

Katameros of Lent Readings of the Fourth Week of Lent

قطمارس الصوم الكبير
قراءات الأسبوع الرابع من الصوم الكبير

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First Day of the Fourth Week of Lent (Monday)

اليوم الأول من الأسبوع الرابع من الصوم الكبير (يوم الاثنين)

Prophecies

النبوات

Genesis 27: 1 - 41

التكوين 27: 1 - 41

<p>ΕΒΟΛ ΘΕΝ ΠΧΩΜ ΝΗΓΓΕΝΕCIC ΝΤΕ ΠΩΝCΗC ΠΙΠΡΟΦΗΤΗC: ΕΡΕΠΕCΙCΜΟΥ ΕΘΟΥΑΒ: ΠΥΠΙ ΝΕΜΑΝ ΑΜΗΝ ΕΥΧΩ ΑΜΟC.</p>	<p>A reading from the Book of Genesis of Moses the prophet, may his blessing be with us. Amen.</p>	<p>من سفر التكوين لموسى النبي، بركته المقدسة تكون معنا. آمين.</p>
<p>ΓΓΓΕΝΕCIC ΚΖ: Α - ΜΑ</p>	<p>Genesis 27: 1 - 41</p>	<p>التكوين 27: 1 - 41</p>
<p>ΑCΠΩΠΙ ΔΕ ΜΕΝΕΝCΑ ΘΡΕCΕΡΘΕΛΛΟ ΝΧΕ ΙCΑΑΚ ΟΥΟZ ΝΕΥΒΑΛ ΑΥΕΡΟΥ ΕΦΝΑΥ ΜΒΟΛ ΟΥΟZ ΔCΜΟΥΤ ΕΗCΑΥ ΠΕCΝΙΩΤ ΝΨΗΡΙ ΟΥΟZ ΠΕΧΑC ΝΑC ΧΕ ΠΑΨΗΡΙ: ΟΥΟZ ΠΕΧΑC ΧΕ ΘΗΠΠΕ ΑΝΟΚ.</p>	<p>Now it came to pass, when Isaac was old and his eyes were so dim that he could not see, that he called Esau his older son and said to him, "My son." And he answered him, "Here I am."</p>	<p>وَحَدَّثَ لَمَّا شَاخَ إِسْحَاقُ وَكَانَتْ عَيْنَاهُ عَنِ النَّظَرِ، أَنَّهُ دَعَا عِيسُو ابْنَهُ الْأَكْبَرَ وَقَالَ لَهُ: «يَا ابْنِي». فَقَالَ لَهُ: «هَآنَذَا».</p>
<p>ΟΥΟZ ΠΕΧΑC ΝΑC ΧΕ ΘΗΠΠΕ ΑΝΟΚ ΑΙΕΡΘΕΛΛΟ ΟΥΟZ ΤCΩΟΥΝ ΑΝ ΜΠΙΕCΟΥ ΝΤΕ ΠΑΜΟΥ.</p>	<p>Then he said, "Behold now, I am old. I do not know the day of my death."</p>	<p>فَقَالَ: «إِنِّي قَدْ شِخْتُ وَلَسْتُ أَعْرِفُ يَوْمَ وَفَاتِي».</p>
<p>ΓΓΝΟΥ ΟΥΝ ΒΙ ΜΠΕΚCΚΕΥΟC ΠΕCΜΟΚΙ ΝΧΑCΘΗCΕC ΝΕΜ ΤΕΚΦΙΤ ΜΑΨΕΝΑC ΕΒΟΛ ΕΤΚΟΙ ΧΟΡΧ ΝΟΥΘΡΕ ΝΗ.</p>	<p>Now therefore, please take your weapons, your quiver and your bow, and go out to the field and hunt game for me.</p>	<p>فَالآنَ خُذْ عُذَّتَكَ: جُعِبَتَكَ وَقَوْسَكَ، وَأَخْرِجْ إِلَى الْبَرِّيَّةِ وَتَصِيدْ لِي صَيْدًا،</p>
<p>ΟΥΟZ ΜΑΘΑΜΙΟ ΝΗ ΝΟΥΧΟΥΩ ΜΦΡΗΤ ΕΤΜΕΙ ΜΜΩΟΥ ΑΝΟΚ: ΟΥΟZ ΑΝΙΤΟΥ ΝΗ ΖΟΠΩC ΝΤΑΟΥΩΜ ΖΙΝΑ ΝΤΕ ΤΑΨΥΧΗ CΜΟΥ ΕΡΟΚ ΜΠΑΤΜΟΥ.</p>	<p>And make me savory food, such as I love, and bring it to me that I may eat, that my soul may bless you before I die."</p>	<p>وَاصْنَعْ لِي أَطْعَمَةً كَمَا أُحِبُّ، وَأَتْنِي بِهَا لِأَكُلَ حَتَّى تُبَارِكَكَ نَفْسِي قَبْلَ أَنْ أَمُوتَ».</p>

Ревекка Δε αςσωτεμ ελσαακ
εφσαζι нем Hcaγ πεφωρηι: λ Hcaγ Δε
ωρεναφ ετκοι εχωρх нотχορхс
μπεφιωτ.

Ревекка Δε πεχας ηλακωβ
пескотъзи ηωρηι: хε зһппе λнок
αισωτεμ еπεкиωт εφсаζи нем Hcaγ
пексон εφхω μμος.

Хε λνιοτι нһи нотχορхс отоз
μαθαμιο нһи ηελανδρηоти: зһна
ηтаοτωμ ηтаςμот ерок μπεμθο
μΠβοис μπα†μот.

††нот отн паωρηι сωтеμ ηςωи
μφρη† е†назєнзωнк ероφ.

Отоз μαωρενακ еηιєςωот бι нһи
εβολ μμαγ μμασι снаγ μβαεμпи
εγхһн ηηαηεγ: отоз ηтаθαμιο
ηελανχοτωμ μπεкиωт μφρη†
ετεзнаφ.

Отоз екєѠλот єѠотн μπεкиωт
отоз εφєотωμ зһна ηте пекιωт сμот
єрок μπατεφμот.

Пεχε ιακωβ Δε ηРевекка τεφμαγ
хе Hcaγ пасон отρωμι εφρηт μφωи пе
λнок Δε λнок отρωμι εφхһн.

Уһпотє ηтеφхомхем єрои ηхе
пαιωт отоз ηтаєр μφρη†

Now Rebekah was
listening when Isaac spoke
to Esau his son. And Esau
went to the field to hunt
game and to bring it.

So Rebekah spoke to
Jacob her son, saying,
“Indeed I heard your father
speak to Esau your brother,
saying,

‘Bring me game and
make savory food for me,
that I may eat it and bless
you in the presence of the
Lord before my death.’

Now therefore, my son,
obey my voice according to
what I command you.

Go now to the flock and
bring me from there two
choice kids of the goats, and
I will make savory food
from them for your father,
such as he loves.

Then you shall take it to
your father, that he may eat
it, and that he may bless you
before his death.”

And Jacob said to
Rebekah his mother, “Look,
Esau my brother is a hairy
man, and I am a smooth-
skinned man.

Perhaps my father will
feel me, and I shall seem to
be a deceiver to him; and I

وَكَانَتْ رِفْقَةُ سَامِعَةً إِذْ تَكَلَّمَ
إِسْحَاقُ مَعَ عِيسُو ابْنِهِ. فَذَهَبَ
عِيسُو إِلَى الْبَرِّيَّةِ كَيْ يَصْطَادَ
صَيْدًا لِيَأْتِيَ بِهِ.

وَأَمَّا رِفْقَةُ فَكَلِمَتْ يَعْقُوبَ ابْنَهَا
قَائِلَةً: «إِنِّي قَدْ سَمِعْتُ أَبَاكَ يُكَلِّمُ
عِيسُو أَخَاكَ قَائِلًا:

اِئْتِنِي بِصَيْدٍ وَاصْنَعْ لِي أَطْعَمَةً
لَأَكُلَ وَأُبَارِكَكَ أَمَامَ الرَّبِّ قَبْلَ
وَفَاتِي.

فَالآنَ يَا ابْنِي اسْمَعْ لِقَوْلِي فِي مَا
أَنَا أَمْرُكَ بِهِ:

إِذْهَبْ إِلَى الْغَنَمِ وَخُذْ لِي مِنْ هُنَاكَ
جَدْيَيْنِ جَيِّدَيْنِ مِنَ الْمِعْزَى،
فَاصْنَعُهُمَا أَطْعَمَةً لِأَبِيكَ كَمَا يُحِبُّ،

فَتُحْضِرَ هَا إِلَى أَبِيكَ لِأَكُلَ حَتَّى
يُبَارِكَكَ قَبْلَ وَفَاتِهِ».

فَقَالَ يَعْقُوبُ لِرِفْقَةِ أُمِّهِ: «هُوَذَا
عِيسُو أَخِي رَجُلٌ أَشْعَرُ وَأَنَا رَجُلٌ
أَمْلَسٌ».

رُبَّمَا يَجُسُّسُنِي أَبِي فَأَكُونُ فِي عَيْنَيْهِ
كَمْتَهَاوٍ، وَأَجْلِبُ عَلَى نَفْسِي لَعْنَةً
لَا بَرَكَهَ».

ἵνα ἔρχομαι ἐπὶ σε καὶ ἐπὶ τὸν οἶκόν σου
καὶ ἐπὶ τὸν οἶκόν σου καὶ ἐπὶ τὸν οἶκόν σου
καὶ ἐπὶ τὸν οἶκόν σου.

Περε τεματ δε νατ γε
πεκαζοντι εδρηι εξωι παωρηι μονον
σωτεμ ἡσα τασην οτοζ μαωρενακ
ἄνωγι νηι.

Αφωρενατ δε αφβιτοτ αφενοτ εα
τεματ οτοζ ἄ τεματ θαμιο
ἡνωχουωμ κατα φρητ ετε πεφωτ με
ἡμωωτ.

Οτοζ αβι ἡξε Ρεβεκα τεματ
ἡτστολη ἡτε Ησατ πεσνωτ ἡωρηι
θεθενανες θεθενασχη εδοτη δην
πεσχι: οτοζ αστης εγεν ἡλακωβ
πεσκοτχι ἡωρηι.

Οτοζ νιωαρ ἡτε νιβαεμπι αμοροτ
ενεφωωβω νεμ νιμα ετβηω εβολ ἡτε
νεφωωτ.

Οτοζ ατ ἡνωχουωμ νεμ νιωικ
ετασθαμιοωτ εδρηι εγενεχιζ ἡλακωβ
πεσωρηι.

Οτοζ αφενοτ εδοτη επεφωτ
πεχατ δε γε παιωτ: ἡθοτ δε πεχατ
γε εηπε ἄνοκ οτ πετωοπ παωρηι.

Οτοζ πεχε Ιακωβ ἡπεφωτ: γε
ἄνοκ πε Ησατ πεκωορπ ἡμικι αἰρ

shall bring a curse on
myself and not a blessing.”

But his mother said to
him, “Let your curse be on
me, my son; only obey my
voice, and go, get them for
me.”

And he went and got
them and brought them to
his mother, and his mother
made savory food, such as
his father loved.

Then Rebekah took the
choice clothes of her elder
son Esau, which were with
her in the house, and put
them on Jacob her younger
son.

And she put the skins of
the kids of the goats on his
hands and on the smooth
part of his neck.

Then she gave the
savory food and the bread,
which she had prepared,
into the hand of her son
Jacob.

So he went to his father
and said, “My father.” And
he said, “Here I am. Who
are you, my son?”

Jacob said to his father,
“I am Esau your firstborn; I
have done just as you told
me; please arise, sit and eat

فَقَالَتْ لَهُ أُمُّهُ: «لَعْنَتِكَ عَلَيَّ يَا
ابْنِي. اسْمَعْ لِقَوْلِي فَقَطْ وَادْهَبْ خُذْ
لِي».

فَذَهَبَ وَاخَذَ وَأَخْضَرَ لَأُمَّهُ،
فَصَنَعَتْ أُمُّهُ أَطْعَمَةً كَمَا كَانَ أَبُوهُ
يُحِبُّ.

وَأَخَذَتْ رَفَقَةً ثِيَابَ عِيسُو ابْنِهَا
الْأَكْبَرَ الْفَاحِشَةَ الَّتِي كَانَتْ عِنْدَهَا
فِي الْبَيْتِ وَالْبَسَتْ يَعْقُوبَ ابْنِهَا
الْأَصْغَرَ،

وَالْبَسَتْ يَدَيْهِ وَمَلَأَسَةً عَنْقَهُ جُلُودَ
جَدْيِي الْمِعْزَى.

وَأَعْطَتْ الْأَطْعَمَةَ وَالْخُبْزَ الَّتِي
صَنَعَتْ فِي يَدِ يَعْقُوبَ ابْنِهَا.

فَدَخَلَ إِلَى أَبِيهِ وَقَالَ: «يَا أَبِي».
فَقَالَ: «هَإِنِّذَا. مَنْ أَنْتَ يَا ابْنِي؟»

فَقَالَ يَعْقُوبُ لِأَبِيهِ: «أَنَا عِيسُو
بُحْرَكَ. قَدْ فَعَلْتُ كَمَا كَلَّمْتَنِي. فَمُمْ

ἡφρητ' ἑτακσαχι νευνι ἡμοϋ: τωνκ
 γευσι οτωμ ἐβολ θεν ταχορxc εἰνα
 ἡτε τεκψτχη ἡμοϋ ἐροι.

Οτοz πεχε Ισαακ ἡπεϋωηρι xε οτ
 πε φαι ἑτακxευϋ ἡχωλεμ παωηρι:
 ἡθοϋ Δε πεχαϋ xε φηετα Πβοιc
 Φνοϋτ' τηιϋ ἡπαἡθο.

Πεχε Ισαακ Δε ἡλακωβ xε θενκ
 ἐροι παωηρι ἡταxουxευ ἐροκ xε αν
 ἡθοκ πε παωηρι Ησαϋ ωαν ἡμον.

Οτοz αϋθενϋ ἡxε Ιακωβ θα Ισαακ
 πεϋιωτ οτοz αϋxουxευ ἐροϋ: οτοz
 πεχαϋ xε τ'cυη μεν τ'cυη ἡλακωβ τε:
 νιxιx Δε νενxιx ἡΗσαϋ νε.

Οτοz ἡπεϋcoτωηϋ ηαρε νεϋxιx
 xαρ οϋ ἡϋωι ἡφρητ' ἡνα Ησαϋ
 πεϋcon: οτοz αϋc'μοϋ ἐροϋ.

Οτοz πεχαϋ xε ἡθοκ πε παωηρι
 Ησαϋ: πεχαϋ xε ἡνοκ πε.

Οτοz πεχαϋ xε ἡνιοϋ ἡνι
 ἡταoτωμ ἐβολ θεν τεκχορxc παωηρι
 εἰνα ἡτε ταψτχη ἡμοϋ ἐροκ: οτοz
 αϋἡνι ηαϋ αϋoτωμ οτοz αϋεν ηρη ηαϋ
 ἐθoτη οτοz αϋϋω.

Οτοz πεχε Ισαακ πεϋιωτ ηαϋ: xε
 θενκ ἐροι μα οτφι ἐρωι παωηρι.

of my game, that your soul
 may bless me.”

But Isaac said to his son,
 “How is it that you have
 found it so quickly, my
 son?” And he said,
 “Because the Lord your
 God brought it to me.”

Isaac said to Jacob,
 “Please come near, that I
 may feel you, my son,
 whether you are really my
 son Esau or not.”

So Jacob went near to
 Isaac his father, and he felt
 him and said, “The voice is
 Jacob’s voice, but the hands
 are the hands of Esau.”

And he did not
 recognize him, because his
 hands were hairy like his
 brother Esau’s hands; so he
 blessed him.

Then he said, “Are you
 really my son Esau?” He
 said, “I am.”

He said, “Bring it near
 to me, and I will eat of my
 son’s game, so that my soul
 may bless you.” So he
 brought it near to him, and
 he ate; and he brought him
 wine, and he drank.

Then his father Isaac
 said to him, “Come near
 now and kiss me, my son.”

اجلسْ وَكُلْ مِنْ صَيْدِي لِكِي
 تُبَارِكَنِي نَفْسُكَ».

فَقَالَ إِسْحَاقُ لِابْنِهِ: «مَا هَذَا الَّذِي
 أَسْرَعْتَ لِتَجِدَ يَا ابْنِي؟» فَقَالَ:
 «إِنَّ الرَّبَّ إِلَهَكَ قَدْ يَسَّرَ لِي».

فَقَالَ إِسْحَاقُ لِيَعْقُوبَ: «تَقَدَّمْ
 لِأَجْسِكَ يَا ابْنِي. أَأَنْتَ هُوَ ابْنِي
 عَيْسُو أَمْ لَا؟».

فَتَقَدَّمَ يَعْقُوبُ إِلَى إِسْحَاقَ أَبِيهِ،
 فَجَسَّهُ وَقَالَ: «الصَّوْتُ صَوْتُ
 يَعْقُوبَ، وَلَكِنَّ الْيَدَيْنِ يَدَا عَيْسُو».

وَلَمْ يَعْرِفْهُ لِأَنَّ يَدَيْهِ كَانَتَا
 مُشْعِرَتَيْنِ كَيْدِي عَيْسُو أَخِيهِ،
 فَبَارَكَهُ.

وَقَالَ: «هَلْ أَنْتَ هُوَ ابْنِي عَيْسُو؟»
 فَقَالَ: «أَنَا هُوَ».

فَقَالَ: «قَدِّمْ لِي لِأَكُلَ مِنْ صَيْدِ ابْنِي
 حَتَّى تُبَارِكَكَ نَفْسِي». فَقَدَّمَ لَهُ
 فَأَكَلَ، وَأَحْضَرَ لَهُ خَمْرًا فَشَرِبَ.

فَقَالَ لَهُ إِسْحَاقُ أَبُوهُ: «تَقَدَّمْ
 وَقَبِّلْنِي يَا ابْنِي».

Οτοζ πεχε Ισαακ πεφιωτ ναϋ χε
ν̄θοκ нм̄ н̄θοκ: н̄θοϋ Δε πεχαϋ χε
λ̄νοκ πε πεκωρηι πεκωροп̄ μ̄μ̄ιϋ Ησαϋ

Δϥτωμτ Δε ν̄χε Ισαακ ζεν
οτ̄ν̄ιϥτ̄ ν̄τωμτ̄ ε̄μαϥω οτοζ πεχαϋ
χε нм̄ οτ̄н̄ αϥχερх̄ οτ̄χορх̄с н̄ӣ οτοζ
αϥенс н̄ӣ ε̄δοτ̄н̄: οτοζ λιοτ̄ωμ̄ ε̄βολ
ν̄δ̄н̄τοτ̄ т̄н̄ροτ̄ μ̄πατεκ̄ῑ οτοζ λ̄ις̄μ̄οτ̄
ε̄ροϋ: οτοζ εϥε̄ϥωп̄ӣ εϥ̄ς̄μαματ̄.

Δϥωп̄ӣ Δε ε̄ταϥωт̄ем̄ ν̄χε Ησαϋ
ε̄н̄ӣсааӣ ν̄те̄ Ισαακ πεφιωτ̄ αϥωϥ̄ ε̄βολ
ζεν οτ̄н̄ιϥτ̄ ν̄ς̄μ̄н̄ οτοζ ε̄с̄ен̄ϥ̄αϥ̄ӣ
ε̄μαϥω: οτοζ πεχαϋ μ̄πεφιωτ̄ χε̄ς̄μ̄οτ̄
ε̄ροῑ Ϸω̄ παιωτ̄.

Πεχαϋ Δε ναϋ χε αϥ̄ῑ ν̄χε πεκсон
ζεν οτ̄х̄ροϋ αϥ̄ωλ̄ῑ μ̄πεκς̄μ̄οτ̄.

Οτοζ πεχε Ησαϋ χε ζεν οτ̄μ̄ε̄θ̄μ̄н̄ӣ
ατ̄т̄ренϋ̄ χε Ιακωβ̄ αϥβ̄ῑθ̄ӣс̄ τ̄ар̄ μ̄μ̄οι
φ̄αῑ φ̄μαз̄ соп̄̄ς̄ноӯт̄ πε: на̄μ̄ε̄т̄ωроп̄
μ̄μ̄ιϋ αϥ̄ο̄λ̄οτ̄: οτοζ т̄ноӯ ιс̄ πακες̄μ̄οτ̄
αϥβ̄ῑт̄ϥ̄: πεχε Ησαϋ Δε μ̄πεφιωτ̄ χε
μ̄πεκс̄εх̄п̄ οτ̄ς̄μ̄οτ̄ н̄ӣ ϣω̄ λ̄νοκ̄ παιωτ̄.

Δϥε̄ροτ̄ω̄ Δε ν̄χε Ισαακ πεχαϋ
ν̄Ησαϋ: χε ιс̄χε̄ λ̄ιαιϥ̄ ν̄βο̄ӣс̄ ε̄ροκ̄ οτοζ
неϥ̄ς̄н̄ноӯ т̄н̄ροτ̄ λ̄ιαιτοτ̄ μ̄β̄ωк̄ ναϋ
οτοζ λ̄ιταх̄ροϋ̄ ζεν̄ π̄со̄т̄ο̄ не̄м̄ π̄н̄р̄п̄:
ν̄θοκ̄ Δε οτ̄ т̄на̄а̄ӣϥ̄ на̄к̄ παωρηῑ.

And his father Isaac said to him, "Who are you?" So he said, "I am your son, your firstborn, Esau."

Then Isaac trembled exceedingly, and said, "Who? Where is the one who hunted game and brought it to me? I ate all of it before you came, and I have blessed him, and indeed he shall be blessed."

When Esau heard the words of his father, he cried with an exceedingly great and bitter cry, and said to his father, "Bless me, me also, O my father!"

But he said, "Your brother came with deceit and has taken away your blessing."

And Esau said, "Is he not rightly named Jacob? For he has supplanted me these two times. He took away my birthright, and now look, he has taken away my blessing!" And he said, "Have you not reserved a blessing for me?"

Then Isaac answered and said to Esau, "Indeed I have made him your master, and all his brethren I have given to him as servants; with grain and wine I have sustained him. What shall I do now for you, my son?"

فَقَالَ لَهُ إِسْحَاقُ أَبُوهُ: «مَنْ أَنْتَ؟» فَقَالَ: «أَنَا ابْنُكَ بِكْرُكَ عِيسُو».

فَارْتَعَدَ إِسْحَاقُ ارْتِعَادًا عَظِيمًا جَدًّا وَقَالَ: «فَمَنْ هُوَ الَّذِي اصْطَادَ صَيْدًا وَآتَى بِهِ إِلَيَّ فَأَكَلْتُ مِنْ كُلِّهِ قَبْلَ أَنْ تَجِيءَ، وَبَارَكْتُهُ؟ نَعَمْ، وَيَكُونُ مُبَارَكًا».

فَعِنْدَمَا سَمِعَ عِيسُو كَلَامَ أَبِيهِ صَرَخَ صَرْخَةً عَظِيمَةً وَمُرَّةً جَدًّا، وَقَالَ لِأَبِيهِ: «بَارِكْنِي أَنَا أَيْضًا يَا أَبِي».

فَقَالَ: «قَدْ جَاءَ أَخُوكَ بِمَكْرِ وَأَخَذَ بَرَكَتَكَ».

فَقَالَ: «أَلَا إِنَّ اسْمَهُ دُعِيَ بِعَقُوبَ، فَقَدْ تَعَقَّبَنِي الْآنَ مَرَّتَيْنِ! أَخَذَ بِكُورِيَّتِي، وَهُوَذَا الْآنَ قَدْ أَخَذَ بَرَكَتِي».

فَأَجَابَ إِسْحَاقُ وَقَالَ لِعِيسُو: «إِنِّي قَدْ جَعَلْتُهُ سَيِّدًا لَكَ، وَدَفَعْتُ إِلَيْهِ جَمِيعَ إِخْوَتِهِ عِبِيدًا، وَعَصْدَتُهُ بِحِنْطَةٍ وَخَمْرِ. فَمَاذَا أَصْنَعُ إِلَيْكَ يَا ابْنِي؟»

Πεξε Ησαϋ Δε ὑπεριωτ ξε οὐ̅μο̅ο̅
 ὑ̅μα̅τα̅τ̅ς̅ ἐ̅τε̅ ἡ̅τα̅κ̅ πα̅ιω̅τ̅ ὑ̅μο̅ο̅ ἑ̅ροι
 ἔ̅ω̅ πα̅ιω̅τ̅: ο̅το̅ς̅ ἐ̅τα̅ψ̅ε̅ρ̅ῦ̅κα̅ς̅ ἡ̅ν̅η̅τ̅
 ἡ̅ξε̅ Ι̅σα̅α̅κ̅ ο̅το̅ς̅ ἀ̅ψ̅ω̅ψ̅ ἔ̅βο̅λ̅ ᾖ̅εν̅
 ο̅ν̅η̅ψ̅ῖ̅ ἡ̅ς̅μ̅η̅ ἡ̅ξε̅ Η̅σα̅ϋ̅ ο̅το̅ς̅ ἀ̅ψ̅ρ̅ι̅μ̅ι̅.

Ἀ̅ψ̅ε̅ρο̅ν̅ ἡ̅ξε̅ Ι̅σα̅α̅κ̅ πε̅χα̅ψ̅ να̅ψ̅
 ξε ἔ̅η̅π̅πε̅ ἔ̅βο̅λ̅ ᾖ̅εν̅ π̅ικ̅ε̅ν̅ ἡ̅τε̅ ἡ̅κα̅ς̅
 ε̅ψ̅ε̅ψ̅ω̅π̅ι̅ ἡ̅ξε̅ πε̅κ̅μ̅α̅ἡ̅ψ̅ω̅π̅ι̅ η̅ε̅μ̅ ἔ̅βο̅λ̅
 ᾖ̅εν̅ ῖ̅ω̅ῖ̅ ἡ̅τε̅ ῖ̅φ̅ε̅ ὑ̅̅ψ̅ω̅ι̅.

Ο̅το̅ς̅ ἐ̅κ̅ε̅ω̅ν̅ᾷ̅ ἐ̅τε̅κ̅ς̅η̅ψ̅ι̅ ο̅το̅ς̅
 ἐ̅κ̅ε̅ε̅ρ̅β̅ω̅κ̅ ὑ̅̅π̅ε̅κ̅ς̅ον̅ ε̅ς̅ε̅ψ̅ω̅π̅ι̅ Δ̅ε̅ ἔ̅ο̅τ̅α̅ν̅
 ἀ̅κ̅ψ̅α̅νο̅ῶ̅ν̅η̅ς̅ να̅κ̅ ἐ̅κ̅ε̅β̅ε̅λ̅ πε̅ψ̅η̅α̅ς̅β̅ε̅ψ̅
 ἔ̅βο̅λ̅ ἔ̅η̅ η̅ε̅κ̅μ̅ο̅ῖ̅.

Ο̅το̅ς̅ να̅ρε̅ Η̅σα̅ϋ̅ ὑ̅̅β̅ον̅ ἐ̅λα̅κ̅ω̅β̅
 ε̅ῶ̅β̅ε̅ π̅ι̅ς̅μ̅ο̅ο̅ ἔ̅τα̅ πε̅ψ̅ι̅ω̅τ̅ ὑ̅̅μ̅ο̅ο̅ ἑ̅ρο̅ψ̅
 ὑ̅̅μ̅ο̅ψ̅.

*Ο̅το̅ο̅ο̅ ἡ̅̅τ̅ρι̅ας̅ ἐ̅ῶ̅τα̅β̅ Π̅ε̅ν̅νο̅ο̅ῖ̅
 ψ̅α̅ ἐ̅νε̅ς̅ η̅ε̅μ̅ ψ̅α̅ ἐ̅νε̅ς̅ ἡ̅τε̅ η̅ι̅ε̅νε̅ς̅
 τ̅η̅ρο̅υ̅. Ἀ̅μ̅η̅ν̅.*

And Esau said to his father, "Have you only one blessing, my father? Bless me, me also, O my father!" And Esau lifted up his voice and wept.

Then Isaac his father answered and said to him: "Behold, your dwelling shall be of the fatness of the earth, and of the dew of heaven from above.

By your sword you shall live, and you shall serve your brother; and it shall come to pass, when you become restless, that you shall break his yoke from your neck."

So Esau hated Jacob because of the blessing with which his father blessed him.

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

فَقَالَ عِيسُو لِأَبِيهِ: «أَلَيْكَ بَرَكَةٌ وَاحِدَةٌ فَقَطْ يَا أَبِي؟ بَارِكْنِي أَنَا أَيْضًا يَا أَبِي». وَرَفَعَ عِيسُو صَوْتَهُ وَبَكَى.

فَأَجَابَ إِسْحَاقُ أَبُوهُ وَقَالَ لَهُ: «هُؤَذَا بِلاَ دَسَمِ الْأَرْضِ يَكُونُ مَسْكَنُكَ، وَبِلاَ نَدَى السَّمَاءِ مِنْ فَوْقُ.

وَبِسَيْفِكَ تَعِيشُ، وَلَأَخِيكَ تُسْتَعْبَدُ، وَلَكِنْ يَكُونُ حِينًا تَجْمَعُ أَنَّكَ تُكْسِرُ نِيرَهُ عَنْ عُنُقِكَ».

فَحَقَدَ عِيسُو عَلَى يَعْقُوبَ مِنْ أَجْلِ الْبَرَكَةِ الَّتِي بَارَكَهُ بِهَا أَبُوهُ.

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

Isaiah 14: 24 - 32 إشعياء 14: 24 - 32

Ε̅βο̅λ̅ ᾖ̅εν̅ Η̅σα̅ἡ̅ας̅ π̅ι̅π̅ρο̅φ̅η̅τ̅η̅ς̅:
 ἐ̅ρε̅πε̅ψ̅ὑ̅μο̅ο̅ ἑ̅ῶ̅τα̅β̅: ψ̅ω̅π̅ι̅ η̅ε̅μ̅α̅ν̅
 ἁ̅μ̅η̅ν̅ ε̅ψ̅ἔ̅ω̅ ὑ̅̅μ̅ο̅ς̅.

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

من أشعياء النبي، بركته المقدسة تكون معنا. آمين.

Η̅σα̅ἡ̅ας̅ ἱ̅Δ̅: κ̅Δ̅ - κ̅Β̅

Isaiah 14: 24 - 32

إشعياء 14: 24 - 32

<p>ἡ πεκχωρὼς θέν οὐβων οτορ ἔηατακο ἡ πεκχωπ.</p> <p>Εὐληλοτὶ ἐβωλ νιπρλν ἵτε τβακι οτορ μαροτωψ ἐβωλ ἵτε νιβακι εὐθερεθωρ νιαλλοφρλос τηροτ γε ιс οτχρεωτс ἔηνοτ ἐβωλ са πεμριτ οτορ ἡμον ρητ ἐορι.</p> <p>Οτ πετοτναέροτῶ ἡμοϋ ἵτε νιοτρωοτ ἵτε νιεθнос: γε Пбоис αϥριсεντ ἵсiων οτορ εἰενοδεμ ἐβωλ ριτοτϥ ἵτε νηέτθεβινοτ ἵτε πιλαос.</p> <p><i>Отворѣ триахъ еѡтав Пеннорѣ ѡа ѐнез нем ѡа ѐнез ἵτε νιѐнез тнрот. Амин.</i></p>	<p>Wail, O gate! Cry, O city! All you of Philistia are dissolved; for smoke will come from the north, and no one will be alone in his appointed times.”</p> <p>What will they answer the messengers of the nation? That the Lord has founded Zion, and the poor of His people shall take refuge in it.”</p> <p><i>Glory be to the Holy Trinity our God unto the age of all ages. Amen.</i></p>	<p>وَلَوْلَ أَيُّهَا الْبَابُ. اصْرُخِي أَيُّهَا الْمَدِينَةُ. قَدْ ذَابَ جَمِيعُكَ يَا فَلِسْطِينَ. لِأَنَّهُ مِنَ الشِّمَالِ يَأْتِي دُخَانٌ وَلَيْسَ شَاذٌ فِي جُيُوشِهِ.</p> <p>فَبِمَاذَا يُجَابُ رُسُلُ الْأُمَمِ؟ إِنَّ الرَّبَّ أَسَّسَ صِهْيُونَ وَبِهَا يَحْتَمِي بَائِسُو شَعْبِهِ».</p> <p><i>مجددًا للثالوث القدوس الهنا إلى الأبد وإلى الأبدين كلها. آمين.</i></p>
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Job 16: 1 - 17: 16
أيوب 16: 1 - 17: 16

<p>Εβωλ θέν ιωβ πιθμνι: ἐρεπεϥμοτ εθοταβ: ψωπι νεμλν ἄμην εϥχω ἡμοс.</p>	<p>A reading from Job the righteous, may his blessing be with us. Amen.</p>	<p>من أيوب الصديق، بركته المقدسة تكون معنا. آمين.</p>
ιωβ ιϣ̄: ᾱ - ιζ̄: ιϣ̄	Job 16: 1 - 17: 16	أيوب 16: 1 - 17: 16
<p>Αϥέροτῶ ἵτε ιωβ πεχαϥ: Χε αισωτεμ γαρ ἐοτμηψ ἡπαιρητ: νιρεϥτνομτ τηροτ ἵτε νιсаἰπετρωοτ.</p>	<p>Then Job answered and said: “I have heard many such things; miserable comforters are you all!</p>	<p>فَأَجَابَ أَيُّوبُ وَقَالَ: قَدْ سَمِعْتُ كَثِيرًا مِثْلَ هَذَا. مُعَزَّوْنَ مُنْعَبُونَ كُلُّكُمْ!</p>

Οὐ γὰρ μὴ οὐτά τις ἐτύπη ἡνικάξει
 ἵντε πίπνευμα: ἰε οὐ πε ἐτερὸνοχλιν
 νακ ζε ἀκέρων.

Ἀνοκ ζω ἱνασάξι ὑπετενητή:
 ἐναςχη πε ἵξε τετενητήχη ἵτῳεβιω
 ἵθωι: Ἰτα εἰέτωονοῦ ἔχεν ἰθνοῦ:
 ζεν ζανσάξι ἱνακιμ δε ἵτα ἄφε
 ζαρωτεν.

Εὐεῳπι δε ζεν ρωι ἵξε οὐχομ:
 ἵκιμ δε ἵντε ναῖφοτοῦ ἵνα ἱάσο
 ἐροϋ.

Ἀιῳανσάξι γαρ ἵνα ὑκατῶ
 ἐπαερζοτ: αἰῳανχαρω δε οὐ οὐ πε
 ἵσβοκ ἵντε παῦκατῶ.

Ἰῆνοῦ δε ἀϋῖθῖσι νηι ἀϋαῖτ ἵκοζ
 αἰερζολι: οὐοζ ἀϋὰμοι ὑμοι.

Ἀϋῳπι εὐμετερε οὐοζ
 ἀστωνε ἵθῆτ ἵξε ταμῆονοῦζ:
 ἀκέρων οὐβῆι ὑπεῦθο ὑπαζο.

Εαϋερῆρασε ζεν οὐχωντ:
 ἀϋρωδτ ὑμοι ἐζρηι: ἀϋῖραχεζ
 ἵνεϋνασζι ἐζρηι ἔχωι: ἀϋῖνι ἐζρηι
 ἔχωι ἵνικοῦνεϋ ἵντε νεϋρεϋχωντ.

Ἀϋερνιῳτ ἐζρηι ἔχωι ζεν οὐθοζε
 ἵντε νεϋβαλ: ἀϋτ ἵνοτερζοτ νηι ἔχεν
 νακελι: ζεν οὐτενχαῖ εϋζονκε ἀϋβοζι
 δε ἐζρηι ἔχωι εϋκοπ.

Shall words of wind
 have an end? Or what
 provokes you that you
 answer?

I also could speak as
 you do, If your soul were in
 my soul's place. I could
 heap up words against you,
 and shake my head at you;

but I would strengthen
 you with my mouth, and the
 comfort of my lips would
 relieve your grief.

Though I speak, my
 grief is not relieved; and if I
 remain silent, how am I
 eased?

But now He has worn
 me out. You have made
 desolate all my company.

You have shriveled me
 up, and it is a witness
 against me; my leanness
 rises up against me and
 bears witness to my face.

He tears me in His
 wrath, and hates me. He
 gnashes at me with His
 teeth. My adversary
 sharpens His gaze on me.

They gape at me with
 their mouth, they strike me
 reproachfully on the cheek,
 they gather together against
 me.

هَلْ مِنْ نِهَائِهِ لِكَلَامٍ فَارِغٍ. أَوْ مَاذَا
 يُهَيِّجُكَ حَتَّى تَجَابِبَ؟

أَنَا أَيْضًا أَسْتَطِيعُ أَنْ أَتَكَلَّمَ مِثْلَكُمْ
 لَوْ كَانَتْ أَنْفُسُكُمْ مَكَانَ نَفْسِي وَأَنْ
 أَسْرُدَ عَلَيْكُمْ أَقْوَالَ وَأَهْزُ رَأْسِي
 إِلَيْكُمْ.

بَلْ كُنْتُ أَشَدِّدُكُمْ بِفَمِي وَتَعْرِيةً
 شَفَيْتِي تُمْسِكُكُمْ.

إِنْ تَكَلَّمْتُ لَمْ تَمْتَنِعْ كَأَبْتِي. وَإِنْ
 سَكَتُ فَمَاذَا يَذْهَبُ عَنِّي؟

إِنَّهُ الْآنَ ضَجَّرَنِي. خَرَبْتُ كُلَّ
 جَمَاعَتِي.

قَبِضْتُ عَلَيَّ. وَجَدَ شَاهِدٌ. قَامَ عَلَيَّ
 هَذَا لِي يُجَابِبَ فِي وَجْهِ.

غَضَبُهُ افْتَرَسَنِي وَاضْطَهَدَنِي.
 حَرَّقَ عَلَيَّ أَسْنَانَهُ. عَدُوِّي يُحَدِّدُ
 عَيْنِيهِ عَلَيَّ.

فَعَرَّوْا عَلَيَّ أَقْوَاهُمْ. لَطْمُونِي
 عَلَيَّ فَكَيْ تَغْيِيرًا. تَعَاوَنُوا عَلَيَّ
 جَمِيعًا.

Αγτηνιτ ταρ ν̄χε Πβοις ἐδ̄ρηι
ἐνενηχιζ̄ ν̄θανρεφ̄δ̄ιν̄χονς: ᾱφ̄βερβωρτ
Δε̄ ἐχεν̄ θ̄αν̄ᾱσεβ̄ης.

Ειοι ν̄θιρην̄η ᾱφ̄χορτ̄ ἐβ̄ολ: ο̄τοθ̄
ᾱλ̄ᾱμο̄νι ὑ̄π̄φ̄ωι ν̄τε τᾱᾱφε ᾱφ̄φο̄χ̄φ̄:
ᾱφ̄ταθ̄οι ἐρατ̄ ὑ̄φ̄ρη† ν̄οτ̄σκοπο̄ς.

Αν̄κω† ἐροι ν̄θαν̄λο̄ς̄χη: ᾱν̄θιο̄ν̄ι
ὑ̄μω̄ν̄ ἡ̄ναδ̄λωτ̄ ἡ̄σε†ᾱσο̄ αν̄: ᾱν̄φ̄ων̄
ὑ̄πᾱψ̄ᾱψ̄ι θ̄ιχεν̄ πῑκαθ̄ι.

Αν̄ταο̄νοι ἐδ̄ρηι ἐο̄ν̄ε̄τοπ̄ ἐχεν̄
ο̄ν̄ε̄τοπ̄: ᾱν̄θ̄ο̄χι ἐχ̄ωι ν̄χε θ̄αν̄χω̄ρι.

Αν̄βορβερ̄ ν̄οτ̄σο̄κ̄ ἐχεν̄ πᾱψ̄αρ:
τᾱχο̄μ̄ Δε̄ ᾱσ̄β̄ε̄νο̄ θ̄ιχεν̄ πῑκαθ̄ι.

Ᾱσ̄ρω̄κ̄θ̄ ν̄χε τᾱνε̄χι ἐβ̄ολ̄θεν̄
φ̄ριμ̄: ο̄τοθ̄ ο̄ν̄θ̄η̄ιβ̄η̄ ε̄τ̄χη̄ θ̄ιχεν̄
νᾱβο̄ν̄θ̄ι.

Не̄ ὑ̄μω̄ν̄ ε̄λῑ ν̄β̄ῑν̄χονς̄ θ̄εν̄
νᾱχιζ̄: σ̄το̄ν̄β̄η̄ο̄ν̄τ̄ Δε̄ ν̄χε̄
τᾱπ̄ρο̄σε̄ν̄χη̄.

Π̄καθ̄ι ὑ̄πε̄ν̄θ̄ε̄φ̄ω̄β̄ς̄ ἐβ̄ολ̄ ἐχεν̄
π̄ς̄νο̄φ̄ ἡ̄τᾱσᾱρ̄ζ̄: ο̄τοθ̄ ὑ̄πε̄ν̄θ̄ε̄ μᾱ
ψ̄ω̄πι ὑ̄πᾱδ̄ρω̄ν̄.

Ο̄τοθ̄ †̄νο̄ν̄ ε̄ψ̄ω̄π̄ θ̄εν̄ †̄φε̄ ν̄χε̄
πᾱμ̄ε̄ο̄ρε̄: φ̄η̄ε̄τ̄σω̄ν̄ ὑ̄μω̄ι θ̄εν̄
η̄η̄ε̄τ̄βο̄σι.

God has delivered me to
the ungodly, and turned me
over to the hands of the
wicked.

I was at ease, but He
has shattered me. He also
has taken me by my neck,
and shaken me to pieces.

He has set me up for
His target. His archers
surround me. He pierces my
heart and does not pity. He
pours out my gall on the
ground.

He breaks me with
wound upon wound. He
runs at me like a warrior.

I have sewn sackcloth
over my skin, and laid my
head in the dust.

My face is flushed from
weeping, and on my eyelids
is the shadow of death;

although no violence is
in my hands, and my prayer
is pure.

O earth, do not cover
my blood, and let my cry
have no resting place!

Surely even now my
witness is in heaven, and
my evidence is on high.

دَفَعَنِي اللَّهُ إِلَى الظَّالِمِ وَفِي أَيْدِي
الْأَشْرَارِ طَرَحَنِي.

كُنْتُ مُسْتَرِيحًا فَرَزَّ عَنِّي وَأَمْسَكَ
بِقَفَايَ فَحَطَمَنِي وَنَصَبَنِي لَهُ هَدَفًا.

أَحَاطَتْ بِي رُمَاةٌ سِيْهَامِهِ. شَقَّ
كُلْيَتِي وَلَمْ يُشْفِقْ. سَفَكَ مَرَارَتِي
عَلَى الْأَرْضِ.

يَقْتَحِمْنِي اقْتِحَامًا عَلَى اقْتِحَامٍ.
يَهْجُمُ عَلَيَّ كَجَبَّارٍ.

خَطَطْتُ مِسْحًا عَلَى جِلْدِي وَدَسَسْتُ
فِي التُّرَابِ قَرْنِي.

احْمَرَّتْ وَجْهِي مِنَ الْبُكَاءِ وَعَلَى
هَذَبِي ظِلُّ الْمَوْتِ.

مَعَ أَنَّهُ لَا ظَلَمَ فِي يَدِي وَصَلَاتِي
خَالِصَةٌ.

يَا أَرْضُ لَا تَغْطِي دَمِي وَلَا يَكُنْ
مَكَانَ لِمَصْرَاحِي.

أَيْضًا الْآنَ هُوَذَا فِي السَّمَاوَاتِ
شَهِيدِي وَشَاهِدِي فِي الْأَعَالِي.

Εἰς φόρον ἐδοῦν ἡ Παῖς ἡ
πατωβῶν· παβαλ δε εἰτάτο ἡ ἐρῶν
ἐπεσὶν ἡ περὶ ἡ.

Εἰς ἡρώπιν δε ἡ ὄντορ ἡ ὄντορ
ἡ περὶ ἡ Παῖς· ὄντορ ἡ ὄντορ ἡ ὄντορ
ἡ περὶ ἡ ὄντορ.

Αὐτὸ δε ἡ ὄντορ ἡ ὄντορ ἡ ὄντορ
τοὶ ἐρωτῶν· ἡ ὄντορ ἡ ὄντορ
ἐπὶ ἡ ὄντορ ἡ ὄντορ.

ἡ ὄντορ δε εἰς ἡ ὄντορ ἡ ὄντορ
ὄντορ ἡ ὄντορ· ὄντορ ἡ ὄντορ ἡ ὄντορ
ἡ ὄντορ ἡ ὄντορ.

ἡ ὄντορ εἰς ὄντορ ὄντορ ὄντορ
ἡ ὄντορ δε ἡ ὄντορ ἡ ὄντορ
ὄντορ ἡ ὄντορ.

ἡ περὶ ἡ ὄντορ ἡ ὄντορ
ἡ ὄντορ.

ἡ ὄντορ ἡ ὄντορ ἡ ὄντορ
ὄντορ ἡ ὄντορ· ὄντορ ἡ ὄντορ ἡ ὄντορ
ὄντορ ἡ ὄντορ.

Εἰς ἡ ὄντορ ἡ ὄντορ ἡ ὄντορ
ἡ ὄντορ ἡ ὄντορ ἡ ὄντορ.

ἡ ὄντορ δε εἰς ἡ ὄντορ ἡ ὄντορ
ἡ ὄντορ δε ἡ ὄντορ ἡ ὄντορ.

My friends scorn me.
My eyes pour out tears to
God.

Oh, that one might
plead for a man with God,
as a man pleads for his
neighbor!

For when a few years
are finished, I shall go the
way of no return.

My spirit is broken, my
days are extinguished, the
grave is ready for me.

Are not mockers with
me? And does not my eye
dwell on their provocation?

Who is he who will
shake hands with me?

For You have hidden
their heart from
understanding. Therefore,
The Lord will not exalt
them.

He who speaks flattery
to his friends, even the eyes
of his children will fail.

“But He has made me a
byword of the people, and I
have become one in whose
face men spit.

الْمُسْتَهْزِئُونَ بِي هُمْ أَصْحَابِي. لِلَّهِ
تَقَطَّرُ عَيْنِي.

لِكَيْ يُحَاكِمَ الْإِنْسَانَ عِنْدَ اللَّهِ كَابِنٍ
أَدَمَ لَدَى صَاحِبِهِ.

إِذَا مَضَتْ سِنُونَ قَلِيلَةً أَسْأَلُكَ فِي
طَرِيقٍ لَا أَعُودُ مِنْهَا.

رُوحِي تَلَفَتْ. أَيَّامِي انْطَفَأَتْ. إِنَّمَا
الْقَبُورُ لِي.

لَوْلَا الْمُخَاتِلُونَ عِنْدِي وَعَيْنِي
تَبِيتُ عَلَى مُشَاجَرَاتِهِمْ.

مَنْ هُوَ الَّذِي يُصَفِّقُ يَدَيَّ؟

لَأَنَّكَ مَنَعْتَ قَلْبَهُمْ عَنِ الْفِطْنَةِ.
لَأَجْلِ ذَلِكَ لَا يُرْفَعُهُمُ اللَّهُ.

الَّذِي يُسَلِّمُ الْأَصْحَابَ لِلْسَّلْبِ تَتَلَفُ
عُيُونُ بَنِيهِ.

أَوْقَفَنِي مَثَلًا لِلشُّعُوبِ وَصِرْتُ
لِلْبَصْقِ فِي الْوَجْهِ.

Αὐτῷ τὰρ ἦν ἐμβαλεῖν ἐβολθεν
 πικρῶς: ἀνθρώποι ἐμὲ ὡς ὅσον
 σκῆπτρον.

Ὁ ἀνθρώπος δὲ ἦν ἐμὲ ἐκείνῃ
 φαι: ὁ δὲ ἐκείνῃ ἐκείνῃ
 ὁ παρὰ νόμον.

Ὁ δὲ ἐμὲ ἐμὲ ἐμὲ
 ὁ πικρῶς: πεπικρῶς δὲ ἐμὲ
 ὁ πικρῶς δὲ ἐμὲ.

Ὁ δὲ ἀλλὰ ματαίως ὁ ἄνθρωπος
 τῶν ὁ δὲ ἀνθρώπων: ὁ δὲ ἄνθρωπος
 ὁ ἄνθρωπος.

Ὁ δὲ ἄνθρωπος δὲ ὁ δὲ ὁ δὲ
 ἀνθρώπων ἦν ἐμὲ ἐμὲ ἐμὲ.

Ὁ δὲ ἄνθρωπος δὲ ὁ δὲ ὁ δὲ
 ὁ δὲ ὁ δὲ ὁ δὲ ὁ δὲ
 ὁ δὲ ὁ δὲ.

Ὁ δὲ ἄνθρωπος δὲ ὁ δὲ ὁ δὲ
 ὁ δὲ ὁ δὲ ὁ δὲ ὁ δὲ
 ὁ δὲ ὁ δὲ.

Ὁ δὲ ὁ δὲ ὁ δὲ ὁ δὲ
 ὁ δὲ ὁ δὲ ὁ δὲ ὁ δὲ.

Ὁ δὲ ὁ δὲ ὁ δὲ ὁ δὲ
 ὁ δὲ ὁ δὲ ὁ δὲ ὁ δὲ.

My eye has also grown
 dim because of sorrow, and
 all my members are like
 shadows.

Upright men are
 astonished at this, and the
 innocent stirs himself up
 against the hypocrite.

Yet the righteous will
 hold to his way, and he who
 has clean hands will be
 stronger and stronger.

“But please, come back
 again, all of you, for I shall
 not find one wise man
 among you.

My days are past, my
 purposes are broken off,
 even the thoughts of my
 heart.

They change the night
 into day; ‘The light is near,’
 they say, in the face of
 darkness.

If I wait for the grave as
 my house, if I make my bed
 in the darkness,

if I say to corruption,
 ‘You are my father,’ And to
 the worm, ‘You are my
 mother and my sister,’

where then is my hope?
 As for my hope, who can
 see it?

كَانَتْ عَيْنِي مِنَ الْحُزْنِ وَأَعْضَائِي
 كُلُّهَا كَالظِّلِّ.

يَتَعَجَّبُ الْمُسْتَقِيمُونَ مِنْ هَذَا
 وَالْبَرُّ يَقُومُ عَلَى الْفَاجِرِ.

أَمَّا الصَّادِقُ فَيَسْتَمْسِكُ بِطَرِيقِهِ
 وَالطَّاهِرُ الْيَدَيْنِ يَزْدَادُ قُوَّةً.

وَلَكِنْ ارْجِعُوا كُلُّكُمْ وَتَعَالَوْا فَلَا
 أَجْدَ فَيْكُمْ حَكِيمًا.

أَيَّامِي قَدْ عَبَثَتْ. مَقَاصِدِي إِرْثُ
 قَلْبِي قَدْ انْتَرَعَتْ.

يَجْعَلُونَ اللَّيْلَ نَهَارًا نُورًا قَرِيبًا
 لِلظُّلْمَةِ.

إِذَا رَجَوْتُ الْهَالِيَةَ بَيْتًا لِي وَفِي
 الظُّلَامِ مَهْدَتُ فِرَاشِي.

وَقُلْتُ لِلْقَبْرِ: أَنْتَ أَبِي وَلِلدُّودِ: أَنْتَ
 أُمِّي وَأَخْتِي.

فَأَيْنَ إِذَا أَمَالِي؟ أَمَالِي مَنْ
 يُعَايِنُهَا!

Ιε ἀν σενὰι νευμη ἐῶρηι ἐὰμεν†: ιε
τενναυεναν ἐπκαρι εῦσοπ.

*Οὐὼοῦ ἡ τριάς ἐθοῦαβ Πεννοῦ†
ῥα ἐνεῖ νευ ῥα ἐνεῖ ἡ τε νιῖνεῖ
τηροῦ. Ἀμην.*

Will they go down to
the gates of Sheol? Shall we
have rest together in the
dust?"

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

تَهْبِطُ إِلَى مَغَالِيقِ الْهَالِيَةِ إِذْ
تَرْتَاحُ مَعًا فِي التُّرَابِ.

*مجداً للثالوث القدوس الهنا إلى
الأبد وإلى أبد الأبدین 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 ΝΔ: α, κϛ: ια

Psalm 54: 1, 26: 11

المزمور 54: 1، 26: 11

δ' ἰς μὴ φνοῦ† ἐταπρочеῖχῃ: οὐοῖ
ὑπερβίπο ὑπατωβῖ: ναι νηι οὐοῖ
σωτεμ ἐροί: χε ἡθοκ πε ἐτα παβητ
χος νாக. Ἀλληλουία.

Give ear to my prayer,
O God, and do not hide
Yourself from my
supplication. Have mercy
on me, and hearken to me.
For You are He to whom
my heart said. Alleluia.

أنصت يا الله إلى صلاتي. ولا
تتغاض عن تضرعي. ارحمني
واستجب لي. فإنه لك قال قلبي.
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.**

Οὐὰναστωσις ἐβολ θεν
πιερασσελιον εθοῦαβ κατὰ Λοῦκαν
ασιου.

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

فصل من إنجيل معلمنا لوقا
البشير. بركاته علينا آمين.

Λοῦκαν ιΔ: ζ - ιε

Luke 14: 7 - 15

لوقا 14: 7 - 15

Παρχω δε νοῦπαρaboλῃ
ἡνηεθαβευ εφναῦ χε πως ναῦσωπ

So He told a parable to
those who were invited,
when He noted how they

وَقَالَ لِلْمَدْعُوِينَ مَثَلًا وَهُوَ يُلَاحِظُ
كَيْفَ اخْتَارُوا الْمُتَنَكِّتِ الْأُولَى،
قَائِلًا لَهُمْ:

<p>νωστ̃ ἡνιωρπ̃ ὡμὰνρωτεβ̃ εϋζω ὡμος.</p> <p>Ἦε εἶσαν ἀρεῶαν οὔαι θαρμεκ ἐξανροπ̃ ὑπερρωτεβ̃ ἐπιωρπ̃ ὡμὰνρωτεβ̃ μηπως ἀθαρεμ̃ κεοὔαι εϋταινοῦτ̃ ἐεοτεροκ̃.</p> <p>Οὔοε ἡτεϋῖ ἡχε φηῖταϋθαρεμεκ νεμαϋ οὔοε ἡτεϋζος̃ νακ̃ χε̃ χα̃ πιμα̃ ὡφαι̃ τοτε̃ χ̃ναερζητς̃ θεν̃ οὔϋπι̃ ἐὰμοι ὑπιθαε̃ ὡμα̃.</p> <p>Ἀλλα εἶσαν ἀϋωανθαρεμεκ μαϋενακ̃ ρωτεβ̃ ὑπιμα̃ ἡθαε̃ εἰνα̃ εἶσαν ἀϋωανῖ ἡχε φηῖταϋθαρεμεκ ἡτεϋζος̃ νακ̃ χε̃ παϋφηρ̃ οὔοεβεκ̃ ἐϋϋωι̃ οὔοε̃ τοτε̃ ἐρε̃ οὔωοῦτ̃ ϋωπι̃ νακ̃ ὡπεῖμο̃ ἡοὔον̃ ἡιβεν̃ εῶρωτεβ̃ νεμακ̃.</p> <p>Ἦε οὔον̃ ἡιβεν̃ εῶναδ̃αϋϋ σεναῶεβιοϋ̃ οὔοε̃ φηῖεῶναῶεβιοϋ̃ σεναδ̃αϋϋ.</p> <p>Ἡαϋζω̃ δε̃ ὡμος̃ ὡφηῖταϋθαρεμεϋ̃ χε̃ εἶσαν̃ ἀϋωανῖρ̃ ἡοὔαριςτον̃ ιε̃ οὔδ̃ιπνον̃ ὑπερμοῦτ̃ ἐνεκῶφηρ̃ οὔδε̃ νεκς̃νηοῦτ̃ οὔδε̃ νεκς̃τς̃τενης̃ οὔδε̃ νεκῶεϋετ̃ ἡραμαδ̃ μηπως̃ ἡσεθαρεμεκ̃ εἰωκ̃ οὔοε̃ ἡτε̃ οὔϋεβ̃ιὼ̃ ϋωπι̃ νακ̃.</p>	<p>chose the best places, saying to them:</p> <p>“When you are invited by anyone to a wedding feast, do not sit down in the best place, lest one more honorable than you be invited by him;</p> <p>and he who invited you and him come and say to you, ‘Give place to this man,’ and then you begin with shame to take the lowest place.</p> <p>But when you are invited, go and sit down in the lowest place, so that when he who invited you comes he may say to you, ‘Friend, go up higher.’ Then you will have glory in the presence of those who sit at the table with you.</p> <p>For whoever exalts himself will be humbled, and he who humbles himself will be exalted.”</p> <p>Then He also said to him who invited Him, “When you give a dinner or a supper, do not ask your friends, your brothers, your relatives, nor rich neighbors, lest they also invite you back, and you be repaid.</p>	<p>«مَتَى دُعِيتَ مِنْ أَحَدٍ إِلَى عُرْسٍ فَلَا تَتَّكِبْ فِي الْمَنَکَا الْأَوَّلِ لَعَلَّ أَكْرَمَ مِنْكَ يَكُونُ قَدْ دُعِيَ مِنْهُ.</p> <p>فَيَأْتِي الَّذِي دَعَاكَ وَإِيَّاهُ وَيَقُولُ لَكَ: أَعْطِ مَكَانًا لِهَذَا. فَحِينَئِذٍ تَبْتَدِئُ بِخَجَلٍ تَأْخُذُ الْمَوْضِعَ الْأَخِيرَ.</p> <p>بَلْ مَتَى دُعِيتَ فَادْهَبْ وَاتَّكِبْ فِي الْمَوْضِعِ الْأَخِيرِ حَتَّى إِذَا جَاءَ الَّذِي دَعَاكَ يَقُولُ لَكَ: يَا صَدِيقُ ارْتَفِعْ إِلَى فَوْقٍ. حِينَئِذٍ يَكُونُ لَكَ مَجْدٌ أَمَامَ الْمُتَكَبِّينَ مَعَكَ.</p> <p>لَأَنَّ كُلَّ مَنْ يَرْفَعُ نَفْسَهُ يَتَضَعُ وَمَنْ يَضَعُ نَفْسَهُ يَرْتَفِعُ».</p> <p>وَقَالَ أَيْضًا لِلَّذِي دَعَاهُ: «إِذَا صَنَعْتَ عَدَاءً أَوْ عَشَاءً فَلَا تَدْعُ أَصْدِقَاءَكَ وَلَا إِخْوَتَكَ وَلَا أَقْرَبَاءَكَ وَلَا الْجِيرَانَ الْأَغْنِيَاءَ لِنَلَّا يَدْعُوكَ هُمْ أَيْضًا فَتَكُونَ لَكَ مُكَافَأَةٌ.</p>
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Ἀλλὰ ὅταν ἀκωανῖρι νοῦωοις
μοῦτ' ἐθανενηκι θανάτῳ θανῶδλεν
θανβελλεν.

Ὅτος χνεαρ οὔμακαριος γε
ἕμονται μματ' ἡτῶεβιὼ νாக:
σena† ταρ νாக ἡτοῦεβιὼ θεν
†ἀναστασις ἡτε νιῶμι.

Εταρῳτεμ δε εἶναι ἡξε οὔαι
ἡνθεοροτεβ νεμαρ πεχαρ γε
ῶοῖνιατῳ μφεθναοῦωμ ἡοῦωικ θεν
†μετοτρο ἡτε Φνοῦ†.

*Πῶοτ φα Πεννοῦ† πε ῡα ἐνεθ
ἡτε νι ἐνεθ: ἀμην.*

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

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

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

*Glory be to God
forever.*

بَلْ إِذَا صَنَعْتَ ضِيَافَةً فَادْعُ
الْمَسَاكِينَ: الْجُدَّعَ الْعُرْجَ الْعُمَى.

فَيَكُونَنَّ لَكَ الطَّوْبَى إِذْ لَيْسَ لَهُمْ
حَتَّى يُكَافُوكَ لِأَنَّكَ تَكْفَى فِي قِيَامَةِ
الْأَبْرَارِ».

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

والمجد لله دائماً.

Liturgy Readings

قراءات القداس

The Pauline Epistle

رسالة بولس الرسول

Παῦλος φέβωκ ὑπενδoις Ἰησοῦς
Χριστός: πᾶποστολος ἐθαθεμ:
φηέτατῳαῳ ἐπιζῳεννοῦ† ἡτε
Φνοῦ†.

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

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

Πρωμεος ἡ: ιβ - κϛ

Romans 8: 12 - 26

رومية 8: 12 - 26

Θαρα οὔν ναςνηοῦ οὔον ἐρον θεν
τσαρξ αν εορενωνθ κατα σαρξ.

Therefore, brethren, we
are debtors, not to the flesh,
to live according to the
flesh.

فَإِذَا أَيُّهَا الْإِخْوَةُ نَحْنُ مَدْيُونُونَ
لَيْسَ لِلْجَسَدِ لِنَعِيشَ حَسَبَ الْجَسَدِ.

Ισχε ساز ἐρετενονθ κατα ساز
τετενναμου: ισχε δε ζεν πιπνευμα
νιζβνοτι ντε πικωα τετενδωτεβ
μωου τετενναωνθ.

Πη ساز εωμωυ ζεν πιπνευμα ντε
Φνοτ† ναι νε νιωηρι ντε Φνοτ†.

Παρετενβι ساز αν νοπνευμα ντε
ομμετβωκ εδρηι ον ενζο† αλλα
αρετενβι νοπνευμα ντε ομμετωηρι
φαι ετενωυ εβολ νδητq γε αββα
Φιωτ.

Οτοζ νθοq πιπνευμα ρερμεερε
νεμ πιπνευμα γε ανον ζανωηρι ντε
Φνοτ†.

Ισχε δε ανον ζανωηρι ιε ανον
ζανκκληρονομος ον ζανκκληρονομος
μεν ντε Φνοτ† ζανωφηρ
νκκληρονομος ντε Πιχρις ισχε
τενβιμκαζ νεμαq ζινα ντενβιωου
νεμαq ον.

¶μετι ساز γε σεμπωα αν νχε
νιμκαγζ ντε παιχοου ντε †νοου
μπωου εθναδωρπ ναν εβολ.

Πωανσομς ساز εβολ ντε πικωντ
αqσομς εβολ θατην μπιδωρπ εβολ
ντε νιωηρι ντε Φνοτ†.

For if you live
according to the flesh you
will die; but if by the Spirit
you put to death the deeds
of the body, you will live.

For as many as are led
by the Spirit of God, these
are sons of God.

For you did not receive
the spirit of bondage again
to fear, but you received the
Spirit of adoption by whom
we cry out, "Abba, Father."

The Spirit Himself bears
witness with our spirit that
we are children of God,

and if children, then
heirs, heirs of God and joint
heirs with Christ, if indeed
we suffer with Him, that we
may also be glorified
together.

For I consider that the
sufferings of this present
time are not worthy to be
compared with the glory
which shall be revealed in
us.

For the earnest
expectation of the creation
eagerly waits for the
revealing of the sons of
God.

لَا تَهُ إِنْ عَشْتُمْ حَسَبَ الْجَسَدِ
فَسَتَمُوتُونَ وَلَكِنْ إِنْ كُنْتُمْ بِالرُّوحِ
تُمِيتُونَ أَعْمَالَ الْجَسَدِ فَسَتَحْيَوْنَ.

لَأَنَّ كُلَّ الَّذِينَ يَتَقَادُونَ بِرُوحِ اللَّهِ
فَأَوْلَادُكُمْ هُمْ أَبْنَاءُ اللَّهِ.

إِذْ لَمْ تَأْخُذُوا رُوحَ الْعُبُودِيَّةِ أَيْضاً
لِلْخَوْفِ بَلْ أَخَذْتُمْ رُوحَ التَّبَنِّي
الَّذِي بِهِ نَصْرُحُ: «يَا أَبَا الْآبِ».

الرُّوحُ نَفْسَهُ أَيْضاً يَشْهَدُ لَأَرْوَاحِنَا
أَنَّا أَوْلَادُ اللَّهِ.

فَإِنْ كُنَّا أَوْلَاداً فَإِنَّا وَرَثَةُ أَيْضاً
وَرَثَةِ اللَّهِ وَوَارِثُونَ مَعَ الْمَسِيحِ.
إِنْ كُنَّا نَتَّالِمُ مَعَهُ لِكَيْ نَتَمَجَّدَ أَيْضاً
مَعَهُ.

فَإِنِّي أَحْسِبُ أَنَّ أَلَامَ الزَّمَانِ
الْحَاضِرِ لَا تُقَاسُ بِالْمَجْدِ الْعَتِيدِ أَنْ
يُسْتَعْلَنَ فِينَا.

لَأَنَّ انْتِظَارَ الْخَلِيقَةِ يَتَوَقَّعُ
اسْتِعْلَانَ أَبْنَاءِ اللَّهِ.

ΠΙΣΩΝΤ ΣΑΡ ΑΥΘ'ΝΕΧΩΥ
ΝΤΜΕΤΕΦΛΗΝΟΥ Ν'ΟΤΩΥ ΑΝ ΑΛΛΑ ΕΘΒΕ
ΦΗΕΤΑΥΘΕΡΕΥΘ'ΝΕΧΩΥ ΘΕΝ ΟΥΘΕΛΠΙΣ.

ΧΕ ΝΘΟΥ ΖΩΥ ΠΙΣΩΝΤ ΨΝΑΕΡΡΕΜΖΕ
ΕΒΟΛ ΖΑ ΤΜΕΤΒΩΚ ΝΤΕ ΠΤΑΚΟ ΕΘΡΗ
ΕΤΜΕΤΡΕΜΖΕ ΝΤΕ ΠΩΟΥ ΝΤΕ ΝΙΩΗΡΙ
ΝΤΕ ΦΝΟΥΤ.

ΠΕΝΣΩΟΥΝ ΜΕΝ ΣΑΡ ΧΕ ΠΙΣΩΝΤ
ΤΗΡΥ ΨΙΔΟΜ ΝΕΜΑΝ ΟΥΘ ΨΤΝΑΚΖΙ
ΝΕΜΑΝ ΨΑ ΕΘΟΥΝ ΕΤΝΟΥ.

ΟΥ ΜΟΝΟΝ ΔΕ ΑΛΛΑ ΝΕΜ ΑΝΟΝ
ΖΩΝ ΤΕΝΨΙΔΟΜ ΕΤΑΠΑΡΧΗ ΝΤΕ
ΠΙΠΝΕΥΜΑ ΝΤΟΤΕΝ ΟΥΘ ΑΝΟΝ
ΤΕΝΨΙΔΟΜ ΝΘΡΗ ΝΘΗΤΕΝ ΕΝΧΟΥΤ
ΕΒΟΛ ΘΑΤΖΗ ΝΤΜΕΤΩΗΡΙ ΠΙΣΩΤ ΝΤΕ
ΠΕΝΣΩΜΑ.

ΕΤΑΝΝΟΘΕΜ ΣΑΡ ΘΕΝ ΟΥΘΕΛΠΙΣ:
ΟΥΘΕΛΠΙΣ ΔΕ ΕΥΝΑΥ ΕΡΟΣ ΝΟΥΘΕΛΠΙΣ ΑΝ
ΤΕ: ΦΗ ΣΑΡ ΕΨΑΡΕ ΟΥΑΙ ΝΑΥ ΕΡΟΥ
ΨΑΥΕΡΖΥΠΟΜΟΝΙΝ ΕΡΟΥ.

ΙΣΧΕ ΔΕ ΦΗΕΤΕΝΝΑΥ ΕΡΟΥ ΑΝ
ΤΕΝΕΡΘΕΛΠΙΣ ΕΡΟΥ ΕΒΟΛ ΖΙΤΕΝ
ΟΥΖΥΠΟΜΟΝΗ ΤΕΝΧΟΥΤ ΕΒΟΛ ΘΑΧΩΥ.

ΠΑΙΡΗΤ ΔΕ ΟΝ ΠΙΠΝΕΥΜΑ ΨΤ'ΝΤΟΤΣ
ΝΤΕΝΜΕΤΧΩΒ ΟΥ ΣΑΡ ΝΤΩΒΖ ΕΤΕΝΝΑΙΥ
ΚΑΤΑ ΦΡΗΤ ΕΤΨΕ ΝΤΕΝΕΜΙ ΑΝ ΑΛΛΑ
ΝΘΟΥ ΠΙΠΝΕΥΜΑ ΨΕΡΖΟΥΤΟ ΣΕΜΙ ΕΘΡΗ

For the creation was
subjected to futility, not
willingly, but because of
Him who subjected it in
hope;

because the creation
itself also will be delivered
from the bondage of
corruption into the glorious
liberty of the children of
God.

For we know that the
whole creation groans and
labors with birth pangs
together until now.

Not only that, but we
also who have the firstfruits
of the Spirit, even we
ourselves groan within
ourselves, eagerly waiting
for the adoption, the
redemption of our body.

For we were saved in
this hope, but hope that is
seen is not hope; for why
does one still hope for what
he sees?

But if we hope for what
we do not see, we eagerly
wait for it with
perseverance.

Likewise the Spirit also
helps in our weaknesses.
For we do not know what
we should pray for as we
ought, but the Spirit
Himself makes intercession

إِذْ أَخَضَعَتِ الْخَلِيقَةَ لِلْبُطْل لَيْسَ
طَوْعًا بَلْ مِنْ أَجْلِ الَّذِي أَخَضَعَهَا
عَلَى الرَّجَاءِ.

لَأَنَّ الْخَلِيقَةَ نَفْسَهَا أَيْضًا سَتُعْتَقُ
مِنْ عُبُودِيَّةِ الْفَسَادِ إِلَى حُرِّيَّةِ مَجْدِ
أَوْلَادِ اللَّهِ.

فَاتَّنا نَعْلَمُ أَنَّ كُلَّ الْخَلِيقَةِ تَتَنُّ
وَتَتَمَخَّضُ مَعًا إِلَى الْآنَ.

وَلَيْسَ هَكَذَا فَقَطْ بَلْ نَحْنُ الَّذِينَ لَنَا
بِأُكُورَةِ الرُّوحِ نَحْنُ أَنْفُسُنَا أَيْضًا
نَتَنُّ فِي أَنْفُسِنَا مُتَوَقِّعِينَ التَّبَتِّي
فِدَاءً أَجْسَادِنَا.

لَأَنَّنا بِالرَّجَاءِ خَلَصْنَا. وَلَكِنَّ
الرَّجَاءَ الْمَنْظُورَ لَيْسَ رَجَاءً لَأَنَّ
مَا يَنْظُرُهُ أَحَدٌ كَيْفَ يَرْجُوهُ أَيْضًا؟

وَلَكِنْ إِنْ كُنَّا نَرْجُو مَا لَسْنَا نَنْظُرُهُ
فَاتَّنا نَتَوَقَّعُهُ بِالصَّبْرِ.

وَكَذَلِكَ الرُّوحُ أَيْضًا يُعِينُ ضَعْفَاتِنَا
لَأَنَّنا لَسْنَا نَعْلَمُ مَا نُصَلِّي لِأَجْلِهِ
كَمَا يَنْبَغِي. وَلَكِنَّ الرُّوحَ نَفْسَهُ
يَشْفَعُ فِينَا بِأَتَاتٍ لَا يَنْطِقُ بِهَا.

ἔχων θέν θανειὰ ἐξου νὰ τὰ σχι
ἡμῶν.

*Πιθμοτ ταρ νευωτεν νευ
τειρηνη ετσοπ: χε ἀμην εσεῶωπι.*

for us with groanings which
cannot be uttered.

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

*نعمة الله الأب تكون مع جميعكم.
أمين.*

The Catholic Epistle الكاثوليكون

Καθολικον ἐβόλ θέν τῆπιστολῃ
ἡτε πενιωτ Ιακωβος. Ἀμην.
Παμενρατ.

Ιακωβος ε: ιε - κ

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

James 5: 16 - 20

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

يعقوب 5: 16 - 20

Οὔωνθ οὔν ἡτετεννοβι ἐβόλ
ἡνετενέρηνοτ: οὔοθ τωβθ ἔχεν
νετενέρηνοτ θοπωθ ἡτετενοτχαι: οὔον
οὔνιωτ ἡχομ θέν τῆπροσετχῃ ἡπιθῃ
εσερθωθ.

Ἡλιαθ νε οὔρωμ θωτ πε
ἡρετρεπῃκαθ ἡπενρητ οὔοθ αττωβθ
ἡνοτπροσετχῃ ἐῶτεμθρε τφε θωοτ
θιχεν πικαθ οὔοθ ἡπεεθωοτ ἡῶομτ
ἡρομπι νευ σοοτ ἡὰβοτ.

Οὔοθ αττωβθ οἱ ἂ τφε
τῆνοτμοτθωοτ οὔοθ ἂ πικαθ ρωτ
αττ ἡπεεοτταθ.

Πασηνοτ ἐῶωπ ἀρεῶαν οὔαι θέν
θῃνοτ σωρεμ ἐβόλ θὰ φῃωιτ ἡτε
τμεθῃ οὔοθ ἡτετταεθοτ ἡχε οὔαι.

Confess your trespasses
to one another, and pray for
one another, that you may
be healed. The effective,
fervent prayer of a righteous
man avails much.

Elijah was a man with a
nature like ours, and he
prayed earnestly that it
would not rain; and it did
not rain on the land for three
years and six months.

And he prayed again,
and the heaven gave rain,
and the earth produced its
fruit.

Brethren, if anyone
among you wanders from
the truth, and someone turns
him back,

اعترفوا بعضكم لبعض بالزلات،
وصلوا بعضكم لأجل بعض لكي
تشفوا. طلبه البار تقتدر كثيرا في
فعلها.

كَانَ إِيلِيَّا إِنْسَانًا تَحْتَ الْآلَامِ مِثْلَنَا،
وَصَلَّى صَلَاةً أَنْ لَا تُمْطَر، فَلَمْ
تُمْطَرْ عَلَى الْأَرْضِ ثَلَاثَ سِنِينَ
وَسِتَّةَ أَشْهُرٍ.

ثُمَّ صَلَّى أَيْضًا فَأَعْطَتِ السَّمَاءُ
مَطَرًا وَأَخْرَجَتِ الْأَرْضُ ثَمَرَهَا.

أَيُّهَا الْإِخْوَةُ، إِنْ ضَلَّ أَحَدٌ بَيْنَكُمْ
عَنِ الْحَقِّ فَرُدَّهُ أَحَدًا.

Παρεχέμει ἵνα φησὶν ἅπαντες
ὅτι παρὰ τοῦτον ἐβόληται φῶς ἵνα
τε ἐκλάβῃ καὶ ἡ ἀνομία ἡ τε ψυχὴ
ἐβόληται ὅτι οὐκ ἦν ἡ ἀνομία ἐβόληται
ἐκ τῆς οὐμῆς ἡ νόμιμος.

*Πασινηοὺς ὑπερμενρε πικοςμος
οὐδε νηετωπι δεν πικοςμος:
πικοςμος πασινη νηε τερεπιθωμια: φη
δε ετιρι ὑφοτωψι ὑφνοτ ἡ παγωπι
ψα ἐνεε: ἀμην.*

let him know that he
who turns a sinner from the
error of his way will save a
soul from death and cover a
multitude of sins.

*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.*

فَلْيَعْلَمْ أَنَّ مَنْ رَدَّ خَاطِئًا عَنْ ضَلَالٍ
طَرِيقِهِ يَخْلُصُ نَفْسًا مِنَ الْمَوْتِ،
وَيَسْتُرُ كَثْرَةً مِنَ الْخَطَايَا.

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

The Acts الإبركسيس

Πραξις ἡ τε νενιοτὶ ἡ ἀποστολος:
ἐρε ποτὶς οὐκ εὐοχαβ ὡπι νημαν.
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 ια: β - ιη

Acts 11: 2 - 18

أعمال 11: 2 - 18

ὅτε δε ἐταφωε ἵνα Πέτρος
ἐξῆρθε ἐκ τῆς ἀντιόχειας νημαν
ἵνα νηέβωλ δεν πσεβι.

And when Peter came
up to Jerusalem, those of the
circumcision contended
with him,

وَلَمَّا صَعِدَ بَطْرُسُ إِلَى أُورُشَلِيمَ
خَاصَمَهُ الَّذِينَ مِنْ أَهْلِ الْخِتَانِ.

Ἐγὼ ὁμοιος καὶ ἀκωε ἐδοτῆς ψα
χαρῶμι ἡ πατσεβι οὐκ ἀκοτωμ
νημωοτ.

saying, “You went in to
uncircumcised men and ate
with them!”

قَائِلِينَ: «إِنَّكَ دَخَلْتَ إِلَى رِجَالٍ
ذَوِي غُلْفَةٍ وَأَكَلْتَ مَعَهُمْ».

Ἐταφερζητς δε ἵνα Πέτρος
παρκαχι νημωοτ εγὼ ὁμοιος.

But Peter explained it to
them in order from the
beginning, saying:

فَابْتَدَأَ بَطْرُسُ يَشْرَحُ لَهُمْ بِالتَّابَعِ
قَائِلًا:

ἀνοκ ναιχη δεν ιοπη ιπολις
ειρεπροςετχεσθε: οὐκ ἀιναν δεν

“I was in the city of
Joppa praying; and in a
trance I saw a vision, an
object descending like a

«أَنَا كُنْتُ فِي مَدِينَةِ يَافَا أَصَلِّي
فَرَأَيْتُ فِي غَيْبَةٍ رُؤْيَا: إِنَاءٌ نَازِلٌ
مِثْلُ مَلَأَةٍ عَظِيمَةٍ مُدَلَّاةٍ بِأَرْبَعَةِ
أَطْرَافٍ مِنَ السَّمَاءِ فَأَتَى إِلَيَّ.

οὐτως ἐοικετο αὐτῷ ἐκ τε ἑξῶς καὶ ἐκ τῶν ἑξῶς
 ὡς οὐκ ἐκ τῶν ἑξῶς καὶ ἐκ τῶν ἑξῶς
 ὡς οὐκ ἐκ τῶν ἑξῶς καὶ ἐκ τῶν ἑξῶς
 ὡς οὐκ ἐκ τῶν ἑξῶς καὶ ἐκ τῶν ἑξῶς.

Φαί ἐταίρους ἐροῦναι τὸν ἑξῶς περὶ
 οὐκ ἐκ τῶν ἑξῶς καὶ ἐκ τῶν ἑξῶς
 ὡς οὐκ ἐκ τῶν ἑξῶς καὶ ἐκ τῶν ἑξῶς
 ὡς οὐκ ἐκ τῶν ἑξῶς καὶ ἐκ τῶν ἑξῶς.

Αἰσῶται δὲ ἐκ τῶν ἑξῶς καὶ ἐκ τῶν ἑξῶς
 ὡς οὐκ ἐκ τῶν ἑξῶς καὶ ἐκ τῶν ἑξῶς.

Περὶ δὲ καὶ ἐκ τῶν ἑξῶς καὶ ἐκ τῶν ἑξῶς
 ὡς οὐκ ἐκ τῶν ἑξῶς καὶ ἐκ τῶν ἑξῶς
 ὡς οὐκ ἐκ τῶν ἑξῶς καὶ ἐκ τῶν ἑξῶς.

Αἰσῶται δὲ καὶ ἐκ τῶν ἑξῶς καὶ ἐκ τῶν ἑξῶς
 ὡς οὐκ ἐκ τῶν ἑξῶς καὶ ἐκ τῶν ἑξῶς
 ὡς οὐκ ἐκ τῶν ἑξῶς καὶ ἐκ τῶν ἑξῶς.

Φαί δὲ ἀφ' ὧν ἡ ψαλμὸς ἐκ τῶν ἑξῶς
 ὡς οὐκ ἐκ τῶν ἑξῶς καὶ ἐκ τῶν ἑξῶς
 ὡς οὐκ ἐκ τῶν ἑξῶς καὶ ἐκ τῶν ἑξῶς.

Οὕτως ἐκ τῶν ἑξῶς καὶ ἐκ τῶν ἑξῶς
 ὡς οὐκ ἐκ τῶν ἑξῶς καὶ ἐκ τῶν ἑξῶς
 ὡς οὐκ ἐκ τῶν ἑξῶς καὶ ἐκ τῶν ἑξῶς.

Περὶ δὲ καὶ ἐκ τῶν ἑξῶς καὶ ἐκ τῶν ἑξῶς
 ὡς οὐκ ἐκ τῶν ἑξῶς καὶ ἐκ τῶν ἑξῶς
 ὡς οὐκ ἐκ τῶν ἑξῶς καὶ ἐκ τῶν ἑξῶς.

great sheet, let down from
 heaven by four corners; and
 it came to me.

When I observed it
 intently and considered, I
 saw four-footed animals of
 the earth, wild beasts,
 creeping things, and birds of
 the air.

And I heard a voice
 saying to me, 'Rise, Peter;
 kill and eat.'

But I said, 'Not so,
 Lord! For nothing common
 or unclean has at any time
 entered my mouth.'

But the voice answered
 me again from heaven,
 'What God has cleansed
 you must not call common.'

Now this was done three
 times, and all were drawn
 up again into heaven.

At that very moment,
 three men stood before the
 house where I was, having
 been sent to me from
 Caesarea.

Then the Spirit told me
 to go with them, doubting
 nothing. Moreover these six
 brethren accompanied me,
 and we entered the man's
 house.

فَتَفَرَسْتُ فِيهِ مُتَأَمِّلًا فَرَأَيْتُ دَوَابَّ
 الْأَرْضِ وَالْوَحُوشِ وَالزَّحَافَاتِ
 وَطُيُورَ السَّمَاءِ.

وَسَمِعْتُ صَوْتًا قَائِلًا لِي: قُمْ يَا
 پَتْرُسُ ادْبَحْ وَكُلْ.

فَقُلْتُ: كَلَّا يَا رَبُّ لِأَنَّهُ لَمْ يَدْخُلْ
 فِيمِي قَطُّ دَنَسٌ أَوْ نَجَسٌ.

فَأَجَابَنِي صَوْتُ ثَانِيَةٍ مِنَ السَّمَاءِ:
 مَا طَهَّرَهُ اللَّهُ لَا تُنَجِّسُهُ أَنْتَ.

وَكَانَ هَذَا عَلَى ثَلَاثِ مَرَّاتٍ ثُمَّ
 انْتَشَلَ الْجَمِيعُ إِلَى السَّمَاءِ أَيْضًا.

وَإِذَا ثَلَاثَةُ رِجَالٍ قَدْ وَقَفُوا لِلْوَقْتِ
 عِنْدَ الْبَيْتِ الَّذِي كُنْتُ فِيهِ مُرْسَلِينَ
 إِلَيَّ مِنْ قَيْصَرِيَّةَ.

فَقَالَ لِي الرُّوحُ أَنْ أَذْهَبَ مَعَهُمْ
 غَيْرَ مُرْتَابٍ فِي شَيْءٍ. وَذْهَبَ مَعِيَ
 أَيْضًا هَؤُلَاءِ الْإِخْوَةُ السِّتَّةُ. فَدَخَلْنَا
 بَيْتَ الرَّجُلِ.

ἔκον οὐτος ἔτανωε ἐδοῦν ἐπὶ
ὑπὲρ.

Ἀγαθὸν δὲ ὑφῆρτ ἑταγνα
ἐπασσελος θεν περὶ ἐαῶν ἐρατ
οὐτος αἰχρος καὶ οὐαρπ ἐλοππὴ οὐτος
μοῦτ ἐσιμων φηέτομοῦτ ἐροῦ καὶ
Πετρος.

Φαί εθνακασι νεμακ ἡθλνκασι ναί
ἐτεκνανοῦεμ ἡθλτοῦ ἡθλκ νεμ πεκν
τηρ.

Ἐταιερωτς δὲ ἡκασι αἰ ἐρῆν
ἐχωῦ ἡκα Πίπνευμα εθοταβ ὑφῆρτ
ἐταῖ ἐρῆν ἐχων ῶν ἡωρπ.

Διεφμεῖ δὲ ὑπκασι ὑπβοις
ὑφῆρτ ναῖκα ὑμος καὶ ἰωαννης μεν
αἰτῶμας θεν οὔμωον: ἡωτεν δὲ
κεναῖμας θηνοῦ θεν οὔπνευμα εφοταβ.

Ἰκαε οὔν ἂ φνοῦτ αἰτ ἡωον
ἡτῶκος ἡτῶρεα ἑταγναῖτ ἐπβοις
ἡκοῦς Πιχριστος ὑπενρητ ῶν: ἡνοκ
νιμ δὲ ἑταῖνο ὑφνοῦτ.

Ἐταῖωτεμ δὲ ἐναί αἰχρωον
οὐτος ναῖτῶον ὑφνοῦτ εἰκα ὑμος
καὶ ῶρα ἂ φνοῦτ αἰτ ἡτμετῶνοια
ἡνικε εθνος ἐπῶνθ.

*Πικασι δὲ ἡτε Πβοις εἰεαίαι οὐτος
εἰεῶναι: εἰεῶμασι οὐτος εἰεταχρο:*

And he told us how he
had seen an angel standing
in his house, who said to
him, ‘Send men to Joppa,
and call for Simon whose
surname is Peter,

who will tell you words
by which you and all your
household will be saved.’

And as I began to speak,
the Holy Spirit fell upon
them, as upon us at the
beginning.

Then I remembered the
word of the Lord, how He
said, ‘John indeed baptized
with water, but you shall be
baptized with the Holy
Spirit.’

If therefore God gave
them the same gift as He
gave us when we believed
on the Lord Jesus Christ,
who was I that I could
withstand God?”

When they heard these
things they became silent;
and they glorified God,
saying, “Then God has also
granted to the Gentiles
repentance to life.”

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

فَأَخْبَرْنَا كَيْفَ رَأَى الْمَلَكُ فِي بَيْتِهِ
قَائِمًا وَقَائِلًا لَهُ: أَرْسِلْ إِلَى يَافَا
رَجُلًا وَاسْتَدْعِ سِمْعَانَ الْمُلَقَّبَ
بِطَرُسَ.

وَهُوَ يُكَلِّمُكَ كَلَامًا بِهِ تَخْلُصُ أَنْتَ
وَكُلُّ بَيْتِكَ.

فَلَمَّا ابْتَدَأْتُ أَتَكَلَّمُ حَلَّ الرُّوحُ
الْقُدُسُ عَلَيْهِمْ كَمَا عَلَيْنَا أَيْضًا فِي
الْبَدَءَةِ.

فَتَذَكَّرْتُ كَلَامَ الرَّبِّ كَيْفَ قَالَ: إِنَّ
يُوحَنَّا عَمَّدَ بِمَاءٍ وَأَمَّا أَنْتُمْ
فَسَتُعَمَّدُونَ بِالرُّوحِ الْقُدُسِ.

فَإِنْ كَانَ اللَّهُ قَدْ أَعْطَاهُمُ الْمَوْهِبَةَ
كَأَمَّا لَنَا أَيْضًا بِالسَّوِيَّةِ مُؤْمِنِينَ
بِالرَّبِّ يَسُوعَ الْمَسِيحِ فَمَنْ أَنَا؟
أَقَادِرُ أَنْ أَمْنَعَ اللَّهَ؟»

فَلَمَّا سَمِعُوا ذَلِكَ سَكَتُوا وَكَانُوا
يُمَجِّدُونَ اللَّهَ قَائِلِينَ: «إِذَا أُعْطِيَ
اللَّهُ الْأَمَمَ أَيْضًا التَّوْبَةُ لِلْحَيَاةِ».

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

Amen.

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، بركتة
المقدسة تكون معنا. آمين.

Ψαλμος τῷ Δαυιδ ἡΔ: ἰΔ. ἰε

Psalm 54: 14, 15

المزمور 54: 14، 15

ΑΝΟΚ ΔΕ ΛΙΩΨ ΕΠΩΨΙ ΖΑ ΦΝΟΥΤ:
 ΟΥΟΖ Α ΠΒΟΙΣ ΣΩΤΕΜ ΕΡΟΙ: †ΝΑΣΑΖΙ
 ΕΙΕΧΟΤΟΥ: ΟΥΟΖ ΕΓΕΣΩΤΕΜ ΕΤΑΣΜΗ.
 ΑΛΛΗΛΟΥΙΑ.

As for me, I will call upon God, and The Lord shall save me. I say my words and He shall hear my voice. Alleluia.

وأنا إلى الله صرخت، والرب
استجاب لي. كلامي أقوله فيسمع
صوتي. **هلليلويا.**

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.

ΟΥΑΝΑΣΗΩCIC ΕΒΟΛ ΔΕΝ
ΠΙΕΤΑΣΤΕΛΙΟΝ ΕΘΟΥΑΒ ΚΑΤΑ ΛΟΥΚΑΝ
ΔΥΙΟΥ.

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

**فصل من إنجيل معلمنا لوقا
البشير. بركاتة علينا آمين.**

ΛΟΥΚΑΝ ΙΕ΄: ᾶ - θ

Luke 16: 1 - 9

لوقا 16 : 1 - 9

Παρχω δε ὁμοσ πε ἡνεμαθητης
 χε πε οτον ογρωμι ἡραμαδ ἑοτον
 ἡταγ ὁματ ἡοτοικονομος: οτοθ φαι
 αφερδιαβαλιν ὁμογ δατοτη ρωσ
 ερχωρ ἡνεμρπαρχοντα ἑβολ.

He also said to His disciples: There was a certain rich man who had a steward, and an accusation was brought to him that this man was wasting his goods.

وَقَالَ أَيْضًا لِتَلَامِيذِهِ: «كَانَ إِنْسَانٌ غَنِيٌّ لَهُ وَكِيلٌ فَوُشِيَ بِهِ إِلَيْهِ بِأَنَّهُ يُبَدِّلُ أَمْوَالَهُ.

ΖΑΝΝΑΒΕΥ ΝΕ ΕΞΟΤΕ ΝΙΩΗΡΙ ΝΤΕ
ΦΟΥΩΙΝΙ ΔΕΝ ΤΟΥΤΕΝΕΑ.

ΟΤΟΖ ΔΝΟΚ ΖΩ ΤΧΩ ΰΜΟC ΝΩΤΕΝ
ΧΕ ΜΑΘΑΜΙΟ ΝΩΤΕΝ ΝΖΑΝΨΦΗΡ ΕΒΟΛ
ΔΕΝ ΜΑΜΩΝΑ ΝΤΕ ΤΑΔΙΚΙΑ ΖΙΝΑ ΖΟΤΑΝ
ΑΥΨΑΝΜΟΤΗΚ ΝΤΟΥΨΕΠ ΘΗΝΟΥ ΕΔΟΥΝ
ΕΝΙΣΚΥΝΗ ΝΕΝΕΖ.

*Πίωοτ φα Πεννοττ πε ψα ενεζ
ντε νι ενεζ: αμην.*

shrewd in their generation
than the sons of light.

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

Glory be to God forever.

وَأَنَا أَقُولُ لَكُمْ: اصْنَعُوا لَكُمْ
أَصْدِقَاءَ بِمَالِ الظُّلْمِ حَتَّىٰ إِذَا فَنَيْتُمْ
يَقْبَلُونَكُمْ فِي الْمَظَالِ الْأَبَدِيَّةِ.

والمجد لله دائماً.

Second Day of the Fourth Week of Lent (Tuesday)

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

Prophecies

النبوات

Genesis 28: 10 - 22

التكوين 28: 10 - 22

<p>ΕΒΟΛ ΘΕΝ ΠΧΩΜ ΝΗΓΓΕΝΕCIC ΝΤΕ ΠΩΝCΗC ΠΙΠΡΟΦΗΤΗC: ΕΡΕΠΕCΙCΜΟΥ ΕΘΟΥΑΒ: ΨΩΠΙ ΝΕΜΑΝ ΑΜΗΝ ΕΥΧΩ ΜΜΟC.</p>	<p>A reading from the Book of Genesis of Moses the prophet, may his blessing be with us. Amen.</p>	<p>من سفر التكوين لموسى النبي، بركته المقدسة تكون معنا. آمين.</p>
<p>† ΓΕΝΕCIC ΚΗ: Γ - ΚΒ</p>	<p>Genesis 28: 10 - 22</p>	<p>التكوين 28: 10 - 22</p>
<p>ΑΥ΄Ι ΔΕ ΕΒΟΛ ΝΧΕ ΙΑΚΩΒ ΕΧΕΝ ΤΨΩΤ ΜΠΙΔΝΑΨ ΟΥΟZ ΑΥΨΕΝΑΥ ΕΞΡΗΙ ΕΧΑΡΡΑΝ.</p> <p>ΟΥΟZ ΑΥ΄Ι ΕΒΟΛ ΕΞΡΕΝ ΟΥΜΑ ΟΥΟZ ΑΥΕΝΚΟΤ ΜΜΑΥ: ΝΕ Α ΨΡΗ ΓΑΡ ΘΩΤΠ ΠΕ: ΟΥΟZ ΑΥΒΙ ΝΟΥΩΝΙ ΕΒΟΛ ΘΕΝ ΝΙΩΝΙ ΝΤΕ ΠΜΑ ΕΤΕΜΜΑΥ ΟΥΟZ ΑΥΧΑΥ ΘΑ ΤΕΥΑΦΕ ΟΥΟZ ΑΥΕΝΚΟΤ ΘΕΝ ΠΜΑ ΕΤΕΜΜΑΥ.</p> <p>ΟΥΟZ ΑΥΝΑΥ ΕΟΥΡΑCΟΥΙ ΟΥΟZ ΘΗΠΠΕ ΙC ΟΥΜΟΥΚΙ ΕCΤΑΧΡΗΟΥΤ ΘΙΧΕΝ ΠΙΚΑΘΙ ΕΡΕ ΧΩC ΒΙCΙ ΨΑ ΕΞΡΗΙ ΕΤΦΕ ΟΥΟZ ΝΑΡΕ ΝΙΑCΤΕΛΟC ΝΤΕ ΦΝΟΥΤ ΝΑΥΝΑ ΕΠΨΩΙ ΟΥΟZ ΝΑΥΝΗΟΥ ΕΠΕCΗΤ ΘΙΩΤC ΠΕ.</p> <p>ΠΒΟΙC ΔΕ ΝΑΥΤΑΧΡΗΟΥΤ ΘΙΩΤC ΠΕΧΑΥ ΧΕ ΑΝΟΚ ΠΕ ΦΝΟΥΤ ΝΑΒΡΑΑΜ</p>	<p>Now Jacob went out from Beersheba and went toward Haran.</p> <p>So he came to a certain place and stayed there all night, because the sun had set. And he took one of the stones of that place and put it at his head, and he lay down in that place to sleep.</p> <p>Then he dreamed, and behold, a ladder was set up on the earth, and its top reached to heaven; and there the angels of God were ascending and descending on it.</p> <p>And behold, the Lord stood above it and said: "I am the Lord God of Abraham your father and</p>	<p>فَخَرَجَ يَعْقُوبُ مِنْ بَيْتِ سَيْعٍ وَذَهَبَ نَحْوَ حَارَانَ.</p> <p>وَصَادَفَ مَكَانًا وَبَاتَ هُنَاكَ لَأَنَّ الشَّمْسَ كَانَتْ قَدْ غَابَتْ، وَأَخَذَ مِنْ حِجَارَةِ الْمَكَانِ وَوَضَعَهُ تَحْتَ رَأْسِهِ، فَاضْطَجَعَ فِي ذَلِكَ الْمَكَانِ.</p> <p>وَرَأَى خُلُمًا، وَإِذَا سُلَّمٌ مَنصُوبَةٌ عَلَى الْأَرْضِ وَرَأْسُهَا يَمَسُّ السَّمَاءَ، وَهُوَذَا مَلَائِكَةُ اللَّهِ صَاعِدَةٌ وَنَازِلَةٌ عَلَيْهَا.</p> <p>وَهُوَذَا الرَّبُّ وَقَفَّ عَلَيْهَا، فَقَالَ: «أَنَا الرَّبُّ إِلَهُ إِبْرَاهِيمَ أَبِيكَ وَإِلَهُ إِسْحَاقَ. الْأَرْضُ الَّتِي أَنْتَ</p>

πεκιωτ neu Φνοϋτ Ἰλσαακ
 ὑπερερβοϋ: πικαζι ἔτεκενκοτ ἡθοκ
 ζωτϥ εἰέτηιϥ νακ neu πεκζροχ
 μενεنعωκ.

Ουοζ ἐρε πεκζροχ ἐρ ὑφρηϋ
 ὑπιωω ἡτε ἡκαζι ουοζ ἐρεοτωωϥ
 ἐφμα ὑφιου neu πεμεντ neu πεμζιτ
 neu πειεβτ: ουοζ ἐρεβῖμοϋ ἡδρη
 ἡδητκ ἡξε νιφνλῆ τηροϋ ἡτε ἡκαζι
 neu ἡδρη δεν πεκζροχ.

Ουοζ ζηππε ἄνοκ ϋχη neuακ
 ουοζ εἰεἰρεζ ἐροκ ἡδρη δεν πιμωιτ
 τηρϥ ἔτεκναμοωι ζωτϥ ουοζ
 εἰετασθοκ ἐπαικαζι: ουοζ ἡναχακ
 ἡσωι ωα ϋρι ἡζωβ νιβεν ἔταϊαζι
 ὑμωοϋ neuακ.

Αϥτωνϥ δε ἡξε Ιακωβ ἐβολ δεν
 πιενκοτ ουοζ πεχαϥ ξε Πβοις χῆ
 ὑπαυμα ἄνοκ δε ναἰεμι αν πε.

Ουοζ αϥερβοϋ ουοζ πεχαϥ ξε
 ιςχεκ παιμα ονζοϋ πε φαι δε αν πε
 αλλα πῆι ὑΦνοϋτ πε ουοζ θα τε
 ϋπνλῆ ἡτε τφε.

Ουοζ αϥτωνϥ ἡξε Ιακωβ ἡτοοϋ
 ουοζ αϥβι ὑπιωῆι ἔταϥχαϥ δαζωϥ
 ὑμαϋ ουοζ αϥταζοϥ ἐρατϥ ἡοϋτνλῆ
 ουοζ αϥξεω νεζ ἐδρη ἐξεν πεζλακζ.

the God of Isaac; the land
 on which you lie I will give
 to you and your
 descendants.

Also your descendants
 shall be as the dust of the
 earth; you shall spread
 abroad to the west and the
 east, to the north and the
 south; and in you and in
 your seed all the families of
 the earth shall be blessed.

Behold, I am with you
 and will keep you wherever
 you go, and will bring you
 back to this land; for I will
 not leave you until I have
 done what I have spoken to
 you.”

Then Jacob awoke from
 his sleep and said, “Surely
 the Lord is in this place, and
 I did not know it.”

And he was afraid and
 said, “How awesome is this
 place! This is none other
 than the house of God, and
 this is the gate of heaven!”

Then Jacob rose early in
 the morning, and took the
 stone that he had put at his
 head, set it up as a pillar,
 and poured oil on top of it.

مُضْطَجِعَ عَلَيْهَا أَعْطَيْهَا لَكَ
 وَلِنَسْلِكَ.

وَيَكُونُ نَسْلُكَ كَثْرَابِ الْأَرْضِ،
 وَتَمْتَدُّ عَرَبًا وَشَرْقًا وَشَمَالًا
 وَجَنُوبًا، وَيَتَبَارَكَ فِيكَ وَفِي نَسْلِكَ
 جَمِيعِ قَبَائِلِ الْأَرْضِ.

وَهَا أَنَا مَعَكَ، وَأَحْفَظُكَ حَيْثُمَا
 تَذْهَبُ، وَأَرْدُكَ إِلَى هَذِهِ الْأَرْضِ،
 لِأَنِّي لَا أَتْرُكَكَ حَتَّى أَفْعَلَ مَا كَلَّمْتُكَ
 بِهِ».

فَاسْتَيْقَظَ يَعْقُوبُ مِنْ نَوْمِهِ وَقَالَ:
 «حَقًّا إِنَّ الرَّبَّ فِي هَذَا الْمَكَانِ وَأَنَا
 لَمْ أَعْلَمْ».

وَخَافَ وَقَالَ: «مَا أَرْهَبَ هَذَا
 الْمَكَانَ! مَا هَذَا إِلَّا بَيْتُ اللَّهِ، وَهَذَا
 بَابُ السَّمَاءِ».

وَبَكَّرَ يَعْقُوبُ فِي الصَّبَاحِ وَأَخَذَ
 الْحَجَرَ الَّذِي وَضَعَهُ تَحْتَ رَأْسِهِ
 وَأَقَامَهُ عَمُودًا، وَصَبَّ زَيْتًا عَلَى
 رَأْسِهِ.

Οτοζ à ιακωβ τρεν φραν ùπιμα
 èτεύματ χε ùνι ùΦνοττ οτοζ
 οτλαμαοτс πε φραν òτβακι òωορπ.

Οτοζ αττωβζ òζε ιακωβ òοττωβζ
 ετχω ùμοс χε èωωπ àρεωαν Πβοιс
 Φνοττ ωωπι νεμνι: οτοζ òτετàρεζ
 èροι ζι πιμωιτ φαì àνοκ èτμωι
 ζωιττ οτοζ òτεττ òοτωικ ννι èοτωμ
 νεμ οτèβωс òταχολζτ ùμοτ.

Οτοζ òτετταсθοι ζεν οτοτχαì
 èπνι ùπαιωτ èρε Πβοис ωωπι ννι
 òνοττ.

Οτοζ παìωνι èταιταζοτ èραττ
 òοτττλн ετèωωπι ννι èπνι ùΦνοττ
 οτοζ ενχαì νιβεν èτεκνατнιτοτ ννι
 èìετ ùποτρεμнτ наκ.

*Отворò òττριάс èθοταВ Pennoττ
 ωα èνεζ νεμ ωα èνεζ òτε νιèνεζ
 тнροτ. Амнн.*

And he called the name
 of that place Bethel; but the
 name of that city had been
 Luz previously.

Then Jacob made a vow,
 saying, "If God will be with
 me, and keep me in this way
 that I am going, and give
 me bread to eat and clothing
 to put on,

so that I come back to
 my father's house in peace,
 then the Lord shall be my
 God.

And this stone, which I
 have set as a pillar shall be
 God's house, and of all that
 You give me I will surely
 give a tenth to You."

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

وَدَعَا اسْمَ ذَلِكَ الْمَكَانِ «بَيْتَ إِيلَ»،
 وَلَكِنْ اسْمُ الْمَدِينَةِ أَوَّلًا كَانَ لُوزَ.

وَنَذَرَ يَعْقُوبُ نَذْرًا قَائِلًا: «إِنْ كَانَ
 اللَّهُ مَعِيَ، وَحَفَظَنِي فِي هَذَا
 الطَّرِيقِ الَّذِي أَنَا سَائِرٌ فِيهِ،
 وَأَعْطَانِي خُبْزًا لِأَكُلَ وَثِيَابًا لِأَلْبَسَ،

وَرَجَعْتُ بِسَلَامٍ إِلَى بَيْتِ أَبِي،
 يَكُونُ الرَّبُّ لِي إِلَهًا،

وَهَذَا الْحَجَرُ الَّذِي أَقَمْتُهُ عَمُودًا
 يَكُونُ بَيْتَ اللَّهِ، وَكُلُّ مَا تُعْطِينِي
 فَأَتِي أَعْشِرُهُ لَكَ».

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

Isaiah 25: 1 - 26: 8 إشعياء 25: 1 - 26: 8

Εβολ ζεν Ηсаηас πiπροφнтнс:
 èρεπετсμοτ èθοταВ: ωωπι νεμλн
 àμнн ετχω ùμοс.

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

من أشعياء النبي، بركته المقدسة
 تكون معنا. آمين.

Ηсаηас кε: ā - кѣ: н

Isaiah 25: 1 - 26: 8

إشعياء 25: 1 - 26: 8

<p>Πῶς Πανούτ εἰέτωρ νὰκ εἰέσουρ ἐπεκραν: χε ἀκὶρὶ νῆανῆβνοῖ εῖοι νῶφρη οὔσοβι νὰρχεος νῆμνι εἰέλωπι ἔΠῶοις.</p> <p>Χε ἀκχω νῆανβακὶ ἔφρητ νῆανῆτεν: θανβακὶ εὔχορ εῖρονθῆι νῆε νοῦσεντ: τπολις νῆτε νῆαεβνς νῆνοῦκοτς ὡα ἐνεε.</p> <p>Εῖβε φαι εἰέσουρ ἐροκ νῆε πιλαος νῆηκι οὔοθ θανβακὶ νῆτε θανρωμι εὔβι ἔμωοτ νῆονς εἰέσουρ ἐροκ.</p> <p>Δκλωπι ταρ ἔβονῆος ἔβακὶ νῆβεν εἰέβινοντ νεμ οὔσκεπν νῆνῆταερεῶλαθ νῆητ εῖβε οὔμετρερεῶδα ἐκῆναθμοῦ νῆτοτοῦ νῆανρωμι ἔπονρηος: τσκεπν νῆτε νῆετὸβι νεμ πιπενεῦα νῆτε νῆρωμι εἰβνοῦ νῆονς εἰέσουρ ἐροκ: ἔφρητ νῆανρωμι εῖοι νῆκοῦσι νῆητ.</p> <p>Εἰέσουρ ἐροκ νῆε νῆετὸβι θεν σιων χε ἔχναθαμοῦ νῆτοτοῦ νῆανρωμι νῆαεβνς νῆετακθητοῦ ἐτοτοῦ πῆρωοτ νῆτε νῆαλαοῦσεννς ἐκῆτῶφῆτ ναῖ νεμ οὔκαῦσων θεν τῆνῆβι νῆτε θανῆνπῆ: πῆκλῆμα Δε νῆτε νῆετχορ ἐκῆεβιοῖ.</p>	<p>O Lord, You are my God. I will exalt You, I will praise Your name, for You have done wonderful things; Your counsels of old are faithfulness and truth.</p> <p>For You have made a city a ruin, a fortified city a ruin, a palace of foreigners to be a city no more; it will never be rebuilt.</p> <p>Therefore, the strong people will glorify You; the city of the terrible nations will fear You.</p> <p>For You have been a strength to the poor, a strength to the needy in his distress, a refuge from the storm, a shade from the heat; for the blast of the terrible ones is as a storm against the wall.</p> <p>You will reduce the noise of aliens, as heat in a dry place; as heat in the shadow of a cloud, the song of the terrible ones will be diminished.</p>	<p>أيها الرب الهى أمددك وأبارك اسمك لأنك صنعت أعمالاً عجيبة ومشورات حق من منذ القدم تكون للرب.</p> <p>إنك جعلت مدينة رجمة وقرية حصينة خراباً. لتسقط أساساتها فلن تبني مدينة المنافقين إلى الأبد.</p> <p>لذلك يمددك الشعب المسكين ومدن الناس المظلومين يباركونك.</p> <p>لأنك كنت حصناً لكل مدن المنسحقين وستراً لمضطربي القلوب. وإلى النهاية تجيهم من أيدي الناس الأشرار. فان ظل العطاش وروح الناس المعتزين تبارك كأنهم أناس صغار القلوب.</p> <p>تبارك العطاش في صهيون لأنك تجيهم من أيدي الناس الأشرار الذين أسلمتهم إلى ضجيج الغرباء. يرذله بحر. وكالسموم في ظل السحاب المحرق تذلل نسل الأقوياء.</p>
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Οτοϑ εϑεῖρι ἵνε Πβοῖς Саβαωθ
ἡνιεθνος τηροῦ εἰσεν παιτωοῦ.

Ὡα ναι τηροῦ ἐτοτοῦ ἡνιεθνος
παῖσοβνι γαρ ἐερνι ἔσεν νιεθνος
τηροῦ.

Ἀϑωμικ ἵνε φμοῦ ἐταϑεμχομ
οτοϑ παλιν Φνοῦτῆ νὰὼλι νερμν
νιβεν ἐβολθα εο νιβεν πῶφῖτ
ὑπιλαος αϑολϑ ἐβολεἰσεν ἵκαεἰ
τηρϑ ρωϑ γαρ ὑΠβοῖς πεταϑααἰ
ἵναι.

Οτοϑ εἰέχοϑ δεν πῖελοοῦ
ἐτεῦματ γε εἰππε ἰς Πβοῖς Πεννοῦτῆ
φῆνενανερελεπῖς ἐροϑ οτοϑ
νανθελεηλ οτοϑ ἐνέοτνοϑ ἔσεν
πενσωτηρ.

Χε Φνοῦτῆ εϑεῖτ νοτοῦταἰ ἐερνι
ἔσεν παιτωοῦ οτοϑ εἰεζωμ ἐερνι
ἔσεν τῷαβιτῆς ὑφρητῆ ἐωατρωμ
ἔσεν οὔνωοῦ δεν εἰνῶβερεἰ.

Οτοϑ εϑεχω ἡνεϑεἰς ἐβολ
ὑφρητῆ εωϑ ἐταϑεβῖο ἐτακο
εἰεθεβῖο ὑπεϑωωϑ ἔσεν νῆετατεν
νεϑεἰς ἐερνι ἔσων.

Οτοϑ πῖῖς ὑμαμφωτ ἵτε τεκχοῖ
εἰεθεβῖο οτοϑ εϑεῖ ἐπεσῆτ ῥα ἵκαεἰ.

And in this mountain
The Lord of hosts will
make for all people a feast.

And this instruction will
spread over all nations.

He will swallow up
death forever, and the Lord
God will wipe away tears
from all faces; the rebuke of
His people He will take
away from all the earth; for
The Lord has spoken.

And it will be said in
that day: "Behold, this is
our God; we have waited
for Him, and He will save
us. This is The Lord; we
have waited for Him; we
will be glad and rejoice in
His salvation."

For on this mountain the
hand of the Lord will rest,
and Moab shall be trampled
down under Him, as straw
is trampled down for the
refuse heap.

And He will spread out
His hands in their midst as a
swimmer reaches out to
swim, and He will bring
down their pride together
with the trickery of their
hands.

The fortress of the high
fort of your walls He will
bring down, lay low, and
bring to the ground, down
to the dust.

وَيَصْنَعُ رَبُّ الْجُنُودِ لِكُلِّ امِّمٍ
عَلَى هَذَا الْجَبَلِ وَلِيْمَةً.

هذه المشورة عَلَى كَمِيعِ الامَم.

وَيُبْتَلِعُ الْمَوْتَ الَّذِي قُوِي وَيَمْسَحُ
اللهُ كُلَّ الدَّمْعِ عَنْ كُلِّ الْوُجُوهِ.
وَيُزِيلُ تَعْيِيرَ شَعْبِهِ عَنْ كُلِّ
الْأَرْضِ لَأَن فَمَ الرَّبِّ قَدْ تَكَلَّمَ بِهَذَا.

وَيَقَالُ فِي ذَلِكَ الْيَوْمِ هُوَذَا الرَّبُّ
الْهِنَّا، الَّذِي أَنْتَظَرْنَاهُ فَنَبْتَهِجُ
وَنَفْرَحُ بِمُخْلَصِنَا.

لَأَنَّ الرَّبَّ يَعْطِي خَلَاصًا عَلَى هَذَا
الْجَبَلِ. وَيَنْدَسُ مُوَابُ فِي مَكَانِهِ
كَمَا يَنْدَسُ التِّبْنُ تَحْتَ النُّورِجِ.

وَيَبْسُطُ يَدَيْهِ كَمَا يَبْسُطُ السَّابِحُ فِي
سَبَاحَتِهِ وَيَحْطُ كِبْرِيَاءَهُ بِتَصْفِيقِ
يَدَيْهِ.

وَحِصُونِ أَسْوَارِكَ الْعَالِيَةِ
يُخَفِّضُهَا. وَيُلْصِقُهَا بِالْأَرْضِ.

ἄν πῆρσοῦτ ἐτεῦματ ἐτέχω
 ἡπαίχω θέν πκαρι ἵτε ἱλοῦδεὰ ἐνχω
 ἡμος: χε θηππε ις οὔπολις ἐςχορ
 οὔοθ ἡπενούται ἐφῆχω ἡούσοβτ
 σαβόλ Δε ἡούσοβτ.

Δουὼν ἡζανπῖλῃ οὔοθ μαρεψὶ
 ἐζούτῃ ἡχε οὔλαος.

Εφῆρεθ ἐούδικεοῦτῃ οὔοθ
 ἐφῆσαι ἡῦμη: ἐφτοῦχο ἡῦμη οὔοθ
 ἐφῆρεθ ἐούτιρῃ.

Χε ἀνερθελπις ἐροκ Πβοις ψα
 ἐνεθ: Φνοῦτ πινιψτ πιψα ἐνεθ
 φηῆταφθεβιό.

Οὔοθ ἀψῖνι ἐπεσῃτ ἡνῆτῶοπ θέν
 ἡνῆτῶοι: θανβακι ἐνχορ ἐκῆραδτοῦ
 οὔοθ ἐκῆενοῦ ἐπεσῃτ ψα πκαρι.

Οὔοθ ἐνῆρωμῃ ἐχωοῦ ἡχε
 ἡιδάλατχ ἡτε ἡιρεμπαῦψ ἡεμ
 ἡνῆτῶεβῖνοῦτ.

Φμωιτ ἡτε ἡιερσεβῃς ἀψῶοπι
 ἐφσοῦτῶν οὔοθ ῥσεβτωτ ἡχε φμωιτ
 ἡτε ἡιερσεβῃς.

Φμωιτ γαρ ἡΠβοις οὔθαπ πε
 ἀνερθελπις ἐπιραν ἡεμ πμμεῖ:
 ἐτετενψῖτχῃ ἐρεπιῶμῃν ἐροψ.

In that day this song
 will be sung in the land of
 Judah: "We have a strong
 city; God will appoint
 salvation for walls and
 bulwarks.

Open the gates, that the
 righteous nation which
 keeps the truth may enter
 in.

You will keep him in
 perfect peace, whose mind
 is stayed on You, because
 he trusts in You.

Trust in the Lord
 forever, for in YAH, the
 Lord, is everlasting
 strength.

For He brings down
 those who dwell on high,
 the lofty city; He lays it
 low, He lays it low to the
 ground, He brings it down
 to the dust.

The foot shall tread it
 down, the feet of the poor
 and the steps of the needy."

The way of the just is
 uprightness; O Most
 Upright, You weigh the
 path of the just.

Yes, in the way of Your
 judgments, O Lord, we
 have waited for You; the
 desire of our soul is for
 Your name and for the
 remembrance of You.

فِي ذَلِكَ الْيَوْمِ يُنْشَدُ هَذَا النِّشِيدُ فِي
 أَرْضِ الْيَهُودِيَّةِ. لَنَا مَدِينَةٌ خَلَّصَ
 حَصِينَةً. جَعَلَ لَنَا أَسْوَارًا
 وَمُتْرَسَةً.

افْتَحُوا الْبَابَ وَلِيَدْخُلِ الشَّعْبُ
 الْحَافِظُ الْعَدْلَ، الْمُتَكَلِّمُ بِالصِّدْقِ،
 الشَّافِي بِالْبَرِّ.

ذُو الرَّأْيِ الْمُحْكَمِ تَحْفَظُهُ سَالِمًا
 سَالِمًا لِأَنَّهُ عَلَيْكَ مُتَوَكِّلٌ.

تَوَكَّلُوا عَلَى الرَّبِّ إِلَى الْأَبَدِ لِأَنَّ
 فِي يَاهِ الرَّبِّ صَخْرَ الدُّهُورِ.

لِأَنَّهُ يَخْفِضُ سَكَانَ الْعَلَاءِ يَضَعُ
 الْقَرْيَةَ الْمُرْتَفَعَةَ. يَضَعُهَا إِلَى
 الْأَرْضِ. يُلْصِقُهَا بِالتُّرَابِ.

تَدُوسُهَا الرَّجُلُ رَجُلًا الْبَائِسَ أَقْدَامُ
 الْمَسَاكِينِ.

طَرِيقُ الصِّدِّيقِ اسْتِقَامَةٌ. تُمَهِّدُ
 آيُّهَا الْمُسْتَقِيمُ سَبِيلَ الصِّدِّيقِ.

فِي طَرِيقِ أَحْكَامِكَ يَا رَبِّ
 انْتَظَرْنَاكَ. إِلَى اسْمِكَ وَإِلَى ذِكْرِكَ
 شَهْوَةُ النَّفْسِ.

*Οὐὼν ἡ τριάς ἐθοῦαβ Πεννοῦτ
 ὡα ἐνεε νεμ ὡα ἐνεε ἡτε νιένεε
 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 الأبدین كلها. آمين.*

Job 18: 1 - 21
أيوب 18: 1 - 21

Εβολ δεν Ιωβ πιθμην: ἐρεπεϋςμοῦ
 εθοῦαβ: ὡπι νεμαν ἀμην εϋχω
 ἔμμος.

A reading from Job the
 righteous, may his blessing
 be with us. Amen.

من أيوب الصديق، بركته
 المقدسة تكون معنا. آمين.

Ιωβ ιη: α - κα

Job 18: 1 - 21

أيوب 18: 1 - 21

Δϋερονῶ ἡξε Βαλδαδ
 πιCατχιτης πεχαϋ ξε:

Then Bildad the Shuhite
 answered and said:

فَأَجَابَ بِلَدَدُ الشُّوحِيِّ وَقَالَ:

Ξε ὡα ἑνατ ξε ἡνακην αν:
 ἡρωκ εἰνα ἡτενcaχι εων.

“How long till you put
 an end to words? Gain
 understanding, and
 afterward we will speak.

«إِلَى مَتَى تَضَعُونَ أَشْرَاكَ لِلْكَلَامِ؟
 تَعْقِلُوا وَبَعْدَ نَتَكَلَّمُ.

Εθε οτ ανἡρωων ἡπεκῦθο
 ἡφρητ ἡνιτεβνωονι.

Why are we counted as
 beasts, and regarded as
 stupid in your sight?

لِمَاذَا حُسِبْنَا كَالْبَهِيمَةِ، وَتَنَجَّسْنَا
 فِي عُيُونِكَ؟

Δϋερἡραςθε νακ δεν οτxωντ: οτ
 ταρ ακῡανμοῦ ἡθοκ μη
 σεναερατῡπι ἡἡητοῦ ἡξε μαι νιβεν
 ετcaπεснт ἡτφε: ὡαν σεναοῦxπ ἡξε
 εαντωνοῦ εβολδεν νοῦcenτ.

You who tear yourself
 in anger, shall the earth be
 forsaken for you? Or shall
 the rock be removed from
 its place?

يَا أَيُّهَا الْمَفْتَرِسُ نَفْسَهُ فِي غَيْظِهِ،
 هَلْ لِأَجْلِكَ تُخْلَى الْأَرْضُ، أَوْ
 يُزَحْزَحُ الصَّخْرُ مِنْ مَكَانِهِ؟

Οτοε φωτωινι ἡτε νιαceβης
 ἡναδενο: οτοε ἡνεϋι εβολ ἡξε
 ποῦωαε.

“The light of the wicked
 indeed goes out, and the
 flame of his fire does not
 shine.

نَعَمْ! نُورُ الْأَشْرَارِ يَنْطَفِئُ، وَلَا
 يُضِيءُ لَهُيبُ نَارِهِ.

Πεφωτωινι εϋεερἡακι δεν πεϋηι:
 εϋεδενο δε ἡξε πιἡηβс naεραϋ.

The light is dark in his
 tent, and his lamp beside
 him is put out.

النُّورُ يُظْلَمُ فِي خَيْمَتِهِ، وَسِرَاجُهُ
 فَوْقَهُ يَنْطَفِئُ.

Ενέωλι ἡνεργυπαρχοντα ἦνε
 εἰς ἐλαχιστος: ἐφ' ἑωυτ Δε θεν
 περσοῖσι.

Εσέραιον Δε θεν ονφαι ἦνε
 τεφαι: οτολ εσέραιον θεν
 ονφαι.

Ενέει Δε ἐρηι ἐχω ἦνε
 εἰς ἐρηι: ἐνέειον ἐρηι ἐχω
 ἦνε εἰς ἐρηι.

Εἰς θεν ἡκαθι ἦνε περσοι οτολ
 περσοι θεν ἡκαθι.

Ενέτακοι ἦνε εἰς ἐρηι
 ἐκωτ ἐρηι: οτολ Δε ἐνέει ἡκαθι
 ἦνε εἰς ἐρηι θεν οτολ ἐρηι.

Εἰς θεν Δε ἡκαθι ἦνε περσοι
 ἡκαθι.

Ενέειον Δε ἡκαθι ἦνε περσοι: ἐρηι
 ἐρηι Δε οτολ ἡκαθι.

Οτολ ἐνέει ἡκαθι ἐρηι θεν
 περσοι: ἐνέειον ἦνε οτολ ἐρηι:
 οτολ ἡκαθι.

Εσέραιον θεν τεφαι θεν
 ἐρηι θεν ἡκαθι ἦνε ἐρηι
 ἡκαθι.

The steps of his strength
 are shortened, and his own
 counsel casts him down.

For he is cast into a net
 by his own feet, and he
 walks into a snare.

The net takes him by the
 heel, and a snare lays hold
 of him.

A noose is hidden for
 him on the ground, and a
 trap for him in the road.

Terrors frighten him on
 every side, and drive him to
 his feet.

His strength is starved,
 and destruction is ready at
 his side.

It devours patches of his
 skin; the firstborn of death
 devours his limbs.

He is uprooted from the
 shelter of his tent, and they
 parade him before the king
 of terrors.

They dwell in his tent
 who are none of his;
 brimstone is scattered on his
 dwelling.

تَقْصُرُ خَطَاوَاتُ قُوَّتِهِ، وَتَصْرَعُهُ
 مَشُورَتُهُ.

لَأَنَّ رَجُلِيهِ تَدْفَعَانِي فِي الْمِصْلَاةِ
 فَيَمْسِكُنِي إِلَى شَبَكَةٍ.

يُمْسِكُ الْفَخَّ بِعَقِبِي، وَتَتَمَكَّنُ مِنْهُ
 الشَّرَكَةُ.

مَطْمُورَةٌ فِي الْأَرْضِ حِبَالَتُهُ،
 وَمَصِيدَتُهُ فِي السَّبِيلِ.

تُرْهِبُهُ أَهْوَالٌ مِنْ حَوْلِهِ، وَتَدْعَرُهُ
 عِنْدَ رَجُلِيهِ.

تَكُونُ قُوَّتُهُ جَائِعَةً وَالْبَوَارُ مَهْيَأًا
 بِجَانِبِهِ.

يَأْكُلُ أَعْضَاءَ جَسَدِهِ. يَأْكُلُ أَعْضَاءَهُ
 بَكْرُ الْمَوْتِ.

يَنْقَطِعُ عَنْ خَيْمَتِهِ، عَنْ اعْتِمَادِهِ،
 وَيُسَاقُ إِلَى مَلِكِ الْأَهْوَالِ.

يَسْكُنُ فِي خَيْمَتِهِ مَنْ لَيْسَ لَهُ. يُدْرُ
 عَلَى مَرْبِضِهِ كِبْرِيَّتٌ.

Περύνορνι ἐνέψωονι σαπέσντ
ἄμοϛ: οτοϛ πεψωσθ ἐφ' ἐζει σαπύωι
ἄμοϛ.

Περύμενι ἐφ' ἐτακο ἐβόλ ζιζεν
ἦκαζι: οτοϛ οτον οτραν ὡπ ναϛ
ζιζεν πεψο σαβόλ.

Εφ' ἐζιτϛ ἐβόλ ζεν φ' οτωινι ἐπ' χακι:
ἠνεψύωπι εφοι ἠσοτην ζεν πεψλαοϛ.

Οτ' δε ἠνεψυοζεμ ζεν
νηετσαπέσντ ἠτ' φε ἠξε πεψνι: ἀλλὰ
ἐνέωνθ ζεν νηέτενοτϛ ἠξε
ζανκεχωορνι.

Διτ' γὰρ οὐ ἐέρην ἐχωϛ ζανθάετ:
οτοϛ ἀτερψύφηνι ἠξε ζανψορπ.

Παι νε νινοτ' ἠτε νιρεψβίνζονϛ:
φαι δε πιτοποϛ ἠτε νηέτε ἄποτσοτεν
Πβοιϛ.

*Οτ' ωοτ' ἠτ' τριαϛ ἐθοταβ Πεννοτ'†
ψα ἐνεζ νεμ ψα ἐνεζ ἠτε νιένεζ
τηροτ. Διην.*

His roots are dried out
below, and his branch
witheres above.

The memory of him
perishes from the earth, and
he has no name among the
renowned.

He is driven from light
into darkness, and chased
out of the world.

He has neither son nor
posterity among his people,
nor any remaining in his
dwellings.

Those in the west are
astonished at his day, as
those in the east are
frightened.

Surely such are the
dwellings of the wicked,
and this is the place of him
who does not know God."

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

مِنْ تَحْتِ تَبْيَسُ أَصُولُهُ، وَمِنْ فَوْقُ
يُقَطَعُ فَرْعُهُ.

ذِكْرُهُ يَبِيدُ مِنَ الْأَرْضِ، وَلَا اسْمَ لَهُ
عَلَى وَجْهِ الْبَرِّ.

يُدْفَعُ مِنَ النُّورِ إِلَى الظُّلْمَةِ، وَمِنْ
الْمَسْكُونَةِ يُطْرَدُ.

لَا نَسْلَ وَلَا عَقَبَ لَهُ بَيْنَ شَعْبِهِ،
وَلَا شَارِدَ فِي مَحَالِّهِ.

يَتَعَجَّبُ مِنْ يَوْمِهِ الْمُتَأَخِّرُونَ،
وَيَقْشَعِرُّ الْأَقْدَمُونَ.

إِنَّمَا تِلْكَ مَسَاكُنُ فَأَعْلِيَ الشَّرِّ،
وَهَذَا مَقَامٌ مَنْ لَا يَعْرِفُ اللَّهَ.»

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

Matins Psalm

مزمور باكر

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

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

Ψαλμος τω Δαυιδ ιε': α	Psalm 16: 1	المزمور 16: 1
<p>β'ιςμν φνοϋτ' ἐταμεεμνι: οτοϑ μαδ'οηκ ἐπατ'εο: χαμαωχ ἐταπροσευχη: δεν εανςφοτοϋ η̅χροϋ αν. Ἀλληλοια̅.</p>	<p>Hear a just cause, O Lord, attend to my cry. Give ear to my prayer, which is not from deceitful lips. Alleluia.</p>	<p>اسمع يا رب للحق، وانصت إلى صراخي، واصغ إلى صلاتي من شفتين بلا غش. 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>Οτ'αναγνωσις εβ'ολα δεν πιερασσελιον εθ'οταβ κατα Πατ'εον ασι'οϋ.</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>
Πατ'εον κα: κη - λβ	Matthew 21: 28 - 32	متي 21: 28 - 32
<p>Οτ πε τετεμμεϋι εροϋ: νε οτον οτρωμι εοτοντεϋ ωηρι ενατ' υματ: αϋι εα πιθονιτ πεχαϋ ναϋ γε παωηρι μαωενακ υφοοϋτ' αριεωβ δεν παιεεαλ'ολι.</p> <p>Πθοϋ δε αϋεροϋν' πεχαϋ γε ανοκ παδοις οτοϑ υπεϋεωεναϋ.</p> <p>Αϋι δε εα πιμαε ενατ' αϋχοϑ ναϋ ον υπαρητ': η̅θοϋ δε αϋεροϋν' πεχαϋ</p>	<p>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.'</p> <p>He answered and said, 'I will not,' but afterward he regretted it and went.</p> <p>Then he came to the second and said likewise.</p>	<p>مَاذَا تَظُنُّونَ كَانَ لِلْإِنْسَانِ ابْنَانِ فَجَاءَ إِلَى الْأَوَّلِ وَقَالَ يَا ابْنِي اذْهَبِ الْيَوْمَ اعْمَلْ فِي كَرْمِي.</p> <p>فَأَجَابَ مَا أَرِيدُ. وَلَكِنَّهُ نَدِمَ آخِيراً وَمَضَى.</p> <p>وَجَاءَ إِلَى الثَّانِي وَقَالَ كَذَلِكَ. فَأَجَابَ هَا أَنَا يَا سَيِّدُ. وَلَمْ يَمْضَ.</p>

ζε ἡτορωυ αν: ἐπὶ δὲ δε
ἐταροτεμζοηη αλψεναλ.

Πιμ ἐβολθεν πιςνατ αλερ πετεζνε
πελιωτ: πεχωοτ γε πιδαε πε: πεχε
Ιησοϋς νωοτ γε ἀμην τζω ἡμος
νωτεν γε νιτελωνης νεμ νιπορνος
σεναερψορπ ἐρωτεν ἐτμετοτρο ἡτε
Φνοττ.

Αλτ̄ γαρ ἑλρωτεν ἡζε Ιωαννης
θεν φμωιτ ἡτε τμεθυηι οτοζ
ἡπετενναζτ ἐρολ: νιτελωνης δε
νεμ νιπορμος ἀτναζτ ἐρολ: ἡωτεν
δε ἀρετεννατ οτδε ἡπετενοτεμ
ζοητεν ἐπὶ δὲ ἐπζιηναζτ ἐρολ.

*Πῶοτ φα Πεννοττ πε ψα ἐνεζ
ἡτε νι ἐνεζ: ἀμην.*

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.

فَأَيُّ الْاِثْنَيْنِ عَمَلَ إِرَادَةَ الْآبِ قَالُوا
لَهُ الْأَوَّلُ. قَالَ لَهُمْ يَسُوعُ الْحَقُّ
أَقُولُ لَكُمْ إِنَّ الْعَشَّارِينَ وَالزَّوَانِيَ
يَسْبِقُونَكُمْ إِلَى مَلَكُوتِ اللَّهِ.

لَآنَ يُوحَنَّا جَاءَكُمْ فِي طَرِيقِ الْحَقِّ
فَلَمْ تُؤْمِنُوا بِهِ وَأَمَّا الْعَشَّارُونَ
وَالزَّوَانِيَ فَأَمَّنُوا بِهِ. وَأَنْتُمْ إِذْ
رَأَيْتُمْ لَمْ تَتَذَمُّوا أَحْيَرًا لِتُؤْمِنُوا بِهِ.

والمجد لله دائماً.

Liturgy Readings

قراءات القداس

The Pauline Epistle

البولس

Πατλос φβωκ ἡπενβοις Ιησοϋς
Πιχριστος: παποστολος ετθαζεμ:
φηετατθαλψ ἐπιζιψεννοττ ἡτε
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
Ephesians. May his blessing
be upon us. Amen.

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

Εφεσιους Δ: α - ιϛ

Ephesians 4: 1 - 16

أفسس 4: 1 - 16

<p> †† 20 οὐκ ἐρωτῶν ἀνοκ πετσονε δεν Πβοικ ἐμοῦ κατα πέμπωλ ἵτε πῶθευ φηέταταθευ ἥνον ἐροϋ. δεν θεβιὸ νηητ νιβεν νεμ οὔμετρεμπατῶ νεμ οὔμετρεῶον ἵηητ: ἐρετενεράνεχεθε ἵνετενερηον δεν οὔαταπη. Ερετενης ἐάρεθ ἐτμετοται ἵτε πῖπνευμα νεμ πιμοτρ ετχηκ ἐβωλ ἵτε τειρηνη. Οὔωμα ἵνωτ νεμ οὔπνευμα ἵνωτ κατα φρητ οἷ ἐταταθευ ἥνον δεν οὔεελπις ἵνωτ ἵτε πετενωθευ. Οὔβοικ ἵνωτ: οὔναετ ἵνωτ: οὔωμς ἵνωτ. Οὔαι πε φνοτφ φωτ ἵτε οὔον νιβεν: φηέτχη εχεν οὔον νιβεν: οὔοθ ἐβωλ εχτεν οὔον νιβεν: οὔοθ ἵδρη δεν οὔον νιβεν. Πιοται δε πιοται ὕμον αττ ναϋ ἵνωτμοτ κατα πῶι ἵτδωρεὰ ἵτε Πιχριστος. Εθε φαι εϋχω ὕμος χε αϋηναϋ ἐπῶι ἐπδici αϋερεχμαλωτεν ἵνωτχμαλωcia αϋτ ἵηανταὶ ἵνιρωμ. </p>	<p> I, therefore, the prisoner of the Lord, beseech you to walk worthy of the calling with which you were called, with all lowliness and gentleness, with longsuffering, bearing with one another in love, endeavoring to keep the unity of the Spirit in the bond of peace. There is one body and one Spirit, just as you were called in one hope of your calling. One Lord, one faith, one baptism. One God and Father of all, who is above all, and through all, and in you all. But to each one of us grace was given according to the measure of Christ's gift. Therefore, He says: "When He ascended on high, He led captivity captive, and gave gifts to men." </p>	<p> فَأَطْلُبُ إِلَيْكُمْ، أَنَا الْأَسِيرُ فِي الرَّبِّ، أَنْ تَسْلُكُوا كَمَا يَحِقُّ لِلدَّعْوَةِ الَّتِي دُعِيتُمْ بِهَا. بِكُلِّ تَوَاضُعٍ، وَوَدَاعَةٍ، وَبَطُولِ أَنَاةٍ، مُحْتَمِلِينَ بَعْضُكُمْ بَعْضًا فِي الْمَحَبَّةِ. مُجْتَهِدِينَ أَنْ تَحْفَظُوا وَحْدَانِيَّةَ الرُّوحِ بِرِبَاطِ السَّلَامِ. جَسَدٌ وَاحِدٌ، وَرُوحٌ وَاحِدٌ، كَمَا دُعِيتُمْ أَيْضًا فِي رَجَاءٍ دَعَوْتِكُمْ الْوَاحِدِ. رَبٌّ وَاحِدٌ، إِيْمَانٌ وَاحِدٌ، مَعْمُودِيَّةٌ وَاحِدَةٌ. إِلَهٌ وَآبٌ وَاحِدٌ لِلْكُلِّ، الَّذِي عَلَى الْكُلِّ وَبِالْكُلِّ وَفِي كُلِّكُمْ. وَلَكِنْ لِكُلِّ وَاحِدٍ مِنَّا أُعْطِيَتْ النِّعْمَةُ حَسَبَ قِيَاسِ هِبَةِ الْمَسِيحِ. لِذَلِكَ يَقُولُ إِذْ صَعِدَ إِلَى الْعَلَاءِ سَبَى سَبْيًا وَأَعْطَى النَّاسَ عَطَايَا. </p>
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Πῶς Δε ἐπῶμι οὐ πε ἐβηλ γε
αὐτῶς ναὶ οὐ ἐνίκα ἐτσαπеснт
ὑπκαθι.

Φη Δε ἐταυῶναδ ἐπεснт ἡθού
οὐ πε ἐταυῶναδ ἐπῶμι σαπῶμι
ἡνιφνοῖ τῆροῦ εἰνα ἡτελῶκ ἐβόλ
ἡζωβ ἡιβεν.

Οὐοῦ ἡθού αὐτῶ μεν
ἡθανὰποστολос: θανοῦον Δε
ὑπποφηтс: θανκεοῦον Δε
ἡρελῶιεννοῦμι: θανκεοῦον Δε
ὑμᾶνέσωοῦ νεμ θανρελῶβω.

Προς πсoβт ἡτε ἡιὰςиос εἰζωβ
ἡδιὰκoniὰ εἰκωт ἡτε πсωμᾶ
ὑπἡχρισтос.

Ἐαν तेनेरकातान्तान तῆρεν
ἐτμετοῖαι ἡτε πιναῶт νεμ πῆμι ἡτε
Πωῆρι ὑΦνοῦт ἐοῦρωμι ἡτελιос
ἐοῦῶι ἡτε тμᾶи ἡτε φμoῦ
ὑπἡχρισтос.

εἰνα ἡτεῖνῶτεμῶπι εἰνοι ἡκοῦχι
ἡλᾶοῦ ἐρε πῶμι εἰοῦ ὑμoн
εἰοῦωтеβ ὑμoн ἐβoλ θεν θноῦ ἡιβεν
ἡτε тμετρεлῶβω θен тκῶиᾶ ἡτε
ἡρωμι θен оῦμεтсeβ προς никoтс ἡτε
тπᾶλη.

Now this, “He ascended”, what does it mean but that He also first descended into the lower parts of the earth?

He who descended is also the One who ascended far above all the heavens, that He might fill all things.

And He Himself gave some to be apostles, some prophets, some evangelists, and some pastors and teachers,

for the equipping of the saints for the work of ministry, for the edifying of the body of Christ,

till we all come to the unity of the faith and of the knowledge of the Son of God, to a perfect man, to the measure of the stature of the fullness of Christ.

That we should no longer be children, tossed to and fro and carried about with every wind of doctrine, by the trickery of men, in the cunning craftiness of deceitful plotting,

وَأَمَّا أَنَّهُ صَعِدَ، فَمَا هُوَ إِلَّا إِنَّهُ نَزَلَ
أَيْضاً أَوَّلًا إِلَى أَفْسَامِ الْأَرْضِ
السُّفْلَى.

الَّذِي نَزَلَ هُوَ الَّذِي صَعِدَ أَيْضاً
فَوْقَ جَمِيعِ السَّمَاوَاتِ، لِكَيْ يَمَلَأَ
الْكُلَّ.

وَهُوَ أَعْطَى الْبَعْضَ أَنْ يَكُونُوا
رُسُلًا، وَالْبَعْضَ أَنْبِيَاءَ، وَالْبَعْضَ
مُبَشِّرِينَ، وَالْبَعْضَ رُعَاةَ
وَمُعَلِّمِينَ.

لَأَجْلِ تَكْمِيلِ الْقَدِيسِينَ، لِعَمَلِ
الْخِدْمَةِ، لِنُبْنَاءِ جَسَدِ الْمَسِيحِ.

إِلَى أَنْ نَنْتَهِيَ جَمِيعًا إِلَى وَحْدَانِيَّةِ
الْإِيمَانِ وَمَعْرِفَةِ ابْنِ اللَّهِ، إِلَى
إِنْسَانٍ كَامِلٍ، إِلَى قِيَاسِ قَامَةِ مِلءِ
الْمَسِيحِ.

كَيْ لَا نَكُونَ فِي مَا بَعْدَ أَطْفَالًا
مُضْطَرَبِينَ وَمَحْمُولِينَ بِكُلِّ رِيحٍ
تَعْلِيمٍ، بِحِيلَةِ النَّاسِ، بِمَكْرِ إِلَى
مَكِيدَةِ الضَّلَالِ.

Ενὶ ῥι Δε Νῶμι δὲν οὔααπῃ
μαρενταῖαι ἡλωβ ἡβεν ἐδοντ ἐροϋ
ἐτε ἡθοϋ πε τὰφε Πιχριστοϋ.

Φαι ἐτε πικωα τηρεϋ ἡωππ ἐροϋ
οτοϋ εϋτατ δὲν οὔαοι ἐβωλ ἡιτεν
μοϋτ ἡβεν ἡτε ἡκαῖα κατὰ πικρῶβ
δὲν οὔα ἡτε φοταῖ φοταῖ ἡνιμελοϋ
εϋῖρι ἡπιαῖαι ἡτε πικωα εϋκωτ ἡαϋ
δὲν οὔααπῃ.

*Πιῆμοτ ταρ νευωτεν νευ
τῆρινην εϋκοπ: χε ἡμην ἐσεϋωπ.*

but, speaking the truth
in love, may grow up in all
things into Him who is the
head; Christ,

from whom the whole
body, joined and knit
together by what every joint
supplies, according to the
effective working by which
every part does its share,
causes growth of the body
for the edifying of itself in
love.

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

بَلْ صَادِقِينَ فِي الْمَحَبَّةِ، نَنُمُو فِي
كُلِّ شَيْءٍ إِلَى ذَاكَ الَّذِي هُوَ الرَّأْسُ
الْمَسِيحُ.

الَّذِي مِنْهُ كُلُّ الْجَسَدِ مُرَكَّبًا مَعًا،
وَمُقْتَرِنًا بِمَوَازِرَةٍ كُلِّ مَفْصَلٍ،
حَسَبَ عَمَلٍ، عَلَى قِيَاسِ كُلِّ جُزْءٍ،
يُحْصَلُ نُمُو الْجَسَدِ لِبُنْيَانِهِ فِي
الْمَحَبَّةِ.

*نعمة الله الأب تكون مع جميعكم.
أمين.*

The Catholic Epistle الكاثوليكون

Καθολικον ἐβωλ δὲν πε πικναϋ
ἡἐπιστολῃ ἡτε πενιωτ Πετροϋ.
ἡμην. ἡαμενρατ.

Β Πέτρος Β: Β - Η

Οτοϋ ἡανμῃ εϋεϋωκ ἡκα νοϋωϋ
οτοϋ ἐβωλ ἡιτοτοϋ εϋχεοτὰ ἐϋμωιτ
ἡτε τμεθμῃ.

Οτοϋ ἡῆρη δὲν ἡανμετβῖνχονϋ
ἡπλαιοτ ἡκαϋ εϋερεβϋωτ ἡμωτεν
ἡαι ἐτε ποτῃαπ ιϋχεν ἡ ἡκορϋ ἡν
οτοϋ τοτὰϋω ἡναῖαῖα ἡν.

Ιϋχε Φνοϋτ ἡπεϋτὰϋο
ἐνιαϋϋελοϋ ἡἡεταϋερνοβι ἡλῡα ἡῆρη

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: 2 - 8

And many will follow
their destructive ways,
because of whom the way
of truth will be blasphemed.

By covetousness they
will exploit you with
deceptive words; for a long
time their judgment has not
been idle, and their
destruction does not
slumber.

For if God did not spare
the angels who sinned, but
cast them down to hell and
delivered them into chains

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

2 بطرس 2: 2 - 8

وَسَيَتَّبِعُ كَثِيرُونَ تَهْلُكَاتِهِمْ. الَّذِيْنَ
بِسَبَبِهِمْ يُجْدَفُ عَلَى طَرِيقِ الْحَقِّ.

وَهُمْ فِي الطَّمَعِ يَتَجَرَّوْنَ بِكُمْ
بِأَقْوَالٍ مُصَنَّعَةٍ، الَّذِيْنَ دَيْنُونَتُهُمْ
مُنْذُ الْقَدِيمِ لَا تَتَوَانَى وَهَلَاكُهُمْ لَا
يَنْعَسُ.

لَأَنَّهُ إِنْ كَانَ اللَّهُ لَمْ يُشْفِقْ عَلَى
مَلَائِكَةٍ قَدْ أَخْطَأُوا، بَلْ فِي سِلَاسِلِ
الظُّلُمِ طَرَحَهُمْ فِي جَهَنَّمَ، وَسَلَّمَهُمْ
مَحْرُوسِينَ لِلْقَضَاءِ.

ζεν θανσνατς ν̄ςνοφος ζεν
 πιταρταρος αϑτηιτοϑ εθοϑαρεθ
 ερωοϑ ε̄παπ ονοθ εερκολazin
 υμωοϑ.

Οτοθ παρχεος η̄κοςμος
 υπεϑτ̄αο ερωϑ αλλα Πωε πιμαθ
 υμην η̄κτριζ η̄τε τ̄μεθυη αϑαρεθ
 ερωϑ αϑῑνι νοτκατακλ̄γμος ε̄ξεν
 πικοςμος η̄τε νιᾱσεβης.

Οτοθ νικεπολις Coδoma neu
 Σομορρα αϑροκθοϑ εαϑερ κατα κ̄ρινι
 υμωοϑ εαϑχαϑ εν̄ςμοτ η̄τε νιᾱσεβης
 εθναϑωπι.

Οτοθ πῑθυη λωτ αϑναθμεϑ εν̄βι
 υμοϑ η̄ςονς ε̄βολ θῑτεν πο̄ςμοτ
 ετθωοϑ η̄τε πο̄ςινμοϑι ετθωϑ.

ζεν οτθωμς τ̄αρ neu οτθωτεμ
 ναϑϑωπι η̄θρη η̄θ̄ητοϑ η̄ςε πῑθυη
 η̄ε̄θοοϑ θ̄ᾱτ̄η η̄ε̄θοοϑ: οτοθ
 νατ̄εμκαθ νοτψ̄τ̄χη η̄θυη η̄θρη
 ζεν θαν̄εβ̄ηο̄τι η̄δ̄νομος.

*Πασ̄νηοϑ ῡπερμενε̄ρ πικοςμος
 οτ̄δε η̄η̄ετ̄ωοπ ζεν πικοςμος:
 πικοςμος νᾱσῑνι neu τεϑ̄ε̄πῑθῡμια: φη
 δε ε̄τῑρι ῡφο̄τωϑ ῡΦ̄νο̄τ̄ ε̄ναϑωπι
 ϑᾱ ε̄νε̄ε: λ̄μην.*

of darkness, to be reserved for judgment.

And did not spare the ancient world, but saved Noah, one of eight people, a preacher of righteousness, bringing in the flood on the world of the ungodly;

and turning the cities of Sodom and Gomorrah into ashes, condemned them to destruction, making them an example to those who afterward would live ungodly;

and delivered righteous Lot, who was oppressed by the filthy conduct of the wicked,

for that righteous man, dwelling among them, tormented his righteous soul from day to day by seeing and hearing their lawless deeds.

*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.*

وَلَمْ يُشْفِقْ عَلَى الْعَالَمِ الْقَدِيمِ، بَلْ
 إِنَّمَا حَفِظَ نُوحًا ثَامِنًا كَارِرًا لِلْبَرِّ إِذْ
 جَلَبَ طُوفَانًا عَلَى عَالَمِ الْفَجَّارِ.

وَإِذْ رَمَدَ مَدِينَتَي سَدُومَ وَعَمُورَةَ
 حَكَمَ عَلَيْهِمَا بِالْإِنْقِلَابِ، وَاصْعَا
 عِبْرَةً لِلْعَتِيدِينَ أَنْ يَفْجُرُوا.

وَأَنْقَذَ لُوطًا الْبَارَّ مَغْلُوبًا مِنْ سِيرَةِ
 الْأَرْذِيَاءِ فِي الدَّعَارَةِ.

إِذْ كَانَ الْبَارُّ بِالنَّظَرِ وَالسَّمْعِ وَهُوَ
 سَاكِنٌ بَيْنَهُمْ يُعَذِّبُ يَوْمًا فَيَوْمًا
 نَفْسَهُ الْبَارَّةَ بِالْأَفْعَالِ الْإِثْمَةِ.

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

The Acts الإبركسيس

<p>Πραξις ἡτε νεניοῖς ἡ ἀποστολός: ἐρε ποῖς μοῦ εἶσιν 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>Πραξις κζ: α - ε</p>	<p>Acts 27: 1 - 3</p>	<p>أعمال 27: 1 - 3</p>
<p>Ἀσῶπι δε ἐταρταπ εὐρενερωτ ἐτῶταλὰ αῖψ ἡ Παῦλος νεμ ἡ ἀνκεχωῶνι εἴσιν ἐτοτῶ ἡ ὅτε κατονταρχος ἐπεφραν πε Ιουλιος ἐβόλθεν ἡ σπῆρα ἡτε Σεβестῆ.</p> <p>Ἀνάλη δε εἶσιν ἡ Ἀδραμυττιννεος εἴσιν ἡτε ἡ Ἀσία ἀνωῶν ἐβόλ εἴ νεμάν ἡτε πικε Ἀριστάρχος ἡτε ἡ Μακεδονία πῆρεθεσσάλονη.</p> <p>Ἐπεφρας ἡ ἀνὶ ἐτῶτων αἶψι δε ἡ ὅτε μετὰ ἡ νεμ Παῦλος ἡτε Ιουλιος αἶσιν ἡ καὶ εὐρεφῶε ἡ νεφῶφῆρ ἡ εἴ πεφρωῶ.</p> <p><i>Πῆρα δε ἡτε Πῶσις εἶσιν ὅτε εἶσιν: εἶσιν ὅτε εἶσιν: δε ἡ ἡ ἐκκλησία ἡτε ἡ ὅτε: ἀμην.</i></p>	<p>And when it was decided that we should sail to Italy, they delivered Paul and some other prisoners to one named Julius, a centurion of the Augustan Regiment.</p> <p>So, entering a ship of Adramyttium, we put to sea, meaning to sail along the coasts of Asia. Aristarchus, a Macedonian of Thessalonica, was with us.</p> <p>And the next day we landed at Sidon. And Julius treated Paul kindly and gave him liberty to go to his friends and receive care.</p> <p><i>The word of the Lord shall grow, multiply, be mighty and be confirmed in the holy church of God. Amen.</i></p>	<p>فَلَمَّا اسْتَقَرَّ الرَّأْيُ أَنْ نُسَافِرَ فِي الْبَحْرِ إِلَى إِيطَالِيَا سَلَّمُوا بُولُسَ وَأَسْرَى آخَرِينَ إِلَى قَائِدٍ مِّنْ كְتَيْبَةٍ أَوْغُسْطُسَ اسْمُهُ يُولِيُوسُ.</p> <p>فَصَعَدْنَا إِلَى سَفِينَةٍ أَدْرَامِيΤΤِينِيَّةٍ وَأَقْلَعْنَا مُزْمِعِينَ أَنْ نُسَافِرَ مَارِينَ بِالْمَوَاضِعِ الَّتِي فِي آسِيَا. وَكَانَ مَعَنَا أَرِسْتَرُخُسُ رَجُلٌ مَكِدُونِيٌّ مِنْ تَسَالُونِيكِي.</p> <p>وَفِي الْيَوْمِ الْآخِرِ أَقْبَلْنَا إِلَى صَيْدَاءَ فَعَامَلَ يُولِيُوسُ بُولُسَ بِالرَّفْقِ وَأَذِنَ أَنْ يَذْهَبَ إِلَى أَصْدِقَائِهِ لِيَحْصُلَ عَلَى عِنَايَةِ مَنْهُمْ.</p> <p><i>لم تزل كلمة الرب تنمو وتعتز وتثبت في كنيسة الله المقدسة. آمين.</i></p>

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 ιϛ': 6	Psalm 16: 6	المزمور 16: 6
<p>Ανοκ αιωψ εβολ: γε ακωτεμ εροι Φνοϣ: ρεκ πεκμαψχ εροι Πβοι: οτορ σωτεμ ενασαχι. Αλληλοια.</p>	<p>I have called upon You, for You will hear me, O God. Incline Your ear to me, and hear my speech. Alleluia.</p>	<p>أنا صرخت إليك لأنك سمعتني يا الله. أمل أذنيك يارب، واستمع كلامي. 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.

Οὐὰναστωσις ἐβολ θεν πιεασσελιον εθοραβ κατα Λοτκαν ασιοϣ.	A chapter according to Saint Luke, may his blessings be with us. Amen.	فصل من إنجيل معلمنا لوقا البشير. بركاته علينا آمين.
Λοτκαν θ: νζ - ζβ	Luke 9: 57 - 62	لوقا 9: 57 - 62
<p>Οτορ εϣμοψι θι πιμοιτ πεχε οται ναϣ γε νταμοψι νσωκ εψμα ετεκναψενακ εροϣ.</p> <p>Πεχε Ιησοϣ ναϣ γε νιβαωορ οτοντοϣ βηβ υματ οτορ νιθαλαϣ ντε τφε οτοντοϣ μανοτωρ: Πωηρι δε νθοϣ μφρωμι υμοντεϣ μα νοτωρ χωϣ εροϣ.</p>	<p>Now it happened as they journeyed on the road, that someone said to Him, “Lord, I will follow You wherever You go.”</p> <p>And Jesus said to him, “Foxes have holes and birds of the air have nests, but the Son of Man has nowhere to lay His head.”</p>	<p>وَفِيمَا هُمْ سَافِرُونَ فِي الطَّرِيقِ قَالَ لَهُ وَاحِدٌ: «يَا سَيِّدُ أَتَبْعُكَ أَيْنَمَا تَمْضِي.»</p> <p>فَقَالَ لَهُ يَسُوعُ: «لِلثَّعَالِبِ أَوْجَرَةٌ وَلِطُيُورِ السَّمَاءِ أَوْكَارٌ وَأَمَّا ابْنُ الْإِنْسَانِ فَلَيْسَ لَهُ أَيْنَ يُسْنَدُ رَأْسُهُ.»</p>

Πεχαϳ Δε ἠκεοῦται ἔτι ἡγοῦν ἄνω:
ἠθοϳ Δε πεχαϳ ἔτι Παῦλοῖς οὐραζεσθῆναι
ἡμῖν ἡγοῦν ἠταῦρε ἠταθῶμε ὑπαίωτ.

Πεχαϳ Δε ἡαϳ ἠῆτε ἡκοῦτε ἕα
ἡρεμῶν οὐτ ἡροῦκες νοῦρεμῶν οὐτ:
ἠθοκ Δε ἡαῦρενακ ἕιωῦ ἠῦμετοῦρο
ἠτε Φνοῦτ.

Κεοῦται Δε πεχαϳ ἡαϳ ἔτι ἡαμῶν
ἠσωκ Παῦλοῖς οὐραζεσθῆναι ἡμῖν ἡγοῦν
ἠταεραποδαζεσθῆναι ἡηῆτθεν παῖν.

Πεχαϳ Δε ἡαϳ ἠῆτε ἡκοῦτε ἔτι
ἡμῶν ἕλι ἐαϳῖτοτοϳ ἐοῦεβι οῦοῦ
ἠτεϳχοῦτ ἐφαροῦ ἡαῦωπῖ
εϳκοῦτων ἕεν ἡμετοῦρο ἠτε Φνοῦτ.

*Πῶον φα Πεννοῦτ πε ῶα ἐνεῖ
ἠτε ἡι ἐνεῖ: ἀμην.*

Then He said to another,
“Follow Me.” But he said,
“Lord, let me first go and
bury my father.”

Jesus said to him, “Let
the dead bury their own
dead, but you go and preach
the kingdom of God.”

And another also said,
“Lord, I will follow You,
but let me first go and bid
them farewell who are at
my house.”

But Jesus said to him,
“No one, having put his
hand to the plow, and
looking back, is fit for the
kingdom of God.”

Glory be to God forever.

وَقَالَ لآخر: «اتَّبِعْنِي». فَقَالَ: «يَا
سَيِّدُ انْذُنْ لِي أَنْ أَمْضِيَ أَوَّلًا
وَأَدْفِنَ أَبِي».

فَقَالَ لَهُ يَسُوعُ: «دَعْ الْمَوْتَى
يَدْفِنُونَ مَوْتَاهُمْ وَأَمَّا أَنْتَ فَادْهَبْ
وَنَادِ بِمَلَكُوتِ اللَّهِ».

وَقَالَ آخَرُ أَيْضًا: «أَتَّبِعُكَ يَا سَيِّدُ
وَلَكِنْ انْذُنْ لِي أَوَّلًا أَنْ أُوَدِّعَ الَّذِينَ
فِي بَيْتِي».

فَقَالَ لَهُ يَسُوعُ: «لَيْسَ أَحَدٌ يَضَعُ
يَدَهُ عَلَى الْمَخْرَاطِ وَيَنْظُرُ إِلَى
الْوَرَاءِ يَصْلُحُ لِمَلَكُوتِ اللَّهِ».

والمجد لله دائماً.

Third Day of the Fourth Week of Lent (Wednesday)

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

Prophecies

النبوات

Exodus 7: 14 - 8: 19

الخروج 7: 14 - 8: 19

<p>ΕΒΟΛ ΘΕΝ ΠΙΔΟΖΟΔΟΣ ΝΤΕ ΑΩΏΧΗΣ 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>ΠΙΔΟΖΟΔΟΣ Ζ: ΙΔ - Η: ΙΘ</p>	<p>Exodus 7: 14 - 8: 19</p>	<p>الخروج 7: 14 - 8: 19</p>
<p>ΠΕΧΕ ΠΒΟΙΣ ΔΕ ΑΩΏΧΗΣ ΧΕ ΑΥΞΕΡΟΥ ΝΧΕ ΠΖΗΤ ΑΦΑΡΑΩ ΕΨΤΕΜΟΥΩΡΠ ΑΠΙΛΑΟΣ ΕΒΟΛ.</p> <p>ΑΔΩΕΝΑΚ ΖΑ ΦΑΡΑΩ ΝΤΟΥΤΙ: ΖΗΠΠΕ ΝΘΟΥ ΕΨΗΝΟΥ ΕΒΟΛ ΕΧΕΝ ΠΙΜΩΟΥ: ΟΥΟΖ ΕΚΕΘΖΙ ΕΡΑΤΚ ΝΕΜΑΥ ΖΙΧΕΝ ΝΕΝΣΦΟΤΟΥ ΑΦΙΑΡΟ: ΟΥΟΖ ΠΙΨΒΩΤ ΕΤΑΥΦΟΝΖΥ ΑΥΕΡ ΟΥΟΖ ΕΚΕΒΙΤΥ ΘΕΝ ΤΕΚΣΙΧ.</p> <p>ΟΥΟΖ ΕΚΕΧΟΣ ΝΑΥ ΧΕ ΠΒΟΙΣ ΦΝΟΥΤ ΝΤΕ ΝΙΘΕΒΡΕΟΣ ΑΥΟΝΟΡΠΤ ΖΑΡΟΚ ΕΥΧΩ ΑΜΟΣ: ΧΕ ΟΥΩΡΠ ΑΠΑΛΑΟΣ ΕΒΟΛ ΖΙΝΑ ΝΤΟΥΨΕΜΨΙ ΑΜΟΙ ΝΕΡΗΙ ΖΙ ΠΨΑΥΕ ΟΥΟΖ ΖΗΠΠΕ ΑΠΑΤΕΚΩΤΕΜ ΨΑ ΕΘΟΥΝ ΕΨΝΟΥ.</p>	<p>So the Lord said to Moses: “Pharaoh’s heart is hard; he refuses to let the people go.</p> <p>Go to Pharaoh in the morning, when he goes out to the water, and you shall stand by the river’s bank to meet him; and the rod which was turned to a serpent you shall take in your hand.</p> <p>And you shall say to him, ‘The Lord God of the Hebrews has sent me to you, saying, “Let My people go, that they may serve Me in the wilderness”; but indeed, until now you would not hear!</p>	<p>ثُمَّ قَالَ الرَّبُّ لِمُوسَى: «قَلْبُ فِرْعَوْنَ غَلِيظٌ. قَدْ أَبَى أَنْ يُطَلِّقَ الشَّعْبَ.</p> <p>إِذْهَبْ إِلَى فِرْعَوْنَ فِي الصَّبَاحِ. إِنَّهُ يَخْرُجُ إِلَى الْمَاءِ وَقِفْ لِلِقَائِهِ عَلَى حَافَةِ النِّهْرِ. وَالْعَصَا الَّتِي تَحَوَّلَتْ حَيَّةً تَأْخُذْهَا فِي يَدِكَ.</p> <p>وَتَقُولُ لَهُ: الرَّبُّ إِلَهُ الْعِبْرَانِيِّينَ أَرْسَلَنِي إِلَيْكَ قَائِلًا: أَطْلُقْ شَعْبِي لِيَعْبُدُونِي فِي الْبَرِّيَّةِ. وَهُؤُذَا حَتَّى الْآنَ لَمْ تَسْمَعْ.</p>

Παι νε νηέτεψχω μμωοτ νζε
 Πβοις δεν φαι εκέεμι γε λνοκ πε
 Πβοις: εηππε λνοκ τῆναμψι δεν
 πιψβωτ φηέτδεν ταξιζ ειζεν πιμωοτ
 ετδεν φιαρο οτοζ εφεοτῶτεβ
 εφεερενοφ.

Οτοζ νιτεβτ νηέτχη δεν φιαρο
 ενέμοτ: οτοζ εφεχωνς νζε φιαρο
 οτοζ ἡνοτψχεμχομ νζε νιρεμῆΧημ
 εσε μωοτ εβολ δεν φιαρο.

Πεχε Πβοις δε μμωτςχς γε λχος
 ἡλάρων πεκσον γε δι ἡπεκψβωτ
 οτοζ σοττεν τεκχιζ εβολ εζεν
 νιμωοτ ἡτε Χημ νευ εζεν
 νοτιαρωοτ νευ εζεν νοτιορ ἡψικ νευ
 εζεν νοτβελος νευ εζεν μαι νιβεν
 ετε οτον μωοτ θοτῆτ ἡδῆτοτ οτοζ
 ενέερενοφ: οτοζ εφεψωπι νζε πιςνοφ
 ἡδρη εζεν ἡκαζι τηρφ ἡτε Χημ:
 ἡδρη δεν νιψε νευ ἡδρη δεν νιῶνι.

Οτοζ ατῖρι ἡπαρητῆ νζε Ὡωτςχς
 νευ Ἀάρων κατα φρητῆ εταψονεεν
 νωοτ νζε Πβοις: οτοζ αφφαι εἶψωι
 νζε Ἀάρων αφμψι δεν πιψβωτ
 ἡπιμωοτ ετδεν φιαρο ἡπεμθο
 ἡΦαραῶ νευ πεμθο ἡνεψλῶονι:
 οτοζ αφοτῶτεβ νζε πιμωοτ τηρφ

Thus says the Lord:
 “By this you shall know
 that I am the Lord. Behold,
 I will strike the waters
 which are in the river with
 the rod that is in my hand,
 and they shall be turned to
 blood.

And the fish that are in
 the river shall die, the river
 shall stink, and the
 Egyptians will loathe to
 drink the water of the
 river.””

Then the Lord spoke to
 Moses, “Say to Aaron,
 ‘Take your rod and stretch
 out your hand over the
 waters of Egypt, over their
 streams, over their rivers,
 over their ponds, and over
 all their pools of water, that
 they may become blood.
 And there shall be blood
 through out all the land of
 Egypt, both in buckets of
 wood and pitchers of
 stone.””

And Moses and Aaron
 did so, just as the Lord
 commanded. So, he lifted
 up the rod and struck the
 waters that were in the
 river, in the sight of
 Pharaoh and in the sight of
 his servants. And all the
 waters that were in the river
 were turned to blood.

هَكَذَا يَقُولُ الرَّبُّ: بِهَذَا تَعْرِفُ أَنِّي
 أَنَا الرَّبُّ: هَا أَنَا أَضْرِبُ بِالْعَصَا
 الْتِي فِي يَدِي عَلَى الْمَاءِ الَّذِي فِي
 النَّهْرِ فَيَتَحَوَّلُ دَمًا.

وَيَمُوتُ السَّمَكُ الَّذِي فِي النَّهْرِ
 وَيَنْتِنُ النَّهْرُ. فَيَعَافُ الْمِصْرِيُّونَ
 أَنْ يَشْرَبُوا مَاءَ مِنَ النَّهْرِ».

ثُمَّ قَالَ الرَّبُّ لِمُوسَى: «قُلْ
 لِهَارُونَ: خُذْ عَصَاكَ وَمُدَّ يَدَكَ
 عَلَى مِيَاهِ الْمِصْرِيِّينَ عَلَى
 أَنْهَارِهِمْ وَعَلَى سَوَاقِيهِمْ وَعَلَى
 آجَامِهِمْ وَعَلَى كُلِّ مُجْتَمَعَاتٍ
 مِيَاهِهِمْ لِتَصِيرَ دَمًا. فَيَكُونُ دَمٌ فِي
 كُلِّ أَرْضِ مِصْرَ فِي الْأَخْشَابِ وَفِي
 الْأَجَارِ».

فَفَعَلَ مُوسَى وَهَارُونُ هَكَذَا كَمَا
 أَمَرَ الرَّبُّ. رَفَعَ الْعَصَا وَضْرَبَ
 الْمَاءَ الَّذِي فِي النَّهْرِ أَمَامَ عَيْنِي
 فَرَعَوْنَ وَأَمَامَ عُيُونِ عِبِيدِهِ
 فَتَحَوَّلَ كُلُّ الْمَاءِ الَّذِي فِي النَّهْرِ
 دَمًا.

ετθεν φιαρο αφερςνοφ.

Οτοζ νιτεβτ ετθεν φιαρο ατμοτ:
οτοζ αφχωνс нxe φιαρο: οτοζ
νατψχευχομ αν πε нxe нιρεμнХηи
εσε μωοτ εβολ θεν φιαρο: οτοζ
ναφχη πε нxe πιςноφ θεν пκαзи τηρφ
нте Хηи.

Ατiρι Δε ζωοτ μπαιρητ нxe
нιρεφβiψηи нte нιρεμнХηи θεν
οτμετφармакоc: οτοζ αφενψοτ нxe
пзнт μΦараω οτοζ μπερσωτεи
нсωοτ ката φρητ εταφχοc нωοτ нxe
Пбoic.

Αφκοτφ Δε нxe Φараω αφψенаφ
εδοτн επεφнι οτοζ μπερστεиμθηφ
οτΔε εхен παιχет.

Ατψωки Δε τηροτ нxe
нιρεμнХηи μпκωτ μφιαρο зина
нтоτce μωοτ οτοζ наτψχευχομ ан
πε εσε μωοτ εβολ θεν φιαρο.

Οτοζ ατμοз εβολ нxe ψαψφ
нεзоот μenenca θρε Пбoic ψари
εφιαρο нХηи.

Пехе Пбoic Δε μUωτснc хе
μαψенак εδοτн за Φараω οτοζ
εкехoс наφ хе нαι не нηετεφχω
μμωοτ нxe Пбoic хе οτωрп μπαλαoс

The fish that were in the
river died, the river stank,
and the Egyptians could not
drink the water of the river.
So there was blood through
out all the land of Egypt.

Then the magicians of
Egypt did so with their
enchantments; and
Pharaoh's heart grew hard,
and he did not heed them,
as the Lord had said.

And Pharaoh turned and
went into his house. Neither
was his heart moved by
this.

So all the Egyptians
dug all around the river for
water to drink, because they
could not drink the water of
the river.

And seven days passed
after the Lord had struck
the river.

And the Lord spoke to
Moses, "Go to Pharaoh and
say to him, 'Thus says the
Lord: "Let My people go,
that they may serve Me.

وَمَاتَ السَّمَكُ الَّذِي فِي النَّهْرِ
وَأُتِنَ النَّهْرُ فَلَمْ يَقْدِرِ الْمَصْرِيُّونَ
أَنْ يَشْرَبُوا مَاءَ مِنَ النَّهْرِ. وَكَانَ
الدَّمُ فِي كُلِّ أَرْضِ مِصْرَ.

وَفَعَلَ عَرَّافُو مِصْرَ كَذَلِكَ
بَسْخَرَهُمْ. فَاسْتَدَّ قَلْبُ فِرْعَوْنَ فَلَمْ
يَسْمَعْ لَهُمَا كَمَا تَكَلَّمَ الرَّبُّ.

ثُمَّ انْصَرَفَ فِرْعَوْنُ وَدَخَلَ بَيْتَهُ
وَلَمْ يُوجِهْ قَلْبُهُ إِلَى هَذَا أَيْضًا.

وَحَفَرَ جَمِيعَ الْمَصْرِيِّينَ حَوْلَإِ
النَّهْرِ لِأَجْلِ مَاءٍ لِيَشْرَبُوا لِأَنَّهُمْ لَمْ
يَقْدِرُوا أَنْ يَشْرَبُوا مِنْ مَاءِ النَّهْرِ.

وَلَمَّا كَمَلَتْ سَبْعَةُ أَيَّامٍ بَعْدَ مَا
ضَرَبَ الرَّبُّ النَّهْرَ،

قَالَ الرَّبُّ لِمُوسَى: «ادْخُلْ إِلَى
فِرْعَوْنَ وَقُلْ لَهُ: هَكَذَا يَقُولُ
الرَّبُّ: أَطْلِقْ شَعْبِي لِيَعْبُدُونِي.

ἐβόλ θινα ἡτοῦ ὡμῶι ἡμοι.

Ισχε ἔχοτω ἡθοκ ἀν ἑοτορπη
ἐβόλ θηππε ἀνοκ εἰέωαρι ἡνεκδῖν
θηροτ θεν θανῆροτρ.

Ερε φιαρο βεβι ἐπῶωι ἡαθῆροτρ
οτοθ ατῶαρι ἐπῶωι εἰέωενωοτ ἐδοῦν
ἐνεκῆοτ νεμ ἐδοῦν ἐνῖταμιον ἡτε
νεκκοιτων νεμ ἐθρηι ἐχεν νεκδῶλ
nen nenῆοτ ἡνεκᾶλωοτῖ νεμ πεκλαοκ
νεμ ἡθρηι θεν νεκοῦῶωεμ νεμ ἡθρηι
θεν νεκῶριρ.

Нем ἐθρηι ἐχωκ νεμ ἐχεν
пеклаос: нем ἐχεν некᾶλωοτῖ εἰεῖ
ἐπῶωι ἡχε ἡῆροτρ.

Πεχε Πβοικ Δε ἡῶωῆς χε ἄχοκ
ἡἌρων πεκσον χε σοῦτεν πεκῶβωτ
ἐβόλ ετθεν текхиχ ἐχεν ἡιαρωοτ
νεμ ἐχεν ἡῶατс νεμ ἐχεν ἡιθελοκ
οτοθ ἡνιοῦτῖ ἡνῆροτρ ἐπῶωι ἐχεν
ἡκαθι ἡΧῆμ.

Οτοθ ατσοῦτεν νετхиχ ἐβόλ ἡχε
Ἄρων ἐχεν ἡμωοτ ἡτε Χῆμ: οτοθ
ατῖ ἐπῶωι ἡῆροτρ οτοθ ατθωβс
ἡπикаθι ἡτε Χῆμ.

Ἀτῖρι Δε θωοτ ἡπαρητῖ ἡχε
ἡρεφῖωμ ἡτε ἡρεμῆΧῆμ θεν
οτμετφаразос: οτοθ αῖῖνι ἡνῆροτρ

But if you refuse to let
them go, behold, I will
smite all your territory with
frogs.

So the river shall bring
forth frogs abundantly,
which shall go up and come
into your house, into your
bedroom, on your bed, into
the houses of your servants,
on your people, into your
ovens, and into your
kneading bowls.

And the frogs shall
come up on you, on your
people, and on all your
servants.”””

Then the Lord spoke to
Moses, “Say to Aaron,
‘Stretch out your hand with
your rod over the streams,
over the rivers, and over the
ponds, and cause frogs to
come up on the land of
Egypt.’”

So Aaron stretched out
his hand over the waters of
Egypt, and the frogs came
up and covered the land of
Egypt.

And the magicians did
so with their enchantments,
and brought up frogs on the
land of Egypt.

وَإِنْ كُنْتَ تَأْبَى أَنْ تُطْلِقَهُمْ فَهَا أَنَا
أَضْرِبُ جَمِيعَ تَخُومِكَ بِالضَّفَادِعِ.

فَيَفِيضُ النَّهْرُ ضَفَادِعَ. فَتَصْعَدُ
وَتَدْخُلُ إِلَى بَيْتِكَ وَإِلَى مَخْدَعِ
فِرَاشِكَ وَعَلَى سَرِيرِكَ وَإِلَى بُيُوتِ
عَبِيدِكَ وَعَلَى شَعْبِكَ وَإِلَى تَنَائِيرِكَ
وَإِلَى مَعَاجِنِكَ،

عَلَيْكَ وَعَلَى شَعْبِكَ وَعَبِيدِكَ تَصْعَدُ
الضَّفَادِعُ.»»»

فَقَالَ الرَّبُّ لِمُوسَى: «قُلْ لِهَارُونَ:
مُدَّ يَدَكَ بِعَصَاكَ عَلَى الْأَنْهَارِ
وَالسَّوَاقِي وَالْأَجَامِ وَأَصْعِدِ
الضَّفَادِعَ عَلَى أَرْضِ مِصْرَ.»

فَمَدَّ هَارُونُ يَدَهُ عَلَى مِيَاهِ مِصْرَ
فَصَعَدَتِ الضَّفَادِعُ وَغَطَّتْ أَرْضَ
مِصْرَ.

وَفَعَلَ كَذَلِكَ الْعَرَّافُونَ بِسِحْرِهِمْ
وَأَصْعَدُوا الضَّفَادِعَ عَلَى أَرْضِ
مِصْرَ.

ἔχεν ἡκαθὶ ἑαυτοῦ.

Ἀφῶτος δὲ ἦν Φαραὼ ἐλωῖτης
καὶ Ἀαρὼν· οὗτος περὶ τῶν
ὑποδούλων ἐξωκεῖνος οὗτος μαρτυροῦν
ἡμιχρὸν ἐβόλῃ λαοὶ καὶ ἐβόλῃ
παλαῖος· οὗτος ἱερεὺς ὑποδούλων
ἵνα ἡτοίμαται ὑποδούλων ὑποδούλων.

Περὶ ὧν δὲ Φαραὼ καὶ
ἐμνήστε καὶ ἡ καὶ ἡ ταῦτα ἐξωκεῖνος
ἡτοίμαται καὶ εὖτε καὶ λαοὶ καὶ
περὶ λαοῦ· ἔτακο ἡμιχρὸν ἐβόλῃ λαοὶ
καὶ ἐβόλῃ καὶ περὶ λαοῦ καὶ ἐβόλῃ καὶ
κατενήνοῦ ἐβόλῃ ἐν ἡτοίμαται καὶ
ἵατο.

Ἦτος δὲ περὶ καὶ παρῖ· περὶ
οὗ καὶ ὑποδούλων ἔτακος ἐμνήστε ἵνα
ἡτοίμαται καὶ ὑποδούλων κατενήνοῦ
ἐβόλῃ.

Οὗτος ἐνὲν ἡμιχρὸν ἐβόλῃ
λαοὶ καὶ ἐβόλῃ καὶ κατενήνοῦ καὶ
ἐβόλῃ καὶ καὶ λαοὶ καὶ ἐβόλῃ καὶ
περὶ λαοῦ ἐβόλῃ ἐν ἡτοίμαται καὶ
ἵατο.

Ἀφῖ δὲ ἐβόλῃ ἦν ὧν καὶ καὶ
Ἀαρὼν ἐβόλῃ καὶ Φαραὼ· οὗτος ἀφῶ
ἐμνήστε καὶ ὑποδούλων ἦν ὧν καὶ
ἵνα ἔτακται καὶ ἡμιχρὸν κατὰ ὑποδούλων

Then Pharaoh called for
Moses and Aaron, and said,
“Entreat the Lord that He
may take away the frogs
from me and from my
people; and I will let the
people go, that they may
sacrifice to the Lord.”

And Moses said to
Pharaoh, “Accept the honor
of saying when I shall
intercede for you, for your
servants, and for your
people, to destroy the frogs
from you and your houses,
that they may remain in the
river only.”

So he said: Tomorrow.
And he said, “Let it be
according to your word,
that you may know that
there is no one like the
Lord our God.

And the frogs shall
depart from you, from your
houses, from your servants,
and from your people. They
shall remain in the river
only.”

Then Moses and Aaron
went out from Pharaoh.
And Moses cried out to the
Lord concerning the frogs
which He had brought
against Pharaoh.

فَدَعَا فِرْعَوْنُ مُوسَى وَهَارُونَ
وَقَالَ: «صَلِّ إِلَى الرَّبِّ لِيَرْفَعَ
الضَّفَادِعَ عَنِّي وَعَنْ شَعْبِي فَأُطْلِقَ
الشَّعْبَ لِيَذْبَحُوا لِلرَّبِّ».

فَقَالَ مُوسَى لِفِرْعَوْنَ: «عَيْنَ لِي
مَتَى أَصَلِّي لَأَجْلِكَ وَلَأَجْلِ عِبِيدِكَ
وَشَعْبِكَ لِقَطْعِ الضَّفَادِعِ عَنْكَ وَعَنْ
بُيُوتِكَ. وَلَكِنَّهَا تَبْقَى فِي النَّهْرِ».

فَقَالَ: «غَدًا». فَقَالَ: «كَفَوْلِكَ». لَكِي تَعْرِفَ أَنَّهُ لَيْسَ مِثْلُ الرَّبِّ إِلَهِنَا.

فَتَرَفَعَ الضَّفَادِعُ عَنْكَ وَعَنْ
بُيُوتِكَ وَعِبِيدِكَ وَشَعْبِكَ. وَلَكِنَّهَا
تَبْقَى فِي النَّهْرِ».

ثُمَّ خَرَجَ مُوسَى وَهَارُونَ مِنْ لَدُنْ
فِرْعَوْنَ وَصَرَخَ مُوسَى إِلَى الرَّبِّ
مِنْ أَجْلِ الضَّفَادِعِ الَّتِي جَعَلَهَا
عَلَى فِرْعَوْنَ،

ἐταρσεμνητς νευ Φαραῶ.

Αἰρίρι Δε ἦξε Πβοις ὑφρη†
ἐταρχος ἦξε Ὑωῆχς: οτορ ατμοῦ
ἦξε νιχροῦρ ἐβολ θεν νιηοῦ νευ ἐβολ
θεν νιερβε νευ ἐβολ θεν νικοι.

Οτορ ατθοῦωτοῦ αταιοῦ ἠδῆνωτ:
οτορ ατχωνς ἦξε πκαθι.

Εταρναῦ Δε ἦξε Φαραῶ χε ἅ
πῦτον ὡπι νατ ατνωῶτ ἦξε
περρητ οτορ ὑπερνωτεμ ἠνωῦ κατα
φρη† ἐταρσαχι ἦξε Πβοις.

Πεχε Πβοις Δε ὑἰωῆχς χε ἄχορ
ἠΔάρων χε σοῦτεν περῶβωτ ἐβολ
θεν τεκχιζ οτορ μα οτῶαυ ὑπιοῦαν
ἦτε πκαθι: οτορ εἰεῶπι ἦξε
θανλελνυ θεν νιρωμι νευ θεν
νιῖτεφατ νευ θεν νιοῦαν τηροῦ ἦτε
πκαθι ἠΧνυ.

Οτορ Δάρων σοῦτεν περῶβωτ
ἐβολ θεν τεκχιζ ατ† ἠοῦαυ
ἠνιοῦαν ἦτε πκαθι οτορ ατῶπι ἦξε
νιλελνυ θεν νιρωμι νευ θεν
νιῖτεφατ νευ θεν νιοῦαν τηροῦ ἦτε
πκαθι θεν πκαθι τηρῶ ἠΧνυ.

Αἰρίρι Δε θωοῦ ὑπαιρη† ἦξε
νιρεβῶνυ θεν νοῦμετφαρμασος
εθροῖνι ἐβολ ννιλελνυ οτορ

So the Lord did
according to the word of
Moses. And the frogs died
out of the houses, out of the
courtyards, and out of the
fields.

They gathered them
together in heaps, and the
land stank.

But when Pharaoh saw
that there was relief, he
hardened his heart and did
not heed them, as the Lord
had said.

So the Lord said to
Moses, “Say to Aaron,
‘Stretch out your rod, and
strike the dust of the land,
so that it may become lice
through out all the land of
Egypt.’”

And they did so. For
Aaron stretched out his
hand with his rod and
struck the dust of the earth,
and it became lice on man
and beast. All the dust of
the land became lice
through out all the land of
Egypt.

Now the magicians so
worked with their
enchantments to bring forth
lice, but they could not. So

فَفَعَلَ الرَّبُّ كَقَوْلِ مُوسَى. فَمَاتَتِ
الضَّفَادِعُ مِنَ الْبُيُوتِ وَالْأُحْضُلِ
وَالْحُقُولِ.

وَجَمَعُوها كَوْمًا كَثِيرَةً حَتَّى انْتَنَتِ
الْأَرْضُ.

فَلَمَّا رَأَى فِرْعَوْنُ أَنَّهُ قَدْ حَصَلَ
الْفَرَجُ أَغْلَظَ قَلْبَهُ وَلَمْ يَسْمَعْ لَهُمَا
كَمَا تَكَلَّمَ الرَّبُّ.

ثُمَّ قَالَ الرَّبُّ لِمُوسَى: «قُلْ
لِهَارُونَ: مَدِّ عَصَاكَ وَاصْرُبْ
تُرَابَ الْأَرْضِ لِيَصِيرَ بَعُوضًا فِي
جَمِيعِ أَرْضِ مِصْرَ».

فَفَعَلَ كَذَلِكَ. مَدَّ هَارُونُ يَدَهُ بِعَصَاهُ
وَاصْرَبَ تُرَابَ الْأَرْضِ فَصَارَ
الْبَعُوضُ عَلَى النَّاسِ وَعَلَى
الْبَهَائِمِ. كُلُّ تُرَابِ الْأَرْضِ صَارَ
بَعُوضًا فِي جَمِيعِ أَرْضِ مِصْرَ.

وَفَعَلَ كَذَلِكَ الْعَرَّافُونَ بِسِحْرِهِمْ
لِيُخْرِجُوا الْبَعُوضَ فَلَمْ يَسْتَطِيعُوا.
وَكَانَ الْبَعُوضُ عَلَى النَّاسِ وَعَلَى
الْبَهَائِمِ.

ἡποῦνχευχομ: οτοζ αἰωπι ἵχε
 νιλελνμ ζεν νιρωμ νευ ζεν
 νιϋτεφατ.

Πεχε νιρεϋβιωνμ οτη ἡΦαραὼν:
 χε οῖτηβ ἵτε Φνοῦτ πε φαι: οτοζ
 αἰνῶτ ἵχε πζητ ἡΦαραὼν οτοζ
 ἡπεϋωτεμ ἵσωοτ κατα φρητ ἑτα
 Πβοις χος.

*Οἰωὼτ ἡττῆριας ἑθοῖαβ Πεννοῦτ
 ὡα ἑνεζ νευ ὡα ἑνεζ ἵτε νιἑνεζ
 τηροῦ. Αμην.*

there were lice on man and
 beast.

Then the magicians said
 to Pharaoh, "This is the
 finger of God." But
 Pharaoh's heart grew hard,
 and he did not heed them,
 just as the Lord had said.

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

فَقَالَ الْعَرَّافُونَ لِفِرْعَوْنَ: «هَذَا
 إصْبَعُ اللَّهِ». وَلَكِنْ اشْتَدَّ قَلْبُ
 فِرْعَوْنَ فَلَمْ يَسْمَعْ لَهُمَا، كَمَا تَكَلَّمَ
 الرَّبُّ.

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

Joel 2: 28 - 32 يونيل 2: 28 - 32

Εβολ ζεν Ιοηλ πιπροφητης:
 ἐρεπεϋμοῦ εθοῖαβ: ὡπι νευαν
 ἁμην εϋχω ἡμοσ.

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

من يونيل النبي، بركته المقدسة
 تكون معنا. آمين.

Ιοηλ β: κη - λβ

Joel 2: 28 - 32

يونيل 2: 28 - 32

Οτοζ εςῆωπι μενενα ναιεζοοτ
 τῆαφων ἐβολζεν παπνευμα ἔχεν
 σαρζ νιβεν οτοζ εἰεεπποφητεῖν ἵχε
 νετενωρι νευ νετενωρι οτοζ
 νετενδελλοι ζεν ζανρασοῖ
 εἰεερρασοῖ: οτοζ νετενδελῶρι
 εἰεναῖ εζανθορασις.

Κε ταρ τῆαφω ἐβολζεν
 παπνευμα ἐρρη ἔχεν ναβωκ νευ

And it shall come to
 pass afterward that I will
 pour out My Spirit on all
 flesh; your sons and your
 daughters shall prophesy,
 your old men shall dream
 dreams, your young men
 shall see visions.

And also on My
 menservants and on My
 maidservants I will pour out
 My Spirit in those days.

وَيَكُونُ بَعْدَ ذَلِكَ أَنِّي أَسْكُبُ رُوحِي
 عَلَى كُلِّ بَشَرٍ، فَيَتَنَبَّأُ بَنُوكُمْ
 وَبَنَاتُكُمْ، وَيَحْلُمُ شُيُوخُكُمْ أَحْلَامًا،
 وَيَرَى شَبَابُكُمْ رُؤًى.

وَعَلَى الْعَبِيدِ أَيْضًا وَعَلَى الْإِمَاءِ
 أَسْكُبُ رُوحِي فِي تِلْكَ الْأَيَّامِ،

ναβωκι δὲν πιέζουτ ἐτεῦματ
ἐν ἑερπροφητεῖν.

Οὗτος εἰέτ ἡδανῶφρη δὲν τφε
νεμ βιζεν ἡκαρι οὐτνοῦ νεμ οὐχρωμ
νεμ οὐχρεμτς ἡτε οὐκαδωρπνος.

Φρη ἐφῆονῶτεβ ἐοῦχακι οὗτος
πιος ἐοῦτνοῦ ἡπατεῖ ἡνε πιניῶτ
ἡέζουτ ἡτε Πβοις ἐθοῦτονῶ ἐβωλ.

Οὗτος ἐσῆῶπι ἡνοῦν ἡιβεν
ἐθνατῶβ ἡφραν ἡΠβοις ἐφῆνοῶεμ:
χε ἡναῶπι δὲν πτωῶτ ἡσιων νεμ
ἡεροῦαλῆμ ἡνε φῆεθναοῦχα χε
Πβοις πεταῦχος οὗτος ἐνέβῳεννοῦτ
ἡνῆεταῦθαῶμ ἡνε Πβοις.

*Οὐῶτ ἡττριάς ἐθοῦαβ Πεννοῦτ
ῶα ἐνεῶ νεμ ῶα ἐνεῶ ἡτε ἡιῆνεῶ
τηροῦ. Ἀμην.*

And I will show
wonders in the heavens and
in the earth: Blood and fire
and pillars of smoke.

The sun shall be turned
into darkness, and the moon
into blood, before the
coming of the great and
awesome day of the Lord.

And it shall come to
pass that whoever calls on
the name of the Lord shall
be saved. For in Mount
Zion and in Jerusalem there
shall be deliverance, as the
Lord has said, among the
remnant whom the Lord
calls.

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

وَأَعْطِي عَجَائِبَ فِي السَّمَاءِ
وَالْأَرْضِ، دَمًا وَنَارًا وَأَعَمْدَةً
دُخَانٍ.

تَتَحَوَّلُ الشَّمْسُ إِلَى ظُلْمَةٍ، وَالْقَمَرُ
إِلَى دَمٍ قَبْلَ أَنْ يَجِيءَ يَوْمُ الرَّبِّ
الْعَظِيمِ الْمُخَوِّفِ.

وَيَكُونُ أَنْ كُلَّ مَنْ يَدْعُو بِاسْمِ
الرَّبِّ يَنْجُو. لِأَنَّهُ فِي جَبَلِ صِهْيُونَ
وَفِي أُورُشَلِيمَ تَكُونُ نَجَاةٌ، كَمَا
قَالَ الرَّبُّ. وَبَيْنَ الْبَاقِينَ مَنْ
يَدْعُوهُ الرَّبُّ.

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

Job 1: 1 - 22 أيوب 1: 1 - 22

Εβωλ δὲν ἡβ πιῶμνι: ἐρεπεῦςμοῦ
ἐθοῦαβ: ῶπι νεμᾶν ἡμην ἐῶχω
ἡμμος.

A reading from Job the
righteous, may his blessing
be with us. Amen.

من أيوب الصديق، بركته المقدسة
تكون معنا. آمين.

ἡβ ᾱ: ᾱ - κβ

Job 1: 1 - 22

أيوب 1: 1 - 22

ἡε οῦον οῦρωμ πε ἐῶῶπ δὲν
τχωρα ἡτε τᾱτσίῶιτος ἐπεῶραν πε
ἡβ: οῦος πῖρωμ ἐτεῦματ ἡε οῦῶμνι

There was a man in the
land of Uz, whose name was
Job; and that man was
blameless and upright, and
one who feared God and

كَانَ رَجُلٌ فِي أَرْضِ عَوْصَ اسْمُهُ
أَيُّوبُ. وَكَانَ هَذَا الرَّجُلُ كَامِلًا
وَمُسْتَقِيمًا، يَتَّقِي اللَّهَ وَيَحِيدُ عَنِ
الشَّرِّ.

ἠπεὶ αὐτοὶ οὐκ ἦσαν ἐν
 τῷ πλάτυσεν αὐτοὺς ὁ
 κύριος ὅτι οὐκ ἦσαν ἐν
 τῷ πλάτυσεν αὐτοὺς ὁ

ὁ κύριος πλάτυσεν αὐτοὺς
 ἐν τῷ πλάτυσεν αὐτοὺς ὁ
 κύριος πλάτυσεν αὐτοὺς ὁ
 κύριος πλάτυσεν αὐτοὺς ὁ

ὁ κύριος πλάτυσεν αὐτοὺς
 ἐν τῷ πλάτυσεν αὐτοὺς ὁ
 κύριος πλάτυσεν αὐτοὺς ὁ
 κύριος πλάτυσεν αὐτοὺς ὁ

ὁ κύριος πλάτυσεν αὐτοὺς
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ὁ κύριος πλάτυσεν αὐτοὺς
 ἐν τῷ πλάτυσεν αὐτοὺς ὁ
 κύριος πλάτυσεν αὐτοὺς ὁ
 κύριος πλάτυσεν αὐτοὺς ὁ

came among them.

And the Lord said to
 Satan, "From where do you
 come?" So Satan answered
 the Lord and said, "From
 going to and fro on the
 earth, and from walking
 back and forth on it."

Then the Lord said to
 Satan, "Have you
 considered My servant Job,
 that there is none like him
 on the earth, a blameless
 and upright man, one who
 fears God and shuns evil?"

So Satan answered the
 Lord and said, "Does Job
 fear God for nothing?"

Have You not made a
 hedge around him, around
 his household, and around
 all that he has on every
 side? You have blessed the
 work of his hands, and his
 possessions have increased
 in the land.

But now, stretch out
 Your hand and touch all that
 he has, and he will surely
 curse You to Your face!"

فَقَالَ الرَّبُّ لِلشَّيْطَانِ: «مِنْ أَيْنَ
 جِئْتَ؟» فَأَجَابَ الشَّيْطَانُ الرَّبَّ
 وَقَالَ: «مِنَ الْجَوْلَانِ فِي الْأَرْضِ،
 وَمِنَ التَّمَشِّي فِيهَا».

فَقَالَ الرَّبُّ لِلشَّيْطَانِ: «هَلْ جَعَلْتَ
 قَلْبَكَ عَلَى عَبْدِي أَيُّوبَ؟ لِأَنَّهُ لَيْسَ
 مِثْلُهُ فِي الْأَرْضِ. رَجُلٌ كَامِلٌ
 وَمُسْتَقِيمٌ، يَتَّقِي اللَّهَ وَيَحِيدُ عَنِ
 الشَّرِّ».

فَأَجَابَ الشَّيْطَانُ الرَّبَّ وَقَالَ: «هَلْ
 مَجَانًا يَتَّقِي أَيُّوبُ اللَّهَ؟»

أَلَيْسَ أَنَّكَ سَجَّجْتَ حَوْلَهُ وَحَوْلَ
 بَيْتِهِ وَحَوْلَ كُلِّ مَا لَهُ مِنْ كُلِّ
 نَاحِيَةٍ؟ بَارَكْتَ أَعْمَالَ يَدَيْهِ
 فَانْتَشَرَتْ مَوَاشِيهِ فِي الْأَرْضِ.

وَلَكِنْ ابْسِطْ يَدَكَ الْآنَ وَمَسَّ كُلَّ مَا
 لَهُ، فَإِنَّهُ فِي وَجْهِكَ يُجَدِّفُ عَلَيْكَ».

Тότε πεχε Πβοис ὑπιδιαβολος
ἐπετήταq ὡμων ἐδρηι νακ νεμ
τεqсарз ἐβηλ ἐτεqψυχηι ἡθοοκ
ὑπερῶροу ерβοис ἐроо :οτοz αqι ἡχε
πιδιαβολос ἐβολ зитен Пβοис.

Δсψωπι Δε ὑπαιέρουοу нιωһρι ἡτε
λωβ νεμ неqуери наτοуωм отоz нагсе
һрп ден пһи ὑπογнιуѳ ἡсон.

Οτοz ιс ογρεμῆzωβ αqι zα λωβ
πεχαq ze наг`хай пе ἡχε нгзевι ἡεze:
οτοz нпаз сгнм нагмони зατοτοу.

Δτι ἡχε нηεтереχμαλωτεvin:
αγереχμαλωтеvin ὡμων: οτοz
αγθωтеβ ἡниαλωoti ден ἡχηqι: ἄноκ
ὡмαгаг аинозем аи ἡтагамоκ.

Ετι еqсази ἡχε φαι αqι ἡχε
кереμῆzωβ πεχαq ἡλωβ: ze ογ`хρωм
αqι ἐβολθεν ἡфе аqρωкz ἡниесωот
οτοz аqоуωм ἡнимаἡесωот: пайрһѳ
ἄноκ Δε ὡмαгаг аинозем аи
ἡтагамоκ.

Ετι еqсази ἡχε φαι αqι ἡχε
кереμῆzωβ πεχαq ἡλωβ: ze нгзпегс
агегуомг нḡназ ерон: агкωѳ
ἡнигамагаг агереχλωтеvin ὡμων:
οτοz αγθωтеβ ἡниαλωoti ἡἡχηqι:

And the Lord said to Satan, "Behold, all that he has is in your power; only do not lay a hand on his person." So Satan went out from the presence of the Lord.

Now there was a day when his sons and daughters were eating and drinking wine in their oldest brother's house;

and a messenger came to Job and said, "The oxen were plowing and the donkeys feeding beside them,

when the Sabeans raided them and took them away; indeed they have killed the servants with the edge of the sword; and I alone have escaped to tell you!"

While he was still speaking, another also came and said, "The fire of God fell from heaven and burned up the sheep and the servants, and consumed them; and I alone have escaped to tell you!"

While he was still speaking, another also came and said, "The Chaldeans formed three bands, raided the camels and took them away, yes, and killed the servants with the edge of the sword; and I alone have

فَقَالَ الرَّبُّ لِلشَّيْطَانِ: «هُذَا كُلُّ مَا لَهُ فِي يَدِكَ، وَإِنَّمَا إِلَيْهِ لَا تَمُدُّ يَدَكَ». ثُمَّ خَرَجَ الشَّيْطَانُ مِنْ أَمَامِ وَجْهِ الرَّبِّ.

وَكَانَ ذَاتَ يَوْمٍ وَأَبْنَاؤُهُ وَبَنَاتُهُ يَأْكُلُونَ وَيَشْرَبُونَ خَمْرًا فِي بَيْتِ أَخِيهِمُ الْكَبِيرِ،

أَنَّ رَسُولًا جَاءَ إِلَى أَيُّوبَ وَقَالَ: «الْبَقَرُ كَانَتْ تَحْرُثُ، وَالْأَتْنُ تَرْعَى بِجَانِبِهَا،

فَسَقَطَ عَلَيْهَا السَّيْبِيُّونَ وَأَخَذُوهَا، وَضَرَبُوا الْعُلَمَانَ بِحَدِّ السَّيْفِ، وَنَجَوْتُ أَنَا وَحْدِي لِأَخْبَرِكَ».

وَبَيْنَمَا هُوَ يَتَكَلَّمُ إِذْ جَاءَ آخَرٌ وَقَالَ: «نَارُ اللَّهِ سَقَطَتْ مِنَ السَّمَاءِ فَأَحْرَقَتِ الْغَنَمَ وَالْعُلَمَانَ وَأَكَلَتْهُمْ، وَنَجَوْتُ أَنَا وَحْدِي لِأَخْبَرِكَ».

وَبَيْنَمَا هُوَ يَتَكَلَّمُ إِذْ جَاءَ آخَرٌ وَقَالَ: «الْكَلْدَانِيُّونَ عَيَّنُوا ثَلَاثَ فِرَقٍ، فَهَجَمُوا عَلَى الْجَمَالِ وَأَخَذُوهَا، وَضَرَبُوا الْعُلَمَانَ بِحَدِّ السَّيْفِ، وَنَجَوْتُ أَنَا وَحْدِي لِأَخْبَرِكَ».

ἀνοκ Δε ἐταίνοζεμ ἡμαρτ δι
ἡταταμοκ.

Ἐτι ἐφασχι ἦξε φαι ἀφὶ ἦξε
κερεμῆωβ πεχαφ ἡλωβ: ἄε ἔρε
νεκωρηι νεμ νεκωρηι ἐτοτωμ οτοζ
ἐτω δέν πηι ἡπορηνιψτ ἡcon.

Πορζοτ δέν ορζοτ ἀφὶ ἦξε
ορηνιψτ ἡπνετωδ ἐβωλδέν πωαφε
οτοζ ἀφδωζ ἐπιψτοτ ἡλακζ ἡτε πηι:
οτοζ ἀφρει ἦξε πηι ἔχεν νεκὰλωοτῖ
ατωοτ: ἀνοκ Δε ἡμαρτ ἀινοζεμ δι
ἡταταμοκ.

Παιρητ ἀφτωνφ ἦξε ἡωβ ἀφφωδ
ἡνεφδωο: οτοζ ἀφωπι ἡπεφω ἡτε
τεφλφε: οτοζ ἀφριτφ ἐπεσχη
ἀφοτωψτ ἡΠδωοις.

Οτοζ πεχαφ: ἄε ἐται ἔβωλ δέν
ἡνεχι ἡτε ταμὰτ ειβηψ ἀιναψενηι οη
ειβηψ: Πδωοις πε ἐταφτηιτοτ Πδωοις οη
πε ἐταφδωλ: κατα φρητ ἐτασραναφ
ἡΠδωοις παιρητ πε ἐτασφωπι
μαρεφωπι ἦξε φραν ἡΠδωοις
εφδωαρωοτ.

Ἦεν ναι τηροτ ἐταφωπι ἡμοφ
ἡπεφερ ἔλι ἡνωβι ἦξε ἡωβ ἡπεμθο
ἡΠδωοις: οτοζ ἡπεφτ ἡοτωμετατῆμι
ἡΦνωτ.

escaped to tell you!”

While he was still
speaking, another also came
and said, “Your sons and
daughters were eating and
drinking wine in their oldest
brother’s house,

and suddenly a great
wind came from across the
wilderness and struck the
four corners of the house,
and it fell on the young
people, and they are dead;
and I alone have escaped to
tell you!”

Then Job arose, tore his
robe, and shaved his head;
and he fell to the ground and
worshiped.

And he said: “Naked I
came from my mother’s
womb, and naked shall I
return there. The Lord gave,
and the Lord has taken
away; blessed be the name
of the Lord.”

In all this Job did not sin
nor charge God with wrong.

وَبَيْنَمَا هُوَ يَتَكَلَّمُ إِذْ جَاءَ آخَرُ وَقَالَ:
«بَنُوكَ وَبَنَاتُكَ كَانُوا يَأْكُلُونَ
وَيَشْرَبُونَ خَمْرًا فِي بَيْتِ أَخِيهِمُ
الأكبر،

وَإِذَا رِيحٌ شَدِيدَةٌ جَاءَتْ مِنْ عَبْرِ
الْقُفْرِ وَصَدَمَتْ زَوَايَا الْبَيْتِ الْأَرْبَعِ،
فَسَقَطَ عَلَى الْعُلَمَانِ فَمَاتُوا،
وَنَجَوْتُ أَنَا وَحْدِي لِأَخْبِرَكَ».

فَقَامَ أَيُّوبُ وَمَرَّقَ جَبَّتَهُ، وَجَزَّ شَعْرَ
رَأْسِهِ، وَخَرَّ عَلَى الْأَرْضِ وَسَجَدَ،

وَقَالَ: «عُرْيَانًا خَرَجْتُ مِنْ بَطْنِ
أُمِّي، وَعُرْيَانًا أَعُودُ إِلَى هُنَاكَ.
الرَّبُّ أَعْطَى وَالرَّبُّ أَخَذَ، فَلْيَكُنْ
اسْمُ الرَّبِّ مُبَارَكًا».

فِي كُلِّ هَذَا لَمْ يُخْطِئِ أَيُّوبُ وَلَمْ
يَنْسِبِ لِلَّهِ جَهَالَةً.

*Οὐὼν ἡ Τριάς ἐοῦαβ Πεννοῦτ
 ὡα ἐνεε νεμ ὡα ἐνεε ἡ τε νιένεε
 τηροῦ. Αμην.*

*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 26: 21 - 27: 9
إشعياء 26: 21 - 27: 9

<p>Εβολ θεν Ησαῖας πῖπροφητης: ἐρεπεϋμοῦ εῖοῦαβ: ὡπι νεμαν ἀμην εϋχω 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 κϵ: κα - κζ: θ</p>	<p>Isaiah 26: 21 - 27: 9</p>	<p>إشعياء 26: 21 - 27: 9</p>
<p>Θηππε ταρ ις Πβοις ἐβολθεν πεθοῦαβ ῥηαῖνι ἡπεϋζωντ ἐχεν νηέτωοπ θιχεν ἡκαθι οῖοθ ἐρε ἡκαθι δωρπ ἡπεϋςνοϋ ἐβολ οῖοθ ἡνεϋζωβς ἡνἡεταῦθοοβου.</p>	<p>For behold, the Lord comes out of His place to punish the inhabitants of the earth for their iniquity; the earth will also disclose her blood, and will no more cover her slain.</p>	<p>لأنَّهُ هُوَذَا الرَّبُّ يَخْرُجُ مِنْ مَكَانِهِ لِيُعَاقِبَ اِئْتِمَ سَكَّانَ الْأَرْضِ فِيهِمْ فَتُكْشَفُ الْأَرْضُ دِمَاءَهَا وَلَا تَغْطِي قَتْلَاهَا فِي مَا بَعْدُ.</p>
<p>θεν πιέροον ἐτε ἡματ εϋεῖνι ἡνε Πβοις Φνοῦτ ἡτεϋχηϋ εῖοῦαβ τῆνωτ ἐτε οῖονῶχομ ἡμος Λεφιαθαν πιδρακων πιζοϋ ετκολχ: οῖοθ εσεδωτεβ ἡπιδρακων φηέτθεν φιομ.</p>	<p>In that day the Lord with His severe sword, great and strong, will punish Leviathan the fleeing serpent, Leviathan that twisted serpent; and He will slay the reptile that is in the sea.</p>	<p>فِي ذَلِكَ الْيَوْمِ يُعَاقِبُ الرَّبُّ بِسَيْفِهِ الْقَاسِي الْعَظِيمِ الشَّدِيدِ لَوِيَّاثَانَ الْحَيَّةَ الْهَارِبَةَ. لَوِيَّاثَانَ الْحَيَّةَ الْمَلْتَوِيَّةَ وَيَقْتُلُ التَّيِّنَ الَّذِي فِي الْبَحْرِ.</p>
<p>θεν πιέροον ἐτε ἡματ οῖαεαλολι ἐνανεϋ: οῖεπιθωμια πε εραρχων ἐχωϋ.</p>	<p>In that day sing to her, “A vineyard of red wine!</p>	<p>فِي ذَلِكَ الْيَوْمِ غَنُّوا لِلْكَرْمَةِ الْمُسْتَهَاءَةِ:</p>
<p>Ανοκ οῖπολις εςχορ οῖπολις εϋϋωλ ἡμος τῆνατcos θεν οῖμετ ἐφληνοῦ εσετακο ταρ ἡχωρθ θεν</p>	<p>I, the Lord, keep it, I water it every moment; lest any hurt it, I keep it night and day.</p>	<p>«أَنَا الرَّبُّ حَارِسُهَا. أَسْقِيهَا كُلَّ لَحْظَةٍ. لِنَلَّا يُوقَعَ بِهَا أَحْرُسُهَا لَيْلًا وَنَهَارًا.</p>

<p>νοτυμνοτὶ μῆρητ ἡνοκονιὰ ἐψωμ οτοε ἡνοτοετὶ ἡνε νοτυμνη οτοε νοτιδωλον ἐνεκορχοτ μῆρητ ἡνοιαε ὑμνην ἐγοτῆοτ.</p> <p><i>Οὐωοτ ἡ τριας ἐθοταβ Πεννοττ ῥα ἐνεε νεμ ῥα ἐνεε ἡτε ἡιἐνεε τηροτ. Αμην.</i></p>	<p>to dust, wooden images and incense altars shall not stand.</p> <p><i>Glory be to the Holy Trinity our God unto the age of all ages. Amen.</i></p>	<p>مجداً للثالوث القدوس الهنا إلى الأبد وإلى أبد الأبدین كلها. آمين.</p>
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Matins Psalm

مزمو ر باكر

<p>From the Psalms of our teacher David the Prophet and the king. May his blessings be with us. Amen.</p>	<p>من مزامير معلمنا داود النبي، بركته المقدسة تكون معنا. آمين.</p>
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Ψαλμος τω Δαυιδ ιζ': αη, μα	Psalm 17: 38, 41	المزمور 17: 38، 41
<p>ΕΙΕΘΟΤΙ ἡσα ἡααααα εἰεταεωοτ: οτοε ἡηακοττ ἐφαεοτ ῥα τοτμοτнк: ακτ ἡη ἡηααααα ετταετ ἐεε πोटκοι: οτοε ἡηεμοετ μμοι αετοτοτ ἐεολ. <i>Αααηλοτια.</i></p>	<p>I have pursued my enemies and overtaken them; neither did I turn back again till they were destroyed. You have also given me the necks of my enemies, so that I destroyed those who hated me. <i>Alleluia.</i></p>	<p>أطرد أعدائي فأدركهم، ولا أرجع حتى يفنوا. وأعطيتني الظفر على أعدائي. ومبغضِي استأصت. <i>هليلويا.</i></p>

Matins Gospel

إنجيل باكر

<p>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.</p>	<p>مبارك الآتي باسم الرب. ربنا والهنا ومخلصنا يسوع المسيح ابن الله الحي. الذي له المجد الدائم إلى الأبد آمين.</p>
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<p>Οτὰνασνωσιε ἐεολ εεν πιετασελιον εθοταβ κατα Λοτκαν 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 آمين.</p>
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Ποοϋ Δε πεχαϋ ναϋ γε νε οτον
οτρωμι εαϋιρι νοτνιϋ† ηδμπνον οτοϋ
αϋθαδεμ οτυμϋ.

Οτοϋ αϋοτρωπ υπεϋβωκ υφνατ
ηδμπνον εχοϋ ηνηετθαδεμ εθρονι γε
ζηδη ζωβ νιβεν σεσεβτωτ.

Οτοϋ ατερζητς ηερπαρετισθε δεν
οτδρωον νοτωτ τηροτ: αϋχοϋ ηνε
πιβοιτ γε αϋωπ νοτιοϋ οτοϋ οτον
ανασκη τοι εροι εθριϋε εβολ ητανατ
εροϋ ††ζο εροκ χατ ητοτκ ζωϋ
η†νηοτ αν.

Οτοϋ κεοται πεχαϋ γε αϋεπ τιοτ
νηεβι ηεζε οτοϋ †ναϋενηι
ηταερδοκιμαζιν υμωον ††ζο εροκ
χατ ητοτκ ζωϋ η†νηοτ αν.

Οτοϋ κεοται πεχαϋ ε αιδι
νοτςζιμι οτοϋ εθε φαι †ναϋι αν.

Οτοϋ εταϋι ηνε πιβωκ αϋταμ
πεϋβοιϋ εναι: τοτε εταϋϋωντ ηνε
πινεβηι πεχαϋ υπεϋβωκ: γε μαϋενακ
εβολ ηϋωλεμ ενιπλατιδ νεμ νιδip
ητε †βακι: οτοϋ νιζηκη νεμ νιατχομ
νεμ νιβελλετ νεμ νιδαλετ ανιτοτ
εδοτν επαιμα.

Then He said to him, "A
certain man gave a great
supper and invited many,

and sent his servant at
supper time to say to those
who were invited, 'Come,
for all things are now
ready.'

But they all with one
accord began to make
excuses. The first said to
him, 'I have bought a piece
of ground, and I must go
and see it. I ask you to have
me excused.'

And another said, 'I
have bought five yoke of
oxen, and I am going to test
them. I ask you to have me
excused.'

Still another said, 'I
have married a wife, and
therefore I cannot come.'

So that servant came
and reported these things to
his master. Then the master
of the house, being angry,
said to his servant, 'Go out
quickly into the streets and
lanes of the city, and bring
in here the poor and the
maimed and the lame and
the blind.'

فَقَالَ لَهُ: «إِنْسَانٌ صَنَعَ عَشَاءً
عَظِيماً وَدَعَا كَثِيرِينَ.

وَأَرْسَلَ عَبْدَهُ فِي سَاعَةِ الْعَشَاءِ
لِيَقُولَ لِلْمَدْعُوِينَ: تَعَالَوْا لِأَنَّ كُلَّ
شَيْءٍ قَدْ أُعِدَّ.

فَابْتَدَأَ الْجَمِيعُ بِرَأْيٍ وَاحِدٍ
يَسْتَعْفُونَ. قَالَ لَهُ الْأَوَّلُ: إِنِّي
اشْتَرَيْتُ حَقْلاً وَأَنَا مُضْطَرٌّ أَنْ
أَخْرُجَ وَأَنْظُرَهُ. أَسْأَلُكَ أَنْ تُعْفِيَنِي.

وَقَالَ آخَرُ: إِنِّي اشْتَرَيْتُ خَمْسَةَ
أَزْوَاجٍ بِقَرٍ وَأَنَا مَاضٍ لَأَمْتَحِنَهَا.
أَسْأَلُكَ أَنْ تُعْفِيَنِي.

وَقَالَ آخَرُ: إِنِّي تَزَوَّجْتُ بِامْرَأَةٍ
فَلِذَلِكَ لَا أَقْدِرُ أَنْ أَجِيءَ.

فَأَتَى ذَلِكَ الْعَبْدُ وَأَخْبَرَ سَيِّدَهُ بِذَلِكَ.
فَغَضِبَ رَبُّ الْبَيْتِ وَقَالَ
لِعَبْدِهِ: أَخْرُجْ عَاجِلاً إِلَى شَوَارِعِ
الْمَدِينَةِ وَأَزِقْهَا وَأَدْخُلْ إِلَى هُنَا
الْمَسَاكِينِ وَالْجُدَّعِ وَالْعُرْجِ
وَالْعُمَى.

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Ετοι ἡχακι δεν ποτμετὶ ετοι
 ἡγωμεμο ὑπιωνδ ἡτε Φνοττ εοβε
 τμετατεμι ετωοπ ἡδητοτ εοβε
 πιωω ἡτε ποτρητ.

Παι ετατερατωκαδ αττητοτ
 ὑματατοτ εδρη εοτωω ετωωδ ἡτε
 βωδεμ νιβεν δεν οτμετβινχονς.

Πωωτεν δε νηεταττσαβε θηνοτ
 αν ὑπαιρητ ἐΠιχριστος.

Ιςχε ατετενσοομετ οτοδ αττσαβε
 θηνοτ ἡδηττ κατα φρητ ετε
 οτμεθωμι ετχη δεν Ιησοτς.

Πτετενχω εδρη ζωτεν
 ὑπετενχινμοωι ἡτε ωορπ πιρωμι
 ἡδπαδ φηεθατακο κατα νιεπιωμιδ
 ἡτε τᾱπατη.

Πτετενερβερι δε δεν πιπνεωα
 ἡτε πετενητ.

Οτοδ ἡτετεντ ει θηνοτ ὑπιρωμι
 ὑβερι φηεταττονττ κατα Φνοττ δεν
 οτμεθωμι νεμ οττοτβο ἡτε οτθωμι.

Εοβε φαι χω εδρη ἡτμεθοντχ:
 σαχι ἡθωμι πιωται πιωται νεμ πετωφρη
 χε ἄνον θανμελωδ ἡτε νενερνοτ.

Χωντ οτοδ ὑπερερνοβι: ὑπενερε
 φρη ζωτπ εχεν πετενυβον.

Οτδε ὑπερτ μα ὑπιδιαβολοδ.

having their
 understanding darkened,
 being alienated from the life
 of God, because of the
 ignorance that is in them,
 because of the blindness of
 their heart;

who, being past feeling,
 have given themselves over
 to lewdness, to work all
 uncleanness with
 greediness.

But you have not so
 learned Christ,

if indeed you have heard
 Him and have been taught
 by Him, as the truth is in
 Jesus:

that you put off,
 concerning your former
 conduct, the old man which
 grows corrupt according to
 the deceitful lusts,

and be renewed in the
 spirit of your mind,

and that you put on the
 new man which was created
 according to God, in true
 righteousness and holiness.

Therefore, putting away
 lying, "Let each one of you
 speak truth with his
 neighbor," for we are
 members of one another.

"Be angry, and do not
 sin": do not let the sun go
 down on your wrath,

nor give place to the

إِذْ هُمْ مُظْلَمُونَ الْفِكْرِ، وَمَتَجَنَّبُونَ
 عَنْ حَيَاةِ اللَّهِ لِسَبَبِ الْجَهْلِ الَّذِي
 فِيهِمْ بِسَبَبِ غِلَظَةِ قُلُوبِهِمْ.

الَّذِينَ إِذْ هُمْ قَدْ فَقَدُوا الْحِسَّ،
 اسَلَمُوا أَنْفُسَهُمْ لِلدَّعَاةِ لِيَعْمَلُوا
 كُلَّ نَجَاسَةٍ فِي الطَّمَعِ.

وَأَمَّا أَنْتُمْ فَلَمْ تَتَعَلَّمُوا الْمَسِيحَ
 هَكَذَا.

إِنْ كُنْتُمْ قَدْ سَمِعْتُمُوهُ وَعَلِمْتُمْ فِيهِ
 كَمَا هُوَ حَقٌّ فِي يَسُوعَ،

أَنْ تَخْلَعُوا مِنْ جِهَةِ التَّصَرُّفِ
 السَّابِقِ الْإِنْسَانَ الْعَتِيقَ الْفَاسِدَ
 بِحَسَبِ شَهَوَاتِ الْغُرُورِ،

وَتَتَجَدَّدُوا بِرُوحِ ذِهْنِكُمْ،

وَتَلْبَسُوا الْإِنْسَانَ الْجَدِيدَ الْمَخْلُوقَ
 بِحَسَبِ اللَّهِ فِي الْبِرِّ وَقِدَاسَةِ الْحَقِّ.

لِذَلِكَ اطْرَحُوا عَنْكُمُ الْكَذِبَ وَتَكَلَّمُوا
 بِالصِّدْقِ كُلُّ وَاحِدٍ مَعَ قَرِيبِهِ، لِأَنَّنَا
 بَعْضُنَا أَعْضَاءُ الْبَعْضِ.

إِغْضَبُوا وَلَا تَخْطِئُوا. لَا تَغْرُبِ
 الشَّمْسُ عَلَى غَيْظِكُمْ.

وَلَا تُعْطُوا إِبْلِيسَ مَكَانًا.

Πετῷ οὐ μὴ κλέψῃς καὶ
μαλλὸν δε μαρεψῇς ἐργαζομένῳ
ἵνα ἴδῃς ὅτι ἐπιθεσθῇς
ἐν τῷ μὴ κλέψῃς.

Οὐκ ἐστὶν ἐκ τοῦ στόματος
ἐβόλῃς καὶ ῥῶτον: ἀλλὰ πῶς
ἐκ τοῦ στόματος ἵνα ἴδῃς
ἵνα ἴδῃς.

Οὐκ ἐστὶν ἐκ τοῦ στόματος
ἵνα ἴδῃς: ἀλλὰ πῶς
ἐκ τοῦ στόματος ἵνα ἴδῃς
ἵνα ἴδῃς.

Ὅτι ἐστὶν ἐκ τοῦ στόματος
ἐβόλῃς καὶ ῥῶτον: ἀλλὰ πῶς
ἐκ τοῦ στόματος ἵνα ἴδῃς
ἵνα ἴδῃς.

Ὅτι ἐστὶν ἐκ τοῦ στόματος
ἐβόλῃς καὶ ῥῶτον: ἀλλὰ πῶς
ἐκ τοῦ στόματος ἵνα ἴδῃς
ἵνα ἴδῃς.

*Πᾶσι τοῖς ἀγαπῶσι
τὸν ἑαυτοὺς ἀγαπῶντα.*

devil.

Let him who stole steal
no longer, but rather let him
labor, working with his
hands what is good, that he
may have something to give
him who has need.

Let no corrupt word
proceed out of your mouth,
but what is good for
necessary edification, that it
may impart grace to the
hearers.

And do not grieve the
Holy Spirit of God, by
whom you were sealed for
the day of redemption.

Let all bitterness, wrath,
anger, clamor, and evil
speaking be put away from
you, with all malice.

And be kind to one
another, tenderhearted,
forgiving one another, even
as God in Christ forgave
you.

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

لَا يَسْرِقُ السَّارِقُ فِي مَا بَعْدَ، بَلْ
بِالْحَرِيِّ يَتَعَبُ عَامِلًا الصَّالِحَ
بِيَدَيْهِ، لِيَكُونَ لَهُ أَنْ يُعْطِيَ مَنْ لَهُ
اِحْتِيَاجٌ.

لَا تَخْرُجْ كَلِمَةً رَدِيَّةً مِنْ أَفْوَاهِكُمْ،
بَلْ كُلُّ مَا كَانَ صَالِحًا لِلْبُنْيَانِ،
حَسَبَ الْحَاجَةِ، كَيْ يُعْطِيَ نِعْمَةً
لِلْسَامِعِينَ.

وَلَا تُحْزِنُوا رُوحَ اللَّهِ الْقُدُّوسَ الَّذِي
بِهِ خُتِمْتُمْ لِيَوْمِ الْفِدَاءِ.

لِيُرْفَعَ مِنْ بَيْنِكُمْ كُلُّ مَرَارَةٍ وَسَخَطٍ
وَعُصْبٍ وَصِيَاحٍ وَتَجْدِيفٍ مَعَ كُلِّ
خُبْثٍ.

وَكُونُوا لَطْفَاءً بَعْضُكُمْ نَحْوَ بَعْضٍ،
شَفُوقِينَ مُتَسَامِحِينَ كَمَا سَامَحَكُمُ
اللَّهُ أَيْضًا فِي الْمَسِيحِ.

*نعمة الله الأب تكون مع جميعكم.
أمين.*

The Catholic Epistle الكاثوليكون

Καθολικον ἐβόλθεν ἱεπιστολὴ ἡτε πενιωτῶ Ιακωβος. Ἀμην. Παμενρα†.	The Catholic Epistle from the Epistle of our teacher St. James. May his blessings be with us. Amen. My beloved.	الكاثوليكون من رسالة معلمنا يعقوب الرسول، بركته المقدسة تكون معنا. آمين. يا احبائي.
Ιακωβος ̅ϛ̅: ̅ιϛ̅ - ̅Δ̅: ̅Δ̅	James 3: 13 - 4: 4	يعقوب 3: 13 - 4: 4
Πῃς ἡσάβε οὐτος ἡκατῇ εἶδεν θῆνοῦ: μαρεψταμον ἐνεψῆβνοῖ ἐβόλ θεν πεψινμοῦ εἶσανεψ ἡεν οὔμετρεμραῦ ἡτε οὔσβω.	Who is wise and understanding among you? Let him show by good conduct that his works are done in the meekness of wisdom.	مَنْ هُوَ حَكِيمٌ وَعَالِمٌ بَيْنَكُمْ فَلْيُرِ أَعْمَالَهُ بِالتَّصَرُّفِ الْحَسَنِ فِي وَدَاعَةِ الْحِكْمَةِ.
Ισχε δε οὔτον χορ εψενψαῦ ἡεν θῆνοῦ νεμ ὑδῆνην ἡδῆρη ἡεν νετενητ ὑπερψοῦψοῦ ὑμωτεν οὔτος ἡτετενηεμ εἶνοῦχ δα ἡμεθμῃ.	But if you have bitter envy and self-seeking in your hearts, do not boast and lie against the truth.	وَلَكِنْ إِنْ كَانَ لَكُمْ غَيْرَةٌ مَرَّةً وَتَحَزَبُ فِي قُلُوبِكُمْ، فَلَا تَفْتَخِرُوا وَتَكْذِبُوا عَلَى الْحَقِّ.
Ἰαισβω δε ἡσῆνοῦ ἐπεσῆτ: ἀν τε ἐβόλ ὑπῶωι ἀλλὰ θα ἡκαθι τε ὑψῆχικῃ ἡσμοτ ἡδεμω.	This wisdom does not descend from above, but is earthly, sensual, demonic.	لَيْسَتْ هَذِهِ الْحِكْمَةُ نَازِلَةٌ مِنْ فَوْقٍ، بَلْ هِيَ أَرْضِيَّةٌ نَفْسَانِيَّةٌ شَيْطَانِيَّةٌ.
Πῃς γαρ ἐτε οὔτον χορ νεμ ὑδῆνην ὑμαῦ ἀρε πῶθορτερ ὑμαῦ νεμ ρωβ ἡβεν εἶρω.	For where envy and self-seeking exist, confusion and every evil thing are there.	لَأَنَّهُ حَيْثُ الْغَيْرَةُ وَالتَّحَزُّبُ هُنَاكَ التَّشْوِيشُ وَكُلُّ أَمْرٍ رَدِيءٍ.
Ἰσβω δε ἐτε οὔεβόλ ὑπῶωι τε ἡγορπ μεν σῶταβ: ἡτα οὔρεψερψρηνῆτε οὔεπικῆς τε: εσσοῦτεν εσμεε ἡναι νεμ οὔταρ ἐσανεψ: οὔατῆραπ ἐρος τε: οὔατμετψοβι τε.	But the wisdom that is from above is first pure, then peaceable, gentle, willing to yield, full of mercy and good fruits, without partiality and without hypocrisy.	وَأَمَّا الْحِكْمَةُ الَّتِي مِنْ فَوْقٍ فَهِيَ أَوَّلًا طَاهِرَةٌ، ثُمَّ مُسَالِمَةٌ، مُتَرْفِقَةٌ، مُذْعِنَةٌ، مَمْلُوءَةٌ رَحْمَةً وَأَثْمَارًا صَالِحَةً، عَدِيمَةٌ الرِّيْبِ وَالرِّيَاءِ.

Ποῦταρ Δε ἵτε †μεθυνη
ὡατσατϥ †θεν οὔβιρηνη ἵνηετῖρι
ἵ†βιρηνη.

Ἀρε πολέμος νηοῦ ἐβόλ θων
οὔορ ἄρε εὐλαδ νηοῦ ἐβόλ θων †θεν
θηνοῦ: μῆ ἐβόλ †θεν ναῖ ἀν ἐβόλ †θεν
νετενβῦδονη ετδῆκ ἵδῖρη †θεν
νετενμελος.

†τετενερ ἐπιθυμῖν οὔορ ἕμῃον
τωτεν: τετενδωτεβ οὔορ τετενχορ
ἕμῃον ὡχου ἕμωτεν ἐϋαϥνι:
τετενϥνην οὔορ τετενερπολεμῖν
οὔορ ἕμῃον ἵτωτεν: εῖβε χε
τετενερῆτιν ἀν.

†τετενῆρετιν οὔορ τετενδῖ ἀν χε
τετενῆρετιν ἵκακως χῖνα ἵδῖρη †θεν
νετενβῦδονη ἵτετενδῖο ἐβόλ.

Πῖνωικ ἵτετενῆμι ἀν χε
†μετῶφῆρ ἵτε πικοςμος οὔμετχαχῖ
τε ἐΦνοῦ†: φῆ οὔον εῖθαοτωϥ
ἐερῶφῆρ ἐπικοςμος ἐῖναϥωπι εϥοῖ
ἵχαχῖ ἐΦνοῦ†.

*††αὶς νηοῦ ἵπερμενρε πικοςμος
οὔδε νηετωπ †θεν πικοςμος:
πικοςμος νασῖνι νευ τερεπῖθυμῖα: φῆ
δε ετῖρι ἵφοτωϥ ἵΦνοῦ† ἐῖναϥωπι
ϥα ἐνεε: ἀμην.*

Now the fruit of
righteousness is sown in
peace by those who make
peace.

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.

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.

*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.*

وَتَمْرُ الْبِرِّ يُزْرَعُ فِي السَّلَامِ مِنَ
الَّذِينَ يَفْعَلُونَ السَّلَامَ.

مِنْ أَيْنَ الْحُرُوبُ وَالْخُصُومَاتُ
بَيْنَكُمْ؟ أَلَيْسَتْ مِنْ هُنَا: مِنْ لَدَاتِكُمْ
الْمُحَارِبَةُ فِي أَعْضَائِكُمْ؟

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

تَطْلُبُونَ وَلَسْتُمْ تَأْخُذُونَ، لِأَنَّكُمْ
تَطْلُبُونَ رِذْيًا لِكَيْ تُنْفِقُوا فِي
لَدَاتِكُمْ.

أَيُّهَا الزَّانَاةُ وَالزَّوَانِي، أَمَا تَعْلَمُونَ
أَنْ مَحَبَّةَ الْعَالَمِ عَدَاوَةٌ لِلَّهِ؟ فَمَنْ
أَرَادَ أَنْ يَكُونَ مُحِبًّا لِلْعَالَمِ فَقَدْ
صَارَ عَدُوًّا لِلَّهِ.

*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 ἀποστολός: ἐρε ποῦς μου εἶσθε ὡς πᾶσι νεμᾶν. Ἀμην.</p>	<p>The Acts of our fathers the apostles, may their blessings be with us all. Amen.</p>	<p>فصل من أعمال آبائنا الرسل الأطهار المشمولين بنعمة الروح القدس، بركتهم تكون معنا. آمين.</p>
<p>Πραξις ια: κς - ιβ: β</p>	<p>Acts 11: 26 - 12: 2</p>	<p>أعمال 11: 26 - 12: 2</p>
<p>Ἀσσυρίαι δὲ ἐταρερ οἱ τρουπὶ τῆς ἐκθότης δὲν ἵεκκλῆσις: οὐοῦ ἐταρτὶς βω ἡ οἰκίῃ τῇ ἡμῶν ἀρτρεν ἡμιαθῆτης δὲ ἐτδεν τῇ Ἀντιοχίᾳ ἡ γορπ πὲρ νῆς χριστιανός.</p>	<p>And when he had found him, he brought him to Antioch. So it was that for a whole year they assembled with the church and taught a great many people. And the disciples were first called Christians in Antioch.</p>	<p>فَحَدَّثَ أَنَّهُمَا اجْتَمَعَا فِي الْكَنِيسَةِ سَنَةً كَامِلَةً وَعَلَّمَا جَمْعًا عَظِيمًا. وَدُعِيَ التَّلَامِيذُ «مَسِيحِيِّينَ» فِي أَنْطَاكِيَةِ أَوَّلًا.</p>
<p>Ἡ ἐρημὶ δὲ δὲν ναιεζοοῦ ἐτε ἡμᾶρ ἀνὴρ ἡνδε εὐανγελιστὴς: ἐβόλ δὲν ἱεροσολῶν ἐτῇ Ἀντιοχίᾳ.</p>	<p>And in these days prophets came from Jerusalem to Antioch.</p>	<p>وَفِي تِلْكَ الْأَيَّامِ انْحَدَرَ أَنْبِيَاءٌ مِنْ أُورُشَلِيمَ إِلَى أَنْطَاكِيَةِ.</p>
<p>Ἀσσυρίαι δὲ ἡνδε οἱ ἐβόλ ἡ δὲ οἱ ἐπεφραν περὶ Ἀγαβὸς ἀφ᾽ ἡμῶν ἐβόλ εἰπεν Πίπνευμα εἶσθε: ἐοικνῶν ἡνδε βω: ἐφῆκεν ὡς τοῖς οἰκουμενῇ τῆς ἐτε φη πε ἐταρτῶν εἰ Κλαυδίου.</p>	<p>Then one of them, named Agabus, stood up and showed by the Spirit that there was going to be a great famine throughout all the world, which also happened in the days of Claudius Caesar.</p>	<p>وَقَامَ وَاحِدٌ مِنْهُمْ اسْمُهُ أَغَابُوسٌ وَأَشَارَ بِالرُّوحِ أَنَّ جُوعًا عَظِيمًا كَانَ عَتِيدًا أَنْ يَصِيرَ عَلَى جَمِيعِ الْمَسْكُونَةِ الَّتِي صَارَ أَيْضًا فِي أَيَّامِ كَلَاوْدِيُوسَ قَيْصَرَ.</p>
<p>ἡμιαθῆτης δὲ κατὰ φῆρτῇ ἐνᾶρε πιοται πιοται μετ᾽ ἡμῶν ἀφῶν ἡνδε φοῦται φοῦται ἡμῶν ἐοικνῶν ἐοικνῶν ἡνδε οἱ ἐτδεν τῇ ἱουδαίᾳ.</p>	<p>Then the disciples, each according to his ability, determined to send relief to the brethren dwelling in Judea.</p>	<p>فَحَتَمَ التَّلَامِيذُ حَسَبَمَا تَيَسَّرَ لِكُلِّ مِنْهُمْ أَنْ يُرْسَلَ كُلُّ وَاحِدٍ شَيْئًا خِدْمَةً إِلَى الْإِخْوَةِ السَّاكِنِينَ فِي الْيَهُودِيَّةِ.</p>
<p>Φαί ἐταρτῶν ἐοικνῶν ἡνδε οἱ ἐτδεν τῆς ἐβόλ εἰπεν ἡ Βαρναβᾶς καὶ Σαῦλος.</p>	<p>This they also did, and sent it to the elders by the hands of Barnabas and Saul.</p>	<p>فَفَعَلُوا ذَلِكَ مُرْسِلِينَ إِلَى الْمَشَايِخِ بِيَدَيِ بَرْنَابَا وَسَاوُلَ.</p>

Ἡρῶδης δὲ θέν τιςιν ἐκ τῆς ἐκκλησίας ἐταράσσων.
 Ἡρῶδης ποτὶς ἀφ' ἑαυτοῦ ἐκ τῆς ἐκκλησίας ἐταράσσων.
 Ἡρῶδης ποτὶς ἀφ' ἑαυτοῦ ἐκ τῆς ἐκκλησίας ἐταράσσων.

Ὁ γὰρ ἀφ' ἑαυτοῦ ἐκ τῆς ἐκκλησίας ἐταράσσων.
 Ὁ γὰρ ἀφ' ἑαυτοῦ ἐκ τῆς ἐκκλησίας ἐταράσσων.

*Πισαχὶ δὲ ἵτε Πῶς ἐξέλιξε ὁ γὰρ
 ἐξέλιξε: ἐξέλιξε ὁ γὰρ ἐξέλιξε:
 δὲ γὰρ ἐκ τῆς ἐκκλησίας ἵτε ὁ γὰρ:
 ἀμήν.*

Now, about that time
 Herod the king stretched out
 his hand to harass some
 from the church.

Then he killed James the
 brother of John with the
 sword.

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

وَفِي ذَلِكَ الْوَقْتِ مَدَّ هِيرُودُسُ
 الْمَلِكُ يَدَيْهِ لِئَسْبِيَ إِلَى أَنَاسٍ مِنَ
 الْكَنِيسَةِ.

فَقَتَلَ يَعْقُوبَ أَخَا يُوحَنَّا بِالسَّيْفِ.

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

The Liturgy Psalm مزمور القداس

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

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

Ψαλμος τῷ Δαυὶδ 17: 19, 17

Psalm 17: 19, 17

المزمور 17: 19, 17

Ἐξέλιξε μετ' ἐβόλῃς ἵτοτος
 ἵνα ἀφ' ἑαυτοῦ ἐκ τῆς ἐκκλησίας ἐταράσσων.
 ἵνα ἀφ' ἑαυτοῦ ἐκ τῆς ἐκκλησίας ἐταράσσων.
 ἵνα ἀφ' ἑαυτοῦ ἐκ τῆς ἐκκλησίας ἐταράσσων.
 ἵνα ἀφ' ἑαυτοῦ ἐκ τῆς ἐκκλησίας ἐταράσσων.
 ἵνα ἀφ' ἑαυτοῦ ἐκ τῆς ἐκκλησίας ἐταράσσων.

He delivers me from my
 strong enemy, from those
 who hated me. For they
 were too strong for me.
 They confronted me in the
 day of my calamity.
 Alleluia.

يخلصني من أعدائي الأشرار،
 ومن أيدي الذين يبغضونني.
 لأنهم تقووا أكثر مني. أدركوني
 في يوم ضري. هليلويا.

The Liturgy Gospel إنجيل القديس

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

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

<p>Οὐὰναστρωσις ἐβόλ θεν πιεταστελιον εθοταβ κατα Μαρκον ασιοτ.</p>	<p>A chapter according to Saint Mark, may his blessings be with us. Amen.</p>	<p>فصل من إنجيل معلمنا مرقس البشير. بركاته علينا آمين.</p>
<p>Μαρκον Δ: λϵ - μα</p>	<p>Mark 4: 35 - 41</p>	<p>مرقس 4: 35 - 41</p>
<p>Οτοζ πεχαϑ νωοτ θεν πιεζοοτ ετε μματα ετα ποτχι ωπι γε μαρενσι εμπ.</p>	<p>On the same day, when evening had come, He said to them, "Let us cross over to the other side."</p>	<p>وَقَالَ لَهُمْ فِي ذَلِكَ الْيَوْمِ لَمَّا كَانَ الْمَسَاءُ: «لَنَجْزِ إِلَى الْعَبْرِ».</p>
<p>Οτοζ ετατχα πιμψ νεωοτ ατολϑ νεωωοτ ζωϑ ει πιχοι οτοζ ναρε θανκε εχνοτ νεμαϑ.</p>	<p>Now when they had left the multitude, they took Him along in the boat as He was. And other little boats were also with Him.</p>	<p>فَصَرَفُوا الْجَمْعَ وَأَخَذُوهُ كَمَا كَانَ فِي السَّفِينَةِ. وَكَانَتْ مَعَهُ أَيْضاً سَفْنٌ أُخْرَى صَغِيرَةٌ.</p>
<p>Οτοζ α οτνιωτ νενοτ ωπι οτοζ νιχολ νατριοτ μμωοτ επιχοι: ζωστε ζηδη ντεμμοζ νχε πιχοι.</p>	<p>And a great windstorm arose, and the waves beat into the boat, so that it was already filling.</p>	<p>فَحَدَثَ نَوْءٌ رِيحٍ عَظِيمٍ فَكَانَتْ الْأَمْوَاجُ تَضْرِبُ إِلَى السَّفِينَةِ حَتَّى صَارَتْ تَمْتَلِي.</p>
<p>Οτοζ νεοϑ ναγενκοτ ειφαζοτ ειχεν πιωωοτ οτοζ αννεζσι μμοϑ οτοζ πεχωοτ ναϑ γε φρεϑτςβω σερμελιν νακ αν γε τεμματακο.</p>	<p>But He was in the stern, asleep on a pillow. And they awoke Him and said to Him, "Teacher, do You not care that we are perishing?"</p>	<p>وَكَانَ هُوَ فِي الْمَوْخَرِ عَلَى وِسَادَةٍ نَائِماً. فَأَيْقَظُوهُ وَقَالُوا لَهُ: «يَا مُعَلِّمُ أَمَا يَهْمُكَ أَنَّ نَهْلِكُ؟»</p>
<p>Οτοζ εταϑτωνϑ αϑερεπιτιμαν μπινοτ οτοζ πεχαϑ μφιου γε χαρωκ οτοζ θωμ ηρωκ: οτοζ αϑκην νχε πινοτ οτοζ αϑωπι νχε οτνιωτ νχαμν.</p>	<p>Then He arose and rebuked the wind, and said to the sea, "Peace, be still!" And the wind ceased and there was a great calm.</p>	<p>فَقَامَ وَانْتَهَرَ الرِّيحَ وَقَالَ لِلْبَحْرِ: «اسْكُتْ. اِسْكُتْ». فَسَكَتَتِ الرِّيحُ وَصَارَ هُدُوءٌ عَظِيمٌ.</p>

Οτοζ πεχαϋ νωοτ ξε εθε οτ
τετενερζοτ ἔπατε ναζτ ὡπι ζεν
θηνοτ.

Οτοζ ατερζοτ ζεν οτνιϋτ ἔζοτ:
οτοζ ναντω ὕμος ἡνοτέρηνοτ ξε νιι
ζαρα πε φαι ξε νιθνοτ νεμ φιοι
σεσωτεμ ναϋ.

*Πῶοτ φα Πεννοττ πε ὡα ἐνεζ
ἵτε νι ἐνεζ: ἀμην.*

But He said to them,
“Why are you so fearful?
How is it that you have no
faith?”

And they feared
exceedingly, and said to one
another, “Who can this be,
that even the wind and the
sea obey Him!”

Glory be to God forever.

وَقَالَ لَهُمْ: «مَا بَالُكُمْ خَائِفِينَ
هَكَذَا؟ كَيْفَ لَا إِيمَانَ لَكُمْ؟»

فَخَافُوا خَوْفًا عَظِيمًا وَقَالُوا
بَعْضُهُمْ لِبَعْضٍ: «مَنْ هُوَ هَذَا؟ فَإِنَّ
الرَّيْحَ أَيْضًا وَالْبَحْرَ يُطِيعَانِهِ.»

والمجد لله دائماً.

Fourth Day of the Fourth Week of Lent (Thursday)

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

Prophecies

النبوات

Genesis 32: 1 - 30

التكوين 32: 1 - 30

<p>ΕΒΟΛ ΘΕΝ ΠΧΩΜ ΝΗΤΣΕΝΕCIC ΝΤΕ ΠΩΨΗCΗC ΠΙΠΡΟΦΗΤΗC: ΕΡΕΠΕΨCΜΟΥ ΕΘΟΥΑΒ: ΨΩΠΙ ΝΕΜΑΝ ΑΜΗΝ ΕΨΧΩ ΑΜΟC.</p>	<p>A reading from the Book of Genesis of Moses the prophet, may his blessing be with us. Amen.</p>	<p>من سفر التكوين لموسى النبي، بركته المقدسة تكون معنا. آمين.</p>
<p>† ΓΕΝΕCIC ΛΒ: Α - Α</p>	<p>Genesis 32: 1 - 30</p>	<p>التكوين 32: 1 - 30</p>
<p>ΟΤΟZ ΙΑΚΩΒ ΑΨΨΕΝΑΨ ΕΠΕΨΜΩΙΤ ΟΤΟZ ΑΨΧΟΨΨΤ ΕΨΨΩΙ ΑΨΝΑΨ ΕΤΠΑΡΕΜΒΟΛΗ ΝΤΕ ΦΝΟΥΤ ΕΑCΘΩΟΥΤ: ΟΤΟZ ΑΤΙ ΕΒΟΛ ΕΞΡΑΨ ΝΞΕ ΝΙΑΤΣΕΛΟC ΝΤΕ ΦΝΟΥΤ.</p>	<p>So Jacob went on his way, and he looked up and saw multitudes of the hosts of God; and the angels of God met him.</p>	<p>وَأَمَّا يَعْقُوبُ فَمَضَى فِي طَرِيقِهِ وَنَظَرَ إِلَى فَوْقِ فَرَأَى أَجْنَادَ اللَّهِ مُجْتَمِعَةً وَلَاقَاهُ مَلَائِكَةُ اللَّهِ.</p>
<p>ΠΕΞΕ ΙΑΚΩΒ ΔΕ ΕΤΑΨΝΑΨ ΕΡΩΟΥ ΞΕ ΟΥΠΑΡΕΜΒΟΛΗ ΝΤΕ ΦΝΟΥΤ ΤΕ ΘΑΙ: ΟΤΟZ ΑΨΤΡΕΝ ΦΡΑΝ ΑΠΙΜΑΕΤΕ ΑΜΑΨ ΞΕ ΝΙΠΑΡΕΜΒΟΛΗ.</p>	<p>When Jacob saw them, he said, "This is God's camp." And he called the name of that place Mahanaim.</p>	<p>وَقَالَ يَعْقُوبُ إِذْ رَأَاهُمْ: «هَذَا جَيْشُ اللَّهِ». فَدَعَا اسْمَ ذَلِكَ الْمَكَانِ «مَحَنَّايم».</p>
<p>ΑΨΟΥΩΡΠ ΔΕ ΝΞΕ ΙΑΚΩΒ ΝΞΑΝΡΕΜΝΕΩΒ ΘΑΞΩΨ ΞΑ ΗCΑΨ ΠΕΨCΟΝ ΕΠΚΑΞΙ ΝCΗΙΡ ΕΤΧΩΡΑ ΝΕCΔΩΜ.</p>	<p>Then Jacob sent messengers before him to Esau his brother in the land of Seir, the country of Edom.</p>	<p>وَأَرْسَلَ يَعْقُوبُ رُسُلًا قَدَّامَهُ إِلَى عِيسُو أَخِيهِ إِلَى أَرْضِ سَعِيرِ بِلَادِ أَدُومَ،</p>
<p>ΟΤΟZ ΑΨΕΟΝΞΕΝ ΝΩΟΥ ΕΨΧΩ ΑΜΟC: ΞΕ ΠΑΙΡΗΤ ΑΧΟC ΑΠΑΒΟΙC ΗCΑΨ ΞΕ ΦΑΙ ΠΕ ΑΦΡΗΤΕΤΕΨΧΩ ΑΜΟC ΝΞΕ ΠΕΚΑΛΟΥ</p>	<p>And he commanded them, saying, "Speak thus to my lord Esau, 'Thus your servant Jacob says: "I have dwelt with Laban and</p>	<p>وَأَمَرَهُمْ قَائِلًا: «هَكَذَا تَقُولُونَ لِسَيِّدِي عِيسُو: هَكَذَا قَالَ عَبْدُكَ يَعْقُوبُ: تَغَرَّبْتُ عِنْدَ لَابَانَ وَلَبِثْتُ إِلَى الْآنَ».</p>

Ιακωβ: ἔα διώγων με λαβάν οὐτος
аиωск уа јнот.

Οὐτος διώγων νηι ἦν ἐξ ἐλθόντων
με ἐλθόντων με ἐλθόντων με
ἐλθόντων με ἐλθόντων: οὐτος διώγων
ἐταμε παβοις Ησαὺ ἵνα ἵτε πεκαλόν
ἐμὸν ἵνα με πεκαλόν.

Οὐτος ἀρτασθὼ ἦν ἐξ ἐλθόντων ἐλ
Ιακωβ ἐτασθὼ με: ἔα ἀνὶ ἐλ Ησαὺ
πεκαλόν οὐτος ἐλθόντων ἐλθόντων ἐλθόντων
ἐλθόντων με ἐλθόντων ἐλθόντων με ἐλθόντων.

Διέφυγον δὲ ἦν Ιακωβ ἐλθόντων
οὐτος ἐλθόντων ἐλθόντων με: οὐτος
ἐλθόντων με ἐλθόντων ἐλθόντων με
ἐλθόντων με ἐλθόντων ἐλθόντων με ἐλθόντων
ἐλθόντων.

Οὐτος περὶ Ιακωβ ἔα ἐλθόντων ἦν
Ησαὺ ἐλθόντων ἐλθόντων ἐλθόντων οὐτος
ἐλθόντων με ἐλθόντων ἐλθόντων με
ἐλθόντων με ἐλθόντων ἐλθόντων με ἐλθόντων.

Περὶ Ιακωβ δὲ ἔα ἐλθόντων ἐλθόντων
Αβραάμ με ἐλθόντων ἐλθόντων Ισαάκ:
Περὶ φημι ἐλθόντων νηι ἔα ἐλθόντων
ἐλθόντων με ἐλθόντων ἐλθόντων οὐτος
ἐλθόντων με ἐλθόντων ἐλθόντων με ἐλθόντων.

Ρωμὶ ἐλθόντων ἐλθόντων ἐλθόντων
ἐλθόντων με ἐλθόντων ἐλθόντων με ἐλθόντων

stayed there until now.

I have oxen, donkeys,
flocks, and male and female
servants; and I have sent to
tell my lord, that I may find
favor in your sight.”””

Then the messengers
returned to Jacob, saying,
“We came to your brother
Esau, and he also is coming
to meet you, and four
hundred men are with him.”

So Jacob was greatly
afraid and distressed; and he
divided the people that were
with him, and the flocks and
herds and camels, into two
companies.

And he said, “If Esau
comes to the one company
and attacks it, then the other
company which is left will
escape.”

Then Jacob said, “O
God of my father Abraham
and God of my father Isaac,
the Lord who said to me,
‘Return to your country and
to your family, and I will
deal well with you’:

I am not worthy of the
least of all the mercies and
of all the truth which You
have shown Your servant;

وَقَدْ صَارَ لِي بَقَرٌ وَحَمِيرٌ وَغَنَمٌ
وَعَبِيدٌ وَإِمَاءٌ. وَأَرْسَلْتُ لِأَخِي
سَيِّدِي لِكَيْ أَجِدَ نِعْمَةً فِي عَيْنَيْكَ».

فَرَجَعَ الرُّسُلُ إِلَى يَعْقُوبَ قَائِلِينَ:
«أَتَيْنَا إِلَى أَخِيكَ، إِلَى عَيْسُو، وَهُوَ
أَيْضًا قَائِمٌ لِلِقَائِكَ، وَأَرْبَعُ مِئَةِ رَجُلٍ
مَعَهُ».

فَخَافَ يَعْقُوبُ خَوْفًا وَضَاقَ بِهِ
الْأَمْرُ، فَقَسَمَ الْقَوْمَ الَّذِينَ مَعَهُ
وَالْغَنَمَ وَالْبَقَرَ وَالْجَمَالَ إِلَى
جَيْشَيْنِ.

وَقَالَ: «إِنْ جَاءَ عَيْسُو إِلَى الْجَيْشِ
الْوَاحِدِ وَضَرَبَهُ، يَكُونُ الْجَيْشُ
الْبَاقِي نَاجِيًا».

وَقَالَ يَعْقُوبُ: «يَا إِلَهَ أَبِي إِبْرَاهِيمَ
وَالِإِلَهَ أَبِي إِسْحَاقَ، الرَّبُّ الَّذِي قَالَ
لِي: ارْجِعْ إِلَى أَرْضِكَ وَإِلَى
عَشِيرَتِكَ فَأَحْسِنَ إِلَيْكَ».

صَغِيرٌ أَنَا عَنْ جَمِيعِ لَطْفِكَ
وَجَمِيعِ الْأَمَانَةِ الَّتِي صَنَعْتَ إِلَيَّ
عَبْدِكَ. فَإِنِّي بِعَصَايَ عَبَرْتُ هَذَا
الْأَرْضَ، وَالْآنَ قَدْ صِرْتُ جَيْشَيْنِ.

ΘΗΕΤΑΚΑΙΣ ΝΕΜ ΠΕΚΑΛΟΥ ΝΕΡΗΙ ΤΑΡ
 ΘΕΝ ΠΑΨΩΤ ΔΙΕΡΧΙΝΙΟΡ ΞΠΙΟΡΔΑΝΗΣ:
 ΤΗΝΟΥ ΔΕ ΔΙΨΩΠΙ ΕΠΑΡΕΜΒΟΛΗ ΕΝΟΥΤ.

Παζμετ έβολ θεν νενχιζ Ξπαcon
 έβολ θεν τχιζ ηΗcaτ γε Τερθοτ
 άνοκ θατεφθη: μηποτε ητεφι
 ητεφψαρι έροι nem θανματ έξεν
 θανψηρι.

Πθοκ δε ακχοc nηι γε
 ειέρπεθνανεφ ακ: οτοθ ειέχα
 πεκχροχ Ξφρητ Ξπιψω ητε φιομ
 φηετε ηηνοτψοπη έβολθεν πεφάψαι.

Οτοθ αφενκοτ Ξματ θεν
 πιέχωρθετε Ξματ: οτοθ αφθι έβολ
 θεν ηιταίο έναφηι ημωον οτοθ
 αφοτωρη ηΗcaτ πεφcon.

Снаτ ψε Ξβαεπι: χοττ Ξβαρηт:
 єнаτ ψε ηέcωον: χοττ ηωιλι.

Уап ηχαματλι nem ηοτθροτ εтθι
 емнот: уап ηέθε: мηт Ξμαci: χοττ
 ηέω: мηт ηсηχ.

Οτοθ αφτηιτοτ τοτφ ηνεφάλωονι:
 πιόθι πιόθι ca οτca Ξματaτφ: αφχοc
 δε ηνεφάλωονι γε μοψι θαχωι: οτοθ
 χα οτοτωψc οττωφ ηόθι nem όθι.

for I crossed over this
 Jordan with my staff, and
 now I have become two
 companies.

Deliver me, I pray, from
 the hand of my brother,
 from the hand of Esau; for I
 fear him, lest he come and
 attack me and the mother
 with the children.

For You said, ‘I will
 surely treat you well, and
 make your descendants as
 the sand of the sea, which
 cannot be numbered for
 multitude.’”

So he lodged there that
 same night, and took what
 came to his hand as a
 present for Esau his brother:

two hundred female
 goats and twenty male
 goats, two hundred ewes
 and twenty rams,

thirty milk camels with
 their colts, forty cows and
 ten bulls, twenty female
 donkeys and ten foals.

Then he delivered them
 to the hand of his servants,
 every drove by itself, and
 said to his servants, “Pass
 over before me, and put
 some distance between
 successive droves.”

نَجِّنِي مِنْ يَدِ أَخِي، مِنْ يَدِ عِيسُو،
 لِأَنِّي خَافْتُ مِنْهُ أَنْ يَأْتِي
 وَيَضْرِبَنِي الْأُمَّ مَعَ الْبَنِينَ.

وَأَنْتَ قَدْ قُلْتَ: إِنِّي أَحْسِنُ إِلَيْكَ
 وَأَجْعَلُ نَسْلَكَ كَرَمْلِ الْبَحْرِ الَّذِي لَا
 يُعَدُّ لِلْكَثْرَةِ».

وَبَاتَ هُنَاكَ تِلْكَ اللَّيْلَةَ وَأَخَذَ مِمَّا
 أَتَى بِيَدِهِ هَدِيَّةً لِعِيسُو أَخِيهِ:

مِئَتَيْ عَنَزٍ وَعِشْرِينَ تَيْسًا، مِئَتَيْ
 نَعْجَةٍ وَعِشْرِينَ كَيْشًا،

ثَلَاثِينَ نَاقَةً مُرْضِعَةً وَأَوْلَادَهَا،
 أَرْبَعِينَ بَقْرَةً وَعِشْرَةَ ثِيْرَانِ،
 عِشْرِينَ أَتَانًا وَعِشْرَةَ حَمِيرٍ،

وَدَفَعَهَا إِلَى يَدِ عَبِيدِهِ قَطِيعًا قَطِيعًا
 عَلَى حِذَى. وَقَالَ لِعَبِيدِهِ: «اجْتَازُوا
 قُدَّامِي وَاجْعَلُوا فُسْحَةً بَيْنَ قَطِيعٍ
 وَقَطِيعٍ».

Οτοζ αϑρονζεν ἵτεν πιζοϋιτ
 εϑζω ὕμοσ: ζε ἔϋωπ αϑϋανὶ ἔβοζ
 ἔζρακ ἵζε πασον Ησαϋ: οτοζ
 ἵτεϑϋενκ εϑζω ὕμοσ ζε ἵθοκ φα
 νιμ: οτοζ εκνα ἔθων οτοζ να νιμ νε
 ναι εθμοϋι ζαζωκ.

Οτοζ εκέζοσ ζε να πεκὰλοϋ
 Ιακωβ νε: ζανταιὸ αϑοτορποϋ
 ὕπεϑβοις Ησαϋ: οτοζ ζηππε ἵθοϑ
 ῥινηοϋ σαμενεζην.

Οτοζ αϑρονζεν ἵτεν πιζοϋιτ νεμ
 πιμαζ ὀναϋ νεμ πιμαζ ϋουτ νεμ νη
 τηροϋ εθμοϋι ζαζωϑ ζι φαζοϋ ἵνιὸζι
 εϑζω ὕμοσ: ζε κατα παιζαζι
 ἔρετενεζαζι νεμ Ησαϋ ζεν
 ἵζινηῖρετενεζεμϑ.

Οτοζ ἔρετεν ἔζοσ ναϑ ζε ις
 πεκὰλοϋ Ιακωβ ῥινηοϋ σαμενεζην:
 αϑζοσ ζαρ ζε εἰεοτωϋτ ὕπεκζο ζεν
 ναῖταιὸετερϋορπ ὕμοϋι ζαζωι: οτοζ
 μενενεσα ναι εἰεναϋ ἔπεκζο: παρηϋ
 ζαρ εϑέϋεν παζο ἔροϑ.

Οτοζ νατερϋορπ ὕμοϋι πε ἵζε
 νιταιὸ ὕπεϑμθο: ἵθοϑ Δε αϑενκοτ
 ζεν πιέζωρζετε ὕμαϋ ζεν
 ϋπαρεμβοζη.

And he commanded the
 first one, saying, “When
 Esau my brother meets you
 and asks you, saying, ‘To
 whom do you belong, and
 where are you going?
 Whose are these in front of
 you?’

then you shall say,
 ‘They are your servant
 Jacob’s. It is a present sent
 to my lord Esau; and
 behold, he also is behind
 us.’”

So he commanded the
 second, the third, and all
 who followed the droves,
 saying, “In this manner you
 shall speak to Esau when
 you find him;

and also say, ‘Behold,
 your servant Jacob is behind
 us.’” For he said, “I will
 appease him with the
 present that goes before me,
 and afterward I will see his
 face; perhaps he will accept
 me.”

So the present went on
 over before him, but he
 himself lodged that night in
 the camp.

وَأَمَرَ الْأَوَّلَ قَائِلًا: «إِذَا صَادَفَكَ
 عِيسُو أَخِي وَسَأَلَكَ قَائِلًا: لِمَنْ
 أَنْتَ؟ وَالْيَ أَيْنَ تَذْهَبُ؟ وَلِمَنْ هَذَا
 الَّذِي قُدَّامَكَ؟

تَقُولُ: لِعَبْدِكَ يَعْقُوبَ. هُوَ هَدِيَّةٌ
 مُرْسَلَةٌ لِسَيِّدِي عِيسُو، وَهَذَا هُوَ
 أَيْضًا وَرَاءَنَا».

وَأَمَرَ أَيْضًا الثَّانِي وَالثَّلَاثَ وَجَمِيعَ
 السَّائِرِينَ وَرَاءَ الْقُطْعَانِ: «بِمِثْلِ
 هَذَا الْكَلَامِ تَكَلِّمُونَ عِيسُو حِينَمَا
 تَجِدُونَهُ،

وَتَقُولُونَ: هُوَذَا عَبْدُكَ يَعْقُوبُ
 أَيْضًا وَرَاءَنَا». لِأَنَّهُ قَالَ:
 «أَسْتَعِظُ وَجْهَهُ بِالْهَدِيَّةِ السَّائِرَةِ
 أَمَامِي، وَبَعْدَ ذَلِكَ أَنْظُرُ وَجْهَهُ،
 عَسَى أَنْ يَرْفَعَ وَجْهِي».

فَاجْتَازَتِ الْهَدِيَّةُ قُدَّامَهُ، وَأَمَّا هُوَ
 فَبَاتَ تِلْكَ اللَّيْلَةَ فِي الْمَحَلَّةِ.

Αφτωνυ Δε θεν πιεχωρζετε
 υματ αφβι ντςεβιμι ενορτ νευ τβωκι
 ενορτ νευ περμυητ οται νωρηι οτοε
 αφσινι υπιζινσινι ντε λαβοκ.

Οτοε αφβιτορ οτοε αφερζινιορ
 υπιμορνεωρεμ οτοε αφερζινιορ
 ννετενταφ τηροτ.

Αφρωπ Δε νχε λακωβ υματατφ:
 οτοε ναφτ νεμαφ νχε οτρωμι ψα
 ψωρη.

Αφνατ χε υμον ψχου υμοφ
 εροφ: οτοε αφβι νευ θοτηψι
 υπεφδλοχ: οτοε αφνοτψη νοτμοττ ε
 θοτηψι υπδλοχ νλακωβ θεν
 πεζινθρεφτ νεμαφ.

Οτοε πεχαφ ναφ χε οτορπητ χε
 δψωρη ταρ ψωπι: νθοφ Δε πεχαφ ναφ
 χε τναοτορπηκ αν ακψτεμςμοτ εροι.

Πεχαφ Δε ναφ χε νιμ πε πεκραν:
 νθοφ Δε πεχαφ χε λακωβ.

Πεχαφ ναφ χε ννοτμοττ επεκραν
 χε λακωβ: αλλα ερε πεκραν ψωπι χε
 Πισρανλ: χε ακχεμχου νευ Φνοττ
 οτοε οτον ψχου υμοκ νευ νιρωμι.

Αφψιμι Δε νχε λακωβ οτοε πεχαφ
 χε ματαμοι επεκραν: οτοε πεχαφ ναφ
 χε εθβε οτ κψιμι νσα παραν νθοκ:

And he arose that night
 and took his two wives, his
 two female servants, and his
 eleven sons, and crossed
 over the ford of Jabbok.

He took them, sent them
 over the brook, and sent
 over what he had.

Then Jacob was left
 alone; and a Man wrestled
 with him until the breaking
 of day.

Now when He saw that
 He did not prevail against
 him, He touched the socket
 of his hip; and the socket of
 Jacob's hip was out of joint
 as He wrestled with him.

And He said, "Let Me
 go, for the day breaks." But
 he said, "I will not let You
 go unless You bless me!"

So He said to him,
 "What is your name?" He
 said, "Jacob."

And He said, "Your
 name shall no longer be
 called Jacob, but Israel; for
 you have struggled with
 God and with men, and
 have prevailed."

Then Jacob asked,
 saying, "Tell me Your
 name, I pray." And He said,
 "Why is it that you ask
 about My name?" And He
 blessed him there.

ثَمَّ قَامَ فِي تِلْكَ اللَّيْلَةِ وَأَخَذَ امْرَأَتَيْهِ
 وَجَارِيَتَيْهِ وَأَوْلَادَهُ الْأَحَدَ عَشَرَ
 وَعَبَرَ مَخَاضَةَ يَبُوقَ.

أَخَذَهُمْ وَأَجَازَهُمُ الْوَادِي، وَأَجَازَ مَا
 كَانَ لَهُ.

فَبَقِيَ يَعْقُوبُ وَحْدَهُ، وَصَارَ عَهُ
 إِنْسَانٌ حَتَّى طُلُوعِ الْفَجْرِ.

وَلَمَّا رَأَى أَنَّهُ لَا يَقْدِرُ عَلَيْهِ، ضَرَبَ
 حَقًّا فَخْذَهُ، فَانْخَلَعَ حَقٌّ فَخْذُ
 يَعْقُوبَ فِي مُصَارَعَتِهِ مَعَهُ.

وَقَالَ: «أَطْلَقْنِي، لِأَنَّهُ قَدْ طَلَعَ
 الْفَجْرُ». فَقَالَ: «لَا أُطْلِقُكَ إِنْ لَمْ
 تُبَارِكْنِي».

فَقَالَ لَهُ: «مَا اسْمُكَ؟» فَقَالَ:
 «يَعْقُوبُ».

فَقَالَ: «لَا يَدْعَى اسْمُكَ فِي مَا بَعْدُ
 يَعْقُوبَ بَلْ إِسْرَائِيلَ، لِأَنَّكَ جَاهَدْتَ
 مَعَ اللَّهِ وَالنَّاسِ وَقَدَرْتَ».

وَسَأَلَ يَعْقُوبُ وَقَالَ: «أَخْبِرْنِي
 بِاسْمِكَ». فَقَالَ: «لِمَاذَا تَسْأَلُ عَن
 اسْمِي؟» وَبَارَكَهُ هُنَاكَ.

οτοζ αψςμοτ εροψ υματ.

Α Ιακωβ τρεν φραν υπιμαετε
υματ γε φνατ υφνοτ: λινατ ταρ
εοτνοτ ηζο οτβε ζο οτοζ αςνοζεμ
νηε ταψτχη.

*Οτωοτ η τριας εθοταβ Πεννοτ
ψα ενεζ νεμ ψα ενεζ ητε ηιενεζ
τηροτ. Αμην.*

So Jacob called the
name of the place Peniel:
“For I have seen God face
to face, and my life is
preserved.”

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

فَدَعَا يَعْقُوبُ اسْمَ الْمَكَانِ
«فَنُوَيْلَ» قَائِلًا: «لَأَنِّي نَظَرْتُ اللَّهَ
وَجْهًا لِّوَجْهِهِ، وَنُجِّيتَ نَفْسِي».

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

Isaiah 28: 14 - 22 إشعيا 28: 14 - 22

Εβολ ζεν Ησαηας πιπροφητης:
ερεπεψςμοτ εθοταβ: ψωπι νεμλν
λμην εψχω υμος.

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

من أشعيا النبي، بركته المقدسة
تكون معنا. آمين.

Ησαηας κη: ιΔ - κβ

Isaiah 28: 14 - 22

إشعيا 28: 14 - 22

Εθβε φαι σωτεμ επσαζι υΠβοις
νιρωμνι ετρεχζωχ νεμ νιαρχων ητε
πιλαος ετθεν Ιεροτσαλμν.

Therefore, hear the
word of the Lord, you
scornful men, who rule this
people who are in
Jerusalem,

لِذَلِكَ اسْمَعُوا كَلَامَ الرَّبِّ أَيُّهَا
النَّاسُ السَّاخِرُونَ الْمَتَسَلِّطُونَ
عَلَى هَذَا الشَّعْبِ الَّذِي فِي
أُورُشَلِيمَ.

Χε ατετενχοζ γε ανθαμιο
νοτδιαθηκη νεμ λμεντ οτοζ
λνσεμνι ηζλνςτνηκη νεμ φμοτ:
οτσαπαθοτ εςνηοτ αςψλνι ηνεσι
εχων: λνχω ητενζελπις εοτμεθνοτχ
τενναερςκεπη εχων νοτμεθνοτχ.

because you have said,
“We have made a covenant
with death, and with Sheol
we are in agreement. When
the overflowing scourge
passes through, it will not
come to us, for we have
made lies our refuge, and
under falsehood we have
hidden ourselves.”

لَا تَكُم قَلْتُمْ: «قَدْ عَقَدْنَا عَهْدًا مَعَ
الْمَوْتِ وَصَنَعْنَا مِيثَاقًا مَعَ الْهَوَايَةِ.
السَّوْطُ الْجَارِفُ إِذَا عَبَرَ لَا يَأْتِينَا
لَأَنَّا جَعَلْنَا الْكَذِبَ مَلْجَأًا وَبِالْعِشِّ
اسْتَتَرْنَا».

Εθβε φαι φαι πε υφρητ ετεψχω
υμος ηχε Πβοις γε ζηππε λνοκ
τναζιοτι ενιςεντ ητε Cιων νοτωνι

Therefore, thus says the
Lord God: “Behold, I lay in
Zion a stone for a
foundation, a tried stone, a
precious cornerstone, a sure

لِذَلِكَ هَكَذَا يَقُولُ السَّيِّدُ الرَّبُّ:
«هَآنَذَا أُؤَسِّسُ فِي صِهْيُونَ حَجَرَ
امْتِحَانٍ حَجَرَ زَاوِيَةٍ كَرِيمًا أَسَاسًا
مُؤَسَّسًا. مَنْ أَمَنَ لَا يَهْزُبُ».

εϋϣΗΚ ΕΒΟΛ ΕϋϣΟΤΠ ΝΧΩΧ ΝΛΑΚΖ
 ΕϋΤΑΙΗΟΥΤ ΕΝΕCCEΝΤ ΟΥΟΖ ΦΗΕΘΝΑΖΤ
 ΕΡΟϋ ΝΗΕϋΒΙϋΠΙ.

ΟΥΟΖ ΤΝΑΧΩ ΝΟΥΖΑΠ ΤΖΕΛΠΙC
 ΟΥΟΖ ΤΑΜΕΘΝΑΗΤ ΕΖΑΝϋΙ: ΟΥΟΖ
 ΝΗΕΤΖΘΗΟΥ ΧΗ ΕΟΥΜΕΤΕΦΛΗΟΥ
 ΰΜΕΘΝΟΥΧ: ΧΕ ΝΗΕCCEΝ ΘΗΝΟΥ ΝΧΕ
 ΟΥCΑΡΑΘΗΟΥ.

ΟΗΠΩC ΝΤΕCΩΛΙ ΝΤΕΤΕΝΔΙΑΘΗΚΗ
 ΕΤΑΡΕΤΕΝCΕΜΗΗΤC ΝΕΜ ΦΕΜΟΥ: ΟΥΟΖ
 ΤΕΤΕΝΖΕΛΠΙC ΕΤΑΡΕΤΕΝCΕΜΗΗΤC ΝΕΜ
 ΛΜΕΗΤ ΝΗΕCΩΙ: ΟΥCΑΡΑΘΗΟΥ ΕΤΕΙΝΙ
 ΰΜΟC ΑCϋΑΝΙ ΕΡΕΤΕΝΕϋΩΠΙ ΝΑC
 ΕΤΖΩΜΙ.

ΕϋΩΠ ΔΕ ΑCϋΑΝCΙΝΙ ΕCΕΒΙ ΘΗΝΟΥ
 ΝΤΟΟΥ ΕCΕCΙΝΙ ΘΕΝ ΠΙΕΖΟΟΥ: ΟΥΟΖ ΘΕΝ
 ΠΙΕΧΩΡΖ ΕCΕϋΩΠΙ ΝΧΕ ΟΥΖΕΛΠΙC
 ΕCΖΩΟΥ.

CΑΒΟ ΕCΩΤΕΜ ΝΗΕΤΖΕΧΖΩΧ:
 ΰΜΟΝΨΧΟΜ ΰΜΟΝ ΕΤ ΛΟΝΟΝ ΔΕ
 ΤΕΝϋΩΠΙ ΕΘΡΕΝΘΩΟΥΤ.

ΟΦΡΗΤ ΝΟΥΤΩΟΥ ΝΤΕ ΝΙΑCΕΒΗC
 ΕϋΕΤΩΝϋ ΟΥΟΖ ΕϋΕϋΩΠΙ ΘΕΝ ΤΘΕΛΛΟΤ
 ΝΤΕ ΣΑΒΑΩΝ ΘΕΝ ΟΥΜΒΟΝ: ΕϋΕΙΡΙ
 ΝΗΕϋΖΒΗΟΥ ΝΟΥΖΩΒ ΝϋΑϋΙ: ΠΕϋΜΒΟΝ
 ΔΕ ΕϋΕΕΡΧΡΑCΘΕ ΘΕΝ ΟΥΜΕΤϋΕΜΜΟ
 ΟΥΟΖ ΠΕϋϋΑϋΙ ΟΥϋΕΜΜΟ ΠΕ.

foundation; whoever
 believes will not act hastily.

Also I will make justice
 the measuring line, and
 righteousness the plummet;
 the hail will sweep away
 the refuge of lies, and the
 waters will overflow the
 hiding place.

Your covenant with
 death will be annulled, and
 your agreement with Sheol
 will not stand; when the
 overflowing scourge passes
 through, then you will be
 trampled down by it.

As often as it goes out it
 will take you; for morning
 by morning it will pass
 over, and by day and by
 night; it will be a terror just
 to understand the report.”

For the bed is too short
 to stretch out on, and the
 covering so narrow that one
 cannot wrap himself in it.

For the Lord will rise up
 as at Mount Perazim, He
 will be angry as in the
 Valley of Gibeon, that He
 may do His work, His
 awesome work,

وَأَجْعَلُ الْحَقَّ خَيْطًا وَالْعَدْلَ مِطْمَارًا
 فَيَخْطِفُ الْبَرْدُ مَلْجَأَ الْكَذِبِ
 وَيَجْرِفُ الْمَاءُ السِّتَارَةَ.

وَيُمَحِّى عَهْدُكُمْ مَعَ الْمَوْتِ وَلَا
 يَثْبُتُ مِيثَاقُكُمْ مَعَ الْهَآوِيَةِ. السَّوْطُ
 الْجَارِفُ إِذَا عَبَرَ تَكُونُونَ لَهُ
 لِلدَّوْسِ.

كَلَّمَا عَبَرَ يَأْخُذْكُمْ فَإِنَّهُ كُلَّ صَبَاحٍ
 يَغْبِرُ فِي النَّهَارِ وَفِي اللَّيْلِ وَيَكُونُ
 فَهْمُ الْخَبَرِ فَقَطٍ أَنْزِعَاجًا».

لِأَنَّ الْفِرَاشَ قَدْ قَصَرَ عَنِ التَّمَدُّدِ
 وَالْغِطَاءُ ضَاقَ عَنِ الْإِلْتِحَافِ.

لِأَنَّهُ كَمَا فِي جَبَلِ فَرَاصِيمَ يَقُومُ
 الرَّبُّ وَكَمَا فِي الْوُطَاءِ عِنْدَ
 جَبْعُونَ يَسْخَطُ لِيَفْعَلَ فِعْلَهُ الْغَرِيبِ
 وَلِيَعْمَلَ عَمَلَهُ الْغَرِيبِ.

Job 20: 1 - 29
أيوب 20: 1 - 29

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ΟΥΟΖ ΗΝΕΣΨΧΕΨΧΟΜ ΝΕΡΒΟΗΘΗΗ
 έροϋ: οΥΧΟΖΗ ΗΖΟϋ ΕΤΘΕΝ ΤΕΨΝΕΖΙ.

 ΟΥΜΕΤΡΑΜΑΔΟ ΕΥΘΟΥΤΨ ΰΜΟC ΔΕΝ
 ΟΥΒΙΝΧΟΝC ΕΥΕΨΙΤΨ ΰΜΟC: ΕΨΕCΩΚ
 ΰΜΟϋ ΕΒΟΛΔΕΝ ΘΰΗΤΨ ΰΠΕΨΗ ΗΧΕ
 ΦΝΟΥΤΨ.

 ΟΥΧΩΝΤ ΔΕ ΗΝΤΕ ΟΥΔΡΑΚΩΝ
 ΕΥΕΨΑΝΟΥΨϋ έροϋ: ΕΨΕΔΟΘΒΕϋ ΔΕ ΗΧΕ
 ΦΛΑC ΝΟΥΖΟϋ.

 ΗΝΕΨΝΑΥ ΕΟΥΖΩΡ ΗΝΤΕ ΖΑΝΡΕΨΜΟΝΙ:
 ΟΥΔΕ ΖΑΝΜΑ ΝΕΒΙΩ ΟΥΔΕ ΟΥΒΕΛΙ:
 ΕΤΑΨΘΙCΙ ΕΖΑΝΠΕΤΨΟΝΙΤ ΝΕΜ
 ΖΑΝΜΕΤΕΦΛΗΟΥ.

 ΟΥΜΕΤΡΑΜΑΔΟ ΝΑΨΝΑΧΕΨΤΠΙ ΔΗ
 ΕΒΟΛ ΰΜΟC: ΰΦΡΗΤΨ ΝΟΥΤΡΙΟΝΟC
 ΰΠΑΥΨΟΝΕΧΟΤΩΧϋ ΟΥΔΕ ΰΠΑΥΨΟΜΚϋ.

 ΖΑΝΜΗΨ ΤΑΡ ΗΑΤΧΟΜ ΑΨΘΟΧΒΕΧ
 ΝΟΥΗΙ: ΑΨΘΩΛΕΜ ΔΕ ΰΠΟΥΑΔΗΨΩΠΙ
 ΟΥΟΖ ΰΠΕΨΤΗΙϋ.

 ΰΜΟΝ ΟΥΧΑΙ ΨΩΠ
 ΗΝΕΨΖΥΠΑΡΧΟΝΤΑ: ΔΕΝ ΤΕΨΕΠΙΘΥΜΙΑ
 ΗΝΕΨΝΟΖΕΜ.

 ΰΜΟΝ CΩΧΠ ΨΩΠ ΗΝΕΨΘΡΗΟΥΤΙ: ΕΘΒΕ
 ΦΑΙ ΗΝΟΥΦΙΡΙ ΕΒΟΛ ΗΧΕ ΝΕΨΔΑΘΟΝ.

Yet his food in his
 stomach turns sour; it
 becomes cobra venom
 within him.

 He swallows down
 riches and vomits them up
 again; God casts them out
 of his belly.

 He will suck the poison
 of cobras; the viper's tongue
 will slay him.

 He will not see the
 streams, the rivers flowing
 with honey and cream.

 He will restore that for
 which he labored, and will
 not swallow it down; from
 the proceeds of business he
 will get no enjoyment.

 For he has oppressed
 and forsaken the poor, he
 has violently seized a house
 which he did not build.

 "Because he knows no
 quietness in his heart, he
 will not save anything he
 desires.

 Nothing is left for him
 to eat. Therefore, his well-
 being will not last.

فَخَبَزُهُ فِي أَمْعَانِهِ يَتَحَوَّلُ، مَرَارَةً
 أَصْلَالٌ فِي بَطْنِهِ.

 قَدْ بَلَغَ ثَرْوَةً فَيَتَقَيَّأُهَا. اللَّهُ يَطْرُدُهَا
 مِنْ بَطْنِهِ.

 سَمَّ الْأَصْلَالِ يَرْضَعُ. يَقْتُلُهُ لِسَانُ
 الْأَفْعَى.

 لَا يَرَى الْجَدَاوِلَ أَنْهَارَ سَوَاقِي
 عَسَلٍ وَلَبَنٍ.

 يَرُدُّ تَعَبَهُ وَلَا يَبْلُغُهُ. كَمَالٍ تَحْتَ
 رَجْعٍ. وَلَا يَفْرَحُ.

 لِأَنَّهُ رَضَضَ الْمَسَاكِينَ، وَتَرَكَهُمْ،
 وَاعْتَصَبَ بَيْتًا وَلَمْ يَبْنِهِ.

 لِأَنَّهُ لَمْ يَعْرِفْ فِي بَطْنِهِ قَنَاعَةً، لَا
 يَنْجُو بِمُسْتَهْأَاهُ.

 لَيْسَتْ مِنْ أَكْلِهِ بَقِيَّةٌ، لِأَجْلِ ذَلِكَ لَا
 يَدُومُ خَيْرُهُ.

Εγωπ αψωανμενι δε αψωκ εβολ
εψεροχβεχ: ενεει δε εερνι εχωψ ηνε
ανασκη νιβεν.

Βοπως ητεψμαδ τεψνεχι:
εψεοτωρπ εερνι εχωψ ηοτχωντ ητε
οτμβον: εψεοτωρπ ηθανυκατδ εερνι
εχωψ.

Οτοδ ηνεψνοδεμ ητοτψ υφεβενιπι:
εεχοτδψ ηνε οτφιτ ηβομτ.

Εψεσινι δε εβολθεν πεψωμα ηνε
οτκοθνεψ: θανσιον δε ενεμωψι θεν
πεψμηνωπι: θανβοτ ενεει εερνι
εχωψ.

Χακι δε νιβεν ενεοθι ναψ:
ενεοτομψ ηνε οτχρωμ ηατβено:
εψετδεμκο υπεψνι ηνε πεθνηον εερνι
εχωψ.

Πεψανομια δε εεοτονβοτ εβολ
ηνε τφε: πικαθι δε εψετωνψ εερνι
εχωψ.

Εψεσωκ υπεψνι ηνε ητακο ψα
εβολ: ονεβοον ηχωντ εψει εερνι
εχωψ.

Φαι πε ψμερος ηοτρωμ ηαεβης
εβολγιτεν Πβοις νεμ ηιχφο ητε
νεψγτπαρχοντα εβολγιτοτψ
υπιεπισκοπος.

In his self-sufficiency he
will be in distress; every
hand of misery will come
against him.

When he is about to fill
his stomach, God will cast
on him the fury of His
wrath, and will rain it on
him while he is eating.

He will flee from the
iron weapon; bronze bow
will pierce him through.

It is drawn, and comes
out of the body; Yes, the
glittering point comes out of
his gall. Terrors come upon
him,

total darkness is
reserved for his treasures.
An unfanned fire will
consume him; it shall go ill
with him who is left in his
tent.

The heavens will reveal
his iniquity, and the earth
will rise up against him.

The increase of his
house will depart, and his
goods will flow away in the
day of His wrath.

This is the portion from
God for a wicked man, the
heritage appointed to him
by God."

مَعَ مَلَأَ رَغْدَهُ يَنْصَائِقُ. تَأْتِي
عَلَيْهِ يَدُ كُلِّ شَقِيٍّ.

يَكُونُ عِنْدَمَا يَمْلَأُ بَطْنَهُ، أَنَّ اللَّهَ
يُرْسِلُ عَلَيْهِ حُمُومَ غَضَبِهِ، وَيُمْطِرُهُ
عَلَيْهِ عِنْدَ طَعَامِهِ.

يَفِرُّ مِنْ سِلَاحٍ حَدِيدٍ. تَخْرِقُهُ قَوْسُ
نُحَاسٍ.

جَذَبَهُ فَخَرَجَ مِنْ بَطْنِهِ، وَالْبَارِقُ
مِنْ مَرَارَتِهِ مَرَقَ. عَلَيْهِ رُغُوبٌ.

كُلُّ ظِلْمَةٍ مُخْتَبَأَةٍ لِدُخَائِرِهِ. تَأْكُلُهُ
نَارٌ لَمْ تُنْفَخْ. تَرْعَى الْبَقِيَّةُ فِي
خَيْمَتِهِ.

السَّمَاوَاتُ تُعْلِنُ إِثْمَهُ، وَالْأَرْضُ
تَنْهَضُ عَلَيْهِ.

تَزُولُ غَلَّةُ بَيْتِهِ. تُهْرَاقُ فِي يَوْمٍ
غَضَبِهِ.

هَذَا نَصِيبُ الْإِنْسَانِ الشَّرِيرِ مِنْ
عِنْدِ اللَّهِ، وَمِيرَاثُ أَمْرِهِ مِنَ
الْقَدِيرِ.»

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

من دانيال الصديق، بركته
المقدسة تكون معنا. آمين.

دانیال 6: 1 - 27

حَسَنَ عِنْدَ دَارِيُوسَ أَنْ يُؤَلَّى عَلَى
الْمَمْلَكَةِ مِئَةً وَعِشْرِينَ مَرْزَبَانًا
يَكُونُونَ عَلَى الْمَمْلَكَةِ كُلِّهَا.

وَعَلَى هَؤُلَاءِ ثَلَاثَةٌ وَرِثَاءٌ أَحَدُهُمْ
دَانِيَالُ، لِيُؤَدِّيَ الْمَرَايَةَ إِلَيْهِمْ
الْحِسَابَ فَلَا تُصِيبُ الْمَلِكَ خَسَارَةٌ.

فَفَاقَ دَانِيَالُ هَذَا عَلَى الْوُزَرَاءِ
وَالْمَرَاذِبَةِ، لِأَنَّ فِيهِ رُوحًا فَاضِلَةً.
وَفَكَرَ الْمَلِكُ فِي أَنْ يُؤَلِّيَهُ عَلَى
الْمَمْلَكَةِ كُلِّهَا.

ثُمَّ إِنَّ الْوُزَرَءَ وَالْمَرَازِبَةَ كَانُوا
يَطْلُبُونَ عِلَّةً يَجِدُونَهَا عَلَى دَانِيَالٍ
مِنْ جِهَةِ الْمَمْلَكَةِ، فَلَمْ يَقْدِرُوا أَنْ
يَجِدُوا عِلَّةً وَلَا ذَنْبًا، لِأَنَّهُ كَانَ أَمِينًا
وَلَمْ يُوجَدْ فِيهِ خَطَأٌ وَلَا ذَنْبٌ.

ἔμποντο οὐκ ἔκρινον ὅτι Δανιὴλ καὶ
οὐκ ἔστιν οὐκ ἔστιν περ.

Οὕτως περὶ νῆρεθω καὶ
τενναξέμ λωίσι ἀνὶ Δανιὴλ ἐβήλ
θεν πινομος ἵτε περνοῦτ.

Τότε νῆρεθω καὶ σατραπῆς
αὐτοῖς ἐράτην δάτην ποῦρο περῶν
ναρ: καὶ Δάριος ποῦρο ὡνδ ὡς ἐνεθ.

Διερσοβὴν ἵτε νη τηροῦ ἐτθεν
τεμετοῦρο σατραπῆς καὶ
σατραπῆς καὶ νιζῦπατος καὶ
νητοπαρχῆς ἐπῆινσεμνι νουβασίλῃ
ἵτεσας ἐρε οὐχορῖμος καὶ καὶ
θίνα φνεθναῖρετιν νουῖετμα ἐβόλ
θίτεν νοῦτ νίβεν καὶ ρωμ νίβεν ὡς
μαρ νῆροον ἐβήλ ἐβόλ θίτοτκ ποῦρο
ἵτεσας ἐφῆλακκος ἵτε νιμοῦ.

¶ Νου οὐκ ποῦρο σεμνι
νουχορῖμος οὕτως ματαχρὸ νουῖρηφ
θίπως ἵτερῶν ἵτε πῆων ἵτε
νιΠερσίς καὶ νιΜηδος.

Τότε Δάριος ποῦρο ἀφῶταθσας
ἐροῦνδ ἐπῆων.

Διὼπι ἐταρῆμ ἵτε Δανιὴλ καὶ
ἀτσεμνι ἵπῆων ἀφῆ ἐδοῦν ἐπερῃ:
οὕτως νὰρε νεφῶν οὐκ ἔροφ πε

error or fault found in him.

Then these men said,
“We shall not find any
charge against this Daniel
unless we find it against him
concerning the law of his
God.”

So these governors and
satraps thronged before the
king, and said thus to him:
“King Darius, live forever!

All the governors of the
kingdom, the administrators
and satraps, the counselors
and advisors, have consulted
together to establish a royal
statute and to make a firm
decree, that whoever
petitions any god or man for
thirty days, except you, O
king, shall be cast into the
den of lions.

Now, O king, establish
the decree and sign the
writing, so that it cannot be
changed, according to the
law of the Medes and
Persians, which does not
alter.”

Therefore, King Darius
signed the written decree.

Now when Daniel knew
that the writing was signed,
he went home. And in his
upper room, with his
windows open toward

فَقَالَ هَؤُلَاءِ الرِّجَالُ: «لَا نَجِدُ عَلَى
دَانِيَالٍ هَذَا عِلَّةً إِلَّا أَنْ نَجِدَهَا مِنْ
جِهَةِ شَرِيعَةِ إِلَهِهِ».

حِينَئِذٍ اجْتَمَعَ هَؤُلَاءِ الْوُزَرَءِ
وَالْمَرَازِبَةُ عِنْدَ الْمَلِكِ وَقَالُوا لَهُ
هَكَذَا: «أَيُّهَا الْمَلِكُ دَارِيُوسُ، عِشْ
إِلَى الْأَبَدِ.

إِنَّ جَمِيعَ وَزَرَءِ الْمَمْلَكَةِ وَالشَّحَن
وَالْمَرَازِبَةَ وَالْمُشِيرِينَ وَالْوَلَاةِ قَدْ
تَشَاوَرُوا عَلَى أَنْ يَضَعُوا أَمْرًا
مَلَكِيًّا وَيَشَدِّدُوا نَهْيًا، بِأَنْ كُلَّ مَنْ
يَطْلُبُ طَلِبَةً حَتَّى ثَلَاثِينَ يَوْمًا مِنْ
إِلَهٍ أَوْ إِنْسَانٍ إِلَّا مِنْكَ أَيُّهَا الْمَلِكُ،
يُطْرَحُ فِي جُبِّ الْأَسْوَدِ.

فَتَبَّتِ الْآنَ النَّهْيَ أَيُّهَا الْمَلِكُ،
وَأَمَضَ الْكِتَابَةَ لِكَيْ لَا تَتَغَيَّرَ
كَشْرِبَعَةً مَادِي وَفَارِسَ الَّتِي لَا
تُنْسَخُ».

لَأَجْلِ ذَلِكَ أَمَضَى الْمَلِكُ دَارِيُوسُ
الْكِتَابَةَ وَالنَّهْيَ.

فَلَمَّا عَلِمَ دَانِيَالٌ بِإِمضَاءِ الْكِتَابَةِ
ذَهَبَ إِلَى بَيْتِهِ، وَكُوَاهُ مَفْتُوحَةً فِي
عُلْيَتِهِ نَحْوَ أُورُشَلِيمَ، فَجَثَا عَلَى
رُكْبَتَيْهِ ثَلَاثَ مَرَّاتٍ فِي الْيَوْمِ،
وَصَلَّى وَحَمَدَ قُدَّامَ إِلَهِهِ كَمَا كَانَ

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Jerusalem, he knelt down on
 his knees three times that
 day, and prayed and gave
 thanks before his God, as
 was his custom since early
 days.

Then these men
 assembled and found Daniel
 praying and making
 supplication before his God.

And they went before
 the king, and spoke
 concerning the king's
 decree: "Have you not
 signed a decree that every
 man who petitions any god
 or man within thirty days,
 except you, O king, shall be
 cast into the den of lions?"
 The king answered and said,
 "The thing is true, according
 to the law of the Medes and
 Persians, which does not
 alter."

So they answered and
 said before the king, "That
 Daniel, who is one of the
 captives from Judah, does
 not show due regard for you,
 O king, or for the decree that
 you have signed, but makes
 his petition three times a
 day."

And the king, when he
 heard these words, was
 greatly displeased with
 himself, and set his heart on
 Daniel to deliver him; and
 he labored till the going

يَفْعَلُ قَبْلَ ذَلِكَ.

فَاجْتَمَعَ حِينَئِذٍ هَؤُلَاءِ الرِّجَالُ
 فَوَجَدُوا دَانِيَالَ يَطْلُبُ وَيَتَضَرَّعُ
 قُدَّامَ إِلَهِهِ.

فَتَقَدَّمُوا وَتَكَلَّمُوا قُدَّامَ الْمَلِكِ فِي
 نَهْيِ الْمَلِكِ: «أَلَمْ تَمْضِ أَيُّهَا الْمَلِكُ
 نَهْيًا بِأَنَّ كُلَّ إِنْسَانٍ يَطْلُبُ مِنْ إِلَهٍ
 أَوْ إِنْسَانٍ حَتَّى ثَلَاثِينَ يَوْمًا إِلَّا مِنْكَ
 أَيُّهَا الْمَلِكُ يُطْرَحُ فِي جُبِّ
 الْأَسُودِ؟» فَأَجَابَ الْمَلِكُ وَقَالَ:
 «الْأَمْرُ صَحِيحٌ كَشَرِيعَةِ مَا دِي
 وَفَارِسَ الَّتِي لَا تُنْسَخُ».

حِينَئِذٍ أَجَابُوا وَقَالُوا قُدَّامَ الْمَلِكِ:
 «إِنَّ دَانِيَالَ الَّذِي مِنْ بَنِي سَبْيِ
 يَهُودَا لَمْ يَجْعَلْ لَكَ أَيُّهَا الْمَلِكُ
 اعْتِبَارًا وَلَا لِلنَّهْيِ الَّذِي أَمْضَيْتَهُ،
 بَلْ ثَلَاثَ مَرَّاتٍ فِي الْيَوْمِ يَطْلُبُ
 طَلِبَتَهُ».

فَلَمَّا سَمِعَ الْمَلِكُ هَذَا الْكَلَامَ اغْتَاظَ
 عَلَى نَفْسِهِ جَدًّا، وَجَعَلَ قَلْبُهُ عَلَى
 دَانِيَالَ لِيُنْقِذَهُ، وَاجْتَهَدَ إِلَى غُرُوبِ
 الشَّمْسِ لِيُنْقِذَهُ.

ἤραρον ἐφ' ἡμέρας.

Τότε ἡρώωνι ἔτε ἡμᾶν περὶ
ἡποτρον καὶ πιθων ἡτε ἡβελος καὶ
ἡΠερσις καὶ πιθωριςμος καὶ πικρῶν
φηέτα ποτρον σεμνητερὶ ὥς ἂν
ἐφ' ἡμέρας.

Τότε ἀρχος ἡχε ποτρον ἀνὶ
ἡΔανιηλ ἀγριτερὶ ἐφ' ἡλακκος ἡτε
ἡμωτὶ: οὗτος περὶ ποτρον ἡΔανιηλ καὶ
πεκνοῦτ φη ἡθός ἐτεκρῶν ἡμω
ἐφ' ἡμέρας.

Ἀνὶ ἡποτῶνι ἀγριτερὶ ἔρω
ἡβελος: οὗτος ἀγριτερὶ ἀγριτερὶ
ἡμω ἡχε ποτρον καὶ περὶ ποτρον καὶ
πιθωριςμος ἡτε περὶ ποτρον: ὡς ἂν
ἡτε περὶ ποτρον καὶ περὶ ποτρον.

Οὗτος ἀγριτερὶ ἐπερὶ ἡχε ποτρον
οὗτος ἀγριτερὶ ἡποτῶνι: οὗτος
ἡποτῶνι καὶ ἐδοῦν ἡποτῶνι ἡποτῶνι:
πιθωριςμος ἀγριτερὶ ἐβόλ ἡποτῶνι: οὗτος ἂν
φηοῦτ ἡποτῶνι ἡποτῶνι ἡποτῶνι
ἡποτῶνι ἡποτῶνι ἡποτῶνι.

Τότε ἂν ποτρον τῶν ἡποτῶνι καὶ
φωτῶνι καὶ καὶ οὗτος ἐχεν ἐφ' ἡλακκος
ἡτε ἡμωτὶ.

down of the sun to deliver him.

Then these men approached the king, and said to the king, “Know, O king, that it is the law of the Medes and Persians that no decree or statute which the king establishes may be changed.”

So the king gave the command, and they brought Daniel and cast him into the den of lions. But the king spoke, saying to Daniel, “Your God, whom you serve continually, He will deliver you.”

Then a stone was brought and laid on the mouth of the den, and the king sealed it with his own signet ring and with the signets of his lords, that the purpose concerning Daniel might not be changed.

Now the king went to his palace and spent the night fasting; and no musicians were brought before him. Also his sleep went from him.

Then the king arose very early in the morning and went in haste to the den of lions.

فاجتمع أولئك الرجال إلى الملك وقالوا للملك: «اعلم أيها الملك أن شريعة مادي وفارس هي أن كل نهي أو أمر يصنع الملك لا يتغير».

حينئذ أمر الملك فأحضروا دانيال وطرحوه في جيب الأسود. أجاب الملك وقال لدانيال: «إن إلهك الذي تعبد دانيال هو ينجيك».

وأتي بحجر ووضع على فم الجيب وختمه الملك بخاتمه وخاتم عظمائِهِ، لئلا يتغير القصد في دانيال.

حينئذ مضى الملك إلى قصره وبات صائماً، ولم يؤت قدامه بسراريه وطار عنه نومه.

ثم قام الملك باكراً عند الفجر وذهب مسرعاً إلى جيب الأسود.

Օտոջ էտալծօնտ էծօրն էփլաօոս
 ալօլլ էօօլ օրե Ճանիլ ծեն օրնիլլ
 իծրօր էլլօր էլալլա չէ Ճանիլ
 քիօկ իտէ Փնօրլլ էտօնծ: քէկնօրլլ փ
 իծօոկ էտէլլլլլլ լլլլլ էլլլլ ձն
 ալլլլլլլլ էնալլէկ էօլլլլ ըրօր
 իննիլլլլ:

Քէէ Ճանիլ լլփօրօ: չէ փօրօ
 օնծ յլա էնէլ:

Քանօրլլ ալլօրք լլքլլլլլլ
 ալլլլ իրօր իննիլլլլ օտօլ
 լլփօրլլաոկ չէ ձրլլլ իննիլլլլ
 իծրի իծիտ լլքլլլլ էօլլ: օտօլ
 լլքլլլլ ծօկ փօրօ լլքլլ
 իննիլլլլլ:

Մօտէ փօրօ ալլլ իննիլլլ իննիլլ
 էծրի էլլալ ալլոս էօրօրլլ իննիլլ
 էլլլ ծեն էլլաօոս: ձրլլ իննիլլ
 էլլլ իլլաօոս լլփօրլլ էլլ իննիլլ
 յօք իծիտլ չէ ալլալլ էլլքնօրլլ:

Օտօլ ալլոս ինն փօրօ ձրլլ
 իննիլլլ իննիլլլ յլլլլլ ձլ Ճանիլ:
 օտօլ ձրլլլլ էլլաօոս իննիլլլ:
 իծօր ինն իննիլլ ինն իննիլլ:
 օտօլ լլփօրլլ էլլլլ էլլաօոս յլ
 ինն իննիլլ էրլլլ էրլլլ օտօլ իննիլլ
 ձրլլլլլլ:

And when he came to the den, he cried out with a lamenting voice to Daniel. The king spoke, saying to Daniel, “Daniel, servant of the living God, has your God, whom you serve continually, been able to deliver you from the lions?”

Then Daniel said to the king, “O king, live forever!

My God sent His angel and shut the lions’ mouths, so that they have not hurt me, because I was found innocent before Him; and also, O king, I have done no wrong before you.”

Now the king was exceedingly glad for him, and commanded that they should take Daniel up out of the den. So Daniel was taken up out of the den, and no injury whatever was found on him, because he believed in his God.

And the king gave the command, and they brought those men who had accused Daniel, and they cast them into the den of lions; them, their children, and their wives; and the lions overpowered them, and broke all their bones in pieces before they ever came to the bottom of the

فَلَمَّا اقْتَرَبَ إِلَى الْجُبِّ نَادَى دَانِيَالَ
 بِصَوْتٍ أَسِيفٍ. أَجَابَ الْمَلِكُ وَقَالَ
 لِدَانِيَالَ: «يَا دَانِيَالَ عَبْدَ اللَّهِ الْحَيِّ،
 هَلْ إِلَهُكَ الَّذِي تَعْبُدُهُ دَائِمًا قَدَرَ
 عَلَى أَنْ يُنَجِّيكَ مِنَ الْأُسُودِ؟»

فَتَكَلَّمَ دَانِيَالَ مَعَ الْمَلِكِ: «يَا أَيُّهَا
 الْمَلِكُ، عِشْ إِلَى الْأَبَدِ!

إِلَهِي أَرْسَلَ مَلَائِكَهُ وَسَدَّ أَفْوَاهَ
 الْأُسُودِ فَلَمْ تَضُرَّنِي، لِأَنِّي وَجَدْتُ
 بَرِيئًا قُدَّامَهُ، وَقُدَّامَكَ أَيْضًا أَيُّهَا
 الْمَلِكُ، لَمْ أَفْعَلْ ذَنْبًا.»

جَئِنِذْ فَرِحَ الْمَلِكُ بِهِ، وَأَمَرَ بِأَنْ
 يُصْعَدَ دَانِيَالَ مِنَ الْجُبِّ. فَأَصْعَدَ
 دَانِيَالَ مِنَ الْجُبِّ وَلَمْ يُوجَدْ فِيهِ
 ضَرَرٌ، لِأَنَّهُ آمَنَ بِاللَّهِ.

فَأَمَرَ الْمَلِكُ فَأَحْضَرُوا أَوْلِيَاءَ
 الرِّجَالِ الَّذِينَ اسْتَكْبَرُوا عَلَى دَانِيَالَ
 وَطَرَحُوهُمْ فِي جُبِّ الْأُسُودِ هُمْ
 وَأَوْلَادُهُمْ وَنِسَاءُهُمْ. وَلَمْ يَصْلُوا
 إِلَى أَسْفَلِ الْجُبِّ حَتَّى بَطَشَتْ بِهِمُ
 الْأُسُودُ وَسَحَقَتْ كُلَّ عِظَامِهِمْ.

Ποτε Δαριος ποτρο αρεδα
 ηνιλαος νιφτηλ ηιλας ετρωπ ειζεν
 πικαρι τηρψ: τειρηνη εσεαυαι νωτεν.

Δαρσευμι ηνε οτρων υπαυθο δεν
 αρχη νιβεν ητε ταμετοτρο εθροτρωπι
 ετσερτερ οτοε ετεερζοτ δατην
 υφνοτ ηδανηλ: γε ηθορ πε
 φνοτ ετοηδ οτοε ετρωπ ψα ενεε:
 οτοε τεμετοτρο ηνεστακο:
 τεμετβοις αμαρι ψα εβολ.

Ψωπ ερορ οτοε υνοζεμ: υιρι
 ηεανμηνι νευ εανυφρη ηερη δεν
 τφε νευ ειζεν πικαρι: φηεταρνοζεμ
 ηδανηλ εβολ ητοτοτ ηνιμοτι.

*Οτωοτ η τριαις εθοταβ Πεννοτ
 ψα ενεε νευ ψα ενεε ητε νιενεε
 τηροτ. Αμην.*

den.

Then King Darius wrote:
 To all peoples, nations, and
 languages that dwell in all
 the earth; Peace be
 multiplied to you.

I make a decree that in
 every dominion of my
 kingdom men must tremble
 and fear before the God of
 Daniel, for He is the living
 God,

And steadfast forever;
 His kingdom is the one
 which shall not be
 destroyed, and His dominion
 shall endure to the end.

He delivers and rescues,
 And He works signs and
 wonders in heaven and on
 earth, who has delivered
 Daniel from the power of
 the lions.

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

ثَمَّ كَتَبَ الْمَلِكُ دَارِيُوسُ إِلَى كُلِّ
 الشُّعُوبِ وَالْأُمَمِ وَالْأَلْسِنَةِ
 السَّاكِنِينَ فِي الْأَرْضِ كُلِّهَا: «لِيَكُنْ
 سَلَامُكُمْ.

مِنْ قِبَلِي صَدَرَ أَمْرٌ بِأَنَّهُ فِي كُلِّ
 سُلْطَانٍ مَمْلَكَتِي يَرْتَعِدُونَ
 وَيَخَافُونَ قُدَّامَ إِلَهٍ دَانِيَالٍ، لِأَنَّهُ هُوَ
 الْإِلَهُ الْحَيُّ الْقَيُّومُ إِلَى الْأَبَدِ،
 وَمَلَكُوتُهُ لَنْ يَزُولَ وَسُلْطَانُهُ إِلَى
 الْمُنْتَهَى.

هُوَ يُنَجِّي وَيُنْقِذُ وَيَعْمَلُ الْآيَاتِ
 وَالْعَجَائِبِ فِي السَّمَاوَاتِ وَفِي
 الْأَرْضِ. هُوَ الَّذِي نَجَّى دَانِيَالَ مِنْ
 يَدِ الْأُسُودِ».

*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 ια: θ

Πθοκ δε Πβοις εκετοτχον: οτοε
 εκεαρεε ερον: εβολχιτοτψ: υπαιχωοτ
 ψα ενεε. Αλληλοια.

Psalm 11: 9

You, O Lord, shall keep
 us, and shall preserve us
 from this generation, and
 forever. **Alleluia.**

المزمور 11: 9

**وأنت يا رب تتجينا وتحفظنا من
 هذا الجيل وإلى الدهر. 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>Οὐὰναστρωσις ἐβόλ θεν πιερασσελιον εθουαβ κατα Παρκον ασιοτ.</p>	<p>A chapter according to Saint Mark, may his blessings be with us. Amen.</p>	<p>فصل من إنجيل معلمنا مرقس البشير. بركاته علينا آمين.</p>
<p>Παρκον ̅̅: ̅̅ - ̅̅</p>	<p>Mark 3: 7 - 12</p>	<p>مرقس 3: 7 - 12</p>
<p>Οτοθ Ιησους νεμ νευμαθητης ατεραναχωριν εκκεν φιου: οτοθ οτυμω ερωθ ἐβόλ θεν † Σαλιεα αφερακολοτοθιν νεμ ἐβόλ θεν † Ιουδαεα.</p>	<p>But Jesus withdrew with His disciples to the sea. And a great multitude from Galilee followed Him, and from Judea</p>	<p>فَانصَرَفَ يَسُوعُ مَعَ تَلَامِيذِهِ إِلَى الْبَحْرِ، وَتَبِعَهُ جَمْعٌ كَثِيرٌ مِنَ الْجَلِيلِ وَمِنَ الْيَهُودِيَّةِ.</p>
<p>Νεμ Ιεροσαλημ νεμ † Ιερδουμια νεμ βιμηρ ὑπιλορδανης: νεμ κεμω ερωθ ἐβόλ θεν να † Τρος νεμ † Σιδων: ετωτεμ ἐνηεναφιρι ὑμωοτ ατι θαροτ.</p>	<p>and Jerusalem and Idumea and beyond the Jordan; and those from Tyre and Sidon, a great multitude, when they heard how many things He was doing, came to Him.</p>	<p>وَمِنْ أُورُشَلِيمَ وَمِنْ أَدُومِيَّةٍ وَمِنْ عَبْرِ الْأَرْدَنِ. وَالَّذِينَ حَوْلَ صُورَ وَصَيْدَاءَ جَمْعٌ كَثِيرٌ، إِذْ سَمِعُوا كَمْ صَنَعَ أَتَوْا إِلَيْهِ.</p>
<p>Οτοθ ατχοθ ἡνευμαθητης βινα ἡτε οτχοι μοτιν ἐροτ εθε πιμω βινα ἡτοτυτεμθεχθωχτ.</p>	<p>So He told His disciples that a small boat should be kept ready for Him because of the multitude, lest they should crush Him.</p>	<p>فَقَالَ لِتَلَامِيذِهِ أَنْ تَلَاَزمَهُ سَفِينَةٌ صَغِيرَةٌ لِسَبَبِ الْجَمْعِ، كَيْ لَا يَزْحَمُوهُ.</p>
<p>Θανμω ταρ ναφερφαθρι ἐρωοτ: θωστε ἡτοτι ἐχωτ ἡτοτιβι νεματ ἡνε οτον νιβεν ἐναρε θανμαστιςτ νεμωοτ.</p>	<p>For He healed many, so that as many as had afflictions pressed about Him to touch Him.</p>	<p>لَأَنَّهُ كَانَ قَدْ شَفَى كَثِيرِينَ حَتَّى وَقَعَ عَلَيْهِ لِيَلْمَسَهُ كُلُّ مَنْ فِيهِ دَاءٌ.</p>

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 ΠΕΜ ΤΗΡΥ: ΚΑΝ ΕΡΕ ΦΝΑΖΤ ΤΗΡΥ
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 ΖΛΙ ΔΗ.

ΚΑΝ ΕΩΠ ΔΙΩΑΝΤ ΝΗΗΕΤΕΝΟΥ
 ΤΗΡΟΥ ΕΘΡΟΥΟΜΟΥ: ΟΥΘ ΝΤΑΤ
 ΜΠΑΚΕΣΩΜΑ ΖΙΝΑ ΝΤΑΨΟΥΨΟΥ ΜΜΟΙ:
 ΜΜΟΝΤ ΑΓΑΠΗ ΔΕ ΜΜΑΥ
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ΑΓΑΠΗ ΨΑΩΟΥ ΝΖΗΤ
 ΨΑΕΡΕΖΕΛΕ: ΤΑΓΑΠΗ ΜΠΑΣΧΟΖ:
 ΤΑΓΑΠΗ ΜΠΑΕΡΠΕΡΠΕΡΟC: ΜΠΑCΒΙCΙ
 ΝΖΗΤ.

ΜΠΑCΒΙΨΠΙ ΜΠΑCΚΩΤ ΝCΑ
 ΝΗΕΤΕΝΟΥC ΜΠΑCΚΩΤ ΝCΑ ΠΙΖΟΥ
 ΜΠΑCΧΩΝΤ: ΜΠΑCΜΕΥΙ ΕΠΙΕΤΕΖΩΟΥ.

ΜΠΑCΡΑΨΙ ΕΧΕΝ ΠΒΙΝΧΟΝC
 ΨΑCΡΑΨΙ ΔΕ ΕΧΕΝ ΘΜΗ.

ΨΑΩΟΥ ΝΖΗΤ ΖΕΝ ΖΩΒ ΝΙΒΕΝ:
 ΨΑCΝΑΖΤ ΖΕΝ ΖΩΒ ΝΙΒΕΝ:
 ΨΑCΕΡΕΖΕΛΠΙC ΖΕΝ ΖΩΒ ΝΙΒΕΝ:
 ΨΑCΑΜΟΝΙ ΝΤΟΤC ΖΕΝ ΖΩΒ ΝΙΒΕΝ.

ΑΓΑΠΗ ΜΠΑCΖΕΙ ΕΝΕΖ: ΙΤΕ
 ΝΠΡΟΦΗΤΙΑ CΕΝΑΚΩΡΥ: ΙΤΕ ΝΙΛΑC
 CΕΝΑΛΟΧΟΥ: ΙΤΕ ΟΥΕΜ ΠΕ ΕΝΑΚΩΡΥ.

And though I have the
 gift of prophecy, and
 understand all mysteries
 and all knowledge, and
 though I have all faith, so
 that I could remove
 mountains, but have not
 love, I am nothing.

And though I bestow all
 my goods to feed the poor,
 and though I give my body
 to be burned, but have not
 love, it profits me nothing.

Love suffers long and is
 kind; love does not envy;
 love does not parade itself,
 is not puffed up;

does not behave rudely,
 does not seek its own, is not
 provoked, thinks no evil;

does not rejoice in
 iniquity, but rejoices in the
 truth;

bears all things, believes
 all things, hopes all things,
 endures all things.

Love never fails. But
 whether there are
 prophecies, they will fail;
 whether there are tongues,
 they will cease; whether

وَإِنْ كَانَتْ لِي نُبُوءَةٌ، وَأَعْلَمُ جَمِيعَ
 الْأَسْرَارِ وَكُلِّ عِلْمٍ، وَإِنْ كَانَ لِي
 كُلُّ الْإِيمَانِ حَتَّى أَنْقُلَ الْجِبَالَ،
 وَلَكِنْ لَيْسَ لِي مَحَبَّةٌ، فَلَسْتُ شَيْئًا.

وَإِنْ أَطَعَمْتُ كُلَّ أَمْوَالِي، وَإِنْ
 سَلَّمْتُ جَسَدِي حَتَّى أُحْتَرَقَ، وَلَكِنْ
 لَيْسَ لِي مَحَبَّةٌ، فَلَا أُنْتَفَعُ شَيْئًا.

الْمَحَبَّةُ تَتَأَنَّى وَتَرْفُقُ. الْمَحَبَّةُ لَا
 تَحْسَدُ. الْمَحَبَّةُ لَا تَتَفَاخَرُ، وَلَا
 تَتَنَفِّخُ،

وَلَا تَفْبَحُ، وَلَا تَطْلُبُ مَا لِنَفْسِهَا،
 وَلَا تَحْتَدُّ، وَلَا تَظُنُّ السُّوءَ،

وَلَا تَفْرَحُ بِالْإِثْمِ بَلْ تَفْرَحُ بِالْحَقِّ،

وَتَحْتَمِلُ كُلَّ شَيْءٍ، وَتُصَدِّقُ كُلَّ
 شَيْءٍ، وَتَرْجُو كُلَّ شَيْءٍ، وَتَصْبِرُ
 عَلَى كُلِّ شَيْءٍ.

الْمَحَبَّةُ لَا تَسْقُطُ أَبَدًا. وَأَمَّا النُّبُوءَاتُ
 فَسَيَنْبُطُ، وَالْأَلْسِنَةُ فَسَيَنْتَهِي،
 وَالْعِلْمُ فَسَيَنْبُطُ.

Ἦεν οὐμερος τὰρ τενέμι: οὐοῶ
Ἦεν οὐμερος तेनेरῖπροφητεῖν.

Εὐωπ Δε αἰψῶνι ἤξε πιτελιον
πᾶπομερος ἐνακωρῶ.

Εἰοι ἡλόντ ναῖασι πε μῆρητ
ἡοῦλόντ: ναῖοβνι Δε μῆρητ ἡλόντ
ναῖμενι πε μῆρητ ἡοῦλόντ: εἴοτε Δε
ἐταῖερρωμ αἰκωρῶ ἡνα τμετᾶλόντ.

Πεννατ τὰρ τῆνοτ ἐβολ εἰτεν
οὐῖαλ Ἦεν οὐθωντεν: τότε Δε
τεννανατ ἡεο οὐβε εἴο: αἰέμι τῆνοτ
Ἦεν οὐμερος: Ἦεν πιχοτ Δε τῆναέμι
κατα φῆρητ ἐταγχοῦωντ.

††νοτ Δε ναῖωμτ σεῦμοντ:
φῆναετ τβελπις τᾶσαπῆ: πῆνααῖ Δε
Ἦεν ναῖ πε τᾶσαπῆ.

Ἰοξι ἡσα τᾶσαπῆ: χοῶ Δε
ἐνῖπνευματικόν: μαλλον Δε εἰνα
ἡτετενερῖπροφητεῖν.

*Πνευμὸς τὰρ πνευωτεν πνευ
τῆρῖρηνη εἴσοπ: χε ἀμην ἐσεῶωπι.*

there is knowledge, it will
vanish away.

For we know in part and
we prophesy in part.

But when that which is
perfect has come, then that
which is in part will be
done away.

When I was a child, I
spoke as a child, I
understood as a child, I
thought as a child; but when
I became a man, I put away
childish things.

For now we see in a
mirror, dimly, but then face
to face. Now I know in part,
but then I shall know just as
I also am known.

And now abide faith,
hope, love, these three; but
the greatest of these is love.

Pursue love, and desire
spiritual gifts, but especially
that you may prophesy.

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

لَاَنَّا نَعْلَمُ بَعْضَ الْعِلْمِ وَنَتَنَبَّأُ بَعْضَ
التَّنْبُؤِ.

وَلَكِنْ مَتَى جَاءَ الْكَامِلُ فَحِينَئِذٍ
يُبْطَلُ مَا هُوَ بَعْضٌ.

لَمَّا كُنْتُ طِفْلاً كَطِفْلٍ كُنْتُ أَتَكَلَّمُ،
وَكَطِفْلٍ كُنْتُ أَفْطَنُ، وَكَطِفْلٍ كُنْتُ
أَفْتَكِرُ. وَلَكِنْ لَمَّا صِرْتُ رَجُلًا
أَبْطَلْتُ مَا لِلطِّفْلِ.

فَإِنَّمَا نَنْظُرُ الْآنَ فِي مِرْآةٍ، فِي لُغْزٍ،
لَكِنْ حِينَئِذٍ وَجْهًا لَوْجِهِ. الْآنَ
أَعْرِفُ بَعْضَ الْمَعْرِفَةِ، لَكِنْ حِينَئِذٍ
سَأَعْرِفُ كَمَا عَرِفْتُ.

أَمَّا الْآنَ فَيَثْبُتُ: الْإِيمَانُ وَالرَّجَاءُ
وَالْمَحَبَّةُ، هَذِهِ الثَّلَاثَةُ وَلَكِنْ
أَعْظَمُهُنَّ الْمَحَبَّةُ.

اتَّبِعُوا الْمَحَبَّةَ، وَلَكِنْ جَدُّوا
لِلْمَوَاهِبِ الرُّوحِيَّةِ، وَبِالْأَوَّلَى أَنْ
تَتَنَبَّأُوا.

*نعمة الله الآب تكون مع جميعكم.
أمين.*

The Catholic Epistle الكاثوليكون

Καθολικὸν ἐβόλ θεν ᾗ ἐπιστολῇ ἡ τε πενιὼτ Ἰακωβος. Ἀμήν. Πάμενρα†.	The Catholic Epistle from the Epistle of our teacher St. James. May his blessings be with us. Amen. My beloved.	الكاثوليكون من رسالة معلمنا يعقوب الرسول، بركته المقدسة تكون معنا. آمين. يا احبائي.
Ἰακωβος Δ: ια - ε: Ϛ	James 4: 11 - 5: 3	يعقوب 4: 11 - 5: 3
<p>Ἐπερσαζι ἡσα νετενέρηνοῦ ναςνηνοῦ: φη γαρ ετσαζι ἡσα περσον ιε εφτθαπ ἐπερσον αψαζι ἡσα πινομος: οτοθ αψτθαπ ἐπινομος: ιςχε ακτθαπ ἐπινομος ιε ἡθοκ οτρεφίρι ὑπινομος αν αλλα οτρεφτθαπ.</p> <p>Οται γαρ πε πινομοθετης οτοθ ἡρεφτθαπ: φηετε οτον ὡχοι ὑμοφ ἐτογχο οτοθ ἐτακο: ἡθοκ νιμ ἡθοκ φηεττθαπ ἐπεκὼφηρ.</p> <p>Ἀσε ᾗνοῦ νηετχω ὑμος χε ὑφοοῦ ιε ρας† τενναυεναν ἐταπολις οτοθ ἡτενίρι ἡοτρομπι ὑματ οτοθ ἡτενιεβωτ οτοθ ἡτενχευηνοῦ.</p> <p>Πηετε ἡσεσωτην αν χε οῦ πεθναωπι ὑπερραστ: αψ γαρ πε πετενωη εφεερ ὑφρη† ἡοτρωω εφονωη ἐβόλ ἡρος ογκοτχι ἡτα ωαετακο.</p> <p>Εφμα ἡτετενωος χε ἀρεωαν Πβοις οτοθ ἡτενωη τενναερ φαι ιε</p>	<p>Do not speak evil of one another, brethren. He who speaks evil of a brother and judges his brother, speaks evil of the law and judges the law. But if you judge the law, you are not a doer of the law but a judge.</p> <p>There is one Lawgiver, who is able to save and to destroy. Who are you to judge another?</p> <p>Come now, you who say, “Today or tomorrow we will go to such and such a city, spend a year there, buy and sell, and make a profit”;</p> <p>whereas you do not know what will happen tomorrow. For what is your life? It is even a vapor that appears for a little time and then vanishes away.</p> <p>Instead you ought to say, “If the Lord wills, we shall live and do this or that.”</p>	<p>لَا يَذَمُّ بَعْضُكُمْ بَعْضًا أَيُّهَا الْإِخْوَةُ. الَّذِي يَذَمُّ أَخَاهُ وَيَدِينُ أَخَاهُ يَذَمُّ النَّامُوسَ وَيَدِينُ النَّامُوسَ. وَإِنْ كُنْتَ تَدِينُ النَّامُوسَ فَلَسْتَ عَامِلًا بِالنَّامُوسِ، بَلْ دَيَّانًا لَهُ.</p> <p>وَاحِدٌ هُوَ وَاضِعُ النَّامُوسِ، الْقَادِرُ أَنْ يُخَلِّصَ وَيُهْلِكَ. فَمَنْ أَنْتَ يَا مَنْ تَدِينُ غَيْرَكَ؟</p> <p>هَلُمَّ الْآنَ أَيُّهَا الْقَائِلُونَ: «نَذْهَبُ الْيَوْمَ أَوْ غَدًا إِلَى هَذِهِ الْمَدِينَةِ أَوْ تِلْكَ، وَهَنَّاكَ نَصْرِفُ سَنَةً وَاحِدَةً وَنَتَجَرَّ وَنَرْبَحُ».</p> <p>أَنْتُمْ الَّذِينَ لَا تَعْرِفُونَ أَمْرَ الْغَدِ! لَأَنَّهُ مَا هِيَ حَيَاتُكُمْ؟ إِنَّهَا بُخَارٌ، يَظْهَرُ قَلِيلًا ثُمَّ يَضْمَحِلُّ.</p> <p>عَوِضَ أَنْ تَقُولُوا: «إِنْ شَاءَ الرَّبُّ وَعِشْنَا نَفْعَلُ هَذَا أَوْ ذَاكَ».</p>

φη.

†† νοῦ δε τετενωτοῦτο ὑμῶτεν
θεν νετενμετρεφειπσο: ὑποῦτο γαρ
νιβεν ὑπαίρητ σεβωτο.

Φηετσωτη νοῦπεθανεφ ἐαιφ
οτοζ ἡτεφῶτεμαιοφ οτονοβι ναφ πε.

Δε τῆ νοῦ νιραμλωτο: ριμι
ἐρετενωφ ἐβολ ἐρηι ἐχεν
νετενταλεπωριὰ νηεθνηοῦ ἐχεν
θηνοῦ.

†† τετενμετραμὰ ἀστακο:
νετενἐβωσ ἀτσοζι οτομοῦ.

†† τετεννοῦν νεμ πετενζατ
αφερῶνιβι: οτοζ ποτῶνιβι ἐναῶπι
νωτεν εἰμετμεορε: οτοζ ἐναοῶμι
ἡσα νετενσαρζ ὑφρητ ἡοῦχρωμ:
ἀρετενωτοῦτ ἐδοῦνι θεν θαῖεζοοῦ
ἡδαε.

*†† αςῆνοῦ ὑπερμενερε πικοςμος
οῦδε νηετῶπι θεν πικοςμος:
πικοςμος ναςινι νεμ τεφἐπιθωμια: φη
δε εἰτιρι ὑφοῶωφ ὑφνοῦτ ἐναῶπι
ῶα ἐνεε: ἀμην.*

But now you boast in
your arrogance. All such
boasting is evil.

Therefore, to him who
knows to do good and does
not do it, to him it is sin.

Come now, you rich,
weep and howl for your
miseries that are coming
upon you!

Your riches are
corrupted, and your
garments are moth-eaten.

Your gold and silver are
corroded, and their
corrosion will be a witness
against you and will eat
your flesh like fire. You
have heaped up treasure in
the last days.

*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.*

وَأَمَّا الْآنَ فَإِنَّكُمْ تَفْتَخِرُونَ فِي
تَعَظُّمِكُمْ. كُلُّ افْتِخَارٍ مِثْلُ هَذَا
رَدِيءٌ.

فَمَنْ يَعْرِفُ أَنْ يَعْمَلَ حَسَنًا وَلَا
يَعْمَلُ، فَذَلِكَ خَطِيئَةٌ لَهُ.

هَلُمَّ الْآنَ أَيُّهَا الْأَغْنِيَاءُ، ابْكُوا
مُؤَلِّوِينَ عَلَى شِقَاوَتِكُمُ الْقَائِمَةِ

غَنَائِكُمْ قَدْ تَهَرَّأَ، وَثِيَابُكُمْ قَدْ أَكَلَهَا
الْعُثْ

ذَهَبُكُمْ وَفِضَّتُكُمْ قَدْ صَدِنَا،
وَصَدَاهُمَا يَكُونُ شَهَادَةً عَلَيْكُمْ،
وَيَأْكُلُ لَحُومَكُمْ كَنَارٍ! قَدْ كُنَزْتُمْ فِي
الْأَيَّامِ الْآخِرَةِ.

*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 ἀποστολός: ἐρε ποῦςμοῦ εθοῦαβ ὡπι νεμλν. Δμην.</p>	<p>The Acts of our fathers the apostles, may their blessings be with us all. Amen.</p>	<p>فصل من أعمال آبائنا الرسل الأطهار المشمولين بنعمة الروح القدس، بركتهم تكون معنا. آمين.</p>
<p>Πραξις 2: 19 - 22</p>	<p>Acts 4: 19 - 31</p>	<p>أعمال 4: 19 - 31</p>
<p>Πετρος δε νεμ Ιωαννης ἀνέροῦν πεχωῦν νωῦν γε ις γε οὔμεθυμι τε ἡπεῦθο ἡφνοῦ ἔσωτεμ ἡσα θηνοῦ ἐροτε φνοῦ ἡαβαπ.</p> <p>Μον ὡχομ γαρ ἡμον ἀνον νηέτανναῦ ἐρωῦν οὔοε ἐτανσοθυοῦ ἐῶτεμσαχι ἡμωῦ.</p> <p>Πεωῦν δε ἀγνοῦπον ἀτχαῦ ἐβολ ἡποῦνεμ ἐλι ἡλωιχι ἐρωῦν εῶβε φρηῦ ἡερκολαζιν ἡμωῦ εῶβε πιλαος: γε νारे οὔον νιβεν ῥῶῦ ἡφνοῦ εῶβε φηέταφῶπι.</p> <p>Πε αφερροῦν γαρ ἐῶμε (εῦ) ἡρουπι ἡγε πирωμ: ἐτα παιμνιν ἡοῦχα ὡπι ζωτφ.</p> <p>Ετατχαῦ δε ἐβολ ἀνὶ ὡα νηέτενωῦ ἀτταμωῦ ἐρωβ νιβεν ἐτα νιαρχῡερεῦς νεμ νιπρεβῡτερος χοτοῦ νωῦν.</p> <p>Ετατσωτεμ δε ἀνῡις ἡτοῦςμ ἐῤρηι εα φνοῦ εῡοπ οὔοε πεχωῦ:</p>	<p>But Peter and John answered and said to them, “Whether it is right in the sight of God to listen to you more than to God, you judge.</p> <p>For we cannot but speak the things which we have seen and heard.”</p> <p>So when they had further threatened them, they let them go, finding no way of punishing them, because of the people, since they all glorified God for what had been done.</p> <p>For the man was over forty years old on whom this miracle of healing had been performed.</p> <p>And being let go, they went to their own companions and reported all that the chief priests and elders had said to them.</p> <p>So when they heard that, they raised their voice to God with one accord and said: “Lord, You are God,</p>	<p>فَأَجَابَهُمْ بُطْرُسُ وَيُوحَنَّا وَقَالَا: «إِنْ كَانَ حَقًّا أَمَامَ اللَّهِ أَنْ نَسْمَعَ لَكُمْ أَكْثَرَ مِنَ اللَّهِ فَاحْكُمُوا.</p> <p>لَأَنَّا نَحْنُ لَا يُمَكِّنُنَا أَنْ لَا نَتَكَلَّمَ بِمَا رَأَيْنَا وَسَمِعْنَا».</p> <p>وَبَعْدَمَا هَدَدُوهُمَا أَيْضًا أَطْلَقُوهُمَا إِذْ لَمْ يَجِدُوا الْبَيِّنَةَ كَيْفَ يُعَاقِبُونَهُمَا بِسَبَبِ الشَّعْبِ لِأَنَّ الْجَمِيعَ كَانُوا يُمَجِّدُونَ اللَّهَ عَلَى مَا جَرَى.</p> <p>لَآنَ الْإِنْسَانَ الَّذِي صَارَتْ فِيهِ آيَةُ الشِّفَاءِ هَذِهِ كَانَ لَهُ أَكْثَرُ مِنْ أَرْبَعِينَ سَنَةً.</p> <p>وَلَمَّا أُطْلِقَا أَتَيَا إِلَى رُفَقَائِهِمَا وَأَخْبَرَاَهُمَا بِكُلِّ مَا قَالَهُ لَهُمَا رُؤَسَاءُ الْكَهَنَةِ وَالشُّيُوخَ.</p> <p>فَلَمَّا سَمِعُوا رَفَعُوا بَنَفْسٍ وَاحِدَةً صَوْتًا إِلَى اللَّهِ وَقَالُوا: «أَيُّهَا السَّيِّدُ أَنْتَ هُوَ إِلَهُ الصَّانِعِ السَّمَاءِ</p>

ζε πεννηβ ν̄θοκ πε̄ ε̄τακθαμ̄ῑο̄ ν̄τφε
νεμ̄ π̄καβῑ νεμ̄ φ̄ιοῡ: νεμ̄ ζωβ̄ νιβεν̄
ε̄τε̄ ν̄δ̄ρη̄ ν̄δ̄ητο̄.

Φ̄η̄εταϗ̄ος̄ δ̄εν̄ Π̄ῑπ̄νε̄υμᾱ ε̄θο̄ταβ̄
ε̄βο̄λ̄ δ̄εν̄ ρωϗ̄̄ μ̄π̄εν̄ιω̄τ̄ Δ̄ᾱν̄ῑΔ̄ ε̄ο̄βε̄
πε̄κᾱλο̄ν̄: ζε̄ ε̄ο̄βε̄ ο̄τ̄ ᾱτω̄ϣ̄ ε̄βο̄λ̄ ν̄ζε̄
ζ̄αν̄ε̄θ̄νο̄ς̄ ο̄το̄ζ̄ ζ̄αν̄λ̄ᾱο̄ς̄
ᾱτε̄ρ̄μ̄ε̄λ̄ε̄τᾱν̄ ν̄ζ̄αν̄πε̄τω̄ν̄ῑτ̄.

Ᾱν̄ο̄ζ̄ῑ ε̄ρᾱτο̄ν̄ ν̄ζε̄ ν̄ιο̄τ̄ρω̄ν̄ ν̄τε̄
π̄καβῑ ο̄το̄ζ̄ ν̄ικ̄ε̄ ᾱρ̄χ̄ων̄ ᾱτ̄ω̄ο̄τ̄
ε̄υμᾱ ε̄̄το̄ν̄βε̄ Π̄βο̄ῑς̄ νεμ̄ πεϗ̄̄ρῑς̄το̄ς̄.

δ̄εν̄ ο̄τ̄μ̄ε̄θ̄μ̄ν̄ῑ ζ̄αρ̄ ᾱτ̄ω̄ο̄τ̄ δ̄εν̄
τᾱῑπο̄λῑς̄ ε̄ξε̄ν̄ πε̄κᾱλο̄ν̄ ε̄θο̄ταβ̄ Ῑη̄ς̄ο̄ῡς̄
Φ̄η̄ετακθᾱζ̄ς̄ ν̄ζε̄ Η̄ρω̄Δ̄η̄ς̄ νεμ̄
Π̄ον̄τῑο̄ς̄ Π̄ῑλ̄ᾱτο̄ς̄ νεμ̄ ζ̄αν̄κε̄ε̄θ̄νο̄ς̄
νεμ̄ ζ̄αν̄λ̄ᾱο̄ς̄ ν̄τε̄ Π̄ῑς̄ρᾱν̄λ̄.

Ε̄ῑρῑ ν̄ζωβ̄ νιβεν̄ ε̄τᾱ τε̄κ̄ζ̄ῑζ̄ νεμ̄
πε̄κ̄σο̄β̄ν̄ῑ ε̄ρ̄ω̄ο̄ρ̄π̄ ν̄θᾱϣ̄ο̄ν̄ ε̄θο̄ρ̄ο̄ϣ̄ω̄π̄ῑ.

Ο̄το̄ζ̄ †̄νο̄ν̄ Π̄βο̄ῑς̄ σο̄μ̄ς̄ ε̄̄ρ̄η̄ῑ ε̄ξε̄ν̄
νο̄ν̄ζ̄ω̄ν̄τ̄: ο̄το̄ζ̄ μ̄η̄ῑς̄ ν̄νε̄κε̄β̄ῑᾱῑκ̄
ε̄θο̄ρ̄ο̄τ̄ς̄ᾱζ̄ῑ μ̄πε̄κ̄ς̄ᾱζ̄ῑ δ̄εν̄ ο̄τ̄ω̄ν̄ζ̄ ε̄βο̄λ̄
νιβεν̄.

δ̄εν̄ π̄ζ̄ῑν̄ε̄ρε̄κ̄σο̄ν̄τε̄ν̄ τε̄κ̄ζ̄ῑζ̄ ε̄βο̄λ̄
ε̄ζ̄αν̄τᾱλ̄βο̄ νεμ̄ ζ̄αν̄μ̄η̄ν̄ῑν̄ῑ νεμ̄
ζ̄αν̄ϣ̄ω̄φ̄η̄ρ̄ῑ ε̄θο̄ρ̄ο̄ϣ̄ω̄π̄ῑ ε̄βο̄λ̄ ζ̄ῑτε̄ν̄
φ̄ε̄ραν̄ μ̄πε̄κᾱλο̄ν̄ ε̄θο̄ταβ̄ Ῑη̄ς̄ο̄ῡς̄.

who made heaven and earth
and the sea, and all that is in
them,

who by the Holy Spirit
spoke through the mouth of
David about Your Son
saying: ‘Why did the
nations rage, and the people
plot vain things?

The kings of the earth
took their stand, and the
rulers were gathered
together against the Lord
and against His Christ.’

“For truly against Your
holy Servant Jesus, whom
You anointed, both Herod
and Pontius Pilate, with the
Gentiles and the people of
Israel,

were gathered together
to do whatever Your hand
and Your purpose
determined before to be
done.

Now, Lord, look on
their threats, and grant to
Your servants that with all
boldness they may speak
Your word,

by stretching out Your
hand to heal, and that signs
and wonders may be done
through the name of Your
holy Son Jesus.”

وَالْأَرْضَ وَالْبَحْرَ وَكُلَّ مَا فِيهَا.

الَّذِي قَالَ بِالرُّوحِ الْقُدُسِ عَلَيَّ فِيمَ
دَاوُدَ مِنْ أَجْلِ فَتَاكَ: لِمَاذَا ارْتَجَبْتَ
الْأُمَمَ وَفَكَّرْتَ الشُّعُوبَ بِالْبَاطِلِ.

قَامَتْ مُلُوكُ الْأَرْضِ واجْتَمَعَ
الرُّؤَسَاءُ مَعًا عَلَى الرَّبِّ وَعَلَى
مَسِيحِهِ.

لَأَنَّهُ بِالْحَقِيقَةِ اجْتَمَعَ عَلَى فَتَاكَ
الْقُدُّوسُ يَسُوعَ الَّذِي مَسَحْتَهُ
هِيرُودُسُ وَبِيلاطُسُ الْبَنْطِيُّ مَعَ
أُمَمٍ وَشُعُوبٍ إِسْرَائِيلَ.

لِيَفْعَلُوا كُلَّ مَا سَبَقْتَ فَعَيَّنْتَ يَدَكَ
وَمَشُورَتَكَ أَنْ يَكُونَ.

وَالآنَ يَا رَبِّ انْظُرْ إِلَى تَهْدِيدَاتِهِمْ
وَأَمْنَحْ عِبِيدَكَ أَنْ يَتَكَلَّمُوا بِكَلَامِكَ
بِكُلِّ مُجَاهَرَةٍ.

بِمَدِّ يَدِكَ لِلشِّفَاءِ وَلِنُجْرَ آيَاتٍ
وَعَجَائِبَ بِاسْمِ فَتَاكَ الْقُدُّوسِ
يَسُوعَ».

Οὗτος ἐταῦτωβῶ ἀγκιμ ἤξε πιμα
ἐναυθούητ ἡδύητ: οὗτος ἀνμοῦ θηροῦ
ἐβόλ θεν Πίπνευμα εἰσῆαβ: οὗτος
ναῦασι ὑπικασι ἡτε Φνοῦτ θεν
οἰνιῶτ ὑπαρρησιὰ.

*Πικασι δε ἡτε Πβοις ἐφῆαι οὗτος
ἐφῆαῖ: ἐφῆαμα οὗτος ἐφῆταχρ:
θεν ἴαγια ἡεκκλησια ἡτε Φνοῦτ:
ἀμην.*

And when they had
prayed, the place where
they were assembled
together was shaken; and
they were all filled with the
Holy Spirit, and they spoke
the word of God with
boldness.

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

وَلَمَّا صَلَّوْا تَرَعَزَّ الْمَكَانُ الَّذِي
كَانُوا مُجْتَمِعِينَ فِيهِ وَامْتَلَأَ الْجَمِيعُ
مِنَ الرُّوحِ الْقُدُسِ وَكَانُوا يَتَكَلَّمُونَ
بِكَلَامِ اللَّهِ بِمُجَاهَرَةٍ.

*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 τῷ Δαυὶδ ᾠζ: η, θ

Psalm 47: 8, 9

المزمور 47: 8، 9

Πεκοῖναμ μεθ ὑμεῶν:
μαρεφούνοφ ὑμοφ ἡξε πτωοῦ ἡσιων:
οὗτος μαροῦεληλ ἡξε νιῶερι ἡτε
†ιοῦδεα: εἰβε νεκχαπ Πβοις.
Ἀλληλοῖα.

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

يمينك مملوءة عدلاً. فليفرح جبل
صهيون. ولتتهلل بنات اليهودية.
من أجل أحكامك يارب. *هليلويا.*

إنجيل القداس

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

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

<p>Οὐὰνασνωσις ἐβόλ θεν</p> <p>πιετασσελιον εθοταβ κατα λουκαν</p> <p>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 آمين.</p>
<p>Λουκαν ιη: λϵ - μϛ</p>	<p>Luke 18: 35 - 43</p>	<p>لوقا 18: 35 - 43</p>
<p>Δισωπι δε εταφθωντ ελεριχω νε</p> <p>οτον ονβελλε πε εφρευσι θατεν</p> <p>πιμωιτ εφωατωεθαι.</p>	<p>Then it happened, as He was coming near Jericho, that a certain blind man sat by the road begging.</p>	<p>وَلَمَّا اقْتَرَبَ مِنْ اَرِيحَا كَانَ اَعْمَى جَالِسًا عَلَى الطَّرِيقِ يَسْتَغْطِي.</p>
<p>Εταφρωτεμ δε επιμωη εφσινιωου</p> <p>ναφωινη πε γε ου πε φαι.</p>	<p>And hearing a multitude passing by, he asked what it meant.</p>	<p>فَلَمَّا سَمِعَ الْجَمْعَ مُجْتَازًا سَأَلَ: «مَا عَسَى أَنْ يَكُونَ هَذَا؟»</p>
<p>Διταμοφ δε γε ιησους</p> <p>Πιναζωρεος εθνασινη.</p>	<p>So they told him that Jesus of Nazareth was passing by.</p>	<p>فَأَخْبَرُوهُ أَنَّ يَسُوعَ النَّاصِرِيَّ مُجْتَازٌ.</p>
<p>Οτοζ αφωυ εβόλ εφχω μμοσ γε</p> <p>ιησους Πωηρι νεΔατιδ ναι νηι.</p>	<p>And he cried out, saying, “Jesus, Son of David, have mercy on me”!</p>	<p>فَصَرَخَ: «يَا يَسُوعُ ابْنَ دَاوُدَ ارْحَمْنِي».</p>
<p>Οτοζ νηετατωωυι ετθη νατ</p> <p>ερεπιτωαν ναφ θινα ντεφχαρωφ:</p> <p>νηοφ δε μαλλον νηοτοδ ναφωυ εβόλ</p> <p>γε Πωηρι νεΔατιδ ναι νηι.</p>	<p>Then those who went before warned him that he should be quiet; but he cried out all the more, “Son of David, have mercy on me”!</p>	<p>فَانْتَهَرَهُ الْمُتَقَدِّمُونَ لَيْسَكَتَ أَمَّا هُوَ فَصَرَخَ أَكْثَرَ كَثِيرًا: «يَا ابْنَ دَاوُدَ ارْحَمْنِي».</p>
<p>Εταφοζι δε ερατφ νχε ιησους</p> <p>αφοταθσαθνη εθροτενφ θαροφ:</p> <p>εταφθωντ δε εροφ αφωενφ.</p>	<p>So Jesus stood still and commanded him to be brought to Him. And when he had come near, He asked him,</p>	<p>فَوَقَّفَ يَسُوعُ وَأَمَرَ أَنْ يُقَدَّمَ إِلَيْهِ. وَلَمَّا اقْتَرَبَ سَأَلَهُ:</p>

Χε οτ πετεκ οταωυ ητααιυ νακ:
ηθου δε πεχαυ γε Παβοις εйна
ηταναν υβολ.

Οτοε πεχε Ιησοϋς ναυ γε αναν
υβολ: πεκναεϋ πεταϋναεμεκ.

Οτοε σατοτϋ αϋναν υβολ οτοε
αϋμοϋ ηνωϋ εϋτωοτ υϋνοτϋ: οτοε
πιλαοc τηρϋ εταϋναν αϋμοοτ
εϋνοτϋ.

*Πωοοτ φα Πεννοτϋ πε ωα ενεε
ητε ηι ενεε: αμην.*

saying, “What do you
want Me to do for you?” He
said, “Lord, that I may
receive my sight”.

Then Jesus said to him,
“Receive your sight; your
faith has made you well”.

And immediately he
received his sight, and
followed Him, glorifying
God. And all the people,
when they saw it, gave
praise to God.

*Glory be to God
forever.*

«مَاذَا تُرِيدُ أَنْ أَفْعَلَ بِكَ؟» فَقَالَ:
«يَا سَيِّدُ أَنْ أَبْصِرَ».

فَقَالَ لَهُ يَسُوعُ: «أَبْصِرْ. إِيمَانُكَ قَدْ
شَفَاكَ».

وَفِي الْحَالِ أَبْصَرَ وَتَبِعَهُ وَهُوَ
يُمَجِّدُ اللَّهَ. وَجَمِيعُ الشَّعْبِ إِذْ رَأَوْا
سَبَّحُوا اللَّهَ.

والمجد لله دائماً.

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

Prophecies
النبوات

Deuteronomy 10: 12 - 11: 28
التثنية 10: 12 - 11: 28

<p>ΕΒΟΛ ΘΕΝ ΠΧΩΜ ΝΤΕ ΠΙΔΕΥΤΕΡΟΝΟΜΙΟΝ ΝΤΕ ΥΩΥΣΗΣ ΠΙΠΡΟΦΗΤΗΣ: ΕΡΕΠΕΥΣΜΟΥ ΕΘΟΥΑΒ: ΥΩΠΙ ΝΕΜΑΝ ΛΑΗΝ ΕΥΧΩ ΜΜΟΣ.</p>	<p>A reading from the Book of Deuteronomy of Moses the prophet, may his blessing be with us. Amen.</p>	<p>من سفر التثنية لموسى النبي، بركته المقدسة تكون معنا. آمين.</p>
<p>ΠΙΔΕΥΤΕΡΟΝΟΜΙΟΝ Ι: ΙΒ - ΙΔ: ΚΗ</p>	<p>Deuteronomy 10: 12 - 11: 28</p>	<p>التثنية 10: 12 - 11: 28</p>
<p>ΟΥΟΖ ΤΝΟΥ ΠΙΣΡΑΗΛ ΟΥ ΠΕΤΕ ΠΒΟΙΣ ΠΕΚΝΟΥΤ ΚΩΤ ΝΣΩΕ ΝΤΟΤΚ: ΕΒΗΛ ΕΕΡΒΟΤ ΔΑ ΤΖΗ ΜΠΒΟΙΣ ΠΕΚΝΟΥΤ: ΕΜΟΥΙ ΖΙ ΝΕΥΜΩΙΤ ΤΗΡΟΥ: ΕΕΡΑΤΑΠΑΝ ΜΜΟΥ: ΟΥΟΖ ΕΥΕΜΩΙ ΜΠΒΟΙΣ ΠΕΚΝΟΥΤ ΘΕΝ ΠΕΚΖΗΤ ΤΗΡΕ ΝΕΜ ΕΒΟΛ ΘΕΝ ΤΕΚΨΥΧΗ ΤΗΡΣ.</p> <p>ΕΛΕΡΕΖ ΕΝΙΕΝΤΟΛΗ ΝΤΕ ΠΒΟΙΣ ΠΕΚΝΟΥΤ ΝΕΜ ΝΕΥΜΕΘΜΗ ΝΕΜ ΝΕΥΖΑΠ ΝΗ ΛΝΟΚ ΕΤΝΑΖΟΝΖΕΝ ΜΜΩΟΥ ΕΤΟΤΚ ΜΦΟΟΥ: ΖΙΝΑ ΝΤΕ ΠΙΠΕΘΝΑΝΕΥ ΥΩΠΙ ΝΑΚ.</p> <p>ΖΗΠΠΕ ΙΣ ΝΑ ΠΒΟΙΣ ΠΕΚΝΟΥΤ ΝΕ ΝΧΕ ΤΦΕ ΝΕΜ ΤΦΕ ΝΤΕ ΤΦΕ: ΠΙΚΑΖΙ ΝΕΜ ΝΗ ΤΗΡΟΥ ΕΤΕ ΝΘΗΤΕ.</p>	<p>“And now, Israel, what does the Lord your God require of you, but to fear the Lord your God, to walk in all His ways and to love Him, to serve the Lord your God with all your heart and with all your soul,</p> <p>and to keep the commandments of the Lord and His statutes which I command you today for your good?</p> <p>Indeed heaven and the highest heavens belong to the Lord your God, also the earth with all that is in it.</p>	<p>فَالآنَ يَا إِسْرَائِيلُ مَاذَا يَطْلُبُ مِنْكَ الرَّبُّ إِلَهُكَ إِلَّا أَنْ تَتَّقِيَ الرَّبَّ إِلَهُكَ لِتَسْلُكَ فِي كُلِّ طَرَفِهِ وَتُحِبَّهُ وَتَعْبُدَ الرَّبَّ إِلَهُكَ مِنْ كُلِّ قَلْبِكَ وَمِنْ كُلِّ نَفْسِكَ.</p> <p>وَتَحْفَظُ وَصَايَا الرَّبِّ وَفَرَائِضَهُ الَّتِي أَنَا أَوْصِيكَ بِهَا الْيَوْمَ لِحَيْرِكَ.</p> <p>هُؤَذَا لِلرَّبِّ إِلَهُكَ السَّمَاوَاتُ وَسَمَاءُ السَّمَاوَاتِ وَالْأَرْضُ وَكُلُّ مَا فِيهَا.</p>

Πλὴν μετενιοῦσθε ἀφ' ὧν
 ἠκούσατε καὶ οἱ πατέρες
 ἀφ' ὧν ὑμεῖς οὐκ ἐβουλόμην
 ὑμᾶς ἐκτελεῖν· ἐβούλοντο γὰρ
 κατακτείνειν ὑμᾶς.

Ὅτι οὐκ ἐρετίζετε τὴν καρδίαν
 ὑμῶν· ὅτι οὐκ ἐβουλόμην
 ὑμᾶς ἐκτελεῖν.

Ὡς οἱ πατέρες περὶ τοῦ
 περὶ τοῦ θεοῦ καὶ τοῦ
 κυρίου καὶ τοῦ ἰσχυροῦ
 καὶ τοῦ ἐκτελεῖν· οὐκ
 ἐβούλοντο γὰρ κατακτείνειν
 ὑμᾶς.

Ὁ δὲ θεὸς ἐρετίζει τὴν καρδίαν
 ὑμῶν καὶ οὐκ ἐβούλοντο
 ὑμᾶς ἐκτελεῖν.

Ὅτι οὐκ ἐρετίζετε τὴν καρδίαν
 ὑμῶν· ὅτι οὐκ ἐβούλοντο
 ὑμᾶς ἐκτελεῖν.

Ὡς οἱ πατέρες περὶ τοῦ
 περὶ τοῦ θεοῦ καὶ τοῦ
 κυρίου καὶ τοῦ ἰσχυροῦ
 καὶ τοῦ ἐκτελεῖν· οὐκ
 ἐβούλοντο γὰρ κατακτείνειν
 ὑμᾶς.

Ὁ δὲ θεὸς ἐρετίζει τὴν καρδίαν
 ὑμῶν καὶ οὐκ ἐβούλοντο
 ὑμᾶς ἐκτελεῖν.

The Lord delighted only
 in your fathers, to love
 them; and He chose their
 descendants after them, you
 above all peoples, as it is
 this day.

Therefore, circumcise
 the foreskin of your heart,
 and be stiff-necked no
 longer.

For the Lord your God
 is God of gods and Lord of
 lords, the great God, mighty
 and awesome, who shows
 no partiality nor takes a
 bribe.

He administers justice
 for the fatherless and the
 widow, and loves the
 stranger, giving him food
 and clothing.

Therefore, love the
 stranger, for you were
 strangers in the land of
 Egypt.

You shall fear the Lord
 your God; you shall serve
 Him, and to Him you shall
 hold fast, and take oaths in
 His name.

He is your praise, and
 He is your God, who has
 done for you these great and
 awesome things which your
 eyes have seen.

وَلَكِنَّ الرَّبَّ إِنَّمَا تَصَدَّقَ بِآبَائِكَ
 لِيُحِبَّهُمْ فَأَخْتَارَ مِنْ بَعْدِهِمْ نَسْلَهُمُ
 الَّذِي هُوَ أَنْتُمْ فَوْقَ جَمِيعِ الشُّعُوبِ
 كَمَا فِي هَذَا الْيَوْمِ.

فَاخْتَنُوا غِرْلَةَ قُلُوبِكُمْ وَلَا تُصَلِّبُوا
 رِقَابَكُمْ بَعْدَ.

لَأَنَّ الرَّبَّ إِلَهُكُمُ هُوَ إِلَهُ الْإِلَهِةِ
 وَرَبُّ الْأَرْبَابِ، إِلَهُ الْعَظِيمِ الْجَبَّارِ
 الْمَهِيبِ الَّذِي لَا يَأْخُذُ بِالْوَجْهِ وَلَا
 يَقْبَلُ رِشْوَةً.

الصَّانِعُ حَقَّ الْيَتِيمِ وَالْأَرْمَلَةِ
 وَالْمُحِبُّ الْغَرِيبَ لِيُعْطِيَهُ طَعَامًا
 وَلِبَاسًا.

فَاحْبِبُوا الْغَرِيبَ لِأَنَّكُمْ كُنْتُمْ غُرَبَاءَ
 فِي أَرْضِ مِصْرَ.

الرَّبَّ إِلَهَكَ تَتَّقِي. إِيَّاهُ تَعْبُدُ وَبِهِ
 تَلْتَصِقُ وَبِاسْمِهِ تَخْلِفُ.

هُوَ فَخْرُكَ وَهُوَ إِلَهُكَ الَّذِي صَنَعَ
 مَعَكَ تِلْكَ الْعَظَائِمَ وَالْمَخَافَاتِ الَّتِي
 أَبْصَرْتَهَا عَيْنَاكَ.

Βεν ὤβε ὑψυχῇ ἀτὶ ἵξε νεκιοτ
 ἐδρηι ἵχῃ: τῆνοτ δε ἀγακ ἵξε
 Πβοис πεκνοττ ὑφρητ ἡνιχοτ ἵτε
 τφε βεν ποτὰυαι.

Οτορ εκέμενρε Πβοис πεκνοττ:
 οτορ εκέαρεζ ἐνεγεντολῆ νεμ
 νεμμεθμῆ νεμ νεμχαπ ἡνιέροοτ
 τηροτ.

Ερετενέμ ὑφοοτ χε ἡωτεν
 βανὰλωοτ ἀν: ἡῆτε ἡσεωοτ ἀν:
 οτδε ὑποτῆατ ἐτῶβω ἵτε Πβοис
 πεκνοττ νεμ τεμμετῆωττ νεμ
 τεμχιζ ἐταμαζι νεμ πεμχφοι ἐτβοι.

Νεμ νεμῆμῆνι νεμ νεμχβηοττ νεμ
 νεμχφρηι ἐταχαιτοτ βεν ἱμῆτ
 ἵχῃ ὑΦαραὼ ποτρο ἵχῃ νεμ
 πεμκαζι τηρ.

Νεμ ἡῆταχαιτοτ ἡνιχομ ἵτε
 ἡρεμ ἵχῃ ποτχαρμα νεμ
 ποτχαρ: ὑφρητ ἐτα πῆωοτ ἵτε
 φιομ ἡγῆρι ζωβς ἐδρηι ἐχωοτ ἐτβοι
 ἡσαφαζοτ ὑμωτεν: ἀτακωοτ ἵξε
 Πβοис ὡα ἐδοτῆ ἐπαίεροοτ.

Νεμ ἡῆταχαιτοτ ἡωτεν ζι
 ἡγῆρε: ὡατετενὶ ἐπαίμα.

Your fathers went down
 to Egypt with seventy
 persons, and now the Lord
 your God has made you as
 the stars of heaven in
 multitude.

Therefore, you shall
 love the Lord your God, and
 keep His charge, His
 statutes, His judgments, and
 His commandments always.

Know today that I do
 not speak with your
 children, who have not
 known and who have not
 seen the chastening of the
 Lord your God, His
 greatness and His mighty
 hand and His outstretched
 arm

His signs and His acts
 which He did in the midst
 of Egypt, to Pharaoh king of
 Egypt, and to all his land;

what He did to the army
 of Egypt, to their horses and
 their chariots: how He made
 the waters of the Red Sea
 overflow them as they
 pursued you, and how the
 Lord has destroyed them to
 this day;

what He did for you in
 the wilderness until you
 came to this place;

سَبْعِينَ نَفْسًا نَزَلَ آبَاؤُكَ إِلَى مِصْرَ
 وَالْآنَ قَدْ جَعَلَكَ الرَّبُّ إِلَهُكَ كُنُجُومَ
 السَّمَاءِ فِي الْكَثْرَةِ.

فَأَحِبِّبِ الرَّبَّ إِلَهَكَ وَاحْفَظْ حَقُوقَهُ
 وَفَرَائِضَهُ وَأَحْكَامَهُ وَوَصَايَاهُ كُلَّ
 الْأَيَّامِ.

وَاعْلَمُوا الْيَوْمَ أَنِّي لَسْتُ أَرِيدُ
 بَنِيكُمْ الَّذِينَ لَمْ يَعْرِفُوا وَلَا رَأَوْا
 تَأْدِيبَ الرَّبِّ إِلَهُكُمْ عَظَمَتَهُ وَيَدَهُ
 الشَّدِيدَةَ وَذِرَاعَهُ الرَّفِيعَةَ.

وَآيَاتِهِ وَصَنَائِعِهِ الَّتِي عَمِلَهَا فِي
 مِصْرَ بِفِرْعَوْنَ مَلِكِ مِصْرَ وَبِكُلِّ
 أَرْضِهِ.

وَالَّتِي عَمِلَهَا بِجَيْشِ مِصْرَ بِخَيْلِهِمْ
 وَمَرَاقِبِهِمْ حَيْثُ أَطَافَ مِيَاهُ بَحْرِ
 سُوفَ عَلَى وَجُوهِهِمْ حِينَ سَعَوْا
 وَرَأَيْكُمْ فَأَبَادَهُمُ الرَّبُّ إِلَى هَذَا
 الْيَوْمِ.

وَالَّتِي عَمِلَهَا لَكُمْ فِي الْبَرِّيَّةِ حَتَّى
 جِئْتُمْ إِلَى هَذَا الْمَكَانِ.

ΠΕΜ ΝΗΕΤΑΦΑΙΤΟΥ ΝΔΑΘΑΝ ΝΕΜ
 ΔΒΙΡΩΝ: ΝΕΝΨΗΡΙ ΝΕΛΙΑΒ ΠΨΗΡΙ
 ΝΡΟΥΒΗΝ: ΝΗΕΤΑ ΠΚΑΖΙ ΟΥΩΝ ΝΡΩΨ
 ΑΦΟΜΚΟΥ ΝΕΜ ΝΟΥΗΟΥ ΝΕΜ ΝΟΥΣΚΥΗΗ
 ΝΕΜ ΕΝΧΑΙ ΝΙΒΕΝ ΕΤΕ ΝΤΩΟΥ ΝΕΜΩΟΥ
 ΔΕΝ ΘΜΗΤ ΜΠΙΣΡΑΗΛ ΤΗΡΨ.

ΝΕΤΕΝΒΑΔ ΑΤΗΝΑΤ ΕΝΙΔΕΒΗΟΥΤΙ ΤΗΡΟΥ
 ΕΤΟΙ ΝΗΨΨΤ ΝΤΕ ΠΒΟΙΣ: ΝΑΙ ΕΤΑΦΑΙΤΟΥ
 ΝΩΤΕΝ ΜΦΟΥΟΥ.

ΟΥΟΥ ΕΡΕΤΕΝΕΑΡΕΖ ΕΝΕΨΕΝΤΟΔΗ
 ΤΗΡΟΥ ΝΑΙ ΑΝΟΚ ΕΤΖΟΝΖΕΝ ΜΜΩΟΥ
 ΝΤΟΤΚ ΜΦΟΥΟΥ: ΖΙΝΑ ΝΤΕΤΕΝΩΝΔ ΟΥΟΥ
 ΝΤΕΤΕΝΑΨΔΑΙ ΟΥΟΥ ΝΤΕΤΕΝΨΕΝΩΤΕΝ
 ΕΔΟΥΗ ΝΤΕΤΕΝΕΡΚΔΗΡΟΝΟΜΙΝ ΜΠΙΚΑΖΙ
 ΦΑΙ ΝΘΩΤΕΝ ΕΤΕΤΕΝΝΑΕΡΖΙΝΙΟΥΡ
 ΜΠΙΟΥΡΔΑΝΗΣ ΕΜΑΤ ΕΕΡΚΔΗΡΟΝΟΜΙΝ
 ΜΜΟΥ.

ΖΙΝΑ ΝΤΕΤΕΝΕΡΝΕΒΔΕΖΙ ΖΙΖΕΝ
 ΠΙΚΑΖΙ: ΦΗΕΤΑΨΩΡΚ ΜΜΟΥ ΝΧΕ ΠΒΟΙΣ
 ΝΝΕΤΕΝΙΟΥΤ ΕΤΗΨ ΝΩΟΥ ΝΕΜ ΠΟΥΧΡΟΥ
 ΜΕΝΕΝΣΩΟΥ: ΟΥΚΑΖΙ ΕΨΔΑΤ ΝΕΡΩΤ ΖΙ
 ΕΒΙΩ.

ΠΙΚΑΖΙ ΓΑΡ ΕΤΕΝΝΑΨΕΝΩΤΕΝ
 ΕΔΟΥΗ ΕΡΟΥ ΕΕΡΚΔΗΡΟΝΟΜΙΝ ΜΜΟΥ
 ΝΑΨΟΙ ΓΑΡ ΑΝ ΜΦΗΗΤ ΜΠΙΚΑΖΙ ΝΧΗΜ
 ΠΙΜΑ ΕΤΑΡΕΤΕΝΙ ΕΒΟΔ ΜΜΑΤ ΕΨΩΠ
 ΑΨΨΑΝΣΙΤ ΜΠΙΧΡΟΥ ΨΑΥΤΣΩΟΥ ΕΡΑΤΟΥ

and what He did to
 Dathan and Abiram the sons
 of Eliab, the son of Reuben:
 how the earth opened its
 mouth and swallowed them
 up, their households, their
 tents, and all the substance
 that was in their possession,
 in the midst of all Israel

but your eyes have seen
 every great act of the Lord
 which He did.

Therefore, you shall
 keep every commandment
 which I command you
 today, that you may be
 strong, and go in and
 possess the land which you
 cross over the Jordan to
 possess,

and that you may
 prolong your days in the
 land which the Lord swore
 to give your fathers, to them
 and their descendants, ‘a
 land flowing with milk and
 honey.’

For the land which you
 go to possess is not like the
 land of Egypt from which
 you have come, where you
 sowed your seed and
 watered it by foot, as a
 vegetable garden;

وَالتِّي عَمَلَهَا بِدَاثَانَ وَأَبِيرَامَ ابْنَيْ
 أَلْيَابِ ابْنِ رَاوِبِيْنَ الَّذِيْنَ فَتَحَتْ
 الْأَرْضَ فَاهَا وَابْتَلَعَتْهُمَا مَعَ
 بُيُوتِهِمَا وَخِيَامَهُمَا وَكُلَّ
 الْمَوْجُودَاتِ التَّابِعَةِ لَهُمَا فِي وَسْطِ
 كُلِّ إِسْرَائِيلَ،

لِأَنَّ أَعْيُنَكُمْ هِيَ الَّتِي أَبْصَرَتْ كُلَّ
 صَنَائِعِ الرَّبِّ الْعَظِيمَةِ الَّتِي عَمَلَهَا.

فَاحْفَظُوا كُلَّ الْوَصَايَا الَّتِي أَنَا
 أُوصِيْكُمْ بِهَا الْيَوْمَ لِتَتَشَدَّدُوا
 وَتَدْخُلُوا وَتَمْتَلِكُوا الْأَرْضَ الَّتِي
 أَنْتُمْ سَتَعْبُرُونَ الْأُرْدُنَ إِلَيْهَا
 لِتَمْتَلِكُوهَا.

وَلِكِي تَطِيلُوا الْأَيَّامَ عَلَى الْأَرْضِ
 الَّتِي أَقْسَمَ الرَّبُّ لِأَبَائِكُمْ أَنْ يُعْطِيَهَا
 لَهُمْ وَلِنَسْلِهِمْ، أَرْضٌ تَفِيضُ لَبَنًا
 وَعَسَلًا.

لِأَنَّ الْأَرْضَ الَّتِي أَنْتَ دَاخِلٌ إِلَيْهَا
 لَتَمْتَلِكَهَا لَيْسَتْ مِثْلَ أَرْضِ مِصْرَ
 الَّتِي خَرَجْتَ مِنْهَا حَيْثُ كُنْتَ تَزْرَعُ
 زَرْعَكَ وَتَسْقِيهِ بِرِجْلِكَ كَبُسْتَانٍ
 يَقُولُ،

ἡφρητ̄ ἡνοῦωμ ἡνοῦτ̄.

Πικαζι ἐτεκναυενακ ἐδουτ̄ ἐροϋ
ἐερκλῆρονομιν ἡμοϋ οτκαζι ἡτωοτ̄
πε νεμ μεϋωωτ̄ εϋσω ἐβολ̄ ζεν
οτμοτ̄νωϋι ἡτε τ̄φε.

Οτκαζι πε ἐρε Πβοις πεκνοτ̄τ̄ χεμ
πεϋϋινι ἡχοοτ̄ ἡιβεν: νεμβαλ̄ ἡΠβοις
πεκνοτ̄τ̄ σεζιωϋ ιςzen τ̄αρχη
ἡτ̄ρομπι ϋα π̄χωκ ἡτ̄ρομπι.

Εϋωπ Δε ζεν οτ̄ωτεμ
ἡτετεν̄ωτεμ ἡσα νεϋεντολ̄η τηροτ̄
ἡαι ἡνοκ ἐτ̄ζον̄zen ἡμωοτ̄ ἡτεν
θῆνοτ̄ ἡφοοτ̄ ἐμενερε Πβοις πεκνοτ̄τ̄
οτοζ ἐϋεμϋι ἡμοϋ ἐβολ̄ ζεν πεκ̄ζητ̄
τηρϋ νεμ ἐβολ̄ ζεν τεκ̄ψ̄τ̄χη τηρς.

Εϋετ̄ ἡπιμοτ̄νωϋι ζεν πεκκαζι
ζεν πεϋ̄χοοτ̄ ἡϋωορπ νεμ δ̄αε:
εκ̄εθωοτ̄τ̄ ἐδουτ̄ ἡπεκσοτ̄ο νεμ
πεκ̄ηρπ νεμ πεκ̄νεζ.

Οτοζ εϋετ̄ ἡζαν̄δ̄ρηνοτ̄ι ζεν
πεκιοζι ἡνεκτεβ̄νωοτ̄ι: ακ̄ωανοτ̄ωμ
οτοζ ἡτεκ̄σι.

ἡᾱθ̄ονκ̄ ἐροκ̄ ἡπεν̄θ̄εϋ̄ωρεμ
ἡχε πεκ̄ζητ̄: ἡτετενερ̄παρ̄αβ̄ενιν
ἡτετεν̄ωεμϋι ἡζαν̄κενοτ̄τ̄
ἡτετενοτ̄ωϋτ̄ ἡμωοτ̄.

but the land which you
cross over to possess is a
land of hills and valleys,
which drinks water from the
rain of heaven,

a land for which the
Lord your God cares; the
eyes of the Lord your God
are always on it, from the
beginning of the year to the
very end of the year.

‘And it shall be that if
you earnestly obey My
commandments which I
command you today, to
love the Lord your God and
serve Him with all your
heart and with all your soul,

then I will give you the
rain for your land in its
season, the early rain and
the latter rain, that you may
gather in your grain, your
new wine, and your oil.

And I will send grass in
your fields for your
livestock, that you may eat
and be filled.’

‘Take heed to
yourselves, lest your heart
be deceived, and you turn
aside and serve other gods
and worship them,

بَلِ الْأَرْضِ الَّتِي عَابَرُونَ إِلَيْهَا
لِكِي تَمْتَلِكُوهَا هِيَ أَرْضُ جِبَالٍ
وَبِقَاعٍ، مِنْ مَطَرِ السَّمَاءِ تَشْرَبُ
مَاءً.

أَرْضٌ يَعْتَنِي بِهَا الرَّبُّ إِلَهُكَ. عَيْنَا
الرَّبِّ إِلَهُكَ عَلَيْهَا دَائِمًا مِنْ أَوَّلِ
السَّنَةِ إِلَى آخِرِهَا.

فَإِذَا سَمِعْتُمْ لَوَصَايَايَ الَّتِي أَنَا
أُوصِيكُمْ بِهَا الْيَوْمَ لِتُحِبُّوا الرَّبَّ
إِلَهُكُمْ وَتَعْبُدُوهُ مِنْ كُلِّ قُلُوبِكُمْ
وَمِنْ كُلِّ أَنْفُسِكُمْ،

أَعْطِي مَطَرًا أَرْضَكُمْ فِي حِينِهِ:
الْمُبَكِّرَ وَالْمُتَأَخِّرَ. فَتَجْمَعُ حِنْطَتُكَ
وَحَمْزُكَ وَزَيْتُكَ.

وَأَعْطِي لِبَهَائِمِكَ عُشْبًا فِي حَقْلِكَ،
فَتَأْكُلُ أَنْتَ وَتَشْبَعُ.

فَاخْتَرُوا مِنْ أَنْ تَتَّعْوِيَ قُلُوبُكُمْ
فَتَزَيَّعُوا وَتَعْبُدُوا إِلَهَةً أُخْرَى
وَتَسْجُدُوا لَهَا،

Πτερῦβον δεν ογζωντ ἵνε Πβοις
 ἔρρη ἔχεν ὀηνοῦ: ογοζ ἵτερταζνο
 ἵτφε ογοζ ἵνε μογνζωοῦ ὡπι ογοζ
 πικαζι ἵνεϋ† ἡπεροῦταζ: ἔρετεν
 ἔτακο ἵχωλεμ ἔβολ ζι πικαζι
 ἵαζαθον: φηέτε Πβοις τηϋ νωτεν.

Ἐρετενεῶω ἵηαιαζι δεν
 νετενζητ νεμ δεν νετενψῖχῃ: ογοζ
 ἔρετενεῖθητοῦ ἵζανμηῖνι ζι
 νετενχιζ: ογοζ ἔτεωπι ἵατκιμ
 ἡπεῖθο ἵνετενβαλ.

Ἐρετενεῖτβω ἵνετενῶηρι ἔρωοῦ
 εθροῦζοτοῦ εῖζεμσι δεν πιηι νεμ
 εῖμοῶι ζι πιμωῖτ νεμ εῖενκοῦ νεμ
 αῖῶνατωοῦνοῦ.

Ογοζ ἔρετενεῖδῃτοῦ ζι
 νιοῦεζρωοῦ ἵτε νετενηοῦ νεμ
 νετενπῖλῃ.

Ζῖνα ἵτοῦαῶαι ἵνε νετενεῖζοοῦ
 νεμ νῖεζοοῦ ἵτε νετενῶηρι ζιζεν
 πκαζι: φηέταφωρκ ἡμοϋ ἵνε Πβοις
 ἵνετενιο† ἔτηϋ νωοῦ: ἡφρη†
 ἵνῖεζοοῦ ἵτε ῖφε ζιζεν πικαζι.

Ογοζ εῖεῶπι δεν ογζωτεμ
 ἄρετενζωτεμ ἵα ναιεντολῃ τηροῦ:
 ναι ἄνοκ ἔῖζονζεν ἡμωοῦ ἔτοτκ

lest the Lord's anger be
 aroused against you, and He
 shut up the heavens so that
 there be no rain, and the
 land yield no produce, and
 you perish quickly from the
 good land which the Lord is
 giving you.

Therefore, you shall lay
 up these words of mine in
 your heart and in your soul,
 and bind them as a sign on
 your hand, and they shall be
 as frontlets between your
 eyes.

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

And you shall write
 them on the doorposts of
 your house and on your
 gates,

that your days and the
 days of your children may
 be multiplied in the land of
 which the Lord swore to
 your fathers to give them,
 like the days of the heavens
 above the earth.

“For if you carefully
 keep all these
 commandments which I
 command you to do, to love
 the Lord your God, to walk
 in all His ways, and to hold

فِيَحْمِي غَضَبُ الرَّبِّ عَلَيْكُمْ وَيَغْلُقُ
 السَّمَاءَ فَلَا يَكُونُ مَطَرٌ وَلَا تُعْطَى
 الْأَرْضُ غَلَّتْهَا فَتَبِيدُونَ سَرِيعاً عَنِ
 الْأَرْضِ الْجَيِّدَةِ الَّتِي يُعْطِيكُمْ الرَّبُّ.

فَضَعُوا كَلِمَاتِي هَذِهِ عَلَى قُلُوبِكُمْ
 وَنُفُوسِكُمْ وَارْبُطُوهَا عِلَامَةً عَلَى
 أَيْدِيكُمْ وَلْتَكُنْ عَصَائِبَ بَيْنَ
 عَيْنَيْكُمْ.

وَعَلِّمُوهَا أَوْلَادَكُمْ مُتَكَلِّمِينَ بِهَا
 حِينَ تَجْلِسُونَ فِي بُيُوتِكُمْ وَحِينَ
 تَمْشُونَ فِي الطَّرِيقِ وَحِينَ تَتَأَمُّونَ
 وَحِينَ تَقُومُونَ.

وَاطْتُبْهَا عَلَى قَوَائِمِ أَبْوَابِ بَيْتِكَ
 وَعَلَى أَبْوَابِكَ.

لِكِي تَكْثُرَ أَيَّامُكَ وَأَيَّامُ أَوْلَادِكَ عَلَى
 الْأَرْضِ الَّتِي أَقْسَمَ الرَّبُّ لِأَبَائِكَ أَنْ
 يُعْطِيَهُمْ إِيَّاهَا كَأَيَّامِ السَّمَاءِ عَلَى
 الْأَرْضِ.

لَأَنَّهُ إِذَا حَفِظْتُمْ جَمِيعَ هَذِهِ الْوَصَايَا
 الَّتِي أَنَا أُوصِيكُمْ بِهَا لَتَعْمَلُوهَا
 لِتُحِبُّوا الرَّبَّ إِلَهُكُمْ وَتَسْلُكُوا فِي
 جَمِيعِ طُرُقِهِ وَتَلْتَصِقُوا بِهِ،

ἡφοοῦ ἔαιτοῦ ἔμενεῖ Πβοῖς πεκνοῦ†:
ἔμοῳι βι νεψμωῖτ τηροῦ: ἔτομκ
ἐρωοῦ.

Ἐψέβιοῦ ἵνε Πβοῖς ἡναιεθνοῦ
τηροῦ ἐβόλ δατβι ἡπεκβο:
ἐρετενεῖρ κληρονομῖν ἡβαννῖω†
νεθνοῦ εἵχορ ἐβοτερωτεν.

Ποπος νιβεν ἐτετενναβωμ
βιωτψ ἡνῖωεντατςῖ ἡτε νετενδάλδατς
εψέψωπι νωτεν: ἱςχεν πῶαψε νεμ
πιαντιλίβανος: νεμ ἱςχεν ψιαρο
πῖνῖω† πῖετφρατῖς ἡιαρο ψα
νῖμλῆβωτπ: εἵεψωπι ἵνε νετενδῖν.

Πνε βλι βλι ἐρατψ ἐβότν ἐβρεν
θῖνοῦ: πετενσθερτερ νεμ τετενβο†
εψέχατ ἵνε Πβοῖς πετεννοῦ† ἐβρη
ἔχεν πῶο ἡπκαβι τηρψ
ψῖετετενναβωμ βιωτψ ἡφρη† ἔτα
Πβοῖς σαχῖ νεμωτεν.

Βῖηππε ἄνοκ †† ἡπετενμθο
ἡφοοῦ ἡβανσμοῦ νεμ βανσαβοῦ.

Πῖςμοῦ ἐψωπ ἄρετενψανσωτεμ
ἡσα νῖεντολῖν ἡτε Πβοῖς πεκνοῦ† ἡ
ἄνοκ ἐτβονβεν ἡμωοῦ ἡτεν θῖνοῦ
ἡφοοῦ.

fast to Him,

then the Lord will drive
out all these nations from
before you, and you will
dispossess greater and
mightier nations than
yourselves.

Every place on which
the sole of your foot treads
shall be yours: from the
wilderness and Lebanon,
from the river, the River
Euphrates, even to the
Western Sea, shall be your
territory.

No man shall be able to
stand against you; the Lord
your God will put the dread
of you and the fear of you
upon all the land where you
tread, just as He has said to
you.

“Behold, I set before
you today a blessing and a
curse:

the blessing, if you obey
the commandments of the
Lord your God which I
command you today;

يَطْرُدُ الرَّبُّ جَمِيعَ هَؤُلَاءِ الشُّعُوبِ
مِنْ أَمَامِكُمْ فَتَرِثُونَ شُعُوبًا أَكْبَرَ
وَأَعْظَمَ مِنْكُمْ.

كُلُّ مَكَانٍ تَدُوسُهُ بَطُونُ أَقْدَامِكُمْ
يَكُونُ لَكُمْ. مِنَ الْبَرِّيَّةِ وَلَبْنَانَ. مِنَ
نَهْرِ الْفُرَاتِ إِلَى الْبَحْرِ الْغَرْبِيِّ
يَكُونُ تَحْتَكُمْ.

لَا يَقِفُ إِنْسَانٌ فِي وَجْهِكُمْ. الرَّبُّ
إِلَهُكُمْ يَجْعَلُ خَشْيَتَكُمْ وَرُعْبَكُمْ عَلَى
كُلِّ الْأَرْضِ الَّتِي تَدُوسُونَهَا كَمَا
كَلَّمَكُمْ.

أَنْظُرْ! أَنَا وَاضِعٌ أَمَامَكُمْ الْيَوْمَ
بَرَكَهٌ وَلَعْنَةٌ.

الْبَرَكَهَ إِذَا سَمِعْتُمْ لَوْصَايَا الرَّبِّ
إِلَهُكُمْ الَّتِي أَنَا أُوصِيكُمْ بِهَا الْيَوْمَ.

ΟΥΟΖ ΠΙCΑΖΟΥΤΙ ΕΨΩΠ
 ΑΡΕΤΕΝΨΤΕΜΩΤΕΜ ΝCΑ ΝΙΕΝΤΟΛΗ ΝΤΕ
 ΠΒΟΙC ΠΕΤΕΝΝΟΥΤ: ΝΑΙ ΑΝΟΚ ΕΤΖΟΝΖΕΝ
 ΰΜΩΟΥ ΝΤΕΝ ΘΗΝΟΥ ΰΦΟΟΥ: ΟΥΟΖ
 ΝΤΕΤΕΝCΩΡΕΜ ΕΒΟΛ ΖΙ ΠΙΜΩΙΤ ΦΑΙ
 ΑΝΟΚ ΕΤΑΙΖΕΝ ΘΗΝΟΥ ΕΡΟΥ: ΟΥΟΖ
 ΝΤΕΤΕΝΨΕΝΩΤΕΝ ΝΤΕ ΤΕΝΨΕΜΨΙ
 ΝΖΑΝΚΕΝΟΥΤ ΝΤΕ ΤΕΝCΩΟΥΝ ΰΜΩΟΥ
 ΑΝ.

*Ουουορ η̅ϝ̅τριαc ε̅θοραβ Πεννουτ̅
 ψα̅ ε̅νεεζ νεμ ψα̅ ε̅νεεζ η̅τε νι̅ε̅νεεζ
 τηροϋ. Δι̅ηηη.*

and the curse, if you do
 not obey the
 commandments of the Lord
 your God, but turn aside
 from the way which I
 command you today, to go
 after other gods which you
 have not known.

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

وَاللَّعْنَةُ إِذَا لَمْ تَسْمَعُوا لَوَصَايَا
 الرَّبِّ إِلَهُكُمْ وَرُغْتُمْ عَنِ الطَّرِيقِ
 الَّتِي أَنَا أَوْصِيكُمْ بِهَا الْيَوْمَ لِتَذْهَبُوا
 وَرَاءَ إِلَهِةٍ أُخْرَى لَمْ تَعْرِفُوهَا.

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

Isaiah 29: 13 - 23 إشعياء 29: 13 - 23

ΕΒΟΛ ΖΕΝ ΗCΑΗΑC ΠΙΠΡΟΦΗΤΗC:
 ΕΡΕΠΕΥCΟΥ ΕΘΟΥΑΒ: ΨΩΠΙ ΝΕΜΑΝ
 ΔΙΗΗ ΕΥΨΩ ΰΜΟC.

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

من أشعياء النبي، بركته المقدسة
 تكون معنا. آمين.

ΗCΑΗΑC ΚΘ: 13 - ΚΤ

Isaiah 29: 13 - 23

إشعياء 29: 13 - 23

ΟΥΟΖ ΠΕΧΕ ΠΒΟΙC ΧΕ Ψ̅ΖΕΝΤ Ε̅ΡΟΙ
 ΝΧΕ ΠΑΙΛΑΟC ΖΕΝ ΡΩΨ: CΕΕΡΤΙΜΑΝ
 ΰΜΟΙ ΖΕΝ ΝΟΥCΦΟΤΟΥ: ΠΟΥΖΗΤ ΔΕ
 Ψ̅ΡΟΥΗΟΥ CΑΒΟΛ ΰΜΟΙ: ΕΥΕΡCΕΒΗCΘΕ
 ΰΜΟΙ Ε̅ΦΛΗΟΥ: ΕΥΤ̅ ΝΖΑΝΖΟΝΖΕΝ ΝΕΜ
 ΖΑΝCΒΩ Η̅ΡΩΜΙ.

ΕΘΒΕ ΦΑΙ ΖΗΠΠΕ ΑΝΟΚ
 Τ̅ΝΑΟΥΑΖΤΟΥ Ε̅ΟΥΩΤΕΒ ΰΠΑΙΛΑΟC

Therefore, the Lord
 said: "Inasmuch as these
 people draw near with their
 mouths and honor Me with
 their lips, but have removed
 their hearts far from Me,
 and their fear toward Me is
 taught by the
 commandment of men.

Therefore, behold, I will
 again do a marvelous work
 among this people, a
 marvelous work and a

فَقَالَ السَّيِّدُ: «لَأَنَّ هَذَا الشَّعْبَ قَدْ
 اقْتَرَبَ إِلَيَّ بِفَمِهِ وَآكْرَمَنِي بِشَفَتَيْهِ
 وَأَمَّا قَلْبُهُ فَأَبْعَدَهُ عَنِّي وَصَارَتْ
 مَخَافَتُهُمْ مِنِّي وَصِيَّةَ النَّاسِ
 مُعَلِّمَةً.

لِذَلِكَ هَانَذَا أَعُوذُ أَصْنَعُ بِهِذَا
 الشَّعْبَ عَجَبًا وَعَجِيبًا فَتَبِيدُ حِكْمَةُ
 حُكْمَانِهِ وَيَخْتَفِي فَهُمْ فَهْمَانِهِ.

ἐβολ: οτοϑ ϑηαοτοϑβοτ ἐβολ:

ϑηατακο ντςβω ντε νικαβετ οτοϑ
πεμ ντε νικατρητ ειεϑοπη.

Οτοι ννηετιρι νοτσοβνι δεν
οτωωκ οτοϑ ἐβολ ϑιτεν Πβοις αν:
οτοι ννηετιρι νοτσοβνι δεν πετρηπ
οτοϑ ετεωωπι νξε νοτρηβνοτι δεν
πηακι: οτοϑ ετεχοϑ ϑε νιμ αϑνατ
ερον ιε νιμ εθναεμι ερον ιε νη ανον
ετενιρι μωωοτ.

Οη ατναεπ θηνοτ αν μφρηϑ
μπιόμ ντε πικεραμετς: μη εηναχοϑ
νξε πιπλασμα μφηεταϑερπλαζιν
μμοϑ ϑε νθοκ αν ακερπλαζιν μμοι:
ιε πιμοτνκ μφηεταϑμοκϑ ϑε
μπεκμοκτ δεν οτκαϑ.

Οη κεκοτχι αν οτοϑ ερεοτωτεβ
νξε πιλιβανοϑ μφρηϑ μπιτωοτ ντε
πιΧερμηνλοϑ οτοϑ μπιΧερμηνλοϑ
ερεοπη εοτιαϑ ωωην.

Οτοϑ ετεσωτεμ δεν πιεϑοοτ ετε
μματ νξε ϑανκοτρ εϑανσαχι ντε
οτχωμ οτοϑ νιβαλ ντε νιβελλετ
νηετχη δεν πηακι νεμ πιελολ:
νιβαλ ντε νηετε νσενατ ἐβολ αν
ετενατ.

wonder; for the wisdom of
their wise men shall perish,
and the understanding of
their prudent men shall be
hidden.”

Woe to those who seek
deep to hide their counsel
far from the Lord, and their
works are in the dark; they
say, “Who sees us?” and,
“Who knows us?”

Surely you have things
turned around! Shall the
potter be esteemed as the
clay; for shall the thing
made say of him who made
it, “He did not make me”?
Or shall the thing formed
say of him who formed it,
“He has no understanding”?

Is it not yet a very little
while till Lebanon shall be
turned into a fruitful field,
and the fruitful field be
esteemed as a forest?

In that day the deaf
shall hear the words of the
book, and the eyes of the
blind shall see out of
obscurity and out of
darkness.

وَيَلِّ لِلَّذِينَ يَتَعَمَّقُونَ لِيَكْتُمُوا رَأْيَهُمْ
عَنِ الرَّبِّ فَتَصِيرُ أَعْمَالُهُمْ فِي
الظُّلْمَةِ وَيَقُولُونَ: «مَنْ يَبْصُرُنَا
وَمَنْ يَعْرِفُنَا؟»

يَا لَتَحْرِيفُكُمْ! هَلْ يُحْسَبُ الْجَابِلُ
كَالطِّينِ حَتَّى يَقُولَ الْمَصْنُوعُ عَنْ
صَانِعِهِ: «لَمْ يَصْنَعْني». أَوْ تَقُولُ
الْجِبْلَةُ عَنْ جَابِلِهَا: «لَمْ يَفْهَمْ».

أَلَيْسَ فِي مَدَّةٍ بَسِيرَةٍ جَدًّا يَتَحَوَّلُ
لُبْنَانُ بُسْتَانًا وَالْبُسْتَانُ يُحْسَبُ
وَعَرًّا؟

وَيَسْمَعُ فِي ذَلِكَ الْيَوْمِ الصُّمُّ أَقْوَالَ
السَّفَرِ وَتَنْظُرُ مِنَ الْقَتَامِ وَالظُّلْمَةِ
عُيُونُ الْعَمَى.

Οτοζ ενεθεληλ νχε ζανζηκι εθε
 Πβοις ζεν οτογνοϋ οτοζ νιρωμι ετε
 υμοντοϋ ζελπις υμαϋ ζεν πεθοταβ
 ντε Πισραηλ ενεσι νοτογνοϋ.

Αφμογνκ νχε πανομοϋ οτοζ
 αϋτακο νχε πασεβης: αϋϋωϋ εβολ
 νχε νηετερανομιν εχεν νοτκακιλ.

Πνετθορ νζανρωμι ερνοβι ζεν
 πασι: οτον δε νιβεν ετσοζι ζεν
 νιπϋλν: ενεχαϋ ενδροπ οτοζ αϋρικι
 νοτθυμι εβολ ζεν οντι νζονς.

Εθε φαι ναι νε νηετεϋζω υμωοϋ
 νχε Πβοις εχεν πνι νλακωβ
 φνεταγοτοϋ εβολζεν Αβρααμ
 ναϋναδιωπι αν νχε λακωβ τνον οτδε
 ναϋναυιβτ υπεϋζο αν νχε Πισραηλ
 τνον.

Αλλα εϋωπ αϋγανναϋ
 εναζβνοτι νχε νοϋγνρι εοβντ
 ενετορβο υπαραν οτοζ ενετορβο υπνι
 νλακωβ: οτοζ Φνοντ υΠισραηλ
 ενεερζοτ ζατεϋζν.

*Οτωοϋ νϋτρισ εθοραβ Πεννοϋτ
 ϋα ενεζ νεμ ϋα ενεζ ντε νιενεζ
 τηροϋ. Αμην.*

The humble also shall
 increase their joy in the
 Lord, and the poor among
 men shall rejoice in the
 Holy One of Israel.

For the terrible one is
 brought to nothing, the
 scornful one is consumed,
 and all who watch for
 iniquity are cut off.

Who make a man an
 offender by a word, and lay
 a snare for him who
 reproves in the gate, and
 turn aside the just by empty
 words.

Therefore, thus says the
 Lord, who redeemed
 Abraham, concerning the
 house of Jacob: "Jacob shall
 not now be ashamed, nor
 shall his face now grow
 pale;

but when he sees his
 children, the work of My
 hands, in his midst, they
 will hallow My name, and
 hallow the Holy One of
 Jacob, and fear the God of
 Israel.

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

وَيَزْدَادُ الْبَائِسُونَ فَرَحاً بِالرَّبِّ
 وَيَهْتَفُ مَسَاكِينُ النَّاسِ بِقُدُّوسِ
 إِسْرَائِيلَ.

لَأَنَّ الْعَاتِيَّ قَدْ بَادَ وَفَنِيَ
 الْمُسْتَهْزِئُ وَانْقَطَعَ كُلُّ السَّاهِرِينَ
 عَلَى الْإِثْمِ.

الَّذِينَ جَعَلُوا الْإِنْسَانَ يُخْطِئُ بِكَلِمَةٍ
 وَنَصَبُوا فَخاً لِلْمُنْصَفِ فِي الْبَابِ
 وَصَدُّوا الْبَارَّ بِالْبُطْلِ.

لِذَلِكَ هَكَذَا يَقُولُ الرَّبُّ الَّذِي فَدَى
 إِبْرَاهِيمَ لِبَيْتِ يَعْقُوبَ: «لَيْسَ الْآنَ
 يَخْجَلُ يَعْقُوبُ وَلَيْسَ الْآنَ يَصْفَرُّ
 وَجْهُهُ».

بَلْ عِنْدَ رُؤْيَا أَوْلَادِهِ عَمَلٍ يَدَيَّ فِي
 وَسْطِهِ يُقَدِّسُونَ اسْمِي وَيُقَدِّسُونَ
 قُدُّوسَ يَعْقُوبَ وَيَرْهَبُونَ إِلَهَ
 إِسْرَائِيلَ.

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

Job 21: 1 - 34
أَيُوب 21: 1 - 34

<p>ΕΒΟΛ ΘΕΝ ΙΩΒ ΠΙΘΥΗ: ΕΡΕΠΕΥΣΕΜΟΥ</p> <p>ΕΘΟΥΑΒ: ΨΩΠΙ ΝΕΥΑΝ ΔΥΜΗΝ ΕΥΧΩ</p> <p>ΔΥΜΟΣ.</p>	<p>A reading from Job the righteous, may his blessing be with us. Amen.</p>	<p>من أيوب الصديق، بركته المقدسة تكون معنا. آمين.</p>
<p>ΙΩΒ ΚΑ: Δ - ΔΔ</p>	<p>Job 21: 1 - 34</p>	<p>أَيُوب 21: 1 - 34</p>
<p>ΔΥΕΡΟΥΩ ΝΧΕ ΙΩΒ ΠΕΧΑΥ:</p> <p>ΧΕ ΩΤΕΜ ΕΝΑΧΑΧΙ: ΩΤΕΜ ΘΙΝΑ</p> <p>ΝΤΑΨΤΕΜ ΤΑΙΝΟΜΨ ΨΩΠΙ ΝΗΙ ΕΒΟΛ</p> <p>ΘΙΤΕΝ ΘΗΝΟΥ.</p> <p>ΨΑΙ ΔΥΜΟΙ: ΔΝΟΚ ΔΕ ΨΝΑΧΑΧΙ: ΙΤΑ</p> <p>ΝΝΕΤΕΝΩΒΙ ΔΥΜΟΙ.</p> <p>ΟΥ ΓΑΡ ΜΗ ΠΑΘΟΘΙ ΟΥΕΒΟΛ ΘΙΤΕΝ</p> <p>ΡΩΜΙ ΠΕ: ΙΕ ΕΘΒΕΟΥ ΨΝΑΧΩΝΤ ΔΗ.</p> <p>ΧΟΥΨΤ ΕΡΟΙ ΟΥΟΘ ΔΡΙΨΦΗΡΙ: ΟΥΟΘ</p> <p>ΧΩ ΝΤΕΤΕΝΧΙΧ ΘΙΤΕΝ ΟΥΧΙ.</p> <p>ΕΨΩΠ ΓΑΡ ΔΙΨΑΝΕΡΦΜΕΨΙ ΨΑΙ</p> <p>ΨΘΟΡΤΕΡ: ΣΕΔΥΜΟΝΙ ΔΕ ΝΝΑΧΑΡΖ ΝΧΕ</p> <p>ΘΑΝΕΜΚΑΘ ΝΘΗΤ.</p> <p>ΕΘΒΕ ΟΥ ΝΙΔΣΕΒΗΣ ΣΕΩΝΘ:</p> <p>ΔΥΕΡΔΠΑΣ ΔΕ ΟΝ ΘΕΝ ΟΥΜΕΤΡΑΜΑΔ.</p> <p>ΠΟΥΟΥΤΑΘ ΨΨΩΠ ΚΑΤΑ ΦΟΥΨ</p> <p>ΝΤΟΥΨΥΧΗ: ΠΟΥΨΗΡΙ ΔΕ ΔΠΕΔΘΟ</p> <p>ΝΝΟΥΒΑΔ.</p>	<p>Then Job answered and said:</p> <p>Listen carefully to my speech, and let this be your consolation.</p> <p>Bear with me that I may speak, and after I have spoken, keep mocking.</p> <p>As for me, is my complaint against man? And if it were, why should I not be impatient?</p> <p>Look at me and be astonished; put your hand over your mouth.</p> <p>Even when I remember I am terrified, and trembling takes hold of my flesh.</p> <p>Why do the wicked live and become old, Yes, become mighty in power?</p> <p>Their descendants are established with them in their sight, and their offspring before their eyes.</p>	<p>فَأَجَابَ أَيُّوبُ وَقَالَ:</p> <p>اسْمَعُوا قَوْلِي سَمْعًا، وَلْيَكُنْ هَذَا تَعَزِّيَتَكُمْ.</p> <p>اِحْتَمِلُونِي وَأَنَا أَتَكَلِّمُ، وَبَعْدَ كَلَامِي اسْتَهْزِئُوا.</p> <p>أَمَّا أَنَا فَهَلْ شَكَوْتُ مِنْ إِنْسَانٍ، وَإِنْ كَانَتْ، فَلِمَ أَذَا لَا تَضِيقُ رُوحِي؟</p> <p>تَفَرَّسُوا فِيَّ وَتَعَجَّبُوا وَضَعُوا الْيَدَ عَلَى الْفَمِ.</p> <p>عِنْدَمَا أَتَذَكَّرُ أَرْتَاعُ، وَأَخَذْتُ بِشَرِّي رَعْدَةً.</p> <p>لِمَ أَذَا تَحْيَا الْأَشْرَارُ وَيَشِيخُونَ، نَعَمْ وَيَتَجَبَّرُونَ قُوَّةً؟</p> <p>نَسَلُهُمْ قَائِمٌ أَمَامَهُمْ مَعَهُمْ، وَذُرِّيَّتُهُمْ فِي أَعْيُنِهِمْ.</p>

Ποῦτι σοι ἡβενούτι: ἡμὸν βοῦν
 Δε ἡσα ἐλὶ ἡσα: ἡμὸν μακτιστός Δε
 βίχων ἐβόλ βίτεν Πβοῖς.

Ποῦτε ἡπεσμις δαχεν πεσχοῦ:
 ασνοβει Δε ἡχε ἡετέ ἡβοκι ἡτωοῦ
 ογοβ ἡπεσβι δητε ἐβόλ.

Σεωοπ Δε ἡφρητ ἡβανέσωο
 ἡένεβ: νοτωρη Δε σεωβι νεμ
 νοῦερνοῦ.

Εὔεβι νοῦψαλθρηον νεμ
 ογκθαρα: ογοβ σεοῦνοϋ δην οῦςμ
 ἡψαλμος.

Αῦκεκ ποτωνδ ἐβόλ δην
 βανὰσαθον: ἀτενκοτ Δε δην οῦατον
 ἡτε ἀμεντ.

Ψω ἡμὸς ἡΠβοῖς: χε βενκ ἐβόλ
 ἡμοι: νεκωιτ τωτωϋ ἐσωωνοῦ αν.

Οῦ τε τμετβγκανος χε ἐνέρβωκ
 ναϋ: ογοβ οῦ πε πιβνοῦ χε
 ἡτενεράπανταν ναϋ.

Παρε νοῦααθον ταρ χη δην
 νοῦχιζ: νιββνοῦ Δε ἡτε νιασεβης
 ἐνατ ἐρωοῦ αν ἡμὸν Δε.

Αλλα πδβης ἡνιασεβης ἐναβενο
 εϋεῖ Δε ἐβρη ἐχωοῦ ἡχε πιτωαπ:

Their houses are safe
 from fear, neither is the rod
 of God upon them.

Their bull breeds
 without failure; their cow
 calves without miscarriage.

They send forth their
 little ones like a flock, and
 their children dance.

They sing to the
 tambourine and harp, and
 rejoice to the sound of the
 flute.

They spend their days in
 wealth, and in a moment go
 down to the grave.

Yet they say to God,
 'Depart from us, for we do
 not desire the knowledge of
 Your ways.

Who is the Almighty,
 that we should serve Him?
 And what profit do we have
 if we pray to Him?"

Indeed their prosperity
 is not in their hand; the
 counsel of the wicked is far
 from me.

How often is the lamp
 of the wicked put out? How
 often does their destruction
 come upon them, the

بُيُوتُهُمْ أَمْنَةٌ مِنَ الْخَوْفِ، وَلَيْسَ
 عَلَيْهِمْ عَصَا اللَّهِ.

تَوْرُهُمْ يَلْقَحُ وَلَا يَخْطِئُ. بَقَرَتُهُمْ
 تَنْتِجُ وَلَا تَسْقُطُ.

يُسْرِحُونَ مِثْلَ الْغَنَمِ رُضْعَهُمْ،
 وَأَطْفَالُهُمْ تَرْقُصُ.

يَحْمِلُونَ الذِّفَّ وَالْعُودَ، وَيُطْرِبُونَ
 بِصَوْتِ الْمِزْمَارِ.

يَقْضُونَ أَيَّامَهُمْ بِالْخَيْرِ. فِي لَحْظَةٍ
 يَهْبِطُونَ إِلَى الْهَوَايَةِ.

فَيَقُولُونَ لِلَّهِ: ابْعُدْ عَنَّا، وَبِمَعْرِفَةِ
 طُرُقِكَ لَا نَسْرُ.

مَنْ هُوَ الْقَدِيرُ حَتَّى نَعْبُدَهُ؟ وَمَاذَا
 نَنْتَفِعُ إِنْ التَّمَسَّنَا؟

هُوَذَا لَيْسَ فِي يَدِهِمْ خَيْرُهُمْ. لَتَبْعُدْ
 عَنِّي مَشُورَةُ الْأَشْرَارِ.

كَمْ يَنْطَفِئُ سِرَاجُ الْأَشْرَارِ، وَيَأْتِي
 عَلَيْهِمْ بَوَارُهُمْ؟ أَوْ يَقْسِمُ لَهُمْ
 أَوْجَاعًا فِي غَضَبِهِ؟

ἐν ἑταζῶντι Δε ἵκετο θανάτου
ἐβόλθεν οὐρανῶν.

Εὐεῶπι Δε ὑφ' ἡρῆτος
θαλάσσης νοσίου: ἡ ὑφ' ἡρῆτος
ἐκκολληθεὶς οὐρανῶν.

Ερε νοσίουπαρχοντα μοῦνη
ἡ νοσίου: ἐρετῶν βίω ναυ καταροῦ
οὐροῦ ἐρεῖμι.

Περὶ βαλ ἐν ἑταζῶντι ἐπερὶ θοῶν:
ἡ περὶ νοσίου Δε ἐβόλ ἡ τοῦ ὑπὸ οὐρανό.

Χε περὶ οὐρανό ὡς ἔστιν περὶ
νεμῶν: οὐροῦ ἡ ἡμεῖς ἡ περὶ ἐβήν
ἀνθρώπων.

Ὡς ὑπὸ οὐρανό ἀνθρώπων ἡ νοσίου
οὐρανῶν: ἡ νοσίου Δε ἐτῶν
ἐκκολληθεὶς.

Οὐροῦ ἡ νοσίου ἐρεῖμι ἡ περὶ
ἡ περὶ οὐρανό: ἡ οὐροῦ ἡ οὐροῦ
ἐρεῖμι.

Περὶ οὐρανό Δε ἀνθρώπων ἡ νοσίου:
περὶ οὐρανό Δε περὶ οὐρανό ἐβόλ.

ἡ νοσίου Δε περὶ οὐρανό ἡ περὶ
ἡ περὶ οὐρανό: ἡ περὶ οὐρανό ἡ
ἐκκολληθεὶς.

Οὐρανῶν Δε ἡ περὶ οὐρανό ἐρεῖμι:
ἡ περὶ οὐρανό Δε ἐρεῖμι.

sorrows God distributes in
His anger?

They are like straw
before the wind, and like
chaff that a storm carries
away.

They say, 'God lays up
one's iniquity for his
children'; let Him
recompense him, that he
may know it.

Let his eyes see his
destruction, and let him
drink of the wrath of the
Almighty.

For what does he care
about his household after
him, when the number of
his months is cut in half?

Can anyone teach God
knowledge, since He judges
those on high?

One dies in his full
strength, being wholly at
ease and secure;

his pails are full of milk,
and the marrow of his bones
is moist.

Another man dies in the
bitterness of his soul, never
having eaten with pleasure.

They lie down alike in
the dust, and worms cover
them.

أَوْ يَكُونُونَ كَالْتَّبَنِ قَدَامَ الرِّيحِ،
وَكَالْعَصَافَةِ الَّتِي تَسْرِقُهَا الرُّوبَعَةُ؟

اللَّهُ يَخْزُنُ إِثْمَهُ لِبَنِيهِ. لِيُجَازِهِ
نَفْسَهُ فَيَعْلَمَ.

لِنَنْظُرُ عَيْنَاهُ هَلَاكَهُ، وَمِنْ حُمَةِ
الْقَدِيرِ يَشْرَبُ.

فَمَا هِيَ مَسَرَّتُهُ فِي بَيْتِهِ بَعْدَهُ، وَقَدْ
تَعَيَّنَ عَدَدُ شُهُورِهِ؟

اللَّهُ يُعَلِّمُ مَعْرِفَةً، وَهُوَ يَقْضِي عَلَى
الْعَالِينَ؟

هَذَا يَمُوتُ فِي عَيْنِ كَمَالِهِ. كُلُّهُ
مُطْمَئِنٌّ وَسَاقِنٌ.

أَحْوَاضُهُ مَلَأَتْهُ لَبَنًا، وَمَخَّ عِظَامِهِ
طَرِيًّا.

وَذَلِكَ يَمُوتُ بِنَفْسٍ مُرَّةٍ وَلَمْ يَذُقْ
خَيْرًا.

كِلَاهُمَا يَضْطَجِعَانِ مَعًا فِي التُّرَابِ
وَالدُّودُ يَغْشَاهُمَا.

Ὡστε ἴσῳσιν ἡμῶντες καὶ
ἀρετῶντες ἔχῳ θέν
οὐμεττολμερος.

Ὡστε τετενναχος καὶ ἀφῶν ἡνι
νοταρχων: οὐτος καὶ ἀφῶν ἴσκεπν
ἢτε νι μανῶπι ἢτε νιασεβης.

Ὡς νηeticsini εἰ πιμωιτ: οὐτος
νοτμῆνι ὑπεραιτοῦ ἡγεμμο.

Καὶ ἀνταῖ ὑπιασεβης ἐοῦελοοῦ ἢτε
ἡτακο: ἐτεβιτοῦ ἐπιδελοοῦ ἢτε ἡχωντ.

Πῶς εἰσαφίρι ἐπεμωιτ ὑπεμθο
ὑπερλο: οὐτος ἡθοῦ ἀφίρι: νῦν εἰσα
ἴμεβῳ ναῖ.

ἡθοῦ ἀνδῖτῃ ἐδανῶδατ οὐτος
ἀπερῶρωις εἰχεν νοῦςλν.

Ἀνέλοχ ναῖ ἢτε εἰσαλαλῆς ἢτε
πῆμαρρος: οὐτος ρωμῖ νῖβεν
ἐφῆμεναῖ εἰσαλοῦ ὑμοῦ οὐτος
εἰσατῆπι εἰσαλω.

Πως τετενῆνομῆ νῆ ἐπαρηβ:
ὑπετενῆ εἰσα ταρ ἡμετον νῆ ἀν.

*Ὁὐὸν ἡ τριάς ἐθοταβ Πεννοῦ
ῶα ἐνεε νευ ῶα ἐνεε ἢτε νιένεε
τηρον. Ἀμην.*

Look, I know your thoughts, and the schemes with which you would wrong me.

For you say, ‘Where is the house of the prince? And where is the tent, the dwelling place of the wicked?’

Have you not asked those who travel the road? And do you not know their signs?

For the wicked are reserved for the day of doom; they shall be brought out on the day of wrath.

Who condemns his way to his face? And who repays him for what he has done?

Yet he shall be brought to the grave, and a vigil kept over the tomb.

The clods of the valley shall be sweet to him; everyone shall follow him, as countless have gone before him.

How then can you comfort me with empty words, since falsehood remains in your answers?”

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

هُوَذَا قَدْ عَلِمْتُ أَفْكَارَكُمْ وَالنِّيَّاتِ
الَّتِي بِهَا تَظْلِمُونَنِي.

لَأَتَّكُمْ تَقُولُونَ: أَيْنَ بَيْتُ الْعَاطِي؟
وَأَيْنَ خِيَمَةُ مَسَاكِينِ الْأَشْرَارِ؟

أَلَمْ تَسْأَلُوا عَابِرِي السَّبِيلِ، وَلَمْ
تَقْطِنُوا لِذَلَالِهِمْ؟

إِنَّهُ لِيَوْمِ الْبَوَارِ يُمَسِّكُ الشَّرِيرَ.
لِيَوْمِ السَّخَطِ يُقَادُونَ.

مَنْ يُعْلِنُ طَرِيقَهُ لَوَجْهِهِ؟ وَمَنْ
يُجَازِيهِ عَلَى مَا عَمِلَ؟

هُوَ إِلَى الْقُبُورِ يُقَادُ، وَعَلَى الْمَذْفَنِ
يُسْهَرُ.

خُلُوْ لَهُ مَدْرُ الْوَادِي. يَرْحَفُ كُلُّ
إِنْسَانٍ وَرَاءَهُ، وَقَدَّامَهُ مَا لَا عَدَدَ
لَهُ.

فَكَيْفَ تُعَزِّوْنَنِي بَاطِلًا وَأَجُوبُكُمْ
بَقِيَّتِ خِيَاتِهِ؟

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

Daniel 14: 1 - 42
دانيال 14 : 1 - 42

<p>ΕΒΟΛ ΘΕΝ ΔΑΝΙΗΛ ΠΙΠΡΟΦΗΤΗΣ: ἐρεπερῆςμοῦ εἶοταβ: ὡπι νεμαν ἀμην εἰχω ἄμος.</p>	<p>A reading from Daniel the prophet, may his blessing be with us. Amen.</p>	<p>من دانيال الصديق، بركته المقدسة تكون معنا. آمين.</p>
<p>ΔΑΝΙΗΛ 14: 1 - 42</p>	<p>Daniel 14: 1 - 42</p>	<p>دانيال 14 : 1 - 42</p>
<p>ΟΤΟΖ ΔΑΝΙΗΛ ΝΑQΟΙ ΝΨΦΗΡΕΝΩΝΘ ΝΕΜ ΠΟΤΡΟ ΠΕ: ΝΑQΤΑΙΝΟΥΤ ΔΕ ΕΒΟΛ ΟΥΤΕ ΝΕQΨΦΗΡ ΤΗΡΟΥ.</p> <p>ΠΕ ΟΥΟΝ ΟΥΔΩΛΟΝ ΝΤΕ ΝΙΡΕΜΒΑΒΥΛΩΝ ΕΠΕQΡΑΝ ΠΕ ΒΗΛ: ΝΑΥΘΟ ΝΟΥΔΑΠΑΝΗ ΕΡΟΥ ἄΜΗΝΙ ΠΕ ΜΗΤ ΣΝΑΥ ΝΕΡΤΟΝ ΝΣΙΜΕΔΑΛΙΟΝ: ΝΕΜ ΘΜΕ ΝΕΣΩΟΥ ΝΕΜ ΣΟΥ ἄΜΕΤΡΙΤΗΣ ΝΗΡΠ.</p> <p>ΠΟΤΡΟ ΔΕ ΝΑQΕΡΣΕΒΗΣΘΕ ἄΜΟΥ: ΟΥΟΖ ΝΑQΟΥΩΥΤ ἄΜΟΥ ἄΜΗΝΙ ΠΕ: ΔΑΝΙΗΛ ΔΕ ΝΘΟΥ ΝΑQΟΥΩΥΤ ἄΠΕQΝΟΥΤ ΠΕ: ΟΥΟΖ ΠΕΧΕ ΠΟΤΡΟ ΝΔΑΝΙΗΛ: ΧΕ ΕΘΒΕ ΟΥ ΧΟΥΩΥΤ ἄΒΗΛ ΑΝ.</p> <p>ΠΕΧΕ ΔΑΝΙΗΛ ΝΑQ ΧΕ ΨΕΡΣΕΒΗΣΘΕ ἄΝΟΚ ΑΝ ΝΖΑΝΙΔΩΛΟΝ ἄΜΟΥΝΚ ΝΧΙΧ: ΑΛΛΑ ΦΝΟΥΤ ΕΤΟΝΘ ΦΗΕΤΑQΘΑΜΙΘ ΝΤΦΕ ΝΕΜ ΠΚΑΖΙ ΟΥΟΖ ΕΤΟΙ ΝΒΟΙΣ ΕΣΑΡΖ ΝΙΒΕΝ ΠΕ ΨΟΥΩΥΤ ἄΜΟΥ.</p> <p>ΟΥΟΖ ΠΕΧΕ ΠΟΤΡΟ ΝΑQ: ΧΕ ΧΜΕΥΙ ΝΘΟΚ ΑΝ ΕΒΗΛ ΧΕ ΟΥΝΟΥΤ ΕQΟΝΘ ΠΕ</p>	<p>And Daniel was a companion of the king, and was the most honored of his friends.</p> <p>Now the Babylonians had an idol called Bel, and every day they spent on it twelve bushels of fine flour and forty sheep and fifty gallons of wine.</p> <p>The king revered it and went every day to worship it. But Daniel worshiped his own God. And the king said to Daniel, "Why do you not worship Bel?"</p> <p>Daniel answered, "Because I do not revere man-made idols, but the living God, who created heaven and earth and has dominion over all flesh."</p> <p>The king said to him, "Do you not think that Bel is a living God? Do you not</p>	<p>وكان دانيال نديماً للملك ومكرماً فوق جميع أصدقائه.</p> <p>وكان لأهل بابل صنم اسمه بال. وكانوا ينفقون له كل يوم اثني عشر أردباً من السميد وأربعين شاة وستة أمتار من الخمر.</p> <p>وكان الملك يعبده وينطلق كل يوم فيسجد له. أما دانيال فكان يسجد لإلهه. فقال الملك لدانيال: لماذا لا تسجد لبال؟</p> <p>فقال دانيال: لأنني لا أعبد اصناماً صنعة الأيدي، بل الإله الحي، خالق السماوات والأرض، الذي له السلطان على كل ذي جسد.</p> <p>فقال له الملك: أتحسب ان بالاً ليس بإله حي؟ أو لا ترى كم يأكل ويشرب كل يوم؟</p>

ωαν χηνανατ αν υπετεροτω υμοσ
νεμ πετερω υμνη.

Εταρωβι ηξε Δανηλ οτοσ
πεχαρ γε: υπερωρεμ ποτρο: φαι ταρ
σαδοτη υμοσ οτκαρι πε: σαβολ δε
υμοσ οτρωμτ πε υπαροτωμ οτδε
υπαρω ελι.

Εταρωβον ηξε ποτρο αρωοτ
εριοτηβ πεχαρ νωοτ: γε ερωπ
αρετενωτεωχοσ ηηι γε ημ εθοτωμ
ηταιδαπανη δεν οτωοτ τετεννωμοτ.

Οτοσ ερωπ ητετενταμοι γε Βηλ
εθοτωμ υμωοτ ερεμοτ ηξε Δανηλ
γε αρωοτα εΒηλ: οτοσ πεξε Δανηλ
υποτρο γε μαρερωπι κατα πεκαρι.

Οτοσ νατερ ωβε πε ριοτηβ ητε
Βηλ σαβολ εριμ νεμ ωηρι: αρι ηξε
ποτρο νεμ Δανηλ επηι υΒηλ.

Οτοσ πεξε ριοτηβ ητε Βηλ: γε
ρηπε ανον τενηαωεναν εβολ: ηοοκ
δε ποτρο χω εδρηι ηηιδρηοτι οτοσ
πηρη οοτρωα: οτοσ ωθαμ υπιρο
αριεφρατιζιν υμοσ υπερωδοτ.

Δκωανι ηρωρη ητεκωτεωωμοτ
εαρωοτωοτ τηροτ ηξε Βηλ: ενεμοτ
τηροτ ανον ιε Δανηλ
φηεταρωεεθοτω εδωρον.

see how much he eats and
drinks every day?"

Then Daniel laughed,
and said, "Do not be
deceived, O king; for this is
but clay inside and brass
outside, and it never ate or
drank anything."

Then the king was
angry, and he called his
priests and said to them, "If
you do not tell me who is
eating these provisions, you
shall die.

But if you prove that Bel
is eating them, Daniel shall
die, because he blasphemed
against Bel." And Daniel
said to the king, "Let it be
done as you have said."

Now, there were seventy
priests of Bel, besides their
wives and children. And the
king went with Daniel into
the temple of Bel.

And the priests of Bel
said, "Behold, we are going
outside; you yourself, O
king, shall set forth the food
and mix and place the wine,
and shut the door and seal it
with your signet.

And when you return in
the morning, if you do not
find that Bel has eaten it all,
we will die; or else Daniel
will, who is telling lies
about us."

فضحك دانيال وقال: لا تضل أيها
الملك، فإن هذا باطنه طين
وظاهره نحاس فلم يأكل قط.

فغضب الملك ودعا كهنته وقال
لهم: إن لم تقولوا لي من الذي
يأكل هذه النفقة تموتون؟

وإن بينتم أن بالاً يأكل هذه، يموت
دانيال لأنه جدف على بال. فقال
دانيال للملك: ليفعل كما تقول.

وكان كهنة بال سبعين كاهناً، ما
خلا النساء والأولاد. فأتى الملك
ودانيال إلى بيت بال.

فقال كهنة بال: ها إنا ننصرف إلى
الخارج وأنت أيها الملك ضع
الاطعمة وامزج الخمر وضعها ثم
اغلق الباب واختم عليه بخاتمك.

وفي غد ارجع، فإن لم تجد بالاً قد
أكل الجميع فإنا نموت، وإلا
فيموت دانيال الذي افترى علينا.

Πηλωτ Δε νε ατερ κατα φρονιν:
εθβε γε νε ατχω νοτωιτ σαδρηι
νητραπεζα εφζηπ: οτοθ νατηνοτ
εδουτη τηροτ πε εβολι ζιτοτφ οτοθ
νατοτωμ υμωοτ πε.

Δσψωπι Δε ετατι εβολι ηνε νη α
ποτρο χω ηνιδρηοτι ναεραφ υβηλ: α
Δανιηλ οταεσαζηι ηνεφάλωοτι ατινι
ναφ ποτκερω ατφωρω υπιερφει τηρε
υπεμθο υποτρο: οτοθ ετατι εβολι
ατωαψθαυ υπιρο οτοθ ατερσφρασιζιν
υμοφ δειν πωδωρ ητε ποτρο
ατωενωοτ.

Πιοτηβ Δε ον ατι ον επιερφει κατα
τοτκαεε νεμ ποτβιόμι νεμ ποτωηρι
ατοτωμ ηνιδρηοτι τηροτ οτοθ ατω
υπιηρι.

Δφωροπη Δε ηνε ποτρο ηωωρη
νεμ Δανιηλ νεμαφ.

Οτοθ πεχε ποτρο ηΔανιηλ γε αν
εεςμοντ ηνε νιτεβς: πεχε Δανιηλ γε
εεςμοντ.

Δσψωπι ετατοτων ηνιρωοτ
αφχοφωτ ηνε ποτρο εχεν τραπεζα
αφωψ εβολι δειν οτηνωτ ηςμν γε ηθοκ
οτηνωτ βηλ υμον ελι ηχωρεφ ζηπ
εδρηι ηδητκ.

They were unconcerned,
for beneath the table they
had made a hidden entrance,
through which they used to
go in regularly and consume
the provisions.

When they had gone out,
the king set forth the food
for Bel. Then Daniel
ordered his servants to bring
ashes and they sifted them
through out the whole
temple in the presence of the
king alone. Then they went
out, shut the door and sealed
it with the king's signet, and
departed.

In the night the priests
came with their wives and
children, as they were
accustomed to do, and ate
and drank everything.

Early in the morning the
king rose and came, and
Daniel with him.

And the king said, "Are
the seals unbroken, Daniel?"
He answered, "They are
unbroken, O king."

As soon as the doors
were opened, the king
looked at the table, and
shouted in a loud voice,
"You are great, O Bel; and
with you there is no deceit,
none at all."

وكانوا يستخفون بالأمر لأنهم
كانوا قد صنعوا تحت المائدة
مدخلاً خفياً يدخلون منه كل يوم
ويلتهمون الجميع.

فلما خرجوا، وضع الملك الأطعمة
لبال. فأمر دانيال غلمانه فأثروا
برماد وذروه في الهيكل كله
بحضرة الملك وحده. ثم خرجوا
واغلقوا الباب وختموا عليه بخاتم
الملك وانصرفوا.

فلما كان الليل دخل الكهنة كعادتهم
هم ونسائهم وأولادهم وأكلوا
الجميع وشربوا.

وبكر الملك في الغد ودانيال معه.

فقال: اسالمة الخواتيم يا دانيال؟
قال سالمة أيها الملك.

ولما فتحت الأبواب، نظر الملك
الى المائدة فهتف بصوت عال:
عظيم أنت يا بال ولا مكر عندك.

Διςωβι ἦξε Δανιηλ οὗτος
αἰάμονι ὑπότρο ἐῷτεμῳ ἐδόντῃ
οὗτος πεξε Δανιηλ ὑπότρο ξε χοῦῳτ
ἐῖκαζι οὗτος ἀριέμι ξε να νιμ νε
ναιῳεντατσί.

Οὗτος πεξε ποτρο ξε τῆνατ
ἐθανῳεντατσί ἡρώμι νεμ θανθιόμι
νεμ θανᾶλωτι.

Οὗτος ἐταῖχωντ ἦξε ποτρο
αἰάμονι ἡνιοτηθ νεμ νοτθιόμι νεμ
νοτῳηρι: αῖταμοῦ ἐνιρῳοῦ ἐτθην
νηῖῳαῖῳ ἐδόντῃ ἐβολθιτοτοῦ
ναῖοῖῳ ἡνιῖτ θιζεν τῆτραπεζα.

Οὗτος αἰθῶβοῦ ἦξε ποτρο αἰτ
ἡβηλ ἐτοτῑ ἡΔανιηλ: αἰοτοχπῑ
ἐθῑρη νεμ πεῑκεεῑφει.

Πε οῖον οὔδρακων ἦτε
νιρεμΒαβτλων θεν ποῖτοπος: φαι
ναῖερσεβεςῶε ὑμοῖ πε.

Οὗτος πεξε ποτρο ἡΔανιηλ: ξε μν
ῡναζος ον ἐφαι ξε οὔθουτ πε θηππε
ις φαι ῑονθ ῑοῖῳ οὗτος ῑῑω:
ὑμονῡχομ ὑμοκ ἐχος ξε οὔνοτ
εῑονθ αν πε: φαι τῆνοῖ οὔν οὔῳτ
ὑμοῖ.

Then Daniel laughed,
and restrained the king from
going in, and Daniel said,
“Look at the floor, and
notice whose footsteps these
are.”

The king said, “I see the
footsteps of men and
women and children.”

Then the king was
enraged, and he seized the
priests and their wives and
children; and they showed
him the secret doors through
which they were
accustomed to enter and
devour what was on the
table.

Therefore, the king put
them to death, and gave Bel
over to Daniel, who
destroyed it and its temple.

There was also a great
dragon, which the
Babylonians revered.

And the king said to
Daniel, “You cannot deny
that this is a living god; so
worship him.”

فضحك دانيال وأمسك الملك لئلا
يدخل الى داخل. وقال دانيال: انظر
البلاط واعرف ما هذه الآثار.

فقال الملك: إنى أرى آثار رجال
ونساء وأولاد وغضب الملك.

حينئذ قبض على الكهنة ونسائهم
وأولادهم، فأروهم الأبواب الخفية
التي يدخلون منها ويأكلون ما
على المائدة.

فقتلهم الملك وأسلم بالاً الى يد
دانيال فحطمه هو وهيكله.

وكان في بابل تنين عظيم وكان
أهلها يعبدونه.

فقال الملك لدانيال: أتقول عن هذا
أيضاً أنه نحاس؟ ها أنه حي يأكل
ويشرب. ولا تستطيع أن تقول أنه
ليس إلهاً حياً فأسجد له؟

Πεξε Δανιηλ χε Πβοιc Πανοῦτ
 ἐτῆναοῦωῡτ ὡμοῡ: χε ἡθοῡ πε Φνοῦτ
 εἶτονδ.

Πθοο Δε ποῦρο μα ερωῡῡι νηι
 τῆναδῶτεβ ὡπιδρακων αῖνε σηϋ νευ
 ὡβωτ: πεξε ποῦρο χε τῆ ὡμοῡ νாக.

Δ Δανιηλ βι νοῦλαμχαπτ νευ
 οῡμῖρεβι νευ θανῡωι: αῡφασοῡ νευ
 νοῡεῖρνοῡ οῡοῡ αῡθαμῖωοῡ
 ἡθανμαςζα: οῡοῡ αῡτ ἔρωῡ
 ὡπιδρακων: οῡοῡ ἐταῡοῡω Δε
 αῡφωχι ἡχε πιδρακων: οῡοῡ πεχαῡ
 ἡχε Δανιηλ χε ἀναῡ
 ἐνηεῡεῡερεσεβεσε ὡμωοῡ.

Δσῡωπι εῡαῡωῡεμ ἡχε
 ηῖρεμΒαβῡλων αῡχωντ ἔμαῡω οῡοῡ
 αῡφονῡοῡ ἔχεν ποῦρο πεχωοῡ χε ἀ
 ποῦρο εῖ Ιοῡδαι: Βηλ αῡῡερωῡωρῡ
 οῡοῡ πιδρακων αῡθῖοβεῡ οῡοῡ
 νικεοῡηβ αῡῡελῡωλοῡ.

Οῡοῡ εῡαῡι δα ποῦρο πεχωοῡ ναῡ
 χε μα Δανιηλ ἐτοῡε ὡμον
 ἡτενηαδῖοβεκ νευ πεκηι.

Εῡαῡναῡ ἡχε ποῦρο χε σεῖνε ἡσωῡ
 εῡαῡω οῡοῡ εῡαῡερανασκαζῖν ὡμοῡ
 αῡτ ἡΔανιηλ νωοῡ.

Daniel said, "I will
 worship the Lord my God,
 for He is the living God.

But if you, O king, will
 give me permission, I will
 slay the dragon without
 sword or club." The king
 said, "I give you
 permission."

Then Daniel took pitch,
 fat, and hair, and boiled
 them together and made
 cakes, which he fed to the
 dragon. The dragon ate
 them, and burst open. And
 Daniel said, "See what you
 have been worshiping!"

When the Babylonians
 heard it, they were very
 indignant and conspired
 against the king, saying,
 "The king has become a
 Jew; he has destroyed Bel,
 and slain the dragon, and
 slaughtered the priests."

Going to the king, they
 said, "Hand Daniel over to
 us, or else we will kill you
 and your household."

The king saw that they
 were pressing him hard, and
 under compulsion, he
 handed Daniel over to them.

فقال دانيال: أنى إنما أسجد للرب
 إلهي لأنه هو الإله الحي.

وأنت أيها الملك اجعل لي سلطاناً
 فأقتل التنين بلا سيف ولا عصا.
 فقال الملك: قد جعلت لك.

فأخذ دانيال زفتاً وشحماً وشعراً
 وطبخها معاً. وصنع أقراصاً
 وجعلها في فم التنين. فأكلها
 التنين فانشق. فقال دانيال انظروا
 معبوداتكم.

فلما سمع بذلك أهل بابل غضبوا
 جداً واجتمعوا على الملك وقالوا:
 إن الملك قد صار يهودياً، فحطم
 بالاً وقتل التنين وذبح الكهنة.

وأثوا إلى الملك وقالوا له: سلم
 إلينا دانيال وإلا قتلناك أنت وآلك.

فلما رآهم الملك ثائرين به، اضطر
 فسلم دانيال إليهم.

Πῶτον Δε ἀγριτεῖ ἐῆρην ἐφ' ἑλακκος
 ἤντε νιμοῖ· οὐτοὺς ναῖχην ἕματ πε
 ἥκοον ἡέροον.

Πε οὐτον Δε ὑαῦτε ἕμοι δέν
 πιλακκος πε· οὐτοὺς νεῦατ' ἡωον
 ἥσωμα ἥνατ ὑπιέροον νεμ ἕσωον
 ἥνατ· τότε ὑποτ' ἡωον ὑπιέροον ἔτε
 ἕματ εἰνα ἥσεοτωμ ἥΔανιηλ.

Οὐτοὺς Ἀββακοῦ πιπροφήτης
 ἐναῖχην δέν ἡονΔεα· οὐτοὺς αἰφίσι
 ἥοτφίσι νεμ εἰανωικ ἐροῦπ δέν
 οὔτκαφην οὐτοὺς ναῖχην ἔτκοι ἐόλοον
 ἐνιδάιωδ.

Πεξε πιαστειλος ἡτε Πβοις
 ἥΔαββακοῦ· ξε ἀλίοι ὑπιὰριστον ἔτε
 ἥτοτκ ἐΒαβυλων ἥΔανιηλ ἐφ' ἑλακκος
 ἡτε νιμοῖ.

Πεξε Ἀββακοῦ ξε παβοις
 Βαβυλων ὑπινατ ἐρος πικελακκος
 ἡτε νιμοῖ ἡωον ἕμοι αν.

Οὐτοὺς πιαστειλος ἡτε Πβοις
 αἰάμοι ἡτὰφε ἥΔαββακοῦ
 αἰτωονον ἕμοι εἰα πῖωι ἡτε
 τεῖαφε αἰχαῖ δέν Βαβυλων ἐῆρην
 εἰξεν πιλακκος δέν ποιοι ἡτε
 πεῖπνετω.

They threw Daniel into
 the lions' den, and he was
 there for six days.

There were seven lions
 in the den, and every day
 they had been given two
 human bodies and two
 sheep; but these were not
 given to them now, so that
 they might devour Daniel.

Now the prophet
 Habakkuk was in Judea. He
 had boiled pottage and had
 broken bread into a bowl,
 and was going into the field
 to take it to the reapers.

But the angel of the
 Lord said to Habakkuk,
 "Take the dinner which you
 have to Babylon, to Daniel,
 in the lions' den."

Habakkuk said, "Sir, I
 have never seen Babylon,
 and I know nothing about
 the den."

Then the angel of the
 Lord took him by the crown
 of his head, and lifted him
 by his hair and set him
 down in Babylon, right over
 the den, with the rushing
 sound of the wind itself.

فالقوه في جب الأسود. فكان هناك
 ستة ايام.

وكان في الجب سبعة أسود يلقي
 لها كل يوم جثتان ونعجتان. فلم
 يلق لها حينئذ شيء لكي تفترس
 دانيال.

وكان حبقوق النبي في أرض
 يهوذا وكان قد طبخ طبخاً وثرث
 خبزاً في جفنة وانطلق إلى
 الصحراء ليحمله للحصادين.

فقال ملاك الرب لحبقوق: احمل
 الغداء الذي معك إلى بابل إلى
 دانيال في جب الأسود.

فقال حبقوق: أيها السيد إني لم
 أري بابل قط ولا أعرف الجب.

فأخذ ملاك الرب بجمته وحمله
 بشعر رأسه ووضعته في بابل عند
 الجب باندهاع روحه.

Ազալ յեօղ նչե ԱΒΒΑΚΟΥ εφχω
 ὁμοσ ὑπαίρητ: χε ΔΑΝΙΗΛ ΔΑΝΙΗΛ βί
 ὑπάριστον ἑταφονορπεφ νாக նչե
 Πβοις.

Πεχε ΔΑΝΙΗΛ χε: ττῶον νாக
 ΦΝΟΥτ χε ακερπαμεν: οτοχ ὑπεκχω
 ἡσω ἡνηετερὰσαπαν ὁμοκ.

Οτοχ αφτωνφ նչե ΔΑΝΙΗΛ
 αφουω: οτοχ πὰγγελος ἡτε ΦΝΟΥτ
 αφτφε ΑΒΒΑΚΟΥ ἡουχοτ χεν ουχοτ
 ἐξρηι ἐπεφμα.

Πουρο Δε αφί χεν πιμαδ ψαψφ
 ἡεχοον αφερρηβι ἐΔΑΝΙΗΛ: αφί ειχεν
 πιλακκος αφχοφφτ ρηππε ις ΔΑΝΙΗΛ
 ναφχευσι πε.

Ազալ յեօղ նչե թուրո ձեն
 օղնիլ յնսն օտոչ քեալ: չե յոօկ
 օղնիլ Πβοις ΦΝΟΥτ յΔΑΝΙΗΛ: օտոչ
 ալենլ յըլլա: նեւ յեօղ ձեն յֆլակκος
 ἡτε նիւոն.

Πη Δε ετοι ἡέτιος ἐπεφτακο:
 αφχίτοτ ἐπιλακκος ατμοτ ἡουχοτ χεν
 օուոտ ὑպεφմօ.

Οτοχ πεχε թուրո չե մարո քրոտ
 ծա տն ὑΦΝΟΥτ յΔΑΝΙΗΛ նչե
 ἡնէψοπ τηροτ ἡτε πκαռ: չե յոօլ քե
 քիբոռեւ քնէտիր ἡնիւնիւ նեւ

Then Habakkuk shouted,
 “Daniel, Daniel! Take the
 dinner which God has sent
 you.”

And Daniel said, “You
 have remembered me, O
 God, and have not forsaken
 those who love You.”

So Daniel arose and ate.
 And the angel of God
 immediately returned
 Habakkuk to his own place.

On the seventh day, the
 king came to mourn for
 Daniel. When he came to
 the den he looked in, and
 there sat Daniel.

And the king shouted
 with a loud voice, “You are
 great, O Lord God of
 Daniel, and there is no other
 besides You.” And he pulled
 Daniel out,

and threw into the den
 the men who had attempted
 his destruction, and they
 were devoured immediately
 before his eyes.

Then the king said, “Let
 all the inhabitants of the
 whole earth fear the God of
 Daniel: for he is the Savior,
 working signs, and wonders
 in the earth: who has

ֆնադի իբօղ ֆառա: յա ճանիալ. յա
 ճանիալ. իճ զգաւ ճի Մրսն ի
 ի.

ֆֆալ ճանիալ: իլլ իճ ճրտնի իլլ
 տճն ճին յիբոն.

Ոքա ճանիալ Մալ Որ ճալ իլլ
 իբօղ ի իստն իլլ իլլ.

Ոֆ իլլ իլլ իլլ իլլ իլլ
 իլլ ճանիալ. իլլ իլլ իլլ
 իլլ իլլ իլլ.

ֆիլլ իլլ իլլ իլլ իլլ
 իլլ իլլ իլլ իլլ իլլ
 իլլ. իլլ իլլ իլլ իլլ.

Մա ճին իլլ իլլ իլլ
 իլլ իլլ, իլլ իլլ իլլ
 իլլ.

ֆֆալ իլլ: իլլ իլլ իլլ
 իլլ իլլ իլլ, իլլ իլլ
 իլլ իլլ. իլլ իլլ իլլ իլլ
 իլլ իլլ.

νιψῆρηι εἰς ἐκ πικρῶν: οὐτος ἡ θοῇ πε
ἐταφνοθευ ἡ Δανιηλ ἐβόλθεν
ἐλακκος ἡ νιμω.

*Οὐτως ἡ τριάς ἐθοῦαβ Πεννοῦτ
ὡς ἐνεῖς νευ ὡς ἐνεῖς ἡ τε νιῖνεῖς
τηροῦ. Ἀμην.*

delivered Daniel out of the
lions' den."

*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 τῷ Δαυὶδ κζ: ζ, η

Psalm 27: 7, 8

المزمور 27: 7 ، 8

Ἐμαρῶντ ἡνε Πβοικ Φνοῦτ: σε
αἰσῶτεμ ἐπῆρων ἡ τε πατωβ:
Πβοικ πε παβονῆος νευ παρεῖτ ἐρηι
ἐχω: ἀπαρητ ερζελπισ ἐροῦ.
Ἀλληλοῦα.

Blessed be The Lord,
because He has heard the
voice of my supplications.
The Lord is my strength
and my shield. My heart
trusted in Him. *Alleluia.*

مبارك الرب الإله، لأنه سمع
صوت تضرعي. الرب هو عوني
وناصري. عليه اتكل قلبي.
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.

Οὐὰναστωσις ἐβόλ θεν
πιεταστελιον 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 Δ: ἀα - ἀζ

Luke 4: 31 - 37

لوقا 4: 31 - 37

<p>Οτοζ αϥι̇ ε̇δρηι̇ ε̇Καφαρναουμ οτβακι̇ ν̇τε ̇Γαλιλαι̇α: οτοζ̇ ναϥ̇τ̇εβω νωοτ̇ δ̇εν̇ νι̇Cαββατον̇.</p>	<p>Then He went down to Capernaum, a city of Galilee, and was teaching them on the Sabbaths.</p>	<p>وَانْحَدَرَ إِلَى كَفَرْنَاهُومَ مَدِينَةٍ مِنَ الْجَلِيلِ وَكَانَ يُعَلِّمُهُمْ فِي السَّبُّوتِ.</p>
<p>Οτοζ̇ ναττωμ̇τ̇ ε̇xeṅ τεϥ̇εβω̇ xε ναρε̇ πεϥαxι̇ xη̇ δ̇εν̇ οτερ̇ω̇ω̇ι̇.</p>	<p>And they were astonished at His teaching, for His word was with authority.</p>	<p>فَبْهَتُوا مِنْ تَعْلِيمِهِ لَأَنَّ كَلَامَهُ كَانَ بِسُلْطَانٍ.</p>
<p>Οτοζ̇ νε̇ οτον̇ οτρωμ̇ι̇ δ̇εν̇ †cυναγωγη̇ ε̇οτον̇ οτ̇π̇νευμα̇ ν̇Δεμων̇ ν̇ακαθαρτον̇ νεμαϥ̇: οτοζ̇ αϥω̇ϥ̇ ε̇βoλ̇ ε̇πω̇ω̇ι̇ δ̇εν̇ οτ̇ν̇ι̇ω̇† ν̇δ̇ρωοτ̇.</p>	<p>Now in the synagogue there was a man who had a spirit of an unclean demon. And he cried out with a loud voice, saying,</p>	<p>وَكَانَ فِي الْمَجْمَعِ رَجُلٌ بِهِ رُوحُ شَيْطَانٍ نجسٍ فَصَرَخَ بِصَوْتٍ عَظِيمٍ قَائِلًا:</p>
<p>xε̇ α̇δoκ̇ νεμ̇αν̇ Ϸoκ̇ Ιηcυċ Πιρεμ̇ναζαρεθ̇ ε̇τακι̇ ε̇τακoν̇: †cωοτ̇η̇ μ̇μοκ̇ xε̇ ν̇θoκ̇ νιμ̇ π̇α̇ς̇ιoς̇ ν̇τε̇ Φ̇νοτ̇†.</p>	<p>“Let us alone! What have we to do with You, Jesus of Nazareth? Did You come to destroy us? I know who You are, the Holy One of God!”</p>	<p>«آه مَا لَنَا وَلَكَ يَا يَسُوعُ النَّاصِرِيُّ! أَتَيْتَ لَتُهْلِكَنَا! أَنَا أَعْرِفُكَ مَنْ أَنْتَ: قُدُّوسُ اللَّهِ».</p>
<p>Οτοζ̇ αϥε̇ρε̇πιτιμ̇αν̇ ναϥ̇ ν̇xε̇ Ιηcυċ εϥ̇xω̇ μ̇μοċ: xε̇ θωμ̇ ν̇ρωκ̇ οτοζ̇ α̇μοτ̇ ε̇βoλ̇ ν̇δ̇ητϥ̇: οτοζ̇ ε̇τα̇ π̇δεμων̇ cατϥ̇ ε̇θ̇μ̇η† αϥ̇ι̇ ε̇βoλ̇ ν̇δ̇ητϥ̇: μ̇πεϥ̇† ε̇λι̇ ν̇εμ̇καż ναϥ̇.</p>	<p>But Jesus rebuked him, saying, “Be quiet, and come out of him!” And when the demon had thrown him in their midst, it came out of him and did not hurt him.</p>	<p>فَانْتَهَرَهُ يَسُوعُ قَائِلًا: «أَخْرَسْ وَأَخْرِجْ مِنْهُ». فَصَرَ عَهُ الشَّيْطَانُ فِي الْوَسْطِ وَخَرَجَ مِنْهُ وَلَمْ يَضُرَّهُ شَيْئًا.</p>
<p>Οτοζ̇ οτ̇ν̇ι̇ω̇† ν̇zο†̇ αϥω̇ω̇πι̇ zιxωοτ̇ τηροτ̇ οτοζ̇ νατ̇cαxι̇ νεμ̇ νοτ̇ε̇ρηoτ̇ εϥ̇xω̇ μ̇μοċ: xε̇ οτ̇ πε̇ πα̇ιcαxι̇: xε̇ δ̇εν̇ οτερ̇ω̇ω̇ι̇ νεμ̇ οτ̇xομ̇ ε̇ροταżcαżνι̇ ν̇ν̇ι̇π̇νευμα̇ ν̇ακαθαρτον̇ οτοζ̇ cε̇νηoτ̇ ε̇βoλ̇.</p>	<p>Then they were all amazed and spoke among themselves, saying, “What a word this is! For with authority and power He commands the unclean spirits, and they come out.”</p>	<p>فَوَقَعَتْ دَهْشَةٌ عَلَى الْجَمِيعِ وَكَانُوا يُخَاطَبُونَ بَعْضُهُمْ بَعْضًا قَائِلِينَ: «مَا هَذِهِ الْكَلِمَةُ! لِأَنَّهُ بِسُلْطَانٍ وَقُوَّةٍ يَأْمُرُ الْأَرْوَاحَ النَّجِسَةَ فَتَخْرُجُ».</p>
<p>Οτοζ̇ νε̇ οτ̇ċμ̇η̇ cηρ̇ ε̇βoλ̇ ε̇θ̇β̇ητϥ̇ δ̇εν̇ μ̇αι̇ νι̇β̇εν̇ ν̇τε̇ †περι̇xωροċ.</p>	<p>And the report about Him went out into every place in the surrounding region.</p>	<p>وَخَرَجَ صَيْتٌ عَنْهُ إِلَى كُلِّ مَوْضِعٍ فِي الْكُورَةِ الْمُحِيطَةِ.</p>

Πῶς φα Πέννοτ πε γα ἐνεε
 ἵτε νι ἐνεε: ἄμην.

Glory be to God forever.

والمجد لله دائماً.

Liturgy Readings

قراءات القدا

The Pauline Epistle

رسالة بولس الرسول

Παῦλος φῶκ ὑΠενβοις Ἰησοῦς
 Πιχρίστος: πᾶποστολος ἐθαεμ:
 φηέτατθαυγ ἐπιζωεννοτχι ἵτε
 Φνοτ.

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.

Θεβρεος ις: ζ - ις

Hebrews 13: 7 - 16

العبرانيين 13: 7 - 16

Αριφμετὶ ἵνετενεζτσοτμενος
 νηέτατθαχι νεμωτεν ὑπιαχι ἵτε
 Φνοτ: να ἐτετεν νατ ἐπιζινι ἐβολ
 ἵτε ποτзинмωγ γωπι ἐρετενὸνι
 ὑποτναετ.

Remember those who rule over you, who have spoken the word of God to you, whose faith follow, considering the outcome of their conduct.

أذكروا مُرْشِدِيكُمْ الَّذِينَ كَلَّمُوكُمْ بِكَلِمَةِ اللَّهِ. أَنْظَرُوا إِلَى نَهَائِهِ سِيرَتِهِمْ فَتَمَثَّلُوا بِإِيمَانِهِمْ.

Ἰησοῦς Πιχρίστος ἵσαχ νεμ φοοτ
 ἵθοτ ἵθοτ πε νεμ γα ἐνεε.

Jesus Christ is the same yesterday, today, and forever.

يَسُوعُ الْمَسِيحُ هُوَ هُوَ أَمْسًا وَالْيَوْمَ وَإِلَى الْأَبَدِ.

Θανέβω ἵνοτθο ἵρητ ὀτοε
 ἵγυεμμο ὑπεἵθοροτοτεβ ἵηνοτ
 ἐβολ: νανεσ ταρ ἐταχρε πετενεητ
 θεν ὀτῆμοτ: θεν θανῆρνοτὶ ἀν ναί
 ἐτε ὑποτχεμζηνοτ ἵζητοτ ἵχε
 νηεθμογ ἵζητοτ.

Do not be carried about with various and strange doctrines. For it is good that the heart be established by grace, not with foods which have not profited those who have been occupied with them.

لَا تُسَاقُوا بِتَعَالِيمٍ مُتَنَوِّعَةٍ وَغَرِيبَةٍ، لِأَنَّهُ حَسَنٌ أَنْ يُثَبَّتَ الْقَلْبُ بِالنِّعْمَةِ، لَا بِأَطْعِمَةٍ لَمْ يَنْتَفِعْ بِهَا الَّذِينَ تَعَاطَوْهَا.

Εοτοῖνταν ὑμᾶτ ἵοτμα
 ἵεργωοτγυ: φαι ἐτε ὑμοντοτ ἐργγυ

We have an altar from which those who serve the

لَنَا مَذْبَحٌ لَا سُلْطَانٌ لِلَّذِينَ يَخْدُمُونَ الْمَسْكَنَ أَنْ يَأْكُلُوا مِنْهُ.

ἐοῦται ἐβολὴ νῆστις ἢ καὶ νηστειῶν
ἡ τῆς κληρονομίας.

Πιζωοῦνται γὰρ ἐτε ὡς τῶν
ὑποκόσμων ἐξοῦν ἐν ἡρώδεσσι ἔχον
φύσιν ἐβολὴ ζωτικὴ ὑπάρχουσα
ὡς τρεῖς πτωμα ἢ τε καὶ σαβολὴ
ἡ τῆς παρεμβολῆς.

Ὅθεν φαι πόλις ἡσυχίας
ἡ τελευτῶσα ὑπὸ λαοῦ ἐβολὴ ζωτικὴ
περὶ κόσμου ὡς ἡ ἀφ' ἑαυτῶν
σαβολὴ ἡ τῆς πύλης.

Ἰσοῦς οὖν μαρτυροῦν ἐβολὴ
ζωτικὴ σαβολὴ ἡ τῆς παρεμβολῆς ἐν φαι
ὑπερβαλὼν ἔρον.

Ὑμῶνται γὰρ ὑπαίμα ἡσυχίας
ἐκκομῶν ἀλλὰ ὁ ἡσυχίας ἐτελεσθῆναι
ἡσυχίας.

Μαρτυροῦν οὖν ἐξ ἑαυτῶν ἐβολὴ ζωτικὴ
ἡ ζωτικὴ ὡς ἡσυχίας ἡσυχίας ἡσυχίας
ὑποκόσμων ἐτε φαι πε πόλις ἡσυχίας
ἡσυχίας ὡς ἡσυχίας ὑπερβαλὼν ἐβολὴ.

Ἰσοῦς γὰρ ἐβόησεν ὅτι καὶ
ἡσυχίας ὑπερβαλὼν
ζωτικὴ ὡς ἡσυχίας γὰρ ὑπαίμα
ὡς τρεῖς πτωμα ὑποκόσμων.

*Πιζωοῦνται γὰρ μαρτυροῦν καὶ
τῆς κληρονομίας: καὶ ἡμῶν ἐστω.*

tabernacle have no right to eat.

For the bodies of those animals, whose blood is brought into the sanctuary by the high priest for sin, are burned outside the camp.

Therefore, Jesus also, that He might sanctify the people with His own blood, suffered outside the camp.

Therefore, let us go forth to Him, outside the camp, bearing His reproach.

For here we have no continuing city, but we seek the one to come.

Therefore, by Him let us continually offer the sacrifice of praise to God, that is, the fruit of our lips, giving thanks to His name.

But do not forget to do good and to share, for with such sacrifices God is well pleased.

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

فَإِنَّ الْحَيَوَانَاتِ الَّتِي يُدْخَلُ بِدَمِهَا
عَنِ الْخَطِيئَةِ إِلَى الْأَقْدَاسِ بِيدِ
رَبِّ السَّكَنِ تُحْرَقُ أَجْسَامُهَا
خَارِجَ الْمَحَلَّةِ.

لِذَلِكَ يَسُوعُ أَيْضًا، لِكَيْ يُقَدِّسَ
الشَّعْبَ بِدَمِ نَفْسِهِ، تَأَلَّمَ خَارِجَ
الْمَحَلَّةِ.

فَلْنَخْرُجْ إِذَا إِلَيْهِ خَارِجَ الْمَحَلَّةِ
حَامِلِينَ عَارَهُ.

لَأَنَّ لَيْسَ لَنَا هُنَا مَدِينَةً بَاقِيَةً، لَكِنَّا
نَطْلُبُ الْعَتِيدَةِ.

فَلْنُقَدِّمْ بِهِ فِي كُلِّ حِينٍ لِلَّهِ ذَبِيحَةَ
التَّسْبِيحِ، أَيِ ثَمَرِ شِفَاهِ مُعْتَرِفَةٍ
بِاسْمِهِ.

وَلَكِنْ لَا تَنْسُوا فِعْلَ الْخَيْرِ
وَالْتَّوَزُّعِ، لِأَنَّهُ بِذَبَائِحَ مِثْلِ هَذِهِ
يُسَرُّ اللَّهُ.

*نعمة الله الأب تكون مع جميعكم.
أمين.*

The Catholic Epistle الكاثوليكون

Καθολικον ἐβόλθεν περὶ τοῦ ἐπιστολῆς ἡτέρας περὶ τοῦ Ἰωάννου. Ἀμήν. ἡμεῖς.	The Catholic Epistle from the First Epistle of our teacher St. John. May his blessings be with us. Amen. My beloved.	الكاثوليكون من رسالة معلمنا يوحنا الرسول الأولى، بركته المقدسة تكون معنا. آمين. يا أحبائي.
Ἄ Ἰωάννης Δ: ζ - ιε'	1 John 4: 7 - 16	1 يوحنا 4: 7 - 16
ἡμεῖς ἀγαπᾶμεν ἁλλήλους ὡς ἐκ τοῦ ἀγαπᾶμεν τὸν Θεόν· ὁ ἀγαπᾶ τὸν Θεόν καὶ ὁ ἀγαπᾶται ἐκ τοῦ Θεοῦ καὶ ὁ ἀγαπᾶται τὸν Θεόν.	Beloved, let us love one another, for love is of God; and everyone who loves is born of God and knows God.	أَيُّهَا الْأَحِبَّاءُ، لِنُحِبَّ بَعْضُنَا بَعْضًا، لَأَنَّ الْمَحَبَّةَ هِيَ مِنَ اللَّهِ، وَكُلُّ مَنْ يُحِبُّ فَقَدْ وُلِدَ مِنَ اللَّهِ وَيَعْرِفُ اللَّهَ.
ὁ ἀγαπᾶ τὸν Θεόν καὶ ὁ ἀγαπᾶται τὸν Θεόν.	He who does not love does not know God, for God is love.	وَمَنْ لَا يُحِبُّ لَمْ يَعْرِفِ اللَّهَ، لَأَنَّ اللَّهَ مَحَبَّةٌ.
ἡμεῖς ἀγαπᾶμεν τὸν Θεόν καὶ ὁ ἀγαπᾶται τὸν Θεόν.	In this the love of God was manifested toward us, that God has sent His only begotten Son into the world, that we might live through Him.	بِهَذَا أَظْهَرَتْ مَحَبَّةُ اللَّهِ فِيْنَا أَنَّ اللَّهَ قَدْ أَرْسَلَ ابْنَهُ الْوَحِيدَ إِلَى الْعَالَمِ لِكَيْ نَحْيَا بِهِ.
ὁ ἀγαπᾶ τὸν Θεόν καὶ ὁ ἀγαπᾶται τὸν Θεόν.	In this is love, not that we loved God, but that He loved us and sent His Son to be the propitiation for our sins.	فِي هَذَا هِيَ الْمَحَبَّةُ: لَيْسَ أَنَّنَا نَحْنُ أَحْبَبْنَا اللَّهَ، بَلْ أَنَّهُ هُوَ أَحْبَبَنَا، وَأَرْسَلَ ابْنَهُ كَفَّارَةً لِخَطَايَانَا.
ἡμεῖς ἀγαπᾶμεν τὸν Θεόν καὶ ὁ ἀγαπᾶται τὸν Θεόν.	Beloved, if God so loved us, we also ought to love one another.	أَيُّهَا الْأَحِبَّاءُ، إِنْ كَانَ اللَّهُ قَدْ أَحْبَبَنَا هَكَذَا، يَتَّبِعِي لَنَا أَيْضًا أَنْ يُحِبَّ بَعْضُنَا بَعْضًا.

Φνοτ̣ ἡπε ἕλι νατ̣ ἐροϋ ἐνεε:
ἐωπα ανωανυενρε νενηρηοτ̣ Φνοτ̣
ωοπ̣ ν̄δ̄ητεν οτοε τεϙάσπη χηκ̣ ἐβοδ̣
ν̄δ̄ρηι ν̄δ̄ητεν.

No one has seen God at any time. If we love one another, God abides in us, and His love has been perfected in us.

اللَّهُ لَمْ يَنْظُرْهُ أَحَدٌ قَطُّ. إِنْ أَحَبَّ
بَعْضُنَا بَعْضًا، فَاللَّهُ يَنْتَبُتُ فِيْنَا،
وَمَحَبَّتُهُ قَدْ تَكَمَّلَتْ فِيْنَا.

The Acts الإبركسيس

<p>Πραξις ἡ τε νενηιοῦ ἡ ἀποστολῶς: ἐρε ποῦςμοῦ εἶοναβ ὡπι νεμλν. Δμην.</p>	<p>The Acts of our fathers the apostles, may their blessings be with us all. Amen.</p>	<p>فصل من أعمال آبائنا الرسل الأطهار المشمولين بنعمة الروح القدس، بركتهم تكون معنا. آمين.</p>
<p>Πραξις κβ: ιζ - κδ</p>	<p>Acts 22: 17 - 24</p>	<p>أعمال 22: 17 - 24</p>
<p>Δσῶπι δε ἐταικοττ ἐλερονταλνμ ογοζ ειερῖρος ετχεσε θεν περφει αἰῶπι δεν οῦτωμτ.</p> <p>Ογοζ αἰνατ ἐροϋ εϋζω ὕμοσ νηι: ζε ιης ὕμοκ ἀμοτ ἡχωλεμ ἐβολ δεν λερονταλνμ: ζε οῦνι σεναβι μετμεορε ἡτοτκ αν εοβητ.</p> <p>Δνοκ ζω πεζνι ζε Πβοις: ἡωωοτ σεεῖμ ζε ἀνοκ ναιζιοῦ ἐπῶτεκο ογοζ ναιζιοῦ κατὰ σῖνασση νιβεν ἡννεοναζτ ἐροκ.</p> <p>Ογοζ ζοτε ἐνατναφων ἐβολ ὕπςνοϋ ἡστεφανος πεκυαρτρως: ἀνοκ ζω ναιοζι ἐρατ ἐαιτματ ογοζ ναι ἀρεζ ἐνιζβωσ ἡτε νηενατδωτεβ ὕμοϋ.</p> <p>Ογοζ πεχαϋ νηι ζε μωυι: ζε ἀνοκ τῆναοτορpk ἐζανεθνος ετοτ ἡοτ.</p> <p>Πατσωτεμ δε ἐροϋ ὡα παισαζι: ογοζ ατβici ἡτοῦςμν ἐζρηνι ετζω ὕμοσ: ζε ἀλι φαι ὕπαιρητ ἐβολ ζιζεν</p>	<p>Now it happened, when I returned to Jerusalem and was praying in the temple, that I was in a trance.</p> <p>And saw Him saying to me, ‘Make haste and get out of Jerusalem quickly, for they will not receive your testimony concerning Me.’</p> <p>So I said, ‘Lord, they know that in every synagogue I imprisoned and beat those who believe on You.</p> <p>And when the blood of Your martyr Stephen was shed, I also was standing by consenting to his death, and guarding the clothes of those who were killing him.’</p> <p>Then He said to me, ‘Depart, for I will send you far from here to the Gentiles.’”</p> <p>And they listened to him until this word, and then they raised their voices and said, “Away with such a</p>	<p>وَحَدَّثَ لِي بَعْدَ مَا رَجَعْتُ إِلَى أُورُشَلِيمَ وَكُنْتُ أَصَلِّي فِي الْهَيْكَلِ أَنِّي حَصَلْتُ فِي غَيْبَةٍ.</p> <p>فَرَأَيْتُهُ قَائِلًا لِي: أَسْرِعْ وَاخْرُجْ عَاجِلًا مِنْ أُورُشَلِيمَ لِأَنَّهُمْ لَا يَقْبَلُونَ شَهَادَتَكَ عَنِّي.</p> <p>فَقُلْتُ: يَا رَبُّ هُمْ يَعْلَمُونَ أَنِّي كُنْتُ أَحْبِسُ وَأَضْرِبُ فِي كُلِّ مَجْمَعِ الَّذِينَ يُؤْمِنُونَ بِكَ.</p> <p>وَحِينَ سَفَكَ دَمَ اسْتِفَانُوسَ شَهِيدِكَ كُنْتُ أَنَا وَاقِفًا وَرَاضِيًا بِقَتْلِهِ وَحَافِظًا ثِيَابَ الَّذِينَ قَتَلُوهُ.</p> <p>فَقَالَ لِي: اذْهَبْ فَإِنِّي سَأَرْسِلُكَ إِلَى الْأُمَمِ بَعِيدًا.</p> <p>فَسَمِعُوا لَهُ حَتَّى هَذِهِ الْكَلِمَةِ ثُمَّ صَرَخُوا قَائِلِينَ: خُذْ مِثْلَ هَذَا مِنَ الْأَرْضِ لِأَنَّهُ كَانَ لَا يَجُوزُ أَنْ يَعِيشَ.</p>

Ἰκαρι οὐ γὰρ ὑμῶν ἀνὴρ ἐστίν.

Ἐταυ δὲ ἐβόλ οὐτος ἐρσιτ
ἡνοῦθως οὐτος ἐρσετ ὑμῶν ἐπὶ ἀν.

Ἀφῆκεθεν ἡμεῖς πικρὰ ἀρχὴ
ἐπορεύει ἐξ οὐτοῦ ἐπὶ παρεμβολῆς.

*Πισαὶ δὲ ἡμεῖς Πῶς ἐξελθὼν οὐτος
ἐξελθὼν: ἐξελθὼν οὐτος ἐξελθὼν:
ἔσεν ἡμεῖς ἡμεῖς ἡμεῖς ἡμεῖς
ἀμήν.*

fellow from the earth, for he is not fit to live!”

Then, as they cried out and tore off their clothes and threw dust into the air,

the commander ordered him to be brought into the barracks.

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

وَاذْكَارُوا يَصِيحُونَ وَيَطْرَحُونَ
ثِيَابَهُمْ وَيَزْمُونَ غُبَاراً إِلَى الْجَوِّ.

أَمَرَ الْأَمِيرُ أَنْ يَذْهَبَ بِهِ إِلَى
الْمَعْسَرِ.

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

The Liturgy Psalm

مزمو القدا

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

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

Ψαλμος τῷ Δαυὶδ κζ': β

Ὡς τε Πῶς ἐπὶ ῥωτ ἡμεῖς
πατῶν: ἔσεν ἡμεῖς πατῶν οὐβηκ: ἔσεν
ἡμεῖς πατῶν ἡμεῖς ἐπὶ ῥωτ: οὐβη
πεκερφει ἐπορεύει. Ἀλλήλουϊα.

Psalm 27: 2

Hear the voice of my supplications when I cry to You, when I lift up my hands toward Your holy sanctuary. *Alleluia.*

المزمور 27: 2

استمع يارب صوتي تضرعي إذ
أبتهل إليك، وإذ أرفع يدي إلى
هيكل قدسك. *هليلويا.*

The Liturgy Gospel

إنجيل القدا

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.

Ὡς τε Πῶς ἐπὶ ῥωτ ἡμεῖς
πατῶν: ἔσεν ἡμεῖς πατῶν οὐβηκ: ἔσεν
ἡμεῖς πατῶν ἡμεῖς ἐπὶ ῥωτ: οὐβη
πεκερφει ἐπορεύει. Ἀλλήλουϊα.

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

فصل من إنجيل معلمنا متي
البشير. بركاته علينا آمين.

Οτοϑ ἐταϑὶ ἐβολ ἡματ ἵνε Ιησοϑ
αϑωεναϑ ἐνικα ἵτε Ττροϑ νεμ
τῑδων.

Then Jesus went out from there and departed to the region of Tyre and Sidon.

ثُمَّ خَرَجَ يَسُوعُ مِنْ هُنَاكَ
وَانْصَرَفَ إِلَى نَوَاحِي صُورَ
وَصَيْدَا.

Οτοϑ ιϑ οτῑμι ἵχανανεᾶ αῑ
ἐβολθεν νιδιῃ ἐτε ἡματ οτοϑ ναϑωϑ
ἐβολ εϑω ἡμοϑ: κε ναι θαροι Παβοιϑ
Πωηρι ἵδατιδ: ταϑερι τῑμκνοτ
οτον οτδεμων νεμαϑ.

And behold, a woman of Canaan came from that region and cried out to Him, saying, “Have mercy on me, O Lord, Son of David! My daughter is severely demon-possessed”.

وَإِذَا امْرَأَةٌ كَنْعَانِيَّةٌ خَارِجَةٌ مِنْ تِلْكَ
التَّخُومِ صَرَخَتْ إِلَيْهِ: «ارْحَمْنِي يَا
سَيِّدُ يَا ابْنَ دَاوُدَ. ابْنَتِي مَجْنُونَةٌ
جِدًّا».

Πθοϑ δε ἡπεϑεροτῶ ναϑ ἵοτϑαϑι:
οτοϑ ατὶ ἵνε νεϑμαθηϑε αττῑο ἐροϑ
ετϑω ἡμοϑ: κε χα ται ῑμι ἐβολ κε
ῑωϑ ἐβολ καμενην.

But He answered her not a word. And His disciples came and urged Him, saying, “Send her away, for she cries out after us”.

فَلَمْ يُجِبْهَا بِكَلِمَةٍ. فَتَقَدَّمَ تَلَامِيذُهُ
وَطَلَبُوا إِلَيْهِ قَائِلِينَ: «أَصْرِفْهَا
لَأَنَّهَا تَصِيخُ وَرَاءَنَا!».

Πθοϑ δε αϑεροτῶ πεϑαϑ: κε
ἡποτϑοτοϑ θα ῑλι ἐβηλ ἐνιῑϑωτ
ετϑωρεμ ἵτε πηι ἡΠιϑραηλ.

But He answered and said, ‘I was not sent except to the lost sheep of the house of Israel’.

فَاجَابَ: «لَمْ أَرْسَلْ إِلَّا إِلَى خِرَافِ
بَيْتِ إِسْرَائِيلَ الضَّالَّةِ».

Πθοϑ δε αῑ αϑωωϑ ἡμοϑ εϑω
ἡμοϑ: κε Παβοιϑ ἀριβοῖν ἐροι.

Then she came and worshiped Him, saying, “Lord, help me!”

فَأَتَتْ وَسَجَدَتْ لَهُ قَائِلَةً: «يَا سَيِّدُ
أَعْنِي».

Πθοϑ δε αϑεροτῶ πεϑαϑ κε νανεϑ
αν ἐελ πωικ ἵηωηρι ἐτηϑ ἵηιοτῑωρ.

But He answered and said, “It is not good to take the children's bread and throw it to the little dogs”.

فَاجَابَ: «لَيْسَ حَسَنًا أَنْ يُؤْخَذَ
خُبْزُ الْبَنِينَ وَيُطْرَحَ لِلْكِلَابِ».

Πθοϑ δε πεϑαϑ κε ϑε Παβοιϑ: κε
ϑαρ ῑρε νικεοτῑωρ οτωμ ἐβολθεν
νιλεϑλιϑι ἵηῑατῑει ἐβολῑ τραπεϑα
ἵτε νοτῑϑετ.

And she said, “Yes, Lord, yet even the little dogs eat the crumbs which fall from their masters’ table”.

فَقَالَتْ: «نَعَمْ يَا سَيِّدُ. وَالْكِلَابُ
أَيْضًا تَأْكُلُ مِنَ الْفُتَاتِ الَّتِي يَسْقُطُ
مِنْ مَائِدَةِ أَرْبَابِهَا».

Τοτε αϑεροτῶ ἵνε Ιησοϑ πεϑαϑ
ναϑ: κε ῶ τῑμι οτνιϑτ πε πεναϑτ
εϑῑωπι νε ἡϑρητ ἐτε οταϑϑ: οτοϑ

Then Jesus answered and said to her, “O woman, great is your faith! Let it be to you as you desire”. And

حِينَئِذٍ قَالَ يَسُوعُ لَهَا: «يَا امْرَأَةٌ
عَظِيمَ إِيمَانِكَ! لِيَكُنْ لَكَ كَمَا
تُرِيدِينَ». فَشَفِيَتْ ابْنَتُهَا مِنْ تِلْكَ
السَّاعَةِ.

ακοῦσαι ἦξε τεσπερι ιςεν ἰοῖνο
ἐτε ἡμαρ.

Οτοζ ἐταγοῦτεβ ἐβολ ἡμαρ ἦξε
Ιησοῦς: ἀπὶ ἐσκεν φιομ ἦτε ἱδάλιελ:
οτοζ ἀφῡεναφ ἐxen οὔτωοτ οτοζ
ναφγεμσι ἡμαρ πε.

Οτοζ ἀτὶ θαροφ ἦξε θαννιῡ
ἡμῃ: ἐοτον θανδάλειτ νεμωοτ νεμ
θανβελλειτ νεμ θανκοτρ νεμ
θανζαβετ: νεμ θανκεμῃ οτοζ
αγχιτοτ ἐθρηι θα νεφδάλαιτ οτοζ
αφερφαθρι ἐρωοτ.

Θωστε ἦτε νιμῃ ερῡφηρι εἵνατ
ἐνιέβωοτ εἵτασι: νεμ νιδάλειτ εἵμοῡ
νεμ νιβελλειτ εἵνατ ἡβολ: νεμ
νικοτρ εἵτωτεμ: οτοζ ἀτῶοτ
ἡφνοτ ἡΠισρανλ.

*Πῶοτ φα Πεννοτ πε ῡα ἐνεθ
ἦτε νι ἐνεθ: ἡμην.*

her daughter was healed
from that very hour.

Jesus departed from
there, skirted the Sea of
Galilee, and went up on the
mountain and sat down
there.

Then great multitudes
came to Him, having with
them the lame, blind, mute,
maimed, and many others;
and they laid them down at
Jesus' feet, and He healed
them.

So the multitude
marveled when they saw the
mute speaking, the maimed
made whole, the lame
walking, and the blind
seeing; and they glorified
the God of Israel.

Glory be to God forever.

ثُمَّ انْتَقَلَ يَسُوعُ مِنْ هُنَاكَ وَجَاءَ
إِلَى جَانِبِ بَحْرِ الْجَلِيلِ وَصَعِدَ إِلَى
الْجَبَلِ وَجَلَسَ هُنَاكَ.

فَجَاءَ إِلَيْهِ جُمُوعٌ كَثِيرَةٌ مَعَهُمْ
عُرْجٌ وَعُمَمِيٌّ وَخَرَسٌ وَشُلٌّ
وآخَرُونَ كَثِيرُونَ وَطَرَحُوهُمْ عِنْدَ
قَدَمَيْ يَسُوعَ. فَشَفَاهُمْ.

حَتَّى تَعَجَّبَ الْجُمُوعُ إِذْ رَأَوْا
الْخَرَسَ يَتَكَلَّمُونَ وَالشَّلَّ يَمْشِي
وَالْعُرْجَ يَمْشُونَ وَالْعُمَمِيَّ يُبْصِرُونَ.
وَمَجَّدُوا إِلَهَ إِسْرَائِيلَ.

والمجد لله دائماً.

Sixth Day of the Fourth Week of Lent (Saturday)

اليوم السادس من الأسبوع الرابع من الصوم الكبير (يوم السبت)

Matins Psalm and Gospel

مزمو ر وإنجيل باكر

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 ρμα: ε, ζ	Psalm 141: 5, 7	المزمور 141: 5, 7
<p>Διωψ οὐβηκ Πβοικ οτοζ διζος ζε ἡθοκ πε ταζελπις: τατοι ζεν ἡκαζι ἡτε νηετονδ: ἡνιοτὶ ἡταψτχη ἐβολ ζεν οτῶτεκο: ἐπζινοτωνζ ἐβολ ἡπεκραν Πβοικ. Ἀλληλουιᾶ.</p>	<p>I cried unto You, O Lord, and said, "You are my hope, my portion in the land of the living. Bring my soul out of prison, that I may confess Your name, O Lord. Alleluia.</p>	<p>فصرختُ إليك يا رب وقلت: أنت هو رجائي وحظي في أرض الأحياء. أخرج من الحبس نفسي، لكي أشكر اسمك يا رب. هلللويا.</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.

Οὐὰναζνωσις ἐβολ ζεν πιεαζσελιον εθοταβ κατα λoυκαν αζιοτ.	A chapter according to Saint Luke, may his blessings be with us. Amen.	فصل من إنجيل معلمنا لوقا البشير. بركاته علينا آمين.
Λουκαν ιε: ιθ - λα	Luke 16: 19 - 31	لوقا 16: 19 - 31
<p>Πε οτον οτρωμι Δε πε ἡραμαο οτοζ νεωαqt ἡνοπορφτρα ζιωτq πε νεμ οτῶενς εφοτνοq ἡμῃνι ζεν</p>	<p>There was a certain rich man who was clothed in purple and fine linen and fared sumptuously every day.</p>	<p>كَانَ إِنْسَانٌ غَنِيٌّ وَكَانَ يَلْبَسُ الْأَرْجَوَانَ وَالْبَزَّ وَهُوَ يَتَنَعَّمُ كُلَّ يَوْمٍ مُتَرَفِّهًا.</p>

οὐκοῦν.

Οὐ γάρ τις ἐπεφάνη πε
λαζαρος ἐχθρον ἐπεφύγων ἐφ'
ἑαυτοῦ.

Οὗτος ἐπερέπιθαι ἐμαρ θητεῖ
ἐβόλ θεν νιλεφλιφ νηέφαιθαι ἐβόλ
θι τραπεζα ἵτε πιραμαδ: ἀλλὰ
νικεονθωρ νατνηοτ ἐφλωθθ
ἵνεφφωφ.

Ἀφωπι δε ἐρεφμοτ ἵνε πιθκι
οὗτος ἵτοτολφ ἐβόλ θιτεν
θαναστελос ἐκενφ ἵαβρααμ: αφμοτ
δε θωφ ἵνε πικεραμαδ οὗτος ατκοσφ.

Οὗτος ἵθρη θεν ἁμεντ ἐταφφαι
ἵνεφβαλ ἐφωφ ἐφχθ θεν θαν ἁκατθ:
αφνατ ἐαβρααμ θιφοτεῖ οὗτος
λαζαρος θεν κενφ.

Οὗτος ἵθοφ ἐταφμοττ πεχαφ γε
παιωτ Ἀβρααμ ναι νηι οὗτος οὗωρπ
ἵλαζαρος θινα ἵτεφσεν θηνφ
ἁπεφθθ ἁμωοτ οὗτος ἵτεφτχθ
ἁπαλας γε τμοκθ ἵθρη θεν παιωθ.

Πεχε Ἀβρααμ γε παωρη
ἀριφμεντ γε ακονῶ ακθ ἵνεκαθαθον
θεν πεκωνθ: οὗτος λαζαρος θωφ
ννιπετθωοτ: τνον δε σεθωτ
ἁπεφθθ ἁπαμα: ἵθοκ δε κχθ θεν

But there was a certain
beggar named Lazarus, full
of sores,

who was laid at his gate,
desiring to be fed with the
crumbs which fell from the
rich man's table. Moreover
the dogs came and licked
his sores.

So it was that the beggar
died, and was carried by the
angels to Abraham's bosom.
The rich man also died and
was buried.

And being in torments
in Hades, he lifted up his
eyes and saw Abraham afar
off, and Lazarus in his
bosom.

Then he cried and said,
'Father Abraham, have
mercy on me, and send
Lazarus that he may dip the
tip of his finger in water and
cool my tongue; for I am
tormented in this flame.'

But Abraham said, 'Son,
remember that in your
lifetime you received your
good things, and likewise
Lazarus evil things; but now
he is comforted and you are
tormented.

وَكَانَ مَسْكِينٌ اسْمُهُ لِعَازَرُ الَّذِي
طَرَحَ عِنْدَ بَابِهِ مَضْرُوباً بِالْقُرُوحِ.

وَيَشْتَهِي أَنْ يَشْبَعَ مِنَ الْفَتَاتِ
السَّاقِطَةِ مِنْ مَائِدَةِ الْغَنِيِّ بَلْ كَانَتْ
الْكِلَابُ تَأْتِي وَتَلْحَسُ قُرُوحَهُ.

فَمَاتَ الْمَسْكِينُ وَحَمَلَتْهُ الْمَلَائِكَةُ
إِلَى حُضْنِ إِبْرَاهِيمَ. وَمَاتَ الْغَنِيُّ
أَيْضاً وَدُفِنَ.

فَرَفَعَ عَيْنَيْهِ فِي الْهَآوِيَةِ وَهُوَ فِي
الْعَذَابِ وَرَأَى إِبْرَاهِيمَ مِنْ بَعِيدٍ
وَلِعَازَرَ فِي حُضْنِهِ.

فَنَادَى: يَا أَبِي إِبْرَاهِيمُ ارْحَمْنِي
وَأَرْسِلْ لِعَازَرَ لِيَبْلُلَ طَرْفَ اصْبِعِهِ
بِمَاءٍ وَيَبْرِدَ لِسَانِي لِأَنِّي مُعَذِّبٌ فِي
هَذَا النَّارِ.

فَقَالَ إِبْرَاهِيمُ: يَا ابْنِي اذْكُرْ أَنَّكَ
اسْتَوْفَيْتَ خَيْرَاتِكَ فِي حَيَاتِكَ
وَكَذَلِكَ لِعَازَرُ الْبَلَاءِ. وَالْآنَ هُوَ
يَتَعَزَّى وَأَنْتَ تَتَعَذَّبُ.

οὐκ ἔστι.

ΟΥΟΖ ΔΕΝ ΝΑΙ ΤΗΡΟΥ ΟΥΟΝ ΟΥΝΙΩΤ
 ΝΨΙΚ ΕΥΤΑΧΡΗΟΥΤ ΟΥΤΩΝ ΝΕΥΩΤΕΝ:
 ΖΟΠΩΣ ΝΗ ΕΘΟΥΩΨ ΕCΙΝΙ ΕΒΟΛ ΤΑΙ
 ΖΑΡΩΤΕΝ ΝΤΟΥΨΤΕΜ ΧΕΜΧΟΜ: ΟΥΔΕ
 ΝΗΕΤΖΑΡΩΤΕΝ ΕΕΡΧΙΝΙΟΥΡ ΖΑΡΟΝ.

Περαυ Δε κε ττβο ἐροκ παιωτ
 ζινα ἡτεκογορπη ἐπνι ὠπαιωτ.

Οὐκ ἔστιν ἄλλος ἢ ἐν τῇ ἐκκλησίᾳ
 ἡ ἐκκλησία τοῦ κυρίου. ὅτι ἐν τῇ ἐκκλησίᾳ
 ἡ ἐκκλησία τοῦ κυρίου.

Πεχαρ Δε ἦχε Ἀβρααμ καὶ
οὔροντων ἀλλὰ ὁ ὕψους καὶ
ἐν προφῆταις μαρτυροῦμεν ἡσυχίαν.

Πῶς δὲ περὶ τῆς ὕμνου
 παιωνίας Βραδύ: ἀλλὰ ἐπεὶ ἀρεῶν
 οὐκ ἔστιν ἡμεῖς ἐβόη θέν
 νηθεύων τὸν σῶμα τὸ νόον.

Πεχαϋ Δε ναϋ γε ιϋχε ρενασωτεμ
 αν̄ ισα υωτϋηϋ νεμ νῑπροφητης:
 οτ̄δε ἀρεϋαν οται τωνϋ ἐβολ̄ θεν
 νηεουωοτ̄ ποτ̄ζητ̄ ἰὰθωτ̄ αν̄.

Πῶς φα Πεννοτῆ πε ὡς ἐνεῖ
 ἵτε νι ἐνεῖ· ἀμην.

And besides all this, between us and you there is a great gulf fixed, so that those who want to pass from here to you cannot, nor can those from there pass to us.'

Then he said, ‘I beg you therefore, father, that you would send him to my father’s house,

for I have five brothers,
that he may testify to them,
lest they also come to this
place of torment.’

Abraham said to him,
'They have Moses and the
prophets; let them hear
them.'

And he said, ‘No, father Abraham; but if one goes to them from the dead, they will repent.’

But he said to him, ‘If they do not hear Moses and the prophets, neither will they be persuaded though one rise from the dead.’

Glory be to God forever.

وَفَوْقَ هَذَا كَلِمَةُ بَيْنِنَا وَبَيْنَكُمْ هُوَ
عَظِيمَةٌ قَدْ أَثْبَتَتْ حَتَّى إِنْ الَّذِينَ
يُرِيدُونَ الْعُبُورَ مِنْ هَهُنَا إِلَيْكُمْ لَا
يَقْدِرُونَ وَلَا الَّذِينَ مِنْ هُنَاكَ
يَجْتَازُونَ إِلَيْنَا.

فَقَالَ: أَسْأَلُكَ إِذَا يَا أَبَتِ أَنْ تُرْسِلَهُ
إِلَى بَيْتِ أَبِي.

لَأَن لِّي خَمْسَةٌ إِخْوَةٌ حَتَّى يَشْهَدَ
لَهُمْ لِكَيْلًا يَأْتُوا هُمْ أَيْضًا إِلَى
مَوْضِعِ الْعَذَابِ هَذَا.

قَالَ لَهُ إِبْرَاهِيمُ: عِنْدَهُمْ مُوسَى
وَالْأَنْبِيَاءُ. لِيَسْمَعُوا مِنْهُمْ.

فَقَالَ: لَا يَا أَبِي إِبْرَاهِيمَ. بَلْ إِذَا مَضَى إِلَيْهِمْ وَاحِدٌ مِنَ الْأَمْوَاتِ يَتُوبُونَ.

فَقَالَ لَهُ: إِنْ كَانُوا لَا يَسْمَعُونَ مِنْ مُوسَى وَالْأَنْبِيَاءِ وَلَا إِنْ قَامَ وَاحِدٌ مِنَ الْأَمْوَاتِ يُصَدِّقُونَ.

والمجد لله دائماً

Liturgy Readings قراءات القديس

The Pauline Epistle رسالة بولس الرسول

<p>Παῦλος ᾠβωκ ἡπενδοῖς Ἰησοῦς Πιχριστος: παποστολος εταδεμ: φηεταταδωϥ ἐπιζηεννοϥι ἡτε Φνοϥ†.</p>	<p>Paul, the servant of our Lord Jesus Christ, called to be an apostle, appointed to the Gospel of God. A chapter from the Epistle of our teacher St. Paul to the Philippians. May his blessing be upon us. Amen.</p>	<p>البولس، فصل من رسالة معلمنا بولس الرسول إلى أهل فيليبي، بركته المقدسة تكون معنا. آمين.</p>
<p>Φιλιπποις Δ: Δ - θ</p>	<p>Philippians 4: 4 - 9</p>	<p>فيليبي 4: 4 - 9</p>
<p>Ραϥι δεν Πβοις ἡχοϥ ςιβεν: παλιν οη †χω ἡμοϥ χε ραϥι.</p> <p>Πτετε μετεπικηϥ μαρεϥωνη ερωμ ςιβεν: Πβοις δεν†.</p> <p>Ἰπεριρωϥωϥ δα ελι: αλλα δεν εωβ ςιβεν †προεϥχη νεμ πιτωβη δεन οϥωεπεμοϥ: νετενετημα μαροτοϥωνη εβολ δατεν Φνοϥ†.</p> <p>Οτοϥ †εριρηνη ἡτε Φνοϥ† θηετβοϥι ενοϥ ςιβεν: εσεαρεϥ ενετενηη† νεμ νετενμενι δεν Πιχριστος Ἰησοϥ.</p> <p>Πο λοιπον ναϥνηοϥ ηηετε εανμεθωμ ςι: ηηετε εανμετϥεμνοϥ ςι: ηηετε εανδικεον ςι: ηηετε εανμεττοϥβο ςι: εωβ ςιβεν δεν οϥμει: εωβ ςιβεν δεн οϥωεηηνοϥι:</p>	<p>Rejoice in the Lord always. Again I will say, rejoice!</p> <p>Let your gentleness be known to all men. The Lord is at hand.</p> <p>Be anxious for nothing, but in everything by prayer and supplication, with thanksgiving, let your requests be made known to God;</p> <p>and the peace of God, which surpasses all understanding, will guard your hearts and minds through Christ Jesus.</p> <p>Finally, brethren, whatever things are true, whatever things are noble, whatever things are just, whatever things are pure, whatever things are lovely, whatever things are of good report, if there is any virtue and if there is anything</p>	<p>أفرحوا في الرب كل حين وأقول أيضاً أفرحوا.</p> <p>ليكن حلمكم معروفاً عند جميع الناس. الرب قريب.</p> <p>لا تهتموا بشيء، بل في كل شيء بالصلاة والدعاء مع الشكر، لتعلم طلباتكم لدى الله.</p> <p>وسلام الله الذي يفوق كل عقل يحفظ قلوبكم وأفكاركم في المسيح يسوع.</p> <p>أخيراً أيها الإخوة كل ما هو حق، كل ما هو جليل، كل ما هو عادل، كل ما هو طاهر، كل ما هو مسر، كل ما صيته حسن إن كانت فضيلة وإن كان مدح، ففي هذه افكروا.</p>

ΦΗΕΤΕ ΟΥΔΑΡΕΤΗ ΠΕ ΟΥΟΖ ΦΗΕΤΕ ΟΥΤΑΙΟ
ΠΕ: ΝΑΙ ΜΕΤΙ ΕΡΩΟΥ.

ΕΤΕ ΝΑΙ ΝΕ ΕΤΑΡΕΤΕΝΤΣΑΒΕ ΘΗΝΟΥ
ΕΡΩΟΥ: ΟΥΟΖ ΑΡΕΤΕΝΒΙΤΟΥ ΟΥΟΖ ΑΡΕΤΕΝ
CΘΗΜΟΥ: ΟΥΟΖ ΑΡΕΤΕΝΝΑΥ ΕΡΩΟΥ ΝΘΡΗ
ΝΘΗΤ: ΝΑΙ ΑΡΙΤΟΥ ΟΥΟΖ ΦΗΟΥΤ ΝΤΕ
ΤΖΙΡΗΝΗ ΕΥΕΥΩΠΙ ΝΕΜΩΤΕΝ.

*ΠΙΣΜΟΤ ΣΑΡ ΝΕΜΩΤΕΝ ΝΕΜ
ΤΖΙΡΗΝΗ ΕΥCΟΠ: ΧΕ ΑΜΗΝ ΕCΕΥΩΠΙ.*

praiseworthy, meditate on
these things.

The things which you
learned and received and
heard and saw in me, these
do, and the God of peace
will be with you.

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

وَمَا تَعَلَّمْتُمُوهُ، وَتَسَلَّمْتُمُوهُ،
وَسَمِعْتُمُوهُ، وَرَأَيْتُمُوهُ فِيَّ، فَهَذَا
افْعَلُوا، وَإِلَهُ السَّلَام يَكُونُ مَعَكُمْ.

*نعمة الله الأب تكون مع جميعكم.
أمين.*

The Catholic Epistle الكاثوليكون

ΚΑΘΟΛΙΚΟΝ ΕΒΟΛ ΘΕΝ ΤΕΠΙCΤΟΛΗ
ΝΤΕ ΠΕΝΙΩΤ ΙΑΚΩΒΟC. ΑΜΗΝ.
ΗΑΜΕΝΡΑ Τ.

ΙΑΚΩΒΟC 5: 15 - 2: 5

ΠΩ ΝCΑΒΕ ΟΥΟΖ ΝΚΑΤΖΗΤ ΕΤΘΕΝ
ΘΗΝΟΥ: ΜΑΡΕΥΤΑΜΟΝ ΕΝΕΥΘΒΗΟΥΤΙ ΕΒΟΛ
ΘΕΝ ΠΕΥΧΙΝΜΟΥΙ ΕΘΗΑΝΕΥ: ΘΕΝ
ΟΥΜΕΤΡΕΜΡΑΥ ΝΤΕ ΟΥCΒΩ.

ΙCΧΕ ΔΕ ΟΥΟΝ ΧΟΖ ΕΥΕΝΨΑΥΙ ΘΕΝ
ΘΗΝΟΥ ΝΕΜ ΟΥΨΘΗΝΗ ΝΘΡΗ ΘΕΝ
ΝΕΤΕΝΖΗΤ ΜΠΕΡΨΟΥΨΟΥ ΜΜΩΤΕΝ ΟΥΟΖ
ΝΤΕΤΕΝΧΕ ΜΕΘΟΥΧ ΘΑ ΤΜΕΘΜΗ.

ΤΑΙ CΒΩ ΔΕ ΝΑCΗΝΟΥ ΕΠΕCΗΤ ΑΝ ΤΕ
ΕΒΟΛ ΜΠΨΩΙ: ΑΛΛΑ ΘΑ ΠΚΑΖΙ ΤΕ
ΜΨΥΧΙΚΗ ΝCΜΟΤ ΝΔΕΜΩΝ.

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

James 3: 13 - 4: 6

Who is wise and
understanding among you?
Let him show by good
conduct that his works are
done in the meekness of
wisdom.

But if you have bitter
envy and self-seeking in
your hearts, do not boast
and lie against the truth.

This wisdom does not
descend from above, but is
earthly, sensual, demonic.

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

يعقوب 3: 13 - 4: 6

مَنْ هُوَ حَكِيمٌ وَعَالِمٌ بَيْنَكُمْ فَلْيُرِ
أَعْمَالُهُ بِالتَّصَرُّفِ الْحَسَنِ فِي
وَدَاعَةِ الْحِكْمَةِ.

وَلَكِنْ إِنْ كَانَ لَكُمْ غَيْرَةٌ مُرَّةً
وَتَحَزُّبٌ فِي قُلُوبِكُمْ، فَلَا تَفْتَخِرُوا
وَتَكْذِبُوا عَلَى الْحَقِّ.

لَيْسَتْ هَذِهِ الْحِكْمَةُ نَازِلَةً مِنْ فَوْقُ،
بَلْ هِيَ أَرْضِيَّةٌ نَفْسَانِيَّةٌ شَيْطَانِيَّةٌ.

Πῶς γὰρ ἐτε οὖν χολ νέμ
ὠδῆν ἡμᾶτ: ἀρε πῶθορτερ ἡμᾶτ
νέμ ζωβ νίβεν ετρωοτ.

Ἰςβω Δε ἐτε οὔεβωλ ἡπῶωι τε
ἡγορπ μεν ὀταβ: ἰτα οὔρεφερβιρην
τε οὔεπικησ τε: εσσοῦτεν εμεεζ ἡναι
νέμ οὔταε ἐνανεφ: οὔαττῆαπ ἐρος
τε: οὔατμετωοβι τε.

Ποῦταε Δε ἡτε τμεθμνι
ὠατσατφ ὅεν οὔβιρην ἡνηετῖρι
ἡτῆβιρην.

Ἀρε πολεμοσ νηοτ ἐβωλθων:
οὔοε ἀρε εμλαδ νηοτ ἐβωλθων ὅεν
θηνοτ: μν ἐβωλ ὅεν ναι αν ἐβωλ ὅεν
νετενβῖδωνη νηετῆκ ἡδῖρη ὅεν
νετενμελос.

Ἰετενερἐπιθμνι οὔοε ἡμον
ἡτωτεν: τετενδωτεβ οὔοε τετενχοε
οὔοε ἡμον ὠχομ ἡμωτεν ἐωαωνι:
τετενῶωντ οὔοε τετενερπολεμνι
οὔοε ἡμον ἡτωτεν: εθβε γε
τετενἐρετιν αν.

Ἰετενἐρετιν οὔοε τετενβι αν: γε
οὔνι τετενἐρετιν ἡκακωε ὅινα ἡδῖρη
ὅεν νετενβῖδωνη ἡτετενβῖ ἐβωλ.

Ἡνωικ ἡτετενἐμι αν γε
τμετωφνρ ἡτε πικομοσ οὔμετχαχι

For where envy and
self-seeking exist, confusion
and every evil thing are
there.

But the wisdom that is
from above is first pure,
then peaceable, gentle,
willing to yield, full of
mercy and good fruits,
without partiality and
without hypocrisy.

Now the fruit of
righteousness is sown in
peace by those who make
peace.

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.

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

لَا تَهْ حَيْثُ الْغَيْرَةُ وَالتَّحَرُّبُ هُنَاكَ
التَّشْوِيشُ وَكُلُّ أَمْرٍ رَدِيءٍ.

وَأَمَّا الْحِكْمَةُ الَّتِي مِنْ فَوْقُ فَهِيَ
أَوَّلًا طَاهِرَةٌ، ثُمَّ مُسَالِمَةٌ، مُتَرْفِقَةٌ،
مُذْنَعَةٌ، مَمْلُوءَةٌ رَحْمَةً
وَأَثْمَارًا صَالِحَةً، عَدِيمَةُ الرِّيبِ
وَالرِّيَاءِ.

وَتَمْرُ الْبِرِّ يَزْرَعُ فِي السَّلَامِ مِنَ
الَّذِينَ يَفْعَلُونَ السَّلَامَ.

من اين الحروب والخصومات
بينكم اليس من هنا من لذاتكم
المحاربة في اعضائكم.

تَشْتَهُونَ وَلَسْتُمْ تَمْتَلِكُونَ. تَقْتُلُونَ
وَتَحْسَدُونَ وَلَسْتُمْ تَقْدِرُونَ أَنْ
تَتَّالُوا. تُخَاصِمُونَ وَتُحَارِبُونَ
وَلَسْتُمْ تَمْتَلِكُونَ، لِأَنَّكُمْ لَا تَطْلُبُونَ.

تَطْلُبُونَ وَلَسْتُمْ تَأْخُذُونَ، لِأَنَّكُمْ
تَطْلُبُونَ رَدِيًّا لِكَيْ تَنْفِقُوا فِي
لَذَاتِكُمْ.

أَيُّهَا الزَّوَانِي وَالزَّوَانِي، أَمَا تَعْلَمُونَ
أَنْ مَحَبَّةَ الْعَالَمِ عَدَاوَةٌ لِلَّهِ؟ فَمَنْ
أَرَادَ أَنْ يَكُونَ مُحِبًّا لِلْعَالَمِ فَقَدْ
صَارَ عَدُوًّا لِلَّهِ.

τε ἐΦνοῦτ: φη οὐτον εἰσαοῦτω
ἐερῶφῃρ ἐπικοςμος ἑναῶπι εἰοι
ἵναζι ἐΦνοῦτ.

Ὡαν ἀρετενμεῖν ἂν γε ἀρε
τῖραφῃ ζω ἡμος ἐφλῃνοῦ: ιε θεν
οὔφθονος ἑδῖῶῶωτ ἵνε πιπνεῦμα
φνετῶοπ ἵδῃτην.

Εἰτ Δε ἵοῦνιῶτ ἵδῃμοτ: εἴθε φαί
εἰζω ἡμος γε Φνοῦτ εἰτ ἐδῶν
ἐῖρεν ἵδῃζι θῃτ: ἡν Δε εἰθεβῖνοῦτ
ἑνατ ἵωοῦ ἵοῦδῃμοτ.

*Πᾶς ἡνὸς ὑπερμενρε πικοςμος
οὔδε ἡνετῶοπ θεν πικοςμος:
πικοςμος ἡσῖνι ἡμ τεῖεπῃθῶμα: φη
Δε εἰτῖρ ὑφῶτωῶ ὑΦνοῦτ ἑναῶπι
ῶα ἐνεεζ: ἁμην.*

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.”

*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.*

أَمْ تَتَنَوْنَ أَنَّ الْكِتَابَ يَقُولُ بَاطِلًا:
الرُّوحُ الَّذِي حَلَّ فِيْنَا يَشْتَأِقُ إِلَى
الْحَسَدِ؟

وَلَكِنَّهُ يُعْطِي نِعْمَةً أَكْثَرَ. لِذَلِكَ
يَقُولُ: «يَقَاوِمُ اللَّهُ الْمُسْتَكْبِرِينَ،
وَأَمَّا الْمُتَوَاضِعُونَ فَيُعْطِيهِمْ
نِعْمَةً».

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

The Acts الإبركسيس

Πραξις ἵτε ἡνῖοτ ἵἀποστολῶς:
ἐρε ποῦςμοῦ εἴοταβ ῶοπι ἡμῶν.
Ἀμην.

Πραξις κδ: ικδ- κε: ιβ

Ὡενενσα θᾶνεζῶοῦτ Δε αἰτ ἵνε
Φῖλῖζ ἡμ Δροῦσιλῶα τεῖεζῖω
ἐοῖλοῦδαί τε: αἰοῦωρπ ἵσα Παῦλος
οὔοζ αἰςωτεμ ἐροῖ εἴθε πιναζτ
ἐΠιχριστος ἱςοῦς.

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

Acts 24: 24 - 25: 12

And after some days,
when Felix came with his
wife Drusilla, who was
Jewish, he sent for Paul and
heard him concerning the
faith in Christ.

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

أعمال 24: 24 - 25: 12

ثُمَّ بَعْدَ أَيَّامٍ جَاءَ فِيلِكْسُ مَعَ
دُرُوسِلَا أَمْرَأَتِهِ وَهِيَ يَهُودِيَّةٌ.
فَاسْتَحْضَرَ بُولُسَ وَسَمِعَ مِنْهُ عَنِ
الْإِيمَانِ بِالْمَسِيحِ.

Εφραζι νεμαλ εθβε τμεθυμι νεμ
 τεκρατια νεμ πιζαπ εθναυωπι:
 εταλπωπι δε ζεν οτβοτ νζε Φυλιζ
 αφερονω γε μοωι τνοτ: αλυανχιμι
 νοτχοτ τναοτωρπ νεωκ.

Σαμα δε ναφερβελπις γε Παυλος
 νατ νεανχηρμα ναλ οτοζ παρητ
 ντεφυχαλ εβολ: εθβε φαι ναφοτωρπ
 νεωλ νοτμω νκοπ εφραζι νεμαλ.

Εταττωκ δε εβολ νζε ρομπι
 ενοττ αλβι νοτδιαδοχοε νεε Φυλιζ
 Πορκιος Φηστοε: εφοτωω δε ετ
 νοτμοτ ννιλονται νεε Φυλιζ
 αλρωχι μΠαυλος εφονε.

Φηστοε οτν ετατι ετεπαρχια
 μενενα ωμοτ νεζοοτ αλφε εερνι
 ελερονταλμ εβολθεν Κεσαρια.

Αποτονεοτ δε εροφ νεε
 νιαρχηερετς νεμ νιζοτατ ντε
 νιλονται εθβε Παυλος οτοζ ναττβο
 εροφ.

Ετερετιν νοτμοτ θαροφ εοπωε
 ντεφοτωρπ νεωλ εενφ εερνι
 ελερονταλμ: ετιρι δε νοτχροφ
 εδοθεεφ ε πιμωιτ.

Φηστοε οτν αφερονω: γε σεαρεε
 εΠαυλος ζεν Κεσαρια: νεοφ δε

Now as he reasoned
 about righteousness, self-
 control, and the judgment to
 come, Felix was afraid and
 answered, "Go away for
 now; when I have a
 convenient time I will call
 for you."

Meanwhile he also
 hoped that money would be
 given him by Paul, that he
 might release him.
 Therefore, he sent for him
 more often and conversed
 with him.

But after two years
 Porcius Festus succeeded
 Felix; and Felix, wanting to
 do the Jews a favor, left
 Paul bound.

Now when Festus had
 come to the province, after
 three days he went up from
 Caesarea to Jerusalem.

Then the high priest and
 the chief men of the Jews
 informed him against Paul;
 and they petitioned him,

asking a favor against
 him, that he would summon
 him to Jerusalem, while
 they lay in ambush along
 the road to kill him.

But Festus answered
 that Paul should be kept at
 Caesarea, and that he

وَبَيْنَمَا كَانَ يَتَكَلَّمُ عَنِ الْبِرِّ
 وَالتَّعَفُّفِ وَالذِّينُونَةِ الْعَتِيدَةِ أَنْ
 تَكُونَ ارْتِعَابَ فِيلِكْسَ وَأَجَابَ: «أَمَّا
 الْآنَ فَأَذْهَبْ وَمَتَى حَصَلْتُ عَلَى
 وَقْتٍ أَسْتَدْعِيكَ».

وَكَانَ أَيْضًا يَرْجُو أَنْ يُعْطِيَهُ بُولُسُ
 دَرَاهِمَ لِيُطْلِقَهُ وَلِذَلِكَ كَانَ
 يَسْتَحْضِرُهُ مَرَارًا أَكْثَرَ وَيَتَكَلَّمُ
 مَعَهُ.

وَلَكِنْ لَمَّا كَمَلَتْ سَنَتَانِ قَبْلَ فِيلِكْسَ
 بُورْكِيُوسُ فَسْتُوسَ خَلِيفَةً لَهُ. وَإِذْ
 كَانَ فِيلِكْسُ يُرِيدُ أَنْ يُودِعَ الْيَهُودَ
 مِنْهُ تَرْكَ بُولُسَ مُقْبِدًا.

فَلَمَّا قَدِمَ فَسْتُوسُ إِلَى الْوَلَايَةِ صَعِدَ
 بَعْدَ ثَلَاثَةِ أَيَّامٍ مِنْ قَيْصَرِيَّةَ إِلَى
 أُورُشَلِيمَ.

فَعَرَضَ لَهُ رُبَيْسُ الْكَهَنَةِ وَوُجُوهُ
 الْيَهُودِ ضِدَّ بُولُسَ وَالتَّمَسُوا مِنْهُ.

طَالِبِينَ عَلَيْهِ مِنْهُ أَنْ يَسْتَحْضِرَهُ
 إِلَى أُورُشَلِيمَ وَهُمْ صَانِعُونَ كَمِينًا
 لِيَقْتُلُوهُ فِي الطَّرِيقِ.

فَأَجَابَ فَسْتُوسُ أَنْ يُحْرَسَ بُولُسُ
 فِي قَيْصَرِيَّةَ وَأَنَّهُ هُوَ مُزْمَعٌ أَنْ
 يَنْطَلِقَ عَاجِلًا.

εφμερί ἐως ἑμαρ ἡχῶλεν.

ΠΗ ΟΥΗ ΠΕΧΑΨ ΕΤΕ ΟΥΟΝΩΨΟΥ
 ΞΜΩΟΥ ΘΕΝ ΘΗΝΟΥ ΜΑΡΟΥ ΕΞΗΡΗ
 ΝΕΜΗ: ΙΣΧΕ ΟΥΟΝ ΟΥΓΩΨ ΕΥΓΩΟΥ ΘΕΝ
 ΠΑΙΡΩΜ ΜΑΡΟΥΕΡΚΑ ΤΗΣΟΡΙΝ ΘΑΡΟΥ.

Εταφύωπι Δε ἡζήτοϋ ἡζοϋò
 ἔϋμην ἡζοοϋ αν ιε μητ αφι ἔζρηι
 ἔΚεσαρία: ἐπεφρασ† Δε αφζεμσι ζι
 πιβημα οτοζ αφοταζαζηι ἐθροϋῖνι
 ὁΠαυλος.

Εταχι δε αὐτοῖ ἐρατοῦ θάροϋ ἦξε
 ἡλοῦσαι ἐταῖ ἐῶρηι ἐβολᾶθεν
 ἐλεροῦσαλῆμ: ἐνὶνὶ ἵοῦμῃ ἡλῶιχι
 ἐγχοῦρῃ ἐῶρηι ἐχωϋ ναι ἐτε
 ἄποῦρῃ χεμχοῦ ἡταῶοῦ ἐρατοῦ.

Εφ' ἂπολοσι τοῦ Ἰησοῦ Παύλος καὶ
οὐδὲ ὑπὲρ νομῆς ἐφ' ἄνομος ἵτε
νῆλον ἔδει: οὐδὲ πλεονάζει οὐδὲ ποτὸν.

Φηστος Δε εφορων̄ εερ̄ζμοτ
 ἡνιλοτ̄Δαι αφεροτ̄ν πεχαφ̄ ὕΠατλοσ
 χε̄ ἔχοτ̄ω ε̄ω̄ε̄ ε̄λεροτ̄σαλ̄ημ̄ ε̄β̄ιζαπ̄
 ὕμ̄ατ̄ θ̄ατοτ̄ ε̄θβε̄ ναῑ.

Παῦλος δὲ περαθεὶς τὸν ἔρατ
 εἰχεν πινυῖα ἅτε ποτοῦ· πῶς εἰς αὐτὸν
 ἔσεψαπ ἔροι ἡμοῦ· μήλοισι
 ὑπὸ τοῦ ἔχοντος ἐλὼν ὑφ' ἑρῆς ὥκ

himself was going there
shortly.

“Therefore,” he said, “let those who have authority among you go down with me and accuse this man, to see if there is any fault in him.”

And when he had remained among them more than ten days, he went down to Caesarea. And the next day, sitting on the judgment seat, he commanded Paul to be brought.

When he had come, the Jews who had come down from Jerusalem stood about and laid many serious complaints against Paul, which they could not prove,

while he answered for himself, “Neither against the law of the Jews, nor against the temple, nor against Caesar have I offended in anything at all.”

But Festus, wanting to do the Jews a favor, answered Paul and said, “Are you willing to go up to Jerusalem and there be judged before me concerning these things?”

So Paul said, “I stand at Caesar’s judgment seat, where I ought to be judged. To the Jews I have done no wrong, as you very well know.

وَقَالَ: «فَلْيَنْزِلْ مَعِيَ الَّذِينَ هُمْ
بَيْنَكُمْ مُقْتَدِرُونَ. وَإِنْ كَانَ فِي هَذَا
الرَّجُلِ شَيْءٌ فَلْيَشْكُوا عَلَيْهِ».

وَبَعْدَ مَا صَرَفَ عَنْهُمْ أَكْثَرَ مِنْ
عَشْرَةِ أَيَّامٍ انْحَدَرَ إِلَى قَيْصَرِيَّةَ.
وَفِي الْعَدِ جَلَسَ عَلَى كُرْسِيِّ
الْوَلَايَةِ وَأَمَرَ أَنْ يُؤْتَى بِبُولُسَ.

فَلَمَّا حَضَرَ وَقَفَ حَوْلَهُ الْيَهُودُ
الَّذِينَ كَانُوا قَدْ انْحَدَرُوا مِنْ
أُورُشَلِيمَ وَقَدَّمُوا عَلَى بُولُسَ
دَعَاوِي كَثِيرَةً وَثَقِيلَةً لَمْ يَقْدِرُوا أَنْ
يُبَيِّنَ هُنَا.

إِذْ كَانَ هُوَ يَحْتَجُّ: «أَنِّي مَا أَخْطَأْتُ
بِشَيْءٍ لَا إِلَى نَامُوسِ الْيَهُودِ وَلَا
إِلَى الْهَيْكَلِ وَلَا إِلَى قِيَصَرٍ».

وَلَكِنْ فَمَسْتُوسَ إِذْ كَانَ يُرِيدُ أَنْ
يُودِعَ الْيَهُودَ مِنْهُ قَالَ لِبُولُسَ:
«أَتَشَاءُ أَنْ تَصْعَدَ إِلَى أُورُشَلِيمَ
لِتُحَاكَمَ هُنَاكَ لَدَيْ مِنْ جِهَةِ هَذِهِ
الْأُمُورِ؟»

فَقَالَ بُولُسُ: «أَنَا وَاقِفٌ لَدَى
كُرْسِيِّ وَلَايَةِ قَيْصَرٍ حَيْثُ يَنْبَغِي
أَنْ أُحَاكَمَ. أَنَا لَمْ أَظْلِمِ الْيَهُودَ
بَشْيَءٍ كَمَا تَعْلَمُ أَنْتَ أَيْضًا جِدًّا.

ἐτεκσῶτον ἐμαυτῶ.

Ἰσχε οὐκ ἔβινον: οὐδ' ἰσχε διερ
ἐλὶ ἡδὼβ ἐρεμῶα ἡφμου
Ἰερπαρaticθε ἀν ἐμου: ἰσχε Δε ἡμον
ἐλὶ ὡπ δὲν ἡνέτοτερκα τητοριν ἐροι
ἡμουτ ἡχε καὶ ἡμονῶχου ἡτε ἐλὶ
ἐτητ ἡωουτ ἡοῦῶμοτ: Ἰερῆπικαλιθε
ἡποτρο.

Ποτε Φηστος ἀφσαχι νευ
πισυβοῦλων ἀφῆροῦ:
ἀκερῆπικαλιθε ἡποτρο ἐκέῳε ὡα
ἡποτρο.

*Πισαχι Δε ἡτε Πῶοις ἐφῆλαι οὐοῦ
ἐφῆῶα: ἐφῆῶασι οὐοῦ ἐφῆταχρο:
δὲν ἴαγια ἡεκκλῆσια ἡτε Φνοῦτ:
ἡμην.*

For if I am an offender,
or have committed anything
deserving of death, I do not
object to dying; but if there
is nothing in these things of
which these men accuse me,
no one can deliver me to
them. I appeal to Caesar.”

Then Festus, when he
had conferred with the
council, answered, “You
have appealed to Caesar?
To Caesar you shall go!”

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

لَا تَنِي إِنْ كُنْتُ آثِمًا أَوْ صَنَعْتُ شَيْئًا
يَسْتَحِقُّ الْمَوْتَ فَلَسْتُ أَسْتَغْفِي مِنَ
الْمَوْتِ. وَلَكِنْ إِنْ لَمْ يَكُنْ شَيْءٌ مِمَّا
يَشْتَكِي عَلَيَّ بِهِ هَؤُلَاءِ فَلَيْسَ أَحَدٌ
يَسْتَطِيعُ أَنْ يُسَلِّمَنِي لَهُمْ. إِلَى
قَيْصَرَ أَنَا رَافِعُ دَعْوَايَ.

حِينَئِذٍ تَكَلَّمَ فِسْتُوسُ مَعَ أَرْبَابِ
الْمَشُورَةِ فَأَجَابَ: «إِلَى قَيْصَرَ
رَفَعْتَ دَعْوَاكَ. إِلَى قَيْصَرَ تَذْهَبُ.

*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 τῷ Δαυὶδ ᾠ: ᾧ, ᾧ

Psalm 60: 1, 4

المزمور 60: 1، 4

σωτεμ Φνοῦτ ἐπατωβ: μαθῶνκ
ἐταῖπροσευχῆ: ἡοοκ Φνοῦτ ἀκσωτεμ
ἐναερχῆ: ακτ ἡοῦκλῆρονομία
ἡνῆτερβοτ δατῆν ἡπεκραν.

Ἀλληλοῦα.

Hear my cry, O God;
attend to my prayer. For
You, O God, have heard my
vows; You have given me
the heritage of those who
fear Your name. **Alleluia.**

استمع يا الله طلبتي، وأصغ إلى
صلاتي. لأنك أنت يا الله استمعت
صلواتي، أعطيت ميراثاً لخاصي
اسمك. **هلللويا.**

The Liturgy Gospel إنجيل القديس

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

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

<p>Οὐὰνασνωσις ἐβόλ θεν πιετασσελιον εθοταβ κατὰ Ὑαθῶεον ασιοτ.</p>	<p>A chapter according to Saint Matthew, may his blessings be with us. Amen.</p>	<p>فصل من إنجيل معلمنا متي البشير. بركاته علينا آمين.</p>
<p>Ὑαθῶεον κα: λτ - μϛ</p>	<p>Matthew 21: 33 - 46</p>	<p>متي 21: 33 - 46</p>
<p>Ἐωτεμ ἐκε παραβολη: νε ογον ογρωμι ἡνεβιοει ἐαφθο ἡνοιαδαλολι: ογοε αετακτο ἡογχοι ἐροϋ: ογοε αεϋωκ ἡογερωτ ἡδητε ογοε αεκωτ ἡογπρσοε ἡδητε: ογοε αετηιϋ ἐτοτοτ ἡεανοτιη ογοε αεϋεναϋ ἐπϋεμμο.</p> <p>Ἐοτε δε ἐταφθωντ ἡχε ἡχοτ ἡτε ἡογταε αεογωρπ ἡνεϋεβιαικ εα ἡογτι ἐβι ἡνεϋογταε.</p> <p>Ογοε ἡ ἡογτι βι ἡνεϋεβιαικ: ογαι μην αεγιογι ἐροϋ: κε ογαι δε αεδοθεεϋ κε ογαι δε αεγιωνι ἐχοϋ.</p> <p>Παλιν ον αεταογὸ ἡεανκεεβιαικ ερωϋ ἐνιεογὰϋ: ογοε αεγρι νωογ ον ἡπαρηϋ.</p> <p>Ἐπαδε δε αεογωρπ ἡπεϋωρη εαρωογ εϋχω ἡμοε εε εναϋφτ</p>	<p>Hear another parable: There was a certain landowner who planted a vineyard and set a hedge around it, dug a winepress in it and built a tower. And he leased it to vinedressers and went into a far country.</p> <p>Now when vintage-time drew near, he sent his servants to the vinedressers, that they might receive its fruit.</p> <p>And the vinedressers took his servants, beat one, killed one, and stoned another.</p> <p>Again he sent other servants, more than the first, and they did likewise to them.</p> <p>Then last of all he sent his son to them, saying, 'They will respect my son.'</p>	<p>اسمّعوا مثلاً آخر: كان إنسان رب بَيْتٍ عَرَسَ كَرْمًا وَأَحَاطَهُ بِسِيَّاجٍ وَحَفَرَ فِيهِ مَعْصَرَةً وَبَنَى بَرْجًا وَسَلَّمَهُ إِلَى كَرَامِينَ وَسَافَرَ.</p> <p>وَلَمَّا قَرَبَ وَقْتُ الْآتِمَارِ أَرْسَلَ عَبِيدَهُ إِلَى الْكَرَامِينَ لِيَأْخُذَ أَثْمَارَهُ.</p> <p>فَأَخَذَ الْكَرَامُونَ عَبِيدَهُ وَجَلَدُوا بَعْضًا وَقَتَلُوا بَعْضًا وَرَجَمُوا بَعْضًا.</p> <p>ثُمَّ أَرْسَلَ أَيْضًا عَبِيداً آخَرِينَ أَكْثَرَ مِنَ الْأَوَّلِينَ فَفَعَلُوا بِهِمْ كَذَلِكَ.</p> <p>فَأَخِيرًا أَرْسَلَ إِلَيْهِمْ ابْنَهُ قَائِلًا: يَهَابُونَ ابْنِي.</p>

ῥᾶτ' ἔτι ὑπαγῃ.

Πιοτιν Δε ἐταῖνα· ἐπιγῃρι
πεχωὺν ἡδὲρην ἡδὲντο· καὶ φαι πε
πικληρονομος ἀμωινι ἡτενδοθεβει
οτορ ἡτενδὶ ἡτερεκληρονομιά.

Οτορ ἀνδῖτε ἀνδῖτε σαβολ
ὑπιαρδαλολ οτορ ἀνδοθεβει.

Εγωπ ἀγῃανι ἡνε πδοις
ὑπιαρδαλολ οτ πε ἐτερεναδι ἡνιοτιν
ἐτε ὑματ.

Πεχωὺν ναγ καὶ νικακωσ
ερετακωὺν ἡκακωσ οτορ πιαρδαλολ
ερετηιγ ἐτοτορ ἡδανκεοτιν ἡθεθα†
ἡνεφορταρ ναγ δεν πορχορ.

Οτορ πεχε ἡχορτς νωὺν καὶ
ὑπετενωγ ἡνερ δεν νῖραφῃ· καὶ
πιῶνι ἐταγῃωγ ἡνε νῖεκα† φαι
ἀγῃωπι ἡχωα ἡλακρ· ἐτα φαι γῃωπι
ἐβολ γῃτεν πδοις οτορ ὑοι ἡγῃφῃρι
δεν νενβαλ.

Εθε φαι †χω ὑμοσ νωτεν καὶ
†μετορπο ἡτε φνορ† ερεολς
ἡτενθηνορ οτορ ερεθῃς ἡκε εθνοσ
φθεθαῖρι ἡνεφορταρ.

Οτορ φθεθαζει ἐχεν παῖωνι
ερελαςγ· φῃ Δε ἐτερεναζει ἐχωγ
ερεγῃωγ ἐβολ.

But when the
vinedressers saw the son,
they said among
themselves, ‘This is the
heir. Come, let us kill him
and seize his inheritance.’

So they took him and
cast him out of the vineyard
and killed him.

Therefore, when the
owner of the vineyard
comes, what will he do to
those vinedressers?

They said to Him, “He
will destroy those wicked
men miserably, and lease
his vineyard to other
vinedressers who will
render to him the fruits in
their seasons.”

Jesus said to them,
“Have you never read in the
Scriptures: ‘The stone
which the builders rejected
has become the chief
cornerstone. This was the
Lord’s doing, and it is
marvelous in our eyes’?

Therefore, I say to you,
the kingdom of God will be
taken from you and given to
a nation bearing the fruits of
it.

And whoever falls on
this stone will be broken;
but on whomever it falls, it
will grind him to powder.”

وَأَمَّا الْكَرَّامُونَ فَلَمَّا رَأَوْا الْابْنَ
قَالُوا فِيمَا بَيْنَهُمْ: هَذَا هُوَ الْوَارِثُ.
هَلُمُّوا نَقْتُلْهُ وَنَأْخُذْ مِيرَاثَهُ.

فَأَخَذُوهُ وَأَخْرَجُوهُ خَارِجَ الْكَرْمِ
وَقَتَلُوهُ.

فَمَتَى جَاءَ صَاحِبُ الْكَرْمِ مَاذَا يَفْعَلُ
بِأَوْلِيكَ الْكَرَّامِينَ؟

قَالُوا لَهُ: أَوْلِيكَ الْأَرْدِيَاءُ يُهْلِكُهُمْ
هَلَاكًا رَدِيًّا وَيُسَلِّمُ الْكَرْمَ إِلَى
كَرَّامِينَ آخَرِينَ يُعْطُونَهُ الْأَثْمَارَ فِي
أَوْقَاتِهَا.

قَالَ لَهُمْ يَسُوعُ: أَمَا قَرَأْتُمْ قَطُّ فِي
الْكِتَابِ: الْحَجَرُ الَّذِي رَفَضَهُ
الْبَنَّاوُونَ هُوَ قَدْ صَارَ رَأْسَ
الزَّائِيَةِ. مِنْ قِبَلِ الرَّبِّ كَانَ هَذَا
وَهُوَ عَجِيبٌ فِي أَعْيُنِنَا.

لِذَلِكَ أَقُولُ لَكُمْ: إِنَّ مَلَكُوتَ اللَّهِ
يُنْزَعُ مِنْكُمْ وَيُعْطَى لَأُمَّةٍ تَعْمَلُ
أَثْمَارَهُ.

وَمَنْ سَقَطَ عَلَى هَذَا الْحَجَرِ
يَتَرَضَّضُ وَمَنْ سَقَطَ هُوَ عَلَيْهِ
يَسْحَقُهُ.

Εταρωτεμ δε νχε νιαρχηερετς
νεμ νιΦαρισεοc ενεcπαρaboλh ατεμ
χε αqχω υμοc εθβητογ.

Οτοz ναγκωτ ελμονι υμοc πε
ατερβοτ δατην επιωνω χε ναqχη
ντοτογ πε ζωc ογπροφητηc

*Πωογ φα Πεννογτ πε ωα ενεz
ντε νι ενεz: αμην.*

Now when the chief
priests and Pharisees heard
His parables, they perceived
that He was speaking of
them.

But when they sought to
lay hands on Him, they
feared the multitudes,
because they took Him for a
prophet.

Glory be to God forever.

وَلَمَّا سَمِعَ رُؤَسَاءُ الْكَهَنَةِ
وَالْفَرِيسِيُّونَ أَمْثَالَهُ عَرَفُوا أَنَّهُ
تَكَلَّمَ عَلَيْهِمْ.

وَإِذْ كَانُوا يَطْلُبُونَ أَنْ يُمَسِّكُوهُ
خَافُوا مِنَ الْجُمُوعِ لِأَنَّهُ كَانَ
عِنْدَهُمْ مِثْلَ نَبِيِّ.

والمجد لله دائماً.

Seventh Day of the Fourth Week of Lent (Sunday of the Samaritan Woman)
اليوم السابع من الأسبوع الرابع من الصوم الكبير (أحد المرأة السامرية)

Vespers Psalm

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

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

Ψαλμος τω Δαυιδ κϛ': ιϛ', ιε	Psalms 26: 16, 15	المزمور 26: 16, 15
<p>Θεὶ ὤπβοις ξεμνομή: οὐοῶ μαρεψταχρο ἵνε πεκμητ: οὐοῶ ὁθεὶ ὤπβοις: εἰἐναδϛ' ἐπχινηναϛ ἐνιὰσαθον ἵνε Πβοις θεν ἵκαδὶ ἵνε νηετονθ.</p> <p>Ἀλληλοῦια.</p>	<p>Wait for The Lord: be of good cheer and let your heart be strengthened: and wait for The Lord. I believe that I shall see the goodness of The Lord in the land of the living. Alleluia.</p>	<p>انتظر الرب، تقوّ وليتشدد قلبك. وانتظر الرب. وأنا أوّمن أنّي أعّين خيرات الرب في أرض الأحياء. هلليويا.</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 أمين.

<p>Οὐ ἀναστῶσις ἐβόλ θεν περασσελιον εθουαβ κατα λουκαν ασιου.</p>	<p>A chapter according to Saint Luke, may his blessings be with us. Amen.</p>	<p>فصل من إنجيل معلمنا لوقا البشير. بركاته علينا آمين.</p>
<p>ΛΟΥΚΑΝ ΙΒ: ΚΒ - ΛΑ</p>	<p>Luke 12: 22 - 31</p>	<p>لوقا 12: 22 - 31</p>
<p>Πεχαυ δε ννεφυμαθγτης γε εθβε φαι τρω υμοσ νωτεν γε υπερερωωνωυ θα τετενψυχη γε ου πε ετετενναουμου: ουδε θα πετενσωμα γε ου πε ετετενναθηιγ ει θηνου.</p>	<p>Then He said to His disciples, "Therefore, I say to you, do not worry about your life, what you will eat; nor about the body, what you will put on.</p>	<p>وَقَالَ لِتَلَامِيذِهِ: «مَنْ أَجَلَ هَذَا أَقُولُ لَكُمْ: لَا تَهْتَمُّوا لِحَيَاتِكُمْ بِمَا تَأْكُلُونَ وَلَا لِلْجَسَدِ بِمَا تَلْبَسُونَ.</p>

‡ΨΥΧΗ γαρ οὐτ' ἐστὶν οὐτος
πικρῶς ἐστὶν ἐσθλῶς.

Μαὶὰ τενθηνον ἡνιὰβωκ χε ἡσεσι†
ἀν οὐδε ἡσεωσθ ἀν: ἡνέτε ἡμιον
ταμιον ἡνωον οὐδε ἀποθηκη οὐτος
Φνο† ψανψ ἡμιωον: οὐηρ μαλλον
ἡνωτεν τετενοτοτ ἐνιζαλα†.

Ηἰμ ἡρωμι ἐβωλ θεν θηνο†
εψφρωονψ ἐτε οτον ψχοι ἡμοψ
ἐταλε οτωαζι ἡψῖν ἐξεν τεψμλῖν.

Ιεχε οἷν ἡμιον ψχοι ἡμιωτεν
ἐογκοτχι ιε εθεον τετενψφρωονψ δα
ἡσεπ.

Μαὶὰ τενθηνον ἡνιζρηρι χε πως
σεαλα ἡσεθoci ἀν οὐδε ἡσεεριοπῃ ἀν:
†χω δε ἡμοc ἡνωτεν χε οὐδε
Coλoμων θεν πεψωνο† τηρψ ἡπεψ†
ζιωτψ ἡφρη† ἡνοται ἡναι.

Ιεχε δε πiciμ ἐψοπ ἡφοον θεν
ἡκοι οὐτος ραc† ψατζιτψ ἐ†θριρ
παρῃ† Φνο† ἐ†ζεβω ζωτψ ποcὼ
μαλλον ἡνωτεν ἡα πικοτχι ἡναζ†.

Οὐτος ἡνωτεν ζωτεν ἡπερκω† χε
οὐ πε ἐτε τενναoνομψ ιε οὐ πε ἐτε
τενναcοψ οὐτος ἡπερψφρωονψ.

Ηαι γαρ τηρο† ηιεθῃκοc ἡτε
πικοcμοc σεκω† ἡcωον: ἡνωτεν δε

Life is more than food,
and the body is more than
clothing.

Consider the ravens, for
they neither sow nor reap,
which have neither
storehouse nor barn; and
God feeds them. Of how
much more value are you
than the birds?

And which of you by
worrying can add one cubit
to his stature?

If you then are not able
to do the least, why are you
anxious for the rest?

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

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

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

For all these things the
nations of the world seek
after, and your Father

الْحَيَاةَ أَفْضَلُ مِنَ الطَّعَامِ وَالْجَسَدُ
أَفْضَلُ مِنَ اللِّبَاسِ.

تَأْمَلُوا الْعُرَبَانَ: أَنَّهَا لَا تَزْرَعُ وَلَا
تَحْصُدُ وَلَيْسَ لَهَا مَخْدَعٌ وَلَا
مَخْرَنٌ وَاللَّهُ يَقِيْتُهَا. كَمْ أَنْتُمْ
بِالْحَرِيِّ أَفْضَلُ مِنَ الطُّيُورِ!

وَمَنْ مِنْكُمْ إِذَا اهْتَمَّ يَقْدِرُ أَنْ يَزِيدَ
عَلَى قَامَتِهِ ذِرَاعًا وَاحِدَةً؟

فَإِنْ كُنْتُمْ لَا تَقْدِرُونَ وَلَا عَلَى
الْأَصْغَرِ فَلِمَادًا تَهْتَمُّونَ بِالْبَوَاقِي؟

تَأْمَلُوا الرَّابِقَ كَيْفَ تَنْمُو! لَا تَتْعَبُ
وَلَا تَغْزُلُ وَلَكِنْ أَقُولُ لَكُمْ إِنَّهُ وَلَا
سُلَيْمَانُ فِي كُلِّ مَجْدِهِ كَانَ يَلْبَسُ
كَوَاحِدَةٍ مِنْهَا.

فَإِنْ كَانَ الْعُشْبُ الَّذِي يُوْجَدُ الْيَوْمَ
فِي الْحَقْلِ وَيُطْرَحُ غَدًا فِي النَّوْرِ
يَلْبِسُهُ اللَّهُ هَكَذَا فَكَمْ بِالْحَرِيِّ
يَلْبِسُكُمْ أَنْتُمْ يَا قَلِيلِي الْإِيمَانِ؟

فَلَا تَطْلُبُوا أَنْتُمْ مَا تَأْكُلُونَ وَمَا
تَشْرَبُونَ وَلَا تَقْلُقُوا.

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

ΠΕΤΕΝΙΩΤ CWOYH XE TETEPEPXYPIA
NNAI.

ΠΛΗΝ ΚΩΤ ΝCΑ ΤΜΕΤΟΥΡΟ ΝΤΕ
ΦΝΟΥΤ ΟΥΟZ ΝΑΙ ΤΗΡΟΥ CΕΝΑΟΥΑΖΟΥ
ΕΡΩΤΕΝ.

ΠΙΩΟΥ ΦΑ ΠΕΝΝΟΥΤ ΠΕ ΨΑ ΕΝΕΖ
ΝΤΕ ΝΙ ΕΝΕΖ: ΔΜΗΝ.

knows that you need these things.

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

Glory be to God forever.

بَلْ اَطْلُبُوا مَلَكُوتَ اللَّهِ وَهَذِهِ كُلُّهَا
تُرَادُ لَكُمْ.

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.

ΨΑΛΜΟC ΤΩ ΔΑΥΙΔ Δ': ΚΗ, ΚΕ

Psalm 30: 28, 26

المزمور 30: 28، 26

ΧΕΥΝΟΥΤ ΟΥΟZ ΜΑΡΕΥΤΑΧΡΟ ΝΧΕ
ΠΕΤΕΝΖΗΤ: ΟΥΟΝ ΝΙΒΕΝΕΤΕΡΖΕΛΠΙC
ΕΠΒΟΙC: ΜΕΝΡΕ ΠΒΟΙC ΝΗΕΘΟΥΑΒ ΤΗΡΟΥ
ΝΤΑΥ: ΧΕ ΔΥΚΩΤ ΝCΑ ΖΑΝΜΕΘΥΗ ΝΧΕ
ΠΒΟΙC. ΔΑΛΛΗΛΟΥΙΑ.

Be of good courage, and He shall strengthen your heart, all you who hope in the Lord. Love The Lord, all you His saints! For The Lord preserves the faithful. Alleluia.

تشجعوا وليقو قلبكم يا جميع
المتكئين عليه. أحبوا الرب يا
جميع قديسيه، لأن الرب حافظ
الأمانة. 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.

ΟΥΑΝΑΣΤΩCΙC ΕΒΟΛ ΘΕΝ
ΠΕΥΑΣΤΕΛΙΟΝ ΕΘΟΥΑΒ ΚΑΤΑ ΜΑΤΘΕΟΝ
ΑΣΙΟΥ.

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

فصل من إنجيل معلمنا متي
البشير. بركاته علينا آمين.

ΜΑΤΘΕΟΝ ΚΒ: Α - ΙΔ

Matthew 22: 1 - 14

متى 22: 1 - 14

<p>Οτοϑ, αϑέροτω νωοτ οη νζε Ιηςοϑς δεν εανπαρβολη εϑζω υμμοϑ.</p>	<p>And Jesus answered and spoke to them again by parables and said:</p>	<p>وَجَعَلَ يَسُوعُ يُكَلِّمُهُمْ أَيْضاً بِأَمْثَالٍ قَائِلاً:</p>
<p>Χε ϑοη νζε τμετοτρο ντε νιφνοτ: νοτρωμ νοτρο εαϑιρι νοτλοπ επεϑωρι.</p>	<p>The kingdom of heaven is like a certain king who arranged a marriage for his son.</p>	<p>«يُشَبِّهُ مَلَكُوتُ السَّمَاوَاتِ إِنْسَانًا مَلِكًا صَنَعَ عُرْسًا لِابْنِهِ.</p>
<p>Οτοϑ, αϑοτωρπ ννεϑεβιακ εμοττ ονβε νηετθαζεμ εδοτν επιλοπ οτοϑ υποτοτω εϊ.</p>	<p>And sent out his servants to call those who were invited to the wedding; and they were not willing to come.</p>	<p>وَأَرْسَلَ عِبْدَهُ لِيَدْعُوا الْمَدْعُودِينَ إِلَى الْعُرْسِ فَلَمْ يَرِيدُوا أَنْ يَأْتُوا.</p>
<p>Παλιν οη αϑοτωρπ νεαν κε εβιακ εϑζω υμμοϑ: χε αχοϑ ννηετθαζεμ χε ιϑ παδριϑτον αιϑετωτϑ: ναυαϑι νεμ νηετϑανετϑ ϑεωατ: ϑεϑετωτ τηροτ αμωιηι εδοτν επιλοπ.</p>	<p>Again, he sent out other servants, saying, "Tell those who are invited, 'See, I have prepared my dinner; my oxen and fatted cattle are killed, and all things are ready. Come to the wedding.'"</p>	<p>فَأَرْسَلَ أَيْضاً عِبِيداً آخَرِينَ قَائِلًا: قُولُوا لِلْمَدْعُودِينَ: هُوَذَا غَدَائِي أَعَدَدْتُهُ. ثِيرَانِي وَمُسَمَّنَاتِي قَدْ ذُبَحَتْ وَكُلُّ شَيْءٍ مُعَدٌّ. تَعَالَوْا إِلَى الْعُرْسِ.</p>
<p>Πωοτ Δε ετατεραμεληϑ: ατϑενωοτ οται μεν επιϑιοϑι: κε οται Δε ετεϑιεβτωτ.</p>	<p>But they made light of it and went their ways, one to his own farm, another to his business.</p>	<p>وَلَكِنَّهُمْ تَهَاوَنُوا وَمَضُوا وَاحِدٌ إِلَى حَقْلِهِ وَآخَرٌ إِلَى تِجَارَتِهِ.</p>
<p>Πϑεπι Δε ετατ αμωι ννεϑεβιακ ατϑοϑοτ οτοϑ ατδοθβοτ.</p>	<p>And the rest seized his servants, treated them spitefully, and killed them.</p>	<p>وَالْبَاقُونَ أَمْسَكُوا عِبْدَهُ وَشَتَمُوهُمْ وَقَتَلُوهُمْ.</p>
<p>Πιοτρο Δε εταϑρωτεμ αϑζωντ: οτοϑ αϑταοτο ννεϑτραπετμα οτοϑ αϑτακο ννιρεϑζωτεβ ετε υματ: οτοϑ τοτβακι αϑροκϑς δεν πιχρωμ.</p>	<p>But when the king heard about it, he was furious. And he sent out his armies, destroyed those murderers, and burned up their city.</p>	<p>لَمَّا سَمِعَ الْمَلِكُ غَضَبَ وَأَرْسَلَ جُنُودَهُ وَأَهْلَكَ أَوْلِيكَ الْقَاتِلِينَ وَأَحْرَقَ مَدِينَتَهُمْ.</p>
<p>Ποτε πεχαϑ ννεϑεβιακ: χε πιλοπ μεν εϑϑετωτ: νηετθαζεμ Δε νατμπεϑα αν πε.</p>	<p>Then he said to his servants, "The wedding is ready, but those who were invited were not worthy.</p>	<p>ثُمَّ قَالَ لِعَبِيدِهِ: أَمَّا الْعُرْسُ فَمُسْتَعَدَّةٌ وَأَمَّا الْمَدْعُودُونَ فَلَمْ يَكُونُوا مُسْتَحِقِّينَ.</p>

Παρενωπεν δε εβου ενιμανωωι
ντε νιμωιτ: οτοζ νηετετεν ναξεμοτ
θαζμοτ εδουν επιζοπ.

Οτοζ ετατι εβου νξε νιεβιαικ ετε
μιατ ζινιμωιτ: ατθωοτ† νοτον νιβεν
ετατξεμοτ νηεζωοτ νεμ
νηεθανετ: οτοζ ατμοζ νξε πιζοπ
εβου ζεν νηερωτεβ.

Ετατι δε εδουν νξε ποτρο ενατ
ενηερωτεβ: ατνατ εοτρωμι μιατ
ντζεβω μπιζοπ τοι ζιωττ αν.

Οτοζ πεζατ νατ ξε παυφηρ: πως
ακι εδουν εμναι ντζεβω μπιζοπ τοι
ζιωττ αν: νθοτ δε αρωτ θωμ.

Тότε перє ποτρο нниΔιακων: ξε
ωνη μφαι ντοττ νεμραττ: ζιττ
επιχακι ετσαβολ: πιμα ετε φριμ
ναυωπι μμοτ νεμ πιθερτερ ντε
νιναζεζι.

Οτον ζανμωυ ζαρ εθαζεμ
ζανκοττι δε νε νιωτπ.

*Πωοτ φα Πεννοτ† πε ωα ενεζ
ντε νι ενεζ: αμην.*

Therefore, go into the
highways, and as many as
you find, invite to the
wedding.”

So those servants went
out into the highways and
gathered together all whom
they found, both bad and
good. And the wedding hall
was filled with guests.

But when the king came
in to see the guests, he saw
a man there who did not
have on a wedding garment.

So he said to him,
“Friend, how did you come
in here without a wedding
garment?” And he was
speechless.

Then the king said to the
servants, “Bind him; hand
and foot, take him away,
and cast him into the outer
darkness; there will be
weeping and gnashing of
teeth.

For many are called, but
few are chosen.”

Glory be to God forever.

فَاذْهَبُوا إِلَى مَفَارِقِ الطَّرِيقِ وَكُلُّ
مَنْ وَجَدْتُمُوهُ فَادْعُوهُ إِلَى الْعُرْسِ.

فَخَرَجَ أُولَئِكَ الْعَبِيدُ إِلَى الطَّرِيقِ
وَجَمَعُوا كُلَّ الَّذِينَ وَجَدُوهُمْ أَشْرَارًا
وَصَالِحِينَ. فَأَمْتَلَا الْعُرْسُ مِنَ
الْمُتَكِنِينَ.

فَلَمَّا دَخَلَ الْمَلِكُ لِيَنْظُرَ الْمُتَكِنِينَ
رَأَى هُنَاكَ إِنْسَانًا لَمْ يَكُنْ لِبَاسًا
لِبَاسِ الْعُرْسِ.

فَقَالَ لَهُ: يَا صَاحِبُ كَيْفَ دَخَلْتَ
إِلَى هُنَا وَلَيْسَ عَلَيْكَ لِبَاسُ
الْعُرْسِ؟ فَسَكَتَ.

حِينَئِذٍ قَالَ الْمَلِكُ لِلْخَدَّامِ: ارْبُطُوا
رِجْلَيْهِ وَيَدَيْهِ وَخَذُوهُ وَاطْرَحُوهُ فِي
الظُّلْمَةِ الْخَارِجِيَّةِ. هُنَاكَ يَكُونُ
الْبُكَاءُ وَصَرِيرُ الْأَسْنَانِ.

لَأَنَّ كَثِيرِينَ يُدْعَوْنَ وَقَلِيلِينَ
يُنتَخَبُونَ».

والمجد لله دائماً.

Liturgy Readings قراءات القداس

The Pauline Epistle البولس

<p>Παῦλος ᾠδὼκ ὑπενδῶις Ἰησοῦς Χριστός: πᾶποστολὸς ἐθαδευ: φῆεταῦθαυτὴ ἐπιζῶεννοῦτῃ ἡτε Φνοῦτ.</p>	<p>Paul, the servant of our Lord Jesus Christ, called to be an apostle, appointed to the Gospel of God. A chapter from the Epistle of our teacher St. Paul to the Ephesians. May his blessing be upon us. Amen.</p>	<p>فصل من رسالة معلمنا بولس الرسول إلي أهل أفسس، بركته علينا. آمين.</p>
<p>ΕΒΕCΙΟΥC Ε: Γ - ΚΔ</p>	<p>Ephesians 6: 10 - 24</p>	<p>أفسس 6: 10 - 24</p>
<p>ΠCεπὶ Δε ἡναι ναCνηοῦ γεμνομῇ θεν ΠβοιC νεμ δεν πᾶμαδὶ ἡτε τερρομ.</p> <p>Οτορ μοι εὐ θηνοῦ ὑπιδωκ τηρε ἡτε Φνοῦτ: εἰνα ἡτετενῶγεμρομ ἡοεὶ ἐρατεν θηνοῦ οὔβε νικοτC ἡτε πιδιὰβολοC.</p> <p>Χε ναρε πενῇ ῥοπ ναn αν οὔβε capz εὐ CνοC αλλα οὔβε νιαρχη οὔβε νιέχοτCιὰ: οὔβε νικοCμοκρατωρ ἡτε πχακι: οὔβε νιπνευματικον ἡτε πιπερωοῦ ἡερηι δεν να νιφνοῦ.</p> <p>Εθε φαὶ βὶ νωτεν ὑπιδωκ τηρε ἡτε Φνοῦτ εἰνα ἡτετενῶγεμρομ ἡοεὶ ἐρατεν θηνοῦ δεν πιέροοῦ ερωοῦ ἐἀρετενερωβ νιβεν ὀεὶ ἐρατεν θηνοῦ.</p>	<p>Finally, my brethren, be strong in the Lord, and in the power of his might.</p> <p>Put on the whole armor of God, that you may be able to stand against the wiles of the devil.</p> <p>For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this age, against spiritual hosts of wickedness in the heavenly places.</p> <p>Therefore, take up the whole armor of God, that you may be able to withstand in the evil day, and having done all, to stand.</p>	<p>أخيراً يَا إِخْوَتِي تَقَوُّوا فِي الرَّبِّ وَفِي شِدَّةِ قُوَّتِهِ.</p> <p>الْبَسُوا سِلَاحَ اللَّهِ الْكَامِلَ لِكَيْ تَقْدُرُوا أَنْ تَثْبُتُوا ضِدَّ مَكَايِدِ إِبْلِيسَ.</p> <p>فَإِنَّ مُصَارَعَتَنَا لَيْسَتْ مَعَ دَمٍ وَلَحْمٍ، بَلْ مَعَ الرُّؤُسَاءِ، مَعَ السَّلَاطِينِ، مَعَ وِلَاةِ الْعَالَمِ، عَلَى ظُلْمَةِ هَذَا الدَّهْرِ، مَعَ أَجْنَادِ الشَّرِّ الرُّوحِيَّةِ فِي السَّمَاءِيَّاتِ.</p> <p>مَنْ أَجَلَ ذَلِكَ اِحْمَلُوا سِلَاحَ اللَّهِ الْكَامِلَ لِكَيْ تَقْدُرُوا أَنْ تَقَاوَمُوا فِي النُّيُومِ الشَّرِيرِ، وَبَعْدَ أَنْ تُتِمِّمُوا كُلَّ شَيْءٍ أَنْ تَثْبُتُوا.</p>

Οὕ οὕτῃ ἐράτεν ὁμνοῦ ἐρετενῶν
ἐξεν νετενῆπι ὅθεν οὐμεθυμῇ: οὕ
μοι οὕ ὁμνοῦ ἡτῆελιβῶ ἡτε
†Δικεόςτην.

Ὡα πῶωοῦ ἐράτεν ὁμνοῦ ὅθεν
πικοβῆτ ὑπιεγασσελιον ἡτε τῆρηνη.

Ὅτο, ὅθεν ὁωβ νιβεν βῖ νωτεν
ἡτῶεβῶ ἡτε πιναῶτ φαῖ ἐτετεν
ναῶχευχομ ἡδητῆ ἐῶῶεμ ἡνικοθνεῖ
τηροῦ εῶμελ ἡχρωμ ἡτε πιπετῶωο.

Ὅτο, βῖ νωτεν ἡτῆπερικεφαλεῖ
ἡτε πινοῶεμ: νεμ τῆητῆ ἡτε
πιπνεῦμα ἐτε πικαῖ ἡτε Φνοῦτ πε.

Εβωλ οἕτεν ἡροσεῦχη νιβεν νεμ
τωβλ ἐρετεντωβλ ἡχοῦ νιβεν ὅθεν
πιπνεῦμα: οὕτο ἐρετενοι ἡῶρωις ἐφαῖ
ὅθεν μοῦν νιβεν νεμ τωβλ νιβεν ἐρῆν
ἐξεν ἡνεθοῦαβ τηροῦ.

Νεμ ἐρῆν ἐχωι ὁω οἕνα ἡσεῖτ ἡνῖ
ἡνοῦαῖ ὅθεν φοῦων ἡρωι ὅθεν
οῦπαρρησιᾶ: ἐοῦωνε βωλ
ὑπιμῆστηριον ἡτε πιεγασσελιον.

Φαῖ ἐτῆρεπρεβεῖν ἐρῆν ἐχωῖ
ὅθεν ὁανῶαῖσις οἕνα ἡταῶτονῶτ
ἐβωλ ἡδητῆ κατὰ φῆρητ ἐτσεμῶῶα ἡνῖ
ἡταῶαῖ.

Stand therefore, having
girded your waist with truth,
having put on the
breastplate of righteousness.

And having shod your
feet with the preparation of
the gospel of peace.

Above all, taking the
shield of faith, wherewith
you shall be able to quench
all the fiery darts of the
wicked one.

And take the helmet of
salvation and the sword of
the spirit which is the word
of God;

praying always with all
prayer and supplication in
the Spirit, being watchful to
this end with all
perseverance and
supplication for all the
saints,

and for me, that
utterance may be given to
me, that I may open my
mouth boldly to make
known the mystery of the
gospel,

for which I am an
ambassador in chains; that
in it I may speak boldly, as I
ought to speak.

فَاتَّبِعُوا مُنْطِقِينَ أَحْقَاءَكُمْ بِالْحَقِّ،
وَلَا بَسِينَ دِرْعَ الْبِرِّ،

وَحَازِينَ أَرْجُلَكُمْ بِاسْتِعْدَادِ الْإِنْجِيلِ
السَّلَامِ.

حَامِلِينَ فَوْقَ الْكُلِّ ثُرْسَ الْإِيمَانِ،
الَّذِي بِهِ تَقْدِرُونَ أَنْ تُطْفِئُوا جَمِيعَ
سِهَامِ الشَّرِّيرِ الْمُتَهَبَةِ.

وَاخْذُوا خُوْذَةَ الْخَلَاصِ، وَسَيْفَ
الرُّوحِ الَّذِي هُوَ كَلِمَةُ اللَّهِ.

مُصَلِّينَ بِكُلِّ صَلَاةٍ وَطَلِبَةٍ كُلِّ وَقْتٍ
فِي الرُّوحِ، وَسَاهِرِينَ لِهَذَا بِعَيْنِهِ
بِكُلِّ مُوَاطَبَةٍ وَطَلِبَةٍ، لِأَجْلِ جَمِيعِ
الْقِدِّيسِينَ،

وَلِأَجْلِي، لِكَيْ يُعْطَى لِي كَلَامٌ عِنْدَ
اِفْتِتَاحِ فَمِي، لِأَعْلِمَ جِهَاراً بِسِرِّ
الْإِنْجِيلِ.

الَّذِي لِأَجْلِهِ أَنَا سَفِيرٌ فِي سَلَاسِلَ،
لِكَيْ أَجَاهِرَ فِيهِ كَمَا يَجِبُ أَنْ أَتَكَلَّمَ.

ΣΙΝΑ ΔΕ ΝΤΕΤΕΝΕΜΙ ΖΩΤΕΝ ΕΘΒΗΤ
 ΧΕ ΟΥ ΠΕ Ε΄ΤΡΑ ΜΜΟΥ Ε΄ΕΤΑΜΩΤΕΝ
 ΝΖΩΒ ΝΙΒΕΝ ΝΧΕ ΤΥΧΙΚΟΣ ΠΙΔΑΠΗΤΟΣ
 ΝΝΟΝ ΟΥΟΖ ΜΠΙΣΤΟΣ ΝΔΙΑΚΩΝ ΘΕΝ
 ΠΒΟΙΣ.

ΦΑΙ ΕΤΑΙΟΥΟΡΠΥ ΖΑΡΩΤΕΝ ΕΠΑΙΖΩΒ
 ΣΙΝΑ ΝΤΕΤΕΝΕΜΙ ΕΝΗΕΤΥΟΠ ΜΜΟΝ ΟΥΟΖ
 ΝΤΕΨΤΝΟΥΤ ΝΝΕΤΕΝΖΗΤ.

† ΖΗΡΗΝΗ ΝΝΙΣΝΗΟΥ ΝΕΜ ΟΥΔΑΠΗ
 ΝΕΜ ΟΥΝΑΖ† ΕΒΟΛ ΖΙΤΕΝ ΦΝΟΥ† ΦΙΩΤ
 ΝΕΜ ΠΕΝΒΟΙΣ ΙΗΣΟΥΣ ΠΙΧΡΙΣΤΟΣ.

ΠΙΕΜΟΤ ΝΕΜ ΟΥΟΝ ΝΙΒΕΝ ΕΘΜΕΙ
 ΜΠΕΝΒΟΙΣ ΙΗΣΟΥΣ ΠΙΧΡΙΣΤΟΣ ΘΕΝ
 ΟΥΜΕΤΑΤΤΑΚΟ. ΑΜΗΝ.

*ΠΙΕΜΟΤ ΣΑΡ ΝΕΜΩΤΕΝ ΝΕΜ
 ΤΖΗΡΗΝΗ ΕΥΣΟΠ: ΧΕ ΑΜΗΝ ΕΣΕΨΩΠΙ.*

But that you also may
 know my affairs and how I
 am doing, Tychicus, a
 beloved brother and faithful
 minister in the Lord, will
 make all things known to
 you;

whom I have sent to you
 for this very purpose, that
 you may know our affairs,
 and that he may comfort
 your hearts.

Peace to the brethren,
 and love with faith, from
 God the Father and the Lord
 Jesus Christ.

Grace be with all those
 who love our Lord Jesus
 Christ in sincerity. Amen.

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

وَلَكِنْ لِّكِي تَعْلَمُوا أَنْتُمْ أَيْضاً
 أَحْوَالِي، مَاذَا أَفْعَلُ، يُعْرِفُكُمْ بِكُلِّ
 شَيْءٍ تِيخِيكُسُ الْأَخُ الْحَبِيبُ
 وَالْخَادِمُ الْأَمِينُ فِي الرَّبِّ.

الَّذِي أَرْسَلْتُهُ إِلَيْكُمْ لِهَذَا بَعِثَهُ لِكِي
 تَعْلَمُوا أَحْوَالَنَا، وَلِكِي يُعْزِي
 قُلُوبَكُمْ.

سَلَامٌ عَلَى الْإِخْوَةِ، وَمَحَبَّةٌ بِإِيمَانٍ
 مِنَ اللَّهِ الْآبِ وَالرَّبِّ يَسُوعَ
 الْمَسِيحِ.

الْنِّعْمَةُ مَعَ جَمِيعِ الَّذِينَ يُحِبُّونَ
 رَبَّنَا يَسُوعَ الْمَسِيحَ فِي عَدَمِ فُسَادٍ.
 آمِينَ.

*نعمة الله الآب تكون مع جميعكم
 آمين.*

The Catholic Epistle الكاثوليكون

ΚΑΘΟΛΙΚΟΝ ΕΒΟΛ ΘΕΝ ΤΕΠΙΣΤΟΛΗ
 ΝΤΕ ΠΕΝΙΩΤ ΙΑΚΩΒΟΣ. ΑΜΗΝ.
 ΠΑΜΕΝΡΑ†.

ΙΑΚΩΒΟΣ Δ: Ζ - ΙΖ

ΠΑΒΝΕΧΩΤΕΝ ΟΥΝ ΜΦΝΟΥ†: †ΔΕ
 ΕΘΟΥΝ ΕΞΡΗΙ ΠΙΔΙΑΒΟΛΟΣ: ΟΥΟΖ Ε΄ΕΨΩΤ
 ΣΑΒΟΛ ΜΜΩΤΕΝ.

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

James 4: 7 - 17

Therefore, submit to
 God. Resist the devil and he
 will flee from you.

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

يعقوب 4: 7 - 17

فَاخْضَعُوا لِلَّهِ. قَاوِمُوا إِبْلِيسَ
 فَيَهْرَبَ مِنْكُمْ.

ἤλυντ' ἐφ' ὧν ὅτι ἐξέδωντ
ἐρωτεν: ματοῦβο νετενχιζ
νιρεφερνοβι: ματοῦβε νετενχητ θα
νιχητ ὁνατ.

Ἀριταλεπωριν ὅτι ἀριχηβι ὅτι
ριμι: πετενσωβι μαρεφκοτφ ἐοτχηβι:
ὅτι πετενραυι ἐτόκεμ.

Παθεβι ἐθνηοτ ὑπεῦθο ὑφ' ὧν
χίνα ἡτεφβες ἔθνηοτ.

ὑπερσχι ἡσα νετενέρηοτ
ναῖσνηοτ: φη γαρ ετσαχι ἡσα πεφσον ιε
εφτχαπ ἐπεφσον αφσαχι ἡσα πινομοσ:
ὅτι αφτχαπ ἐπινομοσ: ισχε ακτχαπ
ἐπινομοσ ιε ἡθοκ οτρεφίρι ὑπινομοσ
αν αλλα οτρεφτχαπ.

Ὅτι γαρ πε πινομοθετης ὅτι
ἡρεφτχαπ: φητε ὅτι ὡχου ὑμοφ
ἐτοτχο ὅτι ἐτακο: ἡθοκ νιμ ἡθοκ
φηεττχαπ ἐπεκῶφρη.

Ἀγε τ' ὦν νηετχω ὑμοσ χε
ὑφοοτ ιε ραστ' τεπναυεναν ἐταιπολις
ὅτι ἡτενίρι ἡοτρουπι ὑματ ὅτι
ἡτενιεβρωτ ὅτι ἡτενχευεηοτ.

Πητε ἡσεσωοτν αν χε οτ
πεθναυωπι ὑπεφραστ': αῶ γαρ πε
πετενωη εφέρ ὑφρητ' ἡοτρωω
εφονωνε ἐβολ προς οτκοτχι ιτα

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.

Humble yourselves in
the sight of the Lord, and
He will lift you up.

Do not speak evil of one
another, brethren. He who
speaks evil of a brother and
judges his brother, speaks
evil of the law and judges
the law. But if you judge the
law, you are not a doer of
the law but a judge.

There is one Lawgiver,
who is able to save and to
destroy. Who are you to
judge another?

Come now, you who
say, "Today or tomorrow
we will go to such and such
a city, spend a year there,
buy and sell, and make a
profit";

whereas you do not
know what will happen
tomorrow. For what is your
life? It is even a vapor that
appears for a little time and
then vanishes away.

اقْتَرِبُوا إِلَى اللَّهِ فَيَقْتَرِبَ إِلَيْكُمْ. نَقُّوا
أَيْدِيَكُمْ أَيُّهَا الْخُطَاةُ، وَطَهِّرُوا
قُلُوبَكُمْ يَا ذَوِي الرَّاْيَيْنِ.

اُكْتَبُوا وَنُوحُوا وَابْكُوا. لِيَتَحَوَّلَ
صِحْخُكُمْ إِلَى نُوحٍ وَفَرْحُكُمْ إِلَى غَمٍّ.

اِتَّضِعُوا قَدَامَ الرَّبِّ فَيَرْفَعَكُمْ.

لَا يَدُمُّ بَعْضُكُمْ بَعْضًا أَيُّهَا الْإِخْوَةُ.
الَّذِي يَدُمُّ أَخَاهُ وَيَدِينُ أَخَاهُ يَدُمُّ
النَّامُوسَ وَيَدِينُ النَّامُوسَ. وَإِنْ
كُنْتَ تَدِينُ النَّامُوسَ فَلَسْتَ عَامِلًا
بِالنَّامُوسِ، بَلْ دَيَّانًا لَهُ.

وَاحِدٌ هُوَ وَاضِعُ النَّامُوسِ، الْقَادِرُ
أَنْ يَخْلَصَ وَيُهْلِكَ. فَمَنْ أَنْتَ يَا مَنْ
تَدِينُ غَيْرَكَ؟

هَلُمَّ الْآنَ أَيُّهَا الْقَائِلُونَ: «نَذْهَبُ
الْيَوْمَ أَوْ غَدًا إِلَى هَذِهِ الْمَدِينَةِ أَوْ
تِلْكَ، وَهَنَّاكَ نَصْرَفُ سَنَةً وَاحِدَةً
وَنَتَجَرُ وَنَرْبِحُ».

أَنْتُمْ الَّذِينَ لَا تَعْرِفُونَ أَمْرَ الْغَدِ!
لَأَنَّهُ مَا هِيَ حَيَاتُكُمْ؟ إِنَّهَا بُخَارٌ،
يُظْهِرُ قَلِيلًا ثُمَّ يَضْمَحِلُّ.

ψαυτακο.

Εἴθε α ἵτετενχοc κε ἀρεῶαν
Πβοιc οτοz ἵτενωηδ τεηναερ φαι ιε
φη.

†† νοτ δε τετενωουτοτ ἡμωτεν
δεν νετενμετρεφλιπο: υουτοτ γαρ
νιβεν ὑπαρη† σεζωοτ.

Φηετσωοτη νοτπεθνανεφ ἐαιφ
οτοz ἵτεφῶτεμαιφ ογνοβι ναφ πε.

*Παcνηοτ ὑπερμενρε πικοcμοc
οτδε νηετωοπ δεν πικοcμοc:
πικοcμοc νασινι νευ τεφἐπιθωια: φη
δε ετιρι ὑφοτωω ὑΦνοτ† ὑναωωπι
ωα ἐνεz: ἀμην.*

Instead you ought to
say, "If the Lord wills, we
shall live and do this or
that."

But now you boast in
your arrogance. All such
boasting is evil.

Therefore, to him who
knows to do good and does
not do it, to him it is sin.

*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.*

عَوِضَ أَنْ تَقُولُوا: «إِنْ شَاءَ الرَّبُّ
وَعِشْنَا نَفْعَلْ هَذَا أَوْ ذَاكَ».

وَأَمَّا الْآنَ فَإِنَّكُمْ تَفْتَخِرُونَ فِي
تَعَظُّمِكُمْ. كُلُّ افْتِخَارٍ مِثْلُ هَذَا
رَدِيءٌ.

فَمَنْ يَعْرِفُ أَنْ يَعْمَلَ حَسَنًا وَلَا
يَعْمَلُ، فَذَلِكَ خَطِيئَةٌ لَهُ.

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

The Acts الإبركسيس

Πραξιc ἵτε νενιο† ἡἀποστολοc:
ἐρε ποτcμοτ 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، بركاتهم تكون معنا.
آمين.

Πραξιc κε: ιϛ - κε: α

Acts 25: 13 - 26: 1

أعمال 25: 13 - 26: 1

Ετατcινι δε ἵχε θανεζοοτ:
Ατριππαc ποτρο νευ Βερνικη ατερ
κατανταν ἐΚεcαριὰ: ατερασπαζεcθε
ὑΦηcτοc.

And after some days
King Agrippa and Bernice
came to Caesarea to greet
Festus.

وَبَعْدَ مَا مَضَتْ أَيَّامٌ أَقْبَلَ أَغْرِيْبَاسُ
الْمَلِكُ وَبَرْنِيْكِي إِلَى قَيْصَرِيَّةَ
لِيُسَلِّمًا عَلَى فَسْتُوسَ.

Ετατερ οτυνηω δε ἵεζοοτ ἡματ ἀ
Φηcτοc χα πεωβ ὑΠατλοc ἐδρηι
δαρατφ ὑποτρο εφχω ἡμοc: οτον

When they had been
there many days, Festus laid
Paul's case before the king,
saying: "There is a certain
man left a prisoner by Felix,

وَلَمَّا كَانَا يَصْرِفَانِ هُنَاكَ أَيَّامًا
كَثِيرَةً عَرَضَ فَسْتُوسُ عَلَى
الْمَلِكِ أَمْرَ بُولُسَ قَائِلًا: «يُوجَدُ
رَجُلٌ تَرَكَهُ فِيلِكُسُ أَسِيرًا.

οὐρωμι ἐφσονθ ἐλφωχπ ἐβοληιτεν
Φτλιζ.

Εταιψε δε ἐβρηι ἐλερωταλνυ
αυτορονθου ἦνε νιαρχηερετς νευ
νιπρεσβντερος ἦτε νιλουτδαι ετερετιν
θαροφ νουκαταδικη.

Διοτῶθευ δε νωου ειχω ὕμος: γε
ἡνοτυνηθιά αν τε ἦτε νιρωμεος ἐτ
ἡνοτρωμι ἡδμοτ ὕπατοτοδζι ἐρατοῦ ἦνε
νικατησρος ὕπεμθο ὕφνέτοτερκα
τησροιν ἐροφ οτοθ ἡτεφγευ μα ἡτ
ἡτεφ εἀπολοσιὰ εθε νιἀρικι.

Εταῖ οτη νευνι ἐπαυα ὕπιερ ἐλι
ἡδζο ἐπεφραστ δε αθευσι ζι πιβνμα:
αιοταθσαζνι ἐθροῖνι ὕπιρωμι.

Φαι ἐτα νικατησρος ὀζι ἐρατοῦ
θαροφ ναῖνι ἡθανλωιζι αν θεν νη
ἀνοκ ἐτε ναιμεῖνι ἐρωου γε σεζωου.

Θανζητημα δε νωου ναυοῦτωου
νευαφ: εθε ονὲβω ἡδ ἡτωου: νευ
εθε οναι γε ἡνοῦς ἐαφμου: φαι ἐναρε
Πανλος χω ὕμος γε ἡονθ.

Παιτωμτ δε ἀνοκ εθε ναιζητημα
ἡτε ναι: αζος ναφ γε ιχε ἡτοωψ ἐψε
ἐλερωταλνυ ἡσετζαπ ἐροκ ὕματ εθε
ναι.

about whom the chief
priests and the elders of the
Jews informed me, when I
was in Jerusalem, asking for
a judgment against him.

To them I answered, 'It
is not the custom of the
Romans to deliver any man to
destruction before the
accused meets the accusers
face to face, and has
opportunity to answer for
himself concerning the
charge against him.'

Therefore, when they
had come together, without
any delay, the next day I sat
on the judgment seat and
commanded the man to be
brought in.

When the accusers
stood up, they brought no
accusation against him of
such things as I supposed,

but had some questions
against him about their own
religion and about a certain
Jesus, who had died, whom
Paul affirmed to be alive.

And because I was
uncertain of such questions,
I asked whether he was
willing to go to Jerusalem
and there be judged
concerning these matters.

وَعَرَضَ لِي عَنْهُ رُؤُسَاءُ الْكَهَنَةِ
وَمَشَايِخُ الْيَهُودِ لَمَّا كُنْتُ فِي
أُورُشَلِيمَ طَالِبِينَ حُكْمًا عَلَيْهِ.

فَأَجَبْتُهُمْ أَنْ لَيْسَ لِلرُّومَانِ عَادَةٌ
أَنْ يُسَلِّمُوا أَحَدًا لِلْمَوْتِ قَبْلَ أَنْ
يَكُونَ الْمَشْكُوعُ عَلَيْهِ مُوَاجِهَةً مَعَ
الْمُشْتَكِّينَ فَيَحْصِلُ عَلَى فُرْصَةٍ
لِلإِجْتِاجِ عَنِ الشَّكْوَى.

فَلَمَّا اجْتَمَعُوا إِلَيَّ هُنَا جَلَسْتُ مِنْ
دُونِ إِمْهَالٍ فِي الْغَدِّ عَلَى كُرْسِيِّ
الْوِلَايَةِ وَأَمَرْتُ أَنْ يُؤْتَى بِالرَّجُلِ.

فَلَمَّا وَقَفَ الْمُشْتَكُونَ حَوْلَهُ، لَمْ
يَأْتُوا بِعَلَّةٍ وَاحِدَةٍ مِمَّا كُنْتُ أَظُنُّ.

لَكِنْ كَانَ لَهُمْ عَلَيْهِ مَسَائِلُ مِنْ
جِهَةِ دِيَانَتِهِمْ وَعَنْ وَاحِدِ اسْمِهِ
يَسُوعُ قَدْ مَاتَ وَكَانَ بُولُسُ يَقُولُ
إِنَّهُ حَيٌّ.

وَإِذْ كُنْتُ مُرْتَابًا فِي الْمَسْأَلَةِ عَنْ
هَذَا قُلْتُ: أَلَعَلَّهُ يَشَاءُ أَنْ يَذْهَبَ
إِلَى أُورُشَلِيمَ وَيُحَاكَمَ هُنَاكَ مِنْ
جِهَةِ هَذِهِ الْأُمُورِ؟

Ἐτα Παῦλος ἐρέπικαλίσθε εἶροτο
ἀρεθ ἐροφ ἐπσωοτη ὑποτρο
αιερκελετιν εἶροτἀρεθ ἐροφ ψα
†οτορπε ὑποτρο.

Ἀγριππας δε πεχαφ ὑφνστοс хε
наиотωψ ζω πε ἐσωтем ἐπιρωми: рас†
сар πεχαφ екесωтем ἐροφ.

Ἐπεφрас† οτη ἐταφὶ ἦχε Ἀγριππας
нем Верникн нем отниω† ὑφανтасiа:
отоз ἐтаτψе ἐδοτη ἐпиμα ἡδiсmн нем
занхилиархос нем занρωми етои
ἡниω† ἡτε †πολιс: отоз
ἐтаφеркелетин ἦχε Фнстос аῖни
ὑПаυλος.

Отоз пехе Фнстос хе ποτρο
Ἀγριπпας нем нирωми тһроу еһнемаи:
тетеннау ефай еовһтφ ἀπιμһψ тһрφ
ἡте нилотдай сѐми нһи ден Iеротсаһһи
нем ден паикема етωψ евоһ хе
џеμψа ἡωνδ аи хе.

Ἀноκ δε αἰέμι ἐροφ хе ὑπεφερ ἐλι
εφὑψα ὑφμoт: φαι δε ἡθοφ ἐтаφер
ἐπικαλiсθe ὑποτρο аи†зап εοτορπε.

Φαι ἐτε ὑμoи пе φһε†насδһтφ
ἡтахро еовһтφ ὑπαδoис: еове φαι
αἰенφ назрен өһһоу: отоз малиста
назрак ποτρο Ἀγριπпας: зoπωс

But when Paul appealed to be reserved for the decision of Augustus, I commanded him to be kept till I could send him to Caesar.”

Then Agrippa said to Festus, “I also would like to hear the man myself.” “Tomorrow,” he said, “you shall hear him.”

So the next day, when Agrippa and Bernice had come with great pomp, and had entered the auditorium with the commanders and the prominent men of the city, at Festus’ command Paul was brought in.

And Festus said: “King Agrippa and all the men who are here present with us, you see this man about whom the whole assembly of the Jews petitioned me, both at Jerusalem and here, crying out that he was not fit to live any longer.

But when I found that he had committed nothing deserving of death, and that he himself had appealed to Augustus, I decided to send him.

I have nothing certain to write to my lord concerning him. Therefore, I have brought him out before you, and especially before you, King Agrippa, so that after

وَلَكِنْ لَّمَّا رَفَعَ بُولُسُ دَعْوَاهُ لِكَيْ يُحْفَظَ لِفَحْصٍ أَوْغُسْطُسَ أَمَرْتُ بِحِفْظِهِ إِلَيَّ أَنْ أُرْسِلَهُ إِلَيَّ فَيُصَرَّ.

فَقَالَ أَغْرِيْبَاسُ لِفَسْتُوسَ: «كُنْتُ أُرِيدُ أَنَا أَيْضًا أَنْ أَسْمَعَ الرَّجُلَ». فَقَالَ: «غَدًا تَسْمَعُهُ».

فَفِي الْغَدِ لَمَّا جَاءَ أَغْرِيْبَاسُ وَبَرْنِيكِي فِي احْتِفَالٍ عَظِيمٍ وَدَخَلَا إِلَى دَارِ الْإِسْتِمَاعِ مَعَ الْأَمْرَاءِ وَرِجَالِ الْمَدِينَةِ الْمُقَدِّمِينَ، أَمَرَ فَسْتُوسُ فَاتَى بِبُولُسَ.

فَقَالَ فَسْتُوسُ: «أَيُّهَا الْمَلِكُ أَغْرِيْبَاسُ وَالرِّجَالُ الْحَاضِرُونَ مَعًا أَجْمَعُونَ، أَنْتُمْ تَنْظُرُونَ هَذَا الَّذِي تَوَسَّلَ إِلَيَّ مِنْ جِهَتِهِ كُلُّ جُمْهُورِ الْيَهُودِ فِي أُورُشَلِيمَ وَهَنَا صَارَ خِينٌ أَنَّهُ لَا يَنْبَغِي أَنْ يَعِيشَ بَعْدَ.

وَأَمَّا أَنَا فَلَمَّا وَجَدْتُ أَنَّهُ لَمْ يَفْعَلْ شَيْئًا يَسْتَحِقُّ الْمَوْتَ وَهُوَ قَدْ رَفَعَ دَعْوَاهُ إِلَيَّ أَوْغُسْطُسَ عَزَمْتُ أَنْ أُرْسِلَهُ.

وَلَيْسَ لِي شَيْءٌ يَقِيْنُ مِنْ جِهَتِهِ لِأَكْتُبَ إِلَى السَّيِّدِ. لِذَلِكَ أَتَيْتُ بِهِ لَدَيْكُمْ وَلَا سَيِّمًا لَدَيْكَ أَيُّهَا الْمَلِكُ أَغْرِيْبَاسُ حَتَّى إِذَا صَارَ الْفَحْصُ يَكُونُ لِي شَيْءٌ لَأَكْتُبَ.

ακωανωενε εἰρα εἰταξεω
φνετναεδνητ.

¶ μενι ταρ γε οτωωβ νατσαχι πε
εονωρπ απετσονε: εἰτεμερ στωμενιν
νηεφκελωιχι ετβι εροφ.

Ατριππας δε πεχαφ ὁ Παυλος: γε
σεοταεαενη νακ εσαχι εχωκ.

*Πισαχι δε ητε Πβοις εφελαι οτοε
εφελωαι: εφελμαει οτοε εφεταχρο: δεν
τασια νεκκλησια ητε Φνοτ: αμην.*

the examination has taken
place I may have something
to write.

For it seems to me
unreasonable to send a
prisoner and not to specify
the charges against him.”

Then Agrippa said to
Paul, “You are permitted to
speak for yourself.”

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

لَا تَبِي أَرَى حَمَاقَةَ أَنْ أَرْسَلَ أُسِيرًا
وَلَا أُشِيرَ إِلَى الدَّعَاوِي الَّتِي
عَلَيْهِ».

فَقَالَ أَغْرِيْبَاسُ لِبُولُسَ: «مَأْدُونٌ
لَكَ أَنْ تَتَكَلَّمَ لِأَجْلِ نَفْسِكَ».

*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 ρΔ: Β, γ

Psalm 105: 3 - 5

المزمور 104: 2، 3

Ναρεφονοφ ηνε πρητ ηνηετκωτ
ησα Πβοις: κωτ ησα Πβοις οτοε
αμαει: κωτ ησα πεφωο ηχοοτ νιβεν:
αριφμενι ηνεφ ωφρηι εταφαιτοτ:
νεφμηνι νεμ νιβαπ ητε ρωφ.
Αλληλοια.

Let the hearts of those
rejoice who seek The Lord.
Seek The Lord and His
strength; seek His face
evermore. Remember His
marvelous works, which He
has done, His wonders, and
the judgments of His
mouth. Alleluia.

ولتفرح قلوب الذين يلتمسون
الرب. اطلبوا الرب وقدرته.
التمسوا وجهه في كل حين.
اذكروا عجائبه التي صنعها. آياته
واحكام فيه. هليلويا.

The Liturgy Gospel

إنجيل القداس

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

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

<p>Οὐ ἀναγνωσὶς ἐβόλῃ ᾗ παραστῆλιν εὐοχαῖ κατὰ ἰωάννην ἀσίου.</p>	<p>A chapter according to Saint John, may his blessings be with us. Amen.</p>	<p>فصل من إنجيل معلمنا يوحنا البشير. بركاته علينا آمين.</p>
<p>Ἰωάννην Δ: α - μβ</p>	<p>John 4: 1 - 42</p>	<p>يوحنا 4: 1 - 42</p>
<p>Ὡστε οὕτως ἐταρῶμι ἵνα Ἰησοῦς καὶ αὐτοὶ ἵνα νηφάρισες καὶ ἀληθοῦς θαμιεῖ νοτυμῶ μμαθῆτης παρὸν ῥῥωμ ἐξοτε ἰωάννης.</p> <p>Κετοὶ Ἰησοῦς ἵνα ἀνὰ ῥῥωμ ἀλλὰ περμαθῆτης πε.</p> <p>Δαρχω ἵνα ἵνα ἵνα ἵνα αὐτοῦ παρὸν ἐπὶ Ἰαλὶλ.</p> <p>Με ἵνα ἵνα πε ἐσιν ἐβόλῃ εἰτεν ἵνα.</p> <p>Δαὶ οὕτως ἐσιν ἐπὶ ἵνα εἰτεν ἵνα καὶ ἵνα ἐπὶ ἐπὶ ἵνα ἵνα ἵνα περμαθῆτης.</p> <p>Παρχὴ καὶ ἵνα ἵνα ἵνα ἵνα ἵνα ἵνα ἐταρῶμι ἐβόλῃ ᾗ αὐτοῦ ἐπὶ ἵνα ἵνα καὶ ἵνα πε.</p> <p>Δαὶ οὕτως ἵνα ἵνα ἵνα καὶ ἵνα πε καὶ ἵνα ἵνα καὶ ἵνα ἵνα.</p>	<p>Therefore, when the Lord knew that the Pharisees had heard that Jesus made and baptized more disciples than John, though Jesus Himself did not baptize, but His disciples, He left Judea and departed again to Galilee. But He needed to go through Samaria. So He came to a city of Samaria, which is called Sychar, near the plot of ground that Jacob gave to his son Joseph. Now Jacob's well was there. Jesus therefore, being wearied from His journey, sat thus by the well. It was about the sixth hour. A woman of Samaria came to draw water. Jesus said to her: Give Me a drink.</p>	<p>فَلَمَّا عَلِمَ الرَّبُّ أَنَّ الْفَرِّسِيِّينَ سَمِعُوا أَنَّ يَسُوعَ يُصَيِّرُ وَيُعَمِّدُ تَلَامِيذَ أَكْثَرَ مِنْ يُوحَنَّا. مَعَ أَنَّ يَسُوعَ نَفْسَهُ لَمْ يَكُنْ يُعَمِّدُ بَلْ تَلَامِيذُهُ. تَرَكَ الْيَهُودِيَّةَ وَمَضَى أَيْضًا إِلَى الْجَلِيلِ. وَكَانَ لَا بُدَّ لَهُ أَنْ يَجْتَازَ السَّامِرَةَ. فَأَتَى إِلَى مَدِينَةٍ مِنَ السَّامِرَةِ يُقَالُ لَهَا سُوخَارُ بِقُرْبِ الضِّيْعَةِ الَّتِي وَهَبَهَا يَعْقُوبُ لِيُوسُفَ ابْنِهِ. وَكَانَتْ هُنَاكَ بئرُ يَعْقُوبَ. فَإِذَا كَانَ يَسُوعُ قَدْ تَعَبَ مِنَ السَّفَرِ جَلَسَ هَكَذَا عَلَى الْبئرِ وَكَانَ نَحْوَ السَّاعَةِ الْسادِسَةِ. فَجَاءَتِ امْرَأَةٌ مِنَ السَّامِرَةِ لَتَسْتَقِي مَاءً فَقَالَ لَهَا يَسُوعُ: «أَعْطِنِي لَأَشْرَبَ»</p>

Πεφμαθῆτης Δε Νε ἀφῳενωτ πε
ἐφβακι ρινα ἡτοφωπ ἡθανῆρηοτὶ
νωτ.

Πεχε τῆςβιμι ναϋ ἡΣαμαριτης χε
πως ἡθοκ οτλοτδα κῆρετιν ἐτοτ ἐσω
ἐἰθοκ οτςβιμι ἡΣαμαριτης: οτ ςαρ
ἡπαρε ἡλοτδα μοτχτ νεμ
ἡΣαμαριτης.

Δεφῆροτῶ ἡχε ἡχοτς οτορ πεχαϋ
νας χε ἐναρεῖμι πε ἐφδωρεἰ ἡτε
Φνοττ οτορ ἡιμ πε ετχω ἡμοσ Νε χε
μοι ἡηι ἡτασ ἡθο παρερετιν ἡμοϋ
πε οτορ ἡτεϋτ Νε ἡοτμωτ εϋονδ.

Πεχε τῆςβιμι ναϋ χε Πβοις οτδε
ἡμον ἀν τλῆμα ἡτοτκ οτορ τφωτ
φηκ: εϋῆντοτκ οτἡ ἐβολ θων ἡχε
πιμωτ ετονδ.

Πη ἡθοκ οτἡιωτ ἡθοκ ἐπεἡιωτ
ἡκωβ φῆεταϋτ ἡαν ἡταιφωτ οτορ
ἡθοϋ ρωϋ ἀϋω ἐβολ ἡῆητς ἡθοϋ Νεμ
ἡεϋφῆρι Νεμ ἡεϋφῆλφ.

Δεφῆροτῶ ἡχε ἡχοτς οτορ πεχαϋ
νας: χε οτον ἡιβεν εῆνασ ἐβολ ῆεν
παμωτ φαι εϋῆιβι οη.

Φη Δε εῆνασ ἐβολ ῆεν πιμωτ
φη ἡθοκ ἐφἡατἡιϋ ναϋ ἡἡεϋιβι φῶ
ἐἡεβ: ἀλλἡ πιμωτ ἐφἡατἡιϋ ναϋ

For His disciples had
gone away into the city to
buy food.

Then the woman of
Samaria said to Him: How
is it that You, being a Jew,
ask a drink from me, a
Samaritan woman? For
Jews have no dealings with
Samaritans.

Jesus answered and said
to her, “If you knew the gift
of God, and who it is who
says to you, ‘Give Me a
drink,’ you would have
asked Him, and He would
have given you living
water.”

The woman said to Him:
“Sir, You have nothing to
draw with, and the well is
deep. Where then do You
get that living water?”

Are You greater than
our father Jacob, who gave
us the well, and drank from
it himself, as well as his
sons and his livestock?”

Jesus answered and said
to her: “Whoever drinks of
this water will thirst again,

But, whoever drinks of
the water that I shall give
him, will never thirst. But
the water that I shall give
him will become in him a

لأن تلاميذه كانوا قد مضوا إلى
المدينة ليبتاعوا طعاماً.

فَقَالَتْ لَهُ الْمَرْأَةُ السَّامَرِيَّةُ: «كَيْفَ
تَطْلُبُ مِنِّي لِيَشْرَبَ وَأَنْتَ يَهُودِيٌّ
وَأَنَا امْرَأَةٌ سَامَرِيَّةٌ؟» لِأَنَّ الْيَهُودَ
لَا يُعَامِلُونَ السَّامَرِيِّينَ.

أَجَابَ يَسُوعُ: «لَوْ كُنْتَ تَعْلَمِينَ
عَطِيَّةَ اللَّهِ وَمَنْ هُوَ الَّذِي يَقُولُ لَكَ
أَعْطِينِي لِأَشْرَبَ لَطَلَبْتُ أَنْتِ مِنْهُ
فَأَعْطَاكَ مَاءَ حَيٍّ».

قَالَتْ لَهُ الْمَرْأَةُ: «يَا سَيِّدُ لَا دَلُّوكَ
وَالْبُئْرُ عَمِيقَةٌ. فَمِنْ أَيْنَ لَكَ الْمَاءُ
الْحَيُّ؟»

أَلَعَلَّكَ أَكْثَمُ مِنْ أَبِيئَا يَعْقُوبَ الَّذِي
أَعْطَانَا الْبُئْرَ وَشَرِبَ مِنْهَا هُوَ
وَبَنُوهُ وَمَوَاشِيهِ؟»

أَجَابَ يَسُوعُ: «كُلُّ مَنْ يَشْرَبُ مِنْ
هَذَا الْمَاءِ يَعْطَشُ أَيْضاً.

وَلَكِنْ مَنْ يَشْرَبُ مِنَ الْمَاءِ الَّذِي
أَعْطِيهِ أَنَا فَلَنْ يَعْطَشَ إِلَى الْأَبَدِ بَلِ
الْمَاءُ الَّذِي أُعْطِيهِ يَصِيرُ فِيهِ
يَنْبُوعَ مَاءٍ يَنْبُعُ إِلَى حَيَاةٍ أَبَدِيَّةٍ».

εφ'εωπι νῆρῃ νῆντῃ νοῦμοῦ
 ἡμῶν ἐφ'ἵφει ἑὼνῃς νῆνεῖς.

Πεξε Ἰςῆμι νὰϗ ξε παβοῖς μοι
 νῆνι ἡπαῖμῶν εἶνα ἡτάῳτεμῖβι ξε
 οὔδε ἡτάῳτεμῖ εἶναι εἰμαῖ μῶν.

Πεξε Ἰησοῦς νὰς ξε μαῳε νε μοῦτ
 ἐπεῖλαι οὔοῖς ἀμῆ εἶναι.

Ἀςῆρονῶ ἡξε Ἰςῆμι οὔοῖς πεῖας
 ξε ἡμῶντ εἶαι ἡματ πεξε Ἰησοῦς νὰς:
 ξε καλῶς ἀρεῖος ξε ἡμῶντ εἶαι
 ἡματ.

Ἰιοῦ τὰρ ἡεἰ ἀρεβῖτοῦ οὔοῖς φῆ
 ἐθεμε Ἰνοῦ πεῖαι ἀν πε: φαι
 οὔμεθμῆ πε ἑταρεχοῖ.

Πεξε Ἰςῆμι νὰϗ ξε παβοῖς Ἰνατ
 ξε ἡοοκ οὔπρῳφῆτῆς.

Ἡενιοῦ ἀνοῳῳτ εἶξεν παῖτωῦ
 ἡῳωτεν δε τετενῶ ἡμῶς ξε ἀρε
 πῆαῖνοῳτ εἶξεν Ἰεροῦσαλῆμ πῆα
 ἑτε ῥῳε ἡνοῳῳτ ἡμοῖ.

Πεξε Ἰησοῦς νὰς ξε Ἰςῆμι
 τεῖεῖοῦτ ξε ῥῆνοῦ ἡξε οὔοῖς οὔοῖς
 οὔδε εἶξεν παῖτωῦ οὔδε εἶξεν
 Ἰεροῦσαλῆμ ἐῖναοῳτ ἡΦῖωτ.

Ἡῳωτεν δε τετενοῳτ ἡφῆτε
 τεῖεῖοῦτ ἡμοῖ ἀν: ἀνοῖ δε

fountain of water springing
 up into everlasting life.”

The woman said to Him:
 “Sir, give me this water, that
 I may not thirst, nor come
 here to draw.”

Jesus said to her: “Go,
 call your husband, and come
 here.”

The woman answered
 and said, “I have no
 husband.” Jesus said to her,
 “You have well said, ‘I have
 no husband,’

for you have had five
 husbands, and the one
 whom you now have is not
 your husband; in that you
 spoke truly.”

The woman said to Him,
 “Sir, I perceive that You are
 a prophet.

Our fathers worshiped
 on this mountain, and you
 Jews say that in Jerusalem is
 the place where one ought
 to worship.”

Jesus said to her,
 “Woman, believe Me, the
 hour is coming when you
 will neither on this
 mountain, nor in Jerusalem,
 worship the Father.

You worship what you
 do not know; we know what
 we worship, for salvation is
 of the Jews.

قَالَتْ لَهُ الْمَرْأَةُ: «يَا سَيِّدُ اعْطِنِي
 هَذَا الْمَاءَ لِكَيْ لَا أُعْطِشَ وَلَا آتِي
 إِلَى هُنَا لَأَسْتَقِي».

قَالَ لَهَا يَسُوعُ: «إِذْهَبِي وَادْعِي
 زَوْجَكَ وَتَعَالِي إِلَى هَهُنَا».

أَجَابَتِ الْمَرْأَةُ: «لَيْسَ لِي زَوْجٌ».
 قَالَ لَهَا يَسُوعُ: «حَسَنًا قُلْتَ لَيْسَ
 لِي زَوْجٌ».

لَأَنَّهُ كَانَ لَكَ خَمْسَةُ أَزْوَاجٍ وَالَّذِي
 لَكَ الْآنَ لَيْسَ هُوَ زَوْجَكَ. هَذَا قُلْتَ
 بِالصِّدْقِ».

قَالَتْ لَهُ الْمَرْأَةُ: «يَا سَيِّدُ أَرَى أَنَّكَ
 نَبِيٌّ».

آبَاؤُنَا سَجَدُوا فِي هَذَا الْجَبَلِ وَأَنْتُمْ
 تَقُولُونَ إِنَّ فِي أُورُشَلِيمَ الْمَوْضِعَ
 الَّذِي يَنْبَغِي أَنْ يُسَجَدَ فِيهِ».

قَالَ لَهَا يَسُوعُ: «يَا امْرَأَةَ صَدِّقِي
 أَنَّهُ تَأْتِي سَاعَةٌ لَا فِي هَذَا الْجَبَلِ
 وَلَا فِي أُورُشَلِيمَ تَسْجُدُونَ لِلْآبِ».

أَنْتُمْ تَسْجُدُونَ لِمَا لَسْتُمْ تَعْلَمُونَ أَمَّا
 نَحْنُ فَنَسْجُدُ لِمَا نَعْلَمُ، لِأَنَّ
 الْخَلَصَ هُوَ مِنَ الْيَهُودِ».

ΤΕΝΟΥΩΥΤ ΜΦΗΕΤΕΝΩΟΥΝ ΜΜΟΥ: ΧΕ
ΠΟΥΧΑΙ ΕΒΟΛ ΔΕΝ ΝΙΟΥΔΑΙ.

ΑΛΛΑ ΣΗΝΟΥ ΝΧΕ ΟΟΥΝΟΥ ΕΤΕ
ΤΗΝΟΥ ΤΕ: ΟΤΕ ΝΙΡΕΟΥΩΥΤ ΝΤΑΦΗΗ
ΕΥΝΑΟΥΩΥΤ ΜΦΙΩΤ ΔΕΝ ΟΥΠΝΕΥΜΑ
ΝΕΜ ΟΥΜΕΘΗΗ: ΚΕ ΤΑΡ ΦΙΩΤ ΑΥΚΩΤ
ΝΣΑ ΝΑΙ ΟΥΟΝ ΜΠΑΙΡΗΤ ΝΗΘΟΥΩΥΤ
ΜΜΟΥ.

ΟΥΠΝΕΥΜΑ ΠΕ ΦΗΟΥΤ: ΟΥΟΖ
ΝΗΘΟΥΩΥΤ ΜΜΟΥ ΣΕΜΠΩΑ
ΝΤΟΥΟΥΩΥΤ ΜΜΟΥ ΔΕΝ ΟΥΠΝΕΥΜΑ ΝΕΜ
ΟΥΜΕΘΗΗ.

ΠΕΧΕ ΤΣΕΙΜΙ ΝΑΥ ΧΕ ΤΕΝΕΜΙ ΧΕ
ΜΕΣΙΑΣ ΝΗΟΥ ΦΗΕΤΟΥΜΟΥΤ ΕΡΟΥ ΧΕ
ΠΙΧΡΙΣΤΟΣ: ΕΥΩΠ ΑΥΩΑΝΙ ΝΘΟΥ
ΕΘΝΑΤΑΜΟΝ ΕΒΩΒ ΝΙΒΕΝ.

ΠΕΧΕ ΙΗΣΟΥΣ ΝΑΣ ΧΕ ΑΝΟΚ ΠΕ
ΦΗΕΤΣΑΧΙ ΝΕΜΕ.

ΟΥΟΖ ΔΕΝ ΦΑΙ ΑΥΙ ΝΧΕ ΝΕΥΜΑΘΗΤΗΣ
ΟΥΟΖ ΝΑΥΕΥΦΗΡΙ ΠΕ ΧΕ ΨΑΧΙ ΝΕΜ
ΟΥΣΕΙΜΙ: ΜΠΕ ΉΛΙ ΜΕΝΤΟΙ ΧΟΣ ΝΑΥ ΧΕ
ΑΚΚΩΤ ΝΣΑ ΟΥ ΙΕ ΕΘΒΕΟΥ ΚΣΑΧΙ ΝΕΜΑΣ.

ΔΣΧΩ ΟΥΗ ΝΤΕΣΕΥΔΡΙΑ ΝΧΕ
ΤΣΕΙΜΙ ΟΥΟΖ ΑΥΩΕ ΝΑΣ ΕΤΒΑΚΙ ΟΥΟΖ
ΠΕΧΑΣ ΝΗΠΩΜΙ.

But the hour is coming,
and now is, when the true
worshippers will worship the
Father in spirit and truth; for
the Father is seeking such to
worship Him.

God is Spirit, and those
who worship Him must
worship in spirit and truth.”

The woman said to Him,
“I know that Messiah is
coming”, who is called
Christ. “When He comes,
He will tell us all things.”

Jesus said to her, “I who
speak to you am He.”

And at this point His
disciples came, and they
marveled that He talked
with a woman; yet no one
said, “What do You seek?”
or, “Why are You talking
with her?”

The woman then left her
waterpot, went her way into
the city, and said to the men,

وَلَكِنْ تَأْتِي سَاعَةٌ وَهِيَ الْآنَ حِينَ
السَّاجِدُونَ الْحَقِيقِيُّونَ يَسْجُدُونَ
لِلَّابِّ بِالرُّوحِ وَالْحَقِّ لَأَنَّ الْآبَ
طَالِبٌ مِثْلَ هَؤُلَاءِ السَّاجِدِينَ لَهُ.

اللَّهُ رُوحٌ. وَالَّذِينَ يَسْجُدُونَ لَهُ
فَبِالرُّوحِ وَالْحَقِّ يَنْبَغِي أَنْ
يَسْجُدُوا.»

قَالَتْ لَهُ الْمَرَأَةُ: «أَنَا أَعْلَمُ أَنَّ مَسِيحًا
الَّذِي يُقَالُ لَهُ الْمَسِيحُ يَأْتِي. فَمَتَى
جَاءَ ذَاكَ يُخْبِرُنَا بِكُلِّ شَيْءٍ.»

قَالَ لَهَا يَسُوعُ: «أَنَا الَّذِي أَكَلِمُكَ
هُوَ.»

وَعِنْدَ ذَلِكَ جَاءَ تَلَامِيذُهُ وَكَانُوا
يَتَعَجَّبُونَ أَنَّهُ يَتَكَلَّمُ مَعَ امْرَأَةٍ.
وَلَكِنْ لَمْ يَقُلْ أَحَدٌ: مَاذَا تَطْلُبُ أَوْ
لِمَاذَا تَتَكَلَّمُ مَعَهَا.

فَتَرَكْتُ الْمَرَأَةُ جَرَّتَهَا وَمَضَتْ إِلَى
الْمَدِينَةِ وَقَالَتْ لِلنَّاسِ:

Χε ἀμωινι ἀνατ ἐπαίρωμι ἐὰν γε
χωβ νιβεν νηι ἐταϊαιτοῦ: μῆτι φαι πε
Πιχριστος.

Πατηνοῦ Δε ἐβολ θεν τβακι οτορ
νατηνοῦ χαροφ.

Παττρω Δε ἐροφ πε ἵχε
νεμυαθητης οττωοῦ νεμυαφ πε ετχω
ἡμος γε Ραββι τωνκ οτωμ.

Πθοφ Δε πεχαφ νωοῦ γε ἀνοκ
οτοντη οτθρε ἡμυατ ἐοτομς: θη
ἡωωτεν ἐτε τενωωτην ἡμος αν.

Πατχω οτη ἡμος ἡνωτέρηοῦ ἵχε
νεμυαθητης γε μῆτι αν ἀ οται ἡνι ναφ
εθρεφοτωμ.

Πεχε Ιησοῦς νωοῦ γε ταθρε ἀνοκ
τε θινα ἡταερ φοτωμ ἡφῆεταφταοι
οτορ ἡταχωκ ἡπεφχωβ ἐβολ.

Οἱ ἡωωτεν αν ετχω ἡμος γε ἐτι
κε ἔτοῦ ἡαβοτ εφνηοῦ ἵχε πιωσθ:
θῆππε ἀνοκ τχω ἡμος νωωτεν γε φαι
ἡνετενβαλ ἐπῶμι οτορ ἀνατ ἐνιχωρα
γε ατονβαωοῦ ἐπωσθ θῆδε.

Οτορ φῆεθαωσθ ἔναβι ἡπεφβεχε
οτορ ἔναθωοττ ἡνωτταθ ετωμθ
ἡνεεθ: θινα φῆεθασιττ ἡτεφραμ
ετσοπ νεμ φῆετωσθ.

“Come, see a Man who
told me all things that I ever
did. Could this be the
Christ?”

Then they went out of
the city and came to Him.

In the meantime His
disciples urged Him, saying,
“Rabbi, eat.”

But He said to them, “I
have food to eat of which
you do not know.”

Therefore, the disciples
said to one another, “Has
anyone brought Him
anything to eat?”

Jesus said to them, “My
food is to do the will of Him
who sent Me, and to finish
His work.

Do you not say, ‘There
are still four months and
then comes the harvest’?
Behold, I say to you, lift up
your eyes and look at the
fields, for they are already
white for harvest!

And he who reaps
receives wages, and gathers
fruit for eternal life, that
both he who sows and he
who reaps may rejoice
together.

«هَلُمُّوا انظُرُوا إِنْسَانًا قَالَ لِي كُلَّ
مَا فَعَلْتُ. أَلَعَلَّ هَذَا هُوَ الْمَسِيحُ؟»

فَخَرَجُوا مِنَ الْمَدِينَةِ وَاتُّوا إِلَيْهِ.

وَفِي أَثْنَاءِ ذَلِكَ سَأَلَهُ تَلَامِيذُهُ: «يَا
مُعَلِّمُ كُلُّهُ.»

فَقَالَ لَهُمْ: «أَنَا لِي طَعَامٌ لِأَكُلَ لَسْتُمْ
تَعْرِفُونَهُ أَنْتُمْ.»

فَقَالَ التَّلَامِيذُ بَعْضُهُمْ لِبَعْضٍ:
«أَلَعَلَّ أَحَدًا أَتَاهُ بِشَيْءٍ لِيَأْكُلَ؟»

قَالَ لَهُمْ يَسُوعُ: «طَعَامِي أَنْ أَعْمَلَ
مَشِيئَةَ الَّذِي أَرْسَلَنِي وَأَتِمَّ عَمَلَهُ.

أَمَّا تَقُولُونَ إِنَّهُ يَكُونُ أَرْبَعَةُ أَشْهُرٍ
ثُمَّ يَأْتِي الْحَصَادُ؟ هَا أَنَا أَقُولُ لَكُمْ:
ارْفَعُوا أَعْيُنَكُمْ وَانظُرُوا الْحَقُولَ
إِنَّهَا قَدْ ابْيَضَّتْ لِلْحَصَادِ.

وَالْحَاصِدُ يَأْخُذُ أَجْرَهُ وَيَجْمَعُ ثَمَرًا
لِلْحَيَاةِ الْأَبَدِيَّةِ لِكَيْ يَفْرَحَ الزَّارِعُ
وَالْحَاصِدُ مَعًا.

Ἦεν φαι γαρ οὐταφῶμνι πε πῆσαχι
χε κε οὔαι φηετσι† οτοζ κε οὔαι
φηετωσδ.

Ἀνοκ διοτερπ ὀηνοῦ ἑωσδ ἠφῆετε
ἠπετενδῖσι ἑροϋ: ζανκεχωοῖνι πε
ἑταῦδῖσι οτοζ ἠῶωτεν
ἄρετενωενωτεν ἑδῶνν ἑποῦδῖσι.

Ἐβολ δε ζεν †βακι ἑτε ἠμᾶν ἃ
οὔμῃϋ ναζ† ἑροϋ ἑβολ ζεν
νιϣαμαριῑθς: εῶβε πῆσαχι ἠ†ῑῑμ
εσερμῑερε νωοῦ δαροϋ χε αϥχε Ϸωβ
νῖβεν νῑι ἑταῖαῖτοῦ.

Ἐοτε οὔν ἑταῖν ἑαροϋ ἠχε
νιϣαμαριῑθς ναῦ†ζο ἑροϋ Ϸῑνα
ἠτεϥῶζι δατοτοῦ πε: οτοζ αϥῶζι
ἠμᾶν ἠἑζοοῦ ῑναῦ.

Οτοζ ζανκεμῃϋ ἠζοῦτῶ αῦναζ†
εῶβε πεϥσαχι.

Ἡαῦχω οὔν ἠμῶς πε ἠ†ῑῑμ χε
εῶβε तेनखिन्साखि अन् च तेन्नाज†: ἄνον
γαρ Ϸων ανωτεμ οτοζ तेनेम
ताफूमि च फा पे पिख्रिस्तोस पिसωτηρ
ἠτε πῑκοσμῶς.

*Πῶοῦ φα Πεννοῦ† πε ωα ἑνεζ
ἠτε νῑ ἑνεζ: ἄμῑν.*

For in this the saying is
true: ‘One sows and another
reaps.’

I sent you to reap that
for which you have not
labored; others have
labored, and you have
entered into their labors.”

And many of the
Samaritans of that city
believed in Him because of
the word of the woman who
testified, “He told me all
that I ever did.”

So when the Samaritans
had come to Him, they
urged Him to stay with
them; and He stayed there
two days.

And many more
believed because of His own
word.

Then they said to the
woman, “Now we believe,
not because of what you
said, for we ourselves have
heard Him and we know
that this is indeed the Christ,
the Savior of the world.”

Glory be to God forever.

لَأَنَّهُ فِي هَذَا يَصْدُقُ الْقَوْلُ: إِنَّ
وَاحِدًا يَزْرَعُ وَآخَرُ يَحْصُدُ.

أَنَا أَرْسَلْتُكُمْ لِتَحْصُدُوا مَا لَمْ تَتْعَبُوا
فِيهِ. آخَرُونَ تَعَبُوا وَأَنْتُمْ قَدْ دَخَلْتُمْ
عَلَى تَعَبِهِمْ».

فَأَمَّنَ بِهِ مِنْ تِلْكَ الْمَدِينَةِ كَثِيرُونَ
مِنَ السَّامِرِيِّينَ بِسَبَبِ كَلَامِ الْمَرْأَةِ
الَّتِي كَانَتْ تَشْهَدُ أَنَّهُ: «قَالَ لِي كُلَّ
مَا فَعَلْتُ».

فَلَمَّا جَاءَ إِلَيْهِ السَّامِرِيُّونَ سَأَلُوهُ
أَنْ يَمْكُثَ عِنْدَهُمْ فَمَكَثَ هُنَاكَ
يَوْمَيْنِ.

فَأَمَّنَ بِهِ أَكْثَرُ جَدًّا بِسَبَبِ كَلَامِهِ.

وَقَالُوا لِلْمَرْأَةِ: «إِنَّا لَسَنَّا بَعْدُ
بِسَبَبِ كَلَامِكَ نُؤْمِنُ لِأَنَّنَا نَحْنُ قَدْ
سَمِعْنَا وَنَعْلَمُ أَنَّ هَذَا هُوَ بِالْحَقِّيقَةِ
الْمَسِيحُ مُخَلِّصُ الْعَالَمِ».

والمجد لله دائماً.

Evening Prayers for Fourth Sunday of Lent

صلوات مساء الأحد الرابع من الصوم الكبير

The Psalm

المزمور

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

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

Ψαλμος τω Δαυιδ ΔΑ: ια, ιβ	Psalm 32: 10, 11	المزمور 31: 11، 12
<p>Παυωοτ νε νιμαστιςτος ητε νιρεφερνοβι: φη δε ετερζελπις εΠβοις ογναι εφεκωτ εροφ: ογνοφ εξεν Πβοις ογορ θεληλ νιθμη: ωοτωοτ μωωτεν ογον νιβεν ετσογτων δεν πογρητ. Αλληλουια.</p>	<p>Many sorrows shall be to the wicked; but he who trusts in the Lord, mercy shall surround him. Be glad in The Lord and rejoice, you righteous; and shout for joy, all you upright in heart. Alleluia.</p>	<p>كثيرة هي ضربات الخطاة. والذي يتكل على الرب فالرحمة تحيط به. افرحوا أيها الصديقون بالرب وابتهجوا وافتحروا يا جميع مستقيمي القلوب. هللويليا.</p>

The Gospel

الإنجيل

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

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

ΟΥΔΑΝΑΣΤΩCIC ΕΒΟΛ ΔΕΝ ΠΙΕΔΑΣΣΕΛΙΟΝ ΕΘΟΥΑΒ ΚΑΤΑ ΙΩΑΝΝΗΝ ΑΣΙΟΥ.	A chapter according to Saint John, may his blessings be with us. Amen.	فصل من إنجيل معلمنا يوحنا البشير. بركاته علينا آمين.
ΙΩΑΝΝΗΝ Δ: ιθ - κΔ	John 4: 19 - 24	يوحنا 4: 19 - 24
<p>Πεξε τςχιμι ναφ γε παβοις τνατ γε ηθοκ ογπροφητης. Πενιοτ ατογωωτ ειχεν παιτωοτ ηθωτεν δε τετενχω μμοκ γε αρε</p>	<p>The woman said to Him, "Sir, I perceive that You are a prophet. Our fathers worshiped on this mountain, and you Jews say that in Jerusalem</p>	<p>قَالَتْ لَهُ الْمَرَأةُ: «يَا سَيِّدُ أَرَى أَنَّكَ نَبِيٌّ. أَبَاؤُنَا سَجَدُوا فِي هَذَا الْجَبَلِ وَأَنْتُمْ تَقُولُونَ إِنَّ فِي أُورُشَلِيمَ الْمَوْضِعَ الَّذِي يَنْبَغِي أَنْ يُسَجَدَ فِيهِ».</p>

πῶς ἀνορωπυτ θέν Ιεροσολῶν πῶς
ἐτε ὅπως ἄνωρωπυτ ἄλλοι.

Περε Ιησοῦς νᾶς κε ἱερῶν
τενθούτ κε ἄνηούτ ἡνδε οὔτοῦνός ὅτε
οὔδε ζῖζεν παῖτωός οὔδε θέν
Ιεροσολῶν ἐναορωπυτ ἡφῶτ.

Πῶτεν δε τετενορωπυτ ἡφῆτε
τενσωότν ἄλλοι ἀν: ἄνον δε
τενορωπυτ ἡφῆτενσωότν ἄλλοι: κε
πιοῦσαι ἐβόλ θέν ἡλιούσαι.

Ἀλλὰ ἄνηούτ ἡνδε οὔτοῦνός ἐτε
ἱούτ τε: ὅτε ἡρεφωρωπυτ ἡταφῶν
ἐναορωπυτ ἡφῶτ θέν οὔπνευμα
νεμ οὔμεθῶν: κε τὰρ φῶτ ἀρκωτ
ἡσα ναι οὔον ἡπαῖρητ ἡθεορωπυτ
ἄλλοι.

Οὔπνευμα πε φνούτ: οὔος
ἡθεορωπυτ ἄλλοι σεῦπῶ
ἡτορωπυτ ἄλλοι θέν οὔπνευμα νεμ
οὔμεθῶν.

*Πῶός φα Πέννοῦτ πε ὡς ἐνεθ
ἡτε ἡ ἐνεθ: ἄμην.*

is the place where one ought
to worship.”

Jesus said to her,
“Woman, believe Me, the
hour is coming when you
will neither on this
mountain, nor in Jerusalem,
worship the Father.

You worship what you
do not know; we know what
we worship, for salvation is
of the Jews.

But the hour is coming,
and now is, when the true
worshippers will worship the
Father in spirit and truth; for
the Father is seeking such to
worship Him.

God is Spirit, and those
who worship Him must
worship in spirit and truth.”

Glory be to God forever.

قَالَ لَهَا يَسُوعُ: «يَا امْرَأَةَ صَدِّيقِي
أَنَّهُ تَأْتِي سَاعَةٌ لَا فِي هَذَا الْجَبَلِ
وَلَا فِي أُورُشَلِيمَ تَسْجُدُونَ لِلآبِ.

أَنْتُمْ تَسْجُدُونَ لِمَا لَسْتُمْ تَعْلَمُونَ
أَمَّا نَحْنُ فَنَسْجُدُ لِمَا نَعْلَمُ، لِأَنَّ
الْخَلَاصَ هُوَ مِنَ الْيَهُودِ.

وَلَكِنْ تَأْتِي سَاعَةٌ وَهِيَ الْآنَ حِينَ
السَّاجِدُونَ الْحَقِيقِيُّونَ يَسْجُدُونَ
لِلآبِ بِالرُّوحِ وَالْحَقِّ لِأَنَّ الْآبَ
طَالِبٌ مِثْلَ هَؤُلَاءِ السَّاجِدِينَ لَهُ.

اللَّهُ رُوحٌ. وَالَّذِينَ يَسْجُدُونَ لَهُ
فَبِالرُّوحِ وَالْحَقِّ يَنْبَغِي أَنْ
يَسْجُدُوا».

والمجد لله دائماً.