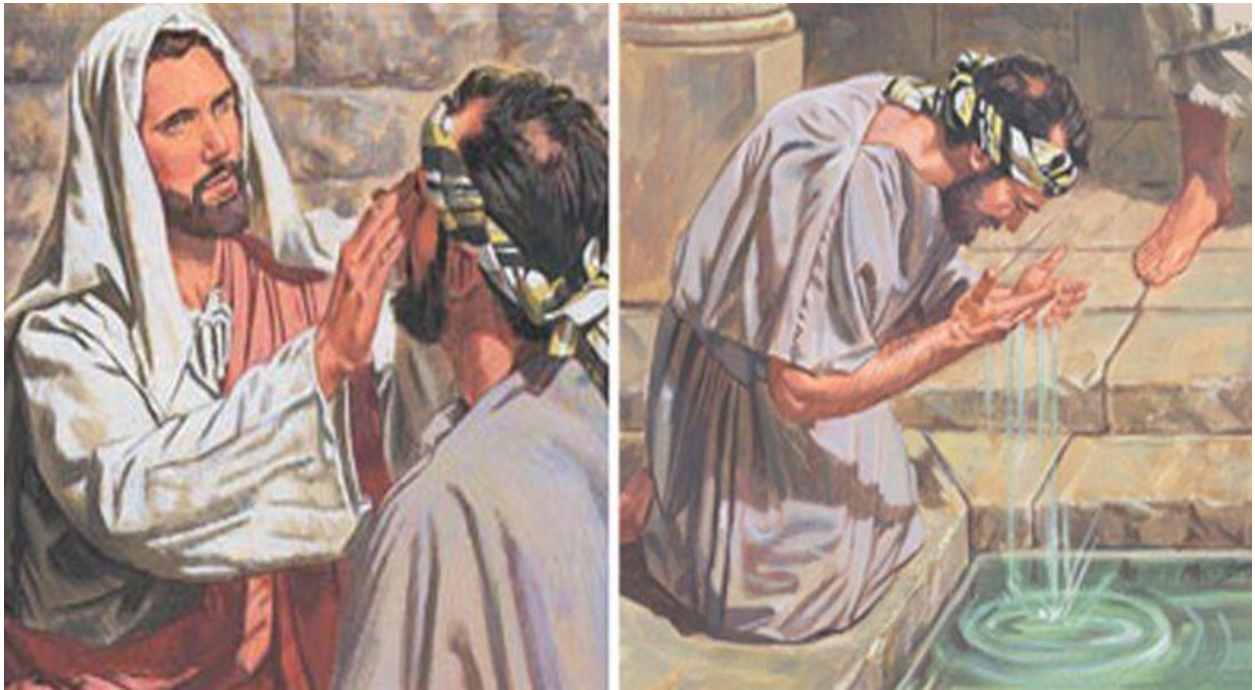


Katameros of Lent Readings of the Sixth Week of Lent

قطمارس الصوم الكبير
قراءات الأسبوع السادس من الصوم الكبير

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First Day of the Sixth Week of Lent (Monday)

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

Prophecies

النبوات

Proverbs 8: 1 - 11

أمثال سليمان 8: 1 - 11

<p>ΕΒΟΛ ΘΕΝ ΠΙΠΑΡΟΙΜΙΑ ΝΤΕ ΣΟΛΟΜΩΝ ΠΙΠΡΟΦΗΤΗΣ: ΕΡΕΠΕΥΣΜΟΥ ΕΘΟΥΑΒ: ΩΡΩΠΙ ΝΕΥΑΝ ΑΜΗΝ ΕΥΧΩ ΑΜΟΣ.</p>	<p>A reading from the Proverbs of Solomon the prophet, may his blessing be with us. Amen.</p>	<p>من أمثال سليمان النبي، بركته المقدسة تكون معنا. آمين.</p>
<p>ΠΙΠΑΡΟΙΜΙΑ ΝΤΕ ΣΟΛΟΜΩΝ Η: Α - ΙΑ</p>	<p>Proverbs 8: 1 - 11</p>	<p>أمثال 8: 1 - 11</p>
<p>ΠΘΟΚ ΕΚΕΖΙΩΩ ΝΤΣΟΦΙΑ ΣΙΝΑ ΝΤΕ ΟΥΜΕΤΣΑΒΕ ΣΩΤΕΜ ΝΣΩΚ.</p> <p>Ας ΣΙΖΕΝ ΠΙΛΑΚΣ ΤΑΡ ΕΤΒΟΙ ΑΣΟΒΙ ΕΡΑΤΣ ΘΕΝ ΘΜΗΤ ΝΝΙΜΩΙΤ.</p> <p>ΣΜΗΝ ΤΑΡ ΘΑΤΕΝ ΝΙΠΤΛΗ ΝΤΕ ΝΙΧΩΡΙ: ΣΕΖΩΣ ΕΡΟΣ ΣΙΝΙΜΩΙΤ ΕΔΟΥΝ.</p> <p>ΠΘΩΤΕΝ ΩΝΙΡΩΜΙ ΤΤΖΟ ΕΡΩΤΕΝ: ΟΥΟΖ ΤΤΝΤΑΣΜΗ ΝΝΙΩΗΡΙ ΝΤΕ ΝΙΡΩΜΙ.</p> <p>ΚΑΤ ΕΟΥΜΕΤΣΑΒΕ ΝΙΑΤΠΕΤΩΟΥ: ΟΥΟΖ ΝΙΑΤΣΒΩ ΜΑΠΕΤΕΝΣΗΤ.</p> <p>ΣΩΤΕΜ ΝΣΩΙ ΣΑΝΣΑΧΙ ΤΑΡ ΝΣΕΜΝΟΝ ΕΤΝΑΧΟΤΟΥ: ΟΥΟΖ ΤΝΑΙΝΙ ΝΣΑΝΣΑΧΙ ΕΥΣΟΥΤΩΝ ΕΒΟΛΘΕΝ ΝΑΣΦΟΤΟΥ.</p>	<p>Does not wisdom cry out, and understanding lift up her voice?</p> <p>She takes her stand on the top of the high hill, beside the way, where the paths meet.</p> <p>She cries out by the gates, at the entry of the city, at the entrance of the doors:</p> <p>“To you, O men, I call, and my voice is to the sons of men.</p> <p>O you simple ones, understand prudence, and you fools, be of an understanding heart.</p> <p>Listen, for I will speak of excellent things, and from the opening of my lips will come right things;</p>	<p>أَلَعَلَّ الْحِكْمَةُ لَا تَنَادِي وَالْفَهْمُ أَلَا يُعْطِي صَوْتَهُ؟</p> <p>عِنْدَ رُؤُوسِ الشَّوَاهِقِ عِنْدَ الطَّرِيقِ بَيْنَ الْمَسَالِكِ تَقِفُ.</p> <p>بِجَانِبِ الْأَبْوَابِ عِنْدَ ثَغْرِ الْمَدِينَةِ عِنْدَ مَدْخَلِ الْأَبْوَابِ تُصْرَخُ:</p> <p>لَكُمْ أَيُّهَا النَّاسُ أَنَادِي وَصَوْتِي إِلَى بَنِي آدَمَ.</p> <p>أَيُّهَا الْحَمَقَى تَعْلَمُوا ذِكَاءً وَيَا جُهَالٍ تَعْلَمُوا فَهْمًا.</p> <p>اسْمَعُوا فَإِنِّي أَتَكَلَّمُ بِأُمُورٍ شَرِيفَةٍ وَأَفْتَتَاحُ شَفْتَيَّ اسْتِقَامَةٌ.</p>

Χε ἐρε ταῦθωβι ναερμελεταν
ν̄θανμεθμ̄νι: σεσοϋ δε ὑπαῦθο ν̄χε
νιςφοτοϋ ὑμεθνοϋχ.

Нисахи тһроу н̄те р̄ωι а̄ӯωп̄ де̄н
о̄ӯме̄θμ̄н̄и: ὑμ̄он̄ ε̄λῑ н̄δ̄н̄тоϋ̄ е̄ӯδ̄о̄с̄и
н̄хе̄μ̄ϥ̄ о̄ӯде̄ ε̄о̄ӯо̄н̄ к̄о̄т̄с̄ н̄δ̄н̄р̄ϥ̄.

Сεχη тһроу ὑπεῦθο̄ н̄н̄η̄т̄ка̄†
о̄ӯо̄з̄ се̄со̄ӯт̄ω̄н̄ ὑπεῦθο̄ н̄н̄η̄т̄χῑμ̄и
н̄†̄з̄н̄ω̄с̄ӣс̄.

ბ̄ი̄ ნო̄ც̄ბ̄ω̄ о̄ӯо̄з̄ ნო̄უ̄ზ̄ა̄т̄ ა̄н̄: ნ̄ე̄μ̄
о̄ӯз̄н̄ω̄с̄ӣс̄ ε̄з̄о̄т̄ε̄ о̄ӯно̄ӯბ̄
ε̄а̄ӯε̄р̄δ̄о̄κ̄ӣа̄з̄ӣн̄ ὑμ̄о̄ϥ̄: †ε̄с̄θ̄н̄с̄ӣс̄ с̄о̄т̄п̄с̄
де̄ н̄ω̄т̄ε̄н̄ ε̄з̄о̄т̄ε̄ о̄ӯно̄ӯб̄ е̄ϥ̄т̄о̄ӯб̄н̄о̄ӯт̄.

Ссотп̄ г̄а̄р̄ н̄χε̄ †с̄о̄φ̄ӣа̄ ε̄з̄о̄т̄ε̄
з̄а̄н̄ō̄н̄ӣ ε̄н̄а̄ӯε̄н̄с̄о̄ӯε̄н̄о̄ӯ: з̄ω̄б̄ де̄ н̄ӣβ̄е̄н̄
ε̄т̄т̄а̄ӣн̄о̄ӯт̄ с̄ε̄μ̄п̄ӯа̄ ὑμ̄о̄с̄ а̄н̄.

*Οὐ̄ω̄ο̄ρ̄ н̄††̄τ̄ρῑа̄с̄ ε̄θ̄ο̄ῡа̄В̄ П̄ε̄н̄н̄ο̄ӯ†
ӯа̄ ε̄н̄ε̄з̄ н̄е̄μ̄ ӯа̄ ε̄н̄ε̄з̄ н̄т̄ε̄ н̄ӣе̄н̄ε̄з̄
т̄һ̄ро̄ӯ. А̄μ̄ӣн̄.*

for my mouth will speak
truth; wickedness is an
abomination to my lips.

All the words of my
mouth are with
righteousness; nothing
crooked or perverse is in
them.

They are all plain to him
who understands, and right
to those who find
knowledge.

Receive my instruction,
and not silver, and
knowledge rather than
choice gold;

for wisdom is better
than rubies, and all the
things one may desire
cannot be compared with
her.

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

لَا نَ حَنَكِي يَلْهَجُ بِالصَّدَقِ
وَمَكْرَهَةً شَفَتِي الْكَذِبِ.

كُلُّ كَلِمَاتٍ فَمِي بِالْحَقِّ. لَيْسَ
فِيهَا عَوَجٌ وَلَا تَوَاءٌ.

كُلُّهَا وَاضِحَةٌ لَدَى الْفَهِيمِ
وَمُسْتَقِيمَةٌ لَدَى الَّذِينَ يَجِدُونَ
الْمَعْرِفَةَ.

خُذُوا تَأْدِيبِي لَا الْفِضَّةَ.
وَالْمَعْرِفَةَ أَكْثَرَ مِنَ الذَّهَبِ
الْمُخْتَارِ.

لَأَنَّ الْحِكْمَةَ خَيْرٌ مِنَ اللَّالِي وَكُلُّ
الْجَوَاهِرِ لَا تُسَاوِيهَا.

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

Isaiah 43: 10 - 28
إشعيا 43: 10 - 28

<p>ΕΒΟΛ ΘΕΝ ΗΣΑΗΑΣ ΠΙΠΡΟΦΗΤΗΣ: ΕΡΕΠΕΥΣΜΟΥ ΕΘΟΥΑΒ: ΨΩΠΙ ΝΕΜΑΝ ΑΜΗΝ ΕΥΧΩ ΑΜΟΣ.</p>	<p>A reading from Isaiah the prophet, may his blessing be with us. Amen.</p>	<p>من أشعيا النبي، بركته المقدسة تكون معنا. آمين.</p>
<p>ΗΣΑΗΑΣ ΜΣ: Ι - ΚΗ</p>	<p>Isaiah 43: 10 - 28</p>	<p>إشعيا 43: 10 - 28</p>
<p>ΨΩΠΙ ΝΗΙ ΑΜΕΘΡΕ ΟΥΟΖ ΑΝΟΚ ΟΥΜΕΘΡΕ ΠΕΧΕ ΠΒΟΙΣ ΦΝΟΥΤ ΝΕΜ ΠΑΛΛΟΥ ΦΗΕΤΑΙΟΤΠΥ: ΖΙΝΑ ΝΤΕ ΤΕΝΕΜΙ ΟΥΟΖ ΝΤΕ ΤΕΝΝΑΖΤ ΧΕ ΑΝΟΚ ΠΕ: ΘΑΧΩΙ ΑΠΕΥΨΩΠΙ ΝΧΕ ΚΕΝΟΥΤ ΟΥΟΖ ΜΕΝΕΝΩΙ ΝΗΕ ΟΥΟΝ ΨΩΠΙ ΟΝ.</p>	<p>“You are My witnesses,” says the Lord, “And My servant whom I have chosen, that you may know and believe Me, and understand that I am He. Before Me there was no God formed, nor shall there be after Me.</p>	<p>أَنْتُمْ شُهُودِي يَقُولُ الرَّبُّ وَعَبْدِي الَّذِي اخْتَرْتُهُ لِكَيْ تَعْرِفُوا وَتُؤْمِنُوا بِي وَتَفْهَمُوا أَنِّي أَنَا هُوَ. قَبْلِي لَمْ يُصَوَّرْ إِلَهٌ وَبَعْدِي لَا يَكُونُ.</p>
<p>ΑΝΟΚ ΠΕ ΦΝΟΥΤ ΟΥΟΖ ΑΜΟΝ ΦΗΕΝΝΑΝΟΖΕΜ ΕΒΗΛ ΕΡΟΙ.</p>	<p>I, even I, am the Lord, and besides Me there is no Savior.</p>	<p>أَنَا أَنَا الرَّبُّ وَلَيْسَ غَيْرِي مُخَلِّصٌ.</p>
<p>ΔΙΣΑΧΙ ΟΥΟΖ ΔΙΝΟΖΕΜ ΑΙΤΨΩΨ ΟΥΟΖ ΝΕ ΑΜΟΝ ΨΕΜΜΟ ΘΕΝ ΘΗΝΟΥ: ΝΘΗΩΤΕΝ ΠΕΤΟΙ ΑΜΕΘΡΕ ΝΗΙ ΟΥΟΖ ΑΝΟΚ ΠΕ ΠΙΜΕΘΡΕ.</p>	<p>I have declared and saved, I have proclaimed, and there was no foreign god among you. Therefore, you are My witnesses,” says the Lord, “that I am God.</p>	<p>أَنَا أَخْبَرْتُ وَخَلَّصْتُ وَأَعْلَمْتُ وَلَيْسَ بَيْنَكُمْ غَرِيبٌ. وَأَنْتُمْ شُهُودِي يَقُولُ الرَّبُّ وَأَنَا اللَّهُ.</p>
<p>ΕΤΙ ΙΣΧΕΝ ΖΗ ΠΕΧΕ ΠΒΟΙΣ ΦΝΟΥΤ: ΟΥΟΖ ΑΜΟΝ ΦΗΕΘΝΑΝΟΖΕΜ ΕΒΟΛΘΕΝ ΝΑΧΙΧ: †ΝΑΪΡΙ ΝΟΥΖΩΒ ΟΥΟΖ ΝΙΜ ΕΘΝΑΤΑΘΟΥ.</p>	<p>Indeed before the day was, I am He; and there is no one who can deliver out of My hand; I work, and who will reverse it?”</p>	<p>أَيْضاً مِنَ الْيَوْمِ أَنَا هُوَ وَلَا مَنْقَذٌ مِنْ يَدِي. أَفَعَلْ وَمَنْ يَرُدُّ؟</p>
<p>ΦΑΙ ΠΕ ΑΦΡΗΤ ΕΤΕΥΧΩ ΑΜΟΣ ΝΧΕ ΠΒΟΙΣ ΦΝΟΥΤ ΦΗΕΤΩΤ ΑΜΩΤΕΝ ΠΕΘΟΥΑΒ ΝΤΕ ΠΙΣΡΑΗΛ: ΕΘΒΕ ΘΗΝΟΥ ΕΙΕΟΥΡΠ ΕΒΑΒΥΛΩΝ: ΟΥΟΖ ΕΙΕΟΥΡΝΟC ΝΗΕΤΦΗΤ ΤΗΡΟΥ ΟΥΟΖ ΝΙΧΑΛΔΕΟC</p>	<p>Thus says the Lord, your Redeemer, The Holy One of Israel: “For your sake I will send to Babylon, and bring them all down as fugitives—the Chaldeans, who rejoice in their ships.</p>	<p>هَكَذَا يَقُولُ الرَّبُّ فَادِيَكُمْ قُدُّوسُ إِسْرَائِيلَ: لِأَجْلِكُمْ أَرْسَلْتُ إِلَى بَابِلَ وَأَلْقَيْتُ الْمَغَالِيقَ كُلَّهَا وَالْكِلْدَانِيِّينَ فِي سَفْنٍ تَرْتَمِعُهُمْ.</p>

ἐν ἐκονηοῦ δὲν θανέσκηοῦ.

Ἀνοκ πε Πβοικ Φνοῦτ Πεθοῦαβ
ἠτωπεν φηεταφονωνε ἠΠισρανλ
ἐβोल ἠοτρο πωπεν.

Φαι πε ἠφρητ ἐτεφχω ἠμος ἠχε
Πβοικ Φνοῦτ φηετ ἠνομωιτ δὲν
φιομ νεμ οὔμαμωι δὲν οὔμωοῦ
εφχωρ.

Φηεταφῖνι ἐβोल ἠθαρμα νεμ
θανεῶωρ νεμ οὔμωι ἐνχωρ: ἀλλὰ
εἰενκοτ οὔοθ ἠνοῦτωοῦνοῦ ἀνδενο
ἠφρητ ἠοῦκολ ἐαφωῶμ.

Ἰπερερφεῖνι ἠνιωορπ οὔοθ
ἠαρχεος ἠπερμωκεκ ἐρωοῦ.

Θηππε Ἀνοκ τῆναθαμὸ ἠθανβερι
ἠνεῶναφῖρι ἐβोल τῆνοῦ οὔοθ
ἐρετενέεμι ἐρωοῦ: οὔοθ εἰεθαμιο
ἠνομωιτ εἰ πῶαφε: νεμ θανιαρωοῦ
δὲν οὔκαθι ἠαθμωοῦ.

Οὔοθ ἐνέεμοῦ ἐροι ἠχε ἠιθρηιον
ἠτε τκοι: ἠιστρηνος νεμ ἠιῶερι ἠτε
ἠιστροῦθος: χε αἰτ ἠοῦμωοῦ εἰ
πῶαφε: νεμ θανιαρωοῦ δὲν οὔκαθι
εφῶβι: εἰτω ἠπασενος εἰσοῦπ.

Παλαος φηεταῖχφοφ εῶρεφῖρι
ἐναερετιν.

I am the Lord, your
Holy One, The Creator of
Israel, your King.”

Thus says the Lord,
who makes a way in the sea
and a path through the
mighty waters,

who brings forth the
chariot and horse, the army
and the power, they shall lie
down together, they shall
not rise; they are
extinguished, they are
quenched like a wick:

“Do not remember the
former things, nor consider
the things of old.

Behold, I will do a new
thing, now it shall spring
forth; shall you not know
it? I will even make a road
in the wilderness and rivers
in the desert.

The beast of the field
will honor Me, the jackals
and the ostriches, because I
give waters in the
wilderness and rivers in the
desert, to give drink to My
people, My chosen.

This people I have
formed for Myself; they
shall declare My praise.

أَنَا الرَّبُّ قَدُّوسُكُمْ خَالِقُ إِسْرَائِيلَ
مَلِكُكُمْ.

هَكَذَا يَقُولُ الرَّبُّ الْجَاعِلُ فِي الْبَحْرِ
طَرِيقًا وَفِي الْمِيَاهِ الْقَوِيَّةِ مَسْلَكًا.

الْمُخْرِجُ الْمَرْكَبَةَ وَالْفَرَسَ الْجَيْشَ
وَالْعِزَّ. يَضْطَجِعُونَ مَعًا لَا
يَقُومُونَ. قَدْ خَمِدُوا. كَفَتِيلَةٌ
انْطَفَأُوا.

لَا تَذْكُرُوا الْأَوَّلِيَّاتِ وَالْقَدِيمَاتِ لَا
تَتَأَمَّلُوا بِهَا.

هَإِذَا صَانِعُ أَمْرًا جَدِيدًا. الْآنَ
يَنْبِئُ. أَلَا تَعْرِفُونَهُ؟ أَجْعَلُ فِي
الْبَرِّيَّةِ طَرِيقًا فِي الْفَقْرِ أَنْهَارًا.

يُمَجِّدُنِي حَيَوَانُ الصَّحْرَاءِ الذَّنَابُ
وَبَنَاتُ النَّعَامِ لِأَنِّي جَعَلْتُ فِي
الْبَرِّيَّةِ مَاءً أَنْهَارًا فِي الْفَقْرِ لِأَسْقِي
شَعْبِي مُخْتَارِي.

هَذَا الشَّعْبُ جَبَلْتُهُ لِنَفْسِي. يُحَدِّثُ
بِتَسْبِيحِي.

ΕΤΑΙΘΑΒΜΕΚ ΑΝ ΤΗΝΟΥ ΙΑΚΩΒ ΟΥΔΕ
ἡπιόρεκθίσι Πισρανλ.

Πιέσωου ἵτε πεκὼλιλ
νηέτακένου νηι αν ουδε ἡπεκτῶου
νηι θεν νεκῶουῶουῶου ουδε ἡπιαικ
ἡβωκ θεν νεκῶουῶουῶου ουδε
ἡπιτθίσι νாக θεν ουλιβανος.

Ουδε ἡπεκῶεπ οὐσθοινοῦν νηι
θαθατ ουδε πωτ ἵτε νεκῶουῶουῶου
ἡπιερεπιθυμιν ἐροῦ: ἀλλὰ θεν
νεκνοβι νεμ νεκὰδικιὰ ἀκόθι ἐρατκ
οὐβνι.

Ανοκ πε Ανοκ πε φηετσωλχ
ἡνεκνοβι νεμ νεκὰδικιὰ οτοθ
ἡναερποῦμενι.

Πθοκ δε ἀριφμενι οτοθ ενεδιθαπ.
ἀχε νεκὰνομιὰ ἡθοκ ἡῶορπ θινα
ἡτεκῶμαιο.

Πετενιοτ ἡῶορπ νεμ νοταρχων
ατεράνομιν ἐροι.

Οτοθ νετεναρχων ατσω
ἡνηεθοῦαβ ἡτηι: οτοθ αιτ ἡιακωβ
ἐτακοῦ νεμ Πισρανλ εῦῶφιτ.

*Οὔωου ἡττριάς ἐθοῦαβ Πεννοῦτ
ῶα ἐνεε νεμ ῶα ἐνεε ἡτε νιένεε
θηροῦ. Αμην.*

“But you have not
called upon Me, O Jacob;
and you have been weary of
Me, O Israel.

You have not brought
Me the sheep for your burnt
offerings, nor have you
honored Me with your
sacrifices. I have not caused
you to serve with grain
offerings, nor wearied you
with incense.

You have bought Me no
sweet cane with money, nor
have you satisfied Me with
the fat of your sacrifices;
but you have burdened Me
with your sins, You have
wearied Me with your
iniquities.

“I, even I, am He who
blots out your
transgressions for My own
sake; and I will not
remember your sins.

Put Me in
remembrance; let us
contend together; state your
case, that you may be
acquitted.

Your first father sinned,
and your mediators have
transgressed against Me.

Therefore, I will
profane the princes of the
sanctuary; I will give Jacob
to the curse, and Israel to
reproaches.

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

وَأَنْتَ لَمْ تَدْعُنِي يَا يَعْقُوبُ حَتَّى
تَتْعَبَ مِنْ أَجْلِي يَا إِسْرَائِيلُ.

لَمْ تُحْضِرْ لِي شَاةَ مُحْرَقَتِكَ
وَبِدْبَانِكَ لَمْ تُكْرِمْنِي. لَمْ
أَسْتُخْدِمَكَ بِتَقْدِمَةٍ وَلَا أَتْعَبُكَ
بِلُبَانٍ.

لَمْ تَشْتَرِ لِي بِفِضَّةٍ قَصَبًا وَيَسْحَمَ
دِبَانِكَ لَمْ تُرَوْنِي. لَكِنْ
اسْتُخْدَمْتُ بِخَطَايَاكَ وَأَتْعَبْتُ
بِأَثَامِكَ.

أَنَا أَنَا هُوَ الْمَاحِي ذُنُوبَكَ لِأَجْلِ
نَفْسِي وَخَطَايَاكَ لَا أَذْكُرُهَا.

ذَكِّرْنِي فَتَنَحَاكَمَ مَعًا. حَدِّثْ لِكَيَّ
تَتَبَرَّرَ.

أَبُوكَ الْأَوَّلُ أَخْطَأَ وَوَسْطَاؤُكَ
عَصُوا عَلَيَّ.

فَذَنَسْتُ رُؤَسَاءَ الْقُدُسِ وَدَفَعْتُ
يَعْقُوبَ إِلَى اللَّعْنِ وَإِسْرَائِيلَ إِلَى
الشَّتَائِمِ.

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

Job 32: 6 - 16
أيوب 32: 6 - 16

<p>ΕΒΟΛ ΘΕΝ ΙΩΒ ΠΙΘΜΗ: ἔρεπερς̣μουτ ε̣θοτ̣αβ: ὡωπι νεμαν ἀμην ε̣φ̣χω ὡμος.</p>	<p>A reading from Job the righteous, may his blessing be with us. Amen.</p>	<p>من أيوب الصديق، بركته المقدسة تكون معنا. آمين.</p>
<p>ΙΩΒ 32: 6 - 16</p>	<p>Job 32: 6 - 16</p>	<p>أيوب 32: 6 - 16</p>
<p>Α̣ε̣ρε̣ρω̣ν̣ ἵ̣ζε̣ Ε̣λι̣ου̣τ̣ π̣ω̣η̣ρι ὡ̣Βα̣ρα̣χι̣η̣λ̣ Π̣ι̣βο̣υ̣σι̣τ̣η̣ς̣ ο̣υ̣ο̣ζ̣ πε̣χα̣ρ̣: χ̣ε̣ ἀ̣νο̣κ̣ ο̣υ̣κο̣υ̣χι̣ μ̣εν̣ ἀ̣νο̣κ̣ θ̣εν̣ πα̣χ̣ρο̣νο̣ς̣: ἵ̣θ̣η̣ω̣τε̣ν̣ Δ̣ε̣ ἵ̣θ̣ω̣τε̣ν̣ θα̣ν̣θ̣ε̣λλ̣ο̣ι̣: ε̣θε̣ φ̣αι̣ λι̣χα̣ρω̣ι̣ λι̣ερ̣σο̣τ̣ ἑ̣τα̣ μ̣ω̣τε̣ν̣ ἑ̣τα̣ ἐ̣πι̣στι̣μ̣η̣.</p> <p>Α̣ι̣ζ̣ο̣ς̣ χ̣ε̣ π̣ι̣χ̣ρο̣νο̣ς̣ ἀ̣ν̣ πε̣ ε̣τ̣σα̣χι̣: ν̣η̣ Δ̣ε̣ ἀ̣ν̣ ε̣τ̣θεν̣ ο̣υ̣μ̣η̣ω̣ ἵ̣ρο̣μ̣πι̣ ε̣τ̣ω̣ο̣υ̣ν̣ ἵ̣τ̣σο̣φ̣ια̣.</p> <p>Α̣λ̣λ̣α̣ ο̣υ̣π̣νε̣υ̣μα̣ ε̣τ̣θεν̣ ν̣ι̣ρω̣μ̣ι̣: φ̣η̣μι̣ Δ̣ε̣ ἵ̣τε̣ Π̣ι̣πα̣ν̣το̣κ̣ρα̣τω̣ρ̣ ε̣τ̣τ̣ε̣β̣ω̣ ν̣η̣ι̣.</p> <p>Π̣η̣ Δ̣ε̣ ἀ̣ν̣ ε̣τ̣θεν̣ ο̣υ̣ν̣ι̣ω̣τ̣ ἵ̣χ̣ρο̣νο̣ς̣ νε̣ ν̣ι̣σα̣βε̣τ̣: ο̣υ̣Δ̣ε̣ ν̣ι̣θ̣ε̣λλ̣ο̣ι̣ ἀ̣ν̣ ε̣τ̣ω̣ο̣υ̣ν̣ ὡ̣π̣ε̣ρα̣π̣.</p> <p>Ε̣θε̣ φ̣αι̣ λι̣ζ̣ο̣ς̣ χ̣ε̣ σ̣ω̣τε̣μ̣ ἑ̣ροι̣: ο̣υ̣ο̣ζ̣ ἵ̣τα̣τα̣μ̣ω̣τε̣ν̣ ἐ̣ν̣η̣ ἐ̣τ̣ε̣μι̣ ἑ̣ρω̣ο̣υ̣.</p> <p>Χ̣α̣μα̣ω̣χ̣ ἐ̣να̣σα̣χι̣ ἐ̣τ̣να̣χο̣το̣υ̣ ἑ̣ρε̣τε̣ν̣ σ̣ω̣τε̣μ̣ ὡ̣α̣τε̣τε̣ν̣ θ̣ο̣τ̣θ̣ε̣τ̣ ἵ̣να̣σα̣χι̣.</p>	<p>So Elihu, the son of Barachel the Buzite, answered and said: “I am young in years, and you are very old; therefore, I was afraid, and dared not declare my opinion to you.</p> <p>I said, ‘Age should speak, and multitude of years should teach wisdom.’</p> <p>But there is a spirit in man, and the breath of the Almighty gives him understanding.</p> <p>Great men are not always wise, nor do the aged always understand justice.</p> <p>Therefore, I say, ‘Listen to me, I also will declare my opinion.’</p> <p>Indeed I waited for your words, I listened to your reasonings, while you searched out what to say.</p>	<p>فَأَجَابَ إِلَيْهِ بْنُ بَرَخْنِيلَ الْبُزِيِّ وَقَالَ: «أَنَا صَغِيرٌ فِي الْأَيَّامِ وَأَنْتُمْ شُيُوخٌ، لِأَجْلِ ذَلِكَ خِفْتُ وَخَشِيتُ أَنْ أَبْذِيَ لَكُمْ رَأْيِي.</p> <p>قُلْتُ: الْأَيَّامُ تَتَكَلَّمُ وَكَثْرَةُ السِّنِينَ تُظْهِرُ حِكْمَةً.</p> <p>وَلَكِنَّ فِي النَّاسِ رُوحًا، وَنَسَمَةٌ الْقَدِيرِ تَعْقِلُهُمْ.</p> <p>لَيْسَ الْكَثِيرُ الْأَيَّامِ حُكْمَاءَ، وَلَا الشُّيُوخُ يَفْهَمُونَ الْحَقَّ.</p> <p>لِذَلِكَ قُلْتُ: اسْمَعُونِي. أَنَا أَيْضًا أَبْذِي رَأْيِي.</p> <p>هَئِنْدَا قَدْ صَبَرْتُ لِكَلَامِكُمْ. أَصْغَيْتُ إِلَى حُجَجِكُمْ حَتَّى فَحَصْتُمْ الْأَقْوَالَ.</p>

Εἰς ἐκὰς τῶν ἀρῶν οὐ τοῦ θῆπε νε
 ὡον πετσοῖ νῆλβ: οὐδε φητεῖρον
 ναῖ νῆλβανσα ἐβολθεν θηνοῦ.

Θῖνα ἡτετενῶτεμχος χε ἀνχιμ
 ἡνοσοφῖα ἡτε Πβοῖς ἐανοταθ τοτεν.

Ατετενχα οῖρωμι δε ἐχεν
 θανσα ἡπαρητ.

Ατεροθ ἡποτερονῶ: ἐτι ἀτρε
 θανσα ἐραπας ἐβολ ὡον.

Δῖαμονι ἡτοτ ἡπασα ταρ χε
 ἀτρε ἐρατοῦ ἡποτερονῶ.

*Οὐὼν ἡ τῖριας ἐθοταβ Πεννοτ
 ῶα ἐνεε νεμ ῶα ἐνεε ἡτε νιἐνεε
 τηροῦ. Αμην.*

I paid close attention to
 you; and surely not one of
 you convinced Job, or
 answered his words,

lest you say, 'We have
 found wisdom'; God will
 vanquish him, not man.

Now he has not directed
 his words against me; so I
 will not answer him with
 your words.

They are dismayed and
 answer no more; words
 escape them.

And I have waited,
 because they did not speak,
 because they stood still and
 answered no more.

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

فَتَأَمَّلْتُ فِيكُمْ وَإِذْ لَيْسَ مِنْ حَجٍّ
 أَيُّوبَ، وَلَا جَوَابَ مِنْكُمْ لِكَلَامِهِ.

فَلَا تَقُولُوا: قَدْ وَجَدْنَا حِكْمَةً. اللَّهُ
 يَغْلِبُهُ لَا الْإِنْسَانُ.

فَإِنَّهُ لَمْ يُوَجِّهْ إِلَيَّ كَلَامَهُ وَلَا أَرُدُّ
 عَلَيْهِ أَنَا بِكَلَامِكُمْ.

تَحَيَّرُوا. لَمْ يُجِيبُوا بَعْدُ. انْتَرَعَ
 عَنْهُمْ الْكَلَامُ.

فَانْتَبَهْتُ لِأَنَّهُمْ لَمْ يَتَكَلَّمُوا. لِأَنَّهُمْ
 وَقَفُوا، لَمْ يُجِيبُوا بَعْدُ.

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

Matins Psalm

مزمور باكر

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

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

Ψαλμος τω Δαυιδ λζ: θ

Psalm 37: 9

المزمور 37: 9

Σχη ἡπεκῶθο ἐβολ: ἡχε
 ταῖπρωτῖα της: οὐ τοῦ παρῖαθου:
 ἡπερζωπ σαβολ ὡοκ. Αλληλοῖα.

Lord, all my desire is
 before You; and my sighing
 is not hidden from You.
 Alleluia.

يا رب أمامك كل تأوهي. وتنهدي
 ليس بمستور عنك. هليلويا.

Matins Gospel إنجيل باكر

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

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

<p>Οὐὰνᾱς γνωστὸς ἐβόλᾳ θέν πτερᾱς τελιον εθοναβ κατὰ Μαρκον ἀστιοῦ.</p>	<p>A chapter according to Saint Mark, may his blessings be with us. Amen.</p>	<p>فصل من إنجيل معلمنا مرقس البشير. بركاته علينا آمين.</p>
<p>Μαρκον ἱβ: α - ἱβ</p>	<p>Mark 12: 1 - 12</p>	<p>مرقس 12: 1 - 12</p>
<p>Οτοζ ἀφερζητς ἵναχι νεμωοῦ θέν ζανπαρὰβολῆ: νε οτον οἱρωμι ἀφῶ ἵνοιαζάλολι οτοζ ἀφκωτ ἵνοχοι ἐροϋ οτοζ ἀφῶκ ἵνοτῆρωτ ἵζητϋ οτοζ ἀφκωτ ἵνοππρςος ἵζητϋ οτοζ ἀφτῆϋ ἐτοτοῦ ἵζανοῖν οτοζ ἀφῶναϋ ἐπῶεμο.</p>	<p>Then He began to speak to them in parables: "A man planted a vineyard and set a hedge around it, dug a place for the wine vat and built a tower. And he leased it to vinedressers and went into a far country.</p>	<p>وَابْتَدَأَ يَقُولُ لَهُمْ بِأَمْثَالٍ: إِنْسَانٌ غَرَسَ كَرْمًا وَأَحَاطَهُ بِسِيَّاجٍ وَخَفَّرَ حَوْضَ مَعْصَرَةٍ وَبَنَى بُرْجًا وَسَلَّمَهُ إِلَى كَرَّامِينَ وَسَافَرَ.</p>
<p>Οτοζ ἀφορωρπ ζα νιοῖν θέν πχ οῦ νοτβωκ ζῖνα ἵτεϋῶι ντοτοῦ ννιοῖν ἐβόλᾳ θέν ποῦταζ ἵτε πιαζάλολι.</p>	<p>Now at vintage-time he sent a servant to the vinedressers, that he might receive some of the fruit of the vineyard from the vinedressers.</p>	<p>ثُمَّ أَرْسَلَ إِلَى الْكَرَّامِينَ فِي الْوَقْتِ عَبْدًا لِيَأْخُذَ مِنَ الْكَرَّامِينَ مِنْ ثَمَرِ الْكَرْمِ.</p>
<p>Οτοζ εταῦῶιτϋ ἀτῆιοῖν εροϋ οτοζ ἀνοτορπϋ εϋῶοιτ.</p>	<p>And they took him and beat him and sent him away empty-handed.</p>	<p>فَأَخَذُوهُ وَجَلَدُوهُ وَأَرْسَلُوهُ فَاِرْغًا.</p>
<p>Οτοζ ἀφορωρπ οη ζαρωοῦ νκεβωκ οτοζ πικεοῦαι ἀτφοζεϋ οτοζ ἀτῶωϋ.</p>	<p>Again he sent them another servant, and at him they threw stones, wounded him in the head, and sent him away shamefully treated.</p>	<p>ثُمَّ أَرْسَلَ إِلَيْهِمْ أَيْضًا عَبْدًا آخَرَ فَرَجَمُوهُ وَشَجَّوْهُ وَأَرْسَلُوهُ مُهَانًا.</p>

Οτοζ αβοτωρπ νκεοται οτοζ
 πιχετ ατδονβετ οτοζ αβοτωρπ
 νζανκευη υ ζανονον ατζιωνι ερωοτ
 ζανκεχωοτινι δε ατδωτεβ υμωοτ.

Ετι οτωρηι υμενριτ εναφνταφ
 αβοτορπφ επδδε ζαρωοτ εφζω υμοο
 ζε σεναυφит δατην υπαυρηι

Πιοτινι δε ετευματ νατζω υμοο
 ννοτερηοτ ζε φαι πε πικληρονομοο
 αμωινι μαρενδονβετ ντε
 τκληρονομια ερηων.

Οτοζ εταυδιτφ ατδονβετ οτοζ
 ατζιτφ σαβοζ υπιαζαλοζι.

Οτ πε ετεφναδιφ νζε πδς
 υπιαζαλοζι φναι οτοζ φνατακο
 ννιοτιζ οτοζ ντεφτ υπιαζαλοζι
 νζανκεχωοτινι.

Οτδε τατφραφν υπετενωυ υμοο
 ζε πιωνι εταφωοφφ νζε νη ετκωτ φαι
 αφωωπι νοτζωζ νζακζ.

Ετα φαι ωωπι εβοζ ζιτεν Πβοις
 οτοζ φοι νωφρηι δεν νενβαλ.

Οτοζ νατκωτ νσα αμωινι υμοοφ πε
 οτοζ ατερζοτ δατην υπιμωυ ατευι
 ζαρ ζε εταφζε ταπαρaboλν εθβητοτ
 οτοζ ετατχαφ ατωε νωοτ.

Πωοοτ φα Πεννοτφ πε ωα ενεζ

And again he sent
 another, and him they
 killed; and many others,
 beating some and killing
 some.

Therefore, still having
 one son, his beloved, he
 also sent him to them last,
 saying, 'They will respect
 my son.'

But those vinedressers
 said among themselves,
 'This is the heir. Come, let
 us kill him, and the
 inheritance will be ours.'

So they took him and
 killed him and cast him out
 of the vineyard.

Therefore, what will the
 owner of the vineyard do?
 He will come and destroy
 the vinedressers, and give
 the vineyard to others.

Have you not even read
 this Scripture: 'The stone
 which the builders rejected
 has become the chief
 cornerstone.'

This was the Lord's
 doing, and it is marvelous in
 our eyes'?"

And they sought to lay
 hands on Him, but feared
 the multitude, for they knew
 He had spoken the parable
 against them. So they left
 Him and went away.

Glory be to God forever.

ثَمَّ ارْسَلَ اَيْضًا آخَرَ فَقَتَلُوهُ. ثُمَّ
 آخَرِينَ كَثِيرِينَ فَجَلَدُوا مِنْهُمْ بَعْضًا
 وَقَتَلُوا بَعْضًا.

فَاِذْ كَانَ لَهُ اَيْضًا ابْنٌ وَاحِدٌ حَبِيبٌ
 اِلَيْهِ ارْسَلَهُ اَيْضًا اِلَيْهِمْ اٰخِرًا
 قَائِلًا: اِنَّهُمْ يَهَابُونَ ابْنِي.

وَلَكِنْ اَوْلَيْكَ الْكَرَّامِينَ قَالُوا فِيمَا
 بَيْنَهُمْ: هَذَا هُوَ الْوَارِثُ! هَلُمُّوا
 نَقْتُلْهُ فَيَكُونْ لَنَا الْمِيرَاثُ.

فَاَخَذُوهُ وَقَتَلُوهُ وَاَخْرَجُوهُ خَارِجَ
 الْكَرْمِ.

فَمَاذَا يَفْعَلُ صَاحِبُ الْكَرْمِ؟ يَأْتِي
 وَيُهْلِكُ الْكَرَّامِينَ وَيُعْطِي الْكَرْمَ اِلَى
 آخَرِينَ.

أَمَّا قَرَأْتُمْ هَذَا الْمَكْتُوبَ: الْحَجَرُ
 الَّذِي رَفَضَهُ الْبَنَّاوُونَ هُوَ قَدْ صَارَ
 رَأْسَ الزَّاوِيَةِ.

مِنْ قَبْلِ الرَّبِّ كَانَ هَذَا وَهُوَ عَجِيبٌ
 فِي أَعْيُنِنَا.

فَطَلَبُوا أَنْ يُمَسِّكُوهُ وَلَكِنْهُمْ خَافُوا
 مِنَ الْجَمْعِ لِأَنَّهُمْ عَرَفُوا أَنَّهُ قَالَ
 الْمَثَلَ عَلَيْهِمْ. فَتَرَكُوهُ وَمَضُوا.

والمجد لله دائماً

ΝΤΕ ΝΙ ΕΝΕΒ: ΔΜΗΝ.

Liturgy Readings

قراءات القداس

The Pauline Epistle

رسالة بولس الرسول

<p>Παῦλος φῶκ ὑπενδοῖς Ἰησοῦς Χριστός: πᾶποστόλος ἐθαβεῖ: φηέτανθαυγ ἐπιζωεννογι ἡτε Φνογ.</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 First Epistle of our teacher St. Paul to the Thessalonians. May his blessing be upon us. Amen.</p>	<p>البولس، فصل من رسالة معلمنا بولس الرسول الأولى إلى أهل تسالونيكي، بركته المقدسة تكون معنا. آمين.</p>
<p>ᾠ Θεσσαλονικη Δ: ᾠ - ἡ</p>	<p>1 Thessalonians 4: 1 - 18</p>	<p>1 تسالونيكي 4: 1 - 18</p>
<p>Λοιπον νενσνηογ τεγζο ἐρωτεν ογοζ τεγτωβζ ὡωτεν ζεν Πβοις Ἰησοῦς: ζινα κατα φρηγ ἐταρετενδι ἡτωτεν ἐμογι κατα φρηγ ετσεῖπῳα ογοζ εραναζ ὑΦνογ: κατα φρηγ ον ἐτετενωγι ζινα ἡτενεργογὸ μαλλον.</p> <p>Πτενσωογν ζαρ ἡνιζονζεν ἐτανθητογ ἡτενηνογ ἐβοζ ζιτεν Πενβοις Ἰησοῦς.</p> <p>Φαι ζαρ πε φογωγ ὑΦνογ πετεντογβο: εορετεν ἀρεζ ἐρωτεν ἐβοζ ζα γπορνιὰ.</p> <p>Εορε πιογαι πιογαι ὡωτεν ἐμι ἐπεγσκενος ἐχφογ ναζ ζεν ογτογβο</p>	<p>Finally then, brethren, we urge and exhort in the Lord Jesus that you should abound more and more, just as you received from us how you ought to walk and to please God;</p> <p>for you know what commandments we gave you through the Lord Jesus.</p> <p>For this is the will of God, your sanctification: that you should abstain from sexual immorality;</p> <p>that each of you should know how to possess his</p>	<p>فَمِنْ ثَمَّ أَيُّهَا الْإِخْوَةُ نَسْأَلُكُمْ وَنَطْلُبُ إِلَيْكُمْ فِي الرَّبِّ يَسُوعَ، أَنَّكُمْ كَمَا تَسَلَّمْتُمْ مِنَّا كَيْفَ يَجِبُ أَنْ تَسْلُكُوا وَتَرْضُوا اللَّهَ، تَزْدَادُونَ أَكْثَرَ.</p> <p>لَأَنَّكُمْ تَعْلَمُونَ آيَةَ وَصَايَا أَعْطَيْنَاكُمْ بِالرَّبِّ يَسُوعَ.</p> <p>لَآنَ هَذِهِ هِيَ إِرَادَةُ اللَّهِ: قَدَّاسَتُكُمْ. أَنْ تَمْتَنِعُوا عَنِ الزَّانَا.</p> <p>أَنْ يَعْرِفَ كُلُّ وَاحِدٍ مِنْكُمْ أَنْ يَقْتَنِيَ إِنَاءَهُ بِقَدَاسَةٍ وَكَرَامَةٍ.</p>

νεμ οὔταιο.

Ἦεν οὐπαθος ἀν ἵτε οὐἐπιθυμῖα
κατα φῆρη ἡνικεεθνος ἐτε ἡσεσωον
ἡΦνοῦτ ἀν.

Εὐτεμερσαβολ ογοε εὐτεμῶι
ἡπερσον ἡχονε δεν ἡεωβ: γε Πβοικ
οὔρεφῶι ἡπῶιῳ πε: ναι τηροῦ κατα
φῆρη ἐτανερῶορπ ἡχος νωτεν ογοε
ανερμεερε.

Ἦετα Φνοῦτ ταρ θαρμεν ἀν
ἐδρη ἐοῦδωδεμ ἀλλα δεν οὔτοβο.

Εθε φαι οὔν φητοι ἡατσωτεμ
ναχοι ἡσα ρωμ ἀν: ἀλλα Φνοῦτ
φηεταφ ἡΠερῖνευμα εθοταβ ἐδρη
ἐρωτεν.

Εθε ἡμετμαicon δε ἵτε
τενερῶρι ἀ ἐδαι νωτεν: ἡωωτεν
ταρ ἡωωτεν θανερῶιςβω ἐβολ εἴτεν
Φνοῦτ ἐμενρε νετενέρηο.

Κε ταρ τετενῖρι ἡμοε νεμ
νῖςνηοῦ τηροῦ ετδεν ἡακεδονιᾶ
τηρς: τετῆρο δε ἐρωτεν νενςνηοῦ
ἐερζοῦο μαλλον.

Ογοε ἐμενρε πιταῖο ἐρερεμραῶι:
ογοε ἐερζωβ ἐνετε νοῦτεν ογοε
ἐερζωβ ἡνετενῶις κατα φῆρη

own vessel in sanctification
and honor,

not in passion of lust,
like the Gentiles who do not
know God;

that no one should take
advantage of and defraud
his brother in this matter,
because the Lord is the
avenger of all such, as we
also forewarned you and
testified.

For God did not call us
to uncleanness, but in
holiness.

Therefore, he who
rejects this does not reject
man, but God, who has also
given us His Holy Spirit.

But concerning
brotherly love you have no
need that I should write to
you, for you yourselves are
taught by God to love one
another;

and indeed you do so
toward all the brethren who
are in all Macedonia. But
we urge you, brethren, that
you increase more and
more;

that you also aspire to
lead a quiet life, to mind
your own business, and to
work with your own hands,
as we commanded you,

لَا فِي هَوًى شَهْوَةٍ كَالْأَمَمِ الَّذِينَ لَا
يَعْرِفُونَ اللَّهَ.

أَنْ لَا يَتَطَاوَلَ أَحَدٌ وَيَطْمَعَ عَلَى
أَخِيهِ فِي هَذَا الْأَمْرِ، لِأَنَّ الرَّبَّ
مُنْتَقِمٌ لِهَذِهِ كُلِّهَا كَمَا قُلْنَا لَكُمْ قَبْلًا
وَشَهِدْنَا.

لِأَنَّ اللَّهَ لَمْ يَدْعُنَا لِلنَّجَاسَةِ بَلْ فِي
الْقِدَاسَةِ.

إِذَا مَنْ يَرُدُّ لَا يَرُدُّ إِنْسَانًا، بَلْ
اللَّهُ الَّذِي أَعْطَانَا أَيْضًا رُوحَهُ
الْقُدُّوسَ.

وَأَمَّا الْمَحَبَّةُ الْأَخَوِيَّةُ فَلَا حَاجَةَ
لَكُمْ أَنْ أَكْتُبَ إِلَيْكُمْ عَنْهَا، لِأَنَّكُمْ
أَنْفُسَكُمْ مُتَعَلِّمُونَ مِنَ اللَّهِ أَنْ يُحِبَّ
بَعْضُكُمْ بَعْضًا.

فَأَنْتُمْ تَفْعَلُونَ ذَلِكَ أَيْضًا لِجَمِيعِ
الْأَخَوَةِ الَّذِينَ فِي مَكْدُونِيَّةٍ كُلِّهَا.
وَأِنَّمَا أَطْلُبُ إِلَيْكُمْ أَيُّهَا الْإِخْوَةُ أَنْ
تَزْدَادُوا أَكْثَرَ.

وَأَنْ تَحْرُسُوا عَلَى أَنْ تَكُونُوا
هَادِئِينَ، وَتَمَارِسُوا أُمُورَكُمْ
الْخَاصَّةَ، وَتَسْتَغْلُوا بِأَيْدِيكُمْ أَنْتُمْ
كَمَا أَوْصَيْنَاكُمْ.

ἔΤΑΝΘΩΝΘΕΝ ἸΝΤΕΝ ΘΗΝΟΥ.

ΣΙΝΑ ἸΝΤΕΤΕΝΜΟΥ ἔΡΕΤΕΝΟΥΒΗΤ
ἸΠΕΜΘΟ ἸΝΗΕΤΣΑΒΟΛ ΟΥΘ ἸΝΤΕ
ΤΕΝΕΡΧΡΙΔ ἸΝΕΛΙ.

ἸΤΕΝΟΥΕΥ ΘΗΝΟΥ ΔΕ ΑΝ ἔΡΕΤΕΝΟΙ
ἸΝΑΤΕΜΙ ΝΕΝΣΗΝΟΥ ΕΘΒΕ ΝΗΕΤΕ ἸΚΟΤ:
ΣΙΝΑ ἸΝΤΕ ΤΕΝΟΥΤΕΜ ΕΡΜΚΑΘ ἸΝΗΤ
ἸΦΡΗΤ ἸΠΚΕΣΕΠΙ: ἔΤΕ ἸΜΟΝΤΟΥ
ΘΕΛΠΙΣ ἸΜΑΥ.

ΙΣΧΕ ΣΑΡ ΤΕΝΝΑΘΤ ΧΕ ΙΗΣΟΥΣ
ΑΥΜΟΥ ΟΥΘ ΑΥΤΩΝΟΥ: ΠΑΙΡΗΤ ΟΝ
ΝΗΕΤΑΥΕΝΚΟΤ ΕΒΟΛΘΙΤΕΝ ΙΗΣΟΥΣ
ΦΝΟΥΤ ΝΑΕΝΟΥ ΝΕΜΑΥ.

ΦΑΙ ΣΑΡ ΑΝΧΩ ἸΜΟΥ ΝΩΤΕΝ ΘΕΝ
ΠΣΑΧΙ ἸΠΒΟΙΣ: ΧΕ ἸΝΟΝ ΘΑ ΝΗΕΤΩΝΘ
ΝΗΕΘΝΑΣΕΠΙ ἔΠΠΑΡΟΥΣΙΑ ἸΠΒΟΙΣ:
ἸΝΕΝΦΘΘ ἔΝΗ ἔΤΑΥΕΝΚΟΤ.

ΧΕ ἸΘΟΥ ΠΒΟΙΣ ΘΕΝ ΟΥΑΘΣΑΘΝΙ
ΘΕΝ ΟΥΣΜΗ ἸΑΡΧΗ ΙΑΥΤΕΛΟΣ: ΝΕΜ
ΟΥΣΑΛΠΙΣΤΟΣ ἸΤΕ ΦΝΟΥΤ: ΕΥΕΙ ἔΠΕΣΗΤ
ΕΒΟΛΘΕΝ ΤΦΕ: ΟΥΘ ΝΙΡΕΥΜΩΟΥΤ
ΕΤΘΕΝ ΠΙΧΡΙΣΤΟΣ ΕΥΕΤΩΟΥΝΟΥ ἸΨΟΡΠ.

ΚΕΝΕΝΣΩΣ ἸΝΟΝ ΘΑ ΝΗΕΤΩΝΘ
ΝΗΕΤΩΣΠ ΕΥΕΘΩΛΜΕΝ ΝΕΜΩΟΥ ΕΥΣΟΠ
ΘΕΝ ΘΑΝΘΗΠΙ: ΧΕ ἸΤΕΝΕΡΑΠΑΝΤΑΝ
ἔΠΒΟΙΣ ΘΕΝ ΠΑΗΡ: ΟΥΘ ΠΑΙΡΗΤ
ΕΝΕΥΩΠΙ ΝΕΜ ΠΒΟΙΣ ἸΣΗΟΥ ΝΙΒΕΝ.

that you may walk properly toward those who are outside, and that you may lack nothing.

But I do not want you to be ignorant, brethren, concerning those who have fallen asleep, lest you sorrow as others who have no hope.

For if we believe that Jesus died and rose again, even so God will bring with Him those who sleep in Jesus.

For this we say to you by the word of the Lord, that we who are alive and remain until the coming of the Lord will by no means precede those who are asleep.

For the Lord Himself will descend from heaven with a shout, with the voice of an archangel, and with the trumpet of God. And the dead in Christ will rise first.

Then we who are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air. And thus we shall always be with the Lord.

لِكَيْ تَسْلُكُوا بِلَيَاقَةٍ عِنْدَ الَّذِينَ هُمْ مِنْ خَارِجٍ، وَلَا تَكُونَ لَكُمْ حَاجَةٌ إِلَى أَحَدٍ.

ثُمَّ لَا أَرِيدُ أَنْ تَجْهَلُوا أَيُّهَا الْإِخْوَةُ مِنْ جِهَةِ الرَّاقِدِينَ، لِكَيْ لَا تَحْزَنُوا كَالْبَاقِينَ الَّذِينَ لَا رَجَاءَ لَهُمْ.

لَآنَّهُ إِنْ كُنَّا نُؤْمِنُ أَنَّ يَسُوعَ مَاتَ وَقَامَ، فَكَذَلِكَ الرَّاقِدُونَ بِيَسُوعَ سَيُحْضِرُهُمُ اللَّهُ أَيْضًا مَعَهُ.

فَإِنَّا نَقُولُ لَكُمْ هَذَا بِكَلِمَةِ الرَّبِّ: إِنَّا نَحْنُ الْأَحْيَاءُ الْبَاقِينَ إِلَى مَجِيءِ الرَّبِّ لَا نَسْبِقُ الرَّاقِدِينَ.

لَآنَ الرَّبَّ نَفْسَهُ سَوْفَ يَنْزِلُ مِنَ السَّمَاءِ بِهَتَافٍ، بِصَوْتِ رَنَيسٍ مَلَائِكَةٍ وَبُوقِ اللَّهِ، وَالْأَمْوَاتُ فِي الْمَسِيحِ سَيَقُومُونَ أَوَّلًا.

ثُمَّ نَحْنُ الْأَحْيَاءُ الْبَاقِينَ سَنُخْطَفُ جَمِيعًا مَعَهُمْ فِي السَّحَابِ لِمُلَاقَاةِ الرَّبِّ فِي الْهَوَاءِ، وَهَكَذَا نَكُونُ كُلَّ حِينٍ مَعَ الرَّبِّ.

Ὡς τε ἀλλήλοις ἡντιμενέμενοι θέν
ναῖσασι.

*Πρὸς τὰς νεωτέρας νεμ
τῆς ῥῆνης ἐν σοφίᾳ: ἡ ἀμὴν ἐς ἐν ὧσι.*

Therefore, comfort one
another with these words.

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

لَذَلِكَ عَزَّوَا بَعْضُكُمْ بَعْضًا بِهَذَا
الْكَلَامِ.

*نعمة الله الآب تكون مع جميعكم.
أمين.*

The Catholic Epistle الكاثوليكون

Καθολικὸν ἐβόλ θέν τῇ ἐπιστολῇ
ἡν τε πενιὼτ Ἰακωβος. Ἀμὴν.
Ἡ ἀμὴν ῥα τῇ.

Ἰακωβος 2: 7 - 12

Μαθῆτε νυνὶ τὸν ὑποφωτιστὴν: τὸ δὲ
ἐξ ὧν ἐξ ῥῆς πειδαβολος ἐφῆψε τ
καβολ ὑμῶν.

Ἡ ὧν τῇ ἐφωτιστῇ ὅς ἐφῆψε
ἐρωτῆν: ματὸς βο νετενσιχ
νιρεφερνοβι: ματὸς βο νετενζητ δα
νιζητ ὅς νητ.

Ἀριταλεποριν ὅς ἀριζηβι ὅς
ριμ: πετεν σωβι μαρεφκοτῇ ἐορζηβι:
ὅς πετεν ραυι ἐν ὧ κεμ.

Μαθεβι ἐθνοτ ὑπεμθο ὑποφωτιστ
ζηνα ἡν τε φῆς ἐθνοτ.

ὑπερσαζι ἡς νετεν ἐρνοτ
να ὅς ἐθνοτ: φη τὰς ἐτσαζι ἡς πεφσον ἡ
ἐφτῆλαπ ἐπεφσον ἀφσαζι ἡς πινομος
ὅς ἀφτῆλαπ ἐπινομος: ἡς ἀκτῆλαπ

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

James 4: 7 - 12

Therefore, submit to
God. Resist the devil and he
will flee from you.

Draw near to God and
He will draw near to you.
Cleanse your hands, you
sinners; and purify your
hearts, you double-minded.

Lament and mourn and
weep! Let your laughter be
turned to mourning and
your joy to gloom.

Humble yourselves in
the sight of the Lord, and
He will lift you up.

Do not speak evil of one
another, brethren. He who
speaks evil of a brother and
judges his brother, speaks
evil of the law and judges
the law. But if you judge the

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

يعقوب 4: 7 - 12

فَاخْضَعُوا لِلَّهِ. قَاوِمُوا لِلشَّيْطَانِ
فَيَهْرَبْ مِنْكُمْ.

اقْتَرِبُوا إِلَى اللَّهِ فَيَقْتَرِبَ إِلَيْكُمْ. نَقُوا
أَيْدِيَكُمْ أَيُّهَا الْخَطَاةُ، وَطَهِّرُوا
قُلُوبَكُمْ يَا ذَوِي الرَّاْيَيْنِ.

اكَتْمِبُوا وَنُوحُوا وَابْكُوا. لِيَتَحَوَّلَ
صِحْخُكُمْ إِلَى نُوحٍ وَفَرْخُكُمْ إِلَى غَمٍّ.

اِتَّضَعُوا قَدَامَ الرَّبِّ فَيَرْفَعَكُمْ.

لَا يَدَمْ بَعْضُكُمْ بَعْضًا أَيُّهَا الْإِخْوَةُ.
الَّذِي يَدَمْ أَخَاهُ وَيَدِينُ أَخَاهُ يَدَمْ
النَّامُوسَ وَيَدِينُ النَّامُوسَ. وَإِنْ
كُنْتَ تَدِينُ النَّامُوسَ فَلَسْتَ عَامِلًا
بِالنَّامُوسِ، بَلْ دَيَانًا لَهُ.

ἐπινομος ιε ἡθος οὐρεψίρι ὑπινομος
 αν αλλα οὐρεψθαπ.

Οὐαι ταρ πε πινομοθετης οτορ
 ἡρεψθαπ: φηετε οτον ὡχομ ὕμοφ
 ἐτογχο οτορ ἐτακο: ἡθος νιμ ἡθος
 φηετθαп ἐπεκὼφηp.

*Παςινηοτ ὑπερμενρε πικοςμος
 ονδε ηηετωοп δεν πικοςμος:
 πικοςμος насини нем τερεπιθγμια: φη
 δε ετιρι ὑφοτωω ὑφνοτφ ἡναωωπι
 ωα ἐνεε: ἀμην.*

law, you are not a doer of
 the law but a judge.

There is one Lawgiver,
 who is able to save and to
 destroy. Who are you to
 judge another?

*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.*

وَاحِدٌ هُوَ وَاضِعُ النَّامُوسِ، الْقَادِرُ
 أَنْ يَخْلِّصَ وَيُهْلِكَ. فَمَنْ أَنْتَ يَا مَنْ
 تَدِينُ غَيْرَكَ؟

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

The Acts الإبركسيس

Πραξις ἡτε νενιοτ ἡἀποστολος:
 ἐρε ποτςμον εθοταβ ωωπι νεμαν.
 Αμην.

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

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

Πραξις ιη: θ - ιη

Acts 18: 9 - 18

أعمال 18: 9 - 18

Πεχε Πβοис δε ὑΠατλος ἐβολ
 ειτεп ογχοpαμα ὑπιεχωpε: γε
 ὑπεpεpθοτ αλλα cαχι οτορ
 ὑπεpχαpωκ.

Now the Lord spoke to
 Paul in the night by a
 vision, "Do not be afraid,
 but speak, and do not keep
 silent;

فَقَالَ الرَّبُّ لِبُولُسَ بِرُؤْيَا فِي اللَّيْلِ:
 لَا تَخَفْ بَلْ تَكَلِّمْ وَلَا تَسْكُتْ.

Χε Ανοκ τχη νεμακ οτορ ἡνε
 ἐλι τωνη ἐερηι ἐχωκ ἐτμκαε νακ:
 γε οτον ἡτηι ἡογνιωτ ἡλαος δεν
 ταipoλic.

for I am with you, and
 no one will attack you to
 hurt you; for I have many
 people in this city."

لَأَنِّي أَنَا مَعَكَ وَلَا يَقَعُ بِكَ أَحَدٌ
 لِيُؤْذِيكَ لِأَنَّ لِي شَعْبًا كَثِيرًا فِي هَذِهِ
 الْمَدِينَةِ.

Αφρευσι δε ἡογpουπι нем соот

And he continued there
 a year and six months,

فَأَقَامَ سَنَةً وَسِتَّةَ أَشْهُرٍ يُعَلِّمُ بَيْنَهُمْ
 بِكَلِمَةِ اللَّهِ.

ἡλθοι: ἐφ' ἑβω ἡδῆτοτ ὑπὶ καὶ ἡτε
Φνοτ.

Σαλλίων δε εἶποι ἡανθηπατος
ἐτ' Ἀχαιὰ: ἀτὶ ἡξε ἡλοτ' δαι εἶκοπ
ἐρῆμι ἐξεν Πατλος: οτορ ἀθενε
ἐπιβημα ἡτ' θαπ.

Εἶτω ὁμοσ: ξε φαί θωτ ὑπὲρ
ἡνιρωμι ἐερσεβεσθε ὑΦνοτ' σαβολ
ὑπινωμοσ.

Εἰσαοτων δε ἡρωε ἡξε Πατλος:
πεξε Σαλλίων ἡνιλοτ' δαι: ξε ἐνε οτον
οἰνδῖνονσ ιε οἰρωβ εἰρωον
ὑπονηρον ὡ ἡλοτ' δαι: καλωσ ναιναερ
ἀναχεσθε ὁμωτεν.

Ισξε δε ζανζητημα νε εἶβε
οἰκαὶ νεμ ζανραν νεμ πετενωμοσ
ἐρετενέρωωι ἡωτεν: ἡτοτ' ὡω ἀνοκ
αν ἐερρεφ' θαπ ἡτε ναι.

Οτορ ἀγριτοτ' σαβολ ὑπιβημα.

Ἀτὰμονι δε τηροτ ἡνωσθενησ
παρχησῆνασωσος ἀγριοτ' ἐροε
ὑπεμθο ὑπιβημα: οτορ ἡαερμελιθε
αν ἡΣαλλίων εἶβε ἐλι ἡναι.

Πατλος δε ἐταεωωπι ἡκεμω
ἡεροον ζατεν ἡσῆνοτ: ἀερ
ἀποταζεσθε νωον ἀερεωτ ἐτ' Ὀτριά.

teaching the word of God
among them.

When Gallio was
proconsul of Achaia, the
Jews with one accord rose
up against Paul and brought
him to the judgment seat,

saying, “This fellow
persuades men to worship
God contrary to the law.”

And when Paul was
about to open his mouth,
Gallio said to the Jews, “If
it were a matter of
wrongdoing or wicked
crimes, O Jews, there would
be reason why I should bear
with you.

But if it is a question of
words and names and your
own law, look to it
yourselves; for I do not
want to be a judge of such
matters.”

And he drove them from
the judgment seat.

Then all the Greeks took
Sosthenes, the ruler of the
synagogue, and beat him
before the judgment seat.
But Gallio took no notice of
these things.

So Paul still remained a
good while. Then he took
leave of the brethren and
sailed for Syria.

وَلَمَّا كَانَ غَالِيُونُ يَتَوَلَّى أَخَانِيَّةَ
قَامَ الْيَهُودُ بِنَفْسٍ وَاحِدَةٍ عَلَى
بُولُسَ وَأَتَوْا بِهِ إِلَى كُرْسِيِّ
الْوَلَايَةِ.

قَائِلِينَ: إِنَّ هَذَا يَسْتَمِيلُ النَّاسَ أَنْ
يَعْبُدُوا اللَّهَ بِخِلَافِ النَّامُوسِ.

وَإِذْ كَانَ بُولُسُ مُزْمِعًا أَنْ يَتَكَلَّمَ
قَالَ غَالِيُونُ لِلْيَهُودِ: لَوْ كَانَ ظُلْمًا
أَوْ خُبْنًا رَدِيًّا أَيُّهَا الْيَهُودُ لَكُنْتُ
بِالْحَقِّ قَدْ احْتَمَلْتُكُمْ.

وَلَكِنْ إِذَا كَانَ مَسْأَلَةٌ عَنْ كَلِمَةٍ
وَأَسْمَاءٍ وَنَامُوسِكُمْ فَتَنْصُرُونَ
أَنْتُمْ. لِأَنِّي لَسْتُ أَشَاءُ أَنْ أَكُونَ
قَاضِيًا لِهَذِهِ الْأُمُورِ.

فَطَرَدَهُمْ مِنَ الْكُرْسِيِّ.

فَأَخَذَ جَمِيعُ الْيُونَانِيِّينَ سَوْسْتَنِيسَ
رَبِّيسَ الْمَجْمَعِ وَضَرَبُوهُ قَدَامَ
الْكُرْسِيِّ وَلَمْ يَهَمَّ غَالِيُونُ شَيْئًا
مِنْ ذَلِكَ.

وَأَمَّا بُولُسُ فَلَبِثَ أَيْضًا أَيَّامًا كَثِيرَةً
ثُمَّ وَدَّعَ الْإِخْوَةَ وَسَافَرَ فِي الْبَحْرِ
إِلَى سُورِيَّةَ.

Πισαχι Δε ἡτε Πβοις ἐρεῖαι ογοε
 ἐρεῖαι: ἐρεῖμασι ογοε ἐρεῖταχρο:
 Δεν ἴαγια ἡεκκλῆσια ἡτε Φνοῖ:
 ἀμην.

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

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

The Liturgy Psalm مزمور القداس

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

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

Ψαλμος τω Δαυιδ ΔΔ: α, β	Psalm 34: 1, 2	المزمور 34: 1, 2
<p>Ὡδαπ Πβοις ἐνηετῖ ἡμοι ἡχονς: ογοε βωτς ἐνηετβωτς ἐροι: δι ἡνοῖοπλον νευ οῖγεβωι: τωηκ ἀριβοῖην ἐροι. Ἀλληλοια.</p>	<p>Plead my cause, O Lord, with those who strive with me; fight against those who fight against me. Take hold of shield and buckler, and stand up for my help. Alleluia.</p>	<p>دن يارب الذين يظلمونني، وقاتل الذين يقاتلونني. خذ سلاحاً وترساً، وانهض إلى معونتي. هليلويا.</p>

The Liturgy Gospel إنجيل القداس

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

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

Ὁἱ ἀναγνωσις ἐβोल Δεν πετασσελιον εθοταβ κατὰ Λουκαν αςιοϑ.	A chapter according to Saint Luke, may his blessings be with us. Amen.	فصل من إنجيل معلمنا لوقا البشير. بركاته علينا آمين.
Λουκαν 13: α - ε	Luke 13: 1 - 5	لوقا 13: 1 - 5
<p>Ἦε αῖτι Δε εαροϑ πε Δεν πιχοϑ ἐτε ἡμαϑ ἡξε εανοτον εῖταμο ἡμοϑ εεβε νιδαλιθεος: ἡηετα Πιλατος μοϑτ ἡποϑνοϑ νευ</p>	<p>There were present at that season some who told Him about the Galileans whose blood Pilate had mingled with their sacrifices.</p>	<p>وَكَانَ حَاضِرًا فِي ذَلِكَ الْوَقْتِ قَوْمٌ يُخْبِرُونَهُ عَنِ الْجَلِيلِيِّينَ الَّذِينَ خَلَطَ بِيَلَاطُسُ دَمَهُمْ بِدَبَائِحِهِمْ.</p>

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

Prophecies
النبوات

Proverbs 8: 12 - 21
أمثال سليمان 8: 12 - 21

<p>ΕΒΟΛ ΘΕΝ ΠΑΡΟΙΜΙΑ ἸΤΕ ΣΟΛΩΜΩΝ ΠΡΟΦΗΤΗΣ: ἘΡΕΠΕΥΣΜΟΥ ΕΘΟΥΑΒ: ΩΠΙ ΝΕΥΑΝ ἈΜΗΝ ΕΥΧΩ ἈΜΟΣ.</p>	<p>A reading from the Proverbs of Solomon the prophet, may his blessing be with us. Amen.</p>	<p>من أمثال سليمان النبي، بركته المقدسة تكون معنا. آمين.</p>
<p>ΠΑΡΟΙΜΙΑ ἸΤΕ ΣΟΛΩΜΩΝ Η: ΙΒ - ΚΑ</p>	<p>Proverbs 8: 12 - 21</p>	<p>أمثال 8: 12 - 21</p>
<p>ΑΝΟΚ ΤΣΟΦΙΑ ΔΙΟΥΩΝΘ ΔΕΝ ΟΥΣΟΒΝΙ: ΟΥΣΝΩΣΙC ΔΕ ΝΕΜ ΟΥΚΑΤ ἈΝΟΚ ΔΙΚΩΤ ἸCΩΟΥ.</p>	<p>I, wisdom, dwell with prudence, and find out knowledge and discretion.</p>	<p>أَنَا الْحِكْمَةُ أَسْكُنُ الذِّكَاءَ وَأَجِدُ مَعْرِفَةَ التَّدَابِيرِ.</p>
<p>Ⲫⲟⲩ ΔΕ ἸΤΕ ΠΒΟΙC ΜΟCⲩ ἈΠΙΒΙΝΧΟΝC ΝΕΜ ΠΙΩΩΥ ΝΕΜ ΤΜΕΤΒΑCΙ ΘΗΤ ΝΕΜ ΝΙΜΩΙΤ ἸΤΕ ΝΙΠΟΝΗΡΟC: ἈΝΟΚ ΔΙΜΕCΤΕ ΘΑΝΜΩΙΤ ΕΥΦΟΝΘ ἸΤΕ ΘΑΝΠΕΤΘΩΟΥ.</p>	<p>The fear of the Lord is to hate evil; pride and arrogance and the evil way and the perverse mouth I hate.</p>	<p>مَخَافَةُ الرَّبِّ يُغْضُ الشَّرَّ. الْكِبْرِيَاءُ وَالتَّعَظُّمُ وَطَرِيقُ الشَّرِّ وَقَمَّ الْأَكَاذِيبِ أَبْغَضْتُ.</p>
<p>ΦΩΙ ΠΕ ΠΙCΟΒΝΙ ΝΕΜ ΠΙΤΑΧΡΟ: ΘΩΙ ΤΕ ΤΜΕΤCΑΒΕ: ΘΩΙ ΤΕ ΤΧΟΜ.</p>	<p>Counsel is mine, and sound wisdom; I am understanding, I have strength.</p>	<p>لِي الْمَشُورَةُ وَالرَّأْيُ. أَنَا الْفَهْمُ. لِي الْقُدْرَةُ.</p>
<p>ΕΒΟΛ ΘΙΤΟΤ ἈΡΕ ΝΙΟΥΡΩΟΥ ΟΙ ἸΟΥΡΟ: ΟΥΘ ἈΡΕ ΝΙΧΩΡΙ CΔΑΙ ἸΤΜΕΘΜΗ.</p>	<p>By me kings reign, and rulers decree justice.</p>	<p>بِي تَمَلِّكُ الْمُلُوكُ وَتَقْضِي الْعُظَمَاءُ عَدْلًا.</p>
<p>ΕΒΟΛ ΘΙΤΟΤ ΝΙΕΘΡΗΙ CΕΟΙ ἸΝΝΙΥΤ: ΟΥΘ ΝΙΤΡΑΝΝΟC ΑΥΔΑΜΟΝΙ ἈΠΙΚΑΘΙ ΕΒΟΛ ΘΙΤΟΤ.</p>	<p>By me princes rule, and nobles, all the judges of the earth.</p>	<p>بِي تَتَرَأْسُ الرُّؤَسَاءُ وَالشُّرَفَاءُ كُلُّ قَضَاةِ الْأَرْضِ.</p>

Ανοκ ἡερὰς ἀπαν ἡνεομαι ἡμοι
νηετκωῖ ἡνωι εἰεξεμτ.

Οὔμετρα μαδ̄ νευ οὔωοτ σεωοπ̄ νηι
νευ οὔχφο̄ νευ οὔμωῡ νευ οὔδεοστ̄νη.

Πανες̄ ἐχφοῑ νωτεν̄ ἐροτε̄ οὔνοτ̄β
νευ οὔωνῑ εῖγταῑροτ̄: ἡαοῦτᾱβ δε̄
σεοοτπ̄ ἐροτε̄ οὔωνῑ εῖγοτπ̄.

Αιμοωῡ δε̄ν̄ νιμωιτ̄ ἡτε̄
ἡδικεοστ̄νη: οὔοβ̄ ἀιερᾱνασ̄τρεφε̄σε̄
δε̄ν̄ ὁμη̄ ἡνιμωιτ̄ ἡτε̄ ἡμεο̄μηι.

Σινᾱ ἡταφωῡ ἡναβ̄ηπαρχοντᾱ
ἐβ̄ρατ̄ ἡνεομαῑ ἡμοι: οὔοβ̄ νοῦᾱβωρ̄
ἡταμαβ̄οτ̄ ἡᾱσαθον̄.

*Οὔωοτ̄ ἡ̄τ̄ριας̄ ἐθοῦᾱβ̄ Πεννοῦτ̄
ῥᾱ ἐνεβ̄ νεῡ ῥᾱ ἐνεβ̄ ἡτε̄ νῑε̄νεβ̄
τηροῦ. Ᾱμην̄.*

I love those who love me, and those who seek me diligently will find me.

Riches and honor are with me, enduring riches and righteousness.

My fruit is better than gold, yes, than fine gold, and my revenue than choice silver.

I traverse the way of righteousness, in the midst of the paths of justice,

that I may cause those who love me to inherit wealth, that I may fill their treasures.

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

أَنَا أَحِبُّ الَّذِينَ يُحِبُّونِي وَالَّذِينَ يُبْكِرُونَ إِلَيَّ يَجِدُونَنِي.

عِنْدِي الْغَنَى وَالْكَرَامَةُ. فَتَنِيَّةٌ فَآخِرَةٌ وَحَظٌّ.

ثَمَرِي خَيْرٌ مِنَ الذَّهَبِ وَمِنْ الْإِبْرِيْزِ وَغَلَّتِي خَيْرٌ مِنَ الْفِضَّةِ الْمُخْتَارَةِ.

فِي طَرِيقِ الْعَدْلِ أَتَمَشَّى فِي وَسْطِ سَبِيلِ الْحَقِّ.

فَأَوْرَثُ مُجِبِّي رِزْقًا وَأَمْلَأُ خَزَائِنَهُمْ.

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

Isaiah 44: 1 - 8 إشعياء 44: 1 - 8

Εβολ̄ δε̄ν̄ Ησᾱηας̄ π̄ιπροφητης̄:
ε̄ρεπεϋ̄ςμοῦ̄ εθοῦᾱβ̄: ῥωπῑ νεῡαν̄
ᾱμην̄ εῖγ̄ω ἡμο̄ς.

Ησᾱηας̄ ⲙⲁ: ⲁ - ⲡ

Ⲛ̄νοῦ δε̄ σωτεμ̄ πᾱλ̄λοῦ̄ Ιακωβ̄:
νεῡ Πισρᾱηλ̄ φ̄η̄ετᾱισοτπ̄ϋ.

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

Isaiah 44: 1 - 8

Yet hear now, O Jacob My servant, and Israel whom I have chosen.

من أشعياء النبي، بركته المقدسة تكون معنا. آمين.

إشعياء 44: 1 - 8

وَالآنَ اسْمَعْ يَا يَعْقُوبُ عَبْدِي وَإِسْرَائِيلُ الَّذِي اخْتَرْتُهُ.

Ἐπερερζοῖ οὐδὲ ὑπερῶπι ἔρε
 ἔρεν ἠννοῦ ζῆπ: μῆ ιςχεν ζῆ ἀν
 ἀρετενσωτεμ: οὐοζ αἰταμωτεν
 ἡῶτεν εἶτοι ὑμεῖρε χε ἀν οὐον
 κενοῖ ἔβηλ ἔροι.

*Οὐῶοῖ ἡ τριάς ἑοῦαβ Πεννοῖ
 ῶα ἔνεζ νεμ ῶα ἔνεζ ἡτε νιῆνεζ
 τηροῖ. Ἀμην.*

Do not fear, nor be
 afraid; have I not told you
 from that time, and declared
 it? You are My witnesses.
 Is there a God besides Me?
 Indeed there is no other
 Rock; I know not one.'

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

لَا تَرْتَعِبُوا وَلَا تَرْتَاَعُوا. أَمَا
 أَعْلَمْتُكَ مِنْذُ الْقَدِيمِ وَأَخْبَرْتُكَ؟
 فَأَنْتُمْ شُهَدَاي. هَلْ يُوجَدُ إِلَهٌ
 غَيْرِي؟ وَلَا صَخْرَةٌ لَا أَعْلَمُ بِهَا.

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

Job 32: 17 - 33: 33 33 :33 - 17 :32 أيوب

Εβολ ζεν Ιωβ πιῶμνι: ἔρεπεϋμοῖ
 εῦοῦαβ: ῶπι νεμαν ἀμην εϋχω
 ὕμοσ.

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

من أيوب الصديق، بركته المقدسة
 تكون معنا. آمين.

Ιωβ λβ: ιζ - λς: λς

Job 32: 17 - 33: 33

أيوب 32: 17 - 33: 33

Δερεροῶν ἡχε Εἰλιοῦ πεχαϋ: χε
 παλιν ἱνασαζι.

I (Elihu) also will
 answer my part, I too will
 declare my opinion.

فَأَجِيبُ أَنَا (أَلِيهُو) أَيْضًا حِصَّتِي،
 وَأُبْدِي أَنَا أَيْضًا رَأْيِي.

Ἰμεζ ταρ ἡσαζι ἑκμ ταρ ἔροι
 ἡχε πιῖνετμα ἡτε τανεζι.

For I am full of words;
 the spirit within me compels
 me.

لَأَنِّي مَلَأَنَ أَقْوَالًا. رُوحٌ بَاطِنِي
 تُضَايِقُنِي.

Ἰανεζι Δε ασερ ὑφρηῖ ἡνοτασκο
 εϋμεζ ἡεμβρις εϋβερβερ ἔρε ρωϋ μηρ:
 νεμ ὑφρηῖ ἡνοτοζι ἡνιϋ ἡτε οὐβεσνητ
 εαϋφωδ.

Indeed my belly is like
 wine that has no vent; it is
 ready to burst like new
 wineskins.

هُوَذَا بَطْنِي كَخَمْرٍ لَمْ تُفْتَحْ.
 كَالزَّفَاقِ الْجَدِيدَةِ يَكَادُ يَنْشَقُّ.

Ἰησαζι οὐν ζινα ἡταῦτον ὕμοι:
 εἰλιοῦν ἡηασφοτοῖ.

I will speak, that I may
 find relief; I must open my
 lips and answer.

أَتَكَلِّمُ فَأَفْرِجُ. أَفْتَحُ شَفَتَيَّ وَأَجِيبُ.

Ἰηαῶφιτ ταρ ἀν δατζη ἡρωμ
 οὐδὲ ἱηαῶφιτ ἀν δατζη ἡοτωιϋ

Let me not, I pray, show
 partiality to anyone; nor let
 me flatter any man.

لَا أَحَابِيَنَّ وَجْهَ رَجُلٍ وَلَا أَمْلُثُ
 إِنْسَانًا.

ἐβoλθεν οὐρανῶν.

¶ σωτην γαρ αν ἐερῶφηρι νοτρω
ἡμῶν Δε ἐς ὅτουτ ζω ἵξε τρωλι.

Αλλα σωτημ Ιωβ ἐνασαι οτω
χαμωχ ἐταχινσαι.

Εηπε γαρ αιωτων ἡρωι οτω
αψσαι ἵξε παλας.

¶ τοτβηοτ ἵξε παρητ δεν
θανσαι: πκα† Δε ἵτε νασφοτον
ερεερνοιη ἡθανεβηοτ ἐττοτβηοτ.

Ουπνεμα εφοταβ πεταφθαμιοι:
φνιφι Δε ἵτε Πιπαντοκρατωρ
πετ†σβω νηι.

Δκωανχευχομ ἀριοτῶ νηι ονβε
ναι: ἡμῶνι ἵτοτκ ὅρι ἐρατκ ονβηι οτω
ἀνοκ ζω ονβηκ.

Δκθαμιοηοτ ἐβoλθεν οὐῶνι
ἡπαρη† ζω ἐτατθαμιοη ἐβoλθεν φαι
φαι.

¶ αρω† σναῶθερωρκ αν: οτω
ταχιζ ἡνεσῶρω εἰρηι ἐζωκ.

Πλην ακχοс δεν ναμωχ: †σμη
γαρ ἵτε νεκσαι αισοθμεс.

Χε ονηι ακχοс χε †τοτβηοτ
ἡπιερνοβι: ἀνοκ οτατῶρικι Δε
ἡπιερἄνομιν γαρ.

For I do not know how
to flatter, else my Maker
would soon take me away.

But please, Job, hear my
speech, and listen to all my
words.

Now, I open my mouth;
my tongue speaks in my
mouth.

My words come from
my upright heart; my lips
utter pure knowledge.

The Spirit of God has
made me, and the breath of
the Almighty gives me life.

If you can answer me,
set your words in order
before me; take your stand.

Truly I am as your
spokesman before God; I
also have been formed out
of clay.

Surely, no fear of me
will terrify you, nor will my
hand be heavy on you.

“Surely you have spoken
in my hearing, and I have
heard the sound of your
words,

saying, ‘I am pure,
without transgression; I am
innocent, and there is no
iniquity in me.

لَا أَنِّي لَا أَعْرِفُ الْمَلْتَ. لِأَنَّهُ عَنْ
قَلِيلٍ يَأْخُذُنِي صَانِعِي.

وَلَكِنْ اسْمَعْ الْآنَ يَا أَيُّوبَ أَقْوَالِي،
وَاصْنَعْ إِلَيَّ كُلَّ كَلَامِي.

هَازِلًا قَدْ فَتَحْتُ فِيَّ. لِسَانِي نَطَقَ
فِي حَنَكِي.

إِسْنَقَامَةُ قَلْبِي كَلَامِي، وَمَعْرِفَةٌ
شَفَتَيَّ هُمَا تَنْطِقَانِ بِهَا خَالِصَةً.

رُوحُ اللَّهِ صَنَعَنِي وَنَسَمَةُ الْقَدِيرِ
أَخْيَتْنِي.

إِنْ اسْتَطَعْتَ فَأَجِبْنِي. أَحْسِنِ
الدَّعْوَى أَمَامِي. ائْتَصِبْ.

هَازِلًا حَسَبَ قَوْلِكَ عَوَضًا عَنِ اللَّهِ.
أَنَا أَيْضًا مِنَ الطِّينِ تَقَرَّصْتُ.

هُوَذَا هَيَّبَتْنِي لَا تَرْهَبُكَ وَجَلَالِي لَا
يَنْقُلُ عَلَيْكَ.

إِنَّكَ قَدْ قُلْتَ فِي مَسَامِعِي، وَصَوْتُ
أَقْوَالِكَ سَمِعْتُ.

قُلْتَ: أَنَا بَرِيءٌ بِلا ذَنْبٍ. زَكِيٌّ أَنَا
وَلَا إِنَّمِ لِي.

Οὐὰρικὶ Δε ἀφ' αὐτοῦ ἐροῖ: ἀφ' οὗ Δε
ὑφ' ἡμῶν ἡ νόστασι.

Ἰαφάτ Δε ἀφ' αὐτοῦ ἐπ' ὤψε: ἀφ' αὐτοῦ
Δε ἐναυωτὶ τηροῦ.

Πως γὰρ ἕκω ὑμῶς καὶ ἀνοκ
οὐθὺν: οὐθὺν ὑπερσώτεμ ἐροῖ: οὐ γὰρ
ἐνεθ' γὰρ πε φησὶ καὶ πῶς ἡμῶν.

Ἐκω ὑμῶς Δε καὶ εὐθεοῦ
ὑπερσώτεμ ἐσασι νίβεν ἡ τε παλαπ.

Ἦεν ἡμῶν ἐρε Πῶς γὰρ σασι
ἡ νόστον: Ἦεν πῶς Δε ὑμῶς ἐναυ.

Οὐραστοῖ ἡ ἐν οὐμελετῇ ἡ τε
πῶς ὡς: ἡ ὑφ' ἡμῶν ἐτε ἀφ' αὐτοῦ ἡ τε
οὐθὺν ἐσαυτὶ ἐχεν ἡμῶν ἐτενοκ
ἐχεν ποτὶ δόξ.

Ἰοτε ὑφ' αὐτοῦ ἐβόλ ὑφ' ἡμῶν
ἡμῶν: Ἦεν ἐναυοτὶ ἡ νότ ὑφ' αὐτοῦ
ἀφ' αὐτοῦ ἐρωσ.

Ετασθὸ ἡμῶν ἐβόλ ἐπὶ
ἡμῶν: περσώμα Δε ἀφ' αὐτοῦ
ἐβόλ ἐν οὐθ.

Ἀφ' αὐτοῦ Δε ἐτεφ' ὑφ' αὐτοῦ ἐβόλ
ἡμῶν: οὐθὺν ἐπ' αὐτοῦ ἐχεν
οὐπολεμος.

Yet He finds occasions
against me. He counts me as
His enemy.

He puts my feet in the
stocks. He watches all my
paths.'

Look, in this you are not
righteous. I will answer you,
for God is greater than man.

Why do you contend
with Him? For He does not
give an accounting of any of
His words.

For God may speak in
one way, or in another, yet
man does not perceive it.

In a dream, in a vision of
the night, when deep sleep
falls upon men, while
slumbering on their beds,

then He opens the ears
of men, and seals their
instruction.

In order to turn man
from his deed, and conceal
pride from man,

He keeps back his soul
from the Pit, and his life
from perishing by the sword.

هُؤَدَا يَطْلُبُ عَلَيَّ عِلَلٌ عَدَاوَةٍ.
يَحْسِبُنِي عَدُوًّا لَهُ.

وَضَعَ رِجْلَيَّ فِي الْمِفْطَرَةِ. يُرَاقِبُ
كُلَّ طَرُقِي.

هَآ إِنَّا فِي هَآذَا لَمْ نُصِبْ. أَنَا
أَجِيبُكَ، لِأَنَّ اللَّهَ أَكْبَرُ مِنَ الْإِنْسَانِ.

لِمَاذَا تُخَاصِمُهُ؟ لِأَنَّ كُلَّ أُمُورِهِ لَا
يُجَاوِبُ عَنْهَا.

لَكِنَّ اللَّهَ يَتَكَلَّمُ مَرَّةً، وَبِأَثْنَتَيْنِ لَا
يُلَاحِظُ الْإِنْسَانُ.

فِي حُلُمٍ فِي رُؤْيَا اللَّيْلِ، عِنْدَ سُقُوطِ
سَبَاتٍ عَلَى النَّاسِ، فِي النَّعَاسِ
عَلَى الْمَضْجَعِ.

حِينَئِذٍ يَكْشِفُ آذَانَ النَّاسِ وَيَخْتِمُ
عَلَى تَأْدِيبِهِمْ،

لِيُحَوِّلَ الْإِنْسَانَ عَنْ عَمَلِهِ، وَيَكْتُمَ
الْكِبْرِيَاءَ عَنِ الرَّجُلِ،

لِيَمْنَعَ نَفْسَهُ عَنِ الْخُفْرَةِ وَحَيَاتِهِ
مِنَ الزَّوَالِ بِحَرْبَةِ الْمَوْتِ.

Πάλιν δε ον αλγορι ὕμοι θεν
 θανῶνι θιζεν περμαῖενκοτ: οτοθ
 κας νιβεν ἡταλ ἀλτῶκαθ ναλ.

Ἦρε νιβεν ἡτε ἡσοῦ ἡνελ
 ὡχευμοι ἡγοποτ ἐρολ οτοθ
 τεψτγχι ἐρεπιθωμιν ἐοτῶρε.

Ὡλατονλολλελ δε ἡξε νελκαρζ:
 οτοθ ἡσεοτωνθ ἐβολ ἡξε νελκας
 ετγωτωτ.

Δαδωντ δε ἐψμοτ ἡξε τεψτγχι
 οτοθ πελωνθ ἐάμετ.

Εῶωπ ἐοτον ὡο ἡαττελοθ ἡτε
 ψμοτ κωτ ἐρολ: ἡνε οται ἐβολ
 ἡδητοτ δοθελ: ἐῶωπ αλγλανκατ θεν
 πελγнт ἐταсθo θa Πβοic: ἡτελταμε
 οτρωμ δε ἐπελἀρικι: οτοθ ἡτεοτωνθ
 ἐβολ ἡτελἀνομιὰ.

Ἦνατ τοτλ δε ἐπχιντελῶτεμει
 ἐψμοτ: ελἐερβερι δε ἡξε πελωμ
 ὕφρητ ἡοτχοι ἐατωγχο ὕβερι: οτοθ
 νελκας ελἐμαθον ἡατκας.

Ἦνατλοκλεκ δε ἡνελκας ὕφρητ
 ἡνα οτκοτχι ἡλalon: ελἐταθoλ δε
 ἐρατλ ἐαλχευμοιτ θεν ἡρωμ.

Δελωανερπρoсeтγχεсθe θa Πβοic
 ελἐῶωπι ελῶηп: ελἐῶe δε ἐδoтн θен
 οτθo ελτοτβηoτт nem οτοτωνθ ἐβολ:

Man is also chastened
 with pain on his bed, and
 with strong pain in many of
 his bones,

so that his life abhors
 bread, and his soul succulent
 food.

His flesh wastes away
 from sight, and his bones
 stick out which once were
 not seen.

Yes, his soul draws near
 the Pit, and his life to the
 executioners.

If there is a messenger
 for him, a mediator, one
 among a thousand, to show
 man His uprightness,

then He is gracious to
 him, and says, 'Deliver him
 from going down to the Pit;
 I have found a ransom';

His flesh shall be young
 like a child's. He shall
 return to the days of his
 youth.

He shall pray to God,
 and He will delight in him,
 He shall see His face with
 joy, for He restores to man
 His righteousness.

أَيْضًا يُؤَدَّبُ بِالْوَجَعِ عَلَى مَضْجَعِهِ،
 وَمُخَاصِمَةً عِظَامِهِ دَائِمَةً،

فَتَكْرَهُ حَيَاتُهُ خُبْرًا، وَنَفْسُهُ الطَّعَامَ
 الشَّهِيَّ.

فَيَبْلَى لَحْمُهُ عَنِ الْعَيَانِ، وَتَنْبَرِي
 عِظَامُهُ فَلَا تَرَى،

وَتَقْرُبُ نَفْسُهُ إِلَى الْقَبْرِ، وَحَيَاتُهُ
 إِلَى الْمُمِيتِينَ.

إِنْ وَجَدَ عِنْدَهُ مُرْسَلٌ، وَسِيطٌ وَاحِدٌ
 مِنْ أَلْفٍ لِيُعْلِنَ لِلْإِنْسَانِ اسْتِقَامَتَهُ،

يَتَرَاعَفُ عَلَيْهِ وَيَقُولُ: أَطْلَقْهُ عَنِ
 الْهَبْوَطِ إِلَى الْحُفْرَةِ، قَدْ وَجَدْتُ
 فِدْيَةً.

يَصِيرُ لَحْمُهُ أَغَضَّ مِنْ لَحْمِ
 الصَّبِيِّ، وَيَعُودُ إِلَى أَيَّامِ شَبَابِهِ.

يُصَلِّي إِلَى اللَّهِ فَيَرْضَى عَنْهُ،
 وَيُعَايِنُ وَجْهَهُ بِهَتَافٍ فَيَرُدُّ عَلَى
 الْإِنْسَانِ بِرَّهُ.

εἰς τὴν ἐβίω Δε ἠνιρῶμι ἡνομήθην.

Τότε εἶδε εὐ ἀρική ἐροῦ ἡμάρταν
ἦν ἐφῶμι εἰς τὴν ἡμῶς ἡδῆρην ἡδῆρην
καὶ οὐκ ἔταλαιπτο οὐδὲν
ἡμάρταν καὶ ἡνι ἡνι ἐβίω ἡνι ἡνι
ἔταλαιπτο.

Πορῶμι ἡνι ἡνι ἐπὶ τὴν ἐβίω
ἐδῆρην ἐπὶ τὴν οὐδὲν ἡνι παρὼν καὶ
ἐοῦσιν.

Ὁρῶμι καὶ τὴν ἡνι ἡνι ἐβίω
ἡνι παρὼν ἡνι ἡνι ἐβίω ἡνι
οὐκ ἔταλαιπτο.

Ὁρῶμι ἡνι ἡνι ἐβίω
ἐβίω ἡνι ἡνι ἡνι παρὼν καὶ
ἐροῦ ἡνι ἡνι ἡνι.

Χαίρει καὶ οὐδὲν καὶ τὴν
καρὸν οὐδὲν καὶ τὴν καὶ τὴν.

Ἦν οὐδὲν καὶ τὴν ἡνι καὶ τὴν
καὶ τὴν καὶ τὴν καὶ τὴν καὶ τὴν.

Ὁρῶμι καὶ τὴν ἡνι καὶ τὴν
οὐδὲν καὶ τὴν καὶ τὴν καὶ τὴν.

*Ὁρῶμι ἡνι ἡνι ἐβίω Πεννὸν
καὶ ἐβίω καὶ ἐβίω ἡνι καὶ ἐβίω
τὴν καὶ τὴν.*

Then he looks at men
and says, 'I have sinned, and
perverted what was right,
and it did not profit me.'

He will redeem his soul
from going down to the Pit,
and his life shall see the
light.

Behold, God works all
these things, twice, in fact,
three times with a man,

to bring back his soul
from the Pit, that he may be
enlightened with the light of
life.

Give ear, Job, listen to
me; hold your peace, and I
will speak.

If you have anything to
say, answer me; speak, for I
desire to justify you.

If not, listen to me; hold
your peace, and I will teach
you wisdom.

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

يُعَيِّنُ بَيْنَ النَّاسِ قِيْلُ: قَدْ
أَخْطَأْتُ، وَعَوَّجْتُ الْمُسْتَقِيمَ، وَلَمْ
أَجْزَ عَلَيْهِ.

فَدَى نَفْسِي مِنَ الْعُبُورِ إِلَى الْحُفْرَةِ،
فَفَتَرَى حَيَاتِي النُّورَ.

هُوَ ذَا كُلِّ هَذِهِ يَفْعَلُهَا اللَّهُ مَرَّتَيْنِ
وَتَلَاثًا بِالْإِنْسَانِ،

لِيَرْدَّ نَفْسَهُ مِنَ الْحُفْرَةِ، لِيَسْتَنِيرَ
بِنُورِ الْأَحْيَاءِ.

فَاصْغِ يَا أَيُّوبُ وَاسْتَمِعْ لِي. أَتُصِتُ
فَأَنَا أَتَكَلِّمُ.

إِنْ كَانَ عِنْدَكَ كَلَامٌ فَأَجِبْنِي. تَكَلِّمْ.
فَأَنَا أُرِيدُ تَبْرِيرَكَ.

وَالْأَفَاسْتَمِعْ أَنْتَ لِي. أَتُصِتُ
فَأُعَلِّمُكَ الْحِكْمَةَ.

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

Matins Psalm

مزمو ر باكر

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

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

Ψαλμος τω Δαυιδ ΔΔ: ιε	Psalm 34: 15	المزمور 34: 15
<p>Διτ̃ ἡνορεκ ζωτ: ογορ διθεβιὸ ἡταψυχῆ δὲν ογνηστιὰ: ογορ ταπροσευχῆ: ἐς ἐτασθος ἐδρηι ἐκεντ. Ἀλληλοια.</p>	<p>I clothed myself with sackcloth; I humbled myself with fasting; and my prayer would return to my own heart. Alleluia.</p>	<p>لبست مسحاً، أذلت بالصوم نفسي، وصلاتي إلى حضني ترجع. هلليويا.</p>

Matins Gospel

إنجيل باكر

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

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

Οὐὰναστωσις ἐβωλ δὲν πιασσελιον εθοραβ κατὰ Λουκαν ασιου.	A chapter according to Saint Luke, may his blessings be with us. Amen.	فصل من إنجيل معلمنا لوقا البشير. بركاته علينا آمين.
Λουκαν Δ: κβ - λ	Luke 4: 22 - 30	لوقا 4: 22 - 30
<p>Ογορ νατερμεορε νατ τηροτ πε: ογορ νατερψφηρι πε ἐξεν νισαχι ἡτε πιεμοτ νηενατνηοτ ἐβωλδεν ρωφ: ογορ ναττω ὡμος πε μη φαι αν πε πεψηρι ἡλωσηφ.</p> <p>Ογορ πεχατ νωοτ γε παντωσ τετεννασε ται παραβολη νηι: γε πιχινι ἀρι φαδρι ἐροκ ὡματatk:</p>	<p>So all bore witness to Him, and marveled at the gracious words which proceeded out of His mouth. And they said, "Is this not Joseph's son."</p> <p>He said to them, "You will surely say this proverb to Me, 'Physician, heal yourself! Whatever we have heard done in Capernaum,</p>	<p>وَكَانَ الْجَمِيعُ يَشْهَدُونَ لَهُ وَيَعْجَبُونَ مِنْ كَلِمَاتِ النِّعْمَةِ الْخَارِجَةِ مِنْ فَمِهِ وَيَقُولُونَ: أَلَيْسَ هَذَا ابْنُ يُوسُفَ؟</p> <p>فَقَالَ لَهُمْ: عَلَى كُلِّ حَالٍ تَقُولُونَ لِي هَذَا الْمَثَلُ: أَيُّهَا الطَّبِيبُ اشْفِ نَفْسَكَ. كَمْ سَمِعْنَا أَنَّهُ جَرَى فِي كَفَرْنَا حَوْمَ فَأَفْعَلْ ذَلِكَ هُنَا أَيْضًا فِي وَطَنِكَ.</p>

μηἐτανκοοθουσιν ἐαυτωσιν ὅτι
Καφαρναουμ ἀριστον ὑπαιμα χωρὶς
τεκβακι.

Περαυ δε νωον γε αμην τω
αμωσ νωτεν γε αμωσ ἐλὶ ὑπροφητης
ερωτην δε τεκβακι.

Παφωμη δε τω αμωσ νωτεν: γε
νε οτον οτωμω νχηρα πε δε
Πισρανλ δε νιεζοον ἡτε Ηλιας: εοτε
ετασωθαμ ἡγε τφε νωωμτ ἡρωμ
νεμ σοον ἡαβοτ: εωστε ἡτερωωπ
ἡγε οττωτ ἡεβων ειχεν πικαε
τηρ.

Οτοε ὑποτοωρπ ἡΗλιας εα ἐλὶ
αμωον εβηλ εα οτςωμ νχηρα
οηετωπ δεν Σερεβτα ἡτε
τςεδωνια.

Οτοε νε οτον οτωμω ἡκακσετ πε
δεν Πισρανλ ναεραυ ἡελσεος
πῖπροφητης: οτοε ὑπε ἐλὶ εβωλ
ἡεητοτ τοτβο εβηλ εΠημαν Πιστροс.

Οτοε ατωοε τηροτ ἡεωωτ
ερωτεμ εнай.

Οτοε ατωωονοτ ατωιτω σαβωλ
ἡτβακι: οτοε ατενυ εβωλ εχεν πδισι
ἡτε πτωον: φηεναρε τοτβακι κητ
ειωω: εωστε ἡτε οτωολκκ εδρη.

do also here in Your country.”

Then He said,
“Assuredly, I say to you, no prophet is accepted in his own country.

But I tell you truly, many widows were in Israel in the days of Elijah, when the heaven was shut up three years and six months, and there was a great famine throughout all the land;

but to none of them was Elijah sent except to Zarephath, in the region of Sidon, to a woman who was a widow.

And many lepers were in Israel in the time of Elisha the prophet, and none of them was cleansed except Naaman the Syrian.”

So all those in the synagogue, when they heard these things, were filled with wrath,

and rose up and thrust Him out of the city; and they led Him to the brow of the hill on which their city was built, that they might throw Him down over the cliff.

وَقَالَ: الْحَقُّ أَقُولُ لَكُمْ إِنَّهُ لَيْسَ
نَبِيٌّ مَقْبُولًا فِي وَطَنِهِ.

وَبِالْحَقِّ أَقُولُ لَكُمْ إِنَّ أَرَامِلَ كَثِيرَةً
كُنَّ فِي إِسْرَائِيلَ فِي أَيَّامِ إِيلِيَّا حِينَ
أُغْلِقَتِ السَّمَاءُ مُدَّةَ ثَلَاثِ سِنِينَ
وَسِتَّةِ أَشْهُرٍ لَمَّا كَانَ جُوعٌ عَظِيمٌ
فِي الْأَرْضِ كُلِّهَا.

وَلَمْ يُرْسَلْ إِيلِيَّا إِلَى وَاحِدَةٍ مِنْهَا إِلَّا
إِلَى أَرْمَلَةٍ إِلَى صَرْفَةِ صَيْدَاءَ.

وَبُرُصٌ كَثِيرُونَ كَانُوا فِي إِسْرَائِيلَ
فِي زَمَانِ الْيَشَعَ النَّبِيِّ وَلَمْ يُطَهَّرْ
وَاحِدٌ مِنْهُمْ إِلَّا نَعْمَانُ السَّرِّيَانِيُّ.

فَامْتَلَأَ غَضَبًا جَمِيعُ الَّذِينَ فِي
الْمَجْمَعِ حِينَ سَمِعُوا هَذَا.

فَقَامُوا وَأَخْرَجُوهُ خَارِجَ الْمَدِينَةِ
وَجَاءُوا بِهِ إِلَى حَافَةِ الْجَبَلِ الَّذِي
كَانَتْ مَدِينَتُهُمْ مَبْنِيَّةً عَلَيْهِ حَتَّى
يَطْرَحُوهُ إِلَى أَسْفَلِ.

Πῶς δὲ ἐταψινοῖ ἐβόλθεν
τοῦμητ̃ ναϋμοῦ πε.

*Πῶς φα Πεννοῦτ̃ πε ὡς ἐνεῖ
ἵτε νι ἐνεῖ: ἄμην.*

Then passing through
the midst of them, He went
His way.

Glory be to God forever.

أَمَّا هُوَ فَجَاَزَ فِي وَسْطِهِمْ وَمَضَى.

والمجد لله دائماً.

Liturgy Readings

قراءات القداس

The Pauline Epistle

رسالة بولس الرسول

Παῦλος ὃς ἔστι ἐν τοῖς ἰεροῖς
Πιχρίστος: πᾶποστολος ἐθαῖε:
φηέτα τῶς ἐπιζωῆς νιτε
Φνοῦτ̃.

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 الاولى إلى أهل
كورنثوس، بركته المقدسة تكون
معنا. آمين.

ἁ Κορινθίος ἰΔ: ἰΗ - ΚΗ

1 Corinthians 14: 18 - 28

1 كورنثوس 14: 18 - 28

Ἰωπεῖοις νιτεν Φνοῦτ̃ γε
τ̃σαζι ὅς φλας μαλλον ἐροτε
ρωτεν τηροῦ.

I thank my God I speak
with tongues more than you
all;

أَشْكُرُ إِلَهِي أَنِّي أَتَكَلَّمُ بِأَلْسِنَةٍ أَكْثَرَ
مِنْ جَمِيعِكُمْ.

Ἀλλὰ τῶς ἐξε τῶς νιτεν ὅς
πακατ̃ ὅς τ̃εκκλῆσι: ὅτι
ἵταερκατηχιν ἵθανκεχωονι: ἐροτε
οὔθα νιτεν ὅς φλας.

yet in the church I
would rather speak five
words with my
understanding, that I may
teach others also, than ten
thousand words in a tongue.

وَلَكِنْ فِي كَنِيسَةِ أَرِيدُ أَنْ أَتَكَلَّمَ
خَمْسَ كَلِمَاتٍ بِذَهْنِي لِكَيْ أَعْلَمَ
آخَرِينَ أَيْضاً أَكْثَرَ مِنْ عَشْرَةِ أَلْفِ
كَلِمَةٍ بِلِسَانٍ.

Ναὶ νιτεν ὅς περερὰλοῦ ὅς
νετενκατ̃: ἀλλὰ ἀριὰλοῦ ὅς τ̃κακία
νιτεν δὲ ὅς νετενκατ̃: ὡπι
ἐρετενχικ ἐβόλ.

Brethren, do not be
children in understanding;
however, in malice be
babes, but in understanding
be mature.

أَيُّهَا الْإِخْوَةُ لَا تَكُونُوا أَوْلَادًا فِي
أَدْهَانِكُمْ بَلْ كُونُوا أَوْلَادًا فِي الشَّرِّ
وَأَمَّا فِي الْأَدْهَانِ فَكُونُوا كَامِلِينَ.

Ἐκδοῦνται γὰρ διὰ φωνῆς· καὶ ὅτε
 ἑκκεῖνας καὶ ἑκκεῖσφοτον ἵνα σαξί
 καὶ παιδαίος· οὐδὲ παρητὸν ὁν ἡνόν
 ὡς τε καὶ ἡνὼ περὶ τοῖς.

Ὡς τε καὶ καὶ καὶ καὶ καὶ καὶ καὶ
 ἡνὴ καὶ καὶ καὶ καὶ καὶ καὶ καὶ
 ἡνὴ καὶ καὶ καὶ καὶ καὶ καὶ καὶ
 καὶ καὶ καὶ καὶ καὶ καὶ καὶ καὶ

Ὡς τε καὶ καὶ καὶ καὶ καὶ καὶ καὶ
 ἡνὴ καὶ καὶ καὶ καὶ καὶ καὶ καὶ
 καὶ καὶ καὶ καὶ καὶ καὶ καὶ καὶ
 καὶ καὶ καὶ καὶ καὶ καὶ καὶ καὶ

Ὡς τε καὶ καὶ καὶ καὶ καὶ καὶ καὶ
 ἡνὴ καὶ καὶ καὶ καὶ καὶ καὶ καὶ
 καὶ καὶ καὶ καὶ καὶ καὶ καὶ καὶ
 καὶ καὶ καὶ καὶ καὶ καὶ καὶ καὶ

Ἡ καὶ καὶ καὶ καὶ καὶ καὶ καὶ
 καὶ καὶ καὶ καὶ καὶ καὶ καὶ καὶ
 καὶ καὶ καὶ καὶ καὶ καὶ καὶ καὶ
 καὶ καὶ καὶ καὶ καὶ καὶ καὶ καὶ

Ὡς τε καὶ καὶ καὶ καὶ καὶ καὶ καὶ
 καὶ καὶ καὶ καὶ καὶ καὶ καὶ καὶ
 καὶ καὶ καὶ καὶ καὶ καὶ καὶ καὶ
 καὶ καὶ καὶ καὶ καὶ καὶ καὶ καὶ

In the law it is written:
 “With men of other tongues
 and other lips I will speak
 to this people; and yet, for
 all that, they will not hear
 Me,” says the Lord.

Therefore, tongues are
 for a sign, not to those who
 believe but to unbelievers;
 but prophesying is not for
 unbelievers but for those
 who believe.

Therefore, if the whole
 church comes together in
 one place, and all speak
 with tongues, and there
 come in those who are
 uninformed or unbelievers,
 will they not say that you
 are out of your mind?

But if all prophesy, and
 an unbeliever or an
 uninformed person comes
 in, he is convinced by all,
 he is convicted by all.

And thus the secrets of
 his heart are revealed; and
 so, falling down on his face,
 he will worship God and
 report that God is truly
 among you.

How is it then,
 brethren? Whenever you
 come together, each of you
 has a psalm, has a teaching,
 has a tongue, has a
 revelation, has an
 interpretation. Let all things
 be done for edification.

مَكْتُوبٌ فِي النَّامُوسِ: إِنِّي بِذَوِي
 أَلْسِنَةٍ أُخْرَى وَبِشَفَاهِ أُخْرَى سَأَكَلِمُ
 هَذَا الشَّعْبَ وَلَا هَكَذَا يَسْمَعُونَ لِي،
 يَقُولُ الرَّبُّ.

إِذَا الْأَلْسِنَةُ آيَةً لِلْمُؤْمِنِينَ بَلْ
 لِعِغْرِ الْمُؤْمِنِينَ. أَمَّا النُّبُوءَةُ فَلَيْسَتْ
 لِعِغْرِ الْمُؤْمِنِينَ بَلْ لِلْمُؤْمِنِينَ.

فَإِنْ اجْتَمَعَتِ الْكَنِيسَةُ كُلُّهَا فِي
 مَكَانٍ وَاحِدٍ وَكَانَ الْجَمِيعُ يَتَكَلَّمُونَ
 بِاللِّسَانَةِ فَدَخَلَ غَافِلٌ أَوْ غَيْرُ
 مُؤْمِنٍ أَوَّلًا يَقُولُونَ إِنَّكُمْ تَهْذُونَ؟

وَلَكِنْ إِنْ كَانَ الْجَمِيعُ يَنْتَبِأُونَ
 فَدَخَلَ أَحَدٌ غَيْرُ مُؤْمِنٍ أَوْ غَافِلٍ
 فَإِنَّهُ يُؤَبِّخُ مِنَ الْجَمِيعِ. يُحَكِّمُ عَلَيْهِ
 مِنَ الْجَمِيعِ.

وَهَكَذَا تَصِيرُ خَفَايَا قَلْبِهِ ظَاهِرَةً.
 وَهَكَذَا يَخْرُ عَلَى وَجْهِهِ وَيَسْجُدُ لِلَّهِ
 مُنَادِيًا أَنَّ اللَّهَ بِالْحَقِيقَةِ فِيكُمْ.

فَمَا هُوَ إِذَا أَيُّهَا الْإِخْوَةُ؟ مَتَى
 اجْتَمَعْتُمْ كُلُّ وَاحِدٍ مِنْكُمْ لَهُ
 مَزْمُورٌ لَهُ تَعْلِيمٌ لَهُ لِسَانٌ لَهُ
 اِعْلَانٌ لَهُ تَرْجَمَةٌ: فَلْيَكُنْ كُلُّ شَيْءٍ
 لِلْبُنْيَانِ.

ἡγορημένη: ὁὐδὲν μὴ ἀποφωπὶ
 ὅθεν οὐκ ὄν.

Ἰτε πετσαζὶ ὅθεν φῶλας κατὰ ἑναὺ
 ἑναὺ ἱεριστὸν ὡς: οὐδὲν οὐ μὲρος
 ἐφ' ὅθεν οὐδὲν ἀρε οὐαὶ ἐρμηνεύειν

Ἐφωπ Δὲ ἡγορημένης ἀν πε:
 ἀρεφχαρῶν ὅθεν ἱερὴ κλησία:
 ἀρεφσαζὶ Δὲ οὐτῶν πεμ φνοῦ.

*Πρὸς τὰς πεμωτες πεμ
 τερμηνῇ ἐν σοφίᾳ: ἡ ἀμὴν ἐς ἐφωπ.*

If anyone speaks in a tongue, let there be two or at the most three, each in turn, and let one interpret.

But if there is no interpreter, let him keep silent in church, and let him speak to himself and to God.

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

إِنْ كَانَ أَحَدٌ يَتَكَلَّمُ بِلسَانٍ فَائْتِنِ اثْنَيْنِ أَوْ عَلَى الْأَكْثَرِ ثَلَاثَةً ثَلَاثَةً وَبِترتيبٍ وَلْيُترجمْ واحدٌ.

وَلَكِنْ إِنْ لَمْ يَكُنْ مُترجمٌ فَلْيَصْمُتْ فِي الْكَنِيسَةِ وَلْيُكَلِّمْ نَفْسَهُ وَاللَّهُ.

نعمة الله الأب تكون مع جميعكم. آمين.

The Catholic Epistle الكاثوليكون

Καθολικὸν ἐβόλ ὅθεν ἱεριστὸν
 ἡτε πενιωτ ἱακωβος. Ἀμὴν.
 Παμμενρα.

ἱακωβος ᾠ: κβ - β: ᾠ

ὡς ἐρετνοὶ ἡρεφίρι ἡπισαζὶ
 οὐδὲν ἡορεφδίσμ ἡματὰ τῶν ἀν:
 ἡμον ἐρετενεργαλ ἡμωτες
 ἡματὰ τῶν θηνοῦ.

Φη τὰς ἐτε οὐρεφδίσμ πε ἡτε
 πισαζὶ οὐδὲν ἡορεφ ἐρῶν ἀν πε: φαι
 ἀφ' ὅθεν ἡορῶν ἐαφ' ἡνιὰ τῶν ἡπρὸ ἡτε
 πεφχινῶσι ὅθεν οὐαλ.

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

James 1: 22 - 2: 1

But be doers of the word, and not hearers only, deceiving yourselves.

For if anyone is a hearer of the word and not a doer, he is like a man observing his natural face in a mirror;

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

يعقوب 1: 22 - 2: 1

وَلَكِنْ كُونُوا عَامِلِينَ بِالْكَلِمَةِ، لَا سَامِعِينَ فَقَطْ خَادِعِينَ نَفُوسَكُمْ.

لَأَنَّهُ إِنْ كَانَ أَحَدٌ سَامِعاً لِلْكَلِمَةِ وَلَيْسَ عَامِلاً، فَذَلِكَ يُشَبِّهُ رَجُلًا نَظِرًا وَجْهَهُ خِلْفَتِهِ فِي مِرْآةٍ.

Διψῆσθαι γὰρ ὁμοῦ οὐδ' ἀφύε-
ται οὐδ' αὐτοῦ ἀφ' ἑρπύων ὑπὸ
ἐναυροῖ ὁμοῦ.

Φη δὲ ἐταρσοῦς σὺνομος ἐτῆκε
ἐβόλ' ἵτε ψμετρεῖται οὐδ' ἵτεφῶρι
ἵδῃτ'· ὑπαφ' ἑρπύων ἵρεφ' ἑρπύων
ἀλλὰ ἵρεφ' ὑπὸ πῶρι· φαι ἐφ' ἑρ
οὐκαρὶος δὲ πετ' ὑπὸ ὁμοῦ.

Φη δὲ ἐφ' ἑρπύων ἑρπύων
οὐφ' ἑρπύων πε οὐδ' ἵρεφ' ἑρπύων
ὑπὸ πῶρι ἀν ἀλλὰ ἀφ' ἑρπύων ὑπὸ
οὐφ' ἑρπύων πε πῶρι ὑπὸ.

Πῶρι δὲ ἐφ' ἑρπύων οὐδ'
ἵρεφ' ἑρπύων δ' ἀφ' ἑρπύων οὐδ' ἑρπύων
φαι πε ἐφ' ἑρπύων ἵρεφ' ἑρπύων
ἵρεφ' ἑρπύων δὲ πε οὐδ' ἑρπύων
ἐφ' ἑρπύων ἵρεφ' ἑρπύων ἐβόλ' ἑρπύων.

Πῶρι δὲ ὑπὸ πῶρι πῶρι ἵτε
πῶρι ἵτε Πῶρι ἑρπύων Πῶρι
ἵτε πῶρι δὲ οὐφ' ἑρπύων ἐφ' ἑρπύων.

Πῶρι δὲ ὑπὸ πῶρι πῶρι
οὐδ' ἑρπύων δὲ πῶρι
πῶρι ἑρπύων πῶρι πῶρι
δὲ ἐφ' ἑρπύων ὑπὸ πῶρι ἑρπύων
πῶρι ἐφ' ἑρπύων· ἀμην.

for he observes himself,
goes away, and immediately
forgets what kind of man he
was.

But he who looks into
the perfect law of liberty
and continues in it, and is
not a forgetful hearer but a
doer of the work, this one
will be blessed in what he
does.

If anyone among you
thinks he is religious, and
does not bridle his tongue
but deceives his own heart,
this one's religion is
useless.

Pure and undefiled
religion before God and the
Father is this: to visit
orphans and widows in their
trouble, and to keep oneself
unspotted from the world.

My brethren, do not
hold the faith of our Lord
Jesus Christ, the Lord of
glory, with partiality.

*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.*

فَاتَهُ نَظَرَ ذَاتَهُ وَمَضَى، وَلِلْوَقْتِ
نَسِيَ مَا هُوَ.

وَلَكِنْ مَنْ أَطْلَعَ عَلَى النَّامُوسِ
الْكَامِلِ، نَامُوسِ الْخُرْيَةِ، وَتَبَّتْ
وَصَارَ لَيْسَ سَامِعًا نَاسِيًا بَلْ عَامِلًا
بِالْكَلِمَةِ، فَهَذَا يَكُونُ مَغْبُوطًا فِي
عَمَلِهِ.

إِنْ كَانَ أَحَدٌ فِيكُمْ يَظُنُّ أَنَّهُ دِينٌ،
وَهُوَ لَيْسَ يُلْحِمُ لِسَانَهُ، بَلْ يَخْدَعُ
قَلْبَهُ، فِدِينَانِ هَذَا بَاطِلَةٌ.

الدِّينَانَةُ الطَّاهِرَةُ النَّقِيَّةُ عِنْدَ اللَّهِ
الْأَبِ هِيَ هَذِهِ: افْتَقَادُ الْيَتَامَى
وَالْأَرَامِلِ فِي ضَيْقَتِهِمْ، وَحِفْظُ
الْإِنْسَانِ نَفْسَهُ بَلَا دَنَسٍ مِنَ الْعَالَمِ.

يَا إِخْوَتِي، لَا يَكُنْ لَكُمْ إِيْمَانُ رَبِّنَا
يَسُوعَ الْمَسِيحِ، رَبِّ الْمَجْدِ فِي
الْمَحَابَةِ.

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

The Acts الإبركسيس

<p>Πραξις ἡ τε νεניοῦ ἡ ἀποστολός: ἐρε ποῦςμοῦ εἶσοταβ ὡπι νεμαν. Ἀμην.</p>	<p>The Acts of our fathers the apostles, may their blessings be with us all. Amen.</p>	<p>فصل من أعمال آبائنا الرسل الأطهار المشمولين بنعمة الروح القدس، بركتهم تكون معنا. آمين.</p>
<p>Πραξις ιθ: ια - κ</p>	<p>Acts 19: 11 - 20</p>	<p>أعمال 19: 11 - 20</p>
<p>Ἡ αἰρὶ Δε ἡ ζανχομ ἡχε Φνοῦ ἡ ζανκοῦζι ἀν ἐβόλ ζιτεν νενζιζ ἡ Παῦλος.</p> <p>Ὡστε ἡ σεβὶ ἡ ζανκοῦζαριον νεμ ζανσιμικῆθινον ἐβόλ ζιτεν περσωμα ἡ σεχαῦ ζιζεν νηεῦωμι: οὔτοζ ὡαῦθενωοῦ ἐβόλ ζιωτοῦ ἡχε νιῦωμι: οὔτοζ νιπνεῦμα εἰζωοῦ νάτνηοῦ ἐβόλ πε.</p> <p>Ἀτζίτοτοῦ Δε ἡχε ζανοτον ἐβόλ ζεν νιλοῦζαι εἰκωῦ ἡ ἐζορσις της: ἐζεν φραν ἡ Πβοις ἡχοῦς ἐζεν φραν ἡ Πβοις ἡχοῦς ἐζεν νηέτε νιπνεῦμα εἰζωοῦ ζιωτοῦ εἰζω ἡμοος: ζε ῥταρκο ἡμωτεν ἡ ἡχοῦς φηέτε Παῦλος ζιωῦ ἡμοος.</p> <p>Ἡε οὔτον ὡαῦζ Δε ἡ ἡμρι ἡτε οὔαι ζε σεκαῦ ἐοῦλοῦζαι πε ἡ αρχιέρεις εἰρι ἡφαι.</p> <p>Ἀφεροῦ ἡχε νιπνεῦμα εἰζωοῦ πεχαζ νωοῦ: ζε ἡχοῦς ῥωοῦν ἡμοος: who are you?"</p>	<p>Now God worked unusual miracles by the hands of Paul, so that even handkerchiefs or aprons were brought from his body to the sick, and the diseases left them and the evil spirits went out of them. Then some of the itinerant Jewish exorcists took it upon themselves to call the name of the Lord Jesus over those who had evil spirits, saying, "We exorcise you by the Jesus whom Paul preaches." Also there were seven sons of Sceva, a Jewish chief priest, who did so. And the evil spirit answered and said, "Jesus I know, and Paul I know; but who are you?"</p>	<p>وَكَانَ اللَّهُ يَصْنَعُ عَلَى يَدَيْ بُولُسَ قُوَاتٍ غَيْرَ الْمُعْتَادَةِ. حَتَّى كَانَ يُؤْتَى عَنْ جَسَدِهِ بِمَنَادِيلٍ أَوْ مَازَرٍ إِلَى الْمَرْضَى فْتَزُولُ عَنْهُمْ الْأَمْرَاضُ وَتَخْرُجُ الْأَرْوَاحُ الشَّرِيرَةُ مِنْهُمْ. فَشَرَعَ قَوْمٌ مِنَ الْيَهُودِ الطَّوَّافِينَ الْمُعْزَمِينَ أَنْ يُسَمُّوا عَلَى الَّذِينَ بِهِمُ الْأَرْوَاحُ الشَّرِيرَةُ بِاسْمِ الرَّبِّ يَسُوعَ قَائِلِينَ: نَقْشِمُ عَلَيْكَ يَسُوعُ الَّذِي يَكْرِزُ بِهِ بُولُسُ. وَكَانَ الَّذِينَ فَعَلُوا هَذَا سَبْعَةً بَنِينَ لِسَكَاوَا رَجُلٍ يَهُودِيٍّ رِئِيسِ كَهَنَةٍ. فَقَالَ الرُّوحُ الشَّرِيرُ لَهُمْ: أَمَّا يَسُوعُ فَأَنَا أَعْرِفُهُ وَبُولُسُ أَنَا أَعْلَمُهُ وَأَمَّا أَنْتُمْ فَمَنْ أَنْتُمْ؟</p>

οτοϛ πκε Πατλoς τ'εμi ε'ροϛ: ν'ωωτεν
Δε ν'ωωτεν νiμ.

Οτοϛ αϛχριτϛ ε'ερηi ε'χωοτ' ν'χε
πιρωμi ε'τε πιπνετμa ετϛωοτ' νεμaϛ:
αϛερβοiς ε'ρωοτ' ενcoπ αϛχεμxομ
ε'ερηi ε'χωοτ': ϛωcτε ν'ceφωτ' ε'βολ Δεν
πιηi ε'τε μμaτ' ενβημ ε'ρε xωοτ' φηδ.

Φaι Δε αϛψωπι εϛοτονη ε'βολ
ν'νιλονΔaι τηροτ' νεμ νiΟτεινiν ετϛωπ
Δεν Εφεcoς: οτοϛ οτϛοτ' aci ε'ερηi
ε'χωοτ' τηροτ': οτοϛ ναϛνηοτ' ν'δici ν'χε
Φραν μΠβοiς Ιηcoυc.

Οτμημ Δε ε'βολ Δεν νηετατναϛτ':
νατνηοτ' πε ετοτ'ωνε ε'βολ οτοϛ ενxω
ν'νοτ'εβηοτ'ι.

Θaνμημ Δε ε'βολ Δεν νηενατ'ιρι
ν'νιμετπεριερcoς: ατ'ινi ν'νοτ'xωμ
ατ'ροκϛοτ' μπεμθο ν'οτον νiβεν: οτοϛ
ατ'ϛιωπ ν'νοτ'τιμη εατ'xεμοτ' ε'οτον
τ'ιοτ' ν'εβα ν'εατ' μμaτ'.

Πaιρητ' Δεν οτ'αμaϛi αϛaιaι ν'χε
πcaϛi μΠβοiς οτοϛ αϛχεμxομ.

*Πcaϛi Δε ν'τε Πβοiς εϛεαiαi οτοϛ
εϛεατ'ωaι: εϛεαμaϛi οτοϛ εϛεταxρο:
Δεν τ'αcτiα ν'εκκληcιa ν'τε Φνοτ'τ':
αμην.*

Then the man in whom
the evil spirit was leaped on
them, overpowered them,
and prevailed against them,
so that they fled out of that
house naked and wounded.

This became known
both to all Jews and Greeks
dwelling in Ephesus; and
fear fell on them all, and the
name of the Lord Jesus was
magnified.

And many who had
believed came confessing
and telling their deeds.

Also, many of those
who had practiced magic
brought their books together
and burned them in the sight
of all. And they counted up
the value of them, and it
totaled fifty thousand pieces
of silver.

So the word of the Lord
grew mightily and
prevailed.

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

فَوَثَبَ عَلَيْهِمُ الْإِنْسَانُ الَّذِي كَانَ
فِيهِ الرُّوحُ الشَّرِيرُ وَغَلَبَهُمْ وَقَوِيَ
عَلَيْهِمْ حَتَّى هَرَبُوا مِنْ ذَلِكَ الْبَيْتِ
عُرَاةً وَمُجَرَّحِينَ.

وَصَارَ هَذَا مَعْلُومًا عِنْدَ جَمِيعِ
الْيَهُودِ وَالْيُونَانِيِّينَ السَّاكِنِينَ فِي
أَفَسُسَ. فَوَقَعَ خَوْفٌ عَلَى جَمِيعِهِمْ
وَكَانَ اسْمُ الرَّبِّ يَسُوعَ يَتَعَظَّمُ.

وَكَانَ كَثِيرُونَ مِنَ الَّذِينَ آمَنُوا
يَأْتُونَ مُقَرِّينَ وَمُخْبِرِينَ بِأَفْعَالِهِمْ.

وَكَانَ كَثِيرُونَ مِنَ الَّذِينَ
يَسْتَعْمِلُونَ السِّحْرَ يَجْمَعُونَ الْكُتُبَ
وَيُحَرِّقُونَهَا أَمَامَ الْجَمِيعِ. وَحَسَبُوا
أَثْمَانَهَا فَوَجَدُوهَا خَمْسِينَ أَلْفًا مِنَ
الْفِضَّةِ.

هَكَذَا كَانَتْ كَلِمَةُ الرَّبِّ تَنْمُو
وَتَقْوَى بِشِدَّةٍ.

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

The Liturgy Psalm مزمور القداس

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

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

Ψαλμος τω Δαυιδ μα: α	Psalm 41: 1	المزمور 41: 1
<p>Ὡφρητ̃ ἡνοῦειοτ̃λ̃ ἐφδ̃ιωψωοτ̃: ἐψωπι εἰσεν εἰς ἡμῶν: ἡμῶν: παρητ̃ ἐδ̃ιωψωοτ̃ ἡνε ταψ̃τ̃χ̃η: εἰ ψαροκ φνοτ̃. Ἀλληλουϊά.</p>	<p>As the deer pants for the water brooks, so pants my soul for You, O God. Alleluia.</p>	<p>كما تشّاق الإيل إلى ينابيع المياه، كذلك تاقّت نفسي أن تأتي إليك يا الله. هلليلويا.</p>

The Liturgy Gospel إنجيل القداس

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

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

Ὁ ἁναστωσις ἐβ̃ολ̃ θ̃εν π̃ετασσελιον ε̃θοταβ̃ κατ̃α λ̃οτ̃καν α̃σ̃ιοτ̃.	A chapter according to Saint Luke, may his blessings be with us. Amen.	فصل من إنجيل معلمنا لوقا البشير. بركاته علينا آمين.
Λοτ̃καν θ̃: ιη - κβ̃	Luke 9: 18 - 22	لوقا 9: 18 - 22
<p>Ὁτοε̃ α̃σ̃ωπι ἐφ̃χ̃η σα̃π̃σα ἡμα̃τατ̃ ἐφ̃ερ̃π̃ρο̃ς ἐτ̃χε̃σ̃θε̃ να̃τ̃χ̃η νεμα̃τ̃ πε̃ ἡνε̃ νε̃μα̃θη̃της̃ ο̃το̃ε̃ α̃φ̃ω̃ε̃νο̃τ̃ ἐφ̃χω̃ ἡ̃μο̃ς: χ̃ε̃ ἄρ̃ε̃ η̃ιρ̃ω̃μ̃ι χω̃ ἡ̃μο̃ς χ̃ε̃ Ἀ̃νο̃κ̃ η̃ιμ̃.</p> <p>Π̃θ̃ω̃ο̃τ̃ Δ̃ε̃ ἐ̃τα̃ν̃ε̃ρο̃ν̃ω̃ πε̃χω̃ο̃τ̃ χ̃ε̃ Ιω̃αν̃νη̃ς̃ π̃ιρ̃ε̃φ̃τ̃ω̃μ̃ς: ε̃αν̃κε̃χω̃ο̃τ̃η̃ν̃ι Δ̃ε̃ χ̃ε̃ Η̃λ̃ια̃ς: ε̃αν̃κε̃χω̃ο̃τ̃η̃ν̃ι Δ̃ε̃ χ̃ε̃</p>	<p>And it happened, as He was alone praying, that His disciples joined Him, and He asked them, saying, "Who do the crowds say that I am?"</p> <p>So they answered and said, "John the Baptist, but some say Elijah; and others say that one of the old prophets has risen again."</p>	<p>وَفِيمَا هُوَ يُصَلِّي عَلَى انْفَرَادٍ، كَانَ التَّلَامِيذُ مَعَهُ فَسَأَلَهُمْ: مَنْ تَقُولُ الْجُمُوعُ إِنِّي أَنَا؟</p> <p>فَأَجَابُوا: يُوحَنَّا الْمَعْمَدَانُ. وَآخَرُونَ إِيلِيَّا. وَآخَرُونَ إِنَّ نَبِيًّا مِنَ الْقَدَمَاءِ قَامَ.</p>

οὐ προφητῆς ἢ τε βασιλεὺς πε
ἐταβων.

Πεταβ δε νωον ἦξε Ἰησοῦς τε
ἠώτεν δε ἀρετεν ζω ἡμος τε
Δνοκ νιμ: Πέτρος δε ἐταβέρον
πεταβ τε ἠοοκ πε Πιχρίστος Φνοτ.

Πθοβ δε ἐταβ ἐρε πιτιμαν νωον
αβζονζεν νωον ἐψτεμ τε φα ἠέλι.

Εαβχος τε ζωτ πε ἠτε Πωρη
ἡΦρωμ βιοτυμψ ἠδici: οτοζ
ντοτυωωψ ἠξε νιπρεβτερος νεμ
νιαρχη ἐρεν νεμ νicaδ οτοζ ἠτοτ
δοθεβ: οτοζ ἠτεβτωνψ ζεν πιμαζ
ωομτ ἠέροον.

*Πῶον φα Πεννοτ πε ψα ἐνεζ
ἠτε νι ἐνεζ: ἀμην.*

He said to them, “But
who do you say that I am?”
Peter answered and said,
“The Christ of God.”

And He strictly warned
and commanded them to tell
this to no one,

saying, “The Son of
Man must suffer many
things, and be rejected by
the elders and chief priests
and scribes, and be killed,
and be raised the third day.”

Glory be to God forever.

فَقَالَ لَهُمْ: وَأَنْتُمْ مَنْ تَقُولُونَ إِنِّي
أَنَا؟ فَأَجَابَ بُطْرُسُ: مَسِيحُ اللَّهِ.

فَانْتَهَرَهُمْ وَأَوْصَى أَنْ لَا يَقُولُوا
ذَلِكَ لِأَحَدٍ.

قَائِلًا: إِنَّهُ يَتَّبِعِي أَنْ ابْنِ الْإِنْسَانِ
يَتَأَلَّمَ كَثِيرًا وَيُرْفُضُ مِنَ الشُّيُوخِ
وَرُؤَسَاءِ الْكَهَنَةِ وَالْكَتَبَةِ وَيُقْتَلُ
وَفِي الْيَوْمِ الثَّالِثِ يَقُومُ.

والمجد لله دائماً.

Third Day of the Sixth Week of Lent (Wednesday)

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

Prophecies

النبوات

Exodus 10: 1 - 11: 10

الخروج 32: 7 - 15

<p>ΕΒΟΛ ΘΕΝ ΠΙΔΟΞΟΔΟΣ ΝΤΕ ΑΩΏΝΗΣ ΠΙΠΡΟΦΗΤΗΣ: ΕΡΕΠΕΥΣΜΟΥ ΕΘΟΥΑΒ: ΨΩΠΙ ΝΕΜΑΝ ΑΜΗΝ ΕΥΧΩ ΑΜΟΣ.</p>	<p>A reading from the Book of Exodus of Moses the prophet, may his blessing be with us. Amen.</p>	<p>من سفر الخروج لموسى النبي، بركته المقدسة تكون معنا. آمين.</p>
ΠΙΔΟΞΟΔΟΣ Γ: Α - ΙΑ: Γ	Exodus 10: 1 - 11: 10	الخروج 10: 1 - 11: 10
<p>ΠΕΧΕ ΠΒΟΙΣ ΔΕ ΑΩΏΝΗΣ ΕΥΧΩ ΑΜΟΣ ΧΕ ΜΑΨΕΝΑΚ ΕΞΟΥΝ ΖΑ ΦΑΡΑΩ: ΑΝΟΚ ΣΑΡ ΑΙΘΡΕ ΠΕΥΖΗΤ ΝΨΟΥΤ ΝΕΜ ΠΖΗΤ ΝΗΕΥΑΛΩΟΥ: ΖΙΝΑ ΝΤΕ ΝΑΜΗΝΙ Ι ΕΞΡΗΙ ΕΧΩΟΥ ΝΟΥΤΟΝ ΝΣΑ ΟΥΤΟΝ.</p> <p>ΖΟΠΩΣ ΝΤΕ ΤΕΝΣΑΖΙ ΕΞΡΗΙ ΕΝΕΝΜΑΨΧ ΝΗΕΤΕΝΨΗΡΙ: ΝΕΩΒ ΝΙΒΕΝ ΕΤΑΙΨΑΡΙ ΝΗΙΡΕΜ ΝΧΗΜΙ ΑΜΩΟΥ ΝΕΜ ΝΑΜΗΝΙ ΕΤΑΙΔΙΤΟΥ ΝΞΡΗΙ ΝΞΗΤΟΥ ΟΥΟΖ ΕΡΕΤΕΝΕΕΜΙ ΧΕ ΑΝΟΚ ΠΕ ΠΒΟΙΣ.</p>	<p>Now the Lord said to Moses, "Go in to Pharaoh; for I have hardened his heart and the hearts of his servants, that I may show these signs of Mine before him,</p> <p>and that you may tell in the hearing of your son and your son's son the mighty things I have done in Egypt, and My signs which I have done among them, that you may know that I am the Lord."</p>	<p>ثُمَّ قَالَ الرَّبُّ لِمُوسَى: «ادْخُلْ إِلَى فِرْعَوْنَ، فَأِنِّي أَغْلِظُ قَلْبَهُ وَقُلُوبَ عَبِيدِهِ لِكَيْ أَصْنَعَ آيَاتِي هَذِهِ بَيْنَهُمْ.</p> <p>وَلِكَيْ تُخْبِرَ فِي مَسَامِعِ ابْنِكَ وَابْنِ ابْنِكَ بِمَا فَعَلْتُهُ فِي مِصْرَ، وَبِآيَاتِي الَّتِي صَنَعْتُهَا بَيْنَهُمْ، فَتَعْلَمُونَ أَنِّي أَنَا الرَّبُّ».</p>
<p>ΑΥΨΕΝΑΥ ΔΕ ΕΞΟΥΝ ΝΧΕ ΑΩΏΝΗΣ ΝΕΜ ΑΛΑΡΩΝ ΑΠΕΜΕΘΟ ΑΦΑΡΑΩ ΟΥΟΖ ΠΕΧΑΥ ΝΑΥ: ΧΕ ΝΑΙ ΝΕ ΝΗΕΤΕΥΧΩ ΑΜΩΟΥ ΝΧΕ ΠΒΟΙΣ ΦΝΟΥΤ ΝΤΕ ΝΙΖΕΒΡΕΟΣ ΧΕ ΨΑΘΝΑΥ ΧΕ ΧΟΥΨΩ ΔΗ ΕΨΦΙΤ ΘΑΤΑΖΗ: ΟΥΩΡΠ ΑΠΑΔΑΟΣ ΕΒΟΛ</p>	<p>So Moses and Aaron came in to Pharaoh and said to him, "Thus says the Lord God of the Hebrews: 'How long will you refuse to humble yourself before Me? Let My people go, that they may serve Me.</p>	<p>فَدَخَلَ مُوسَى وَهَارُونَ إِلَى فِرْعَوْنَ وَقَالَا لَهُ: «هَكَذَا يَقُولُ الرَّبُّ إِلَهُ الْعِبْرَانِيِّينَ: إِلَى مَتَى تَأْبَى أَنْ تَخْضَعَ لِي؟ أَطْلِقْ شَعْبِي لِيَعْبُدُونِي.</p>

χίνα ἡσεύγεμυ ἡμοι.

Ἐγὼπ Δε ἀκώτεμοτῶ εἰσῶρπ
ἡπαλαος ἐβολ: χηππε Δνοκ τῆναινη
ἡπαινατ ἡραςτ: ἡοτῶχε εἰσῶ εἰσρη
ἐχεν νεκβὶη τηροτ.

οτοχ εἰεζωβς ἡπζο ἡπκαχ οτοχ
ἡνεκῶχεμχομ ἐνατ ἐπκαχ: οτοχ
ἐεἰσῶμ ἡπζοτὸ ἐτεψωχπ
φηεταψροχπ νωτεν ἡχε πιαλ: οτοχ
εἰεἰσῶμ ἡῶγην νιβεν ἡτωτεν εἰρητ
ἐῶγω χιχεν ἡκαχ.

Οτοχ εἰεμοχ ἡχε νεκῆοτ νεμ
νενηοτ ἡνεκάλωοτ νεμ νηη τηροτ
εἰθεν ἡκαχ ἡΧημ τηρς φαι ἐτε ἡπε
νεκιοτ νατ εἰστον ἡπερητ ἐνεχ:
οτΔε νενηοτ ἡνοτοτ: ιχεν πἰεχοοτ
ἐταρωμ ῶπι χιχεν ἡκαχ ῶ εἰστον
ἐφοοτ οτοχ αἰρικι αἰ ἐβολχα Φαραῶ

Πεχε νιαλωοτ Δε ἡΦαραῶ νατ:
χε ῶαθνατ χε οτον οτδροπ ναῶπι
ναν: οτῶρπ οτν ἐβολ ἡνιρωμ χίνα
ἡτοτῶμυ ἡΠβοις ποτνοτ: ῶα
νακοτῶ εἰμ χε αἰτακο ἡχε Χημ.

Οτοχ αἰταχο ἡἸωτςης νεμ
Δαρων χα Φαραῶ: οτοχ πεχατ
νωοτ: χε μαῶενωτεν ῶεωμ ἡΠβοις
πετενοτ: νημ Δε νεμ νημ

Or else, if you refuse to
let My people go, behold,
tomorrow I will bring
locusts into your territory.

And they shall cover the
face of the earth, so that no
one will be able to see the
earth; and they shall eat the
residue of what is left,
which remains to you from
the hail, and they shall eat
every tree which grows up
for you out of the field.

They shall fill your
houses, the houses of all
your servants, and the
houses of all the
Egyptians—which neither
your fathers nor your
fathers' fathers have seen,
since the day that they were
on the earth to this day.”
And he turned and went out
from Pharaoh.

Then Pharaoh's servants
said to him, “How long
shall this man be a snare to
us? Let the men go, that
they may serve the Lord
their God. Do you not yet
know that Egypt is
destroyed?”

So Moses and Aaron
were brought again to
Pharaoh, and he said to
them, “Go, serve the Lord
your God. Who are the ones
that are going?”

فَإِنَّهُ إِنْ كُنْتَ تَأْتِي أَنْ تُطْلِقَ شَعْبِي
هَآ أَنَا أَجِيءُ غَدًا بِجَرَادٍ عَلَى
تُحُومِكَ،

فَيُعْطِي وَجْهَ الْأَرْضِ حَتَّى لَا
يُسْتَطَاعَ نَظَرُ الْأَرْضِ. وَيَأْكُلُ
الْفُضْلَةَ السَّالِمَةَ الْبَاقِيَةَ لَكُمْ مِنَ
الْبَرَدِ. وَيَأْكُلُ جَمِيعَ الشَّجَرِ النَّابِتِ
لَكُمْ مِنَ الْحَقْلِ.

وَيَمْلَأُ بُيُوتَكَ وَبُيُوتَ جَمِيعِ عِبِيدِكَ
وَبُيُوتَ جَمِيعِ الْمَصْرِيِّينَ، الْأَمْزُ
الَّذِي لَمْ يَرَهُ آبَاؤُكَ وَلَا آبَاءُ آبَائِكَ
مُنْذُ يَوْمٍ وَجَدُوا عَلَى الْأَرْضِ إِلَيَّ
هَذَا الْيَوْمَ. ثُمَّ تَحَوَّلَ وَخَرَجَ مِنْ
لَدُنْ فِرْعَوْنَ.

فَقَالَ عَبِيدُ فِرْعَوْنَ لَهُ: «إِلَى مَتَى
يَكُونُ هَذَا لَنَا فَحْأ؟ أَطْلِقِ الرِّجَالَ
لِيَعْبُدُوا الرَّبَّ إِلَهُهُمْ. أَلَمْ تَعْلَمْ بَعْدَ
أَنْ مِصْرَ قَدْ خَرِبَتْ؟»

فَرَدَّ مُوسَى وَهَارُونُ إِلَى فِرْعَوْنَ،
فَقَالَ لَهُمَا: «ادْهَبُوا اعْبُدُوا الرَّبَّ
إِلَهُكُمْ. وَلَكِنْ مَنْ وَمَنْ هُمُ الَّذِينَ
يَذْهَبُونَ؟»

Օրօշ ազենզ էձրնի էչեն իկաշի
 Թրզ ըՆԽու: օրօշ ազօտօնշ էչեն
 ուծին Թրօտ ըՆԵ Խու եզօլլ էմալլա:
 Ա՛՛՛՛՛՛՛ օրօն րափի Ա՛՛՛՛՛՛՛ Ժաշալ օրձե
 Ա՛՛՛՛՛՛՛ օրօն րափի Ա՛՛՛՛՛՛՛:

Օրօշ ազբաՅ Ա՛՛՛՛՛ Ա՛՛՛՛՛ օրօշ
 ազԴաԿե իկաշի: օրօշ ազօտա Ա՛՛՛՛՛
 Թրզ ըՆԵ իկաշի: ՆԵՄ իօրԴաշ Թրզ
 ըՆԵ ուլլալի ՓնԵԴալաշա ղեՅՂ շա
 իալ: օրօշ Ա՛՛՛՛՛ ըՆԽալ եզօրԵԴօԴա
 աշա շի ուլլալի: ՆԵՄ ԺԵՆ ուՅա
 Թրօտ ըՆԵ ԴԿօ ԺԵՆ իկաշի Թրզ
 ըՆԽու:

ԱզիԽՏ ԴԵ ըՆԵ Փարա՞ն էմօրԴ
 էՄա՛՛՛՛՛ ՆԵՄ Ա՛՛՛՛՛ ղալա Ա՛՛՛՛՛: չԵ
 ալերՈՅ Ա՛՛՛՛՛ Ա՛՛՛՛՛ ՓնօրԴ ՆԵՄ
 էրաԴԵՆ:

Մ՛՛՛՛՛ չԵ րա՛՛՛ իա՛՛՛ն Ա՛՛՛՛՛
 Ա՛՛՛՛՛: օրօշ ԴաՅ Ա՛՛՛՛՛
 իԵԴԵՆՈ՛՛՛՛՛ մարզ ղալա՛՛՛ն էՅՂ
 շաՐՈՆ:

Ազի՛ ԴԵ ըՆԵ Մա՛՛՛՛՛ էՅՂ շա իՅՂ
 Ա՛՛՛՛՛ օրօշ ազԴաՅ Ա՛՛՛՛՛:

Օրօշ ազօտԵՅ ըՆԴԵՆՈ՛՛՛՛՛
 ըՆԵ իՅ՛՛՛ էՅՂ ԺԵՆ Փիօ՛՛: օրօշ ազԴ
 Ա՛՛՛՛՛ օրօշ ազԴալԴ էձրնի էՓիօ՛՛
 ուլլալ: օրօշ Ա՛՛՛ օրօշ Ա՛՛՛՛՛

And the locusts went up
 over all the land of Egypt
 and rested on all the
 territory of Egypt. They
 were very severe;
 previously there had been
 no such locusts as they, nor
 shall there be such after
 them.

For they covered the
 face of the whole earth, so
 that the land was darkened;
 and they ate every herb of
 the land and all the fruit of
 the trees which the hail had
 left. So there remained
 nothing green on the trees
 or on the plants of the field
 throughout all the land of
 Egypt.

Then Pharaoh called for
 Moses and Aaron in haste,
 and said, “I have sinned
 against the Lord your God
 and against you.

Now therefore, please
 forgive my sin only this
 once, and entreat the Lord
 your God, that He may take
 away from me this death
 only.”

So he went out from
 Pharaoh and entreated the
 Lord.

And the Lord turned a
 very strong west wind,
 which took the locusts away
 and blew them into the Red
 Sea. There remained not

فَصَعَدَ الْجَرَادُ عَلَى كُلِّ أَرْضِ
 مِصْرَ، وَحَلَّ فِي جَمِيعِ تَحُومِ
 مِصْرَ. شَيْءٌ ثَقِيلٌ جَدًّا لَمْ يَكُنْ قَبْلَهُ
 جَرَادٌ هَكَذَا مِثْلَهُ، وَلَا يَكُونُ بَعْدَهُ
 كَذَلِكَ،

وَعَطَى وَجْهَ كُلِّ الْأَرْضِ حَتَّى
 أَظْلَمَتِ الْأَرْضُ. وَأَكَلَ جَمِيعَ عُشْبِ
 الْأَرْضِ وَجَمِيعِ ثَمَرِ الشَّجَرِ الَّذِي
 تَرَكَهُ الْبَرَدُ، حَتَّى لَمْ يَبْقَ شَيْءٌ
 أَخْضَرَ فِي الشَّجَرِ وَلَا فِي عُشْبِ
 الْحَقْلِ فِي كُلِّ أَرْضِ مِصْرَ.

فَدَعَا فِرْعَوْنُ مُوسَى وَهَارُونَ
 مُسْرِعًا وَقَالَ: «أَخْطَأْتُ إِلَى الرَّبِّ
 إِلَهُكُمَا وَإِلَيْكُمَا.

وَالآنَ اصْفَحَا عَنْ خَطِيئَتِي هَذِهِ
 الْمَرَّةَ فَقَطْ، وَصَلِّيَا إِلَى الرَّبِّ
 إِلَهُكُمَا لِيَرْفَعَ عَنِّي هَذَا الْمَوْتَ
 فَقَطْ».

فَخَرَجَ مُوسَى مِنَ لَدُنْ فِرْعَوْنَ
 وَصَلَّى إِلَى الرَّبِّ.

فَرَدَّ الرَّبُّ رِيحًا غَرْبِيَّةً شَدِيدَةً
 جَدًّا، فَحَمَلَتِ الْجَرَادَ وَطَرَحَتْهُ إِلَى
 بَحْرِ سُوف. لَمْ تَبْقَ جَرَادَةٌ وَاحِدَةٌ
 فِي كُلِّ تَحُومِ مِصْرَ.

σωχπ δεν πακαλι τηρελ ν'Χημ.

Οτοζ αΠβοις ερε πεντ υΦαραω
ενωοτ οτοζ υπεφοτωρπ ν'νενωρη
υΠισραηλ εβολ.

Πεχε Πβοις δε υΑων'χης: χε
σογτων τεκχιζ επωυι ετφε οτοζ
μαρεφωπι ν'χε νογχακι ζιζεν πακαλι
ν'Χημ: ογχακι ν'χομμε.

ΑΑων'χης σογτων τεκχιζ επωυι
ετφε οτοζ αφωπι ν'χε ογχακι
ν'χομμε ζιζεν πακαλι τηρελ ν'Χημ
ν'ωομτ νεζοοτ.

Οτοζ υπεζλι νατ επεφσον: οτδε
υπεζλι τωνε εβολ ζιζεν πεφμα
ν'ενκοτ ν'ωομτ νεζοοτ ν'ενωρη δε
υΠισραηλ τηροτ ναρε φοτωινη γωπ
νωοτ πε δεν ζωβ νιβεν εναγωπ
ν'δητοτ ν'χε ν'ενωρη υΠισραηλ.

Οτοζ αφμοντ' ν'χε Φαραω
εΑων'χης νεμ Ααρων εφχω υμοσ: χε
μαφενωτεν φεμωυι υΠβοις
πετεννοτ': πλην νετεν εσωοτ νεμ
νετεν εζωοτ ερετεν εσοχποτ: οτοζ
πετενσοβτ' μαρεφωεναφ νεμωτεν.

Οτοζ πεχε Αων'χης χε αλλα νεμ
ν'θοοκ ζωκ εκετ' ναλ ν'εανδ'λιλ νεμ
εανωοτφωοτφωι: νηετενναδιτοτ

one locust in all the
territory of Egypt.

But the Lord hardened
Pharaoh's heart, and he did
not let the children of Israel
go.

Then the Lord said to
Moses, "Stretch out your
hand toward heaven, that
there may be darkness over
the land of Egypt, darkness
which may even be felt."

So Moses stretched out
his hand toward heaven,
and there was thick
darkness in all the land of
Egypt three days.

They did not see one
another; nor did anyone rise
from his place for three
days. But all the children of
Israel had light in their
dwellings.

Then Pharaoh called to
Moses and said, "Go, serve
the Lord; only let your
flocks and your herds be
kept back. Let your little
ones also go with you."

But Moses said, "You
must also give us sacrifices
and burnt offerings, that we
may sacrifice to the Lord
our God.

وَلَكِنْ شَدَّدَ الرَّبُّ قَلْبَ فِرْعَوْنَ فَلَمْ
يُطْلِقْ بَنِي إِسْرَائِيلَ.

ثُمَّ قَالَ الرَّبُّ لِمُوسَى: «مُدَّ يَدَكَ
نَحْوَ السَّمَاءِ لِيَكُونَ ظَلَامٌ عَلَى
أَرْضِ مِصْرَ، حَتَّى يُلْمَسَ الظُّلَامُ».

فَمَدَّ مُوسَى يَدَهُ نَحْوَ السَّمَاءِ فَكَانَ
ظَلَامٌ دَامِسٌ فِي كُلِّ أَرْضِ مِصْرَ
ثَلَاثَةَ أَيَّامٍ.

لَمْ يَبْصُرْ أَحَدٌ أَخَاهُ، وَلَا قَامَ أَحَدٌ
مِنْ مَكَانِهِ ثَلَاثَةَ أَيَّامٍ. وَلَكِنْ جَمِيعُ
بَنِي إِسْرَائِيلَ كَانَ لَهُمْ نُورٌ فِي
مَسَاكِينِهِمْ.

فَدَعَا فِرْعَوْنَ مُوسَى وَقَالَ:
«اذْهَبُوا اعْبُدُوا الرَّبَّ. غَيْرَ أَنْ
عَنَمَكُمْ وَبَقَرَكُمْ تَبْقَى. أَوْلَادُكُمْ
أَيْضًا تَذْهَبُ مَعَكُمْ».

فَقَالَ مُوسَى: «أَنْتَ تُعْطِي أَيْضًا
فِي أَيِّدِنَا ذَبَائِحَ وَمُحْرَقَاتٍ
لِنُضَنِّعَهَا لِلرَّبِّ إِلَهِنَا،

ἡΠβοις Πεννοῦτ.

Οτοζ νεντεβνωῶτι ἐνέμωυ
νεμλν οτοζ ἡνενσεχπ οὔγιηβ ἐβόλ
ἡδῆτοτ: ἀνναδὶ γαρ ἐβόλ ἡδῆτοτ
ἐγμεμῶυ ἡΠβοις Πεννοῦτ: ἄνον δε
τενέμι ἀν γε οὔ πετενναγμεμῶυ ἡμοῦ
ἡΠβοις Πεννοῦτ ῶατενῶεναν ἐδοῦν
ἐματ.

ἈΠβοις δε ἐρ πῆγτ ἡΦαραῶ
ἐνῶτ: οτοζ ἡπερῶτωῶ ἐοτορποτ
ἐβόλ.

Οτοζ πεχε Φαραῶ γε ἡαῶενακ
ἐβόλ γαροῖ: οτοζ ἡαζῆηκ ἐροκ
ἡνεκοῦαζ τοτκ γε ἐνατ ἐπαζο:
πιεζοοτ δε ἐτεκνανατ ἐροῖ ἡδῆτῶ
ἡχναμοῦτ.

Οτοζ πεχε Ὑωῆης: γε ἀκζος γε
ἡναοῦαζτοτ γε ἡπεκμῶο.

πεχε Πβοις δε ἡὙωῆης γε ἐτι
κεερδοτ ἡμαῦατῶ ἐτῆναενῶ ἐχεν
Φαραῶ νεμ ἐχεν Χημ: οτοζ
ἡενενσα ναι ἐγῆοτορπ ῶηνοῦ ἐβόλ
ται: εῶταν δε ἀγῶανοτορπ ῶηνοῦ
ἐβόλ ἐγῆζι ῶηνοῦ ἐβόλ: νεμ εῶβ
νιβεν δεν οὔγιωῶτι ἐβόλ.

Сази оти нѣхѡп дѣн нѣнмѡѡх
ἡπιζαος οτοζ ἡαρε φῶται φῶται

Our livestock also shall
go with us; not a hoof shall
be left behind. For we must
take some of them to serve
the Lord our God, and even
we do not know with what
we must serve the Lord
until we arrive there.”

But the Lord hardened
Pharaoh’s heart, and he
would not let them go.

Then Pharaoh said to
him, “Get away from me!
Take heed to yourself and
see my face no more! For in
the day you see my face
you shall die!”

So Moses said, “You
have spoken well. I will
never see your face again.”

And the Lord said to
Moses, “I will bring one
more plague on Pharaoh
and on Egypt. Afterward he
will let you go from here.
When he lets you go, he
will surely drive you out of
here altogether.

Speak now in the
hearing of the people, and
let every man ask from his

فَتَذْهَبُ مَوَاشِينَا أَيْضًا مَعَنَا. لَا
يَبْقَى ظِلْفٌ. لَأَتْنَا مِنْهَا نَأْخُذُ لِعِبَادَةِ
الرَّبِّ إِلَهِنَا. وَنَحْنُ لَا نَعْرِفُ بِمَاذَا
نَعْبُدُ الرَّبَّ حَتَّى نَأْتِيَ إِلَى هُنَاكَ».

وَلَكِنْ شَدَّدَ الرَّبُّ قَلْبَ فِرْعَوْنَ فَلَمْ
يَسْمَعْ أَنْ يُطْلِقَهُمْ.

وَقَالَ لَهُ فِرْعَوْنُ: «اذْهَبْ عَنِّي.
احْتَرِزْ. لَا تَرَ وَجْهِي أَيْضًا. إِنَّكَ
يَوْمَ تَرَى وَجْهِي تَمُوتُ».

فَقَالَ مُوسَى: «نَعِمًا قُلْتَ. أَنَا لَا
أَعُودُ أَرَى وَجْهَكَ أَيْضًا».

ثُمَّ قَالَ الرَّبُّ لِمُوسَى: «ضَرْبَةً
وَاحِدَةً أَيْضًا أَجْلِبُ عَلَى فِرْعَوْنَ
وَعَلَى مِصْرَ. بَعْدَ ذَلِكَ يُطْلِقُكُمْ مِنْ
هُنَا. وَعِنْدَمَا يُطْلِقُكُمْ يَطْرُدُكُمْ طَرْدًا
مِنْ هُنَا بِالتَّامِّ».

تَكَلِّمْ فِي مَسَامِعِ الشَّعْبِ أَنْ يَطْلُبَ
كُلُّ رَجُلٍ مِنْ صَاحِبِهِ، وَكُلُّ امْرَأَةٍ

erētin ntotq upēyūphr: oʻcēzumi
 ntotc ntes yūphri nēzānckēroc nēzāt
 nem zān ckeorc nnoʻvB nem oʻvbiēBwC.

Πβοις Δε αq† noutēmot upēqλaoc
 upēmōo nnipeu nXhmi: oʻtoz
 avtenzoutoʻ oʻtoz piwumi xē UōʻncHc
 aqepniy† emayw upēmōo nnipeu
 nXhmi nem peūmōo uPharaw: nem
 peūmōo nneqāλwoti.

Otoz pexe UōʻncHc: xē nai ne
 nhētaqzaw umawoʻ nxe Πβοις: xē
 nēphri žen tʻfayū upiēxwʻz ānok
 †nai ēzōʻtn žen θmht nXhmi.

Otoz etēmōʻ nxe ywumici niBen
 ēte nēphri žen pkaʻzi nXhmi icxen
 pwpop umici uPharaw phētzēumi
 zixen piēronoc: yw pwpop umici
 n†Bwak θētzēumi žaten †mōʻzλwn
 nem yw pwpop umici nteBni niBen.

Otoz ēre oʻtniy† nēʻrowʻ ywpi
 žen pkaʻzi thq nXhmi: fai ēte upē
 oʻton ywpi upēqrht: otoz nneʻoton
 upairht oʻaztotq ēywpi upēqrht.

Nēphri Δe žen nenwphri uPiCpānλ
 nne oʻtoʻzop oʻazBēq upēqλac: icxen
 phwumi yw nteBni: zopwC nteknaw
 ēzaw niBen ēte Πβοις naʻbiwōʻ

neighbor and every woman
 from her neighbor, articles
 of silver and articles of
 gold.”

And the Lord gave the
 people favor in the sight of
 the Egyptians. Moreover
 the man Moses was very
 great in the land of Egypt,
 in the sight of Pharaoh’s
 servants and in the sight of
 the people.

Then Moses said, “Thus
 says the Lord: ‘About
 midnight I will go out into
 the midst of Egypt;

and all the firstborn in
 the land of Egypt shall die,
 from the firstborn of
 Pharaoh who sits on his
 throne, even to the firstborn
 of the female servant who is
 behind the handmill, and all
 the firstborn of the animals.

Then there shall be a
 great cry throughout all the
 land of Egypt, such as was
 not like it before, nor shall
 be like it again.

But against none of the
 children of Israel shall a
 dog move its tongue,
 against man or beast, that
 you may know that the
 Lord does make a

مَنْ صَاحِبَتِهَا أَمْتَعَةً فِضَّةً وَأَمْتَعَةً
 ذَهَبًا».

وَأَعْطَى الرَّبُّ نِعْمَةً لِلشَّعْبِ فِي
 عُيُونِ الْمِصْرِيِّينَ. وَأَيْضًا الرَّجُلُ
 مُوسَى كَانَ عَظِيمًا جَدًّا فِي أَرْضِ
 مِصْرَ فِي عُيُونِ عِبِيدِ فِرْعَوْنَ
 وَعُيُونِ الشَّعْبِ.

وَقَالَ مُوسَى: «هَكَذَا يَقُولُ الرَّبُّ:
 إِنِّي نَحْوُ نِصْفِ اللَّيْلِ أَخْرُجُ فِي
 وَسْطِ مِصْرَ،

فَيَمُوتُ كُلُّ بَكْرٍ فِي أَرْضِ مِصْرَ،
 مِنْ بَكْرٍ فِرْعَوْنَ الْجَالِسِ عَلَى
 كُرْسِيِّهِ إِلَى بَكْرِ الْجَارِيَةِ الَّتِي
 خَلْفَ الرَّحَى، وَكُلُّ بَكْرٍ بِهَيْمَةٍ.

وَيَكُونُ صَرَاحٌ عَظِيمٌ فِي كُلِّ أَرْضِ
 مِصْرَ لَمْ يَكُنْ مِثْلُهُ وَلَا يَكُونُ مِثْلُهُ
 أَيْضًا.

وَلَكِنْ جَمِيعُ بَنِي إِسْرَائِيلَ لَا يَسْتَنُّ
 كَلْبٌ لِسَانَهُ إِلَيْهِمْ، لَا إِلَى النَّاسِ
 وَلَا إِلَى الْبَهَائِمِ. لِكَيْ تَعْلَمُوا أَنَّ
 الرَّبَّ يُمَيِّزُ بَيْنَ الْمِصْرِيِّينَ
 وَإِسْرَائِيلَ.

ἠδῆτοτ: οὔτε νῖρεμ ἠΧῆμῃ νευ οὔτε
Писранλ.

Οὔτοϑ εὔει ἐδῆρη γαροῖ ἠχε
νεκὰλωοτὶ τηροὔ ναι: οὔτοϑ
εὔεοτωωτ ὕμοι εὔχω ὕμοϑ: χε
μαωϋενακ ἠθοοκ νευ πεκλαοϑ φῆ ἠθοοκ
ἐτεκμοωτ δαχωτ: οὔτοϑ μενενα και
εἰεωενηι: ατὶ Δε ἠχε Ὑωῖτχϑ ἐβολ γα
πῆο μΦαραὼ δεν οὔμβον.

Πεχε Πβοιϑ Δε ὕὙωῖτχϑ: χε
Φαραὼ ναϑωτεμ ἠσα ἠηνοὔ αν: γῖνα
ἠταῶρε ναμῆηῖνῖ νευ ναῶφῆρη λῶαι
δεν πκαγῖ ἠΧῆμῃ.

Ὑωῖτχϑ Δε νευ Δαῶων αῖῖρι
ἠηαιμῆῖνῖ νευ ναῖωφῆρη ὕπεμθο
ὕΦαραὼ: λΠβοιϑ Δε ἠρε πῆητ
ὕΦαραὼ ἠωοτ οὔτοϑ ὕπεφοτωω
εῶτωρπ ἠηενηρη ὕПисранλ ἐβολ δεν
πκαγῖ ἠΧῆμῃ.

*Οὔωοτ ἠϙῖ τριαϑ εῶοταВ Πенноτ†
ωα ἐνεϑ νευ ωα ἐνεϑ ἠτε ἠιἐνεϑ
τηροὔ. Διμῆη.*

difference between the
Egyptians and Israel.’

And all these your
servants shall come down to
me and bow down to me,
saying, ‘Get out, and all the
people who follow you!’
After that I will go out.”
Then he went out from
Pharaoh in great anger.

But the Lord said to
Moses, “Pharaoh will not
heed you, so that My
wonders may be multiplied
in the land of Egypt.”

So Moses and Aaron
did all these wonders before
Pharaoh; and the Lord
hardened Pharaoh’s heart,
and he did not let the
children of Israel go out of
his land.

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

فَيَنْزِلُ إِلَيَّ جَمِيعُ عِبِيدِكَ هَؤُلَاءِ،
وَيَسْجُدُونَ لِي قَائِلِينَ: أَخْرِجْ أَنْتَ
وَجَمِيعُ الشَّعْبِ الَّذِينَ فِي أَثَرِكَ.
وَبَعْدَ ذَلِكَ أَخْرَجْتُ. ثُمَّ خَرَجَ مِنْ
لَدُنْ فِرْعَوْنَ فِي حُمُومٍ الْغَضَبِ.

وَقَالَ الرَّبُّ لِمُوسَى: «لَا يَسْمَعُ
لَكُمْ فِرْعَوْنُ لِكَيْ تَكْثُرَ عَجَائِبِي
فِي أَرْضِ مِصْرَ».

وَكَانَ مُوسَى وَهَارُونُ يَفْعَلَانِ كُلَّ
هَذِهِ الْعَجَائِبِ أَمَامَ فِرْعَوْنَ، وَلَكِنْ
شَدَّدَ الرَّبُّ قَلْبَ فِرْعَوْنَ، فَلَمْ يُطْلِقْ
بَنِي إِسْرَائِيلَ مِنْ أَرْضِهِ.

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

Isaiah 44: 21 - 28
إشعيا 44: 21 - 28

<p>ΕΒΟΛ ΘΕΝ ΗΣΑΗΑΣ ΠΙΠΡΟΦΗΤΗΣ: ΕΡΕΠΕΥΣΜΟΥ ΕΘΟΥΑΒ: ΨΩΠΙ ΝΕΜΑΝ ΑΜΗΝ ΕΥΧΩ ΑΜΟΣ.</p>	<p>A reading from Isaiah the prophet, may his blessing be with us. Amen.</p>	<p>من أشعيا النبي، بركته المقدسة تكون معنا. آمين.</p>
<p>ΗΣΑΗΑΣ ΜΔ: ΚΑ - ΚΗ</p>	<p>Isaiah 44: 21 - 28</p>	<p>إشعيا 44: 21 - 28</p>
<p>ΑΡΙΦΜΕΤΙ ΝΗΝΑΙ ΙΑΚΩΒ ΝΕΜ ΠΙΣΡΑΗΛ ΧΕ ΝΘΟΚ ΠΕ ΠΑΔΛΟΥ: ΛΙΕΡΠΛΑΖΙΝ ΑΜΟΚ ΝΟΥΔΛΟΥ ΝΗΙ ΟΥΟΖ ΝΘΟΚ ΠΙΣΡΑΗΛ ΑΠΕΡΕΡΠΑΩΒΩ.</p> <p>ΘΗΠΠΕ ΣΑΡ ΔΙΣΩΛΧ ΝΗΕΚΑΝΟΜΙΑ ΑΦΡΗΤ ΝΟΥΘΗΠΙ: ΝΕΜ ΝΕΚΝΟΒΙ ΑΦΡΗΤ ΝΟΥΣΝΟΦΟΣ: ΚΟΤΚ ΘΑΡΟΙ ΟΥΟΖ ΤΗΑΣΟΤΚ.</p> <p>ΟΥΟΟΥ ΑΜΩΤΕΝ ΝΙΦΗΟΥΤ ΧΕ ΑΦΗΟΥΤ ΝΑΙ ΑΠΙΣΡΑΗΛ: ΑΡΙΣΑΛΠΙΖΙΝ ΝΙΣΕΝΤ ΝΤΕ ΠΚΑΖΙ: ΩΨ ΕΒΟΛ ΝΙΤΩΟΥ ΝΟΥΟΥΝΟΥ ΝΙΚΑΛΑΜΦΟ ΝΕΜ ΝΙΨΩΗΝ ΕΤΖΙΩΤΟΥ: ΧΕ ΑΦΗΟΥΤ ΣΩΤ ΝΙΑΚΩΒ ΟΥΟΖ ΠΙΣΡΑΗΛ ΕΥΕΒΙΩΟΥ.</p> <p>ΦΑΙ ΠΕ ΑΦΡΗΤ ΕΤΕΥΧΩ ΑΜΟΣ ΝΧΕ ΠΒΟΙΣ ΦΗΟΥΤ: ΦΗΕΤΑΥΩΤ ΑΜΟΚ ΟΥΟΖ ΑΓΕΡΠΛΑΖΙΝ ΑΜΟΚ ΙΣΧΕΝ ΘΕΝ ΘΗΕΧΙ: ΑΝΟΚ ΠΕ ΠΒΟΙΣ ΕΤΧΩ ΝΘΩΒ ΝΙΒΕΝ ΕΒΟΛ ΔΙΘΩΛΚ ΝΤΦΕ ΑΜΑΥΑΤ ΟΥΟΖ ΔΙΤΑΧΡΟ ΑΠΙΚΑΖΙ.</p>	<p>Remember these, O Jacob, and Israel, for you are My servant; I have formed you, you are My servant; O Israel, you will not be forgotten by Me!</p> <p>I have blotted out, like a thick cloud, your transgressions, and like a cloud, your sins. Return to Me, for I have redeemed you.”</p> <p>Sing, O heavens, for the Lord has done it! Shout, you lower parts of the earth; break forth into singing, you mountains, O forest, and every tree in it! For the Lord has redeemed Jacob, and glorified Himself in Israel.</p> <p>Thus says the Lord, your Redeemer, and He who formed you from the womb: “I am the Lord, who makes all things, who stretches out the heavens all alone, who spreads abroad the earth by Myself;</p>	<p>أَذْكُرْ هَذِهِ يَا يَعْقُوبُ وَيَا إِسْرَائِيلَ فَإِنَّكَ أَنْتَ عَبْدِي. قَدْ جَبَلْتُكَ عَبْدًا لِي أَنْتَ. يَا إِسْرَائِيلَ لَا تَنْسَى مِنِّي.</p> <p>قَدْ مَحَوْتُ كَغَيْمٍ ذُنُوبَكَ وَكَسَحَابَةٍ خَطَايَاكَ. ارْجِعْ إِلَيَّ لِأَنِّي قَدِيتُكَ.</p> <p>تَرْتَمِي أَيْتُهَا السَّمَاوَاتُ لِأَنَّ الرَّبَّ قَدْ فَعَلَ. اهْتَفِي يَا أَسَافِلِ الْأَرْضِ. أَشِيدِي أَيْتُهَا الْجِبَالُ تَرْتُمَا الْوَعْرُ وَكُلُّ شَجَرَةٍ فِيهِ لِأَنَّ الرَّبَّ قَدْ قَدَّى يَعْقُوبَ وَفِي إِسْرَائِيلَ تَمَجَّدَ.</p> <p>هَكَذَا يَقُولُ الرَّبُّ فَادِيكَ وَجَابِلُكَ مِنَ الْبَطْنِ: أَنَا الرَّبُّ صَانِعُ كُلِّ شَيْءٍ نَاشِرُ السَّمَاوَاتِ وَخَدِي. بَاسِطُ الْأَرْضِ. مَنْ مَعِيَ؟</p>

Πῶς πε πκεῖναι ἐθναχωρ ἐβολ
 ἡνιμῆνι ἡτε νηεθμοῦτ ἐβολθεν
 ἔνεχι: νευ νιμετρεψενζητ ἐβολθεν
 νιζητ: φηεττασο ἡνικαβετ ἐφαζοτ
 οτοζ εψῖρι ὑπονοβνι ἡσοχ.

Εψταζο ἡνικαχι ἡτε πεψαλον
 ἐρατοτ: οτοζ εψῆρο ὑποβνι ἡτε
 νεψαττελος ερμεθμνι: φηετχω ὑμμοc
 ἡλεροτσαλμυ γε σεναψωπι ἡδητ
 οτοζ νιβακι ἡτε Ιουδαεα γε σενακετ
 θηνοτ οτοζ νεσψαψετ ετεψῖρι ἐβολ.

Φηετχω ὑμμοc ὑφνοῖν γε
 εκεψωψ οτοζ νεκιαρωτ
 ειετψοῖνοτ.

Φηετχω ὑμμοc ἡκτροc γε
 εκεερσαβε οτοζ εψῆρι ἡζωβ νιβεν
 ἐτεζηνι: φηετχω ὑμμοc ἡλεροτσαλμυ
 γε σενακοττ οτοζ πανι εθοταβ
 τῆναζιεντ ὑμμοψ.

*Οὐὼοτ ἡττῆριαc ἐθοταβ Πεννοττ
 ψα ἐνεζ νευ ψα ἐνεζ ἡτε νιἐνεζ
 τηροτ. Αμην.*

who frustrates the signs
 of the babblers, and drives
 diviners mad; who turns
 wise men backward, and
 makes their knowledge
 foolishness;

who confirms the word
 of His servant, and
 performs the counsel of His
 messengers; who says to
 Jerusalem, ‘You shall be
 inhabited,’ to the cities of
 Judah, ‘You shall be built,’
 and I will raise up her waste
 places;

who says to the deep,
 ‘Be dry! And I will dry up
 your rivers’;

who says of Cyrus, ‘He
 is My shepherd, and he
 shall perform all My
 pleasure, saying to
 Jerusalem, “You shall be
 built,” And to the temple,
 “Your foundation shall be
 laid.”’

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

مُبْطِلٌ آيَاتِ الْمُخَادِعِينَ وَمُحْمِقٌ
 الْعُرَافِينَ. مُرْجِعُ الْحُكَمَاءِ إِلَى
 الْوَرَاءِ وَمُجْهَلٌ مَعْرِفَتَهُمْ.

مُقِيمٌ كَلِمَةَ عِبْدِهِ وَمُتَمِّمٌ رَأْيَ
 رُسُلِهِ. الْقَائِلُ عَنْ أُورُشَلِيمَ:
 سَتُعَمَّرُ وَلِمَدَنٍ يَهُودَا: سَتُبْنَى
 وَخَرِبَتُهَا أَقِيمُ.

الْقَائِلُ لِلْجَبَّةِ: ائْشِفِي وَأَنْهَارِكَ
 أَجْقِفِي.

الْقَائِلُ عَنْ كُورَشَ: رَاعِي فَقُلَّ
 مَسَرَّتِي يَتَمِّمْ. وَيَقُولُ عَنْ
 أُورُشَلِيمَ: سَتُبْنَى وَلِلْهَيْكَلِ:
 سَتَوْسَسُ.

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

Proverbs 8: 22 - 36
أمثال سليمان 8: 22 - 36

<p>ΕΒΟΛ ΘΕΝ ΠΙΠΑΡΟΙΜΙΑ ΝΤΕ ΣΟΛΟΜΩΝ ΠΙΠΡΟΦΗΤΗΣ: ΕΡΕΠΕΥΕΜΟΤ ΕΘΟΥΑΒ: ΨΩΠΙ ΝΕΜΑΝ ΑΜΗΝ ΕΥΧΩ ΑΜΟΣ.</p>	<p>A reading from the Proverbs of Solomon the prophet, may his blessing be with us. Amen.</p>	<p>من أمثال سليمان النبي، بركته المقدسة تكون معنا. آمين.</p>
<p>ΠΙΠΑΡΟΙΜΙΑ ΝΤΕ ΣΟΛΟΜΩΝ Η: ΚΒ - ΚΕ</p>	<p>Proverbs 8: 22 - 36</p>	<p>أمثال 8: 22 - 36</p>
<p>ΠΒΟΙΣ ΑΥΕΩΝΤ ΑΜΟΙ ΝΑΡΧΗ ΝΝΕΥΕΒΗΟΤΙ ΑΠΤΟΤΘΑΜΙΕ ΕΛΙ. ΒΑΧΩΥ ΑΠΕΝΕΕ ΑΥΕΙΕΝΤ ΑΜΟΙ ΘΕΝ ΤΑΡΧΗ ΑΠΑΤΟΤΘΑΜΙΕ ΠΚΑΒΙ. ΑΠΑΤΟΤΘΑΜΙΟ ΝΝΙΝΟΥΤΝ ΑΠΑΤΟΥ Ι ΕΒΟΛ ΝΧΕ ΝΙΜΟΥΜΙ ΑΜΟΥΤ. ΑΠΑΤΟΥΣΕΜΝΙ ΝΧΕ ΝΙΤΩΟΥ: ΘΑΧΩΟΥ ΔΕ ΝΝΙΚΑΛΑΜΦΟ ΤΗΡΟΥ ΑΥΜΑΕΤ. ΠΒΟΙΣ ΑΥΘΑΜΙΟ ΝΒΑΝΧΩΡΑ ΝΕΜ ΝΙΜΑΝΑΡΨΩΠΙ ΝΘΗΤΟΥ: ΝΕΜ ΝΙΛΑΚΘ ΕΤΟΥΨΟΠ ΝΘΥΤΟΥ ΝΤΕ ΣΑΠΕΣΗΤ ΝΤΦΕ. ΕΥΣΟΒΤ ΝΤΦΕ ΝΑΙ ΝΕΜΑΥ ΠΕ: ΟΥΟΘ ΘΟΤΕ ΤΑΥΜΟΝΩΤ ΑΠΕΥΘΕΡΟΝΟΘ ΕΒΟΛ ΘΙΧΕΝ ΝΙΘΗΟΥ. ΘΟΤΕ ΝΑΥΤΑΧΡΟ ΝΝΙΘΗΠΙ ΕΤΕ ΑΠΨΩΙ: ΟΥΟΘ ΘΟΤΕ ΕΝΑΥΧΩ ΝΝΙΜΟΥΜΙ ΕΤΣΑΠΕΣΗΤ ΝΤΦΕ ΕΥΤΑΧΡΗΟΥΤ.</p>	<p>The Lord possessed me at the beginning of His way, before His works of old. I have been established from everlasting, from the beginning, before there was ever an earth. When there were no depths I was brought forth, when there were no fountains abounding with water. Before the mountains were settled, before the hills, I was brought forth; The Lord had not made the earth and it ws not inhabited, nor the the fields under the heaven. When He prepared the heavens, I was there, when He drew His throne on the winds, when He established the clouds above, when He strengthened the fountains of the deep under the heaven,</p>	<p>الرَّبُّ قَنَانِي أَوَّلَ طَرِيقِهِ مِنْ قَبْلِ أَعْمَالِهِ مُنْذُ الْقَدَمِ. مُنْذُ الْأَزَلِ مُسِخْتُ مُنْذُ الْبَدْءِ مُنْذُ أَوَانِلِ الْأَرْضِ. إِذْ لَمْ يَكُنْ عَمْرٌ أَبَدْتُ. إِذْ لَمْ تَكُنْ يَنَابِيعُ كَثِيرَةٌ الْمِيَاهِ. مِنْ قَبْلِ أَنْ تَقَرَّرَتِ الْجِبَالُ قَبْلِ التَّلَالِ أَبَدْتُ. الرَّبُّ صَنَعَ الْأَرْضَ وَلَمْ يَكُنْ فِيهَا لِلسَّكَنِ وَلَا الزَّوَايَا الَّتِي تَحْتَ السَّمَاءِ لَمْ تَسْكُنِ. لَمَّا ثَبَّتَ السَّمَاوَاتِ كُنْتُ هُنَاكَ أَنَا. وَلَمَّا رَسَمَ عَرْشَهُ عَلَى الرِّيَّاحِ. لَمَّا ثَبَّتَ السُّحُبَ مِنْ فَوْقُ. لَمَّا تَشَدَّدَتِ يَنَابِيعُ الْعَمْرِ الَّتِي تَحْتَ السَّمَاءِ.</p>

Ἦεν πᾶρινῆρεφχω ἡνωμετακριβης
 ἡταφ Ἰεν φιομ: οτοζ νιμωον ἡνωρσεν
 πιαχι ἡτε ρωφ: οτοζ εφταχρο
 ἡνισεν† ἡτε ἡκαλι.

Ἡαι ἡμιατ νεμαφ πε εικοβ† ναφ
 ἡνοκ πε ἡναφραψι νεμνι: ναιογνοφ δε
 ἡμνι ἡπεφμθο ἡχοτ νιβεν.

Ἢοτε ἡταφογνοφ ἡταφρεκ
 †οικομενη ἡβολ: οτοζ ναφογνοφ
 ἡξεν νιψηρι ἡτε νιρωμ.

††νοτ οτη παψηρι σωτεμ ἡροι:
 οτοζ ὡογνιατοτ ἡνηετᾶρεζ ἡναμωιτ.

Ἢωτεμ ἡογσοφια οτοζ ἡριαβε
 ἡπερζει ἡβολ.

Ἢογνιατφ ἡπιρωμ εθνασωτεμ
 ἡσω νεμ πιρωμ εθναᾶρεζ ἡναμωιτ:
 εφἡερῶρωις ζιρεν ναρωον ἡμνι
 εφἡᾶρεζ ἡνιβεν νη ἡτε ναμωιτ ἡδογν.

Ἡαμωιτ ἡβολ γαρ ζανμωιτ ἡβολ
 ἡτε ἡωνῆ νε: οτοζ εφσεβτωτ ἡξε
 πιωωψ ἡβολ ζιτοτφ ἡΠβοις.

Ἡη δε ετερνοβι ἡροι ἡτοι ἡᾶεβης
 ἡνογψγχη ἡμιν ἡμωον: οτοζ
 νηεθμοσ† ἡμοι ἡτερᾶσαπαν ἡφἡον.

when He assigned to the
 sea its limit, so that the
 waters would not transgress
 His command, when He
 marked out the foundations
 of the earth,

then I was beside Him
 as a master craftsman; and I
 was daily His delight,
 rejoicing always before
 Him,

rejoicing in His
 inhabited world, and my
 delight was with the sons of
 men.

Now therefore, listen to
 me, my children, for
 blessed are those who keep
 my ways.

Hear instruction and be
 wise, and do not disdain it.

Blessed is the man who
 listens to me, watching
 daily at my gates, waiting at
 the posts of my doors.

For whoever finds me
 finds life, and obtains favor
 from the Lord;

but he who sins against
 me wrongs his own soul; all
 those who hate me love
 death.

لَمَّا وَضَعَ لِلْبَحْرِ حَدَّهُ فَلَا تَتَعَدَّى
 الْمِيَاهُ تُخْصَمَ. لَمَّا رَسَمَ أُسُسَ
 الْأَرْضِ.

كُنْتُ عَنْدَهُ صَانِعًا وَكُنْتُ كُلَّ يَوْمٍ
 لَدُنُّهُ فَرِحَةً دَائِمًا قُدَّامَهُ.

فَرِحَةً فِي مَسْكُونَةِ أَرْضِهِ وَلَدَاتِي
 مَعَ بَنِي آدَمَ.

فَالآنَ أَيُّهَا الْبَنُونَ اسْمَعُوا لِي:
 فَطُوبَى لِلَّذِينَ يَحْفَظُونَ طُرُقِي.

اسْمَعُوا التَّعْلِيمَ وَكُونُوا حُكَمَاءَ وَلَا
 تَرْفُضُوهُ.

طُوبَى لِلإِنْسَانِ الَّذِي يَسْمَعُ لِي
 سَاهِرًا كُلَّ يَوْمٍ عِنْدَ مَصَارِيْعِي
 حَافِظًا قَوَائِمَ أَبْوَابِي.

لَأَنَّ مَنْ يَجِدُنِي يَجِدُ الْحَيَاةَ وَيَنَالُ
 رِضَى مِنَ الرَّبِّ.

وَمَنْ يُخْطِئْ عَلَيَّ يَضُرُّ نَفْسَهُ. كُلُّ
 مُبْغِضِي يَحِبُّونَ الْمَوْتَ.

Οὐὼν ἡ τριάς ἐθοῦαβ Πεννοῦ
 ὡα ἐνεε νεμ ὡα ἐνεε ἡτε νιένεε
 τηροῦ. Ἀμην.

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

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

Job 34: 1 - 37
أيوب 34: 1 - 37

Εβολ θεν Ιωβ πιθυμι: ἐρεπερςμοῦ
 εθοῦαβ: ὡπι νεμαν ἀμην εφχω
 ἡμος.

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

من أيوب الصديق، بركته
 المقدسة تكون معنا. آمين.

Ιωβ 34: 1 - 37

Job 34: 1 - 37

أيوب 34: 1 - 37

Αφερουὼ ἡχε Ελιουε πεχαε χε:

Elihu further answered
 and said:

فَأَجَابَ إِلِيهُ وَقَالَ:

Σωτεμ ἐροι νισαβετ νηετσωοτη
 ἐσωτεμ ἐπιπεθονεφ.

Hear my words, you
 wise men; give ear to me,
 you who have knowledge.

اسْمَعُوا أَقْوَالِي أَيُّهَا الْحُكَمَاءُ،
 وَاصْغُوا لِي أَيُّهَا الْعَارِفُونَ.

Χε πινοῦε ἐτερδοκιμαζιν
 ἡπικαχι οτοε τῶβωβι ετχεμτπι
 ἡνιθρηοτι.

For the ear tests words;
 as the palate tastes food.

لَأَنَّ الْأَدْنَ تَمْتَحُنُ الْأَقْوَالَ، كَمَا أَنَّ
 الْحَنَكُ يَذُوقُ طَعَامًا.

ἡαρενσωτπ ναν ἡοτθαπ: οτοε
 ἡαρενέμ οττων ἐχεν νανες.

Let us choose justice for
 ourselves; let us know
 among ourselves what is
 good.

لِنَمْتَحِنُ لَأَنْفُسِنَا الْحَقَّ، وَنَعْرِفَ
 بَيْنَ أَنْفُسِنَا مَا هُوَ طَيِّبٌ.

Χε αφχοε ἡχε Ιωβ χε ἀνοκ
 οτθυμι: Πβοις αφριοτι ἡπαεαπ ἐβολ.

For Job has said, 'I am
 righteous, but God has
 taken away my justice;

لَأَنَّ أَيُّوبَ قَالَ: تَبَرَّرْتُ، وَاللَّهُ نَزَعَ
 حَقِّي.

Αφχεμεθονοχ δε ἐπαεαπ:
 οτθινχοε πε πασοθνεφ ἡπιεραδικιν.

should I lie concerning
 my right? My wound is
 incurable, though I am
 without transgression.'

عِنْدَ مُحَاكَمَتِي أَكْذِبُ. جُرْحِي عَدِيمُ
 الشِّفَاءِ مِنْ دُونِ ذَنْبٍ.

Πη ἡρωμ ἡφρητ ἡλωβ: εφεεεβ
 ελκωα ἡφρητ ἡοττωοτ.

What man is like Job,
 who drinks scorn like
 water,

فَأَيُّ إِنْسَانٍ كَأَيُّوبَ يَشْرَبُ الْهَزْءَ
 كَالْمَاءِ،

ὑπὲρ νόμι οὐδὲ ὑπὲρ ἀσεβείας οὐδὲ
ὑπὲρ ψυφῆς ἢ ἡνέτερων ἐτῆ ἀνομία:
ἐπὶ ζῆν ἡριμώσῃ καὶ ἀσεβείας.

ὑπερβολὸς καὶ ὕμνος καὶ ὑμῶν
καὶ ὑμῶν ὑπὲρ νόμι: καὶ οὐτόν καὶ ὑμῶν
ὡς καὶ ἐβόλῃ τεν Πῶοις

Εὐθε φαι νικάβειν δὲν ποτὶ καὶ
σωτὴν ἐροῖ ἡνέτερων καὶ
ἐερμετὰς ἀσεβείας ἢ πῶοις: οὐδὲ
ἐὐθόρτερ ἢ καὶ ἐμῇ ὑπὲρ νόμι
ὑπὲρ Παντοκράτωρ.

Ἀλλὰ ἐνατῶν ἐμῶν ὑπὲρ νόμι κατὰ
ἡνέτασιν ὕμνων: οὐτοὶ ἐνακαὶ
πρὸς καὶ δὲν καὶ καὶ.

Χμενὶ δὲ καὶ Πῶοις καὶ
ἡνέτασιν: ἰε Παντοκράτωρ
καὶ ὑπὲρ νόμι.

φῆνέτασιν ἐμῇ καὶ ἰε καὶ δὲ πε
φῆνέτασιν ἡνέτασιν καὶ ἡνέτασιν: καὶ
καὶ καὶ ἐμῇ καὶ ἡνέτασιν.

Ἀφῶν καὶ καὶ ἐμῇ καὶ ἡνέτασιν
ἡνέτασιν καὶ ἡνέτασιν καὶ ἡνέτασιν.

Καὶ καὶ ἐμῇ καὶ ἡνέτασιν καὶ ἡνέτασιν:
καὶ καὶ ἐμῇ καὶ ἡνέτασιν καὶ ἡνέτασιν:
καὶ καὶ ἐμῇ καὶ ἡνέτασιν καὶ ἡνέτασιν
ἡνέτασιν.

who goes in company
with the workers of
iniquity, and walks with
wicked men?

For he has said, 'It
profits a man nothing that
he should delight in God.'

Therefore, listen to me,
you men of understanding:
Far be it from God to do
wickedness, and from the
Almighty to commit
iniquity.

For He repays man
according to his work, and
makes man to find a reward
according to his way.

Surely, God will never
do wickedly, nor will the
Almighty pervert justice.

Who gave Him charge
over the earth? Or who
established everything
under the heavens?

If He should set His
heart on it, if He should
gather to Himself His Spirit
and His breath,

all flesh would perish
together, and man would
return to dust.

وَيَسِيرُ مَتَّحِدًا مَعَ فَاعِلِي الْإِثْمِ،
وَذَاهِبًا مَعَ أَهْلِ الشَّرِّ؟

لَأَنَّهُ قَالَ: لَا يَنْتَفِعُ الْإِنْسَانُ بِكَوْنِهِ
مَرْضِيًّا عِنْدَ اللَّهِ.

لَأَجْلِ ذَلِكَ اسْمَعُوا لِي يَا ذَوِي
الْأَلْبَابِ. حَاشَا لِلَّهِ مِنَ الشَّرِّ،
وَلِلْقَدِيرِ مِنَ الظُّلْمِ.

لَأَنَّهُ يُجَازِي الْإِنْسَانَ عَلَى فِعْلِهِ،
وَيُنِيلُ الرَّجُلَ كَطَرِيقِهِ.

فَحَقًّا إِنَّ اللَّهَ لَا يَفْعَلُ سُوءًا،
وَالْقَدِيرُ لَا يُعَوِّجُ الْقَضَاءَ.

مَنْ وَكَّلَهُ بِالْأَرْضِ، وَمَنْ الَّذِي
أَسَسَ مَا تَحْتَ السَّمَوَاتِ؟

إِنْ جَعَلَ عَلَيْهِ قَلْبَهُ، إِنْ جَمَعَ إِلَى
نَفْسِهِ رُوحَهُ وَنَسَمَتَهُ،

يُسَلِّمُ الرُّوحَ كُلَّ بَشَرٍ جَمِيعًا،
وَيَعُودُ الْإِنْسَانُ إِلَى التُّرَابِ.

Ιςχε δε ἡναδίσβω αν σωτεμ ἕναι:
χαμαυχ ἐπῶρωοῦ ἡτε насазι.

Ιςχε δε ἡθοκ φηεθμοσ†
ἡνιάνομοσ: οτοε εττακο ἡνιπονηροσ:
πιωῶενεε ἡθωμνι οὔασεβηс πε.

Φηετχω ἡμοσ ἡοτοτρο χε
ακερπαρανομν: οὔασεβηс πε ἡτε
νιарχων.

Φηηετε ἡπερϋφит δατєн ἡπεзо
ἡοται εϋταιноуτ: οὔδε ἡϋсωοуη αν
εἴταιο ἡεανχωρι: οτοε εερωφηри
ἡποузо.

Θαννηετωοит де сєнатазωοу
ερατοу: аууаηωу εβολ ἡсєτωβє
ἡοуρωи: атерπαρανομοс зар аτбι
ἡνιатхом ἡхонс.

ἡθοϋ зар οуρεϋнаτ πε ἐνιεβηοῖ
ἡτε нирωи: ἡμон ελι де εпп εроϋ
ден ннєтоуіρι ἡμωοу.

Οὔδε ἡμон μα εгнаχοпоу ἡδнτϋ
ἡχε ннєтіρι ἡἱάνομια.

Хе ἡгнахаεθηϋ ερωи ан: хе
Пбоис зар наτ εοуон нивєн: φηετταεο
ἡνιатεєтδωтоу.

Нєи ниеβηοῖ ετταιноуτ нєи
ниуфери ннєте ἡμон ἡпи τοι ερωοу.

If you have
understanding, hear this;
listen to the sound of my
words:

Should one who hates
justice govern? Will you
condemn Him who is most
just?

Is it fitting to say to a
king, 'You are worthless,'
And to nobles, 'You are
wicked'?

Yet He is not partial to
princes, nor does He regard
the rich more than the poor;
for they are all the work of
His hands.

In a moment they die, in
the middle of the night; the
people are shaken and pass
away; the mighty are taken
away without a hand.

For His eyes are on the
ways of man, and He sees
all his steps.

There is no darkness nor
shadow of death where the
workers of iniquity may
hide themselves.

For He need not further
consider a man, that he
should go before God in
judgment.

He breaks in pieces
mighty men without

فَإِنْ كَانَ لَكَ فَهْمٌ فَاسْمَعْ هَذَا،
وَأَصْغُ إِلَى صَوْتِ كَلِمَاتِي.

أَلَعَلَّ مَنْ يُبْغِضُ الْحَقَّ يَسْلُطُ، أَمْ
الْبَارُّ الْكَبِيرُ تَسْتَذِيبُ؟

أَيَقَالُ لِلْمَلِكِ: يَا لَنَيْمٍ، وَلِلنُّدَبَاءِ: يَا
أَشْرَارُ؟

الَّذِي لَا يُحَابِي بُوْجُوْهِ الرُّؤْسَاءِ،
وَلَا يَعْتَبِرُ مُوسِعًا دُونَ فَقِيرٍ. لَأَنَّهُمْ
جَمِيعُهُمْ عَمَلُ يَدَيْهِ.

بَغْثَةً يَمُوتُونَ وَفِي نَصْفِ اللَّيْلِ.
يَرْتَجُّ الشَّعْبُ وَيَزُولُونَ، وَيُنْزَعُ
الْأَعْزَاءُ لَا بِيَدٍ.

لَأَنَّ عَيْنَيْهِ عَلَى طَرِيقِ الْإِنْسَانِ،
وَهُوَ يَرَى كُلَّ خَطَوَاتِهِ.

لَا ظِلَامَ وَلَا ظِلَّ مَوْتٍ حَيْثُ تَخْتَفِي
عُمَالُ الْإِثْمِ.

لَأَنَّهُ لَا يَلَاظُ الْإِنْسَانَ زَمَانًا
لِلدُّخُولِ فِي الْمَحَاكِمَةِ مَعَ اللَّهِ.

يُحْطَمُ الْأَعْزَاءُ مِنْ دُونَ فَحْصٍ،
وَيُقِيمُ آخَرِينَ مَكَانَهُمْ.

Φηετσωτην ἡνοῦνβηνοῖ οὔτος
εὐφωνηε ἡνοῦνέχωρη οὔτος εὐέθεβιοϋ.

Αὐτῶν Δε ἡνιάσεβης: σεῦτωνε
Δε ἐβόλ ὑπερῶθο.

Χε ἀνρικι ἐβόλθεν φνομος
ὑφνοῦτ: νεμμεθυι Δε
ὑποτσωνοτ: ἐπξινῖνι ἐροϋ
ὑπῶρωτ νοῦνηκι.

Οὔτος τῶν ἡνιηνη εὐέσωτεμ
ἐρος: οὔτος ἡθοϋ εὐέτ νοῦησιχιά.

Οὔτος νιμ εῖθαριονῖ ὑπῶαπ: οὔτος
αὐγανηωπ ὑπερῶο νιμ εἰηαναν
ἐροϋ: οὔτος ἐξεν οὔεθνος νεμ ἐξεν
οὔρωμ ενσοπ.

Εὐεῖρι νοῦρωμ ἡγωβι νοῦοῦρο
ἐβόλθεν οὔμετδικοζλος ἡτε οὔλαος.

Χε φηεττω ὑμος οὔβε πιχωρι
αἰβι ἡναῖλαοῦνῶχωριστ: εἰεναῦ ἡθοκ
ὑματατκ σαβοι.

Ιςχε αἰερῶβ εῖοῦαδικιά
ἡναοῦαῖτοτ χε.

Οἱ ἀκναθις ἡγεβῖω ἐβόλῃτοτκ
χε ἀκῖονῖ ἐβόλ: χε ἡθοκ ἐκέωτπ

inquiry, and sets others in
their place.

Therefore, He knows
their works. He overthrows
them in the night, and they
are crushed.

He strikes them as
wicked men in the open
sight of others,

because they turned
back from God's law and
His righteousness, and
would not consider any of
His ways,

so that they caused the
cry of the poor to come to
Him; for He hears the cry of
the afflicted.

When He gives
quietness, who then can
make trouble? And when
He hides His face, who then
can see Him, whether it is
against a nation or a man
alone?

That the hypocrite
should not reign, lest the
people be ensnared.

Has He said to the
strong, 'I have borne
chastening?' Teach me
what I do not see?

If I have done iniquity, I
will do no more?

Should He repay it
according to your terms,
just because you disavow
it? You must choose, and

لَكَنَّهُ يَعْرِفُ أَعْمَالَهُمْ، وَيَقْلِبُهُمْ لَيْلًا
فَيُنْصَحِفُون.

لِكَوْنِهِمْ أَشْرَارًا، يَضْرِبُ الْمُنَافِقِينَ
فِي مَرَأَى النَّاظِرِينَ.

لَأَنَّهُمْ انْصَرَفُوا عَنْ نَامُوسِ اللَّهِ
وَبِرِّهِ، وَكُلُّ طَرْقِهِ لَمْ يَتَأَمَّلُوهَا،

حَتَّى وَصَلَ إِلَيْهِ صَرَاحُ الْمُسْكِينِ،
وَسَمِعَ صَرَاحُ الْبَائِسِينَ.

إِذَا هُوَ سَكَنَ، فَمَنْ يَشْغَبُ؟ وَإِذَا
حَجَبَ وَجْهَهُ، فَمَنْ يَرَاهُ سِوَا
كَانَ عَلَى أُمَّةٍ أَوْ عَلَى إِنْسَانٍ؟

حَتَّى لَا يَمْلِكَ الْفَاجِرُ وَلَا يَكُونَ
شَرَكًا لِلشَّعْبِ.

الْقَائِلُ لِلْقَوِيِّ هَلْ احْتَمَلْتُ. مَا لَمْ
أُبْصِرْهُ فَأَرِنِيهِ أَنْتَ.

إِنْ كُنْتُ قَدْ فَعَلْتُ إِثْمًا فَلَا أَعُودُ
أَفْعَلُهُ.

هَلْ كَرَأَيْكَ يُجَازِيهِ، قَائِلًا: لَأَنَّكَ
رَفَضْتُ؟ فَأَنْتَ تَخْتَارُ لَا أَنَا، وَبِمَا
تَعْرِفُهُ تَكَلِّمُ.

οὐτος ἀνοκ ἀν: οὐτος οὐτ πε ἐτακέμ
ἐροϋ σαχι ὕμοϋ.

Εῶθε φαι νισαβετ ζεν ποτῶντ
σεναχε ναι: οὐρωμι δε νισαβε
αϋρωτεμ ἐνασαχι.

Ιωβ δε ὕπερσαχι ζεν οὐκατ:
νερσαχι δε σε ζεν οὐἐπιστιμη ἀν.

Παιρητ δε ἀν ἀλλὰ βίςβω Ιωβ
ὕπερονωδεμ χε ὕφρητ ἡνιατῶντ.

Σίνα ἡτενῶτεμ οὐτος ἐρρηι ἐχεν
νεννοβι: σεναέποτῶνομιὰ δε ἐρον
ενσω ἡνομηω νισαχι ὕπεμθο ὕΠβοις.

Οὐὼρ ἡττῆριας ἐθοῦαβ Πεννοτῆ
ωα ἐνεεζ νευ ωα ἐνεεζ ἡτε νιἐνεεζ
τηροτ. Αμην.

not I. Therefore, speak what
you know.

Men of understanding
say to me, wise men who
listen to me:

‘Job speaks without
knowledge, his words are
without wisdom.’

Oh, that Job were tried
to the utmost, because his
answers are like those of
wicked men!

For he adds rebellion to
his sin; he claps his hands
among us, and multiplies
his words against God.

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

ذَوُو الْأَلْبَابِ يَقُولُونَ لِي، بَلِ
الرَّجُلُ الْحَكِيمُ الَّذِي يَسْمَعُنِي
يَقُولُ:

إِنَّ أَيُّوبَ يَتَكَلَّمُ بِلَا مَعْرِفَةٍ، وَكَلَامُهُ
لَيْسَ بِتَعْقِلٍ.

فَلَيْتَ أَيُّوبَ كَانَ يُمْتَحَنُ إِلَى الْغَايَةِ
مِنْ أَجْلِ أَجْوِبَتِهِ كَأَهْلِ الْإِثْمِ.

لَكِنَّهُ أَضَافَ إِلَى خَطِيئَتِهِ مَعْصِيَةً.
يُصَفِّقُ بَيْنَنَا، وَيَكْثُرُ كَلَامُهُ عَلَى
اللَّهِ.

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

Matins Psalm

مزمو ر باكر

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

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

Ψαλμος τω Δαυιδ ρα: ιδ, ιζ

Χε αϋροτωτ ἐχεν τῆρος εϋχη
ἡνιζηκι: οὐτος ὕπερῶωϋϋ ὕποτῶβε:
εϋροτφίρι ἐφραν ὕΠβοις ζεν Σιων:
νεμ πεϋςμουτ ζεν Ιεροσαλημ.
Αλληλοια.

Psalm 101: 17, 21

He shall regard the
prayer of the destitute, and
shall not despise their
prayer. To declare the name
of The Lord in Zion, and
His praise in Jerusalem.
Alleluia.

المزمور 101: 14، 17

لأنه نظر إلى صلاة المساكين ولم
يرذل طلبتهم. ليخبروا في
صهيون باسم الرب وبتسبيحه في
أورشليم. *هليلويا.*

Matins Gospel إنجيل باكر

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

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

<p>Οὐὰναστρωσις ἐβόλῃ θεν πιερασσελιον εθουαβ κατα Μαρκον ασιοτ.</p>	<p>A chapter according to Saint Mark, may his blessings be with us. Amen.</p>	<p>فصل من إنجيل معلمنا مرقس البشير. بركاته علينا آمين.</p>
<p>Μαρκον ζ: α - κ</p>	<p>Mark 7: 1 - 20</p>	<p>مرقس 7: 1 - 20</p>
<p>οτοζ ατωοτ† γαροϋ ηξε νιΦαρισεος νεμ ζανοτον ἐβόλθεν νικαδ̣ ἐατὶ ἐβόλθεν Ιερονσαλημ.</p> <p>Οτοζ ἐτατνατ̣ ἐζανοτον ἡτε νεμυαθητης γε σεοτωμ̣ ἡνιωικ̣ ἐρε νοτχιζ̣ θωλεβ̣ ἐτε φαι πε γε ἡατιατοτοτ̣.</p> <p>ΝιΦαρισεος γαρ νεμ νιλονδα τηρον̣ ὑπατοτωμ̣ ατῳ̣ τεμιατοτοτ̣ ἡνοτμηϋ̣ ἡκοπ: ετ̣ αμοι̣ ἡτ̣ παραδωσις ἡτε νιπρεσβυτερος.</p> <p>Οτοζ ἐϋωπ̣ ατῳ̣ τεμωμοτ̣ ἐβόλθεν τ̣ ατορα̣ ὑπατοτωμ̣ οτοζ νε οτον̣ ζανκεμϋ̣ ἐατ̣ βιτοτ̣ ετ̣ αμοι̣ ἡμωοτ̣ ζανωμ̣ ἡτε ζανὰφοτ̣ νεμ ζανζεστης̣ νεμ ζανχαλκιον̣.</p> <p>Οτοζ ατῳ̣ ενϋ̣ ηξε ΝιΦαρισεος νεμ νικαδ̣ γε εθεοτ̣ σεμωϋ̣ αν̣ ηξε</p>	<p>Then the Pharisees and some of the scribes came together to Him, having come from Jerusalem.</p> <p>Now when they saw some of His disciples eat bread with defiled, that is, with unwashed hands, they found fault.</p> <p>For the Pharisees and all the Jews do not eat unless they wash their hands in a special way, holding the tradition of the elders.</p> <p>When they come from the marketplace, they do not eat unless they wash. And there are many other things, which they have received and hold, like the washing of cups, pitchers, copper vessels, and couches.</p> <p>Then the Pharisees and scribes asked Him, “Why do Your disciples not walk according to the tradition of</p>	<p>وَاجْتَمَعَ إِلَيْهِ الْفَرِيسِيُّونَ وَقَوْمٌ مِنَ الْكَتَبَةِ قَادِمِينَ مِنْ أُورُشَلِيمَ.</p> <p>وَلَمَّا رَأَوْا بَعْضًا مِنْ تَلَامِيذِهِ يَأْكُلُونَ خُبْزًا بِأَيْدٍ دَنَسَةٍ أَيْ غَيْرِ مَغْسُولَةٍ لَأَمْوَا.</p> <p>لَأَنَّ الْفَرِيسِيِّينَ وَكُلَّ الْيَهُودِ إِنْ لَمْ يَغْسِلُوا أَيْدِيَهُمْ بِاعْتِنَاءٍ لَا يَأْكُلُونَ مُتَمَسِّكِينَ بِتَقْلِيدِ الشُّيُوخِ.</p> <p>وَمَنْ السُّوقِ إِنْ لَمْ يَغْتَسِلُوا لَا يَأْكُلُونَ. وَأَشْيَاءُ أُخْرَى كَثِيرَةٌ تَسْلُمُوهَا لِلتَّمَسُّكِ بِهَا مِنْ غَسْلِ كُؤُوسٍ وَأَبَارِيقَ وَأَنْيَةِ نُحَاسٍ وَأَسِرَّةٍ.</p> <p>ثُمَّ سَأَلَهُ الْفَرِيسِيُّونَ وَالْكَتَبَةُ: لِمَاذَا لَا يَسْنُوكَ تَلَامِيذُكَ حَسَبَ تَقْلِيدِ</p>

νεκμααθητης κατα τ' παραδοσις ντε
νιπρεσβυτερος αλλα δεν εανχιζ
ερωλεβ σερωα υπιωικ.

Πθοϋ δε πεχαϋ νωοτ γε καλωσ
αϋερπποφντετιν εβε θηνοτ νζε
Ησαηας θα νιϋοβι μφρητ ετςδνοτ:
γε παιλαος ερτιμαν υμοι δεν
νοτςφοτοτ ποτγντ δε ροτνοτ σαβολ
υμοι.

Ετερεσεβεσε υμοι εφλνοτ ετςεβω
νελανεβω νελονεν νρωι.

Εατετενχα τεντολν ντε Φνοτ
νσα θηνοτ: τετεναμοι ντ' παραδοσις
ντε νιρωι εανωμς ντε εαναφοτ
νεμ εανζεσθς νεμ οτμνυ ερω.

Οτοε ναϋχω υμοσ νωοτ γε
καλωσ τετενεραθετιν ντ' τεντολν ντε
Φνοτ εινα ντε τεναρεε
ενετενπαραδοσις.

Ωωτςθς ταρ αϋχοσ γε αριτνμαν
υπεκιωτ νεμ τεκματ οτοε
φνεθνασαχι εϋρωοτ νσα πεϋωτ νεμ
τεϋματ μαρεϋμοτ νοτμοτ.

Πωωτεν δε τετενχω υμοσ γε
αρεϋαν οτρωι χος υπεϋωτ νεμ
τεϋματ γε κορβαν: ετε οτταιο πε
ακϋανχεμνοτ υμοϋ εβολ υμοι.

the elders, but eat bread
with unwashed hands?"

He answered and said to
them, "Well did Isaiah
prophecy of you hypocrites,
as it is written: 'This people
honors Me with their lips,
but their heart is far from
Me.

And in vain they
worship Me, teaching as
doctrines the
commandments of men.'

For laying aside the
commandment of God, you
hold the tradition of men —
the washing of pitchers and
cups, and many other such
things you do."

He said to them, "All
too well you reject the
commandment of God, that
you may keep your
tradition.

For Moses said, 'Honor
your father and your
mother'; and, 'He who
curses father or mother, let
him be put to death.'

But you say, 'If a man
says to his father or mother,
"Whatever profit you might
have received from me is
Corban"; that is, a gift to
God;

الشيوخ بل يأكلون خبزاً بأيدي غير
مغسولة؟

فَأَجَابَ: حَسَنًا تَنَبَّأَ إِسْعِيَاءُ عَنْكُمْ
أَنْتُمْ الْمُرَائِينَ كَمَا هُوَ مَكْتُوبٌ: هَذَا
الشَّعْبُ يُكْرِمُنِي بِشَفَتَيْهِ وَأَمَّا قَلْبُهُ
فَمُبْتَعِدٌ عَنِّي بَعِيدًا.

وَبَاطِلًا يَعْبُدُونَنِي وَهُمْ يُعَلِّمُونَ
تَعَالِيمَ هِيَ وَصَايَا النَّاسِ.

لَأَنَّكُمْ تَرَكْتُمْ وَصِيَّةَ اللَّهِ وَتَتَمَسَّكُونَ
بِتَقْلِيدِ النَّاسِ: غَسْلَ الْأَبَارِيقِ
وَالْكُؤُوسِ وَأُمُورًا أُخَرَ كَثِيرَةً مِثْلَ
هَذِهِ تَفْعَلُونَ.

ثُمَّ قَالَ لَهُمْ: حَسَنًا! رَفَضْتُمْ وَصِيَّةَ
اللَّهِ لِتَحْفَظُوا تَقْلِيدَكُمْ.

لَأنَّ مُوسَى قَالَ: أَكْرَمِ أَبَاكَ وَأُمَّكَ
وَمَنْ يَسْتَنْمِ أَبًا أَوْ أُمًَّ فَلْيَمُتْ مَوْتًا.

وَأَمَّا أَنْتُمْ فَتَقُولُونَ: إِنْ قَالَ إِنْسَانٌ
لِأَبِيهِ أَوْ أُمِّهِ: قُرْبَانٌ أَيْ هَدِيَّةٌ هُوَ
الَّذِي تَنْتَفِعُ بِهِ مِنِّي.

Πτετενηχω ἡμοσ αν ἐερῶλι
ἡπεριωτ ιε τεμαατ.

Ερετενηκωρσ ἡπισαχι ἡτε Φνορτ
θεν τετενηπαρδωσις ὁηταρετενησις:
οτοσ θανημω ἡπαρητ εἶδονι ἡναι
τετενηρι ἡμωσ.

Οτοσ ἐταρμωρτ οη ἐπιμω πεχαρ
νωσ γε σωτεμ γε ἐροι οτοσ κατ.

ἡμωσ ῶλι σαβωλ ἡπιρωμι εἶνα
ἐδοτη ἐρωσ ἐοτονωχου ἡμωσ ἐσορσ:
αλλα νηεθνησ ἐβωλθεν ρωσ
ἡπιρωμι νηετσωσ ἡπιρωμι.

Φηετε οτον μαωχ ἡμωσ ἐσωτεμ
μαρεσσωτεμ.

Οτοσ εοτε ἐτατὶ ἐδοτη ἐπινι
ἐβωλθα πιμω νατωμινι ἡμωσ ἡγε
νεμααθησις ἐτπαρβωλ.

Οτοσ πεχαρ νωσ γε παρητ
ἡωτεν θανατκατ εωτεν:
ἡπετενκατ γε εωβ νιβεν ετσαβωλ
εθνα ἐδοτη ἐρωσ ἡπιρωμι ἡμωσ
ἡμωσ ἐσορσ.

Χε σενα ἐδοτη ἐπερσντ αν αλλα
ἐτερνεχι οτοσ ωατωενωσ
ἐνιμανεμσι ερτορβο ἡνιῶρνω
τηρσ.

then you no longer let
him do anything for his
father or his mother,

making the word of God
of no effect through your
tradition which you have
handed down. And many
such things you do.”

When He had called all
the multitude to Himself,
He said to them, “Hear Me,
everyone, and understand:

There is nothing that
enters a man from outside
which can defile him; but
the things which come out
of him, those are the things
that defile a man.

If anyone has ears to
hear, let him hear!”

When He had entered a
house away from the crowd,
His disciples asked Him
concerning the parable.

So He said to them,
“Are you thus without
understanding also? Do you
not perceive that whatever
enters a man from outside
cannot defile him,

because it does not enter
his heart but his stomach,
and is eliminated, thus
purifying all foods?”

فَلَا تَدْعُوهُ فِي مَا بَعْدُ يَفْعَلُ شَيْئاً
لِأَبِيهِ أَوْ أُمِّهِ.

مُبْطِلِينَ كَلَامَ اللَّهِ بِتَقْلِيدِكُمْ الَّذِي
سَلَّمْتُمُوهُ. وَأُمُوراً كَثِيراً مِثْلَ هَذِهِ
تَفْعَلُونَ.

ثُمَّ دَعَا كُلَّ الْجَمْعِ وَقَالَ لَهُمْ:
إِسْمَعُوا مِنِّي كُلُّكُمْ وَافْهَمُوا.

لَيْسَ شَيْءٌ مِنْ خَارِجِ الْإِنْسَانِ إِذَا
دَخَلَ فِيهِ يَقْدِرُ أَنْ يُنَجِّسَهُ لَكِنْ
الْأَشْيَاءُ الَّتِي تَخْرُجُ مِنْهُ هِيَ الَّتِي
تَنَجِّسُ الْإِنْسَانَ.

إِنْ كَانَ لِأَحَدٍ أُذُنَانِ لِلسَّمْعِ
فَلْيَسْمَعْ.

وَلَمَّا دَخَلَ مِنْ عِنْدِ الْجَمْعِ إِلَى
الْبَيْتِ سَأَلَهُ تَلَامِيذُهُ عَنِ الْمَثَلِ.

فَقَالَ لَهُمْ: أَفَأَنْتُمْ أَيْضاً هَكَذَا غَيْرُ
فَافْهَمِينَ؟ أَمَّا تَفْهَمُونَ أَنَّ كُلَّ مَا
يَدْخُلُ الْإِنْسَانَ مِنْ خَارِجٍ لَا يَقْدِرُ
أَنْ يُنَجِّسَهُ.

لَأَنَّهُ لَا يَدْخُلُ إِلَى قَلْبِهِ بَلْ إِلَى
الْبُطْنِ ثُمَّ يَخْرُجُ إِلَى الْخَلَاءِ وَذَلِكَ
يُطَهِّرُ كُلَّ الْأَطْعَمَةِ.

Παράγω Δε ὁμοσ ἡ φηθεννοῦ
ἐβόλθεν ῥωφ ὑπὶ ῥωμῳ ἡθοῦ εἰς ῥωφ
ὑπὶ ῥωμῳ.

*Πῶς φα Πεννοῦτ πε ῥω ἐνεθ
ἡτε νι ἐνεθ: ἀμην.*

And He said, "What
comes out of a man, that
defiles a man.

Glory be to God forever.

ثُمَّ قَالَ: إِنَّ الَّذِي يَخْرُجُ مِنْ
الْإِنْسَانِ ذَلِكَ يَنْجَسُ الْإِنْسَانَ.

والمجد لله دائماً.

Liturgy Readings

قراءات القديس

The Pauline Epistle

رسالة بولس الرسول

Πάντος φέβωκ ὑπὲνδοις Ἰησοῦς
Πιχρίστος: πᾶποστολος εἰς ῥωμῳ:
φηέτα ῥωφ ἐπιζωῶννοῦτῃ ἡτε
Φνοῦτ.

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

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

Πρωμος Β: ἰβ - κλ

Romans 2: 12 - 24

رومية 2: 12 - 24

Πη ῥαρ ἐταῖρνοβι ἀνομος:
ἀνομος οἷ σενάτακωτ: οἷοθ
νηέταῖρνοβι ῥεν πῖνομος σενάτῥαπ
ἐρων ἑβόλ ζῖτεν πῖνομος.

For as many as have
sinned without law will also
perish without law, and as
many as have sinned in the
law will be judged by the
law,

لَأَنَّ كُلَّ مَنْ أَخْطَأَ بِدُونِ النَّامُوسِ
فَيَبْذُونَ النَّامُوسَ يَهْلِكُ وَكُلُّ مَنْ
أَخْطَأَ فِي النَّامُوسِ فَيُجْزَى بِالنَّامُوسِ
يُذَانُ.

Οῦ ῥαρ νῖρεφωτεμ ἐπῖνομος ἀν
νε νῖθμῃ ῥάτεν Φνοῦτ: ἀλλὰ
νηετῖρῃ ὑπῖνομος ἐτοῦθαῖωτ.

for not the hearers of the
law are just in the sight of
God; but the doers of the
law will be justified;

لَأَنَّ لَيْسَ الَّذِينَ يَسْمَعُونَ النَّامُوسَ
هُمْ أَبْرَارٌ عِنْدَ اللَّهِ بَلِ الَّذِينَ
يَعْمَلُونَ بِالنَّامُوسِ هُمْ يُبْرَرُونَ.

Εῷωπ ῥαρ νε νῖεθνος νηέτε
ὑμων τοῦνομος ὑμᾶτ φῑς εἰρῖ ἡνα
πῖνομος: ναι ἐτε ὑμων τοῦνομος
ὑμᾶτ: σεοῖ ἡνομος νωοῦ ὑμῖν

for when Gentiles, who
do not have the law, by
nature do the things in the
law, these, although not
having the law, are a law to
themselves,

لَئِنَّ الْأُمَمَ الَّذِينَ لَيْسَ عِنْدَهُمْ
النَّامُوسُ مَتَى فَعَلُوا بِالطَّبِيعَةِ مَا
هُوَ فِي النَّامُوسِ فَهُوَ لَئِنْ
لَهُمُ النَّامُوسٌ هُمْ نَامُوسٌ
لِأَنْفُسِهِمْ.

ἡμῶν ἡμαρτῶν.

Ἡαὶ ἐθόνων ἐπιβῶ ἵτε πινομος
ἐβόλ ἐγὼ ἐκείνων τὸν ποιεῖν: οὗτος ἐρε
τοῦ τὴν ἡλικίαν ἐσερμῆρε ἐρῶν
νεμῶν: οὗτος ἐρε νομμεῖ
ἐρκατησὸριν ἐρῶν οὐτῶν νεμ
νοῦρνον ἱε ἐναερίκε ἀπολοσισθε.

Ἦεν πιέροον ἵτε φνοῦτ νατῶαπ
ἐνηετῶν ἵτε πῖρω κατὰ
παεταστέλιον ἐβόλ ὅτι ἐν Ἰησοῦ
Χριστῷ.

Ἰσχε δε ἡθὸκ κῆραν ἐροκ χε
ἰοῦδαι κμοτεν ἡμοκ ἐχεν πινομος
οὗτος κῶσῳ ἡμοκ Ἦεν φνοῦτ.

Οὗτος κῶσῳ ἡπερῳ ὁὗτος
κέρδοκιμαζὶν ἡνηετῶν
κέρκαθηκιν ἡμοκ ἐβόλ Ἦεν πινομος.

Θὸνκ χη ἐροκ χε ἡθὸκ οὔρε
βιωῖτ ἡνιβελλεῖ: οὐτῶν ἵτε
νηετῶν πῶακ.

Φρεῖτῶν ἵτε νιατῶν: οὗτος
πῶα ἡνικονχὶ ἡλῶν: ἐρε ἡμορφῆ
ἵτε πῶν ἡτοκ νεμ τῶεθμῆ ἐτῶν
πινομος.

Φη οὖν ἐτῶν ἡκεῖναι κῶν
νακ ἡμαρτῶν: φηετῶν ἐῶν
βιωῖτ κβιωῖ.

who show the work of
the law written in their
hearts, their conscience also
bearing witness, and
between themselves their
thoughts accusing or else
excusing them;

in the day when God
will judge the secrets of
men by Jesus Christ,
according to my gospel.

Indeed you are called a
Jew, and rest on the law,
and make your boast in
God,

and know His will, and
approve the things that are
excellent, being instructed
out of the law,

and are confident that
you yourself are a guide to
the blind, a light to those
who are in darkness,

an instructor of the
foolish, a teacher of babes,
having the form of
knowledge and truth in the
law.

You, therefore, who
teach another, do you not
teach yourself? You who
preach that a man should
not steal, do you steal?

الَّذِينَ يُظْهِرُونَ عَمَلَ النَّامُوسِ
مَكْتُوبًا فِي قُلُوبِهِمْ شَاهِدًا أَيْضًا
ضَمِيرُهُمْ وَأَفْكَارُهُمْ فِيمَا بَيْنَهَا
مُشْتَكِيَةً أَوْ مُخْتَجَةً.

فِي الْيَوْمِ الَّذِي فِيهِ يَدِينُ اللَّهُ
سَرَائِرَ النَّاسِ حَسَبَ إِنْجِيلِي
بِيسُوعِ الْمَسِيحِ.

هُوَذَا أَنْتَ تَسَمَّى يَهُودِيًّا وَتَتَكَلَّمُ
عَلَى النَّامُوسِ وَتَفْتَخِرُ بِاللَّهِ.

وَتَعْرِفُ مَشِيتَتَهُ وَتُمَيِّزُ الْأُمُورَ
الْمُتَخَالِفَةَ مُتَعَلِّمًا مِنَ النَّامُوسِ.

وَتَتَّقُ أَنَّكَ قَائِدٌ لِلْعُمَيَّانِ وَنُورٌ
لِلَّذِينَ فِي الظُّلْمَةِ.

وَمُهَذِّبٌ لِلْأَغْيَاءِ وَمُعَلِّمٌ لِلْأَطْفَالِ
وَلَكَ صُورَةُ الْعِلْمِ وَالْحَقِّ فِي
النَّامُوسِ.

فَأَنْتَ إِذَا الَّذِي تُعَلِّمُ غَيْرَكَ أَلَسْتَ
تُعَلِّمُ نَفْسَكَ؟ الَّذِي تَكْرِزُ أَنَّ لَا
يُسْرِقُ أَتَسْرِقُ؟

Φηετῶ ὁμοσ ἔε ὑπερερνωικ κοί
 ἡνωικ: φηετῶγ ἡνωιδῶλον κοί
 ἡκαλπερφει.

Φηετῶντων ὁμοσ ἔεν πινομοσ
 ἐβολ ἔιτεν ἡ παραβασικ ἡτε πινομοσ
 ἔωωυ ὁφνοῦτ.

Φραν ἡαρ ὁφνοῦτ σεχεοῦὰ ἐρογ
 ἔεν ἡιέθνοσ ἐβε ἡινοῦ κατὰφρηῡ
 ἐτῆδνοῦτ.

*Πῆμοτ ἡαρ νευωτεν νευ
 ἡιρηνῡ ἐτσοπ: ἔε ἁμην ἐσέωωπι.*

You who say, “Do not
 commit adultery,” do you
 commit adultery? You who
 abhor idols, do you rob
 temples?

You who make your
 boast in the law, do you
 dishonor God through
 breaking the law?

For “the name of God is
 blasphemed among the
 Gentiles because of you,” as
 it is written.

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

الَّذِي يَقُولُ أَنْ لَا يُزْنَى أَتَزْنِي؟
 الَّذِي تَسْتَكْرَهُ الْأَوْثَانَ أَتَسْرِقُ
 الْهَيَاكِلَ؟

الَّذِي تَفْتَخِرُ بِالنَّامُوسِ أَبْغَضَى
 النَّامُوسَ تَهْيِئُ اللَّهَ؟

لَأَنَّ اسْمَ اللَّهِ يُجَدَّفُ عَلَيْهِ بِسَبَبِكُمْ
 بَيْنَ الْأُمَمِ كَمَا هُوَ مَكْتُوبٌ.

*نعمة الله الآب تكون مع جميعكم.
 آمين.*

The Catholic Epistle الكاثوليكون

Καθολικον ἐβολ ἔεν πε πιςναῡ
 ἡἐπιστολῡ ἡτε πενωτ Πετροσ.
 Ἀμην. Παμενραῡ.

Ἡ Πέτροσ ἁ: κ - Ἡ: ϛ

Φαι ἁε ἡωορπ ἁριέμι ἐρογ ἔε
 ἡροφητιὰ ἡιβεν ἡτε ἡιῡραφῡ: ἡαρῆ
 ποῡβωλ ὡοπ ἐβολ ἔιτοτοῡ ὁμαῡ
 ἁτοῡ ἁη.

Οῡ ἁε ἡαρ ἔεν φῡρωῡ ἡοῡρωμι ἁη
 ἁῡῡῡ ἡοῡἡροφητιὰ ἡοῡτχοῡ: ἁλῡῡ
 ἁῡσαῡ ἡῡε ἔἁηρωμι ἐβολ ἔεν φῡρωῡ
 ὁφνοῦτ ἡῡρη Πῡἡνεῡμα ἐθοῡαβ.

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

2 Peter 1: 20 - 2: 6

Knowing this first, that
 no prophecy of Scripture is
 of any private interpretation,

for prophecy never
 came by the will of man,
 but holy men of God spoke
 as they were moved by the
 Holy Spirit.

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

2 بطرس 1: 20 - 2: 6

عَالَمِينَ هَذَا أَوَّلًا: أَنَّ كُلَّ نُبُوءَةِ
 الْكِتَابِ لَيْسَتْ مِنْ تَفْسِيرٍ خَاصٍّ،

لَأَنَّهُ لَمْ تَأْتِ نُبُوءَةٌ قَطُّ بِمَشِيئَةِ
 إِنْسَانٍ، بَلْ تَكَلَّمَ أَنَاثُ اللَّهِ
 الْقِدِّيسُونَ مَسْؤُوفِينَ مِنَ الرُّوحِ
 الْقُدُسِ.

Ἀπὺωπι Δε ἵξε θανῖροφῆτης
 ἵνωτχ ἵῆρη θεν πιλαος: ὑφρητ ὀν
 ἔτοτναῶπι θεν ὀηνωτ ἵξε
 θανρεϋτῶβω ἵνωτχ: ναι ἔτοτναῖνι
 ἔδοτν νοτρερεσις ἵαζω: ὀτοθ φνηβ
 ἔταϋωπο ετχωλ ὑμοϋ ἔβολ: εἵνι
 νωοτ ἵοτᾶζω ἵχωλεμ.

Ὀτοθ θανμῆϋ εἵεωκ ἵα νοτσωϋ
 ὀτοθ ἔβολ θιτοτοτ ετχεοτᾶ ἔφωωτ
 ἵτε τμεθμῆ.

Ὀτοθ ἵῆρη θεν θανμετῶινχονς
 ὑπλαστον ἵαχι ετερεβῶωτ
 ὑμωτεν: ναι ἔτε ποτθαπ ιχεν θη
 ἔκορϋ αν: ὀτοθ τοτᾶζω ῥναθινιμ αν.

Ιεξε φνωττ ὑπερτᾶσο
 ἑνιαστελος νηετατερνοβι: ἀλλα
 ἵῆρη θεν θανῥνατθ ἵτνοφος θεν
 πιταρταρος: ἀϋθιτοτ εθροτᾶρεθ
 ἔρωον ἑπθαπ ὀτοθ ἑερκολαζιν
 ὑμωοτ.

Ὀτοθ παρχεος ἵκοςμος
 ὑπερτᾶσο ἔροϋ: ἀλλα ἐπῶε πιμαθ
 ῶμην ἵκτριζ ἵτε τμεθμῆ ἀϋᾶρεθ
 ἔροϋ: ἀϋῖνι ἵοτκατακλτςμος ἔχεν
 πικοςμος ἵτε νιάσεβης.

Ὀτοθ νικεπολις Γοδωμᾶ νεμ
 Γομορρα ἀϋροκθοτ ἑαϋερκατακρίνιν

But there were also false prophets among the people, even as there will be false teachers among you, who will secretly bring in destructive heresies, even denying the Lord who bought them, and bring on themselves swift destruction.

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

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

For if God did not spare the angels who sinned, but cast them down to hell and delivered them into chains of darkness, to be reserved for judgment;

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

and turning the cities of Sodom and Gomorrah into ashes, condemned them to destruction, making them an

وَلَكِنْ كَانَ أَيْضًا فِي الشَّعْبِ أَنْبِيَاءُ كَذِبَةٌ، كَمَا سَيَكُونُ فِيكُمْ أَيْضًا مُعَلِّمُونَ كَذِبَةٌ، الَّذِينَ يَدْسُونَ بِدَعْوَاكَ. وَإِذْ هُمْ يُنْكِرُونَ الرَّبَّ الَّذِي اشْتَرَاهُمْ، يَجْلِبُونَ عَلَى أَنْفُسِهِمْ هَلَاكًا سَرِيعًا.

وَسَيَتَّبِعُ كَثِيرُونَ تَهْلِكَاتِهِمْ. الَّذِينَ بِسَبَبِهِمْ يَجْدَفُ عَلَى طَرِيقِ الْحَقِّ.

وَهُمْ فِي الطَّمَعِ يَتَجَرَّوْنَ بِكُمْ بِأَقْوَالٍ مُصَنَّعَةٍ، الَّذِينَ دَيْنُونَتْهُمْ مِنْذُ الْقَدِيمِ لَا تَتَوَانَى وَهَلَاكُهُمْ لَا يَنْعَسُ.

لَئِنْ كَانَ اللَّهُ لَمْ يُشْفِقْ عَلَى مَلَائِكَةٍ قَدْ أَخْطَأُوا، بَلْ فِي سَلَاسِلِ الظُّلَامِ طَرَحَهُمْ فِي جَهَنَّمَ، وَسَلَّمَهُمْ مَحْرُوسِينَ لِلْقَضَاءِ،

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

وَإِذْ رَمَدَ مَدِينَتَي سَدُومَ وَعَمُورَةَ حَكَمَ عَلَيْهِمَا بِالْإِنْقِلَابِ، وَاضْعًا عِبْرَةً لِلْعَتِيدِينَ أَنْ يَفْجَرُوا.

ἡμῶν: ἐὰρχατ ἐτςμοτ ἡνιὰσεβης
εὐναῶπι.

*Ἥσκηνοτ ὑπερμενρε πικοςμος
οὔδε νηετῶπ δεν πικοςμος:
πικοςμος νασινι νευ τερεπιθνμια: φη
δε ετιρι ὑφοτῶπ ὑφνοττ ῥναῶπι
ῶα ἐνεε: ἀμην.*

example to those who
afterward would live
ungodly.

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

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

The Acts الإبركسيس

Πραξις ἡτε νενιοτ ἡἀποστολος:
ἐρε ποτςμοτ εθουαβ ῶπι νευαν.
Δμην.

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

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

Πραξις κϛ: α - η

Acts 26: 1 - 8

أعمال 26: 1 - 8

Ἀγριππας δε πεχαρ ὑΠατλος: γε
σεουαεσαενη νாக ἐσαχι ἐχωκ: τοτε
Πατλος αησουτεν τερχιχ ἐβου
εφεραπολοσιθε.

Then Agrippa said to
Paul, “You are permitted to
speak for yourself.” So Paul
stretched out his hand and
answered for himself:

فَقَالَ أَغْرِيْبَاسُ لِبُولَسَ: مَاذُوْنَ لَكَ
أَنْ تَتَكَلَّمَ لِأَجْلِ نَفْسِكَ. حِينَئِذٍ بَسَطَ
بُولُسُ يَدَهُ وَجَعَلَ يَحْتَجُّ:

Εθε εωβ νιβεν ἐτοτχεμ ἀρικι
ἐρορ ἡδνητοτ ἡχε νιλονδα: ὑποτρο
Ἀγριππας τμενι γε ἀνοκ οτμακαριος
ειναεραπολοσιθε ὑφοοτ δατοτκ

“I think myself happy,
King Agrippa, because
today I shall answer for
myself before you
concerning all the things of
which I am accused by the
Jews,

إِنِّي أَحْسِبُ نَفْسِي سَعِيداً أَيُّهَا
الْمَلِكُ أَغْرِيْبَاسُ إِذْ أَنَا مُزْمَعٌ أَنْ
أَحْتَجَّ الْيَوْمَ لَدَيْكَ عَنْ كُلِّ مَا
يُحَاكِمُنِي بِهِ الْيَهُودُ.

Ἡαλιστα κςωοτη ἡνιστηνηοιὰ ἡτε
νιλονδα νευ νοτζητημια: εθε φαι
ττωεε ὑμοκ εθρεκσωτεμ ἐροι δεν
οτμετρεῶοτ ἡεητ.

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.

لَا سَيِّئاً وَأَنْتَ عَالِمٌ بِجَمِيعِ الْعَوَائِدِ
وَالْمَسَائِلِ الَّتِي بَيْنَ الْيَهُودِ. لِذَلِكَ
أَتَمَسُّ مِنْكَ أَنْ تَسْمَعَنِي بِطَوِيلِ
الْأَنَاءَةِ.

Παλινωνδ μεν οτη ιςεν
ταμεταλout εταqωπι ιςεν θη δεν
παεθnoc ηερhi δεν Ιερουσαλημ:
σεσωτην υμοq ηξε ηιλουδαι τηροτ.

Ετερωορη ησωτην υμοι ιςεν
σαπηωι ατωανοτω ηερμεερε: ξε
κατα ηερεσις ετταxρωοτ ητε
πενωεμωι αιωνδ υΦαρισεοc.

Οτοz ηνοτ εεβε ηεελπιc υπιωω
εταqωπι ηνενιοη εβοληιτεν Φνοηη
ηοzi ερατ εηηαπ εροι.

Ετε ταιεελπιc τε εναρε ημητ
cνατ υφηλη ωεμωι ηδητc δεν
οημοτην εβολ υπιερωοτ ηεμ πιεχωρc:
ετονωω ερε τοτοτ ημαη εροc: εεβε
ταιεελπιc σεξεμ λρικι εροι ηξε
ηιλουδαι.

Οημεταθναηη τεμααπ δεν
θηνοτ ιςε Φνοηη ηατοηnoc
ηιρεqμωοτ.

*Πισαχι δε ητε Πβοιc εqεαιαι οτοz
εqεαωαι: εqεαμααι οτοz εqεταxρο:
δεν ηαcια ηεκκληcια ητε Φνοηη:
αμην.*

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?

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

فَسِيرَتِي مُنْذُ حَدَاتِي الَّتِي مِنْ
الْبُدَاةِ كَانَتْ بَيْنَ أُمَّتِي فِي
أُورُشَلِيمَ يَعْرِفُهَا جَمِيعُ الْيَهُودِ.

عَالِمِينَ بِي مِنَ الْأَوَّلِ إِنْ أَرَادُوا أَنْ
يَشْهَدُوا أَنِّي حَسَبَ مَذْهَبِ عِبَادَتِنَا
الْأَضْيَاقِ عَشْتُ فَرِيسِيًّا.

وَالآنَ أَنَا وَقِفْتُ أَحَاكُمُ عَلَى رَجَاءِ
الْوَعْدِ الَّذِي صَارَ مِنَ اللَّهِ لِأَبَائِنَا.

الَّذِي أَسْبَاطُنَا الْاثْنَا عَشَرَ يَرْجُونَ
نَوَالَهُ عَابِدِينَ بِالْجَهْدِ لَيْلًا وَنَهَارًا.
فَمِنْ أَجْلِ هَذَا الرَّجَاءِ أَنَا أَحَاكُمُ مِنَ
الْيَهُودِ أَيُّهَا الْمَلِكُ أَغْرِيْبَاسُ.

لِمَاذَا يَعْذُّ عِنْدَكُمْ أَمْرًا لَا يُصَدَّقُ إِنْ
أَقَامَ اللَّهُ أَمْوَاتًا؟

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

The Liturgy Psalm

مزمور القداس

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

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

Ψαλμος τω Δαυιδ θ: ζ, η	Psalm 9: 7, 8	المزمور 9: 7, 8
<p>Αριψαλιν ἐΠβοις φηετῳπ θεν Cιων: οτοθ cαχι ἡνεφθβηοτὶ θεν νιεθνοc: γε αcκωτ ἡca θανcνοc: αcερ ποτμενὶ. Αλληλουια.</p>	<p>Sing praises to the Lord, who dwells in Zion! Declare His deeds among the people. When He avenges blood, He remembers them. Alleluia.</p>	<p>رتلوا للرب الساكن في صهيون. وأخبروا في الأمم بأعماله. لأنه طلب الدماء وتذكرها. هلللويا.</p>

The Liturgy Gospel

إنجيل القداس

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

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

Οτᾶναστνωcic ἐβολ θεν πιερασσελιον εθοταβ κατα λoτκαν αcιοτ.	A chapter according to Saint Luke, may his blessings be with us. Amen.	فصل من إنجيل معلمنا لوقا البشِير. بركاته علينا آمين.
λoτκαν ιᾱ: με - νβ	Luke 11: 45 - 52	لوقا 11: 45 - 52
<p>Αcεροτὸν ἡγε οται ἡνινομικoc πεχαc ναc γε πιρεcτcβω ναι εκcω ὡμωοτ εκτῳωω ὡμωον θων.</p> <p>Πθοc Δε πεχαc γε ἡθωτεν θωτεν θα νινομικoc οτοι νωτεν γε τετενταλο ἡθανετφωοτὶ ετμοκθ ἡcιτοτ εcεν νιρωμ: οτοθ ἡθωτεν τετενθὶ νεμ νηετφωοτὶ αν ἡοται ἡνετενθηβ.</p>	<p>Then one of the lawyers answered and said to Him, “Teacher, by saying these things You reproach us also.”</p> <p>And He said, “Woe to you also, lawyers! For you load men with burdens hard to bear, and you yourselves do not touch the burdens with one of your fingers.</p>	<p>فَأَجَابَ وَاحِدٌ مِّنَ النَّامُوسِيِّينَ وَقَالَ لَهُ: يَا مُعَلِّمُ حِينَ تَقُولُ هَذَا تَسْتَمْنُنَا نَحْنُ أَيْضًا.</p> <p>فَقَالَ: وَوَيْلٌ لَّكُمْ أَنْتُمْ أَيُّهَا النَّامُوسِيُّونَ لِأَنَّكُمْ تُحْمَلُونَ النَّاسَ أَحْمَالًا عَسِرَةَ الْحِمْلِ وَأَنْتُمْ لَا تَمْسُونَ الْأَحْمَالَ بِإِحْدَى أَصَابِعِكُمْ.</p>

ΟΤΟΙ ΝΩΤΕΝ ΧΕ ΤΕΤΕΝΚΩΤ
ΝΝΙΜΕΒΑΥ ΝΤΕ ΝΙΠΡΟΦΗΤΗΣ: ΝΕΤΕΝΙΟΥ
ΔΕ ΑΥΘΟΘΒΟΥ.

ΘΑΡΑ ΤΕΤΕΝΕΡΜΕΘΡΕ ΟΥΟΖ
ΤΕΤΕΝΨΑΨ ΕΧΕΝ ΝΙΒΒΗΟΥΙ ΝΤΕ
ΝΕΤΕΝΙΟΥ: ΧΕ ΝΘΩΟΥ ΜΕΝ ΑΥΘΟΘΒΟΥ:
ΝΘΩΤΕΝ ΔΕ ΤΕΤΕΝΚΩΤ ΝΝΟΥΜΕΒΑΥ.

ΕΘΒΕ ΦΑΙ ΑΨΚΕΟΦΙΑ ΝΤΕ ΦΝΟΥΨ
ΧΟΣ ΧΕ ΨΝΑΟΥΡΠ ΒΑΡΩΟΥ
ΝΒΑΝΠΡΟΦΗΤΗΣ ΝΕΜ ΒΑΝ ΑΠΟΣΤΟΛΟΣ:
ΟΥΟΖ ΕΥΕΔΩΤΕΒ ΕΒΟΛ ΝΒΗΤΟΥ ΟΥΟΖ
ΕΥΕΔΟΧΙ ΝΩΟΥ.

ΘΙΝΑ ΝΣΕΒΙ ΜΠΕΜΠΩΨ ΜΠΣΝΟΥ
ΝΝΙΠΡΟΦΗΤΗΣ ΤΗΡΟΥ ΕΤΑΥΦΟΝΥ ΕΒΟΛ
ΙΣΧΕΝ ΤΚΑΤΑΒΟΛΗ: ΜΠΙΚΟΣΜΟΣ ΝΤΟΤΣ
ΝΤΑΙΣΕΝΕΔ.

ΙΣΧΕΝ ΠΣΝΟΥ ΝΔΒΕΛ ΨΑ ΠΣΝΟΥ
ΝΖΑΧΑΡΙΑΣ ΠΩΗΡΙ ΜΒΑΡΑΧΙΑΣ:
ΦΗΕΤΑΥΤΑΚΟΥ ΟΥΤΕ ΠΙΜΑΝΕΡΨΩΟΥΨ
ΝΕΜ ΠΗΙ: ΣΕ ΨΧΩ ΜΜΟΣ ΝΩΤΕΝ ΧΕ
ΣΕΝΑΚΩΨ ΝΩΨ ΝΤΟΤΣ ΝΤΑΙΣΕΝΕΔ.

ΟΤΟΙ ΝΩΤΕΝ ΝΙΝΟΜΙΚΟΣ ΧΕ ΑΤΕΤΕΝ
ΩΛΙ ΝΝΙΨΩΨΤ ΝΤΕ ΠΣΩΟΥΝ: ΝΘΩΤΕΝ
ΜΠΕΤΕΝΙ ΕΒΟΥΝ ΟΥΟΖ ΝΗΕΘΝΗΟΥ ΕΒΟΥΝ
ΕΤΕΤΕΝΕΡΚΩΛΙΝ ΜΜΩΟΥ.

*Πίωον φα ΠεννορΨ πε ψα ένεε
ντε νι ένεε: άμην.*

Woe to you! For you
build the tombs of the
prophets, and your fathers
killed them.

In fact, you bear witness
that you approve the deeds
of your fathers; for they
indeed killed them, and you
build their tombs.

Therefore, the wisdom
of God also said, 'I will
send them prophets and
apostles, and some of them
they will kill and persecute,'

that the blood of all the
prophets which was shed
from the foundation of the
world may be required of
this generation,

from the blood of Abel
to the blood of Zechariah
who perished between the
altar and the temple. Yes, I
say to you, it shall be
required of this generation.

"Woe to you lawyers!
For you have taken away
the key of knowledge. You
did not enter in yourselves,
and those who were
entering in you hindered."

Glory be to God forever.

وَيْلٌ لَّكُمْ لَأَنَّكُمْ تَبْنُونَ قُبُورَ الْأَنْبِيَاءِ
وَأَبَاؤُكُمْ قَتَلُوهُمْ.

إِذَا تَشْهَدُونَ وَتَرْضَوْنَ بِأَعْمَالِ
أَبَائِكُمْ لِأَنَّهُمْ هُمْ قَتَلُوهُمْ وَأَنْتُمْ
تَبْنُونَ قُبُورَهُمْ.

لِذَلِكَ أَيْضًا قَالَتْ حِكْمَةُ اللَّهِ: إِنِّي
أُرْسِلُ إِلَيْهِمْ أَنْبِيَاءَ وَرُسُلًا فَيَقْتُلُونِ
مِنْهُمْ وَيَطْرُدُونَ.

لِكَيْ يُطْلَبَ مِنْ هَذَا الْجِيلِ دَمُ جَمِيعِ
الْأَنْبِيَاءِ الْمُهْرَقِ مِنْذُ إِنشَاءِ الْعَالَمِ.

مِنْ دَمِ هَابِيلَ إِلَى دَمِ زَكَرِيَّا الَّذِي
أَهْلَكَ بَيْنَ الْمَذْبَحِ وَالْبَيْتِ. نَعَمْ
أَقُولُ لَكُمْ: إِنَّهُ يُطْلَبُ مِنْ هَذَا
الْجِيلِ.

وَيْلٌ لَّكُمْ أَيُّهَا النَّامُوسِيُّونَ لِأَنَّكُمْ
أَخَذْتُمْ مِفْتَاحَ الْمَعْرِفَةِ. مَا دَخَلْتُمْ
أَنْتُمْ وَالِدَاخِلُونَ مِنْعَمَّوْهُمْ.

والمجد لله دائماً.

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

Prophecies
النبوات

Second Kings 4: 8 - 37
الملوك الثاني 4: 8 - 37

<p>ΕΒΟΛ ΘΕΝ ΠΧΩΜ ΝΗΜΕΤΟΥΡΩΟΥ ΰΜΑΔ ΣΝΑΥ: ΕΡΕΠΕΥΣΜΟΥ ΕΘΟΥΑΒ: ΨΩΠΙ ΝΕΜΑΝ ΑΜΗΝ ΕΥΧΩ ΰΜΟC.</p>	<p>A reading from the Second Book of Kings, may its blessing be with us. Amen.</p>	<p>من سفر الملوك الثاني، بركته المقدسة تكون معنا. آمين.</p>
<p>Β ΗΜΕΤΟΥΡΩΟΥ Δ: Η - ΛΖ</p>	<p>2 Kings 4: 8 - 37</p>	<p>الملوك الثاني 4: 8 - 37</p>
<p>ΟΥΟΖ ΑΨΩΠΙ ΝΧΕ ΟΥΕΖΟΟΥ ΑΨΙΝΙ ΝΧΕ ΕΛΙΣΕΟC ΕCΩΜΑΝ: ΟΥΟΖ ΝΕ ΟΥΝΙΨΤ ΝCΖΙΜΙ ΰΜΑΥ ΠΕ ΟΥΟΖ ΑCΑΜΟΝΙ ΰΜΟΨ ΕΟΥΩΜ ΝΟΥΩΙΚ: ΟΥΟΖ ΑΨΩΠΙ ΕΤΑΨΩCΚ ΕΨΝΑ ΕΘΟΥΝ ΕΜΑΥ ΟΥΟΖ ΕΨΝΗΟΥ ΕΒΟΛ ΟΥΟΖ ΑΨΡΙΚΙ ΕΘΟΥΝ ΕΜΑΥ ΕΟΥΩΜ ΝΟΥΩΙΚ.</p>	<p>Now it happened one day that Elisha went to Shunem, where there was a notable woman, and she persuaded him to eat some food. So it was, as often as he passed by, he would turn in there to eat some food.</p>	<p>وَفِي ذَاتِ يَوْمٍ عَبَرَ إِلِيشَعُ إِلَى شُونَمَ. وَكَانَتْ هُنَاكَ امْرَأَةٌ عَظِيمَةٌ، فَأَمَسَّكَتْهُ لِيَأْكُلَ خُبْزًا. وَكَانَ كُلَّمَا عَبَرَ يَمِيلُ إِلَى هُنَاكَ لِيَأْكُلَ خُبْزًا.</p>
<p>ΟΥΟΖ ΠΕΧΕ ΤCΖΙΜΙ ΰΠΕCΖΑΙ ΧΕ ΙC ΑΙΕΜΙ ΧΕ ΟΥΡΩΜΙ ΝΤΕ ΦΝΟΥΤ ΠΕ ΦΑΙ ΕΨΟΥΑΒ ΕΨΝΗΟΥ ΖΑΡΟΝ ΕΨΜΗΝ.</p>	<p>And she said to her husband, “Look now, I know that this is a holy man of God, who passes by us regularly.</p>	<p>فَقَالَتْ لِرَجُلِهَا: «قَدْ عَلِمْتُ أَنَّهُ رَجُلُ اللَّهِ، مُقَدَّسٌ الَّذِي يَمُرُّ عَلَيْنَا دَائِمًا.</p>
<p>ΨΑΡΕΘΑΜΙΟ ΝΑΨ ΝΟΥΚΟΥΧΙ ΰΜΑ CΑΠΨΩΙ: ΟΥΟΖ ΝΤΕΝΧΑ ΟΥΘΛΟΧ ΝΑΨ ΰΜΑΥ ΝΕΜ ΟΥΤΡΑΠΕΖΑ ΝΕΜ ΟΥΤΟΤC ΝΕΜ ΟΥΛΥΧΝΙΔ: ΟΥΟΖ ΕCΕΨΩΠΙ ΑΨΨΑΝΙ ΕΘΟΥΝ ΖΑΡΟΝ ΕΨΕΡΙΚΙ ΕΘΟΥΝ ΕΜΑΥ.</p>	<p>Please, let us make a small upper room on the wall; and let us put a bed for him there, and a table and a chair and a lampstand; so it will be, whenever he comes to us, he can turn in there.”</p>	<p>فَلْنَعْمَلْ عَلَيَّهِ عَلَى الْحَائِطِ صَغِيرَةً وَنَضْعَ لَهُ هُنَاكَ سَرِيرًا وَخَوَانًا وَكُرْسِيًّا وَمَنَارَةً، حَتَّى إِذَا جَاءَ إِلَيْنَا يَمِيلُ إِلَيْهَا».</p>
<p>ΟΥΟΖ ΑΨΡΙΚΙ ΕΘΟΥΝ ΕΜΑΥ ΜΕΝΕΝCΑ ΖΑΝΕΖΟΟΥ ΕΠΙΜΑ ΕΤΕ ΰΠΨΩΙ ΟΥΟΖ</p>	<p>And it happened one day that he came there, and he turned in to the upper room and lay down there.</p>	<p>وَفِي ذَاتِ يَوْمٍ جَاءَ إِلَى هُنَاكَ وَمَالَ إِلَى الْعُلْيَةِ وَاضْطَجَعَ فِيهَا.</p>

αὐτὸν ἡμᾶρ.

Οὗτος περὶ αὐτὴν ἐπελάλουν καὶ
μοῦτ' ἦν ἡ Σουναμιτὶς ὁ αὐτὸς
αὐμοῦτ' ἑρως· οὗτος ἀκόμ' ἔρατο
ὑπερῷον.

Οὗτος περὶ αὐτὴν καὶ ἄλλος τις καὶ
ἐν ἡμῶν ἐστὶν ὑπαικὼν τῷ ἄνθρωπῳ
καὶ περὶ τῶν ἡμετέρων· ἵκετο οὖν ἵνα
ἡμεῖς αὐτῇ πειρώμεθα· ἡ δὲ ἀρχὴν
ἔσχετο καὶ ἡμεῖς·
αὐτὴ δὲ οὐκ ἔμελλε ὑπαλασθῆναι.

Οὗτος περὶ αὐτὴν ἐπελάλουν καὶ οὗτος
περὶ τῶν ἐν τῇ οἰκίᾳ· οὗτος περὶ αὐτῆς
ἐπελάλουν καὶ ὁ κτελλόμενος ἡμεῖς
ἡμᾶρ οὗτος περὶ αὐτῆς ἀπερθελλο.

Οὗτος περὶ αὐτὴν καὶ μοῦτ' ἑρως· ἀκόμ' ἔρατο
ἐν τῇ θύρᾳ.

Οὗτος καὶ ὁ Ελισαῖος τις καὶ ὁ
παῖς οὗτος ὑφ' ἡμῶν ἐταίοντος ἑρῶντος
ἡμεῖς· ἐρεερωτο ἡμεῖς· ἡμεῖς δὲ
περὶ αὐτὴν καὶ ὑφ' ἡμῶν Παῖς ὑπερῷον
ἐτεκνω.

Οὗτος ἀπερωτο ἡμεῖς καὶ αὐτὸς
ἡμεῖς οὗτος ὁ παῖς οὗτος ὑφ' ἡμῶν
ἐταίοντος ἡμεῖς· κατὰ τὴν ἡμεῖς
ἡμεῖς Ελισαῖος.

Then he said to Gehazi
his servant, "Call this
Shunammite woman."
When he had called her, she
stood before him.

And he said to him,
"Say now to her, 'Look, you
have been concerned for us
with all this care. What can
I do for you? Do you want
me to speak on your behalf
to the king or to the
commander of the army?'"
She answered, "I dwell
among my own people."

So he said, "What then
is to be done for her?" And
Gehazi answered,
"Actually, she has no son,
and her husband is old."

So he said, "Call her."
When he had called her, she
stood in the doorway.

Then he said, "About
this time next year you shall
embrace a son." And she
said, "No, my lord. Man of
God, do not lie to your
maidservant!"

But the woman
conceived, and bore a son
when the appointed time
had come, of which Elisha
had told her.

فَقَالَ لَجِيحْزِي غَلَامَهُ: «ادْعُ هَذِهِ
الشُّونَمِيَّةَ». فَدَعَاَهَا، فَوَقَفَتْ
أَمَامَهُ.

فَقَالَ لَهُ: «قُلْ لَهَا: هُوَذَا قَدْ
انْزَعَجْتُ بِسَبَبِنَا كُلِّ هَذَا الْانْزِعَاجِ،
فَمَاذَا يُصْنَعُ لَكَ؟ هَلْ لَكَ مَا يَتَكَلَّمُ
بِهِ إِلَى الْمَلِكِ أَوْ إِلَى رَئِيسِ
الْجَيْشِ؟» فَقَالَتْ: «إِنَّمَا أَنَا سَاكِنَةٌ
فِي وَسْطِ شَعْبِي».

ثُمَّ قَالَ لَجِيحْزِي غَلَامَهُ: «فَمَاذَا
يُصْنَعُ لَهَا؟» فَقَالَ جِيحْزِي: «إِنَّهُ
لَيْسَ لَهَا ابْنٌ، وَرَجُلُهَا قَدْ شَاخَ».

فَقَالَ: «ادْعُهَا». فَدَعَاَهَا، فَوَقَفَتْ
فِي الْبَابِ.

فَقَالَ لَهَا أَلِيشَعُ: «فِي هَذَا الْمِيعَادِ
نَحْوُ زَمَانِ الْحَيَاةِ تَحْتَضِنِينَ ابْنًا». فَقَالَتْ:
«لَا يَا سَيِّدِي رَجُلَ اللَّهِ. لَا
تَكْذِبْ عَلَيَّ جَارِيَّتِكَ».

فَحَبَلَتِ الْمَرْأَةُ وَوَلَدَتْ ابْنًا فِي ذَلِكَ
الْمِيعَادِ نَحْوُ زَمَانِ الْحَيَاةِ، كَمَا قَالَ
لَهَا أَلِيشَعُ.

Ουτος εκει̃ θα πηρωμι̃ ν̃τε Φνοη̃:
οτος αςωωπι̃ ε̃τασγναη̃ ε̃ρος̃ ς̃νηοη̃ ν̃χε̃
Ελ̃ιςεος̃ πεχαη̃ ν̃δι̃ε̃ζι̃ πεγα̃λλον̃: χε̃

And so she departed, and went to the man of God at Mount Carmel. So it was, when the man of God saw her afar off, that he said to his servant Gehazi, “Look,

وَانْطَلَقْتُ حَتَّى جَاءْتُ إِلَى رَجُلٍ مِنَ
إِلَى جَبَلِ الْكَرْمَلِ. فَلَمَّا رَأَاهَا رَجُلٌ
مِنَ اللَّهِ قَالَ لِجَبْرِئِيلَ عَلَيْهِ السَّلَامُ:
«هُذَا تِلْكَ الشُّوْنَمِيَّةُ».

ΖΗΠΠΕ ΙC †CΩΜΑΝΙΤΗΣ ΕΤΤΗ CΝΗΟΥ
†ΝΟΥ.

Β'ΟΧΙ ΕΒΟΛ ΕΞΡΑΣ ΟΥΟΖ ΕΚΕ ΧΟCΝΑC
ΧΕ ΑΝ ΤΖΙΡΗΝΗ ΝΕΑΝΤΖΙΡΗΝΗ ΑΠΕΒΑΙ
ΑΝ ΤΖΙΡΗΝΗ ΑΠΙΔΛΟΥ: ΝΘΟC ΔΕ ΠΕΧΑC
ΚΕ ΤΖΙΡΗΝΗ.

ΟΥΟΖ ΑCΙ ΖΑ ΕΛΙCΕΟC ΠΙΤΩΟΥ ΟΥΟΖ
ΑCΜΟΝΙ ΝΝΕΥΒΑΛΑΥΧ: ΟΥΟΖ ΑΥΘΩΝΤ
ΝΧΕ ΣΙΕΖΙ ΕΖΕΝC CΑΒΟΛ: ΟΥΟΖ ΠΕΧΕ
ΕΛΙCΕΟC ΧΕ ΧΑC ΧΕ ΟΗΙ ΤΕCΨΥΧΗ ΜΕΖ
ΝΕΜΚΑΖ ΝΖΗΤ: ΟΥΟΖ ΑΠΒΟΙC ΖΕΠ ΠΙΖΩΠ
ΕΡΟΙ ΟΥΟΖ ΑΠΕΥΤΑΜΟΙ ΕΡΟΥ.

ΝΘΟC ΔΕ ΠΕΧΑC: ΧΕ ΜΗ ΔΙΕΡΕΤΙΝ
ΝΟΥΨΗΡΙ ΕΒΟΛ ΖΙΤΟΤΔ ΑΠΒΟΙC: ΧΕ
ΑΙΧΟC ΧΕ ΑΠΕΡΕΡΕΖΑΔ ΑΜΟΙ.

ΟΥΟΖ ΠΕΧΕ ΕΛΙCΕΟC ΝΣΙΕΖΙ
ΠΕΥΔΑΛΟΥ ΧΕ ΜΟΡΚ ΕΧΕΝ ΤΕΚ†ΠΙ ΟΥΟΖ
ΒΙ ΑΠΙΨΦΩΤ ΔΕΝ ΤΕΚΧΙΧ ΟΥΟΖ ΑΜΟΥ:
ΧΕ ΑΚΩΑΝΧΙΜΙ ΝΟΥΡΩΜΙ ΝΝΕΚCΜΟΥ
ΕΡΟΥ: ΟΥΟΖ ΕΨΩΠ ΑΡΕΨΑΝ ΟΥΡΩΜΙ
CΜΟΥ ΕΡΟΚ ΝΝΕΚΕΡΟΥΩ ΝΑΥ: ΟΥΟΖ
ΕΚΕΤΑΛΕ ΠΑΨΒΩΤ ΕΧΕΝ ΠΕΟ ΑΠΙΔΛΟΥ.

ΟΥΟΖ ΠΕΧΕ ΘΜΑΥ ΑΠΙΔΛΟΥ: ΧΕ
ΕΨΩΝΔ ΝΧΕ ΠΒΟΙC ΟΥΟΖ CΟΝΔ ΝΧΕ
ΤΕΚΨΥΧΗ: ΧΕ †ΝΑΧΑΚ ΝCΩΙ ΑΝ: ΟΥΟΖ
ΑΥΤΩΝΕΨ ΝΧΕ ΕΛΙCΕΟC ΑΥΜΟΥΨ ΝCΩC.

the Shunammite woman!

Please run now to meet her, and say to her, 'Is it well with you? Is it well with your husband? Is it well with the child?'” And she answered, “It is well.”

Now when she came to the man of God at the hill, she caught him by the feet, but Gehazi came near to push her away. But the man of God said, “Let her alone; for her soul is in deep distress, and the Lord has hidden it from me, and has not told me.”

So she said, “Did I ask a son of my lord? Did I not say, ‘Do not deceive me?’”

Then he said to Gehazi, “Get yourself ready, and take my staff in your hand, and be on your way. If you meet anyone, do not greet him; and if anyone greets you, do not answer him; but lay my staff on the face of the child.”

And the mother of the child said, “As the Lord lives, and as your soul lives, I will not leave you.” So he arose and followed her.

أَرْكُضِ الْآنَ لِلْقَائِنَا وَقُلْ لَهَا:
أَسَلَامٌ لَكَ؟ أَسَلَامٌ لَزَوْجِكَ؟ أَسَلَامٌ
لِلْوَلَدِ؟» فَقَالَتْ: «سَلَامٌ».

فَلَمَّا جَاءَتْ إِلَى الْيَشَعَ رَجُلِ اللَّهِ
إِلَى الْجَبَلِ أَمْسَكَتْ رِجْلَيْهِ. فَتَقَدَّمَ
جِيحْزِي لِيُدْفَعَهَا، فَقَالَ الْيَشَعَ رَجُلُ
اللَّهِ: «دَعْنَهَا لِأَنَّ نَفْسَهَا مَرَّةٌ فِيهَا
وَالرَّبُّ كَتَمَ الْأَمْرَ عَنِّي وَلَمْ
يُخْبِرْنِي».

فَقَالَتْ: «هَلْ طَلَبْتُ ابْنًا مِنْ
سَيِّدِي؟ أَلَمْ أَقُلْ لَا تَخْدَعْنِي؟»

فَقَالَ الْيَشَعَ لَجِيحْزِي: «أَشْدُدْ
حَقْوِيكَ وَخُذْ عَكَازِي بِيَدِكَ
وَأَنْطَلِقْ، وَإِذَا صَادَفْتَ أَحَدًا فَلَا
تُبَارِكْهُ، وَإِنْ بَارَكَكَ أَحَدٌ فَلَا تُجِبْهُ.
وَضَعْ عَكَازِي عَلَى وَجْهِ الصَّبِيِّ».

فَقَالَتْ أُمُّ الصَّبِيِّ: «حَيٌّ هُوَ الرَّبُّ،
وَحَيَّةٌ هِيَ نَفْسُكَ، إِنِّي لَا أَتْرُكَكَ».
فَقَامَ الْيَشَعَ وَتَبِعَهَا.

Οτοζ Σιέζι αμωυι θαχωc: οτοζ
αϑταλε πιϑβωτ ἔχεν πεο ὑπιὰλοτ:
οτοζ ὑπε θρωωτ ϑωπι οτλε cμн: οτοζ
αϑταcθo θαροϑ αϑταμoϑ εϑχω ὑμoс
χε ὑπεϑτωνϑ ἵχε πιὰλοτ.

Οτοζ αϑϑεναϑ ἵχε Ελιcεoc ἐδοτн
ἐπιηι οτοζ ic πιὰλοτ ηαμωoττ πε:
εϑεηκοτ θιχεν πεμὰηηηκοτ.

Οτοζ αϑϑεναϑ οτοζ αμὰϑθαμ
ὑπιρο ἐροϑ ηεμ πιὰλοτ ὑπcηατ οτοζ
αϑτωθθ ὑΠθοic.

Οτοζ αϑϑεναϑ ἐϑϑωι αϑεηκοτ
ἔχεν πιὰλοτ οτοζ αϑχα ρωϑ ἐθρη
ἔχεν ρωϑ: οτοζ ηεϑβαλ ἔχεν ηεϑβαλ:
ηεμ ηεϑχιχ ἔχεν ηεϑχιχ: ηεμ ηεϑφατ
ἔχεν ηεϑφατ: οτοζ αϑoτaθϑ ἐθρη
ἔχωϑ οτοζ ἀτcαρχ ὑπιὰλοτ θμoм.

Οτοζ αϑτωνϑ ἵχε Ελιcεoc
αϑκοτϑ αμωυι θεν πιηι cαμηαι ηεμ
cαμηαι οτοζ αϑϑεναϑ ἐϑϑωι αϑθωπc
πε ἐβολ ἔχεν πιὰλοτ ἵϑαϑϑ ἵcoπ
οτοζ ἀπιὰλοτ οτοη ηηεϑβαλ.

Οτοζ αϑωϑ ἐβολ ἵχε Ελιcεoc
οτβε Σιέζι οτοζ πεχαϑ: χε μoτ† ηηι
ἐται Cωμaηιτнc οτοζ αμoτ† ἐροс
οτοζ αϑϑεναс ἐδοτн ϑαροϑ: οτοζ
πεχε Ελιcεoc ηac χε θι ὑπεϑηρι.

Now Gehazi went on
ahead of them, and laid the
staff on the face of the
child; but there was neither
voice nor hearing.
Therefore, he went back to
meet him, and told him,
saying, “The child has not
awakened.”

When Elisha came into
the house, there was the
child, lying dead on his bed.

He went in therefore,
shut the door behind the two
of them, and prayed to the
Lord.

And he went up and lay
on the child, and put his
mouth on his mouth, his
eyes on his eyes, and his
hands on his hands; and he
stretched himself out on the
child, and the flesh of the
child became warm.

He returned and walked
back and forth in the house,
and again went up and
stretched himself out on
him; then the child sneezed
seven times, and the child
opened his eyes.

And he called Gehazi
and said, “Call this
Shunammite woman.” So he
called her. And when she
came in to him, he said,
“Pick up your son.”

وَجَازَ جِجْزِي قَدَامَهُمَا وَوَضَعَ
الْعُكَّازَ عَلَى وَجْهِ الصَّبِيِّ، فَلَمْ يَكُنْ
صَوْتٌ وَلَا مُصْنَعٌ. فَرَجَعَ لِلْقَاهِ
وَأَخْبَرَهُ قَائِلًا: «لَمْ يَنْتَبِهِ الصَّبِيُّ».

وَدَخَلَ أَلِيشَعُ الْبَيْتَ وَإِذَا بِالصَّبِيِّ
مَيِّتٌ وَمُضْطَجِعٌ عَلَى سَرِيرِهِ.

فَدَخَلَ وَأَغْلَقَ الْبَابَ عَلَى نَفْسَيْهِمَا
كِلَيْهِمَا، وَصَلَّى إِلَى الرَّبِّ.

ثُمَّ صَعِدَ وَاضْطَجَعَ فَوْقَ الصَّبِيِّ
وَوَضَعَ فَمَهُ عَلَى فَمِهِ، وَعَيْنَيْهِ
عَلَى عَيْنَيْهِ، وَيَدَيْهِ عَلَى يَدَيْهِ،
وَتَمَدَّدَ عَلَيْهِ فَسُخِنَ جَسَدُ الْوَلَدِ.

ثُمَّ عَادَ أَلِيشَعُ وَتَمَشَّى فِي الْبَيْتِ
تَارَةً إِلَى هُنَا وَتَارَةً إِلَى هُنَاكَ،
وَصَعِدَ وَتَمَدَّدَ عَلَيْهِ فَعَطَسَ الصَّبِيُّ
سَبْعَ مَرَّاتٍ، ثُمَّ فَتَحَ الصَّبِيُّ عَيْنَيْهِ.

فَدَعَا أَلِيشَعُ جِجْزِي وَقَالَ: «أَدْعُ
هَذِهِ الشُّونَمِيَّةَ» فَدَعَاهَا. وَلَمَّا
دَخَلَتْ إِلَيْهِ قَالَ: «أَحْمِلِي ابْنَكَ».

Οτοζ αςι εδουρν νχε τςβιμι αςβιτς
 θα νεφδαλατχ: αςουωυτ υμοφ ειχεν
 πικαβι: οτοζ αςβιμεςωυρι αςι εβολ.

*Οτωοτ νττριας εθοταβ Πεννοττ
 υα ενεζ νεμ υα ενεζ ντε νιενεζ
 τηροτ. Αμην.*

So she went in, fell at
 his feet, and bowed to the
 ground; then she picked up
 her son and went out.

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

فَأَتَتْ وَسَقَطَتْ عَلَى رِجْلَيْهِ
 وَسَجَدَتْ إِلَى الْأَرْضِ، ثُمَّ حَمَلَتْ
 ابْنَهَا وَخَرَجَتْ.

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

Isaiah 45: 1 - 10 **إشعيا 44: 21 - 28**

Εβολ θαεν Ησαηας πιπροφητης:
 ερεπεφςμοτ εθοταβ: υωπι νεμδαν
 αμην εφχω υμος.

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

من أشعيا النبي، بركته المقدسة
 تكون معنا. آمين.

Ησαηας με: α - ι

Isaiah 45: 1 - 10

إشعيا 45: 1 - 10

Φαι πε υφρητ ετεφχω υμος νχε
 Πβοις Φνοττ υπεφχριστος Κυρος:
 φηεται αμοιι ντεροτιναμ εερε
 θανεθνος σωτεμ υπεφυθο: οτοζ
 τχου ντε θανοτρωοτ τναφαδσι:
 ειελουων νθανρωοτ υπεφυθο οτοζ
 θαμβακι ννοτυαυθαμ ερωοτ.

Thus says the Lord to
 His anointed, to Cyrus,
 whose right hand I have
 held—to subdue nations
 before him and loose the
 armor of kings, to open
 before him the double
 doors, so that the gates will
 not be shut:

هَكَذَا يَقُولُ الرَّبُّ لِمَسِيحِهِ لِكُورَشَ
 الَّذِي أُمْسَكْتُ بِيَمِينِهِ لِأَدُوسَ
 أَمَامَهُ أَمَّا وَأَحْقَاءَ مُلُوكِ أَحْلُ.
 لِأَفْتَحَ أَمَامَهُ الْمِصْرَاعَيْنِ وَالْأَبْوَابَ
 لَا تَغْلُقُ:

Ανοκ ειεμοωι θαχωφ οτοζ
 θαντωοτ ειεωαυοτ: θαρωοτ νζουτ
 ειεζεμδωμοτ: οτοζ θαμμοχλοτς
 υβενιπι ειεκαυοτ.

‘I will go before you
 and make the crooked
 places straight; I will break
 in pieces the gates of
 bronze and cut the bars of
 iron.

«أَنَا أَسِيرُ قَدَامَكَ وَالْهَضَابَ أَمْهَدْ.
 أَكْسِرُ مِصْرَاعِي النِّحَاسِ وَمَغَالِيقَ
 الْحَدِيدِ أَقْصِفُ.

Οτοζ ειετνακ νθαναζωρ νχακι
 ευρηπ θαναθνατ ερωοτ ειελουων
 υμωοτ νακ εινα ντεκεμι γε ανοκ πε

I will give you the
 treasures of darkness and
 hidden riches of secret
 places, that you may know
 that I, the Lord, who call

وَأَعْطِيكَ ذَخَائِرَ الظُّلْمَةِ وَكُنُوزَ
 الْمَخَابِي لِتَعْرِفَ أَنِّي أَنَا الرَّبُّ
 الَّذِي يَدْعُوكَ بِاسْمِكَ إِلَهَ إِسْرَائِيلَ.

Πῶς Φνοῦν φηεμοῦν ὑπεκράν
Φνοῦν ὑΠισρανλ.

Εἶπε Ιακωβ παῖλον νεμ Πισρανλ
πασωπ: Δνοκ εἰεμοῦν ἐροκ ὑπαραν
οτοζ τῆναποκ ἐροι ἡοοκ Δε
ὑπεκσοῦντ.

Χε Δνοκ πε Πῶς Φνοῦν οτοζ
ὑμον κενοῦν ἐβηλ ἐροι: οτοζ
νακσωπῆ ὑμοι ἀν πε.

Σίνα ἡτοῦμι ἡχε νηετχη σα
πιδανῶναι ἡτε φριν νεμ νηετχη σα
πιδανῶπ: χε ὑμον κεοῦναι ἐβηλ
ἐροι Δνοκ πε Πῶς Φνοῦν οτοζ
ὑμον φηετωπ χε.

Δνοκ πε φηεταρσοβτ ὑπιουινι
οτοζ αραμιοῦ ὑπιχακι: Δνοκ πεττ
ἡοτγερην οτοζ ετσωπ
ἡδανπετρωπ: Δνοκ πε Πῶς
Φνοῦν φηεθαμιοῦ ἡναι τηροῦ.

Παρεσοῦνοῦ ἡχε ἡφε ἐπῶνι οτοζ
νιβηπι μαροῦνοῦχδ ἡοῦμεθμνι:
μαρερωτ ἡχε πκαζι ἡοῦναι οτοζ
μαρεφπιρ ἐβολ: οτοζ μαρερωτ
ἡοῦδικεοῦτην ετσωπ: Δνοκ πε Πῶς
Φνοῦν φηεταρσοντκ.

you by your name, Am the
God of Israel.

For Jacob My servant's
sake, and Israel My elect, I
have even called you by
your name; I have named
you, though you have not
known Me.

I am the Lord, and there
is no other; there is no God
besides Me. I will gird you,
though you have not known
Me,

that they may know
from the rising of the sun to
its setting that there is none
besides Me. I am the Lord,
and there is no other;

I form the light and
create darkness, I make
peace and create calamity;
I, the Lord, do all these
things.'

Rain down, you
heavens, from above, and
let the skies pour down
righteousness; let the earth
open, let them bring forth
salvation, and let
righteousness spring up
together. I, the Lord, have
created it.

لَا جِلَّ عَبْدِي يَعْقُوبَ وَإِسْرَائِيلَ
مُخْتَارِي دَعَوْتُكَ بِاسْمِكَ. لَقَبْتُكَ
وَأَنْتَ لَسْتَ تَعْرِفُنِي.

أَنَا الرَّبُّ وَلَيْسَ آخَرُ. لَا إِلَهَ
سِوَايَ. نَطَقْتُكَ وَأَنْتَ لَمْ تَعْرِفْنِي.

لِيَعْلَمُوا مِنْ مَشْرِقِ الشَّمْسِ وَمِنْ
مَغْرِبِهَا أَنَّ لَيْسَ غَيْرِي. أَنَا الرَّبُّ
وَلَيْسَ آخَرُ.

مُصَوِّرُ النُّورِ وَخَالِقُ الظُّلْمَةِ
صَانِعُ السَّلَامِ وَخَالِقُ الشَّرِّ. أَنَا
الرَّبُّ صَانِعُ كُلِّ هَذِهِ.

أَقْطِرِي أَبْنِيَهَا السَّمَاوَاتُ مِنْ فَوْقُ
وَلْيَنْزِلِ الْجَوُّ بَرًّا. لِيَتَفْتَحِ الْأَرْضُ
فِيُنْمِرَ الْخَلَاصَ وَلْيَنْبُتْ بَرًّا مَعًا.
أَنَا الرَّبُّ قَدْ خَلَقْتُهُ.

Δὺ πε πιπεθῆναι ἐϋ αἰμονικκ
 ὑφῆρῆτ' ἡγοῦμαι ἡκεραμευς: μὴ
 φηετῶμαι νὰςχαι ὑπιεῖσθοντ' τηρεῖ: μὴ
 ἑναχος ἡχε πιδῶμαι ὑπικεραμευς χε οὔ
 πετεκρα ὑμοῦ χε ἡκερῶν δὴ οὔδε
 ὑμον χιχ ὑμοκ: μὴ ἑναεροντὶ ἡχε
 πιμονκ ὑφῆεταϋμονκ.

Φηετῶμαι ὑμος ὑπεριωτ χε οὔ
 πετεκναμαςϋ: οὔτε τεματ χε οὔ
 πετερα τ'νακχι ὑμοῦ.

Οὐὼρ ἡ τριάς ἑοῦταβ Πεννοτ'
ῥα ἐνεῖ νεμ ῥα ἐνεῖ ἡ τε νι ἐνεῖ
τηροῦ. Ἀμην.

Woe to him who strives
 with his Maker! Let the
 potsherd strive with the
 potsherds of the earth! Shall
 the clay say to him who
 forms it, 'What are you
 making?' Or shall your
 handiwork say, 'He has no
 hands'?

Woe to him who says to
 his father, 'What are you
 begetting?' Or to the
 woman, 'What have you
 brought forth?'"

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

«وَيْلٌ لِّمَنْ يُخَاصِمُ جَابِلَهُ. خَرَفَ
 بَيْنَ أَخْرَافِ الْأَرْضِ. هَلْ يَقُولُ
 الطِّينُ لِجَابِلِهِ: مَاذَا تَصْنَعُ؟ أَوْ
 يَقُولُ: عَمَلُكَ لَيْسَ لَهُ يَدَانِ؟»

وَيْلٌ لِلَّذِي يَقُولُ لِأَبِيهِ: مَاذَا تَلِدُ؟
 وَلِلْمَرْأَةِ: مَاذَا تَلِدِينَ؟»

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

Proverbs 9: 11 - 11 أمثال سليمان 9: 11 - 11

Εβὼλ θεν Πιπαροιμιὰ ἡ τε
 Σολομων πῖπροφῆτης: ἐρεπεϋςμοῦ
 εῖοταβ: ῥωπι νεμαν ἡμην εϋχῶ
 ὑμος.

Πιπαροιμιὰ ἡ τε Σολομων 9: 11 - 11

Ἥ σοφία ἀσκῶτ νὰς ἡγοῦνι οὔτε
 ἀσταγρος ἡῶαυϋ ἡστῆλως θαρῶ.

Ἀσθὼλθελ ἡνεσυωτ: ἀσῶτ
 ὑπεςηρπ θεν νιμοκι: οὔτε ἀσσοβτ'
 ἡτεστραπεζε.

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

Proverbs 9: 1 - 11

Wisdom has built her
 house. She has hewn out
 her seven pillars.

She has slaughtered her
 meat. She has mixed her
 wine. She has also
 furnished her table.

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

أمثال 9: 1 - 11

الْحِكْمَةُ بَنَتْ بَيْتَهَا. نَحَتَتْ أَعْمِدَتَهَا
 السَّبْعَةَ.

ذَبَحَتْ ذَبْحَهَا. مَرَجَتْ خَمْرَهَا.
 أَيْضاً رَتَّبَتْ مَائِدَتَهَا.

Διοτρωπὴν ἐκείνην ἐξώγει δὲν
οὐρανῷ τὸν ἄνθρωπον ἐκ τῶν κρατῆρ ἐκ
ἄλλοις:

Ὃς φησὶ τοῖς ἀπλοῦς δὲν ὁ ἴδιος
μαρτυρεῖται: ὅτι οὗτος νῦν ἐστὶν
ἄλλος ἄνθρωπος.

Ὃς ἀλλοτρίῳ ὄντι ἐβόλῃ δὲν ἀλλοτρίως:
ὅτι οὗτος οὐκ ἐβόλῃ δὲν πῶς ἐταίριον
ἦν.

Ὃς ἀπλοῦς ἐστὶν ἀλλοτρίως ὁ ἴδιος
ἵνα ἐκτενέσθῃ: καὶ τὸ ἀπλοῦς ἵνα
ἐκτενέσθῃ: ὅτι οὗτος ἀπλοῦς
ἵνα ἐκτενέσθῃ: ὅτι οὗτος ἀπλοῦς.

Ὃς φησὶ τὸν ἀπλοῦς ἐκτενέσθῃ
ἵνα ἐκτενέσθῃ: ὅτι οὗτος ἀπλοῦς
ἐκτενέσθῃ: ὅτι οὗτος ἀπλοῦς.

Ὃς φησὶ τὸν ἀπλοῦς ἐκτενέσθῃ
ἵνα ἐκτενέσθῃ: ὅτι οὗτος ἀπλοῦς
ἐκτενέσθῃ: ὅτι οὗτος ἀπλοῦς.

Ὃς φησὶ τὸν ἀπλοῦς ἐκτενέσθῃ
ἵνα ἐκτενέσθῃ: ὅτι οὗτος ἀπλοῦς
ἐκτενέσθῃ: ὅτι οὗτος ἀπλοῦς.

Ὃς φησὶ τὸν ἀπλοῦς ἐκτενέσθῃ
ἵνα ἐκτενέσθῃ: ὅτι οὗτος ἀπλοῦς
ἐκτενέσθῃ: ὅτι οὗτος ἀπλοῦς.

She has sent out her
maidens. She cries out from
the highest places of the
city,

“Whoever is simple, let
him turn in here!” As for
him who lacks
understanding, she says to
him,

“Come, eat of my bread
and drink of the wine I have
mixed.

Forsake foolishness and
live, and go in the way of
understanding.

“He who corrects a
scoffer gets shame for
himself, and he who
rebukes a wicked man only
harms himself.

Do not correct a scoffer,
lest he hate you; rebuke a
wise man, and he will love
you.

Give instruction to a
wise man, and he will be
still wiser; teach a just man,
and he will increase in
learning.

“The fear of the Lord is
the beginning of wisdom,
and the knowledge of the
Holy One is understanding.

أَرْسَلَتْ جَوَارِيَهَا تُنَادِي عَلَى
ظُهُورِ أَعَالِي الْمَدِينَةِ:

«مَنْ هُوَ جَاهِلٌ فَلْيَمِلْ إِلَى هُنَا».
وَالنَّاقِصُ الْفَهْمُ قَالَتْ لَهُ:

«هَلُمُّوا كُلُّوا مِنْ طَعَامِي وَاشْرَبُوا
مِنْ الْخَمْرِ الَّتِي مَرَجَّيْتُهَا.

اتْرَكُوا الْجَهَالَاتِ فَتَحْنُوا وَسِيرُوا
فِي طَرِيقِ الْفَهْمِ.

«مَنْ يُوبِّخُ مُسْتَهْزِئًا يَكْسِبُ لِنَفْسِهِ
هَوَانًا وَمَنْ يُنْذِرُ شَرِيرًا يَكْسِبُ
عَيْبًا.

لَا تُؤَبِّخْ مُسْتَهْزِئًا لِنَلَّا يُبْغِضَكَ.
وَيُبِّخْ حَكِيمًا فَيُحِبَّكَ.

أَعْطِ حَكِيمًا فَيَكُونُ أَوْفَرَ حِكْمَةً
عَلَّمَ صَدِيقًا فَيَزِدَّادَ عِلْمًا.

بَدْءُ الْحِكْمَةِ مَخَافَةُ الرَّبِّ وَمَعْرِفَةُ
الْقُدُّوسِ فَهْمٌ.

Ἦεν παῖτροπος φαί: ἐκέωνθ
 ἵνοτνιϋτ ἵνχοτ: οτοθ ζανρομπι ἵτε
 πωνθ εἵεοτὰζοτ ἐροκ.

*Οτῶοτ ἵττριάς ἐθοταβ Πεννοττ
 ῥα ἐνεζ νεμ ῥα ἐνεζ ἵτε ἵιένεζ
 τηροτ. Αμην.*

For by me your days
 will be multiplied, and
 years of life will be added
 to you.

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

لأنَّه بِي تَكْثُرُ أَيَّامُكَ وَتَزْدَادُ لَكَ
 سِنُو حَيَاةٍ.

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

Job 35: 1 - 16
أيوب 35: 1 - 16

Εβολ ζεν Ιωβ πιθμνι: ἐρεπερςμοτ
 εθοταβ: ῥωπι νεμαν ἀμην ερζω
 ἄμωο.

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

من أيوب الصديق، بركته
 المقدسة تكون معنا. آمين.

Ιωβ 35: 1 - 16

Job 35: 1 - 16

أيوب 35: 1 - 16

Αρεροτῶ ἵζε Ελιουτ πεχαρ ζε:
 Ζε παρητ οτ πε ἐτακμετῖ ἐρορ
 ζεν οτθαπ: ἵθοκ νιμ ζε ακχοο
 ἄπεμθο ἄΠβοις ζε ἀνοκ οτθμνι.
 Ιε ἡναχοο ζε οτ πετῆααιρ ιςζε
 αιερνοβι.
 Ανοκ δε τῆαοτῶζεμ νாக νεμ
 πεκκεῶομτ ἵῶφηρ.
 Χοτῶτ ἐπῶωι ἐτφε οτοθ ἀνατ:
 μαιατκ δε ἵννιθηπι ζε ατβοσι ἐροκ
 ἵαῶ ἵρητ.

Moreover Elihu
 answered and said:
 Do you think this is
 right? Do you say, ‘My
 righteousness is more than
 God’s’?
 For you say, ‘What
 advantage will it be to You?
 What profit shall I have,
 more than if I had sinned?’
 I will answer you, and
 your companions with you.
 Look to the heavens and
 see; and behold the clouds;
 they are higher than you.

فَأَجَابَ إِلِيهُ وَقَالَ:
 أَتَحْسِبُ هَذَا حَقًّا؟ قُلْتَ: أَنَا أَبْرٌ مِنَ
 اللَّهِ.
 لَأَنَّكَ قُلْتَ: مَاذَا يُفِيدُكَ؟ بِمَاذَا أُنْتَفِعُ
 أَكْثَرَ مِنْ خَطِيئَتِي؟
 أَنَا أَرُدُّ عَلَيْكَ كَلَامًا، وَعَلَى
 أَصْحَابِكَ مَعَكَ.
 أَنْظِرْ إِلَى السَّمَاوَاتِ وَأَبْصِرْ،
 وَلَا حِظَّ الْغَمَامِ. إِنَّهَا أَعْلَى مِنْكَ.

Ιςχε αkerνοβι οτ πετεκναυαιφ:
οτοz ιςχε αker οτυμηψ νανομια οτ πε
ετεκναυχευχοι νθαμιοφ.

Επιδη οτη νθοοκ οτθμηι: οτ πε
ετεκναυτηιφ ναφ: οτ πε ετεφναδιτφ
εβολθεν νεκχιz.

Δρε τεκμετασεβηc ναψωπι
νοτρωμι εφθνη μμοκ: οτοz
τεκδικεοcτηη αcναψωπι νοτψηρι
ηρωμι.

Ετωψ εβολ ντεν οτυμηψ ντε
νηετοτδι μμωοτ νζονc: ετεωψ εβολ
ντεν πζφο νοτυμηψ.

Οτοz μπεφχοc γε αφθων Φνοτ†
φηεταφθαμιοι: φηετωψ νηιοτερψι
ντε πιεχωρz

Φηεταφφορχτεν εβολ ζεν
νιτεβνωοτ ντε πκαρι: νεμ εβολζα
νιζαλα† ντε τφε.

Ετωψ εβολ μματ οτοz
ννεφρωτεμ ερωοτ: νεμ εβολζα
πψωψ ντε νιπονηροc.

Πβοιc ζαρ φρωψ αν ενατ εζαν
μετοζι: νθοοφ ζαρ πε Πιπαντοκρατωρ.

Ψνατ ενετχωκ νηιανομια εβολ
οτοz φηαναζμετ: βιζαπ δε μπεφμθο

If you sin, what do you
accomplish against Him?
Or, if your transgressions
are multiplied, what do you
do to Him?

If you are righteous,
what do you give Him? Or
what does He receive from
your hand?

Your wickedness affects
a man such as you, and your
righteousness a son of man.

Because of the
multitude of oppressions
they cry out; they cry out
for help because of the arm
of the mighty.

But no one says, 'Where
is God my Maker, who
gives songs in the night,

who teaches us more
than the beasts of the earth,
and makes us wiser than the
birds of heaven?'

There they cry out, but
He does not answer,
because of the pride of evil
men.

Surely, God will not
listen to empty talk, nor will
the Almighty regard it.

Although you say you
do not see Him, yet justice
is before Him, and you must
wait for Him.

اِنْ اَخْطَاْتَ فَمَاذَا فَعَلْتَ بِهِ؟ وَاِنْ
كَثُرَتْ مَعَاصِيكَ فَمَاذَا عَمِلْتَ لَهُ؟

اِنْ كُنْتَ بَارًا فَمَاذَا اَعْطَيْتَهُ؟ اَوْ
مَاذَا يَأْخُذُهُ مِنْ يَدِكَ؟

لِرَجُلٍ مِثْلِكَ شَرُّكَ، وَلَابْنٍ اَدَمٍ بَرُّكَ.

مِنْ كَثْرَةِ الْمَظَالِمِ يَصْرُخُونَ.
يَسْتَغِيثُونَ مِنْ ذِرَاعِ الْأَعْزَاءِ.

وَلَمْ يَقُولُوا: أَيْنَ اللَّهُ صَانِعِي،
مُوتِي الْأَعَانِي فِي اللَّيْلِ،

الَّذِي يُعَلِّمُنَا أَكْثَرَ مِنْ وَحُوشِ
الْأَرْضِ، وَيَجْعَلُنَا أَحْكَمَ مِنْ طُيُورِ
السَّمَاءِ؟

ثُمَّ يَصْرُخُونَ مِنْ كِبَرِيَاءِ الْأَشْرَارِ
وَلَا يَسْتَجِيبُ.

وَلَكِنَّ اللَّهَ لَا يَسْمَعُ كَذِبًا، وَالْقَدِيرُ لَا
يَنْظُرُ إِلَيْهِ.

فَإِذَا قُلْتَ إِنَّكَ لَسَمْتَ تَرَاهُ، فَالِدَّاعُو
قُدَّامَهُ، فَاصْبِرْ لَهُ.

ἐβόλ: ιςζε χναῶχεμχοι ἡθως ἐροϋ
ἡφρητ ἐτῶε.

Ουοζ τνοτ ξε ἐϋοπ αν ἡξε
φηετξεμ πῶιμι ἡπεϋχωντ: ουοζ ἡπε
ἐλι ἐμι ἐοῦπαρπτωμα ἐμαϋω.

Ουοζ Ιωβ αϋοτων ἡρωϋ ῥεν
οῦμετεφληνοτ: ἀϋῆρε νεϋαχι ἐρωϋ
ῥεν οῦμετατεμι.

*Οὐὼοτ ἡ τριάς ἐθοταβ Πεννοτ
ϋα ἐνεζ νεμ ϋα ἐνεζ ἡτε νιἐνεζ
τηροτ. Αμην.*

And now, because He
has not punished in His
anger, nor taken much
notice of folly.

Therefore, Job opens his
mouth in vain; he multiplies
words without knowledge.

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

وَأَمَّا الْآنَ فَلَا نَغْضَبُهُ لَا يُطَالِبُ،
وَلَا يُبَالِي بِكَثْرَةِ الزَّلَّاتِ،

فَعَرَّ أَيُّوبُ فَاهُ بِالْبَاطِلِ، وَكَبَّرَ
الْكَلَامَ بِلَا مَعْرِفَةٍ.

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

Matins Psalm

مزمور باكر

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

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

Ψαλμος τω Δαυιδ θ: ις

Ἡαι νηι Πβοις ουοζ χοϋτ:
ἐπαθεβιο ἐβόλ ῥεν ναχαχι:
φηεταϋδαστ: ἐβόλ ῥεν νιπγλη ἡτε
φεμοτ. Αλληλοια.

Psalm 9: 13

Have mercy on me, O
Lord! Consider my trouble
from those who hate me,
You who lift me up from the
gates of death. *Alleluia.*

المزمور 9: 13

ارحمني يارب وانظر إلى ذلي من
أعدائي. يا رافعي من أبواب
الموت. *هلليويا.*

Matins Gospel

إنجيل باكر

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

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

<p>Οὐὰναστνωσις ἐβὼλ θεν πιερασσελιον εθουαβ κατα λουτκαν ασιοτ.</p>	<p>A chapter according to Saint Luke, may his blessings be with us. Amen.</p>	<p>فصل من إنجيل معلمنا لوقا البشير. بركاته علينا آمين.</p>
<p>ΛΟΥΚΑΝ Κ: Θ - ΙΘ</p>	<p>Luke 20: 9 - 19</p>	<p>لوقا 20: 9 - 19</p>
<p>Αφερρητης δε ηςαχι νεμ πιλαος ηται παραβολη: νε οτον οτρωμι εαφθο νοτιαδαλολι οτοζ αφθιη εθανοτιη: οτοζ αφθεναφ επωευμο ηθαννιωτ ηχοτ.</p> <p>Οτοζ θεν ηχοτ φοτωρη νοτβωκ θα νιοτιη: θινα ησετ ναφ εβὼλ θεν ποτταθ ητε πιαδαλολι: νιοτιη δε ετατθιοτι εροφ ατττοτφ εβὼλ εφθονιτ.</p> <p>Οτοζ αφοταθτοτφ οη εοτωρη νωοτ ηκεβωκ: ηθωοτ δε ετατθιοτι επιχετ οτοζ ετατθιοτφ ατττοτφ εβὼλ εφθονιτ.</p> <p>Οτοζ αφοταθτοτφ οη εοτωρη νωωω ηπιμαθ ωομτ: ηθωοτ δε ετατ φωλθ ηπαιχετ ατθιτφ εβὼλ.</p>	<p>Then He began to tell the people this parable: "A certain man planted a vineyard, leased it to vinedressers, and went into a far country for a long time.</p> <p>Now at vintage-time he sent a servant to the vinedressers, that they might give him some of the fruit of the vineyard. But the vinedressers beat him and sent him away empty-handed.</p> <p>Again he sent another servant; and they beat him also, treated him shamefully, and sent him away empty-handed.</p> <p>And again he sent a third; and they wounded him also and cast him out.</p>	<p>وَابْتَدَأ يَقُولُ لِلشَّعْبِ هَذَا الْمَثَلُ: «إِنْسَانٌ غَرَسَ كَرْمًا وَسَلَّمَهُ إِلَى كَرَّامِينَ وَسَافَرَ زَمَانًا طَوِيلًا.</p> <p>وَفِي الْوَقْتِ أَرْسَلَ إِلَى الْكَرَّامِينَ عَبْدًا لِكَيْ يُعْطَوْهُ مِنْ ثَمَرِ الْكَرْمِ فَجَلَدَهُ الْكَرَّامُونَ وَأَرْسَلُوهُ فَارْغًا.</p> <p>فَعَادَ وَأَرْسَلَ عَبْدًا آخَرَ. فَجَلَدُوا ذَلِكَ أَيْضًا وَأَهَانُوهُ وَأَرْسَلُوهُ فَارْغًا.</p> <p>ثُمَّ عَادَ فَأَرْسَلَ ثَالِثًا. فَجَرَحُوا هَذَا أَيْضًا وَأَخْرَجُوهُ.</p>

Πεχε Πβοιc Δε ὑπιαδᾶλολι: xε
οτ πε Ϛνααιϥ: Ϛναοτωρπ ὑπαωρη
ὑμενριτ ἄρηοτ ἵνεωπι δατεϥη.

Ετατνατ Δε ἐροϥ ἵνε νιοτιη
νατσοβνι πε νεμ νοτῆρηοτ εττω
ὑμοc: xε φαι πε πικληρονομοc
ἁωινη μαρενδοθεϥ εйна ἵνετωπι
ναν ἵνε Ϛκληρονομιά.

Οτοz ετατϥιτϥ cαβολ
ὑπιαδᾶλολι ατδοθεϥ: οτ πε
ετεϥνααιϥ νωοτ ἵνε Πβοιc
ὑπιαδᾶλολι.

Ϛναι οτοz ϥναταχε ἵνιοτιη οτοz
ϥναϚ ὑπιαδᾶλολι ἵνκεχωοτνι:
εταττωτεμ Δε πεχωοτ: xε ἵνετωπι.

Πθοϥ Δε εταϥκομc ἐρωοτ πεχαϥ
xε οτ πε φαι ετῶοτ: xε πῶνι
εταττωϥ ἵνε νηετκωτ: φαι αϥωπι
εττωx ἵνλακz.

Οτοz οτον νιβεν εθναζει ἐxεν
παιῶνι ἐτε ὑματ ϥναλωc: φη Δε ἐτε
ϥναζει ἐχωϥ ϥναωϥ εβολ.

Οτοz νατκωϚ πε ἵνε νικαδ νεμ
νιαρχηερετc ἐέν νοτχιx ἐῆρη ἐχωϥ
οτοz δεν Ϛοτνοτ ἐτε ὑματ: οτοz
ατερεοϚ δατῆν ὑπιλαοc ατῆμ ταρ

Then the owner of the
vineyard said, ‘What shall I
do? I will send my beloved
son. Probably they will
respect him when they see
him.’

But when the
vinedressers saw him, they
reasoned among
themselves, saying, ‘This is
the heir. Come, let us kill
him, that the inheritance
may be ours.’

So they cast him out of
the vineyard and killed him.
Therefore, what will the
owner of the vineyard do to
them?

He will come and
destroy those vinedressers
and give the vineyard to
others.” And when they
heard it they said,
“Certainly not!”

Then He looked at them
and said, “What then is this
that is written: ‘The stone
which the builders rejected
has become the chief
cornerstone’?”

Whoever falls on that
stone will be broken; but on
whomever it falls, it will
grind him to powder.”

And the chief priests
and the scribes that very
hour sought to lay hands on
Him, but they feared the
people; for they knew He

فَقَالَ صَاحِبُ الْكَرْمِ: مَاذَا أَفْعَلُ؟
أُرْسِلُ ابْنِي الْحَبِيبَ. لَعَلَّهُمْ إِذَا
رَأَوْهُ يَهَابُونَ.

فَلَمَّا رَأَاهُ الْكَرَّامُونَ تَأَمَّرُوا فِيمَا
بَيْنَهُمْ قَائِلِينَ: هَذَا هُوَ الْوَارِثُ.
هَلُمُّوا نَقْتُلْهُ لِكَيْ يَصِيرَ لَنَا
الْمِيرَاثُ.

فَأَخْرَجُوهُ خَارِجَ الْكَرْمِ وَقَتَلُوهُ.
فَمَاذَا يَفْعَلُ بِهِمْ صَاحِبُ الْكَرْمِ؟

يَأْتِي وَيُهْلِكُ هَؤُلَاءِ الْكَرَّامِينَ
وَيُعْطِي الْكَرْمَ لِآخَرِينَ». فَلَمَّا
سَمِعُوا قَالُوا: «حَاشَا!».

فَنَظَرَ إِلَيْهِمْ وَقَالَ: «إِذَا مَا هُوَ هَذَا
الْمَكْتُوبُ: الْحَجَرُ الَّذِي رَفَضَهُ
الْبَنَّاوُونَ هُوَ قَدْ صَارَ رَأْسَ
الرَّائِيَةِ.

كُلُّ مَنْ يَسْقُطُ عَلَى ذَلِكَ الْحَجَرِ
يَتَرَصَّصُ وَمَنْ سَقَطَ هُوَ عَلَيْهِ
يَسْحَقُهُ؟».

فَطَلَبَ رُؤَسَاءُ الْكَهَنَةِ وَالْكَتَبَةُ أَنْ
يُلْقُوا الْأَيَادِيَ عَلَيْهِ فِي تِلْكَ
السَّاعَةِ وَلَكِنَّهُمْ خَافُوا الشَّعْبَ
لَأَنَّهُمْ عَرَفُوا أَنَّهُ قَالَ هَذَا الْمَثَلُ
عَلَيْهِمْ.

ζε ἔταψχε ται παραβολη εἰς αὐτοῦ.

*Πῶς φα Πεννοῖτ πε ψα ἐνεε
ἵτε νι ἐνεε: ἄμην.*

had spoken this parable
against them.

Glory be to God forever.

والمجد لله دائماً.

Liturgy Readings

قراءات القداس

The Pauline Epistle

البولس

Παῦλος ἄβωκ ὑπὸ Πενδοῖς Ἰησοῦς
Πιχρίστος: πᾶποστολος εἰς αὐτοῦ:
Φηέταρταψχ ἐπιζηεννοῦνι ἵτε
Φνοῖτ.

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

فصل من رسالة معلمنا بولس
الرسول الأولي إلى تيموثاوس،
بركته علينا آمين.

Ἄ Τιμοθεος β: ἁ - γ: ἄ

1 Timothy 2: 1 - 3: 4

1 تيموثاوس 2: 1 - 3: 4

†† εὖ οὖν ἡγοῦν ἡγοῦν νῖβεν εἰς
ἡγαντωβ νευ εἰς ἀποστολὴν
εἰς αὐτοῦ εἰς ἀποστολὴν εἰς
ἡγοῦν νῖβεν.

Therefore, I exhort first
of all that supplications,
prayers, intercessions, and
giving of thanks be made
for all men,

فَأُطْلِبُ أَوَّلَ كُلِّ شَيْءٍ أَنْ تُقَامَ
طَلِبَاتٌ وَصَلَوَاتٌ وَابْتِهَالَاتٌ
وَتَشْكُرَاتٌ لِأَجْلِ جَمِيعِ النَّاسِ،

Εὖεν νιοῦρωο νευ εἰς αὐτοῦ
νῖβεν εἰς αὐτοῦ: εἰς αὐτοῦ
οὖν εἰς αὐτοῦ οὖν ἡγοῦν
ἡγοῦν εἰς αὐτοῦ οὖν εἰς αὐτοῦ
νῖβεν νευ
εἰς αὐτοῦ νῖβεν.

for kings and all who
are in authority, that we
may lead a quiet and
peaceable life in all
godliness and reverence.

لِأَجْلِ الْمُلُوكِ وَجَمِيعِ الَّذِينَ هُمْ فِي
مَنْصِبٍ، لِكَيْ نَقْضِيَ حَيَاةً مُطْمَئِنَّةً
هَادِئَةً فِي كُلِّ تَقْوَى وَوَقَارٍ،

Φαι νανεψ οὖν εἰς αὐτοῦ
ὑπονοῖτ Πενσωτηρ.

For this is good and
acceptable in the sight of
God our Savior,

لَآنَ هَذَا حَسَنٌ وَمَقْبُولٌ لَدَى
مُخْلِصِنَا اللَّهِ،

Φηθεοτωϋ ἢ τε ρωμι νιβεν νοζεμ
οτοζ ἡσει ἐπκοτεν τμεθυμι.

Ουαι γαρ πε φνοττ οτοζ ουαι πε
πιμεσιτης ουτε φνοττ νεμ νιρωμι
οτρωμι Ιησοϋς Πιχριστος.

Φαι εταϋ τηιϋ ἡνωτ εχεν οτον
νιβεν: πιμεθρε ζεν πεϋχοτ.

Φαι ἀνοκ εταϋχατ ναϋ
ἡρεϋβιωϋ νεμ ἀποστολοϋ: θυμι πε
τρω μμοϋ Πιχριστος ἡτμεθυνοτ
αν: φρεϋτςβω ἡτε εανεθνοϋ ζεν
οτναζτ νεμ οτμεθυμι.

†οτωϋ ουν ἡτε ρωμι νιβεν τωβζ
ζεν μαι νιβεν: εϋϋαι ἡεανζιζ ἐπϋωι
ετοταβ: χωριϋ ζωντ νεμ μοκμεκ.

Παιρητ ον νιζιόμυ εϋθεν
οτμετσαι ἡεητ εσορϋ νεμ
οτμετςφηντ νεμ οτμετσαβε:
εϋκολσελ μμωοτ ζεν εανεωλκ αν
νεμ εαννοτβ νεμ εανἡναμυ ιε ζεν
οτβιεβωϋ εναϋενκοτενϋ.

Αλλα πετερατ ἡνιζιόμυ βι μμοϋ
ετωϋ ζεν οτμετθεοσεβιό σεβηϋ εβολ
ζεν εανεβνοτ εἡνανετ.

Οτςβιμυ μαρεβιςβω ζεν
οτμετρεμπατω ἡερηι ζεν ὅνεζωϋ
νιβεν.

who desires all men to
be saved and to come to the
knowledge of the truth.

For there is one God
and one Mediator between
God and men, the Man
Christ Jesus,

who gave Himself a
ransom for all, to be
testified in due time,

for which I was
appointed a preacher and an
apostle, I am speaking the
truth in Christ and not
lying, a teacher of the
Gentiles in faith and truth.

I desire therefore, that
the men pray everywhere,
lifting up holy hands,
without wrath and
doubting;

in like manner also, that
the women adorn
themselves in modest
apparel, with propriety and
moderation, not with
braided hair or gold or
pearls or costly clothing,

but, which is proper for
women professing
godliness, with good works.

Let a woman learn in
silence with all submission.

الَّذِي يُرِيدُ أَنْ جَمِيعَ النَّاسِ
يَخْلُصُونَ وَإِلَى مَعْرِفَةِ الْحَقِّ
يُقْبَلُونَ.

لَأَنَّهُ يُوجَدُ إِلَهٌ وَاحِدٌ وَوَسِيطٌ وَاحِدٌ
بَيْنَ اللَّهِ وَالنَّاسِ الْإِنْسَانُ يَسُوعُ
الْمَسِيحُ،

الَّذِي بَذَلَ نَفْسَهُ فِدْيَةً لِأَجْلِ
الْجَمِيعِ، الشَّهَادَةُ فِي أَوْقَاتِهَا
الْخَاصَّةِ،

الَّتِي جُعِلْتُ أَنَا لَهَا كَارِزاً وَرَسُولاً.
الْحَقُّ أَقُولُ فِي الْمَسِيحِ وَلَا أَكْذِبُ،
مُعَلِّماً لِلْأَمَمِ فِي الْإِيمَانِ وَالْحَقِّ.

فَأُرِيدُ أَنْ يُصَلِّيَ الرِّجَالُ فِي كُلِّ
مَكَانٍ رَافِعِينَ أَيْدِي طَاهِرَةً، بِدُونِ
غَضَبٍ وَلَا جِدَالٍ.

وَكَذَلِكَ أَنَّ النِّسَاءَ يُزَيِّنْنَ ذَوَاتِهِنَّ
بِلِبَاسِ الْحَشَمَةِ مَعَ وَرَعٍ وَتَعَقُّلٍ،
لَا بِضَفَائِرٍ أَوْ ذَهَبٍ أَوْ لَأْلَى أَوْ
مَلَاسٍ كَثِيرَةٍ الثَّمَنِ،

بَلْ كَمَا يَلِيْقُ بِنِسَاءٍ مُتَعَاهِدَاتٍ
بِتَقْوَى اللَّهِ بِأَعْمَالٍ صَالِحَةٍ.

لِتَتَعَلَّمَ الْمَرْأَةُ بِسُكُوتٍ فِي كُلِّ
خُضُوعٍ.

Πῆτοϱαζαζνι δε αν ἡςζιμι
ἐτςβω: οὔδε ε῱ρεσερζωχ ἐπεςζαι:
αλζα ε῱ρεσζωπι ζεν οὔμετρεμρατϱ.

Αδαμ ζαρ ατερπλαζιν ἡμοϱ
ἡγορπ ἰτα ε῱λ.

Οτοζ Αδαμ ἡποτῶερζαλ ἡμοϱ:
τςζιμι δε ἡθος ἐτα῱ερζαλ ἡμοϱ
αζωπι ζεν οὔπαρβαςις.

Εςενοζεμ δε ἐβολ ζιτεν
τεςμετρεϱζε φηρι: ἐζωπι α῱ϱαἡοζι
ζεν πιναζτ νεμ ταςαπη νεμ πιτοτβο
ζεν οὔμετςαβε.

ϱενζοτ ἡζε πςαζι φηεθοτωϱ
ἐο῱μετἐπισκοπος: οὔζωβ ἐἡανεϱ
ἐτερε πιθωμιν ἐροϱ.

Σεμῶϱα οὔἡ ἡτε πιἐπισκοπος
ϱωπι ε῱οι ἡατλωιζι ἐαϱερζαι
ἡο῱ςζιμι ἡο῱ωτ: ε῱ρης ἡςαβε ἡςελςιζ
ἡμαιοϱεμμο ἡρεϱτςβω ἐἡανεϱ.

Πο῱ρεϱςεζο῱ο ἡρπ αν πε:
ἡο῱ρεϱτς τεἡϱι αν πε: αλζα
οὔἐπισκοπος πε ἡο῱ρεϱῡλαδ αν πε
ἡο῱μαιο ζατ πε.

Εϱϱι φ῱ρωοτϱ ἡπεϱἡι ἡκαλως:
ἐο῱ονταϱ ἡζανϱἡρι ε῱τzen οὔἡεχωϱ
νεμ οὔμετςεμνος ἡιβεν.

And I do not permit a
woman to teach or to have
authority over a man, but to
be in silence.

For Adam was formed
first, then Eve.

And Adam was not
deceived, but the woman
being deceived, fell into
transgression.

Nevertheless she will be
saved in childbearing if
they continue in faith, love,
and holiness, with self-
control.

This is a faithful saying:
If a man desires the position
of a bishop, he desires a
good work.

A bishop then must be
blameless, the husband of
one wife, temperate, sober-
minded, of good behavior,
hospitable, able to teach;

not given to wine, not
violent, not greedy for
money, but gentle, not
quarrelsome, not covetous;

one who rules his own
house well, having his
children in submission with
all reverence.

وَلَكِنْ لَسْتُ اَذُنْ لِلْمَرْأَةِ اَنْ تُعَلِّمَ
وَلَا تُتَسَلَّطَ عَلَى الرَّجُلِ، بَلْ تَكُونُ
فِي سَكُوتٍ،

لَاَنَّ اَدَمَ جُبِلَ اَوَّلًا ثُمَّ حَوَاءُ،

وَأَدَمُ لَمْ يُغَوَّ لَكِنَّ الْمَرْأَةَ اغْوِيَتْ
فَحَصَلَتْ فِي التَّعَدِّي،

وَلَكِنَّهَا سَتُخَلَّصُ بِوِلَادَةِ الْوَلَدِ،
اِنْ ثَبَّتْنَ فِي الْإِيمَانِ وَالْمَحَبَّةِ
وَالْقِدَاسَةِ مَعَ التَّعَقُّلِ.

صَادِقَةٌ هِيَ الْكَلِمَةُ: اِنْ ابْتَغَى اَحَدٌ
الْأُسْقُفِيَّةَ فَيَشْتَهِي عَمَلًا صَالِحًا.

فَيَجِبُ اَنْ يَكُونَ الْأُسْقُفُ بِلَا لَوْمٍ،
بَعْلَ امْرَأَةٍ وَاحِدَةٍ، صَاحِبًا، عَاقِلًا،
مُحْتَشِمًا، مُضِيْفًا لِلْغُرَبَاءِ، صَالِحًا
لِلتَّعْلِيمِ،

غَيْرَ مُذْمِنٍ الْخَمْرِ، وَلَا ضَرَّابٍ،
وَلَا طَامِعٍ بِالرَّيْحِ الْقَبِيحِ، بَلْ
حَلِيمًا، غَيْرَ مُخَاصِمٍ، وَلَا مُحِبٍّ
لِلْمَالِ،

يُدِيرُ بَيْتَهُ حَسَنًا، لَهُ اَوْلَادٌ فِي
الْخُضُوعِ بِكُلِّ وَقَارٍ.

*Πῆμοτ γαρ νευωτεν νευ
τῆρηνη εἴσοπ: χε ἀμην ἐσεῶωπι.*

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

*نعمة الله الآب تكون مع جميعكم
أمين.*

The Catholic Epistle الكاثوليكون

Καθολικον ἐβोल θεν νῆπιστολη
ντε πενωτ Ιουδας . Αμην.
Ναμενρα†.

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

الكاثوليكون من رسالة معلمنا
يهودا الرسول، بركته المقدسة
تكون معنا. أمين. يا احباي.

Ιουδας α: ιθ - κε

Jude 1: 19 - 25

يهودا 1: 19 - 25

Παι νε νηέτφωρχ ἐβोल ὑψυχικωσ
νηέτε ὑμων πνευμα νῆητορ.

These are sensual
persons, who cause
divisions, not having the
Spirit.

هَؤُلَاءِ هُمُ الْمُعْتَرِلُونَ بِأَنْفُسِهِمْ،
نَفْسَانِيَّوْنَ لَا رُوحَ لَهُمْ.

Πῶωτεν δε ναμενρα† κετ θηνορ
θεν πετενναζ† εθογαβ: ἐρετεντωβε
θεν Πίπνευμα εθογαβ.

But you, beloved,
building yourselves up on
your most holy faith,
praying in the Holy Spirit,

وَأَمَّا أَنْتُمْ أَيُّهَا الْأَحْبَاءُ فَابْنُوا
أَنْفُسَكُمْ عَلَى إِيْمَانِكُمْ الْأَقْدَسِ،
مُصَلِّينَ فِي الرُّوحِ الْقُدُسِ،

Ναρενἀρεβ ἐρον θεν οἰάσαπη ἵτε
Φνορ†: ενχορῶτ ἐβोल θάτρη ὑπιναι
ντε Πενβοις Ιησοϋς Πιχριστοσ ετωνθ
νῆνεβ.

keep yourselves in the
love of God, looking for the
mercy of our Lord Jesus
Christ unto eternal life.

وَاحْفَظُوا أَنْفُسَكُمْ فِي مَحَبَّةِ اللَّهِ،
مُنْتَظِرِينَ رَحْمَةً رَبَّنَا يَسُوعَ
الْمَسِيحِ لِلْحَيَاةِ الْأَبَدِيَّةِ.

Οτοζ θανοτον μεν ἐρετενκοζι
ὑμωορ ετερδιακρινιν ὑμωορ.

And on some have
compassion, making a
distinction;

وَارْحَمُوا الْبَعْضَ مُمَيِّزِينَ،

Θανοτον δε ἐρετεννοζεμ ὑμωορ
ἐρετενζωλεμ ὑμωορ ἐβोल θεν
πιχρωμ: θανοτον δε ἐρετενναι νωορ
θεν οἰζο†: ἐρετενμοσ† ἵ†κεῶθην
ετοι ναβνι ἵτε †carz.

but others save with
fear, pulling them out of the
fire, hating even the
garment defiled by the
flesh.

وَحَلَّصُوا الْبَعْضَ بِالْخَوْفِ
مُخْتَلِفِينَ مِنَ النَّارِ، مُبْغِضِينَ حَتَّى
الْتَوْبِ الْمُدْنَسِ مِنَ الْجَسَدِ.

Φη δε ἐτε οτον ῶχομ ὑμοϋ
ἐἀρεβ ἐρωτεν νατῆλα†: οτοζ

Now to Him who is able
to keep you from stumbling,
and to present you faultless

وَالْقَادِرُ أَنْ يَحْفَظَكُمْ غَيْرَ عَاثِرِينَ،
وَيُوقِفْكُمْ أَمَامَ مَجْدِهِ بِلَا عَيْبٍ فِي
الْإِبْتِهَاجِ.

ἐταροτεν ἐρατεν ὁνηοῦ ὑπεῖθο
ὑπερῶοῦ ἐρετενοι ἡαταῶνι ὅεν
οὔθεληλ.

Φνοῦτ ὑμαατατῃ Πενσωτηρ ἐβολ
ῶιτεν Ἰησοῦς Πιχρίστος Πενῶοις:
πιῶοῦ φωτ πε νεμ τμετνιῶτ νεμ
πιᾶμαζι νεμ πιερῶιῶι: ὁαζεν πιένεζ
τηρῃ νεμ τνοῦ νεμ ῶα ἐνεζ ἡτε
νιένεζ. Ἀμην.

*Πασνηοῦ ὑπερμενρε πικοςμος
οὔδε νηετωοπ ὅεν πικοςμος:
πικοςμος νασινι νεμ τερεπιῶνμια: φη
δε ετιρι ὑφοτωῶ ὑΦνοῦτ ὑναῶωπι
ῶα ἐνεζ: Ἀμην.*

before the presence of His
glory with exceeding joy,

to God our Savior, who
alone is wise, be glory and
majesty, dominion and
power, both now and
forever. Amen.

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

إِلَٰهَ الْحَكِيمِ الْوَحِيدِ مُخَلِّصَنَا، لَهُ
الْمَجْدُ وَالْعَظَمَةُ وَالْقُدْرَةُ
وَالسُّلْطَانُ، الْآنَ وَإِلَى كُلِّ الدُّهُورِ.
أَمِينَ.

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

The Acts الإبركسيس

Πραξις ἡτε νενιοῦ ἡἀποστολος:
ἐρε ποῦςμοῦ εῶοταβ ῶωπι νεμαν.
Ἀμην.

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

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

Πραξις κζ: ιε' - κ

Acts 27: 16 - 20

أعمال 27: 16 - 20

Ετανφωτ δε εοῦνησος εῦμοῦτ
ἐρος χε Κλαυδα: μοσις αν ῶχεμχομ
ἐᾶμαζι ἡτὸδελεμει.

And running under the
shelter of an island called
Clauda, we secured the skiff
with difficulty.

فَجَرَيْنَا تَحْتَ جَزِيرَةٍ يُقَالُ لَهَا
«كَلَوْدِي» وَبِالْجَهْدِ قَدَرْنَا أَنْ نَمْلِكَ
الْقَارِبَ.

Θαι ἐτατολς ναῦ ερβοῖηοιν ἐμοῦρ
ὑπιχοι εῖερεβοῦτ δε μηπως ἡσεζει
ἐῶρηι ἐτΰρτης: ανχω ὑπιςκενος
ἐπεσнт οὔοζ παρητ αν λωιλι ερ ἐβολ

When they had taken it
on board, they used cables
to undergird the ship; and
fearing lest they should run
aground on the Syrtis
Sands, they struck sail and

وَلَمَّا رَفَعُوهُ طَفِقُوا يَسْتَعْمِلُونَ
مَعُونَاتٍ حَازِمِينَ السَّفِينَةَ وَإِذْ
كَانُوا خَائِفِينَ أَنْ يَقَعُوا فِي
السَّيْرِتِسْ أَنْزَلُوا الْقُلُوعَ وَهَكَذَا
كَانُوا يُحْمَلُونَ.

Χε φονε ἐρον ἐμαυω πετραστ
Δε ναυβορβερ ἐβολ πε.

Οτοε δεν φμαε γουτ νερουτ
αυγιτοτοτ νκα νικετοε ντε πιχοι
αυκατοτ ἐβολ.

Εφοτονε δε αν ηνε φρη νεμ
νισιοτ νοτυμω νερουτ: νοτκοτχι
μφωνε αν πε εναγυοπ: λοιπον νε
αυγενας πε ηνε τενηελπιε της
εορενοτχαι.

*Πισαχι δε ητε Πβοις ερεαιαι οτοε
ερεαγαι: ερεαμαε οτοε ερεταχρο:
δεν γατια νεκκλησια ητε Φνοτ:
αμην.*

so were driven.

And because we were
exceedingly tempest-tossed,
the next day they lightened
the ship.

On the third day we
threw the ship's tackle
overboard with our own
hands.

Now when neither sun
nor stars appeared for many
days, and no small tempest
beat on us, all hope that we
would be saved was finally
given up.

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

وَإِذْ كُنَّا فِي نَوْءٍ عَنِيفٍ جَعَلُوا
يُفْرِغُونَ فِي الْغَدِ.

وَفِي الْيَوْمِ الثَّالِثِ رَمَيْنَا بِأَيْدِينَا
أَثَاثَ السَّفِينَةِ.

وَإِذْ لَمْ تَكُنِ الشَّمْسُ وَلَا النُّجُومُ
تُظْهِرُ أَيَّامًا كَثِيرَةً وَاسْتَدَّ عَلَيْنَا
نَوْءٌ لَيْسَ بِقَلِيلٍ انْتَرَعَ أَحْيَرًا كُلُّ
رَجَاءٍ فِي نَجَاتِنَا.

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

The Liturgy Psalm

مزمور القداس

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

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

Ψαλμος τω Δαυιδ θ: ις, ιδ

Psalm 9: 13, 14

المزمور 9: 13، 14

Φηεταυβαστ ἐβολ δεν νιπνλη
ητε φμουτ: εοπως ητασαχι νεκμουτ
τηροτ: δεν νιπνλη: ητε τωερι ησιων.
Αλληλουια.

You who lift me up
from the gates of death, that
I may tell of all Your praise
in the gates of the daughter
of Zion. **Alleluia.**

يا رافعي من أبواب الموت. لكىما
أخبر بجميع تسابيحك، في أبواب
ابنة صهيون. **هليلويا.**

The Liturgy Gospel إنجيل القديس

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

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

<p>Οὐάναζνωσις ἐβόλ θεν πιεταστελιον εθοταβ κα τα Ιωαννην ασιον.</p>	<p>A chapter according to Saint John, may his blessings be with us. Amen.</p>	<p>فصل من إنجيل معلمنا يوحنا البشير. بركاته علينا آمين.</p>
<p>Ιωαννην Ἑ: αζ - οα</p>	<p>John 6: 47 - 71</p>	<p>يوحنا 6: 47 - 71</p>
<p>Διην ἀμην ϙω ἄμοσ νωτεν: χε φθεθαζ ϙ εροι ονοντελωνθ ἵενεζ ἄματ.</p>	<p>Most assuredly, I say to you, he who believes in Me has everlasting life.</p>	<p>الْحَقَّ الْحَقَّ أَقُولُ لَكُمْ: مَنْ يُؤْمِنُ بِي فَلَهُ حَيَاةٌ أَبَدِيَّةٌ.</p>
<p>Δνοκ πε πιωικ ἵτε ἡωνθ.</p>	<p>I am the bread of life.</p>	<p>أَنَا هُوَ خُبْزُ الْحَيَاةِ.</p>
<p>Πετενιο ϙ ατοωμ ἄπιμαδνα ἵερηι ϙι ἡωαϙε οτοζ ατωοτ.</p>	<p>Your fathers ate the manna in the wilderness, and are dead.</p>	<p>ΑΒΑΟΥΚΜ ΑΚΛΩΑ ΜΕΝ ΦΙ ΒΕΡΙΕ ΩΜΑΘΩΑ.</p>
<p>Φαι Δε πε πιωικ εθνηοτ ἐπεσϙ ἐβόλ θεν ἑφε: ϙινα φθεθαδοτωμ ἐβόλ ἄμοϙ ἵτεϙῶτεωμοτ.</p>	<p>This is the bread which comes down from heaven, that one may eat of it and not die.</p>	<p>هَذَا هُوَ الْخُبْزُ النَّازِلُ مِنَ السَّمَاءِ لِكَيْ يَأْكُلَ مِنْهُ الْإِنْسَانُ وَلَا يَمُوتَ.</p>
<p>Δνοκ πε πιωικ ετονη φηεταϙ ἐπεσϙ ἐβόλ θεν ἑφε: φθεθαδοτωμ ἐβόλ θεν παιωικ εϙεωνθ ἡα ἐνεζ: οτοζ πιωικ Δνοκ ἐϙναθηϙ ταϙαρϙ τε οηεϙναθηϙ ἐερηι ἐχεν ἡωνθ ἄπικοσμοσ.</p>	<p>I am the living bread which came down from heaven. If anyone eats of this bread, he will live forever; and the bread that I shall give is My flesh, which I shall give for the life of the world.”</p>	<p>أَنَا هُوَ الْخُبْزُ الْحَيُّ الَّذِي نَزَلَ مِنَ السَّمَاءِ. إِنْ أَكَلَ أَحَدٌ مِنْ هَذَا الْخُبْزِ يَحْيَا إِلَى الْأَبَدِ. وَالْخُبْزُ الَّذِي أَنَا أَعْطِي هُوَ جَسَدِي الَّذِي أَبْذِلُهُ مِنْ أَجْلِ حَيَاةِ الْعَالَمِ.»</p>
<p>Παρ ϙ οτη πε οτβε νοερνοτ ἵχε νιλοτΔαι εϙω ἄμοσ: χε πωσ οτον</p>	<p>The Jews therefore, quarreled among themselves, saying, “How</p>	<p>فَخَاصَمَ الْيَهُودُ بَعْضُهُمْ بَعْضًا قَائِلِينَ: «كَيْفَ يَفْذَرُ هَذَا أَنْ يُعْطَيْنَا جَسَدَهُ لِأَكْلٍ؟»</p>

ὤψου ἢ τε φαί τῆν τε ψαρχὴν ἢ ἄν
ἐσθῆναι.

Περε Ἰησοῦς νῶτον καὶ ἄμην ἄμην
ἵνα ἡμεῖς νῶτον: καὶ ἄρετον
ὥστε οὐκ ἔσται ἡμεῖς ἢ Πνεύματος ἢ Φύσεως
οὐκ ἔσται ἡμεῖς ἢ πνεύματος ἢ φύσεως
τετελεσμένον ἡμῶν ἢ ἄλλου ὅτι οὐκ ἔστιν.

Φιλοῦμαι ἡμεῖς ἵνα ψαρχὴν οὐκ ἔσται
ἢ πνεύματος οὐκ ἔσται ἡμῶν ἢ φύσεως
ἢ ἄλλου: οὐκ ἔστιν ἡμεῖς ἢ πνεύματος ἢ φύσεως
ἢ ἄλλου ὅτι οὐκ ἔστιν.

ἵνα καὶ ἡμεῖς οὐκ ἔσται ἡμεῖς τε:
οὐκ ἔσται πνεύματος οὐκ ἔσται ἡμεῖς πε.

Φιλοῦμαι ἡμεῖς ἵνα ψαρχὴν οὐκ ἔσται
ἢ πνεύματος ἢ φύσεως ἢ ἄλλου ὅτι οὐκ ἔστιν
ἡμεῖς ἢ πνεύματος ἢ φύσεως ἢ ἄλλου.

Ὁφείτω ἡμεῖς ἵνα οὐκ ἔσται Πνεύματος
Φιλοῦμαι οὐκ ἔσται ἡμεῖς ὅτι οὐκ ἔστιν
Φύσεως: οὐκ ἔσται Φιλοῦμαι ἡμεῖς
ἐφ' ὅσον ἡμεῖς ἔσται.

Φαί πε πνεύματος ἡμεῖς ἡμεῖς ἡμεῖς
ὅτι οὐκ ἔστιν: ἡμεῖς ἡμεῖς ἡμεῖς ἡμεῖς
ἡμεῖς ἡμεῖς ἡμεῖς ἡμεῖς ἡμεῖς ἡμεῖς
οὐκ ἔσται ἡμεῖς: Φιλοῦμαι ἡμεῖς ἡμεῖς
ἐφ' ὅσον ἡμεῖς ἔσται.

ἡμεῖς ἡμεῖς ἡμεῖς ἡμεῖς ἡμεῖς
οὐκ ἔσται ἡμεῖς ἡμεῖς ἡμεῖς ἡμεῖς ἡμεῖς.

can this Man give us His
flesh to eat?”

Then Jesus said to them,
“Most assuredly, I say to
you, unless you eat the flesh
of the Son of Man and drink
His blood, you have no life
in you.

Whoever eats My flesh
and drinks My blood has
eternal life, and I will raise
him up at the last day.

For My flesh is food
indeed, and My blood is
drink indeed.

He who eats My flesh
and drinks My blood abides
in Me, and I in him.

As the living Father sent
Me, and I live because of
the Father, so he who feeds
on Me will live because of
Me.

This is the bread which
came down from heaven;
not as your fathers ate the
manna, and are dead. He
who eats this bread will live
forever.”

These things He said in
the synagogue as He taught
in Capernaum.

فَقَالَ لَهُمْ يَسُوعُ: «الْحَقُّ الْحَقُّ
أَقُولُ لَكُمْ: إِنْ لَمْ تَأْكُلُوا جَسَدَ ابْنِ
الْإِنْسَانِ وَتَشْرَبُوا دَمَهُ فَلَيْسَ لَكُمْ
حَيَاةٌ فِيكُمْ.»

مَنْ يَأْكُلْ جَسَدِي وَيَشْرَبْ دَمِي فَلَهُ
حَيَاةٌ أَبَدِيَّةٌ وَأَنَا أَقِيمُهُ فِي الْيَوْمِ
الْآخِرِ.

لَأَنَّ جَسَدِي مَأْكَلٌ حَقٌّ وَدَمِي
مَشْرَبٌ حَقٌّ.

مَنْ يَأْكُلْ جَسَدِي وَيَشْرَبْ دَمِي
يَبْقِ فِيَّ وَأَنَا فِيهِ.

كَمَا أَرْسَلَنِي الْآبُ الْحَيُّ وَأَنَا حَيٌّ
بِالْآبِ فَمَنْ يَأْكُلْنِي فَهُوَ حَيٌّ بِي.

هَذَا هُوَ الْخُبْزُ الَّذِي نَزَلَ مِنَ
السَّمَاءِ. لَيْسَ كَمَا أَكَلْ آبَاؤُكُمْ الْمَنَّ
وَمَاتُوا. مَنْ يَأْكُلْ هَذَا الْخُبْزَ فَإِنَّهُ
يَحْيَا إِلَى الْأَبَدِ.»

قَالَ هَذَا فِي الْمَجْمَعِ وَهُوَ يَعْلَمُ فِي
كَفَرْنَاحُومَ.

ΖΑΝΝΗΥ ΟΥΝ ΕΤΑΥΣΩΤΕΜ ΕΒΟΛ ΖΕΝ
 ΝΕΥΜΑΘΗΤΗΣ ΠΕΧΩΟΥ: ΧΕ ΨΝΑΨΤ ΝΧΕ
 ΠΑΙΣΑΧΙ ΟΥΟΖ ΝΙΜ ΕΘΝΑΨΧΕΜΧΟΜ
 ΝΣΩΤΕΜ ΕΡΟΨ.

ΕΤΑΨΝΑΥ ΔΕ ΝΧΕ ΙΗΣΟΥΣ ΝΘΡΗ
 ΝΘΗΤΨ ΧΕ ΣΕΧΡΕΜΡΕΜ ΕΘΒΕ ΦΑΙ ΝΧΕ
 ΝΕΥΜΑΘΗΤΗΣ: ΠΕΧΑΨ ΝΩΟΥ ΧΕ ΦΑΙ ΠΕ
 ΕΤΕΡΣΚΑΝΔΑΛΙΖΙΝ ΜΜΩΤΕΝ.

ΙΕ ΕΨΩΠ ΑΡΕΤΕΝ ΨΑΝ ΝΑΥ ΕΠΨΗΡΙ
 ΜΦΡΩΜΙ ΕΨΝΑ ΕΨΨΩΠΙ ΕΠΙΜΑ ΕΝΑΨ
 ΜΜΟΨ ΝΨΩΟΡΠ.

ΠΙΠΝΕΥΜΑ ΠΕ ΕΤΤΑΝΘΟ ΨΑΡΨ ΞΨ
 ΞΛΙ ΝΘΗΟΥ ΔΝ: ΝΙΣΑΧΙ ΔΝΟΚ ΕΤΑΙΧΟΤΟΥ
 ΝΩΤΕΝ: ΟΥΠΝΕΥΜΑ ΠΕ ΟΥΟΖ ΟΥΩΝΘ ΠΕ.

ΔΛΛΑ ΟΥΟΝ ΖΑΝΟΥΟΝ ΕΒΟΛ ΖΕΝ
 ΘΗΝΟΥ ΝΣΕΝΑΖΨ ΔΝ: ΝΑΨΩΟΥΝ ΣΑΡ
 ΙΣΧΕΝ ΞΙ ΝΧΕ ΙΗΣΟΥΣ ΧΕ ΝΙΜ ΝΕ ΝΗΕΤΕ
 ΝΣΕΝΑΖΨ ΕΡΟΨ ΔΝ: ΟΥΟΖ ΧΕ ΝΙΜ ΠΕ
 ΦΗΕΝΑΨΝΑΤΗΨ.

ΟΥΟΖ ΝΑΨΧΩ ΜΜΟΣ ΝΩΟΥ ΠΕ ΧΕ
 ΕΘΒΕ ΦΑΙ ΔΙΧΟΣ ΝΩΤΕΝ: ΧΕ ΜΜΟΝ ΨΧΟΜ
 ΝΤΕ ΞΛΙ Ι ΖΑΡΟΙ ΑΥΨΤΕΜ ΤΗΙΣ ΝΑΨ ΕΒΟΛ
 ΞΙΤΕΝ ΦΙΩΤ.

ΕΘΒΕ ΦΑΙ ΟΥΜΗΥ ΝΤΕ ΝΕΥΜΑΘΗΤΗΣ
 ΑΥΨΩΤ ΕΦΑΖΟΥ ΟΥΟΖ ΝΑΥΜΟΥΨ ΝΕΜΑΨ
 ΔΝ ΧΕ ΠΕ.

Therefore, many of His
 disciples, when they heard
 this, said, “This is a hard
 saying; who can understand
 it?”

When Jesus knew in
 Himself that His disciples
 complained about this, He
 said to them, “Does this
 offend you?”

What then if you should
 see the Son of Man ascend
 where He was before?

It is the Spirit who gives
 life; the flesh profits
 nothing. The words that I
 speak to you are spirit, and
 they are life.

But there are some of
 you who do not believe.”
 For Jesus knew from the
 beginning who they were
 who did not believe, and
 who would betray Him.

And He said,
 “Therefore, I have said to
 you that no one can come to
 Me unless it has been
 granted to him by My
 Father.”

From that time many of
 His disciples went back and
 walked with Him no more.

فَقَالَ كَثِيرُونَ مِنْ تَلَامِيذِهِ إِذْ
 سَمِعُوا: «إِنَّ هَذَا الْكَلَامَ صَعْبٌ!
 مَنْ يَقْدِرُ أَنْ يَسْمَعَهُ؟»

فَعَلَّمَ يَسُوعُ فِي نَفْسِهِ أَنَّ تَلَامِيذَهُ
 يَتَذَمَّرُونَ عَلَى هَذَا فَقَالَ لَهُمْ:
 «أَهَذَا يُعْزِرُكُمْ؟»

فَإِنْ رَأَيْتُمْ ابْنَ الْإِنْسَانِ صَاعِدًا إِلَى
 حَيْثُ كَانَ أَوَّلًا.

الرُّوحُ هُوَ الَّذِي يُحْيِي. أَمَّا الْجَسَدُ
 فَلَا يُفِيدُ شَيْئًا. الْكَلَامُ الَّذِي أَكَلِمُكُمْ
 بِهِ هُوَ رُوحٌ وَحْيَاةٌ.

وَلَكِنْ مِنْكُمْ قَوْمٌ لَا يُؤْمِنُونَ. لِأَنَّ
 يَسُوعَ مِنَ الْبَدْءِ عَلِمَ مَنْ هُمَ الَّذِينَ
 لَا يُؤْمِنُونَ وَمَنْ هُوَ الَّذِي يُسَلِّمُهُ.

فَقَالَ: «لِهَذَا قُلْتُ لَكُمْ إِنَّهُ لَا يَقْدِرُ
 أَحَدٌ أَنْ يَأْتِيَ إِلَيَّ إِنْ لَمْ يُعْطَ مِنْ
 أَبِي.»

مِنْ هَذَا الْوَقْتِ رَجَعَ كَثِيرُونَ مِنْ
 تَلَامِيذِهِ إِلَى الْوَرَاءِ وَلَمْ يَعُودُوا
 يَمْشُونَ مَعَهُ.

Πεξε Ιησοῦς οὕτῃ ἀπιητ̃ σ̃νατ̃: ξε
μη τετενὸτωϋ ἐϋενωτεν ζωτεν.

Διέροντὼ ναϋ ἦξε Σιμων Πετρος
ξε Πβοις ἀν ναϋε νὰν θα νιμ̃:
θανσαχι γαρ ἡνωνθ̃ ἡνεεζ̃ ἐτε ἦτακ̃.

Ουοζ̃ ἀνον ἀνεμι ουοζ̃ ἀνναζ̃†:
ξε ἡοοκ πε Πιχριστος Πωηρι ἡΦνοτ̃†
ετονθ̃.

Διέροντὼ ἦξε Ιησοῦς πεχαϋ νωοτ̃:
ξε μη Διοκ ἀν αἰσεπ̃ θηνοτ̃ θα
πιητ̃-σ̃νατ̃ (ιβ̃): ουοζ̃ οταἰ ἐβολ̃ θεν
θηνοτ̃ εοτ̃ διαβολος πε.

Ηαϋχω δε ἡμος πε ελονθας
Σιμων Πισκαριωτης: φη γαρ
ἐναϋφιρωοτω ἐτηιϋ εοταἰ πε ἐβολ̃ θεν
πιητ̃-σ̃νατ̃ (ιβ̃).

*Πιῶοτ̃ φα Πεννοτ̃† πε ψα̃ ἐνεεζ̃
ἦτε νι ἐνεεζ̃: ἀμην.*

Then Jesus said to the twelve, “Do you also want to go away?”

But Simon Peter answered Him, “Lord, to whom shall we go? You have the words of eternal life.

Also we have come to believe and know that You are the Christ, the Son of the living God.”

Jesus answered them, “Did I not choose you, the twelve, and one of you is a devil?”

He spoke of Judas Iscariot, the son of Simon, for it was he who would betray Him, being one of the twelve.

Glory be to God forever.

فَقَالَ يَسُوعُ لِاثْنَيْ عَشَرَ: أَلَعَلَّكُمْ أَنْتُمْ أَيْضاً تَرِيدُونَ أَنْ تَمْضُوا؟»

فَأَجَابَهُ سِمْعَانُ بُطْرُسُ: «يَا رَبُّ إِلَى مَنْ نَذْهَبُ؟ كَلَامُ الْحَيَاةِ الْإَبَدِيَّةِ عِنْدَكَ.

وَنَحْنُ قَدْ آمَنَّا وَعَرَفْنَا أَنَّكَ أَنْتَ الْمَسِيحُ ابْنُ اللَّهِ الْحَيِّ».

أَجَابَهُمْ يَسُوعُ: «أَلَيْسَ أَنِّي أَنَا اخْتَرْتُكُمْ الْإِثْنَيْ عَشَرَ؟ وَوَاحِدٌ مِنْكُمْ شَيْطَانٌ».

قَالَ عَنْ يَهُوذَا سِمْعَانَ الْإِسْخَرْيُوطِيِّ لِأَنَّ هَذَا كَانَ مُزْمِعاً أَنْ يُسَلِّمَهُ وَهُوَ وَاحِدٌ مِنَ الْإِثْنَيْ عَشَرَ.

والمجد لله دائماً.

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

Prophecies
النبوات

Genesis 22: 1 - 18
التكوين 22: 1 - 18

<p>ΕΒΟΛ ΘΕΝ ΠΧΩΜ ΝΤΓΕΝΕCIC ΝΤΕ ΠΩΓΗC ΠΠΡΟΦΗΤΗC: ΕΡΕΠΕCΜΟΥ ΕΘΟΥΑΒ: ΠΥΠΙ ΝΕΜΑΝ ΑΜΗΝ ΕΓΧΩ ΑΜΟC.</p>	<p>A reading from the Book of Genesis of Moses the prophet, may his blessing be with us. Amen.</p>	<p>من سفر التكوين لموسى النبي، بركته المقدسة تكون معنا. آمين.</p>
<p>ΓΕΝΕCIC ΚΒ: Α - ΙΗ</p>	<p>Genesis 22: 1 - 18</p>	<p>التكوين 22: 1 - 18</p>
<p>ΟΥΘ ΑCΠΩΠΙ ΔΕ ΜΕΝΕΝCΑ ΝΑΙCΑCΙ: ΝΑΡΕ ΦΝΟΥΓ ΓΩΝΤ ΝΑΒΡΑΑΜ ΠΕ: ΟΥΘ ΠΕΧΑC ΝΑC: ΧΕ ΑΒΡΑΑΜ: ΑΒΡΑΑΜ: ΝΘΟΥ ΔΕ ΠΕΧΑC ΧΕ ΘΗΠΠΕ ΑΝΟΚ.</p>	<p>Now it came to pass after these things that God tested Abraham, and said to him, "Abraham!" And he said, "Here I am."</p>	<p>وَحَدَّثَ بَعْدَ هَذِهِ الْأُمُورِ أَنَّ اللَّهَ امْتَحَنَ إِبْرَاهِيمَ، فَقَالَ لَهُ: «يَا إِبْرَاهِيمُ!». فَقَالَ: «هَآئِنَا».</p>
<p>ΟΥΘ ΠΕΧΑC ΝΑC ΧΕ ΒΙ ΑΠΕΚΩΗΡΙ ΑΜΕΝΡΙΤ ΦΗΕΤΑΚΜΕΝΡΙΤC ΙCΑΑΚ: ΟΥΘ ΑΝΙΤC ΕΧΕΝ ΠΙΚΑCΙ ΕΤΒΟCΙ: ΑΝΙΤC ΝΗΙ ΑΜΑC ΝΟΥΘΛΙΛ ΘΙΧΕΝ ΟΥΑΙ ΝΙΤΩΟΥ ΕΓΝΑΤΑΜΟΚ ΕΡΟΥ.</p>	<p>Then He said, "Take now your son, your only son Isaac, whom you love, and go to the land of Moriah, and offer him there as a burnt offering on one of the mountains of which I shall tell you."</p>	<p>فَقَالَ: «خُذِ ابْنَكَ وَحِيدَكَ، الَّذِي تُحِبُّهُ، إِسْحَاقَ، وَادْهَبْ إِلَى أَرْضِ الْمُرْيَا، وَأَصْعِدْهُ هُنَاكَ مُحْرَقَةً عَلَى أَحَدِ الْجِبَالِ الَّتِي أَقُولُ لَكَ».</p>
<p>ΑCΤΩΝC ΔΕ ΝΧΕ ΑΒΡΑΑΜ ΝΤΟΥΓΙ: ΟΥΘ ΑCΘΩΚ ΝΤΕCΕΩ: ΑCΒΙ ΔΕ ΝΑΛΟΥ CΝΑC ΝΕΜΑC ΝΕΜ ΙCΑΑΚ ΠΕCΩΗΡΙ: ΟΥΘ ΑCΦΕΘ ΖΑΝΡΩΚΘ ΕΠΘΛΙΛ: ΑCΤΩΝC ΑCΠΩΕΝΑC ΑCΙ ΕΠΙΜΑ ΕΤΑ ΦΝΟΥΓ ΧΟC ΝΑC.</p>	<p>So Abraham rose early in the morning and saddled his donkey, and took two of his young men with him, and Isaac his son; and he split the wood for the burnt offering, and arose and went to the place of which God had told him.</p>	<p>فَبَكَرَ إِبْرَاهِيمُ صَبَاحًا وَشَدَّ عَلَى حِمَارِهِ، وَأَخَذَ اثْنَيْنِ مِنْ غُلَمَانِهِ مَعَهُ، وَإِسْحَاقَ ابْنَهُ، وَشَقَّقَ حَطَبًا لِمُحْرَقَةٍ، وَقَامَ وَذَهَبَ إِلَى الْمَوْضِعِ الَّذِي قَالَ لَهُ اللَّهُ.</p>

Οτοϑ ϑεν πιεζοοτ υμμεζ γρομτ
αϑχοτγτ εῖπωι ἡνεϑβαλ ἡζε
Αβρααμ: αϑνατ ἐπιμα ϑιφοτει.

Οτοϑ πεξε Αβρααμ ἡνεϑαλωοτ:
ζε γεμσι υῖπαιμα νεμ ἴεω: ἀνοκ δε
νεμ παλλοτ τενναωγεναν ωα υῖναι:
οτοϑ ανωανοτγτ τενναταϑοον
ϑαρωτεν.

Αϑβι δε ἡζε Αβρααμ ἡνιρωκϑ
ἡτε πιδλιλ: οτοϑ αϑταλωοτ ἐξεν
Ισαακ πεϑγρηι: αϑβι δε υῖπιχρωμ ϑεν
τεϑχιζ νεμ ἴμαχερα: οτοϑ
αγωγενωοτ υῖπὲνατ εγχοπ.

Πεξε Ισαακ δε ἡΑβρααμ πεϑωτ:
ζε παιωτ ἡθοϑ δε πεχαϑ: ζε οτ
πετγροπ παγρηι: πεχαϑ ζε ϑηππε ιϑ
πιχρωμ νεμ νιρωκϑ: αϑθων πιεσωοτ
ετοτ ναενϑ εῖπδλιλ.

Πεξε Αβρααμ δε: ζε ἐρε Φνοτ†
νηοτ ναϑ ἡοῖεσωοτ εῖπδλιλ παγρηι:
ναγμογι δε υῖπὲνατ εγχοπ.

Ατὶ ἐπιμα ετα Φνοτ† χοϑ ναϑ:
οτοϑ αϑκωτ υῖματ ἡζε Αβρααμ
υῖοτμανεργωοτγ: αϑταλο ἡνιρωκϑ
εῖρηι ἐχωϑ: οτοϑ αϑϑωνϑ ἡΙσαακ
πεϑγρηι: αϑταλοϑ ἐξεν πιμαν
εργωοτγ: ϑα ἡγωι ἡνιρωκϑ.

Then on the third day
Abraham lifted his eyes and
saw the place afar off.

And Abraham said to
his young men, “Stay here
with the donkey; the lad and
I will go yonder and
worship, and we will come
back to you.”

So Abraham took the
wood of the burnt offering
and laid it on Isaac his son;
and he took the fire in his
hand, and a knife, and the
two of them went together.

But Isaac spoke to
Abraham his father and
said, “My father!” And he
said, “Here I am, my son.”
Then he said, “Look, the
fire and the wood, but
where is the lamb for a
burnt offering?”

And Abraham said, “My
son, God will provide for
Himself the lamb for a burnt
offering.”

So the two of them went
together. Then they came to
the place of which God had
told him. And Abraham
built an altar there and
placed the wood in order;
and he bound Isaac his son
and laid him on the altar,
upon the wood.

وَفِي الْيَوْمِ الثَّالِثِ رَفَعَ إِبْرَاهِيمُ
عَيْنَيْهِ وَأَبْصَرَ الْمَوْضِعَ مِنْ بَعِيدٍ،

فَقَالَ إِبْرَاهِيمُ لِفُتًاهُ: «اجْلِسَا
أَنْتُمَا هَهُنَا مَعَ الْحِمَارِ، وَأَمَّا أَنَا
وَالْغُلَامُ فَنَذْهَبُ إِلَى هُنَاكَ وَنَسْجُدُ،
ثُمَّ نَرْجِعُ إِلَيْكُمَا».

فَأَخَذَ إِبْرَاهِيمُ حَطَبَ الْمُحْرَقَةِ
وَوَضَعَهُ عَلَى إِسْحَاقَ ابْنِهِ، وَأَخَذَ
بِيَدِهِ النَّارَ وَالسَّكِينَ. فَذَهَبَا كِلَاهُمَا
مَعًا.

وَكَلَّمَ إِسْحَاقُ إِبْرَاهِيمَ أَبَاهُ وَقَالَ:
«يَا أَبِي». فَقَالَ: «هَإِنْدَا يَا ابْنِي».
فَقَالَ: «هُؤَذَا النَّارُ وَالْحَطَبُ، وَلَكِنْ
أَيْنَ الْخُرُوفُ لِلْمُحْرَقَةِ؟»

فَقَالَ إِبْرَاهِيمُ: «اللَّهُ يَرَى لَهُ
الْخُرُوفَ لِلْمُحْرَقَةِ يَا ابْنِي». فَذَهَبَا
كِلَاهُمَا مَعًا.

فَلَمَّا أَتَيَا إِلَى الْمَوْضِعِ الَّذِي قَالَ لَهُ
اللَّهُ، بَنَى هُنَاكَ إِبْرَاهِيمُ الْمَذْبَحَ
وَرَتَّبَ الْحَطَبَ وَرَبَطَ إِسْحَاقَ ابْنَهُ
وَوَضَعَهُ عَلَى الْمَذْبَحِ فَوْقَ
الْحَطَبِ.

Οτοζ αϥουρτεν τεϥχιζ έβολ ηζε
 Αβρααμ: έβι ητμαχερα έδολδελ
 ηλσαακ πεϥωηρι.

Οτοζ αϥουρτ έροϥ ηζε
 ουαυτελος ητε Πβοις έβολ ζεν τφε:
 πεχαϥ ναϥ: ζε Αβρααμ Αβρααμ:
 ηθοϥ δε πεχαϥ: ζε ζηππε ανοκ.

Πεχαϥ ναϥ ζε υπερ εντεκχιζ
 ενεν πιαλου: ουδε υπερ ερβλι ναϥ:
 τνωρ ταρ λιεμ: ζε ακερζοτ δατην
 μηνωρτ ηθοκ: οτοζ μηεκτ'αο
 επεκωηρι μηενριτ εθβητ.

Οτοζ αϥχουϥτ ηζε Αβρααμ
 ηνεϥβαλ αϥνατ: ζηππε ουεσωοτ
 ευταζνο μημοϥ ζεν νεϥταπ: ζεν
 ουϥωηηη ζε σαбек: αϥωηναϥ ηζε
 Αβρααμ αϥβι μηιεσωοτ: οτοζ αϥενϥ
 εερηη: ηοηδ'λιλ εφμα ηλσαακ πεϥωηρι.

Οτοζ Αβρααμ τρεν φραν μηπια
 ετε μηατ: ζε Πβοις αϥουονεϥ ζαροι
 ζιζεν παιτωοτ: ητοϥχοκ μηφοοτ ζε
 λΠβοις ουονεϥ ζιζεν παιτωοτ.

Οτοζ αουαυτελος ητε Πβοις μορτ
 εΑβρααμ μημιαζ σοп снаτ: έβολ ζεν
 τφε εϥζω μημοκ.

And Abraham stretched
 out his hand and took the
 knife to slay his son.

But the Angel of the
 Lord called to him from
 heaven and said, "Abraham,
 Abraham!" So he said,
 "Here I am."

And He said, "Do not
 lay your hand on the lad, or
 do anything to him; for now
 I know that you fear God,
 since you have not withheld
 your son, your only son,
 from Me."

Then Abraham lifted his
 eyes and looked, and there
 behind him was a ram
 caught in a thicket by its
 horns. So Abraham went
 and took the ram, and
 offered it up for a burnt
 offering instead of his son.

And Abraham called the
 name of the place, The-
 Lord-Will-Provide; as it is
 said to this day, "In the
 Mount of the Lord it shall
 be provided."

Then the Angel of the
 Lord called to Abraham a
 second time out of heaven.

ثُمَّ مَدَّ إِبْرَاهِيمُ يَدَهُ وَآخَذَ السَّكِّينَ
 لِيَذْبَحَ ابْنَهُ.

فَنَادَاهُ مَلَكُ الرَّبِّ مِنَ السَّمَاءِ
 وَقَالَ: «إِبْرَاهِيمُ! إِبْرَاهِيمُ!» فَقَالَ:
 «هَآؤُنَا».

فَقَالَ: «لَا تَمُدَّ يَدَكَ إِلَى الْغُلَامِ وَلَا
 تَفْعَلْ بِهِ شَيْئًا، لِأَنِّي الْآنَ عَلِمْتُ
 أَنَّكَ خَافْتَ اللَّهَ، فَلَمْ تُمْسِكِ ابْنَكَ
 وَحِيدَكَ عَنِّي».

فَرَفَعَ إِبْرَاهِيمُ عَيْنَيْهِ وَنَظَرَ وَإِذَا
 كَبْشٌ وَرَاءَهُ مُمَسِّكًا فِي الْغَابَةِ
 بِقَرْنَيْهِ، فَذَهَبَ إِبْرَاهِيمُ وَآخَذَ
 الْكَبْشَ وَأَصْعَدَهُ مُحْرَقَةً عِوَضًا
 عَنْ ابْنِهِ.

فَدَعَا إِبْرَاهِيمُ اسْمَ ذَلِكَ الْمَوْضِعِ
 «يְهْوَهُ يَرْأَهُ». حَتَّى إِنَّهُ يُقَالُ
 الْيَوْمَ: «فِي جَبَلِ الرَّبِّ يُرَى».

وَنَادَى مَلَكُ الرَّبِّ إِبْرَاهِيمَ ثَانِيَةً
 مِنَ السَّمَاءِ.

Χε αιωρκ ὑμοι πεχε Πβοις: χε
ἐφευα χε ακιρι ὑπαισαχι: ὑπεκτᾶσο
ἐπεκωρηι ὑμενριτ εϑβητ.

Ἦεν οὐαυαι εἰεῖρεκαυαι: ὑφρητ
ἡνισιοτ ἡτε τφε: νευ πιυω ετδατεν
ςφοτοτ ὑφιου: οτοε ερε πεκχροχ
ναερκληρονομιν ἡνιβακι ἡτε ηηετ
ττοβηκ.

Εγεβιςμοτ ἡδρηι ἡδητκ ἡχε
νιυλολ τηροτ ἡτε ἡκαχι: ἐφευα χε
ακωτεμ εταςμν.

*Οὐωοτ ἡ τριας εῖοταβ Πεννοτ
υα ἐνεε νευ υα ἐνεε ἡτε ηἰνεε
τηροτ. Αμην.*

And said: "By Myself I
have sworn, says the Lord,
because you have done this
thing, and have not withheld
your son, your only son,

blessing I will bless you,
and multiplying I will
multiply your descendants
as the stars of the heaven
and as the sand which is on
the seashore; and your
descendants shall possess
the gate of their enemies.

In your seed all the
nations of the earth shall be
blessed, because you have
obeyed My voice."

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

وَقَالَ: «بِذَاتِي أَقْسَمْتُ يَقُولُ الرَّبُّ،
أَنِّي مِنْ أَجْلِ أَنَّكَ فَعَلْتَ هَذَا الْأَمْرَ،
وَلَمْ تُمْسِكِ ابْنَكَ وَحِيدَكَ،

أَبَارِكُكَ مُبَارَكَةً، وَأَكْثُرُ نَسْلَكَ
تَكْثِيرًا كُنُجُومِ السَّمَاءِ وَكَالرَّمْلِ
الَّذِي عَلَى شَاطِئِ الْبَحْرِ، وَيَرِثُ
نَسْلُكَ بَابَ أَعْدَائِهِ.

وَيَبَارِكُ فِي نَسْلِكَ جَمِيعُ أُمَمِ
الْأَرْضِ، مِنْ أَجْلِ أَنَّكَ سَمِعْتَ
لِقَوْلِي».

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

Isaiah 45: 11 - 17 إشعياء 45: 11 - 17

Εβολ ἔεν Ησαῖας πῖπροφητης:
ἐρεπερςμοτ εῖοταβ: υωπι νεμαν
ἁμην εφχω ἁμος.

Ησαῖας ὑε: ἱα- ἱζ

Φαι πε ὑφρητ ετεφχω ἁμος ἡχε
Πβοις Φνοτ Πenoταβ ἡτε Πισρανλ:
φηεταφθαμιο ἡνηεῖνηοτ εῖβε ναυρηι
νεμ εῖβε ναυερι: νεμ εῖβε νιεβηοτ
ἡτε ναχιχ ρονεεν ηηι.

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

Isaiah 45: 11 - 17

Thus says the Lord, The
Holy One of Israel, and his
Maker: "Ask Me of things
to come concerning My
sons; and concerning the
work of My hands, you
command Me.

من أشعياء النبي، بركته المقدسة
تكون معنا. آمين.

إشعياء 45: 11 - 17

هَكَذَا يَقُولُ الرَّبُّ قَدُّوسُ إِسْرَائِيلَ
وَجَابِلُهُ: اسْأَلُونِي عَنِ الْآتِيَّاتِ. مِنْ
جِهَةِ بَنِيَّ وَمِنْ جِهَةِ عَمَلِ يَدَيَّ
أَوْصُونِي.

ΑΝΟΚ ΑΙΘΑΜΙΕ ΞΠΙΚΑΖΙ ΝΕΜ
οἱ ῥωμιοὶ ζωτῆ: ΑΝΟΚ ΑΙΤΑΧΡΟ ΝΤΦΕ
ΖΕΝ ΤΑΧΙΧ: ΑΝΟΚ ΑΙΖΟΝΖΕΝ ΉΝΙΣΙΟΥ
ΤΤΡΟΥ.

ΑΝΟΚ ΑΙΤΟΥΝΟΣΨ ΝΟΥΤΟΥΡΟ ΖΕΝ
ΟΥΜΕΘΜΗ: ΟΥΟΖ ΝΕΨΜΩΙΤ ΤΗΡΟΥ
ΣΕΣΟΥΤΩΝ ΦΑΙ ΕΨΕΚΩΤ ΝΤΑΒΑΚΙ ΟΥΟΖ
ΤΨΜΑΛΩΣΙΑ ΝΤΕ ΠΑΛΑΟΣ ΕΙΕΤΑΣΘΟ ΖΕΝ
ΖΑΝΣΩΨ ΑΝ: ΟΥΔΕ ΖΕΝ ΖΑΝΔΩΡΟΝ ΑΝ
ΠΕΧΕ ΠΒΟΙΣ ΣΑΒΑΘΟ.

ΦΑΙ ΠΕ ΞΦΡΗΨ ΕΤΕΨΧΩ ΞΜΟΣ ΉΧΕ
ΠΒΟΙΣ: ΑΨΘΙΣΙ ΉΧΕ ΧΗΜ ΝΕΜ ΨΕΨΩΨ
ΉΤΕ ΝΙΘΘΑΨΨ: ΟΥΟΖ ΝΙΣΕΒΩΜ ΝΙΡΩΜ
ΕΤΒΟΣΙ ΕΨΕΣΙΝΙ ΖΑΡΟΚ: ΟΥΟΖ ΕΨΕΕΡΒΩΚ
ΝΑΚ ΟΥΟΖ ΕΨΕΜΩΨ ΉΣΩΚ ΕΨΩΝΖ ΖΕΝ
ΖΑΝΠΕΔΗΣ ΉΧΙΧ ΟΥΟΖ ΞΒΕΝΙΠΙ: ΟΥΟΖ
ΕΨΕΟΥΨΨ ΝΑΚ ΟΥΟΖ ΕΨΕΕΡΠΡΟΣ-
ΕΨΧΕΘΕ ΕΘΒΗΤΚ: ΧΕ ΦΝΟΥΨ ΨΟΠ
ΉΔΗΤΚ ΟΥΟΖ ΕΨΕΧΟΣ ΧΕ ΞΜΟΝ ΚΕΝΟΥΨ
ΕΒΗΛ ΕΡΟΙ.

ΠΘΟΚ ΣΑΡ ΠΕ ΦΝΟΥΨ ΟΥΟΖ ΝΑΝΕΜ
ΑΝ ΠΕ ΦΝΟΥΨ ΞΠΙΣΡΑΗΛ ΠΙΣΩΤΗΡ.

ΖΗΠΠΕ ΕΨΕΔΨΨΠΙ ΟΥΟΖ ΕΨΕΔΨΨΨ
ΉΧΕ ΝΗ ΤΗΡΟΥ ΕΨΨΟΥΒΗΨ ΟΥΟΖ ΕΨΕΜΩΨ
ΖΕΝ ΟΨΨΨΨ: ΑΡΙΒΕΡΙ ΖΑΡΟΙ ΝΙΝΗΣΟΣ.

I have made the earth,
and created man on it. I, My
hands, stretched out the
heavens, and all their host I
have commanded.

I have raised him up in
righteousness, and I will
direct all his ways; He shall
build My city and let My
exiles go free, not for price
nor reward,” says the Lord
of hosts.

Thus says the Lord:
“The labor of Egypt and
merchandise of Cush and of
the Sabaeans, men of stature,
shall come over to you, and
they shall be yours; they
shall walk behind you, they
shall come over in chains;
and they shall bow down to
you. They will make
supplication to you, saying,
‘Surely God is in you, and
there is no other; there is no
other God.’”

Truly You are God, who
hide Yourself, O God of
Israel, the Savior!

They shall be ashamed
and also disgraced, all of
them; they shall go in
confusion together, who are
makers of idols.

أَنَا صَنَعْتُ الْأَرْضَ وَخَلَقْتُ الْإِنْسَانَ
عَلَيْهَا. يَدَايَ أَنَا نَشَرْتُ السَّمَاوَاتِ
وَكُلَّ جُنْدِهَا أَنَا أَمَرْتُ.

أَنَا قَدْ أَنَهَضْتُهُ بِالنَّصْرِ وَكُلَّ طَرَفِهِ
أُسْهَلُ. هُوَ بِنِي مَدِينَتِي وَيُطَلِّقُ
سَبْيِي لَا يَمْنِنُ وَلَا بِهَدِيَّةٍ قَالَ رَبُّ
الْجُنُودِ.

هَكَذَا قَالَ الرَّبُّ: تَعَبُ مِصْرَ
وَتِجَارَةُ كُوشِ وَالسَّبْيِيُّونَ ذَوُو
الْقَامَةِ إِلَيْكَ يَعْبرُونَ وَلَكَ يَكُونُونَ.
خَلَقَكَ يَمْسُحُونَ. بِالْقَبُودِ يَمُرُونَ
وَلَكَ يَسْجُدُونَ. إِلَيْكَ يَتَضَرَّعُونَ
قَائِلِينَ: فِيكَ وَحْدَكَ اللَّهُ وَلَيْسَ آخَرُ.
لَيْسَ إِلَهٌ.

حَقًّا أَنْتَ إِلَهٌ مُخْتَبِبٌ يَا إِلَهَ
إِسْرَائِيلَ الْمُخَلِّصِ.

قَدْ خَزُوا وَخَجَلُوا كُلُّهُمْ. مَضُوا
بِالْخَجَلِ جَمِيعًا الصَّانِعُونَ التَّمَائِيلَ.

Proverbs 9: 12 - 18
أمثال سليمان 9: 12 - 18

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Χε φηετοι νατρητ θεν οηνοτ
μαρεφρικι εαροι ηη δε ετψατςβω
†οταεαεηι νωοτ ειζω υμοc.

Χε εανωικ ετρηπ βι νεμωοτ
εηδεωc: νεμ οτμωοτ ηβιοτ ετρηολε.

Πθοε δε ερεμι αν γε ψαττακο
θατοτc ηνε νιχφο ητε ηκαε: οτοε
ψαεραοτ εερηι εβε ηηετθεν αμεη†

*Οτωοτ η τριεc εθοταβ Πεννοτ†
ψα ενεε νεμ ψα ενεε ητε ηιενεε
τηροτ. Αμην.*

“Whoever is simple, let
him turn in here”; and as for
him who lacks
understanding, she says to
him,

“Stolen water is sweet,
and bread eaten in secret is
pleasant.”

But he does not know
that the dead are there, that
her guests are in the depths
of hell.

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

مَنْ هُوَ جَاهِلٌ فَلْيَمِلْ إِلَى هُنَا.
وَالنَّاقِصُ الْفَهْمُ تَقُولُ لَهُ:

الْمِيَاهُ الْمَسْرُوقَةُ حُلْوَةٌ وَخُبْزُ
الْخَفِيَّةِ لَذِيذٌ.

وَلَا يَعْلَمُ أَنَّ الْأَخْيَلَةَ هُنَاكَ وَأَنَّ فِي
أَعْمَاقِ الْهَائِيَةِ ضُيُوفُهَا.

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

Job 36: 1 - 33 أَيُوب 36: 1 - 33

Εβολ θεν ιωβ πιεμη: ερεπεεεμοτ
εθοταβ: ψωπι νεμαν αμην ετρω
υμοc.

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

من أيوب الصديق، بركته
المقدسة تكون معنا. آمين.

ιωβ ͡λϛ: ͡α - ͡λϛ

Job 36: 1 - 33

أَيُوب 36: 1 - 33

Ετι οη αετοαετοτc ηνε Ελιοτc
οτοε πεεαε γε.

Χε οε ηηι νοτκοτχι ητατςαβοκ:
ετι εαρ οτοη εαε ψοπ ηεητ.

†ηαβι δε υπακα† ειφοτει θεν
ναεβοτ ηηαεω νοτμεεμη.

ηεν οτμεεμη οτοε εανεαε ηοει
αν: ακκα† θεν οταεικια.

Elihu also proceeded
and said:

“Bear with me a little,
and I will show you that
there are yet words to speak
on God’s behalf.

I will fetch my
knowledge from afar; I will
ascribe righteousness to my
Maker.

For truly my words are
not false; One who is
perfect in knowledge is with
you.

وَعَادَ إِلَيْهُ فَقَالَ:

«اصْبِرْ عَلَيَّ قَلِيلًا، فَأُبْدِي لَكَ أَنَّهُ
بَعْدُ لِأَجْلِ اللَّهِ كَلَامٌ.

أَحْمِلْ مَعْرِفَتِي مِنْ بَعِيدٍ، وَأَنْسُبْ
بِرًّا لِصَانِعِي.

حَقًّا لَا يَكْذِبُ كَلَامِي. صَحِيحُ
الْمَعْرِفَةِ عِنْدَكَ».

Αριέμι χε Πβοιc ναχω ν'ωω αη
υπιατκακιά: φηετχορ δ'εν τεφχομ.

Πνεφταν δ'ενιζητ ν'τε νιάεβηc:
οτοz π'εαπ ν'νιζηηκι εφ'ετηφ.

Πνεφωλι ν'νεφβαλ ε'βολ'εα πι'θ'μνι
οτοz εφ'ε'ρονηεμci ε'ι ο'θ'ροηoc νεμ
ε'ανονρωοτ ετχορ οτοz ετ'βοci.

Πηετconε, δ'εν ε'ανπε'εηc ν'ε'ιz
ε'ε'ετα'εωοτ δ'εν ο'ηηοz ν'τε ο'ημε'εηηκι.

Οτοz ε'ηαταμωοτ ε'ον'ε'βηοτ'ι νεμ
νοτ'παρ'ιπτωμ'α χε ε'ενα'εμχομ.

Αλλα εφ'ε'ωτεμ ε'πι'θ'μνι: οτοz
αφ'χοc χε ε'ενατα'εο ε'βολ'εα
ο'η'α'ε'ικια.

Ε'ωωπ α'τ'ωαν'ωτεμ οτοz
ν'το'ε'ρβωκ: ε'ενα'εωκ ν'νο'ε'ε'οοτ
ε'βολ'δ'εν ε'αν'α'ε'οη: νεμ νοτ'ρομ'πι
δ'εν ε'αν'με'ε'αιε.

Πιάεβηc ε'ε'η'αν'α'ε'ωοτ αν: ε'ε'βε
χε ε'ε'ο'τ'ωω αν ε'ε'πο'ε'η'εν Π'βοιc: οτοz
ε'ε'βε χε α'τ'ε'β'ω ν'ωοτ ε'ε'οι ν'α'ε'ωτεμ.

Οτοz νι'ω'οβι δ'εν πο'τ'ηητ: ε'ε'ε'ωω
ν'ο'τ'ε'ωητ ν'νο'τ'ωω ε'βολ χε α'φ'conε'οτ.

“Behold, God is mighty,
but despises no one; He is
mighty in strength of
understanding.

He does not preserve the
life of the wicked, but gives
justice to the oppressed.

He does not withdraw
His eyes from the righteous;
but they are on the throne
with kings, for He has
seated them forever, and
they are exalted.

And if they are bound in
fettters, held in the cords of
affliction,

then He tells them their
work and their
transgressions, that they
have acted defiantly.

He also opens their ear
to instruction, and
commands that they turn
from iniquity.

If they obey and serve
Him, they shall spend their
days in prosperity, and their
years in pleasures.

But if they do not obey,
they shall perish by the
sword, and they shall die
without knowledge.

But the hypocrites in
heart store up wrath; they
do not cry for help when He
binds them.

هُوَذَا اللهُ عَزِيزٌ، وَلَكِنَّهُ لَا يَزْدُلُّ
أَحَدًا. عَزِيزٌ قُدْرَةُ الْقَلْبِ.

لَا يُحْيِي الشَّرِيرَ، بَلْ يُجْرِي قَضَاءَ
الْبَائِسِينَ.

لَا يُحَوِّلُ عَيْنَهُ عَنِ الْبَارِّ، بَلْ مَعَ
الْمُلُوكِ يُجْلِسُهُمْ عَلَى الْكُرْسِيِّ
أَبَدًا، فَيَرْتَفِعُونَ.

إِنْ أُوْتِقُوا بِالْقَيْدِ، إِنْ أَخَذُوا فِي
حَبَالِهِ الذِّلِّ،

فَيُظْهِرُ لَهُمْ أَفْعَالَهُمْ وَمَعَاصِيَهُمْ،
لَأَنَّهُمْ تَجَبَّرُوا،

وَيَفْتَحُ آذَانَهُمْ لِلْإِنْدَارِ، وَيَأْمُرُ بِأَنْ
يَرْجِعُوا عَنِ الْإِثْمِ.

إِنْ سَمِعُوا وَأَطَاعُوا قَضَا أَيَّامَهُمْ
بِالْخَيْرِ وَسِنِّيهِمْ بِالنِّعَمِ.

وَإِنْ لَمْ يَسْمَعُوا، فَيَحْرَبَةُ الْمَوْتِ
يَزُولُونَ، وَيَمُوتُونَ بِعَدَمِ الْمَعْرِفَةِ.

أَمَّا فَجَّارُ الْقَلْبِ فَيَذْخُرُونَ غَضَبًا.
لَا يَسْتَعِينُونَ إِذَا هُوَ قَيَّدَهُمْ.

† † †
 NOT OTN ECÈMOYHK ÌNE
 TOTΨYXH ðEN OTMETÈΦΛHOT: OTOT
 POTWNð ETEðOTHEC ÌNE ðANATTELOS.

ΠΤΩΕΒΙΩ ΧΕ ΑΥΘΟΧΘΕΧ
 ÌNOTACΘENHC NEU OTATXOM: ΠIΔAΠ ΔΕ
 ÌΝΤΕ ΝΙΡΕΜΡΑΥΨ ÇÎAÈNC ÒΒΟΛ.

OTOT ACPEðAΔ ÌMOOK ON ÈΒΟΛΔEN
 POC ÌNOTAXI: ΦNOTN OTXOCYCEY
 CAΠECHT ÌMOY: OTOT ACÌ ÈΠECHT ÌNE
 TEKTPAΠEZA ECMEZ ÌKENI.

OTOT ΠÒMH ÌNECΨOΠI ECXAIΩOT
 ðEN OTðAΠ: ΝIACEBHC ΔΕ ECÈYOCΠI
 ðIXOCOT ÌNE OTXONT.

EΘBE †METACΘENHC ÌTE ΝIΔOCPO
 ÈTATBITOT ðEN OTMETBÌNXONC.

ΥΠΕΝΘΡΕ ΠΕΚΩHT PIKI ÈΒΟΛ EKÈM
 CABOΔ ÌΠTΩB ÌðANATXOM ETXH ðEN
 ðAN ÀNATKH: OTOT NH THPOY ETTAXPOT
 ÌNOTXOM.

ΥΠΕPCOKOT ÈΒΟΛ ðEN ΠIEXOC:
 EΘPE ðANΔOC ÌÈΨOY ÌTOTYEBIΩ.

ΔΛΔA ÀPEZ ÈPOK ÌΠEPÌPI
 ÌðANMETOXI: ÈΒΟΛ TAP ðEN NA
 AKNOZE ÌΒΟΛΔEN OTMETZHKI.

They die in youth, and
 their life ends among the
 perverted persons.

He delivers the poor in
 their affliction, and opens
 their ears in oppression.

Indeed He would have
 brought you out of dire
 distress, into a broad place
 where there is no restraint;
 and what is set on your table
 would be full of richness.

But you are filled with
 the judgment due the
 wicked; judgment and
 justice take hold of you.

Because there is wrath,
 beware lest He take you
 away with one blow; for a
 large ransom would not help
 you avoid it.

Will your riches, or all
 the mighty forces, keep you
 from distress?

Do not desire the night,
 when people are cut off in
 their place.

Take heed, do not turn
 to iniquity, for you have
 chosen this rather than
 affliction.

تَمُوتُ نَفْسُهُمْ فِي الصَّبَا وَحَيَاتُهُمْ
 بَيْنَ الْمَاطُونِينَ.

يُنَجِّي الْبَائِسَ فِي ذَلِّهِ، وَيَفْتَحُ
 آذَانَهُمْ فِي الصِّيقِ.

وَأَيْضًا يَقُودُكَ مِنْ وَجْهِ الصِّيقِ
 إِلَى رَحْبٍ لَا حَصْرَ فِيهِ، وَيَمْلَأُ
 مَوَؤُنَةَ مَائِدَتِكَ دُهْنًا.

حُجَّةَ الشَّرِّيرِ أَكْمَلْتَ، فَالْحُجَّةُ
 وَالْقَضَاءُ يُمَسِّكَانِكَ.

عِنْدَ غَضَبِهِ لَعَلَّه يَقُودُكَ بِصَفْقَةٍ.
 فَكَثْرَةُ الْفِدْيَةِ لَا تَنْفَعُكَ.

هَلْ يَحْتَرُّ غَنَاكَ؟ لَا التَّيْبَرُ وَلَا جَمِيعُ
 قُوَى الثَّرْوَةِ!

لَا تَشْتَأِقْ إِلَى اللَّيْلِ الَّذِي يَرْفَعُ
 شُعُوبًا مِنْ مَوَاضِعِهِمْ.

إِحْذَرْ. لَا تَلْتَفِتْ إِلَى الْإِثْمِ لِأَنَّكَ
 اخْتَرْتَ هَذَا عَلَى الذِّلِّ.

Θηππε ις φηετε οτον υψου υμου
 ημαλλαρι δεν ουχου: νιμ ταρ ετοι
 ηχωρι υπερητ.

Ιε νιμ πε φηεθα υψοτδετ
 ηνευβηνοι: ιε νιμ πε φηεταχος γε
 αριρι νοτμετβινχονς.

Αριφμετι γε θαννιωτ πε
 νευβηνοι: ηηετατεραρχων ερωτ
 ηζε θανρωμι.

Ρωμι νιβεν αρινατ ηδητ: ηη
 τηρωτ ετχοτθ θανρωμι νε.

Θηππε ναυωυ ηζε πιχωρι: οτοθ
 ηνενημι ετηπι ητε νεμωιτ
 θανατατηρωτ νε.

Πιτελ τιλι δε ητε νιμοτνηωωτ
 σεηπ ητοτ: οτοθ ετεχωυεω
 νοτμοτνηωωτ δεν οτβηπι.

Ετεωορυερ ηζε θανμεταπας:
 αφερε θανβηπι θωβς εβολ εχεν
 θανατηπι ηρωμι.

Οτοθ εωωπ αωωπ ηζε οτβωλκ
 εβολ ητε θανβηπι: οτμετβιςος ητε
 τευςκνη.

Θηππε ητευωωττεν εερηι εχως
 ιε ητευτ: οτοθ νινοτνι ητε φιου
 αεθωβωτ.

“Behold, God is exalted
 by His power; who teaches
 like Him?

Who has assigned Him
 His way, or who has said,
 ‘You have done wrong’?

Remember to magnify
 His work, of which men
 have sung.

Everyone has seen it;
 man looks on it from afar.

“Behold, God is great,
 and we do not know Him;
 nor can the number of His
 years be discovered.

For He draws up drops
 of water, which distill as
 rain from the mist,

which the clouds drop
 down and pour abundantly
 on man.

Indeed, can anyone
 understand the spreading of
 clouds, the thunder from
 His canopy?

Look, He scatters His
 light upon it, and covers the
 depths of the sea.

هُوَذَا اللَّهُ يَتَعَالَى بِقُدْرَتِهِ. مَنْ مِثْلُهُ
 مُعَلِّمًا؟

مَنْ فَرَضَ عَلَيْهِ طَرِيقَهُ، أَوْ مَنْ
 يَقُولُ لَهُ: قَدْ فَعَلْتَ شَرًّا؟

أَذْكُرْ أَنْ تَعْظِمَ عَمَلَهُ الَّذِي يُغْنِي بِهِ
 النَّاسُ.

كُلُّ إِنْسَانٍ يَبْصُرُ بِهِ. النَّاسُ
 يَنْظُرُونَهُ مِنْ بَعِيدٍ.

هُوَذَا اللَّهُ عَظِيمٌ وَلَا نَعْرِفُهُ وَعَدَدُ
 سِنِيهِ لَا يَفْحَصُ.

لَآتِهِ يَجْدِبُ قِطَارَ الْمَاءِ. تَسْجُ مَطَرًا
 مِنْ ضُبَابِهِ،

الَّذِي تَهْطِلُهُ السَّحُبُ وَتَقْطُرُهُ عَلَى
 أَنْاسٍ كَثِيرِينَ.

فَهَلْ يُعَلِّلُ أَحَدٌ عَنْ شَقِّ الْغَيْمِ أَوْ
 قَصِيفِ مِظَلَّتِهِ؟

هُوَذَا بَسَطَ نُورَهُ عَلَى نَفْسِهِ، ثُمَّ
 يَتَغَطَّى بِأَصُولِ الْيَمِّ.

Αφ' ἧς γὰρ ἑλάνλαος ἰδῆτο·
εἰς τὸ νοτῆρε ὑφῆετε οὐρανὸν ὑψοῦ
ὑμῶν.

Αφ' ὧς νοτοῦσιν ἔχεν περὶ τῶν
οὐρῶν ἀφρονεῖν ἐσθῆτες ἵνα
φανεραπανταν.

Εἰς τὰς νοτῶν φημι ἵνα ἐσθῆτες·
οὐρανὸς ἵνα πῶς οὐρανὸς ἐσθῆ
οὐρανῶν.

*Ὁ ὡς τῆς τριάδος ἑορτασθῆναι
ὡς ἐνεῖται, ὡς ἐνεῖται ἵνα νικῆται
τηρῶν. Ἀμήν.*

For by these He judges
the peoples; He gives food
in abundance.

He covers His hands
with lightning, and
commands it to strike.

His thunder declares it,
the cattle also, concerning
the rising storm.

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

لَا تَهْ بِهَذِهِ يَدَيْنِ الشُّعُوبِ، وَيَرْزُقُ
الْقُوتَ بِكَثْرَةٍ.

يُعْطِي كَفِّهِ بِالنُّورِ، وَيَأْمُرُهُ عَلَى
الْعَدُوِّ.

يُخْبِرُ بِهِ رَعْدُهُ، الْمَوَاشِي أَيْضًا
بِصُعُودِهِ.

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

Job 37: 1 - 24 أيوب 37: 1 - 24

Πάλιν οὖν ἐβόλῃ θεν ἰωβ πρὸς
ἐρεπερῶσιν ἑορτασθῆναι: ὡς πρὶν νῦν
ἀμην ἐφω ὑμῶν.

ἰωβ 37: 1 - 24

Ὁ ὡς παίζει ἀφ' ὧν οὐρανὸς ἵνα
περὶ τῶν: οὐρανὸς ἀφρονεῖν ἐβόλῃ
περὶ τῶν.

Ὡς τῶν ἐορτῶν θεν οὐρανῶν: νῦν
οὐρανὸν ἵνα πῶς: οὐρανὸς οὐρανῶν
εἰς ἐβόλῃ πρὶν.

And also, a reading
from Job the righteous, may
his blessing be with us.
Amen.

Job 37: 1 - 24

At this also my heart
trembles, and leaps from its
place.

Hear attentively the
thunder of His voice, and
the rumbling that comes
from His mouth.

وأيضاً من أيوب الصديق، بركته
المقدسة تكون معنا. آمين.

أيوب 37: 1 - 24

فلهذا اضطرب قلبي وخفق من
موضعي.

اسمعوا سماعاً رعد صوته
والرّمزّة الخارجة من فيه.

Παραρχη ασσασεχτ ἡτφε τηρς:
οτορ πεφοτωινη αχρizen νιτενρ ἡτε
ἡκαρι.

Сафарох ἡμοφ ερεωψ εβολθεν
οτςμн: ερεερδαραβαι δεν τςμн
ἡοτψωψ ἡταφ: οτορ ἡνεφψεβιἡοτ δε
ἡнасωтем ετεφςμн.

Πβοис ερεερδαραβαι ἡεαψφηρι
δεν τεφςμн ἡχε πιχωρι: αφθαμἡο ταρ
ἡεανηιψ†: ηαι εἡανεμἡ ερωοτ αν.

Αφρονθεν ἡοτχιων χε ψωπι
ρizen πικαρι: ηεμ οτχιων ἡτε
εανηοτηεωοτ ἡτε τεφμετχωρι.

Αφριτεβς δεν τεφχιε ερωμἡ
νιβεν: εἡνα ἡτοτσοτεν τοτμεταεθенис
ἡχε ρωμἡ νιβεν.

Πιθηριον δε ετατψενωοτ εδουη
εα οτςκεπη ατερησιχαζιν δε ρizen
τοτψαιρι.

Πἡκαρἡεηт ατνηοτ εβολθεν
νιταμἡον οτορ πιχαφ ψαφἡ εβολ δεν
νιτωοτ εтбосι.

Οτορ εβολθεν φηιφἡ ἡοτχωρι:
ερερεμἡ δε ἡπιμωοτ ἡφρη†
ετεφοτωψ.

He sends it forth under
the whole heaven, His
lightning to the ends of the
earth.

After it a voice roars;
He thunders with His
majestic voice, and He does
not restrain them when His
voice is heard.

God thunders
marvelously with His voice;
He does great things which
we cannot comprehend.

For He says to the
snow, 'Fall on the earth';
likewise to the gentle rain
and the heavy rain of His
strength.

He seals the hand of
every man, that all men
may know His work.

The beasts go into dens,
and remain in their lairs.

From the chamber of
the south comes the
whirlwind, and cold from
the scattering winds of the
north.

By the breath of God
ice is given, and the broad
waters are frozen.

تَحْتَ كُلِّ السَّمَاوَاتِ يُطْلِقُهَا، كَذَا
نُورُهُ إِلَى أَكْنَافِ الْأَرْضِ.

بَعْدُ يَرْمِجُ صَوْتٌ، يُرْعِدُ بِصَوْتِ
جَلَالِهِ، وَلَا يُؤَخِّرُهَا إِذْ سُمِعَ
صَوْتُهُ.

اللَّهُ يُرْعِدُ بِصَوْتِهِ عَجَبًا. يَصْنَعُ
عَظَائِمَ لَا نُدْرِكُهَا.

لَأَنَّهُ يَقُولُ لِلثَّلَجِ: اسْقُطْ عَلَى
الْأَرْضِ. كَذَا لَوَابِلِ الْمَطَرِ، وَابِلِ
أَمْطَارِ عِزِّهِ.

يَخْتِمُ عَلَى يَدِ كُلِّ إِنْسَانٍ، لِيَعْلَمَ كُلُّ
النَّاسِ خَالِقَهُمْ،

فَتَدْخُلُ الْحَيَوَانَاتُ الْمَاوِي،
وَتَسْتَقِرُّ فِي أَوْجَرَتِهَا.

مِنَ الْجَنُوبِ تَأْتِي الْأَعْصَارُ، وَمِنَ
الشَّمَالِ الْبَرْدُ.

مِنْ نَسَمَةِ اللَّهِ يُجْعَلُ الْجَمْدُ،
وَتَتَصَيَّقُ سِعَةُ الْمِيَاهِ.

Οτοϛ φηετϛοτπ ναφαωϥ νονϛηπ
ονϛηπ εϛναχερ πεϣοτωινι εβολ.

Οτοϛ νϛοϥ εϛναφωνϛ
νϛανϛινκω† δεν θεβοτλαθω
ννεϥδϛηνοτ: νη τηροτ ετεϥ
ναϛενϛωνοτ ερωοτ: ναι δε ατϛηϥ
ϛιϛεν πκαϛι εβολϛιτοτϥ.

Ιτε ονδϛεϛω ιτε ϛιϛεν πεϣκαϛι: ιτε
οτναι ερεϥϥεμϥ ναι δε ατϛωϥ ϛιϛεν
πκαϛι εβολϛιτοτϥ.

Χαμαϥϥ εναι ιωβ: οϛι ερατκ
εδϛεϛω ετϛου μπβοιϛ.

Πενϛωοτν δε ϥε λπβοιϛ ϛεμνι
ννεϥδϛηνοτ: εαϣθαμιο νοτοτωινι
εβολδεν οτϣακι.

ϣωοτν δε ννιϛινοτω† εβολ ντε
νιϛηπ: δανϥφηρι δε νε νιοτωϣπ ντε
νιπονηροϛ.

Πϛοκ δε ϛδημ νϥε τεκτολν:
αϛϛερι δε ϛιϛεν πκαϛι.

ϛανταϣρο ϛενεμαϥ εδανμεταπαϛ
ετϣορ μφρη† νοτϛοραϛιϛ ϛιϛεν
οτϣου.

Εθεοτ ματαμοι οτ πε ετενναϣοϥ
ναϥ οτοϛ τεννακην ενιρι νοτμηϥ
νϛαϛι.

Also with moisture He
saturates the thick clouds;
He scatters His bright
clouds.

And they swirl about,
being turned by His
guidance, that they may do
whatever He commands
them on the face of the
whole earth.

He causes it to come,
whether for correction, or
for His land, or for mercy.

Listen to this, O Job;
stand still and consider the
wondrous works of God.

Do you know when God
dispatches them, and causes
the light of His cloud to
shine?

Do you know how the
clouds are balanced, those
wondrous works of Him
who is perfect in
knowledge?

Why are your garments
hot, when He quiets the
earth by the south wind?

With Him, have you
spread out the skies, strong
as a cast metal mirror?

Teach us what we
should say to Him, for we
can prepare nothing
because of the darkness.

أَيْضًا بِرِيٍّ يَطْرَحُ الْغَيْمَ. يُبَدِّدُ
سَحَابَ نَوْرِهِ.

فَهِيَ مُدَوَّرَةٌ مُتَقَلِّبَةً بِإِدَارَتِهِ، لِتَفْعَلَ
كُلَّ مَا يَأْمُرُ بِهِ عَلَى وَجْهِ الْأَرْضِ
الْمُسْكُونَةِ،

سَوَاءً كَانَ لِلتَّأْدِيبِ أَوْ لِأَرْضِهِ أَوْ
لِلرَّحْمَةِ يُرْسِلُهَا.

أُنْصِتْ إِلَى هَذَا يَا أَيُّوبُ، وَقِفْ
وَتَأَمَّلْ بِعَجَائِبِ اللَّهِ.

أَتَدْرِكُ انْتِبَاهَ اللَّهِ إِلَيْهَا، أَوْ إِضَاءَةً
نُورِ سَحَابِهِ؟

أَتَدْرِكُ مُوَازَنَةَ السَّحَابِ، مُعْجَزَاتِ
الْكَامِلِ الْمَعَارِفِ؟

كَيْفَ تَسْكُنُ ثِيَابُكَ إِذَا سَكَتَتْ
الْأَرْضُ مِنْ رِيحِ الْجَنُوبِ؟

هَلْ صَفَحْتَ مَعَهُ الْجَدَّ الْمُمْكَنَ
كَالْمِرَاةِ الْمَسْبُوكَةِ؟

عَلَّمْنَا مَا نَقُولُ لَهُ. إِنَّا لَا نُحْسِنُ
الْكَلَامَ بِسَبَبِ الظُّلْمَةِ!

Ὡς οὖν οὐρανὸν ἰδοὺ ὅτι
ἐρατοῦ ἀπακοῦ: ὅτι ἡ τὰ ἄρα οὐρανὸν
χαράσσει ἐὼς ἐρατοῦ.

Ποῦναι δὲ ἡ σὴν ἐροῦ ἀν
ἡν οὖν νῆν: ὅτι ὅτι ἐβόλ ὅτι
νῆν τὰ πας: ὅτι ὅτι ὅτι ὅτι
ὅτι ὅτι ὅτι ὅτι.

Νῆν δὲ ἐτὰ πένθι ἐτὰ ὅτι
ἡν ὅτι ὅτι: ὅτι ὅτι ὅτι.

Ὅτι πένθι πένθι πένθι πένθι
Πάντοκρατορ: ὅτι τέτταρα
κεῖται ἀν ἐτὰ ὅτι ὅτι:
ὅτι ὅτι ὅτι: ὅτι ὅτι ὅτι
ἐρον.

Ὅτι φαί ἐτὰ ὅτι ὅτι ὅτι
ὅτι ὅτι ἐτὰ ὅτι ὅτι ὅτι
ὅτι ὅτι ὅτι ὅτι.

*Ὅτι ὅτι ὅτι ὅτι ὅτι ὅτι
ὅτι ὅτι ὅτι ὅτι ὅτι ὅτι
ὅτι ὅτι ὅτι ὅτι.*

Should He be told that I
wish to speak? If a man
were to speak, surely he
would be swallowed up.

Even now men cannot
look at the light when it is
bright in the skies, when the
wind has passed and cleared
them.

He comes from the
north as golden splendor;
with God is awesome
majesty.

As for the Almighty, we
cannot find Him. He is
excellent in power, in
judgment and abundant
justice; He does not
oppress.

Therefore, men fear
Him; He shows no partiality
to any who are wise of
heart.

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

هَلْ يَقْصُّ عَلَيْهِ كَلَامِي إِذَا تَكَلَّمْتُ؟
هَلْ يَنْطِقُ الْإِنْسَانُ لِكَيْ يَبْتَلَعَ؟

وَالْآنَ لَا يَرَى النُّورَ الْبَاهِرَ الَّذِي
هُوَ فِي الْجَلَدِ، ثُمَّ تَغْبِرُ الرِّيحُ
فَتَنْقِيهِ.

مِنَ الشَّمَالِ يَأْتِي ذَهَبٌ. عِنْدَ اللَّهِ
جَلَالٌ مُرْهَبٌ.

الْقَدِيرُ لَا نُدْرِكُهُ. عَظِيمُ الْقُوَّةِ
وَالْحَقُّ، وَكَثِيرُ الْبِرِّ. لَا يُجَاوِبُ.

لِذَلِكَ فَاتَّخَفَهُ النَّاسُ. كُلُّ حَكِيمٍ
الْقَلْبُ لَا يَرَا عِي.

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

The Book of Tobias (Deuterocanonical)

سفر طوبيا (الأسفار القانونية الثانية)

First Section, Chapters 1: 1 - 3: 6

القسم الأول، الأصحاحات 1: 1 - 3: 6

Tobias 1

طوبيا 1

1. Tobias of the tribe and city of Nephtali, which is in the upper parts of Galilee above Naasson, beyond the way that leads to the west, having on the right hand the city of Sephet.	1 كان طوبيا وهو من سبط ومدينة نفتالي التي في الجليل الاعلى فوق نحشون وراء الطريق الاخذ غرباً والى يسارها مدينة صفت.
2. When he was made captive in the days of Shalmaneser king of the Assyrians, even in his captivity, forsook not the way of truth.	2 قد جلي في عهد شلمناسر ملك اشور إلا أنه مع كونه في الجلاء لم يفرق سبيل الحق.
3. But every day gave all he could get to his brethren his fellow captives that were of his kindred.	3 حتى كان كل ما يتيسر له يقسمه كل يوم على من جلي معه من اخوانه الذين من جنسه.
4. And when he was younger than any of the tribe of Nephtali, yet did he no childish thing in his work.	4 ومع انه كان أحدث الجميع في سبط نفتالي، لم يكن على شيء من شؤون الاحداث.
5. Moreover, when all went to the golden calves, which Jeroboam king of Israel had made, he alone fled the company of all.	5 وكان إذا قصدوا كلهم عجول الذهب التي عملها يربعام ملك اسرائيل يتخلف وحده عن سائرهم.
6. And went to Jerusalem to the temple of the Lord, and there adored the Lord God of Israel, offering faithfully all his first fruits, and his tithes.	6 فيمضي الى اورشليم الى هيكل الرب وهناك كان يسجد للرب إله اسرائيل ويوفي جميع بواكيره وأعشاره.
7. So that in the third year he gave all his tithes to the proselytes, and strangers.	7 وإذا كانت السنة الثالثة كان يجعل جميع اعشاره للدخلاء والغرباء.
8. These and such like things did he observe when but a boy according to the law of God.	8 وعلى هذا وامثاله كان مثابراً منذ صبوته على وفق شريعة الله.
9. But when he was a man, he took to wife Anna of his own tribe, and had a son by her, whom he called after his own name.	9 ولما ان صار رجلاً اتخذ له امرأة من سبطه اسمها حنة فولد له منها ولد فسماه باسمه.
10. And from his infancy, he taught him to fear God, and to abstain from all sin.	10 وادبه منذ صغره على تقوى الله واجتناب كل خطيئة.
11. And when by the captivity he with his wife and his son and all his tribe was come to the city of Nineveh.	11 ولما جلي مع امراته وولده الى مدينة نينوى حيث كانت كل عشيرته.
12. When all ate of the meats of the Gentiles, he kept his soul and never was defiled with their meats.	12 وقد كانوا كلهم يأكلون من اطعمة الأمم وكان هو يصون نفسه ولم يتنجس قط بمأكولاتهم.

13. And because he was mindful of the Lord with all his heart, God gave him favor in the sight of Shalmaneser the king.	13 ولأجل انه كان يذكر الرب بكل قلبه اتاه الله حظوة لدى الملك شلمناسر.
14. And he gave him leave to go whithersoever he would, with liberty to do whatever he had a mind.	14 فأطلق له ان يذهب حيثما شاء ويفعل ما يريد.
15. He therefore, went to all that were in captivity, and gave them wholesome admonitions.	15 فكان يطوف على كل من كان في الجلاء ويرشدهم بنصائح الخلاص.
16. And when he was come to Rages a city of the Medes, and had ten talents of silver of that with which he had been honored by the king:	16 ثم انه قدم راجيس مدينة ماداي وكان معه مما أثره به الملك عشرة قناطير من الفضة.
17. And when amongst a great multitude of his kindred, he saw Gabelus in want, who was one of his tribe, taking a note of his hand he gave him the aforesaid sum of money.	17 فرأى بين الجمهور الغفير الذي من جنسه رجلا من سبطه يقال له غابيلوس في فاقة فدفع اليه الوزنة المذكورة من الفضة بصك.
18. But after a long time, Shalmaneser the king being dead, when Sennacherib his son, who reigned in his place, had a hatred for the children of Israel:	18 وكان بعد ايام كثيرة ان مات الملك شلمناسر فملك سنحاريب ابنه مكانه. فوقع بنو اسرائيل عنده موقع الكراهة.
19. Tobias daily went among all his kindred and comforted them, and distributed to every one as he was able, out of his goods:	19 وكان طوبيا يطوف كل يوم على جميع عشيرته ويعزيهم ويواسي كل واحد من امواله على قدر وسعه.
20. He fed the hungry, and gave clothes to the naked, and was careful to bury the dead, and they that were slain.	20 فيطعم الجياع ويكسو العراة ويدفن الموتى والقتلى بغيرة شديدة.
21. And when king Sennacherib was come back, fleeing from Judea by reason of the slaughter that God had made about him for his blasphemy, and being angry slew many of the children of Israel, Tobias buried their bodies.	21 ولما قفل الملك سنحاريب من ارض يهوذا هاربا من الضربة التي حاقه الله بها بسبب تجديفه وطفق لحنقه يقتل كثيرين من بني اسرائيل كان طوبيا يدفن اجسادهم.
22. But when it was told the king, he commanded him to be slain, and took away all his substance.	22 فنما ذلك الى الملك فامر بقتله وضبط جميع ماله.
23. But Tobias fleeing naked away with his son and with his wife, lay concealed, for many loved him.	23 فهرب طوبيا بولده وزوجته عارياً واختبأ لأن كثيرين كانوا يحبونه.
24. But after forty-five days, the king was killed by his own sons.	24 وكان بعد خمسة واربعين يوماً أن قتل الملك ابناه.
25. And Tobias returned to his house, and all his substance was restored to him.	25 فعاد طوبيا الى منزله ورد عليه كل ماله.

Tobias 2

طوبيا 2

1. But after this, when there was a festival of the Lord, and a good dinner was prepared in Tobias's house.	1 وكان بعد ذلك في يوم عيد الرب ان صنعت مأدبة عظيمة في بيت طوبيا.
2. He said to his son: Go, and bring some of our tribe that fear God, to feast with us.	2 فقال لابنه هلم فادع بعضاً من سبطنا من المتقين لله ليأكلوا معنا.
3. And when he had gone, returning he told him, that one of the children of Israel lay slain in the street. And he forthwith leaped up from his place at the table, and left his dinner, and came fasting to the body.	3 فانطلق ثم عاد فأخبره ان واحداً من بني اسرائيل مذبح ملقى في السوق فلما سمع طوبيا نهض من موضعه مسرعاً وترك العشاء وبلغ الجثة وهو صائم.
4. And taking it up carried it privately to his house, that after the sun was down, he might bury him cautiously.	4 فرفعها وحملها الى بيته سراً ليدفنها بالتحفظ بعد مغيب الشمس.
5. And when he had hid the body, he ate bread with mourning and fear.	5 وبعد ان خبا الجثة، أكل الطعام باكياً مرتعداً.
6. Remembering the word which the Lord spoke by Amos the prophet: Your festival days shall be turned into lamentation and mourning.	6 فذكر الكلام الذي تكلم به الرب على لسان عاموس النبي: ايام اعيادكم تتحول الى عويل ونحيب.
7. So when the sun was down, he went and buried him.	7 ولما غربت الشمس ذهب ودفنها.
8. Now all his neighbors blamed him, saying: once already commandment was given for you to be slain because of this matter, and you barely escaped the sentence of death, and again you are burying the dead?	8 وكان جميع ذوي قرابته يلومونه قائلين: لأجل هذا امر بقتلك وما كدت تنجو من قضاء الموت حتى عدت تدفن الموتى.
9. But Tobias fearing God more than the king, carried off the bodies of them that were slain, and hid them in his house, and at midnight buried them.	9 واما طوبيا فأذ كان خوفه من الله أعظم من خوفه من الملك، كان لا يزال يخطف جثث القتلى ويخباها في بيته فيدفنها عند انتصاف الليل.
10. Now it happened one day that being wearied with burying, he came to his house, and cast himself down by the wall and slept.	10 واتفق في بعض الايام وقد تعب من دفن الموتى انه وافى بيته فرمى بنفسه الى جانب الحائط ونام.
11. And as he was sleeping, hot dung out of a swallow's nest fell upon his eyes, and he was made blind.	11 فوقع ذرق من عش خطاف في عينيه وهو سخن فعمي.
12. Now this trial the Lord therefore, permitted to happen to him, that an example might be given to posterity of his patience, as also of holy Job.	12 وانما اذن الرب ان تعرض له هذه التجربة لتكون لمن بعده قدوة صبره كأيوب الصديق.
13. For whereas he had always feared God from his infancy, and kept his commandments, he repined not against God because the evil of blindness had befallen him.	13 فانه اذ كان لم ينفك عن تقوى الله منذ صغره وحافظاً لوصاياه لم يكن يتذمر على الله لما ناله من بلوى العمى.

14. But continued immoveable in the fear of God, giving thanks to God all the days of his life.	14 ولكنه ثبت في خوف الله شاكراً له طول ايام حياته.
15. For as the kings insulted over holy Job: so his relations and kinsmen mocked at his life, saying:	15 وكما كان القديس ايوب يعيره الملوك، كان انسياء هذا وذووه يسخرون من عيشته قائلين:
16. Where is your hope, for which you gave alms, and buried the dead?	16 أين رجاؤك الذي لأجله كنت تبذل الصدقات وتدفن الموتى.
17. But Tobias rebuked them, saying: Speak not so.	17 فيزجرهم طوبيا قانلاً: لا تتكلموا هكذا.
18. For we are the children of saints, and look for that life which God will give to those that never change their faith from him.	18 فإنما نحن بنو القديسين وانما ننتظر تلك الحياة التي يهبها الله للذين لا يصرفون إيمانهم عنه ابداً.
19. Now Anna his wife went daily to weaving work, and she brought home what she could get for their living by the labor of her hands.	19 وكانت حنة امراته تذهب كل يوم الى الحاكّة وتأتي من تعب يديها بما يتأتى لها تحصيله من الميرة.
20. Whereby it came to pass, that she received a young goat, and brought it home.	20 واتفق انها اخذت جدياً وحملته الى البيت.
21. And when her husband heard it bleating, he said: Take heed, lest perhaps it be stolen: restore ye it to its owners, for it is not lawful for us either to eat or to touch anything that cometh by theft.	21 فلما سمع بعلمها صوت نغاء الجدي قال: انظروا لعله يكون مسروقاً فردوه على أربابه، إذ لا يحل لنا ان نأكل ولا نلمس شيئاً مسروقاً.
22. At these words his wife being angry answered: It is evident the hope is come to nothing, and your alms now appear.	22 فأجابته امراته وهي مغضبة: قد وضح بطلان رجاؤك وصدقاتك. الآن قد عرفت.
23. And with these and other, such like words she upbraided him.	23 وبهذا الكلام ومثله كانت تعيره.

Tobias 3 طوبيا 3

1. Then Tobias sighed, and began to pray with tears,	1 حينئذ ان طوبيا تنهد وطفق يصلي بدموع.
2. saying, You are just, O Lord, and all your judgments are just, and all your ways mercy, and truth, and judgment.	2 وقال عادل أنت أيها الرب وجميع أحكامك مستقيمة وطرقك كلها رحمة وحق وحكم.
3. And now, O Lord, think of me, and take not revenge of my sins, neither remember my offences, nor those of my parents.	3 فالآن اذكرني يا رب ولا تنتقم عن خطاياي ولا تذكر ذنوبي ولا ذنوب آبائي.
4. For we have not obeyed your commandments, therefore, are we delivered to spoil and to captivity, and death, and are made a fable, and a reproach to all nations, amongst which You have scattered us.	4 لاننا لم نطع اوامرك فلأجل ذلك أسلمنا الى النهب والجلاء والموت وأصبحنا احدثاً وعاراً في جميع الامم التي بددتنا بينها.
5. And now, O Lord, great are your judgments, because we have not done according to your precepts, and have not walked sincerely before you.	5 فالآن يا رب عظيمة احكامك لاننا لم نعمل بحسب وصاياك ولا سلطنا بخلوص امامك.

6. And now, O Lord, do with me according to your will, and command my spirit to be received in peace: for it is better for me to die, than to live.	6 والآن يارب بحسب مشيئتك اصنع بي ومر ان تقبض روحي بسلام لان الموت لي خير من الحياة.
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Second Section, Chapters 3: 7 - 23

القسم الثاني، الاصحاحات 3: 7 - 23

7. Now it happened on the same day, that Sara daughter of Raguel, in Rages a city of the Medes, received a reproach from one of her father's servant maids,	7 واتفق في ذلك اليوم عينه ان سارة ابنة رعونيل في راجيس مدينة الماديين سمعت هي أيضاً تعبيراً من احدى جوارى أبيها.
8. because she had been given to seven husbands and a devil named Asmodeus had killed them, at their first going in unto her.	8 لأنه كان قد عقد لها على سبعة رجال وكان شيطان اسمه ازموذاوس يقتلهم على أثر دخولهم عليها في الحال.
9. So when she reproved the maid for her fault, she answered her, saying: May we never see son, or daughter of you upon the earth, you murderer of your husbands.	9 واذا كانت تنتهر الجارية لذنب اجابتها قائلة: لا رأينا لك ابناً ولا ابنة على الارض يا قاتلة ازواجها.
10. Will you kill me also, as you have already killed seven husbands? At these words, she went into an upper chamber of her house: and for three days and three nights did neither eat nor drink:	10 أتريدين ان تقتليني كما قتلت سبعة رجال؟ فلما سمعت هذا الكلام صعدت الى عليّة بيتها فأقامت ثلاثة ايام وثلاث ليل لا تأكل ولا تشرب.
11. But continuing in prayer with tears besought God, that he would deliver her from this reproach.	11 بل استمرت تصلي وتتضرع الى الله بدموع ان يكشف عنها هذا العار.
12. And it came to pass on the third day when she was making an end of her prayer, blessing the Lord.	12 ولما اتمت صلاتها في اليوم الثالث وباركت الرب.
13. She said: Blessed is your name, O God of our fathers, who when You have been angry, will show mercy, and in the time of tribulation forgive the sins of them that call upon you.	13 قالت: تبارك اسمك يا إله آبائنا الذي بعد غضبه يصنع الرحمة وفي زمان البؤس يغفر الخطايا للذين يدعونه.
14. To you, O Lord, I turn my face, to you I direct my eyes.	14 اليك يا رب اقبل بوجهي واليك اصرف ناظري.
15. I beg, O Lord, that you loose me from the bond of this reproach, or else take me away from the earth.	15 اتوسل اليك يارب ان تحلني من وثاق هذا العار او تأخذني عن الارض.
16. You know, O Lord, that I never coveted a husband, and have kept my soul clean from all lust.	16 إنك يارب عالم باني لم اشتته رجلاً قط واني قد صنت نفسي منزهة عن كل شهوة.
17. Never have I joined myself with them that play: neither have I made myself partaker with them that walk in lightness.	17 ولم أكن قط امازج ارباب الملاهي ولا اعاشر السالكين بالطيش.
18. But a husband I consented to take, with your fear, not with my lust.	18 وانما رضيت بان اتخذ رجلاً لخوفك لا لشهوتي.

19. And either I was unworship of them, or they perhaps were not worship of me: because perhaps You have kept me for another man,	19 ولعلي لم أكن مستأهلة لهم أو لم يكونوا مستحقين لي فلعلك ابقيتني لبعل آخر.
20. for your counsel is not in man's power.	20 لأن مشورتك لا يدركها انسان.
21. But this every one is sure of that worship You, that his life, if it be under trial, shall be crowned and if it be under tribulation, it shall be delivered: and if it be under correction, it shall be allowed to come to Your mercy.	21 على ان من يعبدك يوقن ان حياته إن انقضت بالمحن فستفوز باكليلها وإن حلت به شدة فسينقذ وإن عرض على التأديب فله ان يرجع الى رحمتك.
22. For You are not delighted in our being lost, because after a storm You make a calm, and after tears and weeping You pour in joyfulness.	22 لأنك لا تسر بهلاكنا فتلقي السكينة بعد العاصفة وبعد البكاء والنحيب تفيض التهليل.
23. Be your name, O God of Israel, blessed forever.	23 فليكن اسمك يا إله اسرائيل مباركاً مدى الدهور.

Third Section, Chapters 3: 24 - 6: 9

القسم الثالث، الاصحاحات 3: 24 - 6: 9

24. At that time the prayers of them both were heard in the sight of the glory of the most high God:	24 في ذلك الحين استجيب صلوات الاثنين أمام مجد الله العلي.
25. And the holy angel of the Lord, Raphael was sent to heal them both, whose prayers at one time were rehearsed in the sight of the Lord.	25 فأرسل الرب ملاكه القديس رافائيل ليشفي كلا الاثنين اللذين رفعت صلواتهما في وقت واحد الى حضرة الرب.

Tobias 4

طوبيا 4

1. Therefore, when Tobias thought that his prayer was heard that he might die, he called to him Tobias his son.	1 واذاً خال طوبيا ان قد استجيب صلاته وتهايا له ان يموت استدعى اليه طوبيا ابنه.
2. And said to him: Hear, my son, the words of my mouth, and lay them as a foundation in your heart.	2 وقال له اسمع يا بني كلمات في واجعلها في قلبك مثل الاساس.
3. When God shall take my soul, you shall bury my body: and you shall honor your mother all the days of her life:	3 إذا قبض الله نفسي فادفن جسدي وأكرم والدتك جميع ايام حياتها.
4. For you must be mindful what and how great perils she suffered for you in her womb.	4 واذكر ما المشقات التي عانتها لأجلك في جوفها وما كان أشدها.
5. And when she also shall have ended the time of her life, bury her by me.	5 ومتى استوفت هي أيضاً زمان حياتها فادفنها الى جانبي.
6. And all the days of your life have God in your mind: and take heed you never consent to sin, nor transgress the commandments of the Lord our God.	6 وانت فليكن الله في قلبك جميع ايام حياتك واحذر ان ترضى بالخطيئة وتتعدى وصايا الرب الهنا.
7. Give alms out of your substance, and turn not away your face from any poor person: for so it shall	7 تصدق من مالك ولا تحول وجهك عن فقير وحينئذ فوجه الرب لا يحول عنك.

come to pass that the face of the Lord shall not be turned from you.	
8. According to your ability be merciful.	8 كن رحيماً على قدر طاقتك.
9. If you have much give abundantly: if you have little, take care even so to bestow willingly a little.	9 ان كان لك كثير فابذل كثيراً وان كان لك قليل فاجتهد ان تبذل القليل عن نفس طيبة.
10. For thus you store up to yourself a good reward for the day of necessity.	10 فإنك تدخر لك ثواباً جميلاً الى يوم الضرورة.
11. For alms deliver from all sin, and from death, and will not suffer the soul to go into darkness.	11 لان الصدقة تنجي من كل خطيئة ومن الموت ولا تدع النفس تصير الى الظلمة.
12. Alms shall be a great confidence before the Most High God, to all them that give it.	12 ان الصدقة هي رجاء عظيم عند الله العلي لجميع صانعيها.
13. Take heed to keep thyself, my son, from all fornication, and beside your wife never endure to know a crime.	13 احذر لنفسك يا بني من كل زنى ولا تتجاوز امراتك مستباحاً معرفة الاثم أبداً.
14. Never suffer pride to reign in your mind, or in your words: for from it all perdition took its beginning.	14 ولا تدع الكبر يستولي على افكارك واقلالك لان الكبر مبدا كل هلاك.
15. If any man has done any work for you, immediately pay him his hire, and let not the wages of your hired servant stay with you at all.	15 وكل من خدمك بشيء فأوفه أجرته لساعته واجرة اجيرك لا تبقى عندك أبداً.
16. See you never do to another what you wouldst hate to have done to you by another.	16 كل ما تكره ان يفعله غيرك بك فإياك ان تفعله انت بغيرك.
17. Eat your bread with the hungry and the needy, and with your garments cover the naked.	17 كل خبزك مع الجياع والمساكين واكس العراة من ثيابك.
18. Lay out your bread, and your wine upon the burial of a just man, and do not eat and drink thereof with the wicked.	18 ضع خبزك وخمرك على مدفن البار ولا تأكل ولا تشرب منهما مع الخطاة.
19. Seek counsel always of a wise man.	19 التمس مشورة الحكيم دائماً.
20. Bless God at all times: and desire of him to direct your ways, and that all your counsels may abide in him.	20 وبارك الله في كل حين واسترشد به لتقويم سبلك واقرار كل مشوراتك فيه.
21. I tell you also, my son, that I lent ten talents of silver, while you were yet a child, to Gabelus, in Rages a city of the Medes, and I have a note of his hand with me:	21 ثم اعلم يا بني أني قد اعطيت وانت صغير عشرة قناطير من الفضة لغابيلوس في راجيس مدينة الماديين ومعى بها صك.
22. Now therefore, inquire how you may go to him, and receive of him the foresaid sum of money, and restore to him the note of his hand.	22 وحيث ذلك فانظر كيف تتوصل اليه فتقبض منه الزنة المذكورة من الفضة وترد عليه صكه.
23. Fear not, my son: we lead indeed a poor life, but we shall have many good things if we fear God, and depart from all sin, and do that which is good.	23 ولا تخف يا ولدي فانا نعيش عيشة الفقراء ولكن سيكون لنا خير كثير إذا اتقينا الله وابتعدنا عن كل خطيئة وفعلنا خيراً.

Tobias 5

طوبيا 5

1. Then Tobias answered his father, and said: I will do all things, father, which you have commanded me.	1 فأجاب طوبيا أباه وقال: يا ابت كل ما أمرتني به افعله.
2. But how I shall get this money, I cannot tell; he knows not me, and I know not him: what sign shall I give him? Nor did I ever know the way, which leads that place.	2 وأما هذا المال فما أدري كيف حصله فإن الرجل لا يعرفني وأنا لا أعرفه فما العلامة التي أعطيها له؟ بل الطريق التي تؤدي إلى هناك لا أعرفها أيضاً.
3. Then his father answered him, and said: I have a note of his hand with me, which when you shall show him, he will presently pay it.	3 فأجابه أبوه وقال: إن عندي صكه فإذا عرضته عليه فإنه يؤدي عاجلاً.
4. But go now, and seek you out some faithful man, to go with you for his hire: that you may receive it, while I yet live.	4 والآن هلم فالتمس لك رجلاً ثقة يصحبك بأجرته حتى تستوفي المال وأنا حي.
5. Then Tobias going forth, found a beautiful young man, standing girded, and as it were ready to walk.	5 فبينما خرج طوبيا إذا بفتى بهي قد وقف مشمرا كأنه متأهب للمسير.
6. And not knowing that he was an angel of God, he saluted him, and said: From where are you, good young man?	6 فسلم عليه وهو يجهل أنه ملاك الله وقال من أين اقبلت يا فتى الخير.
7. But he answered: Of the children of Israel. And Tobias said to him: Do you Know the way that leads to the country of the Medes?	7 قال أنا من بني اسرائيل فقال له طوبيا هل تعرف الطريق الآخذة إلى بلاد الماديين.
8. And he answered: I know it: and I have often walked through all the ways thereof, and I have abode with Gabelus our brother, who dwells at Rages a city of the Medes, which is situated in the mount of Ecbatana.	8 قال أعرفها وقد سلكت جميع طرقها مراراً كثيرة وكنت نازلاً بأخي غابيلوس المقيم براجيس مدينة الماديين التي في جبل احمتا.
9. And Tobias said to him: Stay for me, I beseech you, till I tell these same things to my father.	9 فقال له طوبيا انتظرني حتى أخبر أبي بهذا.
10. Then Tobias going in told all these things to his father. Upon which his father being in admiration, desired that he would come in unto him.	10 ودخل طوبيا وأخبر أباه بجميع ذلك فتعجب أبوه وطلب أن يدخل عليه.
11. So going in he saluted him, and said: Joy be to you always.	11 فدخل وسلم عليه وقال ليكن لك فرح دائم.
12. And Tobias said: What manner of joy shall be to me, who sit in darkness and see not the light of heaven?	12 فأجاب طوبيا وائي فرح يكون لي أنا المقيم في الظلام لا أبصر ضوء السماء.
13. And the young man said to him: Be of good courage, your cure from God is at hand.	13 فقال له الفتى كن طيب القلب فإنك عن قليل تنال البرء من لدن الله.
14. And Tobias said to him: Canst you conduct my son to Gabelus at Rages, a city of the Medes? and when you shall return, I will pay you your hire.	14 فقال له طوبيا هل لك أن تبلغ ابني إلى غابيلوس في راجيس مدينة الماديين وأنا أوفيك أجرتك متى رجعت.

15. And the angel said to him: I will conduct him thither, and bring him back to you.	15 فقال له الملاك اخذه واعود به اليك.
16. And Tobias said to him: I pray you, tell me, of what family, or what tribe are thou?	16 فقال له طوبيا أخبرني من اي عشيرة ومن اي سبط انت؟
17. And Raphael the angel answered: Do you seek the family of him you hired, or the hired servant himself to go with your son?	17 فقال له رافائيل الملاك افي نسب الاجير حاجتك ام في الاجير الذي يذهب مع ابنك.
18. But lest I should make you uneasy, I am Azarias the son of the great Ananias.	18 ولكن لكي لا اقلق بالك انا عزريا بن حننيا العظيم.
19. And Tobias answered: You are of a great family. But I pray you be not angry that I desired to know your family.	19 فقال له طوبيا إنك من نسب كريم غير أني ارجو ان لا يسوءك كوني طلبت معرفة نسبك.
20. And the angel said to him: I will lead your son safe, and bring him to you again safe.	20 فقال له الملاك هأنذا اخذ ابنك سالماً وسأعود به اليك سالماً.
21. And Tobias answering, said: May you have a good journey, and God be with you in your way, and his angel accompany you.	21 قال طوبيا انطلقا بسلام وليكن الله في طريقكما وملاكه يرافقكما.
22. Then all things being ready, that were to be carried in their journey, Tobias bade his father and his mother farewell, and they set out both together.	22 حينئذ اخذا كل ما ارادا اخذه من اهبة الطريق وودع طوبيا اباه وأمه وسارا كلاهما معاً.
23. And when they were departed, his mother began to weep, and to say: You have taken the staff of our old age, and sent him away from us.	23 فلما فصلا جعلت امه تبكي وتقول: قد اخذت عكازة شيخوختنا وابتعدتها عنا.
24. I wish the money for which you have sent him, had never been.	24 لا كان هذا المال الذي ارسلته لأجله.
25. For our poverty was sufficient for us, that we might account it as riches, that we saw our son.	25 لقد كان في رزقنا القليل ما يكفي لان نعد النظر الى ولدنا غنى عظيماً.
26. And Tobias said to her: Weep not, our son will arrive that place safe, and will return safe to us, and your eyes shall see him.	26 فقال لها طوبيا لا تبكي ان ولدنا سيصل سالماً ويعود الينا سالماً وعيناك تبصرانه.
27. For I believe that the good angel of God will accompany him, and will order all things well that are done about him, so that he shall return to us with joy.	27 فاني واثق بان ملاك الله الصالح يصحبه ويدبره في جميع احواله حتى يرجع الينا بفرح.
28. At these words, his mother ceased weeping, and held her peace.	28 فكفت امه عن البكاء عند هذا الكلام وسكتت.

Tobias 6 طوبيا 6

1. And Tobias went forward, and the dog followed him, and he lodged the first night by the river of Tigris.	1 وسافر طوبيا والكلب يتبعه فبات اول منزلة بجانب نهر دجلة.
2. And he went out to wash his feet, and behold a monstrous fish came up to devour him.	2 وخرج ليغسل رجليه فاذا بحوت عظيم قد خرج ليفترسه.

3. And Tobias being afraid of him, cried out with a loud voice, saying: Sir, he comes upon me.	3 فارتاع طوبيا وصرخ بصوت عظيم قائلاً: يا مولاي قد اقتحمني.
4. And the angel said to him: Take him by the gill, and draw him to you. And when he had done so, he drew him out upon the land, and he began to pant before his feet.	4 فقال له الملاك امسك بخيشومه واجتذبه اليك. ففعل كذلك واجتذبه الى اليايس فاخذ يخبط عند رجليه.
5. Then the angel said to him: Take out the entrails of this fish, and lay up his heart, and his gall, and his liver for you: for these are necessary for useful medicines.	5 فقال له الملاك شق جوف الحوت واحتفظ بقلبه ومرارته وكبده فان لك بها منفعة لعلاج مفيد.
6. And when he had done so, he roasted the flesh thereof, and they took it with them in the way: the rest they salted as much as might serve them, till they came to Rages the city of the Medes.	6 ففعل كذلك ثم شوى من لحمه فأخذاً للطريق وملحاً سائرته حتى يكون لهما ما يكفيهما الى ان يبلغا راجيس مدينة الماديين.
7. Then Tobias asked the angel, and said to him: I beseech you, brother Azarias, tell me what remedies are these things good for, which you have bid me keep of the fish?	7 ثم ان طوبيا سأل الملاك وقال له: نشدتك يا اخي عزريا ان تخبرني ما العلاج الذي يؤخذ من هذه الاشياء التي أمرتني ان أذخرها من الحوت.
8. And the angel, answering, said to him: If you put a little piece of its heart upon coals, the smoke thereof drives away all kind of devils, either from man or from woman, so that they come no more to them.	8 فأجابه الملاك قائلاً: إذا ألقيت شيئاً من قلبه على الجمر فدخانته يطرد كل جنس من الشياطين في رجل كان او امرأة بحيث لا يعود يقربهما أبداً.
9. And the gall is good for anointing the eyes, in which there is a white speck, and they shall be cured.	9 والمرارة تنفع لمسح العيون التي عليها غشاء فتبرأ.

Fourth Section, Chapters 6: 10 - 9: 12

القسم الرابع، الاصحاحات 6: 10 - 9: 12

10. And Tobias said to him: Where will you that we lodge?	10 وقال طوبيا اين تريد ان ننزل.
11. And the angel answering, said: Here is one whose name is Raguel, a near kinsman of your tribe, and he have a daughter named Sara, but he has no son nor any other daughter beside her.	11 فقال الملاك ان هنا رجلاً اسمه رعونيل من ذوي قرابتك من سبطك وله بنت اسمها سارة وليس له من ذكر ولا انثى سواها.
12. All his substance is due to you, and you must take her to yourself a wife.	12 فجميع ما له مستحق لك ولابد لك ان تتخذها زوجة.
13. Ask her therefore, of her father, and he will give her to you as a wife.	13 فأخطبها الى ابيها فانه يزوجه منك.
14. Then Tobias answered, and said: I hear that she has been given to seven husbands, and they all died: moreover, I have heard that a devil killed them.	14 فأجاب طوبيا وقال: إني سمعت انه قد عقد لها على سبعة أزواج فماتوا وقد سمعت أيضاً ان الشيطان قتلهم.

15. Now I am afraid, lest the same thing should happen to me also: and whereas I am the only child of my parents, I should bring down their old age with sorrow to hell.	15 فلأجل هذا اخاف ان يصيبني مثل ذلك وانا وحيد لأبوي فانزل شيخوختهما الى الجحيم بالحن.
16. Then the angel Raphael said to him: Hear me, and I will show you who they are, over whom the devil can prevail.	16 فقال له الملاك رافائيل: استمع فأخبرك من هم الذين يستطيع الشيطان ان يقوى عليهم.
17. For they who in such manner receive matrimony, as to shut out God from themselves, and from their mind, and to give themselves to their lust, as the horse and mule, which have no understanding, over them the devil has power.	17 ان الذين يتزوجون فينفون الله من قلوبهم ويفرغون لشهوتهم كالفرس والبغل اللذين لا فهم لهما، اولئك للشيطان عليهم سلطان.
18. But you when you shall take her, go into the chamber, and for three days keep yourself continent from her, and give yourself to nothing else but to prayers with her.	18 فانت إذا تزوجتها ودخلت المخدع، فامسك عنها ثلاثة ايام ولا تتفرغ معها الا للصلوات.
19. And on that night lay the liver of the fish on the fire, and the devil shall be driven away.	19 وفي تلك الليلة إذا احرق كبد الحوت ينهزم الشيطان.
20. But the second night you shall be admitted into the assembly of the holy Patriarchs.	20 وفي الليلة الثانية تكون مقبولا في شركة الاءاء القديسين.
21. And the third night you shall obtain a blessing that sound children may be born of you.	21 وفي الليلة الثالثة تنال البركة حتى يولد لكما بنون سالمون.
22. And when the third night is past, you shall take the virgin with the fear of the Lord, moved rather for love of children than for lust, that in the seed of Abraham you may obtain a blessing in children.	22 وبعد انقضاء الليلة الثالثة تتخذ البكر بخوف الرب وانت راغب في البنين أكثر من الشهوة لكي تنال بركة ذرية إبراهيم.

Tobias 7 طوبيا 7

1. And they went in to Raguel, and Raguel received them with joy.	1 ثم دخلا على رعونيل فتلقاها رعونيل بالمسرة.
2. And Raguel looking upon Tobias, said to Anna his wife: How like is this young man to my cousin?	2 وأذ نظر رعونيل الى طوبيا قال لحنة زوجته: ما اشبه هذا الرجل بذي قرابتي.
3. And when he had spoken these words, he said: Whence are ye young men our brethren? But they said: We are of the tribe of Nephtali, of the captivity of Nineveh.	3 وبعد هذا الكلام قال رعونيل: من أين أنتما أيها الاخوان الفتيان. فقالا له من سبط نفتالي من جلاء نينوى.
4. And Raguel said to them: Do you know Tobias my brother? And they said: We know him.	4 فقال لهما رعونيل هل تعرفان طوبيا اخي؟ فقالا نعرفه.
5. And when he was speaking many good things of him, the angel said to Raguel: Tobias concerning whom you inquire is this young man's father.	5 فلما أكثر من الثناء عليه قال الملاك لرعونيل ان طوبيا الذي انت تسال عنه هو ابو هذا.

6. And Raguel went to him, and kissed him with tears and weeping upon his neck.	6 فآلقى رعونيل بنفسه وقبله بدموع وبكى على عنقه.
7. And said: A blessing be upon you, my son, because you are the son of a good and most virtuous man.	7 وقال: بركة لك يا بني إنك ابن رجل صالح فاضل.
8. And Anna his wife, and Sara their daughter wept.	8 وبكت حنة امراته وسارة ابنتهما أيضاً.
9. And after they had spoken, Raguel commanded a sheep to be killed, and a feast to be prepared. And when he desired them to sit down to dinner.	9 وبعد ان تحدثوا امر رعونيل ان يذبح كبش وتهيا مأدبة ودعاهما ان يتكنا للغداء.
10. Tobias said: I will not eat nor drink here this day, unless you first grant me my petition, and promise to give me Sara your daughter.	10 فقال طوبيا: اني لا اكل اليوم طعاماً ههنا ولا اشرب ما لم تجيبني الى ما انا سائله وتعطني ان تعطيني سارة ابنتك.
11. Now when Raguel heard this he was afraid, knowing what had happened to those seven husbands, that went in unto her: and he began to fear lest it might happen to him also in like manner: and as he was in suspense, and gave no answer to his petition.	11 فلما سمع رعونيل هذا الكلام ارتعد لمعرفة بما اصاب السبعة الرجال الذين دخلوا عليها وخاف ان يصيب هذا ما اصابهم وفيما هو متردد ولم يردد عليه جواباً.
12. The angel said to him: Be not afraid to give her to this man, for to him who fears God is your daughter due to be his wife: therefore, another could not have her.	12 قال له الملاك لا تخف ان تعطيتها لهذا فان ابنتك له ينبغي ان تكون زوجة لأنه يخاف الله ولذلك لم يقدر غيره ان يأخذها.
13. Then Raguel said: I doubt not but God has regarded my prayers and tears in his sight.	13 حينئذ قال رعونيل لا اشك ان الله قد تقبل صلواتي ودموعي امامه.
14. And I believe he has therefore, made you come to me, that this maid might be married to one of her own kindred, according to the law of Moses: and now doubt not but I will give her to you.	14 ولعله لأجل ذلك ساقكما الله الى حتى تتزوج هذه بذي قرابتها على حسب شريعة موسى والان لا تشك اني اعطيكها.
15. And taking the right hand of his daughter, he gave it into the right hand of Tobias, saying: The God of Abraham, and the God of Isaac, and the God of Jacob be with you, and may he join you together, and fulfil his blessing in you.	15 ثم اخذ يمين ابنته سارة وسلمها الى يمين طوبيا قائلاً: إله ابراهيم واله اسحق واله يعقوب يكون معكما وهو يقرنكما ويتم بركته عليكما.
16. And taking paper, they made a writing of the marriage.	16 ثم اخذوا صحيفة وكتبوا فيها عقد الزواج.
17. And afterwards they made merry, blessing God.	17 وبعد ذلك أكلوا وباركوا الله.
18. And Raguel called to him Anna his wife, and bade her to prepare another chamber.	18 ودعا رعونيل حنة زوجته وامرها ان تهيا مخدعاً اخر.
19. And she brought Sara her daughter in the chamber, and she wept.	19 وادخلته سارة ابنتها وهي باكية.
20. And she said to her: Be of good cheer, my daughter: the Lord of heaven give you joy for the trouble you hast undergone.	20 وقالت لها تشجعي يا بنية ورب السماء يؤتيك فرحاً بدل الغم الذي قاسيته.

Tobias 8

طوبيا 8

1. And after they had supped, they brought in the young man to her.	1 ولما فرغوا من العشاء ادخلوا عليها الفتى.
2. And Tobias remembering the angel's word, took out of his bag part of the liver, and laid it upon burning coals.	2 فذكر طوبيا كلام الملاك فأخرج من كيسه فلذة من الكبد والقاها على الجمر المشتعل.
3. Then the angel Raphael took the devil, and bound him in the desert of upper Egypt.	3 حينئذ قبض الملاك رافائيل على الشيطان واوثقه في برية مصر العليا.
4. Then Tobias exhorted the virgin, and said to her: Sara, arise, and let us pray to God to day, and tomorrow, and the next day: because for these three nights we are joined to God: and when the third night is over, we will be in our own wedlock.	4 ووعظ طوبيا البكر وقال لها يا سارة قومي نصلي الى الله اليوم وغداً وبعد غد، فأنا في هذه الليالي الثلاث نتحد بالله وبعد انقضاء الليلة الثالثة نكون في زواجنا.
5. For we are the children of saints, and we must not be joined together like heathens that know not God.	5 لانا بنو القديسين فلا ينبغي لنا ان نفتن اقتران الامم الذين لا يعرفون الله.
6. So they both arose, and prayed earnestly both together that health might be given them,	6 فقاما معا وصليا كلاهما بحرارة حتى يعافيهما.
7. And Tobias said: Lord God of our fathers, may the heavens and the earth, and the sea, and the fountains, and the rivers, and all your creatures that are in them, bless you.	7 وقال طوبيا ايها الرب اله ابائنا لتبارك السماوات والارض والبحر والينابيع والأنهار وجميع خلقتك التي فيها.
8. You made Adam of the slime of the earth, and gave him Eve for a helper.	8 انت جبلت آدم من تراب الأرض واتيته حواء عوناً.
9. And now, Lord, You know that not for fleshly lust do I take my sister a wife, but only for the love of posterity, in which Your name may be blessed forever and ever.	9 والان يارب انت تعلم اني لا لسبب الشهوة اتخذ اختي زوجة وانما رغبة في النسل الذي يبارك فيه اسمك الى دهر الدهور.
10. Sara also said: Have mercy on us, O Lord, have mercy on us, and let us grow old both together in health.	10 وقالت سارة أيضاً: ارحمنا يا رب ارحمنا، حتى نشيخ كلانا معاً في عافية.
11. And it came to pass about the cockcrowing, Raguel ordered his servants to be called for, and they went with him together to dig a grave.	11 وكان نحو وقت صباح الديك ان رعونيل أمر ان يجمع اليه غلمانه فانطلقوا معه واحتفروا قبراً.
12. For he said: Lest perhaps it may have happened to him, in like manner as it did to the other seven husbands, that went in unto her.	12 لأنه قال: أخشى ان يصيبه ما أصاب غيره من الرجال السبعة الذين دخلوا عليها.
13. And when they had prepared the pit, Raguel went back to his wife, and said to her:	13 فلما أعدوا القبر رجع رعونيل الى زوجته وقال لها.
14. Send one of your maids, and let her see if he be dead, that I may bury him before it be day.	14 ابعثي واحدة من جواريك لترى هل مات حتى اواريه قبل ضوء النهار.

15. So she sent one of her maidservants, who went into the chamber, and found them safe and sound, sleeping both together.	15 فأنفذت إحدى جواريتها فدخلت المخدم فإذا هما سالمان معافيان وهما نائمان معاً.
16. And returning she brought the good news: and Raguel and Anna his wife blessed the Lord,	16 فعدت وأخبرت بهذه البشرى فبارك رعوئيل وحنة زوجته الرب.
17. And said: We bless you, O Lord God of Israel, because it has not happened as we suspected.	17 قائلين: نباركك أيها الرب إله إسرائيل من أجل أنه لم يصبنا ما كنا نتوقعه.
18. For you hast shewn your mercy to us, and hast shut out from us the enemy that persecuted us.	18 فأنك قد أتيتنا رحمتك وحبست عنا العدو الذي يضطهدنا.
19. And You have taken pity upon two only children. Make them, O Lord, bless you more fully: and to offer up to you a sacrifice of your praise, and of their health, that all nations may know that You alone are God in all the earth.	19 ورحمت الوحيدين فأجعلهما يارب يباركك اتم بركة ويقدمان لك قربان تسبيحك وعافيتهما حتى تعلم الامم كافة أنك انت الاله الواحد في الارض كلها.
20. And immediately Raguel commanded his servants, to fill up the pit they had made, before it was day.	20 وللحال امر رعوئيل غلمانه ان يردموا القبر الذي حفروه قبل ضوء الصباح.
21. And he spoke to his wife to make ready a feast, and prepare all kind of provisions that are necessary for such as go a journey.	21 ثم اوعز الى زوجته ان تعد وليمة وتصلح ما ينبغي للمسافرين من الزاد.
22. He caused also two fat cows, and four rams to be killed, and a banquet to be prepared for all his neighbors, and all his friends,	22 وامر بذبح بقرتين سميتين واربعه اكباش وان تهيأ وليمة لجميع جيرانه وأصدقائه.
23. And Raguel pleaded with Tobias to abide with him two weeks.	23 واستحلف رعوئيل طوبيا ان يقيم عنده أسبوعين.
24. And of all things, which Raguel possessed, he gave one half to Tobias, and made a writing, that the half that remained should after their decease come also to Tobias.	24 واعطى رعوئيل لطوبيا نصف ما له كله وكتب لطوبيا صكاً بالنصف الباقي ان يستولي عليه بعد موتهما.

Tobias 9

طوبيا 9

1. Then Tobias called the angel to him, whom he took to be a man, and said to him: Brother Azarias, I pray you hearken to my words:	1 ثم ان طوبيا استدعى الملاك الذي كان يحسبه انساناً وقال له: يا أخي عزريا اسالك ان تسمع كلامي.
2. If I should give myself to be your servant I should not be equally worthy of your care.	2 أنى لو جعلت نفسي عبداً لك لما وفيت بعنايتك حق الوفاء.
3. However, I beseech you, to take with you beasts and servants, and to go to Gabelus to Rages the city of the Medes: and to restore to him his note of hand, and receive of him the money, and desire him to come to my wedding.	3 ولكني مع ذلك اسالك ان تأخذ دواب وغلماناً وتنطلق الى غابيلوس في راجيس مدينة الميديين وترد عليه صكه وتقبض منه الفضة وتدعوه الى عرسي.

4. For you know that my father numbers the days: and if I stay one day more, his soul will be afflicted.	4 لأنك تعلم ان ابي يحسب الايام فان زدت في ابطني يوماً واحداً حزنت نفسه.
5. And indeed you see how Raguel has pleaded with me, whose plea I cannot despise.	5 وانت ترى ان رعونيل قد استخلفني ولست أستطيع ان استخف بحلفه.
6. Then Raphael took four of Raguel's servants, and two camels, and went to Rages the city of the Medes: and finding Gabelus, gave him his note of hand, and received of him all the money.	6 حينئذ اخذ رافائيل اربعة من غلمان رعونيل وجملين وسافر الى راجيس مدينة الماديين ولقي غابيلوس فدفع اليه صكه واستوفى منه المال كله.
7. And he told him concerning Tobias the son of Tobias, all that had been done: and made him come with him to the wedding.	7 وعرفه امر طوبيا بن طوبيا وكل ما وقع واتى به معه الى العرس.
8. And when he was come into Raguel's house he found Tobias sitting at the table: and he leaped up, and they kissed each other: and Gabelus wept, and blessed God.	8 فلما دخل بيت رعونيل وجد طوبيا متكناً فنهض قائماً وقبلا بعضهما بعضاً وبكى غابيلوس وبارك الله.
9. And said: The God of Israel bless you, because you are the son of a very good and just man, and that fears God, and doth alms deeds:	9 وقال: يباركك الرب إله اسرائيل لأنك ابن رجل صالح جداً، بار متقي الله صانع صدقات.
10. And may a blessing come upon your wife and upon your parents.	10 وتحل البركة على زوجتك وعلى والديكما.
11. And may you see your children, and your children's children, unto the third and fourth generation: and may your seed be blessed by the God of Israel, who reigns forever and ever.	11 وتريان بنيكما وبني بنيكما الى الجيل الثالث والرابع. ويكون نسلكما مباركاً من إله اسرائيل المالك الى دهر الدهور.
12. And when all had said, Amen, they went to the feast: but the marriage feast they celebrated also with the fear of the Lord.	12 فقالوا كلهم: آمين. ثم تقدموا الى الوليمة الا انهم اتخذوا وليمة العرس بخوف الله.

Fifth Section, Chapters 10: 1 - 11: 21

القسم الخامس، الاصحاحات 10: 1 - 11: 21

Tobias 10

طوبيا 10

1. But as Tobias made longer stay upon occasion of the marriage, Tobias his father was solicitous, saying: Why do you think my son is delayed, or why is he detained there?	1 ولما أبطأ طوبيا هناك لسبب العرس، قلق أبوه طوبيا وقال: لماذا ترى أبطأ ابني؟ وما الذي عاقه هناك؟
2. Do you think that Gabelus has died, and that no man will pay him the money?	2 العل غابيلوس قد مات وليس من يرد له المال.
3. And he began to be exceedingly sad, both he and Anna his wife with him: and they began both to weep together, because their son did not return to them on the day appointed.	3 واخذه حزن شديد هو وحنة امراته وطفق كلاهما يبكيان لتخلف ابنهما عن الرجوع في يوم الميعاد.

4. But his mother wept and was quite disconsolate, and said: Woe, woe is me, my son; why did we send you to go to a strange country, the light of our eyes, the staff of our old age, the comfort of our life, the hope of our posterity?	4 وكانت امه تبكي بدموع لا تنقطع وهي تقول: آه و آه يا بني. لماذا ارسلناك في الغربة يا نور ابصارنا وعكازة شيخوختنا وعزاء عيشتنا ورجاء عقبتنا؟
5. We having all things together in you alone, ought not to have let you go from us.	5 لقد كان لنا فيك وحدك كل شيء فلم يكن ينبغي لنا ان نرسلك عنا.
6. And Tobias said to her: Hold your peace, and be not troubled, our son is safe: that man with whom we sent him is very trusty.	6 فكان طوبيا يقول لها: اسكتي ولا تقلقي ان ابننا سالم والرجل الذي ارسلناه معه ثقة جداً.
7. But she could by no means be comforted, but daily running out looked round about, and went into all the ways by which there seemed any hope he might return, that she might if possible see him coming afar off.	7 فلم يكن ذلك يفيدها أدنى تعزية. وكانت كل يوم تقوم مسرعة فتتشوف من كل جهة وتنظر في جميع الطرق التي كانت تظن ان ابنها يرجع منها لعلها تراه عن بعد مقبلاً.
18. But Raguel said to his son in law: Stay here, and I will send a messenger to Tobias your father, that you are in health.	8 واما رعونيل فقال لصهره: امكث ههنا وانا انفذ الى طوبيا ابيك من يخبره بسلامتك.
9. And Tobias said to him: I know that my father and mother now count the days, and their spirit is grievously afflicted within them.	9 فقال له طوبيا: اني لأعلم أن أبي وأمي يحسبان الأيام وأرواحهما معذبة قلقاً.
10. And when Raguel had pressed Tobias with many words, and he by no means would hearken to him, he delivered Sara unto him, and half of all his substance in men servants, and women servants, in cattle, in camels, and in cows, and in much money, and sent him away safe and joyful from him.	10 وبعد ان أكثر رعونيل من الالاحاح على طوبيا، فأبى ان يسمع بوجه من الوجوه اعطاه سارة ونصف امواله كلها من غلمان وجوار ومواش وابل وبقر وفضة كثيرة وصرفه من عنده بسلام فرحاً.
11. Saying: The holy angel of the Lord be with you in your journey, and bring you through safe, and that you may find all things well about your parents, and my eyes may see your children before I die.	11 قائلاً: ملاك الرب القدوس يكون في طريقكما ويبلغكما سالمين وتجدان كل شيء عند ابويكما بخير وترى عيني بنيكما قبل موتي.
12. And the parents taking their daughter kissed her, and let her go:	12 وأقبل الوالدان على ابنتهما يقبلانها ثم صرفاها.
13. Admonishing her to honor her father and mother in law, to love her husband, to take care of the family, to govern the house, and to behave herself irreprehensibly.	13 واوصياها ان تكرم حمويها وتحب بعلها وتدبر عيالها وتسوس بيتها وتحفظ نفسها غير ملومة.

Tobias 11

طوبيا 11

1. And as they were returning they came to Charan, which is in the midway to Nineveh, the eleventh day.	1 وفيما هم راجعون وقد بلغوا الى حاران التي في وسط الطريق جهة نينوى في اليوم الحادي عشر.
2. And the angel said: Brother Tobias, you know how you left your father.	2 قال الملاك: يا أخي طوبيا، إنك تعلم كيف فارقت اباك.
3. If it please you therefore, let us go before, and let the family follow softly after us, together with your wife, and with the beasts.	3 فلنتقدم نحن ان احببت والعيال وزوجتك يلحقوننا على مهل مع المواشي.
4. And as this their going pleased him, Raphael said to Tobias: Take with you of the gall of the fish, for it will be necessary. So Tobias took some of that gall and departed.	4 وأذ توافقا على المضي، قال رافائيل لطوبيا: خذ معك من مرارة الحوت فان لنا بها حاجة فاخذ طوبيا من المرارة وانطلقا.
5. But Anna sat beside the way daily, on the top of a hill, from whence she might see afar off.	5 واما حنة فكانت كل يوم تجلس عند الطريق على رأس الجبل، حيث كانت تستطيع ان تنظر على بعد.
6. And while she watched his coming from that place, she saw him afar off, and presently perceived it was her son coming: and returning she told her husband, saying: Behold your son comes.	6 فلما كانت تتشوف ذات يوم من ذلك الموضع نظرت على بعد وللوقت عرفت انه ابنها قادماً فبادرت واخبرت بعلمها قائلة هوذا ابنك آت.
7. And Raphael said to Tobias: As soon as you shall come into your house, forthwith adore the Lord your God: and giving thanks to him, go to your father, and kiss him.	7 وقال رافائيل لطوبيا: إذا دخلت بيتك فاسجد في الحال للرب إلهك واشكر له ثم ادن من ابيك وقبله.
8. And immediately anoint his eyes with this gall of the fish, which you carried with you. For be assured that his eyes shall be presently opened, and your father shall see the light of heaven, and shall rejoice in the sight of you.	8 واطل لساعتك عينيه بمرارة الحوت هذه التي معك واعلم انه للحين تنفتح عيناه ويرى أبوك ضوء السماء ويفرح برويتك.
9. Then the dog, which had been with them in the way, ran before, and coming as if he had brought the news, shewed his joy by his fawning and wagging his tail.	9 حينئذ سبق الكلب الذي كان معه في الطريق وكان كأنه بشير يبدي مسرته ببصبة ذنبه.
10. And his father that was blind, rising up, began to run stumbling with his feet: and giving a servant his hand, went to meet his son.	10 فقام ابوه وهو اعمى وجعل يجري وهو يتعثر برجليه فناول يده لغلام وخرج لملاقاة ابنه.
11. And receiving him kissed him, as did also his wife, and they began to weep for joy.	11 واستقبله وقبله هو وامراته وطفق كلاهما يبكيان من الفرح.
12. And when they had adored God, and given him thanks, they sat down together.	12 ثم سجدوا لله وشكروا له وجلسوا.
13. Then Tobias taking of the gall of the fish, anointed his father's eyes.	13 فأخذ طوبيا من مرارة الحوت وطلّى عيني أبيه.

14. And he stayed about half an hour: and a white skin began to come out of his eyes, like the skin of an egg.	14 ومكث مقدار نصف ساعة فبدأ يخرج من عينيه غشاوة كغرقى البيض.
15. And Tobias took hold of it, and drew it from his eyes, and recovered his sight.	15 فامسكها طوبيا وسحبها من عينيه وللوقت عاد الى طوبيا بصره.
16. And they glorified God, both he and his wife and all that knew him.	16 فمجد الله هو وامراته وكل من كان يعرفه.
17. And Tobias said: I bless you, O Lord God of Israel, because you hast chastised me, and you hast saved me and behold I see Tobias my son.	17 وقال طوبيا: اباركك ايها الرب اله اسرائيل لأنك ادبتني وشفيتني وهأنذا ارى طوبيا ولدي.
18. And after seven days Sara his son's wife and all the family arrived safe, and the cattle, and the camels, and an abundance of money of his wife's: and that money also which he had received of Gabelus.	18 واما سارة كنته فوصلت بعد سبعة ايام هي وجميع العيال بسلام والغنم والإبل ومال كثير مما للمرأة مع المال الذي استوفاه من غابيلوس.
19. And he told his parents all the benefits of God, which he had done to him by the man that conducted him.	19 وأخبر ابويه بجميع احسانات الله التي انعم بها عليه على يد ذلك الرجل الذي ذهب معه.
20. And Achior and Nabath the kinsmen of Tobias came, rejoicing for Tobias, and congratulating with him for all the good things that God had done for him.	20 ووفد على طوبيا احيور ونباط وهما ذوا قرابة له فرحين وهناه بجميع ما من الله به عليه من الخير.
21. And for seven days they feasted and rejoiced all with great joy.	21 وعملوا وليمة سبعة أيام وفرحوا كلهم فرحاً عظيماً.

Sixth Section, Chapters 12: 1 - 14: 17

القسم الثالث، الاصحاحات 12: 1 - 14: 17

Tobias 12

طوبيا 12

1. Then Tobias called to him his son and said to him: What can we give to this holy man, that is come with you?	1 حينئذ دعا طوبيا ابنه اليه وقال له ماذا ترى نعطي هذا الرجل القديس الذي ذهب معك.
2. Tobias answering, said to his father: Father, what wages shall we give him? or what could be worthy of his benefits?	2 فأجاب طوبيا وقال لأبيه يا ابت اي اجرة نعطيه واي شيء يكون موازياً لإحسانه.
3. He conducted me and brought me safe again, he received the money of Gabelus, he caused me to have my wife, and he chased from her the evil spirit, he gave joy to her parents, myself he delivered from being devoured by the fish, you also he has made to see the light of heaven, and we are filled with all good things through him. What can we give him sufficient for these things?	3 اخذني ورجع بي سالماً والمال هو استوفاه من عند غابيلوس وبه حصلت على زوجتي. وهو كف عنها الشيطان وفرح ابويها. وخلصني من اقتراس الحوت. وإياك أيضاً هو جعلك تبصر نور السماء. وبه غمرنا بكل خير. فماذا عسى ان نعطيه مما يكون موازياً لهذه؟

4. But I beseech you, my father, to desire him, that he would vouchsafe to accept of one half of all things that have been brought.	4 لكني اسالك يا ابي ان نسأله هل يرضى ان يأخذ النصف من كل ما جئنا به.
5. So the father and the son calling him, took him aside: and began to desire him that he would vouchsafe to accept of half of all things that they had brought.	5 فدعاه الوالد وولده واخذاه ناحية وجعلا يسألانه ان يتنازل ويقبل النصف من جميع ما جاء به.
6. Then he said to them secretly, Bless ye the God of heaven, give glory to him in the sight of all that live, because he has shown his mercy to you.	6 حينئذ خاطبهما سراً وقال: باركوا إله السماء واعترفوا له امام جميع الاحياء لما اتاكم من مراحمة.
7. For it is good to hide the secret of a king: to reveal and confess the works of God.	7 اما سر الملك فخير ان يكتُم واما اعمال الله فأذاعتها والاعتراف بها كرامة.
8. Prayer is good with fasting and alms more than to lay up treasures of gold.	8 صالحة الصلاة مع الصوم والصدقة خير من ادخار كنوز الذهب.
9. For alms deliver from death, and the same is that which purges away sins, and makes one able to find mercy and everlasting life.	9 لان الصدقة تنجي من الموت وتمحو الخطايا وتؤهل الانسان لنوال الرحمة والحياة الابدية.
10. But they that commit sin and iniquity are enemies to their own soul.	10 واما الذين يعملون المعصية والاثم فهم اعداء لأنفسهم.
11. I reveal then the truth unto you, and I will not hide the secret from you.	11 اما انا فأعلن لكم الحق وما اكنم عنكما امراً مستوراً.
12. When you prayed with tears, and buried the dead, and left your dinner, and hid the dead by day in your house, and bury them by night, I offered your prayer to the Lord.	12 انك حين كنت تصلي بدموع وتدفن الموتى وتترك طعامك وتخبأ الموتى في بيتك نهائراً وتدفنهم ليلاً، كنت أنا أرفع صلاتك الى الرب.
13. And because you were acceptable to God, it was necessary that temptation should prove you.	13 واذا كنت مقبولاً امام الله كان لا بد ان تمتحن بتجربة.
14. And now the Lord has sent me to heal you, and to deliver Sara your son's wife from the devil.	14 والان فان الرب قد ارسلني لأشفيك وأخلص سارة كنتك من الشيطان.
15. For I am the angel Raphael, one of the seven, who stand before the Lord.	15 فاني انا رافائيل الملاك أحد السبعة الواقفين امام الرب.
16. And when they had heard these things, they were troubled, and being seized with fear they fell upon the ground on their face.	16 فلما سمعا مقالته هذه، ارتاعا وسقطا على اوجههما على الارض مرتعدين.
17. And the angel said to them: Peace be to you, fear not.	17 فقال لهما الملاك سلام لكم لا تخافوا.
18. For when I was with you, I was there by the will of God: bless ye him, and sing praises to him.	18 لأنني لما كنت معكم انما كنت بمشيئة الله فباركوه وسبحوه.
19. I seemed indeed to eat and to drink with you but I use an invisible food and drink, which cannot be seen by men.	19 وكان يظهر لكم أني اكل واشرب معكم وانما انا اتخذ طعاماً غير منظور وشراباً لا يبصره بشر.
20. It is time therefore, that I return to Him that sent me: but bless ye God, and preach all His wonderful works.	20 والان قد حان ان ارجع الى من ارسلني وأنتم فباركوا الله وحدثوا بجميع عجائبه.

21. And when he had said these things, he was taken from their sight, and they could see him no more.	21 وبعد ان قال هذا ارتفع عن ابصارهم فلم يعودوا يعاينونه بعد ذلك.
22. Then they lying prostrate for three hours upon their face, blessed God, and rising up, they told all his wonderful works.	22 حينئذ لبثوا ثلاث ساعات منطرحين على وجوههم يباركون الله ثم نهضوا وحدثوا بجميع عجائبه.

Tobias 13 طوبيا 13

1. And Tobias the elder opening his mouth, blessed the Lord, and said: You are great O Lord, forever, and your kingdom is unto all ages.	1 حينئذ فتح طوبيا الشيخ فاه، مباركاً للرب وقال: عظيم انت يارب الى الابد وفي جميع الدهور ملكك.
2. For You scourge, and You save: You lead down to hell, and bring up again: and there is none that can escape Your hand.	2 لأنك تجرح وتشفي وتحدّر الى الجحيم وتصعد منه وليس من يفر من يدك.
3. Give glory to the Lord, ye children of Israel, and praise Him in the sight of the Gentiles:	3 اعترفوا للرب يا بني اسرائيل وسبحوه امام جميع الامم.
4. Because He has therefore, scattered you among the Gentiles, who know not Him, that you may declare His wonderful works, and make them know that there is no other almighty God besides Him.	4 فانه فرقكم بين الامم الذين يجهلون له لكي تخبروا بمعجزاته وتعرفوهم ان لا اله قادراً على كل شيء سواه.
5. He has chastised us for our iniquities: and He will save us for His own mercy.	5 هو ادبنا لأجل آثامنا وهو يخلصنا لأجل رحمته.
6. See then what He has done with us, and with fear and trembling give ye glory to him: and extol the eternal King of worlds in your works.	6 انظروا الآن ما صنع لنا واعترفوا له بخوف ورعدة ومجدوا ملك الدهور بأعمالكم.
7. As for me, I will praise Him in the land of my captivity: because He has shown his majesty toward a sinful nation.	7 اما انا ففي ارض جلاني اعترف له لأنه اظهر جلاله في امة خاطئة.
8. Be converted therefore, ye sinners, and do justice before God, believing that He will show His mercy to you.	8 ارجعوا الآن أيها الخطاة واصنعوا امام الله براً واثقين بانه يصنع لكم رحمة.
9. And I and my soul will rejoice in Him.	9 اما انا فنفسى تتهلل به.
10. Bless ye the Lord, all His elect, keep days of joy, and give glory to Him.	10 باركوا الرب يا جميع مختاريه اقيموا ايام فرح واعترفوا له.
11. Jerusalem, city of God, the Lord has chastised you for the works of your hands.	11 يا اورشليم مدينة الله ان الرب ادبك بأعمال يدك.
12. Give glory to the Lord for your good things, and bless the God eternal that He may rebuild His tabernacle in you, and may call back all the captives to you, and you may rejoice for ever and ever.	12 اشكري الله نعمته عليك وباركي اله الدهور حتى يعود فيشيد مسكنه فيك ويرد اليك جميع اهل الجلاء وتبتهجي الى دهر الدهور.

13. You shall shine with a glorious light: and all the ends of the earth shall worship You.	13 تتلألئين بسني بهيج وجميع شعوب الارض لك يسجدون
14. Nations from afar shall come to you: and shall bring gifts, and shall adore the Lord in you, and shall esteem your land as holy.	14 يزورك الامم من الاقاصي بقرايبتهم ويسجدون فيك للرب ويعتدون أرضك أرضاً مقدسة.
15. For they shall call upon the great name in you.	15 لأنهم فيك يدعون الاسم العظيم.
16. They shall be cursed that shall despise you: and they shall be condemned that shall blaspheme you: and blessed shall they be that shall build you up.	16 ملعونين يكونون الذين استهانوا بك، والذين جدفوا عليك يدانون، وبياركك الذين يبنونك.
17. But you shall rejoice in your children, because they shall all be blessed, and shall be gathered together to the Lord.	17 اما انت فتفرحين ببنيك لأنهم يباركون كافة والى الرب يحتشدون.
18. Blessed are all they that love you, and that rejoice in your peace.	18 طوبى للذين يحبونك ويفرحون لك بالسلام.
19. My soul, bless the Lord, because the Lord our God has delivered Jerusalem His city from all her troubles.	19 باركي يا نفسي الرب لان الرب الهنا خلص اورشليم مدينته من جميع شداندها.
20. Happy shall I be if there shall remain of my seed, to see the glory of Jerusalem.	20 طوبى لي ان بقي من ذريتي من يبصر بهاء اورشليم.
21. The gates of Jerusalem shall be built of sapphire, and of emerald, and all the walls thereof round about of precious stones.	21 ابواب اورشليم من ياقوت وزمرد وكل محيط اسوارها من حجر كريم.
22. All its streets shall be paved with white and clean stones: and Alleluia shall be sung in its streets.	22 وجميع اسواقها مفروشة بحجر ابيض نقي وفي شوارعها ينشد. هليلويا.
23. Blessed be the Lord, who has exalted it, and may he reign over it forever and ever. Amen.	23 مبارك الرب الذي عظمها وليكن ملكه فيها الى دهر الدهور. آمين.

Tobias 14

طوبيا 14

1. And the words of Tobias were ended. And after Tobias was restored to his sight, he lived two and forty years, and saw the children of his grandchildren.	1 وفرغ طوبيا من كلامه وعاش طوبيا بعدما عاد بصيراً اثنتين واربعين سنة ورأى بني حفدته.
2. And after he had lived a hundred and two years, he was buried honorably in Nineveh.	2 فتمت سنوه مئة واثنين ودفن بكرامة في نينوى.
3. For he was six and fifty years old when he lost the sight of his eyes, and sixty when he recovered it again.	3 وكان حين ذهب بصره ابن ست وخمسين سنة وعاد يبصر وهو ابن ستين سنة.
4. And the rest of his life was in joy, and with great increase of the fear of God he departed in peace.	4 وقضى بقية حياته مسروراً واذ بلغ من تقوى الله غاية حسنة انتقل بسلام.

5. And at the hour of his death he called unto him his son Tobias and his children, seven young men, his grandsons, and said to them:	5 ولما حضرته الوفاة دعا ابنه طوبيا وبني ابنه السبعة الفتيان وقال لهم.
14:6. The destruction of Nineveh is at hand: for the word of the Lord must be fulfilled: and our brethren, that are scattered abroad from the land of Israel, shall return to it.	6 قد دنا دمار نينوى لان كلام الرب لا يذهب باطلاً واخوتنا الذين تفرقوا من ارض اسرائيل يرجعون اليها.
7. And all the land thereof that is desert shall be filled with people, and the house of God, which is burnt in it, shall again be rebuilt: and all that fear God shall return thither.	7 وكل أرضها المقفرة ستمتلئ وببيت الله الذي احرق فيها سيستأنف بناؤه وسيرجع الى هناك جميع خائفي الله.
8. And the Gentiles shall leave their idols, and shall come into Jerusalem, and shall dwell in it.	8 وستترك الامم اصنامها وترحل الى اورشليم فتقيم بها.
9. And all the kings of the earth shall rejoice in it, adoring the King of Israel.	9 وتفرح فيها ملوك الارض كافة ساجدة لملك اسرائيل.
10. Harken therefore, my children, to your father: serve the Lord in truth, and seek to do the things that please him:	10 اسمعوا يا بني لأبيكم، اعبدوا الرب بحق، وابتغوا عمل مرضاته.
11. And command your children that they do justice and alms deeds, and that they be mindful of God, and bless him at all times in truth, and with all their power.	11 واوصوا بنيكم بعمل العدل والصدقات، وان يذكروا الله ويباركوه كل حين بالحق وبكل طاقاتهم.
12. And now, children, hear me, and do not stay here: but as soon as you shall bury your mother by me in one sepulcher, without delay direct your steps to depart hence:	12 اسمعوا لي يا بني: لا تقيموا ههنا بل اي يوم دفنتم والدتكم معي في قبر واحد، ففي ذلك اليوم وجهوا خطواتكم للخروج من هذا الموضع.
13. For I see that its iniquity will bring it to destruction.	13 فاني ارى ان اثمه سيهلكه.
14. And it came to pass that after the death of his mother, Tobias departed out of Nineveh with his wife, and children, and children's children, and returned to his father and mother in law.	14 فكان ان طوبيا بعد موت امه ارتحل عن نينوى بزوجته وبنيه وبني بنيه ورجع الى حمويه.
15. And he found them in health in a good old age: and he took care of them, and he closed their eyes: and all the inheritance of Raguel's house came to him: and he saw his children's children to the fifth generation.	15 فوجدهما سالمين بشيخوخة صالحة فاهتم بهما وهو أغمض اعينهما وأحرز كل ميراث بيت رعونيل ورأى بني بنيه الى الجيل الخامس.
16. And after he had lived ninety-nine years in the fear of the Lord, with joy they buried him.	16 وبعد ان استوفى تسعا وتسعين سنة في مخافة الرب دفن بفرح.
17. And all his kindred, and all his generation continued in good life, and in holy conversation, so that they were acceptable both to God, and to men, and to all that dwelt in the land.	17 ولبت كل ذوي قرابته وجميع اعقابه في عيشة صالحة وسيرة مقدسة وكانوا مرضيين لدى الله والناس وجميع سكان الأرض.

مزمور باکر

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

Matins Gospel

انجیل باکر

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

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Liturgy Readings قراءات القداس

The Pauline Epistle رسالة بولس الرسول

<p>Παῦλος ᾠβωκ ὑπενβόις Ἰησοῦς Πιχρίστος: πιάποστολος ἐθαβει: Φηέταταυγ ἐπιζωεννοτι ἡτε Φνοτ.</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 First Epistle of our teacher St. Paul to the Corinthians. May his blessing be upon us. Amen.</p>	<p>البولس، فصل من رسالة معلمنا بولس الرسول الأولي إلى أهل كورنثوس، بركته المقدسة تكون معنا. آمين.</p>
<p>ᾠ Κορινθίος ι: ᾠ - ις</p>	<p>1 Corinthians 10:1-13</p>	<p>1 كورنثوس 10: 1 - 13</p>
<p>Πτορεω θηνοτ γαρ αν ἐρετενοι ἡατέμι ναῖνηνοτ: γε νεnioτ τηροτ νατχη δα τῆηπι πε: οτοθ ανcini τηροτ ἐβολζιτεν φιομ.</p>	<p>Moreover, brethren, I do not want you to be unaware that all our fathers were under the cloud, all passed through the sea.</p>	<p>فَاتِي لَسْتُ أَرِيدُ أَيُّهَا الْإِخْوَةُ أَنْ تَجْهَلُوا أَنَّ آبَاءَنَا جَمِيعُهُمْ كَانُوا تَحْتَ السَّحَابَةِ وَجَمِيعُهُمْ اجْتَازُوا فِي الْبَحْرِ.</p>
<p>Οτοθ ανθιωμc τηροτ ἐλωῖηc θεν τῆηπι νεμ δεν φιομ.</p>	<p>All were baptized into Moses in the cloud and in the sea.</p>	<p>وَجَمِيعُهُمْ اعْتَمَدُوا لِمُوسَى فِي السَّحَابَةِ وَفِي الْبَحْرِ.</p>
<p>Οτοθ ταιδρε ἡοτωτ ὑπνευματικον ατοτομc τηροτ.</p>	<p>All ate the same spiritual food.</p>	<p>وَجَمِيعُهُمْ أَكَلُوا طَعَامًا وَاحِدًا رُوحِيًّا.</p>
<p>Οτοθ παιcω ἡοτωτ ὑπνευματικον ανcοτ τηροτ νατcω γαρ πε ἐβολ δεν ονῖνευματικη ὑπετρα εμοωι ἡcωοτ τῆητρα δε νε Πιχρίστος πε.</p>	<p>And all drank the same spiritual drink. For they drank of that spiritual Rock that followed them, and that Rock was Christ.</p>	<p>وَجَمِيعُهُمْ شَرَبُوا شَرَابًا وَاحِدًا رُوحِيًّا - لِأَنَّهُمْ كَانُوا يَشْرَبُونَ مِنْ صَخْرَةٍ رُوحِيَّةٍ تَابِعَتْهُمْ وَالصَّخْرَةُ كَانَتْ الْمَسِيحَ.</p>
<p>Αλλα ὑπε Φνοτ τματ δεν ποτcοτ ανφωρω γαρ ἡερηι zi πωαφε.</p>	<p>But with most of them God was not well pleased, for their bodies were scattered in the wilderness.</p>	<p>لَكِنْ بِأَكْثَرِهِمْ لَمْ يُسَرَّ اللَّهُ لِأَنَّهُمْ طَرَحُوا فِي الْقَفْرِ.</p>
<p>Ἡαι δε ανωωπι nan ἡθαντῖποc γε ἡτενωτεωωπι ενοι ἡρεφερἐπιθωμιν</p>	<p>Now these things became our examples, to the intent that we should not</p>	<p>وَهَذِهِ الْأُمُورُ حَدَّثَتْ مِثْلًا لَنَا حَتَّى لَا نَكُونَ نَحْنُ مُشْتَهَيْنَ شُرُورًا كَمَا اسْتَهَى أَوْلَنِكَ.</p>

ἐβανπετρωοῦ κατὰ φῆρῃ ἔτα νη
ἐρεπιθωμιν.

Οὐδε ὑπενῆρεν ὡπι νῶα μῶε
ἰδωλον ὑφῆρῃ ἡβανοτον ἡδῆτοῦ
ὑφῆρῃ ἐτςδῆνοῦτ χε αῖρε μσι ἡχε
πιλαος ἐοτωμ νεμ ἐσω οτοε
αῖτωτονοῦ ἐσωβι.

Οὐδε ὑπενῆρεν ἐρπορνεῖν ὑφῆρῃ
ἡβανοτον ἡδῆτοῦ ἐαῖερπορνεῖν
οοῖε αῖρει δῆεν οὔελοοῦ ἡοτωτ ἡχε
χωτ ὡμτ ἡῶο.

Οὐδε ὑπενῆρεν ἐρπιρζιν
ὑπιχριστος κατὰ φῆρῃ ἡβανοτον
ἡδῆτοῦ ἐαῖερπιρζιν οτοε αῖτακο
ἐβολζιτοτοῦ ἡνιζοῦ.

Οὐδε ὑπενῆρεν ἐρ ρερῆρε μρεμ
κατὰ φῆρῃ ἡβανοτον ἐβολ ἡδῆτοῦ
ἐαῖρῆρε μρεμ οτοε αῖτακο ἐβολ
ζιτοτῇ ὑπιρεῖτακο.

Ἡαι δε τηροῦ αῖῶπι ἡτῆπος ἡνη
αῖςδῆτοῦ δε ναν ἐτςβω δα νη ἔτα
ἡχωκ ἡτε ἡιῆνεε ερκατα ἡταν ἐρωοῦ.

Зωсте фнеѡмєνї хє цѡзи єратѣ
мареѣнаѣ мнѡс нтеѣзеи.

Ἡπε πирасμος таже ѡнноу євнл
єпирасμος ἡρωμ: ѡнензот де ἡχε
Фноуѣ фнеѣте ἡῖναχα ѡнноу ан

lust after evil things as they
also lusted.

And do not become
idolaters as were some of
them. As it is written, "The
people sat down to eat and
drink, and rose up to play."

Nor let us commit
sexual immorality, as some
of them did, and in one day
twenty-three thousand fell;

nor let us tempt Christ,
as some of them also
tempted, and were
destroyed by serpents;

nor complain, as some
of them also complained,
and were destroyed by the
destroyer.

Now all these things
happened to them as
examples, and they were
written for our admonition,
upon whom the ends of the
ages have come.

Therefore, let him who
thinks he stands take heed
lest he fall.

No temptation has
overtaken you except such
as is common to man; but
God is faithful, who will not

فَلَا تَكُونُوا عِبْدَةً أَوْثَانٍ كَمَا كَانَ
أَنَاسٌ مِنْهُمْ كَمَا هُوَ مَكْتُوبٌ: جَلَسَ
الشَّعْبُ لِلْأَكْلِ وَالشَّرْبِ ثُمَّ قَامُوا
لِلْعِبِّ.

وَلَا تَزْنِ كَمَا زَنَى أَنَاسٌ مِنْهُمْ
فَسَقَطَ فِي يَوْمٍ وَاحِدٍ ثَلَاثَةٌ
وَعِشْرُونَ أَلْفًا.

وَلَا تُجَرِّبِ الْمَسِيحَ كَمَا جَرَّبَ أَيْضًا
أَنَاسٌ مِنْهُمْ فَأَهْلَكْتَهُمُ الْحَيَّاتُ.

وَلَا تَتَذَمَّرُوا كَمَا تَذَمَّرَ أَيْضًا أَنَاسٌ
مِنْهُمْ فَأَهْلَكْتَهُمُ الْمُهْلِكُ.

فَهَذِهِ الْأُمُورُ جَمِيعُهَا أَصَابَتْهُمْ
مِثَالًا وَكُتِبَتْ لِإِنذَارِنَا نَحْنُ الَّذِينَ
أَنْتَهَتْ إِلَيْنَا أَوَاخِرُ الدُّهُورِ.

إِذَا مَنْ يَظُنُّ أَنَّهُ قَائِمٌ فَلْيَنْظُرْ أَنْ لَا
يَسْقُطَ.

لَمْ تُصِْبْكُمْ تَجَرِبَةٌ إِلَّا بَشَرِيَّةٌ. وَلَكِنَّ
اللَّهَ أَمِينٌ الَّذِي لَا يَدَعُكُمْ تَجْرِبُونَ
فَوْقَ مَا تَسْتَطِيعُونَ بَلْ سَيَجْعَلُ مَعَ

εθοροτερπιραζιν ὡωωτεν σαβολ
 ὡφνετε οτον ὡωωω ὡωωτεν ἐροφ:
 αλλα εφεττοτq νεωωτεν θεν
 πιρασμος: θινα ἡτε τενοωωωωωω ἡγα
 ὡατετενι ἐβολ ἡδητq.

*Περωτ ταρ νεωωτεν νεμ
 τειρηνε ετσοπ: γε ἁμην εσεωωπι.*

allow you to be tempted
 beyond what you are able,
 but with the temptation will
 also make the way of
 escape, that you may be
 able to bear it.

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

التَّجْرِبَةُ أَيْضاً الْمُنْفَذَ لِنَسْتَطِيعُوا
 أَنْ تَحْتَمِلُوا.

*نعمة الله الأب تكون مع جميعكم
 أمين.*

Catholic Epistle الكاثوليكون

Καθολικον ἐβολ θεν πε πιθονιτ
 ἡεπιστολη ἡτε πενωτ Ιωαννης.
 Ἀμην. Παμενρατ.

ἁ Ιωαννης Β: ιβ - ιζ

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

1 John 2: 12 - 17

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

1 يوحنا 2: 12 - 17

† ἱςδαι νωτεν νιωηρι γε σεναχα
 नेतेननोबि नोतेन ἐβολ εθβε πεφραν.

† ἱςδαι νωτεν νιιοτ γε
 ἄρετενσοτεν φηετῳπ ιςxen θη:
 † ἱςδαι νωτεν νιθελῳρι γε ἄρετενδρo
 ἐπιπονηρος: αἱςδαι νωτεν νιἄλωοτῖ
 γε ἄρετενσοτεν Φιωτ.

Αἱςδαι νωτεν νιιοτ γε
 ἄρετενσοτεν φηετῳπ ιςxen θη:
 αἱςδαι νωτεν νιθελῳρι γε τετενχορ:
 οτοθ πιααχι ἡτε Φνωτῑ ὡπ θεν
 θηνοτ οτοθ ἄτετενδρo ἐπιπονηρος.

I write to you, little
 children, because your sins
 are forgiven you for His
 name's sake.

I write to you, fathers,
 because you have known
 Him who is from the
 beginning. I write to you,
 young men, because you
 have overcome the wicked
 one. I write to you, little
 children, because you have
 known the Father.

I have written to you,
 fathers, because you have
 known Him who is from the
 beginning. I have written to
 you, young men, because
 you are strong, and the word
 of God abides in you, and
 you have overcome the
 wicked one.

أَكْتُبُ إِلَيْكُمْ أَيُّهَا الْأَبْنَاءُ، لِأَنَّهُ قَدْ
 غُفِرَتْ لَكُمْ خَطَايَاكُمْ مِنْ أَجْلِ
 اسْمِهِ.

أَكْتُبُ إِلَيْكُمْ أَيُّهَا الْآبَاءُ، لِأَنَّكُمْ قَدْ
 عَرَفْتُمْ الَّذِي مِنَ الْبَدْءِ. أَكْتُبُ إِلَيْكُمْ
 أَيُّهَا الشَّبَابُ، لِأَنَّكُمْ قَدْ غَلِبْتُمْ
 الشَّرَّيرَ. كَتَبْتُ إِلَيْكُمْ أَيُّهَا الْأَوْلَادُ،
 لِأَنَّكُمْ قَدْ عَرَفْتُمْ الْآبَ.

كَتَبْتُ إِلَيْكُمْ أَيُّهَا الْآبَاءُ، لِأَنَّكُمْ قَدْ
 عَرَفْتُمْ الَّذِي مِنَ الْبَدْءِ. كَتَبْتُ إِلَيْكُمْ
 أَيُّهَا الشَّبَابُ، لِأَنَّكُمْ أَقْوِيَاءُ، وَكَلِمَةُ
 اللَّهِ ثَابِتَةٌ فِيكُمْ، وَقَدْ غَلِبْتُمْ الشَّرَّيرَ.

Ἐπερμενερ πικοςμος: οὐδε
νηετωπ δην πικοςμος: ἐγωπ δε
ἀρεωαν οὔαι μενερ πικοςμος τᾶσαπη
ἵτε Φιωτ ωπ ἵδητq αν.

Ἧε ενχαλ νιβεν ετδεν πικοςμος
τῆπιθωμᾶ ἵτε τсарх нем τῆπιθωμᾶ
ἵτε νιβαλ нем τμετρεχпπeо ἵτε
пαιβιος: ναι εανέβολ ἡΦιωτ αν νε
αλλα εαν ἐβολ δην πικοςμος νε.

Οτοε πικοςμος νασινι нем
τεχῆπιθωμᾶ: φη δε ετῖρι ἡφοτωω
ἡΦνωτ qῆναωωπι ωα ἐνεε.

*Πασνηοτ ἡπερμενερ πικοςμος
οὐδε νηετωπ δην πικοςμος:
πικοςμος νασινι нем τεχῆπιθωμᾶ: φη
δε ετῖρι ἡφοτωω ἡΦνωτ qῆναωωπι
ωα ἐνεε: ἀμην.*

Do not love the world or
the things in the world. If
anyone loves the world, the
love of the Father is not in
him.

For all that is in the world,
the lust of the flesh; the lust
of the eyes and the pride of
life, is not of the Father but
is of the world.

And the world is passing
away, and the lust of it; but
he who does the will of God
abides forever.

*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 العالَمَ ولا الأشياءَ التي
في العالَمِ. إن أَحَبَّ أَحَدُ العالَمِ
فليستَ فِيهِ مَحَبَّةُ الآبِ.

لأنَّ كُلَّ ما في العالَمِ: شهوةُ
الجسدِ، وشهوةُ العيونِ، وتعظُّمُ
المعيشةِ، فهذه ليست من الآبِ بل
من العالَمِ.

والعالَمُ يمضي وشهوتهُ، وأما
الذي يصنعُ إرادةَ اللَّهِ فيثبتُ إلى
الأبدِ.

*لا تحبوا العالَمَ ولا الأشياءَ التي
فِي العالَمِ، العالَمُ يزول وشهوتهُ
وأما الذي يصنعُ إرادةَ اللَّهِ يدومُ
إلى الأبدِ. آمين.*

The Acts الإبركسيس

Πραξις ἵτε νениоτ ἡἀпостоλос:
ἐρε ποτςμoт εθoтав ωωπι неман.
Амην.

Πραξις н: 8 - 17

Οτρωμ δε ἐπεφραν пе Симων
наqωωп ἡωωрп пе δην τπολις
ἐτεῦματ еqoi ἡαχω еqоnωтев ἐβολ

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

Acts 8: 9 - 17

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

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

أعمال 8: 9 - 17

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

<p>ἠπιώλολ τηρῇ ἵτε ἡσαμαριά εἰρω ἡμος ἔε ἀνοκ οὔνιωτ.</p> <p>Φαι ἐνατῇ ἡθῆνοτ ναῖ τηροτ πε ισῇεν ποτκοῦσι ὡδ ποῦνιωτ εἰρω ἡμος ἔε θαί τε ἡζομ ἵτε Φνοῦτ θεῖτοῦμοῦτ ἐρος ἔε ἡνιωτ.</p> <p>Ἡατῇ ἡθῆνοτ ναῖ τηροτ πε ἔε νε αῖερ οὔνιωτ ἡχρονος εἰερῶλ ἡμωοτ ἔεν νιμετῶκ.</p> <p>ῶοτε δε ἐταῦναῶτ ἐφίλιππος εἰρηῖεννοῦσι νωοτ εῶβε ἡμετοῦρο ἵτε Φνοῦτ νεμ φραν ἡἱκοῦς ἡχριστος ναῦδωμς πε ἡε ἡανρωμ νεμ ἡανῶμ.</p> <p>ῶμων δε ἡωῖ αῖναῶτ οῦοῶ ἐταῖδωμς ναῖμην ἐφίλιππος εἰναῦ δε ἐἡανμῆνι νεμ ἡανῆνιωτ ἡζομ εἰωπ ἐβῶλ ἡτοῦτ ναῖτομτ πε.</p> <p>ῶταῖωτεμ δε ἡε ἡἀποστολῶς εἰῇεν ἡεροῦσαῖμ: ἔε ἀἡεσαμαριά ὡεπ ἡῖαῖ ἵτε Φνοῦτ ἐρος: ἀτοῦωπ ἡΠετρος νεμ ἡωαννης ὡαρωοτ.</p> <p>Ἡαί ἐταῖ ἐῇρη ἡμαῦ ἀτῶβῶ εἰωοτ: ἡἡα ἡεῖ ἡΠῆνεῦμα εῶοταῖ.</p> <p>Ἡε ἡπατεῖ ῶαρ πε ἡἱεν οὔον ἡμωοτ μονον δε ναῦδωμς πε ἐφραν ἡΠῶοις ἡκοῦς.</p>	<p>claiming that he was someone great,</p> <p>to whom they all gave heed, from the least to the greatest, saying, “This man is the great power of God.”</p> <p>And they heeded him because he had astonished them with his sorceries for a long time.</p> <p>But when they believed Philip as he preached the things concerning the kingdom of God and the name of Jesus Christ, both men and women were baptized.</p> <p>Then Simon himself also believed; and when he was baptized, he continued with Philip, and was amazed, seeing the miracles and signs, which were done.</p> <p>Now when the apostles who were at Jerusalem heard that Samaria had received the word of God, they sent Peter and John to them,</p> <p>who, when they had come down, prayed for them that they might receive the Holy Spirit.</p> <p>For as yet He had fallen upon none of them. They had only been baptized in the name of the Lord Jesus.</p>	<p>وَكَانَ الْجَمِيعُ يَتَّبِعُونَهُ مِنَ الصَّغِيرِ إِلَى الْكَبِيرِ قَائِلِينَ هَذَا هُوَ قُوَّةُ اللَّهِ الْعَظِيمَةِ.</p> <p>وَكَانُوا يَتَّبِعُونَهُ لِكَوْنِهِمْ قَدْ انْدَهَشُوا زَمَانًا طَوِيلًا بِسِحْرِهِ.</p> <p>وَلَكِنْ لَمَّا صَدَقُوا فِيلِبُّسَ وَهُوَ يُبَشِّرُ بِالْأُمُورِ الْمُخْتَصَّةِ بِمَلَكُوتِ اللَّهِ وَبِاسْمِ يَسُوعَ الْمَسِيحِ، اعْتَمَدُوا رِجَالًا وَنِسَاءً.</p> <p>وَسِيمُونُ أَيْضًا نَفْسُهُ آمَنَ. وَلَمَّا اعْتَمَدَ كَانَ يَلَازِمُ فِيلِبُّسَ، وَإِذْ رَأَى آيَاتٍ وَقَوَاتٍ عَظِيمَةً تَجَرَّى انْدَهَشَ.</p> <p>وَلَمَّا سَمِعَ الرُّسُلُ الَّذِينَ فِي أُورُشَلِيمَ أَنَّ السَّامِرَةَ قَدْ قَبِلَتْ كَلِمَةَ اللَّهِ أَرْسَلُوا إِلَيْهِمْ پِطْرُسَ وَيُوحَنَّا.</p> <p>الَّذِينَ لَمَّا نَزَلَا صَلَّيَا لِأَجْلِهِمْ لِكَيْ يَقْبَلُوا الرُّوحَ الْقُدُسَ.</p> <p>لَأَنَّهُ لَمْ يَكُنْ قَدْ حَلَّ بَعْدُ عَلَى أَحَدٍ مِنْهُمْ غَيْرَ أَنَّهُمْ كَانُوا مُعْتَمِدِينَ بِاسْمِ الرَّبِّ يَسُوعَ.</p>
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Ποτε αρχα xix εχωτ οτοz νατbi
 ὡΠιπνευμα εθοταβ.

*Πισαχι δε ητε Πβοιc ερεαiaι οτοz
 ερεαγωai: ερεαμαzι οτοz ερεταxρο:
 zen fasia nekklancia ητε Φνοτf:
 αμην.*

Then they laid hands on
 them, and they received the
 Holy Spirit.

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

حيثنذ وضعا الأيادي عليهم فقبلوا
 الروح القدس.

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

The Liturgy Psalm

مزمور القداص

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

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

Ψαλμοc τω Δαυιδ λγ: ε, α

Psalm 33: 5, 4

المزمور 33: 5، 4

Αυωini xapoq ηταρετεη
 εροτοωini: οτοz ηνοτbiωπι ηξε
 νετεηzο: αικωτf ηca Πβοιc: αερωτεμ
 εροι. Αλληλοia.

Draw near to Him, and
 be enlightened: and your
 faces shall not be ashamed.
 I sought The Lord, and He
 heard me. Alleluia.

تقدموا إليه واستنبروا،
 ووجوهكم لا تخزي. طلبت إلى
 الرب فاستجاب لي. هليلويا.

The Liturgy Gospel

إنجيل القداص

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.

Οτἀναzνωciε εβολ zen
 πιεταzτελιον εθοταβ κατα Ιωαννηη
 αzιοτ.

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

فصل من إنجيل معلمنا يوحنا
 البشير. بركاته علينا آمين.

Ιωαννηη γ: α - ιγ

John 3: 1 - 13

يوحنا 3: 1 - 13

<p>Πε οτον οτρωμι δε πε εβολ ζεν νιΦαρισεος επεφραν πε Νικοδημος: οταρχων πε ντε νιλονδαι.</p>	<p>There was a man of the Pharisees named Nicodemus, a ruler of the Jews.</p>	<p>كَانَ إِنْسَانٌ مِنَ الْفَرِيسِيِّينَ اسْمُهُ نِيقُودِيمُوسُ رَئِيسٌ لِلْيَهُودِ.</p>
<p>Φαι αρι ζα Ιησους νεχωρς οτοζ πεχαφ ναφ γε Ραββι: τενεμι γε ετακι εβολ ζιτεν Φνοτφ ηρεφτςβω: υμον υψου ταρ ντε ελι εερ ναιμνιμι ετεκιρι υμωοτ αρεψτεμ Φνοτφ ψωπι νεμαφ.</p>	<p>This man came to Jesus by night and said to Him, “Rabbi, we know that You are a teacher come from God; for no one can do these signs that You do unless God is with him.”</p>	<p>هَذَا جَاءَ إِلَى يَسُوعَ لَيْلًا وَقَالَ لَهُ: «يَا مُعَلِّمُ نَعْلَمُ أَنَّكَ قَدْ أَتَيْتَ مِنَ اللَّهِ مُعَلِّمًا لِأَنْ لَيْسَ أَحَدٌ يَقْدِرُ أَنْ يَعْمَلَ هَذِهِ الْآيَاتِ الَّتِي أَنْتَ تَعْمَلُ إِنْ لَمْ يَكُنِ اللَّهُ مَعَهُ».</p>
<p>Αφερονω νχε Ιησους πεχαφ ναφ γε λμην λμην τχω υμος νακ: γε ατψτεμμες οτρωμι ηκεσοπ: υμον υψου υμοφ ενατ ετμετοτρο ντε Φνοτφ.</p>	<p>Jesus answered and said to him, “Most assuredly, I say to you, unless one is born again, he cannot see the kingdom of God.”</p>	<p>أَجَابَ يَسُوعُ وَقَالَ لَهُ: «الْحَقُّ الْحَقُّ أَقُولُ لَكَ: إِنْ كَانَ أَحَدٌ لَا يُولَدُ مِنْ فَوْقٍ لَا يَقْدِرُ أَنْ يَرَى مَلَكُوتَ اللَّهِ».</p>
<p>Πεχε Νικοδημος ναφ γε πως οτον υψου ντοτμες οτρωμι ηκεσοπ μενενα ερεφερδελλο: μη οτον υψου ντεφ ψεναφ εδοτη εθνεχι ντε τεφματ υφμαζ σοπ ενατ οτοζ ντοτμαςφ.</p>	<p>Nicodemus said to Him, “How can a man be born when he is old? Can he enter a second time into his mother's womb and be born?”</p>	<p>قَالَ لَهُ نِيقُودِيمُوسُ: «كَيْفَ يُمَكِّنُ الْإِنْسَانُ أَنْ يُولَدَ وَهُوَ شَيْخٌ؟ أَلَعَلَّهُ يَقْدِرُ أَنْ يَدْخُلَ بَطْنِ أُمِّهِ ثَانِيَةً وَيُولَدَ؟».</p>
<p>Αφερονω νχε Ιησους οτοζ πεχαφ ναφ γε λμην λμην τχω υμος νακ: γε ατψτεμμες οται εβολ ζεν οτμωοτ νεμ οτπνευμα: υμον υψου υμοφ ει εδοτη ετμετοτρο ντε Φνοτφ.</p>	<p>Jesus answered, “Most assuredly, I say to you, unless one is born of water and the Spirit, he cannot enter the kingdom of God.</p>	<p>أَجَابَ يَسُوعُ: «الْحَقُّ الْحَقُّ أَقُولُ لَكَ: إِنْ كَانَ أَحَدٌ لَا يُولَدُ مِنَ الْمَاءِ وَالرُّوحِ لَا يَقْدِرُ أَنْ يَدْخُلَ مَلَكُوتَ اللَّهِ».</p>
<p>Πιμιζι εβολ ζεν τσαρζ οτσαρζ πε: οτοζ πιμιζι εβολ ζεν πιπνευμα οτπνευμα πε.</p>	<p>That which is born of the flesh is flesh, and that which is born of the Spirit is spirit.</p>	<p>الْمَوْلُودُ مِنَ الْجَسَدِ جَسَدٌ هُوَ وَالْمَوْلُودُ مِنَ الرُّوحِ هُوَ رُوحٌ.</p>

Ἐπερὲς ὧφῃρι χε αἰχος νακ χε
χωτ ἡτοτυμεс θηνοτ ἡκεсπ.

Πῖπνετμα εφνιφι ἐφμα ἐτεзнаφ
οτοз ксωтем ἐτεφсμн: αλλα ἡκemu
αν χε αφηνοτ ἐβολ θων ιε αφнаφε
ἐθων: φαι πε μφρητ ἡνοτον νιβεν
ἐτοτυμисι μμοφ ἐβολ δεν πῖπνετμα.

Ἀφἑροντὸ ἡχε Νικοδημοс оτοз
πεχαφ наφ: χε πως отон ὡχου ἡτε
най ὡωпи.

Ἀφἑροντὸ ἡχε Ιηсотс отоз πεχαφ
наφ: χε ἡоок пе ἡсаδ ἡΠисраηλ отоз
най кemu ἐρωот ан.

Ἀμην ἀμην τχω μμοс нак: χε
φηἑтенсωотн μμοφ тенсaxи μμοφ:
отоз φηἑтеннаτ ἐроφ тeнepмeope
μμοφ отоз тeнмeтмeope тeтeнбi
μмос ан.

Ιсхе αἰχε на ἡкази нωтен
μπεтенназт: πως αἰωανχε на τφε
нωтен тeтeннaзт.

Οτοз ἡπε ελι ὡенаφ ἐπωωι ἐτφε
εβнл εφηἑтаφἑ ἐпеснт ἐβολ δεν τφε:
ἐτε Πωһри μФρωμι пе φηетωоп δεν
τφε.

*Πῶοτ φα Πенноττ пе ѡа енез
ἡτε ни енез: ἀμην.*

Do not marvel that I said
to you, ‘You must be born
again.’

The wind blows where it
wishes, and you hear the
sound of it, but cannot tell
where it comes from and
where it goes. So is
everyone who is born of the
Spirit.

Nicodemus answered
and said to Him, “How can
these things be?”

Jesus answered and said
to him, “Are you the teacher
of Israel, and do not know
these things?

Most assuredly, I say to
you, We speak what We
know and testify what We
have seen, and you do not
receive Our witness.

If I have told you earthly
things and you do not
believe, how will you
believe if I tell you heavenly
things?

No one has ascended to
heaven but He who came
down from heaven, that is,
the Son of Man who is in
heaven.

Glory be to God forever.

لَا تَتَعَجَّبْ أَنِّي قُلْتُ لَكَ: يَنْبَغِي أَنْ
تُولَدُوا مِنْ فَوْقَ.

الرِّيحُ تَهْبُ حَيْثُ تَشَاءُ وَتَسْمَعُ
صَوْتَهَا لَكِنَّكَ لَا تَعْلَمُ مِنْ أَيْنَ تَأْتِي
وَلَا إِلَى أَيْنَ تَذْهَبُ. هَكَذَا كُلُّ مَنْ
وُلِدَ مِنَ الرُّوحِ.»

أَجَابَ نِيقُودِيمُوسُ وَقَالَ: «كَيْفَ
يُمْكِنُ أَنْ يَكُونَ هَذَا؟»

أَجَابَ يَسُوعُ وَقَالَ: «أَنْتَ مُعَلِّمُ
إِسْرَائِيلَ وَلَسْتَ تَعْلَمُ هَذَا.

الْحَقُّ الْحَقُّ أَقُولُ لَكَ: إِنَّمَا
نَتَكَلَّمُ بِمَا نَعْلَمُ وَنَشْهَدُ بِمَا رَأَيْنَا
وَلَسْتُمْ تَقْبَلُونَ شَهَادَتَنَا.

إِنْ كُنْتُ قُلْتُ لَكُمْ الْأَرْضِيَّاتِ وَلَسْتُمْ
تُؤْمِنُونَ فَكَيْفَ تُؤْمِنُونَ إِنْ قُلْتُ لَكُمْ
السَّمَاوِيَّاتِ؟

وَلَيْسَ أَحَدٌ صَعِدَ إِلَى السَّمَاءِ إِلَّا
الَّذِي نَزَلَ مِنَ السَّمَاءِ ابْنُ الْإِنْسَانِ
الَّذِي هُوَ فِي السَّمَاءِ.

والمجد لله دائماً.

Sixth Day of the Sixth Week of Lent (Saturday)
اليوم السادس من الأسبوع السادس من الصوم الكبير (يوم السبت)

Matins Psalm

مزمور باکر

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

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

<p>Ψαλμος τω Δαυιδ ὁν: ζ', η</p> <p>Μαροῦεῖρωορπ ἵτασον ἡχῶλεω ἡχε νεκμετψενσητ: χε ἀνέρηκη ἐμαψω: ἀριβοῦηιν ἐρον Φνοῦ† Πενσωτηρ: εῶβε πῶδ' ὑπεκραν. Ἀλληλουϊά.</p>	<p>Psalm 78: 7, 8</p> <p>Let Your compassion speedily reach us, for we are exceedingly humbled. Help us, O God, our Savior, for the glory of Your name. Alleluia.</p>	<p>المزمور 78: 7، 8</p> <p>فلتدركنا رأفاتك سريعاً لأننا قد تمسكنا جداً. أعنا يا الله مخلصنا من أجل مجد اسمك. هليلويا.</p>
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Matins Gospel

انجیل باکر

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

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

<p>ΟὐὰΝΑΣΝΩCIC ἔΒΟΛ θέν</p> <p>ΠΙΕΥΑΣΣΕΛΙΟΝ ΕΘΟΥΑΒ ΚΑΤΑ ΥΑΤΘΕΟΝ</p> <p>ΑΣΙΟΥ.</p>	<p>A chapter according to Saint Matthew, may his blessings be with us. Amen.</p>	<p>فصل من إنجيل معلمنا متي البشير. بركاتة علينا آمين.</p>
<p>ΥΑΤΘΕΟΝ Θ: Α - Η</p>	<p>Matthew 9: 1 - 8</p>	<p>متي 9: 1 - 8</p>
<p>ΟΥΟZ ἑΤΑΥΔΛΗΙ ΕΠΙΧΟΙ ΑΥΙ ΕΜΗΡ</p> <p>ΟΥΟZ ΑΥΙ ΕΞΟΥΝ ΕΤΕΥΒΑΚΙ.</p> <p>ΟΥΟZ ΘΗΠΠΕ ΑΥΙΝΙ ΝΑΥ ΝΟΥΑΙ</p> <p>ΕΥΨΗΛ ἔΒΟΛ ΟΥΟZ ΕΥΨΥΘΟΥΤ ΘΙΖΕΝ</p> <p>ΟΥΔΛΟΧ: ΟΥΟZ ἑΤΑΥΝΑΥ ΝΧΕ ΙΗCΟΥC</p> <p>ἑΠΟΥΝΑΒ† ΠΕΧΑΥ ὠΦΗΕΥΨΗΛ ἔΒΟΛ: ΧΕ</p>	<p>So He got into a boat, crossed over, and came to His own city.</p> <p>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 good cheer; your sins are forgiven you.”</p>	<p>فَدَخَلَ السَّفِينَةَ وَاجْتَاَزَ وَجَاءَ إِلَى مَدِينَتِهِ.</p> <p>وَإِذَا مَقْلُوجٌ يَقْدَمُونَهُ إِلَيْهِ مَطْرُوحًا عَلَى فِرَاشٍ. فَلَمَّا رَأَى يَسُوعُ إِيْمَانَهُمْ قَالَ لِّلْمَقْلُوجِ: ثِقْ يَا بَنِيَّ. مَغْفُورَةٌ لَكَ خَطَايَاكَ.</p>

κεκνονοῖ Παῦλοι κεκνονοῖ σεχὴ νὰκ
ἐβόλ.

Οὗτος ἰς θάνατον ἐβόλθεν νικάθ
πεχωνὸν ἡδὲρην ἡδὲρην τε φαί γεοῦν.

Οὗτος ἐταχναὶ ἦχε ἰησοῦς
ἐνοῦμοκμεκ πεχαῖ: τε εὐθεοῦ
τετενομοκμεκ ἐθανπετρωοῦ θεν
νετενεθῆ.

Οὗ γὰρ εὐμοτεν ἐχοῖ: τε κεκνονοῖ
σεχὴ νὰκ ἐβόλ ὡαν ἐχοῖ τε τωνκ
οὗτος μοῦ.

Θίνα δε ἡτετενεῖμι τε οὗτον ἡτε
Πωρὶ ὑφρωμὶ ἡερῶν ὑματ ἐχα
νοβὶ ἐβόλ θίχεν πικάθι τότε πεχαῖ
ὑφνετῶν ἐβόλ: τε τωνκ ὡλ
ὑπεκδῶλ οὗτος μαῶνενὰκ ἐπεκθί.

Οὗτος ἀγτωνῖ ἀγῶνενὰκ ἐπεκθί.

Εταχναὶ δε ἦχε νιμῶν ἀγερῶν
οὗτος νὰρῶν ὑφνωῖ
φνεταῖτῶν ὑπαίρητ ἡνιρῶν.

*Πῶν φα Πεννοῖτ πε ὡα ἐνεθ
ἡτε νι ἐνεθ: ἀμην.*

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
أَنْفُسِهِمْ: هَذَا يُجَدِّفُ.

فَعَلَّمَ يَسُوعُ أَفْكَارَهُمْ فَقَالَ: لِمَاذَا
تُفَكِّرُونَ بِالشَّرِّ فِي قُلُوبِكُمْ؟

أَيُّمَا أَيْسَرُ أَنْ يُقَالَ: مَغْفُورَةٌ لَكَ
خَطَايَاكَ أَمْ أَنْ يُقَالَ: قُمْ وَامْشِ.

وَلَكِنْ لِكَيْ تَعْلَمُوا أَنَّ لِبْنِ الْإِنْسَانِ
سُلْطَانًا عَلَى الْأَرْضِ أَنْ يَغْفِرَ
الْخَطَايَا، حِينَئِذٍ قَالَ لِلْمَقْلُوجِ: قُمْ
أَحْمِلْ فِرَاشَكَ وَاذْهَبْ إِلَى بَيْتِكَ.

فَقَامَ وَمَضَى إِلَى بَيْتِهِ.

فَلَمَّا رَأَى الْجُمُوعُ تَعَجَّبُوا وَمَجَّدُوا
اللَّهَ الَّذِي أَعْطَى النَّاسَ سُلْطَانًا مِثْلَ
هَذَا.

والمجد لله دائماً.

Liturgy Readings قراءات القداس

The Pauline Epistle البولس

<p>Παῦλος φῶκ ὑπενδοῖς Ἰησοῦς Πιχρίστος: πᾶποστολος ἐθαῶει: Φηέταῦαυϥ ἐπιζῶεννοῦϥ ἵτε Φνοῦ†.</p>	<p>Paul, the servant of our Lord Jesus Christ, called to be an apostle, appointed to the Gospel of God. A chapter from the epistle of our teacher St. Paul to the Ephesians. May his blessing be upon us. Amen.</p>	<p>فصل من رسالة معلمنا بولس الرسول إلي أهل أفسس، بركته المقدسة تكون معنا. آمين.</p>
<p>Ἐφεσίους Δ: α - ζ</p>	<p>Ephesians 4: 1 - 7</p>	<p>أفسس 4: 1 - 7</p>
<p>†† εὖ οὖν ἐρωτεῖν ἀνοκ πετσονῶ ῶεν Πῶοις ἐμοῦϥ κατὰ πέμπῶα ἵτε πιῶαει φηέταῦαει Ἰηνοῦ ἐροϥ.</p> <p>ῶεν θεβιὸ νῆητ νιβεν νεμ οὔμετρεμραῦ νεμ οὔμετρεῶον νῆητ: ἐρετενεράνεχεσθε ἵνετενέρηον ῶεν οὔααπη.</p> <p>Ερετενιῆς ἐάρεζ ἐΐμετοῦαι ἵτε πιπνεμα νεμ πιμοῦρ ετχηκ ἐβῶλ ἵτε †ζηρηνη.</p> <p>Οὔωμα ἵνωτ νεμ οὔπνεμα ἵνωτ κατὰ φρη† ον ἐταῦαει Ἰηνοῦ ῶεν οὔελπις ἵνωτ ἵτε πετενωει.</p> <p>Οὔῶοις ἵνωτ: οὔηαζ† ἵνωτ: οὔωμς ἵνωτ.</p>	<p>I, therefore, the prisoner of the Lord, beseech you to walk worthy of the calling with which you were called,</p> <p>with all lowliness and gentleness, with longsuffering, bearing with one another in love,</p> <p>endeavoring to keep the unity of the Spirit in the bond of peace.</p> <p>There is one body and one Spirit, just as you were called in one hope of your calling.</p> <p>One Lord, one faith, one baptism.</p>	<p>فَأُطَلِّبُ إِلَيْكُمْ، أَنَا الْأَسِيرُ فِي الرَّبِّ، أَنْ تَسْلُكُوا كَمَا يَحِقُّ لِلدَّعْوَةِ الَّتِي دُعِيتُمْ بِهَا.</p> <p>بِكُلِّ تَوَاضُعٍ، وَوَدَاعَةٍ، وَبَطُولِ أَنَاةٍ، مُحْتَمِلِينَ بَعْضُكُمْ بَعْضًا فِي الْمَحَبَّةِ.</p> <p>مُجْتَهِدِينَ أَنْ تَحْفَظُوا وَحْدَانِيَّةَ الرُّوحِ بِرِبَاطِ السَّلَامِ.</p> <p>جَسَدٌ وَاحِدٌ، وَرُوحٌ وَاحِدٌ، كَمَا دُعِيتُمْ أَيْضًا فِي رَجَاءٍ دَعْوَتِكُمُ الْوَاحِدِ.</p> <p>رَبٌّ وَاحِدٌ، إِيْمَانٌ وَاحِدٌ، مَعْمُودِيَّةٌ وَاحِدَةٌ.</p>

Οὐαί πε Φνοῦτ' Φιωτ' ἵτε οὐον
 νιβεν: φηετ'χῃ εἰζεν οὐον νιβεν:
 οὐοε εἶβολ εἰτεν οὐον νιβεν: οὐοε
 ἡδ'ρηι ἔεν οὐον νιβεν.

Πιοται δε πιοται ὡμον αῖτ' ναῖ
 ἡοῦεμοτ κατὰ πῶι ἡτ'δωρεὰ ἵτε
 Πιχριστος.

*Πῆμοτ γαρ νευωτεν νευ
 τερρηνη εἵσοπ: εἰ ἀμην εἰεῶπι.*

One God and Father of
 all, who is above all, and
 through all, and in you all.

But to each one of us
 grace was given according
 to the measure of Christ's
 gift.

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

إِلَهٌ وَآبٌ وَاحِدٌ لِّكُلِّ، الَّذِي عَلَى
 الْكُلِّ وَبِالْكُلِّ وَفِي كُلِّكُمْ.

وَلَكِنْ لِّكُلِّ وَاحِدٍ مِّنَّا أُعْطِيَتْ
 النِّعْمَةُ حَسَبَ قِيَاسِ هِبَةِ الْمَسِيحِ.

*نعمة الله الآب تكون مع جميعكم.
 آمين.*

Catholic Epistle الكاثوليكون

Καθολικον εἶβολ εἰεν πε πιεοῖτ
 ἡεπιστολῃ ἵτε πενιωτ Πετρος.
 Ἀμην. Παμενρατ'.

ἁ Πετρος ἁ: ις - κα

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

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

1 Peter 1: 13 - 21

1 بطرس 1: 13 - 21

Εθε φαι εἰρετενδεκ ὅηνοῦ εἰεν
 νιτ'πι ἵτε πετενεῖτ: εἰρετενρης εἰεν
 πιεωκ εἶβολ: ἀριθελπις ἐπιεμοτ
 εἰτοῦναεῖνῃ νωτεν: εἰεν πιδωρπ εἶβολ
 ἵτε Ἰησοῦς Πιχριστος.

Ὡφρητ' ἡεανωρηι ἵτε πεωτεμ:
 εἰρετενοι ἡῶφρη ἡεμοτ ἀν ἡδ'ρηι εἰεν
 νιεπιετωιὰ ἵτε ὡορπ: νηεταρετενιρι
 ὡωωοῦ εἰεν οὔμετατεμ.

Therefore, gird up the
 loins of your mind, be
 sober, and rest your hope
 fully upon the grace that is
 to be brought to you at the
 revelation of Jesus Christ;

as obedient children,
 not conforming yourselves
 to the former lusts, as in
 your ignorance;

لِذَلِكَ مَنْطَفُوا أَحْقَاءَ ذِهْنِكُمْ
 صَاحِبِينَ، فَالْقُوا رَجَاءَكُمْ بِالتَّمَامِ
 عَلَى النِّعْمَةِ الَّتِي يُؤْتِي بِهَا إِلَيْكُمْ
 عِنْدَ اسْتِعْلَانِ يَسُوعَ الْمَسِيحِ.

كَأَوْلَادٍ الطَّاعَةِ لَا تُشَاكِلُوا
 شَهْوَاتِكُمُ السَّابِقَةَ فِي جَهَالَتِكُمْ.

Ἀλλὰ ὑφηρῆτ' ὑψηέταφθαζεμ
θνηοῦ εὐταξιός πε: ὡπι Δε ζωτεν
ἐρετενοταβ δεν πξινμοῡι νιβεν.

Ἥε οὔηι ταρ ἑῶδνοῡτ γε ὡπι
ἐρετενοταβ γε ἀνοκ ζω Ἰφοταβ.

Οὔοζ ιςζε φηεθνα†ζαπ δεν
οὔμετατχοῡῡτ ἐζο ἐπιοται ποῡται
κατα νεφῶβηοῡι: ἀρετενναμοῡ†
ἐροϋ γε πενιωτ πισοῡτ ἵτε
τενμετρεμ ἵκωιλι μοῡι ἵδητϋ δεν
οὔζο†.

Ερετενεμ γε ἐταῡσετ θνηοῡ ἀη
δεν οὔνοῡβ ιε οὔζατ ηθεθνατακο
ἐβολ ζα νετενξινμοῡι εὔῡοῡῡοῡ
ἐταῡτηιϋ ἵτενθνηοῡ ἵξε νετενιο†.

Ἀλλὰ ἐταῡσετ θνηοῡ ἐβολ
ζιτεν οὔκνοϋ εὔταιηοῡτ: ὑφηρῆτ'
ἵοὔζηηβ ἵαταδῆι οὔοζ ἵατῶλεβ
Πιχριστος.

Εταῡεῡῡοῡπ μεν ἵκοῡῡηϋ ιςξεν
ῡκαταβολη ὑπικοςμος: ἐαῡοῡῡη
Δε ἐβολ ἐπῶδε ἵτε νισοῡτ εῶβε
θνηοῡ.

Πηεθναζ† ἐφνοῡ† ἐβολ ζιτοτϋ
ὑψηέταφτοῡηοϋ ἐβολ δεν
ηηεθμοῡοῡτ οὔοζ αῡ†ῶοῡ ηαῡ ζωστε

but as He who called
you is holy, you also be
holy in all your conduct,

because it is written,
“Be holy, for I am holy.”

And if you call on the
Father, who without
partiality judges according
to each one’s work,
conduct yourselves
throughout the time of your
stay here in fear;

knowing that you were
not redeemed with
corruptible things, like
silver or gold, from your
aimless conduct received
by tradition from your
fathers,

but with the precious
blood of Christ, as of a
lamb without blemish and
without spot.

He indeed was
foreordained before the
foundation of the world,
but was manifest in these
last times for you;

who through Him
believe in God, who raised
Him from the dead and
gave Him glory, so that
your faith and hope are in

بَلْ نَظِيرَ الْقُدُّوسِ الَّذِي دَعَاكُمْ،
كُونُوا أَنْتُمْ أَيْضاً قِدِّيسِينَ فِي كُلِّ
سِيرَةٍ.

لَأَنَّهُ مَكْتُوبٌ: كُونُوا قِدِّيسِينَ لِأَنِّي
أَنَا قُدُّوسٌ.

وَإِنْ كُنْتُمْ تَدْعُونَ أَبَا الَّذِي يَحْكُمُ
بِغَيْرِ مُحَابَاةٍ حَسَبَ عَمَلٍ كُلِّ
وَاحِدٍ، فَسِيرُوا زَمَانَ غُرْبَتِكُمْ
بِخَوْفٍ.

عَالِمِينَ أَنَّكُمْ افْتَدَيْتُمْ لَا بِأَشْيَاءٍ
تَفْنَى، بِفِضَّةٍ أَوْ ذَهَبٍ، مِنْ
سِيرَتِكُمُ الْبَاطِلَةِ الَّتِي تَقَلَّدْتُمُوهَا
مِنَ الْأَبَاءِ.

بَلْ بِدَمِ كَرِيمٍ، كَمَا مِنْ حَمَلٍ بِلَا
عَيْبٍ وَلَا دَنْسٍ، دَمِ الْمَسِيحِ.

مَعْرُوفًا سَابِقًا قَبْلَ تَأْسِيسِ الْعَالَمِ
وَلَكِنْ قَدْ أُظْهِرَ فِي الْأَزْمَنَةِ
الْأَخِيرَةِ مِنْ أَجْلِكُمْ.

أَنْتُمْ الَّذِينَ بِهِ تُؤْمِنُونَ بِاللَّهِ الَّذِي
أَقَامَهُ مِنَ الْأَمْوَاتِ وَأَعْطَاهُ مَجْدًا،
حَتَّى إِنَّ إِيْمَانَكُمْ وَرَجَاءَكُمْ هُمَا
فِي اللَّهِ.

<p>πετενναδϛ† νεμ τετενδελπισ ἡτοϣωπι δέν Φνοϣ†.</p> <p><i>Ἥασηνοϣ ὑπερμενρε πικοςμος οϣδε νηεϣωπι δέν πικοςμος: πικοςμος ηασινη νεμ τεϣεπιϣωια: φη δε ετιρι ὑφοϣωϣ ὑΦνοϣ† ἑναϣωπι ωα ἐνεε: ἀμην.</i></p>	<p>God.</p> <p><i>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.</i></p>	<p><i>لا تحبوا العالم ولا الاشياء التي فى العالم، العالم يزول وشهوته واما الذي يصنع ارادة الله يدوم إلى الأبد. آمين.</i></p>
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The Acts الإبركسيس

<p>Πραξις ἡτε νενηιοϣ ἡἀποστολος: ἐρε ποϣςμοϣ εθοϣαβ ωωπι νεμδν. Δμην.</p>	<p>The Acts of our fathers the apostles, may their blessings be with us all. Amen.</p>	<p>فصل من أعمال آبائنا الرسل الأطهار المشمولين بنعمة الروح القدس، بركتهم تكون معنا. آمين.</p>
<p>Πραξις κζ: θ - κϛ</p>	<p>Acts 27: 9 - 26</p>	<p>أعمال 27: 9 - 26</p>
<p>Εταϣσινι δε ἡξε οϣνηϣ† ἡχρονος οϣοε εηδε νε ἡσχοϣ δν γε πε ἡεϣῖλιν: οϣοε εηδε νε ἀπιχοι σωρεμ πε εθε γε νε ἀ†κενηστιὰ σινι πε: ηαϣ†νομ† δε ἡξε Παϣλος.</p> <p>Εϣϣω ὑμοε νωοϣ: ηιρωμ †ηαϣ γε οϣον οϣωωϣ νεμ οϣμηνῃ ἡοσι ηαωωπι: οϣμονον ὑπιχοι νεμ πιαοϣιν: αλλα νεμ νενηψϣχη δέν παιξινηεωτ</p> <p>Πιεκατονταρχος δε ηαϣοητ ἡεητ νεμ πιρεϣερεμ νεμ πιηαϣκληρος: εεοτε ηηεηαρε Παϣλος ϣω ὑμωοϣ.</p>	<p>Now when much time had been spent, and sailing was now dangerous because the Fast was already over, Paul advised them, saying, “Men, I perceive that this voyage will end with disaster and much loss, not only of the cargo and ship, but also our lives.”</p> <p>Nevertheless, the centurion was more persuaded by the helmsman and the owner of the ship than by the things spoken by Paul.</p>	<p>وَلَمَّا مَضَى زَمَانٌ طَوِيلٌ وَصَارَ السَّفَرُ فِي الْبَحْرِ خَطَرًا إِذْ كَانَ الصَّوْمُ أَيْضًا قَدْ مَضَى جَعَلَ بُولُسُ يُنذِرُهُمْ.</p> <p>قَائِلًا: أَيُّهَا الرِّجَالُ أَنَا أَرَى أَنَّ هَذَا السَّفَرَ عَتِيدٌ أَنْ يَكُونَ بِضَرَرٍ وَخَسَارَةٍ كَثِيرَةٍ لَيْسَ لِلشَّحْنِ وَالسَّفِينَةِ فَقْطَ بَلْ لَأَنْفُسِنَا أَيْضًا.</p> <p>وَلَكِنْ كَانَ قَائِدُ الْمِئَةِ يَنْقَادُ إِلَى رُبَّانِ السَّفِينَةِ وَإِلَى صَاحِبِهَا أَكْثَرَ مِمَّا إِلَى قَوْلِ بُولُسَ.</p>

ΕΝΨΥΜΟΝΤ ΔΕ ΑΝ ΝΧΕ ΠΙΛΤΥΗΝ
 ΕΘΡΕΝΕΡΠΑΡΑΧΙΜΑΖΙΝ: ΑΠΟΤΕΘΟΤΟ ΙΡΙ
 ΝΟΥΣΟΒΝΙ ΕΧΑΥ ΕΒΟΛ ΰΜΑΥ: ΧΕ ΑΡΗΟΤ
 ΝΣΕΨΧΟΜΧΕΜ ΕΕΡΚΑΤΑΝΤΑΝ ΕΦΟΙΝΙΖ
 ΕΕΡΠΑΡΑΧΙΜΑΖΙΝ ΘΕΝ ΟΥΛΤΥΗΝ ΝΤΕ
 ΨΚΡΗΤΗ: ΕΥΣΟΜΣ ΕΝΙΣΑ ΝΕΜΕΝΤ ΟΥΟΖ
 ΕΟΥΜΑ ΝΧΩΡΑ ΠΕ.

ΕΥΗΝΙΨΙ ΔΕ ΝΧΕ ΟΥΘΟΤΡΗΣ ΝΑΥΜΕΥΙ
 ΠΕΧΕ ΣΕΝΑ ΨΤΑΘΕ ΠΙΨΟΡΠ ΝΘΩΨ
 ΕΤΑΥΑΙΨ: ΑΥΧΩΟΥΝ ΕΒΟΛΘΕΝ ΔΙΣΣΩΣ
 ΑΥΧΑ ΨΚΡΗΤΗ ΝΣΩΟΥ.

ΠΕΝΕΝΣΑ ΟΥΚΟΥΖΙ ΔΕ ΑΥΗΝΙΨΙ ΕΘΟΥΝ
 ΕΞΡΑΝ ΝΧΕ ΟΥΘΗΟΥ ΕΥΒΟΣΙ: ΦΑΙ
 ΕΨΑΥΜΟΥΤ ΕΡΟΥ ΧΕ ΕΥΡΑΚΗΛΩΝ.

ΕΤΑΥΘΩΛΕΜ ΔΕ ΰΠΙΧΟΙ ΕΤΕ
 ΰΠΟΥΨΧΕΜΧΟΜ ΝΤ ΕΘΟΥΝ ΕΞΡΑΨ
 ΰΠΙΘΗΟΥ: ΑΝΤΤΟΤΕΝ ΑΝ ΣΩΚ.

ΕΤΑΝΨΩΤ ΔΕ ΕΟΥΝΗΣΟΣ ΕΥΜΟΥΤ
 ΕΡΟΣ ΧΕ ΚΛΑΥΔΑ: ΜΟΥΣΙ ΑΝ ΨΧΕΜΧΟΜ
 ΕΔΜΑΘΙ ΝΤΘΕΛΜΕΘΙ.

ΘΑΙ ΕΤΑΥΟΛΣ ΝΑΥ ΕΡΒΟΗΘΙΝ ΕΜΟΥΡ
 ΰΠΙΧΟΙ ΕΥΕΡΘΟΥΤ ΔΕ ΜΗΠΩΣ ΝΣΕΘΕΙ
 ΕΘΡΗΙ ΕΤΨΥΡΤΗΣ: ΑΝΧΩ ΰΠΙΣΚΕΥΟΣ
 ΕΠΕΣΗΤ ΟΥΟΖ ΠΑΙΡΗΤ ΑΝ ΛΩΙΛΙ ΕΡ ΕΒΟΛ

ΧΕ ΦΟΝΘ ΕΡΟΝ ΕΜΑΨΩ ΠΕΤΡΑΣΤ
 ΔΕ ΝΑΥΒΟΡΒΕΡ ΕΒΟΛ ΠΕ.

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

When the south wind blew softly, supposing that they had obtained their desire, putting out to sea, they sailed close by Crete.

But not long after, a tempestuous head wind arose, called Euroclydon.

So when the ship was caught, and could not head into the wind, we let her drive.

And running under the shelter of an island called Claudia, we secured the skiff with difficulty.

When they had taken it on board, they used cables to undergird the ship; and fearing lest they should run aground on the Syrtis Sands, they struck sail and so were driven.

And because we were exceedingly tempest-tossed, the next day they lightened the ship.

وَلَاَنَّ مَوْقِعَ الْمِينَا لَمْ يَكُنْ صَالِحًا
 لِلْمَشْتَى اسْتَقَرَّ رَأْيُ أَكْثَرِهِمْ أَنَّ
 يُقْلَعُوا مِنْ هُنَاكَ أَيْضًا عَسَى أَنْ
 يُمْكِنَهُمُ الْإِقْبَالُ إِلَى فِينِخُسَ لِيَسْتَوُوا
 فِيهَا. وَهِيَ مِينَا فِي كَرِيْت تَنْظُرُ
 نَحْوَ الْجَنُوبِ وَالشَّمَالِ الْغَرْبِيِّينَ.

فَلَمَّا نَسَمَتْ رِيحَ جَنُوبٍ ظَنُّوا أَنَّهُمْ
 قَدْ مَلَكُوا مَقْصَدَهُمْ فَرَفَعُوا الْمَرَسَاةَ
 وَطَفِقُوا يَتَجَاوَزُونَ كَرِيْت عَلَى
 أَكْثَرِ قُرْبٍ.

وَلَكِنْ بَعْدَ قَلِيلٍ هَاجَتْ عَلَيْهَا رِيحٌ
 زُوبَعِيَّةٌ يُقَالُ لَهَا «أُورُوكْلِيدُون».

فَلَمَّا خُطِفَتِ السَّفِينَةُ وَلَمْ يُمْكِنَهَا
 أَنْ تُقَابِلَ الرِّيحَ سَلَّمْنَا فَصْرَنَا
 نُحْمَلْ.

فَجَرَيْنَا تَحْتَ جَزِيرَةٍ يُقَالُ لَهَا
 «كَلَوْدِي» وَبِالْجَهْدِ قَدَرْنَا أَنْ نَمْلِكَ
 الْقَارِبَ.

وَلَمَّا رَفَعُوهُ طَفِقُوا يَسْتَعْمِلُونَ
 مَعُونَاتِ حَاذِمِينَ السَّفِينَةَ وَإِذْ
 كَانُوا خَائِفِينَ أَنْ يَقَعُوا فِي
 السَّيْرَتِيسِ أَنْزَلُوا الْقُلُوعَ وَهَكَذَا
 كَانُوا يُحْمَلُونَ.

وَإِذْ كُنَّا فِي ثَوءٍ عَنيفٍ جَعَلُوا
 يُفْرِغُونَ فِي الْغَدِ.

ΟΥΟΙΣ ΔΕΝ ΦΥΛΑΞΕΤΕ ΤΗΝ ΕΞΟΥΣΙΑΝ
ΔΕΥΤΕΡΟΝ ΝΕΚΡΟΝ ΝΕΚΡΟΝ ΝΕΚΡΟΝ ΠΙΣΤΙΝ
ΔΕΥΤΕΡΟΝ ΕΒΟΛ.

ΕΡΧΟΜΕΝΟΣ ΔΕ ΑΝ ΉΝΕ ΦΗΡΗ ΝΕΥ
ΝΙΣΙΟΥ ΤΟΥ ΜΗΛΩ ΝΕΖΟΥΤ· ΝΟΥΚΟΥΣΙ
ΜΦΩΝΟΣ ΑΝ ΠΕ ΕΝΔΕΥΟΠ· ΛΟΙΠΟΝ ΝΕ
ΔΕΥΕΝΑΣ ΠΕ ΉΝΕ ΤΕΝΔΕΛΠΙΣ ΤΗΣ
ΕΘΡΕΝΟΥΣΑΙ.

Ἀκολουπὶ Δε ἵκε οἱνηϋτ
 ἡμεταθοτωμ2 τότε αῖοβι ἐρατϋ ἵκε
 Πατλос δεν τοῦνητ πεχαϋ: κε
 νασεμῖπυα μεν πε ὠ νιρωμ
 ἐὰτετενσωτεμ ἵκωι: ἐϋτεμχωοη
 ἐβολθεν Ϛκρητη ἵτετενξεμ ϋνοϋ
 ἡπαιωωυ νεμ παῖοσι.

ΟΥΟΞ ΤΗΝΟΥ ΟΝ ΤΪΘΩΝΞ ΕΡΩΤΕΝ
ΕΨΟΤΗΝΕΗΤ ΟΥΨΥΧΗ ΤΑΡ ΝΟΥΩΤ
ΕΒΟΛΔΕΝ ΘΗΝΟΥ ΞΝΑΤΑΚΟ ΑΝ ΕΒΗΛ
ΕΠΙΧΟΙ ΜΜΑΤΑΤΗ.

Διότι τὰ ἑρᾶτι μαζαὶ θέν
 παῖδωρ, ἵκε οὐαστελὸς ἵτε Φνοῦτ
 ἔτε ἀνοκ φωγ οἶος, ἐτῶμεωι ἡμογ.

Εφχα ὕμνος χε ὑπερερζο†
 Παυλος: ζω† ἵςεταζοκ ἔρατκ
 ναζραϑ ὑποτρο: ογοζ ζηππε
 νηἑτερζωτ νεμακ τηροϑ ἀΦνοϑ†
 τητοϑ νακ ἡζμοτ.

On the third day we
threw the ship's tackle
overboard with our own
hands.

Now when neither sun nor stars appeared for many days, and no small tempest beat on us, all hope that we would be saved was finally given up.

But after long abstinence from food, then Paul stood in the midst of them and said, “Men, you should have listened to me, and not have sailed from Crete and incurred this disaster and loss.

And now I urge you to take heart, for there will be no loss of life among you, but only of the ship.

For there stood by me
this night an angel of the
God to whom I belong and
whom I serve,

saying, ‘Do not be afraid, Paul; you must be brought before Caesar; and indeed God has granted you all those who sail with you.’

وَفِي الْيَوْمِ الثَّالِثِ رَمَيْنَا بِأَيْدِينَا
أَثَاتَ السَّفِينَةِ.

وَإِذْ لَمْ تَكُنِ الشَّمْسُ وَلَا النُّجُومُ
تَظْهَرُ أَيَّامًا كَثِيرَةً وَاسْتَدَّ عَلَيْنَا
نُوءٌ لَيْسَ بِقَلِيلٍ انْتَرَعَ أَخِيرًا كُلُّ
رَجَاءٍ فِي نَجَاتِنَا.

فَلَمَّا حَصَلَ صَوْمٌ كَثِيرٌ حِينَئِذٍ وَقَفَ
بُؤُسٌ فِي وَسْطِهِمْ وَقَالَ: كَانَ
يَنْبَغِي أَيُّهَا الرِّجَالُ أَنْ تَدْعُوا لِي
وَلَا تَقْلَعُوا مِنْ كِرِيَّتٍ فَتَسْلَمُوا مِنْ
هَذَا الضَّرَرِ وَالْخَسَارَةِ.

وَالْآنَ أَنْذِرُكُمْ أَنْ تُسْرِوَا لِأَنَّهُ لَا
تَكُونُ خَسَارَةً نَفْسٍ وَاحِدَةٍ مِنْكُمْ إِلَّا
السَّفِينَةُ.

لَآئِهٖ وَقَفَ بِي هَذِهِ اللَّيْلَةِ مَلَائِكُ
الْإِلَهِ الَّذِي أَنَا لَهُ وَالَّذِي أَعْبُدُهُ.

قَائِلًا: لَا تَخَفْ يَا بُولُسُ. يَنْبَغِي لَكَ
أَنْ تَقِفَ أَمَامَ قَيْصَرٍ. وَهُذَا قَدْ
وَهَبَكَ اللَّهُ جَمِيعَ الْمُسَافِرِينَ مَعَكَ.

Εἶθε φαι νηρωμι οἱνοϋ νῆητ:
†ναε† ταρ ἐϕνοϋ† γε σεναϋωπι
ἡϕρη† ἐταϋσαχι νεμνι.

Θω† δε νῆτενι ἐξεν οἱνησο.

*Πισαχι δε νῆτε Πβοις ἐϕῆαιαι οἱοε
ἐϕῆῶαι: ἐϕῆῶμαε οἱοε ἐϕῆταχρο:
δεν †ὰςια νεκκλῆσια νῆτε ϕνοϋ†:
ἀμην.*

Therefore, take heart,
men, for I believe God that
it will be just as it was told
me.

However, we must run
aground on a certain
island.”

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

لَذٰلِكَ سُرُّوْا اَيُّهَا الرَّجَالُ لَاَنِّيْ اُوْمِنُ
بِاللّٰهِ اَنَّهُ يَكُوْنُ هَكَذَا كَمَا قِيْلَ لِيْ.

وَلٰكِنْ لَا بُدَّ اَنْ نَّقَعَ عَلٰى جَزِيْرَةٍ.

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

The Liturgy Psalm

مزمور القداس

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

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

Ψαλμος τω Δαυιδ ᾠδ.: α, β

Ωοτηνὰτοϋ νῆηεταϋχω
νῆνοϋὰνομια νωοϋ ἐβολ: νεμ
νηεταϋεωβς ἐβολ ἐξεν νοϋνοβι:
ωοτηνιατϋ ἡπρωμι ἐτε Πβοις ναεπ
νοβι ἐροϋ αη. Ἀλληλοϋα.

Psalm 32: 1, 2

Blessed is he whose
transgression is forgiven,
whose sin is covered.
Blessed is the man to whom
The Lord does not impute
iniquity. Alleluia.

المزمور 31: 1، 2

طوباهم الذين تركت لهم آثامهم
والذين سترت خطاياهم. طوبى
للرجل الذي لم يحسب له الرب
خطية. هليلويا.

The Liturgy Gospel إنجيل القداش

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

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

<p>ΟὐὰΝΑΣΝΩCIC ΕΒΟΛ ΔΕΝ ΠΙΕΤΑΣΤΕΛΙΟΝ ΕΘΟΥΑΒ ΚΑΤΑ ΜΑΡΚΟΝ ΑΣΙΟΥ.</p>	<p>A chapter according to Saint Mark, may his blessings be with us. Amen.</p>	<p>فصل من إنجيل معلمنا مرقس البشير. بركاته علينا أمين.</p>
<p>ΜΑΡΚΟΝ Γ: ΜΕ - ΕΒ</p>	<p>Mark 10: 46 - 52</p>	<p>مرقس 10: 46 - 52</p>
<p>ΟΤΟΥ ΕΤΑΥΙ ΕΙΕΡΙΧΩ ΟΤΟΥ ΕΓΗΝΟΥ ΕΒΟΛΔΕΝ ΙΕΡΙΧΩ ΝΕΜ ΝΕΥΜΑΘΗΤΗΣ ΝΕΜ ΟΤΜΗΥ ΕΦΟΥ: ΒΑΡΤΙΜΕΟΣ ΠΩΗΡΙ ΝΤΙΜΕΟΣ ΕΟΝΒΕΛΛΕ ΠΕ ΝΡΕΦΤΩΒΕ ΝΑΦΘΕΜCΙ ΕΚΚΕΝ ΠΙΜΩΙΤ.</p>	<p>Now they came to Jericho. As He went out of Jericho with His disciples and a great multitude, blind Bartimaeus, the son of Timaeus, sat by the road begging.</p>	<p>وَجَاءُوا إِلَى أَرِيحَا. وَفِيمَا هُوَ خَارِجٌ مِنْ أَرِيحَا مَعَ تَلَامِيذِهِ وَجَمْعٍ عَفِيرٍ كَانَ بَارْتِيمَاوُسُ الْأَعْمَى ابْنُ تِيمَاوُسَ جَالِسًا عَلَى الطَّرِيقِ يَسْتَعْطِي.</p>
<p>ΟΤΟΥ ΕΤΑΦΩΤΕΜ ΧΕ ΙΗΣΟΥC ΠΙΡΕΜΝΑΖΑΡΕΘ ΠΕ ΑΦΕΡΕΗΤC ΝΧΟC ΕΦΟΥ ΕΒΟΛ ΕΦΧΩ ΜΟΟC ΧΕ ΙΗΣΟΥC ΠΩΗΡΙ ΝΔΑΥΙΔ ΝΑΙ ΝΗΙ.</p>	<p>And when he heard that it was Jesus of Nazareth, he began to cry out and say, "Jesus, Son of David, have mercy on me!"</p>	<p>فَلَمَّا سَمِعَ أَنَّهُ يَسُوعُ النَّاصِرِيُّ ابْتَدَأَ يَصْرُخُ وَيَقُولُ: يَا يَسُوعُ ابْنُ دَاوُدَ ارْحَمْنِي.</p>
<p>ΟΤΟΥ ΝΑΤΕΡΕΠΙΤΙΜΑΝ ΝΑΦ ΝΧΕ ΖΑΝΜΗΥ ΖΙΝΑ ΝΤΕΦΧΑΡΩΦ ΝΘΟΥ ΔΕ ΝΖΟΥΤΟ ΜΑΛΛΟΝ ΝΑΦΟΥ ΕΒΟΛ: ΧΕ ΠΩΗΡΙ ΝΔΑΥΙΔ ΝΑΙ ΝΗΙ.</p>	<p>Then many warned him to be quiet; but he cried out all the more, "Son of David, have mercy on me!"</p>	<p>فَإِنْتَهَرَهُ كَثِيرُونَ لَيْسُكَتَ فَصَرَخَ أَكْثَرَ كَثِيرًا: يَا ابْنَ دَاوُدَ ارْحَمْنِي.</p>
<p>ΟΤΟΥ ΕΤΑΦΘΕΙ ΕΡΑΤΦ ΝΧΕ ΙΗΣΟΥC ΠΕΧΑΦ ΧΕ ΜΟΥΤ ΕΡΟΥ: ΟΤΟΥ ΑΥΜΟΥΤ ΕΠΙΒΕΛΛΕ ΕΥΧΩ ΜΟΟC ΝΑΦ ΧΕ ΧΕΜΝΟΥΤ ΤΩΗΚ ΑΜΟΥΤ ΕΜΟΥΤ ΕΡΟΚ.</p>	<p>So Jesus stood still and commanded him to be called. Then they called the blind man, saying to him, "Be of good cheer. Rise, He is calling you."</p>	<p>فَوَقَفَ يَسُوعُ وَأَمَرَ أَنْ يُنَادَى. فَنَادَوْا الْأَعْمَى قَائِلِينَ لَهُ: ثَق. قُمْ. هُوَذَا يُنَادِيكَ.</p>

Πῶς Δε ἔταψεν περὶ βῶσ ἐβόλ
οὐτος ἔταψοντες ἐπὶ αὐτῷ ἡ Ιησοῦς.

Οὐτος ἀπεροῦν νὰς ἡ Ιησοῦς
πεχάψ: ἡ οὐ πετεκοταψὲς ἡ τααίψ
νακ: πιβέλλε πεχάψ νὰς ἡ Ραββονί
ἡ νὰ ἡ ταναῦ ἡ βόλ.

Οὐτος πεχε Ιησοῦς νὰς ἡ
μαψενακ πεκναῖψ πεταψναῖμεκ:
οὐτος σατοτψ ἀψναῦ ἡ βόλ οὐτος
ναψμοψι ἡ σωψ ἡ πωωιτ.

*Πῶς φα Πεννοῦ πε ψα ἐνεῖ
ἡ τε ἡ ἐνεῖ: ἀμην.*

And throwing aside his
garment, he rose and came
to Jesus.

So Jesus answered and
said to him, "What do you
want Me to do for you?"
The blind man said to Him,
"Rabboni, that I may
receive my sight."

Then Jesus said to him,
"Go your way; your faith
has made you well." And
immediately he received his
sight and followed Jesus on
the road.

*Glory be to God
forever.*

فَطَرَحَ رِدَاءَهُ وَقَامَ وَجَاءَ إِلَى
يَسُوعَ.

فَسَأَلَهُ يَسُوعُ: مَاذَا تُرِيدُ أَنْ أَفْعَلَ
بِكَ؟ فَقَالَ لَهُ الْأَعْمَى: يَا سَيِّدِي أَنْ
أُبْصِرَ.

فَقَالَ لَهُ يَسُوعُ: إِذْهَبْ. إِيمَانُكَ قَدْ
شَفَاكَ. فَلِلْوَقْتِ أَبْصَرَ وَتَبَعَ يَسُوعَ
فِي الطَّرِيقِ.

والمجد لله دائماً.

Seventh Day of the Sixth Week of Lent (Sunday of The Blind Man)

اليوم السابع من الأسبوع السادس من الصوم الكبير (أحد المولود أعمى)

Vespers Psalm

مزمور العشيّة

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

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

Ψαλμος τω Δαυιδ ιβ': γ, ε	Psalm 16: 3, 5	المزمور 16: 3, 5
<p>Ακερδοκιμαζιν ὑπαρχῆ ακχευπαυῖνι θεν πιεχωρῶ: ακφαστ ὑπεκχευ μετδῖνχονς ἡδῆτ: σοβ† ἡναβαγ ἐρρη θι νεκυωιτ: θινα ἡτογῶτευκιμ ἡχε νατατci. Αλληλουια.</p>	<p>You have tested my heart; You have visited me in the night. You have tried me with fire and have found no darkness in me. Uphold my steps in Your paths, that my footsteps may not slip. Alleluia.</p>	<p>جَرَّبْتُ قَلْبِي وَتَعَهَّدْتَنِي لَيْلًا، وَمَحَصْتَنِي بِالنَّارِ فَلَمْ تَجِدْ فِيَّ ظُلْمًا. ثَبَّتْ خَطَوَاتِي فِي سَبِيلِكَ لَنَلَا تَزُلْ قَدَمَاي. هَلِّلِيلُيَا.</p>

Vespers Gospel

إنجيل العشيّة

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

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

Οὐρανῶσιν ως ἐβόλ θεν πιεγαστελιον εθουαβ κατὰ λουκαν ασιον.	A chapter according to Saint Luke, may his blessings be with us. Amen.	فصل من إنجيل معلمنا لوقا البشير. بركاته علينا آمين.
Λουκαν ιβ': κβ - λε	Luke 13: 22 - 35	لوقا 13: 22 - 35
<p>Οτορ ναρμουγι πε κατὰ βακι νιβεν νεμ†μι νιβεν εϋ†εβω οτορ εϋ†ρι ὑπερζινμουγι ελερονσαλνμ.</p>	<p>And He went through the cities and villages, teaching, and journeying toward Jerusalem.</p>	<p>وَاجْتَاَزَ فِي مَدُنٍ وَقَرْيَ يُعَلِّمُ وَيُسَافِرُ نَحْوَ أُورُشَلِيمَ.</p>

Πεξε οὔαι Δε ναϋ χε Πβοις εαν
κοῦχι νε νηεθνανοζεμ: ἡθοϋ Δε
πεχαϋ νωον.

Χε ἀριὰςωνιζεσθε εἰ ἐδοῦν ἐβολ
εἰτεν πιρο ετχνοῦ: χε νε οτον οὔμην
†χω ἡμος νωτεν νாகω† ἡσα ἰ ἐδοῦν
οτοε ἡνοῦχου.

Δαϋωαν φοε εἶωνη ἡχε πινηβ ἡ
οτοε ἡτεϋῶαμ ἡπιρο: οτοε ἡτε
τενναερεητς εἶοι ἐρατεν ἡηνοῦ
εαβολ οτοε ἐκωλε ἡπιρο ἐρετενχω
ἡμος: χε Πβοις Πβοις ἀοτων ναν:
οτοε ἡτεϋερονῶ ἡτεϋχοε νωτεν: χε
ἡ†εωοτη ἡμωτεν ἀν χε ἡῶτεν εαν
ἐβολ ἡων.

Τοτε ἐρετεν ερεητς ἡχοε: χε
ἀνοῦαμ ἡπεκῶθο οτοε ἀνω: οτοε
ἀκ †εβω εεν νεν ἡλατιὰ.

Οτοε ἡναχοε νωτεν χε ἡ†εωοτη
ἡμωτεν ἀν χε ἡῶτεν εαν ἐβολ
ἡων: μαωε νωτεν ἐβολ εαροι τηροῦ
νιερεαητς ἡτε †ἀδικιὰ.

Πιμα εἶτε ἡμαῦ ἡναϋωπι ἡχε †ριμ
νεμ πιεοερτερ ἡτε νιναεε: εοταν
ἀρετεν ῥανναῦ ἐΑβρααμ νεμ Ισαακ
νεμ Ιακωβ νεμ νιπροφηητς τηροῦ εεν

Then one said to Him,
“Lord, are there few who
are saved?”

And He said to them,
“Strive to enter through the
narrow gate, for many, I say
to you, will seek to enter
and will not be able.

When once the Master
of the house has risen up
and shut the door, and you
begin to stand outside and
knock at the door, saying,
‘Lord, Lord, open for us,’
and He will answer and say
to you, ‘I do not know you,
where you are from.’

Then you will begin
to say, ‘We ate and drank in
Your presence, and You
taught in our streets.’

But He will say, ‘I tell
you I do not know you,
where you are from. Depart
from Me, all you workers of
iniquity.’

There will be weeping
and gnashing of teeth, when
you see Abraham and Isaac
and Jacob and all the
prophets in the kingdom of
God, and yourselves thrust
out.

فَقَالَ لَهُ وَاحِدٌ: يَا سَيِّدُ أَقَلِّيلٌ هُمْ
الَّذِينَ يَخْلُصُونَ؟ فَقَالَ لَهُمْ:

اجْتَهِدُوا أَنْ تَدْخُلُوا مِنَ الْبَابِ
الضَّيِّقِ فَإِنِّي أَقُولُ لَكُمْ: إِنَّ كَثِيرِينَ
سَيَطْلُبُونَ أَنْ يَدْخُلُوا وَلَا يَقْدِرُونَ.

مِنْ بَعْدِ مَا يَكُونُ رَبُّ الْبَيْتِ قَدْ قَامَ
وَأَغْلَقَ الْبَابَ وَابْتَدَأْتُمْ تَقْفُونَ
خَارِجًا وَتَقْرَعُونَ الْبَابَ قَائِلِينَ: يَا
رَبُّ يَا رَبُّ افْتَحْ لَنَا يُجِيبُكُمْ: لَا
أَعْرِفُكُمْ مِنْ أَيْنَ أَنْتُمْ.

حِينَئِذٍ تَبْتَدِنُونَ تَقُولُونَ: أَكَلْنَا
قُدَّامَكَ وَشَرَبْنَا وَعَلَّمْتَ فِي
شَوَارِعِنَا.

فَيَقُولُ: أَقُولُ لَكُمْ لَا أَعْرِفُكُمْ مِنْ
أَيْنَ أَنْتُمْ، تَبَاعَدُوا عَنِّي يَا جَمِيعَ
فَاعِلِي الظُّلْمِ.

هُنَاكَ يَكُونُ الْبُكَاءُ وَصَرِيرُ
الْأَسْنَانِ مَتَى رَأَيْتُمْ إِبْرَاهِيمَ
وَإِسْحَاقَ وَيَعْقُوبَ وَجَمِيعَ الْأَنْبِيَاءِ
فِي مَلَكُوتِ اللَّهِ وَأَنْتُمْ مَطْرُوحُونَ
خَارِجًا.

†μετοτρο ἵτε Φνο†: ἡωτεν Δε
εἰεῖοι ἡωτεν ἐβλ.

Οτοε εἰεῖ ἐβλ δέν νιμλῆγαι νεμ
νιμλ ἡωτπ νεμ πεμζιτ νεμ σαρχς:
οτοε εἰεροεβο† δέν †μετοτρο ἵτε
Φνο†.

Οτοε εἰππε οτον εαν δαε†
εἰναε† γορπ οτοε εαν γορπ εἰναε†
δαε.

Πεῖρη Δε δέν πἰεροο† εἰτε ἡμα†
αἰ εαρο† ἡε εαν Φαρισεοε εἰτω
ἡμοε να†: εε μαγενακ ἐβλ οτοε
εωλ ται: εε Ηρωλῆε εἰτωε εἰεοεβεκ.

Οτοε πεχα† νωο† εε μαγενωτεν
ἄχοε ἵται βαγο†: εε εἰππε:
†εἰδεμων ἐβλ οτοε †εωκ
ἡεανταλδο ἡφοο† νεμ ρα†: οτοε
δέν πιμαε γομ† †ναεωκ ἐβλ.

Πλην εο† εῖροι πε ἵταε† φοο†
νεμ ρα† οτοε πεοηνο† ἵταγενη: εε
ἡεχη αν ἵτε οἰπροφητῆε τακο εαβολ
ἡεροεαλῆμ.

Ιεροεαλῆμ Ιεροεαλῆμ
οηεταεωτεβ ἡηἡπροφητῆε οτοε
εἰεἰωνι ἡηηεταγοτορπο† εαροε: οἡη†
ἡκοπ αἰτωε εἰεοε† νεγῆρη ἡεῖρη†
ἡοεεαλῆτ ἡπεεμοε δέν νεετενε

They will come from the
east and the west, from the
north and the south, and sit
down in the kingdom of
God.

And indeed there are
last who will be first, and
there are first who will be
last.”

On that very day
some Pharisees came,
saying to Him, “Get out and
depart from here, for Herod
wants to kill You.”

And He said to them,
“Go, tell that fox, ‘Behold, I
cast out demons and
perform cures today and
tomorrow, and the third day
I shall be perfected.’

Nevertheless I must
journey today, tomorrow,
and the day following; for it
cannot be that a prophet
should perish outside of
Jerusalem.

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 brood under
her wings, but you were not
willing! See!

وَيَأْتُونَ مِنَ الْمَشَارِقِ وَمِنَ
الْمَغَارِبِ وَمِنَ الشِّمَالِ وَالْجَنُوبِ
وَيَتَكُونُونَ فِي مَلَكُوتِ اللَّهِ.

وَهَؤُذَا آخِرُونَ يَكُونُونَ أَوَّلِينَ
وَأَوَّلُونَ يَكُونُونَ آخِرِينَ.

فِي ذَلِكَ الْيَوْمِ تَقَدَّمَ بَعْضُ
الْفَرِيسِيِّينَ قَائِلِينَ لَهُ: أَخْرِجْ
وَاذْهَبْ مِنْ هَهُنَا لِأَنَّ هِيرُودُسَ
يُرِيدُ أَنْ يَقْتُلَكَ.

فَقَالَ لَهُمْ: امْضُوا وَقُولُوا لِهَذَا
النَّعْلَبِ: هَا أَنَا أَخْرِجُ شَيَاطِينَ
وَأَشْفِي الْيَوْمَ وَغَدًا وَفِي الْيَوْمِ
الثَّالِثِ أَكْمَلُ.

بَلْ يَتَّبِعُنِي أَنْ أَسِيرَ الْيَوْمَ وَغَدًا وَمَا
يَلِيهِ لِأَنَّهُ لَا يُمَكِّنُ أَنْ يَهْلِكَ نَبِيٌّ
خَارِجًا عَنْ أُورُشَلِيمَ.

يَا أُورُشَلِيمُ يَا أُورُشَلِيمُ يَا قَاتِلَةَ
الْأَنْبِيَاءِ وَرَاجِمَةَ الْمُرْسَلِينَ إِلَيْهَا
كَمْ مَرَّةً أَرَدْتُ أَنْ أَجْمَعَ أَوْلَادَكَ كَمَا
تَجْمَعُ الدَّجَاجَةُ فِرَاحَهَا تَحْتَ
جَنَاحِهَا وَلَمْ تُرِيدُوا.

οὐτος ὑπετενοῦται.

Θηππε ις πετεννη ερχα νωτεν
ερχωφ: †χω δε ὑμους νωτεν χε
ἡνετεννατ ἐροι ιςχεν †νοτ ψα
τετενχος: χε ὑμαρωστ ἡχε
φθεσνηοτ θεν φραν ὑπβοις.

*Πῶς φα Πεννοτ πε ψα ἐνεθ
ἡτε νι ἐνεθ: ἀμην.*

Your house is left to you
desolate; and assuredly, I
say to you, you shall not see
Me until the time comes
when you say, 'Blessed is
He who comes in the name
of the Lord!'"

Glory be to God forever.

هُودَا بَيْتُكُمْ يَتْرُكُ لَكُمْ خَرَابًا وَالْحَقُّ
أَقُولُ لَكُمْ: أَنْتُمْ لَا تَرَوْنِي حَتَّى
يَأْتِيَ وَقْتُ تَقُولُونَ فِيهِ: مُبَارَكٌ
الَّذِي يَأْتِي بِاسْمِ الرَّبِّ.

والمجد لله دائماً.

Matins Psalm

مزمو ر باكر

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

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

Ψαλμος τω Δαυιδ κε: α

Psalm Psalm 25: 1

المزمور 25: 1

Αριδοκιμαζιν ὑμους Πβοις
ἀριδοκιμαζιν ὑμους: εἰχρωμ ἐπαρητ
νευ ναδλωτ: χε πεκναι χη ὑπεμθο
ἡναβαλ ἐβολ: οὐτος αἰρανακ θεν
τεκμεσμη. Ἀλληλουϊά.

Examine me, O Lord,
and prove me; try my mind
and my heart. For Your
lovingkindness is before my
eyes, and I have walked in
Your truth. *Alleluia.*

اخبترني يا رب وجربني، نقّ قلبي
وكليتي. لأن رحمتك أمام عيني،
وقد ارتضيت بحقك. *هللويليا.*

Matins Gospel

إنجيل باكر

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

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

Οὐἀναγνωσις ἐβολ θεν
πιεταστελιον εθοταβ κατὰ Ματθεον
ασιου.

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

فصل من إنجيل معلمنا متي
البشير. بركاته علينا آمين.

Ποτε Ιησοῦς ἀφῇασι νέμ νιμῆν
νέμ νεφμαθῆτης.

Εφῶα ἡμος ἔε νικαδ νέμ
νιΦαρισεος ἀνῆμι εἰζεν ἱκαθεδρα
ἵτε Ὑωτῆς.

Εωβ νιβεν ἐτοῖναχοτοῦ νωτεν
ἀριτοῦ οτοῦ ἀρεῦ ἐρωοῦ: ἡπερί νι
κατα νοῦβνοῦ ἔεωα ἅρ ἡμωοῦ
οτοῦ εἰρί ἡμωοῦ ἀν.

Σεμοῦρ Δε ἵθαν ἐτφωοῦ ἐντορω
οτοῦ σεταλο ἡμωοῦ ἔεεν ὀναῖβι
ἵνιρωμ: ἵνωοῦ Δε σεοτωῦ ἐκιμ
ἐρωοῦ ἀν ἡποῦτηβ.

Νοῦβνοῦ Δε τῆροῦ εἰρί ἡμωοῦ
εῖροῦναῦ ἐρωοῦ ἵε νιρωμ: σεοτωῦ
ἅρ ἵνοῦφῆλακτηριον οτοῦ σεῖρο
ἵνεῖνῶτα ἵνοῦβνωε ἐῶιαι.

Σεμει Δε ἵνιωορπ ἡμὰνῶτεβ
ῖεν νιΔιπνον νέμ νιωορπ ἡμὰνῆμι
εἰ νικαθεδρα ῖεν νιςῆναῶτη.

Νέμ νιασπαςμος ῖεν νιαῶρα:
οτοῦ εῖροῦμοῦτ ἐρωοῦ ἵε νιρωμ ἔε
ραββι ραββι.

Νῶωτεν Δε ἡπεῖροῦμοῦτ
ἐρωτεν ἔε ραββι: οῦαι ἅρ πε
πετενρεφῆβω πε Πιχριστος: ἵνωτεν

Then Jesus spoke to the
multitudes and to His
disciples,

saying: “The scribes and
the Pharisees sit in Moses’
seat.

Therefore, whatever
they tell you to observe, that
observe and do, but do not
do according to their works;
for they say, and do not do.

For they bind heavy
burdens, hard to bear, and
lay them on men’s
shoulders; but they
themselves will not move
them with one of their
fingers.

But all their works they
do to be seen by men. They
make their phylacteries
broad and enlarge the
borders of their garments.

They love the best
places at feasts, the best
seats in the synagogues,

greetings in the
marketplaces, and to be
called by men, ‘Rabbi,
Rabbi.’

But you, do not be
called ‘Rabbi’; for One is
your Teacher, the Christ,
and you are all brethren.

حِينَئِذٍ خَاطَبَ يَسُوعُ الْجُمُوعَ
وَتَلَامِيذَهُ

قَائِلًا: «عَلَى كُرْسِيِّ مُوسَى جَلَسَ
الْكَتَبَةُ وَالْفَرِيسِيُّونَ.

فَكُلُّ مَا قَالُوا لَكُمْ أَنْ تَحْفَظُوهُ
فَاحْفَظُوهُ وَافْعَلُوهُ وَلَكِنْ حَسَبَ
أَعْمَالِهِمْ لَا تَعْمَلُوا لِأَنَّهُمْ يَقُولُونَ
وَلَا يَفْعَلُونَ.

فَأَتَّهَمُ يَحْزَمُونَ أَثْمَالًا ثَقِيلَةً
عَسِيرَةَ الْحَمْلِ وَيَضْعُونَهَا عَلَى
أَكْتَافِ النَّاسِ وَهُمْ لَا يَرِيدُونَ أَنْ
يَحْرِكُوهَا بِإصْبَعِهِمْ.

وَكُلَّ أَعْمَالِهِمْ يَعْمَلُونَهَا لِكَيْ
تَنْظُرَهُمُ النَّاسُ فَيُعَزِّضُونَ
عَصَانِبَهُمْ وَيُعْظَمُونَ أَهْدَابَ
ثِيَابِهِمْ.

وَيُحِبُّونَ الْمَتَكَ الْأَوَّلَ فِي الْوَلَائِمِ
وَالْمَجَالِسِ الْأُولَى فِي الْمَجَامِعِ.

وَالْتَّحِيَّاتِ فِي الْأَسْوَاقِ وَأَنْ
يَدْعُوَهُمُ النَّاسُ: سَيِّدِي سَيِّدِي.

وَأَمَّا أَنْتُمْ فَلَا تَدْعُوا سَيِّدِي لِأَنَّ
مُعَلِّمَكُمْ وَاحِدَ الْمَسِيحِ وَأَنْتُمْ جَمِيعًا
إِخْوَةٌ.

ΔΕ ΤΗΡΟΥ ΝΘΟΤΕΝ ΖΑΝCΗΝΗΟΥ.

ΟΥΟΖ ΞΠΕΡΜΟΥΤ ΟΥΒΕ ΙΩΤ ΝΩΤΕΝ
ΖΙΧΕΝ ΠΙΚΑΖΙ: ΟΥΑΙ ΣΑΡ ΠΕ ΠΕΤΕΝΙΩΤ
ΕΤΔΕΝ ΝΙΦΗΟΥ.

ΟΥΔΕ ΞΠΕΝΘΟΥΜΟΥΤ ΟΥΒΕ CΑΘ
ΝΩΤΕΝ: ΟΥΑΙ ΣΑΡ ΠΕ ΠΕΤΕΝCΑΘ
ΠΙΧΡΙCΤΟC.

ΠΙΝΙΟΥΤ ΔΕ ΕΤΔΕΝ ΘΗΝΟΥ
ΕΥΕΡΔΙΑΚΩΝ ΝΩΤΕΝ.

ΦΗΔΕ ΕΘΝΑΒΑCΥ CΕΝΑΘΕΒΙΟΥ ΟΥΟΖ
ΦΗΕΘΝΑΘΕΒΙΟΥ CΕΝΑΒΑCΥ.

ΟΥΟΙ ΝΩΤΕΝ ΝΙCΑΘ ΝΕΜ ΝΙΦΑΡΙCΕΟC
ΝΙΨΟΒΙ: ΧΕ ΤΕΤΕΝΨΘΑΜ Ε΄ΤΜΕΤΟΥΡΟ
ΝΤΕ ΝΙΦΗΟΥ ΞΠΕΰΘΟ ΝΗΡΩΜΙ: ΝΘΩΤΕΝ
ΣΑΡ ΤΕΤΕΝΗΝΗΟΥ ΕΔΟΥΝ ΑΝ ΟΥΔΕ
ΝΗΕΘΗΝΗΟΥ ΕΔΟΥΝ ΤΕΤΕΝΧΩ ΞΜΩΟΥ ΑΝ
ΕΙ ΕΔΟΥΝ.

ΟΥΟΙ ΝΩΤΕΝ ΝΙCΑΘ ΝΕΜ ΝΙΦΑΡΙCΕΟC
ΝΙΨΟΒΙ: ΧΕ ΤΕΤΕΝΟΥΑΜ ΝΗΙ ΝΤΕ
ΝΙΧΗΡΑ ΔΕΝ ΕΤΙΔ ΝΤΕ ΤΕΝΠΡΟCΕΥΧΗ
ΕΘΜΗΝ ΕΒΟΛ: ΕΘΒΕ ΦΑΙ ΤΕΤΕΝ ΝΑΒΙ
ΝΖΑΝ ΝΙΨΥΤ ΝΖΑΠ.

ΟΥΟΙ ΝΩΤΕΝ ΝΙCΑΘ ΝΕΜ ΝΙΦΑΡΙCΕΟC
ΝΙΨΟΒΙ: ΧΕ ΤΕΤΕΝΚΩΤ Ε΄ΦΙΟΜ ΝΕΜ
ΠΕΤΨΟΥΩΟΥ ΕΘΡΕΤΕΤΕΝΘΑΜΙΟ
ΝΟΥΠΡΟCΗΛΙΤΟC: ΟΥΟΖ ΕΨΩΠ
ΑΨΩΑΝΨΩΠΙ ΤΕΤΕΝΙΡΙ ΞΜΟΨ ΝΨΗΡΙ

Do not call anyone on
earth your father; for One is
your Father, He who is in
heaven.

And do not be called
teachers; for One is your
Teacher, the Christ.

But he who is greatest
among you shall be your
servant.

And whoever exalts
himself will be humbled,
and he who humbles
himself will be exalted.

But 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.

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.

“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.

وَلَا تَدْعُوا لَكُمْ أَبًا عَلَى الْأَرْضِ لِأَنَّ
أَبَاكُمْ وَاحِدَ الَّذِي فِي السَّمَاوَاتِ.

وَلَا تَدْعُوا مُعَلِّمِينَ لِأَنَّ مُعَلِّمَكُمْ
وَاحِدَ الْمَسِيحِ.

وَأَكْبَرُكُمْ يَكُونُ خَادِمًا لَكُمْ.

فَمَنْ يَرْفَعُ نَفْسَهُ يَتَضَعُ وَمَنْ يَضَعُ
نَفْسَهُ يَرْتَفِعُ.

لَكِنْ وَيْلٌ لَكُمْ أَيُّهَا الْكَتَبَةُ
وَالْفَرِّيسِيُّونَ الْمُرَاوُونَ لِأَنَّكُمْ
تُغْلِقُونَ مَلَكُوتَ السَّمَاوَاتِ قُدَّامَ
النَّاسِ فَلَا تَدْخُلُونَ أَنْتُمْ وَلَا تَدْعُونَ
الدَّاخِلِينَ يَدْخُلُونَ.

وَيْلٌ لَكُمْ أَيُّهَا الْكَتَبَةُ وَالْفَرِّيسِيُّونَ
الْمُرَاوُونَ لِأَنَّكُمْ تَأْكُلُونَ بُيُوتَ
الْأَرَامِلِ وَلِעَلَّةٍ تَطِيلُونَ صَلَّوَاتِكُمْ.
لِذَلِكَ تَأْخُذُونَ دَيْنُونَةً أَعْظَمَ.

وَيْلٌ لَكُمْ أَيُّهَا الْكَتَبَةُ وَالْفَرِّيسِيُّونَ
الْمُرَاوُونَ لِأَنَّكُمْ تَطُوفُونَ الْبَحْرَ
وَالْبَرَّ لَتَكْسِبُوا دَخِيلًا وَاحِدًا وَمَتَى
حَصَلَ تَصَنَعُونَهُ ابْنًا لِحَبْثِهِمْ أَكْثَرَ
مِنْكُمْ مُضَاعَفًا.

ἡΣΕΕΝΝΑ ΕΡΚΗΒ ἔρωΤΕΝ.

ΟΤΟΙ ΝΩΤΕΝ ΝΙΒΔΤΜΩΙΤ ὠΒΕΛΛΕ
ΝΗΕΤΧΩ ὠΜΟC ΧΕ ΦΗΕΘΝΑΩΡΚ
ὠΠΙΕΡΦΕΙ ἔΛΙ ΠΕ: ΦΗ ΔΕ ΕΘΝΑΩΡΚ
ὠΠΙΝΟΤΒ ἢΤΕ ΠΙΕΡΦΕΙ ΟΤΟΝ ἔΡΟQ.

ΗΙCΟΧ ΟΤΟZ ὠΒΕΛΛΕ ΝΙΜ ΤΑΡ ΕΤΟΙ
ἢΝΙΩ†: ΠΙΝΟΤΒ ΠΕ ΨΑΝ ΠΙΕΡΦΕΙ
ΕΤΤΟΤΒΟ ὠΠΙΝΟΤΒ.

ΟΤΟZ ΦΗΕΘΝΑΩΡΚ ὠΠΙΜΑ
ἢΕΡΨΩΟΤΨΙ ἔΛΙ ΠΕ: ΦΗ ΔΕ ΕΘΝΑΩΡΚ
ὠΠΙΤΑΙΟ ΕΤΧΗ ΖΙΧΩQ ΟΤΟΝ ἔΡΟQ.

ΗΙCΟΧ ΟΤΟZ ὠΒΕΛΛΕ ΔΨ ΤΑΡ ΕΤΟΙ
ἢΝΙΩ† ΠΙΤΑΙΟ ΠΕ ΨΑΝ ΠΙΜΑἢΕΡΨΩΟΤΨΙ
ΕΤΤΟΤΒΟ ὠΠΙΤΑΙΟ.

ΦΗ ΟΤΗ ΕΤΩΡΚ ὠΠΙΜΑἢΕΡΨΩΟΤΨΙ
ΔQΩΡΚ ὠΜΟQ ΝΕΜ ΖΩΒ ΝΙΒΕΝ ΕΤΧΗ
ΖΙΧΩQ.

ΟΤΟZ ΦΗΕΤΩΡΚ ὠΠΙΕΡΦΕΙ ΔQΩΡΚ
ὠΜΟQ ΝΕΜ ΦΗΕΤΨΟΠ ἢΖΗΤQ.

ΟΤΟZ ΦΗΕΤΩΡΚ ἢΤΦΕ ΔQΩΡΚ
ὠΠΙΘΕΡΟΝΟC ἢΤΕ ΦΝΟΤ† ΝΕΜ
ΦΗΕΤΖΕΜCΙ ΖΙΧΩQ.

ΟΤΟΙ ΝΩΤΕΝ ΝΙCΑΔ ΝΕΜ ΝΙΦΑΡΙCΕΟC
ΝΙΨΟΒΙ: ΧΕ ΤΕΤΕΝ† ὠΦΡΕΜΗΤ
ὠΠΙΔΒΙΝἢCΘΟΙ ΝΕΜ ΠΙΔΜΙCΙ ΝΕΜ
ΠΙΘΑΠΕΝ: ΟΤΟZ ἈΤΕΤΕΝΧΩ ἢΝΗΕΤΖΟΡΨ
ἢΤΕ ΠΙΝΟΜΟC ἢCΑ ΘΗΝΟΤ ΠΙΖΑΠ ΝΕΜ

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.

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,

وَيْلٌ لَّكُمْ أَيُّهَا الْقَادَةُ الْعُمَيَّانِ
الْقَائِلُونَ: مَنْ حَلَفَ بِالْهَيْكَلِ فَلَيْسَ
بِشَيْءٍ وَلَكِنْ مَنْ حَلَفَ بِذَهَبِ
الْهَيْكَلِ يَلْتَزِمُ!

أَيُّهَا الْجَهَّالُ وَالْعُمَيَّانِ أَيُّمَا أَعْظَمُ:
الذَّهَبُ أَمْ الْهَيْكَلُ الَّذِي يُقَدِّسُ
الذَّهَبَ؟

وَمَنْ حَلَفَ بِالْمَذْبَحِ فَلَيْسَ بِشَيْءٍ
وَلَكِنْ مَنْ حَلَفَ بِالْقُرْبَانِ الَّذِي
عَلَيْهِ يَلْتَزِمُ!

أَيُّهَا الْجَهَّالُ وَالْعُمَيَّانِ أَيُّمَا أَعْظَمُ:
الْقُرْبَانُ أَمْ الْمَذْبَحُ الَّذِي يُقَدِّسُ
الْقُرْبَانَ؟

فَإِنَّ مَنْ حَلَفَ بِالْمَذْبَحِ فَقَدْ حَلَفَ بِهِ
وَبِكُلِّ مَا عَلَيْهِ.

وَمَنْ حَلَفَ بِالْهَيْكَلِ فَقَدْ حَلَفَ بِهِ
وَبِالسَّائِكِينَ فِيهِ.

وَمَنْ حَلَفَ بِالسَّمَاءِ فَقَدْ حَلَفَ
بِعَرْشِ اللَّهِ وَبِالْجَالِسِ عَلَيْهِ.

وَيْلٌ لَّكُمْ أَيُّهَا الْكَتَبَةُ وَالْفَرِّيسِيُّونَ
الْمُرَاوُونَ لِأَنَّكُمْ تُعَشِّرُونَ النَّعْنَعَ
وَالشَّبِثَ وَالْكُمُونَ وَتَرْكُزُكُمْ أَثْقَلَ
النَّامُوسِ: الْحَقُّ وَالرَّحْمَةُ
وَالْإِيمَانُ. كَانَ يَنْبَغِي أَنْ تَعْمَلُوا
هَذِهِ وَلَا تَتْرَكُوا تِلْكَ.

ΠΙΝΑΙ ΝΕΜ ΠΙΝΑΖ†: ΝΑΙ ΝΑCΑΠΨΑ
 ΝΤΕΤΕΝΑΙΤΟΥ ΝΙΚΕΧΩΟΥΝΙ ΔΕ
 ΝΤΕΤΕΝΨΤΕΥΧΑΥ ΝCΑ ΘΗΝΟΥ.

ΠΙΒΑΥΜΩΙΤ ΜΒΕΛΛΕ ΝΗΕCΩΨ
 Ν†ΨΟΛΜΕC ΟΥΟΖ ΕΤΩΜΚ ΜΠΙΖΑΜΟΥΛ.

ΟΥΟΙ ΝΩΤΕΝ ΝΙCΑΔ ΝΕΜ ΝΙΦΑΡΙCΕΟC
 ΝΨΟΒΙ: ΧΕ ΤΕΤΕΝΤΟΥΒΟ CΑΒΟΛ
 ΜΠΑΦΟΥΤ ΝΕΜ †ΠΑΡΟΥCΙC: CΑΔΟΥΝ ΔΕ
 ΜΜΩΟΥ ΜΕΖ ΝΖΩΛΕΜ ΝΕΜ ΒΩΔΕΜ.

ΠΙΒΕΛΛΕ ΜΦΑΡΙCΕΟC: ΜΑΤΟΥΒΟ
 CΑΔΟΥΝ ΜΠΑΦΟΥΤ ΝΨΟΡΠ ΝΕΜ
 †ΠΑΡΟΥCΙC ΖΙΝΑ ΝΤΕ CΑΒΟΛ ΜΜΩΟΥ
 ΤΟΥΒΟ.

ΟΥΟΙ ΝΩΤΕΝ ΝΙCΑΔ ΝΕΜ ΝΙΦΑΡΙCΕΟC
 ΝΨΟΒΙ: ΧΕ ΤΕΤΕΝΟΝΙ ΝΖΑΝΜΖΑΥ ΕΥΟΥΨ
 ΝΚΟΝΙΑ: CΑΒΟΛ ΜΕΝ ΜΜΩΟΥ CΕΟΥΩΝΖ
 ΕΒΟΛ ΕΝΕCΩΟΥ: CΑΔΟΥΝ ΔΕ ΜΜΩΟΥ ΜΕΖ
 ΝΚΑC ΝΡΕΨΜΩΟΥΤ ΝΕΜ ΒΩΔΕΜ ΝΙΒΕΝ.

ΠΑΙΡΗ† ΝΘΩΤΕΝ ΖΩΤΕΝ CΑΒΟΛ ΜΕΝ
 ΜΜΩΤΕΝ ΤΕΤΕΝΟΥΩΝΖ ΕΒΟΛ ΜΠΕΜΘΟ
 ΝΝΙΡΩΜΙ ΜΦΡΗ† ΝΖΑΝΘΜΗ: CΑΔΟΥΝ ΔΕ
 ΜΜΩΤΕΝ ΜΕΖ ΜΜΕΨΟΒΙ ΝΕΜ ΑΝΟΜΙΑ
 ΝΙΒΕΝ.

ΟΥΟΙ ΝΩΤΕΝ ΝΙCΑΔ ΝΕΜ ΝΙΦΑΡΙCΕΟC
 ΝΨΟΒΙ: ΧΕ ΤΕΤΕΝΚΩΤ ΝΝΙΜΖΑΥ ΝΤΕ
 ΝΠΡΟΦΗΤΗC ΟΥΟΖ ΤΕΤΕΝCΟΛCΕΛ
 ΝΝΙΒΗΒ ΝΤΕ ΝΙΘΜΗ.

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.

Woe to you, scribes and
 Pharisees, hypocrites!
 Because you build the
 tombs of the prophets and
 adorn the monuments of the
 righteous,

أَيُّهَا الْقَادَةُ الْعُمَيَّانِ الَّذِينَ يُصَفِّونَ
 عَنِ الْبُعُوضَةِ وَيَبْلَعُونَ الْجَمَلَ!

وَيْلٌ لَكُمْ أَيُّهَا الْكَتَبَةُ وَالْفَرِيسِيُّونَ
 الْمُرَاوُونَ لِأَنَّكُمْ تُنْقَوْنَ خَارِجَ
 الْكَاسِ وَالصَّحْفَةِ وَهُمَا مِنْ دَاخِلٍ
 مَمْلُوءَانِ اخْتِطَافًا وَدَعَارَةً!

أَيُّهَا الْفَرِيسِيُّ الْأَعْمَى نَقِّ أَوَّلًا
 دَاخِلَ الْكَاسِ وَالصَّحْفَةِ لِكَيْ يَكُونَ
 خَارِجُهُمَا أَيْضًا نَقِيًّا.

وَيْلٌ لَكُمْ أَيُّهَا الْكَتَبَةُ وَالْفَرِيسِيُّونَ
 الْمُرَاوُونَ لِأَنَّكُمْ تُشَبِّهُونَ قُبُورًا
 مُبَيَّضَةً تَظْهَرُ مِنْ خَارِجٍ جَمِيلَةً
 وَهِيَ مِنْ دَاخِلٍ مَمْلُوءَةٌ عِظَامَ
 أَمْوَاتٍ وَكُلَّ نَجَاسَةٍ.

هَكَذَا أَنْتُمْ أَيْضًا: مِنْ خَارِجٍ
 تَظْهَرُونَ لِلنَّاسِ أَبْرَارًا وَلَكِنَّكُمْ مِنْ
 دَاخِلٍ مَشْحُونُونَ رِيَاءً وَإِنَّمَا!

وَيْلٌ لَكُمْ أَيُّهَا الْكَتَبَةُ وَالْفَرِيسِيُّونَ
 الْمُرَاوُونَ لِأَنَّكُمْ تَبْنُونَ قُبُورَ
 الْأَنْبِيَاءِ وَتُزَيِّنُونَ مَذَافِنَ
 الصِّدِّيقِينَ.

ΟΥΟΖ ΤΕΤΕΝΧΩ ΞΜΟC ΧΕ ΕΝΕ ΔΗΧΗ
 ΔΕΝ ΝΙΕΖΟΥΤ ΝΤΕ ΝΕΝΙΟΊ: ΝΑΝ ΝΑΨΩΠΙ
 ΕΝΟΙ ΝΨΦΗΡ ΕΡΩΟΥ ΔΝ ΠΕ ΔΕΝ Π΢ΝΟΨ
 ΝΤΕ ΝΙΠΡΟΦΗΤΗC.

ΕΩC ΔΕ ΤΕΤΕΝΕΡΜΕΘΡΕ ΔΑΡΩΤΕΝ:
 ΧΕ ΝΘΩΤΕΝ ΝΕΝΨΗΡΙ ΝΗΝΗΤΑΥΔΩΤΕΒ
 ΝΝΙΠΡΟΦΗΤΗC.

ΟΥΟΖ ΝΘΩΤΕΝ ΕΩΤΕΝ ΤΕΤΕΝΧΕΚ
 ΠΨΙ ΝΤΕ ΝΕΤΕΝΙΟΊ ΕΒΟΛ.

ΠΙΖΟΨ ΞΜΙCΙ ΕΒΟΛ ΔΕΝ ΝΙΔΧΩ: ΠΩC
 ΤΕΤΕΝΝΑΨΨΩΤ ΕΒΟΛ ΔΕΝ ΊΚΡΙCΙC ΝΤΕ
 ΊΤΕΕΝΝΑ.

ΕΘΒΕ ΦΑΙ ΕΗΠΠΕ ΔΝΟΚ ΊΝΑΟΥΡΠ
 ΕΑΡΩΤΕΝ ΝΖΑΝΠΡΟΦΗΤΗC ΝΕΜ
 ΕΑΝCΑΒΕΥ ΝCΑΔ: ΟΥΟΖ ΕΡΕΤΕΝ ΕΔΩΤΕΒ
 ΕΒΟΛ ΝΔΗΤΟΥ: ΟΥΟΖ ΕΡΕΤΕΝ ΕΨΙ ΟΥΟΖ
 ΕΡΕΤΕΝ ΕΕΡΜΑCΤΙCΤΟΙΝ ΞΜΩΟΥ ΔΕΝ
 ΝΕΤΕΝ CΥΝΑCΩCΗ: ΟΥΟΖ ΕΡΕΤΕΝ ΕΒΟΧΙ
 ΝCΩΟΥ ΙCΧΕΝ ΒΑΚΙ ΕΒΑΚΙ.

ΕΟΠΩC ΝΤΕΨΙ ΕΧΕΝ ΘΗΝΟΥ ΝΧΕ CΝΟΨ
 ΝΙΒΕΝ ΝΘΜΗ ΕΤΑΥΦΟΝΨ ΕΒΟΛ ΕΙΧΕΝ
 ΠΙΚΑΖΙ: ΙCΧΕΝ ΠCΝΟΨ ΝΔΒΕΛ ΠΙΘΜΗ ΨΑ
 ΠCΝΟΨ ΝΖΑΧΑΡΙΑC ΠΨΗΡΙ ΞΒΑΡΑΧΙΑC:
 ΦΗΕΤΑΡΕΤΕΝ ΔΟΘΒΕΨ ΟΥΤΕ ΠΙΕΡΦΕΙ ΝΕΜ
 ΠΙΜΑΝΕΡΨΩΟΥΨΙ.

ΔΜΗΝ ΊΧΩ ΞΜΟC ΝΩΤΕΝ ΧΕ ΕΡΕ
 ΝΑΙ ΤΗΡΟΥ Ι ΕΧΕΝ ΤΑΙ ΤΕΝΕΔ.

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
 murdered between the
 temple and the altar.

Assuredly, I say to you,
 all these things will come
 upon this generation.

وَتَقُولُونَ: لَوْ كُنَّا فِي أَيَّامِ آبَائِنَا لَمَّا
 شَارَكْنَاهُمْ فِي دَمِ الْأَنْبِيَاءِ!

فَأَنْتُمْ تَشْهَدُونَ عَلَى أَنْفُسِكُمْ أَنْكُمْ
 أَبْنَاءُ قَتْلَةِ الْأَنْبِيَاءِ.

فَامْلَأُوا أَنْتُمْ مِكْيَالَ آبَائِكُمْ.

أَيُّهَا الْحَيَّاتُ أَوْلَادَ الْأَفَاعِي كَيْفَ
 تَهْرُبُونَ مِنْ دِيْنُونَةِ جَهَنَّمَ؟

لِذَلِكَ هَا أَنَا أُرْسِلُ إِلَيْكُمْ أَنْبِيَاءَ
 وَحُكَمَاءَ وَكَتَبَةً فَمِنْهُمْ تَقْتُلُونَ
 وَتَصَلِبُونَ وَمِنْهُمْ تَجْلِدُونَ فِي
 مَجَامِعِكُمْ وَتَطْرُدُونَ مِنْ مَدِينَةٍ إِلَى
 مَدِينَةٍ.

لَكِنِّي يَأْتِي عَلَيْكُمْ كُلُّ دَمٍ زَكِيٍّ سَفِكَ
 عَلَى الْأَرْضِ مِنْ دَمِ هَابِيلَ
 الصَّادِقِ إِلَى دَمِ زَكَرِيَّا بْنِ بَرَخِيَّا
 الَّذِي قَتَلْتُمُوهُ بَيْنَ الْهَيْكَلِ وَالْمَذْبَحِ.

الْحَقُّ أَقُولُ لَكُمْ: إِنَّ هَذَا كُلُّهُ يَأْتِي
 عَلَى هَذَا الْجِيلِ.

Ιεροῦσαλὴμ ἱεροῦσαλὴμ
 θηετῶτεβ ἡνιπροφητης οτοε
 ετλιῶνι ἔχεν ηηέτανοτορποτ εαρως:
 οτυμῳ ἡσοπ διοτῳ ἔθοτῆτ νεῳηρι
 ἡφρητ ἡοτβαλῆτ ἔῳαφθωοτ
 ἡνεφμας ἔδοτῆτ εα νεφτενεε οτοε
 ἡπετενοτῳ.

Εηππε τῆαχῳ ἡπετενηι νωτεν
 εφῳφ.

✠ ζω εαρ ἡμοε νωτεν εε
 ἡνετεννατ ἐροι ιεχεν τῆοτ ῳα
 τετενχοε εε ἔεμαρωοτ ἡεε
 φηεθνηοτ εεν φῆραν ἡΠβοιε.

*Πῶοτ φα Πεννοτ πε ῳα ἐνεε
 ἡτε νι ἐνεε: ἁμην.*

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.

يَا أُورُشَلِيمُ يَا أُورُشَلِيمُ يَا قَاتِلَةَ
 الْأَنْبِيَاءِ وَرَاجِمَةَ الْمُرْسَلِينَ إِلَيْهَا
 كَمْ مَرَّةً أَرَدْتُ أَنْ أَجْمَعَ أَوْلَادَكَ كَمَا
 تَجْمَعُ الدَّجَاجَةُ فِرَاحَهَا تَحْتَ
 جَنَاحَيْهَا وَلَمْ تُرِيدُوا.

هُوَذَا بَيْتُكُمْ يُتْرَكُ لَكُمْ خَرَابًا!

لَأَنِّي أَقُولُ لَكُمْ: إِنَّكُمْ لَا تَرَوْنِي مِنْ
 الْآنَ حَتَّى تَقُولُوا: مُبَارَكٌ الْآتِي
 بِاسْمِ الرَّبِّ.

والمجد لله دائماً.

Liturgy Readings

قراءات القداة

The Pauline Epistle

البولس

Παῦλος φῆωκ ἡπενβοιε Ιησοῦε
 Πιχριστοε: παποστολοε εθαεεμ:
 φηέτατθαῳφ ἐπιεῳεννοτῳ ἡτε
 Φνοτ.

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

فصل من رسالة معلمنا بولس
 الرسول إلي أهل كولوسي، بركته
 علينا. آمين.

Κολαεειαε ε: ε - ιε

Colossians 3: 5 - 17

كولوسي 3: 5 - 17

<p>ἡ ὧτεβ ἡνετενμελος εἰς ζιχεν πικαζι: †πορνια πιδωδεμ πιπαθος †επιθυμια εἰς ζωον νεμ †μετρεφδινχοнос εἰτε †μετψαμψε ιδωλον τε.</p>	<p>Therefore, put to death your members which are on the earth: fornication, uncleanness, passion, evil desire, and covetousness, which is idolatry.</p>	<p>فَأَمِيتُوا أَعْضَاءَكُمْ الَّتِي عَلَى الْأَرْضِ: الزَّانَا، النَّجَّاسَةَ، الْهَوَى، الشَّهْوَةَ الرَّدِيَّةَ، الطَّمَعَ الَّذِي هُوَ عِبَادَةُ الْأَوْثَانِ،</p>
<p>Πηετεφρηνοῦ εοβητοῦ ἡνε πιχωντ ἡτε Φνοῦ† εἰρηι εἰχεν νιψηρι ἡτε †μετωτ ἡητ.</p>	<p>Because of these things the wrath of God is coming upon the sons of disobedience,</p>	<p>الْأُمُورَ الَّتِي مِنْ أَجْلِهَا يَأْتِي غَضَبُ اللَّهِ عَلَى أَبْنَاءِ الْمَعْصِيَةِ،</p>
<p>Παι εἰτε ἡωωτεν ζωωτεν ηαρε τενωωυι ἡῆρηι ἡῆητοῦ ἡοτχοῦ ζωτε εἰρετενωηδ ἡεν ηαι.</p>	<p>in which you yourselves once walked when you lived in them.</p>	<p>الَّذِينَ بَيْنَهُمْ أَنْتُمْ أَيْضًا سَلَكْتُمْ قَبْلًا، حِينَ كُنْتُمْ تَعِيشُونَ فِيهَا.</p>
<p>††νοῦ δε ζω εἰρηι ζωωτεν ἡωωβ νιβεν: πιχωντ πιμβον †κακια πιχεοῦα νικαζι εἰψογιτ ἡπενῆροῦι εἰβωλ ἡεν ρωωτεν.</p>	<p>But now you yourselves are to put off all these: anger, wrath, malice, blasphemy, filthy language out of your mouth.</p>	<p>وَأَمَّا الْآنَ فَاطْرَحُوا عَنْكُمْ أَنْتُمْ أَيْضًا الْكُلَّ: الْغَضَبَ، السَّخَطَ، الْخُبْثَ، التَّجْدِيفَ، الْكَلَامَ الْقَبِيحَ مِنْ أَفْوَاهِكُمْ.</p>
<p>Ἰπερξεμεθνοῦα εἰεεεπερηνοῦ: εἰατετενβεω ῑηνοῦ ἡπιρωμυ ἡαπαс νεμ νεφῖπραζιс.</p>	<p>Do not lie to one another, since you have put off the old man with his deeds,</p>	<p>لَا تَكْذِبُوا بَعْضُكُمْ عَلَى بَعْضٍ، إِذْ خَلَعْتُمْ الْإِنْسَانَ الْعَتِيقَ مَعَ أَعْمَالِهِ.</p>
<p>Οτοз аτετεν† ζι ῑηνοῦ ἡπιρωμυ ἡβερι φηεῑηαερβερι ἡεν οτсωοῦη κατα τῑικωη ἡφηεταφсонτφ.</p>	<p>and have put on the new man who is renewed in knowledge according to the image of Him who created him,</p>	<p>وَلَبَسْتُمْ الْجَدِيدَ الَّذِي يَتَجَدَّدُ لِمَعْرِفَةِ حَسَبِ صُورَةِ خَالِقِهِ.</p>
<p>Πιμα εἰτε ἡμωη Οῡεινιη ἡμωφ νεμ ΙοηΔαι сεβι νεμ μεταтсeβι βαρβαρος сκτῑος βωк οτοз ρεμζε: αλλα ζωβ νιβεν ἡεν οτοη νιβεν Πιχῑρισтос.</p>	<p>where there is neither Greek nor Jew, circumcised nor uncircumcised, barbarian, Scythian, slave nor free, but Christ is all and in all.</p>	<p>حَيْثُ لَيْسَ يُونَانِيٌّ وَيَهُودِيٌّ، خَتَانٌ وَغُرْلَةٌ، بَرِبَرِيٌّ، سَكِّيئِيٌّ، عَبْدٌ، حُرٌّ، بَلِ الْمَسِيحُ الْكُلُّ وَفِي الْكُلِّ.</p>
<p>Ἰοι οτη ζι ῑηνοῦ ἡφρη† ἡζανсωтп ἡτε Φνοῦ† εἰοῡαβ οτοз</p>	<p>Therefore, as the elect of God, holy and beloved, put on tender mercies, kindness, humility,</p>	<p>فَالْبَسُوا كَمُخْتَارِي اللَّهِ الْقَدِيسِينَ الْمَحْبُوبِينَ أَحْشَاءَ رَأْفَاتٍ، وَلُطْفًا، وَتَوَاضَعًا، وَوَدَاعَةً، وَطَوِيلَ انَاةٍ.</p>

ὡς ἐν ἡμεῖς: ἡ ἀντιμετώπιση ἀλλήλων ἵνα
 οἱ ἀλλήλους ἐκτενεῖται ὡς ἐκτενεῖται
 ὁ ἰησοῦς ἡμῶν ὡς ἐκτενεῖται ἡμῶν
 ὡς ἐκτενεῖται ὁ ἰησοῦς.

Ἐρετενεῖται ἀλλήλους ὡς ἐκτενεῖται ὁ
 ἰησοῦς ὡς ἐκτενεῖται ὁ ἰησοῦς ὡς
 ἐκτενεῖται ὁ ἰησοῦς ὡς ἐκτενεῖται ὁ
 ἰησοῦς: κατὰ φωνὴν ἑτα Πιχριστος ὡς
 ἵνα ὡς ἐκτενεῖται ὡς ἐκτενεῖται ὡς ἐκτενεῖται.

Ἐν ἡμῶν δὲ ἔστιν ἡ ἀγάπη ἡ ἀγάπη
 ἡ ἀγάπη ἡ ἀγάπη ἡ ἀγάπη ἡ ἀγάπη.

Ὁ ἰησοῦς ἡ ἀγάπη ἡ ἀγάπη ἡ ἀγάπη
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Πᾶσι δὲ ἡ ἀγάπη ἡ ἀγάπη ἡ ἀγάπη
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Ὁ ἰησοῦς ὡς ἐκτενεῖται ἡ ἀγάπη ἡ ἀγάπη
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meekness, longsuffering;

bearing with one another, and forgiving one another, if anyone has a complaint against another; even as Christ forgave you, so you also must do.

But above all these things put on love, which is the bond of perfection.

And let the peace of God rule in your hearts, to which also you were called in one body; and be thankful.

Let the word of Christ dwell in you richly in all wisdom, teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord.

And whatever you do in word or deed, do all in the name of the Lord Jesus, giving thanks to God the Father through Him.

مُحْتَمِلِينَ بَعْضُكُمْ بَعْضًا،
 وَمُسَامِحِينَ بَعْضُكُمْ بَعْضًا إِنْ كَانَ
 لِأَحَدٍ عَلَى أَحَدٍ شَكْوَى. كَمَا غَفَرَ
 لَكُمْ الْمَسِيحُ هَكَذَا أَنْتُمْ أَيْضًا.

وَعَلَى جَمِيعِ هَذِهِ الْبَسُوا الْمَحَبَّةَ
 الَّتِي هِيَ رِبَاطُ الْكَمَالِ.

وَلْيَمْلِكْ فِي قُلُوبِكُمْ سَلَامُ اللَّهِ الَّذِي
 إِلَيْهِ دُعِيتُمْ فِي جَسَدٍ وَاحِدٍ،
 وَكُونُوا شَاكِرِينَ.

لِتَسْكُنْ فِيكُمْ كَلِمَةُ الْمَسِيحِ بَغْنً،
 وَأَنْتُمْ بِكُلِّ حِكْمَةٍ مُعَلِّمُونَ
 وَمُنْذِرُونَ بَعْضُكُمْ بَعْضًا، بِمَزَامِيرَ
 وَنَسَائِجٍ وَأَغَانِي رُوحِيَّةٍ، بِنِغْمَةٍ،
 مُتَرَنِّمِينَ فِي قُلُوبِكُمْ لِلرَّبِّ.

وَكُلَّ مَا عَمَلْتُمْ يَقُولُ أَوْ فَعَلَ،
 فَاعْمَلُوا الْكُلَّ بِاسْمِ الرَّبِّ يَسُوعَ،
 شَاكِرِينَ اللَّهَ وَالْأَبَ بِهِ.

ἐρετεν ὡς ἐπὶ μοῦ ἵτεν Φνοῦτ Φιωτ
ἐβόλζι τοτ.

*Πὲ μοῦ τὰρ νευωτεν νευ
τῆρην ἑρσοπ: χε ἀμην ἐσεῶπι.*

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

*نعمة الله الأب تكون مع جميعكم
أمين.*

The Catholic Epistle الكاثوليكون

Καθολικον ἐβόλ ζεν πε πιζοῦτ
ἡ ἐπιστολὴ ἵτε πενιωτ Ἰωαννης.
Ἀμην. Παμενρατ.

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

الكاثوليكون من رسالة معلمنا
يوحنا الاولى، بركته المقدسة
تكون معنا. أمين. يا احبائي.

ἁ Ἰωαννης εἰ: ις - κᾶ

1 John 5: 13 - 21

1 يوحنا 5: 13 - 21

Παι αἰς δῆτοῦ νωτεν θῖνα
ἵτετεν ἐμὶ χε οὐον ἵτοτεν ἡματ
ἵτοτων δὲ ἡνεε: νηεθαζτ ἐφραν
ἡπιωρι ἵτε Φνοῦτ.

These things I have
written to you who believe
in the name of the Son of
God, that you may know
that you have eternal life,
and that you may continue
to believe in the name of
the Son of God.

كَتَبْتُ هَذَا إِلَيْكُمْ أَنْتُمْ الْمُؤْمِنِينَ
بِاسْمِ ابْنِ اللَّهِ لِكَيْ تَعْلَمُوا أَنَّ لَكُمْ
حَيَاةً أَبَدِيَّةً، وَلِكَيْ تَوْثِقُوا بِاسْمِ
ابْنِ اللَّهِ.

Οὐοε θαί τε τῆ παρρησιᾷ ἐτε ἵταν
ἡματ: θαροτ χε φηέτεν νηαέρετιν
ἡμοτ κατὰ πεφωτωτ ὡς ὡς τε
ἐρον.

Now this is the
confidence that we have in
Him, that if we ask
anything according to His
will, He hears us.

وَهَذِهِ هِيَ الْثِقَّةُ الَّتِي لَنَا عِنْدَهُ:
أَنَّهُ إِنْ طَلَبْنَا شَيْئًا حَسَبَ مَشِئَتِهِ
يَسْمَعُ لَنَا.

Οὐοε ἐῶπι ἀνωαννατ χε
ὡς ὡς τε ἐρον ἡφῆτεν νηαέρετιν
ἡμοτ: τενσωοῖν χε οὐονταν
ἡνεε θῆμα νηέτεν νηαέρετιν ἡμωοτ
ἵτοτε.

And if we know that
He hears us, whatever we
ask, we know that we have
the petitions that we have
asked of Him.

وَإِنْ كُنَّا نَعْلَمُ أَنَّهُ مَهْمَا طَلَبْنَا
يَسْمَعُ لَنَا، نَعْلَمُ أَنَّ لَنَا الطَّلِبَاتِ
الَّتِي طَلَبْنَاهَا مِنْهُ.

Εἰς ὅταν ἴδῃς τὸν ἀδελφόν σου ἁμαρτάνοντα ἁμάρτημα ὃ οὐκ ἐστὶν θάνατος, καὶ ἐκτελέσῃς τὸ ἁμάρτημα, καὶ ὁ ἀδελφός σου ζήσῃ. Ἐάν τις ἁμαρτάνῃ ἁμάρτημα ὃ θάνατος ἐστίν, οὐ δύναται ἡμεῖς εἰπεῖν ὅτι ζήσῃ.

Ὅτι ἡ ἀνομία οὐκ ἐστὶν θάνατος, ἀλλὰ ὁ νόμος οὐκ ἐστὶν ἁμάρτημα.

Ὅτι οὐκ ἐστὶν ἁμάρτημα ὃ θάνατος ἐστίν, ἀλλὰ ὁ νόμος οὐκ ἐστὶν ἁμάρτημα, ἀλλὰ ὁ νόμος οὐκ ἐστὶν ἁμάρτημα, ἀλλὰ ὁ νόμος οὐκ ἐστὶν ἁμάρτημα.

Ὅτι οὐκ ἐστὶν ἁμάρτημα ὃ θάνατος ἐστίν, ἀλλὰ ὁ νόμος οὐκ ἐστὶν ἁμάρτημα, ἀλλὰ ὁ νόμος οὐκ ἐστὶν ἁμάρτημα, ἀλλὰ ὁ νόμος οὐκ ἐστὶν ἁμάρτημα.

Ὅτι οὐκ ἐστὶν ἁμάρτημα ὃ θάνατος ἐστίν, ἀλλὰ ὁ νόμος οὐκ ἐστὶν ἁμάρτημα, ἀλλὰ ὁ νόμος οὐκ ἐστὶν ἁμάρτημα, ἀλλὰ ὁ νόμος οὐκ ἐστὶν ἁμάρτημα.

Ὅτι οὐκ ἐστὶν ἁμάρτημα ὃ θάνατος ἐστίν, ἀλλὰ ὁ νόμος οὐκ ἐστὶν ἁμάρτημα, ἀλλὰ ὁ νόμος οὐκ ἐστὶν ἁμάρτημα, ἀλλὰ ὁ νόμος οὐκ ἐστὶν ἁμάρτημα.

Ναὶ ὁ κόσμος οὐκ ἀγαπᾷ τὸν κόσμον, ἀλλὰ τὸν κόσμον οὐκ ἀγαπᾷ. ὁ κόσμος οὐκ ἀγαπᾷ τὸν κόσμον, ἀλλὰ τὸν κόσμον οὐκ ἀγαπᾷ.

If anyone sees his brother sinning a sin which does not lead to death, he will ask, and He will give him life for those who commit sin not leading to death. There is sin leading to death. I do not say that he should pray about that.

All unrighteousness is sin, and there is sin not leading to death.

We know that whoever is born of God does not sin; but he who has been born of God keeps himself, and the wicked one does not touch him.

We know that we are of God, and the whole world lies under the sway of the wicked one.

And we know that the Son of God has come and has given us an understanding, that we may know Him who is true; and we are in Him who is true, in His Son Jesus Christ. This is the true God and eternal life.

Little children, keep yourselves from idols.

Do not love the world nor the things which are in the world. The world passes away, and its desires; but he who does

ὁ ἀδελφός σου ζήσῃ. Ἐάν τις ἁμαρτάνῃ ἁμάρτημα ὃ θάνατος ἐστίν, οὐ δύναται ἡμεῖς εἰπεῖν ὅτι ζήσῃ.

Ὅτι ἡ ἀνομία οὐκ ἐστὶν θάνατος, ἀλλὰ ὁ νόμος οὐκ ἐστὶν ἁμάρτημα.

Ὅτι οὐκ ἐστὶν ἁμάρτημα ὃ θάνατος ἐστίν, ἀλλὰ ὁ νόμος οὐκ ἐστὶν ἁμάρτημα, ἀλλὰ ὁ νόμος οὐκ ἐστὶν ἁμάρτημα.

Ὅτι οὐκ ἐστὶν ἁμάρτημα ὃ θάνατος ἐστίν, ἀλλὰ ὁ νόμος οὐκ ἐστὶν ἁμάρτημα, ἀλλὰ ὁ νόμος οὐκ ἐστὶν ἁμάρτημα.

Ὅτι οὐκ ἐστὶν ἁμάρτημα ὃ θάνατος ἐστίν, ἀλλὰ ὁ νόμος οὐκ ἐστὶν ἁμάρτημα, ἀλλὰ ὁ νόμος οὐκ ἐστὶν ἁμάρτημα, ἀλλὰ ὁ νόμος οὐκ ἐστὶν ἁμάρτημα.

Ὅτι οὐκ ἐστὶν ἁμάρτημα ὃ θάνατος ἐστίν, ἀλλὰ ὁ νόμος οὐκ ἐστὶν ἁμάρτημα, ἀλλὰ ὁ νόμος οὐκ ἐστὶν ἁμάρτημα, ἀλλὰ ὁ νόμος οὐκ ἐστὶν ἁμάρτημα.

ὁ ἀδελφός σου ζήσῃ. Ἐάν τις ἁμαρτάνῃ ἁμάρτημα ὃ θάνατος ἐστίν, οὐ δύναται ἡμεῖς εἰπεῖν ὅτι ζήσῃ.

Δε εἰπὶ ὑφ' ὧν ὑφ' ὧν ἵνα ὡς
 ὡς ἐνεβ: ἀμην.

the will of God abides
 forever. Amen.

The Acts الإبركسيس

Πραξις ἡ τε νενομιστὶς ἀποστολῶν:
 ἐρε ποῦς μὲν εὐοδαῖς ὡς νεμάν.
 Ἀμην.

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

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

Πραξις κζ: κζ - λζ

Acts 27: 27 - 37

أعمال 27: 27 - 37

Ἐταμὴν ἔτοϋς Δε ἡ ἐξωρὼς ὡς
 ἐν χησαπλά θεν πλανδρίας: θεν τ' φάσι
 ὑπὲρ ὡρὼς ναυμενὶ Δε ἡ ἐξ ἐνινεφ' ἡ
 ἀνδωντ ἐδοντ ἐοτ' ἡ ὡρ.

Now when the
 fourteenth night had come,
 as we were driven up and
 down in the Adriatic Sea,
 about midnight the sailors
 sensed that they were
 drawing near some land.

فَلَمَّا كَانَتْ اللَّيْلَةُ الرَّابِعَةَ عَشْرَةَ
 وَنَحْنُ نَحْمَلُ تَانِهِينَ فِي بَحْرِ أَدْرِيَا
 ظَنَّ النَّوْتِيَّةُ نَحْوَ نِصْفِ اللَّيْلِ أَنَّهُمْ
 اقْتَرَبُوا إِلَى بَرٍّ.

Ὅτοϋς ἐταρσιτ' ἐπεσὴτ ἡ τ' βολῆς
 ἀνξεμ' ὡς τ' ἡ ἐξωρὼς ὑμῶν: ἐταρ
 οἱ κοτ' Δε ἡ ὡρὼς παλιν ἀρσιτ'
 ἡ τ' βολῆς ἐπεσὴτ ἀνξεμ' ὡς τ' ὡρ
 ἡ ἐξωρὼς.

And they took
 soundings and found it to be
 twenty fathoms; and when
 they had gone a little
 farther, they took soundings
 again and found it to be
 fifteen fathoms.

فَقَاسُوا وَوَجَدُوا عَشْرِينَ قَامَةً.
 وَلَمَّا مَضُوا قَلِيلًا قَاسُوا أَيْضًا
 فَوَجَدُوا خَمْسَ عَشْرَةَ قَامَةً.

Ἐνερβοντ' Δε ἡ μὴ πῶς ἡ τενθελὶ ἐδρῆ
 ἐβαννα εἰναῶν: ἀντὶ ἔτοϋς ἡ ναυτ' ἀλ
 σαφ' ὡρ ὑπὸ τοῖς ναυτ' ὡς
 πῆρ' ὡρ.

Then, fearing lest we
 should run aground on the
 rocks, they dropped four
 anchors from the stern, and
 prayed for day to come.

وَإِذْ كَانُوا يَخَافُونَ أَنْ يَقَعُوا عَلَى
 مَوَاضِعَ صَعْبَةٍ رَمَوْا مِنَ الْمَوْخَرِ
 أَرْبَعَ مَرَاسٍ وَكَانُوا يَطْلُبُونَ أَنْ
 يَصِيرَ النَّهَارُ.

Ἐκ' ὡς Δε ἡ ἐξ ἐνινεφ' ἡ ἐξωρὼς
 ἐβ' ὡς πῆρ' ὡς: ἀντὶ ἡ τ' σαφ' ἐδρῆ
 ἐφ' ὡς θεν ὡς ὡς ὡς ὡς ὡς
 ἡ ναυτ' ἀλ ἐβ' ὡς ὡς.

And as the sailors were
 seeking to escape from the
 ship, when they had let
 down the skiff into the sea,
 under pretense of putting
 out anchors from the prow,

وَلَمَّا كَانَ النَّوْتِيَّةُ يَطْلُبُونَ أَنْ
 يَهْرَبُوا مِنَ السَّفِينَةِ وَأَنْزَلُوا
 الْقَارِبَ إِلَى الْبَحْرِ بَعْلَةً أَنَّهُمْ
 مُزْمَعُونَ أَنْ يَمْدُوا مَرَاسِي مِنَ
 الْمَقْدَمِ.

Περε Παυλος ὑπὲρκατονταρχος
 νεα νηματοι: ze ἐγωπ ἀρεψτεμ ναι
 ὁρι ει πιχοι ὑμονῶχομ ὑμωτεν
 ἐνοθεμ.

Ποτε νεματοι ατρωλπ ἡνινοθ
 ἡτε ἴσκαφῃ ατχας ερεσεει

Ὡατε πιεθοοτ ὡωπι ναφωτ
 ὑπορζετ τηροτ ἡχε Παυλος: εἰνα
 ἡσεβι νοτῆρε εφχω ὑμοσ: ze ισ μητ
 ἐτοτ ἡεθοοτ ἀρετενχοκοτ ἐβολ
 ἐρετενσομς ἐβολ ὑπετενοτεμ ἡελι.

Εθε φαι ἴτωβε ὑμωτεν ερε
 τετενβι νοτ ῆρε: φαι ταρ ἐγωπ ἡωορι
 ἐπετενοτχαι: οτφωι ταρ ἡτε τὰφε
 ἡοται ὑμωτεν ἐηατακο αν.

Ἡαι δε ἐταφχοτοτ αφβι ἡοτωικ
 αφωπεῖμοτ ἡτεν Φνοτῆ ὑπεῖθο
 ἡοτον νιβεν οτοθ ἐταφφαφφ
 εφερεητς ἡοτωμ.

Ετα πορζητ δε οτνοφ τηροτ
 ἡθωοτ ζωοτ ατβι ἡτοτ ῆρε: νιψτχῃ
 δε τηροτ ἐνατχι πιχοι νατερ ἡνατ ὡε
 νεμ ὡβε σοοτ.

*Πισαχι δε ἡτε Πβοις εφῆλαι οτοθ
 εφῆλφαι: εφῆλμαθι οτοθ εφῆταχρο:
 ῥεν ἴαγια ἡεκκλῆσια ἡτε Φνοτῆ:
 ἀμην.*

Paul said to the
 centurion and the soldiers,
 “Unless these men stay in
 the ship, you cannot be
 saved.”

Then the soldiers cut
 away the ropes of the skiff
 and let it fall off.

And as day was about to
 dawn, Paul implored them
 all to take food, saying,
 “Today is the fourteenth day
 you have waited and
 continued without food, and
 eaten nothing.

Therefore, I urge you to
 take nourishment, for this is
 for your survival, since not
 a hair will fall from the head
 of any of you.”

And when he had said
 these things, he took bread
 and gave thanks to God in
 the presence of them all;
 and when he had broken it
 he began to eat.

Then they were all
 encouraged, and also took
 food themselves. And in all
 we were two hundred and
 seventy-six persons on the
 ship.

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

قَالَ بُولُسُ لِقَائِدِ الْمِئَةِ وَالْعَسْكَرِ:
 «إِنْ لَمْ يَبْقَ هَؤُلَاءِ فِي السَّفِينَةِ
 فَأَنْتُمْ لَا تَقْدِرُونَ أَنْ تَنْجُوا».

جَينَذِ قَطَعَ الْعَسْكَرُ حَبَالَ الْقَارِبِ
 وَتَرَكُوهُ يَسْقُطُ.

وَحَتَّى قَارِبَ أَنْ يَصِيرَ النَّهَارُ كَانَ
 بُولُسُ يَطْلُبُ إِلَى الْجَمِيعِ أَنْ
 يَتَنَاوَلُوا طَعَامًا قَائِلًا: «هَذَا هُوَ
 الْيَوْمُ الرَّابِعُ عَشَرَ وَأَنْتُمْ مُنْتَظَرُونَ
 لَا تَزَالُونَ صَائِمِينَ وَلَمْ تَأْكُذُوا
 شَيْئًا.

لِذَلِكَ أَلْتَمَسُ مِنْكُمْ أَنْ تَتَنَاوَلُوا
 طَعَامًا لِأَنَّ هَذَا يَكُونُ مُفِيدًا لِنَجَاتِكُمْ
 لِأَنَّهُ لَا تَسْقُطُ شَعْرَةٌ مِنْ رَأْسِ
 وَاحِدٍ مِنْكُمْ».

وَلَمَّا قَالَ هَذَا أَخَذَ خُبْزًا وَشَكَرَ اللَّهَ
 أَمَامَ الْجَمِيعِ وَكَسَرَ وَابْتَدَأَ يَأْكُلُ.

فَصَارَ الْجَمِيعُ مَسْرُورِينَ وَأَخَذُوا
 هُمْ أَيْضًا طَعَامًا. وَكُنَّا فِي السَّفِينَةِ
 جَمِيعُ الْأَنْفُسِ مِائَتَيْنِ وَسِتَّةَ
 وَسَبْعِينَ.

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

The Liturgy Psalm مزموں القداس

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

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

Ψαλμος τω Δαυιδ ρυθ: ζ, α	Psalm 142: 7, 1	المزمور 142: 7, 1
<p>σωτεμ ἐροι ἡχωλεμ Πβοις: γε αψμοϋνηκ ἡνε παπνεϋμα: ὑπερτασθω ὑπεκβο σαβολ ὑμοι: Πβοις σωτεμ ἐτα προσεϋχη: διςμν ἐπαϋρω θεν τεκμεθυνη. ΔΑΛΗΛΟΥΙΑ.</p>	<p>Hear me quickly, O Lord, for my spirit has failed; do not turn away Your face from me. O Lord, hear my prayer: give ear to my supplication in Your truth. Alleluia.</p>	<p>استجب لي يا رب عاجلاً، فقد فنيّت روحي. لا تحجب وجهك عني. يا رب اسمع صلاتي. أنصت إلى طلبتي بحقك. هليلويا.</p>

The Liturgy Gospel إنجيل القداس

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

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

<p>Οὐάναστωσις ἐβολ θεν πιετασσελιον εθοταβ κατα Ιωαννηνη ασιοϋ.</p>	<p>A chapter according to Saint John, may his blessings be with us. Amen.</p>	<p>فصل من إنجيل معلمنا يوحنا البشير. بركاته علينا آمين.</p>
Ιωαννηνη θ: α - μα	John 9: 1 - 41	يوحنا 9: 1 - 41
<p>Οτορ εϋϋινη αϋηναϋ εοϋρωμ ὑβελλε ὑμυσι.</p> <p>Οτορ αϋϋενϋ ἡνε νεϋμαθητης εϋρω ὑμοο: γε Ραββι νιμ πε ἐταϋερνοβι: φαι πε ϋαν νεϋιοϋ νε γε αϋμαϋϋ εϋοι ὑβελλε.</p>	<p>Now as Jesus passed by, He saw a man who was blind from birth.</p> <p>And His disciples asked Him, saying, "Rabbi, who sinned, this man or his parents, that he was born blind?"</p>	<p>فِيمَا هُوَ مُجْتَازٌ رَأَى إِنْسَانًا أَعْمَى مُنْذُ وَلَادَتِهِ.</p> <p>فَسَأَلَهُ تَلَامِيذُهُ: «يَا مُعَلِّمُ مَنْ أَخْطَأَ: هَذَا أَمْ أَبَوَاهُ حَتَّى وُلِدَ أَعْمَى؟»</p>

Διερῶν ἦν Ἰησοῦς καὶ οὐδὲ φαί
ὑπερῆρνον οὐδὲ νεκροί: ἀλλὰ γινὰ
ἦν τὸ ἐργάζεσθαι ἦν τὸ φανεροῦν ὅτι ὁ θεὸς
ἐργάζεται διὰ τῆς ἀποδείξεως.

Ἄνθρωπος γὰρ ἔρχομαι περὶ τῶν ἔργων
ἐν τῷ κόσμῳ ἵνα φανερωθῇ τὰ ὅσα
ἐργάζομαι: ἐπεὶ ἡ γὰρ ἡμέρα καὶ ἡ νύκτις
ἐρχομένη ἐστιν ὅταν οὐδεὶς δύναται ἐργάζεσθαι.

Ὅτι εἰ ὁ κόσμος ἀνθρώπου περὶ
τοῦ φωτός ὁ κόσμος.

Καὶ ἔταψεν τὸν ἄνθρωπον μετὰ τὴν
ἐπελάλησιν αὐτῷ: ὅτι ἀφ' οὗ
ἡμεῖς ἐργάζομαι ὁ θεὸς διὰ τῆς
ἀποδείξεως ἐν τῷ κόσμῳ.

Ὅτι περὶ τῆς ἀποδείξεως καὶ ἡμεῖς
ἐργάζομαι ὁ θεὸς διὰ τῆς ἀποδείξεως
καὶ ἡμεῖς ἐργάζομαι ὁ θεὸς διὰ τῆς
ἀποδείξεως καὶ ἡμεῖς ἐργάζομαι ὁ θεὸς
διὰ τῆς ἀποδείξεως.

Ἐπεὶ οὖν ἡμεῖς ἐργάζομαι ὁ θεὸς
διὰ τῆς ἀποδείξεως καὶ ἡμεῖς ἐργάζομαι
ὁ θεὸς διὰ τῆς ἀποδείξεως καὶ ἡμεῖς
ἐργάζομαι ὁ θεὸς διὰ τῆς ἀποδείξεως.

Ὅτι οὖν ἡμεῖς ἐργάζομαι ὁ θεὸς
διὰ τῆς ἀποδείξεως καὶ ἡμεῖς ἐργάζομαι
ὁ θεὸς διὰ τῆς ἀποδείξεως καὶ ἡμεῖς
ἐργάζομαι ὁ θεὸς διὰ τῆς ἀποδείξεως.

Jesus answered,
“Neither this man nor his
parents sinned, but that the
works of God should be
revealed in him.

I must work the works
of Him who sent Me while
it is day; the night is coming
when no one can work.

As long as I am in the
world, I am the light of the
world.”

When He had said these
things, He spat on the
ground and made clay with
the saliva; and He anointed
the eyes of the blind man
with the clay.

And He said to him,
“Go, wash in the pool of
Siloam”, which is
translated, Sent. So he went
and washed, and came back
seeing.

Therefore, the neighbors
and those who previously
had seen that he was blind
said, “Is not this he who sat
and begged?”

Some said, “This is he.”
Others said, “He is like
him.” He said, “I am he.”

أَجَابَ يَسُوعُ: «لَا هَذَا أَخْطَا وَلَا
أَبَوَاهُ لَكِنْ لِيُظْهَرَ أَعْمَالُ اللَّهِ فِيهِ.

يَتَّبِعُنِي أَنْ أَعْمَلَ أَعْمَالَ الَّذِي
أَرْسَلَنِي مَا دَامَ نَهَارٌ. يَأْتِي لَيْلٌ
حِينَ لَا يَسْتَطِيعُ أَحَدٌ أَنْ يَعْمَلَ.

مَا دُمْتُ فِي الْعَالَمِ فَأَنَا نُورُ
الْعَالَمِ».

قَالَ هَذَا وَثَقَلَ عَلَى الْأَرْضِ وَصَنَعَ
مِنَ التُّفْلِ طِينًا وَطَلَى بِالطِّينِ عَيْنَيْ
الْأَعْمَى.

وَقَالَ لَهُ: «اذْهَبْ اغْتَسِلْ فِي بَرْكَةِ
سِيلَوَامَ» الَّذِي تَفْسِيرُهُ مَرْسَلٌ.
فَمَضَى وَاغْتَسَلَ وَاتَى بِبَصِيرٍ.

فَالْجِيرَانُ وَالَّذِينَ كَانُوا يَرَوْنَهُ قَبْلًا
أَنَّهُ كَانَ أَعْمَى قَالُوا: «أَلَيْسَ هَذَا
هُوَ الَّذِي كَانَ يَجْلِسُ
وَيَسْتَغْطِي؟».

آخَرُونَ قَالُوا: «هَذَا هُوَ».
وآخَرُونَ: «أَنَّهُ يُشَبِّهُهُ». وَأَمَّا هُوَ
فَقَالَ: «إِنِّي أَنَا هُوَ».

ἄλλοι: καὶ ἄλλον ἀλλὰ ἀφ' οὗ ἄλλοι:
ἄλλοι δὲ νῆσαν ἄλλοι: καὶ ἀνοκ πε.

Πᾶντων οὖν ἄλλοι νῆσαν π καὶ πωσ
ἀνοκων ἄλλοι νῆσαν νῆσαν.

Ἀφ' οὗ ἄλλοι ἄλλοι φησὶ ἄλλοι
πῶς: καὶ πῶς ἐτοῦτο ἄλλοι καὶ
ἄλλοι: ἄλλοι ἀφ' οὗ ἄλλοι
ἀφ' οὗ ἄλλοι ἄλλοι: οὗτο πῶς νῆσαν καὶ
ἄλλοι καὶ πῶς ἄλλοι ἄλλοι
Πῶς: ἀφ' οὗ ἄλλοι ἄλλοι ἄλλοι
ἄλλοι ἄλλοι ἄλλοι.

Πῶς νῆσαν καὶ ἀφ' οὗ ἄλλοι π
πῶς ἐτε ἄλλοι: πῶς καὶ ἄλλοι ἀν.

Ἀφ' οὗ ἄλλοι ἄλλοι νῆσαν
φησὶ ἀφ' οὗ ἄλλοι ἄλλοι.

Πε πῶς καὶ πε ἐταφ' οὗ
ἄλλοι ἄλλοι ἄλλοι ἄλλοι ἀφ' οὗ
οὗτο.

Πᾶντων οὖν νῆσαν ἄλλοι π καὶ ἄλλοι
νῆσαν καὶ πωσ ἀφ' οὗ ἄλλοι: ἄλλοι
δὲ πῶς νῆσαν καὶ οὗτο π καὶ ἐταφ' οὗ
ἄλλοι καὶ πῶς ἄλλοι ἄλλοι ἄλλοι
ἄλλοι.

Πᾶντων οὖν ἄλλοι π: ἄλλοι
ἄλλοι ἄλλοι ἄλλοι νῆσαν νῆσαν: καὶ
πῶς π καὶ οὗτο ἄλλοι ἄλλοι ἀν

Therefore, they said to him, "How were your eyes opened?"

He answered and said, "A Man called Jesus made clay and anointed my eyes and said to me, 'Go to the pool of Siloam and wash.' So I went and washed, and I received sight."

Then they said to him, "Where is He?" He said, "I do not know."

They brought him who formerly was blind to the Pharisees.

Now it was a Sabbath when Jesus made the clay and opened his eyes.

Then the Pharisees also asked him again how he had received his sight. He said to them, "He put clay on my eyes, and I washed, and I see."

Therefore, some of the Pharisees said, "This Man is not from God, because He does not keep the Sabbath." Others said, "How can a

فَقَالُوا لَهُ: «كَيْفَ انْفَتَحَتْ عَيْنَاكَ؟»

أَجَابَ: «إِنْسَانٌ يُقَالُ لَهُ يَسُوعُ صَنَعَ طِينًا وَطَلَى عَيْنَيَّ وَقَالَ لِي: اذْهَبْ إِلَى بَرْكَةِ سِيلَوَامَ وَاغْتَسِلْ. فَمَضَيْتُ وَاغْتَسَلْتُ فَأَبْصَرْتُ.»

فَقَالُوا لَهُ: «أَيْنَ ذَاكَ؟» قَالَ: «لَا أَعْلَمُ.»

فَأَتَوْا إِلَى الْفَرِيسِيِّينَ بِالَّذِي كَانَ قَبْلًا أَعْمَى.

وَكَانَ سَبْتٌ حِينَ صَنَعَ يَسُوعُ الطِّينَ وَفَتَحَ عَيْنَيْهِ.

فَسَأَلَهُ الْفَرِيسِيُّونَ أَيْضًا كَيْفَ أَبْصَرَ فَقَالَ لَهُمْ: «وَضَعَ طِينًا عَلَى عَيْنَيَّ وَاغْتَسَلْتُ فَأَنَا أَبْصِرُ.»

فَقَالَ قَوْمٌ مِنَ الْفَرِيسِيِّينَ: «هَذَا الْإِنْسَانُ لَيْسَ مِنَ اللَّهِ لِأَنَّهُ لَا يَحْفَظُ السَّبْتَ.» آخَرُونَ قَالُوا: «كَيْفَ يَقْدِرُ إِنْسَانٌ خَاطِئٌ أَنْ يَعْمَلَ مِثْلَ

πε: χε ἄρεθ αν ἐπιCαββατον: θαν
κεχωοῦνι Δε ναῦχω ἡμοσ: χε πως
οῦον ὡχομ ἵτε οὔρωμι ἡρεφερνοβι ερ
ναιωμινι ἡπαρη†: οὔοθ οὔεχισμα
ναυωοπ ἡδῆτοῦ πε.

Παλιν οὔν πεχωοῦ ἡπιβελλε χε
οὔ ἡθοκ πε ἔτεκχω ἡμοσ εθβητϥ χε
αυοῦων ἡνεκβαλ: ἡθοϥ Δε πεχαϥ χε
οὔπροφῆτης πε.

ὑποὔτενθουτϥ ἡχε ἡλοῦδαι χε
ναϥοι ἡβελλε πε οὔοθ αυῆναῦ ἡβολ
ὡατοῦμοῦ† ἐνεϥιο†.

Οὔοθ ἡτοῦὡενοῦ εὔχω ἡμοσ: χε
αν φαι πε πετενὡηρι φῆετετενω
ἡμοσ: χε ανμαϥ εϥοι ἡβελλε: πως
χε †νοῦ αυῆναῦ ἡβολ.

Δῦεροὔω ἡχε νεϥιο† οὔοθ
πεχωοῦ: χε τεῆεμι χε φαι πε πενὡηρι
οὔοθ χε ανμαϥ εϥοι ἡβελλε.

Πωσ χε †νοῦ αυῆναῦ ἡβολ
ἡτεῆεμι αν: ιε ἡμ αυοῦων ἡνεϥβαλ
ἡνον ἡτεῆεμι αν: ὡεϥ τεϥμἡιῆ ἡταϥ
ἡμαῦατϥ θωϥ ἐσαχι εθβητϥ.

ἡαι ανχοτοῦ ἡχε νεϥιο†: ἐπιδῆ
ναὔερθο† πε θἡτῆῆ ἡἡλοῦδαι: πε
ανσεμῆητς τἡρ πε ἡχε ἡλοῦδαι θῆνα

man who is a sinner do such
signs?” And there was a
division among them.

They said to the blind
man again, “What do you
say about Him because He
opened your eyes?” He
said, “He is a prophet.”

But the Jews did not
believe concerning him, that
he had been blind and
received his sight, until they
called the parents of him
who had received his sight.

And they asked them,
saying, “Is this your son,
who you say was born
blind? How then does he
now see?”

His parents answered
them and said, “We know
that this is our son, and that
he was born blind;

but by what means he
now sees we do not know,
or who opened his eyes we
do not know. He is of age;
ask him. He will speak for
himself.”

His parents said these
things because they feared
the Jews, for the Jews had
agreed already that if
anyone confessed that He

هَذِهِ الْآيَاتِ؟» وَكَانَ بَيْنَهُمْ
انْشِقَاقٌ.

قَالُوا أَيْضًا لِلْأَعْمَى: «مَاذَا تَقُولُ
أَنْتَ عَنْهُ مِنْ حَيْثُ إِنَّهُ فَتَحَ
عَيْنَيْكَ؟» فَقَالَ: «إِنَّهُ نَبِيٌّ».

فَلَمْ يُصَدِّقِ الْيَهُودُ عَنْهُ أَنَّهُ كَانَ
أَعْمَى فَأَبْصَرَ حَتَّى دَعَوْا آبَايَ
الَّذِي أَبْصَرَ.

فَسَأَلُوهُمَا: «أَهَذَا ابْنُكُمَا الَّذِي
تَقُولَانِ إِنَّهُ وَلَدٌ أَعْمَى؟ فَكَيْفَ
يُبْصِرُ الْآنَ؟»

أَجَابَهُمْ آبَاوَاهُ: «نَعْلَمُ أَنَّ هَذَا ابْنُنَا
وَأَنَّهُ وَلَدٌ أَعْمَى.

وَأَمَّا كَيْفَ يُبْصِرُ الْآنَ فَلَا نَعْلَمُ. أَوْ
مَنْ فَتَحَ عَيْنَيْهِ فَلَا نَعْلَمُ. هُوَ كَامِلُ
السِّنِّ. اسْأَلُوهُ فَهُوَ يَتَكَلَّمُ عَنْ
نَفْسِهِ».

قَالَ آبَاوَاهُ هَذَا لِأَنَّهُمَا كَانَا يَخَافَانِ
مِنَ الْيَهُودِ لِأَنَّ الْيَهُودَ كَانُوا قَدْ
تَعَاهَدُوا أَنَّهُ إِنْ اعْتَرَفَ أَحَدٌ بِأَنَّهُ
الْمَسِيحُ يُخْرِجُ مِنَ الْمَجْمَعِ.

ἀρεῶν οὔαι οὔονηϋ ἐβόλ χε
Πιχρίστος πε ἵτοταιϋ
ἡἀποστῆαζωτος.

Εῶβε φαι ἀγχοσ ἡχε νεϋιοϋ χε
τεϋμαιἡ ἡταϋ ϋωϋ ῥενϋ.

Δῦμοϋϋ οὔν ἐπιρωμι ὑφῡαζ σοπ
ῆναϋ φἡἡαϋοι ὑβελλε οὔοζ πεχωοϋ
ναϋ χε μαωοϋ ὑΦνοϋϋ: ἀνον τεἡἡμι
χε παρρωμι οὔρεϋερνοβι πε.

Δϋἡροὔῶ ἡχε φἡἡαϋοι ὑβελλε
εϋχω ὑμοσ: χε ιϋχε οὔρεϋερνοβι πε
ἡἡἡμι ἀν: οὔαι Δε πε ϋχωοὔν ὑμοϋ
χε ναιοι ὑβελλε πε: ϋνοϋ Δε ϋναϋ
ὑβόλ.

Πεχωοϋ ναϋ: χε οὔ πε ἔταϋαιϋ
νακ: πωσ αϋοὔων ἡνεκβαλ.

Δϋἡροὔῶ νωοϋ χε ϋἡΔἡ διχοσ
νωτεν οὔοζ ὑπετενσωτεμ: οὔον πε
ἔτετενοὔωϋ ἔσοῦμεϋ: μἡ τετενοὔωϋ
ϋωτεν ἔερ μαῶητἡς ναϋ.

Πῶοϋ Δε ἀγχωοὔϋ ἔροϋ εὔχω
ὑμοσ: χε ἡῶοκ οὔμαῶητἡς ἡτε φἡἡε
ὑμαϋ: ἀνον Δε ἀνον ϋανμαῶητἡς
ἡτε Ὑωὔχἡς.

was Christ, he would be put
out of the synagogue.

Therefore, his parents
said, “He is of age; ask
him.”

So they again called the
man who was blind, and
said to him, “Give God the
glory! We know that this
Man is a sinner.”

He answered and said,
“Whether He is a sinner or
not I do not know. One
thing I know: that though I
was blind, now I see.”

Then they said to him
again, “What did He do to
you? How did He open your
eyes?”

He answered them, “I
told you already, and you
did not listen. Why do you
want to hear it again? Do
you also want to become
His disciples?”

Then they reviled him
and said, “You are His
disciple, but we are Moses’
disciples.

لَذٰلِكَ قَالَ اٰبَآؤُهٗ: «إِنَّهٗ كَامِلٌ السِّنِّ
اسْأَلُوْهُ».

فَدَعَوْا ثَانِيَةً الْاِنْسَانَ الَّذِي كَانَ
اَعْمٰى وَقَالُوْا لَهٗ: «اَعْطِ مَجْدًا لِلّٰهِ.
نَحْنُ نَعْلَمُ اَنَّ هٰذَا الْاِنْسَانَ
خَاطِئٌ».

فَاجَابَ: «اَخَاطِئُ هُوَ؟ لَسْتُ اَعْلَمُ.
اِنَّمَا اَعْلَمُ شَيْئًا وَّاحِدًا: اَنِّي كُنْتُ
اَعْمٰى وَالْاَن اُبْصِرُ».

فَقَالُوْا لَهٗ اَيْضًا: «مَاذَا صَنَعَ بِكَ؟
كَيْفَ فَتَحَ عَيْنَيْكَ؟».

اَجَابَهُمْ: «قَدْ قُلْتُ لَكُمْ وَلَمْ
تَسْمَعُوْا. لِمَاذَا تُرِيْدُوْنَ اَنْ تَسْمَعُوْا
اَيْضًا؟ اَلْعَلَّكُمْ اَنْتُمْ تُرِيْدُوْنَ اَنْ
تَصِيْرُوْا لَهٗ تَلٰمِيْذٌ؟».

فَسَتَمُوْهُ وَقَالُوْا: «اَنْتَ تَلْمِيْذٌ ذٰلِكَ
وَاَمَّا نَحْنُ فَاِنَّا تَلٰمِيْذُ مُوسٰى».

ΑΝΟΝ ΤΕΝΕΜΙ ΧΕ ΑΦΝΟΥΤ ΣΑΧΙ
ΝΕΜ ΥΩΥΤΗΣ: ΦΑΙ ΔΕ ΝΘΟΥ ΝΤΕΝΕΜΙ ΑΝ
ΧΕ ΟΥ ΕΒΟΛ ΘΩΝ ΠΕ.

Αγέρων νχε πρωμι πεχαρ
νωου: χε θα ρω τε τωφρη: χε
νθωτεν χε τετενσωου αν: χε
οτεβολ θων πε οτορ αγρωων νναβαλ.

Τετενέμι χε υπαρε Φνουτ
σωτεμ εξαηρεφερνοβι: αλλα εγωπ
εοτψαμψε νουτ πε οται οτορ εγρι
υπερωτω: φαι ψαρωτεμ ερω.

Ισεν πενερ υπενσωτεμ: χε λουαι
οτων νnenβαλ νονβελλε υμι.

Ενε φαι ου εβολ υφνουτ αν πε
ναρναωχευχομ αν πε εερ ελι.

Ατερονω οτορ πεχωου ναρ: χε
νθοκ οτχο τηρκ εβολ θεν φνοβι:
οτορ νθοκ εθνατςβω nan οτορ
αριτιτ εβολ.

Αρωτεμ δε νχε Ιησουε χε
αριτιτ εβολ οτορ εταρωεμ πεχαρ
ναρ: χε χναρτ νθοκ εΠωρη
υφνουτ.

Αγέρων πεχαρ ναρ χε νιμ πε
Παβοις εινα νταναρτ ερω.

We know that God
spoke to Moses; as for this
fellow, we do not know
where He is from.”

The man answered and
said to them, “Why, this is a
marvelous thing, that you
do not know where He is
from; yet He has opened my
eyes!

Now we know that God
does not hear sinners; but if
anyone is a worshiper of
God and does His will, He
hears him.

Since the world began it
has been unheard of that
anyone opened the eyes of
one who was born blind.

If this Man were not
from God, He could do
nothing.”

They answered and said
to him, “You were
completely born in sins, and
are you teaching us?” And
they cast him out.

Jesus heard that they
had cast him out; and when
He had found him, He said
to him, “Do you believe in
the Son of God?”

He answered and said,
“Who is He, Lord, that I
may believe in Him?”

نَحْنُ نَعْلَمُ أَنَّ مُوسَى كَلَّمَهُ اللَّهُ وَأَمَّا
هَذَا فَمَا نَعْلَمُ مِنْ أَيْنَ هُوَ.»

أَجَابَ الرَّجُلُ: «إِنَّ فِي هَذَا عَجَبًا!
إِنَّكُمْ لَسْتُمْ تَعْلَمُونَ مِنْ أَيْنَ هُوَ وَقَدْ
فُتِحَ عَيْنِي.»

وَنَعْلَمُ أَنَّ اللَّهَ لَا يَسْمَعُ لِلْخَطَاةِ.
وَلَكِنْ إِنْ كَانَ أَحَدٌ يَتَّقِي اللَّهَ وَيَفْعَلُ
مَشِيتَتَهُ فَلِهَذَا يَسْمَعُ.

مُنْذُ الدَّهْرِ لَمْ يُسْمَعْ أَنَّ أَحَدًا فَتَحَ
عَيْنِي مَوْلُودٍ أَعْمَى.

لَوْ لَمْ يَكُنْ هَذَا مِنَ اللَّهِ لَمْ يَقْدِرْ أَنْ
يَفْعَلَ شَيْئًا.»

قَالُوا لَهُ: «فِي الْخَطَايَا وَلِدْتَ أَنْتَ
بِجَمَلَتِكَ وَأَنْتَ تَعَلِّمُنَا!» فَأَخْرَجُوهُ
خَارِجًا.

فَسَمِعَ يَسُوعُ أَنَّهُمْ أَخْرَجُوهُ خَارِجًا
فَوَجَدَهُ وَقَالَ لَهُ: «أَتُؤْمِنُ بِابْنِ
اللَّهِ؟»

أَجَابَ: «مَنْ هُوَ يَا سَيِّدُ لِأُؤْمِنَ
بِهِ؟»

Πεξε Ιησοῦς नाचः खे खनाय् ऐरोचः
ओठो फ़हेत्साखि नेमाक पे.

Πθου Δε पेखाचः खे ङनाय् Παδοις
ओठो अचोत्वाय् उमोच.

Οτοξ पेखε Ιησοῦς खे ऐताι Δνοκ
एत्राप उपिकोसोसः जिना न्हेतो
उबेλλे न्तोय्नाय् उबोल ओठो न्हेथनाय्
उबोल न्तोयेरबेλλे.

Ατωτεμ Δε न्खे खान ओठो न्ते
निΦαρισεος एत्खि नेमाच ओठो पेखोय्
नाचः खे मि अनोन खानबेλλेय् खोन.

Πεξε Ιησοῦς नवोय् खे ऐने न्θωτεν
खानबेλλेय् पे ऐने उमोन तेतेननोबि
उमाय पे ङनोय् Δε तेतेनख उमोस खे
तेननाय् उबोल ओठो ऐयोप न्खे
पेतेननोबि.

*Πῶον φα Πεννοय् पे वा ऐने
न्ते नि ऐनेः अमि.*

And Jesus said to him,
“You have both seen Him
and it is He who is talking
with you.”

Then he said, “Lord, I
believe!” And he worshiped
Him.

And Jesus said, “For
judgment I have come into
this world, that those who
do not see may see, and that
those who see may be made
blind.”

Then some of the
Pharisees who were with
Him heard these words, and
said to Him, “Are we blind
also?”

Jesus said to them, “If
you were blind, you would
have no sin; but now you
say, ‘We see.’ Therefore,
your sin remains.

*Glory be to God
forever.*

فَقَالَ لَهُ يَسُوعُ: «قَدْ رَأَيْتَهُ وَالَّذِي
يَتَكَلَّمُ مَعَكَ هُوَ هُوَ».

فَقَالَ: «أَوْمِنْ يَا سَيِّدُ». وَسَجَدَ لَهُ.

فَقَالَ يَسُوعُ: «لَدَيْنَا أَتَيْتُ أَنَا
إِلَى هَذَا الْعَالَمِ حَتَّى يُبْصِرَ الَّذِينَ لَا
يُبْصِرُونَ وَيَعْمَى الَّذِينَ
يُبْصِرُونَ».

فَسَمِعَ هَذَا الَّذِينَ كَانُوا مَعَهُ مِنَ
الْفَرِّيسِيِّينَ وَقَالُوا لَهُ: «أَلَعَلَّنَا نَحْنُ
أَيْضًا عُمَيَّانَ؟»

قَالَ لَهُمْ يَسُوعُ: «لَوْ كُنْتُمْ عُمَيَّانَاً
لَمَا كَانَتْ لَكُمْ خَطِيئَةٌ. وَلَكِنْ الْآنَ
تَقُولُونَ إِنَّنَا نُبْصِرُ فَخَطِيئَتُكُمْ
بَاقِيَةٌ».

والمجد لله دائماً.

Evening Prayers for Sixth Sunday of Lent

صلوات مساء الأحد السادس من الصوم الكبير

The Psalm

المزمور

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

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

Ψαλμος τω Δαυιδ μ: α	Psalm 40: 1	المزمور 40: 1
<p>Ωορνιατϣ ὠψηθεν ακατ: ἔχεν οὐρανὸν καὶ οὐρανὸν: ὅθεν πίεζοον ἐκ τρωον: ἐφῆναρμεν ἡμεῖς Πβοικ. Αλληλουια.</p>	<p>Blessed is he who considers the poor and the needy; The Lord will deliver him in time of trouble. Alleluia.</p>	<p>طوبى لمن يتفهم في أمر المسكين والفقير، في يوم الشر ينجيه الرب. هليلويا.</p>

The Gospel

الإنجيل

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

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

<p>Οὐὰναστωσις ἐβόλ ὅθεν πιετασσελιον εθοναβ κατὰ Παρκον ασιον.</p>	<p>A chapter according to Saint Mark, may his blessings be with us. Amen.</p>	<p>فصل من إنجيل معلمنا مرقس البشير. بركاته علينا آمين.</p>
<p>Παρκον η: κβ - κς</p>	<p>Mark 8: 22 - 26</p>	<p>مرقس 8: 22 - 26</p>
<p>Οτορ ατὶ ἐΒηθαϊδα οτορ ατὶνι ναϣ ἰοῦβελλε: οτορ ναττσο ἐροϣ εἰνα ἡτεϣδὶ νεμαϣ.</p> <p>Οτορ αϣαμονι ἡττιζις ὠπιβελλε οτορ αϣενϣ αβολ ὠπιτμ: οτορ ἐταϣεῖθαϣ ὅθεν νεϣβαλ αϣχα νεϣζιζ</p>	<p>Then He came to Bethsaida; and they brought a blind man to Him, and begged Him to touch him.</p> <p>So He took the blind man by the hand and led him out of the town. And when He had spit on his eyes and put His hands on</p>	<p>وَجَاءَ إِلَى بَيْتِ صَيْدَا فَقَدَّمُوا إِلَيْهِ أَعْمَى وَطَلَبُوا إِلَيْهِ أَنْ يَلْمَسَهُ.</p> <p>فَأَخَذَ بِيَدِ الْأَعْمَى وَأَخْرَجَهُ إِلَى خَارِجِ الْقَرْيَةِ وَتَقَلَ فِي عَيْنَيْهِ وَوَضَعَ يَدَيْهِ عَلَيْهِ وَسَلَّاهُ هَلْ أَبْصَرَ شَيْئًا؟</p>

βίχων νὰ ἐλθῶνι ὁμοῦ καὶ οὐτε τεκνὰ
ἐροῦ.

Ὅτε ἐτάχνατ ὁβόλ νὰ βῶ καὶ ὁμοῦ
καὶ τὰ ἐν ἰσχυρῶι ἀφ' ἧς ἡ ἀνθρώπων
ἐκκοῦ.

Ἰτα οὐν ἀρχὰς ἐκείνης ἔχεν
ἐκβαλὼν οὐτὸν ἀπὸ τῆς ὁδοῦ· οὐτὸν
ἀποστὰς οὐτὸν ἀπὸ τῆς ἐκκοῦ
οὐκ ὤκνησεν ἐβαλὼν.

Ὅτε ἀποστὰς ἐκείνης ἐκείνης
ὁμοῦ· καὶ οὐδὲ ἀπερῶνεν ἐκείνης
ἐκείνης οὐδὲ ἀπερῶνεν ἐκείνης ἐκείνης.

*Πῶς φα Πέννη πὲρ ἐκείνης
ἡτε νὶ ἐκείνης· ἀμήν.*

him, He asked him if he
saw anything.

And he looked up and
said, "I see men like trees,
walking."

Then He put His hands
on his eyes again and made
him look up. And he was
restored and saw everyone
clearly.

Then He sent him away
to his house, saying,
"Neither go into the town,
nor tell anyone in the
town."

*Glory be to God
forever.*

فَتَطَّلَعَ وَقَالَ: «أَبْصُرُ النَّاسَ
كَأَشْجَارٍ يَمْشُونَ».

ثُمَّ وَضَعَ يَدَيْهِ أَيْضًا عَلَى عَيْنَيْهِ
وَجَعَلَهُ يَنْتَظِعُ. فَعَادَ صَحِيحًا
وَأَبْصَرَ كُلَّ إِنْسَانٍ جَلِيًّا.

فَأَرْسَلَهُ إِلَى بَيْتِهِ قَائِلًا: «لَا تَدْخُلِ
الْقَرْيَةَ وَلَا تَقُلْ لَأَحَدٍ فِي الْقَرْيَةِ».

والمجد لله دائماً.