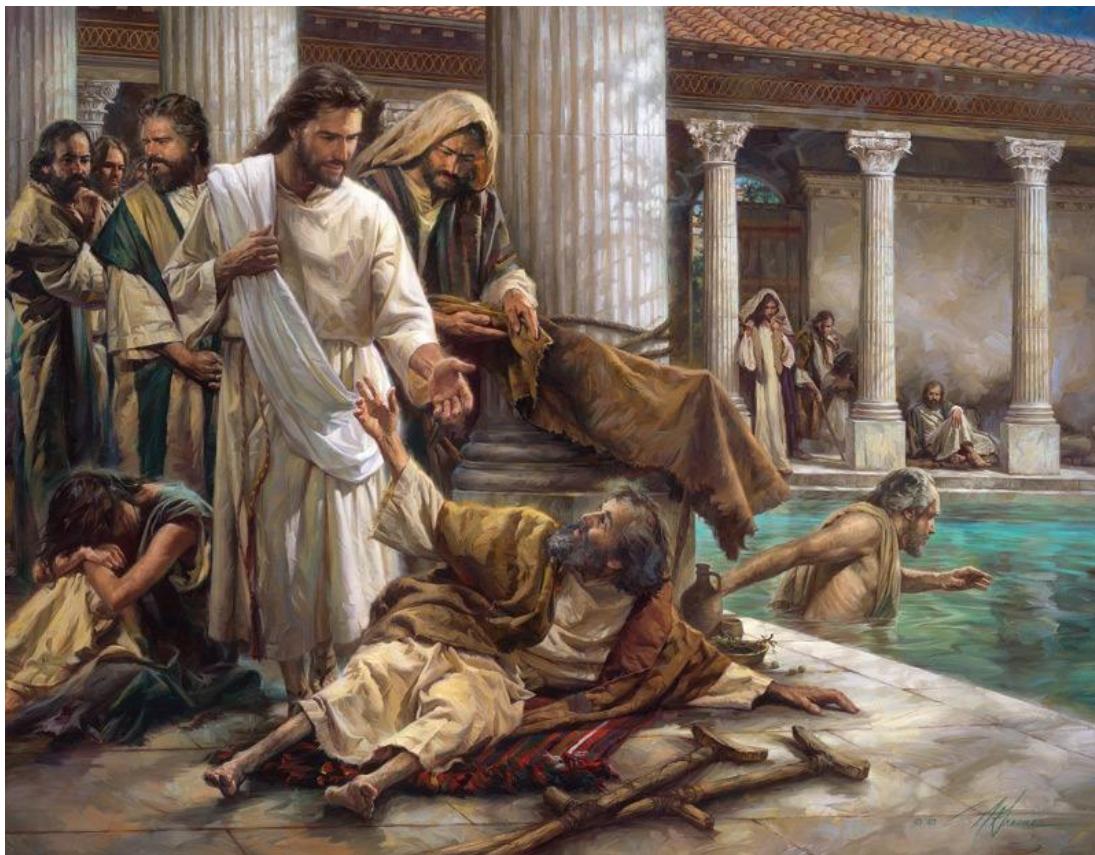


Katameros of Lent

Readings of the Fifth Week of Lent

قطمارس الصوم الكبير
قراءات الأسبوع الخامس من الصوم الكبير

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First Day of the Fifth Week of Lent (Monday)

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

Prophecies النبوات

Proverbs 3: 5 - 18 أمثال سليمان 18 - 5 :3

<p>Ἐβολὸν δὲ Πιπαροιώδη ἡτε Σολομων πρόφητος: ἐρεπεψίου εὐοράβ: ψωπὶ νεωμὰν ἀμην εψκῶ μωσ.</p> <p>Πιπαροιώδη ἡτε Σολομων 5: ε - ιη</p> <p>Ψωπὶ ἐρεχθηκ χη ἐΦνορτ δεν πεκχητ τηρψ: ουος μπερβισι μωσ ἐχρηι ἐξεν τεκσοφια.</p> <p>Πέρηι δεν νεκυωιτ ουονας ἐβολ: χινα ἡτες σογτων ννεκυωιτ: ουος ἡτες ψτεμβιδροπ ἡχε τεκβαλοχ.</p> <p>Μπερψωπι εκοι ἱσαβε νακ μωανατκ: ἀριχοτ δατηη μΦνορτ: ουος ρικι ἐβολ γα πετχωον νιβεν.</p> <p>Τοτε ογταλбо ναψωπι μπεκωμα: νευ ουονχαι νненеккас.</p> <p>Δριτιωλ μΦнорт ἐβολδεн ненекдиci μшнi: οуоs мoi νаq нчанлларжη ἐβολδеn нiогтaг ἡtε текмечуми.</p>	<p>A reading from the Proverbs of Solomon the prophet, may his blessing be with us. Amen.</p> <p>Proverbs 3: 5 - 18</p> <p>Trust in the Lord with all your heart, and lean not on your own understanding; in all your ways acknowledge Him, and He shall direct your paths.</p> <p>Do not be wise in your own eyes; fear the Lord and depart from evil.</p> <p>It will be health to your flesh, and strength to your bones.</p> <p>Honor the Lord with your possessions, and with the firstfruits of all your increase;</p>	<p>من أمثال سليمان النبي، بركته المقدسة تكون معنا. آمين.</p> <p>أمثال 3: 5 - 18</p> <p>تَوَكُّلْ عَلَى الرَّبِّ بِكُلِّ قُلْبٍ وَعَلَى فَهْمِكَ لَا تَتَقْرِبْ. فِي كُلِّ طُرُقِكَ اعْرِفْهُ وَهُوَ يُقْوِمُ سَبِيلَكَ.</p> <p>لَا تَكُنْ حَكِيمًا فِي عَيْنَيْنِ نَفْسِكَ. اتَّقِ الرَّبَّ وَابْعُدْ عَنِ الشَّرِّ.</p> <p>فَيَكُونُ الشِّفَاءُ فِي جَسَدِكَ وَالْعَافِيَةُ فِي عِظَامِكَ.</p> <p>أَكْرَمْ الرَّبَّ مِنْ مَالِكَ وَمِنْ كُلِّ بَأْكُورَاتِ غُلْتِكَ.</p>
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فَمَتَّلِيَ حَرَانِكَ شَبَعَا وَتَفِيسَ
مَعَاصِرُكَ مِسْطَارًا.

Σίνα ὑπομονὴ καὶ οὐκτάσιον
ἐβολῶν πάσαις ἡ τε οὐρανὸς οὐσία
οὐκέτητε ντοτφονθεῖ δεν πιηρπ.

Παψηρὶ ὑπερερκογχὶ ὑγιὴ δεν
τὸ βωτὸν Προίσι: οὐδὲ ὑπερβωλὴ βολ
εψοζη ὄμοκ.

Φη σαρτὸν Προίσι μει ὄμοق
ψαψτὸν ηαψ: ψαψερμαστιγτοῖν Δε
ὑψηρὶ νιβεν ἐταψηαψοπορ ἐροψ.

Ὕωψηιατψ ὑπιρωψ ἐταψχιψ
νογσοφἰὰ: νεψ φηθηναμοψ ὑτεψχιψ
νογμετ ψαψ.

Νανεψ σαρτὸν εεριεψ ψωτ δεν θαὶ
ἐχοτε ψαναχωρ ὑνοψη ψιχατ.

Σταὶ οὐτε ἐχοτε ψανώνι
ἐναψενσορὲνοψ: ὑπαψτὸν ἐδονὴ ἐχρας
ὑκε ψλι ὑπετχωρ: ψιοτεν ὑνωνη
ἐβολὴ νορον νιβεν εθηδωντ ἐρος: ψωψ
Δε νιβεν ετταιηοψτ σεμψψ ὄμος Δη.

Ουμετνεψδαχι σαρ νεψ ψανρουπι
ἡτε ψωνδε ετχη δεν τεροναμ: δεν
τεσχαδη Δε ουμετραμδὸ νεψ ουψων.

Νεψμωψιτ ψανψωψιτ ἐνανεψ νε: ουρ
νεψμαψμοψι τηροψ σε δεν ουχιρηνη.

so your barns will be filled with plenty, and your vats will overflow with new wine.

My son, do not despise the chastening of the Lord, nor detest His correction;

for whom the Lord loves He corrects, just as a father the son in whom he delights.

Happy is the man who finds wisdom, and the man who gains understanding;

for her proceeds are better than the profits of silver, and her gain than fine gold.

She is more honored than precious rubies. Evil cannot stand against her. It is easily visible to those who approach her. And all treasures cannot compare with her.

Length of days and many years are in her right hand, and in her left hand riches and honor.

Her ways are ways of pleasantness, And all her paths are peace.

يَا ابْنِي لَا تَحْتَقِرْ تَأْدِيبَ الرَّبِّ
وَلَا تَكُنْ تَوْبِخَهُ.

لَأَنَّ الَّذِي يُحِبُّهُ الرَّبُّ يُؤْدِبُهُ
وَكَأَبْ بِابْنِ يُسْرَىٰ.

طَوْبَى لِلإِنْسَانِ الَّذِي يَجِدُ
الْحَمْمَةَ وَلِلرَّجُلِ الَّذِي يَتَّلَقَّ
الْفَهْمَ.

لَأَنَّ تِجَارَتَهَا خَيْرٌ مِنْ تِجَارَةِ
الْفُضَّةِ وَرِبْخَهَا خَيْرٌ مِنَ الدَّهْبِ
الْخَالِصِ.

هِيَ أَكْرَمُ مِنَ اللَّآلِيِّ الْكَثِيرَةِ
الشَّمْنِ. لَا يَقْوِمُهَا أَيُّ شَرٍ.
سَهُلَةُ الظَّهُورِ لِكُلِّ مَنْ يَقْرُبُ
مِنَهَا. وَكُلُّ النَّفَائِسِ لَا تُسَاوِيْهَا.

فِي يَمِينِهَا طُولُ الْأَيَّامِ وَكَثْرَةُ
السَّنَنِ. وَفِي يَسَارِهَا الْغِنَىُّ
وَالْمَجْدُ.

طَرُقُهَا طَرُقُ نِعَمٍ وَكُلُّ مَسَالِكِهَا
سَلَامٌ.

Ορώσυην ἡτε πῶντα τε ὑπήκτηρον
εθναλλονι μωσ: οὐος σταχροῦτ
ὑπηκτε χθονι χνέρος μόρητ μποις.

*Orwos ἡγγρίας εὐοράβ Πεπνορτ
ῳδα ἐνερ νευ ωδα ἐνερ ἡτε νιενερ
τηρο. Διην.*

She is a tree of life to those who take hold of her, and happy are all who retain her.

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

هي شجرة حياة لمسيكيها
والمتمسك بها مغبوط.

مجدًا للثالوث القدس لهنا إلى
الأبد وإلى أبد الأبدية كلها.
أمين.

Isaiah 37: 33 - 38: 6

أشعياء 37: 38 - 33: 6

Ἐβολ δεν Ησαήας πρόφητης:
ἐρεπεψμον εθοραβ: ψωπι νεμαν
λαην εψχω μωσ.

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

من أشعيا النبي، بركته المقدسة تكون معنا. أمين.

Ησαήας Λζ: Λσ - Λη: ε

Isaiah 37: 33 - 38: 6

إشعياء 37: 38 - 33: 6

Ἐθε φαι ναι νε γητεψχω μωσον
νκε Προις ἐξεν πονρο γηνιδεστριος:
γηνεψι εδοντ εταιβακι ουδε γηνεψχι
σοθεψ ερος: ουδε γηνεψεν ψεψωι
ἐχως: ουδε γηνεψτακτε δλο ερος.

Δλλα πιμωιτ εταψι μωση
εψετασθο γιωτψ: ναι νε γητεψχω
μωσον νκε Προις.

Ζε ειεψ εερηι εχεν ται βακι
εψηλαχμες εθεψη: νευ εθε Δαριδ
παλλον.

Ουος εψεψ εβολ νκε οραττελος
ἡτε Προις: ουος αψωτεβ εβολδεν
τπαρεμβολη ἡτε γηνιδεστριος γηε

Therefore, thus says the Lord concerning the king of Assyria: ‘He shall not come into this city, nor shoot an arrow there, nor come before it with shield, nor build a siege mound against it.

By the way that he came, by the same shall he return; and he shall not come into this city,’ Says the Lord.

‘For I will defend this city, to save it for My own sake and for My servant David’s sake.’”

Then the angel of the Lord went out, and killed in the camp of the Assyrians one hundred and eighty-five thousand; and when people

لذلك هكذا يقول رب عن ملك أشور: «لا يدخل هذه المدينة ولا يرمي هناك سهاماً ولا يتقدّم عليها بثربٍ ولا يقيم عليها مترسة».

في الطريق الذي جاء فيه يرجع
والى هذه المدينة لا يدخل يقول
الرب.

وأحامي عن هذه المدينة
لأخذتها من أجل نفسي ومن
أجل داؤه عبدي».

فخرج ملاك رب وضرب من
جيش أشور مئة وخمسة وثمانين
ألفاً. فلما بکروا صباحاً إذا هم
جميعاً جث ميتة.

΄ηγο νευ θεμνε τιοτ ηγο ηρωι
΄ηαρχων: οτος ναι αυτωρηνοτ ητοοτι
αυχει νισωμα τηροτ ευμωρτ.

Οτος αφτασθο ηχε Σηναχηρι
πορρο: αφωπι θεν Ηινετη.

Οτος θεν πχινθρεφορωψ θεν πηι
΄ηασσαρακ: πεφπαντραχος
Δηδραμελεχ νευ Σαρασα νεφυηρι
αυψαρι ιροψ θεν ρανηψι: θεωρ ηε
αγνοηευ ιτθρηενια αφερορρο ηχε
Δχορδε πεφυηρι ητεψ ψεβιω.

Δαψωπι ηε θεν πιχοτ ιτε ψαλτ
αψωπι ηχε ιεζεκιας ψα ιθρη ιψμον:
οτος αψι ιαροψ ηχε Ησαηας πψηρι
΄ηλιως πιροφητης: οτος πεχαψ ναψ
κε ναι νε ηητεψκω ψωμοτ ηχε
Πποις: κε ιρι ηεωψ ψπεκηι χναμοτ
ταρ ηεοκ οτος χναωνθ αη.

Οτος αψφενη πεψχο ιθογη ιτχοι
΄ηχε ιεζεκιας οτος αφτωθη ψποις
εψκω ψωμο.

Χε ιριπαμεη Πποις ψφητ
ιταιωψι ψπεκμθο θεν ουμεθηι:
νευ ουγητ ψωμι: αιρι ηηηεθρανακ
ψπεκμθο: οτος αφριι ηχε ιεζεκιας
θεν ουνιψ ηριω.

arose early in the morning,
there were the corpses, all
dead.

So Sennacherib king of
Assyria departed and went
away, returned home, and
remained at Nineveh.

Now it came to pass, as
he was worshiping in the
house of Nisroch his god,
that his sons Adrammelech
and Sharezer struck him
down with the sword; and
they escaped into the land
of Ararat. Then Esarhaddon
his son reigned in his place.

In those days Hezekiah
was sick and near death.
And Isaiah the prophet, the
son of Amoz, went to him
and said to him, “Thus says
the Lord: ‘Set your house in
order, for you shall die and
not live.’”

Then Hezekiah turned
his face toward the wall,
and prayed to the Lord,

and said, “Remember
now, O Lord, I pray, how I
have walked before You in
truth and with a loyal heart,
and have done what is good
in Your sight.” And
Hezekiah wept bitterly.

فَانْصَرَفَ سَهْلَارِبُ مَلِكُ أَشُورَ
وَذَهَبَ رَاجِعًا وَأَقَامَ فِي نِيُونَوِي.

وَفِيمَا هُوَ سَاجِدٌ فِي بَيْتِ نِسْرُوخِ
إِلَيْهِ ضَرَبَهُ أَدَرْمَلَكَ وَشَرَّاصُ
ابْنَاهُ بِالسَّيْفِ وَنَجَوا إِلَى أَرْضِ
أَرَارَاطَ. وَمَلَكَ أَسْرَخَدُونَ ابْنَهُ.
عَوْضًا عَنْهُ.

فِي تِلْكَ الْأَيَّامِ مَرِضَ حَرَقِيَا لِلْمَوْتِ
فَجَاءَ إِلَيْهِ إِشَعْيَاءُ بْنُ آمُوسَ
النَّبِيُّ وَقَالَ لَهُ: «هَكَذَا يَقُولُ
الرَّبُّ: أَوْصِ بَيْتَكَ لَآنَكَ تَمُوتُ وَلَا
تَعِيشُ».»

فَوَجَّهَ حَرَقِيَا وَجْهَهُ إِلَى الْحَائِطِ
وَصَلَّى إِلَى الرَّبِّ:

«آه يَا رَبُّ اذْكُرْ كَيْفَ سَرْثُ أَمَامَكَ
بِالْأَمَانَةِ وَيَقْلِبْ سَلِيمَ وَفَعْلُثُ
الْحُسَنَ فِي عَيْنِيْكَ». وَبَكَ حَرَقِيَا
بُكَاءً عَظِيمًا.

Οὐος ἀ πατρὶ μῆνοις ψωπὶ γὰ
 Ησαήας: κε μάψενακ ἀξος οἰεζεκίας:
 κε φαι πε μέφρητ ἐτεψχω μμος ηξε
 Πόνοις Φνορτ ηΔαριδ πεκιωτ: κε
 αισωτευ ἐτσιη ητε τεκπροσευχη:
 ουος αιναρ ἐνεκερμωονί χηππε
 τήνατοργο ἐξεν πεκνον ηκευητ τιον
 ηρουπι.

Οὐος ειὲναχμεκ ἐβολδεν νενχικ
 μπογρο ητε νιλαστριος: ουος ειετ
 ἐχρηι ἐξεν ται βακι.

*Orwōr ηγγίτριας ἐθοραβ Πεννορτ
 ψα ἐνερ νευ ψα ἐνερ ητε νιενες
 τηροτ. Διην.*

And the word of the Lord came to Isaiah, saying, “Go and tell Hezekiah, ‘Thus says the Lord, the God of David your father: “I have heard your prayer, I have seen your tears; surely I will add to your days fifteen years.

I will deliver you and this city from the hand of the king of Assyria, and I will defend this city.’”

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

فَصَارَ قَوْلُ الرَّبِّ إِلَى إِشْعَيَاَ:
 «أَذْهَبْ وَقْلَ لِحَزَرِيَا: هَكَذَا يَقُولُ
 الرَّبُّ إِلَهُ دَاؤِدَ أَبِيكَ: قَدْ سَمِعْتُ
 صَلَاتِكَ. قَدْ رَأَيْتُ دُمُوعَكَ. هَذَا
 أَضِيفَ إِلَى أَيَامِكَ خَمْسَ عَشَرَةَ
 سَنَةً.»

وَمِنْ يَدِ مَلَكِ أَشُورِ أَنْقَذَ وَهَذِهِ
 الْمَدِينَةِ. وَأَحَمَّيْتُ عَنْ هَذِهِ
 الْمَدِينَةِ.

مَجَّا لِلثَّالِثَ الْقَدُوسِ الْهَنَاءِ إِلَى
 الْأَبَدِ وَإِلَى أَبَدِ الْأَبْدِينِ كُلُّهَا. آمِنٌ.

Job 22: 1 - 30 30 - 1 :22

Εβολ δεν ιωβ πιθμη: ἐρεπεψμον
 εθοραβ: ψωπι νεμαν ἀμην εψχω
 μμος.

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

من أيوب الصديق، بركته المقدسة تكون معنا. آمين.

ιωβ κε: ἄ - ἄ

Job 22: 1 - 30

أيوب 30 - 1 :22

Μφερογώ ηξε Εχλιφας
 Πιθεμανιτης ουος πεκλαψ κε:

Then Eliphaz the Temanite answered and said:

فأجاب إليفاذ التيماني وقال:

Ιη Πόνοις αν ετψβω ηονκατ ηευ
 οτεπιστημη.

Can a man be profitable to God, though he who is wise may be profitable to himself?

هل ينفع الإنسان الله؟ بل ينفع
 نفسه الفطن!

Μσερμελιθε ετρ μποις ηον:
 ηψωπ ηθοκ ονατάρικι δεν ηεκψθηονι:

Is it any pleasure to the Almighty that you are righteous? Or is it gain to

هل من مسرة للغدير إذا تبرزت،
 أو من فائدة إذا قومنت طرقك؟

ιε οὐ πε πεκχονος ςε χναφωρω
μπεκχωιτ εβολ νεμαq.

Ιε καν ρηνασαγωκ εηψιωπ νεμακ:
χναὶ Δε εδογν ευχαπ νεμακ.

Инти τεκ κακιὰ ἀν ετοψ: γλαντὶ^τ
πι νε νεκνοβι.

Μεκώλι ὑταοψ υνεκόνηος δεν
οτμετέπαβηρ: ακώλι Δε ὑτχεβω
υνηετβηψ.

Ορδε νηετόβι μπεκτσωο
νομωο: νη Δε ετχοκερ ακφοζο
μπογωικ.

Δκερψφηρι Δε υπρο ρηνανον:
ακθερε γλанонон Δε ψωπι εροι ρηнкі
гизен πκади.

Гланжира ακτ τηитоу εвов
εтшонит: отоу гланорфланос
актхемуковоу.

Εθβε φαι ουν αγκωτ εροκ ρже
гланжорж: отоу ацииц ρсак ρже
οутполемос εрой ρншфир.

Πιογωинι αφерхдаки нак: екенкот
Δε ουμωοу афхомбс εвовл гизак.

Him that you make your
ways blameless?

Is it because of your fear
of Him that He corrects you,
and enters into judgment
with you?

Is not your wickedness
great, and your iniquity
without end?

For you have taken
pledges from your brother
for no reason, and stripped
the naked of their clothing.

You have not given the
weary water to drink, and
you have withheld bread
from the hungry.

But the mighty man
possessed the land, and the
honorable man dwelt in it.

You have sent widows
away empty, and the
strength of the fatherless
was crushed.

Therefore, snares are all
around you, and sudden fear
troubles you,

or darkness so that you
cannot see; and an
abundance of water covers
you.

هَلْ عَلَى تَقْوَاكَ يُوبِخُكَ، أَوْ يَذْخُنْ
مَعْكَ فِي الْمَحَاكِمَةِ؟

الْيَسَ شَرُكَ عَظِيمًا، وَأَثَمُكَ لَا
نِهَايَةَ لَهَا؟

لَاكَ ارْتَهَنْتَ أَخَاكَ بِلَا سَبَبٍ،
وَسَلَبْتَ ثِيَابَ الْغُرَاءِ.

مَاءً لَمْ شَرِقَ الْعَطْشَانَ، وَعَنِ
الْجَوْعَانِ مَنَعْتَ حُبْرًا.

أَمَّا صَاحِبُ الْفَوَّةِ فَلَهُ الْأَرْضُ،
وَالْمُرَرْفَعُ الْوَجْهِ سَاكِنٌ فِيهَا.

الْأَرَامِلُ أَرْسَلْتَ خَالِيَاتٍ، وَدَرَاعُ
الْيَتَامَى أَسْحَقْتُ.

لَأْجُلْ ذَلِكَ حَوَالَيْكَ فِخَاخُ، وَبِرِيعَكَ
رُعْبَ بَعْنَهُ.

أَوْ ظَلْمَةً فَلَا تَرَى، وَفَيْضُ الْمَيَاهِ
يُغَطِّيَكَ.

Ահ զնանար ՃՆ ՌՃԵ ՓԻԿԵՄՅՈՒ ՃԵՆ
ՆԻԿԵՏԲՈԾԻ: ՆԻԿԵՄՈՅԻ ՃԵՆ ՕՐՄՅՈՎ
ՃՎԹԵՑԻՎՈՒ.

ՕՐՈԾ ՃԿԽՈԾ ՃԵ ՕՐ ՊԵ ՇԵԴՎԵՄ
ՇԵՐՈՎ ՌՃԵ ՓԻԿԵՄՅՈՒ: ԻԵ ՃԿՆԱՇԽԱՊ ՃԱ
ՌԻՇՆՈՓՈԾ.

ՃԱՆՑԻՌԻ ՆԵՄ ՆԵՎՄԱՆԿՅՈՒՊ ՕՐՈԾ
ՌԻՆՈՒՆԱՐ ՇԵՐՈՎ: ՃՎԹԵՑԻՎՈՅԻ ՃԵՆ ՌԿՈՎԴ ՌՆԵ
ՌԴՔԵ.

Ահ ՇՆԱՃՐԵԳ ՇԵՐՄԱՆԿՅՈՒ ՌՆԵՆԵ:
ՓԱԼ ՇԵԴՎԵՄՅՈՎ ՇԵՎՎ ՌՃԵ ՇԱՆՐՈՎՄ
ՌՆԹՄԻ.

ՊԻԿԵՏԱՐՏԱՀՅՈՒ ՄՊԱՏԵԾԵՐՆԻ:
ՕՐԱՐՈ ԵՎՃԱՇ ՊԵ ՆՈՐԾԵՆԴ.

ՊԻԿԵՏԿՈ ՄՄՈԾ ՃԵ ՕՐ ՊԵ ՇԵ ՊԲՈՒԾ
ՆԱՃՎ ՆԱՆ: ԻԵ ՕՐ ՊԵ ՇԵ
ՊԻՊԱՆՏՈԿՐԱՏՈՒՐ ՆԱԵՆՎ ՇԵՇՐԻ ՇԵՎՈՆ.

ՊԹԵԾ ՃԵ ՃՎԹԱՑ ՆՈՒԻ ՌՆՃՃԱՅՈՆ:
ՌԿՈՑՆԻ ՃԵ ՌՆԵ ՆԻՃԵՑԵՎԻԾ ՎՈՐԴԻՈՒ ՄՄՈԾ.

ՇԵՏԱՐՆԱՐ ՌՃԵ ՆԻԹՄԻ ՃՐԾՎԻ:
ՊԻՃՏՃՐԻԿԻ ՃԵ ՃՎԵԼԿՎՋԱ ՌԿՈՎՄ.

ԻԵ ՇԵՎՎՊ ՌՆԵՎՐՃԱԿՈ ՌՃԵ ՊՈՐԾՐՈ:
ՕՐՈԾ ՊՈՐՎՈՎՀՊ ԵՎՇԵՎՈՎՈՎ ՌՃԵ
ՕՐԺՐՈՎՄ.

Is not God in the height of heaven? And see the highest stars, how lofty they are!

And you say, ‘What does God know? Can He judge through the deep darkness?’

Thick clouds cover Him, so that He cannot see, and He walks above the circle of heaven.’

Will you keep to the old way, which wicked men have trod,

who were cut down before their time, whose foundations were swept away by a flood?

They said to God, ‘Depart from us! What can the Almighty do to them?’

Yet He filled their houses with good things; but the counsel of the wicked is far from me.

The righteous see it and are glad, and the innocent laugh at them:

‘Surely our adversaries are cut down, And the fire consumes their remnant.’

هُوَذَا اللَّهُ فِي عُلُوِّ السَّمَاوَاتِ.
وَأَنْظُرْ رَأْسَ الْكَوَافِرِ مَا أَعْلَاهُ!

فَقَلْتَ: كَيْفَ يَعْلَمُ اللَّهُ؟ هَلْ مِنْ
وَرَاءِ الصَّبَابِ يَقْضِي؟

السَّحَابُ سِتْرٌ لَهُ فَلَا يُرَى، وَعَلَى
دَائِرَةِ السَّمَاوَاتِ يَمْشِي.

هَلْ تَحْفَظُ طَرِيقَ الْقِدْمِ الَّذِي دَاسَهُ
رَجَالُ الْإِثْمِ،

الَّذِينَ قُبِضُوا عَلَيْهِمْ قَبْلَ الْوَقْتِ؟
الْعَمَرُ انْصَبَّ عَلَى أَسَاسِهِمْ.

الْقَاتِلُونَ لِلَّهِ: أَبْعَدُ عَنِّي. وَمَاذَا يَفْعَلُ
الْقَدِيرُ لَهُمْ؟

وَهُوَ قَدْ مَلِأَ بُيُوتَهُمْ خَيْرًا. لِتَبْعَدُ
عَنِّي مَشْوَرَةُ الْأَشْرَارِ.

الْأَيْرَارُ يَنْظَرُونَ وَيَقْرَحُونَ،
وَالْبَرِيءُ يَسْتَهِزُ بِهِمْ قَاتِلِينَ:

أَلَمْ يَبْدِ مُقاوْمُونَا، وَبَقِيَّهُمْ قَدْ
أَكْلَنَهَا النَّارُ؟

Δρινεψτε Δε `nτενναγ χε χνα
ψερχτπομονιν: ισχε πεκογτας
ναψωπι δεν χανατανον.

Δριεχλαμβανιν Δε `nχαναζι
`εβολδεν ρωψ: ουος δι nνεψαζι δεν
πεκυητ.

Εψωπ `nτεκταсθο ουος `nτεκθεвio
`упеmθо `мПбоic: ακ`θре πи бинхонс
οуei `мпекуманψωпi.

Εκε`генци гижен оупетра δεν
текдак: нем `мфри† `ногпетра `нте
оужимаррос `нте Сафир.

Εψ`шωпi нак `мвонеос `нкe
Пипантократωρ: `εвoл `нтоtοr
`ннекудзi εψ`тoгвoк Δe `мфри†
`мпiзat тeфoci.

Ита εκε`раррhiciзeсeе `мpeмθо
`мПboic `nτekxoгyт `e`hrhi `e`tphе δeN
oтpдayi.

Δe кyжaнtвbг Δe `мsoq εψ`eсaтeм
`eрok: εψ`eтhiс Δe нак eθpeкt
`ннекeуxh.

Εψ`тaсθo Δe нак `nogmaнψωпi
`нte oтmeниh: εψ`шωпi Δe ςi
nекшoит `нкe oтoгwini.

Now acquaint yourself with Him, and be at peace; thereby good will come to you.

Receive, please, instruction from His mouth, and lay up His words in your heart.

If you return to the Almighty, you will be built up; you will remove iniquity far from your tents.

Then you will lay your gold in the dust, and the gold of Ophir among the stones of the brooks.

Yes, the Almighty will be your gold and your precious silver;

for then you will have your delight in the Almighty, and lift up your face to God.

You will make your prayer to Him, He will hear you, and you will pay your vows.

You will also declare a thing, and it will be established for you; so light will shine on your ways.

تَعْرَفْ بِهِ وَاسْلَمْ. بِذَلِكَ يَأْتِيَكَ حَيْزٌ.

اَقْبَلَ الشَّرِيعَةَ مِنْ فِيهِ، وَضَعَ
كَلَامَهُ فِي قَلْبِكَ.

إِنْ رَجَعْتَ إِلَى الْقَدِيرِ ثُبَّتَيْ. إِنْ
أَبْعَدْتَ ظُلْمًا مِنْ خَيْمَتِكَ،

وَالْقَيْتَ التَّبْرَ عَلَى التَّرَابِ وَذَهَبَ
أَوْفِرَ بَيْنَ حَصَا الْأَوْدِيَةِ.

يَكُونُ الْقَدِيرُ تِبْرَكَ وَفِضَّةً أَتَعَابِ
لَكَ،

لَأَنَّكَ حِينَئِذٍ تَنَلَّذُ بِالْقَدِيرِ وَتَرْفَعُ
إِلَى اللَّهِ وَجْهَكَ.

تُصَلِّيَ لَهُ فَيَسْتَمِعُ لَكَ، وَنُدُورُكَ
تُوفِّيهَا.

وَتَجْزِمُ أَمْرًا فَيُثَبَّتُ لَكَ، وَعَلَى
طُرُقِكَ يُضَيِّعُ نُورُ.

Χε αρθεβιοφ μαιν μαιοφ οτος
χνακος χε αρθισι μαιοφ: οτος
ψηλογεμ μφετβωτς ηνεψβαλ.

Εψεωτ `νοραθνοβι: οτος νογεμ
δεν νεκχιχ χε εκτοτβνογτ.

*Orwɔr nʃ̄ Trιas ēθorab Pennort
ψα ἐνερ νευ ψα ἐνερ ὑτε νιὲνερ
τηρο. Διην.*

When they cast you down, and you say,
'Exaltation will come!'
Then He will save the humble person.

He will even deliver one who is not innocent; Yes, he will be delivered by the purity of your hands.

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

إذا وضعوا تقول: رفع. ويختص المختفِضُ العينين.

يُنَجِّي عَيْرَ الْبَرِيءِ وَيُنَجِّي بَطَهَارَةً يَدِيهِ.

مَجَداً لِلثَّالِثَ الْقَدُوسِ الْهَنَاءَ إِلَى الأَبَدِ وَإِلَى أَبَدِ الْأَبْدِينِ كُلُّهَا. آمِنٌ.

Matins Psalm

مزמור 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.

Φαλιος τω Δλαγιδ πάζ: β, γ

Psalm 87: 2, 3

المزمور 87: 2، 3

Προις ρεκ πεκαλψ ψπατγο: χε
ασμογ μπετχωογ ηχε ταψγχ: οτος
παωνδ αψωντ εψμεντ. Μνοπτ νευ
ηνεθνα εψρη εψχλακκος. Δλληλογια.

O Lord, incline Your ear to my cry. For my soul is full of troubles, and my life draws near to the grave. I am counted with those who go down to the pit. Alleluia.

أمل يارب سمعك إلى طلبي. فقد امتلأت من الشر نفسي، ودنت من الجحيم حياتي. حسبت مع المنحدرين في الجب. هلاليويا.

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.

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

Οψανατνωσις `εβολ δεν
πιεραττελιον εθοραβ κατα Λογκαν
ατιογ.

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

فصل من إنجيل معلمنا لوقا البشير. بركاته علينا آمين.

Λογκαν Ἰβ: ΙΓ - ΚΑ

Luke 12: 16 - 21

لوقا 12: 16 - 21

Διότι εὐπαραβολή δε πωοι εἶχω
μιος: καὶ οὐ οὐτοι οὐρωμι ὑράμαδὸ^ς
έασερψατ ἕκε τεφχωρα.

Οὐος ναψμοκμεκ πε ὑδρηι ὑδητψ
εἶχω μιος: καὶ οὐ πε ἐτηλαιψ καὶ
μιον τηι μα μιατ εθριθωοντ
ὑνηλογταχ ἐροψ.

Οὐος πεχαψ: καὶ φαι τηλαιψ
τηλψωρψερ ὑνηλαποθηκη οὐος
ητακοτον ὑνηψτ ἡχοτὸ οὐος
ηταθωοντ μιατ μπασοτὸ τηρψ νεμ
ναλαταθον.

Οὐος τηλαχοс ἡταψυχη: καὶ
ταψυχη οὐον ουμηψ ὑλαταθοн χη νε
ὑνημηψ ὑρομπι: μτον μιο ουωμι сω
ουνοψ μιο.

Πεχε Φνογτ δε παψ: καὶ πιατχητ
ὑδρηι δεν παι ἐχωρε σεναώλι
ητεκψυχη ἐβολ ὑδητκ: ηητακ
севтчвтоу εтнаψωпи ὑниш.

Φαι πε μφρητ μφηεтхоги παψ
ἐδον οὐος εψοι ὑράμαδὸ αν δεν
Φνογт.

*Πιώορ φα Πεπνογт πε ψα ἐνεσ
ητε νι ἐνεσ: ἀμην.*

Then He spoke a parable
to them, saying: “The
ground of a certain rich man
yielded plentifully.

And he thought within
himself, saying, ‘What shall
I do, since I have no room
to store my crops?’

So he said, ‘I will do
this: I will pull down my
barns and build greater, and
there I will store all my
crops and my goods.

And I will say to my
soul, “Soul, you have many
goods laid up for many
years; take your ease; eat,
drink, and be merry.”

But God said to him,
‘Fool! This night your soul
will be required of you; then
whose will those things be
which you have provided?’

So is he who lays up
treasure for himself, and is
not rich toward God.”

Glory be to God forever.

وَضَرَبَ لَهُمْ مَثَلًا قَائِلًا: «إِنَّسَانً
عَنِّي أَخْبَبَتْ كُورَثٌ.

فَكَرَ فِي نَفْسِهِ قَائِلًا: مَاذَا أَعْمَلُ
لَأَنْ لَيْسَ لِي مَوْضِعٌ أَجْمَعُ فِيهِ
أَشْمَارِي؟

وَقَالَ: أَعْمَلُ هَذَا: أَهْدُمْ مَخَازِنِي
وَأَيْنِي أَعْظَمَ وَاجْمَعُ هُنَاكَ جَمِيعَ
غَلَاتِي وَخَيْرَاتِي.

وَأَقُولُ لِنَفْسِي: يَا نَفْسُ لَكَ حَيْرَاتٌ
كَثِيرَةٌ مَوْضِعَةٌ لِسِينِينَ كَثِيرَةٌ.
إِسْتَرِحِي وَكُلِي وَاشْرِبِي
وَافْرَحِي.

فَقَالَ لَهُ اللَّهُ: يَا عَبْرِي هَذِهِ اللَّيْلَةِ
تُطَلِّبُ نَفْسُكَ مِنْكَ فَهَذِهِ الَّتِي
أَعْدَدْتَهَا لِمَنْ تَكُونُ؟

هَكَذَا الَّذِي يَكْنِزُ لِنَفْسِهِ وَلَيْسَ هُوَ
عَنِّي لِلَّهِ».

وَالْمَجْدُ لِلَّهِ دَائِمًا.

Liturgy Readings

قراءات القداس

The Pauline Epistle

رسالة بولس الرسول

Παύλος ἡβρωϊκὴ μηνὸς Ιησοῦ
Πιάχριτος: πιὰποστολος ετεαχεμ:
φηὲταγθαψη ἐπιχιψεννουψι ὑπὲ
Φηνογτ.

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.

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

Φιλιπποὶς Ἐ: ἀ - ἰε̄

Philippians 2: 1 - 16

فيليبي 2 : 16 - 1

Φη οὐν ἐτε οινρο ὑγητ πε ὑτε
Πιάχριτος: φηὲτε οινθωτ ὑγητ πε ὑτε
οιὰδαπη: φηὲτε οιμετψφηρ πε ὑτε
οιππινευμα: φηὲτε οιμετψωνθωμαδτ
πε νευ οιμετψενητ.

Μεσ παραψι ἐβολ χινα ὑτετενερ
οιμενι ὑογωτ ἐταιὰδαπη ρω τε: ἐτε
ὑτωτεν ὑματ: ἐρετενοι ὑψφηρ
ὑψυχη: ἐρετενοι ὑογητ ὑογωτ.

Μτετενερ ḥλι αη δεν οιψηνην
οιδε δεν οιμετωδιωρ εψηοит:
αλλα ὑδρη i δεν πιθεβιο ὑγηт:
ἐρετενχω ὑνετενερηο ὑτε θηноу
ετοντεв ἐρωτεν.

Ἐν πιογαι πιογαι ὑμωτεν ὑτχθηψ
αη ἐνηὲτε οιγωτ ὑματ ἀτεν θηноу:
αλлла нен на нетенероу: πιογαι

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

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

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

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

فَإِنْ كَانَ وَعْظٌ مَا فِي الْمَسِيحِ إِنْ
كَانَتْ سَلِيلَةً مَا لِلْمُحَبَّةِ. إِنْ كَانَتْ
شَرَكَةً مَا فِي الرُّوحِ. إِنْ كَانَتْ
أَحْشَاءً وَرَأْفَةً.

فَتَمَمُوا فَرْحَى حَتَّى تَفْتَكِرُوا فَغَرَأْ
وَاحِدًا وَلَكُمْ مَحَبَّةٌ وَاحِدَةٌ بِنَفْسِ
وَاحِدَةٍ، مُفْكِرِينَ شَيْئًا وَاحِدًا.

لَا شَيْئًا بِتَحَزِّبٍ أَوْ بِعُجْبٍ، بِلْ
بِتَوَاضُعٍ، حَاسِبِينَ بَعْضَكُمُ الْبَعْضَ
أَفْضَلُ مِنْ أَنْفُسِهِمْ.

لَا تَنْتَظِرُوا كُلُّ وَاحِدٍ إِلَى مَا هُوَ
لِنَفْسِهِ، بِلْ كُلُّ وَاحِدٍ إِلَى مَا هُوَ
لِآخِرِينَ أَيْضًا.

πιοναὶ μαστεῖ.

Μαρεψμενὶ ἐφαὶ ὑδρῷ θεν θηνοῦ:
έτε φη πε ετζεν Πιχριστος Ιησους.

Φηετψοπ θεν ουμορφη ὑτε
Φηνογ τ ηογωλευ αν πε ἐταψμενὶ¹
ηροψ: εθρεψψωπι ηογηνως νευ
Φηνογ τ.

Δλλα αψψορωψ ἐβολ αψη/
ηογωρφη ψβωκ: ἐαψψωπι θεν οτίνι
ηρωι: ἐατκευψ θεν οτσχηια ψφρητ
ηογρωι.

Δψθεβιοψ μαρατψ
ἐαψερρεψωτευ ψδ ἐδρη έψμοψ:
ουμοψ Δε ὑτε ουταρρος.

Εθεε φαὶ ἀΦηνογ τ ερχοτὸ δαψ:
ουοψ αψερχμοτ ναψ ψπιραν φηετбоси
ἐραν νιβен.

Σινα θεν φραν ηιησους ὑτε κελι
νιбен κωλж: να τψε νευ να πκахи
νευ ηиетсаぺечт ψπкахи.

Ουοψ ὑτε λас νибен ουωнх ἐβολ:
жε Πбоис Ιησους Πιχριστοс εтвор
ψФηног τ Φиот.

Θωс те нашеираг тата φрнг
етаретенер рεψωтем ηчноуη νибен
θен пажини` гаρωтен μαραтψ αн:

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

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

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

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

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

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

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

Therefore, my beloved,
as you have always obeyed,
not as in my presence only,
but now much more in my
absence, work out your own
salvation with fear and

فَلَيْكُنْ فِيکُمْ هَذَا الْفَكْرُ الَّذِي فِي
الْمَسِيحِ يَسْوَعُ أَيْضًا:

الَّذِي إِذْ كَانَ فِي صُورَةِ اللَّهِ، لَمْ
يَحْسِبْ خُلْسَةً أَنْ يَئُونَ مُسَاوِيًّا
لِلَّهِ.

لَكَنَّهُ أَخْلَى نَفْسَهُ، آخْذًا صُورَةً
عَبْدٍ، صَانِرًا فِي شَيْءِ النَّاسِ.

وَإِذْ وُجِدَ فِي الْهَيْنَةِ كَائِنًا، وَضَعَ
نَفْسَهُ وَأَطَاعَ حَتَّى الْمَوْتَ مَوْتَ
الصَّلِيبِ.

لَذِكَ رَفِعَهُ اللَّهُ أَيْضًا، وَأَعْطَاهُ اسْمًا
فُوقَ كُلِّ اسْمٍ.

لِكِنْ تَجْثُوا بِاسْمٍ يَسْوَعُ كُلُّ رُكْبَةٍ
مِمْنُ فِي السَّمَاءِ وَمِنْ عَلَى
الْأَرْضِ وَمِنْ تَحْتِ الْأَرْضِ،

وَيَعْتَرِفَ كُلُّ لِسَانٍ أَنَّ يَسْوَعَ
الْمَسِيحَ هُوَ رَبُّ لِمَجْدِ اللَّهِ الْأَكْبَرِ.

إِذَا يَا أَحِبَّانِي، كَمَا أَطَعْنُمْ كُلَّ حِينِ،
لَيْسَ كَمَا فِي حُضُورِي فَقَطْ، بِلِ
الآن بالاولى جدًا في غيابي،
تمموا خلاصكم بخوف ورعدة.

αλλα την ουρανού μαλλον νήσατεν
θηνούς αν δεν ουρανός νευ ουσιερτερ
ἀριθωβ ἐπετενούχαι.

Φηνούτ σαρ πετενεργωβ δεν
θηνού ἐπιορωψ νευ πιεργωβ ἔχρη
ἐκεν πιτματ.

Δριθωβ νιβεν ατύνε χρεωρευ
νευ ουσικμεκ.

Σίνα ητετενψωπι ἐρετενοι
νατάρικι ουρος ηλκερεος ηψηρι ητε
Φηνούτ: ἐρετενοραβ δεν θμητ
ηοτενεὰ εεκωλξ ουρος εεφωνη:
ηητετενορωνη ἐβολ ηδητογ μφρητ
ηηδηρεψερογωνη δεν πικοсмос.

Ἐρετενάμονι μπισαχι ητε πωνδ
ετψογψογ ηη ἐπεχροογ μΠηχριστοс:
χε ηαιбοχι αν δεν ουψογит: ουδε
νεταιψεπδиci αν ἐπετψογит.

*Πιθμοτ σαρ ηειωτεν ηευ
τζηρηηη εηсоп: χε ηηηη εеeψωпi.*

trembling;

for it is God who works in you both to will and to do for His good pleasure.

Do all things without complaining and disputing,

that you may become blameless and harmless, children of God without fault in the midst of a crooked and perverse generation, among whom you shine as lights in the world,

holding fast the word of life, so that I may rejoice in the day of Christ that I have not run in vain or labored in vain.

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

لأن الله هو العامل فيكم أن تریدوا
وأن تعملوا من أجل المسارة.

افعلوا كل شيء بلا دمامة ولا
مجادلة.

لكي تكونوا بلا لوم، وبساطة،
أولاد الله بلا عيب في وسط جيل
مُعوج ومُلتو، تضيئون بينهم
كتوار في العالم.

مُتمسِّكين بكلمة الحياة لافتخاري
في يوم المسيح باتي لم أسع باطلًا
ولا تعثّب باطلًا.

نعمه الله الآب تكون مع جميعكم.
أمين.

Catholic Epistle الكاثوليكون

Καθολικον ἐβολ δεν πε πιχογит
ηηπιστολη ητε πενιωт Пётр.
Даин. Наменрат.

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

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

α Πέτρος 3: 10 - 18

1 Peter 3: 10 - 18

1 بطرس 3: 10 - 18

<p>Φη ταր εεοιωψ ἐμενρε πίωνδ οτος ἐναγ ἐχανέχοοտ ἐνանεտ μարեպրկ սաՅօլ ապիպետշաօտ: օտօս նտեպիր ապաձաթօն: ամրեպկատ նշա օդշիրհնի օտօս նտեզնօչի նշաւ.</p> <p>Ամրեպրկ սաՅօլ ապիպետշաօտ: օտօս նտեպիր ապաձաթօն: ամրեպկատ նշա օդշիրհնի օտօս նտեզնօչի նշաւ.</p> <p>Ճե նենբալ աՊնօւս սեխօցդ էշեն նիթմի: օտօս նեզմացշ սերիկ նշա պոշտաբ: ոց ձե աՊնօւս էշեն նիհետիր ապիպետշաօտ.</p> <p>Օտօս նիս սեռացիւմկաց նաւեն `նշապ ձրեւնցաներըվշօց `ըուպեռնանեպ.</p> <p>Ձլլա լոշե տետենը պկենիւմկաց սեբե ժմեթմի աօրնիաւն թինօտ: տօշօդ ձե ապերըշօդ ձաւեսն օդնե ապերջարտը.</p> <p>Պնօւս ձե Պիշրիստօս սատօնօց `նրի ծեն նետենհտ: էրետենօբդ սսաւեն նշօր նինեն բրապօլօտիձ նօրոն նինեն սեռացիւմկաց սսաւեն նօրցաչի սեբե ժշելուս էտծեն թինօտ ձլլա ծեն օդմետրեարց նեմ օդցօդ.</p> <p>Ձլլա ծեն օդմետրեարց նեմ օդցօդ: էօրոն նտաւեն սսար</p>	<p>For “He who would love life and see good days, let him refrain his tongue from evil, and his lips from speaking deceit.”</p> <p>Let him turn away from evil and do good; let him seek peace and pursue it.</p> <p>For the eyes of the Lord are on the righteous, and His ears are open to their prayers; but the face of the Lord is against those who do evil.”</p> <p>And who is he who will harm you if you become followers of what is good?</p> <p>But even if you should suffer for righteousness’ sake, you are blessed. “And do not be afraid of their threats, nor be troubled.”</p> <p>But sanctify the Lord God in your hearts, and always be ready to give a defense to everyone who asks you a reason for the hope that is in you, with meekness and fear.</p> <p>having a good conscience, that when they defame you as evildoers, those who revile your good</p>	<p>لأنَّ مَنْ أَرَادَ أَنْ يُحِبَّ الْحَيَاةَ وَبَرَى أَيَّامًا صَالِحَةً، فَلَيَقْفَضْ لِسَانَهُ عَنِ الشَّرِّ وَشَفَقَتِهِ أَنْ تَكَلَّمَا بِالْمُكْبِرِ.</p> <p>لِيُعْرِضْ عَنِ الشَّرِّ وَيَصْنَعُ الْخَيْرَ، لِيَطْلُبِ السَّلَامَ وَيَجْدَ فِي أَثْرِهِ.</p> <p>لأنَّ عَيْنَيِ الرَّبِّ عَلَى الْأَبْرَارِ وَأَدَنَيْهِ إِلَى طَلْبِهِمْ، وَلَكِنَّ وَجْهَ الرَّبِّ ضِدٌ فَاعْلَى الشَّرِّ.</p> <p>فَمَنْ يُؤْذِيْكُمْ إِنْ كُنْتُمْ مُتَمَثِّلِينَ بِالْخَيْرِ؟</p> <p>وَلَكِنْ وَإِنْ تَأْلَمْتُمْ مِنْ أَجْلِ الْبَرِّ فَطُوبَكُمْ. وَأَمَّا حُرْفُهُمْ فَلَا تَحْافِظُوهُ وَلَا تَضْطَرِبُوا.</p> <p>بَلْ قَدَّسُوا الرَّبَّ الْإِلَهَ فِي قَلْبِكُمْ، مُسْتَعْدِينَ دَائِمًا لِمُجَاؤَبَةِ كُلِّ مَنْ يَسْأَلُكُمْ عَنْ سَبَبِ الرَّجَاءِ الَّذِي فِيهِمْ بِوَدَاعَةٍ وَحُرْفٍ،</p> <p>وَلِكُمْ ضَمِيرٌ صَالِحٌ، لَكِنْ يَكُونَ الَّذِينَ يَشْتَمُونَ سِيرَتَكُمُ الصَّالِحةَ فِي الْمَسِيحِ يُخْرُونَ فِي مَا يَقْتَرُونَ عَلَيْكُمْ كَفَاعَلِي شَرٍّ.</p>
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΄ΝΟΥΣΙΝΗΔΗCΙC ΕΝΑΝΕC: ΣΙΝΑ
΄ΝΤΟΥBΙΨΙΠΙ ΝΖΕ ΝΗΕΤCΑZI ΦΔΡWΤEΝ
MΦRHΤ `ΝΧΔNCAMPEΤHWOY: OTOG
ΕTБIΔOYW MPETEΝZINMOYI EθNANεC
ΣEN ΠΙΧRISTOC.

ΜΑΝEС ΣΔP `ΕPΕTENIPI MPPICθNANεC
ΙCΣE ΦPOTWΨ ΝΖE PΙθEЛHMA ΝTE
ΦNΟYΤ ΝTE TЕNθIМKAH `Egote
`ΕPΕTENIPI MPPICθHWOY.

ΣE OTHI ΖWΨ PIХRISTOC APMOY
΄ΝOУCOP EθBE ΦNObI E`HRHI E`XWON PΙθHNI
E`XEN NIΩZI: ΣINa ΝTEPENETEN E`XOYN
MΦNΟYΤ: EAPMOY MEN ΣEN TCApZ
QPONH ΔE ΣEN PIPNEUMA.

*Пасиног мpermenre πικосмос
oгде ннетшоп Σen πικосмос:
πικосмос пасини neu тeçептегшиа: фн
Δe εtiri mforawψ mΦnοyт qnaψwpsi
шa èneг: амиh.*

conduct in Christ may be ashamed.

For it is better, if it is the will of God, to suffer for doing good than for doing evil.

For Christ also suffered once for sins, the just for the unjust, that He might bring us to God, being put to death in the flesh but made alive by the Spirit.

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

لأنَّ تَلَمِّكُمْ إِنْ شَاءْتُ مَشِيَّةَ اللهِ
وَأَنْتُمْ صَانِعُونَ خَيْرًا، أَفْضَلُ مِنْهُ
وَأَنْتُمْ صَانِعُونَ شَرًا.

فَإِنَّ الْمَسِيحَ أَيْضًا تَلَمَّ مَرَّةً وَاحِدَةً
مِنْ أَجْلِ الْخَطَايَا، الْبَارِ مِنْ أَجْلِ
الْأَنْثَمَةِ، لِكَيْ يُقْرَبَنَا إِلَى اللهِ، مُمَاتَّا
فِي الْجَسَدِ وَلَكِنْ مُحْيَى فِي الرُّوحِ.

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

The Acts الإركسيس

Πραζic ΝTE ΝΕNIOY ΝΔPОСТОЛОc:
`EPE ПОYСМОY EθOYAB ψWPOY ΝEMAN.
Диин.

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

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

Πραζic Ι: κε - λε

Acts 10: 25 - 35

اعمال 10: 35 - 25

Δeψwpsi Δe `Etaψi E`XOYN ΝΖE
Петрос aqfuaT `Eroq ΝΖE KorpHlioc

As Peter was coming in, Cornelius met him and fell down at his feet and worshiped him.

وَلَمَّا دَخَلَ بُطْرُسٌ اسْتَقْبَلَهُ
كَرْنِيلِيوسَ وَسَجَدَ وَاقِعاً عَلَى
قَمَمِيهِ.

αφειτῷ ἐπεκτητὸν δάρατον ἀνεψῆλαγχ
ἀφορώψτ.

Πέτρος δὲ αὐτοῦνος εὑρὼν μόνος
καὶ τῶνκ: ἀνοκ τὰρ οὐ καὶ ἀνοκ οὐρωμι
ἀπεκρίθη.

Οὗτος αφειτῷ ἐδούνε εὐραζι νευαψ:
οὗτος αφειτῷ ἀνοκηψ ἐαρθωστ.

Πεκαψ δὲ οὐρον καὶ ἀνοκτεν
τετενεμι καὶ οὐροτή πε ἀνοκωμι
ἀνοκδαι ἐτομψ ιε ἔμοψι νευ
οὐραλλοφτλος: οὗτος ἀνοκ ἀφνοτή
ταυοι ἐψτευκος ὑχλι ἀνοκωμι καὶ
εψῆλεμ ιε εψεψ.

Ἐθεβε φαι αἱ ἐταρετενογωρπ ἄνω
ἀπιεραντιλεστιν: Τψινο ουν καὶ εθεβε οὐ
ἄναζι ἀρετενογωρπ ἄνω

Οὗτος πεκαψ ὑκε Κορνηλιος: καὶ
ισχεν ἥτον φοορ ψα ἐδούν ἐται
ουνον: οὐτι τωβη ἀψναψ ὑακψ ψιτ̄ δεν
πανι: οὗτος οὐρππε ιο ουρωμι αψογι
ἐρατῷ ἀπαψθο ἐβολ δεν ουρεβεψ
εσορωβψ.

Οὗτος πεκαψ καὶ Κορνηλιος
αντωτεμ ἐνεκπροσετχη οὗτος
νεκμεθναητ ἀτερποτμενι ἀπεψθο
ἀφνοτή.

But Peter lifted him up,
saying, “Stand up; I myself
am also a man.”

And as he talked with
him, he went in and found
many who had come
together.

Then he said to them,
“You know how unlawful it
is for a Jewish man to keep
company with or go to one
of another nation. But God
has shown me that I should
not call any man common
or unclean.

Therefore, I came
without objection as soon as
I was sent for. I ask, then,
for what reason have you
sent for me?”

So Cornelius said, “Four
days ago I was fasting until
this hour; and at the ninth
hour I prayed in my house,
and behold, a man stood
before me in bright
clothing,

and said, ‘Cornelius,
your prayer has been heard,
and your alms are
remembered in the sight of
God.

فَأَقَامَهُ بُطْرُسُ قَائِلًا: «قُمْ أَنَا أَيْضًا
إِنْسَانٌ».

ثُمَّ دَخَلَ وَهُوَ يَكَلِّمُ مَعَهُ وَوَجَدَ
كَثِيرِينَ مُجْتَمِعِينَ.

فَقَالَ لَهُمْ: «أَنْتُمْ تَعْلَمُونَ كَيْفَ هُوَ
مُحَرَّمٌ عَلَى رَجُلٍ يَهُودِيٍّ أَنْ
يَلْتَصِقَ بِأَحَدٍ أَجْبَرِيٍّ أَوْ يَأْتِي إِلَيْهِ.
وَأَمَّا أَنَا فَقَدْ أَرَانِي اللَّهُ أَنْ لَا أَقْهُلَ
عَنْ إِنْسَانٍ مَا إِنَّهُ دَنِسٌ أَوْ نَجِسٌ.

فَلَذِكْ جَنْتُ مِنْ دُونِ مُنَافَضَةٍ أَذْ
اسْتَدْعَيْتُمُونِي. فَأَسْتَخْبِرُكُمْ: لَا يَ
سَبَبِ اسْتَدْعَيْتُمُونِي؟»

فَقَالَ كَرْنِيلِيوسُ: «مِنْذُ أَرْبَعَةِ أَيَّامٍ
إِلَى هَذِهِ السَّاعَةِ كُنْتُ صَائِمًا. وَفِي
السَّاعَةِ التَّاسِعَةِ كُنْتُ أَصْلَى فِي
بَيْتِي وَإِذَا رَجَّلٌ قَدْ وَقَفَ أَمَامِي
بِلِبَاسٍ لَامِعٍ.

وَقَالَ: يَا كَرْنِيلِيوسُ سَمِعْتُ
صَلَاتِكَ وَذَكَرْتُ صَدَقَاتِكَ أَمَامَ اللَّهِ.

Ονωρπ οὐν ἐχρή ἐλοπῆ
μαρογμογτὸς ἐσιμων φητογμογτὸς
ἐροφ κε Πετρος: φαι εψαληνογτὸς ἐπη
ἡσιμων πιβακψαρ δατεν φιου.

Πήνορνον οὐν αιορωρπὸν ἕσωκ:
ἡθοκ δε καλως ακαις ἑτακὶ: τὸν δε
ἀνον τηρεν τενψαίμα ενχη ὑπεψθο
ὑφνογτὸς ἐσωτευ ἐνη τηρογ ἑτα
Πῦοις θαψογ νακ.

Ἐταψογων δε ἡρωψ ἡχε Πετρος
πεκαψ κε δεν οτψεθμη τηλαρ κε
οτρεψβιχο δην πε Φνογτό.

Δλλα ἡχρη δεν ψλολ νιβεν
ἐτερχοτὸς δατεψχη οτογ ἐτερχωβ
ἐψμεθμη ψψηπ ναχραψ.

*Πισαχι δε ἡτε Πῦοις εψεαιαι οτογ
εψεάψαι: εψεάψαι οτογ εψεταχρο:
δεν τασια ἡεκκληνсia ἡτε Φνογτό:
δειην.*

Send therefore to Joppa and call Simon here, whose surname is Peter. He is lodging in the house of Simon, a tanner, by the sea. When he comes, he will speak to you.'

So I sent to you immediately, and you have done well to come. Now therefore, we are all present before God, to hear all the things commanded you by God."

Then Peter opened his mouth and said: In truth I perceive that God shows no partiality.

But in every nation whoever fears Him and works righteousness is accepted by Him.

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

فَأَرْسَلْتُ إِلَيْيَ بَيْهَا وَاسْتَدْعَ سَمْعَانَ
الْمُلْقَبَ بُطْرُسَ. إِنَّهُ نَازَلَ فِي بَيْتِ
سَمْعَانَ رَجُلٌ دَيَّاغٌ عِنْدَ الْبَحْرِ. فَهُوَ
مَتَّ جَاءَ يُكَلِّمُكَ.

فَأَرْسَلْتُ إِلَيْكَ حَالًا. وَأَنْتَ فَعَلْتَ
حَسَنًا إِذْ جَئْتَ. وَالآنَ نَحْنُ جَمِيعًا
حَاضِرُونَ أَمَامَ اللَّهِ لِنَسْمَعَ جَمِيعَ
مَا أَمْرَكَ بِهِ اللَّهُ».

فَقَالَ بُطْرُسُ: «بِالْحَقِّ أَنَا أَجُدُّ أَنَّ
اللَّهَ لَا يَقْبِلُ الْوُجُوهَ.

بَلْ فِي كُلِّ أَمَّةٍ الَّذِي يَتَقْبِيهِ وَيَصْنَعُ
الْبَرَّ مَقْبُولٌ عِنْدَهُ».

لَمْ تَنْزِلْ كَلْمَةُ الرَّبِّ تَنْمُو وَتَعْتَزَّ
وَتَثْبَتُ فِي كَنِيسَةِ اللَّهِ الْمَقْسُوَةِ.
أَمِينٌ.

The Liturgy Psalm

مزمور القدس

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.

Φαλμος τω Δαυιδ πε: 3, 2

Psalm 85: 3, 4

المزمور ٨٥: ٣، ٤

Ἔχει οντί Πρόοις καὶ αἰώνιοῦ ἐπιψυχοῦ
χαροκὸν μπιέχοοντα τηρεῖ: μα ποτνοφ
ἡττψυχη μπεκβωκ: καὶ αἰψαὶ ἡττψυχη
ἐπιψυχοῦ χαροκὸν Πρόοις. **Ἄλληλογια.**

Have mercy on me, O Lord: for to You I will cry the whole day. Rejoice the soul of Your servant: for to You, O Lord, I have lifted up my soul. **Alleluia.**

ارحمني يا رب، لأنك أصرخ اليوم كلها. فرح نفس عبدي، لأنك يا رب رفعت نفسي.
هليوليا.

The Liturgy Gospel

إنجيل القدس

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.

مبَرَّكَ الْأَتِي بِاسْمِ الرَّبِّ. رَبُّنَا وَإِلَهُنَا
وَمُخْلِصُنَا يَسُوعُ الْمَسِيحُ ابْنُ اللَّهِ الْحَيِّ.
الَّذِي لَهُ الْمَجْدُ الدَّائِمُ إِلَى الأَبْدِ أَمِينٌ.

Οὐαὶ Αἰτνωσίς ἐβολὴ σὲν
πιερατείλιον εὐθυγάνθη λογκάν
αγιοῦ.

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

فصل من إنجيل معلمنا لوقا البشير. بركاته علينا آمين.

λογκάν θ: 18 - 17

Luke 9: 12 - 17

لوقا ٩: ١٧ - ١٢

Πιέχοοντα δε νε αφεργητοὺς ὑρίκι πε:
ἐτανὶ δε χαροφὸν ἵκε πισητὸν σπαν
πεζωον ναψ καὶ χα πισηψ ἐβολὴ σινα
ἡττορψενωον ἐνιτιψι ἐτε μπκωτὴ νεω
νιιοχὶ ἡττοψτον μψωον οτοσ
ἡττορχεμ φητοτον ναομοφ: κα τενχη
μπαιμα σὲν οτια νψαφε.

When the day began to wear away, the twelve came and said to Him, “Send the multitude away, that they may go into the surrounding towns and country, and lodge and get provisions; for we are in a deserted place here.”

فَبَيْنًا النَّهَارُ يَمِيلُ. فَتَقَدَّمَ الْإِثْنَا
عَشَرَ وَقَالُوا لَهُ: «اَصْرِفْ الْجَمْعَ
لِيَدْعُهُمَا إِلَى الْفَرَى وَالضَّيَاعِ
حَوَالِيْنَا فَبَيْسُوا وَيَجِدُوا طَعَامًا لَّا نَتَّنَا
هَهُنَا فِي مَوْضِعٍ خَلَاءً».»

Πεκάρ Δε ηωοι χε μοι ηωοι
ηθωτεν εθρογογωμ: ηωοι Δε
πεζωοι χε μωοι ςοτο οτιοι
ηωικ ητοτεν ηει τεβτ θναρ:
εβηλ άνον ητενψεναν ητενψωπ
ηθαν θρηοι μπαιλλαος Τηρη.

Ηαροι Δε ηαυ θιοι ηώο ηρωωι:
αφξοс Δε ηηεψμαθηтнс χε
μароғрвтев ката үа ηθантеви έψма.

Ουοс αφирι μпайлрт ағөһөргөрвтев
түрор.

Етасбι Δε μπι θιοι ηωικ ηει
питеят θнаг: етасбомс ехрни етфе
афсмог ёрвог ουοс αғфауог: ουοс
ағт ηηимаθетнс εθρογжω ڈарвог
ηηимиу.

Ουοс αғогωм ουοс αғсι түрор:
ουοс αғѡлдι μфнетағергогο ёрвог
иht θнаг ηкот ηлакг εтмег.

*Пиѡор фа Пеппогт пе ѿла єнөз
иته ni єнөз: ձահու.*

But He said to them, “You give them something to eat.” And they said, “We have no more than five loaves and two fish, unless we go and buy food for all these people.”

For there were about five thousand men. Then He said to His disciples, “Make them sit down in groups of fifty.”

And they did so, and made them all sit down.

Then He took the five loaves and the two fish, and looking up to heaven, He blessed and broke them, and gave them to the disciples to set before the multitude.

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

Glory be to God forever.

فَقَالَ لَهُمْ: «أَعْطُوهُمْ أَنْتُمْ لِيأْكُلُوا». قَالُوا: «لَيْسَ عِنْدَنَا أَكْثَرُ مِنْ خَمْسَةَ أَرْغُفَةٍ وَسَمَكَتَنْ إِلَّا أَنْ نَذْهَبَ وَنَبْتَاعَ طَعَامًا لِهَا الشَّعْبَ كُلَّهِ».

لأنهم كانوا نحو خمسة آلاف رجل. فقال لللاميده: «أنكم هم فرقاً خمسين خمسين».

فَعَلُوا هَذَا وَأَنْكَلُوا الْجَمِيعَ.

فَأَخْذَ الْأَرْغُفَةَ الْخَمْسَةَ وَالسَّمَكَتَنْ وَرَفَعَ نَظَرَهُ نَحْوَ السَّمَاءِ وَبَارَكَهُنَّ ثُمَّ كَسَرَ وَأَعْطَى التَّلَامِيدَ لِيُقْدِمُوا لِلْجَمِيعِ.

فَأَكَلُوا وَشَيَعُوا جَمِيعًا. ثُمَّ رُفِعَ مَا فَضَلَ عَنْهُمْ مِنْ الْكِسْرِ: اثنتَ عَشْرَةَ قُفَّةً.

وَالْمَجْدُ لِلَّهِ دَائِمًا.

Second Day of the Fifth Week of Lent (Tuesday)

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

Prophecies النبوات

Numbers 10: 35 - 11: 35 العدد 35 :10 - 35 :11

<p>Ἐβολ ᶭεν πάχωμ ἡΠἰἀριθμος ὑτε Ιωὺчн πἰὸροφητης: ἐρεπεψὶμον εὐογὰβ: ψωπὶ νεμᾶν ἀμην εὐχω ἡμος.</p> <p>Πἰἀριθμος 10: 35 - 11: 35</p> <p>Οὐος ἀσψωπὶ Ετασογῶτεβ ὑχε τκυβωτος οὐος πεχε Ιωὺчн: χε τωηκ Πβοις οὐος ωαρογχωρ ἐбoл ὑχε νεκκαχи τηρог: ωαροгфωт ὑχε οуон нибен εθмос† ἡмок.</p> <p>Οὐος ḥеn πимтoн οὐoс πeхaп: χe Пбoиc ωaтacеo ὑchан ὑшo νeи гanөbd ሱen πekлdos Писранл.</p> <p>Οὐoс πiляoс naçхрeмreи ὑchан петхωot ἡpеmtho ἡПboиc: οὐoс аççωтem ὑchе Πbоiс οὐoс aççωnt ḥeн oумвон: οὐoс açмoи ὑхrhi ὑхнtoу ὑchе οуçхrωи ἐбoл гitен Πbоiс: οὐoс аçогrωи ὑogмeрос ὑtе тparemvodn.</p> <p>Οὐoс açowi ἐбoл ὑchе piляoс oгve Ιωùchнc: οὐoс açтawи ὑchе Ιωùchнc ххrhi ga Πbоiс: οὐoс açхroиr ὑchе</p>	<p>A reading from the Book of Numbers of Moses the prophet, may his blessing be with us. Amen.</p> <p>Numbers 10: 35 - 11: 35</p> <p>So it was, whenever the ark set out, that Moses said: “Rise up, O Lord! Let Your enemies be scattered, and let those who hate You flee before You.”</p> <p>And when it rested, he said: “Return, O Lord, to the many thousands of Israel.”</p> <p>Now when the people complained, it displeased the Lord; for the Lord heard it, and His anger was aroused. So the fire of the Lord burned among them, and consumed some in the outskirts of the camp.</p> <p>Then the people cried out to Moses, and when Moses prayed to the Lord, the fire was quenched.</p>	<p>من سفر العدد لموسى النبي، بركته المقدسة تكون معنا. آمين.</p> <p>العدد 10: 35 - 11: 35</p> <p>وَعِنْدَ ارْتَحَالِ التَّابُوتِ كَانَ مُوسَى يَقُولُ: «فَمَنْ يَا رَبُّ، فَلَتَبَذَّ أَعْدَاؤُكَ وَيَهُرُبُ مُبْغَضُوكَ مِنْ أَمَانِكَ».</p> <p>وَعِنْدَ حُولِهِ كَانَ يَقُولُ: «اْرْجِعْ يَا رَبُّ إِلَى رِبَوَاتِ الْوَفِ إِسْرَائِيلَ».</p> <p>وَكَانَ الشَّعْبُ كَانَهُمْ يَشْتَكُونَ شَرًّا فِي أَذْنِي الرَّبِّ. وَسَمِعَ الرَّبُّ فَخَمِي عَصْبَهُ، فَأَشْتَعَلَتْ فِيهِمْ نَارُ الرَّبِّ وَأَحْرَقَتْ فِي طَرِفِ الْمَحَلَّةِ.</p> <p>فَصَرَّخَ الشَّعْبُ إِلَى مُوسَى، فَصَلَّى مُوسَى إِلَى الرَّبِّ فَخَمَدَتِ النَّارُ.</p>
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πιχρωμ.

Οτος αὐτὴν ἡφαντὸν μηδὲ εἶτε μηδὲ
καὶ φρωκεῖ καὶ αἷμα τὸν θάνατον μήτε
οὐχρωμένον εἴβολον γίτεν Πόνοις.

Οτος πιστογάτην εἶτε τὸν θάνατον
ανερεπιθυμῶντας εἰρηπιθυμίαν οτος αὐτούς
αγριῶν: οτος πεζεῖ νενυψηρί τὸν Πισράνην καὶ
νῦν εθνάτης αὖτε ναντὸν εορτῶν.

Διερφωεῖται οὐτεβτὸν εὐλογούμονος
δεν Χημί τὸν θεῖνα: νεών νικητὸν νεών
νικητὸν νεών νικητὸν.

Ἄλλον δέ αὐτενψυχητὸν ψωούτον νενθάλη
σεναρεχλιταν εἴβολον επισαννα.

Πισαννα δέ τὸν μέρητον οὐτερψηνον πεῖται:
οτος πεψιμοτὸν τὸν χρισταλόσ.

Οτος ψαψίτεον εἴβολον μήτε πιλαος εἰσωκι
μηδεοψ: οτος τὸν σενοτόψηνον οὐτεντοντο
τὸν τοττεν τὸν ψαψίτεον τὸν τοττεν τὸν θαστο
τὸν σεφασψηνον τὸν τοττεν τὸν τοττεν τὸν θαστο
τὸν θανκενεψιτεν: οτος τεψιδωνη λασι
μέρητον οὐτετοπι εεδεν οὐτεβιώτεον εἴβολον
ουνεσ.

Οτος εὐψωπὸν δρεψαντὸν τὸν τοττεντο
τὸν τοττεν τὸν τοττεν τὸν τοττεν τὸν τοττεν τὸν τοττεν
τὸν τοττεν τὸν τοττεν τὸν τοττεν τὸν τοττεν τὸν τοττεν τὸν τοττεν

So he called the name
of the place Taberah,
because the fire of the
Lord had burned among
them.

Now the mixed
multitude who were among
them yielded to intense
craving; so the children of
Israel also wept again and
said: “Who will give us
meat to eat?”

We remember the fish
which we ate freely in
Egypt, the cucumbers, the
melons, the leeks, the
onions, and the garlic;

but now our whole
being is dried up; there is
nothing at all except this
manna before our eyes!”

Now the manna was
like coriander seed, and its
color like the color of
bdellium.

The people went about
and gathered it, ground it
on millstones or beat it in
the mortar, cooked it in
pans, and made cakes of it;
and its taste was like the
taste of pastry prepared
with oil.

And when the dew fell
on the camp in the night,
the manna fell on it.

فُدْعَى اسْمُ ذَلِكَ الْمَوْضِعِ
«تَبَغِيرَةً» لِأَنَّ نَارَ الرَّبِّ اشْتَعَلَتْ
فِيهِمْ.

وَالْأَقْفَافُ الَّذِي فِي وَسَطِهِمْ
اشْتَهَى شَهْوَةً. فَعَادَ بَنُو إِسْرَائِيلَ
أَيْضًا وَبَكَوْا وَقَالُوا: «مَنْ يُطْعِمُنَا
لَحْمًا؟

قَدْ تَذَكَّرَنَا السَّمَكُ الَّذِي كُنَّا نَأْكُلُ
فِي مِصْرَ مَجَانًا، وَالْقَنَاءُ
وَالْبَطْرِيخُ وَالْكُرَاثُ وَالْبَصَلُ
وَالثُّومُ.

وَالآنْ قَدْ يَسْتَأْنِفُونَا. لَيْسَ
شَيْءٌ غَيْرُ أَنَّ أَعْيَنَا إِلَى هَذَا
الْمَنَّ.

وَأَمَّا الْمَنُّ فَكَانَ كَبُرُ الْكَزْبَرَةِ،
وَمَنْظَرُهُ كَمَنْظَرِ الْمُقْلِ.

كَانَ الشَّعْبُ يَطْوَقُونَ لِيَتَقْطُوْهُ،
ثُمَّ يَطْحُونُهُ بِالرَّحِيْ أَوْ يَدْفُونُهُ
فِي الْهَاهَوْنِ وَيَطْبُوْنُهُ فِي الْقُفُورِ
وَيَعْمَلُونُهُ مَلَاتِ. وَكَانَ طَعْمَهُ
كَطْعَمِ قَطَانِفِ بِرَبِّيْتِ.

وَمَتَى نَزَلَ النَّدَى عَلَى الْمَحَلِّ
لَيْلًا كَانَ يَنْزَلُ الْمَنُّ مَعَهُ.

فَلَمَّا سَمِعَ مُوسَى الشَّعْبَ يَبْكُونَ
بَعْشَانِرِهِمْ، كُلَّ وَاحِدٍ فِي بَابِ
خَيْمَتِهِ، وَحْمِيَ عَصْبُ الرَّبِّ جِدًا،
سَاءَ ذَلِكَ فِي عَيْنِي مُوسَى.

Οτος ψαφεωτευ ἐρωτ εγρισι ήκε
Ιωάνθης κατα νογδημος: πιοναι πιοναι
χιρεν πεφρο: οτος δεψωντ δεν ουμβον
ήκε Προις ἐμαψω: οτος ναρε
πορπετχωντ μπεκμθο Ιωάνθης.

Οτος πεχε Ιωάνθης μΠροις κε εθεβε
οτ δακτευευκο μπεκμθωκι οτος εθεβε οτ
μπιζια ηνογχωτ μπεκμθο: κε ακταλε
πχωντ μπαιλαος ἐροι.

Μη ἀνοκ αιερβοκι μπαιλαος τηρη ιε
ἀνοκ αιμασον κε κχω μμοσ ηηι κε βιτη
έχρηι ἐκενκ μφρητ ηνογμονι
μφιητογεμηι βιτη ἐθογη ηπικαχι:
μφρητ ἐταρωρκ ηνονιοτ.

Διναχευ αφθων ἐτμπιαλαος τηρη
κε ἐρια εχρηι ἐχωι ερχω μμοσ: κε μα
λη ηηη ηογωμ.

Οτος μμον ψχου μμοι ἀνοκ ἐψδι
μπαιλαος μμαρατ κε παισαχι ρορυ ηηι.

Ισχε κναιρι ηηι μπαρητ: ιε δοθετ
δεν ουμοτ οτος αιχιμι ηνογχωτ
μπεκμθο: γινα ηταψτεωναρ ἐπτεχευκο
μπιαλαος.

Οτος πεχε Προις Ιωάνθης: κε
θωορητ ηηι ηψβε ηρωωι ἐβολδεν
ηενψηρι μΠιρανηλ: ηηι ηεοκ ἐτεκωσων
μμωοτ ηκε ρανψεψτερος ητε

Then Moses heard the people weeping throughout their families, everyone at the door of his tent; and the anger of the Lord was greatly aroused; Moses also was displeased.

So Moses said to the Lord, “Why have You afflicted Your servant? And why have I not found favor in Your sight, that You have laid the burden of all these people on me?

Did I conceive all these people? Did I beget them, that You should say to me, ‘Carry them in your bosom, as a guardian carries a nursing child,’ to the land which You swore to their fathers?

Where am I to get meat to give to all these people? For they weep all over me, saying, ‘Give us meat, that we may eat.’

I am not able to bear all these people alone, because the burden is too heavy for me.

If You treat me like this, please kill me here and now, if I have found favor in Your sight, and do not let me see my wretchedness!”

So the Lord said to Moses: “Gather to Me seventy men of the elders of Israel, whom you know to be the elders of the people and officers over

فَقَالَ مُوسَى لِلرَّبِّ: «لِمَادَا أَسَأْتَ
إِلَيْيَ عَبْدِكَ؟ وَلِمَادَا لَمْ أَجِدْ نِعْمَةً
فِي عَيْنِيَ حَتَّى آنَكَ وَضَعْتَ ثِقْنَ
جَمِيعَ هَذَا الشَّعْبِ عَلَيَّ؟

العَلَى حَيْلَتْ بِجَمِيعِ هَذَا الشَّعْبِ؟
أَوْ لَعَنِي وَلَدَتْهُ، حَتَّى تَقُولَ لِي
أَحْمَلْهُ فِي حَضْنِكَ كَمَا يَحْمِلُ
الْمُرْبَّي الرَّضِيعَ، إِلَى الْأَرْضِ
الَّتِي حَلَقْتَ لَأَبَاهِ؟

مَنْ أَيْنَ لِي لَحْمٌ حَتَّى أَعْطِيَ
جَمِيعَ هَذَا الشَّعْبِ؟ لَأَنَّهُمْ يَبْكُونَ
عَلَيَّ قَانِيلِينَ: أَعْطِنَا لَحْمًا لِنَأْكُلَ.

لَا أَقْدِرُ أَنَا وَحْدِي أَنْ أَحْمِلَ جَمِيعَ
هَذَا الشَّعْبِ لَأَنَّهُ ثِقْلٌ عَلَيَّ.

فَإِنْ كُنْتَ تَقْعُلُ بِي هَكَذَا، فَاقْتُلْنِي
قُتْلًا إِنْ وَجَدْتُ نِعْمَةً فِي عَيْنِيَ،
فَلَا أَرَى بِلِيَّ».

فَقَالَ الرَّبُّ لِمُوسَى: «اجْمَعْ إِلَيَّ
سِيُّعِينَ رَجُلًا مِنْ شَيْوُخِ إِسْرَائِيلَ
الَّذِينَ تَعْلَمَ أَنَّهُمْ شَيْوُخُ الشَّعْبِ
وَغُرْفَاؤُهُ، وَأَقِلْ بِهِمْ إِلَى خَيْمَةِ
الْاجْتِمَاعِ فَيَقْفَوْا هَنَاكَ مَعَكَ.

παῖδες οὐκ οὐδὲ πορνεῖς: οὐτος εἰκένοι
ἐπὶ σκηνῆς τῷ τε τμητικού: οὐτος εὐεόσι
Ἐρατοῦ μαρτυράει

Οὐτος εἰσὶ ἐπεσχτὸς τὰς αὐτοὺς πειθαρίας
μαρτυράει: οὐτος εἰώλαι εβολάς την πίπην γάλα
επιχειρεῖ πορνεῖς οὐτος εἰέχω πορνεῖς: οὐτος
εὐεργεῖται πειθαρίας μπενογοτοι μπαίλαος: οὐτος
τὴν εκόλουθον μαρτυράτκ.

Οὐτος εἰκέχος μπαίλαος καὶ ματούβε
θηνούς πραστὸς: οὐτος ἐρετεῖται εορτασμῷ: καὶ
ἀρετεριώτι μπεμθο μπροστὶ ἐρετεντῶ
μαρτυράει: καὶ νῦν εθνάται αἱ νᾶν εορτασμοὶ οὐτος
καὶ νᾶνες νᾶν εανψωποι δεῖν Χριστὸν πειθαρία
οὐτος ἐρετεριώτι μπροστὶ νᾶν εορτασμοὶ.

Οὐτος ἐρετενεορτωμὸν διδοὺς οὐται
τὴν εορτὴν διηνέγειται: οὐτος εἰναὶ διατίστη
τὴν εορτὴν διηνέγειται: οὐτος εἰναὶ μητὸν τὴν εορτὴν διηνέγειται
οὐτος χορτὸν τὴν εορτὴν διηνέγειται.

Ψαὶ οὐρανοῖς τὴν εορτὴν εορτασμοὶ^{τὸν}
αἴψιατεψὶ εβολάς την πορνεῖς οὐτος
εψεψωποι πορνεῖς εχολερα: καὶ
ἀρετερατοτεμὸν τὰς προστὰς φητάς την
θηνούς: οὐτος ἀρετεριώτι μπεμθο
ἐρετεντῶ μαρτυράει εροτ νᾶν εἰ εβολάς την
Χριστὸν.

them; bring them to the tabernacle of meeting, that they may stand there with you.

Then I will come down and talk with you there. I will take of the Spirit that is upon you and will put the same upon them; and they shall bear the burden of the people with you, that you may not bear it yourself alone.

Then you shall say to the people, ‘Consecrate yourselves for tomorrow, and you shall eat meat; for you have wept in the hearing of the Lord, saying, “Who will give us meat to eat? For it was well with us in Egypt.” Therefore, the Lord will give you meat, and you shall eat.

You shall eat, not one day, nor two days, nor five days, nor ten days, nor twenty days, but for a whole month,

until it comes out of your nostrils and becomes loathsome to you, because you have despised the Lord who is among you, and have wept before Him, saying, “Why did we ever come up out of Egypt?”””

فَأَنْزِلْ أَنَا وَأَنْتَ كُلَّ مَعَكَ هُنَاكَ،
وَأَخْذُ مِنَ الرُّوحِ الَّذِي عَلَيْكَ
وَأَضْعُ عَلَيْهِمْ، فَيَحْمِلُونَ مَعَكَ
ثُلُّ الشَّعْبِ، فَلَا تَحْمِلْ أَنْتَ
وَحْدَكَ.

وَلِلشَّعْبِ تَقُولُ: تَقَدَّسُوا لِلْغَدِ
فَتَأْكُلُوا لَحْمًا، لَا كُمْ قَدْ بَكَيْتُمْ فِي
أَذْنِي الرَّبِّ قَانِتِينَ: مَنْ يُطْعَمُنَا
لَحْمًا؟ إِنَّهُ كَانَ لَنَا خَيْرٌ فِي مِصْرَ.
فَيُنْظِيْكُمُ الرَّبُّ لَحْمًا فَتَأْكُلُونَ.

تَأْكُلُونَ لَا يَوْمًا وَاحِدًا، وَلَا
يَوْمَيْنِ، وَلَا خَمْسَةً أَيَّامً، وَلَا
عَشَرَةً أَيَّامً، وَلَا عِشْرِينَ يَوْمً،

بِلْ شَهْرًا مِنَ الزَّمَانِ، حَتَّى
يَخْرُجَ مِنْ مَنَاحِرِكُمْ، وَبَصِيرُكُمْ
كَرَاهَةً، لَا كُمْ رَفَضْتُمُ الرَّبَّ الَّذِي
فِي وَسْطِكُمْ وَبَكَيْتُمْ أَمَامَهُ قَانِتِينَ:
لِمَاذَا خَرَجْنَا مِنْ مِصْرَ؟»

فَقَالَ مُوسَىٰ: «سِتُّ مِنْهُ أَلْفٌ
مَاشٌ هُوَ الشَّعْبُ الَّذِي أَنَا فِي
وَسْطِهِ، وَأَنْتَ قَدْ قُلْتَ: أَعْطِيهِمْ
لَحْمًا لِيَأْكُلُوا شَهْرًا مِنَ الزَّمَانِ.

أَيْذَبَحُ لَهُمْ عَنْمَ وَبَقْرٌ لِيَكْفِيهِمْ؟ أَمْ
يُجْمَعُ لَهُمْ كُلُّ سَمَكِ الْبَحْرِ
لِيَكْفِيهِمْ؟»

فَقَالَ الرَّبُّ لِمُوسَىٰ: «هَلْ تَقْصُرُ
يَدُ الرَّبِّ؟ إِنَّمَا تَرَى أَيُّوْافِيكَ
كَلَامِي أَمْ لَا؟»

فَخَرَجَ مُوسَىٰ وَكَلَمَ الشَّعْبَ بِكَلَامِ
الرَّبِّ، وَجَمَعَ سَبْعِينَ رَجُلًا مِنْ
شَيُوخِ الشَّعْبِ وَأَوْقَفُوهُمْ حَوْالَيِ
الْخَيْمَةِ.

And Moses said, “The people whom I am among are six hundred thousand men on foot; yet You have said, ‘I will give them meat, that they may eat for a whole month.’

Shall flocks and herds be slaughtered for them, to provide enough for them? Or shall all the fish of the sea be gathered together for them, to provide enough for them?”

And the Lord said to Moses, “Has the Lord’s arm been shortened? Now you shall see whether what I say will happen to you or not.”

So Moses went out and told the people the words of the Lord, and he gathered the seventy men of the elders of the people and placed them around the tabernacle.

Then the Lord came down in the cloud, and spoke to him, and took of the Spirit that was upon him, and placed the same upon the seventy elders; and it happened, when the Spirit rested upon them, that they prophesied, although they never did so again.

But two men had remained in the camp: the name of one was Eldad, and the name of the other Medad. And the Spirit rested upon them. Now

وَبَقَيْ رَجُلَانِ فِي الْمَحَلَّةِ، اسْمُ
الْوَاحِدِ الدَّادِ، وَاسْمُ الْآخَرِ مِيدَادِ،
فَحَلَّ عَلَيْهِمَا الرُّوحُ. وَكَانَا مِنْ
الْمَكْتُوبِينِ، لِكُلِّهِمَا لَمْ يَخْرُجَا إِلَى
الْخَيْمَةِ، فَتَبَّا فِي الْمَحَلَّةِ.

Οτος περιε Ιωάνθης: ότε πατέλαος
επίνθητης σερποος ψε ήψο ηρεμήρατος:
οτος θεοκ κάσω μώσης οταν αφηνωση
νοτάβοτ ήεχοος.

Μη νιέσωση νευ μηνίεχωση
αγγανθελθωλούς μη σεναρδαψη: ιε
νιτεβτ τηρη ήτε φιου αφγανθεωσης μη
φηναραψη.

Οτος περιε Προίσ ήΙωάνθης: ότε μη
τχιζ μπροίσ ναραψη αν: γηδη κναέση
κε αν πασαζι ναταχοκ ψαν μώση.

Οτος αφί εβολ ήχε Ιωάνθης εψαζη
νευ πατέλαος τηρη ήννιαζη ήτε Προίσ:
οτος αφθεωσης ήψηε ήρωης εβολ δεν
νιπρεεβρτερος ήτε πιλαος: οτος
αφταχωση ερατου μπρκωτ ήτσκρνη.

Οτος αφί επεεχτ ήχε Προίσ δεν
ονδηπι οτος αψαζη νευαψ: οτος αψωλι
εβολδεν πιπνευμα ετχη γιχωψ οτος
αψχω γιχεν πιψη ήπρεεβρτερος γωση
δε εταψ ευτον μώση εχωση ήχε
πιπνευμα αγερπροφητεριν δεν
τηπαρεμβολη: οτος μπογαχ τοτου ότε.

Οτος αγσωχπ ήχε ρωης ςνατ δεν
τηπαρεμβολη: φραν ήνται μώσηση
ελδαδ: φραν μπιμαχ ςνατ πε Ιωλαδ:

οτος εψυτον ήκε ουπνευμα ἐχρι
ἐχωοι οτος αγερπροφητειν: οτος
χανεβολ νε δεν ηεταγτητον ἐδον
ἀπογίχα τσκτη: αγερπροφητειν δεν
τπαρευβολη.

Οτος αψοζι ήκε ουθελψιρι αψταυε
Ιωγης: οτος πεκαψ εψκω μυος κε
Ελδαδ νευ Ιωδαδ σεερπροφητειν
δεν τπαρευβολη.

Οτος αψερογω ήκε Ιησον ψηηρι
ηηαγη πισωτη: φηετογι ἐρατη μπεμθο
μιωγης πεκαψ: κε πανοις Ιωγης
ματανχο μυωτ.

Οτος πεκε Ιωγης ιαψ κε μη ηεοκ
εθνατχος ηηι: οτος ηιμ εθνατης ητε
παιλαος τηρη ερπροφητειν ητεν
Πβοις: ροταν ἀρεψαν Πβοις
τψεψπνευμα ἐχρι ἐχωοι.

Οτος αψψεναψ ήκε Ιωγης
ἐτπαρευβολη: ηεοψ νευ ηιρεсвтεροс
ητε Πιερанη.

Οτος ἀοηпeυмa ἐбoл гитен Πβοις:
οтoς аψeржиnioр ηoгmeciωt ψηηри
ἐбoл.δeн фiou οтoς аψeпc ἐхeп
τpаreυbоlη: μfumaiτ ηoгeгooг μuоyι
caмnai μpкoтt ηtпaрeυbоlη: naг uaзi
сnaг eбoл ga pkaзi.

they were among those listed, but who had not gone out to the tabernacle; yet they prophesied in the camp.

And a young man ran and told Moses, and said, “Eldad and Medad are prophesying in the camp.”

So Joshua the son of Nun, Moses’ assistant, one of his choice men, answered and said, “Moses my lord, forbid them!”

Then Moses said to him, “Are you zealous for my sake? Oh, that all the Lord’s people were prophets and that the Lord would put His Spirit upon them!”

And Moses returned to the camp, he and the elders of Israel.

Now a wind went out from the Lord, and it brought quail from the sea and left them fluttering near the camp, about a day’s journey on this side and about a day’s journey on the other side, all around the camp, and about two cubits above the surface of the ground.

فَرَكضَ عَلَامَ وَأَخْبَرَ مُوسَى
وَقَالَ: «الْدَادُ وَمِيدَادُ يَتَنَبَّأُونَ فِي
الْمَحَلَّةِ».

فَأَجَابَ يَشُوعَ بْنُ نُونَ خَالِمُ
مُوسَى مِنْ حَادَّتِهِ وَقَالَ: «يَا
سَيِّدِي مُوسَى، ارْدِعْهُمَا».

فَقَالَ لَهُ مُوسَى: «هَلْ تَغَارِبُ أَنْتَ
لِي؟ يَا لَيْتَ كُلَّ شَعْبَ الرَّبِّ كَانُوا
أَنْبِياءً إِذَا جَعَلَ الرَّبُّ رُوحَهُ
عَلَيْهِمْ».

ثُمَّ انْحَازَ مُوسَى إِلَى الْمَحَلَّةِ هُوَ
وَشَيْوُخُ إِسْرَائِيلَ.

فَخَرَجَتْ رِيحٌ مِنْ قِبَلِ الرَّبِّ
وَسَاقَتْ سَلْوَى مِنْ الْبَحْرِ وَأَلْقَتْهَا
عَلَى الْمَحَلَّةِ، تَحْوَى مَسِيرَةً يَوْمَ
مِنْ هُنَا وَمَسِيرَةً يَوْمَ مِنْ هُنَاكَ،
حَوَالَى الْمَحَلَّةِ، وَتَحْوَى ذَرَاعَيْنِ
فَوْقَ وَجْهِ الْأَرْضِ.

Οτος αφτωνεὶ ἡκὲ πιλαὸς ἀπίεχοον
τηρῷ νεὺ πεφράστ: οτος αφθωοῖ
ἡττεσιωτ ἀπηρι: οτος φηταφθονετ
πικοντι ωντ ἱκορος: οθος αγκελκωλον
νωον ἡγανκελκελ ἀπκωτ
ἡτπαρεμβολη:

Πιαφέτι ναψχη δεν νογναχη
ἀπατογμονκ: οτος αφμβον ἡκὲ Πβοις
ἐκεν πιλαὸς: οτος ἀΠβοις ψαρι ἀπιλαὸς
δεν ουνιψτ ἡερδοτ ἐμαψω.

Δρήρεν φραν ἀπισα ἑτε ὑμαν κε
νιμχαν ἡτε νιεπιοθωια: κε αγθεμι
πιλαὸς ὑμαν ἡρεψερεπιοθωι.

Οτος πιλαὸς αφορώτεβ ἐβολδεν
νιμχαν ἡτε ἡεπιοθωια ἐλσερωθ: οτος
αψψωπι ἡκὲ πιλαὸς δεν Δσερωθ.

*Orwɔr ἡ Ἄγιας Εθοραβ Πεννορ
ψα ἐνερ νεύ ψα ἐνερ ἡτε νιενερ τηρο.
Διην.*

And the people stayed up all that day, all night, and all the next day, and gathered the quail, he who gathered least gathered ten homers; and they spread them out for themselves all around the camp.

But while the meat was still between their teeth, before it was chewed, the wrath of the Lord was aroused against the people, and the Lord struck the people with a very great plague.

So he called the name of that place Kibroth Hattaavah, because there they buried the people who had yielded to craving.

From Kibroth Hattaavah the people moved to Hazeroth, and camped at Hazeroth.

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

فَقَامَ الشَّعْبُ كُلَّ ذَلِكَ النَّهَارِ، وَكُلَّ اللَّيلِ وَكُلَّ يَوْمِ الْغَدِ وَجَمَعُوا السَّلَوْنَى. الَّذِي قَلَّ جَمَعَ عَشَرَةَ حَوَامِرَ. وَسَطَحُوهَا لَهُمْ مَسَاطِحَ حَوَالَيِ الْمَحَلَّةِ.

وَإِذْ كَانَ الْحُمْ بَعْدَ بَيْنَ أَسْنَانِهِمْ قَبْلَ أَنْ يَنْقُطِعَ، حَمِيَ غَضَبُ الرَّبِّ عَلَى الشَّعْبِ، وَضَرَبَ الرَّبُّ الشَّعْبَ ضَرْبَةً عَظِيمَةً جِدًا.

فُدِعَيَ اسْمُ ذَلِكَ الْمَوْضِعِ «قَبْرُوتَ هَتَّاوةَ»، لَأَنَّهُمْ هُنَاكَ دَفَّوْا الْفَوْمَ الَّذِينَ اشْتَهَوْا.

وَمِنْ قَبْرُوتَ هَتَّاوةَ ارْتَحَلَ الشَّعْبُ إِلَى حَضِيرُوتَ فَكَانُوا فِي حَضِيرُوتَ.

مَجَداً لِلثَّالِثِ الْقَدُوسِ الْهَنَاءِ إِلَى الأَبَدِ وَإِلَى أَبَدِ الْأَبْدِينِ كُلُّهَا. أَمِينٌ.

Proverbs 3: 19 - 4: 9 أمثال سليمان 3: 9 - 19

Ἐβολ δεν Ηπαροιωἰα ἡτε Σολομων
πιπροφητηο: ἐρεπεψιον εθοραβ: ψωπι
νεμαν ἀμην εψχω ὑμος.

A reading from the Proverbs of Solomon the prophet, may his blessing be with us. Amen.

من أمثال سليمان النبي، بركته المقدسة تكون معنا. أمين.

Ηπαροιωἰα ἡτε Σολομων 3: 19 - 4: 9

Proverbs 3: 19 - 4: 9

أمثال 3: 9 - 19 : 4

<p>Φνογ† ζεν τ̄σοφιά ἀγνοεντ̄ μπκαζι: αριστ̄ Δε ννιψηοτ̄ ζεν ομετσαβε.</p> <p>ἵην οτεοθησις αριψωδ̄ ήζε ηνογη νιβηπι Δε ατθα† ήχανιω†.</p> <p>Παψηρι μπερρικι εβολ̄ ἀρεσ Δε επασοβη ηεμ παμετ̄.</p> <p>Σινα ήτεων δ̄ ήζε τεκψηχη: οτοσ ήτε ουχμοτ ψωπι χιτεκναχβι: τοτε ἐρε οτογχαι ψωπι ηνεκ σαρζ: ηεμ ουνογεη ηνεκκας.</p> <p>Σινα ήτεκμοψι ζεν ουθωτ ήχητ χινεκμωιτ τηρογ ζεν ουχιρηη: οτοσ ήτεσψτεμ βιρροπ ήζε τεκβαχολχ.</p> <p>Εψωπ ταρ ακψανχεμι εκεψωπι κοι ηατχο†: οτοσ εψωπ ακψαν ήκοτ εκεενκοτ εψχολχ.</p> <p>Οτοσ ηηεκερχο† ζατχη ηογνογψη αριψαν ουδε ηιοτοι θηνογ ήτε ηιασεβης.</p> <p>Πβοις ταρ εψεψωπι χι ηεκμωιτ τηρογ: οτοσ εψεταχρο ήτεκφατ χινα ήτεσψτεμκι.</p> <p>Ηπερταχνο ητοτκ ειρι μπιπεθηαηεη ηεμ φηετερδαε εψωπ ηογον τετεκχιχ ηιαρ εερβοηθιη.</p>	<p>The Lord by wisdom founded the earth] by understanding He established the heavens; by His knowledge the depths were broken up, and clouds drop down the dew.</p> <p>My son, let them not depart from your eyes, keep sound wisdom and discretion; so they will be life to your soul and grace to your neck. Then your body will be healthy and your bones will be healed.</p> <p>Then you will walk peacefully and safely in your way, and your foot will not stumble.</p> <p>When you lie down, you will not be afraid; Yes, you will lie down and your sleep will be sweet.</p> <p>Do not be afraid of sudden terror, nor of trouble from the wicked when it comes;</p> <p>for the Lord will be your confidence, and will keep your foot from being caught.</p> <p>Do not withhold good from those to whom it is due, when it is in the power of your hand to do so.</p>	<p>الرَّبُّ بِالْحَكْمَةِ أَسَسَ الْأَرْضَ. أَثْبَتَ السَّمَاوَاتِ بِالْفَهْمِ.</p> <p>يُعْلِمُهُ انشقَتِ الْأَجْجُ وَتَقَطَّرُ السَّحَابُ نَدَى.</p> <p>يَا ابْنِي لَا تَبْرُحْ هَذِهِ مِنْ عَيْنِيْكَ. احْفَظِ الرَّأْيَ وَالْتَّدْبِيرَ.</p> <p>فَيُكُونَنَا حَيَاةً لِنَفْسِكَ وَنِعْمَةً لِعَنْقِكَ. جِئْنَدِ تَكُونُ الْعَافِيَةُ لِجَسْدِكَ وَالشَّفَاءُ لِعَظَامِكَ.</p> <p>جِئْنَدِ تَسْلِكُ بِسَلَامٍ فِي طَرِيقِكَ آمِنًا وَلَا تَعْرِزْ رِجْلَكَ.</p> <p>إِذَا اضْطَجَعْتَ فَلَا تَخَافْ بَلْ تَضْطَجُ وَيَلِدْ نُومَكَ.</p> <p>لَا تَخْشِي مِنْ خَوْفٍ بَاغِتٍ وَلَا مِنْ خَرَابِ الْأَشْرَارِ إِذَا جَاءَ.</p> <p>لَانَّ الرَّبَّ يَكُونُ مُعْتمَدَكَ وَيَصُونُ رِجْلَكَ مِنْ أَنْ ثُوَّذَ.</p> <p>لَا تَنْنَعِ الْخَيْرَ عَنْ أَهْلِهِ حِينَ يَكُونُ فِي طَاقَةِ يَدِكَ أَنْ تَفْعَلَهُ.</p>
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Μπερχος δεν ουτασθο ματασθο:
οτος ειετ ήραστ: εορονώχου μικ
εερπεθηληεψ: ησωτην ταρ αν χε ον
πετε ραστ ημασψ.

Μπερίνη ηχανπετχωο εχεν οτώφηρ
ητακ εψχαληογτ εροκ οτος ερεθηψ
χη εροκ.

Μπερμει ηερχαζι εογρωψη δεν
ουμετεψηληογ: μηπως ητεψερχωψ
εογπετχωο δαροκ.

Μπερχφο ηχανψοντ ητε ςανρωψι
ευχωο: ουδε μπερχος ενοψωιτ.

Ψεοψ ταρ μπεψθο μΠνοις ηχε
παρανομος ηιβεν: μπαρθωοτ ηευ
ηιθηηι.

Πιαχοντ ηΦνοντ δεν πηι
ηηιάςεψης: ηιερψι Δε ητε ηιθηηι
сенасмог ψρωο.

Φνοντ ψτ εδοντ εχρεν πινασιχητ:
ηη Δε ετθεβιηογτ ψηατηωο ηοψημοτ.

Ηισαβετ Δε сенадερκληρονомин
ηοψωο: ηιάςεψης Δε αγηι ηοψψωψ.

Сωτευ παψηρι ετψψω ητε
πετενιωт: οτος μαχθητεν εεψι
εονκατ.

Do not say to your neighbor, “Go, and come back, and tomorrow I will give it,” when you have it with you.

Do not devise evil against your neighbor, for he dwells by you for safety’s sake.

Do not strive with a man without cause, if he has done you no harm.

Do not envy the oppressor, and choose none of his ways;

for the perverse person is an abomination to the Lord, but His secret counsel is with the upright.

The curse of the Lord is on the house of the wicked, but He blesses the home of the just.

Surely, He scorns the scornful, but gives grace to the humble.

The wise shall inherit glory, but shame shall be the legacy of fools.

Hear, my children, the instruction of a father, and give attention to know understanding;

لَا تَقْلِ لِصَاحِبِكَ: «اذْهَبْ وَعُذْ
فَأُخْطِيْكَ غَدَّاً» وَمَوْجُودٌ عِنْدَكَ.

لَا تَخْتَرْ شَرَّاً عَلَى صَاحِبِكَ
وَهُوَ سَاكِنٌ لَدِيْكَ آمِنًا.

لَا تُخَاصِمْ إِنْسَانًا بِدُونْ سَبَبٍ إِنْ
لَمْ يَكُنْ قَدْ صَنَعَ مَعَكَ شَرًّا.

لَا تَحْسِدِ الظَّالِمَ وَلَا تَخْتَرْ شَيْئًا
مِنْ طَرِيقِهِ.

لَأَنَّ الْمُلْتَوِيَ رَجْسٌ عِنْدَ الرَّبِّ.
أَمَّا سِرُّهُ فَعِنْدَ الْمُسْتَقِيمِينَ.

لُغَةُ الرَّبِّ فِي بَيْتِ الشَّرِيرِ لَكِتَابُ
يُبَارِكُ مَسْكِنَ الصِّدِيقِينَ.

كَمَا أَنَّهُ يَسْتَهْزِيُ بِالْمُسْتَهْزِئِينَ
هَكَذَا يُعْطِي نِعْمَةً لِلْمُتَوَاضِعِينَ.

الْحُكَمَاءُ يَرَثُونَ مَجْدًا وَالْحَمْقَى
يَحْمِلُونَ هَوَانًا.

إِسْمَاعِيلُ أَيُّهَا الْبَنُونَ تَأْدِيبُ الْأَبْ
وَاصْغُوا لِأَجْلِ مَعْرِفَةِ الْفَهْمِ.

Οὐδωρον ταρ ἐνανεψ ἐττ ἀμοψ
νωτεν ὑταιο: πασαζι ἀπερχαψ ὑса
θηνοу.

Διψωπι χω ὑοτψηρι εψωτεи ὑса
παιωт: ουοг εтмei ψиои ڏен πχo ὑte
τаиаr.

Ηηέнаat ՚cбω нhi ουοг наrжw
`шис нhi ςe марe παсaзi тaжro ڏen
пекхнt: ՚aрeг `енaенtoлh `апeр
εрpoгaвbу.

Хфo `ноccoфиa ՚xфo `ноcкаt: `апeр
εрpoгaвbу οuдe `апeрg`pхo `ноcаzи `нte
рwi.

Уperжw `ncωk ՚cофиa οuоg
`cnaшoпk ՚eрос ψeнritc οuоg ee`eрtiшan
`шис.

Јаржh `нte ՚cофиa ՚xфo `ноcаzи:
οuоg ڏen пек`xфo тироg ՚xфo `ноcкаt.

Иaтакто ՚eрос οuоg `anбaсk:
`apitish `шис гина `нteceрaмaлhк
`eрок.

Гина `нtect `noчhloи `nчmoт `exen
tekаphе: ڏen οuчhloи ՚e `nчmoт `нtect
`eрphи `eзwк.

*Orwor нff`triac eтorab Pennort
шa èneг neu шa èneг `нte nièneг
тиroг. Ами.*

for I give you good doctrine: Do not forsake my law.

When I was my father's son, tender and the only one in the sight of my mother,

He also taught me, and said to me: "Let your heart retain my words; keep my commands, and live.

Get wisdom! Get understanding! Do not forget, nor turn away from the words of my mouth.

Do not forsake her, and she will preserve you; love her, and she will keep you.

Wisdom is the principal thing; therefore, get wisdom. And in all your getting, get understanding.

Exalt her, and she will promote you; she will bring you honor, when you embrace her.

She will place on your head an ornament of grace; a crown of glory she will deliver to you."

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

لأني أعطيكم تعليماً صالحًا فلا
تتركوا شرعيتي.

فأني كنْتُ ابْنًا لِأَبِي عَضًا
وَوَحِيدًا عِنْدَ أَمِي.

وَكَانَ يُرِينِي وَيَقُولُ لِي:
«لِيَضْبِطْ قَلْبَكَ كَلَامِي. احْفَظْ
وَصَابِيَّيِ فَتْحِيَا.

إثْنَانِ الْحِكْمَةِ. إثْنَانِ الْفَهْمِ لَا تَسْ
وَلَا تُعْرِضُ عَنْ كَلِمَاتِ فَمِيِ.

لَا تَشْرُكْهَا فَتَحْفَظَكَ. أَحِبْهَا
فَتَصُونَكَ.

الْحِكْمَةُ هِيَ الرَّأْسُ فَاقْتَنِ
الْحِكْمَةَ وَبِكُلِّ مُؤْتَنَكَ افْتَنِ
الْفَهْمَ.

اَرْفَعْهَا فَتَعْلِيَكَ. ثَمَدْكَ إِذَا
اعْتَقَّهَا.

ثُعْطِي رَأْسَكَ إِكْلِيلَ نِعْمَةٍ. تَاجٌ
جَمَالٌ تَمْنُحُكَ».

مجداً للثالوث القدس الهنا إلى
الأبد والى أبد الآبدية كلها.
أمين.

Isaiah 40: 1 - 8

إِشْعَيَاءُ ٤٠: ١ - ٨

<p>Ἐβολ ὅεν Ἰσαὰς πὶ προφῆτης: ἐρεπεψὲμον εὐογάθ: ψωπὶ νεωλ ἀμην εψχω ἀμος.</p> <p>Ἰσαὰς ἡ: ἄ - ἥ</p> <p>Ματζο ματζο παλαος πεχε Φнoг̄ ηιoнeб.</p> <p>Σaзi ἀpόγηt ἱeрoнsаlеn μaтjо eрoс: ςe aψáψai ἵkε pеsθeбiо: aψtоgω ἐbоl ἵkε pеsнoбi: ςe aсdоi ηnecnobi eгkhб eбoлtheн tziх Pboiс.</p> <p>Tz`сnι μbepetawψ ἐbоl гi piψaψe: ςe сeвtе ф`ишoт mPбoиc coгtѡn niшamшoуi ῴte Penнoḡ.</p> <p>Һeлlоt niвen eг`emоg: ogoг tvoт niвen nem kалaмfоvоg niвn eг`ethеbiѡoг: nh тhрoг eтkoлx eг`eшwпi eтcwoгtен: ogoг nhеtнaшw eгdншwит eтxнn.</p> <p>Ogоg eг`eotwнhq ἵkе pi`owog mPбoиc ogоg сaрz niвen eг`emаг eтcwoтhр ῴte Φnoḡ: ςe Pboiс aψcaзi.</p>	<p>A reading from Isaiah the prophet, may his blessing be with us. Amen.</p> <p>Isaiah 40: 1 - 8</p> <p>“Comfort, yes, comfort My people!” Says your God.</p> <p>“Speak comfort to Jerusalem, and cry out to her, that her warfare is ended, that her iniquity is pardoned; for she has received from the Lord’s hand double for all her sins.”</p> <p>The voice of one crying in the wilderness: “Prepare the way of the Lord; make straight in the desert a highway for our God.</p> <p>Every valley shall be exalted and every mountain and hill brought low; the crooked places shall be made straight and the rough places smooth;</p> <p>the glory of the Lord shall be revealed, and all flesh shall see it together; for the mouth of the Lord has spoken.”</p>	<p>من أشعيا النبي، بركته المقدسة تكون معنا. آمين.</p> <p>إِشْعَيَاءُ ٤٠: ١ - ٨</p> <p>عَزَّوا عَزَّوا شَعْبِي يَقُولُ إِلَهُكُمْ.</p> <p>طَبَّبُوا قَلْبَ أُورُشَلَيمَ وَنَادُوهَا بِأَنْ جَهَادَهَا قَدْ كَمَلَ أَنْ إِثْمَهَا قَدْ عُفِيَ عَنْهُ أَنَّهَا قَدْ قُبِّلَتْ مِنْ يَدِ الرَّبِّ صِعْقَيْنِ عَنْ كُلِّ خَطَايَاهَا.</p> <p>صَوْتُ صَارِخٍ فِي الْبَرِّيَّةِ: أَعْدُوا طَرِيقَ الرَّبِّ. قَوْمُوا فِي الْقَفْرِ سَبِيلًا لِإِلَهِنَا.</p> <p>كُلُّ وَطَاءٍ يَرْتَفَعُ وَكُلُّ جَبَلٍ وَأَكْمَةً يَنْخُضُ وَيَصِيرُ الْمُعَوْجُ مُسْتَقِيمًا وَالْغَرَاقِبُ سَهْلًا.</p> <p>فَيُعَلَّمُ مَجْدُ الرَّبِّ وَيَرَاهُ كُلُّ بَشَرٌ جَمِيعًا لَأَنَّ فِمَ الرَّبِّ تَكَلَّمُ.</p>
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Τὸν μὲν ἄφεται τὸ μαρτυρίους καὶ ωμού
ἔβολος οὗτος πεζήι καὶ οὐ πετρώσιμος:
σαρξ οὐδενὶ μέρη τὸν γεωργοῦντα οὗτος
πάντα τετράποδος οὐτε φρωματικόν
οὐδὲ ψηρότερον οὐτε ογκωνιόν.

Δέψυσθαι δὲ οὐκ εἰσιστεῖν οὗτος
τὴν θρησκείαν ασφαλείᾳ: πάσαις δέ οὐδενὶ^ν
απόστολος φύει φύει εἰνεσθαι.

*Oratoris noster trinitas eorum ab omnibus
quaenam neque quae quae omnes noster
triorum. Amen.*

The voice said, "Cry out!" And he said, "What shall I cry?" "All flesh is grass, and all its loveliness is like the flower of the field.

The grass withers, the flower fades, but the word of our God stands forever."

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

صَوْتٌ قَالَ: «نَادِ». قَالَ: «بِمَاذَا أَنْادِي؟» «كُلُّ جَسَدٍ عُشْبٌ وَكُلُّ جَمَالٍ كَزَهْرٍ الْحَقْلِ.

يَبْسِيَ الْعُشْبُ ذَبَلَ الزَّهْرُ. وَأَمَّا كَلِمَةُ إِلَهِنَا فَتَبَثَّ إِلَى الْأَبَدِ».

مَجَداً لِلثَّالِثِ الْقَدُوسِ الْهَنَاءِ إِلَى الأَبَدِ وَإِلَى أَبَدِ الْأَبَدِينِ كُلَّهَا. آمِنٌ.

Job 25: 1 - 26: 14 أيوب 14 : 26 - 1 : 25

Ἐβολὸς δεῖν λωβὸς πιθανοῖς: ἐρεπεψὺμον
εορταῖς: ψωπὶ νεμαντὶς ἀμην εὐχῶ
μαρτυρίους.

λωβὸς καὶ δικαῖος: ἡδός

Δέψυσθαι δὲ οὐκ εἰσιστεῖν οὐδενὶ^ν
πιστοχίτης πεζήι καὶ:

Οὐ ταρπεῖ πετροοισιον ἔβηλ
ἔοντος τὸν θεόν γειτονός: φημεταφεδωμὸ
νενέχαι οὐδενὶ δεῖν πετροσί.

Μπενθέρε χλιδιον μετί καὶ οὐσιον
ουσιον τὸν θεόν πασχωπι οὐρανοφερχροοψ:
νιμ δέ νε ηθετε μαν σκορπος ηδι
εχων τὸν θεόν γειτονός.

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

Job 25: 1 - 26: 14

من أيوب الصديق، بركته المقدسة تكون معنا. آمين.

أيوب 26 - 1 : 25

Then Bildad the Shuhite answered and said:

Dominion and fear belong to Him; He makes peace in His high places.

Is there any number to His armies? Upon whom does His light not rise?

فَاجَابَ بِلَدَدُ الشَّوْحِيُّ وَقَالَ:

«السُّلْطَانُ وَالْهَيْبَةُ عِنْدُهُ. هُوَ صَانِعُ السَّلَامِ فِي أَعْلَاهِهِ».

هُلْ مَنْ عَدِ لِجُنُودِهِ؟ وَعَلَى مَنْ لَا يُشْرِقُ نُورُهُ؟

Πως ταρ οτον ουρωωι ηδερθμη
`απεψθο `αΠβοις: ιε νιιι εθνατογβοφ
`εαρμασφ `εβολθεν οτχισι.

Ισχε πιιος ψαφοραχσαχνι ηαψ
οτογ `απαφερογωιη: ηιοιο όε σεοραβ
άη `απεψθο.

Ιε αγηρ πε φρωωι εθνανεψ αη:
οτογ πψηρι `αφρωωι ετοι `αψεντ.

Δψερογψ `ηχε ιωθ πεχαψ χε:

Δκορεψ `ερατψ `ηηηι: ιε
ακναερβοψθιν `ηηηι: υη φη αη `ετε θωψ
τε τψφια τηρс.

Ιε νιιι πε `ετεκναμοψι `ηψωψ υη φη
αη `ετε ορονταψ `αψατ `ηογηιψτ `ηψομ.

Ετακ χε ρανσαζι όε `ηηηι: φα νιιι
όε πε πιηιψι εθνηοτ `εβοληηητк.

Υη σεναθμεсie ραναψωψ сапеcнt
`ηογηωт нeм нeψθeуeг.

Ψвηψ ταρ `ηχε `αψεντ `αψεψθο:
`αψοп ρεбсω ψоп `αψтако.

Φиетбωлк `αψεψхит `εβολхитен
`хлi: οτογ εψеуi `αψкаки гi `хлi.

Φeтмoгp `ηογηωт ڈeп нeψбhpi:
οτογ `αψe бhpi φωж `εбoл `αψoп.

How then can man be righteous before God? Or how can he be pure who is born of a woman?

If even the moon does not shine, and the stars are not pure in His sight, how much less man,

who is a maggot, and a son of man, who is a worm?"

But Job answered and said:

"How have you helped him who is without power? How have you saved the arm that has no strength?

How have you counseled one who has no wisdom? And how have you declared sound advice to many?

To whom have you uttered words? And whose spirit came from you?

"The dead tremble, those under the waters and those inhabiting them.

Sheol is naked before Him, and Destruction has no covering.

He stretches out the north over empty space; He hangs the earth on nothing.

He binds up the water in His thick clouds, yet the clouds are not broken under it.

فَكِيفَ يَتَبَرَّرُ الْإِنْسَانُ عَنْهُ اللَّهِ؟
وَكَيْفَ يَزْكُو مَوْلُودُ الْمَرْأَةِ؟

هُوَذَا نَفْسُ الْقَمَرِ لَا يُضِيءُ،
وَالْكَوَاكِبُ عَيْرُ نَقِيَّةٍ فِي عَيْنِيهِ.

فَكُمْ بِالْحَرَبِيِّ الْإِنْسَانُ الرِّمَّةُ، وَابْنُ
آدَمَ الدُّودُ؟»

فَاجَابَ أَيُّوبُ وَقَالَ:

«كَيْفَ أَعْنَتَ مَنْ لَا قُوَّةَ لَهُ،
وَخَلَصْتَ ذِرَاعًا لَا عِزَّ لَهَا؟

كَيْفَ أَشَرَتَ عَلَى مَنْ لَا حِكْمَةَ لَهُ،
وَأَظَهَرْتَ الْفَهْمَ بِكَثْرَةِ؟

لِمَنْ أَعْلَنْتَ أَقْوَالًا، وَنَسَمَةً مَنْ
خَرَجَتْ مِنْكِ؟

الْأَخْلِيلَةُ تَرْتَعِدُ مَنْ تَحْتَ الْمَيَاهِ
وَسُكَّانُهَا.

الْهَاوِيَّةُ غُرْيَانَةُ قَدَامَهُ، وَالْهَلَاكَةُ
لَيْسَ لَهُ غِطَاءً.

يَمْدُ الشَّمَالَ عَلَى الْخَلَاءِ، وَيُعْلِقُ
الْأَرْضَ عَلَى لَا شَيْءٍ.

يَصْرُ الْمَيَاهُ فِي سُحبِهِ فَلَا يَتَمَرَّقُ
الْغَيْمُ تَحْتَهَا.

يَحْجُبُ وَجْهَ كُرْسِيهِ بَاسِطًا عَلَيْهِ
سَحَابَةً.

رسَمَ حَدًّا عَلَى وَجْهِ الْمِيَاهِ عِنْدِ
إِتْصَالِ النُّورِ بِالظُّلْمَةِ.

أَعْمَدَهُ السَّمَاوَاتِ تَرْتَدِدُ وَتَرْتَأِعُ
مِنْ زَجْرِهِ.

بِقُوَّتِهِ يُرْجِعُ الْبَحْرَ، وَبِقُوَّتِهِ
يَسْحَقُ رَبَّهَ.

بِنَفْخَتِهِ السَّمَاوَاتُ مُسْفَرَةٌ وَيَدَاهُ
أَبْنَادُّا الْحَيَّةِ الْهَارِبَةِ.

هَذِهِ أَطْرَافُ طَرِيقِهِ، وَمَا أَخْفَضَ
الْكَلَامُ الَّذِي نَسْمَعُهُ مِنْهُ وَأَمَّا رَعْدُ
جَبَرُوتِهِ فَمَنْ يَفْهَمُ؟

Φηετάμονι ἀπόστολονος:
εφφωρψύχεβολέχωψ νογύρηπινταψ.

Διητακτονογυραχσάχνι σιχεν
πόστονογυρων: ψάπτωκεβολέντε
πιογωνίνι νεψ πιχάκι.

Θανότητος ήτε τόφε αγωλα: ουρος
αγτωματ γιτεν τεψεπιθετα.

Ἑν ουχομ εψθεψ φιομ ςερι: ζεν
οπκατ Δε αψψτο μπικητος.

Πιωτο ψε ήτε τόφε σεερχοτ
δατεψχη: ζεν ουγαχσάχνι Δε αψψωτεψ
μπιδρακων `αποστατης.

Σηππε ισ ηαι γανμερος ήτε
πεψψωτη θε: ουρος γιχεν ουελκεμη
ήτε ουγαχι ενεψωτεψ `νθητψ: τχομ
Δε ήτε ηεψδαραβδι: ηιψ ετεψι ρε
αψηδαις ηηνατ.

*Orwor ή γριας εθοραβ Πεννορτ
ψα ενεψ ηεψ ψα ενεψ ήτε ηιενεψ
τηρογ. Λιηνη.*

He covers the face of His throne, and spreads His cloud over it.

He drew a circular horizon on the face of the waters, at the boundary of light and darkness.

The pillars of heaven tremble, and are astonished at His rebuke.

He stirs up the sea with His power, and by His understanding He breaks up the storm.

By His Spirit He adorned the heavens; His hand pierced the fleeing serpent.

Indeed these are the mere edges of His ways, and how small a whisper we hear of Him! But the thunder of His power who can understand?"

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

مَجَداً لِلثَّالِثِ الْقَدُوسِ الْهَنَاءِ إِلَى
الْأَبَدِ وَإِلَى أَبْدِ الْأَبْدِينِ كُلَّهَا. آمِين.

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.

Φαλμος τω Δαυιδ πε: ε, ε

Psalm 85: 5, 6

المزمور ٨٥: ٥، ٦

Δε ονοκ ογχριστος Πβοις ονοκ
ονεπικης: ουος ναψε πεκναι ηνον
νιβεν έτωψ όχρηι ονβηκ: χαμαψζ
Πβοις έταπροσεγχη: ουος ωαθηκ
έτσιν ητε πατρο. **Ἄλληλοια.**

For You, O Lord, are righteous, and gentle; and plenteous is Your mercy to all who call upon You. Give ear, O Lord, to my prayer; and attend to the voice of my supplication. **Alleluia.**

لأنك أنت يا رب صالح ووديع،
ورحمتك كثيرة لكافة المستغيثين
بك. أنصت يا رب إلى صلاتي،
وأصغ إلى صوت تضرعي.
هليليويا.

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 وإلينا
ومخلصنا يسوع المسيح ابن الله الحي.
الذي له المجد الدائم إلى الأبد آمين.

Ονάνατνωσις ἐβολ ζεν
πιερατελιον εθοναβ κατα Μαρκον
ατιον.

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

فصل من إنجيل معلمنا مرقس
البشير. بركاته علينا آمين.

Μαρκον θ: ιδ - κλ

Mark 9: 14 - 24

مرقس ٩: ١٤ - ٢٤

Ουος έταψι ρα ηιμαθητης αψηνατ
εοτιμηψ εψοψ ψποτκωτ ουος ρανηατ
εηκωτ ηεηωη.

And when He came to the disciples, He saw a great multitude around them, and scribes disputing with them.

وَلَمَّا جَاءَ إِلَيِ التَّلَمِيذِينَ رَأَى جَمْعًا
كَثِيرًا حَوْلَهُمْ وَكَتَبَهُ يُحَاوِرُونَهُمْ.

Ουος ηατοτψ πιηηψ τηρψ
έταγηατ ψροψ αηερηροτ: ουος
έταγηοξι ηατ εραстηзесе€ ψиоη.

Immediately, when they saw Him, all the people were greatly amazed, and running to Him, greeted Him.

وَلَلْوَقْتِ كُلُّ الْجَمْعِ لَمَّا رَأَوْهُ
تَحَيَّرُوا وَرَكَضُوا وَسَلَّمُوا عَلَيْهِ.

فَسَأَلَ الْكَنَبَةُ: «بِمَاذَا
تُحَاوِرُونَهُمْ؟»

فَأَجَابَ وَاحِدٌ مِنَ الْجَمْعِ: «يَا مُعَلِّمُ
قَدْ قَدَّمْتُ إِلَيْكَ ابْنِي بِهِ رُوحٌ
أَخْرَسْنُ.

Οὐος ἀφενειωσιν καὶ ἀρετενκωτὸν
καὶ οὐ τοτοῦ.

Οὐος ἀφέροιτο ναὶ οὐκέ οὐαὶ ἐβολὴ¹
τον πιμηψιν καὶ φρεγτὸν βωτὸν παψηρί²
χαροκόπειον οὐπνευματονταζι³
νεμάψι.

Οὐος πιματετεψηταδοψιν ματ⁴
ψαψενψ επεσητο: οὐος οὐτε ρωψ
κεψψφητο ἐβολὴ εψφραζρεψ
τονεψηταζι οὐος ψαψψωσι: οὐος
αιχος τονεκμαθητης σινα τονχιτψ
ἐβολὴ οὐος μπορψχευσι.

Οὐος οὐθοψ δε αφέροιτο πεχαψ
νωσι: καὶ ω πικωσιν οὐδεναχτο:
ψαθητο τηναψωπι νεμωτεν: ψαθητο
τηναεραναχεσθε ψωτεν ἀνιτψ
χαροι.

Οὐος ἀτενψ χαροψ οὐος ἑταψητο
ἐροψ οὐκε πιπνευματοτοψ
αψψτερθωρψ: οὐος ἑταψητο σιχεν
πικαχι ναψψθερτερ πε: ἐρε ρωψ
κεψψφητο ἐβολ.

Οὐος ἀψψεν πεψιωτο καὶ ισ οψηρ
τοχρονος ισχεν ἑτα φαι ψωπι μαοψ:
οὐθοψ δε πεχαψ καὶ ισχεν
τεψμεταλον.

And He asked the scribes, “What are you discussing with them?”

Then one of the crowd answered and said, “Teacher, I brought You my son, who has a mute spirit.

And wherever it seizes him, it throws him down; he foams at the mouth, gnashes his teeth, and becomes rigid. So I spoke to Your disciples, that they should cast it out, but they could not.”

He answered him and said, “O faithless generation, how long shall I be with you? How long shall I bear with you? Bring him to Me.”

Then they brought him to Him. And when he saw Him, immediately the spirit convulsed him, and he fell on the ground and swallowed, foaming at the mouth.

So He asked his father, “How long has this been happening to him?” And he said, “From childhood.

وَحَيْثُمَا أَدْرَكَهُ يُمْرَقُهُ فَيُزِيدُ وَيَصِرُّ
بِأَسْتَانِهِ وَيَبَسُّ. فَقُلْتُ لِتَلَامِيذِكَ
أَنْ يُخْرِجُوهُ فَلَمْ يَقِرُّوا.

فَأَجَابَ وَقَالَ لَهُمْ: «أَيُّهَا الْجِيلُ
عَيْنُ الْمُؤْمِنِ إِلَى مَتَى أَكُونُ مَعَكُمْ؟
إِلَى مَتَى أَحْتَمِلُكُمْ؟ قَدِمْوَهُ إِلَيَّ».

فَقَدِمْوَهُ إِلَيْهِ. فَلَمَّا رَأَاهُ لِلْوَقْتِ
صَرَعَهُ الرُّوحُ فَوَقَعَ عَلَى الْأَرْضِ
يَتَمَرَّغُ وَيُزِيدُ.

فَسَأَلَ أَبَاهُ: «كَمْ مِنَ الزَّمَانِ مُنْذُ
أَصَابَهُ هَذَا؟» فَقَالَ: «مُنْذُ صِبَاهُ.

Οὐος οὐκεῖται ἀνέστητο
επίχρωμον πειρασμόν γίνεται
πειρατικόν: αλλὰ πετεὶ οὐκούσκου
μοκέρον ἀριθμούθειν ἔρον
εἰκασίενται τέκνων.

Ιησοῦς δὲ πειράσθη τοιούτοις
φήμετε οὐκούσκου μοκέρον ἔρον
ψυχούσκους θεωρεῖν μοκέταιας.

Σατοτόπαλον τούτον τοιούτον
μπαλούριον θεωρεῖν μοκέταιας
μοκέταιας: τούτον τούτον τούτον τούτον
εταμεταθεῖται.

*Πώτωρ φα Πεππορτ πε ψα εἰνες
ΝΤΕ ΝΙ ΕΙΝΕΣ: ΔΙΗΝ.*

And often he has thrown him both into the fire and into the water to destroy him. But if You can do anything, have compassion on us and help us.”

Jesus said to him, “If you can believe, all things are possible to him who believes.”

Immediately the father of the child cried out and said with tears, “Lord, I believe; help my unbelief.”

Glory be to God forever.

وَكَثِيرًا مَا لَقَاهُ فِي النَّارِ وَفِي
الْمَاءِ لِيُهَلِّكُهُ. لَكِنْ إِنْ كُنْتَ
تَسْتَطِعُ شَيْئًا فَتَحَنَّ عَلَيْنَا
وَأَعْنَا».

فَقَالَ لَهُ يَسُوعُ: «إِنْ كُنْتَ تَسْتَطِعُ
أَنْ تُؤْمِنَ فَكُلُّ شَيْءٍ مُسْتَطَاعٌ
لِلْمُؤْمِنِ».

فَلَلَّوْقَتِ صَرَخَ أَبُو الْوَلَدِ بِدُمُوعٍ
وَقَالَ: «أَوْمَنْ يَا سِيدِ فَأَعْنَ عَدَمِ
إِيمَانِي».

وَالْمَجْدُ لِلَّهِ دَائِمًا.

Liturgy Readings قراءات القداس

The Pauline Epistle رسالة بولس الرسول

Πατρὸς φύσικὸς μπενδοῖς Ιησοῦς
Πλήριστος: πλαπόστολος ετελεσμός:
φηταρθαλψη επιχιψεννοντούς ήτε
Φηνούτ.

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.

البولس، فصل من رسالة معلمنا بولس الرسول إلى أهل فيليبي، بركته المقدسة تكون معنا. أمين.

Φιλιπποίς β: κβ - κε

Philippians 2: 22 - 26

فιλιππι: 2 : 22 - 26

Τερψιχορδοντούς ήτε τετενωσμόν μοκέταιας:
καὶ μὴρητούς ηνογχηρι τονιστούς αφερβωκ

But you know his proven character, that as a son with his father he served with me in the gospel.

وَأَمَّا اخْتِبَارُهُ فَأَنْتُمْ تَعْرِفُونَ أَنَّهُ
كَوَدِ مَعَ أَبِ خَدَمَ مَعِي لِأَجْلِ
الْإِنْجِيلِ.

<p>ΝΕΩΗΙ ἐΠΙΕΓΑΣΤΕΛΙΟΝ.</p> <p>Φαὶ μὲν οὐν τέργελπις ἔογρπῃ ΔΙΨΑΝΕΜΙ ΣΑΤΟΤ ΕΘΒΕ ΝΗΕΤΨΟΠ ΜΜΟΙ.</p> <p>Πασητ Δε θητ δεν Πβοις χε ἀνοκ Χω τηναι χαρωτεν ηχωλεμ.</p> <p>ΟΥΔΑΝΑΣΚΗ ΟΝ Δε αιμενι ἑροφ ἘΟΓΩΡΠ ΝΩΤΕΝ ΝΕΠΑΦΡΟΔΙΤΟΣ ΠΙΚΟΝ ΟΥΟΣ ΠΙΨΦΗΡ ΗΡΕΦΕΡΓΑΒ ΟΥΟΣ ΠΑΨΦΗΡ ΜΑΤΟΙ: Εψοι Δε ΝΑΠΟΣΤΟΛΟΣ ΝΩΤΕΝ ΟΥΟΣ ΗΡΕΨΦΩΨΕΝ ΝΤΕ ΤΑΧΧΡΙΔ.</p> <p>ΕΠΙΔΗ ΝΑΨΜΕΙ ΈΝΑΥ ΈΡΩΤΕΝ ΤΗΡΟΥ ΠΕ ΟΥΟΣ ΝΑΨΜΟΚΥ ΝΗΗΤ ΕΘΒΕ ΖΕ ΔΤΕΤΕΝΣΩΤΕΜ ΖΕ ΑΨΨΩΝΙ.</p> <p><i>Πιθμοτ γαρ νεωτεν νευ τειρηνη εγσοπ: χε ἀμην εσέψωπι.</i></p>	<p>Therefore, I hope to send him at once, as soon as I see how it goes with me.</p> <p>But I trust in the Lord that I myself shall also come shortly.</p> <p>Yet I considered it necessary to send to you Epaphroditus, my brother, fellow worker, and fellow soldier, but your messenger and the one who ministered to my need;</p> <p>since he was longing for you all, and was distressed because you had heard that he was sick.</p> <p><i>The grace of God the Father be with you all. Amen.</i></p>	<p>هَذَا أَرْجُو أَنْ أَرْسِلَهُ أَوَّلَ مَا أَرَى أَحْوَالِي حَالًا.</p> <p>وَأَتَقُ بِالرَّبِّ أَتَيْ أَنَا أَيْضًا سَاتِي إِلَيْكُمْ سَرِيعًا.</p> <p>وَلَكُنِي حَسِبْتُ مِنَ الْلَّازِمِ أَنْ أَرْسِلَ إِلَيْكُمْ أَبْرُوْدِشَ أَخِي، وَالْعَامِلَ مَعِي، وَالْمُتَجَنِّدَ مَعِي، وَرَسُولَكُمْ، وَالْخَادِمِ لِحَاجَتِي.</p> <p>إِذْ كَانَ مُشْتَاقًا إِلَى جَمِيعِكُمْ وَمَغْمُومًا، لَأَنَّكُمْ سَمِعْتُمْ أَنَّهُ كَانَ مَرِيضًا.</p> <p>نَعْمَةُ اللَّهِ الْأَبِ تَكُونُ مَعَ جَمِيعِكُمْ. أَمِين.</p>
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The Catholic Epistle الكاثوليكون

<p>Καθολικον ἐβολ δεν πε πιχογιτ ΝΕΠΙСТОЛΗ ΝΤΕ ΠΕΝΙΩΤ ΙωΑΝΝΗС.</p> <p>Διηνη. Παμενρα†.</p>	<p>The Catholic Epistle from the First Epistle of our teacher St. John. May his blessings be with us. Amen. My beloved.</p>	<p>الكاثوليكون من رسالة معلمنا يوحنا الرسول الأولى، بركته المقدسة تكون معنا. أمين. يا أحبابي.</p>
<p>Α ΙωΑΝΝΗС Σ: Β - ΙΔ</p> <p>Παμενρα† την άνον χανψηρι ΝΤΕ ΦΝΟΥΤ ουος ψπατεψορον ύβολ χε ανναερ αψ ηρη†: τενσωρη Λε χε έψωπ αψωλνογων ύβολ τενναερ πεψρη†: χε τενναυ ἑροφ κατα ψρη†</p>	<p>1 John 3: 2 - 11</p> <p>Beloved, now we are children of God; and it has not yet been revealed what we shall be, but we know that when He is revealed, we shall be like Him, for we shall see Him as He is.</p>	<p>1 يوحنα : 3 - 2</p> <p>أَيُّهَا الْأَحَبَاءُ، الآنَ نَحْنُ أَوْلَادُ اللهِ، وَلَمْ يُظْهِرْ بَعْدَ مَاذَا سَنَتُونُ. وَلَكِنْ نَعْلَمُ أَنَّهُ إِذَا أُظْهِرَ تَكُونُ مِثْلُهُ، لَأَنَّا سَنَرَاهُ كَمَا هُوَ.</p>

έτεσοι μώση.

Οὐος οὐον νίβεν ἐτε ταῖσθε πισ
ντοτρέ εὔρητι ἐκωψ ψλαφοτούβοι: κατά^τ
φρήτ ἐτε φηογαβ μώση.

Οὐον νίβεν ετίρι μψνοβι εψπρι ον
ντάνομια: φηοβι ταρ τάνομια τε.

Οὐος τενσωτην ἐτα φη οτωνη
εβολ ρε γινα ντεψελ νινοβι ουος
φηοβι ψωπ νδητρ αν.

Οὐον νίβεν ετψωπ νδητρ
μπαψερνοβι: ουον νίβεν ετίρι μψνοβι
μπεψνατ ψροψ οτδε μψεψνωνη.

Νιάλωντι μψενθρε ρλι σερευ
θηνοτ: φηετίρι ντψεθηη οτψεθηη πε
κατα φρήτ ἐτε φηογθηη πε.

Φηετίρι Δε μψνοβι οτεβολθεν
πιδιάβολος πε ρε πιδιάβολος ψερνοβι
ισχεν ρη: εθε φαι αψογωνη ψβολ νχε
πψηρι μψνογτ ρινα ντεψελ
νιχβηονι ντε πιδιάβολος ψβολ.

Οὐον νίβεν ἐταγμασψ ψβολ θεν
φηογτ: μψαψερνοβι: ρε ορον οτχροχ
νταψ ψωπ νδητρ: ουος μψον ψχομ
μώση ψερνοβι ρε ἐταγμασψ ψβολ θεν
φηογτ.

ὕεν φαι σεογωνη ψβολ νχε νιψηρι
ντε φηογτ ηεμ νιψηρι ντε

And everyone who has this hope in Him purifies himself, just as He is pure.

Whoever commits sin also commits lawlessness, and sin is lawlessness.

And you know that He was manifested to take away our sins, and in Him there is no sin.

Whoever abides in Him does not sin. Whoever sins has neither seen Him nor known Him.

Little children, let no one deceive you. He who practices righteousness is righteous, just as He is righteous.

He who sins is of the devil, for the devil has sinned from the beginning. For this purpose the Son of God was manifested, that He might destroy the works of the devil.

Whoever has been born of God does not sin, for His seed remains in him; and he cannot sin, because he has been born of God.

In this the children of God and the children of the devil are manifest: Whoever does not practice

وَكُلُّ مَنْ عِنْدَهُ هَذَا الرَّجَاءُ بِهِ،
يُظَهِّرُ نَفْسَهُ كَمَا هُوَ طَاهِرٌ.

كُلُّ مَنْ يَفْعُلُ الْخَطِيَّةَ يَفْعُلُ التَّعْدِيَّ
أَيْضًاً. وَالْخَطِيَّةُ هِيَ التَّعْدِيَّ.

وَتَعْلَمُونَ أَنَّ ذَكَرَ أَظَهَرَ لِكَنِيْ يَرْفَعُ
خَطَايَانَا، وَلَيْسَ فِيهِ خَطِيَّةٌ.

كُلُّ مَنْ يَثْبِتُ فِيهِ لَا يُخْطِئُ. كُلُّ مَنْ
يُخْطِئُ لَمْ يُبَصِّرْهُ وَلَا عَرَفْهُ.

أَيُّهَا الْأَوْلَادُ، لَا يُضْلِلُكُمْ أَحَدٌ. مَنْ
يَفْعُلُ الْبَرَّ فَهُوَ بَارُّ، كَمَا أَنَّ ذَكَرَ
بَارُّ.

مَنْ يَفْعُلُ الْخَطِيَّةَ فَهُوَ مِنْ إِبْلِيسَ،
لَأَنَّ إِبْلِيسَ مِنَ الْبَدْءِ يُخْطِئُ. لِأَجْلِ
هَذَا أَظَهَرَ ابْنَ اللَّهِ لِكَنِيْ يَنْقُضُ
أَعْمَالَ إِبْلِيسَ.

كُلُّ مَنْ هُوَ مُوْلُودٌ مِنَ اللَّهِ لَا يَفْعُلُ
خَطِيَّةً، لَأَنَّ زَرْعَهُ يَثْبِتُ فِيهِ وَلَا
يَسْتَطِيعُ أَنْ يُخْطِئَ لَأَنَّهُ مُوْلُودٌ مِنَ
اللَّهِ.

بِهَذَا أَوْلَادُ اللَّهِ ظَاهِرُونَ وَأَوْلَادُ
إِبْلِيسَ. كُلُّ مَنْ لَا يَفْعُلُ الْبَرَّ فَلَيْسَ
مِنَ اللَّهِ، وَكُلُّ مَنْ لَا يُحِبُّ أَخَاهُ.

πιδιὰθολος: οὐον νιβεν ἐτε ὑεὶρι
ὑὲμηι ἀν: ὑοτὲθολ δεν Φνοτ̄ ἀν πε:
νευ φηὲτε ὑὲψει ὑπεψcon ἀν.

Ζε φαι πε πιωψ φηὲταρετεν
соθмeeq icxen շհ: չe շinձ
նtետեմенрe нетенернօt.

*Խաչնոց սպεրմենրe դկօսմօս
օրծ նհետցոլ ծեն դկօսմօս:
դկօսմօս խաչն նեւ տէվէթօրմա: ֆի
Ճe էտիր սփօրաψ սՓnօt ջնացար
սա էնը: ձսին.*

righteousness is not of God, nor is he who does not love his brother.

For this is the message that you heard from the beginning, that we should love one another.

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

لأنَّ هَذَا هُوَ الْخَبَرُ الَّذِي سَمِعْتُمُوهُ
مِنِ الْبَدْءِ: أَنْ يُحِبَّ بَعْضُنَا بَعْضاً

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

The Acts الإبركسيس

Պրաչic նtե նենյօt նtպօտօլօс:
չը պոյշօմօր եթօրան սցպի նեման.
Ձսին.

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.

Պրաչic կՃ: 1 - կ5

Acts 24: 10 - 23

أعمال 23 - 24

Ձգերօt Ճe նtե Պարլօс էտազ
նարեմ էրօq նtե պիհնցեման
եթրեպցաչ: Եicաօրն ստօk իc օտահա
նրօմպi էկօi նtրեպtչաp էպաiցլաw:
Դնաէրօt ծեն օտօռնօq նtհնտ էշրի
չչաw.

Եօրօn սցօm ստօk չչաw չe սպաtε
շօրօ էմհտ շնաց նtչօօր սցպi իcxeն
չtաiցe չշրի էլերօցալհմ էօրաψt.

Then Paul, after the governor had nodded to him to speak, answered: “Inasmuch as I know that you have been for many years a judge of this nation, I do the more cheerfully answer for myself,

because you may ascertain that it is no more than twelve days since I went up to Jerusalem to worship.

فَأَجَابَ بُولِسُ إِذْ أَوْمَأَ إِلَيْهِ الْوَالِي
أَنْ يَتَكَلَّمْ: «أَنِي إِذْ أَقْدَ عَلِمْتُ أَنَّكَ
مُنْذُ سِنِينَ كَثِيرَةٍ قَاضٍ لِهَذِهِ الْأَمَّةِ
أَحْتَاجُ عَمَّا فِي أَمْرِي بِأَكْثَرِ سُرُورٍ.

وَأَنْتَ قَادِرٌ أَنْ تَعْرِفَ أَنَّهُ لَيْسَ لِي
أَكْثَرُ مِنْ أَشْتُنِ عَشَرَ يَوْمًا مُنْذُ
صَاعِدُ لِأَسْجُدَ فِي أُورُشَلَيمَ.

Οὐος οὐδεὶς μπορχειτ ὅτεν πιερφεὶ^{εις}ακι νεὺς οὐδεῖς: οὐδεὶς εἰώθορτερ
΄ΝΝΙΩΗΣ: οὐδεὶς ὅτεν ΝΙΣΤΝΔΑΖΩΤΗ οὐδεὶς
κατὰ πόλις.

Οὐος μμονώζομ μμωορ δάροι
΄ΤΑΓΕ ΝΑΙ ἐρατού ΝΑΚ ἐΤΟΥΕΡΚΑΤΗ-
ΖΟΡΙΝ μμωορ δάροι τηνοτ.

Ὕπογωντος ΔΕ μμφαι ΝΑΚ ἐΒΟΛ: κε
κατὰ παιωσιτ ἐτε ΝΑΙ κω μμοφ κε
γερεσις: αιώνων μπαίρητ μΦΝΟΥΤ
ΝΤΕ ΝΑΙΟΤ: ειναχτ ἐΝΗ ΤΗΡΟΥ
΄ΤΕΣΘΟΥΤ ὅτεν ΠΙΝΟΜΟΣ ΝΕΥ
ΝΙΠΡΟΦΗΤΗС.

ἘΟΤΟΝ ΝΤΗΙ μματ ΝΟΥΧΕΔΠΙС
΄ΦΝΟΥΤ ΘΗΕΤΕ ΝΑΙ ΣΩΟΥ ΣΟΜΙC ἐΒΟΛ
δάζως: τάναστασις ΕΘΝΑΔΨΩΠΙ
΄ΝΝΙΘΜΗ ΝΕΥ ΝΙΡΕΨΒΙΝΖΟΝС.

Πέρη ΖΕ δε δει τερασκιν ΣΩ
εθρεψωπι ΝΗΙ ΝΖΕ ΟΥΣΥΝΗΔΕΣΙС
΄ΝΑΤΒΡΟΠ ΝΑΣΡΕΝ ΦΝΟΥΤ ΝΕΥ ΝΑΣΡΕΝ
ΝΙΡΩΜΙ ΝΖΗΟΥ ΝΙΒΕΝ.

ἘΒΟΛ ΔΕ ΣΙΤΕΝ ΣΑΝΩΗΣ ΝΡΟΜΠΙ ΑΙΙ
εθρίππι ΝΣΑΝΩΘΕΝΔΗΤ μπαεθνος ΝΕΥ
ΣΑΝΠΡΟΣΦΟΡΑ.

Ναι ἐταρχειτ ειτουβηούτ ΝΘΗΤΟΥ
ὅτεν πιερφεὶ ΝΕΥ ΟΥΜΗΣ ΔΗ ΟΥΔΕ ΝΕΥ
ΟΥώθορτερ ΔΗ: ΣΑΝΙΟΥΔΑΙ ΔΕ ἐΒΟΛ ΝΕΥ

And they neither found me in the temple disputing with anyone nor inciting the crowd, either in the synagogues or in the city.

Nor can they prove the things of which they now accuse me.

But this I confess to you, that according to the Way which they call a sect, so I worship the God of my fathers, believing all things which are written in the Law and in the Prophets.

I have hope in God, which they themselves also accept, that there will be a resurrection of the dead, both of the just and the unjust.

This being so, I myself always strive to have a conscience without offense toward God and men.

Now after many years I came to bring alms and offerings to my nation,

in the midst of which some Jews from Asia found me purified in the temple, neither with a mob nor with tumult.

وَلَمْ يَجُدُونِي فِي الْهَيْكَلِ أَحَاجِّ أَحَدًا
أَوْ أَصْنَعْ تَجْمُعًا مِنَ الشَّعْبِ وَلَا فِي
الْمَجَامِعِ وَلَا فِي الْمَدِينَةِ.

وَلَا يَسْتَطِعُونَ أَنْ يُشْتِقُوا مَا
يَشْتَكُونُ بِهِ الْآنَ عَلَيْهِ.

وَلَكُنِي أَقْرَأْ لَكَ بِهَذَا: أَنَّنِي حَسَبَ
الطَّرِيقَ الَّذِي يَقُولُونَ لَهُ «شِيَعَةٌ»
هَذَا أَعْبُدُ إِلَهَ آبَانِي مُؤْمِنًا بِكُلِّ مَا
هُوَ مَكْتُوبٌ فِي النَّاْمُوسِ
وَالْأَبْيَاءِ.

وَلِي رَجَاءٌ بِاللهِ فِي مَا هُمْ أَيْضًا
يَنْتَظِرُونَهُ: أَنَّهُ سَوْفَ تَكُونُ قِيَامَةً
لِلْأَمْوَاتِ الْأَبْرَارِ وَالْأَثَمَةِ.

لِذَلِكَ أَنَا أَيْضًا أَدْرَبْ نَفْسِي لِيَكُونَ
لِي دَائِمًا صَمِيرٌ بِلَا عَثْرَةٍ مِنْ نَحْوِ
اللهِ وَالنَّاسِ.

وَبَعْدَ سِنِينَ كَثِيرَةٍ جَنْتُ أَصْنَعْ
صَدَقَاتٍ لِأَمْتَى وَقَرَابِينَ.

وَفِي ذَلِكَ وَجَدْنِي مُسْتَطَهِرًا فِي
الْهَيْكَلِ لَيْسَ مَعَ جَمْعٍ وَلَا مَعَ
شَعْبٍ قَوْمٌ هُمْ يَهُودٌ مِنْ أَسِيَّا.

¶acia

Παὶ ἐτε νασσψε ὑσεὶ νασρακ ουος
νασερκατησοριν ισχε ουον ὑτωον
νογωβ νεμηι.

Μων ναι νθωου αρογχοс κε
οννηνζонс атхемп нщнт ειօи ερατ
зен пима нтхап.

Ιε εθве таісми нотвт θαι ἐταіωψ
εвoл нщнтоу ειօи εрaт: κε εθве
тaнастасic нte ниревшвогt анок
сeтхап `eroi `ufoor гi θhnoy.

Δպշտօր ձe Շփացօր նxե Փրհիչ
εպեմ Ֆen օրտաշրօ բայե նa պասատ
`եպշօс: κε ՝յառ ապշան Շըրի նxե
Ճrciaс պիշլարխօс եթեմ բայե
θhnoy.

Եազօրաշահու մպէկատոնտարխօс
Շարք երօպ: ե՛յստօն ձe նaպ: ουος
Շպտեմպեստ շլi նnհետենօր
Շպեմպիտվ.

*Πιсахи ձe նtе Пбоис եզեալս ουος
եզեալս: եզեալս ουος եզետաշրօ:
Ֆen յացia նекկլհсia նtе Փnօրի:
ձսին.*

They ought to have been here before you to object if they had anything against me.

Or else let those who are here themselves say if they found any wrongdoing in me while I stood before the council,

unless it is for this one statement which I cried out, standing among them, ‘Concerning the resurrection of the dead I am being judged by you this day.’”

But when Felix heard these things, having more accurate knowledge of the Way, he adjourned the proceedings and said, “When Lysias the commander comes down, I will make a decision on your case.”

So he commanded the centurion to keep Paul and to let him have liberty, and told him not to forbid any of his friends to provide for or visit him.

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

كَانَ يَنْتَعِي أَنْ يَحْضُرُوا لَدِيْكَ
وَيَشْتَكُوا إِنْ كَانَ لَهُمْ عَلَيَّ شَيْءٌ.

أَوْ لِيَقُلْ هُوَلَاءِ أَنفُسُهُمْ مَاذَا وَجَدُوا
فِي مِنَ النَّبِيِّ وَأَنَا قَائِمٌ أَمَامَ
الْمَجْمَعِ.

إِلَّا مِنْ جِهَةِ هَذَا الْقَوْلِ الْوَاحِدِ
الَّذِي صَرَخْتُ بِهِ وَاقْفَا بِيَنْهُمْ: أَنِّي
مِنْ أَجْلِ قِيَامَةِ الْأَمْوَاتِ أَحَادِيمَ مِنْكُمْ
الْيَوْمِ».

فَلَمَّا سَمِعَ هَذَا فِلِكْسُ أَمْهَلَهُمْ أَذْ
كَانَ يَعْلَمُ بِأَكْثَرِ تَحْقِيقِ أَمْوَارِ هَذَا
الطَّرِيقِ قَائِلًا: «مَتَى أَنْهَى
لِي سَيِّاسَ الْأَمِيرِ أَفْحَصُ عَنْ
أَمْوَارِكُمْ».

وَأَمَرَ قَائِدَ الْمَنَةِ أَنْ يُحْرِسَ بُولُسُ
وَتَكُونَ لَهُ رُخْصَةٌ وَأَنْ لَا يَمْنَعَ
أَحَدًا مِنْ أَصْحَابِهِ أَنْ يَخْدِمَهُ أَوْ
يَأْتِي إِلَيْهِ.

لَمْ تَزُلْ كَلْمَةُ الرَّبِّ تَنْمُو وَتَعْتَزَّ
وَتَثْبَتُ فِي كَنِيَّةِ اللَّهِ الْمَقْسُّةِ.
أَمِينٌ.

The Liturgy Psalm

مزمور القدس

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 των Δαριδ πε: ΙΓ

Psalm 85: 16

المزمور 85: 16

Ἄριστή νέμηι: νόμιμην ἡλάθον:
υαρογναρ ἵκε ηθεομοστ̄ υμοι: ουος
υαρογνιψιπι. Αλληλοια.

Establish with me a sign for good; and let those who hate me see and be ashamed. Alleluia.

اصنع معي آية صالحة، ليرى ذلك
مبغضي فيخروا. هلايلوا.

The Liturgy Gospel

إنجيل القدس

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 وإلينا
ومخلصنا يسوع المسيح ابن الله الحي.
الذي له المجد الدائم إلى الأبد آمين.

Οὐαὶ αἰτησίς ἐβολὴ σεν
πιερατελίον εθοραβ κατὰ Ιωάννην
ἀγιον.

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

فصل من إنجيل معلمنا يوحنا
البشير. بركاته علينا آمين.

Ιωάννην Η: ΙΒ - Κ

John 8: 12 – 20

يوحنا 8: 12 – 20

Παλιν ον αγράχι νευων ἵκε
Ιησοὺς εψκω υμος: ςε ἀνοκ πε
φοτωνι υπικοσμος: φηεθναμοι ςεωι
΄ννεψμοι ςεν πιχακι: αλλα εψενι
΄υφοτωνι ήτε πωνδ.

Then Jesus spoke to them again, saying, “I am the light of the world. He who follows Me shall not walk in darkness, but have the light of life.”

ثُمَّ كَلَمْهُمْ يَسُوْعُ أَيْضًا قَائِلًا: «أَنَا
هُوَ نُورُ الْعَالَمِ مَنْ يَتَبَعِّنِي فَلَا
يَمْشِي فِي الظُّلْمَةِ بَلْ يَكُونُ لَهُ نُورٌ
الْحَيَاةِ».

Πεχε νιΦαρισεος ον ναψ ςε νεοκ
΄υαδατκ ἐτερωεθρε δαροκ:
τεκμετωεθρε οτουμηι αν τε.

The Pharisees therefore said to Him, “You bear witness of Yourself; Your witness is not true.”

فَقَالَ لَهُ الْفَرِيسِيُّونَ: «أَنْتَ تَشْهُدُ
لِنَفْسِكَ. شَهَادَتِكَ لَيْسَتْ حَقًّا».

Δψερονώ ἵκε Ιησοὺς ουος πεχαψ
νωοι: ςε καν ἐψωπ ἀνοκ αιψαν

Jesus answered and said to them, “Even if I bear witness of Myself, My

أَجَابَ يَسُوْعُ: «وَإِنْ كُنْتُ أَشْهُدُ
لِنَفْسِي فَشَهَادَتِي حَقٌّ لَّاَنِي أَعْلَمُ
مِنْ أَيْنَ أَتَيْتُ وَإِلَى أَيْنَ أَذْهَبُ. وَأَمَّا

أَنْتُمْ فَلَا تَعْلَمُونَ مِنْ أَيْنَ آتَيْتِي وَلَا
إِلَى أَيْنَ أَذْهَبْتُ.

ερμεθρες δαροι ουθεμηι τε ταμετμεθρε.
κε τεμι κε εταιι εβολ θων ιε ειναψιε
νηι έθων: ηθωτεν Δε τετενει αν κε
εταιι εβολ θων ιε ειναψιενηι έθων.

Ηθωτεν Δε αρετεν τχαπ κατα
σαρζ: ανοκ Δε ττχαπ ηχλι αη.

Otoz εψωπ ανοκ αιψαντχαπ
παχαπ ανοκ ουθεμηι πε: κε ητχη
μμαρατ αη αλλα ανοκ νεω
φιεταψταογοι Φιωτ.

Otoz ίιδηντεντ Δε οη δεν πετεν
νομος: κε θμετμεθρε ηρωμι ηναρ
ουθεμηι τε.

Ανοκ Δε τερμεθρε δαροι ουοζ
ερμεθρε δαροι ηχε Φιωτ
φιεταψταογοι.

Μαρχω ουη μμος ηλη πε κε
αφθων Πεκιωτ: αφεροτ ηχε ιησους:
κε ουδε ανοκ ητετενωυτη μμοι αη
ουδε Παιωτ: εναρετενωυτη μμοι πε
ναρετενωυτεν Παιωτ.

Μαιαζι αφχοτον δεν
πιαζιφγλακιον εψτσβω δεν πιερφει:
ουοζ μπε ρχλι ψλαμονι μμοψ: κε νε
μπατει ηχε τεψογνον.

*Πιωορ φα Πεννορτ πε ψια ηνεσ
ητε νι ηνεσ: ημην.*

witness is true, for I know where I came from and where I am going; but you do not know where I come from and where I am going.

You judge according to the fleshy] I judge no one.

And yet if I do judge, My judgment is true; for I am not alone, but I am with the Father who sent Me.

It is also written in your law that the testimony of two men is true.

I am One who bears witness of Myself, and the Father who sent Me bears witness of Me.”

Then they said to Him, “Where is Your Father?” Jesus answered, “You know neither Me nor My Father. If you had known Me, you would have known My Father also.”

These words Jesus spoke in the treasury, as He taught in the temple; and no one laid hands on Him, for His hour had not yet come.

Glory be to God forever.

أَنْتُمْ حَسِبَ الْجَسِدِ تَدِينُونَ أَمَا أَنَا
فَلَسْتُ أَدِينُ أَحَدًا.

وَإِنْ كُنْتُ أَنَا أَدِينُ فَدُيُونَتِي حَقٌّ
لَّا يَلْسُنُ وَحْدِي بِلْ أَنَا وَالآبُ
الَّذِي أَرْسَلَنِي.

وَأَيْضًا فِي نَامُوسِكُمْ مَكْتُوبٌ: أَنْ
شَهَادَةَ رَجُلَيْنِ حَقٌّ.

أَنَا هُوَ الشَّاهِدُ لِنَفْسِي وَيَشْهُدُ لِي
الآبُ الَّذِي أَرْسَلَنِي».

فَقَالُوا لَهُ: «أَيْنَ هُوَ أَبُوك؟» أَجَابَ
يَسُوعُ: «لَسْتُ تَعْرِفُونِي أَنَا وَلَا
أَبِي. لَوْ عَرَفْتُمُونِي لَعْرَفْتُمْ أَبِي
أَيْضًا».

هَذَا الْكَلَامُ قَالَهُ يَسُوعُ فِي الْخَرَائِمَةِ
وَهُوَ يُعْلَمُ فِي الْهَيْكَلِ. وَلَمْ يُمْسِكْهُ
أَحَدٌ لَآنَ سَاعَةً لَمْ تَكُنْ قَدْ جَاءَتْ
بَعْدُ.

وَالْمَجْدُ لِلَّهِ دَائِمًا.

Third Day of the Fifth Week of Lent (Wednesday)

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

Prophecies النبوات

Exodus 8: 20 - 9: 35 الخروج 8: 20 - 35

<p>Ἐβολ ὅεν Πιδοζοδος ὑτε ἱωτῆς πιπροφητής: ἐρεπεψέμοι εθοραβ: ψωπι νευαν ἀμην εψκω μμος.</p> <p>Πιδοζοδος ἡ: κ - θ: λε</p> <p>Πεχε Πβοις Δε ἄιωτῆς χε ψωρπκ ἡτοορὶ ουογ ὁχι ἐρατκ ἀπεμθο ἄΦαρδω ςηппe `θοφ ψηηο ἐβολ ἐχεν πισωογ ουογ εκεχοс ηαρ: χε ηαι ηε ηηετεψκω ἄμωοг ἡχε Πβοис χε ογωρп ἄπαλлос ἐβολ ςηна `ηтoгψeмψу ἄмои ἡхрeи ςи `ψудаe.</p> <p>Ἐψωπ Δε ἀκψтeмoгoг `εoгoрп άпaллoс ἐбoл: ςeппe ἀноk тeлoгoрп ἐхрeи ἐхoк ηeм ἐхeн ηекaлoвti: ηeм ἐхeн pекlлoс: ηeм ἐхeн ηекнog: `ηoгaф `ηoгхoр: οuoг eтeмoг ἡчe ηeннog ἡte `ηnнrеm `ηXηи ἐбoл ὅeн ηiaр `ηoгхoр: ηeм piкаgи фiетoгжи ςиxвq.</p>	<p>A reading from the Book of Exodus of Moses the prophet, may his blessing be with us. Amen.</p> <p>Exodus 8: 20 - 9: 35</p> <p>And the Lord said to Moses, “Rise early in the morning and stand before Pharaoh as he comes out to the water. Then say to him, ‘Thus says the Lord: “Let My people go, that they may serve Me.</p> <p>Or else, if you will not let My people go, behold, I will send swarms of flies on you and your servants, on your people and into your houses. The houses of the Egyptians shall be full of swarms of flies, and also the ground on which they stand.</p>	<p>من سفر الخروج لموسى النبي، بركته المقدسة تكون معنا. آمين.</p> <p>الخروج 8: 20 - 35</p> <p>ثُمَّ قَالَ الرَّبُّ لِمُوسَى: «بَكَرْ فِي الصَّبَاحِ وَقَفْ أَمَامَ فَرْعَوْنَ. إِنَّهُ يَخْرُجُ إِلَى الْمَاءِ. وَقُلْ لَهُ: هَذَا يَقُولُ الرَّبُّ: أَطْلِقْ شَعْبِي لِيَعْبُدُونِي.</p> <p>فَإِنَّهُ إِنْ كُنْتَ لَا تُطِلِّقْ شَعْبِي هَا أَنَا أَرْسِلُ عَلَيْكَ وَعَلَى عَبْدِكَ وَعَلَى شَعْبِكَ وَعَلَى بُيُوتِكَ الدَّبَانَ فَتَمَتَّعْ بِبُيُوتِ الْمَصْرَيَّينَ دُبَانًا. وَأَيْضًا الْأَرْضُ الَّتِي هُمْ عَلَيْهَا.</p>
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**Οὐος εἰεῖτῶοι ἀνοκ ὅεν πίεχοορ
ἐτεμματ ὑπικαχι ὑτε Γεσεμ: φηὲτε
παλλαος ψωπ οικωψ φαι ὑνε αψ
ὑογχορ ψωπι ὑθητψ: οινα ὑτεκεμι χε
ἀνοκ πε Προις Φνοητ ὑπικαχι τηρψ.**

**Οὐος εἰεῖτ ὑογφωρχ ἐβολ ουτε
παλλαος νεμ ουτε πεκλαος: ὑχρη Δε
ὅεν ραστ εψεψωπι ὑχε παιιηνι.**

**Δεψιρι Δε ὑπαιρητ ὑχε Προις
οιος αψι ὑχε πιαψ ὑογχορ εψωψ ἐζοητ
ἐνενηορ ὑΦαραὼ νεμ νενηορ
ὑνεψαλωοτι: νεμ οικεν πικαχι τηρψ
ὑτε Χηωι: οιος αψψωτ ἐβολ ὑχε
πικαχι ἐβολ ὅεν ηιαψ ὑογχορ.**

**Δεψμοητ Δε ὑχε Φαραὼ
ἐλωτηсс νεμ Δερων εψχω ὑμοс: χε
ἀμωινι ψετ ψογψωοψι: ὑΠροιс
πετεννοηт ὑχρη οικεν πικαχι.**

**Πεκε Ιωтсс Δε χε ὑμον ψχω
ὑτεψωψι: ὑπαιρηт: ηιβοт ιар ὑτε
νιρεм ὑΧηωι πε τεннаψатοу ὑΠροис
πенноηт: εψωп ιар αпψанψεт ηιбοт
ὑτε νιрεм ὑΧηωι ὑποгмeo ἐβολ:
сенакиѡни ἐχωи.**

**Τεннаψенан ουη ὑψомт ὑеχооог
氲иоиу ὑχρη οι πψаψе: οιος
ὑтепиψεт ψογψωοψи: ὑΠροис**

And in that day I will set apart the land of Goshen, in which My people dwell, that no swarms of flies shall be there, in order that you may know that I am the Lord in the midst of the land.

I will make a difference between My people and your people. Tomorrow this sign shall be.””

And the Lord did so. Thick swarms of flies came into the house of Pharaoh, into his servants' houses, and into all the land of Egypt. The land was corrupted because of the swarms of flies.

Then Pharaoh called for Moses and Aaron, and said, “Go, sacrifice to your God in the land.”

And Moses said, “It is not right to do so, for we would be sacrificing the abomination of the Egyptians to the Lord our God. If we sacrifice the abomination of the Egyptians before their eyes, then will they not stone us?”

We will go three days' journey into the wilderness and sacrifice to the Lord our God as He will command us.”

وَلَكُنْ أَمِيرٌ فِي ذَلِكَ الْيَوْمِ أَرْضَ
جَاسَانَ حَيْثُ شَعْبِي مُقِيمٌ حَتَّى لَا
يَكُونُ هُنَاكَ دُبَانٌ. لِتَعْلَمَ أَنِّي أَنَا
الرَّبُّ فِي الْأَرْضِ.

وَأَجْعَلُ فُرْقَانًا بَيْنَ شَعْبِي وَشَعْبِي
غَدَا تَكُونُ هَذِهِ الْآيَةُ».

فَفَعَلَ الرَّبُّ هَكُذَا. فَدَخَلَتْ دُبَانٌ
كَثِيرَةً إِلَى بَيْتِ فَرْعَوْنَ وَبَيْوَتِ
عَبِيدِهِ. وَفِي كُلِّ أَرْضِ مِصْرَ
خَرَبَتِ الْأَرْضُ مِنَ الدُّبَانِ.

فَدَعَا فِرْعَوْنُ مُوسَى وَهَارُونَ
وَقَالَ: «اذْهَبُوا اذْبَحُوا لِإِلَهِكُمْ فِي
هَذِهِ الْأَرْضِ».

فَقَالَ مُوسَى: «لَا يَصْلُحُ أَنْ نَفْعَلَ
هَكُذَا لَا نَنْتَهَا إِنَّمَا نَذْبَحُ رَجْسَ
الْمَصْرِيَّينَ لِلرَّبِّ إِلَهِنَا. إِنْ ذَبَحْنَا
رَجْسَ الْمَصْرِيَّينَ أَمَّا عَيْنُونَهُمْ
أَفَلَا يَرْجُمُونَا؟»

نَذْهَبُ سَفَرَ ثَلَاثَةَ أَيَّامٍ فِي الْبَرِّيَّةِ
وَنَذْبَحُ لِلرَّبِّ إِلَهِنَا كَمَا يَقُولُ لَنَا».

πεννογ̄τ κατά φρητ̄ ἐταφχος ην.

Ουος πεχε Φαραὼ χε ἀνοκ
τ̄ηλαιορπ θηνοτ̄ ἐβολ̄ σινα ὑπετενερ
ψωτψωτψι ἀπ̄οις πετεννογ̄τ̄ ἐβολ̄
ὑ̄ρηι ςι πψαψε: αλλα
ὑ̄πετενψενωτεν ςιφογει τωβε ουη
Π̄οις ἐχωι.

Πεχε Ιωψης Δε χε ις υηππε
ἀνοκ τ̄ηλαιψενη ἐβολ̄ σιτοτκ ουος
ειτωβε, ἀφνογ̄τ̄ ουος εψεψεναψ ὑζε
πιαψ ὑνγορ ἐβολ̄ ςα Φαραὼ ηει
ἐβολ̄ ςα νεψαλωνι νει ἐβολ̄ ςα
πεψλαος ὑρασ̄ ουος ἀπερογαστοτκ
χε Φαραὼ ἐερχαλ ἐψτεμογωρπ
ἀπιλαος ἐβολ̄ ἐερψογψωτψι
ἀπ̄οις.

Δψι Δε ὑζε Ιωψης ἐβολ̄ ςα
Φαραὼ ουος αψτωβε, ἀπ̄οις.

Δψιρι Δε ὑζε Π̄οις κατα φρητ̄
ἐταφχος ὑζε Ιωψης ουος αψωλι
ἀπιαψ ὑνγορ ἐβολ̄ ςα Φαραὼ ηει
ἐβολ̄ ςα νεψαλωνι νει ἐβολ̄ ςα
πεψλαος ουος ἀπε ογαι ἀսαρατψ
σωξπ.

Ουος ၄ Φαραὼ θρε πεψχητ̄ ὑψοτ̄
ηει ἐχει παιсног οи ουος ἀπερογωω
ἐογωρп ἀπιлаос ἐβολ̄.

So Pharaoh said, “I will let you go, that you may sacrifice to the Lord your God in the wilderness; only you shall not go very far away. Intercede for me.”

Then Moses said, “Indeed I am going out from you, and I will entreat the Lord, that the swarms of flies may depart tomorrow from Pharaoh, from his servants, and from his people. But let Pharaoh not deal deceitfully anymore in not letting the people go to sacrifice to the Lord.”

So Moses went out from Pharaoh and entreated the Lord.

And the Lord did according to the word of Moses; He removed the swarms of flies from Pharaoh, from his servants, and from his people. Not one remained.

But Pharaoh hardened his heart at this time also; neither would he let the people go.

فَقَالَ فِرْعَوْنُ: «أَنَا أَطْلَقْكُمْ
لِتَدْبُحُوا لِلرَّبِّ إِلَهَكُمْ فِي الْبَرِّيَّةِ.
وَلَكُنْ لَا تَدْهُبُوا بَعِيدًا. صَلِّي
لِأَجْلِي».«

فَقَالَ مُوسَى: «هَا أَنَا أَخْرُجُ مِنْ
لَدْنِكَ وَأَصْلِي إِلَى الرَّبِّ فَتَرْتَفَعُ
الدُّبَانُ عَنْ فِرْعَوْنَ وَعَبِيدِهِ
وَشَعْبِهِ غَدًا. وَلَكُنْ لَا يَعْدُ فِرْعَوْنُ
يُخَاتِلَ حَتَّى لَا يُطْلِقَ الشَّعْبَ لِيَذْبَحَ
لِلرَّبِّ».«

فَخَرَجَ مُوسَى مِنْ لَدْنِ فِرْعَوْنَ
وَصَلَّى إِلَى الرَّبِّ.

فَفَعَلَ الرَّبُّ كَقُولَ مُوسَى فَارْتَفَعَ
الدُّبَانُ عَنْ فِرْعَوْنَ وَعَبِيدِهِ
وَشَعْبِهِ. لَمْ تَبْقَ وَاحِدَةً.

وَلَكُنْ أَغْلَظَ فِرْعَوْنُ قَلْبُهُ هَذِهِ
الْمَرَّةَ أَيْضًا فَلَمْ يُطْلِقَ الشَّعْبَ.

ثُمَّ قَالَ الرَّبُّ لِمُوسَىْ: «ادْخُلْ إِلَيْ فَرْعَوْنَ وَقُلْ لَهُ: هَكَذَا يَقُولُ الرَّبُّ إِلَهُ الْعَبْرَانِيْنَ أَطْلِقْ شَعْبِيْ لِيَعْبُدُونِيْ.

Then the Lord said to Moses, “Go in to Pharaoh and tell him, ‘Thus says the Lord God of the Hebrews: ‘Let My people go, that they may serve Me.

Περέ Πύροις Δε μαλαγάντος κε
μαλαγάντος εστοντος χα Φαραώ ουσ
εκέχος ναψ: κε ναι νε νηέτεψκω
μαλαγάντος Πύροις Φνογής ήτε
νιχεβρεος: κε ουρωπός μπαλαδος εβολ
χινά ήτοτψεμψι μαιοι.

Ιεζε ουν χοτωψ αν εορωρπ
μπαλαδος εβολ αλλα ετεκεαμαχι
μαιοφ.

Σηππε ισ τζικ μπύροις νηογ έχρη
έχωκ νεμ εχεν νεκτεβνωον
νηέτθεν τκοι: νεμ εχεν νεκθωρ
νεμ εχεν νεκεγεν: νεμ εχεν
νεκχαμαρλι νεμ νεκεγωρ νεμ
νεκέσωρ: νορνιψή μαιο εναλαψ.

Ουρος ειετώορ αλοκ ουτε
νιτεβνωον ήτε νιρεμ ήχημι νεμ
ουτε νιτεβνωον ήτε Πιεράνλ ουρος
ηνε χλι μαι εβολ δεν νιτεβνωον ήτε
νενψηρι μπιεράνλ.

Ουρος αφνογή τηνονει εψκω
μαιος κε ήχρη δεν παστ έρε Πύροις ιρι
μπαιασαχι χικεν πκαχι.

Ουρος απύροις ιρι μπαιασαχι ηπαστ
ουρος αγυμος ήτε νιτεβνωον τηρογ
ητε νιρεμ ήχημι: εβολ Δε νηοψ δεν
νιτεβνωον ήτε νενψηρι μπιεράνλ

For if you refuse to let them go, and still hold them,

behold, the hand of the Lord will be on your cattle in the field, on the horses, on the donkeys, on the camels, on the oxen, and on the sheep, a very severe pestilence.

And the Lord will make a difference between the livestock of Israel and the livestock of Egypt. So nothing shall die of all that belongs to the children of Israel.””

Then the Lord appointed a set time, saying, “Tomorrow the Lord will do this thing in the land.”

So the Lord did this thing on the next day, and all the livestock of Egypt died; but of the livestock of the children of Israel, not one died.

فَإِنْهُ إِنْ كُنْتَ تَأْبِي أَنْ تُطْلَقُهُمْ
وَكُنْتَ تُمْسِكُهُمْ بَعْدَ.

فَهَا يَدُ الرَّبِّ تَكُونُ عَلَى مَوَاشِيكَ
الَّتِي فِي الْحَقْلِ عَلَى الْخَيْلِ
وَالْحَمِيرِ وَالْجَمَالِ وَالْبَقَرِ وَالْعَقْمَ
وَبِأَثْقَلًا جِدًّا.

وَيُمْيِرُ الرَّبُّ بَيْنَ مَوَاشِي إِسْرَائِيلَ
وَمَوَاشِي الْمُصْرِيْنَ. فَلَا يَمُوتُ
مِنْ كُلِّ مَا لَبَنِي إِسْرَائِيلَ شَيْءٌ.

وَعَيْنَ الرَّبُّ وَقْتًا قَاتِلًا: «عَدَا
يَفْعُلُ الرَّبُّ هَذَا الْأَمْرُ فِي
الْأَرْضِ».

فَفَعَلَ الرَّبُّ هَذَا الْأَمْرُ فِي الْغَدَةِ.
فَمَاتَتْ جَمِيعُ مَوَاشِي الْمُصْرِيْنَ.
وَأَمَّا مَوَاشِي بَنِي إِسْرَائِيلَ فَلَمْ
يَمُوتْ مِنْهَا وَاحِدًا.

ԱՊԵ ՀՃԻ ԱՄՈՒ.

ԵΤԱԳՆԱԳ ՃԵ ՆՇԵ ՓԱՐԱՋ ՀԵ ԱՊԵ
ՀՃԻ ԱՄՈՒ ԵԲՈԼ ՖԵՆ ՆԻՏԵՑՆՈՎՈՒ ՆԴԵ
ՆԵԿՄԻ ԱՊԻՑՐԱՆ: ԱՎՀՐՈՍ ՆՇԵ
ՊՇԽՏ ԱՓԱՐԱՋ ՕԹՈՑ ԱՊԵԿՈՎՈՐՊ
ԱՊԻԼԱՋԸ ԵԲՈԼ.

ՊԵԽԵ ՊԵԲՈԻԸ ՃԵ ԱԱՎՐԾԸ ՆԵՄ
ՁԱՐՁՈՒ ԵՎՀՈ ԱՄՈԸ: ՀԵ ԵՒ ՆՈՎՏԵՆ
ՆՆԵՏԵՆԿԻ ԵՐՄԵՑ ՆԿԵՐՄ ՆԺՐՈՒ: ՕԹՈՑ
ԱՋՐԵՎԵՐԲՈՐՊ ԷՊՄՅՈՒ ԷՌՓԵ ՆՇԵ
ԱԱՎՐԾԸ ԱՊԵԱՄԹՕ ԱՓԱՐԱՋ ՆԵՄ ՊԵԱՄԹՕ
ՆՆԵՎՃՃՈՐԸ.

ՕԹՈՑ ԱՋՐԵՎՄՅՈՒ ՆՇԵ ՕՐՄՅՈՒ
ՑԱԿԵՆ ՊԿԱՑԻ ԹԻՐՊ ՆԽԻՄ: ՕԹՈՑ
ԵՎՇՄՅՈՒ ՑԻ ՆԻՐՎԱՄ ՆԵՄ ՖԵՆ ՆՎՇԵՓԺԴ
ՆՇԵ ՑԱՆՎՃԺ ՆԵՄ ՑԱՆԿԵԼԿԱ ԵՐԺԻՎ
ՖԵՆ ՊԿԱՑԻ ԹԻՐՊ ՆԽԻՄ.

ՕԹՈՑ ԱՐԵՆ ԱՊԻԿԵՐՄ ՆԺՐՈՒ ԱՊԵԱՄԹՕ
ԱՓԱՐԱՋ ՕԹՈՑ ԱԱՎՐԾԸ ԵՎԲՈՐՊ
ԷՊՄՅՈՒ ԷՌՓԵ: ՕԹՈՑ ԱՐՄՅՈՒ ՆՇԵ
ՑԱՆԿԵԼԿԱ ԵՐԺԻՎ ՖԵՆ ՆԻՐՎԱՄ ՆԵՄ ՖԵՆ
ՆՎՇԵՓԺԴ.

ՕԹՈՑ ՆԱՐՎՃԵՄԽՈՄ ՃՆ ՊԵ ՆՇԵ
ՆԻՓԱՐՄԱԴԸ ԷՇՈՒ ԷՐԱՏՈՎ ԱՊԵԱՄԹՕ
ԱԱՎՐԾԸ ԵԹԲԵ ՆԻՎՃԺ: ՆԵ ԱՐՄՅՈՒ ՏՃՐ
ՊԵ ՆՇԵ ՆԻՎՃԺ ՖԵՆ ՆԻՓԱՐՄԱԴԸ ՆԵՄ
ՖԵՆ ՊԿԱՑԻ ԹԻՐՊ ՆՏԵ ԽԻՄ.

Then Pharaoh sent, and indeed, not even one of the livestock of the Israelites was dead. But the heart of Pharaoh became hard, and he did not let the people go.

So the Lord said to Moses and Aaron, “Take for yourselves handfuls of ashes from a furnace, and let Moses scatter it toward the heavens in the sight of Pharaoh.

And it will become fine dust in all the land of Egypt, and it will cause boils that break out in sores on man and beast throughout all the land of Egypt.”

Then they took ashes from the furnace and stood before Pharaoh, and Moses scattered them toward heaven. And they caused boils that break out in sores on man and beast.

And the magicians could not stand before Moses because of the boils, for the boils were on the magicians and on all the Egyptians.

وَأَرْسَلَ فِرْعَوْنُ وَإِذَا مَوَاصِي
إِسْرَائِيلَ لَمْ يَمْتُ مِنْهَا وَلَا وَاحِدٌ
وَلَكِنْ غَطَّ قَلْبُ فِرْعَوْنَ فَلَمْ يُطِلِّقِ
الشَّعْبَ.

ثُمَّ قَالَ الرَّبُّ لِمُوسَى وَهَارُونَ:
«خُذَا مِلْءَ أَيْدِيكُمَا مِنْ رَمَادٍ
الْأَثْوَنِ وَلَيْذَرْهُ مُوسَى نَحْوَ
السَّمَاءِ أَمَامَ عَيْنِي فِرْعَوْنَ.

لِيَصِيرَ غَبَارًا عَلَى كُلِّ أَرْضِ
مِصْرَ. فَيَصِيرُ عَلَى النَّاسِ وَعَلَى
الْبَهَائِمَ دَمَامِ طَالِعَةً بِثُورٍ فِي كُلِّ
أَرْضِ مِصْرَ».

فَلَأَخْدُ رَمَادَ الْأَثْوَنِ وَوَقَفَأَ أَمَامَ
فِرْعَوْنَ وَذَرَاهُ مُوسَى نَحْوَ
السَّمَاءِ فَصَارَ دَمَامِ بَثُورٍ طَالِعَةً
فِي النَّاسِ وَفِي الْبَهَائِمَ.

وَلَمْ يَسْتَطِعِ الْعَرَافُونَ أَنْ يَقْفُوا
أَمَامَ مُوسَى مِنْ أَجْلِ الدَّمَامِ لَأَنَّ
الْدَّمَامِ كَانَتِ فِي الْعَرَافِينَ وَفِي
كُلِّ الْمِصْرِيَّنَ.

Δ Προίσ Δε ḥθε πήγητ ἡΦαράω
ενώπιον ουρανού μπεψωτειν `νσων κατά¹
νητά Προίσ ουδεσαχνι τινων
`μιωνς.

Περέ Προίσ Δε `μιωνς χε
ψωρπκ `ντοονί ουρανού εκόση ἑράτκ
μπεψωτον ἡΦαράω ουρανού εκέχος ναψ:
χε ναι νε νη ἐτεψχω μιων `νζε
Προίσ Φνογή `ντε νιχεβρεος χε
ουωρπ `μπαλαος ἐβολ γινα
`ντογψεμψι μιοι.

Πέρηι ταρ δεν παισνον ἐτε τηνον:
ειέταονο `νχωβ νιβεν `νσυνα `ντημα
`ντηι ἐπεκχητ: νευ νεκάλωνι νευ
πεκλαος: γινα `ντεκεμι χε `μιον
κεοναι `μπαρητ γιχεν πκαχι τηρφ.

Τηνον ουν τηναογωρπ `νταχικ
`νταψαρι ἐροκ νευ πεκλαος δεν
ουμον ουρανού εκέψωτ `ἐβολ γιχεν
ππικαχι.

Εθε φαι αιάρεσ ἐροκ γινα
`νταογωνη `νταχου `νδητκ: ουρανού²
`ντογφιρι ἐπαραν γιχεν πκαχι τηρφ.

Ετι ουν `νθοκ τηρι `μπαλαος
εψτεμογωρπον `ἐβολ.

But the Lord hardened the heart of Pharaoh] and he did not heed them, just as the Lord had spoken to Moses.

Then the Lord said to Moses, “Rise early in the morning and stand before Pharaoh, and say to him, ‘Thus says the Lord God of the Hebrews: “Let My people go, that they may serve Me,

for at this time I will send all My plagues to your very heart, and on your servants and on your people, that you may know that there is none like Me in all the earth.

Now if I had stretched out My hand and struck you and your people with pestilence, then you would have been cut off from the earth.

But indeed for this purpose I have raised you up, that I may show My power in you, and that My name may be declared in all the earth.

As yet you exalt yourself against My people in that you will not let them go.

وَلَكِنْ شَدَّدَ الرَّبُّ قَلْبَ فَرْعَوْنَ فَلَمْ
يَسْمَعْ لَهُمَا كَمَا كَلَمَ الرَّبُّ مُوسَى.

ثُمَّ قَالَ الرَّبُّ لِمُوسَى: «بَكِرْ فِي
الصَّبَاحِ وَقُفْ أَمَامَ فَرْعَوْنَ وَقُلْ
لَهُ: هَذَا يَقُولُ الرَّبُّ إِلَهُ
الْعَبْرَانِيَّينَ أَطْلِقْ شَعْبِيَ لِيَعْبُدُونِي.

لَأَنِّي هَذِهِ الْمَرَّةَ أُرْسِلُ جَمِيعَ
ضَرَبَاتِي إِلَى قَلْبِكَ وَعَلَى عِبَدِكَ
وَشَعْبِكَ لِتَعْرِفَ أَنْ لَيْسَ مِثْلِي فِي
كُلِّ الْأَرْضِ.

فَإِنَّهُ الآنَ لَوْ كُنْتُ أَمْدَدِي
وَأَضْرِبَكَ وَشَعْبَكَ بِالْوَبَاءِ لَكُنْتُ ثَبَادُ
مِنِ الْأَرْضِ.

وَلَكِنْ لَأَجْلِ هَذَا أَفْنَتُكَ لَأَرِيكَ قَوَّاتِي
وَلِيُخْبَرَ بِاسْمِي فِي كُلِّ الْأَرْضِ.

أَنْتَ مُعَانِدٌ بَعْدُ لِشَعْبِي حَتَّى لَا
تُطْلِقَ.

Σηππε ἀνοκ τηναχωοι εχρη εχωκ
μπαινατ ὑραστ ὑοραλ εφοψ εμαψω:
μπε ουοι ψωπι μπεφρητ ὑθρη δεν
Χημι ισχεν πιεχοοι εταγκοντη ψα
εδονι επαιεχοοι.

Ἄνοι οὐν ιης ὑτοτκ θωοτ
>NNΕΚΤΕΒΝΩΟΙ τηροι: Νεμ χωβ νιβεν
ετε ὑτάκ δεν τκοι: Νιρωμι ταρ τηροι
Νεμ ΝΙΤΕΒΝΩΟΙ ΝΗΕΤΟΥΝΑΧΕΜΟΙ δεν
τκοι: Ουοσ ὑτοψτεμι εδονι επινι
ντε πιαλ Δε εχρη εχωοι ετεμοι.

Φη Δε ετεροτ δατη ψπιαζι
ντε Πβοις ητε ηιλωοι ητε Φαραώ
αψωοτ ΝΝΙΤΕΒΝΩΟΙ εδονι ένιηι.

Φη Δε ηθοψ ετε μπεψτχθη δεν
πεψχητ επιαζι ητε Πβοις αψχω
ΝΝΕΨΤΕΒΝΩΟΙ δεν τκοι.

Πεχε Πβοις Δε ψιλωτχης κε φαι
ητεκχια εψψωι ετφε: ουοσ εψεψωπι
ηχε ουαλ ὑθρη δεν πκαχι τηρη
ηχημι: εχρη εχεν Νιρωμι Νεμ
ΝΙΤΕΒΝΩΟΙ Νεμ εχρη εχεν Νικμεχ
τηροι ετχη ψιχεν πκαχι.

Δψσογτεν τεψχια ηχε Ιψιχης
εψψωι ετφε: ουοσ ἀΠβοις τηνογχη
Νεμ ουαλ: ουοσ ηαψβοχι πε ηχε
πιχρωμ ηχρη ψιχεν πκαχι: ουοσ

Behold, tomorrow about this time I will cause very heavy hail to rain down, such as has not been in Egypt since its founding until now.

Therefore, send now and gather your livestock and all that you have in the field, for the hail shall come down on every man and every animal which is found in the field and is not brought home; and they shall die.””

He who feared the word of the Lord among the servants of Pharaoh made his servants and his livestock flee to the houses.

But he who did not regard the word of the Lord left his servants and his livestock in the field.

Then the Lord said to Moses, “Stretch out your hand toward heaven, that there may be hail in all the land of Egypt, on man, on beast, and on every herb of the field, throughout the land of Egypt.”

And Moses stretched out his rod toward heaven; and the Lord sent thunder and hail, and fire darted to the ground. And the Lord rained hail on the land of Egypt.

هَا أَنَا عَدَا مِثْلَ الَّذِي أَمْطَرُ بَرَدًا
عَظِيمًا جَدًّا لَمْ يَكُنْ مِثْلَهُ فِي مِصْرَ
مُنْذُ يَوْمٍ تَأْسِيسِهَا إِلَى الْآنِ.

فَلَمَّا أَرْسَلَ أَحْمَمْ مَوَاشِيكَ وَكُلَّ مَا
لَكَ فِي الْحَقْلِ. جَمِيعُ النَّاسِ
وَالْبَهَائِمُ الَّذِينَ يُوجَدُونَ فِي الْحَقْلِ
وَلَا يُجْمَعُونَ إِلَى الْبَيْوَتِ يَنْزَلُ
عَلَيْهِمُ الْبَرَدُ فَيُمُوتُونَ».

فَالَّذِي خَافَ كَلِمَةَ الرَّبِّ مِنْ عَبْدِ
فِرْعَوْنَ هَرَبَ بِعَبِيدِهِ وَمَوَاشِيهِ
إِلَى الْبَيْوَتِ.

وَأَمَّا الَّذِي لَمْ يُوْجِهْ قَبْلَهُ إِلَى كَلِمَةِ
الرَّبِّ فَتَرَكَ عَبِيدَهُ وَمَوَاشِيهِ فِي
الْحَقْلِ.

ثُمَّ قَالَ الرَّبُّ لِمُوسَى: «مَدَّ يَدَكَ
نَحْوَ السَّمَاءِ لِيَكُونَ بَرَدٌ فِي كُلِّ
أَرْضِ مِصْرَ عَلَى النَّاسِ وَعَلَى
الْبَهَائِمِ وَعَلَى كُلِّ عَشْبِ الْحَقْلِ فِي
أَرْضِ مِصْرَ».

فَمَدَّ مُوسَى عَصَاهُ نَحْوَ السَّمَاءِ
فَأَغْطَى الرَّبُّ رُعُودًا وَبَرَدًا وَجَرَثُ
نَارًا عَلَى الْأَرْضِ وَأَمْطَرَ الرَّبُّ
بَرَدًا عَلَى أَرْضِ مِصْرَ.

αφθωτ ὥκε Προίς νοράλ εἰσρηι ἐξεν
πικαχι τηρφ ὑτε Χημι.

Παφψοπ Δε ὥκε πιαλ πε ουογ
πιχρωμ αφθιψαχ εβολ δεν πιαλ:
πιαλ Δε ναφοψ εμαψω πε υπε ουον
ψωπι μπεψρητ δεν πικαχι ὑΧημι:
ισχεν πιεχοορ ετα εθνος ψωπι χιωτψ.

Δεψψαρι Δε ὥκε πιαλ δεν πικαχι
τηρφ ὑΧημι ετε ὑδρηι τκοι ισχεν
φρωμι ψλ πτεβνη: ουογ σιψ νιβεν
ετδεν τκοι αφψαρι ερωτ ὥκε πιαλ:
ουογ νιψψην νιβεν ετδεν τκοι
αψθεμψωμορ.

Ψατεν πικαχι ὑΓεεμ υψαρατψ:
πιαλ ενατψοπ ὑδητψ ὥκε νενψηρι
υπιρανλ: υπε πιαλ ψωπ υψαρ.

Δεψορωρπ Δε ὥκε Φαραὼ αψμοντ
ειλωτψης νεμ θαρων ουογ πεχαψ
νωοψ: ρε διερνοβι τηνοτ ουθεμη πε
Προίς: λνοκ Δε νεμ πιλαδος λνον
χληψαψτ.

Τωβη ουη εθβητ γα Προίς ουογ
υλρεψλοχψ εερογψψψη ὥκε νιψη
ὑτε Φηνοτ νεμ πιαλ νεμ πιχρωμ:
ουογ τηλαοτερπθηνοτ εβολ: ουογ
ὑνετεν ουαχτεν θηνοτ εօσι.

So there was hail, and fire mingled with the hail, so very heavy that there was none like it in all the land of Egypt since it became a nation.

And the hail struck throughout the whole land of Egypt, all that was in the field, both man and beast; and the hail struck every herb of the field and broke every tree of the field.

Only in the land of Goshen, where the children of Israel were, there was no hail.

And Pharaoh sent and called for Moses and Aaron, and said to them, “I have sinned this time. The Lord is righteous, and my people and I are wicked.

Entreat the Lord, that there may be no more mighty thundering and hail, for it is enough. I will let you go, and you shall stay no longer.”

فَكَانَ بَرَدٌ وَنَارٌ مُتَوَاصِلَةٌ فِي وَسْطِ
الْبَرَدِ. شَيْءٌ عَظِيمٌ جَدًا لَمْ يَكُنْ
مِثْلُهُ فِي كُلِّ أَرْضٍ مِصْرٌ مُذْ
صَارَتْ أَمَّةً.

فَضَرَبَ الْبَرَدُ فِي كُلِّ أَرْضٍ مِصْرٌ
جَمِيعَ مَا فِي الْحَقْلِ مِنَ النَّاسِ
وَالْبَهَائِمِ. وَضَرَبَ الْبَرَدُ جَمِيعَ
عُشَبِ الْحَقْلِ وَكَسَرَ جَمِيعَ شَجَرِ
الْحَقْلِ.

إِلَّا أَرْضَ جَاسَانَ حَيْثُ كَانَ بَنُو
إِسْرَائِيلَ فَلَمْ يَكُنْ فِيهَا بَرَدٌ.

فَأَرْسَلَ فَرْعَوْنُ وَدَعَا مُوسَى
وَهَارُونَ وَقَالَ لَهُمَا: «أَخْطَاثُ
هَذِهِ الْمَرَأَةَ. الرَّبُّ هُوَ الْبَارُ وَأَنَا
وَشَعْبِي الْأَشْرُارُ.

صَلَّيَا إِلَى الرَّبِّ وَكَفَى حُدُوثُ
رُعُودِ اللَّهِ وَالْبَرَدِ قَاطِلَكُمْ وَلَا
تَعُودُوا تَلْبَيْونَ».

**فَقَالَ لَهُ مُوسَىٰ: «عِنْدَ حُرُوجٍ
مِّنَ الْمَدِينَةِ أَبْسِطْ يَدَيَ إِلَى الرَّبِّ
فَنَتْقَطِعُ الرُّعُودُ وَلَا يَكُونُ الْبَرْدُ
أَيْضًا لِتَعْرِفَ أَنَّ لِلَّهِ الْأَرْضَ.**

Περε Ιωάνης Δε ναψ χε εεψωπι
αιψανερ σαβολ ήτβακι: ειεψωρψ
`ηναχιχ `εβολ ουβε Πβοις ουος
ετελοζον ήχε ηισμη ουος πιαλ ηεμ
πιωνηνωον `ηηεψωψη χε ςινα
`ητεκεμι χε πικαχι φα Πβοις πε.

Ουος ηθοκ ηεμ ηεκαλωοτι Τ`εωι
χε υπετενερχοτ δατγη υΠβοις ηεεγ.

Πιωαχι Δε ηεμ πιωτ αψωψι:
πιωτ ζαρ ηε αψφος πε ουος πιωαχι
ηε αψερ ςροχ πε.

Πισογό Δε ηεμ πιβωτ υπογωψι:
ηε ηαηδαε ζαρ ηε.

Δψι Δε ήχε Ιωάνης `εβολ δατεν
Φαραω σαβολ ήτβακι: ουος αψφωρψ
`ηηεψχιχ `εβολ ουβε Πβοις ουος
αψλοζον ηεμ ηισμη ουος
πιωνηνωον ηεμ πιαλ υπογθλη χε
ηιχεη πικαχι.

Εταψ ηαρ Δε ήχε Φαραω χε
αψλοζψ ήχε πιωνηνωον ηεμ ηισμη
ηεμ πιαλ αψοτασ τοτψ ηερνοβι: ουος
αψθρε πεψχητ ηεψητ ηεμ ηεψλωοτι.

Ουος αψενψητ ήχε πηητ
υΦαραω ουος υπεψορψη ψηηεψηρι
υΠιεραηλ `εβολ: κατα φρητ ητα

So Moses said to him,
“As soon as I have gone out
of the city, I will spread out
my hands to the Lord; the
thunder will cease, and
there will be no more hail,
that you may know that the
earth is the Lord’s.

But as for you and your
servants, I know that you
will not yet fear the Lord
God.”

Now the flax and the
barley were struck, for the
barley was in the head and
the flax was in bud.

But the wheat and the
spelt were not struck, for
they are late crops.

So Moses went out of
the city from Pharaoh and
spread out his hands to the
Lord; then the thunder and
the hail ceased, and the rain
was not poured on the earth.

And when Pharaoh saw
that the rain, the hail, and
the thunder had ceased, he
sinned yet more; and he
hardened his heart, he and
his servants.

So the heart of Pharaoh
was hard; neither would he
let the children of Israel go,
as the Lord had spoken by
Moses.

**وَأَمَّا أَنْتَ وَعَبْدُكَ فَإِنَّا أَعْلَمُ أَنْكُمْ
لَمْ تَخْشُوا بَعْدَ مِنَ الرَّبِّ إِلَهِ.**

**فَالْكَتَانُ وَالشَّعِيرُ ضُرِبَاً لَا نَ
الشَّعِيرَ كَانَ مُسْبِلاً وَالْكَتَانُ مُزِرَاً.**

**وَأَمَّا الْحَنْطةُ وَالْقَطَانُ فَلَمْ تُضْرَبْ
لَا نَهَا كَانَتْ مُتَأْخِرَةً.**

**فَخَرَجَ مُوسَىٰ مِنَ الْمَدِينَةِ مِنْ لَدْنِ
فِرْعَوْنَ وَبَسَطَ يَدِيهِ إِلَى الرَّبِّ
فَأَنْقَطَعَتِ الرُّعُودُ وَالْبَرْدُ وَلَمْ
يَنْصَبَ الْمَطَرُ عَلَى الْأَرْضِ.**

**وَلَكِنْ فِرْعَوْنُ لَمَّا رَأَى أَنَّ الْمَطَرَ
وَالْبَرْدُ وَالرُّعُودُ انْقَطَعُتْ عَادَ
يُخْطِئُ وَأَغْلَظُ قَلْبَهُ هُوَ وَعَبْدُهُ.**

**فَاشْتَدَ قَلْبُ فِرْعَوْنَ فَلَمْ يُطْلِقْ بَنِي
إِسْرَائِيلَ كَمَا تَكَلَّمَ الرَّبُّ عَنْ يَدِ
مُوسَىٰ.**

Πᾶοις σάζι νευ Ιωάνης.

*Orωρ ή γέτριας ἐθοραβ Πεππορή
ψα ἐνερ νευ ψα ἐνερ ἡτε πιένερ
τηροτ. Διην.*

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

مَجَّا لِلثَّالِوثِ الْقَدُّوسِ الْهَنَا إِلَى الأَبِ وَإِلَى أَبِ الْأَبِينِ كُلَّهَا. آمِن.

Isaiah 41: 4 - 14 إِشْعَيَاءٌ ٤١: ٤ - ١٤

Ἐβολ ὅτε Ησαήας πίπροφητης:
ἐρεπεψόμοντες εθοραβ: ψωπι νευαν
ἀλην εψχω μμος.

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

من أشعيا النبي، بركته المقدسة تكون معنا. آمين.

Ησαήας ρά: δ - ρά

Isaiah 41: 4 - 14

إِشْعَيَاءٌ ٤١: ٤ - ١٤

Μια αφερερτιν ουρας αφίρι ηνδαι
αψμογή τ ερος κε φηετηωχεμ μμος
ισχεν ηιτενεά ηαρχεον άνοκ πε
Φηογή τ πιψωρπ ουρας θεν ηιεηνηου
άνοκ ον πε.

Who has performed and done it, calling the generations from the beginning? ‘I, the Lord, am the first; and with the last I am He.’”

مَنْ فَعَلَ وَصَنَعَ ذَاعِيًّا الْجِيلَاتِ مِنَ الْبَدْءِ؟ أَنَا الرَّبُّ الْأَوَّلُ وَمَعَ الْآخِرِينَ أَنَا هُوَ.

Δηναρ ηικε ηιεηνος ουρας
αγερχογή ηικε ηεατ μπικαχι αρθωντ
ουρας ανι ευσοπ.

The coastlands saw it and feared, the ends of the earth were afraid; they drew near and came.

نَظَرَتِ الْجَزَائِرُ فَخَافَتْ. أَطْرَافُ الْأَرْضِ ارْتَدَتْ. افْتَرَبَتْ وَجَاءَتْ.

Ερε πιοραι πιοραι τ χαπ `εερβοηηιν
ἐπεψψψψηρ νευ πεψcon ουρας εψχεκος.

Everyone helped his neighbor, and said to his brother, “Be of good courage!”

كُلُّ وَاحِدٍ يُسَاعِدُ صَاحِبَهُ وَيَقُولُ لِأَخِيهِ: «تَشَدَّدْ».

Ζε αψψανχευκομ ηικε ουρωσι
ηχαληψε νευ ουβεσηητ εψχιοτι
μπαηηρ ουρας εψεκωλχ ευσοπ θεν
ουχον μεν ψαψχος κε ηα παιψαχ
αγταχρωορ θεν ςαηιψτ εψεχαχ ουρας
ηηοτκιι.

So the craftsman encouraged the goldsmith] He who smooths with the hammer inspired him who strikes the anvil, saying, “It is ready for the soldering”; then he fastened it with pegs, that it might not totter.

فَشَدَّدَ النَّجَارُ الصَّانِعَ. الصَّانِعُ بِالْمُطْرَقَةِ الضَّارِبُ عَلَى السَّنْدَانِ قَانِلاً عَنِ الْأَحْامِ: «هُوَ جَيِّدٌ». فَمَكَّنَهُ بِمَسَامِيرٍ حَتَّى لَا يَتَقَلَّبُ.

Πεοκ δε Πισραηλ παλλοντα λακων
φηεταισοπη πχρον `νθεραδαу
φηεтaiшenрitq.

Φηεтaiшopq `eroi icxen aγrhizq
`nπkaгi otoq `eboлtен neqmaнarεs
alnaxmek otoq alxoc naк xe `nhoк pe
palλloνt aicotpк otoq `mpixak `ncwi.

Ипereρgoт тxн rар neмak
`npeρcωreм `nok rар pe peкnoгt
фhетaqтxom naк otoq aиepboнhин
`eroq otoq aitaxrok бen taorinam
`ntaфmhi.

Зhппpe eueбiшipи otoq eueбiшwaw
tирoг `nжe nhett otвhк otoq
eueшwapi rар swc `ncewop an otoq
eueтako `nжe nekanдиkoc tирoг.

Ekекoт `ncwoq otoq `nnekxiш
`nnirwmi nheтaуepparanomim `eroq
eueшwapi rар swc `ncewop an otoq
`nnorшwapi `nжe nheтbotc `eroq.

Ze `nok pe peкnoгt фhетaмoni
`ntekorinam фhетxw `moc naк.

Ze `npeρeρgoт laкωв pикoгzi
`nнpi Piсrahл `nok aиepboнhин `eroq
peже Фnoгt фhетaqсotpk Piсrahл.

Orwor nfftrias eorab Peкnoгt

“But you, Israel, are My servant, Jacob whom I have chosen, the descendants of Abraham My friend.

You whom I have taken from the ends of the earth, and called from its farthest regions, and said to you, ‘You are My servant, I have chosen you and have not cast you away:

Fear not, for I am with you; be not dismayed, for I am your God. I will strengthen you, Yes, I will help you, I will uphold you with My righteous right hand.’

“Behold, all those who were incensed against you shall be ashamed and disgraced; they shall be as nothing, and those who strive with you shall perish.

You shall seek them and not find them, those who contended with you. Those who war against you shall be as nothing, as a nonexistent thing.

For I, the Lord your God, will hold your right hand, saying to you, ‘Fear not, I will help you.’

“Fear not, you worm Jacob, you men of Israel! I will help you,” says the Lord and your Redeemer, the Holy One of Israel.

Glory be to the Holy Trinity our God unto the

وَأَمَّا أَنْتَ يَا إِسْرَائِيلُ عَبْدِي يَا
يَعْقُوبُ الَّذِي اخْتَرْتَهُ نَسْلَ إِبْرَاهِيمَ
خَلِيلِي.

الَّذِي أَمْسَكْتُهُ مِنْ أَطْرَافِ الْأَرْضِ
وَمِنْ أَفْطَارِهَا دَعَوْتُهُ وَقُلْتُ لَهُ:
«أَنْتَ عَبْدِي. اخْتَرْتَكَ وَلَمْ
أَرْفَضْكَ.

لَا تَخَفْ لَا تَرْكِبْ مَعَكَ. لَا تَتَلَاقْ لَا تَرْكِبْ
إِلَهُكَ. قَدْ أَيَّدْتَكَ وَأَعْنَتَكَ وَعَصَدْتَكَ
بِيَمِينِ بِرَيِّ.

إِنَّهُ سَيَخْزَى وَيَخْجَلُ جَمِيعَ
الْمُعَتَاظِينَ عَلَيْكَ. يَكُونُ كَلَا شَيْءٍ
مُحَاصِمُوكَ وَيَبِيُّونَ.

تَقْتَشُ عَلَى مُنَازِعِكَ وَلَا تَجِدُهُمْ.
يَكُونُ مُحَارِبُوكَ كَلَا شَيْءٍ
وَكَلْعَدَمْ.

لَا تَرْكِبْ إِلَهُكَ الْمُمْسِكَ
بِيَمِينِكَ الْقَانِلِ لَكَ: لَا تَخَفْ. أَنَا
أَعْيُكَ».

لَا تَخَفْ يَا دُودَةَ يَعْقُوبَ يَا شِرْدَمَةَ
إِسْرَائِيلَ. أَنَا أَعْيُكَ يَقُولُ الرَّبُّ
وَفَادِيكَ قُدُوسُ إِسْرَائِيلَ.

مَجَداً لِلثَّالِثَ الْقَدِيسِ الْهَنَاءِ إِلَى
الْأَبَدِ وَإِلَى أَبْدِ الْأَبْدِينِ كُلَّهَا. آمِينَ.

ψα ἐνεργεια ψα ἐνεργεια ητε πιενες

Τηρογ. Διην.

age of all ages. Amen.

**Joel 3: 9 - 21
يوئيل 3: 9 - 21**

Ἐβολ ὅτι λογικό πρόφητής:
ἐρεπεφέμον εθοράβ: ψωπι νεμαν
ἀμην εψχω μποσ.

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

من يوئيل النبي، بركته المقدسة تكون معنا. آمين.

λογικός: θεοφάνεια

Joel 3: 9 - 21

يوئيل 3: 9 - 21

Σιωπώ ἡναί ὅτι νιενος ματούβο
νορπολεμος ματούβο ἡνιρεψθωντ
ἔσοντ μαψενωτεν ἐπψωι νιρωαι
τηρογ ἡρεψβωτс.

Σωμι ἡνετενχεβι ἐχανηψι ουοσ
νετενωνδ ἐχανστυμοραστής πατζου
μαρεψχос κε ουονψχου μποι ἀνοκ

ψα

Ηωογτ ουοσ μαψενωτεν ἔσοντ
ἐνιενος τηρογ εψκωτ ουοσ ηωογτ
ἐμαγ πρεμραγψ μαρεψψωπι ἡρεψτ.

Πβοις ακτ ἡορχου ἡνεκχωρι
τηρογ μαρογτωογνογ ουοσ μαρον
ἐπψωι ἡξε νιενος τηρογ ἐψελλωτ
ητε λωσαφδτ κε ουηι ƒναχεμci ὅτι
πιμα ἐτεμμαγ ἐψαπ ἐνιενος τηρογ
ὅτι πικωτ.

Proclaim this among the nations: “Prepare for war! Wake up the mighty men, let all the men of war draw near, let them come up.

Beat your plowshares into swords and your pruning hooks into spears; let the weak say, ‘I am strong.’”

Assemble and come, all you nations, and gather together all around. Cause Your mighty ones to go down there, O Lord.

“Let the nations be wakened, and come up to the Valley of Jehoshaphat; for there I will sit to judge all the surrounding nations.

نادوا بهذا بين الأمم. قدسوا
حرباً. أنهضوا الأبطال. ليتقدم
ويتصعد كل رجال الحرب.

اطبعوا سكاكتم سيفاً، وماناجكم
رماحاً. ليقُلُّ الضعيف: «بطل
أنا».

اسرعوا وهلموا يا جميع الأمم
من كل ناحية واجتمعوا. إلى هناك
أنزل يا رب أبطالك.

تشهض وتصعد الأمم إلى وادي
يهوشافاط، لأنني هناك أجلس
لحاكم جميع الأمم من كل ناحية.

Οὐαρπὶ ὑνιοςὸς καὶ ἀψὶ ὑκὲ πιῆωλ
μαψενωτεν ἐδογν γωμὶ καὶ ἀσμος
ὑκὲ ἡρωτ ἀρφονφεν ἐβολ ὑκὲ ηιοω
καὶ ἀρὰψαι ὑκὲ νοηπετωτων.

Δρωψ ἐβολ ὑκὲ γλανθρωογ δεν
τδελλοτ νευ πχαπ.

Πηρη νευ πιοσ εγέερχακι ουοσ
νιχογ εγέεχωτπ μπογογωνι.

Πβοιс Δε εψεωψ ἐβολ δεν Σιων
ουοσ εψετ ὑτεψ`ψιи ἐβολδεν
Ιερογαληи ουοσ εс`монмен ὑκε τφε
νεу πκаги Πбοис Δε εψεтжко
`епеялдос ουοσ Πбοис εψеtжко
`нненшри `Писрдан.

Ουοσ ερετενεми καὶ ἀνοκ πε Πбοис
πετενногт φηεтшоп δεν Σιων
πατωοг 0 ουοσ εс`мушпи εсօրձв ὑκε
Ιερογαληи ουοσ νεсаllлoзeннc κe
сини `евоlгитотс.

Ουοσ ερεψшпи δεн ηieхooг
`етeмmaг εре πιтωoг тeлтeл
`нoг`лoз οuoс nикалaмфo εг`зaт
`нepaт οuoс nимaн`жwоg тирoг `нte
loгla εг`зaт `нгaншwоg εc`i `евoл
δeн phi `Пбoиc οuoс εс`тco
`мpiжiшapoc `нte nишeнciл.

Put in the sickle, for the harvest is ripe. Come, go down; for the winepress is full, the vats overflow, for their wickedness is great.”

Multitudes, multitudes in the valley of decision! For the day of the Lord is near in the valley of decision.

The sun and moon will grow dark, and the stars will diminish their brightness.

The Lord also will roar from Zion, and utter His voice from Jerusalem; the heavens and earth will shake; but the Lord will be a shelter for His people, and the strength of the children of Israel.

So you shall know that I am the Lord your God, dwelling in Zion My holy mountain. Then Jerusalem shall be holy, and no aliens shall ever pass through her again.”

And it will come to pass in that day that the mountains shall drip with new wine, the hills shall flow with milk, and all the brooks of Judah shall be flooded with water; a fountain shall flow from the house of the Lord and water the Valley of Acacias.

أَرْسِلُوا الْمَنْجَلَ لَأَنَّ الْحَصِيدَ قدْ
نَضَجَ. هَلْمُوا دُوسُوا لَأَنَّهُ قدْ
أَمْتَلَتِ الْمَعْصَرَةُ. فَأَضَتِ الْحِيَاضُ
لَأَنَّ شَرَّهُمْ كَثِيرٌ.

جَمَاهِيرُ جَمَاهِيرٍ فِي وَادِي
الْقَضَاءِ، لَأَنَّ يَوْمَ الرَّبِّ قَرِيبٌ فِي
وَادِي الْقَضَاءِ.

الشَّمْسُ وَالْقَمَرُ يَظْلَمَانِ، وَالنَّجُومُ
تَحْجُزُ لِمَعَانَهَا.

وَالرَّبُّ مِنْ صَهِيْونَ يُرْمَجُ، وَمِنْ
أُورْشَلِيمَ يُعْطَى صَوْتَهُ، فَتَرْجُفُ
السَّمَاءُ وَالْأَرْضُ. وَلَكِنَّ الرَّبَّ
مَلْجَأً لِشَعْبِهِ، وَحَصْنَ لِبَنِي
إِسْرَائِيلَ.

فَتَعْرُفُونَ أَنِّي أَنَا الرَّبُّ إِلَهُكُمْ،
سَاكِنًا فِي صَهِيْونَ جَبَلَ قُدْسِيِّ.
وَتَكُونُ أُورْشَلِيمُ مُقَدَّسَةً وَلَا يَجْتَازُ
فِيهَا الْأَعْاجِمُ فِي مَا بَعْدِ.

وَيَكُونُ فِي ذَلِكَ الْيَوْمِ أَنَّ الْجِبَانَ
تَقْطُرُ عَصِيرًا، وَالْتَّلَانَ تَفِيضُ
لَبَنًا، وَجَمِيعُ يَتَابِعِ يَهُودَا تَفِيضُ
مَاءً، وَمِنْ بَيْتِ الرَّبِّ يَخْرُجُ يَنْبُوعٌ
وَيَسْقِي وَادِي السَّنَطِ.

Χηιι εψεψωπι ἐπτάκο ουος
τύρδομεὰ εεψωπι ετμεψψωτ̄ ὑτε
πτάκο ἐβολθεν νιθίνχονc ὑτε
νεψηρι ὑλογδα εψωα ςε αψων
ὑογσνοψ ὑνηιι εβολθεν πογκασι.

Ὕλογδεὰ ναζωρξ ψλ ἐνεσ ουος
ιερογαληι εγλανχωοψ ὑχωοψ.

Ουος εεθιψεψψψψ ψλόγνοψ
ουος τηατογψωοψ ουος Προις
ναψωπι δεν Σιων.

*Orwɔr ὑfftrias εθօραβ Πεννօρf
ψλ ἐνεσ νεψ ψλ ἐνεσ ὑτε νιένεσ
τηρօρ. Διηη.*

“Egypt shall be a desolation, and Edom a desolate wilderness, because of violence against the people of Judah, for they have shed innocent blood in their land.

But Judah shall abide forever, and Jerusalem from generation to generation.

For I will acquit them of the guilt of bloodshed, whom I had not acquitted; for the Lord dwells in Zion.

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

مصر تَصِيرُ خَرَابًا، وَأَلْوَمُ تَصِيرُ
قَفْرًا خَرَبًا، مِنْ أَجْلِ ظُلْمِهِمْ لِبَنِي
يَهُودَا الَّذِينَ سَفَكُوا دَمًا بَرِيَّا فِي
أَرْضِهِمْ.

ولَكُنْ يَهُودَا تُسْكُنُ إِلَى الْأَبْدِ
وَأُورُشَلَيمَ إِلَى دُوْرِ قَفْرُورِ.

وَأَبْرَئِ دَمَهُمُ الَّذِي لَمْ أَبْرَئْهُ
وَالرَّبُّ يَسْكُنُ فِي صَهِيْونَ.

مَجَداً لِلثَّالِثَ الْقَدُوسِ الْهَنَا إِلَى
الْأَبْدِ وَإِلَى أَبْدِ الْأَبْدِينِ كُلُّهَا. آمِنٌ.

Job 28: 12 - 28 أيوب 28 : 12 - 28

Ἐβολ δεν ιωβ πιθμηι: ἐρεψεψ`
εθօραβ: ψωπι νεψλαν ἀμην εψχω
ψμοс.

Ιωβ κή: ρβ - κή

Ὕψοφια δε εταγχευс ὑνηωн: δψ
πε φωа ὑтјепистиыи.

Ասոն րամι շաօրն սպεսմատ:

օդե ննօրչեմс δεն նիրամ.

Փնօրն ձգչօс չε ծնժհտ ձն: ουος
փյօմ ձգչօс չε ծնεսի ձն.

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

Job 28: 12 - 28

But where can wisdom be found? And where is the place of understanding?

Man does not know its value, nor is it found in the land of the living.

The deep says, ‘It is not in me’; and the sea says, ‘It is not with me.’

من أيوب الصديق، بركته
المقدسة تكون معنا. آمين.

أيوب 28 : 12 - 28

أَمَّا الْحِكْمَةُ فِيمْنُ أَيْنَ تُوجَدُ، وَأَيْنَ
هُوَ مَكَانُ الْفَهْمِ؟

لَا يَعْرِفُ الْإِنْسَانُ قِيمَتَهَا وَلَا تُوجَدُ
فِي أَرْضِ الْأَحْيَاءِ.

الْعَمْرُ يَقُولُ: لَيْسَتْ هِيَ فِي
وَالْبَحْرُ يَقُولُ: لَيْسَتْ هِيَ عِنْدِي.

<p>Πηνεψήτ ή πορτατός ή τεσμενίω:</p> <p>΄ηνογψάι αὐτος νευ ουνούβ ή τε Σωφίρ.</p>	<p>It cannot be purchased for gold, nor can silver be weighed for its price.</p>	<p>لَا يُعْطَى ذَهَبٌ خَالصٌ بَدَأْهَا، وَلَا ثُوْزَنْ فِضَّةٌ ثُمَّا لَهَا.</p>
<p>Ἑπει οτιεβ εψταιηούτ νευ ουσαπφίρος.</p>	<p>It cannot be valued in the gold of Ophir, in precious onyx or sapphire.</p>	<p>لَا تُوزَنْ بِذَهَبٍ أَوْ فِيْرَ أَوْ بِالْجَزْعِ الْكَرِيمِ أَوْ الْيَاقُوتِ الْأَزْرَقِ.</p>
<p>Ηπονερχυσος νευας ήζε ουνούβ νευ ουλαβαχνινι: ουρος νεψεβιω πε χανκέρος ήνούβ.</p>	<p>Neither gold nor crystal can equal it, nor can it be exchanged for jewelry of fine gold.</p>	<p>لَا يُعادِلُهَا الدَّهْبُ وَلَا الزَّجَاجُ، وَلَا تُبَدِّلُ إِنَاءَ دَهْبٍ إِبْرِيزٍ.</p>
<p>Ξανρωορψ νευ χανκαβις ον ΄ηνεσερπορψει: ουρος ςςωκ ήτσοφια ευοτε ηηεταδούν.</p>	<p>No mention shall be made of coral or quartz, for the price of wisdom is above rubies.</p>	<p>لَا يُذَكَّرُ الْمَرْجَانُ أَوِ الْبَلْوُرُ، وَتَحْصِيلُ الْحِكْمَةِ خَيْرٌ مِّنَ الْلَّاءِ.</p>
<p>Ηπερχυσος νευας ήζε πιτοπαδιον ή τε Φηιοπια: ήνογψάι αὐτος νευ ουνούβ εψταιηούτ.</p>	<p>The topaz of Ethiopia cannot equal it, nor can it be valued in pure gold.</p>	<p>لَا يُعادِلُهَا يَاقُوتُ كُوشِ الْأَصْفَرِ، وَلَا تُوزَنْ بِالْذَهَبِ الْخَالِصِ.</p>
<p>Φηιοπια Δε εταρχεις ήηων: αψ Δε πε φυωιτ ψπικατ.</p>	<p>From where then does wisdom come? And where is the place of understanding?</p>	<p>فَمِنْ أَينَ تَأْتِي الْحِكْمَةُ، وَأَيْنَ هُوَ مَكَانُ الْفَهْمِ؟</p>
<p>Σεοψ ψροψ ήζε ρωμι ηιβεν: ουρος αψχωπ ήηιχαλατ ή τε τψε.</p>	<p>It is hidden from the eyes of all living, and concealed from the birds of the air.</p>	<p>إِذْ أَخْفِيَتْ عَنْ عَيْنِينِ كُلِّ حَيٍّ، وَسَتَرَتْ عَنْ طَيْرِ السَّمَاءِ.</p>
<p>Πτακο Δε νευ φυορ δηξος: ςε αηισωτει επεψωρψορ.</p>	<p>Destruction and Death say, ‘We have heard a report about it with our ears.’</p>	<p>الْهَلَاكُ وَالْمَوْتُ يَقُولَانِ: بِأَذْنَتِنَا قَدْ سَمِعْنَا خَبَرَهَا.</p>
<p>Πβοις αψερснистан ψпесмωит: ηиоψ Δε ετсωори ψпесмa.</p>	<p>God understands its way, and He knows its place.</p>	<p>الله يَفْهُمُ طَرِيقَهَا، وَهُوَ عَالِمٌ بِمَكَانِهَا.</p>
<p>Ηθοψ γар εηнар ήηнтηροг εтсапеент ή τψε.</p>	<p>For He looks to the ends of the earth, and sees under the whole heavens,</p>	<p>لَأَنَّهُ هُوَ يَنْظُرُ إِلَى أَقَاصِي الْأَرْضِ. تَحْتَ كُلِّ السَّمَاوَاتِ يَرَى.</p>
<p>Ψсωори ήηиетгжен ψкаи τηροг εтафнашюор.</p>	<p>to establish a weight for the wind, and apportion the waters by measure.</p>	<p>لِيَجْعَلَ لِلرَّيْحَ وَرْنَّا، وَيُعَالِيَ المَيَاهَ بِمِقَابِلِهِ.</p>

Πιστοὶ δὲ οἱ νομοὶ οὐκ εἰσὶν οὐδὲ τοῖς
νομοῖς συντελεῖται τὸν πόνον τοῦτον.
Ἐρωτὴ μπαίρητος αὐτοῖς ἀποκείται.

Τότε εταφνάτος ἐρος αφίστηται
ενθέτος: εταφεύτωτος δέ αφθεύτωτος.

Δρόκος δέ μέρος καὶ γνήπιος οὐ
ταπειθεόσεβης περιστοιχία: πιστεύει δέ
επιβολὴ μπιπετεγών περιστοιχία.

*Orator n̄ff̄trias eorab Pennorū
ῳδὴ ἐνεργεῖσι ὥστε ἐνεργεῖσι
τηροτ. Λιμν.*

When He made a law
for the rain, and a path for
the thunderbolt,

then He saw wisdom
and declared it; He prepared
it, indeed, He searched it
out.

And to man He said,
'Behold, the fear of the
Lord, that is wisdom, and to
depart from evil is
understanding.'

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

لَمَّا جَعَلَ لِلْمَطَرَ فَرِيْضَةً، وَمَذَهَبًا
لِلصَّوَاعِقِ،

جَيَّنَتْ رَأْهَا وَأَخْبَرَ بِهَا، هِيَاهَا
وَأَيْضًا بَحَثَ عَنْهَا،

وَقَالَ لِلنَّاسِ: هُوَذَا مَخَافَةُ الرَّبِّ
هِيَ الْحِكْمَةُ، وَالْحَيَادُ عَنِ الشَّرِّ
هُوَ الْفَهْمُ.

مَجَدًا لِلْثَالِثِ الْقَدُوسِ الْهَنَاءِ إِلَى
الْأَبَدِ وَإِلَى أَبَدِ الْآبِدِينِ كُلُّهَا. آمِنٌ.

Proverbs 4: 10 - 19 أمثال سليمان 4: 10 - 19

Ἐποιεὶς δὲ Σολομὼν
σολομῶν πρόφητης: ἐρεψεψιον
εορτᾶς: ψωποὶ οὐειαὶ λαμπηὶ εφεψιον
μοσ.

A reading from the
Proverbs of Solomon the
prophet, may his blessing be
with us. Amen.

من أمثال سليمان النبي، بركته
المقدسة تكون معنا. أمين.

Πιπαροιαὶ δὲ Σολομῶν 10: 1 - 10

Proverbs 4: 10 - 19

أمثال 4: 10 - 19

Συτελεῖ παψηρὶ οὐος ψεψην οασαζὶ¹
ἐροκ: οὐος ερεάψηαι οάκ δέκε γανρομπὶ²
δέκε πωνδ.

Hear, my son, and
receive my sayings, and the
years of your life will be
many.

اسْمَعْ يَا ابْنِي وَاقْبِلْ أَفْوَالِي،
فَنَكْثِرْ سِنُو حِيَاتِكَ.

Ξανησωτ δέρ δέτε ταφιὰ δέτ δέψω
οάκ ἐρωτ: τανταμοκ δέ
εχανησαμμοψι ετσογτων.

I have taught you in the
way of wisdom; I have led
you in right paths.

أَرْيُوكْ طَرِيقَ الْحِكْمَةِ هَدَيْتَكْ
سُبُلَ الْإِسْتِقْامَةِ.

Ἔψωπ τῷ ἀκψανθοψὶ ὑποψθελλ
ἐχρέν νεκψεντατσὶ: ἀκψανψωτ ἐρος
ννεκσῖτι.

Διηονὶ ὑπάψεψω οὐος ὑπερχας
ὑψωκ: ἀρεψ Δε ἐρος ἐρος ἐπεκψων.

Πιψωιτ ὑπέ νιὰςεψης ὑπερψε
ἐρψωη: οὐος ὑπερχος ἐνιψωιτ ὑπέ¹
νιαψαψετψωη.

Πιψα ἐτοψναθωοψτ ἐροψ ὑπερψε
ἐμαψ: ρικι Δε ἐβολχαρψωη οὐος ψοψτκ.

Μπαψηκοτ τῷ ἀγψτεψη
ὑπιψετψωη πιψηνιψ ατολψ
ἐβολχαρψωη οὐος μπαψηκοτ.

Διψανεψψ τῷ δεψ ψανψρηψ ὑπέ
οψετψεψης: ψεθαψ Δε δεψ οψηρη
ὑπαρανомос.

Πιψωιτ Δε ὑπέ νιὰςεψης ψεψορη
ὑψηψτ ὑπιψωηνη: ψεψωρη ὑψωψ
οὐος ψεψωηνη ψατε πιψεψοψ ψα
ἐρατψ.

Πιψωιτ Δε ὑπέ νιὰςεψης ψανψακη
νε: οὐος ψεψωηνη ψα ψεψ ψεψωρη.

*Orwɔr n̄ʃt̄riac ḡ̄orab Pennorj
ψα ἐνεψ νεψ ψα ἐνεψ ὑπέ νιὲνεψ
THYROR. Διψη.*

When you walk, your steps will not be hindered, and when you run, you will not stumble.

Take firm hold of instruction, do not let go; keep her, for she is your life.

Do not enter the path of the wicked, and do not walk in the way of evil.

Avoid it, do not travel on it; turn away from it and pass on.

For they do not sleep unless they have done evil; and their sleep is taken away unless they make someone fall.

For they eat the bread of wickedness, and drink the wine of violence.

But the path of the just is like the shining sun, that shines ever brighter unto the perfect day.

The way of the wicked is like darkness; they do not know what makes them stumble.

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

إِذَا سِرْتَ فَلَا تَضيِّقْ خَطُواتِكَ
وَإِذَا سَعَيْتَ فَلَا تَعْثُرْ.

تَمَسَّكْ بِالْأَدَبِ، لَا تَرْخِهِ احْفَظْهُ
فِي حَيَاتِكَ.

لَا تَدْخُلْ فِي سَبِيلِ الْأَشْرَارِ، وَلَا
تَسْرِ في طَرِيقِ الْأَنْمَةِ.

تَكَبْ عَنْهُ لَا تَمْرِ بِهِ حُدْ عَنْهُ
وَاعْبُرْ.

لَا تَهُمْ لَا يَنَمُونَ إِنْ لَمْ يَفْعُلُوا
سُوءً، وَيُنْزَعُ نَوْمُهُمْ إِنْ لَمْ
يُسْقِطُوا أَهْدًا.

لَا تَهُمْ يَطْعَمُونَ حُبْرَ الشَّرِّ،
وَيَشْرُبُونَ حَمْرَ الظَّلْمِ.

أَمَّا سَبِيلُ الصَّدِيقِينَ فَكُنُورٌ
مُشْرِقٌ، يَتَزَايِدُ وَيَنْبِir إِلَى النَّهَارِ
الْكَامِلِ.

أَمَّا طَرِيقُ الْأَشْرَارِ فَكَالظَّلَامِ لَا
يَعْلَمُونَ مَا يَعْرُونَ بِهِ.

مَجَداً لِلشَّالِوْثِ الْقَدُوسِ الْهَنَاءِ إِلَى
الْأَبَدِ وَإِلَى أَبَدِ الْأَبْدِينِ كُلَّهَا.
آمِينَ.

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 των Δαυιδ ηδ: α

Θύμη Φνογή ἐταπρος ερχη:
ουσ μπερχαπόχο μπατωβη: μαχθηκ
έροι: ουσ σωτει εροι. Αλληλουια.

Psalm 54: 1

Give ear to my prayer,
O God, and do not hide
Yourself from my
supplication. Attend to me
and hear me. Alleluia.

المزمور 54 : 1

أنصت يا الله إلى صلاتي. ولا
تنغل عن تضرعي. التفت إليَّ
واسمع لي. 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 وإلينا
ومخلصنا يسوع المسيح ابن الله الحي.
الذي له المجد الدائم إلى الأبد آمين.

Οράνασηνωσίς ἐβολ ζεν
πιεγαττελιον εθοναβ κατα Παρκον
αξιον.

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

فصل من إنجيل معلمنا مرقس
البشير. بركاته علينا آمين.

Παρκον ι: α - ιβ

Ουσ ἐταφτωνη ἐβολ μιατ αφι
ἐνιθεωψ ήτε τιορδεα νεμ χιμηρ
μπιλορδανης: ουσ αν ον χαροφ ήχε
χανημηψ ουσ μφρητ ἐτε τεφτηνηια
τε ναφτισμω νωοτον πε.

Mark 10: 1 - 12

Then He arose from
there and came to the
region of Judea by the other
side of the Jordan. And
multitudes gathered to Him
again, and as He was
accustomed, He taught
them again.

وَقَامَ مِنْ هُنَاكَ وَجَاءَ إِلَى شُخُونَ
الْيَهُودِيَّةِ مِنْ عَبْرِ الْأَرْدُنَ فَاجْتَمَعَ
إِلَيْهِ جُمُوعٌ أَيْضًاً وَكَعَادَتِهِ كَانَ
أَيْضًاً يُعْلَمُهُمْ.

Ουσ ανι χαροφ ήχε χαν Φαρισεος
ναγψινι μιοφ: ςε αν ςψε ερωμι εχι
τεφτηνηι εβολ: ενερπιραζιν μιοφ.

The Pharisees came and
asked Him, “Is it lawful for
a man to divorce his wife?”
testing Him.

فَنَقَدَمَ الْفَرِيسِيُّونَ وَسَأَلُوهُ: «هَلْ
يَحِلُّ لِلرَّجُلِ أَنْ يُطْلِقَ امْرَأَتَهُ؟»
لِيُجَرِّبُوهُ.

Μέοι Δε αφέροντω πεκάρη νωστή κε
ου πεταφθοντεν μαρού ήτεν θηνού
καὶ οὐχὶς.

Μέωσις Δε πεκάρη ναρη κε
αφοραχασνι καὶ οὐχὶς Ιωάννης εἰςδε
ουχωμ ἡδονή ητει ουρού εχω εβολ.

Ιησοῦς Δε πεκάρη νωστή κε εθε
τετενημετηναψτη ταφέτε ταιεντολη
νωτεν.

Ισχεν ταρχη Δε μπισωντ
ουχωμούτ νεμ ουχιμι πεταψοντο.

Εθε φαι ἐρε πιρωμι χα πεψιωτ
νεμ τεψιατ ἡνωμ ουρού εψετομη
ετεψιχιμι.

Ουρού επεψιωπι μπισναγ ερσαρζ
ητωτ: χωστε ηνεοι ηνηναγ αν αλλα
ουρσαρζ ητωτ πε.

Φη ουν ετα Φηνού τουμη
μπενθρε φρωμι φορχη.

Ουρού δεν πινη ον ἀ ηιμαθητης
ψενη εθε φαι.

Ουρού πεκάρη νωστή κε φηεθηαχα
τεψιχιμι εβολ ουρού ητεψη ηκεονι ψοι
ηηνωικ εχως.

Ουρού εψιωπ χωσ ητεψηα πεσχαι
εβολ ουρού ητεψη ηκεοναι ψοι ηηνωικ.

And He answered and said to them, “What did Moses command you?”

They said, “Moses permitted a man to write a certificate of divorce, and to dismiss her.”

And Jesus answered and said to them, “Because of the hardness of your heart he wrote you this precept.

But from the beginning of the creation, God ‘made them male and female.’

‘For this reason a man shall leave his father and mother and be joined to his wife,

and the two shall become one flesh’; so then they are no longer two, but one flesh.

Therefore, what God has joined together, let not man separate.”

In the house His disciples also asked Him again about the same matter.

So He said to them, “Whoever divorces his wife and marries another commits adultery against her.

And if a woman divorces her husband and

فَاجَابَ: «بِمَاذَا أُوصَاكُمْ
مُوسَى؟».

فَقَالُوا: «مُوسَى أَذْنَ أَنْ يُكْتَبَ
كِتَابٌ طَلاقٍ فَتُطَلَّقُ».

فَاجَابَ يَسُوعَ: «مِنْ أَجْلِ قَسَادَةِ
قُلُوبِكُمْ كَتَبْ لَكُمْ هَذِهِ الْوَصِيَّةَ».

وَلَكُنْ مِنْ بَدْءِ الْخَلِيقَةِ ذَكْرًا وَأَثْنَى
خَلَقَهُمَا اللَّهُ.

مِنْ أَجْلِ هَذَا يَتْرُكُ الرَّجُلُ أَبَاهُ
وَأُمَّهُ وَيَلْتَصِقُ بِامْرَأَتِهِ.

وَيَكُونُ الْإِثْنَانِ جَسَدًا وَاحِدًا إِذَا
لَيْسَا بَعْدُ اثْنَيْنِ بِلْ جَسَدٌ وَاحِدٌ.

فَالَّذِي جَمَعَهُ اللَّهُ لَا يُفَرِّقُهُ إِنْسَانٌ».

ثُمَّ فِي الْبَيْتِ سَأَلَهُ تَلَامِيذهُ أَيْضًا
عَنْ ذَلِكَ.

فَقَالَ لَهُمْ: «مَنْ طَلَقَ امْرَأَةً
وَتَرَوَّجَ بِآخَرِي يَرْبِي عَلَيْهَا».

وَإِنْ طَلَقَتِ امْرَأَةً زَوْجَهَا وَتَرَوَّجَتْ
بِآخَرِي تُرْبِي».

<p><i>Πιώσο φα Πεννορή πε ψα ἐνεψ ΝΤΕ ΝΙ ἐΝΕΨ: ἀμην.</i></p>	<p>marries another, she commits adultery.”</p> <p><i>Glory be to God forever.</i></p>	<p>وَالْمَجْدُ لِلّٰهِ دَائِمًا.</p>
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Liturgy Readings

قراءات القداس

The Pauline Epistle

رسالة بولس الرسول

<p>Πατլος φβωκ μπεնδοιс Ιηсогс Πιхристос: πιλпостолос εтθахем: φнетаулашып епиахијенниорыпι ΝΤΕ Фнорή.</p> <p>Μηրωմեօօс Ճ: Ճ- Ե: Ե</p> <p>ICXЕ ՏԱՐ ԷՅՈՂ ՖԵՆ ՓՆՈՄՈԾ ՆԵ NIԿԼԻՐՈՆՈՄՈԾ ՀԱՐԱ ՃՊՎՈՎՈՒ ՆԽԵ ՊԻՆԱՀԴ: ՕՐՈՀ ՃՎԿՎՈՒՔ ՆԽԵ ՊԻՎՈՒ. ՓՆՈՄՈԾ ՏԱՐ ՃՎԵՐՀՈՎԲ ԵՐԽՎՈՒՏ: ՓՍԱ ՃԵ ԷՏԵ ԱՄՈՆ ՆՈՄՈԾ ԱՄԱՐ ՕՐՃԵ ԱՄՈՆ ՊԱՐԱԲԱԾԻԸ. ԵԹԵ ՓԱ ԷՅՈՂ ՀԱՏԵՆ ՕՐՆԱՀԴ ՀԻՆԱ ԿԱՏԱ ՕՐՀՄՈՏ: ԵՎՐԵՎՈՎՈՎՈՒ ՆԽԵ ՊԻՎՈՒ ԵՎՏԱՀՐԻՈՎՏ ԱՊԻՀՐՈԶ ԹԻՐՎ ԱՓԻԵՏՎՈՎՈՊ ԷՅՈՂ ՖԵՆ ՊԻՆՈՄՈԾ ԱՄԱՐԱՏՎՈՎ ՃԱՆ: ՃԱՆՆԱ ՆԵՄ ՓԻԵՏՎՈՎՈՊ ԷՅՈՂ ՖԵՆ ՓՆԱՀԴ ՆՋԱՅՐԱԾ ԷՏԵ ՊԵՆԻՎՈՏ ԹԻՐԵՆ ՊԵ.</p>	<p>Paul, the servant of our Lord Jesus Christ, called to be an apostle, appointed to the Gospel of God. A chapter from the Epistle of our teacher St. Paul to the Romans. May his blessing be upon us. Amen.</p> <p>Romans 4: 14 - 5: 5</p> <p>For if those who are of the law are heirs, faith is made void and the promise made of no effect,</p> <p>because the law brings about wrath] for where there is no law there is no transgression.</p> <p>Therefore, it is of faith that it might be according to grace, so that the promise might be sure to all the seed, not only to those who are of the law, but also to those who are of the faith of Abraham, who is the father of us all;</p>	<p>البولس، فصل من رسالة معلمنا بولس الرسول إلى أهل رومية، بركته المقدسة تكون معنا. آمين.</p> <p>رومیة 4: 14 - 5: 5</p> <p>لأنه إن كان الذين من الناموس هم ورثة فقد تعطل الإيمان وبطأ الوعد!</p> <p>لأن الناموس ينشئ حضباً إذ حيث ليس ناموس ليس أيضاً تعقد.</p> <p>لهذا هو من الإيمان كي يكون على سبيل النعمة ليكون الوعد وظيداً لجميع الناس. ليس لمن هو من الناموس فقط بل أيضاً لمن هو من إيمان إبراهيم الذي هو أب لجميعنا.</p>
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كَمَا هُوَ مَكْتُوبٌ : «إِنِّي قَدْ جَعَلْتُكَ أَبًا لِأَمْمٍ كَثِيرَةً». أَمَّا اللَّهُ الَّذِي أَمَنَ بِهِ الَّذِي يُحْيِي الْمَوْتَىٰ وَيَدْعُوا الْأَشْيَاءَ عَيْنَ الْمُوْجُودَةِ كَانَهَا مَوْجُودَةً.

Κατὰ φρήτ ἐτὸνοῦτ κε αιχάκ
νιώτ νογμηώ νεθνος μπέμθο
μφνούτ φηταφνάχ τ ἐροφ
φηττανδο ννιρεψωντ ουοσ
εταδχεμ ννητε νσεψοπ αν μφρητ
νε εψυοπ.

Φη ἐναψοι νατχελπις ετχωβ
αψναχ τ ετχελπις: εθρεψψωπι νιωτ
νογμηώ νεθνος κατα φρητ ἐταρχος
ναψ κε ἐρε πεκχροχ εψεψωπι
μπαιρητ.

Ουοσ ἐτε μπεψωνι δεν πιναχ τ:
εαψτητητη μπεψωμα αψχεμψ ρηδη
αψμοτ: αψι νχρη δεν νατ ψε νρομπι
νευ τκεμετρεψωντ ντε θμετρα
νCappa.

Ουοσ ἐτε μπεψερητ τνατ δεν
ουμεταθναχ τ επιψ ψτε Φνογτ:
αλλα αψχουκхεμ δεν πιναχ τ
εαψτωρ μφногт.

Ουοσ λπεψητ θωτ κε φηταψωψ
μμоψ ναψ ουον ψχουμ μμоψ εαιψ.

Εθβε φαι αγοπс ναψ ευμεθμи.

Ηε ἐταρχητс δε αν εθβηтψ
μμагатηψ κε αγοпс νаψ.

as it is written, “I have made you a father of many nations” in the presence of Him whom he believed, God, who gives life to the dead and calls those things which do not exist as though they did;

who, contrary to hope, in hope believed, so that he became the father of many nations, according to what was spoken, “So shall your descendants be.”

And not being weak in faith, he did not consider his own body, already dead since he was about a hundred years old, and the deadness of Sarah’s womb.

He did not waver at the promise of God through unbelief, but was strengthened in faith, giving glory to God,

and being fully convinced that what He had promised He was also able to perform.

And therefore “it was accounted to him for righteousness.”

Now it was not written for his sake alone that it was imputed to him,

فَهُوَ عَلَىٰ خَلَافِ الرَّجَاءِ أَمَنَ عَلَىٰ الرَّجَاءِ لِكَيْ يَصِيرَ أَبَا لِأَمْمٍ كَثِيرَةً كَمَا قِيلَ: «هَكَذَا يَكُونُ سَلْكٌ».

وَإِذْ لَمْ يَكُنْ ضَعِيفًا فِي الإِيمَانِ لَمْ يَعْتَبِرْ جَسَدَهُ وَهُوَ قَدْ صَارَ مُمَاتًا إِذْ كَانَ ابْنَ نَحْوِ مِنْهُ سَنَةٌ وَلَا مُعَاتِيَةً مُسْتَوْدِعٌ سَازَةً.

وَلَا يَعْدَمْ إِيمَانِ ارْتَابَ فِي وَعْدِ اللَّهِ بَلْ تَقْوَى بِالْإِيمَانِ مُعْطِيًّا مَجْدًا لَّهُ.

وَتَبَقَّنَ أَنَّ مَا وَعَدَ بِهِ هُوَ قَادِرٌ أَنْ يَفْعَلَهُ أَيْضًا.

لِذَلِكَ أَيْضًا حُسْبَ لَهُ بِرًا.

وَلَكِنْ لَمْ يُكْتَبْ مِنْ أَجْلِهِ وَحْدَهُ أَنَّهُ حُسْبَ لَهُ.

Δλλα νευ εθητεν ρων ζα
ηηετροδοπις ηωτ: ηηεθηαχ†
εφηεταφτονοс Ιηсoгc Пiхristoc
Пенбоic `евол ζεп ηηεθмωoт.

Φηεтaгtнiq εθeη ηeппoвi otoг
aqtawηq εθeη peпoмdio.

Еtaгtмdion oтn `евол гiтeп
`Фnaх† maрeниr `noтgирhни зaтeп
Фnoг† `евол гiтeп Peпboic Ihcocг
Piхristoc.

Фhетa pхini `ethorи ywopi nан
`евол гiтotq ζeп `Фnaх† `epai `zmot:
фai `etanօgh `eratеn `nɔrhi `nɔhtq:
otoг eпyоtшoт `mmon ζeп ouгeлpiс
`ntе p`woг `Фnoг†.

Or мoноn Δe αλλa εnep
pkeшoтшoт `mmon `nɔrhi ζeп
niхoзheх: εne`m i zе piхoзheх
aqerhawb eгyупoмoнoг.

¶хyпoмoнi Δe εuлoкiмh:
†lоkimh Δe εuгeлpiс.

¶хeлpiс Δe `mpaсbiyipi: zе
†aзapи `ntе Фnoг† aсfωn `евол
`nɔrhi ζeп neнshт `евол гiтeп
Pi`pneгma eθoгaв `etaqthiq nан.

but also for us. It shall be imputed to us who believe in Him who raised up Jesus our Lord from the dead,

who was delivered up because of our offenses, and was raised because of our justification.

Therefore, having been justified by faith, we have peace with God through our Lord Jesus Christ,

through whom also we have access by faith into this grace in which we stand, and rejoice in hope of the glory of God.

And not only that, but we also glory in tribulations, knowing that tribulation produces perseverance;

and perseverance, character; and character, hope.

Now hope does not disappoint, because the love of God has been poured out in our hearts by the Holy Spirit who was given to us.

بِلْ مِنْ أَجْلَنَا نَحْنُ أَيْضًا الَّذِينَ
سَيَحْسَبُ لَنَا الَّذِينَ تُؤْمِنُ بِمَنْ أَقَامَ
يَسُوعَ رَبَّنَا مِنَ الْأَمْوَاتِ.

الَّذِي أَسْلَمَ مِنْ أَجْلِ خَطَايَانَا وَأَقِيمَ
لِأَجْلِ تَبَرِيرِنَا.

فَإِذْ قَدْ تَبَرَّرْنَا بِإِيمَانِ لَنَا سَلَامٌ
مَعَ اللَّهِ بِرَبِّنَا يَسُوعَ الْمَسِيحِ.

الَّذِي بِهِ أَيْضًا قَدْ صَارَ لَنَا الدُّخُولُ
بِإِيمَانِ إِلَى هَذِهِ النَّعْمَةِ الَّتِي تَحْنُ
فِيهَا مُقْيِمُونَ وَنَفَّخْنَا عَلَى رَجَاءِ
مَجْدِ اللَّهِ.

وَلَيْسَ ذَلِكَ فَقَطَ بِلْ نَفَّخْنَا أَيْضًا
فِي الضِّيقَاتِ عَالَمِينَ أَنَّ الضِّيقَ
يُشَّئِ صَبَرًا.

وَالصَّابَرُ تَرْكِيَّةُ وَالتَّرْكِيَّةُ رَجَاءُ.

وَالرَّجَاءُ لَا يُخْزِي لَأَنَّ مَحَبَّةَ اللَّهِ
قَدْ انْسَكَبَتْ فِي قُلُوبِنَا بِالرُّوحِ
الْقُدُّسِ الْمُعْطَى لَنَا.

*Πλέμοτ τάρ νεωιστεν νεω
τεγίρηνη εγσοπ: χε ἀμην εσεψωπι.*

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

نعمـة الله الـآب تكون مع جـمـيعـكـمـ.
آمينـ.

The Catholic Epistle الـكـاثـوـلـيـكـون

<p>Καθολικον ἐβολ δεν πε πιχογιτ νεπιστολη ήτε πενιωτ Πετρος. Διην. Ναμενρα†.</p> <p>ἀ Πετρος Δ: ॥ - ॥</p> <p>Ναμενρα† υπερερ θηνογ ηψευμο δεν πιρωκε εθναψωπι δεν θηνογ: ετεπιρασμος ηωτεν υφρη† ηογωβ ηψευμο έαψχεμ θηνογ.</p> <p>Δλλα υφρη† έρετενοι ηψφηρ ηηιμκαγη ήτε Πιχριστος: ραψι γηνα δεν πιβωρπ ἐβολ ήτε πεψωο ητετενραψι δεν ογεελχλ.</p> <p>Iσκε Δε ιε ιεψωψ υψωτεν δεν φραν υΠιχριστος ωογηιατεν θηνογ: χε φα πιωοτ ηεμ Τχομ ηεμ Πιπηεγμα ήτε Φηνογ† αψιτον υψοψ έχεν θηνογ.</p> <p>Ιπενθερε ογαι Δε υψωτεν ψεπηκαχ υφρη† ηογρεψδωτεψ: ιε υφρη† ηογρεψδιοηι ιε υφρη† ηογσαμπετχωο: ιε υφρη† ηογρεψχογψτ ησα φητε φωψ ηη πε.</p>	<p>The Catholic epistle of the First Epistle of our father St. Peter. May his blessings be with us all. Amen. My beloved.</p> <p>1 Peter 4: 12 - 19</p> <p>Beloved, do not think it strange concerning the fiery trial which is to try you, as though some strange thing happened to you;</p> <p>but rejoice to the extent that you partake of Christ's sufferings, that when His glory is revealed, you may also be glad with exceeding joy.</p> <p>If you are reproached for the name of Christ, blessed are you, for the Spirit of glory and of God rests upon you. On their part He is blasphemed, but on your part He is glorified.</p> <p>But let none of you suffer as a murderer, a thief, an evildoer, or as a busybody in other people's matters.</p>	<p>الـكـاثـوـلـيـكـون من رسـالـة مـعـلـمـنـا بـطـرـسـ الـأـولـيـ، بـرـكـتـهـ المـقـدـسـةـ تكونـ مـعـنـاـ. آـمـينـ. يـاـ اـحـبـانـيـ.</p> <p>19 - 12 : بـطـرـسـ 4</p> <p>أـيـهاـ الـأـحـبـاءـ، لـأـ تـسـتـغـرـبـواـ الـبـلـوـيـ المـحـرـقـةـ الـتـيـ بـيـنـتـمـ حـادـثـةـ، لـأـ جـلـ امـتـحـاتـمـ، كـاـنـهـ أـصـابـكـمـ أـمـرـ عـرـبـ.</p> <p>بـلـ كـمـاـ اـشـتـرـكـتـمـ فـيـ آـلـمـ الـمـسـيـحـ أـفـرـحـوـ لـكـنـ تـفـرـحـوـ فـيـ اـسـتـعـلـانـ مـجـدـهـ أـيـضـاـ مـبـتـهـجـينـ.</p> <p>إـنـ عـيـرـتـمـ بـاسـمـ الـمـسـيـحـ فـطـوبـيـ لـكـمـ، لـأـنـ رـوـحـ الـمـجـدـ وـالـلـهـ يـحـلـ عـلـيـكـمـ. أـمـاـ مـنـ جـهـتـهـمـ فـيـجـدـ عـلـيـهـ، وـأـمـاـ مـنـ جـهـتـكـمـ فـيـمـجـدـ.</p> <p>فـلـأـ يـتـأـلـمـ أـحـدـكـمـ كـفـاتـلـ أـوـ سـارـقـ، أـوـ فـاعـلـ شـرـ، أـوـ مـتـنـاـخـلـ فـيـ أـمـورـ غـيـرـهـ.</p>
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Ισχε δε γως χριστιανος
μπενθρεψηπι: μαρεψτωρ δε
μφνορτ δεν παιραν.

Χε πσνορ πε εερεψεργητο `νζε
πιχαπ `εβολ δεν πη μφνορτ ισχε δε
αψηλεργητο `εβολ `νδητεν `νψορπ: ιε
λυ πε πχωκ `ντε νηετοι `νλτθωτ `νχητ
`επιεγαττελιον `ντε φνορτ.

Οτος ισχε πιθηνι `νχονс
αψηλανογεм: ιε πιρεψερνοви οτος
`νλсевнс ψηλогонгψ `εθωн.

Σωστε νηετбшкак κατα πιογωψ
`ντε φνορт μαρογжвілі `нногψужн
`ефноагт πιрепсѡнт `етенгот `нхрн
δен πчзинірі `мпипеθнанеғ.

*Παϲиhoг `мpeмeнpe πikoсmoc
oгде ннетшоп δен πikoсmoc:
πikoсmoc наcини нeи тeçептoгuia: фн
δe εtirи `мфогωaψ μφnoрt ψηλaψωpi
ψa εnεg: дaнн.*

Yet if anyone suffers as a Christian, let him not be ashamed, but let him glorify God in this matter.

For the time has come for judgment to begin at the house of God; and if it begins with us first, what will be the end of those who do not obey the gospel of God?

Now, “If the righteous one is scarcely saved, where will the ungodly and the sinner appear?”

Therefore, let those who suffer according to the will of God commit their souls to Him in doing good, as to a faithful Creator.

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.

وَلَكِنْ إِنْ كَانَ كَمَسِيْحِيَ فَلَا يَخْجُلُ،
بَلْ يُمَجِّدُ اللَّهَ مِنْ هَذَا الْقَبْلِ.

لأنه الوقت لابتداء القضاء من
بيت الله. فإن كان أو لا متن، فما
هي نهاية الذين لا يطعون إنجيل
الله؟

وَإِنْ كَانَ الْبَارُ بِالْجَهْدِ يَخْلُصُ،
فَالْفَاجِرُ وَالْخَاطِئُ أَيْنَ يَظْهَرُ؟

فِإِذَا، الَّذِينَ يَتَأَلَّمُونَ بِحَسْبِ مَشِيَّةِ
اللَّهِ فَلَيَسْتَوْدِعُوا أَنْفُسَهُمْ كَمَا
لِخَالِقِ أَمِينٍ فِي عَمَلِ الْخَيْرِ.

لا تحبوا العالم ولا الاشياء التي
في العالم، العالم ينزل وشهوته
وما الذي يصنع اراده الله يدوم
إلى الأبد. أمين.

The Acts الإبركسيس

Πραζic `нte нenioт `нлпостoлoс:
`epe πoгcmoг eeoraиb ψyψpi нeман.
Дaнн.

Πραζic 18: 1B - 1H

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

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

Acts 11: 12 - 18

أعمال 18 - 12 :11

<p>Πεκέ Πίπνετμα Δε νηι κε μαψενακ νεμωστ `νκοι `νχητ `σναγ αν `νχλι: ατι` Δε νεμηι `νχε ναικε σον `νcon ονος `ετανψε `εδονη `επινη μπρωσι.</p>	<p>Then the Spirit told me to go with them, doubting nothing. Moreover these six brethren accompanied me, and we entered the man's house.</p>	<p>فَقَالَ لِي الرُّوحُ أَنْ أَذْهَبَ مَعَهُمْ غَيْرَ مُرْتَابٍ فِي شَيْءٍ. وَذَهَبَ مَعِي أَيْضًا هُولَاءِ الْإِخْوَةِ السِّتَّةِ. فَدَخَلْنَا بَيْتَ الرَّجُلِ.</p>
<p>Δεψταμον Δε μφρητ `εταψναρ `επιαζτελος δεν πεψη `εαψογ `ερατψ ονος αψκοс κε ουωρπ `ειοππη ονος μορт `εCιωων φητομορт `εροψ κε</p>	<p>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,</p>	<p>فَأَخْبَرَنَا كَيْفَ رَأَى الْمَلَكُ فِي بَيْتِهِ فَإِنَّمَا وَقَاتَلَ لَهُ: أَرْسَلَ إِلَيَّ يَافَا رِجَالًا وَاسْتَدَعَ سِمْعَانَ الْمُلْقَبَ بُطْرُسَ.</p>
<p>Πετρος.</p>		
<p>Φαι εθναсахи немак `нхансахи на `ετекнанохеу `нхнтоу `нθок нем пекни тиρψ.</p>	<p>who will tell you words by which you and all your household will be saved.'</p>	<p>وَهُوَ يُكَلِّمُ كَلَامًا بِهِ تَخْصُّ أَنْتَ وَكُلُّ بَيْتِكَ.</p>
<p>Εταιερгнhtс Δε `нсахи αψи `εхрhi `εжωoг `нхе Πίπνεтmа εθoтaв μφрhт `εтaψi `εхрhi `εжωn гшoн `ншoрoп.</p>	<p>And as I began to speak, the Holy Spirit fell upon them, as upon us at the beginning.</p>	<p>فَلَمَّا ابْتَدَأْتُ أَنْكَلَمْ حَلَّ الرُّوحُ الْقُدُّسُ عَلَيْهِمْ كَمَا عَلَيْنَا أَيْضًا فِي الْبَدَاعَةِ.</p>
<p>Διερφмeгi Δe μпcахи μПboic μφрhт naψкo ψoс κe Iwannhс μen aψtωmс δeн oтuωoг: `nθoтeн Δe ceнаe`mс θhnoг δeн oт`npeтmа eψoтaв.</p>	<p>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.'</p>	<p>فَتَذَكَّرْتُ كَلَامَ الرَّبِّ كَيْفَ قَالَ: إِنْ يُوْحَنَّا عَمَدَ بِمَاءِ وَأَمَّا أَنْتُمْ فَسَتَعْمَدُونَ بِالرُّوحِ الْقُدُّسِ.</p>
<p>Icxe oтn `Фnoгt aψt nwoг `n`xrcoc `n`xapreя `εтaнnaгt `εПboic Ihcocг Piхristoc μpeнhт гшoн: `nok niш Δe `εтaнno μФnoгt.</p>	<p>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?"</p>	<p>فَإِنْ كَانَ اللَّهُ قَدْ أَعْطَاهُمْ الْمَوْهِبَةَ كَمَا لَنَا أَيْضًا بِالسُّوَيْةِ مُؤْمِنِينَ بِالرَّبِّ يَسُوعَ الْمَسِيحِ فَمَنْ أَنْتُ؟ أَقَادِرُ أَنْ أَمْنَعَ اللَّهَ؟»</p>
<p>Εтaгcωteм Δe `енai aψxapwoг oгoг naгtωoг μФnoгt eгxω ψoс κe гaрa `Фnoгt aψt `n`xmetanoiя</p>	<p>When they heard these things they became silent; and they glorified God, saying, "Then God has also granted to the Gentiles repentance to life."</p>	<p>فَلَمَّا سَمِعُوا ذَلِكَ سَكَنُوا وَكَانُوا يُمَجِّدُونَ اللَّهَ قَائِلِينَ: «إِذَا أَعْطَى¹ اللَّهُ الْأَمَمَ أَيْضًا التَّوْبَةَ لِلْحَيَاةِ».</p>

ΝΝΙΚΕ ΕΘΝΟΣ ἘΠΙΘΝΘ.

Πισαχι Δε ἡτε Πύροις εφέδαιαι οὐος
εφέδαιαι: εφέδαιαι οὐος εφέδαιαι:
ζεν τάσια ήεκκλησία ἡτε Φνογή:
Δειην.

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

لم تزل كلمة الرب تنمو وتعزز
وتشتت في كنيسة الله المقدسة.
أمين.

The Liturgy Psalm مزمور القدس

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

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

Φαλμος τω Δαριδ πε: 18, 19

Psalm 85: 12, 13

المزمور 85: 13، 14

Χε ουνιψή πε πεκναι ἐχρηι ἐχωι:
οὐος ἀκνογεμ ηταψτχη: ἐβολθεν
ἀμενή ετσαπεεητ: Φνογή[†]
χανπαρανομος πεταγτωμονογ ἐχρηι
ἐχωι. Αλληλογια.

For Your mercy is great
toward me; and You have
delivered my soul from the
lowest Hades. God,
transgressors have risen up
against me. Alleluia.

لأن رحمةك عظيمة علىَّ، وقد
نجيت نفسي من الجحيم السفليِّ.
اللهُم إن مخالفي الناموس قد
قاموا علىَّ. هلايلويا.

The Liturgy Gospel إنجيل القدس

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 وإلينا
ومخلصنا يسوع المسيح ابن الله الحي.
الذي له المجد الدائم إلى الأبد أمين.

Ογλανατηνωσις ἐβολ ζεν
πιεγλατελιον εθογαβ κατα λογκαν
αγιον.

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

فصل من إنجيل معلمنا لوقا
البشير. بركاته علينا أمين.

Λογκαν ιτ: λα - λε

Luke 13: 6 - 9

لوقا 9 - 6 :13

<p>Μαρκως Δε ἔται παραβολη νωστρου: κε οντος ὑπερ οται ὑποβω ὑκεντε εσβηντ φεν πεφιαχαλοι: ουσ αφι αφκωτ ὑσα ουτας γιωτες ουσ ὑπεφχιμι.</p>	<p>He also spoke this parable: A certain man had a fig tree planted in his vineyard, and he came seeking fruit on it and found none.</p>	<p>وَقَالَ هَذَا الْمَثَلُ: «كَانَتْ لَوَاحِدَةٌ شَجَرَةٌ تَيْنٌ مَعْرُوْسَةٌ فِي كَرْمَهِ فَأَتَى يَطْلُبُ فِيهَا ثَمَراً وَلَمْ يَجِدْ.</p>
<p>Πεταφ Δε ὑπιογωι ὑλαθοι: κε ισ ψωμι τηρομπι ισχεν εινηου εικωτ ὑσα ουτας φεν ταιβω ὑκεντε ουσ ὑτζιμι αν: κορχε ουν γινα ου κε ηνεσερ πικεκωρφ υπικαχι.</p>	<p>Then he said to the keeper of his vineyard, ‘Look, for three years I have come seeking fruit on this fig tree and find none. Cut it down; why does it use up the ground?’</p>	<p>فَقَالَ لِلنَّبِيِّ: هُوَذَا ثَلَاثَ سِنِينَ آتَيْتُ أَطْلُبُ ثَمَراً فِي هَذِهِ التَّيْنَةِ وَلَمْ أَجِدْ. إِفْطَعْهَا. لِمَذَا تُبْطِلُ الْأَرْضَ أَيْضًا؟</p>
<p>Πετοφ Δε αφερογω πεταφ ηαφ κε παδοιοις χασ ὑταικερομπι ψατβρη φαρατε ουσ ὑτατμαχρο ηαс.</p>	<p>But he answered and said to him, ‘Sir, let it alone this year also, until I dig around it and fertilize it.</p>	<p>فَأَجَابَ: يَا سَيِّدُ اتُرْكُهَا هَذِهِ السَّنَةِ أَيْضًا حَتَّى أَنْقُبَ حُوَلَّهَا وَأَصْبَحَ زِبْلًا.</p>
<p>Δρηογ ὑτεσεν ουτας ἐβολ ὑτκερομπι εενηου: ἐψωπ Δε ασψτει ηηι εκεκορχ.</p>	<p>And if it bears fruit, well. But if not, after that you can cut it down.’</p>	<p>فَإِنْ صَنَعْتُ ثَمَراً وَإِلَّا فَفِيمَا بَعْدِ تَفَطَعْهَا».</p>

*Πιώορ φα Πεππονήτ πε ψα ἐνεσ
ὑτε ηι ἐνεσ: ἀμην.*

Glory be to God forever.

وَالْمَجْدُ لِلَّهِ دَائِمًا.

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

Prophecies النبوات

Isaiah 42: 5 - 16 إشعيا 42: 5 - 16

<p>Ἐβολὴ δὲν Ἰσαὰς πὶ προφῆτης: ἐρεπεψὺμον εὐογναθὲ: ψυχὴ νεώπι ἀμην εψκὼ ψυμος.</p> <p>Ισαὰς 卅五: ६ - १८</p> <p>Φαὶ πε ψὺφρητὴ ἐταψκὼ ψυμος ὑπε Πῦοις Φногὴ φηταψθαμὶὸ ὑπὲφε οὐος αψθρεοῦως: φηταψθαμὶὸ ψπικαχὶ νεω νηὲτε ὑψητψ: φητὴ ὑνοψηψι ψπιλαος ετψοπ ψιχωψ νεω οὐπνευμα ὑνηὲτψωμι ψιχωψ.</p> <p>Δνοκ πε Πῦοις Φногὴ αἰθαψμεκ δὲν οὐψεομη: εἰεὶψμονὶ ὑτεκκιψ οὐος εἰεῖψμον νακ: οὐος αἰθηκ ὑνοψδιαθηκη ὑτε παζενος: οὐοψωμι ὑτε ψανεψηνοс.</p> <p>Ἐλοψων ὑνενψαλ ὑτε νιψελλεψ: ἐὶψι ὑνηὲτψωμονὶ ψπεληψ `εβολὴν νιψнаψ: οὐος νηὲтψеmci δὲн ψхаки `εбoлeн ψeи `eтeко.</p> <p>Δнoк пe Пногѣ фaи pе пaрaн: пaψoн `ннaтhiψ `нкeoтai: oудe</p>	<p>A reading from Isaiah the prophet, may his blessing be with us. Amen.</p> <p>Isaiah 42: 5 - 16</p> <p>Thus says God the Lord, who created the heavens and stretched them out, who spread forth the earth and that which comes from it, who gives breath to the people on it, and spirit to those who walk on it:</p> <p>“I, the Lord, have called You in righteousness, and will hold Your hand; I will keep You and give You as a covenant to the people, as a light to the Gentiles,</p> <p>to open blind eyes, to bring out prisoners from the prison, those who sit in darkness from the prison house.</p> <p>I am the Lord, that is My name; and My glory I will not give to another, nor My praise to carved images.</p>	<p>من أشعيا النبي، بركته المقدسة تكون معنا. آمين.</p> <p>إشعيا 42: 5 - 16</p> <p>هكذا يقول الله ربُّ، خالق السماوات وَأَنْشَرَ هَا، بِاسْطِ الْأَرْضِ وَنَتَّاجَهَا، مُعْطِي الشَّعْبِ عَلَيْهَا نَسْمَةً، وَالسَّاكِنِينَ فِيهَا رُوحًا:</p> <p>أَنَا الرَّبُّ قَدْ دَعَوْتُكَ بِالِّيَرِ، فَأَمْسِكْ بِيَدِكَ وَأَحْفَظْكَ وَأَجْعَلْكَ عَهْدًا لِلشَّعْبِ وَنُورًا لِلأَمْمَةِ،</p> <p>لِتَفْتَحَ عُيُونَ الْعُمَى، لِتُخْرِجَ مِنَ الْحَبْسِ الْمَأْسُورِينَ، مِنْ بَيْتِ السِّجْنِ الْجَالِسِينَ فِي الظُّلْمَةِ.</p> <p>أَنَا الرَّبُّ هَذَا اسْمِي، وَمَجْدِي لَا يُعْطِيهِ لَاخَرُ، وَلَا تُسْبِحِي لِلْمَنْحُوتَاتِ.</p>
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Ναὰρετη ηνατητοι ηνιφωτε.

Μη ήτε ψορπ οηππε ανι` ήξε
χανθερι: μη ἀνοκ ἐτηλαχοτογ ουος
μπατογχοτογ αγταμωτεν `ερωογ.

Σως εΠβοις ηνογχως μβερι:
τεφαρχη μαώοι μπεφραν ισχεν
αγριχε μπκαχι: ηνεθνα εθρη εφιομ
ουος ετεργωθ ηθητη: ηνησος νεω
ηνετψοπ ηθητογ.

Ουνοψ πψλαψε νεω νεψται: ηιερβι
νεω ηνετψοπ θεν Κηδαρ: ενεονοψ
ήξε ηνετψοπ θεν ουπετρα: ενεωψ
`εβολ ισχεν ηιλακε ήτε ηιτωο.

Ενετψωη μΦνογ τηνεψλαρετη
ενεονωνη `εβολθεν ηιεθνος.

Πβοις Φνογ τηνεψλομ εψει `εβολ
ουος εψεδουμθεν ηνογθωτε:
εψετονος ογχος ουος εψεωψ `εβολ
`εκεν ηεψχακι θεν ογχο.

Διχαρωι μη λιναχαρωι ψα `εβολ:
ουος ηταερληνεχεθε: λιλμονι ητοτ
μψρητη ηθη εθναμιci: ειεθρογτωμτ
ουος ειετψγογιωογ εγσοπ.

Ειεψωψ ηνητωογ νεω ηικαλλαμψφο:
ουος πογсιμ τηρψ ειετψγογιοψ: ειεχω
ηηλниаρωог εглннннсоc: ουος
χанхелoс ειεтψγoгiωoг.

Behold, the former things have come to pass, and new things I declare; before they spring forth I tell you of them.”

Sing to the Lord a new song, and His praise from the ends of the earth, you who go down to the sea, and all that is in it, you coastlands and you inhabitants of them!

Let the wilderness and its cities lift up their voice, the villages that Kedar inhabits. Let the inhabitants of Sela sing, let them shout from the top of the mountains.

Let them give glory to the Lord, and declare His praise in the coastlands.

The Lord shall go forth like a mighty man; He shall stir up His zeal like a man of war. He shall cry out, yes, shout aloud; He shall prevail against His enemies.

“I have held My peace a long time, I have been still and restrained Myself. Now I will cry like a woman in labor, I will pant and gasp at once.

I will lay waste the mountains and hills, and dry up all their vegetation; I will make the rivers coastlands, and I will dry up the pools.

هُوَدَا الْأَوْلَيَاتِ قَدْ أَتَتْ، وَالْحَدِيثَاتِ
أَنَا مُخْبِرٌ بِهَا. قَبْلَ أَنْ تَثْبِتَ أَعْلَمُكُمْ
بِهَا».

عَنَّوا لِلرَّبِّ أَغْنِيَةً جَدِيدَةً، تَسْبِيحَةً
مِنْ أَفْصَى الْأَرْضِ. أَيُّهَا
الْمُنْهَدِرُونَ فِي الْجَهَنَّمِ وَمُلْوَةُ
وَالْجَزَائِرِ وَسُكَّانُهَا،

لِتَرْفَعَ الْبَرِّيَّةَ وَمُدْنَاهَا صَوْتَهَا،
الْدِيَارُ الَّتِي سَكَنَهَا قِيَادُرُ. لِتَتَرَأَّمَ
سُكَّانُ سَالَعَ. مِنْ رُؤُوسِ الْجَبَالِ
لِيَهْتَفُوا.

لِيُعْطُوا الرَّبَّ مَجْداً وَيُخْبِرُوا
بِتَسْبِيحِهِ فِي الْجَزَائِرِ.

الرَّبُّ كَالْجَبَارِ يَخْرُجُ. كَرَجْلٍ
حُرُوبٍ يَنْهَضُ عَيْرَتَهُ. يَهْتَفُ
وَيَصْرُخُ وَيَقُوَّى عَلَى أَعْدَائِهِ.

قَدْ صَمَتْ مُنْذُ الدَّهْرِ. سَكَتْ.
تَعَلَّدَتْ. كَالْوَالِدَةِ أَصِيَّحُ. أَنْفَخَ
وَأَنْخَرَ مَعًا.

أَخْرَبُ الْجَبَالَ وَالْأَكَامَ وَأَجْفَفَ كُلَّ
عُشِّيهَا، وَأَجْعَلَ الْأَنْهَارَ يَبَسَّا
وَأَنْشَفَ الْأَجَامَ،

Οτος ειεὶνι ἡγανθελλεῖται πιστῶται
ἐτεὶποντοτωντο: οτος ημαδημοψι
ἐτεὶπαντωντο ὑπωρεῖται εἰεὶπροτωντο
ἡδητο: ειεὶπρε πχακι εεροτωντο ηωρο:
οτος ημετκολχ ειεὶπροτωντο
ηωρο οτος ἡηαχατη νωρι.

*Orator ηγέτης εθοραβ Πεπνορτ
υα ἐνεσ νευ υα ἐνεσ ἡτε ηενεσ
τηροτ. Διηη.*

I will bring the blind by a way they did not know; I will lead them in paths they have not known. I will make darkness light before them, and crooked places straight. These things I will do for them, and not forsake them.

وَأَسْبَرَ الْعُمَى فِي طَرِيقٍ لَمْ يَعْرُفُوهَا. فِي مَسَالِكَ لَمْ يَدْرُوْهَا أَمْشِيهِمْ. أَجْعَلَ الظُّلْمَةَ أَمَامَهُمْ نُورًا، وَالْمُعْوَجَاتِ مُسْتَقِيمَةً. هَذِهِ الْأُمُورُ أَفْعَلَهَا وَلَا تُرْكُهُمْ.

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

مَجَداً للثالوث القدس الهنا إلى
الآبد وإلى آبد الآبدية كلها. آمين.

Proverbs 4: 20 - 27 أمثال سليمان 4: 27 - 20

Ἐβολ ὅτε Ηπαροιώδη ἡτε
Σολομων πιπροφήτης: ἐρεπεψμοτ
εθοραβ: ψωπη ηεμαν ἀμην εφχω ὑμος.

Ηπαροιώδη ἡτε Σολομων δ: κ - κζ

Παψηρι υα ḥθηκ ἐπασαχι: ρικι δε
ἡηεκμαψχ ἐνασαχι.

Σοπωρ ἡτοψτευ μογηκ ἐροκ ἡχε
ηεκμοτη: ἀρεχ ἐρωρο ὅτε πεκχητ.

Οτωνδ ταρ πε ἡηηεθηαχεμοτ: ηευ
οηταλбο ἱηарз ηибен.

Һен ςιηарех ηибен ἀρεх ἐπεκχηт:
ეбоλ ταρ ὅτε ηαι շանչմոտ ἡτε πωнδ
ηе.

Ճալօրի ἐбоλ շарок ἱօրο εփկօլչ:
օտօ շանչփօտօ ἱբնչօնс մարօտօւ

A reading from the Proverbs of Solomon the prophet, may his blessing be with us. Amen.

Proverbs 4: 20 - 27

أمثال 4: 27 - 20

من أمثال سليمان النبي، بركته المقدسة تكون معنا. آمين.

My son, give attention to my words; incline your ear to my sayings.

Do not let them depart from your eyes; keep them in the midst of your heart;

for they are life to those who find them, and health to all their flesh.

Keep your heart with all diligence, for out of it spring the issues of life.

Put away from you a deceitful mouth, and put perverse lips far from you.

پا ابني، أصنع إلى كلامي. أمل
أذنك إلى أقوالي.

لَا تَبْرُحْ عَنْ عَيْنِيْكَ. احْفَظْهَا فِي
وَسْطِ قَلْبِكَ.

لَأَنَّهَا هِيَ حَيَاةً لِلَّذِينَ يَجِدُونَهَا،
وَدَوَاعَ لِكُلِّ الْجَسَدِ.

فُوقَ كُلِّ تَحْفَظٍ احْفَظْ قَلْبَكَ، لَأَنَّ
مِنْهُ مَخَارِجُ الْحَيَاةِ.

انْزِعْ عَنْكَ التِّوَاءَ الْفَمِ، وَأَبْعِدْ
عَنْكَ احْرَافَ الشَّفَّتَيْنِ.

сағоλ ұмок.

Неквад ұарор ҳоршт әен
отсвортен: оғоз неквоги
ұарорбәрәм ғасанисеүні.

Заныңдықтар өгсөргөн үзедемішор
енекнәләрд: оғоз некүшит сөйтәнор.

Ипеприкі өөрінам օғдағ өжабн:
матағе әң ңтекнәләк ғевол ға үшіт
еңшор.

*Orwor ңұғриас өтөрәб Пенорғ
шы өнег ңем шы өнег ңтө ңінег
тырор. Ашиң.*

Let your eyes look straight ahead, and your eyelids look right before you.

Ponder the path of your feet, and let all your ways be established.

Do not turn to the right or the left; remove your foot from evil.

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

لِتُشْهَدْ عَيْنَكَ إِلَى قَدَّامَكَ،
وَأَجْعَانَكَ إِلَى أَمَامَكَ مُسْتَقِيمًا.

مَهْدٌ سَبِيلَ رَجْلِكَ، فَثَبَتَ كُلُّ
طَرِيقٍ.

لَا تَمْلِي يَمْنَةً وَلَا يَسْرَةً. بَادِعْ
رَجْلَكَ عَنِ الشَّرِّ.

مجداً للثالوث القدس الهنا إلى
الآبد وإلى آبد الآبدية كلها.
أمين.

Job 29: 2 - 20 أيوب 2 : 29

Евөл әен Ішб піөмні: өрепеңсөмөр
өтөрәб: шүшпі ңемән әмнін еңжөз
ұмос.

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

من أيوب الصديق، بركته المقدسة تكون معنا. أمين.

Ішб қө: ғ - қ

Job 29: 2 - 20

أيوب 2 :29

Ніш пеңнәшүғіні ңғанкө өбініт
шұфриң ңүйорпі: ніөзөор өтәқ әрөз
әроі ңәһтөт ңіңе Фнорғ.

Зотан наре пеңшібс өрөтәні
сағашы ңтәләғе: зотан дімоші әен
піхаки өзірі әен пеңорәні.

Oh, that I were as in months past, as in the days when God watched over me;

when His lamp shone upon my head, and when by His light I walked through darkness;

يَا لَيْتَنِي كَمَا فِي الشَّهْوَرِ السَّالِفَةِ
وَكَالَّا يَمَّا تِي حَفِظَنِي اللَّهُ فِيهَا،

حين أضاء سراجه على رأسي،
وبنوره سلقت الظلمة.

Σοτε ναιογεσιων γα ναιωιτ:
γοτε `εναψιωι μπουνι μπανι ηχε
Πβοις.

Σοτε `εναιοι ηχητη `εμαψω: ευκω†
Δε `εροι ηχε ναλωσοι.

Σοτε ναρφενφων ηνελι ηχε
ναιωιτ οτος νατωον ναρφενφων
ηερω†.

Σοτε ναινηοι `εβοι ηψωρπ θεν
ταβακι `εναρχω Δε μπατοτς θεν
νεσπλατια.

Δηψανναρ `εροι ηχε χληψηρι
ψληχοποι: ηιδελλοι Δε τηροι ψληχοι
`ερατοι.

Ηιχωρι Δε ψληκην ευσαζι: ησεχω
μπορογτηβ γιρεν ρωοι.

Ηιεταγωτευ αγερμακαριζιν
μαι: οτος πογλας αψκωλκ
ητογψβωβι.

Ζε ουμαψχ αψωτευ οτος
αψτωοι μβαλ ηηι: οτβαλ αψηναρ `εροι
οτος αψρικι `εβοι γαροι.

Δινογευ μαρ `ηογηκι ητοτψ
ηογκωρι: οτος ουρφανος μαιον
τεψβονθοс μαιαρ αιερβονθοи `εροψ.

just as I was in the days
of my prime, when the
friendly counsel of God was
over my tent;

when the Almighty was
yet with me, when my
children were around me;

when my steps were
bathed with cream, and the
rock poured out rivers of oil
for me!

When I went out to the
gate by the city, when I took
my seat in the open square,

the young men saw me
and hid, and the aged arose
and stood;

the princes refrained
from talking, and put their
hand on their mouth;

the voice of nobles was
hushed, and their tongue
stuck to the roof of their
mouth.

When the ear heard,
then it blessed me, and
when the eye saw, then it
approved me;

because I delivered the
poor who cried out, the
fatherless and the one who
had no helper.

كما كنت في أيام حريفي، ورضا
الله على خيمتي،

والقدير بعد معي وحولي علماني،

إذ غسلت خطواتي باللبن،
والصخر سكب لي جداول زيت.

حين كنت أخرج إلى الباب في
القرية، وأهني في الساحة
مجلسي.

رأي الغلمان فاختبأوا، والأشياخ
قاموا ووقفوا.

العظماء أمسكوا عن الكلام،
ووضعوا أيديهم على أفواههم.

صوت الشرفاء احتفى، ولصقت
أسنثهم بأحناكم.

لأن الأذن سمعت فطوبشي،
والعين رأت فشهدت لي،

لأنني إنقذت المسكين المستغيث
والبيتم ولا معين له.

<p>Οὐτὸν δεὶ οὐαὶ αψιατάκο αψί^εχρη ἐξωι: ρως δεὶ νοργήρα αστὸν εροι.</p>	<p>The blessing of a perishing man came upon me, and I caused the widow's heart to sing for joy.</p>	<p>بِرَّكَةُ الْهَالِكِ حَلَّتْ عَلَيَّ، وَجَعَلَ قَلْبَ الْأَرْمَلَةِ يُسَرُّ.</p>
<p>﴿μεθυι ̄δε νάστοι χιωτ πε: αιχολτ ̄μπαπ ̄μφρητ ̄νογδιπλοις.</p>	<p>I put on righteousness, and it clothed me; my justice was like a robe and a turban.</p>	<p>لَبِسْتُ الْبِرَّ فَكَسَانِي. كَجْبَةٌ وَعَمَامَةٌ كَانَ عَذْلِي.</p>
<p>Παῖοι ̄μβαλ ̄ννιβελλευ πε: ουος ναῖοι ̄μφατ ̄ννιβαλευ.</p>	<p>I was eyes to the blind, and I was feet to the lame.</p>	<p>كُنْتُ عَيْوَنًا لِلْعُمْيِ، وَأَرْجُلًا لِلْغَرْجِ.</p>
<p>Δνοκ ναῖοι ̄νιωτ ̄ννιατζομ: πιχαπ δεὶ ἐτε ναῖσωντ ̄μμοψ αν αιδετσωτψ.</p>	<p>I was a father to the poor, and I searched out the case that I did not know.</p>	<p>أَبٌ أَنَا لِلْفَقَرَاءِ، وَدَعْوَى لَمْ أَعْرِفُهَا فَحَصَّتْ عَنْهَا.</p>
<p>Διδουμδεμ δεὶ ̄ννιναχγ ̄ντε νιρεψη ̄νκζονс: ουος αἰνι ̄εβολ ουτε νιναχγ ̄ννινεταγχολμοу.</p>	<p>I broke the fangs of the wicked, and plucked the victim from his teeth.</p>	<p>هَشَمَّتْ أَصْرَاسَ الظَّالِمِ، وَمِنْ بَيْنِ أَسْنَانِهِ خَطَّفَتِ الْفَرِيسَةَ.</p>
<p>Δικος δεὶ κε ̄τναερδελλο ̄δεν ταυαὶ ̄μφρητ ̄μπχαψ ̄νονβενι: ̄τναωνδ δεὶ ̄νονονηψ ̄νχρονοс.</p>	<p>"Then I said, 'I shall die in my nest, and multiply my days as the sand.'</p>	<p>فَقَلَّتْ: إِنِّي فِي وَكْرِي أَسْلَمَ الرُّوحَ وَمِثْلُ السَّمَدْنَلِ أَكْثَرُ أَيَّامًا.</p>
<p>Τανογνι ασογωνη χικεν ορυωο: ουος ουιωψ ̄εσεψωπι ̄δεν παωεδ.</p>	<p>My root is spread out to the waters, and the dew lies all night on my branch.</p>	<p>أَصْلِي كَانَ مُنْبِسِطًا إِلَى الْمِيَاهِ، وَالْطَّلَّبَاتُ عَلَى أَعْصَانِي.</p>
<p>Πλωοψ εψψονιτ νεψη: ουος ταψηψ ̄εσεψενας ̄δεν ταχιخ.</p>	<p>My glory is fresh within me, and my bow is renewed in my hand.'</p>	<p>كَرَامَتِي بَقَيَّتْ حَدِيثَةً عِنْدِي، وَفَوْسِي تَجَدَّدَتْ فِي يَدِي.</p>
<p>Orwɔr ̄μ̄τριαс ̄εθօրաՅ Պեռորց սկ ̄նըշ նեմ սկ ̄նըշ ̄նտ նինըշ Թիրօր. Ամին.</p>	<p><i>Glory be to the Holy Trinity our God unto the age of all ages. Amen.</i></p>	<p>مَجَداً لِلْثَالِثَ الْقَدُوسِ الْهَنَاءَ إِلَى الأَبِدِ وَإِلَى أَبِدِ الْأَبِدِينِ كُلَّهَا. آمِن.</p>

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.

Φαλιμος τω Δαυιδ πε: 13

Psalm 85: 13

المزمور 85 : 13

Φηορτ̄ ̄γανπαρανομος
πεταγτωστνο̄ ̄ε̄ρη ̄ε̄χωι: ογος
ογενηδωτη̄ ̄ητε ̄γανχωρι: ασκω̄
̄να ταψυχη: ̄πογερψωρπ ̄νχακ
̄πογυθεοκ ̄εβολ. **Δλληλογια.**

God, transgressors have risen up against me, and an assembly of violent men have sought my soul; and have not, at first, set You before them. **Alleluia.**

اللهم إن مخالفي الناموس قد
قاموا علىٰ ومجمع الأعزاء طبوا
نفسى، ولم يسبقوا أن يجعلوك
أمامهم. **هليوليا.**

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 وإلينا
ومخلصنا يسوع المسيح ابن الله الحي.
الذي له المجد الدائم إلى الأبد آمين.

Ογαναδηνωσις ̄εβολ ̄δεν
πιεγλαζελιον εθογαβ κατα λογκαν
αγιον.

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

فصل من إنجيل معلمنا لوقا
البشير. بركاته علينا آمين.

Λογκαν θ: ̄λζ - ̄μζ

Luke 9: 37 - 43

لوقا 9: 43 - 37

Δεψωπι ̄δε ̄επεφρασθ ̄εταν ̄ε̄ρη
̄εβολ ̄η πιτωον ανι ̄εβολ ̄ε̄ραψ ̄νχε
ογηιψθ ̄μηψ.

Now, it happened on the next day, when they had come down from the mountain, that a great multitude met Him.

وَفِي الْيَوْمِ التَّالِي أَذْنَرُوا مِنَ الْجَبَلِ اسْتِقْبَلَهُ جَمْعٌ كَثِيرٌ.

Ογος ̄γηππε ιc ογρωμι ̄εβολ ̄δεν
πιψηψ ̄αψωψ ̄εβολ ̄εψχω ̄μος: ̄κε
πιρεψτ̄ ̄εψω ̄τ̄χο ̄εροκ ̄χοψψ ̄εχεν
παψηρι ̄κε ογψηρι ̄μμαρατψ ̄νηι πε.

Suddenly a man from the multitude cried out, saying, “Teacher, I implore You, look on my son, for he is my only child.”

وَإِذَا رَجَلٌ مِنَ الْجَمْعِ صَرَخَ: «يَا مُعَمَّدَ أَظْلِبْ إِلَيْكَ. انْظُرْ إِلَى ابْنِي فَإِنَّهُ وَحِيدٌ لِي.

Οτος ενπιπε φημοι εχωψ ηζε
οπινευμα οτος νορχοτ δεν ορχοτ
ψωψ εβολ οτος εψθορτερ ψωψ
οτος φρωστ ψωψ εθρη: οτος ερε
ρωψ χεψ σφηιτ εβολ οτος μοσις
ψλψεναψ εβολ ραροψ εψδομδευ
ψωψ.

Οτος αιτχο ενεκμαθητης ρινα
ντορχιτψ εβολ οτος ψπορψχευκου.

Δψφεροτ ψζε ιησους οτος πεκαψ:
κε ω πικωωψ ναθηαστ οτος ετψων:
ψλ θηλαγ τηλψψη νεψωτεν οτος
νταερλανεχεσθε ψωτεν: ανι πεκψηρι
νηι ψμναι.

Ετι Δε εψημοι εδοτη ραροψ
αψρατψ εθρη ψζε πιλευων οτος
αψψτερεωρψ: ιησους Δε αψερεπιτιμαν
ψπινευμα νακαθαρτον οτος
αψτορχε πιλοτ οτος αψτηψ
επεψιωτ.

Πανερψψφηρι τηροψ εχεν
τμετηιψτ ητε Φηνορτ: ετερψψφηρι Δε
ψζε ουρη νιψεν εθρη εχεν ψωψ νιψεν
εναψηρι ψωψ.

*Πιωρ φα Πεννορτ πε ψα ενεψ
ητε νι ενεψ: λμηη.*

And behold, a spirit seizes him, and he suddenly cries out; it convulses him so that he foams at the mouth] and it departs from him with great difficulty, bruising him.

So I implored Your disciples to cast it out, but they could not.”

Then Jesus answered and said, “O faithless and perverse generation, how long shall I be with you and bear with you? Bring your son here.”

And as he was still coming, the demon threw him down and convulsed him. Then Jesus rebuked the unclean spirit, healed the child, and gave him back to his father.

And they were all amazed at the majesty of God. But while everyone marveled at all the things, which Jesus did.

Glory be to God forever.

وَهَا رُوحٌ يَأْخُذُهُ فَيَصُرُّهُ بَعْتَةً
فَيَصُرُّهُ مُزْبِدًا وَبِالْجَهْدِ يَفَارِقُهُ
مُرَضِّضًا إِيَاهُ.

وَطَلَبْتُ مِنْ تَلَامِيذِكَ أَنْ يُخْرِجُوهُ
فَلَمْ يَفْدِرُوا».

فَأَجَابَ يَسُوعُ: «أَيُّهَا الْجَيلُ عَيْنُ
الْمُؤْمِنِ وَالْمُلْتَوِي إِلَى مَتَى أَكُونُ
مَعَكُمْ وَأَحْتَمُكُمْ؟ قَدِيمُ ابْنَكَ إِلَى
هُنَا».

وَبَيْنَمَا هُوَ آتٍ مَرْقَهُ الشَّيْطَانُ
وَصَرَعَهُ فَأَنْتَهَرَ يَسُوعُ الرُّوحُ
النَّجِسَ وَشَفَى الصَّبِيَّ وَسَلَمَهُ إِلَى
أَبِيهِ.

فَبَهَتَ الْجَمِيعُ مِنْ عَظَمَهُ اللَّهِ وَإِذْ
كَانَ الْجَمِيعُ يَتَعَجَّبُونَ مِنْ كُلِّ مَا
فَعَلَ يَسُوعُ.

وَالْمَجْدُ لِلَّهِ دَائِمًا.

Liturgy Readings

قراءات القداس

The Pauline Epistle

رسالة بولس الرسول

Πατλος φεωκ μπενδοις Ιησους
Πιχριστος: παποστολος ετθαχει:
φηεταγθαψη επιχιψεννουψη ητε
Φηουτ.

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

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

α Κορινθιος 1: 1Δ - 1Δ: α

1 Corinthians 10:14 - 11:1

1 كورنثوس 10: 14 - 11: 1

Εθε φαι ναμενρατ φωτ εβολ 2Δ
τμετρεψψαψψε ιδωλον.
Δικω ψωος νωτεν ψφρητ
ηθανσαβεη: ωαχαπ ηθωτεν εφηετζω
ψωοψ.

Therefore, my beloved, flee from idolatry.

لذلك يا أحبابي اهربوا من عبادة الأوثان.

I speak as to wise men; judge for yourselves what I say.

أقول كما للحكماء: احكموا أنتم في ما أقول.

Πιλφοτ ητε τεργλοσια φηετεν
ψμοψ εροψ: ψη τμετψφηρ αν τε ητε
πψνοψ μΠιχριστος: ουοψ πιωικ
ετενψωψ ψωοψ ψη τμετψφηρ αν τε
ητε πψωμα μΠιχριστος.

The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?

كأس البركة التي نباركها أليست هي شرارة دم المسيح؟ الخبز الذي نكسره أليس هو شرارة جسد المسيح؟

Ζε άνον τε νοι ηνοραι ηνωικ: οραι
ηνωμα δα ηνηψ: άνον σαρ τηροψ
τενηι εβολδεη παιωικ ηνηψ.

For we, though many, are one bread and one body; for we all partake of that one bread.

فإننا نحن الكثيرين خبر واحد جسد واحد لأننا جميعا نشرب في الخبز الواحد.

Δηλαψ εΠισραηλ κατα ψαρζ: ψη ηη
αν εθοτωμ ηηψοτψωοτψι: ετοι
ηψφηρ επιμληρψωοτψι.

Observe Israel after the flesh: Are not those who eat of the sacrifices partakers of the altar?

انظروا إسرائيل حسب الجسد. أليس الذين يأكلون الذبائح هم شركاء المذبح؟

فَمَاذَا أَقُولُ؟ إِنَّ الْوَثَنَ شَيْءٌ أَوْ إِنَّ
مَا ذُبِحَ لِلْوَثَنِ شَيْءٌ؟

Οὐτέ πε τέχνω μασοφ καὶ φυτ
νίδωλον οὐτέ πε τε καὶ οὐτέ θεοφ πε
ιδωλον.

Ἄλλα καὶ οὐκέτο γυψωτ μασωτ ὥκε
νιεθνος αγρψωτ μασωτ ὥνηδωλον:
οὐτος Φνογή αν: ήτορεψ θηνον δε αν
έρετενοι ὥψφηρ ὥνηδεμων.

Μασον ψχομ μασωτεν ἐσω
ἐβολθεν πιὰφοτ ὥτε Πβοις νεω
πιὰφοτ ὥτε νιδεμων: μασον ψχομ
μασωτεν ἐβι ἐβολθεν τὸτραπεζα ὥτε
Πβοις νεω τὸτραπεζα ὥτε νιδεμων.

Ψαν αννατχοζ μποις: μη ἀνον
χανχωρι ἐχοτεροψ.

Ϲωε ὑεργωβ νιβεν αλλα
νιεερνοφρι τηρογ αν: ἐζεστιν ἐεργωβ
νιβεν αλλα σεκωτ τηρογ αν.

Ὑπενθε χλι κωτ ὥσα φητε φωψ
μασατψ: αλλα φα πεψψφηρ.

Ενχαι νιβεν ετορτ μασωτ ἐβολ
θεν πιμακελλοс οτόμορ: ὥτε
τενθοτθετ αν ὥχλι εεβε τστηνηδηсic.

Φα Πβοις ταρ πε πικαχι νεω
πεψμοз.

Ισχε ουον ουαι ὥνηιαθηναχτ θωχεω
μασωτεν: ουτος ὥτετεν ουωψ μαψε
νωτεν: ενχαι νιβεν ἐτορναχαρ δατεν

What am I saying then?
That an idol is anything, or
what is offered to idols is
anything?

Rather, that the things
which the Gentiles sacrifice
they sacrifice to demons and
not to God, and I do not
want you to have fellowship
with demons.

You cannot drink the
cup of the Lord and the cup
of demons; you cannot
partake of the Lord's table
and of the table of demons.

Or do we provoke the
Lord to jealousy? Are we
stronger than He?

All things are lawful for
me, but not all things are
helpful; all things are lawful
for me, but not all things
edify.

Let no one seek his own,
but each one the other's
well-being.

Eat whatever is sold in
the meat market, asking no
questions for conscience' sake;

for "the earth is the
Lord's, and all its fullness."

If any of those who do
not believe invites you to
dinner, and you desire to go,
eat whatever is set before

بِلْ إِنَّ مَا يَدْبَحُهُ الْأَمْمُ فَإِنَما
يَدْبَحُونَهُ لِلشَّيَاطِينِ لَا لِلَّهِ فَلَسْتُ
أَرِيدُ أَنْ تَكُونُوا أَنْتُمْ شُرُكَاءَ
الشَّيَاطِينِ.

لَا تَقْدِرُونَ أَنْ تَشْرِبُوا كَأسَ الرَّبِّ
وَكَأسَ شَيَاطِينٍ. لَا تَقْدِرُونَ أَنْ
تَشْرِكُوا فِي مَائِدَةِ الرَّبِّ وَفِي
مَائِدَةِ شَيَاطِينٍ.

أَمْ نُغَيِّرُ الرَّبَّ؟ أَعْلَمَا أَقَوَى مِنْهُ؟

كُلُّ الأَشْيَاءِ تَحْلُّ لِي لَكِنْ لَيْسَ كُلُّ
الْأَشْيَاءِ تَوَافِقُ. كُلُّ الأَشْيَاءِ تَحْلُّ
لِي وَلَكِنْ لَيْسَ كُلُّ الأَشْيَاءِ تَبْنِي.

لَا يَطْلُبُ أَحَدٌ مَا هُوَ لِنَفْسِهِ بَلْ كُلُّ
وَاحِدٌ مَا هُوَ لِلآخرِ.

كُلُّ مَا يُبَاعُ فِي الْمَلَحَمَةِ كُلُوهُ عَيْزَ
فَاحِصِينَ عَنْ شَيْءٍ مِنْ أَجْلِ
الضَّمِيرِ.

لَانَّ لِلرَّبِّ الْأَرْضَ وَمَلَاهَا.

وَإِنْ كَانَ أَحَدٌ مِنْ عَيْرِ الْمُؤْمِنِينَ
يَدْعُوكُمْ وَشَرِيدُونَ أَنْ تَذْهَبُوا فَكُلُّ
مَا يُقْدَمُ لَكُمْ كُلُوا مِنْهُ عَيْزَ
فَاحِصِينَ مِنْ أَجْلِ الضَّمِيرِ.

ΘΗΝΟΥ ΟΤΟΜΟΥ: ΝΤΕΤΕΝΘΟΤΘΕΤ ΑΝ
΄ΗΣΛΙ ΕΘΒΕ ΤΣΥΝΗΔΗCIC.

Ἐψωπ Δε ἀρεψαν οὐαὶ χος
ΝΩΤΕΝ: ςε οτψωτ ήδωλον πε φαι
Απερογωμ εθβε φηέταψταμωτεν:
Νευ εθβε ΤΣΥΝΗΔΗCIC.

¶χω Δε εθβε οτσυνηδηcic ήθωκ
ΑΝ ΤΕ: αλλα θαπεκψφηρ: εθβεογ ταρ
Ταμετρεμες σενατχαπ `ερος `εβολ
ΣΙΤΕΝ ΚΕΣΥΝΗΔΗCIC.

Ιχε ἀνοκ την ζεν οτψεπχμοτ:
εθβεογ σεχεονα `εροι `εκεν φη ἀνοκ
`εψεπχμοτ `εχρη `εχωψ.

ΙΤΕ ΟΥΝ ΤΕΤΕΝΟΓωΜ ΙΤΕ ΤΕΤΕΝΩ
ΙΤΕ ΤΕΤΕΝΙΡΙ ήκεσωβ: δρι ρωβ ηιβεν
`επτχωοι μΦνογτ.

Ορος ψωπι `ερετενοι ήλατροπ
΄ηηιορδαι νευ ηιορεινην νευ
Τεκκληсia ήτε Φνογт.

Κατα φρητ ρω ζεν ρωβ ηιβεν
Τραναψ ηονον ηιβεν: ήτκωτ ΑΝ ήσα
Τανοφρι μαρατ: αλλα θανιψηψ ρηνα
΄ησενορεμ.

Ψωπι `ερετενοи μмои: κατα φρηт
ρω `εψони μПιχρистос

Πίθμοτ ταρ ηευωτεν ηευ
Τγιρηни εγσοп: ςε ἀμην εσεψωπι.

you, asking no question for
conscience' sake.

But if anyone says to
you, "This was offered to
idols," do not eat it for the
sake of the one who told
you, and for conscience'
sake; for "the earth is the
Lord's, and all its fullness."

"Conscience," I say, not
your own, but that of the
other. For why is my liberty
judged by another man's
conscience?

But if I partake with
thanks, why am I evil
spoken of for the food over
which I give thanks?

Therefore, whether you
eat or drink, or whatever
you do, do all to the glory of
God.

Give no offense, either
to the Jews or to the Greeks
or to the church of God,

just as I also please all
men in all things, not
seeking my own profit, but
the profit of many, that they
may be saved.

Imitate me, just as I also
imitate Christ.

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

وَلَكُنْ إِنْ قَالَ لَكُمْ أَحَدٌ: «هَذَا
مَذْبُوحٌ لِوَيْشَنْ» فَلَا تَأْكُلُوا مِنْ أَجْلِ
ذَكَرِ الدِّيَارِ أَعْلَمُكُمْ وَالضَّمِيرِ. لَأَنَّ
لِلرَّبِّ الْأَرْضَ وَمِلَاهًا.

أَقُولُ الصَّمِيرُ لَيْسَ ضَمِيرَكُ أَنْتَ
بِلِّ ضَمِيرِ الْآخَرِ. لَأَنَّهُ لِمَادًا يُحَكَّمُ
فِي حُرَيْتَيِّ مِنْ ضَمِيرِ آخَرِ؟

فَإِنْ كُنْتُ أَنَا أَتَتَّاولُ بِشُكْرٍ فَلِمَادًا
يُفْتَرِى عَلَيَّ لِأَجْلِ مَا أَشْكَرُ عَلَيْهِ؟

فَإِذَا كُنْتُمْ تَأْكُلُونَ أَوْ تَشَرِّبُونَ أَوْ
تَنْعَلُونَ شَيْئًا فَافْعُلُوا كُلَّ شَيْءٍ
لِمَجْدِ اللَّهِ.

كُونُوا بِلَا عَنْرَةٍ لِلْيَهُودِ
وَلِلْيُونَاتِيِّينَ وَلِكِنِيَّةِ اللَّهِ.

كَمَا أَنَا أَيْضًا أَرْضِيَ الْجَمِيعَ فِي كُلِّ
شَيْءٍ عَيْرَ طَالِبٍ مَا يُوَافِقُ نَفْسِي
بِلِ الْكَثِيرِيْنَ لِكِيْ يَخْلُصُوا.

كُونُوا مُتَمَثِّلِيْنَ بِي كَمَا أَنَا أَيْضًا
بِالْمَسِيحِ.

نَعْمَةُ اللهِ الْأَبِ تَكُونُ مَعَ جَمِيعِكُمْ
أَمِينَ.

Catholic Epistle الكاثوليكون

<p>Καθολικον ἐβολ θεν πε πιχογιτ ΄ηπειστολη ητε πενιωτ Πετρος. Δυνη. Ηλιουρα†.</p> <p>ἀ Πετρος ἀ: β - δ</p> <p>Πίχμοτ οεω τχιρηνη ενέασψαι ΝΩΤΕΝ.</p> <p>Ψιμαρωντ ηζε Φνογτ ουος Φιωτ μπενδοιος ιησους Πιχριστος: Φηετε κατα πάσψαι ητε πεφναι αψχφον ἐδογν ἐοτχελπις ηωνδ: ἐβολ χιτεν πτωνη ηιησους Πιχριστος ἐβολ θεν ηηεθμωντ.</p> <p>Εδογν ἐοτχληρονοια ηαττακο ουος ηατνωθευ ουος ηατλωυ: εηρεης ερος Νωτεν θεν ηιφνοη.</p> <p>Ἶα ηηετογναρωις ερωη θεν ουζομ ητε Φνογτ: ἐβολ χιτεν φναχτ εοτχαι: εψεεβτωτ εψηαδωρπ ἐβολ θεν πιχον ηδαε.</p> <p>Φηετε τενнaθeлeлηл ηдeтe ΄ηoгкoгiя tнoг: iηchе hpsi ΄ηtеteнeиeкaη ηeηt ηdri θeн xanpiрaсmoc ηoгnηhу ηpнt.</p> <p>Siна θеетсωтп ηтe πeтeнnахт ηтeсψωтп eстaiиoут `еgоtе pинoв</p>	<p>The Catholic epistle of the first epistle of our father St. Peter. May his blessings be with us all. Amen. My beloved.</p> <p>1 Peter 1: 2 - 8</p> <p>Grace to you and peace be multiplied.</p> <p>Blessed be the God and Father of our Lord Jesus Christ, who according to His abundant mercy has begotten us again to a living hope through the resurrection of Jesus Christ from the dead,</p> <p>to an inheritance incorruptible and undefiled and that does not fade away, reserved in heaven for you,</p> <p>who are kept by the power of God through faith for salvation ready to be revealed in the last time.</p> <p>In this you greatly rejoice, though now for a little while, if need be, you have been grieved by various trials,</p> <p>that the genuineness of your faith, being much more precious than gold that</p>	<p>الكاثوليكون من رسالة معلمنا بطرس الأولى، بركته المقدسة تكون معنا. آمين. يا أبائي.</p> <p>1 بطرس 1 : 8 - 2</p> <p>لِتُكْثَرْ لَكُمُ النِّعْمَةُ وَالسَّلَامُ.</p> <p>مُبَارَكُ اللَّهُ أَبُو رَبِّنَا يَسُوعُ الْمُسِيْحُ، الَّذِي حَسِبَ رَحْمَتَهُ الْكَثِيرَةَ وَلَدَنَا ثَانِيَةً لِرَجَاءِ حَيٍّ، بِقِيَامَةِ يَسُوعَ الْمُسِيْحِ مِنَ الْأَمْوَاتِ.</p> <p>لَمِيزَاتٍ لَا يَقْنَى وَلَا يَتَدَنَّسُ وَلَا يَضْمَحِلُّ، مَحْفُوظٌ فِي السَّمَاوَاتِ لِأَجْلِكُمْ.</p> <p>أَنْتُمُ الدِّينَ بِقُوَّةِ اللَّهِ مَحْرُوسُونَ، بِإِيمَانِكُمْ، لِخَلَاصِ مُسْتَعِدٍ أَنْ يُعْلَمَ فِي الزَّمَانِ الْآخِيرِ.</p> <p>الَّذِي بِهِ تَبَهَّجُونَ، مَعَ أَنْكُمُ الْآنَ، إِنْ كَانَ يَجْبُ، ثُخَرُونَ يَسِيرًا بِتَجَارِبٍ مُتَوَعِّدَةٍ.</p> <p>أَكْيُونَ تَرْكِيَّةً اِيمَانِكُمْ، وَهِيَ أَثْمَنُ مِنَ الْذَّهَبِ الْفَانِيِّ، مَعَ أَنَّهُ يُمْتَحَنُ بِالنَّارِ، تُوجَدُ لِلْمَدْحُ</p>
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وَالْكَرَامَةُ وَالْمَجْدُ عِنْدَ اسْتِغْلَانِ
يَسُوعَ الْمَسِيحِ.

φηεθνατακο: ενερδοκιμαζιν μυοφ
`εβολ γιτεν ογχρωμ: ήτογχει θηνον
δεν ογχογχον νει ογχων νει ογχαιο:
δεν πινωρπ έβολ ήτε ίησογ
Πιχριστος.

Φηετε τενχωον μυοφ αν
τετενερδαπαν μυοφ: φαι Τηνον έτε
τεννατ έροφ αν τετενναχτ Δε έροφ:
θεληλ δεν ογραψι ήταχαζι μυοφ
ογος έαφνιωρ.

*Ηασινορ υπερμενρε πικοσμος
ογδε ιηετχωπ δεν πικοσμος:
πικοσμος ηασινι νει τεζεπογωα: φη
Δε ετιρι υφορωψ υφνορτ ψναψωπ
ψα ενεσ: άιηη.*

perishes, though it is tested by fire, may be found to praise, honor, and glory at the revelation of Jesus Christ,

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

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.

الذِّي وَإِنْ لَمْ تَرَوْهُ تُحِبُّونَهُ. ذَلِكَ
وَإِنْ كُنْتُمْ لَا تَرَوْنَهُ إِلَّا لَكُنْ
تُؤْمِنُونَ بِهِ فَتَبَتَّهُجُونَ بِفَرَحٍ لَا
يُنْطَقُ بِهِ وَمَجِيدٌ.

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

The Acts الإبركسيس

Πραζις ήτε οενιοτ ήλποστολος:
ερε πογσμοτ εθοναβ ψωπι νειαν.
Διηηη.

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.

Πραζις κα: ε - ιδ

Acts 21: 5 - 14

أعمال 21: 5 - 14

Διψωπι Δε έτανχωκ ήνηιέχοον
`εβολ: ανι `εβολ ανωψι εγτφο μυον
`εβολ τηρον νει ογκεγιομι νει
νογψηρι ψα σαβολ ήτπολις: ογος
αηγιττεν ωιχεν οενκελι ωιχεν πιχρο
ανερπροσεγχεεε.

When we had come to the end of those days, we departed and went on our way; and they all accompanied us, with wives and children, till we were out of the city. And we knelt down on the shore and prayed.

وَلَكُنْ لَمَّا اسْتَكْمَلْنَا الْأَيَّامَ حَرْجَنَا
ذَاهِبِينَ وَهُنَّ جَمِيعًا يُشَيَّعُونَنَا مَعَ
النِّسَاءِ وَالْأُولَادِ إِلَى خَارِجِ
الْمَدِينَةِ. فَجَبَوْنَا عَلَى رُكُنَّا عَلَى
الشَّاطِئِ وَصَلَّيْنَا.

Οὐος ἀνερὰποταζεσθε ἐβολα
νενέρηνοι ἀνὰλη επίκοι: οἱ δὲ
ἀνκοτοὺς ἐνητενωτού.

Ἄνον δὲ ανεργωτ ἐβολ δεν
Τύρος: ανὶ ἐχρή επτολεμαῖς: οὐος
ἐτανεραπαζεσθε ννικηνοι ανψωπι
δατοτού νοτεχοοτ.

Πεφρας τ δε ἐτανὶ ἐβολ ανὶ¹
εκεσαρία: οὐος ἐτανψε ἐδουν ἐπη
μφιλιππος πιρεψχιψεννονψι: εοναι πε
ἐβολ δεν πιψαψψ ανψωπι δατοτψ.

Φαι δε νε ουον νταψ μαρ νψτο
νψερι μπαρθενοс εερπροφητεи.

Ἐτανψωπι δε μαρ νοτμηψ
νψтооt: αψὶ νже огai ἐβολ δεн
†loгдeа єогпрoфhтc пe єеepрaн pе
Мзaвoc.

Οὐος εταψи ψарон аψωлi нtчωнн
нte Пaгlос: аqшoнp нnеqжiк nem
nеqбaлaяx pexaq: nai ne nнетeqжw
mшoнr нжe Пiпneгma eeoнaв: xe
piрaшi `te фoq pе paiмoз:z
ceнаconq `mpaирhт δen Iepoгcaлhи
нжe nилoгdai: oуoс ceнаthiq eхrhi
`enенжiк нxанeөnoc.

When we had taken our leave of one another, we boarded the ship, and they returned home.

And when we had finished our voyage from Tyre, we came to Ptolemais, greeted the brethren, and stayed with them one day.

On the next day we who were Paul's companions departed and came to Caesarea, and entered the house of Philip the evangelist, who was one of the seven, and stayed with him.

Now, this man had four virgin daughters who prophesied.

And as we stayed many days, a certain prophet named Agabus came down from Judea.

When he had come to us, he took Paul's belt, bound his own hands and feet, and said, "Thus says the Holy Spirit, 'So shall the Jews at Jerusalem bind the man who owns this belt, and deliver him into the hands of the Gentiles.'"

وَلَمَّا وَدَعْنَا بَعْضًا بَعْضًا صَدَدْنَا
إِلَى السَّفَيْنَةِ. وَأَمَّا هُمْ فَرَجَحُوا إِلَى
خَاصَتِهِمْ.

وَلَمَّا أَكْمَلْنَا السَّفَرَ فِي الْبَحْرِ مِنْ
صُورَ أَقْبَلْنَا إِلَى بُطْلَمَائِيسَ فَسَلَّمْنَا
عَلَى الإِخْرَوِةِ وَمَكَثْنَا عِنْدَهُمْ يَوْمًا
وَاحِدًا.

ثُمَّ خَرَجْنَا فِي الْعَدِّ تَحْنُ رُفَقَاءَ
بُولُسَ وَجَئْنَا إِلَى قِيَصَرِيَّةَ فَذَخَنْنَا
بَيْتَ فِيلِيْسَ الْمُبَشِّرِ إِذْ كَانَ وَاحِدًا
مِنَ السَّبْعَةِ وَأَقْمَنَا عِنْدَهُ.

وَكَانَ لِهَذَا أَرْبَعُ بَنَاتٍ عَذَارَى كُنَّ
يَتَّبَانَ.

وَبَيْنَمَا نَحْنُ مُقِيمُونَ أَيَّامًا كَثِيرَةً
اَنْحَدَرَ مِنَ الْيَهُودِيَّةِ نَبِيُّ اسْمَهُ
أَغَابُوسُ.

فَجَاءَ إِلَيْنَا وَأَخْذَ مِنْطَقَةَ بُولُسَ
وَرَبَطَ يَدَيْنَا نَفْسِهِ وَرَجْلِيهِ وَقَالَ:
«هَذَا يَقُولُهُ الرُّوحُ الْقَدْسُ: الرَّجُلُ
الَّذِي لَهُ هَذِهِ الْمِنْطَقَةُ هَكَذَا
سَيَرْبُطُهُ الْيَهُودُ فِي أُورُشَلَيمَ
وَيُسْلِمُونَهُ إِلَى أَيْدِي الْأَمَمِ».

Ἐτανσωτευ Δε ἐναι ναντχο πε
ἀνον νει μηνίνηον ὑπε πιμα ἐτε
μαρ: ἐψτευ θρεψ ψε ἐχρη
ἐλερογαλη.

Τοτε αφέρογ όχε Πανδος χε ου
πε ἐτετενρα μαοψ: ἐρετενριω ουος
ἐρετεντμκαχ μπαχητ: ἀνοκ γαρ
ουωνον ἐconητ αλλα τσεβτωτ ἐμον
δει ιερογαλη όχρη ἐχεν Φραν
μποιος ιησος.

Ἐτε μπε πεψηητ Δε θωτ:
ανχαρων ενκω μαος χε πετεψηαψ
μποιος μαρεψηψη.

*Πισαχι Δε ὑπε Προιος εψελαι ουος
εψελψαι: εψελμασι ουος εψεταχρο:
δει ταξια όκκλησια ὑπε Φηορτ:
λιηη.*

Now, when we heard these things, both we and those from that place pleaded with him not to go up to Jerusalem.

Then Paul answered, "What do you mean by weeping and breaking my heart? For I am ready not only to be bound, but also to die at Jerusalem for the name of the Lord Jesus."

So when he would not be persuaded, we ceased, saying, "The will of the Lord be done."

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

فَلَمَّا سَمِعَا هَذَا طَلَبْنَا إِلَيْهِ حَنْثُ
وَالَّذِينَ مِنَ الْمَكَانِ أَنْ لَا يَصْدُعَ إِلَى
أُورُشَلَيمَ.

فَأَجَابَ بُولُسُ: «مَاذَا تَفْعَلُونَ؟
تَبْكُونَ وَتَكْسِرُونَ قُلُوبِي. لَأَنِّي
مُسْتَعْدٌ لِيُسَانَ أَنْ أُرْبِطُ فَقْطَ بِلِّيْلَيْنَ
أَمُوتُ أَيْضًا فِي أُورُشَلَيمَ لِأَجْلِ
اسْمِ الرَّبِّ يَسُوعَ».

وَلَمَّا لَمْ يُقْتَعْ سَكَنْتَا قَائِلِينَ: «لِتَكُنْ
مَشِيشَةً الرَّبِّ».

لم تزل كلمة الرب تنمو وتعتزز
وتشتت في كنيسة الله المقدسة.
أمين.

The Liturgy Psalm مزמור القدس

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.

Φαλλος τω Δλανιδ πε: ίε, ίε,

Psalm 85: 16, 17

المزمور 85: 16، 17

Δριονί νευηι: ήνοψηνι ήλαθεον:
μαροναρ όχε ηηεθηοστ μαοι: ουος
μαρονιψηη: χε ηεοκ Προιος
ακερβοηθηιν έροι: ουος ακτηνομή ηηι.
Δλληληοηιا.

Establish with me a sign for good; and let those who hate me see and be ashamed. Because You, O Lord, have helped me, and comforted me. **Alleluia.**

اصنع معي آية صالحة، ليرى ذلك
مبغضي فيخروا. لأنك أنت يا رب
أعنتي وعزيزتي. **هلايلوا.**

The Liturgy Gospel

إنجيل القدس

**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 وإلينا
 ومخلصنا يسوع المسيح ابن الله الحي.
 الذي له المجد الدائم إلى الأبد أمين.

<p>Οὐανατηνωσίς ἐβολὴ σὲν πιερατεῖλιον εθορύβῳ κατὰ λογκάν αἰτοῦ.</p> <p>Λογκάν ἵτοι - ἵτοι</p> <p>Ηαρτὸς δέ πε σὲν οὐτὶ ννικηνατώσῃ σὲν πασχατόν.</p> <p>Οὐος γηππεις οὐογχιαι εορον ουπινευμα ἱψωνι χη νεμας ψωιητη ψωην ἰρουπι: οὐος νασκωλαχ ἡψωιοτεν ψωος αν ἐπτηρψ.</p> <p>Ἐταφηναγ ἐρος ἱκε ιησογ αψμορτ ἐρος οὐος πεχαψ νας: ςε τρχιαι τεχη ἐβολὴ σὲν πεψωνι.</p> <p>Οὐος αψχα νεψκιχ γιχως οὐος ασσωιοτεν εατοτε οὐος αστψορ ψφνογτ.</p> <p>Δψφερογ ρω δέ ἱκε πιαρχη σηνατωσῃ εψχωντ: ςε ἀ ιησογ εψφαδρι ἐρος σὲν πασχατόν ναψκω ψωος ψπιμηψ: ςε coor ἱεχοορ ἐτε ψψε ἱερχωβ ἱδητογ: ἱδρηι ουν</p>	<p>A chapter according to Saint Luke, may his blessings be with us. Amen.</p> <p>Luke 13: 10 - 17</p> <p>Now He was teaching in one of the synagogues on the Sabbath.</p> <p>And behold, there was a woman who had a spirit of infirmity eighteen years, and was bent over and could in no way raise herself up.</p> <p>But when Jesus saw her, He called her to Him and said to her, “Woman, you are loosed from your infirmity.”</p> <p>And He laid His hands on her, and immediately she was made straight, and glorified God.</p> <p>But the ruler of the synagogue answered with indignation, because Jesus had healed on the Sabbath] and he said to the crowd, “There are six days on which men ought to work; therefore come and be</p>	<p>فصل من إنجيل معلمنا لوقا البشير. بركاته علينا آمين.</p> <p>لوقا 13 : 10 - 17</p> <p>وَكَانَ يُعَلِّمُ فِي أَحَدِ الْمَجَامِعِ فِي السَّبَّتِ.</p> <p>وَإِذَا امْرَأَةً كَانَ بِهَا رُوحٌ ضُعْفٌ ثَنَائِيَ عَشْرَةَ سَنَةً وَكَانَتْ مُنْخَنِيَةً وَلَمْ تَقْدِرْ أَنْ تَتَنَصَّبَ الْبَنَةَ.</p> <p>فَلَمَّا رَأَاهَا يَسُوعُ دَعَاهَا وَقَالَ لَهَا: «يَا امْرَأَةُ إِنَّكَ مَحْلُولَةٌ مِّنْ ضُعْفِكِ».</p> <p>وَوَضَعَ عَلَيْهَا يَدَيْهِ فِي الْحَالِ اسْتَقَامَتْ وَمَجَدَتِ اللَّهُ.</p> <p>فَرَئِيسُ الْمَجَمِعِ وَهُوَ مُغْتَاظٌ لَا نَ يَسُوعُ أَبْرَأَ فِي السَّبَّتِ قَالَ لِلْمَجَمِعِ: «هِيَ سَنَةُ أَيَّامٍ يَنْتَعِي فِيهَا الْعَمَلُ فَفِي هَذِهِ أَيَّامٍ وَاسْتَشْفَوْا وَلَيْسَ فِي يَوْمِ السَّبَّتِ».</p>
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΄ΝΘΗΤΟΥ ἀμωμονί ήτοτερφαστρι ἐρωτεν:
ουος δεν πιέχοου μπάσβατον αν.

Δψέροτώ δε ναq ήκε Προις ουος
πεκδαq: κε νιψοβι φοται φοται
μμωτεν ψήτορώ ήτεψεγε `εβολ αν iε
πεψεψ `εβολδεν πιογονηψ εν
μπάσβατον ουος ήτεψβιτου
΄ήτεψτωσ.

Θαι δε ήθος ουψερι ήτε Μεβραλλ
τε: έλπεστανας σονσι ic ωητ ψηηη
νρουπι: νε πετε ψηψ αν πε `εβολ
`εβολδεν παι σναρη δεν πιέχοου
μπάσβατον.

Ουος ναι εψχω μμωοτ ναρψιπι
τηρογ πε ήκε ηηετή ουψηψ: ουος
πιλαος τηρη παφραψι πε `εκεν ρωβ
νιβεν ετταιηογη ηηεταρψωπι `εβολ
χιτοτψ.

*Πιώωρ φα Πεπνορή πε ψηλ ενερ
ήτε ηι ενερ: Δηηη.*

healed on them, and not on
the Sabbath day.”

The Lord then answered
him and said, “Hypocrite!
Does not each one of you on
the Sabbath loose his ox or
donkey from the stall, and
lead it away to water it?

So ought not this
woman, being a daughter of
Abraham, whom Satan has
bound, think of it, for
eighteen years, be loosed
from this bond on the
Sabbath?”

And when He said these
things, all His adversaries
were put to shame; and all
the multitude rejoiced for all
the glorious things that were
done by Him.

فَاجْبَاهُ الرَّبُّ: «يَا مُرَأَيِّي أَلَا يَحْلُّ
كُلُّ وَاحِدٍ مِنْكُمْ فِي السَّبْتِ ثُورَةً أَوْ
حِمَارَةً مِنَ الْمَدْوَدِ وَيَمْضِي بِهِ
وَيَسْقِيْهِ؟»

وَهَذِهِ وَهِيَ ابْنَةُ إِبْرَاهِيمَ قَدْ رَبَطَهَا
الشَّيْطَانُ ثَمَانِي عَشْرَةَ سَنَةً أَمَا
كَانَ يَنْبَغِي أَنْ تَخْلُّ مِنْ هَذَا الرِّبَاطِ
فِي يَوْمِ السَّبْتِ؟»

وَإِذْ قَالَ هَذَا أَخْجَلَ جَمِيعَ الَّذِينَ
كَانُوا يُعَانِدُونَهُ وَفَرَّحَ كُلُّ الْجَمْعِ
بِجَمِيعِ الْأَعْمَالِ الْمَجِيدَةِ الْكَائِنَةِ
مِنْهُ.

Glory be to God forever.

وَالْمَجْدُ لِلَّهِ دَائِمًا.

Fifth Day of the Fifth Week of Lent (Friday)

اليوم الخامس من الأسبوع الخامس من الصوم الكبير (يوم الجمعة)

Prophecies النبوات

Deuteronomy 11: 29 - 12: 27 التثنية 11: 29 - 12: 27

<p>Ἐθολ ὅен πάχωμ ὑτε Πιδερονομιον ὑτε Ιωγχης πιπροφητης: ἐρεπεψκμογ εθοραβ: ψωψη νεωδαν ἀμην εφζω υωσ.</p> <p>Πιδερονομιον ἵα: κε - ιβ: κζ</p> <p>Ουοг εεψωψι ἀρεψαν Πβοις Πεκнoг̄ δитк ἐδoнη ἐпiкaги: φиeтeтeтeн nаcини ἐeрkлhрoнoмiн υoψ: eкeт υpiсмog ἐхeн pтoωoг nСaризин: οuог piсахoни χixен pтoωoг nСaiбах.</p> <p>Инис наф ап гиинр υпи Iорданис сафахогт υпимшит ὑтe ниманхвтп ὑтe φрн ὅен πкахи нХанаан:</p> <p>φиetшop ὅен ниманхвтп ὑтe φрн: φиetтоши `Еzоджвл ἐtὅен ἐpiψшнη εтбоси.</p> <p>Нөвтен ىар тетеннаерхиниор υпи Iорданис: ἐψe ἐdонη ἐeрkлhрoнoмiн υпикахи φиetε Πboиc Пetенниoḡ</p>	<p>A reading from the Book of Deuteronomy of Moses the prophet, may his blessing be with us. Amen.</p> <p>Deuteronomy 11: 29 - 12: 27</p> <p>Now it shall be, when the Lord your God has brought you into the land which you go to possess, that you shall put the blessing on Mount Gerizim and the curse on Mount Ebal.</p> <p>Are they not on the other side of the Jordan, toward the setting sun, in the land of the Canaanites who dwell in the plain opposite Gilgal, beside the terebinth trees of Moreh?</p> <p>For you will cross over the Jordan and go in to possess the land, which the Lord your God is giving you, and you will possess it and dwell in it.</p>	<p>من سفر التثنية لموسى النبي، بركته المقدسة تكون معنا. آمين.</p> <p>التثنية 11: 29 - 12: 27</p> <p>وَإِذَا جَاءَ بِكَ الرَّبُّ إِلَهُكَ إِلَى الْأَرْضِ الَّتِي أَنْتَ دَاهِلٌ إِلَيْهَا لِكَيْ تَمْتَكِّنَهَا، فَاحْجُلْ الْبَرَكَةَ عَلَى جَبَلٍ جَرِيزِيمَ، وَاللُّغْةَ عَلَى جَبَلٍ عِيَالَ. أَمَا هُمَا فِي عَبْرِ الْأَرْدُنَ، وَرَاءَ طَرِيقِ غُرُوبِ الشَّمْسِ فِي أَرْضِ الْكَنْعَانِيَّنِ السَّاكِنِينَ فِي الْعَرَبَةِ، مُقَابِلِ الْجِلْجَالِ، بِجَانِبِ بُلُوطَاتِ مُورَةٍ؟</p> <p>لَا تَكُنْ عَابِرُونَ الْأَرْدُنَ لِتَدْخُلُوا وَتَمْتَكِّنُوا الْأَرْضَ الَّتِي الرَّبُّ إِلَهُكُمْ يُعْطِيْكُمْ تَمْتَكُونَهَا وَتَسْكُنُونَهَا.</p>
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ΝΑΤΗΙΨ ΝΩΤΕΝ ζΕΝ ΟΥΚΛΗΡΟΣ
΄ΝΝΙΕΘΟΟΥ ΤΗΡΟΥ `ΕΕΡΚΛΗΡΟΝΟΜΙΝ ΉΜΟΨ
ΟΤΟΣ ΈΡΕΤΕΝ ΕΨΥΨΙ ΣΙΩΤΨ.

ΟΤΟΣ ΈΡΕΤΕΝΔΡΕΣ ΈΝΕΨΟΥΔΑΣΧΑΣΝΙ
ΤΗΡΟΥ: ΝΕΩ ΝΕΨΑΠ ΝΑΙ ΈΤΕΤΕΝ ΔΡΕΣ
`ΕΡΩΟΥ ΖΕΝ ΠΙΚΑΓΙ ΝΗ ΑΝΟΚ ΈΓΓ ΉΜΟΨ
ΑΠΕΤΕΝΜΘΟ ΉΦΟΟΥ.

ΜΑΙ ΝΕ ΝΙΟΥΔΑΣΧΑΣΝΙ ΝΕΩ ΝΙΧΑΠ
ΝΗΈΤΕΤΕΝ ΝΑ ΔΡΕΣ `ΕΡΩΟΥ `ΕΑΙΤΟΥ ΖΕΝ
ΠΙΚΑΓΙ: ΦΗ ΠΒΟΙΣ ΦΝΟΡΓ ΝΤΕ
ΝΕΤΕΝΙΟΓ ΝΑΤΗΙΨ ΝΩΤΕΝ ζΕΝ
ΠΕΚΛΗΡΟΣ `ΝΝΙΕΘΟΟΥ ΤΗΡΟΥ `ΕΤΕ
ΤΕΝΝΑΔΩΝΔ ΉΜΑΩΟΥ ΣΙΖΕΝ ΠΙΚΑΓΙ.

ΒΕΝ ΟΥΤΑΚΟ ΈΡΕΤΕΝ ΕΤΑΚΟ `ΝΝΙΣΑ
ΤΗΡΟΥ ΕΤΑΨΕΥΨΙ `ΝΝΟΥΝΟΓ ΉΜΑΓ
ΝΖΕ ΝΙΕΘΗΝΟΣ: ΝΗ ΝΘΩΤΕΝ ΕΤΕ
ΤΕΝΝΑΔΕΡΚΛΗΡΟΝΟΜΙΝ ΉΜΑΩΟΥ ΣΙΖΕΝ
ΝΙΤΩΟΥ ΕΤΒΟΣΙ ΝΕΩ ΣΙΖΕΝ ΝΙΘΔΛ: ΝΕΩ
ΣΑΠΕΣΗΤ `ΝΝΙΨΨΗΝ ΕΤΟΨ ΝΖΑΛ.

ΕΡΕΤΕΝ ΟΥΨΑΖΠ `ΝΝΟΥΨΗΝΟΙ: ΟΤΟΣ
ΕΡΕΤΕΝ ΕΣΟΜΔΕΜ `ΝΝΟΥΣΤΥΔΗ:
ΝΟΨΨΗΝ ΈΡΕΤΕΝ ΕΚΟΡΧΟΥ: ΝΙΨΩΤΗ
ΝΤΕ ΝΟΥΝΟΓ ΈΡΕΤΕΝ ΕΡΟΚΧΟΥ ΖΕΝ
ΠΙΧΡΩΜ: ΈΡΕΤΕΝ ΕΤΑΚΕ ΠΟΥΡΑΝ ΕΒΟΛ
ΖΕΝ ΠΙΜΑ ΕΤΕ ΉΜΑΓ.

ΜΝΕΤΕΝΙΡΙ ΉΠΑΙΡΗΓ `ΝΝΩΤΕΝ
ΑΠΒΟΙΣ ΠΕΤΕΝΝΟΓ.

And you shall be careful to observe all the statutes and judgments, which I set before you today.

These are the statutes and judgments which you shall be careful to observe in the land which the Lord God of your fathers is giving you to possess, all the days that you live on the earth.

You shall utterly destroy all the places where the nations which you shall dispossess served their gods, on the high mountains and on the hills and under every green tree.

And you shall destroy their altars, break their sacred pillars, and burn their wooden images with fire; you shall cut down the carved images of their gods and destroy their names from that place.

You shall not worship the Lord your God with such things.

فَاحْفَظُوا جَمِيعَ الْفَرَائِضَ وَالْأَحْكَامَ
الَّتِي أَنَا وَاضْعَفُ أَمَانَتُمُ الْيَوْمَ
لِتَعْمَلُوهَا.

هَذِهِ هِيَ الْفَرَائِضُ وَالْأَحْكَامُ الَّتِي
تَحْفَظُونَ لِتَعْمَلُوهَا فِي الْأَرْضِ
الَّتِي أَعْطَكُ الرَّبُّ اللَّهُ أَبَانَكُ
لِتَمْتَكِّهَا؛ كُلُّ الْأَيَّامِ الَّتِي تَخْيُونَ
عَلَى الْأَرْضِ:

ثَرْبُونَ جَمِيعَ الْأَمَانَنِ حَيْثُ
عَدَتِ الْأَمْمُ الَّتِي تَرَثُونَهَا آلَهَتُهَا
عَلَى الْجِبالِ الشَّامِخَةِ، وَعَلَى
الْتِلَّاتِ، وَتَحْتَ كُلِّ شَجَرَةٍ حَضْرَاءِ.

وَتَهْدِمُونَ مَدَابِحَهُمْ، وَتُκْسِرُونَ
أَنْصَابَهُمْ، وَتُحَرِّقُونَ سَوَارِيهِمْ
بِالنَّارِ، وَتُقْطِعُونَ تَعَشِيلَهُمْ،
وَتَمْحُونَ اسْمَهُمْ مِنْ ذَلِكَ الْمَكَانِ.

لَا تَفْعَلُوا هَذَا لِلرَّبِّ إِلَهُكُمْ.

Δλλα δεν πια ἐταφοπη̄ ήζε
Πβοις Πετεννογ̄ ἐβολδεν ορὶ¹
΄ννετενφγλη τηρογ εθρουμογ̄
΄πεφραν μαγ̄: ἐρετεν ἐκωγ̄ ήσωφ
ορογ ἐρετεν ἐψε ἐδογ̄ μαγ̄.

Ἐρετεν ἐὶνι μαγ̄ ήννετενόλιαλ
νεμ νετεν ἀπαρχη νεμ νη ἐτενναωψ
μωφογ δεν νετενεγγη: νη ἐτε τεννα
αιτογ δεν πετενογωψ νεμ
νετενόμολοσια: νεμ νιψορη μασι
΄τε νετενεγωφ νεμ νετενεσωφ.

Ἐρετενογωμ μαγ̄ μπεμθο
μΠβοις Πετεννογ̄: ορογ ἐρετεν
εογνοφ δεν ρωβ νιβεν ἐτε
τενναχιτοτ θηνογ ἐρωφ: θωτεν
νεμ νετενηογ κατα φρηγ̄ ἐταφ̄μοφ
ἐροκ ήζε Πβοις Πεκνογ̄.

Ορογ ήννετενηρι κατα νη τηρογ
΄τετενηρι μωφογ μπαισα μφοοφ
μπιοραι πιοραι μπεθραναφ μπεφμθο.

Μπατετενηρι γαρ ψα τηογ
΄πιμανεμτον νεμ τκληρονομια:
θητε Πβοις Πετεννογ̄ ηαθηс
ηωτεν.

Ορογ ἐρετεν ἑερχινιορ μπι
Ιορδανης ἑερετεν ἐψωπη γιχεν πικαχι
φητε Πβοις Πετεννογ̄

But you shall seek the place where the Lord your God chooses, out of all your tribes, to put His name for His dwelling place; and there you shall go.

There you shall take your burnt offerings, your sacrifices, your tithes, the heave offerings of your hand, your vowed offerings, your freewill offerings, and the firstborn of your herds and flocks.

And there you shall eat before the Lord your God, and you shall rejoice in all to which you have put your hand, you and your households, in which the Lord your God has blessed you.

You shall not at all do as we are doing here today, every man doing whatever is right in his own eyes,

for as yet you have not come to the rest and the inheritance which the Lord your God is giving you.

But when you cross over the Jordan and dwell in the land which the Lord your God is giving you to inherit, and He gives you

بِلِ الْمَكَانِ الَّذِي يَخْتَارُهُ الرَّبُّ
إِلَهُكُمْ مِنْ جَمِيعِ أَسْبَاطِكُمْ لِيَضَعَ
اسْمَهُ فِيهِ، سُكَّنَاهُ تَطْلُبُونَ وَإِلَيْهِ
هُنَّاكَ تَأْتُونَ،

وَتَقْدِمُونَ إِلَى هُنَّاكَ: مُحْرَفَاتِكُمْ
وَذِبَابَكُمْ وَعُشُورَكُمْ وَرَفَائِعَ
أَيْدِيکُمْ وَنُذُورَكُمْ وَتَوَافِلَكُمْ وَأَبَارَ
بَقَرَكُمْ وَغَمَمَكُمْ،

وَتَأْكُلُونَ هُنَّاكَ أَمَامَ الرَّبِّ إِلَهُكُمْ،
وَتَفْرَحُونَ بِكُلِّ مَا تَمْنَدُ إِلَيْهِ أَيْدِيکُمْ
أَنْتُمْ وَبِبُوئِكُمْ كَمَا بَارَكَمُ الرَّبِّ
إِلَهُكُمْ.

لَا تَعْمَلُوا حَسَبَ كُلِّ مَا نَحْنُ
عَمَلُونَ هُنَا الْيَوْمَ، أَيُّ كُلُّ إِنْسَانٍ
مُهْمَّا صَلَحَ فِي عَيْنِيهِ.

لَا كُمْ لَمْ تَنْخُلُوا حَتَّى الآنَ إِلَى
الْمَفَرَّ وَالنَّصِيبِ اللَّذِينَ يُعْطِيْكُمْ
الرَّبِّ إِلَهُكُمْ.

فَمَتَى عَبَرْتُمُ الْأَرْدُنَ وَسَكَنْتُمْ
الْأَرْضَ الَّتِي يَقْسِمُهَا لَكُمُ الرَّبُّ
إِلَهُكُمْ، وَأَرَاحَمُمْ مِنْ جَمِيعِ أَعْدَائِكُمْ
الَّذِينَ حَوَالَيْكُمْ وَسَكَنْتُمْ آمِنِينَ،

Ναερκληρονομιν ἀμοφ ηωτεν: οτος
εφεθρετετεν ἀτον ηωτεν ἐβολ γα
ηετενετχαζι τηρογ ετκωτ ἐρωτεν
οτος ἐρετεν ἐψωπι δεν ουταχρο.

Οτος εεψωπι πιμα ἐτεψνασοτπ
ἢκε Πβοις Πετεννογτ ἐμορτ
ἐπεψραν ἀμαρ: ἐρετενεὶνι ἐμαλλντ
τηρογ ἐτχονγεν ἀψωτεν ἀψοορ:
ηετενδλιλ ηεμ ηετενψογψωοτψ:
ηεμ ηετενρεματ ηεμ ηιαπαρχη ητε
ηετενχιχ: ηεμ ηετενταιο ηεμ ςωτπ
ηιβεν ητε ηετενδωρον ηητε
τενναωψ ἀψωοτ ἈΠετεννογτ.

Ἐρετεν ἐօρνοψ ἀπεμθο ἀΠβοις
Πετεννογτ: ηεηωτεν ηεμ ηετενψηρι
ηεμ ηετενψερι ηεμ ηετενψωκ ηεμ
ηετενψωκι: ηεμ πιλεγιτης ετχη δεν
ηετενπτλη: ρε ἀψον τεψτοι ἀψαρ
οτλε οτκληρος ηεμωτεν.

Μαδθηκ ἐροκ ἀπερὶνι ηηεκδλιλ
ἐχρηι δεν ηαι ηιβεν ἐτεκναλη ἐροφ.

Δλλα πιμα ἐτεψνασοτπηη
ἢκε Πβοις Πεκνογτ δεν ονι ηηεκβακι:
εκεὶνι ἐχρηι ηηεκδλιλ ἀψαρ: οτος
εκεὶρι ἀψαρ ηηωψη ηιβεν ἐτχονγεν
ἀψωοτ ηηοτκ ἀψοορ.

rest from all your enemies round about, so that you dwell in safety,

then there will be the place where the Lord your God chooses to make His name abide. There you shall bring all that I command you: your burnt offerings, your sacrifices, your tithes, the heave offerings of your hand, and all your choice offerings which you vow to the Lord.

And you shall rejoice before the Lord your God, you and your sons and your daughters, your male and female servants, and the Levite who is within your gates, since he has no portion nor inheritance with you.

Take heed to yourself that you do not offer your burnt offerings in every place that you see;

but in the place which the Lord chooses, in one of your tribes, there you shall offer your burnt offerings, and there you shall do all that I command you.

فالمكان الذي يختاره ربكم
ليحل اسمه فيه، تحملون إليه كل
ما أنا أوصيكم به: محرقاتكم
وذباائحكم وعشوركم ورفائع
أبيكم وكل خيار نذوركم التي
تذرونها للرب.

وتفرحون أمام ربكم أنتم
وبنوكم وببناتكم وعيالكم
واماوكم، واللائي الذي في
أبوابكم لأن الله ليس له قسم ولا
نصيب معكم.

احترز من أن تصعد محرقاتك في
كل مكان تراه.

بل في المكان الذي يختاره رب
في أحد أسباطك. هناك تصعد
محرقاتك، وهناك تعمل كل ما أنا
أوصيك به.

وَلِكُنْ مِنْ كُلِّ مَا تَشْتَهِي نَفْسُكَ
تَذْبِحُ وَتَأْكُلُ لَحْمًا فِي جَمِيعِ
أَبْوَابِكَ، حَسَبَ بِرَبِّكَ الْهَكَ
الَّتِي أَعْطَاكَ النِّعْمَةَ وَالظَّاهِرَةَ
يَأْكُلُنَّهُ كَالظَّبَابِيَّ وَالْإِلَيَّ.

Δλλα δέρηι δεν πεκοτωψ δέρητ
τηρη εκεψωτ οτος εκεψωμ αψ: κατα
τέπιθηι δέ τε τεκψυχη: κατα πίσμοι
δέ τε Πβοις Πεκνογή φηεταψηψηψ νακ
δεν βακι νιβεν: φηετδάδευ δέρητψ
νευ φηεττοψηνογή εγεοψωμ εγσοψ
ψφρη δέρηδαχι ιε οτειογλ.

Πλην πίσνοψ δέτενοψωμ
ερετεψεψονψ εβολ χιζεν πκαχι
ψφρη δέρηψωμ.

Πνεκψχεψχου δέρηψ δεν
νεκβακι: πρεψητ δέ τε πεκνοψ νευ φα
πεκηρη νευ φα πεκνεψ: νευ νιψορη
ψψι δέ τε νεκεψωμ νευ νεκεψωμ:
νευ εγχη νιβεν ετεκναψψ ψψωμ:
νευ νετενόμολοζια: νευ νιδπαρχη
δέ τε νετενχιχ.

Δλλα εκεψωμοψ ψψεψθο ψΠβοις
Πεκνογή δεν πιψα ετε Πβοις
Πεκνογή ναсотпψ ναψ: νθοк νευ
πεκψηρι νευ τεκψερι νευ πεκψωк
νευ τεκψωк: νευ πιψεψио εтδен
τεκψаки: εκεψωноψ ψψεψθο ψΠβοις
εхрни εжен ψωв νιбен ετεκнагитотк
εроу.

However, you may slaughter and eat meat within all your gates, whatever your heart desires, according to the blessing of the Lord your God which He has given you; the unclean and the clean may eat of it, of the gazelle and the deer alike.

Only you shall not eat the blood; you shall pour it on the earth like water.

You may not eat within your gates the tithe of your grain or your new wine or your oil, of the firstborn of your herd or your flock, of any of your offerings which you vow, of your freewill offerings, or of the heave offering of your hand.

But you must eat them before the Lord your God in the place which the Lord your God chooses, you and your son and your daughter, your male servant and your female servant, and the Levite who is within your gates; and you shall rejoice before the Lord your God in all to which you put your hands.

وَأَمَّا الدَّمُ فَلَا تَأْكُلُهُ عَلَى الْأَرْضِ
تَسْقُطُهُ كَالْمَاءِ.

لَا يَحِلُّ لَكَ أَنْ تَأْكُلَ فِي أَبْوَابِكَ
عُشْرَ حَنْطَتَكَ وَخَمْرَكَ وَزَيْتَكَ، وَلَا
أَبْكَارَ بَقْرَكَ وَغَنْمَكَ، وَلَا شَيْئًا مِنْ
نُذُورِكَ الَّتِي تَنْذُرُ، وَنَوَافِكَ
وَرَفَاعِيَّكَ.

بِلِ أَمَّا الرَّبُّ إِلَهُكَ تَأْكُلُهَا فِي
الْمَكَانِ الَّذِي يَخْتَارُهُ الرَّبُّ إِلَهُكَ،
أَنْتَ وَابْنُكَ وَابْنَتُكَ وَعَبْدُكَ وَأَمْنَتُكَ
وَاللَّاؤِي الَّذِي فِي أَبْوَابِكَ، وَتَرْبَخُ
أَمَّامِ الرَّبِّ إِلَهِكَ بِكُلِّ مَا امْتَدَّ إِلَيْهِ
يَدُكَ.

ԱՃԹԻԿ ԵՐՈՔ ԱՊԵՐԽՈ ՆՉՈՒ
ԱՊԻԼԵՆԴԻԿ ՆՇՈՒ ՆԻՎԵՆ ԷՏԵԿՈՎՆ
ԱՍՈՎ ՀԻԽԵՆ ՊԻԿԱՑԻ.

Եշապ ձրեալ Պիօս Պէկնորտ
օրօշեն ննէկնի էՅօլ կադա ֆրհտ
էտավաչի նեմակ: օրօշ նտէկչօս չե
ժնաօրւա ձպ: ձայնը բութաւուն նչե
տավրչի շաս ձե էօրւա ձպ: ՖԵՆ
էպիթաւա նիվեն նտէ տէկվրչի էկէօրւա
ձպ.

Եշապ ձե բորհոր սսոկ նչե
պիօպօս նտէ Պիօս Պէկնորտ նասուով
նազ բորգամորտ էպէվրան սսաց
էկէյատ էՅօլ ֆԵՆ նեկէսաօր:
նհէտեվութիուն նակ նչե Պիօս
Պէկնորտ: մֆրհտ էտավշոնչեն նակ
էկէօրւա ֆԵՆ նեկնակ կադա ժէպիթաւա
նտէ տէկվրչի.

Մֆրհտ էշայօրւա նդնահչի նեմ
պիօրհ: պարհտ էկէօրոմզ ֆիէտնածես
նեմ ֆիէտունիուտ նդնտզ էկէօրւա
սպարհտ.

ԱՃԹԻԿ ԵՐՈՔ ՖԵՆ ՕՐԴԱՀՅՈ ԷՇՄԵ
օրւա ծոօվ: չե պէվծոօվ օրվրչի պէ
ննօրօրւա նդվրչի նեմ նիձպ.

Ահետուօրոմզ ձլլա էրէտենֆոնզ
հիխեն պիկացի մֆրհտ նօրմաօր.

Take heed to yourself
that you do not forsake the
Levite as long as you live in
your land.

When the Lord your
God enlarges your border as
He has promised you, and
you say, ‘Let me eat meat,’
because you long to eat
meat, you may eat as much
meat as your heart desires.

If the place where the
Lord your God chooses to
put His name is too far from
you, then you may slaughter
from your herd and from
your flock which the Lord
has given you, just as I have
commanded you, and you
may eat within your gates
as much as your heart
desires.

Just as the gazelle and
the deer are eaten, so you
may eat them; the unclean
and the clean alike may eat
them.

Only be sure that you do
not eat the blood, for the
blood is the life; you may
not eat the life with the
meat.

You shall not eat it; you
shall pour it on the earth
like water.

احْتَرِزْ مِنْ أَنْ تَنْزِعَ الْلَّاْوِيَ، كُلْ
أَيَّامَكَ عَلَى أَرْضِكَ.

إِذَا وَسَعَ الرَّبُّ إِلَهُكَ تُخُومَكَ كَمَا
كَلَمَكَ وَقَلَتْ: أَكُلْ لَحْمًا، لَأَنْ نَفْسَكَ
شَتَّهَيَ أَنْ تَأْكُلَ لَحْمًا. فَمِنْ كُلِّ مَا
شَتَّهَيَ نَفْسُكَ تَأْكُلُ لَحْمًا.

إِذَا كَانَ المَكَانُ الَّذِي يَخْتَارُهُ الرَّبُّ,
إِلَهُكَ لِيَضَعَ اسْمَهُ فِيهِ بَعْدًا عَنْكَ,
فَادْبِعْ مِنْ بَقْرَكَ وَغَنْمَكَ الَّتِي
أَعْطَاكَ الرَّبُّ كَمَا أَوْصَيْتُكَ، وَكُلْ
فِي أَبْوَابِكَ مِنْ كُلِّ مَا اشْتَهَيْتَ
نَفْسَكَ.

كَمَا يُؤْكِلُ الظَّبْئُ وَالإِلَيْنُ هَذَا
تَأْكِلُهُ النِّجْسُ وَالظَّاهِرُ يَأْكُلُهُ
سَوَاءً.

لَكِنْ احْتَرِزْ أَنْ لَا تَأْكُلَ الدَّمَ، لَأَنْ
الدَّمُ هُوَ النَّفْسُ. فَلَا تَأْكُلِ النَّفْسَ
مَعَ الْلَّحْمِ.

لَا تَأْكِلُهُ. عَلَى الْأَرْضِ تَسْفِكُهُ
كَالْمَاءِ.

Πνεκογομψ χινα ὑτε πιπεθνανεψ
ψωψι ψυκ νεψ νεκψηρι ψενενσωκ:
ακψανιρι ψπιπεθνανεψ ψψεψθο
ψπροις Πεκνογ†.

Πλην ηθεθοραβ ψτακ
ηθεθναψωψι νακ νεψ νεκερχη:
εκεψιτοψ οροψ εκεψ επιψα
`ετεψναсотпψ ψχε Ππροиς Πεκнoг†
εθρoмoг† `εпeвpаn ψmaг.

Екeирi ψнeкbлил: нiаq εkенoг
ехрhi ежeн pимaнeрψwоgψi ψtе Ππrοiς
Пeкнoг† pисnoq Δe ψtе
нeкψoгψwоgψi εkеfоnq eжeн tвacic
ψtе pимaнeрψwоgψi ψtе Ππrοiς
Пeкнoг†: niaq Δe εkеoгomov.

*Orwor ψfftriас eθoraB Пeкнoг†
ψa ψnep θeиi ψa ψnep ψtе niенeз
тhroг. Дaинi.*

You shall not eat it, that it may go well with you and your children after you, when you do what is right in the sight of the Lord.

Only the holy things which you have, and your vowed offerings, you shall take and go to the place which the Lord chooses.

And you shall offer your burnt offerings, the meat and the blood, on the altar of the Lord your God; and the blood of your sacrifices shall be poured out on the altar of the Lord your God, and you shall eat the meat.

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

لَا تَأْكُلْهُ لَكِنْ يَكُونَ لَكَ وَلَا وَلَدَكَ
مِنْ بَعْدِكَ خَيْرٌ، إِذَا عَمِلْتَ الْحَقَّ
فِي عَيْنِي الرَّبِّ.

وَأَمَّا أَقْدَاسُكَ الَّتِي لَكَ وَنَذْرُكَ،
فَتَحْمِلُهَا وَتَذَهَّبُ إِلَى الْمَكَانِ الَّذِي
يَخْتَارُهُ الرَّبُّ.

فَتَعْمَلُ مُحْرَقَاتِكَ: الْلَّحْمُ وَالدَّمُ عَلَى
مَذْبِحِ الرَّبِّ إِلَهِكَ. وَأَمَّا ذَبَابُكَ
فَيُسْفِكُ دَمُهَا عَلَى مَذْبِحِ الرَّبِّ
إِلَهِكَ، وَاللَّحْمُ تَأْكُلُهُ.

مَجَداً لِلثَّالِثِ الْقَدُوسِ الْهَنَا إِلَى
الْأَبَدِ وَإِلَى أَبْدِ الْآَبْدِينِ كُلُّهَا. آمِين.

First Kings 17: 2 - 24 الملوک الأول 17: 2 - 24

Еboл 3en `psawm ψиmетoгpωoг
ψaлaх pioгa: `epepefcmoг eθoraB:
ψωψi θeиi aмhн eψxw ψaсoс.

A reading from the First Book of Kings, may its blessing be with us. Amen.

من سفر الملوك الأول، بركته المقدسة تكون معنا. آمين.

а θиmетoгpωoг 17: 2 - 24

1 Kings 17: 2 - 24

1 ملوک 17: 2 - 24

Оrоg 3 a oгcaxi ψtе Ππrοiς i гa
Нhiac eψxw ψaсoс:

Then the word of the Lord came to Elijah, saying,

وَكَانَ كَلَامُ الرَّبِّ إِلَيْ إِلِيَّا قَائِلاً:

Χε μαψενακ ἐβολ ται σαπειεβτ
ουος χωπ δεν πιχιμαρος ήτε
πιχοραθ φιμετχη γιζεν πχο ψπ
ιορδανης.

Ουος εκεψωπι εκεσεμωο
ἐβολδεν πιχιμαρος: ουος ειεχονγεν
ετοτογ ννιαβωκ ουος ερεψανογψκ
ψπα.

Ουος αψηρι ηζε Ηλιας κατα παζι
ηπνοις: ουος αψημαci δεν πιχιμαρος
ητε Χοραθ γιζεν πχο ητε
ιορδανης.

Ουος ναρε νιαβωκ ινι ναψ
ηχανωικ νευ αψψφνατ ηψωρπ: νευ
χανωικ νευ αψψφνατ ηρογι.

Ουος αψψωπι μενενα γανεχοου
αψψωοι ηζε πιχιμαρος χε ψπε
ουωνγωωογ ψωπι γιζεν πκαχι.

Ουος η ουαζι ητε Πνοις ψωπι γα
Ηλιας εψχω ψπο:

Ζε τωνκ μαψενακ ἐχρη
εσερεβτα ητε Μιτρανια: γηππε
αιχονγεν ετοτογ ηχηρα ψπα
εθρεψανογψκ.

Ουος αψτωνη αψψεναψ ἐχρη
εσερεβτα: ουος αψη ψα Τπηλη ητε
Τβακι: ουος ιc ουχιμι ηχηρα ηασσωκι

“Get away from here and turn eastward, and hide by the Brook Cherith, which flows into the Jordan.

And it will be that you shall drink from the brook, and I have commanded the ravens to feed you there.”

So he went and did according to the word of the Lord, for he went and stayed by the Brook Cherith, which flows into the Jordan.

The ravens brought him bread and meat in the morning, and bread and meat in the evening; and he drank from the brook.

And it happened after a while that the brook dried up, because there had been no rain in the land.

Then the word of the Lord came to Elijah, saying,

“Arise, go to Zarephath, which belongs to Sidon, and dwell there. See, I have commanded a widow there to provide for you.”

So he arose and went to Zarephath. And when he came to the gate of the city, indeed a widow was there gathering sticks. And he

انطλقْ مِنْ هَنَا وَاتْجَهْ نَحْوَ
الْمَشْرِقِ، وَاحْتَبِيْ عَنْدَ نَهْرِ كَرِيْثِ
الَّذِي هُوَ مُقَابِلُ الْأَرْدَنِ،

فَتَشْرَبْ مِنَ النَّهْرِ. وَقَدْ أَمْرَتْ
الْغَرْبَانَ أَنْ تَعُولَكَ هَنَاكَ».

فَأَنْطَلَقَ وَعَمِلَ حَسَبَ كَلَامِ الرَّبِّ,
وَذَهَبَ فَاقَمَ عَنْدَ نَهْرِ كَرِيْثِ الَّذِي
هُوَ مُقَابِلُ الْأَرْدَنِ.

وَكَانَتِ الْغَرْبَانُ تَأْتِي إِلَيْهِ بِخُبْرِ
وَلَحْمٍ صَبَاحًا، وَبِخُبْرِ وَلَحْمٍ مَسَاءً،
وَكَانَ يَشْرَبُ مِنَ النَّهْرِ.

وَكَانَ بَعْدَ مُدَّةً مِنَ الزَّمَانِ أَنَّ النَّهْرَ
يَبْسُ، لَأَنَّهُ لَمْ يَكُنْ مَطْرَ في
الْأَرْضِ.

وَكَانَ كَلَامُ الرَّبِّ إِلَيْ إِلِيَّا قَائِلاً:

«قُمْ اذْهَبْ إِلَى صِرْفَةِ التَّيِّ
لصِيدُونَ وَاقْمِ هَنَاكَ هُوَذَا قَدْ
أَمْرَتْ هَنَاكَ أَرْمَلَةً أَنْ تَعُولَكَ».

فَقَامَ وَذَهَبَ إِلَى صِرْفَةِ التَّيِّ
بَابِ الْمَدِينَةِ، وَإِذَا بِامْرَأَةِ أَرْمَلَةِ
هَنَاكَ تَقْعُشُ عَيْدَانًا، فَنَادَاهَا وَقَالَ:
«هَاتِي لِي قَلِيلٌ مَاءٌ فِي إِنَاءٍ
فَاشْرَبْ».

΄ηθανρωκε ̄μμαρ: οτος αφωψ ̄εβολ
σαμενης ̄ηζε Ηλιας χε βι ηη
΄ηογκογι ̄μμωοτ ̄εθρη ̄εογμογι
΄ητασω.

Δεεψεναс αсини ̄μπιμωοт αφωψ
̄εвол саmенеnс ̄ηзe Ηλιαс οтoг
пeжaq ηaс: χe тηи ̄нoгdωuи ̄нoк
̄en тeжiж ̄hina ̄нtаoгwи.

Οтoг pеjе t`chiwi χe ̄qonə ̄ηzε
Пбоic Пекnoгt χe aп oтoн ̄nжlι
̄nkenefiteп ̄μμaг: ̄eвhл ̄eoгdopic
̄nnoшиt ̄en t`gudriя nem oтkoгzi ̄nneq
̄en pikeψdakhc: οтoг ̄hнppе t`cawki
̄npiрwак ̄otoг t`naψenhi ̄eboгn
̄ntaθamioq ηhi nem paψhri ̄enoгwи
oтoг ̄nemot.

Οтoг pеjе Ηλiаc χe xemnoмt
maψene oтoг maθamioq kata pесazi:
aлlaд maθamio ηhi ̄nшoрp ̄nшntp
̄nokorzi ̄nkenefiteп aниtq ηhi ̄eboл:
neo Δe nem peψhri ̄epeteп ̄eθamio
nwtet eпшda.

χe naи ne nheteψxw ̄μμωoт ̄ηzε
Пбоic Фnoгt ̄Пiсrahl: χe t`gudriя
nte pinwit ̄nnecmoгnк oтoг
pikeψdakhc nte piueg ̄nneψcboк uла
pieгooг eтe Пboic na t` ̄μpimoгnхwоt
hizen pkaq.

called to her and said,
“Please bring me a little
water in a cup, that I may
drink.”

And as she was going to
get it, he called to her and
said, “Please bring me a
morsel of bread in your
hand.”

So she said, “As the
Lord your God lives, I do
not have bread, only a
handful of flour in a bin,
and a little oil in a jar; and
see, I am gathering a couple
of sticks that I may go in
and prepare it for myself
and my son, that we may eat
it, and die.”

And Elijah said to her,
“Do not fear; go and do as
you have said, but make me
a small cake from it first,
and bring it to me; and
afterward make some for
yourself and your son.

For thus says the Lord
God of Israel: ‘The bin of
flour shall not be used up,
nor shall the jar of oil run
dry, until the day the Lord
sends rain on the earth.’”

وَفِيمَا هِيَ ذَاهِبَةٌ لِتَأْتِيَ بِهِ، نَادَاهَا
وَقَالَ: «هَاتِي لِي كُسْرَةً خَبْزٍ فِي
يَدِكِ». .

فَقَالَتْ: «حَيْ هُوَ الرَّبُّ الْهُكْ، إِنَّ
لَيْسَتْ عَنِّي كَعْكَةٌ، وَلَكِنْ مِلْءٌ
كَفَ منَ الدَّقِيقِ فِي الْمَوَارِ، وَقَلِيلٌ
مِنَ الرَّيْتِ فِي الْكُوزِ، وَهَذَا أَقْشَى
عُودَيْنِ لَاتِي وَأَعْمَلُهُ لِي وَلَا بَيْتِي
لِنَاكِلَهُ ثُمَّ نَمُوتُ». .

فَقَالَ لَهَا إِلِيَّا: «لَا تَخَافِي. ادْخُلِي
وَأَعْمَلِي كَعْكَلِكِ، وَلَكِنْ اعْمَلِي لِي
مِنْهَا كَعْكَةً صَغِيرَةً أَوْ لَا وَاحْرِجِي
بِهَا إِلَيَّ، ثُمَّ اعْمَلِي لَكِ وَلَا بَيْنِكِ
أَخِيرًا. .

لَأَنَّهُ هَذَا قَالَ الرَّبُّ الْهُ أَسْرَائِيلَ:
إِنَّ كَوَارِ الدَّقِيقِ لَا يَقْرُعُ، وَكَوَارِ
الرَّيْتِ لَا يَنْقُصُ، إِلَى الْيَوْمِ الَّذِي
فِيهِ يُعْطِي الرَّبُّ مَطْرًا عَلَى وَجْهِ
الْأَرْضِ». .

Οτος ασεψενας ήκε τόσιαι
ασθαμίο αστή ναφ: οτος ασορωμ ήος
νευαρη νευ πεψυηρι ήχανεχοο.

Οτος τόσιρια ήτε πινωιτ
απασμογκ οτος πικεψακης ήτε
πινερ απεψβοκ: κατα πασχι απβοις
θηεταψαχι απος θεν τάχι ήηλιας.

Οτος ασψωπι μενενα ηαι αψψωνι
ήκε πψηρι ήτχηρα τύοις απιη: οτος
τεψιαβι νασχορ πε εμαψω ψατε ψτευ
πνευμα σωχπ ήθητη.

Οτος πεχας ήηλιας χε αποκ
νευηι ρωκ φρωμι αψνογ: χε ακι
έθονη ραροι εερψμενη ήταλλικια οτος
έθωτεβ απαψηρι.

Οτος πεχε Ηηλιας ήτχηιαι χε υα
πεψηρι ηηι: οτος αψολη εβολθεν κενη
οτος αψολη εψψωι επιμα ετβοι
έναψχεμι ήθητη: οτος αψψτοψ εχεν
πεψβλοχ.

Οτος αψωψ εβολ ήκε Ηηλιας οτος
πεχαψ: χε ονοι ηηι Παβοις πιμεθρε
ήτχηρα θη απο εψωπ νευας: ήοκ
ακτψκας απεψηρι εψχινθοθεψ.

Οτος αψνιψι εθονη θεν πχο
απαλλοψ ήψωμτ ήσοπ: οτος αψωψ
εβολ ουβε Πβοις οτος πεχαψ: χε

So she went away and did according to the word of Elijah] and she and he and her household ate for many days.

The bin of flour was not used up, nor did the jar of oil run dry, according to the word of the Lord which He spoke by Elijah.

Now, it happened after these things that the son of the woman who owned the house became sick. And his sickness was so serious that there was no breath left in him.

So she said to Elijah, "What have I to do with you, O man of God? Have you come to me to bring my sin to remembrance, and to kill my son?"

And Elijah said to her, "Give me your son." So he took him out of her arms and carried him to the upper room where he was staying, and laid him on his own bed.

Then he cried out to the Lord and said, "O Lord my God, have You also brought tragedy on the widow with whom I lodge, by killing her son?"

And he stretched himself out on the child three times, and cried out to the Lord and said, "O Lord my God, I pray, let this

فَذَهَبَتْ وَفَعَلَتْ حَسَبَ قَوْلِ إِلِيَّا،
وَأَكَلَتْ هِيَ وَهُوَ وَبَيْتُهَا أَيَّامًا.

كُواز الدَّقِيقِ لَمْ يَفْرُغْ، وَكُوزُ
الزَّيْتِ لَمْ يَنْقُصْ، حَسَبَ قَوْلِ الرَّبِّ
الَّذِي تَكَلَّمَ بِهِ عَنْ يَدِ إِلِيَّا.

وَبَعْدَ هَذِهِ الْأَمْوَارِ مَرَضَ ابْنُ
الْمَرْأَةِ صَاحِبَةِ الْبَيْتِ وَأَشْتَدَّ
مَرَضُهُ جَدًّا حَتَّى لَمْ تَبْقَ فِيهِ
نَسْمَةً.

فَقَالَتْ لِإِلِيَّا: «مَا لِي وَلَكَ بِاَرْجُلِ
اللَّهِ! هَلْ جَئْتَ إِلَيَّ لِتَذَكِّرَ إِثْمِي
وَإِمَاتَةَ ابْنِي؟»

فَقَالَ لَهَا إِلِيَّا: «أَعْطِنِي ابْنَكَ».
وَأَخْدَهُ مِنْ حَضْنِهَا وَصَنَعَ بِهِ إِلَى
الْغُلْيَةِ الَّتِي كَانَ مُقِيمًا بِهَا،
وَأَضْجَعَهُ عَلَى سَرِيرِهِ،

وَصَرَخَ إِلَى الرَّبِّ وَقَالَ: «أَيُّهَا
الرَّبُّ الْهَيِّ، أَيْضًا إِلَى الْأَرْمَلَةِ
الَّتِي أَنَا نَازِلٌ عِنْدَهَا قَدْ أَسَأَتْ
بِإِمَاتِكَ ابْنَهَا؟»

فَنَمَدَّ عَلَى الْوَلَدِ ثَلَاثَ مَرَاتٍ،
وَصَرَخَ إِلَى الرَّبِّ وَقَالَ: «يَا رَبُّ
إِلَهِي، لِتَرْجُعَ نَفْسُ هَذَا الْوَلَدِ إِلَى
جَوْفِهِ». .

Πέδοις Πανορτή ωρε τέψυχη μπαίλαλον
κοτσ ἐροφ.

Δρψωτεω λε νκε Φνορτ ἑτσιν
νΗλιας ουος ἀ τέψυχη μπαίλαλον κοτσ
ἐροφ ουος δρψωνδ.

Ουος αφοληφ ἐπεεητ ἐβολθεν πιμα
ετσα πψωι ἐδογν ἐπινη ουος αφτηιφ
ντεψματ: ουονη πεκε Ηλιας ρε ἀναν
ρε ψονδ νκε πεψηρι.

Ουος πεκε τέσηιι νΗλιας ρε
χηππε αιεωι ρε νεοκ ουρωωι ντε
Φνορτ ουος πασχι μποις φχη δεν
ρωκ εφοι μμεθμη.

*Orwɔr nʃtrias εθοραβ Πεννορτ
ῳα ἐνερ νειι ῳα ἐνερ ντε νιὲνες
τηρογ. Διηη.*

child's soul come back to him."

Then the Lord heard the voice of Elijah] and the soul of the child came back to him, and he revived.

And Elijah took the child and brought him down from the upper room into the house, and gave him to his mother. And Elijah said, "See, your son lives!"

Then the woman said to Elijah, "Now by this I know that you are a man of God, and that the word of the Lord in your mouth is the truth."

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

فسمَّ الرَّبُّ لصَوتِ إِلِيَّا، فَرَجَعَ
نَفْسُ الْوَلَدِ إِلَى جَوْفِهِ فَعاشَ.

فأخذَ إِلِيَّا الْوَلَدَ وَنَزَّلَ بِهِ مِنَ
الْعُلَيَّةِ إِلَى الْأَبْيَتِ وَدَفَعَهُ لِأَمَّهِ،
وَقَالَ إِلِيَّا: «انظُرْيِ، ابْنِكَ حَيٌّ».

فَقَالَتِ الْمَرْأَةُ لِإِلِيَّا: «هَذَا الْوَقْتُ
عَلِمْتُ أَنَّكَ رَجُلُ اللَّهِ، وَأَنَّ كَلَامَ
الرَّبِّ فِي فَمِكَ حَقٌّ».

مجدًا للثالوث القدس الهنا إلى
الأبد وإلى أبد الآبدية كلها. آمين.

Proverbs 5: 1 - 12

أمثال سليمان

Ἐβολ δεν Μιπαροιωιὰ ντε
Соλомων πιπροφητηс: ἐρεπεψμορ
εθοραβ: ψωπι νεωδη ἀμην εψχω μμοс.

A reading from the Proverbs of Solomon the prophet, may his blessing be with us. Amen.

من أمثال سليمان النبي، بركته المقدسة تكون معنا. آمين.

Μιπαροιωιὰ ντε Соλомωн є: ἀ - β̄

Proverbs 5: 1 - 12

أمثال 5: 1 - 12

Παψηρι μαχθηκ ἐτα σοφια νασαχι
λε ρικι μπεκμαψχ ἐρωοг.

My son, pay attention to my wisdom; lend your ear to my understanding,

پا ابني اصنع إلى حكمتي. أمل
اذنك إلى فهمي.

Σινα ντεκαρεг εօρμεи ` εնανεψ:
τεсөнсic ντε νаcфотог ұхонжен ұмок

that you may preserve discretion, and your lips may keep knowledge.

لحفظ التدابير ولتحفظ شفتك
معرفة.

έρος.

Μπερχθηκ ἐοτὶσιαι εεχωογ: ουεβιώ
ταρ πε εττελτελ ἐβολθεν νεσσφοτο
νοτὶσιαι μπορη: θαι ἐψαστκενι
ντεκψβωβι προς ουχον.

Ἐπεδαέ Δε ψλκχεμψ εψενψλψ
`εχοτε ουχολη ουος εψεψεψψωψ `εχοτε
σηψι ηιψεν ηρο σνατ.

Πιβαλαρχ ταρ ητμετατηντ
νετερχρασθε μμοс сеңишшомг нен
ψмоу `эрхи `эамент: нестатси Δε
сетакрноут дн.

Ипаси ταρ `эзорн `енишшит ητε
`пишн: сеψоут Δε ηжε несмалбози
оуоу сеօրωнг `эбол дн.

¶ Νοу χε παψири сωтем `ероу оуоу
μπερερ насаџи χωс `нсетакрноут дн.

Иаре πεκмашит оуи сабоъл μмос
оуоу μперфшнт `ениршоу ηтε πесни.

Σιна ηтекштемт μпекшн
нханкечшоуни нен πεтε ηтак
нхандаθнд.

Σиңа ηторштемсі ηтекшом ηжε
ханшемшшом: некшиси Δε ηторштемшүе
`эзорн `епиη ηханкечшоуни.

For the lips of an immoral woman drip honey, and her mouth is smoother than oil;

but in the end she is bitter as wormwood, sharp as a two-edged sword.

Her feet go down to death, her steps lay hold of hell.

Lest you ponder her path of life, her ways are unstable; you do not know them.

Therefore, hear me now, my children, and do not depart from the words of my mouth.

Remove your way far from her, and do not go near the door of her house,

lest you give your honor to others, and your years to the cruel one;

lest aliens be filled with your wealth, and your labors go to the house of a foreigner;

لأن شفتي المرأة الأجنبية
تقطران عسلاً وحنكها أنعم من
الزيت.

لَكِ عَاقِبَتْهَا مُرَّةً كَالْأَفْسَنْتِينَ
حَادَّةً كَسِيفٍ ذِي حَدِينَ.

قَدَمَاهَا تَحْدَرَانِ إِلَى الْمَوْتِ.
خَطْوَاتُهَا تَتَمَسَّكُ بِالْهَاوِيَةِ.

لَنَّا لَنَّا تَتَمَّلِ طَرِيقَ الْحَيَاةِ. تَمَائِلُ
خَطْوَاتُهَا وَلَا تَشْعُرُ.

وَالآن أَيُّهَا الْبَنْوَنَ اسْمَعُوا لِي
وَلَا تَرْتَدُوا عَنْ كَلِمَاتِ فَمِي.

أَبْعَدْ طَرِيقَكَ عَنْهَا وَلَا تَقْرُبُ إِلَى
بَابِ بَيْتِهَا.

لَنَّا لَنَّا ثُعْطَيْ زَهْرَكَ لِآخَرِينَ
وَسِينِينَكَ لِلْقَاسِيِ.

لَنَّا لَنَّا تَشْبِعَ الْأَجَانِبَ مِنْ قَوْتِكَ
وَتَكُونَ أَتَعَابَكَ فِي بَيْتِ غَرِيبٍ.

Іτα εκεορωμ ήθηκ ἐπέδεις ἐψωπ
αγψανθίτ ήζε νισαρζ ήτε πεκωμα.

Ουος χναχος χε πως αιμεστε
τζεω ουος ἀπαγητ ρικι σαβολ
ήθανкои.

*Orωρ ή γριας εθοραβ Πεπνοργ
ψα ἐνεσ νευ ψα ἐνεσ ήτε νιενες
τηρο. Μιην.*

and you mourn at last,
when your flesh and your
body are consumed,

and say: “How I have
hated instruction, and my
heart despised correction.”

فَتُنَوَّحَ فِي أَوَّلِ خَرْكٍ عِنْدَ فَتَاءِ
لَحْمِكَ وَجَسْمِكَ.

فَتَقُولُونَ: «كَيْفَ أَنِّي أَبْعَضْتُ الْأَدْبَرَ
وَرَدَلَ قَلْبِي التَّوْبِيَخَ».

مَجَداً لِلثَّالِوثِ الْقَدُوسِ الْهَنَا إِلَى
الْأَدْبَرِ وَإِلَى أَبْدِ الْأَبْدِينِ كُلَّهَا.
آمِينَ.

Isaiah 43: 1 - 9 إِشْعَيَاءُ ٤٣: ١ - ٩

Ἐβολ δὲν Ησαὶας πιπροφήτης:
ἐρεπεψμοτ εθοραβ: ψωπι νεμαν
ἀμην εψχω ψωσ.

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

من أشعيا النبي، بركته المقدسة
تكون معنا. آمين.

Ησαὶας μέτ: α - θ

Ουος τηνογ φαι πε ψφρητ ἐτεψχω
ψωσ ήζε φηεταψθαшюк лакωв
φηεтаψφрплаzин ψωк Писранл:
ψперергот χε αιсотк αιмогт ἐροк
ψпекран ήθок φωι ήθок.

Καп ακψансини ψитен οтмωօ
τжη νεմак: ουος ηηарωօ
ηηօրշօմск: ουος ακψансини ψбоլ
ψитен οтхрωմ ηнекрωк оуψах
ηнефроκхк.

Хе ሥнок πε Πбоис Φноут
Пеθοραβ ήτε Πисранл φηеθноғем

Isaiah 43: 1 - 9

But now, thus says the
Lord, who created you, O
Jacob, and He who formed
you, O Israel: “Fear not, for
I have redeemed you; I
have called you by your
name; you are Mine.

When you pass through
the waters, I will be with
you; and through the rivers,
they shall not overflow you.
When you walk through the
fire, you shall not be
burned, nor shall the flame
scorch you.

For I am the Lord your
God, the Holy One of
Israel, your Savior; I gave
Egypt for your ransom,

وَالآن هَكَذَا يَقُولُ الرَّبُّ خَالقُكَ يَا
يَعْقُوبُ وَجَابِلُكَ يَا إِسْرَائِيلُ: «لَا
تَخَفْ لِأَنِّي فَدَيْتُكَ دَعْوَتُكَ بِاسْمِكَ
أَنْتَ لِي.

إِذَا اجْتَزَتَ فِي الْمَيَاهِ فَأَنَا مَعَكَ
وَفِي الْأَهَارِ فَلَا تَعْمَرُكَ. إِذَا
مَشَيْتَ فِي النَّارِ فَلَا تَنْذَعُ وَاللَّهِبِ
لَا يُخْرِقُكَ.

لَأَنِّي أَنَا الرَّبُّ إِلَهُكَ قَدُوسُ
إِسْرَائِيلَ مُخْلِصُكَ جَعَلْتُ مِصْرَ
فِدَيْتُكَ كُوشَ وَسَبَا عَوْضُكَ.

አዎች፡ ላተኞች ነገሮች ነገር ተደራሽዎች
ነጂ ቴክክልዋለሁ ነገሩ ከዚህ አገልግሎት

Isken ይታረም ይከተላለሁ
ማስመጥ አካባቢው ማዣ ላኖ
አመራሪቱ፡ ማዣ ይፈተኛ ነገሮች ነገሮች
እኩል ይሰጣል ይገልጻል ነገሩ
ነጂ አገልግሎት.

ዘመኑ የሚከተሉት የሚከተሉት የሚከተሉት
የሚከተሉት የሚከተሉት የሚከተሉት የሚከተሉት
የሚከተሉት የሚከተሉት የሚከተሉት የሚከተሉት
የሚከተሉት የሚከተሉት የሚከተሉት የሚከተሉት

¶ኝነዱ የሚከተሉት የሚከተሉት የሚከተሉት
የሚከተሉት የሚከተሉት የሚከተሉት የሚከተሉት
የሚከተሉት የሚከተሉት የሚከተሉት የሚከተሉት
የሚከተሉት የሚከተሉት የሚከተሉት የሚከተሉት

የኢትዮጵያ የሚከተሉት የሚከተሉት
የሚከተሉት የሚከተሉት የሚከተሉት የሚከተሉት
የሚከተሉት የሚከተሉት የሚከተሉት የሚከተሉት
የሚከተሉት የሚከተሉት የሚከተሉት የሚከተሉት

አዎች ላተኞች ነገሮች ነገሩ ከዚህ አገልግሎት
በአዲስ የሚከተሉት የሚከተሉት የሚከተሉት
በአዲስ የሚከተሉት የሚከተሉት የሚከተሉት
በአዲስ የሚከተሉት የሚከተሉት የሚከተሉት

የኢትዮጵያ የሚከተሉት የሚከተሉት
የሚከተሉት የሚከተሉት የሚከተሉት የሚከተሉት

Ethiopia and Seba in your place.

Since you were precious in My sight, you have been honored, and I have loved you; therefore, I will give men for you, and people for your life.

Fear not, for I am with you; I will bring your descendants from the east, and gather you from the west.

I will say to the north, ‘Give them up!’ And to the south, ‘Do not keep them back!’ Bring My sons from afar, and My daughters from the ends of the earth.

Everyone who is called by My name, whom I have created for My glory; I have formed him, yes, I have made him.”

Bring out the blind people who have eyes, and the deaf who have ears.

Let all the nations be gathered together, and let the people be assembled. Who among them can declare this, and show us former things? Let them bring out their witnesses, that they may be justified; or let them hear and say, “It is truth.”

إذ صررت عزيزاً في عيني مكرماً
وأنا قد أحببتك. أعطيك أناساً
عوضك وشعبواً عوض نفسي.

لَا تَخْفَ فِي مَعِكَ مِنَ الْمَسْرِقِ
آتَيْتُكَ وَمِنَ الْمَغْرِبِ أَجْمَعِكَ

أَقْوَلُ لِلشَّمَاءِ: أَعْطِ وَلِلْجَنَوبِ: لَا
تَنْفَعُ إِيَّتِي مِنْ بَعْدِ وَبِنَاتِي
مِنْ أَفْصَى الْأَرْضِ.

بِكُلِّ مَنْ دُعِيَ بِاسْمِي وَلِمَجْدِي
خَلَقْتَهُ وَجَبَّأْتَهُ وَصَنَعْتَهُ.

أَخْرَجَ الشَّعْبَ الْأَعْمَى وَلَهُ عَيْنُونَ
وَالْأَصْمَمَ وَلَهُ آذَانٌ.

«اجْتَمِعُوا يَا كُلَّ الْأَمْمَمْ مَعًا وَلَتَتَّمَّ
الْقَبَائِلُ. مَنْ مِنْهُمْ يُخْبِرُ بِهَذَا
وَيُعْلَمُنَا بِالْأَوْلَيَاتِ؟ لَيَقُولُوا
شُهُودَهُمْ وَيَتَبَرَّزُوا. أَوْ لَيَسْمَعُوا
فَيَقُولُوا: هَذَا حَقٌّ».

*Or̄wōr n̄ tr̄ias ē̄orāb Pennor̄f
ψα ἐνεσ νευ ψα ἐνεσ ὑτε νιὲνες
тирос. Данил.*

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

مَجَداً لِلثَّالِوثِ الْقَدِيسِ الْهَنَا إِلَى
الْأَبَدِ وَإِلَى أَبْدِ الْأَبْدِينِ كُلَّهَا. آمِينٌ.

**Job 30: 9 - 32: 5
5 :32 - 9 :30**

Ἐβολ ὅτε ιωβ πιὸμηι: ἐρεπεψὶμοι
εθορὰβ: ψωπὶ νεμᾶν ἀμην εψκω
μμος.

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

من أیوب الصديق، برکته
المقدسة تكون معنا. آمين.

ιωβ ፩: ፭ - ፪፯: ፭

Job 30: 9 - 32: 5

أیوب 5 :32 - 9 :30

¶ΝΟΥ ΔΕ ΤΟΙ ΝΚΡΘΔΡΑ ΝΩΟΥ: ΟΥΟΣ
ἈΝΟΚ ΕΤΟΙ ΝΨΧΗ ΝΤΟΤΟΥ.

And now I am their
taunting song; Yes, I am
their byword.

أَمَّا الْآنَ فَصَرْنُتْ أَغْنِيَّهُمْ
وَأَصْبَحْتُ لَهُمْ مَثَلًا.

ΔΥΜΕСТВОΙ ΟΥΟΣ ΔΥΟГЕИ САВОЛ
μμοι: μπορЂацо ΔΕ: ἐχιονθαψ ἐδον
ὅτε παχο.

They abhor me, they
keep far from me; they do
not hesitate to spit in my
face.

يَكْرُهُونَنِي. يَبْتَعِدُونَ عَنِي، وَأَمَّا
وَجْهِي لَمْ يُمْسِكُوا عَنِ الْبَصْقِ.

ΔΥОГИОН ΣΑΡ ΝΤΕΨΦΙΤ ΟΥΟΣ ΑΨΤ
ΜΚΔΑΣ ΝΗΙ: ΟΥΟΣ ΠΧΔΛΙΝΟΥΣ ΝΤΕ ΠΑΧΟ
ΑΨΟΓΟΡΨ ΈΒΟΛ: ΔΥΤΩΟΥΝΟΥ ΈΖΕΝ
ΘΑΟΤΙΝΔΑΣ ΝΤΕ ΠΕΤΦΟΡΙ ΈΒΟΛ.

Because He has loosed
my bowstring and afflicted
me, they have cast off
restraint before me.

لَأَنَّهُ أَطْلَقَ الْعَنَانَ وَقَهَرَنِي،
فَزَرَعُوا الرِّمَامَ قَدَّامي.

ΔΥСОГТЕН НЕΨБАЛАРУΣ ΈΒΟΛ ΟΥΟΣ
АΨСОГТВТΨ ΈΒΟΛ: ΔУСОВТ ΈХРНΙ ΈХВИ
НХДНШАММЮИ ΝΤЕ ОУТАКО.

At my right hand the
rabble arises; they push
away my feet, and they
raise against me their ways
of destruction.

عَنِ الْيَمِينِ الْفَرُوحُ يَقْوُمُونَ
يُزْيِحُونَ رِجْلِي، وَيَعْدُونَ عَلَيَّ
طَرْقَهُمْ لِلْبُوارِ.

ΔУСИΤΨ ΈΒΟΛ ΝΧЕ НАМАММОУИ:
АΨВАШУΤ ΣАР ΝΤАСТОЛН.

They break up my path,
they promote my calamity;
they have no helper.

أَفْسَدُوا سُبْلِي. أَعَانُوا عَلَى
سُفُوطِي. لَا مُسَاعِدَ عَلَيْهِمْ.

ΔУГИОНΙ ΝНЕΨСОӨНЕΨ ΈДОУН ΈРОИ:
АΨЕРЖРАСӨЕ ΝΗΙ ΜФРНТ ΈТАΨОРΨУ:
ΤОГОРΨЕМ ὅτε ځАЊМКАС ΝХНТ.

They come as broad
breakers; under the ruinous
storm they roll along.

يَأْتُونَ كَصَدْعَ عَرِيضٍ. تَحْتَ الْهَدَةِ
يَنَهْرِجُونَ.

إِنْقَلَبَتْ عَلَيَّ أَهْوَالٌ. طَرَدَتْ كَالرَّيحِ
نِعْمَتِي، فَعَبَرَتْ كَالسَّحَابِ
سَعَادَتِي.

Σετασθητ̄ δε `νχε ναῑσκας `νχητ̄:
ασψενας δε `νχε ταχελπις `μφρητ̄
`νοτ̄πενγμα: ουος τασωτηρια `μφρητ̄
`νονηπι.

¶Νον εσεφων `εβολ `εχρη `εχω
`νχε ταψτχη: ρανεχοον δε `νεικας
`νχητ σεαμονι `υμοι.

Һεν πιεχωρε δε αγρωκε `νχε
νακας ναμογτ δε αγβωλ `εβολ.

Һεν ουνιψτ δε `νχου αφαμονι
νταστολη: αγκωτ̄ `εροι `μφρητ̄ `νχθηφ
`νταψθην.

Δειρι δε νηι `μφρητ̄ `νορομι: αρε
παμερος ψωψι ρεν ουκαχι νευ
ογκερμι.

¶ψω δε `επψωι ραροκ ουος
κσωτεμ `εροι αν: αγρηι `ερατορ ουος
αγχορψτ `εροι.

Δητωονον δε `εχρη `εχωι ρεν
ουμεταθηαι: ακερμαστιζτοιν `υμοι
ρεν ουχια εσχορ.

Δκεαψτ `εγανευκας `νχητ:
εκβερβωρτ `εβολχα πιονχαι.

¶εμι χε φμον πεθναομκτ: πηι
ταρ `ννιρεψερνοβι τηρον πε πικαχι.

Terrors are turned upon me; they pursue my honor as the wind, and my prosperity has passed like a cloud.

And now my soul is poured out because of my plight; the days of affliction take hold of me.

My bones are pierced in me at night, and my gnawing pains take no rest.

By great force my garment is disfigured; it binds me about as the collar of my coat.

He has cast me into the mire, and I have become like dust and ashes.

I cry out to You, but You do not answer me; I stand up, and You regard me.

But You have become cruel to me; with the strength of Your hand You oppose me.

You lift me up to the wind and cause me to ride on it; You spoil my success.

For I know that You will bring me to death, and to the house appointed for all living.

فَلَآنَ انْهَالَتْ نَفْسِي عَلَيَّ،
وَأَخْذَشِي أَيَامُ الْمَذَلَّةِ.

اللَّيْلَ يَنْخُرُ عَظَامِي فِي، وَعَارِقِي
لَا تَهْجَعُ.

بِكُثْرَةِ الشَّدَّادِ تَنَكَّرُ لِبْسِي. مِثْلَ
جِبْبِ قَمِصِي حَرَمَتِي.

فَدَ طَرَحَنِي فِي الْوَحْلِ، فَأَشْبَهَتْ
الْتُّرَابَ وَالرَّمَادَ.

إِلَيْكَ أَصْرُخُ فَمَا تَسْتَجِيبُ لِي. أَقْوَمُ
فَمَا تَتَنَبِّهُ إِلَيَّ.

تَحَوَّلَتْ إِلَى جَافٍ مِنْ نَحْوِي.
بِقُدرَةِ يَدِكَ تَضْطَهَنِي.

حَمَلْتَنِي، أَرْكَبْتَنِي الرَّيْحَ وَدَوَيْتَنِي
تَشَوَّهًا.

لَأَنِّي أَعْلَمُ أَنَّكَ إِلَى الْمَوْتِ تُعِيدُنِي،
وَإِلَى بَيْتِ مِيعَادٍ كُلِّ حَيٍّ.

وَلَكُنْ فِي الْخَرَابِ أَلَا يَمْدُدُ يَدًا؟ فِي
الْبَلْيَةِ أَلَا يَسْتَغِيثُ عَلَيْهَا؟

Δαιοι ταρ ἐνε ουρον ψχουι μαιοι πε
`εδοθετ εμανατ: ιε `ητα τχο `εκεογαι
`ντεφερ φαι ηηι.

ΔΝΟΚ Δε αιριωι `εχει ατχουι
νιβεη: ψλιψιαχουι Δε αιψληνατ
`εορφωι εψθεη ουληνατκη.

Ειχη `ΔΝΟΚ θεη ηιαταθοη: υηππε
ανι `εχρηι `εχωι: μαλλοη ηχε
χανεχοοη ητε ρανπετχωοη.

Τανεχι ασλωθεη ουροη
ηηλαχαρωι: ατερψωρπ ηταχοι ηχε
χανεχοοη ητε ουμετχηκι.

Διαιωηι ειψιαχουι ητχω ηρωι αη:
αιοηι `ερατ Δε θεη ουθωοητε ειωψ
`εβολ.

Διερπον `ενισχρηνοс: ουροη
αιερψφηр `ενιστρονθοс.

Παψλρ Δε αψερχακι `εμαψω: ουροη
ηακαс `εβολθεη πικαγηа.

Διψωπι Δε ηηι ευχηбι ηχε
τакуθедра: παψαληиос Δε αψψωπι
εηриши.

Διсемни `нордияθηкη `ηηлвад:
οуροη `ηηлка† `εхен ρανпарθенос.

Surely He would not stretch out His hand against a heap of ruins, if they cry out when He destroys it.

Have I not wept for him who was in trouble? Has not my soul grieved for the poor?

But when I looked for good, evil came to me; and when I waited for light, then came darkness.

My heart is in turmoil and cannot rest; days of affliction confront me.

I go about mourning, but not in the sun; I stand up in the assembly and cry out for help.

I am a brother of jackals, and a companion of ostriches.

My skin grows black and falls from me; my bones burn with fever.

My harp is turned to mourning, and my flute to the voice of those who weep.

I have made a covenant with my eyes; why then should I look upon a young woman?

أَلَمْ أَبْكِ لِمَنْ عَسَرَ يُؤْمِنُهُ؟ أَلَمْ
تَكْتُبْ نَفْسِي عَلَى الْمُسْكِنِ؟

حِينَما تَرَجَّبْتُ الْخَيْرَ جَاءَ الشَّرُّ،
وَانْتَظَرْتُ النُّورَ فَجَاءَ الدُّجَى.

أَمْعَانِي تَعْلَى وَلَا تَنْفُ. تَقَدَّمْتُ
أَيَّامَ الْمَذَلَّةِ.

إِسْوَدَدْتُ لِكُنْ بِلَا شَمْسٍ. قَمْتُ فِي
الْجَمَاعَةِ أَصْرُخُ.

صَرَثْ أَخَا لِلَّدَنَابِ، وَصَاحِبَا لِرِنَالِ
النَّعَامِ.

حَرَشْ جَلْدِي عَلَيَّ وَعَظَامِي
اَحْتَرَثُ مِنَ الْحَرَارَةِ فِيَ.

صَارَ عُودِي لِلْقُوْحِ، وَمِزْمَارِي
لِصَوْتِ الْبَاكِينِ.

عَهْدًا قَطَعْتُ لِعَيْنِي، فَكَيْفَ أَتَلْعَ
فِي عَذْرَاءِ؟

وَمَا هِيَ قُسْمَةُ اللَّهِ مِنْ فَوْقٍ،
وَنَصِيبُ الْقَدِيرِ مِنَ الْأَعْلَى؟

الَّذِينَ الْبَوَارُ لِعَامِلِ الشَّرِّ، وَالظَّرِّ
لِفَاعِلِ الْإِثْمِ؟

الَّذِينَ هُوَ يَنْظُرُ طُرُقِي، وَيُحْصِي
جَمِيعَ حَطَوَاتِي؟

إِنْ كُنْتُ قَدْ سَلَكْتُ مَعَ الْكَذِبِ، أَوْ
أَسْرَعْتُ رَجْلِي إِلَى الْغَشِّ،

لِيَزَّنِي فِي مِيزَانِ الْحَقِّ، فَيَعْرِفَ
اللَّهُ كَمَالِي.

إِنْ حَادَتْ حَطَوَاتِي عَنِ الْطَّرِيقِ،
وَذَهَبَ قَلْبِي وَرَاءَ عَيْنِي، أَوْ لَصِقَ
عَيْنُ بِكَفِي،

أَرْرَعْ وَغَيْرِي يَأْكُلُ، وَفُرُوعِي
شُسْتَأْصلُ.

إِنْ عَوَى قَلْبِي عَلَى امْرَأَةٍ، أَوْ
كَمَنْتُ عَلَى بَابِ قَرِيبِي،

فَتَنَطَّحَنَ امْرَأَتِي لَاخَرَ، وَلَيَنْحَنَ
عَلَيْهَا أَخْرُونَ وَيُسْبِي أَطْفَالِي.

Οτος ουπε ἑτα Πνοις θαψη ἐθολ
ἀπύσωι: οτος τὸ κληρονομίᾳ ἡτε
πιθυκάνος οὐ τὸ θολόθεν ηθετοσι τε.

Οτοτον νεμ ουτάκο ἡτε
πιρευβίνχοντο νεμ ουμετψευσο
ἡνηετεργωθ ἐτάνομίᾳ.

Μη ἡθοκ ἀν εθνάναν ἐναυωιτ:
οτος εθνάνιηπι ἡναψεντατοι τηροι.

Ισχε δε αιμοψι νεμ χανρεψωβι:
ισχε ασιης ἡχε ταφατ ἐονχροψ.

Διοχι ταρ ἐρατ δεν ουνι ἡθηη:
ψωσον δε ἡχε Πνοις ἡτα
μετατκακια.

Ισχε ασρικι ἡχε ταφατ ἐθολοχι
πεψωιτ: ισχε δε ἀ παχητ ουραχη ἡσα
παβαλ: ισχε αβος ἐδωρον δεν ναχι.

Ιε ειενο ἀνοκ οτος ἡτε ςαν
κεχωσονι ουομορ: ειεεραθνονι δε
χιζεν πικαχι.

Ισχεν δε ἀ παχητ ρικι ἡσα τέχιωι
ἡκεοται: ισχεν αιχεμι σιρεν
νεσρωορ.

Ιε ςαρα ἐρε ταχιωι ςω ραναψ
ἡκεοται: οτος νακοτχι ἡλωοτι
ετέτκες νωορ.

For what is the allotment of God from above, and the inheritance of the Almighty from on high?

Is it not destruction for the wicked, and disaster for the workers of iniquity?

Does He not see my ways, and count all my steps?

If I have walked with falsehood, or if my foot has hastened to deceit,

let me be weighed on honest scales, that God may know my integrity.

If my step has turned from the way, or my heart walked after my eyes, or if any spot adheres to my hands,

then let me sow, and another eat; Yes, let my harvest be rooted out.

If my heart has been enticed by a woman, or if I have lurked at my neighbor's door,

then let my wife grind for another, let others bow down over her and let my children go captive.

لأنَّ هذِهِ رَذْيَةٌ، وَسُخْطٌ غَضْبٌ
يَحْلُّ بِرَجُلٍ يَفْسُدُ امْرَأَةً.

لأنَّهَا نَارٌ تَأْكُلُ حَتَّى إِلَى الْهَلَاكَ
وَتَسْتَأْصِلُ كُلَّ مَحْصُولٍ.

إِنْ كُنْتُ رَفِضْتُ حَقَّ عَبْدِي وَأَمْتِي
فِي دُعَاهُمَا عَلَيَّ،

فَمَاذَا كُنْتُ أَصْنَعَ حِينَ يَقُومُ اللَّهُ؟
وَإِذَا أُفْتَدَ، فَمَاذَا أَجِيبُهُ؟

أَوْلَئِنَ صَانِعٍ فِي الْبَطْنِ صَانِعٌ،
وَقَدْ صَوَرَنَا وَاحِدٌ فِي الرَّحْمِ؟

إِنْ كُنْتُ مَنْعَثُ الْمَسَاكِينَ عَنْ
مُرَادِهِمْ، أَوْ أَفْتَنَتُ عَيْنَيِ الْأَرْمَلَةِ،

أَوْ أَكَلْتُ لَقْمَتِي وَحْدِي فَمَا أَكَلَ
مِنْهَا الْيَتَمِّ.

بَلْ مُنْذُ صَبَابِي كَبَرَ عِنْدِي كَأْبِ،
وَمِنْ بَطْنِ أُمِّي هَدَيْتُهَا.

إِنْ كُنْتُ رَأَيْتُ هَالِكًا لِغَمْدِ الْلِّبْسِ أَوْ
فَقِيرًا بِلَا كَسْوَةً،

Οὐκωντ τάρ ν̄τε οὐκέπον
΄νατάμονι μ̄μοφ πε: ἐσωφ ἐτ̄χιμι
΄νογρωμι.

Οὐχρωμ τάρ εὐφρωμ πε σασα
νίβεν: φυμα τάρ ἐψαφγει ἐχωφ
ψλφτακοφ νεμ νεψνογνι.

Icxe Δε λικελκ πχαπ ποτβωκ
΄ντηι ie ουβωκι: εψεψη ραποψβη.

Οψ τάρ πε ἐτ̄ναλαιφ εψωψ
αψψλψνψεντ ν̄κε Προις: ie
αιναογοψεμ ναψ ν̄δψ νρηψ ἐψωψ
αψψλ χεμπαψινι.

Μη μψρηψ αν ἐταψψωπι δεν θνεξι
΄ταρψψωπι ρωοψ: ἐτανψψωπι Δε εψσοψ
δεν ταινεξιρω.

Πιατζου με μψαιτασθωοψ ἐψολ
΄ψψωπ πτογερχρια: φψαλ Δε ν̄τε
ογχηρα μψιψ μκαψ ναψ.

Icxe λιοψωμ μψωψικ μψαρατ
μψιψ μοτρφανος ἐψολ μ̄μοφ.

Δε icxen ταμετάλοψ ναψλψνψ
μψρηψ νογιωτ: ουοψ icxen ei δεν
θνεξι ν̄τε ταμαψ ναψνψωτ.

Icxe Δε αιναψ ἐνρα εψβηψ
εψηατακο ουοψ μψιχοψεψ.

For that would be wickedness; and wrath will come upon a man who defiles a woman.

For that would be a fire that consumes to destruction, and would root out all my increase.

If I have despised the cause of my male or female servant, when they complained against me,

what then shall I do when God rises up? When He punishes, how shall I answer Him?

Did not He who made me in the womb make them? Did not the same One fashion us in the womb?

If I have kept the poor from their desire, or caused the eyes of the widow to fail,

or eaten my morsel by myself, so that the fatherless could not eat of it,

but from my youth I reared him as a father, and from my mother's womb I guided the widow,

if I have seen anyone perish for lack of clothing, or any poor man without covering;

إِنْ لَمْ تُبَارِكْنِي حَقَوَاهُ وَقَدْ اسْتَدْفَأْ
بِجَزَّةِ عَلْمِي.

Πιατζου Λε ισχε μπογόμεορ ἐροι:
αὐτὸμοι ταρ `ηζε πορχφοι ἐβολδεν
νιδωκ `ητενχινβ.

Ισχε αιφιτοτ ἐξεν ουρφανος ἐρε
χθηι ςορ ςε ουον ουνιψτ ὑβονθια
ψοπ ηηι.

Ιε ςαρα ἐρε παψωβψ ςει ἐβολδεν
τεψκελι: ουος παχφοι εψεδουαδευ
ἐβολδεν πεψκαλα `ηκεσ.

﴿ حοτ ταρ `ητε Πβοις αςλωνι
μμοι: ουος `ηηαψωπ ἐροι ἐβολχα
πεψλγμαδ.

Ισχε αιθωψ `ηοννονψ `ηονκαги `ηтнi:
Ισχε αιχαχθηι `ηονψни `ηηаψенсогенψ.

Ισχε αιοννονψ μμοι ετα ουνιψτ
μμετραμαδ ψωπι ηηι: Ισχε αιραψι
ἐξεν πχει μπαχαζι: Ισχε αιψωρψ
`ηтот `ηβολ ἐξεν ςанатнpi.

Ψαντεννаг ап `ефри `етерогѡини
չե `փкнн: իե `փжш `ηтотq `ηβոլ: ουοշ
պшօշ `փмօրնк `ηβոլ εշնաօր ταր ап πε.

Ουοշ ισχε ανερհալ մպահատ Ֆен
պետշիп իե `նբյոր: Ισχε Λε αιχա τաչիչ
շիրեն րաւι αլիֆի ἐροս.

if his heart has not
blessed me, and if he was
not warmed with the fleece
of my sheep;

if I have raised my hand
against the fatherless, when
I saw I had help in the gate;

then let my arm fall
from my shoulder, let my
arm be torn from the socket.

For destruction from
God is a terror to me, and
because of His
magnificence I cannot
endure.

If I have made gold my
hope, or said to fine gold,
'You are my confidence';

if I have rejoiced
because my wealth was
great, and because my hand
had gained mucy] or
rejoiced for the fall of my
enemy.

If I have observed the
sun when it shines, or the
moon moving in brightness,

so that my heart has
been secretly enticed, and
my mouth has kissed my
hand;

إِنْ كُنْتُ قَدْ هَرَزْتُ يَدِي عَلَى الْيَتَيمِ
لِمَا رَأَيْتُ عَوْنَى فِي الْبَابِ،

فَأَنْسَفْتُ عَضْدِي مِنْ كَتْفِي،
وَلَنْتَكِسْرُ ذِرَاعِي مِنْ قَصْبَتِهَا

لَانَ الْبَوَارَ مِنَ اللَّهِ رُعْبٌ عَلَيَّ،
وَمِنْ جَلَلِهِ لَمْ أَسْتَطِعْ.

إِنْ كُنْتُ قَدْ جَعَلْتُ الدَّهَبَ عَمْدَتِي،
أَوْ قُلْتُ لِلِّاپِرِيزِ: أَنْتُ مُشْكِلِي.

إِنْ كُنْتُ قَدْ فَرَحْتُ إِذْ كَثَرْتُ ثَرْوَتِي
وَلَانَ يَدِي وَجَدَتُ كَثِيرًا. أَوْ فَرَحْتُ
بِسُقُوطِ عَدُوِي.

إِنْ كُنْتُ قَدْ نَظَرْتُ إِلَى النَّورِ حِينَ
ضَاءَ، أَوْ إِلَى الْقَمَرِ يَسِيرُ بِالْبَهَاءِ،

وَغَوِيَ قَبِي سِرًّا، وَلَشَمَ يَدِي
فِي،

فَهَذَا أَيْضًا إِنَّمَا يُعْرِضُ لِلْقَضَاءِ
لَا تِي أَكُونُ قَدْ جَحَدْتُ اللَّهَ مِنْ
فَوْقٍ.

Οὐος γάρα παι χετ εὐεοπή νηι
`εοτνιψτ̄ `νάνομια: κε αιχεμεθονυχ
`απεμθο μποις ετβοι.

Ισχε αιραψι `έχεν πόχει μπαχαζι:
οτος αψκος ήχε παχητ ρε καλως.

Εψεωτεμ γάρα ήχε παμαψι
`επασαχοτ̄: γάρα Δε ει `εερψχη ρι θεν
παλας ερτμκας νηι.

Ιε αν μπορκος `νογμηψ `νσοπ ήχε
ναβωκι: κε νιι εθνατ̄ ναν `ντενι
`εβολδεν νεψαρχ: εθβε κε λνοκ
ουχελχε `εψαψω πε.

Μπαψηκοτ Δε σαβολ μπανι ήχε
ουψεμμο: παρο Δε ναψογηη πε `νογον
νιβεν εθνηον.

Ισχε Δε αιερνοβι ήτεμι αν: ουος
αιχψπ μπανοβι.

Μπιψφιτ ταρ θατχη `νογμηψ
εψοψ: `έψτεμορων ψεβολ μπορμθο:
Ισχε αιχα ουχωβ `εερσαβολ μπαρο:
`ερεκενψ ψονιτ.

Πιι εθνατ̄ μψψεθναсωτεμ `έροι:
τχικ ταρ μποις ναιεργοτ̄ θατεснη.

Ιε ορ`θαι εψεντοτ ήτε οραι: Ισχε
ναιτ̄ `νογχλομ `έχεν ναμοτ̄ ουος
ναιωψ μμοψ.

this also would be an iniquity deserving of judgment, for I would have denied God who is above.

If I have rejoiced at the destruction of him who hated me, or lifted myself up when evil found him,

indeed I have not allowed my mouth to sin by asking for a curse on his soul;

if the men of my tent have not said, ‘Who is there that has not been satisfied with his meat?’

But no sojourner had to lodge in the street, for I have opened my doors to the traveler;

if I have covered my transgressions as Adam, by hiding my iniquity in my bosom,

because I feared the great multitude, and dreaded the contempt of families, so that I kept silence and did not go out of the door.

Oh, that I had one to hear me! Here is my mark.

If my Prosecutor had written a book! Surely, I would carry it on my shoulder, and bind it on me like a crown;

إِنْ كُنْتُ قَدْ فَرَحْتُ بِبَلِيلَةٍ مُبْغِضِي
أَوْ شَمِّتُ حِينَ أَصَابَهُ سُوءٌ.

بَلْ لَمْ أَدْعُ حَنَّكِي يُخْطِئَ فِي طَلْبِ
نَفْسِهِ بِلَعْنَةٍ.

إِنْ كَانَ أَهْلُ خَيْمَتِي لَمْ يَقُولُوا: مَنْ
يَاتَيْ بِأَحَدٍ لَمْ يَشْبُعْ مِنْ طَعَامِهِ؟

عَرِيبٌ لَمْ يَبْتُ فِي الْخَارِجِ فَتَحَثُ
لِلْمُسَافِرِ أَبْوَابِي.

إِنْ كُنْتُ قَدْ كَنَمْتُ كَالنَّاسِ دُنْبِي
لِإِخْفَاءِ إِنْمِي فِي حَضْنِي.

إِذْ رَهِبْتُ جُمْهُورًا غَفِيرًا،
وَرَوَّعْتُ إِهَانَةً الْعَشَائِرِ، فَفَقَثُ
وَلَمْ أَخْرُجْ مِنَ الْبَابِ.

مَنْ لَيْ بِمَنْ يَسْمَعْنِي؟ أَخْشَى يَدِ
الرَّبِّ. هُوَذَا إِمْضَائِي.

وَمَنْ لَيْ يَشْكُوَى كَتَبَهَا حَصْمِي،
فَكُنْتُ أَحْمَلُهَا عَلَى كَتِيفِي. كُنْتُ
أَعْصِبُهَا تَاجًا لِي.

Οτος ισχε ἀπαίφαδψη ντατηιψη
ναψ: ἀπαίνη χλι ντοτψη ἀψητε
ονοντηι εροψ.

Ισχε δε ἀ πκαχι φιλαχом εχρη
εχωι ενεχ: ισχε δε ἀ νεψκεθλωυ ριω
εтсоп εθвнт.

Ισχε δε αιοψωи нтевжом ишагат
нхинсх: ισχε αιερхалл нтψржн үпбօиc
ашпиках: οтос аյчмаках нас.

Σαρα нтψевиω норсорò εтेρωт
нии нхе гапенетих: нтψевиω нориωт
εтерωт нии нхе огвадтос: οтос аψкнн
нхе лвб еψкази.

Δтχаршօր δε нхе пеψ ке шомт
ншփир εштеп огвагем нлвб: ςε наре
лвб ои н`емни үпօրմөо `евօլ.

Δψжառուտ δε нхе Ելիոնց պշիր
ա Վարաչիհ Պիաուցիհ: և Յօլքեն
Դշբանուան նтէ Ջրամ նтէ
Ջարսւածուոս նշարա: աψжառուտ δε և լвб
εшдшա: εթве ςε աψжօս үпեմөо
ա Աբօиս ςε ձնօկ օгվամн.

Οтос πι κε ψомт ншփир нтас:
аψжառուտ էրшօր էшдшա: εթве ςε
үпօրшжемуком норօշем нлвб: οтос
εχаψ ςε огձсевիս πε.

I would declare to Him
the number of my steps;
like a prince I would
approach Him.

If my land cries out
against me, and its furrows
weep together;

if I have eaten its fruit
without money, or caused
its owners to lose their
lives;

then let thistles grow
instead of wheat, and weeds
instead of barley.” The
words of Job are ended.

So these three men
ceased answering Job,
because he was righteous in
his own eyes.

Then the wrath of Elihu,
the son of Barachel the
Buzite, of the family of
Ram, was aroused against
Job; his wrath was aroused
because he justified himself
rather than God.

Also against his three
friends his wrath was
aroused, because they had
found no answer, and yet
had condemned Job.

كُنْتُ أَخْبُرُهُ بِعَدَدِ حَطَوَاتِي وَأَنْوَ
مِنْهُ كَشَرِيفٍ.

إِنْ كَانَتْ أَرْضِي قَدْ صَرَخْتُ عَلَىَ
وَتَبَاكْتُ أَتْلَامَهَا جَمِيعًا.

أَنْ كُنْتُ قَدْ أَكَلْتُ عَلَّهَا بِلَا فِضَّةً،
أَوْ أَطْفَأْتُ أَنْفَسَ أَصْحَابِهَا،

فَعَوَضَ الْحَنْطَةَ لِيَنْبَثُ شَوْكٌ،
وَبَدَلَ الشَّعِيرَ زَوَانٌ». تَمَّتْ أَقْوَالُ
أَيُّوبَ.

فَكَفَ هُؤُلَاءِ الرِّجَالُ الْثَلَاثَةُ عَنْ
مُجَاوَبَةِ أَيُّوبَ لِكُونِهِ بَارَّاً فِي
عَيْنِي نَفْسِهِ.

فَحَمَيَ غَضَبُ الْيَهُوָهُ بْنِ بَرَخِيلَ
الْبُوزِيِّ مِنْ عَشِيرَةِ رَامٍ. عَلَىَ
أَيُّوبَ حَمَيَ غَضَبُهُ لِأَنَّهُ حَسَبَ
نَفْسَهُ أَبَرَّ مِنْ اللَّهِ.

وَعَلَىَ أَصْحَابِهِ الْثَلَاثَةِ حَمَيَ
غَضَبُهُ، لِأَنَّهُمْ لَمْ يَجِدُوا جَوَابًا
وَاسْتَدْنَبُوا أَيُّوبَ.

<p>Ἐλιοὺς δέ αὐτοὶ πομενὶν καὶ οὐδὲν ἔλευθερός τινειν περιέχειν.</p> <p>Οὐος αὐταῖς οὐδὲν ἐλιοὺς καὶ μηδενί^ν κινέροις δεινοὶ ρωτήσαι μηδενί^ν οὐος αὐτοῖς δεινοὶ περιέχειν.</p> <p><i>Orator n̄ff̄triac ēstorab Pennorj ῳα ἐνεστεινῳα ἐνεστεινῳα τηροτ. Διην.</i></p>	<p>Now because they were years older than he, Elihu had waited to speak to Job.</p> <p>When Elihu saw that there was no answer in the mouth of these three men, his wrath was aroused.</p> <p><i>Glory be to the Holy Trinity our God unto the age of all ages. Amen.</i></p>	<p>وَكَانَ الْيَهُوْ قَدْ صَبَرَ عَلَى أَيُوب بِالْكَلَمِ، لَا يَهُمْ أَكْثَرُ مِنْهُ أَيَّامًا.</p> <p>فَلَمَّا رَأَى الْيَهُوْ أَنَّهُ لَا جَوَابٌ فِي أَفْوَاهِ الرِّجَالِ الْثَلَاثَةِ حَمِيَ عَصَبَهُ.</p> <p>مَجَداً لِلْثَلَاثَةِ الْقَدِيسِ الْهَنَاءِ إِلَى الْأَبَدِ وَإِلَى أَبْدِ الْآبِدِينِ كُلُّهَا. آمِنَ.</p>
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Matins Psalm مزמור 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.

Ψαλμὸς τῷ Δανὶδ πᾶς: Η, Θ	Psalm 85: 8, 9	المزمور 85: 8، 9
<p>Πιεθνὸς τηρεῖται καὶ θαύμαστος εὐεί επειρωψτος μπεκμέθο εβολ Προίσ: οὐος επετώστος μπεκράν: καὶ θεοκ ουνιψτ οὐος εψηρί ηχανψφηρι. Δαλληλοτὰ.</p>	<p>All nations whom You have made shall come and worship before You, O Lord, and shall glorify Your name. For You are great, and do wondrous things. Alleluia.</p>	<p>كل الأمم الذين خلقتهم يأتون ويسجدون أمامك يا رب، ويمجدون اسمك. لأنك أنت عظيم وصانع العجائب. 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 رب. ربنا وإلينا
ومخلصنا يسوع المسيح ابن الله الحي.
الذي له المجد الدائم إلى الأبد آمين.

<p>Οράναστηνωσίς εβολ δειν πιερατελιον εθοραβ κατα Ιαρκον</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>
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ΔΞΙΟΥ.

Μαρκον ἸΒ: ΚΗ - ΛΛ

Οὐος ἀφὶ χαροφ ὑπε οὐαι ἡνιαδ
ἐταφεωτεμ ἐρωο εγκωτ εφεω κε
καλως αφερογ υωο αφεωνη κε
αψτε τεντολη ετοι υωροπ ἐρωο
τηρογ.

Δφερογ υπε ιησογ κε τψορπ
τε θαι: σωτεμ Πιεραηλ Πβοιο
Πεκνογ Πβοιο ουαι πε.

Οὐος εκεμενρε Πβοιο πεκνογ
ἐβολδεη πεκχητ τηρη νεω ἐβολδεη
τεκψγχη τηρη νεω ἐβολδεη νεκμεν
τηρογ: νεω ἐβολδεη τεκχομ τηρη.

Ἄλλαχσνογ τε θαιχε εκεμενρε
πεκψφηρ μπεκρητ μμον κε εντολη
εσοι υπιωτ εναι.

Πεκδαφ ηαφ υπαδ πιαδ κε καλως
πρεψτψω: δεη ουμεθηι δκχος κε
οηαι πε Φνογ οὐος μμον κε οηαι
ἐβηλ ψροφ.

Οὐος πιμενριτψ ἐβολδεη πεκχητ
τηρη νεω ἐβολδεη τεκχομ τηρη νεω
ἐβολδεη πικκατ τηρη: οὐος πιμενρε
πεκψφηρ μπεκρητ εσοι υπιωτ
ἐνισχιλ τηρογ νεω νιψοψωογ.

Mark 12: 28 - 34

Then one of the scribes came, and having heard them reasoning together, perceiving that He had answered them well, asked Him, “Which is the first commandment of all?”

Jesus answered him, “The first of all the commandments is: ‘Hear, O Israel, the Lord our God, the Lord is one.’

And you shall love the Lord your God with all your heart, with all your soul, with all your mind, and with all your strength.’ This is the first commandment.

And the second, like it, is this: ‘You shall love your neighbor as yourself.’ There is no other commandment greater than these.”

So the scribe said to Him, “Well said, Teacher. You have spoken the truth, for there is one God, and there is no other but He.

And to love Him with all the heart, with all the understanding, with all the soul, and with all the strength, and to love one’s neighbor as oneself, is more than all the whole burnt offerings and sacrifices.”

34 - 28 :12 مرقس

فجاء واحد من الكتابة وسمعهم يتحاورون فلما رأى الله أجابهم حسنا سأله: «آية وصيّة هي أول الكل؟».

فأجابه يسوع: «إنَّ أَوَّلَ كُلِّ الْوَصَائِيَّاتِ هِيَ: اسْمَعْ يَا إِسْرَائِيلُ، الرَّبُّ إِلَهُنَا رَبٌّ وَاحِدٌ».

وَتُحِبُّ الرَّبَّ إِلَهَكَ مِنْ كُلِّ قَلْبِكَ
وَمِنْ كُلِّ نَفْسِكَ وَمِنْ كُلِّ فَكْرِكَ
وَمِنْ كُلِّ قُدْرَتِكَ. هَذِهِ هِيَ الْوَصِيَّةُ
الْأَوَّلِيَّةُ.

وَثَانِيَّةُ مِثْلِهَا هِيَ: تُحِبُّ قَرِيبَكَ
كَنْفُسِكَ. لَيْسَ وَصِيَّةً أُخْرَى أَعْظَمُ
مِنْ هَاتِينِ».

فَقَالَ لَهُ الْكَاتِبُ: «جَيَّدَا يَا مُعْلِمُ.
بِالْحَقِّ قَلَّتْ لِأَنَّهُ اللَّهُ وَاحِدٌ وَلَيْسَ
أُخْرُ سِوَاهُ.

وَمَحَبَّتُهُ مِنْ كُلِّ الْقَلْبِ وَمِنْ كُلِّ
الْفَهْمِ وَمِنْ كُلِّ النَّفْسِ وَمِنْ كُلِّ
الْقُدْرَةِ وَمَحَبَّةُ الْقَرِيبِ كَالنَّفْسِ هِيَ
أَفْضَلُ مِنْ جَمِيعِ الْمُحرَّقَاتِ
وَالْدَّبَابِحِ».

Οὐος ἐταφηλαγ ἐροψ ὑπε Ιησοῦς καὶ
αφέροτῶ ἔοτον γνήτ ἀμοψ πεχαψ ναψ:
κε ὑπόγονοι αν ἐβολαχα ἡμετογρο
ὑπε Φνογτ: οὐος ἀπε ὑλι ερτολμαν
ἐψενψ κε.

*Πλωρ φα Πεννογτ πε ψα ἐνεσ
ὑπε η ενεσ: ἀμην.*

Now when Jesus saw that he answered wisely, He said to him, “You are not far from the kingdom of God.” But after that no one dared question Him.

*Glory be to God
forever.*

فَلَمَّا رَأَهُ يَسُوعُ أَنَّهُ أَجَابَ بِعَقْلٍ
قَالَ لَهُ: «لَسْتَ بَعِيدًا عَنْ مَلَكُوتِ
اللهِ». وَلَمْ يَجِدْ أَحَدٌ بَعْدَ ذَلِكَ أَنْ
يَسْأَلَهُ.

وَالْمَجْدُ لِلَّهِ دَائِمًا.

Liturgy Readings قراءات القداس

The Pauline Epistle رسالة بولس الرسول

Πατλος φβωκ ἀΠενδοις Ιησοῦς
Πιχριστος: πιλποστολος ετελαχει:
φηεταγθαψψ επιχιψεννογψι ὑπε
Φνογτ.

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.

Hebreos 11: 4 - 10

Hebrews 12: 5 - 16

العربانين 12: 5 - 16

Παψηρι ἀπερερκογχι ὑχητ ψεν
ἡσψω ὑπε Πβοις: ουδε ἀπερβωλ ἐβολ
εψηρι ἀμοκ.

My son, do not despise the chastening of the Lord, nor be discouraged when you are rebuked by Him.

يَا ابْنِي لَا تَحْتَقِرْ تَأْدِيبَ الرَّبِّ، وَلَا
تَغْرِي إِذَا وَبَخَكَ.

Φη ταρ ἐτε Πβοις ψει ἀμοψ ψαψ
ἡσψω ναψ ψαψερμαλτιστοιν Δε ὑψηρι
νιβεην ἐτεψηλαψοπορ ἐροψ.

For whom the Lord loves He chastens, and scourges every son whom He receives.

لَأَنَّ الَّذِي يُحِبُّهُ الرَّبُّ يُؤَدِّبُهُ،
وَيَجْلِدُ كُلَّ ابْنٍ يَقْبَلُهُ.

Δριχτπομενιν ὑψω αψαζι
νεψωτεν ἀψρητ ὑχανψηρι ὑπε
Φνογτ: ηιψ ταρ ὑψηρι ἐτε ἀπαρε
πεψιωτ ἡσψω ναψ.

If you endure chastening, God deals with you as with sons; for what son is there whom a father does not chasten?

إِنْ كُنْتُمْ تَحْتَمِلُونَ التَّأْدِيبَ يُعَامِلُكُمْ
اللهُ كَالْبَنِينَ. فَأَيُّ ابْنٍ لَا يُؤَدِّبُهُ
أَبُوهُ؟

Ισχε τετενχη σαβολ ήτεβω
θη̄ταγ ερψφηρ ἐρος τηρογ: σαρα
΄θωτεν σανψηρι ηνοτζ οτοσ θωτεν
σανψηρι αν.

Ισχε θενιοτ μεν ήτε τσαρζ ηαρ
΄ηταν υματ ήρεψτεβω: οτοσ θανψφιτ
δατογη: ιε ηχοτζ αν χε ητενθηεχων
΄ψφιωτ ήτε ηπνευμα οτοσ ητενων.

Μη μεν ταρ `προς οτκογχι ηεγοορ
ηαρψτεβω θαν κατα πετεγνωο: φαι
Δε ηθοψ πετερνοφρι θαν ηχοτζ χε
΄ητενθι `εβολ δεν τεψμεττογβο.

Σβω Δε ηιβεν προς θογνου μεν
΄ηπακχεμοτ `ηναογραψι θε αλλα ήτε
ουψκαχ ηχητ: έπιδαε Δε ουγταχ
΄ηθριηκον ήτε θμεθμη: ψας θηψ
΄ηηιηταγρεγναζιν υψωου `εβολ
χιτοτс.

Εθε φαι ηιχιχ ετχη θεμ ηιφατ
ετβηλ `εβολ θαταχωου `ερατογ.

Δριονί ηηανχινбози εγсогтѡн
΄ηнєтенбазларч: շина ήτε ψтев
θметбазле рики θаллон Δε ηтеслохе.

Б'ожи ηса θгирини θем οуон
ηιвен: θем πιτογβο φη̄тε αтбноғ
΄шмон `зли θанағ `εПбоic.

But if you are without chastening, of which all have become partakers, then you are illegitimate and not sons.

Furthermore, we have had human fathers who corrected us, and we paid them respect. Shall we not much more readily be in subjection to the Father of spirits and live?

For they indeed for a few days chastened us as seemed best to them, but He for our profit, that we may be partakers of His holiness.

Now no chastening seems to be joyful for the present, but painful; nevertheless, afterward it yields the peaceable fruit of righteousness to those who have been trained by it.

Therefore, strengthen the hands which hang down, and the feeble knees,

and make straight paths for your feet, so that what is lame may not be dislocated, but rather be healed.

Pursue peace with all people, and holiness, without which no one will see the Lord:

وَلَكُنْ إِنْ كُنْتُمْ بِلَا تَأْدِيبٍ، قَدْ صَارَ
الْجَمِيعُ شَرْكَاءَ فِيهِ، فَإِنْتُمْ نُغَولُ لَا
بُنُونَ.

ثُمَّ قَدْ كَانَ لَنَا آبَاءُ أَجْسَادُنَا
مُؤَدِّبِينَ، وَكُنَّا نَهَايُهُمْ. أَفَلَا نَخْضَعُ
بِالْأُولَى جَدًا لِأَبِي الْأَرْوَاحِ فَحْيَا؟

لَآنَ أَوْلَانِكَ أَدْبُونَا أَيَّامًا قَبْلَةَ حَسَبَ
اسْتَحْسَانِهِمْ وَأَمَّا هَذَا فَلَأَجْلِيلُ
الْمَنْفَعَةِ، لِكَيْ نَشْتَرِكَ فِي قَدَاستِهِ.

وَلَكُنْ كُلُّ تَأْدِيبٍ فِي الْحَاضِرِ لَا
يُرَى أَنَّهُ لِلْفَرَحِ بَلْ لِلْحَزَنِ. وَأَمَّا
أَخِيرًا فَيُعْطِي الدِّينَ يَتَدَرَّبُونَ بِهِ
ثُمَّ بِرِّ السَّلَامِ.

لِذَلِكَ قَوْمُوا الْأَيَادِي الْمُسْتَرْجِيَةُ
وَالرُّكْبَ الْمُخْلَعَةُ.

وَاصْنَعُوا لِأَرْجُلِكُمْ مَسَالِكَ
مُسْتَقِيمَةً، لِكَيْ لَا يَعْسِفَ الْأَعْرَجُ،
بَلْ بِالْحِرَيِ يُشْفَى.

اتَّبِعُوا السَّلَامَ مَعَ الْجَمِيعِ،
وَالْقَدَاسَةَ الَّتِي بِدُونِهَا لَنْ يَرَى
أَحَدُ الرَّبَّ.

Ἐρετενσομε` ἐβολ ὑηπως οὐον
οὐαὶ εὐψατ` ἐβολ ὅεν πιχμοτ ὑτε
Φνογ̄: υηπως οὐον οτνογ̄νι ενψαψι
εσρητ` ἐψωι: εεψικας ουος ἐβολ
χιτοτς ὑτε ουμηψ βωδεμ.

Υηπως αν ουον οηπορνοс ie
ογαψηт ሂፈրηт ካHсаt φнेतаqт
`НТЕψМЕΤψДАМСI `ἐβολ გa οψрнi
`НОГWT.

*Πιχμοт გap նeմaտen նeи
ትግրහнн եցոլ: չe ձaմn եսցaյoլi.*

looking carefully lest anyone fall short of the grace of God; lest any root of bitterness springing up cause trouble, and by this many become defiled;

lest there be any fornicator or profane person like Esau, who for one morsel of food sold his birthright.

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

ملاحظين لئلا يخرب أحد من نعمة الله. لئلا يطلع أصل مراره ويصفع از عاجاً فيتتجس به كثيرون.

لئلا يكون أحد زانياً أو مستبيحاً كعيسو، الذي لأجل أكلة واحدة باع بكوريتها.

نعمـة الله الآب تكون مع جميعكم.
أمين.

Catholic Epistle الكاثوليكون

Καθολικον ἐβολ ὅεν πe πiχoγiт
`НЕПИСТОЛH ὑTЕ ПЕНИWТ Петрос.
Ձaմn. Ապenրaт.

Ճ Պetros Ճ: թ - է: 5

Աpенөրe οuai Ճe սսωtεn
սpепeմkaс ս`փrнt նoгpеqձwտeв: ie
ս`փrнt նoгpеqնioրi: ie ս`փrнt նoгcaմ
պetշwօt: ie ս`փrнt նoгpеqչօwտ հca
փнেte Փωq Ճe πe.

Icxe Ճe Հωc ՀrictiՃnoc
սpенөրeպyլi: սaրeգtաoր Ճe
ս`Փnօgт հeп πai թan.

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

1 Peter 4: 15 - 5: 5

But let none of you suffer as a murderer, a thief, an evildoer, or as a busybody in other people's matters.

Yet if anyone suffers as a Christian, let him not be ashamed, but let him glorify God in this matter.

الكاثوليكون من رسالة معلمنا بطرس الأولى، بركته المقدسة تكون معنا. أمين. يا أحبائي.

1 بطرس 4: 5 - 5: 1

فلا يتالم أحدكم كقاتل، أو سارق، أو فاعل شر، أو متداخل في أمور غيره.

ولكن إن كان كمسحي فلا يخجل، بل يمجد الله من هذا القبيل.

لَأَنَّهُ الْوَقْتُ لِابْتِدَاءِ الْقَضَائِعِ مِنْ
بَيْتِ اللَّهِ، فَإِنْ كَانَ أَوَّلًا مِنَ، فَمَا
هِيَ نِهَايَةُ الَّذِينَ لَا يُطِيعُونَ إِنْجِيلَ
اللَّهِ؟

Χεὶς ηὐχοῦ περιεργήτος ἡκέ
πιχαπὸς ἐβολῶν πίηται Φνοῦται: ισχε
ἀφναεργήτος ἐβολὴ θάντεν ὑψορπὸς: ιε
αψὶ περιώκητε θάντοι θάτωται θάντη
ἐπιεργάτεδιον θάτε Φνοῦται.

Οὐος ισχε πιθανῆ θάντονται
ἀφνανούσεως: ιε πιρεψερνοβὶ οὐος
θάτεθενταις αφοροντηφὶ θεων.

Σώστε θάντοβψιμκας κατὰ
πιοτωψὶ θάτε Φνοῦται: ωδροτζωλὶ¹
θάντοψτχη ἐΦνοῦται πιρεψωντ
θέτενθοται: θάτρη θεν θάτινηρὶ²
θαππεθανανεψ.

Πιπρεψβυτερος ετδεν θηνου ττχο
θρωτεν ἀνοκ πε τενψφηρ
μπρεψβυτερος οὐος μμεθρε θάτε
θιμκατη θάτε Πιχριστος: οὐος θάτφηρ
μπιψωτ εθναψωρπ ἐβολ.

Διιμονι μπιοχη ετδεν θηνου θάτε
Φνοῦται: θρετενη μπορψινι θεν
ουθιθανονται αν: αλλα θεν ουρωψ
θάντη κατα Φνοῦται: ουδε θεν
ουμεταψκηρ αν: αλλα θεν ουρωψτη
θάντη.

Ουδε μψρηται αν χεὶς θρετενοι θάντοις
θενικληρος: αλλα θαρτηψος μπιοχη.

For the time has come for judgment to begin at the house of God; and if it begins with us first, what will be the end of those who do not obey the gospel of God?

Now “If the righteous one is scarcely saved, where will the ungodly and the sinner appear?”

Therefore, let those who suffer according to the will of God commit their souls to Him in doing good, as to a faithful Creator.

The priests who are among you I exhort, I who am a fellow priest and a witness of the sufferings of Christ, and also a partaker of the glory that will be revealed:

Shepherd the flock of God which is among you, serving as overseers, not by compulsion but willingly, not for dishonest gain but eagerly;

nor as being lords over those entrusted to you, but being examples to the flock;

وَإِنْ كَانَ الْبَارُ بِالْجَهْدِ يَخْلُصُ
فَالْفَاجِرُ وَالْخَاطِئُ أَيْنَ يَظْهَرُ؟

فَإِذَا الَّذِينَ يَتَأَلَّمُونَ بِحَسْبِ مَشَيْبَةِ
اللَّهِ فَلَيَسْتَوْدِعُوا أَنفُسَهُمْ كَمَا
لِخَالِقِ أَمِينٍ فِي عَمَلِ الْخَيْرِ.

أَطْلُبُ إِلَى الْكَاهِنَةِ الَّذِينَ بَيْتَكُمْ، أَنَا
الْكَاهِنُ رَفِيقُهُمْ، وَالشَّاهِدُ لِأَلَامِ
الْمَسِيحِ، وَشَرِيكُ الْمَجْدِ الْعَتِيدِ أَن
يُعْلَمَ.

أَرْعُوا رَعِيَّةَ اللَّهِ الَّتِي بَيْتَكُمْ نُظَارًا،
لَا عَنْ اضْطَرَارٍ بَلْ بِالْإِخْتِيَارِ، وَلَا
لِرِبْحٍ قَبِيجٍ بَلْ بِنَشَاطٍ.

وَلَا كَمْنٌ يَسْوُدُ عَلَى الْأَنْصِبَةِ بَلْ
صَائِرِينَ أَمْثَلَةً لِلرَّعِيَّةِ.

وَمَتَى ظَهَرَ رَئِيسُ الرُّعَاةِ تَنَالُونَ
إِكْلِيلَ الْمَجْدِ الَّذِي لَا يَبْلُى.

Οὐος ἐψωπ ἀψυλοτονησψ ἐθολ
΄νζε πικωψ ςαν ἐσωογ: τετενηλβ
΄απίχλωμ ἡαθλωμ ὑτε π΄ωοτ.

Παιρήτ ηιδελψηρι ςαδνεζωτεν
΄ννιδελλοι: `ηθωτεν Δε τηρογ ςελ
θηνογ ςπιθεβιό `ηγητ ἐδογν
΄ενετενέρηνογ: ςε Φηορή τψτ ἐδογν
΄εχρεν ηιδαсиахт: ψт Δε `ηογψмот
΄ννηетθεвиhoт.

*Παснноg ςπεрмепре πιкосмос
орде ннетψоп ծен πιкосмос:
πιкосмос пасни нен течеπогша: фн
Δε εтirи ςфорωψ ςФногт ψнаψωп
шя енез: дин.*

and when the Chief Shepherd appears, you will receive the crown of glory that does not fade away.

Likewise you younger people, submit yourselves to your priests. Yes, all of you be submissive to one another, and be clothed with humility, for “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.

كذلك أيها الأحداث اخضعوا
للكهنة، وكونوا جميعاً خاضعين
بعضكم البعض، وتسربوا
بالتوّاضع، لأنَّ الله يقاوم
المُسْتَكْبِرِينَ، وأما المُتَوَاضِعُونَ
فَيُعْطِيهِمْ نِعْمَةً.

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

The Acts الإبركسيس

Πραζic ήτε ηενιοf ήλπостолοс:
΄εре πογ`смoг εθoгaв ψωпi ηeмan.
Дин.

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

فصل من أعمال آبائنا الرسل
الأطهار المشمولين بنعمـة الروح
القدس، بركتـهم تكون معـنا. آمين.

Πραζic թ: ԱԲ - ԻԲ: Յ

Acts 15: 36 - 16: 3

أعمال 15 : 36 - 16 : 3

Աենենց շանէշooг Δε πεхe
Պարլօс ςВарнабас ςε ςаренкоттеn
΄нtенжем ψωпi ήннiснhoг κaтa вакi
нiвen: ннетлан շiвиш ςpicaxi ήtε
Пбоic ήнhtoг ςe от πe εтψоп ςишoг.

Then after some days Paul said to Barnabas, “Let us now go back and visit our brethren in every city where we have preached the word of the Lord, and see how they are doing.”

ثُمَّ بَعْدَ أَيَّامٍ قَالَ بُولِسُ لِبَرْنَابَا:
«لِرَجْعٍ وَنَفْتَقْدٍ إِخْوَنَّا فِي كُلِّ
مَدِينَةٍ نَادَيْنَا فِيهَا بِكَلْمَةِ الرَّبِّ كَيْفَ
هُمْ».»

Варнабас Δeηаqoгwψ ይshlι
ςпiкe Iωаннiс нeшoг фhетoгmoгt

Now Barnabas was determined to take with them John called Mark.

فأشـار بـرنـابـا أـن يـأخذـا مـعـهـما أـيـضاـ
يـوحـنـا الـذـي يـدـعـى مـرـقـسـ.

έροψ κε Μαρκος.

Πατλος Δε ηαφ εράζιοιν κε χασ πε: φηέταψφωρχ `εβολ μμωοι ισκεν †Παμφηλια: ουος έτε μπεψι ηεηωοι `επιχωβ εψτεμολψη ηεηωοι.

Δψψψψψη Δε ηψε ηηψωντ ψωστε `ηceψφωρχ `εβολ ηηηηψηρνο: Βαρναβας ηεη αψη μλαρκοс αψερψωт `ΕΚηψρо.

Πατλοс Δε αψωτп `ηСиllас αψи `εвoл: `еауtниq `нtен pиxmoт `нtе Фnoуt `εвoл ρитoтoт `ηнiсnhoу.

Ηαψcинi Δe πe `εвoл ρитen †Cηriа ηεη †Kηlikiя eψtaжro `нnieкkлhciа.

Δψi Δe `еxрhi `еtke Jeрvhi ηεη Λyctra: οtоg ιc oтuаθhтиc `eнаψxh `ηiaг `epeψraп pе Jиmоθeoс pψuhrι `noxсiшi иloяrдai `ηiпiсthi: peψiωt Δe ne Oteiini пe.

Фai naгeрmeoрe eθвиtq `ηxе nicnhoу eтdен Λyctra ηεη Eikoniон.

Фai aψoψwψ `ηxе Paтloс eθrepsi `εвoл ηeмaq: οtоg `etaqoлq aψcoψvhiq eθbe niloяrдai eтψop ρeη piia `ete `ηiaг: naгcwoуn tар tηroг κe peψiωt ne Oteiini пe.

Пisaxi Δe ηtε Pboic eψeiai oros eψeашai: eψeamaii oros eψetaжro:

But Paul insisted that they should not take with them the one who had departed from them in Pamphylia, and had not gone with them to the work.

Then the contention became so sharp that they parted from one another. And so Barnabas took Mark and sailed to Cyprus.

But Paul chose Silas and departed, being commended by the brethren to the grace of God.

And he went through Syria and Cilicia, strengthening the churches.

Then he came to Derbe and Lystra. And behold, a certain disciple was there, named Timothy, the son of a certain Jewish woman who believed, but his father was Greek.

He was well spoken of by the brethren who were at Lystra and Iconium.

Paul wanted to have him go on with him. And he took him and circumcised him because of the Jews who were in that region, for they all knew that his father was Greek.

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

وَأَمَّا بُولُسُ فَكَانَ يَسْتَحْسِنُ أَنَّ الَّذِي فَارَقُهُمَا مِنْ بِمُفْلِيَّةِ وَلَمْ يُدْهِبْ مَعَهُمَا لِلْعَمَلِ لَا يَأْخُذُهُمْ مَعَهُمَا.

فَحَصَلَ بَيْنَهُمَا مُشَاجِرَةً حَتَّىٰ فَارَقَ أَحَدُهُمَا الْآخَرَ. وَبَرَّا بَأْخُذَ مَرْفِنَ وَسَافَرَ فِي الْبَحْرِ إِلَى قُبْرِسَ.

وَأَمَّا بُولُسُ فَاحْتَارَ سِيلًا وَخَرَجَ مُسْتَوْدِعًا مِنِ الْإِخْوَةِ إِلَى نِعْمَةِ اللَّهِ.

فَاجْتَازَ فِي سُورِيَّةِ وَكِيلِيَّةِ يُشَدِّدُ الْكُنَاسِ.

ثُمَّ وَصَلَ إِلَى دَرْبَةِ وَلِسْتَرَةِ وَإِذَا تَلَمِيَّدَ كَانَ هُنَاكَ اسْمُهُ تِيمُوتَأْسُنُ ابْنُ امْرَأَةِ يَهُودِيَّةِ مُؤْمِنَةِ وَلَكِنَّ أَبَاهُ يُونَانِيًّا.

وَكَانَ مَشْهُودًا لَهُ مِنَ الْإِخْوَةِ الَّذِينَ فِي لِسْتَرَةِ وَإِيَقُونِيَّةِ.

فَأَرَادَ بُولُسُ أَنْ يَخْرُجَ هَذَا مَعْهُ فَأَخَذَهُ وَخَتَّهُ مِنْ أَجْلِ الْيَهُودِ الَّذِينَ فِي تِلْكَ الْأَماَكِنِ لَأَنَّ الْجَمِيعَ كَانُوا يَعْرُفُونَ أَبَاهَ أَنَّهُ يُونَانِيًّا.

لِمْ تَزِلَّ كَلْمَةُ الرَّبِّ تَنْمُو وَتَعْزَزُ وَتَثْبَتُ فِي كَنِيْسَةِ اللَّهِ الْمَقْدِسَةِ. أَمِينٌ.

*Σεν τὰς ήγειραις ήτε Φηορή:
αίνη.*

Amen.

The Liturgy Psalm مزمور القدس

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.

Φαλιος τω Δαριδ ῥᾳχ: ἀ

Psalm 137: 1

المزمور 137: 1

Ὕπανθρωπὸς οὐκ ἐβολ Πένθοις δὲν
πάσχητ τηρεψ: χε ακοστεμ ἐνισάχι ήτε
ρωι: ὑπεύθο ήνιαττελος ὕπαρψαλιν
ἐροκ: ουρος ὕπαρψωτ οὐαρεν
πεκερφει εθοναβ. **Ἄλληλοτιά.**

I will confess You, O Lord, with my whole heart, for You have heard all the words of my mouth. Before the angels I will chant to You. I will worship toward Your holy temple. **Alleluia.**

أعترف لك يا رب من كل قلبي
لأنك استمعت كل كلمات فمي. أمام
الملائكة أرتل لك وأسجد قدام
هيكل المقدس. **هليليويا.**

The Liturgy Gospel إنجيل القدس

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.

مبني الآتي باسم ربنا وإلينا
ومخلصنا يسوع المسيح ابن الله الحي.
الذي له المجد الدائم إلى الأبد آمين.

**Οὐανατνωσις ἐβολ δὲν πιεναττελιον
εθοναβ κατα Ιωαννην ατιον.**

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

فصل من إنجيل معلمنا يوحنا
البشير. بركاته علينا آمين.

Ιωαννην ἡ: κα - κζ

John 8: 21 - 27

يوحنا 8: 21 - 27

Παλιν ον πεχε Ιησους νωρ χε ἀνοκ
ὕπαψενηι ουρος τετεν οακωτ ` ησωι ουρο
τετεν οαχευτ ἀν ουρος τετεν οαμον δὲν
νετεν νοβι: χε πιμα ἀνοκ ἐτηψενηι
ἐροψ ὑπον ψχομ ὑψωτεν εἰς ἐροψ.

Then Jesus said to them again, “I am going away, and you will seek Me, and will die in your sin. Where I go you cannot come.”

قال لهم يسوع أيضاً: «أنا
أمضى وستطليوني وتموتون
في خطبكم. حيث أمضى أنا لا
تقربون أنتم أن تأتوا».

Πατρώς ουν μάμος πε ὑπέ ηλιογόνδαι κε
κατί αφναδοθεβεψ μαρατψ: κε φέω
μάμος κε πια δάνοκ ἐτηλαψενή ἐροψ
ὑθωτεν τετεν ναψί ἐροψ δα.

Ουρανός ναψα υμάς ηώσι πε κε
ὑθωτεν τετεν γλαν ἐβολ θεν ηή ἐτε
νόρφι δάνοκ δε δάνοκ ορέβολ μπψωι:
ὑθωτεν τετεν ἐβολ θεν παι κοσμος:
δάνοκ δε δάνοκ ορέβολ θεν παι κοσμος δα.

Διχος ουν ηώτεν κε τετεν ναμον
νόρφι θεν ηέτεν νοβι: εψωπ ουν ἀρετεν
ψυτεμναχτ κε δάνοκ πε: τετεν ναμον
νόρφι θεν ηέτεν νοβι.

Πατρώς ουν μάμος ναψ πεχε ὑθοκ νιψ:
πεχε ιησους ηώσι κε ὑταρχη διερ
πικεσαχι νεμωτεν.

Ουρανός τομηψ ἐχοτορ εθε θηνον
ουρανός ἐτηλαψ: αλλα φηταψταοροι ορέμην
πε: ουρανός δάνοκ γω ηέται σοθιον τετοψ
ναι: ναι ταχι μαψων θεν πικοσμος.

Ιποψεψι κε ναψαχι νεμων εθε
Φιωτ.

*Πιωρ φα Πεννορτ πε ψα ἐνερ τε
νι ἐνερ: ἀμην.*

So the Jews said, "Will He kill Himself, because He says, 'Where I go, you cannot come?'"

And He said to them, "You are from beneath] I am from above. You are of this world; I am not of this world.

Therefore, I said to you that you will die in your sins; for if you do not believe that I am He, you will die in your sins."

Then they said to Him, "Who are You?" And Jesus said to them, "Just what I have been saying to you from the beginning.

I have many things to say and to judge concerning you, but He who sent Me is true; and I speak to the world those things which I heard from Him."

They did not understand that He spoke to them of the Father.

Glory be to God forever.

فَقَالَ الْيَهُودُ: «الْعَلِيهُ يَقْتَلُ نَفْسَهُ
حَتَّى يَقُولُ: حَيْثُ أَمْضَى أَنَا لَا
تَقْدِرُونَ أَنْتُمْ أَنْ تَأْتُوا؟»

فَقَالَ لَهُمْ: «أَنْتُمْ مِنْ أَسْفَلَ أَمَّا
مِنْ فَوْقٍ. أَنْتُمْ مِنْ هَذَا الْعَالَمِ أَمَّا
أَنَا فَلَسْتُ مِنْ هَذَا الْعَالَمِ.

فَقَلَتْ لَكُمْ إِنَّكُمْ تَمُوتُونَ فِي
خَطَايَاكُمْ لَا إِنَّكُمْ إِنْ لَمْ تُؤْمِنُوا أَنِّي
أَنَا هُوَ تَمُوتُونَ فِي خَطَايَاكُمْ».

فَقَالُوا لَهُ: «مَنْ أَنْتَ؟» فَقَالَ لَهُمْ
يَسُوعُ: «أَنَا مِنْ الْبَدْءِ مَا أَكَلْمَكُمْ
أَيْضًا بِهِ.

إِنَّ لِي أَشْيَاءً كَثِيرَةً أَتَكَلْمُ وَأَحْكُمُ
بَهَا مِنْ نَحْوِكُمْ لَكُنَّ الَّذِي
أَرْسَلَنِي هُوَ حَقُّ. وَأَنَا مَا سَمِعْتُهُ
مِنْهُ فَهَذَا أَقْوَلُهُ لِلْعَالَمِ».

وَلَمْ يَفْهَمُوا أَنَّهُ كَانَ يَقُولُ لَهُمْ
عَنِ الْآبِ.

وَالْمَجْدُ لِلَّهِ دَائِمًا.

Sixth Day of the Fifth Week of Lent (Saturday)

اليوم السادس من الأسبوع الخامس من الصوم الكبير (يوم السبت)

Matins Psalm

مزمور باكر

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

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

Φαλμος τω Δαυιδ ζΔ: 8, 5

Psalm 64: 2, 3

المزمور 64 : 2، 3

Свтεμ Φνογ̄т `ετα`прocεγxн: κε
сεнhoг ҳарок нжε сарз nивен: nicaxи
нte nιλoумoс: дyжeнxou `eгoтepoн.

O You who hear prayer,
to You all flesh will come.
Iniquities prevail against
me. Alleluia.

استمع يا الله صلاتي لأنه إليك
 يأتي كل بشر. كلام مخالف
 الناموس قد قوي علينا. هلاليويا.

Δλληλoия.

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.

مبـارـك الـآـتـي بـاسـم الرـبـ. رـبـنـا وـإـلـهـنـا
وـمـخـلـصـنـا يـسـوعـ المـسـيـحـ اـبـنـ اللهـ الـحـيـ.
الـذـي لـهـ الـمـجـدـ الدـائـمـ إـلـىـ الـأـبـدـ آـمـينـ.

Ογλαστηcic `eboл զen
πιερλαցελiон eθoгaв kata лoтkan
aгiօt.

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

فصل من إنجل معلمنا لوقا
البشير. بركاته علينا آمين.

λoтkan 1e: 3 - 1

Luke 15: 3 - 10

لوقا 15 : 3 - 10

Δpжe τai πapaboloи 2e nwoи
eржxw սmoc.

So He spoke this parable
to them, saying:

فَكَلَمْهُمْ بِهَذَا الْمَثَلِ قَاتِلًاً:

Ze nis nрwam `eboл զen θhnoн `ete
oroi nteq ψe necworo սmav: orog
aρyantake orai `eboл nθhtor սn
սpаqжa ppiсtaи ψit ncaq հ n`pufaq

“What man of you,
having a hundred sheep, if
he loses one of them, does
not leave the ninety-nine in
the wilderness, and go after
the one which is lost until
he finds it?

«أَيُّ إِنْسَانٍ مِنْكُمْ لَهُ مِنَةٌ حَرُوفٍ
وَأَضَاعَ وَاحِدًا مِنْهَا أَلَا يَتَرُكُ
الْتَّسْعَةَ وَالْتِسْعِينَ فِي الْبَرِّيَّةِ
وَيَدْهَبَ لِأَجْلِ الصَّالِحِ حَتَّى يَجِدَهُ؟

οτος ὑπερισχετέλει τὸν θεόν
καὶ τὸν αὐτοῦ πατέρα
τούτον τοντούντος στομάτῳ.

Οτος ἐψωπὸν αὐτοῦ πατέρα
παρατηλοφίᾳ τούτῳ εὐθυγάτῳ.

Οτος αὐτοῦ ἐπιμήνιον
τοντούντος στομάτῳ εὐθυγάτῳ
τούτῳ τοντούντος στομάτῳ εὐθυγάτῳ.
τούτῳ τοντούντος στομάτῳ εὐθυγάτῳ.

Ἄλλων ἀποστολῶν
οὐρανῷ παραπομπῇ τούτῳ τοντούντος στομάτῳ εὐθυγάτῳ
τοντούντος στομάτῳ εὐθυγάτῳ
τοντούντος στομάτῳ εὐθυγάτῳ
τοντούντος στομάτῳ εὐθυγάτῳ.

Ιε νῦν ἔτε οὐρανοῖς τοῖς μητροῖς
τοντούντος στομάτῳ εὐθυγάτῳ
τοντούντος στομάτῳ εὐθυγάτῳ
τοντούντος στομάτῳ εὐθυγάτῳ
τοντούντος στομάτῳ εὐθυγάτῳ.

Οτος ἐψωπὸν αὐτοῦ πατέρα
τοντούντος στομάτῳ εὐθυγάτῳ
τοντούντος στομάτῳ εὐθυγάτῳ
τοντούντος στομάτῳ εὐθυγάτῳ
τοντούντος στομάτῳ εὐθυγάτῳ.

Παῖρητε τούτον τοντούντος στομάτῳ εὐθυγάτῳ
παρεῖστε τούτον τοντούντος στομάτῳ εὐθυγάτῳ
τοντούντος στομάτῳ εὐθυγάτῳ
τοντούντος στομάτῳ εὐθυγάτῳ.

And when he has found it, he lays it on his shoulders, rejoicing.

And when he comes home, he calls together his friends and neighbors, saying to them, ‘Rejoice with me, for I have found my sheep which was lost!’

I say to you that likewise there will be more joy in heaven over one sinner who repents than over ninety-nine just persons who need no repentance.

Or what woman, having ten silver coins, if she loses one coin, does not light a lamp, sweep the house, and search carefully until she finds it?

And when she has found it, she calls her friends and neighbors together, saying, ‘Rejoice with me, for I have found the piece which I lost!’

Likewise, I say to you, there is joy in the presence of the angels of God over one sinner who repents.”

وَإِذَا وَجَدَهُ يَضْعُفُ عَلَى مُنْكَبِيهِ
فِرَحًا.

وَيَأْتِي إِلَى بَيْتِهِ وَيَدْعُو الْأَصْدِقَاءَ
وَالْجِيرَانَ قَاتِلًا لَهُمْ: أَفْرَحُوا مَعِي
لَيْلَةً وَجَدْتُ خَرُوفِيِّ الْضَّالِّ.

أَقُولُ لَكُمْ أَنَّهُ هَكُذا يَكُونُ فَرَحٌ فِي
السَّمَاءِ بِخَاطِئٍ وَاحِدٍ يَتُوبُ أَكْثَرُ
مِنْ تِسْعَةَ وَتِسْعَينَ بَارَّاً لَا
يَحْتَاجُونَ إِلَى تَوْبَةٍ.

أَوْ أَيَّةً امْرَأَةً لَهَا عَشْرَةُ دَرَاهِمٍ إِنْ
أَضَاعَتْ دَرْهَمًا وَاحِدًا أَلَا تُوقَدُ
سِرَاجًا وَتَكُنُّ الْبَيْتَ وَتَقْتَشِنَ
بِاجْتِهادٍ حَتَّى تَجِدَهُ؟

وَإِذَا وَجَدَتْهُ تَدْعُو الصَّدِيقَاتِ
وَالْجَارَاتِ قَاتِلَةً: أَفْرَحْنَ مَعِي لَيْلَةً
وَجَدْتُ الدِّرْهَمَ الَّذِي أَضَعَتْهُ.

هَكُذا أَقُولُ لَكُمْ يَكُونُ فَرَحٌ قَدَامَ
مَلَائِكَةِ اللَّهِ بِخَاطِئٍ وَاحِدٍ يَتُوبُ.

*Πιώστε φα Πεννογή πε ψα ἐνεσ
ΝΤΕ ΜΙ ἐνεσ: ἀμην.*

Glory be to God forever.

وَالْمَجْدُ لِلَّهِ دَائِمًا.

Liturgy Readings

قراءات القداس

The Pauline Epistle

رسالة بولس الرسول

Πατλος φβωκ ἀπενδοιс Ιηсогс
Πιχριстос: πιλпостолос εтθахем:
φнетаулашың епизиүенноморың ңтес
Фногт.

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 Galatians. May his blessing be upon us. Amen.

فصل من رسالة معلمنا بولس
الرسول إلى أهل غالاطية، بركته
 علينا. آمين.

Галатиес 5: 16 - 6: 2

Galatians 5: 16 - 6: 2

غالاطية 5 : 16 - 2 : 6

﴿خوا لىء امماك خىء مىسى خەن
پىپنەمىا اوغۇز تېپىۋىمىا ңتە تەپارز
ئىنەتەنچىكىس ئېۋىل.

I say then: Walk in the Spirit, and you shall not fulfill the lust of the flesh.

وَإِنَّمَا أَقُولُ: اسْتَكُوا بِالرُّوحِ فَلَا
تُكْمِلُوا شَهْوَةَ الْجَسَدِ.

﴿تەپارز تەپارز سەپەپىۋىمىا اوغۇز
پىپنەمىا: پىپنەمىا لىء اوغۇز تەپارز:
نالى تەپارز سەپەپىۋىنىڭ ئەزىزەن ئەزىزەن
شىنە نىھەتەنچىكىس ئەنەن ңتە
تەنچىتەم ئىتۈر.

For the flesh lusts against the Spirit, and the Spirit against the fleshy] and these are contrary to one another, so that you do not do the things that you wish.

لأنَّ الجَسَدَ يَشْتَهِي ضِدَّ الرُّوحِ
وَالرُّوحُ ضِدَّ الْجَسَدِ، وَهَذَا يُقاومُ
أَحَدُهُمَا الْآخَرَ، حَتَّى تَفْعَلُونَ مَا لَا
تُرِيدُونَ.

لەخە لىء امەتەنەمۇسى خەن پىپنەمىا
ңتە تەنچىخ ئە ئۇنوس ئان.

But if you are led by the Spirit, you are not under the law.

وَلَكُنْ إِذَا انْقَدَمْتُمْ بِالرُّوحِ فَسَيُّمْ
تَحْتَ النَّامُوسِ.

﴿خە سەپەپىۋىخ لىء ئېۋىل ئەنەن نىخېنى
ңتە تەپارز ئەتە نالى نە: تپورنىا
پىۋاشەم پىسۋىق.

Now the works of the flesh are evident, which are: adultery, fornication, uncleanness, lewdness,

وَأَعْمَالُ الْجَسَدِ ظَاهِرَةٌ: الَّتِي هِيَ
زِنَى عَهَارَةُ نَجَاسَةُ دَعَارَةُ.

<p>¶μετρεψεινεις ιδωλον:</p> <p>Τμετρεψει τφαση ηθικ: Νιμετζαχι Νιψενην ηιχοн ηιωн ηιзeрzeр Νιφωρζ Νιμεтζeрeсeсis.</p> <p>Ηιφθοнoс ηиdωтeв ηиthidi ηиpsi Νeу ηиhтeнηη: Νai εtеpψoрp ηиhω ηiωr ηиhωtεn κaтaфrηt οn εtai εrψoрp ηиhоc: ρe ηиhтiрi ηиhai ηiaiрhηt Τmеtօgρo ηtε Φhօg ceнаeр ηиhрoнoмiн ηиhωс aн.</p> <p>Πoгtаg Δe ηtε pипneuмa фai πe: oнaзapп οhрdлу οhгirнn oнmеtреfωс ηih t οнmеtжristos oнmеtazahos οhnaхt.</p> <p>Онmеtреumagу οhеckratia: Νai ηiaiрhηt ηiωн ηiомos Τoгбnoу.</p> <p>Ηi Δe ηtε Πiжristos Ihsoc: aтiωи ηtогcарz Neу Neспaтhоc Neу Neс ηpiетuиa.</p> <p>Iсхe Δe τeωnз θeп pипnemataкoс ie ηapenfmaт oн Neу pипnemataкoс.</p> <p>Иpeнθepенψapи θeп oηmеtmaiωoг eψyoгit eпcωk ηneнephoг eпt eнepфθoнoс ηneнephoг.</p> <p>Иacniоg eψyap aрeψan тoтq noгyωm ψe θeп oηpapatwma: nθoтeн Δe θa nipnemataкoс ceвte</p>	<p>idolatry, sorcery, hatred, contentions, jealousies, outbursts of wrath, selfish ambitions, dissensions, heresies,</p> <p>envy, murders, drunkenness, revelries, and the like; of which I tell you beforehand, just as I also told you in time past, that those who practice such things will not inherit the kingdom of God.</p> <p>But the fruit of the Spirit is love, joy, peace, longsuffering, kindness, goodness, faithfulness,</p> <p>gentleness, self-control. Against such there is no law.</p> <p>And those who are Christ's have crucified the flesh with its passions and desires.</p> <p>If we live in the Spirit, let us also walk in the Spirit.</p> <p>Let us not become conceited, provoking one another, envying one another.</p> <p>Brethren, if a man is overtaken in any trespass, you who are spiritual restore such a one in a spirit of gentleness, considering</p>	<p>عِبَادَةُ الْأُوْثَانِ سُحْرٌ عَدَاؤَةُ خَصَامٌ غَيْرَةُ سَخْطٍ تَحْزِبُ شِقَاقٌ بِدُعَةٌ.</p> <p>حَسَدٌ قَتْلٌ سُكْرٌ بَطَرٌ، وَأَمْثَالُ هَذِهِ الَّتِي أَسْبَقَ فَآفَوْلُ لَكُمْ عَنْهَا كَمَا سَبَقَتْ قَتْلُتْ أَيْضًا: إِنَّ الَّذِينَ يَفْعَلُونَ مِثْلَ هَذِهِ لَا يَرْثُونَ مَلَكُوتَ اللَّهِ.</p> <p>وَأَمَّا ثَمَرُ الرُّوحِ فَهُوَ: مَحَبَّةُ فَرَحْ سَلَامٌ، طُولُ أَنَاءٍ لُطْفُ صَلَاحٌ، إِيمَانٌ.</p> <p>وَدَاعَةَ تَعَقُّفٍ. ضِدَّ أَمْثَالِ هَذِهِ لَيْسَ نَامُوسٌ.</p> <p>وَلَكِنَّ الَّذِينَ هُمْ لِلْمَسِيحِ قُدْ صَلَبُوا الْجَسَدَ مَعَ الْأَهْوَاءِ وَالشَّهْوَاتِ.</p> <p>إِنْ كُنَّا نَعِيشُ بِالرُّوحِ فَنَسْلُكْ أَيْضًا بِحَسْبِ الرُّوحِ.</p> <p>لَا نَكُنْ مُعْجِزِينَ نُغَاضِبُ بَعْضًا بَعْضاً، وَنَحْسِدُ بَعْضًا بَعْضاً.</p> <p>أَيُّهَا الْأَخْوَةُ، إِنْ انْسَبَقَ إِنْسَانٌ فَأَخْذَ فِي زَلَةٍ مَا فَأَصْلَحُوا أَنْتُمْ الرُّوحَانِيَّنَ مِثْلَ هَذَا بِرُوحِ الْوَدَاعَةِ، نَاظَرًا إِلَى نَفْسِكُ لِنَلَّا تُجَرَّبَ أَنْتَ أَيْضًا.</p>
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<p>φαὶ ὑπάρητὸν δεν οὐπίνεται μετρεμένως: εκχογῷτ μικρός γωκ μηπως ἵσεερπιράζιν μικρός.</p> <p>Ἄλι ζά νιβαρος ὑπέ νετενέρηνοτ: ουος πάρητ τετενναχχκ πινομος ὑπέ Πιχριστος ἐβολ.</p> <p><i>Πιλμοτ γαρ νειωτεν νει τζιρηνη ενσοπ: χε ἀμην εσέεγωπι.</i></p>	<p>yourself lest you also be tempted.</p> <p>Bear one another's burdens, and so fulfill the law of Christ.</p> <p><i>The grace of God the Father be with you all. Amen.</i></p>	<p>احمِلُوا بعْضُكُمْ أَنْقَالَ بعْضٍ وَهَذَا تَمَمُوا نَامُوسَ الْمَسِيحِ.</p> <p>نَعْمَةُ اللَّهِ الْأَبِ تَكُونُ مَعَ جَمِيعِكُمْ. أَمِين.</p>
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The Catholic Epistle الكاثوليكون

<p>Καθολικον ἐβολ δεν τ`επιστολη ὑπέ πενιωτ Ιακωβος. Μην. Ηλιουρα†.</p> <p>Ιακωβος ε: 7 - 11</p> <p>Μωνήσητ νασνηον ψα τπαρογια μποιος ρηππε ic πιορωι εψχογῷτ ἐβολ δατη μπιογταχ ετταιηοντ ὑπέ¹ πκαχι ουος εψώοτ νησητ ἐχρηι εχωψ: ψατεψβι μπιψωρπ νογταχ νευ πιδαε.</p> <p>Μωνήσητ ρωτεν ουος ματαχρε νετενησητ: χε αςδωντ νχε τπαρογια ὑπέ Πιοιος.</p> <p>Μπερψιαχου δα νετενέρηνου νασνηον ρινα ὑτοψτεμ τχαп τρωτεн: ρηппе ic πиrеpsтchap ψóхi τrаtп ρirен nirwoу.</p>	<p>The Catholic Epistle from the Epistle of our teacher St. James. May his blessings be with us. Amen. My beloved.</p> <p>James 5: 7 - 11</p> <p>Therefore, be patient, brethren, until the coming of the Lord. See how the farmer waits for the precious fruit of the earth, waiting patiently for it until it receives the early and latter rain.</p> <p>You also be patient. Establish your hearts, for the coming of the Lord is at hand.</p> <p>Do not grumble against one another, brethren, lest you be condemned. Behold, the Judge is standing at the door!</p>	<p>الكاثوليكون من رسالة معلمنا يعقوب الرسول، بركته المقدسة تكون معنا. آمين. يا احبابي.</p> <p>يعقوب 5: 11 - 7</p> <p>فَتَائُوا أَيُّهَا الْإِخْرَوَةُ إِلَى مَجِيءِ الرَّبِّ. هُوَذَا الْفَلَاحُ يَنْتَظِرُ ثَمَّ الْأَرْضَ الشَّمِينَ مُتَانِيًّا عَلَيْهِ حَتَّى يَئَالَ الْمَطَرُ الْمُبَكِّرُ وَالْمُتَأَخِّرُ.</p> <p>فَتَائُوا أَنْتُمْ وَشَبَّوْا قَلْوَبُكُمْ، لَآنَ مَجِيءَ الرَّبِّ قَدِ افْتَرَبَ.</p> <p>لَا يَئِنَّ بَعْضُكُمْ عَلَى بَعْضٍ أَيُّهَا الْإِخْرَوَةُ لَنَلَا ثَدَانُوا. هُوَذَا الدِّيَانُ وَأَقْفَقَ قَدَامَ الْبَابِ.</p>
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6' Ι ΝΟΥΜΟΤ ΝΩΤΕΝ ΝΑΣΝΗΟΥ ΝΤΕ
ΟΥΜΕΤΡΕΨΕΨΕΠΘΙΟΙ ΝΕΥ ΤΜΕΤΡΕΨΑΟΥ
ΝΘΗΤ ΝΤΕ ΝΙΠΡΟΦΗΤΗΣ ΝΗΕΤΔΑΓΔΑΖΗ
ΣΕΝ ΦΡΑΝ ΜΠΟΙΟΣ.

ΣΗΠΠΕ ΤΕΝΕΡΜΑΚΑΡΙΖΙΝ
ΝΝΗΕΤΔΑΓΔΑΜΟΝΙ ΝΤΟΤΟΥ: ΔΡΕΤΕΝΩΤΕΜ
ΣΑΡ ΕΤΞΡΠΟΜΟΝΗ ΝΤΕ ΙΩΒ: ΟΥΟΣ ΠΙΧΩΚ
ΝΤΕ ΠΒΟΙΟΣ ΔΡΕΤΕΝΝΔΑΥ ΕΡΟΨ: ΣΕ
ΟΥΝΙΨΤ ΝΨΑΝΘΕΜΑΣΤ ΕΜΑΨΨ ΠΕ ΠΒΟΙΟΙ:
ΟΥΟΣ ΟΥΡΕΨΑΟΥ ΝΘΗΤ ΠΕ.

*Νασνηού μπερμενρέ πικοσμος
ογδε ιηετψωπ ζεν πικοσμος:
πικοσμος νασνι νευ τεζεπτογια: φη
δε ετίρι μφορωψ μφνορτ ψναψωψ
ψα ενερ: διηη.*

My brethren, take the prophets, who spoke in the name of the Lord, as an example of suffering and patience.

Indeed we count them blessed who endure. You have heard of the perseverance of Job and seen the end intended by the Lord, that the Lord is very compassionate and merciful.

*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.*

خُذُوا يَا إِخْوَتِي مِثَالاً لِاحْتِمَالِ
الْمَشْقَاتِ وَالآنَاءِ، الْأَنْبِيَاءُ الدِّينِ
تَكَلَّمُوا بِاسْمِ الرَّبِّ.

هَا نَحْنُ نُطَوِّبُ الصَّابِرِينَ. قُدْ
سَمِعْتُمْ بِصَبَرِ أَيُّوبَ وَرَأَيْتُمْ عَاقِبَةَ
الرَّبِّ. لَا إِنَّ الرَّبَّ كَثِيرُ الرَّحْمَةِ
وَرَوْفٌ.

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

The Acts الإبركسيس

Πραζις ΝΤΕ ΝΕΝΙΟΤ ΝΔΠΟΣΤΟΛΟΣ:
ἘΡΕ ΠΟΥΣΜΟΥ ΕΘΟΥΔΒ ΥΨΩΠΙ ΝΕΜΑΝ.
ΔΙΗΗΝ.

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

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

Πραζις ΚΕ: Δ - Η

Acts 26: 1 - 8

أعمال 26: 1 - 8

Δειριππας δε πεκαψ μπαγλος: ΣΕ
ceouαχσαχνι νακ έσαχι έχωκ: τοτε
Παγλος αψαρτεν τεψκικ έβολ
εψεραπολογισθε.

Then Agrippa said to Paul, “You are permitted to speak for yourself.” So Paul stretched out his hand and answered for himself:

فَقَالَ أَغْرِيَبَاسُ لِبُولِسَ: مَادُونَ لَكَ
أَنْ تَتَكَلَّمَ لِأَجْلِ نَفْسِكَ. حِينَذِ بَسَطَ
بُولِسُ يَدَهُ وَجَعَلَ يَحْتَجُ:

Εθεμε χωβ νιβεν έτορχευ άρικι
εροψ Νδητού Νχε νιλογδαι: μπορο

“I think myself happy, King Agrippa, because today I shall answer for

أَنِّي أَحْسَبُ نَفْسِي سَعِيدًا أَيُّهَا
الْمَلِكُ أَغْرِيَبَاسُ إِذْ أَنَا مُرْمَعٌ أَنْ

Δετριππας ἔμενος καὶ ἀνοκ οὐμακαριος
ειναιεραπολοσιοθε οφοογ δατοτκ

Μαλιστα καωοντη ννιστηθια ητε
νιλογδαι νευη νορχηθια: εθβε φαι
ττωβη υμοκ εθρεκωτευ έροι δεν
ουμετρεψωοτη ηχητ.

Παζινωνδ οεν ουη ισχεν
ταμεταλογ έταψωπι ισχεν θη δεν
παεθηνος ηχρη δεν ιερογαληη:
σεσωοντη υμοφ ηχε νιλογδαι τηρογ.

Εγερψορπ ησωοντη υμοι ισχεν
σαπψωι αγψαλοντωψ έερμεθρε: κε
κατα τχερεсис ετταχροντη ητε
πενψεμψι αιωνδ οφαριсеос.

Ονος τνοιη εθβε τχελпic υπιωψ
έταψωπι ηνενιοτ έβολχιτен Φνογт
τογι έρατ εγτχαп έροι.

Ετε ταιχελпic τε ηναρε τμηт
снаг ωφρлн ψεμψι ηθнtс δεν
ουμοντη έβοл υπιεχоoт νευη πιεχωρε:
ευορωψ εθρε τοτογ τμаt έрoс: εθβε
ταιχελпic σeхem άpiki έροι ηχε
νιλογδαι.

Ουμεταθηαгт τε ωδαп δεν
θηнoт: ιcхe Φнoгt ηaтoтnoc
ηpεψmωoт.

myself before you
concerning all the things of
which I am accused by the
Jews.

Especially, because you
are expert in all customs
and questions which have to
do with the Jews. Therefore
I beg you to hear me
patiently.

My manner of life from
my youth, which was spent
from the beginning among
my own nation at
Jerusalem, all the Jews
know.

They knew me from the
first, if they were willing to
testify, that according to the
strictest sect of our religion
I lived a Pharisee.

And now I stand and am
judged for the hope of the
promise made by God to
our fathers.

To this promise our
twelve tribes, earnestly
serving God night and day,
hope to attain. For this
hope's sake, King Agrippa,
I am accused by the Jews.

Why should it be
thought incredible by you
that God raises the dead?

أَحْتَجُ الْيَوْمَ لِدَيْكَ عَنْ كُلِّ مَا
يُحَاكِمُنِي بِهِ الْيَهُودُ.

لَا سِيمَا وَأَنْتَ عَالَمٌ بِجَمِيعِ الْعَوَادِ
وَالْمَسَائِلِ الَّتِي بَيْنَ الْيَهُودِ. لِذَلِكِ
الْتَّمَسْ مِنِّي أَنْ تَسْمَعَنِي بِطُولِ
الْأَنَّةِ.

فَسِيرَتِي مِنْذُ حَدَاثَتِي الَّتِي مِنْ
الْبُدَاءَةِ كَانَتْ بَيْنَ أَمْتَى فِي
أُورْشَلَيمَ يَعْرِفُهَا جَمِيعُ الْيَهُودِ.

عَالَمِينَ بِي مِنَ الْأَوَّلِ إِنْ أَرَادُوا أَنْ
يَسْهُدُوا أَلِي حَسَبَ مَذَهَبِ عِبَادَتِي
الْأَصْبِقِ عِشْتُ فَرِيسِيَاً.

وَالآنَ أَنَا وَاقِفٌ أَحَاجِمُ عَلَى رَجَاءِ
الْوَعْدِ الَّذِي صَارَ مِنَ اللَّهِ لِأَبَانِي.

الَّذِي أَسْبَاطَنَا الْإِثْنَا عَشَرَ يَرْجُونَ
نَوْالَهُ عَابِدِينَ بِالْجَهَدِ لَيْلًا وَنَهَارًا!
فَمَنْ أَجْلَ هَذَا الرَّجَاءَ أَنَا أَحَاجِمُ مِنْ
الْيَهُودِ إِلَيْهَا الْمَلَكُ أَغْرِيَبَاسُ.

لِمَذَا يُعَدُّ عَنْدَكُمْ أَمْرًا لَا يُصَدِّقُ إِنْ
أَقَامَ اللَّهُ أَمْوَاتًا؟

فَأَنَا ارْتَأَيْتُ فِي نَفْسِي أَنَّهُ يَنْعِي
أَنْ أَصْنَعَ أُمُورًا كَثِيرَةً مُضَادَةً
لِاسْمِ يَسُوعَ النَّاصِرِيِّ.

Ἄνοικ μὲν οὐν ναὶ μενὶ ἐροὶ ἔερ
ουμηψ ὑπώβ: εὐτὴν ἐδοὺν ἐχρέν φραν
ὑπίκους Πιναζωρεος.

Φαὶ ἐταῖαιψ δεν λερούσαλημ
ουμηψ δεν ηθεούραβ ἄνοικ αὶ χιτού
ἐδούν ἐνιψτεκωο ἐαΐνι μπιερψιψ
χιτεν ηιαρχηρεος: ευδωτεβ δε
μμωοψ ψαὶ τψπ δάρωο.

Οὐος κατὰ στραστη ηιβεν ναὶ¹
τευκαρη ηωοψ ὑπομηψ ὑποψ ναΐν
μμωοψ ὑχονс εθροτ χεορὰ δεν
ουμετχού δε ει δεν ουλιβι ἐρωοψ ψα
δοξι ὑψωοψ ψα ἐχρηι ἐνικεπολιс
ετσαβολ.

Οὐος δεν ναὶ ειμοψι ἐΔαμασκοс
νευ ουρεζοцιа νεм ουαχсашни ὑτε
ηιαρχηρεо.

Ειχι πιμωιτ δε δεν τψφαψι
μπιεχооут αινατ ψογρο ἐογοψωини
εβολδεν τψφε εψφори ἐχοτε φρη: ἐαψ
ἐχρηι ἐχωι νεм ηιεθмоуи νεмни.

Ἐτανχει δε τηρεν ψιχεν πικαχι
ὑτεντχοт: αιсвтем ἐօгсии есжω
μмос ηи δεν ταспи μμετχεврео: χε
Саорл Саорл ἀδок κέδοξι ὑψωι:
ουχωб εψнаψт νак πε εψψенфат
ἐδούн δεν ψанкори.

Indeed, I myself thought
I must do many things
contrary to the name of
Jesus of Nazareth.

This I also did in
Jerusalem, and many of the
saints I shut up in prison,
having received authority
from the chief priests; and
when they were put to
death, I cast my vote against
them.

And I punished them
often in every synagogue
and compelled them to
blaspheme; and being
exceedingly enraged against
them, I persecuted them
even to foreign cities.

While thus occupied, as
I journeyed to Damascus
with authority and
commission from the chief
priests,

at midday, O king, along
the road I saw a light from
heaven, brighter than the
sun, shining around me and
those who journeyed with
me.

And when we all had
fallen to the ground, I heard
a voice speaking to me and
saying in the Hebrew
language, ‘Saul, Saul, why
are you persecuting Me? It
is hard for you to kick
against the goads.’

وَفَعَلْتُ ذَلِكَ أَيْضًا فِي أُورْشَلِيمَ
فَحَبَسْتُ فِي سُجُونٍ كَثِيرَيْنِ مِنَ
الْقَدِيسِينَ أَخْذَا السُّلْطَانَ مِنْ قَبْلِ
رُؤْسَاءِ الْكَهْنَةِ. وَلَمَّا كَانُوا يُقْتَلُونَ
الْقِيْتُ فَرَّعَةَ بِذَلِكَ.

وَفِي كُلِّ الْمَجَامِعِ كُنْتُ أَعَاقِبُهُمْ
مِنَارًا كَثِيرَةً وَأَضْطَرْهُمْ إِلَى
الْتَّجَدِيفِ. وَإِذْ أَفْرَطْتُ حَنْقِي عَلَيْهِمْ
كُنْتُ أَطْرُدُهُمْ إِلَى الْمُدُنِ الَّتِي فِي
الْخَارِجِ.

وَلَمَّا كُنْتُ دَاهِبًا فِي ذَلِكَ إِلَى
دِمْشِقَ بِسُلْطَانٍ وَوَصِيَّهِ مِنْ
رُؤْسَاءِ الْكَهْنَةِ.

رَأَيْتُ فِي نَصْفِ النَّهَارِ فِي الطَّرِيقِ
أَيْهَا الْمُلْكُ نُورًا مِنَ السَّمَاءِ أَفْضَلَ
مِنْ لَمَعَانِ الشَّمْسِ قَدْ أَبْرَقَ حَوْلِي
وَحَوْلَ الْدَّاهِبِينَ مَعِيِّ.

فَلَمَّا سَقَطْنَا جَمِيعًا عَلَى الْأَرْضِ
سَمِعْتُ صَوْتًا يَكْلِمِنِي بِالْلُّغَةِ
الْعَبْرَانِيَّةِ: شَاؤْلُ شَاؤْلُ لِمَادَا
تَضْطَهَنِي؟ صَعْبُ عَيْنِكَ أَنْ
تَرْفَسَ مَنَاحِسَ.

**ΔΝΟΚ ΔΕ ΠΕΧΗΙ ΣΕ ΝΘΟΚ ΝΙΜ
ΠΒΟΙΣ: ΠΒΟΙΣ ΠΕΧΑΨ ΝΗΙ ΣΕ ΔΝΟΚ ΠΕ
ΙΗΣΟΥΣ ΦΗ ΝΘΟΚ ΕΤΕΚΒΟΣΙ ΝΩΨ.**

**ΔΛΛΑ ΤΩΝΚ θηι έρατκ έχεν
ΝΕΚΒΔΛΔΡΧ: ΕΘΒΕ ΦΑΙ ΣΔΡ ΔΙΟΤΟΝΣΤ
ΈΡΟΚ ΕΣΟΤΠΚ ΝΗΙ ΝΟΥΓΥΠΕΡΕΤΗΣ ΟΥΟΣ
ΝΤΕΚΕΡΜΕΘΡΕ ΝΝΗΕΤΕΚΝΔΥ ΈΡΩΟΥ
ΝΗΕΤ ΝΑΟΤΟΝΣΤ ΈΡΟΚ ΝΔΗΤΟΥ.**

**ΕΙΕΝΑΣΜΕΚ ΈΒΟΛΔΕΝ ΠΙΛΔΟΣ ΝΕΜ
ΈΒΟΛΔΕΝ ΝΙΕΘΝΟΣ: ΝΗΔΝΟΚ
ΈΤΗΛΟΤΟΡΠΚ ΣΔΡΩΟΥ.**

**ΕΔΟΥΩΝ ΝΝΟΥΒΑΔ ΕΘΡΟΥΚΟΤΟΥ
ΈΒΟΛΔΕΝ ΠΤΧΔΚΙ ΈΣΟΥΝ ΈΦΟΥΩΙΝΙ ΝΕΜ
ΈΒΟΛΔΧΑ ΠΕΡΨΙΨΙ ΜΠΑΤΑΝΔΑΣ ΈΦΝΟΥΤ
ΕΘΡΟΥΝΙ ΜΠΧΑ ΈΒΟΛ ΝΤΕ ΝΟΥΝΟΒΙ ΝΕΜ
ΟΥΚΛΗΡΟΝΟΜΙΔΑ ΖΕΝ ΝΗΕΤΤΟΥΒΗΟΥΤ ΖΕΝ
ΠΙΝΔΑΧΤ ΈΡΟΙ.**

**ΠΙΣΑΖΙ ΔΕ ΝΤΕ ΠΒΟΙΣ ΕΨΕΛΑΙ ΟΟΟΣ
ΕΨΕΔΨΑΙ: ΕΨΕΔΨΑΙ ΟΟΟΣ ΕΨΕΤΑΖΡΟ:
ΖΕΝ ΤΑΣΙΑ ΝΕΚΚΛΗΣΙΑ ΝΤΕ ΦΝΟΥΤ:
ΔΕΙΝΗ.**

So I said, ‘Who are You, Lord?’ And He said, ‘I am Jesus, whom you are persecuting.

But rise and stand on your feet; for I have appeared to you for this purpose, to make you a minister and a witness both of the things which you have seen and of the things which I will yet reveal to you.

I will deliver you from the Jewish people, as well as from the Gentiles, to whom I now send you,

to open their eyes, in order to turn them from darkness to light, and from the power of Satan to God, that they may receive forgiveness of sins and an inheritance among those who are sanctified by faith in Me.’

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

فَقَلَّتْ أَنَا: مَنْ أَنْتَ يَا سَيِّدُ؟ فَقَالَ:
أَنَا يَسُوعُ الَّذِي أَنْتَ تَضْطَهِدُهُ.

وَلَكِنْ قَمْ وَقِفْ عَلَى رَجْلِي لَأَنِ
لَهُدَا ظَهَرْتُ لَكَ لَأَنْتَخْبَكَ خَادِمًا
وَشَاهِدًا بِمَا رَأَيْتَ وَبِمَا سَأَظْهَرُ لَكَ
بِهِ.

مُنْقَذًا إِيَّاكَ مِنَ الشَّعْبِ وَمِنَ الْأَمْمِ
الَّذِينَ أَنَا إِلَآنَ أَرْسَلْتُ إِلَيْهِمْ.

لِتَفْتَحَ عُيُونَهُمْ كَيْ يَرْجِعُوا مِنْ
ظُلُمَاتٍ إِلَى نُورٍ وَمِنْ سُلْطَانٍ
الشَّيْطَانِ إِلَى اللَّهِ حَتَّى يَتَلَوَّا
بِالْإِيمَانِ بِي عَفْرَانَ الْخَطَابِيَا
وَنَصِيبًا مَعَ الْمُقَدَّسِينَ.

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

The Liturgy Psalm مزמור القدس

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

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

Φαλμος τω Δανιδ ριβ: α

Psalm 142: 1

المزمور 1:142

Προσευχή στον Θεό για δικαιοσύνη και δικαιούμενη δικαίωση.

O Lord, hear my prayer:
give ear to my supplication
in Your truth] hearken to
me in Your justice. And do
not enter into judgment
with Your servant. **Alleluia.**

يا رب اسمع صلاتي. أنصت إلى طلبي بحقك. استجب لي بعدلك.
ولا تدخل في المحاكمة مع عبدي.
هلايلوا.

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 ربنا وإلهنا
وخلصانا يسوع المسيح ابن الله الحي.
الذي له المجد الدائم إلى الأبد أمين.

Οραναστησις εβολ ζεν
πιεραττελιον εθοραβ κατα Πατερον
ατιον.

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

فصل من إنجيل معلمنا متي
البشير. بركاته علينا آمين.

Πατερον κς: 13 - 20

Matthew 23: 13 - 39

متى 23:13 - 39

Οὐοι νωτεν Νικάδ νευ νιΦαρισεος
νιψοβι: χε τετενψθαυ εψμετορο
ντε Νιφηοντι ψπεψθο ννηρωμι: νθωτεν
ςαρ τετενηογ εψοντ αν οψδε
Νηθηονηορ εψοντ τετενχω ψψωμορ αν
ει εψοντ.

Woe to you, scribes and
Pharisees, hypocrites! For
you shut up the kingdom of
heaven against men; for you
neither go in yourselves, nor
do you allow those who are
entering to go in.

وَيْلٌ لَكُمْ أَيُّهَا الْكَتَبَةُ وَالْفَرِيسِيُّونَ
الْمُرَاوِونَ لَا تَكُنْ تُغْفَقُونَ مَلْوَاتَ
السَّمَاءَوَاتِ فَقَادَ النَّاسَ فَلَا تَدْخُلُونَ
أَنْتُمْ وَلَا تَدْعُونَ الدَّاخِلِينَ يَدْخُلُونَ.

Οὐοι νωτεν Νικάδ νευ νιΦαρισεος
νιψοβι: χε τετενοψωμ νιhi ντε
νιψηρα ζεν ετια ντε τενρψροσευχη
εθωηη εψολ: εθψε φαι τετεν ναбι
νχαп νиψт нхап.

Woe to you, scribes and
Pharisees, hypocrites! For
you devour widows' houses,
and for a pretense make
long prayers. Therefore, you
will receive greater
condemnation.

وَيْلٌ لَكُمْ أَيُّهَا الْكَتَبَةُ وَالْفَرِيسِيُّونَ
الْمُرَاوِونَ لَا تَكُنْ تُغْفَقُونَ بَيْوَتَ
الْأَرَامِلِ وَلِعَلَةِ تُطِيلُونَ صَلَواتِكُمْ.
لِذِلِكَ تَأْخُذُونَ دِيْوَتَهُ أَعْظَمَ.

Οὐοὶ νῦντεν οἰςαὶ νεῦ νιφαρίσεος
νιψοβί: κε τετενκωτ ἐφιου νεῦ
πετψογωοτ εθρετετενθαοὶ
΄νογ΄προσχλιτος: οὐος ἐψωπ
αψψανψωπι τετενὶ ςοψ νψηρὶ
΄ντεεννα εψκηβ ἐρωτεν.

Οὐοὶ νῦντεν οιδατψωιτ ςελλε
νηετχω ςοс κε φηεθναωρк
΄πιερφei ςλι πe: фh Δe εθнaωрk
΄πиновb нtе πieρφei οуoн ἐρoq.

Ψicoz οуoн ςвeллe нim ىap εtоi
΄nniψt: piноvb pe ψaн piεрph ei
εttovbo ςpiноvb.

Οуoн φhеθnаωрk `πiшa
΄neрψwоgψj ςlи pi: фh Δe εthnаωрk
΄πiтaio `etxh гiжwq οуoн ἐrоq.

Ψicoz οуoн ςвeллe aψ ىap εtоi
΄nniψt pitaio pe ψaн piшaнeрψwоgψj
εttovbo `πiтaio.

Фh οуn εtωрk `πiшaнeрψwоgψj
aψwрk ςoс νeм гiжw niben εtхh
гiжwq.

Οуoн φhеtωрk `πiεрph ei aψwрk
ςoс νeм φhеtψoп `nбhtq.

Οуoн φhеtωрk `n`tψe aψwрk
΄πiөrорoс нtе Φnogt νeм
φhеtψemci гiжwq.

“Woe to you, scribes and Pharisees, hypocrites! For you travel land and sea to win one proselyte, and when he is won, you make him twice as much a son of hell as yourselves.

Woe to you, blind guides, who say, ‘Whoever swears by the temple, it is nothing; but whoever swears by the gold of the temple, he is obliged to perform it.’

Fools and blind! For which is greater, the gold or the temple that sanctifies the gold?

And, ‘Whoever swears by the altar, it is nothing; but whoever swears by the gift that is on it, he is obliged to perform it.’

Fools and blind! For which is greater, the gift or the altar that sanctifies the gift?

Therefore, he who swears by the altar, swears by it and by all things on it.

He who swears by the temple, swears by it and by Him who dwells in it.

And he who swears by heaven, swears by the throne of God and by Him who sits on it.

وَيْلٌ لَكُمْ أَيُّهَا الْكَتَبَةُ وَالْفَرِسِيُّونَ
المُرَأُونَ لَا تَنْكِمْ تَطْوِفُونَ الْبَحْرَ
وَالْبَرَ لِتَكْسِبُوا ذَخِيلًا وَاحِدًا وَمَتَّى
حَصَلَ تَصْنَعُونَهُ ابْنًا لِجَهَنَّمَ أَكْثَرَ
مِنْكُمْ مُضَاعِفًا.

وَيْلٌ لَكُمْ أَيُّهَا الْقَادَةُ الْعُمَيَانُ
الْقَاتِلُونَ: مَنْ حَلَفَ بِالْهَيْكَلِ فَإِنَّ
يَشَيْءُ وَلَكُنْ مَنْ حَلَفَ بِذَهَبِ
الْهَيْكَلِ يَلْتَرِمُ!

أَيُّهَا الْجَهَالُ وَالْعُمَيَانُ أَيُّمَا أَعْظَمُ:
الْذَّهَبُ أَمْ الْهَيْكَلُ الَّذِي يُقَدِّسُ
الْذَّهَبُ؟

وَمَنْ حَلَفَ بِالْمَذْبَحِ فَإِنَّ يَشَيْءُ
وَلَكُنْ مَنْ حَلَفَ بِالْقُرْبَانِ الَّذِي
عَلَيْهِ يَلْتَرِمُ!

أَيُّهَا الْجَهَالُ وَالْعُمَيَانُ أَيُّمَا أَعْظَمُ:
الْقُرْبَانُ أَمْ الْمَذْبَحُ الَّذِي يُقَدِّسُ
الْقُرْبَانُ؟

فَإِنَّ مَنْ حَلَفَ بِالْمَذْبَحِ فَقَدْ حَلَفَ بِهِ
وَبِكُلِّ مَا عَلَيْهِ.

وَمَنْ حَلَفَ بِالْهَيْكَلِ فَقَدْ حَلَفَ بِهِ
وَبِالسَّاكِنِ فِيهِ.

وَمَنْ حَلَفَ بِالسَّمَاءِ فَقَدْ حَلَفَ
بِعَرْشِ اللَّهِ وَبِالْجَالِسِ عَلَيْهِ.

Οὐοὶ νῦτεν οἰκάδης νεῷ οἱ Φαρισεοί
Νιψοβί: καὶ τέτεντὴ μέφρεμητ
ἀπίλαβοιν ἱννέθοι νεῷ πλάμιαι νεῷ
πιθαπεν: οὗτος ἀτέτενχω ἡνητεχορῳ
ἡτε πινομος ὥστα θηνοτ πιχατ νεῷ
πιναι νεῷ πιναχτ: οὐαὶ νασμόψῳ
ἡτετεναιτοτ ηικεχωοντι Δε
ἡτετενψτευχατ ὥστα θηνοτ.

Πιβατωιτ μβελλε ηηετсωφ
ἡτψολμεс οὗτος ετωսκ ἀπιχамоула.

Οὐοὶ νῦτεν οἰκάδης νεῷ οἱ Φαρισεοί
Νιψοβί: καὶ τέτεντοτβοι са бо л
ἀπίλαφот нену тпароψис: са бо гн 2е
шшвог меч һхвхлем нену бвхен.

Πιβελлe μФарисеос: шатоубо
са бо гн աпілфот һшорп нену
тпароψис շина һте са бо л шшвог
тоубо.

Οὐοὶ νῦτεν οἰκάδης νεῷ οἱ Φαρισεοί
Νιψοбі: καὶ τέτενони һханмхаг еговж
һкониа: са бо л мен шшвог сеогвонг
ебо л өнеквог: са бо гн 2е шшвог меч
һкак сиревмвогт нену бвхен нивен.

Пайрнѣ һтвхтен շвхтен са бо л мен
шшвтен ттепеногвонг ебо л ապеմօօ
һнирвоми ափրнѣ һханмхи: са бо гн 2е
шшвтен меч ասетյобі нену ձնомиа

Woe to you, scribes and Pharisees, hypocrites! For you pay tithe of mint and anise and cummin, and have neglected the weightier matters of the law: justice and mercy and faith. These you ought to have done, without leaving the others undone.

Blind guides, who strain out a gnat and swallow a camel!

Woe to you, scribes and Pharisees, hypocrites! For you cleanse the outside of the cup and dish, but inside they are full of extortion and self-indulgence.

Blind Pharisee, first cleanse the inside of the cup and dish, that the outside of them may be clean also.

Woe to you, scribes and Pharisees, hypocrites! For you are like whitewashed tombs which indeed appear beautiful outwardly, but inside are full of dead men's bones and all uncleanness.

Even so you also outwardly appear righteous to men, but inside you are full of hypocrisy and lawlessness.

وَيْلٌ لَكُمْ أَيُّهَا الْكَتَبَةُ وَالْفَرِيسِيُّونَ
المُرَاوِونَ لَا تَكُمْ شَعِرُونَ النَّعْمَةَ
وَالشَّبِيثُ وَالْكَحْمُونَ وَتَرَكْتُمُ اثْقَالَ
النَّامُوسَ: الْحَقَّ وَالرَّحْمَةَ
وَالإِيمَانَ. كَانَ يَتَبَغِي أَنْ تَعْمَلُوا
هَذِهِ وَلَا تَتَرْكُوا تِلْكَ.

أَيُّهَا الْقَادَةُ الْعَمَيَانُ الَّذِينَ يُصَدِّقُونَ
عَنِ الْبَعْوَضَةِ وَيُبَلُّونَ الْجَمَلَ!

وَيْلٌ لَكُمْ أَيُّهَا الْكَتَبَةُ وَالْفَرِيسِيُّونَ
المُرَاوِونَ لَا تَكُمْ شَفْعُونَ خَارِجَ
الْكَاسِ وَالصَّحْفَةِ وَهُمَا مِنْ دَاخِلٍ
مَمْلُوَانِ اخْتِطَافًا وَدَعَارَةً!

أَيُّهَا الْفَرِيسِيُّ الْأَعْمَى نَقَّ أَوْلَى
دَاخِلَ الْكَاسِ وَالصَّحْفَةِ لِكَنْ يَكُونُ
خَارِجُهُمَا أَيْضًا نَفِيَا.

وَيْلٌ لَكُمْ أَيُّهَا الْكَتَبَةُ وَالْفَرِيسِيُّونَ
المُرَاوِونَ لَا تَكُمْ شَهِيْهُونَ قَبُورًا
مُبَيِّضَةً تَظَهَرُ مِنْ خَارِجَ جَمِيلَةً
وَهِيَ مِنْ دَاخِلٍ مَمْلُوَةً عِظَامَ
أَمْوَاتٍ وَكُلَّ نَجَاسَةٍ.

هَكَذَا أَنْتُمْ أَيْضًا: مِنْ خَارِجٍ
تَظَهَرُونَ لِلنَّاسِ أَبْرَارًا وَلَكُنْكُمْ مِنْ
دَاخِلٍ مَشْحُونُونَ رِيَاءً وَإِثْمًا!

ΝΙΒΕΝ.

Οὐοὶ νωτεν̄ νικαδ̄ νεμ̄ νιΦαρισεο̄ς
νιψοβι: χε τετενκωτ̄ ννιμχαρ̄ ντε
νιπροφητη̄ς ουο̄ς τετενcolnseλ
`ννιβη̄ ντε νιθμη̄.

Ουο̄ς τετενχω̄ μμο̄ς χε `ενε ανγχ̄
δεν̄ νιεχooρ̄ ντε νενιο̄: ναν̄ ναψωπ̄
ενο̄ς νψφη̄ρ̄ ερωο̄ς αν̄ πε δεν̄ πcnoq̄
ντε νιπροφητη̄ς.

Σως δε τετενεμεθρε̄ δαρωτεν̄:
χε νθωτεν̄ νενψη̄ρ̄ `ννηεταγδωτεβ̄
`ννιπροφητη̄ς.

Ουο̄ς νθωτεν̄ ςωτεν̄ τετενχεκ̄
πψι ντε νετενιο̄ `εβολ̄.

Μιχο̄ς μμιci `εβολ̄ δεν̄ νιάχω: πως
τετενναψφωτ̄ `εβολ̄ δεν̄ ƒκριcic ντε
ƒceennd̄.

Εθε Φαι ςηππε̄ λνοκ̄ ƒnaorwprp̄
δαρωτεν̄ νχδαν̄προφητη̄ς νεμ̄
χανcaβεv̄ νιαδ̄: ουο̄ς ερετεν̄ εδωτεβ̄
`εβολ̄ νδητο̄: ουο̄ς ερετεν̄ ειψι ουο̄ς
ερετεν̄ εερμαctizoiν μμωο̄ δεν̄
νετεν̄ cтnдаzωtн: ουο̄ς ερετεν̄ εбoзi
`ncωōt icxen̄ вакi `εвакi.

Ξοπως ντεψi `εxen̄ θηνoт νжe `сnoq̄
нибен̄ н`омиi `етaгfоnq̄ `εбoл̄ гiхen̄
пiкaгi: icxen̄ p`cnoq̄ н`Мbеl пi`омиi ѡд̄

Woe to you, scribes and Pharisees, hypocrites! Because you build the tombs of the prophets and adorn the monuments of the righteous,

and say, ‘If we had lived in the days of our fathers, we would not have been partakers with them in the blood of the prophets.’

Therefore, you are witnesses against yourselves that you are sons of those who murdered the prophets.

Fill up, then, the measure of your fathers' guilt.

Serpents, brood of vipers! How can you escape the condemnation of hell?

Therefore, indeed, I send you prophets, wise men, and scribes: some of them you will kill and crucify, and some of them you will scourge in your synagogues and persecute from city to city,

that on you may come all the righteous blood shed on the earth, from the blood of righteous Abel to the blood of Zechariah, son of Berechiah, whom you

وَيُلْكُمْ أَيُّهَا الْكَتَنَةِ وَالْفَرِيسِيُونَ
الْمُرَأَوْنَ لَانَكُمْ تَبْنُونَ قُبُورَ
الْأَبْيَاءِ وَتَرْبِيُونَ مَدَافِنَ
الصَّدِيقِينَ.

وَتَقُولُونَ: لَوْ كُنَّا فِي أَيَّامِ آبَائِنَا لَمَّا
شَارَكْنَا هُنَّا فِي دَمِ الْأَبْيَاءِ!

فَإِنْتُمْ تَشْهُدُونَ عَلَى أَنفُسِكُمْ أَنْكُمْ
أَبْنَاءُ قَتْلَةِ الْأَبْيَاءِ.

فَامْلأُوا أَنْتُمْ مِكْيَالَ آبَائِكُمْ.

أَيُّهَا الْحَيَاتُ أَوْلَادَ الْأَفَاعِيِّ كَيْفَ
تَهُرُّبُونَ مِنْ دِيُونَةِ جَهَنَّمَ؟

لَذِكْ هَا أَنَا أَرْسَلُ إِلَيْكُمْ أَبْيَاءَ
وَحُكَمَاءَ وَكَتَنَةَ فَمِنْهُمْ تَقْتَلُونَ
وَتَصْلِبُونَ وَمِنْهُمْ تَجْلِدُونَ فِي
مَجَامِعِكُمْ وَتَطْرُدُونَ مِنْ مَدِينَةٍ إِلَى
مَدِينَةٍ.

لَكِنْ يَاتِي عَلَيْكُمْ كُلُّ دَمٍ رَكِيِّ سُفَاقٍ
عَلَى الْأَرْضِ مِنْ دَمٍ هَابِيلٍ
الصَّدِيقِ إِلَى دَمٍ رَكِيَّا بْنَ بَرْخِيا
الَّذِي قَتَلَتُمُوهُ بَيْنَ الْهَيْكِلِ وَالْمَذْبَحِ.

πένοι ή Ζαχαρίας πώμηρι μΒαραχιας:
Φηταρετεν δοθεεψ ουτε πιερφει νεω
πιαλανερψωοψι.

Διηην τχω μμος νωτεν κε ερε
ναι τηρον ι εχεν ται τενεα.

Ιερονσαλημ Ιερονσαλημ
θηετδωτεβ ήηηπροφηηης ουος
ετχιωνι εχεν ηηεταγορορπογ ραρος:
ογμηψ `νοπ αιογωψ `εθογητ νεψηρι
μψρητ `νογδαλητ `εψδαφθωορτ
`ννεψμαс εδογη δα νεψτενη ουοс
μπετενογωψ.

Σηππε τηαχω μπετενηι νωτεν
εψψωψ.

¶χω ταρ μμοс νωтен κе
`ннεтeннaг `eroi icxen тnoг ψa
тeтeнxoc κe `q`сmaрwoгt `nxe
φиeøнhоg δeп фraп μПboic.

*Пiаог фa Пепногt пe ψa εnεg
нtе m εnεg: дiиhн.*

murdered between the temple and the altar.

Assuredly, I say to you, all these things will come upon this generation.

O Jerusalem, Jerusalem, the one who kills the prophets and stones those who are sent to her! How often I wanted to gather your children together, as a hen gathers her chicks under her wings, but you were not willing!

See! Your house is left to you desolate;

for I say to you, you shall see Me no more till you say, ‘Blessed is He who comes in the name of the Lord!’

Glory be to God forever.

الحَقُّ أَقُولُ لَكُمْ: إِنَّ هَذَا كُلُّهُ يَأْتِي
عَلَى هَذَا الْجِيلِ.

يَا أُورْشَلِيمُ يَا أُورْشَلِيمُ يَا قاتِلَةَ
الْأَبْيَاءِ وَرَاجِمَةَ الْمُرْسَلِينَ إِلَيْهَا
كَمْ مَرَّةٍ أَرَدْتُ أَنْ أَجْمَعَ أُولَادَكِ كَمَا
تَجْمَعُ الدَّجَاجَةُ فِرَاقِهَا تَحْتَ
جَنَاحِيهَا وَلَمْ تُرِيدُوا.

هُوَذَا بَيْتُكُمْ يُتَرَكُ لَكُمْ خَرَابًا!

لَتَّيْ أَقُولُ لَكُمْ: إِنَّكُمْ لَا تَرَوْنِي مِنْ
الآن حَتَّى تَقُولُوا: مُبَارَكٌ الْأَتِي
بِاسْمِ الرَّبِّ.

وَالْمَجْدُ لِلَّهِ دَائِمًا.

Seventh Day of the Fifth Week of Lent (Sunday of Paralytic Man)

اليوم السابع من الأسبوع الخامس من الصوم الكبير (أحد المفلوج والمخلع)

Vespers Psalm مزمور العشية

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

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

Φαλμος τω Δαυιδ Ιη: Ιη, Ιη

Psalm 38: 12, 13

المزمور 38: 12، 13

Ϲωτει μ΄τα προσευχή νει
πατωθε: οτος βίσμη ἐναερωσοτὶ¹
սπερχαρωκ ἐροι: ςε ἀνοκ ογψευσο
ἀνοκ σιζεν πκαχι: οτος ήρευενχωιλι
սφρητ ήνακειοτ τηρογ. **Δλληλοια.**

Hear my prayer, O Lord, and give ear to my cry; do not be silent at my tears. For I am a stranger with You, a sojourner, as all my fathers were. **Alleluia.**

استمع صلاتي وتضرعي،
وانصت إلى دموعي ولا تسك
عنى. لأنني أنا غريب على
الأرض، ومجتاز مثل جميع
آبائي. **هليليويا.**

Vespers Gospel إنجيل العشية

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

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

Οτάνατηνωσις ἐβολ ζεν
πιεράττελιον εθοναβ κατα λογκαν
ατιον.

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

فصل من إنجيل معلمنا لوقا
البشير. بركاته علينا آمين.

Λογκαν Ιη: Ιη - Η

Luke 18: 1 - 8

لوقا 18: 1 - 8

Παρόχω Δε `νοηπαραβολη ηωσ
ἐπικιντοτερ προσευχεσθε `ηνηον ηιβεν
οτος ητογψτεμερενκακιν.

Then He spoke a parable to them, that men always ought to pray and not lose heart,

وَقَالَ لَهُمْ أَيْضًا مَثَلًا فِي أَنَّهُ يَنْبَغِي
أَنْ يُصْلَى كُلَّ حِينٍ وَلَا يُمْلَى:

Εψκω ιιωσ ηε οτον ογρεψτηαπ
πε ζεν οτβακι ηψερχοτ αη ζατηη

saying: “There was in a certain city a judge who did

فَإِنَّا: «كَانَ فِي مَدِينَةٍ قَاضٌ لَا
يَخَافُ اللَّهَ وَلَا يَهَابُ إِنْسَانًا.

ΦΝΟΥΤ ουσ ὑψηπι αν δατη
καιρωμι.

Πε ουον ουχηρα Δε πε δεν τβακι
ετε ματ: ουσ νασηνογ ραροφ πε
εσκω μμοс: χε δι μπαμψιψ νευ
φηεтбι μмои нжонс.

Ουσ ναφορωψ αν πε ψα ουχον:
μενενса наи Δε πεχαψ нжрhi нжнти
χε χас χе ΦΝΟΥΤ нтєρгoт αn
δатевгh ουσ нтψипi αn δаtгh
καιρωμи.

Εθε χε ταιχηρα τбici nhι тнаbi
μпeсmψi: sinα нтeсψteмi ψарoи
ec тбici nhι.

Πεχε Πбoиc Δe χe сωтem χe oг pe
εтe πpeqтhaп nte тaдikia χo мmoc.

ФНОУТ Δe ψnabi μпeмψi αn
нneψcaтpi: наi εtωψ oгвhq мпieхooг
neu piexwarh οuσ ψaorhnt eχωr.

Сe тжω мmoc нωтeн χe ψnabi
μpoтmψi нжωлeм: plhni Пψhri
μФpωmli aψhлni ρara ψnaжeм фnаhт
hizен pikaгi.

*Пiωoг фa Πeппoуt pe ψa eнeг
nte ni eнeг: aмhн.*

not fear God nor regard man.

Now there was a widow in that city; and she came to him, saying, ‘Get justice for me from my adversary.’

And he would not for a while; but afterward he said within himself, ‘Though I do not fear God nor regard man,

yet because this widow troubles me I will avenge her, lest by her continual coming she weary me.”

Then the Lord said, “Hear what the unjust judge said.

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

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

Glory be to God forever.

وَكَانَ فِي تِلْكَ الْمَدِينَةِ أَرْمَلَةٌ
وَكَانَتْ تَأْتِي إِلَيْهِ أَنْصَافِي مِنْ
خَصْمِي.

وَكَانَ لَا يَشَاءُ إِلَى زَمَانٍ. وَلَكِنْ
بَعْدَ ذَلِكَ قَالَ فِي نَفْسِهِ: وَإِنْ كُنْتَ
لَا تَحَافَّ اللَّهُ وَلَا تَهَابَ إِنْسَانًا.

فَانِي لَأْجِلْ أَنْ هَذِهِ الْأَرْمَلَةَ
ثُرُّ عَجْنِي أَنْصَفَهَا لِنَلَّ تَأْتِي دَائِمًا
قَنْفَعِنِي».

وَقَالَ الرَّبُّ: «اسْمَعُوا مَا يَقُولُ
قَاضِي الظُّلْمِ.

أَفَلَا يُنْصَفُ اللَّهُ مُخْتَارِيهِ
الصَّارِخِينَ إِلَيْهِ نَهَارًا وَلَيْلًا وَهُوَ
مُتَمَهِّلٌ عَلَيْهِمْ؟

أَفَوْلُ لَكُمْ إِنَّهُ يُنْصَفُهُمْ سَرِيعًا!
وَلَكِنْ مَتَى جَاءَ ابْنُ الْإِنْسَانِ الْعَلَّةُ
يَجِدُ الْإِيمَانَ عَلَى الْأَرْضِ؟

وَالْمَجْدُ لَهُ دَائِمًا.

Matins Psalm

مزמור 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.

Φαλμος τω Δαυιδ ρά: ἀ, ἰ

Psalm 101: 1, 10

المزمور 101: 1، 10

Προίσ σωτεμ ἐταπροσεργχη: μαρε παὸρων ἡ ἐπωψι ἀπεκμθο: ἀπερφωνη ἀπεκρο σαβολ ὑσοι: θεοκ Δε Προίσ κώψοπ ψα ἐνεα ουος πεκμενη ψα γανχων ἡχων. **Ἄλληλοια.**

Hear my prayer, O Lord, and let my cry come to You. Do not hide Your face from me in the day of my trouble. But You, O Lord, shall endure forever, and the remembrance of Your name to all generations. **Alleluia.**

يا رب اسمع صلاتي وليصعد أمامك صراغي. لا تحجب وجهك عنني. وأنت يا رب إلى الأبد ثابت. وذكرك إلى جيل الأجيال. **هلايلويا.**

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.

Οὐανατηνωσις ἐβολ ζεν πιεναττελιον εθοναβ κατα Ματθεον αξιον.

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

فصل من إنجيل معلمنا متى البشير. بركاته علينا آمين.

Ματθεον κα: λς - με

Matthew 21: 33 - 46

متى 21: 33 - 46

Σωτεμ ἐκε παραβολη: νε ουον οιρωμι ἡνεβιοη ἐαψβο ἡντιαχλοιλ: ουος αψτακτο ἡντχοι ἐροψ: ουος αψψωκ ἡντχρωτ ἡδητψ ουος αψκωτ ἡντητροс ἡδητψ: ουος αψτηψ ἐτοτογ ἡχληνη ουος αψψεναψ ἐπψευμο.

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.

اسْمَعُوا مَثَلًا آخَرَ: كَانَ اِنْسَانٌ رَبُّ بَيْتٍ عَرَسَ كَرْمًا وَأَحَاطَهُ بِسِيَاجٍ وَحَفَرَ فِيهِ مَعْصَرَةً وَبَنَى بُرْجًا وَسَلَّمَهُ إِلَى كَرَامِينَ وَسَافَرَ.

Ζοτε δε ἐταψώντ ήξε πίσην
ΝΤΕ ΝΙΟΥΤΑΣ λαφωρπ ήνεψεβιαίκ χά
ΝΙΟΥΤΗ ἐνί ήνεψούτας.

Ουος ἀ ΝΙΟΥΤΗ ΒΙ ήνεψεβιαίκ: ουαί
μεν αγχιονί ἐροφ: κε ουαί δε
ατδοθεεψ κε ουαί δε αγχιώνι ἐκοφ.

Παλιν ον αφταονό ήχανκεεβιαίκ
ετοψ ένιχοράτ: ουος αγιρί ηωον ον
μπαιρήτ.

Ἐπόδας δε λαφωρπ μπεψημηρι
χαρωον εψχω μμος ςε σεναψφιτ
σάτχη μπαψημηρι.

Πιουτη δε ἐταγναρ ἐπιψημηρι
πεχωον ήδρη ήδητορ ςε φαι πε
πικληρονομος Ḍηψιν ήτενδοθεεψ
ουος ήτενη ήτεψκληρονομά.

Ουος αγνίτψ αγχιτψ σαβολ
μπαιαχαλοιλι ουος ατδοθεεψ.

Εψωπ λαψωνί ήξε πίσοις
μπαιαχαλοιλι ου πε ἐτεψηαλιψ ήνιουτη
ἐτε μμαρ.

Πεχωον ηαψ ςε ηικακως
εψετακωον ηικακως ουος πιαχαλοιλι
εψετηιψ ἐτοτορ ήχανκεουτη ηηεθηατ
ήνεψούτας ηαψ δεν πογηνον.

Now when vintage-time drew near, he sent his servants to the vinedressers, that they might receive its fruit.

And the vinedressers took his servants, beat one, killed one, and stoned another.

Again he sent other servants, more than the first, and they did likewise to them.

Then last of all he sent his son to them, saying, ‘They will respect my son.’

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.”

وَلَمَّا قَرُبَ وَقْتُ الْأَنْتَمَارِ أَرْسَلَ
عِبِيدَةَ إِلَى الْكَرَامِينَ لِيَاخُذَ الْأَنْتَمَارَ.

فَأَخُذَ الْكَرَامُونَ عِبِيدَةَ وَجَلَدُوا
بَعْضًا وَقَتَلُوا بَعْضًا وَرَجَمُوا
بَعْضًا.

ثُمَّ أَرْسَلَ أَيْضًا عِبِيدَةَ آخَرِينَ أَكْثَرَ
مِنَ الْأَوَّلِينَ فَفَعَلُوا بِهِمْ كَذَلِكَ.

فَأَخِيرًا أَرْسَلَ إِلَيْهِمْ ابْنَهُ قَانِيلًا:
يَهَابُونَ ابْنِي.

وَأَمَّا الْكَرَامُونَ فَلَمَّا رَأَوْا الْابْنَ
قَالُوا فِيمَا بَيْنَهُمْ: هَذَا هُوَ الْوَارِثُ.
هَلْمُوا نَقْتَلُهُ وَنَأْخُذُ مِيرَاثَهُ.

فَأَخْدُوهُ وَأَخْرِجُوهُ خَارِجَ الْكَرْمِ
وَقَتَلُوهُ.

فَمَتَّى جَاءَ صَاحِبُ الْكَرْمِ مَاذَا يَقُولُ
بِأُولَئِكَ الْكَرَامِينَ؟

قَالُوا لَهُ: أُولَئِكَ الْأَرْدِيَاءُ يُهْلِكُهُمْ
هَلَاكًا رَدِيًّا وَيُسْلِمُ الْكَرْمَ إِلَيْيِ
كَرَامِينَ آخَرِينَ يُعْطُونَهُ الْأَنْتَمَارَ فِي
أَوْقَاتِهِمَا.

قَالَ لَهُمْ يَسُوعُ: أَمَا قَرَأْتُمْ قَطُّ فِي
الْكِتَابِ: الْحَجَرُ الَّذِي رَفَضَهُ
الْبَنَاؤُونَ هُوَ قَدْ صَارَ رَأْسَ
الزَّاوِيَةِ. مَنْ قَبْلَ الرَّبِّ كَانَ هَذَا
وَهُوَ عَجِيبٌ فِي أَعْيُنِنَا.

Οτος περε Ιησοὺς νωμός κε
μπετενωψ ἐνερ ςεν νιτραφή: κε
πιώνι ἐταρψωψη ὥκε νιέκωτ φαι
αψωψωπι ὥκωψ ὥλακη: ἐτα φαι ψωψη
ἐβολ ςιτεν Προίς οτος ψοι ὥψφηρι
ςεν νενβαλ.

Ἐθεβε φαι τχω μμος νωτεν κε
τμετογρο ὑτε Φνορτ ευεολς
ὑτενθηνου οτος ερεθηις ὑκε εθνος
φηεθηαρι ὑνεсортах.

Οτος φηεθηαхei ἐξεν παιώνι
εψελласq: φη Δε ἐτεψηахei ἐхшв
εψеψдуψη ἐвoл.

Ἐταρψωтeи Δε ὥкe нiаржнेrеrс
нeи нiФарiceoс `енeψparaboloи aгeви
κe аржw мmoс eθвnтоу.

Οтoг naгkωt `eамонi мmoq pe
aгepгоt ડaтhη мpiшhу κe naqжh
`ntotot pe гшoс oт`proфhtic

*Πιώρ φα Πεπνορt πe ψa ἐνερ
ὑτε ni ἐνερ: ἀμин.*

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.”

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.

لَذِكَ أَقُولُ لَكُمْ: إِنَّ مَلْكُوتَ اللَّهِ
يُنَزَّعُ مِنْكُمْ وَيُعْطَى لِأُمَّةٍ تَعْمَلُ
أَشْمَارَهُ.

وَمَنْ سَقَطَ عَلَى هَذَا الْحَجَرِ
يَتَرَضَّصُ وَمَنْ سَقَطَ هُوَ عَلَيْهِ
يَسْخَفُهُ.

وَلَمَّا سَمِعَ رُؤُسَاءُ الْكَهْنَةِ
وَالْفُرَّسِيَّوْنَ أَمْثَالَهُ عَرَفُوا أَنَّهُ
تَكَلَّمُ عَلَيْهِمْ.

وَإِذْ كَانُوا يَطْلُبُونَ أَنْ يُمْسِكُوهُ
خَافُوا مِنَ الْجُمُوعِ لَأَنَّهُ كَانَ
عِنْدَهُمْ مِثْلُ نَبِيٍّ.

وَالْمَجْدُ لِهِ دَائِمًا.

Liturgy Readings

قراءات القداس

The Pauline Epistle

رسالة بولس الرسول

Παύλος ἡβωκ ἀπενδοὶς Ιησοῦς
Πιὰριστος: πιὰριστολος ετελεχει:
Φηὲταγθαψη ἐπιχιψεννονηψι ὑπε
Φηνητ.

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

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

Β Θεσσαλονικη β: α - ιζ

2 Thessalonians 2: 1 - 17

2 تسالونيكي 2: 1 - 17

Τεντχο δε ἐρωτεν νενὶνηον
ἐχρη ἐχεν τπαρογια ἀΠενδοὶς
Ιησοῦς Πιὰριστος νευ πενθωοητ ρων
ἐροψ.

Σινα ὑπετενψτεμθρογκιι
ἐρωτεν ὑχωλεμ ἐβολ δεν πικατ:
ουδε ὑπετενψτεμψθορτερ ουδε
ἐβολ ριτεν ουπνευμα: ουδε ἐβολ
ριτεν ουταχι: ουδε ἐβολ ριτεν
ουεπιστολη: ρως ἐβολ ριτοτεν ρως
κε αψθωντ ὑχε πὲχοορ ἀΠενδο.

Απενθρε ḥλι εργαλ ἀμωτεν
κατα ḥλι ῥρητ: κε αψτεμ ὑψορπ
ὑχε τἀποτασια: ουος ὑτεψοτονηψ
ὑχε πιρωμι ὑτε τἀνομια πψηρι ὑτε
πτακο.

Now, brethren, concerning the coming of our Lord Jesus Christ and our gathering together to Him,

we ask you, not to be soon shaken in mind or troubled, either by spirit or by word or by letter, as if from us, as though the day of Christ had come.

لَمْ نَسْأَلْكُمْ أَيْهَا الْإِخْرَوَةِ مِنْ جِهَةٍ
مَجِيءِ رَبِّنَا يَسُوعَ الْمَسِيحِ
وَاجْتِمَاعِنَا إِلَيْهِ.

أَنْ لَا تَتَرَعَّزُوا سَرِيعًا عَنْ
ذَهْنِكُمْ، وَلَا تَرْتَأِعُوا، لَا يُرُوحُ وَلَا
بِكَلْمَةٍ وَلَا بِرِسَالَةٍ كَثُرَهَا مِنْ: أَيْ
أَنْ يَوْمَ الْمَسِيحِ قَدْ حَضَرَ.

Let no one deceive you by any means; for that Day will not come unless the falling away comes first, and the man of sin is revealed, the son of perdition,

لَا يُخْدِعَنْكُمْ أَحَدٌ عَلَى طَرِيقَةٍ مَا،
لَأَنَّهُ لَا يَأْتِي إِنْ لَمْ يَأْتِ الْأَرْتَادُ
أَوْلًا، وَيُسْتَغْلَلُ إِنْسَانُ الْخَطِيَّةِ،
ابْنُ الْهَلَكَ.

Πιλαντικισμένος οὐσος επενδιώ μαροφ
ἐξεν ενχαι νίβεν ἐτομορτ ἐροφ χε
νορτ ἵε πετορψεμψι μαροφ: γωστε
΄ντεψψε ήτεψχεμει δεν πιερφει ήτε
Φηνορτ εψορονγ μαροφ ἐβολ χε
ουνορτ πε.

Μτετενμενί αν χε ἐτι ειχη δατεν
θηνορ ναι ἐναιχω μαρων νωτεν πε.

Ουσος τηνορ ον πετάμονι
τετενων μαροφ εθρεψβωρπ ἐβολ
δεν πεψχον.

Πιμυτηριον ταρ ήτε τάνομια
γηδη сеергшвб ἐροφ: μονον πετάμονι
τηνορ ψατεψλοχψ δεν θμητ.

Ουσος τοτε εψεβωρπ ἐβολ ήζε
πιλομοс φητε Πбоис Ιηсогс
νατакοφ δεν Πιπνευμα ήτε ρωψ:
ουσος ψηλακορψψ δεν φοτωνγ ἐβολ ήτε
πεψχιν.

Φητε πεψχινι εψχη κατα
οτενερτιа ήτε πσατανас: δεν ςом
νίβεν νεм ωнини: νεм ψφирι
μαεθонут.

Νεм ሲπατη νίβεν ήτε πσιχонс
΄νниheθонатако: εθβε χε μπορψеп
τձալփη ήτε θմηι էրωօր εթօրոնօհեմ.

who opposes and exalts himself above all that is called God or that is worshiped, so that he sits as God in the temple of God, showing himself that he is God.

Do you not remember that when I was still with you I told you these things?

And now you know what is restraining, that he may be revealed in his own time.

For the mystery of lawlessness is already at work; only He who now restrains will do so until He is taken out of the way.

And then the lawless one will be revealed, whom the Lord will consume with the breath of His mouth and destroy with the brightness of His coming.

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

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

المُقاومُ والمُرتفعُ عَلَى كُلِّ مَا يُدْعَى إِلَهًا أَوْ مَعْبُودًا، حَتَّى إِنَّهُ يَجْلِسُ فِي هَيْكِلِ اللهِ كَاللهِ مُظْهِراً نَفْسَهُ أَنَّهُ اللهُ.

أَمَا تَذَكَّرُونَ أَنِّي وَأَنَا بَعْدَ عِنْدَكُمْ كُنْتُ أَقُولُ لَكُمْ هَذَا؟

وَالآنَ تَعْلَمُونَ مَا يَحْجِزُ حَتَّى يُسْتَغْنَ فِي وَقْتِهِ.

لَأَنَّ سَرَّ الْإِثْمِ الْآنَ يَعْلَمُ فَقَطَ إِلَى أَنْ يُرْفَعَ مِنَ الْوَسْطِ الدِّي يَحْجِزُ الْآنَ.

وَحِينَئِذٍ سَيُسْتَغْلِنُ الْأَثِيمُ، الَّذِي الرَّبُّ يُبَيِّدُ بِنَفْخَةٍ قُمِّهِ، وَيُبَطِّلُ بِظُهُورِ مَجِيئِهِ.

الَّذِي مَجِيئُهُ بِعَمَلِ الشَّيْطَانِ، بِكُلِّ قُوَّةٍ، وَبِآيَاتٍ وَعَجَابَاتٍ كَافِيَّةٍ.

وَبِكُلِّ خَدِيْعَةِ الْإِثْمِ، فِي الْهَالَكِينَ، لَأَنَّهُمْ لَمْ يَقْبِلُوا مَحَبَّةَ الْحَقِّ حَتَّى يَخْلُصُوا.

Σέβε φαὶ Φνογή νλογωρπ νωοι
΄νογένερτιὰ ἡπλανη: εφορναστ
΄επιμεθοντ.

Ξινά ήσετζαπ `εονον νιβεν ἐτε
΄υπορναστ ἐθυη: αλλα αρτματ ḥεν
΄τμετβινχον.

Δινον δε νενόνηον σεμπύδα
΄ντενψεπχμοτ ήτεν Φνογή ἔχρη
΄εκεν θηνον ήνχον νιβεν ḥα νηετα
Πιβοις μενριτο: χε ἀΦνογή σεππ
θηνον ήνταπαρχη ήντα: ḥεν
ογτονθο ήτε Πιπνευμα νεμ πιναστ
΄ητε τμεθυη.

Ετε φη πε εταφθασει θηνον έροψ
΄εβολ γιτοτη μπενεγαττελιον
ευτανθο ήτε πώον μπενδοις ίνσογ
Πιχριστο.

Σαρα ουν νενόνηον οσι έρατεν
θηνον ουοσ λμονι ήνηπαραδοσιс
εταγτσαβε θηνον έρωο: ιτε έβολ
γιτεν ουσαζι ιτε έβολ γιτεν
ογεπιστολη ήταν.

Μεοφ δε Πενδοις ίνσογ
Πιχριστος νεμ Φνογή Πενιστ φαὶ
εταφμενριτεν ουοσ αρτηναν ήντνομ
΄νενεγ: νεμ ουγελπιс ένανες ḥεν
ογχμοτ.

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

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

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

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

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

Now may our Lord Jesus Christ Himself, and our God and Father, who has loved us and given us everlasting consolation and good hope by grace,

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

لَكِنْ يُدَانَ جَمِيعَ الَّذِينَ لَمْ يُصَدِّقُوا
الْحَقَّ بَلْ سُرُوا بِالْأَثْمِ.

وَأَمَّا نَحْنُ فَيُنَبِّغِي لَنَا أَنْ نَشْكُرَ اللَّهَ
كُلَّ حِينٍ لِأَجْلِمُ أَيَّهَا الْأَخْوَةَ
الْمَحْبُوبَوْنَ مِنَ الرَّبِّ، أَنَّ اللَّهَ
اخْتَارَكُمْ مِنَ الْبَدْءِ لِلْخَلَاصِ،
بِتَقْدِيسِ الرُّوحِ وَتَصْدِيقِ الْحَقِّ.

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

فَاثْبِتوْا إِذَا أَيَّهَا الْأَخْوَةَ وَتَمَسَّكُوا
بِالنَّعَالِيمِ الَّتِي تَعْلَمْنُوهَا، سَوَاءً
كَانَ بِالْكَلَامِ أَمْ بِرِسَالَتِنَا.

وَرَبَّنَا نَفْسُهُ يَسُوعُ الْمَسِيحُ، وَاللَّهُ
أَبُونَا الَّذِي أَحَبَّنَا وَأَعْطَانَا عَرَاءً
أَبْدِيًّا وَرَجَاءً صَالِحًا بِالنَّعْمَةِ.

<p>Ἔψετον μή πεπεισμένος οὐος εφεταχρε θηνογ δεν χωβ νιβεν νεμ σάζι νιβεν νάζαθον.</p> <p><i>Πίσμοτ γαρ νειωτεν νευ τχιρηνη εγσοπ: χε ἀμην εσέψωπι.</i></p>	<p>comfort your hearts and establish you in every good word and work.</p> <p><i>The grace of God the Father be with you all. Amen.</i></p>	<p>يُعَزِّي قَلْوَبُكُمْ وَيُثْبِتُكُمْ فِي كُلِّ كَلَامٍ وَعَمَلٍ صَالِحٍ.</p> <p>نعمَة الله الآب تكون مع جميعكم. آمين.</p>
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The Catholic Epistle الكاثوليكون

<p>Καθολικον ἐβολ δεν πε πίσναγ ΄νεπιστολη ήτε πενιωτ Πετρος. Διην. Ημενρα†.</p> <p>ἘΠΤΡΟΣ Ἡ: ἄ - Ἡ</p> <p>Ημενρα† θαι υηδη τε θηαχ ΄σνογ ήνεπιστολη ἐγέδαι ψυος νωτεν ναι ἐτε ήρη ήδητορ ειετογνος πετενητ εττογνορ δεν ουμεγι.</p> <p>Ἐερφμετι ήνηιαζι έταρχοτογ ισχεν ψορπ ήχε νιπροφητης εθοραβ: νευ Τεντολη ήτε ηιαποστολος ήτε Πενδοις ουος Πενσωτηρ.</p> <p>Φαι γαρ Δε ήψορπ έρετενεμι ΄ροφ: χε δεν ηιεχοορ ήδαε εγεί δεν ογωβ ήχε ραηρεψωβι ερμοψι κατα νογεπιθωια.</p> <p>Ουος ευχω ψυος χε ασθων ΄έτεπαςελια ήτε πεψχινι: ισχεν έτα νενιο† γαρ ενκοτ ναι τηρογ σεψοπ</p>	<p>The Catholic epistle of the Second Epistle of our father St. Peter. May his blessings be with us all. Amen. My beloved.</p> <p>2 Peter 3: 1 - 18</p> <p>Beloved, I now write to you this second epistle, in both of which I stir up your pure minds by way of reminder,</p> <p>that you may be mindful of the words which were spoken before by the holy prophets, and of the commandment of us, the apostles of the Lord and Savior,</p> <p>knowing this first: that scoffers will come in the last days, walking according to their own lusts,</p> <p>and saying, “Where is the promise of His coming? For since the fathers fell asleep, all things continue</p>	<p>الكاثوليكون من رسالة معلمنا بطرس الثانية، بركته المقدسة تكون معنا. آمين. يا أحبائي.</p> <p>2 بطرس 3 : 1 - 18</p> <p>هذه أكتبها الآن إيلكم رساله ثانية أيها الأحباء، فيهمما أنهض بالذكر ذهنكم النقى.</p> <p>لتذكروا الأقوال التي قالها سالقاً الأنبياء القديسين ووصيتنا نحن الرسل، وصيارة رب والمخلص.</p> <p>عالمين هذا أولًا: أنه سيأتي في آخر الأيام قوم مسْتَهْرُون، سالكين بحسب شهوات أنفسهم.</p> <p>وقائلين: أين هو موعد مجئه؟ لأنَّه من حين رقاد الآباء كلَّ شيء باقٍ هكذا من بدء الخليقة.</p>
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μπαίρητι ισχεν τάρχη μπισωντι.

Πιγωβ ταρ σεοι νατέμι ἐροφ: ἐφαι
χωον πε ἐτογοραψφ: ςε νιφηονι
σεψοπ ισχεν ςη: ουρος πικαχι ἐβολ δεν
ουψων: νευ ἐβολ ςιτεν ουψων
αψοχι ἐρατψ δεν πισαχι μΦνορτ.

Παι ἐτε εθβητον: ἀ πικοσμος ντε
πικονι επτη: αψχωλκ ἐδρηι δεν
ουψων ουρος εψτακο.

Νιφηονι δε ντε τνον νευ πικαχι
νδρηι δεν πισαχι ρω σεψωντι ἐδογν
δεν πχρωμ εναρεψ ἐρων ἐπεγοον
ντε τκριсic: νευ ταко ντε νιασεвнс
νρωм.

Φαι δε μπερψωпи ἐρετеноиψ
ἐροφ νаменра†: ςε ουρεгоон νογωт
нахрен Пбоис μФрнти νогшо нроумп:
οуор οуашо нроумп μФрнти νогр€оон
νогωт.

Οуор ψнашск ап нжε Пбоис νтe
т`епаzzεлиа: μФрнти ἐτε განօғօն
օւացи ςе ψнашск: аллаа զ`աօտնշնт
էրաւեն ն`օրաψ աп νтe չլi τако:
аллаа аզօրաψ օթօոи тирօи
ըմետձնօи.

Եզεи δε нжε п`еցоон μПбоис
μФрнти νогрεպնօи: φαι ἐτε ἐβολ

as they were from the beginning of creation.”

For this they willfully forget: that by the word of God the heavens were of old, and the earth standing out of water and in the water,

by which the world that then existed perished, being flooded with water.

But the heavens and the earth, which are now preserved by the same word, are reserved for fire until the day of judgment and perdition of ungodly men.

But, beloved, do not forget this one thing, that with the Lord one day is as a thousand years, and a thousand years as one day.

The Lord is not slack concerning His promise, as some count slackness, but is longsuffering toward us, not willing that any should perish but that all should come to repentance.

But the day of the Lord will come as a thief in the night, in which the heavens will pass away with a great

لأنَّ هذَا يَخْفِي عَلَيْهِمْ بِإِرَادَتِهِمْ: أَنَّ
السَّمَاوَاتِ كَانَتْ مُنْدَقْدِيمٍ
وَالْأَرْضَ بِكَلْمَةِ اللَّهِ قَانِمَةً مِنَ
الْمَاءِ وَبِالْمَاءِ.

اللَّوَاتِي بِهِنَّ الْعَالَمُ الْكَائِنُ حِينَذِ
فَاضَ عَلَيْهِ الْمَاءُ فَهَلَكَ.

وَأَمَّا السَّمَاوَاتُ وَالْأَرْضُ الْكَائِنَةُ
الآنَ فَهِيَ مَحْزُونَةٌ بِنُكْلَمَةٍ
عَيْنَهَا، مَحْفُوظَةٌ لِلنَّارِ إِلَى يَوْمِ
الْدِينِ وَهَلَكَ النَّاسُ الْفَجَارُ.

وَلَكِنْ لَا يَخْفَ عَلَيْكُمْ هَذَا الشَّيْءُ
الْوَاحِدُ أَيْهَا الْأَحَبَاءُ، أَنَّ يَوْمًا
وَاحِدًا عِنْدَ الرَّبِّ كَلْفِ سَنَةٍ وَالْفِ
سَنَةٍ كَيْوِمٍ وَاحِدٍ.

لَا يَتَبَاطَأُ الرَّبُّ عَنْ وَعْدِهِ كَمَا
يَحْسُبُ قَوْمٌ التَّبَاطُؤُ، لَكِنَّهُ يَتَنَاهُ
عَلَيْنَا، وَهُوَ لَا يَشَاءُ أَنْ يَهْلِكَ
أَنْاسٌ، بَلْ أَنْ يُقْبِلَ الْجَمِيعُ إِلَى
الْتَّوْبَةِ.

وَلَكِنْ سَيَّاتِي كَلْصَنِ فِي اللَّيْلِ، يَوْمُ
الرَّبِّ، الَّذِي فِيهِ تَرْزُلُ السَّمَاوَاتُ
بِضَيْجِ، وَتَسْحَلُ الْعَاصِرُ

΄Νέρη ή θητή ηφαιστίου μεν σεναρινί θεοί ουτοί: Νίκτοιχιον δε σεναρωκε σεναβωλ ἐβολ: οὐος πάκαγι νευ ηθελησαντεί τε ή θητή ερέρωκε.

Ναι ουν τηρού ερναβωλ ἐβολ: πασμπώλα ήτετενωσι ήλιος ήρητ ή θηρη θεοί θανατινωσι εροταβ νευ θαν μετεγεβης.

Ερετενσομες ἐβολ θεοί ουιης θατην οπιεχοορ ήτε τηροντια ήτε Προις: φαι ετε ἐβολ θατοφη ηφαιστίου σεναρωκε ήσετορω ἐβολ: ουος Νίκτοιχιον σεναρωκε σεναβωλ ἐβολ.

Σανφηστή θεοί θατην θεοί ουκαγι ουερη κατα ηεψεπαττελια ήτενχοτψητ ἐβολ θατωορ: Ναι ετε τημεθη θωπη ή θητορ.

Εθε φαι ηαμενρατ ενσομες ἐβολ θατην ήνδαι: Ιησ ήτενθηνου εερογκευ θηνου ερετενοι ήλατηνι ηεμαρ ουος ήλατωλεβ οπεψημο ή θηρη θεοί ουγιρηνη.

Ουος τημετρεψωορ ή θητη ήτε Πενδοις οπς ερωτεν ηοτογκαι: κατα ψηρητη θωψ οπεναταπητος ή ηον Πατλος: κατα τησοφια εταγηηης ηαρ αψοδαι ηωτεν.

noise, and the elements will melt with fervent heat; both the earth and the works that are in it will be burned up.

Therefore, since all these things will be dissolved, what manner of persons ought you to be in holy conduct and godliness,

looking for and hastening the coming of the day of God, because of which the heavens will be dissolved, being on fire, and the elements will melt with fervent heat?

Nevertheless we, according to His promise, look for new heavens and a new earth in which righteousness dwells.

Therefore, beloved, looking forward to these things, be diligent to be found by Him in peace, without spot and blameless.

And consider that the longsuffering of our Lord is salvation; as also our beloved brother Paul, according to the wisdom given to him, has written to you,

مُحْتَرَقَةٌ، وَتَحْتَرِقُ الْأَرْضُ
وَالْمَصْنُوعَاتُ الَّتِي فِيهَا.

فِيمَا أَنَّ هَذِهِ كُلُّهَا تَتَحَلُّ، أَيَّ أَنَّاسٍ
يَجِبُ أَنْ تَكُونُوا أَنْتُمْ فِي سِيرَةِ
مُقْدَسَةٍ وَتَفْقُىءُ؟

مُنْتَظِرِينَ وَطَالِبِينَ سُرْعَةَ مَجِيءِ
يَوْمِ الرَّبِّ، الَّذِي يَهُ تَتَحَلُّ
السَّمَاءُوَاتُ مُلْتَهَبَةً، وَالْغَنَاصِرُ
مُحْتَرَقَةً تَدُوبُ.

وَلَكُنَا بِحَسْبٍ وَعُدُّهِ نَتَنَظِرُ
سَمَاءُوَاتٍ جَدِيدَةَ وَأَرْضًا جَدِيدَةَ
يَسْكُنُ فِيهَا الْبَرُّ.

لَذِكْ أَيَّهَا الْأَحَبَاءُ، إِذَا نَتَمْ
مُنْتَظِرُونَ هَذِهِ، اجْتَهَدُوا لِتَوْجِدِهَا
عِنْدَهُ بِلَا دَنَسٍ وَلَا عَيْبٍ، فِي
سَلَامٍ.

وَاحْسِبُوا أَنَّا رَبَّتَا خَلَاصًا، كَمَا
كَتَبَ إِلَيْهِمْ أَخُونَا الْحَبِيبِ بُولُسَ
أَيْضًا بِحَسْبِ الْحِكْمَةِ الْمُعْطَاهُ لَهُ.

Ἐφρήτ ὁν ἐτε νέρη θεν
 νεφεπιστολη τηρογ αφασι θέρη
 θέντογ εθε ηλι: ηλι ἐτε χανογον
 θέντογ: μοκη θέμι έρωγ: ηλι ἐτε
 ψλρε ηιατχη ηεμη ηητε
 ηεταχρηογτ αν ερστρεβλοι ηηωγ
 οφρήτ ηπεπη ηηικετραφη
 ηιογνασοκογ κατα ηογάκω
 ηηαράτογ.

Ηεωτεν ουη ηαςηνογ
 ήρετενερψηρη ηηωγη: άρεη έρωτεν
 ηιηα ηηηηη ηηετενηηρη θεν
 ήπλαηη ηηε ηιατχη: ουογ ηηετενηη
 ηεηοη θεν πετενηαχρο ηηηηη ηηωτεν.
 Διαι ηε θέρη θεν πιχμοτ ηεμη
 πσογεν Πενбоис ουογ Πενсωтηρ
 Ιηсогс Πιхристос: φηετε φωηη πε
 πιωη ιсжен Τηογ ηεμη ψη ένεη ηηε
 ηιεηεη. ηηηηη.

Ηαςηνογ ηπεμенре πικοсмос
 огде ηηεтшоп θεн πιкoсмoс:
 πiкoсmoc ηaсиnη ηeмη тeçeтmoгia: фи
 ηе εtirи ηфoгoуη ηФnort ηηaуηη
 ψη έнeг: ηηηηη.

as also in all his epistles, speaking in them of these things, in which are some things hard to understand, which untaught and unstable people twist to their own destruction, as they do also the rest of the Scriptures.

كَمَا فِي الرَّسَائِلِ كُلَّهَا أَيْضًا،
 مُتَكَلِّمًا فِيهَا عَنْ هَذِهِ الْأُمُورِ، الَّتِي
 فِيهَا أَشْيَاءٌ عَسْرَةُ الفَهْمِ، يُحَرِّفُهَا
 عَيْرُ الْعُلَمَاءِ وَعَيْرُ التَّابِتِينَ كَبَاقِي
 الْكُتُبِ أَيْضًا، لِهَلَّا كَانُوا هُنَّهُمْ.

You therefore, beloved, since you know this beforehand, beware lest you also fall from your own steadfastness, being led away with the error of the wicked;

فَإِنْتُمْ أَيُّهَا الْأَحِبَّاءُ إِذْ قَدْ سَبَقْتُمْ
 فَعَرَفْتُمْ، احْتَرِسُو مِنْ أَنْ تَنْقَادُوا
 بِضَلَالِ الْأَرْدِيَاءِ فَتَسْقُطُوا مِنْ
 شَيْءِكُمْ.

but grow in the grace and knowledge of our Lord and Savior Jesus Christ. To Him be the glory both now and forever. Amen.

وَلَكِنَّ ائْمَوَا فِي الْعِلْمَةِ وَفِي مَعْرِفَةِ
 رَبِّنَا وَمُخْلَصِنَا يَسُوعَ الْمَسِيحِ. لَهُ
 الْمَجْدُ الْآنَ وَإِلَى يَوْمِ الدَّهْرِ. أَمِينَ.

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

لا تُحِبُّوا الْعَالَمَ وَلَا الْأَشْيَاءِ الَّتِي
 فِي الْعَالَمِ، الْعَالَمُ يَزُولُ وَشَهُونَهُ
 وَإِمَّا الَّذِي يَصْنَعُ ارْلَادَةُ اللَّهِ يَدْوِي
 إِلَى الأَبَدِ. أَمِينٌ.

The Acts

الإبركسيس

<p>Πραζίς ὑπὲν οὐρανοῦ ἀπόστολος: Ἐρε ποὺς μοι εθοράβ ψωπὶ νεμαν. Δωμην.</p> <p>Πραζίς κέ: ίθ - κζ; ή</p> <p>Ἐθεε φαι πογρο Δαριππας: ἐπιψερ ἀτσωτευ νια πινατ ὑπὲν τφε.</p> <p>Δαλλα νηετδεν Δαμασκος ὑψορπ νει ἰερογαληι νει τχωρα τηρε ὑπὲν τιονδεὰ νει νιεθνος: αιχιψενογψι νωοι εθρονεμετανοιν οιος εθρονκοτογ εφνογ: ετρι ὑχανδεθηοι εταπψη ντμετανοια.</p> <p>Ἐθεε φαι ἀνιονδαι ἀμονι ἔμοι δεν πιερφει: ναρωντ εινι ὑτοτογ εχρηι εχωι.</p> <p>Ἐταιρι δε νονβονεια ἐβολχιτεν Φνογ αιοι ερατ αλ ἐδον εφοορ ειερμεθρε νονκοнчи νеи οгнiпe: уtхe χlи aн sавoл hнeетa nипpoфhтhс ρoтoг nеи υoнchс χe сeнаψoпи.</p> <p>Iσχe ογрeψeпmкаs pе Pиxриstos Iσхe οгrоnηt pе eбoлdeн tаnасtасis уtе nирeψoгt: ψeлаchиw υoнoнwии aпiлaoc nеи nиeтhnoс.</p>	<p>The Acts of our fathers the apostles, may their blessings be with us all. Amen.</p> <p>Acts 26: 19 - 27: 8</p> <p>Therefore, King Agrippa, I was not disobedient to the heavenly vision, but declared first to those in Damascus and in Jerusalem, and throughout all the region of Judea, and then to the Gentiles, that they should repent, turn to God, and do works befitting repentance.</p> <p>For these reasons the Jews seized me in the temple and tried to kill me.</p> <p>Therefore, having obtained help from God, to this day I stand, witnessing both to small and great, saying no other things than those which the prophets and Moses said would come,</p> <p>that the Christ would suffer, that He would be the first to rise from the dead, and would proclaim light to the Jewish people and to the Gentiles.</p>	<p>فصل من أعمال آبائنا الرسل الأطهار المشمولين بنعمة الروح القدس، بركتهم تكون معنا. آمين.</p> <p>أعمال 26: 19 - 27: 8</p> <p>مِنْ ثُمَّ أَيَّهَا الْمَلْكُ أَغْرِيَبَاسُ لَمْ أَكُنْ مُعَانِدًا لِلرُّؤْيَا السَّمَاءُوَيَةَ.</p> <p>بَلْ أَخْبَرْتُ أَوَّلًا الَّذِينَ فِي دِمْشَقَ وَفِي أُورْشَلِيمَ حَتَّى جَمِيعَ كُورَةِ الْيَهُودِيَّةِ ثُمَّ الْأَمَمَ أَنْ يَتَوَبُوا وَيَرْجِعُوا إِلَى اللَّهِ عَامِلِينَ أَعْمَالًا تَلِيقٍ بِالتَّوْبَةِ.</p> <p>مِنْ أَجْلِ ذَلِكَ أَمْسَكَنَى الْيَهُودُ فِي الْهَيْكِلِ وَشَرَعُوا فِي قَتْلِي.</p> <p>فَادْ حَصَلتُ عَلَى مَعْوِنَةِ مِنَ اللَّهِ بَقِيتُ إِلَى هَذَا الْيَوْمِ شَاهِدًا لِلصَّاغِرِيْرِ وَالْكَبِيرِ. وَإِنَّا لَا أَقُولُ شَيْئًا غَيْرَ مَا تَكَلَّمُ الْأَنْبِيَاءُ وَمُوسَى أَنَّهُ عَيْنِدَ أَنْ يَكُونُ:</p> <p>إِنْ يُوَلِّمَ الْمَسِيحُ يَكُنْ هُوَ أَوَّلَ قِيَامَةِ الْأَمْوَاتِ مُزْمِعًا أَنْ يَنْدَدِي بِنُورٍ لِلشَّعْبِ وَلِلَّامِ.</p>
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Παὶ εψκω ἡσωρ: πεχε Φικτος
δεν ουνιψτ̄ ν̄σμη: κε ακλοβι Παγλος
ἀ πιμηψ ν̄σδαι αγθεκλιβι.

Παγλος δε πεχαφ: κε τλοβι αν
κρατιστε Φικτος αλλα γαναζι ν̄τε
τμεθωηι νεμ τμετσαβε ηηετχω
ησωρ.

Ψιωρη ταρ ν̄же πικεορο εεвε
наи: фдai етjорωнs ыиои евoл eicazи
нeмaф пaгnт tаp θnт κe οtон `xli
`нnaioвu `eroq aп: neta фdai тaр yшyпi
aп δen oteлkс.

Хнахt πoгpo Агриппас
енiпroфиhtиc τcωoн κe χnaxt.

Агриппас δe πeχaφ ыПaгlоc κe
κекoвzи χnacет pаgнt `eait
`нxрhctianoc.

Пaгlоc δe πeχaφ: κe тtωвh
ыФnoгt нeм δen otkoвzи нeм δen
oтniψt: or мoноn нeoк aлla нeм
oton niben eтcωteм `eroi ыfooг
eфoгyшapи ыparhт: ыpирhт eтjoi
ыиоq гa yшate `нnaicnaгh.

Аqтawnq δe н̄жe πoгpo нeм
pihнtseмaн нeм Beрniki нeм
nheтxemci нeмaрoг.

Now, as he thus made his defense, Festus said with a loud voice, ‘Paul, you are beside yourself! Much learning is driving you mad!’

But Paul said, ‘I am not mad, most noble Festus, but speak the words of truth and reason.

For the king, before whom I also speak freely, knows these things; for I am convinced that none of these things escapes his attention, since this thing was not done in a corner.

King Agrippa, do you believe the prophets? I know that you do believe.’

Then Agrippa said to Paul, ‘You almost persuade me to become a Christian.’

And Paul said, ‘I would to God that not only you, but also all who hear me today, might become both almost and altogether such as I am, except for these chains.’

When he had said these things, the king stood up, as well as the governor and Bernice and those who sat with them;

وَبِيَنَمَا هُوَ يَحْتَجُ بِهَذَا قَالَ فَسْتُوسُ
بصوتٍ عظيمٍ: أَنْتَ تَهْدِي يَا
بُولُسُ! الْكُتُبُ الْكَثِيرَةُ تُحَوِّلُكَ إِلَى
الْهَدَىَانِ.

فَقَالَ بُولُسُ: لَسْتُ أَهْذِي أَيْهَا
الْعَزِيزُ فَسْتُوسُ بْنُ أَنْطَقَ بِكَلِمَاتِ
الصِّدْقِ وَالصَّحْوِ.

لَأَنَّهُ مِنْ جِهَةِ هَذِهِ الْأَمْوَارِ عَالَمُ
الْمَلَكُ الَّذِي أَكَلَمَهُ جَهَارًا إِذَا
لَسْتُ أَصْدِقُ أَنْ يَخْفِي عَلَيْهِ شَيْءٌ
مِنْ ذَلِكَ لَأَنَّ هَذَا لَمْ يَفْعَلْ فِي
رَأْوِيَةٍ.

أَتُؤْمِنُ أَيْهَا الْمَلَكُ أَغْرِيَبَاسُ
بِالْأَنْبِيَاءِ؟ أَنَا أَعْلَمُ أَنَّكَ ثُوْمَنْ.

فَقَالَ أَغْرِيَبَاسُ لِبُولُسَ: بِقَلْبِيِّ
شَقَعَنِي أَنْ أَصِيرَ مَسِيحِيًّا.

فَقَالَ بُولُسُ: كُنْتُ أَصْلَى إِلَى اللَّهِ
أَنَّهُ بِقَلْبِيِّ وَبِكَثِيرٍ لَيْسَ أَنْتَ فَقْطُ بْنٍ
أَيْضًا جَمِيعُ الَّذِينَ يَسْمَعُونَنِي الْيَوْمَ
يَصِيرُونَ هَكَذَا كَمَا أَنَا مَا خَلَّ هَذِهِ
الْفَيْوِدَةُ.

فَلَمَّا قَالَ هَذَا قَامَ الْمَلَكُ وَالْوَالِي
وَبَرْنِيَكيِّ وَالْجَالِسُونَ مَعَهُمْ.

وَانْصَرَفُوا وَهُمْ يُكَلِّمُونَ بَعْضُهُمْ
بَعْضًا فَالنِّيلُ: إِنْ هَذَا الْإِنْسَانُ
لَيْسَ يَقْعُلُ شَيْئًا يَسْتَحِقُ الْمَوْتَ أَوِ
الْقِيُودَ.

Οὐος ἐταγεράναχωρίν ναγσάχι
νεμ ηογέρηνογ ερχω μμος: χε εφερ
χλι ηχωβ δη ηχε παιρωμι εφεμπώδα
μφιογ ιε γανσναγ.

Δετριππας Δε πεκαφ μΦιητος: χε
νε ουον ψχομ πε ἔχα παιρωμι ἐβολ
ἐνε μπεψερεπικαλισθε μπογρο.

Δεψωπι Δε ἐταγήχαπ
εθρενερχωτ ἐμματαλια: αφτ
μΠαγλος νεμ γανκεχωρνι ερconη
ἐτοτη: ηογέκατονταρχος ἐπεφραν πε
ιογλιος ἐβολδεη τ̄σπιρα ητε Σεβεστη.

Δηναληι Δε ἐονχοι ηανδραμντιν
νεοс: εψηλερχωτ ἐνιμα ητε μαсия:
δη ηωρην ἐβολ εψηεμан ηχε
πικεθριταρχοс ητε θηλακεδοниа
πηρεм Τεссалоники.

Επεφραст Δε αпi ἐμματωн: αφiρi
Δε ηογμετηαιρωμι νεм Παγλοс ηχε
ιογλиоc: αφогахсаgниηηаq εθρеψүe
ψиηηаqψиhрηηаqψиhрoгу.

Ουος ἐτανχωρην ἐβολ μμαг
αнeрhωt ἐβολ γитен Кyпpос εθвe χe
наре πιθηoг t ἐзoтn ἐхran πe.

Етaнeрhωt Δe εпипeлaгoc
ἐтoтaвq ημkиliкia νeм μmпamфuлиa
анi ἐЛyстpa ηte μkиliкia.

and when they had gone aside, they talked among themselves, saying, “This man is doing nothing deserving of death or chains.”

Then Agrippa said to Festus, “This man might have been set free if he had not appealed to Caesar.”

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. 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.

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.

When we had put to sea from there, we sailed under the shelter of Cyprus, because the winds were contrary.

And when we had sailed over the sea, which is off Cilicia and Pamphylia, we came to Myra, a city of Lycia.

وَقَالَ أَغْرِيَيَاسُ لِفَسْتُووسَ: كَانَ
يُمْكِنُ أَنْ يُطْلَقَ هَذَا الْإِنْسَانُ لَوْلَمْ
يَكُنْ قَدْ رُفِعَ دَعْوَاهُ إِلَى قِيَصَرَ.

فَلَمَّا اسْتَقَرَ الرَّأْيُ أَنْ نُسَافِرْ فِي
الْبَحْرِ إِلَى إِيطَالِيَا سَلَمُوا بُولِيسَ
وَأَسْرَى أَخْرَيْنِ إِلَى قَانِدَمَةِ مِنْ
كَتِبَةِ أَوْغُسْطُسَ اسْمُهُ يُولِيوُسُ.

فَصَعَدْنَا إِلَى سَفِينَةِ أَدْرَامِيَّيْنَيَّةِ
وَأَلْقَعْنَا مُرْمِعِينَ أَنْ نُسَافِرْ مَارِينَ
بِالْمَوَاضِعِ التِّي فِي أَسِيَا. وَكَانَ
مَعْنَا أَرْسَتَرْخُسُ رَجُلٌ مَكْدُونِيٌّ مِنْ
تَسَالُوْنِيَّ.

وَفِي الْيَوْمِ الْآخِرِ أَقْبَلْنَا إِلَى صِيدَاءِ
فَعَالَمَ يُولِيوُسُ بُولِيسَ بِالرَّفِيقِ
وَأَدِنَ أَنْ يَدْهَبَ إِلَى أَصْدَقَانِهِ
لِيَحْصُلَ عَلَى عِنَيَّةِ مِنْهُمْ.

ثُمَّ أَلْقَعْنَا مِنْ هُنَاكَ وَسَافَرْنَا فِي
الْبَحْرِ مِنْ تَحْتِ قُبْرِسَ لَأَنَّ الرَّيَاحَ
كَانَتْ مُضَادَّةً.

وَبَعْدَ مَا عَبَرْنَا الْبَحْرَ الَّذِي بِجَانِبِ
كِيلِيَّةِ وَبِمَفْلِيَّةِ نَزَلْنَا إِلَى مِيرَا
لِيَكِيَّةِ.

Οτος ἀ πὲκατοντάρχος χιώ
΄ΝΟΡΖΟΙ ὑπαγ ὑπέ Ράκοτ εφηερχωτ
΄ΕΦΥΤΑΔΙΑ λαγταλον ἐροψ.

Ἐτανωσκ Δε ὑερχωτ ΝΟΤΗΗΨ
΄ΝΕΧΟΟΤ: οτος ΜΟΣΙC ΕΤΑΝΙ ὑΠΕΜΘΟ
΄ΝΧΝΙΔΟC ΝΨΧΨ ὑΜΟΝ ΔΝ ΝΖΕ ΠΙΘΗΟΥ:
ΔΝΕΡΧΩΤ Δε ἐβολ ψιτεν ΦΚΡΗΤΗ
΄ΗΠΕΜΘΟ ΝΣΑΛΜΟΝΗ.

ΜΟΣΙC Δε ἐτανχας ΝCΩΝ: ΔΝΙ ΕΤΗΔΑ
ΕΥΗΟΥΤ ἐροψ ΣΕ ΝΙΛΤΗΗΝ ΕΘΗΔΗΕΥ:
ΝΑС ΖΕΝΤ Δε ἐρωου ΝΖΕ ΟΥΠΟΛΙC ΣΕ
ΛΑΣΕΔ.

*Πισαχι Δε ὑπέ Πβοιc εφελαιο οτος
εφελψα: εφελμαζι οτος εφεταχρο:
ζεν τὰς ΝΕΚΚΛΗСΙΑ ὑπέ Φηορτ:
ΔΕИНН.*

There the centurion found an Alexandrian ship sailing to Italy, and he put us on board.

When we had sailed slowly many days, and arrived with difficulty off Cnidus, the wind not permitting us to proceed, we sailed under the shelter of Crete off Salmone.

Passing it with difficulty, we came to a place called Fair Havens, near the city of Lasea.

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

فَادْ وَجَدَ قَانِدُ الْمَنَّةَ هُنَاكَ سَفِيَّةً
اسْكُنْدِرِيَّةَ مُسَافِرًا إِلَى إِيطَالِيَا
أَدْخَلَنَا فِيهَا.

وَلَمَّا كُنَّا نَسَافِرُ رُوِيدًا أَيَّامًا كَثِيرَةً
وَبِالْجَهْدِ صَرَنَا بِقُربِ كَنِيدُسَ وَلَمْ
تُمْكِنَنَا الرَّبِيعُ أَكْثَرَ سَافِرْنَا مِنْ تَحْتِ
كِرِيتِ بِقُربِ سَلْمُونِي.

وَلَمَّا تَجَاوَرْنَا هَا بِالْجَهْدِ جِنْتَنَا إِلَى
مَكَانٍ يُقَالُ لَهُ «الْمَوَانِي الْحَسَنَةُ»
الَّتِي بِقُربِهَا مَدِينَةُ لَسَائِيَّة.

لم تزل كلمة رب تنمو وتعزز
وتشتت في كنيسة الله المقدسة.
أمين.

The Liturgy Psalm مزמור القدس

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

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

Ψαλμος τω Δαυιδ Λαύρι ΔΛΒ: Ε, Σ

Psalm 33: 5, 6

المزمور 32: 5، 6

Ψιμει ΝΟΤΗΗΘΗΝΔΗ ΝΕΜ ΟΥΧΔΑΠ:
΄ΠΚΑΧΙ ΉΕΗ ἐβολ ζεν φηαι ΗΠΒΟΙC: ζεν
΄ΠСАХИ ΗΠΒОИC ΔΥΤАХРО ΝΖЕ ΝИФНОУI:
ΟΤΟΣ ΝΟΥΔΥНДАМС ΤΗРОУ ἐβολ ψιτεν
ΠΠΝΕΥМА ΝΤΕ ρωψ. Αλληλογιά.

He loves righteousness and justice; the earth is full of the goodness of The Lord. By the word of The Lord the heavens were made, and all the host of them by the breath of His mouth. Alleluia.

يحب البر والعدل. امتلأت الأرض
من رحمة رب. بكلمة رب
تشددت السماوات. وبروح فيه
كل قواطها. **هليليوس.**

The Liturgy Gospel

إنجيل القدس

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 وإلينا
ومخلصنا يسوع المسيح ابن الله الحي.
الذي له المجد الدائم إلى الأبد أمين.

<p>Οὐαὶ στοιχίοις ἐβολὴν πιερᾶττελιον εθογάβ κατὰ Ἰωάννην ἀπίστοι.</p> <p>Ιωάννην εἰς - ΙΗ</p> <p>Μενέντα ναὶ Δε νε πύγαι ὑπε νιλονδαὶ πε: οὐος αφὶ ὑπε Ιησοῦς ἐχρη ἐλερογαλην.</p> <p>Ηὲρη Δε δεν λερογαλην γικεν †προβατικη νε ουον ογκολυμβηρα θητογμον† ἕρος ἀμετχεβρεος χε Βηθεσδα: ουον ὑπας ἀμαρ ὑπιον ὑπτολ.</p> <p>Οὐος ναγροχπ πε δεν ναὶ ὑπε νιωηψ ὑπε ηητψωνι γανβελερ νεμ γανβαλερ νεμ γανογον ενψογων: οὐος αγψωπι ερχογψ ἐβολ ενκιμ ἀπιωωτ.</p> <p>Νε ουον ογαττελος εψι `επεσητ `ηνχον νιβεν δεν †κολυμβηρα οὐος εψκιμ ἀπιωωτ οὐος ουον νιβεν εψι `επεσητ νιψορπ μενέντα πκιμ ἀπιωωτ εψεερφαδρι εψωνι νιβεν ἔτε ὑπας.</p>	<p>A chapter according to Saint John, may his blessings be with us. Amen.</p> <p>John 5: 1 - 18</p> <p>After this there was a feast of the Jews, and Jesus went up to Jerusalem.</p> <p>Now there is in Jerusalem by the Sheep Gate a pool, which is called in Hebrew, Bethesda, having five porches.</p> <p>In these lay a great multitude of sick people, blind, lame, paralyzed, waiting for the moving of the water.</p> <p>For an angel went down at a certain time into the pool and stirred up the water; then whoever stepped in first, after the stirring of the water, was made well of whatever disease he had.</p>	<p>فصل من إنجيل معلمنا يوحنا البشير. بركاته علينا آمين.</p> <p>يوحنا 5: 1 - 18</p> <p>وَبَعْدَ هَذَا كَانَ عِيدُ الْيَهُودُ فَصَدَعَ يَسُوعُ إِلَى أُورُشَلَيمَ.</p> <p>وَفِي أُورُشَلَيمَ عِنْدَ بَابِ الضَّيَّافَةِ بِرِزْكَةِ يُقَالُ لَهَا بِالْعِرْبَانِيَّةِ «بَيْتُ حِسْدَانًا» لَهَا خَمْسَةُ أَرْوَقَةٍ.</p> <p>فِي هَذِهِ كَانَ مُضْطَجِعًا جُمْهُورً كَثِيرٌ مِنْ مَرْضَى وَعُمْيَى وَعُرْجَى وَعُسْمَى يَتَوَقَّفُونَ تَحْرِيكَ الْمَاءِ.</p> <p>لَأَنَّ مَلَكًا كَانَ يَنْزَلُ أَحْيَانًا فِي الْبِرِزْكَةِ وَيُحَرِّكُ الْمَاءَ. فَمَنْ نَزَلَ أَوْلًا بَعْدَ تَحْرِيكِ الْمَاءِ كَانَ يَبْرُأُ مِنْ أَيِّ مَرَضٍ اعْتَرَاهُ.</p>
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وَكَانَ هُنَاكَ انسَانٌ بِهِ مَرْضٌ مُّذْدَثٌ ثَمَانِينَ وَثَلَاثِينَ سَنَةً.

Ἡε οὐος οὐρωμι ἀε ὑπαγ πε
`εαφερ ωαπ ψυηηη ὑρομπι δεη
πεψυωνι.

Ἐταφηαγ ἀε ἐφαι `ηζε Ιησοὺς
εφενκοτ: οὐος `εταφεωι χε αφερ
ουηηη ὑχρονος πεχαφ ναφ χε
χοηωψ `εοηχαι.

Δηφεροψη ναφ `ηζε φηετψωνι
πεχαφ: χε Παβοις ἀμοντ ρωμι ὑπαγ
շηηα αψψαηθοη ὑηζε πιηωοη ὑτεψχητ
`εηρηι `ετκοληηηθηρα: շաстε ειηηοη
`αηοκ սηрε կեօηαι ըրյօրփ երօι ե՛րի.

Πεχε Ιησοὺς ναφ χε τωηκ ձհլօն
`ապէկծլօշ οὐος սօյ.

Οὐος սատօտφ ձփօրչαι `ηζε πιρωμι
οὐος ձփալι ապէկծլօշ ձփսօյ: Νε
`պաթատոն ἀε πε ապիէշօօր էտε ὑπագ.

Պարշա օրն սսօс `ηζε նիօրձա
սփհէտձփերֆաթր ըրօվ: χε `պաթատոն
πε οὐος շայ նակ ձն է՛ալι ապէկծլօշ.

Թեօվ ἀε πεχαφ նաօν χε
փհէտձթրօրչαι `նեօվ πε `εտձչօս նհ
χε ձլի ապէկծլօշ մաշենակ.

Ձփշենվ ἀε երշա սսօс χε նիս πε
πιρωμι `εտձչօս նակ χε ձլի
`ապէկծլօշ οὐος սօյ.

Now a certain man was there who had an infirmity thirty-eight years.

When Jesus saw him lying there, and knew that he already had been in that condition a long time, He said to him, “Do you want to be made well?”

The sick man answered Him, “Sir, I have no man to put me into the pool when the water is stirred up; but while I am coming, another steps down before me.”

Jesus said to him, “Rise, take up your bed and walk.”

And immediately the man was made well, took up his bed, and walked. And that day was the Sabbath.

The Jews therefore said to him who was cured, “It is the Sabbath] it is not lawful for you to carry your bed.”

He answered them, “He who made me well said to me, ‘Take up your bed and walk.’”

Then they asked him, “Who is the Man who said to you, ‘Take up your bed and walk’?”

هَذَا رَأَهُ يَسُوعُ مُضْطَجِعًا وَعَلِمَ أَنَّ لَهُ زَمَانًا كَثِيرًا فَقَالَ لَهُ: أَتَرِيدُ أَنْ تَبَرَّأَ؟

أَجَابَهُ الْمَرْيِضُ: يَا سَيِّدُ لَيْسَ لِي
إِنْسَانٌ يُلْقِينِي فِي الْبَرْكَةِ مَتَى
تَحْرَكُ الْمَاءُ. بَلْ بَيْنَمَا آنَا آتٍ يَنْزَلُ
قُدَامِيَّ أَخْرَ.

قَالَ لَهُ يَسُوعُ: قَمِ. احْمِلْ سَرِيرَكَ
وَامْشِ.

فَحَالًا بَرَى الإِنْسَانُ وَحَمَلَ سَرِيرَهُ
وَمَشَى. وَكَانَ فِي ذَلِكَ الْيَوْمِ سَبْتَ.

فَقَالَ اليَهُودُ لِلَّذِي شُفِيَ: إِنَّهُ
سَبْتٌ! لَا يَحِلُّ لَكَ أَنْ تَحْمِلَ
سَرِيرَكَ.

أَجَابُوهُمْ: إِنَّ الَّذِي أَبْرَأَنِي هُوَ قَالَ
لِي احْمِلْ سَرِيرَكَ وَامْشِ.

فَسَأَلُوهُ: مَنْ هُوَ الإِنْسَانُ الَّذِي قَالَ
لَكَ احْمِلْ سَرِيرَكَ وَامْشِ؟

أَمَّا الَّذِي شُفِيَ فَلَمْ يَكُنْ يَعْلَمُ مَنْ هُوَ لَآنَ يَسْوَعُ اعْتَرَفَ إِذْ كَانَ فِي الْمَوْضِعِ جَمْعٌ.

بَعْدَ ذَلِكَ وَجَدَهُ يَسْوَعُ فِي الْهَيْكَلِ وَقَالَ لَهُ: هَا أَنْتَ قَدْ بَرَأْتَ فَلَا تُخْطِئْ أَيْضًا لِنَلَا يَكُونَ لَكَ أَشَرُّ.

فَمَضَى الْإِنْسَانُ وَأَخْبَرَ الْيَهُودَ أَنَّ يَسْوَعَ هُوَ الَّذِي أَبْرَأَهُ.

وَلِهَذَا كَانَ الْيَهُودُ يَطْرُدُونَ يَسْوَعَ وَيَطْلُبُونَ أَنْ يَقْتُلُوهُ لَأَنَّهُ عَمِلَ هَذَا فِي سَبْتٍ.

فَأَجَابَهُمْ يَسْوَعُ: أَبِي يَعْمَلُ حَتَّى الْآنَ وَأَنَا أَعْمَلُ.

فَمِنْ أَجْلِ هَذَا كَانَ الْيَهُودُ يَطْلُبُونَ أَكْثَرَ أَنْ يَقْتُلُوهُ لَأَنَّهُ لَمْ يَنْقُضْ السَّبْتَ فَقُطْفُ بْنُ قَالَ أَيْضًا إِنَّ اللَّهَ أَبُوهُ مُعَادِلًا نَفْسَهُ بِاللَّهِ.

وَالْمَجْدُ لِلَّهِ دَائِمًا.

Φη δε ἐταφορχαι ναψεω αν χε
νιιι πε: Ιησους δε νε λαψι `εβολ: εορον
ουμηψ ψπιαλ `ετε ψπατ.

Ιενενα ναι δε αψχεμψ `νχε
Ιησους ςεν πιερφει ουρος πεχαψ ναψ:
χε ρηππε ακορχαι ψπερερνοψι: χε
χινα `ντε ψυτεω πετρωωτ `νχοτο ψυψι
`υποκ.

Δψψεναψ ουν `νχε πιρωμι ουρος
αψχος `ννιορχαι χε Ιησους πε
φηεταψθρι ουχαι.

Εθεψ φαι ουν ναρбοχι πε `νса
Ιησους `νχε νιορχαι ερορωψ `εδοθεψ:
χε ναψιρι `нндаи ςεν `πСабватон.

Ιησους δε αψεροψ ψεχαψ νωωτ
χε ψя `εδον ε`тнор Палιωт ερгωв
οуог Δнок гш щергωв.

Εθεψ φαι ουн `нхоро `нарквт `нсвп
πε `нхе νиорхай `εδоθеv: χε оу `монон
нарбвл `евол `упиСабватон: алла
наржв `умос χε Фнорт πε Пецивт:
ецири `умоq `нхурсос нен Фнорт.

*Пиаor фai Пепнорt πe ψя `енеs
`нтe ni `енеs: `амн.*

But the one who was healed did not know who it was, for Jesus had withdrawn, a multitude being in that place.

Afterward Jesus found him in the temple, and said to him, “See, you have been made well. Sin no more, lest a worse thing come upon you.”

The man departed and told the Jews that it was Jesus who had made him well.

For this reason the Jews persecuted Jesus, and sought to kill Him, because He had done these things on the Sabbath.

But Jesus answered them, “My Father has been working until now, and I have been working.”

Therefore, the Jews sought all the more to kill Him, because He not only broke the Sabbath, but also said that God was His Father, making Himself equal with God.

Glory be to God forever.

Evening Prayers for Fifth Sunday of Lent

صلوات مساء الأحد الخامس 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.

Φαλλος τω Δαυιδ ρωμα: ἀ

Psalm 141: 1

المزمور 141: 1

Διωψ ὑπάκουει ἐπψυχωι γὰρ Πέντε:
αιτωβη ὑπόντειοις δεν τακούει: τηνακώψ
ὑπαγόστοις ὑπεψηθοις: παροκυπει
τηνακώψητοις μεψηθοις. **Ἄλληλοια.**

With my voice to The Lord I cried; with my voice to The Lord I made supplication. I will pour out before Him my supplication. My affliction I will pour out before Him.
Alleluia.

بصوتي إلى الرب صرخت،
بصوتي إلى الرب تضرعت.
أسكب أمامه توسلني. أبى لديه ضيقني. **هليليويا.**

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 وإلينا
ومخلصنا يسوع المسيح ابن الله الحي.
الذي له المجد الدائم إلى الأبد آمين.

Οὐαὶ οἱ τηνῶσις ἐβολὴ δεν
πιεγαττελιον εθοταβ κατα Ματθεον
αξιον.

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

فصل من إنجيل معلمنا متى
البشير. بركاته علينا آمين.

Ματθεον θ: ἀ - ἡ

Matthew 9: 1 - 8

متى 9: 8 - 1

Οτος ἐταφαληι ἐπικοι αφι` ἐμηρ
οτος αφι` ἐδογν ἐτεψβακι.

So He got into a boat, crossed over, and came to His own city.

**فَدَخَلَ السَّفِينَةَ وَاجْتَازَ وَجَاءَ إِلَى
مَدِينَتِهِ.**

Οτος γηππε ατινι ναψ ` νοται
εψψηλ ἐβολ οτος εψψηθογτ γιζεν
οτθλοζ: οτος ἐταφηαν νχε λησορς

Then behold, they brought to Him a paralytic lying on a bed. When Jesus saw their faith, He said to the paralytic, "Son, be of

**وَإِذَا مَقْلُوجٌ يُقْدِمُونَهُ إِلَيْهِ مَطْرُوحًا
عَلَى فِرَاشٍ. فَلَمَّا رَأَى يَسُوعَ
إِيمَانَهُمْ قَالَ لِلْمَقْلُوجِ: ثُقْ يَا بُنَيَّ.
مَغْفُورَةً لَكَ خَطَايَاكَ.**

ἐποιηας† πεκαψ ὑφιετψηλ ἐβολ: ςε
κευνουμ† Παψηρι νεκνοβι сеъхи нак
ἐβολ.

Οτοσ ιс ганогон `еволъен никаш
пекшоу `нърhi `нънтоу ςе фыл κеора.

Οтоз `етаънаш `нже Iхсог
`еноумокмек пекаш: ςе εθбeօ^r
тетенмокмек `еванпетշоу `зен
неченхнт.

Ог ىар εθмотен `ехос: ςе некноби
сেъхи нак `евол үлн `ехос ςе твнк
отоз үлши.

Зина ςе `нчтенеми ςе отон `нте
Пүшри `УФршм `нэршүүл `ммал `еха
нои `евол үлжен пикаги тоте пекаш
`уфхетшхл `евол: ςе твнк `алы
`апекчлоз отоз үлшенак `епекчи.

Отоз ағтшонғ ағшенадағ `епеғни.

Етағнаш ςе `нже нимий әгергоу
отоз нағтшоу `УФног†
фнетағжершүүл `ападирх `нниршм.

*Пиъор фа Пенног† пе үла `енес
`нте ми `енес: ձմին.*

good cheer; your sins are forgiven you.”

And at once some of the scribes said within themselves, “This Man blasphemes!”

But Jesus, knowing their thoughts, said, “Why do you think evil in your hearts?

For which is easier, to say, ‘Your sins are forgiven you,’ or to say, ‘Arise and walk’?

But that you may know that the Son of Man has power on earth to forgive sins”—then He said to the paralytic, “Arise, take up your bed, and go to your house.”

And he arose and departed to his house.

Now when the multitudes saw it, they marveled and glorified God, who had given such power to men.

Glory be to God forever.

وَإِذَا قَوْمٌ مِنَ الْكَتَبَةِ قَدْ قَالُوا فِي
أَنفُسِهِمْ: هَذَا يُجَدِّفُ.

فَعَلَمَ يَسُوعُ أَفْكَارَهُمْ فَقَالَ: لِمَادِي
تُفَكِّرُونَ بِالشَّرِّ فِي قُلُوبِكُمْ؟

أَيُّمَا أَيْسَرُ أَنْ يُقَالَ: مَغْفُورَةً لَكَ
خَطَايَاكَ أَمْ أَنْ يُقَالَ: قُمْ وَامْشِ.

وَلَكُنْ لَكَيْ تَعْلَمُوا أَنَّ لِابْنِ الْإِنْسَانِ
سُلْطَانًا عَلَى الْأَرْضِ أَنْ يَعْفُرَ
الْخَطَايَا، حِينَئِذٍ قَالَ لِلنَّفَّارُوج: قُمْ
اَحْمَلْ فِرَاشَكَ وَادْهُبْ إِلَى بَيْتِكَ.

فَقَامَ وَمَضَى إِلَى بَيْتِهِ.

فَلَمَّا رَأَى الْجُمُوْعُ تَعَجَّبُوا وَمَجَدُوا
اللَّهَ الَّذِي أَعْطَى النَّاسَ سُلْطَانًا مِثْلِ
هَذَا.

وَالْمَجْدُ لِلَّهِ دَائِمًا.