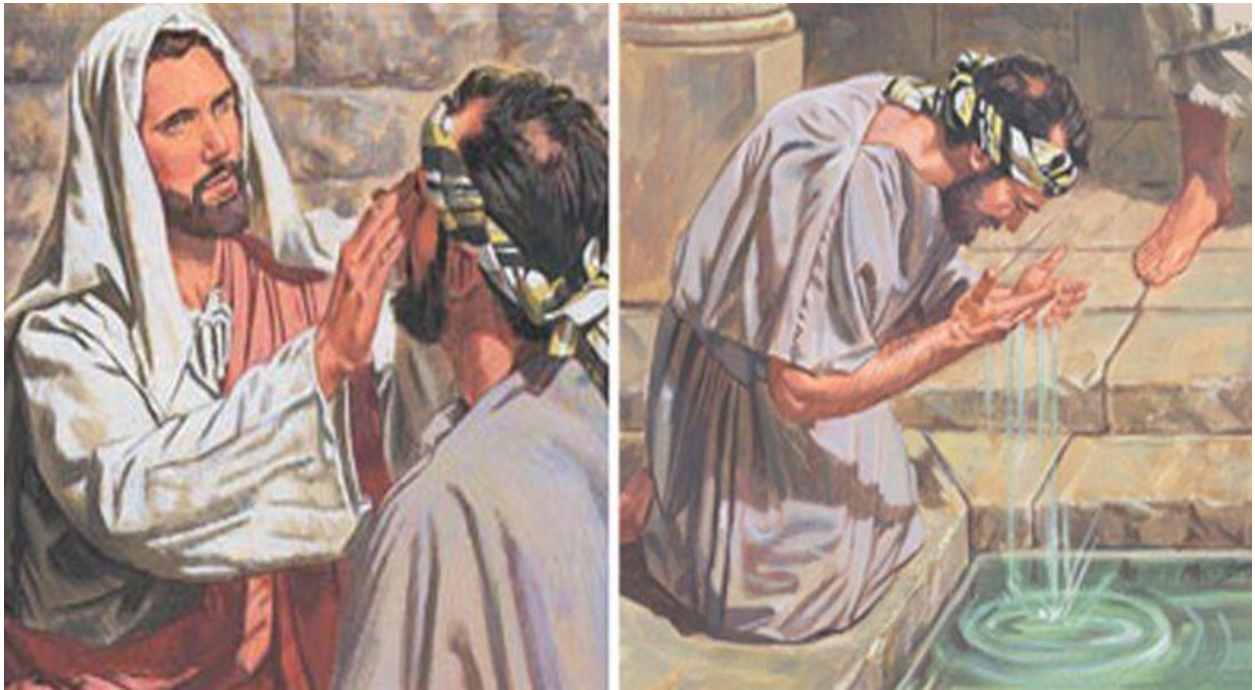


Katameros of Lent Readings of the Sixth Week of Lent

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

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

Χε ἐρε ταῦθωβι ναερμελεταν
 ἡθανμεθυνη: σεσοϋ δε ὑπαῦθο ἡχε
 νιςφοτοϋ ὑμεθυνοϋχ.

Нисахи тһроу нте рwi агуоп ден
 оумеуһи: һуон эли нһһтоу еуѓоsi
 ἡχεуϣ оуде ёотон котс нһһрϣ.

Сехи тһроу ὑπεῦθο ἡνηετκα†
 оуоэ сеоуѓτων ὑπεῦθο ἡνηετхи
 ἡ†ἡνωсic.

би ноуѓω оуоэ ноуѓат аи: нeу
 оуἡνωсic ёоуе оуноуѓ
 ёауердокиазиn ὑуоϣ: †есѓнсic сотпс
 де нωтен ёоуе оуноуѓ еуѓоуѓноуѓ.

Сотп сар ἡχε †софиà ёоуе
 эауѓни ёнауѓёсоуѓёноу: эωѓ де ниѓен
 еттайноуѓ сеуѓуа ὑуос аи.

*Οὐὼοϋ ἡ††ριαс ёѓοуаѓ Пенноу†
 уа ёнез нeу уа ёнез ἡте ниёнез
 тһроу. Амиηη.*

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.*

لَأَنَّ حَنَكِي يَلْهَجُ بِالصِّدْقِ
 وَمَكْرَهَةً شَفَتَيَّ الْكَذِبِ.

كُلُّ كَلِمَاتٍ فَمِي بِالْحَقِّ. لَيْسَ
 فِيهَا عَوَجٌ وَلَا تَوَائٍ.

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.
 آمین.*

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 ΜΕΝΕΝΣΩΙ ΝΝΕ 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 لَكِي 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>ΑΙΣΑΧΙ ΟΥΟΖ ΑΙΝΟΖΕΜ 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: †ΝΑΙΡΙ 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. أَفْعَلْ وَمَنْ يَرُدُّ؟</p>
<p>ΦΑΙ ΠΕ ΑΦΡΗΤ ΕΤΕΥΧΩ ΑΜΟΣ ΝΧΕ ΠΒΟΙΣ ΦΝΟΥΤ ΦΗΕΤΩΤ ΑΜΩΤΕΝ ΠΕΘΟΥΑΒ ΝΤΕ ΠΙΣΡΑΗΛ: ΕΘΒΕ ΘΗΝΟΥ ΕΙΕΟΥΡΠ ΕΒΑΒΥΛΩΝ: ΟΥΟΖ ΕΙΕΤΟΥΝΟΣ ΝΗΕΤΦΗΤ ΤΗΡΟΥ ΟΥΟΖ ΝΙΧΑΛΔΕΟΣ</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>

εὐεσονθου δὲν θανέσθου.

Ἀνοκ πε Πβοις Φνοῖτ Πεθοταβ
ἠτωτεν φηεταροτωνθ ὑΠισρανλ
ἐβολ ἠοτρο νωτεν.

Φαι πε ὑφρητ ἔτερωω ὕμος ἠξε
Πβοις Φνοῖτ φηετ ἠνοτωιτ δὲν
φιομ νεμ οτωαμωωι δὲν οτωωοτ
ερωορ.

Φηεταρῖνι ἐβολ ἠθαρμα νεμ
θανέθωρ νεμ οτωηω ἐνχορ: ἀλλὰ
εἰτενκοτ οτοθ ἠνοῖτωοτνοτ ἀτβενο
ὑφρητ ἠοτσολ ἐαρωωμ.

ὑπερεφμενὶ ἠνιωορπ οτοθ
νιαρχεος ὑπερμoke ἐρωοτ.

Θηπε Ἀνοκ τῆθαθμὸ ἠθανβερι
ἠνεθναφiri ἐβολ τῆνοτ οτοθ
ἐρετενέεμι ἐρωοτ: οτοθ εἰεθαμιο
ἠνοτωιτ θι πωαρε: νεμ θανιαρωοτ
δὲν οτκαθι ἠθαμωοτ.

Οτοθ εἰεεμωοτ ἐροι ἠξε νιθρηιον
ἠτε τκοι: νιστρηνος νεμ νιωερι ἠτε
πιστροθος: ξε αἰτ ἠνοτωωοτ θι
πωαρε: νεμ θανιαρωοτ δὲν οτκαθι
ερωβι: ετσω ὑπαστενος ετσοτπ.

Παλαος φηεταῖχφορ εθρεφφiri
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.

هَإِنْدَا صَانِعُ أَمْرًا جَدِيدًا. الْآنَ
يَنْبُتُ. أَلَا تَعْرِفُونَهُ؟ أَجْعَلُ فِي
الْبَرِّيَّةِ طَرِيقًا فِي الْقَفْرِ أَنْهَارًا.

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

هَذَا الشَّعْبُ جَبَلْتُهُ لِنَفْسِي. يُحَدِّثُ
بِتَسْبِيحِي.

ΕΤΑΙΘΑΒΜΕΚ ΑΝ ΤΗΝΟΥ ΙΑΚΩΒ ΟΥΔΕ
ἠπιθέρεκθίσι Πισρανλ.

Πιέσωου ἵτε πεκδλil
νηέτακένου νηι αν ουδε ἠπεκτῶου
νηι θεν νεκωουωουωου ουδε ἠπιαικ
ἠβωκ θεν νεκωουωουωου ουδε
ἠπιτθίσι νακ θεν οτλιβανος.

Ουδε ἠπεκωεπ οτςθοινου νηι
θαθατ ουδε πωτ ἵτε νεκωουωουωου
ἠπιερεπιθυμιν ἐροϋ: αλλα θεν
νεκνοβι νεμ νεκαδικια ακοθι ἐρατκ
οτβηι.

Ανοκ πε Ανοκ πε φηετσωλχ
ἵνεκνοβι νεμ νεκαδικια οτοθ
ἵναερποτμενι.

Πθοκ δε ἀριφμενι οτοθ ενεδizαπ:
ἀχε νεκανομια ἵθοκ ἵωορπ zινα
ἵτεκῶμιο.

Πετενιοτ ἵωορπ νεμ νοταρχων
ατερανομιν ἐροι.

Οτοθ νετεναρχων ατσωϋ
ἵννεθοταβ ἵτηι: οτοθ αιτ ἵλακωβ
ἐτακοϋ νεμ Πισρανλ ετῶφιτ.

*Οτῶου ἵττριας ἐθοταβ Πεννοττ
ωα ἐνεz νεμ ωα ἐνεz ἵτε νιένεz
θηροτ. 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
وَبِذْبَانِكَ لَمْ تُكْرِمْنِي. لَمْ
أَسْتَحْدِمْكَ بِتَقْدِمَةٍ وَلَا أَتْعَبُكَ
بِلُبَّانٍ.

لَمْ تَشْتَرِ لِي بِفِضَّةٍ قَصَبًا وَبِشَحْمِ
ذِبَابِكَ لَمْ تُرَوِّنِي. لَكِنْ
اسْتَحْدَمْتَنِي بِخَطَايَاكَ وَأَتْعَبْتَنِي
بِأَثَامِكَ.

أَنَا أَنَا هُوَ الْمَاحِي ذُنُوبَكَ لِأَجْلِ
نَفْسِي وَخَطَايَاكَ لَا أَذْكُرُهَا.

ذَكِّرْنِي فَتَنَحَاكَمَ مَعًا. حَدِّثْ لِكَيِّ
تَتَبَرَّرَ.

أَبُوكَ الْأَوَّلُ أَخْطَأَ وَوَسْطَاؤُكَ
عَصُوا عَلَيَّ.

فَذَنَسْتُ رُؤَسَاءَ الْقُدُسِ وَدَفَعْتُ
يَعْقُوبَ إِلَى اللَّعْنِ وَإِسْرَائِيلَ إِلَى
الشَّتَائِمِ.

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

Job 32: 6 - 16
أيوب 32: 6 - 16

<p>ΕΒΟΛ ΘΕΝ ΙΩΒ ΠΙΘΜΗ: ΕΡΕΠΕΥΣΕΜΟΥ ΕΘΟΥΑΒ: ΨΩΠΙ ΝΕΜΑΝ ΛΑΜΗΝ ΕΥΧΩ ΛΑΜΟΣ.</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 ΛΒ: ᠙ - 1᠙</p>	<p>Job 32: 6 - 16</p>	<p>أيوب 32: 6 - 16</p>
<p>ΑΓΕΡΟΥΩ ΝΧΕ ΕΛΙΟΥΣ ΠΩΗΡΙ ΛΒΑΡΑΧΙΝΛ ΠΙΒΟΥΣΙΤΗΣ ΟΥΟΖ ΠΕΧΑΓ: ΧΕ ΛΝΟΚ ΟΥΚΟΥΧΙ ΜΕΝ ΛΝΟΚ ΘΕΝ ΠΑΧΡΟΝΟΣ: ΝΘΗΩΤΕΝ ΔΕ ΝΘΩΤΕΝ ΖΑΝΘΕΛΛΟΙ: ΕΘΒΕ ΦΑΙ ΑΙΧΑΡΩΙ ΔΙΕΡΘΟΥ ΕΤΑ ΜΩΤΕΝ ΕΤΑ ΕΠΙΣΤΙΜΗ.</p> <p>ΑΙΧΟΣ ΧΕ ΠΙΧΡΟΝΟΣ ΔΝ ΠΕ ΕΤΣΑΧΙ: ΝΗ ΔΕ ΔΝ ΕΤΘΕΝ ΟΥΜΗΥ ΝΡΟΜΠΙ ΕΤΩΟΥΝ ΝΤΣΟΦΙΑ.</p> <p>ΑΛΛΑ ΟΥΠΝΕΥΜΑ ΕΤΘΕΝ ΝΙΡΩΜΙ: ΦΝΙΕΙ ΔΕ ΝΤΕ ΠΙΠΑΝΤΟΚΡΑΤΩΡ ΕΤΤΣΒΩ ΝΗ.</p> <p>ΠΗ ΔΕ ΔΝ ΕΤΘΕΝ ΟΥΝΙΟΥΤ ΝΧΡΟΝΟΣ ΝΕ ΝΙΣΑΒΕΥ: ΟΥΔΕ ΝΙΘΕΛΛΟΙ ΔΝ ΕΤΩΟΥΝ ΜΠΖΑΠ.</p> <p>ΕΘΒΕ ΦΑΙ ΑΙΧΟΣ ΧΕ ΩΤΕΜ ΕΡΟΙ: ΟΥΟΖ ΝΤΑΤΑΜΩΤΕΝ ΕΝΗ ΕΤΕΜΙ ΕΡΩΟΥ.</p> <p>ΧΑΜΑΥΧ ΕΝΑΣΑΧΙ ΕΤΝΑΧΟΤΟΥ ΕΡΕΤΕΝ ΩΤΕΜ ΨΑΤΕΤΕΝ ΘΟΤΘΕΤ ΝΝΑΣΑΧΙ.</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 إِلِيهُ 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>وَلَكِنْ 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>

Εἰέκα †ψαρωτεν ογοζ εηπε νε
 ὡμον πετσοζι νῆωβ: οὔδε φηετέροῦ
 ναϗ ἡζανσαζι ἐβολᾷθεν θηνοῦ.

Ζῖνα ἡτετενῶτεμχοζ χε ἀνχίμ
 ἡνορσοφίᾱ ἡτε Πβοῖς ἐανοῦαζ τοτεν.

Ατετενχα οῦρωμ Δε ἐχεν
 ζανσαζι ὑπαίρη†.

Ατρεζο† ὑποτεροῦ: ἐτι ἀτῆρε
 ζανσαζι ἐράπας ἐβολᾷ ὡμων.

Διᾷμονι ἡτοτ ὑπῖσαζι ταρ χε
 ἀῶζι ἐρατοῦ ὑποτεροῦ.

*Οὔωοτ ἡ††τριάς ἐθοῦαβ Πεννοῦ†
 ψα ἐνεζ νεμ ψα ἐνεζ ἡτε νιἐνεζ
 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.

تَحْزَنُوا. لَمْ يُجِيبُوا بَعْدُ. انْتَرَعَ
 عَنْهُمْ الْكَلَامُ.

فَانْتَظَرْتُ 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

Σῆν ὑπεκῶθο ἐβολᾷ: ἡχε
 ταῖπιθῶιᾱ τηρς: ογοζ παρῖαζομ:
 ὑπερζωπ σαβολ ὡμοκ. **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

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

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

<p>Οὐ ἄναστωνοῖς ἐβόλῃ θέν</p> <p>πλεῖστέλιον εὐοῦαβ κατὰ Ὑαρκον</p> <p>ἀσιοῦ.</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>Ὑαρκον ιβ: ἀ - ιβ</p>	<p>Mark 12: 1 - 12</p>	<p>مرقس 12: 1 - 12</p>
<p>Οὐοὺ ἀφερῶντς ἵκασι νεῦωοῦ θέν</p> <p>ῶανπαρὰβόλη: νε οὐον οὐρῶμι ἀφῶ</p> <p>ἵνοτιαῶἀλοῶι οὐοὺ ἀφκῶτ ἵοῦχοι ἐροῦ</p> <p>οὐοὺ ἀφῶωκ ἵοῦῆρωτ ἵῶητῦ οὐοὺ</p> <p>ἀφκῶτ ἵοῦπῦρσοῦ ἵῶητῦ οὐοὺ ἀφτῆιῦ</p> <p>ἐτοτοῦ ἵῶανοῦιη οὐοὺ ἀφῶεναῦ</p> <p>ἐπῶεμμο.</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 بِسَيَّاجٍ وَحَفَرَ حَوْضَ مَغْصَرَةٍ وَبَنَى بُرْجًا وَسَلَّمَهُ إِلَى كَرَّامِينَ وَسَافَرَ.</p>
<p>Οὐοὺ ἀφοῦωρπ ῶα νιοῦιη θέν πχ</p> <p>οῦ νοῦβωκ ῶινα ἵτεῦῶι ντοτοῦ</p> <p>νηιοῦιη ἐβόλῃ θέν ποῦταῶ ἵτε</p> <p>πιαῶἀλοῶι.</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>Οὐοὺ ἐταῦῶιτῦ ἀῦῶιοῦι εροῦ οὐοὺ</p> <p>ἀτοοροπῦ εῦῶοῦιτ.</p>	<p>And they took him and beat him and sent him away empty-handed.</p>	<p>فَأَخَذُوهُ وَجَلَدُوهُ وَأَرْسَلُوهُ فَاِرْغًا.</p>
<p>Οὐοὺ ἀφοῦωρπ οη ῶαρῶοῦ νκεῶωκ</p> <p>οὐοὺ πικεοῦαι ἀῦφοῶῶῦ οὐοὺ ἀῦῶοῦῦῦ.</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 وَشَجَّوهُ وَأَرْسَلُوهُ مُهَانًا.</p>

Οτοζ αβοτωρπ νκεοται οτοζ
 πιχετ ατδονβεφ οτοζ αβοτωρπ
 νζανκευη υ ζανοτον ανζιωνι ερωοτ
 ζανκεχωοτιν δε ανζωτεβ υμωοτ.

Ετι οτωρηι υμενριτ εναφνταφ
 αβοτορπη επδδε ζαρωοτ ευζω υμοο
 ζε σεναυφит ζατην υπαυρηι

Πιοτιν δε ετευματ νατζω υμοο
 ννοτερηοτ ζε φαι πε πικληρονομοο
 αμωινι μαρενζονβεφ ητε
 τκληρονομια ερηων.

Οτοζ εταυβιτφ ανζονβεφ οτοζ
 ανζιτφ σαβοζ υπιαζαλοζι.

Οτ πε ετεφναδιφ ηζε πβς
 υπιαζαλοζι φναι οτοζ φνατακο
 ννιοτιζ οτοζ ητεφτ υπιαζαλοζι
 νζανκεχωοτιν.

Οτδε ταιςραφη υπετενωυ υμοο
 ζε πιωνι εταυωωυφ ηζε νη εκωτ φαι
 αφωπι νοτζωζ νζακζ.

Ετα φαι ωπι εβοζ ζιτεν Пбоис
 οτοζ φοι νωφρηι ζεν νενβαλ.

Οτοζ νατκωτ νσα αμωινι υμοφ πε
 οτοζ ατερζοτ ζατην υπιμωυ ατευι
 ζαρ ζε εταφζε ταπαρaboλн εθβητοτ
 οτοζ ετατχαφ ατωε νωοτ.

Πωοτ 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.

ثُمَّ أَرْسَلَ أَيْضًا آخَرَ فَقَتَلُوهُ. ثُمَّ
 آخَرِينَ كَثِيرِينَ فَجَلَدُوا مِنْهُمْ بَعْضًا
 وَقَتَلُوا بَعْضًا.

فَإِذْ كَانَ لَهُ أَيْضًا ابْنٌ وَاحِدٌ حَبِيبٌ
 إِلَيْهِ أَرْسَلَهُ أَيْضًا إِلَيْهِمْ آخِرًا
 قَائِلًا: إِنَّهُمْ يَهَابُونَ ابْنِي.

وَلَكِنْ أَوْلَيْكَ الْكَرَّامِينَ قَالُوا فِيمَا
 بَيْنَهُمْ: هَذَا هُوَ الْوَارِثُ! هَلُمُّوا
 نَقْتُلْهُ فَيَكُونَ لَنَا الْمِيرَاثُ.

فَأَخَذُوهُ وَقَتَلُوهُ وَأَخْرَجُوهُ خَارِجَ
 الْكَرْمِ.

فَمَاذَا يَفْعَلُ صَاحِبُ الْكَرْمِ؟ يَأْتِي
 وَيُهْلِكُ الْكَرَّامِينَ وَيُعْطِي الْكَرْمَ إِلَى
 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 وَلَكِنَّهُمْ 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

Παντος φβωκ ὑπενδοις Ιησοϋς
Πιχριστος: παποστολος εταρεμε:
φμεταναωϋ επιζωεννοϋι ντε
Φνοϋτ.

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.

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

Α Θεσσαλονικη Δ: Α - Π

1 Thessalonians 4: 1 - 18

1 تسالونيكي 4: 1 - 18

Λοιπον νενσνηοϋ τεϋτχο ερωτεν
οτοϋ τεϋτωβζ ὑμωτεν ζεν Πβοις
Ιησοϋς: ζινα κατα φρητ εταρετενδι
ντωτεν εμοϋ κατα φρητ ετσεμπωα
οτοϋ εραναϋ ὑΦνοϋτ: κατα φρητ ον
ετετενωϋι ζινα ντετενερωτο
μαλλον.

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;

فَمِنْ ثَمَّ أَيُّهَا الْإِخْوَةُ نَسْأَلُكُمْ وَنَطْلُبُ إِلَيْكُمْ فِي الرَّبِّ يَسُوعَ، أَنْكُمْ كَمَا تَسَلَّمْتُمْ مِنَّا كَيْفَ يَجِبُ أَنْ تَسْلُكُوا وَتَرْضُوا اللَّهَ، تَزِدَادُونَ أَكْثَرَ.

Πτενσωοϋν ζαρ ἡνιζονζεν
εταντηιτοϋ ντενθηνοϋ εβοζ ζιτεν
Πενβοις Ιησοϋς.

for you know what commandments we gave you through the Lord Jesus.

لَا تَكُم تَعْلَمُونَ آيَةً وَصَايَا أَعْطَيْنَاكُمْ بِالرَّبِّ يَسُوعَ.

Φαι ζαρ πε φοτωϋ ὑΦνοϋτ
πετεντοϋβο: εορετεν ἀρεζ ερωτεν
εβοζ ζα τπορνιὰ.

For this is the will of God, your sanctification: that you should abstain from sexual immorality;

لَآنَ هَذِهِ هِيَ إِرَادَةُ اللَّهِ: قَدَّاسَتُكُمْ. أَنْ تَمْتَنِعُوا عَنِ الزَّانَا.

Εορε πιοναι πιοναι ὑμωτεν εμι
επεϋσκενος εχφοϋ ναϋ ζεν οϋτοϋβο

that each of you should know how to possess his

أَنْ يَعْرِفَ كُلُّ وَاحِدٍ مِنْكُمْ أَنْ يَقْتَنِيَ إِنِاعَهُ بِقَدَاسَةٍ وَكَرَامَةٍ.

νεμ οὔταιο.

Ἦεν οὐπαθος ἀν ἡτε οὐἐπιθυμιά
κατα φῆρητ ἡνικεεθνος ἐτε ἡσεσωον
ἡΦνοῦτ ἀν.

Εὐτεμερσαβολ ογοῦ εὐτεμῶ
ἡπερσον ἡχονς ἡεν ἡβωβ: ἡε Πβοικ
οὔρεφῶ ἡπῶῤῥ πε: ναι τηροῦ κατα
φῆρητ ἐτανερῶορπ ἡχος νωτεν ογοῦ
ἀνερμεορε.

Ἦετα Φνοῦτ ταρ θαρμεν ἀν
ἐδρηι ἐοῦδωδεμ ἀλλα ἡεν οὔτοῦβο.

Εῶβε φαι οὔν φητοι ἡατσωτεμ
ναχοι ἡσα ρωμ ἀν: ἀλλα Φνοῦτ
φηεταϋτ ἡΠερῖνευμα εῶοταβ ἐδρηι
ἐρωτεν.

Εῶβε τμετμαicon δε ἡτε
τενερῶριᾶ ἀν ἐδδα νωτεν: ἡῶωτεν
ταρ ἡῶωτεν θανερῶῤῥῶβω ἐβολ ζιτεν
Φνοῦτ ἐμενρε νετενέρηοῦ.

Κε ταρ τετενῖρι ἡμος νεμ
νῖςνηοῦ τηροῦ ετῶεν ἡακεδονιᾶ
τηρς: तेनृडो δε ἐρωτεν νενςνηοῦ
ἐερζοῦο μαλλον.

Ογοῦ ἐμενρε πιταῖο ἐρερεμραῤῥ:
ογοῦ ἐερζωβ ἐνετε νοῦτεν ογοῦ
ἐερζωβ ἡνετενσιζ κατα φῆρητ

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 يَرُدُّلَا لَا يَرُدُّلَا 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
الْإِخْوَةِ 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 ἸΝΤΕΤΕΝΜΟΥΙ ἔΡΕΤΕΝΣΟΥΒΗΤ
ἸΠΕΜΘΟ ἸΝΗΕΤΣΑΒΟΛ ΟΥΘΩ ἸΝΤΕ
ΤΕΝΕΡΧΡΙΔ ἸΝῆΛΙ.

ΠΤΕΝΟΥΕΥ ΘΗΝΟΥ ΔΕ ΑΝ ἔΡΕΤΕΝΟΙ
ἸΑΤΕΜΙ ΝΕΝΣΗΝΟΥ ΕΘΒΕ ΝΗΕΤΕ ἸΚΟΤ:
ΣΙΝΑ ἸΝΤΕ ΤΕΝΨΤΕΜ ΕΡΜΚΑΘ ἸΝΗΤ
ἸΦΡΗΤ ἸΠΚΕΣΕΠΙ: ἔΤΕ ἸΜΟΝΤΟΥ
ΘΕΛΠΙΣ ἸΜΑΥ.

ΙΣΧΕ ΣΑΡ ΤΕΝΝΑΘΤ ΧΕ ΙΗΣΟΥΣ
ΑΥΜΟΥ ΟΥΘΩ ΑΥΤΩΝΟΥ: ΠΑΙΡΗΤ ΟΝ
ΝΗΕΤΑΥΕΝΚΟΤ ἔΒΟΛΘΙΤΕΝ ΙΗΣΟΥΣ
ΦΝΟΥΤ ἸΑΕΝΟΥ ΝΕΜΑΥ.

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

ΧΕ ἸΘΟΥ ΠΒΟΙΣ ΘΕΝ ΟΥΑΘΣΑΘΝΙ
ΘΕΝ ΟΥΣΜΗ ἸΑΡΧΗ ΙΑΥΤΕΛΟΣ: ΝΕΜ
ΟΥΣΑΛΠΙΣΤΟΣ ἸΝΤΕ ΦΝΟΥΤ: ΕΥΕΙ ἔΠΕΣΗΤ
ἔΒΟΛΘΕΝ ΤΦΕ: ΟΥΘΩ ΝΙΡΕΥΜΩΟΥΤ
ΕΤΘΕΝ ΠΙΧΡΙΣΤΟΣ ΕΥΕΤΩΟΥΝΟΥ ἸΨΟΡΠ.

ΠΕΝΕΝΣΩΣ ἸΝΟΝ ΘΑ ΝΗΕΤΩΝΘ
ΝΗΕΤΩΣΠ ΕΥΕΘΩΛΜΕΝ ΝΕΜΩΟΥ ΕΥΣΟΠ
ΘΕΝ ΘΑΝΘΗΠΙ: ΧΕ ἸΝΤΕΝΕΡΑΠΑΝΤΑΝ
ἔΠΒΟΙΣ ΘΕΝ ΠΑΗΡ: ΟΥΘΩ ΠΑΙΡΗΤ
ΕΝΕΨΩΠΙ 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 سَيُخْضِرُهُمُ اللَّهُ أَيْضًا مَعَهُ.

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

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

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

ἐπινομος ιε ἡθουκ οὐρεψίρι ὑπινομος
αν αλλα οὐρεψίθαπ.

Οὐαι ταρ πε πινομοθετης οτορ
ἡρεψίθαπ: φηετε οτον ὡχομ ὑμοφ
ἐτογχο οτορ ἐτακο: ἡθουκ νιμ ἡθουκ
φηετθαπ ἐπεκὼφηρ.

*Παςνηοτ ὑπερμενρε πικοςμος
οτδε ηηετωπι δεν πικοςμος:
πικοςμος νασινι νευ τερεπιθουια: φη
δε ετιρι ὑφοτωψ ὑφνοτφ ἡναγωπι
ψα 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 يَخْلَصَ 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 ὡπι νευαν.
ἀμην.

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

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

Πραξις ιη: θ - ιη

Acts 18: 9 - 18

أعمال 18: 9 - 18

Πεχε Πβοις δε ὑΠαυλος ἐβολ
χιτεν οτχοραμα ὑπιεχωρς: γε
ὑπερερσοτ αλλα σαχι οτορ
ὑπερχαρωκ.

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 ἀνοκ τχη νευακ οτορ ἡνε
ἐλι τωνφ ἐερηι ἐχωκ ἐτῡκαε νாக:
γε οτον ἡτηι ἡοτνιψτ ἡλαος δεν
ταπολις.

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.

Αφγευσι δε ἡοτρουπι νευ σοοτ

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' Ἀχαιᾶ: ἀτὶ ἡξε ἡλοτ' δαι εἶκοπ
ἐρρη ἐξεν Πατλος: οτορ ἀτεν
ἐπιβηα ἡτ' θαπ.

Εἶτω ὁμοσ: ξε φαί θωτ ὑπὸ ητ
ἡνιρωμ ἐερσεβεσθε ὑΦνοτ' σαβολ
ὑπινωμοσ.

Εἰσαοτων δε ἡρωτ ἡξε Πατλος:
πεξε Σαλλίων ἡνιλοτ' δαι: ξε ἐνε οτον
οτ' ἡνζονσ ιε οτ' θαβ εἶρωτ
ὑπονηρον ὡ ἡλοτ' δαι: καλωσ ναίναερ
ἀναχεσθε ὁμωτεν.

Ισξε δε ζανζητῆμα νε εἶβε
οτ' καὶ νεμ ζανραν νεμ πετεννωμοσ
ἐρετεν ἐρωτῆ ἡωτεν: ἡτ' οτ' ὡτ' ἀνοκ
αν ἐερρεφ' θαπ ἡτε ναί.

Οτορ ἀτ' ἡτοτ' σαβολ ὑπιβηα.

Αἰαμονι δε τηροτ ἡσωσθενσ
παρχησ' τ' ναστωσ ἀτ' ἡτοτ' ἐροτ
ὑπεμθο ὑπιβηα: οτορ νασερμελιθε
αν ἡ Σαλλίων εἶβε ἐλι ἡναι.

Πατλος δε ἐταρ' ὡπι ἡκεμῆω
ἡεροσ' δατεν ἡσ' ἡνοτ: ἀερ
ἀποταζεσθε ἡωτ' ἀερρωτ ἐτ' Ὑριᾶ.

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 أَحَايَاةَ
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 فَتَنْصُرُونِ
أَنْتُمْ. لِأَنِّي لَسْتُ أَشَاءُ أَنْ أَكُونَ
قَاضِيًا لِهَذِهِ الْأُمُورِ.

فَطَرَدَهُمْ مِنَ الْكُرْسِيِّ.

فَأَخَذَ جَمِيعُ الْيُونَانِيِّينَ سُوسْتَنَيْسَ
رَبِّيسَ الْمَجْمَعِ وَضَرَبُوهُ قَدَامَ
الْكُرْسِيِّ وَلَمْ يَهَمْ غَالِيُونُ شَيْءًا
مِنْ ذَلِكَ.

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

Πισαχι Δε ἡτε Πβοις ἐρεάιαι ογοθ
ἐρεάωαι: ἐρεάμαθι ογοθ ἐρετάχρο:
θεν ἴαγια ἡεκκλήσια 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.
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 ΔΔ: α, β	Psalm 34: 1, 2	المزمور 34: 1, 2
<p>Ὡδαπ Πβοις ἐνηετβι ἡμοι ἡχονς: ογοθ βωτς ἐνηετβωτς ἐροι: βι ἡνοῖοπλον ηευ οῖωεβωι: τωηκ ἀριβοῦθιν ἐροι. Ἀλληλοῖα.</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. 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.

Ὁτὰνασνωσις ἐβολα θεν πιετασσελιον εθοταβ κατὰ Λουκαν ασιος.	A chapter according to Saint Luke, may his blessings be with us. Amen.	فصل من إنجيل معلمنا لوقا البشير. بركاته علينا آمين.
Λουκαν ις: α - ε	Luke 13: 1 - 5	لوقا 13: 1 - 5
<p>Πε αῖτι Δε εαροϋ πε θεν πιχοῖ ἐτε ἡμαῖ ἡχε θανοῖον εῖταμο ἡμοϋ εθε νιδαλιθεος: ηηετα Πιλατος μοῖστ ἡποῖνοϋ ηευ</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 الْغَلِيلِيِّينَ الَّذِينَ خَلَطَ بِيَلَاطُسَ 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: ΕΡΕΠΕΥΕΤΕ ΜΟΥ ΕΘΟΥΣΑΒ: ΨΩΠΙ ΝΕΥΔΗΝ ΔΥΗΝ ΕΥΧΩ ΔΥΜΟΣ.</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>ΔΝΟΚ ΤΣΟΦΙΑ ΔΙΟΥΩΝΘ ΔΕΝ ΟΥΣΟΒΝΙ: ΟΥΣΝΩΣΙΣ ΔΕ ΝΕΜ ΟΥΚΑΤ ΔΝΟΚ ΔΙΚΩΤ ΝΣΩΟΥ.</p> <p>✠ ΖΟΥΤ ΔΕ ἸΤΕ ΠΒΟΙΣ ΜΟΥΤ ΔΥΠΙΒΙΝΧΟΝΣ ΝΕΜ ΠΨΩΨ ΝΕΜ ΤΜΕΤΒΑΣΙ ΖΗΤ ΝΕΜ ΝΙΜΩΙΤ ἸΤΕ ΝΙΠΟΝΗΡΟΣ: ΔΝΟΚ ΔΙΜΕΣΤΕ ΖΑΝΜΩΙΤ ΕΥΦΟΝΘ ἸΤΕ ΖΑΝΠΕΤΖΩΟΥ.</p> <p>ΦΩΙ ΠΕ ΠΙΣΟΒΝΙ ΝΕΜ ΠΙΤΑΧΡΟ: ΘΩΙ ΤΕ ΤΜΕΤΣΑΒΕ: ΘΩΙ ΤΕ ΤΧΟΜ.</p> <p>ΕΒΟΛ ΖΙΤΟΤ ΔΡΕ ΝΙΟΥΡΩΟΥ ΟΙ ΝΟΥΡΟ: ΟΥΟΘ ΔΡΕ ΝΙΧΩΡΙ ΣΔΑΙ ΝΕΤΜΕΘΜΗ.</p> <p>ΕΒΟΛ ΖΙΤΟΤ ΝΙΕΖΡΗΙ ΣΕΟΙ ΝΝΙΨΤ: ΟΥΟΘ ΝΙΤΡΑΝΝΟΣ ΑΥΔΑΜΟΝΙ ΔΥΠΙΚΑΖΙ ΕΒΟΛ ΖΙΤΟΤ.</p>	<p>I, wisdom, dwell with prudence, and find out knowledge and discretion.</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>Counsel is mine, and sound wisdom; I am understanding, I have strength.</p> <p>By me kings reign, and rulers decree justice.</p> <p>By me princes rule, and nobles, all the judges of the earth.</p>	<p>أَنَا الْحِكْمَةُ أَسْكُنُ الذِّكَاءَ وَأَجِدُ مَعْرِفَةَ التَّدَابِيرِ.</p> <p>مَخَافَةُ الرَّبِّ يُغْضُ الشَّرَّ. الْكِبْرِيَاءُ وَالتَّعَظُّمُ وَطَرِيقُ الشَّرِّ وَقَمَّ الْأَكَاذِيبِ أَبْغَضْتُ.</p> <p>لِي الْمَشُورَةُ وَالرَّأْيُ. أَنَا الْفَهْمُ. لِي الْقُدْرَةُ.</p> <p>بِي تَمْلِكُ الْمُلُوكُ وَتَقْضِي الْعُظَمَاءُ عَدْلًا.</p> <p>بِي تَتَرَأَسُ الرُّؤَسَاءُ وَالشَّرَفَاءُ كُلُّ قُضَاةِ الْأَرْضِ.</p>

Isaiah 44: 1 - 8
إشعيا 44 : 1 - 8

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Φαι πε ὑφρητ̃ ἐτεφχω ὕμος ἡχε
 Πβοικ Φνοτ̃ φηεταφθαμιοκ: οτοϷ
 αφερ̃πλαζιν ὕμοκ ιςχεν ζεν ἠνεχι
 ἐτι εἰερβον̃θιν ἐροκ: ὑπερερζοτ̃
 παλλον̃ Ιακωβ φηεταμ̃ενριτφ:
 Писранл φηεταισοτпφ.

Χε Δνοκ τ̃νατ̃ ἡνοτωοτ̃ ζεν
 πιβι ἡννεθμοϷι Ϸι οτωα ἡαθμοωοτ̃:
 εἰεχω ὑΠαπεντωα Ϸιχεν πεκ̃χροϷ:
 νεμ ἡα̃σμοτ̃ Ϸιχεν πεκ̃Ϸηρι.

ΟτοϷ εφ̃εφιρι ἐβολ̃ ὑφρητ̃ ἡνοτσιμ
 ζεν ἠμητ̃ ἡνοτωοτ̃: νεμ ὑφρητ̃
 ἡνοβω ἡνοτρι Ϸιχεν οτωωοτ̃ εφ̃δατ̃.

Φαι εφ̃εχοϷ χε Δνοκ φα Φνοτ̃
 οτοϷ φα εφωϷ ἐβολ̃ ζεν φ̃ραν
 ἡλακωβ οτοϷ κεοται εφ̃ε̃δα χε ἄνοκ
 φα Φνοτ̃ ζεν φ̃ραν ὑΠισρανл.

Φαι πε ὑφρητ̃ ἐτεφχω ὕμος ἡχε
 Πβοικ Φνοτ̃ ποτρο ὑΠισρανл
 φηεταφσοτпφ Φνοτ̃ Саваωθ: Δνοκ
 ἡϷορп πε οτοϷ Δνοκ πε μενε̃са̃ нαι:
 οτοϷ ὕμον̃ κenoτ̃ ἐβηл̃ ἐροι.

Πиμ ετοι ὑпарητ̃ μαρεφ̃ο̃γι ἐρατφ
 οτοϷ ἡτεφμοτ̃ οτοϷ ἡτεφσοβτ̃ нηι:
 ιςχεν ἐταιθ̃αμ̃ο ὑφρωμ̃ι Ϸα̃ ἐνεϷ:
 οτοϷ нηεθ̃н̃οτ̃ ὑπατο̃ν̃
 μαρο̃т̃αμ̃ωτε̃ν̃ ἐρωοτ̃.

Thus says the Lord who made you and formed you from the womb, who will help you: 'Fear not, O Jacob My servant; and you, Jeshurun, whom I have chosen.

For I will pour water on him who is thirsty, and floods on the dry ground; I will pour My Spirit on your descendants, and My blessing on your offspring;

they will spring up among the grass like willows by the watercourses.'

One will say, 'I am the Lord's'; another will call himself by the name of Jacob; another will write with his hand, 'The Lord's,' and name himself by the name of Israel.

Thus says the Lord, the King of Israel, and his Redeemer, the Lord of hosts: 'I am the First and I am the Last; besides Me there is no God.

And who can proclaim as I do? Then let him declare it and set it in order for Me, since I appointed the ancient people. And the things that are coming and shall come, let them show these to them.

هَكَذَا يَقُولُ الرَّبُّ صَانِعُكَ وَجَانِبُكَ
 مِنْ الرَّحِمِ مُعِينُكَ: لَا تَخَفْ يَا
 عَبْدِي يَعْقُوبُ وَيَا يَشُورُونُ الَّذِي
 اخْتَرْتُهُ.

لَأَنْبِي أَسْكُبُ مَاءً عَلَى الْعَطْشَانِ
 وَسَيُولًا عَلَى الْيَابِسَةِ. أَسْكُبُ
 رُوحِي عَلَى نَسْلِكَ وَبَرَكَتِي عَلَى
 ذُرِّيَّتِكَ.

فَيَنْبُتُونَ بَيْنَ الْعُشْبِ مِثْلَ
 الصَّفْصَافِ عَلَى مَجَارِي الْمِيَاهِ.

هَذَا يَقُولُ: أَنَا لِلرَّبِّ وَهَذَا يُكْنِي
 بِاسْمِ يَعْقُوبَ وَهَذَا يُكْتَبُ بِيَدِهِ:
 لِلرَّبِّ وَبِاسْمِ إِسْرَائِيلَ يُلَقَّبُ.

هَكَذَا يَقُولُ الرَّبُّ مَلِكُ إِسْرَائِيلَ
 وَقَادِيهِ رَبُّ الْجُنُودِ: أَنَا الْأَوَّلُ وَأَنَا
 الْآخِرُ وَلَا إِلَهَ غَيْرِي.

وَمَنْ مِثْلِي يُنَادِي فَلْيُخْبِرْ بِهِ
 وَيَعْرِضْهُ لِي مُنْذُ وَضَعْتُ الشَّعْبَ
 الْقَدِيمَ. وَالْمُسْتَقْبَلَاتِ وَمَا سَيَأْتِي
 لِيُخْبِرُواهُمْ بِهَا.

Ἐπερερζοῖ οὐδὲ ὑπερῶπι ἔρε
 ἔρεν ἠννοῦ ζῆπ: μῆ ιςχεν ζῆ ἀν
 ἀρετενσωτεμ: οὐοζ αἰταμωτεν
 ἡῶτεν εἰτοι ἡμεῶρε χε ἀν οὐον
 κενοῖτ ἐβηλ ἔροι.

*Οὐῶοῖ ἡ τριάς ἐθοῦαβ Πεννοῖτ
 ὡα ἐνεζ νεμ ὡα ἐνεζ ἡτε νιἐνεζ
 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 تَرْتَاغُوا. أَمَا
 أَعْلَمْتُكَ مِنْذُ الْقَدِيمِ وَأَخْبَرْتُكَ؟
 فَأَنْتُمْ شُهَدَاي. هَلْ يَوْجَدُ إِلَهٌ
 غَيْرِي؟ وَلَا صَخْرَةٌ لَا أَعْلَمُ بِهَا.

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

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

Εβολ ζεν Ιωβ πιῶμνι: ἐρεπεϋμοῖ
 εθοῦαβ: ὡπι νεμαν ἀμην εϋχω
 ἡμοc.

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

من أيوب الصديق، بركته المقدسة
 تكون معنا. آمين.

Ιωβ λβ: ιζ - λγ: λδ

Job 32: 17 - 33: 33

أيوب 32: 17 - 33: 33

Δεϋερονῶ ἡχε Ελιουc πεχαϋ: χε
 παλιν τῆαααζι.

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

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

τῆμεζ ταρ ἡααζι ἑκμ ταρ ἔροι
 ἡχε πιπνευμα ἡτε τανεζι.

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

لَأَنِّي مَلَأَنَ أَقْوَالًا. رُوحٌ بَاطِنِي
 تُضَايِقُنِي.

τῆανεζι Δε ασερ ὑφρητ ἡνοτασκοc
 εϋμεζ ἡεμβριc εϋβερβερ ἔρε ρωϋ μηρ:
 νεμ ὑφρητ ἡνοτοζι ἡνιϋ ἡτε οὐβεσνητ
 ἐαϋφωδ.

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

هُوَذَا بَطْنِي كَحَمْرِ لَمْ تُفْتَحْ.
 كَالزَّفَاقِ الْجَدِيدَةِ يَكَادُ يَنْشَقُّ.

τῆαααζι οὐη ζινα ἡταμτον ἡμοι:
 ἐλαιοτων ἡναcφοτοῖ.

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

أَتَكَلِّمُ فَأَفْرِجُ. أَفْتَحُ شَفَّتِي وَأَجِيبُ.

τῆαῶφιτ ταρ ἀν δατζη ἡρωμ
 οὐδὲ τῆαῶφιτ ἀν δατζη ἡνωμici

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

لَا أَحَابِيَنَّ وَجْهَ رَجُلٍ وَلَا أَمْلُثُ
 إِنْسَانًا.

ἐβoλθεν οὐρεῖμαι.

¶ σωτην ταρ αν ἐερῶφηρι νoτρω
ἡμον δε εἰσομαι εω ἵνε τερωι.

Αλλα σωτημ ιωβ ἐνασαι οτω
χαμαυχ ἐταχινσαι.

Εηπε ταρ διοτων ἡρωι οτω
αψσαι ἵνε παλας.

¶ τοιβνοτ ἵνε παρητ δεν
εανσαι: πατ δε ἵτε ναφoτοτ
εἰερνοι νηανεβνοτ ετοιβνοτ.

Οτινεμα εφοταβ πεταφθαιμοι:
φνιφι δε ἵτε Πιπαντοκρατωρ
πετψεω νηι.

Ακωανχευχοι ἀριοτῶ νηι οὔβε
ναι: ἡμονι ἵτοτκ ερι ερατκ οὔβηι οτω
ἀνοκ εω οὔβηκ.

Ακθαινοτ ἐβoλθεν οὔοι
ἡπαρητ εω ἐταφθαιμον ἐβoλθεν φαι
φαι.

¶ εωτ εναῶερεωρκ αν: οτω
ταχιε ἡνεερω εἰρηι εχωκ.

Πλην ακχοс δεν ναμαυχ: ψει
ταρ ἵτε νεκσαι αισοομεс.

Χε οηι ακχοс χε ψτοιβνοτ
ἡπιερνοι: ἀνοκ οτατῆρικι δε
ἡπιερἄνομιν ταρ.

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 أَدْرِي لَأَعْرِفُ الْمَلْتَ. لِأَنَّهُ عَنْ
قَلِيلٍ يَأْخُذُنِي صَاحِبِي.

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

هَازِلًا قَدْ فَتَحْتُ فِيَّ لِسَانِي نَطَقَ
فِي حَنَكِي.

إِسْنَامَةُ قَلْبِي كَلَامِي، وَمَعْرِفَةٌ
شَفَتَيَّ هُمَا تَنْطِقَانِ بِهَا خَالِصَةً.

رُوحُ اللَّهِ صَنَعَنِي وَنَسَمَةُ الْقَدِيرِ
أَخْيَتْنِي.

إِنْ اسْتَطَعْتَ فَأَجِبْنِي. أَحْسِنِ
الدَّعْوَى أَمَامِي. ائْتَصِبْ.

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

هُوَ ذَا هَيَّبَنِي لَا تَرْهَبُكَ وَجَلَالِي لَا
يَتَقَلُّ 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 ἀποκρίσις.

Ἰαφάτ Δε ἀφ' αὐτοῦ ἐπ' ὤμων: ἀφ' αὐτοῦ
Δε ἐν ἀνθρώποις τὴν ὁρμήν.

Πως γὰρ ἔχω ὁ ἄνθρωπος καὶ ὁ
ὁσὸς τοῦ ἀνθρώπου ἐροῖ: ὅτι ὡς
ἐν ἐν ἡμῶν περὶ τῆς ἀνθρώπου ἡ ἀποκρίσις.

Ἐχω ὁ ἄνθρωπος Δε καὶ ἐν ἡμῶν
ὑφ' ἡμῶν ἐσθλὴν ἡ ἀποκρίσις.

Ἦεν ἡ ἀποκρίσις τοῦ ἀνθρώπου καὶ
ἡ ἀποκρίσις: Ἦεν ἡ ἀποκρίσις Δε ὡς ἡ ἀποκρίσις.

Ὁ ἄνθρωπος ἡ ἀποκρίσις ὡς ὁ ἄνθρωπος ἡ ἀποκρίσις
ἡ ἀποκρίσις: ἡ ἀποκρίσις ὡς ὁ ἄνθρωπος ἡ ἀποκρίσις
ὡς ὁ ἄνθρωπος ἡ ἀποκρίσις ὡς ὁ ἄνθρωπος ἡ ἀποκρίσις.

Ἰοτε ὡς ὁ ἄνθρωπος ὡς ὁ ἄνθρωπος
ἡ ἀποκρίσις: ἡ ἀποκρίσις ὡς ὁ ἄνθρωπος ἡ ἀποκρίσις
ἡ ἀποκρίσις ὡς ὁ ἄνθρωπος ἡ ἀποκρίσις.

Ἐταῦθα ὡς ὁ ἄνθρωπος ὡς ὁ ἄνθρωπος
ἡ ἀποκρίσις: ἡ ἀποκρίσις Δε ὡς ὁ ἄνθρωπος ἡ ἀποκρίσις
ὡς ὁ ἄνθρωπος ὡς ὁ ἄνθρωπος ὡς ὁ ἄνθρωπος ὡς ὁ ἄνθρωπος.

Ἀφ' αὐτοῦ Δε ἐπ' ὤμων ὡς ὁ ἄνθρωπος
ἡ ἀποκρίσις: ὡς ὁ ἄνθρωπος ὡς ὁ ἄνθρωπος ὡς ὁ ἄνθρωπος
ὡς ὁ ἄνθρωπος ὡς ὁ ἄνθρωπος ὡς ὁ ἄνθρωπος ὡς ὁ ἄνθρωπος.

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.

هُوَذَا يَطْلُبُ عَلَيَّ عِلَلٌ عَدَاوَةٍ.
يَحْسِبُنِي عَدُوًّا لَهُ.

وَضَعَ رِجْلَيَّ فِي الْمَقَطَرَةِ. يُرَاقِبُ
كُلَّ طَرُقِي.

هَآ إِنَّكَ فِي هَٰذَا لَمْ تُصِبْ. أَنَا
أَجِيبُكَ، لِأَنَّ اللَّهَ أَكْبَرُ مِنَ الْإِنْسَانِ.

لِمَاذَا تُخَاصِمُهُ؟ لِأَنَّ كُلَّ أُمُورِهِ لَا
يُجَاوِبُ عَنْهَا.

لَكِنَّ اللَّهَ يَتَكَلَّمُ مَرَّةً، وَبِأَثْنَتَيْنِ لَا
يُلاحِظُ الْإِنْسَانُ.

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

حِينَئِذٍ يَكْشِفُ آذَانَ النَّاسِ وَيَخْتِمُ
عَلَى تَأْدِيبِهِمْ،

لِيَحْوَلَ الْإِنْسَانُ عَنْ عَمَلِهِ، وَيَكْتُمَ
الْكِبْرِيَاءَ عَنِ الرَّجُلِ،

لِيَمْنَعَ نَفْسَهُ عَنِ الْخُفْرَةِ وَحَيَاتِهِ
مِنَ الزَّوَالِ بِحَرْبَةِ الْمَوْتِ.

Πάλιν δε ον αψορζι ὡμοϋ θεν
θανῶνι θιζεν περμαῖενκοτ: οτορ
κας νιβεν ἡταϋ ἀϋτῶκαρ ναϋ.

Ἡρε νιβεν ἡτε ἡσοτὸ ἡνεϋ
ὥχευμοι ἡγοποτ ἐροϋ οτορ
τεϋψῖχη ἐρεπιθωμιν ἐοτῶρε.

Ὡλατογλοϋλεϋ δε ἡξε νεϋκαρζ:
οτορ ἡσεοτωνρ ἐβολ ἡξε νεϋκας
ετῶοτωοτ.

Δαδῶντ δε ἐψμοτ ἡξε τεϋψῖχη
οτορ περῶνθ ἐάμεντ.

Εῷωπ ἐοτον ῥο ἡαττελορ ἡτε
ψμοτ κωτ ἐροϋ: ἡνε οται ἐβολ
ἡδῆτοτ δοθβεϋ: ἐῷωπ αϋῶλκατ θεν
περῶντ ἐτασθο ρα Πβοις: ἡτεϋταμε
οτρωμ δε ἐπεϋἀρικι: οτορ ἡτεϋοτωνρ
ἐβολ ἡτεϋἀνομιὰ.

Ῥῆατ τοτϋ δε ἐπῇντεϋῶτεμει
ἐψμοτ: ἐϋεερβερι δε ἡξε περῶμα
ἡφῆρῆτ ἡοτχοι ἐατοϋϋς ἡβερι: οτορ
νεϋκας ἐϋεμαρὸν ἡατκας.

Ῥῆατλοκλεκ δε ἡνεϋκας ἡφῆρῆτ
ἡνα οτκοτχι ἡἀλοτ: ἐϋεταρὸϋ δε
ἐρατϋ ἐαϋχευμομτ θεν ἡιρωμ.

Δαϋῶανερῖροσετῆεθε ρα Πβοις
ἐϋεῷωπι ἐϋῶμπ: ἐϋεῷε δε ἐδῶνθ θεν
οτρὸ ἐϋτοτῖνοτ νεμ οτοτωνρ 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
الشَّهِيٍّ.

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: أَطْلَقْتُهُ عَنْ
الْهُبُوطِ إِلَى الْحُفْرَةِ، قَدْ وَجَدْتُ
فِدْيَةً.

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

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

εἰς τὴν ἐβίω Δε ἠνιρῶμι ἡνομήθην.

Τότε εἶδε με ἀρὶς ἐροῦ ἡμάρταν
ἠντε φῶρι με καὶ ἡμὸς ἠδῆρην ἠδῆτε·
καὶ οὐ με καὶ ἐταίριον οὐδὲ
ἡμεῖς ἡμεῖς καὶ ἡμεῖς ἡμεῖς ἡμεῖς
ἐταίριον.

Πορὴν ἡμεῖς ἡμεῖς ἡμεῖς ἡμεῖς
ἐδῆρην ἐπτακο: οὐδὲ ἡμεῖς παρὼν καὶ
ἐοῦσιν.

Ὁρῶ καὶ τῆς ἡμεῖς ἡμεῖς ἡμεῖς
ἡμεῖς ἡμεῖς ἡμεῖς ἡμεῖς ἡμεῖς
οὐδὲ.

Ὁρῶ καὶ ἡμεῖς ἡμεῖς ἡμεῖς
ἐβόλθεν ἡμεῖς: ἡμεῖς ἡμεῖς ἡμεῖς
ἐροῦ δὲ ἡμεῖς.

Χαίρει καὶ οὐδὲ καὶ ἡμεῖς
καρὸς οὐδὲ ἀνὸς ἡμεῖς.

Ἦντε οὐδὲ καὶ ἡμεῖς ἡμεῖς
καὶ ἡμεῖς ἡμεῖς ἡμεῖς ἡμεῖς.

Ὁρῶ καὶ ἡμεῖς ἡμεῖς ἡμεῖς
οὐδὲ ἡμεῖς ἡμεῖς ἡμεῖς.

*Ὁρῶ καὶ ἡμεῖς ἡμεῖς ἡμεῖς
ἡμεῖς ἡμεῖς ἡμεῖς ἡμεῖς ἡμεῖς
ἡμεῖς.*

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 قِيُولُ: قَدْ
أَخْطَأْتُ، وَعَوَّجْتُ الْمُسْتَقِيمَ، وَلَمْ
أَجَازْ عَلَيْهِ.

قَدْ نَفَّسِي مِنَ الْغُبُورِ إِلَى الْحُفْرَةِ،
فَتَرَى حَيَاتِي النُّورَ.

هُوَ ذَا كُلِّ هَذِهِ يَفْعَلُهَا اللَّهُ مَرَّتَيْنِ
وَتَلَاثًا بِالْإِنْسَانِ،

لِيَرُدَّ نَفْسَهُ مِنَ الْحُفْرَةِ، لِيَسْتَنِيرَ
بِنُورِ الْأَحْيَاءِ.

فَاصْغِ يَا أَيُّوبُ وَاسْتَمِعْ لِي. أَتُصِتُ
فَإِنَّا أَتَكَلِّمُ.

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

وَالْإِذَا فَاسْتَمِعْتَ أَنتَ لِي. أَتُصِتُ
فَأُعَلِّمُكَ الْحِكْمَةَ.

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

Matins Psalm

مزمور باكر

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

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

Ψαλμος τω Δαυιδ ΔΔ: ιε	Psalm 34: 15	المزمور 34: 15
<p>Διτ' ἡνορεκ ζωτ: οτορ διθεβιὸ ἡταψυχῇ δὲν οτνηστιὰ: οτορ ταπροσευχῇ: 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، أدللت بالصوم نفسي، وصلاتي إلى حضني ترجع. هليلويا.</p>

Matins Gospel

إنجيل باكر

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

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

Οὐὰναστωσις ἐβωλ δὲν πιασσελιον εθοταβ 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>Οτορ νατερυεορε νατ τηροτ πε: οτορ νατερυφρηι πε ἐξεν νισαχι ἡτε πιεμοτ νηενατνηοτ ἐβωλδεν ρωτ: οτορ ναττω ὡμος πε μη φαι αν πε περηι ἡλωσηφ.</p> <p>Οτορ πεχατ νωοτ γε παντωσ τετεννασε ται παραβολη νηι: γε πιχινι ἀρι φαδρι ἐροκ ὡματακ:</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 وَيَتَعَجَّبُونَ 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 فَأَفْعَلَ ذَلِكَ هُنَا أَيْضاً فِي وَطَنِكَ.</p>

μηἐτανσοομεν ἐαυτωπιθεν
Καφαρναουμ ἀριτον ὑπαιμα ζωειθεν
τεκβακι.

Περαειδε νουν γε αμην τω
υμος νωτεν γε υμον ελι ὑπροφητης
ερωτηνθεν τεκβακι.

Παφμη δε τω υμος νωτεν: γε
νε οτον οτμηω νχηρα πεθεν
Πισραν εδεν νιεσοον ητε Ηλιας: εοτε
ετασυνθαμ ηγε τφε νωμουτ ηρωπι
νεμ σοον ηαβοτ: εωστε ητερωπι
ηγε οτμηωτ ηεβων ειχεν πικαρι
τηρη.

Οτοε ὑποτοωρη η Ηλιας εα ελι
υμων εβηλ εα οτςιμι νχηρα
οηετωπθεν Σερεβτα ητε
τσερδωνια.

Οτοε νε οτον οτμηω ηκακσετ πε
θεν Πισραν ηαεραει ηελιασεος
πιπροφητης: οτοε ὑπε ελι εβολ
ηδητοτ τοτβο εβηλ εημμαν Πιτρος.

Οτοε ατμοε τηροτ ηχωντ
ερωτεμ ελαι.

Οτοε αττωνοινοτ ατειτετ σαβολ
ητβακι: οτοε ατενει εβολ εχεν πεβις
ητε πιτωον: φηεναρε τοτβακι κητ
ειωω: εωστε ητε οτχολκε 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: الْحَقَّ 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 أَلِيشَعِ النَّبِيِّ وَلَمْ يُطَهَّرْ
وَاحِدٌ مِنْهُمْ إِلَّا نَعْمَانُ السَّرْيَانِيُّ.

فَامْتَلَأَ غَضَبًا جَمِيعُ الَّذِينَ فِي
الْمَجْمَعِ حِينَ سَمِعُوا هَذَا.

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

Ποοϋ Δε ἐταϋσινι ἐβολῆεν
τοῦμη† ναϋμοϋ πε.

*Πῶοϋ φα Πεννοῦ† πε ὡα ἐνεε
ἵτε νι ἐνεε: 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 φῶκ ὑπενδοῖς Ἰησοῦς
Χριστός: πᾶποστολος ἐθαεμ:
φηέταῦθαϋ ἐπιζηϋεννοῦνι ἵτε
Φνοῦ†.

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: ιη - κη

1 Corinthians 14: 18 - 28

1 كورنثوس 14: 18 - 28

†ϋπερῆμοτ ἵτεν Φνοῦ† γε
†σαζι ῆεν φῆλας μαλλον ἐεοτε
ρῶτεν τηροῦ.

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

أَشْكُرُ إِلَهِي أَنِّي أَتَكَلَّمُ بِأَلْسِنَةٍ أَكْثَرَ
مِنْ جَمِيعِكُمْ.

Αλλα †οτωϋ ἐξε ἵοϋ ἵσαζι ῆεν
πακα† ῆεν †εκκῆλζια: ζινα
ἵταερκατηχιν ἵθανκεχωοῦνι: ἐεοτε
οῦθα ἵσαζι ῆεν φῆλας.

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 كَنِيسَةٍ أَرِيدُ أَنْ أَتَكَلَّمَ
خَمْسَ كَلِمَاتٍ بِذِهْنِي لِكَيْ أَعْلَمَ
آخَرِينَ أَيْضاً أَكْثَرَ مِنْ عَشْرَةِ أَلْفِ
كَلِمَةٍ بِلِسَانٍ.

Παῖνηοῦ ὑπερερῆλοῦ ῆεν
νετενκα†: αλλα ἀριῆλοῦ ῆεν †κακία
ἵερηι Δε ῆεν νετενκα†: ὡπι
ἐρετενζηκ ἐβολ.

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

أَيُّهَا الْإِخْوَةُ لَا تَكُونُوا أَوْلَادًا فِي
أَذْهَانِكُمْ بَلْ كُونُوا أَوْلَادًا فِي الشَّرِّ
وَأَمَّا فِي الْأَذْهَانِ فَكُونُوا كَامِلِينَ.

Ἐκδοῦντ γὰρ δι φῶνος: καὶ ὅτε
 ἑαυτοὺς καὶ ἑαυτοῦ φωνῶντες ἑαυτοῖς
 καὶ παιδαίοντες: οὐδὲ παρρησίαν ἔχοντες
 ὡς καὶ ἡμεῖς τοῖς ἑαυτοῖς.

Ὡς τε νῦν καὶ νῦν ἐν ἑαυτοῖς
 ἡμεῖς καὶ ἡμεῖς ἡμεῖς:
 ἡμεῖς καὶ ἡμεῖς ἡμεῖς καὶ ἡμεῖς
 ἡμεῖς καὶ ἡμεῖς.

Ὡς τε οὐκ ἐν ἑαυτοῖς ἡμεῖς
 ἡμεῖς καὶ ἡμεῖς: οὐδὲ ἡμεῖς καὶ ἡμεῖς
 ὅτε καὶ ἡμεῖς: ἡμεῖς καὶ ἡμεῖς ἡμεῖς
 ἡμεῖς καὶ ἡμεῖς ἡμεῖς καὶ ἡμεῖς.

Ὡς τε καὶ ἡμεῖς ἡμεῖς καὶ ἡμεῖς
 ἡμεῖς καὶ ἡμεῖς ἡμεῖς καὶ ἡμεῖς
 ἡμεῖς καὶ ἡμεῖς: ἡμεῖς καὶ ἡμεῖς ἡμεῖς
 ἡμεῖς καὶ ἡμεῖς ἡμεῖς καὶ ἡμεῖς.

ἡμεῖς καὶ ἡμεῖς ἡμεῖς καὶ ἡμεῖς
 ἡμεῖς: οὐδὲ παρρησίαν ἔχοντες
 ἡμεῖς: ἡμεῖς καὶ ἡμεῖς ἡμεῖς
 ἡμεῖς καὶ ἡμεῖς ἡμεῖς καὶ ἡμεῖς
 ἡμεῖς ὅτε ἡμεῖς.

Ὅτι καὶ περὶ ἡμεῖς: ἡμεῖς
 ἡμεῖς καὶ ἡμεῖς: ἡμεῖς καὶ ἡμεῖς
 ἡμεῖς καὶ ἡμεῖς ἡμεῖς καὶ ἡμεῖς
 ἡμεῖς καὶ ἡμεῖς ἡμεῖς καὶ ἡμεῖς
 ἡμεῖς καὶ ἡμεῖς ἡμεῖς καὶ ἡμεῖς

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 آيَةٌ لِلْمُؤْمِنِينَ بَلْ
 لِعِغْرِ الْمُؤْمِنِينَ. أَمَّا النُّبُوءَةُ فَلَيْسَتْ
 لِعِغْرِ الْمُؤْمِنِينَ بَلْ لِلْمُؤْمِنِينَ.

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

وَلَكِنْ إِنْ كَانَ الْجَمِيعُ يَنْبَأُونَ
 فَدَخَلَ أَحَدٌ غَيْرُ مُؤْمِنٍ أَوْ غَافِلٍ
 فَإِنَّهُ يُبَيِّنُ مِنَ الْجَمِيعِ. يُحْكَمُ 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: فَلْيُكُنْ كُلُّ شَيْءٍ
 لِلْبُنْيَانِ.

ἡγορημένη: ὁὖν νῖβεν μαροτυωπι
 ὅθεν οὐκωτ.

Ἰτε πετσαχι ὅθεν φῶλας κατὰ ὁναῦ
 ὁναῦ ἱε πιζονὸ ὡμου: οὐτο, οὐμερος
 ἐφονται οὐτο, μαρε οὔαι ἐρμηνεύειν

Ἐὼπι Δε ἡγορημένης ἀν πε:
 μαρεχαρωφ ὅθεν ἑκκλήσιᾶ:
 μαρεψαχι Δε οὐτωφ νευ Φνοῦτ.

*Πρῶτος τὰρ νευωτεν νευ
 τέρηνην ἐνσοπ: χε ἀμην ἐσεῶπι.*

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 فَائْتَيْنِ
 اثْنَيْنِ أَوْ عَلَى الْأَكْثَرِ ثَلَاثَةٌ ثَلَاثَةً
 وَبِتَرْتِيبٍ وَلْيُتَرْجَمْ وَاحِدٌ.

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

*نعمة الله الآب تكون مع جميعكم.
 آمين.*

The Catholic Epistle الكاثوليكون

Καθολικὸν ἐβόλ ὅθεν ἑπίστολῃ
 ἡτε πενιωτ ἱακωβος. Ἀμην.
 Παμενρατ.

ἱακωβος ᾠ: κβ - β: ᾠ

Ὦπι ἐρετενοὶ ἡρεφίρι ἡπισαχι
 οὐτο, ἡορεφδίσμῃ ἡματὰτῃ ἀν:
 ἡμον ἐρετενεργαλ ἡωωτεν
 ἡματὰτεν θηνοῦ.

Φη τὰρ ἐτε οὐρεφδίσμῃ πε ἡτε
 πισαχι οὐτο, ἡορεφ ἐρῶβ ἀν πε: φαι
 ἀφὸν ἡορρωμὶ ἐαφῆνιατῃ ἡπρὸ ἡτε
 πεφχινωσι ὅθεν οὔαλ.

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 وَجْهَ خِلْفَتِهِ فِي مِرَاةٍ.

Αφ᾽ ἑαυτοῦ τὰρ ἑαυτὸν οὐκ ἀφ᾽
ἑαυτοῦ κατατότῃ ἀφ᾽ ἐρῶντος ἑαυτοῦ
ἐναυτοῦ.

Φη δὲ ἐταρσενος ὁ νόμος ἐτῆκε
ἐβόλῃ ἢ τε ἡμετέρως οὐκ ἡμετέρως
ἡδύτης: ἡπαρρερῶντος ἡρερῶντος
ἀλλὰ ἡρερῶντος ἡπῶντος: φη εἰς
οὐκαρῶντος ὅθεν περῶντος ἡμῶν.

Φη δὲ εὐμενὶ ἐρῶντος
οὐρερῶντος περ οὐκ ἡδύτης
ἡπερῶντος ἀν ἀλλὰ ἀφ᾽ ἐρῶντος ἡπερῶντος
οὐκ ἐρῶντος περ ἡμῶν.

Πῶντος δὲ εὐμενὶ οὐκ
ἡατῶντος ὅθεν Φη οὐκ Φη: φη
φη περ ἐρῶντος ἡπῶντος ἡπῶντος
ἡπῶντος ἡπῶντος ὅθεν πορῶντος ἐρῶντος
ἐρῶντος ἐρῶντος ἡατῶντος ἐβόλῃ ὅθεν πῶντος.

Πῶντος ἡπερῶντος πῶντος ἡπῶντος
ἡπῶντος ἡπῶντος Πῶντος Πῶντος
ἡπῶντος ὅθεν οὐρερῶντος ἐρῶντος.

*Πῶντος ἡπερῶντος πῶντος
οὐκ ἐρῶντος ὅθεν πῶντος:
πῶντος πῶντος πῶντος: φη
δὲ ἐπῶντος ἡπῶντος ἡπῶντος
φη ἐρῶντος: 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 اطَّلَعَ 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، فِدِينَانَهُ هَذَا بَاطِلَةٌ.

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

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

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

The Acts الإبركسيس

<p>Πραξις ἡ τε νενηιοῦ ἡ ἀποστολός: ἐρε ποῦςμοῦ εἶοταβ 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 αἰρί Δε ἡ ζανχομ ἡξε Φνοῦ ἡ ζανκοῦζι ἀν ἐβολ ζιτεν νενσιζ ἡ Παῦλος.</p> <p>Ὡστε ἡ σεβί ἡ ζανκοῦζαριον νεμ ζανσιμικῆθινον ἐβολ ζιτεν περσωμα ἡ σεχαῦ ζιζεν νηεῦωμι: οὔτοζ ὡαῦθενωῦ ἐβολ ζιωτοῦ ἡξε νιῦωμι: οὔτοζ νιπνεῦμα εἰζωοῦ νάτνηοῦ ἐβολ πε.</p> <p>Ἀτζίτοτοῦ Δε ἡξε ζανοῦτον ἐβολ ζεν νιλοῦζαι εἰκωῦ ἡ ἐζορσιςτης: ἐξεν φραν ἡ Πβοις ἡχοῦς ἐξεν φραν ἡ Πβοις ἡχοῦς ἐξεν νηέτε νιπνεῦμα εἰζωοῦ ζιωτοῦ εἰζω ἡμοος: ζε ῥταρκο ἡμωτεν ἡ ἡχοῦς φηέτε Παῦλος ζιωῦ ἡμοος.</p> <p>Ἡε οὔτον ὡαῦζ Δε ἡ ἡμρι ἡ τε οὔαι ζε Σεκαῦ εἰοῖλοῦζαι πε ἡ αρχιέρεε εἰρι ἡφαι.</p> <p>Ἀφεροῦ ἡξε 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 الْمُعَزِّمِينَ أَنْ يُسَمُّوا عَلَى الَّذِينَ بِهِمُ الْأَرْوَاحُ الشَّرِيرَةُ بِاسْمِ الرَّبِّ يَسُوعَ قَائِلِينَ: نَقْشِمُ عَلَيْكَ يَسُوعَ الَّذِي يَخْرُزُ بِهِ بُولُسُ. وَكَانَ الَّذِينَ فَعَلُوا هَذَا سَبْعَةً بَنِينَ لِسَكَاوَا رَجُلٍ يَهُودِيٍّ رِئِيسٍ 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 αϛηιτϛ ε'ερηi ε'χωοτ' ν'χε
πιρωμi ε'τε πιπνετμa ετ'ωοτ' νεμaϛ:
αϛερβοiς ε'ρωοτ' ενκοπ αϛχεμχομ
ε'ερηi ε'χωοτ': ρωστε ν'σεφωτ' ε'βολ Δεν
πιηi ε'τε μμaτ' ετ'βημ ε'ρε ρωοτ' φηδ.

Φaι Δε αϛψωπι εϛοτονη ε'βολ
ν'νιλοτ'Δaι τηροτ' νεμ νiΟτεινiν ετ'ωοπ
Δεν Εφεκο: οτοϛ οτ'ροτ' ασι ε'ερηi
ε'χωοτ' τηροτ': οτοϛ ναϛνηοτ' ν'δici ν'χε
Φραν μΠβοiς Ιηκοτ'.

Οτ'μημ Δε ε'βολ Δεν νηετατ'ναρτ':
νατ'νηοτ' πε ετοτ'ωνε ε'βολ οτοϛ ετ'χω
ν'νοτ'ε'βηοτ'ι.

Θaνμημ Δε ε'βολ Δεν νηενατ'ιρι
ν'νιμετ'περιερτο: ατ'ινi ν'νοτ'χωμ
ατ'ροκ'ροτ' μπεμθο ν'οτον νiβεν: οτοϛ
ατ'ϛiωπ ν'νοτ'τιμh εατ'χεμοτ' ε'οτον
τ'ιοτ' ν'εβα ν'εατ' μμaτ'.

Πaιρητ' Δεν οτ'αμaρι αϛaιaι ν'χε
π'ααι μΠβοiς οτοϛ αϛχεμχομ.

*Π'ααι Δε ν'τε Π'βοiς εϛ'εαiαi οτοϛ
εϛ'εατ'αi: εϛ'εαμaρι οτοϛ εϛ'εταρτο:
Δεν τ'ατ'ia ν'εκκ'λ'ηciα ν'τε Φ'νοτ'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 وَمُجْرَحِينَ.

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
وَيُحْرِقُونَهَا أَمَامَ الْجَمِيعِ. وَحَسَبُوا
أَنْثَمَانَهَا 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 ἡνοῦειοῦλ̃ ἐρβιωῶν:</p> <p>ἐὼπι βίξεν θάνατον̃ ἡμῶν:</p> <p>παίρητ̃ ὀβιωῶν̃ ἡνε ταψυχῃ: εἰ</p> <p>ὑαροκ θνοῦτ̃. Ἀλληλουιᾶ.</p>	<p>As the deer pants for the water brooks, so pants my soul for You, O God.</p> <p>Alleluia.</p>	<p>كما تشّاق الإيل إلى ينابيع المياه، كذلك تاقّت نفسي أن تأتي إليك يا الله. 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.

Ὁ ἁναστρωσις ἐβόλ̃ θεν	A chapter according to Saint Luke, may his blessings be with us. Amen.	فصل من إنجيل معلمنا لوقا البشير. بركاته علينا آمين.
<p>παραστειλιον εθοῦαβ̃ κατὰ Λουκαν</p> <p>ασιον̃.</p>		
Λουκαν θ: ιη - κβ	Luke 9: 18 - 22	لوقا 9: 18 - 22
<p>Ὁτοθ̃ ἀσῶπι ἐρχῃ σαῖσα</p> <p>ἡμαῖτατ̃ ἐρηπ̃ρος̃ ἐρχεσθε ναῖχῃ</p> <p>νεματ̃ πε̃ ἡνε̃ νεμααθητ̃ς̃ οτοθ̃</p> <p>ἀσῶνον̃ ἐρχω ἡμος: χε̃ ἄρε̃ ηῖρωι</p> <p>χω ἡμος χε̃ Ἀνοκ̃ ηῖμ̃.</p> <p>Πῶον̃ δε̃ ἐταῖροῦν̃ πεχωον̃ χε̃</p> <p>Ιωαννης̃ πηρετ̃ωμ̃ς: θανκεχωον̃ι</p> <p>δε̃ χε̃ Ηλιας: θανκεχωον̃ι δε̃ χε̃</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 Ιησοῦς γε
ἠωθεν δε ἀρετεν ζω ἡμος γε
Δνοκ νιμ: Πετρος δε ἐταβερων
πεταβ γε ἠοοκ πε Πιχριστος Φνοτ.

Πθοσ δε ἐταβ ἐρε πιτιμαν νωον
αβωνεν νωον ἐψτεμ γε φαι ἠελι.

Εαβχος γε ζωτ πε ἠτε Πωρη
ἡΦρωμ βιοτημῃ ἠδισι: οτοε
ντοτγωψ γε ἠξε νιπρεβτερος νεμ
νιαρχη ἐρεν νεμ νισαδ οτοε ἠτοτ
δοθεβ: οτοε ἠτεβων γε δεν πιμαε
γωμτ ἠεβοον.

*Πιωον φα Πεννοτ πε ψα ἐνεε
ἠτε νι ἐνεε: 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 يَنْبَغِي أَنْ ابْنَ الْإِنْسَانِ
يَتَأَلَّمَ كَثِيرًا وَيُرْفُضَ مِنَ الشُّيُوخِ
وَرُؤَسَاءِ الْكَهَنَةِ وَالْكَتَبَةِ وَيُقْتَلَ
وَفِي الْيَوْمِ الثَّالِثِ يَقُومَ.

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 10: 1 - 11: 10

<p>ΕΒΟΛ ΘΕΝ ΠΙΔΟΖΟΔΟΣ ΝΤΕ ΑΩΪΣΗΣ 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>
ΠΙΔΟΖΟΔΟΣ Γ: Α - ΙΑ: Γ	Exodus 10: 1 - 11: 10	الخروج 10: 1 - 11: 10
<p>ΠΕΧΕ ΠΒΟΙΣ ΔΕ ΑΩΪΣΗΣ ΕΥΧΩ ΑΜΟΣ ΧΕ ΜΑΨΕΝΑΚ ΕΘΟΥΝ ΖΑ ΦΑΡΑΩ: ΑΝΟΚ ΣΑΡ ΑΙΘΡΕ ΠΕΥΖΗΤ ΝΨΟΥΤ ΝΕΜ ΠΖΗΤ ΝΗΕΥΑΛΩΟΥ: ΖΙΝΑ ΝΤΕ ΝΑΜΗΝΙ Ι ΕΘΡΗ ΕΧΩΟΥ ΝΟΥΤΟΝ ΝΣΑ ΟΥΤΟΝ.</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>ثُمَّ قَالَ الرَّبُّ لِمُوسَى: «ادْخُلْ إِلَى فِرْعَوْنَ، فَأِنِّي أَغْلِظُ قَلْبَهُ وَقُلُوبَ عِبِيدِهِ لِكَيْ أَصْنَعَ آيَاتِي هَذِهِ بَيْنَهُمْ.</p>
<p>ΖΟΠΩΣ ΝΤΕ ΤΕΝΣΑΖΙ ΕΘΡΗ ΕΝΕΝΜΑΨΧ ΝΗΕΤΕΝΨΗΡΙ: ΝΕΩΒ ΝΙΒΕΝ ΕΤΑΙΨΑΡΙ ΝΗΙΡΕΜ ΝΧΗΜΙ ΑΜΩΟΥ ΝΕΜ ΝΑΜΗΝΙ ΕΤΑΙΔΙΤΟΥ ΝΘΡΗ ΝΘΗΤΟΥ ΟΥΟΖ ΕΡΕΤΕΝΕΕΜΙ ΧΕ ΑΝΟΚ ΠΕ ΠΒΟΙΣ.</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>وَلِكَيْ تُخْبِرَ فِي مَسَامِعِ ابْنِكَ وَابْنِ ابْنِكَ بِمَا فَعَلْتُهُ فِي مِصْرَ، وَبِآيَاتِي الَّتِي صَنَعْتُهَا بَيْنَهُمْ، فَتَعْلَمُونَ أَنِّي أَنَا الرَّبُّ».</p>
<p>ΑΨΨΕΝΑΨ ΔΕ ΕΘΟΥΝ ΝΧΕ ΑΩΪΣΗΣ ΝΕΜ ΑΛΑΡΩΝ ΑΠΕΜΘΟ ΑΦΑΡΑΩ ΟΥΟΖ ΠΕΧΑΨ ΝΑΨ: ΧΕ ΝΑΙ ΝΕ ΝΗΕΤΕΥΧΩ ΑΜΩΟΥ ΝΧΕ ΠΒΟΙΣ ΦΝΟΥΤ ΝΤΕ ΝΙΖΕΒΡΕΟΣ ΧΕ ΨΑΘΝΑΥ ΧΕ ΧΟΥΨΩ ΔΗ ΕΨΨΙΤ ΘΑΤΑΖΗ: ΟΥΨΡΠ 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>

πεθναυενωοτ.

Οτοζ πεχε υωτςης ναϥ γε
ναυεναν νον νεμ νενδελγυρι νεμ
νενδελλοι: νεμ νενγυρι νεμ νενγυρι
νεμ νενεσωοτ νεμ νενεζωοτ: πγαι
σαρ υΠβοις Πεννοττ πε.

Οτοζ πεχαϥ νωοτ γε μαρεσγωπι
υπαιρητ Πβοις νεμωτεν: υφρητ
εττωρπι υμωτεν νεμ πετεγκεσβτ
ανατ γε οτον οτπετρωοτ χη
δαζωτεν.

Υπαιρητ αν μαροτυενωοτ δε
νχε νιρωμι οτοζ γρεμυι υφνοττ: φαι
σαρ νθωτεν ετετεγκωτ νσωϥ
ατγιοτ δε εβολ εα πζο υΦαραω.

Πεχε Πβοις δε υωτςης γε
σοττεν τεκχιζ εβολ εχεν πκαζι
νχμμι οτοζ μαρεϥ επγωι νχε οτγχε
εχεν πκαζι οτοζ ερεοτωμ ννιςμερ
τηροτ ντε πκαζι νεμ νιοτταρ τηροτ
ντε νιγγωην νηετατσεπι επιαλ.

Οτοζ αωτςης ϣαι υπεϥγβωτ
επγωι ετφε οτοζ αΠβοις ινι
νοτθοτρης εχεν πκαζι υπιεζοοτ
τηρϥ ετε υματ νεμ πιεχωρρ τηρϥ:
αγωρπι δε γωπι οτοζ αϥβι νχε
πιθοτρης υπιγχε.

And Moses said, “We
will go with our young and
our old; with our sons and
our daughters, with our
flocks and our herds we
will go, for we must hold a
feast to the Lord.”

Then he said to them,
“The Lord had better be
with you when I let you and
your little ones go! Beware,
for evil is ahead of you.

Not so! Go now, you
who are men, and serve the
Lord, for that is what you
desired.” And they were
driven out from Pharaoh’s
presence.

Then the Lord said to
Moses, “Stretch out your
hand over the land of Egypt
for the locusts, that they
may come upon the land of
Egypt, and eat every herb of
the land—all that the hail
has left.”

So Moses stretched out
his rod over the land of
Egypt, and the Lord
brought an east wind on the
land all that day and all that
night. When it was
morning, the east wind
brought the locusts.

فَقَالَ مُوسَى: «نَذْهَبُ بِفِتْيَانِنَا
وَشَبُوحِنَا. نَذْهَبُ بِبَنِينَا وَبَنَاتِنَا،
بَعِثْمَا وَبَقَرِنَا، لِأَنَّ لَنَا عِيدًا
لِلرَّبِّ».

فَقَالَ لَهُمَا: «يَكُونُ الرَّبُّ مَعَكُمْ
هَكَذَا كَمَا أَطْلَقَكُمْ وَأَوْلَدَكُمْ.
انظُرُوا، إِنَّ قَدَامَ وَجُوهِكُمْ شَرًّا.

لَيْسَ هَكَذَا. اذْهَبُوا أَنْتُمْ الرِّجَالُ
وَاعْبُدُوا الرَّبَّ. لَأَنْتُمْ لِهَذَا
طَالِبُونَ». فَطَرَدَا مِنْ لَدُنْ فِرْعَوْنَ.

ثُمَّ قَالَ الرَّبُّ لِمُوسَى: «مُدَّ يَدَكَ
عَلَى أَرْضِ مِصْرَ لِأَجْلِ الْجَرَادِ،
لِيَصْنَعَ عَلَى أَرْضِ مِصْرَ وَيَأْكُلَ
كُلَّ عُشْبِ الْأَرْضِ، كُلَّ مَا تَرَكَهُ
الْبَرَدُ».

فَمَدَّ مُوسَى عَصَاهُ عَلَى أَرْضِ
مِصْرَ، فَجَلَبَ الرَّبُّ عَلَى الْأَرْضِ
رِيحًا شَرْقِيَّةً كُلَّ ذَلِكَ النَّهَارِ وَكُلَّ
الَّيْلِ. وَلَمَّا كَانَ الصَّبَاحُ، حَمَلَتْ
الرِّيحُ الشَّرْقِيَّةُ الْجَرَادَ،

Օրօշ ազբեզ Էձրի Էճեն Իճաշի
 Ժրզ ԴՊի: օրօշ ազօտօն Էճեն
 ռիժի թրօտ ԴԷ Պի Էզօլ Էմալլա:
 Է՛՛՛՛՛ օրօն լլա՛՛ Է՛՛՛՛՛ Ժաշալ օրձԷ
 Է՛՛՛՛՛ Է՛՛՛՛՛ Է՛՛՛՛՛ օրօն լլա՛՛ Է՛՛՛՛՛:

Օրօշ ազբաՅ Է՛՛՛՛՛ Է՛՛՛՛՛ օրօշ
 ազժաԷ իճաշի: օրօշ ազօտա Է՛՛՛՛՛
 Ժրզ ԴԷ իճաշի: ռեմ իօրժաշ Ժրզ
 ԴԷ ռիլլա՛՛ փԷժալաշա՛՛ Է՛՛՛՛՛ շա
 իալ: օրօշ Է՛՛՛՛՛ ԴԷժալ Է՛՛ժալ Է՛՛՛՛՛
 աշա՛՛ շա ռիլլա՛՛: ռեմ շեն ռիճեշ
 Ժրօտ ԴԷ Է՛՛՛ շեն իճաշի Ժրզ
 ԴՊի:

Ձալիճ ձԷ ԴճԷ Փառա՛՛ Է՛՛՛՛՛
 Է՛՛՛՛՛ ռեմ Ձա՛՛րա՛՛ Է՛՛ժա Է՛՛՛: շԷ
 ալերճա՛՛ Է՛՛՛՛՛ Է՛՛՛՛՛ Փճօրժ ռեմ
 Է՛՛՛՛՛:

Մ՛՛՛ ռԷ լլա՛՛ իաճա՛՛ Է՛՛՛՛՛
 Է՛՛՛՛՛: օրօշ Է՛՛ժա Է՛՛՛՛՛
 իԷ՛՛՛՛՛՛՛՛՛՛ Է՛՛ժալ Է՛՛՛՛՛ Է՛՛՛՛՛
 շաճոն:

Ձալ ձԷ ԴճԷ Ձա՛՛՛՛՛ Է՛՛՛՛՛ շա իճօ
 Է՛՛՛՛՛ օրօշ ազժաժա Է՛՛՛՛՛:

Օրօշ ազօտԷ՛՛ ռօտօնօ՛՛ Է՛՛՛՛՛
 ԴճԷ ի՛՛՛ Է՛՛՛՛՛ շեն փիօմ: օրօշ ազժի
 Է՛՛՛՛՛ օրօշ ազժալժ Է՛՛՛՛՛ Է՛՛՛՛՛
 ռիլլալ: օրօշ Է՛՛՛ օրլլա՛՛ Է՛՛՛՛՛՛՛՛՛՛

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، وَصَلِّبَا إِلَى الرَّبِّ
 إِلَهُكُمَا لِيَرْفَعَ عَنِّي هَذَا الْمَوْتَ
 فَقَطْ».

فَخَرَجَ مُوسَى مِنْ 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.

σωσπ θεν πκαθι τηρσ νχηναι.

Οὗτος ἀΠῶς ἐρε πῆντ ἡΦαραῶ
ἐνψοτ οὗτος ἡπεψοτωρπ ἡνενψοηρι
ἡΠισρανῆ ἐβολ.

Πεχε Πβοις Δε ὑψω̃της· γε
 σο̃των τεκχιζ ἔπρωι ἔτφε οτοζ
 μαρεφρωπι ἵνε ἵνο̃χακι ζιζεν ἵκαζι
 ἵΧηυι· ο̃χακι ἵχου̃χευ.

ΑΠΩΪΝΗΣ ΣΟΥΤΩΝ ΤΕΡΧΙΖ ΕΠΩΩ
 ΕΤΦΕ ΟΥΟΖ ΔΑΨΩΠΙ ΝΧΕ ΟΥΧΑΚΙ
 ΝΧΟΜΧΕΜ ΖΙΧΕΝ ΠΚΑΖΙ ΤΗΡΨ ΝΧΗΜ
 ΝΩΩΜΤ ΝΕΖΟΟΥ.

Οὐτος ὑπερβῆλ νὰρ ἔπεφcon· οὐδὲ
ὑπερβῆλ τῶνq ἔβoλ εἰxεν πεqμα
ἡενκοτ ἡqουτ ἡἔσοοτ νενqηρι Δε
ὑΠισρανλ τηροτ νὰρε φοτqινι qροπ
νωοτ πε θεν εωβ νιβεν ἑνὰτqροπ
ἡἔητοτ ἡxε νενqηρι ὑΠισρανλ.

ΟΥΟΖ ΔΑΜΟΥΤΪ ΝΞΕ ΦΑΡΑΨ
 ΞΨΩΥΤΗC ΝΕΨ ΔΑΡΩΝ ΕΥΞΩ ΨΜΟC: ΞΕ
 ΜΑΨΕΝΩΤΕΝ ΨΕΨΨ ΨΠΘΟΙC
 ΠΕΤΕΝΝΟΥΤΪ: ΠΛΗΝ ΝΕΤΕΝ ΞΩΟΥ ΝΕΨ
 ΝΕΤΕΝ ΞΩΟΥ ΞΡΕΤΕΝ ΞΟΞΠΟΥ: ΟΥΟΖ
 ΠΕΤΕΝCΟΒΤΪ ΜΑΡΕΨΨΕΝΔΨ ΝΕΨΩΤΕΝ.

ΟΤΟΣ ΠΕΡΕ ΥΩΨΗΣ ΧΕ ΑΛΛΑ ΝΕΜ
 ΝΘΟΚ ΖΩΚ ΕΚΕΪ ΝΑΝ ΝΖΑΝΘΛΙΖ ΝΕΜ
 ΖΑΝΩΟΤΩΩΟΤΩΪ: ΝΗΕΤΕΝΝΑΔΙΤΟΥ

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 يُطِيقْ بَنِي إِسْرَءِيلَ.

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

فَمَدَّ مُوسَىٰ يَدَهُ نَحْوَ السَّمَاءِ فَنَازِلَ
ظُلَامٌ دَامِسٌ فِي كُلِّ أَرْضٍ مِصْرَ
ثَلَاثَةَ أَيَّامٍ.

لَمْ يُبْصِرْ أَحَدٌ أَخَاهُ، وَلَا قَامَ أَحَدٌ
مِنْ مَكَانِهِ ثَلَاثَةَ أَيَّامٍ. وَلَكِنْ جَمِيعُ
بَنِي إِسْرَئِيلَ كَانَ لَهُمْ نُورٌ فِي
مَسَاكِنِهِمْ.

فَدَعَا فِرْعَوْنُ مُوسَى وَقَالَ: «اذهبوا اعبدوا الربَّ. غَيْرَ أَنَّ غَنَمَكُمْ وَبِقَرَّكُمْ تَبْقَى. أَوْلَادُكُمْ أَيْضًا تَذْهَبُ مَعَكُمْ».

فَقَالَ مُوسَى: «أَنْتَ تُعْطِي أَيْضًا
فِي أَيْدِينَا ذَبَائِحَ وَمُحْرَقَاتٍ
لِنَصْنَعَهَا لِلرَّبِّ الْهَنَا،

ἡΠβοις Πεννοῦτ.

Οτοζ νεντεβνωοῖ ἐνέμοϋ
νεμλν οτοζ ἡνενσεχπ οτχιηβ ἐβολ
ἡζητοῦ: ἀηηαδι γαρ ἐβολ ἡζητοῦ
ἐϋεμϋ ἡΠβοις Πεννοῦτ: ἀνον δε
τενέμλ αν γε οτ πετεηναϋεμϋ ἡμοϋ
ἡΠβοις Πεννοῦτ ϋατεηϋεναν ἐδοῦη
ἐματ.

ἈΠβοις δε ἐρ πζητ ἡΦαραῶ
ενϋοτ: οτοζ ἡπερτωϋ ἐοτορποῦ
ἐβολ.

Οτοζ πεχε Φαραῶ γε ἡαϋενακ
ἐβολ γαροι: οτοζ ἡαζθηκ ἐροκ
ἡνεκογασ τοτκ γε ἐνατ ἐπαζο:
πιεζοοῦτ δε ἐτεκναλᾶτ ἐροι ἡζητϋ
ἡχναμοῦτ.

Οτοζ πεχε Ὑωῆχς: γε ακζος γε
ἡηαοταζτοτ γε ἡπεκμθο.

πεχε Πβοις δε ἡὙωῆχς γε ἐτι
κεερδοτ ἡμαγατϋ ἐτῆαενϋ ἐχεν
Φαραῶ νεμ ἐχεν Χημ: οτοζ
ἡενενσα ηαι ἐϋέοτορπ ἡηνοῦ ἐβολ
ται: εοταν δε αϋϋαηοτορπ ἡηνοῦ
ἐβολ ἐϋέρι ἡηνοῦ ἐβολ: νεμ εωβ
ἡιβεν ζεν οτχιοῖ ἐβολ.

Сазѣ оуѣ ѡѣѡп ζен неѡаѡѣ
ἡπιλλας οτοζ ἡαρε φοῦαι φοῦαι

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 ظَلْفٌ. لِأَنَّنَا 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: «اذهُبْ 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.

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

erētin ntotq upēyūphr: oṯcēmi
 ntotc ntes yūphri nēdānckēroc nēdāt
 nem dān ckeoṯc nnoṯb nem oṯbīzēbwc.

Πβοις Δε αq† nōtēmot upēyλaoc
 upēmōo nniрем nXhmi: oṯoz
 aṯtenzoṯtoṯ oṯoz pīrwmi xē Uōṯchc
 aqepniy† emayw upēmōo nniрем
 nXhmi nem pēmōo uPharaw: nem
 pēmōo nneqāλωoṯi.

Oṯoz pēxē Uōṯchc: xē nai ne
 nhētaqcxw umowōṯ nxe Πβοις: xē
 nēphri dēn ṯfayū upiēxwṛz ānok
 †nai ēdōṯn dēn ṯmḥ† nXhmi.

Oṯoz eṯēmōṯ nxe ywamici niβen
 ēte nēphri dēn pēkazi nXhmi icxen
 pēworp umici uPharaw fhētzemci
 zixen piēronoc: yw pēworp umici
 nṯbawki fhētzemci dāten †mōṯλwn
 nem yw pēworp umici nteβnh niβen.

Oṯoz ēre oṯniy† nēphrow ywpi
 dēn pēkazi thrc nXhmi: fai ēte upē
 oṯon ywpi upēqrh†: oṯoz nneōṯon
 upairh† oṯaztotq ēywpi upēqrh†.

Nēphri Δe dēn nenwphri uPiсpаhλ
 nne oṯoṯzop oṯazbec upēyλac: icxen
 phrwmi yw nteβnh: zoṗwc nteknaṯ
 ēzwb niβen ēte Πβοις naḃiōwōṯ

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 صَاحِبَتَهَا 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 يُسَنِّنُ
 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 ἐδῆρῃ ἑαροῖ ἠχε
νεκὰλωοτὶ τηροῦ ναι: οὔτοθ
εὔεοτωωτ ὕμοι εὔχω ὕμοσ: χε
μαυῆνακ ἠθοκ νευ πεκλαοσ φῆ ἠθοκ
ἐτεκμοωτ δαχωτ: οὔτοθ μενεσκα ναι
εἰεωενηι: αῦτὶ Δε ἠχε Ὑωῖτῃς ἐβολ ἑα
πῆο μΦαραὼ δεν οὔμβον.

Πεχε Πβοῖς Δε ὕὙωῖτῃς: χε
Φαραὼ ναςωτεμ ἠσα ἠηνοῦ αν: εἰνα
ἠταῶρε ναμῃνι νευ ναῶφῃρι ἁῶαι
δεν πκαθι ἠΧῆμῃ.

Ὑωῖτῃς Δε νευ Δαῶων αῦῖρι
ἠναιμῃνι νευ ναῶφῃρι ὕπεμθο
ὕΦαραὼ: ἀΠβοῖς Δε ἠρε πῆντ
ὕΦαραὼ ἠῶοτ οὔτοθ ὕπεφοτω
ἐοτωρπ ἠνεσῶῃρι ὕΠισρανλ ἐβολ δεν
πκαθι ἠΧῆμῃ.

Οὐὼοτ ἠϥτῖριac ἐθοῶαВ Pennoῡ†
ῶα ἐνεε νευ ῶα ἐνεε ἠτε νιἐνεε
τηροῦ. Διμῃ.

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: ἑρεπερςμοτ εθοναβ: ωωπι νεμλν λμην ερζω ὕμος.</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 νηαι Ιακωβ νεμ Πισρανλ γε νθοκ πε παλλοτ: λιερεπλazin ὕμοκ νοτλλοτ νηι οτοζ νθοκ Πισρανλ ὑπερερπαωβω.</p> <p>Θηππε ταρ λισωλζ ννεκλνομιλ ὑφρητ νοτδηπι: νεμ νεκνοβι ὑφρητ νοτςνοφοc: κοτκ θαρρι οτοζ τναςοτκ.</p> <p>Οτονοϋ ὕμωτεν νιφνοτι γε λφνοττ ναι ὑΠισρανλ: λρισαλπizιν νισεντ ντε πκαζι: ωω εβोल νιτωοτ νοτοτονοϋ νικαλαμφο νεμ νιωωην ετλιωτοτ: γε λφνοττ σωτ νΙακωβ οτοζ Πισρανλ ερεβίωοτ.</p> <p>Φαι πε ὑφρητ ετερζω ὕμος νζε Πβοιc φνοττ: φηεταρζωτ ὕμοκ οτοζ λιερεπλazin ὕμοκ ιczen θεν ἠνεχι: Δνοκ πε Πβοιc ετζω νζωβ νιβεν εβोल λιδωλκ ντφε ὕματατ οτοζ λιταζρο ὑπικαζι.</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 إِسْرَائِيلُ فَإِنَّكَ أَنْتَ عَبْدِي. قَدْ جَبَلْتُكَ عَبْدًا لِي أَنْتَ. يَا إِسْرَائِيلُ لَا تَنْسَى مِنِّي.</p> <p>قَدْ مَحَوْتُ كَغَيْمٍ ذُنُوبَكَ وَكَسَحَابَةٍ خَطَايَاكَ. ارْجِعْ إِلَيَّ لِأَنِّي فَدَيْتُكَ.</p> <p>تَرْتَمِي أَيُّهَا السَّمَاوَاتُ لِأَنَّ الرَّبَّ قَدْ فَعَلَ. اهْتَفِي يَا أَسَافِلِ الْأَرْضِ. أَشِيدِي أَيُّهَا الْجِبَالُ تَرْتُمَا الْوَعْرُ وَكُلُّ شَجَرَةٍ فِيهِ لِأَنَّ الرَّبَّ قَدْ فَدَى يَعْقُوبَ وَفِي إِسْرَائِيلَ تَمَجَّدَ.</p> <p>هَكَذَا يَقُولُ الرَّبُّ فَادِيكَ وَجَابِلُكَ مِنَ الْبَطْنِ: أَنَا الرَّبُّ صَانِعُ كُلِّ شَيْءٍ نَاشِرُ السَّمَاوَاتِ وَخَدِي. بِأَسْطِ الْأَرْضِ. مَنْ مَعِيَ؟</p>

Πῶς πε πκεῖναι ἐθναχῶρ ἐβόλ
 ἡνιμῆνι ἡτε νηεθμοῦτ ἐβόλθεν
 ἔνεχι: νευ νιμετρεῦενεῖντ ἐβόλθεν
 νιζητ: φηετταεθ ἡνικαβετ ἐφάλοτ
 οτοε εῦρι ὑποῖκοβνι ἡσοχ.

Εῦταλο ἡνικαχι ἡτε πεῖαλοτ
 ἐρατοτ: οτοε εῦρο ὑποβνι ἡτε
 νεῖαττελοε ερμεθμνι: φηετχω ὕμοε
 ἡεροῦκαλῆμ χε σεναῶπι ἡδητ
 οτοε νιβακι ἡτε ἰουδαε χε σενακετ
 εθνοτ οτοε νεσῶαφειτ ἐνέφιρι ἐβόλ.

Φηετχω ὕμοε ὑφνοῖν χε
 ἐκέῶωφ οτοε νεκίαρωτ
 εἰεῖτωοῖωτ.

Φηετχω ὕμοε ἡκῖρος χε
 ἐκέερεαβε οτοε εῦεῖρι ἡλωβ νιβεν
 ἐτεεῖννι: φηετχω ὕμοε ἡεροῦκαλῆμ
 χε σενακοττ οτοε πανι εθοῦαβ
 τῆαεῖεντ ὕμοφ.

*Οὐὼοτ ἡττῖριαε ἐθοῦαβ Πεννοῦτ
 ῶα ἐνεε νευ ῶα ἐνεε ἡτε νιἐνεε
 τηροτ. Ἀμην.*

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 وَمُحَقِّقُ
 الْعَرَافِينَ. مُرْجِعُ الْحُكَمَاءِ إِلَى
 الْوَرَاءِ وَمُجْهَلٌ مَعْرِفَتَهُمْ.

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

الْقَائِلُ لِلْجَبَّةِ: ائْتَفِي وَأَنْهَارِكَ
 أَجْفَفُ.

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

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

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

<p>ΕΒΟΛ ΘΕΝ ΠΙΠΑΡΟΙΜΙΑ ΝΤΕ ΣΟΛΟΜΩΝ ΠΙΠΡΟΦΗΤΗΣ: ΕΡΕΠΕΥΣΜΟΥ 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 ΑΓΓΩΝΤ ΑΜΟΙ ΝΑΡΧΗ ΝΝΕΥΕΒΗΟΤΙ ΑΠΤΟΘΑΜΙΕ ΕΛΙ. ΒΑΧΩΥ ΑΠΕΝΕΥ ΑΓΓΙΣΕΝΤ ΑΜΟΙ ΘΕΝ ΤΑΡΧΗ ΑΠΑΤΟΘΑΜΙΕ ΠΚΑΒΙ. ΑΠΑΤΟΘΑΜΙΟ ΝΝΙΝΟΥΤΝ ΑΠΑΤΟΥ Ι ΕΒΟΛ ΝΧΕ ΝΙΜΟΥΜΙ ΑΜΟΥΤ. ΑΠΑΤΟΥΣΕΜΝΙ ΝΧΕ ΝΙΤΩΟΥ: ΘΑΧΩΟΥ ΔΕ ΝΝΙΚΑΛΑΜΦΟ ΤΗΡΟΥ ΑΓΜΑCΤ. ΠΒΟΙC ΑΓΘΑΜΙΟ ΝΖΑΝΧΩΡΑ ΝΕΜ ΝΙΜΑΝΑΡΨΩΠΙ ΝΘΗΤΟΥ: ΝΕΜ ΝΙΛΑΚΘ ΕΤΟΥΨΟΠ ΝΘΥΤΟΥ ΝΤΕ CΑΠΕCΗΤ ΝΤΦΕ. ΕΥCΘΒΤ ΝΤΦΕ ΝΑΙ ΝΕΜΑΥ ΠΕ: ΟΥΟZ ΘΟΤΕ ΤΑΥΜΟΥΝΩΤ ΑΠΕΥΘΕΡΟΝΟC ΕΒΟΛ ΒΙΞΕΝ ΝΙΘΗΟΥ. ΘΟΤΕ ΝΑΥΤΑΧΡΟ ΝΝΙΘΗΠΙ ΕΤΕ ΑΠΨΩΙ: ΟΥΟZ ΘΟΤΕ ΕΝΑΥΧΩ ΝΝΙΜΟΥΜΙ ΕΤCΑΠΕCΗΤ 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 تَشَدَّدَتْ يَنَابِيعُ الْعَمْرِ الَّتِي تَحْتَ السَّمَاءِ.</p>

Ιςχε δε ἡναδίσβω ἀν σωτεμ ἐναί:
χαμαυχ ἐπῶρωον ἢτε πασαχι.

Ιςχε δε ἡθοκ φνεθμοσ†
ἡνιάνομοσ: οτοζ εττακο ἡνιπονηροσ:
πιωᾶενεζ ἡθωμνι οὔασεβησ πε.

Φνετχω ἡμοσ ἡνοτοτρο χε
ακερπαρανομνι: οὔασεβησ πε ἢτε
νιαρχων.

Φνηετε ἡπερϋφνιτ δατζη ἡπερο
ἡνοται εϋταινοτ: οὔδε ἡϋσωοτν ἀν
ἐτταιο ἡζανχωρι: οτοζ ἐερϋφνρι
ἡποτρο.

Θαννηετωοτνιτ δε σεναταζωοτ
ἐρατοτ: ἀνϋδανωϋ ἐβολ ἡσετωβζ
ἡοτρωμνι: ἀτερπαρανομοσ ταρ ἀτβι
ἡνιατχομ ἡχομσ.

ἡθοϋ ταρ οτρεϋνατ πε ἐνιζβηνοῖ
ἢτε νιρωμνι: ἡμοσν ἐλι δε ζνπ ἐροϋ
δεσ νηετοῖρι ἡμωοτ.

Οὔδε ἡμοσν μα ετναχοποτ ἡδντηϋ
ἢχε νηεῖτιρι ἡτᾶνομια.

Χε ἡναχαζέθηϋ ἐρωμνι ἀν: χε
Πβοις ταρ νατ ἐοτοσ νιβεν: φνετταζο
ἡνιατδετδωτοτ.

ἡεμ νιζβηνοῖ ετταινοτνιτ νεμ
νιϋφνρι νηετε ἡμοσν ἡπι τοι ἐρωοτ.

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،
وَأَصْنَعْ إِلَى صَوْتِ كَلِمَاتِي.

أَلَعَلَّ مَنْ يُبْغِضُ الْحَقَّ يَسْلُطُ، أَمْ
الْبَارُّ الْكَبِيرُ تَسْتَذْنِبُ؟

أَيَقَالُ لِلْمَلِكِ: يَا لَيْئِمُ، وَلِلنُّدَبَاءِ: يَا
أَشْرَارُ؟

الَّذِي لَا يُحَابِي بُوْجُوْهِ الرُّؤَسَاءِ،
وَلَا يَعْتَبِرُ مُوسِعًا دُونَ فَقِيرٍ. لِأَنَّهُمْ
جَمِيعُهُمْ عَمَلُ يَدَيْهِ.

بَغْضَةٍ يَمُوتُونَ وَفِي نَصْفِ اللَّيْلِ.
يَرْجُّ الشَّعْبُ وَيَزُولُونَ، وَيُنْزَعُ
الْأَعْزَاءُ لَا بِيَدٍ.

لَأنَّ عَيْنَيْهِ عَلَى طَرِيقِ الْإِنْسَانِ،
وَهُوَ يَرَى كُلَّ خَطَوَاتِهِ.

لَا ظِلَامَ وَلَا ظِلَّ مَوْتٍ حَيْثُ تَخْتَفِي
عُمَالُ الْإِثْمِ.

لَأنَّهُ لَا يُلَاحِظُ الْإِنْسَانُ زَمَانًا
لِلدُّخُولِ فِي الْمَحَاكِمَةِ مَعَ اللَّهِ.

يُحْطَمُ الْأَعْزَاءُ مِنْ دُونَ فَحْصٍ،
وَيُقِيمُ آخَرِينَ مَكَانَهُمْ.

ΦΗΕΤΩΟΥΝ ΝΗΝΟΥΒΗΝΟΥ ΟΥΟΥ
 ΕΥΦΩΝΟΥ ΝΗΝΟΥΧΩΡΟΥ ΟΥΟΥ ΕΥΕΘΕΒΙΟΥ.

ΑΥΩΥΟΥ ΔΕ ΝΗΝΙΔΕΒΗΝ: ΟΕΟΥΩΝΟΥ
 ΔΕ ΕΒΟΛ ΑΠΕΥΜΘΟ.

ΧΕ ΑΥΡΙΚΙ ΕΒΟΛΔΕΝ ΦΗΝΟΥΟ
 ΑΦΗΝΟΥ: ΝΕΥΜΕΘΟΥ ΔΕ
 ΑΠΟΥΟΟΥΝΟΥ: ΕΠΧΙΝΙΝΙ ΕΡΟΥ
 ΑΠΕΡΩΟΥ ΝΟΥΖΗΚΙ.

ΟΥΟΥ ΤΣΗΝ ΝΗΝΙΖΗΚΙ ΕΥΕΩΤΕΜ
 ΕΡΟΥ: ΟΥΟΥ ΝΘΟΥ ΕΥΕΤ ΝΟΥΗΣΙΧΙΔ.

ΟΥΟΥ ΝΗ ΕΘΝΑΖΙΟΥΤΙ ΑΠΕΛΑΠ: ΟΥΟΥ
 ΑΥΩΑΝΧΩΠ ΑΠΕΥΕΟ ΝΗ ΕΗΝΑΝΑΥ
 ΕΡΟΥ: ΟΥΟΥ ΕΞΕΝ ΟΥΕΘΗΝΟ ΝΕΜ ΕΞΕΝ
 ΟΥΩΥ ΕΥΟΠ.

ΕΥΕΙΡΙ ΝΟΥΩΥ ΝΟΥΒΙ ΝΟΥΟΥΡΟΥ
 ΕΒΟΛΔΕΝ ΟΥΜΕΤΔΙΟΚΟΛΟΥ ΝΤΕ ΟΥΛΑΟΥ.

ΧΕ ΦΗΕΤΩ ΑΥΟΥ ΟΥΒΕ ΠΙΧΩΡΙ
 ΑΙΒΙ ΝΗΝΑΕΛΑΟΥΧΩΡΙΟΤ: ΕΙΕΝΑΥ ΝΘΟΥ
 ΑΥΑΥΑΤΚ ΑΒΟΥ.

ΙΟΧΕ ΑΙΕΡΩΒ ΕΟΥΔΙΚΙΔ
 ΝΗΝΑΟΥΑΖΟΥΤ ΧΕ.

ΟΥ ΑΚΝΑΤΗΟ ΝΟΥΕΒΙΩ ΕΒΟΛΖΙΟΥΤΚ
 ΧΕ ΑΚΖΙΟΥΤ ΕΒΟΛ: ΧΕ ΝΘΟΥ ΕΚΕΩΤΠ

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

لَكِنَّهُ يَعْرِفُ أَعْمَالَهُمْ، وَيَقْلِبُهُمْ لَيْلًا
 فَيُنْصَحِفُونَ.

لِكُونِهِمْ أَشْرَارًا، يَضْرِبُ الْمُنَافِقِينَ
 فِي مَرَأَى النَّاطِرِينَ.

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

حَتَّى وَصَلَ إِلَيْهِ صُرَاخُ الْمُسْكِينِ،
 وَسَمِعَ صُرَاخَ الْبَائِسِينَ.

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

حَتَّى لَا يَمْلِكَ الْفَاجِرُ وَلَا يَكُونَ
 شَرِكًا لِلشَّعْبِ.

الْقَائِلُ لِلْقَوِيِّ هَلْ احْتَمَلْتُ. مَا لَمْ
 أَبْصُرْهُ 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 οὐ πε ἐτακέμ
ἐροφ ςαχι ὕμοφ.

Εῶβε φαι νισαβετ ζεν ποτρητ
ςεναζε ναι: οὔρωμι δε ἵσαβε
αφρωτεμ ἐνασαχι.

Ιωβ δε ὑπερςαχι ζεν οὔκατ:
νερςαχι δε σε ζεν οὔεπιστιμη ἀν.

Παιρητ δε ἀν ἀλλα βίςβω Ιωβ
ὑπερονωθεμ γε ὑφρητ ἡνιατρητ.

Σίνα ἡτενηϋτεμ οὐτος ἐρρηι ἐξεν
nennoβi: ςεναέποτανομιὰ δε ἐρον
ενζω ἡνομηϋ ἵσαχι ὑπεμθο ὑΠβοις.

*Οὐωοτ ἡττῆριας ἐθοταβ Πεννοττ
ϋα ἐνεζ neu ϋα ἐνεζ ἡτε ηἱἐνεζ
τηροτ. Διμην.*

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

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 ρα: ιδ, ιζ

Ge αφρωϋτ ἐξεν τῆρος εὔχη
ἡνιζηκι: οὐτος ὑπερϋωϋφ ὑπορτωβζ:
εῑρονηφιρ ἐφραν ὑΠβοις ζεν Σιων:
neu περςεμοτ ζεν Ιεροϋσαλημ.
Διλληλοτα.

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. *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 أمين.

<p>Οὐὰναστρωσις ἐβόλ 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>οτοθ ατθωοττ γαροτ νχε νιΦαρισεος νεμ θανοτον ἐβόλθεν νικαδ ἐατὶ ἐβόλθεν Ιερονσαλημ.</p> <p>Οτοθ ἐτατνατ ἐθανοτον ντε νεμυαθητης χε σεοτωμ ννιωικ ἐρε νοτχιζ θωλεβ ἐτε φαι πε χε νατιατοτοτ.</p> <p>Νιφαρισεος ταρ νεμ νιλονδα τηροτ ὑπατοτωμ ατῷτεμιατοτοτ νουμηνῷ νκοπ: ετὰμονι ντπαρὰδοσις ντε νιπρεσβυτερος.</p> <p>Οτοθ ἐωωπ ατῷτεμωμοτ ἐβόλθεν τὰστορα ὑπατοτωμ οτοθ νε οτον θανκεμηνῷ ἐατῷτοτ ετὰμονι ὡωωτ θανωμς ντε θανὰφοτ νεμ θανζεστης νεμ θανχαλκιον.</p> <p>Οτοθ ατῷεντ νχε Νιφαρισεος νεμ νικαδ χε εθεοτ σεμοωι αν νχε</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>لَأنَّ 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 σερωμ υπιωικ.

Πθοϋ δε πεχαϋ νωοτ γε καλωσ
αϋερπροφητετιν εβε θηνοτ νζε
Ησαηας θα νιϋοβι μηρητ ετςδνοτ:
γε παιλαος ερτιμαν υμοι δεν
νοτςφοτοτ ποτρητ δε εροτνοτ σαβολ
υμοι.

Ενερσεβεςοε υμοι εφλνοτ ετςεβω
νελανεβω νελονεν νρωμ.

Ελτετενχα τεντολη ντε Φνοτ
νσα θηνοτ: τετεναμοι ντ' παραδοσις
ντε νιρωμ εανωμς ντε εαναφοτ
νεμ εανζεστης νεμ οτμηϋ ερωϋ.

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

Ωωτςης ταρ αϋχοσ γε αριτμωαν
υπεκιωτ νεμ τεκματ οτοε
φνεθνασαχι εϋρωοτ νσα πεϋιωτ νεμ
τεϋματ μαρεϋμοτ νοτμοτ.

Πωωτεν δε τετενχω υμοσ γε
αρεϋωαν οτρωμιοσ υπεϋιωτ νεμ
τεϋματ γε κορβαν: ετε οτταιο πε
ακϋωανεμωνοτ 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 خُبْزاً بِأَيْدٍ غَيْرِ
مَغْسُولَةٍ؟

فَأَجَابَ: حَسَنًا تَنَبَّأَ إِسْعِيَاءُ عَنْكُمْ
أَنْتُمْ الْمُرَائِينَ كَمَا هُوَ مَكْتُوبٌ: هَذَا
الشَّعْبُ يُكْرِمُنِي بِشَفَتَيْهِ وَأَمَّا قَلْبُهُ
فَمُبْتَغِدٌ 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 يَسْتَهْ أَبًا أَوْ أُمَّ فَلْيَمُتْ مَوْتًا.

وَأَمَّا أَنْتُمْ فَتَقُولُونَ: إِنْ قَالَ إِنْسَانٌ
لِأَبِيهِ أَوْ أُمِّهِ: قُرْبَانُ أَيِّ هَدِيَّةٍ هُوَ
الَّذِي تَنْتَفِعُ بِهِ مِنِّي.

Πτετενηχω ἡμοϋ αν ἐερῶλι
ἡπεριωτ ιε τεϋματ.

Ερετενηκωρϋ ἡπισαχι ἡτε Φνωτ
θεν τετενηπαρδοσις θεταρετενησις:
οτοϋ ρανηω ἡπαρητ ἐτονι ἡναι
τετενηρι ἡμωον.

Οτοϋ ἐταϋμωτ ον ἐπιμω πεχαϋ
νωον γε σωτεμ γε ἐροι οτοϋ κατ.

Ἡμον ῶλι σαβολ ἡπιρωμι εϋνα
ἐδοτην ἐρωϋ ἐοτονῶχου ἡμοϋ ἐσοϋϋ:
αλλα νηεθνηοτ ἐβολθεν ρωϋ
ἡπιρωμι νηετσωϋ ἡπιρωμι.

Φηετε οτον μαϋχ ἡμοϋ ἐσωτεμ
μαρεϋσωτεμ.

Οτοϋ ροτε ἐτατὶ ἐδοτην ἐπινι
ἐβολρα πιμω νατῶνι ἡμοϋ ἡγε
νεϋμαθητης ἐτπαρβολ.

Οτοϋ πεχαϋ νωον γε παρητ
ἡωωτεν ρανατκατ ρωτεν:
ἡπετενηκατ γε ρωβ νιβεν ετσαβολ
εθνα ἐδοτην ἐρωϋ ἡπιρωμι ἡμονῶχου
ἡμωον ἐσοϋϋ.

Γε σενα ἐδοτην ἐπεϋρητ αν αλλα
ἐτεϋνηχι οτοϋ ρατῶνωον
ἐνιμανθεμσι εϋτοτβο ἡνιῶρηον
τηρον.

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
تُنَجِّسُ 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 الْأَطْعِمَةِ.

Παρεῖπε δὲ ὁ ἄνθρωπος καὶ φησὶ τοῖς
ἐβραίοις ὅτι ὁ ἄνθρωπος ὁ καθ' ἑαυτὸν
ὁ ἄνθρωπος.

*Πιὼν φα Πεννοττ πε γὰ ἐνεθ
ἵτε 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 مِنَ
الْإِنْسَانِ ذَلِكَ يُنَجِّسُ الْإِنْسَانَ.

والمجد لله دائماً.

Liturgy Readings قراءات القداس

The Pauline Epistle رسالة بولس الرسول

Παῦλος δούλος τοῦ Ἰησοῦ
Χριστοῦ: ἀποστόλος τοῦ εὐαγγελίου:
φησὶ τοῖς ἐπισημοῦσι ἵτε
Φνοττ.

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

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

Πρωμος Β: ιβ - κλ

Romans 2: 12 - 24

رومية 2: 12 - 24

Πη γὰρ ἐταρνοβι ἀνομος:
ἀνομος οὐ σενατακωτ: οὐτο
νηταρνοβι δὲν πινομος σενατταπ
ἐρων ἐβελ ζιτεν πινομος.

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
فَيَبْذُورُ النَّامُوسَ يَهْلِكُ وَكُلُّ مَنْ
أَخْطَأَ فِي النَّامُوسِ فَيَبْذُورُ النَّامُوسِ
يُذَانُ.

Οὐ γὰρ νιρεφωτεμ ἐπινομος ἀν
νε νιθμη δατεν Φνοττ: ἀλλὰ
νητιρι ὑπινομος ἐτογθαδαιωτ.

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.

Εγωπ γὰρ νε νιθνος νητε
ἡμων τογνομος ἡματ φτςις σεϊρι ἡνα
πινομος: ναι ἐτε ἡμων τογνομος
ἡματ: σεοι ἡνομος νωτ ἡμιν

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 ἐπιβῶντες πίνομος
ἐβόλ ἐφ᾿ ἑαυτοὺς ὅτι ποιεῖται· ὅτι ἐρε
τοῦτο γινώσκουσιν ἐσεμειβεῖται ἐρῶν
νεμῶν· ὅτι ἐρε νοτυμεῖται
ἐρκατησὸριν ἐρῶν ὅτι τῶν νεμ
νοτέρων ἱε ἐναερίκε ἀπολοσισθε.

Ἦεν πίεθοντες ἡμεῖς φνοῦνται κατὰ
ἐνηετῶν ἡμεῖς πῶς κατὰ
πατασσελιον ἐβόλ ὅτι ἐν Ἰησοῦ
Χριστῷ.

Ἰσχεθε ὅτι ἐπὶ τῶν ἐρῶν καὶ
Ἰουδαίῳ κμοτεν ἡμῶν ἐχεν πίνομος
ὅτι κῶν τῶν ἡμῶν ὅτι φνοῦνται.

Ὅτι κῶν τῶν ἡμεῶν ὅτι
κερδοκιμαζὶν ἐνηετῶν
κερκαθηκὶν ἡμῶν ἐβόλ ὅτι πίνομος.

ὅτι καὶ ἐπὶ τῶν ἐρῶν ὅτι ὅτι
βιωμεν ἐν βελῶν· ὅτι τῶν ἡμεῶν
ἐνηετῶν ἐπὶ καὶ.

Φρενῶντες ἡμεῖς νῆατῶν· ὅτι
πᾶς ἐν νῆατῶν καὶ ἐπὶ τῶν ἡμεῶν
ἡμεῖς ἐπὶ τῶν νεμ ἡμεῶν ἐπὶ
πίνομος.

Φη ὅτι ἐπὶ τῶν ἡμεῶν καὶ ἐπὶ τῶν
καὶ ἡμαρτῶν ἀν· φημεν τῶν ἐπὶ τῶν
βιωμεν καὶ βιωμεν.

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 أَنْجِيلِي
بِيسُوعِ الْمَسِيحِ.

هُوَذَا أَنْتَ تَسَمَّى يَهُودِيًّا وَتَتَكَلَّمُ
عَلَى النَّامُوسِ وَتَفْتَخِرُ بِاللَّهِ.

وَتَعْرِفُ مَشِيتَتَهُ وَتَمَيِّزُ الْأُمُورَ
الْمُتَخَالِفَةَ مُتَعَلِّمًا مِنَ النَّامُوسِ.

وَتَتَّقُ أَنَّكَ قَائِدٌ لِلْعُمَيَّانِ وَنُورٌ
لِلَّذِينَ فِي الظُّلْمَةِ.

وَمُهَذَّبٌ 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 ἡπερερνωικ κοί
 ἡνωικ: φηετῶγ ἡνῆδωλον κοί
 ἡκαλπερφει.

Φηετῶντων ὁμοσ ἡεν πινομος
 ἐβολ ἡιτεν ἡπαρβαςις ἡτε πινομος
 ἡωωυ ἡΦνοῖ.

Φραν ἡαρ ἡΦνοῖ ἡεῡεοῖ ἡροσ
 ἡεν ἡιεθνος εῡβε ἡηνοῖ κατὰφρηῖ
 εῡτῡἡνοῖ.

*Πῆμοτ ἡαρ ηευωτεν ηευ
 ἡειρηνη εῡσοπ: ἡ ἡμην εῡεῡωπι.*

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

الَّذِي تَفْتَخِرُ بِالنَّامُوسِ أَبْغَضَيْ
 النَّامُوسَ تَهِينُ اللَّهَ؟

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

*نعمة الله الآب تكون مع جميعكم.
 آمين.*

The Catholic Epistle الكاثوليكون

Καθολικον ἐβολ ἡεν πε πιῡναῖ
 ἡἐπιστολη ἡτε πενιωτ Πετροс.
 Ἀμην. Παμηνραῖ.

Ἡ Πeτpoc ἁ: κ - Ἡ: ϛ

Φαι ἡε ἡωορπ ἡριεμ ἡροσ ἡε
 ἡροφητια ἡιβεν ἡτε ἡιῡραφῡ: ἡαρε
 ἡοῡβωλ ἡωο ἡβολ ἡιτοτοῖ ἡμαῖ
 ἡτοῖ ἡη.

Οῖ ἡε ἡαρ ἡεν ἡοῡωῡ ἡοῡρωμ ἡη
 ἡῡῡῡ ἡοῡἡροφητια ἡοῡῡῡῡ: ἡλῡῡ
 ἡῡῡῡῡ ἡῡε ἡῡῡρωμ ἡβολ ἡεν ἡοῡωῡ
 ἡΦνοῖ ἡῡρη Πῡἡῡεῡμα εῡοῡαβ.

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 خَاصٍ،

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

Ἀπὺ τοῦ Δε ἦν καὶ ψευδοπροφηταὶ
 ἡγοῦντο ἡδὲ καὶ πῦλας: ὡς φησὶ ὁ
 ἐκτοναπὺς δὲ καὶ ὁ ἄλλος ἦν
 ψευδοπροφηταὶ ἡγοῦντο: καὶ ἐκτοναπὺς
 ἐδοῦντο νομίζεσθαι ὅτι: ὅτι φησὶ
 ἐκτοναπὺς ἐκτοναπὺς ὡς ἐκτοναπὺς: ἐκτοναπὺς
 νομίζοντο ὅτι ὡς ἐκτοναπὺς.

Ὅτι καὶ ὡς ἐκτοναπὺς ὡς ἐκτοναπὺς
 ὅτι ἐκτοναπὺς ἐκτοναπὺς ἐκτοναπὺς
 ὡς ἐκτοναπὺς.

Ὅτι ἡδὲ καὶ ὡς ἐκτοναπὺς ὡς ἐκτοναπὺς
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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, condemning them to destruction, making them an

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ὕμνων· ἐὰρχατ ἐνςμοτ ἡνιᾶσεβης
εὐναῶπι.

*Ἥσκηνοτ ὑπερμενρε πικοςμος
οὔδε νηετῶπι δεν πικοςμος·
πικοςμος νασινι νευ τερεπιθνια· φη
δε ετιρι ὑφοτωῶ 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 νενιοττ ἡἀποστολος·
ἐρε ποτςμοτ εῖοταβ ῶπι νευαν.
ἀμην.

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

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

Πραξις κϛ̄: ᾱ - η̄

Acts 26: 1 - 8

أعمال 26: 1 - 8

Ἀγριππας δε πεχαρ ὑΠατλος· γε
σεοταβσαβνι νாக ἐσαχι ἐχωκ· τοτε
Πατλος αψορτεν τερχιχ ἐβολ
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 لِبُولُسَ: مَاذُوْنَ لَكَ
أَنْ تَتَكَلَّمَ لِأَجْلِ نَفْسِكَ. حِينَئِذٍ بَسَطَ
بُولُسُ يَدَهُ وَجَعَلَ يَحْتَجُّ:

Εἶθε ζωβ νιβεν ἐτοτχευ ἀρικι
ἐρορ ἡδητοτ ἡχε νιλονδα: ὑποτρο
Ἀγριππας τμενι γε ἀνοκ ουμακαριος
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 مُرَمِّعٌ أَنْ
أَحْتَجَّ الْيَوْمَ لَدَيْكَ عَنْ كُلِّ مَا
يُحَاكِمُنِي بِهِ الْيَهُودُ.

Ἡαλιστα κςωοτη ἡνιστηνηοῖα ἡτε
νιλονδα νευ νοτζητημα: εἶθε φαι
ττωβζ ὑμοκ εῖρεκσωτεμ ἐροι δεν
οτμετρεῶοτ ἡζητ.

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
أَتَمَسِّنُ مِنْكَ أَنْ تَسْمَعَنِي بِطَوِيلِ
الْأَنَاءَةِ.

Παλινωνδ μεν οτη ισxen
ταμεταλout εταqωπι ισxen θη den
παεθnoc ηερhi den Ιερουσαλημ:
σεσωτην υμοq ηξε ηιoutδai τηροτ.

Ετερωορη ησωτην υμοι ισxen
σαπηωι ατωανοτω ηερμεερε: xe
κατα τηερεci ετταxρηoτ ητε
πενωευωι αιωνδ υΦαρισεoc.

Οτοz τηνοτ εεβε τηελπιc υπιωω
εταqωπι ηνηenioτ εβοληιτεη Φνοττ
τηοzi ερατ εττηαπ εροι.

Ετε ταιεελπιc τε εναρε τημηт
cнаτ υφτηλη ωευωι ηδηтc den
οημoτην εβολ υπιεзоот ηευ πιεxωρη:
ετοτωω ερε тоτοτ τηατ εроc: εεβε
ταιεελπιc cexeυ λpικι εροι ηξε
ηιoutδai.

Οημεтаθнаzτ теαααπ den
θηноτ ιсxe Φноττ ηατοηnoc
ηιρεqμωoττ.

*Παxи δε ητε Пбоиc εqεαiai οτοz
εqεαωai: εqεαμααи οτοz εqεταxpo:
den τηατiа ηεκκληciа ητε Φноττ:
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
الْبَدَاةِ كَانَتْ بَيْنَ أُمَّتِي فِي
أُورُشَلِيمَ يَعْرِفُهَا جَمِيعُ الْيَهُودِ.

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

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

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

لِمَاذَا يُعَدُّ عِنْدَكُمْ أَمْرًا لَا يُصَدَّقُ إِنْ
أَقَامَ اللَّهُ أَمْوَاتًا؟

*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 Δαβιδ θ: ζ, η	Psalm 9: 7, 8	المزمور 9: 7، 8
<p>Αριψαλιν ἐπὶ οἷς φηετωπ θεν Cιων: οτοθ cαχι ἡνεφθβηοτὶ θεν νιεθνοc: γε αcκω† 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.

<p>Οὐὰναcτνωcic ἐβoλ θεν πιεγacτcελιον εθoγaβ κατa λoτκαν acioτ.</p>	<p>A chapter according to Saint Luke, may his blessings be with us. Amen.</p>	<p>فصل من إنجيل معلمنا لوقا البشير. بركاته علينا آمين.</p>
Λoτκαν ια: με - νβ	Luke 11: 45 - 52	لوقا 11: 45 - 52
<p>Αcεροτoν ἡγε oγaι ἡνινομικoc πεcαc ηαc γε πιεc†cβω ηaι εκcω ῡμωoτ εκ†ωωγ ῡμoν θωη.</p> <p>Πθoτ Δε πεcαc γε ἡθωτεη θωτεη θa ηινομικoc oγoι ηωτεη γε τετεηταλo ἡθaηετφωoτὶ εγμoκθ ἡcιτοτ εcην ηιρωμ: oγoθ ἡθωτεη τετεηδὶ ηεμ ηηετφωoτὶ aη ἡoγaι ἡηετεηηθβ.</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 التَّامُوسِيِّينَ وَقَالَ لَهُ: يَا مُعَلِّمَ حِينَ تَقُولُ هَذَا تَسْتَمْتَنَا نَحْنُ أَيْضًا.</p> <p>فَقَالَ: وَوَيْلٌ لَّكُمْ أَنْتُمْ أَيُّهَا التَّامُوسِيُّونَ لِأَنَّكُمْ تُحْمَلُونَ النَّاسَ أَحْمَالًا عَسِرَةَ الْحَمْلِ وَأَنْتُمْ لَا تَمْسُونَ الْأَحْمَالَ بِإِحْدَى أَصَابِعِكُمْ.</p>

Οἱ νῶτες ἔτενκωτ
ἡμιῶν ἡτε ἡπροφήτης: ἡτενιοῖ
Δε ἀποθῶν.

Θαρά τετενεμερε οὐτος
τετενιοῖ ἔχεν ἡβνοῖ ἡτε
ἡτενιοῖ: ἔθωον μεν ἀποθῶν.
ἡωτες Δε τετενκωτ ἡνοῖῶν.

Εὖτε φαί ἀποκοφίᾳ ἡτε φνοῖ
χος ἔταστωρ παρων
ἡβνοῖ ἡπροφήτης μεν εἰς ἀποστολος:
οὐτος ἐνέστωτεβ ἐβόλ ἡβνοῖ οὐτος
ἐνέδοσι ἡωον.

Θίνα ἡσεβί ἡπεῖπῳ ἡπῆνοῖ
ἡπροφήτης τῆρον ἐτασφονῖ ἐβόλ
ἡχεν ἡκαταβολῆ: ἡπικοςμος ἡτοῖς
ἡταῖενα.

ἡχεν ἡπῆνοῖ ἡβελ ῥα ἡπῆνοῖ
ἡΖαχαρίας ἡπῳρι ἡΒαραχίας:
φῆταστωρ οὐτε πῳῆρῳ
μεν πῳ: σε ἡω ἡμος νῶτες ἔ
σενακωῖ ἡωῖ ἡτοῖς ἡταῖενα.

Οἱ νῶτες ἡνομικος ἔτετεν
ῳῳ ἡπῳῳ ἡτε ἡωον: ἡωτες
ἡπετενί ἐδοῖν οὐτος ἡεθνοῖ ἐδοῖν
ἐτετενεκωῳ ἡωον.

*Πῳον φα Πεννοῖ πε ῥα ἐνεῖ
ἡτε ἡ ἐνεῖ: ἀμην.*

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.

لَذَلِكَ أَيْضًا قَالَتْ حِكْمَةُ اللَّهِ: إِنِّي
أُرْسِلُ إِلَيْهِمْ أَنْبِيَاءَ وَرُسُلًا فَيَقْتُلُونَهُمْ
وَيَطْرُدُونَهُمْ.

لِكِي يُطْلَبَ مِنْ هَذَا الْجِيلِ دَمَ جَمِيعِ
الْأَنْبِيَاءِ الْمَهْرُوقِ 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 التَّامُوسِيُّونَ لَأَنَّكُمْ
أَخَذْتُمْ مِفْتَاحَ الْمَعْرِفَةِ. مَا دَخَلْتُمْ
أَنْتُمْ وَالِدَاخِلُونَ مِنْعَمَّوَهُمْ.

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 ΝΗΜΙΕΤΟΥΡΩΟΥ ΰΜΑΘ ΣΝΑΥ: ΕΡΕΠΕΥΕΜΟΥ ΕΘΟΥΑΒ: ΨΩΠΙ ΝΕΜΑΝ ΑΜΗΝ ΕΥΧΩ ΰΜΟΟ.</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 ΗΜΙΕΤΟΥΡΩΟΥ Δ: Η - ΛΖ</p>	<p>2 Kings 4: 8 - 37</p>	<p>الملوك الثاني 4: 8 - 37</p>
<p>ΟΥΟΖ ΑΥΨΩΠΙ ΝΧΕ ΟΥΕΖΟΟΥ ΑΥΨΙΝΙ ΝΧΕ ΕΛΙΣΕΟΟ ΕΣΩΜΑΝ: ΟΥΟΖ ΝΕ ΟΥΝΙΨΤ ΝΣΕΙΜΙ ΰΜΑΥ ΠΕ ΟΥΟΖ ΑΣΑΜΟΝΙ ΰΜΟΥ ΕΟΥΩΜ ΝΟΥΩΙΚ: ΟΥΟΖ ΑΥΨΩΠΙ ΕΤΑΥΩΣΚ ΕΥΝΑ ΕΘΟΥΝ ΕΜΑΥ ΟΥΟΖ ΕΥΝΗΟΥ ΕΒΟΛ ΟΥΟΖ ΑΥΡΙΚΙ 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، فَأَمْسَكْتَهُ لِيَأْكُلَ خُبْزًا. وَكَانَ كُلَّمَا عَبَرَ يَمِيلُ إِلَى هُنَاكَ لِيَأْكُلَ خُبْزًا.</p>
<p>ΟΥΟΖ ΠΕΧΕ ΤΣΕΙΜΙ ΰΠΕΣΘΑΙ ΧΕ ΙΟ ΑΙΕΜΙ ΧΕ ΟΥΡΩΜΙ ΝΤΕ ΦΝΟΥΤ ΠΕ ΦΑΙ ΕΥΟΥΑΒ ΕΥΝΗΟΥ ΖΑΡΟΝ ΕΥΜΗΝ.</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 ΝΑΥ ΝΟΥΚΟΥΧΙ ΰΜΑ ΣΑΠΨΩΙ: ΟΥΟΖ ΝΤΕΝΧΑ ΟΥΘΛΟΧ ΝΑΥ ΰΜΑΥ ΝΕΜ ΟΥΤΡΑΠΕΖΑ ΝΕΜ ΟΥΤΟΤΟ ΝΕΜ ΟΥΛΥΧΝΙΔ: ΟΥΟΖ ΕΣΕΨΩΠΙ ΑΥΨΑΝΙ ΕΘΟΥΝ ΖΑΡΟΝ ΕΥΕΡΙΚΙ 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 ΑΥΡΙΚΙ ΕΘΟΥΝ ΕΜΑΥ ΜΕΝΕΝΣΑ 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>

ἀγῶτον ἔμαρ.

Οὗτος περὶ αὐτὸν ἐπελάλουν καὶ
μοῦ† νῆνι ἐστὶν Ὡμανίτης· οὗτος
αὐμοῦ† ἔρος· οὗτος ἀδὸς ἐρατὶς
ὑπερμῦθος.

ΟΥΟΖ ΠΕΧΑԳ ΝΑԳ: ΧΕ ΑΧΟC ΝΑC ΧΕ
 ΖΗΠΠΕ ΑΡΕ CΕΥΝΙ ΰΠΑΙΝΙΩΨ ΰΖΩΠ ΝΑΝ
 ΧΕ ΠΕ ΕΤΩΨΕ ΰΑΙԳ ΝΕ: ΙCΧΕ ΟΥΟΝ ΰΝΤΕ
 ΰΝΟΤCΑΧΙ ΰΜΑΤΖΑ ΰΠΟΤΡΟ: ΙΕ ΖΑ ΠΑΡΧΩΝ
 ΰΝΤΕ ΨΧΟΜ: ΰΘΟC ΔΕ ΠΕΧΑC ΧΕ ΰΜΟΝ:
 ΑΙΩΟΠ ΑΝΟΚ ΘΕΝ ΘΥΗΨΰΠΑΛΛΑΟC.

ΟΥΟΖ ΠΕΧΑΛ Ν ΣΙΕΖΙ ΠΕΓΑΛΟΥ ΧΕ ΟΥ
 ΠΕΤΩ ΕΝΑΙΓΑΣ: ΟΥΟΖ ΠΕΧΕ ΣΙΕΖΙ
 ΠΕΓΑΛΟΥ ΧΕ ΚΕΜΑΛΛΟΝ ΰΜΟΝ ΤΕΩΗΡΙ
 ΰΜΑΥ ΟΥΟΖ ΠΕΧΖΑΙ ΛΕΡΕΒΕΛΛΟ.

Οὗτος περὶ αὐτὸν ἔπος· ἀκούει
ἔρα τς θάτεν πυρο.

ΟΤΟΥ ΠΕ ΧΕ ΕΛΙΣΕΟΣ ΝΑΣ ΧΕ ΔΕΝ
 ΠΑΙΣΝΟΥ ΞΦΡΗΤ ΕΤΑΙΟΥΝΟΥ ΕΡΕΩΟΝΩ
 ΞΘΟ: ΕΡΕΕΡΒΟΚΙ ΝΟΥΩΗΡΙ: ΞΘΟΣ ΔΕ
 ΠΕΧΑΣ ΧΕ ΞΦΩΡ ΠΑΔΟΙΣ ΞΠΕΡΣΩΒΙ
 ΕΤΕΚΒΩΚΙ.

Οὗτος ἀσεβὸς καὶ ἄδικος ἄνθρωπος
καὶ ἄνομος, ὁ ὅστις ἔχει τὴν ἐξουσίαν
τοῦ θανάτου, οὗτος ἀποδοτέον ἔχει
τὸν ἑαυτοῦ αὐτοῦ θάνατον.

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 غَلَامِهِ: «ادْعُ هَذِهِ
الشُّوْنِمِيَّةَ». فَدَعَاها، 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 أَيْشَعُ: «فِي هَذَا الْمِيعَادِ نَحْوُ زَمَانِ الْحَيَاةِ تَحْتَضِنُ ابْنًا». فَقَالَتْ: «لَا يَا سَيِّدِي رَجُلَ اللَّهِ لَا تَكْذِبْ عَلَيَّ جَارِيَتِكَ».

فَحَبَلَتِ الْمَرْأَةُ وَوَلَدَتْ ابْنًا فِي ذَلِكَ
الْمِيعَادِ نَحْوَ زَمَانِ الْحَيَاةِ، كَمَا قَالَ
لَهَا الْيَشْعُرُ.

Οὐτος ἐκεί̃ γὰ πῖρῳι ἵτε Φνοῖ†:
οὐτος ἀσῳῳπι ἔταϑῃνα† ἔρος ἄνηνο† ἵχε
Εἰλῖσεος πεῃαϑ ἵΣῖεζι πεῃάλο†: χε

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 جَاءَتْ إِلَى رَجُلٍ اللَّهِ
إِلَى جَبَلِ الْكَرْمَلِ. فَلَمَّا رَأَاهَا رَجُلُ
اللَّهِ مِنْ بَعِيدٍ قَالَ لِحَبِيزِي غُلَامِهِ:
«هُذَا تِلْكَ الشُّونْمِيَّةُ».

ΖΗΠΠΕ ΙC †ΩΜΑΝΙΤΗΣ ΕΤΤΗ ΣΝΗΟΥ
†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 ΝΝΕΥΒΑΛΑΥC: ΟΥΟΖ ΑΥΘΩΝΤ
ΝΧΕ ΣΙΕΖΙ ΕΞΕΝC 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 ΖΕΝ ΤΕΚΧΙC ΟΥΟΖ ΑΜΟΥ:
ΧΕ ΑΚΩΔΑΝΧΙΜΙ 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 ΑΥΜΟΥΙ 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 لِرَوْجِكَ؟ أَسَلَامٌ
لِلْوَلَدِ؟ فَقَالَتْ: «سَلَامٌ».

فَلَمَّا جَاءَتْ إِلَى الْيَشَعَ رَجُلُ اللَّهِ
إِلَى الْجَبَلِ أَمْسَكَتْ رِجْلَيْهِ. فَتَقَدَّمَ
جِيحْزِي لِيُدْفَعَهَا، فَقَالَ الْيَشَعَ رَجُلُ
اللَّهِ: «دَعَهَا لِأَنَّ نَفْسَهَا مَرَّةٌ فِيهَا
وَالرَّبُّ كَتَمَ الْأَمْرَ عَنِّي وَلَمْ
يُخْبِرْنِي».

فَقَالَتْ: «هَلْ طَلَبْتُ ابْنًا مِنْ
سَيِّدِي؟ أَلَمْ أَقُلْ لَا تَخْدَعْنِي؟»

فَقَالَ الْيَشَعَ لَجِيحْزِي: «أَسَدِّدْ
حَقْوَيْكَ وَخُذْ عَكَازِي بِيَدِكَ
وَانْطَلِقْ، وَإِذَا صَادَفْتَ أَحَدًا فَلَا
تُبَارِكْهُ، وَإِنْ بَارَكَكَ أَحَدٌ فَلَا تُجِبْهُ.
وَضَعْ عَكَازِي عَلَى وَجْهِ الصَّبِيِّ».

فَقَالَتْ أُمُّ الصَّبِيِّ: «حَيِّ هُوَ الرَّبُّ،
وَحَيَّةٌ هِيَ نَفْسُكَ، إِنِّي لَا أَتْرُكَكَ».
فَقَامَ الْيَشَعَ وَتَبِعَهَا.

Οτοζ Σιεζι αμωυι θαχωι: οτοζ
αϋταλε πιϋβωτ ἔχεν πεο ὑπιὰλοτ:
οτοζ ὑπε θρωοτ ϋωπι οτλε ḥμη: οτοζ
αϋταϋο θαροϋ αϋταμοϋ εϋχω ὑμοο
χε ὑπεϋτωνϋ ἵχε παλαιοτ.

Οτοζ αϋϋεναϋ ἵχε Ελιϋεοο ἔδοτν
ἐπιηι οτοζ ιϋ παλαιοτ ναμωοττ πε:
εϋενκοτ θιχεν πεμὰνενκοτ.

Οτοζ αϋϋεναϋ οτοζ αμωυθαμ
ὑπιρο ἐροϋ νεμ παλαιοτ ὑπὲνατ οτοζ
αϋτωβζ ὑΠβοιϋ.

Οτοζ αϋϋεναϋ ἐϋϋωι αϋενκοτ
ἔχεν παλαιοτ οτοζ αϋχα ρωϋ ἔθρη
ἔχεν ρωϋ: οτοζ νεϋβαλ ἔχεν νεϋβαλ:
νεμ νεϋχιζ ἔχεν νεϋχιζ: νεμ νεϋφατ
ἔχεν νεϋφατ: οτοζ αϋοταϋϋ ἔθρη
ἔχωϋ οτοζ ἁτϋαρζ ὑπιὰλοτ θμομ.

Οτοζ αϋτωνϋ ἵχε Ελιϋεοο
αϋκοτϋ αμωυι θεν πιηι ϋἄμαι νεμ
ϋἄμαι οτοζ αϋϋεναϋ ἐϋϋωι αϋϋωπϋ
πε ἐβολ ἔχεν παλαιοτ ἵϋαϋϋ ἵκοπ
οτοζ ἁπιαλαιοτ οτομ ἵνεϋβαλ.

Οτοζ αϋωϋ ἐβολ ἵχε Ελιϋεοο
οτβε Σιεζι οτοζ πεχαϋ: χε μοττ νηι
ἐται ϋωμανιτϋ οτοζ αμωοττ ἐροο
οτοζ αϋϋεναϋ ἔδοτν ϋαροϋ: οτοζ
πεχε Ελιϋεοο ναο χε δι ὑπεϋηρι.

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» فَدَعَاَهَا. وَلَمَّا
دَخَلَتْ إِلَيْهِ قَالَ: «أَحْمِلِي ابْنَكَ».

Οτοϛ αςι̇ ε̇δοϋν̇ ν̇χε̇ †ς̇ζι̇μι̇ ας̇ζι̇τς̇
 ζ̇α̇ η̇εϋ̇βα̇λα̇τ̇χ̇: ας̇ο̇τ̇ω̇ϋ̇τ̇ υ̇μοϋ̇ ζ̇ι̇ζε̇ν̇
 η̇ικα̇ζι̇: οτοϛ ας̇β̇ι̇με̇ς̇ϋ̇η̇ρι̇ ας̇ι̇ ε̇βο̇λ̇.

*Οτω̇ο̇τ̇ ν̇††̇τ̇ριας̇ ε̇θο̇τα̇β̇ Π̇εν̇νο̇τ̇†
 †̇α̇ ε̇νε̇ζ̇ η̇εμ̇ †̇α̇ ε̇νε̇ζ̇ ν̇τε̇ η̇ι̇ε̇νε̇ζ̇
 †̇η̇ρο̇τ̇. Α̇μ̇η̇ν̇.*

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.

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

Isaiah 45: 1 - 10 إشعياء 44: 21 – 28

Εβο̇λ̇ ζ̇ε̇ν̇ Η̇σα̇η̇ας̇ η̇ι̇π̇ρο̇φ̇η̇τ̇η̇ς̇:
 ε̇ρε̇πε̇ϋ̇ς̇μο̇τ̇ ε̇θο̇τα̇β̇: †̇ω̇π̇ι̇ η̇εμ̇α̇ν̇
 α̇μ̇η̇ν̇ εϋ̇ζ̇ω̇ υ̇μο̇ς̇.

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

من أشعياء النبي، بركته المقدسة
 تكون معنا. آمين.

Η̇σα̇η̇ας̇ μ̇ε̇: α̇ - †̇

Isaiah 45: 1 - 10

إشعياء 45: 1 – 10

Φ̇αι̇ η̇ε̇ υ̇φ̇ρη̇†̇ ε̇τε̇ϋ̇ζ̇ω̇ υ̇μο̇ς̇ ν̇χε̇
 Π̇βο̇ις̇ Φ̇νο̇τ̇†̇ υ̇πε̇ϋ̇χ̇ρι̇ς̇το̇ς̇ Κ̇υ̇ρο̇ς̇:
 φ̇η̇ε̇ται̇ α̇μ̇ο̇νι̇ ν̇τε̇ρο̇τι̇να̇μ̇ ε̇ο̇ρε̇
 ζ̇α̇νε̇θο̇ς̇ ϋ̇ω̇τεμ̇ υ̇πε̇ϋ̇μο̇: οτοϛ
 †̇ζ̇ομ̇ ν̇τε̇ ζ̇α̇νο̇τ̇ρω̇τ̇ †̇η̇α̇φ̇α̇ζ̇ι̇:
 ε̇ι̇ε̇λο̇τ̇ων̇ ν̇ζ̇α̇η̇ρω̇τ̇ υ̇πε̇ϋ̇μο̇ οτοϛ
 ζ̇α̇ν̇βα̇κι̇ ν̇η̇νο̇τ̇α̇ϋ̇θα̇μ̇ ε̇ρω̇τ̇.

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 أَمَمًا وَأَحْقَاءَ مُلُوكٍ أَحَلُّ.
 لِأَفْتَحَ أَمَامَهُ الْمِصْرَاعَيْنِ وَالْأَبْوَابَ
 لَا تَغْلُقُ:

Α̇η̇ο̇κ̇ ε̇ι̇ε̇μο̇ϋ̇ι̇ ζ̇α̇ζ̇ω̇ϋ̇ οτοϛ
 ζ̇α̇ν̇τ̇ω̇τ̇ ε̇ι̇ε̇ϋ̇α̇ϋ̇ο̇τ̇: ζ̇α̇η̇ρω̇τ̇ ν̇ζ̇ομ̇†̇
 ε̇ι̇ε̇ζ̇εμ̇ζ̇ωμ̇ο̇τ̇: οτοϛ ζ̇α̇η̇μο̇χ̇λο̇τς̇
 υ̇β̇ε̇ν̇ι̇π̇ι̇ ε̇ι̇ε̇κα̇ϋ̇ο̇τ̇.

‘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 أَمْهَدُ.
 أَكْسِرُ مِصْرَاعِي النِّحَاسِ وَمَغَالِيقَ
 الْحَدِيدِ أَقْصِفُ.

Οτοϛ ε̇ι̇ε̇†̇η̇α̇κ̇ ν̇ζ̇α̇η̇α̇ζ̇ω̇ρ̇ ν̇χ̇α̇κι̇
 εϋ̇ζ̇η̇η̇ι̇ ζ̇α̇η̇α̇θ̇η̇α̇†̇ ε̇ρω̇τ̇ ε̇ι̇ε̇λο̇τ̇ων̇
 υ̇μ̇ω̇ο̇τ̇ η̇α̇κ̇ ζ̇ι̇η̇α̇ ν̇τε̇κ̇εμ̇ι̇ ζ̇ε̇ α̇η̇ο̇κ̇ η̇ε̇

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
 الْمَخَايِي لِتَعْرِفَ أَنِّي أَنَا الرَّبُّ
 الَّذِي يَدْعُوكَ بِاسْمِكَ إِلَهُ إِسْرَائِيلَ.

Πβοις Φνοϋτ φνεθμοϋτ ἠπεκραν
Φνοϋτ ἠΠισρανλ.

Εθε Ιακωβ παλλον νεμ Πισρανλ
πασωτι: Δνοκ ειεμοϋτ εροκ ἠπαραν
οτοζ τναϋοπκ εροι νεοκ δε
ἠπεκσοϋωντ.

Χε Δνοκ πε Πβοις Φνοϋτ οτοζ
ἠμωον κενοϋτ εβηλ εροι οτοζ
νακσωοτη ἠμωι αν πε.

Σινα ἠτοϋεμι ἠχε νηετχη σα
πιμἠνϋαι ἠτε φριη νεμ νηετχη σα
πιμἠνϋωτι: χε ἠμωον κεοται εβηλ
εροι Δνοκ πε Πβοις Φνοϋτ οτοζ
ἠμωον φηετωοπ χε.

Δνοκ πε φηεταϋσοβτ ἠπιοτωινη
οτοζ αϋθαμιο ἠπιχακι: Δνοκ πεττ
ἠνογερηνη οτοζ ετσωοτ
ἠεανπετρωοτ: Δνοκ πε Πβοις
Φνοϋτ φηεθαμιο ἠναι τηροτ.

Παρεσοϋνοϋ ἠχε τεφε εϋϋωι οτοζ
νιβηπι μαροϋνοϋτχδ νοϋμεθμνι:
μαρεϋρωτ ἠχε πκαζι νοϋναι οτοζ
μαρεϋφιρι εβολ: οτοζ μαρεϋρωτ
ἠνογδικεοϋτην εϋσοπ: Δνοκ πε Πβοις
Φνοϋτ φηεταϋσοντκ.

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 أَجِلْ 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.

أَقْطُرِي أَبْنِيَّهَا السَّمَاوَاتُ مِنْ فَوْقُ
وَلْيَنْزِلِ الْجَوُّ بَرًّا. لَتَنْفُتِحِ الْأَرْضُ
فَيُثْمِرَ الْخَلَاصُ وَلْتَنْبُتَ بَرًّا مَعًا.
أَنَا الرَّبُّ قَدْ خَلَقْتُهُ.

Δὺ πε πίπεθανεναι ἀμονκκ
 ὑφρητῆ νοτομι ἡκεραμευς: μῆ
 φηετῆχαι ναςῆχαι ὑπιεβοοτῆ τηρῆ: μῆ
 ῥναχοc ἡχε πιόμι ὑπικεραμευς χε οτ
 πετεκρα ὑμοῦ χε ἡκερβωβ ἀν οτδε
 ὑμον χιχ ὑμοκ: μῆ ῥναεροτῶ ἡχε
 πιμονκ ὑφνέταϑμονκϑ.

Φηετῆχω ὑμος ὑπεϑιωτ χε οτ
 πετεκναμασϑ: οτοῖ τεϑματ χε οτ
 πετερα τῆνακχι ὑμοῦ.

*Οὐὼοτ ἡ τῆ τριας ἐθοταβ Πεννοτῆ
 ὡα ἐνεῖ νεμ ὡα ἐνεῖ ἡ τε νι ἐνεῖ
 τηροτ. Δμην.*

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 لِّمَن 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

Εβολ ῥεν Ππαροιμιὰ ἡτε
 Соζομων πιπροφητης: ἐρεπεϑῆμοτ
 εθοταβ: ὡωπι νεμαν ἀμην εϑχω
 ὑμος.

Ππαροιμιὰ ἡτε Соζομων θ: α̅ - ια̅

ⲫσοϑιὰ αςκωτ νας νοτῆι οτοῖ
 αςτατροс ἡϡαϡϣ ἡςτῆλос ῥαροϑ.

Δςῥολῥελ ἡνεϣωτ: αςῥωτ
 ὑπεснрп ῥεν нмокі: οτοῖ αςсоβτ
 ἡτεстрапезе.

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.

Δουλοῦντι τῇ πόλει ἐκ τῶν ὀψίων
ἐκ τῶν ὀψίων ἐκ τῶν ὀψίων
ἐκ τῶν ὀψίων:

ὅτι φησὶ τὸ πᾶν τὸ ἐκ τῶν ὀψίων
ἐκ τῶν ὀψίων: ὅτι τὸ πᾶν τὸ ἐκ τῶν ὀψίων
ἐκ τῶν ὀψίων.

ὅτι τὸ πᾶν τὸ ἐκ τῶν ὀψίων ἐκ τῶν ὀψίων
ἐκ τῶν ὀψίων ἐκ τῶν ὀψίων ἐκ τῶν ὀψίων
ἐκ τῶν ὀψίων.

ὅτι τὸ πᾶν τὸ ἐκ τῶν ὀψίων ἐκ τῶν ὀψίων
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ἐκ τῶν ὀψίων ἐκ τῶν ὀψίων ἐκ τῶν ὀψίων
ἐκ τῶν ὀψίων ἐκ τῶν ὀψίων ἐκ τῶν ὀψίων.

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». وَالتَّائِقِصُ الْفَهْمُ قَالَتْ لَهُ:

«هَلُمُّوا كُلُّوَا مِنْ طَعَامِي وَاشْرَبُوا
مِنَ الْخَمْرِ الَّتِي مَرَجَّيْتُهَا».

اتْرَكُوا الْجَهَالَاتِ فَتَحْنُوا وَسِيرُوا
فِي طَرِيقِ الْفَهْمِ.

«مَنْ يُؤَيِّخُ مُسْتَهْزِئًا يَكْسِبْ لِنَفْسِهِ
هَوَانًا وَمَنْ يُنْذِرُ شَرِيرًا يَكْسِبْ
عَيْبًا».

لَا تُؤَيِّخْ مُسْتَهْزِئًا لئَلَّا يُبَغِّضَكَ.
وَيُؤَيِّخْ حَكِيمًا فَيُحِبَّكَ.

أَعْطِ حَكِيمًا فَيَكُونُ أَوْفَرَ حِكْمَةً
عَلَّمَ صَدِيقًا فَيَزِدَّادَ عِلْمًا.

بَدْءُ الْحِكْمَةِ مَخَافَةُ الرَّبِّ وَمَعْرِفَةُ
الْقُدُّوسِ فَهْمٌ.

Ἦεν παῖτροπος φαι: ἐκέωνδ
 ἵνοῖνιϋτ ἵνχοῖ: οὔοδ εἰνοῖπι ἵτε
 ἵωνδ ἐνέοῖαδον ἐροκ.

*Οὔοῖ ἵτῖριας ἐθοῖαδ Πεννοῖτ
 ῥα ἐνεδ νεμ ῥα ἐνεδ ἵτε ἵιενεδ
 τηροῖ. Ἀμην.*

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.*

لَا تَهُ بِي تَكْثُرُ أَيَّامُكَ وَتَزْدَادُ لَكَ
 سِنُو حَيَاةٍ.

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

Job 35: 1 - 16 **أيوب 35: 1 - 16**

Εβολ δεν Ιωβ πιθμνι: ἐρεπερςμοῖ
 εθοῖαδ: ῥωπι νεμδν ἄμην ἐρξω
 ἄμμοσ.

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

من أيوب الصديق، بركته
 المقدسة تكون معنا. آمين.

Ιωβ ἄε: ἁ - ιϛ

Job 35: 1 - 16

أيوب 35: 1 - 16

Δεῖροῖν ἵνε Εἰλιοῖ πεξαδ γε:
 ἄε παρητ ὅν πε ἐτακμεῖ ἐροϋ
 δεν οὔεαπ: ἵθοκ νιμ γε ἀκχοσ
 ἄπεμθο ἄΠδοις γε ἄνοκ οὔθμνι.
 Ιε ἄναχοσ γε ὅν πετῖναδιδ ιςχε
 αιερνοβι.
 Ἀνοκ δε τῖναοῖωεμ νாக νεμ
 πεκκεῖομτ ἵῥφην.
 ἄοῖτ ἐῖῥωι ἐτφε οὔοδ ἄνατ:
 μαιατκ δε ἵννιθῖπι γε αῖδοσι ἐροκ
 ἵαῥ 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؟ قُلْتُ: أَنَا أَبْرٌ مِنَ
 اللَّهِ.
 لَأَنَّكَ قُلْتَ: مَاذَا يُفِيدُكَ؟ بِمَاذَا أُنْتَفِعُ
 أَكْثَرَ مِنْ خَطِيئَتِي؟
 أَنَا أَرُدُّ عَلَيْكَ كَلَامًا، وَعَلَى
 أَصْحَابِكَ مَعَكَ.
 أَنْظِرْ إِلَى السَّمَاوَاتِ وَأَبْصُرْ،
 وَلَا حِظِّ الْغَمَامِ. إِنَّهَا أَعْلَى مِنْكَ.

Ιςχε ἀκερνοβι οὔ πετεκναῶσαι:
οὐοὺ ἰςχε ἀκερ οὔμνη ἡ ἀνομία οὔ πε
ἐτεκναῶσεμχοι ἡθαμιοι.

Ἐπιδη οὔν ἡθοκ οὔθμνι: οὔ πε
ἐτεκναῶσθιαι ναυ: οὔ πε ἐτεφναδῖται
ἐβολῆεν νεκχι.

Ἀρε τεκμετὰσεβης ναῶωπι
ἡοῦρωμ ἐφῶνι ἡμοκ: οὐοὺ
τεκδικεοστνη ἀσναῶωπι ἡοῦωρι
ἡρωμ.

Ἐγώ ἐβολ ἡτεν οὔμνη ἡτε
ἡἡτοῦδῖ ἡμωοῦ ἡζονς: ἐγέω ἐβολ
ἡτεν ἡχφο ἡοῦμνη.

Οὐοὺ ἡπεφχοο ἡε ἀφῶν Φνοῦ†
φῆεταφθαμιοι: φῆετῶω ἡἡιοῦερω
ἡτε πῆεχωρ.

Φῆεταφφορχτεν ἐβολ ῆεν
ἡτεβνωοῖ ἡτε ἡκαρι: νεμ ἐβολῆα
ἡῆαλα† ἡτε ἡφε.

Ἐγώ ἐβολ ἡμαῦ οὐοὺ
ἡνεφωτεμ ἐρωοῦ: νεμ ἐβολῆα
ἡῶω ἡτε ἡἡονηρος.

Πβοις ταρ ῆοῦωω ἀἡ ἐναῦ ἐβαν
μετῶσι: ἡθοφ ταρ πε Πἡπαντοκρατωρ.

Ῥἡναῦ ἐνετχωκ ἡἡἡἀνομία ἐβολ
οὐοὺ ῆἡἡἡἡμετ: ῆῆαπ Δε ἡπεφῆθο

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.

إِنْ أَخْطَأْتَ فَمَاذَا فَعَلْتَ بِهِ؟ وَإِنْ
كَثُرَتْ مَعَاصِيكَ فَمَاذَا عَمِلْتَ لَهُ؟

إِنْ كُنْتَ بَارًّا فَمَاذَا أُعْطِيتُهُ؟ أَوْ
مَاذَا يَأْخُذُهُ مِنْ يَدِكَ؟

لِرَجُلٍ مِثْلِكَ شَرُّكَ، وَلِابْنِ آدَمَ 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
فُدَّامَهُ، فَاصْبِرْ لَهُ.

ἐβόλ: ιςζε χναῶχεμχοι ηεως ἐροϋ
ἡφρητ̐ ετ̐ωε.

Οτοϋ τ̐νοϋ γε ἑωοπ αν̐ ηζε
φηετ̐χεμ̐ π̐ωιηι̐ ἡπεϋχωητ̐: οτοϋ ἡπε
ἔλι̐ ἐμ̐ ἐοηπαρπτωμα̐ ἐμαϋω.

Οτοϋ Ιωβ αϋοτων̐ η̐ρωϋ ἔεν
οημετεφληηοτ̐: ἀϋῆρε ηεϋααχι̐ ἔρωϋ
ἔεν οημετατεμ̐.

*Οτωοτ̐ η̐τ̐τ̐ριας̐ ἐθοταβ̐ Πεννοτ̐τ̐
ωα̐ ἐνεϋ ηεμ̐ ωα̐ ἐνεϋ η̐τε ηι̐ενεϋ
τηροτ̐. Αμην̐.*

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 فَلَأَنْ غَضَبَهُ لَا يُطَالِبُ،
وَلَا يُبَالِي بِكَثْرَةِ الزَّلَّاتِ،

فَعَزَّ أَيُّوبُ فَاهُ بِالْبَاطِلِ، وَكَبَّرَ
الْكَلَامَ بِلاَ مَعْرِفَةٍ.

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

Matins Psalm

مزمور باكر

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

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

Ψαλμος τω Δαυιδ θ̐: ιϛ̐

Ηαι̐ ηηι̐ Π̐βοις̐ οτοϋ̐ χοϋϋτ̐:
ἐπαθεβι̐ο̐ ἐβόλ̐ ἔεν̐ ηααααχι̐:
φη̐εταϋβ̐αστ̐: ἐβόλ̐ ἔεν̐ ηιπ̐τ̐λη̐ η̐τε̐
φ̐μοτ̐. Αλληλ̐οια̐.

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>Οὐὰνᾱς γνωστὸς ἐβόλᾳ θέν περὶ τῆς εὐαγγελίου εὐοχᾶς κατὰ Λουκᾶν ἀσίου.</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>Ἀπερρῆντε Δε ἡσυχίᾳ καὶ πρὸς τοὺς ἄνθρωποις λέγει παραβολήν· ὅτι οὕτως οὕτως ἐὰν τις ἄνθρωπος ἀγαθὸν οὖρον ἀφ᾽ ἑαυτοῦ ἐκβάλῃ· οὕτως ἀφ᾽ ἑαυτοῦ ἐκβάλῃ ἡσυχίαν καὶ πρὸς τοὺς ἄνθρωποις.</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>وَابْتَدَأَ يَقُولُ لِلشَّعْبِ هَذَا الْمَثَلُ: «إِنْسَانٌ غَرَسَ كَرْمًا وَسَلَّمَهُ إِلَى كَرَّامِينَ وَسَافَرَ زَمَانًا طَوِيلًا.</p>
<p>Οὕτως θέν ἡσυχίαν πρὸς τοὺς ἄνθρωποις καὶ πρὸς τοὺς ἄνθρωποις λέγει παραβολήν· ὅτι οὕτως οὕτως ἐὰν τις ἄνθρωπος ἀγαθὸν οὖρον ἀφ᾽ ἑαυτοῦ ἐκβάλῃ· οὕτως ἀφ᾽ ἑαυτοῦ ἐκβάλῃ ἡσυχίαν καὶ πρὸς τοὺς ἄνθρωποις.</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>وَفِي الْوَقْتِ أَرْسَلَ إِلَى الْكَرَّامِينَ عَبْدًا لِكَيْ يُعْطَوْهُ مِنْ ثَمَرِ الْكَرْمِ فَجَلَدَهُ الْكَرَّامُونَ وَأَرْسَلُوهُ فَارْغًا.</p>
<p>Οὕτως ἀφ᾽ ἑαυτοῦ ἐκβάλῃ ἡσυχίαν καὶ πρὸς τοὺς ἄνθρωποις· ὅτι οὕτως οὕτως ἐὰν τις ἄνθρωπος ἀγαθὸν οὖρον ἀφ᾽ ἑαυτοῦ ἐκβάλῃ· οὕτως ἀφ᾽ ἑαυτοῦ ἐκβάλῃ ἡσυχίαν καὶ πρὸς τοὺς ἄνθρωποις.</p>	<p>Again he sent another servant; and they beat him also, treated him shamefully, and sent him away empty-handed.</p>	<p>فَعَادَ وَأَرْسَلَ عَبْدًا آخَرَ. فَجَلَدُوا ذَلِكَ أَيْضًا وَأَهَانُوهُ وَأَرْسَلُوهُ فَارْغًا.</p>
<p>Οὕτως ἀφ᾽ ἑαυτοῦ ἐκβάλῃ ἡσυχίαν καὶ πρὸς τοὺς ἄνθρωποις· ὅτι οὕτως οὕτως ἐὰν τις ἄνθρωπος ἀγαθὸν οὖρον ἀφ᾽ ἑαυτοῦ ἐκβάλῃ· οὕτως ἀφ᾽ ἑαυτοῦ ἐκβάλῃ ἡσυχίαν καὶ πρὸς τοὺς ἄνθρωποις.</p>	<p>And again he sent a third; and they wounded him also and cast him out.</p>	<p>ثُمَّ عَادَ فَأَرْسَلَ ثَالِثًا. فَجَرَحُوا هَذَا أَيْضًا وَأَخْرَجُوهُ.</p>

Πεχε Πβοιc Δε ὑπιαδᾶλολι: xε
οτ πε Ϛναδιϙ: Ϛναοτωρπ ὑπαωρη
ὑμενριτ ἄρηοτ ἵνεωπι δατεϙζη.

Ετατνατ Δε ἐροϙ ἵνε νιοτιη
νατσοβνι πε νεμ νοτῆρηοτ ετxω
ὑμοc: xε φαι πε πικληρονομοc
ἁωινη μαρενδοθεϙ ζινα ἵνετεωπι
ναν ἵνε Ϛκληρονομιά.

Οτοz ετατζιτϙ cαβολ
ὑπιαδᾶλολι ατδοθεϙ: οτ πε
ετεϙναδιϙ νωοτ ἵνε Πβοιc
ὑπιαδᾶλολι.

Ϛναι οτοz ϙναταxε ἵνιοτιη οτοz
ϙνατ ὑπιαδᾶλολι ἵνδανκεxωοτνι:
ετατcωτεμ Δε πεxωοτ: xε ἵνετεωπι.

Πθοϙ Δε εταϙκομc ἐρωοτ πεxαϙ
xε οτ πε φαι ετcδνοτ: xε πῶνι
ετατωωϙ ἵνε νηετκωτ: φαι αϙωπι
ετxωx ἵνλακz.

Οτοz οτον νιβεν εθναζει ἐxεν
παιῶνι ἐτε ὑματ ϙναλωc: φη Δε ἐτε
ϙναζει ἐxωϙ ϙναωωϙ ἐβολ.

Οτοz νατκωτ πε ἵνε νικαδ νεμ
νιαρχηερετc ἐέν νοτxιx ἐζρη ἐxωϙ
οτοz δεν Ϛοτνοτ ἐτε ὑματ: οτοz
ατρεβοτ δατζη 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 الْأَيْدِيَ عَلَيْهِ فِي تِلْكَ
السَّاعَةِ وَلِكِنَّهُمْ خَافُوا الشَّعْبَ
لَأَنَّهُمْ عَرَفُوا أَنَّهُ قَالَ هَذَا الْمَثَلُ
عَلَيْهِمْ.

ζε ἔταψχε ται παραβολη εἰς αὐτοῦ.

*Πῶς φα Πεννοῖτ πε ψα ἐνεε
ἵτε νι ἐνεε: ἀμην.*

had spoken this parable
against them.

Glory be to God forever.

والمجد لله دائماً.

Liturgy Readings

قراءات القدا

The Pauline Epistle

البولس

Παῦλος ἄβωκ ὑπὲρ τοῦ Ἰησοῦ
Χριστοῦ: ἀποστολὸς ἐταξεν:
φῆεταῖς ἐπισημνοῦν 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

¶ ἵτε οὖν ἡρώρη ἡρώβ νιβεν εἰς
ἡσαντωβ νευ ἡανπροςερχη
ἡανσεμ ἡανψεμῶτ εἰρη ἔχεν
ρωμ νιβεν.

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،

ἔχεν νιοῖρωτ νευ ἔχεν οὖν
νιβεν εἰς: ἡνα ἡτενωπι ἡεν
οῖωνδ εἰσοῖρωτ οῖοδ ἡρεμπαῖ
ἡῖρη ἡεν οῖμετεσεβης νιβεν νευ
μετσεμνος νιβεν.

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 νανεῖ οῖοδ ἑῷηπ ὑπεμῶ
ὑΦνοῖτ Πενσωτηρ.

For this is good and
acceptable in the sight of
God our Savior,

لَأنَّ هَذَا حَسَنٌ وَمَقْبُولٌ لَدَى
مُخْلِصِنَا اللَّهِ،

Φηθεοτωϋ ἢ τε ρωμι νιβεν νοζεμ
οτοζ ἡσει ἐπκοτεν τμεθυμι.

Ουαι γαρ πε φνοττ οτοζ ουαι πε
πιμεσιτης οττε φνοττ νεμ νιρωμι
οτρωμι Ιησοϋς Πιχριστος.

Φαι εταϋ τηιϋ ἡνωτ εχεν οτον
νιβεν: πιμεθρε ζεν πεϋχοτ.

Φαι ἀνοκ ετατχατ ναϋ
ἡρεϋθιωϋ νεμ ἀποστολοϋ: θυμι πε
τρω ἡμοϋς Πιχριστος ἡτμεθυνοτ
αν: φρεϋτςβω ἡτε θανεθνοϋ ζεν
οτναζτ νεμ οτμεθυμι.

† οτωϋ οτν ἡτε ρωμι νιβεν τωβζ
ζεν υαι νιβεν: ετϋαι ἡθανζιζ ἐπϋωι
ετοταβ: χωριϋ ζωντ νεμ υοκμεκ.

Παιρητ ον νιζιθυι ετθεν
οτμετσαι ἡζητ εσορϋ νεμ
οτμετχφηντ νεμ οτμετσαβε:
ετκολσελ ἡμωοτ ζεν θανθωλκ αν
νεμ θαννοτβ νεμ θανἡναυμι ιε ζεν
οτθιζβωϋ εναϋενκοτενϋ.

Αλλα πετερατ ἡνιζιθυι θι ἡμοϋ
ετωϋ ζεν οτμεθεοσεβιθ σεβηϋ εβολ
ζεν θανθβνοτ εἡνανετ.

Οτςθιωι μαρεϋθιςβω ζεν
οτμετρεμπατϋ ἡθρηι 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 إِلَهُ وَاحِدٌ وَوَسِيْطٌ وَاحِدٌ
بَيْنَ اللَّهِ وَالنَّاسِ الْإِنْسَانُ يَسُوعُ
الْمَسِيحُ،

الَّذِي بَذَلَ نَفْسَهُ فِدْيَةً لِأَجْلِ
الْجَمِيعِ، الشَّهَادَةُ فِي أَوْقَاتِهَا
الْخَاصَّةِ،

الَّتِي جُعِلْتُ أَنَا لَهَا كَارِزًا وَرَسُولًا.
الْحَقُّ أَقُولُ فِي الْمَسِيحِ وَلَا أَكْذِبُ،
مُعَلِّمًا لِلْأُمَمِ فِي الْإِيمَانِ وَالْحَقِّ.

فَأُرِيدُ أَنْ يُصَلِّيَ الرِّجَالُ فِي كُلِّ
مَكَانٍ رَافِعِينَ أَيْدِي طَاهِرَةً، بِدُونِ
غَضَبٍ وَلَا جِدَالٍ.

وَكَذَلِكَ إِنَّ النِّسَاءَ يَزِينْنَ ذَوَاتِهِنَّ
بِلِبَاسِ الْحَشَمَةِ مَعَ وَرَعٍ وَتَعَقُّلٍ،
لَا بِضَفَائِرٍ أَوْ ذَهَبٍ أَوْ لَالِيٍّ أَوْ
مَلَاسٍ كَثِيرَةٍ الثَّمَنِ،

بَلْ كَمَا يَلِيْقُ بِنِسَاءٍ مُتَعَاهِدَاتٍ
بِتَقْوَى اللَّهِ بِأَعْمَالٍ صَالِحَةٍ.

لِتَتَعَلَّمَ الْمَرْأَةُ بِسُكُوتٍ فِي كُلِّ
خُضُوعٍ.

Πῆτοϱαβϱαβηι Δε αν ἡςβηι
 ἐτςβω: οὔδε ε῱ρεσερϱωχ ἐπεςβαι:
 αλλα ε῱ρεσϱωπι θεν οὔμετρεμραϱϱ.

Αδαν ϱαρ ατερῆλαζιν ἡμοϱ
 ἡϱορπ ἰτα ε῱λ.

Οτοϱ Αδαν ἡποϱῶερβαλ ἡμοϱ:
 τςβηι Δε ἡθοϱ ἐτα῱ερβαλ ἡμοϱ
 αςϱωπι θεν οὔπαρβασιϱ.

Εςενοϱεμ Δε ἐβολ ζιτεν
 τεμετρεϱϱφε ϱηρι: ἐϱωπι α῱ϱανοβι
 θεν πιναβτ ηεμ ταςαπη ηεμ πιτοϱβο
 θεν οὔμετςαβε.

ϱενβοτ ἡξε ἡςαχι φηεθοϱϱϱ
 ἐο῱μετε῱σκοποϱ: ο῱ϱωβ ἑνανεϱ
 ἐτερε πιθϱμιν ἐροϱ.

Σεμ῱ϱα ο῱η ἡτε πιε῱σκοποϱ
 ϱωπι ε῱οι ἡατλωιχι ἐαϱερβαι
 ἡο῱ςβηι ἡο῱ωτ: ε῱ρηϱ ἡςαβε ἡςελσιλ
 ἡμαιοϱεμμο ἡρεϱτςβω ἑνανεϱ.

Πο῱ρεϱςεβο῱ο ἡρπ αν πε:
 ἡο῱ρεϱτ τενϱι αν πε: αλλα
 ο῱ε῱σκοποϱ πε ἡο῱ρεϱ῱λαθ αν πε
 ἡο῱μαιο ϱατ πε.

Εϱϱι φ῱ρωοϱϱ ἡπεϱηι ἡκαλωϱ:
 ἐο῱ονταϱ ἡβανϱηρι ε῱θεν ο῱δ῱εχωϱ
 ηεμ οὔμετςεμνοϱ ηιβεν.

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 تَتَسَلَّطَ عَلَى الرَّجُلِ، بَلْ تَكُنْ
 فِي سَكُوتٍ،

لَاَنَّ اَدَمَ جُبِلَ اَوَّلًا ثُمَّ حَوَاءُ،

وَأَدَمُ لَمْ يُغَوَّ لَكِنَّ الْمَرْأَةَ اغْوِيَتْ
 فَحَصَلَتْ فِي التَّعَدِّي،

وَلَكِنَّهَا سَتَخْلُصُ بِوِلَادَةِ الْوِلَادِ،
 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،

يُدَبِّرُ بَيْتَهُ حَسَنًا، لَهُ اَوْلَادٌ فِي
 الْخُضُوعِ بِكُلِّ وَقَارٍ.

*Πῆμοτ γαρ νευωτεν νευ
τῆρηνην εἵσοπ: χε ἀμην ες ἐψωπι.*

*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.
Ηαμενρα†.

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

Ηαι νε νηέτφωρχ ἐβोल ὑψυχικωσ
νηέτε ὑμων πνευμα νῆητορ.

These are sensual
persons, who cause
divisions, not having the
Spirit.

هؤلاء هُم الْمُعْتَرِلُونَ بِأَنْفُسِهِمْ،
نَفْسَانِيَّوْنَ لَا رُوحَ لَهُمْ.

Ηῶωτεν δε ναμενρα† κετ θηνορ
θεν πετενναζ† εθοταβ: ἐρετεντωβζ
θεν Πίπνευμα εθοταβ.

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،

Ηαρενᾶρεζ ἐρον θεν οἰάσαπη ντε
Φνορ†: ενχορῶτ ἐβोल θὰτῆη ὑπιναι
ντε Πενβοις Ιησοϋς Πιχριστοσ ετωνθ
νῆνεζ.

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† η†κεῶθην
ετοι ναβνι ντε †carz.

but others save with
fear, pulling them out of the
fire, hating even the
garment defiled by the
flesh.

وَحَلَّصُوا الْبَعْضَ بِالْخَوْفِ
مُخْتَطِفِينَ مِنَ النَّارِ، مُبْغِضِينَ حَتَّى
الْتُّوبِ الْمُدْنَسِ مِنَ الْجَسَدِ.

Φη δε ἐτε οτον ῶχομ ὑμοϋ
ἐᾶρεζ ἐρωτεν νατῆλα†: οτοζ

Now to Him who is able
to keep you from stumbling,
and to present you faultless

وَالْقَادِرُ أَنْ يَحْفَظَكُمْ غَيْرَ عَاطِرِينَ،
وَيُوقِفْكُمْ أَمَامَ مَجْدِهِ بِلَا عَيْبٍ فِي
الْإِبْتِهَاجِ.

ἐταροτεν ἐρατεν θηνοῦ ὑπεῖθο
ὑπερῶοῦ ἐρετενοι ἡ ταῦτι θεν
οὔθεληλ.

Φνοῦτ ὑμᾶτατῃ Πενσωτηρ ἐβολ
εἰτεν Ἰησοῦς Πιχρίστος Πενδοῖς:
πῶοῦ φωτ πε νεμ τμετνιῳτ νεμ
πᾶμαθι νεμ πιερῳιῳ: θεθεν πιένεθ
τηρῃ νεμ τνοῦ νεμ ῥα ἐνεθ ἡτε
νιένεθ. Ἀμην.

*Πασνηοῦ ὑπερμενρε πικοςμος
οὔδε νηετῳοπ θεν πικοςμος:
πικοςμος νασινι νεμ τερεπιθῳια: φη
δε εἰτιρ ὑφοῦῳῳ ὑΦνοῦτ ὑμαῳῳπι
ῥα ἐνεθ: 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 الْوَحِيدُ مُخَلِّصَنَا، لَهُ
الْمَجْدُ وَالْعِزَّةُ 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 νενιοῦτ ἡ ἀποστολος:
ἐρε ποῦςμοῦ εθοταβ ῥωπι νεμαν.
Ἀμην.

Πραξις κζ: ιε' - κ

Ετανφωτ δε εοῦνησος εῦμοῦτ
ἐρος κε Κλαυδα: μοσις αν ῥεμεχομ
ἐάμαθι ἡτθελμεθι.

Θαι ἐτατολς ναῦ ερβοῦθιν ἐμοῦρ
ὑπιχοι εἰερεβοῦτ δε μηπως ἡσεθ
ἐδρηι ἐτΰρτης: ανχω ὑπιςκενος
ἐπεσῃτ οὔοθ παρητ αν λωιλι ερ ἐβολ

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

Acts 27: 16 - 20

And running under the
shelter of an island called
Clauda, 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

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

أعمال 27: 16 - 20

فَجَرَيْنَا تَحْتَ جَزِيرَةٍ يُقَالُ لَهَا
«كَلَوْدِي» وَبِالْجَهْدِ قَدَرْنَا أَنْ نَمْلِكَ
الْقَارِبَ.

وَلَمَّا رَفَعُوهُ طَفِقُوا يَسْتَعْمِلُونَ
مَعُونَاتِ حَازِمِينَ السَّفِينَةِ وَإِذْ
كَانُوا خَائِفِينَ أَنْ يَقَعُوا فِي
السَّيْرِتِسْ أَنْزَلُوا الْقُلُوعَ وَهَكَذَا
كَانُوا يُحْمَلُونَ.

Χε φονε ἐρον ἐμαυω πετραπε
Δε ναυβορβερ ἐβολ πε.

Οτοε δεν φμαε γουτ νεροοτ
ατγιοτοτοτ νσα νικετοε νετε πιχοι
ατσατοτ ἐβολ.

Εφοτονε Δε αν ηνε φρη νεμ
νισιοτ νοτυμηγ νεροοτ: νοτκοτχι
μφωνε αν πε εναγγοπ: λοιπον νε
ααωενας πε ηνε τενηελπιε τηρε
εορενοτχα.

*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 نَوَءٍ عَنِيفٍ جَعَلُوا
يُفْرِغُونَ فِي الْغَدِ.

وَفِي الْيَوْمِ الثَّالِثِ رَمَيْنَا بِأَيْدِينَا
أَثَاثَ السَّفِينَةِ.

وَإِذْ لَمْ تَكُنِ الشَّمْسُ وَلَا النُّجُومُ
تُظْهِرُ أَيَّامًا كَثِيرَةً وَاشْتَدَّ عَلَيْنَا
نَوَاءٌ لَيْسَ بِقَلِيلٍ انْتَرَعَ آخِرًا 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

Φηεταρβαστ ἐβολ δεν νιπτλν
ητε φμοτ: εοπωε ητασαχι νεκμοτ
τηροτ: δεν νιπτλν: 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. لكيما
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 آمين.

<p>Οὐάναζνωσις ἐβόλῃ ζεν πιερασσελιον εθοταβ κατὰ Ιωαννην αζιοτ.</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: μζ - οα</p>	<p>John 6: 47 - 71</p>	<p>يوحنا 6: 47 - 71</p>
<p>Διμην ἀμην †χω ἄμωοο νωτεν: χε φθεθναζ† εροι ονοντεφωνδ ἵνεεε ἄμωω.</p>	<p>Most assuredly, I say to you, he who believes in Me has everlasting life.</p>	<p>الْحَقُّ الْحَقُّ أَقُولُ لَكُمْ: مَنْ يُؤْمِنُ بِي فَلَهُ حَيَاةٌ أَبَدِيَّةٌ.</p>
<p>Δνοκ πε πιωικ ἵτε πωνδ.</p>	<p>I am the bread of life.</p>	<p>أَنَا هُوَ خُبْزُ الْحَيَاةِ.</p>
<p>Πετενιο† ατοτωμ ἄπιμωα ἵερηι ζι πωαφε οτοε ατωω.</p>	<p>Your fathers ate the manna in the wilderness, and are dead.</p>	<p>ΑΒΑΟΥΚΜ ΑΚΛΩΑ ΜΕΝ ΦΙ ΜΕΡΥΕ ΩΜΑΤΩΑ.</p>
<p>Φαι Δε πε πιωικ εθνηο† επεσχι ἐβόλῃ ζεν †φε: ζινα φθεθναοτωμ ἐβόλῃ ἄμωοφ ἵτεφωτεμωω.</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 ετονω φηεταγι ἐπεσχι ἐβόλῃ ζεν †φε: φθεθναοτωμ ἐβόλῃ ζεν παιωικ εφεωνδ πω ενεε: οτοε πιωικ Δνοκ ἐ†νατχιφ ταααρζ τε οηε†νατχις ἐερηι ἐεεε πωνδ ἄπικωοω.</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† ορν πε ονβε νοεερηο† ἵχε νιλοτΔαι ετχω ἄμωοο: χε πωε 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>

ըջօսս նտէ փա ինտելարչ ան
Եթրեօրոս.

Քեչ ԻհօսԻՆ րաօր չէ անն անն
իշա մոս րաօր: չէ արետ
ըտեօրա նտարչ մարի մարա
օրո նտետնա մարչնոյ մոն
տետնոն մա՛ր նձրի ձեն թնո՛ր.

Փեթօրա նարարչ օրո ետա
մարնոյ օրոն նաչ մա՛ր ոտնոն
նենը: օրո Անոկ ինտօրոսչ ձեն
միշօր նձա՛ն.

արաչ չար օրթրէ նափնի տէ:
օրո արնոյ օրա նափնի պէ.

Փեթօրա նարարչ օրո ետա
մարնոյ զնալապի նձրի նձիտ օրո
Անոկ շա՛րնալապի նձիտչ.

Ափրի էտարաօրո նչէ արա
փետոն օրո Անոկ շա խոն Եթե
Փաօր: օրո փեթաօրա մոս
Ելնոն շալ Եթիտ.

Փա պէ արա էտարի էպետ էօն
ձեն տփ: մփրի ա նետետի
էտօրա մարանն նձրի շա արալ
օրո արաօր: փեթաօրա մարա
Ելնոն ա՛ն Եթ.

Աա արաօր Ելտնա ձեն
տօրնաշոն ձեն Կափարաօր.

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 حَيًّا 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 يُعَلِّمُ فِي
كَفَرْنَاحُومَ.

ΖΑΝΝΗΩ ΟΥΝ ΕΤΑΥΣΩΤΕΜ ΕΒΟΛ ΖΕΝ
 ΝΕΨΜΑΘΗΤΗΣ ΠΕΧΩΟΥ: ΧΕ ΨΝΑΨΤ ΝΧΕ
 ΠΑΙΣΑΧΙ ΟΥΟΖ ΝΙΜ ΕΘΝΑΨΧΕΜΧΟΙ
 ΝΣΩΤΕΜ ΕΡΟΨ.

ΕΤΑΨΝΑΨ ΔΕ ΝΧΕ ΙΗΣΟΥΣ ΝΘΡΗ
 ΝΘΗΤΨ ΧΕ ΣΕΧΡΕΜΡΕΜ ΕΘΒΕ ΦΑΙ ΝΧΕ
 ΝΕΨΜΑΘΗΤΗΣ: ΠΕΧΑΨ ΝΩΟΥ ΧΕ ΦΑΙ ΠΕ
 ΕΤΕΡΣΚΑΝΔΑΛΙΖΙΝ ΰΜΩΤΕΝ.

ΙΕ ΕΨΩΠ ΑΡΕΤΕΝ ΨΑΝ ΝΑΨ ΕΠΨΗΡΙ
 ΰΦΡΩΜΙ ΕΨΝΑ ΕΨΨΩΠΙ ΕΠΙΜΑ ΕΝΑΨ
 ΰΜΟΨ ΝΨΩΡΠ.

ΠΙΠΝΕΨΜΑ ΠΕ ΕΤΤΑΝΘΟ ΨΑΡΨ ΞΨ
 ΞΛΙ ΝΘΗΟΥ ΔΝ: ΝΙΣΑΧΙ ΔΝΟΚ ΕΤΑΙΧΟΤΟΥ
 ΝΩΤΕΝ: ΟΥΠΝΕΨΜΑ ΠΕ ΟΥΟΖ ΟΥΩΝΘ ΠΕ.

ΔΑΛΛΑ ΟΥΟΝ ΖΑΝΟΥΟΝ ΕΒΟΛ ΖΕΝ
 ΘΗΝΟΥ ΝΣΕΝΑΨΨ ΔΝ: ΝΑΨΩΟΥΝ ΨΑΡ
 ΙΣΧΕΝ ΞΙ ΝΧΕ ΙΗΣΟΥΣ ΧΕ ΝΙΜ ΝΕ ΝΗΕΤΕ
 ΝΣΕΝΑΨΨ ΕΡΟΨ ΔΝ: ΟΥΟΖ ΧΕ ΝΙΜ ΠΕ
 ΦΗΕΝΑΨΝΑΤΗΨ.

ΟΥΟΖ ΝΑΨΧΩ ΰΜΟΨ ΝΩΟΥ ΠΕ ΧΕ
 ΕΘΒΕ ΦΑΙ ΔΙΧΟΨ ΝΩΤΕΝ: ΧΕ ΰΜΟΝ ΨΨΧΟΙ
 ΝΤΕ ΞΛΙ Ι ΨΑΡΟΙ ΑΨΨΤΕΜ ΤΗΙΣ ΝΑΨ ΕΒΟΛ
 ΞΙΤΕΝ ΦΙΩΤ.

ΕΘΒΕ ΦΑΙ ΟΥΜΗΨ ΝΤΕ ΝΕΨΜΑΘΗΤΗΣ
 ΑΨΨΩΤ ΕΨΑΨΟΥ ΟΥΟΖ ΝΑΨΜΟΨ 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؟»

فَعَلِمَ 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 οὕην ὑπιμητ ἑναῦ: ξε
μη τετενοῦωυ ἐϋενωτεν ζωτεν.

Δεῖρονῶ ναϋ ἦξε Σιμων Πετρος
ξε Πβοις αν ναϋε ναν θα νιμ:
θανσαχι γαρ ἡνωνθ ἡνεεζ ἐτε ἡτακ.

Ουοζ ἀνον ἀνεμι ουοζ ἀνναεϋ:
ξε ἡοοκ πε Πιχριστος Πωμηι ὑΦνοϋ†
ετονθ.

Δεῖρονῶ ἦξε Ιησοῦς πεχαϋ νωοϋ:
ξε μη Διοκ αν αικεπι θηνοϋ θα
πιμητ-ἑναῦ (ιβ): ουοζ οῦαι ἐβολ θεν
θηνοϋ εοϋδιαβολος πε.

Ναϋχω δε ὑμος πε ελονδας
Σιμων Πισκαριωτης: φη γαρ
ἐναϋφιρωοϋυ ἐτηιϋ εοῦαι πε ἐβολ θεν
πιμητ-ἑναῦ (ιβ).

*Πιῶοϋ φα Πεννοϋ† πε ψα ἐνεεζ
ἡτε νι ἐνεεζ: 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 لِلْاِثْنَيْ عَشَرَ: اَلَعَلَّكُمْ
اَنْتُمْ اَيْضاً تَرِيدُونَ اَنْ تَمْضُوا؟»

فَاجَابَهُ سِمَعَانُ بُطْرُسُ: «يَا رَبُّ
إِلَيَّ مَنْ نَذْهَبُ؟ كَلَامُ الْحَيَاةِ الْاَبَدِيَّةِ
عِنْدَكَ.

وَنَحْنُ قَدْ آمَنَّا وَعَرَفْنَا اَنَّكَ اَنْتَ
الْمَسِيحُ ابْنُ اللَّهِ الْحَيِّ».

أَجَابَهُمْ يَسُوعُ: «أَلَيْسَ أَنِّي أَنَا
اخْتَرْتُكُمْ الْاِثْنَيْ عَشَرَ؟ وَوَاحِدٌ مِنْكُمْ
شَيْطَانٌ».

قَالَ عَنْ يَهُوذَا سِمَعَانَ
الْإِسْخَرْيُوطِيِّ لِأَنَّ هَذَا كَانَ مُزْمَعاً
أَنْ يُسَلِّمَهُ وَهُوَ وَاحِدٌ مِنَ الْاِثْنَيْ
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>ΕΒΘΛ ΘΕΝ ΠΧΩΜ ΝΤΓΓΕΝΕCIC 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>ΓΓΓΕΝΕCIC ΚΒ: Α - Π</p>	<p>Genesis 22: 1 - 18</p>	<p>التكوين 22: 1 - 18</p>
<p>ΟΥΟΖ ΑCΠΩΠΙ ΔΕ ΜΕΝΕΝCΑ ΝΑΙCΑCΙ: ΝΑΡΕ ΦΝΟΥΓ ΓΩΝΤ ΝΑΒΡΑΑΜ ΠΕ: ΟΥΟΖ 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 اِمْتَحَنَ إِبْرَاهِيمَ، فَقَالَ لَهُ: «يَا إِبْرَاهِيمُ!». فَقَالَ: «هَآئِنَا».</p>
<p>ΟΥΟΖ ΠΕΧΑC ΝΑC ΧΕ ΒΙ ΑΠΕΚΩΡΗ ΑΜΕΝΡΙΤ ΦΗΕΤΑΚΜΕΝΡΙΤC ΙCΑΑΚ: ΟΥΟΖ 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 ΝΤΟΥΟΓΙ: ΟΥΟΖ ΑCΘΑΚ ΝΤΕCΕΩ: ΑCΘΙ ΔΕ ΝΑΛΟΥ CΝΑC ΝΕΜΑC ΝΕΜ ΙCΑΑΚ ΠΕCΩΡΗ: ΟΥΟΖ ΑCΦΕC ΘΑΝΡΩΚΘ ΕΠΘΛΙΛ: ΑCΤΩΝC ΑCΠΩΝΑC 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 الَّتِي قَالَ لَهُ اللَّهُ.</p>

Οτοϑ ζεν πιεζοοτ υμμεζ γρομτ
αϑχοτγτ εἶπωι ἡνεϑβαλ ἡζε
Αβρααμ: αϑνατ ἐπιμα ζιφοτει.

Οτοϑ πεξε Αβρααμ ἡνεϑαλωοτ:
ζε γεμσι υἱπαιμα νεμ τῆω: ἀνοκ δε
νεμ παλλοτ τενναωγεναν ωα υἱαι:
οτοϑ ανωανοτωγτ τεννατασθον
ζαρωτεν.

Αϑβι δε ἡζε Αβρααμ ἡνιρωκζ
ἡτε πιδλιλ: οτοϑ αϑταλωοτ ἐξεν
Ισαακ πεϑγρηι: αϑβι δε υἱπιχρωμ ζεν
τεϑχιζ νεμ τμαχερα: οτοϑ
ατγγενωοτ υἱπςνατ ετσοπ.

Πεξε Ισαακ δε ἡΑβρααμ πεϑιωτ:
ζε παιωτ ἡθοϑ δε πεχαϑ: ζε οτ
πετγροπ παγρηι: πεχαϑ ζε ζηππε ις
πιχρωμ νεμ νιρωκζ: αϑθων πιεσωοτ
ετοτ ναενϑ εἶδλιλ.

Πεξε Αβρααμ δε: ζε ἐρε Φνοτ†
νηοτ ναϑ ἡοτῆσωοτ εἶδλιλ παγρηι:
νατμοωι δε υἱπςνατ ετσοπ.

Ατὶ ἐπιμα ἐτα Φνοτ† χος ναϑ:
οτοϑ αϑκωτ υἱματ ἡζε Αβρααμ
υἱοτμανεργωοτγ: αϑταλο ἡνιρωκζ
ἐζρηι ἐχωϑ: οτοϑ αϑφωνε ἡΙσαακ
πεϑγρηι: αϑταλοϑ ἐξεν πιμαν
εργωοτγ: σα ἡπωι ἡνιρωκζ.

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: «هَئِنْدَا 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 αϥϥοϣτεν τεϥχιϥ εβoλ ηνε
Αβρααμ: εβι ητμαχερα εδoλδελ
ηλσαακ πεϥωηρι.

Οτοζ αϥμοϣτ εροϥ ηνε
οτασσελoς ητε Πβοιc εβoλ δεν τφε:
πεχαϥ ναϥ: γε Αβρααμ Αβρααμ:
ηθοϥ δε πεχαϥ: γε εηππε ανoκ.

Πεχαϥ ναϥ γε υπερ εντεκχιϥ
εχεν πιαλοϣ: οηδε υπερ ερεβι ναϥ:
τνοϣ ταρ αιεμ: γε ακερεοτ δατην
μηϣνοϣτ ηθοκ: οτοζ μηεκταο
επεκωηρι μηενριτ εοβητ.

Οτοζ αϥχοϣωτ ηνε Αβρααμ
ηνεϥβαλ αϥναϣ: εηππε οτεωοϣ
εϣταεηο μημοϥ δεν νεϥταπ: δεν
οηωωηη γε σαбек: αϥωεηαϥ ηνε
Αβρααμ αϥβι μηιεωοϣ: οτοζ αϥεηϥ
εερηη: ηοηδλιλ εφηα ηλσαακ πεϥωηρι.

Οτοζ Αβρααμ τρεη φεραν μηπια
ετε μηαϣ: γε Πβοιc αϥοτοηεϥ εαροι
εηχεν παιτωοϣ: ητοηχοc μηφοοϣ γε
αΠβοιc οτοηεϥ εηχεν παιτωοϣ.

Οτοζ αοτασσελoς ητε Πβοιc μοϣτ
εΑβρααμ μημωε coп cηαϣ: εβoλ δεν
τφε εϥχω μημοc.

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.

ثَمَّ مَدَّ إِبْرَاهِيمُ يَدَهُ وَأَخَذَ السِّكِّينَ
لِيَذْبَحَ ابْنَهُ.

فَنَادَاهُ مَلَكُ الرَّبِّ مِنَ السَّمَاءِ
وَقَالَ: «إِبْرَاهِيمُ! إِبْرَاهِيمُ!» فَقَالَ:
«هَآئِنَا».

فَقَالَ: «لَا تَمُدَّ يَدَكَ إِلَى الْغُلَامِ وَلَا
تَفْعَلْ بِهِ شَيْئًا، لِأَنِّي الْآنَ عَلِمْتُ
أَنَّكَ خَافْتَ اللَّهَ، فَلَمْ تُمَسِّكْ ابْنَكَ
وَحِيدَكَ عَنِّي».

فَرَفَعَ إِبْرَاهِيمُ عَيْنَيْهِ وَنَظَرَ وَإِذَا
كَبْشٌ وَرَاءَهُ مُمَسِّكًا فِي الْغَابَةِ
بِقَرْنَيْهِ، فَذَهَبَ إِبْرَاهِيمُ وَأَخَذَ
الْكَبْشَ وَأَصْعَدَهُ مُحْرَقَةً عِوَضًا
عَنِ 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
ἐφμα χε ακιρι ὑπαισαχι: ὑπεκτασο
ἐπεκωρηι ὑμενριτ εϑβητ.

Ἦεν οὐαυαι εἰεῖρεκαυαι: ὑφρητ
ἡνισιογ ἡτε τφε: νευ πιωω ετδατεν
ςφοτογ ὑφιου: οτοε ερε πεκχροχ
ναερκληρονομιν ἡνιβακι ἡτε ηηετ
τотвнк.

Εγεβιςμογ ἡδρηι ἡδητκ ἡχε
νιωλολ τηρογ ἡτε ηκαχι: ἐφμα χε
ακωτεμ εταςμν.

*Οὐωογ ἡ τριας εῖοταβ Πεννογ
υα ἐνεε νευ υα ἐνεε ἡτε ηἰενεε
τηρογ. 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،
أَبِّي 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 إشعيا 45: 11 - 17

Εβολ ἔεν Ησαῖας πιπροφητης:
ερεπεςμογ εῖοταβ: υωπι νεμλν
λμην εφχω ὑμος.

Ησαῖας ὑε: ια- ιζ

Φαι πε ὑφρητ ετεφχω ὑμος ἡχε
Πβοις Φνογτ Πενοταβ ἡτε Πισρανλ:
φηεταφθαμιο ἡνηεῖνηογ εῖβε ναωρηι
νεμ εῖβε ναωρηι: νευ εῖβε νιεβνογι
ἡτε ναχιζ ζονεεν 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 أشعيا النبي، بركته المقدسة
تكون معنا. آمين.

إشعيا 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 βιωτῆ: ΑΝΟΚ ΑΙΤΑΧΡΟ ΝΤΦΕ
ΖΕΝ ΤΑΧΙΧ: ΑΝΟΚ ΑΙΘΟΝΖΕΝ ΝΗΝΙΟΤ
ΤΤΡΟΤ.

ΑΝΟΚ ΑΙΤΟΥΝΟΣῆ ΝΟΥΤΡΟ ΖΕΝ
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ΠΘΟΚ ΣΑΡ ΠΕ ΦΝΟΥΤ ΟΥΟΖ ΝΑΝΕΜ
ΑΝ ΠΕ ΦΝΟΥΤ ΞΠΙΣΡΑΗΛ ΠΙΣΩΤΗΡ.

ΘΗΠΠΕ ΕΥΕΔΙΨΙΠΙ ΟΥΟΖ ΕΥΕΔΙΨΩΥ
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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 Sabeans, 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 أَنهَضْتُهُ بِالنَّصْرِ وَكُلَّ طَرَفِهِ
أُسَهِّلُ. هُوَ يَبْنِي مَدِينَتِي وَيُطْلِقُ
سَبْيِي لَا بِثَمَنٍ وَلَا بِهَدِيَّةٍ قَالَ رَبُّ
الْجُنُودِ.

هَكَذَا قَالَ الرَّبُّ: تَعَبُ مِصْرَ
وَتِجَارَةُ كُوشِ وَالسَّبْنِيُّونَ ذَوُو
الْقَامَةِ إِلَيْكَ يَغْبِرُونَ وَلَكَ يَكُونُونَ.
خَلَقَكَ يَمْشُونَ. بِالْقَبُودِ يَمْرُونَ
وَلَكَ يَسْجُدُونَ. إِلَيْكَ يَتَضَرَّعُونَ
قَائِلِينَ: فِيكَ وَحْدَكَ اللَّهُ وَلَيْسَ آخَرُ.
لَيْسَ إِلَهٌ.

حَقًّا أَنْتَ إِلَهٌ مُخْتَبَبٌ يَا إِلَهَ
إِسْرَائِيلَ الْمُخَلِّصِ.

قَدْ خَزُوا وَخَجَلُوا كُلُّهُمْ. مَضُوا
بِالْخَجَلِ جَمِيعًا الصَّانِعُونَ التَّمَائِيلَ.

Πισρανλ νανοζεμ εβολζιτεν
Πβοις νογνοζεμ νενεε: ννογδιωπι
ογδε ννογψφιτ ψα ενεε.

*Ογωογ ν τριας εθοταβ Πεννογ
ψα ενεε νεμ ψα ενεε ντε νιενεε
τηρογ. Αμην.*

But Israel shall be saved
by the Lord with an
everlasting salvation. You
shall not be ashamed or
disgraced forever and ever.

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

أَمَّا إِسْرَائِيلُ فَيَخْلُصُ بِالرَّبِّ
خَلَاصًا أَبَدِيًّا. لَا تَخْزُونَ وَلَا
تَحْجَلُونَ إِلَى دَهْوَرِ الْأَبَدِ.

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

Proverbs 9: 12 - 18 أمثال سليمان 9: 12 - 18

Εβολ ζεν Παρομια ντε
Coλoμων πιπροφητης: ερεπερςμογ
εθοταβ: ψωπι νεμλν λμην εφχω
μμοc.

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

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

Παρομια ντε Coλoμων 9: 12 - 18

Proverbs 9: 12 - 18

أمثال سليمان 9: 12 - 18

Παωρη ακωλνερσαβε εκεερσαβε
νακ νεμ νεκψφρη: ακωλν δε εβολ
εκοι νσαμπετρωογ εκερωκ
νζανπετρωογ νακ μμαγατκ.

If you are wise, you are
wise for yourself, and if you
scoff, you will bear it
alone.”

إِنْ كُنْتَ حَكِيمًا فَأَنْتَ حَكِيمٌ لِنَفْسِكَ
وَإِنْ اسْتَهْزَأْتَ فَأَنْتَ وَحْدَكَ
تَتَحَمَّلُ.

Ογςζιμ νατζητ ογοε νδaciητ
ψαψωπι εψατ πιωικ: θαι εταccωογν
αν μπεπι.

A foolish woman is
clamorous; she is simple,
and knows nothing.

الْمَرْأَةُ الْجَاهِلَةُ صَخَّابَةٌ حَمَقَاءُ وَلَا
تَدْرِي شَيْئًا.

Ψαζεμci ζιρεν νιρωογ ντε πεcνι
ζι ογτοτc ζεν ογωνε εβολ ζι
νιπλατια.

For she sits at the door
of her house, on a seat by
the highest places of the
city,

فَتَقْعُدُ عِنْدَ بَابِ بَيْتِهَا عَلَى كُرْسِيِّ
فِي أَعَالِي الْمَدِينَةِ.

Εcμογτ ογβε νηετcini ογοε
ετcoγτων ζι νογμωιτ.

to call to those who pass
by, who go straight on their
way:

لِتُنَادِيَ عَابِرِي السَّبِيلِ الْمُقَوِّمِينَ
طُرُقَهُمْ:

Χε φηετοι νατρητ θεν οηνοτ
μαρεφρικι εαροι ηη δε ετψατςβω
†οταεαεηι νωοτ ειχω υμοc.

Χε εανωικ ετρηπ βι νεμωοτ
εηδεωc: νεμ οτωωοτ ηβιοτ εφρολχ.

Πθοε δε εφεμι αν γε ψαττακο
θατοτc ηνε νιχφο ητε ηκαει: οτοε
ψαεφραοτ εδρηι εβε ηηετθεν αμεη†

*Οτωοτ η††ριαc 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
الْخَفِيَةِ لَذِيذٌ.

وَلَا يَعْلَمُ أَنَّ الْأَخْيَلَةَ هُنَاكَ وَأَنَّ فِي
أَعْمَاقِ الْهََاوِيَةِ ضُيُوفُهَا.

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

Job 36: 1 - 33 أيوب 36: 1 - 33

Εβολ θεν ιωβ πιθμη: ερεπεεμωοτ
εθοταβ: ψωπι νεμην αμην εφχω
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

أيوب 36: 1 - 33

Ετι οη αφοταετοτc ηνε Ελιοτc
οτοε πεχαε γε.

Χε οει ηηι νοτκοτχι ητατςαβοκ:
ετι εαρ οτοη εαχι ψοπ ηδητ.

†ηαβι δε υπακα† ειφοτει θεν
ναεβοτ η†ηαχω νοτωεθυηι.

θεν οτωεθυηι οτοε εανεαχι ηοχι
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».

Ἀριέμι χε Πβοιc ναχω ἵcωc αν
ὑπιατκακιά: φηετχοp ὅεν τεφχομ.

Πνεφταν ὅενιζηт ἵτε νιαcεβhc:
οτοz πzап ἵνιζηки εφέτηц.

Πνεφωλι ἵννεφβαλ ἐβολzα πιθῶми
οτοz εφέθροпzεμci zι οθέρονoc нем
zανοпρωп εтχοp οτοz εтбoci.

Πηетconz ὅен zανπεzhc ἵxиз
εтэтаzωп ὅен οπноz ἵτε οтметzки.

Οτοz ἐηαταμωп ἑнопzεвнотι нем
нопπαpαпτωμα χε cεναzεμχομ.

Ἀλλα εφέcωтем ἐπιθῶми: οτοz
αφχοc χε cεαтаcθo ἐβολzα
ογὰδικia.

Εωп αтωпaнcωтем οτοz
ἵтопepвк: cεαzωк ἵнопzεpооп
ἐβολzὅен zανὰzαθon: нем нопpоμп
ὅен zанметcaie.

Πιαcεβhc zε ἐηанаzμωп an: εθβε
χε cεопωп an ἐпcотen Πβοиc: οτοz
εθβε χε атѣcβω нωп cеои натcωтем.

Οτοz нпωоbi ὅен ποпzηт: εтέθωп
ἵнопzωпт ἵнопωп ἐβολ χε афconzоп.

“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
fetters, 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 الدَّلِّ،

فَيُظْهِرُ لَهُمْ أَفْعَالَهُمْ وَمَعَاصِيَهُمْ،
لَأَنَّهُمْ تَجَبَّرُوا،

وَيَفْتَحُ آذَانَهُمْ لِلْإِنْدَارِ، وَيَأْمُرُ بِأَنْ
يَرْجِعُوا عَنِ الْإِثْمِ.

إِنْ سَمِعُوا وَأَطَاعُوا قَضَا أَيَّامَهُمْ
بِالْخَيْرِ وَسَنِيهِمْ بِالنِّعَمِ.

وَإِنْ لَمْ يَسْمَعُوا، فَيَحْرَبَةُ الْمَوْتِ
يَزُولُونَ، وَيَمُوتُونَ بِعَدَمِ الْمَعْرِفَةِ.

أَمَّا فَجَّارُ الْقَلْبِ فَيَذْخَرُونَ غَضَبًا.
لَا يَسْتَعِينُونَ إِذَا هُوَ قَيْدُهُمْ.

†† ΝΟΥ ΟΥΝ ΕΣΕΜΟΤΗΚ ΝΧΕ
 ΤΟΥΨΥΧΗ ΘΕΝ ΟΥΜΕΤΕΦΛΗΟΥ: ΟΥΟΖ
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ΠΤΥΕΒΙΩ ΧΕ ΑΥΘΟΖΘΕΧ
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ΥΠΕΡΣΟΚΟΥ ΕΒΟΛ ΘΕΝ ΠΙΕΧΩΡΖ:
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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
 مَوُودَةَ مَائِدَتِكَ دُهْنًا.

حُجَّةَ الشَّرِّيرِ أَكْمَلْتَ، فَالْحُجَّةُ
 وَالْقَضَاءُ يُمْسِكَانِكَ.

عِنْدَ غَضَبِهِ لَعَلَّه يَقُودُكَ بِصَفْقَةٍ.
 فَكُتْرَةُ الْفِدْيَةِ لَا تَفُكُّكَ.

هَلْ يَحْتَرُّ غَنَاكَ؟ لَا التَّيَّرُ وَلَا جَمِيعُ
 قُوى التَّرْوَةِ!

لَا تَشْتَأِقْ إِلَى اللَّيْلِ الَّذِي يَرْفَعُ
 شُعُوبًا مِنْ مَوَاضِعِهِمْ.

إِحْذَرْ. لَا تَلْتَفِتْ إِلَى الْإِثْمِ لِأَنَّكَ
 اخْتَرْتَ هَذَا عَلَى الذِّلِّ.

Θηππε ις φηετε οτον υψουμ υμωυ
 ρηαλμωυ δεν ουχουμ: νιμ ταρ ετοι
 ηχωρι υπερητη.

Ιε νιμ πε φηεθα υψοτδετ
 ηνευδβηνοτι: ιε νιμ πε φηεταυχος γε
 αριρι νοτυμετβιηχονς.

Αριφμετι γε εανηιυτ πε
 νευδβηνοτι: ηηεταυεραρχων ερωοτ
 ηζε εανρωμ.

Ρωμ νιβεν αρινατ ηδητη: ηη
 τηροτ ετχοτ εανρωμ νε.

Θηππε ναυωυ ηζε πιχωρι: οτοε
 ηνενημ ετηπι ητε νευμωιτ
 εαναταρηχοτ νε.

Ηιτελ τιλι δε ητε νιμοτηεωοτ
 σεηπ ητοτ: οτοε ετεχουχευ
 νοτυμοτηεωοτ δεν ονβηπι.

Ετευορυερ ηζε εανμεταπας:
 αρερε εανβηπι εωβς εβολ εχεν
 εανατηπι ηρωμ.

Οτοε ευωπ αρυοπ ηζε ονδωλκ
 εβολ ητε εανβηπι: οτυμετγχοσ ητε
 τευεκνη.

Θηππε ητευωοτηεν εερηι εχωσ
 ιε ητευτ: οτοε νινοτηι ητε φιου
 αεεωβοτ.

“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.

هُودَا اللَّهُ يَتَعَالَى بِقُدْرَتِهِ. مَنْ مِثْلُهُ
 مُعَلِّمًا؟

مَنْ فَرَضَ عَلَيْهِ طَرِيقَهُ، أَوْ مَنْ
 يَقُولُ لَهُ: قَدْ فَعَلْتَ شَرًّا؟

أَذْكُرْ أَنْ تُعْظِمَ عَمَلَهُ الَّذِي يُغْنِي بِهِ
 النَّاسَ.

كُلُّ إِنْسَانٍ يَبْصُرُ بِهِ. النَّاسُ
 يَنْظُرُونَهُ مِنْ بَعِيدٍ.

هُودَا اللَّهُ عَظِيمٌ وَلَا نَعْرِفُهُ وَعَدَدُ
 سِنِيهِ لَا يَفْحَصُ.

لَآتِي يَجْدُبُ قِطَارَ الْمَاءِ. تَسْجُ مَطَرًا
 مِنْ ضُبَابِهِ،

الَّذِي تَهْطِلُهُ السَّحُبُ وَتَقْطُرُهُ عَلَى
 أَنْاسٍ كَثِيرِينَ.

فَهَلْ يُعَلِّلُ أَحَدٌ عَنْ شَقِّ الْغَيْمِ أَوْ
 قَصِيفِ مَظَلَّتِهِ؟

هُودَا بَسَطَ نُورَهُ عَلَى نَفْسِهِ، ثُمَّ
 يَنْعَقِي بِأَصُولِ الْيَمِّ.

Αφ' ἧται γὰρ ἑλάνλαος ἡδῆτορ:
εἰς τὸ νοτῶρε ὑφῆετε οὐρανὸν ὑψοῦ
ὑμῶν.

Αφ' ὧν ἐκαστὸν ἐκαστὸν ἐκαστὸν
οὐρανὸν ἀφ' ὧν ἐκαστὸν ἐκαστὸν
φῆτε ῥα πάντας.

Εἰς τὸ νοτῶρε ἡται ἐκαστὸν
οὐρανὸν ἡται Πῶοις οὐρανὸν ἐκαστὸν
οὐρανὸν ἐκαστὸν.

*Οὐρανὸν ἡτ' τριας ἐκαστὸν Πεννοτ'
ῥα ἐκαστὸν Πεννοτ' ἡται ἐκαστὸν
τηροτ. Αμην.*

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 تَهُ بِهَذِهِ يَدَيْنِ الشُّعُوبِ، وَيَرْزُقُ
الْقُوتَ بَكثرةً.

يُعْطِي كَفَيْهِ بِالنُّورِ، وَيَأْمُرُهُ عَلَى
الْعَدُوِّ.

يُخْبِرُ بِهِ رَعْدُهُ، الْمَوَاشِي أَيْضًا
بِصُغُودِهِ.

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

Job 37: 1 - 24 أَيُوب 37: 1 - 24

Πάλιν οὖν ἐβόλ θεν ἰωβ πῖθῃ:
ἐρεπερῶμορ ἐκαστὸν: ῥωπὶ Νεμάν
ἀμην ἐκαστὸν ὑμῶν.

ἰωβ 37: 1 - 24

Οὐρανὸν παίζειτ ἀφ' ὧν οὐρανὸν ἡται
περῶμορ: οὐρανὸν ἀφ' ὧν οὐρανὸν
περῶμορ.

Ὡς τε ἐκαστὸν θεν οὐρανὸν: Νεμ
οὐρανὸν ἡται Πῶοις: οὐρανὸν οὐρανὸν
ἐκαστὸν ἐκαστὸν ῥωπ.

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.

أَيُوب 37: 1 - 24

فلهذا اضطرب قلبي وخفق من
موضعي.

اسمعوا سماعاً رعد صوته
والرَّمْزَةَ الْخارجة من فيه.

Ἰεραρχη ἀσπαρσεντ ἡτφε τηρε:
οτοϛ πεφοτωινι δαφλῃεν νιτενϛ ἡτε
ἡκαϛι.

Сафарот ѿмоѣ е҃ѡу ебоλθεν
оṽсн: е҃єрѡарабаи ден ṽсн
ноууу нтаѣ: оуоз ннеуевиноу де
κнасωтеμ етеу̇сн.

Πῶς ἐπεὶ λαβεὶς τὴν ἰατρικὴν
 διὰ τοῦτο καὶ πᾶσι τοῖς ἀσθενέσι
 ἐκάλει τὴν ἰατρικὴν ἐκείνην.

ԱՎԶՈՆՉԵՆ ՆՕՐՇԻՈՒՆ ՇԷ ԳՐԱՍԻ
ԶԻՋԵՆ ՈՒԿԱԶԻ: ՆԵՍ ՕՐՇԻՈՒՆ ՆՏԷ
ԶԱՆՍՕՐՆԶՈՐ ՆՏԷ ԴԵՊՍԵԴԱՐԻ:

Աղբալիս ծեն տղալի ըրաւ
 յԻՅԵՆ: ԶԻՆԱ ՆՏՐԿՈՒՄԵՆ ԵՐԱՅԵՆԻՍ
 ՆՃԵ ՐԱՄԻ ՆԻՅԵՆ.

Πιθηριον Δε ἐταπυνεωσ' ἐδουρην
βα οὔσκεπ' ἄτερ' ἡσυχάζειν Δε βίβεν
τοῦτο γαίρι.

ΠΙΣΚΑΖΕΝΗΤ ΑΓΓΗΝΟΥ ΕΒΟΛΘΕΝ
ΝΙΤΑΜΙΟΝ ΟΥΟΖ ΠΙΣΑΔΥ ΨΑΦΙ ΕΒΟΛ ΘΕΝ
ΝΙΤΩΟΥ ΕΤΘΟΟΙ.

Οὗτος ἐβόλθεν φησὶν ἰοῦδαῖος·
ῥερθεὶς δὲ ὑπὸ πωλὸς ὑφ' ἡρῆ†
εἰσερχόμενος.

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 يُطَلِّقُهَا، كَذَا
نُورُهُ إِلَى أَكْنَافِ الْأَرْضِ.

بَعْدُ يَزْمَجُرُ صَوْتٌ، يُرْعِدُ بِصَوْتِ
جَلَالِهِ، وَلَا يُؤَخِّرُهَا إِذْ سَمِعَ
صَوْتَهُ.

اللَّهُ يُرِيدُ بِصَوْتِهِ عَجَبًا. يَصْنَعُ
عَظَائِمَ لَا نَدْرِكُهَا.

لَآئِهٖ يَقُولُ لِلنَّجِّ: اسْقِطْ عَلَى
الْأَرْضِ. كَذَا لِوَابِلِ الْمَطَرِ، وَابِلِ
أَمْطَارِ عِزِّهِ.

يَخْتِمُ عَلَىٰ يَدِ كُلِّ إِنْسَانٍ، لِيَعْلَمَ كُلُّ
النَّاسِ خَالِقَهُمْ،

فَتَدْخُلُ الْحَيَوَانَاتُ الْمَآوِيَ،
وَتَسْتَقِرُّ فِي أَوْجَرَتِهَا.

مِنَ الْجَنُوبِ تَأْتِي الْأَعْصَارُ، وَمِنَ الشَّمَالِ الْبَرْدُ.

مِنْ نَسَمَةِ اللَّهِ يُجْعَلُ الْجَمْدُ،
وَتَتَضَيَّقُ سِعَةُ الْمِيَاهِ.

Οτοζ φηετσοτπ ναφαωϥ νονβηπι
ονβηπι εснахер πεφотωini εβολ.

Οτοζ νηοϥ εθναφωνε
νηανζινκω† δεν θεβογλαθωθ
νηεϥεβηοτι: ηη τηρογ ετεϥ
ναεενεωνογ ερωογ: και δε ατθωϥ
ειχεν πκαει εβολειτοτοϥ.

Ιτε ονβιςβω ιτε ειχεν πεϥκαει: ιτε
ογναι ερεϥεμϥ και δε ατθωϥ ειχεν
πκαει εβολειτοτοϥ.

Χαμαϥ εναι ιωβ: οει ερατκ
εβιςβω ετχομ μπβοις.

Πενσωογν δε γε απβοις σεμνι
νηεϥεβηοτι: εαϥθαμιο νοτογωini
εβολεεν ογχακι.

Ψωογν δε ηνιζινογ† εβολ ητε
νιβηπι: εανϥφηρι δε ηε νιογωπ ητε
νιπονηροс.

Πθοκ δε εδημ ηχε τεκστολη:
ασερι δε ειχεν πκαει.

Εανταχρο σεεμαϥ εεανμεταпас
εγχορ μηρη† νογβορσис ειχεν
ογχομ.

Εθεογ ματαμοι ογ πε ετεηναχοϥ
ναϥ οτοζ теннаκην ενιρι νογμωϥ
ηсази.

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 بِرِيّ يَطْرَحُ الْغَيْمَ. يُبَدِّدُ
سَحَابَ نَوْرِهِ.

فَهِيَ مُدَوَّرَةٌ مُتَقَلِّبَةٌ بِإِدَارَتِهِ، لِتَفْعَلَ
كُلَّ مَا يَأْمُرُ بِهِ عَلَى وَجْهِ الْأَرْضِ
الْمُسْكُونَةِ،

سَوَاءً كَانَ لِلنَّادِبِ أَوْ لِأَرْضِهِ أَوْ
لِلرَّحْمَةِ يُرْسِلُهَا.

أُنصِتْ إِلَى هَذَا يَا أَيُّوبُ، وَقِفْ
وَتَأْمَلْ بِعَجَائِبِ اللَّهِ.

أَتَدْرِكُ انْتِبَاهَ اللَّهِ إِلَيْهَا، أَوْ إِضَاءَةً
نُورِ سَحَابِهِ؟

أَتَدْرِكُ مُوَازَنَةَ السَّحَابِ، مُعْجَزَاتِ
الْكَامِلِ الْمَعَارِفِ؟

كَيْفَ تَسْخُنُ ثِيَابُكَ إِذَا سَكَتَتْ
الْأَرْضُ مِنْ رِيحِ الْجُنُوبِ؟

هَلْ صَفَحْتَ مَعَهُ الْجَدَّ الْمُمْكَنَ
كَالْمِرَاةِ الْمُسْبُوكَةِ؟

عَلَّمْنَا مَا نَقُولُ لَهُ. إِنَّا لَا نُحْسِنُ
الْكَلَامَ بِسَبَبِ الظُّلْمَةِ!

ΠΗ ΟΥΟΝ ΟΥΧΩΜ ΙΕ ΟΥCΑΔ' ΟΞΙ
 ΕΡΑΤΥ ΉΠΑΚΩΤ: ΖΗΝΑ ΝΤΑΘΕ ΟΥΡΩΜΙ
 ΧΑΡΩΥ Ε'ΟΞΙ ΕΡΑΤ.

Πρωτῶνι Δε ὡς σενὰ τ' ἐροῦσ' ἀν
 ἦχε ὅσον νῖβεν· ὑφ' ὧν τ' ἐβόλ' εἶχεν
 νῖ μετὰ πας· ὡφ' ῥητ' ὡφ' ἡτερ' ὅτ' ὠρπ
 ὡμοῦ ἔχεν νῖ β' ηπι.

ΠΙΘΗΠΙ ΔΕ ΕΤΣΑ ΠΕΜΨΙΤ ΕΤΨΜΟΝΕ
 ΝΑΟΥΑΝ ΝΗΝΟΥΒ: ΕΧΕΝ ΝΑΙ ΤΗΡΟΥ.

Οὐνιωτ̃ πε πῶου νευ πιταῖο ἤτε
Πιπαντοκρατωρ: οὐοῦ τετενναχευ
κεοται αν εϋτενωντ̃ ἐτεϋχομ:
φηετ̃ ελνῶμη: ἄμετ̃ αν γε ἔρωτεμ
ἔρον.

Եթե փա՛ս երթո՛ւմ ձա՛տե՛լիս նա՛ե
 շա՛րքա՛ս երթո՛ւմ ձա՛տե՛լիս նա՛ե
 ΝΙΚΕΑΒΕΤ ΘΕΝ ΠΟΥΝΤ.

*Οὐὼν ἡ Ἰτρία ἐθοῦαβ Πεννοῖτ
 ῥα ἐνεε νεμ ῥα ἐνεε ἡ τε νι ἐνεε
 τηροῖ. Διην.*

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 لِكَيَّ يَبْتَلَعَ؟

وَالْآنَ لَا يَرَى النُّورَ الْبَاهِرُ الَّذِي
هُوَ فِي الْجِلْدِ، ثُمَّ تَغْبِرُ الرِّيحُ
فَتُنْقِيهِ.

مِنَ الشَّمَالِ يَأْتِي ذَهَبٌ. عِنْدَ اللَّهِ
جَلَالٌ مُّزْهَبٌ.

الْقَدِيرُ لَا نُدْرِكُهُ. عَظِيمُ الْقُوَّةِ
وَالْحَقُّ، وَكَثِيرُ الْبِرِّ. لَا يُجَاوِبُ.

لِذَلِكَ فَلْتَخَفْهُ النَّاسُ. كُلَّ حَكِيمٍ
الْقَلْبَ لَا يَرَاعِي.

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 للخلاء 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 خبأ 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 رجائك 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 ثغاء 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 وضع بطلان رجائك 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 خطايي 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 لانا 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 لانا 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 ازموداوس 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 unwor your of them, or they perhaps were not wor your 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، الإصحاحات 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 صلواته وتهاياً 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 الأساس.
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 واسترشدته 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 اعرفه فما العلامة التي اعطيها له؟ بل الطريق التي تؤدي الى هناك لا اعرفها 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 ابوه وقال: ان 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 انه ملاك الله وقال من اين 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 انا من بني اسرائيل فقال له طوبيا هل تعرف الطريق الاخذة الى 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 اعرفها 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 ابي 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 ابوه وطلب ان 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 واي فرح يكون لي انا 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 ان تبلغ ابني الى غابيلوس في راجيس مدينة الماديين وأنا اوفيك اجرتك 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 ولا بد 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 بالحزن.
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 ويتفرغون 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 الآباء 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 واذا 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 أنتم 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 أني اعطيكمها.
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 واتيت 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 احدى جواريتها فدخلت المخدم فاذا هما سالمان معافيان وهما نائمان معاً.
16. And returning she brought the good news: and Raguel and Anna his wife blessed the Lord,	16 فعادت واخبرت 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 اجل انه 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 فانك قد اتيتنا 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 فاجعلهما 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 واربعة 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 وغلماً وتنتقل الى غابيلوس في راجيس مدينة الماديين وترد عليه صكه وتقبض منه الفضة وتدعوه الى عرسى.

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 وترى 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 وطلق 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 عقبننا؟
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 عياني 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 فلننتقدم 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 واذ 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 ببصبصة 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 فاخذ 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 افتراس 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 ابت 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 مراحمه.
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 يكتم 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 اكنتم عنكم 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 إنك حين كنت تصلي بدموع وتدفن الموتى وتترك طعامك وتخبأ الموتى في بيتك نهاراً 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 وتحدر 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 جلالي 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 يديك.
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 بقرابينهم 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، ويباركك 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 شدانها.
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 حفته.
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.

Matins Psalm

مزموږ باكر

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

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

Ψαλμος τῷ Δαυὶδ ᾠ: ζ, Ἡ

Psalm 51: 7, 8

المزمور 50: 7، 8

ΕΚΕΝΟΥΧΘ̅ ΕΧΩΟΙ
ἡΠΕΚΩΥΕΝΣΥΩΠΟΝ ΕΙΕΤΟΥΒΟ: ΕΚΕΡΑΘΤ
ΕΙΕΟΥΒΑΨ̅ ΕΞΟΤΕ ΟΥΧΙΩΝ: ΕΚΕΘΡΙΩΤΕῤ
ΕΟΥΘΕΛΗΛ ΝΕῤ ΟΥΟΥΝΟΥ: ΕΥΕΘΕΛΗΛ
Ν̅ΧΕ ΝΑΚΑΣ ΕΤΘΕΒΙΗΟΥΤ. ἈΛΛΗΛΟΥΙΑ̅.

Purge me with hyssop, and I shall be clean; Wash me, and I shall be whiter than snow. Make me hear joy and gladness that the bones You have broken may rejoice. Alleluia.

تنضح على بزوفاك فأطهر،
تغسلني فأبيض أكثر من الثلج.
تسمعني سروراً وفرحاً، فتبتهج
عظامي المنسحقة. 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.

ΟΥ̅ΑΝΑΣΤΗΩCΙC ΕΒΟΛ̅ Θ̅ΕΝ
ΠΙΕΥΑΣΤΕΛΙΟΝ ΕΘΟΥΑΒ̅ ΚΑΤΑ ΙΩΑΝΝΗΝ
ΑΣΙΟΥ.

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

فصل من إنجيل معلمنا يوحنا
البشير. بركاته علينا آمين.

ΙΩΑΝΝΗΝ ̅: ΙΔ - ΚΑ

John 3: 14 - 21

يوحنا 3: 14 - 21

ΟΥΟΞ̅ ἡΦ̅ΗΤ̅ Ε̅ΤΑ ὩΥ̅CΗC̅ β̅ΕC
ΠΙΖΟΥ̅ Ν̅ΕΡΗΙ̅ ΖΙ̅ Π̅ΥΔ̅C̅: ΠΑΙΡΗΤ̅ ΖΩΤ̅ Π̅Ε
Ν̅ΤΟΥΒ̅ΕC Π̅ΩΗΡΙ̅ ἡΦ̅ΡΩῤ.

And as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up,

وَكَمَا رَفَعَ مُوسَى الْحَيَّةَ فِي الْبَرِّيَّةِ
هَكَذَا يَنْبَغِي أَنْ يُرْفَعَ ابْنُ الْإِنْسَانِ.

ΖΙΝΑ̅ Ν̅ΤΕ ΟΥΟΝ̅ ΝΙΒΕΝ̅ ΕΘΝΑΖ̅Τ̅ Ε̅ΡΟΥ̅
Ν̅ΤΕΥ̅ΒΙ̅ ἡΠΙΩΝ̅ Ν̅ΕΝΕΖ̅.

that whoever believes in Him should not perish but have eternal life.

لِكَيْ لَا يَهْلِكَ كُلُّ مَنْ يُؤْمِنُ بِهِ بَلْ
تَكُونُ لَهُ الْحَيَاةُ الْأَبَدِيَّةُ.

ΠΑΙΡΗΤ̅ ΣΑΡ̅ ἈΦ̅ΝΟΥΤ̅ ῤΕΝΡ̅Ε
ΠΙΚΟCῤΟΥC̅ ΖΩCΤΕ̅ Π̅ΕΥ̅ΗΡΙ̅ ἡΜΑΤΑΤ̅
Ν̅ΤΕΥ̅ΤΗΙC̅: ΖΙΝΑ̅ ΟΥΟΝ̅ ΝΙΒΕΝ̅ ΕΘΝΑΖ̅Τ̅

For God so loved the world that He gave His only begotten Son, that whoever believes in Him should not

لَآتَهُ هَكَذَا أَحَبَّ اللَّهُ الْعَالَمَ حَتَّى بَذَلَ
ابْنَهُ الْوَحِيدَ لِكَيْ لَا يَهْلِكَ كُلُّ مَنْ
يُؤْمِنُ بِهِ بَلْ تَكُونُ لَهُ الْحَيَاةُ
الْأَبَدِيَّةُ.

ἐροϋ ἡτεϋϋτεμτακο: ἀλλὰ ἡτεϋῶ
ἡνωηδ ἡἐνεε.

Ἦε ἔτα Φνοϋτ γαρ ἀν οὔωρη
ἡΠεϋϋρη ἐπικοςμος εἰνα ἡτεϋτβαπ
ἐπικοςμος: ἀλλὰ εἰνα ἡτε πικοςμος
νοεμ ἐβολ εἰτοτεϋ.

Φνεθναετ ἐροϋ σενατβαπ ἐροϋ
ἀν: φη δε ἔτε ἡῖναετ ἐροϋ ἀν εἡδῡ
ἀτοϋὲ εὔτβαπ ἐροϋ: εἰ ἡπεϋναετ
ἐφραν ἡΠιμονοσενῡς ἡϋρη ἡτε
Φνοϋτ.

Φαι δε πε πβαπ εἰ ποτωῖνι ἀϋ
ἐπικοςμος: οὔοε ηῖρωμ ἀϋερε
πῡακι μᾶλλον ἐεοτε ποτωῖνι:
νοὔεβνοὔ γαρ ναὔωοϋ πε.

Οὔον γαρ ἡβεν εὔρη ἡπιπεεωοϋ
ῡμοετ ἡποτωῖνι: οὔοε ἡπαϋ εἰ
ποτωῖνι εἰνα ἡτοϋϋτεμ σοε
ἡνεϋεβνοὔ εἰ σεεωοϋ.

Φη δε εὔρη ἡτμεθμῡ ἡαϋ εἰ
ποτωῖνι: εἰνα ἡτοϋοϋωε ἐβολ ἡε
νεϋεβνοὔ εἰ ἔταϋαιτοϋ εἰεν Φνοϋτ.

*Πῶοϋ φα Πεννοϋτ πε ἡα ἐνεε
ἡτε ἡ ἐνεε: ἀμῡν.*

perish but have everlasting
life.

For God did not send
His Son into the world to
condemn the world, but that
the world through Him
might be saved.

He who believes in Him
is not condemned; but he
who does not believe is
condemned already,
because he has not believed
in the name of the only
begotten Son of God.

And this is the
condemnation, that the light
has come into the world,
and men loved darkness
rather than light, because
their deeds were evil.

For everyone practicing
evil hates the light and does
not come to the light, lest
his deeds should be
exposed.

But he who does the
truth comes to the light, that
his deeds may be clearly
seen, that they have been
done in God.

Glory be to God forever.

لَا تَهُ لَمْ يُرْسِلِ اللّٰهُ ابْنَهُ إِلَى الْعَالَمِ
لِيُذِينَ الْعَالَمِ بَلْ لِيُخْلَصَ بِهِ الْعَالَمُ.

الَّذِي يُؤْمِنُ بِهِ لَا يُدَانُ وَالَّذِي لَا
يُؤْمِنُ قَدْ دِينَ لَأَنَّهُ لَمْ يُؤْمِنِ بِاسْمِ
ابْنِ اللّٰهِ الْوَحِيدِ.

وَهَذِهِ هِيَ الدِّينُونَةُ: إِنَّ النُّورَ قَدْ
جَاءَ إِلَى الْعَالَمِ وَأَحَبَّ النَّاسُ
الظُّلْمَةَ أَكْثَرَ مِنَ النُّورِ لِأَنَّ
أَعْمَالَهُمْ كَانَتْ شَرِّيرَةً.

لِأَنَّ كُلَّ مَنْ يَعْمَلُ السَّيِّئَاتِ يَبْغِضُ
النُّورَ وَلَا يَأْتِي إِلَى النُّورِ لِنَلَا
تُؤَيِّخَ أَعْمَالُهُ.

وَأَمَّا مَنْ يَفْعَلُ الْحَقَّ فَيُقْبَلُ إِلَى
النُّورِ لِكَيْ تَظْهَرَ أَعْمَالُهُ أَنَّهَا بِاللّٰهِ
مَعْمُولَةٌ.

والمجد لله دائماً.

Liturgy Readings قراءات القداس

The Pauline Epistle رسالة بولس الرسول

<p>Παῦλος φῶκ ὑπενδoις Ἰησοῦς Πιχριστος: παποστολος εταδευ: φηεταταυγ επιζηεννοτι ντε Φνοτj.</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 Κορινθῖος ι: ᾠ - ις</p>	<p>1 Corinthians 10:1-13</p>	<p>1 كورنثوس 10: 1 - 13</p>
<p>Πjοτεω θηνοτ ταρ αν ερετενοι νατεμι ναcνηνοτ: γε νεnioτj τηροτ νατχη δα τbηπι πε: οτοz ανcini τηροτ εβολzιτεν φιομ.</p> <p>Οτοz ανδiωμc τηροτ ελωγcηc δεν τbηπι νεμ δεν φιομ.</p> <p>Οτοz ταιδρε νοτωτ υπνευματικον ατοτομc τηροτ.</p> <p>Οτοz παιcω νοτωτ υπνευματικον ατοτj τηροτ νατcω ταρ πε εβολ δεν ονπνευματικη υπετρα εμοωι νcωοτ τπετρα δε νε Πιχριστοc πε.</p> <p>Αλλα υπε Φνοτj τματj δεν ποτzoτo ανφωρω ταρ νερηι zi πωαφε.</p> <p>Παι δε ατωωπι nan νθαντiποc γε ντενωτεμωωπι ενοι ηρεφερεπιθυμιν</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>All were baptized into Moses in the cloud and in the sea.</p> <p>All ate the same spiritual food.</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>But with most of them God was not well pleased, for their bodies were scattered in the wilderness.</p> <p>Now these things became our examples, to the intent that we should not</p>	<p>فَاتِي لَسْتُ أَرِيدُ أَيُّهَا الْإِخْوَةُ أَنْ تَجْهَلُوا أَنَّ آبَاءَنَا جَمِيعُهُمْ كَانُوا تَحْتَ السَّحَابَةِ وَجَمِيعُهُمْ اجْتَازُوا فِي الْبَحْرِ.</p> <p>وَجَمِيعُهُمْ اعْتَمَدُوا لِمُوسَى فِي السَّحَابَةِ وَفِي الْبَحْرِ.</p> <p>وَجَمِيعُهُمْ أَكَلُوا طَعَامًا وَاحِدًا رُوحِيًّا.</p> <p>وَجَمِيعُهُمْ شَرَبُوا شَرَابًا وَاحِدًا رُوحِيًّا - لِأَنَّهُمْ كَانُوا يَشْرَبُونَ مِنْ صَخْرَةٍ رُوحِيَّةٍ تَابِعَتْهُمْ وَالصَّخْرَةُ كَانَتْ الْمَسِيحَ.</p> <p>لَكِنْ بِأَكْثَرِهِمْ لَمْ يَسِّرَ اللَّهُ لِأَنَّهُمْ طَرَحُوا فِي الْقَفْرِ.</p> <p>وَهَذِهِ الْأُمُورُ حَدَّثَتْ مِثَالًا لَنَا حَتَّى لَا نَكُونَ نَحْنُ مُشْتَهَيْنَ شُرُورًا كَمَا اسْتَهَى أَوْلَنِكَ.</p>

ἐβανπετρωοῦ κατὰ φῆρῃ ἔτα νη
ἐρεπιθυμῖν.

Οὐδε ὑπενῶρεν ὡπι ἡψαμψε
ἰδωλον ὑφῆρῃ ἡβανοτον ἡδῆτον
ὑφῆρῃ ἐτςδῆοντ χε αψεμσι ἡχε
πιλαος ἐοτωμ νεμ ἐσω οτοε
αἰτωονοῦ ἐσωβι.

Οὐδε ὑπενῶρεν ἐρπορνεῖν ὑφῆρῃ
ἡβανοτον ἡδῆτον ἐατερπορνεῖν
οοτε αἰτει δέν οἰελοοῦ ἡοτωτ ἡχε
χωτ ὡμτ ἡψο.

Οὐδε ὑπενῶρεν ἐρπιραζῖν
ὑπιχριστος κατὰ φῆρῃ ἡβανοτον
ἡδῆτον ἐατερπιραζῖν οτοε αἰτακο
ἐβολεπιτοτοῦ ἡνιζοϋ.

Οὐδε ὑπενῶρεν ἐρερχρεμε
κατὰ φῆρῃ ἡβανοτον ἐβολ ἡδῆτον
ἐαἰρχρεμε οτοε αἰτακο ἐβολ
επιτοτε ὑπιρεϋτακο.

Παι δε τηροῦ αἰψωπι ἡτιπος ἡνη
αἰςδῆτον δε ναν ἐτςβω δα νη ἔτα
ἡχωκ ἡτε ἡιενεε ερκατα ἡταν ἐρωοῦ.

Божіе фєѡдєѡтє чє ѡбєѡ ѡратѣ
мареѣнаѣ мѡпос ѡтеѣѣ.

Ἰπε πῖρασμος ταεε ὅνηοῦ ἐβηλ
ἐπῖρασμος ἡρωμ: ἡενεοτ δε ἡχε
Φνοῦτ φῆτε ἡἡναχα ὅνηοῦ αἡ

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 عِبَادَةَ أَوْثَانٍ كَمَا كَانَ
أَنَاسٌ مِنْهُمْ كَمَا هُوَ مَكْتُوبٌ: جَلَسَ
الشَّعْبُ لِلْأَكْلِ وَالشَّرْبِ ثُمَّ قَامُوا
لِلْعِب.

وَلَا تَزْنِ كَمَا زَنَى أَنَاسٌ مِنْهُمْ
فَسَقَطَ فِي يَوْمٍ وَاحِدٍ ثَلَاثَةٌ
وَعِشْرُونَ أَلْفًا.

وَلَا تُجَرِّبِ الْمَسِيحَ كَمَا جَرَّبَ أَيْضًا
أَنَاسٌ مِنْهُمْ فَأَهْلَكْتَهُمُ الْحَيَاتُ.

وَلَا تَتَذَمَّرُوا كَمَا تَذَمَّرَ أَيْضًا أَنَاسٌ
مِنْهُمْ فَأَهْلَكْتَهُمُ الْمُهْلِكُ.

فَهَذِهِ الْأُمُورُ جَمِيعُهَا أَصَابَتْهُمْ
مِثَالًا وَكُتِبَتْ لِإِذْأَارِنَا نَحْنُ الَّذِينَ
أَنْتَهَتْ إِلَيْنَا أَوَاخِرُ الدُّهُورِ.

إِذَا مَنْ يَظُنُّ أَنَّهُ قَائِمٌ فَلْيَنْظُرْ أَنَّ لَا
يَسْقُطُ.

لَمْ تُصِْبْكُمْ تَجْرِبَةٌ إِلَّا بَشَرِيَّةٌ. وَلَكِنَّ
اللَّهَ أَمِينٌ الَّذِي لَا يَدْعُكُمْ تَجْرِبُونَ
فَوْقَ مَا تَسْتَطِيعُونَ بَلْ سَيَجْعَلُ مَعَ

εθοροτερπιραζιν ὡωωτεν σαβολ
 ὡφνετε οτον ὡωωτεν ἔροφ:
 ἀλλα εφεττοτq νεωωτεν θεν
 πιρασμος: θινα ἡτε τονὡωωωωω ἡγα
 ὡατετενι ἔβολ ἡδητq.

*Πᾶσι τοῖς ἀγαπῶμεν
 τῇ ἐκκλησίᾳ: ἡ χάρις τοῦ Θεοῦ
 τοῦ Πατρὸς ἡμῶν.*

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.*

التَّجَرُّبَةُ أَيْضاً الْمُنْفَذُ لِيَسْتَطِيعُوا
 أَنْ تَحْتَمِلُوا.

*نعمة الله الآب تكون مع جميعكم
 آمين.*

Catholic Epistle الكاثوليكون

Καθολικον ἔβολ θεν πε πιθοντ
 ἡἐπιστολῃ ἡτε πενωτ Ιωαννης.
 Δωην. Παμενρατ.

Ἄ 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 qε σεναχα
 नेतेननोबि नोतेन ἔβολ εθε पेपран.

† ἱςδαι νωτεν νιιο† qε
 ἄρετενqοτεν φηετqοπ ιczen θη:
 † ἱςδαι νωτεν νιδελqιρι qε ἄρετενδpo
 ἐπιπονηρος: αἰςδαι νωτεν νιὰλqογι
 qε ἄρετενqοτεν Φιωτ.

Διςδαι νωτεν νιιο† qε
 ἄρετενqοτεν φηετqοπ ιczen θη:
 αἰςδαι νωτεν νιδελqιρι qε τετενqοp:
 οqοz πιcαχι ἡτε Φνω† qοπ θεν
 θηνο† οqοz ἄτετενδpo 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 الْإِبْنَاءُ، 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
 الشَّرِيرَ. كَتَبْتُ إِلَيْكُمْ أَيُّهَا الْوِلَدُ،
 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 الشَّرِيرَ.

Ὑπερμενε πικοςμος: οὐδε
νηετωπι δεν πικοςμος: ἐγωπι δε
ἀρεωαν οὔαι μενε πικοςμος ἴαταπη
ντε Φιωτ ωπι νδητη αν.

Ἰε ενχαι νιβεν ετδεν πικοςμος
ἱεπιθωια ντε ἱσαρζ νεμ ἱεπιθωια
ντε νιβαλ νεμ ἱμετρεβηπεο ντε
παιβιος: ναι εανεβολ ἡΦιωτ αν νε
αλλα εαν εβολ δεν πικοςμος νε.

Οτοε πικοςμος νασινι νεμ
τερεπιθωια: φη δε ετιρι ἡφοτωω
ἡΦνοτῆ ἡναωωπι ωα ενεε.

*Πασνηοτ ἡπερμενε πικοςμος
οὐδε νηετωπι δεν πικοςμος:
πικοςμος νασινι νεμ τερεπιθωια: φη
δε ετιρι ἡφοτωω ἡΦνοτῆ ἡναωωπι
ωα ενεε: 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 أحبَّ أحدُ العالَمِ
فليست فيه محبةُ الآبِ.

لأنَّ كلَّ ما في العالَمِ: شهوةُ
الجسدِ، وشهوةُ العيونِ، وتعظُّمُ
المعيشة، فهذه ليست من الآبِ بل
من العالَمِ.

والعالَمُ يمضي وشهوتهُ، وأما
الذي يصنعُ إرادةَ اللهِ فيثبتُ إلى
الأبدِ.

*لا تحبوا العالَمَ ولا الأشياءَ التي
في العالَمِ، العالَمُ يزول وشهوتهُ
وأما الذي يصنعُ إرادةَ اللهِ يدومُ
إلى الأبدِ. آمين.*

The Acts الإبركسيس

Πραξις ντε νενιοτῆ νὰποστολος:
ερε ποτςμον εθοναβ ωωπι νεμαν.
ἀμην.

Πραξις η: 8 - 17

Οτρωμ δε επεεραν πε Σιμων
ναεωωπι νωωωπι πε δεν ἱπολις
ετεμματα εροι νὰχω ερονωτεβ εβολ

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

وكان قبلاً في المدينة رجل اسمه
سيمون، يستعمل السحر ويدهش
شعب السامرة، قائلاً إنه شيء
عظيم.

<p>ὑπὸ πῶλον τῆρψ ἵτε Ἰσαμαρια ἐφῆλ ἡμος ἔε ἀνοκ οὔνιψ.</p> <p>Φαι ἐναρτῆ ἡθῆνορ ναρ τῆρορ πε ισχεν πογκορσι ψα πορνιψτῆ εῖρω ἡμος ἔε θαί τε ἴχομ ἵτε Φνορτῆ θεῖτορμωρτῆ ἐρος ἔε ἴνιψτῆ.</p> <p>Ἡαρτῆ ἡθῆνορ ναρ τῆρορ πε ἔε νε αρερ οὔνιψτῆ ἡχροнос ερερδαλ ἡμωρ δεν νιμετβικ.</p> <p>ῶοτε δε ἐταρναρτῆ ἐφίλιππος εφρῖωεννορψι νωορ εθε ἴμετορρο ἵτε Φνορτῆ νεμ φραν ἡλχορς Πιχροτος ναρβιωμς πε ἵχε ρανρωμ νεμ ρανβιόμ.</p> <p>ῶμων δε ρωψ αρεναρτῆ οὔορ ἐταρβιωμς ναρμην ἐφίλιππος εφναρ δε ἐρδανμῆνι νεμ ρανῖνιψτῆ ἵχομ εῖρωπ ἐβόλ ριτορψ ναρτομτ πε.</p> <p>ῶταρσωτεμ δε ἵχε ἡἀποστολос εῖδεν ἡερορσαλῆμ: ἔε ἀἴκεσαμαρια ψεπ πιρσχι ἵτε Φνορτῆ ἐρος: ἀτορωρπ ἡΠετροс νεμ ἡωανῆс ψαρωορ.</p> <p>Ἡαι ἐταρτῆ ἐρῖρῆ ἡμαρ ἀρτωβρ ἐχωορ: ρῖνα ἡσεβῖ ἡΠῖπνευμα εθορταβ.</p> <p>Ἡε ἡπατερψῆ ραρ πε ρῖχεν οὔον ἡμωρ μονон δε ναρβιωμς πε ἐφραν ἡΠβοис ἡχορς.</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 أَنْدَهَشُوا 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 أَنْدَهَشَ.</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 بِغَدٍّ عَلَى أَحَدٍ مِنْهُمْ غَيْرَ أَنَّهُمْ كَانُوا مُعْتَمِدِينَ بِاسْمِ الرَّبِّ يَسُوعَ.</p>
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Ποτε αρχα xix εχωτ οτοz νατbi
 ὡΠιπνετα εθοταB.

*Πισαχι Δε ητε Πβοιc ερεαiaι οτοz
 ερεαγωai: ερεαμαBι οτοz ερεταχρο:
 θεν φαcια ηεκκληcια 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.*

حِينَئِذٍ وَضَعَا الْأَيْدِيَّ عَلَيْهِمْ فَقَبِلُوا
 الرُّوحَ الْقُدُسَ.

*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, δ

Psalm 33: 5, 4

المزمور 33: 5، 4

Δωωini παροq ηταρετεη
 εροτοωini: οτοz ηνοτbiωπι ηξε
 νετεηθo: αικωτf ηca Πβοic: αqωτεu
 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.

Οτἀναcτωcic εβολ θεν
 πιεταcτελιον εθοταB κατα Ιωαννηη
 αcιωτ.

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>¶ε 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 رَئِيسَ الْيَهُودِ.</p>
<p>Φαι αϑι βα Ιησοϋς νεζωρς οτοζ πεχαϑ ναϑ γε Ραββι: τενεμι γε ετακι εβολ ζιτεν Φνοϋτ ηρεϑτςβω: υμον υψου ταρ ντε ελι εερ ναιμνιμι ετεκιρι υμωοτ αρεϋτεμ Φνοϋτ υωπι νεμαϑ.</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>Δαϑερονω νε Ιησοϋς πεχαϑ ναϑ γε λμην λμην τζω υμος νாக: γε αϋϋτεμμες οτρωμι ηκεσοπ: υμον υψου υμοϑ ενατ ετμετοτρο ντε Φνοϋτ.</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 ναϑ γε πως οτον υψου ντοϋμες οτρωμι ηκεσοπ μενενα ερεϑερδελλο: μη οτον υψου ητεϑ υνεναϑ εδοϋν εθνεχι ντε τεϑματ υφεμαζ σοπ ενατ οτοζ ντοϋμαςϑ.</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>Δαϑερονω νε Ιησοϋς οτοζ πεχαϑ ναϑ γε λμην λμην τζω υμος νாக: γε αϋϋτεμμες οται εβολ ζεν οϋμωοτ νεμ οϋπνεϋμα: υμον υψου υμοϑ ει εδοϋν ετμετοτρο ντε Φνοϋτ.</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>Πιμιϑι εβολ ζεν τςαρζ οτςαρζ πε: οτοζ πιμιϑι εβολ ζεν πιπνεϋμα οϋπνεϋμα 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>

ὑπερῶφῃρι καὶ αἶσος καὶ καὶ
καὶ ἡτοῦτες οἱ ἡννοῦ ἡκεσιν.

Πνεῦμα ἐνιφί ἐφῶ ἐτεῖνα
οὐτος κωτεμ ἐτεῖςμῃ: ἀλλὰ ἡκέμ
ἀν καὶ ἀννοῦ ἐβόλ θων ἱε ἀναγῶ
ἐθων: φαί πε ὑφῃρῃ ἡνοτον νῖβεν
ἐτοῦσι μμοῦ ἐβόλ δέν πνεῦμα.

Ἀφῆρον ἡ καὶ Νικοδῆμος οὐτος
πεχαῖ καί: καὶ πως οὐτον ὡςμ ἡτε
ναὶ ὡπι.

Ἀφῆρον ἡ καὶ ἡσος οὐτος πεχαῖ
καί: καὶ ἡος πε ἡσαδ ὑπῃραν ὡτος
ναὶ κέμ ἐρωσ ἀν.

Ἀμῃν ἀμῃν καὶ μμοῦ καὶ: καὶ
φῃετῇσωτῇ μμοῦ τῇσας μμοῦ:
οὐτος φῃετῇνα ἑρος τῇερμῇ
μμοῦ οὐτος τῇμετῇ τῇενδῇ
μμοῦ ἀν.

ἱσ καὶ καὶ καὶ πκαῖ νωτεν
ὑπετῇνα: πως αἷαν καὶ ἡ
νωτεν τῇετῇ.

Οὐτος ὑπε ἐλῇ ὡναῖ ἐπῶ ἐτῇ
ἐβῇ ἐφῃετῇ ἐπῇ ἐβόλ δέν τῇ:
ἐτε Πῶρι ὑφῶ πε φῃετῇ δέν
τῇ.

*Πῶρι φα Πῇνοῦ πε ὡ ἐνεῖ
ἡτε νῇ ἐνεῖ: ἀμῃν.*

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.

الرَّيْحُ 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 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 ὁν: ζ, η	Psalm 78: 7, 8	المزمور 78: 7, 8
<p>Ἐπορεύσῃ ἡ ταχὺ ἡ χάρις σου ἡμεῖς πενυμένοντες· καὶ ἀνέστη ἡμεῖς· ἀριθμῶν ἡμεῖς τὴν δόξαν σου Πενυμένων· ὅτι πῶς ὑπεκράν.</p> <p>ΔΑΔΔΔΔΔΔ.</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.</p> <p>Alleluia.</p>	<p>فلتدركنا رافتك سريعاً لأننا قد تمسكنا جداً. أعنا يا الله مخلصنا من أجل مجد اسمك. هليلويا.</p>

Matins Gospel

إنجيل باكر

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

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

Ὁ ἁγανῶς ἐβόλ θεν πενυμένοντες ἡμεῖς κατὰ Πατῆρα ἀσίου.	A chapter according to Saint Matthew, may his blessings be with us. Amen.	فصل من إنجيل معلمنا متي البشير. بركاته علينا آمين.
Πατῆρα ὁ: α - η	Matthew 9: 1 - 8	متي 9: 1 - 8
<p>Ὁ τοῦ ἐταρῶν ἐπισκοπῇ αὐτῇ ἡμερ οὔ τοῦ αὐτῇ ἐξοῦν ἐτερεβακί.</p> <p>Ὁ τοῦ θηππε ἀνὶνι ναὶ ἡμερ ἐψημῶν ἐβόλ οὔ τοῦ ἐψημῶν ἡμερ οὔ τοῦ οὔ τοῦ ἐταρῶν ἡμερ ἡμερ ἐπονημῶν πεχαὶ ὑψημῶν ἐβόλ: καὶ</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 يَقْدُمُونَهُ إِلَيْهِ مَطْرُوحاً عَلَى فِرَاشٍ. فَلَمَّا رَأَى يَسُوعُ إِيْمَانَهُمْ قَالَ لِلْمَقْلُوجِ: ثِقْ يَا بُنَيَّ. مَغْفُورَةٌ لَكَ خَطَايَاكَ.</p>

κεκνονοῦ Παῦρη νεκνοβι σεχη νὰκ
ἐβόλ.

Οὗτος ἰς θάνατον ἐβόλθεν νικάθ
πεχωὺν ἡθρηι ἡθητοῦ γε φαί γεοῦα.

Οὗτος ἐταχναῖ ἦξε ἰησοῦς
ἐνοῦμοκμεκ πεχαῖ: γε εἴθεοῦ
τετενομοκμεκ ἐθανπετρωοῦ θεν
νετενητ.

Οὗ γὰρ εἴμοτεν ἐχοι: γε νεκνοβι
σεχη νὰκ ἐβόλ ὡαν ἐχοι γε τωνκ
οὗτος μοῦ.

Θίνα δε ἡτετενεῖμι γε οὗτον ἡτε
Πωρηι ἡΦρωι ἡερῶι ἡμαῖ ἐχα
νοβι ἐβόλ θίχεν πικάθι τότε πεχαῖ
ἡφηετῶνλ ἐβόλ: γε τωνκ ὡλ
ἡπεκδλoχ οὗτος μαῶενακ ἐπεκθι.

Οὗτος ἀγτωνῖ ἀγῶεναῖ ἐπεκθι.

Ἐταχναῖ δε ἦξε νιμῶ αἰερωοῦ
οὗτος νὰρῶοῦ ἡΦνοῦ
φηεταῖτῶνλ ἡπαρηῖ ἡνιρωι.

*Πῶοῦ φα Πεννοῦτ 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 ὑπενδoιc Ἰηcoυc Πιχpιστοc: πiάποcτολoс ετααδεμ: φηετατααωϥ ἐπιζωγεννοϥι ἵτε Φνοϣ.</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 إلى أهل أفسس، بركته المقدسة تكون معنا. آمين.</p>
<p>Εφεcιοϥ Δ: α - ζ</p>	<p>Ephesians 4: 1 - 7</p>	<p>أفسس 4: 1 - 7</p>
<p>ⲫⲧⲉⲟ ⲟⲩⲛ ⲉⲣⲱⲧⲉⲛ ἄⲛⲟⲕ ⲡⲉⲧcⲟⲛⲉ δεⲛ Πⲃⲟⲓc ἑⲙⲟⲱⲓ ⲕⲁⲧⲁ ⲡⲉⲙⲡⲱⲁ ἵτε ⲡⲱⲱⲉⲙ φηετατααδεμ θηⲛⲟϥ ἑⲣⲟϥ. δεⲛ θⲉβⲓⲟ ἵⲛⲉⲛⲧ ⲛⲓβⲉⲛ ⲛⲉⲙ ⲟⲩⲙⲉⲧⲣⲉⲙⲣⲁⲧⲱ ⲛⲉⲙ ⲟⲩⲙⲉⲧⲣⲉϥⲱⲛ ἵⲛⲉⲛⲧ: ἑⲣⲉⲧⲉⲛⲉⲣἄⲛⲉϫⲉcⲟⲉ ἵⲛⲉⲧⲉⲛⲉⲣⲛⲟϥ δεⲛ ⲟⲩἄcⲁⲡⲛ. Εⲣⲉⲧⲉⲛⲓⲛc ἑἄⲣⲉⲃ ἑⲧⲙⲉⲧⲟⲩⲁ ἵτε ⲡⲓⲛⲛⲉⲩⲙⲁ ⲛⲉⲙ ⲡⲓⲙⲟⲩⲣ ⲉⲧⲭⲛⲕ ἑβⲟλ ἵτε ⲧⲓⲣⲛⲛⲛ. Οⲩⲧⲱⲙἁ ἵⲛⲟⲩⲱⲧ ⲛⲉⲙ ⲟⲩⲛⲛⲉⲩⲙἁ ἵⲛⲟⲩⲱⲧ ⲕⲁⲧⲁ ϥⲣⲛⲧ ⲟⲩ ἑⲧⲁⲧⲁαδεμ θηⲛⲟϥ δεⲛ ⲟⲩⲃⲉⲗⲡⲓc ἵⲛⲟⲩⲱⲧ ἵτε ⲡⲉⲧⲉⲛⲱⲉⲙ. Οⲩⲃⲟⲓc ἵⲛⲟⲩⲱⲧ: ⲟⲩⲛἁⲃⲧ ἵⲛⲟⲩⲱⲧ: ⲟⲩⲱⲙc ἵⲛⲟⲩⲱⲧ.</p>	<p>I, therefore, the prisoner of the Lord, beseech you to walk worthy of the calling with which you were called, with all lowliness and gentleness, with longsuffering, bearing with one another in love, endeavoring to keep the unity of the Spirit in the bond of peace. There is one body and one Spirit, just as you were called in one hope of your calling. One Lord, one faith, one baptism.</p>	<p>فَأُطَلِّبُ إِلَيْكُمْ، أَنَا الْأَسِيرُ فِي الرَّبِّ، أَنْ تَسْلُكُوا كَمَا يَحِقُّ لِلدَّعْوَةِ الَّتِي دُعِيتُمْ بِهَا. بِكُلِّ تَوَاضُعٍ، وَوَدَاعَةٍ، وَبُطُولٍ أَنَاةٍ، مُحْتَمِلِينَ بَعْضُكُمْ بَعْضًا فِي الْمَحَبَّةِ. مُجْتَهِدِينَ أَنْ تَحْفَظُوا وَحْدَانِيَّةَ الرُّوحِ بِرِبَاطِ السَّلَامِ. جَسَدٌ وَاحِدٌ، وَرُوحٌ وَاحِدٌ، كَمَا دُعِيتُمْ أَيْضًا فِي رَجَاءٍ دَعْوَتِكُمُ الْوَاحِدِ. 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 ᾖεν οὐον νιβεν.

Πιοται δε πιοται ὡμον αῤτ' ναϭ
 ἡοῤεμοτ κατὰ πῶι ἡτ'δωρεὰ ἡτε
 Πιχριστοσ.

*Πρῶμοτ γαρ νεωωτεν νεμ
 τερρηνη εἵσοπ: γε ἀμην εἰεῶωπι.*

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 لِلْكَلِّ، الَّذِي عَلَى
 الْكُلِّ وَبِالْكُلِّ وَفِي كُلِّكُمْ.

وَلَكِنْ لِكُلِّ وَاحِدٍ مِّنَّا أُعْطِيَتْ
 النِّعْمَةُ حَسَبَ قِيَاسِ هِبَةِ الْمَسِيحِ.

*نعمة الله الآب تكون مع جميعكم.
 آمين.*

Catholic Epistle الكاثوليكون

Καθολικον εἶβολ ᾖεν πε πιεοῤιτ
 ἡεπιστολῃ ἡτε πενιωτ Πετροс.
 Ἀμην. Παμενρατ'.

ἁ Πετροс 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

Εἶβε φαι εἰρετενδεκ ὀηνοῤ εἰεν
 νιτ'πι ἡτε πετενεῤτ: εἰρετενρηс ᾖεν
 πιεωκ εἶβολ: ἀριεελπισ εἰπῆμοτ
 εἵτοῤναεῤϭ νωτεν: ᾖεν πιδωρп εἶβολ
 ἡτε Ἰηсοῤс Πιχριστοс.

Ὡφρητ' ἡεανωρηι ἡτε πωωτεμ:
 εἰρετενοι ἡῶφρη ἡсμοτ ἀν ἡδ'ρηι ᾖεν
 νιεπιθωμὰ ἡτε ῶорп: νηεταρετενιρι
 ὡωωοῤ ᾖεν οῤμετατεμ.

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 مَنِّطِفُوا أَحْقَاءَ ذِهْنِكُمْ
 صَاحِينَ، فَالْقُوا رَجَاءَكُمْ بِالتَّمَامِ
 عَلَى النِّعْمَةِ الَّتِي يُؤْتِي بِهَا إِلَيْكُمْ
 عِنْدَ اسْتِعْلَانِ يَسُوعَ الْمَسِيحِ.

كَأَوْلَادِ الطَّاعَةِ لَا تُشَاكِلُوا
 شَهَوَاتِكُمُ السَّابِقَةَ فِي جَهَالَتِكُمْ.

Ἀλλὰ ὑφ' ἡμῶν ἡμεῖς ἀφ' ἡμεῶν
ἐκ τῆς οὐρανίας περὶ ὧν καὶ ὡς
ἐρετίζοντες ἐν πειρασμοῖς ἡμεῖς.

Ὡς οὖν καὶ ὡς ὡς καὶ ὡς
ἐρετίζοντες καὶ ἄλλοι ὡς ὡς.

Ὅτι οὐκ ἔστι φθόρος καὶ
οὐ μεταβολή· ἐξ οὗ ἐπιστατοί
κατὰ νεφελῶν· ἀρετίζοντες
ἐν ὧν καὶ πενίᾳ πικρῶς ἡμεῖς
τενέμεναι ἡμεῖς καὶ ἡμεῖς
οὐκ ὡς.

Ἐρετίζοντες καὶ ἐταῖροι ἐκ τῆς
ἐκ τῆς οὐρανίας καὶ οὐκ ὡς
ἐκ τῆς οὐρανίας καὶ οὐκ ὡς
ἐταῖροι ἡμεῖς καὶ ἡμεῖς.

Ἀλλὰ ἐταῖροι ἐκ τῆς
ἐκ τῆς οὐρανίας καὶ οὐκ ὡς
ἐκ τῆς οὐρανίας καὶ οὐκ ὡς
ἐταῖροι.

Ἐταῖροι καὶ ἡμεῖς ὡς
ἐκ τῆς οὐρανίας καὶ οὐκ ὡς
ἐκ τῆς οὐρανίας καὶ οὐκ ὡς
ἐταῖροι.

Ἡμεῖς καὶ ἡμεῖς ἐκ τῆς
ἐκ τῆς οὐρανίας καὶ οὐκ ὡς
ἐκ τῆς οὐρανίας καὶ οὐκ ὡς
ἐταῖροι.

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

بَلِّغُوا نَظِيرَ الْقُدُّوسِ الَّذِي دَعَاكُمْ،
كُونُوا أَنْتُمْ أَيْضاً قَدِيسِينَ فِي كُلِّ
سِيرَةٍ.

لَأَنَّهُ مَكْتُوبٌ: كُونُوا قَدِيسِينَ لِأَنِّي
أَنَا قُدُّوسٌ.

وَإِنْ كُنْتُمْ تَدْعُونَ أَبَا الَّذِي يَحْكُمُ
بِغَيْرِ مُحَابَاةٍ حَسَبَ عَمَلِ كُلِّ
وَاحِدٍ، فَسِيرُوا زَمَانَ غُرْبَتِكُمْ
بِخَوْفٍ.

عَالِمِينَ أَنَّكُمْ افْتَدَيْتُمْ لَا بِأَشْيَاءٍ
تَفْنِي، بِفِضَّةٍ أَوْ ذَهَبٍ، مِنْ
سِيرَتِكُمُ الْبَاطِلَةِ الَّتِي تَقَلَّدْتُمُوهَا
مِنَ الْأَبَاءِ.

بَلِّغُوا بِدَمِ كَرِيمٍ، كَمَا مِنْ حَمَلٍ بِلَا
عَيْبٍ وَلَا دَنْسٍ، دَمِ الْمَسِيحِ.

مَعْرُوفاً سَابِقاً قَبْلَ تَأْسِيسِ الْعَالَمِ
وَلَكِنْ قَدْ أَظْهَرَ فِي الْأَزْمَنَةِ
الْأَخِيرَةِ مِنْ أَجْلِكُمْ.

أَنْتُمْ الَّذِينَ بِهِ تُؤْمِنُونَ بِاللَّهِ الَّذِي
أَقَامَهُ مِنَ الْأَمْوَاتِ وَأَعْطَاهُ مَجْدًا،
حَتَّى إِنَّ إِيْمَانَكُمْ وَرَجَاءَكُمْ هُمَا
فِي اللَّهِ.

<p>πετενηαζ† νεμ τετενηελπις ἡτοϋωπι δεν Φνοϋ†.</p> <p><i>Ἥασηνοϋ ὑπερμενρε πικοςμος οϋδε νηετωοπ δεν πικοςμος: πικοςμος ηασινη νεμ τεϋεπιθϋια: φη δε ετιρι ὑφοτωϋ ὑΦνοϋ† εἰναωωπι ωα εἰεε: 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 νενιο† ἡἀποστολος: ἐρε ποῦςμοϋ εθοταβ 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 - κϵ</p>	<p>Acts 27: 9 - 26</p>	<p>أعمال 27: 9 - 26</p>
<p>Εταϋσινη δε ἡξε οὔνηϋ† ἡχρονος οὔορ εηδε νε ἡχοϋ αν ξε πε ἡεῖπλειν: οὔορ εηδε νε ἀπιχοι σωρεμ πε εθε ξε νε ἀ†κενηστιὰ σινη πε: ηαϋ†νομ† δε ἡξε Παῦλος.</p> <p>Εϋχω ὑμοσ νωοϋ: ηιρωμ †ηαϋ ξε οὔον οὔωϋ νεμ οὔμηϋ ἡόσι ηαϋωπι: οὔμονον ὑπιχοι νεμ πιαόϋιν: αλλα νεμ νενψϋχη δεν παιξινηερωτ</p> <p>Πιεκατονταρχος δε ηαϋητ ἡεητ νεμ ηιρεϋερεμ νεμ ηιηαϋκληρος: εεοτε ηηεηαρε Παῦλος ζω ὑμωοϋ.</p>	<p>Now when much time had been spent, and sailing was now dangerous because the Fast was already over, Paul advised them,</p> <p>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 السَّفَرُ عَتِيدٌ أَنْ يَكُونَ بِضَرَرٍ وَخَسَارَةٍ كَثِيرَةٍ لَيْسَ لِلشَّحْنِ وَالسَّفِينَةِ فَقَطْ بَلْ لَأَنْفُسِنَا أَيْضًا.</p> <p>وَلَكِنْ كَانَ قَائِدُ الْمِئَةِ يَنْقَادُ إِلَى رُبَّانِ السَّفِينَةِ وَإِلَى صَاحِبِهَا أَكْثَرَ مِمَّا إِلَى قَوْلِ بُولُسَ.</p>

ΕΝΘΕΜΟΝΤ ΔΕ ΑΝ ΝΧΕ ΠΙΛΥΜΗΝ
 ΕΘΡΕΝΕΡΠΑΡΑΧΙΜΑΖΙΝ: ΑΠΟΤΕΘΟΤΟ ΙΡΙ
 ΝΟΥΣΟΒΝΙ ΕΧΑΥ ΕΒΟΛ ΰΜΑΥ: ΧΕ ΑΡΗΟΤ
 ΝΣΕΨΧΟΜΧΕΜ ΕΕΡΚΑΤΑΝΤΑΝ ΕΦΟΙΝΙΖ
 ΕΕΡΠΑΡΑΧΙΜΑΖΙΝ ΘΕΝ ΟΥΛΥΜΗΝ ΝΤΕ
 ΨΚΡΗΤΗ: ΕΥΣΟΜΣ ΕΝΙΣΑ ΝΕΜΕΝΤ ΟΥΟΖ
 ΕΟΥΜΑ ΝΧΩΡΑ ΠΕ.

ΕΥΗΝΙΥ ΔΕ ΝΧΕ ΟΥΘΟΥΡΗΣ ΝΑΥΜΕΥΙ
 ΠΕΧΕ ΣΕΝΑ ΨΤΑΖΕ ΠΙΨΟΡΠ ΝΘΩΨ
 ΕΤΑΥΑΙΥ: ΑΥΧΩΟΥΝ ΕΒΟΛΘΕΝ ΔΙΣΣΩΣ
 ΑΥΧΑ ΨΚΡΗΤΗ ΝΣΩΟΥ.

ΠΕΝΕΝΣΑ ΟΥΚΟΥΖΙ ΔΕ ΑΥΗΝΙΥ ΕΘΟΥΝ
 ΕΞΡΑΝ ΝΧΕ ΟΥΘΟΟΥ ΕΥΒΟΣΙ: ΦΑΙ
 ΕΨΑΥΜΟΥΤ ΕΡΟΥ ΧΕ ΕΥΡΑΚΗΛΩΝ.

ΕΤΑΥΘΩΛΕΜ ΔΕ ΰΠΙΧΟΙ ΕΤΕ
 ΰΠΟΥΨΧΕΜΧΟΜ ΝΤ ΕΘΟΥΝ ΕΞΡΑΥ
 ΰΠΙΘΟΥ: ΑΝΤΤΟΤΕΝ ΑΝ ΣΩΚ.

ΕΤΑΝΨΩΤ ΔΕ ΕΟΥΝΗΣΟΣ ΕΥΜΟΥΤ
 ΕΡΟΣ ΧΕ ΚΛΑΥΔΑ: ΜΟΥΣΙ ΑΝ ΨΧΕΜΧΟΜ
 ΕΔΜΑΖΙ ΝΤΘΕΛΜΕΖΙ.

ΘΑΙ ΕΤΑΥΟΥΣ ΝΑΥ ΕΡΒΟΗΘΙΝ ΕΜΟΥΡ
 ΰΠΙΧΟΙ ΕΥΕΡΘΟΥΤ ΔΕ ΜΗΠΩΣ ΝΣΕΖΕΙ
 ΕΘΡΗΙ ΕΤΕΥΡΤΗΣ: ΑΝΧΩ ΰΠΙΣΚΕΥΟΣ
 ΕΠΕΣΗΤ ΟΥΟΖ ΠΑΙΡΗΤ ΑΝ ΛΩΙΛΙ ΕΡ ΕΒΟΛ

ΧΕ ΦΟΝΖ 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.

وَلَا نَّ مَوْقِعَ الْمِينَا لَمْ يَكُنْ صَالِحًا
 لِلْمَشْتَى اسْتَقَرَّ رَأْيُ أَكْثَرِهِمْ أَنَّ
 يُقْلَعُوا مِنْ هُنَاكَ أَيْضًا عَسَى أَنْ
 يُمْكِنَهُمُ الْإِقْبَالُ إِلَى فِينِخُسَ لِيشْتُوا
 فِيهَا. وَهِيَ مِينَا فِي كَرِيْت تَنْظُرُ
 نَحْوَ الْجَنُوبِ وَالشَّمَالِ الْغَرْبِيِّينَ.

فَلَمَّا نَسَمَتْ رِيحٌ جَنُوبٌ ظَنُّوا أَنَّهُمْ
 قَدْ مَلَكُوا مَقْصَدَهُمْ فَرَفَعُوا الْمَرْسَاةَ
 وَطَفَّفُوا يَتَجَاوَزُونَ كَرِيْت عَلَى
 أَكْثَرِ قُرْبٍ.

وَلَكِنْ بَعْدَ قَلِيلٍ هَاجَتْ عَلَيْهَا رِيحٌ
 زُوبَعِيَّةٌ يُقَالُ لَهَا «أُورُوكْلِيدُون».

فَلَمَّا خُطِفَتِ السَّفِينَةُ وَلَمْ يُمْكِنَهَا
 أَنْ تُقَابِلَ الرِّيحَ سَلَّمْنَا فَصَرْنَا
 نَحْمَلُ.

فَجَرَيْنَا تَحْتَ جَزِيرَةٍ يُقَالُ لَهَا
 «كَلُودِي» وَبِالْجَهْدِ قَدَرْنَا أَنْ نَمْلِكَ
 الْقَارِبِ.

وَلَمَّا رَفَعُوهُ طَفَّفُوا يَسْتَعْمِلُونَ
 مَعُونَاتٍ حَازِمِينَ السَّفِينَةَ وَإِذْ
 كَانُوا خَائِفِينَ أَنْ يَقَعُوا فِي
 السَّيْرِتِسِ أَنْزَلُوا الْقُلُوعَ وَهَكَذَا
 كَانُوا يُحْمَلُونَ.

وَإِذْ كُنَّا فِي ثَوءٍ عَنِيفٍ جَعَلُوا
 يُفَرِّغُونَ فِي الْغَدِ.

Οτοϛ θεν φυαδ γρωμτ ν̄εϛοοτ
ατϛιτοτοτ ν̄α ν̄ικετοϛ ν̄τε πιχοι
ατσατοτ̄ εβολ̄.

Εϛροτοηδ Δε αν̄ ν̄ξε φ̄ρη νεμ
ν̄ιϛιοτ̄ ν̄οτμηϛ ν̄εϛοοτ̄: ν̄οτκοτ̄χι
μ̄φωηδ αν̄ πε̄ ε̄ναϛγωπ̄: λ̄οιπον̄ νε
αϛωηναϛ πε̄ ν̄ξε̄ τεν̄εελπιϛ̄ τηρϛ
ε̄ορενοτ̄χαι.

Αϛωωπι Δε ν̄ξε̄ οτ̄νιϛτ̄
μ̄μεταθοτωμ̄2 τοτε̄ αϛ̄οϛῑ ε̄ρατϛ̄ ν̄ξε̄
Παν̄λοϛ̄ θεν̄ τοτμητ̄ πε̄χαϛ̄: χε̄
ναϛεμ̄π̄ωᾱ μ̄εν̄ πε̄ ω̄ ν̄ιρωμ̄ι
ε̄ᾱτετεν̄σωτεμ̄ ν̄σωι: ε̄ϛ̄τεμ̄χωοτ̄ν
ε̄βολ̄θεν̄ ̄κρητη̄ ν̄τετεν̄χεμ̄ θ̄νοτ̄
μ̄παιϛωϛ̄ νεμ̄ παῑοϛῑ.

Οτοϛ̄ τ̄νοτ̄ ον̄ τ̄θων̄χ̄ ε̄ρωτεν̄
ε̄ωοτ̄ν̄εητ̄ οτ̄ψ̄τ̄χη̄ ϛαρ̄ ν̄οτ̄ωτ̄
ε̄βολ̄θεν̄ θ̄ηνοτ̄̄ ϛ̄νατακο̄ αν̄ ε̄βηλ̄
ε̄πιχοῑ μ̄ματατϛ̄.

Αϛ̄οϛῑ ϛαρ̄ ε̄ρατϛ̄̄ ναηραῑ θεν̄
παῑε̄χωρ̄δ̄ ν̄ξε̄ οταϛ̄τελοϛ̄ ν̄τε̄ Φ̄νοτ̄τ̄
ε̄τε̄ λ̄νοκ̄ φωϛ̄ οτοϛ̄̄ ε̄τ̄γ̄εμ̄ϛ̄ῑ μ̄μοϛ̄.

Εϛ̄χω̄ μ̄μοϛ̄̄ χε̄̄ μ̄περερ̄εϛοτ̄
Παν̄λοϛ̄: ϛωτ̄̄ ν̄ϛεταηοκ̄̄ ε̄ρατκ̄
ναηραϛ̄̄ μ̄ποτ̄ρο: οτοϛ̄̄ θ̄ηπ̄πε
ν̄η̄ετερ̄εωτ̄̄ νεμακ̄̄ τηροτ̄̄ ᾱΦ̄νοτ̄τ̄
τ̄ηιτοτ̄̄ νακ̄̄ ν̄ε̄μοτ̄̄.

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
أَثَاثَ السَّفِينَةِ.

وَإِذْ لَمْ تَكُنِ الشَّمْسُ وَلَا النُّجُومُ
تُظْهِرُ أَيَّامًا كَثِيرَةً وَاشْتَدَّ عَلَيْنَا
نَوْءٌ لَيْسَ بِقَلِيلٍ انْتَرَعَ أَحِيرًا كُلُّ
رَجَاءٍ فِي نَجَاتِنَا.

فَلَمَّا حَصَلَ صَوْمٌ كَثِيرٌ حِينئِذٍ وَقَفَ
بُولُسُ فِي وَسْطِهِمْ وَقَالَ: كَانَ
يَنْبَغِي أَيُّهَا الرِّجَالُ أَنْ تَدْعُونِي لِي
وَلَا تَقْلَعُوا مِنْ كَرِيَةٍ فَتَسْلَمُوا مِنْ
هَذَا الضَّرَرِ وَالْخَسَارَةِ.

وَالآنَ أَنْذِرُكُمْ أَنْ تُسْرِوْا لِأَنَّهُ لَا
تَكُونُ خَسَارَةٌ نَفْسٍ وَاحِدَةٍ مِنْكُمْ إِلَّا
السَّفِينَةُ.

لِأَنَّهُ وَقَفَ بِي هَذِهِ اللَّيْلَةِ مَلَاكٌ
الِإِلَهِ الَّذِي أَنَا لَهُ وَالَّذِي أَعْبُدُهُ.

فَقَالًا: لَا تَخَفْ يَا بُولُسُ. يَنْبَغِي لَكَ
أَنْ تَقَفَ أَمَامَ قَيْصَرَ. وَهُوَذَا قَدْ
وَهَبَكَ اللَّهُ جَمِيعَ الْمُسَافِرِينَ مَعَكَ.

ΕΘΒΕ ΦΑΙ ΝΙΡΩΜΙ ΟΥΝΟΥ ΝΕΗΤ:
†ΝΑΖ† ΤΑΡ ΕΦΝΟΥ† ΧΕ ΣΕΝΑΥΩΠΙ
ΜΦΕΡΗ† ΕΤΑΥΣΑΧΙ ΝΕΜΗ.

ΘΩ† ΔΕ ΝΤΕΝΙ ΕΞΕΝ ΟΥΝΗCOC.

*ΠΙCΑΧΙ ΔΕ ΝΤΕ ΠΒΟΙC ΕΥΕΛΑΙΔΙ ΟΥΟZ
ΕΥΕΛΑΥΑΙ: ΕΥΕΛΑΜΑΖΙ ΟΥΟZ ΕΥΕΤΑΧΡΟ:
ΔΕΝ ΨΑCΙΑ ΝΕΚΚΛΗCΙΑ ΝΤΕ ΦΝΟΥ†:
ΑΜΗΝ.*

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.*

لَذَلِكَ سُرُّوْا أَيُّهَا الرِّجَالُ لِأَنِّي أُوْمِنُ
بِاللَّهِ أَنَّهُ يَكُونُ هَكَذَا كَمَا قِيلَ لِي.

وَلَكِنْ لَا بُدَّ أَنْ نَقَعَ عَلَى جَزِيرَةٍ.

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

The Liturgy Psalm

مزمور القداس

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

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

Ψαλμος τω Δαυιδ ΔΑ: Α, Β

Psalm 32: 1, 2

المزمور 31: 1, 2

ΩΟΥΝΙΑΤΟΥ ΝΗΗΕΤΑΥΧΩ
ΝΗΟΥΑΝΟΜΙΑ ΝΩΟΥ ΕΒΟΛ: ΝΕΜ
ΝΗΕΤΑΥΩΒC ΕΒΟΛ ΕΞΕΝ ΝΟΥΝΟΒΙ:
ΩΟΥΝΙΑΤΥ ΜΠΙΡΩΜΙ ΕΤΕ ΠΒΟΙC ΝΑΕΠ
ΝΟΒΙ ΕΡΟΥ ΔΗ. ΑΛΛΗΛΟΥΙΑ.

Blessed is he whose
transgression is forgiven,
whose sin is covered.
Blessed is the man to whom
The Lord does not impute
iniquity. Alleluia.

طوباهم الذين تركت لهم آثامهم
والذين سترت خطاياهم. طوبى
للرجل الذي لم يحسب له الرب
خطية. هليلويا.

The Liturgy Gospel إنجيل القديس

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

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

<p>Οὐὰναζνωσις ἐβόλῃ δὲν πιεταστελιον εθοταβ κατα 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 ι: μϛ - εβ</p>	<p>Mark 10: 46 - 52</p>	<p>مرقس 10: 46 - 52</p>
<p>οτοζ ἐτατὶ ἐιερῖχω οτοζ εϥνηοτ ἐβόλδεν Ιερῖχω νεμ νεϥμαοητης νεμ οτυμῃ εϥω: Βαρτιμεος πῳηρι ἡϭιμεος ἐονβελλε πε ἡρεϥτωβζ ναϥζεμσι ἐκκεν 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 Timaus, sat by the road begging.</p>	<p>وَجَاءُوا إِلَى أَرِيحَا. وَفِيمَا هُوَ خَارِجٌ مِنْ أَرِيحَا مَعَ تَلَامِيذِهِ وَجَمْعٍ عَفِيرٍ كَانَ بَارْتِيΜَاوُسُ الْأَعْمَى ابْنُ تِيْمَاوُسَ جَالِسًا عَلَى الطَّرِيقِ يَسْتَعْطِي.</p>
<p>Οτοζ ἐταϥωτεμ ζε Ιησοϥ Πιρεμναζαρεθ πε αϥερζητς ἡχοζ εϥωῃ ἐβόλ εϥζω ὡμοζ ζε Ιησοϥ Πῳηρι ἡΔατιΔ nai nhi.</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>Οτοζ νατερεπιτιμωαν ναϥ ἡζε ζανμῃ ζινα ἡτεϥχαρωϥ ἡθοϥ Δε ἡζοτὸ μαλλον ναϥωῃ ἐβόλ: ζε Πῳηρι ἡΔατιΔ nai nhi.</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>فَانْتَهَرَهُ كَثِيرُونَ لَيْسُكَتَ فَصَرَخَ أَكْثَرَ كَثِيرًا: يَا ابْنَ دَاوُدَ ارْحَمْنِي.</p>
<p>οτοζ ἐταϥοβι ἐρατϥ ἡζε Ιησοϥ πεζαϥ ζε μωτῥ ἐροϥ: οτοζ ατμωτῥ ἐπιβελλε εϥζω ὡμοζ ναϥ ζε ζεμνωμῥ τωηκ ἁμωτῥ ἐροκ.</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: قُمْ. هُوَذَا يُنَادِيكَ.</p>

Πῶς δὲ ἔταψεν περὶ βῶσ ἐβόλ
οὐτος ἔταψορξεν ἐπὶ ἁγίῳ Ἰησοῦ.

Οὐτος ἀπεροῦν ἡμεῖς Ἰησοῦ
περὶ ἡμεῖς οὐ πετεκοῦμεν ἡμεῖς
ἡμεῖς: πῶς περὶ ἡμεῖς καὶ Ραββονί
ἡμεῖς ἡμεῖς ἡμεῖς.

Οὐτος περὶ ἡμεῖς ἡμεῖς καὶ
ἡμεῖς περὶ ἡμεῖς περὶ ἡμεῖς:
οὐτος καὶ ἡμεῖς ἡμεῖς οὐτος
ἡμεῖς ἡμεῖς ἡμεῖς.

*Πῶς φησὶ Πεννοῖ περὶ ἡμεῖς
ἡμεῖς ἡμεῖς: ἡμεῖς.*

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. فَلَمَّا لَوَقْتُ 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 ακχευπαῶνιν θεν πιεχωρῶ: ακφαστ ὑπεκχευ μετδινχοнос ηδῆτ: соβ† ἠναβαγ ἐερῆι θι νεκυωιτ: θινα ἠτογῶτεμκιμ ἠχε 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>جَرَبْتُ قَلْبِي وتَعَهَّدْتَنِي لَيْلًا، ومَحَصَّتَنِي بِالنَّارِ فلم تَجِدْ فِيَّ ظُلْمًا. ثَبَّتْ خَطَوَاتِي فِي سَبِيلِكَ لَنَلَا تَزَلْ 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.

<p>Οὔαναστηωσις ἐβόλ θεν πιεγαστελιον εθογав κατα λoτκαν ασιoт.</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>Λοτκαν ιβ': κβ - λε</p>	<p>Luke 13: 22 - 35</p>	<p>لوقا 13: 22 - 35</p>
<p>Οτοθ ναρμωγι πε κατα βακι νιβεν neu τui νιβεν εγ†εβω οτοθ εγ†ρι ὑπερζινωγι ελεροτcaλnu.</p>	<p>And He went through the cities and villages, teaching, and journeying toward Jerusalem.</p>	<p>وَاجْتَاَزَ فِي مَدَنٍ وَقَرَى يُعَلِّمُ وَيُسَافِرُ نَحْوَ أُورُشَلِيمَ.</p>

Πεξε οται δε ναϋ γε Πβοις εαν
κοτχι νε νηεθνανοζεμ: ηθοϋ δε
πεχαϋ νωον.

Χε αριατωνιζεσθε ει εδοτη εβολ
ειτεν πιρο ετχηον: γε νε οτον οτυμω
†χω υμοσ νωτεν νாகω† ησα ι εδοτη
οτοε ηνοτυχεμχομ.

Αϋψαν φοε ετωνϋ ηξε πινηβ ηι
οτοε ητεϋψθαμ υπιρο: οτοε ητε
τενναερζητς εοει ερατεν θηνοτ
εαβολ οτοε εκωλε υπιρο ερετενχω
υμοσ: γε Πβοις Πβοις λοτων ναν:
οτοε ητεϋερονω ητεϋχοσ νωτεν: γε
η†χωοτη υμωτεν αν γε ηωωτεν εαν
εβολ θων.

Τοτε ερετεν ερζητς ηχοσ: γε
ανοτωμ υπεκμθο οτοε ανσω: οτοε
ακ †εβα εεν νεν ηλατια.

Οτοε εηναχοσ νωτεν γε η†χωοτη
υμωτεν αν γε ηωωτεν εαν εβολ
θων: μαωε νωτεν εβολ εαροι τηροτ
νιερσατς ητε †αδικια.

Πια ετε υματ εηναωπι ηξε φριμ
νεμ πιεοερτερ ητε νιναεε: εοταν
αρετεν ψαννατ εΑβρααμ νεμ Ισαακ
νεμ Ιακωβ νεμ ηιπροφητς τηροτ 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
خَارِجاً 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
خَارِجاً.

†μετοτρο ἵτε Φνο†: ἵθωτεν Δε
εἰς ἐξιοῖ ἡμωτεν ἐβλ.

Οτοζ εἰς ἐβλ δέν νιμλῆναι νευ
νιμλ ἵθωτπ νευ πεμζιτ νευ cαpηc:
οτοζ εἰς ἐροθβο† δέν †μετοτρο ἵτε
Φνο†.

Οτοζ ζηππε οτον ζαν δαε†
εἰναε† ρορπ οτοζ ζαν ρορπ εἰναε†
δαε.

Περηι Δε δέν πιεζοο† εἰς ἡμα†
αῖ ἐζαροϋ ἵξε ζαν Φαρισεοc εἰξω
ἡμοc ναϋ: ξε μαϋενακ ἐβλ οτοζ
ζωλ ται: ξε Ηρωδηc ἐρωτω ἐδοθεκ.

Οτοζ πεζαϋ νωο† ξε μαϋενωτεν
ἄχοc ἵται βαϋορ: ξε ζηππε:
†ζιδεμων ἐβλ οτοζ †ζωκ
ἵζανταλδο ἡφοο† νευ ραc†: οτοζ
δέν πιμαζ ρομ† †ναζωκ ἐβλ.

Πλην ζο† ἐροι πε ἵταε† φοο†
νευ ραc† οτοζ πεθνηο† ἵταϋενηι: ξε
ἵcχη αν ἵτε οἱ προφητηc τακο cαβολ
ἵλεροτcαλημ.

λεροτcαλημ λεροτcαλημ
θηεταδωτεβ ἵνι προφητηc οτοζ
εἰζιωνι ἵνι ἵταρορπο† ζαροc: οτηρ
ἵκοπ διοτωϋ ἐθοε† νεϋηρι ἡφρη†
ἵνοτcαλητ ἡπεϋμοζ δέν νεϋτενζ

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: اخْرُجْ
وَاذْهَبْ مِنْ هَهُنَا لِأَنَّ هِيرُودُسَ
يُرِيدُ أَنْ يَقْتُلَكَ.

فَقَالَ لَهُمْ: امْضُوا وَقُولُوا لِهَذَا
الشَّعْبِ: هَا أَنَا أَخْرُجُ شَيَاطِينَ
وَأَشْفِي الْيَوْمَ وَغَدًا وَفِي الْيَوْمِ
الثَّالِثِ أَكْمَلُ.

بَلْ يَنْبَغِي أَنْ أَسِيرَ الْيَوْمَ وَغَدًا وَمَا
يَلِيهِ لِأَنَّهُ لَا يُمْكِنُ 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
جَنَاحَيْهَا وَلَمْ تُرِيدُوا.

οὐτοὺ ἀπετενοῦτω.

Θηππε ις πετεννη ερχα νωτεν
ερχωφ: †χω δε ὕμνος νωτεν χε
ἡνετεννατ ἐροι ιςχεν †νοτ ψα
τετενχος: χε ὑμναρωτ ἡνε
φθεσθηνοτ δεν φραν ὕπβοις.

*Πῶς φα Πεννοτ πε ψα ἐνεε
ἡτε νι ἐνεε: 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 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

Δριδοκιμαзин ὕμνοι Πβοις
ἀριδοκιμαзин ὕμνοι: εἰχρωμ ἐπαρητ
νεμ ναδ'λωτ: χε πεκναι χη ὕπεμθο
ἡναβαλ ἐβολ: οὐτοὺ αἰρανακ δεν
τεκμεσθμη. Ἀλληλουϊα.

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.

Οὐἀναστωσις ἐβολ δεν
πιεταστελιον εθοταβ κατὰ Ματθεον
ασιον.

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 νέμῃαθῆτῃς.

Εφῶα ἡμὸς χε νικαδ νέμ
νιΦαρισεὸς ἀνῆμει ἔιχεν ἱκαθεδρα
ἵτε Ὑωτῆς.

Εὐβ νιβεν ἔτοτῆαχότοῦ νωτεν
ἀριτοῦ οτοῦ ἀρεῦ ἔρωοῦ: ὑπερίῃ Δε
κατα νοῦῆβνοῦ ἑεῶα τὰρ ἡμωοῦ
οτοῦ εἰρί ἡμωοῦ ἀν.

Σεμοτῆ Δε ἵθαν ἐτφωοῦ ἐντορω
οτοῦ σεταλο ἡμωοῦ ἔχεν ἥναῖβι
ἵνιρωμ: ἡωοῦ Δε σεοτωῦ ἐκίμ
ἔρωοῦ ἀν ὑποῖτηβ.

Νοῦῆβνοῦ Δε τῆροῦ εἰρί ἡμωοῦ
εῆροτῆατ ἔρωοῦ ἵχε νιρωμ: σεοτωῦ
τὰρ ἵνοτῆλακτηριον οτοῦ σεῆρο
ἵνενῶταῖ ἵνοῦῆβως ἐῶιαι.

Σεμει Δε ἵνιωορπ ἡμᾶνρωτεβ
ῆεν νιΔιπνον νέμ νιωορπ ἡμᾶνῆμει
ῆι νικαθεδρα ῆεν νιτῆαῶση.

Νέμ νιασπαςμὸς ῆεν νιαῶρα:
οτοῦ εῆροτῆοῦτ ἔρωοῦ ἵχε νιρωμ χε
ραββι ραββι.

Νῶωτεν Δε ὑπεῆροτῆοῦτ
ἔρωτεν χε ραββι: οῦαι τὰρ πε
πετενρεῖτῆβω πε Πιχρίστος: ἡῶωτεν

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.

فَإِنَّهُمْ يَحْزِمُونَ أَحْمَالًا ثَقِيلَةً
عَسِيرَةَ الْحَمْلِ وَيَضْعُونَهَا عَلَى
أَكْتَافِ النَّاسِ وَهُمْ لَا يُرِيدُونَ أَنْ
يُحَرِّكُوهَا بِإصْبَعِهِمْ.

وَكُلَّ أَعْمَالِهِمْ يَعْمَلُونَهَا لِكَيْ
تَنْظُرَهُمُ النَّاسُ فَيُعَظِّمُونَهُمْ
عَصَائِبَهُمْ وَيُعَظِّمُونَ أَهْدَابَ
ثِيَابِهِمْ.

وَيُحِبُّونَ الْمَتَكَ الْأَوَّلَ فِي الْوَلَائِمِ
وَالْمَجَالِسِ الْأُولَى فِي الْمَجَامِعِ.

وَالْتَحِيَّاتِ فِي الْأَسْوَاقِ وَأَنْ
يَدْعُوَهُمُ النَّاسُ: سَيِّدِي سَيِّدِي.

وَأَمَّا أَنْتُمْ فَلَا تَدْعُوا سَيِّدِي لِأَنَّ
مُعَلِّمَكُمْ وَاحِدَ الْمَسِيحِ وَأَنْتُمْ جَمِيعًا
إِخْوَةٌ.

ΔΕ ΤΗΡΟΥ ΝΘΟΤΕΝ ΖΑΝCΗΝΗΟΥ.

ΟΥΟΖ ΜΠΕΡΜΟΥΤ ΟΥΒΕ ΙΩΤ ΝΩΤΕΝ
ΖΙΧΕΝ ΠΙΚΑΖΙ: ΟΥΑΙ ΣΑΡ ΠΕ ΠΕΤΕΝΙΩΤ
ΕΤΔΕΝ ΝΙΦΗΟΥ.

ΟΥΔΕ ΜΠΕΝΘΟΥΡΟΥΤ ΟΥΒΕ CΑΔ
ΝΩΤΕΝ: ΟΥΑΙ ΣΑΡ ΠΕ ΠΕΤΕΝCΑΔ
ΠΙΧΡΙCΤΟC.

ΠΙΝΙΟΥΤ ΔΕ ΕΤΔΕΝ ΘΗΝΟΥ
ΕΥΕΡΔΙΑΚΩΝ ΝΩΤΕΝ.

ΦΗΔΕ ΕΘΝΑΔCΥ CΕΝΑΘΕΒΙΟΥ ΟΥΟΖ
ΦΗΕΘΝΑΘΕΒΙΟΥ CΕΝΑΔCΥ.

ΟΥΟΙ ΝΩΤΕΝ ΝΙCΑΔ ΝΕΜ ΝΙΦΑΡΙCΕΟC
ΝΙΩΒΙ: ΧΕ ΤΕΤΕΝΩΘΑΜ Ε΄ΤΜΕΤΟΥΡΟ
ΝΤΕ ΝΙΦΗΟΥ ΜΠΕΜΘΟ ΝΝΙΡΩΜΙ: ΝΘΩΤΕΝ
ΣΑΡ ΤΕΤΕΝΝΗΟΥ ΕΔΟΥΝ ΑΝ ΟΥΔΕ
ΝΗΕΘΝΗΟΥ ΕΔΟΥΝ ΤΕΤΕΝΧΩ ΜΜΩΟΥ ΑΝ
ΕΙ ΕΔΟΥΝ.

ΟΥΟΙ ΝΩΤΕΝ ΝΙCΑΔ ΝΕΜ ΝΙΦΑΡΙCΕΟC
ΝΙΩΒΙ: ΧΕ ΤΕΤΕΝΟΥΑΜ ΝΙΝΙ ΝΤΕ
ΝΙΧΗΡΑ ΔΕΝ ΕΤΙΔ ΝΤΕ ΤΕΝΠΡΟCΕΥΧΗ
ΕΘΜΗΝ ΕΒΟΛ: ΕΘΒΕ ΦΑΙ ΤΕΤΕΝ ΝΑΔΙ
ΝΖΑΝ ΝΙΩΤ ΝΖΑΠ.

ΟΥΟΙ ΝΩΤΕΝ ΝΙCΑΔ ΝΕΜ ΝΙΦΑΡΙCΕΟC
ΝΙΩΒΙ: ΧΕ ΤΕΤΕΝΚΩΤ Ε΄ΦΙΟΜ ΝΕΜ
ΠΕΤΩΟΥΩΟΥ ΕΘΡΕΤΕΤΕΝΘΑΜΙΟ
ΝΟΥΠΡΟCΗΛΙΤΟC: ΟΥΟΖ Ε΄ΩΠ
Α΄ΥΑΝΩΠΙ ΤΕΤΕΝΙΡΙ ΜΜΟΥ Ν΄ΩΗΡΙ

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
أَبَكُمْ وَاحِدَ الَّذِي فِي السَّمَاوَاتِ.

وَلَا تَدْعُوا مُعَلِّمِينَ لِأَنَّ مُعَلِّمَكُمْ
وَاحِدَ الْمَسِيحِ.

وَأَكْبَرُكُمْ يَكُونُ خَادِمًا لَكُمْ.

فَمَنْ يَرْفَعُ نَفْسَهُ يَتَضَعُ وَمَنْ يَضَعُ
نَفْسَهُ يَرْتَفِعُ.

لَكِنْ وَلِلَّكُمْ أَيُّهَا الْكَتَبَةُ
وَالْفَرِّيسِيُّونَ الْمَرَاوُونَ لِأَنَّكُمْ
تُغْلِقُونَ مَلَكُوتَ السَّمَاوَاتِ قُدَّامَ
النَّاسِ فَلَا تَدْخُلُونَ أَنْتُمْ وَلَا تَدْعُونَ
الدَّاخِلِينَ يَدْخُلُونَ.

وَلِلَّكُمْ أَيُّهَا الْكَتَبَةُ وَالْفَرِّيسِيُّونَ
الْمَرَاوُونَ لِأَنَّكُمْ تَأْكُلُونَ بُيُوتَ
الْأَرَامِلِ وَلِعَلَّةٍ تَطِيلُونَ صَلَّاتَكُمْ.
لِذَلِكَ تَأْخُذُونَ دَيْنُونَةَ أَعْظَمَ.

وَلِلَّكُمْ أَيُّهَا الْكَتَبَةُ وَالْفَرِّيسِيُّونَ
الْمَرَاوُونَ لِأَنَّكُمْ تَطُوفُونَ الْبَحْرَ
وَالْبَرَّ لَتَكْسِبُوا دَخِيلًا وَاحِدًا وَمَتَى
حَصَلَ تَصْنَعُونَهُ ابْنًا لِجَهَنَّمَ أَكْثَرَ
مِنْكُمْ مُضَاعَفًا.

ἤτε ἐν ἡ ἐκκλησίᾳ ἐρωτῶν.

Οὗτοι νῶτον νιδάτωσι τὸν ἄβελαν
νηετῶν ἡμῶς καὶ φησὶν ἡμεῖς
ἡμῶν περὶ τοῦ περὶ τοῦ φησὶν ἡμεῖς
ἡμῶν περὶ τοῦ περὶ τοῦ φησὶν ἡμεῖς.

Νῆτοι οὗτοι ἄβελαν νῆτοι τὰς ἐτοι
νῆτοι: πῶν περὶ τὴν περὶ
ἐττοῦν ἡμῶν.

Οὗτοι φησὶν ἡμῶν
ἡμεῖς τὴν περὶ τοῦ φησὶν ἡμεῖς
ἡμῶν ἐττοῦν ἡμῶν.

Νῆτοι οὗτοι ἄβελαν ἡμῶν τὰς ἐτοι
νῆτοι: πῶν περὶ τὴν περὶ τοῦ φησὶν ἡμεῖς
ἐττοῦν ἡμῶν.

Φησὶν οὗτοι ἡμῶν ἡμεῖς τὴν περὶ τοῦ φησὶν ἡμεῖς
ἡμῶν ἡμῶν καὶ τὴν περὶ τοῦ φησὶν ἡμεῖς
ἡμῶν.

Οὗτοι φησὶν ἡμῶν περὶ τοῦ φησὶν ἡμεῖς
ἡμῶν καὶ φησὶν ἡμῶν.

Οὗτοι φησὶν ἡμῶν περὶ τοῦ φησὶν ἡμεῖς
ἡμῶν καὶ φησὶν ἡμῶν.

Οὗτοι νῶτον νιδάτωσι καὶ νῆτοι
νῆτοι: καὶ τὴν περὶ τοῦ φησὶν ἡμεῖς
ἡμῶν καὶ τὴν περὶ τοῦ φησὶν ἡμεῖς
νῆτοι: οὗτοι ἡμῶν καὶ τὴν περὶ τοῦ φησὶν ἡμεῖς
νῆτοι: οὗτοι ἡμῶν καὶ τὴν περὶ τοῦ φησὶν ἡμεῖς.

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 وَالْفَرِيسِيُّونَ
الْمُرَاوُونَ لَا تَكُمُ تُعْشِرُونَ النَّعْنَعَ
وَالشَّبِثَ وَالْكُمُونَ وَتَرْكُمُ الْأَثْقَلَ
النَّمُوسَ: الْحَقُّ وَالرَّحْمَةُ
وَالْإِيمَانُ. كَانَ يَنْبَغِي أَنْ تَعْمَلُوا
هَذِهِ وَلَا تَتْرَكُوا تِلْكَ.

ΠΙΝΑΙ ΝΕΜ ΠΙΝΑΖ†: ΝΑΙ ΝΑCΜΠΩΑ
ΝΤΕΤΕΝΑΙΤΟΥ ΝΙΚΕΧΩΟΥΝΙ ΔΕ
ΝΤΕΤΕΝΩΤΕΜΧΑΥ ΝCΑ ΘΗΝΟΥ.

ΠΙΒΑΥΜΩΙΤ ΜΒΕΛΛΕ ΝΗΕCΩΕ
Ν†ΨΟΛΜΕC ΟΥΟZ ΕΤΩΜΚ ΜΠΙΧΑΜΟΥΛ.

ΟΥΟΙ ΝΩΤΕΝ ΝΙCΑΔ ΝΕΜ ΝΙΦΑΡΙCΕΟC
ΝΙΨΟΒΙ: 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
ΝΙΨΟΒΙ: ΧΕ ΤΕΤΕΝΟΝΙ ΝΖΑΝΜΕΖΑΥ ΕΥΟΥΧ
ΝΚΟΝΙΑ: CΑΒΟΛ ΜΕΝ ΜΜΩΟΥ CΕΟΥΩΝΖ
ΕΒΟΛ ΕΝΕCΩΟΥ: CΑΔΟΥΝ ΔΕ ΜΜΩΟΥ ΜΕΖ
ΝΚΑC ΝΡΕCΜΩΟΥΤ ΝΕΜ ΒΩΔΕΜ ΝΙΒΕΝ.

ΠΑΙΡΗ† ΝΘΩΤΕΝ ΖΩΤΕΝ CΑΒΟΛ ΜΕΝ
ΜΜΩΤΕΝ ΤΕΤΕΝΟΥΩΝΖ ΕΒΟΛ ΜΠΕΜΘΟ
ΝΝΙΡΩΜΙ ΜΦΡΗ† ΝΖΑΝΘΕΜΗ: CΑΔΟΥΝ ΔΕ
ΜΜΩΤΕΝ ΜΕΖ ΜΜΕΨΟΒΙ ΝΕΜ ΑΝΟΜΙΑ
ΝΙΒΕΝ.

ΟΥΟΙ ΝΩΤΕΝ ΝΙCΑΔ ΝΕΜ ΝΙΦΑΡΙCΕΟC
ΝΙΨΟΒΙ: ΧΕ ΤΕΤΕΝΚΩΤ ΝΝΙΜΕΖΑΥ ΝΤΕ
ΝΙΠΡΟΦΗΤΗC ΟΥΟZ ΤΕΤΕΝCΟΛCΕΛ
ΝΝΙΒΗΒ ΝΤΕ ΝΙΘΕΜΗ.

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 الْعَمِيَانِ الَّذِينَ يُصَفِّونَ
عَنِ الْبُعُوضَةِ وَيَبْلَعُونَ الْجَمَلَ!

وَيْلٌ لَكُمْ أَيُّهَا الْكَتَبَةُ وَالْفَرِيسِيُّونَ
الْمُرَاوُونَ لِأَنكُمْ تُنْقَوْنَ خَارِجَ
الْكَأْسِ وَالصَّحْفَةِ وَهُمَا مِنْ دَاخِلٍ
مَمْلُوءَانِ اخْتِطَافًا وَدَعَارَةً!

أَيُّهَا الْفَرِيسِيُّ الْأَعْمَى نَقِّ أَوَّلًا
دَاخِلَ الْكَأْسِ وَالصَّحْفَةِ لَعَلَّيْ يَكُونَ
خَارِجُهُمَا أَيْضًا نَقِيًّا.

وَيْلٌ لَكُمْ أَيُّهَا الْكَتَبَةُ وَالْفَرِيسِيُّونَ
الْمُرَاوُونَ لِأَنكُمْ تُسَبِّهُونَ قُبُورًا
مُبَيَّضَةً تَظْهَرُ مِنْ خَارِجٍ جَمِيلَةً
وَهِيَ مِنْ دَاخِلٍ مَمْلُوءَةٌ عِظَامَ
أَمْوَاتٍ وَكُلَّ نَجَاسَةٍ.

هَكَذَا أَنْتُمْ أَيْضًا: مِنْ خَارِجٍ
تَظْهَرُونَ لِلنَّاسِ أَتْرَارًا وَلَكِنَّكُمْ مِنْ
دَاخِلٍ مَشْحُونُونَ رِيَاءً وَإِثْمًا!

وَيْلٌ لَكُمْ أَيُّهَا الْكَتَبَةُ وَالْفَرِيسِيُّونَ
الْمُرَاوُونَ لِأَنكُمْ تُبْنُونَ قُبُورَ
الْأَنْبِيَاءِ وَتُزَيِّنُونَ مَذَافِنَ
الصِّدِّيقِينَ.

ΟΥΟΖ ΤΕΤΕΝΧΩ ΞΜΟC ΧΕ ΕΝΕ ΔΗΧΗ
 ΔΕΝ ΝΙΕΖΟΥΤ ΝΤΕ ΝΕΝΙΟΨ: ΝΑΝ ΝΑΨΩΠΙ
 ΕΝΟΙ ΝΨΦΗΡ ΕΡΩΟΥ ΔΝ ΠΕ ΔΕΝ ΠΨΝΟΨ
 ΝΤΕ ΝΨΠΡΟΦΗΤΗC.

ΕΩC ΔΕ ΤΕΤΕΝΕΡΜΕΘΡΕ ΔΑΡΩΤΕΝ:
 ΧΕ ΝΘΩΤΕΝ ΝΕΝΨΗΡΙ ΝΗΝΗΕΤΑΨΔΩΤΕΒ
 ΝΝΨΠΡΟΦΗΤΗC.

ΟΥΟΖ ΝΘΩΤΕΝ ΨΩΤΕΝ ΤΕΤΕΝΧΕΚ
 ΠΨΥ ΝΤΕ ΝΕΤΕΝΙΟΨ ΕΒΟΛ.

ΠΙΖΟΨ ΞΜΙCΙ ΕΒΟΛ ΔΕΝ ΝΙΔΧΩ: ΠΩC
 ΤΕΤΕΝΝΑΨΨΩΤ ΕΒΟΛ ΔΕΝ ΨΚΡΙCΙC ΝΤΕ
 ΨΤΕΕΝΝΑ.

ΕΘΒΕ ΦΑΙ ΨΗΠΠΕ ΔΝΟΚ ΨΝΑΟΥΡΠ
 ΔΑΡΩΤΕΝ ΝΔΑΝΨΠΡΟΦΗΤΗC ΝΕΜ
 ΔΑΝCΑΒΕΨ ΝCΑΔ: ΟΥΟΖ ΕΡΕΤΕΝ ΕΔΩΤΕΒ
 ΕΒΟΛ ΝΔΗΤΟΥ: ΟΥΟΖ ΕΡΕΤΕΝ ΕΨΥ ΟΥΟΖ
 ΕΡΕΤΕΝ ΕΕΡΜΑCΤΙCΤCΟΙΝ ΞΜΩΟΥ ΔΕΝ
 ΝΕΤΕΝ CΨΝΑΨΩΨΗ: ΟΥΟΖ ΕΡΕΤΕΝ ΕΔΟΧΙ
 ΝCΩΟΥ ΙCΧΕΝ ΒΑΚΙ ΕΒΑΚΙ.

ΕΟΠΩC ΝΤΕΨΙ ΕΧΕΝ ΘΗΝΟΥ ΝΧΕ CΝΟΨ
 ΝΙΒΕΝ ΝΘΜΗ ΕΤΑΨΦΟΝΨ ΕΒΟΛ ΨΙΧΕΝ
 ΠΙΚΑΔΙ: ΙCΧΕΝ ΠCΝΟΨ ΝΔΒΕΛ ΠΘΜΗ ΨΑ
 ΠCΝΟΨ ΝΖΑΧΑΡΙΑC ΠΨΗΡΙ ΞΒΑΡΑΧΙΑC:
 ΦΗΕΤΑΡΕΤΕΝ ΔΟΘΒΕΨ ΟΥΤΕ ΠΙΕΡΦΕΙ ΝΕΜ
 ΠΜΑΝΕΡΨΩΟΥΨΥ.

ΔΜΗΝ ΨΧΩ 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 دَيْنُونَةِ جَهَنَّمَ؟

لِذَلِكَ هَا أَنَا أُرْسِلُ إِلَيْكُمْ أَنْبِيَاءَ
 وَحُكَمَاءَ وَكَتَبَةً فَمِنْهُمْ تَقْتُلُونَ
 وَتَصَلِبُونَ وَمِنْهُمْ تَجْلِدُونَ فِي
 مَجَامِعِكُمْ وَتَطْرُدُونَ مِنْ مَدِينَةٍ إِلَى
 مَدِينَةٍ.

لَكَيَّ يَأْتِيَ عَلَيْكُمْ كُلُّ دَمٍ زَكِيٍّ سَفِكَ
 عَلَى الْأَرْضِ مِنْ دَمِ هَابِيلَ
 الصَّادِقِ إِلَى دَمِ زَكَرِيَّا بْنِ بَرَخِيَا
 الَّذِي قَتَلْتُمُوهُ بَيْنَ الْهَيْكَلِ وَالْمَذْبَحِ.

الْحَقُّ أَقُولُ لَكُمْ: إِنَّ هَذَا كُلُّهُ يَأْتِي
 عَلَى هَذَا الْجِيلِ.

Ιεροῦσαλημ Ἰεροῦσαλημ
 οὐκ ἐλθῶς τεβ ἡνιπροφητῆς οὐτος
 ἐβλῶνι ἔχεν ἡνὲτα τοιοῦτον θάρος·
 οὐμῶς ἡκοι αἰσῶς ἑθνητῆς περὶ
 ἀφρητῆς ἡοῦσαλητ ἐπαφθῶντ
 ἡνεμας ἐβόυν θα πεπτενθ οὐτος
 ἀπετενοῶς.

ՅԻՍԷ ԴՆԱՃՈ ԱՔԵՏԵՆԻ ՆՈՒՆ
ԵՂՅՈՎ.

Ἰὼ τὰρ ὕμνος ἦν τέτις
 ἡμετέριον ἐροί ἱστέτις ἡμετέριον
 τέτις τέτις τέτις τέτις τέτις
 φησὶν ἡμετέριον ἡμετέριον ἡμετέριον.

Πῶς φα Πεννοτῆ πε ῶα ἐνεε
 ἵτε νι ἐνεε: ἄμην.

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
الأنبياءِ وَرَاجِمَةَ المُرْسَلِينَ إِلَيْهَا
كَمْ مَرَّةً أَرَدْتُ أَنْ أَجْمَعَ أولادَكَ كَمَا
تَجْمَعُ الدَّجَاجَةُ فِرَاقَهَا تَحْتَ
جَنَاحِهَا وَلَمْ تُرِيدُوا.

هُوَذَا بَيْتُكُمْ يُتْرَكُ لَكُمْ خَرَابًا!

لَا إِلَهَ إِلَّا أَنَا ۚ فَاعْبُدْنِي وَأَقِمِ صَلَاةَكَ لِتَرْوَنِي مِنَ
الْأَنَاسِ حَتَّى تَقُولُوا: مُبَارَكٌ الْآتِي
بِاسْمِ الرَّبِّ.

والمجد لله دائماً.

Liturgy Readings

قراءات القداس

The Pauline Epistle

البوليس

Παῦλος φέβωκ ὑπενδoιc Ἰηcoυc
Πίχpιcτoς: πiάποcτoλoς eτθαξeυ:
φηέτατeλaυq ἐπιζωeνnoυqι ἵτε
Φnoυ†.

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.

Κολακκίας ὅ: ἐ - ἰζ

Colossians 3: 5 - 17

کولوسی 3: 5 - 17

<p>ἥ ὡς ἐβ ἡνετενμελος ετ ζιχεν πικαζι: †πορνια πιδωδεμ πιπαθος †επιθυμια ετζων νεμ †μετρεφδινχονς ετε †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، النَّجَاسَةَ، الْهَوَى، الشَّهْوَةَ الرَّدِيَّةَ، الطَّمَعَ الَّذِي هُوَ عِبَادَةُ الْأَوْثَانِ،</p>
<p>Πηετεφνηνοτ εθβητοτ ηχε πιχωντ ητε Φνοτ† εερηι εχεν νιψηρι ητε †μετθωτ ηζητ.</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>Ηαι ετε ηθωτεν ζωτεν ηαρε τενημωυ ηερηι ηζητοτ νοτχοτ ζωτε ερετενωνδ δεν 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>††νοτ δε ζω εερηι ζωτεν ηεωβ νιβεν: πιχωντ πιμβον †κακια πιχεοτ νικαζι ετψονιτ μπενηροτ εβολ δεν ρωτεν.</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>Υπερξεμεθνοτχ ενετενερνοτ: εατετενβεψ θηνοτ μπιρωμ ηαπαc νεμ νεφπραζιc.</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>Οτοz ατετεν† ζι θηνοτ μπιρωμ μβερι φηεθναερβερι δεν οτρωοτν κατα τζικων μφηεταφcontφ.</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 لِلْمَعْرِفَةِ حَسَبَ صُورَةِ خَالِقِهِ.</p>
<p>Πιμα ετε μμον Οτεινιη μμοφ νεμ ΙονΔαι σεβι νεμ μετατσεβι βαρβαρος εκτθος βωκ οτοz ρεμζε: αλλα ζωβ νιβεν δεν οτον νιβεν Πιχριστοc.</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، خِتَانٌ وَغُرْلَةٌ، بَرَبَرِيٌّ، سَكِّيْتِيٌّ، عَبْدٌ، حُرٌّ، بَلِ الْمَسِيحُ الْكُلُّ وَفِي الْكُلِّ.</p>
<p>Υοι οτν ζι θηνοτ μφρη† ηεανcωτπ ητε Φνοτ† ετοταβ οτοz</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>

ἡμενρίτ: ἡζανυετῳανῶμαδτ ἡτε
 οὔμετρεψενῶντ ἡνομετβελε
 ἡνοῦεβιὸ ἡζντ ἡνομετρεμρατῳ
 ἡνομετρεψῶντ ἡζντ.

Ερετενεράνεχεσθε ἡνετενεῖρνοῦ:
 οὔοε εῖρετενῶε ἐβὼλ ἡνετενεῖρνοῦ
 ἐῳωπ ἐοῦον οὔαῖρικι οὔτε οὔαι νεμ
 οὔαι: κατὰ φῤητ ἔτα Πιχριστος ῶε
 νωτεν ἐβὼλ παρητ ἡῶωτεν ῶωτεν.

Εῖρηνη δε ἐχεν ναι τηροῦ τᾶσταπῃ
 ἐτε πιμοῦρ πε ἡτε πιῶωκ ἐβὼλ.

Οὔοε τῆζιρηνη ἡτε Πιχριστος
 μαρεσταῶρο ἡῖρηνη ῶεν νετενῶντ: ῶαι
 ἐταῦθαῶεμ ῶηνοῦ ἐρος ῶεν οὔῶωμα
 ἡνοῶωτ οὔοε ῳωπι ἐρετενοι
 ἡρεψῳεῖῶωτ.

Πιῶαῶι δε ἡτε Πῶοις μαρεψῳωπι
 ῶεν ῶηνοῦ ῶεν οὔμετῤαῶαὸ ῶεν
 οὔῶοφια νιῶεν: ἐρετεντῶῶω οὔοε
 ἐρετεντῶῶω ἡῶωτεν ῶεν
 ῶανψαῶωμοῶ νεμ ῶανῶμοῦ νεμ
 ῶανῶωδῃ ἡῖνεῶωατικον: ἐρετενῶω
 ἐῶνοῦτ ῶεν νετενῶντ ῶεν
 οὔῳεῖῶωτ.

Οὔοε ῶωῖ νιῶεν ἐτε τεῖνῃαῶιτοῦ
 ῶεν ἡῶαῶι ιε ῶεν ἡῶωῖ νιῶεν ῶεν φῤαν
 ἡΠενῶοις ἡῶοῦς Πιχριστος:

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.

لَتَسْكُنَنَّ فِيكُمْ كَلِمَةُ الْمَسِيحِ بَغْنًى،
 وَأَنْتُمْ بِكُلِّ حِكْمَةٍ مُعَلِّمُونَ
 وَمُنْذِرُونَ بَعْضُكُمْ بَعْضًا، بِمَزَامِيرَ
 وَنَسَابِيحَ وَأَغَانِي رُوحِيَّةٍ، بِنَيْمَةٍ،
 مُتَرَنِّمِينَ فِي قُلُوبِكُمْ لِلرَّبِّ.

وَكُلُّ مَا عَمَلْتُمْ بِقَوْلٍ أَوْ فِعْلٍ،
 فَاعْمَلُوا الْكُلَّ بِاسْمِ الرَّبِّ يَسُوعَ،
 شَاكِرِينَ اللَّهَ وَالْأَبَ بِهِ.

ἐρετεν ὑπερβυοτ ἵτεν Φνοτϑ Φιωτ
ἐβολζιτοτϑ.

*Πῦμωτ ταρ νευωτεν νευ
τῆρηνν εῤσοπ: χε ἀμην εσεῤωπι.*

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

*نعمة الله الأب تكون مع جميعكم
أمين.*

The Catholic Epistle الكاثوليكون

Καθολικον ἐβολ ζεν πε πιζοϑιτ
ἵτεπιστολῃ ἵτε πενιωτ Ιωαννης.
Αμην. Παμενραϑ.

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.

α Ιωαννης ε: ις - κα

1 John 5: 13 - 21

1 يوحنا 5: 13 - 21

Παι διςδῃτοϑ νωτεν ζινα
ἵτετενεμι χε οϑον ἵτοτεν ἡματ
ἵτοϑωνδ ἵνεεζ: νηεθναζϑ εῤραν
ἡπιωηρι ἵτε Φνοτϑ.

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.

Οϑοζ θαι τε ϑπαρρησιὰ εῤε ἵταν
ἡματ: ζαροϑ χε φηῤτενναεῤετιν
ἡμοϑ κατα πεϑοϑωϑ ὑαϑωτεμ
εῤρον.

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.

Οϑοζ εῤωπ ἀνϑαννατ χε
εῤωτεμ εῤρον ἡφῤτενναεῤετιν
ἡμοϑ: तेनसोϑन चε οϑονταν
ἵनेνεῤημα νηῤτενναεῤετιν ἡμωοϑ
ἵτοτοϑ.

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 ἄνθρωπον ἁμαρτάνοντα ἁμαρτίαν ἣν οὐκ ἔρχεται θάνατος, ἐρωτήσιν αὐτόν, καὶ ἔσται ἡ ζωὴ αὐτοῦ ὅτι ἁμαρτάνει ἁμαρτίαν ἣν οὐκ ἔρχεται θάνατος. ἐγὼ οὐ λέγω ὅτι ὁ ἄνθρωπος οὗτος ἁμαρτάνει ἁμαρτίαν ἣν οὐκ ἔρχεται θάνατος.

ὅτι ἡ ἀνομία οὐκ ἐστὶν ὁ θάνατος, ἀλλ' ὁ θάνατος ἐστὶν ὁ ἥμις.

ὅτι οὐκ ἐστὶν ὁ θάνατος ὁ ἥμις, ἀλλ' ὁ θάνατος ἐστὶν ὁ ἥμις, ἀλλ' ὁ θάνατος ἐστὶν ὁ ἥμις, ἀλλ' ὁ θάνατος ἐστὶν ὁ ἥμις.

ὅτι οὐκ ἐστὶν ὁ θάνατος ὁ ἥμις, ἀλλ' ὁ θάνατος ἐστὶν ὁ ἥμις, ἀλλ' ὁ θάνατος ἐστὶν ὁ ἥμις, ἀλλ' ὁ θάνατος ἐστὶν ὁ ἥμις.

ὅτι οὐκ ἐστὶν ὁ θάνατος ὁ ἥμις, ἀλλ' ὁ θάνατος ἐστὶν ὁ ἥμις, ἀλλ' ὁ θάνατος ἐστὶν ὁ ἥμις, ἀλλ' ὁ θάνατος ἐστὶν ὁ ἥμις.

ὅτι οὐκ ἐστὶν ὁ θάνατος ὁ ἥμις, ἀλλ' ὁ θάνατος ἐστὶν ὁ ἥμις, ἀλλ' ὁ θάνατος ἐστὶν ὁ ἥμις, ἀλλ' ὁ θάνατος ἐστὶν ὁ ἥμις.

ὅτι οὐκ ἐστὶν ὁ θάνατος ὁ ἥμις, ἀλλ' ὁ θάνατος ἐστὶν ὁ ἥμις, ἀλλ' ὁ θάνατος ἐστὶν ὁ ἥμις, ἀλλ' ὁ θάνατος ἐστὶν ὁ ἥμις.

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

ὅτι ἄνθρωπος ἴδῃς ἁμαρτάνοντα ἁμαρτίαν ἣν οὐκ ἔρχεται θάνατος, ἐρωτήσιν αὐτόν, καὶ ἔσται ἡ ζωὴ αὐτοῦ ὅτι ἁμαρτάνει ἁμαρτίαν ἣν οὐκ ἔρχεται θάνατος.

ὅτι ἡ ἀνομία οὐκ ἐστὶν ὁ θάνατος, ἀλλ' ὁ θάνατος ἐστὶν ὁ ἥμις.

ὅτι οὐκ ἐστὶν ὁ θάνατος ὁ ἥμις, ἀλλ' ὁ θάνατος ἐστὶν ὁ ἥμις, ἀλλ' ὁ θάνατος ἐστὶν ὁ ἥμις, ἀλλ' ὁ θάνατος ἐστὶν ὁ ἥμις.

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ὅτι οὐκ ἐστὶν ὁ θάνατος ὁ ἥμις, ἀλλ' ὁ θάνατος ἐστὶν ὁ ἥμις, ἀλλ' ὁ θάνατος ἐστὶν ὁ ἥμις, ἀλλ' ὁ θάνατος ἐστὶν ὁ ἥμις.

ὅτι οὐκ ἐστὶν ὁ θάνατος ὁ ἥμις, ἀλλ' ὁ θάνατος ἐστὶν ὁ ἥμις, ἀλλ' ὁ θάνατος ἐστὶν ὁ ἥμις, ἀλλ' ὁ θάνατος ἐστὶν ὁ ἥμις.

ὅτι οὐκ ἐστὶν ὁ θάνατος ὁ ἥμις, ἀλλ' ὁ θάνατος ἐστὶν ὁ ἥμις, ἀλλ' ὁ θάνατος ἐστὶν ὁ ἥμις, ἀλλ' ὁ θάνατος ἐστὶν ὁ ἥμις.

Δε εἰπὶ ὑφ' ὧν ὑφ' ὧν ἡμεῖς
 ὡς ἐν ἐκείνῃ· ἀμήν.

the will of God abides
 forever. Amen.

The Acts الإبركسيس

Πραξις ἡμεῖς παπῶν τῶν ἀποστόλων·
 ἐρε ποῦς μὲν εἶσιν ὡς παπῶν.
 ἀμήν.

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

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

Πραξις κζ: κζ - λζ

Acts 27: 27 - 37

أعمال 27: 27 - 37

Ἐταμῆς ἔτος Δε ἡμεῖς ὡς
 ἐν ἡμεῖς πᾶσι· ἡμεῖς τῶν
 ὑμῶν ὡς παπῶν Δε ἡμεῖς ἡμεῖς
 ἀνδρῶν ἐξ ὧν ἐστὶν ὡς.

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 تَانْهَيْنَ فِي بَحْرِ أَدْرِيَا
 ظَنَّ النَّوْتِيَّةُ نَحْوَ نِصْفِ اللَّيْلِ أَنَّهُمْ
 اقْتَرَبُوا إِلَى بَرٍّ.

Ὅτε ἔταμῆς ἐπεσὶς ἡμεῖς
 ἀνδρῶν ποῦς ἡμεῖς ὡς
 οἱ ποῦς Δε ἡμεῖς παπῶν
 ἡμεῖς ἐπεσὶς ἀνδρῶν ὡς
 ἡμεῖς.

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 عِشْرِينَ قَامَةً.
 وَلَمَّا مَضُوا قَلِيلًا قَاسُوا أَيْضًا
 فَوَجَدُوا خَمْسَ عَشْرَةَ قَامَةً.

Ἐπερὶ Δε ἡμεῖς ἡμεῖς ἐξ ὧν
 ἐστὶν ὡς: ἀνδρῶν ἡμεῖς
 ὡς ὡς ὡς ὡς ὡς
 ὡς ὡς.

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.

Ἐκὼς Δε ἡμεῖς ἡμεῖς ὡς
 ἐξ ὧν πᾶσι: ἀνδρῶν ἡμεῖς
 ἐξ ὧν ὡς ὡς ὡς ὡς
 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
 يَهْرُبُوا مِنَ السَّفِينَةِ وَأَنْزَلُوا
 الْقَارِبَ إِلَى الْبَحْرِ بَعْلَةً أَنَّهُمْ
 مُزْمَعُونَ أَنْ يَمْدُوا مَرَاسِي مِنَ
 الْمَقْدَمِ.

Περε Παυλος ὑπὲρκατονταρχος
νευ νιματοι: γε ἐϋωπ ἀρεϋτευμ ναι
ὄρι ρι πιχοι ὑμονῶχοι ὑμωτεν
ἐνοθευ.

Ποτε νεματοι ατρωλπ ἡνινοθ
ἦτε τσκαφῃ ατχας ερεσερχει

Ὡατε πιεροοτ ὡωπι ναφωτ
ὑπορζετ τηροτ ἦχε Παυλος: ρινα
ἡσεβι νοτθρε εφχω ὑμοι: γε ιε μητ
ἐτοτ ἡεροοτ ἀρετενχοκοτ ἐβολ
ἐρετενχοις ἐβολ ὑπετενοτευ ἡελι.

Εθε φαι ττωβε ὑμωτεν ερε
τετενβι νοτ θρε: φαι ταρ ἐϋωπ ἡωορι
ἐπετενοτχαι: οτφωι ταρ ἦτε τὰφε
ἡοται ὑμωτεν ἐηατακο αν.

Ναι δε ἐταφχοτοτ αφβι ἡοτωικ
αφωπερμωτ ἦτεν Φνοττ ὑπεμθο
ἡοτον νιβεν οτοθ ἐταφφαφφ
εφερηητς ἡοτωμ.

Ετα πορρητ δε οτνοφ τηροτ
ἡεωοτ ρωοτ ατβι ἡτοτ θρε: νιψτχη
δε τηροτ ἐνατχι πιχοι νατερ ἡνατ ὡε
νευ ὡβε σοοτ.

*Πισαχι δε ἡτε Πβοις εφεαμει οτοθ
εφεαφαι: εφεαμαρι οτοθ εφεταχρο:
δεη φατια ἡεκκλησια ἡτε Φνοττ:
αμην.*

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 الْمِنَةِ وَالْعَسْكَرِ:
«إِنْ لَمْ يَبْقَ هَؤُلَاءِ فِي السَّفِينَةِ
فَأَنْتُمْ لَا تَقْدِرُونَ أَنْ تَنْجَوْا».

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 مُنْتَظِرُونَ
لَا تَزَالُونَ صَائِمِينَ وَلَمْ تَأْكُذُوا
شَيْئًا.

لِذَلِكَ أَلْتَمِسُ مِنْكُمْ أَنْ تَتَنَاوَلُوا
طَعَامًا لِأَنَّ هَذَا يَكُونُ مُفِيدًا لِنَجَاتِكُمْ
لَأَنَّهُ لَا تَسْقُطُ شَعْرَةٌ مِنْ رَأْسِ
وَاحِدٍ مِنْكُمْ».

وَلَمَّا قَالَ هَذَا أَخَذَ خُبْزًا وَشَكَرَ اللَّهَ
أَمَامَ الْجَمِيعِ وَكَسَرَ وَابْتَدَأَ يَأْكُلُ.

فَصَارَ الْجَمِيعُ مَسْرُورِينَ وَأَخَذُوا
هُمُ أَيْضًا طَعَامًا. وَكُنَّا فِي السَّفِينَةِ
جَمِيعَ 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 αφμοτηκ ἡξε παπνευμα: ὑπερτασθω ὑπεκβο σαβολ ὑμοι: Πβοις σωτεμ ἐτα προσερχη: διςμν ἐπατχο θεν τεκμεθυνη. ΑΛΛΗΛΟΥΙΑ.</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 ασιοτ.</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>Ιωαννηνη θ: α - μα</p>	<p>John 9: 1 - 41</p>	<p>يوحنا 9: 1 - 41</p>
<p>Οτοζ εφσινι αφνατ εοτρωμι ὑβελλε ὑμωσι.</p> <p>Οτοζ ατγενε νζε νευμαθητης ετρω ὑμοος: γε Ραββι νιμ πε ἐταφερνοβι: φαι πε ψαν νεφιοτ νε γε ατμασφ εφροι 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 ἡμεῖς ἡμεῖς καὶ οὐδὲ φαί
ὑπερβῶν οὐδὲ νεφίον: ἀλλὰ γὰρ
ἡμεῖς νῦν ἡμεῖς νῦν φῶς ἐβόλ
ἡμεῖς νῦν ἡμεῖς.

Ἄνθρωποι οὐκ ἐπὶ τῆς ἐκείνου
ἐνὶ τῇ νύκτι τῆς φημι τῆς τῆς: ὅτι
πῶς οὐκ περὶ ἐκείνου καὶ ἡμεῖς πῶς
ὅτι ἡμεῖς ὡς ἡμεῖς ἡμεῖς ἐπὶ τῆς
ἡμεῖς.

ὅτι εἰ δὲν πικρός ἄνθρωπος περὶ
φῶς ἡμεῖς πικρός.

Ἡμεῖς ἐταξοτοῦμεν ἀφ' ἑαυτοῦ ἡμεῖς
ἐπεὶ οὐκ ἔστιν πικρός: ὅτι ἀφ' ἑαυτοῦ
ἡμεῖς ἐβόλ καὶ περὶ: ὅτι
ἀφ' ἑαυτοῦ ἐνὶ τῇ νύκτι ἡμεῖς.

Ὅτι περὶ καὶ καὶ καὶ καὶ καὶ καὶ
περὶ ἐβόλ καὶ καὶ καὶ καὶ καὶ καὶ
Πῶς καὶ: φημι τῆς καὶ καὶ καὶ
φημι τῆς τῆς: ἀφ' ἑαυτοῦ οὐκ ἀφ' ἑαυτοῦ
ὑπερβῶ ἐβόλ ὅτι ἀφ' ἑαυτοῦ ὑβόλ.

Περὶ οὐκ οὐκ καὶ καὶ καὶ καὶ καὶ
ἡμεῖς ἡμεῖς: καὶ καὶ καὶ καὶ καὶ καὶ
καὶ καὶ καὶ καὶ καὶ καὶ καὶ καὶ
φημι τῆς καὶ καὶ καὶ καὶ καὶ καὶ καὶ.

ὅτι καὶ καὶ καὶ καὶ καὶ καὶ καὶ
ἡμεῖς περὶ: καὶ καὶ καὶ καὶ καὶ καὶ καὶ

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.

يَتَّبِعِي 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 وَتَقَلَ عَلَى الْأَرْضِ وَصَنَعَ
مِنَ التُّفْلِ طِينًا وَطَلَى بِالطِّينِ عَيْنَيِ
الْأَعْمَى.

وَقَالَ لَهُ: «إِذْهَبْ اغْتَسِلْ فِي بَرْكَةِ
سِيلَوَامَ» الَّذِي تَفْسِيرُهُ مُرْسَلٌ.
فَمَضَى وَاغْتَسَلَ وَاتَى بِصِيرًا.

فَالْجِيرَانُ وَالَّذِينَ كَانُوا يَرَوْنَهُ قَبْلًا
أَنَّهُ كَانَ أَعْمَى قَالُوا: «أَلَيْسَ هَذَا
هُوَ الَّذِي كَانَ يَجْلِسُ
وَيَسْتَغْطِي؟».

آخَرُونَ قَالُوا: «هَذَا هُوَ».
وآخَرُونَ: «إِنَّهُ يُشَبِّهُهُ». وَأَمَّا هُوَ
فَقَالَ: «إِنِّي أَنَا هُوَ».

ἄλλος: καὶ ἄλλον ἀλλὰ ἀφ' οὗ ἄλλος:
ἦτορ δὲ παρὰ τὸν ἄλλος: καὶ ἀνοκ πε.

Παύλῳ οὖν ἄλλος παρὰ π καὶ πωρ
ἀποτῶν ἦτορ περὶ βαλ.

Ἀφ' ἐροῦν ἦτορ φητε ἄλλος
περὶ: καὶ παρὰ ἐτοῦτο ἔρορ καὶ
ἡτορ: ἦτορ ἀφ' αὐτῶν ἡτορ
ἀφ' ἀλλῶν ἡτορ: οὗτο περὶ ἡτορ καὶ
μαρτυρεῖται ὡς περὶ ἐβόλ. δὲ
Πιστῶν: ἀποτῶν οὖν ἀποτῶν ἡτορ
ἐβόλ. ἀποτῶν ἡτορ.

Περὶ τὸν παρὰ καὶ ἀφ' οὗ πωρ πε
παρὰ ἐτε ἄλλος: περὶ καὶ ἡτορ ἀποτῶν.

Ἀφ' ἐροῦν οὖν ὡς ἡτορ
φητορ οὗτο ἡτορ ἡτορ.

Πε ἡτορ καὶ πε ἐταρ αὐτῶν
ἡτορ ἡτορ ἡτορ ἀφ' οὗτο περὶ βαλ
οὗτο.

Πάλιν οὖν παρὰ τὸν ἄλλος πε ἦτορ
ἡτορ καὶ πωρ ἀποτῶν ἡτορ: ἦτορ
δὲ περὶ ἡτορ καὶ οὗτο πε ἐταρ
ἡτορ ἡτορ οὗτο ἀποτῶν ἐβόλ. ἀποτῶν
ἡτορ.

Παύλῳ οὖν ἄλλος πε: ἦτορ
ἡτορ ἐβόλ. δὲ ἡτορ καὶ
παρὰ πε οὗτο ἡτορ ἡτορ ἀποτῶν

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 ναῖτω ἡμος: χε πως
οῦον ὡχοι ἵτε οἰρωμι ἡρεφερνοβι ερ
ναιωμινι ἡπαρη†: οῦοθ οἰςχισμα
ναυωοπ ἡδῆτοῦ πε.

Παλιν οῦν πεχωοῦ ἡπιβελλε χε
οῦ ἡοοκ πε ἐτεκχω ἡμοσ εθβητϥ χε
αῖοῦων ἡνεκβαλ: ἡοοϥ Δε πεχαϥ χε
οῦπρoφῆτης πε.

ὑποῦτενθoῦτϥ ἡχε ἡλοῦδαι χε
ναϥοι ἡβελλε πε οῦοθ αῖναῦ ἡβολ
ῶατοῦμοῦ† ἐνεϥο†.

Οῦοθ ἡτοῦῶενοῦ εῖτω ἡμοσ: χε
αν φαι πε πετενῶηρι φῆετετενω
ἡμοσ: χε ανμασϥ εῖροι ἡβελλε: πως
χε †νοῦ αῖναῦ ἡβολ.

Δῦεροῦῶ ἡχε νεϥο† οῦοθ
πεχωοῦ: χε τεῖεμι χε φαι πε πενῶηρι
οῦοθ χε ανμασϥ εῖροι ἡβελλε.

Πως χε †νοῦ αῖναῦ ἡβολ
ἡτεῖεμι αν: ιε ἡμ αῖοῦων ἡνεϥβαλ
ἡνον ἡτεῖεμι αν: ὡεϥ τεϥμῶιῃ ἡταϥ
ἡμαῦατϥ θωϥ ἐσαχι εθβητϥ.

ἡαι αῦχοτοῦ ἡχε νεϥο†: ἐπιδῆ
ναῦερθo† πε δᾶτῆῃ ἡἡλοῦδαι: πε
αῦσεμῆητς τᾶρ πε ἡχε ἡλοῦδαι θῖνα

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؟»

أَجَابَهُم 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 οὐαὶ οὐονεῖ ἐβόλ' κε
Πιχριστος πε ἵτοταιι
ἡἀπορῖναζωτος.

Եթե փաւրչոսն չէ ներգիտ չէ
Եղբայրն՝ ի՞նչ ջանք.

Αὐτοῦτ' οὕτ' ἐπιρῶμι ὑψίμας κοί-
 τ' ἐναὶ φημέναχοι ὑβέλλει οὐδὲ πεχῶν
 νάη καὶ μάωρ ὑφ' οὐρανῶν· ἀνὴρ τέλει
 καὶ παρῶμι οὐρεφ' ἐρνοβί πε.

Δαχέρωντ' ἦνε φηῖναχοι ὑβέλλε
 ερχα ὕμνος· χε ἰχε οὔρεφερνοβι πε
 ἦτέμιν ἀν· οὔται Δε πε ἴωοντ' ὕμνος
 χε ναιιοι ὑβέλλε πε· ἴνον' Δε ἴναγ
 ὕβολ.

Πεχωοτ ναϭ: χε οτ πε έταϭαιϭ
 ναϭ: πως αϭοτων ηνεϭβαλ.

Διγέρων νωστ σε ζηδη αιχος
 νωτεν οτοζ υπετενωτεμ: οτον πε
 ετετενοτω εσοθεμ: μη τετενοτω
 ζωτεν εερ μαθητης ηαμ.

Πῶς οὖν δε ἀνταποκρίσεται ἐν τῷ
 ὕμνῳ· καὶ ἡθοὺς οὐρανῶν καὶ ἡθὲς
 ὕμνων· ἄνθρωποι καὶ ἄνθρωποι θαυμασθέντες
 καὶ ὑμῶν.

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.

لِذَلِكَ قَالَ أَبَوَاهُ: «إِنَّهُ كَامِلُ السِّنِّ
اسْأَلُوهُ».

فَدَعَوْا ثَانِيَةَ الْإِنْسَانِ الَّذِي كَانَ
أَعْمَى وَقَالُوا لَهُ: «أَعْطِ مَجْدًا لِلَّهِ.
نَحْنُ نَعْلَمُ أَنَّ هَذَا الْإِنْسَانَ
خَاطِئٌ».

فَاجَابَ: «أَخَاطِي هُوَ؟ لَسْتُ أَعْلَمُ.
إِنَّمَا أَعْلَمُ شَيْئًا وَاحِدًا: أَنِّي كُنْتُ
أَعْمَى وَالْآنَ أَبْصُرُ».

فَقَالُوا لَهُ أَيْضًا: «مَاذَا صَنَعَ بِكَ؟
كَيْفَ فَتَحَ عَيْنَيْكَ؟».

أَجَابَهُمْ: «قَدْ قُلْتُ لَكُمْ وَلَمْ تَسْمَعُوا. لِمَاذَا تُرِيدُونَ أَنْ تَسْمَعُوا أَيْضًا؟ أَلَعَلَّكُمْ أَنْتُمْ تُرِيدُونَ أَنْ تَصِيرُوا لَهُ تَلَامِيذٌ؟».

فَشْتَمُوهُ وَقَالُوا: «أَنْتَ تَلْمِيزُ ذَاكَ
وَأَمَّا نَحْنُ فَأَنْتَا تَلَامِيذُ مُوسَى.

ΑΝΟΝ ΤΕΝΕΜΙ ΧΕ ΑΦΝΟΥΤ ΣΑΧΙ
ΝΕΜ ΥΩΥΤΗΣ: ΦΑΙ ΔΕ ΝΘΟΥ ΝΤΕΝΕΜΙ ΑΝ
ΧΕ ΟΥ ΕΒΟΛ ΘΩΝ ΠΕ.

Αϋερονὺν ἦχε πῖρωμι πεχαϋ
νωου: ΧΕ ΘΑΙ ΡΩ ΤΕ ΤΰΦΗΡΙ: ΧΕ
ΝΘΩΤΕΝ ΧΕ ΤΕΤΕΝΩΟΥΝ ΑΝ: ΧΕ
ΟΥΕΒΟΛ ΘΩΝ ΠΕ ΟΥΟΖ ΔΟΥΤΩΝ ΝΝΑΒΑΛ.

Τετενέμι ΧΕ ὑπαρε ΦΝΟΥΤ
σωτεμ ἐξανρεφερνοβι: ΑΛΛΑ ΕΰΩΠ
ΕΟΥΰΑΜΰΕ ΝΟΥΤ ΠΕ ΟΥΑΙ ΟΥΟΖ ΕΰΙΡΙ
ὑπεϋουΰ: ΦΑΙ ΰΑϋσωτεμ Ερου.

ΙΣΧΕΝ ΠΕΝΕΖ ὑΠΕΝΩΤΕΜ: ΧΕ ΔΟΥΑΙ
ΟΥΩΝ ΝΝΕΝΒΑΛ ΝΟΥΒΕΛΛΕ ὑΜΙΣΙ.

ΕΝΕ ΦΑΙ ΟΥ ΕΒΟΛ ὑΦΝΟΥΤ ΑΝ ΠΕ
ΝΑϋΝΑΰΧΕΜΧΟΜ ΑΝ ΠΕ ΕΕΡ ΰΛΙ.

Ατερονὺν ουοζ πεχωου ΝΑϋ: ΧΕ
ΝΘΟΚ ΟΥΧΦΟ ΤΗΚ ΕΒΟΛ ΞΕΝ ΦΝΟΒΙ:
ΟΥΟΖ ΝΘΟΚ ΕΘΝΑΤΣΒΩ ΝΑΝ ΟΥΟΖ
ΑΥΖΙΤϋ ΕΒΟΛ.

Αϋσωτεμ ΔΕ ἦχε ΙΗΣΟΥΣ ΧΕ
ΑΥΖΙΤϋ ΕΒΟΛ ΟΥΟΖ ΕΤΑϋΧΕΜϋ ΠΕΧΑϋ
ΝΑϋ: ΧΕ ΧΝΑΖΤ ΝΘΟΚ ΕΠΰΗΡΙ
ὑΦΝΟΥΤ.

Αϋερονὺν πεχαϋ ΝΑϋ ΧΕ ΝΙΜ ΠΕ
ΠΑΒΟΙΣ ΖΙΝΑ ΝΤΑΝΑΖΤ Ερου.

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 فَتَحَ عَيْنَيَّ.

وَنَعْلَمُ أَنَّ اللَّهَ لَا يَسْمَعُ لِلْخَطَاةِ. وَلَكِنْ إِنْ كَانَ أَحَدٌ يَتَّقِي اللَّهَ وَيَفْعَلُ مَشِيتَتَهُ فإِذَا يَسْمَعُ.

مُنْذُ الدَّهْرِ لَمْ يُسْمَعْ أَنَّ أَحَدًا فَتَحَ عَيْنَيَّ مَوْلُودٍ أَعْمَى.

لَوْ لَمْ يَكُنْ هَذَا مِنَ اللَّهِ لَمْ يَقْدِرْ أَنْ يَفْعَلَ شَيْئًا.»

قَالُوا لَهُ: «فِي الْخَطَايَا وُلِدْتَ أَنْتَ بِجُمْلَتِكَ وَأَنْتَ تَعَلِّمُنَا!» فَأَخْرَجُوهُ خَارِجًا.

فَسَمِعَ يَسُوعُ أَنَّهُمْ أَخْرَجُوهُ خَارِجًا فَوَجَدَهُ وَقَالَ لَهُ: «أَتُؤْمِنُ بِابْنِ اللَّهِ؟»

أَجَابَ: «مَنْ هُوَ يَا سَيِّدُ لِأُؤْمِنَ بِهِ؟»

Πεξε Ιησοῦς नाऒ: खे खनाउ ँरोऒ:
ओओ षुएतसखि नेमाक पे.

Πθοऒ Δε पेखाऒ: खे ढनाउ† Παδोic
ओओ अओणωπτ ὕμοऒ.

ΟτοΟ पेखε Ιησοῦς खे ँतान Δνοक
एउडाप ὕπικοςμος: डना नेहो
ὕβελλα नेतोनाउ ὕबोल ओओ नेहोनाउ
ὕबोल नेतोएरβελλα.

Ατωτεμ Δε नेखे डान ओण ने
निΦαρισεος एतख नेमाऒ ओओ पेखओ
नाऒ: खे म्ἂ ἄνον डानβελλαए डων.

Πεξε Ιησοῦς नओओ खे ँने नेओतेन
डानβελλαए पे ँने ὕμον तेτεननोबि
ὕमाउ पे ढनओ Δε तेतेनख ὕμος खे
तेननाउ ὕबोल ओओ एओप नेखे
पेतेननोबि.

*Πῶοῦ φα Πεννοῦ† पे एा ँने
नेते नि ँनेः ἄμην.*

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
الْفَرِيسِيِّينَ وَقَالُوا لَهُ: «أَلَعَلَّنَا نَحْنُ
أَيْضًا عُمَيَّانَ؟»

قَالَ لَهُمْ يَسُوعُ: «لَوْ كُنْتُمْ عُمَيَّانَا
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>Ωσπνιατq μφθεονακα†: εχεν ογρhκi neu ογρωβ: θεν πιεζοογ ετρωογ: ερεναρωεφ ηχε Πβοic. ΑΛΗΛΟΥΑ.</p>	<p>Blessed is he who considers the poor and the needy; The Lord will deliver him in time of trouble. Alleluia.</p>	<p>طوبى لمن يتفهم في أمر المسكين والفقير، في يوم الشر ينجيهِ الرب. هَلِّلِيلُيَا.</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>Οτἀναστωcic εβολ θεν πιερασσελιον εθoταβ κατα Παρκον ασιογ.</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 - κγ</p>	<p>Mark 8: 22 - 26</p>	<p>مرقس 8: 22 - 26</p>
<p>Οτοz ατi εΒηθσαιδα οτοz ατini naq νοτβελλε: οτοz naγ†ρο εροq zina ητεqβi neuαq.</p> <p>Οτοz αqαμονi ητziα μπιβελλε οτοz αqενq caboλ μπι†μ: οτοz εταqειθαq θεν neuβαλ αqχα neuziα</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 وَتَقَلَّ فِي عَيْنَيْهِ وَوَضَعَ يَدَيْهِ عَلَيْهِ وَسَلَّاهُ هَلْ أَبْصَرَ شَيْئاً؟</p>

βίβωμ νὰ ἐλθῶνι ὁμοῦ καὶ οὐτε τεκνὰ
ἐροῦ.

Ὅτε ἐτάκνατ ὁβόλ νὰ βῶ καὶ ὁμοῦ
καὶ τὰ ἐν ἰσχυρῶν ὡς ἄνθρωποι
ἐν ὁδοῖς.

Ἰτα οὐκ ἀφῆκεν ἀποχρῆσθαι
ἀποχρῆσθαι οὐκ ἀφῆκεν ἀποχρῆσθαι
ἀποχρῆσθαι οὐκ ἀφῆκεν ἀποχρῆσθαι
ἀποχρῆσθαι οὐκ ἀφῆκεν ἀποχρῆσθαι.

Ὅτε ἀποχρῆσθαι ἐπέμεινε ἐμὲ
ὁμοῦ: καὶ οὐδὲ ἀποχρῆσθαι ἐμὲ
ἐμὲ καὶ οὐδὲ ἀποχρῆσθαι ἐμὲ καὶ οὐδὲ
ἐμὲ καὶ οὐδὲ ἀποχρῆσθαι ἐμὲ καὶ οὐδὲ.

*Πῶς φα Πεννοτ πε πᾶ ἐνεῖ
ἵτε νι ἐνεῖ: ἀμην.*

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: «أَبْصَرُ 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 لِأَحَدٍ فِي الْقَرْيَةِ».

والمجد لله دائماً.