΥΘ ΕΥΕΤΑΧΡΟ:  
 ΔΕΝ ΨΑΣΙΑ ΝΕΚΚΛΗΣΙΑ ΗΤΕ ΦΝΟΥ†:  
 ΑΜΗΝ.*

So when the natives saw  
 the creature hanging from  
 his hand, they said to one  
 another, “No doubt this man  
 is a murderer, whom,  
 though he has escaped the  
 sea, yet justice does not  
 allow to live.”

But he shook off the  
 creature into the fire and  
 suffered no harm.

However, they were  
 expecting that he would  
 swell up or suddenly fall  
 down dead. But after they  
 had looked for a long time  
 and saw no harm come to  
 him, they changed their  
 minds and said that he was a  
 god.

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

فَلَمَّا رَأَى الْبَرَابِرَةُ الْوَحْشَ مُعْلَقًا  
 بِيَدِهِ قَالَ بَعْضُهُمْ لِبَعْضٍ: «لَا بُدَّ أَنَّ  
 هَذَا الْإِنْسَانَ قَاتِلٌ لَمْ يَدَعْهُ الْعَدْنُ  
 يَحْيَا وَلَوْ نَجَا مِنَ الْبَحْرِ».

فَنَفَضَ هُوَ الْوَحْشَ إِلَى النَّارِ وَلَمْ  
 يَتَضَرَّرْ بِشَيْءٍ رَدِيٍّ.

وَأَمَّا هُمْ فَكَانُوا يَنْتَظِرُونَ أَنَّهُ عَتِيدٌ  
 أَنْ يَنْفَخَ أَوْ يَسْقُطَ بَغْتَةً مَيِّتًا. فَإِذْ  
 انْتَبَظُوا كَثِيرًا وَرَأَوْا أَنَّهُ لَمْ  
 يَعْضُرْ لَهُ شَيْءٌ مُضِرٌّ تَغَيَّرُوا  
 وَقَالُوا: «هُوَ إِلَهٌ».

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

## مزمور القداس

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

## The Liturgy Gospel

## إنجيل القداَس

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

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Οτοϑ φηεθναςωτεμ εναςαχι οτοϑ  
 ητεϿωτεμ αρεϑ ερωον Δνοκ εθναςϿ  
 ϑαπ εροϿ αν: νε εται η ταρ αν θινα  
 ηταϿϑαπ επικοςμος αλλα θινα  
 ητανοϑεμ επικοςμος.

ΦηετϿωλ υμοι εβολ οτοϑ ετε  
 ηϿβι ηναςαχι αν: οτον ηταϿ  
 υφθεθναϿϑαπ εροϿ: πιαχι εται αχι  
 υμοϿ φηετε υμαϿ εθναςϿϑαπ εροϿ  
 ϑεν πιεϑοον ηϑαε.

Χε Δνοκ υπιαχι εβολ θιτοτ  
 υματατ: αλλα Φιωτ φηεταϿταοτοι:  
 ηθοϿ πε εταϿϿ εντολη ηηι: χε οϿ πε  
 ϿναχοϿ ιε οϿ πε Ͽναςαχι υμοϿ.

Οτοϑ Ͽεμ χε τεϿεντολη οτωηϑ  
 ηνεϑε τε: ηη οτη Δνοκ εϿϿω υμωον  
 κατα φρηϿ εταϿχοϑ ηηι ηχε Παιωτ  
 παρηϿ Ͽαχι.

*ΠιωϿ φα ΠεννοϿϿ πε ωα ενεϑ  
 ητε ηι ενεϑ: αμην.*

And if anyone hears My words and does not believe, I do not judge him; for I did not come to judge the world but to save the world.

He who rejects Me, and does not receive My words, has that which judges him -- the word that I have spoken will judge him in the last day.

For I have not spoken on My own authority; but the Father who sent Me gave Me a command, what I should say and what I should speak.

And I know that His command is everlasting life. Therefore, whatever I speak, just as the Father has told Me, so I speak."

*Glory be to God forever.*

وَإِنْ سَمِعَ أَحَدٌ كَلَامِي وَلَمْ يُؤْمِنْ فَأَنَا لَا أُدِينُهُ لِأَنِّي لَمْ آتِ لِأَدِينِ الْعَالَمَ بَلْ لَأُخَلِّصَ الْعَالَمَ.

مَنْ رَدَّنِي وَلَمْ يَقْبَلْ كَلَامِي فَلَهُ مِنْ يَدِيْنُهُ. الْكَلَامُ الَّذِي تَكَلَّمْتُ بِهِ هُوَ يَدِينُهُ فِي الْيَوْمِ الْآخِرِ.

لَأَنِّي لَمْ أَتَكَلَّمْ مِنْ نَفْسِي لَكِنَّ الْآبَ الَّذِي أَرْسَلَنِي هُوَ أَعْطَانِي وَصِيَّةً: مَاذَا أَقُولُ وَمِمَّاذَا أَتَكَلَّمُ.

وَأَنَا أَعْلَمُ أَنَّ وَصِيَّتَهُ هِيَ حَيَاةٌ أَبَدِيَّةٌ. فَمَا أَتَكَلَّمُ أَنَا بِهِ فَكَمَا قَالَ لِي الْآبُ هَكَذَا أَتَكَلَّمُ.

*والمجد لله دائماً.*

## Fifth Day of the Third Week of Lent (Friday)

### اليوم الخامس من الأسبوع الثالث من الصوم الكبير (يوم الجمعة)

### Prophecies

#### النبوات

### Deuteronomy 9: 7 - 10: 11

#### التثنية 9: 7 - 10: 11

<p>ΕΒΟΛ ΘΕΝ ΠΧΩΜ ΝΤΕ</p> <p>ΠΙΔΕΥΤΕΡΟΝΟΜΙΟΝ ΝΤΕ ΥΩΨΗΣ</p> <p>ΠΙΠΡΟΦΗΤΗΣ: ΕΡΕΠΕΥΣΜΟΥ ΕΘΟΥΑΒ:</p> <p>ΨΩΠΙ ΝΕΜΑΝ ΛΑΜΗΝ 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 Θ: Ζ - Γ: ΙΑ</p>	<p>Deuteronomy 9: 7 - 10: 11</p>	<p>التثنية 9: 7 - 10: 11</p>
<p>ΑΡΙΦΜΕΝΙ ΜΠΕΡΕΡΠΩΒΨ ΧΕ ΑΚΤ</p> <p>ΟΥΗΡ ΝΧΩΝΤ ΜΠΒΟΙΣ ΠΕΚΝΟΥΤ ΝΕΡΗ</p> <p>ΖΙ ΠΨΑΦΕ ΙΣΧΕΝ ΠΙΕΖΟΥΤ ΕΤΑΡΕΤΕΝΙ</p> <p>ΕΒΟΛ ΘΕΝ ΠΚΑΖΙ ΝΧΗΜΙ ΨΑΤΕΤΕΝΙ</p> <p>ΕΠΑΙΜΑ ΕΡΕΤΕΝΟΙ ΝΑΤΘΩΤ ΝΖΗΤ ΟΥΒΕ</p> <p>ΠΒΟΙΣ.</p>	<p>Remember! Do not forget how you provoked the Lord your God to wrath in the wilderness. From the day that you departed from the land of Egypt until you came to this place, you have been rebellious against the Lord.</p>	<p>أَذْكُرْ لَا تَنْسَ كَيْفَ أَسَخَطْتَ الرَّبَّ إِلَهَكَ فِي الْبَرِّيَّةِ. مِنْ الْيَوْمِ الَّذِي خَرَجْتَ فِيهِ مِنْ أَرْضِ مِصْرَ حَتَّى أَتَيْتُمْ إِلَى هَذَا الْمَكَانِ كُنْتُمْ تُقَاوِمُونَ الرَّبَّ.</p>
<p>ΟΥΟΖ ΘΕΝ ΧΩΡΗΒ ΟΝ</p> <p>ΑΡΕΤΕΝΤΧΩΝΤ ΝΑΥ ΟΥΟΖ ΑΥΜΒΟΝ ΝΧΕ</p> <p>ΠΒΟΙΣ ΕΧΕΝ ΘΗΝΟΥ ΝΧΕ ΠΟΙΣ ΕΨΕΤ</p> <p>ΘΗΝΟΥ ΕΒΟΛ.</p>	<p>Also in Horeb you provoked the Lord to wrath, so that the Lord was angry enough with you to have destroyed you.</p>	<p>حَتَّى فِي حُورَيْبَ أَسَخَطْتُمُ الرَّبَّ فَغَضِبَ الرَّبُّ عَلَيْكُمْ لِيُبِيدَكُمْ.</p>
<p>ΟΥΟΖ ΕΙΝΑΨΕΝΗ ΕΖΗΡΗ ΕΠΤΩΟΥ ΕΒΙ</p> <p>ΝΤΠΠΛΑΖ ΣΝΟΥΤ ΝΩΝΙ: ΝΠΠΛΑΖ ΝΤΕ</p> <p>ΤΔΙΑΘΗΚΗ ΝΗΕΤΑΨΕΜΝΗΤΟΥ ΝΕΜΩΤΕΝ</p> <p>ΝΧΕ ΠΒΟΙΣ: ΟΥΟΖ ΝΑΙΧΗ ΠΕ ΝΕΡΗ ΖΙ</p> <p>ΠΙΤΩΟΥ ΝΖΜΕ ΝΕΖΟΥΤ ΝΕΜ ΖΜΕ</p>	<p>When I went up into the mountain to receive the tablets of stone, the tablets of the covenant which the Lord made with you, then I stayed on the mountain forty days and forty nights. I neither ate bread nor drank water.</p>	<p>حِينَ صَعَدْتُ إِلَى الْجَبَلِ لِأَخَذَ لَوْحِي الْحَجَرِ لَوْحِي الْعَهْدِ الَّذِي قَطَعَهُ الرَّبُّ مَعَكُمْ أَقَمْتُ فِي الْجَبَلِ أَرْبَعِينَ نَهَاراً وَأَرْبَعِينَ لَيْلَةً لَا أَكُلُ خُبْزاً وَلَا أَشْرَبُ مَاءً.</p>



Οτοϑ εἵταικοττ διἱ ἐπεϑτ ἐβoλ ϑι  
πιτωοτ: οτοϑ πιτωοτ ναϑμοϑ ἡχρωμ  
οτοϑ τῖπλaζ ḱνοττ ἡῶνι ἐνατχἡ ḱεν  
ναχιχ.

Οτοϑ εἵταινατ χε ἀρετενερνοβι  
ἁπεμθο ἁΠβοιϑ πετεννοττ οτοϑ  
ἀρετενθαμιοῖ ἡωτεν ἡοτμαϑι ἡοτωτῶ  
ἀρετενερπαρabenin ἐβoλ ϑι πιμωιτ  
φἡετα Ποιϑ ḱενḱεν ἡἡνοτ εροϑ.

Οτοϑ διὰμoνι ἡτῖπλaζ ḱνοττ ἡῶνι  
αιβερβωροτ ἐβoλ ḱεν ταχιχ  
αιḱεμḱωμοτ ἐβoλ ἁπετενἁθο.

Οτοϑ διτḱο ἁπετενἁθο ἁΠοιϑ  
ἁφμαḱ κοπ ḱνατ κατα φῖρητ ἡωροπ  
οἡ ἡḱε ἡεḱοοτ νεμ ḱε ἡεχωρῶ ωικ  
ἁπιoτωμ οτοϑ μωοτ ἁπιϑω εῶβε  
ἡετεννοβι τηροτ ἡἡεταρετενωϑτ  
ἁμωοτ εἱρι ἁπιπετῶωοτ ἁπεἁθο  
ἁΠβοιϑ εἵτχωντ ναϑ.

Οτοϑ τερḱοτ εῶβε πιχωντ νεμ  
πιἁβoν: χε αϑχωντ ἡχε Ποιϑ εἵεν  
ἡἡνοτ εϑετ ἡἡνοτ ἐβoλ οτοϑ  
αϑωτεμ εῖροι ἡχε Ποιϑ ḱεν πιϑοτ  
εἵτε ἁματ.

Οτοϑ ἁ Ποιϑ χωντ εἵεν Ἀἁρων  
εἁμωω εϑοτϑ ἐβoλ: οτοϑ διτωβῶ  
εἵεν Ἀἁρων ḱεν πιϑοτ εἵτε ἁματ.

So I turned and came  
down from the mountain,  
and the mountain burned  
with fire; and the two  
tablets of the covenant were  
in my two hands.

And I looked, and  
behold, you had sinned  
against the Lord your God,  
had made for yourselves a  
molded calf! You had  
turned aside quickly from  
the way which the Lord had  
commanded you.

Then I took the two  
tablets and threw them out  
of my two hands and broke  
them before your eyes.

And I fell down before  
the Lord, as at the first,  
forty days and forty nights;  
I neither ate bread nor drank  
water, because of all your  
sin which you committed in  
doing wickedly in the sight  
of the Lord, to provoke Him  
to anger.

For I was afraid of the  
anger and hot displeasure  
with which the Lord was  
angry with you, to destroy  
you. But the Lord listened  
to me at that time also.

And the Lord was very  
angry with Aaron and  
would have destroyed him;  
so I prayed for Aaron also  
at the same time.

فَانصَرَفْتُ وَنَزَلْتُ مِنَ الْجَبَلِ  
وَالْجَبَلُ يَسْتَعِلُّ بِالنَّارِ وَلَوْحَا الْعَهْدِ  
فِي يَدَيَّ.

فَنَظَرْتُ وَإِذَا أَنْتُمْ قَدْ أَخْطَأْتُمْ إِلَى  
الرَّبِّ إِلَهَكُمْ وَصَنَعْتُمْ لَأَنْفُسِكُمْ  
عَجْلاً مَسْبُوكاً وَزَعْتُمْ سَرِيعاً عَنِ  
الطَّرِيقِ الَّتِي أَوْصَاكُمْ بِهَا الرَّبُّ.

فَأَخَذْتُ اللَّوْحَيْنِ وَطَرَحْتُهُمَا مِنْ  
يَدَيَّ وَكَسَرْتُهُمَا أَمَامَ أَعْيُنِكُمْ.

ثُمَّ سَقَطْتُ أَمَامَ الرَّبِّ كَأَوَّلٍ  
أَرْبَعِينَ نَهَاراً وَأَرْبَعِينَ لَيْلَةً لَا أَكُلُ  
خُبْزاً وَلَا أَشْرَبُ مَاءً مِنْ أَجْلِ كُلِّ  
خَطَايَاكُمْ الَّتِي أَخْطَأْتُمْ بِهَا بِعَمَلِكُمْ  
الشَّرَّ أَمَامَ الرَّبِّ لَا غَظَّتِهِ.

لَأَنِّي فَزَعْتُ مِنَ الْغَضَبِ وَالْغَيْظِ  
الَّذِي سَخِطَهُ الرَّبُّ عَلَيْكُمْ لِيُبِيدَكُمْ.  
فَسَمِعَ لِي الرَّبُّ تِلْكَ الْمَرَّةَ أَيْضاً.

وَعَلَى هَارُونَ غَضَبَ الرَّبُّ جَدّاً  
لِيُبِيدَهُ. فَصَلَّيْتُ أَيْضاً مِنْ أَجْلِ  
هَارُونَ فِي ذَلِكَ الْوَقْتِ.

ΟΥΟΖ ΠΕΤΕΝΝΟΒΙ ΕΤΑΡΕΤΕΝΑΙϷ  
 ΠΙΛΑϷΙ ΔΙΒΙΤϷ ΔΙΡΟΚΕϷϷ ΔΕΝ ΠΙΧΡΩΜ  
 ΟΥΟΖ ΔΙΒΕΤΩΤϷ ΟΥΟΖ ΔΙΤΕΜΜΟϷ  
 ΕΜΔΨΩ ΨΔΤΕϷΨΩΠΙ ΕϷΨΩΜ: ΟΥΟΖ ΔϷΕΡ  
 ΜΦΕΡΗ† ΝΟΥΨΩΙΨ ΟΥΟΖ ΔΙΒΙΟΥ  
 ΜΠΙΨΩΙΨ ΕΠΙΜΟΥΝΩΡΕΜ ΕΘΝΗΟΥ  
 ΕΠΕϷΗΤ ΕΒΟΛ ΔΙ ΠΙΤΩΟΥ.

ΟΥΟΖ ΔΕΝ ΠΙΡΩΚΕ ΟΥΟΖ ΔΕΝ  
 ΠΙΠΙΡΑϷΜΟϷ ΟΥΟΖ ΔΕΝ ΠΙΜΔΑΥ ΝΤΕ  
 †ΕΠΙΘΥΜΑ ΝΑΡΕΤΕΝ†ΧΩΝΤ ΜΠΒΟΙϷ  
 ΠΕΤΕΝΝΟΥ† ΠΕ.

ΟΥΟΖ ΔΟΥΤΕ ΕΤΑ ΠΟΙϷ ΟΥΕΡΠ ΘΗΝΟΥ  
 ΕΒΟΛ ΔΕΝ ΚΑΔΗϷ ΒΑΡΗΗ ΕϷΧΩ ΜΜΟϷ  
 ΧΕ ΜΔΨΕΝΩΤΕΝ ΕΞΕΡΗ ΔΡΙΚΔΗΡΟΝΟΜΙΗ  
 ΜΠΙΚΑΔΙ ΦΗ ΔΝΟΚ Ε†ΝΑΤΗΙϷ ΝΩΤΕΝ:  
 ΟΥΟΖ ΔΡΕΤΕΝΑΤΩΤΕΜ ΝϷΑ ΠϷΑΧΙ  
 ΜΠΒΟΙϷ ΠΕΤΕΝΝΟΥ†: ΟΥΟΖ  
 ΜΠΕΤΕΝΝΑΔ† ΕΡΟϷ: ΟΥΔΕ  
 ΜΠΕΤΕΝΩΤΕΜ ΝϷΑ ΤΕϷϷΗΗ.

ΠΑΡΕΤΕΝΟΙ ΔΑΡ ΝΑΤΩΤΕΜ ΝϷΑ  
 ΠΟΙϷ ΙϷΧΕΝ ΠΙΕΔΟΥ ΕΤΑϷΟΥΟΝΕϷ  
 ΕΡΩΤΕΝ.

ΟΥΟΖ ΔΙ†ΔΟ ΜΠΕΜΘΟ ΜΠΒΟΙϷ  
 ΝΕΜΕ ΝΕΔΟΥΟΥ ΝΕΜ ΔΜΕ ΝΕΧΩΡΕ  
 ΝΗΕΤΑΙΔΙΟΥ ΔΙΤΩΒΕ ΝΕ ΔϷΧΟϷ ΔΑΡ  
 ΝΧΕ ΠΟΙϷ ΕϷΕΤ ΘΗΝΟΥ ΕΒΟΛ.

Then I took your sin, the  
 calf which you had made,  
 and burned it with fire and  
 crushed it and ground it  
 very small, until it was as  
 fine as dust; and I threw its  
 dust into the brook that  
 descended from the  
 mountain.

“Also at Taberah and  
 Massah and Kibroth  
 Hattaavah you provoked the  
 Lord to wrath.

Likewise, when the  
 Lord sent you from Kadesh  
 Barnea, saying, ‘Go up and  
 possess the land, which I  
 have given you,’ then you  
 rebelled against the  
 commandment of the Lord  
 your God, and you did not  
 believe Him nor obey His  
 voice.

You have been  
 rebellious against the Lord  
 from the day that I knew  
 you.

Thus, I prostrated  
 myself before the Lord;  
 forty days and forty nights I  
 kept prostrating myself,  
 because the Lord had said  
 He would destroy you.

وَأَمَّا خَطِيئَتُكَ الْعِجْلُ الَّذِي  
 صَنَعْتُمُوهُ فَأَخَذْتُهُ وَأَحْرَقْتُهُ بِالنَّارِ  
 وَرَضَضْتُهُ وَطَحَنْتُهُ طَحْنًا جَدِيدًا حَتَّى نَعِمَ  
 كَالْغُبَارِ. ثُمَّ طَرَحْتُ غُبَارَهُ فِي  
 النَّهْرِ الْمُنْحَدِرِ مِنَ الْجَبَلِ».

وَفِي تَبْعِيرَةٍ وَمَسَّةَ وَقَبْرُوتَ هَتَّأَوَةَ  
 أَسَخَطْتُمُ الرَّبَّ.

وَحِينَ أَرْسَلْتُكَمُ الرَّبُّ مِنْ قَادِشَ  
 بَرْنِيعَ قَائِلًا: اصْعَدُوا امْتَلِكُوا  
 الْأَرْضَ الَّتِي أُعْطَيْتُكُمْ، عَصَيْتُمْ  
 قَوْلَ الرَّبِّ إِلَهُكُمْ وَلَمْ تُصَدِّقُوهُ وَلَمْ  
 تَسْمَعُوا لِقَوْلِهِ.

قَدْ كُنْتُمْ تَعْصُونَ الرَّبَّ مِنْذُ يَوْمٍ  
 عَرَفْتُكُمْ».

فَسَقَطْتُ أَمَامَ الرَّبِّ الْأَرْبَعِينَ نَهَارًا  
 وَالْأَرْبَعِينَ لَيْلَةً الَّتِي سَقَطْتُهَا لِأَنَّ  
 الرَّبَّ قَالَ إِنَّهُ يَهْلِكُكُمْ.

ΟΤΟΖ ΔΙΤΩΒΖ ΜΦΝΟΥΤ ΟΤΟΖ ΔΙΧΟΣ  
 ΧΕ ΠΟΙC ΠΟΙC ΠΟΥΡΟ ΝΤΕ ΝΙΘΝΟC  
 ΜΠΕΡΨΟΥΤ ΕΒΟΛ ΜΠΕΚΛΑΟC ΕΒΟΛ ΝΕΜ  
 ΤΕΚΚΛΗΡΟΝΟΜΙΑ ΘΗΕΤΑΚΚΟΤC ΔΕΝ  
 ΟΥΝΙΨΟΥΤ ΝΧΟΜ: ΝΗΕΤΑΚΕΝΟΥ ΕΒΟΛ ΔΕΝ  
 ΠΚΑΖΙ ΝΧΗΜΙ ΔΕΝ ΤΕΚΝΙΨΟΥΤ ΝΧΟΜ ΝΕΜ  
 ΤΕΚΧΙΧ ΕΤΑΜΑΖΙ ΝΕΜ ΠΕΚΧΦΟΙ ΕΤΘΟCΙ.

ΔΡΙΦΜΕΝΙ ΝΑΒΡΑΑΜ ΝΕΜ ΙCΑΑΚ  
 ΝΕΜ ΙΑΚΩΒ ΝΕΚΕΒΙΑΚ ΝΗΕΤΑΚΩΡΚ ΝΩΟΥ  
 ΝΑΖΡΑΚ ΜΜΙΝ ΜΜΟΚ: ΜΠΕΡΧΟΥΨΤ ΕΞΕΝ  
 ΠΕΝΨΟΥΤ ΜΠΑΙΛΑΟC ΝΕΜ ΝΟΥΜΕΤΑΔΕΒΗC  
 ΝΕΜ ΝΟΥΝΟΒΙ.

ΜΗΠΩC ΝΤΟΥΧΟC ΝΧΕ ΝΗΕΤΨΟΠ ΔΕΝ  
 ΠΚΑΖΙ ΠΙΜΑ ΕΤΑΚΕΝΟΥ ΕΒΟΛ ΝΔΗΤΨ  
 ΕΥΧΩ ΜΜΟC: ΧΕ ΕΘΒΕ ΟΥ  
 ΜΠΕΡΨΥΧΕΜΧΟΜ ΝΧΕ ΠΟΙC ΕΒΙΤΟΥ ΕΔΟΥΤΗ  
 ΕΠΙΚΑΖΙ ΕΤΑΨΧΟΥ ΝΩΟΥ: ΟΤΟΖ ΕΘΒΕ ΧΕ  
 ΕΨΜΟCΤ ΜΜΩΟΥ ΑΨΕΝΟΥ ΕΒΟΛ ΕΔΟΘΘΟΥ  
 ΖΙ ΠΨΑΨΕ.

ΟΤΟΖ ΦΑΙ ΠΕ ΠΕΚΛΑΟC ΝΕΜ  
 ΤΕΚΚΛΗΡΟΝΟΜΙΑ ΝΗΕΤΑΚΕΝΟΥ ΕΒΟΛ ΔΕΝ  
 ΠΚΑΖΙ ΝΧΗΜΙ ΔΕΝ ΤΕΚΝΙΨΟΥΤ ΝΧΟΜ ΝΕΜ  
 ΔΕΝ ΤΕΚΧΙΧ ΕΤΑΜΑΖΙ ΝΕΜ ΔΕΝ ΠΕΚΧΦΟΙ  
 ΕΤΘΟCΙ.

ΟΤΟΖ ΔΕΝ ΠΙCΗΟΥ ΕΤΕ ΜΜΑΥ ΑΨΧΟC  
 ΝΗΙ ΝΧΕ ΠΟΙC ΧΕ ΦΩΤΖ ΝΚΕ ΠΛΑΖ  
 ΧΝΟΥΤ ΝΩΝΙ ΝΑΚ ΜΦΡΗΤ ΝΝΙΖΟΥΑΤ:

Therefore, I prayed to the Lord, and said: ‘O Lord God, do not destroy Your people and Your inheritance whom You have redeemed through Your greatness, whom You have brought out of Egypt with a mighty hand.

Remember Your servants, Abraham, Isaac, and Jacob; do not look on the stubbornness of this people, or on their wickedness or their sin,

lest the land from which You brought us should say, “Because the Lord was not able to bring them to the land which He promised them, and because He hated them, He has brought them out to kill them in the wilderness.”

Yet they are Your people and Your inheritance, whom You brought out by Your mighty power and by Your outstretched arm.’

At that time the Lord said to me, ‘Hew for yourself two tablets of stone like the first, and come up to Me on the mountain and

وَصَلَّيْتُ لِلرَّبِّ: يَا سَيِّدَ الرَّبِّ لَا  
 تُهْلِكْ شَعْبَكَ وَمِيرَاثَكَ الَّذِي قَدَيْتَهُ  
 بِعَظَمَتِكَ الَّذِي أَخْرَجْتَهُ مِنْ مِصْرَ  
 بِيَدٍ شَدِيدَةٍ.

أَذْكُرْ عَبْدَكَ إِبْرَاهِيمَ وَإِسْحَاقَ  
 وَيَعْقُوبَ. لَا تَلْتَفِتْ إِلَى غِلَظَةِ هَذَا  
 الشَّعْبِ وَإِثْمِهِ وَخَطِيئَتِهِ.

لَنَلَّا نَقُولُ الْأَرْضُ الَّتِي أَخْرَجْتَنَا  
 مِنْهَا: لِأَجْلِ أَنَّ الرَّبَّ لَمْ يَقْدِرْ أَنْ  
 يَدْخُلَهُمُ الْأَرْضَ الَّتِي كَلَّمَهُمْ عَنْهَا  
 وَلِأَجْلِ أَنَّهُ أَبْغَضَهُمْ أَخْرَجَهُمْ  
 لِيُمِيتَهُمْ فِي الْبَرِّيَّةِ.

وَهُمْ شَعْبُكَ وَمِيرَاثُكَ الَّذِي أَخْرَجْتَهُ  
 بِقُوَّتِكَ الْعَظِيمَةِ وَبِذِرَاعِكَ  
 الرَّفِيعَةِ».

فِي ذَلِكَ الْوَقْتِ قَالَ لِي الرَّبُّ:  
 أَنْحِتْ لَكَ لَوْحَيْنِ مِنْ حَجَرٍ مِثْلِ  
 الْأَوَّلَيْنِ وَاصْعَدْ إِلَيَّ إِلَى الْجَبَلِ  
 وَاصْنَعْ لَكَ تَابُوتًا مِنْ خَشَبٍ.



οτοζ αμοτ εἴπωι παροι ειχεν  
 επιτωοτ οτοζ μαθαμιο νακ  
 νοτκτβωτοσ νῳε.

Οτοζ ντασδαι ει νιπλαζ ννιcαχι  
 νηενατ ει νιπλαζ νζοτὰ†  
 νηετακδεμδωμοτ οτοζ εκεζιτοτ  
 εδοτην ε†κτβωτοσ.

Οτοζ αιθαμιο ν†κτβωτοσ εβολ  
 ζεν πανῳε νατερζολι: οτοζ αιφωτῃ  
 ν†πλαζ cνοτ† νῳνι μφρη†  
 ννιζοτὰ†: οτοζ αιῳενηι εερηι  
 επιτωοτ οτοζ †πλαζ cνοτ† νατχη  
 ζεν ναχιζ.

Οτοζ αρεδαι ει νιπλαζ κατα  
 †τραφη νζοτ† πιμητ νcαχι  
 νηεταcαχι μμωοτ νζε Ποιc  
 νεμωτεν ει πιτωοτ εβολ ζεν εμη†  
 μπιχρωμ οτοζ αcτητοτ νηι νζε  
 Ποιc.

Οτοζ αικοττ αι επεcητ εβολ  
 ειχεν πιτωοτ οτοζ αιζιοτὶ ννιπλαζ  
 εδοτην ε†κτβωτοσ εταιθαμιοc οτοζ  
 ceχη μματ κατα φρη†  
 εταcοταζcaθνι νηι νζε Ποιc.

Οτοζ νενῳηρι μΠιcραηλ  
 ατοτῳτεβ εβολ ζεν Βερωθ ντε  
 νενῳηρι νΗακιμ νΑΔΔε: εταcμοτ

make yourself an ark of wood.

And I will write on the tablets the words that were on the first tablets, which you broke; and you shall put them in the ark.’

“So I made an ark of acacia wood, hewed two tablets of stone like the first, and went up the mountain, having the two tablets in my hand.

And He wrote on the tablets according to the first writing, the Ten Commandments, which the Lord had spoken to you in the mountain from the midst of the fire in the day of the assembly; and the Lord gave them to me.

Then I turned and came down from the mountain, and put the tablets in the ark which I had made; and there they are, just as the Lord commanded me.”

Now the children of Israel journeyed from the wells of Bene Jaakan to Moserah, where Aaron died, and where he was

فَاَكْتُبُ عَلَى اللُّوْحَيْنِ الْكَلِمَاتِ الَّتِي  
 كَانَتْ عَلَى اللُّوْحَيْنِ الْأُولَيْنِ اللَّذَيْنِ  
 كَسَرْتَهُمَا وَتَضَعُهُمَا فِي التَّابُوتِ.

فَصَنَعْتُ تَابُوتًا مِنْ خَشَبِ السَّنْطِ  
 وَنَحَتُ لَوْحَيْنِ مِنْ حَجَرٍ مِثْلِ  
 الْأُولَيْنِ وَصَعَدْتُ إِلَى الْجَبَلِ  
 وَاللُّوْحَانِ فِي يَدَيَّ.

فَكَتَبَ عَلَى اللُّوْحَيْنِ مِثْلَ الْكِتَابَةِ  
 الْأُولَى الْكَلِمَاتِ الْعَشَرَ الَّتِي كَلَّمَكُمُ  
 بِهَا الرَّبُّ فِي الْجَبَلِ مِنْ وَسْطِ النَّارِ  
 فِي يَوْمِ الْاجْتِمَاعِ وَأَعْطَانِي الرَّبُّ  
 إِيَّاهَا.

ثُمَّ انْصَرَفْتُ وَنَزَلْتُ مِنَ الْجَبَلِ  
 وَوَضَعْتُ اللُّوْحَيْنِ فِي التَّابُوتِ  
 الَّذِي صَنَعْتُ فَكَانَا هُنَاكَ كَمَا  
 أَمَرَنِي الرَّبُّ.

وَبَنُو إِسْرَائِيلَ ارْتَحَلُوا مِنْ أَبَارِ  
 بَنِي يَعْقَانَ إِلَى مُوسِيرَ. هُنَاكَ مَاتَ  
 هَارُونَ وَهُنَاكَ ذُفِنَ. فَكَهَنَ الْإِعْزَارُ  
 ابْنُهُ عَوْضًا عَنْهُ.

ἡμαρ ἦξε Δάρων οὐτος ἀγκορ ἡμαρ:  
οὐτος ἀφερογῆβ ἦξε Εὐλαῖζαρ  
περὺνρι ἡτερὺνβιῶ.

Οὐτος ἀτογῶτεβ ἐβὼλ ἡμαρ  
Εὐαδῶαδ: οὐτος ἐβὼλ ᾖεν Ὑαδῶαδ  
ἐὙαβαθα: οὐκαρὶ εἶοτον  
ζαννογῆνωρεμ ἡδῆτη.

ᾖεν πιχογ ἐτε ἡμαρ ἀφογῶτ  
ἐβὼλ ἦξε Ποις ἡτφῆλῆ ἡλεῖν ἐὼλ  
ἡτκῆβωτος ἡτε τῶαδῆκη ἡτε Ποις:  
οὐτος ἡσεὶ ἐρατογ ἐπῶεμῶι ἡπεμῶο  
ἡΠβοις: οὐτος ἐςμογ ἐπερῶαν ῶα  
ἐδογῆ ἐπαῖεδογ.

Εὐβε φαι ἡμον μερος ἡτε  
ἡλεῖνῆς οὐδε κῆρος ᾖεν  
νογῆνηογ: Πβοις ἡθογ πε ποτῆκῆρος  
κατα φῆρητ ἐταρῶος ἡωογ.

Δνοκ δε ζω αἰὶε ἐρατ ᾖι πιτωογ  
ἡῶε ἡεδοογ ἡεμ ᾖε ἡεχωρῶ: οὐτος  
ἡ Ποις σωτεμ ἐροῖ ᾖεν πιχογ ἐτε  
ἡμαρ οὐτος ἡπερογῶγ ἦξε Ποις ἐρετ  
θῆνογ ἐβὼλ.

Οὐτος πεξε Ποις ἡνι γε μαῶενακ  
μοῶι δαχωγ ἡπαιλαος: οὐτος  
μαρογῶενογ ἐδογῆ μαρογερ  
κῆληρονομῆ ἡπικαρὶ φῆεταιωρκ  
ἡμογ ἡνογιοτ ἐτῆιγ ἡωογ.

buried; and Eleazar his son  
ministered as priest in his  
stead.

From there they  
journeyed to Gudgodah, and  
from Gudgodah to  
Jotbathah, a land of rivers  
of water.

At that time the Lord  
separated the tribe of Levi  
to bear the ark of the  
covenant of the Lord, to  
stand before the Lord to  
minister to Him and to bless  
in His name, to this day.

Therefore, Levi has no  
portion nor inheritance with  
his brethren; the Lord is his  
inheritance, just as the Lord  
your God promised him.

“As at the first time, I  
stayed in the mountain forty  
days and forty nights; the  
Lord also heard me at that  
time, and the Lord chose  
not to destroy you.

Then the Lord said to  
me, ‘Arise, begin your  
journey before the people,  
that they may go in and  
possess the land which I  
swore to their fathers to  
give them.’

مِنْ هُنَاكَ ارْتَحَلُوا إِلَى الْجَدَجَادِ  
وَمِنْ الْجَدَجَادِ إِلَى يَطْبَاتِ أَرْضِ  
أَنْهَارِ مَاءٍ.

فِي ذَلِكَ الْوَقْتِ أَفَرَزَ الرَّبُّ سِبْطَ  
لَاوِي لِيَحْمِلُوا تَابُوتَ عَهْدِ الرَّبِّ  
وَلِيَقِفُوا أَمَامَ الرَّبِّ لِيَخْدُمُوهُ  
وَيُبَارِكُوا بِاسْمِهِ إِلَى هَذَا الْيَوْمِ.

لِأَجْلِ ذَلِكَ لَمْ يَكُنْ لِلَاوِي قِسْمٌ وَلَا  
نَصِيبٌ مَعَ إِخْوَتِهِ. الرَّبُّ هُوَ  
نَصِيبُهُ كَمَا كَلَّمَهُ الرَّبُّ إِيَّاهُ.

وَأَنَا مَكَّنْتُ فِي الْجَبَلِ كَالْأَيَّامِ  
الْأُولَى أَرْبَعِينَ نَهَارًا وَأَرْبَعِينَ  
لَيْلَةً. وَسَمِعَ الرَّبُّ لِي تِلْكَ الْمَرَّةَ  
أَيْضًا وَلَمْ يَشَأْ الرَّبُّ أَنْ يُهْلِكَكَ.

ثُمَّ قَالَ لِي الرَّبُّ: «قُمْ اذْهَبْ  
لِلْإِرْتِحَالِ أَمَامَ الشَّعْبِ فَيَدْخُلُوا  
وَيَمْتَلِكُوا الْأَرْضَ الَّتِي حَلَفْتُ  
لِآبَائِهِمْ أَنْ أُعْطِيَهُمْ».

*Οὐὼς ἡ Ἱερίας ἐθούαβ Πέννοτ  
 ὡα ἐνεε νεμ ὡα ἐνεε ἡτε μίενεε  
 τηροτ. Διμην.*

*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 23: 26 – 24: 22**  
**صموئيل الأول 23: 26 – 24: 22**

<p>Εβολ δέν ἡχωμ Σαμουηλ ἡμαε          ποταί: ἐρεπερῆμοτ ἐθούαβ: ὡπι          νεμαν ἀμην ἐφχω ἡμος.</p>	<p>A reading from the First          Book of Samuel, may its          blessing be with us. Amen.</p>	<p>من سفر صموئيل الأول، بركته          المقدسة تكون معنا. آمين.</p>
<p><b>α Σαμουηλ κς: κς - κδ: κβ</b></p>	<p><b>1 Samuel 23: 26 – 24: 22</b></p>	<p><b>1 صموئيل 23: 26 – 24: 22</b></p>
<p>Οτοε αχμοωι ἡχε Σαουτλ νεμ          νεφρωμ σα ἡεφίρ ἡπιτωοτ σα ἡναι:          οτοε Δαυιδ νεμ νεφρωμ σα ἡεφίρ          ἡπιτωοτ σα ἡναι: οτοε νρε Δαυιδ          εωβε ἡμοε πε ἐφενεαε ἐβολ εα ἡεο          ἡΣαουτλ: οτοε Σαουτλ νεμ νιρωμ          εθενεαε ατθωοτ εΔαυιδ νεμ          νεφρωμ ετοτωε εταεωοτ.</p> <p>Οτοε αεῖ ἡχε οτρεμῆεωε εα          Σαουτλ ἐφχω ἡμος εε ιηε ἡμοκ ἡμοτ          εε ατοτωεε ἡχε νιαλλοφτλοε ειεεε          νικαεε.</p> <p>Οτοε αεταεο ἡχε Σαουτλ          ἐφτεμεοε ἡεα Δαυιδ οτοε αεφενεαε          ἐερεν νιαλλοφτλοε: εεβε φαι ατμοτ          ἐφραν ἡπιμα ετε ἡματ εε τπετρα          εταεφαεε.</p>	<p>Then Saul went on one          side of the mountain, and          David and his men on the          other side of the mountain.          So David made haste to get          away from Saul, for Saul          and his men were encircling          David and his men to take          them.</p> <p>But a messenger came          to Saul, saying, “Hurry and          come, for the Philistines          have invaded the land!”</p> <p>Therefore, Saul returned          from pursuing David, and          went against the Philistines;          so they called that place the          Rock of Escape.</p>	<p>فَذَهَبَ شَاوُلُ عَنْ جَانِبِ الْجَبَلِ مِنْ          هُنَا، وَدَاوُدُ وَرِجَالُهُ عَنْ جَانِبِ          الْجَبَلِ مِنْ هُنَاكَ. وَكَانَ دَاوُدُ يَفِرُّ          فِي الذَّهَابِ مِنْ أَمَامِ شَاوُلَ، وَكَانَ          شَاوُلُ وَرِجَالُهُ يُحَاوِطُونَ دَاوُدَ          وَرِجَالَهُ لِيَأْخُذُوهُمْ.</p> <p>فَجَاءَ رَسُولٌ إِلَى شَاوُلَ يَقُولُ:          «أَسْرِعْ وَادْهَبْ لِأَنَّ الْفِلِسْطِينِيِّينَ          قَدْ اقْتَحَمُوا الْأَرْضَ».</p> <p>فَرَجَعَ شَاوُلُ عَنْ اتِّبَاعِ دَاوُدَ          وَذَهَبَ لِلِقَاءِ الْفِلِسْطِينِيِّينَ. لِذَلِكَ          دُعِيَ ذَلِكَ الْمَوْضِعُ «صَخْرَةَ          الرُّفَاتِ».</p>

Օրօշ ազտօնզ յնչե Լաւիձ ե՛ծօշ  
 ւմա՛տ օրօշ ազշեւսի ծեն յետճիօր ծեն  
 Տաճձի.

Օրօշ աշտօնի ե՛տազտաթօ յնչե  
 Շաօրձ Կաւենշի յնիալլօփ՛ղօ՝ օրօշ  
 ա՛րտաւօզ երշօ ւմօ՞ժ չե շիքքե ԻՇ  
 Լաւիձ զ՛չի ծեն իշազի ծեն Տաճձի.

Օրօշ Շաօրձ ազի՛ յշօւտ յշօ  
 յրօւս յեւազ երշօն ե՛ծօշ ծեն Սիւրաշ  
 տիրզ: օրօշ ազշեւսի ե՛կօ՛ր յնձ  
 Լաւիձ յեւ յեզրօւս շիչեն իշօ  
 յնՇաճեւ.

Օրօշ ազի՛ յնիձաշեւի յնթե յիօշի  
 յե՛շօւտ յիշտ շիչեն իււաւիտ օրօշ յե  
 օրօն օրեւի՛ ւմա՛տ իւ: օրօշ Շաօրձ  
 յշեւսի ե՛ծօրն եւա՛տ չե յնթզ երտեզիւշ  
 յշեւսի: օրօշ Լաւիձ յեւ յիււսի  
 եթեւազ յա՛ր Շաօրն ւմիւիւիւ երշեւսի.

Օրօշ իւչե յիււսի յնթե Լաւիձ յազ  
 չե շիքքե ԻՇ իւշօօրն ե՛տ Սիւի՛Շ շօ՞ժ  
 յա՛ժ չե յնա՛ր ւմեքաճաճի ե՛ծրի յեքաճի:  
 օրօշ եկէրի յազ ւմփրի՛ր եթաւե  
 յնեքեւա՛լ: օրօշ ազտօնզ յնչե Լաւիձ  
 ազ՞ալի յնիտենշ յնթե իշեւօ՞ժ յնՇաօրձ  
 յնչօք.

Օրօշ աշտօնի յեւենե՛ձ յալ ձ իշիտ  
 յնՇաւիձ յիւ՛ձաժ յազ չե ազալի

Then David went up  
 from there and dwelt in  
 strongholds at En Gedi.

Now it happened, when  
 Saul had returned from  
 following the Philistines,  
 that it was told him, saying,  
 “Take note! David is in the  
 Wilderness of En Gedi.”

Then Saul took three  
 thousand chosen men from  
 all Israel, and went to seek  
 David and his men on the  
 Rocks of the Wild Goats.

So he came to the  
 sheepfolds by the road,  
 where there was a cave; and  
 Saul went in to attend to his  
 needs. David and his men  
 were staying in the recesses  
 of the cave.

David and his men were  
 staying in the recesses of  
 the cave. Then the men of  
 David said to him, “This is  
 the day of which the Lord  
 said to you, ‘Behold, I will  
 deliver your enemy into  
 your hand, that you may do  
 to him as it seems good to  
 you.’” And David arose and  
 secretly cut off a corner of  
 Saul’s robe.

Now it happened  
 afterward that David’s heart  
 troubled him because he had  
 cut Saul’s robe.

وَصَدَّ دَاوُدُ مِنْ هُنَاكَ وَأَقَامَ فِي  
 حُصُونٍ عَيْنِ جَدْيَ.

وَلَمَّا رَجَعَ شَاوُلُ مِنْ وَرَاءِ  
 الْفِلِسْطِينِيِّينَ أَخْبَرُوهُ: «هُوَذَا دَاوُدُ  
 فِي بَرِّيَّةِ عَيْنِ جَدْيَ».

فَأَخَذَ شَاوُلُ ثَلَاثَةَ آلَافِ رَجُلٍ  
 مُنْتَحَبِينَ مِنْ جَمِيعِ إِسْرَائِيلَ  
 وَذَهَبَ يَطْلُبُ دَاوُدَ وَرِجَالَهُ عَلَى  
 صُخُورِ الْوُعُولِ.

وَجَاءَ إِلَى حَظَائِرِ الْغَنَمِ الَّتِي فِي  
 الطَّرِيقِ. وَكَانَ هُنَاكَ كَهْفٌ فَدَخَلَ  
 شَاوُلُ لِحَاجَةٍ لَهُ. وَدَاوُدُ وَرِجَالُهُ  
 كَانُوا جُلُوسًا فِي مَغَابِنِ الْكَهْفِ.

فَقَالَ رَجَالُ دَاوُدَ لَهُ: «هُوَذَا الْيَوْمُ  
 الَّذِي قَالَ لَكَ عَنْهُ الرَّبُّ: هَآنَذَا  
 أَدْفَعُ عَدُوَّكَ لِيَدِكَ فَتَفْعَلُ بِهِ مَا  
 يَحْسُنُ فِي عَيْنَيْكَ». فَقَامَ دَاوُدُ  
 وَقَطَعَ طَرَفَ جُبَّةِ شَاوُلَ سِرًّا.

وَكَانَ بَعْدَ ذَلِكَ أَنَّ قَلْبَ دَاوُدَ ضَرَبَهُ  
 عَلَى قَطْعِهِ طَرَفَ جُبَّةِ شَاوُلَ.

ἡπιτενθ ἵτε περὲβωσ.

Οὗτος πεχε Δαυὶδ ἡνεργωμι χε  
εὐρηρι ἡνικαχι ἡΠβοις πιχριστος ἵτε  
Πβοις: εὐρηινη ἡταχιζ ἐῆρηι ἐχωψ χε  
οὔχριστος ἵτε Πβοις πε φαι.

Οὗτος Δαυὶδ εἰθετῆνθ  
ἡνεργωμι θεν ναικαχι οὗτος ἡπερτις  
νωοῦ εὐροῦτωοῦνοῦ ἐχεν Καοῦλ  
ἐδοθεψ: οὗτος αἰτωνψ ἡχε Καοῦλ αἰ  
ἐῆρηι χι περμωιτ.

Οὗτος αἰ ἐβωλ θεν πιβηβ ἡχε  
Δαυὶδ καμενθ ἡΚαοῦλ εἰχω ἡμοος:  
χε παβοις ποῦρο: οὗτος αἰχοῦψτ ἡχε  
Καοῦλ καφαβοῦ ἡμοος: οὗτος αἰχίτψ  
χίχεν περψο χίχεν ἡκαχι ἡχε Δαυὶδ  
οὗτος αἰχοῦψτ ναιψ.

Οὗτος Δαυὶδ ἡΚαοῦλ: χε εῶβε οὔ  
ἡσωτεμ ἡκα νικαχι ἡπαιλαος εὔχω  
ἡμοος χε Δαυὶδ κωτ ἡκα τεκψῦχη.

Θηππε ἡῆρηι θεν παιεζοοῦ αὔνατ  
ἡχε νεκβαλ ἡφρητ ἡτα Πβοις τηκ  
ἡφοοῦ ἐῆρηι ἐναχιζ ἐδοῦν θεν πιβηβ  
οὗτος ἡπιονωψ ἐδοθεψ καιτᾶσο ἐροκ:  
οὗτος πεχηι χε ἡναιῖνι ἡναχιζ ἐχεν  
παβοις χε οὔχριστος ἵτε Πβοις πε  
φαι.

And he said to his men,  
“The Lord forbid that I  
should do this thing to my  
master, the Lord’s anointed,  
to stretch out my hand  
against him, seeing he is the  
anointed of the Lord.”

So David restrained his  
servants with these words,  
and did not allow them to  
rise against Saul. And Saul  
got up from the cave and  
went on his way.

David also arose  
afterward, went out of the  
cave, and called out to Saul,  
saying, “My lord the king!”  
And when Saul looked  
behind him, David stooped  
with his face to the earth,  
and bowed down.

And David said to Saul:  
“Why do you listen to the  
words of men who say,  
‘Indeed David seeks your  
harm’?

Look, this day your eyes  
have seen that the Lord  
delivered you today into my  
hand in the cave, and  
someone urged me to kill  
you. But my eye spared  
you, and I said, ‘I will not  
stretch out my hand against  
my lord, for he is the Lord’s  
anointed.’

فَقَالَ لِرَجَالِهِ: «حَاشَا لِي مِنْ قَبْلِ  
الرَّبِّ أَنْ أَعْمَلَ هَذَا الْأَمْرَ بِسَيِّدِي  
بِمَسِيحِ الرَّبِّ، فَأَمْدُ يَدِي إِلَيْهِ لِأَنَّهُ  
مَسِيحُ الرَّبِّ هُوَ».

فَوَيْحَ دَاوُدَ رَجَالَهُ بِالْكَلَامِ وَلَمْ  
يَدْعُهُمْ يَقُومُونَ عَلَى شَاوُلَ. وَأَمَّا  
شَاوُلُ فَقَامَ مِنَ الْكَهْفِ وَذَهَبَ فِي  
طَرِيقِهِ.

ثُمَّ قَامَ دَاوُدُ بَعْدَ ذَلِكَ وَخَرَجَ مِنَ  
الْكَهْفِ وَنَادَى وَرَاءَ شَاوُلَ: «يَا  
سَيِّدِي الْمَلِكُ». وَلَمَّا التَفَتَ شَاوُلُ  
إِلَى وَرَائِهِ خَرَّ دَاوُدُ عَلَى وَجْهِهِ  
إِلَى الْأَرْضِ وَسَجَدَ.

وَقَالَ دَاوُدُ لَشَاوُلَ: «لِمَاذَا تَسْمَعُ  
كَلَامَ النَّاسِ الْقَائِلِينَ: هُوَذَا دَاوُدُ  
يَطْلُبُ أَدْيَتَكَ».

هُوَذَا قَدْ رَأَتْ عَيْنَاكَ الْيَوْمَ هَذَا  
كَيْفَ دَفَعَكَ الرَّبُّ لِيَدِي فِي الْكَهْفِ،  
وَقِيلَ لِي أَنْ أَقْتُلَكَ، وَلَكِنِّي أَشْفَقْتُ  
عَلَيْكَ وَقُلْتُ: لَا أَمْدُ يَدِي إِلَى  
سَيِّدِي لِأَنَّهُ مَسِيحُ الرَّبِّ هُوَ.

Οὗτος θηππεῖς ἰς πτενὲς ἦτε  
 πεκὲβως οὗτος ὑπιδοθεὲς οὗτος ἀριέμι  
 οὗτος ἀνατ' ὑφοοῦν γε ὑμῶν οὐκακίᾱ  
 θεὸν ναχίχ οὐδε μετὰ σεβης οὐδε  
 οὐγῶν οὗτος ὑπιερνοβί ἐροκ οὗτος  
 ἡθοκ κῶνς ἡταψυχῇ ἐδίτς.

Εὐετ' θαπ ἦξε Πβοῖς οὐτω νευακ:  
 Πβοῖς εὐεβί ὑπαμ' ὑγῶν ἐβόλ' ὑμοκ:  
 ταχίχ δε ἡναεὺς ἐρῆνι ἐχωκ.

Κατα φρητ' ἐψατξε τ' παραβολῇ  
 ἡαρχεος γε φνοβί ὑαγί' ἐρῆνι ἐχεν  
 ἡἀνομος οὗτος ταχίχ ἡνεσῶπι  
 χίχωκ.

Οὗτος τ' νοτ' ἐκνηοτ' ἐβόλ' ἐκδοχί  
 σαφασοτ' ἡνιμ ἡθοκ ποτρο ὑΠισρανλ:  
 κδοχί σαφασοτ' ἡνιμ: κδοχί σαφασοτ'  
 ἡνοτορορ εὐμωοτ' νευ σαφασοτ'  
 ἡνοφει ἡοτωτ.

Πβοῖς εὐεῶπι ἡοτρετ' θαπ νευ  
 οὐρεβί ὑπῶν οὐτωτ νευακ: εὐενατ'  
 ἦξε Πβοῖς οὗτος εὐετ' θαπ ἐπαθαπ  
 οὗτος εὐεβί ὑπαμ' ὑγῶν ἐβόλ' θεν  
 τεκχίχ.

Οὗτος αὐῶπι ἐτα Δαυίδ γεκ  
 ναίσαχί ἐβόλ' εὐσαχί νευ Σαοτλ: οὗτος  
 πεξε Σαοτλ γε τεκῶν τε θαί παῶν  
 Δαυίδ: οὗτος αὐγαί ἡτεῦκῶν ἐπῶν

Moreover, my father,  
 see! Yes, see the corner of  
 your robe in my hand! For  
 in that I cut off the corner of  
 your robe, and did not kill  
 you, know and see that there  
 is neither evil nor rebellion  
 in my hand, and I have not  
 sinned against you. Yet you  
 hunt my life to take it.

Let the Lord judge  
 between you and me, and let  
 the Lord avenge me on you.  
 But my hand shall not be  
 against you.

As the proverb of the  
 ancients says, 'Wickedness  
 proceeds from the wicked.'  
 But my hand shall not be  
 against you.

After whom has the king  
 of Israel come out? Whom  
 do you pursue? A dead dog?  
 A flea?

Therefore, let the Lord  
 be judge, and judge between  
 you and me, and see and  
 plead my case, and deliver  
 me out of your hand."

So it was, when David  
 had finished speaking these  
 words to Saul, that Saul  
 said, "Is this your voice, my  
 son David?" And Saul lifted  
 up his voice and wept.

فَانْظُرْ يَا أَبِي، انْظُرْ أَيْضاً طَرَفَ  
 جُبَّتِكَ بِيَدِي. فَمَنْ قَطَعِي طَرَفَ  
 جُبَّتِكَ وَعَدَمْتُ قَتْلِي إِيَّاكَ اعْلَمْ وَأَنْظُرْ  
 أَنَّهُ لَيْسَ فِي يَدِي شَرٌّ وَلَا جَرَمٌ،  
 وَلَمْ أَخْطِئِ إِلَيْكَ، وَأَنْتَ تَصِيدُ  
 نَفْسِي لِتَأْخُذَهَا.

يَقْضِي الرَّبُّ بَيْنِي وَبَيْنَكَ وَيَنْتَقِمَ  
 لِي الرَّبُّ مِنْكَ، وَلَكِنْ يَدِي لَا تَكُونُ  
 عَلَيْكَ.

كَمَا يَقُولُ مَثَلُ الْقَدَمَاءِ: مَنْ  
 الْأَشْرَارُ يَخْرُجُ شَرًّا. وَلَكِنْ يَدِي لَا  
 تَكُونُ عَلَيْكَ.

وَرَاءَ مَنْ خَرَجَ مَلِكُ إِسْرَائِيلَ؟  
 وَرَاءَ مَنْ أَنْتَ مُطَارِدٌ؟ وَرَاءَ كَلْبٍ  
 مَيِّتٍ! وَرَاءَ بُرْغُوثٍ وَاحِدٍ!

فَيَكُونُ الرَّبُّ الدَّيَّانَ وَيَقْضِي بَيْنِي  
 وَبَيْنَكَ، وَيَرَى وَيُحَاكِمُ مُحَاكِمَتِي  
 وَيُنْقِذُنِي مِنْ يَدِكَ».

فَلَمَّا فَرَغَ دَاوُدُ مِنَ التَّكَلُّمِ بِهَذَا  
 الْكَلَامِ إِلَى شَاوُلَ، قَالَ شَاوُلُ:  
 «أَهَذَا صَوْتُكَ يَا ابْنِي دَاوُدُ؟»  
 وَرَفَعَ شَاوُلُ صَوْتَهُ وَبَكَى.

ἤνχε Саοῦλ οὐτος ἀγριῦ.

Οὐτος πεχε Саοῦλ ἡΔαυιδ χε  
ἡΘΟΚ οὐθῶμι ἐξοτεροι χε ἡΘΟΚ  
ἀκτῷεβιὼ νηι ἡΖΑΝΠΕΘΗΑΝΕΥ: ἄΝΟΚ  
Δε ἀκτῷεβιὼ ΝΑΚ ἡΖΑΝΠΕΤΖΩΟΥ.

Οὐτος ἀκταμοι ἡΦΟΟΥ ἐνιὰσταθον  
ἐτακαίτοῦ νηι ἡΠΗΡΗΤ ἐτα Πβοις  
μὰψῶαμ ἐροι ἡΦΟΟΥ ΔΕΝ ΝΕΚΧΙΧ ΟΥΟΥ  
ἡΠΕΚΔΟΘΒΕΤ.

Οὐτος ιςχεν οὐτον ΝΑΧΕμ περχαχι  
ΔΕΝ ΟΥΖΟΧΖΕΧ ΟΥΟΥ ἡΤΕΥ ΟΥΟΡΠΠ  
ἐβΟλΔΕΝ ΟΥμωIT ἐΝΑΝΕΥ ΟΥΟΥ Πβοις  
εϋετῷεβιὼ ΝΑΥ ἡΖΑΝΔΣΑΘΟΝ ΚΑΤΑ  
ΦΡΗΤ ἐτακίρι ἡΘΟΚ ἡΦΟΟΥ.

Οὐτος τῆνοῦ θηππε ἄΝΟΚ τῆμι χε  
ΔΕΝ ΟΥμΕΤΟΥΡΟ ΧῆΝΑΕΡΟΥΡΟ: ΟΥΟΥ  
ΕΣΕΣΕμνι ΔΕΝ ΤΕΚΧΙΧ ἡΝΧΕ τῆμΕΤΟΥΡΟ  
ἡΤΕ Πισρανλ.

Οὐτος τῆνοῦ ωрк νηι ΔΕΝ Πβοις χε  
ΧῆΝΑΥΩΤ ἡΠΑΧΡΟΧ ἐβΟλ ΔΝ μΕΝΕΝCΩI:  
ΟΥΟΥ ΧῆΝΑΤΑΚΟ ἡΠΑΡΑΝ ΔΝ ἐβΟλΔΕΝ  
ΠΗΙ ἡΠΑΙΩΤ.

Οὐτος ἀϋωрк ἡνχε Δαυιδ ἡСаοῦλ  
ΟΥΟΥ ἀϋωϋΕΝΑϋ ἡνχε Саοῦλ ἐπεϋμα:  
ΟΥΟΥ Δαυιδ ΝΕμ ΝΕϋρωμ ἀϋωϋΕΝΩΟΥ  
ἐτ Мессѣра ΘΗΕΤΧΗΟΥ.

Then he said to David:  
“You are more righteous  
than I; for you have  
rewarded me with good,  
whereas I have rewarded  
you with evil.

And you have shown  
this day how you have dealt  
well with me; for when the  
Lord delivered me into your  
hand, you did not kill me.

For if a man finds his  
enemy, will he let him get  
away safely? Therefore may  
the Lord reward you with  
good for what you have  
done to me this day.

And now I know indeed  
that you shall surely be  
king, and that the kingdom  
of Israel shall be established  
in your hand.

Therefore, swear now to  
me by the Lord that you will  
not cut off my descendants  
after me, and that you will  
not destroy my name from  
my father’s house.”

So David swore to Saul.  
And Saul went home, but  
David and his men went up  
to the stronghold.

ثُمَّ قَالَ لِدَاوُدَ: «أَنْتَ أَبْرُ مِنْي لِأَنَّكَ  
جَارِيَّتِي خَيْرًا وَأَنَا جَارِيَّتَكَ شَرًّا.

وَقَدْ أَظْهَرْتَ الْيَوْمَ أَنَّكَ عَمِلْتَ بِي  
خَيْرًا لِأَنَّ الرَّبَّ قَدْ دَفَعَنِي بِيَدِكَ وَلَمْ  
تَقْتُلْنِي.

فَإِذَا وَجَدَ رَجُلٌ عَدُوَّهُ، فَهَلْ يُطْلِقُهُ  
فِي طَرِيقٍ خَيْرٍ؟ فَالرَّبُّ يُجَازِيكَ  
خَيْرًا عَمَّا فَعَلْتَهُ لِي الْيَوْمَ هَذَا.

وَالآنَ فَإِنِّي عَلِمْتُ أَنَّكَ تَكُونُ مَلِكًا  
وَتَثْبُتُ بِيَدِكَ مَمْلَكَةُ إِسْرَائِيلَ.

فَاخْلَفَ لِي الْآنَ بِالرَّبِّ إِنَّكَ لَا  
تَقْطَعُ نَسْلِي مِنْ بَعْدِي، وَلَا تُبِيدُ  
اسْمِي مِنْ بَيْتِ أَبِي.»

فَحَلَفَ دَاوُدُ لِسَاوُلَ. ثُمَّ ذَهَبَ سَاوُلُ  
إِلَى بَيْتِهِ، وَأَمَّا دَاوُدُ وَرَجَالُهُ  
فَصَعَدُوا إِلَى الْحِصْنِ.

Οὐὼοῦ ἡ τριάς ἐθοῦαβ Πεννοῦτ  
 ὡα ἐνεεζ νευ ὡα ἐνεεζ ἡ τε νι ἐνεεζ  
 τηροῦ. Ἀμην.

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

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

# Isaiah 13: 2 - 13 إشعياء 13: 2 - 13

<p>Εβολ θεν Ησαῖας πῖπροφνητης:          ἐρεπερεῖςμοῦ εθοῦαβ: ὡωπι νευαν          ἀμην εφχω ἡμος.</p>	<p>A reading from Isaiah          the prophet, may his          blessing be with us. Amen.</p>	<p>من أشعياء النبي، بركته المقدسة          تكون معنا. آمين.</p>
<p>Ησαῖας 13 : 2 - 13</p>	<p>Isaiah 13: 2 - 13</p>	<p>إشعياء 13: 2 - 13</p>
<p>Ἀλαιοῦ ἡ νοῦμηνη ἐχεν νιτωῶν          εῖοι ἡμωῶν: βίσι νωην          ἡνετενῶν οῦοζ ἡπερερβοῦ: ματσο          θεν τσιζ ἀοῦων ἡνιαρχων.</p> <p>Ἀνοκ εθοῦαβσαβνι οῦοζ ἀνοκ          εθναῖνοῦ: σεναὶ ἡξε βαλὰφωφ ἐχωκ          ἡπαχωντ ετραῶνι οῦοζ εἰεῖτωῶν          εἰσοπ.</p> <p>Ἰςμν ἡ τε οῦμηῶν ἡεθνος βιχεν          νιτωῶν ἐσονι ἡνομηῶν ἡεθνος: οῦοζ          τςμν ἡ τε βανοῦρωῶν νευ βανεθνος          εἰθοῦητ: Πβοις σαβαων αφοῦαβσαβνι          ἡνοῦλοζ ἡρεφτ ἡπεροπλον.</p> <p>Εῶρεφὶ ἐβολ θεν οῦκαβι εφοῦηοῦ          ιχεν ἀρηης ἡτςεντ ἡ τε τφε Πβοις          νευ νεφρεφτ ἡπεροπλον εφῆτακο          ἡτοικοῦμενη τηρς.</p>	<p>Lift up a banner on the          high mountain, raise your          voice to them; wave your          hand, that they may enter          the gates of the nobles.</p> <p>I have commanded My          sanctified ones; I have also          called My mighty ones for          My anger, those who          rejoice in My exaltation.”</p> <p>The noise of a multitude          in the mountains, like that          of many people! A          tumultuous noise of the          kingdoms of nations          gathered together! The Lord          of hosts musters the army          for battle.</p> <p>They come from a far          country, from the end of          heaven, The Lord and His          weapons of indignation, to          destroy the whole land.</p>	<p>أَقِيمُوا رَايَةً عَلَى جَبَلٍ أَقْرَع.          ارْفَعُوا صَوْتًا إِلَيْهِمْ. أَشِيرُوا بِالْيَدِ          لِيَدْخُلُوا أَبْوَابَ الْعُتَاةِ.</p> <p>أَنَا أَوْصَيْتُ مُقَدَّسِيَّ وَدَعَوْتُ          أَطْغَالِي لِأَجْلِ غَضَبِي مُفْتَخِرِي          عَظَمَتِي».</p> <p>صَوْتُ جُمُهورٍ عَلَى الْجِبَالِ شِبْهَ          قَوْمٍ كَثِيرِينَ. صَوْتُ ضَجِيجِ مَمَالِكِ          أُمَمٍ مُجْتَمِعَةٍ. رَبُّ الْجُنُودِ يَعْزِضُ          جَيْشَ الْحَرْبِ.</p> <p>يَأْتُونَ مِنْ أَرْضٍ بَعِيدَةٍ مِنْ أَقْصَى          السَّمَاوَاتِ. الرَّبُّ وَأَدَوَاتُ سَخَطِهِ          لِيُخْرِبَ كُلَّ الْأَرْضِ.</p>



Ἐὐλαηλοῦντὶ ἐβόλ ᾧδεντ γαρ ἵχε  
 πέροον ὑΠβοιc οτοz οτδουδεμ εφεί  
 ἐβόλ ζιτεν Φνοϋ†.

Ἐθε φαι χιz νιβεν ετε†οτὼ ἐβόλ  
 οτοz ψυχη νιβεν ἵτε νιρωμ  
 ετεερῶλαz ἵζητ.

Ἐτεῶθορτερ ἵχε zανῖρεcβεϋτῃc  
 οτοz zανῖνακzι ετεδῖτοϋ ὑφρη†  
 ἵνοῦcζιμ εcῖαμici οτοz ετεερzηβι  
 οται οτβε οται ὑμωοϋ οτοz ετετωμτ  
 οτοz ετεῶιβ† ὑποτzo ὑφρη†  
 ἵνοτωλz.

Ζηππε γαρ ic πέροον ὑΠβοιc  
 ἵατχῶ ἐβόλ οτοz ἵατταλβο εϋνηοϋ  
 ζεν οτῦβον νεμ οτχωντ ἐχῶ  
 ἵτοικοτμενη τηρc ἐπῶαϋε οτοz  
 ἐτακο ὑοιρεϋερνοβι ἐβόλzιωτc.

Ἥcιοϋ γαρ ἵτε ἵφε νεμ πῖωριον  
 νεμ πicoλceλ τηρϋ ἵτε ἵφε ἵνοϋ†  
 ὑπιοτωini: οτοz ετεερχακι: ἐρε φρη  
 νανωτπ οτοz πιοz ἵνεϋ†  
 ὑπεροτωini.

Οτοz εἰεζονzεν ἵzανπετρωοϋ  
 ἐzen τοικοτμενη τηρc νεμ zαννοβι  
 ἐzen νῖαcεβῃc οτοz εἰετακο ὑπῶωϋ  
 ἵνῖαῖνομοc οτοz πῶωϋ ἵτε νῖδaciζητ  
 ετεεεβιοϋ.

Wail, for the day of the  
 Lord is at hand! It will  
 come as destruction from  
 the Almighty.

Therefore, all hands will  
 be limp, every man's heart  
 will melt,

and they will be afraid.  
 Pangs and sorrows will take  
 hold of them; they will be  
 in pain as a woman in  
 childbirth; they will be  
 amazed at one another; their  
 faces will be like flames.

Behold, the day of the  
 Lord comes, cruel, with  
 both wrath and fierce anger,  
 to lay the land desolate; and  
 He will destroy its sinners  
 from it.

For the stars of heaven  
 and their constellations will  
 not give their light; the sun  
 will be darkened in its  
 going forth, and the moon  
 will not cause its light to  
 shine.

"I will punish the world  
 for its evil, and the wicked  
 for their iniquity; I will halt  
 the arrogance of the proud,  
 and will lay low the  
 haughtiness of the terrible.

وَلَوْلُوا لِأَنَّ يَوْمَ الرَّبِّ قَرِيبٌ قَادِمٌ  
 كَخَرَابٍ مِنَ الْقَادِرِ عَلَى كُلِّ شَيْءٍ.

لِذَلِكَ تَرْتَخِي كُلُّ الْأَيْدِي وَيَذُوبُ  
 كُلُّ قَلْبٍ إِنْسَانٍ.

فَيَرْتَاعُونَ. تَأْخُذُهُمْ أَوجَاعٌ  
 وَمَخَاضٌ. يَتَلَوَّنَ كَوَالِدَةٍ. يَبْهَتُونَ  
 بَعْضُهُمْ إِلَى بَعْضٍ. وَجُوهُهُمْ  
 وَجُوهٌ لِهَيْبٍ.

هُوَذَا يَوْمُ الرَّبِّ قَادِمٌ قَاسِيًا بِسَخَطٍ  
 وَحُمُومٍ غَضَبٍ لِيَجْعَلَ الْأَرْضَ  
 خَرَابًا وَيُبِيدَ مِنْهَا خَطَايَاهَا.

فَإِنَّ نُجُومَ السَّمَاوَاتِ وَجَبَابِرَتَهَا لَا  
 تُبْرِزُ نُورَهَا. تُظْلَمُ الشَّمْسُ عِنْدَ  
 طُلُوعِهَا وَالْقَمَرُ لَا يَلْمَعُ بِضَائِهِ.

وَأَعَاقِبُ الْمَسْكُونَةَ عَلَى شَرِّهَا  
 وَالْمُنَافِقِينَ عَلَى إِثْمِهِمْ وَأَبْطُلُ  
 تَعَظُّمَ الْمُسْتَكْبِرِينَ وَأَضْعُجُّ تَجَبُّرَ  
 الْعُتَاةِ.

**Job 15: 1 - 35**  
**أيوب 15: 1 - 35**

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Φη ζωκ ἔτακχα τεψροτ ἵνωκ:  
ακζεκ θανσαζι δε ἐβολ ὑπαρητ  
ὑπεῦθο ὑΠβοις.

Κοι νῆνοχος ἐνισαζι ἵτε ρωκ:  
ὑπεκερδιακρινιν ἐνισαζι ἵτε  
νιρεῦνζου.

Εψῆσοζι ὑμοκ ἵξε ρωκ ογοζ ἀνοκ  
αν: νεκςφοτοζ δε εὔεερμεερε θαροκ.

Οτ γαρ μη αἰμασκ θατζη ἵρωμι  
νιβεν: ιε ακβωσ θατζη ἵνιτωοτ.

Ιε ακωτεμ ἐπιοταθσαζνι ἵτε  
Πβοις: αςφοζ δε ἐροκ ἵξε τσοφιὰ.

Οτ γαρ ἔτεκωοτν ὑμοϋ  
ἵτενσωοτν ὑμοϋ αν: ιε οτ πε  
ἔτακκατ ἐροϋ ἐροτερον.

Κε γαρ ἵθοκ οτθελλο ογοζ ἵθοκ  
οτὰπας ἵδητεν: κροϋ ἐπεκιωτ θεν  
θανῆροοτ.

Πτῶεβιὼ ἵνεκνοβι  
αἰερμαστιζοιν ὑμοκ ἵθανκοτζι  
ακσαζι ἵθαννιωτ ἔμαϋω.

Οτ πε ἔτα πεκρητ ερτολμαν  
ἐροϋ: ιε οτ πε ἔτα νεκβαλ χοτϋτ  
ἐροϋ.

Yes, you cast off fear,  
and restrain prayer before  
God.

For your iniquity  
teaches your mouth, and  
you choose the tongue of  
the crafty.

Your own mouth  
condemns you, and not I;  
Yes, your own lips testify  
against you.

“Are you the first man  
who was born? Or were you  
made before the hills?

Have you heard the  
counsel of God? Do you  
limit wisdom to yourself?

What do you know that  
we do not know? What do  
you understand that is not in  
us?

Both the gray-haired  
and the aged are among us,  
much older than your father.

Are the consolations of  
God too small for you, and  
the word spoken gently with  
you?

Why does your heart  
carry you away, and what  
do your eyes wink at,

أَمَّا أَنْتَ فَتُتَاَفِي الْمَخَافَةَ وَتُتَاقِصُ  
التَّقْوَى لَدَى اللَّهِ.

لَأَنَّ فَمَكَ يُدْبِعُ لِسَانَكَ وَتُخْتَارُ لِسَانَ  
الْمُخْتَالِينَ.

إِنَّ فَمَكَ يَسْتَذْنِبُكَ لَا أَنَا وَشَفَتَاكَ  
تَشْهَدَانِ عَلَيْكَ.

أَصُورْتُ أَوَّلَ النَّاسِ أَمْ أَبَدَنْتَ قَبْلَ  
التَّلَالِ.

هَلْ أَصْغَيْتَ فِي مَجْلِسِ اللَّهِ أَوْ  
قَصَرْتَ الْحِكْمَةَ عَلَى نَفْسِكَ.

مَاذَا تَعْرِفُهُ وَلَا نَعْرِفُهُ نَحْنُ وَمَاذَا  
تَفْهَمُ وَلَيْسَ هُوَ عِنْدَنَا؟

عِنْدَنَا الشَّيْخُ وَالْأَشْيَبُ أَكْبَرُ أَيَّاماً  
مِنْ أَبِيكَ.

أَقْلِيلَةٌ عِنْدَكَ تَعْزِيَاتُ اللَّهِ وَالْكَلَامُ  
مَعَكَ بِالرَّفْقِ.

لِمَاذَا يَأْخُذُكَ قَلْبُكَ وَلِمَاذَا تُخْتَلِجُ  
عَيْنَاكَ.

Χε οὐχωντ ἑτακσαχι ἡμοϋ  
 ἡπεῖθεο ἡΠβοις: εκεν θανσαχι  
 ἡπαρητ ἑβολθεν ρωκ.

Πημ ταρ πε φρωμι χε εφεωπι  
 εφοι ἡτὰρικι: ιε οὐ πε οὔμις ἑβολθεν  
 οὐνεμι χε ἑναερ οὐθμι.

Ιςχε νηεθογαν ἑτενβοτ ἡμοϋ  
 θαρων αν: τφε δε ετογβνοτ αν  
 ἡπεϋθεο.

Ιε οτηρ πε πρωμι ετορεβ οτοθ  
 ἑδαθεμ: εφε βινχοης ἡφρητ  
 ἡοτρεφω.

† ἡαταμοκ οτη σωτεμ εροι:  
 νηεταйнаτ ερωτ †ηαχοτοτ νακ.

Πηετογναχοτοτ ἡχε νισαβετ οτοθ  
 ἡποτχοποτ ἡχε νοτιοτ.

Πεωοτ δε ἡμανατοτ αττ ἡπικαχι  
 νωοτ: οτοθ ἡπεϋ ἡχε οτϋεμμο εερηι  
 εχωοτ.

Πωνθ ταρ τηρϋ ἡπιασεβης αϋχη  
 θεν οτρωοτϋ: θανρομπι δε ετηπ  
 εττοι ἡοτρεμῆχομ.

Εταφθοτ δε αςχη θεν πεϋμαϋχ:  
 θοταν αϋϋανμειτ χε αϋερβιρηνη  
 ϋαϋι ἡχε πεϋοτωχπ.

that you turn your spirit  
 against God, and let such  
 words go out of your  
 mouth?

What is man, that he  
 could be pure? And he who  
 is born of a woman, that he  
 could be righteous?

If God puts no trust in  
 His saints, and the heavens  
 are not pure in His sight,

how much less man,  
 who is abominable and  
 filthy, who drinks iniquity  
 like water!

“I will tell you, hear me;  
 what I have seen I will  
 declare,

what wise men have  
 told, not hiding anything  
 received from their fathers,

to whom alone the land  
 was given, and no alien  
 passed among them.

The wicked man writhes  
 with pain all his days, and  
 the number of years is  
 hidden from the oppressor.

Dreadful sounds are in  
 his ears; in prosperity the  
 destroyer comes upon him.

حَتَّى تَرُدَّ عَلَى اللَّهِ وَتُخْرِجَ مِنْ  
 فَمِكَ أَقْوَالًا؟

مَنْ هُوَ الْإِنْسَانُ حَتَّى يَزْكَو أَوْ  
 مَوْلُودُ الْمَرْأَةِ حَتَّى يَتَبَرَّرَ؟

هُودًا قَدِيسُوهُ لَا يَأْتَمِنُهُمْ  
 وَالسَّمَاوَاتُ غَيْرُ طَاهِرَةٍ بَعَيْنَيْهِ.

فَيُبَاحِرِي مَكْرُوهٌ وَفَاسِدٌ الْإِنْسَانُ  
 الشَّارِبُ الْإِثْمَ كَالْمَاءِ.

أَبَيِّنُ لَكَ. اسْمَعْ لِي فَأَحَدِّثْ بِمَا  
 رَأَيْتَهُ.

مَا أَخْبَرَ بِهِ حُكَمَاءُ عَنْ آبَائِهِمْ فَلَمْ  
 يَكْتُمُوهُ.

الَّذِينَ لَهُمْ وَحْدَهُمْ أُعْطِيََتِ الْأَرْضُ  
 وَلَمْ يَعْزُبْ بَيْنَهُمْ غَرِيبٌ.

الشَّرِيرُ هُوَ يَتَلَوَّى كُلَّ أَيَّامِهِ وَكُلَّ  
 عَدَدِ السِّنِينَ الْمَعْدُودَةِ لِلْعَاتِي.

صَوْتُ رُغُوبٍ فِي أَدْنَاهُ. فِي سَاعَةِ  
 سَلَامٍ يَأْتِيهِ الْمُخَرَّبُ.

Ἐπεὶ οὐκ ἐπιστεύει ὅτι ἐκ τῆς σκίας ἐξέλθῃ  
ἐπιχαι: ἀφ' ἧς τὰς τῶν ἐν τῇ  
ἐκ τῆς σκίας.

Ὁ δὲ περὶ τῆς ἐλπίδος ἡ ἀπορία:  
ἐκ τῶν δὲ τῶν ἐλπίδων καὶ ἀπορίας  
ἐκ τῶν: ἐκ τῶν περὶ τῶν δὲ τῶν  
ἐκ τῶν ἐλπίδων.

Ὁ δὲ ἀνάγκη καὶ οὐδὲν ψυχῆς  
ἐκ τῆς ἀπορίας: ἐκ τῆς ἀπορίας  
ἐκ τῆς ἀπορίας.

Ὁ δὲ ἀπορίας ἡ ἀπορίας ἡ ἀπορίας  
ἐκ τῶν: ἀπορίας δὲ τῶν ἀπορίας  
ἐκ τῶν ἀπορίας ἀπορίας ἀπορίας.

Ὁ δὲ ἀπορίας δὲ τῶν ἀπορίας δὲ τῶν  
δὲ τῶν ἀπορίας δὲ τῶν ἀπορίας.

Ὁ δὲ ἀπορίας δὲ τῶν ἀπορίας δὲ τῶν  
ἐκ τῶν ἀπορίας δὲ τῶν ἀπορίας  
ἐκ τῶν ἀπορίας.

Ὁ δὲ ἀπορίας δὲ τῶν ἀπορίας δὲ τῶν  
ἐκ τῶν ἀπορίας δὲ τῶν ἀπορίας  
ἐκ τῶν ἀπορίας δὲ τῶν ἀπορίας  
ἐκ τῶν ἀπορίας.

Ὁ δὲ ἀπορίας δὲ τῶν ἀπορίας δὲ τῶν  
ἐκ τῶν ἀπορίας δὲ τῶν ἀπορίας  
ἐκ τῶν ἀπορίας δὲ τῶν ἀπορίας  
ἐκ τῶν ἀπορίας.

He does not believe that  
he will return from  
darkness, for a sword is  
waiting for him.

He wanders about for  
bread, saying, 'Where is it?'  
He knows that a day of  
darkness is ready at his  
hand.

Trouble and anguish  
make him afraid; they  
overpower him, like a king  
ready for battle.

For he stretches out his  
hand against God, and acts  
defiantly against the  
Almighty,

running stubbornly  
against Him with his strong,  
embossed shield.

"Though he has covered  
his face with his fatness,  
and made his waist heavy  
with fat,

he dwells in desolate  
cities, in houses which no  
one inhabits, which are  
destined to become ruins.

He will not be rich, nor  
will his wealth continue, nor  
will his possessions  
overspread the earth.

لَا يَأْمُلُ الرُّجُوعَ مِنَ الظُّلُمَةِ وَهُوَ  
مُرْتَقِبٌ لِّلسَّيْفِ.

تَانِيَهُ هُوَ لِأَجْلِ الْخُبْزِ حَيْثُمَا يَجِدُهُ  
وَيَعْلَمُ أَنَّ يَوْمَ الظُّلُمَةِ مُهَيَّأٌ بَيْنَ  
يَدَيْهِ.

يُرْهِبُهُ الضَّرُّ وَالضَّيْقُ. يَتَجَبَّرَانِ  
عَلَيْهِ كَمَلِكٍ مُسْتَعِدٍّ لِلْوَعْيِ.

لَأَنَّهُ مَدَّ عَلَى اللَّهِ يَدَهُ وَعَلَى الْقَدِيرِ  
تَجَبَّرَ.

هَاجِماً عَلَيْهِ مُتَصَلِّبُ الْعُنُقِ  
بِزُرُوسِهِ الْغَلِيظَةِ.

لَأَنَّهُ قَدْ كَسَا وَجْهَهُ سَمْنًا وَرَبَّى  
شَحْمًا عَلَى كُلِّيَّتَيْهِ.

فَيَسْكُنُ مَدْنًا خَرِبَةً بَيْوتاً غَيْرَ  
مَسْكُونَةٍ عَتِيدَةً أَنْ تُصِيرَ رُجَمًا.

لَا يَسْتَغْنِي وَلَا تَثْبُتُ ثَرَوَتُهُ وَلَا  
يَمْتَدُّ فِي الْأَرْضِ مُقْتَنَاهُ.

Οὐδὲ ἵκευ ἐβόλ ἐπ' ἄκρη:  
φθεονάρωτ ἵταφει ἐὸρεφλωμ ἵχε  
ἵθονοτ.

Ἐσέφωρεφ ἵχε τεφῆρηι  
ἡπενῶρεφτενθουτς χε ῥναψωπι  
εφῆμοντ: θανπετψουττ ταρ εἴει ἡαφ.

Πεφψατψε εφῆτακο ἡπατεσερνει:  
ουοθ πεφχαλ ἡνεφφίρι ἐβόλ.

Ἐφῆβολφ Δε ἡφρητ ἡουψελψηιλι  
ἡπατεσερνει: εφῆφωρεφ Δε ἡφρητ  
ἡουῆρηι ἡχωιτ.

¶ μετμεορε ταρ ἡτε πᾶσεβης  
ψουοτ πε: ουῆρωμ ταρ εφῆρωκθ ἡνιηι  
ἡνιρεφβι Δωρον.

Ἐφῆβι Δε ἡθανεμκαθ ἡθητ θεν  
τεφνεχι: θανπετψουττ Δε εἴει ἡαφ  
ἐβόλ: τεφνεχι Δε εσῆψωπι θεν  
ουῆρωφ.

*Οὐὼοτ ἡττριάς ἐθοταβ Πεννοτφ  
ψα ἐνεθ νεμ ψα ἐνεθ ἡτε ηἰένεθ  
τηροτ. Ἀμην.*

He will not depart from  
darkness; the flame will dry  
out his branches, and by the  
breath of His mouth he will  
go away.

Let him not trust in  
futile things, deceiving  
himself, for futility will be  
his reward.

It will be accomplished  
before his time, and his  
branch will not be green.

He will shake off his  
unripe grape like a vine, and  
cast off his blossom like an  
olive tree.

For the company of  
hypocrites will be barren,  
and fire will consume the  
tents of bribery.

They conceive trouble  
and bring forth futility; their  
womb prepares deceit.”

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

لَا تَزُولُ عَنْهُ الظُّلْمَةُ. أَغْصَانُهُ  
تُجَبِّسُهَا السَّمُومُ وَيَنْفَخُهُ فِيهِ  
يَزُولُ.

لَا يَتَّكِلُ عَلَى السُّوءِ. يَضِلُّ. لَأَنَّ  
السُّوءَ يَكُونُ أَجْرَتَهُ.

قَبْلَ يَوْمِهِ يُتَوَفَّى وَسَعْفُهُ لَا  
يُخْضَرُ.

يُسَاقِطُ كَالْكُرْمَةِ حَبْرَمَهُ وَيَتَنَزَّرُ  
كَالزَّيْتُونِ زَهْرَهُ.

لَأَنَّ جَمَاعَةَ الْفَجَّارِ عَاقِرٌ وَالنَّارُ  
تَأْكُلُ حَيَامَ الرِّشْوَةِ.

حَبْلُ شَقَاوَةٍ وَوَلَدٌ إِثْمًا وَبَطْنُهُ أَنْشَاءٌ  
غِشَاءٌ.

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

## Son of Sirach 2: 1 - 9 يشوع ابن سيراخ 2: 1 - 9

Ἐβόλ θεν ἡνσοτ πῶρηι ἡσιραχ  
πῖπροφητης: ἐρεπεφῆμοντ ἐθοταβ:  
ψωπι νεμᾶν ἄμην εφῆω ἡμωο.

A reading from the  
Wisdom of the Son of  
Sirach the prophet, may his  
blessing be with us. Amen.

من يشوع ابن سيراخ النبي،  
بركته المقدسة تكون معنا. آمين.

Cιραχ β: α - θ	Sirach 2: 1 - 9	سيراح 2: 1 - 9
<p>Πατρι ιςζε χνα† ὑνεκοῖ  ἐερβωκ ὑΠβοις σεβτε τεκψυχῇ  ἐξανπιρασμος.</p>	<p>My son, if you come to serve The Lord, prepare your soul for temptation.</p>	<p>يا ابني إن اقبلت لخدمة الرب، هيئ نفسك للتجارب.</p>
<p>Coυτεν πεκχнт οτοζ qαι ἐροκ  ἡτεκῶτεμ χαπχεβ θεν ἡχροῦ  ἡνεκδici.</p>	<p>Set your heart aright, and constantly endure, and make not haste in time of trouble.</p>	<p>قَوِّم قلبك واحتمل ولا تنحل في أوقات أتعبك ولا تياس في زمان النوائب.</p>
<p>Πουκ ἐροϋ ἡτεκῶτεμ θενκ ἐβολ  ὑμοϋ: χε εκειαι θεν τεκδαε.</p>	<p>Cleave unto Him, and depart not away, that you may be increased at your last end.</p>	<p>التصق به ولا تبعد عنه، لكي تزداد حياة في أواخرك.</p>
<p>Θωβ νιβεν εθνηοῦ ἐχωκ ὑποποῦ  ἐροκ ἡτεκῶπι ἡρεϋῶνῆνθт θεν  ἡκαθι ὑπεκθεβiο.</p>	<p>Whatever is brought upon you take cheerfully, and be patient when you are changed to a low estate.</p>	<p>أقبل كل ما يأتي عليك لتكون طويل الروح في أرض تواضعك.</p>
<p>Χε ἐϋαγερ δοκιμαζιν γαρ  ὑπινονβ χιτεν πiχρωμ: νισωтп θωοῦ  ἡτε νιρωμ θεν ογερω ἡθεβiο.</p>	<p>For gold is tried in the fire, and acceptable men in the furnace of adversity.</p>	<p>فإن الذهب يمحص بالنار. والمختارين من الناس في أتون الشقاء.</p>
<p>Παζ† ἐροϋ οτοζ qнаϋοпк ἐροϋ:  coυτεн νεκωит ἡτεкерχελπic ἐροϋ.</p>	<p>Believe in Him, and He will help you; order your way aright, and trust in him.</p>	<p>آمن به فيقبلك. قَوِّم سبلك وليكن عليه اتكالك.</p>
<p>Πηετερθo† θατῆн ὑΠβοиς χοῦϋт  θατῆн ὑπεϋнаи: ὑπεppικι χε  ἡνετεнθει.</p>	<p>You that fear The Lord, wait for His mercy; and go not aside, lest you fall.</p>	<p>أيها المتقون الرب، انتظروا رحمته ولا تحيدوا لئلا تسقطوا.</p>
<p>Πηετερθo† θατῆн ὑΠβοиς naз†  ἐροϋ: οτοζ нетенβεχe ἡноῦтако.</p>	<p>You that fear The Lord, believe Him; and your reward shall not fail.</p>	<p>أيها المتقون الرب، آمنوا به فلا يضيع أجركم.</p>
<p>Πηετερθo† θατῆн ὑΠβοиς  epчeлпic ἐxанaγaθoн неμ οῦωнθ  ἡεнез неμ οῦнаи.</p>	<p>You that fear The Lord, hope for good, and for everlasting joy and mercy.</p>	<p>أيها المتقون الرب، أرجوا الخيرات والحياة الأبدية والرحمة.</p>

Οὐὼν ἡ τριάς ἐθοῦαβ Πεννοῦτ  
 ψα ἐνεε νεμ ψα ἐνεε ἡ τε νι ἐνεε  
 τηροῦ. Διην.

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

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

## Matins Psalm

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 ιε: ι, ια

Psalm 15: 10, 11

المزمور 15: 10، 11

Χε ἡνεκωσπ ἡταψυχῇ θεν  
 ἀμεν†: οὔδε ἡνεκ† ἡπεθοῦαβ ἡτακ  
 ἐναῦ ἐπτακο. Πιωιτ ἡτε πωνδ  
 ακταμοι ἐρωον. Ἀλληλουιὰ.

Because You shall not  
 leave my soul in Hades;  
 neither shall You suffer  
 Your Holy One to see  
 corruption. You have made  
 known to me the ways of  
 life. Alleluia.

لأنك لا تترك نفسي في الجحيم.  
 ولا تدع قدوسك يرى فساداً. قد  
 عرفتني سبل الحياة. هليلويا.

## Matins Gospel

إنجيل باكر

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

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

Οὐὰνασνωσις ἐβολ θεν  
 πιετασσελιον εθοῦαβ κατὰ Λουκαν  
 ασιον.

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

فصل من إنجيل معلمنا لوقا  
 البشير. بركاته علينا آمين.

Λουκαν κ: κζ - λη

Luke 20: 27 - 38

لوقا 20: 27 - 38

Εταῖ Δε ἡξε θανοτον ἐβολ θεν  
 νικαδδουκεος νηεττω ἡμοσ γε  
 ἡμον ἀναστασις αὔγενε.

Then some of the  
 Sadducees, who deny that  
 there is a resurrection, came  
 to Him and asked Him,

وَحَضَرَ قَوْمٌ مِنَ الصَّدُوقِيِّينَ الَّذِينَ  
 يَقُولُونَ أَمْرَ الْقِيَامَةِ وَسَأَلُوهُ:

Εῖπω ἡμοσ γε φρεφτῆβω ἅ  
 ὡνῆσις ῥῥαι ναν γε ἐψωπ ἀρεψαν

saying: “Teacher, Moses  
 wrote to us that if a man’s  
 brother dies, having a wife,

«يَا مُعَلِّمُ كَتَبَ لَنَا مُوسَى: إِنْ مَاتَ  
 لِأَحَدٍ أَخٌ وَلَهُ امْرَأَةٌ وَمَاتَ بِغَيْرِ وَلَدٍ



πεσον νοται υιοι εογοντες εβριμ υμιαυ·  
 οτοζ φαι υμιοι τελευτηρι υμιαυ εβνα  
 ντε πευσον βι ντ'εβριμ οτοζ  
 ντευτογνινοσ ον'εποζ υπευσον.

Πη οτον υαυυ (ζ) οτη νσον πε·  
 οτοζ πιθονιτ εταυβιςβριμ αυμοτ ευοι  
 νταυηρι.

Οτοζ πιμαε εναυ (β) αυβιτς.

Πευ πιμαε υοιυτ (ε) παρητ δε  
 υα πιμαε υαυυ (ζ): υποτχα υηρι  
 οτοζ αυμοτ.

Επδαε δε αυμοτ εωσ νχε  
 τκεςβριμ.

Περηι οτη δεν τ'αναστασις αυναερ  
 εβριμ ννιμ υμιοτ: α πιυαυυ (πιζ)  
 ταρ βιτς ευεβριμ.

Οτοζ πεχαυ νωοτ νχε ιησοτς χε  
 νιυηρι ντε παιενεε υαυβι οτοζ  
 υαυβιτοτ.

Πη δε εταυερπευπυα υπιενεε  
 ετε υμιαυ νεμ τ'αναστασις εβολα δεν  
 νιρευμιοτ ονδε υπαυβι ονδε υπαυ  
 βιτοτ.

Ονδε ταρ υμιοι υχου νσεμοτ χε  
 εανεγχοσ ν'αττελοσ ταρ νε οτοζ  
 εανυηρι ντε φνοττ νε ευοι νυηρι

and he dies without  
 children, his brother should  
 take his wife and raise up  
 offspring for his brother.

Now there were seven  
 brothers. And the first took  
 a wife, and died without  
 children.

And the second took her  
 as wife, and he died  
 childless.

Then the third took her,  
 and in like manner the  
 seven also; and they left no  
 children, and died.

Last of all the woman  
 died also.

Therefore, in the  
 resurrection, whose wife  
 does she become? For all  
 seven had her as wife."

Jesus answered and said  
 to them, "The sons of this  
 age marry and are given in  
 marriage.

But those who are  
 counted worthy to attain  
 that age, and the  
 resurrection from the dead,  
 neither marry nor are given  
 in marriage;

nor can they die  
 anymore, for they are equal  
 to the angels and are sons of  
 God, being sons of the  
 resurrection.

يَاخُذُ أَخُوهُ الْمَرْأَةَ وَيُقِيمُ نَسْلًا  
 لِأَخِيهِ.

فَكَانَ سَبْعَةُ إِخْوَةٍ. وَأَخَذَ الْأَوَّلُ  
 امْرَأَةً وَمَاتَ بِغَيْرِ وَلَدٍ.

فَأَخَذَ الثَّانِي الْمَرْأَةَ وَمَاتَ بِغَيْرِ  
 وَلَدٍ.

ثُمَّ أَخَذَهَا الثَّالِثُ وَهَكَذَا السَّبْعَةُ.  
 وَلَمْ يَتْرُكُوا وَلَدًا وَمَاتُوا.

وَأَخِرَ الْكُلِّ مَاتَتِ الْمَرْأَةُ أَيْضًا.

فَفِي الْقِيَامَةِ لِمَنْ مِنْهُمْ تَكُونُ  
 زَوْجَةً؟ لِأَنَّهَا كَانَتْ زَوْجَةً  
 لِسَبْعَةٍ».

فَأَجَابَ يَسُوعُ: «أَبْنَاءُ هَذَا الدَّهْرِ  
 يُزَوِّجُونَ وَيُزَوَّجُونَ.

وَلَكِنَّ الَّذِينَ حُسِبُوا أَهْلًا لِلْحُصُولِ  
 عَلَى ذَلِكَ الدَّهْرِ وَالْقِيَامَةِ مِنَ  
 الْأَمْوَاتِ لَا يُزَوِّجُونَ وَلَا يُزَوَّجُونَ.

إِذْ لَا يَسْتَطِيعُونَ أَنْ يَمُوتُوا أَيْضًا  
 لِأَنَّهُمْ مِثْلُ الْمَلَائِكَةِ وَهُمْ أَبْنَاءُ اللَّهِ  
 إِذْ هُمْ أَبْنَاءُ الْقِيَامَةِ.

ἵτε ἡ ἀναστασις.

Ὅτι καὶ νῆρεψμωοῦτ σενατωοῦνοῦ  
Ὑωῖσσις ζωψ αψῑμῑνι βι πιβατος  
ὑφῑρηῑ ἔτεψζω ὑμοο: καὶ Πβοις  
Φνοῦῑ ἡ Ἀβρααμ νευ Φνοῦῑ ἡ Ἰσαακ  
νευ Φνοῦῑ ἡ Ἰακωβ.

Φνοῦῑ φα νηεθμωοῦτ ἀν πε  
ἀλλὰ φα νηετονδ πε σεονδ ζαρ ναψ  
τηροῦ.

*Πῶοῦ φα Πεννοῦῑ πε ψα ἐνεε  
ἵτε νι ἐνεε: ἀμην.*

But even Moses showed  
in the burning bush passage  
that the dead are raised,  
when he called the Lord  
‘the God of Abraham, the  
God of Isaac, and the God  
of Jacob.’

For He is not the God of  
the dead but of the living,  
for all live to Him.”

*Glory be to God forever.*

وَأَمَّا أَنَّ الْمَوْتَى يَقُومُونَ فَقَدْ دَلَّ  
عَلَيْهِ مُوسَى أَيْضاً فِي أَمْرِ الْعَلْيَقَةِ  
كَمَا يَقُولُ: الرَّبُّ إِلَهُ إِبْرَاهِيمَ وَإِلَهُ  
إِسْحَاقَ وَإِلَهُ يَعْقُوبَ.

وَلَيْسَ هُوَ إِلَهُ أَمْوَاتٍ بَلْ إِلَهُ أَحْيَاءٍ  
لَّأَنَّ الْجَمِيعَ عِنْدَهُ أَحْيَاءٌ.

*والمجد لله دائماً.*

## Liturgy Readings

قراءات القداس

## The Pauline Epistle

رسالة بولس الرسول

Παῦλος φῑωκ ὑΠενβοις Ἰησοῦς  
Χριστοο: πᾶποστολοο εῑθαζεμ:  
φῑεῑαῑεθωψ ἐπιζιψεννοῦψι ἵτε  
Φνοῦῑ.

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.

Εβρεοο ἱα: ἀ - ἡ

Hebrews 11: 1 - 8

العبرانيين 11: 1 - 8

Φναεῑ Δε οῦταζρο πε ἵτε  
νηετονερζελπισ ἐρωο: οῦρεψσοβι καὶ  
πε ἡζανδβνοῑ ἡ σεναῑ ἐρωοῦ ἀν.

Now, faith is the  
substance of things hoped  
for, the evidence of things  
not seen.

وَأَمَّا الْإِيمَانُ فَهُوَ الثِّقَّةُ بِمَا يُرْجَى  
وَالْإِيقَانُ بِأُمُورٍ لَا تُرَى.

Ἦεν φαι ζαρ ἀνερεμεερε δα  
νῑπερεβῑτεροο.

For by it the elders  
obtained a good testimony.

فَإِنَّهُ فِي هَذَا شَهِدَ لِلْقَدَمَاءِ.

ԵՆ ՕՂՆԱԶԺ ԽԵՆԿԱԺ ՄԵ ԱՂՏՈՅԺ  
 ՆՄԵ ՈՒԵՆԵԶ ԺԵՆ ՍԵԱՃԻ ԱՓՈՐԺ ՄԵ  
 ԵՅՈՂ ԺԵՆ ՈՒԵԹԵ ՆՇԵՐՈՒՆԶ ԵՅՈՂ ԱՆ  
 ԱՂԿՈՒՄԻ ՆՄԵ ՓԻԵՏՈՂՆԱԴ ԵՐՈՎ.

ԵՆ ՕՂՆԱԶԺ ԱՅԵՂ ԱՂԵՆ ԶՈՒՈ  
 ԿՐՈՂԿՐՈՂԻ ԵՓՈՐԺ ԵԶՈՒԵ ԿԱԻՆ: ՓԱԻ  
 ԵՏԱԴԵՐՄԵՐԵ ԺԱՐՈՎ ԵՅՈՂ ԶԻՏՈՂ ՄԵ  
 ՕՂԹՄԻ ՍԵ: ԵՂԵՐՄԵՐԵ ՆՄԵ ՓՈՐԺ  
 ԵԶՐԻ ԵՃԵՆ ՈԵՂԿԱԻՈ: ՕՂՈԶ ԵՅՈՂ  
 ԶԻՏՈՂ ԵՏԱՂՄՈՐ ՎԵԱՃԻ ՕՆ.

ԵՆ ՕՂՆԱԶԺ ԵՆՈՎ ԱՂՈՐԹԵՎ  
 ԵՅՈՂ ԵՂԵՄՆԱԴ ԵՓՄՈՐ ՕՂՈԶ ՆԱԴՃԻԱԻ  
 ԱՄՈՎ ԱՆ ՍԵ Ա ՓՈՐԺ ՕՂԹԵՎ  
 ԵՅՈՂ: ԺԱՃՈՎ ԴԱՐ ԱՍԻՈՂԵՄ ԵՅՈՂ  
 ԱԴԵՐՄԵՐԵ ԺԱՐՈՎ ՄԵ ԱՂՐԱՆԱՎ  
 ԱՓՈՐԺ.

ԱՂԵՆ ՆԱԶԺ ՃԵ ԱՄՈՆ ԿՐՈՒ  
 ԵՐԱՆԱՎ: ՇՈՒԵ ԴԱՐ ՆԵՂՆԱԶԺ ՆՄԵ  
 ՓԻԵԹՈՐ ԶԱ ՓՈՐԺ ՄԵ ՎՂՈՍ ՕՂՈԶ  
 ՎՆԱԿՈՒՄԻ ՆՐԵՂԻՅԵՄ ԵՆԵՏԿՈՂ  
 ՆՇՈՎ.

ԵՆ ՕՂՆԱԶԺ ՈՒԵ ԵՏԱԴԿԱՄՈՎ ԵՅԵ  
 ՈՒԵԹԵ ԱՍԱՂՆԱԴ ԵՐՈՐ ԱՂԵՐԶՈՂ  
 ԱՂՄՈՆԿ ՈՂԿԵՄՈՒՍ ԵՂՈԶԵՄ ՆԵ  
 ՍԵՂԻ: ԹԵՏԱՂԵՐԿԱԿՐԻՆԻ  
 ԱՍԻԿՈՍՄՈՍ ԵՅՈՂ ԶԻՏՈՂ ՕՂՈԶ ԱՂԿՈՒՄԻ  
 ՆԿԼԻՐՈՆՈՄՈՍ ՆԵ ԴՄԵԹՄԻ ՆԵ

By faith we understand that the worlds were framed by the word of God, so that the things which are seen were not made of things which are visible. Faith at the Dawn of History.

By faith Abel offered to God a more excellent sacrifice than Cain, through which he obtained witness that he was righteous, God testifying of his gifts; and through it he being dead still speaks.

By faith Enoch was taken away so that he did not see death, “and was not found, because God had taken him”; for before he was taken he had this testimony, that he pleased God.

But without faith it is impossible to please Him, for he who comes to God must believe that He is, and that He is a rewarder of those who diligently seek Him.

By faith Noah, being divinely warned of things not yet seen, moved with godly fear, prepared an ark for the saving of his household, by which he condemned the world and became heir of the righteousness which is according to faith.

بِالْإِيمَانِ نَفْهَمُ أَنَّ الْعَالَمِينَ أُنْقِذَتْ  
 بِكَلِمَةِ اللَّهِ، حَتَّى لَمْ يَتَكُونْ مَا يُرَى  
 مِمَّا هُوَ ظَاهِرٌ.

بِالْإِيمَانِ قَدَّمَ هَابِيلُ لِلَّهِ ذَبِيحَةً  
 أَفْضَلَ مِنْ قَايِينَ، فَبِهِ شَهِدَ لَهُ أَنَّهُ  
 بَارٌّ، إِذْ شَهِدَ اللَّهُ لِقَرَائِنِهِ. وَبِهِ،  
 وَإِنْ مَاتَ، يَتَكَلَّمُ بَعْدُ.

بِالْإِيمَانِ نَقَلَ أَخْنُوخُ لِكَي لَا يَرَى  
 الْمَوْتَ، وَلَمْ يُوجَدْ لِأَنَّ اللَّهَ نَقَلَهُ إِذْ  
 قَبْلَ نَقْلِهِ شَهِدَ لَهُ بِأَنَّهُ قَدْ أَرْضَى  
 اللَّهَ.

وَلَكِنْ بِدُونِ إِيْمَانٍ لَا يُمَكِّنُ  
 إِرْضَاؤُهُ، لِأَنَّهُ يَجِبُ أَنْ الَّذِي يَأْتِي  
 إِلَى اللَّهِ يُؤْمِنُ بِأَنَّهُ مُوجُودٌ، وَأَنَّهُ  
 يُجَازِي الَّذِينَ يَطْلُبُونَهُ.

بِالْإِيمَانِ نُوحٌ لَمَّا أُوحِيَ إِلَيْهِ عَنْ  
 أُمُورٍ لَمْ تَرُ بَعْدُ خَافَ، فَبَنَى فُلْكَاً  
 لِحَلَاصٍ بَيْتِهِ، فَبِهِ دَانَ الْعَالَمُ،  
 وَصَارَ وَارِثاً لِلْبِرِّ الَّذِي حَسَبَ  
 الْإِيمَانَ.

φναεϋ.

Ἦεν οὔναεϋ φηέτοτομοϋ ἔροϋ χε  
Ἀβρααμ αϋωτεμ εἰ ἐβόλ ἐπιμα  
ἐναϋναβίτϋ ἡκλῆρονομία οὔοε αϋί  
ἐβόλ ἡῖεμ αν χε αϋμοϋ εἶθων.

*Πῆμοτ γαρ νευωτεν νευ  
ἰερῆνν εὔσοπ: χε ἀμην εἰέϋωπι.*

By faith Abraham obeyed when he was called to go out to the place which he would receive as an inheritance. And he went out, not knowing where he was going.

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

بِالْإِيمَانِ إِبْرَاهِيمُ لَمَّا دُعِيَ أَطَاعَ أَنْ  
يَخْرُجَ إِلَى الْمَكَانِ الَّذِي كَانَ عَتِيداً  
أَنْ يَأْخُذَهُ مِيرَاثاً، فَخَرَجَ وَهُوَ لَا  
يَعْلَمُ إِلَى أَيْنَ يَأْتِي.

*نعمة الله الأب تكون مع جميعكم.  
أمين.*

### The Catholic Epistle الكاثوليكون

Καθολικον ἐβόλ ἡεν ἡἐπιστολῆ  
ἡτε πενιωτ Ιουδαε . Ἀμην.  
ἡαμενραϋ.

**Ιουδαε α: ιζ - κε**

ἡωτεν δε ἡαμενραϋ ἀριφμεῖ  
ἡνιχαε εταγχοτοϋ ιεεεν ὑορπ ἐβόλ  
εἰτεν ἡἀποστολος ἡτε Πενβοιε  
Ιησοϋε Πιχριστοε.

ἡε ἡαγγω ἡμοε νωτεν πε χε  
ἐπῆε ἡτε ἡιχοϋ εὔεἰ ἡεε  
εανρεϋερεαλ εὔμοϋ κατα  
νοὔεπιθμια ἡτε οὔμεταεβηε.

ἡαι ἡε ἡἡετφορχ ἐβόλ ἡψυχικωε  
ἡἡε ἡμον ἡνευμα ἡἡητοϋ.

ἡωτεν δε ἡαμενραϋ κετ ἡηνοϋ  
ἡεν πετενναεϋ εἶοταε: ἐρετεντωεε  
ἡεν Πῆνευμα εἶοταε.

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

**Jude 1: 17 - 25**

But you, beloved, remember the words which were spoken before by the apostles of our Lord Jesus Christ:

how they told you that there would be mockers in the last time who would walk according to their own ungodly lusts.

These are sensual persons, who cause divisions, not having the Spirit.

But you, beloved, building yourselves up on your most holy faith, praying in the Holy Spirit,

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

**يهوذا 1: 17 - 25**

وَأَمَّا أَنْتُمْ أَيُّهَا الْأَحِبَّاءُ فَاذْكُرُوا  
الْأَقْوَالَ الَّتِي قَالَهَا سَابِقًا رُسُلُ رَبِّنَا  
يَسُوعَ الْمَسِيحِ.

فَأَنَّهُمْ قَالُوا لَكُمْ إِنَّهُ فِي الزَّمَانِ  
الْأَخِيرِ سَيَكُونُ قَوْمٌ مُسْتَهْزِئُونَ،  
سَالِكِينَ بِحَسَبِ شَهَوَاتِ فُجُورِهِمْ.

هَؤُلَاءِ هُمُ الْمُعْتَزِلُونَ بِأَنْفُسِهِمْ،  
نَفْسَانِيُّونَ لَا رُوحَ لَهُمْ.

وَأَمَّا أَنْتُمْ أَيُّهَا الْأَحِبَّاءُ فَابْنُوا  
أَنْفُسَكُمْ عَلَى إِيمَانِكُمُ الْأَقْدَسِ،  
مُصَلِّينَ فِي الرُّوحِ الْقُدُسِ،

Ἐαρενὰρεζ ἐρον θεν οὐὰσαπη ἵτε  
Φνοῦ†: ενχοῦῡτ ἐβoλ θὰτῆη ἠπιναι  
ἵτε Πενβοιc Ἰηcoῡc Πιχρίctoc εῡωνθ  
ἵνεεζ.

Οτοζ θανοῡτον μεν ἐρετεncοζι  
ἠμωοῡ εἰερδιακρινιη ἠμωοῡ.

Θανοῡτον δε ἐρετεnnοζεμ ἠμωοῡ  
ἐρετεnθωλεμ ἠμωοῡ ἐβoλ θεν  
πιχρωμ: θανοῡτον δε ἐρετεnnαι nωοῡ  
θεν οῡθo†: ἐρετεnnoc† ἵτκεῡθην  
εἰτοι ἵαδνι ἵτε †capz.

Φη δε ἐτε οτον ῡχομ ἠμοϷ  
ἐὰρεζ ἐρωτεη ἵατῶλ†: οτοζ  
ἐταθoτεη ἐρατεη θηνοῡ ἠπεῡθο  
ἠπεϷωοῡ ἐρετεnoi ἵαταδνι θεν  
οῡθεληλ.

Φνοῡ† ἠμαγατϷ Πενcωτηρ ἐβoλ  
ζιτεη Ἰηcoῡc Πιχρίctoc Πενβοιc:  
πιωοῡ φωϷ πε nεμ †μετνιῡ† nεμ  
πιᾶμαζι nεμ πιερῡῡῡ: θαζεη πιένεζ  
τηρϷ nεμ †νοῡ nεμ ῡα ἐνεζ ἵτε  
ἵένεζ. Ἀμην.

*Ἦαcῆνοῡ ἠπερμενρε πικocμoc  
οῡδε ηηεῡοπ θεν πικocμoc:  
πικocμoc ηαcῆνι nεμ τεϷεῡιθoῡα: φη  
δε εἰτῖρι ἠφοῡωῡ ἠΦνοῡ† ῡηαῡωπι  
ῡα ἐνεζ: ἀμην.*

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

And on some have  
compassion, making a  
distinction;

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

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

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

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

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

وَارْحَمُوا الْبَعْضَ الْمُمَيِّزِينَ،

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

وَالْقَادِرُ أَنْ يَحْفَظَكُمْ غَيْرَ عَائِثِينَ،  
وَيُوقِفْكُمْ أَمَامَ مَجْدِهِ بِلاَ عَيْبٍ فِي  
الِابْتِهَاجِ.

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

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

## The Acts الإبركسيس

<p>Πραξις ἡ τε νενηιοτὴ ἀποστολος: ἐρε ποτςμοτ εθοναβ ωωπι νεμαν. Αμην.</p>	<p>The Acts of our fathers the apostles, may their blessings be with us all. Amen.</p>	<p>فصل من أعمال آبائنا الرسل الأطهار المشمولين بنعمة الروح القدس، بركتهم تكون معنا. آمين.</p>
<p><b>Πραξις κτ: ΰ - ια</b></p>	<p><b>Acts 23: 6 - 11</b></p>	<p><b>أعمال 23: 6 - 11</b></p>
<p>Εταρεμι δε ηξε Παυλος γε οτον οτμερος μεν εφα νιСаΔΔοκεος πε πικεμερος δε εφα νιΦαρισεος πε αφωω εβολθεν πιμα ητχαπ: νιρωμι νενησνηοτ ανοκ οτΦαρισεος πεωηρι μηΦαρισεος εθε οτχελπις νεμ οτἀναστασις ητε νιρεμωοττ ανοκ σετχαп ἐροι.</p> <p>Φαι δε εταφχοφ αφωωπι ηξε οτωθορτερ οττε νιΦαρισεος νεμ νιСаΔΔοκεος οτοε αφωωρх ηξε πιμω.</p> <p>νιСаΔΔοκεος μεν ταρ σεωω μμοος хе μμον ἀναστασις οτδε αττελος οτδε πιπνευμα: νιΦαρισεος δε σεοτωνηε μμωοτ εβολ ετсоп.</p> <p>Αφωωπι δε ηξε οτνιωτ ηδρωοτ οτοε αττωοτνοτ ηξε εανοτον εβολθεν νιΦαρισεος ατμλαε ετχω μμοος хε тенхеμ ελι μηετχωοτ αν θεν παρωμι ιхе οτπνευμα αφαχι</p>	<p>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!”</p> <p>And when he had said this, a dissension arose between the Pharisees and the Sadducees; and the assembly was divided.</p> <p>For Sadducees say that there is no resurrection— and no angel or spirit; but the Pharisees confess both.</p> <p>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.”</p>	<p>وَلَمَّا عَلِمَ بُولُسُ أَنَّ قِسْمًا مِنْهُمْ صَدُوقِيُّونَ وَالْآخَرُ فَرِيسِيُّونَ صَرَخَ فِي الْمَجْمَعِ: «أَيُّهَا الرِّجَالُ الْإِخْوَةُ أَنَا فَرِيسِيٌّ ابْنُ فَرِيسِيٍّ. عَلَى رَجَاءِ قِيَامَةِ الْأَمْوَاتِ أَنَا أُحَاكَمُ».</p> <p>وَلَمَّا قَالَ هَذَا حَدَثَتْ مُنَازَعَةٌ بَيْنَ الْفَرِيسِيِّينَ وَالصَّدُوقِيِّينَ وَانْشَقَّتِ الْجَمَاعَةُ.</p> <p>لَأنَّ الصَّدُوقِيِّينَ يَقُولُونَ إِنَّهُ لَيْسَ قِيَامَةٌ وَلَا مَلَاكٌ وَلَا رُوحٌ وَأَمَّا الْفَرِيسِيُّونَ فَيَقْرَءُونَ بِكُلِّ ذَلِكَ.</p> <p>فَحَدَّثَ صِيَاحٌ عَظِيمٌ وَنَهَضَ كَتَبَةُ قِسْمِ الْفَرِيسِيِّينَ وَطَفِقُوا يُخَاصِمُونَ قَائِلِينَ: «لَسْنَا نَجِدُ شَيْئًا رَدِيًّا فِي هَذَا الْإِنْسَانِ! وَإِنْ كَانَ رُوحٌ أَوْ مَلَاكٌ قَدْ كَلَّمَهُ فَلَا نُحَارِبُ اللَّهَ».</p>

νεμαρ ιε οτασσελος.

Εταρρωπι δε ηνε οτνιωτ  
ηωθορτερ αερρωοτ ηνε πιχιλιαρχος  
μηπως ησερ ι Πατλος εβολ ειτοτοτ  
αερκελετιν ηπιστρατευμα ητονωε  
ερρη ητονωωλεμ ημορ εβολθεν  
τονωητ ητονενη ερρη ετπαρεμβολη

Περρη δε δεν πεχωρρ εονηοτ α  
Πβοις ορι εραττ ναρρατ: περατ γε  
χεμνωμτ ηφρητ ταρ ετακερμεορε  
εοβητ δεν Ιεροναλμη παρητ ρωτ  
εροκ πε ητεκερμεορε εοβητ δεν  
τερωμη.

*Πισαχι δε ητε Πβοις ερεαια ορορ  
ερεαωαι: ερεαμαρι ορορ ερεταχρο:  
δεν ιαγια ηεκκλησια ητε Φνωτ:  
αμην.*

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.*

ولما حدثت مُنازعة كثيرة اختشى  
الأمير أن يفسخوا يؤس فأمر  
العسكر أن ينزلوا ويختطفوه من  
وسطهم ويأتوا به إلى المعسكر.

وفي الليلة التالية وقف به الربُّ  
وقال: «ثِقْ يَا يَوْسُ لَأَنَّكَ كَمَا  
شَهِدْتَ بِمَا لِي فِي أُورُشَلِيمَ هَكَذَا  
يُنْبَغِي أَنْ تَشْهَدَ فِي رُومِيَةِ أَيْضًا.

*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 ιε: α

Psalm 15: 1

المزمور 15: 1

Αρερ εροι Πβοις γε αιερελπις  
εροκ. Διχορ ηΠβοις γε ηθοκ πε  
παβοις: γε να αταθον κερχηρια ημωοτ  
αν. Αλληλοια.

Keep me, O Lord; for I  
have hoped in You. I said to  
The Lord, "You are my  
Lord, and You have no need  
of my goodness." Alleluia.

احفظني يا رب فاني عليك توكلت.  
قلت للرب: انت ربي، ولا تحتاج  
إلى صلاحي. هليلويا.

## The Liturgy Gospel إنجيل القدااس

**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>Οὐὰναστωσις ἐβόλ θεν πρετασσελιον εθοταβ κατὰ λουκαν ασιοτ.</p>	<p>A chapter according to Saint Luke, may his blessings be with us. Amen.</p>	<p>فصل من إنجيل معلمنا لوقا البشير. بركاته علينا أمين.</p>
<p><b>ΛΟΥΚΑΝ ΙΑ: ΙΔ - ΚΕ</b></p>	<p><b>Luke 11: 14 - 26</b></p>	<p><b>لوقا 11: 14 - 26</b></p>
<p>Οτοζ ναβιοτι ἐβόλ νουδεμων νκοτρ πε: οτοζ αςωπι εταχι ἐβόλ νξε πιδεμων αςασι νξε πικοτρ οτοζ ανερψφρι νξε νιμην.</p>	<p>And He was casting out a demon, and it was mute. So it was, when the demon had gone out, that the mute spoke; and the multitudes marveled.</p>	<p>وَكَانَ يُخْرِجُ شَيْطَانًا وَكَانَ ذَلِكَ أَخْرَسَ. فَلَمَّا أَخْرَجَ الشَّيْطَانُ تَكَلَّمَ الْأَخْرَسُ فَتَعَجَّبَ الْجُمُوعُ.</p>
<p>Θανοτον δε ἐβόλ νδητοτ πεχωοτ ξε θεν Βελζεβονλ παρχων ντε νιδεμων αςβιοτι ννιδεμων ἐβόλ.</p>	<p>But some of them said, "He casts out demons by Beelzebub, the ruler of the demons."</p>	<p>وَأَمَّا قَوْمٌ مِنْهُمْ فَقَالُوا: «بِبَعْزَبُولَ رَبِّيسِ الشَّيَاطِينِ يُخْرِجُ الشَّيَاطِينُ.»</p>
<p>Θανκεχωοτνι δε ερεπιραζιν ναγκωτ νσα οτυμνι ντοτχ ἐβόλ θεν τφε.</p>	<p>Others, testing Him, sought from Him a sign from heaven.</p>	<p>وَأَخْرَوْنَ طَلَبُوا مِنْهُ آيَةً مِنَ السَّمَاءِ يُجَرِّبُونَهُ.</p>
<p>Πθοχ δε εςωοτν ννοτυμετι πεχαλ νωοτ ξε μετοτρο νιβεν αςωανφωυ εχωσ ψαυωυ οτοζ οτνι εχεν οτνιψαφει.</p>	<p>But He, knowing their thoughts, said to them: "Every kingdom divided against itself is brought to desolation, and a house divided against a house falls.</p>	<p>فَعَلِمَ أَفْكَارَهُمْ وَقَالَ لَهُمْ: «كُلُّ مَمْلَكَةٍ مُنْقَسِمَةٍ عَلَى ذَاتِهَا تَخْرُبُ وَبَيْتٌ مُنْقَسِمٌ عَلَى بَيْتٍ يَسْقُطُ.</p>
<p>Ιcxe δε πατανας ζωυ αςφωυ εχωυ μμαγατχ πως ξε τεμμετοτρο ναψοβι ερατς ξε τετενχω μμος ξε</p>	<p>If Satan also is divided against himself, how will his kingdom stand? Because you say I cast out demons by Beelzebub.</p>	<p>فَإِنْ كَانَ الشَّيْطَانُ أَيْضًا يَنْقَسِمُ عَلَى ذَاتِهِ فَكَيْفَ تَثْبُتُ مَمْلَكَتُهُ? لَأَنْكُمْ تَقُولُونَ: إِنِّي بِبَعْزَبُولَ أُخْرِجُ الشَّيَاطِينِ.</p>



θεν Βελζεβοῦλ †χιοῦ ἡνιΔευων  
ἐβoλ.

Ιcxe Δε ἄνοκ θεν Βελζεβοῦλ  
†χιοῦ ἡνιΔευων ἐβoλ νετενωρη  
α†χιοῦ ἐβoλ θεν νιμ: εθε φαι ἡθωο†  
cenaεppε†χαπ ἐρωτεν.

Ιcxe Δε ἄνοκ θεν ο†θηβ ἡτε  
Φνο†† †χιοῦ ἡνιΔευων ἐβoλ χαρα  
αcφοz ἐρωτεν ἡξε †μετο†ρο ἡτε  
Φνο††.

Εγωπ χαρ ἀρεωαν πιχωρι †οκ†  
ἡτε†αρεz ἐτε†α†λη ηαρε  
νε†ε†παρχον†α ηωπι θεν ο†χιρην.

Εγωπ Δε ἡτε ο†χωρι ἐρο† ἡ ἐρηι  
ἐχω† ο†οz ἡτε†δρο ἐρο† ηα†ωλι  
ἡπε††ωκ φη†ε†αρε zοη† χη ἐρο†  
ο†οz ηα†χωρ ἡνε†ηωλ ἐβoλ.

Φη†ε† ἡ†νεμῃ αν α††ο†βῃ ο†οz  
φη†ε† ἡ†ε†ρc†να†εcθε νεμῃ ε†χωρ  
ἡμοι ἐβoλ.

Εγωπ Δε ἀρεωαν πι†νε†α  
ἡκαθα†ον ἡ ἐβoλ θεν πιρωι  
ηα†c†ῃ ἐβoλ z†τεν zανῃα ἡαθωο†  
ε†κω† ἡca ο†α ἡεμ†ον ο†οz  
α†η†εμ†ιμ† το†ε ηα†χοc χε  
†να†αcθo ἐ†ανῃ ἐ†αι ἐβoλ ἡ†η†.

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

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

When a strong man,  
fully armed, guards his own  
palace, his goods are in  
peace.

But when a stronger  
than he comes upon him  
and overcomes him, he  
takes from him all his armor  
in which he trusted, and  
divides his spoils.

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

When an unclean spirit  
goes out of a man, he goes  
through dry places, seeking  
rest; and finding none, he  
says, 'I will return to my  
house from which I came'.

فَإِنْ كُنْتُ أَنَا بِبَعْلَزَبُوبَ أَخْرِجُ  
الشَّيَاطِينَ فَأَبْنَاؤُكُمْ بِمَنْ يُخْرِجُونَ؟  
لَذَلِكَ هُمْ يَكُونُونَ قُضَاتِكُمْ.

وَلَكِنْ إِنْ كُنْتُ بِإِصْبَعِ اللَّهِ أَخْرِجُ  
الشَّيَاطِينَ فَقَدْ أَقْبَلَ عَلَيْكُمْ مَلَكُوتُ  
اللَّهِ.

حِينَمَا يَحْفَظُ الْقَوِيُّ دَارَهُ مُتَسَلِّحًا  
تَكُونُ أَمْوَالُهُ فِي أَمَانٍ.

وَلَكِنْ مَتَى جَاءَ مَنْ هُوَ أَقْوَى مِنْهُ  
فَأَنَّهُ يَغْلِبُهُ وَيَنْزِعُ سِلَاحَهُ الْكَامِلَ  
الَّذِي اتَّكَلَ عَلَيْهِ وَيُوزِعُ غَنَائِمَهُ.

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

مَتَى خَرَجَ الرُّوحُ النَّجِسُ مِنَ  
الْإِنْسَانِ يَجْتَازُ فِي أَمَاكِنَ لَيْسَ  
فِيهَا مَاءٌ يَطْلُبُ رَاحَةً. وَإِذَا لَا يَجِدُ  
يَقُولُ: أَرْجِعْ إِلَى بَيْتِي الَّذِي  
خَرَجْتُ مِنْهُ.

Οτοϑ αϑωανι̇ ν̇τεϑξεμϑ εϑερωϑτ  
εϑσαρϑ εϑεελωλ.

Ποτε ψαϑψεναϑ οτοϑ ψαϑβι̇  
ν̇κεψαψϑ (ζ) μ̇πνευμα ενζωοτ̇ εζοτε  
ερωϑ οτοϑ ατψανψεναϑ εζοτν  
ψατψωπι̇ μ̇ματ̇ οτοϑ ψαρε νιζαετ̇ ν̇τε  
πιρωμι̇ ετεμ̇ματ̇ τζωοτ̇ ενεϑζοτ̇α†.

*Πωοτ̇ φα Πεννοτ̇† πε ψα̇ ενεζ  
ν̇τε νι̇ ενεζ.̇ αμην.*

And when he comes, he  
finds it swept and put in  
order.

Then he goes and takes  
with him seven other spirits  
more wicked than himself,  
and they enter and dwell  
there; and the last state of  
that man is worse than the  
first.

*Glory be to God forever.*

فِيَاتِي وَيَجِدُهُ مَكْنُوساً مُرَتَّباً.

ثُمَّ يَذْهَبُ وَيَأْخُذُ سَبْعَةَ أَزْوَاجٍ آخَرَ  
أَشَرَّ مِنْهُ فَتَدْخُلُ وَتَسْكُنُ هُنَاكَ.  
فَتَصِيرُ آوَاخِرُ ذَلِكَ الْإِنْسَانِ أَشَرَّ  
مِنْ أَوَّلِهِ.

*والمجد لله دائماً.*

## Sixth Day of the Third Week of Lent (Saturday)

### اليوم السادس من الأسبوع الثالث 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 ρκθ: α, β	Psalm 129: 1, 2	المزمور 129: 1, 2
<p>ΕΒΟΛ ΘΕΝ ΝΗΕΤΩΗΚ ΔΙΩΩ ΟΥΒΗΚ</p> <p>ΠΒΟΙC: ΠΒΟΙC CΩΤΕΜ ΕΤΑCΜΗ:</p> <p>ΜΑΡΟΥΩΠΙ ΝΞΕ ΝΕΚΜΑΩΧ ΕΥΤΗΝΘΗΟΥ</p> <p>ΕΤCΜΗ ΝΤΕ ΠΑΤΕΟ. <b>ΑΛΛΗΛΟΥΙΑ.</b></p>	<p>Out of the depths I have cried to You. O Lord. O Lord, hear my voice. Let Your ears be attentive to the voice of my supplication. <b>Alleluia.</b></p>	<p>من الأعماق صرخت إليك يا رب. يا رب استمع صوتي. لتكن أذناك مصغيتين إلى صوت تضرعي. <b>هليلويا.</b></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.

ΟΥΔΑΝΑΣΤΩCΙC ΕΒΟΛ ΘΕΝ	A chapter according to Saint Mark, may his blessings be with us. Amen.	فصل من إنجيل معلمنا مرقس البشير. بركاته علينا آمين.
<p>ΠΕΤΑΣΤΕΛΙΟΝ ΕΘΟΥΑΒ ΚΑΤΑ ΜΑΡΚΟΝ</p> <p>ΔCΙΟΥ.</p>		
ΜΑΡΚΟΝ Ι: ΙΖ - ΚΖ	Mark 10: 17 - 27	مرقس 10: 17 - 27
<p>ΟΤΟΘ, ΕΦΗΝΗΟΥ ΕΒΟΛ ΘΙ ΟΥΩΩΙΤ</p> <p>ΑΕΘΟΧΙ ΝΞΕ ΟΥΑΙ ΑΕΘΙΤΕ ΕΞΕΝ ΝΕΥΚΕΛΙ</p> <p>ΝΑΕΩΠΙΝΙ ΜΜΟΥ ΧΕ ΦΡΕΥΤCΒΩ ΝΑCΑΘΟC</p> <p>ΟΥ ΠΕ ΤΗΝΑΙC ΝΤΑΕΡΚΛΗΡΟΝΟΜΟC</p> <p>ΝΟΥΩΝΘ ΝΕΝΕΘ.</p> <p>ΙΗCΟΥC ΔΕ ΠΕΧΑΕΥ ΝΑΕΥ ΧΕ ΕΘΒΕΟΥ</p> <p>ΚΧΩ ΜΜΟC ΕΡΟΙ ΧΕ ΠΑCΑΘΟC ΜΜΟΝ ΘΛΙ</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?"</p>	<p>وَفِيمَا هُوَ خَارِجٌ إِلَى الطَّرِيقِ رَكَضَ وَاحِدٌ وَجَأَ لَهُ وَسَأَلَهُ: «أَيُّهَا الْمُعَلِّمُ الصَّالِحُ مَاذَا أَعْمَلُ لَأَرِثَ الْحَيَاةَ الْأَبَدِيَّةَ؟»</p> <p>فَقَالَ لَهُ يَسُوعُ: «لِمَاذَا تَدْعُونِي صَالِحًا؟ لَيْسَ أَحَدٌ صَالِحًا إِلَّا وَاحِدٌ وَهُوَ اللَّهُ.</p>

ἡ ἀγαθὸς ἐβήλ ἐφ' ἑνὸς ἡ ἀγαθός.

Πέντολὴ κ' ὥσπερ ἡ ἀγαθὴ  
ὑπερβῶτεβ ὑπερερρωικ ὑπερβιοῖ  
ὑπερερμεορε ἡ ἡνωτ ὑπερρωι:  
ἀριτιμὰν ὑπεκίωτ νεμ τεκματ.

Ἦθος δὲ περὶ αὐτὸς καὶ ἐφ' ἑαυτὸν  
καὶ τῶν ἀλλοτρῶν ἐρωτῶν ἰσχύει  
ταμετάλλω.

Ἰησοῦς δὲ ἐταπείνωται ἐρωτῶν  
αὐτὸν περὶ αὐτὸς καὶ  
ἡ ἡνωτ ἑρ ὡς τὸ ἰσχύει καὶ κεοται  
πετεκερδαὲ ἡ ἡνωτ: μαρτυρεῖται καὶ πετε  
ἡ τὰ ἐβόλ ἡ ἡνωτ ἡ ἡνωτ ὡς  
ἐκ' ἐξ ὧν καὶ ἡ ἡνωτ δὲ τὸ ὡς  
ἡ ἡνωτ ὡς τὸ ἡνωτ ὡς  
ἡ ἡνωτ.

Ἦθος δὲ ἐταπείνωται ἐκ' ἐξ ὧν  
αὐτὸν ἐρεπερὶ ὡς: καὶ  
ὡς τὸ ὡς τὸ ὡς.

Ὦς δὲ ἐταπείνωται ἡ ἡνωτ  
περὶ αὐτὸς ὡς τὸ ὡς  
ἡ ἡνωτ ὡς τὸ ὡς  
ἐτμετοτρο ἡ ἡνωτ.

Πιμαθῆναι δὲ καὶ ἐρρωτῶν περὶ  
καὶ ἡ ἡνωτ δὲ ὡς τὸ ὡς  
περὶ αὐτὸς καὶ ὡς τὸ ὡς  
ἡ ἡνωτ ὡς τὸ ὡς.

No one is good but One,  
that is, God.

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 تَشْهَدْ بِالزُّورِ.  
لَا تَسْلُبْ. أَكْرَمُ أَبَاكَ وَأُمِّكَ».

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

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

فَاغْتَمَّ عَلَى الْقَوْلِ وَمَضَى حَزِينًا  
لَأَنَّهُ كَانَ ذَا أَمْوَالٍ كَثِيرَةٍ.

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

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

ἐΐμετοτρο ἡτε Φνοϋϋ.

Смoтeн нoтxαμoтλ єcиnи євoλ  
зитeн фoтoтeн нoтxα нoтpи  
oтpαμλo ἡтeтi єδoтн єΐμεтoтpo ἡтe  
Φнoтϋ.

Πoωoт Δe ἡzooтo нaтepoтpи  
єтxω μμoс нaт xε нu єθнaтoтoтeμ.

Єтaтxooтyт єpωoт ἡxε Iнcoтc  
пexαт xε δaтeн нпpωμ oтμeтaтxooμ  
пe αλλa δaтeн Φнoтϋ αn: oтoн  
тoтoт xαp μптпpт δaтeн Φнoтϋ.

*Πiωoт φa Πeннoтϋ пe тa єнeт  
ἡтe нu єнeт: αμнн.*

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!»

فَبَهِتُوا 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.*

## Liturgy Readings

قراءات القداس

### The Pauline Epistle

رسالة بولس الرسول

Πaтλoс φβωк μпeнδoиc Iнcoтc  
Πιχpиcтoс: πiαпoтoλoс єтoαтeμ:  
φнeтaтoαтyт єпизтoтeннoтyтi ἡтe  
Φнoтϋ.

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 γ: Β - ια**

**2 Corinthians 7: 2 - 11**

**2 كورنثوس 7: 2 - 11**

Ψoπтeн єpωтeн: μпeнδи зλι  
ἡxooнc: μпeнтaкe зλи: μпeнтeт зλи.

Open your hearts to us. We have wronged no one, we have corrupted no one, we have cheated no one.

اَفْبُلُونَا. لَمْ نَظْلِمِ أَحَدًا. لَمْ نَفْسِدْ أَحَدًا. لَمْ نَطْمَعْ فِي أَحَدٍ.

Παίχω ὡς ἀν κατὰ στήθιον  
 ὑπερᾶν: ἀπεψορπ τὰρ ἡςος γε  
 τετενχῆ δὲν πενήντ ἐερῶφῆρ ὡςος  
 νευ ἐερῶφῆρ ἡωνδ.

Ὅσον ἡτῆι ὡς ἀν νοτῆν  
 ὑπαρρησιὰ θάρωτεν: ὅσον ἡτῆι  
 νοτῆν ἡψοτῶτ ἐξεν ὅσος: ἀμωθ  
 ἐβωλ δὲν τετεννωτ: ἀπερῶτ δὲν  
 πῆρῶτ ἐρῆι ἐξεν πενήντ θερ.

Κε τὰρ ἐτανὶ ἐὸ Μακαδονίαν ὑπε  
 τενκαρζ βί ὅλι ἡτον ἀλλὰ  
 ἐνθεχῶτ δὲν ὅωθ νίβεν: σάβωλ  
 θανῶντ σάθωτ θανῶτ.

Ἀλλὰ φηῶσιν ὅτι  
 ἡνθεβίοντ φῶτ ἀφῆντ ναν  
 δὲν ἡπαρσιὰ ἡτῆι.

Ὅτ μόνον δε δὲν τεπαρσιὰ  
 ἀλλὰ νευ δὲν ἡκνωτ  
 ὅττατᾶρ ὅρῆι ἡδῆς ἐξεν  
 ὅσος ἐφῆντ ὡς ἐπετενμει ἡδῆ  
 νευ πετενριμ νευ πετενχῶτ ἐρῆι  
 ἐχων ὅωτ ἡταρῶτ ἡδῶτ.

Χε ἡς ἀφῆκαθ ἡδῆ νωτεν δὲν  
 ἡπιστολῆ ἡτῶντ ἡδῆ ἀν: ἡς  
 ἡπερκεῶντ ἡδῆ πε ἡντ τὰρ γε  
 ἡπιστολῆ ἐτε ὡς γε ἡς  
 ἀφῆκαθ ἡδῆ νωτεν ἡρος ὅτῶντ.

I do not say this to  
 condemn; for I have said  
 before that you are in our  
 hearts, to die together and to  
 live together.

Great is my boldness of  
 speech toward you, great is  
 my boasting on your behalf.  
 I am filled with comfort. I  
 am exceedingly joyful in all  
 our tribulation.

For indeed, when we  
 came to Macedonia, our  
 bodies had no rest, but we  
 were troubled on every side.  
 Outside were conflicts,  
 inside were fears.

Nevertheless God, who  
 comforts the downcast,  
 comforted us by the coming  
 of Titus,

and not only by his  
 coming, but also by the  
 consolation with which he  
 was comforted in you, when  
 he told us of your earnest  
 desire, your mourning, your  
 zeal for me, so that I  
 rejoiced even more.

For even if I made you  
 sorry with my letter, I do  
 not regret it; though I did  
 regret it. For I perceive that  
 the same epistle made you  
 sorry, though only for a  
 while.

لَا أَقُولُ هَذَا لِأَجْلِ دَيْنُونَةٍ، لَأَنِّي قَدْ  
 قُلْتُ سَابِقًا إِنَّكُمْ فِي قُلُوبِنَا لِنَمُوتَ  
 مَعَكُمْ وَنَعِيشَ مَعَكُمْ.

لِي ثِقَةٌ كَثِيرَةٌ بِكُمْ. لِي افْتِخَارٌ كَثِيرٌ  
 مِنْ جِهَتِكُمْ. قَدْ اِمْتَلَأْتُ تَعَزِيَّةً  
 وَأَزْدَدْتُ فَرَحًا جَدًّا فِي جَمِيعِ  
 ضِيقَاتِنَا.

لَآنَّا لَمَّا أَتَيْنَا إِلَى مَكْدُونِيَّةٍ لَمْ يَكُنْ  
 لِحَسَدِنَا شَيْءٌ مِنَ الرَّاحَةِ بَلْ كُنَّا  
 مُكْتَئِبِينَ فِي كُلِّ شَيْءٍ. مِنْ خَارِجٍ  
 خُصُوفَاتٌ. مِنْ دَاخِلٍ مَخَافَتٌ.

لَكِنَّ اللَّهَ الَّذِي يُعَزِّي الْمُتَضَعِّينَ  
 عَزَانَا بِمَجِيئِ تَيْطُسَ.

وَلَيْسَ بِمَجِيئِهِ فَقَطْ بَلْ أَيْضًا  
 بِالتَّعَزِيَّةِ الَّتِي تَعَزَّى بِهَا بِسَبَبِكُمْ  
 وَهُوَ يُخْبِرُنَا بِشَوْقِكُمْ وَنُوحِكُمْ  
 وَغَيْرَتِكُمْ لِأَجْلِي، حَتَّى إِنِّي فَرِحْتُ  
 أَكْثَرَ.

لَأَنِّي وَإِنْ كُنْتُ قَدْ أَحْزَنْتُكُمْ  
 بِالرَّسَالَةِ لَسْتُ أَنْدَمُ، مَعَ أَنِّي  
 نَدِمْتُ. فَإِنِّي أَرَى أَنَّ تِلْكَ الرَّسَالَةَ  
 أَحْزَنْتُكُمْ وَلَوْ إِلَى سَاعَةٍ.

¶ ἡνοῦ δε τρωγι: οὔτε οτι γε  
ἀτετενερῦκαθ νηητ ἀλλὰ γε  
ἀτετενερῦκαθ νηητ εἰμετὰ νοιὰ:  
ἀτετενερῦκαθ νηητ ταρ κατα  
Φνοῦτ εἰνα ἡτετενῶτεμ τὸσι νὲλι  
ἐβὼλ ὡμον.

Πῦκαθ νηητ ταρ κατα Φνοῦτ  
εφερζωβ εἰμετὰ νοιὰ εἰνοζεμ  
ἡαθοῦωμ νὲθηντ πῦκαθ νηητ δε ἡτε  
πικοςμος ὡαφερζωβ εἰμοῦ.

Θηππε ταρ ις πῦκαθ νηητ  
ἐταρετεναιτ κατα Φνοῦτ αφερζωβ  
νωτεν ἡοῦμῶ νῆποῦτῃ ἀλλὰ  
εἰαπολοσιὰ ἀλλὰ εἰαδανακτησις  
εἰβοτ ἀλλὰ εἰμει νηητ ἀλλὰ εἰχορ  
ἀλλὰ εἰβῖμῶπῶ οὔτοθ ζεν ρωβ νιβεν  
ἀτετενταζε θηνοῦ ἐρατεν θηνοῦ  
ἐρετενοταβ ὡπιζωβ.

*Πῖμοτ ταρ νευωτεν νευ  
τῆρηνη εἰσοπ: γε ἁμην εἰεῶπι.*

Now I rejoice, not that  
you were made sorry, but  
that your sorrow led to  
repentance. For you were  
made sorry in a godly  
manner, that you might  
suffer loss from us in  
nothing.

For godly sorrow  
produces repentance leading  
to salvation, not to be  
regretted; but the sorrow of  
the world produces death.

For observe this very  
thing, that you sorrowed in  
a godly manner: What  
diligence it produced in you,  
what clearing of yourselves,  
what indignation, what fear,  
what vehement desire, what  
zeal, what vindication! In all  
things you proved  
yourselves to be clear in this  
matter.

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

الآن أنا أفرح، لا لأنكم حزنتُمْ، بل  
لأنكم حزنتُمْ للتَّوْبَةِ. لأنكم حزنتُمْ  
بحسبِ مَشِيئَةِ اللَّهِ لِكَيْ لَا تَتَخَسَّرُوا  
مِنَّا فِي شَيْءٍ.

لأنَّ الحُزْنَ الَّذِي بِحَسَبِ مَشِيئَةِ اللَّهِ  
يُنْشِئُ تَوْبَةً لِّخَلَاصٍ بَلَا نَدَامَةٍ،  
وَأَمَّا حُزْنُ الْعَالَمِ فَيُنْشِئُ مَوْتًا.

فإنَّهُ هُوَذَا حُزْنُكُمْ هَذَا عَيْنُهُ بِحَسَبِ  
مَشِيئَةِ اللَّهِ، كَمَا أَنْشَأَ فِيكُمْ مِنَ  
الِاجْتِهَادِ، بَلْ مِنَ الْإِحْتِجَاجِ، بَلْ مِنَ  
الْعِظْ، بَلْ مِنَ الْخَوْفِ، بَلْ مِنَ  
الشَّوْقِ، بَلْ مِنَ الْغَيْرَةِ، بَلْ مِنَ  
الْإِنْتِقَامِ. فِي كُلِّ شَيْءٍ أَظْهَرْتُمْ  
أَنْفُسَكُمْ أَنْتُمْ أَبْرِيَاءُ فِي هَذَا الْأَمْرِ.

*نعمة الله الأب تكون مع جميعكم.  
أمين.*

## The Catholic Epistle الكاثوليكون

Καθολικὸν ἐβὼλ ζεν ἡἐπιστολῇ  
ἡτε πενιῶτ Ιακωβος. Ἀμην.  
Πάμενρατ.

Ιακωβος β: ιΔ - κϛ

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

James 2: 14 - 26

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

يعقوب 2: 14 - 26

<p>Οὐ πε πρζηοῦτ νὰςνηοῦτ ἔωωπ ἵτε οῦαι ἡος ἡε οῦοντ οῦναετ ἡματ ἡμον ἵταε Δε ἵθανεβροῖ: μη οῦον ἡωωπ ἵτε πιναετ νὰεμεε αῶνε νιεβροῖ.</p>	<p>What does it profit, my brethren, if someone says he has faith but does not have works? Can faith save him?</p>	<p>مَا الْمَنْفَعَةُ يَا إِخْوَتِي إِنْ قَالَ أَحَدٌ إِنَّ لَهُ إِيْمَانًا وَلَكِنْ لَيْسَ لَهُ أَعْمَالٌ؟ هَلْ يَفْدِرُ الْإِيْمَانُ أَنْ يُخَلِّصَهُ؟</p>
<p>Εῶωπ ἔοῦον οῦον ιε οῦωνι εῦβηω οῦοε εῦωατ ἵτῃρε ἵτε πιεροοῦ.</p>	<p>If a brother or sister is naked and destitute of daily food,</p>	<p>إِنْ كَانَ أَخٌ وَأُخْتُ عُرْيَانَيْنِ وَمُعْتَازَيْنِ لِلْفَقْرِ الْيَوْمِيِّ.</p>
<p>Οῦοε ἵτε οῦαι Δε ἐβολ ῥεν ῥηνοῦ ἡος νωοῦ ἡε ἡαῶενωτεν ῥεν οῦεπρηνη ῥμομ οῦοε ci ἵτετενῶτεμτ Δε νωοῦ ἵτῃρε ἵτε πιωωα οῦ πε πρζηοῦ.</p>	<p>and one of you says to them, “Depart in peace, be warmed and filled,” but you do not give them the things which are needed for the body, what does it profit?</p>	<p>فَقَالَ لَهُمَا أَحَدُكُمَا: «امْضِيَا بِسَلَامٍ، اسْتَدْفِيَا وَاشْبِعِيَا» وَلَكِنْ لَمْ تُعْطُوهُمَا حَاجَاتِ الْجَسَدِ، فَمَا الْمَنْفَعَةُ؟</p>
<p>Παιρητ ῥωε πιναετ ἔωωπ ἡμον ῥωβ ἵθητε εῦωωοτ ῥαρι ῥαροε.</p>	<p>Thus also faith by itself, if it does not have works, is dead.</p>	<p>هَكَذَا الْإِيْمَانُ أَيْضًا، إِنْ لَمْ يَكُنْ لَهُ أَعْمَالٌ، مَيِّتٌ فِي ذَاتِهِ.</p>
<p>Διλλα εῖναῡος ἵτε οῦαι ἡε ἵθοκ οῦον ἵταε οῦναετ ἡματ ἵθοκ ῥω οῦον ἵτηι ἵθανεβροῖ ἡαταμοι ἐπεκναετ ῥωρε νιεβροῖ ἵθοκ ῥω ἵταταμοκ ἐπαναετ ἐβολ ῥεν ναεβροῖ.</p>	<p>But someone will say, “You have faith, and I have works.” Show me your faith without your works, and I will show you my faith by my works.</p>	<p>لَكِنْ يَقُولُ قَائِلٌ: «أَنْتَ لَكَ إِيْمَانٌ، وَأَنَا لِي أَعْمَالٌ!» أَرْنِي إِيْمَانَكَ بِدُونِ أَعْمَالِكَ، وَأَنَا أَرِيكَ بِأَعْمَالِي إِيْمَانِي.</p>
<p>Πθοκ Δε ἵναετ ἡε οῦαι πε Φνοῦτ καλως ῥρα ἡμοε νικεΔεμων ῥωοῦ εεναετ οῦοε εεθεερετερ.</p>	<p>You believe that there is one God. You do well. Even the demons believe; and tremble!</p>	<p>أَنْتَ تُؤْمِنُ أَنَّ اللَّهَ وَاحِدٌ. حَسَنًا تَفْعَلُ. وَالشَّيَاطِينُ يُؤْمِنُونَ وَيَقْسَعُونَ.</p>
<p>Χοῦωω Δε ἐέμι ὠ φῥωμι εῦωοιτ ἡε πιναετ ῥωρε νιεβροῖ εῦωωοτ.</p>	<p>But do you want to know, O foolish man, that faith without works is dead?</p>	<p>وَلَكِنْ هَلْ تُرِيدُ أَنْ تَعْلَمَ أَيُّهَا الْإِنْسَانُ الْبَاطِلُ أَنَّ الْإِيْمَانَ بِدُونِ أَعْمَالٍ مَيِّتٌ؟</p>



Ἀβραὰμ πενιὼτ μὴ μετὰ τῷ μαίοντι  
ἀν ἐβόλθεν νιῶβνοτι ἔταξι μὴ ἰσαὰκ  
περὶ ἡμερῶν ἐχεν πιαδὴν ἐρωτων.

Χνατ γε παρὲς πίναξτ ἐρῶν νευ  
νιῶβνοτι οὐτος ἐβόλθεν νιῶβνοτι ἂν  
πίναξτ χωκ ἐβόλ.

Οὐτος ἀσχωκ ἐβόλ ἦνε τῷ ραφῇ  
θνετῶν ὁμοσ γε ἀφναξτ ἦνε  
Ἀβραὰμ ἐφνοτ ἀποπς ναφ  
ἐορμεθμῇ οὐτος ἀμωτ ἐροφ γε  
πῶφρ μφνοτ.

Πετennaτ γε ἀναθμαίε πρῶμ  
ἐβόλθεν νιῶβνοτι οὐτος νε ἐβόλθεν  
πίναξτ ὁμοατατ ἀν.

Παρητ on Ρααβ τπορη μὴ  
μετὰ τῷ μαίοντι ἀν ἐβόλθεν νιῶβνοτι  
ἔτασεν νιῶβνοτι ἐρος οὐτος ἀσττοτοφ  
ἐβόλ ζιτεν κεμωτ.

Ὑφρητ γαρ ὁμοσ χωρῖς  
πῖνετμα ἐμωτ παρητ ζωφ  
πίναξτ χωρῖς νιῶβνοτι ἐμωτ.

*Πασηνοτ ὑπερμενρε πικοςμος  
ονδε νηετωπ δεν πικοςμος:  
πικοςμος νασινι νευ τερεπιθωμια: φη  
δε ετιρι ὑφοτωφ μφνοτ ἐναφωπι  
φῶ ἐνεε: ἀμην.*

Was not Abraham our  
father justified by works  
when he offered Isaac his  
son on the altar?

Do you see that faith  
was working together with  
his works, and by works  
faith was made perfect?

And the Scripture was  
fulfilled which says,  
“Abraham believed God,  
and it was accounted to him  
for righteousness.” And he  
was called the friend of  
God.

You see then that a man  
is justified by works, and  
not by faith only.

Likewise, was not  
Rahab the harlot also  
justified by works when she  
received the messengers and  
sent them out another way?

For as the body without  
the spirit is dead, so faith  
without works is dead also.

*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.*

أَلَمْ يَتَبَرَّرْ إِبْرَاهِيمُ أَبُونَا بِالْأَعْمَالِ،  
إِذْ قَدَّمَ إِسْحَاقَ ابْنَهُ عَلَى الْمَذْبَحِ؟

فَتَرَى أَنَّ الْإِيمَانَ عَمِلَ مَعَ أَعْمَالِهِ،  
وَبِالْأَعْمَالِ أَكْمَلَ الْإِيمَانَ.

وَتَمَّ الْكِتَابُ الْقَائِلُ: «فَأَمَنَ إِبْرَاهِيمُ  
بِاللَّهِ فَحُسِبَ لَهُ بَرًّا» وَدُعِيَ خَلِيلَ  
اللَّهِ.

تَرَوْنَ إِذَا أَنَّهُ بِالْأَعْمَالِ يَتَبَرَّرُ  
الْإِنْسَانُ، لَا بِالْإِيمَانِ وَحْدَهُ.

كَذَلِكَ رَاغِبُ الزَّانِيَةِ أَيْضًا، أَمَّا  
تَبَرَّرَتْ بِالْأَعْمَالِ، إِذْ قَبِلَتْ الرُّسُلَ  
وَأَخْرَجَتْهُمْ فِي طَرِيقٍ أُخَرَ؟

لَأَنَّهُ كَمَا أَنَّ الْجَسَدَ بِدُونِ رُوحٍ  
مَيِّتٌ، هَكَذَا الْإِيمَانُ أَيْضًا بِدُونِ  
أَعْمَالٍ مَيِّتٌ.

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

## The Acts الإبركسيس

<p>Πραξις ἡ τε νεניοῦ ἡ ἀποστολῶς: ἐρε ποῦς μοῦ εἶσιν αὖτις ὡπι νεμάν. ἀμην.</p>	<p>The Acts of our fathers the apostles, may their blessings be with us all. Amen.</p>	<p>فصل من أعمال آبائنا الرسل الأطهار المشمولين بنعمة الروح القدس، بركاتهم تكون معنا. آمين.</p>
<p><b>Πραξις κς: ιβ - λε</b></p>	<p><b>Acts 23: 12 - 35</b></p>	<p><b>أعمال 23: 12 - 35</b></p>
<p>Ετα πιεζοον δε ὡπι αἰθωοῦ ἦξε ἡλιοῦται: αἰωρκ ἡνοῦρηνον εἰσω ἡμος ἐῶτεμονωμ οὔδε ἐῶτεμω ῥατοῦδωτεβ ἡ Παῦλος.</p> <p>Πατερ ζοῦο δε ἐῶμε ἡρωμι ἦξε ἡ ἐταῖρι ἡ παιδναῶ.</p> <p>Παι αἰ ἡ παρῆρηνερενε νεμ ἡ πρεσβυτερος πεχωοῦ ξε ζεν πιδναθεμα ἀνταρκον ἐῶτεμμεῖπι ἡ ζλι ἡ ωικ ῥατενδωτεβ ἡ Παῦλος.</p> <p>Ἦνοῦ οὔν οὔωνε ἐπιχιλιαρχος νεμ πιμάνῃζαπ ζοπως ἡ τερενε ῥαρωτεν ζωε ξε ἀρετενναεῖμι ζεν οὔταχρο εἶσιν: ἄνον δε ἡ πατερζωντ ἐρωτεν τερεβτω ἐδοθεῖ.</p> <p>Εταρρωτεμ δε ἐῖχορξε ἦξε ἡ ῥηρι ἡ τσωνι ἡ Παῦλος αἰ αἰ ἐδοῦν ἐῖπαρεῖβολη αἰταμε Παῦλος.</p> <p>Αἰμοῦ ἡ δε ἦξε Παῦλος εἶσαι ἡ ἡκατονταρχος πεχαῖ ξε βι</p>	<p>And when it was day, some of the Jews banded together and bound themselves under an oath, saying that they would neither eat nor drink till they had killed Paul.</p> <p>Now there were more than forty who had formed this conspiracy.</p> <p>They came to the chief priests and elders, and said, “We have bound ourselves under a great oath that we will eat nothing until we have killed Paul.</p> <p>Now you, therefore, together with the council, suggest to the commander that he be brought down to you tomorrow, as though you were going to make further inquiries concerning him; but we are ready to kill him before he comes near.”</p> <p>So when Paul’s sister’s son heard of their ambush, he went and entered the barracks and told Paul.</p> <p>Then Paul called one of the centurions to him and said, “Take this young man to the</p>	<p>وَلَمَّا صَارَ النَّهَارُ صَنَعَ بَعْضُ الْيَهُودِ اتِّفَاقًا وَحَرَمُوا أَنْفُسَهُمْ قَائِلِينَ إِنَّهُمْ لَا يَأْكُلُونَ وَلَا يَشْرَبُونَ حَتَّى يَقْتُلُوا بُولُسَ.</p> <p>وَكَانَ الَّذِينَ صَنَعُوا هَذَا التَّحَالُفَ أَكْثَرَ مِنْ أَرْبَعِينَ.</p> <p>فَتَقَدَّمُوا إِلَى رُؤَسَاءِ الْكَهَنَةِ وَالشُّيُوخِ وَقَالُوا: «قَدْ حَرَمْنَا أَنْفُسَنَا حَرَمًا أَنْ لَا نَذُوقَ شَيْئًا حَتَّى نَقْتُلَ بُولُسَ.</p> <p>وَالآنَ أَعْلَمُوا الْأَمِيرَ أَنَّكُمْ مَعَ الْمَجْمَعِ لَكُمْ يُنْزَلُ إِلَيْكُمْ عَدَا كَأَنَّكُمْ مُرْمَعُونَ أَنْ تَفْحَصُوا بِأَكْثَرِ تَدْقِيقٍ عَمَّا لَهُ. وَنَحْنُ قَبْلَ أَنْ يَقْتَرِبَ مُسْتَعِدُّونَ لِقَتْلِهِ».</p> <p>وَلَكِنَّ ابْنَ أُخْتِ بُولُسَ سَمِعَ بِالْكَيْمِينَ فَجَاءَ وَدَخَلَ الْمَعْسَكَ وَأَخْبَرَ بُولُسَ.</p> <p>فَاسْتَدْعَى بُولُسُ وَاحِدًا مِنْ قَوَادِ الْمِنَاتِ وَقَالَ: «اذْهَبْ بِهَذَا الشَّابِّ</p>

ԱՍՈՒՅԵԼՅՈՒՐԻ ԷՅՕՐՆ ՄԻԱ ՍԻՃԻԼԱՐՅՈՍ  
ՕՐՈՒՄԵՐՍ ՕՐՇԻՄ ԶԱՐ ԵՐՈՒՄՈՐ ՈՒՐ.

Թոօզ մեն օրն ազճիւղ ազենց լա  
 փիլիարիոս քաւոյ չե Բաղոս  
 քաւոնք ազմօր՝ քրօ՛ւ ճաշոս նի ին  
 ի քաւօնալիք ի ճօրն լաքօք օրօն ին  
 օրօն ինքօք չաւ.

Δαδὰμαθι Δε ἡτεφχιζ ἡχε  
 πιχιλιαρχοσ οτοθ ἔταφερὰναχωριν  
 σα οτσα ἡμαγατφ ναφωμιν ἡμοφ χε  
 οφ πετεκοτωω ἔχοφ νηι.

Περαγ γε νιλονῶδι αἰσεμνητς  
 ἔτοβερκ ἡραστῇ ῥοπως ἡτεκίνι  
 ἡΠαγλως ἐπιμαῖντῳα ῥως γε  
 ῥναῖμι εἰσνητῳ ῥεν οὔταχρο.

ΠΟΟΚ ΟΥΝ ἈΠΕΝΘΕΡΕ ΠΕΚΖΗΤ ΘΩΤ  
 ΝΕΜΩΟΥ ΟΥΟΝ ΝΖΟΥΘ ΓΑΡ ΕΞΕΜΕ ΝΡΩΜΙ  
 ΕΒΟΛ ΝΖΗΤΟΥ ΕΥΧΩΡΧ ΕΡΟΥ· ΝΑΙ  
 ΕΤΑΥΤΑΡΚΕ ΝΝΟΥΕΡΗΝΟΥ ΕΨΤΕΜΟΥΜ  
 ΟΥΔΕ ΕΨΤΕΜΩ ΨΑΤΟΥΖΩΤΕΒ ἈΜΟΥ  
 ΟΥΟΖ †ΝΟΥ ΣΕΣΕΒΤΩΤ ΕΥΧΟΥΨΤ ΕΒΟΛ  
 ΖΑΤΖΗ ἈΠΙΩΥ ΕΘΝΑΨΩΠΙ ΕΒΟΛ ΖΙΤΟΤΚ.

Πιχιλιαρχος ονν αqχα πιδελwρι  
 εβoλ εαqβoνθεν naq εwτεuχοc ηελι  
 χε ακταuοι εναι.

Οτοϑ αϑμοϑ† ἐςνατ ἐβολδεν  
νιῆκατονταρχος πελαϑ νωοτ ξε

commander, for he has something to tell him.”

So he took him and brought him to the commander and said, "Paul the prisoner called me to him and asked me to bring this young man to you. He has something to say to you."

Then the commander took him by the hand, went aside, and asked privately, "What is it that you have to tell me?"

And he said, “The Jews have agreed to ask that you bring Paul down to the council tomorrow, as though they were going to inquire more fully about him.

But do not yield to them, for more than forty of them lie in wait for him, men who have bound themselves by an oath that they will neither eat nor drink till they have killed him; and now they are ready, waiting for the promise from you.”

So the commander let the young man depart, and commanded him, “Tell no one that you have revealed these things to me.”

And he called for two centurions, saying, “Prepare two hundred soldiers, seventy horsemen, and two

إِلَى الْأَمِيرِ لَأَنَّ عِنْدَهُ شَيْئًا يُخْبِرُهُ بِهِ».

فَأَخَذَهُ وَأَحْضَرَهُ إِلَى الْأَمِيرِ وَقَالَ:  
«اسْتَدْعَانِي الْأَسِيرُ بُولُسَ وَطَلَبَ  
أَنْ أُحْضَرَ هَذَا الشَّابَّ إِلَيْكَ وَهُوَ  
عِنْدَهُ شَيْءٌ لِيَقُولَهُ لَكَ».

فَأَخَذَ الْأَمِيرُ بِيَدِهِ وَتَحَّى بِهِ مُنْفَرِداً  
وَاسْتَخْبَرَهُ: «مَا هُوَ الَّذِي عِنْدَكَ  
لِتُخْبِرَنِي بِهِ؟»

فَقَالَ: «إِنَّ الْيَهُودَ تَعَاهَدُوا أَنْ  
يَطْلُبُوا مِنْكَ أَنْ تُنْزِلَ بُولَسَ عَدَا  
إِلَى الْمَجْمَعِ كَأَنَّهُمْ مُزْمِعُونَ أَنْ  
يَسْتَخْبِرُوا عَنْهُ بِأَكْثَرِ تَدْقِيقٍ.

فَلَا تَقْدِرُ عَلَيْهِمْ لَأَنْ أَكْثَرَ مِنْ أَنْ بَعِينَ  
رَجُلًا مِنْهُمْ كَامِنُونَ لَهُ قَدْ حَرَمُوا  
أَنْفُسَهُمْ أَنْ لَا يَأْكُلُوا وَلَا يَشْرَبُوا  
حَتَّى يَقْتُلُوهُ وَهُمْ الْآنَ مُسْتَعِدُونَ  
مُنْتَظَرُونَ الْوَعْدَ مِنْكَ».

فَأُطْلِقَ الْأَمِيرُ الشَّابَّ مُوصِيًا إِيَّاهُ  
أَنْ: «لَا تَقُلْ لِأَحَدٍ إِنَّكَ أَعْلَمْتَنِي  
بِهَذَا».

ثُمَّ دَعَا اثْنَيْنِ مِنْ قَوَادِ الْمَنَاتِ  
وَقَالَ: «أَعِدَّا مِنِّي عَسْكَرِي  
لِيَذْهَبَا إِلَى قَيْصَرِيَّةَ وَسَبْعِينَ

σεβτε ἑνατ ὡς ἡμᾶτοι ὁπωσ ἡσευε  
 ὡς Καισαρίᾳ νευ ὡς ἡεπετς νευ  
 ἑνατ ὡς ἡρεφχιλοσχη ιςεν φνατ  
 ἡααπ ὡουτ ἡπιεχωρ.

Нсеби де нзан тебνωоти зина  
 ἡτογταλε Παυλος ἡτογναεμεφ ὡς  
 Φυλιζ πιεγεμεων.

Αφ᾽ οὗτοι δε ἡοτεπιστολη εἶον  
 ἡτας ἡματ ἡοτγπος ἡπαιρητ.

Κλαυδιος Λυσιας ἡπικρατιστος  
 ἡεγεμεων Φυλιζ χερε.

Παιρωμι ατταεοφ ἡεε ἡιλοτδαι  
 οτοε ετμενι εδοθεεφ αιωε νευ  
 πιετρατεμα αιναεμεφ εταιεμι χε  
 οτρωμεος πε.

Ειοτωω δε εεμι ετλωιχι ετογχεμ  
 ἡρικι εροφ εεθης αιενφ εςεν  
 πουμανηταπ.

Φαι εταγεμεφ ετχεμ ἡρικι εροφ  
 εεβε εανζητημα ἡτε πογνομος  
 ἡπιχεμ νοβι δε ἡεητφ εφἡπῶς  
 ἡφεμοτ ιε εανῑναεε ἡτε οτεεκλημα.

Εταγταμοι δε εεβε ογκοβνι  
 εφεωοτ εφἡαῶπι εα παιρωμι  
 εβοεχιτοτοτ са тог аιοτορпφ εарок  
 εαιεονεен ετοτοτ ἡνεεκατηεорос  
 εεροгсахи наεрак.

hundred spearmen to go to  
 Caesarea at the third hour of  
 the night;

and provide mounts to set  
 Paul on, and bring him  
 safely to Felix the  
 governor.”

He wrote a letter in the  
 following manner:

Claudius Lysias. To the  
 most excellent governor  
 Felix:

Greetings. This man was  
 seized by the Jews and was  
 about to be killed by them.  
 Coming with the troops I  
 rescued him, having learned  
 that he was a Roman.

And when I wanted to know  
 the reason they accused  
 him, I brought him before  
 their council.

I found out that he was  
 accused concerning  
 questions of their law, but  
 had nothing charged against  
 him deserving of death or  
 chains.

And when it was told  
 me that the Jews lay in wait  
 for the man, I sent him  
 immediately to you, and  
 also commanded his  
 accusers to state before you  
 the charges against him.  
 Farewell.

فَارِسًا وَمِنْتَي رَامِحٍ مِنَ السَّاعَةِ  
 الثَّالِثَةِ مِنَ اللَّيْلِ.

وَأَنْ يُقَدِّمًا دَوَابَّ لِيُزَكِّبَا يُولَسَّ  
 وَيُوصِلَاهُ سَالِمًا إِلَى فِيلِكْسَ  
 الْوَالِيِ.»

وَكَتَبَ رِسَالَةً حَاوِيَةً هَذِهِ الصُّورَةَ:

«كَلُودِيُوسُ لَيْسِيَّاسُ يُهْدِي سَلَامًا  
 إِلَى الْعَزِيزِ فِيلِكْسَ الْوَالِيِ.

هَذَا الرَّجُلُ لَمَّا أَمْسَكَهُ الْيَهُودُ  
 وَكَانُوا مُزْمِعِينَ أَنْ يَقْتُلُوهُ أَقْبَلْتُ  
 مَعَ الْعَسْكَرِ وَأَنْقَذْتُهُ إِذْ أَخْبَرْتُ أَنَّهُ  
 رُومَانِيٌّ.

وَكُنْتُ أَرِيدُ أَنْ أَعْلَمَ الْعِلَّةَ الَّتِي  
 لِأَجْلِهَا كَانُوا يَشْتَكُونَ عَلَيْهِ  
 فَأَنْزَلْتُهُ إِلَى مَجْمَعِهِمْ.

فَوَجَدْتُهُ مَشْكُوعًا عَلَيْهِ مِنْ جِهَةٍ  
 مَسَائِلَ نَامُوسِهِمْ. وَلَكِنْ شَكَاوِي  
 تَسْتَحِقُّ الْمَوْتَ أَوْ الْفُيُودَ لَمْ تَكُنْ  
 عَلَيْهِ.

ثُمَّ لَمَّا أَعْلَمْتُ بِمَكِيدَةِ عَتِيدَةٍ أَنْ  
 تَصِيرَ عَلَى الرَّجُلِ مِنَ الْيَهُودِ  
 أَرْسَلْتُهُ لِلْوَقْتِ إِلَيْكَ أَمْرًا الْمُشْتَكِينَ  
 أَيْضًا أَنْ يَقُولُوا لَدَيْكَ مَا عَلَيْهِ. كُنْ  
 مُعَافَى.»

Πῆλατοι μὲν οὖν κατὰ  
πεταρῥαυῇ νωοῦ ἀνὼλι ὑΠαυλος  
ἤνχωρῃ ἀνενῇ ἐἈντιπατρις

Περραστὶ Δὲ ἀρχῶ ἡνιχιπετς  
εἰροῦντῃ νεμαῇ ἀνκοτοῦ  
ἐτπαρεμβολῆ.

Παι Δὲ ἐτατὶ ἐΚεσαριὰ οὐοῦ  
ἐτατὶ ἡτῆπιστολῆ ὑπιβησεμων  
ἀνταρῷ ὑπικεΠαυλος ναρραῇ.

Εταρῶν Δὲ ἡτῆπιστολῆ ἀρῶνι  
χε οὔ ἐβολῆεν ἀπὸ ἡπαρχιὰ πε: οὐοῦ  
ἐταρῶνι χε οὔ ἐβολῆεν τῇΚυλικιὰ πε.

Εἰςωτεμ ἐροκ περαῇ ὅταν  
ἀρῶνι ἤχε νεκκατητορος: οὐοῦ  
ἀρῶντῃσιν εἰροῦντῃρεῖ ἐροῇ ὅθεν  
πῖπερτωριον ἡτε Ηρωδης.

*Πισαχι Δὲ ἡτε Πβοις ἐφῆλαι οὐοῦ  
ἐφῆλαι: ἐφῆμασι οὐοῦ ἐφῆταχρο:  
ὅθεν τῆςτῆς ἡεκκλῆσια ἡτε Φνοτῆ:  
ἀμην.*

Then the soldiers, as they  
were commanded, took Paul  
and brought him by night to  
Antipatris.

The next day they left the  
horsemen to go on with  
him, and returned to the  
barracks.

When they came to  
Caesarea and had delivered  
the letter to the governor,  
they also presented Paul to  
him.

And when the governor had  
read it, he asked what  
province he was from. And  
when he understood that he  
was from Cilicia,

he said, "I will hear you  
when your accusers also  
have come." And he  
commanded him to be kept  
in Herod's Praetorium.

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

فَالْعَسَكُرُ أَخَذُوا بُولُسَ كَمَا أُمِرُوا  
وَذَهَبُوا بِهِ لَيْلًا إِلَى أَنْتِيپَاتْرِيسَ.

وَفِي الْغَدِ تَرَكُوا الْفَرَسَانَ يَذْهَبُونَ  
مَعَهُ وَرَجَعُوا إِلَى الْمَعْسَكِرِ.

وَأُولَئِكَ لَمَّا دَخَلُوا قَيْصَرِيَّةَ وَدَفَعُوا  
الرِّسَالَةَ إِلَى الْوَالِي أَحْضَرُوا  
بُولُسَ أَيْضًا إِلَيْهِ.

فَلَمَّا قَرَأَ الْوَالِي الرِّسَالَةَ وَسَأَلَ مِنْ  
آيَةِ وَلَايَةٍ هُوَ وَوَجَدَ أَنَّهُ مِنْ  
كِلِيكِيَّةَ.

قَالَ: «سَأَسْمَعُكَ مَتَى حَضَرَ  
الْمُشْتَكُونَ عَلَيْكَ أَيْضًا». وَأَمَرَ أَنْ  
يُحْرَسَ فِي قَصْرِ هِيرُودُسَ.

*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 κς: ι, ια	Psalm 26: 10, 11	المزمور 26: 10، 11
<p>Εἰς ὅσον οὐρὸς εἰεὶ ᾠψαλμὸν ἐπὶ τοῖς:</p> <p>σωτὴρ τοῖς ἐπαθροῦν ἐταίω ἔβωλ</p> <p>ἡδῆται: καὶ νῆνι οὐρὸς σωτὴρ ἐροί: καὶ</p> <p>ἡθὺς περὶ ἐτα παρὴντος καὶ κακ.</p> <p><b>Αλληλουϊα.</b></p>	<p>I shall sing, and sing psalms to The Lord. Hear, O Lord, my voice, which I have uttered aloud. Have mercy on me, and hearken to me. For You are He to whom my heart spoke.</p> <p><b>Alleluia.</b></p>	<p>أَسْبِحْ وَأَرْتِلْ لِلرَّبِّ. اسْتَمِعْ يَا رَبِّ صَوْتِي الَّذِي بِهِ دَعَوْتُكَ. اِرْحَمْنِي وَاسْتَجِبْ لِي. فَإِنَّهُ لَكَ قَالِ قَلْبِي.</p> <p><b>هَلِّلِيلُيَا.</b></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.**

Οὐρανῶν καὶ ἐβόλ θεν πνεύματος ἁγίου κατὰ Ματθαῖον αὐτοῦ.	A chapter according to Saint Matthew, may his blessings be with us. Amen.	فصل من إنجيل معلمنا متي البشير. بركاته علينا آمين.
Ματθαῖον ιη: κς - λς	Matthew 18: 23 - 35	متي 18: 23 - 35
<p>Εὐθε φαι δὸνι ἡγε ἡμετεροῖς ἡγε</p> <p>νιφνοῖς ἡγερωμὶ ἡγεροῖς ἐαφροῦ</p> <p>ἐφωπ νευ νεφβιακ.</p> <p>Εταφερῶντος δὲ ἡγερωπ αὐτῶν καὶ</p> <p>ἡγεροῖς ὅσον οὐμῶν ἡγερωπ ἐροῦ.</p> <p>Μονταῦ δὲ ἐτητοῦ:</p> <p>αφροῦ καὶ ἡγε περὶ τοῖς ἐτητοῦ</p>	<p>Therefore, the kingdom of heaven is like a certain king who wanted to settle accounts with his servants.</p> <p>And when he had begun to settle accounts, one was brought to him who owed him ten thousand talents.</p> <p>But as he was not able to pay, his master commanded that he be sold,</p>	<p>لَذَلِكَ يُشَبِّهُ مَلَكُوثُ السَّمَاوَاتِ إِنْسَانًا مَلِكًا أَرَادَ أَنْ يُحَاسِبَ عَبِيدَهُ.</p> <p>فَلَمَّا ابْتَدَأَ فِي الْمَحَاسَبَةِ قَدِمَ إِلَيْهِ وَاحِدٌ مَدْيُونٌ بِعَشْرَةِ آلَافِ وَزُنَّةٍ.</p> <p>وَإِذْ لَمْ يَكُنْ لَهُ مَا يُؤْفَى أَمَرَ سَيِّدُهُ أَنْ يُبَاعَ هُوَ وَامْرَأَتُهُ وَأَوْلَادُهُ وَكُلُّ مَا لَهُ وَيُؤْفَى الدَّيْنُ.</p>

ἐβόλ νευ τεφῶνι νευ νεφῶνι νευ  
ενχαλ νιβεν ἐτε ἵταφ οτοζ ἐτοβοῦ.

Εταφῶνι οἷν ἐπεσῆτ ἵχε πιβωκ  
ἐτε ἡματ ναφωῶνι ἡμοφ εφχω  
ἡμος χε παβοικ ὡφῆνι νευνι οτοζ  
†νατοβοῦ νாக τηροῦ.

Εταφῶνι Δε ἵχε Ποικ ἡπιβωκ  
ἐτε ἡματ αφχαφ ἐβόλ οτοζ πετέροφ  
τηρφ αφχαφ ναφ ἐβόλ.

Εταφῶνι ἐβόλ ἵχε πιβωκ ἐτε ἡματ  
αφχι νῶνι ἡνεφῶνι ἡνβιαικ ἐοτον  
ῶε ἡσαθερι ἵταφ ἐροφ: οτοζ  
ἐταφῶνι ἡμοφ αφωχῶ ἡμοφ εφχω  
ἡμος χε μα πετέροκ.

Εταφῶνι οἷν ἐπεσῆτ ἵχε  
πεφῶνι ἡβωκ ναφ†ζο ἐροφ εφχω  
ἡμος χε ὡφῆνι νευνι οτοζ  
†νατοβοῦ νாக τηροῦ.

Πθοφ Δε ἡπεφωῶνι αλλα  
αφῶνι αφῶνι ἐπιῶτεκο ῶατεφ†  
ἡπετέροφ.

Εταφῶνι Δε ἵχε νεφῶνι ἡνβιαικ  
ἐνῆταφῶνι ἡ ποῶνι ἡκαζ ἐμαῶν:  
οτοζ ἐταφῶνι ποῶνι ἐζωβ  
νιβεν ἐταφῶνι.

Ποτε ἡ πεφῶνι μοφ† ἐροφ πεχαφ  
ναφ χε πιβωκ εφωῶνι φητέροκ τηρφ

with his wife and children  
and all that he had, and that  
payment be made.

The servant therefore  
fell down before him,  
saying, ‘Master, have  
patience with me, and I will  
pay you all.’

Then the master of that  
servant was moved with  
compassion, released him,  
and forgave him the debt.

But that servant went  
out and found one of his  
fellow servants who owed  
him a hundred denarii; and  
he laid hands on him and  
took him by the throat,  
saying, ‘Pay me what you  
owe!’

So his fellow servant  
fell down at his feet and  
begged him, saying, ‘Have  
patience with me, and I will  
pay you all.’

And he would not, but  
went and threw him into  
prison till he should pay the  
debt.

So when his fellow  
servants saw what had been  
done, they were very  
grieved, and came and told  
their master all that had  
been done.

Then his master, after he  
had called him, said to him,  
‘You wicked servant! I

فَخَرَّ الْعَبْدُ وَسَجَدَ لَهُ قَائِلًا: يَا سَيِّدُ  
تَمَهَّلْ عَلَيَّ فَأَوْفِيكَ الْجَمِيعَ.

فَتَحَنَّنَ سَيِّدُ ذَلِكَ الْعَبْدِ وَأَطْلَقَهُ  
وَتَرَكَ لَهُ الدَّيْنَ.

وَلَمَّا خَرَجَ ذَلِكَ الْعَبْدُ وَجَدَ وَاحِدًا  
مِنَ الْعِبِيدِ رُفْقَانِهِ كَانَ مَدْيُونًا لَهُ  
بِمِئَةِ دِينَارٍ فَأَمْسَكَهُ وَأَخَذَ بَعْقِهِ  
قَائِلًا: أَوْفِنِي مَا لِي عَلَيْكَ.

فَخَرَّ الْعَبْدُ رَفِيقَهُ عَلَى قَدَمَيْهِ  
وَطَلَّبَ إِلَيْهِ قَائِلًا: تَمَهَّلْ عَلَيَّ  
فَأَوْفِيكَ الْجَمِيعَ.

فَلَمْ يَرُدْ بَلْ مَضَى وَالْقَاهُ فِي سِجْنٍ  
حَتَّى يُوفِيَ الدَّيْنَ.

فَلَمَّا رَأَى الْعَبِيدُ رُفْقَاؤُهُ مَا كَانَ  
حَزَنُوا جَدًّا. وَأَتَوْا وَقَصُّوا عَلَى  
سَيِّدِهِمْ كُلِّ مَا جَرَى.

فَدَعَاهُ حِينَئِذٍ سَيِّدُهُ وَقَالَ لَهُ: أَيُّهَا  
الْعَبْدُ الشَّرِيرُ كُلُّ ذَلِكَ الدَّيْنِ تَرَكَتُهُ  
لَكَ لِأَنَّكَ طَلَبْتَ إِلَيَّ.

αιχαϋ νακ έβολα γε ακτρω έροι.

Насемпѣа наκ αν γε нѣок  
нѣκнаи ѓа πεκѣφнѣр ѡβωκ ѡπαиηт  
εται наи наκ ѡμοϋ.

Οτοϑ εταϋχωνт нге πεϋβοиϋ  
αϋτηиϋ ετοτοу ннιρεϋтѣμκο  
ѡατεϋт ѡπεтєроϋ τηϋ.

Пαιηт πεте Παиωт εтѣен нιφноу  
нааиϋ нωтен аρεϋтеμ πιогаи ѡωωтен  
χω έβολα ѡπεϋсон ѓен πεϋϑнт τηϋ.

*Πιωοу φα Πενноут πε ѡα єνεϑ  
нте ни єνεϑ: аμнн.*

forgave you all that debt  
because you begged me.

Should you not also  
have had compassion on  
your fellow servant, just as I  
had pity on you?"

And his master was  
angry, and delivered him to  
the torturers until he should  
pay all that was due to him.

"So My heavenly Father  
also will do to you if each  
of you, from his heart, does  
not forgive his brother his  
trespasses."

*Glory be to God forever.*

أَفَمَا كَانَ يَنْبَغِي أَنَّكَ أَنْتَ أَيْضاً  
تَرْحَمَ الْعَبْدَ رَفِيقَكَ كَمَا رَحِمْتَنِي أَنَا؟

وَعَضِبَ سَيِّدُهُ وَسَلَّمَهُ إِلَى  
الْمُعَذِّبِينَ حَتَّى يُوفِيَ كُلَّ مَا كَانَ لَهُ  
عَلَيْهِ.

فَهَكَذَا أَبِي السَّمَاوِيِّ يَفْعَلُ بِكُمْ إِنْ  
لَمْ تَتْرَكُوا مِنْ قُلُوبِكُمْ كُلُّ وَاحِدٍ  
لِأَخِيهِ زَلَّاتِهِ.

*والمجد لله دائماً.*



## Seventh Day of the Third Week of Lent (Sunday of Prodigal Son) اليوم السابع من الأسبوع الثالث من الصوم الكبير (أحد الابن الضال)

### Vespers Psalm مزمور العشية

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

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

Ψαλμος τω Δαυιδ πζ: α, β	Psalm 87: 1, 2	المزمور 87: 1, 2
<p>Πβοις Φνοϋτ̃ η̃τε παουχα: διωϋ          ε̃βολ̃ υ̃πιε̃ρουοϋ νεμ̃ πιε̃χωρ̃          υ̃πεκ̃υ̃θο: μαρε̃σι̃ ε̃δου̃τη̃ υ̃πεκ̃υ̃θο̃ η̃χε̃          τα̃προ̃σε̃ρυ̃χη: Πβοις ρεκ̃ πεκ̃υ̃α̃ϋ̃χ          ε̃πα̃τ̃ρο. <b>Αλληλουια̃.</b></p>	<p>O Lord, God of my salvation, I have cried out day and night before You. Let my prayer come before You; incline Your ear to my cry. <b>Alleluia.</b></p>	<p>يا رب إله خلاصي، بالنهار والليل صرخت أمامك. فلتدخل قدامك صلاتي. أمل أذنك إلى صراخي. <b>هليلويا.</b></p>

### Vespers Gospel إنجيل العشية

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

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

<p>Ο̃τα̃να̃στ̃νω̃σις̃ ε̃βολ̃ θ̃εν          πιε̃ρα̃στ̃ελ̃ιον̃ ε̃θο̃να̃β̃ κα̃τα̃ υ̃α̃τ̃θ̃ε̃ον̃          α̃σ̃ι̃ο̃ϋ̃.</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>
υ̃α̃τ̃θ̃ε̃ον̃ ι̃ε̃: α̃ - κ̃	Matthew 15: 1 - 20	متي 15: 1 - 20
<p>Π̃ο̃τε̃ αν̃ι̃ θα̃ ι̃η̃σο̃ϋ̃ς̃ ε̃βολ̃θ̃εν̃          ι̃ε̃ρο̃υ̃σα̃λη̃μ̃ η̃χε̃ θ̃αν̃Φ̃α̃ρι̃σε̃ο̃ς̃ νεμ̃          θ̃αν̃σα̃θ̃ ε̃ϋ̃χ̃ω̃ υ̃μ̃ο̃ς̃.</p> <p>Χ̃ε̃ ε̃ο̃βε̃ ο̃ϋ̃ νεκ̃υ̃α̃θη̃της̃          σε̃ερ̃πα̃ρα̃βε̃ν̃ι̃ν̃ η̃τ̃πα̃ρα̃δο̃σις̃ η̃τε̃</p>	<p>Then the scribes and Pharisees who were from Jerusalem came to Jesus, saying,</p> <p>“Why do Your disciples transgress the tradition of the elders? For they do not</p>	<p>حينئذ جاء إلى يسوع كتبة وفريسيون الذين من أورشليم قائلين:</p> <p>«لماذا يتعدى تلاميذك تقليد الشيوخ فانهم لا يغسلون أيديهم حينما يأكلون خبزاً؟».</p>

νιπρεσβυτερος νεικωι γαρ νινοτυχιζ  
εβωλ αν ετναοτευμ ωικ.

Πθου Δε πεχαυ νωου γε εθε οτ  
νθωτεν ζωτεν τετενεπαρabenin  
ντηεντολζ ντε Φνουτ εθε  
τετενπαρΔοcic.

Φνουτ γαρ αχχοc γε ματαιε  
πεκιωτ νεμ τεκματ οτοζ φθεθαζε  
οναχι εγρωου νσα πεκιωτ νεμ  
τεκματ εγεμουτ μφεμουτ.

Πθωτεν Δε τετενχω μμοc γε  
φθεθαχοc μπεκιωτ ιε τεκματ γε  
ονταιο εχναζεμζουτ μμου  
εβωλζιτοτ ννευταιε πεκιωτ νεμ  
τεκματ.

Οτοζ ατετενκερυ πιαχι ντε  
Φνουτ εθε νετενπαρΔοcic.

Πιζοβι καλωc αχερπροφητεyin  
ζαρωτεν νχε Ηcαηαc πιπροφηηc  
εγχω μμοc.

Χε παιδαοc ερτιμαν μμοι ζεν  
νοτυcφοτοτ ποτζητ Δε εροτηου cαβολ  
μμοι.

Ετερεcεβηcθε μμοι εβληου εττcεβω  
νζανcεβω νζονζεν νρωμ.

Οτοζ εταχυμουτ επιμνη πεχαυ  
νωου γε cωτευμ οτοζ κατ.

wash their hands when they  
eat bread.”

He answered and said to  
them, “Why do you also  
transgress the  
commandment of God  
because of your tradition?

For God commanded,  
saying, ‘Honor your father  
and your mother’; and, ‘He  
who curses father or  
mother, let him be put to  
death.’

But you say, ‘Whoever  
says to his father or mother,  
“Whatever profit you might  
have received from me is a  
gift to God”, then he need  
not honor his father or  
mother.’

Thus you have made the  
commandment of God of no  
effect by your tradition.

Hypocrites! Well did  
Isaiah prophesy about you,  
saying:

‘These people draw near  
to Me with their mouth, and  
honor Me with their lips,  
but their heart is far from  
Me.

And in vain they  
worship Me, teaching as  
doctrines the  
commandments of men.”

When He had called the  
multitude to Himself, He  
said to them, “Hear and

فَاجَابَ: «وَأَنْتُمْ أَيْضاً لِمَاذَا تَتَعَدَّوْنَ  
وَصِيَّةَ اللَّهِ بِسَبَبِ تَقْلِيدِكُمْ؟

فَإِنَّ اللَّهَ أَوْصَى قَائِلاً: أَكْرِمِ أَبَاكَ  
وَأُمَّكَ وَمَنْ يَسْتَنْمِ أَباً أَوْ أُمَّاً فَلْيَمُتْ  
مَوْتاً.

وَأَمَّا أَنْتُمْ فَتَقُولُونَ: مَنْ قَالَ لِأَبِيهِ  
أَوْ أُمِّهِ: قُرْبَانٌ هُوَ الَّذِي تَنْتَفِعُ بِهِ  
مِنْى. فَلَا يُكْرِمُ أَبَاهُ أَوْ أُمَّهُ.

فَقَدْ أَبْطَلْتُمْ وَصِيَّةَ اللَّهِ بِسَبَبِ  
تَقْلِيدِكُمْ.

يَا مُرَاوُونَ! حَسَنًا تَنْبَأُ عَنْكُمْ  
إِسْعَىاء قَائِلاً:

يَقْتَرِبُ إِلَيَّ هَذَا الشَّعْبُ بِفَمِهِ  
وَيُكْرِمُنِي بِشَفَتَيْهِ وَأَمَّا قُلُوبُهُ فَمُبْتَعدٌ  
عَنى بَعِيداً.

وَبَاطِلًا يَعْبُدُونى وَهُمْ يُعَلِّمُونَ  
تَعَالِيمَ هى وَصَايَا النَّاسِ».

ثُمَّ دَعَا الْجَمْعَ وَقَالَ لَهُمْ: «اسْمَعُوا  
وَأَفْهَمُوا.

Πεθναυε ἐδοτην ἐρωγ ὑπιρωμι ἀν  
πετσωγ ὑμογ ἀλλὰ πεθνηογ ἐβολθεν  
ρωγ φαι πετσωγ ὑπιρωμι.

Ποτε ἀνὶ θαρογ ἦξε νευμαθητης  
πεχωογ ναγ γε κέμι γε ἔτα  
νιΦαρισεος σωτεμ ἐπαϊσαχι  
ἀτερσκανδαλιζεσθε.

Πθογ Δε ἀγέρογνὸν πεχαγ γε ὡγην  
νιβεν ἔτε ὑπε παιωτ ἐτθεν νιΦηογνὶ  
ῶωογ σенаκορχογ neu τογνογνι.

Χαγ θαμβελλεγ νε βατωωιτ  
ὑβελλε: ἀρηνογ ογβελλε ταρ  
εγδιωωιτ θαχωγ ἵονβελλε γωαγχει  
ἐογγωικ ὑπὲςνογ†.

Αγέρογνὸν Δε ἦξε Πετροс πεχαγ  
ναγ γε βελ †παραβολη nan ἐβολ.

Πθογ Δε πεχαγ νωογ γε ἀκμην  
ζωτεν ἵθωτεν θανατκα†.

ὑπατετενεμι γε ενχα νιβεν  
ἐγωαγγε ἐδοτην ἐρωγ ὑπιρωμι  
γωαγγενωογ ἐ†νεχι ογοζ ἵτογχιτογ  
ἐνιμαλῆεμci.

Πη Δε εθνηογ ἐβολθεν ρωγ  
εγνηογ ἐβολθεν πιζητ nai πετσωγ  
ὑπιρωμι.

understand:

Not what goes into the mouth defiles a man; but what comes out of the mouth, this defiles a man.”

Then His disciples came and said to Him, “Do You know that the Pharisees were offended when they heard this saying?”

But He answered and said, “Every plant which My heavenly Father has not planted will be uprooted.

Let them alone. They are blind leaders of the blind. And if the blind leads the blind, both will fall into a ditch.”

Then Peter answered and said to Him, “Explain this parable to us.”

So Jesus said, “Are you also still without understanding?

Do you not yet understand that whatever enters the mouth goes into the stomach and is eliminated?

But those things which proceed out of the mouth come from the heart, and they defile a man.

لَيْسَ مَا يَدْخُلُ الْفَمَ يُنَجِّسُ الْإِنْسَانَ  
بَلْ مَا يَخْرُجُ مِنَ الْفَمِ هَذَا يُنَجِّسُ  
الْإِنْسَانَ.»

حِينَئِذٍ تَقَدَّمَ تَلَامِيذُهُ وَقَالُوا لَهُ:  
«أَتَعْلَمُ أَنَّ الْفَرِيسِيِّينَ لَمَّا سَمِعُوا  
الْقَوْلَ نَفَرُوا؟»

فَأَجَابَ: «كُلُّ عَرْسٍ لَمْ يَغْرِسْهُ أَبِي  
السَّمَاوِيِّ يُقْلَعُ.

اُتْرَكُوا هُمْ. هُمْ عُمَيَّانِ قَادَةُ عُمَيَّانٍ.  
وَإِنْ كَانَ أَعْمَى يَقُودُ أَعْمَى  
يَسْقُطَانِ كِلَاهُمَا فِي حُفْرَةٍ.»

فَقَالَ بُطْرُسُ لَهُ: «فَسِّرْ لَنَا هَذَا  
الْمَثَلَ.»

فَقَالَ يَسُوعُ: «هَلْ أَنْتُمْ أَيْضًا حَتَّى  
الآنَ غَيْرُ فَاهِمِينَ؟

أَلَا تَفْهَمُونَ بَعْدَ أَنَّ كُلَّ مَا يَدْخُلُ  
الْفَمَ يَمْضِي إِلَى الْجَوْفِ وَيَنْدَفَعُ  
إِلَى الْمَخْرَجِ.

وَأَمَّا مَا يَخْرُجُ مِنَ الْفَمِ فَمِنَ الْقَلْبِ  
يَصْدُرُ وَذَٰكَ يَنْجَسُ الْإِنْسَانَ.

Εἵπα γὰρ ἐβόλθεν πηχὴτ ἵνε  
 ΝΙΜΟΚΜΕΚ ΕΤΩΟΥ: ΝΙΩΤΕΒ  
 ΝΙΜΕΤΝΩΙΚ ΝΙΠΟΡΝΙΑ ΝΙΒΙΟΥ  
 ΝΙΜΕΤΜΕΘΕ ΝΗΟΥΧ ΝΙΞΕΟΥΑ.

Ναι πετωω ὑπιρωμι πιστωω δε  
 ἡνοῦεν ια τοτ ἡῦρωω ὑπιρωμι αν.

*Πῶς φα Πεννοτ πε ωα ἐνεε  
 ἡτε νι ἐνεε: ἀμην.*

For out of the heart  
 proceed evil thoughts,  
 murders, adulteries,  
 fornications, thefts, false  
 witness, blasphemies.

These are the things  
 which defile a man, but to  
 eat with unwashed hands  
 does not defile a man.”

*Glory be to God forever.*

لَأَنَّ مِنَ الْقَلْبِ تَخْرُجُ أَفْكَارٌ  
 شَرِيرَةٌ: قَتْلٌ زَنَى فِسْقٌ سِرْقَةٌ  
 شَهَادَةٌ زُورٌ تَجْدِيفٌ.

هَذِهِ هِيَ الَّتِي تُنَجِّسُ الْإِنْسَانَ.  
 وَأَمَّا الْأَكْلُ بِأَيْدٍ غَيْرِ مَغْسُولَةٍ فَلَا  
 يُنَجِّسُ الْإِنْسَانَ.

*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 ΝΔ: α, ια

Psalm 54: 1, 14

المزمو ر 54: 1، 14

βίβη Φνοτ ἐταπροσευχῃ: οτοε  
 ὑπερηπεο ὑπατωε: μαεθнк ἐροι  
 οτοε σωτεμ ἐροι: ἀνοκ δε αιωω  
 ἐπωωι εα Φνοτ οτοε ἀ Πβοιc σωτεμ  
 ἐροι. Ἀλληλοια.

Give ear to my prayer, O  
 God, and do not hide  
 Yourself from my  
 supplication. Attend to me,  
 and hear me. As for me, I  
 will call upon God, and The  
 Lord shall save me. *Alleluia.*

أَنْصِتْ يَا اللَّهُ إِلَى صَلَاتِي. وَلَا  
 تَتَغَاضَ عَنْ تَضَرُّعِي. التَفْتُ إِلَيَّ  
 وَاسْمَعْ لِي. وَأَنَا إِلَى اللَّهِ صَرَخْتُ،  
 وَالرَّبُّ اسْتَجَابَ لِي. *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.

Οὐὰναστωcιc ἐβόλ θεν  
 πιετασσελιον εθοραβ κατα υαθεον  
 ασιοτ.

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

فصل من إنجيل معلمنا متي  
 البشير. بركاته علينا آمين.

Κὸνι ἦξε τμετοτρο ἦτε νιφνοῖ  
 ἵοτροωι ἡνεβιοει ἐὰν ἐβολ  
 ἡδανὰτοοῖ ἐταρο ἡδανερσας  
 ἐπερμαδαλολι.

Αφσεμνητς δε νευ νιερσας ἐτ  
 νωοτ ὑπιεβοοτ ἵοτσαερε ἐφοται οτο  
 αφοτοποτ ἐπερμαδαλολι.

Οτορ ἐταρ ἐβολ ὑφνατ ἡαπ  
 ωομτ αφνατ ἐδανκεχωοτνι ἐνὸ  
 ἐρατορ ει τὰτορα ετοκορ.

Πεσαρ ἡνικεχωοτνι κε  
 μαωενωτεν ρωτεν ἐπιαδαλολι οτο  
 φηετσεῦπωα τνατνιρ νωτεν: ἡωοτ  
 δε αρωενωοτ.

Παλιν ον αρ ἐβολ ὑφνατ ἡαπ  
 σοοτ νευ φνατ ἡαπ ψιτ αρρι ον  
 ὑπαρητ.

Εταρ δε ἐβολ ὑφνατ ἡαπ μητ  
 οται αρχιωι ἡδανκεχωοτνι ἐνὸ  
 ἐρατορ οτορ πεσαρ νωοτ κε ἀωτεν  
 τετενὸρι ἐρατεν ὅννοτ ὑπαμα  
 ὑπιεβοοτ τηρ ἐρετενκορ.

Πωοτ δε πεχωοτ ναρ κε ὑπε  
 ἐλι ταρο ἐφβεχε: πεσαρ νωοτ κε  
 μαωενωτεν ρωτεν ἐπιαδαλολι οτο  
 φηετσεῦπωα τνατνιρ νωτεν.

For the kingdom of  
 heaven is like a landowner  
 who went out early in the  
 morning to hire laborers for  
 his vineyard.

Now when he had  
 agreed with the laborers for  
 a denarius a day, he sent  
 them into his vineyard.

And he went out about  
 the third hour and saw  
 others standing idle in the  
 marketplace,

and said to them, 'You  
 also go into the vineyard,  
 and whatever is right I will  
 give you.' So they went.

Again he went out about  
 the sixth and the ninth hour,  
 and did likewise.

And about the  
 eleventh hour he went out  
 and found others standing  
 idle, and said to them, 'Why  
 have you been standing here  
 idle all day?'

They said to him,  
 'Because no one hired us.'  
 He said to them, 'You also  
 go into the vineyard, and  
 whatever is right you will  
 receive.'

فَإِنَّ مَلَكُوتَ السَّمَاوَاتِ يُشَبِّهُ رَجُلًا  
 رَبَّ بَيْتٍ خَرَجَ مَعَ الصُّبْحِ لِيَسْتَأْجِرَ  
 فَعَلَةً لِكَرْمِهِ.

فَاتَّفَقَ مَعَ الْفَعَلَةِ عَلَى دِينَارٍ فِي  
 الْيَوْمِ وَأَرْسَلَهُمْ إِلَى كَرْمِهِ.

ثُمَّ خَرَجَ نَحْوَ السَّاعَةِ الثَّالِثَةِ وَرَأَى  
 آخَرِينَ قِيَامًا فِي السُّوقِ بَاطِلِينَ.

فَقَالَ لَهُمْ: اذْهَبُوا أَنْتُمْ أَيْضًا إِلَى  
 الْكَرْمِ فَأَعْطِيكُمْ مَا يَحِقُّ لَكُمْ.  
 فَمَضَوْا.

وَخَرَجَ أَيْضًا نَحْوَ السَّاعَةِ  
 السَّادِسَةِ وَالتَّاسِعَةِ وَفَعَلَ كَذَلِكَ.

ثُمَّ نَحْوَ السَّاعَةِ الْحَادِيَةِ عَشْرَةَ  
 خَرَجَ وَوَجَدَ آخَرِينَ قِيَامًا بَاطِلِينَ  
 فَقَالَ لَهُمْ: لِمَ أَهَذَا وَقَفْتُمْ هَهُنَا كُلَّ  
 النَّهَارِ بَاطِلِينَ؟

قَالُوا لَهُ: لِأَنَّهُ لَمْ يَسْتَأْجِرْنَا أَحَدًا.  
 قَالَ لَهُمْ: اذْهَبُوا أَنْتُمْ أَيْضًا إِلَى  
 الْكَرْمِ فَتَأْخُذُوا مَا يَحِقُّ لَكُمْ.

Ετα ροτχι Δε ωπι πεχε Πβοις  
 ὑπιαβᾶλολι ὑπερεπιτροπος χε μοτϑ  
 ἐνιεργατης μα ποτβεχε νωοτ  
 ἐακερβητς ιςχεν νιδαετ ωα νιζοτᾶτ.

Οτοζ ἐτατὶ ἵνε να τᾶχπ μητ οται  
 ατβι νοτσαθερι ἐφοται.

Ετατὶ Δε ἵνε νιζοτᾶτ νατμενὶ χε  
 σεναβι ἵζοτῶ: οτοζ ἵθωοτ ζωοτ ατβι  
 νοτσαθερι ἐφοται.

Ετατβι Δε ατχρεμερεμ ἵσα  
 πινεβιοζι.

Εττω ὁμοος χε ναιδαετ οτοτνοτ  
 ἵερβωβ πεταταις οτοζ ακαιτοτ  
 ἵετςος νεμαν δα νηετατχαι ὁφβαρος  
 ὁπιεζοοτ νεμ πικατςων.

Πθοϑ Δε ατρεοτῶ πεχαϑ ἵοται  
 ὁμωοτ χε παϑεφηρ τβι ὁμοος ἵχονς  
 αν: μη οτσαθερι αν πεταισεμνητς  
 νεμακ.

β᾽ι ὁφηετεφωκ μαϑενακ ττοτωϑ  
 Δε εῖτ ὁπαιδαε ὁπεκρητ.

Ωαν ὥε νηι ἐερ πετεβνηι δεν  
 νηετενοτῖ: ωαν πεκβαλ ἵθοοκ ὗεωοτ  
 χε ἁνοκ οτᾶσαθοος ἁνοκ.

Παιρητ νιδαετ ετεερωορπ οτοζ  
 νιωορπ ετεερδαε: εανμηϑ νηετθαεμ

“So when evening had come, the owner of the vineyard said to his steward, ‘Call the laborers and give them their wages, beginning with the last to the first.’

And when those came who were hired about the eleventh hour, they each received a denarius.

But when the first came, they supposed that they would receive more; and they likewise received each a denarius.

And when they had received it, they complained against the landowner,

saying, ‘These last men have worked only one hour, and you made them equal to us who have borne the burden and the heat of the day.’

But he answered one of them and said, ‘Friend, I am doing you no wrong. Did you not agree with me for a denarius?’

Take what is yours and go your way. I wish to give to this last man the same as to you.

Is it not lawful for me to do what I wish with my own things? Or is your eye evil because I am good?’

So the last will be first, and the first last. For many are called, but few chosen.”

فَلَمَّا كَانَ الْمَسَاءُ قَالَ صَاحِبُ الْكَرْمِ لَوَكِيلِهِ: ادْعِ الْفَعْلَةَ وَأَعْطِهِمْ الْأَجْرَةَ مُبْتَدِئًا مِنَ الْآخِرِينَ إِلَى الْأَوَّلِينَ.

فَجَاءَ أَصْحَابُ السَّاعَةِ الْحَادِيَةِ عَشْرَةَ وَأَخَذُوا دِينَارًا دِينَارًا.

فَلَمَّا جَاءَ الْأَوَّلُونَ ظَنُّوا أَنَّهُمْ يَأْخُذُونَ أَكْثَرَ. فَأَخَذُوا هُمْ أَيْضًا دِينَارًا دِينَارًا.

وَفِيمَا هُمْ يَأْخُذُونَ تَذَمَّرُوا عَلَى رَبِّ الْبَيْتِ.

قَائِلِينَ: هَؤُلَاءِ الْآخِرُونَ عَمِلُوا سَاعَةً وَاحِدَةً وَقَدْ سَاوَيْنَاهُمْ بِنَا نَحْنُ الَّذِينَ احْتَمَلْنَا ثَقْلَ النَّهَارِ وَالْحَرِّ.

فَقَالَ لِوَاحِدٍ مِنْهُمْ: يَا صَاحِبَ مَا ظَلَمْتُكَ! أَمَا اتَّفَقْتَ مَعِيَ عَلَى دِينَارٍ؟

فَخَذَ الَّذِي لَكَ وَاذْهَبْ فَإِنِّي أُرِيدُ أَنْ أُعْطِيَ هَذَا الْآخِرَ مِثْلَكَ.

أَوْ مَا يَحِلُّ لِي أَنْ أَفْعَلَ مَا أُرِيدُ بِمَالِي؟ أَمْ عَيْنُكَ شَرِيرَةٌ لِأَنِّي أَنَا صَالِحٌ؟

هَكَذَا يَكُونُ الْآخِرُونَ أَوَّلِينَ وَالْأَوَّلُونَ آخِرِينَ. لِأَنَّ كَثِيرِينَ يُدْعَوْنَ وَقَلِيلِينَ يُنْتَخَبُونَ.

ΖΑΝΚΟΥΣΙ ΝΗΕΤΩΤΠ.

*Πῶς φα Πεννοῖτ πε γὰ ἐνεε  
ἵτε νι ἐνεε: ἄμην.*

*Glory be to God forever.*

*والمجد لله دائماً.*

## Liturgy Readings

قراءات القداس

### The Pauline Epistle

رسالة بولس الرسول

Παῦλος ᾠβωκ ἁπενδῶις Ἰησοῦς  
Πιχρίστος: πᾶποστολος ἐθαεμ:  
φηέταταυγ ἐπιζωεννοῖν ἵτε  
Φνοῖτ.

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 ̡: Β - 13**

**2 Corinthians 6: 2 - 13**

**2 كورنثوس 6: 2 - 13**

Ψω ταρ ἡμους γε δην οὔχοῖ  
εἰψηπ αἰσωτεμ ἐροκ οὔοδ δην  
πιέροοῖ ἵτε ποῖται αἰερβοῦθιν ἐροκ:  
ις εἴπηε ἴνοῖ ις οὔχοῖ εἰψηπ ις  
εἴπηε ἴνοῖ ις οὔεροοῖ ἵτε ποῖται.

For He says: "In an acceptable time I have heard you, and in the day of salvation I have helped you." Behold, now is the accepted time; behold, now is the day of salvation.

لَا تَهُ يَقُولُ: «فِي وَقْتٍ مَّقْبُولٍ سَمِعْتُكَ، وَفِي يَوْمٍ خَلَاصٍ أَعْنْتُكَ». هُوَذَا الْآنَ وَقْتُ مَّقْبُولٍ. هُوَذَا الْآنَ يَوْمُ خَلَاصٍ.

Πτεντ ἐλι νῶροπ αν δην ἐλι εἴνα  
ἵτε ὤτεμ πενωεμωι θωλεβ.

We give no offense in anything, that our ministry may not be blamed.

وَلَسْنَا نَجْعَلُ عَثْرَةً فِي شَيْءٍ لِّئَلَّا تَلَامَ الْخِدْمَةُ.

Ἀλλὰ δην εἰβ νίβεν ενταεο  
ἡμουν ἐρατεν εἰωε εἰνδῖακων ἵτε  
Φνοῖτ δην οὔνιῡτ νῆεπομωνι δην  
εἰνεοεεε δην εἰνᾶναεκη δην  
εἰνᾶκαεε.

But in all things we commend ourselves as ministers of God: in much patience, in tribulations, in needs, in distresses,

بَلْ فِي كُلِّ شَيْءٍ نُّظْهِرُ أَنْفُسَنَا كَخُدَّامِ اللَّهِ، فِي صَبْرٍ كَثِيرٍ، فِي شِدَادٍ، فِي ضَرُورَاتٍ، فِي ضِيقَاتٍ.

ἥ ΕΝ ΖΑΝΕΡΘΩΤ ΘΕΝ ΖΑΝΨΤΕΚΩΟΥ  
 ΘΕΝ ΖΑΝΨΘΟΡΤΕΡ ΘΕΝ ΖΑΝΘΙCΙ ΘΕΝ  
 ΖΑΝΨΡΩΙC ΘΕΝ ΖΑΝΝΗCΤΙΑ.

ἥ ΕΝ ΟΥΤΟΥΒΟ ΘΕΝ ΟΥCΩΟΥΝ ΘΕΝ  
 ΟΥΜΕΤΡΕΨΩΟΥΝΗΗΤ ΘΕΝ ΟΥΜΕΤΨΡΙCΤΟC  
 ΘΕΝ ΟΥΠΝΕΨΜΑ ΕΨΟΥΑΒ ΘΕΝ ΟΥΔΑΨΠΗ  
 ΝΑΤΜΕΨΥΟΒΙ.

ἥ ΕΝ ΟΥCΑCΙ ΝΤΕ ΘΜΗΙ ΘΕΝ ΟΥCΟΜ  
 ΝΤΕ ΦΝΟΥ† ΕΒΟΛ ΖΙΤΕΝ ΝΙΖΟΠΛΟΝ ΝΤΕ  
 †ΜΕΘΜΗΙ ΝΑ ΟΥΨΝΑΜ ΝΕΜ ΝΑ ΧΑΒΗ.

ΕΒΟΛ ΖΙΤΕΝ ΟΥΩΟΥ ΝΕΜ ΟΥΨΩΨ  
 ΕΒΟΛ ΖΙΤΕΝ ΟΥCΜΟΥ ΝΕΜ ΟΥCΑΖΟΥΨ  
 ΜΦΡΗ† ΝΕΖΑΝΠΛΑΝΟC ΝΕΜ ΖΑΝΘΜΗΙ.

ΖΩC ΝΕCΕCΩΟΥΝ ΜΜΟΝ ΑΝ ΟΥΟΖ  
 ΕΥCΩΟΥΝ ΜΜΟΝ: ΖΩC ΕΝΝΑΜΟΥ ΖΗΠΠΕ  
 ΤΕΝΩΝΘ: ΖΩC ΕΥ†CΒΩ ΝΑΝ ΟΥΟΖ  
 ΝΕCΕΩΤΕΒ ΜΜΟΝ ΑΝ.

ΖΩC ΕΝΜΟΚΖ ΝΗΗΤ ΕΝΡΑΨΙ ΔΕ  
 ΝΗCΟΥ ΝΙΒΕΝ: ΖΩC ΖΑΝΖΗΚΙ ΕΝΨΡΙ ΔΕ  
 ΝΟΥΜΗΨ ΝΡΑΜΑΔ: ΖΩC ΜΜΟΝΤΕΝ ΕΛΙ  
 ΟΥΟΖ ΤΕΝΔΜΟΝΙ ΝΕΩΒ ΝΙΒΕΝ.

Α ΡΩΝ ΟΥΩΝ ΟΥΒΕ ΘΗΝΟΥ Ψ  
 ΝΙΚΟΡΙΝΘΟC Α ΠΕΝΖΗΤ ΟΥΩΨC ΕΒΟΛ.

ΠΕΤΕΝΖΕΧΖΩΧ ΑΝ ΝΕΡΗΙ ΝΕΗΤΕΝ  
 ΤΕΤΕΝΖΕΧΖΩΧ ΔΕ ΝΕΡΗΙ ΘΕΝ  
 ΝΕΤΕΝΜΕΨΥΑΝΘΜΑΔΤ.

in stripes, in  
 imprisonments, in tumults,  
 in labors, in sleeplessness,  
 in fastings;

by purity, by  
 knowledge, by  
 longsuffering, by kindness,  
 by the Holy Spirit, by  
 sincere love,

by the word of truth. By  
 the power of God, by the  
 armor of righteousness on  
 the right hand and on the  
 left,

by honor and dishonor,  
 by evil report and good  
 report; as deceivers, and yet  
 true;

as unknown, and yet  
 well known; as dying, and  
 behold we live; as  
 chastened, and yet not  
 killed;

as sorrowful, yet always  
 rejoicing; as poor, yet  
 making many rich; as  
 having nothing, and yet  
 possessing all things.

O Corinthians! We have  
 spoken openly to you, our  
 heart is wide open.

You are not restricted by  
 us, but you are restricted by  
 your own affections.

فِي ضَرْبَاتٍ، فِي سُجُونٍ، فِي  
 اضْطِرَابَاتٍ، فِي أَتْعَابٍ، فِي  
 أَصْوَاحٍ، فِي أَصْوَامٍ.

فِي طَهَارَةٍ، فِي عِلْمٍ، فِي أَنَاةٍ، فِي  
 لُطْفٍ، فِي الرُّوحِ الْقُدُسِ، فِي  
 مَحَبَّةٍ بِلَا رِيَاءٍ،

فِي كَلَامِ الْحَقِّ. فِي قُوَّةِ اللَّهِ بِسِلَاحِ  
 الْبِرِّ لِلْيَمِينِ وَلِلْيَسَارِ.

بِمَجْدٍ وَهَوَانٍ. بِصِيَّتِ رَدِيءٍ  
 وَصِيَّتِ حَسَنٍ. كَمُضِلِّينَ وَنَحْنُ  
 صَادِقُونَ.

كَمَجْهُولِينَ وَنَحْنُ مَعْرُوفُونَ.  
 كَمَائِتِينَ وَهَذَا نَحْنُ نَحْيَا. كَمُؤَدِّبِينَ  
 وَنَحْنُ غَيْرُ مَقْتُولِينَ.

كَحَزَانَى وَنَحْنُ دَائِمًا فَرِحُونَ.  
 كَفُقَرَاءَ وَنَحْنُ نُغْنِي كَثِيرِينَ. كَأَنَّ  
 لَنَا شَيْءًا لَنَا وَنَحْنُ نَمْلِكُ كُلَّ شَيْءٍ.

فَمَنَا مَفْتُوحٌ إِلَيْكُمْ أَيُّهَا  
 الْكُورِنْثِيُّونَ. قَلْبُنَا مُتَّسِعٌ.

لَسْتُمْ مُتَضَيِّقِينَ فِينَا بَلْ مُتَضَيِّقِينَ  
 فِي أَحْسَانِكُمْ.



✠ ἄω Δε ὑπαίτωρ βεχέ νοῦωτ  
 νωτεν ὑφρητ ἡζανωρη: οὔτω  
 ἠνοῦ ἐβόλ ζωτεν.

*Πῆμοτ γαρ νευωτεν νευ  
 τῆρηνη ενσοπ: χε ἀμην ἐσεῶπι.*

Now in return for the  
 same, I speak as to children,  
 you also be open.

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

فَجَزَاءً لَذَلِكَ أَقُولُ كَمَا لِلأَوْلَادِي:  
 كُونُوا أَنْتُمْ أَيْضاً مُتَّسِعِينَ.

*نعمة الله الأب تكون مع جميعكم.  
 آمين.*

## The Catholic Epistle الكاثوليكون

Καθολικον ἐβόλ θεν ἡἐπιστολῇ  
 ἡτε πενιωτ Ιακωβος. Ἀμην.  
 Παμενρατ.

**Ιακωβος ̅Ϛ̅: ̅α̅ - ̅ιβ̅**

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

**James 3: 1 - 12**

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

**يعقوب 3: 1 - 12**

ὑπερ οὔμῳ ἡρεγτῶ  
 ναςνηοῦ ἐρετενσωοῖν χε τετενναδῖ  
 ἡοῖνιωτ ἡζαπ.

Πενζῶοῦτ γαρ τηροῦ νοῦμῳ  
 ἡσοπ: φηέτε ἡγζῶοῦτ ἀν θεν οὔααζι  
 φαι οὔτελιος ἡρωμι πε ἐοτον ὑῶοι  
 ὑμοφ ἐβῖχαλινοῦς ὑπιωμα τηρ.

Ισχε Δε तेनτ ἡνιχαλινοῦς ἐρωοῦ  
 ἡνιζῶωρ ἐπζινοῦωτεμ ἡων οὔο  
 तेνωκ ὑποῖωμα τηρ.

Θηπε ις νικέεχνοῦ ἐτε ἡταιμαῖν  
 ενσωκ ὑμωοῦ ἐβόλ ζιτεν ζανθνοῦ  
 ενναγτ ὑαῦενοῦ Δε ἐβόλ ζιτεν  
 οὔκοῖζι ἡζιῖ ἐφμα ἐτεφναοῦωῡ ἐτ  
 ὑπεφοῖοι ἐροφ ἡχε πρεφερεμ.

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

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.

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

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.

لَا تَكُونُوا مُعَلِّمِينَ كَثِيرِينَ يَا  
 إِخْوَتِي، عَالِمِينَ أَنَّنَا نَأْخُذُ دَيْثُونََةً  
 أَعْظَمَ.

لَآنَّنَا فِي أَشْيَاءَ كَثِيرَةٍ نَعْتَرُ جَمِيعُنَا.  
 إِنْ كَانَ أَحَدٌ لَا يَعْتَرُ فِي الْكَلَامِ فَذَلِكَ  
 رَجُلٌ كَامِلٌ، قَادِرٌ أَنْ يُلْجِمَ كُلَّ  
 الْجَسَدِ أَيْضاً.

هُوَذَا الْخَيْلُ، نَضَعُ اللَّجَمَ فِي  
 أَفْوَاهِهَا لِكَيْ تَطَاوِعَنَا، فَتُدِيرُ  
 جِسْمَهَا كُلَّهُ.

هُوَذَا السُّفُنُ أَيْضاً، وَهِيَ عَظِيمَةٌ  
 بِهَذَا الْمَقْدَارِ، وَتَسُوقُهَا رِيَّاحٌ  
 عَاصِفَةٌ، تُدِيرُهَا دَفَّةٌ صَغِيرَةٌ جِدّاً  
 إِلَى حَيْثُمَا شَاءَ قَصْدُ الْمُدِيرِ.

Παρητ' εως πηλας ογκοτχι  
 ὤμελος πε οτοε εφχαχι  
 ἡδανμετνωτ: εηππε ις ογκοτχι  
 ἡχρωμ εφρωκε ἡονετλη της.

Πηλας εως οτχρωμ πε ἐπολσελ  
 ἡτε τὰδικιὰ: πηλας ἔχρη ἡδρηιθεν  
 ἡμελος οτοε ἔβιαδνι ἡκα πικωμ  
 τηρτ οτοε ἔρωκε ἡπιτροχος ἡτε  
 πικινωμι οτοε ἔρωκε ἔβολ επτεν  
 †εεenna.

Φτςις ταρ ἡβεν ἡτε ἡθηριον νεμ  
 ἡεαλα† νεμ ἡδατχι νεμ ἡηετθεν  
 ἡαμαιοτ σεεραμαζιν ἡμωοτ οτοε  
 σεδνο ἡχωοτ ἡ†φτςις ἡτε †μετρωμ.

Πηλας δε ἡθοε ἡμον ελι ἡρωμ  
 ὡθοο ἡμοε εδνεχωε οτατσεμνη πε  
 εφχωοτ εφμεε ἡμαθοτ ἡτε φμοτ.

Αἡςμοτ εφνοτ' οτοε Φιωτ ἔβολ  
 ἡμοε οτοε ἡδρηι ἡηηττ τενχωοτ  
 ἡνιρωμ ἡηεταφθαμῶοτ ἡχε Φνοτ'  
 ετὸνι ἡμοε.

Εβολ εεν πρω ρω σενηοτ ἔβολ  
 ἡχε πῖμοτ νεμ πικαεοτ πετςε γε  
 αν πε ναςνηοτ ἡτε ναι ὡωπι ἡπαρητ'.

ἡητι ὡαρε †μοτωμ βεβι  
 ἡπετεολε νεμ πεθμολε εβολεεν  
 παιοτωτεν ρω ἡοτωτ.

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

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?

هَكَذَا اللِّسَانُ أَيْضاً، هُوَ عُضْوٌ  
 صَغِيرٌ وَيَفْتَحُرُ مُتَعَظِماً. هُوَذَا نَارٌ  
 قَلِيلَةٌ، أَيُّ وَقُودٍ تُحْرِقُ.

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

لَأَنَّ كُلَّ طَبْعِ الْوَحُوشِ وَالطَّيُورِ  
 وَالزَّحَافَاتِ وَالْبَحْرِيَّاتِ يُذَلَّلُ، وَقَدْ  
 تَذَلَّلَ لِلطَّبْعِ الْبَشَرِيِّ.

وَأَمَّا اللِّسَانُ فَلَا يَسْتَطِيعُ أَحَدٌ مِنَ  
 النَّاسِ أَنْ يُذَلِّلَهُ. هُوَ شَرٌّ لَا يُضَبَّطُ،  
 مَمْلُوءٌ سُمّاً مُمِيتاً.

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

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

أَلَعَلَّ يَنْبُوغاً يَنْبُغُ مِنْ نَفْسٍ عَيْنٍ  
 وَاحِدَةٍ الْعَذْبَ وَالْمُرَّ.

Ὁ οὗτος ὅπου καὶ σὺν ἡμῶν  
 ἔσονται ἡμεῖς ἐν τῇ ἐκκλησίᾳ  
 ἡμεῖς καὶ οἱ ἄλλοι ἡμεῖς καὶ οἱ ἄλλοι  
 ἡμεῖς καὶ οἱ ἄλλοι ἡμεῖς καὶ οἱ ἄλλοι.

*Ὁ οὗτος ὅπου καὶ σὺν ἡμῶν  
 ἔσονται ἡμεῖς ἐν τῇ ἐκκλησίᾳ  
 ἡμεῖς καὶ οἱ ἄλλοι ἡμεῖς καὶ οἱ ἄλλοι  
 ἡμεῖς καὶ οἱ ἄλλοι ἡμεῖς καὶ οἱ ἄλλοι.*

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

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

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

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

## The Acts الإبركسيس

Πραξις ἡμεῶν καὶ τῶν ἀποστόλων  
 ἐν τῇ ἐκκλησίᾳ καὶ ἐν ὅλοις τοῖς  
 ἁγίοις.

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، بركاتهم تكون معنا. آمين.

Πραξις κβ: α - κτ

Acts 24: 1 - 23

أعمال 24: 1 - 23

Καὶ μετὰ ταῦτα ἔρχεται ὁ ἀρχιερεὺς  
 Ἀνανίας καὶ οἱ ἄλλοι ἡγεῖς καὶ  
 ὁ ῥητορὸς Τερτυλλῶς καὶ οἱ ἄλλοι  
 ἡγεῖς καὶ οἱ ἄλλοι ἡγεῖς καὶ οἱ ἄλλοι ἡγεῖς.

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

وَبَعْدَ خَمْسَةِ أَيَّامٍ انْحَدَرَ حَنَانِيَا  
 رَئِيسُ الْكَهَنَةِ مَعَ الشُّيُوخِ وَخَطِيبِ  
 اسْمُهُ تَرْتُلُسُ. فَعَرَضُوا لِلْوَالِي  
 ضِدَّ بُولُسَ.

Ὁ ἀρχιερεὺς καὶ οἱ ἄλλοι ἡγεῖς  
 καὶ οἱ ἄλλοι ἡγεῖς καὶ οἱ ἄλλοι ἡγεῖς  
 καὶ οἱ ἄλλοι ἡγεῖς καὶ οἱ ἄλλοι ἡγεῖς.

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

فَلَمَّا دُعِيَ ابْتَدَأَ تَرْتُلُسُ فِي الشِّكَايَةِ  
 قَائِلًا:

Ὁ ἀρχιερεὺς καὶ οἱ ἄλλοι ἡγεῖς  
 καὶ οἱ ἄλλοι ἡγεῖς καὶ οἱ ἄλλοι ἡγεῖς  
 καὶ οἱ ἄλλοι ἡγεῖς καὶ οἱ ἄλλοι ἡγεῖς.

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

«إِنَّمَا حَاصِلُونَ بِوِاسِطَتِكَ عَلَى  
 سَلَامٍ جَزِيلٍ وَقَدْ صَارَتْ لِهَذِهِ الْأُمَّةِ  
 مَصَالِحٌ بِتَدْبِيرِكَ. فَتَقَبَّلْ ذَلِكَ أَيُّهَا  
 الْعَزِيزُ فَيَلْخُسَ بِكُلِّ شُكْرِ فِي كُلِّ  
 زَمَانٍ وَكُلِّ مَكَانٍ.

την ὡπ' ὑμῶν κρατίσθαι Φηλίζ, ὅθεν  
ὤψεται μοι νῦν.

Ὅτινα δὲ νῦν ὑμεῖς ταῦτα οὐκ  
ἔγνωτε, τῶν ὑμῶν εὐρεκωτέων ἐροί  
ὅθεν οὕτως ἐβόλ' ἡρῆναι ὅθεν  
τεκμυετέπικησ.

Ἀντίκειμαι γὰρ ὑμῶν ἡλίου  
ἐκείνη ἐβόλ' ὑπορτὲρ ἡμῶν τῶν  
ἐκείνων ὅθεν τοῖς κοινῶν ἐροί ἡμῶν  
ἡντε τῶν ἐκείνων ἡμῶν τῶν ἐκείνων.

Φαί, ἐταρβῶντ' ἐσὼς ὑμῶν ἐκείνη  
οὐκ ἀνὰ μοι ὑμῶν: οὐκ ἀνοῦ  
ἐτάρβ' ἐροί κατὰ φηέτε φων ἡμῶν.

Ἀλλὰ ἡμῶν πικρῶν ἐκείνη  
ἡμῶν ἡμῶν οὐκ ἀνὰ μοι ὑμῶν ὅθεν  
ἡμῶν.

Φαί, ἐτε οὐκ ὑμῶν ὑμῶν ἐκείνη  
ἐβόλ' ἐροί ἡμῶν: ἀκῶν ἐκείνη  
ἐβόλ' ἐροί ἡμῶν ἐκείνη ἐκείνη  
ἐροί ἡμῶν.

Ἀντὶ τῶν τῶν ἡμῶν ἡμῶν ὅθεν  
ὡπ' ὑμῶν.

Ἀντὶ τῶν ἡμῶν Παῦλος ἐταρ  
ἐκείνη ἐροί ἡμῶν ἐκείνη  
ἐκείνη ἐκείνη: ἐκείνη ὑμῶν ἐκείνη  
ἐκείνη ἐκείνη ἐκείνη ἐκείνη  
ἐκείνη ἐκείνη ἐκείνη ἐκείνη

most noble Felix, with all  
thankfulness.

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

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

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

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

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

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

Then Paul, after the  
governor had nodded to him  
to speak, answered:  
"Inasmuch as I know that  
you have been for many  
years a judge of this nation,  
I do the more cheerfully  
answer for myself,

وَلَكِنْ لِّئَلَّا أَغْفِكَ أَكْثَرَ التَّمَسُّ أَنْ  
تَسْمَعَنَا بِالْإِخْتِصَارِ بِحِلْمِكَ.

فَإِنَّا إِذْ وَجَدْنَا هَذَا الرَّجُلَ مُفْسِدًا  
وَمُهَيِّجَ فِتْنَةٍ بَيْنَ جَمِيعِ الْيَهُودِ  
الَّذِينَ فِي الْمَسْكُونَةِ وَمَقْدَامِ شَيْعَةِ  
النَّاصِرِيِّينَ.

وَقَدْ شَرَعْنَا أَنْ يُجَسَّسَ الْهَيْكَلُ أَيْضًا  
أَمْسَكْنَاهُ وَأَرَدْنَا أَنْ نَحْكُمَ عَلَيْهِ  
حَسَبَ نَامُوسِنَا.

فَأَقْبَلَ لَيْسِيَّاسُ الْأَمِيرُ بِغُفٍّ شَدِيدٍ  
وَأَخَذَهُ مِنْ بَيْنِ أَيْدِينَا.

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

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

فَأَجَابَ بُولُسُ إِذْ أَوْمَأَ إِلَيْهِ الْوَالِي  
أَنْ يَتَكَلَّمَ: «إِنِّي إِذْ قَدْ عَلِمْتُ أَنَّكَ  
مُنْذُ سِنِينَ كَثِيرَةٍ قَاضٍ لِهَذِهِ الْأُمَّةِ  
أَحْتَجُّ عَمَّا فِي أَمْرِي بِأَكْثَرِ سُرُورٍ.

ἐξωι.

Εὐοτονῶχου ἡμοκ ἐέμι χε ἡπατε  
χονὸ ἐμνητ ἐνατ ἡἐχουτ ῥωπι ιχεν  
ἐταιῳ ἐλερονταλμη ἐοτωῳτ.

Οτου οτδε ἡποτχεμτ δεν πιερφει  
εισαχι нем οται οτδε εἰῳθορτερ  
ἡνιμῳ οτδε δεν νιςτναζωγη οτδε  
κατα πολις.

Οτου ἡμον ῥχου ἡμωοτ θαροι  
ἐταζε ναι ἐρατοτ νак ἐτοτερка  
τητοριν ἡμωοτ θαροι †νοτ.

†ουτῶνδ Δε ἡφαι νак ἐβολ χε  
κατα παιμωιτ ἐτε ναι χω ἡμοϋ χε  
χερесις αἰῳεμῳ ἡπαιρη† ἡΦνοτ†  
ἡτε ναιο† εἰναζ† ἐνητηροτ ετςδνοτ  
δεν πινομος нем νιπροφητης.

Εὐοτον ἡτηι ἡματ ἡοτζελπις  
ἐΦνοτ† ἡηετε ναι χωοτ comc ἐβολ  
θαχως †ανασταςις ἐθαῳῳπι ἡνιῶμη  
нем нирецѣи ἡχонс.

Περηι Δε δεν φαι †εραскин χω  
ἐρεсῳπι нηи ἡχε οτсгннΔηсις  
ἡατѣроп назрен Φνοτ† нем назрен  
нирωмῳ ἡснот нивен.

Εβολ Δε χιτεν θαμῳῳ ἡρομпи αἰ  
ἐοριρι ἡθανμεθнант ἡπαεθнос нем  
θανіпросфора: ναι ἐτατχεμτ

because you may ascertain  
that it is no more than  
twelve days since I went up  
to Jerusalem to worship.

And they neither found  
me in the temple disputing  
with anyone nor inciting the  
crowd, either in the  
synagogues or in the city.

Nor can they prove the  
things of which they now  
accuse me.

But this I confess to you,  
that according to the Way  
which they call a sect, so I  
worship the God of my  
fathers, believing all things  
which are written in the  
Law and in the Prophets.

I have hope in God, which  
they themselves also accept,  
that there will be a  
resurrection of the dead,  
both of the just and the  
unjust.

This being so, I myself  
always strive to have a  
conscience without offense  
toward God and men.

“Now after many years I  
came to bring alms and  
offerings to my nation, in  
the midst of which some  
Jews from Asia found me  
purified in the temple,

وَأَنْتَ قَادِرٌ أَنْ تَعْرِفَ أَنَّهُ لَيْسَ لِي  
أَكْثَرُ مِنْ اثْنَيْ عَشَرَ يَوْمًا مُنْذُ  
صَعِدْتُ لِأَسْجُدَ فِي أُورُشَلِيمَ.

وَلَمْ يَجِدُونِي فِي الْهَيْكَلِ أَحَاجَ أَحَدًا  
أَوْ أَصْنَعُ تَجْمَعًا مِنَ الشَّعْبِ وَلَا فِي  
الْمَجَامِعِ وَلَا فِي الْمَدِينَةِ.

وَلَا يَسْتَطِيعُونَ أَنْ يَثْبُتُوا مَا  
يَشْتَكُونَ بِهِ الْآنَ عَلَيَّ.

وَلَكِنِّي أَقْرُ لَكَ بِهَذَا: أَنَّنِي حَسَبَ  
الطَّرِيقِ الَّذِي يَقُولُونَ لَهُ «شَيْعَةً»  
هَكَذَا أَعْبُدُ إِلَهَ آبَائِي مُؤْمِنًا بِكُلِّ مَا  
هُوَ مَكْتُوبٌ فِي النَّامُوسِ  
وَالْأَنْبِيَاءِ.

وَلِي رَجَاءٌ بِاللَّهِ فِي مَا هُمْ أَيْضًا  
يَنْتَظِرُونَهُ: أَنَّهُ سَوْفَ تَكُونُ قِيَامَةٌ  
لِلْأَمْوَاتِ الْأَبْرَارِ وَالْأَثَمَةِ.

لِذَلِكَ أَنَا أَيْضًا أَدْرِبُ نَفْسِي لِيَكُونَ  
لِي دَانِمًا ضَمِيرٌ بِلَا عَثَرَةٍ مِنْ نَحْوِ  
اللَّهِ وَالنَّاسِ.

وَبَعْدَ سِنِينَ كَثِيرَةٍ جِئْتُ أَصْنَعُ  
صَدَقَاتٍ لِأُمَّتِي وَقَرَابِينِ. وَفِي ذَلِكَ  
وَجَدَنِي مُتَطَهِّرًا فِي الْهَيْكَلِ لَيْسَ  
مَعَ جَمْعٍ وَلَا مَعَ شَعْبٍ قَوْمٌ هُمْ  
يَهُودٌ مِنْ أَسِيَّا.

ειτονηνοτ νδητοτ δεν πιερφει νεμ  
οτμηω αν οτδε νεμ οτψθοορτερ αν  
ξαν ΙονδαΙ δε εβολθεν †Ασια.

Ναι ετε νασσωε νσει ναζρακ οτοθ  
νσεερκα τησopin ισχε οτον ντωοτ  
νοτρωβ νεμνι.

Μουον ναι νθωοτ μαροτχοc χε οτ  
νδινχονc ατχεμψ νδητ ειοθι ερατ  
δεν πιμα ντβαπ.

Ιε εθβε ταϊcμν νονωτ θαι εταιωψ  
εβολ νδητοτ ειοθι ερατ χε εθβε  
τανασταcιc ντε νιρεψμωοτ ανοκ  
σετβαπ εροι μφοοτ χι θηνοτ.

Αφριτοτ δε εφαβοτ νχε Φυλιζ  
εφεμν δεν οτταχρο εθβε να πιμωιτ  
εαψχοc χε εψωπ αψωανι εερνι νχε  
Λυcιαc πιχιλιαρχοc ειεεμν εθβε  
θηνοτ.

Εαφοταθcαθνι υπιεκατονταρχοc  
εαρεθ εροψ Πατλοc ετμτον δε ναψ  
οτοθ εψτεμψωοτ ελι ντε νηετενοτψ  
εψεμψητψ.

*Πισαχι δε ντε Πβοιc εφεαΙαι οτοθ  
εφεαψαι: εφεαμαθι οτοθ εφεταχρο:  
δεν †αcτα νεκκλνcια ντε Φνοτ†:  
αμην.*

neither with a mob nor with  
tumult.

They ought to have been  
here before you to object if  
they had anything against  
me.

Or else let those who are  
here themselves say if they  
found any wrongdoing in  
me while I stood before the  
council,

unless it is for this one  
statement which I cried out,  
standing among them,  
‘Concerning the  
resurrection of the dead I  
am being judged by you this  
day.’” But

when Felix heard these  
things, having more  
accurate knowledge of the  
Way, he adjourned the  
proceedings and said,  
“When Lysias the  
commander comes down, I  
will make a decision on  
your case.”

So he commanded the  
centurion to keep Paul and  
to let him have liberty, and  
told him not to forbid any of  
his friends to provide for or  
visit him.

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

كَانَ يَنْبَغِي أَنْ يَحْضُرُوا لَدَيْكَ  
وَيَسْتَنْكُوا إِنْ كَانَ لَهُمْ عَلَيَّ شَيْءٌ.

أَوْ لَيَقُولَ هَؤُلَاءِ أَنْفُسُهُمْ مَاذَا وَجَدُوا  
فِي مِنَ الذَّنْبِ وَأَنَا قَائِمٌ أَمَامَ  
الْمَجْمَعِ.

إِلَّا مِنْ جِهَةِ هَذَا الْقَوْلِ الْوَاحِدِ  
الَّذِي صَرَخْتُ بِهِ وَاقِفًا بَيْنَهُمْ: أَنِّي  
مِنْ أَجْلِ قِيَامَةِ الْأَمْوَاتِ أَحَاكُمُ مِنْكُمْ  
الْيَوْمَ».

فَلَمَّا سَمِعَ هَذَا فِيلِكْسُ أَمَهُلَهُمْ إِذْ  
كَانَ يَعْلَمُ بِأَكْثَرِ تَحْقِيقِ أُمُورِ هَذَا  
الطَّرِيقِ قَائِلًا: «مَتَى أَنْحَدَرَ  
لِإِسْبَاسِ الْأَمِيرِ أَفْحَصُ عَنْ  
أُمُورِكُمْ».

وَأَمَرَ قَائِدَ الْمِنَةِ أَنْ يُحْرَسَ بُولُسُ  
وَتَكُونَ لَهُ رُخْصَةٌ وَأَنْ لَا يَمْنَعَ  
أَحَدًا مِنْ أَصْحَابِهِ أَنْ يَخْدِمَهُ أَوْ  
يَأْتِيَ إِلَيْهِ.

*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 οη: ζ, η	Psalm 78: 7, 8	المزمور 78: 7, 8
<p>ὑπερῆμεν ἡμεῖς ἀνομία ἀρχεος: μαροῦ ἐργοῖς ἡταροῖς ἡμεῖς ἡμεῖς ἐκμετῶμεν: ἡμεῖς ἀνερῶν ἐμαῶν: ἀριβοῦν ἐρον Φνοῦτ Πενσωτηρ εὐβε ἡμεῖς ὑπεκραν. <b>Ἀλληλουϊά.</b></p>	<p>Do not remember former iniquities against us! Let Your compassion speedily reach us, for we are exceedingly humbled. Help us, O God, our Savior, for the glory of Your name. <b>Alleluia.</b></p>	<p>لا تذكر آثامنا الأولى. فلتدركنا رأفاتك سريعاً لأننا قد تمسكنا جداً. أعنا يا الله مخلصنا من أجل مجد اسمك. <b>هليلويا.</b></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>Ὁ ἁγασθῶς ἐβόλ θεν πενασσελιον εθοναβ κατα λουκαν ασιον.</p>	<p>A chapter according to Saint Luke, may his blessings be with us. Amen.</p>	<p>فصل من إنجيل معلمنا لوقا البشير. بركاته علينا آمين.</p>
<p><b>Λουκαν ιε: ια - λβ</b></p>	<p><b>Luke 15: 11 - 32</b></p>	<p><b>لوقا 15: 11 - 32</b></p>
<p>Πεσαλ δε νε οτον οτρωμι εονοντελ γηρι σνατ ὑματ.  Οτοθ πεχε ικοτχι ετε ηδητοτ ὑπεριωτ δε παιωτ μοι ηηι ητατοι ητε</p>	<p>Then He said: "A certain man had two sons.  And the younger of them said to his father, 'Father, give me the portion</p>	<p>وَقَالَ: «إِنْسَانٌ كَانَ لَهُ ابْنَانِ.  فَقَالَ الصَّغَرُهُمَا لِأَبِيهِ: يَا أَبِي أَعْطِنِي الْقِسْمَ الَّذِي يُصِيبُنِي مِنَ الْمَالِ. فَقَسَمَ لَهُمَا مَعِيشَتَهُ.</p>

†οῦτσιὰ: ἡθοῦ Δε ἀφ'ωῦ ὑπιωνᾷ  
ἐξρατ.

Οὔτος μενεσα οὔμῃ ἡζοοτ ἀν  
ἀφ'ωοτ† ἡζωβ νιβεν ἡξε πικοτχι  
ἡμῃρι ἀφ'υεναφ ἐπ'υεμο ἐοτ'χωρα  
εσοτ'ηοτ οὔτος ἀφ'επ τεφ'οτσιὰ ἐβόλ  
ὑματ εφονᾷ θεν οὔμετα τοτ'χαι.

Εταφ'οτ'ω Δε ἀφ'ο ἡζωβ νιβεν  
ἐβόλ ἀφ'ωπι ἡξε οὔμῃ† ἡζβων θεν  
†χωρα ἐτε ὑματ οὔτος ἡθοῦ ζωφ  
ἀφ'ερ'ητς ἡερ'θὰε.

οὔτος ἀφ'υεναφ ἀφ'τομ'φ ἐοται  
ἡνιρεμβακι ἡτε †χωρα ἐτε ὑματ  
ῥοοζ ἀφ'οτορπ'φ ἐτ'κοι ἐμοι  
ἡζανέωατ.

Οὔτος ναφ'ερεπιθ'υμιν ἐμαζ ψ'ζτ'φ  
ἐβόλ θεν νιζινίρι νζ ενα'οτομοτ ἡξε  
νιε†ατ οὔτος νεῦμον ἐλι †ναφ πε.

Ετα πεφ'ητ Δε ἰ ἐροφ πεζαφ χε  
οὔτον οὔηρ ἡρεμβε'χε ἡτε παιωτ πωικ  
οι ἡζοτ'ο ἐρωοτ ἀνοκ Δε †νατακο  
ὑπαιμα θεν οὔζβων.

††νατ'ωντ ἡτα'υε νῃι ζα παιωτ  
οὔτος ἡτα'χοζ ναφ χε παιωτ ἀιερ'νοβι  
ἐτ'φε νεμ πεκ'υθο ἐβόλ.

††ὑπ'ωα ἀν χε ἐρο'ομοτ† ἐροι  
χε πεκ'ωῃρι ἀριττ ὑφ'ρη† ἡοται

of goods that falls to me.'  
So he divided

to them his livelihood.  
And not many days after,  
the younger son gathered all  
together, journeyed to a far  
country, and there wasted  
his possessions with  
prodigal living.

But when he had spent  
all, there arose a severe  
famine in that land, and he  
began to be in want.

Then he went and joined  
himself to a citizen of that  
country, and he sent him  
into his fields to feed swine.

And he would gladly  
have filled his stomach with  
the pods that the swine ate,  
and no one gave him  
anything.

But when he came to  
himself, he said, 'How  
many of my father's hired  
servants have bread enough  
and to spare, and I perish  
with hunger!

I will arise and go to my  
father, and will say to him,  
"Father, I have sinned  
against heaven and before  
you,

and I am no longer  
worthy to be called your  
son. Make me like one of  
your hired servants."

وَبَعْدَ أَيَّامٍ لَيْسَتْ بِكَثِيرَةٍ جَمَعَ الْإِبْنُ  
الْأَصْغَرَ كُلَّ شَيْءٍ وَسَافَرَ إِلَى  
كُوْرَةٍ بَعِيدَةٍ وَهَنَّاكَ بَدَّرَ مَالَهُ بِعَيْشٍ  
مُسْرِفٍ.

فَلَمَّا انْفَقَ كُلَّ شَيْءٍ حَدَثَ جُوعٌ  
شَدِيدٌ فِي تِلْكَ الْكُوْرَةِ فَأَبْتَدَأَ يَحْتَاجُ.

فَمَضَى وَالتَّصَقَّ بِوَاحِدٍ مِنْ أَهْلِ  
تِلْكَ الْكُوْرَةِ فَارْسَلَهُ إِلَى حَقُولِهِ  
لِيُرْعَى خَنَازِيرَ.

وَكَانَ يَشْتَهِي أَنْ يَمْلَأَ بَطْنَهُ مِنَ  
الْخَرْثُوبِ الَّذِي كَانَتْ الْخَنَازِيرُ  
تَأْكُلُهُ فَلَمْ يُعْطِهِ أَحَدٌ.

فَرَجَعَ إِلَى نَفْسِهِ وَقَالَ: كَمْ مِنْ  
أَجِيرٍ لِأَبِي يَفْضُلُ عَنْهُ الْخُبْزُ وَأَنَا  
أَهْلِكُ جُوعًا!

أَقُومُ وَأَذْهَبُ إِلَى أَبِي وَأَقُولُ لَهُ: يَا  
أَبِي أَخْطَأْتُ إِلَى السَّمَاءِ وَقَدْ أَمَّاكَ.

وَلَسْتُ مُسْتَحِقًّا بَعْدُ أَنْ أَدْعَى لَكَ  
ابْنًا. اجْعَلْنِي كَأَحَدِ أَجْرَاكَ.



ἠνεκρευβεχε.

Οτοζ αϥτωνϥ αϥι θα πεϥιωτ: ἔτι  
δε ιϥxen εϥροτηοτ ὕμοϥ αϥνατ ἔροϥ  
ἦξε πεϥιωτ οτοζ αϥϥενζητ οτοζ  
αϥδοχι αϥϥιτϥ ἔxen τεϥναζβι οτοζ  
αϥτφι ἔρωϥ.

Πεξε πεϥωηρι δε ναϥ xe παιωτ  
αιερνοβι ἔτφε νεμ πεκῶθο ἔβολ  
ἦτῶπῶα αν xe εθοροτμοτῥ ἔροι xe  
πεκωηρι.

Πεξε πεϥιωτ δε ἠνεϥεβιαικ xe  
χωλεμ ἀνιοτῖ ἔβολ ἦτζοτῖτ ἦστολῆ  
οτοζ μῆιϥ: ζιωτϥ οτοζ μα οτῶδοτϥ  
ἔτεϥχιζ νεμ οτῶοτῖ ἔνεϥδαλατ.

Οτοζ ἀνιοτῖ ὕπιμαϥι ετῶανετῶ  
ῶατϥ οτοζ ἦτενοτωμ οτοζ  
ἦτενοτνοϥ ὕμον.

Ἦε παῶηρι φαι ναϥμωοττ πε οτοζ  
αϥωνδ ναϥτακνοττ πε οτοζ ανξεμϥ:  
οτοζ ατερζητς ἦοτνοϥ ὕμωοτ.

Πεϥηιωτ δε ἦῶηρι ναϥχι πε ζεν  
τκοι: οτοζ ζωϥ εϥηνοτ ἔζρη αϥδωντ  
ἐπιηι αϥσωτεμ ἔοτςτμφωηιὰ νεμ ζαν  
χοροϥ.

Οτοζ ἔταϥμοτῥ ἔοται ἠνιὰλωοτῖ  
ναϥῶηηι πε ὕμοϥ xe οτ νε ηαι.

Ἠθοϥ δε πεξαϥ ναϥ xe πεκσον αϥι

“And he arose and came  
to his father. But when he  
was still a great way off, his  
father saw him and had  
compassion, and ran and  
fell on his neck and kissed  
him.

And the son said to him,  
‘Father, I have sinned  
against heaven and in your  
sight, and am no longer  
worthy to be called your  
son.’

“But the father said to  
his servants, ‘Bring out the  
best robe and put it on him,  
and put a ring on his hand  
and sandals on his feet.

And bring the fatted calf  
here and kill it, and let us  
eat and be merry;

for this my son was  
dead and is alive again; he  
was lost and is found.’ And  
they began to be merry.

“Now his older son was  
in the field. And as he came  
and drew near to the house,  
he heard music and dancing.

So he called one of the  
servants and asked what  
these things meant.

And he said to him,  
‘Your brother has come,

فَقَامَ وَجَاءَ إِلَى أَبِيهِ. وَإِذْ كَانَ لَمَّ  
يَرُّنَ بَعِيداً رَأَاهُ أَبُوهُ فَتَحَنَّنَ وَرَكَضَ  
وَوَقَعَ عَلَى عُنُقِهِ وَقَبَّلَهُ.

فَقَالَ لَهُ الْإِبْنُ: يَا أَبِي أَخْطَأْتُ إِلَى  
السَّمَاءِ وَقَدَّامَكَ وَلَسْتُ مُسْتَحِقّاً  
بَعْدَ أَنْ أَدْعَى لَكَ ابْناً.

فَقَالَ الْأَبُ لِعَبِيدِهِ: أَخْرِجُوا الْحُلَّةَ  
الْأُولَى وَالْبِسُوهُ وَاجْعَلُوا خَاتِماً فِي  
يَدِهِ وَحِذَاءً فِي رِجْلَيْهِ.

وَقَدِّمُوا الْعِجْلَ الْمُسَمَّنَ وَادْبَحُوهُ  
فَنَأْكُلْ وَنَفْرَحَ.

لَأَنَّ ابْنِي هَذَا كَانَ مَيِّتاً فَعَاشَ  
وَكَانَ ضَالّاً فَوُجِدَ. فَابْتَدَأُوا  
يَفْرَحُونَ.

وَكَانَ ابْنُهُ الْكَبِيرُ فِي الْحَقْلِ. فَلَمَّا  
جَاءَ وَقَرَّبَ مِنَ الْبَيْتِ سَمِعَ صَوْتَ  
آلَاتِ طَرَبٍ وَرَقْصاً.

فَدَعَا وَاحِداً مِنَ الْعِلْمَانِ وَسَأَلَهُ: مَا  
عَسَى أَنْ يَكُونَ هَذَا؟

فَقَالَ لَهُ: أَخُوكَ جَاءَ فَدَبَّحَ أَبُوكَ  
الْعِجْلَ الْمُسَمَّنَ لِأَنَّهُ قَبِلَهُ سَالِماً.

οτοϑ ἀ πεκιωτ ψωτ ὑπιμασι  
ετψανετψ γε ατβιτψ εφοτοϑ.

Ατχωντ δε οτοϑ ὑπεφοτω εἰ  
ἐδοτη: πεφιωτ δε ἔτατῖ ἐβολ νατ†το  
ἐροψ πε.

Πθοψ δε ἔτατῖ ἐροτῶ πεχατ  
ὑπεφιωτ γε ις οτηρ ἡρουπι †οι ὑβωκ  
νακ οτοϑ ὑπιερσαβολ ἡοτεντολῃ  
ἡτακ ἐνεϑ οτοϑ ἀνοκ ὑπεκ† ἡοτωμασι  
ὑβαεωπι νῃ ἐνεϑ εἰνα ἡταοτνοψ  
ὑμοι νεμ ναψφῃρ.

Εοτε δε ἔτατῖ ἡχε πεκωῃρι φαι  
ἔτατῖοτω ὑπεφωῃδ νεμ ἡπορνοϑ  
ακψωτ νατ ὑπιμασι ετψανετψ.

Πθοψ δε πεχατ νατ γε παψῃρι  
ἡθοκ κχη νεμῃ ἡχοτ ἡβεν οτοϑ  
νετενοτῖ τηροτ νοτκ νε.

Πασεμῖψα δε ἡτενοτνοψ ὑμον  
οτοϑ ἡτενραψι γε πεκσον φαι  
νατμωοτ πε οτοϑ ατφωῃδ  
ναττακῃοτ πε οτοϑ ανχεμψ.

*Πῶοτ φα Πεννοτ† πε ψα ἐνεϑ  
ἡτε νι ἐνεϑ: ἀμῃν.*

and because he has received  
him safe and sound, your  
father has killed the fatted  
calf.’

“But he was angry and  
would not go in. Therefore  
his father came out and  
pleaded with him.

So he answered and said  
to his father, ‘Lo, these  
many years I have been  
serving you; I never  
transgressed your  
commandment at any time;  
and yet you never gave me a  
young goat, that I might  
make merry with my  
friends.

But as soon as this son  
of yours came, who has  
devoured your livelihood  
with harlots, you killed the  
fatted calf for him.’

“And he said to him,  
‘Son, you are always with  
me, and all that I have is  
yours.

It was right that we  
should make merry and be  
glad, for your brother was  
dead and is alive again, and  
was lost and is found.’”

*Glory be to God forever.*

فَغَضِبَ وَلَمْ يَرُدْ أَنْ يَدْخُلَ. فَخَرَجَ  
أَبُوهُ يَطْلُبُ إِلَيْهِ.

فَقَالَ لِأَبِيهِ: هَا أَنَا أَخْدُمُكَ سِنِينَ  
هَذَا عَدَدَهَا وَقَطُّ لَمْ أَتَجَاوَزْ وَصِيَّتَكَ  
وَجَدِيًّا لَمْ تُعْطِنِي قَطُّ لِأَفْرَحَ مَعَ  
أَصْدِقَائِي.

وَلَكِنْ لَمَّا جَاءَ ابْنُكَ هَذَا الَّذِي أَكَلَ  
مَعِيشَتَكَ مَعَ الزَّوَانِي دَبَحْتَ لَهُ  
الْعِجْلَ الْمُسَمَّنَ.

فَقَالَ لَهُ: يَا بَنِيَّ أَنْتَ مَعِيَ فِي كُلِّ  
حِينٍ وَكُلُّ مَا لِي فَهُوَ لَكَ.

وَلَكِنْ كَانَ يَنْبَغِي أَنْ نَفْرَحَ وَنُسِرَّ  
لَأَنَّ أَخَاكَ هَذَا كَانَ مَيِّتًا فَعَاشَ  
وَكَانَ ضَالًّا فُوجِدَ.

*والمجد لله دائماً.*

## Evening Prayers for Third Sunday of Lent

صلوات مساء الأحد الثالث 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 τῷ Δαβὶδ κθ': α - ς

Psalm 29: 1 - 3

المزمور 29: 1 - 3

†† ναβασκ Πβοις γε ακωοπτ εροκ:  
οτορ υπεκερε ναχαχι οτονοϋ υμωοτ  
εερηι εξωι: Πβοις Πανοτ† αιωϋ  
οτβηκ οτορ ακταλβοι: Πβοις ακεν  
ταψυχη επωωι δεν αμεν†.

I will extol You, O Lord, for You have lifted me up, and have not let my foes rejoice over me. O Lord my God, I cried out to You, and You healed me. O Lord, You brought my soul up from the grave. Alleluia.

أعظمك يا رب لأنك احتضنتني، ولم تشمت بي أعدائي. أيها الرب إلهي، صرخت إليك فشفيتني. يا رب أصعدت من الجحيم نفسي. هليلويا.

Αλληλοια.

### 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.

Οτᾶνασνωσις εβολ δεν  
πιεασσελιον εθοταβ κατὰ Πατθεον  
ασιοτ.

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

فصل من إنجيل معلمنا متي البشير. بركاته علينا آمين.

Πατθεον κα: κη - λβ

Matthew 21: 28 - 32

متي 21: 28 - 32

Οτ Δε πε τετεμεετι εροϋ: νε οτον  
οτρωωι εοτοντεϋ ωρηι εναν υματ:  
αϋι εα πιθονιτ πεχαϋ ναϋ γε παωρηι  
μαωενακ υφοοτ αριεωβ δεν

But what do you think? A man had two sons, and he came to the first and said, 'Son, go, work today in my vineyard.'

مَاذَا تَظُنُّونَ كَانَ لِإِنْسَانٍ ابْنَانِ فَجَاءَ إِلَى الْأَوَّلِ وَقَالَ يَا ابْنِي اذْهَبِ الْيَوْمَ اَعْمَلْ فِي كَرْمِي.

παιδαλολι.

Πθοϋ Δε αϑερονω πεχαϋ γε ανοκ  
παβοις: οτοϋ υπεϋϋεναϋ.

Αϑι Δε θα πιμαϋ ενοϋτ αϋχοϋ  
ναϋ οη υπαρητ: ηθοϋ Δε αϑερονω  
πεχαϋ γε ητονωϋ αν: επδαε Δε  
εταϋοτεμϋθηνϋ αϋϋεναϋ.

Πηυ εβολθεν πιςναϋ αϋερ πετεϋνε  
πεϋιωτ: πεχωον γε πιδαε πε: πεϋε  
Ιησοϋς νωον γε αμην τϋω υμοϋ  
νωτεν γε νιτελωνηϋ νεμ νιπορνοϋ  
σεναερϋορπ ερωτεν ετμετοτρο ητε  
Φνοϋτ.

Αϑι ταρ θαρωτεν ηξε Ιωαννηϋ  
θεν φιμωιτ ητε τμεθυη οτοϋ  
υπετενναϋτ εροϋ: νιτελωνηϋ Δε  
νεμ νιπορνοϋ αϋναϋτ εροϋ: ηωωτεν  
Δε αρετενναϋ οϋδε υπετενοτεμ  
ϋθηντεν επδαε επϋιηναϋτ εροϋ.

*Πωον φα Πεννοϋτ πε ϋα ενεϋ  
ητε ηι ενεϋ: αμην.*

He answered and said, 'I  
will not,' but afterward he  
regretted it and went.

Then he came to the  
second and said likewise.  
And he answered and said,  
'I go, sir,' but he did not go.

"Which of the two did  
the will of his father?" They  
said to Him, "The first."  
Jesus said to them,  
"Assuredly, I say to you that  
tax collectors and harlots  
enter the kingdom of God  
before you.

For John came to you in  
the way of righteousness,  
and you did not believe  
him; but tax collectors and  
harlots believed him; and  
when you saw it, you did  
not afterward relent and  
believe him."

*Glory be to God forever.*

فَأَجَابَ مَا أَرِيدُ. وَلَكِنَّهُ نَدِمَ أَحْيَرًا  
وَمَضَى.

وَجَاءَ إِلَى الثَّانِي وَقَالَ كَذَلِكَ.  
فَأَجَابَهَا أَنَا يَا سَيِّدُ. وَلَمْ يَمْضِ.

فَأَيُّ الْاِثْنَيْنِ عَمِلَ إِرَادَةَ الْأَبِ قَالُوا  
لَهُ الْأَوَّلُ. قَالَ لَهُمْ يَسُوعُ الْحَقُّ  
أَقُولُ لَكُمْ إِنَّ الْعَشَّارِينَ وَالزَّوَانِي  
يَسْبِقُونَكُمْ إِلَى مَلَكُوتِ اللَّهِ.

لَآنَ يُوحَنَّا جَاءَكُمْ فِي طَرِيقِ الْحَقِّ  
فَلَمْ تُؤْمِنُوا بِهِ وَأَمَّا الْعَشَّارُونَ  
وَالزَّوَانِي فَآمَنُوا بِهِ. وَأَنْتُمْ إِذْ  
رَأَيْتُمْ لَمْ تَنْدَمُوا أَحْيَرًا لِتُؤْمِنُوا بِهِ.

*والمجد لله دائماً.*