

Katameros of Lent Readings of the Seventh Week of Lent

قطمارس الصوم الكبير
قراءات الأسبوع السابع من الصوم الكبير

Prepared by Fr. Jacob Nadian
St. Bishoy Coptic Orthodox Church



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First Day of the Seventh Week of Lent (Monday)

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

Prophecies

النبوات

Proverbs 10: 1 - 16

أمثال سليمان 10 : 1 - 16

<p>ΕΒΟΛ ΘΕΝ ΠΑΡΑΡΟΙΜΙΑ ΝΤΕ ΣΟΛΩΜΩΝ ΠΙΠΡΟΦΗΤΗΣ: ΕΡΕΠΕΥΣΜΟΥ ΕΘΟΥΑΒ: ΨΩΠΙ ΝΕΥΑΝ ΑΜΗΝ ΕΥΧΩ ΑΜΟΣ.</p>	<p>A reading from the Proverbs of Solomon the prophet, may his blessing be with us. Amen.</p>	<p>من أمثال سليمان النبي، بركته المقدسة تكون معنا. أمين.</p>
<p>ΠΑΡΑΡΟΙΜΙΑ ΝΤΕ ΣΟΛΩΜΩΝ Γ: Δ - ΙΘ</p>	<p>Proverbs 10: 1 - 16</p>	<p>أمثال 10 : 1 - 16</p>
<p>ΟΥΨΗΡΙ ΝΣΑΒΕ ΨΑΦΘΕΡΕ ΠΕΡΙΩΤ ΟΥΝΟΥ: ΟΥΨΗΡΙ ΔΕ ΝΑΤΖΗΤ ΟΥΜΚΑΘ ΝΖΗΤ ΠΕ ΝΤΕ ΤΕΥΜΑΥ.</p> <p>‡ ΜΕΘΜΗ ΔΕ ΨΑΚΝΟΖΕΥ ΕΒΟΛΘΕΝ ΦΜΟΥ.</p> <p>ΟΥΨΥΧΗ ΝΘΜΗ ΝΝΕ ΠΒΟΙΣ ΘΘΒΕΣ ΝΤΕΝ ΠΙΣΚΟ: ΠΩΝΘ ΔΕ ΝΤΕ ΝΙΑΣΕΒΗΣ ΕΥΕΥΟΤΥ ΕΒΟΛ.</p> <p>‡ ΜΕΤΖΗΚΙ ΨΑΘΕΒΙΘ ΑΦΡΩΜΙ: ΝΙΣΝΑΥΘ ΔΕ ΝΤΕ ΝΙΑΨΗΡΙ ΨΑΥΑΙΤΟΥ ΝΡΑΜΑΘ.</p> <p>ΨΑΦΟΥΧΑΙ ΕΒΟΛΘΕΝ ΠΙΚΑΥΜΑ ΝΖΕ ΟΥΨΗΡΙ ΝΣΑΒΕ ΨΑΦΕΡΧΕΥΦΕΘ ΔΕ ΘΕΝ ΠΙΩΣΘ ΝΖΕ ΟΥΨΗΡΙ ΑΠΑΡΑΝΟΜΟΣ.</p>	<p>A wise son makes a glad father, but a foolish son is the grief of his mother.</p> <p>Treasures of wickedness profit nothing, but righteousness delivers from death.</p> <p>The Lord will not allow the righteous soul to famish, but He casts away the desire of the wicked.</p> <p>He who has a slack hand becomes poor, but the hand of the diligent makes rich.</p> <p>He who gathers in summer is a wise son; he who sleeps in harvest is a son who causes shame.</p>	<p>الابن الحكيم يسر أباه والابن الجاهل حزن أمه.</p> <p>كنوز الشر لا تنفع أما البر فينجي من الموت.</p> <p>الرب لا يجيع نفس الصديق ولكنهُ يدفع هوى الأشرار.</p> <p>العامل بيد رحوه يفتقر أما يد المجتهدين فتغني.</p> <p>من يجمع في الصيف فهو ابن عاقل ومن ينام في الحصاد فهو ابن مخز.</p>

Πίσιμον ἔπιβοις βίξεν τὰ φε
ἔπιθῶμι: ρωϑ ἠνιὰσεβης εϑέροβςϑ ἠξε
οὔρηβι ἔπατε τζοϑ ὡπι.

Περφμεφὶ ἠτε νιθῶμι ὡαῖαιϑ νεμ
ζανῡοῡῡοῡ: φῖραν δε ἔπιὰσεβης
ὡαϑῖενο.

Πισαβε ζεν πεϑρητ ὡαϑῡεπ
νιεντολη ἔροϑ: φη δε ἔτε ἠῖςμοντ αν
ζεν νεϑςφοτοϑεϑ ἔςλαϑ ζεν
τεϑμετκελξε.

Φηεθῶῡι ζεν οὔμετβαπλοϑς
αϑμοῡι ζεν οὔθωτ ἠζητ: φηετκωλξ
ζεν νεϑμοιτ εἑεσοῡωηϑ.

Φηετῶρεμ ἠνεϑβαλ ζεν οὔχροϑ
αϑθοϑετ ἔκαζἠζητ ἠνιρωμ: φηετσοζι
ζεν οὔπαρρησιὰ αϑθαμὶὸ ἠοὔρηρηηη.

Οὔμοῡι ἠτε ἔπωνδ ἔτζεν νενηξ
ἔπιθῶμι: ρωϑ δε ἔπιὰσεβης εϑέροβςϑ
ἠξε οὔτακο.

Οὔῡῡῡηηη ὡαϑτοῡηηος οὔμοϑϑ: οὔοη
νιβεν ἔτε ἠσεῡῡῡῡηηη αν ἠσεροβςοῡ ἠξε
οὔμετῡφηη.

Φηετῖνι ἠοὔσοφια ἔβολζεν
νεϑςφοτοῡ: αϑμοῡι ἠοὔρωμ ἠατρητ
ζεν πεϑῡβωτ.

Blessings are on the
head of the righteous, but
violence covers the mouth
of the wicked.

The memory of the
righteous is blessed, but the
name of the wicked will rot.

The wise in heart will
receive commands, but a
prating fool will fall.

He who walks with
integrity walks securely, but
he who perverts his ways
will become known.

He who winks with the
eye causes trouble, but a
prating fool will fall.

The mouth of the
righteous is a well of life,
but violence covers the
mouth of the wicked.

Hatred stirs up strife,
but love covers all sins.

Wisdom is found on the
lips of him who has
understanding, but a rod is
for the back of him who is
devoid of understanding.

بِرْكَهٖ الرَّبِّ عَلٰى رَاسِ الصّٰدِقِ
اَمَّا فَمُ الْاَشْرَارِ فَيَغْشَاهُ ظُلْمٌ قَبْلَ
اَنْ يَّاتِيَهُ الْخَوْفُ.

ذِكْرُ الصّٰدِقِ لِلْبِرْكَهٖ وَاَسْمُ
الْاَشْرَارِ يَنْخَرُ.

حَكِيمٌ الْقَلْبُ يَقْبَلُ الْوَصَايَا وَعَبِيٌّ
الشَّفَتَيْنِ يَصْرَعُ.

مَنْ يَسْلُكْ بِالِاسْتِقَامَةِ يَسْلُكْ
بِالْاَمَانِ وَمَنْ يُعْوِجْ طُرُقَهُ
يُعْرَفُ.

مَنْ يَغْمِزُ بِالْعَيْنِ يُسَبِّبُ حُرْنَآ
وَالْغَبِيُّ الشَّفَتَيْنِ يَصْرَعُ.

فَمُ الصّٰدِقِ يَنْبُوعٌ حَيَاةٍ وَفَمُ
الْاَشْرَارِ يَغْشَاهُ ظُلْمٌ.

الْبَغْضَةُ تَهَيِّجُ خُصُومَاتٍ
وَالْمَحَبَّةُ تَسْتُرُ كُلَّ الذُّنُوبِ.

فِي شَفَتَيْ الْعَاقِلِ تُوجَدُ حِكْمَةٌ
وَالْعَصَا لَطْفُهَا النَّاقِصُ الْفُهْمِ.

Νισαβετ γλατχωπ νοτεσθεσις ρωϥ
 Δε υφνετασιωου γλατδωντ επδομδεμ.

Πιζφο νορωμι ηραμαδ οτβακι τε
 εσταχρηουτ: πδομδεμ δε ητε πιασεινς
 πε τμετρηκι.

Πηβνοτι οτη ητε ηιουμι γλατιρι
 νοτωνδ: ποτταδ δε ητε ηιασεινς
 ελνοβι νε.

*Οτωου η τριας εθοταβ Πεννοτ
 γλα ενεε νεμ γλα ενεε ητε ηιενεε
 τηροτ. Αμην.*

Wise people store up
 knowledge, but the mouth
 of the foolish is near
 destruction.

The rich man's wealth is
 his strong city; the
 destruction of the poor is
 their poverty.

The labor of the
 righteous leads to life, the
 wages of the wicked to sin.

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

أَلْحَمَاءُ يَذْخَرُونَ مَعْرِفَةً أَمَّا فَمُ
 الْعَبِيُّ فَهَلَاكَ قَرِيبٌ.

ثَرْوَةُ الْغَنِيِّ مَدِينَتُهُ الْحَصِينَةُ.
 هَلَاكَ الْمَسَاكِينِ فَقْرُهُمْ.

عَمَلُ الصَّادِقِ لِلْحَيَاةِ. رِبْحُ
 الشَّرِيرِ لِلْخَطِيئَةِ.

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

Isaiah 48: 17 - 49: 4
إشعيا 48 : 17 - 49 : 4

Εβολ δεη Ησαηας πιπροφνητς:
 ερεπετςμοου εθοταβ: γωπι νεμαν
 λμην ετχω υμοσ.

Ησαηας μη: ιζ - μθ: Δ

Φαι πε υφρητ ετετχω υμοσ ηχε
 φνετατθαεμεκ Πβοις Πεθοταβ ητε
 Πισρανλ: Δνοκ πε πεκνοττ λιταμοκ
 εορεκχιμι υπιμωιτ ετεκναμωι
 ειωττ.

Οτοε ενε ακωτεμ ησα ηαεντολη
 ηασναγωπι πε υφρητ νοτιαρο ητε
 τεκβιρηνη οτοε τεκμεθμη υφρητ
 ηηιζολ ητε φιομ.

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

Isaiah 48: 17 - 49: 4

Thus says the Lord,
 your Redeemer, The Holy
 One of Israel: "I am the
 Lord your God, who
 teaches you to profit, who
 leads you by the way you
 should go.

Oh, that you had heeded
 My commandments! Then
 your peace would have
 been like a river, and your
 righteousness like the
 waves of the sea.

من أشعيا النبي، بركته المقدسة
 تكون معنا. آمين.

إشعيا 48 : 17 - 49 : 4

هَكَذَا يَقُولُ الرَّبُّ فَادِيكَ قَدُّوسُ
 إِسْرَائِيلَ: أَنَا الرَّبُّ إِلَهُكَ مُعَلِّمُكَ
 لِتَنْتَفِعَ وَأَمْشِيكَ فِي طَرِيقٍ تَسْلُكُ
 فِيهِ.

لَيْتَكَ أَصْعَيْتَ لِحَايَايَ فَكَانَ كَنْهَرٌ
 سَلَامِكَ وَبِرِّكَ كَلْجَجِ الْبَحْرِ.

Οτοζ πεκχροχ εφναγωπι πε
ἄφρητ ἄπιωω: νευ πιχφο ἵτε
τεκνεχι ἄφρητ ἄπιωωω ἵτε ἵκαρι:
οτδε τνοτ ἵνεκρωτ ἔβολ οτδε
ἵνεκτακο ἵχε πεκραν ἄπαῦθο.

Ἄμοτ ἔβολ θεν Βαβυλων εκφητ
ἔβολθεν νιΧαλδεοσ: ζωιω ἵνοτμ
ἵνοτνοτ οτοζ μαροτρωτεμ ἔφαι:
ζωιω θα τδε ἵτε ἵκαρι: ἄχοσ χε ἄ
Πβοισ νοθεμ ἄπερβωκ Ιακωβ.

Οτοζ ἔωωπ ατρωανιβι εφεἕνοτ
ἔβολζιτεν ἵωωαγε: ἕναεν μωοτ νωοτ
ἔβολθεν οτπετρα: εσεἕωχι ἵχε
οτπετρα οτοζ εφεδατ ἵχε οτμωοτ
εφεἕω ἵχε παλαοσ.

Ἄμοτ ραωι ωοπ ἵνιἄσεβησ πεχε
Πβοισ.

Ἐωτεμ ἔροι νινησοσ οτοζ
μαἔθητεν νιεθνοσ ζιτεν οτμω
ἵσχοτ εφεἕρι ἔρατχ ἵχε Πβοισ: ισχεν
θεν ἵνεχι ἵτε ταματ αμμοττ
ἔπαρην.

Οτοζ αχχω ἵρωι ἄφρητ ἵνοτσηχι
εσζιοἵ οτοζ αχχοπτ θα τσκεπν ἵτε
τερχι: αχχατ ἄφρητ ἵνοτσοθνεχ
εφρωτπ: αφερἕκεπαζιν ἄμοι θεν
πεμμοκι ἵχασοθνεχ.

Your descendants also
would have been like the
sand, and the offspring of
your body like the grains of
sand; his name would not
have been cut off nor
destroyed from before Me.”

Go forth from Babylon!
Flee from the Chaldeans!
With a voice of singing,
declare, proclaim this, utter
it to the end of the earth;
say, “The Lord has
redeemed His servant
Jacob!”

And they did not thirst
when He led them through
the deserts; He caused the
waters to flow from the
rock for them; He also split
the rock, and the waters
gushed out.

“There is no peace,”
says the Lord, “for the
wicked.”

Listen, O coastlands, to
Me, and take heed, you
peoples from afar! The
Lord has called Me from
the womb; from the matrix
of My mother He has made
mention of My name.

And He has made My
mouth like a sharp sword;
in the shadow of His hand
He has hidden Me, and
made Me a polished shaft;
in His quiver He has hidden
Me.”

وَكَانَ كَالرَّمْلِ وَسَنَّاكَ وَذُرِّيَّةَ
أَحْسَانِكَ كَأَحْسَانِهِ. لَا يَنْقَطِعُ وَلَا
يُبَادُ اسْمُهُ مِنْ أَمَامِي.

أَخْرُجُوا مِنْ بَابِلَ اهْرُبُوا مِنْ
أَرْضِ الْكَلْدَانِيِّينَ. بِصَوْتِ التَّرْنَمِ
أَخْبِرُوا. نَادُوا بِهَذَا. شَبِّعُوهُ إِلَى
أَقْصَى الْأَرْضِ. قُولُوا: قَدْ قَدَّى
الرَّبُّ عَبْدَهُ يَعْقُوبَ.

وَلَمْ يَعْطَشُوا فِي الْفَقَارِ الَّتِي
سَبَّرَهُمْ فِيهَا. أَجْرَى لَهُمْ مِنَ
الصَّخْرِ مَاءً وَشَقَّ الصَّخْرَ فَفَاضَتْ
الْمِيَاهُ.

لَا سَلَامَ قَالَ الرَّبُّ لِلْأَشْرَارِ.

اسْمَعِي لِي أَيُّهَا الْجَزَائِرُ وَاصْغُوا
أَيُّهَا الْأُمَّمُ مِنْ بَعِيدٍ: الرَّبُّ مِنْ
الْبَطْنِ دَعَانِي. مِنْ أَحْسَاءِ أُمِّي
ذَكَرَ اسْمِي.

وَجَعَلَ فِيَّ كَسِيفَ حَادٍ. فِي ظِلِّ
يَدِهِ خَبَّانِي وَجَعَلَنِي سَهْمًا مَبْرِيًّا.
فِي كِنَانَتِهِ أَخْفَانِي.

Ουορ πεχαρ νηι νθοκ πε παβωκ
 Писраηλ ουορ τ̣ηναδ̣ιωορ ν̣θητκ.

Ουορ λ̣νοκ λ̣ιχορ χε ε̣ταιδ̣ιци δ̣εν
 ου̣πετ̣ωοιτ̣ νεμ̣ δ̣εν ου̣μετε̣φ̣ληορ:
 ουορ ν̣θρηι δ̣εν ου̣γαλαι αιτ̣ ν̣ταχομ̣:
 ε̣θηβε̣ φαι̣ παρ̣απ̣ δ̣ατεν̣ Π̣βοιc ουορ
 πα̣υκαρ̣ υ̣πε̣υθο̣ υ̣πανορτ̣.

*Ου̣ωορ̣ ν̣τ̣ριαc̣ ε̣θο̣ραβ̣ Π̣εννορτ̣
 υ̣α̣ ε̣νε̣ρ̣ νεμ̣ υ̣α̣ ε̣νε̣ρ̣ ν̣τε̣ ν̣ι̣ε̣νε̣ρ̣
 τηρορ̣. Δ̣μην̣.*

And He said to me,
 ‘You are My servant, O
 Israel, in whom I will be
 glorified.’

Then I said, ‘I have
 labored in vain, I have spent
 my strength for nothing and
 in vain; yet surely my just
 reward is with the Lord,
 And my work with my
 God.’

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

وَقَالَ لِي: أَنْتَ عَبْدِي إِسْرَائِيلُ
 الَّذِي بِهِ أَتَمَجَّدُ.

أَمَّا أَنَا فَقُلْتُ عَبَثًا تَعِبْتُ. بَاطِلًا
 وَفَارِغًا أَفْنَيْتُ قُدْرَتِي. لَكِنَّ حَقِّي
 عِنْدَ الرَّبِّ وَعَمَلِي عِنْدَ إِلَهِي.

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

Job 38: 37 - 39: 30
أيوب 38 :37 - 39 :30

Ε̣βολ̣ δ̣εν̣ Ι̣ωβ̣ πι̣θ̣μ̣ηι: ε̣ρε̣περ̣ε̣μ̣ον̣
 ε̣θο̣ραβ̣: υ̣ω̣πι̣ νεμ̣α̣ν̣ λ̣μ̣η̣ν̣ ε̣ρ̣χω̣
 υ̣μο̣c.

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

من أيوب الصديق، بركته
 المقدسة تكون معنا. آمين.

Ιωβ λη: λζ - λθ: λ

Job 38: 37 - 39: 30

أيوب 38 :37 - 39 :30

Μ̣εν̣εν̣σα̣ ε̣ρε̣ ε̣λι̣ο̣υ̣c̣ κ̣η̣ν̣ ε̣ρ̣σα̣χι
 πε̣χε̣ Π̣βοιc̣ ν̣ι̣ωβ̣ ε̣βολ̣η̣ιτε̣ν̣
 ου̣σα̣ρα̣θο̣ορ̣ νεμ̣ ου̣β̣ι̣πι̣ χε̣.

Then the Lord answered
 Job out of the whirlwind,
 and said:

فَأَجَابَ الرَّبُّ أَيُّوبَ مِنَ الْعَاصِفَةِ
 وَقَالَ:

Χ̣ε̣ ν̣ιμ̣ πε̣ φ̣η̣ε̣τ̣ω̣π̣ ε̣ρο̣ι̣ ν̣ο̣υ̣c̣ο̣β̣η̣ι
 ε̣ρ̣λ̣μ̣ο̣ν̣ι̣ Δ̣ε̣ ν̣ε̣ραν̣σα̣χι̣ δ̣εν̣ πε̣ρ̣η̣η̣τ̣:
 ουορ̣ ε̣μ̣ε̣ν̣ι̣ χε̣ ε̣ρ̣να̣ρ̣ω̣π̣ ε̣ροι̣.

Who is this who
 darkens counsel by words
 without knowledge?

مَنْ هَذَا الَّذِي يُظْلِمُ الْقَضَاءَ بِكَلَامٍ
 بِلَا مَعْرِفَةٍ؟

Μ̣ορ̣κ̣ ε̣χ̣εν̣ τε̣κ̣τ̣πι̣ υ̣φ̣ρη̣τ̣
 ν̣ο̣υ̣χ̣ω̣ρι: τ̣η̣να̣υ̣εν̣κ̣ ν̣θο̣κ̣ Δ̣ε̣ ου̣ο̣ρ̣ε̣μ̣
 η̣η̣ι.

Now prepare yourself
 like a man; I will question
 you, and you shall answer
 Me.

أَشُدُّ الْآنَ حَقْوَيْكَ كَرَجُلٍ، فَاتِي
 أَسْأَلُكَ فَتُعَلِّمْنِي.

Πακθων πε ἐνιαυρισεν† μῆκαρι:
ματαμοι γε ιαε κωορν ἵογκα†.

Πιμ αεγω ἵνεεγω ιαε κωορν: ιε
νιμ πε ἔταρεν οἴνοε ἵγι εἴρηι ἔχωε.

Αῤταχροῖτ ἔεεν οἴ ἵνε
νεεῖρικος: νιμ πε ἔταεγω ἵοῶνι
ἵλακε εἴρηι ἔχωε.

Εοτε ἔταρωπι ἵνε νιςιοῦ αῤωε
ἔροι εεν οἴνιω† ἵεμη ἵνε νιαττελοε
τηροῦ.

Φιομ δε αῤμαῶθαμ ἔρωε εεν
εανπειλη εοτε ναεῶθερτωρ ερηνοῦ
ἔβολ εεν ἄνεχι ἵτε τεμαε.

Αιχω δε ἵοῦβηπι ναε ἵεβεω:
αικοῦλωλ δε ἵοῦνιε ἵωε†.

Αιεεμη δε ναε ἵεανθωῶ εαιτακο
ἔροε ἵεαν κελλι νεμ εαν πῆλη.

Αιχοε δε ναε γε εεεφοε ῶα
ἵναι: οἴοε ἵνεκερ εραβολ αλλα ἄρε
νεκχοε εἴεδομἔδομδεμ ἵῆρηι
ἵῆητκ.

Οη νακ ἵμαε πε ἐναιθαμῶ
ἵπιοῦνι ἵτε εανἄτοῦνι: πιςιοῦ δε
ἵτε εανἄτοῦνι αεορεν τεεταειε.

Where were you when I laid the foundations of the earth? Tell Me, if you have understanding.

Who determined its measurements? Surely you know! Or who stretched the line upon it?

To what were its foundations fastened? Or who laid its cornerstone,

when the morning stars sang together, and all the sons of God shouted for joy?

Or who shut in the sea with doors, when it burst forth and issued from the womb;

when I made the clouds its garment, and thick darkness its swaddling band;

when I fixed My limit for it, and set bars and doors;

when I said, ‘This far you may come, but no farther, and here your proud waves must stop!’

Have you commanded the morning since your days began, and caused the dawn to know its place,

أَيَّنَ كُنْتَ حِينَ أَسَّسْتَ الْأَرْضَ؟
أَخْبِرْ إِنْ كَانَ عِنْدَكَ فَهْمٌ.

مَنْ وَضَعَ قِيَاسَهَا؟ لِأَنَّكَ تَعْلَمُ! أَوْ
مَنْ مَدَّ عَلَيْهَا مِطْمَارًا؟

عَلَى أَيِّ شَيْءٍ قَرَّرْتَ قَوَاعِدَهَا؟ أَوْ
مَنْ وَضَعَ حَجَرَ زَاوِيَتِهَا،

عِنْدَمَا تَرَنَّمْتَ كَوَاكِبُ الصُّبْحِ مَعًا،
وَهْتَفَ جَمِيعُ بَنِي اللَّهِ؟

وَمَنْ حَجَرَ الْبَحْرَ بِمَصَارِيحَ حِينَ
أُنْدَقَ فُخْرَجَ مِنَ الرَّحِمِ.

إِذْ جَعَلْتَ السَّحَابَ لِبَاسَهُ،
وَالضُّبَابَ قِمَاطَهُ،

وَجَزَّمْتَ عَلَيْهِ حَدِّي، وَأَقَمْتَ لَهُ
مَعَالِيْقَ وَمَصَارِيْعَ،

وَقُلْتُ: إِلَى هُنَا تَأْتِي وَلَا تَتَعَدَّى،
وَهُنَا تَنْحُمُ كِبْرِيَاءَ لِحُجْرِكَ؟

هَلْ فِي أَيَّامِكَ أَمَرْتَ الصُّبْحَ؟ هَلْ
عَرَفْتَ الْفَجْرَ مَوْضِعَهُ،

Εφωδιών τω ἀρχῆς ὑπὸ καὶ
ἐξιοτὶ νηιὰς βηθ ἐβολεζω.

Ὡς ἄσπετος ἀκελὸς οὐρανὸς ἡμέρη:
ἀκέραια ζῆν ἡμῶν νόστων: οὐρανὸς
ἀκέραια ἐφασκεν ἐξενεκεν.

Ὁκλὸς δὲ ὑπὸ φωτὶ ἡμέρη
νηιὰς βηθ: ἀκέραια δὲ ὑπὸ φωτὶ ἡμέρη
νηιὰς βηθ.

Ὁκλὸς δὲ ἐξ ἄβυσσος ἡμέρη
φωτὸς: ἀκέραια δὲ ἐξενεκεν ἡμέρη
φωτὸς.

Ὡς ἀνεκάλυψε τὰς θύρας θανάτου ἡμέρη
νηιὰς βηθ ἡμέρη: ἀνεκάλυψε δὲ
ἀνεκάλυψε τὰς θύρας θανάτου ἡμέρη
ἀνεκάλυψε.

Ὡς ἡμέρη ἡμέρη ἡμέρη ἡμέρη
ἀνεκάλυψε ἡμέρη: ἀνεκάλυψε δὲ ἡμέρη
ἀνεκάλυψε.

Ὁκλὸς δὲ περὶ καὶ ἐπὶ φωτὶ
φωτὸς ἡμέρη: οὐρανὸς ἡμέρη περὶ
πλάτος.

Ὁκλὸς ἡμέρη ἡμέρη ἡμέρη: ἡμέρη
ἡμέρη ἡμέρη ἡμέρη.

ἡμέρη ἡμέρη ἡμέρη ἡμέρη
ἡμέρη ἡμέρη ἡμέρη ἡμέρη: ἡμέρη δὲ ἡμέρη
ἡμέρη ἡμέρη.

that it might take hold
of the ends of the earth, and
the wicked be shaken out of
it?

It takes on form like
clay under a seal, and
stands out like a garment.

From the wicked their
light is withheld, and the
upraised arm is broken.

Have you entered the
springs of the sea? Or have
you walked in search of the
depths?

Have the gates of death
been revealed to you? Or
have you seen the doors of
the shadow of death?

Have you
comprehended the breadth
of the earth? Tell Me, if you
know all this.

Where is the way to the
dwelling of light? And
darkness, where is its place,

that you may take it to
its territory, that you may
know the paths to its home?

Do you know it,
because you were born
then, or because the number
of your days is great?

لِيُمْسِكَ بِأَكْنَافِ الْأَرْضِ، فَيُنْفِضَ
الْأَشْرَارَ مِنْهَا؟

تَتَحَوَّلُ كَطِينِ الْخَاتِمِ، وَتَقِفُ كَأَنْثَاءِ
لَايِسَةٍ.

وَيُمْنَعُ عَنِ الْأَشْرَارِ نُورُهُمْ،
وَتَنْكَسِرُ الذِّرَاعُ الْمُرْتَفِعَةُ.

هَلْ انْتَهَيْتَ إِلَى يَنَابِيعِ الْبَحْرِ، أَوْ
فِي مَقْصُورَةِ الْعُمْرِ تَمْشَيْتَ؟

هَلْ انْكَشَفَتْ لَكَ أَبْوَابُ الْمَوْتِ، أَوْ
عَايَنْتَ أَبْوَابَ ظِلِّ الْمَوْتِ؟

هَلْ أَدْرَكْتَ عَرْضَ الْأَرْضِ؟ أَخْبِرْ
إِنْ عَرَفْتَهُ كُلَّهُ.

أَيْنَ الطَّرِيقُ إِلَى حَيْثُ يَسْكُنُ
النُّورُ؟ وَالظُّلْمَةُ أَيْنَ مَقَامُهَا،

حَتَّى تَأْخُذَهَا إِلَى ثُخُومِهَا وَتَعْرِفَ
سُبُلَ بَيْتِهَا؟

تَعْلَمُ، لِأَنَّكَ حِينَئِذٍ كُنْتَ قَدْ وُلِدْتَ،
وَإِنَّ عِدَّةَ أَيَّامِكَ كَثِيرٌ!

Ὡς ἀκὶ ἔχεν νιὰζωρ ἵτε πιχιων:
νιὰζωρ δε ἵτε πιαλ ἕφε ακναγ
ἐρωον.

Сεχη δε νακ ἐτομοῦ ἡθανααχι
νεμ οὔεροοτ ἕπολεμος νεμ οὔτ.

Δσνηοῦ ἐβολ θων ἵχε τπαχνη
θηετρη ἐβολ саπεснт ἵτφε.

Нιμ δε πε ἐταρεμνε
πιμοτηρωοτ ετοω: νεμ περχοωρεω
νεμ περμωιτ.

Ἐπзинῆρε οὔμοτηῶωπι ωωπι δε
οὔκαα: ἕμον ρωω ωοп ἵδηт: νεμ
δε οὔωαρε φηῆτε ἕμον ρωω ωοп
ἵδηт.

Ἐπзин ἵсιο ἵνομα ἵατρωω ειωт
οὔοε ἵατρωωпи ἵδηт: οὔοε ἕπзин
ῆρεφφiri ἵχε οὔμωιτ ἐβολ ἵτε
οὔβοтвет.

Нιμ δε πε φιωт ἕπιμοτηρωοτ:
ниμ δε πε εταρεμс нидлап ἵωт.

Πιχρισταλλοс δε αρηνηοῦ ἐβολ
δε ἕνεαи ἵниμ τπαχνη δε ниμ πε
таρεаωс δε ἵτφε.

Θηετ ἐπεснт ἕφρηт ἵνομωοτ
ερωω ερωοῦο: πεо δε ἵниасевнс ниμ
πε εταρεφреτωμт.

Have you entered the
treasury of snow, or have
you seen the treasury of
hail,

which I have reserved
for the time of trouble, for
the day of battle and war?

By what way is light
diffused, or the east wind
scattered over the earth?

Who has divided a
channel for the overflowing
water, or a path for the
thunderbolt,

to cause it to rain on a
land where there is no one,
a wilderness in which there
is no man;

to satisfy the desolate
waste, and cause to spring
forth the growth of tender
grass?

Has the rain a father? Or
who has begotten the drops
of dew?

From whose womb
comes the ice? And the
frost of heaven, who gives
it birth?

The waters harden like
stone, and the surface of the
deep is frozen.

أَدْخَلْتَ إِلَىٰ خَزَائِنِ الثَّلْجِ، أَمْ
أَبْصَرْتَ مَخَارِنَ الْبَرَدِ،

الَّتِي أَبْقَيْتَهَا لَوَقْتِ الضَّرِّ، لِيَوْمِ
الْقِتَالِ وَالْحَرْبِ؟

فِي أَيِّ طَرِيقٍ يَتَوَزَّعُ النُّورُ،
وَتَتَفَرَّقُ الشَّرْقِيَّةُ عَلَى الْأَرْضِ؟

مَنْ فَرَعَ قَنَواتٍ لِلْهَظْلِ، وَطَرِيقًا
لِلصَّوَاعِقِ،

لِيُمْطَرَ عَلَىٰ أَرْضٍ حَيْثُ لَا إِنْسَانَ،
عَلَىٰ قَفْرٍ لَا أَحَدَ فِيهِ،

لِيُرْوِيَ الْبَلْقَعَ وَالْخَلَاءَ وَيُنْبِتَ
مَخْرَجَ الْعُشْبِ؟

هَلْ لِلْمَطَرِ أَبٌ؟ وَمَنْ وُلِدَ مَا جَلَّ
الطَّلِ؟

مِنْ بَطْنٍ مَنْ خَرَجَ الْجَمْدُ؟ صَقِيعُ
السَّمَاءِ، مَنْ وُلِدَهُ؟

كَحَجَرٍ صَارَتِ الْمِيَاهُ. اخْتَبَأَتْ.
وَتَلَدَّتْ وَجْهَ الْعَمْرِ.

Κωωτην ἄπιςνατθ ἵτε βιωτ: ιε
ἀκναοτων ἄπιπρασμος ἵτε πιουριων.

Ιε ἄχναοτων ἐοτμας οτρωτ θεν
πετσηοτ: οτοθ πιςιοτ ἵτε ποτθι
ἄχναεντ ἐχεν πετμοθ.

Κωωτην δε ἵνιςινωιβτ ἵτε τφε ιε
νητηροτ ετωοπ σαπεςητ ἵτεφε ετσοπ.

Μη ἄχναμοττ ἐοτθηπι θεν οτςμη
οτοθ ἵτεσσωτεμ νακ θεν οτςθερτερ
ἵτε οτμωοτ ετρω.

Χηαοτωρη δε ἵθακκερατνος
οτοθ ἵτοτωενωοτ: μη σεναζος νακ
ζε πιθωβ οτ πε.

Πη πε ἐταττ ἵνιςιόμη ἵνοτσοφία
ἵτε οτςωθι: ηευ οτἐπιστιμη ἵτε
οτμετ ποικλιτθς.

*Οτωοτ ἵτττριάς ἐθοταβ Πεννοττ
ωα ἐνεθ ηευ ωα ἐνεθ ἵτε νιἐνεθ
τηροτ. Αμην.*

Can you bind the cluster
of the Pleiades, or loose the
belt of Orion?

Can you bring out
Mazzaroth in its season? Or
can you guide the Great
Bear with its cubs?

Do you know the
ordinances of the heavens?
Can you set their dominion
over the earth?

Can you lift up your
voice to the clouds, that an
abundance of water may
cover you?

Can you send out
lightnings, that they may
go, and say to you, 'Here
we are!'

Who has put wisdom in
the mind? Or who has given
understanding to the heart?

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

هل تَرْبِطُ أَنْتَ عَقْدَ النَّرْيَا، أَوْ تَفُكُّ
رَبْطَ الْجَبَّارِ؟

أَتُخْرِجُ الْمَنَازِلَ فِي أَوْقَاتِهَا وَتَهْدِي
النُّعْشَ مَعَ بَنَاتِهِ؟

هل عَرَفْتَ سُنَنَ السَّمَاوَاتِ، أَوْ
جَعَلْتَ تَسْلُطَهَا عَلَى الْأَرْضِ؟

أَتَرْفَعُ صَوْتَكَ إِلَى السُّحُبِ فَيُعْطِيكَ
فَيْضَ الْمِيَاهِ؟

أَتُرْسِلُ الْبُرُوقَ فَتَذْهَبَ وَتَقُولَ لَكَ:
هَذَا نَحْنُ؟

مَنْ وَضَعَ فِي الطَّخَاءِ حِكْمَةً، أَوْ
مَنْ أَظْهَرَ فِي الشُّهْبِ فِطْنَةً؟

*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.

<p>Ψαλμος τω Δαυιδ ΔΑ: ΙΑ, ΙΒ</p>	<p>Psalm 32: 10, 11</p>	<p>المزمور 31: 11، 12</p>
<p>Παυωοτ νιμαστιςτος ητε νιρεφερνοβι: φη δε ετερζελπικ εΠβοις ογναι εκεκωτ εροφ: ογνοφ εξεν Πβοις οτοθ θεληλ νιθμηι: ωοτωοτ μωωτεν ογον νιβεν ετσογτων θεν πογρητ. ΔΑΔΗΔΟΓΙΑ.</p>	<p>Many sorrows shall be to the wicked; but he who trusts in the Lord, mercy shall surround him. Be glad in The Lord and rejoice, you righteous; and shout for joy, all you upright in heart. Alleluia.</p>	<p>كثيرة هي ضربات الخطاة. والذي يتكل على الرب فالرحمة تحيط به. افرحوا أيها الصديقون بالرب وابتهجوا وافتخروا يا جميع مستقيمي القلوب. هلللويا.</p>

Matins Gospel

إنجيل باكر

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

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

<p>Ογδανασηωσις εβολ θεν πιεγαστελιον εθογαβ κατα λογκαν ασιογ.</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>Λογκαν ΙΕ: ΙΘ - ΔΑ</p>	<p>Luke 16: 19 - 31</p>	<p>لوقا 16: 19 - 31</p>
<p>Πεογον ογρωμι δε πε ηραμμο οτοθ νεγαστ ηνογπορφτρα ειωτφ πε νεμ ογωρενς εκογνοφ μμηνι θεν ογκολκελ.</p>	<p>There was a certain rich man who was clothed in purple and fine linen and fared sumptuously every day.</p>	<p>كَانَ إِنْسَانٌ غَنِيٌّ وَكَانَ يَلْبَسُ الْأَرْجُوَانَ وَالْبَرْ وَهُوَ يَتَنَعَّمُ كُلَّ يَوْمٍ مُتَرَفِّهًا.</p>

ΟΥΘΗΚΙ ΔΕ ΘΩΨ ἔΠΕΨΡΑΝ ΠΕ
ΛΑΖΑΡΟΣ ΕΨΘΩΟΤΙ ἔΠΕΨΠΥΛΩΝ ΕΨΟΙ
ἠΨΑΨ.

ΟΥΟΣ ΕΨΕΡἔΠΙΘΥΜΙΝ ἔΜΑΘ ΘΗΤΨ
ἔΒΟΛ ΘΕΝ ΝΙΛΕΨΛΙΨΙ ΝΗἔΨΑΥΘΕΙ ἔΒΟΛ
ΞΙ ΨΤΡΑΠΕΖΑ ἠΤΕ ΠΙΡΑΜΑΘ: ΑΛΛΑ
ΝΙΚΕΟΥΘΩΡ ΝΑΥΝΗΟΥ ΕΥΛΩΞΘ
ἠΝΕΨΨΑΨ.

ΑΨΩΨΠΙ ΔΕ ΕΘΡΕΨΜΟΥΨ ἠΞΕ ΠΙΘΗΚΙ
ΟΥΟΣ ἠΤΟΥΟΛΨ ἔΒΟΛ ΞΙΤΕΝ
ΞΑΝΑΨΨΕΛΟΣ ἔΚΕΝΨ ἠΑΒΡΑΑΜ: ΑΨΜΟΥΨ
ΔΕ ΘΩΨ ἠΞΕ ΠΙΚΕΡΑΜΑΘ ΟΥΟΣ ΑΥΚΟΨΨ.

ΟΥΟΣ ἠΘΡΗΙ ΘΕΝ ἠΜΕΝΨ ἔΤΑΨΨΑΙ
ἠΝΕΨΒΑΛ ἔΨΨΩΙ ΕΨΧΗ ΘΕΝ ΞΑΝ ἠΚΑΥΘ:
ΑΨΝΑΨ ἔΑΒΡΑΑΜ ΞΙΨΟΥἔΙ ΟΥΟΣ
ΛΑΖΑΡΟΣ ΘΕΝ ΚΕΝΨ.

ΟΥΟΣ ἠΘΟΥΨ ἔΤΑΨΜΟΥΨΨ ΠΕΧΑΨ ΨΕ
ΠΑΙΩΤ ΑΒΡΑΑΜ ΝΑΙ ΝΗΙ ΟΥΟΣ ΟΥΩΡΠ
ἠΛΑΖΑΡΟΣ ΞΙΝΑ ἠΤΕΨΨΕΠ ΞΘΗΨ
ἠΠΕΨΤΗΒ ἠΜΩΟΥΨ ΟΥΟΣ ἠΤΕΨΨΧἔΒΟΒ
ἠΠΑΔΑΣ ΨΕ ΨΜΟΚΘ ἠΘΡΗΙ ΘΕΝ ΠΑΙΨΑΘ.

ΠΕΞΕ ΑΒΡΑΑΜ ΨΕ ΠΑΨΗΡΙ
ἠΡΙΨΜΕΥἔΙ ΨΕ ΑΚΟΥἔ ΑΚΒΙ ἠΝΕΚΑΨΑΘΟΝ
ΘΕΝ ΠΕΚΩΝΘ: ΟΥΟΣ ΛΑΖΑΡΟΣ ΘΩΨ
ΝΗΠΕΤΞΩΟΥΨ: ΨΝΟΥΨ ΔΕ ΨΕΘΩΤ
ΜΠΕΨΞΗΤ ἠΠΑΙΜΑ: ἠΘΟΚ ΔΕ ΚΧΗ ΘΕΝ
ΟΥἠΚΑΘ.

But there was a certain
beggar named Lazarus, full
of sores,

who was laid at his gate,
desiring to be fed with the
crumbs which fell from the
rich man's table. Moreover
the dogs came and licked
his sores.

So it was that the beggar
died, and was carried by the
angels to Abraham's bosom.
The rich man also died and
was buried.

And being in torments
in Hades, he lifted up his
eyes and saw Abraham afar
off, and Lazarus in his
bosom.

Then he cried and said,
'Father Abraham, have
mercy on me, and send
Lazarus that he may dip the
tip of his finger in water and
cool my tongue; for I am
tormented in this flame.'

But Abraham said, 'Son,
remember that in your
lifetime you received your
good things, and likewise
Lazarus evil things; but now
he is comforted and you are
tormented.

وَكَانَ مَسْكِينٌ لِعَازَرُ الَّذِي
طَرَحَ عِنْدَ بَابِهِ مَضْرُوبًا بِالْقُرُوحِ.

وَيَشْتَهِي أَنْ يَشْبَعَ مِنَ الْفَتَاتِ
السَّاقِطِ مِنْ مَائِدَةِ الْغَنِيِّ بَلْ كَانَتْ
الْكِلَابُ تَأْتِي وَتَلْحَسُ قُرُوحَهُ.

فَمَاتَ الْمَسْكِينُ وَحَمَلَتْهُ الْمَلَائِكَةُ
إِلَى حُضْنِ إِبْرَاهِيمَ. وَمَاتَ الْغَنِيُّ
أَيْضًا وَدُفِنَ.

فَرَفَعَ عَيْنَيْهِ فِي الْهَآوِيَةِ وَهُوَ فِي
الْعَذَابِ وَرَأَى إِبْرَاهِيمَ مِنْ بَعِيدٍ
وَلِعَازَرَ فِي حِضْنِهِ.

فَنَادَى: يَا أَبِي إِبْرَاهِيمُ ارْحَمْنِي
وَأَرْسِلْ لِعَازَرَ لِيُبَيِّدَ طَرَفَ إِصْبَعِهِ
بِمَاءٍ وَيُبْرِدَ لِسَانِي لِأَنِّي مُعَذَّبٌ فِي
هَذَا اللَّهِيبِ.

فَقَالَ إِبْرَاهِيمُ: يَا ابْنِي اذْكُرْ أَنَّكَ
اسْتَوْفَيْتَ خَيْرَاتِكَ فِي حَيَاتِكَ
وَكَذَلِكَ لِعَازَرَ الْبَلَايَا. وَالْآنَ هُوَ
يَتَعَزَّى وَأَنْتَ تَتَعَذَّبُ.

Οτος ζεν ναι τηροτ οτον οτηνιϋ†
ν̄ωικ εϋταϋρηοτ οττων νεμωτεν:
ζοπωσ νη εθονωϋ ε̄σινι ε̄βολ ται
ζαρωτεν ν̄τοϋϋτεμ χεμχομ: οτδε
νηεζαρωτεν ε̄ερζινιορ ζαρων.

Πεχαϋ δε χε ††ζο ε̄ροκ παιωτ
ζινα ν̄τεκοροργ ε̄πηι μ̄παιωτ.

Οτον τιοτ ζαρ ν̄σον ν̄τηι ζοπωσ
ν̄τεϋερμεερε νωοτ: ζινα ν̄σεϋτεμ ῑ
ζωοτ ε̄παιμα ν̄τε παιμκαθ.

Πεχαϋ δε ν̄χε Δβρααμ χε
οτοντωοτ μ̄ματ μ̄ω̄τςης νεμ
νῑπροφητης μαροτσωτεμ ν̄σωοτ.

Πθοϋ δε πεχαϋ χε μ̄μον
παιωτ Δβρααμ: αλλα ε̄ωωπ ᾱρεωαν
οται ϋνεαϋ ζαρωοτ ε̄βολ ζεν
νηεθωοτ ϋναερμετ̄ανοιν.

Πεχαϋ δε ναϋ χε ιϋχε ϋναρωτεμ
αν ν̄σα ω̄τςης νεμ νῑπροφητης:
οτδε ᾱρεωαν οται τωνηϋ ε̄βολ ζεν
νηεθωοτ ποτρητ ν̄ᾱωτ αν.

*Πῶσον φα Πεννοτ† πε ωα ε̄νεε
ν̄τε νι ε̄νεε: ἀμην.*

And besides all this,
between us and you there is
a great gulf fixed, so that
those who want to pass
from here to you cannot, nor
can those from there pass to
us.'

Then he said, 'I beg you
therefore, father, that you
would send him to my
father's house,

for I have five brothers,
that he may testify to them,
lest they also come to this
place of torment.'

Abraham said to him,
'They have Moses and the
prophets; let them hear
them.'

And he said, 'No, father
Abraham; but if one goes to
them from the dead, they
will repent.'

But he said to him, 'If
they do not hear Moses and
the prophets, neither will
they be persuaded though
one rise from the dead.'

Glory be to God forever.

وَفَوْقَ هَذَا كَلَّمَهُ بَيْنَنَا وَبَيْنَكُمْ هُوَّةٌ
عَظِيمَةٌ قَدْ أَثْبَتْنَا حَتَّىٰ إِنَّ الَّذِينَ
يُرِيدُونَ الْعُبُورَ مِنْ هَهُنَا إِلَيْكُمْ لَا
يَقْدِرُونَ وَلَا الَّذِينَ مِنْ هُنَا
يَجْتَازُونَ إِلَيْنَا.

فَقَالَ: أَسْأَلُكَ إِذَا يَا أَبَتِ أَنْ تُرْسِلَهُ
إِلَىٰ بَيْتِ أَبِي.

لَأَنَّ لِي خَمْسَةَ إِخْوَةٍ حَتَّىٰ يَشْهَدَ
لَهُمْ لِكَيْلَا يَأْتُوا هُمْ أَيْضًا إِلَىٰ
مَوْضِعِ الْعَذَابِ هَذَا.

قَالَ لَهُ إِبْرَاهِيمُ: عِنْدَهُمْ مُوسَىٰ
وَالْأَنْبِيَاءُ. لَيْسْمَعُوا مِنْهُمْ.

فَقَالَ: لَا يَا أَبِي إِبْرَاهِيمَ. بَلْ إِذَا
مَضَىٰ إِلَيْهِمْ وَاحِدٌ مِنَ الْأَمْوَاتِ
يَتُوبُونَ.

فَقَالَ لَهُ: إِنْ كَانُوا لَا يَسْمَعُونَ مِنْ
مُوسَىٰ وَالْأَنْبِيَاءِ وَلَا إِنْ قَامَ وَاحِدٌ
مِنَ الْأَمْوَاتِ يُصَدِّقُونَ.

والمجد لله دائماً.

Liturgy Readings
قراءات القُداس

The Pauline Epistle
رسالة بولس الرسول

<p>Παῦλος φέβωκ ὑπενδῶις Ἰησοῦς Πιχρίστος: πιάποστολος ἐθαρεμ: φῆεταῦθαυγ ἐπιζιωεννοῦφι ἤτε Φνοῦτ.</p>	<p>Paul, the servant of our Lord Jesus Christ, called to be an apostle, appointed to the Gospel of God. A chapter from the Epistle of our teacher St. Paul to the Romans. May his blessing be upon us. Amen.</p>	<p>البولس، فصل من رسالة معلمنا بولس الرسول إلى أهل رومية، بركته المقدسة تكون معنا. آمين.</p>
<p>Πρωμοεοσ ἰΔ: ἱ - ἱε: β</p>	<p>Romans 14: 10 - 15: 2</p>	<p>رومية 14 :10 - 15 :2</p>
<p>Πθοκ Δε εθεβοῦ εκτθαπ ἐπεκσον ὑμοιον ἠθοκ θωκ εθεβοῦ εκψωψ ὑπεκσον ἄνον ταρ τηρεν σενατanhον ἐρατεν ναθρεν πιβημα ἤτε Πιχρίστος.</p>	<p>But why do you judge your brother? Or why do you show contempt for your brother? For we shall all stand before the judgment seat of Christ.</p>	<p>وَأَمَّا أَنْتَ فَلِمَآذَا تَدِينُ أَخَاكَ؟ أَوْ أَنْتَ أَيْضًا لِمَآذَا تَزْدَرِي بِأَخِيكَ؟ لِأَنَّآ جَمِيعًا سَوْفَ نَقِفُ أَمَامَ كُرْسِيِّ الْمَسِيحِ.</p>
<p>Ссѣноуτ ταρ γε τωνθ ἄνοκ πεξε Πβοις: γε κελι νιβεν ἐρεκωλχ νηι ογοθ ἤτε λασ νιβεν ονωθ ἐβολ ὑΦνοῦτ.</p>	<p>For it is written: “As I live, says the Lord, every knee shall bow to Me, and every tongue shall confess to God.”</p>	<p>لَأَنَّهُ مَكْتُوبٌ: أَنَا حَيٌّ يَقُولُ الرَّبُّ إِنَّهُ لِي سَتَجُو كُلُّ رُكْبَةٍ وَكُلُّ لِسَانٍ سَيَحْمَدُ اللَّهَ.</p>
<p>Θαρα οῦν πιοται πιοται ὑμοιον ἐνατ λοςοε ἐχωφ ὑμιν ὑμοοφ ὑΦνοῦτ.</p>	<p>So then each of us shall give account of himself to God.</p>	<p>فَإِذَا كُلُّ وَاحِدٍ مِنَّا سَيُعْطِي عَنْ نَفْسِهِ حِسَابًا لِلَّهِ.</p>
<p>ὑπενῶρεντθαπ οῦν γε ἐνεπερηοῦ: αλλα φαι μαλλον μαθαπ ἐροφ ἐψτεμχα ονδροπ ἱε οῦσκανδαλον ὑπεκσον.</p>	<p>Therefore, let us not judge one another anymore, but rather resolve this, not to put a stumbling block or a cause to fall in our brother's way.</p>	<p>فَلَا نَحَاكِمُ أَيْضًا بَعْضُنَا بَعْضًا بَلْ بِالْحَرِيِّ احْكُمُوا بِهَذَا: أَنْ لَا يُوَضَعَ لِلْأَخِ مَصْدَمَةٌ أَوْ مَعْتَرَةٌ.</p>

¶ Ἔμῃ οὐτος παρητ ἦν δὲν Πβοῖς
IHCYC: χε ἕμῃον ἐλι εἰδαθεμ ἐβολ
χιτοτῆ ἐβηλ ἐφθεομενὶ ἐοτενχαλ χε
ἐδαθεμ αἰδαθεμ ἵτοτῆ ἕφῃ ἐτε
ἕματ.

Ισχε τὰρ εἴθε οὐδὲρ ἀρε πεκσον
ναερ ἕματ ἵητ: ἰε κμοῦι ἀν χε
κατα οὐάσαπῃ ἕπερτακε φηῆτα
Πιχριστος μου ἐρῆνι ἐχωτ δὲν
τεκῆρε.

Ἐπενῆροτσεοῦα οὐν ἐπενάσαθον
νεμ πε τενπεθνανετ.

¶ Ἐμετοτρο τὰρ ἵτε Φνοτῆ ναε
δὲν οὐωμ ἀν νεμ οὐτω: ἀλλα αεδὲν
οὐμεθῃνι νεμ οὐτῆρῃνι νεμ οὐραῦι
δὲν Πῖπνετμα εἰοταβ.

Φῆ τὰρ εἶτοι ἕβωκ δὲν φαί
ἕΠιχριστος: αἰρανατ ἕΦνοτῆ οὐος
οὐτωπῃ πε δὲν ἵρωμῃ.

Σαρα οὐν μαρενῶσι ἵσα να
τῆρῃνι νεμ να πικωτ ἐνεπῆροτ.

Ἐπερβελ πιρωβ ἵτε Φνοτῆ ἐβολ
εἴθε οὐδὲρ: σεοταβ μεν τηροτ: ἀλλα
οὐπετρωοτ πε ἕπιρωμῃ φθεθναοτωμ
ἐβολ χιτεν οὐῆροπ.

I know and am
convinced by the Lord
Jesus that there is nothing
unclean of itself; but to him
who considers anything to
be unclean, to him it is
unclean.

Yet if your brother is
grieved because of your
food, you are no longer
walking in love. Do not
destroy with your food the
one for whom Christ died.

Therefore, do not let
your good be spoken of as
evil;

for the kingdom of God
is not eating and drinking,
but righteousness and peace
and joy in the Holy Spirit.

For he who serves
Christ in these things is
acceptable to God and
approved by men.

Therefore, let us pursue
the things which make for
peace and the things by
which one may edify
another.

Do not destroy the work
of God for the sake of food.
All things indeed are pure,
but it is evil for the man
who eats with offense.

أَبِي عَالَمٍ وَمُتَيِّقَنَّ فِي الرَّبِّ يَسُوعَ
أَنْ لَيْسَ شَيْءٌ نَجِسًا بِذَاتِهِ إِلَّا مَنْ
يَحْسِبُ شَيْئًا نَجِسًا فَلَهُ هُوَ نَجِسٌ.

فَإِنْ كَانَ أَخُوكَ بِسَبَبِ طَعَامِكَ
يُحْزَنُ فَلَسْتَ تَسْلُكُ بَعْدَ حَسَبِ
الْمَحَبَّةِ. لَا تُهْلِكْ بِطَعَامِكَ ذَلِكَ الَّذِي
مَاتَ الْمَسِيحُ لِأَجْلِهِ.

فَلَا يُفْتَرَّ عَلَى صَلَاحِكُمْ.

لَأَنَّ لَيْسَ مَلَكُوتُ اللَّهِ أَكْلًا وَشُرْبًا
بَلْ هُوَ بِرٌّ وَسَلَامٌ وَفَرَحٌ فِي الرُّوحِ
الْقُدُسِ.

لَأَنَّ مَنْ خَدَمَ الْمَسِيحَ فِي هَذِهِ فَهُوَ
مَرْضِيٌّ عِنْدَ اللَّهِ وَمُرَكَّبٌ عِنْدَ
النَّاسِ.

فَلِنَعْكُفْ إِذَا عَلَى مَا هُوَ لِلسَّلَامِ
وَمَا هُوَ لِلْبُنْيَانِ بَعْضُنَا لِبَعْضٍ.

لَا تَنْقُضْ لِأَجْلِ الطَّعَامِ عَمَلَ اللَّهِ.
كُلُّ الْأَشْيَاءِ طَاهِرَةٌ لَكِنَّهُ شَرٌّ
لِلْإِنْسَانِ الَّذِي يَأْكُلُ بِعَثْرَةٍ.

Πάντες ἐὺτεμεοῦτε ἀφ' οὐδε
ἐὺτεμεσθηρπ' νεμ φηέτε πεκσον
набѣроп нѣнтѣ.

Πῶς οὐκ οὐκονήτακ' ἰσχυρὰ τ' ἡμαρ
χαφ' ἰσχυρὰ τ' ἡμαρ ἰσχυρὰ τ'
ὠκονήτακ' ἡμαρ ἰσχυρὰ τ' ἡμαρ
δεν φηέτε φηέρδοκιμαζιν ἡμαρ.

Φη δε ετοι νηητ' ἰσχυρὰ τ' ἡμαρ
ἀφ' ἰσχυρὰ τ' ἡμαρ ἰσχυρὰ τ'
ἐβωλ' δεν οὐκονήτακ' ἡμαρ πε: ἰσχυρὰ δε νηηθεν
ἐτε ἰσχυρὰ τ' ἡμαρ δεν οὐκονήτακ' ἡμαρ πε
οὐκονήτακ' πε.

Семѣла де нан' ἰσχυρὰ τ' ἡμαρ
οὐκονήτακ' ἡμαρ ἰσχυρὰ τ' ἡμαρ
νηηθεν ἰσχυρὰ τ' ἡμαρ: οὐκονήτακ'
ρηηθεν ἡμαρ ἰσχυρὰ τ' ἡμαρ.

Ποταί ποταί ἡμαρ ἰσχυρὰ τ'
μαρ ἰσχυρὰ τ' ἡμαρ ἰσχυρὰ τ'
πηηθεν ἡμαρ ἰσχυρὰ τ' ἡμαρ.

*Πῶς μοι τὰρ νεμωτεν νεμ
τῆρινην εἰσοπ: χε ἀμην ἐσέωπι.*

It is good neither to eat
meat nor drink wine nor do
anything by which your
brother stumbles or is
offended or is made weak.

Do you have faith?
Have it to yourself before
God. Happy is he who does
not condemn himself in
what he approves.

But he who doubts is
condemned if he eats,
because he does not eat
from faith; for whatever is
not from faith is sin.

We then who are strong
ought to bear with the
scruples of the weak, and
not to please ourselves.

Let each of us please his
neighbor for his good,
leading to edification.

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

حَسَنٌ أَنْ لَا تَأْكُلَ لَحْمًا وَلَا تَشْرَبَ
خَمْرًا وَلَا شَيْئًا يَصْطَدِمُ بِهِ أَحْوَكُ
أَوْ يَعْزُرُ أَوْ يَضْعَفُ.

أَلَيْكَ إِيمَانٌ؟ فَلْيَكُنْ لَكَ بِنَفْسِكَ أَمَامَ
اللَّهِ، طُوبَى لِمَنْ لَا يَدِينُ نَفْسَهُ فِي
مَا يَسْتَحْسِنُهُ.

وَأَمَّا الَّذِي يَرْتَابُ فَإِنْ أَكَلَ يَدَانُ
لَأَنَّ ذَلِكَ لَيْسَ مِنَ الْإِيمَانِ وَكُلُّ مَا
لَيْسَ مِنَ الْإِيمَانِ فَهُوَ خَطِيئَةٌ.

فَيَجِبُ عَلَيْنَا نَحْنُ الْأَقْوِيَاءُ أَنْ
نَحْتَمِلَ أَوْعَافَ الضَّعَفَاءِ وَلَا
نُرْضِيَ أَنْفُسَنَا.

فَلْيُرْضِ كُلُّ وَاحِدٍ مِّنَّا قَرِيبَهُ لِلْخَيْرِ
لِأَجْلِ الْبَنِيَانِ.

*نعمة الله الأب تكون مع جميعكم.
أمين.*

The Catholic Epistle
الكاثوليكون

<p>Καθολικὸν ἐβόλ θεν ἑπίστολῃ ἵτε πενιῶτ Ἰακωβος. Ἀμην. Ναμενρα†.</p>	<p>The Catholic Epistle from the Epistle of our teacher St. James. May his blessings be with us. Amen. My beloved.</p>	<p>الكاثوليكون من رسالة معلمنا يعقوب الرسول، بركته المقدسة تكون معنا. آمين. يا احبائي.</p>
<p>Ἰακωβος β: ε - ιτ</p>	<p>James 2: 5 - 13</p>	<p>يعقوب 2: 5 - 13</p>
<p>σωτεμ ναςνηοῦ ναμενρα†: μη Φνοῦ† ναρρωπῆ ἡνιζηκι ἵτε πικοςμος ἡραμαδὸ θεν πιναρ† ογορ ἡκλῆρονομος ἵτε ἑμετοῦρο θηεταρρωῦ ἡμος ἡννεθναμενριτϭ. Νθωτεν δε ἀρετερωεῶ πιζηκι: μη ηραμαδῶοῦ αν ετοι ἡχωρι ἐρωτεν: ογορ ἡθωοῦ ετρωκ ἡμωτεν ἐθανμαῖ†ραπ. μη ἡθωοῦ αν ετρωοῖ ἐπιραν εθνανεϭ ἐταρμωοῦ† ἡμοϭ ἐχεν θηνοῦ. Ἰσχε μεν τετενρωκ ἡπινομος ἡοῦρο ἐβόλ κατα ηῖραφῆ: ϭε ἐκέμενρε πεκῶφῆρ ἡπεκρη† καλωρ τετενῖρι ἡμος. Ἰσχε δε τετενρωπῆτ ἐρο τετενερωωβ ἐφῆνοβι: ἐρε φῆνομος ϭορι ἡμωτεν ϭωρ παραβατῆρ. Φῆ ϭαρ εθναῖρεϭ ἐφῆνομος τηρϭ ἡτερϭει δε θεν οῖαι ϭρωπῆ εροι ἡνεοϭος ἡμωοῦ τηροῦ.</p>	<p>Listen, my beloved brethren: Has God not chosen the poor of this world to be rich in faith and heirs of the kingdom which He promised to those who love Him? But you have dishonored the poor man. Do not the rich oppress you and drag you into the courts? Do they not blaspheme that noble name by which you are called? If you really fulfill the royal law according to the Scripture, “You shall love your neighbor as yourself,” you do well; but if you show partiality, you commit sin, and are convicted by the law as transgressors. For whoever shall keep the whole law, and yet stumble in one point, he is guilty of all.</p>	<p>اسْمَعُوا يَا اخَوْتِي الْاِحْبَاءَ، اَمَّا اخْتَارَ اللهُ فَقَرَاءَ هَذَا الْعَالَمِ اَغْنِيَاءَ فِي الْاِيْمَانِ، وَوَرِثَةَ الْمَلَكُوتِ الَّذِي وَعَدَ بِهِ الَّذِيْنَ يُحِبُّوْنَهُ؟ وَأَمَّا اَنْتُمْ فَاهْتُمُّ الْفَقِيْرَ. اَلَيْسَ الْاَغْنِيَاءُ يَسْلُطُوْنَ عَلَيْكُمْ وَهُمْ يَجْرُؤُكُمْ اِلَى الْمَحَاكِمِ؟ اَمَّا هُمْ يُجَدِّفُوْنَ عَلٰى الْاِسْمِ الْحَسَنِ الَّذِي دَعِيَ بِهِ عَلَيْكُمْ؟ فَاِنْ كُنْتُمْ تَكْمِلُوْنَ النَّامُوسَ الْمُلُوْكِيِّ حَسَبَ الْكِتَابِ «سُحِبْ قَرِيْبَكَ كَنْفْسِكَ». فَحَسَنًا تَفْعَلُوْنَ. وَلَكِنْ اِنْ كُنْتُمْ تُحَابِوْنَ تَفْعَلُوْنَ خَطِيْئَةً، مُوبَخِيْنَ مِنَ النَّامُوسِ كَمْتَعِدِيْنَ. لَاَنْ مَنْ حَفِظَ كُلَّ النَّامُوسِ، وَاِنَّمَا عَثَرَ فِيْ وَاحِدَةٍ، فَقَدْ صَارَ مُجْرِمًا فِي الْكُلِّ.</p>

Φη γαρ ἐταρχος γε ἠνεκερνωικ
αρχος γε ἠνεκῶτεβ: ιςχε κοι ἠνωικ
αν κῶτεβ δε: ακωπι εκοι
ἠπαρθατης ἠτε πινομος.

Сази ἠπαρητ οροε ἄριοτι
ἠπαρητ εως εἴνατ ελαπ ἐρωτεν ἐβολ
ειτεν φνομος ἠτε τμετρεμεε.

Πιθαπ γαρ ογαθαι πε ἠφηετε
ἠπερι ἠπιλαι: ωρε φηαι γαρ
ωροωοτ ἠμοε εχεν πιθαπ.

*Насинов ἠπερμενρε πικοςμος
οτδε νηετωοп ден пикосмос:
пикосмос насини нем теρεпθωια: φη
δε ετιρι ἠφотωω ἠφнотτ ἠнаωωпи
ωа ἐνεε: ἠμην.*

For He who said, “Do not commit adultery,” also said, “Do not murder.” Now if you do not commit adultery, but you do murder, you have become a transgressor of the law.

So speak and so do as those who will be judged by the law of liberty.

For judgment is without mercy to the one who has shown no mercy. Mercy triumphs over judgment.

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.

لَا الَّذِي قَالَ: لَا تَزْنِ قَالَ أَيْضًا: لَا تَقْتُلْ. فَإِنْ لَمْ تَزْنِ وَلَكِنْ قَتَلْتَ، فَقَدْ صِرْتَ مُتَعَدِّيًا النَّامُوسَ.

هَكَذَا تَكَلَّمُوا وَهَكَذَا أَفْعَلُوا كَعَتِيدِينَ أَنْ تُحَاكَمُوا بِنَامُوسِ الْحُرِّيَّةِ.

لَأَنَّ الْحُكْمَ هُوَ بِلَا رَحْمَةٍ لِمَنْ لَمْ يَعْمَلْ رَحْمَةً، وَالرَّحْمَةُ تَفْتَحِرُ عَلَى الْحُكْمِ.

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

The Acts

الإبركسيس

Празиε ἠτε νενηοτ ἠἀποστολος:
ερε ποτςμοτ εθοταβ ωωпи неман.
Δμην.

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

فصل من أعمال آباءنا الرسل الأظهار المشمولين بنعمة الروح القدس، بركتهم تكون معنا. آمين.

Празиε θ: κβ - λα

Acts 9: 22 - 31

أعمال 9: 22 - 31

Саοτλ δε μαλλον ναρηνηοτ
ἠνευχομ οροε ναρηωορτερ ἠνιποτδα
ετωοп ден Дамаскос: егтамо
ἠμωοτ γε φαι πε Πιχριστος.

But Saul increased all the more in strength, and confounded the Jews who dwelt in Damascus, proving that this Jesus is the Christ.

وَأَمَّا سَاوُلُ فَكَانَ يَزْدَادُ قُوَّةً وَيُحِيرُ الْيَهُودَ السَّاكِنِينَ فِي دِمَشْقَ مُحَقِّقًا أَنَّ هَذَا هُوَ الْمَسِيحُ.

Εταρωκ δε εβολ ηνε ουμω
νεροο: ατερ ουκοβνι ηνε νιουδα
εινα ησεδοθεε.

Αρταμε σαουλ εποκοβνι:
ναταρε δε ενιπυλη απιεροο νεμ
πιεχωρε εινα ησεδοθεε.

Αυολε δε ηνε νιαοθηε ηχωρε
αρχαε επεσπτ δεν ουβιρ εβολ ειχεν
πισοβτ.

Εταρι δε εερνι ελεροκαλημ ηνε
σαουλ : ναρβωντ μμοε ετομε ενι
μαοθηε: ουοε νατεροετ δετερεη
τηροε πε ησετεροετ μμοε αν γε
ουμαοθηε πε.

Βαρναβασ δε αραμοι μμοε
αρενεε ερα νιαποστολοε: ουοε αραα
νεμωοε γε ηαωρηητ αραατ εΠβοιε ει
πιμωιτ: ουοε γε αραα νεμαε: ουοε
γε ηαωρηητ αροτονεε εβολ δεν
Δαμασκοε δεν Φραν ηηκοε.

Οουοε ναε δεν Ιεροκαλημ πε
ερα εδοε νεμωοε ερηνοε εβολ:
ουοε εροτωε μμοε εβολ δεν Φραν
μΠβοιε ηκοε.

Ναααα δε πε ουοε ναεωιμ νεμ
νιοεινι: ηωοε δε νατοωε ενι
ηνοεεε εερνι εχωε εδοθεε.

Now after many days
were past, the Jews plotted
to kill him.

But their plot became
known to Saul. And they
watched the gates day and
night, to kill him.

Then the disciples took
him by night and let him
down through the wall in a
large basket.

And when Saul had
come to Jerusalem, he tried
to join the disciples; but
they were all afraid of him,
and did not believe that he
was a disciple.

But Barnabas took him
and brought him to the
apostles. And he declared to
them how he had seen the
Lord on the road, and that
He had spoken to him, and
how he had preached boldly
at Damascus in the name of
Jesus.

So he was with them at
Jerusalem, coming in and
going out. And he spoke
boldly in the name of the
Lord Jesus.

And disputed against the
Hellenists, but they
attempted to kill him.

وَلَمَّا تَمَّتْ أَيَّامٌ كَثِيرَةٌ تَشَاوَرَ
الْيَهُودُ لِيَقْتُلُوهُ.

فَعَلِمَ سَاوُلُ بِمَكِيدَتِهِمْ. وَكَانُوا
يُرَاقِبُونَ الْأَبْوَابَ أَيضًا نَهَارًا وَلَيْلًا
لِيَقْتُلُوهُ.

فَأَخَذَهُ التَّلَامِيذُ لَيْلًا وَأَنْزَلُوهُ مِنْ
السُّورِ مُدَلِّينَ إِيَّاهُ فِي سَلٍّ.

وَلَمَّا جَاءَ سَاوُلُ إِلَى أُورُشَلِيمَ
حَاوَلَ أَنْ يَلْتَصِقَ بِالتَّلَامِيذِ وَكَانَ
الْجَمِيعُ يَخَافُونَهُ عَيْرَ مُصَدِّقِينَ أَنَّهُ
تَلْمِيذٌ.

فَأَخَذَهُ بَرْنَابَا وَأَحْضَرَهُ إِلَى الرُّسُلِ
وَحَدَّثَهُمْ كَيْفَ أَبْصَرَ الرَّبَّ فِي
الطَّرِيقِ وَأَنَّهُ كَلَّمَهُ وَكَيْفَ جَاهَرَ
فِي دِمَشْقَ بِاسْمِ يَسُوعَ.

فَكَانَ مَعَهُمْ يَدْخُلُ وَيَخْرُجُ فِي
أُورُشَلِيمَ وَيُجَاهِرُ بِاسْمِ الرَّبِّ
يَسُوعَ.

وَكَانَ يُخَاطَبُ وَيُبَاحَثُ الْيُونَانِيِّينَ
فَحَاوَلُوا أَنْ يَقْتُلُوهُ.

Ετατέμι δε ἴχε νίσηνοῦ ἀτενεῖ
 ἐΚεσαρίᾳ οἴου ἀνογορπεῖ ἐῆρηι
 ἐΤαρσοῦ

Ⲭεκκλήσια μεν οὔνη ἵτε Ἰουδαεᾶ
 τηρῶ νεμ Ἰαλιεᾶ νεμ Σαμαριαῖ:
 νε οὔον ἵτωον ἵοὔερινη ἡμαῖ:
 εῤκητ οὔου εῤμοῦι ῥεν Ἰουῖ ἵτε
 Πῶοι: οὔου νᾶρηνοῦ ἵαῦαι πῶωτ
 ἵρητ ἵτε Πίπνεμα εῤοῦαβ.

*Πισαχι δε ἵτε Πῶοι εῤῆλαι οὔου
 εῤῆλαῦαι: εῤῆμασι οὔου εῤῆταῤρο:
 ῥεν Ἰᾶσια ἵεκκλήσια ἵτε Φνοῖῖ:
 ἡμην.*

When the brethren found out, they brought him down to Caesarea and sent him out to Tarsus.

Then the churches throughout all Judea, Galilee, and Samaria had peace and were edified. And walking in the fear of the Lord and in the comfort of the Holy Spirit, they were multiplied.

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

فَلَمَّا عَلِمَ الْإِخْوَةُ أَحَدَرُوهُ إِلَى قَيْصَرِيَّةٍ وَأَرْسَلُوهُ إِلَى طَرَسُوسَ.

وَأَمَّا الْكَنَائِسُ فِي جَمِيعِ الْيَهُودِيَّةِ وَالْجَلِيلِ وَالسَّامِرَةِ فَكَانَ لَهَا سَلَامٌ وَكَانَتْ تُبْنَى وَتَسِيرُ فِي خَوْفِ الرَّبِّ وَبِنِعْمَةِ الرُّوحِ الْقُدُسِ كَانَتْ تَتَكَثَّرُ.

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

The Liturgy Psalm

مزمور القداس

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

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

Ψαλμος τῷ Δαυιδ πῆ: ἰᾶ, ἰβ

Psalm 85: 11, 12

المزمور 85: 11، 12

Ⲭναοῦωνε νακ ἕβολ Πῶοι
 Πανοῖῖ ῥεν παρητ τηρῖ: οὔου
 ἵταῖῶον ἡπεκραν ῶα ἕνεε: ῥε
 οὔνηῖῖ πε πεκναῖ ἐῤρηῖ ἕχωι: οὔου
 ἀκνοεεμ ἵταῖῖῖχῖ ἕβολ ῥεν ἡμενῖ
 εῤσαπεσῖτ. Ἀλληλοῖᾶ.

I will confess You, O Lord my God, with all my heart; and I will glorify Your name forever. For Your mercy is great toward me; and You have delivered my soul from the lowest Hades. **Alleluia.**

أعترف لك أيها الرب إلهي من كل قلبي، وأمجد اسمك إلى الأبد. لأن رحمتك عظيمة عليّ، وقد نجيت نفسي من الجحيم السفلي. **هلليويا.**

The Liturgy Gospel
إنجيل القديس

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

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

<p>Οὐρανῶν ἀναστῶσις ἐβόλῃ ζῆν πιερασσελιον εσοταβ κατα Ιωαννην ασιου.</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 أمين.</p>
<p>Ιωαννην ε: λα - μζ</p>	<p>John 5: 31 - 47</p>	<p>يوحنا 5: 31 - 47</p>
<p>Εγωπι ἀνοκ διωανερμεορε εοβητ ταμετμεορε ογμη αν τε.</p>	<p>If I bear witness of Myself, My witness is not true.</p>	<p>إِنْ كُنْتُ أَشْهَدُ لِنَفْسِي فَشَهَادَتِي لَيْسَتْ حَقًّا.</p>
<p>Κεοται πε ετερμεορε εοβητ ογοζ †εμι χε τεμετμεορε ογμη τε θηεταφερμεορε ἕμοζ εοβητ.</p>	<p>There is another who bears witness of Me, and I know that the witness, which He witnesses of Me is true.</p>	<p>الَّذِي يَشْهَدُ لِي هُوَ آخَرُ وَأَنَا أَعْلَمُ أَنَّ شَهَادَتَهُ الَّتِي يَشْهَدُهَا لِي هِيَ حَقٌّ.</p>
<p>Πρωτεν ἀτετενοτωρπ εα Ιωαννης ογοζ αφερμερε ηομη.</p>	<p>You have sent to John, and he has borne witness to the truth.</p>	<p>أَنْتُمْ أَرْسَلْتُمْ إِلَيَّ يُوحَنَّا فَشْهَدَ لِلْحَقِّ.</p>
<p>Δνοκ δε παιδι μετμεορε ητερωμι αν: αλλα ναι †χω ἕμωζ εινα ηωτεν ητε τεννοζεμ.</p>	<p>Yet I do not receive testimony from man, but I say these things that you may be saved.</p>	<p>وَأَنَا لَا أَقْبَلُ شَهَادَةً مِنْ إِنْسَانٍ وَلَكِنِّي أَقُولُ هَذَا لِتَخْلُصُوا أَنْتُمْ.</p>
<p>Φηετευματ νε ηθοφ πε πιθηβζ εομοζ ογοζ ετεροτωινη: ηωτεν δε ἀτετενοτωρ εεεληλ ἕμωτεν προς ογοτνοτ ζεν περωτωινη.</p>	<p>He was the burning and shining lamp, and you were willing for a time to rejoice in his light.</p>	<p>كَانَ هُوَ السِّرَاجَ الْمَوْقَدَ الْمُنِيرَ وَأَنْتُمْ أَرَدْتُمْ أَنْ تَبْتَهَجُوا بِنُورِهِ سَاعَةً.</p>
<p>Δνοκ δε ογον† ογμετμεορε ενααζ εθα Ιωαννης: νιεβηο†ι ταρ εταφτητοτ νηη ηχε Παιωτ εινα</p>	<p>But I have a greater witness than John's; for the works which the Father has given Me to finish—the very works that I do—bear</p>	<p>وَأَمَّا أَنَا فَلِي شَهَادَةٌ أَعْظَمُ مِنْ يُوحَنَّا لِأَنَّ الْأَعْمَالَ الَّتِي أَعْطَانِي الْآبُ لِأَكْمَلَهَا هَذِهِ الْأَعْمَالَ بِعَيْنِهَا</p>

ἡτάχοκοῦ ἐβόλ ἡῶοῦ ἡἰβνοῖ ἐτρα
ἡμωοῦ σεεμεερε δαροι γε Φιωτ
φἡεταϋταοῖ.

Οῦοῦ Φιωτ φἡεταϋτοροπτ ἡῶοῦ
πε ἡεταϋεμεερε εῶβἡτ: οῦδε ἡπετεν
εωτεμ ἐςμἡ ἡταϋ ἡνεε: οῦδε
ἡπετενναῦ ἐςμοτ ἡταϋ.

Οῦοῦ περϋαχι ῥωπι δεν ῶἡνοῦ ἀἡ:
γε φἡεταϋτοροπϋ ἡπετενναεϋ
ἡῶωτεν ἡροϋ.

ἡοῦδετ δεν ἡἰραφἡ
ἡἡετετεμεεῖ ἡρωοῦ ἡῶωτεν: γε οῦοῦ
οῦωἡδ ἡνεεῦ ῥωπ ἡἡἡτοῦ: οῦοῦ
ἡῶωοῦ εῡεμεερε εῶβἡτ.

Οῦοῦ τετενοῦωῡ ἀἡ εἰ δαροι εἡἡα
ἡἡε οῦωἡδ ῥωπι ἡωτεν.

ἡἡἡαδἡωοῦ ἡτεἡρωμἡ ἀἡ.

ἡἡἡα δἡεμἡ ἡρωτεν γε ἡἡαἡἡἡ
ἡἡε Φἡοῦἡ ῥωπ δεν ῶἡνοῦ ἀἡ.

ἡἡοκ ἀἡ δεν φἡραἡ ἡἡαἡωτ οῦοῦ
τετεἡδἡ ἡμἡοἡ ἀἡ: ἀρεῡἡἡ κεοῡἡ Δε ἡ
δεν πετεφωϋ ἡραἡ τετεἡἡαδἡἡϋ.

ἡωε οῦοῦ ῥωϋομ ἡμωτεν ἡἡαεϋἡ:
ἡρετεἡδἡωοῦ ἡτοτοῦ ἡἡετεἡεἡροῦ:
οῦοῦ ἡῶωοῦ ἡἡἡοἡἡἡ ἡἡαἡαἡϋ Φἡοῦἡ
ἡἡε τεἡκωἡ ἡεωϋ ἀἡ.

witness of Me, that the
Father has sent Me.

And the Father Himself,
who sent Me, has testified
of Me. You have neither
heard His voice at any time,
nor seen His form.

But you do not have His
word abiding in you,
because whom He sent,
Him you do not believe.

You search the
Scriptures, for in them you
think you have eternal life;
and these are they which
testify of Me.

But you are not willing
to come to Me that you may
have life.

I do not receive honor
from men.

But I know you, that
you do not have the love of
God in you.

I have come in My
Father's name, and you do
not receive Me; if another
comes in his own name,
him you will receive.

How can you believe,
who receive honor from one
another, and do not seek the
honor that comes from the
only God?

الَّتِي أَنَا أَعْمَلُهَا هِيَ تَشْهَدُ لِي أَنَّ
الْأَبَ قَدْ أَرْسَلَنِي.

وَالْأَبَ نَفْسُهُ الَّذِي أَرْسَلَنِي يَشْهَدُ
لِي. لَمْ تَسْمَعُوا صَوْتَهُ قَطُّ وَلَا
أَبْصَرْتُمْ هَيْئَتَهُ.

وَلَيْسَتْ لَكُمْ كَلِمَتُهُ ثَابِتَةً فِيكُمْ لِأَنَّ
الَّذِي أَرْسَلَهُ هُوَ لَسْتُمْ أَنْتُمْ تُؤْمِنُونَ
بِهِ.

فَتَسْأَلُوا الْكُتُبَ لِأَنَّكُمْ تَتَذَكَّرُونَ أَنَّ لَكُمْ
فِيهَا حَيَاةً أَبَدِيَّةً. وَهِيَ الَّتِي تَشْهَدُ
لِي.

وَلَا تُرِيدُونَ أَنْ تَأْتُوا إِلَيَّ لِتَكُونَ
لَكُمْ حَيَاةٌ.

مَجْدًا مِنَ النَّاسِ لَسْتُ أَقْبَلُ.

وَأَكْبَنِي قَدْ عَرَفْتَكُمْ أَنْ لَيْسَتْ لَكُمْ
مَحَبَّةُ اللَّهِ فِي أَنْفُسِكُمْ.

أَنَا قَدْ أَتَيْتُ بِاسْمِ أَبِي وَلَسْتُمْ
تَقْبَلُونَنِي. إِنْ أَتَى آخَرُ بِاسْمِ نَفْسِهِ
فَذَلِكَ تَقْبَلُونَهُ.

كَيْفَ تَقْدِرُونَ أَنْ تُؤْمِنُوا وَأَنْتُمْ
تَقْبَلُونَ مَجْدًا مِنْ بَعْضِكُمْ مِنْ بَعْضٍ؟
وَالْمَجْدُ الَّذِي مِنَ الْإِلَهِ الْوَاحِدِ
لَسْتُمْ تَطْلُبُونَهُ؟

Ὁν τετενημενὶ γε ἀνοκ
εθναερκατηγοριν ἐρωτεν δατεν
Φιωτ: ογον φθεθεαρ κατηγοριν
ἐρωτεν Ὡωῆς πε φη ἰθωτεν
ἐταρετεν ερζελπισ ἐροϋ.

Εναρετενναεϋ γαρ ἐὼωῆς
ναρετενναεϋ ἐροι ζω πε: ἐτα φη
γαρ εἶδαι εἶβητ.

Ισχε δε τετενναεϋ αν ἐνιςδαι
ἴτε φηετε ἄματ: πως τετενναεϋ
ἐνασασι.

*Πῶον φα Πεννοϋτ πε γα ἐνεε
ἴτε νι ἐνεε: ἀμην.*

Do not think that I shall
accuse you to the Father;
there is one who accuses
you—Moses, in whom you
trust.

For if you believed
Moses, you would believe
Me; for he wrote about Me.

But if you do not
believe his writings, how
will you believe My words?

*Glory be to God
forever.*

لَا تَظَنُّوا أَنِّي أَشْكُوكُمْ إِلَى الْآبِ.
يُوجِدُ الَّذِي يَشْكُوكُمْ وَهُوَ مُوسَى
الَّذِي عَلَيْهِ رَجَاؤُكُمْ.

لَأَنَّكُمْ لَوْ كُنْتُمْ تُصَدِّقُونَ مُوسَى
لَكُنْتُمْ تُصَدِّقُونِي لِأَنَّهُ هُوَ كَتَبَ
عَنِّي.

فَإِنْ كُنْتُمْ لَسْتُمْ تُصَدِّقُونَ كُتُبَ ذَلِكَ
فَكَيْفَ تُصَدِّقُونَ كَلَامِي؟

والمجد لله دائماً.

Second Day of the Seventh Week of Lent (Tuesday)

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

Prophecies

النبوات

Proverbs 10: 17 - 32

أمثال سليمان 10 : 17 - 32

<p>Εβολ δεν Πιπαροιμιὰ ἤτε Σολομων πιπροφητης: ἐρεπεϋςμοϋ εσοταβ: ψωπι νεμαν ἄμην εϋχω ἄμωο.</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>Πιπαροιμιὰ ἤτε Σολομων ι: ιζ - λβ</p>	<p>Proverbs 10: 17 - 32</p>	<p>أمثال 10 : 17 - 32</p>
<p>Πιμωοιτ ἤτε πωνδ ψααρεϋ ἐρωον ἤτε ϋβω οϋβω δε ἔτε ἄποταχοϋ ἄωρεμ.</p> <p>Ψαταωβϋ νοϋμεταχι ἤτε ϋανϋφοτοϋ ἤμμη: ηη δε ετινι ἤϋανταχοϋ ἔβολδεν ϋωοϋ ϋανατηητ νε ἔμαψω.</p> <p>Εβολδεν οϋμωϋ ἤαχι ἤνεκεϋ ἔβολ ἔνοβι ακωανϋ ἄσο δε ἔνεκϋφοτοϋ ἐκεϋρνεβηητ.</p> <p>Οϋταητ εϋφοσι πε φλαϋ ἄπιθμη: πηηητ δε ἤτε νιασεβηϋ εϋέμωνηκ ἔβολ.</p> <p>Πιϋφοτοϋ ἤτε νιθμη σεωων ἤνηηητοϋ: νιατηητ δε ψαταμοϋ δεν οϋμεηηεϋεϋδαε.</p>	<p>He who keeps instruction is in the way of life, but he who refuses correction goes astray.</p> <p>Whoever hides hatred has lying lips, and whoever spreads slander is a fool.</p> <p>In the multitude of words sin is not lacking, but he who restrains his lips is wise.</p> <p>The tongue of the righteous is choice silver; the heart of the wicked is worth little.</p> <p>The lips of the righteous feed many, but fools die for lack of wisdom.</p>	<p>حَافِظُ التَّعْلِيمِ هُوَ فِي طَرِيقِ الْحَيَاةِ وَرَافِضُ التَّأْدِيبِ ضَالٌّ.</p> <p>مَنْ يُخْفِي الْبُغْضَةَ فَشَفَتَاهُ كَاذِبَتَانِ وَمُشِيعُ الْمَذْمَةِ هُوَ جَاهِلٌ.</p> <p>كَثْرَةُ الْكَلَامِ لَا تَخْلُو مِنْ مَعْصِيَةٍ أَمَّا الضَّابِطُ شَفَتَيْهِ فَعَاقِلٌ.</p> <p>لِسَانُ الصِّدِّيقِ فِضَّةٌ مُخْتَارَةٌ. قَلْبُ الْأَشْرَارِ كَثْفِيٌّ زَهِيدٌ.</p> <p>شَفَتَا الصِّدِّيقِ تَهْدِيَانِ كَثِيرِينَ أَمَّا الْأَعْبِيَاءُ فَيَمُوتُونَ مِنْ نَقْصِ الْفَهْمِ.</p>

Πίσιμος ἠΦνοῦτ εἰζεν τὰφε
ἠπιθῶμι: ἠθοῦ εἰτ ἠτμετραμὰ ὀροῦ
ἠνονοῦαῶ ἠκαῶ ἠῆητ ἠπερῆητ.

Πιατῆητ ῥεν οῦρωβι ῥαῖφι
ἠῆανπετῆωῦ: τσοφια δε ῥασμici
ἠνοῦμετσαβε ἠπρωι.

Πιάσεβης δε πιτακο εἰτῖ ἠμοῦ:
εἰτῖνι ἠμοῦ ῥῶηβ δε ἠῆε τῆπιθῶμια
ἠντε ἠιθῶμι.

Ἐσσιῖνι ἠῆε οῦσαρῆθοῦ ῥαῖφτακο
ἠῆε πιάσεβης: πῶμι δε ῥαῖφικι
σαβολ ἠμοῦ: ὀροῦ ῥαῖφῶτῆαι ῥαῖνεῶ.

ἠφῆητ ἠῥαρε πῶελῶηιλι τακε
ῆανηαῶ: ὀροῦ ῥαρε οῦῆρεμῆε τακε
ῆανβαλ: φαι πε ἠφῆητ ἠτ-
μεπαρῆνομοῦ ἠηητερῆῥασῆε ἠμοῦ.

τῆροτ ἠΠβοic ῥασοῦροῦ ἠῆαν
ἠροῦ: ἠρωμῖ ἠτε ἠιάσεβης
σεηερκοῦτῆι.

ῥαῖφωκ ἠῆε πῶηνοῦ ηεμ ἠιθῶμι:
τῆελπις δε ἠτε ἠιάσεβης ἠατακο.

Πταῆρο ἠῶημι τῆροτ ἠτε Πβοic
τε: οῦῆομῆεμ δε πε ἠηητερῆωβ
ἠπιπετῆωῦ.

Πῶμι ἠηεῖῥατοῦεῖ ἠβολ ῥα
ἠνεῶ: ἠιάσεβης δε ἠηῶῥωπι εἰζεν
πικῆη.

The blessing of the Lord
makes one rich, and He
adds no sorrow with it.

To do evil is like sport
to a fool, but a man of
understanding has wisdom.

The fear of the wicked
will come upon him, and the
desire of the righteous will
be granted.

When the whirlwind
passes by, the wicked is no
more, but the righteous has
an everlasting foundation.

As vinegar to the teeth
and smoke to the eyes, so is
the lazy man to those who
send him.

The fear of the Lord
prolongs days, but the years
of the wicked will be
shortened.

The hope of the
righteous will be gladness,
but the expectation of the
wicked will perish.

The way of the Lord is
strength for the upright, but
destruction will come to the
workers of iniquity.

The righteous will never
be removed, but the wicked
will not inhabit the earth.

بَرَكَهَ الرَّبِّ هِيَ تُغْنِي وَلَا يَزِيدُ
الرَّبُّ مَعَهَا تَعَبًا.

فَعَلُّ الرَّذِيلَةِ عِنْدَ الْجَاهِلِ كَالصَّحْكِ
أَمَّا الْحِكْمَةُ فَلِذِي فَهْمٍ.

خَوْفُ الشَّرِيرِ هُوَ يَأْتِيهِ وَشَهْوَةٌ
الصَّادِقِينَ تُنْمَحُ.

كَعُبُورِ الرُّوْبَعَةِ فَلَا يَكُونُ الشَّرِيرُ
أَمَّا الصَّادِقُ فَأَسَاسٌ مُؤَبَّدٌ.

كَالْخَلِّ لِأَسْنَانٍ وَكَالدِّخَانِ لِلْعَيْنَيْنِ
كَذَلِكَ الْكَسَلَانُ لِلَّذِينَ أَرْسَلُوهُ.

مَخَافَةُ الرَّبِّ تَزِيدُ الْأَيَّامَ أَمَّا سِنُ
الْأَشْرَارِ فَتَقْصُرُ.

مُنْتَظَرُ الصَّادِقِينَ مُفْرِحٌ أَمَّا رَجَاءُ
الْأَشْرَارِ فَيَبِيدُ.

حِصْنٌ لِلانْسِقَامَةِ طَرِيقُ الرَّبِّ
وَالْهَلَاكُ لِلْفَاعِلِي الْإِثْمِ.

الصَّادِقُ لَنْ يُرْحَزَحَ أَبَدًا وَالْأَشْرَارُ
لَنْ يَسْكُنُوا الْأَرْضَ.

Ρωσ ὑπιθῶμι ψαφερμελεταν
 ἵνοσφια: φλασ δε ἵνοτρεφῖνζονσ
 ἕφατακο.

Ἰσφοτοσ δε ἵτε ἵρωμι ἵθῶμι
 σενάθλη ἵθανῆμοτ: ρωσ δε
 ἵνιὰσβησ ψαφφονεσ εβολ εα ρωσ.

*Ὁτῶσ ἵϥτριάσ εῶσθαβ Πεννοτ
 ψα εἵεσ νεμ ψα εἵεσ ἵτε ἵεἵεσ
 τηροσ. Ἀμην.*

The mouth of the
 righteous brings forth
 wisdom, but the perverse
 tongue will be cut out.

The lips of the righteous
 know what is acceptable,
 but the mouth of the wicked
 what is perverse.

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

فَمُ الصِّدِّيقِ يُنْبِثُ الْحِكْمَةَ أَمَّا لِسَانُ
 الْكَادِبِ فَيَقْطَعُ.

شَفَقْنَا الصِّدِّيقِ تَعْرِفَانِ الْمَرَضِيَّ
 وَفَمُ الْأَشْرَارِ أَكَادِبُ.

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

Isaiah 49: 6 - 10
إشعيا 49: 6 - 10

εβολ θεν Ησαῆσ πῖπροφθησ:
 εῤεπεεζμοσ εῶσθαβ: ψωπι νεμλν
 ἄμην εεζω ἄμοσ.

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

من أشعيا النبي، بركته المقدسة
 تكون معنا. آمين.

Ησαῆσ ᾠθ: ε - ἱ

Isaiah 49: 6 - 10

إشعيا 49: 6 - 10

Θηππε λιχακ ενδιαθκη ἵτε
 πασενοσ ενοτωινη ἵτε ἵεθνοσ
 εῶρεεζωπι ενοτχα ψα †δε ἵτε
 πκαρι.

I will also give You as a
 light to the Gentiles, that
 You should be My salvation
 to the ends of the earth.'

هَذَا قَدْ جَعَلْتِكَ نُورًا لِلْأُمَمِ لِتَكُونَ
 خَلَاصِي إِلَى أَقْصَى الْأَرْضِ.

Φαι πε ἄφρητ ετεεζω ἄμοσ ἵχε
 Πβοισ φηεταφναεμεκ Φνοττ ἵτε
 Πισρανλ ματορβε φηετωω
 ἵτεεψτηχη φηετορωρεβ ἄμοσ ἵχε
 ἵεθνοσ ἵεβιαικ ἵτε ἵαρχων:
 εανοτρωσ εῤενατ εροε οροε
 εῤετωοτνοσ: εαναρχων οροε

Thus says the Lord, The
 Redeemer of Israel, their
 Holy One, to Him whom
 man despises, to Him
 whom the nation abhors, to
 the Servant of rulers:
 "Kings shall see and arise,
 princes also shall worship,
 because of the Lord who is
 faithful, The Holy One of
 Israel; and He has chosen
 You."

هَكَذَا قَالَ الرَّبُّ فَادِي إِسْرَائِيلَ
 قُدُّوسُهُ لِلْمَهَانِ النَّفْسِ لِمَكْرُوهِ
 الْأُمَّةِ لِعَبْدِ الْمُتَسَلِّطِينَ: يَنْظُرُ
 مُلُوكٌ فَيَقُومُونَ. رُؤَسَاءُ
 فَيَسْجُدُونَ. لِأَجْلِ الرَّبِّ الَّذِي هُوَ
 أَمِينٌ وَقُدُّوسٌ إِسْرَائِيلَ الَّذِي قَدْ
 اخْتَارَكَ.

εὐεορωπυτ ἕμοσ εθε Πβοις χε
Ϸενροτ ἵνε Πεθοταβ ἵτε Πισρανλ
οροσ αισοτπκ.

Φαι πε ἕφρητ ἕτερχω ἕμοσ ἵνε
Πβοις Πεθοταβ ἵτε Πισρανλ: χε Ϸεν
ορσνοτ ερρηπ αισωτεμ ἕροκ: οροσ
Ϸεν πιεροοτ ἵτε πιονχαι αιερβοῆοιν
ἕροκ: αιτηκ ἕοτδιαῆοκη ἵτε νιεθνοσ
ἕρωτπ ἕπικαρι οροσ ἕερκληρονομιν
ἵνοτκληρονομια ἵτε πωαρε.

Εχοσ ἵνηετϷεν νισνατϷ χε
ἕμωινι ἕβολ: οροσ νηετϷεν πχρακι χε
ῶωρπ ἕβολ: οροσ ετἕμοι Ϸι οτμωιτ
τηροτ οροσ ἕρε ποτμαἕμοι πωπι
Ϸιμωιτ νιβεν.

Ἡνοτḗκο οτδε ἵνοτἵβι οτδε
ἵνοτḗσι οτδε ἵνεεμωωοτ ἵνε
οτκατσων οτδε πρη: αλλα φηετοι
ἵρεεμαι νωοτ ερετνομτ νωοτ οροσ
ερεενοτ ἕβολϷιτεν Ϸανμοτμἵ μωωοτ.

*Οτωοτ ἵττἵριασ ἕθοταβ Πεννοττ
ωα ἕνεε νεμ ωα ἕνεε ἵτε νιἕνεε
τηροτ. Αμην.*

Thus says the Lord: “In an acceptable time I have heard You, and in the day of salvation I have helped You; I will preserve You and give You as a covenant to the people, to restore the earth, to cause them to inherit the desolate heritages;

that You may say to the prisoners, ‘Go forth,’ to those who are in darkness, ‘Show yourselves.’ “They shall feed along the roads, and their pastures shall be on all desolate heights.

They shall neither hunger nor thirst, neither heat nor sun shall strike them; for He who has mercy on them will lead them, even by the springs of water He will guide them.

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

هَكَذَا قَالَ الرَّبُّ: فِي وَقْتِ الْقَبُولِ
اسْتَجَبْتُكَ فِي يَوْمِ الْخَلَّاصِ
أَعْتُكَ. فَأَحْفَظُكَ وَأَجْعَلُكَ عَهْدًا
لِلشَّعْبِ لِإِقَامَةِ الْأَرْضِ لِتَمْلِكِكَ
أَمْلَاكِ الْبَرَارِيِّ.

قَاتِلًا لِلْأَسْرَى: أَخْرُجُوا. لِلَّذِينَ فِي
الظُّلَامِ: أَظْهَرُوا. عَلَى الطَّرِيقِ
يَرْعُونَ وَفِي كُلِّ الْهَضَابِ
مَرَعَاهُمْ.

لَا يَجُوعُونَ وَلَا يَعْطَشُونَ وَلَا
يَضْرِبُهُمْ حَرٌّ وَلَا شَمْسٌ لِأَنَّ الَّذِي
يَرْحَمُهُمْ يَهْدِيهِمْ وَإِلَى يَنَابِيعِ
الْمِيَاهِ يُورِدُهُمْ.

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

Job 38: 37 - 39: 30
أيوب 38 :37 - 39 :30

<p>ΕΒΟΛ ΘΕΝ ΙΩΒ ΠΙΘΜΗΝΙ: ΕΡΕΠΕΥΣΜΟΝ ΕΘΟΥΑΒ: ΨΩΠΙ ΝΕΜΑΝ ΛΑΜΗΝ ΕΥΧΩ ΰΜΟC.</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 ΛΗ: ΛΖ - ΛΘ: Λ</p>	<p>Job 38: 37 - 39: 30</p>	<p>أيوب 38 :37 - 39 :30</p>
<p>ΠΗ ΔΕ ΠΕ ΕΤΒΙΗΠΙ ΝΗΙΒΗΠΙ ΘΕΝ ΟΥ σοφία: τφε δε αφθρεσρικι επκαρι.</p> <p>Сζηψ δε μηρητ νοτκαρι ευχηψ νκομια: αιτομψ δε μηρητ νοτκνποс εοτωνι.</p> <p>Уη χναψχωρψ νοτδρε νοτμογι: ιε χνατσιο νοτψτχη ντε οτδρακων.</p> <p>Серзоτ зар ден ома ненкот: cezeuci δε ден ниптλη ευχωρψ.</p> <p>ΠΗ ΔΕ ΠΕ ΕΤΑϢCΟΒτ νοτδρε ντε παβωκ: neqmac зар ceωψ επψωι ρα Пбоиc ευωρεμ ευκωτ нса νοτδρε.</p> <p>Δη ακεμ επχοτ υμυι νοτβαεμπι νεμ ογειοτλ ντε οτπετρα: ακαρεψ δε ενινακχι ντε νιειοτλ.</p> <p>Δκβιηπι δε ηνοεβηт υμυι: νοτνακχι δε ακτотυ υμωοτ.</p> <p>Δκωανευψ νοτψηρι δε νοτεψεν ροτ: νοτνακχι δε χναττοτοτ εβολ.</p>	<p>Who can number the clouds by wisdom? Or who can pour out the bottles of heaven, when the dust hardens in clumps, and the clods cling together?</p> <p>Can you hunt the prey for the lion, or satisfy the appetite of the young lions, when they crouch in their dens, or lurk in their lairs to lie in wait?</p> <p>Who provides food for the raven, when its young ones cry to God, and wander about for lack of food?</p> <p>Do you know the time when the wild mountain goats bear young? Or can you mark when the deer gives birth?</p> <p>Can you number the months that they fulfill? Or do you know the time when they bear young?</p> <p>They bow down, they bring forth their young, they deliver their offspring.</p>	<p>مَنْ يُحْصِي الْغُيُومَ بِالْحِكْمَةِ، وَمَنْ يَسْكُبُ أَرْقَاقَ السَّمَاوَاتِ، إِذْ يَنْسَبِكُ التَّرَابُ سَبْكًَا وَيَتَلَصَّقُ الْمُدْرُ؟</p> <p>أَتَنْصَطَادُ لِلبَّوَةِ فَرِيْسَةَ، أَمْ تُشْبِعُ نَفْسَ الْأَشْبَالِ، حِينَ تَجْرِمُزٌ فِي عَرِيْسِهَا وَتَجْلِسُ فِي عَيْصِهَا لِلْكَمُونِ؟</p> <p>مَنْ يُهَيِّئُ لِلْغُرَابِ صَيْدَهُ، إِذْ تَنْعَبُ فِرَاحَهُ إِلَى اللَّهِ، وَتَتَرَدَّدُ لِعَدَمِ الْفُوتِ؟</p> <p>أَتَعْرِفُ وَقْتَ وِلَادَةِ وُغُولِ الصُّخُورِ، أَوْ تُلَاحِظُ مَخَاضَ الْأَيَانِلِ؟</p> <p>أَتَحْسَبُ الشُّهُورَ الَّتِي تُكْمِلُهَا، أَوْ تَعْلَمُ مِيقَاتَ وِلَادَتِهِنَّ؟</p> <p>يَبْرُكْنَ وَيَضَعْنَ أَوْلَادَهُنَّ. يَدْفَعْنَ أَوْجَاعَهُنَّ.</p>

Ο υἱὸς ἰσχυρὸς ἰσχυροῦν δὲν
ποροῦνται ἐν ἔλῳ: ἐρεῖ ἔβωλ υἱὸς
ἐν ἔτασθῳ ἔρων.

Ἦμ δὲ πε ἔτασχα οἰαῖντων
ἔβωλ εἶποι ἰρεμθε: νεφῆναυ δὲ ἰμ
πε ἔτασθῶν ἔμων.

Πῶσθε δὲ ἀίχαφ ναφ ἔμῶν ἔμωπι:
οἱ υἱὸς νεφῆανῶν ἰσχυροῦν ἀμ.

Ὡσφωβι δὲ ἰσα οἰμῶν εἶρω ἰτε
οἱ βακι: πᾶρικι δὲ ἰσχυροῦν οἱ
ἔπασθῶν ἔρω.

Ἐφῆξεμ ἔμων ἰσχυροῦν
ἰσχυροῦν ἰσχυροῦν: οἱ υἱὸς ἔκωφ ἰσα
οἱ υἱὸς ἰσχυροῦν ἰσχυροῦν.

Ἐ φῆναενκοτ εἶξεν πεκοῦνθῶ.

Χῆναμοῦν δὲ ἔμων ἰσχυροῦν δὲν
εἶξεν ἰσχυροῦν: ἰε φῆνασχα ἰσχυροῦν δὲν
ἰσχυροῦν.

Χῆνασθῶν δὲ ἔρω φε οἰμῶν
τε τεφῶν: ἰε φῆνατενθῶν
ἰσχυροῦν.

Χῆνατενθῶν δὲ φε φῆναφ ναφ
ἰσχυροῦν: ἰε φῆναεν τεφῶν
ἰσχυροῦν δὲν ἰσχυροῦν.

Their young ones are healthy, they grow strong with grain; they depart and do not return to them.

Who set the wild donkey free? Who loosed the bonds of the onager,

whose home I have made the wilderness, and the barren land his dwelling?

He scorns the tumult of the city; he does not heed the shouts of the driver.

The range of the mountains is his pasture, and he searches after every green thing.

“Will the wild ox be willing to serve you? Will he bed by your manger?

Can you bind the wild ox in the furrow with ropes? Or will he plow the valleys behind you?

Will you trust him because his strength is great? Or will you leave your labor to him?

Will you trust him to bring home your grain, and gather it to your threshing floor?

تَبْلُغُ أَوْلَادُهُنَّ. تَرْبُو فِي الْبَرِّيَّةِ.
تَخْرُجُ وَلَا تَعُودُ إِلَيْهِنَّ.

مَنْ سَرَّحَ الْفَرَاءَ حُرًّا، وَمَنْ فَكَّ
رُبُطَ جِمَارِ الْوَحْشِ؟

الَّذِي جَعَلَتْ الْبَرِّيَّةَ بَيْتَهُ وَالسَّبَاخَ
مَسْكَنَهُ.

يَضْحَكُ عَلَى جُمُحُورِ الْقَرْيَةِ. لَا
يَسْمَعُ زَجْرَ السَّائِقِ.

دَائِرَةُ الْجِبَالِ مَرَعَاهُ، وَعَلَى كُلِّ
خُضْرَةٍ يُفْتَشُ.

أَيَرْضَى الثَّوْرَ الْوَحْشِيَّ أَنْ
يَخْدُمَكَ، أَمْ يَبِيتُ عِنْدَ مَغْلَفِكَ؟

أَتَرْبُطُ الثَّوْرَ الْوَحْشِيَّ بِرِبَاطِهِ فِي
الَّتَمِّ، أَمْ يَمْهَدُ الْأَوْدِيَةَ وَرَاءَكَ؟

أَتَتَّقُ بِهِ لِأَنَّ قُوَّتَهُ عَظِيمَةً، أَوْ
تَتْرِكُ لَهُ تَعْبَكَ؟

أَتَأْتِمْنُهُ أَنَّهُ يَأْتِي بِرِزْقِكَ وَيُجْمَعُ
إِلَى بَيْدَرِكَ؟

ΟΥΤΕΝΩ ΝΤΕ ΖΑΝΝΕΛΑССΑ
ἐνέοῦνοϋ: ἐϋωπ ἵτεϋταζε οὐὰσιτα
νευ οὔνεcca.

Χε ἄναχω ἵνεccωοῦϋι ζιζειν
πικαζι: οὔοζ ἄναερθαλπιν ἕμωοῦ ζεν
οὔκαζι.

Οὔοζ ἀερπωβϋ ζε ἀχοροῦ ἐβoλ
ἵνωιν: οὔοζ ζανῆριον ἵτε ἵκοι
ἐνέζωμι ἐζωοῦ.

Αἄρε νεζέροϋ ἐνωοῦ ἐζοτε
περρηϋ: ἀβι ζιζι ζεν οὔπετωοῦιτ
ἵοῦἐϋενζοϋ.

Χε ἀΦνοῦϋ χαρωϋ ἐϋτεμϋ
σοφιὰ ναc: οὔοζ ἕπεϋϋ τοι ναc ζεν
πικαϋ.

Οὔοζ κατα ζανχοῦ ζεν οὔβιζι
εἄβιζι: εἄεcωβι ἵοῦζέθο νευ
φηετταλνοῦτ ἐροϋ.

Μη ἵθοκ ἀκϋνομϋ ἵοῦζέθο: ἀκϋ
ζε ἵοῦζοϋ ζι πεϋζαζ.

Ακτακτο δε ἵοῦπανοπλιὰ ἐροϋ:
νευ ὡοῦ ἵτε τεϋμεcτενζητ ζεν
οὔμεττολμηροc.

Εϋϋικι ζεν ἵκοι ϋατεϋβιζι ἕμοϋ:
ϋαϋι δε ἐβoλ ἐἵκοι ζεν οὔχομ.

The wings of the ostrich
wave proudly, but are her
wings and pinions like the
kindly stork's?

For she leaves her eggs
on the ground, and warms
them in the dust;

she forgets that a foot
may crush them, or that a
wild beast may break them.

She treats her young
harshly, as though they
were not hers; her labor is
in vain, without concern,

because God deprived
her of wisdom, and did not
endow her with
understanding.

When she lifts herself
on high, she scorns the
horse and its rider.

Have you given the
horse strength? Have you
clothed his neck with
thunder?

Can you frighten him
like a locust? His majestic
snorting strikes terror.

He paws in the valley,
and rejoices in his strength;
he gallops into the clash of
arms.

جَنَاحُ النِّعَامَةِ يُرْفَرُ. أَفَهُوَ مِنْكَبٍ
رُؤُوفٍ، أَمْ رِيشٍ؟

لَأَنَّهَا تَتْرُكُ بَيْضَهَا وَتُحْمِيهِ فِي
التُّرَابِ،

وَتَنْسَى أَنَّ الرَّجْلَ تَضَعُهُ، أَوْ
حَيَوَانَ الْبَرِّ يَدُوسُهُ.

تَقْسُو عَلَى أَوْلَادِهَا كَأَنَّهَا لَيْسَتْ
لَهَا. بَاطِلٌ تَعْبُهَا بِلَا أَسْفٍ.

لَأَنَّ اللَّهَ قَدْ أَنْسَاهَا الْحِكْمَةَ، وَلَمْ
يَقْسِمِ لَهَا فَهَمًا.

عِنْدَمَا تُحَوِّذُ نَفْسَهَا إِلَى الْعَلَاءِ،
تَضْحَكُ عَلَى الْفَرَسِ وَعَلَى رَاكِبِهِ.

هَلْ أَنْتِ تُعْطِي الْفَرَسَ قُوَّتَهُ
وَتَكْسُو عُنُقَهُ عُرْفًا؟

أَتُؤَيِّبُهُ كَجَرَادَةٍ؟ نَفْخُ مَنْخَرِهِ
مُرْعِبٌ.

يَبْحَثُ فِي الْوَادِي وَيَنْفِرُ بِبَاسٍ.
يَخْرُجُ لِلِقَاءِ الْأَسْلِحَةِ.

Εφναι ἔβολ ἐραφ ἵνοτορο:
πραφωβι ἕμοφ οτοφ ἵνεφταφθο
ἐφασοφ δατλι ἵνοφβενπι.

Ψαφτοφτοφ ἕμωφ ἐφωφ ἵνε
οφφιφ νεμ οφφει.

Οτοφ δεν οφφωφτ φραφτακο
ἕπικαλι: οτοφ ἕπαφτεφτοφτφ
φρατεφωφ ἵνε φκαλπιφτφ φραφφωφ φε
καλωφ.

Ιφφεν εφφνοφ φραφφωλεμ ἐπιθεοι
ἵνοφπολεμοφ δεν οφφοφ νεμ
οφφεμφεμ.

Ψη ἔβολδεν πεκκαφ φραφφωλι
ἐραφτφ ἵνε οφφβηφ: ἐρε πεφτεφφ φωφφ
ἔβολ ἵνοφφενκιμ εφφτοφφτ ἐνιφ ἵτε
φφρφφ.

Ιε δεν πεκοφφασαφφνι φραφφβιφ ἵνε
πεφοφφασαφφνι φραφφβιφ.

Πινοφφερ δε εφφφεμφ φιφεν
νεφφασ: ἕμτοφ ἕμοφ φιφεν οφφασ
εφφλφφ ἔβολ ἵτε οφφπεφρα οτοφ εφφφφ.

Εφμμιαφ δε ασφωφ ἵνα φεφδρε:
νεφβαλ δε φεφτοφφτ ιφφεν φιφοφφει.

Πεφφασ δε φεφτοφφφεμ δεν οφφφνοφ:
πιμια ἔτε οφφον φφολφφ ἕμιαφ
φραφφεμοφ φατοτοφ ἕμιαφ.

He mocks at fear, and is
not frightened; nor does he
turn back from the sword.

The quiver rattles
against him, the glittering
spear and javelin.

He devours the distance
with fierceness and rage;
nor does he come to a halt
because the trumpet has
sounded.

At the blast of the
trumpet he says, 'Aha!' He
smells the battle from afar,
the thunder of captains and
shouting.

Does the hawk fly by
your wisdom, and spread its
wings toward the south?

Does the eagle mount
up at your command, and
make its nest on high?

On the rock it dwells
and resides, on the crag of
the rock and the stronghold.

From there it spies out
the prey; its eyes observe
from afar.

Its young ones suck up
blood; and where the slain
are, there it is.

يَضْحَكُ عَلَى الْخَوْفِ وَلَا يَرْتَاغُ،
وَلَا يَرْجِعُ عَنِ السَّيْفِ.

عَلَيْهِ تَصِلُ السِّهَامُ وَسِنَّانُ الرَّمْحِ
وَالْمِزْرَاقِ.

فِي وَثْبِهِ وَرُجْزِهِ يَلْتَهُمُ الْأَرْضُ،
وَلَا يُؤْمِنُ أَنَّهُ صَوْتُ الْبُوقِ.

عِنْدَ نَفْخِ الْبُوقِ يَقُولُ: هَهُ! وَمِنْ
بَعِيدٍ يَسْتَرْوِحُ الْقِتَالَ صِيَاحُ الْفُؤَادِ
وَالْهَتَافِ.

أَمِنْ فَهْمِكَ يَسْتَقِلُّ الْعَقَابُ وَيَنْشُرُ
جَنَاحِيهِ نَحْوَ الْجَنُوبِ؟

أَوْ بِأَمْرِكَ يُحَلِقُ النَّسْرُ وَيُعَلِّي
وَعْرَهُ؟

يَسْكُنُ الصَّخْرَ وَيَبْيِئُ عَلَى سِنِّ
الصَّخْرِ وَالْمَعْقَلِ.

مِنْ هُنَاكَ يَتَحَسَّسُ قُوَّتَهُ. تُبْصِرُهُ
عَيْنَاهُ مِنْ بَعِيدٍ.

فِرَاحُهُ تَحْسُو الدَّمَ، وَحَيْثَمَا تَكُنْ
الْقَتْلَى فَهُنَاكَ هُوَ.

Οὐὼορ ἡ ἴϣτριάς ἐθοῦαβ Πεννοῦϣ
 ὡα ἐνεε νεμ ὡα ἐνεε ἵτε νιένεε
 τηροϣ. Διμη.

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

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

Matins Psalm

مزمو ر باكر

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

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

Ψαλμοϣ τω Δαυιδ ἄλζ: ἰη

Psalm 37: 18

المزمور 37: 18

Χε ταἰνομιὰ ἄνοκ ἴναοῦοηϣ
 ἐβολ: οῦοϣ ἴναϣρωοῦϣ ἐρρη ἐξεϣ
 πανοβι: ναϣαϣι Δε ϣεονϣ: οῦοϣ
 ϣεἰμαϣι ἐροτε ϣοι. Ἀλληλοια.

For I will declare my
 iniquity; I will be in anguish
 over my sin. But my
 enemies are vigorous, and
 they are strong. Alleluia.

لأنني أخبر بإثمِي. وأغتم من أجل
 خطيْتِي. أعدائي أحياء وهم أشد
 مني. 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.

Οὐἰἀναϣνωϣιϣ ἐβολ Δεϣ
 πιεῦαϣτελιον ἐθοῦαβ κατὰ Λοῦκαϣ
 αϣιοϣ.

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

فصل من إنجيل معلمنا لوقا
 البشير. بركاته علينا آمين.

Λοῦκαϣ ἰζ: ἁ - ἱ

Luke 17: 1 - 10

لوقا 17: 1 - 10

Πεϣαϣ Δε ἵνεϣμαῶθηϣ ϣε ϣωϣ
 τοῦ ἵϣε ἵϣκαϣαλλοϣ: ἵλληϣ οῦοϣ
 μϣηῆτε πιϣκαϣαλλοϣ ἵηοϣ ἐβολ
 ϣιτοϣϣ.

Then He said to the
 disciples, "It is impossible
 that no offenses should
 come, but woe to him
 through whom they do
 come!

وَقَالَ لِتَلَامِيذِهِ: لَا يُمْكِنُ إِلَّا أَنْ
 تَأْتِيَ الْعَثْرَاتُ وَلَكِنْ وَيْلٌ لِلَّذِي
 تَأْتِي بِوِاسِطَتِهِ.

Πανες τας νας ἵπτορευ οὐὼνι
ἕμουλδον ἐδῆτη: οὐος ἵπτορευιτη
ἐδῆρη ἐφιομ ἐροτε ἵτετ
ερσκανδαλιζεσθε ἵνοται ἵναικοῦσι.

Μαδῆτηεν ἐρωτηεν ἐψωπ ἀρεψωαν
πεκσον ερνοβι ἀριεπιτιμωαν νας: οὐος
ἐψωπ αψωανερμετὰνοιν χω νας
ἐβολ.

Οὐος ἐψωπ αψωανερνοβι ἐροκ
ἵψωψ ἵκοπ δεν πιεροοῦ οὐος
ἵτετκοτη ἐροκ ἵψωψ ἵκοπ εψω
ἕμος τε ἵμετὰνοιν χω νας ἐβολ.

Οὐος πεχε νιαποστολος ἕΠβοικ
τε οῦαδ ναςτ ἐρον.

Πεχε Πβοικ δε τε ἐνε οῦοντετεν
ναςτ ἕματ ἕφρητ ἵνοναφρι
ἵψελταμ: ναρτενναςος ἵτῆνοῦε τε
εψω οὐος ρωτ δεν φιομ οὐος
ναςναςωτεμ ἵσα θηνοῦ πε.

Πιμ δε ἐβολ δεν θηνοῦ ἐτε
οῦοντετ οῦβωκ ἕματ εψχαι ιε
εψμοι: φητε αψωανι ἐδῶν ἐβολ
δεν τκοι μη ἐναςος νας σατοτη τε
ἕμοῦ ἐψωι ρωτεβ.

Οἱ ἐναςος νας αν τε σοβτ
ἕφῆτῆναοῦομ: οὐος μορκ ψεμψι
ἕμοι ψατῆοῦω οὐος ἵταςω: οὐος

It would be better for
him if a millstone were
hung around his neck, and
he were thrown into the sea,
than that he should offend
one of these little ones.

Take heed to
yourselves. If your brother
sins against you, rebuke
him; and if he repents,
forgive him.

And if he sins against
you seven times in a day,
and seven times in a day
returns to you, saying, ‘I
repent,’ you shall forgive
him.”

And the apostles said to
the Lord, “Increase our
faith.”

So the Lord said, “If
you have faith as a mustard
seed, you can say to this
mulberry tree, ‘Be pulled
up by the roots and be
planted in the sea,’ and it
would obey you.

And which of you,
having a servant plowing or
tending sheep, will say to
him when he has come in
from the field, ‘Come at
once and sit down to eat?’

But will he not rather
say to him, ‘Prepare
something for my supper,
and gird yourself and serve
me till I have eaten and

خَيْرٌ لَهُ لَوْ طَوَّقَ عُنُقَهُ بِحَجَرٍ
رَحَىٰ وَطَرِحَ فِي الْبَحْرِ مِنْ أَنْ
يُعْزِرَ أَحَدٌ هَؤُلَاءِ الصِّغَارِ.

احْتَرِزُوا لِأَنْفُسِكُمْ. وَإِنْ أَخْطَأَ إِلَيْكَ
أَخُوكَ فَوَبِّخْهُ وَإِنْ تَابَ فَاعْفِرْ لَهُ.

وَإِنْ أَخْطَأَ إِلَيْكَ سَبْعَ مَرَّاتٍ فِي
الْيَوْمِ وَرَجَعَ إِلَيْكَ سَبْعَ مَرَّاتٍ فِي
الْيَوْمِ قَائِلًا: أَنَا تَابْتُ فَاعْفِرْ لَهُ.

فَقَالَ الرَّسُلُ لِلرَّبِّ: زِدْ إِيمَانَنَا.

فَقَالَ الرَّبُّ: لَوْ كَانَ لَكُمْ إِيمَانٌ مِثْلُ
حَبَّةِ خَرْدَلٍ لَكُنْتُمْ تَقُولُونَ لِهَذِهِ
الْجُمَيْرَةِ انْقَلِبِي وَأَنْعِرِي فِي
الْبَحْرِ فَتَطِيعُكُمْ.

وَمَنْ مِنْكُمْ لَهُ عَبْدٌ يَحْرَثُ أَوْ
يَرْعَىٰ يَقُولُ لَهُ إِذَا دَخَلَ مِنَ
الْحَقْلِ: تَقَدَّمْ سَرِيعًا وَاتَّكئْ.

بَلْ أَلَّا يَقُولُ لَهُ: أَعِدْ مَا أَتَعَشَّىٰ بِهِ
وَتَمَنِّطِقْ وَأَخْدِمْنِي حَتَّىٰ أَكُلَ
وَأَشْرَبَ وَبَعْدَ ذَلِكَ تَأْكُلْ وَتَشْرَبُ
أَنْتَ.

μΕΝΕΝCΑ ΝΑΙ ΝΤΕΚΟΥΩΜ ΖΩΚ ΟΥΟΖ
ΝΤΕΚΩ.

ΟΗ ΟΥΟΝ ΞΜΟΤ ΕΡΟΥ ΝΞΕ ΠΙΒΩΚ ΞΕ
ΑΥΙΡΙ ΝΗΝΕΤΑΥΟΥΑΖCΑΖΝΙ ΜΜΩΟΥ ΝΑΥ.

ΠαιρηϚ ΝΘΩΤΕΝ ΖΩΤΕΝ
ΑΡΕΤΕΝΨΑΝΙΡΙ ΝΖΩΒ ΝΙΒΕΝ
ΕΤΑΥΟΥΑΖCΑΖΝΙ ΜΜΩΟΥ ΝΩΤΕΝ ΑΧΟC
ΞΕ ΑΝΟΝ ΖΑΝ ΒΩΚ ΝΑΤΨΑΥ ΠΕΤΕΡΟΝ
ΕΑΙΥ ΑΝΑΙΥ.

*Πιῶου φα ΠεννοϚ πε ψα ἐνεξ
ἰτε νι ἐνεξ: ἀμην.*

drunk, and afterward you will eat and drink'?

Does he thank that servant because he did the things that were commanded him? I think not.

So likewise you, when you have done all those things which you are commanded, say, 'We are unprofitable servants. We have done what was our duty to do.'

Glory be to God forever.

فَهَلْ لِدٰلِكَ الْعَبْدِ فَضْلًا لِآتِهِ فَعَلَ مَا
أَمَرَ بِهِ؟ لَا أَظُنُّ.

كَذٰلِكَ أَنْتُمْ أَيْضًا مَتَى فَعَلْتُمْ كُلَّ مَا
أَمَرْتُمْ بِهِ فَقُولُوا: إِنَّا عِبِيدٌ
بَطَالُونَ. لِأَنَّا إِنَّمَا عَمَلْنَا مَا كَانَ
يَجِبُ عَلَيْنَا.

والمجد لله دائماً.

Liturgy Readings

قراءات القديس

The Pauline Epistle

رسالة بولس الرسول

Παυλος φβωκ ἠπενβοιC ΙηCουC
ΠιχριστουC: πιαποCτουλοC ετθαζεμ:
φηεταυθαψυ επιζιψεννοϚι ἰτε
ΦνοϚϚ.

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

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

ᾠ ΚορινθῖοC ἰΔ: ε - ἰΖ

1 Corinthians 14: 5 - 17

1 كورنثوس 14 : 5 - 17

ϚουϚω θηνοϚ Δε τηροϚ
ερετενCαζι ζεν ΖΑΝΖΑC: μαλλον Δε
Ζινα ἰτε तेनेρῐροφητενιν νανε
πετερῐροφητενιν Δε εζοτε πετCαζι

I wish you all spoke with tongues, but even more that you prophesied; for he who prophesies is greater than he who speaks with tongues, unless indeed he

إِنِّي أُرِيدُ أَنْ جَمِيعَكُمْ تَتَكَلَّمُونَ
بِالسِّنَّةِ وَلَكِنْ بِالْأَوْلَى أَنْ تَنْبَيُّوا.
لِأَنَّ مَنْ يَنْبَأُ أَعْظَمُ مِمَّنْ يَتَكَلَّمُ
بِالسِّنَّةِ إِلَّا إِذَا تَرَجَّمَ حَتَّى تَنَالَ
الْكَنِيسَةَ بِنِيَانًا.

θεν φλας σαβολ ιμητ ντεφμενεενιν
χινα ντε τεκκλησια δι νορκωτ.

¶ **ΝΟΥ ΔΕ ΝΑΣΝΗΟΥ ΕΨΩΠ ΔΙΩΑΝΙ**
χαρωτεν εισαχι **θεν χανλας: οτηνηου**
πε φναθηιφ νωτεν αιψτευσαχι
νεμωτεν **θεν ονδωρπ εβολ ιε **θεν****
ονεμι ιε **θεν ονπροφητια ιε **θεν** ονεβω.**

Ουως νιατηψηχη ετφ ντοτςμη:
ιτε ονχηβι νχω ιτε ονκταρα
ανψτευψιβφ ντοτςμη πως **σεναεμι**
επετοτρω μμοφ ιε
φμετονερκταριζιν μμοφ.

Κε ταρ εψωπ αρεψαν ονσαλπισζητ
ντοτςμη εσοτονη εβολ αν: νιμ εθνα
ψρεβτωτφ εππολεμος.

Παιρητ ζωτεν εβολ χιτεν φλας
εψωπ αρετεν ψτευχε ονσαχι
εφοτονη εβολ πως **σεναεμι**
επετετενχω μμοφ: τετενναψωπι ταρ
ερετενσαχι επαηρ.

Οτον ονμηψ νψλωλ νςμη **θεν**
πικοςμος οτοχ μμον ελι εφοι
νατςμη.

Εψωπ οτη αιψτευεμι ετχομ ντε
φςμη φναψωπι ειοι μβαρβαρος ντοτφ
μπετσαχι: οτοχ πετσαχι νεμηι
φναψωπι μβαρβαρος ντοτ.

interprets, that the church may receive edification.

But now, brethren, if I come to you speaking with tongues, what shall I profit you unless I speak to you either by revelation, by knowledge, by prophesying, or by teaching?

Even things without life, whether flute or harp, when they make a sound, unless they make a distinction in the sounds, how will it be known what is piped or played?

For if the trumpet makes an uncertain sound, who will prepare for battle?

So likewise you, unless you utter by the tongue words easy to understand, how will it be known what is spoken? For you will be speaking into the air.

There are, it may be, so many kinds of languages in the world, and none of them is without significance.

Therefore, if I do not know the meaning of the language, I shall be a foreigner to him who speaks, and he who speaks will be a foreigner to me.

فَالآنَ أَيُّهَا الإِخْوَةُ إِن جِئْتُ إِلَيْكُمْ
مُتَكَلِّمًا بِاللِّسَانَةِ فَمَاذَا أَنْفَعُكُمْ إِن لَمْ
أُكَلِّمَكُمْ إِمَّا بِإِعْلَانٍ أَوْ بِعِلْمٍ أَوْ
بِنُبُوءَةٍ أَوْ بِتَعْلِيمٍ؟

الأشياء العديمة النفوس التي
تُعْطِي صَوْتًا: مِزْمَارٌ أَوْ قِيثَارَةٌ مَعَ
ذَلِكَ إِن لَمْ تُعْطِ فَرْقًا لِلنَّعْمَاتِ فَكَيْفَ
يُعْرَفُ مَا زُمِرَ أَوْ مَا عَزِفَ بِهِ؟

فَإِنَّهُ إِن أُعْطِيَ البُوقُ أَيْضًا صَوْتًا
غَيْرَ وَاضِحٍ فَمَنْ يَتَّهَيَأُ لِلْقِتَالِ؟

هَكَذَا أَنْتُمْ أَيْضًا إِن لَمْ تُعْطُوا
بِاللِّسَانِ كَلَامًا يَفْهَمُ فَكَيْفَ يُعْرَفُ
مَا تُكَلِّمُ بِهِ؟ فَإِنَّكُمْ تَكُونُونَ
تَتَكَلَّمُونَ فِي الهَوَاءِ.

رُبَّمَا تَكُونُ أَنْوَاعٌ لُغَاتٍ هَذَا عَدَدُهَا
فِي الْعَالَمِ وَلَيْسَ شَيْءٌ مِنْهَا بِلَا
مَعْنَى.

فَإِن كُنْتُ لَا أَعْرِفُ قُوَّةَ اللُّغَةِ أَكُونُ
عِنْدَ الْمُتَكَلِّمِ أَعْجَمِيًّا وَالْمُتَكَلِّمُ
أَعْجَمِيًّا عِنْدِي.

Παιρητ̄ ν̄θωτεν ζωτεν ἐπιδ̄η
τετενοι ἡρεφχορ ἡνιπνευαιτικον
ἐπ̄κωτ̄ ἡτε φ̄εκκ̄λησῑᾱ κωτ̄ ρ̄ινᾱ ἡτε
τενερρω̄ο̄.

Ε̄θε φ̄αι πετσᾱχῑ ρ̄εν φ̄λας
μαρεφτωβ̄ ρ̄ινᾱ ἡτεφ̄ερμενεϋιν.

Ε̄ωπ̄ ρ̄αρ̄ αιω̄αντωβ̄ ρ̄εν φ̄λας
πᾱπνεῡμᾱ πεττωβ̄: πᾱρητ̄ Δ̄ε̄ ρ̄οι
ἡατοϋτᾱρ̄.

Ο̄ῡ ρ̄ε̄ πε̄ φ̄νᾱαιϋ̄ φ̄νᾱτωβ̄ ρ̄εν
πῑπνεῡμᾱ φ̄νᾱτωβ̄ Δ̄ε̄ ο̄ν ρ̄εν
πικε̄ρητ̄: φ̄νᾱερψᾱλιν̄ ρ̄εν πῑπνεῡμᾱ
φ̄νᾱερψᾱλιν̄ Δ̄ε̄ ο̄ν ρ̄εν πικε̄ρητ̄.

Ῑε̄ ἡ̄μο̄ν̄ ακω̄αν̄ ρ̄μο̄ῡ ρ̄εν
πῑπνεῡμᾱ πετρω̄κ̄ ἡ̄φ̄μᾱ ἡ̄πῑδῑω̄της
ε̄βολ̄ πω̄ς ρ̄η̄ᾱξε̄ πᾱδ̄μ̄ην̄ ε̄ρ̄η̄ῑ ε̄χ̄εν
πεκω̄ε̄πε̄μο̄τ̄: ἐπῑδ̄η̄ πετεκω̄ ἡ̄μο̄ϋ
ἡ̄ρ̄ε̄μ̄ῑ ε̄ροϋ̄ ᾱν̄.

Π̄θο̄κ̄ μ̄εν ρ̄αρ̄ καλω̄ς κ̄ω̄ε̄πε̄μο̄τ̄
ᾱλλᾱ πικε̄ο̄ταῑ ε̄ρ̄κητ̄ ᾱν̄.

*Π̄ρ̄μο̄τ̄ ρ̄αρ̄ νεμω̄τεν̄ νεμ̄
τ̄ερ̄η̄νη̄ ε̄ν̄σο̄π̄: ρ̄ε̄ ἡ̄μ̄ην̄ ε̄σε̄ω̄πῑ.*

Even so you, since you
are zealous for spiritual
gifts, let it be for the
edification of the church
that you seek to excel.

Therefore, let him who
speaks in a tongue pray that
he may interpret.

For if I pray in a tongue,
my spirit prays, but my
understanding is unfruitful.

What is the conclusion
then? I will pray with the
spirit, and I will also pray
with the understanding. I
will sing with the spirit, and
I will also sing with the
understanding.

Otherwise, if you bless
with the spirit, how will he
who occupies the place of
the uninformed say “Amen”
at your giving of thanks,
since he does not
understand what you say?

For you indeed give
thanks well, but the other is
not edified.

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

هَكَذَا أَنْتُمْ أَيْضاً إِذْ أَنْتُمْ عَيُورُونَ
لِلْمَوَاهِبِ الرُّوحِيَّةِ اطْلُبُوا لِأَجْلِ
بُنْيَانِ الْكَنِيسَةِ أَنْ تَرْتَدُّوا.

لِذَلِكَ مَنْ يَتَكَلَّمُ بِلسَانٍ فَلْيُصَلِّ لِكَيْ
يُتَرْجَمَ.

لِأَنَّهُ إِنْ كُنْتُ أَصَلِّي بِلسَانٍ فَرُوحِي
تُصَلِّي وَأَمَّا ذِهْنِي فَهُوَ بِلَا نَمْرِ.

فَمَا هُوَ إِذَا؟ أَصَلِّي بِالرُّوحِ
وَأُصَلِّي بِالذَّهْنِ أَيْضاً. أَرْتَلُّ
بِالرُّوحِ وَأَرْتَلُّ بِالذَّهْنِ أَيْضاً.

وَالْأَفْأَنْ بَارَكْتَ بِالرُّوحِ فَالَّذِي
يُشْغَلُ مَكَانَ الْعَامِي كَيْفَ يَقُولُ
«أَمِينَ» عِنْدَ شُكْرِكَ؟ لِأَنَّهُ لَا
يَعْرِفُ مَاذَا تَقُولُ.

فَإِنَّكَ أَنْتَ تَشْكُرُ حَسَنًا وَلَكِنَّ الْآخَرَ
لَا يُبْنَى.

*نعمة الله الأب تكون مع جميعكم.
أمين.*

The Catholic Epistle
الكاثوليكون

<p>Καθολικον ἐβोल θεν πε πισναγ ἡἐπιστολη ἡτε πενωτ Πετροс. Δυνη. Παμεπρατ.</p>	<p>The Catholic epistle of the Second Epistle of our father St. Peter. May his blessings be with us all. Amen. My beloved.</p>	<p>الكاثوليكون من رسالة معلمنا بطرس الثانية، بركته المقدسة تكون معنا. آمين. يا احبائي.</p>
<p>Β Πετροс τ: η - ιε</p>	<p>2 Peter 3: 8 - 15</p>	<p>2 بطرس 3: 8 - 15</p>
<p>Φαι δε ὑπερωπι ἐρετενοβω ἐρογ παμεπρατ: γε ονεροοτ ἡνωτ παρηεν Πβοис ὑφρητ ἡνωτο ἡρομπι: οτοε ονω ἡρομπι ὑφρητ ἡνωεροοτ ἡνωτ.</p>	<p>But, beloved, do not forget this one thing, that with the Lord one day is as a thousand years, and a thousand years as one day.</p>	<p>وَلَكِنْ لَا يَخْفَ عَلَيْكُمْ هَذَا الشَّيْءُ الْوَاحِدُ أَيُّهَا الْأَحْبَاءُ، أَنَّ يَوْمًا وَاحِدًا عِنْدَ الرَّبِّ كَأَلْفِ سَنَةٍ وَأَلْفِ سَنَةٍ كَيَوْمٍ وَاحِدٍ.</p>
<p>Οτοε ἡναωск an ἡξε Πβοис ἡτε τῆπασσελια: ὑφρητ ἔτε θανοτον ουμενι γε ἡναωск: αλλα ἡωονηθητ ἐρωτεν ἡἡνωτω an ἡτε ἔλι τακο: αλλα αἡνωτω εθροτι τηροτ εἡμετανοια.</p>	<p>The Lord is not slack concerning His promise, as some count slackness, but is longsuffering toward us, not willing that any should perish but that all should come to repentance.</p>	<p>لَا يَتَّبِطُّ الرَّبُّ عَنْ وَعْدِهِ كَمَا يَحْسِبُ قَوْمٌ التَّبَاطُؤَ، لَكِنَّهُ يَتَأَنَّى عَلَيْنَا، وَهُوَ لَا يَشَاءُ أَنْ يَهْلِكَ أَنَسٌ، بَلْ أَنْ يَقْبَلَ الْجَمِيعَ إِلَى التَّوْبَةِ.</p>
<p>Εἡε δε ἡξε περοοτ ὑΠβοис ὑφρητ ἡνωρεφδιοτι: φαι ἔτε ἐβोल ἡδρη ἡδρητ ηιφηοτι μεν σενασινι θεν οτοοι: ηιστοιχιον δε σεναρωκε σεναβωλ ἐβोल: οτοε ηκαρι νεμ ηιβηοτι ἔτε ἡδρητ εἡερωκε.</p>	<p>But the day of the Lord will come as a thief in the night, in which the heavens will pass away with a great noise, and the elements will melt with fervent heat; both the earth and the works that are in it will be burned up.</p>	<p>وَلَكِنْ سَيَأْتِي كُلِّصٌ فِي اللَّيْلِ، يَوْمَ الرَّبِّ، الَّذِي فِيهِ تَزُولُ السَّمَاوَاتُ بِضَجِيجٍ، وَتَنْحَلُّ الْعُنَاصِرُ مُحْتَرِقَةً، وَتَحْتَرِقُ الْأَرْضُ وَالْمَصْنُوعَاتُ الَّتِي فِيهَا.</p>
<p>Ηαι οτη τηροτ εἡναβωλ ἐβολ: ηαυητω ἡτετενηωτω ἡαυ ἡρητ ἡδρη θεν θανξινωτω ετοταβ νεμ θαν μετερεβηс.</p>	<p>Therefore, since all these things will be dissolved, what manner of persons ought you to be in holy conduct and godliness,</p>	<p>فِيمَا أَنَّ هَذِهِ كُلُّهَا تَنْحَلُّ، أَيَّ أَنَسٍ يَجِبُ أَنْ تَكُونُوا أَنْتُمْ فِي سِيرَةٍ مُقَدَّسَةٍ وَتَقْوَى؟</p>

Ερετενος εβολ δεν ογις
 δατρη απιελοοτ ντε τπαροτσια ντε
 Πβοις: φαι ετε εβολ ειτοττ νιφνοτι
 σεναρωκε νεσετοτω εβολ: οτοε
 νιστοιχιον σεναρωκε σεναβωλ εβολ.

Σανφνοτι δε μβερι νεμ ογκαρι
 μβερι κατα νερεπατσελια ετενποτυτ
 εβολ δαχωοτ: ναι ετε τμεθυμνι πωπι
 νδητοτ.

Εθε φαι ναμεπρα τ ενοςμ εβολ
 δατρη νηαι: ιης ντενθηνοτ εθρονεμ
 θηνοτ ερετενοι ναταδνι νεματ οτοε
 νατωλεβ απερεμθο νδρη δεν
 οτχιρηνη.

Οτοε τμετρετωοτνητ ντε
 Πενβοις οπε ερωτεν ετοττα.

*Νασηνοτ απερμενρε πικοςμος
 οτδε νηετωοπ δεν πικοςμος:
 πικοςμος νασινι νεμ τερεπιθωμια: φη
 δε ετιρι αποτωω απφνοττ εναωπι
 ωα ενεε: αμην.*

looking for and
 hastening the coming of the
 day of God, because of
 which the heavens will be
 dissolved, being on fire, and
 the elements will melt with
 fervent heat?

Nevertheless we,
 according to His promise,
 look for new heavens and a
 new earth in which
 righteousness dwells.

Therefore, beloved,
 looking forward to these
 things, be diligent to be
 found by Him in peace,
 without spot and blameless.

And consider that the
 long suffering of our Lord is
 salvation.

*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.*

مُنْتَظِرِينَ وَطَالِبِينَ سُرْعَةَ مَجِيءِ
 يَوْمِ الرَّبِّ، الَّذِي بِهِ تَنْحَلُّ
 السَّمَاوَاتُ مُلْتَهَبَةً، وَالْأَعْيُنُ
 مُحْتَرِقَةً تَدْوِبًا.

وَلَكِنَّا بِحَسَبِ وَعْدِهِ نَنْتَظِرُ
 سَمَاوَاتٍ جَدِيدَةً وَأَرْضًا جَدِيدَةً،
 يَسْكُنُ فِيهَا الْبِرُّ.

لِذَلِكَ أَيُّهَا الْأَحِبَّاءُ، إِذْ أَنْتُمْ
 مُنْتَظِرُونَ هَذِهِ، اجْتَهِدُوا لِتُوجَدُوا
 عِنْدَهُ بِلاَ دَسِّسٍ وَلَا عَيْبٍ، فِي
 سَلَامٍ.

وَاحْسِبُوا أَنَاةَ رَبِّنَا خَلَاصًا.

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

The Acts
الإبركسيس

<p>Πραξις ἡ τε νενηιοϋ ἡ ἀποστολοσ: ἐρε ποῦσμοῦ εθοῦαβ ὡπι νεμαν. Δμην.</p>	<p>The Acts of our fathers the apostles, may their blessings be with us all. Amen.</p>	<p>فصل من أعمال آباءنا الرسل الأظهار المشمولين بنعمة الروح القدس، بركتهم تكون معنا. آمين.</p>
<p>Πραξις κβ: ιζ - κδ</p>	<p>Acts 22: 17 - 24</p>	<p>أعمال 22: 17 - 24</p>
<p>Δσῶπι δε ἐταικοττ ἐλερονσαλμη οῦοσ ειερῖροσ ετχεσθε θεν πιερφει αἰῶπι δεν οῦτωμτ. Οῦοσ αἰναϋ ἐροϋ εϋϋω ἡμοσ νηι: χε ιησ ἡμοκ ἄμοϋ ἡχῶλεμ ἐβολ δεν Ιεροῦσαλμη: χε οῦηι σεναβι μετμεορε ἡτοτκ αν εοβητ.</p>	<p>Now it happened, when I returned to Jerusalem and was praying in the temple, that I was in a trance. And saw Him saying to me, ‘Make haste and get out of Jerusalem quickly, for they will not receive your testimony concerning Me.’</p>	<p>وَحَدَّثَ لِي بَعْدَ مَا رَجَعْتُ إِلَى أُورُشَلِيمَ وَكُنْتُ أُصَلِّي فِي الْهَيْكَلِ أَنِّي حَصَلْتُ فِي غَيْبَةٍ. فَرَأَيْتُهُ قَائِلًا لِي: أَسْرِعْ وَاخْرُجْ عَاجِلًا مِنْ أُورُشَلِيمَ لِأَنَّهُمْ لَا يَقْبَلُونَ شَهَادَتَكَ عَنِّي.</p>
<p>Δνοκ ϋω πεχνη χε Πβοις: ἡθωοϋ σεεῖμ χε ἄνοκ ναιζιοῦι ἐπῶτεκο οῦοσ ναιζιοῦι κατὰ σῖνασωση νιβεν ἡνηεθαϋϋ ἐροκ.</p>	<p>So I said, ‘Lord, they know that in every synagogue I imprisoned and beat those who believe on You.</p>	<p>فَقُلْتُ: يَا رَبُّ هُمْ يَعْلَمُونَ أَنِّي كُنْتُ أَحْبَسُ وَأَضْرِبُ فِي كُلِّ مَجْمَعِ الَّذِينَ يُؤْمِنُونَ بِكَ.</p>
<p>Οῦοσ ϋοτε ἐναϋναφωη ἐβολ ἡπῆνοϋ ἡστεφανοσ πεκουαρτρροσ: ἄνοκ ϋω ναιοϋι ἐρατ ἐαιϋμαϋ οῦοσ ναι ἄρεϋ ἐνιϋβωσ ἡτε νηἐναϋϋωτεβ ἡμοϋ.</p>	<p>And when the blood of Your martyr Stephen was shed, I also was standing by consenting to his death, and guarding the clothes of those who were killing him.’</p>	<p>وَحِينَ سَفِكَ دَمِ اسْتِفَانُوسَ شَهِيدِكَ كُنْتُ أَنَا وَاقِفًا وَرَاضِيًا بِقَتْلِهِ وَحَافِظًا ثِيَابَ الَّذِينَ قَتَلُوهُ.</p>
<p>Οῦοσ πεχαϋ νηι χε μοϋι: χε ἄνοκ ϋναοτορπκ ἐζανεθνοσ ετοϋ ἡοϋ.</p>	<p>Then He said to me, ‘Depart, for I will send you far from here to the Gentiles.’”</p>	<p>فَقَالَ لِي: اذْهَبْ فَإِنِّي سَأُرْسِلُكَ إِلَى الْأُمَّمِ بَعِيدًا.</p>
<p>Ναῦσωτεμ δε ἐροϋ ὡα παισασι: οῦοσ αῦβιςι ἡτοῦσμη ἐϋρηι εϋϋω ἡμοσ: χε ἄλι φαι ἡπαιρηϋ ἐβολ ϋιχεν</p>	<p>And they listened to him until this word, and then they raised their voices and said, “Away with such a</p>	<p>فَسَمِعُوا لَهُ حَتَّى هَذِهِ الْكَلِمَةِ ثُمَّ صَرَخُوا قَائِلِينَ: خُذْ مِثْلَ هَذَا مِنَ الْأَرْضِ لِأَنَّهُ كَانَ لَا يَجُوزُ أَنْ يَعْشَى.</p>

Ἰκαρι οὐ γὰρ ἕμεπῶα ἴωνδ ἀν.

Ἐνωψ δε ἐβολ ογορ ερσιτ
ἴνονῆβωσ ογορ ερσετ ψωψ ἐπιὰηρ.

Ἀφερκελενιν ἴξε πιχιλιαρχοσ
εθρονῆιτ ἐδοῖν ἐτπαρεμβολη
ἐαφχοσ εθρονῆτ ἴκαρ ναφ ῥεν
ῥανυατιστ: ῥινα ἴτεψέμι χε εθε οῖ
ἴλωιχι σεωψ ἐβολ ἴπαιρητ ἐῆρηι
ἐχωψ.

*Πισαχι δε ἴτε Πῆοις εφῆλαι ογορ
εφῆλῶαι: εφῆλῶασι ογορ εφῆταχρο:
ῥεν ῥὰστια ἴεκκλῆσια ἴτε Φνονῆτ:
ἀμην.*

fellow from the earth, for he is not fit to live!”

Then, as they cried out and tore off their clothes and threw dust into the air,

the commander ordered him to be brought into the barracks, and said that he should be examined under scourging, so that he might know why they shouted so against him.

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

وَإِذْ كَانُوا يَصِيحُونَ وَيَطْرَحُونَ
ثِيَابَهُمْ وَيَزِمُونَ غُبَاراً إِلَى الْجَوِّ.

أَمَرَ الْأَمِيرُ أَنْ يُذَهَبَ بِهِ إِلَى
الْمَعْسَكِ قَائِلاً أَنْ يُفْحَصَ بِضَرْبَاتِ
لِيَعْلَمَ لِأَيِّ سَبَبٍ كَانُوا يَصْرُخُونَ
عَلَيْهِ هَكَذَا.

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

The Liturgy Psalm

مزمور القداس

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

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

Ψαλμοσ τω Δαυιδ ἴ: ἀ, β

Psalm 50: 1, 2

المزمور 50: 1, 2

Ἐκῆραῥτ ἴεοῖο ἐβολ ῥα
ταῶνομια: ογορ ἐκέτοῖβι ἐβολῥα
πανοβι: χε ταῶνομια ἀνοκ ῥωῶῖν
ἴμοσ: ογορ πανοβι ἴπαῶθο ἐβολ
ἴχοῖτ ἴβεν. Ἀλλῆλοῖα.

Wash me thoroughly from my iniquity, and cleanse me from my sin. For I acknowledge my transgressions, and my sin is always before me. Alleluia.

اغسلني كثيرا من إثمي ومن
خطيبي طهرني. لأنني أنا عارف
بإثمي وخطيبي أمامي في كل
حين. هليلويا.

The Liturgy Gospel
إنجيل القديس

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

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

<p>Οὐρανῶν ἀναστῶσις ἐβόλῃ δὲν πιερασσεῖλιον εἰσοῦαβ κατὰ Ἰωάννην ἀσίου.</p>	<p>A chapter according to Saint John, may his blessings be with us. Amen.</p>	<p>فصل من إنجيل معلمنا يوحنا البشير. بركاته علينا أمين.</p>
<p>Ἰωάννην ἰβ: λϛ - μϛ</p>	<p>John 12: 36 - 43</p>	<p>يوحنا 12: 36 - 43</p>
<p>Ὡς πιστωῖνι ἵτεν ἠνοῦ μοῦι δὲν πιστωῖνι θῖνα ἵτετενερωηρι ἠπιστωῖνι. Παι ἕταϛ ζοτοῦ ἵζε Ἰησοῦ αϛϥνεαϛ αϛχοϥ ἐβόλ θαρωῦ.</p> <p>Παιμῆϥ δε ἠμῆνι ἕταϛαιτοῦ ἠποῦῆο ἐβόλ ἠποῦναθϛ ἕροϥ.</p> <p>θῖνα ἵτεϥκωκ ἐβόλ ἵζε ἵκασι ἵησαῖασις ἵπποϥητῆσις φῆεταϥχοϥ: ζε Πβοις νιμ πε ἕταϥναθϛ ἕτενσῆνι: οῦοζ ἵϥωβϥ ἠΠβοις ἕταϥθωρπ ἐνιμ.</p> <p>εῖθε φαι νε ἠμοῖν ἵϥου ἠμωῦ ἐναθϛ πε: ζε αϥχοζ οἱ ἵζε ἠσαῖασις.</p> <p>Χε αϥθωμ ἵννοῦβαλ: οῦοζ αϥθωμ ἠποῦρητ: θῖνα ἵτοῦῶτεμναῦ ἵννοῦβαλ: οῦοζ ἵτοῦῶτεμκαϛ δὲν ποῦρητ: οῦοζ ἵτοῦκοτοῦ θαρῖ</p>	<p>While you have the light, believe in the light, that you may become sons of light.” These things Jesus spoke, and departed, and was hidden from them.</p> <p>But although He had done so many signs before them, they did not believe in Him,</p> <p>that the word of Isaiah the prophet might be fulfilled, which he spoke: “Lord, who has believed our report? And to whom has the arm of the Lord been revealed?”</p> <p>Therefore, they could not believe, because Isaiah said again:</p> <p>“He has blinded their eyes and hardened their hearts, lest they should see with their eyes, lest they should understand with their hearts and turn, so that I should heal them.”</p>	<p>مَا دَامَ لَكُمْ النُّورُ آمَنُوا بِالنُّورِ لِتَصِيرُوا أَبْنَاءَ النُّورِ. تَكَلَّمَ يَسُوعُ بِهَذَا ثُمَّ مَضَى وَاخْتَفَى عَنْهُمْ.</p> <p>وَمَعَ أَنَّهُ كَانَ قَدْ صَنَعَ أَمَامَهُمْ آيَاتٍ هَذَا عَدَدُهَا لَمْ يُؤْمِنُوا بِهِ.</p> <p>لِيَتِمَّ قَوْلُ إِسْحَعْيَاءَ النَّبِيِّ: يَا رَبُّ مَنْ صَدَّقَ خَبْرَنَا وَلِمَنْ اسْتُعْلِنَتْ ذِرَاعُ الرَّبِّ؟</p> <p>لِهَذَا لَمْ يَقْدِرُوا أَنْ يُؤْمِنُوا. لِأَنَّ إِسْحَعْيَاءَ قَالَ أَيْضًا:</p> <p>قَدْ أَعْمَى عْيُونَهُمْ وَأَغْلَطَ قُلُوبَهُمْ لِنَلَّا يُبْصِرُوا بِعْيُونِهِمْ وَيَشْعُرُوا بِقُلُوبِهِمْ وَيَرْجِعُوا فَاشْفِيَهُمْ.</p>

ἤντα τούτων.

Ἡαι ἀρχοτοῦ ἦνε Ησαῖας καὶ
ἀφῆκεν ἐπισημασθῆναι τὸν ἀρχαῖον
ἐπισημασθῆναι.

Ὅμως μεντοὶ οὐκ ἐβόλθεν
ἐπισημασθῆναι ἀρχαῖον: ἀλλὰ
ἐπισημασθῆναι ἐβόλθεν ἀπὸ ἐπισημασθῆναι
ἐπισημασθῆναι: καὶ ἐπισημασθῆναι
ἐπισημασθῆναι.

Ἀλλὰ ἐπισημασθῆναι τὸν ἀρχαῖον
ἐπισημασθῆναι.

*Ἐπισημασθῆναι ἐπισημασθῆναι
ἐπισημασθῆναι: ἀλλὰ.*

These things Isaiah said
when he saw His glory and
spoke of Him.

Nevertheless, even
among the rulers many
believed in Him, but
because of the Pharisees
they did not confess Him,
lest they should be put out
of the synagogue;

for they loved the praise
of men more than the praise
of God.

*Glory be to God
forever.*

قَالَ إِسْحَاءُ هَذَا حِينَ رَأَى مَجْدَهُ
وَتَكَلَّمَ عَنْهُ.

وَلَكِنْ مَعَ ذَلِكَ آمَنَ بِهِ كَثِيرُونَ مِنْ
الرُّؤَسَاءِ أَيْضاً غَيْرِ أَنَّهُمْ لِسَبَبِ
الْفَرِيسِيِّينَ لَمْ يَعْتَرِفُوا بِهِ لِئَلَّا
يُصَيِّرُوا خَارِجَ الْمَجْمَعِ.

لَأَنَّهُمْ أَحَبُّوا مَجْدَ النَّاسِ أَكْثَرَ مِنْ
مَجْدِ اللَّهِ.

والمجد لله دائماً.

Third Day of the Seventh Week of Lent (Wednesday)

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

Prophecies

النبوات

Proverbs 10: 32 - 11: 13

أمثال سليمان 10 : 32 - 11 : 13

<p>ΕΒΟΛ ΘΕΝ ΗΠΑΡΟΙΜΙΑ ΝΤΕ ΣΟΛΟΜΩΝ ΠΙΠΡΟΦΗΤΗΣ: ΕΡΕΠΕΥΣΜΟΥ ΕΘΟΥΑΒ: ΨΩΠΙ ΝΕΜΑΝ ΛΙΗΝ ΕΥΧΩ ΪΜΟΣ.</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>ΗΠΑΡΟΙΜΙΑ ΝΤΕ ΣΟΛΟΜΩΝ Γ: ΛΒ - ΙΑ: ΙΣ Proverbs 10: 32 - 11: 13 أمثال 10 : 32 - 11 : 13</p>		
<p>ΗΙΣΦΟΤΟ ΔΕ ΝΤΕ ΗΡΩΜΙ ΝΘΜΗ ΣΕΝΑΘΛΗ ΝΘΑΝΘΜΟΤ: ΡΩΟΥ ΔΕ ΝΗΙΑΕΒΗΣ ΨΑΥΦΟΝΘΟΥ ΕΒΟΛ ΘΑΡΩΟΥ.</p> <p>ΘΑΝΜΑΨΙ ΝΧΡΟΥ ΣΕΣΟΥ ΪΠΕΪΘΟ ΪΠΘΟΙΣ: ΟΥΨΙ ΔΕ ΝΘΜΗ ΕΥΨΗΠ ΝΑΘΡΑΥ.</p> <p>ΠΙΜΑ ΕΤΕ ΠΨΩΨ ΝΑΨΕ ΕΘΟΥΝ ΑΣΪΜΑΥ ΟΝ ΝΧΕ ΨΜΕΤΡΕΥΨΑΨΡΩΜΙ: ΡΩΥ ΔΕ ΝΗΥΕΤΘΕΒΙΗΟΥΤ ΨΑΥΕΡΜΕΛΕΤΑΝ ΝΨΣΟΦΙΑ.</p> <p>ΨΜΕΤΤΕΛΙΟΣ ΝΤΕ ΝΗΕΤΣΟΥΤΩΝ ΕΣ ΕΒΙΜΩΙΤ ΝΩΟΥ: ΟΥΘΟ ΠΙΣΛΑΨ ΝΤΕ ΝΗΕΤΕΡΑΘΕΤΙΝ ΕΥΕΨΟΛΟΥ.</p>	<p>The lips of the righteous know what is acceptable, but the mouth of the wicked what is perverse.</p> <p>Dishonest scales are an abomination to the Lord, but a just weight is His delight.</p> <p>When pride comes, then comes shame; but with the humble is wisdom.</p> <p>The integrity of the upright will guide them, but the perversity of the unfaithful will destroy them.</p>	<p>شَفَقْنَا الصِّدِّيقَ تَعْرِفَانِ الْمَرَضِيَّ وَفَمُ الْأَشْرَارِ أَكَاذِبٌ.</p> <p>مَوَازِينُ غَشِيٍّ مَكْرَهَةَ الرَّبِّ وَالْوَزْنُ الصَّحِيحُ رِضَاؤُهُ.</p> <p>تَأْتِي الْكِبْرِيَاءُ فَيَأْتِي الْهَوَانُ وَمَعَ الْمُتَوَاضِعِينَ حِكْمَةٌ.</p> <p>إِسْتِقَامَةُ الْمُسْتَقِيمِينَ تَهْدِيهِمْ وَأَعْوَجَاجُ الْغَادِرِينَ يُخْرِبُهُمْ.</p>

Πνοῦτῆνοῦ ἵνε ζανθῦπαρχοντα
ῥεν πέροοῦ ἠπῆζωντ: ἴμεθῦνι δε
ὑασνοζεῦ ἐβολῆεν φῦοῦ.

Δεϋαῖνοῦ ἵνε οῦθῦνι ὑαεῖχῶ
ἵνωϋ ἵνοῦω ἵνεητ: ὑαεῖϋωπι δε
ἵὑορπι ἵνε ἵτακο ἵτε ἵὰσεβῆς οῦοῦ
ὑαῖραῦ ἠῦοϋ.

Ἰμεθῦνι ὑασσοῦτων φῦωιτ ἵτε
ἵαταβῆνι: ὑαεῖραοῦ ἠ δε ῥεν
οῦμετὰσεβῆς ἵνε πρεεῖβῖνζονς.

Δεϋαῖνοῦ ἵνε οῖρωῦ ἵθῦνι
ἠπαστακο ἵνε τεεῖεῖλις: ἵὑοῦὑοῦ
δε ἵτε ἵὰσεβῆς ῥῆαβῆνο.

Πῖθῦνι ὑαεῖρ ἐβολῆεν οῖφῶϋ:
πρεεῖρνοβι δε εῖεῖηιϋ ἵτεεῖϋεφῖἠ.

ῥεν ῖρωῦ ἵνἵὰσεβῆς αεῖὑοπ ἵνε
οῖφῶϋ ἵζανῖρεῦἠβακι: ἴεσῦης δε
ἵτε ἵθῦνι πεσῦωιτ ἵανεϋ.

ῥεν ἵὰσαθον ἵτε ζανῦνι
ασταζο ἐρατς ἵνε οῖβακι: οῖοῦ ῥεν
ἵτακο ἵνἵὰσεβῆς ὑασῦελῆλ.

ῥεν πῖςῦοῦ ἵνἵηετσοῦτων ὑασῖςι
ἵνε οῖποῖς: ασοῖωσπ δε ῥεν ῖρωῦ
ἵνἵὰσεβῆς.

Riches do not profit in
the day of wrath, but
righteousness delivers from
death.

The righteousness of the
blameless will direct his
way aright, but the wicked
will fall by his own
wickedness.

The righteousness of the
upright will deliver them,
but the unfaithful will be
caught by their lust.

If the righteous dies, his
hope will not perish, while
the pride of the unjust
perishes.

The righteous is
delivered from trouble, and
it comes to the wicked
instead.

The hypocrite with his
mouth destroys his
neighbor, but through
knowledge the righteous
will be delivered.

When it goes well with
the righteous, the city
rejoices; and when the
wicked perish, there is
jubilation.

By the blessing of the
upright the city is exalted,
but it is overthrown by the
mouth of the wicked.

لَا يَنْفَعُ الْغِنَى فِي يَوْمِ السَّخَطِ أَمَّا
الْبِرُّ فَيُنْجِي مِنَ الْمَوْتِ.

بِرُّ الْكَامِلِ يُقَوِّمُ طَرِيقَهُ أَمَّا الشَّرِيرُ
فَيَسْقُطُ بِشَرِّهِ.

بِرُّ الْمُسْتَقِيمِينَ يَنْجِيهِمْ أَمَّا
الْغَادِرُونَ فَيُؤْخَذُونَ بِفَسَادِهِمْ.

إِذَا مَاتَ الصَّادِقُ لَا يَهْلِكُ رَجَاؤُهُ
وَفَخْرُ الْمُنَافِقِينَ يَضْمَلُ.

الصَّادِقُ يَنْجُو مِنَ الضِّيقِ وَيَأْتِي
الشَّرِيرُ مَكَانَهُ.

بِالْفَمِّ يُخْرِبُ الْمُنَافِقُ صَاحِبَهُ
وَبِالْمَعْرِفَةِ يَنْجُو الصَّادِقُونَ.

بِخَيْرِ الصَّادِقِينَ تَفْرَحُ الْمَدِينَةُ
وَعِنْدَ هَلَاكِ الْأَشْرَارِ تُهْتَفُ.

بِبَرَكَاتِ الْمُسْتَقِيمِينَ تَعْلُو الْمَدِينَةُ
وَبِفَمِّ الْأَشْرَارِ تُهْدَمُ.

Ψαφελκωαι ἵσα εἰρηρεμῦβακι
 ἵνε φηετψατῶβω: οἱρωμι δε ἵσαβε
 ψαφωπι εφερ ἵσιχαζιν.

Πιρωμι εφοι ἵλας ῥνατ ψαφῶρωπ
 ἵνωτοβνι ἐβολθεν οἱρωοῖτς: πιπιστοσ
 δε θεν περῆνιψι ψαφωπι ἵεἰανῆβνοῖ.

Οἱωοῖ ἵτῆτριάσ ἐθοῖαβ Πεννοῖτ
ψα ἐνεεζ νεμ ψα ἐνεεζ ἵτε ἵνεεζ
τηροῖ. Διμην.

He who is devoid of wisdom despises his neighbor, but a man of understanding holds his peace.

A talebearer reveals secrets, but he who is of a faithful spirit conceals a matter.

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

أَلْمُحْتَقِرُ صَاحِبِهِ هُوَ نَاقِصُ الْفَهْمِ
 أَمَّا ذُو الْفَهْمِ فَيَسْكُتُ.

السَّاعِي بِالْوَشَايَةِ يُفْشِي السِّرَّ
 وَالْأَمِينُ الرُّوحَ يَكْتُمُ الْأَمْرَ.

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

Isaiah 58: 1 - 11
إشعيا 58: 1 - 11

Εβολ θεν Ησαῖασ πιπροφητης:
 ἐρεπεφῶμοῖ εθοῖαβ: ψωπι νεμδαν
 ἄμην εφχω ἄμοσ.

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

من أشعيا النبي، بركته المقدسة تكون معنا. آمين.

Ησαῖασ νη: ἄ - ἱα

Isaiah 58: 1 - 11

إشعيا 58: 1 - 11

Ωψ ἐβολ θεν οἱρωομ οἱροε
 ἄπερτῶσο: βισι ἵτεκῶμην ἄφρητ
 ἵνωσαλπισζ: οἱροε ματαμε παλαοσ
 ἐνωτονοβι οἱροε πιη ἵλακωβ ἐνωῖανομια.

Cry aloud, spare not; lift up your voice like a trumpet; tell My people their transgression, and the house of Jacob their sins.

نَادِ بِصَوْتٍ عَالٍ لَا تُمْسِكْ. ارْفَعْ صَوْتَكَ كَصَوْتِ كَبُوقٍ وَأَخْبِرْ شَعْبِي بِتَعَدِّيهِمْ وَبَيْتِ يَعْقُوبَ بِخَطَايَاهُمْ.

Δνοκ σεκωτ ἵσωι ἵνωῖεσοῖ
 εἰατῆν ἵνωῖεσοῖ: οἱροε σεερεπεινημιν
 ἐσοῖτεν ναμωιτ ἄφρητ ἵνωῖλαοσ εφῖρι
 ἵνωμεομην οἱροε ἄπεφχω ἵσωφ
 ἄπελαπ ἄπεφνοῖτ σεερετιν ἄμοι τῆνοῖ
 ἵνωῖλαπ ἄμην: οἱροε σεερεπεινημιν
 ἐδωντ ἐφῆνοῖτ εφχω ἄμοσ.

Yet they seek Me daily, and delight to know My ways, as a nation that did righteousness, and did not forsake the ordinance of their God. They ask of Me the ordinances of justice; they take delight in approaching God.

وَإِيَّايَ يَطْلُبُونَ يَوْمًا فَيَوْمًا وَيَسْرُونَ بِمَعْرِفَةِ طُرُقِي كَأُمَّةٍ عَمِلَتْ بِرًّا وَلَمْ تَتْرُكْ قَضَاءَ إِلَهِهَا. يَسْأَلُونَنِي عَنْ أَحْكَامِ الْبِرِّ. يُسْرُونَ بِالتَّقَرُّبِ إِلَى اللَّهِ.

Χε εθβεοτ ανερνηστεριν οτοζ
 απεκνατ: ανθεβιο ννηνψυχη οτοζ
 απεκειμ: ζεν νιεζοοτ ζαρ ντε
 νετεννηστια τετενσιμ ννετενοτω
 νζητ: οτοζ τετενηοτκς νοτον νιβεν
 ετχη ζα πετενερωωι.

Εζανθαπ νεμ ζανωοντ
 τετενερνηστεριν οτοζ τετενωωι
 αφηθεβινοτ νεμ πετενωφηρ ζεν
 ονδινζονς: εθβεοτ τετενερνηστεριν
 νηι αφρητ αφοοτ εσωτεμ ετετενςμη
 ζεν οτζρωοτ.

Θαι αν τε τνηστια εταικοτπς νεμ
 ζεν ονεζοοτ ντε οτρωμι θεβιο
 ντετ: ρχη οτδε εωωπ ακωανκωλζ
 ννεκμοτ αφρητ νοτκρικος οτοζ
 ντεκφωρω ζαροκ νοτσοκ νεμ
 οτκερμ: οτδε παρητ ννετενωοτ
 ερος ζε νηστια εσωηπ.

Θαι αν τε τνηστια ενης ταικοτπς
 ανοκ πεχε Πβοις: αλλα βωλ εβωλ
 νςνατζ νιβεν ντε τμετοζι ματοτ
 ννικοτς ντε νιςζαι νζονς: οτωρπ
 ννετδεμζωμ ζεν οτχω εβωλ: οτοζ
 ζζαι νιβεν μμετοζι σολποτ.

Χα πεκωικ ννηετζοκερ οτοζ
 νιζηκι νατοταζκοι αλιτοτ εζοτν
 επεκνι: ακωαννατ εοται εφβηω ζοβςφ:

‘Why have we fasted,’
 they say, ‘and You have not
 seen? Why have we
 afflicted our souls, and You
 take no notice?’ In fact, in
 the day of your fast you find
 pleasure, and exploit all
 your laborers.

Indeed you fast for strife
 and debate, and to strike
 with the fist of wickedness.
 You will not fast as you do
 this day, to make your voice
 heard on high.

Is it a fast that I have
 chosen, a day for a man to
 afflict his soul? Is it to bow
 down his head like a
 bulrush, and to spread out
 sackcloth and ashes? Would
 you call this a fast, and an
 acceptable day to the Lord?

Is this not the fast that I
 have chosen: To loose the
 bonds of wickedness, to
 undo the heavy burdens, to
 let the oppressed go free,
 and that you break every
 yoke?

Is it not to share your
 bread with the hungry, and
 that you bring to your house
 the poor who are cast out;
 when you see the naked,

يَقُولُونَ: لِمَآذَا صُمْنَا وَلَمْ نَنظُرْ
 دَلَلْنَا أَنْفُسَنَا وَلَمْ نَلَاظِمْ؟ هَا إِنَّا
 فِي يَوْمِ صَوْمِكُمْ نُوجِدُونَ مَسْرَةً
 وَبِكُلِّ أَشْغَالِكُمْ نَسْخَرُونَ.

هَا إِنَّا لِلْخُصُومَةِ وَالنِّزَاعِ
 تَصُومُونَ وَتَلْتَضِرُّونَ بِلُكْمَةِ الشَّرِّ.
 لَسْتُمْ تَصُومُونَ كَمَا الْيَوْمَ لِتَسْمَعَ
 صَوْتُكُمْ فِي الْعَلَاءِ.

أَمْثَلُ هَذَا يَكُونُ صَوْمًا أَحْتَارُهُ؟
 يَوْمًا يُدَلِّلُ الْإِنْسَانَ فِيهِ نَفْسَهُ
 يُخْنِي كَالْأَسَلَةِ رَأْسَهُ وَيَفْرَشُ
 تَحْتَهُ مِسْحًا وَرَمَادًا. هَلْ تَسْمِي
 هَذَا صَوْمًا وَيَوْمًا مَقْبُولًا لِلرَّبِّ؟

أَلَيْسَ هَذَا صَوْمًا أَحْتَارُهُ: حَلَّ قَيْودِ
 الشَّرِّ. فَكَّ عَقْدَ النَّيْرِ وَإِطْلَاقَ
 الْمَسْحُوقِينَ أَحْرَارًا وَقَطَعَ كُلَّ نَيْرٍ.

أَلَيْسَ أَنْ تَكْسِرَ لِلْجَائِعِ خُبْرَكَ وَأَنْ
 تُدْخِلَ الْمَسَاكِينَ التَّاهِبِينَ إِلَى
 بَيْتِكَ؟ إِذَا رَأَيْتَ عَرِيَانًا أَنْ تَكْسُوهُ
 وَأَنْ لَا تَتَغَاضَى عَنْ لَحْمِكَ.

οτοϑ εβολδεν ηρεμνηι ντε πεκχροϑ
υπερϑι πεο υμωοτ.

Ποτε ερε πεκοτωινη υραι νακ
νηωρπ οτοϑ πεκταλδο ερεφιρι
νηωλεμ οτοϑ εεμοωπι δαχωκ ηνε
τεκμεθμηι οτοϑ πεωοτ υφνοττ
εφετακτο εροκ.

Ποτε εκεωυ εβολ οτοϑ ερε
φνοττ σωτεμ εροκ ετι εκαϑι εφεχοϑ
χε τ υπαιμα εωωπ ακωλανωλι
εβολδαροκ ηοτςνατϑ νεμ
οτχιροδονια νεμ οτϑαϑι ηχρεμεμ.

Οτοϑ ητεκτ υπεκωικ υπετσοκερ
εβολδεν τεκετχη τηρϑ οτοϑ οτετχη
εσθεβηνοττ ητεκτςιοϑ τοτε εφελαυαι
ηνε πεκοτωινη ηερηι δεν ηχακι οτοϑ
πεκχακι εφεερ υφρητ ηοταναμερι.

Οτοϑ εφεωωπι νεμακ ηνε
πεκνοττ ησχοτ ηιβεν οτοϑ εκεϑι κατα
φονωυ ητε τεκετχη οτοϑ πεκκαϑ
ερεκενη οτοϑ ερεερ υφρητ ηοτδωμ
εφηαδι νεμ υφρητ ηοτμοτμ υπε
πεφωωοτ μοτνκ.

*Οτωοτ ηττριαϑ εθοταβ Πεννοττ
υα ενεϑ νεμ υα ενεϑ ητε ηιενεϑ
τηροτ. Αμην.*

that you cover him, and not
hide yourself from your
own flesh?

Then your light shall
break forth like the
morning, your healing shall
spring forth speedily, and
your righteousness shall go
before you; the glory of the
Lord shall be your rear
guard.

Then you shall call, and
the Lord will answer; you
shall cry, and He will say,
'Here I am.' If you take
away the yoke from your
midst, the pointing of the
finger, and speaking
wickedness,

if you extend your soul
to the hungry and satisfy the
afflicted soul, then your
light shall dawn in the
darkness, and your darkness
shall be as the noonday.

The Lord will guide you
continually, and satisfy your
soul in drought, and
strengthen your bones; you
shall be like a watered
garden, and like a spring of
water, whose waters do not
fail.

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

حِينَئِذٍ يَنْفَجِرُ مِثْلَ الصُّبْحِ نُورُكَ
وَتَنْبُتُ صِحَّتُكَ سَرِيعًا وَيَسِيرُ بِرُّكَ
أَمَامَكَ وَمَجْدُ الرَّبِّ يَجْمَعُ سَاقَتَكَ.

حِينَئِذٍ تَدْعُو فَيُجِيبُ الرَّبُّ.
تَسْتَعِيبُ فَيَقُولُ: هَإِنِّدَا. إِنْ نَزَعْتَ
مِنْ وَسْطِكَ النَّيْرَ وَالْإِيمَاءَ
بِالْإِصْبَعِ وَكَلَامَ الْإِثْمِ.

وَأَنْفَقْتَ نَفْسَكَ لِلْجَائِعِ وَأَشْبَعْتَ
النَّفْسَ الضَّالِمَةَ يَشْرِقُ فِي الظُّلْمَةِ
نُورُكَ وَيَكُونُ ظِلَامُكَ الدَّامِسُ مِثْلَ
الظُّهْرِ.

وَيَقُودُكَ الرَّبُّ عَلَى الدَّوَامِ وَيُشْبِعُ
فِي الْجُدُوبِ نَفْسَكَ وَيُنْشِطُ عِظَامَكَ
فَتَصِيرُ كَجَنَّةٍ رِيًّا وَكَنَبْعِ مِيَاهٍ لَا
تَنْقُطُ مِيَاهُهَا.

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

Job 40: 1 - 41: 34
أيوب 40 : 1 - 41 : 34

<p>ΕΒΟΛ ΘΕΝ ΙΩΒ ΠΙΘΩΗΗ: ΕΡΕΠΕΡΕΨΜΟΤ ΕΘΟΥΑΒ: ΨΩΠΙ ΝΕΜΑΝ ΑΜΗΗ ΕΥΧΩ ΰΜΟΟ.</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 Μ: Α - ΜΑ: ΛΔ</p>	<p>Job 40: 1 – 41: 34</p>	<p>أيوب 40 : 1 - 41 : 34</p>
<p>Αφερών νζε Πβοις πεχαϑ ηλωβ: Χε μη χνατβαπ ευβαπ νεμ ονβγκανοο εκκοβι δε μφνοττ ευερών μμοϑ.</p>	<p>Moreover the Lord answered Job, and said: “Shall the one who contends with the Almighty correct Him? He who rebukes God, let him answer it.”</p>	<p>فَأَجَابَ الرَّبُّ أَيُّوبَ فَقَالَ: هَلْ يُخَاصِمُ الْقَدِيرَ مُؤَبِّخُهُ، أَمْ الْمُحَاجُّ اللَّهَ يُجَاوِبُهُ؟»</p>
<p>Αφερών νζε Ιωβ πεχαϑ μΠβοις. Χε λδοι γε λνοκ τβιβαπ ευτβω νηη οτοβ εικοβι μΠβοις: ειωτεμ δε εβανσαζι μπαρητ ελνοκ ελι.</p>	<p>Then Job answered the Lord and said: “Behold, I am vile; what shall I answer You? I lay my hand over my mouth.</p>	<p>فَأَجَابَ أَيُّوبُ الرَّبَّ وَقَالَ: هَا أَنَا حَقِيرٌ، فَمَاذَا أَجَابُكَ؟ وَضَعْتُ يَدِي عَلَى فَمِي.</p>
<p>Ανοκ δε ονπε ετναερών μμοϑ ονβε ναι: αινατ ηταζιχ βιρεν ρωι: αισαζι νονκοπ πικοπ δε μμαβ σνατ ηναοναβτοτ γε.</p>	<p>Once I have spoken, but I will not answer; Yes, twice, but I will proceed no further.”</p>	<p>مَرَّةً تَكَلَّمْتُ فَلَا أَجِيبُ، وَمَرَّتَيْنِ فَلَا أَزِيدُ.</p>
<p>Επι δε αφερών νζε Πβοις οτοβ πεχαϑ ηλωβ εβολθεν τβηπι γε: Οφωρ αλλα μορκ εχεν τεκτπι μφρητ νοτρωρι: τναυενκ ηθοκ δε λρισών νηη.</p>	<p>Then the Lord answered Job out of the whirlwind, and said: Now prepare yourself like a man; I will question you, and you shall answer Me.</p>	<p>فَأَجَابَ الرَّبُّ أَيُّوبَ مِنَ الْعَاصِفَةِ فَقَالَ: الْآنَ شُدِّ حَقْوَيْكَ كَرَجُلٍ. أَسْأَلُكَ فَتُعَلِّمُنِي.</p>
<p>Οη ακριονι μπαβαπ εβολ: χμερι δε γε εταιερ ναι νாக ηκερητ εβηλ γε ητεκοωνε εβολ γε ηθοκ ορθωηη.</p>	<p>Would you indeed annul My judgment? Would you condemn Me that you may be justified?</p>	<p>لَعَلَّكَ تُنَاقِضُ حُكْمِي، تَسْتَذْنِبُنِي لِكِي تَتَبَرَّرَ أَنْتَ؟</p>

Ἦν πεκχφοι ναυτ οτβε Πβοις: ιε
θεν οτδρωοτ κερδαραβαι μπεερητ.

Ἦνακ νοτβιςι νεμ οτχομ: οτωοτ
δε νεμ οτταιο μητοτ ειωτκ.

Οτωρπ δε ηθαναστελοσ δεν
οτχωοτ: μαθεβιο δε ημπεερητ
τηροτ.

Ἦγωεμ δε ημπεερητ ηρο: ηιασεβησ
δε χοποτ νοτχοτ δεν οτχοτ.

Ἦαροτλοεγ δε ετσοπ δεν
πικαει σαβολ: νοτχο δε μαροτ
ηγωω: μαροτχοποτ δε δεν οτκαει
σαβολ ετσοπ.

Οτοε τηαοτωηε εβολ εε
οτοηωχομ ητεκοτηναμ ενοεεμ.

Ἦλλα εηπε ισ οτθηριον εαροκ:
εοτεμ ωοτβεν μηρητ ημπεερητ.

Εηπε ισ τεεχομ δεν τεετπ:
τεενομτ δε δεν τδεεπι ητε
τεενεσι.

Ἦεταεο μπεερεητ ερατε μπερητ
ηοτκεπαρισσοσ: νεεμοτ δε
σεβλεμλωμ.

Have you an arm like
God? Or can you thunder
with a voice like His?

Then adorn yourself
with majesty and splendor,
and array yourself with
glory and beauty.

Disperse the rage of
your wrath; look on
everyone who is proud, and
humble him.

Look on everyone who
is proud, and bring him
low; tread down the wicked
in their place.

Hide them in the dust
together, bind their faces in
hidden darkness.

Then I will also confess
to you that your own right
hand can save you.

Look now at the
behemoth, which I made
along with you; he eats
grass like an ox.

See now, his strength is
in his hips, and his power is
in his stomach muscles.

He moves his tail like a
cedar; the sinews of his
thighs are tightly knit.

هَلْ لَكَ ذِرَاعٌ كَمَا لِلَّهِ، وَبِصَوْتٍ
مِثْلِ صَوْتِهِ تُرْعِدُ؟

تَزَيِّنِ الْآنَ بِالْجَلَالِ وَالْعِزِّ، وَالْبَيْسِ
الْمَجْدِ وَالْبَهَاءِ.

أرسل الملائكة بغضب. وَأَنْظُرْ كُلَّ
مُتَعَطِّمٍ وَأَخْفِضْهُ.

أَنْظُرْ إِلَى كُلِّ مُتَعَطِّمٍ وَذَلِّلْهُ، وَدَسِ
الْأَشْرَارَ فِي مَكَانِهِمْ.

أَطْمِرْهُمْ فِي التُّرَابِ مَعًا، وَأَحْبِسْ
وُجُوهُهُمْ فِي الظُّلَمِ.

فَأَنَا أَيْضًا أَحْمَدُكَ لِأَنَّ يَمِينَكَ
تُخَلِّصُكَ.

هُوَذَا بِهِيْمُوثُ الَّذِي صَنَعْتَهُ مَعَكَ
يَأْكُلُ الْعُشْبَ مِثْلَ الْبَقْرِ.

هَا هِيَ قُوَّتُهُ فِي مَتْنِيهِ، وَشِدَّتُهُ
فِي عَضَلِ بَطْنِهِ.

يَخْفِضُ ذَنْبَهُ كَأَرْزَةٍ. عُرُوقُ فَخْذَيْهِ
مَضْفُورَةٌ.

Περὶ σφίρων ὡς χρυσοῦν
ὡς χρυσοῦν περὶ σφίρων
ὡς χρυσοῦν περὶ σφίρων
ὡς χρυσοῦν περὶ σφίρων

Φαί περὶ σφίρων ὡς χρυσοῦν
Πρὸς: ἑσθλασίου ἐσθλασίου ὡς χρυσοῦν
ὡς χρυσοῦν περὶ σφίρων.

Ἀφῆρα δὲ ἐξεν ὡς χρυσοῦν
ἐσθλασίου: ἀφῆρα δὲ ἐξεν ὡς χρυσοῦν
ἐσθλασίου: ἀφῆρα δὲ ἐξεν ὡς χρυσοῦν

Ἀφῆρα δὲ ἐξεν ὡς χρυσοῦν
ἐσθλασίου: ἀφῆρα δὲ ἐξεν ὡς χρυσοῦν
ἐσθλασίου: ἀφῆρα δὲ ἐξεν ὡς χρυσοῦν

Ἐσθλασίου δὲ ἐξεν ὡς χρυσοῦν
ἐσθλασίου: ἀφῆρα δὲ ἐξεν ὡς χρυσοῦν
ἐσθλασίου: ἀφῆρα δὲ ἐξεν ὡς χρυσοῦν

Ἀφῆρα δὲ ἐξεν ὡς χρυσοῦν
ἐσθλασίου: ἀφῆρα δὲ ἐξεν ὡς χρυσοῦν
ἐσθλασίου: ἀφῆρα δὲ ἐξεν ὡς χρυσοῦν

Ἐσθλασίου δὲ ἐξεν ὡς χρυσοῦν
ἐσθλασίου: ἀφῆρα δὲ ἐξεν ὡς χρυσοῦν
ἐσθλασίου: ἀφῆρα δὲ ἐξεν ὡς χρυσοῦν

Ἐσθλασίου δὲ ἐξεν ὡς χρυσοῦν
ἐσθλασίου: ἀφῆρα δὲ ἐξεν ὡς χρυσοῦν
ἐσθλασίου: ἀφῆρα δὲ ἐξεν ὡς χρυσοῦν

Ἐσθλασίου δὲ ἐξεν ὡς χρυσοῦν
ἐσθλασίου: ἀφῆρα δὲ ἐξεν ὡς χρυσοῦν
ἐσθλασίου: ἀφῆρα δὲ ἐξεν ὡς χρυσοῦν

His bones are like
beams of bronze, his ribs
like bars of iron.

He is the first of the
ways of God; only He who
made him can bring near
His sword.

Surely, the mountains
yield food for him, and all
the beasts of the field play
there.

He lies under the lotus
trees, in a covert of reeds
and marsh.

The lotus trees cover
him with their shade; the
willows by the brook
surround him.

Indeed the river may
rage, yet he is not disturbed;
he is confident, though the
Jordan gushes into his
mouth,

though he takes it in his
eyes, or one pierces his
nose with a snare.

Can you draw out
Leviathan with a hook, or
snare his tongue with a line
which you lower?

Can you put a reed
through his nose, or pierce
his jaw with a hook?

عظامه أنابيب نحاس، جزمها
حديد مطول.

هو أول أعمال الله. (تهزأ به
الملائكة). الذي صنعه أعطاه
سيفه.

لأن الجبال تخرج له مرعى،
وجميع وحوش البر تلعب هناك.

تحت السدرات يضطجع في ستر
القصب والغمقة.

تظله السدرات بظلها. يحيط به
صفاصفا السواقي.

هوذا النهر يفيض فلا يفر هو.
يطمن ولو اندفق الأردن في فيه.

هل يؤخذ من أمامه؟ هل ينقب
أنفه بخزامة؟

أتصطاد لويثان بشيص، أو تضغط
لسانه بحبل؟

أتضع أسلة في خطمه، أم تنقب
فكه بخزامة؟

ἘΝΑΡΑΖΙ ΔΕ ΝΕΜΑΚ ΔΕΝ ΟΥΤΖΟ:
ΝΕΜ ΟΥΤΩΒΖ ΝΕΜ ΟΥΒΝΟΝ.

ἘΝΑΣΕΜΝΙ ΔΕ ΝΕΜΑΚ ΝΟΥΔΙΑΘΗΚΗ
ἘΝΑΨΩΠΙ ΔΕ ΝΑΚ ΜΒΩΚ ΨΑ ἘΝΕΖ.

ἘΝΑΣΩΒΙ ΔΕ ΜΜΟΥ ἘΦΡΗΤ
ΝΟΥΒΑΔΗΤ: ἘΝΑΜΟΡΥ ΔΕ ἘΦΡΗΤ
ΝΟΥΒΑΖ ΝΤΟΤΥ ΝΟΥΑΛΟΥ.

ἈΥΨΑΝΕΨΥ ΝΔΗΤΥ ΝΖΕ
ΖΑΝΨΔΩΔ: ΣΕΨΩΨ ΔΕ ΜΜΟΥ ἘΒΡΑΥ
ΝΖΕ ΝΙΕΘΝΟΣ ΝΤΕ ΤΦΟΙΝΙΚΗ.

ἈΥΨΑΝΙ ΔΕ ΕΥΜΑ ΝΖΕ ΝΙΕΖΗΟΥ
ΤΗΡΟΥ ΝΗΝΟΥΨΥΑΙ ΔΑ ΟΥΒΕΡΣΑ ΝΟΥΩΤ
ΝΤΕ ΠΕΥΣΗΤ: ΟΥΟΖ ΤΕΥΔΦΕ ΔΕΝ
ΝΙΕΖΗΟΥ ΝΤΕ ΝΙΟΥΔΟΖΙ.

ἘΝΑΧΩ ΔΕ ΝΤΕΚΧΙΖ ΒΙΖΩΥ: ΕΚΕΪΡΙ
ἘΦΜΕΥΙ ἘΠΠΟΛΕΜΟΣ ΕΥΧΗ ΔΕΝ
ΠΕΚΩΜΑ.

ΟΥΟΖ ἘΠΕΝΘΕΡΕΨΩΠΙ ΧΕ ΜΗ
ἘΠΕΚΝΑΥ ΕΡΟΥ ΟΥΔΕ ἘΠΕΚΕΡΨΦΗΡΙ
ἘΧΕΝ ΝΗ ΕΤΨΩ ἘΜΩΟΥ.

Κερωτ Δε αν γε εσεβτωτ νηι:
νιμ γαρ ετ εδουρν εβραι.

ιε νιμ πε εταροζι ερατγ οβνη
ουοζ αερεβυπομενιν: ιαζε ενχαλ
νιβεν ετσαπεснт нтфе нουι νε.

Will he make many
supplications to you? Will
he speak softly to you?

Will he make a
covenant with you? Will
you take him as a servant
forever?

Will you play with him
as with a bird, or will you
leash him for your
maidens?

Will your companions
make a banquet of him?
Will they apportion him
among the merchants?

Can you fill his skin
with harpoons, or his head
with fishing spears?

Lay your hand on him;
remember the battle—never
do it again!

Indeed, any hope of
overcoming him is false;
shall one not be
overwhelmed at the sight of
him?

No one is so fierce that
he would dare stir him up.
Who then is able to stand
against Me?

Who has preceded Me,
that I should pay him?
Everything under heaven is
Mine.

أَيُكثِرُ التَّضَرُّعَاتِ إِلَيْكَ، أَمْ يَتَكَلَّمُ
مَعَكَ بِاللَّيِّنِ؟

هَلْ يَقْطَعُ مَعَكَ عَهْدًا فَتَتَّخِذُهُ عَبْدًا
مُؤَبَّدًا؟

أَتَلْعَبُ مَعَهُ كَالْعُصْفُورِ، أَوْ تَرْبِطُهُ
لِأَجْلِ فَتَيَاتِكَ؟

هَلْ تَحْفِرُ جَمَاعَةَ الصَّيَّادِينَ لِأَجْلِهِ
حُفْرَةً، أَوْ يَفْسِمُونَهُ بَيْنَ
الْكُنْعَانِيِّينَ؟

أَتَمَلَأُ جِلْدَهُ حِرَابًا وَرَأْسَهُ بِإِلَالِ
السَّمَكِ؟

ضَعْ يَدَكَ عَلَيْهِ. لَا تَعُدْ تَذْكُرُ
الْقِتَالَ!

هُوَذَا الرَّجَاءُ بِهِ كَاذِبٌ. أَلَا يُكَبُّ
أَيْضًا بِرُؤْيَيْتِهِ؟

لَيْسَ مِنْ شَجَاعٍ يُوقِظُهُ، فَمَنْ يَقِفُ
إِذَا بُوِجِهِي؟

مَنْ تَقَدَّمَ نِي فَأَوْفِيهِ؟ مَا تَحْتَ كُلِّ
السَّمَاوَاتِ هُوَ لِي.

Πηλαχάρωι εὐβητῆι ὄτος ὄτσαχι
ἴξουμ ἐφέναι ἕμοσι ἕφηετοι ἴξυκος
ἔροσι.

Πημ εὐναῦδωρπ ἔβολ ἕπερο ἴτε
τερζεβσω: ἰε νημ πε εὐναῦπυε ἔδονη
ῥεν ἴκναῦξ ἴτε τερῥελιβῦ.

Πηπῦλη δε ἴτε περῥο ηημ
εὐναῦοῦων ἔρωσι: ὄξοῦτ ἐτκωῦ
ἔνεσιῦολ.

Ὄτος νεσιμαῥτ ῥανξοῦ ἴξουμτ νε:
πεσιμοῦρ δε ἄσι ἕφρηῦ ἴνοῦωνι
ἴκμυρῖτς.

Πιοῦαι τωμῖ ἐπιοῦαι: ὄῦπνεῦμα δε
ἴνεσιῦοῦθεβει.

Ὄτρωμ τωμῖ ἐπεσιῦον σεῦοῦητ
ὄτος ἴνοῦφωρξ.

ῦῥε ὄνοῦωμῖνι ῦῦπι ῥεν
πεσιῦαῦῥ: νεσιβαλ δε σεοῖ ἕφρηῦ
ἕπιῦοῦ ἴτε ῥανῦτοῦῖ.

ῦῥῖ ἔβολ ῥεν ρωσι ἴξε ῥαν
λαμπαξ ἴξρωμ ἐῦμοξ: ὄτος ῦῥαμοξ
ἔβολ ἴξε ῥανξεβς ἴξρωμ.

ῦῥῖ ἔβολ ῥεν πεσιῦαι ἴξε
ὄῦῥρεῦτς ἴτε ὄῦῥω ἐμοξ ῥεν
ῥανξεβς ἴξρωμ.

I will not conceal his
limbs, his mighty power, or
his graceful proportions.

Who can remove his
outer coat? Who can
approach him with a double
bridle?

Who can open the doors
of his face, with his terrible
teeth all around?

His rows of scales are
his pride, shut up tightly as
with a seal;

one is so near another
that no air can come
between them;

they are joined one to
another, they stick together
and cannot be parted.

His sneezings flash
forth light, and his eyes are
like the eyelids of the
morning.

Out of his mouth go
burning lights; sparks of
fire shoot out.

Smoke goes out of his
nostrils, as from a boiling
pot and burning rushes.

لَا أَسْكُتُ عَنْ أَعْضَانِهِ، وَخَبِيرٍ
قُوَّتِهِ وَبَهْجَةِ عُدَّتِهِ.

مَنْ يَكْشِفُ وَجْهَ لَيْسِهِ، وَمَنْ يَدْنُو
مَنْ مَتْنِي لَجَمَّتِهِ؟

مَنْ يَفْتَحُ مِصْرَاعِي فَمِهِ؟ دَائِرَةٌ
أَسْنَانِهِ مَرَّ عَيْبَةٍ.

فَخْرُهُ مَجَانٌّ مَانِعَةٌ مُحَكَّمَةٌ
مَضْغُوطَةٌ بِخَاتِمٍ.

الْوَاحِدُ يَمَسُّ الْآخَرَ، فَالرِّيْحُ لَا
تَدْخُلُ بَيْنَهُمَا.

كُلٌّ مِنْهَا مُلتَصِقٌ بِصَاحِبِهِ، مُتَلَكِّدَةٌ
لَا تَنْفَصِلُ.

عَطَاسُهُ يَبْعَثُ نُورًا، وَعَيْنَاهُ
كَهَدْبِ الصُّبْحِ.

مِنْ فَمِهِ تَخْرُجُ مَصَابِيحٌ. شَرَارُ
نَارٍ تَتَطَايَرُ مِنْهُ.

مِنْ مَنْخَرَيْهِ يَخْرُجُ دُخَانٌ كَأَنَّهُ مِنْ
قَدْرِ مَنْفُوحٍ أَوْ مِنْ مِرْجَلٍ.

Πεφύτῃ Δε θανθεῖς νε: οὐρανὸς
ἐθνηοῦ ἐβόλ θεν ρωφ.

Οὐρανοῦ Δε εἰς τὴν γῆν τεφθαλμοῖς:
ἐβόλ θανθεῖς νε: οὐρανοῦ.

Πικρὰ Δε ἵτε περὶ σῶμα σῶμα:
ἐβόλ θανθεῖς νε: οὐρανοῦ.

Περὶ τὴν Δε ἵτε ἐφ' ἑαυτὴν ἰσχυρῶς:
ἀφ' ἑαυτὴν ἰσχυρῶς ἰσχυρῶς
ἰσχυρῶς.

Ἀφ' ἑαυτὸν Δε ἰσχυρῶς οὐρανοῦ
ἰσχυρῶς ἰσχυρῶς ἰσχυρῶς
ἰσχυρῶς.

Ἀφ' ἑαυτὸν Δε ἰσχυρῶς οὐρανοῦ
ἰσχυρῶς ἰσχυρῶς ἰσχυρῶς
ἰσχυρῶς.

Πικρὰ Δε ἰσχυρῶς ἰσχυρῶς
ἰσχυρῶς ἰσχυρῶς ἰσχυρῶς
ἰσχυρῶς.

Πικρὰ Δε ἰσχυρῶς ἰσχυρῶς
ἰσχυρῶς ἰσχυρῶς ἰσχυρῶς
ἰσχυρῶς.

Πικρὰ Δε ἰσχυρῶς ἰσχυρῶς
ἰσχυρῶς ἰσχυρῶς ἰσχυρῶς
ἰσχυρῶς.

His breath kindles coals,
and a flame goes out of his
mouth.

Strength dwells in his
neck, and sorrow dances
before him.

The folds of his flesh
are joined together; they are
firm on him and cannot be
moved.

His heart is as hard as
stone, even as hard as the
lower millstone.

When he raises himself
up, the mighty are afraid;
because of his crashings
they are beside themselves.

Though the sword
reaches him, it cannot avail;
nor does spear, dart, or
javelin.

He regards iron as
straw, and bronze as rotten
wood.

The arrow cannot make
him flee; sling stones
become like stubble to him.

Darts are regarded as
straw; he laughs at the
threat of javelins.

نَفْسُهُ يُشْعِلُ جَمْرًا، وَلَهَيْبٍ يَخْرُجُ
مِنْ فِيهِ.

فِي عُنُقِهِ تَبَيَّتْ الْقُوَّةُ، وَأَمَامَهُ
يَدُوسُ الْهَوْلُ.

مَطَاوِي لَحْمِهِ مُتَلَصِّقَةٌ مَسْبُوكَةٌ
عَلَيْهِ لَا تَتَحَرَّكُ.

قَلْبُهُ صُلْبٌ كَالْحَجَرِ، وَقَاسٍ
كَالرَّحَى.

عِنْدَ نُهُوضِهِ تَفَزَعُ الْأَقْوِيَاءُ. مِنْ
الْمَخَافِ يَنْبِيهُونَ.

سَيْفٌ الَّذِي يَلْحَقُهُ لَا يَقُومُ، وَلَا
رُمْحٌ وَلَا مِزْرَاقٌ وَلَا دِرْعٌ.

يَحْسِبُ الْحَدِيدَ كَالْتِّينِ، وَالنَّحَاسَ
كَالْعُودِ النَّخْرِ.

لَا يَسْتَفْزَهُ نَبْلُ الْقَوْسِ. حِجَارَةٌ
الْمِقْلَاعِ تَرْجِعُ عَنْهُ كَالْقَشِّ.

يَحْسِبُ الْمَقْمَعَةَ كَقَشٍّ، وَيَضْحَكُ
عَلَى اهْتِزَازِ الرُّمَحِ.

Πεφῆρηϖ Δε θανόλοβικκος
ερωεπωπ νε: πινοϖβ ἵτε φιομ τηρε
αρχη θατοτε ἠφῆρηϑ ἵνωῶνι ἵατηπι.

Ψαφῆρε φῆνοϑν βερβερ ἠφῆρηϑ
ἵνοχαλκιον: ἄρε φιομ Δε θατοτε
ἠφῆρηϑ ἵνοτακο.

Οτοθ πιταρταροῦ ἵτε φῆνοϑν
ἠφῆρηϑ ἵνοεχαλωτοῦ αρχα φῆνοϑν
ἵτοτε ἠφῆρηϑ ἵνομωιτ ἠμωι.

Μωον ἕλι θιζεν ἵκαθι
εφτενωπ ἕροφ: εφθαμῆοϑτ χε
ἵνεσωβι ἠμωφ ἵνε θαναττελοῦ.

ϸναϑ Δε ἕνηετβοῖ τηροϑ: ἵθοϑφ
Δε ετοι ἵνοϑρο ἕνηετηροϑ ετθεν
ἵμωοϑ.

*Οἱ ὡς ἵϑϑ τριαῖ ἕθοϑαβ Πεννοϑϑ
ϖα ἕνεθ νεμ ϖα ἕνεθ ἵτε ἵἕνεθ
τηροϑ. Δμην.*

His undersides are like sharp potsherds; he spreads pointed marks in the mire.

He makes the deep boil like a pot; he makes the sea like a pot of ointment.

He leaves a shining wake behind him; one would think the deep had white hair.

On earth there is nothing like him, which is made without fear.

He beholds every high thing; he is king over all the children of pride.

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

تَحْتَهُ قَطَعُ خَرْفٍ حَادَّةٍ. يُمَدِّدُ
نُورًا عَلَى الطِّينِ.

يَجْعَلُ الْعُمُقَ يَغْلِي كَالْقَدْرِ، وَيَجْعَلُ
الْبَحْرَ كَقَدْرِ عِطَارَةٍ.

يُضِيءُ السَّبِيلَ وَرَاءَهُ فَيُحْسَبُ
اللُّجَّ أَشْيَبَ.

لَيْسَ لَهُ فِي الْأَرْضِ نَظِيرٌ. صُنِعَ
لِعَدَمِ الْخَوْفِ.

يُشْرِفُ عَلَى كُلِّ مُتَعَالٍ. هُوَ مَلِكٌ
عَلَى كُلِّ بَنِي الْكِبْرِيَاءِ.

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

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.

Ψαλμοῦ τῷ Δαυιδ ἡ̅: ἁ̅

Psalm 56: 1

المزمور 56: 1

Παι νηι φῆνοϑϑ οτοθ ναι νηι: χε
αρχαῶθῆῖ ἕροκ ἵνε ταψϑχη:
ϑναεϑελπιῖ θα ἑθῆβι ἵτε νεκτενεθ:

Be merciful to me, O God, be merciful to me! For my soul trusts in You; and in the shadow of Your wings I will make my

ارحمني يا الله ارحمني، فإنه
عليك توكلت نفسي. وبظل
جناحيك أعتصم، إلى أن يعبر
الإثم. هلليلويا.

<p>ἡ ἀ τεισσινι ἵνεε ἰάνομιὰ. Ἀλληλοῦιὰ.</p>	<p>refuge, until these calamities have passed by. Alleluia.</p>
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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>Οτὰναστρωσις ἐβολ θεν πιεταστελιον εθοταβ κατα λουκαν ασιοτ.</p>	<p>A chapter according to Saint Luke, may his blessings be with us. Amen.</p>	<p>فصل من إنجيل معلمنا لوقا البشير. بركاته علينا أمين.</p>
<p>Λουκαν ιδ: κη - λϵ</p>	<p>Luke 14: 28 - 35</p>	<p>لوقا 14 : 28 - 35</p>
<p>Πη ταρ ἐβολ θεν θηνοτ ἕροτω ἐκετ οηπρσο: μη ἕναθευσι ἵωροπ ἵτεροπ ἵτλαπανη: γε αν ορονταε ἵματ ἕερ περοβτ.</p> <p>θινα μηπωσ ἵτεροχα τσεντ οροσ ἵμον ἕροεμο ἵμοσ ἐροκε ἐβολ: οροσ ἵτοροεητς ἵωβι ἵμοσ ἵνε ορον ηιβεν εθνατ.</p> <p>Ερω ἵμοσ γε παρωμι αεροεητς ἵκωτ οροσ ἵπεροεμο ἐροκε ἐβολ.</p> <p>Ιε ηη ἵοτρο εθναεναε ἐπιπολεμοσ ἐτ ηεμ κεοτρο: μη ἕναθευσι αν ἵωροπ ἵτεροεοβη: γε αν ορον ἕρομο ἵμοσ θεν μητ ἵωο εἶ</p>	<p>For which of you, intending to build a tower, does not sit down first and count the cost, whether he has enough to finish it</p> <p>lest, after he has laid the foundation, and is not able to finish, all who see it begin to mock him,</p> <p>saying, ‘This man began to build and was not able to finish’?</p> <p>Or what king, going to make war against another king, does not sit down first and consider whether he is able with ten thousand to meet him who comes</p>	<p>وَمَنْ مِنْكُمْ وَهُوَ يُرِيدُ أَنْ يَبْنِيَ بُرْجًا لَا يَجْلِسُ أَوَّلًا وَيَحْسِبَ النَّفَقَةَ هَلْ عِنْدَهُ مَا يَلْزَمُ لِكَمَالِهِ؟</p> <p>لِنَلَّا يَضَعُ الْأَسَاسَ وَلَا يَقْدِرُ أَنْ يُكْمَلَ فَيَبْتَدِئُ جَمِيعُ النَّاطِرِينَ يَهْزَأُونَ بِهِ.</p> <p>قَائِلِينَ: هَذَا الْإِنْسَانُ ابْتَدَأَ يَبْنِي وَلَمْ يَقْدِرْ أَنْ يُكْمَلَ.</p> <p>وَأَيُّ مَلِكٍ إِنْ ذَهَبَ لِمُقَاتَلَةِ مَلِكٍ آخَرَ فِي حَرْبٍ لَا يَجْلِسُ أَوَّلًا وَيَتَشَاوَرُ: هَلْ يَسْتَطِيعُ أَنْ يَلْقَى بِعَشْرَةِ آلَافٍ الَّذِي يَأْتِي عَلَيْهِ بِعَشْرِينَ أَلْفًا؟</p>

ἐβολ ἐξραϑ ἕπεσθῆσ ἕξωϑ νεμ
χοϑτ ἕψο.

Ἦε ἕμσσ ἕτἕ ἕσεν ἕϑοῆσ ἕμσϑ
ψαϑοῑωρπ ἕσῑπρεσβἕ ἕϑωβἕ ἕσα
οῑεῑρηῑη.

Παῑρηϑ οῑσσ ἕἕβεν ἕτἕσεν ἕσῑσ
ἕτε ἕῑῑαεῑρἕποταζεσἕ δἕ
ἕνεϑεῑπαρ ἕσῑτα τηροϑ: ἕμσσ
ἕψομ ἕμσϑ ἕεῑ μαἕθῑησ ἕη.

Ἦἕνε πἕμσϑ οῑῑ ἕψωπ δἕ
ἕτεϑλωϑ ἕξε πἕμσϑ ἕῑῑαμολεϑ
ἕσῑ.

Οῑδἕ ἕκαεἕ οῑδἕ ἑκοπῑἕ ἕεῑωαῑ
δἕ ἕλλα ἕψαῑεἕϑ ἕβολ: φἕἕτε οῑσσ
μαψἕ ἕμσϑ ἕσωτεμ μαρεϑσωτεμ.

*Πἕωσ φα Πἕσσοϑ πε ψα ἕνεε
ἕτε ἕἕ ἕνεε: ἕμἕη.*

against him with twenty thousand?

Or else, while the other is still a great way off, he sends a delegation and asks conditions of peace.

So likewise, whoever of you does not forsake all that he has cannot be My disciple.

“Salt is good; but if the salt has lost its flavor, how shall it be seasoned?”

It is neither fit for the land nor for the dunghill, but men throw it out. He who has ears to hear, let him hear!”

Glory be to God forever.

وَإِلَّا فَمَا دَامَ ذَلِكَ بَعِيدًا يُرْسَلُ
سَفَارَةً وَيَسْأَلُ مَا هُوَ لِلصُّلْحِ.

فَكَذَلِكَ كُلُّ وَاحِدٍ مِنْكُمْ لَا يَتْرُكُ
جَمِيعَ أَمْوَالِهِ لَا يَقْدِرُ أَنْ يَكُونَ لِي
تَلْمِيزًا.

الْمِلْحُ جَيِّدٌ. وَلَكِنْ إِذَا فَسَدَ الْمِلْحُ
فِيمَاذَا يُصْلِحُ؟

لَا يَصْلِحُ لِأَرْضٍ وَلَا لِمَزْبَلَةٍ
فَيَطْرُقُونَهُ خَارِجًا. مَنْ لَهُ أُذُنَانِ
لِلسَّمْعِ فَلْيَسْمَعْ.

والمجد لله دائماً.

Liturgy Readings

قراءات القديس

The Pauline Epistle

رسالة بولس الرسول

Παῑλος φἕβωκ ἕπεῑβοἕ ἕσσοϑ
Πἕχῑσῑος: πἕποστολοσ ἕτοαεμ:
φἕἕταῑθαψἕ ἕπἕεἕεῑπἕσσοϑἕ ἕτε
Φἕσοϑϑ.

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 ι: 2 - 15

Romans 10: 4 - 13

رومية 10 : 4 - 13

Πρωκ ταρ υπινομος Πιχριστος πε ευμεθυμι νοτον νιβεν εθναβτ εροφ.

For Christ is the end of the law for righteousness to everyone who believes.

لَاَنَّ غَايَةَ النَّامُوسِ هِيَ الْمَسِيحُ لِلْبِرِّ لِكُلِّ مَنْ يُؤْمِنُ بِهِ.

Υωρσος ταρ αφσδα γε τμεθυμι εβολ δεν πινομος: φρωμι εθναβις εφεωνδ νδητς.

For Moses writes about the righteousness which is of the law, "The man who does those things shall live by them."

لَاَنَّ مُوسَى يَكْتُبُ فِي الْبِرِّ الَّذِي بِالنَّامُوسِ: إِنَّ الْإِنْسَانَ الَّذِي يَفْعَلُهَا سَيَحْيَا بِهَا.

τμεθυμι δε εβολ δεν φναβτ εφω υμος υπαιρητ: υπερωος δεν πεκβητ γε νιμ εθναυυε επωωι ετφε: ετε φαι πε γε ντεφινι υπιχριστος επεσητ.

But the righteousness of faith speaks in this way, "Do not say in your heart, 'Who will ascend into heaven?'" that is, to bring Christ down from above.

وَأَمَّا الْبِرُّ الَّذِي بِالْإِيمَانِ فَيَقُولُ هَكَذَا: لَا تَقُلْ فِي قَلْبِكَ مَنْ يَصْعَدُ إِلَى السَّمَاءِ، أَيْ لِيَحْدِرَ الْمَسِيحَ.

Ιε νιμ εθναυυε επεσητ εφνοτη: ετε φαι πε γε ντεφινι υπιχριστος επωωι εβολ δεν νθεθυωοτ.

Or, 'Who will descend into the abyss?' that is, to bring Christ up from the dead.

أَوْ مَنْ يَهْبِطُ إِلَى الْهَوَايَةِ؟ أَيْ لِيُصْعِدَ الْمَسِيحَ مِنَ الْأَمْوَاتِ.

Αλλα οτ πε ετε ττραφη ωω υμοφ εφθεντ εροκ νχε πιααχι εφχι δεν ρωκ οτοφ εφχι δεν πεκβητ: ετε φαι πε πιααχι ντε φναβτ ετενηιωω υμοφ.

But what does it say? The word is near you, in your mouth and in your heart", that is, the word of faith which we preach:

لَكِنْ مَادَا يَقُولُ؟ الْكَلِمَةُ قَرِيبَةٌ مِنْكَ فِي فَمِكَ وَفِي قَلْبِكَ، أَيْ كَلِمَةُ الْإِيمَانِ الَّتِي نُحَرِّزُ بِهَا.

Χε εωωπ ακωανοτωνε εβολ δεν ρωκ γε Πβοις πε Ιησοφς οτοφ ντεκναβτ δεν πεκβητ γε αφνοτη τοτηνοφ εβολ δεν νθεθυωοτ εκενοθεμ.

that if you confess with your mouth the Lord Jesus and believe in your heart that God has raised Him from the dead, you will be saved.

لَاَنَّكَ إِنْ اعْتَرَفْتَ بِفَمِكَ بِالرَّبِّ يَسُوعَ وَآمَنْتَ بِقَلْبِكَ أَنَّ اللَّهَ أَقَامَهُ مِنَ الْأَمْوَاتِ خَلَّصْتَ.

δεν πιβητ ταρ σεναβτ εροφ ευμεθυμι: δεν ρωοτ δε σεοτωνε υμοφ εβολ ετηνοθεμ.

For with the heart one believes unto righteousness, and with the mouth confession is made unto salvation.

لَاَنَّ الْقَلْبَ يُؤْمِنُ بِهِ لِلْبِرِّ وَالْفَمَ يُعْتَرِفُ بِهِ لِلْخَلَاصِ.

Съва сар ѱμοσ нѣе †̀сраφη χε
οτον нιβεν εθναε† εροϋ нνεϋδιϋπι.

Умон φωρϣ сар ѱοπ ѱπιουδαи
νευ πιθϋεινιη: Πβοиc сар нотот пе
нѣте οτον нιβен: εφοи нраμαδò нотон
нιβен ετωϋ ὲερηι οτβηϋ.

Οτον сар нιβен εθνατωβε ѱφραν
ѱΠβοиc εϋεηοεε.

*Πρ̀μοτ сар νεμωτεη νεμ
τγερηηη εтσοп: χε λμηη εσεϋωπι.*

For the Scripture says,
'Whoever believes on Him
will not be put to shame.'

For there is no
distinction between Jew and
Greek, for the same Lord
over all is rich to all who
call upon Him.

For 'whoever calls on
the name of the Lord shall
be saved.'

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

لأنَّ الكِتَابَ يَقُولُ: كُلُّ مَنْ يُؤْمِنُ بِهِ
لَا يُخْزَى.

لأنَّه لَا فَرْقَ بَيْنَ الْيَهُودِيِّ
وَالْيُونَانِيِّ لِأَنَّ رَبًّا وَاحِدًا لِلْجَمِيعِ
عَنِيًّا لِجَمِيعِ الَّذِينَ يَدْعُونَ بِهِ.

لأنَّ كُلَّ مَنْ يَدْعُو بِاسْمِ الرَّبِّ
يَخْلُصُ.

*نعمة الله الأب تكون مع جميعكم.
أمين.*

The Catholic Epistle الكاثوليكون

Καθολικον εβολ δεν †̀επιστολη
нѣте пенιωτ Ιακωβος. Δυηη.
Наменра†.

Ιακωβος α: ις - κα

Упен̀ερε ὲλι зос еϋεрπιαзин
ѱμοϋ χε Φноу† πετεрπιαзин ѱμοи:
Φноу† сар еϋεрπιαзин аη δен
εανπετρωот: н̀εрπιαзин δε н̀εοϋ
н̀ελι аη.

Πιοται δε πιοται еϋεрпιαзин
ѱμοϋ εβολ εитен τεϋεπιεϋα ѱμιν
ѱμοϋ εссωк ѱμοϋ οτοε εссопсеп
ѱμοϋ.

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

James 1: 13 - 21

Let no one say when he
is tempted, "I am tempted
by God"; for God cannot be
tempted by evil, nor does
He Himself tempt anyone.

But each one is tempted
when he is drawn away by
his own desires and enticed.

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

يعقوب 1: 13 - 21

لَا يَقُلْ أَحَدٌ إِذَا جُرِّبَ إِنِّي أُجْرَبُ
مِن قِبَلِ اللَّهِ، لِأَنَّ اللَّهَ عَيْرٌ مُّجْرَبٌ
بِالشَّرِّ وَهُوَ لَا يُجْرِبُ أَحَدًا.

وَلَكِنَّ كُلَّ وَاحِدٍ يُجْرَبُ إِذَا انجذبَ
وَأُخْدِعَ مِنْ شَهْوَتِهِ.

Ἰτα ἡ ἐπιθυμία ἀσπλαγερνοῦ
ὡς αἰεὶ φθίνει· φθίνει δὲ ἀσπλαγερνὸς
ἐβόλῃ ἀσπλάγχοι ἡ φθορῶν.

Ἐπερωρεῖται ἀσπλάγχοι ἀσπλαγερνοῦ.

Ἰαὶ ὅτι καὶ ἐπιθυμία καὶ ἀσπλάγχοι
καὶ ἀσπλάγχοι ἐβόλῃ ἀσπλάγχοι ἡ φθορῶν
ἐπιθυμίας ἐπιθυμίας ἐβόλῃ ἀσπλάγχοι ἡ φθορῶν
ἐπιθυμίας ἐπιθυμίας ἐβόλῃ ἀσπλάγχοι ἡ φθορῶν

Ἀποφύγετε ἀσπλάγχοι ἀσπλάγχοι ἡ φθορῶν
ἐπιθυμίας ἐπιθυμίας ἐβόλῃ ἀσπλάγχοι ἡ φθορῶν

Ἰαὶ ἐπιθυμίας ἀσπλάγχοι ἀσπλάγχοι ἡ φθορῶν
καὶ ἀσπλάγχοι ἐβόλῃ ἀσπλάγχοι ἡ φθορῶν
καὶ ἀσπλάγχοι ἐβόλῃ ἀσπλάγχοι ἡ φθορῶν

Ἐπιθυμίας ἀσπλάγχοι ἀσπλάγχοι ἡ φθορῶν
καὶ ἀσπλάγχοι ἐβόλῃ ἀσπλάγχοι ἡ φθορῶν

Ἐπιθυμίας ἀσπλάγχοι ἀσπλάγχοι ἡ φθορῶν
καὶ ἀσπλάγχοι ἐβόλῃ ἀσπλάγχοι ἡ φθορῶν
καὶ ἀσπλάγχοι ἐβόλῃ ἀσπλάγχοι ἡ φθορῶν

*Ἐπιθυμίας ἀσπλάγχοι ἀσπλάγχοι ἡ φθορῶν
καὶ ἀσπλάγχοι ἐβόλῃ ἀσπλάγχοι ἡ φθορῶν
καὶ ἀσπλάγχοι ἐβόλῃ ἀσπλάγχοι ἡ φθορῶν*

Then, when desire has
conceived, it gives birth to
sin; and sin, when it is full-
grown, brings forth death.

Do not be deceived, my
beloved brethren.

Every good gift and
every perfect gift is from
above, and comes down
from the Father of lights,
with whom there is no
variation or shadow of
turning.

Of His own will He
brought us forth by the
word of truth, that we might
be a kind of firstfruits of His
creatures.

So then, my beloved
brethren, let every man be
swift to hear, slow to speak,
slow to wrath;

for the wrath of man
does not produce the
righteousness of God.

Therefore, lay aside all
filthiness and overflow of
wickedness, and receive
with meekness the
implanted word, which is
able to save your souls.

*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.*

ثُمَّ الشَّهْوَةُ إِذَا حَبَلَتْ تَلِدُ خَطِيئَةً،
وَالْخَطِيئَةُ إِذَا كَمَلَتْ تُنْتِجُ مَوْتًا.

لَا تَضَلُّوا يَا إِخْوَتِي الْأَحِبَّاءَ.

كُلُّ عَطِيَّةٍ صَالِحَةٍ وَكُلُّ مَوْهِبَةٍ
تَامَّةٍ هِيَ مِنْ فَوْقٍ، نَازِلَةٌ مِنْ عِنْدِ
أَبِي الْأَنْوَارِ، الَّذِي لَيْسَ عِنْدَهُ
تَغْيِيرٌ وَلَا ظِلٌّ دَوْرَانِ.

شَاءَ فَوَلَدَنَا بِكَلِمَةِ الْحَقِّ لِكَيْ نَكُونَ
بِأَكْوَارٍ مِنْ خَلْقِهِ.

إِذَا يَا إِخْوَتِي الْأَحِبَّاءَ، لِيَكُنْ كُلُّ
إِنْسَانٍ مُسْرِعًا فِي الْإِسْتِمَاعِ،
مُتَبَطِّنًا فِي التَّكَلُّمِ، مُتَبَطِّنًا فِي
الْغَضَبِ.

لَأَنَّ غَضَبَ الْإِنْسَانِ لَا يَصْنَعُ بَرًّا
اللَّهِ.

لِذَلِكَ اطْرَحُوا كُلَّ نَجَاسَةٍ وَكَثْرَةٍ
شَرِّ. فَاقْبَلُوا بِوَدَاعَةٍ الْكَلِمَةَ
الْمَغْرُوسَةَ الْقَادِرَةَ أَنْ تَخْلِّصَ
نَفُوسَكُمْ.

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

ψα ἐνεε: ἀμην.

The Acts
الإبركسيس

Πραξις ἴτε νενηιοϋ ἡποστολοσ:
ἐρε ποῦσμοσ εσοταβ ψωπι νεμαν.
Δμην.

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

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

Πραξις ιθ: κς - κς

Acts 19: 23 - 26

أعمال 19: 23 - 26

Δεψωπι δε ζεν πιχοσ ἐτε ἡματ
ἴξε σὺωορτερ ἡοκκοτχι αν εοβε
πιμωιτ.

And about that time
there arose a great
commotion about the Way.

وَحَدَّثَ فِي ذَلِكَ الْوَقْتِ شَعْبٌ لَيْسَ
بِقَلِيلٍ بِسَبَبِ هَذَا الطَّرِيقِ.

Οῦαι γαρ ἐπεγραν πε Διμητριος
οσμανκεατ πε: εμμοκ ἡζανερφνοῖ
ἡεατ ἴτε ϋαρτεμιοσ ναϋϋ ἡζανμω
ἡεωβ ἡνιτεχνιθιοσ ἡεανκοτχι αν νε.

For a certain man named
Demetrius, a silversmith,
who made silver shrines of
Diana, brought no small
profit to the craftsmen.

لَأَنَّ إِنْسَانًا اسْمُهُ دِيمِثْرِيُوسُ
صَانِعٌ صَانِعٌ هَيْكَلِ فِضَّةٍ
لِأَرْطَامَيْسَ كَانَ يَكْسِبُ الصَّنَاعَ
مَكْسَبًا لَيْسَ بِقَلِيلٍ.

Ἡαι δε αϋθοῦωτοσ νεμ
νικεερσαθιοσ ἐτε ἡπκωϋ ἡναι πεσαϋ:
νιρωμι τετενωοῖν γε ἐβολ ειτεν
ταξινηερωβ ἄρε ϋμετρεϋϋεεθνοσ
ψοπι ναν.

He called them together
with the workers of similar
occupation, and said: "Men,
you know that we have our
prosperity by this trade.

فَجَمَعَهُمْ وَالْفَعْلَةَ فِي مِثْلِ ذَلِكَ
الْعَمَلِ وَقَالَ: أَيُّهَا الرِّجَالُ أَنْتُمْ
تَعْلَمُونَ أَنَّ سَعَتَنَا إِنَّمَا هِيَ مِنْ هَذِهِ
الصَّنَاعَةِ.

Οῦοε τετεννατ οῦοε τετενωοτεμ
γε οῦ μονον δε εφεσοσ ἡματατ:
αλλα εχελον ζεν ϋασια θηρσ ἄ φαι
γε Παυλοσ οῦωτεβ ἡοτνιωϋ ἡμω
ἐβολ εϋω ἡμοσ: γε ζαννοϋϋ αν νε
ναι ἐτοῦθαμιο ἡμωοϋ ἐβολ ειτεν
ζανμοῦθκ ἡξιχ.

Moreover you see and
hear that not only at
Ephesus, but throughout
almost all Asia, this Paul
has persuaded and turned
away many people, saying
that they are not gods which
are made with hands.

وَأَنْتُمْ تَنْظُرُونَ وَتَسْمَعُونَ أَنَّهُ لَيْسَ
مِنْ أَفْسُسَ فَقَطْ بَلْ مِنْ جَمِيعِ أَسِيَا
تَقْرِيبًا اسْتَمَالَ وَأَزَاعَ يُولِسُ هَذَا
جَمْعًا كَثِيرًا قَائِلًا: إِنَّ الَّتِي تُصْنَعُ
بِالْأَيْدِي لَيْسَتْ إِلَهًا.

Πισαχι δε ντε Πβοις ερεαλαι οροσ
ερεαλαυαι: ερεαμασι οροσ ερεταχρο:
θεν φασια νεκκλησια ντε Φνορτ:
αμην.

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

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

The Liturgy Psalm مزمور القديس

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 ν: α, β

Psalm 50: 1, 2

المزمور 50: 1، 2

Εκεραδτ νεροο εβολ εα
ταλνομια: οροσ εκετορβι εβολεα
πανοβι: εε ταλνομια ανοκ τρωορν
μμοσ: οροσ πανοβι μαμθο εβολ
νχορ νιβεν. Αλληλοια.

Wash me thoroughly from my iniquity, and cleanse me from my sin. For I acknowledge my transgressions, and my sin is always before me. Alleluia.

اغسلني كثيرا من اثمي ومن خطيبي طهرني. لاني انا عارف باثمي وخطيبي امامي في كل حين. 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.

Οταναστωσις εβολ εεν
πειρασσελιον εθοραβ κατα Ιωαννην
ασιορ.

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

فصل من إنجيل معلمنا يوحنا البشير. بركاته علينا آمين.

Ιωαννην ε: λε - με

John 6: 35 - 45

يوحنا 6: 35 - 45

Περε Ιησοϋσ νωορ εε ανοκ πε
πιωικ ντε πωνε: φνεθνορ εαροι
ννεερεκο: οροσ φνεθαετ εροι ννεερεβι

And Jesus said to them, "I am the bread of life. He who comes to Me shall never hunger, and he who believes in Me shall never

فَقَالَ لَهُمْ يَسُوعُ: أَنَا هُوَ خُبْزُ الْحَيَاةِ. مَنْ يُقْبِلْ إِلَيَّ فَلَا يَجُوعُ وَمَنْ يُؤْمِنْ بِي فَلَا يَعْطَشُ أَبَدًا.

ὡς ἔνευ.

Ἀλλὰ αἰχος ἦν ὅτι οὐκ ἠρετυνασ ἔροι ὅτι οὐκ τετευνασ ἔσιν.

Φημι βεν ἔτα Παιωτ τηι νηι ἔναδ ἕροι: ὅτι φησὶν ἕροι ἠναστικ ἔβωλ.

Ἐσθι γαρ ἔται ἔπεσθ ἔβωλ ἔσθ θινα ἠταίρι ἄν ἠπατερνη: ἀλλὰ πετευνασ ἠφἠετασταιοι.

Φαι δε πε φουω ἠφἠετασταιοι θινα φημι βεν ἔταστικ νηι ἠτασ τευτακε ἔλι ἔβωλ ἠδἠτο: ἀλλὰ ἠτατογνοσθ ἔσθ πιεροσθ ἠδἠε.

Φαι γαρ πε φουω ἠΠαιωτ: θινα φημι βεν ἔσθ ἔΠιωρι ὅτι ἠτευνασ ἔροσ ἠτεστωπι ἔσθ ἠτασ ἠμασ ἠσωνθ ἠνευ: ὅτι ἠτατογνοσθ ἔσθ πιεροσθ ἠδἠε.

Ἦσαν ἠρευρευ ὅτι πε ἠνε ἠλοσθαι ἔσθ: ἔσθ ἠρευρευ ἠνε ἠνοκ πε πωικ ἔτασ ἔπεσθ ἔβωλ ἔσθ ἔφε.

ὅτι ἠασω ἠμοσ περευ ἠφαι ἄν πε ἠσοσθ Πωρι ἠσωσθ φαι ἠνον ἔτεστωσθ ἠπεστωπ νευ τεσμασ: πωσ ἔσω ἠμοσ ἠνοσ ἔσθ ἔται ἔπεσθ ἔβωλ ἔσθ ἔφε.

thirst.

But I said to you that you have seen Me and yet do not believe.

All that the Father gives Me will come to Me, and the one who comes to Me I will by no means cast out.

For I have come down from heaven, not to do My own will, but the will of Him who sent Me.

This is the will of the Father who sent Me, that of all He has given Me I should lose nothing, but should raise it up at the last day.

And this is the will of Him who sent Me, that everyone who sees the Son and believes in Him may have everlasting life; and I will raise him up at the last day.”

The Jews then complained about Him, because He said, “I am the bread which came down from heaven.”

And they said, “Is not this Jesus, the son of Joseph, whose father and mother we know? How is it then that He says, ‘I have come down from heaven’?”

وَلَكِنِّي قُلْتُ لَكُمْ إِنَّكُمْ قَدْ رَأَيْتُمُونِي
وَأَسْتَمُّ تَوَّامُونَ.

كُلُّ مَا يُعْطِينِي الْآبُ فَإِلَيَّ يَقْبَلُ
وَمَنْ يَقْبَلْ إِلَيَّ لَا أُخْرِجُهُ خَارِجًا.

لَأَنِّي قَدْ نَزَلْتُ مِنَ السَّمَاءِ لَيْسَ
لِأَعْمَلَ مَشِيئَتِي بَلْ مَشِيئَةَ الَّذِي
أَرْسَلَنِي.

وَهَذِهِ مَشِيئَةُ الْآبِ الَّذِي أَرْسَلَنِي:
أَنَّ كُلَّ مَا أُعْطَانِي لَا أُتْلِفُ مِنْهُ
شَيْئًا بَلْ أَقِيمُهُ فِي الْيَوْمِ الْآخِرِ.

لَأَنَّ هَذِهِ هِيَ مَشِيئَةُ الَّذِي أَرْسَلَنِي:
أَنَّ كُلَّ مَنْ يَرَى الْإِبْنَ وَيُؤْمِنُ بِهِ
تَكُونُ لَهُ حَيَاةٌ أَبَدِيَّةٌ وَأَنَا أَقِيمُهُ فِي
الْيَوْمِ الْآخِرِ.

فَكَانَ الْيَهُودُ يَتَذَمَّرُونَ عَلَيْهِ لِأَنَّهُ
قَالَ: أَنَا هُوَ الْخُبْزُ الَّذِي نَزَلَ مِنَ
السَّمَاءِ.

وَقَالُوا: أَلَيْسَ هَذَا هُوَ يَسُوعَ بَنَ
يُوسُفَ الَّذِي نَحْنُ عَارِفُونَ بِأَبِيهِ
وَأُمِّهِ. فَكَيْفَ يَقُولُ هَذَا: إِنِّي نَزَلْتُ
مِنَ السَّمَاءِ؟

Διγέροντὸ ἵνε Ιησοῦς οἱοθ πεχαε
νωοτ γε ὑπερῶρεμεν νεμ
νετενέρηοτ.

Μον ψχομ ἵτε ἔλι ἱ ἄροι
ἀρεψτεμ Φιωτ ἔταεταοιοι σοκε
ἄροι: οἱοθ Δνοκ ἵτατοῖνοσε δει
πιέροοτ ἵδαε.

Σεδνοτ δει νίπροφητης γε
εἰεωπι τηροτ ἵρεεβίεω ἵτεν
Φνοτ: φη νίβεν ἔταεωτεμ ἵτεν
Παιωτ οἱοθ ἔταεμι ἵναἱ ἄροι.

*Πίωοτ φα Πεννοτ πε ωα ἐνεε
ἵτε νι ἐνεε: ἀμην.*

Jesus therefore
answered and said to them,
“Do not murmur among
yourselves.

No one can come to Me
unless the Father who sent
Me draws him; and I will
raise him up at the last day.

It is written in the
prophets, ‘And they shall all
be taught by God.’
Therefore, everyone who
has heard and learned from
the Father comes to Me.

Glory be to God forever.

فَأَجَابَ يَسُوعُ: لَا تَتَذَمَّرُوا فِيمَا
بَيْنَكُمْ.

لَا يَقْدِرُ أَحَدٌ أَنْ يَقْبَلَ إِلَيَّ إِنْ لَمْ
يَجْتَذِبْهُ الْآبُ الَّذِي أَرْسَلَنِي وَأَنَا
أُقِيمُهُ فِي الْيَوْمِ الْآخِرِ.

إِنَّهُ مَكْتُوبٌ فِي الْأَنْبِيَاءِ: وَيَكُونُ
الْجَمِيعُ مُتَعَلِّمِينَ مِنَ اللَّهِ. فَكُلُّ مَنْ
سَمِعَ مِنَ الْآبِ وَتَعَلَّمَ يَقْبَلُ إِلَيَّ.

والمجد لله دائماً.

Fourth Day of the Seventh Week of Lent (Thursday)

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

Prophecies

النبوات

Proverbs 11: 13 - 26

أمثال سليمان 11: 13 - 26

<p>ΕΒΟΛ ΘΕΝ ΗΠΑΡΟΙΜΙΑ ΝΤΕ ΣΟΛΟΜΩΝ ΠΙΠΡΟΦΗΤΗΣ: ΕΡΕΠΕΥΣΜΟΥ ΕΘΟΥΑΒ: ΨΩΠΙ ΝΕΜΑΝ ΛΑΜΗΝ ΕΥΧΩ ΰΜΟΣ.</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>ΗΠΑΡΟΙΜΙΑ ΝΤΕ ΣΟΛΟΜΩΝ ΙΑ: ΙΣ - ΚΕ</p>	<p>Proverbs 11: 13 - 26</p>	<p>أمثال سليمان 11: 13 - 26</p>
<p>ΠΙΡΟΜΙ ΕΥΟΙ ΝΕΛΑΣ ΣΝΑΥ ΨΑΦΩΡΠ ΝΟΥΣΟΒΝΙ ΕΒΟΛ ΘΕΝ ΟΥΘΩΟΥΤΣ.</p> <p>ΠΙΠΙΣΤΟΣ ΔΕ ΘΕΝ ΠΕΡΙΝΙΨΙ ΨΑΦΩΡΩΠ ΝΘΑΝΘΕΒΗΟΤΙ ΝΗΕΤΕ ΰΜΟΝΤΟΥ ΜΕΤΡΕΥΕΡΕΒΕΜΙ ΰΜΑΥ ΨΑΥΖΕΙ ΜΦΡΗΤ ΝΘΑΝΧΩΒΙ.</p> <p>ΟΥΤΟΝ ΟΥΧΑΙ ΔΕ ΨΟΠ ΘΕΝ ΟΥΣΟΒΝΙ ΕΝΑΨΩΨ: ΠΙΠΟΝΗΡΟΣ ΨΑΦΕΡΘΑΝ ΠΕΤΡΩΟΥ: ΔΕΨΑΝΜΟΥΧΤ ΝΕΜ ΠΙΘΜΗΝΙ ΕΰΜΟΣΤ ΔΕ ΝΤΣΜΗ ΝΤΕ ΠΙΤΑΧΡΟ.</p> <p>ΟΥΤΣΕΜΙ ΝΡΕΨΨΕΒΕΜΟΥ ΨΑΣΤΟΥ ΝΕΣ ΟΥΨΟΥ ΰΠΕΣΘΑΙ: ΟΥΘΕΡΟΝΟΣ ΔΕ ΝΤΕ ΠΨΩΨ ΠΕ ΟΥΤΣΕΜΙ ΕΣΜΟΣΤ ΝΤΜΕΘΜΗΝΙ: ΝΙΘΕΝΝΕΥ ΨΑΥΨΩΤ ΝΤΜΕΤΡΑΜΑΔΟ: ΝΙΑΨΥΡΙ ΨΑΥΤΑΧΡΟ ΘΕΝ ΤΜΕΤΡΑΜΑΔΟ.</p>	<p>A talebearer reveals secrets, but he who is of a faithful spirit conceals a matter.</p> <p>Where there is no counsel, the people fall; but in the multitude of counselors there is safety.</p> <p>He who is surety for a stranger will suffer, but one who hates being surety is secure.</p> <p>A gracious woman retains honor to her husband and a woman who despises righteousness inherits dishonor. Ruthless men lose riches.</p>	<p>السَّاعِي بِالْوَشَايَةِ يُفْشِي السِّرَّ وَالْأَمِينُ الرُّوحَ يَكْتُمُ الْأَمْرَ.</p> <p>حَيْثُ لَا تَدْبِيرٌ يَسْقُطُ الشَّعْبُ أَمَّا الْخَلَاصُ فَبِكثْرَةِ الْمُشِيرِينَ.</p> <p>ضَرَرًا يُضْرُّ مَنْ يَضْمَنُ غَرِيبًا وَمَنْ يَبْغِضُ صَفْقَ الْأَيْدِي مُطْمَئِنٌّ.</p> <p>أَمْرَأَةٌ شَاكِرَةٌ تَقِيمُ مَجْدًا لَزَوْجِهَا وَأَمْرَأَةٌ تَبْغِضُ الْبِرَّ مِيرَاثٌ لِلْهَوَانِ. الْكَسَالِيُّ يُعْدِمُونَ غِنَى.</p>

Δειρήνι νότασταθον ντεφψυχη νζε
πρωμι νμνητ: αφατακο ὑπερρωμα
νζε παθναλ.

Πιασεβης ἔρηρ νζανθβηοῖ
νδῖνζονς: πζροζ ντενθμνη ονβεχε
πε ντε ϕμεθμνη.

Οτωρη νθμνη ψατωμαςϕ ἔπωνθ:
ἔβροζι δε νζε πιασεβης ἔφμοογ.

Σεορεβ ὑπεμθο ὑΠβοις νζε
ζανμωιτ ερφονθ: σεψηπ δε ντοτϕ
νζε νη τηρογ ετοι ναταβηι ζι
νογμωιτ.

Φηεθναῖνι νόγζιζ ἔζεν ζανζιζ
ζεν ονδῖνζονς ἔναψωπι αν νατϕ
τιμωρια ναϕ: φηετςιϕ νόγδικεοςτηη
ἔναβι νόγβεχε εφενζοτ.

Υφρηϕ νόγλεος ερτοι ἔψωι
νόγέψω: παρηϕ πε θμετςαιε
νόγςζιμ νςβωβων.

Επιθωμια νιβεν ντε νιθμνη
ζανασαθον νε: τζελπις δε ντε
νιασεβης εςετακο.

Ογον ζανονον δε ερρωρ νηηετε
νονογ ογοζ ατηνογ νερζονο: ογον
ζανονον δε ερωογϕ ἔδογν ογοζ
ετηνογ νερδαε.

The merciful man does
good for his own soul, but
he who is cruel troubles his
own flesh.

The wicked man does
deceptive work, but he who
sows righteousness will
have a sure reward.

The righteousness is
born to life, but he who
pursues evil pursues it to
his own death.

Those who are of a
perverse heart are an
abomination to the Lord,
but the blameless in their
ways are His delight.

Though they join forces
hand in hand, the wicked
will not go unpunished; but
the posterity of the
righteous will be delivered.

As a ring of gold in a
swine's snout, so is a lovely
woman who lacks
discretion.

The desire of the
righteous is only good, but
the expectation of the
wicked is wrath.

There is one who
scatters, yet increases more;
and there is one who
withholds more than is
right, but it leads to
poverty.

الرَّجُلُ الرَّحِيمُ يُحْسِنُ إِلَى نَفْسِهِ
وَالْقَاسِي يُكَذِّرُ لَحْمَهُ.

الشَّرِيرُ يَكْسِبُ أَجْرَةَ عَشْنٍ
وَالزَّارِعُ الْبِرَّ أَجْرَةَ أَمَانَةٍ.

الابن البار يولد للحياة أما المنافق
يطارد إلى الموت.

كَرَاهَةَ الرَّبِّ مُتَوُّو الْقَلْبِ وَرِضَاهُ
مُسْتَقِيمُو الطَّرِيقِ.

من يلقي يداً علي يد ظلماً لا يفلت
من العقاب ومن يزرع عدلاً يأخذ
أجراً أميناً.

خزامة ذهب في فئطيسة خنزيرة
المرأة الجميلة العديمة العقل.

شهوة الأبرار خير فقط. رجاء
الأشرار سخط.

يوجد من يفرق فيزداد أيضاً ومن
يُمْسِكُ أَكْثَرَ مِنَ اللَّائِقِ وَإِنَّمَا إِلَى
الْفَقْرِ.

Ουψιγγη ενςμοϋ ερος οτϋαπλοϋς
 τηρς τε: οτρωμ Δε ηρεφζωντ
 περςχημα ετοϋβνοϋτ αν.

Φηεταμαρι εχεν οτσοϋο ερεωζπ
 υμοϋ ηνιεθνοϋ: οτον οτςμοϋ Δε εχεν
 ταφε υφηετϋ.

*Οτωοτ η τριασ εθοταβ Πεννοτϋ
 υα ενεζ νεμ υα ενεζ ητε ηιενεζ
 τηροϋ. Δμην.*

The generous soul will
 be made rich, and he who
 waters will also be watered
 himself.

The people will curse
 him who withholds grain,
 but blessing will be on the
 head of him who sells it.

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

النَّفْسُ السَّخِيَّةُ تُسَمَّنُ وَالْمَرْوِيُّ
 هُوَ أَيْضاً يُرَوَّى.

مُحْتَكِرُ الحِنْطَةِ يَلْعَنُهُ الشَّعْبُ
 وَالْبَرَكَاتُ عَلَى رَأْسِ الْبَائِعِ.

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

Isaiah 65: 8 - 16
إشعيا 65: 8 - 16

Εβολ δεν Ησαηας πιπροφητης:
 ερεπερςμοϋ εθοταβ: υπωπι νεμαν
 λμην εφζω υμοϋ.

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

من أشعيا النبي، بركته المقدسة
 تكون معنا. آمين.

Ησαηας ζε: η - ιε

Isaiah 65: 8 - 16

إشعيا 65: 8 - 16

Φαι πε υφρηϋ ετεφζω υμοϋ ηνε
 Πβοις: ζε υφρηϋ ηνοτναφρι
 ανυαηζεμς ϋι πιςμαρ: οτοϋ ητοϋζοϋ
 ζε υπερτακοϋ ζε οτςμοϋ ητε Πβοις
 ετε ηζητηϋ: αιηαιρι υπαιρηϋ εθε
 φηετοι υβωκ ηηι: εθε φαι ηηατακε
 οτον ηιβεν.

Ειεινι εβολ υπζροζ ηλακωβ νεμ
 ηιεβολ δεν Ιουδαϋ οτοϋ
 ετεερκληρονομιν υπατωοϋ εθοταβ:
 οτοϋ ετεερκληρονομιν υμοϋ ηνε

Thus says the Lord: "As
 the new wine is found in the
 cluster, and one says, 'Do
 not destroy it, for a blessing
 is in it,' so will I do for My
 servants' sake, that I may
 not destroy them all.

I will bring forth
 descendants from Jacob,
 and from Judah an heir of
 My mountains; My elect
 shall inherit it, and My
 servants shall dwell there.

هَكَذَا قَالَ الرَّبُّ: كَمَا أَنَّ السُّلَافَ
 يُوجَدُ فِي العِنْقُودِ فَيَقُولُ قَائِلٌ: لَا
 تُهْلِكْهُ لِأَنَّ فِيهِ بَرَكَاتٌ. هَكَذَا أَعْمَلُ
 لِأَجْلِ عِبِيدِي حَتَّى لَا أَهْلِكَ الكُلَّ.

بَلْ أَخْرَجُ مِنْ يَعْقُوبَ نَسْلاً وَمِنْ
 يَهُودَا وَارِثاً لِجِبَالِي فَيَرِثُهَا
 مُخْتَارِي وَتَسْكُنُ عِبِيدِي هُنَاكَ.

ΝΑΩΤΠ ΝΕΜ ΝΑΕΒΙΑΙΚ ΟΥΟΥ ΕΥΕΨΩΠΙ
ΜΜΑΥ.

ΟΥΟΥ ΕΥΕΨΩΠΙ ΔΕΝ ΠΙΔΡΥΜΟΣ ΝΧΕ
ΖΑΝΕΡΒΙ ΝΤΕ ΖΑΝΘΖΙ ΝΕΣΩΟΥ: ΟΥΟΥ
†ΔΕΛΛΟΤ ΝΤΕ ΔΧΩΡ ΕΣΕΨΩΠΙ
ΝΟΥΜΑΝΕΜΤΟΝ ΝΤΕ ΖΑΝΘΖΙ ΝΕΣΩΟΥ
ΝΤΕ ΠΑΔΑΟΣ ΝΗΕΤΑΥΚΩ† ΝΣΩΙ.

ΠΘΩΤΕΝ ΔΕ ΝΗΕΤΑΥΧΑΤ ΝΣΩΟΥ
ΟΥΟΥ ΕΤΙΡΙ ΜΠΩΒΨ ΜΠΑΤΩΟΥ ΕΘΟΥΑΒ:
ΟΥΟΥ ΕΤΣΟΒ† ΝΟΥΤΡΑΠΕΖΑ ΝΝΙΔΕΜΩΝ:
ΟΥΟΥ ΕΤΜΟΥ ΜΠΙΑΦΟΤ ΕΤΘΗΤ ΝΤΕ
†ΨΥΧΗ.

ΔΝΟΚ †ΝΑ† ΘΗΝΟΥ ΕΔΡΗ ΕΤΣΗΓΙ:
ΟΥΟΥ ΕΡΕΤΕΝΕΖΕΙ ΤΗΡΟΥ ΕΠΔΟΛΔΕΛ: ΧΕ
ΑΙΜΟΥ† ΕΡΩΤΕΝ ΟΥΟΥ ΜΠΕΤΕΝΕΡΟΥ
ΝΗΙ ΔΙΣΑΧΙ ΟΥΟΥ ΑΡΕΤΕΝΕΡΑΤΣΩΤΕΜ:
ΟΥΟΥ ΑΡΕΤΕΝΙΡΙ ΜΠΙΠΕΤΩΟΥ ΜΠΑΜΘΟ:
ΟΥΟΥ ΝΗΕΤΕ ΝΑΙΟΥΑΨΟΥ ΔΝ ΑΡΕΤΕΝ
ΣΟΤΠΟΥ ΝΩΤΕΝ.

ΕΘΒΕ ΦΑΙ ΝΑΙ ΝΕ ΝΗΕΤΕΥΧΩ ΜΜΩΟΥ
ΝΧΕ ΠΒΟΙΣ: ΧΕ ΖΗΠΠΕ ΙΣ ΝΗΕΤΟΙ ΜΒΩΚ
ΝΗΙ ΕΥΕΟΥΜ ΝΘΩΤΕΝ ΔΕ ΕΡΕΤΕΝΕΚΟ:
ΖΗΠΠΕ ΙΣ ΝΗΕΤΟΙ ΜΒΩΚ ΝΗΙ ΕΥΕΣΩ
ΝΘΩΤΕΝ ΔΕ ΕΡΕΤΕΝΙΒΙ: ΖΗΠΠΕ ΙΣ ΝΗΕΤΟΙ
ΜΒΩΚ ΝΗΙ ΕΥΕΘΕΛΗΔ ΔΕΝ ΟΥΟΥΝΟΥ
ΝΘΩΤΕΝ ΔΕ ΕΡΕΤΕΝΕΔΙΨΠΙ.

Sharon shall be a fold of
flocks, and the Valley of
Achor a place for herds to
lie down, for My people
who have sought Me.

But you are those who
forsake the Lord, who
forget My holy mountain,
who prepare a table for Gad,
and who furnish a drink
offering for Meni.

Therefore, I will number
you for the sword, and you
shall all bow down to the
slaughter; because, when I
called, you did not answer;
when I spoke, you did not
hear, but did evil before My
eyes, and chose that in
which I do not delight.”

Therefore, thus says the
Lord God: “Behold, My
servants shall eat, but you
shall be hungry; behold, My
servants shall drink, but you
shall be thirsty; behold, My
servants shall rejoice, but
you shall be ashamed

فَيَكُونُ شَارُونَ مَرْعَى عَنَمٍ وَوَادِي
عُحُورَ مَرِيضٍ بَقَرٍ لِشَعْبِي الَّذِينَ
طَلَبُونِي.

أَمَّا أَنْتُمْ الَّذِينَ تَرَكُوا الرَّبَّ وَتَسُوا
جَبَلَ قُدْسِي وَرَبَّتَبُوا لِلشَّيَاطِينِ
لِلسَّعْدِ الْأَكْبَرِ (الشَّيَاطِينِ) مَائِدَةً
وَمَلَأُوا لِلسَّعْدِ الْأَصْغَرِ (مِنَاةً)
حَمْرًا مَمْرُوجَةً.

فَأَبِي أَعْيَنُكُمْ لِلسَّيْفِ وَتَجْتُونُ كُلَّكُمْ
لِلدَّبْحِ لِأَنِّي دَعَوْتُ فَلَمْ تُجِيبُوا
تَكَلَّمْتُ فَلَمْ تَسْمَعُوا بَلْ عَمَلْتُمُ الشَّرَّ
فِي عَيْنِي وَاخْتَرْتُمْ مَا لَمْ أَسْرَ بِهِ.

لِذَلِكَ هَكَذَا قَالَ السَّيِّدُ الرَّبُّ: هُوَذَا
عَبِيدِي يَأْكُلُونَ وَأَنْتُمْ تَجُوعُونَ.
هُوَذَا عَبِيدِي يَشْرَبُونَ وَأَنْتُمْ
تَعْطَشُونَ. هُوَذَا عَبِيدِي يَفْرَحُونَ
وَأَنْتُمْ تَحْزَنُونَ.

ΘΗΠΠΕ ΙC ΝΗΕΤΟΙ ἄΒΩΚ ΝΗΙ
 εἴθεεληλ δέν ογοῦνοϋ: ἠῶωτεν Δε
 ἔρετενεωϋ ἔβολ εῶβε πεμῆκαϋ ἠζητ
 ἠτε πετενητ: ογοϋ ἔβολϋα
 ογδουδεμ ἠτε πετενηπερμα
 ἄρετενερεϋληλοῖ ἔβολ.

Δρετενεωϋπ ϋαρ ἄπετενηραν εἵσι
 ἠναϋωππ: ἠῶωτεν Δε εἵδετεβ ἠηνοϋ
 ἠζε Πβοιϋ: ηη Δε εῶναερβωκ ηηι
 εἵεμοϋϋ ἔρωοϋ ἠοῦραν ἄβερι.

Φηέτοῦναῶμοϋ ἔροϋ ϋιϋεν ἠκαϋι
 εἵεῶμοϋ ϋαρ ἔΦνοϋϋ ἠτα.

*Οὔωοϋ ἠϋῥιαϋ ἔοῦαβ Πεννοϋϋ
 ϋα ἔνεϋ νεμ ϋα ἔνεϋ ἠτε ηἵνεϋ
 τηροϋ. Δμην.*

Behold, My servants shall sing for joy of heart, but you shall cry for sorrow of heart, and wail for grief of spirit.

You shall leave your name as a curse to My chosen; for the Lord God will slay you, and call His servants by another name;

so that he who blesses himself in the earth shall bless himself in the God of truth.

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

هُوَذَا عِبْدِي يَبْتَهِمُونَ مِنْ طَيْبَةِ الْقَلْبِ وَأَنْتُمْ تَصْرُخُونَ مِنْ كَأْبَةِ الْقَلْبِ وَمِنْ انْكَسَارِ الرُّوحِ تَوَلَّوْا.

وَتُخَلِّفُونَ أَسْمَاءَكُمْ لَعْنَةً لِمُخْتَارِي قِيَمِيَّتِكَ السَّيِّدُ الرَّبُّ وَيُسَمِّي عِبِيدَهُ اسْمًا آخَرَ.

فَالَّذِي يَتَبَارَكُ فِي الْأَرْضِ يَتَبَارَكُ بِاللَّهِ الْحَقِّ.

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

Job 42: 1 - 6
أيوب 42: 1 - 6

Εβολ δέν Ιωβ πῆμηνι: ἔρεπεϋῶμοϋ
 εῶοῦαβ: ϋωπι νεμαν ἄμην εϋϋω
 ἄμοϋ.

Ιωβ ἄβ: ἄ - ἔ

Δϋεροῦῶ ἠζε Ιωβ πεϋαϋ ἄΠβοιϋ
 ϋε:
 ϋῆμι ϋε ογον ϋϋομ ἄμοκ δέν
 ϋωβ ηἵβεν: ογοϋ ἄμον ἔλι οι ἠατϋομ
 ἠτοτκ.

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

Job 42: 1 - 6

Then Job answered the Lord and said:

“I know that You can do everything, and that no purpose of Yours can be withheld from You.

من أيوب الصديق، بركته المقدسة تكون معنا. آمين.

أيوب 42: 1 - 6

فَأَجَابَ أَيُّوبُ الرَّبَّ فَقَالَ:

قَدْ عَلِمْتُ أَنَّكَ تَسْتَطِيعُ كُلَّ شَيْءٍ، وَلَا يَعْسُرُ عَلَيْكَ أَمْرٌ.

Ним зар етэоп ёрок нотсодни
εϕτὰσο δε εἰδανασασι: οσοε εϕμενὶ γε
ἐναεωπ ёрок: ним зар еθнатаμοι ἐνη
ετε нтсωотн ъμωот ан: эанниϕτ
нем эанѡφһри нαι ете нαιѐми ёρωот
ан.

Сωтем ёрои Пбоис эина нтасаси
эω: τнаэенк нёок де маτсаβοи.

Һен отсми мен ъмаэϕ аисωтем
ёрок нэорп: τноот де ачнаот ёрок нэе
паβαλ.

Сөве فاي аитэωϕ нһи ъмаγατ
οσοε аιβωλ ёβωλ: аιοпт де γε анок
οτκαεи нем οτкерми.

*Отвор нттриас ёθотаβ Πенноот
ϕα ёнеε нем ϕα ёнеε нте нѐнеε
тһроот. Аһһһ.*

You asked, ‘Who is this who hides counsel without knowledge?’ Therefore, I have uttered what I did not understand, things too wonderful for me, which I did not know.

Listen, please, and let me speak. You said, ‘I will question you, and you shall answer Me.’

“I have heard of You by the hearing of the ear, but now my eye sees You.

Therefore, I abhor myself, and repent in dust and ashes.”

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

فَمَنْ ذَا الَّذِي يُخْفِي الْقَضَاءَ بِلَا
مَعْرِفَةٍ؟ وَلَكِنِّي قَدْ نَطَقْتُ بِمَا لَمْ
أَفْهَمْ. بِعَجَائِبَ فَوْقِي لَمْ أَعْرِفْهَا.

اسْمَعِ الْآنَ وَأَنَا أَتَكَلَّمُ. أَسْأَلُكَ
فَتُعَلِّمُنِي.

بَسْمَعِ الْأُذُنِ قَدْ سَمِعْتُ عَنْكَ،
وَالْآنَ رَأَيْتُكَ عَيْنِي.

لِذَلِكَ أَرْفُضُ وَأَنْدَمُ فِي التُّرَابِ
وَالرَّمَادِ.

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

Matins Psalm

مزموں 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 ζβ: α

Psalm 62: 1

المزمور 62: 1

Φνοотτ Панотт аинаэорпт эарок:
ге асѐви нѡнтк нэе таψтϕн: εθρεсϕиρι
нак ёβωλ нэе тасарэ эен οτκαεи
нэγαϕε: нем οτμα нαθμοϕи эιωтϕ нем
οτμα нαθμωот. *Αλληλοια.*

O God, You are my God; early will I seek You. My soul thirsts for You. My flesh longs for You in a dry and thirsty land where there is no water. *Alleluia.*

يا الله الهي، إليك أبكر، عطشت
إليك نفسي. يشتاق إليك جسدي،
في أرض مقفرة وموضع غير
مسلوك ومكان بلا ماء. *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>Οὐὰναστρωσις ἐβουλ θεν πιαταστελιον εθοταβ κατα Ματθεον ασιοτ.</p>	<p>A chapter according to Saint Matthew, may his blessings be with us. Amen.</p>	<p>فصل من إنجيل معلمنا متي البشير. بركاته علينا آمين.</p>
<p>Ματθεον κ: κ - κη</p>	<p>Matthew 20: 20 - 28</p>	<p>متي 20: 20 - 28</p>
<p>Ποτε ασι θαροϋ ηνε θαματ ηνηνωηρι ηζεβεδεοσ νεμ νεσωηρι εσοτωϋτ υμοϋ οτοθ εσερετιν υμοϋ νοτηωβ.</p>	<p>Then the mother of Zebedee's sons came to Him with her sons, kneeling down and asking something from Him.</p>	<p>حينئذ تقدمت اليه ام ابني زبدي مع ابنيها وسجدت وطلبت منه شيئا.</p>
<p>Ηθοϋ δε πεχαϋ νασ γε οτ πε εθεοταϋϋ: πεχασ ναϋ γε αχοσ θινα ητε ναωηρι σνατ ητε οται υμωοτ θεμσι σα τεκοϋιναμ νεμ οται σα τεκχαδη ηερηι θεν τεκμετοτρο.</p>	<p>And He said to her, "What do you wish?" She said to Him, "Grant that these two sons of mine may sit, one on Your right hand and the other on the left, in Your kingdom."</p>	<p>فقال لها: ماذا تريدين؟ قالت له: قل ان يجلس ابناي هذان واحداً عن يمينك والآخر عن اليسار في ملكوتك.</p>
<p>Αϋεροτω ηνε Ιησοϋσ πεχαϋ γε ητετενεμι αν γε αρετενερετιν εθεοτ: υμον υϋχομ υμωτεν εσε πιαφοτ εϋνασοϋ οτοθ πιωμσ εϋναωμσ υμοϋ ερετενεμσθηνοτ: πεχωοτ ναϋ γε οτον υϋχομ υμον.</p>	<p>But Jesus answered and said, "You do not know what you ask. Are you able to drink the cup that I am about to drink, and be baptized with the baptism that I am baptized with?" They said to Him, "We are able."</p>	<p>فاجاب يسوع: لستما تعلمان ما تطلبان. ائتطيعان ان تشربا الكأس التي سوف اشربها انا وان تصطبعا بالصبغة التي اصطبغ بها انا؟ قالا له: نستطيع.</p>
<p>Οτοθ πεχαϋ νωοτ ηνε Ιησοϋσ γε πιαφοτ ερετενεσοϋ οτοθ πιωμσ τετενναωμσ υμοϋ: εθεμσι δε</p>	<p>So He said to them, "You will indeed drink My cup, and be baptized with the baptism that I am baptized with; but to sit on</p>	<p>فقال لهما: اما كاسي فتشربانها وبالصبغة التي اصطبغ بها انا تصطبغان. واما الجلوس عن</p>

καταοῖνάμ νευ ταχαβη φωι αν πε
ἐθηιϋ: αλλα φα νη πε ἔτα παιωτ
ετδεν νιφνονὶ σεβτωτϋ νωοϋ.

Ἐταρωτεμ δε ἵχε πικεμντ
ἕμαθητης ἀρχρεμευ εθε πιον
ἕναϋ.

Ἰησοϋς δε ἀκουοϋτ ἔρωοϋ πεχαϋ
νωοϋ γε: τετενεμι γε νιαρχων ἵτε
νιεθνοϋ ετοι ἵδοιϋ ἔρωοϋ οτοϋ
νογκενιωϋτ ετοι ἵερωϋϋ ἔχωοϋ.

Παιρηϋ δε αν πεθναωπι δεν
θνηοϋ: αλλα φηεθωωϋ ἔερ νιωϋτ δεν
θνηοϋ εϋἔερ διακων νωτεν.

Οτοϋ φηεθωωϋ ἔερβοϋιτ δεν
θνηοϋ εϋἔερβωκ νωτεν.

Ἐφρηϋ ρωϋ ἕΠωρηι ἕΦρωμι
νεταϋὶ αν εθρωϋεμωητϋ αλλα
ἔϋεμωϋ: οτοϋ εϋ ἵτεϋψϋχη ἵωϋτ
ἔχεν οϋμωϋ.

*Πῶοϋ φα Πεννοϋτ πε ωα ἔνεϋ
ἵτε νι ἔνεϋ: ἄμην.*

My right hand and on My left is not Mine to give, but it is for those for whom it is prepared by My Father.”

And when the ten heard it, they were greatly displeased with the two brothers.

But Jesus called them to Himself and said, “You know that the rulers of the Gentiles lord it over them, and those who are great exercise authority over them.

Yet it shall not be so among you; but whoever desires to become great among you, let him be your servant.

And whoever desires to be first among you, let him be your slave,

just as the Son of Man did not come to be served, but to serve, and to give His life a ransom for many.”

*Glory be to God
forever.*

بِمِئِي وَعَنْ يَسَارِي فَلَيْسَ لِي أَنْ
أَعْطِيَهُ إِلَّا لِلَّذِينَ أَعَدَّ لَهُمْ مِنْ أَبِي.

فَلَمَّا سَمِعَ الْعَشْرَةَ اغْتَاظُوا مِنْ
أَجْلِ الْأَخْوَيْنِ.

فَدَعَاهُمْ يَسُوعُ وَقَالَ: أَنْتُمْ تَعْلَمُونَ
أَنَّ رُؤَسَاءَ الْأُمَمِ يَسُودُونَ لَهُمْ
وَالْعِظْمَاءَ يَسْلُطُونَ عَلَيْهِمْ.

فَلَا يَكُونُ هَكَذَا فِيكُمْ. بَلْ مَنْ أَرَادَ
أَنْ يَكُونَ فِيكُمْ عَظِيمًا فَلْيَكُنْ لَكُمْ
خَادِمًا.

وَمَنْ أَرَادَ أَنْ يَكُونَ فِيكُمْ أَوْلَى
فَلْيَكُنْ لَكُمْ عَبْدًا.

كَمَا أَنَّ ابْنَ الْإِنْسَانِ لَمْ يَأْتْ لِيُخْدَمَ
بَلْ لِيُخْدَمَ وَلِيَبْذِلَ نَفْسَهُ فِدْيَةً عَنْ
كَثِيرِينَ.

والمجد لله دائماً.

Liturgy Readings
قراءات القداس

The Pauline Epistle
رسالة بولس الرسول

Παῦλος φῆβωκ ὑπενδῶις Ἰησοῦς
Πιχρίτος: πᾶποστολος ἐθαθευ:
φῆεταθεωψ ἐπιζηυεννοτη ἵτε
Φνοτ.

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

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

Β Κορινθίους Δ: ε - ιη

2 Corinthians 4: 5 - 18

2 كورنثوس 4: 5 - 18

Ἐανθεωψ γαρ ὑμῶν ἀν ἀλλὰ
ὑπιχρίτος Ἰησοῦς Πενδῶις: ἀνον δε
θων τENOI ὑβωκ νωτεν ἐβωλ θιτεν
Ἰησοῦς.

For we do not preach ourselves, but Christ Jesus the Lord, and ourselves your bondservants for Jesus' sake.

فَاتِنَا لِسْنَا نَكْرُرُ بِأَنْفُسِنَا بَلْ
بِالْمَسِيحِ يَسُوعَ رَبًّا، وَلَكِنْ بِأَنْفُسِنَا
عَبِيدًا لَكُمْ مِنْ أَجْلِ يَسُوعَ.

Χε Φνοτ αχρος χε ονοτωιני
εφεερωτωιני ἐβωλ θεν πχακι: ἐτε φαι
πε ἐταθερωτωιני θεν νενθητ ερωτωιני
ἵτε πέμι ἵτε πῶοτ ὑΦνοτ θεν πζο
ἵησοῦς Πιχρίτος.

For it is the God who commanded light to shine out of darkness, who has shone in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ.

لَأَنَّ اللَّهَ الَّذِي قَالَ أَنْ يُشْرِقَ نُورٌ
مِنْ ظُلْمَةٍ، هُوَ الَّذِي أَشْرَقَ فِي
قُلُوبِنَا، لِإِنَارَةِ مَعْرِفَةِ مَجْدِ اللَّهِ فِي
وَجْهِ يَسُوعَ الْمَسِيحِ.

Εορονταν ὑματ ὑπαιαθο θεν
θανσκερος ὑβελχ: θινα τμετνωτ
ἵτε τχομ ἵτεσψωπι ἐθα Φνοτ τε
οτοθ οτ ἐβωλ ὑμῶν ἀν τε.

But we have this treasure in earthen vessels, that the excellence of the power may be of God and not of us.

وَلَكِنْ لَنَا هَذَا الْكَنْزُ فِي أَوْانٍ
خَرَفِيَّةٍ، لِيَكُونَ فَضْلُ الْقُوَّةِ لِلَّهِ لَا
مِنَّا.

Ενηεχρωχ θεν ρωβ νιβεν: ἀλλὰ
ἵτενηεχρωχ ἀν: ετθιοτὶ ὑμῶν ἐβωλ
ἀλλὰ ἵτενηιοτὶ ἐβωλ ἀν.

We are hard-pressed on every side, yet not crushed; we are perplexed, but not in despair;

مُكْتَبِبِينَ فِي كُلِّ شَيْءٍ، لَكِنْ غَيْرَ
مُتَضَابِقِينَ. مُتَحِيرِينَ، لَكِنْ غَيْرَ
يَائِسِينَ.

Εγδοχι ἰκων ἀλλὰ ἠέρω ἕμων
ἰκωφ ἀν: ερωδτ ἕμων ἐδρη ἀλλὰ
ΤΕΝΤΑΚΗΟΥΤ ΔΗ.

Πχοῦ ριβεν ενραι δα φμοῦ
ἰηκοῦς δεν νενωμα: ρινα πικωνδ
ον ἰτε ἰκοῦς ἰτεροῦωνε ἐβολ δεν
νενωμα.

Πχοῦ γαρ ριβεν ἄνον δα
νητωνδ σετ ἕμων ἐδρη ἐφμοῦ εθε
ἰκοῦς: ρινα πικωνδ ον ἰτε ἰκοῦς
ἰτεροῦωνε ἐβολ δεν τενκαρζ
εθναμοῦ.

Ὡστε φμοῦ αερρωβ ἰδτην:
πιωνδ δε δεν θηνοῦ.

Ερενδτην δε ἰξε παῖνεμα ἰτε
φναρτ κατα φρητ ετδθοντ: ξε
αιναρτ εθε φαι αιχα: ἄνον ρων
τενναρτ εθε φαι τενχα:.

Ενεμι ξε φηεταροῦνος Πβοικ
ἰκοῦς ερετοῦνοσεν ρων νεμ ἰκοῦς
οροε ρηαταρον ερατεν νεμωτεν.

Ὡβ γαρ ριβεν εταρωωπι εθε
θηνοῦ ρινα πιμοῦ ἰτεροῦοῦο οροε
ἰτεροῦε πιωεπιμοῦ εροῦο ἐβολ
ριτεν νιμηω εοῦωοῦ ἕφνοῦτ.

Εθε φαι ἰτενερηκακιν ἀν: ἀλλὰ
ικξε περωωι ετκαβολ ρηατακο ἀλλὰ

persecuted, but not
forsaken; struck down, but
not destroyed,

always carrying about in
the body the dying of the
Lord Jesus, that the life of
Jesus also may be
manifested in our body.

For we who live are
always delivered to death
for Jesus' sake, that the life
of Jesus also may be
manifested in our mortal
flesh.

So then death is working
in us, but life in you.

And since we have the
same spirit of faith,
according to what is written,
“I believed and therefore I
spoke,” we also believe and
therefore speak,

knowing that He who
raised up the Lord Jesus will
also raise us up with Jesus,
and will present us with
you.

For all things are for
your sakes, that grace,
having spread through the
many, may cause
thanksgiving to abound to
the glory of God.

Therefore, we do not
lose heart. Even though our
outward man is perishing,

Μϋϋηδιν, ἰκν ἕρ ἠροικιν.
Μϋροχιν, ἰκν ἕρ ἠακιν.

Χαμλιν φι ἰκνδ κλ χιν ἰματε
ῤῥ ἰσοῦ, ἰκν τϋηρ χια
ἰσοῦ αῖσα φι ἰκνδνα.

ἰννα χν ἰχια ἰκνδ δαμα
ἰμοῦτ ἠν ἰκν ἰσοῦ, ἰκν τϋηρ
χια ἰσοῦ αῖσα φι ἰκνδνα
ἰματ.

ἰδα ἰμοῦτ ἰεμλ φινα, ἰκν ἰχια
φικμ.

φادا ἰνα ροῦ ἰιμαν εῖνη, χσβ
ἰκντοῦ «ἰκντ ἰδκ τκλμτ»,
χν ἰσα ἰοῦν ἰδκ τκλμ
αῖσα.

εαμιν ἰν ἰδι ἰκα ῤῥ ἰσοῦ
ἰκνφίμα χν ἰσα ἰσοῦ,
ἰκνρνα μεκμ.

ἰαν ἰμικ ἰσια ἠι ἠν ἰκνμ,
ἰκν τκον ἰνεμα ἠι φδ κθρτ
ἰακθρην, τριδ ἰκρ ἰμδ ἰα.

ἰδκ ἰα ἰκν. ἰλ ἰν κα ἰσαννα
ἰκρ ἰφνι, φαδακλ ἰκνδ ἰομα
φιομα.

πετσαζοῦν ἑοὶ ἄβερὶ ἡέροοῦ δατῆν ἡέροοῦ.

Πάσια γαρ ἡτε πενροζεεχ ἡτε ἴνοῦ αερρωβ ναν κατα οῦμεροῦ ἐμεροῦ ἐνβαροσ ἡτε οῦωοῦ ἡένεε.

Πτεροῦτ αν ἐνητένναῦ ἐρωοῦ ἀλλα ἡητένναῦ ἐρωοῦ αν: ἡηέτοῦναῦ γαρ ἐρωοῦ ζανῆροσ οῦχοῦ νε: ἡη δε ἐτε ἡσεναῦ ἐρωοῦ αν ζαν ῥα ἐνεε νε.

*Πῆμοτ γαρ νευωτεν νευ
τέρηνη ἐροπ: χε ἀμην ἐσεῶπι.*

yet the inward man is being renewed day by day.

For our light affliction, which is but for a moment, is working for us a far more exceeding and eternal weight of glory,

while we do not look at the things which are seen, but at the things which are not seen. For the things which are seen are temporary, but the things which are not seen are eternal.

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

لأن خفة ضيقنا الوقتية ننشئ لنا أكثر فأكثر ثقل مجد أبدياً.

وَنَحْنُ عَيْرُ نَاطِرِينَ إِلَى الْأَشْيَاءِ الَّتِي تُرَى، بَلْ إِلَى الَّتِي لَا تُرَى. لِأَنَّ الَّتِي تُرَى وَقْتِيَّةٌ، وَأَمَّا الَّتِي لَا تُرَى فَأَبَدِيَّةٌ.

*نعمة الله الأب تكون مع جميعكم.
أمين.*

The Catholic Epistle الكاثوليكون

Καθολικον ἐβολ ζεν πε πιροῦτ ἡέπιστολη ἡτε πενωτ Ἰωαννης. Ἀμην. Παμενρα ἴ.

ἁ Ἰωαννης ε: ιε - κδ

Ἐπερ ῥῶφρη δε ναςνηοῦ ἰσε ἐμοσ ἡωωτεν ἡχε πικοσμοσ.

Ἀνον τεσρωοῦν χε ανοῦτεβ ἐβολ ζεν φμοῦ ἐδοῦν ἐπωνδ χε तेनेराζαпан ἡνἰσνηοῦ φἡετε ἡεραζαпан ἡπερσον αν αερωπ ζεν φμοῦ.

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

1 John 3: 13 - 24

Do not marvel, my brethren, if the world hates you.

We know that we have passed from death to life, because we love the brethren. He who does not love his brother abides in death.

الكاثوليكون من رسالة معلمنا يوحنا الرسول الأولى، بركته المقدسة تكون معنا. أمين. يا احبائي.

1 يوحنا 3: 13 - 24

لَا تَتَعَجَّبُوا يَا إِخْوَتِي إِنْ كَانَ الْعَالَمُ يُبْغِضُكُمْ.

نَحْنُ نَعْلَمُ أَنَّنَا قَدْ انْتَقَلْنَا مِنَ الْمَوْتِ إِلَى الْحَيَاةِ لِأَنَّنا نَحِبُّ الْإِخْوَةَ. مَنْ لَا يُحِبُّ أَخَاهُ يَبْقَى فِي الْمَوْتِ.

ΟΤΟΝ ΝΙΒΕΝ ΕΘΜΟΣΤ ἄπερσον
οἰδωτεβρωμι πε: οτοζ τετενωσωοῖν
χε δωτεβρωμι νιβεν ἄμωον ωνδ ἵνεεζ
ωοπ ἵδῆητϋ.

Ἦεν φαι ἀνσωεν τᾶσαπη χε ἄφῆ
χω ἵτεψυτϋχη ἐῶρη ἕζων: οτοζ
ἄνον ζων σε ἄπῶα ἵτενχω
ἵτεψυτϋχη ἕζεν νεῆρηοῖ.

Φῆ δε ἕτε οτον ἵταϋ ἄματ
ἄπῶνδ ἵτε παικοςμος οτοζ ἵτεφνατ
ἕπερσον εφερχῆα: οτοζ ἵτεφμαῶθαμ
ἵνεφμετϋανῶμαδτ ἕβολ ζαροϋ: πως
τᾶσαπη ἵτε φνοῖτ ναωοπι ἵδῆητϋ.

Ἡαωρη ἄπεῆρενμει δεν ἵσαχι
οῖδε δεν φῆλας ἀλλα δεν ἵζωβ νεμ
τμεῶμη.

Ἦεν φαι τενναἕμι χε ἄνον ζαν
ἕβολ δεν τμεῶμη οτοζ τενναῶητ
πενζῆτ ἄπερμῶο.

Χε ἕωπ ἄρεϋαν πενζῆτ
ερκαταζινωσκιν ἄμωον: οῖνιϋτ πε
φνοῖτ ἕζοτε πενζῆτ οτοζ ἕσωοῖν
ἵζωβ νιβεν.

Ἡαμενρατ ἕωπ ἀρεῶτεμ
πενζῆτ ερκαταζινωσκιν ἄμωον: οτον
ἵταν ἵνοῖπαρρησιᾶ δατεν φνοῖτ.

Whoever hates his
brother is a murderer, and
you know that no murderer
has eternal life abiding in
him.

By this we know love,
because He laid down His
life for us. And we also
ought to lay down our lives
for the brethren.

But whoever has this
world's goods, and sees his
brother in need, and shuts
up his heart from him, how
does the love of God abide
in him?

My little children, let us
not love in word or in
tongue, but in deed and in
truth.

And by this we know
that we are of the truth, and
shall assure our hearts
before Him.

For if our heart
condemns us, God is greater
than our heart, and knows
all things.

Beloved, if our heart
does not condemn us, we
have confidence toward
God.

كُلُّ مَنْ يُبْغِضُ أَخَاهُ فَهُوَ قَاتِلُ
نَفْسٍ، وَأَنْتُمْ تَعْلَمُونَ أَنَّ كُلَّ قَاتِلِ
نَفْسٍ لَيْسَ لَهُ حَيَاةٌ أَبَدِيَّةٌ ثَابِتَةٌ
فِيهِ.

بِهَذَا قَدْ عَرَفْنَا الْمَحَبَّةَ: أَنَّ ذَاكَ
وَضَعَ نَفْسَهُ لِأَجْلِنَا، فَحَدُّنْ يُبْغِي
لَنَا أَنْ نَضَعَ نَفُوسَنَا لِأَجْلِ الْإِخْوَةِ.

وَأَمَّا مَنْ كَانَ لَهُ مَعِيشَةُ الْعَالَمِ،
وَنَظَرَ أَخَاهُ مُحْتَاجًا، وَأَغْلَقَ
أَحْشَاءَهُ عَنْهُ، فَكَيْفَ تَثْبُتُ مَحَبَّةُ
اللَّهِ فِيهِ؟

يَا أَوْلَادِي، لَا نُحِبُّ بِالْكَلامِ وَلَا
بِاللِّسَانِ، بَلْ بِالْعَمَلِ وَالْحَقِّ.

وَبِهَذَا نَعْرِفُ أَنَّنا مِنَ الْحَقِّ وَنَسْكِنُ
قُلُوبِنَا قُدَّامَهُ.

لَأَنَّهُ إِنْ لَأَمْتْنَا قُلُوبِنَا فَاللَّهُ أَعْظَمُ
مِنْ قُلُوبِنَا، وَيَعْلَمُ كُلَّ شَيْءٍ.

أَيُّهَا الْأَحِبَّاءُ، إِنْ لَمْ تَلْمُنَا قُلُوبِنَا
فَلَنَا ثِقَةٌ مِنْ نَحْوِ اللَّهِ.

Οὗτος φη̅τε̅ν̅να̅ε̅ρε̅τι̅ν̅ ἡ̅μο̅ς
 τ̅εν̅να̅δ̅ι̅τ̅ς̅ ἡ̅το̅τ̅ς̅:̅ ἄ̅ε̅ τ̅εν̅να̅ ἄ̅ρε̅ς
 ἔ̅νε̅ϋ̅εν̅το̅λ̅η̅ ο̅υ̅ο̅ς̅ τ̅εν̅ι̅ρ̅ι̅ ἡ̅π̅ε̅ρ̅αν̅
 α̅ρ̅ῆ̅μ̅ε̅ρ̅ῆ̅θ̅ο̅.

Οὗτος θα̅ι̅ τε̅ τε̅ϋ̅εν̅το̅λ̅η̅ θ̅ι̅να̅
 ἡ̅τ̅εν̅να̅ε̅τ̅ς̅ ἔ̅φ̅ραν̅ ἡ̅π̅ε̅ρ̅ῶ̅ν̅ Ἰ̅η̅σο̅υ̅ς̅
 Π̅ι̅χ̅ρ̅ι̅σ̅τ̅ο̅ς̅:̅ ο̅υ̅ο̅ς̅ ἡ̅τ̅εν̅μ̅ε̅ν̅ρ̅ε̅
 κ̅α̅τ̅α̅ φ̅ρ̅η̅τ̅ς̅ ε̅τ̅α̅ρ̅τ̅ς̅ ε̅ν̅το̅λ̅η̅
 ν̅α̅ν̅.

Οὗτος φ̅η̅ε̅θ̅να̅ ἄ̅ρε̅ς̅ ἔ̅νε̅ϋ̅εν̅το̅λ̅η̅
 ἔ̅ϋ̅ω̅π̅ ἡ̅δ̅η̅τ̅ς̅̅ ο̅υ̅ο̅ς̅ ἡ̅θ̅ο̅ς̅̅
 ε̅ϋ̅ω̅π̅ ἡ̅δ̅η̅τ̅ς̅:̅ ο̅υ̅ο̅ς̅̅ θ̅ε̅ν̅
 φ̅α̅ι̅ τ̅εν̅να̅ε̅μ̅ι̅ ἄ̅ε̅ ἔ̅ϋ̅ω̅π̅
 ἡ̅δ̅η̅τ̅ε̅ν̅ ἔ̅β̅ο̅λ̅ ε̅ι̅τ̅ε̅ν̅
 π̅ι̅π̅ν̅ε̅υ̅μ̅α̅ ε̅τ̅α̅ρ̅τ̅η̅ι̅ς̅̅
 ν̅α̅ν̅

*Ἦ̅α̅ς̅ἡ̅νο̅ς̅ ἡ̅π̅ε̅ρ̅μ̅ε̅ν̅ρ̅ε̅
 π̅ι̅κο̅ς̅μ̅ο̅ς̅ ο̅υ̅δ̅ε̅ ἡ̅ν̅ε̅τ̅ῶ̅π̅
 θ̅ε̅ν̅ π̅ι̅κο̅ς̅μ̅ο̅ς̅:̅ π̅ι̅κο̅ς̅μ̅ο̅ς̅
 ἡ̅α̅ς̅ι̅ν̅ι̅ ἡ̅μ̅ε̅ς̅ τ̅ε̅ρ̅ε̅π̅ι̅θ̅υ̅μ̅ι̅α̅:
 φ̅η̅ ἄ̅ε̅ ε̅τ̅ι̅ρ̅ι̅ ἡ̅φ̅ο̅τ̅ῶ̅
 ἡ̅φ̅η̅νο̅τ̅ς̅ ἔ̅μ̅α̅ϋ̅ω̅π̅ι̅
 ῶ̅α̅ ἔ̅νε̅ε̅:̅ ἄ̅μ̅η̅ν̅.*

And whatever we ask we receive from Him, because we keep His commandments and do those things that are pleasing in His sight.

And this is His commandment: that we should believe on the name of His Son Jesus Christ and love one another, as He gave us commandment.

Now he who keeps His commandments abides in Him, and He in him. And by this we know that He abides in us, by the Spirit whom He has given us.

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.

وَمَهْمَا سَأَلْنَا تَنَالْنَا مِنْهُ، لِأَنَّنا نَحْفَظُ وَصَايَاهُ، وَنَعْمَلُ الْأَعْمَالَ الْمَرْضِيَّةَ أَمَامَهُ.

وَهَذِهِ هِيَ وَصِيَّتُهُ: أَنْ نُؤْمِنَ بِاسْمِ ابْنِهِ يَسُوعَ الْمَسِيحِ، وَنُحِبَّ بَعْضُنَا بَعْضًا كَمَا أَعْطَانَا وَصِيَّةً.

وَمَنْ يَحْفَظُ وَصَايَاهُ يَثْبُتْ فِيهِ وَهُوَ فِيهِ. وَبِهَذَا نَعْرِفُ أَنَّهُ يَثْبُتْ فِيْنَا: مِنَ الرُّوحِ الَّذِي أَعْطَانَا.

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

The Acts الإبركسيس

Π̅ρ̅α̅ξ̅ι̅ς̅ ἡ̅τ̅ε̅ ν̅ε̅ν̅ι̅ο̅τ̅ς̅ ἡ̅π̅ο̅σ̅τ̅ο̅λ̅ο̅ς̅:
 ἔ̅ρ̅ε̅ π̅ο̅ν̅τ̅ῶ̅ν̅ ε̅θ̅ο̅ν̅α̅β̅ ῶ̅π̅ι̅
 ν̅ε̅μ̅α̅ν̅. Ἀ̅μ̅η̅ν̅.

Π̅ρ̅α̅ξ̅ι̅ς̅ κ̅ε̅:̅ κ̅ς̅ - κ̅ς̅:̅ ̅ϛ̅

Ἐ̅π̅ε̅ρ̅α̅ς̅τ̅ς̅ ο̅υ̅τ̅ι̅ ἔ̅τ̅α̅ρ̅ι̅ ἡ̅ξ̅ε̅
 Ἀ̅γ̅ρ̅ι̅π̅π̅α̅ς̅ ἡ̅μ̅ Β̅ε̅ρ̅ν̅ι̅κ̅η̅ ἡ̅μ̅
 ο̅υ̅τ̅η̅ν̅ῶ̅τ̅ ἡ̅φ̅α̅ν̅τ̅α̅ς̅ι̅α̅:
 ο̅υ̅ο̅ς̅ ἔ̅τ̅α̅ρ̅ῶ̅ε̅ ἔ̅δ̅ο̅τ̅η̅
 ἔ̅π̅ι̅μ̅α̅

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

Acts 25: 23 - 26: 6

So the next day, when Agrippa and Bernice had come with great pomp, and had entered the auditorium with the commanders and

فصل من أعمال آباءنا الرسل الأبطال المشمولين بنعمة الروح القدس، بركاتهم تكون معنا. أمين.

أعمال 25: 23 - 26: 6

فَفِي الْغَدِ لَمَّا جَاءَ أَغْرِيْبَاسُ وَبَرْنِيْكَي فِي اِحْتِفَالٍ عَظِيْمٍ وَدَخَلَا إِلَى دَارِ الْاِسْتِمَاعِ مَعَ الْاَمْرَاءِ وَرِجَالِ الْمَدِيْنَةِ الْمَقْدَمِيْنَ، أَمَرَ

ἄνδρες καὶ βασιλευσὶν καὶ
καίτοι ἐπισημοῖς ἄνδρα
ὅτι ἐταφερκελεῖν ἔχε Φηστός
αὐτῶν ὁ Παῦλος.

Ὅτι περὶ Φηστός καὶ ποῦρο
Ἀγρίππας καὶ ἄλλοι τῶν
ἐπισημοῦν: τεταπαινεῖται εὐθὺς
ἀπὸ τῶν τῶν ἐπισημοῦν καὶ ἐν Ἱερουσαλὴμ καὶ ἐν
ἐνθάδε καὶ ἐπισημοῦν ἄνδρα.

Ὁ δὲ ἀκούσας ἐροῦν καὶ ἀπεφασίμα
ἐν ἐπισημοῦν ἄνδρα: καὶ ἑαυτοῦ
ἐταφερ ἐπικαλεσθεῖς ἄπο ποῦρο ἀγρίππας
ἐροῦν.

Καὶ ἔτε ἄπο περὶ φησὶν ἀνδρῶν
ἐπισημοῦν καὶ ἀποστολῶν: εὐθὺς καὶ
ἀκούσας ἐροῦν: ὅτι μαλιστα
καὶ ποῦρο Ἀγρίππας: ὅπως
ἀκούσας ἐπισημοῦν ἄνδρα
φησὶν ἀνδρῶν.

Ἐπεὶ γὰρ καὶ ὁ βασιλεὺς καὶ
ἐπισημοῦν ἀποστολῶν: ἐπισημοῦν
ἐπισημοῦν ἄνδρα ἐπισημοῦν ἐροῦν.

Ἀγρίππας δὲ περὶ ὁ Παῦλος καὶ
ἐπισημοῦν καὶ ἐπισημοῦν: τότε
ὁ Παῦλος ἀκούσας τεταπαινεῖται
ἐπισημοῦν ἀποστολῶν.

the prominent men of the
city, at Festus' command
Paul was brought in.

And Festus said: "King
Agrippa and all the men
who are here present with
us, you see this man about
whom the whole assembly
of the Jews petitioned me,
both at Jerusalem and here,
crying out that he was not
fit to live any longer.

But when I found that
he had committed nothing
deserving of death, and that
he himself had appealed to
Augustus, I decided to send
him.

I have nothing certain to
write to my lord concerning
him. Therefore I have
brought him out before you,
and especially before you,
King Agrippa, so that after
the examination has taken
place I may have something
to write.

For it seems to me
unreasonable to send a
prisoner and not to specify
the charges against him."

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

φαστὸς φαστὸς φαστὸς.

فَقَالَ فَسْتُوسُ: «أَيُّهَا الْمَلِكُ
أَغْرِيْبَاسُ وَالرِّجَالُ الْحَاضِرُونَ
مَعَنَا أَجْمَعُونَ، أَنْتُمْ تَنْظُرُونَ هَذَا
الَّذِي تَوَسَّلَ إِلَيَّ مِنْ جِهَتِهِ كُلُّ
جُمْهُورِ الْيَهُودِ فِي أُورُشَلِيمَ وَهُنَا
صَارَ خَيْرٌ أَنَّهُ لَا يَنْبَغِي أَنْ يَعِيشَ
بَعْدَ.

وَأَمَّا أَنَا فَلَمَّا وَجَدْتُ أَنَّهُ لَمْ يَفْعَلْ
شَيْئًا يَسْتَحِقُّ الْمَوْتَ وَهُوَ قَدْ رَفَعَ
دَعْوَاهُ إِلَى أَوْغُسْطُسَ عَزَمْتُ أَنْ
أُرْسِلَهُ.

وَلَيْسَ لِي شَيْءٌ يَقِينٌ مِنْ جِهَتِهِ
لَأَكْتُبَ إِلَى السَّيِّدِ. لِذَلِكَ أَتَيْتُ بِهِ
لَدَيْكُمْ وَلَا سَيِّمًا لَدَيْكَ أَيُّهَا الْمَلِكُ
أَغْرِيْبَاسُ حَتَّى إِذَا صَارَ الْفَحْصُ
يَكُونُ لِي شَيْءٌ لَأَكْتُبَ.

لَأَنِّي أَرَى حِمَاقَةَ أَنْ أُرْسَلَ أَسِيرًا
وَلَا أَشِيرَ إِلَى الدَّعَاوِي الَّتِي
عَلَيْهِ».

فَقَالَ أَغْرِيْبَاسُ لِبُولُسَ: مَا دُونَ لَكَ
أَنْ تَتَكَلَّمَ لِأَجْلِ نَفْسِكَ. حِينَئِذٍ بَسَطَ
بُولُسُ يَدَهُ وَجَعَلَ يَحْتَجُّ:

Εὐθε βωβ νιβεν ἔτοϋξευ ἀρικί
ἐροϋ νῆητοϋ ἵξε νιλοϋδαί ἠποϋρο
Δτριππας: †μενὶ ξε ἀνοκ οϋμακαριος
ειναεραπολοσιθε ἠφοου δατοτκ.

Μαλιστα εκωωτην ἠνιστηηθιά ἠτε
νιλοϋδαί νευ νοϋζητημα: εὐθε φαί
†τωβη ἠμοκ εὐρεκωτεμ ἐροι δεν
οϋμετρεϋωου ἠηητ.

Παζινωνδ μεν οϋτη ιςχεν
ταμετᾶλου ἔταϋωπι ιςχεν ηη δεν
παεθνος ἠῆρη δεν Ιεροϋσαλημ:
σεωωτην ἠμοϋ ἵξε νιλοϋδαί τηροϋ.

Εϋερωορπ ἠωωτην ἠμοι ιςχεν
σαῖϋωι αϋωανοϋωϋ ἔερμεορε: ξε
κατα †θερεσις εϋταϋρηοϋτ ἠτε
πενϋεμϋι αἰωνδ ἠΦαρισεος.

Οϋοϋ †νοϋ εὐθε ἤεελπις ἠπιωϋ
ἔταϋωπι ἠνενιο† ἔβολ ηἰτεν
Φνοϋ†: †οϋι ἐρατ εϋ†ηαπ ἐροι.

*Πισαζι δε ἠτε Πβοις εϋἔλαιι οϋοϋ
εϋἔλωαι: εϋἔλωαι οϋοϋ εϋἔταϋρο:
δεν †ασια ἠεκκλήσια ἠτε Φνοϋ†:
ἀμην.*

“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,

especially because you
are expert in all customs
and questions which have to
do with the Jews. Therefore
I beg you to hear me
patiently.

My manner of life from
my youth, which was spent
from the beginning among
my own nation at
Jerusalem, all the Jews
know.

They knew me from the
first, if they were willing to
testify, that according to the
strictest sect of our religion
I lived a Pharisee.

And now I stand and am
judged for the hope of the
promise made by God to
our fathers.

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

أني أحسب نفسي سعيداً أيها
الملك أغريباس إذ أنا مُرَمِّعٌ أَن
أحتج اليومَ لَدَيْكَ عَنْ كُلِّ مَا
يُحَاكِمُنِي بِهِ الْيَهُودُ.

لَا سِيَّماً وَأَنْتَ عَالِمٌ بِجَمِيعِ الْعَوَائِدِ
وَالْمَسَائِلِ الَّتِي بَيْنَ الْيَهُودِ. لِذَلِكَ
أَلْتَمِسُ مِنْكَ أَنْ تَسْمَعَنِي بِطَوَّلِ
الْأَتَاةِ.

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

عَالِمِينَ بِي مِنَ الْأَوَّلِ إِنْ أَرَادُوا أَن
يَشْهَدُوا أَنِّي حَسَبَ مَذْهَبِ عِبَادَتِنَا
الْأَضْيَقِ عَشْتُ فَرِّيسِيّاً.

وَالآنَ أَنَا وَاقِفٌ أَحَاكِمُ عَلَى رَجَاءِ
الْوَعْدِ الَّذِي صَارَ مِنَ اللَّهِ لِأَبَائِنَا.

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

The Liturgy Psalm مزمور القُداس

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 ρκα: α, β	Psalm 121: 1, 2	المزمور 121: 1, 2
<p>Διογνοϋ ἔχεν η̅νη̅ταυ̅χος η̅νη̅: χε̅ τενναυ̅εναν̅ ἔπηι̅ ὑ̅Π̅βο̅ις. Η̅εν̅βα̅λαυ̅χ̅ α̅το̅ξι̅ ἔρατοϋ: θ̅εν̅ η̅ιαυ̅λη̅νοϋ̅ η̅τε̅ Ι̅ερο̅υ̅σα̅λη̅μ. Ἀ̅λ̅λ̅η̅λο̅υ̅ι̅α̅.</p>	<p>I was glad for those who said to me, “We will go into the house of The Lord.” Our feet stood in the courts of Jerusalem. Alleluia.</p>	<p>فرحت بالقائلين لي إلى بيت الرب نذهب. وقفت أرجلنا في ديار أورشليم. هلليويا.</p>

The Liturgy Gospel إنجيل القُداس

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

<p>Ο̅τα̅να̅σ̅τη̅νω̅σι̅ς̅ ἔ̅βο̅λ̅ θ̅εν̅ η̅ι̅ε̅ρα̅σ̅τε̅λι̅ον̅ ε̅θο̅υ̅α̅β̅ κα̅τα̅ Μα̅ρκ̅ον̅ α̅σ̅ιο̅υ̅.</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>
Μαρκον ιβ: ιη - κζ	Mark 12: 18 - 27	مرقس 12: 18 - 27
<p>Ο̅το̅ξ̅ α̅ν̅ι̅ θ̅α̅ρο̅ϋ̅ η̅ξε̅ θ̅αν̅ Κα̅λ̅δο̅υ̅κ̅ε̅ο̅ς̅ η̅η̅ε̅τ̅χ̅ω̅ ὑ̅μο̅ο̅ς̅ χ̅ε̅ ὑ̅μο̅ο̅ν̅ ἄ̅η̅α̅σ̅τα̅σι̅ς̅ ψ̅ο̅π̅: ο̅το̅ξ̅ η̅α̅υ̅ψ̅ι̅νη̅ ὑ̅μο̅ο̅ϋ̅ ε̅ρ̅χ̅ω̅ ὑ̅μο̅ο̅ς̅. Χ̅ε̅ φ̅ρε̅ϋ̅τ̅ς̅β̅ω̅ Ὡ̅ω̅ν̅ς̅η̅ς̅ α̅ρ̅ς̅θ̅αι̅ η̅αν̅ χ̅ε̅ ἔ̅ψ̅ω̅π̅ η̅τε̅ ἵ̅κ̅ον̅ ἵ̅ο̅ν̅αι̅ μ̅ο̅υ̅ ο̅το̅ξ̅ η̅τε̅ρ̅ε̅χ̅ε̅π̅ ο̅τ̅ς̅θ̅ι̅μι̅ ο̅το̅ξ̅</p>	<p>Then some Sadducees, who say there is no resurrection, came to Him; and they asked Him, saying: “Teacher, Moses wrote to us that if a man’s brother dies, and leaves his wife behind, and leaves no children, his brother should</p>	<p>وَجَاءَ إِلَيْهِ قَوْمٌ مِنَ الصَّدُوقِيِّينَ الَّذِينَ يَقُولُونَ لَيْسَ قِيَامَةٌ وَسَأَلُوهُ قَائِلِينَ: يَا مُعَلِّمُ كَتَبَ لَنَا مُوسَى: إِنْ مَاتَ لِأَحَدٍ أَخٌ وَتَرَكَ امْرَأَةً وَلَمْ يَخَلْفْ أَوْلَادًا أَنْ يَأْخُذَ أَخُوهُ امْرَأَتَهُ وَيَقِيمَ نَسْلًا لِأَخِيهِ.</p>

ἵστερῶτεμχα ὡρη: θινα ἵτε περσον
βι ἵτῆριμι οροθ ἵτερτορνος οτῆροχ
ἕπερσον.

He ορον ὡαῶϋ δε ἵσον θατοτεν
πε οροθ ἅ πιθονιτ βι ἵριμι ναρμον
ἕπερχα ῆροχ.

Οροθ πιμαθ ῆνατ αρβιτс οροθ
αρμον ἕπερχα ῆροχ: οροθ πιμαθ
ῶματ ἕπαρητ on.

Οροθ πιμαθ ὡαῶϋ ἕποτχα ῆροχ:
εἶπῆδε δε ἕμωον τηροθ αρμον ἵχε
τκεῆριμι.

θεν τῆναστασιс δε αρναερ ῆριμι
ἵνιμι ἕμωον: πιῶαῶϋ ταρ αρβιτс
ετῆριμι.

Πεχαρ νωον ἵχε ἵχοτс: χε μη
εθε φαι αν τετεпсoreμ:
ἵτετεпсωον αν ἵνιῆραφн οτδε
τχομ ἵτε φноττ.

ῶταν ταρ αρῶανтωονноτ
εβολθен ннеθωонτ οτδε ἕπατβι
οτδε ἕπατβιτοτ: αλλα αρнаер
ἕφρητ ἵνιασσελос θен нфноτ.

εθε ннеθωонτ δε χε
сенатωонноτ: ἕπετεпсωϋ θι πχωμ
ἕμωτснс πωс ἵχε φноττ αρχοс наϋ
θιχεν πιβатос ерχω ἕμωс: χε ἅнок

take his wife and raise up
offspring for his brother.

Now there were seven
brothers. The first took a
wife; and dying, he left no
offspring.

And the second took
her, and he died; nor did he
leave any offspring. And
the third likewise.

So the seven had her
and left no offspring. Last
of all the woman died also.

Therefore, in the
resurrection, when they
rise, whose wife will she
be? For all seven had her as
wife.”

Jesus answered and said
to them, “Are you not
therefore mistaken, because
you do not know the
Scriptures nor the power of
God?

For when they rise from
the dead, they neither marry
nor are given in marriage,
but are like angels in
heaven.

But concerning the
dead, that they rise, have
you not read in the book of
Moses, in the burning bush
passage, how God spoke to
him, saying, ‘I am the God

فَكَانَ سَبْعَةَ إِخْوَةٍ. أَخَذَ الْأَوَّلُ امْرَأَةً
وَمَاتَ وَلَمْ يَتْرُكْ نَسْلًا.

فَأَخَذَهَا الثَّانِي وَمَاتَ وَلَمْ يَتْرُكْ هُوَ
أَيْضًا نَسْلًا. وَهَكَذَا الثَّلَاثُ.

فَأَخَذَهَا السَّبْعَةُ وَلَمْ يَتْرُكُوا نَسْلًا.
وَأَخِرَ الْكُلِّ مَاتَتِ الْمَرْأَةُ أَيْضًا.

فَفِي الْقِيَامَةِ مَتَى قَامُوا لِمَنْ مِنْهُمْ
تَكُونُ زَوْجَةً؟ لِأَنَّهَا كَانَتْ زَوْجَةً
لِلْسَبْعَةِ.

فَأَجَابَ يَسُوعُ: أَلَيْسَ لِهَذَا تَضَلُّونَ
إِذْ لَا تَعْرِفُونَ الْكُتُبَ وَلَا قُوَّةَ اللَّهِ؟

لَأَنَّهُمْ مَتَى قَامُوا مِنَ الْأَمْوَاتِ لَا
يُزَوِّجُونَ وَلَا يُزَوَّجُونَ بَلْ يَكُونُونَ
كَمَلَائِكَةٍ فِي السَّمَاوَاتِ.

وَأَمَّا مِنْ جِهَةِ الْأَمْوَاتِ إِنَّهُمْ
يَقُومُونَ: أَفَمَا قَرَأْتُمْ فِي كِتَابِ
مُوسَى فِي أَمْرِ الْعَلِيقَةِ كَيْفَ كَلَّمَهُ
اللَّهُ قَائِلًا: أَنَا إِلَهُ إِبْرَاهِيمَ وَإِلَهُ
إِسْحَاقَ وَإِلَهُ يَعْقُوبَ؟

πε Φνοῦτ Ἰαβρααμ νεμ Φνοῦτ
Ἰσαακ νεμ Φνοῦτ Ἰακωβ.

Φνοῦτ φα νηεθωοῦτ αν πε
αλλα φα νηετονδ: τετενωρεμ
εμαγω.

*Πῶοῦ φα Πεννοῦτ πε γα ἐνεε
ἵτε νι ἐνεε: ἀμην.*

of Abraham, the God of
Isaac, and the God of
Jacob’?

He is not the God of the
dead, but the God of the
living. You are therefore
greatly mistaken.”

*Glory be to God
forever.*

لَيْسَ هُوَ إِلَهَ أَمْوَاتٍ بَلْ إِلَهَ أَحْيَاءٍ.
فَأَنْتُمْ إِذَا تَضَلُّونَ كَثِيرًا.

والمجد لله دائماً.

Fifth Day of the Seventh Week of Lent (Last Friday of Lent)

اليوم الخامس من الأسبوع السابع من الصوم الكبير (جمعة ختام الصوم)

Prophecies

النبوات

Genesis 49: 33 - 50: 26

التكوين 49 :33 - 50 :26

<p>ΕΒΟΛ ΘΕΝ ΠΧΩΜ ΝΤΣΕΝΕCIC ΝΤΕ ΥΩΨΧΗC ΠΙΠΡΟΦΗΤΗC: ΕΡΕΠΕΨΜΟΥ ΕΘΟΥΑΒ: ΨΩΠΙ ΝΕΜΑΝ ΛΜΗΝ ΕΨΧΩ ΰΜΟC.</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>†ΣΕΝΕCIC ΜΘ: ΛΣ - Ν: ΚΕ</p>	<p>Genesis 49: 33 - 50: 26</p>	<p>التكوين 49 :33 - 50 :26</p>
<p>ΟΤΟZ ΑΨΟΥΨ ΝΧΕ ΙΑΚΩΒ ΑΨΟΥΑΖ CΑΖΝΙ ΝΝΕΨΨΗΡΙ ΟΤΟZ ΑΨΨΑΙ ΝΝΕΨΒΛΑΛΥΖ ΝΧΕ ΙΑΚΩΒ ΕΧΕΝ ΠΙΘΛΟΧ ΑΨΜΟΥΝΚ ΟΤΟZ ΑΥΧΑΨ ΘΑΤΕΝ ΠΕΨΛΑΟC.</p>	<p>And when Jacob had finished commanding his sons, he drew his feet up into the bed and breathed his last, and was gathered to his people.</p>	<p>وَلَمَّا فَرَغَ يَعْقُوبُ مِنْ تَوْصِيَةِ بَنِيهِ ضَمَّ رِجْلَيْهِ إِلَى السَّرِيرِ، وَأَسْلَمَ الرُّوحَ وَأَنْضَمَّ إِلَى قَوْمِهِ.</p>
<p>ΟΤΟZ ΑΨΨΙΤΨ ΝΧΕ ΙΩCΗΨ ΕΧΕΝ ΠΘΟ ΰΠΕΨΨΩΤ ΑΨΡΜΙ ΕΧΩΨ ΟΤΟZ ΑΨΨΨΙ ΕΡΩΨ.</p>	<p>Then Joseph fell on his father's face, and wept over him, and kissed him.</p>	<p>فَوَقَعَ يُوسُفُ عَلَى وَجْهِ أَبِيهِ وَبَكَى عَلَيْهِ وَقَبَّلَهُ.</p>
<p>ΟΤΟZ ΑΨΟΥΑΖ CΑΖΝΙ ΝΧΕ ΙΩCΗΨ ΕΤΟΤΟΥ ΝΝΕΨΔΛΩΟΥ ΝΡΕΨΚΩC ΕΘΡΟΥΚΕC ΠΕΨΩΤ: ΟΤΟZ ΑΥΚΩC ΰΠΙCΡΑΗΛ ΝΧΕ ΝΙΡΕΨΚΩC</p>	<p>And Joseph commanded his servants the physicians to embalm his father. So the physicians embalmed Israel.</p>	<p>وَأَمَرَ يُوسُفُ عِبِيدَهُ الْأَطِبَّاءَ أَنْ يُحَنِّطُوا أَبَاهُ. فَحَنَّطَ الْأَطِبَّاءُ إِسْرَائِيلَ.</p>
<p>ΟΤΟZ ΑΥΜΟZ ΕΒΟΛ ΝΧΕ ΝΘΜΕ ΝΕΘΟΥ ΝΤΑΨ ΠΑΙΡΗΨ ΤΑΡ ΕΨΑΥΕΠ ΝΙΕΘΟΥ ΝΤΕ ΠΙΚΩC: ΟΤΟZ ΑΨΕΡΘΗΒΙ ΕΡΟΥ ΝΧΕ ΧΗΜΙ ΝΨΒΕ ΝΕΘΟΥ.</p>	<p>Forty days were required for him, for such are the days required for those who are embalmed; and the Egyptians mourned for him seventy days.</p>	<p>وَكَمُلَ لَهُ أَرْبَعُونَ يَوْمًا، لِأَنَّهُ هَكَذَا تَكْمُلُ أَيَّامُ الْمُحَنِّطِينَ. وَبَكَى عَلَيْهِ الْمِصْرِيُّونَ سَبْعِينَ يَوْمًا.</p>

Οτοζ ατι̇ ε̇ξεν̇ π̇τωοτ̇ ν̇ΑΔαΔ
φ̇ηετ̇ζι̇μ̇ηρ̇ ὠ̇πι̇λορ̇Δ̇αν̇η̇ς: οτοζ
α̇ν̇νε̇ζ̇πι̇ ε̇ροϋ̇ ν̇ο̇ν̇ν̇ι̇ω̇τ̇ ἡ̇νε̇ζ̇πι̇ ε̇ϋ̇χορ̇
ε̇μ̇α̇ω̇: οτοζ α̇ϋ̇ε̇ρ̇ε̇η̇β̇ι̇ ε̇πε̇ϋ̇ιω̇τ̇
ν̇ω̇α̇ω̇ϋ̇ ν̇ε̇ζ̇οοτ̇.

Οτοζ α̇τ̇να̇τ̇ ἡ̇ξε̇ ν̇η̇ετ̇ω̇ο̇π̇ Δ̇εν̇
π̇κα̇ζ̇ι̇ ν̇Χ̇α̇να̇α̇ν̇ ε̇πι̇νε̇ζ̇πι̇ ζ̇ι̇ π̇ι̇τωοτ̇
ν̇ΑΔαΔ: πε̇ϋ̇ωοτ̇ ϋ̇ε̇ ο̇τ̇ν̇ι̇ω̇τ̇ ἡ̇νε̇ζ̇πι̇
πε̇ φ̇αι̇ ἡ̇ν̇ι̇ρε̇μ̇ ν̇Χ̇η̇μ̇ι̇: ε̇β̇ε̇ φ̇αι̇
α̇τ̇τ̇ρε̇ν̇ ὠ̇φ̇ρα̇ν̇ ὠ̇πι̇μ̇α̇ ε̇τε̇μ̇α̇τ̇: ϋ̇ε̇
π̇ε̇η̇β̇ι̇ ν̇Χ̇η̇μ̇ι̇ ε̇τε̇ φ̇η̇ πε̇ τ̇ζ̇ι̇μ̇ηρ̇
ὠ̇πι̇λορ̇Δ̇αν̇η̇ς.

Οτοζ α̇τι̇ρι̇ να̇ϋ̇ ὠ̇π̇αι̇ρη̇τ̇ ἡ̇ξε̇
νε̇ϋ̇ω̇η̇ρι̇: κα̇τα̇ φ̇ρη̇τ̇ ε̇τα̇ϋ̇ζ̇ο̇ν̇ζ̇εν̇
νωοτ̇.

Οτοζ α̇το̇ζ̇ϋ̇ ε̇π̇κα̇ζ̇ι̇ ν̇Χ̇α̇να̇α̇ν̇:
οτοζ α̇τ̇θ̇ο̇μ̇ϋ̇ Δ̇εν̇ π̇ι̇μ̇ε̇α̇τ̇ ε̇το̇ι̇
ἡ̇Δ̇ι̇π̇λο̇ν̇η̇ π̇ι̇μ̇ε̇α̇τ̇ ε̇τα̇ϋ̇ω̇ο̇π̇ϋ̇ ἡ̇ξε̇
Α̇β̇ρα̇α̇μ̇ Δ̇εν̇ ο̇κ̇τ̇η̇ς̇ι̇ς̇ ἡ̇μ̇ε̇α̇τ̇ ἡ̇το̇τ̇ϋ̇
ἡ̇ϋ̇φ̇ρω̇ν̇ π̇ι̇Χ̇ε̇τ̇τε̇ο̇ς̇ ὠ̇πε̇μ̇ε̇ο̇
ὠ̇Μ̇α̇μ̇β̇ρη̇.

Οτοζ α̇ϋ̇τα̇ς̇θ̇ο̇ ἡ̇ξε̇ ι̇ω̇ς̇η̇φ̇ ε̇δ̇ρη̇
ε̇Χ̇η̇μ̇ι̇ ἡ̇θ̇ο̇ϋ̇ νε̇μ̇ νε̇ϋ̇ς̇νη̇ο̇τ̇ νε̇μ̇ ν̇η̇
τ̇η̇ρο̇τ̇ ε̇τα̇ϋ̇ω̇εν̇ωοτ̇ νε̇μ̇α̇ϋ̇ ε̇θ̇ε̇μ̇ς̇
ὠ̇πε̇ϋ̇ιω̇τ̇: μ̇ε̇νε̇ν̇ς̇α̇ θ̇ρο̇τ̇θ̇ω̇μ̇ς̇
ὠ̇πε̇ϋ̇ιω̇τ̇.

Then they came to the threshing floor of Atad, which is beyond the Jordan, and they mourned there with a great and very solemn lamentation. He observed seven days of mourning for his father.

And when the inhabitants of the land, the Canaanites, saw the mourning at the threshing floor of Atad, they said, "This is a deep mourning of the Egyptians." Therefore its name was called Abel Mizraim, which is beyond the Jordan.

So his sons did for him just as he had commanded them.

For his sons carried him to the land of Canaan, and buried him in the cave of the field of Machpelah, before Mamre, which Abraham bought with the field from Ephron the Hittite as property for a burial place.

And after he had buried his father, Joseph returned to Egypt, he and his brothers and all who went up with him to bury his father.

فَأَتُوا إِلَى بَيْدْرِ أَطَادَ الَّذِي فِي عَبْرِ
الْأُرْدُنِّ وَنَاحُوا هُنَاكَ نَوْحًا عَظِيمًا
وَشَدِيدًا جَدًّا، وَصَنَعَ لِأَبِيهِ مَنَاحَةً
سَبْعَةَ أَيَّامٍ.

فَلَمَّا رَأَى أَهْلُ الْبِلَادِ الْكَنْعَانِيِّونَ
الْمَنَاحَةَ فِي بَيْدْرِ أَطَادَ قَالُوا: «هَذِهِ
مَنَاحَةٌ ثَقِيلَةٌ لِلْمِصْرِيِّينَ». لِذَلِكَ
دُعِيَ اسْمُهُ «أَبِلَ مِصْرَايِمَ». الَّذِي
فِي عَبْرِ الْأُرْدُنِّ.

وَفَعَلَ لَهُ بَنُوهُ هَكَذَا كَمَا أَوْصَاهُمْ:

حَمَلَهُ بَنُوهُ إِلَى أَرْضِ كَنْعَانَ
وَدَفَنُوهُ فِي مَغَارَةِ حَقْلِ الْمَكْفِيلَةِ،
الَّتِي اشْتَرَاهَا إِبْرَاهِيمُ مَعَ الْحَقْلِ
مُلْكًا قَبْرِ مَنْ عَفْرُونَ الْحِثِّيِّ أَمَامَ
مَمْرَا.

ثُمَّ رَجَعَ يُوسُفُ إِلَى مِصْرَ هُوَ
وَإِخْوَتُهُ وَجَمِيعُ الَّذِينَ صَعَدُوا مَعَهُ
لِدْفَنِ أَبِيهِ بَعْدَ مَا دَفَنَ أَبَاهُ.

ΕΤΑΥΝΑΥ ΔΕ ΝΧΕ ΝΕΝΣΝΗΟΥ
ΝΙΩΣΗΦ ΧΕ Α ΠΟΥΩΤ ΜΟΥ: ΠΕΧΩΟΥ ΧΕ
ΜΗΠΟΤΕ ΝΤΕ ΙΩΣΗΦ ΜΕΥΙ ΕΡΟΝ
ΕΠΙΠΕΤΩΟΥ: ΟΥΟΖ ΔΕΝ ΟΥΥΕΒΙΩ ΝΑΝ
ΝΗΠΙΠΕΤΩΟΥ ΕΤΑΝΑΙΤΟΥ ΝΑΥ.

ΟΥΟΖ ΑΥΙ ΖΑ ΙΩΣΗΦ ΠΕΧΩΟΥ ΧΕ
ΠΕΝΙΩΤ ΔΥΤΑΡΚΟΝ ΑΠΑΤΕΥΜΟΥ ΕΥΧΩ
ΑΜΟΟ.

ΧΕ ΠΑΙΡΗΤ ΑΔΟΟ ΝΙΩΣΗΦ ΧΕ ΧΑ
ΤΟΥΜΕΤΒΙΝΧΟΝΟ ΝΩΟΥ ΕΒΟΛ ΝΕΜ
ΠΟΥΝΟΒΙ ΧΕ ΖΑΝΠΕΤΩΟΥ ΑΥΑΙΤΟΥ ΝΑΚ:
ΟΥΟΖ ΤΝΟΥ ΥΕΠ ΘΜΕΤΒΙΝΧΟΝΟ
ΝΗΙΕΒΙΑΚ ΝΤΕ ΦΝΟΥΤ ΑΠΕΚΙΩΤ: ΟΥΟΖ
ΔΥΡΙΜΙ ΝΧΕ ΙΩΣΗΦ ΕΥΧΑΖΙ ΝΕΜΑΥ.

ΟΥΟΖ ΑΥΙ ΖΑΡΟΥ ΠΕΧΩΟΥ ΝΑΥ ΧΕ
ΤΕΝΝΑΕΡΒΩΚ ΝΑΚ.

ΟΥΟΖ ΠΕΧΕ ΙΩΣΗΦ ΝΩΟΥ ΧΕ
ΑΠΕΡΕΡΕΖΟΥΤ: ΑΝΟΚ ΦΑ ΦΝΟΥΤ ΖΑΡ
ΑΝΟΚ.

ΠΘΩΤΕΝ ΖΑΡ ΑΡΕΤΕΝΟΟΒΝΙ ΔΑΡΟΙ
ΝΖΑΝΠΕΤΩΟΥ: ΦΝΟΥΤ ΔΕ ΔΥΟΟΒΝΙ
ΕΘΒΗΤ ΝΖΑΝΠΕΘΝΑΝΕΥ ΨΑΤΑΨΩΠΙ ΨΑ
ΕΔΟΥΝ ΕΦΟΥΝ: ΖΙΝΑ ΝΤΕΥΔΑΝΨ ΝΧΕ
ΟΥΜΗΨ ΕΥΟΥ ΝΕΜΩΤΕΝ.

ΟΥΟΖ ΠΕΧΑΥ ΝΩΟΥ ΧΕ ΑΠΕΡΕΡΕΖΟΥΤ
ΑΝΟΚ ΕΙΕΨΔΑΝΕΨ ΘΗΝΟΥ ΝΕΜ ΝΕΤΕΝΗΟΥ

When Joseph's brothers saw that their father was dead, they said, "Perhaps Joseph will hate us, and may actually repay us for all the evil which we did to him."

So they sent messengers to Joseph, saying, "Before your father died he commanded, saying,

"Thus you shall say to Joseph: "I beg you, please forgive the trespass of your brothers and their sin; for they did evil to you." Now, please, forgive the trespass of the servants of the God of your father." And Joseph wept when they spoke to him.

Then his brothers also went and fell down before his face, and they said, "Behold, we are your servants."

Joseph said to them, "Do not be afraid, for am I in the place of God?"

But as for you, you meant evil against me; but God meant it for good, in order to bring it about as it is this day, to save many people alive.

Now therefore, do not be afraid; I will provide for you and your little ones."

وَلَمَّا رَأَى إِخْوَةُ يُوسُفَ أَنَّ أَبَاهُمْ
قَدْ مَاتَ، قَالُوا: «لَعَلَّ يُوسُفَ
يَبْضُطْهُدُنَا وَيَرُدُّ عَلَيْنَا جَمِيعَ الشَّرِّ
الَّذِي صَنَعْنَا بِهِ».

فَأَوْصُوا إِلَى يُوسُفَ قَائِلِينَ:
«أَبُوكَ أَوْصَى قَبْلَ مَوْتِهِ قَائِلًا:

هَكَذَا تَقُولُونَ لِيُوسُفَ: أِه! اصْفَحْ
عَنْ ذَنْبِ إِخْوَتِكَ وَخَطِيئَتِهِمْ، فَإِنَّهُمْ
صَنَعُوا بِكَ شَرًّا. فَالآنَ اصْفَحْ عَنْ
ذَنْبِ عِبِيدِ إِلَهِ أَبِيكَ». فَبَكَى يُوسُفُ
حِينَ كَلَّمُوهُ.

وَأَتَى إِخْوَتُهُ أَيْضًا وَوَقَعُوا أَمَامَهُ
وَقَالُوا: «هَذَا نَحْنُ عِبِيدُكَ».

فَقَالَ لَهُمْ يُوسُفُ: «لَا تَخَافُوا. لِأَنَّهُ
هَلْ أَنَا مَكَانَ اللَّهِ؟

أَنْتُمْ قَصَدْتُمْ لِي شَرًّا، أَمَّا اللَّهُ فَقَصَدَ
بِهِ خَيْرًا، لِكَيْ يَفْعَلَ كَمَا الْيَوْمَ،
لِيُحْيِيَ شَعْبًا كَثِيرًا.

فَالآنَ لَا تَخَافُوا. أَنَا أَعُولُكُمْ
وَأَوْلَادَكُمْ». فَعَزَّاهُمْ وَطَيَّبَ قُلُوبَهُمْ.

οτοζ αϑτνωμτ νωοτ: οτοζ αϑααζι
εδρη εποτρητ.

Οτοζ αϑωπι νζε ιωχηφ ζεν
Χημ νθοϑ νεμ νεϑςνηοτ νεμ πηι
τηρϑ ντε πεϑιωτ: οτοζ αϑωνδ νζε
ιωχηφ νωε μητ ηρωμπι.

Οτοζ αϑνατ νζε ιωχηφ ενιαλωοτι
νεφρεμ ωα φμαδ ωομτ νζωοτ: οτοζ
νενηροτ μελαχιρ περηι μενανασχη
ατμασοτ εχεν νεναλωζ ηιωχηφ.

Οτοζ πεχε ιωχηφ ηνεϑςνηοτ
εϑω μεμοϑ ζε ανοκ τνωμοτ: ζεν
οτωινη δε φνοττ ϑνωωινη ερωτεν
οτοζ ϑηαεν θηνοτ επωι εβολ ζεν
παικαζι: εδοτν επικαζι φηεταϑωρκ
μεμοϑ νζε φνοττ ηνετενηοτ:
Αβρααμ νεμ Ισαακ νεμ Ιακωβ.

Οτοζ αιωχηφ ταρκο ηνεϑρηι
μεΠισραηλ εϑω μεμοϑ: ζε ηρηι ζεν
πιωινη ετε φνοττ ναωινη ερωτεν
μεμοϑ: ερετενεελ νακαϑ εβολ ται
νεμωτεν.

Οτοζ αϑμοτ νζε ιωχηφ εϑ ζεν ωε
μητ ηρωμπι: οτοζ ατκοϑ οτοζ ατχαϑ
ζεν οτςλη ζεν Χημ.

And he comforted them and
spoke kindly to them.

So Joseph dwelt in
Egypt, he and his father's
household. And Joseph
lived one hundred and ten
years.

Joseph saw Ephraim's
children to the third
generation. The children of
Machir, the son of
Manasseh, were also
brought up on Joseph's
knees.

And Joseph said to his
brethren, "I am dying; but
God will surely visit you,
and bring you out of this
land to the land of which He
swore to Abraham, to Isaac,
and to Jacob."

Then Joseph took an
oath from the children of
Israel, saying, "God will
surely visit you, and you
shall carry up my bones
from here."

So Joseph died, being
one hundred and ten years
old; and they embalmed
him, and he was put in a
coffin in Egypt.

وَسَكَنَ يُوسُفُ فِي مِصْرَ هُوَ وَبَيْتُ
أَبِيهِ، وَعَاشَ يُوسُفُ مِئَةً وَعِشْرَةَ
سِنِينَ.

وَرَأَى يُوسُفُ لِأَفْرَايِمَ أَوْلَادَ الْجِيلِ
الثَّالِثِ. وَأَوْلَادَ مَآكِيْرَ بَنِ مَنَسَّى
أَيْضًا وُلِدُوا عَلَى رُكْبَتَيْ يُوسُفَ.

وَقَالَ يُوسُفُ لِأَخَوَاتِهِ: «أَنَا أَمُوتُ،
وَلَكِنْ اللهُ سَيَقْتَدِكُمْ وَيُصْعِدُكُمْ مِنْ
هَذِهِ الْأَرْضِ إِلَى الْأَرْضِ الَّتِي
حَلَفَ لِإِبْرَاهِيمَ وَإِسْحَاقَ
وَيَعْقُوبَ».

وَأَسْتَحْلَفَ يُوسُفُ بَنِي إِسْرَائِيلَ
قَائِلًا: «اللهُ سَيَقْتَدِكُمْ فَتُصْعِدُونَ
عِظَامِي مِنْ هُنَا».

ثُمَّ مَاتَ يُوسُفُ وَهُوَ ابْنُ مِئَةٍ
وَعِشْرَةِ سِنِينَ، فَحَنَطُوهُ وَوَضَعُوهُ فِي
تَابُوتٍ فِي مِصْرَ.

Οἰῶσιν ἰς τριάς ἑθούαβ Πεννοῖτ
 ψα ἔνεε νεμ ψα ἔνεε ἵτε νιένεε
 τηροῦ. Διμη.

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

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

Proverbs 11: 27 – 12: 22
أمثال سليمان 11 : 27 - 12 : 22

<p>Εβολ δεν Πιπαροιμιὰ ἵτε Σολομων πιπροφητης: ἔρεπερςμοῦ εθούαβ: ψωπι νεμδλν ἄμην ερχω ἄμοσ.</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>Πιπαροιμιὰ ἵτε Σολομων ἱά: κζ - ἱβ: κβ</p>	<p>Proverbs 11: 27 - 12: 22</p>	<p>أمثال سليمان 11 : 27 - 12 : 22</p>
<p>Φηεῖρι νῆανὰσαθον δερκωτ ἵσα οῖρῆμοτ νὰσαθον: φηετκωτ ἵσα ρανπετρωῦ εἰέταροϋ.</p>	<p>He who earnestly seeks good finds favor, but trouble will come to him who seeks evil.</p>	<p>مَنْ يَطْلُبُ الْخَيْرَ يَلْتَمِسُ الرِّضَا وَمَنْ يَطْلُبُ الشَّرَّ فَالشَّرُّ يَأْتِيهِ.</p>
<p>Φηέτε ῆθηϋ χη ἑοῦμετραμὰ ερῆεϋ: φηετῖ ἵτοτοῦ νῆανῆμνι ερῆεφίρι ἑβολ.</p>	<p>He who trusts in his riches will fall, but the righteous will flourish like foliage.</p>	<p>مَنْ يَتَّكِلُ عَلَى غَنَاهُ يَسْقُطُ أَمَّا الصِّدِّيقُونَ فَيَزْهُونَ كَالْوَرَقِ.</p>
<p>Φηέτε ἰπαρξεμμο νεμ περην ερῆερκληρονομιν ἵνοῦθνοῦ: πατρητ ερῆερβωκ ἰπιαβε.</p>	<p>He who troubles his own house will inherit the wind, and the fool will be servant to the wise of heart.</p>	<p>مَنْ يُكَدِّرُ بَيْتَهُ بِرِثِ الرِّيحِ وَالْعَبِيِّ خَادِمٌ لِحَكِيمِ الْقَلْبِ.</p>
<p>Εβολδεν ποῖταε ἵτε τμεθμνι ψαερρωτ ἵνε οῖρῶψην ἵτε ἵωνδ: ψαῖῶλι ἵτψρχη ἵτε νιπαρνομοσ ἰπατε ῆροτ ψωπι.</p>	<p>The fruit of the righteous is a tree of life, and he who wins souls is wise.</p>	<p>ثَمَرُ الصِّدِّيقِ شَجَرَةٌ حَيَاةٍ وَرَابِحُ النَّفْسِ حَكِيمٌ.</p>

Ισχε μοσις ἐρε πιθμη νανοθωμ:
πιασειβης νεμ πιρεφερνοβι
αυναοτονθου θων.

Φνεθμει νουεβω αφραγαπαν
υπικατ: φνεθμοςτ νουροβι ογατρητ
πε.

Чсотп նչե φνεταφζιμι νουεμωτ
δατεν φνουτ: ορωμι δε
υπαρανομος ερεχαρων εροφ.

Πνεφταθου ερατεφ νεχε ορωμι:
εβωλ ζιτοτεφ νουανωμος: νινοϋνι δε
ντε νιθμη ννουροτοϋ εβωλ.

Ουεζιμι νεχωρι ουχλου υπεσζαι
τε: υφρητ νουφεντ εφθεν ορωε:
παιρητ ωαε τακε πεσζαι νεχε ουεζιμι
νρεφ ερπετρωου.

Πιμεϋ ντε νιθμη θανθαπ νε:
ωαρε νιασειβης δε εβρεμι νεθανχεροφ.

Πιсази нте нιασειβης θανχεροφ νε:
ρωφ δε ννηετσοϋτων ωαφναθμωου.

Πιμα ετε πιασειβης νακωτ υμοφ
εροφ ρηνατακο: νιηι δε ντε νιθμη
сенаωπι εϋεμωнт.

Ρωφ νουκατρητ ωαφωουωου
εχωφ νεχε ορωμι: ουωλαθ νεηт δε
ωατελκωαι ιωφ.

If the righteous will be recompensed on the earth, how much more the ungodly and the sinner.

Whoever loves instruction loves knowledge, but he who hates correction is stupid.

A good man obtains favor from the Lord, but a man of wicked intentions He will condemn.

A man is not established by wickedness, but the root of the righteous cannot be moved.

An excellent wife is the crown of her husband, but she who causes shame is like rotteness in his bones.

The thoughts of the righteous are right, but the counsels of the wicked are deceitful.

The words of the wicked are, deceiving, but the mouth of the upright will deliver them.

The wicked are overthrown and are no more, but the house of the righteous will stand.

A man will be commended according to his wisdom, but he who is of a perverse heart will be despised.

هُوَذَا الصَّادِقُ يُجَازَى فِي الْأَرْضِ
فَكَمْ بِالْحَرِيِّ الشَّرِيرِ وَالْخَاطِئِ.

مَنْ يُحِبُّ التَّأْدِيبَ يُحِبُّ الْمَعْرِفَةَ
وَمَنْ يُبْغِضُ التَّوْبِيحَ فَهُوَ بَلِيدٌ.

الصَّالِحُ يَنَالُ رِضَىٰ مِنَ الرَّبِّ أَمَّا
رَجُلُ الْمَكَائِدِ فَيُحْكَمُ عَلَيْهِ.

لَا يَثْبُتُ الْإِنْسَانُ بِالشَّرِّ أَمَّا أَصْلُ
الصَّادِقِينَ فَلَا يَتَقَلَّبُ.

الْمَرْأَةُ الْفَاضِلَةُ تَاجٌ لِبَعْلِهَا أَمَّا
الْمُخْزِيَةُ فَكَخْرٌ فِي عِظَامِهِ.

أَفْكَارُ الصَّادِقِينَ عَدْلٌ. تَدَابِيرُ
الْأَشْرَارِ عَشٌّ.

كَلَامُ الْأَشْرَارِ خَدَاعٌ أَمَّا فَمُ
الْمُسْتَقِيمِينَ فَيُنَجِّهِمْ.

تَنقَلِبُ الْأَشْرَارُ وَلَا يَكُونُونَ أَمَّا
بَيْتُ الصَّادِقِينَ فَيَثْبُتُ.

بِحَسَبِ فَطْنَتِهِ يُحْمَدُ الْإِنْسَانُ أَمَّا
الْمُلْتَوِي الْقَلْبِ فَيَكُونُ لِلْهُوَانِ.

Ἡ σοπὴ ἂν ἔσῃ ὀφθαλμοῦ ἀβουκ ἡδὴ
 ἀμαρταντὴ δὲν ὀφθαλμοῦ ἐξοτε φηετῆ
 ταῖο ἡδὴ ἀμαρταντὴ ὀφθαλμοῦ ἐφθατ
 πωικ.

Πιθῶμη ὡραῖναι ἡψυχῆ
 ἡνεετβεβνωγι: ἡμαδτ δὲ ἡτε
 ἡἀσεβησ δαναθῆναι ἡε.

Φηετερῶβ ἐπεκαβι ἐφῆσι ἡωικ:
 ἡ δὲ ἐτῶσι ἡσ δαναμετῆφληοῦ
 σεφατῆβω.

Φηετερῆδὲ ἡνεσεθε ἐφμηῆ δὲν
 πηρηπ: ἐφῆσωπ ἡνοφωφ δὲν
 ὀφταχο.

ἡἐπιθῶμα ἡτε ἡἀσεβησ σεβωοῦ:
 ἡνοφῆ ἡτε ἡνεεσεβησ σε δὲν
 ὀφταχο.

Ἐθε ἡνοβι ἡτε ἡνεεφῶτοῦ ὡρα
 πηεφερνοβι θεῖ ἐδανφωφ: ὡραφωτ
 δὲ ἐβωλ ἡδῆτοῦ ἡτε πῆμη.

Φηετχοφωτ ἡκαλωσ σε ἡαναι
 ἡαφ: φη δὲ ἐθῆνοῦ ἐδῶφ ἡεραφ δὲν
 ἡπφλη ἐφῆροχοθεχ ἡδαν ψφχῆ.

Ἐβωλ δὲν ἡοφταβ ἡνοφω φψφχῆ
 ἡνοφω ἡασι ἡἀταθῆσ: ἡφφωβῖο ἡτε
 ἡνεεφῶτοῦ σεναθηφ ἡαφ.

Better is the one who is
 slighted but has a servant,
 than he who honors himself
 but lacks bread.

A righteous man
 regards the life of his
 animal, but the tender
 mercies of the wicked are
 cruel.

He who tills his land
 will be satisfied with bread,
 but he who follows frivolity
 is devoid of understanding.

Those who linger long
 at the wine, lose their
 dignity.

The wicked covet the
 catch of evil men, but the
 root of the righteous yields
 fruit.

The wicked is ensnared
 by the transgression of his
 lips, but the righteous will
 come through trouble.

He who ponders wisely
 will have mercy. He who
 thrust at the gates will
 trouble souls.

A man will be satisfied
 with good by the fruit of his
 mouth, and the recompense
 of a man's hands will be
 rendered to him.

أَلْحَقِيرُ وَلَهُ عَبْدٌ خَيْرٌ مِنَ الْمُتَمَجِّدِ
 وَيُعَوِّزُهُ الْخُبْزُ.

الصَّادِقُ يَرَاعِي نَفْسَ بَهِيمَتِهِ أَمَّا
 مَرَاحِمُ الْأَشْرَارِ فَفَاسِيَةٌ.

مَنْ يَشْتَعِلُ بِحَقْلِهِ يَشْبَعُ خُبْزاً أَمَّا
 تَابِعُ الْبَطَالِينِ فَهُوَ عَدِيمُ الْفَهْمِ.

من يدمن الخمر متنعماً يهان في
 قوته.

إِشْتَهَى الشَّرِيرُ صَيْدَ الْأَشْرَارِ
 وَأَصْلُ الصَّادِقِينَ يُجْدِي.

فِي مَعْصِيَةِ الشَّقَاتِينَ شَرِكُ الشَّرِيرِ
 أَمَّا الصَّادِقُ فَيُخْرَجُ مِنَ الضِّيقِ.

من يتبصر حسناً يرحم. من يزاحم
 في الأبواب يضايق نفوساً.

الْإِنْسَانُ يَشْبَعُ خَيْرًا مِنْ ثَمَرِ فَمِهِ
 وَمُكَافَأَةٌ يَدِي الْإِنْسَانِ تُرَدُّ لَهُ.

Πηλωτ ἴτε νιατρητ σεσοῦτων
ἰποῦῖθο ἰμαῦῖτοῦ: πιαβε δε
ῡαεωτεν ἵσα οῦσοῖνι.

Πιατρητ ῡαῦοῦωνε ἰπερῡωντ
εῖοῖ ἰπιεῖσοῦτ δεν πιεῖσοῦτ: πιαβε δε
ῡαεῡωπ ἰπερῡωῡ ἰῡῡῡ ἰῡοεῡ.

Οῦναεῡ εῡοῦονε εῖοῖ ῡαεῡαεῡ
ἰῡοεῡ ἵε πιῖῡῡῡ: πιῡεῖρε δε ἵτε
νιρεῡῖῡῡῡῡ οῡῡῡρεῡ πε.

Οῡον νη εῡῡω ἰῡοεῡ εῡεῡωῡε
ἵε νιεῡῡῡ: νιῡεῡ δε ἵτε νιαβεῡ
ῡαῡῡαῡῡ.

εῡν εῡφοῡοῡ ἵῡῡῡ ῡαῡῡαεῡ
ἵοῡῡεῖρε εῡαῡε: οῡῡεῖρε δε
εῡῡῡῡῡῡ οῡοῡῡαῡ ἵοῡῡεῡ ἵῡῡῡ
ἰῡαῡ.

Οῡῡῡρεῡ εῡῡε ἵεῡῡ ἵνῡεῡῡῡῡ
ἰπιπεῡεῡοῡ: νη δε εῡοῡωῡ ῡῡῡῡῡῡ
εῡεῡοῡοῡ.

ῡῡοῡ εῡῡῡ ἵῡῡῡῡῡῡ ναραναεῡ
ἰπιῖῡῡῡ: νιαεῡῡεῡ δε εῡεῡεῡ
ἰπιπεῡεῡοῡ.

Οῡεῡε ἵτεν Πῡοῡε εῡανεῡφοῡοῡ
ἰῡεῡοῡῡῡ: φῡεῡῡῡ ἰῡῡῡαεῡῡ εῡῡῡῡ
ναεῡαεῡ.

The way of a fool is
right in his own eyes, but he
who heeds counsel is wise.

A fool's wrath is known
from day to day, but a
prudent man covers shame.

He who speaks truth
declares righteousness, but
a false witness, deceit.

There is one who speaks
like the piercings of a
sword, but the tongue of the
wise promotes health.

The truthful lip shall be
established forever, but a
lying tongue is but for a
moment.

Deceit is in the heart of
those who devise evil, but
counselors of peace have
joy.

No grave trouble will
overtake the righteous, but
the wicked shall be filled
with evil.

Lying lips are an
abomination to the Lord,
but those who deal
truthfully are His delight.

طَرِيقُ الْجَاهِلِ مُسْتَقِيمٌ فِي عَيْنَيْهِ
أَمَّا سَامِعُ الْمَشُورَةِ فَهُوَ حَكِيمٌ.

عَضِبَ الْجَاهِلُ يُعْرِفُ مِنْ يَوْمٍ إِلَى
يَوْمٍ أَمَّا سَاتِرُ الْهَوَانِ فَهُوَ ذَكِيٌّ.

مَنْ يَتَّقُوهُ بِالْحَقِّ يُظْهِرُ الْعَدْلَ
وَالشَّاهِدُ الْكَاذِبُ يُظْهِرُ عِشَاءً.

يُوجَدُ مَنْ يَهْدُرُ مِثْلَ طَعْنِ السِّيفِ
أَمَّا لِسَانُ الْحَكَمَاءِ فَشِفَاءٌ.

شَفَاةُ الصِّدْقِ تَثْبُتُ إِلَى الْأَبَدِ
وَلِلسَانُ الْكُذِبِ إِنَّمَا هُوَ إِلَى طَرْفَةِ
الْعَيْنِ.

الْعِشُّ فِي قَلْبِ الَّذِينَ يُفَكِّرُونَ فِي
الشَّرِّ أَمَّا الْمُشِيرُونَ بِالسَّلَامِ فَلَهُمْ
فَرَحٌ.

لَا يُصِيبُ الصِّدْقِ شَرٌّ أَمَّا الْأَشْرَارُ
فَيَمْتَلِنُونَ سُوءًا.

كَرَاهَةُ الرَّبِّ شَفَاةُ كُذِبِ أَمَّا
الْعَامِلُونَ بِالصِّدْقِ فَرِضَاةُ.

ειετνομτ νωτεν οτοε ειετνομτ
νωτεν δεν Ιεροτσαλμ.

Οτοε ερετενενατ οτοε εφεραωι
νεπε πετενεητ: οτοε νετενεκαε ερεφρι
εβολ μεφρητ ηεανμεε: τχιε μεΠβοιε
εσοτωηε εβολ ηηηετερσεβεεε μεμοε:
οτοε εφεμεβον εηηετοι ηατωεμ.

Εηηπε εαρ ιε Πβοιε εφει μεφρητ
ηοηχερωμ: οτοε νεεεαρωα μεφρητ
ηοηεαρωηοτ: ετ ηοηεημεπεωι δεν
οημεβον νεμ οηεωητ δεν οηωεε
ηχερωμ.

δεη ηχερωμ εαρ μεΠβοιε
εεηαεεαε επκαεη τηρε: οτοε εαρε
ηιβεη δεη τερεηεη οηηηε ερεωωπι
ερωεωι ητεη Πβοιε.

Πηεττοηεο μεμωοτ οτοε
ετερκαεαριεηη μεμωοτ δεη ηιεωμ:
οτοε εεοηωμ εηρεη ηιρωοτ ηηηαε
ηεωω νεμ ηιεωε νεμ ηιφηη εηεμωηηε
ερεοη πεεε Πβοιε.

Οτοε ανοε ηοηεεβηοηη νεμ
ηοηεοεηηη εωωηη μεμωοτ: εηηοη
εεωωηη ηηηηεηοε τηροη νεμ ηηεεοε
οτοε ερεη εηεηατ επαωοτ.

When you see this, your heart shall rejoice, and your bones shall flourish like grass; the hand of the Lord shall be known to His servants, and His indignation to His enemies.

For behold, The Lord will come with fire and with His chariots, like a whirlwind, to render His anger with fury, and His rebuke with flames of fire.

For by fire and by His sword The Lord will judge all flesh; and the slain of the Lord shall be many.

Those who sanctify themselves and purify themselves, to go to the gardens after an idol in the midst, eating swine's flesh and the abomination and the mouse, shall be consumed together," says the Lord.

For I know their works and their thoughts. It shall be that I will gather all nations and tongues; and they shall come and see My glory.

فَتَرُونَ وَتَفْرَحُ قُلُوبُكُمْ وَتَزْهُو عِظَامُكُمْ كَالعُشْبِ وَتَعْرِفُ يَدُ الرَّبِّ عِنْدَ عِبِيدِهِ وَيَحْتَقُ عَلَى اَعْدَائِهِ.

لَا تَهْ هُوَذَا الرَّبُّ بِالنَّارِ يَأْتِي وَمَرْكَبَاتُهُ كَرَوْبَعَةٍ لِيُرِدَّ بِحُمُومِ غَضَبِهِ وَزَجْرَهُ بِلَهِيْبِ نَارٍ.

لَاِنَّ الرَّبَّ بِالنَّارِ يُعَاقِبُ وَيَسْفِيهِ عَلَى كُلِّ بَشَرٍ وَيَكْتُرُ قَتْلَى الرَّبِّ.

الَّذِينَ يُقَدِّسُونَ وَيُطَهِّرُونَ اَنْفُسَهُمْ فِي الْجَنَّاتِ وَرَاءَ وَاِدٍ فِي الْوَسْطِ اَكْلِينَ لَحْمَ الْخَنزِيرِ وَالرَّجَسِ وَالْجُرْدُ يَفْتَنُونَ مَعًا يَقُولُ الرَّبُّ.

وَاَنَا اَجَازِي اَعْمَالَهُمْ وَاَفْكَارَهُمْ. حَدَّثَ لِجَمْعِ كُلِّ اَلَمَمٍ وَاَلْاَسْنَةِ فَيَأْتُونَ وَيَرَوْنَ مَجْدِي.

ΟΤΟΣ ΕΙΕΩΣΠ ΝΟΥΜΗΙΝΙ ΕΞΩΟΥ
 ΟΤΟΣ ΕΙΕΟΥΩΡΠ ΝΗΗΕΤΑΥΝΟΖΕΜ ΕΒΟΛ
 ΝΔΗΤΟΥ ΕΝΙΕΘΝΟΣ ΕΉΑΡΟΣ ΝΕΜ ΦΟΥΔ
 ΝΕΜ ΛΟΥΘ ΝΕΜ ΠΟΣΟΧ ΝΕΜ ΘΟΒΕΛ ΝΕΜ
 ΨΕΛΛΑΣ ΝΕΜ ΝΙΝΗΟΣ ΕΘΟΥΗΟΥ ΝΗΕΤΕ
 ΜΠΟΥΩΤΕΜ ΕΠΑΡΑΝ ΟΥΔΕ ΜΠΟΥΝΑΥ
 ΕΠΑΩΟΥ ΟΤΟΣ ΕΥΕΦΡΙ ΕΠΑΩΟΥ ΔΕΝ
 ΝΙΕΘΝΟΣ.

ΟΤΟΣ ΕΥΕΙΝΙ ΝΗΕΤΕΝΣΗΝΟΥ ΕΒΟΛΔΕΝ
 ΝΙΕΘΝΟΣ ΤΗΡΟΥ ΝΟΥΔΩΡΟΝ ΜΠΟΙΟΙΣ ΔΕΝ
 ΖΑΝΘΕΩΡ ΝΕΜ ΖΑΝΖΑΡΜΑ ΔΕΝ
 ΖΑΝΛΑΜΝΗ ΝΤΕ ΖΑΝΤΕΜΘΑΜ ΝΕΜ
 ΝΗΕΤΕΡΔΗΙΒΙ ΕΔΟΥΝ ΕΨΒΑΚΙ ΕΘΟΥΑΒ
 ΙΕΡΟΥΣΑΛΗΜ ΠΕΧΕ ΠΟΙΟΙΣ: ΜΦΡΗΨ
 ΝΝΕΝΩΗΡΙ ΜΠΙΣΡΑΗΛ ΕΥΑΥΙΝΙ ΝΗΙ
 ΝΟΥΩΟΥΩΟΥΩΥ ΝΕΜ ΖΑΝΨΑΛΜΟΣ ΕΠΗΙ
 ΜΠΟΙΟΙΣ.

ΟΤΟΣ ΕΙΕΔΙ ΝΗΙ ΝΖΑΝΟΥΗΒ ΕΒΟΛ
 ΝΔΗΤΟΥ ΝΕΜ ΖΑΝΛΕΥΙΤΗΣ ΠΕΧΕ ΠΟΙΟΙΣ.

ΜΦΡΗΨ ΣΑΡ ΝΤΦΕ ΜΒΕΡΙ ΝΕΜ ΠΙΚΑΖΙ
 ΜΒΕΡΙ ΝΗ ΑΝΟΚ ΕΨΝΑΘΕΒΙΩΟΥ ΕΘΟΥΟΥ
 ΜΠΑΜΘΟ ΠΕΧΕ ΠΟΙΟΙΣ ΠΑΙΡΗΨ ΕΟΥ
 ΕΡΑΤΥ ΝΧΕ ΠΕΤΕΝΧΡΟΧ ΝΕΜ ΠΕΤΕΝΡΑΝ.

ΟΤΟΣ ΕΣΕΩΠΙ ΝΟΥΑΒΟΥ ΕΒΟΛΔΕΝ
 ΟΥΑΒΟΥ ΝΕΜ ΟΥΣΑΒΒΑΤΟΝ ΕΒΟΛΔΕΝ
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 ΜΠΑΜΘΟ ΕΥΕΟΥΩΥΤ ΔΕΝ ΙΕΡΟΥΣΑΛΗΜ
 ΠΕΧΕ ΠΟΙΟΙΣ.

I will set a sign among
 them; and those among
 them who escape I will send
 to the nations: to Tarshish
 and Pul and Lud, who draw
 the bow, and Tubal and
 Javan, to the coastlands afar
 off who have not heard My
 fame nor seen My glory.
 And they shall declare My
 glory among the Gentiles.

Then they shall bring all
 your brethren for an
 offering to the Lord out of
 all nations, on horses and in
 chariots and in litters, on
 mules and on camels, to My
 holy mountain Jerusalem,”
 says the Lord, “as the
 children of Israel bring an
 offering in a clean vessel
 into the house of the Lord.

And I will also take
 some of them for priests and
 Levites,” says the Lord.

For as the new heavens
 and the new earth, which I
 will make shall remain
 before Me,” says the Lord,
 “So shall your descendants
 and your name remain.

And it shall come to
 pass that from one New
 Moon to another, and from
 one Sabbath to another, all
 flesh shall come to worship
 before Me,” says the Lord.

وَأَجْعَلُ فِيهِمْ آيَةً وَأَرْسِلُ مِنْهُمْ
 نَاجِينَ إِلَى الْأُمَمِ إِلَى تَرْشِيشَ
 وَقَوْلَ وَلُودَ النَّازِعِينَ فِي الْقَوَاسِ.
 إِلَى تُوَيْالَ وَيَاوَانَ إِلَى الْجَزَائِرِ
 الْبَعِيدَةِ الَّتِي لَمْ تَسْمَعْ خَبْرِي وَلَا
 رَأَتْ مَجْدِي فَيُخْبِرُونَ بِمَجْدِي بَيْنَ
 الْأُمَمِ.

وَيُخَضِرُونَ كُلَّ إِخْوَتِكُمْ مِنْ كُلِّ
 الْأُمَمِ تَقْدِمَةً لِلرَّبِّ عَلَى حَيْلٍ
 وَبِمَرْكَبَاتٍ وَبِهَوَاجِجٍ وَبِغَالٍ وَهَجْنٍ
 إِلَى جَبَلِ قُدْسِي أُورُشَلِيمَ قَالَ الرَّبُّ
 كَمَا يُخَضِرُ بَنُو إِسْرَائِيلَ تَقْدِمَةً فِي
 إِنَاءٍ طَاهِرٍ إِلَى بَيْتِ الرَّبِّ.

وَأَتَّخِذُ أَيْضاً مِنْهُمْ كَهَنَةً وَلَاوِيِّينَ
 قَالَ الرَّبُّ.

لِأَنَّهُ كَمَا أَنَّ السَّمَاوَاتِ الْجَدِيدَةَ
 وَالْأَرْضَ الْجَدِيدَةَ الَّتِي أَنَا صَانِعٌ
 تَثْبُتُ أَمَامِي يَقُولُ الرَّبُّ هَكَذَا يَثْبُتُ
 نَسْلُكُمْ وَاسْمُكُمْ.

وَيَكُونُ مِنْ هِلَالٍ إِلَى هِلَالٍ وَمِنْ
 سَبْتٍ إِلَى سَبْتٍ أَنْ كُلُّ ذِي جَسَدٍ
 يَأْتِي لِيَسْجُدَ أَمَامِي فِي أُورُشَلِيمَ
 قَالَ الرَّبُّ.

Οτορ ερεϊ εβολ ετενατ ενενκελι
 ντε νιρωμι νηετατερ παραβενιν
 νδητ: ποτρεντ γαρ ενναμοτ αν οτορ
 ποτρχρωμ ενναμο αν οτορ ποτρχρωμ
 ενναβενο αν: ετεγωπι εννατ νζε σαρξ
 νιβεν.

*Οτωοτ η τριασ εθοταβ Πεννοτ
 ωα ενεεζ νευ ωα ενεεζ ντε νιενεεζ
 τηροτ. Αμην.*

And they shall go forth
 and look upon the corpses
 of the men who have
 transgressed against Me.
 For their worm does not die,
 and their fire is not
 quenched. They shall be an
 abhorrence to all flesh.”

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

وَيَخْرُجُونَ وَيَرَوْنَ جُثَثَ النَّاسِ
 الَّذِينَ عَصَوْا عَلَيَّ لِأَنَّ دُودَهُمْ لَا
 يَمُوتُ وَنَارُهُمْ لَا تَطْفَأُ وَيَكُونُونَ
 رَدَالَةً لِكُلِّ ذِي جَسَدٍ.

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

Job 42: 7 - 17
أيوب 42: 7 - 17

Εβολ δεν ιωβ πιθμη: ερεπερςμοτ
 εθοταβ: ωωπι νευαν λιην ερξω
 υμοσ.

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

من أيوب الصديق، بركته
 المقدسة تكون معنا. آمين.

ιωβ υβ: ζ - ιζ

Job 42: 7 - 17

أيوب 42: 7 - 17

Ασωωπι δε μενεσα ερε ιωβ σαχι
 νηαι τηροτ: πεξε Πβοις ηελιφασ
 πιθεμανιτης: ξε ακερνοβι ηθοκ νευ
 πεκωφηρ σνατ: υπετενξε ελι γαρ
 ησαχι υμεθμη υπαυθο εβολ υφρητ
 υπαλλοτ ιωβ.

And so it was, after the
 Lord had spoken these
 words to Job, that the Lord
 said to Eliphaz the
 Temanite, “My wrath is
 aroused against you and
 your two friends, for you
 have not spoken of Me
 what is right, as My servant
 Job has.

وَكَانَ بَعْدَمَا تَكَلَّمَ الرَّبُّ مَعَ أَيُّوبَ
 بِهَذَا الْكَلَامِ، أَنَّ الرَّبَّ قَالَ لِأَلِيفَازَ
 التَّمَانِي: «قَدْ أَحْتَمَى غَضَبِي
 عَلَيْكَ وَعَلَى كِلَا صَاحِبَيْكَ، لِأَنَّكُمْ
 لَمْ تَقُولُوا فِي الصَّوَابِ كَعَبْدِي
 أَيُّوبَ.»

ττοτ δε βι νωτεν ηωαωυ υμασι
 νευ ωαωυ ηωιλι οτορ μαωενωτεν
 εαναλλοτ ιωβ οτορ εφειρι
 ηοτωοτωωωωυι εερηι εεεν θηνοτ:
 ιωβ δε παβωκ εφετωεε εερηι εεεν

Now therefore, take for
 yourselves seven bulls and
 seven rams, go to My
 servant Job, and offer up for
 yourselves a burnt offering;
 and My servant Job shall
 pray for you. For I will
 accept him, lest I deal with
 you according to your folly;

وَالآنَ فَخُذُوا لِأَنْفُسِكُمْ سَبْعَةَ ثِيرَانٍ
 وَسَبْعَةَ كِبَاشٍ وَادْهَبُوا إِلَى عَبْدِي
 أَيُّوبَ، وَأَصْعِدُوا مُحْرَقَةً لِأَجْلِ
 أَنْفُسِكُمْ، وَعَبْدِي أَيُّوبَ يُصَلِّي مِنِ
 أَجْلِكُمْ، لِأَنِّي أَرْفَعُ وَجْهَهُ لِنَلَا
 أَصْنَعُ مَعَكُمْ حَسَبَ حَمَاقَتِكُمْ، لِأَنَّكُمْ
 لَمْ تَقُولُوا فِي الصَّوَابِ كَعَبْدِي
 أَيُّوبَ.»

ΘΗΝΟΥ: ΧΕ ΟΥΗΙ ΝΕ ΞΠΙΒΙ ΞΠΕΥΖΟ ΠΕ:
ΕΒΗΛ ΤΑΡ ΕΘΒΗΤΥ ΞΜΟΝ ΝΑΙ ΝΑΤΑΚΕ
ΘΗΝΟΥ ΠΕ: ΞΠΕΤΕΝ ΣΑΧΙ ΤΑΡ ΞΜΕΘΜΗ
ΞΑ ΠΑΛΛΟΥ ΙΩΒ.

Αφγενας ηνε Ελιφας
πιθεμανιτης νεμ Βεελδαλ
πικαρχιτης νεμ Σωφαρ Πιμενηος:
οτος ανιρι μφρητ ετα Πβοις χος
νωου: οτος αρχα ποτηνοβι νωου εβολ
εθε Ιωβ.

Πβοις δε αφβιςι ηλωβ εμαλω:
εταφτωβς δε εερηι εχεν πεφκε ψομτ
ηψφρη αρχα ποτηνοβι νωου εβολ:
οτος λΠβοις κωβ ηενχαι ηιβεν ηλωβ
ενατ εταφ ηψορπ: αφτηιτουφ ναφ οη
εγκηβ.

Ανωτεμ δε τηρου ηνε
νεφςνηου νεμ νεφςωνι εθε ρωβ
ηιβεν εταφωπι μμοφ: οτος ανι
χαροφ νεμ οτον ηιβεν εναφωοτη
μμοφ ηψορπ: εταφωωμ δε οτος
αφω ξατοφφ αφτνομτφ ναφ: οτος
εταφερψφρηι εχεν ρωβ ηιβεν ετα
Πβοις ενοφ εχωφ οτος αφτφ ναφ ηνε
φοται φοται μμωου ηοηεβι ηεσωου
νεμ οται ηκιτφ ηηνοφβ εφκοτπ.

because you have not
spoken of Me what is right,
as My servant Job has.”

So Eliphaz the
Temanite and Bildad the
Shuhite and Zophar the
Naamathite went and did as
The Lord commanded
them; for the Lord had
accepted Job.

And the Lord restored
Job’s losses when he prayed
for his friends and forgave
them their unjust deeds.
Indeed the Lord gave Job
twice as much as he had
before.

Then all his brothers, all
his sisters, and all those
who had been his
acquaintances before, came
to him and ate food with
him in his house; and they
consoled him and
comforted him for all the
adversity that the Lord had
brought upon him. Each
one gave him a piece of
silver and each a ring of
gold.

فَدَهَبَ الْيَفَازُ التِّيمَانِيُّ وَبِلْدَدُ
الشُّوحِيُّ وَصُوفَرُ النَّعْمَاتِيِّ،
وَفَعَلُوا كَمَا قَالَ الرَّبُّ لَهُمْ. وَرَفَعَ
الرَّبُّ وَجْهَ أَيُّوبَ.

وَرَدَّ الرَّبُّ سَبْيَ أَيُّوبَ لَمَّا صَلَّى
لِأَجْلِ أَصْحَابِهِ الثَّلَاثَةِ وَصَفَحَ عَنْ
إِسَاءَتِهِمْ، وَزَادَ الرَّبُّ عَلَى كُلِّ مَا
كَانَ لِأَيُّوبَ ضِعْفًا.

فَجَاءَ إِلَيْهِ كُلُّ إِخْوَتِهِ وَكُلُّ أَخَوَاتِهِ
وَكُلُّ مَعَارِفِهِ مِنْ قَبْلُ، وَأَكَلُوا مَعَهُ
خُبْزًا فِي بَيْتِهِ، وَرَثُوا لَهُ وَعَزَّوهُ
عَنْ كُلِّ الشَّرِّ الَّذِي جَلَبَهُ الرَّبُّ
عَلَيْهِ، وَأَعْطَاهُ كُلُّ مِنْهُمْ قَسِيْطَةً
وَاحِدَةً، وَكُلُّ وَاحِدٍ قَرَطًا مِنْ ذَهَبٍ.

Πβοιc Δε αcυcμoυ ἐνιδθευ ἵτε Ιωβ
ἐβοτε νεcυροῦλτ: oτοc νεcυτεβνωοῖ
νατοι ἵνοῦβα ἵεcωοῦ νεμ ἔτοῦ ἵψο:
νεμ coοῦ ἵψο ἵχαμoυλ: νεμ ψο
ἵρεβι ἵερε: νεμ ψο ἵεῶ μμεcιωτ.

Οτοc ατυιcι ναc ἵψαψε ἵψηρι
νεμ ψομτ ἵψερι.

Οτοc αρτρεν φραν ἵτρεοῖτ xε
λαμια: τμαc ἵνοῦτ Δε xε Κacιῶ:
τμαc ψομτ xε Μελθιαcκεpac.

Οτοc ἵποῦxεμ ἔλι εcψωπ
ἵφρητ ἵνιψερι ἵτε Ιωβ δεν νη τηροῦ
ετcαπεcητ ἵτφε: oτοc αcτ ἵωοῦ ἵxε
ποῖωτ ἵοῦκληρονομιῶ δεν
νοῦcνηοῦ.

Δcωνθ Δε ἵxε Ιωβ μενεcα
περδοτ ἵκε ψε νεμ ἔμε ἵρομπι:
νεcυρομπι Δε τηροῦ ἔταcαιτοῦ cναῦ
ψε νεμ ἔμε ἵρομπι νε: oτοc αcναῦ
ἵxε Ιωβ ἕνεcψηρι νεμ νιψηρι ἵτε
νεcψηρι ψα φμαc ἕτοῦ ἵxωοῦ.

Οτοc αcμoυ ἵxε Ιωβ εcοι ἵδελλο
oτοc εcμεεc ἐβολδεν θανέροοῦ.

*Οῦωοῦ ἵττῖριαc ἕθοῦαβ Πεννοῦτ
ψα ἕνεεc νεμ ψα ἕνεεc ἵτε νιένεεc
τηροῦ. Διμην.*

Now the Lord blessed the latter days of Job more than his beginning; for he had fourteen thousand sheep, six thousand camels, one thousand yoke of oxen, and one thousand female donkeys.

He also had seven sons and three daughters.

And he called the name of the first Jemimah, the name of the second Keziah, and the name of the third Keren-Happuch.

In all the land were found no women so beautiful as the daughters of Job; and their father gave them an inheritance among their brothers.

After this Job lived one hundred and forty years, and all years of Job's life were two hundreds and forty years. And Job saw his children and grandchildren for four generations.

So Job died, old and full of days.

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

وَبَارَكَ الرَّبُّ آخِرَةَ أَيُّوبَ أَكْثَرَ مِنْ
أَوَّلِهِ. وَكَانَ لَهُ أَرْبَعَةٌ عَشْرَ أَلْفًا
مِنَ الْعِزَّةِ، وَسِتَّةَ أَلْفٍ مِنَ الْإِبِلِ،
وَأَلْفٌ فَدَانٍ مِنَ الْبَقَرِ، وَأَلْفٌ أُنْثَى.

وَكَانَ لَهُ سَبْعَةٌ بَنِينَ وَثَلَاثُ بَنَاتٍ.

وَسَمَّى اسْمَ الْأُولَى يَمِيمَةَ، وَاسْمَ
الثَّانِيَةِ قَصِيْعَةَ، وَاسْمَ الثَّالِثَةِ كَرَنْ
هَفُوكَ.

وَلَمْ تُوجَدْ نِسَاءً جَمِيْلَاتٍ كَبَنَاتِ
أَيُّوبَ فِي كُلِّ الْأَرْضِ، وَأَعْطَاهُنَّ
أَبُوهُنَّ مِيرَاثًا بَيْنَ إِخْوَتِهِنَّ.

وَعَاشَ أَيُّوبُ بَعْدَ هَذَا مِئَةً
وَأَرْبَعِينَ سَنَةً، وَجَمِيعَ سِنِي حَيَاةِ
أَيُّوبَ مِئَتَيْنِ وَأَرْبَعِينَ سَنَةً. وَرَأَى
أَيُّوبُ بَنِيهِ وَبَنِي بَنِيهِ إِلَى أَرْبَعَةِ
أَجْيَالٍ.

ثُمَّ مَاتَ أَيُّوبُ شَيْخًا وَشَبَعَانَ
الْأَيَّامِ.

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

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.

<p>Ψαλμος τω Δαυιδ ρζ: ε, ε</p>	<p>Psalm 97: 5, 6</p>	<p>المزمور 97: 5, 6</p>
<p>Εὐληλοῦν ἐβοῶν ἡΠῶοις ἡκαθῆ τηρϣ: εως οτοθ θεληδ ἄριψαλιν: ἄριψαλιν ἐΠῶοις δεν ογκτῶαα: δεν ογκτῶαα νεμ ονῆμ ἡψαλμοσ: δεν εανκαλπιστενῶρεμ νεμ ονῆμ ἡκαλπιστοσ ἡταπ. Αλληλοια.</p>	<p>Shout joyfully to The Lord, all the earth; break forth in song, rejoice, and sing praises. Sing to The Lord with the harp, with the harp and the sound of a psalm. With trumpets and the sound of a horn. Alleluia.</p>	<p>هللوا للرب يا كل الأرض، سبحوا وهللوا ورتلوا. رتلوا للرب بالقيثارة، بالقيثارة وصوت المزمار. بأبواق خافقة وصوت بوق القرن. هلليويا.</p>

Matins Gospel

إنجيل باكر

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

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

<p>Οτἄναστωσις ἐβοῶν δεν πιετασσελιον εθοταβ κατα λουκαν ασιοτ.</p>	<p>A chapter according to Saint Luke, may his blessings be with us. Amen.</p>	<p>فصل من إنجيل معلمنا لوقا البشير. بركاته علينا آمين.</p>
<p>Λουκαν ρζ: κ - λζ</p>	<p>Luke 17: 20 - 37</p>	<p>لوقا 17: 20 - 37</p>
<p>Εταρῶενϣ δε ἡξε νιΦαρισεοσ ξε ασναἰ ἡἡνατ ἡξε τμετοτρο ἡτε Φνοττ: αῆροτῶ νωοτ οτοθ πεχαϣ: ξε ναρε τμετοτρο ἡτε Φνοττ ναἰ αν δεν οτμετρεττῆθηϣ.</p>	<p>Now when He was asked by the Pharisees when the kingdom of God would come, He answered them and said, "The kingdom of God does not come with observation;</p>	<p>وَلَمَّا سَأَلَهُ الْفَرِّيسِيُّونَ: مَتَى يَأْتِي مَلَكُوتُ اللَّهِ؟ أَجَابَهُمْ: لَا يَأْتِي مَلَكُوتُ اللَّهِ بِمُرَاقَبَةٍ.</p>

Οὐδὲ σεναχος ἀν: γε ἔται ἰε ἔτη:
ζηππε γαρ ἰε ἴμετογορ ἵτε Φνοοῖ
καδορν ἰμωτεν.

Πεχαϋ δε ἵνεϋμαοθης: γε
σεννοοῖ ἵνε γανέβοοῖ γοτε ἔρετεν
ναερέπιθωμιν ἕναῖ ἕοῖαι ἵνιέβοοῖ
ἵτε Πωηρι ἰΦρωμ ογορ ἵνετενναῖ.

Ογορ εἰέχορ νωτεν γε ζηππε
ἔτη ἰε ἔται: ἰπερϋενωτεν οῖδε
ἰπερβοσι.

Ἰφρηῖ γαρ ἰπισετεβρηϋ ἕωαϋ
ογονεϋ ἕβολ δεν ἵφε ογορ
ἵνεϋεροϋωμιν σαπεσῖτ ἵἵφε: φαἰ πε
ἰφρηῖ ἰΠωηρι ἰΦρωμ ναωωπι
ἰμοϋ ἵερηἰ δεν πεϋέβοοῖ.

Ἰωρη δε γωῖ ἕροϋ ἵνεϋβἰ
ἵνοῖμῖϋ ἵδἰσι ογορ ἵσεϋωϋϋ ἵνε
ταἵενεἰ.

Ογορ κατὰ φρηῖ ετασϋωπι δεν
νιέβοοῖ ἵτε Ηωἕ παρηῖ πετναωωπι
δεν νιέβοοῖ ἵτε Πωηρι ἰΦρωμ.

Ηατοῖωμ ναῖσω ναῖβἰ ἕριμ
ναῖβἰγαι: ἡα πιέβοοῖ ἕτα Ηωἕ ἡεναϋ
ἕδορν ἕἴκιβωτορ ογορ αϋῖ ἵνε
πικατακλῖσμορ ογορ αϋτακε ογον
νιβεν.

nor will they say, ‘See here!’ or ‘See there!’ For indeed, the kingdom of God is within you.”

Then He said to the disciples, “The days will come when you will desire to see one of the days of the Son of Man, and you will not see it.

And they will say to you, ‘Look here!’ or ‘Look there!’ Do not go after them or follow them.

For as the lightning that flashes out of one part under heaven shines to the other part under heaven, so also the Son of Man will be in His day.

But first He must suffer many things and be rejected by this generation.

And as it was in the days of Noah, so it will be also in the days of the Son of Man:

They ate, they drank, they married wives, they were given in marriage, until the day that Noah entered the ark, and the flood came and destroyed them all.

وَلَا يَقُولُونَ: هُوَذَا هَهُنَا أَوْ هُوَذَا هُنَاكَ لِأَنَّ هَا مَلَكُوتَ اللَّهِ دَاخِلَكُمْ.

وَقَالَ لِلتَّلَامِيذِ: سَنَأْتِي أَيَّامَ فِيهَا تَشْتَهُونَ أَنْ تَرَوْا يَوْمًا وَاحِدًا مِنْ أَيَّامِ ابْنِ الْإِنْسَانِ وَلَا تَرَوْنَ.

وَيَقُولُونَ لَكُمْ: هُوَذَا هَهُنَا أَوْ هُوَذَا هُنَاكَ. لَا تَذْهَبُوا وَلَا تَتَّبِعُوا.

لَأَنَّهُ كَمَا أَنَّ الْبَرْقَ الَّذِي يَبْرِقُ مِنْ نَاحِيَةٍ تَحْتَ السَّمَاءِ يُضِيءُ إِلَى نَاحِيَةٍ تَحْتَ السَّمَاءِ كَذَلِكَ يَكُونُ أَيْضًا ابْنُ الْإِنْسَانِ فِي يَوْمِهِ.

وَلَكِنْ يَنْبَغِي أَوْلًا أَنْ يَتَأَلَّمَ كَثِيرًا وَيُرْفُضَ مِنْ هَذَا الْجِيلِ.

وَكَمَا كَانَ فِي أَيَّامِ نُوحٍ كَذَلِكَ يَكُونُ أَيْضًا فِي أَيَّامِ ابْنِ الْإِنْسَانِ.

كَانُوا يَأْكُلُونَ وَيَشْرَبُونَ وَيَتَزَوَّجُونَ وَيَتَزَوَّجُونَ إِلَى الْيَوْمِ الَّذِي فِيهِ دَخَلَ نُوحُ الْفُلْكَ وَجَاءَ الطُّوفَانُ وَأَهْلَكَ الْجَمِيعَ.

Ὡφρητ̄ ον̄ ἔτασϷωπῑ δ̄εν̄ πῑεζοοτ̄
ν̄τε λωτ̄: νατοτωμ̄ νατωσ̄ νατωϷωπῑ
νατ̄τ̄ ἔβολ̄ νατ̄βο̄ νατ̄κωτ̄.

Ἦεν̄ πῑεζοοτ̄ Δε̄ ἔτα λωτ̄ ἰ̄ ἔβολ̄
δ̄εν̄ σοδομᾱ αϷρωοτ̄ νοτ̄χρωμ̄ νεμ̄
οτ̄θην̄ ἔβολ̄ δ̄εν̄ τ̄φε̄ οτοζ̄ αϷτακε̄
οτον̄ νιβεν̄.

Κατᾱ ναῑ Ϸω ον̄ ασναϷωπῑ δ̄εν̄
πῑεζοοτ̄ ἔτε̄ Πωηρῑ ἠ̄φρωμ̄ ναδ̄ωρπῑ
ἔβολ̄ ἠ̄δ̄ητ̄τ̄.

Ἦεν̄ πῑεζοοτ̄ Δε̄ ἔτε̄ ἠ̄ματ̄
φ̄ηετ̄χη̄ βιζεν̄ π̄ξενεφωρ̄ οτοζ̄ ἔρε̄
νεϷκεϷος̄ δ̄εν̄ πῑνῑ ἠ̄πεν̄θ̄εϷῑ ἔπεϷητ̄
ἔο̄λοτ̄: οτοζ̄ φ̄ηετ̄χη̄ δ̄εν̄ τ̄κοῑ παρητ̄
ον̄ ἠ̄πεν̄θ̄εϷκοτ̄τ̄ ἔφαζοτ̄.

Αριφ̄μετῑ ἠ̄τ̄ς̄ε̄μῑ ἠ̄λωτ̄.

Φ̄ηεθ̄νακωτ̄ ἠ̄σᾱ νοζεμ̄
ἠ̄τεϷψ̄τ̄χη̄ ἔ̄νατακος̄: οτοζ̄
φ̄ηεθ̄νατακος̄ εϷ̄ἔταη̄δος̄.

Ϸ̄ω ἠ̄μοϷ̄ νωτεν̄ χε̄ ἠ̄δ̄ρηῑ δ̄εν̄
πᾱῑ ἔ̄χωρ̄ ε̄ν̄εϷωπῑ ἠ̄χε̄ ἔ̄νατ̄ βιζεν̄
οτ̄βο̄λοζ̄ ἠ̄νοτωτ̄ πῑοτ̄αῑ ε̄ν̄εο̄λοτ̄ οτοζ̄
πῑκεοτ̄αῑ ε̄ν̄ε̄χατ̄.

Ε̄ν̄εϷωπῑ ἠ̄χε̄ ἔ̄νοτ̄τ̄ ε̄τ̄νοτ̄τ̄ δ̄εν̄
οτ̄μᾱ οτ̄ῑ ε̄ν̄εο̄λοτ̄ οτοζ̄ τ̄κεοτ̄ῑ ε̄ν̄ε̄χατ̄.

Likewise as it was also
in the days of Lot: They ate,
they drank, they bought,
they sold, they planted, they
built;

but on the day that Lot
went out of Sodom it rained
fire and brimstone from
heaven and destroyed them
all.

Even so will it be in the
day when the Son of Man is
revealed.

In that day, he who is
on the housetop, and his
goods are in the house, let
him not come down to take
them away. And likewise
the one who is in the field,
let him not turn back.

Remember Lot's wife.

Whoever seeks to save
his life will lose it, and
whoever loses his life will
preserve it.

I tell you, in that night
there will be two men in
one bed: the one will be
taken and the other will be
left.

Two women will be
grinding together: the one
will be taken and the other
left.

كَذٰلِكَ اَيْضًا كَمَا كَانَ فِيْ اَيَّامِ لُوٓطٍ
كَانُوْا يَأْكُلُوْنَ وَيَشْرَبُوْنَ وَيَسْتَرُوْنَ
وَيَبِيْعُوْنَ وَيَبْعُوْنَ وَيَبْنُوْنَ.

وَلَمَّا كَانَ الْيَوْمَ الَّذِيْ فِيْهِ خَرَجَ لُوٓطٌ
مِّنْ سَدُوْمَ اَمْطَرَ نَارًا وَّكَبْرِيْتًا مِّنَ
السَّمَاءِ فَاهْلَكَ الْجَمِيْعَ.

هَكَذَا يَكُوْنُ فِي الْيَوْمِ الَّذِي فِيْهِ
يُظْهَرُ ابْنُ الْاِنْسَانِ.

فِيْ ذٰلِكَ الْيَوْمِ مَنْ كَانَ عَلٰى
السَّطْحِ وَاَمْتَعَتْهُ فِي الْبَيْتِ فَلَآ
يَنْزِلْ لِيَاْخُذَهَا وَاَلَّذِيْ فِي الْحَقْلِ
كَذٰلِكَ لَا يَرْجِعْ اِلَى الْوَرَاءِ.

اٰذْكُرُوْا اِمْرَاةَ لُوٓطٍ.

مَنْ طَلَبَ اَنْ يُّحْلِسَ نَفْسَهُ يَهْلِكْهَا
وَمَنْ اَهْلَكَهَا يُحْيِيْهَا.

اَقُوْلُ لَكُمْ: اِنَّهُ فِي تِلْكَ اللَّيْلَةِ يَكُوْنُ
اِثْنَانِ عَلٰى فِرَاشٍ وَّاِحِدٍ فَيُوْخَذُ
الْوَاِحِدُ وَيَتْرَكَ الْاٰخَرُ.

تَكُوْنُ اِثْنَتَانِ تَطْحَنَانِ مَعًا فَتُوْخَذُ
الْوَاِحِدَةُ وَتَتْرَكَ الْاٰخَرٰى.

Ποτε ἄναρ ἐρχῆ θεν ἴκοι ἵνωτ
πιοται ἐτέολα οτοε πικεοται ἐτέχαα.

Οτοε ἀεροῦ πεχωοῦ ναα γε
θεν ἀψ ἡμα Πβοις: ἵθοα Δε πεχαα
νωοῦ γε πιμα ἔτε ἵπωμα ἡμοα
σεναθωοῦ ἡμα γ ἵνε νικεὰδωμ

*Πῶοῦ φα Πεννοῦ πε ψα ἐνεε
ἵτε νι ἐνεε: ἀμην.*

Two men will be in the field: the one will be taken and the other left.”

And they answered and said to Him, “Where, Lord?” So He said to them, “Wherever the body is, there the eagles will be gathered together.”

Glory be to God forever.

يَكُونُ اثْنَانِ فِي الْحَقْلِ فَيُؤْخَذُ
الْوَاحِدُ وَيُتْرَكُ الْآخَرُ.

فَقَالُوا لَهُ: أَيَّنَ يَا رَبُّ؟ فَقَالَ لَهُمْ:
حَيْثُ تَكُونُ الْجُثَّةُ هُنَاكَ تَجْتَمِعُ
النُّسُورُ.

والمجد لله دائماً.

Liturgy Readings

قراءات القديس

The Pauline Epistle

رسالة بولس الرسول

Παῦλος φῆβοκ ἡπενδοις Ἰησοῦς
Χριστοῦ: πᾶποστολοσ ἐθαρεμ:
φῆεταῦθααψ ἐπιζωεννοῦγι ἵτε
Φνοῦῖ.

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

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

Ἔ Τιμοθεοσ 3: 1 - 5: 4

2 Timothy 3: 1 - 4: 5

2 تيموثاؤس 3: 1 - 4: 5

Φαι Δε ἀριέμ ἐροα γε ἵθρηι θεν
νιέροοῦ ἵθαε ἐτέωπι ἵνε θανχοῦ
ετρωοῦ.

But know this, that in the last days perilous times will come:

وَلَكِنْ اعْلَمْ هَذَا أَنَّهُ فِي الْآيَاتِ
الْأَخِيرَةِ سَتَأْتِي أَرْمَةٌ صَعْبَةٌ،

Ετέωπι γαρ ἵνε νιρωμ ετμει
ἡμοοῦ ἡμα γὰ τοῦ: ετοι ἡμα γατ
ἵεσιε ἵθασιεητ ἵρεαχεοῦα ἵατρωτεμ
ἵσα νοῖοῖ ἵατῶμοτ ἵαττοῦβο.

For men will be lovers of themselves, lovers of money, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, unloving,

لَأَنَّ النَّاسَ يَكُونُونَ مُحِبِّينَ
لِأَنْفُسِهِمْ، مُحِبِّينَ لِلْمَالِ، مُتَعَطِّمِينَ،
مُسْتَكْبِرِينَ، مُجَدِّفِينَ، غَيْرَ طَائِعِينَ
لِوَالِدِيهِمْ، غَيْرَ شَاكِرِينَ، ذَنَسِينَ.
بِلَا حَنُوقٍ،

Πατωενζητ ἡατσεινι ἡδιὰβολοc
ἡατῶαμονι ἡτοτοῦ ἡσειπ ἡβω
ἡρωῶν ἡν ἡσει ἡπιπεθἡνεϋ ἡν.

Ἐτοι ἡπρῶδοτἡc ἡγἡσιῶῶ ἡβἡci
ἡαβἡ: ἡτοι ἡμἡι ἡγἡδῶἡ ἡλλῶἡ
ἡροτε ἡαινοῦτ.

Ἐρε ἡμοῶ ἡτἡετἡσειβἡc ἡτοτοῦ
τἡcῶμ ἡε ἡγῶλ ἡμοc ἡβῶλ ἡαι
κεῶῶῶἡ ἡε ἡενκ ἡβῶλ ἡμῶῶ.

Ἐβῶλ ἡε ἡεν ἡαι ἡε ἡἡῶατομοcῶ
ἡδῶἡ ἡἡἡ ἡἡἡρῶαλῶτἡῡἡ
ἡἡἡἡἡἡἡ ἡἡἡἡ: ἡἡἡἡ ἡμῶῶ ἡἡἡἡ
ἡεν ἡἡἡἡἡἡἡ ἡἡἡἡ ἡἡἡἡ.

Ἐἡἡἡἡἡ ἡἡἡἡ ἡἡἡἡ ἡἡἡἡ
ἡἡἡἡἡἡἡ ἡἡ ἡἡἡ ἡἡ ἡἡἡἡ
ἡἡἡἡἡἡ ἡἡἡἡἡ.

Ἐἡἡἡἡ ἡε ἡἡἡἡἡ ἡεἡ ἡἡἡἡἡ
ἡἡἡἡ ἡἡἡἡ ἡἡἡἡ ἡἡἡἡἡ: ἡἡἡἡἡ
ἡῶῶ ἡαι κεῶῶῶἡ ἡἡἡ ἡἡἡἡ ἡἡἡἡ
ἡἡἡἡἡ ἡἡἡἡἡ ἡε ἡἡἡἡἡ
ἡἡἡἡἡἡ ἡἡἡ ἡἡἡἡἡἡ ἡἡἡἡἡ
ἡἡἡἡἡἡ.

Ἐλλἡ ἡἡἡἡἡἡἡἡἡ ἡἡ
ἡἡἡἡἡἡἡ: ἡἡἡἡἡἡἡ ἡἡ
ἡἡἡἡἡἡ ἡἡἡἡἡἡ ἡἡἡ ἡἡἡἡἡἡ
ἡἡἡἡ ἡἡἡἡ ἡἡ ἡἡἡἡἡἡἡἡ
ἡἡἡἡἡἡἡ.

unforgiving, slanderers,
without self-control, brutal,
despisers of good,

traitors, headstrong,
haughty, lovers of pleasure
rather than lovers of God,

having a form of
godliness but denying its
power. And from such
people turn away!

For of this sort are those
who creep into households
and make captives of
gullible women loaded
down with sins, led away by
various lusts,

always learning and
never able to come to the
knowledge of the truth.

Now as Jannes and
Jambres resisted Moses, so
do these also resist the truth:
men of corrupt minds,
disapproved concerning the
faith;

but they will progress no
further, for their folly will
be manifest to all, as theirs
also was.

بِأَرْضِي، ثَالِبِينَ، عَدِيمِي
النَّزَاهَةِ، شَرَسِينَ، غَيْرَ مُحِبِّينَ
لِلصَّالِحِ.

خَائِنِينَ، مُقْتَحِمِينَ، مُتَصَلِّفِينَ،
مُحِبِّينَ لِلذَّاتِ دُونَ مَحَبَّةِ اللَّهِ.

لَهُمْ صُورَةُ التَّقْوَى وَلَكِنَّهُمْ
مُنْكَرُونَ قُوَّتَهَا. فَأَعْرِضْ عَنْ
هُوَآءِ.

فَإِنَّهُ مِنْ هَوَآءِ هُمُ الَّذِينَ يَدْخُلُونَ
الْبُيُوتَ، وَيَسْبُونَ نَسِيَّاتِ مُحَمَّلَاتِ
خَطَايَا، مُنْسَاقَاتِ بِشَهَوَاتِ
مُخْتَلَفَةٍ.

يَتَعَلَّمْنَ فِي كُلِّ حِينٍ، وَلَا يَسْتَطِعْنَ
أَنْ يُقْبِلْنَ إِلَى مَعْرِفَةِ الْحَقِّ أَبَدًا.

وَكَمَا قَاوَمَ يَتَّىسُ وَيَمْبَرِيسُ
مُوسَى، كَذَلِكَ هُوَآءِ أَيْضًا
يُقَاوِمُونَ الْحَقَّ. أَنَاسٌ فَاسِدَةٌ
أَذْهَانُهُمْ، وَمِنْ جِهَةِ الْإِيمَانِ
مَرْفُوضُونَ.

لَكِنَّهُمْ لَا يَتَقَدَّمُونَ أَكْثَرَ، لِأَنَّ
حُمْقَهُمْ سَيَكُونُ وَاضِحًا لِلْجَمِيعِ،
كَمَا كَانَ حُمْقُ ذُنُوبِكَ أَيْضًا.

Πῶς δὲ ἀκροῶσι ἡσὰ ταμετρῶν
ἵδω ἡσὰ παῶμοτ ἡσὰ παῶορπ ἡῶω:
παναῶ† ταμετρῶων ἡζητ ταῶσπη
ταῶπομονη.

Πιδιωσμος νει ναιῶκαῶ
νηῶταῶωπι ῶμοι ῶεν ἰαντιῶχια
ῶεν Οικονιον ῶεν Λυστροισ:
νιδιωσμος τηροῶ ἑταιῶποῶ ἑροι
αῶναῶμετ ἡξε Πῶοι ἑβῶλ ἡῶητοῶ
τηροῶ.

Οῶον δὲ νιβεν ἑῶωωῶ ἑωνῶ ῶεν
οῶμετεῶεβησ ῶεν Πιῶριστοσ Ιησοῶσ
σεναῶοσι ἡσωῶ.

ῶανρωμ δὲ εῶωωῶ οῶοῶ
ἡρεῶοπεπ εῶει ἑῶη ῶεν πιπεῶωῶ
ἡῶοῶ εῶωρεμ οῶοῶ εῶορεμ.

Πῶοκ δὲ ῶωπι ῶεν νηῶταῶταῶο
ἑρωῶ οῶοῶ ἀκεῶπιστοσ ἡῶητοῶ: ἐκῶμ
ξε ἑταῶ ταῶο ἑβῶλ ῶιτεν νιμ.

Οῶοῶ ιῶχεν ἐκοι ἡῶλοῶ ῶανῶῶαι
εῶοῶαῶ ἑτεκῶοῶν ῶμωῶ ναι ἑτε
οῶον ῶῶομ ῶμωῶ ἑῶῶω ναικ
ἑπιοῶῶαι ἑβῶλ ῶιτεν πιναῶ† εῶῶεν
Πιῶριστοσ Ιησοῶσ.

ῶραῶη νιβεν ἡνιῶι ἡτε Φνοῶ† σεοι
ἡῶνοῶ εῶῶω εῶοῶι εῶταῶο ἑραῶῶ
εῶῶω ῶηετ ῶεν †δικῶοῶνη.

But you have carefully followed my doctrine, manner of life, purpose, faith, longsuffering, love, perseverance,

persecutions, afflictions, which happened to me at Antioch, at Iconium, at Lystra—what persecutions I endured. And out of them all the Lord delivered me.

Yes, and all who desire to live godly in Christ Jesus will suffer persecution.

But evil men and impostors will grow worse and worse, deceiving and being deceived.

But you must continue in the things which you have learned and been assured of, knowing from whom you have learned them.

And that from childhood you have known the Holy Scriptures, which are able to make you wise for salvation through faith which is in Christ Jesus.

All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness,

وَأَمَّا أَنْتَ فَقَدْ تَبِعْتَ تَعْلِيمِي،
وَسِيرَتِي، وَقَصْدِي، وَإِيمَانِي،
وَأَنَاتِي، وَمَحَبَّتِي، وَصَبْرِي.

وَاضْطِهَادَاتِي، وَالْأَمِي، مِثْلَ مَا
أَصَابَنِي فِي أَنْطَاكِيَّةِ وَإِيقُونِيَّةِ
وَلَيْسْتْرَةَ. أَيُّهُ اضْطِهَادَاتٍ احْتَمَلْتُ
وَمِنَ الْجَمِيعِ أَنْقَذَنِي الرَّبُّ.

وَجَمِيعَ الَّذِينَ يُرِيدُونَ أَنْ يَعْيشُوا
بِالنَّقْوَى فِي الْمَسِيحِ يَسُوعَ
يُضْطَهَدُونَ.

وَلَكِنَّ النَّاسَ الْأَشْرَارَ الْمُرْزُورِينَ
سَيَتَفَدَّمُونَ إِلَى ارْتِدَاءٍ، مُضِلِّينَ
وَمُضَلِّينَ.

وَأَمَّا أَنْتَ فَاتَّبَيْتَ عَلَيَّ مَا تَعَلَّمْتَ
وَأَيَقَنْتَ، عَارِفًا مِمَّنْ تَعَلَّمْتَ.

وَأَنَّكَ مِنْذُ الطُّفُولِيَّةِ تَعْرِفُ الْكُتُبَ
الْمُقَدَّسَةَ، الْقَادِرَةَ أَنْ تُحَكِّمَكَ
لِلْخَلَاصِ، بِالْإِيمَانِ الَّذِي فِي
الْمَسِيحِ يَسُوعَ.

كُلُّ الْكِتَابِ هُوَ مُوحَى بِهِ مِنَ اللَّهِ،
وَنَافِعٌ لِلتَّعْلِيمِ وَالتَّوْبِيخِ، لِلتَّقْوِيمِ
وَالْتَّائِدِيبِ الَّذِي فِي الْبِرِّ،

ΘΙΝΑ ΝΤΕΡΩΠΙ ΝΞΕ ΦΡΩΜΙ
ὐΦΝΟΥΤ ΕΓΣΕΒΤΩΤ ΟΥΟΖ ΕΓΤΑΖΡΗΟΥΤ
ΘΕΝ ΘΩΒ ΝΙΒΕΝ ΕΘΝΑΝΕΥ.

Ἰερμεσρε ὐπεῦθο ὐΦΝΟΥΤ ΝΕΜ
Πβοις Ιησοῦς Πιχριστος φηεθνατθαπ
ἐνηετωνθ ΝΕΜ ΝΗΕΘΜΟΥΤ ΝΕΜ
πεφουωνθ εβολ ΝΕΜ τεφμετοτρο.

Θιωψ ὐπιαχι ψωπι θιζωοτ
ετκερος ἀκερος: σοθι μαθητητ:
ἀριεπιτιμιαν νδρηι θεν μετρεφωοτ
νηητ ΝΙΒΕΝ ΝΕΜ τδβω.

Ερεψωπι ταρ νξε ουχοοτ εοτε
νηουρεπ τδβω εθοροχ ερωοτ: αλλα
κατα νοεπιθυμια ὐμαγατοτ ετρωκ
νωοτ νθανρεφ τδβω ετδωθ
νηουμαψχ.

Ποτρωτεμ μεν ετεφονεφ σαβολ
νηθυι: ετερακοτ δε νσα νιψβω.

Πθοκ δε ἀριντυφιν θεν θωβ
ΝΙΒΕΝ: ψεπεμακαθ: ἀρι πθωβ
νηοτρεφθιψεννοτφι πεκψεμψι χοκφ
εβολ.

*Πιθμοτ ταρ νεμωτεν νεμ
τηρινη ετσοπ: χε λμην ερεψωπι.*

that the man of God may
be complete, thoroughly
equipped for every good
work.

I charge you therefore
before God and the Lord
Jesus Christ, who will judge
the living and the dead at
His appearing and His
kingdom:

Preach the word! Be
ready in season and out of
season. Convince, rebuke,
exhort, with all
longsuffering and teaching.

For the time will come
when they will not endure
sound doctrine, but
according to their own
desires, because they have
itching ears, they will hear
up for themselves teachers.

And they will turn their
ears away from the truth,
and be turned aside to
fables.

But you be watchful in
all things, endure afflictions,
do the work of an
evangelist, fulfill your
ministry.

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

لَقِيْ يَكُوْنُ اِنْسَانُ اللّٰهِ كَامِلًا، مُتَّهَبًا
لِكُلِّ عَمَلٍ صَالِحٍ.

أَنَا أَنَا شِدُّكَ إِذَا أَمَامَ اللّٰهِ وَالرَّبِّ
يَسُوْعُ الْمَسِيْحِ، الْعَتِيْدُ أَنْ يَدِيْنَ
الْأَحْيَاءَ وَالْأَمْوَاتِ، عِنْدَ ظُهُورِهِ
وَمَلَكُوْتِهِ:

اَكْرِزْ بِالْكَلِمَةِ. اَعْكُفْ عَلَى ذَلِكِ فِي
وَقْتٍ مُّنَاسِبٍ وَغَيْرِ مُنَاسِبٍ. وَبِحْ،
أَنْتَهْرُ، عِظْ بِكُلِّ آنَاةٍ وَتَعْلِيْمٍ.

لَأَنَّهُ سَيَكُوْنُ وَقْتٌ لَا يَحْتَمِلُوْنَ فِيهِ
التَّعْلِيْمَ الصَّحِيْحَ، بَلْ حَسَبَ
شَهَوَاتِهِمُ الْخَاصَّةِ يَجْمَعُوْنَ لَهُمْ
مُعَلِّمِيْنَ مُسْتَحْكَةً مَسَامِعُهُمْ.

فَيَصْرِفُوْنَ مَسَامِعَهُمْ عَنِ الْحَقِّ،
وَيَنْحَرِفُوْنَ إِلَى الْخُرَافَاتِ.

وَأَمَّا أَنْتَ فَاصْحُ فِي كُلِّ شَيْءٍ.
اِحْتَمِلِ الْمَشَقَّاتِ. اَعْمَلْ عَمَلُ
الْمُبَشِّرِ. تَمِّمْ خِدْمَتَكَ.

*نعمة الله الأب تكون مع جميعكم.
أمين.*

The Catholic Epistle
الكاثوليكون

<p>Καθολικον ἐβολ θεν Ϛεπιστολη ἵντε πενωτ Ιακωβος. Αμην. Παμενρα Ϛ.</p>	<p>The Catholic Epistle from the Epistle of our teacher St. James. May his blessings be with us. Amen. My beloved.</p>	<p>الكاثوليكون من رسالة معلمنا يعقوب الرسول، بركته المقدسة تكون معنا. آمين. يا احبائي.</p>
<p>Ιακωβος ε: ζ - ιϛ</p>	<p>James 5: 7 - 16</p>	<p>يعقوب 5: 7 - 16</p>
<p>ωοτηζητ νασνηοτ ωα ἵπαροσια ἠΠβοις θηππε ις ποτωι ερζορωτ ἐβολ θατρη ἠπιορταθ ετταινορτ ἵντε ἵκαρι οτοθ ερῶοτ ἵζητ ἐρρη ἐζωρ: ωα ἵτερβι ἠπιωροπ ἵορταθ νεμ πιθαε.</p>	<p>Therefore be patient, brethren, until the coming of the Lord. See how the farmer waits for the precious fruit of the earth, waiting patiently for it until it receives the early and latter rain.</p>	<p>فَتَأْتُوا أَيُّهَا الْإِخْوَةُ إِلَى مَجِيءِ الرَّبِّ. هُوَذَا الْفَلَّاحُ يَنْتَظِرُ ثَمَرَ الْأَرْضِ الثَّمِينِ مُتَأَنِّياً عَلَيْهِ حَتَّى يَنَالَ الْمَطَرَ الْمُبَكِّرَ وَالْمُتَأَخِّرَ.</p>
<p>ωοτηζητ θωτεν οτοθ ματαχρε νετενητ: χε ασθωντ ἵχε Ϛπαροσια ἵντε Πβοις.</p>	<p>You also be patient. Establish your hearts, for the coming of the Lord is at hand.</p>	<p>فَتَأْتُوا أَنْتُمْ وَتَثَبِّتُوا قُلُوبَكُمْ، لِأَنَّ مَجِيءَ الرَّبِّ قَدْ اقْتَرَبَ.</p>
<p>Ἰπερψιαθου θα νετενηροτ νασνηοτ θινα ἵτορῶτεμ Ϛθαπ ἐρωτεν: θηππε ις πιρερϚθαπ ἐρῶθι ἐρατϚ θιρεν ηιρωοτ.</p>	<p>Do not grumble against one another, brethren, lest you be condemned. Behold, the Judge is standing at the door!</p>	<p>لَا يَبْنَ بَعْضُكُمْ عَلَى بَعْضٍ أَيُّهَا الْإِخْوَةُ لِنَلَا تَدَانُوا. هُوَذَا الدَّيَّانُ وَاقِفٌ قُدَّامَ الْبَابِ.</p>
<p>θι ἵορῶμοτ νωτεν νασνηοτ ἵντε ομμερερῶεπθιςι νεμ Ϛμερερῶοτ ἵζητ ἵντε ηιπροφητθις ηηεταρσαχι θεν Φραν ἠΠβοις.</p>	<p>My brethren, take the prophets, who spoke in the name of the Lord, as an example of suffering and patience.</p>	<p>خُذُوا يَا إِخْوَتِي مِثَالاً لِاحْتِمَالِ الْمَشَقَّاتِ وَالْأَنَاءَةِ، الْأَنْبِيَاءِ الَّذِينَ تَكَلَّمُوا بِاسْمِ الرَّبِّ.</p>
<p>θηππε तेनेрмаκαριζιν ἵνηεταρῶμοη ἵτοτορ: ἠρετενσωτεμ ραρ ἐϚρηπομοη ἵντε ωβ: οτοθ πιζωκ ἵντε Πβοις ἠρετενναρ ἐρορ: χε</p>	<p>Indeed we count them blessed who endure. You have heard of the perseverance of Job and seen the end intended by the Lord—that the Lord is very</p>	<p>هَا نَحْنُ نَطُوبُ الصَّابِرِينَ. قَدْ سَمِعْتُمْ بِصَبْرِ أَيُّوبَ وَرَأَيْتُمْ عَاقِبَةَ الرَّبِّ. لِأَنَّ الرَّبَّ كَثِيرُ الرَّحْمَةِ وَرَوْوَفٌ.</p>

οἰκτιρῶν ἡμᾶς ὡς ἡμεῖς ὡς περὶ τοὺς
 ὁμοίους οὐκ ἐπιδοκίμασθε.

Ὡς ὅσοι ἀδελφοὶ ἡμεῖς ὡς περὶ
 ὁμοίους οὐκ ἐπιδοκίμασθε ἢ
 ἐπιδοκίμασθε ἢ οὐκ ἐπιδοκίμασθε
 περὶ τῶν ὁμοίων ὡς περὶ
 ὁμοίων: ὡς ἡμεῖς ὡς περὶ
 ὁμοίων.

Ἰσχύει τις ἐξ ὑμῶν ὡς περὶ
 ὁμοίους οὐκ ἐπιδοκίμασθε: φησὶ
 τις ἐξ ὑμῶν οὐκ ἐπιδοκίμασθε
 ἢ οὐκ ἐπιδοκίμασθε.

Ἰσχύει τις ἐξ ὑμῶν ὡς περὶ
 ὁμοίους οὐκ ἐπιδοκίμασθε ἢ
 ἐπιδοκίμασθε ἢ οὐκ ἐπιδοκίμασθε
 περὶ τῶν ὁμοίων ὡς περὶ
 ὁμοίων: ὡς ἡμεῖς ὡς περὶ
 ὁμοίων.

Ὁσὸς ἐπεὶ ἡμεῖς ὡς περὶ
 ὁμοίους οὐκ ἐπιδοκίμασθε
 ἐπιδοκίμασθε ἢ οὐκ ἐπιδοκίμασθε
 περὶ τῶν ὁμοίων ὡς περὶ
 ὁμοίων: ὡς ἡμεῖς ὡς περὶ
 ὁμοίων.

Ὁσὸς ὡς περὶ ὁμοίους οὐκ
 ἐπιδοκίμασθε: ὡς ἡμεῖς ὡς
 περὶ ὁμοίων οὐκ ἐπιδοκίμασθε.
 ὡς ἡμεῖς ὡς περὶ ὁμοίων.

*Ὁσὸς ὡς περὶ ὁμοίους οὐκ
 ἐπιδοκίμασθε: ὡς ἡμεῖς ὡς
 περὶ ὁμοίων οὐκ ἐπιδοκίμασθε.
 ὡς ἡμεῖς ὡς περὶ ὁμοίων.*

compassionate and merciful.

But above all, my brethren, do not swear, either by heaven or by earth or with any other oath. But let your “Yes” be “Yes,” and your “No,” “No,” lest you fall into judgment.

Is anyone among you suffering? Let him pray. Is anyone cheerful? Let him sing psalms.

Is anyone among you sick? Let him call for the elders of the church, and let them pray over him, anointing him with oil in the name of the Lord.

And the prayer of faith will save the sick, and the Lord will raise him up. And if he has committed sins, he will be forgiven.

Confess your trespasses to one another, and pray for one another, that you may be healed.

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

وَلَكِنْ قَبْلَ كُلِّ شَيْءٍ يَا إِخْوَتِي لَا تَخْلِفُوا لَا بِالسَّمَاءِ وَلَا بِالْأَرْضِ وَلَا بِقَسَمٍ آخَرَ. بَلْ لِيَتَكُنْ نَعْمُكُمْ نَعْمٌ وَلَاكُمْ لَا، لِنَلَّا تَقَعُوا تَحْتَ دَيْنُونَةٍ.

أَعْلَى أَحَدٍ بَيْنَكُمْ مَشَقَاتٌ؟ فَلْيُصَلِّ. أَمْسُرُورٌ أَحَدًا؟ فَلْيُرْسِدْ.

أَمْرِيضٌ أَحَدٌ بَيْنَكُمْ؟ فَلْيَدْعُ شُبُوحَ الْكَنِيسَةِ فَيُصَلُّوا عَلَيْهِ وَيَذْهَبُوا بِرِزْتِ بِاسْمِ الرَّبِّ.

وَصَلَاةُ الْإِيمَانِ تَشْفِي الْمَرِيضَ وَالرَّبُّ يُقِيمُهُ، وَإِنْ كَانَ قَدْ فَعَلَ خَطِيئَةً تُغْفَرُ لَهُ.

اعْتَرِفُوا بَعْضُكُمْ لِبَعْضٍ بِالزَّلَّاتِ، وَصَلُّوا بَعْضُكُمْ لِأَجْلِ بَعْضٍ لِكَيْ تَشْفَوْا.

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

Δε ἐπὶ ὑφ' ὧν ἠφρονήθη ἡ ἑβραϊστική
 ψα ἐνεε: ἀμην.

The Acts
 الإبركسيس

<p>Πραξις ἴτε νενηιοῦ ἡ ἀποστολῶν: ἐρε ποῦςμοῦ εθοσταβ ὡπι νεμαν. Δαμην.</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 ιε: α - ιη</p>	<p>Acts 15: 1 - 18</p>	<p>أعمال 15: 1 - 18</p>
<p>Ὅτις ἐταῖοι ἴχε θανοῦτον ἐβολῶθεν ἡστωδελὰ νὰ ἡστωδελὰ ἡστωδελὰ ἀρετεν ὡτεμ σοῦβε ἡστωδελὰ κατὰ τσῆνηθιὰ ἡστωδελὰ: ἡστωδελὰ ὡχοῦ ἡστωδελὰ ἐνοδεμ</p> <p>Ἐταῦ ὡπι Δε ἴχε οἰστωορτερ ἡστωδελὰ ἀν: ἡστωδελὰ νεμ Βαρναβας νεμωοτ: ἀστωῦ ἡστωδελὰ νεμ Βαρναβας θανκεχωῦοῦ ἡστωδελὰ ἡστωδελὰ εθορῶπε ψα ἡστωδελὰ νεμ ἡστωδελὰ ἡστωδελὰ ἐτδεν ἡστωδελὰ ἐναῖ εθε φαι ζητημα.</p> <p>ἡστωδελὰ μεν οἰστωορτερ ἐταῦ ἡστωδελὰ ἡστωδελὰ ἡστωδελὰ: ἡστωδελὰ ἡστωδελὰ ἡστωδελὰ ἡστωδελὰ ἡστωδελὰ ἡστωδελὰ ἡστωδελὰ ἡστωδελὰ ἡστωδελὰ ἡστωδελὰ ἡστωδελὰ ἡστωδελὰ ἡστωδελὰ ἡστωδελὰ ἡστωδελὰ ἡστωδελὰ ἡστωδελὰ ἡστωδελὰ</p>	<p>And certain men came down from Judea and taught the brethren, “Unless you are circumcised according to the custom of Moses, you cannot be saved.”</p> <p>Therefore, when Paul and Barnabas had no small dissension and dispute with them, they determined that Paul and Barnabas and certain others of them should go up to Jerusalem, to the apostles and elders, about this question.</p> <p>So, being sent on their way by the church, they passed through Phoenicia and Samaria, describing the conversion of the Gentiles; and they caused great joy to all the brethren.</p>	<p>وَأَنحَدَرَ قَوْمٌ مِنَ الْيَهُودِيَّةِ وَجَعَلُوا يُعَلِّمُونَ الْإِخْوَةَ أَنَّهُ «إِنْ لَمْ تَخْتَنُوا حَسَبَ عَادَةِ مُوسَى لَا يُمَكِّنْكُمْ أَنْ تَخْلُصُوا».</p> <p>فَلَمَّا حَصَلَ لِبُولُسَ وَبِرْنَابَا مُنَازَعَةٌ وَمُبَاحَثَةٌ لَيْسَتْ بِقَلِيلَةٍ مَعَهُمْ رَتَّبُوا أَنْ يَصْعَدَ بُولُسُ وَبِرْنَابَا وَأَنَاسٌ آخَرُونَ مِنْهُمْ إِلَى الرَّسُلِ وَالْمَشَائِخِ إِلَى أُورُشَلِيمَ مِنْ أَجْلِ هَذِهِ الْمَسْأَلَةِ.</p> <p>فَهُؤُلَاءِ بَعْدَ مَا شَيَّعَتْهُمْ الْكَنِيسَةُ اجْتَاؤُوا فِي فِينِيقِيَّةٍ وَالسَّامِرَةِ يُخْبِرُونَهُمْ بِرُجُوعِ الْأُمَمِ وَكَانُوا يُسَبِّحُونَ سُرُورًا عَظِيمًا لِجَمِيعِ الْإِخْوَةِ.</p>

Ἐταῖ δὲ ἑβραῖοι ἐλεροῦσαλῆμ
 ἀγγλοποῦ ἑρώου ἦξε να ἱεκκλήσιᾶ
 νεμ νιὰποστολοσ νεμ νιπρεσβυτεροσ:
 ἀγταμωοῦ δε ἐρωβ νιβεν ἕτα φνοῦῥ
 λιτοῦ νεμωοῦ.

Ἀγτωοῦνοῦ δε ἦξε θανοῦτον
 ἐβολ θεν ἱερεσικ ἦτε νιφαιρεσοσ
 νηῆταῦ παρῥ εῖρω ἕμοσ: ξε ἕψε
 ἦσεσοῦβητοῦ οῦοθ ἐρονηεν ἕαρεθ
 ἐφνομοσ ἕμωῖχῆσ

Ἀγθωοῦῥ δε ἦξε νιὰποστολοσ
 νεμ νιπρεσβυτεροσ ἕναῦ εῖβε παισαξι.

Ἐτασῶπι δε ἦξε οῦνιῶῥ
 ἦζηθησικ ἀγτονεῖ ἦξε Πετροσ οῦοθ
 πεσαξ νωοῦ: νιρωμ νεμ ἕνηοῦ
 ἦνωτεν τετενωοῦν ξε ιχεν νιῆροοῦ
 ἦαρχεοσ: ἀφνοῦῥ ἕωπ θεν ἕηνοῦ
 ἐβολ θεν ρωι εῖρε νιῆνοσ ἕωτεμ
 ἐπιαξι ἦτε πιεῖασσελιον οῦοθ
 ἦσεναρῥ.

Οῦοθ φηετσωοῦν ἦνιθῆτ φνοῦῥ
 ἀφερμεῖρε νωοῦ: ἕαῥῥ νωοῦ
 ἕπιπνεῦμα εῖοῦαβ κατὰ φῥηῥ
 ἕταῥθηιῖ νανθων.

οῦοθ ἕπερῥα ἕλι ἦῶιβῥ οῦῥτων
 νεμωοῦ ἕαῥτοῦβο ἦνοῦθῆτ ἦῥηθ θεν
 πιναρῥ.

And when they had come to Jerusalem, they were received by the church and the apostles and the elders; and they reported all things that God had done with them.

But some of the sect of the Pharisees who believed rose up, saying, "It is necessary to circumcise them, and to command them to keep the law of Moses."

Now the apostles and elders came together to consider this matter.

And when there had been much dispute, Peter rose up and said to them: "Men and brethren, you know that a good while ago God chose among us, that by my mouth the Gentiles should hear the word of the gospel and believe.

So God, who knows the heart, acknowledged them by giving them the Holy Spirit, just as He did to us.

And made no distinction between us and them, purifying their hearts by faith.

وَلَمَّا حَضَرُوا إِلَى أُورُشَلِيمَ قَبِلَتْهُمْ
 الْكَنِيسَةُ وَالرُّسُلُ وَالْمَشَائِخُ
 فَأَخْبَرُوهُمْ بِكُلِّ مَا صَنَعَ اللَّهُ مَعَهُمْ.

وَلَكِنْ قَامَ أَنَاسٌ مِنَ الَّذِينَ كَانُوا قَدْ
 آمَنُوا مِنْ مَذَهَبِ الْفَرِيسِيِّينَ
 وَقَالُوا: إِنَّهُ يَنْبَغِي أَنْ يُخْتَنُوا
 وَيُوصَوْا بِأَنْ يَحْفَظُوا نَامُوسَ
 مُوسَى.

فَاجْتَمَعَ الرَّسُلُ وَالْمَشَائِخُ لِيَنْظُرُوا
 فِي هَذَا الْأَمْرِ.

فَبَعْدَ مَا حَصَلَتْ مِبَاحَثَةٌ كَثِيرَةٌ قَامَ
 بَطْرُسُ وَقَالَ لَهُمْ: أَيُّهَا الرِّجَالُ
 الْإِخْوَةُ أَنْتُمْ تَعْلَمُونَ أَنَّهُ مِنْذُ أَيَّامٍ
 قَدِيمَةٍ اخْتَارَ اللَّهُ بَيْنَنَا أَنَّهُ بِفَمِي
 يَسْمَعُ الْأُمَّمَ كَلِمَةَ الْإِنْجِيلِ
 وَيُؤْمِنُونَ.

وَاللَّهُ الْعَارِفُ الْقُلُوبِ شَهِدَ لَهُمْ
 مُعْطِيًا لَهُمُ الرُّوحَ الْقُدُسَ كَمَا لَنَا
 أَيْضًا.

وَلَمْ يُمَيِّزْ بَيْنَنَا وَبَيْنَهُمْ بِشَيْءٍ إِذْ
 طَهَّرَ بِالْإِيمَانِ قُلُوبَهُمْ.

† ἸΝΟΥ ΟΥΝ ΕΘΒΕΟΥ ΤΕΤΕΝΕΡΠΙΡΑΖΙΝ
ἠΦΝΟΥΤ ἕΤΑΛΕ ΟΥΝΑΒΒΕΥ ἔΞΕΝ
ΝΕΝΜΟΥΤ ἠΝΙΜΑΘΗΤΗΣ: ΦΑΙ ἔΤΕ ἠΠΕ
ΝΕΝΙΟΥΤ ΟΥΔΕ ἠΝΟΝ ἠΠΕΝΩΧΕΜΧΟΜ
ἔΤΩΟΥΝ ΘΑΡΟΥ.

ΑΛΛΑ ἔΒΟΛΘΙΤΕΝ ΠΙΣΜΟΥΤ ἠΤΕ
ΠΕΝΘΟΙ ΙΗΣΟΥΣ ΠΙΧΡΙΣΤΟΣ: ΤΕΝΝΑΒΤ
ἔΝΟΘΕΜ ΚΑΤΑ ΦΡΗΤ ἠΝΙΚΕΧΩΟΥΝΙ.

Αφχαρωφ δε ἠξε πιμηψ τηρεφ
ουοθ ναφωτεμ ἔΒαρναβας νεμ
Παυλος αφασι ἠνιμηνι τηρου νεμ
νιψφρηι ἔτα Φνουτ αιτου θεν
νιεθνος ἔβολθ θιτοτου.

Πενενσα ἔταφχαρων δε
αφερονω ἠξε Ιακωβος αφρω ἠμος:
νιρωμι νενεσνηου ωτεμ εροι.

Συμεων αφασι κατα φρητ ιχεν
ωορη ἔτα Φνουτ χεμπωινη ἔβι
ἠουλλας ἔβολθ θεν νιεθνος θεν
Πεφραν.

Ουοθ φαι σεφματ νεμαφ ἠξε
νικασι ἠτε νιπροφητης κατα φρητ
ετςθουτ.

Χε μενεσα ναι ειετασθο ουοθ
ειεκωτ ἠτςκνη ἠτε Δαυιδ
θηετασθει: ουοθ νηετασως ἠτασ
ειεκοτου ουοθ φνατασος ερατσ.

Now therefore, why do you test God by putting a yoke on the neck of the disciples which neither our fathers nor we were able to bear?

But we believe that through the grace of the Lord Jesus Christ we shall be saved in the same manner as they.”

Then all the multitude kept silent and listened to Barnabas and Paul declaring how many miracles and wonders God had worked through them among the Gentiles.

And after they had become silent, James answered, saying, “Men and brethren, listen to me:

Simon has declared how God at the first visited the Gentiles to take out of them a people for His name.

And with this the words of the prophets agree, just as it is written:

‘After this I will return and will rebuild the tabernacle of David, which has fallen down; I will rebuild its ruins, and I will set it up.

فَالآنَ لِمَاذَا تُجَرِّبُونَ اللَّهَ بِوَضْعِ
نِيرٍ عَلَى عُنُقِ التَّلَامِيذِ لَمْ يَسْتَطِعْ
أَبَاؤُنَا وَلَا نَحْنُ أَنْ نَحْمِلَهُ؟

لَكِنْ بِنِعْمَةِ الرَّبِّ يَسُوعَ الْمَسِيحِ
نُؤْمِنُ أَنْ نَخْلُصَ كَمَا أَوْلَيْكَ أَيْضًا.

فَسَكَتَ الْجَمُحُورُ كُلُّهُ. وَكَانُوا
يَسْمَعُونَ بَرْنَابَا وَبُولُسَ يُحَدِّثَانِ
بِجَمِيعِ مَا صَنَعَ اللَّهُ مِنَ الْآيَاتِ
وَالْعَجَائِبِ فِي الْأُمَّمِ بِوَأَسِطَتِهِمْ.

وَبَعْدَمَا سَكَتَا قَالَ يَعْقُوبُ: أَيُّهَا
الرِّجَالُ الْإِخْوَةَ اسْمَعُونِي.

سَمِعَانُ قَدْ أَخْبَرَ كَيْفَ افْتَقَدَ اللَّهُ
أَوَّلًا الْأُمَّمَ لِيَأْخُذَ مِنْهُمْ شَعْبًا عَلَى
اسْمِهِ.

وَهَذَا تَوَافَقُهُ أَقْوَالُ الْأَنْبِيَاءِ كَمَا هُوَ
مَكْتُوبٌ:

سَأَرْجِعُ بَعْدَ هَذَا وَأَبْنِي أَيْضًا خَيْمَةَ
دَاوُدَ السَّاقِطَةَ وَأَبْنِي أَيْضًا رَدْمَهَا
وَأَقِيمُهَا ثَانِيَةً.

Ἐοπῶς ἵκεκωτῆ ἵσα Πῶοις ἵξε
 πῶωπ ἵτε ἵρωω νεω ἵεθνοσ τηροῦ
 ἵηῆτανωῶτῆ ἕΠαραν ἕῆρη ἕχωῶ
 πεξε Πῶοις φηετῆρο ἵηηαι.

Οῦωηε εῆολ ἵχεν πῆνεε.

*Πισασι δε ἵτε Πῶοις εῆῆαι οῶοε
 εῆῆαι: εῆῆαι οῶοε εῆῆαι:
 ἕεν ἵασι ἵεκκῆηια ἵτε Φνωῶτῆ:
 ἅμην.*

So that the rest of mankind may seek The Lord, even all the Gentiles who are called by My name, says the Lord who does all these things.’

Known to God from eternity are all His works.

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

لَكِي يَطْلُبَ الْبَاقُونَ مِنَ النَّاسِ
 الرَّبَّ وَجَمِيعَ الْأُمَّمِ الَّذِينَ دُعِيَ
 اسْمِي عَلَيْهِمْ يَقُولُ الرَّبُّ الصَّانِعُ
 هَذَا كُلَّهُ.

مَعْلُومَةٌ عِنْدَ الرَّبِّ مِنْذُ الْأَزَلِ جَمِيعُ
 أَعْمَالِهِ.

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

The Liturgy Psalm

مزمور القديس

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 εῆ: ἵ

Psalm 97: 8

المزمور 97: 8

ἵτωῶ εῆεεληλ ἕπεῆο
 ἕΠῶοις: χε αῆ ἕῆαπ ἕῆκασι:
 ῆναῆαπ ἕῆοικοῶμην ἕεν οῶεοῶη:
 νεω εανλαοσ ἕεν οῶωῶτεν.
 Ἀλληλοῶ.

Let the hills be joyful together before The Lord. For He is coming to judge the earth. With righteousness, He shall judge the world, and the peoples with equity. Alleluia.

الجبال تبتهج أمام وجه الرب. لأنه يأتي ليدين الأرض، يدين المسكونة بالعدل والشعوب بالاستقامة. 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.

Οῦἅνασνωσιε εῆολ ἕεν
 πιερασσελιον εοῶαβ κατὰ λωῶκαν
 ασιοῶ.

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

فصل من إنجيل معلمنا لوقا
 البشير. بركاته علينا آمين.

Περὶ δεθεν πιεροοτ̄ ε̄τε̄ ἰματ̄
 ατ̄ῑ βαροϋ̄ η̄ξε̄ νιφ̄αρισεο̄ς̄ ε̄τ̄τω̄ ἰμο̄ο̄ς̄
 ναϋ:̄ ξε̄ μαϋενακ̄ οτο̄ς̄ ζωλ̄ ται:̄ ξε̄
 Ηρωδης̄ ε̄ροτωϋ̄ ε̄δο̄θεκ̄.

Οτο̄ς̄ πεξαϋ̄ νωοτ̄ ξε̄ μαϋενωτεν̄
 ἄζο̄ς̄ η̄ταῑ βαϋορ:̄ ξε̄ θηππε̄ τ̄θῑ
 Δευων̄ ε̄βολ̄ οτο̄ς̄ τ̄τωκ̄ η̄θανταλδο̄
 ἰφοοτ̄ νεμ̄ ρατ̄ οτο̄ς̄ δεν̄ πιμᾱρ
 ϋομτ̄ τ̄νατωκ̄ ε̄βολ̄.

Πλην̄ ζωτ̄ ε̄ροῑ η̄ταερ̄ φοοτ̄ νεμ̄
 ρατ̄ οτο̄ς̄ πεθνηοτ̄ η̄ταϋενηι:̄ ξε̄
 η̄ς̄χη̄ αν̄ η̄τε̄ οτ̄προφητης̄ τακο̄ σαβολ̄
 η̄λεροτ̄σαλημ̄.

Ιεροτ̄σαλημ̄ Ιεροτ̄σαλημ̄
 θεταδωτεβ̄ η̄νη̄προφητης̄ οτο̄ς̄
 ε̄τ̄θ̄ωνῑ η̄νη̄ε̄τατοτορποτ̄ βαρο̄ς̄:̄ οτηρ̄
 η̄σοπ̄ λιοτωϋ̄ ε̄θο̄τετ̄ νεϋηρῑ ἰφ̄ρητ̄
 η̄νοτ̄γαλητ̄ ἰπερ̄μο̄ς̄ δεν̄ νεϋτενε̄
 οτο̄ς̄ ἰπετενοτωϋ̄.

Θηππε̄ ῑς̄ πετενηῑ εϋχᾱ νωτεν̄
 εϋϋωϋ:̄ τ̄τω δε̄ ἰμο̄ο̄ς̄ νωτεν̄ ξε̄
 η̄νετενηνατ̄ ε̄ροῑ ῑς̄χεν̄ τ̄νοτ̄ ϋᾱ
 τετενε̄χο̄ς̄:̄ ξε̄ ε̄ς̄μαρωοτ̄ η̄ξε̄
 φη̄θνηοτ̄ δεν̄ φ̄ραν̄ ἰΠ̄βοῑς̄.

Π̄ωοτ̄ φᾱ Πεννοτ̄ πε̄ ϋᾱ ε̄νε̄ε̄
 η̄τε̄ ηῑ ε̄νε̄ε̄:̄ ἰμην̄.

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! 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.

فِي ذَلِكِ الْيَوْمِ تَقَدَّمَ بَعْضُ الْفَرِيسِيِّينَ قَائِلِينَ لَهُ: أَخْرِجْ وَادْهَبْ مِنْ هَهُنَا لِأَنَّ هِيرُودُسَ يُرِيدُ أَنْ يَقْتُلَكَ.

فَقَالَ لَهُمْ: امْضُوا وَقُولُوا لِهَذَا الثَّعْلَبِ: مَا أَنَا أَخْرِجُ شَيْطَانِينَ وَأَشْفِي الْيَوْمَ وَعَدَاً وَفِي الْيَوْمِ الثَّلَاثِ أَكْمَلُ.

بَلْ يَنْبَغِي أَنْ أُسِيرَ الْيَوْمَ وَعَدَاً وَمَا يَلِيهِ لِأَنَّهُ لَا يُمَكِّنُ أَنْ يَهْلِكَ نَبِيٌّ خَارِجًا عَنْ أُورُشَلِيمَ.

يَا أُورُشَلِيمُ يَا أُورُشَلِيمُ يَا قَاتِلَةَ الْأَنْبِيَاءِ وَرَاجِمَةَ الْمُرْسَلِينَ إِلَيْهَا كَمْ مَرَّةً أَرَدْتُ أَنْ أَجْمَعَ أَوْلَادِكَ كَمَا تَجْمَعُ الدَّجَاجَةُ فِرَاحَهَا تَحْتَ جَنَاحَيْهَا وَلَمْ تُرِيدُوا.

هُوَذَا بَيْتُكُمْ يُتْرَكُ لَكُمْ خَرَابًا، وَالْحَقُّ أَقُولُ لَكُمْ: أَنْتُمْ لَا تَرَوْنَنِي حَتَّى يَأْتِيَ وَقْتُ تَقُولُونَ فِيهِ: مُبَارَكٌ الْآتِي بِاسْمِ الرَّبِّ.

والمجد لله دائماً.

Sixth Day of the Seventh Week of Lent (Lazarus Saturday)
 اليوم السادس من الأسبوع السابع من الصوم الكبير (سبت لعازر)

Prophecies
 النبوات

Genesis 49: 1 - 28
 التكوين 49: 1 - 28

<p>ΕΒΟΛ ΘΕΝ ΠΧΩΜ ΝΤΣΕΝΕΣΙΣ ΝΤΕ ΠΩΨΧΗΣ ΠΙΠΡΟΦΗΤΗΣ: ΕΡΕΠΕΥΣΜΟΥ ΕΘΟΥΑΒ: ΨΩΠΙ ΝΕΜΑΝ ΛΑΜΗΝ ΕΥΧΩ ΰΜΟΣ.</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>† ΓΕΝΕΣΙΣ ΜΘ: Α - ΚΗ</p>	<p>Genesis 49: 1 - 28</p>	<p>التكوين 49: 1 - 28</p>
<p>Α ΙΑΚΩΒ ΔΕ ΜΟΥΤ ΕΝΕΨΗΡΙ ΟΥΟΖ ΠΕΧΑΨ: ΧΕ ΘΩΟΥΤ ΕΡΟΙ ΝΤΑΤΑΜΩΤΕΝ ΧΕ ΟΥΠΕΘΝΑΙ ΕΒΟΥΝ ΕΒΡΕΝ ΘΗΝΟΥ ΕΠΔΑΕ ΝΤΕ ΝΙΕΒΟΥ.</p>	<p>And Jacob called his sons and said, “Gather together, that I may tell you what shall befall you in the last days</p>	<p>وَدَعَا يَعْقُوبُ بَنِيهِ وَقَالَ: «اجْتَمِعُوا لِأُنَبِّئَكُمْ بِمَا يُصِيبُكُمْ فِي آخِرِ الْأَيَّامِ.</p>
<p>ΘΩΟΥΤ ΟΥΟΖ ΣΩΤΕΜ ΝΕΝΨΗΡΙ ΝΙΑΚΩΒ: ΣΩΤΕΜ ΕΠΙΣΡΑΗΛ ΠΕΤΕΝΙΩΤ.</p>	<p>Gather together and hear, you sons of Jacob, and listen to Israel your father.</p>	<p>اجْتَمِعُوا وَاسْمَعُوا يَا بَنِي يَعْقُوبَ، وَاصْعُوا إِلَى إِسْرَائِيلَ أَبِيكُمْ:</p>
<p>ΡΟΥΒΗΝ ΠΑΨΟΡΠ ΰΜΙΣΙ ΝΘΟΚ ΠΕ ΤΑΧΟΥ ΝΕΜ ΤΑΑΡΧΗ ΝΤΕ ΝΑΨΗΡΙ: ΑΚΙ ΕΒΟΥΝ ΘΕΝ ΟΥΝΨΩΤ ΟΥΟΖ ΕΚΝΑΨΤ ΝΑΨΘΑΔΗΣ.</p>	<p>Reuben, you are my firstborn, my might and the beginning of my strength, the excellency of dignity and the excellency of power.</p>	<p>رَأُوبَيْنُ، أَنْتَ بَكْرِي، قَوَّتِي وَأَوَّلُ قُدْرَتِي، فَضْلُ الرَّفْعَةِ وَفَضْلُ الْعِزِّ.</p>
<p>ΑΚΨΩΨ ΰΦΗΡΗΤ ΝΟΥΜΟΥ ΕΥΒΕΡΒΕΡ: ΑΚΨΕΝΑΚ ΣΑΡ ΕΨΨΩΙ ΕΧΕΝ ΦΜΑ ΝΕΝΚΟΤ ΰΠΕΚΙΩΤ: ΤΟΤΕ ΑΚΨΩΨ ΰΠΑΦΗΡΨ ΠΙΜΑ ΕΤΑΚΨΕΝΑΚ ΕΨΨΩΙ ΕΡΟΨ.</p>	<p>Unstable as water, you shall not excel, because you went up to your father' bed. Then you defiled it— He went up to my couch.</p>	<p>فَأَيْرًا كَالْمَاءِ لَا تَتَفَضَّلُ، لِأَنَّكَ صَعَدْتَ عَلَى مَضْجَعِ أَبِيكَ. حِينَئِذٍ دَسَّسْتَهُ عَلَى فِرَاشِي صَعِدَ.</p>

ΣΥΜΕΩΝ ΝΕΥ ΛΕΥΙ ΝΙΣΗΝΟΥ
ΕΤΑΥΧΩΚ ΝΤΟΥΜΕΤΒΙΝΧΟΝΣ ΕΒΟΛΘΕΝ
ΠΟΥΟΥΩΥ.

Πνε ταψυχη τματ εερηι εεν
ΠΟΥΟΒΝΙ: ΟΥΟΖ ΕΕΡΗΙ ΕΕΕΝ
ΠΟΥΧΙΝΘΟΥΤ ΝΗΝΟΥΤΜΑΤ ΝΧΕ
ΝΑΒΛΩΤ: ΧΕ ΝΘΗΙ ΘΕΝ ΠΟΥΜΒΟΝ
ΑΥΘΩΤΕΒ ΝΖΑΝΡΩΜΙ: ΟΥΟΖ ΝΘΗΙ ΘΕΝ
ΤΟΥΕΠΙΘΥΜΙΑ ΑΥΒΕΛ ΝΕΝΚΟΒΖ ΝΤΕ
ΖΑΝΜΑΙ.

Ψεχοροτ νχε πουμβον χε
ΟΥΑΥΘΑΔΗΣ ΠΕ: ΝΕΥ ΠΟΥΘΜΟΥ ΝΗΗΤ ΧΕ
ΑΥΕΝΩΟΥΤ: ΕΙΕΦΑΩΟΥΘ ΘΕΝ ΙΑΚΩΒ: ΟΥΟΖ
ΕΙΕΧΟΡΟΥ ΕΒΟΛ ΘΕΝ ΠΙΣΡΑΗΛ.

Ιουδας ενεμοσ εροκ νχε
ΝΕΚΣΗΝΟΥ: ΝΕΚΧΙΧ ΕΥΕΩΠΙ ΕΕΕΝ ΤΒΙΣΙ
ΝΤΕ ΝΕΚΧΑΧΙ: ΕΥΕΟΥΩΥΤ ΜΜΟΚ ΝΧΕ
ΝΙΩΗΡΙ ΝΤΕ ΠΕΚΙΩΤ.

Ουμας μμογι πε Ιουδας εβολθεν
ΟΥΛΑΘΕΜ ΕΥΦΟΡΙ ΕΒΟΛ ΠΑΩΗΡΙ ΑΚΙ
ΝΕΠΩΥΙ ΕΤΑΚΡΩΤΕΒ ΑΚΕΝΚΟΤ ΜΦΗΡΗΤ
ΝΟΥΜΟΥΙ ΝΕΥ ΜΦΗΡΗΤ ΝΟΥΜΑΣ ΜΜΟΥΙ:
ΝΜ ΕΘΝΑΩΥΤΟΥΝΟC.

Πνε αρχων μοηκ εβολθεν
Ιουδας ουλε ζυτομενος εβολθεν
ΝΕΥΑΛΩΧ: ΩΑΤΕΥΙ ΝΧΕ ΝΗΕΤΧΗ ΝΑΥ
ΕΘΗΙ: ΝΘΟΥ ΠΕΤΕΡΕ ΖΑΝΕΘΝΟC ΧΟΥΥΤ

Simeon and Levi are
brothers; instruments of
cruelty are in their dwelling
place.

Let not my soul enter
their council. Let not my
honor be united to their
assembly. For in their anger
they slew a man, and in
their self-will they
hamstrung an ox.

Cursed be their anger,
for it is fierce. And their
wrath, for it is cruel! I will
divide them in Jacob and
scatter them in Israel.

Judah, you are he whom
your brothers shall praise.
Your hand shall be on the
neck of your enemies. Your
father's children shall bow
down before you.

Judah is a lion's whelp.
From the prey, my son, you
have gone up. He bows
down, he lies down as a
lion. And as a lion, who
shall rouse him?

The scepter shall not
depart from Judah, nor a
lawgiver from between his
feet, until Shiloh comes.
And to Him shall be the
obedience of the people.

شَمْعُونُ وَلاوي أَخَوَانِ، آلاَتِ ظَلَمِ
سَيُوفَهُمَا.

فِي مَجْلِسِهِمَا لَا تَدْخُلُ نَفْسِي.
بِمَجْمَعِهِمَا لَا تَتَّحِدُ كَرَامَتِي. لِأَنَّهَمَا
فِي غَضَبِهِمَا قَتَلَا إِنْسَانًا، وَفِي
رِضَاهُمَا عَرَقَبَا ثُورًا.

مَلْعُونٌ غَضَبُهُمَا فَإِنَّهُ شَدِيدٌ،
وَسَخَطُهُمَا فَإِنَّهُ قَاسٍ. أَفْسَمَهُمَا
فِي يَعْقُوبَ، وَأَفْرَقَهُمَا فِي
إِسْرَائِيلَ.

يَهُودَا، إِيَّاكَ يَحْمَدُ إِخْوَتُكَ، يَدُكَ
عَلَى قَفَا أَعْدَانِكَ، يَسْجُدُ لَكَ بَنُو
أَبِيكَ.

يَهُودَا جَرُؤُ أَسَدٍ، مِنْ فَرِيْسَةِ
صَعِدْتَ يَا ابْنِي، جِئًا وَرَبِضَ كَأَسَدٍ
وَكَلْبِوَةٍ. مَنْ يَنْهَضُهُ؟

لَا يَزُولُ قَضِيبٌ مِنْ يَهُودَا
وَمُسْتَرَعٌ مِنْ بَيْنِ رِجْلَيْهِ حَتَّى
يَأْتِيَ شِيلُونُ وَلَهُ يَكُونُ خُضُوعٌ
شَعُوبٍ.

ἐβολ ἄ ζωϋ.

Εϋέμοτρ ἕπερχηχ ἄτεν οτβω
ἵλλολι: οτοϋ ἵπχη ἵτε τεϋέω
ἐπιῖλιζ: εϋέρωδι ἵτεϋῆτολν ἄεν
ἵηρη οτοϋ πεϋερϋων ἄεν οῦῆνοϋ
ἵλλολι.

Πεϋβαλ σεραϋι ἐβολἄεν ἵηρη
οτοϋ νεϋχαλι σεοτοβϋ ἐϋοτε οῦέρω†.

Ζαβοῦλων εϋέϋωπι ἐῆκεν ϕιομ:
οτοϋ ἵθοϋ ἄτεν τεμῆρω ἵτε
ἄανέχνοτ οτοϋ εϋέσωοῦτεν ϋα ἐῆρη
ἐῆλων.

Issachar πιπεθἵνεϋ ἄϋερεπιῆρμιν
ἐροϋ: εϋμοτεν ἕμοϋ οῦτε ἵκλἵηροϋ.

Οτοϋ ἄϋναῦ ἐπιῆτοἵν ϋε ἵανεϋ
οτοϋ ϋε πικαλι ϋε ῆκεἵωοῦῦ: ἄϋι
τεϋ ἵαῆβι ἐῆοῦἵν εϋεπιῆκαῆ οτοϋ
ἄϋωπι ἵοῦρωμ ἵοῦωῖ.

Δαν εϋεῖῦαπ ἐπεϋλαοϋ ἕϕρη†
ἵοῦϕῦλη ἄεν Πιςραηλ.

Οτοϋ εϋέϋωπι ἵνε Δαν ἵοῦϋοϋ
εϋῆιοῦωμῖτ: εϋῆεϋεμῖ ῆιοῦμαἕμοϋ
εϋῆῖλαπῖ ῆ ἵῆῖβῖ ἵοῦῆθο: οτοϋ
εϋῆεῖ ἐϕαῆοῦ ἵνε πιῆαῖ ῆθο.

Εϋϋοῦϋ† ἄτεν πινοῆεμ ἵτε
Πῆοιϋ.

Binding his donkey to the
vine, and his donkey's colt
to the choice vine, he
washed his garments in
wine, and his clothes in the
blood of grapes.

His eyes are darker than
wine, and his teeth whiter
than milk.

Zebulun shall dwell by
the haven of the sea. He
shall become a haven for
ships, and his border shall
adjoin Sidon.

Issachar is a strong
donkey, lying down
between two burdens.

He saw that rest was
good, and that the land was
pleasant. He bowed his
shoulder to bear a burden,
and became a band of
slaves.

Dan shall judge his
people as one of the tribes
of Israel.

Dan shall be a serpent
by the way, a viper by the
path that bites the horse's
heels so that its rider shall
fall backward.

I have waited for your
salvation, O Lord!

رَابِطًا بِالْكَرْمَةِ جَحْشَهُ، وَبِالْجَفْنَةِ
أَيْنَ أَتَانِهِ، غَسَلَ بِالْخَمْرِ لِبَاسَهُ،
وَبِدَمِ الْعِنَبِ ثَوْبَهُ.

مُسَوْدُ الْعَيْنَيْنِ مِنَ الْخَمْرِ، وَمُبَيِّضُ
الْأَسْنَانِ مِنَ اللَّبَنِ.

زَبُولُونُ، عِنْدَ سَاحِلِ الْبَحْرِ يَسْكُنُ،
وَهُوَ عِنْدَ سَاحِلِ السُّفُنِ، وَجَانِبُهُ
عِنْدَ صَيْدُونِ.

يَسَآكِرُ، حِمَارٌ جَسِيمٌ رَابِضٌ بَيْنَ
الْحِطَايِرِ.

فَرَأَى الْمَحَلَّ أَنَّهُ حَسَنٌ، وَالْأَرْضَ
أَنَّهَا نَزْهَةٌ، فَأَخْنَى كَتِفَهُ لِلْحِمْلِ
وَصَارَ لِلْجُزْيَةِ عَبْدًا.

دَانُ، يَدِينُ شَعْبَهُ كَأَحَدِ أَسْبَاطِ
إِسْرَائِيلِ.

يَكُونُ دَانٌ حَيَّةً عَلَى الطَّرِيقِ،
أَفْعَوَانًا عَلَى السَّبِيلِ، يَلْسَعُ عَقْبِي
الْفَرَسِ فَيَسْقُطُ رَاكِبُهُ إِلَى الْوَرَاءِ.

لِخَلَاصِكَ انْتَهَرْتُ يَا رَبُّ.

Σαδ ουμαλνδωντ ερεδοντq ηθος
ερεδοντοq δεν νοτδαλατq.

Δσσηρ περωικ κενιωοτ οτοz
ηθος ερετ δρε ηθαναρχων.

Нεφθαλιη οτλαδεη εφφορι εβολz
εφτ ηοτμετσαιε δεν ποτταz.

Ιωσηφ πιωηρι εταqαιαι παχοz
ηωηρι ηβερι: κοτκ εροι φηενατσοδηι
δαροq ενzωοτq εροq.

Οτοz ατμβον εροq ηζε zανδοιc
ητε zανφιτ: οτοz ατδομδεη δεν
οταμαzι ηζε νοτφιτ

Οτοz ατβωz θεβολ ηζε ηενμοτ
ηηιωωβq ητε νοτδνατz: εβε τzιz
ητε πετχορ Ιακωβ εβολ ηματ φηεταq
τνοητ ηΠισραηz.

Εβολ zιτεη Φνοτq ηπεκιωτ:
οτοz αqερβοθην εροκ ηζε Φνοτq φωι:
οτοz αqεμοτ εροκ ηπιεμοτ ητε τφε
ηπωωι: ηευ οτμοτ ητε οτκαzι
ενzιωτq ηζε zωβ ηιβεν: εβε πιεμοτ
ητε zανευνοτ ηευ οττοτ.

Zανεμοτ ητε πεκιωτ ηευ τεκματ
αqεηνοητ εzen ηιεμοτ ητε ηιωοτ
ημαηοη: ηευ zιzen ηιεμοτ ητε
zανκαλαμφο ηεηεz: ενεωωπι εzen
ταφε ηιωσηφ: ηευ εzen τcωοτzι

Gad, a troop shall tramp upon him, but he shall triumph at last.

Bread from Asher shall be rich, and he shall yield royal dainties.

Naphtali is a deer let loose. He uses beautiful words.

Joseph is a fruitful bough, a fruitful bough by a well. His branches run over the wall.

The archers have bitterly grieved him, shot at him and hated him.

But his bow remained in strength, and the arms of his hands were made strong by the hands of the Mighty God of Jacob from there is the Shepherd, the Stone of Israel,

by the God of your father who will help you, and by the Almighty who will bless you with blessings of heaven above, blessings of the deep that lies beneath, blessings of the breasts and of the womb.

The blessings of your father have excelled the blessings of my ancestors, up to the utmost bound of the everlasting hills. They shall be on the head of Joseph, and on the crown of

جاڈ، يزحمه جيشن، ولكنه يزحم مؤخره.

اشير، خبزُه سمين وهو يعطي لذات ملوك.

نفتالي، ايلة مسيبة يعطي اقوالاً حسنة.

يوسف، غصن شجرة مثمرة، غصن شجرة مثمرة على عين. أعصان قد ارتفعت فوق حائط.

فمررتُه ورمته واضطهدته ارباب السهام.

ولكن ثبتت يمناه قوسه، وتشددت سواعه يديه من يدي عزيز يعقوب، من هناك، من الراعي صخر اسرائيل،

من إله أبائك الذي يعينك، ومن القادر على كل شيء الذي يباركك، تأتي بركات السماء من فوق، وبركات العمر الرابض تحت. بركات الثديين والرحم.

بركات أبائك فافت على بركات أبوي. إلى منية الأكام الدهرية تكون على رأس يوسف، وعلى قمة ندير إخوته.

ἐξωοῦ ἡνεψὸς ἡνεψοῦ ἡνεψοῦ
νωοῦ.

Βενιαμιν ποιωνω ἡρεφωλεμ:
τοοῦ ἐφείοτωμ ἐτι οτοε ποτχι ἐφείτ
ῥρε.

Ἡαι τηροῦ νενωηρι ἡλακωβ πιμητ
ἔνατ (ιβ) νε: οτοε ηαι νε ἡνεψοεαχι
ἡμωοῦ ἡνε ποιωτ οτοε εφείμοτ
ἐρωοῦ: φοται φοται κατα πιμοῦ
ἐταφείμοτ ἐρωοῦ ἡμοε.

Οἶωοῦ ἡ τριε εθοεαβ Πεννοῦτ
ωα ἐνεε νεμ ωα ἐνεε ἡτε ἡνεεε
τηροῦ. Ἀμην.

the head of him who was
separate from his brothers.

Benjamin is a ravenous
wolf. In the morning he
shall devour the prey, and at
night he shall divide the
spoil.”

All these are the twelve
tribes of Israel, and this is
what their father spoke to
them. And he blessed them.
he blessed each one
according to his own
blessing.

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

بَنِيَامِينَ ذُنُوبٌ يَفْتَرِسُ. فِي الصَّبَاحِ
يَأْكُلُ غَنِيمَةً، وَعِنْدَ الْمَسَاءِ يُقْسِمُ
نَهْبًا.»

جَمِيعُ هَوَلَاءِ هُمْ أَسْبَاطُ إِسْرَائِيلَ
الْإثْنَا عَشَرَ. وَهَذَا مَا كَلَّمَهُمْ بِهِ
أَبُوهُمْ وَيَبَارَكُهُمْ. كُلُّ وَاحِدٍ بِحَسَبِ
بَرَكَتِهِ بَارَكَهُمْ.

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

Isaiah 40: 9 - 31 إشعياء 40: 9 - 31

Εβοε δεη Ησαηεε πιπροφηηεε:
ἐρεπεφείμοῦ εθοεαβ: ωωπι νεμει
ἡμην εφχω ἡμοε.

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

من أشعياء النبي، بركته المقدسة
تكون معنا. آمين.

Ησαηεε μ: θ - λα

Isaiah 40: 9 - 31

إشعياء 40: 9 - 31

Ἡεωενακ ἐπωωι ἐεε οῦτωοῦ
εφβοε φηετχιεεενοῦε ἡεωω: εεε
ἡτεκῆμ ἡε οῦχω φηετχιεεενοῦε
ἡεεεεεεεε εεε ἡεεεεεεεε: ἡεεε
ἡεεεεεεε ἡτε ἡεεεε εε εεεεεε
Πεννοῦτ.

You who bring good
tidings, get up into the high
mountain. O Jerusalem,
You who bring good
tidings, lift up your voice
with strength, lift it up, be
not afraid. Say to the cities
of Judah, “Behold our
God!”

عَلَى جَبَلِ عَالِ اصْعَدِي، يَا مُبَشِّرَةَ
صَهْيُونَ. ارْفَعِي صَوْتِكَ بِقُوَّةٍ، يَا
مُبَشِّرَةَ أُورُشَلِيمَ. ارْفَعِي لَا تَخَافِي.
قُولِي لِمَدُنِ يَهُودَا: «هُوَذَا إِلَهُكَ.

Ὁρῶντες ἰδοὺ ὁ κύριος ἔρχεται μετὰ
τοῦ πνεύματος καὶ τῆς ἰσχύος τοῦ κυρίου
καὶ ἔρχεται μετὰ τοῦ πνεύματος καὶ
τῆς ἰσχύος τοῦ κυρίου.

Ὁ κύριος ἔρχεται μετὰ τοῦ πνεύματος
καὶ τῆς ἰσχύος τοῦ κυρίου. Ὁ κύριος ἔρχεται
μετὰ τοῦ πνεύματος καὶ τῆς ἰσχύος τοῦ
κυρίου.

Ὁ κύριος ἔρχεται μετὰ τοῦ πνεύματος
καὶ τῆς ἰσχύος τοῦ κυρίου. Ὁ κύριος ἔρχεται
μετὰ τοῦ πνεύματος καὶ τῆς ἰσχύος τοῦ
κυρίου.

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κυρίου.

Ὁ κύριος ἔρχεται μετὰ τοῦ πνεύματος
καὶ τῆς ἰσχύος τοῦ κυρίου. Ὁ κύριος ἔρχεται
μετὰ τοῦ πνεύματος καὶ τῆς ἰσχύος τοῦ
κυρίου.

Behold, the Lord God shall come with a strong hand, and His arm shall rule for Him. Behold, His reward is with Him, and His work before Him.

He will feed His flock like a shepherd. He will gather the lambs with His arm, and carry them in His bosom, and gently lead those who are with young.

Who has measured the waters in the hollow of His hand, measured heaven with a span and calculated the dust of the earth in a measure? Weighed the mountains in scales and the hills in a balance?

Who has directed the Spirit of the Lord, or as His counselor has taught Him?

With whom did He take counsel, and who instructed Him, and taught Him in the path of justice? Who taught Him knowledge, and showed Him the way of understanding?

Behold, the nations are as a drop in a bucket, and are counted as the small dust on the scales. Look, He lifts up the isles as a very little thing.

هُوَذَا السَّيِّدُ الرَّبُّ بِقُوَّةٍ يَأْتِي
وَيَذَرَاغُهُ تَحْكُمُ لَهُ. هُوَذَا أَجْرَتُهُ
مَعَهُ وَعَمَلُهُ قُدَّامَهُ.

كَرَاعٍ يَرْعَى قَطِيعَهُ. يَذَرَاغُهُ يَجْمَعُ
الْحَمْلَانَ، وَفِي حَضَنِهِ يَحْمِلُهَا،
وَيَقْدُدُ الْمَرْضِعَاتِ.

مَنْ كَالَ بِكَفِّهِ الْمِيَاهَ، وَقَاسَ
السَّمَاوَاتِ بِالسَّبْرِ، وَكَالَ بِالْكَئِيلِ
تُرَابِ الْأَرْضِ، وَوَزَنَ الْجِبَالَ
بِالْقَبَانِ، وَالْأَكَامَ بِالْمِيزَانِ؟

مَنْ قَاسَ رُوحَ الرَّبِّ، وَمَنْ مَشِيرُهُ
يُعَلِّمُهُ؟

مَنْ اسْتَشَارَهُ فَأَفْهَمَهُ وَعَلَّمَهُ فِي
طَرِيقِ الْحَقِّ، وَعَلَّمَهُ مَعْرِفَةً
وَعَرَفَهُ سَبِيلَ الْفَهْمِ؟

هُوَذَا الْأُمَمُ كَنُقْطَةِ مِنْ دَلْوٍ، وَكَغَبَارِ
الْمِيزَانِ تُحْسَبُ. هُوَذَا الْجَزَائِرُ
يَرْفَعُهَا كَدُقَّةٍ!

Πιλιβανος δε νε οτρικανος αν πε
ἐπκαρτ: οτοζ νιτεβνωονι τηροτ
ζαντρικανος αν νε ἐπβλιλ.

Πιεθνος τηροτ αυποπ ἐζλι οτοζ
ανηπ ἐζλι.

Εταρετεν τενθων ἐπβοις ἐνιμ
οτοζ αυ ἵκομοτ ἀρετεν τενθωνγ
ἐρογ.

Οη οτρικων αραθαιμοις ἵνε
οταμυε ιε οτζαμνοτβ αροτωτ
ἵνοτνοτβ οτοζ αραλαλωγ ἵνοτνοτβ ιε
οτκομοτ πεταμοτονηκγ ἵδητηγ.

Οτωγε ταρ ἵνατ ερζολι γραφοτπη
ἵνε οταμυε οτοζ ζεν ουμετσαβε
ἐαρκωτ γε πως ἵναταρογ ἐρατγ
ἵνοτρικων οτοζ ζινα ἵτεγῶτεμκιμ.

Πτετενναεμι αν ἵτετεννασωτεμ
αν ἵπορταμε θηνοτ ισζεν ζη
ἵπετενσοτων νισεντ ἵτε πκαζι.

Φηεταμοι ἵπκωτ τηργ ἵτε
πκαζι οτοζ νηετποπ ἵδητηγ αυ
ἵφρητ ἵζανῶχνοτ: φηεταγταε ἵφε
ἐρατς ἵφρητ ἵνοτκαμαρα οτοζ
αγβολκς ἵφρητ ἵνοτκνη.

And Lebanon is not
sufficient to burn, nor its
beasts sufficient for a burnt
offering.

All nations before Him
are as nothing, and they are
counted by Him less than
nothing and worthless.

To whom then will you
liken God? Or what likeness
will you compare to Him?

The workman molds an
image, the goldsmith
overspreads it with gold,
and the silversmith casts
silver chains.

Whoever is too
impoverished for such a
contribution chooses a tree
that will not rot. He seeks
for himself a skillful
workman to prepare a
carved image that will not
totter.

Have you not known?
Have you not heard? Has it
not been told you from the
beginning? Have you not
understood from the
foundations of the earth?

It is He who sits
above the circle of the earth,
and its inhabitants are like
grasshoppers, who stretches
out the heavens like a
curtain, and spreads them
out like a tent to dwell in.

وَلَبْنَانُ لَيْسَ كَافِيًا لِلإِيقَادِ،
وَحَيَوَانُهُ لَيْسَ كَافِيًا لِمُحْرِقَةٍ.

كُلُّ الأَمَمِ كَلَّا شَيْءٍ قَدَّامَهُ مِنْ
العَدَمِ وَالْبَاطِلِ تُحْسَبُ عِنْدَهُ.

فَبِمَنْ تُشَبِّهُونَ اللهَ، وَآيَّ شَبِّهِ
تُعَادِلُونَ بِهِ؟

أَلصَّنَمُ يَسْبِكُهُ الصَّانِعُ، وَالصَّانِعُ
يُعْتَبِيهِ بِذَهَبٍ وَيَصُوغُ سِلَاسِلَ
فِضَّةٍ.

الْفَقِيرُ عَنِ التَّقَدِّمَةِ يَتَخَبُّ خَشَبًا لَا
يُسْوَسُ، يَطْلُبُ لَهُ صَانِعًا مَاهِرًا
لِيَنْصُبَ صَنَمًا لَا يَتَزَعَّرُ!

أَلَا تَعْلَمُونَ؟ أَلَا تَسْمَعُونَ؟ أَلَمْ
تُخْبَرُوا مِنَ الْبِدَآءِ؟ أَلَمْ تَفْهَمُوا
مِنْ أَسَاسَاتِ الأَرْضِ؟

الْجَالِسُ عَلَى كُرَّةِ الأَرْضِ
وَسُكَّانُهَا كَالْجُنْدَبِ. الَّذِي يَنْشُرُ
السَّمَاوَاتِ كَسَرَاقٍ، وَيَبْسُطُهَا
كَخِيْمَةٍ لِلسَّكَنِ.

Φαι ετϚ ἠθαναρχων
ἐϋτεμερξωχ ἐὲλι: ἵκαρι Δε
αφθαμιοϚ ἠφρηϚ ἠνοῖλι.

ἩνοῖϚϚ ταρ οῖδε ἠνοῖβο οῖδε
ἠνε τοῖνοῖνι ἠωπι ριζεν ἵκαρι:
αϚνιϚ ἠνωῖ οῖο ρῖωῖοῖ:
οῖκαρθοῖ εῖεῖοῖ ἠφρηϚ
ἠθανλεβῖ.

† Ἡνοῖ οῖν ἐταρετεν τενοῖντ
ἐνιμ οῖο εῖεῖϚι πεξε Πεθοῖαβ.

Ψαι ἠνετενβαλ ἐπῖϚι οῖο ἠναῖ:
ξε νιμ αφθαμῖε ναι τηροῖ: φηεῖνι
ἠπεϚολσελ ἐβολ κατα τεϚῖπι:
εϚμοῖϚ ἠρωῖ τηροῖ ἠνοῖραν
ἐβολῖεν οῖμηϚ ἠῖοῖ νεμ ἠῖααρι
ἠτε τεκχομ ἠπε ῖλι ωβῖ ἠροκ.

ἘπερχοϚ ταρ Ιακωβ οῖο
πετακκαϚι ἠμοϚ Πῖκραηλ: ξε αϚωπ
ἠξε παμωιτ ἐβολρα ΦνοῖϚ: οῖο
ΦνοῖϚ αϚωλι ἠπαραπ αϚῖεναϚ.

Οῖο Ϛνοῖ ἠπεκεῖμ εβηλ ξε
ακωτεμ: ΦνοῖϚ πιωα ἐνεϚ ΦνοῖϚ
φηεταφθαμῖο αῖρηϚϚ ἠῖκαρι
ἠνεϚῖκο οῖδε ἠνεϚῖϚι οῖδε ἠμον
αῖρηϚϚ ἠτε τεϚῖβω.

He brings the princes to
nothing. He makes the
judges of the earth useless.

Scarcely shall they be
planted, scarcely shall they
be sown, scarcely shall their
stock take root in the earth,
when He will also blow on
them, and they will wither,
and the whirlwind will take
them away like stubble.

“To whom then will you
liken Me, or to whom shall I
be equal?” says the Holy
One.

Lift up your eyes on
high, and see who has
created these things, who
brings out their host by
number. He calls them all
by name, by the greatness of
His might and the strength
of His power. Not one is
missing.

Why do you say, O
Jacob, and speak, O Israel:
“My way is hidden from the
Lord, and my just claim is
passed over by my God”?

Have you not known?
Have you not heard? The
everlasting God, the Lord,
the Creator of the ends of
the earth, neither faints nor
is weary. His understanding
is unsearchable.

الَّذِي يَجْعَلُ الْعُظَمَاءَ لَا شَيْئًا،
وَيُصَيِّرُ قُضَاةَ الْأَرْضِ كَالْبَاطِلِ.

لَمْ يُغْرَسُوا بَلْ لَمْ يُزْرَعُوا وَلَمْ
يَتَأَصَّلْ فِي الْأَرْضِ سَائِقُهُمْ. فَنَفَخَ
أَيْضًا عَلَيْهِمْ فَجَفُوا، وَالْعَاصِفُ
كَالْعَصْفِ يَحْمِلُهُمْ.

«فَبِمَنْ نُّشَبِّهُونِي فَأَسَاوِيهِ؟»
يَقُولُ الْقُدُّوسُ.

ارْقِعُوا إِلَى الْعَلَاءِ عُيُونَكُمْ
وَانظُرُوا، مَنْ خَلَقَ هَذِهِ؟ مَنْ الَّذِي
يُخْرِجُ بَعْدَ جَنْدِهَا، يَدْعُو كُلَّهَا
بِأَسْمَاءٍ؟ لِكثْرَةِ الْقُوَّةِ وَكَوْنِهِ شَدِيدِ
الْقُدْرَةِ لَا يَفْقَدُ أَحَدًا.

لِمَاذَا تَقُولُ يَا يَعْقُوبُ وَتَتَكَلَّمُ يَا
إِسْرَائِيلُ: «قَدْ اخْتَفَتْ طَرِيقِي عَنِ
الرَّبِّ وَقَاتَ حَقِّي إِلَهِي»؟

أَمَا عَرَفْتَ أَمْ لَمْ تَسْمَعْ؟ إِلَهَ الدَّهْرِ
الرَّبُّ خَالِقُ أَطْرَافِ الْأَرْضِ لَا يَكِلُّ
وَلَا يَعْيا. نَيْسَ عَنْ فَهْمِهِ فَحْصٌ.

Φηετῆ ἰουζου ἰνηετσοκερ ογορ
ετῆ ἰουῦκαρ ἰηητ ἰνηετε πορηητ
μοκρ αν.

Εἴεῖκο γαρ ἰνεε θαναλωοῖ ογορ
εἴεῖσι ἰνεε θαναλωοῖ ογορ ἰνωπ
εἴερατσομ.

Πη δε ετσογῶτ εβολ θατρη
ἰΠβοις εἴεῖβῆ ἰτουζου εἴερετ
τενε δε ἰφρητ ἰθαναλωομ: εἴεδοσι
ογορ ἰηουζοις εἴεμοῦ ογορ ἰηουζοκο.

*Οἱ ἅγιε τριάς ἑοῦθα Βεννοῦτ
ῶα ἔνεε νεμ ῶα ἔνεε ἰτε ἰιῆνεε
θηροῦ. Αμην.*

He gives power to the weak, and to those who have no might He increases strength.

Even the youths shall faint and be weary, and the young men shall utterly fall.

But those who wait on the Lord shall renew their strength. They shall mount up with wings like eagles, they shall run and not be weary, they shall walk and not faint.

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

يُعْطِي الْمَعْيِي قَدْرَةً، وَلِعَدِيمِ الْقُوَّةِ
يُكْثِرُ شِدَّةً.

الْغُلَمَانُ يُعْيُونَ وَيَتْعَبُونَ، وَالْفَتْيَانُ
يَتَعَثَّرُونَ تَعَثُّرًا.

وَأَمَّا مُنْتَظِرُو الرَّبِّ فَيَجِدُونَ قُوَّةً.
يَرْفَعُونَ أَجْنَحَةً كَالنُّسُورِ.
يَرْكُضُونَ وَلَا يَتْعَبُونَ. يَمْشُونَ وَلَا
يُعْيُونَ.

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

Zephaniah 3: 14 - 20 صفنيا 3: 14 - 20

Εβολ θεν σοφονιας πῖπροφητης:
εἴερεπερῶμοῦ εθοῦθαβ: ῶωπι νεμαν
ἀμην ερξω ἰμοσ.

Софониас ̅: ̅ι̅Δ - ̅κ̅

Ραῶι τῶερι ἰσιων θιωῶ τῶερι
ἰσιων: οἴνορ ογορ εροτοτ εβολθεν
περητ τηρῶ τῶερι ἰλεροτσαλημ.

Αῶωλι ἰνεε Πβοις ἰνεβῖνζονς:
αῶσοτῆ εβολθεν νενηιζ ἰνεζασι:
εἴναερογρο ἰνεε Πβοις θεν τεκμητ
Πισραηλ ἰνεκνατ εθανπετρωοτ γε.

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

Zephaniah 3: 14 - 20

Sing, O daughter of Zion! Shout, O Israel! Be glad and rejoice with all your heart, O daughter of Jerusalem!

The Lord has taken away your judgments; He has cast out your enemy. The King of Israel, the Lord, is in your midst. You shall see disaster no more.

من صفنيا النبي، بركته المقدسة
تكون معنا. آمين.

صفنيا 3: 14 - 20

تَرَنِّمِي يَا ابْنَةَ صِهْيُونَ! اهْتَفِي يَا
إِسْرَائِيلُ! افْرَحِي وَابْتَهِجِي بِكُلِّ
قَلْبِكَ يَا ابْنَةَ أُورُشَلِيمَ!

قَدْ نَزَعَ الرَّبُّ الْأَقْصِيَةَ عَلَيْكَ، أزال
عَدُوَّكَ. مَلِكُ إِسْرَائِيلَ الرَّبُّ فِي
وَسَطِكَ. لَا تَنْظُرِينَ بَعْدُ شَرًّا.

Ἦεν πιχοῦ δε ἐτεῦματ ἐφῆχοσ
ἵνε Πβοισ ἵεροναλῆμ: γε γεμνομῆ
Cιων ἠπεῖροῦβωλ ἐβωλ ἵνε νεχιχ.

Πβοισ Πεννοῦῆ οῦρωρι πε ἵδρηι
ἵδῆῆ: ἕναταχο ἐφῆιῖνι ἵνοῖνοῦ ἐῖρηι
ἐχω: οῖοσ ἐφῆλιῆ ἠβερι ῆεν
τεφῆλαπῆ οῖοσ ἐφῆοῖνοῦ ἠμοῦ ἐῖρηι
ἐχω ῆεν οῖρωοῖτεῦ ἠφρηῆ ῆεν
οῖεῖσοῖ ἵψαλ.

Οῖοσ εἰῆωοῖῆ ἵνηεῖδομῆεμ
ἵτε: οῖοσ ἵμ πε ἐταῖβι ἵνοῦωω
ἐῖρηι ἐχωσ.

ῆηπε ἠνοκ ῆῆαῖρι ἵδῆῆ εῖβῆῆ
ῆεν πιχοῦ ἐτεῦματ πεχε Πβοισ: οῖοσ
ῆῆατοῖχο ἵηῆεῖαῖτεμκοσ οῖοσ
ῆῆεῖαῖτεῖτσ ἐβωλ ῆῆαῖποῖσ ἐροῖ: οῖοσ
ῆῆαῖαῖ εῖωοῖωοῖ εῖοῖ ἵνοῖνομῆσ
ῆεν ἵκαῖι ῆρηῖ.

Οῖοσ εῖεῖῖωῖπῖ ῆεν πιχοῦ
ἐτεῦματ ἐῖωῖπ ἠῖωῖνερ πεῖῆανερῖ
ἵωῖτεῖν ἵεμ ῆεν πιχοῦ ῆοῖαν
ἠῖωῖνῖεῖπ ῆῆνοῖ ἵροῖ γε οῖῆῆ ῆῆαῖ
ῆῆνοῖ ἐρεῖτεῖνοῖ ἵνοῖνομῆσ οῖοσ
ἵωοῖωοῖ ῆεν ἵλαοσ ῆροῖ ἵτε ἵκαῖι
ῆεν ἵῖῖῆῖρι ῆαῖῆο ἵτε ῆεῖῖαῖωῖα
ἠπεῖτεῖῖῆο πεχε Πβοισ.

In that day it shall be said to Jerusalem: "Do not fear. Zion, let not your hands be weak.

The Lord your God in your midst, the Mighty One, will save. He will rejoice over you with gladness, He will quiet you with His love, He will rejoice over you with singing."

"I will gather those who sorrow over the appointed assembly, who are among you, to whom its reproach is a burden.

Behold, at that time I will deal with all who afflict you. I will save the lame, and gather those who were driven out. I will appoint them for raise and fame in every land where they were put to shame.

At that time I will bring you back, even at the time I gather you. For I will give you fame and praise among all the peoples of the earth, when I return your captives before your eyes." Says the Lord.

فِي ذَلِكَ الْيَوْمِ يُقَالُ لِأُورُشَلِيمَ: «لَا تَخَافِي يَا صِهْيُونُ. لَا تَزْتَحِي يَدَاكِ.

الرَّبُّ إِلَهُكَ فِي وَسْطِكَ جَبَّارٌ. يُخَلِّصُ. يَبْتَهِجُ بِكَ فَرَحًا. يَسْكُتُ فِي مَحَبَّتِهِ. يَبْتَهِجُ بِكَ بِتَرْنَمٍ.»

«أَجْمَعُ الْمَحْزُونِينَ عَلَى الْمَوْسِمِ. كَانُوا مِنْكَ حَامِلِينَ عَلَيْهَا الْعَارَ.

هَآنَذَا فِي ذَلِكَ الْيَوْمِ أَعْمَلُ كُلَّ مُذَلَّلِكَ، وَأَخْلَصُ الظَّالِمَةَ، وَأَجْمَعُ الْمَنْفِيَةَ، وَأَجْعَلُهُمْ تَسْبِيحَةً وَاسْمًا فِي كُلِّ أَرْضٍ خَزِيهِمْ،

فِي الْوَقْتِ الَّذِي فِيهِ آتِي بِكُمْ وَفِي وَقْتِ جَمْعِي إِيَّاكُمْ. لِأَنِّي أَصِيرُكُمْ اسْمًا وَتَسْبِيحَةً فِي شُعُوبِ الْأَرْضِ كُلِّهَا، حِينَ أَرُدُّ مَسْبِيئَكُمْ قُدَّامَ أَعْيُنِكُمْ، قَالَ الرَّبُّ.»

Οἰῶσιν ἡ Τριάς ἐθοῦσιν Πεννοῦσιν
 ὡς ἐνεσιν νῆμ ὡς ἐνεσιν ἡτε νιῆνεσιν
 τῆροσιν. Διημν.

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

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

Zechariah 9: 9 - 15
زكريا 9: 9 - 15

<p>Εβολ δῆν Ζαχαριασ πῖπροφῆτης: ἐρεπερῆμοσ ἐθοῦσιν: ὡσπι νῆμδιν ἀμην εφχω ἕμοσ.</p>	<p>A reading from Zechariah the prophet, may his blessing be with us. Amen.</p>	<p>من زكريا النبي، بركته المقدسة تكون معنا. آمين.</p>
<p>Ζαχαριασ θ: θ - ιε</p>	<p>Zechariah 9: 9 - 15</p>	<p>زكريا 9: 9 - 15</p>
<p>Ραῶι ἐμαῶω τῶερι ἡσιων: βιωῶ τῶερι ἡεροσολιμ βηππε ισ πεοτρο ἑρῆνοσ νε εοῦθῆμι πε οτοσ οἱρερῆνοσ πε ἡθοσ οἱρεμραῶω πε: οτοσ εφταλινοσ ἐξεν οῦεῶ νῆμ οσχη ἕβερι.</p>	<p>Rejoice greatly, O daughter of Zion! Shout, O daughter of Jerusalem! Behold, your King is coming to you. He is just and having salvation, lowly and riding on a donkey, a colt, the foal of a donkey.</p>	<p>إبتهجي جداً يا ابنة صهيون، اهتفي يا بنت أورشليم. هوذا ملكك يأتي إليك. هو عادل ومنصور وديع، وراكب على حمارٍ وعلى جحش ابن أتان.</p>
<p>Οτοσ εφῆφωσ ἡβανζαρια ἐβολδῆν Εφρεμ νῆμ οἱθῆο ἐβολδῆν ἡεροσολιμ: οτοσ εσῆφωσ ἐβολ ἡξε οσφιτ ἡπολεμικον νῆμ οἱμῆω: νῆμ οσζιρῆνη ἐβολδῆν βανῆνοσ: οτοσ εφῆραρχων ἐξεν βανμωσ ὡς φιομ: νῆμ ἐξεν βαν ιαρωσ βανμωιτ ἐβολ ἡτε οσκαβι.</p>	<p>I will cut off the chariot from Ephraim and the horse from Jerusalem. The battle bow shall be cut off. He shall speak peace to the nations. His dominion shall be ‘from sea to sea, and from the River to the ends of the earth.’</p>	<p>وَأَقْطَعُ الْمَرْكَبَةَ مِنْ أَفْرَايِمَ وَالْفَرَسَ مِنْ أورشليمٍ وَتَقْطَعُ قَوْسَ الْحَرْبِ. وَيَتَكَلَّمُ بِالسَّلَامِ لِلْأُمَمِ، وَسُلْطَانُهُ مِنَ الْبَحْرِ إِلَى الْبَحْرِ، وَمِنَ النَّهْرِ إِلَى أَقْصَى الْأَرْضِ.</p>
<p>Οτοσ ἡθοκ δῆν ἡσνοσ ἡνοσδιὰθηκη ακοῶωρπ ἐβολδῆν νηετσοσ ἡτακ ἐβολδῆν οσλακκοσ ἕμμοσ μωοσ ἡδῆητϋ.</p>	<p>“As for you also, because of the blood of your covenant, I will set your prisoners free from the waterless pit.</p>	<p>وَأَنْتِ أَيْضًا فَإِنِّي بِدَمِ عَهْدِكَ قَدْ أَطْلَقْتُ أَسْرَاكَ مِنَ الْجَبِّ الَّذِي لَيْسَ فِيهِ مَاءٌ.</p>

Ερετενεζεμισι ζεν ουμα
 εκταχρονητ ηηετςονη ντε
 †ςναζωση: οτοη ντωεβιω νονεζοοτ
 νονωτ ητε πεκχι νζωιλι †να†ωεβιω
 νακ εκκηβ.

Χε ονη λιβωλκ ηηη ηιουδα ετφ†:
 αιμοη νεφρευ: οτοη ηενωηρι ηςιων
 †νατοηνοοτ εζει ηιωηρι ητε
 ηιωεινιη οτοη †ναζομμε ερο
 μηρη† ηονχηη ητε οηρεη†.

Οτοη εκεωπι ηζε Πβοις εζρη
 εζωοτ: οτοη εκει εβολ ηζε οηκοθηεη
 μηρη† ηονηετηβρηη: οτοη Πβοις
 Πηαντοκρατωρ εκεεραλπιζηη ζεν
 οηραλπιηη οτοη εκεμοωη ζεν
 οημονηεν ητε οηζωηη.

Πβοις Πηαντοκρατωρ
 εκεεραλπιηη ηωοτ.

*Οτωοτ ηηηηριας εθηοαβ Πηηηοη†
 ωα εηεη ηεμ ωα εηεη ητε ηιεηεη
 τηροτ. Αμην.*

Return to the
 stronghold, you prisoners of
 hope. Even today, I declare
 that I will restore double to
 you.

For I have bent Judah,
 My bow, fitted the bow with
 Ephraim, and raised up your
 sons, O Zion, against your
 sons, O Greece, and made
 you like the sword of a
 mighty man.”

Then the Lord will be
 seen over them, and His
 arrow will go forth like
 lightning. The Lord God
 will blow the trumpet, and
 go with whirlwinds from the
 south.

The Lord of hosts will
 defend them.

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

ارجعوا الى الحصن يا اسرى
 الرجاء. اليوم ايضا اصرح اني
 ارد عليك ضعفين.

لاني اوترت يهوذا لنفسي، ومالت
 القوس افرايم، وانهضت ابنائك يا
 صهيون على بنيك يا يوان،
 وجعلتك كسيف جبار.

ويرى الرب فوقهم، وسهمه
 يخرج كالبرق، والسيد الرب ينفخ
 في البوق ويسير في زواج
 الجنوب.

رب الجنود يحامي عنهم.

*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 κθ: γ, ια	Psalm 29: 3, 11	المزمور 29: 3، 11
<p>Πβοις ακεν ταψυχη ἐπωγι θεν αμεν†: οτοθ ακναθμετ ἐβολ ἰτοτοϋ ἰνηεθαι ἐδρηι ἐφλακκος. Ακφωθ ἰπανεθπι ετραϋι ηηι ακφωδ ἰπασοκ οτοθ ακμορτ ἰνοτοηνοϋ. Αλληλοια.</p>	<p>O Lord, You brought my soul up from the grave; You have saved me, that I should not go down to the pit. You have lifted me up, and have not let my foes rejoice over me. Alleluia.</p>	<p>ياربُ أَصَعَدْتَ مِنَ الْجَحِيمِ نَفْسِي، وَحَلَّصْتَنِي مِنَ الْهَابِطِينَ فِي الْجُبِّ. رَدَدْتَ نَوْحِي إِلَى فَرْح لِي. مَرَّقْتَ مَسْجِي وَمَنْطَقْتَنِي سُرُورًا. 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 والهنا ومخلصنا يسوع المسيح ابن الله الحي. الذي له المجد الدائم إلى الأبد آمين.

<p>Οτὰναστρωσις ἐβολ θεν πιεταστρελιον εθοταβ κατα λουκαν ασιοϋ.</p>	<p>A chapter according to Saint Luke, may his blessings be with us. Amen.</p>	<p>فصل من إنجيل معلمنا لوقا البشير. بركاته علينا آمين.</p>
<p>Λουκαν ιη: λε - μσ</p>	<p>Luke 18: 35 - 43</p>	<p>لوقا 18: 35 - 43</p>
<p>Ασϋωπι δε εταϋθωντ ελεριχω νε ονον οηβελλε πε εϋθμεσι θατεν πιμωιτ εϋαταμειθαι.</p> <p>εταϋωτεμ δε επιμωϋ εϋϋνιϋωϋ ναϋϋνι πε ϋε οϋ πε φαι.</p> <p>Αϋταμοϋ δε ϋε Ιησοϋ Πιναζωρεοθ εθναϋι.</p>	<p>Then it happened, as He was coming near Jericho, that a certain blind man sat by the road begging.</p> <p>And hearing a multitude passing by, he asked what it meant.</p> <p>So they told him that Jesus of Nazareth was passing by.</p>	<p>وَلَمَّا اقْتَرَبَ مِنْ أَرِيحَا كَانَ أَعْمَى جَالِسًا عَلَى الطَّرِيقِ يَسْتَعْطِي.</p> <p>فَلَمَّا سَمِعَ الْجَمْعَ مُجْتَازًا سَأَلَ: «مَا عَسَى أَنْ يَكُونَ هَذَا؟»</p> <p>فَأخْبَرُوهُ أَنَّ يَسُوعَ النَّاصِرِيَّ مُجْتَازٌ.</p>

Οτοϑ αρωϑ εβολ ερω υμοϑ ϑε
Ιηϑοϑ Πρωρη νΔαυιδ ναι νηι.

Οτοϑ νηεταρωϑι ετρη ναρ
ερεπιτωαν ναρ ϑινα ντερωαρωϑ:
νηοϑ δε μαλλον νρωτο ναρωϑ εβολ
ϑε Πρωρη νΔαυιδ ναι νηι.

Εταρωι δε ερωτϑ νϑε Ιηϑοϑ
αρωαρωϑι ερωτενϑ ϑαρωϑ:
εταρωωντ δε ερωϑ αρωενϑ.

ϑε οτ πετεκ ορωϑ ντααιϑ ναικ:
νηοϑ δε περωϑ ϑε Παβοιϑ ϑινα
νηταναρ υβολ.

Οτοϑ πεϑε Ιηϑοϑ ναρ ϑε αναρ
υβολ: πεκνωϑτ πεταρωαρωεκ.

Οτοϑ ϑατοτϑ αρωαρ υβολ οτοϑ
αρωωϑι νρωϑ ερωωοτ υΦνωτ: οτοϑ
πιλωοϑ τηρω εταρωαρ αρωωοτ
εΦνωτ.

*Πωοτ φα Πεννωτ πε ωα ενεϑ
νητε νη ενεϑ: ανηι.*

And he cried out,
saying, “Jesus, Son of
David, have mercy on me”!

Then those who went
before warned him that he
should be quiet; but he
cried out all the more, “Son
of David, have mercy on
me”!

So Jesus stood still and
commanded him to be
brought to Him. And when
he had come near, He asked
him,

saying, “What do you
want Me to do for you?” He
said, “Lord, that I may
receive my sight”.

Then Jesus said to him,
“Receive your sight; your
faith has made you well”.

And immediately he
received his sight, and
followed Him, glorifying
God. And all the people,
when they saw it, gave
praise to God.

*Glory be to God
forever.*

Φωρωϑ: «νια νρωϑ αν Δαυιδ
αρωμηι».

Φαντερωε μτωτωων νρωϑ αρω
Φωρωϑ αρωϑ κωιρω: «νια αν Δαυιδ
αρωμηι».

Φωρωϑ νρωϑ αρωϑ αρωϑ αν νρωϑ
ωλω αρωϑ ϑερω: «νια αν Δαυιδ
αρωμηι».

«μωδα τρωιδ αν αρωϑ νρωϑ?»: Φωρωϑ:
«νια ϑωιδ αν ανρω».

Φωρωϑ νρωϑ νρωϑ: «ανρω. νρωϑ αν
ρωωω».

ωϑ νρωϑ ανρωϑ ωρωϑ ωρωϑ
νρωϑ ανρωϑ. ωρωϑ ανρωϑ ανρωϑ
ρωωω ανρωϑ.

ωρωϑ ανρωϑ ανρωϑ.

Liturgy Readings
قراءات القديس

The Pauline Epistle
رسالة بولس الرسول

Παῦλος φῆβωκ ὑπενδῶις Ἰησοῦς
Πιχρίστος: πᾶποστολὸς ἐθαθευ:
φῆεταρωαυ ἐπιζωεννοτη ἵτε
Φνοτ.

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

فصل من رسالة معلمنا بولس
الرسول الأولي إلى أهل
كورنثوس، بركته علينا. آمين.

ᾠ Κορινθῖος Β: ᾠ - Η

1 Corinthians 2: 1 - 8

1 كورنثوس 2: 1 - 8

Οτοζ ἀνοκ ζω εταιι θαρωτεν
νασνηοτ: νεταιι αν κατα οηβιςι ἵτε
οτσαζι ιε οτσοφια ειταμο ὑμωτεν
ἐπιμωστηριον ἵτε Φνοτ.

And I, brethren, when I came to you, did not come with excellence of speech or of wisdom declaring to you the testimony of God.

وَأَنَا لَمَّا أَتَيْتُ إِلَيْكُمْ أَيُّهَا الْإِخْوَةَ
أَتَيْتُ لَيْسَ بِسُمُو الْكَلَامِ أَوْ الْحِكْمَةِ
مُنَادِيًا لَكُمْ بِشَهَادَةِ اللَّهِ.

Ἐπιτθαπ ταρ ἐέμι ἐέλι θεν οηνοτ
ἐβηλ ἐιησοῦς Πιχρίστος οτοζ φαι
ἐαρωαυ.

For I determined not to know anything among you except Jesus Christ and Him crucified.

لَأَنِّي لَمْ أَعْزِمُ أَنْ أَعْرِفَ شَيْئًا
بَيْنَكُمْ إِلَّا يَسُوعَ الْمَسِيحَ وَإِيَّاهُ
مَصْلُوبًا.

Δνοκ ζω θεν οτμετασθενης νεμ
οτσοτ νεμ οτσοερτερ ἐναρωαυ αι
θαρωτεν.

I was with you in weakness, in fear, and in much trembling.

وَأَنَا كُنْتُ عِنْدَكُمْ فِي ضَعْفٍ وَخَوْفٍ
وَرِعْدَةٍ كَثِيرَةٍ.

Οτοζ πασαζι νεμ παζιωιυ νατ
θεν θαρθωτ ἵηητ αν ἵτε θαησαζι
ἵσοφια ἵρωμι: αλλα θεν οτωηθ ἐβωλ
ἵτε οτπνευμα νεμ οτσομ.

And my speech and my preaching were not with persuasive words of human wisdom, but in demonstration of the Spirit and of power,

وَكَلَامِي وَكَرَارَاتِي لَمْ يَكُونَا بِكَلَامِ
الْحِكْمَةِ الْإِنْسَانِيَّةِ الْمُقْنِعِ بَلْ
بِبُرْهَانِ الرُّوحِ وَالْقُوَّةِ.

Σινα πετεηναθτ ἵτεαυτεμ ωπι
θεν οτσοφια ἵρωμι: αλλα θεν οτσομ
ἵτε Φνοτ.

that your faith should not be in the wisdom of men but in the power of God.

لِكَيْ لَا يَكُونَ إِيمَانُكُمْ بِحِكْمَةِ النَّاسِ
بَلْ بِقُوَّةِ اللَّهِ.

Ουσοφία δε πε ετενσαχι υμοσ δεν
νηετσηκ εβολ: ουσοφια δε νθα παι
ενεε αν τε: ουδε νθα νιαρχων αν τε
ντε παι ενεε ναι εθνακωρη.

Αλλα ουσοφια ντε φνουτ
ετενσαχι υμοσ δεν ουμυστηριον
θηετηη: θεταφερωρη νθαυε νεε
φνουτ δαζωυτ ννιενεε εοτωου ναν.

Θηετε υπε ελι ννιαρχων ντε παι
ενεε σωωνε: ενε αυτωωνε ταρ
ναηναεω Πβοικ ντε πωου αν πε.

*Πεμοτ ταρ νεμωτεν νεμ
τηρηνη ενσοπ: χε λμην εσεωπι.*

However, we speak
wisdom among those who
are mature, yet not the
wisdom of this age, nor of
the rulers of this age, who
are coming to nothing.

But we speak the
wisdom of God in a
mystery, the hidden wisdom
which God ordained before
the ages for our glory,

which none of the rulers
of this age knew; for had
they known, they would not
have crucified the Lord of
glory.

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

لَكِنَّا نَتَكَلَّمُ بِحِكْمَةٍ بَيْنَ الْكَامِلِينَ
وَلَكِن بِحِكْمَةٍ لَيْسَتْ مِنْ هَذَا الدَّهْرِ
وَلَا مِنْ عَظَمَاءِ هَذَا الدَّهْرِ الَّذِينَ
يُيَبْطَلُونَ.

بَلْ نَتَكَلَّمُ بِحِكْمَةِ اللَّهِ فِي سِرٍّ:
الْحِكْمَةَ الْمَكْتُومَةَ الَّتِي سَبَقَ اللَّهُ
فَعَيَّنَهَا قَبْلَ الدَّهْرِ لِمَجْدِنَا.

الَّتِي لَمْ يَعْلَمَهَا أَحَدٌ مِنْ عَظَمَاءِ
هَذَا الدَّهْرِ - لِأَنَّ لَوْ عَرَفُوا لَمَا
صَلَبُوا رَبَّ الْمَجْدِ.

*نعمة الله الأب تكون مع جميعكم.
أمين.*

The Catholic Epistle الكاثوليكون

Καθολικον εβολ δεν πε πιρωιτ
νεπιστολη ντε πενωτ Πετροσ.
Αμην. Παμεπρατ.

α Πετροσ α: κε - β: ε

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 بطرس 1: 25 - 2: 6

Φαι δε πε πιεσαχι ετανηιωω υμοσ
δεν θηνοτ.

Εαρετενηω οην εδρηι νκακια
νιβεν νεμ χροϋ νιβεν νεμ μετωοβι
νιβεν νεμ φθονοσ νιβεν νεμ
καταλαλια νιβεν.

Now this is the word,
which by the gospel was
preached to you

Therefore, laying aside
all malice, all deceit,
hypocrisy, envy, and all evil
speaking,

وَهَذِهِ هِيَ الْكَلِمَةُ الَّتِي بُشِّرْتُمْ بِهَا.

فَاطْرَحُوا كُلَّ خُبْثٍ وَكُلِّ مَكْرٍ
وَالرِّيَاءِ وَالْحَسَدِ وَكُلِّ مَدْمَةٍ،

Ὑψήρητ ἠεῖλανκοῦζι ἠάλωσι
ἐαῦμασοῦ τῆνοῦ: πῆρωτ ἠλοσικον
ἠατῆροϋ βῆωωωον ἠμοϋ: ζῆνα
ἠτετεῖναι ἠδῆτη ἐδῶτη ἐπιῶτα.

Ἰσχε ἠτετεῖνεμῆπι χε οῦχῆριστοσ
πε Πβοῖσ.

Φῆετετεῖνηνοῦ εἰροϋ πῶσι
εῖτωνδ ἐαῦωωωϋ μεῖ ἐβῶλ ζῆτεῖ
ἠρωμῆ: ἠσωτπ δε ἠτεῖ Φῆνοῦτ οῦρο
εῖταιῆνοῦτ.

Οῦρο ἠῶωτεῖ ζῶωτεῖ ωωπι ἠψῆρητ
ἠεἰλῶσι εῖτωνδ: ἐρετεῖνεκωτ ἠμωτεῖ
ἠνοῦῆ ἠπνεῦματικον εῖοῦμετοῦῆβ
εῖοῦαβ: ἐπῆῖνῆ ἠωω
ἠεἰλῶωωωωωωωωω ἠπνεῦματικον:
εῖωῆπ ἠΦῆνοῦτ ἐβῶλ ζῆτεῖ Ἰησοῦσ
Πῆχῆριστοσ.

Χε οῦῆ ἠδῆνοῦτ δεῖ τῆραφῆ: χε
ζῆππε τῆναχῶ δεῖ σῶω ἠοῦῶσι
εῖσωτπ ἠχωχ ἠλακε εῖταιῆνοῦτ:
οῦρο φῆεῖναετῆ εῖροϋ ἠνεεβῆωωπι.

*Ἦασῆνοῦ ἠπερῆερε πῆκομοσ
οῦδε ἠηετωωπ δεῖ πῆκομοσ:
πῆκομοσ ἠασῆνῆ νεμ τερεῖπῆοῦμα: φῆ
δε εῖτῆρῆ ἠφοῦωωω ἠΦῆνοῦτ ἠῆαωωωπ
ωα ἐνεε: ἠμῆ.*

as newborn babes,
desire the pure milk of the
word, that you may grow
thereby,

if indeed you have
tasted that the Lord is
gracious.

Coming to Him as to a
living stone, rejected indeed
by men, but chosen by God
and precious.

You also, as living
stones, are being built up a
spiritual house, a holy
priesthood, to offer up
spiritual sacrifices
acceptable to God through
Jesus Christ.

Therefore, it is also
contained in the Scripture,
“Behold, I lay in Zion a
chief cornerstone, elect,
precious, and he who
believes on Him will by no
means be put to shame.”

*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.*

وَكَأَطْفَالٍ مَوْلُودِينَ الْآنَ، اسْتَهُوا
اللَّبَنَ الْعَقْلِيَّ الْعَدِيمَ الْعِشِّ لِكَيْ
تَنْمُوا بِهِ.

إِنْ كُنْتُمْ قَدْ ذُقْتُمْ أَنَّ الرَّبَّ صَالِحٌ.

الَّذِي إِذْ تَأْتُونَ إِلَيْهِ، حَجْرًا حَيًّا
مَرْفُوضًا مِنَ النَّاسِ، وَلَكِنْ مُخْتَارًا
مِنَ اللَّهِ كَرِيمًا،

كُونُوا أَنْتُمْ أَيْضًا مَبْنِيِّينَ كَحِجَارَةٍ
حَيَّةٍ، بَيْتًا رُوحِيًّا، كَهَيُوتًا مُقَدَّسًا،
لِنَقْدِيمِ ذَبَائِحَ رُوحِيَّةٍ مَقْبُولَةٍ عِنْدَ
اللَّهِ بِيَسُوعَ الْمَسِيحِ.

لِذَلِكَ يُتَضَمَّنُ أَيْضًا فِي الْكِتَابِ:
«هَنَذَا أَضَعُ فِي صِهْيُونَ حَجْرَ
رَأْوِيَّةٍ مُخْتَارًا كَرِيمًا، وَالَّذِي يُؤْمِنُ
بِهِ لَنْ يُخْزَى.»

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

The Acts

الإبركسيس

<p>Πραξις ἡ τε νενηιοϋ ἡ ἀποστολοσ: ἐρε ποῦςμον εθοῦαβ ὡπι νεμλν. Δμην.</p>	<p>The Acts of our fathers the apostles, may their blessings be with us all. Amen.</p>	<p>فصل من أعمال آبائنا الرسل الأظهار المشمولين بنعمة الروح القدس، بركتهم تكون معنا. آمين.</p>
<p>Πραξις κζ: λη - κη: ι</p>	<p>Acts 27: 38 - 28:10</p>	<p>أعمال 27: 38 - 28 : 10</p>
<p>Εταῦσι δε ἐβόλθεν ϋδρε ναῦθρο ἄπιχοι ἐάσαι πε ενσιϋ ἄπιχοῦ ἐφιομ. Ὡτε δε ἐτα πιέροοῦ ὡπι: ἄποκοῦεν πικασι: ναῦϋ δε ἡθροῦ ἡνοκολποσ ἐρε οῦον οῦχρο ἡδῆϋ: ναῦκοῦνι δε χε ἄρῆοῦ σεναῶνοροεμ ἄπιχοι ἐμαῦ.</p>	<p>So when they had eaten enough, they lightened the ship and threw out the wheat into the sea. When it was day, they did not recognize the land; but they observed a bay with a beach, onto which they planned to run the ship if possible.</p>	<p>فَلَمَّا شَبِعُوا مِنَ الطَّعَامِ طَفَقُوا يُخَفِّقُونَ السَّفِينَةَ طَارِحِينَ الحِنطَةَ فِي البَحْرِ. وَلَمَّا صَارَ النَّهَارُ لَمْ يَكُونُوا يَعْرِفُونَ الأَرْضَ، وَلَكِنَّهُمْ أَبْصَرُوا خَلِيجًا لَهُ شَاطِئٌ، فَأَجْمَعُوا أَنْ يَدْفَعُوا السَّفِينَةَ إِلَى هُنَاكَ.</p>
<p>Οῦοσ ἐταῦϋ ἡνιαῦσαλ ἀρχω ἄμωοῦ ἐδρηι ἐφιομ: θαμα δε ἀρχα χωοῦ ἡνιθροῦ ἐβόλ: οῦοσ ἐταῦωσι ἄπιαρτεμων ἄπιθροῦ ἐναϋνιϋ ἀῦμοι ἄπιχρο.</p>	<p>And they let go the anchors and left them in the sea, meanwhile loosing the rudder ropes; and they hoisted the mainsail to the wind and made for shore.</p>	<p>فرفعوا المَرَاسِيَ تَارِكِينَ إِيَّاهَا فِي البَحْرِ، وَحَلُّوا رُبُطَ الدَّفَّةِ، وَرَفَعُوا الشِّرَاعَ الصَّغِيرَ لِلرِّيحِ، وَتَوَجَّهُوا نَحْوَ الشَّاطِئِ.</p>
<p>Εταῦϋει δε ἐοῦμα εϋοι θαλασσα ἄνοῦϋ: ἀῦερω πιχοι ἐμαῦ: οῦοσ ϋι ἡη μεν ἄμοϋ ἀϋταχρο ἀϋοῦ ἡκκμ λν: φαροῦ δε ἄμοϋ ἀϋβωλ ἐβόλ ἡτεν πῆινχοοσ ἡτε νιζωμμ.</p>	<p>But striking a place where two seas met, they ran the ship aground; and the prow stuck fast and remained immovable, but the stern was being broken up by the violence of the waves.</p>	<p>فَلَمَّا وَقَعُوا عَلَى مَوْضِعٍ بَيْنَ بَحْرَيْنِ، دَفَعُوا السَّفِينَةَ إِلَى هُنَاكَ، فَثَبَّتْ مُقَدَّمُهَا وَلَبَّتْ لَا يَتَحَرَّكُ. وَأَمَّا مَوْخَرُهَا فَتَفَكَّكَ مِنْ شِدَّةِ الأمواجِ.</p>
<p>Δῦρι δε ἡνοκοῦνι ἡχε νιματοι ϋινα ἡσεδωτεῖ ἡνηετῶνρ: μηπωσ ἡτε οῦαι ἡηβι ἡτεϋφωτ.</p>	<p>And the soldiers' plan was to kill the prisoners, lest any of them should swim away and escape.</p>	<p>فَكَانَ رَأْيُ العَسْكَرِ أَنْ يَقْتُلُوا الأَسْرَى لِئَلَّا يَسْبَحَ أَحَدٌ مِنْهُمْ فَيَهْرَبَ.</p>

Πικατονταρχος δε εφορω
ενοθευ μΠαυλος αρωαυτο
εωτεμιρι μπονκοβνι: αφοταρκαρνη δε
νηηετε οτον ωρωμ μμωοτ ησεριτο
εφιομ ησενηβι ηωορι επιχωρο.

Οτοζ πεκωσπι θανοτον μεν θι
θανκανις: θαν κε χωοτηνι δε θι θαν
κε ενχαι ητε πιχοι: οτοζ παρητ
αρωπι εθρενηοθευ τηρεν επιχωρο.

Οτοζ εταννοθευ τοτε ανειμ γε
ωατωοτ ητηνηος ετε μματ γε
Μελετινη.

Ηιβαρβαρος δε ητε πιμα ετε
μματ ανιρι ηοτηνωτ μμετωαιρωμ
νεμαν: εταηθερε οηχωρωμ ταρ
ατωοπτεν τηρεν ερωοτ εθε
πιμοτηνωοτ ετε ναρωοπ νεμ εθε
πιωθεβ.

Αφκοτγ δε ηζε Παυλος αρωμ
ηοτηνω ηλεβω: οτοζ εταρητο ηερεν
πιχωρω οτοζ εβοληιτεν πιθμομ ασι
εβολ ηζε οηαχω ασεκεθ τερωι.

Εταηνατ δε ηζε ηιβαρβαρος
επιθηριον ερωμ ησα τερωι ναρω
μμοσ ηηοτηνηοτ: γε παντωσ παρωμ
οηρωωτεβ πε φαι: ετε μενεησα

But the centurion,
wanting to save Paul, kept
them from their purpose,
and commanded that those
who could swim should
jump overboard first and get
to land,

and the rest, some on
boards and some on parts of
the ship. And so it was that
they all escaped safely to
land.

Now when they had
escaped, they then found
out that the island was
called Malta.

And the natives showed
us unusual kindness; for
they kindled a fire and made
us all welcome, because of
the rain that was falling and
because of the cold.

But when Paul had
gathered a bundle of sticks
and laid them on the fire, a
viper came out because of
the heat, and fastened on his
hand.

So when the natives saw
the creature hanging from
his hand, they said to one
another, "No doubt this man
is a murderer, whom,
though he has escaped the
sea, yet justice does not
allow to live."

وَلَكِنَّ قَائِدَ الْمَنَّةِ إِذْ كَانَ يُرِيدُ أَنْ
يُخَلِّصَ بُولُسَ، مَنَعَهُمْ مِنْ هَذَا
الرَّأْيِ وَأَمَرَ أَنْ الْقَادِرِينَ عَلَى
السَّبَّاحَةِ يَرْمُونَ أَنْفُسَهُمْ أَوَّلًا
فِيخْرُجُونَ إِلَى الْبَرِّ.

وَالْبَاقِينَ بَعْضُهُمْ عَلَى الْوُح
وَبَعْضُهُمْ عَلَى قِطْعٍ مِنَ السَّفِينَةِ.
فَهَكَذَا حَدَثَ أَنْ الْجَمِيعَ نَجَوْا إِلَى
الْبَرِّ.

وَلَمَّا نَجَوْا وَجَدُوا أَنَّ الْجَزِيرَةَ
تُدْعَى مَلِيْطَةَ.

فَقَدَّمَ أَهْلُهَا الْبَرَابِرَةَ لَنَا إِحْسَانًا
غَيْرِ الْمُعْتَادِ لِأَنَّهُمْ أَوْقَدُوا نَارًا
وَقَبِلُوا جَمِيعَنَا مِنْ أَجْلِ الْمَطَرِ
الَّذِي أَصَابَنَا وَمِنْ أَجْلِ الْبُرْدِ.

فَجَمَعَ بُولُسُ كَثِيرًا مِنَ الْقَضبانِ
وَوَضَعَهَا عَلَى النَّارِ فَخَرَجَتْ مِنَ
الْحَرَارَةِ أفعَى وَنَشِبَتْ فِي يَدِهِ.

فَلَمَّا رَأَى الْبَرَابِرَةَ الْوَحشَ مُعَلَّقًا
بِيَدِهِ قَالَ بَعْضُهُمْ لِبَعْضٍ: «لَا بُدَّ أَنْ
هَذَا الْإِنْسَانُ قَاتِلٌ لَمْ يَدَعْهُ الْعَدْلُ
يَحْيَا وَلَوْ نَجَا مِنَ الْبَحْرِ».

ἐτεφνοζεμ ἐβολζθεν φιομ ἕπε πεφζαπ
χζαφ ἔωνθ.

Πθοφ μεν οτην αφνεζ πιθρηον
ἐπιχρωμ ἕπε ἔλι ἕπετζωοφ φωπι
ἕμοφ.

Πθοοφ δε ναφμενὶ ζε ἔφναφωχι ιε
ἔφναζει σατοτφ ἵτεφμοφ: ἔταφωσκ δε
εφκομς ἔροφ οτοζ ἔταφναφ ζε ἕπε
ἔλι ἵζωβ εφζωοφ ταζοφ αφκοτοφ
σατοτοφ εφζω ἕμοφ ἔροφ ζε οφνοφ†
πε.

Πἔρηι δε ζεν πιμα ἔτε ἕμαφ: νε
οφον οφμηφ ἵοζι φωπ ἵτε πιζοφιτ
ἵτε φηκοφ ἐπεφραφ πε Ποφπλιος: φαι
αφβιττεφ ἔρηι αφφωπτεφ ἔροφ ζεν
οφμει ἕμετφάφωεμο ἵφωμ†
ἵἔζοοφ.

Αφωπι δε ἔτα φιωτ ἕΠοφπλιος
φωφι ζεν ζανθμομ νεμ ζανφενμαθτ
εφφῶθνοφτ ζαρωοφ φαι δε ἅ Παφλοφ
φε ἔζοφφ φαροφ αφεφῖροφεφχεθε
αφχα νεφχιζ ζιζωφ αφταλβοφ.

Ετα φαι δε φωπι ἵφωπ ετζεν
φηκοφ ἔτε οφον φωφι ἵζητοφ
ναφηνοφ φαροφ οτοζ ναφταλβο
ἕμωοφ.

But he shook off the creature into the fire and suffered no harm.

However, they were expecting that he would swell up or suddenly fall down dead. But after they had looked for a long time and saw no harm come to him, they changed their minds and said that he was a god.

In that region there was an estate of the leading citizen of the island, whose name was Publius, who received us and entertained us courteously for three days.

And it happened that the father of Publius lay sick of a fever and dysentery. Paul went in to him and prayed, and he laid his hands on him and healed him.

So when this was done, the rest of those on the island who had diseases also came and were healed.

فَنَفَصَ هُوَ الْوَحْشَ إِلَى النَّارِ وَلَمْ
يَتَضَرَّرْ بِشَيْءٍ رَدِيٍّ.

وَأَمَّا هُمْ فَكَانُوا يَنْتَظِرُونَ أَنَّهُ عَتِيدٌ
أَنْ يَنْفَخَ أَوْ يَسْقُطَ بَعَثَةً مَيِّتًا. فَإِذْ
انْتَبَهَرُوا كَثِيرًا وَرَأَوْا أَنَّهُ لَمْ
يَعْرِضْ لَهُ شَيْءٌ مُضِرٌّ، تَغَيَّرُوا
وَقَالُوا: «هُوَ إِلَهٌ!».

وكان في ذلك الموضع ضياعٌ
كثيرةٌ لمقدم الجزيرة المسمى
بـبُولْيُوسٍ. الذي قَبِلْنَا وَأَضَافَنَا
بِطُفٍّ ثَلَاثَةَ أَيَّامٍ.

وكان أبو بُولْيُوسَ مُلْقَى مَرِيضاً
فَدَامَهُمْ بِحَمَىٍ وَوَجَعِ الْأَمْعَاءِ.
فَدَخَلَ إِلَيْهِ بُولْسُ وَصَلَّى، وَوَضَعَ
يَدَيْهِ عَلَيْهِ فَشَفَاهُ.

فَلَمَّا صَارَ هَذَا، كَانَ الْبَاقُونَ الَّذِينَ
بِهِمْ أَمْرَاضٌ فِي الْجَزِيرَةِ يَأْتُونَ
إِلَيْهِ وَيُشْفَوْنَ.

Ἡαὶ Δε ἀγταῖον δὲν οὔνηψ† ἵταιῖο:
οὔορ εὔνηἀέντεν ἐβὸλ ἕματ
ἀνεβτωτεν ἕπετενερ ἕριὰ ἕμοϋ.

*Πισαχι Δε ἵτε Πῶοις εῤῥαῖαι οὔορ
εῤῥῆψαι: εῤῥῆμασι οὔορ εῤῥῆταχρο:
δὲν ἴαγια ἵεκκλῆνια ἵτε Φνοῖ†:
ἀμην.*

They also honored us in many ways; and when we departed, they provided such things as were necessary.

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

فَأَكْرَمَنَا هَوْلَاءَ إِكْرَامًا جَزِيلًا
وَعِنْدَ إِفْلَاحِنَا زَوَّدُونَا بِمَا نَحْتَاجُ
إِلَيْهِ.

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

The Liturgy Psalm

مزمور القُداس

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

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

Ψαλμος τῷ Δαυιδ ῥκη: ἡ, β

Psalm 128:8, 2

المزمور 128: 8، 2

Πῆμοϋ ἕΠῶοις ἐχεν ἠνοϋ:
ἀνῆμοϋ εῤῥωτεν δὲν φῥαν ἕΠῶοις:
οὔμηψ ἵσοπ ἀῤβωτς ἐροῖ ἱχεν
ταμετὰλοϋ: κε ταρ ἕποῦψχεμοϋ
ἐροῖ. Ἀλληλοῖα.

The blessing of the Lord be upon you. We bless you in the name of the Lord. Many a time they have afflicted me from my youth. Yet they have not prevailed against me. **Alleluia.**

بَرَكَةَ الرَّبِّ عَلَيْكُمْ، بَارَكْنَاكُمْ بِاسْمِ
الرَّبِّ. مِرَارًا كَثِيرَةً حَارَبُونِي مُنْذُ
صِبَايَ. وَإِنَّهُمْ لَمْ يَقْدِرُوا عَلَيَّ.
هَلِّلِيلُيَا.

The Liturgy Gospel

إنجيل القُداس

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.

Οὔἀνασῆωσις ἐβὸλ δὲν
πιεῤατςεῤλιον εῤοῤαβ κατὰ ἱωαννην
αῤιοϋ.

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

فصل من إنجيل معلمنا يوحنا
البشير. بركاته علينا أمين.

ἱωαννην ἱα: α - με

John 11: 1 - 45

يوحنا 11: 1 - 45

<p>He οτον οται δε ερωωνι γε λαζαρος εβολ θεν Βηθανια εβολ θεν πημι υμαρια νευ μαρθα τεσσωνι.</p>	<p>Now a certain man was sick, Lazarus of Bethany, the town of Mary and her sister Martha.</p>	<p>وكانَ واحد مريضاً وهو لعازرُ، من بيت عنيا من قرية مريم ومرثا أختها.</p>
<p>He θαι δε τε μαρια θετασθωσθ υπβοις υπισοxen οτος ασφωτ νηνεφδαλατχ υπεσφωι: θεηναρε πεσσον λαζαρος ωωνι.</p>	<p>It was that Mary who anointed the Lord with fragrant oil and wiped His feet with her hair, whose brother Lazarus was sick.</p>	<p>وكانت هذه هي مريم التي دهنت الرب بالطيب، ومسحت قدميه بشعرها. وهي التي كان لعازر المريض أهاها.</p>
<p>Ανορωπι οτη εαροφ ηξε νεφωωνι νηξιμι ετρω υμοσ ναφ: γε Πβοις ισ φθετεκυει υμοσ ερωωνι.</p>	<p>Therefore the sisters sent to Him, saying, "Lord, behold, he whom You love is sick."</p>	<p>فأرسلت أختاه إليه قائلتين له: "يا سيّد، ها أن الذي تحبّه مريض."</p>
<p>Ετασφωτεμ δε ηξε Ιησους πεσαφ γε ταπαβι νοτιαβι υφμοσ αν τε: αλλα εθε πεωσ υφνωσ: θινα ητεφβιωσ ηξε Πωηρι υφνωσ εβολ θιτοτς.</p>	<p>When Jesus heard that, He said, "This sickness is not unto death, but for the glory of God, that the Son of God may be glorified through it."</p>	<p>فلما سمع يسوع قال: "هذا المرض ليس هو مرض الموت، بل لأجل مجد الله، ليتمجد ابن الله به."</p>
<p>Ιησους δε ναφμει υμαρθα νευ μαρια τεσσωνι νευ λαζαρος.</p>	<p>Now Jesus loved Martha and her sister and Lazarus.</p>	<p>وكانَ يسوعُ يحبُّ مرثا ومريم أختها ولعازر.</p>
<p>Θοτε οτη ετασφωτεμ γε ερωωνι ασφωπι υπιμα ενασφχι υμοσ ηεθσοσ σνασ.</p>	<p>So, when He heard that he was sick, He stayed two more days in the place where He was.</p>	<p>فلما سمع أنه مريض أقام في الموضع الذي كان فيه يومين.</p>
<p>Μενενσα φαι πεσαφ ηνεφμαθητς γε μαρον ετλοσδεα οη.</p>	<p>Then after this He said to the disciples, "Let us go to Judea again."</p>	<p>وبعد ذلك قال لتلاميذه: "لنذهب إلى اليهودية أيضاً."</p>
<p>Πεσωσ ναφ ηξε νεφμαθητς: γε Ραββι τνωσ νατκωτ ησωκ ηξε νιλοσδαι εθιωνη εσωκ οτος παλιν χνασγε νακ εμασ.</p>	<p>The disciples said to Him, "Rabbi, lately the Jews sought to stone You, and are You going there again?"</p>	<p>فقال له تلاميذه: "يا معلّم، الآن كان اليهود يطلبون أن يرموك، وتمضي أيضاً إلى هناك!"</p>

Διέροτὸν ἵκε Ἰησοῦς καὶ μὴ
μῆτεκνοντῆ ἵκοντοῦ εἰς τὴν ἡμέραν
φθινοῦ καὶ ἵκε ἵκε ἵκε ἵκε ἵκε
καὶ ἀφῆκεν ἐφῆκεν ἵκε ἵκε ἵκε.

Φη δὲ εἰς τὴν ἡμέραν ἵκε ἵκε
καὶ ἵκε ἵκε ἵκε ἵκε ἵκε.

Ἦαι εἰς τὴν ἡμέραν ἵκε ἵκε
καὶ ἵκε ἵκε ἵκε ἵκε ἵκε ἵκε.

Περε νῆκε ἵκε ἵκε ἵκε ἵκε
ἵκε ἵκε ἵκε ἵκε ἵκε ἵκε.

Ἰησοῦς δὲ εἰς τὴν ἡμέραν ἵκε ἵκε
ἵκε ἵκε ἵκε ἵκε ἵκε ἵκε ἵκε
ἵκε ἵκε ἵκε ἵκε ἵκε ἵκε ἵκε.

Τότε περὶ τὴν ἡμέραν ἵκε ἵκε ἵκε
ἵκε ἵκε ἵκε ἵκε ἵκε ἵκε ἵκε.

Ὅτε τῆς ἡμέρας ἵκε ἵκε ἵκε ἵκε
ἵκε ἵκε ἵκε ἵκε ἵκε ἵκε ἵκε
ἵκε ἵκε ἵκε ἵκε ἵκε ἵκε ἵκε.

Περε θωμάς ὅτι φησὶ τὸν ἵκε ἵκε
ἵκε ἵκε ἵκε ἵκε ἵκε ἵκε ἵκε
ἵκε ἵκε ἵκε ἵκε ἵκε ἵκε ἵκε
ἵκε ἵκε ἵκε ἵκε ἵκε ἵκε ἵκε.

Ἐταρῶ ὅτι ἵκε ἵκε ἵκε ἵκε
ἵκε ἵκε ἵκε ἵκε ἵκε ἵκε ἵκε ἵκε.

Jesus answered, "Are there not twelve hours in the day? If anyone walks in the day, he does not stumble, because he sees the light of this world.

But if one walks in the night, he stumbles, because the light is not in him."

These things He said, and after that He said to them, "Our friend Lazarus sleeps, but I go that I may wake him up."

Then His disciples said, "Lord, if he sleeps he will get well."

However, Jesus spoke of his death, but they thought that He was speaking about taking rest in sleep.

Then Jesus said to them plainly, "Lazarus is dead.

And I am glad for your sakes that I was not there, that you may believe. Nevertheless let us go to him."

Then Thomas, who is called the Twin, said to his fellow disciples, "Let us also go, that we may die with Him.

So when Jesus came, He found that he had already been in the tomb four days.

أجاب يسوع: "أليس النهار اثنتي عشرة ساعة؟ فمن يمشي في النهار لا يعثر لأنه ينظر نور هذا العالم.

ومن يمشي في الليل يعثر، لأن النور ليس فيه."

قال هذا ثم قال لهم: "لما نحببنا قد نام. لكني أذهب لأقيمه."

قال له التلاميذ: "يا سيد، إن كان قد نام فهو يقوم."

أما يسوع فقال عن نوم موته، وهم ظنوا أنه قال عن رقاد النوم.

حينئذ قال لهم يسوع علانية: "لما نحببنا قد مات."

وأنا أفرح من أجلكم إنني لم أكن هناك، لتؤمنوا. لكن لنذهب إليه."

فقال توما الذي يدعى التوأم لرفقائه التلاميذ: "لنمض نحن أيضاً لكي نموت معه."

فلما أتى يسوع وجد أنه اليوم الرابع وهو في القبر.

πιμδατ.

Βηθαניה δε νασθεντ πε
ελερονκαλιμ νατ μητ τιοτ νσταδιον.

Οτιμω δε εβολ ζεν νιλοτδα νε
ατι πε θα Βαρια νεμ Βαρθα ρινα
ντοττνομτ νωοτ εβε ποτσον.

Ετασσωτεμ οτν νξε Βαρθα ξε
ενηοτ νξε Ιησοτς ατωνασι εβολ
εερατ: Βαρια δε νασθεμσι πε ζεν
πιηι.

Πεξε Βαρθα οτν νιησοτς: ξε
Παβοις ενακχη υπαιμα νारे πασον
ναμοτ αν πε.

Αλλα τνοτ οτν τεμι ξε
φνετεκναερετιν μμοτ ντεν Φνοττ
ενατηιτ νακ νξε Φνοττ.

Πεξε Ιησοτς νασ ξε ενατωνετ νξε
πεσον.

Πεξε Βαρθα νατ ξε τεμι ξε
ενατωνετ ζεν ταναστασις ζεν
πιεροοτ νδαε.

Πεξε Ιησοτς νασ ξε Δνοκ πε
ταναστασις νεμ πιωνδ: φθεθαετ
εροι καν ατψαναμοτ ετεωνδ.

Οτοε οτον νιβεν ετονδ οτοε
εθναετ εροι ννετμοτ ψα ενεε:

Now Bethany was
near Jerusalem, about two
miles away.

And many of the Jews
had joined the women
around Martha and Mary, to
comfort them concerning
their brother.

Now Martha, as soon as
she heard that Jesus was
coming, went and met Him,
but Mary was sitting in the
house.

Now Martha said to
Jesus, "Lord, if You had
been here, my brother
would not have died.

But even now I know
that whatever You ask of
God, God will give You."

Jesus said to her, "Your
brother will rise again."

Martha said to Him: I
know that he will rise again
in the resurrection at the
last day.

Jesus said to her: I am
the resurrection and the life.
He who believes in Me,
though he may die, he shall
live.

And whoever lives and
believes in Me shall never
die. Do you believe this?

وكانت بيت عنيا قريبة من
أورشليم نحو خمس عشرة غلوة.

وكان كثير من اليهود قد
جاءوا إلى مريم ومرثا ليعزواهما
عن أخيها.

فلما سمعت مرثا أن يسوع أت
قامت وخرجت للقائه، أما مريم
فكانت جالسة في البيت.

فقالت مرثا ليسوع: "يا سيّد، لو
كنت ههنا ما كان أخي ليموت.

لكنّي الآن أيضاً أعلم أنّ كلّ ما
تطلب من الله يُعطيك الله إياه".

قال لها يسوع: "سيقوم أخوك".

قالت له مرثا: "أنا أعلم أنّه
سيقوم في القيامة، في اليوم
الأخير".

قال لها يسوع: "أنا هو القيامة
والحياة. من يؤمن بي ولو مات
فهو يحيا.

وكلّ من هو حي ويؤمن بي فلن
يموت إلى الأبد. أتؤمنين بهذا؟"

τεναρτ ἔφαι.

Περασ ναρ γε σε Παβοις: ἀνοκ
τῆναρτ γε ἠθοκ πε Πιχριστος Πωμηρ
ἠΦνοτφ φηεθνηοτ ἐπικοςμος.

Ορορ ναι ετασχοτοτ ασωενασ
ασμοτφ ἑΑαρια τεσσωνι ἠχωπ
ἑασχος νας: γε ἑται ἠξε πιρεφτβω
ορορ ἑμοτφ ἑρο.

Πθορ Δε ἑτασσωτεμ αστωνσ
ἠχωλεμ ορορ ασι ἑβολ θαροφ.

Πε ἠπατεφι γαρ πε ἠξε Ιησοτς
ἑἑρηι ἐπιτμ: ἀλλα ναρχη ονν πε
θεν πιμα ἑτα Ααρθα ἑβολ ἑἑαραφ
ἠμοφ.

Πιλοτδαι ονν ηἠενατχη νεμασ
ἑἑορην θεν πιηι εἑθωτ ἠπεσρητ
ἑταρνατ ἑΑαρια γε αστωνσ ἠχωλεμ
ορορ ασι ἑβολ ατμοφφ ἠωσ ετμενι
νωοτ: γε ασναρωλ ἑπιμωδατ θινα
ἠτεσριμ ἠματ.

Ααρια ονν ετασι ἑπιμα ἑναρε
Ιησοτς χη ἠμοφ: ορορ ἑτασνατ ἑροφ
ασριτς ἑἑρηι θατεν νεφβαλατς εσχω
ἠμοσ: γε Παβοις ἑνακ χη ἠπαμα
ναρε πασον ναμοτ αν πε.

Ιησοτς ονν ἑταρνατ ἑρος εσριμ
νεμ νικε Ιοτδαι ἑταγι νεμασ ετριμ:

She said to Him, "Yes, Lord, I believe that You are the Christ, the Son of God, who is to come into the world."

And when she had said these things, she went her way and secretly called Mary her sister, saying: "The Teacher has come and is calling for you."

As soon as she heard that, she arose quickly and came to Him.

Now Jesus had not yet come into the town, but was in the place where Martha met Him.

Then the Jews who were with her in the house, and comforting her, when they saw that Mary rose up quickly and went out, followed her, saying, "She is going to the tomb to weep there."

Then, when Mary came where Jesus was, and saw Him, she fell down at His feet, saying to Him, "Lord, if You had been here, my brother would not have died."

Therefore, when Jesus saw her weeping, and the Jews who came with her

قالت له: "نعم يا سيّد. أنا أوّمن أنّك أنت المسيح ابن الله، الآتي إلى العالم".

ولمّا قالت هذا مَضت ودَعَت مريمَ أُختها سراً وقالت لها المعلم ههنا وهو يدعوك.

فلما سمعت نهضت مسرعة وجاءت إليه.

لأن يسوع لم يكن قد جاء إلى القرية، بل كان أيضاً في المكان الذي لاقتة فيه مرثا.

فاليهود الذين كانوا معها في البيت يُعزّونها، لمّا رأوا مريم قامت مسرعة وخرجت، تبعوها ظانين: "إنّها ذاهبة إلى القبر لتبكي هناك".

فلمّا جاءت مريم إلى حيث كان يسوع ورأته، خرّت عند قدميه قائلة: "يا سيّد، لو كنت ههنا ما كان أخي ليموت".

فلمّا رآها يسوع تبكي، ورأى اليهود أيضاً الذين جاءوا معها يبكون، تألم بالروح واضطرب.

αγγελικαζ θεν πιπνευμα οτοζ
αγγυθορτερ.

Οτοζ πεζαυ νωοτ ζε εταρετεν
χαυ θων: πεζωοτ ναυ ζε Πβοιζ αμοτ
οτοζ ανατ.

Οτοζ Ιησοτς α νευβαλ τερμη.

Παρζω οτν αμοζ πε ηνε νιλοτδαυ
ζε ανατ πως εμει αμοε.

Θανοτοζ δε εβολ ηδητοτ πεζωοτ:
ζε ιε νε αμοζ υζου αφαι πε
φμεταυοτων ηνεβαλ απιβελλε
αμοι ζινα ητευτεμχα παιχετ
εμοτ.

Ιησοτς οτν αγγυθενητ ηδρη ηδητε
αυ επιμεζατ: νε οτβηβ δε πε οτοζ νε
οτοζ οτνιυτ ηωνι τοι εροε.

Πεξε Ιησοτς νωοτ ζε εγωπ
απαωνι αματ: πεξε Μαρθα ναυ
τςωνι αφμεταυμοτ: ζε Πβοιζ
αρχωνε πεεγτωοτ ζαρ πε φοοτ.

Πεξε Ιησοτς ναε ζε απιζοε νε ζε
αρεζαηναετ τερανατ επωοτ
αφνοττ.

Ατωλι οτν απωνι εβολεζι ρωε
απωμεζατ: Ιησοτς δε αγγαι ηνευβαλ
επωωι οτοζ πεζαυ: ζε Παιωτ

weeping, He groaned in the
spirit and was troubled.

And He said, "Where
have you laid him?" They
said to Him, "Lord, come
and see."

Jesus wept.

Then the Jews said,
"See how He loved him!"

And some of them said:
"Could not this Man, who
opened the eyes of the
blind, also have kept this
man from dying?"

Jesus, once more deeply
moved, came to the tomb. It
was a cave with a stone laid
across the entrance.

"Take away the stone,"
He said. "But, Lord," said
Martha, the sister of the
dead man, "by this time
there is a bad odor, for he
has been there four days."

Then Jesus said, "Did I
not tell you that if you
believed, you would see the
glory of God?"

So they took away the
stone. Then Jesus looked up
and said, "Father, I thank
you that you have heard me.

وقال لهم: "أين وضعتُموه؟"
فقالوا له: "يا سيِّد، تعالَ
وانظر".

بكي يسوعُ.

فقال اليهودُ: "انظروا كيفَ
يحبُّهُ".

وقال بعضُ منهم: "أما كان يقدرُ
هذا الذي فتحَ عيني المولود
أعمى أن لا يدعَ هذا أيضاً
يموتُ؟"

فتحننَ يسوعُ في نفسه وجاءَ إلى
القبر، وكان مغارةً وكان على
بابه حجرٌ عظيمٌ.

قال لهم يسوعُ: "ارفعوا هذا
الحجر". قالت له مرثا، أختُ
الميت "يا سيِّد، قد أئتنَ لأنَّ له
أربعةَ أيَّام".

قال لها يسوع: "ألم أقلَّ لك إنَّك
إن آمنْتِ تريينَ مجدَ الله؟".

فرفعوا الحجرَ عن بابِ القبر،
ورفعَ يسوعُ عينيه إلى فوق،
وقال: "يا أبْت، أشكركَ لأنَّك
سمعتَ لي.

†ωπεὶ μὲν οὐκ ἴσταντο ὅτι ἐκείνου ἔροι.

Διὸ καὶ εἶπα ἕνεκα ὅτι πάντες οὐκ ἴσταντο ὅτι ἐκείνου ἔροι ἡμεῖς: ἀλλὰ εἶπα ἕνεκα ὅτι πάντες οὐκ ἴσταντο ὅτι ἐκείνου ἔροι ἡμεῖς: ἀλλὰ εἶπα ἕνεκα ὅτι πάντες οὐκ ἴσταντο ὅτι ἐκείνου ἔροι ἡμεῖς.

Ὅτε οὖν εἶπα ἕνεκα ὅτι πάντες οὐκ ἴσταντο ὅτι ἐκείνου ἔροι ἡμεῖς: ἀλλὰ εἶπα ἕνεκα ὅτι πάντες οὐκ ἴσταντο ὅτι ἐκείνου ἔροι ἡμεῖς.

Ὁ δὲ νεκρὸς ἐξῆλθεν ἔχων τοὺς πόδας καὶ τοὺς χεῖρας περιτυλιγμένον ἐν ἵναις, καὶ περὶ τὸ πρόσωπον αὐτοῦ περιτυλιγμένον ἐν ἵναι. ἔειπεν οὖν ἰησοῦς τοῖς μαθηταῖς, ἔλασθε καὶ ἀφαιρέσατε τὰ ἱμάτια αὐτοῦ, καὶ ἵνα ἐξέλθῃ.

Ὅτι πολλοὶ τῶν Ἰουδαίων ἦσαν ἦσαν ἡμεῖς, καὶ εἶδον ὅτι ἐποίησεν ἰησοῦς ταῦτα ἕνεκα ὅτι πάντες οὐκ ἴσταντο ὅτι ἐκείνου ἔροι ἡμεῖς.

*Πᾶσι τὰς γενεαῖς ἐν ἰσραὴλ
ἕνεκα ὅτι πάντες οὐκ ἴσταντο ὅτι ἐκείνου ἔροι ἡμεῖς.*

I knew that you always hear me, but I said this for the benefit of the people standing here, that they may believe that you sent me.”

When he had said this, Jesus called in a loud voice, “Lazarus, come out!”

The dead man came out, his hands and feet wrapped with strips of linen, and a cloth around his face. Jesus said to them, “Take off the grave clothes and let him go.”

Therefore many of the Jews who had come to visit Mary, and had seen what Jesus did, put their faith in him.

Glory be to God forever.

وَأَنَا قَدْ عَلِمْتُ أَنَّكَ تَسْمَعُ لِي فِي كُلِّ حِينٍ. لَكِنْ مِنْ أَجْلِ هَذَا الْجَمْعِ الْمُحِيطِ بِي قُلْتُ، لِيُؤْمِنُوا أَنَّكَ أَنْتَ الَّذِي أُرْسَلْتَنِي.”

وَلَمَّا قَالَ هَذَا صَرَخَ بِصَوْتٍ عَظِيمٍ: "لِعَازَرِ هَلُمَّ خَارِجًا!"

فَخَرَجَ الْمَيِّتُ مَرْبُوطَةً رِجْلَاهُ وَيَدَاهُ بِلِفَافَةٍ، وَوَجْهَهُ مَلْفُوفٌ بِمَنْدِيلٍ. فَقَالَ لَهُمْ يَسُوعُ: "خَلُّوهُ وَدَعُوهُ يَذْهَبُ!"

فكَثِيرُونَ مِنَ الْيَهُودِ الَّذِينَ جَاءُوا إِلَى مَرْيَمَ، لَمَّا رَأَوْا مَا صَنَعَ يَسُوعُ، آمَنُوا بِهِ.

والمجد لله دائماً.

Seventh Day of the Seventh Week of Lent (Palm Sunday)
 اليوم السابع من الأسبوع السابع من الصوم الكبير (أحد الشعانين/الزعف)

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 ριζ: κε, κϛ	Psalm 117: 25, 26	المزمور 117: 25, 26
Ἐμαρῶν τ' ἡμερῶν φησὶν ὁ θεὸς ἐξ οὐρανοῦ. Ἐξ οὐρανοῦ ἔρωσεν ἐβόλησεν πῆλιν ἐξ οὐρανοῦ. Ἐνεῖπεν ὁ θεὸς καὶ ἐπέταξε καὶ ἔστησαν ἡorns τῆς θυσίας. Ἀλληλουϊά.	Blessed is He who comes in the name of the Lord! We have blessed you from the house of the Lord. Ordain a feast with thick boughs, even unto the horns of the altar. Alleluia.	مُبَارَكٌ الْآتِي بِاسْمِ الرَّبِّ. بَارَكْنَاكَ مِنْ بَيْتِ الرَّبِّ. رَتَبُوا عِيدًا فِي الْوَاوَالِيْنَ إِلَى قُرُونِ الْمَدْبُحِ. هلليويا.

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

Ὁ ἁγία ἰωάννης ἐβόλησεν περὶ τὸ εὐαγγέλιον ἑορτάζει κατὰ ἰωάννην ἁγίου.	A chapter according to Saint John, may his blessings be with us. Amen.	فصل من إنجيل معلمنا يوحنا البشير. بركاته علينا آمين.
ἰωάννην ρβ: α - ια	John 12: 1 - 11	يوحنا 12: 1 - 11
Ἰησοῦς οὕτως εἶπεν ἔξ ἑξα ἡμερῶν ἔμπροσθεν τῆς ἑορτῆς ἐβήθη εἰς βηθανίαν ἃς ἐνάρε Λαζαροῦ ὁ ὢν ὁ φησὶς ὅτι φησὶς Ἰησοῦς τὸν ὢν ἐβόλησεν κηθεῖν τὸν νεκρὸν.	Then, six days before the Passover, Jesus came to Bethany, where Lazarus was who had been dead, whom He had raised from the dead.	وَإِنْ يَسُوعَ قَبْلَ الْفِصْحِ بِسِتَّةِ أَيَّامٍ جَاءَ إِلَى بَيْتِ عَنِّيَا، حَيْثُ كَانَ لِعَازَرُ الْمَيْتِ الَّذِي أَقَامَهُ يَسُوعَ مِنَ الْأَمْوَاتِ.

Ἀνερ οὐδὲ πῖνον ἔρω ἐπιμα
ἐτεῦματ' οὐοῦ Μαρθα ναρψευψι οὐοῦ
Λαζαροῦ νε οὔαι πε ἰνηεθροτεβ
νεμαϛ.

Μαρία οὔτη αβί ἰοὔλιτρα ἰκοχεν
ἰντε οὔνηρδου ἰπιστικη ἰναψε
ἰκοὔρενϛ οὐοῦ αρωϛ ἰνεβδλαρϛ
ἰηκοὔτ' ἰμοϛ οὐοῦ αρωτοὔ ἰπεϛω
ἰντε τεσὰφε α πι ηι δε μοῦ ἐβουδεν
πιςθου ἰντε πικοχεν.

Πεχε οὔαι δε ἐβουδεν
νεϛμαθητῃς ετε ἰουδασ πε
πιςκαριωτῃς φη εναϛηατηϛ.

Χε εθβεοὔ παικοχεν ἰποὔτηϛ
ἐβουδ θα ψουμτ ψε ἰκαθερι οὐοῦ
ἰνοὔτηιτοὔ ἰνι ρηκι.

Φαι δε αρωϛ οὔχ ὅτι χε
ςερμελιν ναϛ θα ηιρῃκι αλλα χε νε
οὔρεϛψ ἰοὔι πε οὐοῦ ερε
πιςλωσοκομον ἰτοὔτϛ ηη ἐψαϛηιτοὔ
ἔρωϛ νεψαϛτωοὔη ἰμοὔοὔ.

Πεχε ἰηκοὔτ' οὔτη χε χασ ρινα
ἰντεσὰρεῦ ἔρωϛ ἐπέροοὔ ἰπακωϛ.

Ηιρῃκι ταρ σενεμωτεν ἰηκοὔτ'
ηιβεη ἰνοκ δε †νεμωτεν αη ἰηκοὔτ'
ηιβεη.

There they made Him a
supper; and Martha served,
but Lazarus was one of
those who sat at the table
with Him.

Then Mary took a pound
of very costly oil of
spikenard, anointed the feet
of Jesus, and wiped His feet
with her hair. And the house
was filled with the fragrance
of the oil.

Then one of His
disciples, Judas Iscariot,
Simon's son, who would
betray Him, said:

“Why was this fragrant
oil not sold for three
hundred denarii and given
to the poor?”

This he said, not that he
cared for the poor, but
because he was a thief, and
had the money box; and he
used to take what was put in
it.

But Jesus said, “Let her
alone; she has kept this for
the day of My burial.

For the poor you have
with you always, but Me
you do not have always.”

فصنَعُوا لَهُ وليمَةً في ذلك
الموضع. وكانت مَرثَا تَخْدُمُ، وَأَمَّا
لِعَازِرُ فَكَانَ أَحَدَ الْمُتَكِنِينَ مَعَهُ.

فَأَخَذَتْ مَرْيَمُ رَطْلَ طِيبِ نَارْدِينَ
فَانَقَى كَثِيرَ الثَّمَنِ، وَدَهْنَتْ بِهِ قَدَمِي
يَسُوعَ، وَمَسَحَتْهُمَا بِشَعْرِ رَأْسِهَا،
فَامْتَلَأَ الْبَيْتُ مِنْ رَائِحَةِ الطِّيبِ.

فَقَالَ وَاحِدٌ مِنْ تَلَامِيذِهِ، الَّذِي هُوَ
يَهُوذَا سِمْعَانَ الْإِسْخَرِيوُطِيُّ، الَّذِي
كَانَ مُزْمِعًا أَنْ يُسَلِّمَهُ:

لِمَاذَا لَمْ يُبْعَ هَذَا الطِّيبُ بِثَلَاثِمِائَةِ
دِينَارٍ وَيُعْطَى لِلْمَسَاكِينِ؟”

وهذا قاله ليس عناية منه
بالمساكين، بل لأنه كان سارقاً،
وكان الصندوق عنده، وكان يَحْمِلُ
ما يُلْقَى فِيهِ.

فَقَالَ يَسُوعُ: “دَعُوهَا! إِنَّمَا
حَفِظْتَهُ لِيَوْمِ دَفْنِي.

لَأنَّ الْمَسَاكِينَ مَعَكُمْ كُلَّ حِينٍ، وَأَمَّا
أَنَا فَلَسْتُ مَعَكُمْ كُلَّ حِينٍ.

Αὐτοὶ δὲ ἴκε οὐκ ἔγνωσαν ὅτι
 ἦσαν ἐκεῖ ἕνεκα τοῦ Ἰησοῦ
 ὅτι ἴκε ἕνεκα τοῦ Ἰησοῦ
 ὅτι ἴκε ἕνεκα τοῦ Ἰησοῦ
 ὅτι ἴκε ἕνεκα τοῦ Ἰησοῦ.

Ὁ δὲ ἀρχιερεὺς
 ἠθέλησεν ἕνεκα τοῦ Ἰησοῦ
 ὅτι ἴκε ἕνεκα τοῦ Ἰησοῦ.

Ὅτι ἕνεκα τοῦ Ἰησοῦ
 ὅτι ἴκε ἕνεκα τοῦ Ἰησοῦ
 ὅτι ἴκε ἕνεκα τοῦ Ἰησοῦ.

*Πάντοτε φησὶ Πεννοῦτ περὶ ἡμῶν
 ἵνα ἡμεῖς ἀμην.*

Now a great many of the
 Jews knew that He was
 there; and they came, not
 for Jesus' sake only, but that
 they might also see Lazarus,
 whom He had raised from
 the dead.

But the chief priests
 plotted to put Lazarus to
 death also,

because on account of
 him many of the Jews went
 away and believed in Jesus.

Glory be to God forever.

و علم جمع كثير من اليهود أنه
 هناك، فجاءوا ليس من أجل
 يسوع وحده بل لينظروا أيضاً
 لعازر الذي أقامه يسوع من بين
 الأموات.

فتشاور رؤساء الكهنة أن يقتلوا
 لعازر أيضاً.

لأن كثيرين من اليهود كانوا من
 أجله يمشون ويؤمنون بيسوع.

والمجد لله دائماً.

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 τῷ Δαυὶδ ζζ: ιθ, λγ

Psalm 67: 19, 33

المزمور 67: 19، 33

Ἐνδοξασθε τῷ κυρίῳ ἡμεῖς
 ἡμεῖς ἡμεῖς ἡμεῖς ἡμεῖς ἡμεῖς
 ἡμεῖς ἡμεῖς ἡμεῖς ἡμεῖς ἡμεῖς
 ἡμεῖς ἡμεῖς ἡμεῖς ἡμεῖς ἡμεῖς
 ἡμεῖς ἡμεῖς ἡμεῖς ἡμεῖς ἡμεῖς.

Blessed is the Lord
 God. Blessed is the Lord
 day by day. The God of
 Israel is He who gives
 strength and power to His
 people. Blessed be God.
Alleluia.

مُبَارَكُ الرَّبِّ الإِلهُ، مُبَارَكُ الرَّبِّ
 يَوْمًا فَيَوْمًا. إلهُ إِسْرَائِيلَ هُوَ
 يُعْطِي قُوَّةً وَعِزًّا لِشَعْبِهِ، مُبَارَكُ
 هُوَ اللهُ. *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 ἐβωλ θεν πιερασσελιον εθογαβ κατα λουκαν ασιοτ.</p>	<p>A chapter according to Saint Luke, may his blessings be with us. Amen.</p>	<p>فصل من إنجيل معلمنا لوقا البشير. بركاته علينا أمين.</p>
ΛΟΥΚΑΝ ΙΘ: Α - Γ	Luke 19: 1 - 10	لوقا 19: 1 - 10
<p>Οτοζ ετασπε εδουτη νασμοσι πε θεν Ιεριχω.</p> <p>Οτοζ ισ οτρωμι ετισοττ επεσραν χε Ζακχθεος: οτοζ φαι νε οταρχητελωνης πε οτοζ νε οτραμαδ πε.</p> <p>Οτοζ νασκωττ πε εφοτωψ ενατ ελησοτς χε νιμ πε: οτοζ νασψχεμχομ αν πε εθε πιμηψ χε νε οτκοττι πε θεν τεψμαιη.</p> <p>Οτοζ ετασβοσι εττη ασψεναψ εερηι εχεν οτκομορεα θινα ητεψνατ εροψ: οτοζ νασσιμι πε εβωλ θιτοτς.</p> <p>Οτοζ ετασι εχεν πιμα ασσομ εροψ ηχε Ιησοτς πεσαψ ναψ χε Ζακχθεος χωλεμ υμοκ αμοτ επεσπτ:</p>	<p>Then Jesus entered and passed through Jericho.</p> <p>Now behold, there was a man named Zacchaeus who was a chief tax collector, and he was rich.</p> <p>And he sought to see who Jesus was, but could not because of the crowd, for he was of short stature.</p> <p>So he ran ahead and climbed up into a sycamore tree to see Him, for He was going to pass that way.</p> <p>And when Jesus came to the place, He looked up and saw him, and said to him, “Zacchaeus, make haste and come down, for today I must stay at your house.”</p>	<p>ولمّا دَخَلَ يسوع مُجتازاً في أريحا.</p> <p>وإذا برَجَلْ اسمُهُ زَكَّا، وهذا كان رئيساً للعثَّارين وكان غَنِيًّا.</p> <p>وكان يَطْلُبُ راجِباً في أن يَرى مَنْ هو يسوع، ولم يَقْدِرْ مِنْ أَجْلِ الجمع، لأنَّهُ كان قَصِيرِ القامةِ.</p> <p>فَتَقَدَّمَ مُسرِعاً وصَعِدَ إلى جُمَيْزَةٍ لكي يَرَاهُ، لأنَّهُ كان مُزْمِعاً أن يَجْتَازَ بها.</p> <p>فلَمَّا جاءَ يسوعُ إلى الموضعِ، نَظَرَ إليه وقالَ لَهُ: «يا زَكَّا، أسرع وانزِلْ، لأنَّهُ ينبغي لي أن أكونَ اليومَ في بيتِكَ.»</p>

ἄφροον τὰρ ζωτ̄ ἐροὶ ἠταῶπι δὲν
πεκνί.

Οὐτος ἀρχώλεμ ἄμοσ ἀφὶ ἐπέσχητ
οὐτος ἀφωποφ̄ ἐροφ̄ εφραῶπι.

Οὐτος νη τηροφ̄ ἐτατ̄νατ̄
ἀνερ̄χρεμεν̄ ετ̄ζω ἄμοσ ζε
ἀφωεναφ̄ ἐδοτην̄ ἐπ̄νη ἠνοτ̄ρεφ̄ερνοβι
ἠρωμι ἐμ̄τον ἄμοσ.

Διφ̄οσι Δε ἐρατ̄φ̄ ἠξε Ζακχ̄εος
πεχαφ̄ ἄΠβοις ζε Πβοις εηππε ††
ἠτ̄φαῶπι ἠναετ̄παρχοντα ἠνιεηκι:
οὐτος φηεταῖφ̄ιτ̄φ̄ ἠζονς ἠε̄λι
††νακοβον̄ ναφ̄ ἠε̄τοφ̄ ἠκωβ.

Πεχαφ̄ Δε ναφ̄ ἠξε ἠσοφ̄ς ζε
ἄφροον̄ ἄ ποτ̄ζαι ῶπι δὲν ἄπαῖνι ζε
ἠθοσφ̄ ζωφ̄ οτ̄ῶηρι ἠτε Ἀβρααμ̄ πε.

Διφ̄ι τὰρ ἠξε Πῶηρι ἄΦρωμι
ἐκωτ̄ οὐτος ἐνοζεμ̄ ἄφηεταφ̄τακο.

*Πῶοφ̄ φα Πεννοφ̄φ̄ πε ῶα ἐνεε
ἠτε νη ἐνεε: ἄμην.*

So he made haste and came down, and received Him joyfully.

But when they saw it, they all complained, saying, “He has gone to be a guest with a man who is a sinner.”

Then Zacchaeus stood and said to the Lord, “Look, Lord, I give half of my goods to the poor; and if I have taken anything from anyone by false accusation, I restore fourfold.”

And Jesus said to him, “Today salvation has come to this house, because he also is a son of Abraham.

For the Son of Man has come to seek and to save that which was lost.”

Glory be to God forever.

فأسرع ونزل وقبله فرحاً.

فلما رأى الجميع ذلك تذمروا قائلين: «إنه دخل بيت رجل خاطي ليستريح».

فوقف زكاً وقال للرب: «ها أنا يا رب أعطي نصف أموالي للمساكين. وإن كنت قد وشيت بأحد، أرد أربعة أضعاف».

فقال له يسوع: «اليوم حصل خلاص لهذا البيت، إذ هو أيضاً ابن إبراهيم».

لأن ابن الإنسان إنما جاء لكي يطلب ويخلص ما قد هلك».

والمجد لله دائماً.

Liturgy Readings

قراءات القداس

The Pauline Epistle

رسالة بولس الرسول

Παῦλος δούλος ἄΠενβοις ἠσοφ̄ς
Πιχ̄ριστοσ: π̄ἀποστολοσ ετ̄θαζεμ̄:
φηεταφ̄θαῶφ̄ ἐπιεῶεπ̄νοφ̄φι ἠτε

Paul, the servant of our Lord Jesus Christ, called to be an apostle, appointed to the Gospel of God. A

فصل من رسالة معلمنا بولس الرسول إلي العبرانيين، بركته علينا آمين.

Φνοϋ†.

chapter from the epistle of our teacher St. Paul to the Hebrews. May his blessing be upon us. Amen.

Ἑβραῖος θ: ια - κη

Hebrews 9: 11 - 28

العبرانيين 9: 11 - 28

Πιχριστος δε εταϋι παρχηερεϋς
ντε νιαταθον εθναϋωπι εβολα ζιτεν
†νιϋ† νικϋνη ογοζ ετχηκ εβολα
νοϋμοϋνηκ νιχιζ αν τε ετε φαι πε χε
θα παιωντ αν τε.

But Christ came as High Priest of the good things to come, with the greater and more perfect tabernacle not made with hands, that is, not of this creation.

وَأَمَّا الْمَسِيحُ، وَهُوَ قَدْ جَاءَ رَئِيسَ
كَهَنَةِ الْخَيْرَاتِ الْعَتِيدَةِ، فَبِالْمَسْكَنِ
الْأَعْظَمِ وَالْأَكْمَلِ، غَيْرِ الْمَصْنُوعِ
بِيَدٍ، أَيِ الَّذِي لَيْسَ مِنْ هَذِهِ
الْخَلِيقَةِ.

Οϋδε εβολα ζιτεν πςνοϋ ντε
ζανβαρηιτ αν τε νεμ ζανμασι αλλα
εβολα ζιτεν πεϋςνοϋ μμιν μμοϋ εαϋι
εδοϋν ενεθοϋαβ νοϋσοπ εαϋιμι
νοϋω† νενεζ.

Not with the blood of goats and calves, but with His own blood He entered the Most Holy Place once for all, having obtained eternal redemption.

وَلَيْسَ بِدَمِ تَيْوَسٍ وَعِجُولٍ، بَلْ بِدَمِ
نَفْسِهِ، دَخَلَ مَرَّةً وَاحِدَةً إِلَى
الْأَقْدَاسِ، فَوَجَدَ فِدَاءً أَبَدِيًّا.

Ιςχε ταρ πςνοϋ ντε ζανβαρηιτ
νεμ ζανμασι νεμ οϋκερμι ντε
οϋβαζσι εϋνοϋδ εχεν νετβαδεμ
ϋαϋτοϋβο εϋτοϋβο ντε †σαρζ.

For if the blood of bulls and goats and the ashes of a heifer, sprinkling the unclean, sanctifies for the purifying of the flesh,

لَأَنَّهُ إِنْ كَانَ دَمُ التَّيْوَسِ وَالْعِجُولِ
وَرَمَادُ الْعِجَلَةِ إِذَا مَا نَضَحَ عَلَى
الْمُتَنَجِّسِينَ، يُقَدِّسُهُمْ لِتَطْهِيرِ
الْجَسَدِ.

Ιε αϋηρ μαλλον πε πςνοϋ
μΠιχριστος φαι ετε εβολαζιτεν
πιπνεμα εθοϋαβ αϋενϋ εδοϋν
εϋτοϋβνοϋ† μΦνοϋ† ϋνατοϋβο
ντενϋνηδεσις εβολαζα νιζβνοϋι
εομωοϋ† εορενερβακ μΦνοϋ† ετοϋδ
ογοζ νθμμι.

how much more shall the blood of Christ, who through the eternal Spirit offered Himself without spot to God, cleanse your conscience from dead works to serve the living God?

فَكَمْ أَحْرَى أَنْ يَكُونَ دَمُ الْمَسِيحِ،
هَذَا الَّذِي مِنْ جِهَةِ الرُّوحِ الْقُدُسِ
قَدَّمَ ذَاتَهُ لِلَّهِ نَقِيًّا، لِيُطَهِّرَ نَيْتَكُمْ مِنَ
الْأَعْمَالِ الْمَيِّتَةِ لِكَيْ تَعْبُدُوا اللَّهَ
الْحَيَّ الْحَقِيقِيَّ.

Ογοζ εοβε φαι οϋμεσιϋς πε ντε
οϋδιαθηκη μβερι ζοπωϋ εαϋϋωπι νχε
οϋμοϋ εϋω† ντε νιπαρabaσις ετχη

And for this reason He is the Mediator of the new covenant, by means of death, for the redemption of the transgressions under the

ولأجل هذا فهو واسطة عهد
جديد، حتى إذ كان موت لفداء
معاصي العهد الأول، حظي
المدعوون بوعد الميراث الأبدي.

εΙΧΕΝ ΤῚ ΔΙΑΘΗΚΗ ΝΕΘΟΥΤ ἑΙΝΑ ἸΝΕΒΙ
ἸΠΙΩΥ ἸΝΧΕ ΝΗΕΘΑΘΕΜ ἸΝΤΕ
ΤῚ ΚΛΗΡΟΝΟΜΙΑ ἸΝΕΝΕΘ.

ΠΙΜΑ ΤΑΡ ΕΤΕ ΟΥ ΔΙΑΘΗΚΗ ἸΜΟΟΥ
ΑΝΑΣΚΗ ἸΝΣΕΕΝ ΦΕΜΟΥ
ἸΦΗΕΤΑΦΣΕΜΗΝΗΤΦ.

¶ ΔΙΑΘΗΚΗ ΤΑΡ ΕΣΤΑΦΡΕΟΥΤ ἔΧΕΝ
ΘΑΝΡΕΦΜΩΟΥΤ ΧΕ ἸΠΑΣΧΕΜΧΟΜ ΘΟΣΟΝ
ΕΦΟΝΘ ἸΝΧΕ ΦΗΕΤΑΦΣΕΜΗΝΗΤΦ.

ΕΘΒΕ ΦΑΙ ΟΥ ΔΕ ΤῚ ΘΟΥΤ ἸΠΕΣΤΟΥΒΟ
ΑΒΝΕ ΣΝΟΥΦ.

ΕΝΤΟΛΗ ΤΑΡ ΝΙΒΕΝ ΚΑΤΑ ΠΙΝΟΜΟΣ
ΕΤΑ ΜΩΥΣΕΘΣ ΣΑΖΙ ἸΜΩΟΥ ΝΕΜ ΠΙΛΑΟΣ
ΤΗΡΦ ΑΦΥΙ ἸΝΟΥΣΝΟΥΦ ἸΝΤΕ ΘΑΝΜΑΣΙ ΝΕΜ
ΘΑΝΒΑΡΗΙΤ ΝΕΜ ΟΥΜΩΟΥ ΝΕΜ ΟΥΣΟΡΤ
ἸΝΚΟΚΚΙΝΩΝ ΝΕΜ ΟΥΘΥΣΩΠΟΝ ΠΙΚΕΧΩΜ
ΔΕ ΘΩΦ ΝΕΜ ΠΙΛΑΟΣ ΤΗΡΦ ΑΦΗΝΟΧΘΟΥ.

ΕΦΧΩ ἸΜΟΟΣ ΧΕ ΦΑΙ ΠΕ ἸΣΝΟΥΦ ἸΝΤΕ
ΘΔΙΑΘΗΚΗ ΘΗ ΕΤΑ ΦΗΟΥΤ ἑΝΕΘΕΝ
ΘΗΝΟΥ ἔΡΟΣ.

ΟΥΘΘ ΤῚ ΣΚΗΝΗ ΝΕΜ ΝΙΣΚΕΥΟΣ ΤΗΡΟΥ
ἸΝΤΕ ΠΙΨΕΜΨΙ ΑΦΗΝΟΧΘΟΥ ἸΠΑΙΡΗΤ ἑΝ
ΠΙΣΝΟΥΦ.

ΚΑΤΑ ΟΥΘΩΝΤ ΨΑΥΤΟΥΒΟ ΤΗΡΟΥ
ΚΑΤΑ ΠΙΝΟΜΟΣ ἑΝ ΟΥΣΝΟΥΦ ΟΥΘΘ ΑΤῚ ΝΕ
ΦΕΝ ΣΝΟΥΦ ἔΒΟΛ ἸΠΑΡΕ ΧΩ ἔΒΟΛ ΨΩΠΙ.

ΑΝΑΣΚΗ ΜΕΝ ΟΥΝ ΝΙΣΜΟΥ ἸΝΤΕ

first covenant, that those who are called may receive the promise of the eternal inheritance.

For where there is a testament, there must also of necessity be the death of the testator.

For a testament is in force after men are dead, since it has no power at all while the testator lives.

Therefore, not even the first covenant was dedicated without blood.

For when Moses had spoken every precept to all the people according to the law, he took the blood of calves and goats, with water, scarlet wool, and hyssop, and sprinkled both the book itself and all the people,

saying, "This is the blood of the covenant which God has commanded you."

Then likewise he sprinkled with blood both the tabernacle and all the vessels of the ministry.

And according to the law almost all things are purified with blood, and without shedding of blood there is no remission.

Therefore it was necessary that the copies of

لأنَّه حيثُ يوجد عهد بوصية،
فبالضرورة داعية إلى حلول
الموت بالموصي،

لأنَّ الوصية ثابتة على الأموات،
إذ لا قوَّة لها ما دام الذي قرَّرها
حيًّا.

من أجل هذا ولا الأول لم يُطهر
بغير دم.

ولمَّا خاطب موسى كلَّ الشَّعب
بجميع الوصايا بحسب النَّاموس،
أخذ دمَّ العُجول والثِّيوس، مع
ماءٍ، ووصوفاً قَرْمِزِيًّا وزَوْفًا،
فَنَضَحَهُ على الكُتَابِ نَفْسَهُ وجميع
الشَّعبِ.

قائلاً: "هذا هو دمُّ العهد الذي
أوصاكم الله بهِ.

كذلك أيضاً القُبَّة وجميع آنية
الخدمةِ نضحها هكذا بالدمِّ.

وبالاقتراب تَنطَهَّر جميعها بالدمِّ
كالنَّاموس، وبغير سفك دمِّ لم تكن
مغفرة!

فبالضرورة داعية إلى أن تَنطَهَّر
أمثلة الأشياء التي في السماوات

ΝΗΕΤΘΕΝ ΝΙΦΗΟΤΙ ΝΣΕΤΟΥΒΟ ΘΕΝ ΝΑΙ
ΝΘΩΟΥ ΔΕ ΝΑ ΝΙΦΗΟΤΙ ΘΕΝ
ΖΑΝΨΟΥΨΩΟΥΨΙ ΕΥΣΟΤΠ ΕΞΟΤΕ ΝΑΙ.

Μετα Πιχριστος γαρ αν ι εδουην
εζανμουηκ ηξιζ ευοταβ ητυπος
νιταφμηι αλλα εδουην ετφε ετε ηθος
τε ευοτονεζ εβολ τνου μπεμθο
μφνουτ ερηι εξων.

Χε ητερενη ερηι αν ηουμην
ησοπ μφρητ ηπαρχηερεε εωαυι
εδουην ενεθοταβ ητεμρουπι θεν
ουενοε μφωε αν πε.

Μουη νερωτ εροε πε ητερεβι
μκαε ηουμην ησοπ ιεχεν τκαταβολη
μπικομοε τνου δε ηουσοπ ωα ηχωκ
εβολ ητε ηιενεε αεοτονεζ εβολ εε
ητερεωε φηοβι εβολειτεν
πεεωουΨωουΨι.

Οτοε καταφρητ ετεεχη ηηιρωμ
εεροτυμοη ηουσοπ μενεεα φαι δε
ουεαπ.

Παιρητ εωε Πιχριστος αερενη
εδουην ηουσοπ εε ητερενη ηηενηοβι
ηουμην ερηι πιμαεσοπ δε ενατ
εεεοτονεζ εβολ αβηε νοβι εηνοεμ
ηηηεεωουτ εβολ εαεωε.

Πεμοτ γαρ ηευωτεν ηευ

the things in the heavens should be purified with these, but the heavenly things themselves with better sacrifices than these.

For Christ has not entered the holy places made with hands, which are copies of the true, but into heaven itself, now to appear in the presence of God for us;

not that He should offer Himself often, as the high priest enters the Most Holy Place every year with blood of another--

He then would have had to suffer often since the foundation of the world; but now, once at the end of the ages, He has appeared to put away sin by the sacrifice of Himself.

And as it is appointed for men to die once, but after this the judgment,

so Christ was offered once to bear the sins of many. To those who eagerly wait for Him He will appear a second time, apart from sin, for salvation.

The grace of God the Father be with you all.

بهذه الأمور، فأما السمَّاءات، فبضحايا أجل من هذه قدراً.

لأنَّ المسيح لم يدخل إلى المقدَّس المصنوعة بالأيدي التي هي أشباه المقدَّس الحقيقيَّة، بل إلى السَّماء نفسها ليظهر الآن أمام الله عَنَّا.

ليس ليُقَرَّب ذاته مرَّات كثيرة كما يدخل رئيس الكهنة إلى المقدَّس في كلِّ سنةٍ بدم ليس هو له.

والأفقد كان ينبغي له أن يتألَّم مرَّاراً كثيرة منذ إنشَاء العالم، ولكنَّه الآن قد ظهر مرَّةً واحدة عند انقضاء الدَّهور ليبيط الخطيَّة بتضحيتِه نفسه.

وكما أنه موضوع للنَّاس أن يموتوا مرَّةً ثمَّ بعد ذلك الدَّيْنُونَةُ،

هكذا المسيح هو أيضاً، قَرَّب ذاته مرَّةً لكي يرفع خطايا كثيرين، وأما المرَّة الثانية فسيظهر بغير خطيَّة خلاصاً للذين ينتظرونه.

نعمة الله الأب تكون مع جميعكم. أمين.

ἡΓΙΡΗΝΗ ΕΥΣΟΠ: ΧΕ ΛΙΗΝ ΕΣΕΨΩΠΙ.

Amen.

Catholic Epistle
الكاثوليكون

Καθολικον εβολ θεν πε πιζογιτ
νεπιστολη ντε πενωτ Πετρος.
Λιηνη. Παμενρα Ϛ.

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

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

ἁ Πετρος Δ: ἁ - ἰᾶ

1 Peter 4: 1 - 11

1 بطرس 4: 1 - 11

Πιχριστος οτη εταρψεπικαθ θεν
τσαρζ εεϋρη εχων: οτοθ νεωτεν
θωτεν θηκ θηνοτ ὑπαϊςμοτ χε
φηεταρβικαθ θεν τσαρζ αραταλψοϋ
εβολ θα φνοβι.

Therefore, since Christ suffered for us in the flesh, arm yourselves also with the same mind, for he who has suffered in the flesh has ceased from sin.

فَاذْ قَدْ تَأَلَّمَ الْمَسِيحُ لِأَجْلِنَا بِالْجَسَدِ، تَسَلَّحُوا أَنْتُمْ أَيْضًا بِهَذِهِ النَّيَّةِ. فَإِنَّ مَنْ تَأَلَّمَ فِي الْجَسَدِ كَفَّ عَنِ الْخَطِيئَةِ.

Επιζιντεψυτεμψωπι χε θεν
θανεπιθωμια ηρωμι αλλα πεσει ντε
πεψωνθ θεν τσαρζ ντεψαιϋ θεν
φορωψ ὑφνοϚ.

that he no longer should live the rest of his time in the flesh for the lusts of men, but for the will of God.

لِكَيْ لَا يَعِيشَ أَيْضًا الزَّمَانَ الْبَاقِي فِي الْجَسَدِ لِشَهَوَاتِ النَّاسِ، بَلْ لِإِرَادَةِ اللَّهِ.

Κηη ταρ ερωτεν ὑπιχοϚ εταρϋι
ερετενιρι ὑφορωψ ηνιεθνοθ
ερετενμωϋ ηθρη θεν θανθωθεν νεμ
θανεπιθωμια νεμ θανθιδι νοϚθο ηρηϚ
νεμ θανχερχερ νεμ θανσωϋ νεμ
θανθο ὑβοϚ ὑμετψεμψε ιδωλον.

For we have spent enough of our past lifetime in doing the will of the Gentiles; when we walked in lewdness lusts, drunkenness, revelries, drinking parties, and abominable idolatries.

لَأَنَّ زَمَانَ الْحَيَاةِ الَّذِي مَضَى يَكْفِينَا لِنَكُونَ قَدْ عَمَلْنَا إِرَادَةَ الْأُمَّمِ، سَالِكِينَ فِي الدَّعَاةِ وَالشَّهَوَاتِ، وَإِدْمَانَ الْخَمْرِ، وَالْبَطْرِ، وَالْمُنَادِمَاتِ، وَعِبَادَةِ الْأَوْثَانِ الْمُحَرَّمَاتِ.

Ετε φη πε ετογοι ηψεμμο ηθητϋ
ητετενβοχι νεμωϚ αν εθονη επιφων
εβολ ρω ητε ϚμετατοϚχαι ευχεοϚα.

In regard to these, they think it strange that you do not run with them in the same flood of dissipation, speaking evil of you.

الْأَمْرُ الَّذِي فِيهِ يَسْتَعْرَبُونَ أَنْكُمْ لَسْتُمْ تَرْكُضُونَ مَعَهُمْ إِلَى فَيْضِ هَذِهِ الْخَلَاعَةِ عَيْنِهَا، مُجَدِّفِينَ.

Πηθεθα† λοςος μφηετσεβτωτ
ε†ελαπ ενηετονδ νεμ ηηεθμωο†τ.

Εθε φαι γαρ ατζιωεννο†ει
ηηικερεμωο†τ εηνα ηε†ελαπ μεν
ερωο† κατα ηηρωμυ δεη τσαρζ:
ητο†ωνδ δε κατα Φνο†† δεη
ηηηηε†μα.

Πχωκ δε ηεωβ ηηβεν α†εδων†:
χεμκα† ο†ην ο†οε ρωηε δεη
ηηηροσε†χη.

Ψορπ δε ηεωβ ηηβεν μαρε
†ελαπη ψωπη εμην δεη θηνο†
εηε†ε†ηρο† χε †ελαπη ε†ωαεωβε
εβολ εεηη ο†μηψ ηηηοβη.

Ψωπη ε†ε†ε†ηρο† ηημωηεμμο εδο†ην
εηε†ε†ηρο† ε†ε†ε†ηρο† ηα†χηρεμρεμ.

Πιο†αι ηιο†αι κατα ηηεμω†
ε†α†ε†η†ε† ε†ε†ε†ηεμψη ηηηη†ε δα†η
δα†η†ε†η μ†η†η ηηηηηοηκοηοημοε
εηηηε† η†ε ηηεμω† η†ε Φνο†† ηο†ηο
η†η†.

Φηε†ηηαεα†ηη εωε εηηηα†ηη η†ε
Φνο†††: φηε†ηηαεμψη εωε εβολ δεη
ο†ηχομ θηε†ε Φνο†† ηαεβτω†ε εηηηα
δεη εωβ ηηβεν η†ε†ε†η†εωο† ηηε Φνο†††
εβολ εη†εη ηηχο†ε Πηχηρ†ηο†ε φηε†ε

They will give an account to Him who is ready to judge the living and the dead.

For this reason the gospel was preached also to those who are dead, that they might be judged according to men in the flesh, but live according to God in the spirit.

But the end of all things is at hand; therefore, be serious and watchful in your prayers.

And above all things have fervent love for one another, for “love will cover a multitude of sins.”

Be hospitable to one another without grumbling.

As each one has received a gift, minister it to one another, as good stewards of the manifold grace of God.

If anyone speaks, let him speak as the oracles of God. If anyone ministers, let him do it as with the ability which God supplies, that in all things God may be glorified through Jesus Christ, to whom belong the glory and the dominion forever and ever. Amen.

الَّذِينَ سَوْفَ يُعْطَوْنَ حِسَابًا لِذِي
هُوَ عَلَى اسْتِعْدَادٍ أَنْ يَدِينَ الْأَحْيَاءَ
وَالْأَمْوَاتِ.

فَإِنَّهُ لِأَجْلِ هَذَا بُشِّرَ الْمَوْتَى أَيْضًا،
لِكَيْ يُدَانُوا حَسَبَ النَّاسِ بِالْجَسَدِ،
وَلَكِنْ لِيَحْيُوا حَسَبَ اللَّهِ بِالرُّوحِ.

وَإِنَّمَا نِهَآيَةَ كُلِّ شَيْءٍ قَدْ اقْتَرَبَتْ،
فَتَعَقَّلُوا وَاصْحُوا لِلصَّلَاةِ.

وَلَكِنْ قَبْلَ كُلِّ شَيْءٍ لَتَكُنْ مَحَبَّتُكُمْ
بَعْضُكُمْ لِبَعْضٍ شَدِيدَةً، لِأَنَّ الْمَحَبَّةَ
تَسْتُرُ كَثْرَةَ مِنَ الْخَطَايَا.

كُونُوا مُضِيفِينَ بَعْضُكُمْ بَعْضًا بِلا
دَمْدَمَةٍ.

لِيَكُنْ كُلُّ وَاحِدٍ بِحَسَبِ مَا أَخَذَ
مَوْهَبَةً يَخْدُمُ بِهَا بَعْضُكُمْ بَعْضًا،
كوكُلَاءَ صَالِحِينَ عَلَى نِعْمَةِ اللَّهِ
الْمُتَوَعِّةِ.

إِنْ كَانَ يَتَكَلَّمُ أَحَدٌ فَكَأَقْوَالِ اللَّهِ،
وَإِنْ كَانَ يَخْدُمُ أَحَدٌ فَكَأَنَّهُ مِنْ قُوَّةِ
يَمْنَحُهَا اللَّهُ، لِكَيْ يَتَمَجَّدَ اللَّهُ فِي كُلِّ
شَيْءٍ بِبِسْمِ الْمَسِيحِ، الَّذِي لَهُ
الْمَجْدُ وَالسُّلْطَانُ إِلَى أَيْدِ الْأَبَدِينَ.
أَمِينَ.

φωϥ πε πῶου νεμ πιὰμαρι ψα ἔνεε
 ἵτε νιένεε τηροϥ. Δυηη.

Παῖσνηοϥ ὑπερμενερε πικοςμοϥ
ουδε νηετωοπ δεν πικοςμοϥ:
πικοςμοϥ νασινη νεμ τερεπιθουια: φη
δε ετιρι ὑφοτωψ ὑφνοϥ ῥηαψωπι
ψα ἔνεε: ἀμην.

*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 الابد. آمين.*

The Acts
الإبركسيس

Πραξιϥ ἵτε νενηοϥ ἡποστολοϥ:
 ἔρε ποϥμοϥ εθοταβ ψωπι νεμαν.
 Δυηη.

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

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

Πραξιϥ κη: ια - λα

Acts 28: 11 - 31

أعمال 28: 11 - 31

Μενενσα ψουτ δε ἡβοτ ανιζι
 ουχοι ἵτε ρακοϥ ἔρε ουον ουηηηη
 ζιωτϥ ἵτε θανδιοςκοροϥ εαϥερπαρα
 χιμαζιν δεν ϣηηχοϥ.

After three months we
 sailed in an Alexandrian
 ship whose figurehead was
 the Twin Brothers, which
 had wintered at the island.

وبعد ثلاثة أشهر أفلغنا في سفينة
 إسكندرية وكان عليها علامة
 الجوزاء (التوأمن)، وكانت قد
 شتت في الجزيرة.

Οουϥ ανημοηι εσρακοϥϥ ανψωπι
 ὑμαϥ ἡψουτ ἡεροουϥ.

And landing at
 Syracuse, we stayed three
 days.

ورسونا على سيراكوسا فمكثنا
 هناك ثلاثة أيام.

Οουϥ ετανι εβολ ὑμαϥ
 ανερκατανταν ερησιον ουοϥ μενενσα
 ουεροουϥ αϥἀμαρι εδοϥν εχων ἡχε
 ουθοϥρηϥ ανι ὑπενβ ῥηαϥ
 εΠοντιολοϥϥ.

From there we circled
 round and reached
 Rhegium. And after one day
 the south wind blew; and
 the next day we came to
 Puteoli,

ولمّا خرجنا من هناك دُرنا إلى
 ريغيون. ومن بعد يومٍ واحدٍ هبت
 علينا ريح الجنوب، وفي اليوم
 الثاني جئنا إلى بونطيلوس.

Οουϥ ετανχιμῖ ηηησνηοϥ ὑμαϥ
 αϥθετ πενηητ εορενψωπι ζατοτοϥ ἡ
 ψαψϥ ἡεροουϥ ουοϥ παρηϥ ανι

where we found
 brethren, and were invited
 to stay with them seven
 days. And so we went
 toward Rome.

وأصبنا هناك الإخوة فطیبوا قلبنا
 لكي نقيم عندهم سبعة أيام، وهكذا
 جئنا إلى رومية.

ἔρωμῃ.

Ἐταρωτεμ δε ἵχε νίςνηοῦ
ἐτεμμάτ εὐβητεν ἀτί ἐβόλ ἐῆραν ψα
ἐῆρῃ ἐαππιφοροῦ ἵψομτ ἵταβερῶν
ἐταρῆματ δε ἐρωῶν ἵχε παῦλος
αρωπεῖμοτ ἵτεν φῆνοῦτ οτοζ αρω
ἵνοῦμετχαρητ.

Ἐοτε δε ετανψε ἐδοῦν
ἐρωμαροταρκαρῆνι ἵπαῦλος
εῶρερωπι ἵμαγατφ νεμ πιματοι
ετᾶρεζ ἐροφ.

Ἄρωπι δε μενεσα ῶμοτ
ἵἔροοῦ αρωμοῦτ ἵνιροτατ ἵτε
ἵλοῦδαι ετῶοπ ἵματ ἐτατί δε ἵματ
ναρξω ἵμοοσ νωοῦ ἀνοκ ἵρωμι
νεῖςνηοῦ ἵπιερῆλι εἵτ ἐδοῦν ἐῆραφ
ἵπιλλοοσ ἵε νίςτηνηοῖα ἵτε νεῖοῦτ
αῦρονητ ἐβόλθεν ἵερονκαρῆμ αῦτηῖτ
ἐῆρῃ ἐνενηξίξ ἵνιρωμοοσ.

Ἡαἱ ἐταρῆετῆωτ ναῖνοῦωῦ ἐχατ
ἐβόλ πε χε ἵποῦρεμῆλι ἵἔτια ἵτε
φῆμοῦ ερωοπ ἵῆητ.

Ἐτεραντιλεσιν δε ἵχε ἵλοῦδαι
ασεράνασκῆ ἐροῖ ἐερεπικαλιθε
ἵποῦτρο ἵφῆρητ ἀν χε οτονηῆλι
ἵκατησοῖα ἐῖρι ἵπαῦλωλ.

Ἐθε ταιλωξί οῦν ναιτωβζ ἐναῦ

And from there, when the brethren heard about us, they came to meet us as far as Appii Forum and Three Inns. When Paul saw them, he thanked God and took courage.

Now when we came to Rome, the centurion delivered the prisoners to the captain of the guard; but Paul was permitted to dwell by himself with the soldier who guarded him.

And it came to pass after three days that Paul called the leaders of the Jews together. So when they had come together, he said to them: "Men and brethren, though I have done nothing against our people or the customs of our fathers, yet I was delivered as a prisoner from Jerusalem into the hands of the Romans,

"who, when they had examined me, wanted to let me go, because there was no cause for putting me to death.

But when the Jews spoke against it, I was compelled to appeal to Caesar, not that I had anything of which to accuse my nation.

"For this reason therefore I have called for

فَلَمَّا سَمِعَ الْإِخْوَةُ الَّذِينَ هُنَاكَ بِخَبْرِنَا، خَرَجُوا لِاسْتِقْبَالِنَا إِلَى أَبِيوْفُورَا وَإِلَى الثَّلَاثَةِ الْحَوَانِيْتِ. فَلَمَّا رَأَاهُمْ بُولُسُ شَكَرَ اللَّهَ وَتَشَجَّعَ.

ولمَّا دخلنا إلى رومية، أمر بولس أن يكون وحده مع الجندي الذي كان يحرسه.

ولمَّا كان بعد ثلاثة أيَّامٍ اسْتَدْعَى بُولُسُ وَجَهَاءَ الْيَهُودِ السَّاكِنِينَ هُنَاكَ. فَلَمَّا جَاءُوا جَعَلَ يَقُولُ لَهُمْ: "أَيُّهَا الرِّجَالُ إِخْوَتِنَا، أَنَا لَمْ أَصْنَعْ شَيْئًا أَنْصِبَ بِهِ الشُّعْبُ أَوْ عَوَائِدِ الْآبَاءِ، قِيدْتُ مِنْ أُورُشَلِيمَ وَأُسْلِمْتُ إِلَى أَيْدِي الرُّومِ،

وهؤلاء لما فحصوا أرادوا أن يُطْفِقُونِي، لِأَنَّهُمْ لَمْ يَجِدُوا فِيَّ شَيْئًا يَكُونُ مَوْجِبًا لِلْمَوْتِ.

وفيما كان اليهود يقاومون الخطاب، اضطرني الأمر أن استغيث بالملك، ليس كأنني أصنع شيئاً يوجب القذف على هذه الأمة.

فمن أجل هذه العلة كنت أطلب أن أراكم وأن أتكلّم معكم، لأنني من

ἔρωτες οὐτος ἔσασιν νεωότες εἶθε
τῆς ἐλπίδος τῆς ἀπὸ Ἰσραὴλ τῆς οὐσίας
ἡταιχάζουσιν.

Ἡ οὐσία δὲ περὶ τῆς οὐσίας καὶ ἀνομιῶν
οὐδὲ ἀπὸ τῆς Ἰουδαίας ἐβόλθεν τῆς
Ἰουδαίας οὐδὲ ἀπὸ τῶν ἀδελφῶν ἐβόλθεν
νικητικῶς ἡ τετρακλιτικῶς ἡ τετρακλιτικῶς
ἐφῆμι δαροκ.

Ἐνεργαζοῦσιν δὲ ἐσώτερον ἐβόλ
ζιτοτικῶς ἡνιῆ τεκμηριῶν ἔρωτες εἶθε τῆς
ἐρετικῆς τῆς περὶ τῶν οὐσιῶν ἐρον καὶ
σεραπτικῶς ἐσώτερος δὲν καὶ νίβεν.

Ἀρτῆς δὲ τῆς οὐσίας ἡνιῆ τεκμηριῶν
ἡ ἀρετικῆς δατοτικῶς ἐφῆμι δαροκ
τῆς οὐσίας ἡνιῆ τεκμηριῶν ἐφῆμι
ἡ οὐσίας ἡνιῆ τεκμηριῶν ἐφῆμι
ἡ οὐσίας ἡνιῆ τεκμηριῶν ἐφῆμι
ἡ οὐσίας ἡνιῆ τεκμηριῶν ἐφῆμι
ἡ οὐσίας ἡνιῆ τεκμηριῶν ἐφῆμι

Οὐτος δαροκτικῶς ἡνιῆ τεκμηριῶν
ἡ οὐσίας ἡνιῆ τεκμηριῶν ἐφῆμι
ἡ οὐσίας ἡνιῆ τεκμηριῶν ἐφῆμι

Ἐν τῶν δὲ τῶν οὐσιῶν καὶ οὐσιῶν
ἀρετικῶς ἐβόλ ἐφῆμι ἡ οὐσίας ἡνιῆ
ἡ οὐσίας ἡνιῆ τεκμηριῶν ἐφῆμι
ἡ οὐσίας ἡνιῆ τεκμηριῶν ἐφῆμι
ἡ οὐσίας ἡνιῆ τεκμηριῶν ἐφῆμι

you, to see you and speak with you, because for the hope of Israel I am bound with this chain.”

Then they said to him, “We neither received letters from Judea concerning you, nor have any of the brethren who came reported or spoken any evil of you.

But we desire to hear from you what you think; for concerning this sect, we know that it is spoken against everywhere.”

So when they had appointed him a day, many came to him at his lodging, to whom he explained and solemnly testified of the kingdom of God, persuading them concerning Jesus from both the Law of Moses and the Prophets, from morning till evening.

And some were persuaded by the things which were spoken, and some disbelieved.

So when they did not agree among themselves, they departed after Paul had said one word: “The Holy Spirit spoke rightly through Isaiah the prophet to our fathers,

أجل رجاء إسرائيل أنا موثوق بهذه السلسلة.

أما هم فقالوا له: " نحن لم يأتنا من اليهود كتابات لأجلك، ولم يقدم أحد من الإخوة فعرّفنا أو قال عنك شيئاً رديناً.

ونحن نرغب أن نسمع منك تلك التي نحن فيها مفكرون، لأنّ من أجل هذا الخلاف الأمر ظاهر لنا في كل مكان يناصبون لأجله.

فوقتوا له يوماً، فجاء إليه كثيرون إلى المنزل، فجعل يقص عليهم ويشهد لهم لأجل ملكوت الله، ويقنع قلبهم لأجل يسوع من ناموس موسى والأنبياء، من الصبح إلى المساء.

فكان قوم منهم مقتنعين بما قيل، وآخرون لم يؤمنوا.

فانصرفوا وهم غير متفقين بعضهم مع بعض، لما قال لهم بولس كلمة: إنه حسناً تكلم الروح القدس من قبل إسماعيل النبي مع آبائكم.

Εἴπω ἡμὸς καὶ μοῦσι ψα παπιδαιος
αζος νωοῦ καὶ δὲν οὔσμη
ἐρετενῆσωτεμ ογορ ἡνετενκατ δὲν
οἴνατ ἐρετεννατ ογορ ἡνετεννατ.

Αἰουμοτ γαρ ἡνε πῆρητ
ἡπαπιδαιος ογορ ἀτῆρωψ ἐπσωτεμ
δὲν νοῦμαψω ογορ ἀτμαψθαμ
ἡνοῦβαλ μη πως ἡσενατ ἡνοῦβαλ
ογορ ἡσενωτεμ δὲν νοῦμαψω ογορ
ἡσενκατ δὲν ποῦρητ ἡσενκοτοῦ
ἡτατοῦζωοτ.

Ἦαρε πιζωβ ογορη ἐρωτεν καὶ ἄ
Φνοῦτ ταοῦ ἡπερσωτηρ δὲν
νιεθνοσ ἡθωοῦ οη εθνασωτεμ.

Αἰψωπι δε ἡνε Παῦλοσ ἡρομπι
ἡνοῦτ τηροῦ δὲν πιμα ἐταρβιτεψ
εφορεε ἐπερψδωρ ἡμιν ἡμοψ: ογορ
ναψωπι ἡνοῦν νιβεν εθνηοῦ ἐδωρη
ψαροψ.

Ερζιωψ ἡτμετορο ἡτε Φνοῦτ:
ογορ ερτῆβω δὲν οὔωνε ἐβωλ ἡνοῦν
νιβεν εθε Παβοισ ἡσοῦσ Πιχριστοσ
ογορ ἡμونهλι ψωψτ ἡμοψ πε.

*Πισαχι δε ἡτε Πβοισ ερῆαλι ογορ
ερῆαψαι: ερῆαμαλι ογορ ερῆταχρο:
δὲν ἡσῆα ἡεκκλῆσῆα ἡτε Φνοῦτ:
ἀμην.*

saying, ‘Go to this people and say: "Hearing you will hear, and shall not understand; and seeing you will see, and not perceive;

For the hearts of this people have grown dull. Their ears are hard of hearing, and their eyes they have closed, Lest they should see with their eyes and hear with their ears, lest they should understand with their hearts and turn, So that I should heal them.”

“Therefore let it be known to you that the salvation of God has been sent to the Gentiles, and they will hear it!”

And when he had said these words, the Jews departed and had a great dispute among themselves. Then Paul dwelt two whole years in his own rented house, and received all who came to him,

preaching the kingdom of God and teaching the things which concern the Lord Jesus Christ with all confidence, no one forbidding him.

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

قائلاً: انطلق إلى هذا الشعب وقل لهم "سماعاً تسمعون ولا تفهمون، ونظراً تنظرون ولا تبصرون.

لأنَّ قَلْبَ هَذَا الشَّعْبِ قَدْ غَلُظَ،
وثقلت آذانهم عن السماع،
وطمسوا عيونهم. لئلاَّ يبصروا
بعيونهم ويسمعوا بأذانهم
 ويفهموا بقلوبهم ويعودوا،
فأشفيهم.

فليكن معلوماً عندكم أنَّ الله أرسل خلاصه إلى الأمم، وهم أيضاً يطيعونه."

ولما قال هذا مضى اليهود ولهم مباحثة كثيرة فيما بينهم. وأقام بولس سنتين كاملتين في محل استأجره لنفسه. وكان يقبل كل من يدخل إليه،

كارزاً بملكوت الله، ويُعَلِّمُ بِكُلِّ مُجَاهَرَةٍ مِنْ أَجْلِ الرَّبِّ يَسُوعَ الْمَسِيحِ وَلَمْ يَكُنْ أَحَدٌ يَمْنَعُهُ.

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

The Liturgy Psalm

مزمور القداس

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

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

Ψαλμος τω Δαβιδ π: ε, α, β	Psalm 80: 3, 1, 2	المزمور 80: 3، 1، 2
<p>Αρισαλιπυζιν δεν οντοραι δεν ονσαλιπυζος δεν ονεροοτ μμινι ντε νετενωαι. θεληλ μφνοτ† πενβοηθος: εϋληλοτι εβολ μφνοτ† νηλακωβ: τι νονψαλθριον οτοε μοι νονκευκευ ονψαλθριον ενεσωϗ νευ ονκτοαρα. Αλληλοια.</p>	<p>Blow the trumpet at the new moon, in the glorious day your feast. Rejoice in God our helper; shout aloud to the God of Jacob. Take a psalm, and produce the timbrel, the pleasant psaltery with the harp. Alleluia.</p>	<p>بوقوا في رأس الشهر بالبوق، في يوم عيدكم المشهور. ابتهجوا بالله مُعيننا، هَلِّلوا لاله يعقوب. خذوا مزامراً وأضربوا دفاً، مزامراً مطرباً مع قيثار. هلليلويا.</p>

The Liturgy Gospel

إنجيل القداس

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

مبارك الآتي باسم الرب. ربنا وإلهنا ومخلصنا يسوع المسيح ابن الله الحي. الذي له المجد الدائم إلى الأبد آمين. من إنجيل معلمنا متى البشير، بركته المقدسة تكون معنا. آمين.

From the Gospel according to our teacher St. Matthew. May his blessings be with us. Amen.

Ματθαιον κα: α - ιζ	Matthew 21: 1 - 17	متى 21: 1 - 17
<p>Οτοε εοτε εταρδωντ ελερονσαλημ αντι εβηεφαση δατεν πιτωοτ ντε νιζωιτ τοτε α ιησουε ονωρπ μμαθηθεε ενατ. εϗω μμοε νωοτ ϗε μαωενωτεν επαι†μι ετχη μπετενμθο οτοε ερετενεξιμι νονεω εεσονε νεμ ονχηε νεμαε βολοτ ανιτοτ νηι.</p>	<p>Now when they drew near Jerusalem, and came to Bethphage, at the Mount of Olives, then Jesus sent two disciples, saying to them, "Go into the village opposite you, and immediately you will find a donkey tied, and a colt with her. Loose them and bring them to Me."</p>	<p>ولما قَرُبُوا مِنْ أُورُشَلِيمَ وجاءوا إلى بيت فاجي عند جبل الزيتون، حينئذٍ بعث يسوع اثنين من تلاميذه. قائلاً لهما: "إذهباً إلى هذه القرية التي أمامكم، فستجدان أتاناً مربوطةً وجحشاً معها، فحلّاهما وأتياي بهما."</p>

Ἀρεωσαν οὔται δε σαχι νεμωτεν
ἀζος κε Πβοις πετερῶρια ἕμωον
ἕναογοροφου δε σατοτε.

Φαι δε αργωπι θινα ἵτερεζωκ
ἐβολ ἵνε φηέταρεζωφ ἐβολεπιτοτε
ἕπιπροφητης ερεζω ἕμοος.

Χε ἀζος ἵτερεπι ἵσιων κε θηππε
ις πεοτρο ἕνηνοφ νε ἕοτρεμρατε πε
ερεταληνοφ ἕοτεῶ νεμ οτχηε πιωρη
ἵνοτεῶ.

Ετατερενωφ δε ἵνε νεμελαθητης
οροε ἕτατιρι καταφρηφ ἕτα Ιησοφ
οραε σαθι νωφ.

Ατινι ἵτεῶ νεμ πιχηε οροε
αρεταλο ἵνοφ ἕβωε ἕρωφ οροε
ατερερεμεσι σατεωι ἕμωον.

Προτο δε ἵνιμωφ αρεφωφ
ἵνοφ ἕβωεσι πιμωιτ θανκεχωφνι δε
αρεκωρε ἵνηανσαλ ἐβολεθι νιῶωην
αρεφορωφνι πιμωιτ.

Πιμωφ δε ἕνατεμοφ θαχεφ νεμ
νηἕνατεμοφ ἵνωφ νατεφ ἐβολ ερεζω
ἕμοος κε ὡσαννα Πωρη ἵΔατιΔ
ἕμεαρωφ ἵνε πεθνηφ θεν φραν
ἕΠβοις ὡσαννα θεν νηετβοσι.

Οροε ἕταφι ἕδοφνι ἕερονσαλημ
μωονεφ ἵνε φβακι τηρε ερεζω ἕμοος

And if anyone says anything to you, you shall say, 'The Lord has need of them,' and immediately he will send them."

All this was done that it might be fulfilled which was spoken by the prophet, saying:

Tell the daughter of Zion, 'Behold, your King is coming to you, Lowly, and sitting on a donkey, a colt, the foal of a donkey.'"

So the disciples went and did as Jesus commanded them.

They brought the donkey and the colt, laid their clothes on them, and set Him on them.

And a very great multitude spread their clothes on the road; others cut down branches from the trees and spread them on the road.

Then the multitudes who went before and those who followed cried out, saying: "Hosanna to the Son of David! 'Blessed is He who comes in the name of the LORD! 'Hosanna in the highest!'"

And when He had come into Jerusalem, all the city was moved, saying, "Who is this?"

وإن قال لَكَمَا أَحَدٌ شَيْئاً، فقولاً: أن
الرَّبُّ مُحْتَاجٌ إِلَيْهِمَا. فلوقت
يُرْسِلُهُمَا".

فكان هذا كُلُّهُ لِكَي يَتِمَّ مَا قِيلَ بِهَذَا
النَّبِيِّ الْقَائِلِ:

"قولوا لابنة صهيون: هوذا ملكك
يأتيك وديعاً، راكباً على أتانٍ
وجحش ابن أتانٍ".

فلما ذهب التلاميذ وانصاعوا كما
أمرهما يسوع.

وأتيا بالأتان والجحش، ووضعوا
عليهما ثيابهما وجلسن فوقهما.

والجمع الأكثر فرشوا ثيابهم في
الطريق. وآخرون قطعوا أغصاناً
من الشجر وفرشوها على
الطريق.

والجموع الذين تقدموا والذين
تبعوا كانوا يصرخون قائلين:
"أوصنا لابن داود! مبارك الآتي
باسم الرب! أوصنا في الأعالي".

ولما دخل أورشليم ارتجت المدينة
كُلُّها قائلة: "من هو هذا?"

ξε νιμ πε φαι.

Πιμηνυ δε νατρω υμοσ ξε φαι πε
πιπροφητης Ιησους πιρεμ Ναζαρεθ
ντε †Σαλιλεα.

Οτος αφωναδ νξε Ιησους εδουη
επιερφει οτος αφισιτι εβολ νουον
νιβεν ετ† εβολθεν πιερφει νεμ
νηετωπ οτος νιτραπεζα ντε
νιρεφερκερμα αφφονχοτ νεμ
νικαθεδρα ντε νηετ †βρουπι εβολ.

Οτος πεχαδ νωοτ ε εδουηοτ ξε
πανη ενεμοτ† εροτ ξε οτη
υππορενχη νουωτεν δε τετενιρι υμοσ
υμανηχωπ ησονι.

Οτος ετατι θαροτ νξε θανβελλετ
νεμ θανδαλετ θεν πιερφει οτος
αφερφαδρι ερωοτ.

Ετατηνατ δε νξε νιαρχηερετс νεμ
νικαδ ενιωφηρι εταχαιτοτ νεμ
νιαλωνοι ετωγ εβολ θεν πιερφει
ετρω υμοσ ξε ωσαννα Πωηρι
νΔατιδ ανχρεμρεμ.

Οτος πεχωοτ νατ ξε κωτεμ αν
ξε οτ πετε ναι ζω υμοσ Ιησους δε
πεχαδ νωοτ ξε σε υπετενωγ ενεθ
θεν νιτραφη ξε εβολθεν ρωοτ
νηανκοτχι ναλωνοι νεμ νηεθουεμδι

So the multitudes said,
"This is Jesus, the prophet
from Nazareth of Galilee."

Then Jesus went into the
temple of God and drove
out all those who bought
and sold in the temple, and
overturned the tables of the
money changers and the
seats of those who sold
doves.

And He said to them, "It
is written, 'My house shall
be called a house of prayer,'
but you have made it a 'den
of thieves.'"

Then the blind and the
lame came to Him in the
temple, and He healed them.

But when the chief priests
and scribes saw the
wonderful things that He
did, and the children crying
out in the temple and
saying, "Hosanna to the Son
of David!" they were
indignant.

And said to Him, "Do
You hear what these are
saying?" And Jesus said to
them, "Yes. Have you never
read, 'Out of the mouth of
babes and nursing infants
You have perfected
praise?'"

فَقَالَتِ الْجُمُوعُ: "هَذَا هُوَ يَسُوعُ
النَّبِيُّ الَّذِي مِنْ نَاصِرَةِ الْجَلِيلِ".

وَدَخَلَ يَسُوعُ إِلَى الْهَيْكَلِ وَأَخْرَجَ
جَمِيعَ الَّذِينَ كَانُوا يَبِيعُونَ
وَيَشْتَرُونَ فِي الْهَيْكَلِ، وَقَلَّبَ مَوَازِدَ
الصَّيَّارِفَةِ وَكَرَّاسِيَّ بَاعَةِ الْحَمَامِ.

وَقَالَ لَهُمْ: "مَكْتُوبٌ: بَيْتِي بَيْتٌ
الصَّلَاةِ يُدْعَى. وَأَنْتُمْ جَعَلْتُمُوهُ
مَغَارَةً لَصُوفِ!"

وَتَقَدَّمَ إِلَيْهِ عُمَيٌّ وَعُرْجٌ فِي الْهَيْكَلِ
فَشَفَاهُمُ.

فَلَمَّا رَأَى رُؤَسَاءُ الْكَهَنَةِ وَالْكَتَّابَةُ
الْعَجَائِبَ الَّتِي صَنَعَهَا، وَالْأَوْلَادُ
يَصِيحُونَ فِي الْهَيْكَلِ قَائِلِينَ:
"أَوْصِنَا لِابْنِ دَاوُدَ!" تَدْمَرُوا.

وَقَالُوا لَهُ: "أَمَا تَسْمَعُ مَا يَقُولُونَهُ
هَؤُلَاءِ؟ فَقَالَ لَهُمْ يَسُوعُ: "نَعَمْ!
أَمَا قَرَأْتُمْ قَطُّ فِي الْكِتَابِ أَنَّهُ: مِنْ
أَفْوَاهِ الْأَطْفَالِ وَالرُّضَّعَانِ هَيَّاتَ
سُبْحًا؟"

ακσεβτε πιςμου.

Οτος εταρχατ αρι σαβολ ητβακι
εβηθανια οτος αρενκοτ υματ.

*Πιωοτ φα Πεννοττ πε ωα ενεε
ητε νι ενεε: αμην.*

Then He left them and went out of the city to Bethany, and He lodged there.

Glory be to God forever.

ثُمَّ تَرَكَهُمْ وَخَرَجَ ظَاهِرَ الْمَدِينَةِ إِلَى بَيْتِ عَنِيَا وَبَاتَ هُنَاكَ.

والمجد لله دائماً.

From the Gospel according to our teacher St. Mark. May his blessings be with us. Amen.

من إنجيل معلمنا مرقس البشير، بركته المقدسة تكون معنا. آمين.

Μαρκον ια: α - ια

Mark 11: 1 - 11

مرقس 11 : 1 - 11

Οτος εταρδωντ ελεροτσαλμυ αρι
εβηθ πιτωοτ ητε νιχωιτ αροτωρη
ηςνατ εβολδεη νεφμαθητς

Now when they drew near Jerusalem, to Bethphage and Bethany, at the Mount of Olives, He sent two of His disciples.

وَلَمَّا قَرَّبُوا مِنْ أُورُشَلِيمَ وَأَتَى إِلَى بَيْتِ فَاجِي وَبَيْتِ عَنِيَا، عِنْدَ جَبَلِ الزَّيْتُونِ، أَرْسَلَ اثْنَيْنِ مِنْ تَلَامِيذِهِ،

Οτος πεχατ νωοτ γε μαωενωτεν
επιτωι ετχη υπετενυθο οτος
σατενηνοτ ερετεν ναωε εδοτη εροτ
ερετεν εχιωι ηοτςχ εφςοη φαι
ετευπατε ελι ηρωι αληη εροτ
ματτωε υμοτ οτος ανιττ.

And He said to them, "Go into the village opposite you; and as soon as you have entered it you will find a colt tied, on which no one has sat. Loose it and bring it.

وقال لهُمَا: "اذهبا إلى الْقَرْيَةِ التي أَمَامَكُمَا، فَلِلْوَقْتِ وَأَنْتُمَا دَاخِلَانِ إِلَيْهَا تَجِدَانِ جَحْشًا مَرْبُوطًا وَهَذَا لَمْ يَرَكِبْهُ أَحَدٌ مِنَ النَّاسِ، فَحَلَّاهُ وَأْتِيَا بِهِ.

Οτος εωωπ ητε οται χος νωτεν
γε οτ πε φαη ετετενηρι υμοτ αχος γε
Πβοις πε ετερχηρια υμοτ οτος
σατοττ εηαοτωρηττ υναι.

And if anyone says to you, "Why are you doing this?" say, "The Lord has need of it," and immediately he will send it here.

وإن قال لَكُمَا أَحَدٌ لِمَاذَا تَفْعَلَانِ هَذَا؟ فَقُولَا إِنَّ الرَّبَّ مُحْتَاجٌ إِلَيْهِ. وَلِلْوَقْتِ يُرْسِلُهُ إِلَيْ هُنَا".

Οτος ατωενωοτ οτος ατχιωι
ηοτςχ εφςοη δατεν οτρο σαβολ
υπιδιρ οτος αττωε υμοτ.

So they went their way, and found the colt tied by the door outside on the street, and they loosed it.

فَمَضَيَا وَوَجَدَا الْجَحْشَ مَرْبُوطًا عِنْدَ الْبَابِ خَارِجًا عَلَى الطَّرِيقِ، فَحَلَّاهُ.

ΟΤΟΣ ΘΑΝ ΟΥΤΟΝ ΕΒΟΛΘΕΝ ΝΗΕΤΘΖΙ
ΕΡΑΤΟΥ ΞΜΑΥ ΝΑΥΧΩ ΞΜΟC ΝΩΟΥ ΧΕ
ΟΥ ΠΕΤΕΤΕΝΙΡΙ ΞΜΟC ΕΡΕΤΕΝΤΟΥ
ΞΠΙΧΗΧ.

ΠΘΩΟΥ ΔΕ ΑΥΧΟC ΝΩΟΥ ΚΑΤΑΦΡΗΤ
ΕΤΑΥΧΟC ΝΩΟΥ ΉΧΕ ΙΗCΟΥC ΟΥΘΟ
ΑΥΧΑΥ.

ΟΥΘΟ ΑΥΙΝΙ ΞΠΙΧΗΧ ΘΑ ΙΗCΟΥC ΟΥΘΟ
ΑΥΤΑΔΕ ΝΟΥ ΘΒΩC ΕΡΟΥ ΟΥΘΟ ΑΥΘΕΜΙ
ΘΙΧΩΟΥ.

ΟΥΘΟ ΘΑΝΜΗΥ ΑΥΦΩΡΥ ΉΝΟΥ
ΘΒΩC ΘΙ ΠΙΜΩΙΤ ΘΑΝΚΕΧΩΟΥΝΙ ΔΕ
ΑΥΚΩΡΧ ΉΘΑΝΧΑΔ ΉΥΩΗΝ ΕΒΟΛΘΕΝ
ΠΙΘΟΘΙ ΟΥΘΟ ΑΥΦΩΡΥ ΞΜΩΟΥ ΘΙ
ΠΙΜΩΙΤ.

ΟΥΘΟ ΝΗΕΝΑΥΜΩΥ ΘΙ ΤΘΗ ΝΕΜ
ΝΗΕΝΑΥΜΩΥ ΘΙ ΦΑΘΟΥ ΝΑΥΩΥ ΕΒΟΛ
ΕΥΧΩ ΞΜΟC ΧΕ ΨΑΝΝΑ ΕΨΜΑΡΩΟΥΤ
ΉΧΕ ΦΗΕΘΝΗΟΥ ΘΕΝ ΦΘΡΑΝ ΞΠΘΟΙC.

ΕΨΜΑΡΩΟΥΤ ΉΧΕ ΤΜΕΤΟΥΡΟ
ΕCΝΗΟΥ ΉΤΕ ΠΕΝΙΩΤ ΔΑΥΙΔ ΘΕΝ ΦΘΡΑΝ
ΞΠΘΟΙC ΨΑΝΝΑ ΘΕΝ ΝΗΕΤΘΟΙ.

ΟΥΘΟ ΕΤΑΥΙ ΕΘΟΥΝ ΕΙΕΡΟΥCΑΛΗΜ
ΕΘΟΥΝ ΕΠΙΕΡΦΕΙ ΟΥΘΟ ΕΤΑΥCΟΜC
ΕΠΤΗΡΥ ΕΤΑ ΡΟΥΘΙ ΘΗΔΗ ΨΩΠΙ ΉΤΕ
ΤΟΥΝΟΥ ΑΥΙ ΕΒΟΛΘΕΝ ΒΗΘΑΝΙΑ ΝΕΜ
ΠΙΜΗΤ CΝΑΥ.

But some of those who
stood there said to them,
“What are you doing,
loosing the colt?”

And they spoke to them
just as Jesus had
commanded. So they let
them go.

Then they brought the
colt to Jesus and threw their
clothes on it, and He sat on
it.

And many spread their
clothes on the road, and
others cut down leafy
branches from the trees and
spread them on the road.

Then those who went
before and those who
followed cried out, saying:
Hosanna! Blessed is He
who comes in the name of
the Lord!

Blessed is the kingdom
of our father David That
comes in the name of the
Lord! Hosanna in the
highest!

And Jesus went into
Jerusalem and into the
temple. So when He had
looked around at all things,
as the hour was already late,
He went out to Bethany
with the twelve.

فَقَالَ لَهُمَا قَوْمٌ مِنَ الْقِيَامِ هُنَاكَ:
"مَاذَا تَفْعَلَانِ، تَحْلَلْنَ الْجَحْشَ؟"

أَمَّا هُمَا فَقَالَا لَهُمَا كَمَا قَالَ لَهُمَا
يَسُوعُ فَتَرَكَوهُمَا.

فَأَتِيَا بِالْجَحْشِ إِلَى يَسُوعَ، وَأَلْقِيَا
عَلَيْهِ ثِيَابَهُمَا فَرَكَبَ عَلَيْهِ.

وَكثِيرُونَ فَرَشُوا ثِيَابَهُمْ فِي
الطَّرِيقِ. وَأَخْرُونَ قَطَعُوا أَغْصَانًا
مِنَ الشَّجَرِ مِنَ الْحَقْلِ وَفَرَشُوهَا
فِي الطَّرِيقِ.

وَالَّذِينَ تَقَدَّمُوا، وَالَّذِينَ تَبِعُوا
كَانُوا يَصْرُخُونَ قَائِلِينَ: "أَوْصَنَّا!
مُبَارَكُ الْآتِي بِاسْمِ الرَّبِّ."

مُبَارَكَةٌ مَمْلَكَةُ أَبِيْنَا دَاوُدَ الْآتِيَّةِ
بِاسْمِ الرَّبِّ! أَوْصَنَّا فِي الْأَعَالِي."

فَدَخَلَ يَسُوعُ أُورُشَلِيمَ إِلَى الْهَيْكَلِ،
وَلَمَّا نَظَرَ حَوْلَهُ إِلَى كُلِّ شَيْءٍ إِذْ
كَانَ الْوَقْتُ قَدْ أَمْسَى، خَرَجَ إِلَى
بَيْتِ عَنِّيَا مَعَ الْاثْنَيْ عَشَرَ.

*Πῶς φα Πεννοῦτ πε ψα ἐνεε
ἵτε νι ἐνεε: ἄμην.*

*Glory be to God
forever.*

والمجد لله دائماً

Οὐὰνασνωσις ἐβολ ζεν
πειγασσελιον εθοραβ κατα λουκαν
ασιοῦ.

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

فصل من إنجيل معلمنا لوقا
البشير. بركاته علينا آمين.

ΛΟΥΚΑΝ ΙΘ: ΚΘ - ΜΗ

Luke 19: 29 - 48

لوقا 19: 29 - 48

Οτοε ασωπι εταεζωντ
ἐΒηθφαση νεμ Βηθανια ζατεν
πιτωοῦ εψαγμοῦτ ἐροϋ γε φα νιζωιτ
αφορωρι μὲναῦ ἐβολζεν
νεϋμαθητης.

And it came to pass,
when He came near to
Bethphage and Bethany, at
the mountain called Olivet,
that He sent two of His
disciples,

وإذ قَرَبَ مِنْ بَيْتِ فَاجِي وَبَيْتِ
عَنِيَا، عِنْدَ الْجَبَلِ الَّذِي يُدْعَى جَبَلِ
الزَّيْتُونِ، أَرْسَلَ اثْنَيْنِ مِنْ تَلَامِيذِهِ،

Εγρω ἄμοος γε μαγε νωτεν
ἐπαιτμι ετχη ἄπετενἄμο
ἐρετενναωε ἐζοῦν ἐροϋ τετεννασιμι
ἵνοτχη ϋωνε φηετε ἄπε ἐλι ἵρωμι
ἄλνι ἐροϋ ἐνεε βολεϋ ἐβολ ἄνιτϋ.

saying, "Go into the
village opposite you, where
as you enter you will find a
colt tied, on which no one
has ever sat. Loose it and
bring it here.

قائلاً: "إِذْهَبَا إِلَى هَذِهِ الْقَرْيَةِ الَّتِي
أَمَامَكُمَا، وَحِينَ تَدْخُلَانِهَا تَجِدَانِ
جَحْشًا مَرْبُوطًا لَمْ يَرَكِبْهُ أَحَدٌ مِنْ
النَّاسِ قَطُّ، فَخَلِّاهُ وَأْتِيَا بِهِ.

Οτοε εωωπ αρεωαν οται ωεν
θνοῦ γε εθεοῦ τετενβωλ ἄμοϋ
ἄζοε ἄπαιρητ γε Πβοις πετερχρια
ἄμοϋ.

And if anyone asks you,
'Why are you loosing it?'
thus you shall say to him,
'Because the Lord has need
of it.'"

وإن سَأَلَكُمَا أَحَدٌ وَقَالَ لِمَاذَا
تَحْلَانِيهِ؟ فَقُولَا لَهُ هَكَذَا: إِنَّ الرَّبَّ
مُحْتَاجٌ إِلَيْهِ.

Εταῦωενωοῦ δε ἵξε νηεταῦ
οτοροῦ ανξιμι κατα φρητ εταεζοε
νωοῦ.

So those who were sent
went their way and found it
just as He had said to them.

فَلَمَّا ذَهَبَ الْمُرْسَلَانِ وَجَدَا كَمَا قَالَ
لَهُمَا.

Εῦβωλ δε ἄπιχη ἐβολ πεξε
νεϋβιςεῦ νωοῦ γε εθεοῦ τετενβωλ
ἐβολ ἄπιχη.

But as they were loosing
the colt, the owners of it
said to them, "Why are you
loosing the colt?"

وَفِيمَا هُمَا يَخْلَانِ الْجَحْشَ قَالَ
لَهُمَا أَصْحَابُهُ: "لِمَاذَا تَحْلَانِ
الْجَحْشَ؟"

Κεωοτ δε πεχωοτ γε Πβοις
πετερχρια υμοϋ.

Οτοϋ ατενεϋ χα Ιησοϋς οτοϋ
εταρβορβερ ηνοϋ εβωϋ εχεν πιχηϋ
αϋταλε Ιησοϋς εροϋ.

Εϋμοϋι δε ναϋφωρϋ ηνοϋ εβωϋ
χι πιμωιτ.

εϋναδωντ δε ρηδη επιμα
νηεπεχτ ητε πιτωοϋ ητε νιζωιτ
αϋερρητς ηχε πιμωϋ τηρϋ ητε
νιμαθητς εϋραϋι εϋμοϋ εϋνοϋτ
δεν οϋνιϋτ ηκου εϋβε νιζου τηροϋ
ταϋ ναϋ ερωοϋ.

Εϋζω υμοϋ γε εϋμαρωοτ ηχε
πιοϋρο φηεθηνοϋ δεν φραν υΠβοις
οϋζιρηνη δεν τηε οτοϋ οτωοϋ δεν
νηετβοϋ.

Οτοϋ ρανοτοϋ ητε νι Φαριϋεοϋ
εβολδεν πιμωϋ πεχωοϋ ναϋ γε
φρεϋτ ϋβω αριεπιτιμαν
ηνεκμαθητς.

Οτοϋ αϋεροτω πεχαϋ γε τζω
υμοϋ νωτεν γε αρεϋαν ναι χαρωοϋ
ϋεναωϋ εβολ ηχε ναιωνι.

Οτοϋ ρωϋ ταϋδωντ εταϋναϋ
εϋβακι αϋριμι εϋρηι εχωϋ.

And they said, "The Lord has need of him."

Then they brought him to Jesus. And they threw their own clothes on the colt, and they set Jesus on him.

And as He went, many spread their clothes on the road.

Then, as He was now drawing near the descent of the Mount of Olives, the whole multitude of the disciples began to rejoice and praise God with a loud voice for all the mighty works they had seen,

saying: 'Blessed is the King who comes in the name of the Lord!' Peace in heaven and glory in the highest!"

And some of the Pharisees called to Him from the crowd, "Teacher, rebuke Your disciples."

But He answered and said to them, "I tell you that if these should keep silent, the stones would immediately cry out."

Now as He drew near, He saw the city and wept over it,

أَمَّا هُمَا فَقَالَا: "أَنَّ الرَّبَّ مُحْتَاجٌ إِلَيْهِ".

وَأْتِيَا بِهِ إِلَى يَسُوعَ، وَطَرَحَا ثِيَابَهُمَا عَلَى الْجَحْشِ، وَأَرْكَبَا يَسُوعَ.

وَفِيمَا هُوَ سَائِرٌ كَانُوا يَفْرَشُونَ ثِيَابَهُمْ فِي الطَّرِيقِ.

وَعِنْدَمَا قَرَّبَ مِنْ مُنْحَدِرِ جَبَلِ الزَّيْتُونِ، ابْتَدَأَ كُلُّ جُمُهورِ التَّلَامِيذِ يَفْرَحُونَ وَيُبَارِكُونَ اللَّهَ بِصَوْتٍ عَظِيمٍ، لِأَجْلِ جَمِيعِ الْقَوَاتِ الَّتِي نَظَرُوهَا،

قَائِلِينَ: "مُبَارَكُ الْمَلِكِ الَّاتِي بِاسْمِ الرَّبِّ! سَلَامٌ فِي السَّمَاءِ وَمَجْدٌ فِي الْأَعَالِي".

وَإِنَّ قَوْمًا مِنَ الْفَرِيسِيِّينَ مِنَ الْجَمْعِ قَالُوا لَهُ: "يَا مُعَلِّمُ، انْتَهَرْ تَلَامِيذَكَ".

فَأَجَابَ وَقَالَ لَهُمْ: "أَقُولُ لَكُمْ إِنَّهُ إِنْ سَكَتَ هَؤُلَاءِ نَطَقَتِ الْحِجَارَةُ".

فَلَمَّا قَرَّبَ وَرَأَى الْمَدِينَةَ بَكَى عَلَيْهَا.

Εἴπω ἡμὸς σε ἐὰν ἐμὶ ζωὴ πε
θῆναι παῖδες οὐτὸν ἕνα τεθρῆνη ἴσους ε
ἀνθρώπων ἐβόλῃς νεβάλ.

Σε σεναι ἐρῆνι ἔσω ἵστε θανέουσι
οὐτος σενατακτε καὶ ἐρο ἵστε νεκασι
οὐτος σενακωτ ἐρο οὐτος σεναθεχουσι
ἵσασα νῖβεν.

Οὐτος ἐτέρωθι ἡμὸς ἐπεσῆτ νεμ
νεψῆρι ἵσῆτ οὐτος ἵσῆτχα οὐτωνί
ἔχεν οὐτωνί ἵσῆτ ἐφῆμα σε ἡπεῖμι
ἐπῆσῆτ ἵστε πεχεμ ἡψῆμι.

Οὐτος ἐταφῶν ἐδοῦν ἐπερφεῖ
ἀφῆρητς ἵσῆτ ἐβόλ ἵσῆτ ἐβόλ.

Εἴπω ἡμὸς νωὸς σε ἵσῆσῆτ σε
πανί ἐφῆσῆτ ἵσῆτ ἡπῆροσεῆσῆ
ἵσῆτ πεν Δε ἀρετεναίφ ἡβῆβ ἵσῆτ.

Οὐτος ναφῆσῆτ ἡμῆσῆτ θῆναι περφεῖ
ναρῆσῆτς Δε νεμ ἵσῆτ νεμ
ἵσῆτ ἵσῆτ ἵσῆτ πε ἵσῆτ
τακοφ.

Οὐτος ναρῆσῆτ ἡμῆσῆτ
ναρῆσῆτ περ τῆρ νατ ἡψῆτ ἵσῆτ
εἴσωτεμ ἐροφ.

*Πῶσῆτ φα Πῆσῆτ πε ἡμῆσῆτ ἵσῆτ
εἴσῆτ: ἡμῆσῆτ.*

saying, "If you had known, even you, especially in this your day, the things that make for your peace! But now they are hidden from your eyes.

For days will come upon you when your enemies will build an embankment around you, surround you and close you in on every side,

and level you, and your children within you, to the ground. And they will not leave in you one stone upon another, because you did not know the time of your visitation."

Then He went into the temple and began to drive out those who bought and sold in it,

saying to them, "It is written, 'My house is a house of prayer,' but you have made it a 'den of thieves.'"

And He was teaching daily in the temple. But the chief priests, the scribes, and the leaders of the people sought to destroy Him,

and were unable to do anything; for all the people were very attentive to hear Him.

Glory be to God forever.

قائلاً: "لو كنت أنت تعلمين في هذا اليوم، ما هو لسلامك! ولكن الآن قد أخفي عن عينيك.

فإنه ستأتي أيام ويحيط بك أعدائك، ويحذون بك ويحاصرونك من كل جهة،

ويهدمونك وبنيتك فيك، ولا يتزكون فيك حجراً على حجر، لأنك لم تعرفي زمان افتقادك".

ولما دخل الهيكل ابتدأ يخرج الذين كانوا يبيعون ويشترون فيه،

قائلاً لهم: "مكتوب: إن بيتي بيت الصلاة وأنتم جعلتموه مغارة لصوص".

وكان يعلم كل يوم في الهيكل، وكان رؤساء الكهنة والكتبة ومقدموا الشعب يطلبون أن يهلكوه.

ولم يجدوا ما يفعلون، لأن الشعب كله كان متعلّقاً به يسمع منه.

والمجد لله دائماً.

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.

<p>Ψαλμος τω Δαυιδ ζλ: α, β</p>	<p>Psalm 64: 1, 2</p>	<p>المزمور 64: 1, 2</p>
<p>Πθoκ Φνοϋτ ε̅ρωατνακ η̅νε πιχω θεν Ciων: εν̅ετ̅νακ η̅νοτεϋχη θεν Ιεροϋσαλημ: ωτεμ Φνοϋτ ε̅τα προς εϋχη: χε σενηοϋ θαρoκ η̅νε σαρξ η̅βεν. Αλληλοια.</p>	<p>Praise is awaiting You, O God, in Zion; and to You the vow shall be performed. O You who hear prayer, to You all flesh will come. Alleluia.</p>	<p>لك ينبغي التسبيح يا الله في صهيون، ولك توفى النذور في اورشليم. استمع يا الله صلاتي، لأنه إليك يأتي كل بشر. هللويليا.</p>

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

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

<p>Οτ̅ανασνωσις ε̅βολ θεν πιεταστελιον ε̅οθαβ κατα Ιωαννην ασιοϋ.</p>	<p>A chapter according to Saint John, may his blessings be with us. Amen.</p>	<p>فصل من إنجيل معلمنا يوحنا البشير. بركاته علينا آمين.</p>
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<p>Ιωαννην ιβ: ιβ - ιθ</p>	<p>John 12: 12 - 19</p>	<p>يوحنا 12: 12 - 19</p>
<p>Περσαςτ̅ δε πιμ̅ηϋ ε̅τοϋ ε̅τατι̅ ε̅π̅ωαι̅ ε̅ταϋσωτεμ χε Ιησοϋς η̅νοϋ ε̅ρηι̅ ε̅ιεροϋσαλημ. Αν̅τι̅ η̅θανβαι̅ ε̅βολ̅θεν̅ θανβενι̅ οτοϋ αν̅ι̅ ε̅βολ̅ ε̅ραϋ̅ οτοϋ η̅ατωϋ ε̅βολ̅ εϋχω̅ υ̅μοϋ χε̅ ω̅σαννα ε̅σαρωοϋτ̅ η̅νε̅ φ̅η̅ε̅θη̅νοϋ̅ θεν̅ φ̅ραν̅ υ̅π̅βοις̅ οτοϋ̅ πο̅τρο̅ υ̅πι̅ Ισραηλ̅. Ιησοϋς̅ δε̅ ε̅ταϋχι̅μι̅ η̅νο̅ε̅ω̅ αϋ̅αλη̅νι̅ ε̅ροϋ̅ κατα̅φ̅ρη̅τ̅ ε̅τ̅ε̅θ̅νοϋ̅τ̅.</p>	<p>The next day a great multitude that had come to the feast, when they heard that Jesus was coming to Jerusalem, took branches of palm trees and went out to meet Him, and cried out: "Hosanna! Blessed is He who comes in the name of the Lord! The King of Israel!" Then Jesus, when He had found a young donkey, sat on it; as it is written:</p>	<p>وفي الغد سمع الجمع الكثير الذي جاء إلى العيد أن يسوع أت إلى اورشليم، فأخذوا سعف النخل وخرجوا للقائه، وكانوا يصرخون قائلين: أوصنا! مبارك الآتي باسم الرب! ملك إسرائيل! ووجد يسوع جحشا فركبه كما هو مكتوب:</p>

Χε ὑπερβουτ τῶρι ἰσιων
ἐπιπε ἰσ πεουρο ἑννοῦ εφταλνοῦτ
ἐουρηχ πῶρη ἰουεω.

Ναι δε ὑπε νεφμαθης ἐμι
ἐρωῦ ἰωορπ ἀλλα εοτε εταφῖωοῦ
ἰξε ἰουοῦσ τοτε ἀερφμεῖ ἰξε ναι νε
ἐταφαιτοῦ ναι.

Ναερμεερε οῦν πε ἰξε πιμῶ
ἐναφνεμαφ ἰξε αφμοῦτ ἑλαζαροσ
ἐβολθεν πιῶζαῦ οῦοε αφτοῦνοσφ
ἐβολθεν νηεθωοῦτ.

Εθε φα ναινηοῦ ἐβολζαροφ πε
ἰξε πιμῶ ἰξε ἀρωτεμ ἰξε αφερ
παιμῖνι.

Πεξε νι Φαρισεοσ οῦν ἰνοῦερηοῦ
ἰξε τενναῦ ἰξε τενναεμζηοῦ ἰζλι ἀν
ἰσ πικοσμοσ τηρφ αφωε ναι
αμμεζηφ.

*Πῶοῦ φα Πεννοῦτ πε ωα ἐνεε
ἰτε νι ἐνεε: ἀμην.*

Fear not, daughter of
Zion; Behold, your King is
coming, Sitting on a
donkey's colt.

His disciples did not
understand these things at
first; but when Jesus was
glorified, then they
remembered that these
things were written about
Him and that they had done
these things to Him.

Therefore, the people,
who were with Him when
He called Lazarus out of his
tomb and raised him from
the dead, bore witness.

For this reason the
people also met Him,
because they heard that He
had done this sign.

The Pharisees therefore
said among themselves,
"You see that you are
accomplishing nothing.
Look, the world has gone
after Him!"

*Glory be to God
forever.*

لا تخافي يا ابنة صهيون. هوذا
ملكك ياتي راكباً على جحش ابن
أتان.

وهذه الأمور لم يفهمها تلاميذه
أولاً، ولكن لما تمجد يسوع،
حينئذ تذكروا أن هذه إنما كتبت
من أجله، وصنعت له.

وكان الجمع الذي معه يشهد أنه
دعا لعازر من القبر وأقامه من
الأموات.

ومن أجل هذا خرج الجمع للقائه،
لأنهم سمعوا أنه صنع هذه الآية.

فقال الفريسيون لبعضهم لبعض:
"انظروا! إنكم لا تتفعلون شيئاً!
هوذا العالم كله قد ذهب وراءه".

والمجد لله دائماً.