

Feast of the Wedding of Cana of Galilee
عيد عرس قانا الجليل



Fr. Jacob Nadian
St. Bishoy Coptic Orthodox Church



H.H. Pope Tawadros, II
Pope and Patriarch of the See of St. Mark,
The Coptic Orthodox Church
In Egypt and Abroad

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Part I: Readings for the Feast of the Wedding of Cana of Galilee (13 Tubah)

قراءات عيد عرس قانا الجليل (13 طوبة)

Cor ἵς ὑπιάβοτ Ἰωβι πᾶνερφμενὶ ἡτε πιωαι ὑπιζοπ ἔταϋωωπι δεν τῶΚανα ἡτε
†Σαλιλεᾶ

اليوم الثالث عشر من شهر طوبة – تذكّار عيد عرس قانا الجليل

Tawaf for Psalms' Vespers and Matins طواف مزموري عشية وباكّر

Ψαλμος τω Δαυιδ ζλ: α, β	Psalm 65: 1, 2	المزمور 64: 1، 2
Πθοκ Φνοϋ† ἑρωατ νακ ἡξε πιωω δεν Ciωn: εϋε† νακ ἡδανεϋχη δεν Ιεροϋσαλημ: σωτεμ Φνοϋ† ἐταῖπροσεϋχη: ξε σεννοϋ θαροκ ἡξε capz niβen. Ἀλληλοϋᾶ.	Praise is awaiting You, O God, in Zion; and to You the vow shall be performed in Jerusalem. O You who hear prayer, to You all flesh will come. Alleluia.	لك ينبغي التسبيح يا الله في صهيون. ولك توفى النذور في أورشليم. استمع يا الله صلاتي لأنه إليك يأتي كل بشر. هلللويا.

Vespers Psalm مزموّر العشية

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

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

Ψαλμος τω Δαυιδ δ: ζ, η	Psalm 4: 7, 8	مزموّر 4: 7، 8
Δκ† νοϋνοϋ ἐδρηι ἐπαζητ: αϋαϋαι ἐβολ δεν ποϋταζ ἡτε οϋκοϋδ νεμ οϋηρηπ νεμ οϋνηζ ἡτωον: ξε ἡθοκ ὑματατκ Πβοις: ακὀριωωπι δεν οϋζελπις. Ἀλληλοϋᾶ.	You have put gladness in my heart, more than in the season that their grain and wine increased. For You alone, O Lord, make me dwell in safety. Alleluia.	أعطيت سروراً لقلبي أوفر من الذين كثرت حنطتهم، وخرمهم وزيتهم، لأنك أنت وحدك يارب، أسكنتني على الرجاء. هلللويا.

Vespers Gospel انجيل العشية

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

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

<p>Οὐὰναστνωσις ἐβόλ θεν πιεναστελιον εθοταβ κα τα Πατθεον 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>Πατθεον ιθ: α - ιβ</p>	<p>Matthew 19: 1 - 12</p>	<p>متي 19: 1 - 12</p>
<p>Οτοθ ασωωπι ετα Ιησοϋς κεκ ναικαχι ἐβόλ αφοτῶτεβ ἐβόλ θεν †δελιελ αϥι ἐνιθιη ἵντε †Ιοτδεα θιμηρ ὑπιλορδανης.</p>	<p>Now it came to pass, when Jesus had finished these sayings, that He departed from Galilee and came to the region of Judea beyond the Jordan.</p>	<p>وَلَمَّا أَكْمَلَ يَسُوعُ هَذَا الْكَلَامَ انْتَقَلَ مِنَ الْجَلِيلِ وَجَاءَ إِلَى ثُخُومِ الْيَهُودِيَّةِ مِنْ عَبْرِ الْأُرْدُنِّ.</p>
<p>Οτοθ ατοταθοτ ἵνωϥ ἵνε θαννιω† ὑμμηϥ οτοθ αϥερφαδρι ἐρωοτ ὑματ.</p>	<p>And great multitudes followed Him, and He healed them there.</p>	<p>وَتَبِعَتْهُ جُمُوعٌ كَثِيرَةٌ فَشَفَاهُمْ هُنَاكَ.</p>
<p>Οτοθ ατι θαροϥ ἵνε θανΦαρισεος ετερπιραζιν ὑμοϥ εττω ὑμοος κε αν ὥϥε ἵντε πιρωμι θι τεϥεθιμι ἐβόλ θεν νοβι νιβεν.</p>	<p>The Pharisees also came to Him, testing Him, and saying to Him, “Is it lawful for a man to divorce his wife for just any reason?”</p>	<p>وَجَاءَ إِلَيْهِ الْفَرِيسِيُّونَ لِيُجَرِّبُوهُ قَائِلِينَ لَهُ: «هَلْ يَحِلُّ لِلرَّجُلِ أَنْ يُطْلِقَ امْرَأَتَهُ لِكُلِّ سَبَبٍ».</p>
<p>Πθοϥ δε αϥεροτῶ πεχαϥ κε ὑπετενωϥ ιςχεν θη κε οτθωοττ νεμ οτθιμι πεταϥοντοτ.</p>	<p>And He answered and said to them, “Have you not read that He who made them at the beginning; made them male and female.”</p>	<p>فَأَجَابَ: «أَمَّا قَرَأْتُمْ أَنَّ الَّذِي خَلَقَ مِنَ الْبَدْءِ خَلَقَهُمَا ذَكَرًا وَأُنْثَى».</p>
<p>Οτοθ πεχαϥ κε εθβε فاي ἐρε πιρωμι χα πεϥιωτ νεμ τεϥματ ἵνωϥ οτοθ εϥετομϥ ἐτεϥεθιμι: οτοθ ετῶωπι ὑπὲςνατ ετσαρζ ἵνοτωτ τε.</p>	<p>And said, “For this reason a man shall leave his father and mother and be joined to his wife, and the two shall become one flesh.”</p>	<p>وَقَالَ: «مِنْ أَجْلِ هَذَا يَتْرُكُ الرَّجُلُ أَبَاهُ وَأُمَّهُ وَيَلْتَصِقُ بِامْرَأَتِهِ وَيَكُونُ الْإِنْسَانُ جَسَدًا وَاحِدًا.</p>

ὥστε ὁναὺ ἀν ἑν ἑ ἀλλὰ
οὐκαρῶ ἵνωτ τε: φη οὕν ἔτα φνωτ
τοῦμ ἁπενῶρε φρωμ φορῶ.

Πεχωτ ναὺ ἑ εῶβεοτ οὕν ἁ
ὤωτῆς ὁνηεν ἔτ ὁδὶ ἵνωει οὐοῶ
ἐβιτοτ ἐβωλ.

Πεχαὺ ἵνωτ ἑ εῶβε
τετεμετναῶτῶτ ἁ ὤωτῆς
οὐαῶαῶνι ἵνωτεν ἐβι νετενβιῶμ
ἐβωλ: ἱῶεν ὁ δὲ ἁπεῶωπι
ἁπαρητ.

¶ ἱῶ δὲ ἁμοῶ ἵνωτεν ἑ
φῆεῶαβι τεῶῶμ ἐβωλ ἵνωεῶαῶ
ἁπορηῶ αῶερο ἁμοῶ ἐῶφε ἵνωκ οὐοῶ
φῆεῶαβι ἵνωεῶωτ ἐβωλ ῶοι ἵνωκ.

Πεῶε νεῶαῶητῆς ναὺ ἑ ἱῶε
παρητ πε τῆτῶ ἁπρωμ νεμ τῶμ
ῶερηῶι ἀν ἐβι.

¶ οὐ δὲ πεχαὺ ἵνωτ ἑ ἁμον
οὐον ἵβεν ῶωπ ἁπαῶαῶ ἐρωτ ἐβῆλ
ἐνῆετῶτο ἵνωτ.

Οὐον ὁανῶοτ τῶρ ἐαῶαῶτ ἐβωλ
ῶεν ὅνεῶ ἵτε τοῶαῶ: οὐοῶ οὐον
ὁανῶοτ ἐαῶαῶτ ἵῶοτ ἵῶε
ἵρωμ: οὐοῶ οὐον ὁανῶοτ
ἐαῶαῶτ ἵῶοτ ἁμῶωωτ εῶβε

So then, they are no longer two but one flesh. Therefore, what God has joined together, let not man separate.

They said to Him, “Why then did Moses command to give a certificate of divorce, and to put her away.”

He said to them, “Moses, because of the hardness of your hearts, permitted you to divorce your wives, but from the beginning it was not so.”

And I say to you, whoever divorces his wife, except for sexual immorality, and marries another, commits adultery; and whoever marries her who is divorced commits adultery.

His disciples said to Him, “If such is the case of the man with his wife, it is better not to marry.”

But He said to them, “All cannot accept this saying, but only those to whom it has been given.

For there are eunuchs who were born thus from their mother’s womb, and there are eunuchs who were made eunuchs by men, and there are eunuchs who have made themselves eunuchs for the kingdom of heaven’s

إِذَا لَيْسَا بَعْدَ اثْنَيْنِ بَلَّ جَسَدٌ وَاحِدٌ. فَالَّذِي جَمَعَهُ اللَّهُ لَا يُفَرِّقُهُ إِنْسَانٌ».

فَسَأَلُوهُ: «فَلِمَاذَا أَوْصَى مُوسَى أَنْ يُعْطَى كِتَابُ طَلَاقٍ فَتُطْلَقُ».

قَالَ لَهُمْ: «إِنَّ مُوسَى مِنْ أَجْلِ قَسَاوَةِ قُلُوبِكُمْ أَذِنَ لَكُمْ أَنْ تُطْلَقُوا نِسَاءَكُمْ. وَلَكِنْ مِنَ الْبَدْءِ لَمْ يَكُنْ هَكَذَا.

وَأَقُولُ لَكُمْ: إِنْ مَنْ طَلَّقَ امْرَأَتَهُ إِلَّا بِسَبَبِ الزَّانَا وَتَزَوَّجَ بِأُخْرَى يَزْنِي وَالَّذِي يَتَزَوَّجُ بِمُطَلَّقَةٍ يَزْنِي».

قَالَ لَهُ تَلَامِيذُهُ: «إِنْ كَانَ هَكَذَا أَمْرُ الرَّجُلِ مَعَ الْمَرْأَةِ فَلَا يُوَافِقُ أَنْ يَتَزَوَّجَ».

فَقَالَ لَهُمْ: «لَيْسَ الْجَمِيعُ يَقْبَلُونَ هَذَا الْكَلَامَ بَلَّ الَّذِينَ أُعْطِيَ لَهُمْ.

لَأَنَّهُ يُوجَدُ خَصِيَانٌ وَلِدُوا هَكَذَا مِنْ بُطُونِ أُمَّهَاتِهِمْ وَيُوجَدُ خَصِيَانٌ خَصَّاهُمُ النَّاسُ وَيُوجَدُ خَصِيَانٌ خَصَّوْا أَنْفُسَهُمْ لِأَجْلِ مَلَكُوتِ السَّمَاوَاتِ. مَنْ اسْتَطَاعَ أَنْ يَقْبَلَ فَلْيَقْبَلْ».

†μετοτρο ἵτε νιφνοῖ: φηέτε
οτονηζου ἡμοϋ ἐρωπ ἐροϋ
μαρεϋωπ.

*Πῶοτ φα Πεννοτ† πε: ωα ἐνεζ
ἵτε νιένεζ: ἀμην.*

sake. He who is able to
accept it, let him accept it.”

Glory be to God forever.

والمجد لله دائماً.

Matins Psalm

مزمو ر باكر

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

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

Ψαλμος τω Δαυιδ ρ̅ς: ιε, κς̅

Psalm 104: 15, 24

مزمو ر 103: 15, 23

Πηρπ ετ̅θο ρ̅π̅ζητ̅ ὠφρωμ
ἐοτ̅νοϋ: ἐπ̅ζι̅ν̅θ̅ρε περ̅ζο ρ̅ωμ̅ ζ̅εν
οτ̅νεζ: ὠφρη† ἐτα̅τερ̅νιω† ἵζε
νεκ̅ζ̅β̅νοῖ Π̅βοις: ἀκ̅θαμ̅ιὸ ἵζωβ̅ νι̅β̅εν
ζ̅εν οτ̅σοφ̅ι̅α. **Ἀλληλοῖα.**

Wine gladdens the heart
of man and oil makes his
face shine. O Lord, how
manifold are Your works!
In wisdom You have made
them all. **Alleluia.**

الخمر يُفرِّحُ قلب الإنسان، وَيَبْتَهِّجُ
وجهه بالزيت، كمثّل ما عظمت
أعمالك يا رب، كل شيء بحكمة
صنعت. **هللّيلويا.**

Matins Gospel

انجيل 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.

**Θ̅να̅να̅ς̅νω̅ς̅ις̅ ἐ̅βο̅λ̅ ζ̅εν
π̅ε̅ρ̅α̅ς̅ς̅ε̅λ̅ι̅ον̅ ε̅θο̅υ̅α̅β̅ κ̅α̅τ̅α̅ ι̅ω̅α̅ν̅ν̅η̅ν̅
α̅ς̅ι̅ο̅υ̅.**

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

**فصل من إنجيل معلمنا يوحنا
البشير. بركاته علينا آمين.**

Ιω̅α̅ν̅ν̅η̅ν̅ Δ̅: μ̅ς̅ - ν̅Δ̅

John 4: 43 - 54

يوحنا 4: 43 - 54

Υ̅ε̅ν̅ε̅ν̅ς̅α̅ π̅ι̅ε̅ζ̅ο̅ο̅υ̅ Δ̅ε̅ ς̅να̅τ̅ α̅ϥ̅ι̅
ἐ̅βο̅λ̅ ὡ̅μα̅τ̅ ἐ̅τ̅α̅λ̅ι̅λ̅ε̅α̅.

Now after the two days
He departed from there and
went to Galilee

وَبَعْدَ الْيَوْمَيْنِ خَرَجَ مِنْ هُنَاكَ
وَمَضَى إِلَى الْجَلِيلِ.

Πῶς γὰρ Ἰησοῦς ἀφ' ἑαυτοῦ καὶ
ἑαυτοῦ οὐκ ἔστι τι δόξα
ἐν τῇ πατρίδι.

Ὡς οὖν ἔρχεται εἰς τὴν Γαλιλαίαν
ἀκούοντες τὸν ἵκοντα τὴν Γαλιλαίαν
ἐκ τῆς ἱερουσαλὴμ καὶ ἐκ τῆς
ἱερουσαλὴμ καὶ ἐκ τῆς
ἱερουσαλὴμ καὶ ἐκ τῆς

ἱερουσαλὴμ καὶ ἐκ τῆς
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ἱερουσαλὴμ καὶ ἐκ τῆς

For Jesus Himself
testified that a prophet has
no honor in his own
country.

So when He came to
Galilee, the Galileans
received Him, having seen
all the things He did in
Jerusalem at the feast; for
they also had gone to the
feast.

So Jesus came again to
Cana of Galilee where He
had made the water wine.
And there was a certain
nobleman whose son was
sick at Capernaum.

When he heard that
Jesus had come out of Judea
into Galilee, he went to Him
and implored Him to come
down and heal his son, for
he was at the point of death.

Then Jesus said to him,
“Unless you people see
signs and wonders, you will
by no means believe.”

The nobleman said to
Him, “Sir, come down
before my child dies.”

Jesus said to him, “Go
your way; your son lives.”
So the man believed the
word that Jesus spoke to
him, and he went his way.

لَا يَسُوعَ نَفْسَهُ شَهِيدًا أَنَّهُ لَيْسَ
لِنَبِيِّ كَرَامَةٌ فِي وَطَنِهِ.

فَلَمَّا جَاءَ إِلَى الْجَلِيلِ قَبْلَهُ
الْجَلِيلِيُّونَ، إِذْ كَانُوا قَدْ عَايَنُوا كُلَّ
مَا فَعَلَ فِي أُورُشَلِيمَ فِي الْعِيدِ،
لَأَنَّهُمْ هُمْ أَيْضًا جَاءُوا إِلَى الْعِيدِ.

فَجَاءَ يَسُوعُ أَيْضًا إِلَى قَانَا الْجَلِيلِ،
حَيْثُ صَنَعَ الْمَاءَ خَمْرًا. وَكَانَ
خَادِمٌ لِلْمَلِكِ ابْنُهُ مَرِيضٌ فِي
كَفَرْنَاحُومَ.

هَذَا إِذْ سَمِعَ أَنَّ يَسُوعَ قَدْ جَاءَ مِنَ
الْيَهُودِيَّةِ إِلَى الْجَلِيلِ، انْطَلَقَ إِلَيْهِ
وَسَأَلَهُ أَنْ يَنْزِلَ وَيَشْفِيَ ابْنَهُ لِأَنَّهُ
كَانَ مُشْرِفًا عَلَى الْمَوْتِ.

فَقَالَ لَهُ يَسُوعُ: لَا تُؤْمِنُونَ إِنَّمَا
تَرَوْنَ آيَاتٍ وَعَجَائِبَ.

قَالَ لَهُ خَادِمُ الْمَلِكِ: يَا سَيِّدُ، انْزِلْ
قَبْلَ أَنْ يَمُوتَ ابْنِي.

قَالَ لَهُ يَسُوعُ: اذْهَبْ. ابْنُكَ حَيٌّ.
فَأَمَنَّ الرَّجُلُ بِالْكَلِمَةِ الَّتِي قَالَهَا لَهُ
يَسُوعُ، وَذَهَبَ.

ΘΗΔΗ ΔΕ ΕΥΗΝΟΥ ΕΞΗΡΗ ΙΟ
ΝΕΥΕΒΙΑΙΚ ΑΥΙ ΕΒΟΛ ΕΞΡΑΥ ΕΥΧΩ ΜΜΟC
ΧΕ ΨΟΝΘ ΝΧΕ ΠΕΚΩΗΡΙ.

ΠΑΡΩΥΙΝΙ ΔΕ ΝΤΟΤΟΥ ΠΕ ΝCΑ
ΨΟΥΝΟΥ ΘΗΕΤΑΥΔΑΙΑΙ ΝΘΗΤC ΠΕΧΩΟΥ
ΝΑΥ ΧΕ ΘΕΝ ΔΧΠ ΨΑΨΥ ΝCΑΥ ΔΥΧΑΥ
ΝΧΕ ΠΙΘΜΟΜ.

ΔΥΕΜΙ ΟΥΗ ΝΧΕ ΠΕΥΙΩΤ ΧΕ ΝΕ
ΨΟΥΝΟΥ ΕΤΕΜΜΑΥ ΤΕ ΕΤΑ ΙΗCΟΥC ΧΟC
ΝΑΥ ΧΕ ΨΟΝΘ ΝΧΕ ΠΕΚΩΗΡΙ: ΟΥΟΘ
ΑΥΝΑΘΨ ΝΕΜ ΠΕΥΗΙ ΤΗΡΥ.

ΦΑΙ ΔΕ ΠΕ ΠΙΜΗΝΙ ΜΜΑΘCΝΑΥ
ΕΤΑΥΑΙΤΟΥ ΝΧΕ ΙΗCΟΥC ΕΤΑΥΙ ΕΒΟΛ ΘΕΝ
ΨΟΥΔΕΑ ΕΨΔΑΛΙΔΕΑ.

*ΠΨΟΥ ΦΑ ΠΕΝΝΟΥΨ ΠΕ: ΨΑ ΕΝΕΘ
ΝΤΕ ΝΙ ΕΝΕΘ: ΔΜΗΝ.*

And as he was now
going down, his servants
met him and told him,
saying, “Your son lives.”

Then he inquired of
them the hour when he got
better. And they said to him,
“Yesterday at the seventh
hour the fever left him.”

So the father knew that
it was at the same hour in
which Jesus said to him,
“Your son lives.” And he
himself believed, and his
whole household.

This again is the second
sign Jesus did when He had
come out of Judea into
Galilee.

Glory be to God forever.

وَفِيمَا هُوَ نَازِلٌ اسْتَقْبَلَهُ عِبِيدُهُ
وَأَخْبَرُوهُ قَائِلِينَ إِنَّ ابْنَكَ حَيٌّ.

فَاسْتَخْبَرَ هُمْ عَنِ السَّاعَةِ الَّتِي فِيهَا
أَخَذَ يَتَعَفَى، فَقَالُوا لَهُ: أَمْسَ فِي
السَّاعَةِ السَّابِعَةِ تَرَكَتُهُ الْحُمَّى.

فَفَهِمَ الْآبُ أَنَّهُ فِي تِلْكَ السَّاعَةِ
الَّتِي قَالَ لَهُ فِيهَا يَسُوعُ إِنَّ ابْنَكَ
حَيٌّ. فَأَمَنَ هُوَ وَبَيْتُهُ كُلُّهُ.

هَذِهِ أَيْضًا آيَةٌ ثَانِيَّةٌ صَنَعَهَا يَسُوعُ
لَمَّا جَاءَ مِنَ الْيَهُودِيَّةِ إِلَى الْجَلِيلِ.

والمجد لله دائماً.

Pauline Epistle

البولس

ΠΑΥΛΟC ΦΕΒΩΚ ΜΠΕΝΘΟΙC ΙΗCΟΥC
ΠΙΧΡΙCΤΟC: ΠΙΔΠΟCΤΟΛΟC ΕΤΘΑΘΕΜ:
ΦΗΕΤΑΥΘΑΨΥ ΕΠΙΨΥΕΝΝΟΥΨΙ ΝΤΕ
ΦΝΟΥΨ.

ΡωμεοC Ε: 3 - 16

ΨΔΗ ΤΕΤΕΝΕΜΙ ΔΗ ΧΕ ΔΝΟΗ ΘΑ
ΝΗΕΤΑΝΘΙΩΜC ΕΠΙΧΡΙCΤΟC ΙΗCΟΥC
ΕΤΑΝΘΙΩΜC ΕΠΕΥΜΟΥ.

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.

Romans 6: 3 - 16

Or do you not know that
as many of us as were
baptized into Christ Jesus
were baptized into His
death?

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

رومية 6: 3 - 16

أَمْ تَجْهَلُونَ أَنَّنَا كُلٌّ مِّنْ اعْتَمَدَ
لِيَسُوعَ الْمَسِيحِ، اعْتَمَدْنَا لِمَوْتِهِ.

ΑΥΚΟCΕΝ ΟΥΝ ΝΕΜΑCΥ ΕΒΟΛ ΖΙΤΕΝ
ΠΙCΜΟC ΕΠΕCΜΟΥ ΖΙΝΑ ΚΑΤΑ ΦΡΗΤ ΕΤΑ
ΠΙΧΡΙCΤΟC ΤΩΝC ΕΒΟΛ ΘΕΝ ΝΗΘΩΟΥΤ
ΕΒΟΛ ΖΙΤΕΝ ΠΩΟΝ ΜΦΙΩΤ ΠΑΙΡΗΤ ΑΝΟΝ
ΖΩΝ ΝΤΕΝΜΟΥΙ ΘΕΝ ΟΥΜΕΤΒΕΡΙ ΝΤΕ
ΟΥΩΝΘ.

ΙCΞΕ ΤΑΡ ΑΝΕΡΩΦΗΡ ΝΤΩΧΙ ΘΕΝ
ΠΙCΜΟΤ ΝΤΕ ΠΕCΜΟΥ ΑΛΛΑ ΕΝΕΥΩΠΙ ΟΝ
ΕΤΕΡΚΕΑΝΑCΤΑCΙC.

ΕΝΕΜΙ ΕΦΑΙ ΧΕ ΠΕΝΡΩΜΙ ΝΑΠΑC
ΑΥΑΥC ΝΕΜΑCΥ ΖΙΝΑ ΝΤΕΡΚΩΡC ΝΧΕ
ΠCΩΜΑ ΜΦΝΟΒΙ ΕΥΤΕΜΕΡΒΩΚ ΜΦΝΟΒΙ
ΧΕ.

ΦΗ ΤΑΡ ΕΤΑCΜΟΥ ΑCΜΑΙ ΕΒΟΛ ΖΑ
ΦΝΟΒΙ.

ΙCΞΕ ΔΕ ΑΝΜΟΥ ΝΕΜ ΠΙΧΡΙCΤΟC
ΤΕΝΝΑΖΤ ΧΕ ΤΕΝΝΑΩΝΘ ΝΕΜΑCΥ ΟΝ.

ΕΝΕΜΙ ΧΕ ΠΙΧΡΙCΤΟC ΕΤΑCΤΩΝC
ΕΒΟΛ ΘΕΝ ΝΗΘΩΟΥΤ ΕΝΑΜΟΥ ΑΝ ΧΕ
ΦΜΟΥ ΧΕ ΝΑΕΡΒΟΙC ΕΡΟΥ ΑΝ.

ΦΗ ΤΑΡ ΕΤΑCΜΟΥ ΜΜΟΥ ΑCΜΟΥ
ΕΦΝΟΒΙ ΝΟΥCΟΠ: ΦΗ ΔΕ ΕΤΕΡΟΝΘ ΜΜΟΥ
ΕΡΟΝΘ ΜΦΝΟΥΤ.

ΠΑΙΡΗΤ ΖΩΤΕΝ ΜΕΤΙ ΕΡΩΤΕΝ ΧΕ
ΤΕΤΕΝΜΩΟΥΤ ΜΕΝ ΕΦΝΟΒΙ: ΕΡΕΤΕΝΩΝΘ
ΔΕ ΜΦΝΟΥΤ ΘΕΝ ΠΙΧΡΙCΤΟC ΙΗCΟΥC

Therefore, we were
buried with Him through
baptism into death, that just
as Christ was raised from
the dead by the glory of the
Father, even so we also
should walk in newness of
life.

For if we have been
united together in the
likeness of His death,
certainly we also shall be in
the likeness of His
resurrection,

knowing this, that our
old man was crucified with
Him, that the body of sin
might be done away with,
that we should no longer be
slaves of sin.

For he who has died has
been freed from sin.

Now if we died with
Christ, we believe that we
shall also live with Him,

knowing that Christ,
having been raised from the
dead, dies no more. Death
no longer has dominion over
Him.

For the death that He
died, He died to sin once for
all; but the life that He lives,
He lives to God.

Likewise you also,
reckon yourselves to be
dead indeed to sin, but alive
to God in Christ Jesus our
Lord.

فَدَفَنَّا مَعَهُ بِالْمَعْمُودِيَّةِ لِلْمَوْتِ،
حَتَّى كَمَا أَقِيمَ الْمَسِيحُ مِنَ
الْأَمْوَاتِ، بِمَجْدِ الْآبِ، هَكَذَا نَسْتَكُنْ
نَحْنُ أَيْضًا فِي جِدَّةِ الْحَيَاةِ.

لَأَنَّهُ إِنْ كُنَّا قَدْ صِرْنَا مُتَّحِدِينَ مَعَهُ
بِشِبْهِ مَوْتِهِ، نَصِيرُ أَيْضًا بِقِيَامَتِهِ.

عَالِمِينَ هَذَا أَنَّ إِنْسَانَنَا الْعَتِيقَ قَدْ
صَلَبَ مَعَهُ لِيُبْطَلَ جَسَدُ الْخَطِيئَةِ،
كَيْ لَا نَعُودَ نَسْتَعْبُدُ أَيْضًا لِلْخَطِيئَةِ.

لَأَنَّ الَّذِي مَاتَ قَدْ تَبَرَّأَ مِنَ الْخَطِيئَةِ.

فَإِنْ كُنَّا قَدْ مُتْنَا مَعَ الْمَسِيحِ، نُؤْمِنُ
أَنَّنَا سَنَحْيَا أَيْضًا مَعَهُ.

عَالِمِينَ أَنَّ الْمَسِيحَ بَعْدَمَا أَقِيمَ مِنَ
الْأَمْوَاتِ لَا يَمُوتُ أَيْضًا. لَا يَسُودُ
عَلَيْهِ الْمَوْتُ بَعْدُ.

لَأَنَّ الْمَوْتَ الَّذِي مَاتَهُ قَدْ مَاتَهُ
لِلْخَطِيئَةِ مَرَّةً وَاحِدَةً، وَالْحَيَاةَ الَّتِي
يَحْيَاهَا فَيَحْيَاهَا لِلَّهِ.

كَذَلِكَ أَنْتُمْ أَيْضًا احْسِبُوا أَنْفُسَكُمْ
أَمْوَاتًا عَنِ الْخَطِيئَةِ، وَلَكِنْ أَحْيَاءَ لِلَّهِ
بِالْمَسِيحِ يَسُوعَ رَبِّنَا.

Πενδοις.

Ὑπενὲρ φηνοβι οὔν ἐροῦρο θεν
νετενσωμα εἰσαμοῦ ἐρετενσωτεμ
ἡσα νεϋἐπιθυμῖα.

Οὐδε ὑπερταζε νετενμελος
ἡζοπλον ἡτε ἱδλικά ὑφνοβι ἀλλὰ
ματαζε θηνοῦ ὑφνοῦ ὑφρηῖ
ἡζανοτον ἐτωνθ ἐβολ θεν
ἡρεϋμωοῦτ: οτοζ νετενμελος
ἡζοπλον ἡτε ἱμεθυμῖ ἡτε φνοῦ.

Φνοβι γαρ ὑναερβοις ἐρωτεν ἀν:
ἡρετενχη γαρ θα φνομος ἀν ἀλλὰ
θα πιζμοτ.

Οὐ γε πε ἡτενερνοβι γε τενχη θα
φνομος ἀν ἀλλὰ θα πιζμοτ
ἡνεσωπι.

Ὡς τετενέμι ἀν γε
φηέτετενταζο ὑμωτεν ὑβωκ ἡαϋ
ἐπσωτεμ ἡσωϋ ἡθωτεν θανβωκ ἡτε
φηέτετενσωτεμ ἡσωϋ ἡτε φνοβι
εἰμοῦ ἡτε πσωτεμ ἐἱμεθυμῖ.

*Πιζμοτ γαρ νεμωτεν νεμ
ἱερῆνη εἰσοπ: γε ἀμην ἐσεῶπι.*

Therefore, do not let sin
reign in your mortal body,
that you should obey it in its
lusts.

And do not present your
members as instruments of
unrighteousness to sin, but
present yourselves to God as
being alive from the dead,
and your members as
instruments of righteousness
to God.

For sin shall not have
dominion over you, for you
are not under law but under
grace.

What then? Shall we sin
because we are not under
law but under grace?
Certainly not.

Do you not know that to
whom you present
yourselves slaves to obey,
you are that one's slaves
whom you obey, whether of
sin leading to death, or of
obedience leading to
righteousness?

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

إِذَا لَا تَمْلِكَنَّ الْخَطِيئَةُ فِي جَسَدِكُمْ
الْمَانِتِ لِكَيْ تُطِيعُوهَا فِي شَهَوَاتِهَا.

وَلَا تَقْدِمُوا أَعْضَاءَكُمْ آلَاتِ إِيَّاهِ
لِلْخَطِيئَةِ، بَلْ قَدِّمُوا ذَوَاتَكُمْ لِلَّهِ
كَأَحْيَاءٍ مِنَ الْأَمْوَاتِ وَأَعْضَاءَكُمْ
آلَاتِ بَرِّ اللَّهِ.

فَإِنَّ الْخَطِيئَةَ لَنْ تَسُودَكُمْ، لِأَنَّكُمْ
لَسْتُمْ تَحْتَ النَّامُوسِ بَلْ تَحْتَ
النِّعْمَةِ.

فَمَاذَا إِذَا؟ أَلْخَطِيئَةُ لَأَنَّا لَسْنَا تَحْتَ
النَّامُوسِ بَلْ تَحْتَ النِّعْمَةِ؟ حَاشَا!

أَلَسْتُمْ تَعْلَمُونَ أَنَّ الَّذِي تَقْدِمُونَ
ذَوَاتَكُمْ لَهُ عِبِيدًا لِلطَّاعَةِ، أَنْتُمْ عِبِيدٌ
لِلَّذِي تُطِيعُونَهُ إِمَّا لِلْخَطِيئَةِ لِلْمَوْتِ
أَوْ لِلطَّاعَةِ لِلْحَيَاةِ.

*نعمة الله الأب تكون مع جميعكم.
أمين.*

Catholic Epistle الكاثوليكون

Καθολικὸν ἐβόλ θεν πε πιζογιτ ἡ ἐπιστολὴ ἡ τε πενιωτ Ἰωάννης . Ἀμην. Παμενρα†.	The Catholic epistle of the First epistle of our father St. John. May his blessings be with us all. Amen. My beloved.	الكاثوليكون من رسالة معلمنا يوحنا الأولي، بركته المقدسة تكون معنا. آمين. يا احبائي.
ἁ Ἰωάννης β: κ - κε	1 John 2: 20 - 25	1 يوحنا 2: 20 - 25
Ουτοὺς ἡθωπεν ζωπεν ουτον ἡτωπεν ἡματ νοτωωρς ἐβόλ θεν πεθογαβ ουτοὺς τετενσωογν ἡζωβ νιβεν.	But you have an anointing from the Holy One, and you know all things.	وَأَمَّا أَنْتُمْ فَلَكُمْ مَسْحَةٌ مِنَ الْقُدُّوسِ وَتَعْلَمُونَ كُلَّ شَيْءٍ.
Μεταίςθαι νωπεν αν γε τετενσωογν ἡθυμι αν αλλα γε τετενσωογν ἡμος ουτοὺς γε σαμεθνογζ νιβεν ζαν ἐβόλ θεν θυμι αν νε.	I have not written to you because you do not know the truth, but because you know it, and that no lie is of the truth.	لَمْ أَكْتُبْ إِلَيْكُمْ لِأَنَّكُمْ لَسْتُمْ تَعْلَمُونَ الْحَقَّ، بَلْ لِأَنَّكُمْ تَعْلَمُونَهُ، وَأَنَّ كُلَّ كَذِبٍ لَيْسَ مِنَ الْحَقِّ.
Πιμ πε πισαμεθνογζ ἐβηλ ἐφηετζωλ ἐβόλ γε Ιησοϋς αν πε Πιχριστος: φαι πε πιαντιχριστος φηετζωλ ἡφιωτ ἐβόλ ἑζωλ οη ἡΠικεγρη.	Who is a liar but he who denies that Jesus is the Christ? He is antichrist who denies the Father and the Son.	مَنْ هُوَ الْكَذَّابُ، إِلَّا الَّذِي يُنْكِرُ أَنَّ يَسُوعَ هُوَ الْمَسِيحَ، هَذَا هُوَ ضِدُّ الْمَسِيحِ، الَّذِي يُنْكِرُ الْآبَ وَالْابْنَ.
Ουτοὺς ουτον νιβεν ετζωλ ἡΠιγρη ἐβόλ Πικειωτ ἡτοτγ αν: φηεθωωνο ἡΠιγρη ἐβόλ Πικειωτ ἡτοτγ.	Whoever denies the Son does not have the Father either; he who acknowledges the Son has the Father also.	كُلُّ مَنْ يُنْكِرُ الْابْنَ لَيْسَ لَهُ الْآبُ أَيْضًا، وَمَنْ يَعْتَرِفْ بِالْابْنِ فَلَهُ الْآبُ أَيْضًا.
Ουτοὺς ἡθωπεν ζωπεν φηεταρετεν- σοθυεϋ ιςχεν ζη μαρεϋγωπι θεν θυνογ: ἐγγωπ ζαρ αϋγανγωπι θεν θυνογ ἡγε φηεταρετενσοθυεϋ ιςχεν ζη ἡθωπεν ζωπεν ἐρετενεγγωπι θεν Πιγρη νεμ Φιωτ.	Therefore, let that abide in you, which you heard from the beginning. If what you heard from the beginning abides in you, you also will abide in the Son and in the Father.	أَمَّا أَنْتُمْ فَمَا سَمِعْتُمُوهُ مِنَ الْبَدْءِ فَلْيَثْبُتْ إِذَا فِيكُمْ. إِنْ ثَبَتَ فِيكُمْ مَا سَمِعْتُمُوهُ مِنَ الْبَدْءِ، فَأَنْتُمْ أَيْضًا تَثْبُتُونَ فِي الْابْنِ وَفِي الْآبِ.

Οτοϛ φαι πε πιωϋ φη ν̄θοϛ
 ἐταϛϋϋϋ μ̄μοϛ ν̄αν πιωνδ̄ ν̄νεϛ.

*Νᾱςνηοτ̄ ὑπερμενρε̄ πικοςμοϛ
 οτ̄δε̄ νηετ̄ϋοπ̄ δ̄εν̄ πικοςμοϛ: πικοςμοϛ
 ν̄ασῑνῑ ν̄εμ̄ τεϛε̄πῑθ̄ῡμ̄ῑα: φη̄ δε̄ ε̄τῑρῑ
 ὑ̄φο̄τωϋ ὑ̄Φ̄νοτ̄ ϛ̄ναϋωπῑ ϋᾱ ἐνεϛ:
 Ἀμην.*

And this is the promise
 that He has promised us;
 eternal life.

*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.*

وَهَذَا هُوَ الْوَعْدُ الَّذِي وَعَدْنَا هُوَ
 بِهِ: الْحَيَاةُ الْأَبَدِيَّةُ.

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

The Acts الإبركسيس

Πραξιϛ ν̄τε̄ ν̄ενιοτ̄ ν̄ὰποστολοϛ:
 ἐρε̄ ποτ̄ςμοτ̄ ε̄θο̄ναβ̄ ϋωπῑ ν̄εμ̄αν.
 Ἀμην.

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

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

Πραξιϛ ν̄: ̄ϛ - ̄ιϛ

Acts 8: 3 - 13

أعمال 8: 3 - 13

Саυλοϛ δε̄ ναϛτ̄ οτ̄βε̄ †εκκ̄λη̄σῑᾱ
 εϛνᾱ ἐδ̄οτ̄ν̄ η̄ν̄ῑν̄ῑ εϛϋωτ̄ ν̄ε̄αν̄ρωμ̄ι
 ἐβο̄λ̄ ν̄εμ̄ ε̄αν̄ε̄ιο̄μῑ εϛ̄ε̄ιο̄ν̄ῑ μ̄μωοτ̄
 ἐ̄̄ϋτεκο.

As for Saul, he made
 havoc of the church,
 entering every house, and
 dragging off men and
 women, committing them to
 prison.

وَأَمَّا سَاوُلُ فَكَانَ يَسْطُو عَلَى
 الْكَنِيسَةِ، وَهُوَ يَدْخُلُ الْبُيُوتَ وَيَجْرُ
 رَجَالًا وَنِسَاءً وَيُسَلِّمُهُمْ إِلَى
 السِّجْنِ.

Πη̄ μ̄εν̄ οτ̄ν̄ ἐτατ̄σωρ̄ ἐβο̄λ̄ νατ̄σῑνῑ
 πε̄ ε̄ν̄ε̄ϋεν̄νοτ̄ε̄ῑ ὑ̄πῑσᾱξῑ.

Therefore, those who
 were scattered went
 everywhere preaching the
 word.

فَالَّذِينَ تَشَتَّتُوا جَالُوا مُبَشِّرِينَ
 بِالْكَلِمَةِ.

Φιλιπποϛ δε̄ ἐταϛ̄ῑ ἐ̄̄ρη̄ν̄ῑ ε̄ο̄νπολο̄ιϛ
 ν̄τε̄ τ̄Сама̄ρῑᾱ ναϛ̄ε̄ιω̄ιϋ̄ ν̄ωοτ̄ πε̄
 ὑ̄Πῑχ̄ρῑστοϛ.

Then Philip went down
 to the city of Samaria and
 preached Christ to them.

فَانْحَدَرَ فِيلِپُّسُ إِلَى مَدِينَةِ مِنْ
 السَّامِرَةِ وَكَانَ يَكْرِزُ لَهُمْ بِالْمَسِيحِ.

Πατ̄τ̄ ν̄ε̄θο̄οτ̄ δε̄ ν̄ξε̄ ν̄ιμ̄ηϋ̄ ε̄ν̄σοπ̄
 ἐ̄ν̄η̄ε̄νᾱρε̄ Φιλιπποϛ̄ ϋω̄ μ̄μωοτ̄ δ̄εν̄
 π̄̄ξῑν̄ε̄ροτ̄σω̄τεμ̄ οτοϛ̄ ν̄̄ε̄νᾱτ̄ ἐ̄ν̄ιμ̄η̄ν̄ῑ
 ἐ̄ναϛ̄ῑρῑ μ̄μωοτ̄.

And the multitudes with
 one accord heeded the
 things spoken by Philip,
 hearing and seeing the
 miracles which he did.

وَكَانَ الْجُمُوعُ يُصْغُونَ بِنَفْسٍ
 وَاحِدَةٍ إِلَى مَا يَقُولُهُ فِيلِپُّسُ عِنْدَ
 اسْتِمَاعِهِمْ وَنَظَرِهِمْ الْآيَاتِ الَّتِي
 صَنَعَهَا.

Οτυμῳ ταρ ἐβολ ῥεν νηῆναρε
 νιπνετμα ἡκαθαρτον νεμωοτ
 νατνηοτ ἐβο λβιῶτοτ ετωῳ ἐβολ ῥεν
 οτυνιῳτ ἡςμν: εανκεμῳ Δε ετωμλ
 ἐβολ νεμ εανδαλετ νατταλδο
 ἡμωοτ.

Δετῳπι Δε ἡξε οτυνιῳτ ἡραῳι
 ῥεν τπολις ἐτεῖματ.

Οτρωμ Δε ἐπεεραν πε Σιμων
 νατῳοπ ἡῳορπ πε ῥεν τπολις
 ἐτεῖματ εροι ἡλῳ εφωτῶτεβ ἐβολ
 ἡπιῳλολ τηρῳ ἡτε τCαμαρια εφῳ
 ἡμωοτ ῥε ἡνοκ οτυνιῳτ.

Φαι ἐναττ ἡῥοοτ νατ τηροτ πε
 ιςεν ποτκοτλ ῳα ποτνιῳτ ετῳ
 ἡμωοτ ῥε θαι τε τῳμ ἡτε Φνοττ
 οἡετοτμοττ ἐροσ ῥε τνιῳτ.

Παττ ἡῥοοτ νατ τηροτ πε ῥε νε
 ατερ οτυνιῳτ ἡῥονοσ εφερῳλ
 ἡμωοτ ῥεν νιμετλκ.

Οοτε Δε ἐτατναεττ ἐΦιλιπποσ
 εφῳεπννοτqi νωοτ εῳβε τμετοτρο
 ἡτε Φνοττ νεμ Φραν ἡησοτς
 Πιῥριστοσ νατβιωμ πε ἡξε εανρωμ
 νεμ εανβιῳμ.

Σιμων Δε εωφ αφναεττ οτοε
 ἐτατβιωμσ νατμην ἐΦιλιπποσ εφνατ

For unclean spirits,
 crying with a loud voice,
 came out of many who were
 possessed; and many who
 were paralyzed and lame
 were healed.

And there was great joy
 in that city.

But there was a certain
 man called Simon, who
 previously practiced sorcery
 in the city and astonished
 the people of Samaria,
 claiming that he was
 someone great,

to whom they all gave
 heed, from the least to the
 greatest, saying, "This man
 is the great power of God."

And they heeded him
 because he had astonished
 them with his sorceries for a
 long time.

But when they believed
 Philip as he preached the
 things concerning the
 kingdom of God and the
 name of Jesus Christ, both
 men and women were
 baptized.

Then Simon himself also
 believed; and when he was
 baptized, he continued with
 Philip, and was amazed,

لأنّ كثيرين من الذين بهم أرواح
 نجسة كانت تخرج صرخة
 بصوت عظيم. وكثيرون من
 المفلوجين والعرج شفوا.

فكان فرح عظيم في تلك المدينة.

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

وكان الجميع يتبعونه من الصغير
 إلى الكبير قائلين هذا هو قوة الله
 العظيمة.

وكانوا يتبعونه لكونهم قد
 اندهشوا زماناً طويلاً بسحره.

ولكن لما صدقوا فيلبس وهو
 يبشّر بالأمور المختصة بملكوت
 الله وباسم يسوع المسيح،
 اعتمدوا رجالاً ونساءً.

وسيمون أيضاً نفسه آمن. ولما
 اعتمد كان يلازم فيلبس، وإذ رأى
 آيات وقوات عظيمة تجرى
 اندهش.

Δε ἐξαυμῆνι νέμ θανινιῳ† ἵχομ
ἐνϋοπ ἐβολ θιτοτῃ ναϋτομτ πε.

*Πισαχι Δε ἵτε Πβοις ἐφεάιαι οτοθ
ἐφεάϋαι: ἐφεάμαθι οτοθ ἐφεταχρο:
θεν fάσια ἡεκκλῆσια ἵτε Φνοτῃ:
ἀμην.*

seeing the miracles and
signs, which were done.

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

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

Synaxarium of Tubah 13 سنكسار اليوم الثالث عشر من شهر طوبة

1. The Feast of the Wedding of Cana of Galilee
2. The Martyrdom of St. Demiana
3. The Departure of St. Theophilus, the Monk

1. عيد عرس قانا الجليل
2. استشهاد القديسة دميانة
3. نياحة القديس ثاوفيلس الراهب

1. The Feast of the Wedding of Cana of Galilee

The church celebrates today one of the Seven Minor Feasts of The Lord, which is The feast of the Wedding of Cana of Galilee. This was the first miracle that our Lord Jesus Christ did in Cana and manifested His glory and power over everything. Because of it, His disciples believed in Him (John 2: 1-11) and it opened the door of faith to others, by changing the water into wine.

By His presence in the wedding, He blessed the sacrament of marriage, which He established in the church and made it a holy mystery. Our teacher St. Paul later on confirmed this by saying, "This is a great mystery" (Ephesians 5: 32). The Lord Christ bestowed power on the sacrament of marriage to bring forth souls filled with grace. The bond of Christian marriage can only be broken by infidelity or death for what "God has joined together, let not man separate" (Matthew 19: 6).

In spite of the fact that The Lord Christ changed the water into wine at the wedding of Cana of Galilee, according to the customs of the Jews, He warns us from drunkenness that He chastises those who eat and drink with the drunkards. Our teacher St. Paul warns us from being drunk with wine saying, "And do not be drunk with wine, in which is dissipation" (Ephesians 5: 18) and forbade us from socializing with a drunkard, not even to eat with such a person (1 Corinthians 5: 11).

Solomon the wise wowed those who drink wine saying, "Who has woe? Who has sorrow? Who has

1. عيد عرس قانا الجليل
تحتفل الكنيسة اليوم، بأحد الأعياد السيديّة السبعة الصغرى، وهو عيد عرس قانا الجليل، الذي تمّت فيه الآية الأولى التي صنعها الرب يسوع المسيح وأظهر بها مجده وقدرته على كل شيء، وبسببها آمن به تلاميذه (يوحنا 2: 1 - 11) وانفتح للأخريين باب الإيمان، وذلك أن الرب قام بتحويل الماء إلى خمر. وبحضوره في العرس، بارك سر الزواج الذي رسمه في كنيسته وجعله سرّاً مقدساً، كما تأيد ذلك فيما بعد من قول معلمنا القديس بولس الرسول عنه "هذا السر عظيم" (أفسس 5: 32). والسيد المسيح قد منح سر الزواج قوة تلد النعمة في النفوس. فرابطة الزواج المسيحي لا يفصلها سوي علة الزنا أو الموت، "وما جمعه الله، لا يفرقه انسان" (متي 19: 6).

ورغم أن السيد المسيح قام بتحويل الماء إلى خمر في عرس قانا الجليل، حسب عوائد اليهود، إلا أنه يحذّرنا من السُّكْر بقوله إنه يعاقب من يأكل ويشرب مع السكارى (متي 24: 49). وحذّرنا معلمنا القديس بولس الرسول من السُّكْر بالخمّر بقوله: "لا تسكروا بالخمّر الذي فيه الخلاعة" (أفسس 5: 18). ونهانا عن مخالطة السكارى (1 كورنثوس 5: 11).

contentions? Who has complaints? ... Who has redness of eyes? Those who linger long at the wine” (Proverbs 23: 29 - 32). He also described them of being unwise by saying, “Wine is a mocker, strong drink is a brawler, and whoever is led astray by it is not wise” (Proverbs 20: 1). Isaiah the prophet also said, “Woe to those who rise early in the morning, that they may follow intoxicating drink; who continue until night, till wine inflames them” (Isaiah 5: 11).

May our Lord Jesus Christ bless us and bless our houses, as He blessed the wedding of Cana of Galilee. Amen.

2. The Martyrdom of St. Demiana

On this day also of the year 20 of the martyrs, 304 AD, the pure St. Demiana, was martyred. The princess of the Egyptian martyrs, St. Demiana, was a chaste virgin, the daughter of Mark, the Governor of El-Borollus, El-Zaafan, and Wadi Al-Saysaban.

Demiana was born in the later part of the third century, and she was the only child to her parents. They raised her up in a true Christian upbringing.

When she grew up, she decided to live a life of virginity and her father approved her wish. He built for her a place where she could live with her forty virgin friends. They spent their time in fasting, prayers and reading the Holy Scripture.

One day she heard that Emperor Diocletian forced her father to raise incense before the idols. She was exceedingly grieved, however, she and the virgins prayed for her father's sake. She rushed to meet him and rebuked him saying, “I would have preferred to hear about your death rather than to hear that you have renounced your faith.”

Her father was regretful and in haste, he went to Diocletian and confessed The Lord Christ before him. The Emperor tried with friendliness to persuade him to renounce his faith. When he refused, the Emperor ordered to behead him, and he received the crown of martyrdom.

When Diocletian knew that Demiana, Mark's daughter, was the one who turned Mark from worshipping the idols, he sent her a captain with hundred soldiers to force her to renounce her faith. She rebuked him and was steadfast in her faith.

He severely tormented her with different kinds of

أما سليمان الحكيم فأعطى الويل للمتعاطين الخمر بقوله "لمن الويل، لمن الشقاوة، لمن أزمهرار العينين... إلا للذين يدمنون الخمر" (أمثال 23: 29 - 32). كما وصفهم بعدم الحكمة بقوله "الخمر مستهزئة، المسكر عجاج، ومن يترنج بهما فليس بحكيم" (أمثال 20: 1). ويقول إشعياء النبي "ويل للمبكرين صباحاً يتبعون المسكر، للمتأخرين في العتمة تلهبهم الخمر" (إشعياء 5: 11).
بركة ربنا يسوع المسيح الحائلة في عرس قانا الجليل، تحل علينا وعلى بيوتنا، وتباركنا بكل بركة روحية. آمين.

2. استشهاد القديسة دميانة
في مثل هذا اليوم من سنة 20 للشهداء، سنة 304 ميلادية، استششهدت أميرة الشهيديات المصريات، القديسة دميانة العفيفة، ابنة مرقس والي البرلس والزعفران ووادي السيسبان.

وُلدت دميانة في أواخر القرن الثالث الميلادي، فرباها أبواها تربية مسيحية حقيقية.

فلما كبرت عزمّت أن تعيش حياة البتولية فوافقها والدها على ذلك، وبني لها قصراً لتعيش فيه مع أربعين عذراء كنّ يقضين أوقاتهن في الصوم والصلاة وقراءة الكتب المقدسة.

وسمعت دميانة يوماً ما أن الملك دقلديانوس أرغم والدها على التبخير للأوثان، فحزنت كثيراً، ثم صلت هي والعداري من أجل والدها. وقامت وذهبت إليه وعاتبته قائلة "كنت أود أن أسمع خبر انتقالك إلى الفردوس من أن أسمع أنك قد تركت إيمانك".

فندم أبوها وقام وذهب إلى الإمبراطور مرة ثانية واعترف أمامه بالسيد المسيح. فحاول الإمبراطور بالملاطفة أن يُنتيه عن إيمانه بسبب محبته له، ولكنه رفض. فأمر بقطع رأسه ونال إكليل الشهادة.

ولما علم الملك بأن دميانة ابنة مرقس هي السبب في رجوعه للإيمان بالسيد المسيح، أرسل إليها قائداً ومعه مائة جندي لكي يجبرها على إنكار إيمانها، فانتهرته متمسكة بإيمانها. فعذبها كثيراً بكل أنواع العذاب وكان الرب يقويها ويقيمها سالمة. أخيراً قطع رأسها مع

tortures, but The Lord strengthened and healed her. Finally, he beheaded her along with the forty virgins. Other four hundreds were also martyred with her. Thus, they all received the crowns of martyrdom.

May the blessing of their prayers be with us all.
Amen.

3. The Departure of St. Theophilus, the Monk

On this day also, St. Theophilus the Monk, departed. He was the only son of a king of one of the Roman islands.

Theophilus left his father's house and went to Egypt seeking monasticism. He went to El-Zugag "The Glass" monastery nearby Alexandria. St. Bector, the abbot of the monastery, received him and after he examined him, put on him in the monastic Eskeem.

Ten years later, some soldiers, sent by his father, came and took him by force to the palace of his father. When he arrived there, his father rejoiced greatly. Theophilus started to preach to his father to care for his personal salvation, clarifying to him the vanity of this world.

Theophilus' words touched the heart of his father, so he took the crown off his head, relinquishing his throne to his brother. St. Theophilus returned with his father to El-Zugag monastery, where his father became a monk there, while his mother became a nun in one of the convents around Alexandria.

They all lived an ascetic life in worship and in virtue until the end of their days. When St. Theophilus completed his good endeavor, he departed in peace.

May the blessing of his prayers be with us all.
Amen.

And glory be to God, now and forever. Amen.

الأربعين عذراء، واستشهد معهن أربعمائة آخرون ونالوا جميعاً أكاليل الشهادة. بركة صلواتهم فلتكن معنا. آمين.

3. نياحة القديس ثاوفيلس الراهب
وفيه أيضاً تنيح القديس ثاوفيلس الراهب وهو ابن وحيد لأحد أمراء جزائر روما.
جاء إلى مصر طالباً الرهبنة، فذهب إلى دير الزجاج بالقرب من الإسكندرية، فاستقبله القديس بقطر رئيس الدير وبعد أن اختبره ألبسه إسكيم الرهبنة.
وبعد عشر سنوات جاء جنود من قبل أبيه وأخذوه رغماً عنه إلى قصر أبيه. ولما وصل إلى هناك فرح به أبوه، فوعظه ثاوفيلس ليهتم بخلاص نفسه موضعاً له زوال العالم. فآثر الكلام في قلبه حتى أنه نزع التاج عن رأسه تاركاً الملك لأخيه. وذهب هو والقديس ثاوفيلس إلى دير الزجاج وترهب هناك، أما والد القديس فقد ترهب بدير للراهبات.
وقد عاش الجميع بالنسك والعبادة وعمل الفضائل إلى آخر أيامهم ولما أكمل القديس ثاوفيلس جهاده الصالح، تنيح بسلام.
بركة صلواته فلتكن معنا. آمين.
ولربنا المجد دائماً أبدياً. آمين.

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 οἶ: θ, ι	Psalms 77: 14 - 16	مزمور 76: 9، 10
<p>Ποοκ πε Φνοϋτ εἰρι ἡθανῶφηρι: ακοῦωνθ ἡτεκχομ ἐβολ θεν νιλαος: ακωτ ἡπεκλαος ἡερηι θεν πεκωωβω: Φνοϋτ αἱνατ ἐροκ ἡξε θανωωτ οτοθ απερβοτ. Αλληλουια.</p>	<p>You are the God who does wonders; You have declared Your strength among the peoples. The waters saw You, O God; they were afraid. Alleluia.</p>	<p>أنت هو الله صانع العجايب، أظهرت في الشعوب قوتك، خلّصت بذراعك شعبك، أبصرتك المياه يا الله ففرعت. هلليويا.</p>

Liturgy Gospel انجيل 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.

Οὐάναστωσις ἐβολ θεν πετασσελιον εθοταβ κατα Ιωαννην ασιοτ.	A chapter according to Saint John, may his blessings be with us. Amen.	فصل من انجيل معلمنا يوحنا البشير. بركاته علينا آمين.
Ιωαννην β: α - ια	John 2: 1 - 11	يوحنا 2: 1 - 11
<p>Οτοθ ἡερηι θεν πιεθοοτ ἡμαθωομ οτοθπ αϋωωπι θεν τΚανα ἡτε τΓαλιλεα οτοθ ηαρε θατ ἡηκοτς ἡματ πε. Αῦθαθεμ ἡκελκοτς Δε νεμ νεμααθητς ἐπιθοπ. Οτοθ ἐταϋμοτρκ ἡξε πιηρπ πεξε θατ ἡηκοτς ηαϋ ξε ἡμονται ηρη</p>	<p>On the third day there was a wedding in Cana of Galilee, and the mother of Jesus was there. Now both Jesus and His disciples were invited to the wedding. And when they ran out of wine, the mother of Jesus said to Him, "They have no</p>	<p>وَفِي الْيَوْمِ الثَّالِثِ كَانَ عُرْسٌ فِي قَانَا الْجَلِيلِ، وَكَانَتْ أُمُّ يَسُوعَ هُنَاكَ. وَدُعِيَ أَيْضًا يَسُوعُ وَتَلَامِيذُهُ إِلَى الْعُرْسِ. وَلَمَّا فَرَغَتِ الْخَمْرُ، قَالَتْ أُمُّ يَسُوعَ لَهُ: لَيْسَ لَهُمْ خَمْرٌ.</p>

ἡμᾶρ.

Οὗτος πεχε ἰησοῦς нас χε ἀδο
νευμι ζωι ἡςζιμι: ὑπατεςὶ ἴχε
ταοῦνοῦ.

Πεχε τεφμαῦ Δε ἡνιδιακων χε
φνετεφναχος νωτεν ἀριτεφ.

Ἡαρχη Δε ἡμᾶρ πε ἴχε ἴκοοῦ
ἡεῖδρια ἡῶνι κατα ἡτοῦβο ἡτε
ἡηλοῦδαι εῖῶλι ἡμετριτης ἴναῦ ιε
ῡομῡτ εῖθοῦι.

Πεχε ἰησοῦς νωοῦ χε μοε
ἡηεῖδρια ἡμωοῦ: ἡῶοῦ Δε αῦμαεοῦ
ῡα ἡῡωι.

Πεχαεφ νωοῦ χε οῡωτε ἡνοῦ οῡοε
ἀηιοῦι ἡπιαρχιῡτρικλινος: ἡῶοῦ Δε
αῖνι.

Зосте етаφχεμῡἡπῡ ἡπιμωοῦ ἡχε
πιαρχιῡτρικλινος εἰαφep ἡρп οῡοε
ἡαφῑμι αη πε χε οῡ εῖβολ ῡωη πε:
ἡιδιακων Δε ἡαῖμι πε ἡηεταῖμαε
πιμωοῦ: ἀ πιαρχιῡτρικλινος Δε μοῡἡ
εῖπιπαῡῡελεῡ.

Πεχαεφ ἡαεφ χε ρωμῡ ἡιβεν εῖῡαῡῡω
ἡπῡρп εῖῡῡῡεφ ἡῡορп: οῡοε εῖῡωп
αῡῡῡῡῡῡῡῡῡ ῡῡῡῡῡῡῡ ἡφῡεῡῡεῡεῡ ῑροεφ:
ἡῡοκ Δε αῡῡεεε εῖπῡρп εῖῡῡῡεφ ῡῡ
ἡноῡ.

wine.”

Jesus said to her,
“Woman, what does your
concern have to do with Me?
My hour has not yet come.”

His mother said to the
servants, “Whatever He says
to you, do it.”

Now there were set there
six waterpots of stone,
according to the manner of
purification of the Jews,
containing twenty or thirty
gallons a piece.

Jesus said to them, “Fill
the waterpots with water.”
And they filled them up to
the brim.

And He said to them,
“Draw some out now, and
take it to the master of the
feast.” And they took it.

When the master of the
feast had tasted the water
that was made wine, and did
not know where it came
from, but the servants who
had drawn the water knew,
the master of the feast called
the bridegroom.

And he said to him,
“Every man at the beginning
sets out the good wine, and
when the guests have well
drunk, then the inferior. You
have kept the good wine
until now.”

قَالَ لَهَا يَسُوعُ: مَا لِي وَلَكَ يَا
امْرَأَةً، لَمْ تَأْتِ سَاعَتِي بَعْدَ.

قَالَتْ أُمُّهُ لِلْخُدَّامِ: مَهْمَا قَالَ لَكُمْ
فَاعْمَلُوهُ.

وَكَانَتْ سِتَّةَ أَجْرَانِ مِنْ حِجَارَةٍ
مَوْضُوعَةً هُنَاكَ، حَسَبَ تَطْهِيرِ
الْيَهُودِ، يَسَعُ كُلُّ وَاحِدٍ مِطْرَيْنِ أَوْ
ثَلَاثَةً.

قَالَ لَهُمْ يَسُوعُ: اْمَلَأُوا الْأَجْرَانَ
مَاءً. فَمَلَأُوهُمَا إِلَى فَوْقِ.

ثُمَّ قَالَ لَهُمْ: اسْتَقِفُوا الْآنَ وَقَدِّمُوا
إِلَى رَئِيسِ الْمُتَمَكِّ. فَقَدِّمُوا.

فَلَمَّا ذَاقَ رَئِيسُ الْمُتَمَكِّ الْمَاءَ
الْمُتَحَوَّلَ خَمْرًا، وَلَمْ يَكُنْ يَعْلَمُ مِنْ
أَيْنَ هِيَ، لَكِنَ الْخُدَّامُ الَّذِينَ كَانُوا قَدْ
اسْتَقَفُوا الْمَاءَ عِلْمُوا، دَعَا رَئِيسُ
الْمُتَمَكِّ الْعَرِيسَ.

وَقَالَ لَهُ: كُلُّ إِنْسَانٍ إِنَّمَا يَضَعُ
الْخَمْرَ الْجَيِّدَةَ أَوَّلًا، وَمَتَى سَكَّرُوا
فَحِينَئِذٍ الدُّونَ. أَمَّا أَنْتَ فَقَدْ أَبْقَيْتَ
الْخَمْرَ الْجَيِّدَةَ إِلَى الْآنَ.

Φαι πε πιζογίτ ὡμνίτ ἐταφαι
ἤχε Ιησοῦς θεν ἑΚανα ἤτε τ Σαλιλᾶ
ογοζ αφρωωνζ ὡπεφῶν ἐβολ ογοζ
αφναζτ ἑροφ ἤχε νεφμααθητς.

*Πῶον φα Πεννοττ πε ωα ἐνεζ
ἤτε νι ἐνεζ: ἀμην.*

This beginning of signs
Jesus did in Cana of Galilee,
and manifested His glory;
and His disciples believed in
Him.

Glory be to God forever.

هذه بداية الآيات فعلها يسوع في
قانا الجليل، وأظهر مجده، فأمن
بِهِ تلاميذه.

والمجد لله دائماً.

Part II: Rites for the Feast of the Wedding of Cana of Galilee (13 Tuba)

طقس عيد عرس قانا الجليل (13 طوبة)

A. Vespers Praises

The praises are prayed as usual in the festive tune, while observing the following:

1. The appropriate Psalm of the feast is chanted in the festive tune.

B. Vespers and Matins Prayers

The service is prayed in the festive tune with the following observations:

1. The verses for the feast are added to the Verses of the Cymbals.
2. The doxology for the feast is said before the doxology of St. Mary.
3. The response to the Psalm and the Gospel are chanted.
4. The Concluding Hymn is chanted.

C. Midnight Praises

The praises are prayed in the festive tune as usual with the following observations:

1. The Commemoration of the saints is said (in the festive tune) as explained in the feast of the Cross.
2. The Doxology for the feast is said before the doxology of St. Mary.
3. The appropriate Psalm of the feast is said in the festive tune.
4. The Antiphonarium (Dephnar) is read, followed by the ending of the Theotokias.
5. The praise is concluded as usual.

D. The Liturgy

The service is prayed in the festive tune similar to the rite of the period between Nativity and Circumcision, while observing the following:

1. After the reading of the Synaxarium, the hymn $\Pi\lambda\chi\omega\rho\alpha$ is chanted.
2. The fraction for the feasts of the Lord is prayed.
3. The response to Psalm 150 is chanted.
4. A Melody for the feast is chanted after Psalm 150.
5. The Concluding Hymn is chanted.

Part III: Hymns for the Feast of the Wedding of Cana of Galilee (13 Tuba)

ألحان عيد عرس قانا الجليل (13 طوبة)

Verses of Cymbals أرباع الناقوس

Adam Verses of Cymbals (Sunday to Tuesday) أرباع الناقوس في الأيام الآدام (الأحد إلى الثلاثاء)

Δευῶνι μαρενοῶτ: ἡ Τριάς
εἶτα: ἔτε Φῶτ νευ Πωρι: νευ
Πῖνευμα εἶτα.

Δνον δα νιλδος: ἡ Χριστιανος:
φαι ταρ πε Πεννοτ: ἡ ληθινο.

Οῦον οὐελπις ἦταν: δει
θεεοταβ Μαρια: ἐρε Φνοτ: ναι ναν:
ζιτεν νεςπρεβια.

O come let us worship,
the holy Trinity, the Father,
the Son, and the Holy
Spirit.

We the Christian
people, for He is our true
God.

We have hope, in Saint
Mary, that God will have
mercy upon us, through her
intercessions.

تعالوا فلنسجد للثالوث القدوس
الذي هو الأب والابن والروح
القدس.

نحن الشعوب المسيحيين لأن هذا
هو إلها الحقيقي.

لنا رجاء في القديسة مريم. الله
يرحمنا بشفاعاتها.

Watos Verses of Cymbals (Wednesday to Saturday) أرباع الناقوس في الأيام الواطس (الأربعاء إلى السبت)

Τενοῶτ ἡ Φῶτ νευ Πωρι:
νευ Πῖνευμα εἶτα: ἡ Τριάς
εἶτα: νομοογσιος.

Χερε τεκκλησια: πηι ἡτε
νιατσελος: χερε τπαρθενος: ἑτασμες
Πενσωτηρ.

We worship the Father
and the Son, and the Holy
Spirit, the Holy Trinity, one
in essence.

Hail to the Church, the
house of the angels, hail to
the Virgin, who gave birth
to our Savior.

نسجد للأب والابن والروح
القدس الثالوث القدوس المساوي
في الجوهر.

السلام للكنيسة بيت الملائكة
السلام للعذراء التي ولدت
مخلصنا.

Continuation of Verses of Cymbals
تكملة أرباع الناقوس

Coov ñεγΔρια ùμωov: αqαιτογ
 ñovñρπ εqωτπ: εβoλqιτεν πεqνιω†
 ñωov: qεν ðροπ ñτΚανα ñτε
 †Σαλιλεà.

Χερε νε Uαρια: †βρομπι εθνεωc:
 θηεταcωιcι nan: ùΦνο† πιλοcοc.

Χερε νε Uαρια: qεν ovχερε
 εqοταβ: χερε νε Uαρια: θμαγ
 ùφθεοταβ.

Χερε Uιχαηλ: πινιω†
 ñαρχιαcτελοc: χερε Σαβρινλ: πιωτπ
 ùπιqαιωεννο†qι

Χερε ñιχερογβιμ: χερε ñιcεραφιμ:
 χερε ñιταcμα τηρο†: ñεπο†ρανιον.

Χερε Ιωαννηc: πινιω†
 ùπροδρομοc: χερε πιο†ηβ: ðce†ceññc
 ñεμμανο†ηλ.

Χερε ñαβοιc ñιο†: ñαποcτολοc:
 χερε ñιμαθητηc: ñτε Πενβοιc Ιηcο†c
 Πιχριcτοc.

Χερε ñακ ò πιμαρ†τ†ροc: χερε
 πε†αcτελιcτηc: χερε ðαποcτολοc:
 αββα Uαρκοc πιθεωριμοc.

Six jars of water, He
 gloriously changed, into
 genuine wine at the
 wedding, of Cana of
 Galilee.

Hail to you Mary, the
 beautiful dove, who has
 born unto us, God the
 Logos.

Hail to you Mary, a
 holy hail, hail to you Mary,
 the Mother of the Holy.

Hail to Michael, the
 great archangel, hail to
 Gabriel, the Announcer.

Hail to the Cherubim,
 hail to the Seraphim, hail to
 all the heavenly orders.

Hail to John, the great
 forefunner, hail to the
 priest, the kinsman of
 Emmanuel.

Hail to my masters and
 fathers the apostles, hail to
 the disciples, of our Lord
 Jesus Christ.

Hail to you, O martyr,
 hail to the evangelist, hail
 to the apostle, Mark the
 beholder of God.

cته أجران ماء، حولها إلى خمر
 مختار، من قبل مجده العظيم، في
 عرس قانا الجليل.

السلام لك يا مريم، الحمامة
 الحسنة، التي ولدت لنا، الله
 الكلمة.

السلام لك يا مريم، سلاماً مقدساً،
 السلام لك يا مريم، أم القدوس.

السلام لميخائيل، رئيس الملائكة
 العظيم، السلام لغبريال، المبشر.

السلام للشاروبيم، السلام
 للسيرافيم، السلام لجميع،
 الطغمت السماوية.

السلام ليوحنا، السابق العظيم.
 السلام للكهان، نسيب عمانوئيل.

السلام لساتتي، الآباء الرسل.
 السلام لتلاميذ، ربنا يسوع
 المسيح.

السلام لك أيها الشهيد، السلام
 للانجيلي، السلام للرسول،
 مرقس ناظر الإله.

Χερε Στεφανος: πωορπ
 ὑμάρτηρος: χερε πᾶρχιδιακων:
 οτορ, τῶμαρωτ.

Χερε νακ ὦ πμάρτηρος: χερε
 πωωιχ ἡσέννεος: χερε πᾶθλοφορος:
 παβοις ποτρο Σεωρσιος.

Χερε νακ ὦ πμάρτηρος: χερε
 πωωιχ ἡσέννεος: χερε πᾶθλοφορος:
 Φιλοπατηρ Μερκοτριος.

Χερε νακ ὦ πμάρτηρος: χερε
 πωωιχ ἡσέννεος: χερε πᾶθλοφορος:
 αββα Μηνᾶ ἡτε νιΦαιατ.

Χερε τᾱσνια: χερε θηέθωανες:
 χερε τᾱτᾱ: τρωτπ Δεμιανη.

Ὡτνιατ ἡθο Δεμιανη: τωελετ
 ἡτε πιντωφιος: τμωναχι ὑπαρθενος:
 τρωτπ ὑμνι ὑμάρτηρος.

Χερε πενωτ αββα Αντωνιος:
 πιθης ἡτε τμετμωναχος: χερε
 πενωτ αββα Παυλε: πιμενριτ ἡτε
 Πιχριστος.

Χερε ναβοις ἡιοτ: ὑμωινοτωμηρι:
 αββα Πωοι νεμ αββα Παυλε:
 νιμενρατ ἡτε Πιχριστος.

Hail to Stephen, the
 first martyr, hail to the
 blessed archdeacon.

Hail to you O martyr,
 hail to the courageous hero,
 hail to the struggle mantled,
 my master the prince
 George.

Hail to you O martyr,
 hail to the courageous hero,
 hail to the struggle mantled,
 Philopateer Mercurius.

Hail to you O martyr,
 hail to the courageous hero,
 hail to the struggle mantled,
 Abba Mena of Vayat.

Hail to the pure, hail to
 the beautiful one, hail to the
 chosen Saint Demiana.

Blessed are you O
 Demiana, the bride of
 Circumcision, the celibate
 nun, the chosen and true
 martyr.

Hail to our father Abba
 Antony, the lamp of
 monasticism, hail to our
 father Abba Paul, the
 beloved of Christ.

Hail to my masters and
 fathers, the lovers of their
 children, Abba Bishoy and
 Abba Paul the beloved of
 Christ.

السلام لاستفانوس، الشهيد
 الأول، السلام لرئيس الشمامسة،
 المبارك.

السلام لك أيها الشهيد، السلام
 للشجاع البطل، السلام للابس
 الجهاد، سيدي الملك جورجيس.

السلام لك أيها الشهيد. السلام
 للشجاع البطل، السلام للابس
 الجهاد، فيلوباتير مرقوريوس.

السلام لك أيها الشهيد. السلام
 للشجاع البطل، السلام للابس
 الجهاد أبا مينا البياضي.

السلام للعفيفة، السلام للحسنة،
 السلام للقديسة، المختارة دميانة.

طوباك يا دميانة، عروس الختن،
 الراهبة البتول المختارة، الشهيدة
 الحقيقية.

السلام لأبينا أنطونيوس سراج
 الرهبة. السلام لأبينا أنبا بولا
 حبيب المسيح.

السلام لساتنتا الآباء محبي
 أولادهما: أنبا بيشوي وأنبا بولا،
 أحبباء المسيح.

Ἰησοῦς Πιχρίστος ἡσὰν νῆμ φοοῦ:
 ἡθοῦ ἡθοῦ πε νῆμ ὡλ ἐνεῖ: ᾖεν
 οὐχ υποστάσις ἡοῦωτ: τένοῦωτ
 ὡμοῦ τένηῶοῦ ἡαῖ.

Ποῦρο ἡτε ἡεῖρηνη: μοι ἡαν
 ἡτεκεῖρηνη: σεῖνι ἡαν ἡτεκεῖρηνη:
 χα ἡεννοβι ἡαν ἐβωλ.

Χωρ ἐβωλ ἡνιζαξι: ἡτε
 ἡεκκλῆσια: ἡρισοῦτ ἐρος: ἡνεσκῖμ ὡλ
 ἐνεῖ.

Εἰμμανοῦηλ Πεννοῦἡ: ᾖεν
 τένημἡ ἡνοῦ: ᾖεν ἡῶοῦ ἡτε Πεῖωτ:
 νῆμ Πἡνεῦμα ἐθοῦαβ.

ἡτεῖμοῦ ἐρον ἡρεν:
 ἡτεῖτοῦβο ἡνενῖητ: ἡτεῖταλῖο
 ἡνιῡωνι: ἡτε ἡενῡῡχη νῆμ
 ἡενῡωα.

ἡενοῦωτ ὡμοκ ὡΠιχρίστος:
 νῆμ Πεῖωτ ἡῡαῡος: νῆμ Πἡνεῦμα
 ἐθοῦαβ: χε ἀκὶ ἀκῡἡ ὡμον.

Jesus Christ the same
 yesterday, today and
 forever, in one hypostasis,
 we worship and glorify
 Him.

O King of peace, grant
 us Your peace, render unto
 us Your peace, and forgive
 us our sins.

Disperse the enemies,
 of the Church, and fortify
 her, that she may not be
 shaken forever.

Emmanuel our God, is
 now in our midst, with the
 glory of His Father, and the
 Holy Spirit.

May He bless us all,
 and purify our hearts, and
 heal the sicknesses, of our
 souls and bodies.

We worship You O
 Christ, with Your Good
 Father, and the Holy Spirit,
 for You have come and
 saved us.

يسوع المسيح هو هو، أمس
 واليوم وإلى الأبد، باقتوم واحد،
 نسجد له ونمجده.

يا ملك السلام، أعطنا سلامك،
 قرر لنا سلامك، واغفر لنا
 خطايانا.

فرق أعداء، الكنيسة وحصنها،
 فلا تتزعزع، إلى الأبد.

عمانويل إلهنا، في وسطنا الآن،
 بمجد أبيه، والروح القدس.

ليباركنا كلنا، ويطهر قلوبنا،
 ويشفي أمراض، نفوسنا
 وأجسادنا.

نسجد لك أيها المسيح، مع أبيك
 الصالح، والروح القدس، لأنك
 أتيت وخلصتنا.

Doxology for the Feast of the Wedding of Cana of Galilee

ذوكصولوجية عيد عرس قانا الجليل

Αἰωνι ἀναῖ ἀριῡφηρι: ὡ νιζαος
 ὡμἡ Πιχρίστος: ῖιχεν
 παῖμῡστηριον: ἐταῖοῡωνῖ ἡαν

Come all you peoples,
 lovers of Christ, look and
 marvel at the mystery, that
 appeared to us today.

تعالوا انظروا وتعجبوا أيها
 الشعوب محبو المسيح على هذا
 السر الذي ظهر لنا اليوم.

ἡφουτ.

Χε ἀΠενδοις Ιησοῦς Πιχριστος:
αφωουτ̄ neu τευματ ὑπαρθενος:
neu nenioτ̄ ἡποστολος: οτοζ
αφωωνε νωου ἡτεμεθουτ̄.

Coou ἡετδρια ἡμωου: αφαιτου
ἡουῆρη εφωτπ: ἐβολειτεν πεφνωτ̄
ἡωου: ζεν πεοπ ἡτΚανα ἡτε
τ̄Σαλιλεᾱ.

Φη ἐτμεσι ζιζεν νιχερονβιμ:
αφωωνε ἡτεμεθουτ̄: αφῆρι
ἡθανμῆνι neu ζανζου: οτοζ
αφμεσι neu νιρωμι ζωс nouτ̄.

Πιόμοотсiос neu Φιωт: φηετωοп
ζαχωου ἡνιωνη τηροу: ἡφουτ̄ ζен
ἡμητ̄ ἡπιεοп: ἡτΚανα ἡτε
τ̄Σαλιλεᾱ.

Πενεωс ἐροφ̄ тенτ̄ωου наφ:
тенеpгоτò бiсi ἡμοφ: ζωс ἀγαθос
οτοζ ἡμαιρωμ: nai nan κατa
пекниωτ̄ ἡnai.

For our Lord, Jesus Christ, met with His Virgin mother, and with the apostles, our fathers, and revealed to them His divinity.

Six jars of water, He gloriously changed, into genuine wine at the wedding, of Cana of Galilee.

He Who sits upon the Cherubim, revealed His divinity, performed miracles and wonders, and as God, sat with Humans.

He Who is co-essential to God, Who was existent, before all the ages, is today in the midst, of the wedding at Cana of Galilee.

We praise and glorify Him, and exalt Him above all, as a Good One and Lover of Mankind, have mercy upon us according to Your great mercy.

لأن ربنا يسوع المسيح اجتمع
مع أمه العذراء وآبائنا الرسل
واظهر لهم لاهوته.

سنة أجران ماء، حولها إلى خمر
مختار، من قبل مجده العظيم، في
عرس قانا الجليل.

الجالس على الشاروبيم أظهر
لاهوته وصنع آيات وقوات
وجلس مع البشر كإله.

المساوي في الجوهر للآب
الكاين قبل كل الدهور اليوم في
وسط عرس قانا الجليل.

نسبحه ونمجده ونزيده علوا.
كصالح ومحب للبشر. ارحمنا
كعظيم رحمتك.

Hymn of the Intercessions لحن الهيئتينيات

ΖΙΤΕΝ ΝΙΕΥΧΗ: ΝΤΕ ΨΕΛΕΤ ΝΤΕ
ΠΙΧΡΙΣΤΟΣ: ΨΑΣΙΑ ΜΜΗ ΔΕΜΙΑΝΗ:
ΠΒΟΙΣ ΑΡΙΘΜΟΤ ΝΑΝ ΜΠΙΧΩ ΕΒΟΛ ΝΤΕ
ΝΕΝΝΟΒΙ.

Through the prayers, of
the bride of Christ, the
righteous Saint Demiana,
O Lord, grant us the
forgiveness of our sins.

بصلوات عروس المسيح
الشهيدة دميانة. يا رب أنعم لنا
بمغفرة خطايانا.

Response to the Praxis مرد الابركسيس

COOT (Ε) ΝΕΥΔΡΙΑ ΜΜΩΟΥ:
ΑΚΑΙΤΟΥ ΝΗΡΠ ΕΥΩΤΠ: ΖΙΤΕΝ
ΠΕΚΝΙΩΨ ΝΩΟΥ: ΤΕΝΩΩΣ ΝΑΚ ΨΟΥΤ
ΝΣΟΠ.

Six jars of water, You
changed into genuine wine,
with Your great glory, we
praise You three times.

سنة أجران ماء حولتها إلى خمر
مختار بمجدك العظيم، نسبحك
ثلاث مرات.

ΚΣΜΑΡΩΟΥΤ ΔΛΗΘΩΣ: ΝΕΜ
ΠΕΚΙΩΤ ΝΑΣΑΘΟΣ: ΝΕΜ ΠΙΠΝΕΥΜΑ
ΕΘΟΥΑΒ: ΧΕ ΑΚΙ ΑΚΩΨ ΜΜΟΝ ΝΑΙ ΝΑΝ.

Blessed are You
indeed, with Your good
Father and the Holy Spirit,
for You have come and
saved us. Have mercy on
us.

مبارك أنت بالحقيقة مع أبيك
الصالح والروح القدس، لأنك
أتيت وخلصتنا. ارحمنا.

Hymn ΜΙΧΩΡΑ ΤΗΡΟΥ ΝΤΕ ΝΙΛΕΡΙΧΩ لحن يا كل كور أريحا

The following hymn is said during the feast of the Wedding of Cana of Galilee and during
weddings

يقال هذا في عيد عرس قانا الجليل وفي الأفراح

ΜΙΧΩΡΑ ΤΗΡΟΥ ΝΤΕ ΝΙΛΕΡΙΧΩ: ΝΕΜ
ΠΤΩΟΥ ΝΤΕ ΝΙΧΩΙΤ ΝΕΜ ΙΕΡΟΥΣΑΛΗΜ:
(ΑΜΩΙΝΙ ΔΝΑΥ)^Β ΕΤΑΙΝΙΩΨ ΝΨΦΗΡΙ:
ΘΕΤΑΣΩΠΙ ΞΕΝ ΠΒΟΠ ΝΤΚΑΝΑ ΝΤΕ
ΨΔΑΛΙΔΕΔ.

O you all the cities of
Jericho, Mount Olive and
Jerusalem (come and see)²
this great miracle, which
happened at the Wedding at
Cana of Galilee.

يا كل كور أريحا وجبل
الزيتون، وأورشليم (تعالوا
أنظروا)² هذه الأعجوبة
العظيمة التي صارت في
عرس قانا الجليل.

Then they continue with the following
ثم يكملون كالاتي

Φαι πε πιζοϋτ ὡμῖνι ἔτα
 πενσωτηρ ἡσαθος: διϋμπεῦθο
 ἡνεϋμαθῆης: ἀτναζϋ ἑροϋ γε
 Πιχριστος.

Ἰησοῦς πιρεμ Ἡαζαρεθ: ἀϋςμοῦ
 ἐνῡωοῦ ἀϋαιτοῦ ἡρηπ: ὑπεῖλι ναῦ
 ἑοῦθωφῆρι ἐσὸνι ἡθαί: ιςχεν Ἀδαμ ὡα
 ἐδοῦνι ὑφοοῦ.

Coοῦ (ϛ) ἡεῖΔρια ὡμωοῦ: οῦηρηπ
 ἐϋσωτπ ἀκοῦῶτεβ ὡμωοῦ: ἐβoλθεν
 πεκνιϋϋ ἡωοῦ: θεν περοп ἡῖΚανα ἡτε
 ϋῖΔαλιεᾶ.

Ἰησοῦς Πιχριστος ἡσαϋ νεμ φοοῦ:
 ἡθοϋ ἡθοϋ πε νεμ ὡα ἐνεε: θεν
 οῦεῖποστασις ἡοῦωτ: तेनोतुयुत ὡμοϋ
 तेनϋῶοῦ नाϋ.

Δριπρεсβεινι ἐεῖρηι ἐχων: ὡ तेनदोис
 ἡνηβ τηρεν ϋῖεδοτοκος: Ἡαρια ὅμαῦ
 ἡἸησοῦς Πιχριστος: ἡτεϋχα नेननोबि नान
 ἐβoλ.

This is the first miracle
 which our Savior performed
 before His disciples, and they
 believed that He is Christ.

Jesus of Nazareth,
 blessed the water and turned
 it into wine. Nobody had
 ever seen such a miracle
 since Adam until this day.

Six jars of water You
 turned into good wine with
 Your great glory in the
 wedding of Cana of Galilee.

Jesus Christ the same
 yesterday, today and forever,
 in one hypostasis, we
 worship and glorify Him.

Intercede on our behalf,
 O Lady of us all the
 Theotokos, Mary the Mother
 of Jesus Christ, that He may
 forgive us our sins.

هذه الآية الأولى التي صنعها
 مخلصنا الصالح أمام تلاميذه
 وآمنوا به انه المسيح.

يسوع الناصري بارك المياه
 فصيرها خمرأ، ما نظر أحد
 أعجوبة مثل هذه منذ آدم إلى
 اليوم.

سنة اجران ماء نقلتها إلى
 خمر مختار من قبل مجدك
 العظيم في عرس قانا الجليل.

يسوع المسيح هو هو أمس
 واليوم وإلى الأبد باقنوم واحد
 نسجد له ونمجده.

إشفعي فينا يا سيدتنا كلنا،
 والدة الإله مريم ام يسوع
 المسيح، ليغفر لنا خطايانا.

Muhayir Hymn
لحن المحير

Παδοис Ἰησοῦς Πιχριστος:
 φηεταϋςμοῦ ἐπιζοп: θεν ἡΚανα ἡτε
 ϋῖΔαλιεᾶ ϋῖνοῦ ὥμοῦ ἑρον.

Our Lord Jesus Christ,
 who blessed the wedding of
 Cana of Galilee, now also
 bless us.

يا ربي يسوع المسيح، الذي
 بارك، في عرس قانا الجليل، الآن
 أيضاً باركننا.

Πιχεροῦβιμ νευ νικεραφιμ:
 νιάτσελос νευ νιάρχιατσελос:
 νικτρατια νευ νιέζονcia: νιθρονос
 νιμετβοic νιζου.

Εγωγ ἐβoλ εγωγ ὕμoс: γε οὔωoт
 ὠφνοῦ† δεν νηετбoи: νευ οὔβιρηνη
 βιZen πικaβι: νευ οὔ†μα† δεν
 νιρωμ.

The Cherubim and the
 Seraphim, the angels and
 the archangels, the
 principalities and the
 authorities, the thrones and
 the powers.

Proclaiming and saying:
 Glory to God in the highest,
 peace on earth and goodwill
 toward men.

الشاروبيم والسيرافيم، الملائكة
 ورؤساء الملائكة، والعساكر
 والسلطين، والكراسي والأرباب.

صارخين قائلين المجد لله في
 الأعالي وعلى الأرض السلام وفي
 الناس المسرة.

Response to the Psalm

مرد المزمور

Αλληλοια. Αλληλοια. Ιησοῦс
 Πιχριστοс Πωηρι ὠφνοῦ†: αcεμoт
 ἐνιμωoт αcαιτοῦ νηρп. Αλληλοια.
 Αλληλοια.

Alleluia. Alleluia. Jesus
 Christ, the Son of God,
 blessed the water and
 changed it into wine.
 Alleluia. Alleluia.

هلليويا. هلليويا. يسوع المسيح
 ابن الله بارك المياه فصيرها
 خمرأ. هلليويا. هلليويا.

Response to the Gospel

مرد الإنجيل

Θαι τε †βοῦ† ὕμhιnι: εταcαic
 ἤγε Πeнбoиc Ιησοῦс Πιχριστοс: δεν
 δεν τΚaнa ἡτε †Γaλιλeα: oтoз
 αcотωнe, ὠεcῶoт ἐβoλ.

Αλληλοια. Αλληλοια.
 Αλληλοια. Αλληλοια. Ιησοῦс
 Πιχριστοс Πωηρι ὠφνοῦ†: αcεμoт
 ἐνιμωoт αcαιτοῦ νηρп.

Φαι еpe πῶoт еpῖpeπиnαc: νευ
 Πeγiωт нaγaθoс: νευ Πῖпneтмa

This is truly the first
 miracle which our Lord
 Jesus Christ performed at
 Cana of Galilee and
 manifested His glory.

Alleluia Alleluia,
 Alleluia Alleluia, Jesus
 Christ, the Son of God,
 blessed the water and
 changed it into wine.

This is He to whom the
 glory is due, with His Good
 Father and the Holy Spirit,

هذه هي الآية الأولى بالحقيقة
 التي صنعها ربنا يسوع المسيح
 في قانا الجليل وأظهر فيها مجده.

هلليويا. هلليويا. هلليويا.
 هلليويا. يسوع المسيح ابن الله
 بارك المياه فصيرها خمرأ.

هذا الذي ينبغي له المجد مع أبيه
 الصالح والروح القدس من الآن
 وألي الأبد.

εΘΟΥΑΒ: ΙCΧΕΝ ΤΗΝΟΥ ΝΕΜ ΨΑ ΕΝΕΘ.	now and forever.	
<p>Χε ὁ̅ς̅ μαρωοτ̅ ἵνε Φιωτ̅ ΝΕΜ</p> <p>Πωηρι: ΝΕΜ Πίπνετ̅μα εΘΟΥΑΒ:</p> <p>† Τριας̅ ετ̅χηκ̅ ἐβोल̅: ΤΕΝΟΥΩΥΤ̅ ὕμνοC</p> <p>ΤΕΝΤ̅ωοτ̅ ΝΑC.</p>	<p>Blessed be the Father and the Son and the Holy Spirit, the perfect Trinity. We worship Him and glorify Him.</p>	<p>مبارك الآب والابن والروح القدس، الثالوث الكامل، نسجد له ونمجده.</p>

Aspasmos Adam (Six Jars of Water)

الاسبسمس الآدام (ستة أجران ماء)

<p>Coοτ̅ (Ϝ) ἡ̅β̅η̅δ̅ρια ὕμνωοτ̅:</p> <p>ΑΚΑΙΤΟΥ̅ ἡ̅η̅ρ̅η̅ ε̅ϕ̅ω̅τ̅π̅: ΣΙΤΕΝ</p> <p>ΠΕΚΝΙΩ† ἡ̅ώοτ̅: ΤΕΝΩC ΝΑΚ̅ ΨΟΥΤ̅ ἡ̅CΟΠ̅.</p>	<p>Six jars of water, You changed into genuine wine, with Your great glory, we praise You three times.</p>	<p>ستة أجران ماء حولتها إلى خمر مختار بمجدك العظيم، نسبحك ثلاث مرات.</p>
<p>Σινα ἡ̅ΤΕΝΩC̅ ἐροκ̅: ΝΕΜ</p> <p>ἡ̅ΙΧΕΡΟΝΒΙΜ̅ ΝΕΜ ἡ̅ΙCΕΡΑΦΙΜ̅: ΕΝΩΨ</p> <p>ἐβोल̅ ΕΝΧΩ ὕμνοC.</p>	<p>That we may praise You with the cherubim and the seraphim, proclaiming and saying:</p>	<p>لكي نسبحك مع الشاروبيم والसारافيم. صارخين قائلين.</p>
<p>Χε̅ ὁ̅ουαβ̅ ὁ̅ουαβ̅ ὁ̅ουαβ̅: Π̅βοιC</p> <p>ΠΙΠΑΝΤΟΚΡΑΤΩΡ̅: Τ̅φε ΝΕΜ ἡ̅ΚΑΒ̅Ι ΜΕΘ</p> <p>ἐβोल̅: ΘΕΝ ΠΕΚΩΟΤ̅ ΝΕΜ ΠΕΚΤΑΙΟ̅.</p>	<p>Holy Holy Holy, O Lord the Pantocrator, heaven and earth are full of Your glory and Your honor.</p>	<p>قدوس قدوس قدوس. أيها الرب ضابط الكل. السماء والأرض مملوءتان. من مجدك وكرامتك.</p>
<p>† ΕΝ†ΘΟ̅ ἐροκ̅ ὡ̅ Τ̅ιος̅ ΘεοC̅: ΕΘΡΕΚ</p> <p>ἄρεθ̅ ἐ̅πωνθ̅ ὕΠΕΝΠΑΤΡΙΑΡΧΗC̅: ΠΑΠΑ</p> <p>ΑΒΒΑ (...) ΠΙΑΡΧΗ̅Ε̅ρε̅ν̅C̅: ΜΑΤΑΧΡΟ†</p> <p>ΣΙΧΕΝ ΠΕϕ̅Θ̅ΡΟΝΟC̅.</p>	<p>We ask You, O Son of God, to keep the life of our Patriarch, Papa Abba ..., the high priest. Confirm him upon his throne.</p>	<p>نسألك يا ابن الله. أن تحفظ حياة بطيريكنا الأنبا (...). رئيس الأقباط، ثبته على كرسيه.</p>

Aspasmos Watos (This is ihe First Miracle)

الاسبسمس الواطس (هذه أول معجزة)

<p>Ψαι̅ ΠΕ ΠΙΘΟΥΙΤ̅ ὕΜΗΝΙΝΙ̅ ἔτα</p> <p>ΠΕΝCΩΤΗΡ̅ ἡ̅Α̅ΤΑΘΟC̅: ΑΙ† ὕΠΕ̅Μ̅ΘΟ</p> <p>ἡ̅ΝΕϕ̅ΜΑΘΗΤΗC̅ ΑΥ̅ΝΑΒ̅† ἐρο† χε</p>	<p>This is the first miracle, that our good Savior, performed before His disciples, that they</p>	<p>هذه أول معجزة صنعها مخلصنا الصالح قدام تلاميذه فأمنوا أنه هو المسيح.</p>
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Πιχριστος.

Χε ἅγιος ἅγιος ἅγιος: Κυριος
σαβαωθ: πληρης ὁ οὐρανός: κε ἡ γη
της ἁγιας σου Δοξης.

believed in Him the Christ.

Holy, Holy, Holy: Lord of
Hosts: Heaven and earth
are full of Your holy glory.

قدوس قدوس قدوس. رب
الصباوت. السماء والأرض
مملوءتان. من مجدك الأقدس.

Psalm 150 Refrain For Distribution

مرد المزمور 150 في التوزيع

Ιησους Πιχριστος Πωρηι
ἠΦνοϋ†: αϥεμου ἐνιμωου αϥαιτου
νηρη.

Jesus Christ the Son of
God, blessed the water and
changed it into wine.

يسوع المسيح. ابن الله بارك
المياه فصيرها خمرًا.

Concluding Hymn

لحن ختام الصلاة

Αμην. Αλληλουια. Δοξα Πατρι
κε Ἰω κε ἅγιω Πνευματι: κε νυν κε
ἀι κε ις τοις ἐωνας των ἐωνων
ἀμην.

Πενωϋ ἐβολ ενχω ἡμος: χε ὦ
Πενδοις Ιησους Πιχριστος: Πωρηι
ἠΦνοϋ† αϥεμου ἐνιμωου αϥαιτου
νηρη.

Ω† ἡμον οτορ ναι ναν. Κυριε
ἐλεησον Κυριε ἐλεησον Κυριε
εὐλοσησον ἀμην: σου ἐροι: σου
ἐροι: ις †μετανοια: χω νηι ἐβολ χω
ἡπισμου.

Amen. Alleluia: Glory be to
the Father and the Son and
the Holy Spirit: now and
forever and unto the ages of
ages: Amen.

We cry out saying: O our
Lord Jesus Christ. The Son
of God, blessed the water
and changed it into wine.

Save us and have mercy on
us, Lord have mercy, Lord
have mercy, Lord bless,
Amen, Bless me, Bless me,
Behold, the repentance,
Forgive me, Say the
blessing.

آمين هليلويا. المجد للآب والابن
والروح القدس، الآن وكل أوان
وإلي دهر الدهور. آمين.

نصرخ قائلين: يا ربنا يسوع
المسيح. ابن الله بارك المياه
فصيرها خمرًا.

خلصنا وارحمنا. يا رب ارحم. يا
رب ارحم. يا رب بارك. آمين.
باركوا علي. باركوا علي. ها
مطانية. اغفروا لي. قل البركة.

Part IV: Melody for Distribution during the Feast of Wedding of Cana of Galilee

قطعة تقال في توزيع عيد عرس قانا الجليل

1. Glory to the Father, Our Creator Glory to the Son, Our Redeemer Glory to the Holy Spirit, Our supporter A Trinity manifested in the Jordan	المجد للآب بارينا المجد للابن فاديننا المجد للروح مقويننا ثالوث سره على الأردن بان
2. Glory to Him, Who showed His Divinity In the Jordan, He was baptized in Humanity The Father called in His Magnificent Voice “This is My Son, In Whom I am well pleased”	المجد لمن أظهر لاهوته وفي الأردن تعمد بناسوته والآب ناداه بعزيز صوته هذا هو ابني وله السلطان
3. Jesus Christ has redeemed us Through Baptism He has united us He gave His life-giving Body to us And saved us from the hand of Satan	يسوع المسيح قد وافانا وبالمعمودية أهدانا وجسده المحي أعطانا وعتقنا من يد الشيطان
4. God the Logos was incarnate He was baptized in the Jordan Today, He changed water into wine He showed that He is the Just Judge	الإله الكلمة قد تجسد وفي نهر الأرض تعمد واليوم حول الماء خمرا وقد أظهر أنه الديان
5. We praise Him and glorify Him With the Holy Spirit of God We ask His guidance and acceptance To keep His Church to the end of time	نسيح له ونمجد إياه والروح القدس حياة الله ونسأله الهداية لرضاه ودوام بيعته مدى الأزمان
6. The Gospel witnesses honestly And preaches about this miracle John the chosen celibate said There was a wedding at that time	شهد الإنجيل جهار عن هذه الآية باستبشار فقال يوحنا النقي المختار قد كان عريس لإنسان
7. In the city of Cana of Galilee The Mother of Jesus was there Both Jesus and His disciples Were also invited to the wedding	في الجليل بمدينة قانا التي اتخذها له مكانا فدعا مريم فخر رجانا مع الرب يسوع كابنسان
8. They ran out of the fine wine So, came Mary, the pride of our race To Him who knows all the secrets And told him “they have no wine”	نفذت الخمر والعريس احتار فأتت مريم زينة الأبرار إلى عالم ما في الأسرار وقالت ليس لهم خمر الآن
9. Jesus said to her, “Woman, What does your concern have to do with me? My hour has not yet come! “To proclaim my Divinity to the world!	فقال لها يسوع رب القدرة مالي ولك أيتها المرأة لم تأتي بعد ساعتى المنتظرة حتى تظهر آيات للعيان

10. His mother said to the servants “Whatever He says to you, do it!” She left them there peacefully And returned back to her place	فَقَالَتْ أُمُّهُ لِلْخَدَامِ افْعَلُوا مَهْمَا يَأْمُرُكُمْ بِالتَّمَامِ وَمَضَتْ مِنْ عِنْدَهُمْ بِسَلَامٍ وَدَخَلَتْ حَيْثُ أَعَدَّ لَهَا الْمَكَانَ
11. Now there were six water pots of stone For the washing of the feet of the guests According to the manner of purification Of the custom of the Jews	وَكَانَتْ هُنَاكَ سِتَّةُ أَجَاجِينِ لِغَسْلِ أَقْدَامِ الْمَدْعُوعِينَ حَسَبَ عَادَةِ الْإِسْرَائِيلِيِّينَ الْجَارِيَةِ فِي ذَلِكَ الزَّمَانِ
12. Jesus said to the servants “Fill them with water to the brim Then draw some out now and take it To the master of the feast”	فَقَالَ يَسُوعُ لِلْخَدَامِ امْلَأُوا هَآءِهِمَا مَاءً إِلَى التَّمَامِ فَإِذَا هِيَ مِنْ أَجُودِ الْمَدَامِ فَقَالَ لَهُمْ اسْقُوا الْآنَ
13. They offered to the master of the feast One full cup of that drink And likewise to all the guests Who tasted it, and it was good wine	فَقَدَّمُوا لِلرَّئِيسِ الْمَتَكَأَ قَدَحًا وَاحِدًا مِنْ ذَلِكَ الْمَاءِ وَمِثْلَهُ لَجَمِيعِ الْجُلَسَاءِ فَذَاقُوا خَمْرًا لَا يَرْتَابُ فِيهِ إِنْسَانٌ
14. The master of the feast was astonished And asked the bridegroom saying “This indeed is good wine” Which should have been served earlier on”	فَدَهَشَ حِينَئِذٍ الرَّئِيسُ وَوَجَّهَ الْكَلَامَ إِلَى الْعَرِيسِ أَنْ هَذِهِ خَمْرٌ ثَمِينٌ جَدِيرَةٌ بِأَنْ تَقْدَمَ قَبْلَ الْآنَ
15. This is the beginning of signs Which Jesus Christ has performed He manifested His glory And confirmed the faith of His servants	هَذِهِ أَوَّلَى الْآيَاتِ الَّتِي فَعَلَهَا رَبُّ الْقَوَاتِ سُلْطَانُهُ عَلَى الْمَخْلُوقَاتِ مُثَبِّتَةُ عِبِيدِهِ فِي الْإِيمَانِ
15. Hail to you, O mother of Mercy O Mary, the Virgin at all times Everyone magnifies you From Now, and forever	السَّلَامُ لَكَ يَا أُمَّ الْחَنَانِ يَا مَرْيَمُ فِي كُلِّ زَمَانٍ السَّلَامُ لَكَ مِنْ كُلِّ إِنْسَانٍ الْآنَ وَفِي كُلِّ أَوَانٍ

Part V: Fraction Prayer for the Feast of the Wedding of Cana of Galilee

صلاة قسمة لعيد عرس قانا الجليل

A Fraction to the Son for the Feasts of Our Lord

قسمة للابن تقال في الأعياد السيديّة

Πενθως τεντῶον ὑφνοττ ἵτε
 νινοττ οτοζ Πβοις ἵτε νινοττ οτοζ
 Πβοις ἵτε νιβοις: φηέταρβιςαρζ
 βολθεν θεθοταβ Ηαρια: οτοζ αςμικ
 ὡμοζ δεν Βηθλεεμ.

Οτοζ ις παστελος ἵτε Πβοις
 αφοτονζζ ἐνιμανέσωτ: αρζιγεννοζι
 νωον ὑπερζινμικ ετοι νῶφρη: οτοζ
 ατὶ ατνατ ἐροζ.

Φηέτατνατ ἵξε νιμαςος
 ἐπερσιοτ: οτοζ ατὶ ατοτωτ ὡμοζ:
 ατῖνι ναζ ἵθανδωρον.

Φηέτατ ἐπκαζι ἵΧημ: οτοζ
 αρτασθοζ αρψωπι δεν Ηαζαρεθ ἵτε
 Ψαλιλεα.

Φηέταρζαι νοτκοτχι κοτχι κατα
 πςμοτ ἵνιρωμ: ατβνε νοβι ὡματατ.

Φηέτατ ἐΠιορδανης αρβιωμς
 ἵτοττ ἵλωαννης πιπροδρομος.

We praise and glorify
 the God of gods and the
 Lord of lords, who was
 incarnate of Saint Mary who
 gave birth to Him in
 Bethlehem.

And lo, the angel of the
 Lord appeared to the
 shepherds and proclaimed
 the good news of His
 wonderful Nativity to them,
 and they came and beheld
 Him.

Whose star the Magi
 saw. They came and
 worshiped Him, and
 presented gifts to Him.

Who came to the land of
 Egypt, and then returned
 and dwelt in Nazareth of
 Galilee.

Who grew little by little,
 according to the form of
 men, yet He alone was
 without sin.

Who came to the Jordan
 and was baptized by John
 the Forerunner.

نسبح ونمجد إله الآلهة ورب
 الأرباب، الذي تجسد من القديسة
 مريم العذراء، ولدته في بيت لحم.

وإذا ملاك الرب قد ظهر للرعاة،
 وبشرهم بميلاده العجيب، فأتوا
 ونظروه.

الذي رأي المجوس نجمه، فأتوا
 وسجدوا له وقدموا له هدايا.

الذي أتى إلى أرض مصر ثم عاد
 وسكن في ناصرة الجليل.

الذي نما قليلاً قليلاً بشبه البشر
 بغير خطية وحده.

الذي أتى إلى الأردن وإعتمد من
 يوحنا السابق.

ΦΗΕΤΑΦΕΡΝΗΣΤΕΥΙΝ ΕΞΗΡΗ ΕΧΩΝ
ΝΕΖΜΕ ΝΕΖΟΟΥ ΝΕΜ ΕΜΕ ΝΕΧΩΡΕ: ΘΕΝ
ΟΥΜΥΣΤΗΡΙΟΝ ΝΑΤΨΑΧΙ ΰΜΟΥ.

ΦΗΕΤΑΦΕΡΕ ΠΙΜΩΟΥ ΕΡΗΡΠ ΖΙΤΕΝ
ΤΨΟΜ ΝΤΕ ΤΕΦΕΘΝΟΥΤ: ΘΕΝ ΠΕΖΟΠ
ΝΨΚΑΝΑ ΝΤΕ ΨΣΑΛΙΛΕΑ.

ΦΗΕΤΑΦΤ ΰΦΝΑΥ ΰΒΟΛ
ΝΝΙΒΕΛΛΕΥ: ΟΥΟΖ ΑΦΕΡΕ ΝΙΒΑΛΕΥ ΜΟΥΥ:
ΝΙΚΑΒΕΥ ΝΤΟΥΟΥΧΑΙ: ΝΙΚΑΚΣΕΖΤ
ΝΤΟΥΟΥΤΟΒΟ: ΝΙΚΟΥΡΠ ΝΤΟΥΩΤΕΜ:
ΝΙΕΒΩΟΥ ΝΤΟΥΑΧΙ: ΝΙΔΕΜΩΝ ΝΤΟΥΙ
ΕΒΟΛ.

ΦΗΕΤΑΦΤΟΥΝΟΣ ΠΨΗΡΙ ΝΤΕ ΤΨΗΡΑ
ΕΤΘΕΝ ΠΑΙΝ: ΝΕΜ ΤΨΕΡΙ ΝΨΑΙΡΟΣ.

ΦΗΕΤΑΦΨΟΒΤΥ ΕΞΕΝ ΠΙΤΩΟΥ
ΝΘΑΒΩΡ ΰΠΕΰΘΟ ΝΝΕΥΑΪΣΙΟΣ
ΰΜΑΘΗΤΗΣ: ΟΥΟΖ Α ΠΕΥΖΟ ΕΡΟΥΩΙΝΙ
ΰΦΡΗΤ ΰΦΡΗ.

ΦΗΕΤΑΦΤΟΥΝΟΣ ΛΑΖΑΡΟΣ ΕΒΟΛΘΕΝ
ΠΰΖΑΥ ΜΕΝΕΝΣΑ ΕΨΤΟΥ ΝΕΖΟΟΥ.

ΦΗΕΤΑΦΨΕ ΕΘΟΥΝ ΕΙΕΡΟΥΑΛΗΜ
ΕΥΤΑΛΗΟΥΤ ΕΟΥΕΰ ΝΕΜ ΟΥΣΗΧ ΠΨΗΡΙ
ΝΟΥΕΰ ΰΦΡΗΤ ΝΟΥΟΥΡΟ.

ΦΗΕΤΑΦΣΕΜΝΙ ΝΟΥΔΙΑΘΗΚΗ ΝΕΜ
ΝΕΥΑΪΣΙΟΣ ΰΜΑΘΗΤΗΣ ΟΥΟΖ ΑΥΤΗΙΟΥΤ
ΰΠΕΥΩΜΑ ΕΘΟΥΑΒ ΝΕΜ ΠΕΥΕΝΟΥ
ΕΤΤΑΙΗΟΥΤ: ΕΨΧΩ ΕΒΟΛ ΝΤΕ ΝΕΝΝΟΒΙ.

who fasted on our behalf
forty days and forty nights
in a mystery ineffable.

Who made the water
wine by the power of His
divinity at the wedding of
Cana of Galilee.

Who gave sight to the
blind, made the lame to
walk, the maimed whole,
the lepers pure, the deaf to
hear, the mute to speak, and
the demons to depart.

Who raised the son of
the widow of Nain and the
daughter of Jairus.

Who was transfigured
on Mount Tabor before His
holy disciples, and His face
shone like the sun.

Who raised Lazarus
from the tomb after four
days.

who entered into
Jerusalem, riding on a
donkey and a colt of a
donkey, as a king

who established a
covenant with His holy
disciples and gave them His
holy Body and His precious
Blood for the forgiveness of
our sins

الذي صام عنا أربعين يوماً
وأربعين ليلة بسر لا ينطق به.

الذي صير الماء خمراً بقوة
لاهوته في عرس قانا الجليل

الذي أعطي النظر للعميان وجعل
العرج يمشون والشل يصحون
والبرص يظهرون والصم
يسمعون والخرس يتكلمون
والشياطين يخرجون.

الذي أقام ابن الأرملة بنيامين وابنة
يايروس.

الذي تجلي على جبل طابور قدام
تلاميذه القديسين وأضاء وجهه
كالشمس.

الذي أقام لعازر من القبر بعد
أربعة أيام.

الذي دخل اورشليم راكباً على
أتان وجحش ابن أتان مثل ملك.

الذي عاهد تلاميذه القديسين
وأعطاهم جسده المقدس ودمه
الكريم لغفران خطايانا.

ΦΗΕΤΑΥΨΥ ΕΠΙΣΤΑΥΡΟΣ: ΟΥΘ
 ΑΥΧΑΨ ΘΕΝ ΠΙΜΒΑΥ: ΜΕΝΕΝΣΑ ΨΟΥΤ
 ΝΕΖΟΥΤ ΑΨΤΩΝΨ ΕΒΟΛΘΕΝ ΝΗΘΩΟΥΤ.

ΦΗΕΤΑΨΑΥΝΑΥ ΕΡΟΥ ΝΣΕ ΝΕΨΩΤΠ
 ΰΜΑΘΗΤΗΣ: ΣΙΞΕΝ ΦΙΟΥ ΝΤΕ
 †ΒΕΡΙΑΔΟΣ: ΜΕΝΕΝΣΑ ΤΕΨΑΝΑΣΤΑΣΙΣ
 ΕΘΟΥΑΒ.

ΟΥΘ ΜΕΝΕΝΣΑ ΨΜΕ ΝΕΖΟΥΤ
 ΑΨΨΕΝΑΨ ΕΨΨΩ ΝΙΨΗΟΤΙ: ΑΨΨΕΜΣΙ
 ΣΑΟΥΙΝΑΜ ΰΠΕΨΙΩΤ ΝΑΨΑΘΟΣ: ΑΨΟΥΩΡΠ
 ΝΑΝ ΰΠΙΠΑΡΑΚΛΗΤΟΝ ΠΙΠΝΕΥΜΑ ΝΤΕ
 †ΜΕΘΩΗΨ ΰΦΡΗ† ΝΘΑΝΔΑΣ ΝΧΡΩΜ.

ΦΗΕΤΑΨ†ΣΒΩ ΝΝΕΨΩΤΠ
 ΰΜΑΘΗΤΗΣ ΟΥΘ ΝΑΨΟΣΤΟΛΟΣ ΕΘΟΥΑΒ
 ΕΨΧΩ ΰΜΟΣ: ΧΕ ΕΨΩΠ
 ΑΡΕΤΕΝΨΑΝΕΡΠΡΟΣΕΥΧΕΘΕ ΤΩΒΖ
 ΰΠΑΙΡΗ† ΟΥΘ ΑΧΟΣ. ΧΕ ΠΕΝΙΩΤ...

Who was crucified on
 the Cross and trampled
 down Satan, and was placed
 in the tomb, and after three
 days He rose from the dead.

Whom His chosen
 disciples saw on the Sea of
 Tiberias after His holy
 Resurrection.

And after forty days, He
 ascended into the heavens,
 and sat at the right hand of
 His good Father, and sent us
 the Paraclete in the likeness
 of tongues of fire

Who taught His chosen
 disciples and holy apostles,
 saying, "Whenever you
 pray, entreat in this manner
 and say: Our Father...

الذي صلب على الصليب وسحق
 الشيطان ووضع في القبر وبعد
 ثلاثة أيام قام من الأموات.

الذي رآه تلاميذه المختارون على
 بحر طبرية بعد قيامته المقدسة.

وبعد أربعين يوماً صعد إلى
 السموات وجلس عن يمين أبيه
 الصالح وأرسل لنا الباراقليط مثل
 ألسنة نار.

الذي علم خواصه التلاميذ ورسله
 القديسين قائلاً: متي صليتم
 فاطلبوا هكذا وقولوا: أبانا ...