

# DEFENDING THE HOLY VIRGIN MARY





*Do not fear, but speak; and hold not thy peace, because I am with thee: and no man shall set upon thee, to hurt thee. (Acts 18:9-10)*

# **DEFENDING THE HOLY VIRGIN MARY**

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## FOREWORD

Twenty years ago I published for the first time an English translation of a sermon by Saint Theodosius the 33<sup>rd</sup> Patriarch of Alexandria concerning the Assumption of the holy Virgin Mary.

In the summer of 2010, H. E. Metropolitan Bishoy published an article on his web site claiming that:

Primarily and formally declared on 1950 by Pope Pius XII of Rome, the assumption of the body and soul of St. Mary, her ascension to the Kingdom of Heaven, and her sitting at the right hand of the Lord Christ, subsequently became one of the official doctrines of the Catholic Church. ... The doctrine of the Assumption of Mary into heaven flows from and completes the concept of her Immaculate Conception.

This booklet was written to show that *the Assumption of the body and soul of St. Mary, her ascension to the Kingdom of Heaven, and her sitting at the right hand of the Lord* is actually an old tradition in the universal Church.

I am republishing the original translation of the sermon of St. Theodosius that I printed in 1992 in our periodical *PAROUSIA*, together with the Coptic text of the sermon and an Arabic translation of the main part of the sermon.

I am also including some of the sayings of the fathers of the Church concerning the dormition, resurrection, assumption and sitting at the right hand of Christ of the holy Virgin Mary. The teachings of all Oriental and Eastern Orthodox churches on this tradition is also documented.

Finally, I included the article by His Eminence both in English and Arabic for comparison.

This book is only meant to be a defense of the belief of the universal Church concerning this important tradition. I am printing it in fulfilment of a vow I made to the holy Virgin Mary and Saint Theodosius.

*Father Athanasius Iskander  
Paoni 28, 1728 AM. July 5, 2012 AD.  
Feast day of Saint Theodosius*



## DEFENDING THE HOLY VIRGIN MARY

His eminence Metropolitan Bishoy published an article on his website titled: “The Assumption of the Body and soul of St. Mary” in which he described this as a “new doctrine” that he attacked. What his eminence does not understand is that the doctrine of the Assumption (literally resurrection) of the holy Virgin Mary is not a new doctrine. The error of the Vatican is in making a dogma of a beautiful tradition that the Fathers of the church wrote a lot about, but saw in their wisdom not to dogmatize it, leaving it as an article of meditation rather an article of faith. We shall examine this doctrine in detail to see what our Coptic Church truly teaches concerning it.

### **The importance of Patristic Tradition:**

St. Athanasius in His First Letter to Serapion bishop of Thmuis (Demiat) tells us:

Let us note that the very tradition, teaching and faith of the Catholic Church from the beginning, which the Lord gave, was preached by the Apostles, and was preserved by the Fathers. On this was the Church founded; and if anyone departs from this, he neither is nor any longer ought to be called a Christian.

St. Athanasius is bluntly telling us that anyone whose teaching is not according to the Fathers is not a Christian.

St. Cyril tells us in his First Letter to Succensus:

We think the same things about the economy of our Saviour as the holy Fathers did before us. We regulate our own minds by reading their works so as to follow in their footsteps and introduce nothing that is new into the orthodox teachings.

This means that any opinion that does not follow the footsteps of the Fathers is an innovation. Further, in order to avoid innovation, one has to “regulate his own mind by reading the works of the Fathers”.

Now, let us examine the doctrine of the Resurrection of the holy Virgin Mary, following the footsteps of the Fathers.

# THE ASSUMPTION OF THE VIRGIN

## ACCORDING TO SAINT THEODOSIUS

### HISTORICAL BACKGROUND:

Saint Theodosius, the 33rd Patriarch of Alexandria, was elevated to the Patriarchate in 535 A.D. and reposed in the Lord in 566 A.D. The account of his life in the Synxarion (Paoni 28), differs drastically from the account of the Encyclopedia Britannica, and other independent sources. According to the latter, he was summoned to Constantinople by the Emperor Justinian in December 536 A.D. in an attempt to win him over to the Chalcedonian faith, but he refused to be swayed. He was not forced to abandon his belief, but was effectively prevented from administering his Patriarchate by being detained for the rest of his life under Imperial surveillance in Constantinople together with some of his clergy.

The Emperor sent a series of Chalcedonian "Patriarchs" to Alexandria in an unsuccessful attempt to destroy Egyptian "Monophysitism". During his exile in Constantinople, the Empress Theodora (Justinian's wife, who was Orthodox), devoted her self to ease his life in exile, while he devoted his time to writing to his faithful believers in Egypt. His non-Chalcedonian faith was sincere and deep rooted, he remained dedicated to it till the end of his life even while living among Chalcedonians. While avoiding confrontation with the Chalcedonian Emperor, he still succeeded in aiding and influencing independent churches in Antioch, Syria and Egypt, while advancing their missionary activity. He was assisted in this by Saint Severus who was exiled in Egypt at the time. After Severus' death, St. Theodosius became the principal spokesman of the non Chalcedonian churches.

On the accession of Emperor Justin II<sup>1</sup> in 565, St Theodosius was given permission to return to Alexandria, but he reposed in the Lord before departure, and was buried in Constantinople with Patriarchal honours.

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<sup>1</sup>This Emperor was sympathetic to the non Chalcedonian cause, probably under the influence of the Queen mother Theodora.



St Theodosius was a man of great learning and a great writer. He wrote numerous treatises against the heresies of the "Tritheists", the "Agnostae" and the "Phantasiastes". He wrote several Coptic sermons as well as expositions of the non Chalcedonian doctrines addressed to the leading Byzantine figures.

### **THE MANUSCRIPT:**

The composition we are about to discuss, begins by an introduction in the form of a sermon, and ends by a conclusion in the same form. These two parts, between which is inserted the marvelous story of the Virgin's last days, can be deleted without the main of the narrative losing its interest or its clarity. We shall only refer to the narrative part and the concluding sermon in this article.

The manuscript exists in two versions, a Greek one kept in the Vatican, and a Coptic version, which is reproduced in full after the English translation.

### **THE ASSUMPTION TRADITION:**

The account of the assumption according to St. Theodosius differs from that recorded in the current version of the Synxarion. However, it is the only account that explains the fact that the Coptic Church has always had two separate feasts; one for the "Dormition of the Virgin" celebrated on the 21st of Tobe (January 30) and another feast for the "Assumption of the Virgin" celebrated on the 16th of Misra (August 22).

It is interesting to note that at the end of the 6th century, the Emperor Maurice who came to power 15 years after St. Theodosius' repose decreed that the Assumption of the Virgin be solemnly celebrated on August 15. One cannot resist the idea that during his long exile in Constantinople, this great Coptic Saint helped to propagate this Apostolic tradition which was popular in the Orient to the Western Church.

As for the sources that our great saint consulted in writing his account, the Saint himself tells us that he followed "the story in the old documents from Jerusalem that I found in St. Mark's library in Alexandria."

**A discourse which our thrice blessed father Abba Theodosius, the archbishop of Alexandria and the confessor who bore Christ, delivered. Now he delivered it concerning the assumption of the Lady of us all, the holy Theotokos Mary, on the sixteenth of the month Mesoure; beginning from the incarnation of Christ unto the death of this holy Virgin and her holy assumption. And he delivered this discourse in the last year wherein he was about to die; in the peace of God, Amen.**

### **THE VIRGIN'S LAST DAYS ON EARTH:**

Mary, the holy Virgin, lived in Jerusalem in a remote place where a crowd of virgins were under her supervision. She taught them about purity and the fear of the Lord. The Apostles Peter and John stayed by her, accomplishing her orders and her evangelic precepts. She was to them a guide in the way of a wise pilot.

Then it came to pass that one day, it was the 20th of Tobe, the Apostles went near her to be given her blessing as usual. They found her disconcerted, they said to her, "what befalls you today O mother of Life, that your face is so sad?" She answered them saying, "this happened to me this night after I finished my little meeting; I slept a little and I saw a handsome young man of about thirty years of age, ten thousand times more bright than the sun. I saw you also standing on his right side carrying clothes in your hands and holding them out to me. The young man spoke and said to me, 'Do you know who I am whilst I make myself visible?' It was my Son. I said unto Him, 'My Lord art Thou Jesus, my son, the true Son of God?' He replied, 'I am' I added, 'My Lord, for what purpose are these clothes in the hands of thy disciples, that they are holding out to me?' He said to me, 'their purpose is your shrouding when you leave your body.' Having thus spoken He vanished from my sight. That is why I am full of fear O my sons because of this path which is extremely narrow. I have heard my Son many times while He taught the children of men calling on them to repent saying, 'A river of fire is on the path sending up great waves higher than all the mountains, all flesh, whether righteous or guilty, must come to cross it. Will I be able to save myself from it O my sons? What shall I say of the soul and body's separation? O how full of fear and terror is this moment! It is said that two

powers accompany the soul, one of them is the light, the other is the hideous darkness full of horror and dread. If the soul is righteous she is guided with sympathetic and kindly encouragements, and it feels that her Creator is at peace with her. If it is a sinful soul, those to whom belongs the light withdraw and those to whom belongs the darkness come near her in anger, beating each other, scourging themselves, grinding their teeth, their mouths throwing flames of fire at her and she, knowing that her deeds are wicked, feels that God is not at peace with her. Woe betide me my children! Who will be able to give me confidence that God is at peace with me till I am delivered from this moment? I have been taught also that there is a hazy darkness on this passageway where pitiless dispensers of justice have a face with darting eyes. These are the ones that God sent to show the impious their way. Will I be relieved of those? There is also in this place the worm that never dies, the one that gnaws at the impious more than all the cankers. O my beloved sons, would to God I will be saved of all that other danger! I have been taught again O my sons that there is a fire that is never quenched, neither the waters of the sea, nor the rivers, nor the springs nor the rain water can quiet down this fire's flame; but it is said that three drops of tears extinguish it. Blessed is the soul that shed tears on her sins while she is still in this world, before reaching that fire. Woe betide me as long as I have not transmigrated, because of the prince of darkness, that one who comes always in time to drag everyone at his feet with the exception of those who fly up with wings of light; their good deeds. Who then will be able to strengthen me to face up this sentence of the judges of truth, 'Take this soul and give her according to her deeds' All this my sons is to me a motive of fear that comes from all sides. But may the will of God be accomplished in me."

Hearing this, they lifted up their faces and cried with grief, "Lord, we have not even yet forgotten the first affliction which is Thy life-giving suffering, and here is the second one that will soon reach us. Woe betide us if what makes us orphans comes to strike us."

In this state of mind they heard a knock on the door of the place where they were. When they opened, crowds of virgins from the Mount of Olives entered, having in their hands a selection of thuribles with lamps. When they came in they venerated the holy Virgin Mary who questioned them saying, "Why is this big agony you are suffering for me today my beloved

daughters?" They replied saying, "O our sovereign, it came to pass that in the middle of the night, while we were reaching the end of our small gathering, we heard a voice saying, "I say this unto you, O virgins of the Mount of Olives, rise, go to Jerusalem to Mary the Virgin the mother of Life, for tomorrow she will be leaving her body." That is why we have been unable to remain insensible to God's command. Here we are gathered together. When she heard this, Mary the holy Virgin gave thanks to God. Then she said to us, "withdraw a little my children until the Lord whom my soul loves reveals Himself.

### **THE VIRGIN'S LAST PRAYER<sup>2</sup>:**

Then, opening her mouth, she made this prayer, "I give thanks to Thee, O my Lord Jesus Christ, the eternal Word, who came out of the Father's mouth, who stayed nine months in my womb. I bless Thee, treasure of all good, Thou, that owns all flesh, in whose mouth I gave my milk. I bless Thee, Thou that can be carried, and cannot be contained. Thou, that by a word of Thy power, bears all things, and that I bore in my hands. I bless Thee, Thou, the Patriarchs' life, who was with Abraham, Thou that comforted Isaiah, that expanded Israel. I bless Thee, Thou, the prophecy of the prophets, who came to fulfill them. I bless Thee, Thou, the judges' call and the salvation in struggles. I bless Thee, Thou, the crown of the kings of truth, whose judgments are righteous. I bless Thee, Thou, the Angels' song and the Archangels' hymn. I bless Thee, Thou the Cherubim's trumpet and the Seraphims' clamor. I bless Thee, Thou, the martyrs' courage and the glory of their crown. I bless Thee, Thou, the virgins' pledge and the light of their lamps. I bless Thee, Thou, the Apostles' preaching and the spreading of the fragrance of their sanctity. I bless Thee, Thou who art my Lord and my Son at the same time. I pray and beseech Thy kindness, be my help and forsake me not. Make my soul leave this prison that I may bear witness to Thee. Let the fire calm down and may Thy mercy go ahead of me. Let the darkness drift away and Thy light appear. Shut the mouth of the enemy who wants to adjoin me to him. Let those who venerate Thy mother's peace come

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<sup>2</sup>This is one of the most magnificent pieces of literature that I have read, almost liturgical in its grandeur. (*The editor*)

forward, the worm that never dies quickly perish<sup>3</sup> and may Thy living mercy strengthen my soul. Yea, my Lord, my God and my Son all in One. At this hour, cast a glance at me whose heart is full of fear and terror. Come unto me, Thou that art the love of my soul. Let Thine Holy Spirit lead me into the straightforward path. Let me worship Thy presence in truth, Lord my God, so that I reveal Thee with the aid of the psalms of Thine truth, Thou to whom is due the glory of Thy Father, who is goodness itself and the Holy Spirit forever and ever. Amen."

### **THE VIRGIN'S DORMITION:**

When she finished this prayer, they too said the Amen. Then, unexpectedly, thunders and lightening shook the whole place on it's foundation. Amidst them appeared the Lord Jesus in a chariot of light. Moses was ahead of Him with the rest of the prophets, David the king, and the kings of truth. All the place became bright as a fire too dreadful to be endured. They all fell to the ground as if dead, in the midst of all these things. But He, the Lord Jesus, speaking in a soft voice was saying, "Hail, my Mother the Virgin, hail my holy Apostles, hail virgins gathered in this place." At this moment, fear left them. They were on the ground, They worshiped Him. He said to His Mother, "I heard your prayer and your supplication. It came to my throne of glory by the right hand of my Father and the Holy Spirit. At last, O my Mother, the Virgin, rise, let us go from here. Why do you remain in this house of sinners while the residences of the righteous are ready for you? O most fair Mother, depart from here. Why would I leave you in the earthly Jerusalem which has killed prophets and stoned those who were sent to her. You are impatiently expected in the celestial Jerusalem, My Father's and the Holy Spirit's City. Rise, my beloved Mother, let us go away from here. How can I leave you in this house of soil and bricks, while the porticos of precious stones are open before you. How can I wait, my most fair mother, you who have been a dwelling place for me on earth, while the heaven of heavens, my real dwelling place together with my Father and the Holy spirit is fervently desiring you? O my beloved Mother rise and let us go away from here. My living Father and the Holy Spirit urge me to lead you to them, for you have borne their

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<sup>3</sup>Note the similarity to the "Prayer said on the grave" in our current funeral service.

unity, that unity of my Divine nature that rested in you. O my beloved Mother, rise and let us go away from here, from this house of tears into the city of joy. From this region of death into the land of the living. For these reasons, O my beloved mother, rise, let us go away from here."

While He was thus speaking, the Apostles could not bear the ordeal they were going to pass through. They started crying bitterly with a loud voice saying, "O our Lord, Thou art now going to take her away from among us, and we will be orphans. Before taking her away, take us near Thee, so that we no longer see our own loss." And the virgins also cried, all of them and mourned. But she turned her face towards them and said, "My children, why do you cry and sadden my spirit? Is it not written that it is necessary that all flesh go through death? I too must return to earth like all inhabitants of this world. Take heart, He is with you at all times, He will not leave you orphans, He said so." After that, speaking to the virgins she said, "My good daughters, keep the covenant you established with your true betrothed, the Christ, put oil in your lamps so that when He comes, He will find you awake and ready to go with Him to the wedding banquet." Then she said to our Saviour, "O my beloved Son, I pray Thee, after my transmigration, comfort them all, for surely their heart is broken by the evils their hearts witnessed and that Thou endured at the hands of the Jews. We have seen Thy body soaked with blood when Thou wert transfixed with nails and also pierced with a spear. We have seen Thee, when, to quench Thy thirst, they gave Thee gall instead of water, when a crown of thorns was put on Thy head, when they stabbed Thee for the salvation of us all. It is only because Thou hast risen, that Thou hast given them Joy. Without Thy resurrection, all would have died. Until now, I have been for them a solace, thanks to Thy goodness."

Our Lord and God replied to His Mother saying, "O my most fair Mother, when Adam disobeyed my commandment, I passed sentence on him saying, 'Adam you are dust and unto dust you shall return. And I myself have known death in the flesh, the flesh which I have taken from you and made one with my Divinity<sup>4</sup>. I did not want you to go through death, I wanted to raise you like Enoch and Elijah but even they must also know death at the

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<sup>4</sup>Note the similarity to the Confession the priest says at the end of the Liturgy.

end. But if what happened to them happens to you, wicked men will think that you are a celestial power that came down on earth and that the incarnation's plan, the way it has been carried out is but an illusion<sup>5</sup>. I know men's innermost feelings and thoughts."

Having said that, the Saviour, turning towards the Apostles said also, "Trust me my companions the Apostles, I will not keep her away from you for a long time. Soon she will reveal herself to you. When two hundred and six days would have elapsed, counting from the day of her dormition to the day of her holy Assumption, I will lead her to you in the same body, the same you are seeing now with you, to take her to the highest heaven, by my Father and the Holy Spirit, to remain there praying for you all."<sup>6</sup> Having said that, He added, "Rise and go to the holy place, you will find on the altar of incense clothes and perfumes from heaven that my good Father and the Holy Spirit sent me to honour my beloved mother's body." Having gone there, they brought them to Him. He then said to the Apostles, "spread them out on the couch." When we did so, He said to His Mother, "O queen of all women, come upon them, be relieved of all grief, sorrow and groaning<sup>7</sup>. Go into joy and eternal happiness."

She got up, stretched her hands and said this prayer, "Adonai, Elohi Sabaoth, Messiah, Rabbi, Emmanuel, take me now by Thee my Son. Let the Royal gates of Thy holy palaces open up before me so that I come in to worship Thy presence, O my Master, for Thou art the One to whom is due the glory with Thy Holy Father and Life-giving Holy Spirit, forever and ever Co-Essential with Thee. Amen."<sup>8</sup> Having said these words, she laid down on the clothes, turned her eyes towards her Saviour and at this very instant gave up the ghost in His hands.

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<sup>5</sup>The great saint is referring here to the heresy of the "Phantasiastes" against which he fought during his lifetime

<sup>6</sup>This is echoed in the "Doxology of the Virgin" sung during Vespers, "The adornment of Mary in the highest heaven, at the right hand of her beloved, asking Him on our behalf" (Coptic: Ere psolse em Mariam Khen nifiowi etsa ephchoi)

<sup>7</sup>This is taken word for word from the "Prayer for the Departed"

<sup>8</sup>Notice the similarity to the endings of our Liturgical prayers.

He then said to Peter and John, "Make haste, cloth the body of my Mother before I go away from you. They got up and shrouded her sumptuously as He had commanded them to do. As to the Lord, turning His hand towards the east, He brought three green palm branches and perfumes from the Paradise of Joy, then, turning once more, He brought three olive branches from the olive tree where the dove had brought a branch to Noah to make him know that the Lord had pity on the world. When the Apostles had placed them on the holy body of the Virgin, the Lord said to them, "Carry the body of my holy Mother, put it in the tomb of stone, close the tomb and stay by it in prayer until I have fixed the time of her Assumption. In two hundred and six days time, I will come with her blessed soul to unite her with her body and raise her gloriously to heaven by my good Father and the Holy Spirit."<sup>9</sup> Having said these words, He gave them His peace and gloriously went up into heaven.

### **THE BURIAL OF THE VIRGIN:**

As for the apostles, they carried away her holy body and went out with it accompanied by all those who had joined them. They took her away solemnly and calmly to Josephat's field. They came near a group of Jews that had gathered. When they saw them marching calmly and in silence they said to one another, "Who is that dead person and who are those that carry the body in such an orderly manner? It must be a new custom in Israel." But one of them, a Galilean having a good knowledge of the apostles and upon whom the Holy spirit had come, said to them, "That body they are carrying is Mary's body, Joachim and Anna's daughter, who gave birth to the Messiah, the Christ; He who healed your sick ones, who gave light to your eyes, who brought back to life your dead. We believe that as He raised the dead, He will also raise His Mother from death and take her to heaven with Him."

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<sup>9</sup>Some people are scandalized by the notion that the Virgin's soul and body were united and that she was taken alive to heaven, but the book of Revelation tells us that this will happen to the two witnesses (Enoch and Elijah), who, three and a half days after their death, will be resurrected and will ascend into heaven.(Rev 11: 11-12). Both the Catholic and Greek Orthodox Churches teach this tradition without hesitation.



When the Jews heard him, they were filled with confusion and said, "What are we going to do? The error is still among us as it appears from the words of the one who spoke to us; but hurry up, let us light a fire to burn that body, or else, if we let it be buried in the vicinity, we will have evidence of miracles, because of it; crowds believing in Him will gather together and, joining forces with the Romans will rule over our cities and humiliate our race." Having said thus, they quickly lighted a fire by means of lamps and went after the apostles to burn the holy body of the blessed Virgin. As to the apostles, seeing what was happening, human fear took hold of them, they put down the stretcher on which was the body and ran away. But as the Jews were about to reach the stretcher, they were plunged into obscurity and darkness, having become blinded. The fire they had prepared to burn the Virgin's body hurt a number of them. When sparks of fire fell down on them they screamed saying, "Woe betide us O Christ our Master. We have sinned against heaven and against Thee. Forgive us, for we are Abraham's children. If Thou grant us our eyes' light, we will come to know Thy Divinity's glory and we will believe in Thee and in Thy mother the Virgin, for she is our sister." Then, having thus spoken, Christ had pity on them. He relieved them of their blindness and their error. Many of them joined us glorifying the Holy Trinity. As for the Apostles, they went back to Jerusalem praising God for all His marvelous graces. They often went back to the place where they had left the stretcher and sang songs and hymns as is suitable to God and went on doing this until the Virgin's glorious Assumption.

### **THE VIRGIN'S ASSUMPTION:**

Now, it came to pass that when the 206 days were completed, they all got up and went by her holy mortal remains. It was the night of the 15'th of Misra and the morning of the 16'th. They spent all night awake, vigilant and praying<sup>10</sup>. At 10 O'clock that night, we heard thunders and shrieks of jubilation.

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<sup>10</sup>This is probably the root of the Coptic tradition of holding an all night vigil on the eve of the feast of the assumption of the holy Virgin. It is interesting to know that the same tradition is observed by the monks of the Monastery of Saint Maurice in *Valais, Switzerland*, the oldest monastery in Europe, which adopts many of the Coptic rules, and is adorned by Coptic

It was a choir of angels going down on the grave, then the psalmist David playing on the harp said, "Arise O Lord into Thy rest, Thou and the arc of Thy holy resting place."<sup>11</sup> At this very instant, the place became full of fire; the Lord revealed Himself on the Cherubim's chariot, with the Virgin's soul in His bosom, adorned with her heavenly garment<sup>12</sup>. Full of fear, the Apostles fell like dead on the ground. When He had helped them on their feet, banishing their fear, He said to them, "Hail my fellow brothers and the virgins here present with you, rise to see my Mother's glory." Then He shouted over the tomb saying, "Arise, O holy body that has been for me a temple, take this soul that has been my every day tabernacle. Arise O mortal body according to your nature, take your immortal soul to be altogether immortal, so that I take you to the abode of the living. Arise, O corruptible and perishable body according to nature, take your imperishable soul and be altogether everlastingly imperishable and eternal. Arise! why are you lying in the grave? Array yourself in your soul in order to come with me to my Father, Goodness itself, and the Holy Spirit, as they yearn fervently for you. Arise, O body that had built up within you my flesh, without knowing it, take your soul that has been for me a dwelling place. Arise, you who are free, go and proclaim to the whole world that liberty with which I bought all my creation. Arise, O holy body, get united to that blessed soul, regard her as your resurrection in the face of all the creation. The inhabitants of heaven

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crosses.

<sup>11</sup>All the Apostolic Churches understand this psalm as referring to the resurrection of the Lord, and the Virgin, the true "Arc of Holiness." Our Saturday Theotokia agrees with this, for in the "First Hails" (Arabic: Al Shirat al Oula) we sing: "Therefore, we also keep a feast, both spiritual and prophetic, proclaiming with King David and saying 'Arise O Lord unto Thy rest, Thou and the Arc of Thy Holiness, which is you, O Mary.'" I have no doubt that the feast referred to, is non other than the feast of the Assumption of the Virgin, which is prophetic in the sense that it was predicted for us in the Psalm.

<sup>12</sup>This "heavenly garment" in which the soul is wrapped, is probably the reason why in our funeral tradition, a white garment carried by little children follows the casket in the funeral procession "Bisat al rahma" The little children probably symbolize the angels carrying the soul in its heavenly garment.

will carry you away when they will see you arrayed in your immortal soul. They will say to each other, 'Who is this one that has risen from the dead ahead of all the universe, arrayed and adorned in this manner? Could it be the house of the Lord, the gate of heaven?'<sup>13</sup> Let us sing a song of praise to our God on her behalf, for the Lord loves her more than all the dwellings of Jacob, which is the choir of the saints.' My Living Father and the Holy Spirit will embrace you, to receive and keep you, for you have been a dwelling for their unique nature. The four beasts, the chariot of the Trinity's throne, that are full of eyes on all sides will be indeed amazed, when they will see you clothed and adorned with my Divinity's glory. Arise, to be united with your soul as of old, I am waiting for you."

After He said these words upon the tomb of stone, that tomb opened at that very moment. It had been closed as was Noah's Ark which nobody could open save God who had previously closed it. Soon after that, the venerable Virgin's body rose, embraced her soul, like two brothers coming from foreign countries, they were united and became one. At that moment, David the psalmist coming nigh unto them, made the strings of his harp quiver saying, "Mercy and truth are met together, righteousness and peace have kissed each other." When this was done, the Lord ascended into heaven, blessing the Apostles and those who will abide by His law saying, "Peace be with you my companions. I give also my peace to the tomb that has been the dwelling place of my Mother's body. I will set there forever and ever my blessing, my grace and my support for the visitors whose heart is full of straightforward trust in me and who glorify me in the indivisible unity<sup>14</sup>. I give my peace also to those who, at all times will celebrate my Mother's memory with merciful spirit and righteousness." He blessed them. The Apostles ceased to see them, but the voice of the eternal powers that were singing ahead of them was still ringing in their ears, saying, "Alleluia, praise and honour the Lord, give unto the Lord the glory due unto His holy name. Alleluia. Bring unto the Lord, O ye children of God and sing His praises in His holy temple. Alleluia." Then they understood, that day, these words, "virgins are brought

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<sup>13</sup>Notice the similarity to the third part of the Theotokia of the Third hour, "O Mother of God, you are the gate of heaven, open to us the door of mercy"

<sup>14</sup>Note the strong non Chalcedonian sentiment.

to the king." These virgins were the soul and body united in one. And why he said, "After her, will be brought all her companions." These are her good deeds. Therefore, they went back to Jerusalem glorifying and giving thanks to the Lord.

### **SAINT THEODOSIUS' CONCLUSION:**

We said as much to reveal to you the gifts full of graces, of this holy Virgin, who ascended into glory for us, all of the human race. It is prudent then for us, no matter who we are, to bear her, on this day, fruits worthy of repentance, each of us according to his capabilities. Let us fast to find strength against the pleasures of the flesh. Let us pray to be able to fight against carelessness. Let us be mindful of the holy Scriptures' words, so that we remember the laws of God dictated to us. Let us be meek to inherit the earth (of the living). Let us be peacemakers to be called children of God. Let us be pure in heart, without any blemish to see God face to face, for it is written, "Blessed are the pure in heart for they shall see God." Let us comfort the afflicted so God sends to us, at all times, his mercy. Let us be compassionate towards the poor, everyone according to his means, so that, at his fearsome seat of justice there will be compassion for us. Let us see to it that the saints' memory be always in our home, so that they also obtain grace for us with Christ, in order that our frail bodies and souls come to salvation. But furthermore, let us solemnize the memory of this blessed Virgin, who is nearer to God than all the choir of the saints.

Listen then attentively, my beloved ones, you doubtless know what we are going to say to you now. When a man of this world associates with a member of the king's court, he is always happy. When he sits to talk to his fellow citizens he often recalls his friendly relationship with the people belonging to the Royal household in such a way that the elderly folks of his town have great respect for him and his enemies are filled with confusion and gripped by fear in front of him. Because it is impossible for all these folks, to approach the king without giving evidence, first, of being associated with a member of his household. How many more tokens of kindness will he obtain for himself, he, who by his efforts, becomes the companion of the king's mother. The king will be sending to him many gifts, for she will be going

continuously to the king, her Son. Nobody prevents her from bringing to the king this companion's presents or from convincing Him to hold him in high esteem and increase incessantly His kindness towards him. Among those of the choir of the saints, who is like that? In fact, God rejoices in the company of those close to Him and it is thanks to their prayers that He forgives us. But how much more yet will they get, those who celebrate the holy Virgin's memory on the 21st and the 16th of every month, according to their means! Were it only a glass of cold water to quench somebody's thirst, He does not forget it as He said, "For I was hungry and you gave me meat, I was thirsty and you gave me drink."

### **COMMENT:**

It is obvious that by the time St. Theodosius reposed in the Lord while in exile in Constantinople, the Coptic Church already had two feasts, one for the Dormition, (21<sup>st</sup> of Tobi) and another for the Assumption (16<sup>th</sup> of Mesouri) The church of Jerusalem started to celebrate both the Dormition and assumption on August 15 as early as the beginning of the fifth century.<sup>15</sup>

Around the year 600, the emperor Maurice fixed August 15 as the date for the churches of the whole Empire to celebrate the Virgin's Dormition.<sup>16</sup> Daley further tells us:

From all the extant narrative material, as well as from the earliest homilies for the feast of the Dormition, it is also clear that by the time of Maurice's decree, the mystery being celebrated on August 15 was universally understood as including both Mary's death and her resurrection.<sup>17</sup>

This assertion will be quite evident if we examine some of the sermons given on the occasion of the feast. The sermons were delivered during an all night

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<sup>15</sup>Shoemaker, SJ: *Ancient Traditions of the Virgin Mary's Dormition and Assumption*, Oxford Early Christian Studies p. 116

<sup>16</sup>Daley SJ, *On the Dormition of Mary: Early Patristic Homilies* SVS Press p. 9.

<sup>17</sup>Ibid, p. 10

vigil on the eve of the feast. For the sake of brevity we will give only a sample. Those who want to read more should consult the books referenced in the footnotes.

## **MODESTUS OF JERUSALEM**

Because she is the glorious Mother of Christ, our God and Saviour, who bestows life and immortality, she was raised to life by Him, to share his bodily incorruptibility for all ages. He raised her from the grave and took her to Himself in a way known only to Him.<sup>18</sup>

She is received with rejoicing and unspeakable delight in the house of God the Father, herself the house which God built for His Son ... She who was made the dwelling place of the consubstantial Trinity has come to a better dwelling. ... she is glorified above the holy ranks of heaven and earth. ... She who had become the all glorious bridal chamber of the hypostatic union of the natures of Christ, the true heavenly Bridegroom, has entered the bridal chamber of heaven. ... the immaculate spiritual room, from which the King of the ages came forth in making His descent to us, has been translated to the Jerusalem on high. ... She who is higher than the Cherubim and the Seraphim, being truly designated as the Mother of their Lord, has now come to live in the Kingdom of Heaven.<sup>19</sup>

It is quite obvious that the holy Virgin “was raised to life by Him”, that she is in “the house of God the Father”, in “Jerusalem on high” and that she “has now come to live in the Kingdom of Heaven.”

### **The Assumption foretold in the Old Testament:**

Our God summoned His ark of sanctification from Zion to Himself, just as David, her ancestor has said of her in a psalm, “Arise O Lord

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<sup>18</sup>Modestus Archbishop of Jerusalem, Homily on the Assumption of the Virgin in, *On the Dormition of Mary: Early Patristic Homilies* SVS Press p 100

<sup>19</sup>Ibid pp 86-87

to Thy rest, Thou and the arc of Thy sanctification.” (Psalm 131:8)<sup>20</sup>

Christ our God, Who put on living and intelligent flesh, which he took from the ever-virgin and the Holy Spirit, has called her to Himself and invested her with an incorruptibility touching all her corporeal frame, He has glorified her beyond all measure of glory, so that she, His holy Mother, might share His inheritance, as the Psalmist says: “The queen stood at Thy right hand arrayed in a vesture of inwoven gold, adorned in varied ways” (Ps 44:9)<sup>21</sup>

It is obvious that Psalm 13:8 and 44:9 were understood by the early Fathers as referring to the Assumption of the holy virgin, since both the Archbishop of Alexandria, and that of Jerusalem quoted them in their sermons on the Assumption.

### **She is interceding for us:**

God has initiated you into His mysteries that you might be with Him to intercede for us ... since you abide in His presence, with full freedom of access, pray to Him for His Church that she may be preserved forever.<sup>22</sup>

This “freedom of access” to God is a recurring theme as we shall see.

### **JOHN OF DAMASCUS:**

Today the holy incomparable Virgin enters the heavenly sanctuary that lies above the universe ... Today the living arc of the living God, the one who carried her own maker within herself, comes to her rest in the temple of the Lord not made by hands. David her ancestor leaps for joy, the angels join in the dance, the archangels applaud, the virtues give praise, the principalities rejoice with them, the powers exult, the dominions delight, the thrones make festival, the

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<sup>20</sup>Modestus Archbishop of Jerusalem, Homily on the Assumption of the Virgin in, *On the Dormition of Mary: Early Patristic Homilies* SVS Press p 88

<sup>21</sup>Ibid p 89

<sup>22</sup>Ibid p 95

Cherubim sing their hymn, and the Seraphim glorify God. They glorify Him when they give glory to the Mother of Glory.<sup>23</sup>

You have not simply gone up into the heavens as Elijah, nor have you been transported like Paul to the third heaven. You have gone on to the very royal throne of your Son, where you see Him with your own eyes and rejoice; you stand beside Him in great indescribable freedom.<sup>24</sup>

For it was fitting that this worthy dwelling place of God, the wheat field of the bread of heaven, which no human ever ploughed; the vine of the grape of immortality which no human ever watered; the ever blooming, richly fruitful olive tree of the Father's mercy, should not be confined within the hollow of earth, but rather as the holy spotless body that came from her ... rose from the tomb, so indeed it was right that she, His Mother should be taken out of her grave and joined to her Son. And just as He had come down to her, so she, His first love, should be taken up .. To heaven itself.<sup>25</sup>

Let the heavens rejoice now and the angles applaud. Let the earth be glad now, and all men and women leap for joy ... for the living city of the Lord God of hosts is lifted up to the Jerusalem on high.<sup>26</sup>

It was fitting that she who held the creator in her lap as a baby, should rest in the tabernacle of God. It was fitting that the bride, whom the Father took for His own, should dwell in the bridal chamber of heaven. It was fitting that she who gazed at her own Son

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<sup>23</sup>John of Damascus: Homily II On the Holy and Glorious Dormition and Transformation of our Lady, Mary, Mother of God and Ever Virgin in, *On the Dormition of Mary: Early Patristic Homilies* SVS Press p 205

<sup>24</sup>John of Damascus: Homily I Ibid p 196

<sup>25</sup>John of Damascus: Homily II Ibid pp 217-218

<sup>26</sup>John of Damascus: Homily II On the Holy and Glorious Dormition and Transformation of our Lady, Mary, Mother of God and Ever Virgin in, *On the Dormition of Mary: Early Patristic Homilies* SVS Press p 208



on the Cross, and who received in her heart the sword of pain that she escaped at childbirth, should look on Him enthroned with His Father. It was fitting that the Mother of God should receive the blessings of her Son, and be revered by all creation as Mother and handmaid of God. Let us honour her then today with sacred songs ... Let us honour her with an all night assembly.<sup>27</sup>

Note the agreement of the Fathers, regardless of which side of Chalcedon they are. *You have gone on to the very royal throne of your Son, where you see Him with your own eyes and rejoice; you stand beside Him in great indescribable freedom.*

His eminence Metropolitan Bishoy tells us in his article:

**Finally**, the faith of our Coptic Orthodox Church is that the body of St. Mary was carried to heaven and is kept there, while her soul is with Christ in paradise in the highest position.

By what authority does his eminence define the faith of our Coptic Orthodox Church? Does his eminence have infallibility like the Pope of Rome? Shouldn't the faith be decided by an Ecumenical council?

### **The teaching of the other orthodox Churches on the assumption:**

Let us now examine the teaching of the other orthodox churches on the Assumption of the Holy Virgin:

#### **SYRIAN ORTHODOX CHURCH:**

Here is an excerpt from an essay on the Virgin Mary by His Holiness Mor Ignatius Zakka I, Patriarch of Antioch and all the East.

St. Jacob of Serugh, the doctor (521+) said in his Memre in Syriac on the death of the Virgin Mary, "When the virgin was on her death bed, Angels, the righteous, prophets and fathers descended on her from high upon the order of God. The twelve Apostles and

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<sup>27</sup>Ibid p 218

Evangelists came...they buried her in a rocky cave. Glory prevailed in heaven and on earth when the angels beheld her soul ascending and flying towards abodes of lights". The book ascribed to Dionysius the Areopagyte, the bishop of Athens (+95) relates that " upon the Dormition of Mary, all the Apostles gathered together so quickly coming from the Four Corners of Earth, where they were preaching the word. They arrived in Jerusalem, the Residence City of blessed Mary, and then Jesus came with His angels. Jesus received her soul and handed it to Michael, the Archangel.

On the next day the Apostles laid the body in a grave and guarded the grave waiting for the appearance of the Lord. Jesus appeared once more and transferred her holy body to heaven on a cloud. Up there, her body was united to her soul to enjoy her everlasting joy.<sup>28</sup>

There is no such a thing here as the soul being in one place and the body in another, *her body was united to her soul to enjoy her everlasting joy*. This is the teaching of our sister church as proclaimed by His Holiness Mar Ignatius Zakka, a man we mention in our liturgy whenever we mention our own Pope Shenouda as a brother of His Holiness. Could Mar Ignatius Zakka be teaching an error?

### **ARMENIAN ORTHODOX:**

The Blessed Virgin Mary (Mary, the mother of Jesus) "having completed the course of her earthly life, was assumed body and soul into heavenly glory." This means that Mary was transported into Heaven with her body and soul united. The feast day recognizing Mary's passage into Heaven is celebrated as The Feast of the Assumption of the Blessed Virgin Mary.

The Resurrection of the Body ... has in her case been anticipated and is already an accomplished fact. That does not mean, however, that she is dissociated from the rest of humanity and placed in a wholly different category: for we all hope to share one day in that

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<sup>28</sup><http://syrianorthodoxchurch.org/blog/2010/08/06/feast-of-the-Dormition-shoonoyo-assumption-of-the-virgin-mary/>

same glory of the Resurrection of the Body which she enjoys even now.<sup>29</sup>

### **INDIAN ORTHODOX:**

Assumption of the Virgin in the Orthodox church is the doctrine that after her death the body of Mary, the mother of Christ, was taken into heaven and reunited with her soul. This feast later developed into the Feast of the Assumption, now celebrated on August 15 of every year.<sup>30</sup>

### **ETHIOPIAN ORTHODOX:**

Our Lady, the Virgin St. Mary, departed on January 21 (Eth. Calen), aged 64, according to the tradition (Tewfit) that has been passed on from the Apostles. ... On the third day of her burial, on the 16th of Nehase (August), she rose from the dead and her Assumption to heaven in glory took place. Thus is what the Ethiopian Orthodox Tewahedo Church believes and teaches about the death, resurrection and Assumption of the Virgin St. Mary. Nehase 16th (August) of every year is thus commemorated with great ceremony by the Church (Synaxrium, August 16th Eth. Calen).<sup>31</sup>

### **EASTERN ORTHODOX VIEW:**

Orthodox tradition is clear and unwavering in regard to the central point [of the Dormition]: the Holy Virgin underwent, as did her Son, a physical death, but her body – like His – was afterwards raised from the dead and she was taken up into heaven, in her body as well as in her soul. She has passed beyond death and judgement, and lives wholly in the Age to Come. The Resurrection of the Body ... has in her case been anticipated and is already an accomplished fact. That

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<sup>29</sup><http://www.torontoarmenianchurch.com/dnn/Default.aspx?tabid=268>

<sup>30</sup><http://www.iocad.net/page.php?lkey=articles&ckey=3>

<sup>31</sup><http://ethiopian Tewahedo.com/26.html>

does not mean, however, that she is dissociated from the rest of humanity and placed in a wholly different category: for we all hope to share one day in that same glory of the Resurrection of the Body which she enjoys even now.<sup>32</sup>

Now the question we would like to ask is: “Could all the Orthodox, whether they are Oriental or Eastern, and all the Catholics, be wrong and only his eminence be the one who is right?”

Could all the fathers we quoted be wrong and only his eminence be the one who is right?

I will leave this to the reader and the holy synod to answer.

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<sup>32</sup>Bishop Kallistos (Ware) of Diokleia, in: *Festal Menaion* [London: Faber and Faber, 1969], p. 64.

## APPENDIX A

### COPTIC TEXT OF THE SERMON

ΟΥΛΟΓΟΣ ΕΑΧΤΑΟΥΟϞ ΝΧΕ ΠΕΝΤΡΙΜΑΚΑΡΙΟΣ ΝΙΩΤ ΑΒΒΑ  
ΘΕΟΔΟCΙΟC ΠΙΑΡΧΗΕΠΙCΚΟΠΟC ΝΤΕ ΡΑΚΟϞ ΟΥΟΖ ΠΙΟΜΟΛΟΓΗΤΗC  
ΕΤΕΡΦΟΡΙΝ ΜΠΧC ΕΑΧΤΑΟΥΟϞ ΔΕ ΕΤΑΝΑΛΥΜΨΙC ΝΤΕΝΒΟΙC  
ΤΗΡΕΝ ϞΘΕΟΤΟΚΟC ΕΘΟΥΑΒ ΜΑΡΙΑ ΝCΟΥ ΙϞ ΜΠΙΑΒΟΤ ΜΕCΟΥΡΙ  
ΕΑΧΕΡΖΗΤC ΙCΧΕΝ ϞΙΚΟΝΟΜΙΑ ΝΤΕ ΠΙΧC ΩΑ ΠΧΩΚ ΕΒΟΛ  
ΝΤΑΙΑΓΙΑ ΜΠΑΡΘΕΝΟC ΝΕΜ ΤΕCΑΝΑΩΛΥΜΨΙC ΕΘΟΥΑΒ  
ΕΤΑΧΤΑΟΥΟ ΔΕ ΜΠΙΛΟΓΟC ΉΕΝ ϞΉΑΙ ΝΡΟΜΠΙ ΕΤΕϞΝΑΜΤΟΝ ΜΜΟϞ  
ΝΉΗΤC ΉΕΝ ΟΥΖΙΡΗΝΗ ΝΤΕ ϞϞ ΑΜΗΝ.

ΜΦΟΟΥ ΑCΧΩΚ ΕΒΟΛ ΝΧΕ ΤΠΡΟΦΗΤΙΑ ΝΤΕ ΠΙΖΥΜΝΟΔΟC ΔΑΓΙΔ ΘΗ ΕΤΧΩ  
ΜΜΟC ΧΕ ΕΥΕΙΝΙ ΕΉΟΥΝ ΜΠΙΟΥΡΟ ΝΖΑΝΠΑΡΘΕΝΟC ΖΙΦΑΖΟΥ ΜΜΟC ΕΥΕΙΝΙ  
ΝΑϞ ΕΉΟΥΝ ΝΝΕCΚΕΩΦΕΡΙ ΤΗΡΟΥ

ΛΟΙΠΟΝ ΠΕΧΑϞ ΧΕ ΜΟΙ ΝΗΙ ΜΠΕΤΕΝΝΟΥC ΕϞΟΡϞ ΝΕΜ ΠΕΤΕΝΚΑϞ  
ΕϞΤΟΥΧΗΟΥΤ ΖΙΝΑ ΝΤΕ ΠΙCΑΧΙ ΜΩϞΙ ΑΤΩΝΕ ΤΑΖΝΟ ΜΦΟΟΥ ΓΑΡ ΑΥΙΝΙ  
ΕΉΟΥΝ ΜΠΙΟΥΡΟ ΝΖΑΝΠΑΡΘΕΝΟC ΕΤΕ ΦΑΙ ΠΕ ΠΙCΩΜΑ ΜΠΑΡΘΕΝΙΚΟΝ ΝΤΕ  
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ΑΙΧΟC ΧΕ ΖΙΦΑΖΟΥ ΜΜΟC ΕΦΕΙΝΙ ΝΑϞ ΕΉΟΥΝ ΝΝΕCΚΕΩΦΕΡΙ ΤΗΡΟΥ.  
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ΑΥΤΗΙΤΟΥ ΝΤΑΙΟ ΜΠΙΟΥΡΟ ΚΑΤΑ ΠCΑΧΙ ΜΠΑΙΠΡΟΦΗΤΗC ΟΥΟΖ ΠΑΙΟΥΡΟ  
ΝΘΜΗ ΔΑΓΙΔ. CΩΤΕΜ ΑΝΟΚ ϞΝΑΜΟΚ.

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 ΕΜΑΨΩ ΉΕΝ ΝΙΒΑΛ ΝΤΕ ΠΕΧΧΙΝΕΡΠΡΟΦΗΤΕΥΙΝ ΕΗΒΕ ΠΕΣΧΙΝΧΦΟ ΑΨΩΨ  
 ΕΒΟΛ Ε4ΧΩ ΜΜΟΣ ΧΕ ΠΨΟΥ ΤΗΡ4 ΝΨΨΕΡΙ ΜΠΟΥΡΟ ΝΕΣΕΒΩΝ ΕΣΧΟΛΖ  
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 ΉΕΝ †ΣΥΦΡΟΣΥΝΗ ΕΒΟΛ ΖΙΤΟ† Ω †ΠΑΡΘΕΝΟΣ ΑΨΨΟΥΨΟΥ ΜΜΨΟΥ ΝΧΕ  
 ΝΙΠΑΡΘΕΝΟΣ ΤΗΡΟΥ ΉΕΝ ΠΧΙΝΘΡΟΥΧΩΚ ΕΒΟΛ ΚΑΛΩΣ ΝΤΟΥΣΟΦΡΟΣΥΝΗ  
 ΟΥΩΩ ΝΤΟΥΣΙ ΜΠΙΤΑΙΟ ΤΕΧΟΛΖ ΉΕΝ †ΕΝΓΡΑΤΙΑ ΟΥΟΖ ΤΕΣΕΛΣΩΛ ΉΕΝ  
 †ΑΝΑΧΨΙCΙC ΟΩΟΖ ΕΒΟΛ ΖΙΤΟ† Ω †ΣΕΜΝΗ ΝΑΚΑΘΑΡΟΣ  
 ΕΥΕΝΡΕΝΚΡΑΤΕΥΕCΘΕ ΝΚΑΛΩΣ ΝΧΕ ΝΙΕΡΚΡΑΤΗΣ ΉΕΝ †ΑΝΑΧΡΗCΙC  
 ΝΤΑΦΜΗ ΨΑΟΥΟΥΩΝ ΝΧΕ ΝΟΥΝΟΕΡΟΝ ΝCΕΠΙ ΜΠΙΟΥΩΙΝΙ ΜΜΗΙ. ΤΕΧΟΛΖ  
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 † ΖΙΕΒΙ ΜΒΑΛΖΗΤ ΕΝΤΑΝΧΕΜ†ΠΙ ΝΨΜΕΤΖΕΛΧΕ ΝΤΕ ΠΕΜΟΝΟΓΕΝΗΣ ΉΕΝ  
 ΠΧΙΝΕΡΕ4ΤΑΜΟΝ Ε†ΜΕΥΡΕΜΡΑΨΩ ΚΑΤΑ ΦΡΗ† ΕΤΑ4ΧΟΣ ΧΕ ΑΝΟΚ  
 ΟΥΡΕΜΡΑΨΩ ΟΥΟΖ †ΘΕΒΙΗΟΥΤ ΉΕΝ ΠΑΖΗΤ. ΤΕΧΟΛΖ ΝΨ ΖΥΠΟΜΟΝΗ ΟΩΟΖ  
 ΤΕΣΕΛΣΩΛ ΉΕΝ †ΜΕΤΕΥCΕΒΗΣ ΕΒΟΛ ΖΙΤΟ† Ω ΜΑΡΙΑ †ΠΑΡΘΕΟΣ ΕΘΩΑΒ  
 ΕΤΑΥΕΡΖΥΠΟΜΕΝΙΝ ΝΧΕ ΝΙΜΑΓΟΣ ΜΠΑΙΝΙΨ† ΝΔΙΑCΤΗΜΑ ΑΨΧΩ ΝCΨΟΥ  
 ΝΨΜΕΤΠΕΡΠΕΡΟΣ ΉΕΝ ΠΧΙΝΘΡΟΥΟΥΨΤ ΜΠΕΜΟΝΟΓΕΝΗΣ ΟΥΟΖΑΨΨΩΠΙ  
 ΝΕΥCΕΒΗΣ ΨΑ ΕΝΕΖ. ΤΕΧΟΛΖ ΉΕΝ †ΜΕΤΜΑΙΨΕΜΜΟ ΟΥΟΖ ΤΕΣΕΛΣΩΛ ΉΕΝ  
 †ΜΕΤΑΓΑΘΟΣ ΕΒΟΛ ΖΙΤΟ† Ω ΘΜΑΥ ΜΦ̄† ΕΤΑΝΚΗΝ ΕΝΟΙ ΝΨΕΜΜΟ ΟΥΟΖ

ΑΝΩΩΠΙ ΝΣΥΜΠΟΛΗΤΗΣ ΝΕΜ Φ̄Τ ΉΕΝ ΠΧΙΝΘΕΡΕΩΩΩΝΙ ΕΤΕΧΜΕΤΑΓΑΘΟΣ  
 ΘΑΙ ΕΤΑΣΦΙΡΙ ΝΑΝ ΕΒΟΛ ΝΉΡΗΙ ΝΉΗΤ. ΤΕΧΟΛΖ ΉΕΝ †ΣΠΟΛΗ ΟΥΟΣ  
 ΤΕΣΕΛΣΩΛ ΉΕΝ †ΓΝΩΣΙΣ ΕΒΟΛ ΖΙΤΟ† Ω ΤΑḪ̄Σ †ΘΕΩΔΟΚΟΣ ΕΤΑΝΧΦΟ  
 ΝΑΝ Ν†ΣΟΥΔΗ ΜΜΗΙ ΉΕΝ ΠΧΙΝΘΕΡΕΝΣΙ ΝΤΓΝΩΩΣΙΣ ΜΜΗΙ ΜΠΙΟΥΩΙΝΙ  
 ΕΤΑΥΩΑΙ ΝΑΝ ΕΒΟΛ ΝΉΗΤ. ΤΕΧΟΛΖ Ν†ΡΟΣΕΥΧΗ ΤΕΣΕΛΣΩΛ ΉΕΝ †ΝΗΣΤΙΑ  
 ΕΒΟΛ ΖΙΤΟ† Ω †ΠΑΡΘΕΝΟΣ ΕΤΑΥΤΣΑΒΟΝ Ε†ΧΙΝΕΡΠΡΟΣΕΥΧΕΣΘΕ ΝΤΑΦΜΗΙ  
 ΕΤΩΒΖ ΜΦΩΤ ΕΥΉΕΝ ΝΙΦΗΟΥΙ ΖΙΤΕΝ ΠΕΩΗΡΙ ΝΑΛΗΘΙΝΟΝ ΦΑΙ  
 ΕΤΑΥΕΡΝΗΣΤΕΥΙΝ ΕΖΡΗΙ ΕΧΩΝ ΨΑΤΕΥΤΑΧΟΝ ΕΤΕΝΑΡΧΗ. ΤΕΧΟΛΖ ΉΕΝ  
 †ΜΕΤΜΑΙΣΟΝ ΟΥΟΣ ΕΣΕΛΣΩΛ ΉΕΝ †ΜΕΤΧΡ̄Σ ΕΒΟΛ ΖΙΤΟ† Ω †ΠΙΣ†  
 ΝΑΛΙΘΗΝΗ ΕΤΑΝΩΩΩΝΙ Ε†ΜΕΤΜΑΙΣΟΝ ΖΙΤΕΝ ΜΕΤΧΡ̄Σ ΝΤΕ ΠΕΩΗΡΙ ΕΉΟΥΝ  
 ΕΡΟΝ. ΤΕΧΟΛΖ ΉΕΝ †ΖΕΛΠΙΣ ΟΥΟΣ ΤΕΣΕΛΣΩΛ ΉΕΝ †ΑΓΑΠΗ ΕΒΟΛ ΖΙΤΟ†  
 Ω ΜΑΡΙΑ †ΠΑΡΘΕΝΟΣ ΝΣΕΜΝΗ ΕΤΑΝΩΩΩΝΙ Ε†ΖΕΛΠΙΣ ΝΤΕ ΠΙΧΙΝΤΑΣΘΟ  
 ΜΕΝΕΝΣΑ ΘΡΕΝΖΕΙ ΕΒΟΛ ΉΕΝ ΠΙΩΝΉ ΜΜΑΚΑΡΙΟΝ ΖΙΤΕΝ ΤΕΝΩΟΡΠ ΜΜΑΥ  
 ΕΥΑ ΟΥΟΣ ΑΥΑΣΘΟΝ ΕΠΙΠΑΡΑΔΙΣΟΣ ΝΚΕΣΟΠ ΖΙΤΕΝ ΕΥΑΓΑΠΗ ΕΉΟΥΝ  
 ΕΡΟΝ. ΤΕΧΟΛΖ ΉΕΝ †ΜΕΤΡΕΥΩΟΥ ΝΖΗΤ ΟΥΟΣ ΤΕΣΕΛΣΩΛ ΉΕΝ ΠΙΡΑΩΙ  
 ΜΠΙΠ̄ΝΑΤΙΚΟΝ ΕΘΘΒΗ† ΓΑΡ Ω ΜΑΡΙΑ ΤΩΡΟΜΠΙ ΕΘΝΕΣΩΣ ΕΤΑ ΓΑΒΡΙΗΛ  
 ΠΙΑΡΧΑΓΓΕΛΟΣ ΖΙΩΕΝΝΟΥΧΙ ΜΠΕΝΓΕΝΟΣ ΜΠΙΡΑΩΙ ΜΠ̄ΝΑΤΙΟΝ ΖΙΤΕΝ  
 †ΜΕΤΡΕΥΩΕΝΖΗΤ ΝΤΕ Φ̄† ΠΙΛΟΓΟΣ ΕΉΟΥΝ ΕΡΟΝ ΕΥΩΨ ΕΒΟΛ ΕΥΧΩ ΜΜΟΣ  
 ΧΕ ΧΕΡΕ ΘΗ ΕΤΜΕΖ ΝΖΜΟΤ ΠḪ̄Σ ΝΕΜΕ. ΤΕΧΟΛΖ ΉΕΝ †ΜΕΤΩΑΝΕΘΜΑΉΤ  
 ΟΥΟΣ ΤΕΣΕΛΣΩΛ ΉΕΝ †ΜΕΤΩΕΝΖΗΤ ΑΛΗΘΩΣ ΣΕΨΟΠ ΝΉΡΗΙ ΝΉΗΤ ΝΧΕ  
 ΝΙΜΕΤΩΑΝΑΖΘΗΧ ΝΤΕ ΠΕΜΟΝΟΓΕΝΗΣ ΝΨΗΡΙ Ω ΤΑḪ̄Σ †ΘΕΟΤΟΚΟΣ ΕΘΟΥΑΒ  
 ΕΡΕ †ΖΟ ΝΧΟΥ ΝΙΒΕΝ ΉΕΝ ΟΥΜΕΤΑΘΜΟΥΝΚ ΕΦΗ ΕΤΑΡΕΧΦΟΥ ΖΟΠΩΣ  
 ΝΤΕΥΤΑΝΩΟ ΝΝΕΥΜΕΤΩΕΝΖΗΤ ΕΉΟΥΝ ΕΡΟΝ ΉΑ ΠΙΣΩΝΤ ΤΗΡΥ  
 ΕΤΑΥΘΑΜΙΟΥ. ΤΕΧΟΛΖ ΉΕΝ †ΣΟΦΙΑ ΟΥΟΣ ΤΕΣΕΛΣΩΛ ΉΕΝ ΟΥΚΑ† ΕΥΡΗΣ  
 ΕΒΟΛ ΓΑΡ ΖΙΤΟ† Ω ΜΑΡΙΑ †ΠΑΡΘΕΝΟΣ ΕΤΑΝΣΟΥΕΝ †ΣΟΦΙΑ ΝΤΕ Φ̄† ΟΥΟΣ  
 ΑΝΚΑ† ΉΕΝ ΟΥΜΕΘΜΗΙ ΧΕ ΝΘΟΥ ΠΕ ΠΙΟΜΟΥΣΙΟΣ ΟΥΟΣ ΝΣΥΝΘΕΡΟΝΟΣ ΝΕΜ  
 Φ̄ΙΩΤ. ΤΕΧΟΛΖ ΜΠΙΝΑΖ† ΕΤΣΟΥΤΩΝ ΟΥΟΣ ΤΕΣΕΛΣΩΛ ΉΕΝ ΟΥΖΜΟΤ  
 ΝΑΤΣΑΧΙ ΜΜΟΥ ΕΒΟΛ ΓΑΡ ΖΙΤΟ† Ω †ΨΕΛΕΤ ΝΤΕ ΠΙΠΑΝΤΟΚΡΑΤΩΡ  
 ΕΤΑΝΣΟΥΕΝ ΝΕΝΔΟΓΜΑ ΜΠΙΝΑΖ† ΕΤΣΟΥΤΩΝ ΨΑΤΕΝΩΩΩΝΙ ΕΠΙΖΜΟΤ  
 ΕΝΑΤΣΑΧΙ ΜΜΟΥ ΕΤΕ ΦΑΙ ΠΕ ΠΕΥΣΩΜΑ ΕΘΟΥΑΒ ΝΕΜ ΠΕΥΣΝΟΥ  
 ΝΑΛΗΘΙΝΟΝ. ΤΕΧΟΛΖ ΉΕΝ †ΚΑΤΑΣΤΑΣΙΣ ΟΥΟΣ ΤΕΣΕΛΣΩΛ ΉΕΝ  
 †ΜΕΤΣΕΜΝΗ ΕΘΒΗ† Ω †ΠΑΡΘΕΝΟΣ ΕΤΣΜΑΡΩΟΥΤ ΕΤΑΥΩΩΠΙ ΜΠΙΣΤΗ ΝΧΕ  
 ΝΙΠΟΡΝΗ ΉΕΝ ΪΧΙΝΘΕΡΟΥΟΥΩΨΤ ΜΠΕΜΟΝΟΓΕΝΗΣ ΝΨΗΡΙ ΟΥΟΣ ΑΥΩΩΠΙ  
 ΝΣΕΜΝΗ ΉΕΝ ΠΧΙΝΘΕΡΕΧΩ ΝΩΟΥ ΕΒΟΛ ΝΝΟΥΝΟΒΙ. ΤΕΧΟΛΖ ΉΕΝ  
 †ΜΕΤΕΠΙΚΗΣ ΟΥΟΣ ΤΕΣΕΛΣΩΛ ΉΕΝ †ΜΕΤΝΑΗΤ ΕΒΟΛ ΓΑΡ ΖΙ† Ω

†ΠΡΟΣΤΑΤΗΣ ΕΤΕΝΖΟΤ ΕΤΑΧΩΠΙ ΝΕΠΙΚΗΣ ΝΧΕ ΞΑΧΕΟΣ ΠΙΤΕΛΩΝΗΣ  
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 ΤΕΣΕΛΣΩΛ ΉΕΝ †ΣΒΩ ΜΜΗΙ ΕΘΒΗ† Ω ΜΑΡΙΑ †ΠΑΡΘΕΝΟΣ ΕΤΑΧ†ΟΥΩ ΕΒΟΛ  
 ΖΑΡΟΝ ΝΧΕ †ΜΕΤΧΑΧΙ ΕΝΑΡΧΕΟΣ ΕΤΕ ΠΙΔΙΑΒΟΛΟΣ ΕΤΖΩΟΥ ΖΙΤΕΝ  
 †ΠΑΡΑΒΑΣΙΣ ΝΤΕ ΩΡΟΠ ΟΥΟΖ ΑΦΖΙΩΕΝΝΟΥΧΙ ΝΑΝ Ν†ΖΙΡΗΝΗ ΖΙΤΕΝ  
 †ΣΤΡΑΤΙΑ ΝΤΕ ΝΙΦΗΟΥΙ ΕΥΧΩ ΜΜΟΣ ΧΕ ΟΥΩΟΥ ΉΕΝ ΝΗ ΕΤΣΟСИ ΜΦ† ΝΕΜ  
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 ΝΤΑΦΜΗΙ ΠΙΜΟΝΟΓΕΝΗΣ ΝΤΕ ΦΙΩΤ. ΤΕΧΟΛΖ Ν†ΜΕΤΡΕΧΩΕΠΖΜΟΤ ΟΥΟΖ  
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 ΕΤΑΧΑΙΤΕΝ ΝΕΜΠΩΑ ΕΟΥΡΠ ΕΠΩΩΙ ΖΑ ΦΙΩΤ ΝΖΑΝΩΕΠΖΜΟΤ ΝΧΕ  
 ΠΕΧΜΟΝΟΓΕΝΗΣ ΝΩΗΡΙ ΕΖΡΗΙ ΕΧΩΝ ΖΙΤΕΝ ΠΕΧΜΕΙ ΕΉΟΥΝ ΕΡΟΝ ΕΧΧΩ  
 ΕΜΜΟΣ ΧΕ †ΩΕΠΖΜΟΤ ΝΤΟΤΚ ΦΙΩΤ ΠΩ† ΝΤΦΕ ΝΕΜ ΠΚΑΖΙ ΧΕ ΝΗ ΕΤΖΗΠ  
 ΕΖΑΝΣΑΕΥ ΝΕΜ ΖΑΝΚΑΤΖΗΤ ΑΚΒΟΡΠΟΥ ΝΑΝ ΕΒΟΛ ΑΝΟΝ ΉΑ ΝΙΚΟΥΧΙ  
 ΝΑΛΛΟΥΙ ΝΤΕ ΤΕΚΚΛΗΧΙΑ ΕΤΕ ΑΝΟΝ ΉΑ ΝΙΟΡΘΟΔΟΞΟΣ ΕΤΑΝΕΡΠΕΜΠΩΑ  
 ΑΝΣΟΥΕΝ ΠΕΧΛΟΧΟΣ ΜΜΗΙ. ΤΕΧΟΛΖ ΝΟΥΧΟΖ ΕΘΑΝΕΧ ΟΥΟΖ ΤΕΣΕΛΣΩΛ  
 ΉΕΝ ΟΥΣΙΩΨΟΥ ΝΤΑΦΜΗΙ ΕΘΒΗ† Ω ΜΑΡΙΑ †ΠΑΡΘΕΝΟΣ ΕΤΑΧΧΟΖ ΖΩΧ  
 ΝΧΕ ΠΑΥΛΟΣ ΑΧΧΩ ΝΣΩΧ Ν†ΜΕΤΔΙΩΚΤΗΣ ΑΧΖΙΩΙΩ ΜΠΕΜΟΝΟΓΕΝΗΣ  
 ΝΩΗΡΙ ΉΕΝ ΠΙΚΟССМОС ΤΗΡΧ ΚΑΤΑ ΦΡΗ† ΓΑΡ ΕΑΧΧΟΣ ΧΕ †ΧΟΖ ΓΑΡ  
 ΕΡΩΤΕΝ ΉΕΝ ΟΥΧΟΖ ΕΝΤΕ Φ† ΟΥΟΖ ΖΩΒ ΝΙΒΕΝ ΕΤΩΟΠ ΝΑΧ ΑΧΟΠΟΥ  
 ΕΖΑΝΛΕΒΩ ΕΘΒΕ ΧΕ ΝΑΡΕ ΠΕΣΒΙΩΨΟΥ ΨΟΠ ΝΑΧ ΉΕΝ ΙΦΗΟΥΙ ΚΑΤΑ  
 ΦΡΗ† ΟΝ ΕΤΑΧΧΟΣ ΧΕ †ΒΙΩΨΟΥ ΘΙ ΕΒΟΛ ΉΕΝ ΠΑΙΚΟСМОС ΟΥΟΖ  
 ΕΩΩΠΙ ΝΕΜ ΠΧ†. ΤΕΧΟΛΖ ΉΕΝ ΠΙΘΕΒΙΟ ΝΖΗΤ ΟΥΟΖ ΤΕΣΕΛΣΩΛ ΉΕΝ ΜΕΥΙ  
 ΝΙΒΕΝ ΕΤΣΟΥΤΩΝ ΕΒΟΛ ΓΑΡ ΖΙΤΟ† Ω ΜΑΡΙΑ ΤΠΙΣΤΗ ΝΑΛΛΗΘΙΝΗ  
 ΤΕΝΝΑΧΟΛΖΤΕΝ ΖΩΝ ΜΠΙΘΕΙΟ ΝΖΗΤ ΕΉΟΥΝ ΕΝΕΝΕΡΗΟΥ ΚΑΤΑ Φ† ΝΕΜ  
 ΟΥΜΕΥΙ ΕΧΣΟΥΤΩΝ ΚΑΤΑ ΝΙΣΒΩΟΥΙ ΝΑΝΓΕΛΙΚΟΝ. ΤΕΧΟΛΖ ΝΝΙΠΟΛΗΤΙΑ  
 ΕΘΘΑΝΕΥ ΟΥΟΖ ΤΕΣΕΛΣΩΛ ΉΕΝ ΑΡΕΤΗ ΝΙΒΕΝ ΝΕΤΧΗΚ ΕΒΟΛ ΕΘΒΗ† Ω  
 ΜΑΡΙΑ †ΠΑΡΘΕΟΣ ΕΤΑΑΥΕΡΠΟΛΙΥΕСΘΕ ΝΚΑΛΩС ΝΧΕ ΝΙΠΟΛΙΤΕΥΤΗΣ  
 ΨΑΤΟΥΧΩΚ ΕΒΟΛ ΝΑΡΕΤΗ ΝΙΒΕΝ ΕΗΝΑΝΕΥ ΨΑΤΟΥΒΙ ΜΦΒΕΞΕ ΜΠΟΥΉΙСΙ.  
 ΤΕΧΟΛΖ ΜΠΙΨΡΩΙС ΜΜΗΙ ΟΥΟΖ ΤΕΣΕΛΣΩΛ ΉΕΝ †ΑΓΝΙΑ ΝΚΑΘΑΡΟΣ ΕΒΟΛ  
 ΓΑΡ ΖΙΤΟ† Ω ΜΑΡΙΑ ΤΟΥΡΩ ΝΙΖΙΟΜΙ ΤΗΡΟΥ ΤΑΣΕΡΨΡΩΙС ΝΧΕ †ΜΑΚΑΡΙΑ  
 ΙΟΥΔΙΑ ΟΥΟΖ ΑС†ΖΙΩΤС ΝΤΑΓΝΙΑ ΜΠΙΤΟΥΒΟ ΨΑΤΕСΘΕΒΙΟ  
 ΜΠΙΑΡΧΗΣΤΡΑΤΗГОС ΝΤΕ †ΧΟΜ ΝΤΕ ΝΙΑССΥΡΙОС ΑΛΛΟΦΕΡΝΗΣ ΠΙΔΑΣΙΖΗΤ.  
 ΤΕΧΟΛΖ Ν†ΜΕΤΑΠΟΤΑΚΤΙΚΟΣ ΕΤΕ †ΜΕΤΑΤΖΥΛΗ ΤΕ ΘΑΙ ΕΤΑΧΧΟΖ ΕΡΟС  
 ΝΧΕ ΦΗ ΕΘΟΥΑВ ΑВВА ΠΑΥΛΕ ΟΥΟΖ ΑΧΜΕΝΡΙТС ΝΧΕ ΑВВА ΑΝΤΩΝΙ



ΑΓΤΗΙΣ ΖΙΩΤΗ ΝΧΕ ΑΒΒΑ ΠΑΪΩΜ ΑΧΕΡΩΦΗΡ ΕΡΟΣ ΝΧΕ ΑΒΒΑ ΜΑΚΑΡΙ  
ΑΥΧΟΛΖΟΥ ΜΜΟΣ ΝΧΕ ΝΕΝΙΟΪ ΝΡΩΜΕΟΣ ΝΙΟΥΡΩΟΥ ΟΥΟΖ ΝΕΝΩΗΡΙ  
ΜΠΙΟΥΡΟ ΘΜΗΙ ΑΧΩΙΩΟΥ ΜΜΟΣ ΝΧΕ ΠΙΖΥΣΟΣ ΝΑΓΓΕΛΟΣ ΠΕΝΙΩΤ  
ΕΘΩΑΒ ΑΒΒΑ ΙΩΑΝΝΗΣ ΠΙΛΟΛΟΒΟΣ ΑΧΑΩΩΙΗΤ ΤΖΡ4 ΝΣΑ ΠΕ4ΤΗΒ ΜΦΡΗΤ  
ΝΟΥΤΕΛΤΙΛΙ ΜΜΩΟΥ ΟΥΟΖ ΑΥΟΛ4 ΖΙΧΕΝ ΟΥΘΗΠΙ ΜΡ2Ϊ ΝΟΥΑΣΩΜΑΤΟΣ  
ΩΑΤΕΧΟΥΩΩΤ ΜΠΙΓ̄ ΝΑΛΟΥ ΝΑΓΙΟΣ. ΑΧΩΟΠΣ ΕΡΟ4 ΝΧΕ ΑΒΒΑ ΠΙΩΟΙ ΦΑΙ  
ΕΤΑΧΕΡΠΕΜΠΩΑ ΑΧΙΩΙ ΝΝΕΝΘΑΛΑΧ ΜΠΧ̄C ΉΕΝ ΟΥΜΩΟΥ ΝΑΙ  
ΜΑΚΑΡΙΣΜΟΣ ΟΥΗ ΜΠΑΙΡΗΤ ΑΝΩΑΩΝΙ ΕΡΩΟΥ ΕΒΟΛ ΖΙΤΟΪ ΝΕΜ ΝΕΩΦΕΡΙ  
ΕΘΟΥΑΒ Ω ΤΩΕΛΕΤ ΜΠΙΠΑΝΤΟΚΡΑΤΩΡ ΟΥΟΖ †ΣΚΥΝΗ ΝΤΕ †ΜΕΘΝΟΥΪ.

ΝΙΜ ΓΑΡ ΉΕΝ ΝΙΠΡΟΦΗΤΗΣ ΕΤΕ ΜΠΕ4ΖΙΩΙΩ ΝΑΝ ΜΠΑΙΛΑΙΟ ΉΑΧΕΝ ΠΑΙΝΙΩΪ  
ΝΧΡΟΝΟΣ ΜΠΑΝΤΟΥΧΦΟ. ΜΩΥΧΗΣ ΓΑΡΑΧΜΟΥΪ ΕΡΟ ΧΕ †ΣΚΥΝΗ ΝΤΕ  
†ΜΕΤΜΕΘΡΕ ΕΤΑ ΠΙΩΒΩΤ ΝΤΕ ΑΑΡΩΝ ΦΙΡΙ ΝΑΝ ΕΒΟΛ ΝΉΗΤΣ ΖΣΑΙΑΣ  
ΑΧΤΑΜΟΝ ΕΠΕΧΙΝΧΦΟ ΜΠΑΡΘΕΝΙΚΟΝ ΙΕΡΕΜΙΑΣ ΧΕ ΠΙΩΒΩΤ ΝΩΕ ΝΚΑΡΙΑ  
ΕΙΖΕΚΙΗΛ ΧΕ †ΠΥΛΗ ΝΤΕ ΦΗ ΕΤΘΟΣΙ ΔΑΝΙΗΛ ΧΕ ΠΙΤΩΟΥ ΕΘΟΥΑΒ ΝΤΕ  
Φ̄† ΔΑΛΙΔ ΔΕ ΖΩ4 ΑΧΘΙΗΠΙ ΝΝΑΙ ΤΗΡΟΥ ΠΕΧΑ4 ΧΕ ΑΥΣΑΧΙ ΝΑΝΤΑΙΟ  
ΕΘΒΗΤ †ΒΑΚΙ ΝΤΕ Φ̄† ΟΥΟΖ ΟΝ ΧΕ ΝΘΟ ΠΕΤΕΡΕ ΦΜΑ ΝΩΩΠΙ ΝΤΕ ΝΗ  
ΕΤΟΥΝΟ4 ΤΗΡΟΥ ΝΉΗΤ.

ΝΑΙ ΜΕΝ ΑΝΧΟΤΟΥ ΩΑ ΠΑΙΜΑ ΕΖΑΝΚΟΥΧΙ ΕΒΟΛ ΉΕΝ ΠΙΜΗΩ  
ΝΚΑΘΩΡΘΩΜΑ ΝΤΕ ΤΑΙΠΑΡΘΕΝΟΣ ΝΣΑΒΗ ΜΑΡΕΝΤΑΣΘΟΝ ΕΧΕΝ  
ΠΙΠΡΟΚΥΜΕΝΟΝ ΕΤΧΗ ΝΑΝ ΕΉΡΗΙ ΝΤΕ ΠΑΙΝΙΩΪ ΝΩΑΙ ΕΤΦΟΡΩ ΝΑΝ ΕΒΟΛ  
ΜΦΟΟΥ ΝΤΕΝΙΝΙ ΕΘΜΗΤ ΝΘΗ ΕΤΕΜΠΩΑ ΝΤΑΙ ΝΙΒΕΝ ΕΑΝΕΡΖΗΤΣ  
ΕΪΟΙΚΟΝΟΜΙΑ ΝΤΕ ΠΧ̄C ΩΑ ΠΧΩΚ ΕΒΟΛ ΝΤΑΙΑΓΙΑ ΜΠΑΡΘΕΝΟΣ ΝΕΜ  
ΤΕΣΑΝΑΛΛΥΜΪΣ ΕΘΟΥΑΒ ΚΑΤΑ ΦΡΗΤ ΕΤΑΙΧΕΜΣ ΙΣΤΟΡΙΚΩΣ ΉΕΝ  
ΖΑΝΣΥΝΤΑΓΜΑ ΝΑΡΧΕΟΣ ΉΕΝ ΙΛΗΜ̄ ΝΑΙ ΕΤΑΥΙ ΕΤΟΤ ΉΕΝ †ΒΙΒΛΙΟΘΗΚΗ ΝΤΕ  
ΠΙΑΓΙΟΣ ΜΑΡΚΟΣ ΉΕΝ ΡΑΚΟΪ.

ΑΣΩΩΠΙ ΔΕ ΜΕΝΕΝΣΑ ΠΚΑΤΑΚΑΛΗΣΜΟΣ ΝΖΟΥΙΤ ΕΤΑ4ΩΩΠΙ ΝΑΖΡΑ4  
ΜΠΙΘΜΗΙ ΝΕΩ Α ΦΙΩΤ ΝΚΑΚΙΑ ΝΙΒΕΝ ΤΟΥΝΟΣ ΚΕΚΑΤΑΚΛΥΣΜΟΣ ΜΜΑΖΒ̄  
ΕΧΕΝ ΝΙΩΗΡΙ ΝΤΕ ΝΙΡΩΜΙ ΕΑΧΕΡΖΩΒ ΝΉΗΤΟΥ ΕΖΑΝΜΗΩ ΜΠΕΤΖΩΟΥ  
ΑΧΤΣΑΒΕ ΝΙΑΦΩΠ Ε†ΜΕΤΡΕ4ΪΩΤΕΒ ΑΧΤΟΥΝΟΣ ΝΙΧΑΝΑΝΕΟΣ ΖΙΧΕΝ  
ΑΒΡΑΑΜ ΝΙΦΥΛΙΣΤΙΜ ΖΙΧΕΝ ΙΣΑΑΚ †ΜΕΣΟΠΟΤΑΜΙΑ ΖΙΧΕΝ ΙΑΚΩΒ  
†ΡΕΜΕΝΧΗΜΙ ΖΙΧΕΝ ΙΩΣΗΦ ΦΑΡΑΩ ΖΙΧΕΝ ΜΩΥΧΗΣ ΠΙΛΑΟΣ ΖΙΧΕΝ ΑΑΡΩΝ  
ΝΙΟΥΡΩΟΥ ΖΙΧΕΝ ΝΙΠΡΟΦΗΤΗΣ ΝΙΑΝΟΜΟΣ ΖΙΧΕΝ ΝΙΔΙΚΕΟΣ ΝΙΡΕ4†ΖΑΠ ΝΤΕ

ΠΙΣΛ ΖΙΧΕΝ ΝΙΑΘΝΟΒΙ ΑΠΛΩΣ ΑΥΡΙΚΙ ΕΒΟΛ ΤΗΡΟΥ ΑΥΕΡΑΤΩΑΥ ΖΙΟΥΣΟΠ  
 ΚΑΤΑ ΠΣΑΧΙ ΜΠΙΠΡΟΦΗΤΗΣ ΔΑΥΙΔ. ΉΕΝ ΠΧΙΝΘΕΡΕΧΝΑΥ ΟΥΝ ΕΝΑΙ ΝΧΕ  
 ΦΙΩΤ ΝΑΓΑΘΟΣ ΑΥΣΑΧΙ ΝΕΜ ΠΕΥΜΟΝΟΓΕΝΗΣ ΝΩΗΡΙ ΕΥΧΩ ΜΜΟΣ ΧΕ  
 ΠΑΩΗΡΙ ΜΜΕΝΡΙΤ ΩΕΝΗΖΤ ΗΑ ΤΕΚΖΙΚΩΝ ΝΕΝ ΠΕΚΙΝΙ ΧΕ ΑΥΑΙΤΟΥ  
 ΝΕΧΜΑΛΩΤΟΣ ΝΧΕ ΠΙΡΕΥΕΡΠΙΡΑΖΙΝ ΕΤΖΩΟΥ ΑΚΩΤΕΜΩΕ ΕΠΕΣΗΤ  
 ΝΤΕΚΤΟΥΧΩΟΥ ΝΙΜ ΠΕ ΕΘΝΑΩΕΡΒΟΗΘΙΝ ΕΡΩΟΥ ΤΩΝ Ω ΠΑΩΗΡΙ ΜΜΕΝΡΙΤ  
 ΧΩΚ ΕΒΟΛ ΝΝΙΠΡΟΦΗΤΙΑ ΕΤΑΚΧΟΤΟΥ ΕΒΟΛ ΖΙΤΟΤΟΥ ΝΝΕΚΠΡΟΦΗΤΗΣ  
 ΕΘΒΕ ΠΑΙΧΙΝΩΕ ΕΠΕΣΗΤ ΝΟΥΧΑΙ ΦΑΙ. ΝΘΟΥ ΔΕ ΠΙΩΗΡΙ ΜΜΟΝΟΓΕΝΗΣ  
 ΑΥΒΙ ΝΟΥΜΕΤΡΕΥΕΩΤΕΜ ΕΒΟΛ ΖΙΤΟΤΥ ΜΠΕΥΙΩΤ ΝΑΛΛΗΘΙΝΟΝ ΝΕΜ ΕΒΟΛ  
 ΖΙΤΟΤΥ ΜΜΙΝ ΜΜΟΥ ΝΕΜ ΠΤΜΑΪ ΜΠΙΠΝΑ ΕΘΟΥΑΒ ΝΡΕΥΤΑΝΒΟ ΕΘΒΕ ΧΕ  
 ΠΑΙΟΥΩΩ ΕΝΟΥΩΤ ΕΤΩΟΠ ΉΕΝ ΤΤΡΙΑΣ ΑΥΡΙΚΙ ΝΝΙΦΗΟΥΙ ΑΥΙ ΕΠΕΣΗΤ.  
 ΑΥΩΩΠΙ ΉΕΝ ΤΠΑΡΘΕΝΟΣ ΜΘ ΝΑΒΟΟΤ ΉΕΝ ΟΥΜΕΤΑΤΩΣΑΧΙ ΕΡΟΣ ΜΦΡΗΤ  
 ΝΟΥΜΟΥΝΖΩΟΥ ΖΙΧΕΝ ΟΥΣΟΡΤ ΑΥΚΩΤ ΝΤΕΥΕΑΡΞ ΕΒΟΛ ΉΕΝ ΝΕΣΣΝΟΥ  
 ΕΘΟΥΑΒ ΝΕΜ ΝΕΣΑΥΩΙ ΖΩΣ ΤΕΧΝΙΤΗΣ ΟΥΟΖ ΝΘΥ ΝΤΕ ΤΦΥΣΙΣ ΑΣΜΑΥ  
 ΖΩΣ ΡΩΜΙ ΖΩΣ ΝΟΥΤ ΔΕ ΑΥΑΡΕΖ ΕΝΙΣΦΡΑΓΙΣ ΝΤΕ ΤΕΣΠΑΡΘΕΝΙΑ ΕΥΤΟΠ  
 ΜΠΟΥΡΗΤ. ΑΥΟΥΕΜ ΕΡΩΤ ΖΩΣ ΡΩΜΙ ΖΩΣ ΝΟΥΤ ΔΕ ΝΘΟΥ ΕΤΤ ΜΠΙΕΡΩΤ  
 ΝΛΟΓΙΚΟΝ ΝΝΗ ΕΤΒΙΩΩΩΟΥ ΜΜΟΥ ΑΥΑΙΑΙ ΉΕΝ ΤΖΥΛΗΚΙΑ ΖΩΣ ΡΩΜΙ ΖΩΣ  
 ΝΟΥΤ ΔΕ ΝΘΟΥ ΠΕ ΠΙΑΠΑΣ ΗΑΧΩΟΥ ΝΝΙΕΩΝ ΤΗΡΟΥ ΑΥΧΕΚ ΖΩΒ ΝΙΒΕΝ  
 ΕΒΟΛ ΝΤΕ ΤΜΕΤΡΩΜΙ ΩΑΤΕΜ ΦΝΟΒΙ ΜΜΑΥΑΤΥ. ΑΥΙ ΖΙΧΕΝ ΠΙΣΤΑΥΡΟΣ  
 ΑΥΩΕΠ ΜΚΑΖ ΉΕΝ ΤΣΑΡΞ ΕΘΒΗΤΕΝ ΑΥΧΕΜΤΠΙ ΜΦΜΟΥ ΕΖΡΗΙ ΕΧΩΝ ΟΥΙ  
 ΔΕ ΝΑΤΕΜΚΑΖ ΟΥΟΖ ΝΑΘΜΟΥ ΖΩΣ ΝΟΥΤ ΩΑ ΕΝΕΖ ΑΥΤΩΝΥ ΕΒΟΛ ΉΕΝ ΝΗ  
 ΕΘΜΩΟΥΤ ΑΥΩΕ ΝΑΥ ΕΒΟΥΝ ΩΑ ΝΕΥΜΑΘΗΤΗΣ ΕΡΕ ΝΙΡΩΟΥ ΩΟΤΕΜ ΑΥΤ  
 ΝΩΟΥ ΝΤΕΥΖΙΡΗΝΗ. ΠΧΩΚ ΔΕ ΝΖΜ ΝΕΖΟΥΥ ΑΥΙ ΝΧΕ ΤΕΥΑΝΑΛΥΜΥΙΣ  
 ΕΘΟΥΑΒ ΑΥΒΙ ΝΝΕΥΜΑΘΗΤΗΣ ΕΠΩΩΙ ΕΧΕΝ ΠΙΤΩΟΥ ΝΤΕ ΝΙΧΩΙΤ ΑΥΑΙ  
 ΝΝΕΥΒΑΛ ΕΠΩΩΙ ΕΤΦΕ ΑΥΣΜΟΥ ΕΡΩΟΥ ΑΥΤ ΝΩΟΥ ΝΤΜΕΤΖΗΤ ΝΟΥΩΤ ΝΕΜ  
 ΝΕΥΝΟΜΟΣ ΕΘΟΥΑΒ ΙΤΑ ΠΕΧΑΥ ΜΠΕΤΡΟΣ ΧΕ ΠΕΤΡΟΣ ΠΑΕΠΙΣΚΟΠΟΣ ΚΙΡΙ  
 ΑΝ ΜΦΜΕΥΙ ΧΕ ΑΙΜΟΥΤ ΕΡΟΚ ΜΠΙΧΟΥΥ ΧΕ ΣΙΜΩΝ ΒΑΡ ΙΩΝΑ ΕΤΕ ΦΑΙ ΠΕ  
 ΧΕ ΑΙΑΙΚ ΝΩΗΡΙ ΝΤΣΡΟΜΠΙ ΕΤΕ ΘΑΙ ΤΕ ΤΑΜΑΥ ΕΤΣΜΑΡΩΟΥΤ ΛΟΙΠΟΝ  
 ΩΩΠΙ ΕΚΜΗΝ ΕΡΟΣ ΩΑΤΕΣΧΩΚ ΕΒΟΛ ΝΤΕΣΣΜΟΥ ΕΡΩΤΕΝ. ΙΤΑ ΟΝ ΠΕΧΑΥ  
 ΝΙΩΑΝΝΗΣ ΧΕ ΙΩΑΝΝΗΣ ΠΑΜΕΝΡΙΤ ΑΡΙΦΜΕΥΙ ΧΕ ΜΕΙ ΜΜΟΚ ΕΘΒΕ ΦΑΙ  
 ΑΙΤΟΥΒΟΚ ΑΙΩΛΙ ΕΒΟΛ ΖΑΡΟΚ ΝΘΜΑΘΟΥΙ ΝΤΕ ΠΙΖΟΥ ΤΟ ΛΟΙΠΟΝ ΜΟΥΝ  
 ΕΤΑΜΑΥ ΚΑΤΑ ΦΡΗΤ ΕΤΕΚΜΗΝ ΕΡΟΙ ΩΑΤΕΣΧΩΚ ΕΒΟΛ ΝΤΕΚΩΑΩΝΙ  
 ΕΠΕΣΣΜΟΥ ΑΡΙΦΜΕΥΙ ΧΕ ΑΙΤΗΙΣ ΝΑΚ ΕΙΑΩΙ ΕΠΙΣΤΑΥΡΟΣ ΕΘΡΕΚΩΩΠΙ  
 ΝΑΣ ΝΩΗΡΙ ΝΤΑΩΕΒΙΩ. ΝΑΙ ΔΕ ΕΤΑΥΧΟΤΟΥ ΑΥΩΕΝΑΥ ΕΠΩΩΙ ΕΝΙΦΗΟΥΙ

ἮΝ ΟΥΩΟΥ ΕΟΥΘΗΠΙ ΑΣΩΟΠ4 ΕΡΟΣ ΕΒΟΛ ΖΑ ΝΟΥΒΑΛ ΑΥΚΟΤΟΥ ΕΙΛΗΜ  
ΕΥΩΕΠΖΜΟΤ ΖΙΧΕΝ ΝΗ ΤΗΡΟΥ ΕΤΑΧΧΟΤΟΥ ΝΩΟΥ.

ΜΑΡΙΑ ΔΕ †ΠΑΡΘΕΝΟΣ ΕΘΟΥΑΒ ΝΑΣΩΟΠ ΠΕ ἮΝ ΟΥΜΑ ΕΧΟΡ4 ἮΝ ΙΛΗΜ  
ΕΥΩΟΠ ἮΝ ΤΕCΖΥΠΟΤΑΓΗ ἸΧΕ ΟΥΜΗΩ ΜΠΑΡΘΕΝΟΣ ΕC†CΒΩ ΝΩΟΥ  
ΕΠΙΤΟΥΒΟ ΝΕΜ †ΖΟ† ἸΤΕ ΠΟC. ΑΝΟΝ ΖΩΝ ἮΑ ΝΙΑΠΟCΤΟΛΟC ΠΕΤΡΟC ΝΕΜ  
ΙΩΑΝΝΗC ΝΑΝΜΗΝ ΕΡΟC ΠΕ ΕΝΧΩΚ ΕΒΟΛ ΜΠΕCΟΥΑΖCΑΖΝΙ ΝΕΜ ΝΕCΝΟΜΟC  
ἸΕΥΑΓΓΕΛΙΚΟΝ ΕCΩΟΠ ΝΑΝ ΤΗΡΟΥ ἸΡΕCΕΡΖΕΜΙ ΜΦΡΗ† ἸΟΥΝΑΥΚΛΗΡΟC  
ἸCΑΒΕ ΑCΩΩΠΙ ΔΕ ἸΟΥΕΖΟΥΟΥ ΕΤΕ CΟΥΚ ἸΤΩΒΙ ΠΕ ΑΝΩΕ ΕΒΟΥΝ ΨΑΡΟC  
ΟΝ ΚΑΤΑ †ΚΑΖC ΕΝΟΙCΜΟΥ ΕΒΟΛ ΖΙΤΟΤC ΑΝΝΑΥ ΕΡΟC ΕCΟΝΩ ΕΒΟΛ  
ΠΕΧΑΝ ΝΑC ΧΕ ΟΥ ΕΤΩΟΠ ἸΜΟ ΜΦΟΥΟΥ Ω ΘΜΑΥ ΜΠΩΝἮ ΕΡΕ ΠΕΖΟ ΟΚΕΜ  
ΜΠΑΙΡΗ†. ΑCΕΡΟΥΩ ΠΕΧΑC ΝΑΝ ΧΕ ΑCΩΩΠΙ ἸΜΟΙ ΜΠΑΙΕΧΩΡΖ ΕΤΑΙΚΗΝ  
ΕΙΡΙ ἸΤΑΚΟΥΧΙ ἸCΥΝΑΖΙC ΑΙΖΙΝΙΜ ἸΟΥΚΟΥΧΙ ΑΙΝΑΥ ΕΟΥΑΛΟΥ ἸCΑΙΕ  
ΕCΝΑΕΡ Ἰ ἸΡΟΜΠΙ ΕCΟΙ ἸΟΥΩΙΝΙ ΕΖΟΤΕ ΦΡΗ ἸΟΥΘΒΑ ἸΚΩΒ ἸCΟΠ ΑΙΝΑΥ  
ΕΡΩΤΕΝ ΖΩΤΕΝ ΕΡΕΤΕΝΟΖΙ ΕΡΑΤΕΝ ΘΗΝΟΥ CΑΟΥΙΝΑΜ ἸΜΟ4 ΕΡΕ ΖΑΝΖΒΩC  
ἮΝ ΝΕΤΕΝΧΙΧ ΕΡΕΤΕΝCΩΟΥΤΕΝ ἸΜΜΟΥΟΥ ΕΡΟΙ ΑCΕΡΟΥΩ ἸΧΕ ΠΙἮΕΛΨΙΡΙ  
ΠΕΧΑ4 ΝΗΙ ΧΕ Ω †CΖΙΜΙ ΑΡΕCΟΥΩΝΤ ΧΕ ΑΝΟΚ ΝΙΜ ἮΝ  
ἸΤΧΙΝΘΡΙΕΡΕCΙΘΑΝΕCΘΕ ΧΕ ΠΑΩΗΡΙ ΠΕ ΠΕΧΖΙ ΝΑ4 ΧΕ ΠΑCΟC ΜΗΤΙ ἸΘΟΚ  
ΠΕ ΙΗC ΠΑΩΗΡΙ ΟΥΟΖ ΠΩΗΡΙ ΜΦ† ἮΝ ΟΥΜΕΘΜΙ ΠΕΧΑ4 ΝΗΙ ΧΕ ΑΝΟΚ ΠΕ  
ΑΙΕΡΟΥΩ ΠΕΧΗΙ ΝΑ4 ΧΕ ΠΑCΟC ΟΥ ΠΕ ΠΘΩΩ ἸΝΑΙΖΒΩC ΕΤΕΝ ΝΕΝΧΙΧ  
ἸΝΕΚΜΑΘΗΤΗC ΕΥCΩΟΥΤΕΝ ἸΜΜΟΥΟΥ ΕΡΟΙ ΠΕΧΑ4 ΝΗΙ ΧΕ ΦΑΙ ΠΕ ΠΘΩΩ  
ἸΤΕ ΤΕΚΑΙCΙ ΑΡΕΨΑΝΙ ΕΒΟΛ ἮΝ CΩΜΑ. ΝΑΙ ΕΤΑΧΧΟΤΟΥ ΝΗΙ Α4ΖΟΠ4  
ΕΒΟΛ ΖΑΡΟΙ ΕΘΒΕ ΦΑΙ †ΕΡΖΟ† Ω ΝΑΩΗΡΙ ΕΘΒΕ ΝΙΜΑἸΜΩΙ ΕΤΕΜΜΑΥ ΧΕ  
CΕΧΗΟΥ ΕΜΑΩΩ. ΑΙCΩΤΕΜ ΕΡΟ4 ἸΟΥΜΗΩ ἸCΟΠ ΕC†CΒΩ ἸΝΙΩΗΡΙ ἸΤΕ  
ΝΙΡΩΜΙ ΕCΤΑΜΟ ἸΜΜΟΥΟΥ ΕΕΡΜΕΤΑΝΟΙΝ ΕCΧΩ ἸΜΜΟC ΧΕ ΟΥΟΝ ΟΥΙΑΡΟ  
ἸΧΡΩΜ ΧΗ ἮΝ ΠΙΜΑἸΜΩΙ ΕCΖΙΧΟΛ ΕΜΑΩΩ ΟΥΟΖ CΕCΟCΙ ἸΧΕ ΝΕCΖΩΙΜΙ  
ΕΖΟΤΕ ΤΩΟΥ ΝΙΒΕΝ ΖΩ† ΠΕ ἸΤΕ CΑΡΖ ΝΙΒΕΝ ΕΡΧΙΝΙΟΡ ἸΜΟ4 ΙΘΕ ΘΜΗ  
ΙΤΕ ΡΕCΕΡΝΟΒΙ. ΖΑΡΑ ΝΑΩΗΡΙ †ΝΑΩΩΝΟΖΕΜ ἸΤΟΤ4 ΜΦΑΙ ΟΥ ΟΩΝ ΠΕ  
†ΝΑΧΟ4 ΕΘΒΕ ΤΧΙΝΦΩΡΧ Ἰ†ΨΥΧΗ ΕΠΙCΩΜΑ Ω †ΟΥΝΟΥ ΕΘΜΕΖ ἸΖΟ†  
ΕΤΕΜΜΑΥ ΝΕΜ CΘΕΡΤΕΡ. ΠΕΧΩΟΥ ΧΕ ΨΑΡΕ ΕΖΟΥCΙΑ Β† Ι ΝCΑ †ΨΥΧΗ  
ΟΥΙ ΕCΟΙ ἸΟΥΩΙΝΙ ΚΕΟΥΙ ΕCΟΙ ἸΧΑΚΙ ΕCΧΑΙΩΟΥ ΕΘΜΕΖ ἸΝΕΝΖΟΥΡ ΝΕΜ  
CΘΕΡΤΕΡ ΕΨΩΠ ΟΥΨΥΧΗ ἸΘΜΗΙ ΤΕ ΨΑΥΕΝC ΕΒΟΛ ἮΝ ΖΑΝCΟΠCΕΝ ΕΥΟΙ  
ἸΡΕΜΡΑΥΩ ΝΕΜ ΖΕΛΧΕ ΕΒΟΥΝ ΕΡΟC ΧΕ ΟΥΗΙ ΕΥΝΑΥ. ΕΠΕCΡΕCΘΑΜΙΟ  
ΕCΟΙ ἸΖΙΡΗΝΗ ΕΒΟΥΝ ΕΡΟC ΕΨΩΠ ΖΩ4 ΟΥΡΕCΕΡΝΟΒΙ ΤΕ ΨΑΡΕ ΝΑΠΙΟΥΩΙΝΙ  
CΟΚΟΥ ΝΩΟΥ ΟΥΟΖ ἸΤΕ ΝΑΠΙΧΑΚΙ ἮΩΝΤ ΕΡΟC ἮΝ ΟΥΧΩΝΤ ΕΥἸΟΛἮΕΛ

ΜΜΩΟΥ ΟΥΟΖ ΕΥΦΩΝΚΗΕΝ ΟΥΙΗC ΟΥΟΖ ΕΥΕΡΜΑCΤΙΓΓΟΙΝ ΕΥΉΡΑΧΡΕΧ  
ΝΝΟΥΝΑΧΖΙ ΟΥΟΖ ΕΥΖΙΩΑΖ ΝΡΩΜ ΕΒΟΛ ΗΕΝ ΡΩΟΥ ΕΒΟΥΝ ΗΕΝ ΠΕCΖΟ  
ΕΥCΩΟΥΝ ΧΕ ΝΕCΖΒΗΟΥΙ ΧΑΙΩΟΥ ΟΥΟΖ Φ̄Τ̄ ΟΙ ΝΖΙΡΗΝΗ ΑΝ.

ΟΥΟΙ ΝΗΙ ΝΑΩΗΡΙ ΝΙΜ ΠΕ ΕΘΝΑΩΤ̄ΝΟΜ̄Τ̄ ΝΙ ΧΕ Φ̄Τ̄ ΟΙ ΖΙΡΗΝΙ ΝΕΜΖΙ  
ΩΑΤΑΩΝΟΖΕΜ ΕΒΟΛ ΗΕΝ ΤΑΙΟΥΝΟΥ ΘΑΙ ΑΥΤΑΜΟΙ ΟΝ ΧΕ ΟΥΟΝ ΟΥΧΑΚΙ  
ΕΥΤΕΜΘΩΜ ΗΕΝ ΠΙΜΑ ΝΜΩΙ ΟΥΟΖ CΕΩΟΠ ΗΕΝ ΦΑΙ ΝΧΕ ΖΑΝΔΗΜΩΡΙCΤΗC  
ΝΑΘΝΑΙ ΕΡΕ ΝΟΥΖΟ ΩΕΒΙΗΟΥΤ ΕΜΑΩΩ ΝΑΙ ΕΤΑΑ Φ̄Τ̄ ΧΑΥ ΕΘΡΟΥΤCΒΩ  
ΝΝΙΑΝΟΜΟC ΖΙ ΠΙΜΩΙΤ ΚΑΤΑ ΦΡΗΤ̄ ΕΤ̄ΗΗΟΥΤ ΖΑΡΑ Τ̄ΝΑΟΥΧΑΙ ΕΒΟΛ ΗΕΝ  
ΝΑΙ ΟΥΟΝ ΜΠΑΙΡΗΤ̄. CΕΩΟΠ ΟΝ ΗΕΝ ΠΙΜΑ ΕΤΕΜΜΑΥ ΝΧΕ ΠΙCΕΝΤ  
ΕΝΑΤΕΝΚΟΤ ΦΑΙ ΕΘΟΥΩΜ ΝCΑ ΝΙΑΝΟΜΟC ΕΖΟΤΕ ΜΑΜΕΤ̄ ΝΙΒΕΝ ΑΜΟΙ Ω  
ΝΑΩΗΡΙ ΜΜΕΝΡΙΤ̄ ΝΤΑΟΥΧΑΙ ΕΒΟΛ ΖΙΤΟΤ̄C ΜΠΑΙΧΕΤ. ΑΥΤCΑΒΟΙ ΟΝ Ω  
ΝΑΩΗΡΙ ΧΕ ΟΥΟΝ ΟΥΧΡΩΜ ΩΟΠ ΝΑΤΠΕΝΟ ΦΑΙ ΕΤΕ ΜΜΟΝ ΩΧΟΜ ΝΝΙΜΩΟΥ  
ΝΤΕ ΦΙΟΜ ΟΥΔΕ ΝΙΙΑΡΩΟΥ ΟΥΔΕ ΝΙΜΟΥΜΙ ΟΥΔΕ ΝΙΜΟΥΝΖΩΟΥ ΝΑΩΤ̄  
ΟΥΧΒΟΒ ΜΠΕCΩΑΖ ΑΛΛΑ ΠΕΧΩΟΥ ΧΕ ΩΑΡΕ Γ̄ ΝΤΕΛΤΙΑΙ ΝΕΡΜΗ ΩΩΕΜ  
ΜΠΕCΩΑΖ ΩΟΥ ΝΙΑΤC ΝΤΨΥΧΗ ΕΤΑCΤ̄ΕΡΜΗ ΖΙΧΕΝ ΝΕCΝΟΒΙ ΕΤΙ ΕCΩΟΠ  
ΗΕΝ ΠΙΚΟCΜΟC ΜΠΑΝΤΕCΤ̄ΜΑΤ̄Τ̄ ΕΠΑΙΧΡΩΜ ΦΑΙ. ΟΥΟΙ ΝΗΙ ΜΠΑΝΤΑΦΙΡΙ ΡΩ  
ΕΘΒΕ ΠΑΡΧΩΝ ΜΠΧΑΚΙ ΦΑΙ ΕΤΙΡΙ ΝΑΥ ΤΟΤ̄C ΝCΗΟΥ ΝΙΒΕΝ ΕCΕΚ ΟΥΟΝ  
ΝΙΒΕΝ CΑΠΕCΗΤ̄ ΝΝΕCΘΑΛΛΑΥΧ ΕΒΗΛ ΕΝΗ ΕΘΝΑΖΑΛΛΑΙ CΑΠΩΩΙ ΜΜΟC ΗΕΝ  
ΖΑΝΤΕΝΖ̄ ΝΟΥΩΙΝΙ ΕΤΕ ΝΑΙ ΝΕ ΝΟΥΠΡΑΖΙC ΕΘΝΑΝΕΥ. ΙΕ ΝΙΜ ΕΘΝΑΩΤ̄ΝΟΜ̄Τ̄  
ΝΗΙ ΖΙΧΕΝ Τ̄ΑΠΟΦΑCΙC ΕΘΝΗΟΥ ΕΒΟΛ ΗΕΝ ΡΩC ΜΠΙΚΡΗΤΗC ΜΜΗΙ ΧΕ ΟΙ  
ΝΤΑΙΨΥΧΗ ΜΟΙ ΝΙΑC ΚΑΤΑ ΝΕCΖΒΗΟΥΙ ΤΗΡΟΥ ΝΑΙ ΤΗΡΟΥ ΝΑΩΗΡΙ CΕΩΟΠ  
ΝΗΙ ΝΖΟΤ̄ CΑCΑ ΝΙΒΕΝ ΑΛΛΑ ΦΟΥΩΩ Μ̄C̄ ΜΑΡΕCΩΩΠΙ ΕΖΡΗΙ ΕΧΩΙ.

ΝΑΙ ΔΕ ΕΝCΩΤΕΜ ΕΡΩΟΥ ΑΝCΙ ΕΖΡΑΝ ΕΠΩΩΙ ΑΝΡΙΜΙ ΗΕΝ ΟΥΜΚΑΖ̄ΝΖΗΤ̄  
ΕΝΧΩ ΜΜΟC ΧΕ Π̄Τ̄C̄ ΜΠΑΝΤΕΝΕΡΠΩΒΩ ΡΩ ΜΠΙΜΚΑΖ̄ΝΖΗΤ̄ ΝΤΕΩΟΠΙ ΕΤΕ  
ΝΕΚ̄ΜΚΑΖ̄ ΝΡΕCΤΑΝ̄ΘΟ ΕCΝΑΧΕΜΤΕΝ ΔΕ ΟΝ ΝΧΕ ΠΙΜΑΖ̄Β̄. ΟΥΟΙ ΝΑΝ  
ΑΝΩΑΝΧΕΜΤΕΝ ΝΧΕ ΤΑΙΜΕΤΟΡΦΑΝΟC ΘΑΙ. ΝΑΙ ΔΕ ΕΥΩΟΠ ΜΠΑΙΡΗΤ̄  
ΖΗΠΠΕ ΑΥΚΩΛΖ ΕΠΙΡΟ ΝΤΕ ΠΙΜΑ ΕΝΑΝΩΟΠ Ν̄ΗΤ̄C̄ ΕΤΑΝΟΥΩΝ ΔΕ ΖΗΠΠΕ  
ΑΥΙ ΕΒΟΥΝ ΝΧΕ ΖΑΝΜΗΩ ΜΠΑΡΘΕΝΟC ΕΒΟΛ ΗΕΝ Π̄Τ̄ΩΟΥ ΝΝΙΧΩΙΤ̄ ΕΟΥΟΝ  
ΖΑΝΩΟΥΡΗ ΝΤΟΤΟΥ ΕΥCΟΥΠ ΝΕΜ ΖΑΝΛΑΜΠΑC ΕΤΑΥΙ ΔΕ ΕΒΟΥΝ  
ΑΥΟΥΩΩΤ̄ ΝΤ̄ΠΑΡΘΕΝΟC ΕΘΟΥΑΒ ΜΑΡΙΑ ΑCΩΕΝΟΝ ΕCΧΩ ΜΜΟC ΧΕ ΟΥ  
ΖΑΡΑ ΠΕ ΠΑΙΝΙΩΤ̄ ΝCΚΥΛΜΟC ΕΤΑΡΕΤΕΝΑΙC ΩΑΡΟΙ ΜΦΟΥΟΥ Ω ΝΑΩΕΡΙ  
ΜΜΕΝΡΙΤ̄ ΑΥΕΡΟΥΩ ΕΥΧΩ ΜΜΟC ΧΕ ΑCΩΠΙ ΜΜΟΝ ΤΕΝ̄C̄ ΗΕΝ ΤΦΑΩΙ  
ΜΠΑΙΕΧΩΡΖ ΕΤΑΝΚΗΝ ΕΝΙΡΙ ΤΕΝΚΟΥΧΙ ΝCΥΝΑΖΙC ΑΝCΩΤΕΜ ΕΟΥCΜΗ



ΕΤΑΣΧΩΚ ΔΕ ΕΒΟΛ ΝΤΑΙΠΡΟΣΕΥΧΗ ΑΝΧΩ ΖΩΝ ΜΠΙΑΜΗΝ. ΖΗΠΠΕ ΙC  
 ΖΑΝΧΑΡΑΒΑΙ ΑΥΩΩΠΙ ΝΕΜ ΖΑΝCΕΤΕΒΡΗΧ Α ΠΙΜΑ ΤΗΡ4 ΚΙΜ ΩΑ ΝΕ4CΕΝΤ.  
 Α4ΟΥΟΝ2 ΉΕΝ ΤΕΝΜΗ† ΝΧΕ ΠΔC ΙΗC Ε4ΤΑΛΛΗΟΥΤ ΖΙΧΕΝ ΟΥΖΑΡΜΑ ΝΟΥΩΙΝΙ  
 ΕΡΕ ΜΩΥCΗC ΖΙΤΖΗ ΜΜΟ4 ΝΕΜ ΠCΩΧΠ ΤΗΡ4 ΝΝΙΠΡΟΦΗΤΗC ΔΑΥΙΔ ΠΟΥΡΟ  
 ΝΕΜ ΝΙΟΥΡΩΟΥ ΝΘΜΗ Α ΠΙΜΑ ΤΗΡ4 ΕΡΟΥΩΙΝΙ ΜΦΡΗ† ΝΟΥΧΡΩΜ ΕΤΕ  
 ΜΠΕΝΩ4ΑΙ ΗΑ †2Ο† ΑΝΖΕΙ ΕΠΕCΗΤ ΉΕΝΘΜΗ† ΑΝΕΡ ΜΦΡΗ†  
 ΝΟΥΡΕ4ΜΩΟΥΤ. ΝΘΟ4 ΔΕ ΠΕΝΔC ΙΗC Α4ΜΟΥ† ΉΕΝ ΤΕ4CΜΗ ΕΤΖΟΛΧ ΧΕ  
 ΧΕΡΕ ΤΑΜΑΥ ΜΠΑΡΘΕΝΟC ΧΕΡΕ ΝΑΑΠΟCΤΟΛΟC ΕΘΟΥΑΒ ΧΕΡΕ ΝΙΠΑΡΘΕΝΟC  
 ΕΤΑΥΘΩΟΥ† ΕΠΑΙΜΑ ΟΥΟΖ CΑΤΟΤΕΝ ΑCΧΑΝ ΝΧΕ †2Ο† ΑΝΖΙΤΕΝ ΕΠΕCΗΤ  
 ΑΝΟΥΩΩΤ ΜΜΟ4. ΝΘΟ4 ΔΕ ΠΕΧΑ4 ΝΤΕ4ΜΑΥ ΧΕ ΑΙCΩΤΕΜ ΕΠΕΩΒ2 ΝΤΕ  
 ΠΑΩΟΥ CΑΟΥΙΝΑΜ ΜΠΑΙΩΤ ΝΕΜ ΠΙΠΝΑ ΕΘΟΥΑΒ ΛΟΙΠΟΝ Ω ΤΑΜΑΥ  
 ΜΠΑΡΘΕΝΟC ΤΩΟΥΝΙ ΜΑΡΟΝ ΕΒΟΛ ΤΑΙ ΕΘΒΕ ΟΥ ΤΕΟΥΩΩ ΕΩΩΠΙ ΉΕΝ ΠΗΙ  
 ΝΤΕ ΝΙΡΕ4ΕΡΝΟΒΙ ΕΥCΕΒΤΩΤ ΜΠΕΕΜΘΟ ΝΧΕ ΝΙCΚΥΝΗ ΝΤΕ ΝΙΘΜΗ ΕΡ ΟΥ  
 ΕΡΟ ΠΕ Ω ΤΑΜΑΥ ΕΡΕ ΩΟΠ ΉΕΝ ΝΗ ΕΘΝΑΒΩΛ ΕΒΟΛ ΜΕΝΕΝCΑ ΚΕΚΟΥΧΙ  
 ΝCΗΟΥ ΟΥΟΖ ΕΥΧΟΥΩΤ ΕΒΟ ΛΗΑΧΩ ΝΧΕ ΝΙΩΑΕΝΕΖ Ω ΤΑΜΑΥ ΕΘΕCΩC  
 ΤΩΟΥΝΙ ΕΒΟΛ ΤΑΙ. ΕΘΒΕ ΟΥ †ΝΑΧΑ† ΉΕΝ ΙΛΗΜ ΝΤΕ ΠΚΑΖΙ ΘΗ  
 ΕΤΑCΗΩΤΕΒ ΝΝΙΠΡΟΦΗΤΗC ΑCΖΙΩΝΙ ΖΙΧΕΝ ΝΗ ΕΤΑΥΟΥΟΡΠΟΥ ΖΑΡΟC  
 ΕCΩΙΩΩΟΥ ΜΜΟ ΝΧΕ ΙΛΖΜ ΝΤΕ ΤΦΕ ΤΠΟΛΙC ΜΠΑΙΩΤ ΝΕΜ ΠΙΠΝΑ  
 ΕΘΟΥΑΒ ΧΕ ΤΕCΟΤΠ ΕΖΟΤΕΡΟC ΛΟΙΠΟΝ Ω ΤΑΜΕΝΡΙΤ ΜΜΑΥ ΤΩΟΥΝΙ  
 ΜΑΡΟΝ ΕΒΟΛ ΤΑΙ ΕΝΑΩ ΓΑΡ ΝΡΗ† †ΝΑCΟΧΠΙ ΜΠΑΙΜΑ ΉΕΝ ΠΑΙΗΙ ΝΚΑΖΙ  
 ΝΕΜ ΤΩΒΙ ΕΡΕ ΝΙΠΗΛΩΝ ΜΜΑΡΓΑΡΙΤΗC ΟΥΖΝ ΜΠΕΕΜΘΟ ΕΙΝΑΩΟΥ ΝΖΗΤ ΝΑΩ  
 ΝΡΗ† Ω ΤΑΜΑΥ ΕΘΕCΩC ΘΗ ΕΤΑCΩΩΠΙ ΝΗΙ ΝΟΥΜΑΝΟΥΟΖ ΕΘΡΙΧΑ† ΖΙΧΕΝ  
 ΠΙΚΑΖΙ ΕΡΕ ΤΦΕ ΝΤΕ ΤΦΕ ΤΑCΚΥΝΗ ΜΜΗΙ ΝΕΜ ΠΑΙΩΤ ΝΕΜ ΠΙΠΝΑ ΕΘΟΥΑΒ  
 ΔΙΩΩΟΥ ΜΜΟ ΛΟΙΠΟΝ Ω ΤΑΜΕΝΡΙΤ ΜΜΑΥ ΤΩΟΥΝΙ ΜΑΡΟΝ ΕΒΟΛ ΤΑΙ.  
 ΠΑΙΩΤ ΦΗ ΕΤΟΝΉ ΝΕΜ ΠΙΠΝΑ ΕΘΩΑΒ ΦΗ ΕΘΝΗΟΥ ΕΒΟΛ ΉΕΝ ΠΩΝΉ CΟΜC  
 ΕΒΟΛ ΗΑΧΩ4 ΜΠΕΧΙΝΩΕ ΩΑΡΩΟΥ ΧΕ ΑΡΕ4ΑΙ ΗΑ ΤΟΥΜΕΤΟΥΑΙ ΕΤΕ ΘΑΙ  
 ΤΕ ΤΑΜΕΤΝΟΥ† ΦΥCΙC ΕΤΑCΩΩΠΙ ΝΉΗ† ΛΟΙΠΟΝ Ω ΤΑΜΕΝΡΙΤ ΜΜΑΥ  
 ΤΩΟΥΝΙ ΜΑΡΟΝ ΕΒΟΛ ΤΑΙ ΕΒΟΛΉΕΝ ΠΗΙ ΜΦΡΙΜΙ ΕΉΟΥΝ ΕΤΠΟΛΙC ΜΠΟΥΝΟ4  
 ΕΒΟΛ ΉΕΝ ΤΧΩΡΑ ΝΝΙΡΕΜΩΟΥΤ ΕΉΟΥΝ ΕΤΧΩΡΑ ΝΝΗ ΕΤΟΝΉ ΉΕΝ ΦΑΙ Ω  
 ΤΑΜΕΝΡΙΤ ΜΜΑΥ ΤΩΟΥΝΙ ΜΑΡΟΝ ΕΒΟΛ ΤΑΙ.

ΝΑΙ ΔΕ Ε4ΧΩ ΜΜΩΟΥ ΜΠΠΩ4ΑΙ ΗΑ ΠΙΜΚΑΖΝΖΗΤ ΕΘΝΑΩΟΠΙ ΜΜΟΝ ΑΝΩΩ  
 ΕΒΟΛ ΑΝΡΙΜΙ ΉΕΝ ΟΥΕΩΑΩΙ ΕΝΧΩ ΜΜΟC ΧΕ Ω ΠΕΝΔC ΙCΧΕ ΧΝΑΟΛC  
 ΕΒΟΛ ΉΕΝ ΤΕΝΜΗ† ΝΤΕΝΩΩΠΙ ΝΟΡΦΑΝΟC ΙΕ ΩΟΠΤΕΝ ΕΡΟΚ ΝΨΟΡΠ ΕΡΟC  
 ΧΕ ΝΝΕΝΝΑΥ ΕΠΕΝΤΑΚΟ ΜΜΙΝ ΜΜΟΝ ΟΥΟΖ ΝΙΚΕΠΑΡΘΕΝΟC ΖΩΟΥ ΝΑΥΡΙΜΙ

ΠΕ ΉΕΝ ΟΥΧΙΑΖΟΜ ΤΗΡΟΥ. ἸΘΟΟ ΔΕ ΑΚΕΤ ΠΕCZO ΕΧΩΝ ΠΕΧΑC ΝΑΝ ΧΕ  
 ΟΥΟZ ΤΕΠΡΟCΕΥΧΗ ΑCΙ ΕΒΟΥΝ ἸΠΑΜΘΟ ΖΙΧΕΝ ΠΑΘΡΟΝΟC ΝΑΩΗΡΙ ΕΘΒΕ  
 ΟΥ ΤΕΤΕΝΡΙΜΙ ἸΤΕΤΕΝΤΕΜΚΑΖ ἸΠΑΠΝΑ ΜΗ CΗΖΟΥΤ ΑΝ ΧΕ ΖΩΤ ΠΕ  
 ἸΤΕCΑΡΞ ΝΙΒΕΝ ΧΕΜΤΠΙ ἸΦΜΟΥ ΖΩΤ ΕΡΟΙ ΖΩ ΠΕ ΕΘΡΙΑCΘΟΙ ΕΠΙΚΑΖΙ  
 ἸΦΡΗΤ ἸΝΙΡΕΜΕΝΚΑΖΙ ΤΗΡΟΥ ΛΟΙΠΟΝ ΧΕΜΝΟΜΤ ḠΝΕΜΩΤΕΝ ἸCΖΟΥ ΝΙΒΕΝ  
 ΟΥΟZ ḠΝΑΧΑ ΘΗΝΟΥ ΑΝ ΕΡΕΤΕΝΟΙ ἸΝΟΡΦΑΝΟC ΚΑΤΑ ΦΡΗΤ ΕΤΑΧΧΟC. ΠΑΛΙΝ  
 ΠΕΧΑC ἸΝΙΠΑΡΘΕΝΟC ΧΕ ΝΑΩΕΡΙ ΕΘΑΝΕΥ ΑΡΕΖ ΕΝΙCΥΝΘΗΚΗ  
 ΕΤΑΡΕΤΕΝCΕΜΝΗΤΟΥ ΝΕΜ ΠΕΤΕΝΠΑΤΩΕΛΕΤ ἸΜΗΙ ΠΧC ΟΥΟZ ΜΑ ΝΕΖ ἸCΑ  
 ΝΕΤΕΝΛΑΜΠΑC ΖΟΤΑΝ ΔΕ ΑCΩΑΝΤΩΝC ΕΙ ΕΒΟΛ ἸΤΟΥΧΕΜΘΗΝΟΥ  
 ΕΡΕΤΕΝΡΗC ἸΤΕΤΕΝΩΕ ΝΩΤΕΝ ΕΒΟΥΝ ΕΠΙΖΟΠ ΝΕΜΑC. ΙΤΑ ΠΕΧΑC  
 ἸΠΕΝCΩΤΗΡ ΧΕ Ω ΠΑΩΗΡΙ ἸΜΕΝΡΙΤ ††ΖΟ ΕΡΟΚ ΩΠΠΙ ΝΩΟΥ ΤΗΡΟΥ  
 ἸΡΕC†ΝΟΜ† ΜΕΝΕΝCΑ ΠΑΟΥΩΤΕΒ ΕΒΟΛ ΧΕ ΟΥΗΙ ḠΗΕΜḠΩΜ ἸΧΕ ΠΟΥΖΗΤ  
 ΕΧΕΝ ΝΙΠΕΤΖΩΟΥ ΕΤΑ ΝΟΥΒΑΛ ΝΑΥ ΕΡΩΟΥ ΕΤΑΥΑΙΤΟΥ ΝΑΚ ἸΧΕ  
 ΝΠΙΟΥΔΑΙ Α ΝΕΝΒΑΛ ΝΑΥ ΕΡΟΚ ΕΡΕ ΠΕΚCΩΜΑ ΧΟΚΕΜ ΉΕΝ ΟΥCΝΟC ΖΙΤΕΝ  
 ΠΘΟΥΞ ἸΝΠΙCΤ ΝΕΜ †ΩΕ ἸΛΟΧΓΗ ΕΥCΟΠ ΑΝΝΑΥ ΕΡΟΚ ΟΝ ΕΥΤCΙΟ ἸΜΟΚ  
 ἸΟΥΕΝΩΑΩΙ ΕΦΜΑ ἸΟΥΜΩΟΥ ΝΕΜ Ε† ἸΟΥΧΛΟΜ ἸCΟΥΡΙ ΕΧΩΚ ΝΕΜ Ε†  
 ἸΟΥΩΕ ἸΛΟΓΧΗ ΝΑΚ ΕΘΒΕ ΠΕΝΟΥΧΑΙ ΤΗΡΕΝ ΕΒΗΛ ΧΕ ΑΚΤΩΝΚ ΑΚ† ΝΩΟΥ  
 ἸΠΙΡΑΩΙ ἸΜΜΟΝ ΝΑΥΝΑΜΟΝ ΤΗΡΟΥ ΠΕ ΑΛΛΑ †ΩΟΠ ΝΕΜΩΟΥ ἸCΟΛCΕΛ ΩΑ  
 ΕΒΟΥΝ ΕΠΑΙΕΖΟΥΟΥ ΕΒΟΛ ΖΙΤΕΝ ΤΕΚΜΕΤΑΓΑΘΟC. ΑCΕΡΟΥΩ ἸΧΕ ΠΕΝC  
 ΟΥΟZ ΠΕΝΝΟΥ† ΠΕΧΑC ἸΤΕCΜΑΥ ΧΕ Ω ΤΑΜΑΥ ΕΘΝΕCΩC ΉΕΝ ΠΧΙΝΘΕΡΕ  
 ΑΔΑΜ ΕΡΠΡΑΡΑΒΕΝΙΝ ἸΤΑΕΝΤΟΛΗ ΑΙΩΩΤ ΕΒΟΛ ΕΧΩC ἸΟΥΑΠΟΦΑCΙC  
 ΕΙΧΩ ἸΜΜΟC ΧΕ ΑΔΑΜ ἸΧΟΚ ΟΥΚΑΖΙ ΟΥΟZ ḠΝΑΤΑCΘΟΚ ΕΠΙΚΑΖΙ ΟΝ. ΚΕ  
 ΓΑΡ ΑΝΟΚ ΖΩ ΗΑ ΠΩΝḠ ἸΟΥΟΝ ΝΙΒΕΝ ΑΙΧΕΜΤΠΙ ἸΦΜΟΥ ΉΕΝ†CΑΡΞ  
 ΕΤΑΙCΙΤC ΕΒΟΛ ἸḠΗ† ΉΕΝ ΤCΑΡΞ ἸΑΔΑΜ ΠΕΩΟΡΠ ἸΙΩΤ ΚΑΝ CΟΙ ἸΟΥΑΙ  
 ΝΕΜΑC ἸΧΕ ΤΑΜΕΤΝΟΥ† ΕΘΒΕ ΦΑΙ ΑΙΤΟΥΝΟC ΕΒΟΛ ΉΕΝ ἸΗ ΕΘΜΩΟΥΤ  
 ΝΑΙΟΥΩΩ ΑΝ ΠΕ ΕΧΑ† ΕΧΕΜΤΠΙ ἸΦΜΟΥ ΑΛΛΑ ΕΟΥΘΕΒΙ ΕΠΩΩΙ ΕΝΙΦΗΟΥΙ  
 ἸΦΡΗΤ ἸΝΕΝΩΞ ΝΕΜ ΗΛΙΑC. ΑΛΛΑ ΝΑΙ ΚΕΧΩΟΥΝΙ ΖΩ† ΕΡΩΟΥ ΖΩΟΥ ΠΕ  
 ΕΧΕΜΤΠΙ ἸΦΜΟΥ ΕΠḠΑΕ ΟΥΟZ ΑΡΕΩΑΝ ΦΑΙ ΩΠΠΙ ἸΜΜΟ CΕΝΑΜΕΥΙ ΕΡΟ  
 ἸΧΕ ΖΑΝΡΩΜΙ ἸΠΟΝΗΡΟΝ ΧΕ ἸΘΟ ΟΥΔΗΝΑΜΗC ΕΤΑCΙ ΕΠΕCΗΤ ΕΒΟΛ ΉΕΝ  
 ΤΦΕ ΟΥΟZ ΧΕ ΤΑΙΟΙΚΟΝΟΜΙΑ ΧΕ ΕΤΑCΩΠΠΙΤ ΉΕΝ ΟΥΦΑΝΤΑCΙΑ ΑΝΟΚ  
 ΕΤCΩΟΥΝ ἸΠΖΗΤ ἸΟΥΟΝ ΝΙΒΕΝ ΟΥΟZ ΕΤΕΜΙ ΕΝΟΥΜΟΚΜΕΚ.

ΝΑΙ ΕΤΑΧΧΟΤΟΥ ἸΧΕ ΠΕΝCΩΤΗΡ ΑCΚΕΤ ΠΕCZO ΕΧΩΝ ΑΝΟΚ ΠΕΤΡΟC ΝΕΜ  
 ΙΩΑΝΝΗC ΠΕΧΑC ΝΑΝ ΧΕ ΧΕΜΝΟΜ† ΝΑΩΦΕΡḠΑΠΟCΤΟΛΟC †ΝΑΧΑC ΑΝ  
 ΕΩCΚ CΑΒΟΛ ἸΜΩΤΕΝ ΑΛΛΑ CΝΑΟΥΟΝΖC ΕΡΩΤΕΝ ἸΧΩΛΕΜ CΞ ἸΕΖΟΥΟΥ

ΝΕ ΙΣΧΕΝ ΠΕΣΧΩΚ ΩΑ ΤΕΣΑΝΑΛΛΥΜΨΙΣ ΕΘΟΥΑΒ †ΝΑΕΝΣ ΖΑΡΩΤΕΝ  
 ΕΣΧΟΛΖ ΜΠΑΙΣΩΜΑ ΟΝ ΜΦΡΗ† ΜΠΑΙΣΩΜΑ ΟΝ ΕΡΕΤΕΝΝΑΥ ΕΡΟΣ †ΝΟΥ  
 ΕΣΩΠ ΝΕΜΩΤΕΝ ΝΤΑΟΥΘΕΒΕΣ ΕΠΩΩΙ ΕΝΙΦΗΟΥΙ ΗΑΤΕΝ ΠΑΙΩΤ ΝΕΜ  
 ΠΙΠΝΑ ΕΘΟΥΑΒ ΕΘΕΣΜΟΥΝ ΕΒΟΛ ΕΣΤΩΒΖ ΕΧΕΝ ΘΗΝΟΥ ΤΗΡΟΥ ΝΑΙ ΔΕ  
 ΕΤΑΧΧΟΤΟΥ. ΠΑΛΙΝ ΟΝ ΠΕΧΑΧ ΝΑΝ ΧΕ ΤΕΝΘΗΝΟΥ ΖΩΛ ΕΒΟΥΝ ΕΠΙΜΑ  
 ΕΘΟΥΑΒ ΤΕΤΕΝΝΑΧΙΜΙ ΖΙΧΕΝ ΠΙΘΥΣΙΑΣΤΗΡΙΟΝ ΝΖΑΝΖΒΩΣ ΝΕΠΟΥΡΑΝΙΟΝ  
 ΝΕΜ ΖΑΝΘΕΟΙΝΟΥΧΙ ΝΤΕ ΝΙΦΗΟΥΙ ΕΤΑ ΠΑΙΩΤ ΝΑΓΑΘΟΣ ΝΕΜ ΠΙΠΝΑ  
 ΕΘΟΥΑΒ ΟΥΟΡΠΟΥ ΝΗΙ ΕΠΤΑΙ ΜΨΙΩΜΑ ΝΤΑΜΕΝΡΙΤ ΜΜΑΥ ΕΤΑΝΩΕ ΔΕ  
 ΕΒΟΥΝ ΑΝΕΝΟΥ ΕΒΟΛ ΖΑΡΟΧ ΠΕΧΑΧ ΝΑΝ ΔΕ ΦΟΡΩΟΥ ΖΙΧΕΝ ΠΑΙΜΑ  
 ΝΕΝΚΟΤ ΕΤΑΝΦΟΡΩΟΥ ΔΕ ΠΕΧΑΧ ΝΤΕΧΜΑΥ ΔΕ ΙΩΣ ΜΜΟ Ω ΤΟΥΡΩ  
 ΝΝΙΖΙΟΜΙ ΤΗΡΟΥ ΑΜΗ ΕΧΕΝ ΝΑΙΜΤΟΝ ΜΜΟ ΕΒΟΛ ΖΑ ΠΙΜΚΑΖ ΝΖΗΤ ΝΕΜ  
 ΠΙΨΙΣΙ ΝΕΜ ΠΙΧΙΑΖΟΜ ΜΑΩΕ ΝΕ ΕΒΟΥΝ ΕΠΙΡΑΩΙ ΝΕΜ ΠΙΟΥΝΟΧ ΕΝΕΝΕΖ.  
 ΝΘΟΣ ΔΕ ΑΣΤΩΝΣ ΑΣΦΩΡΩ ΝΝΕΣΧΙΧ ΕΒΟΛ ΑΣ† ΝΤΙΠΡΟΣΕΥΧΗ ΧΕ  
 ΑΔΩΝΑΙ ΕΛΩΙ ΣΑΒΑΩΤ ΜΕΣΙΑΣ ΡΑΒΒΑ ΕΜΑΝΟΥΗΛ ΩΟΠΤ ΕΡΟΚ ΠΑΩΗΡΙ  
 ΗΕΝ ΤΑΙΟΥΝΟΥ ΘΑΙ ΜΑΡΟΥΟΥΩΝ ΜΠΑΜΘΟ ΝΧΕ ΝΙΡΩΟΥ ΒΑΣΙΛΙΚΟΝ ΝΤΕ  
 ΝΕΚΑΥΛΗΟΥ ΕΘΟΥΑΒ ΖΙΝΑ ΝΤΑΙ ΕΒΟΥΝ ΝΗΗΤΟΥ ΝΤΑΟΥΩΩΤ ΜΕΚΜΘΟ  
 ΠΑΝΗΒ ΧΕ ΝΧΟΚ ΠΕ ΕΡΕ ΠΙΩΟΥ ΕΡΠΡΕΠΗ ΝΑΚ ΝΕΜ ΠΕΚΙΩΤ ΝΑΓΑΘΟΣ  
 ΝΕΜ ΠΙΠΝΑ ΕΘΟΥΑΒ ΝΡΕΧΤΑΝΗΘ ΟΥΟΖ ΝΟΜΟΟΥΣΙΟΣ ΝΕΜΑΚ ΩΑ ΕΝΕΖ  
 ΑΜΗΝ. ΝΑΙ ΔΕ ΕΤΑΧΧΟΤΟΥ ΑΣΕΝΚΟΤ ΖΙΧΕΝ ΝΙΖΒΩΣ ΑΣΚΩ† ΜΨΕΣΖΟ  
 ΕΠΕΝΣΩΤΗΡ ΟΥΟΖ ΗΕΝ †ΟΥΝΟΥ ΑΣ† ΜΨΕΣΠΝΑ ΕΗΡΗ ΕΝΕΧΙΧ.

ΠΕΧΑΧ ΝΗΙ ΑΝΟΚ ΠΕΤΡΟΣ ΝΕΜ ΙΩΑΝΝΗΣ ΧΕ ΧΩΛΕΜ ΜΜΩΤΕΜ ΕΥΧΩΛ  
 ΜΣΩΜΑ ΝΤΑΜΑΥ ΜΠΑΝ†ΩΕ ΝΗΙ ΕΒΟΛ ΖΑΡΩΤΕΝ ΑΝΟΝ ΔΕ ΑΝΤΩΟΥΝΟΥ  
 ΑΝΚΟΟΣ ΝΚΑΛΩΣ ΚΑΤΑ ΦΡΗ† ΕΤΑΧΟΥΑΖΣΑΖΝΙ ΝΧΟΧ ΔΕ ΠΩΣ ΑΧΟΟΥΤΕΝ  
 ΤΕΧΧΙΧ ΕΒΟΛ ΕΠΣΑ Ν†ΑΝΑΤΟΛΗ ΑΧΙΝΙ ΝΑΝ ΝΓ ΝΧΑΛ ΝΧΩΙΤ ΕΒΟΛ ΗΕΝ  
 ΟΥΒΩ ΝΧΩΙΤ ΕΤΑ †ΘΡΟΜΠΙ ΙΝΙ ΝΝΩΕ ΕΒΟΛ ΝΗΗΤΣ ΩΑΤΕΧΕΜΙ ΧΕ Α ΠΩΣ  
 ΝΑΙ ΜΨΙΚΟΣΜΟΣ. ΕΤΑΝΗΤΗΤΟΥ ΕΠΕΣΣΩΜΑ ΕΘΟΥΑΒ ΠΕΧΑΧ ΝΗΙ ΧΕ  
 ΠΕΤΡΟΣ ΠΑΕΠΙΣΚΟΠΟΣ ΧΑΙ ΝΤΕΣΑΦΕ ΖΙΤΕΙΑΖΒΙ ΧΕ ΝΘΟΚ ΠΕ ΤΑΦΕ  
 Π†ΤΕΚΚΛΗΣΙΑ ΜΕΝΕΝΣΩΙ ΙΩΑΝΝΗΣ ΖΩΧ ΜΑΡΕΧΧΑΙ ΝΝΕΣΒΑΛΑΥΧ ΖΙ  
 ΤΕΧΝΑΖΒΙ ΧΕ ΑΙΤΟΥΒΟΧ ΙΣΧΕΝ ΕΧΧΗ ΗΕΝ ΘΕΝΧΙ ΜΑΡΕ ΝΙΖΩΟΥΤ ΜΩΩΙ  
 ΕΤΖΗ ΟΥΟΖ ΝΙΖΙΟΜΙ ΝΤΟΥΜΩΩΙ ΕΦΑΖΟΥ ΚΑΤΑ ΠΕΤΣΩΕ ΜΩΩΙ ΗΕΝ  
 ΟΥΣΕΜΝΙ ΝΕΜ ΟΥΚΑΤΑΣΤΑΣΙΣ ΑΤΩΝΕ ΡΙΜΙ ΖΙΩΩ ΕΒΟΛ ΧΕ ΙΣ ΝΙΔΥΝΑΜΙΣ  
 ΝΤΕ ΝΙΦΗΟΥΙ ΣΕΕΡΖΥΜΝΟΣ ΗΑΧΩΤΕΝ. ΚΕ ΓΑΡ ΤΕΤΕΝΣΩΟΥΝ ΖΩΤΕΝ  
 ΜΨΧΩΝΤ ΝΗΙΑΡΧΗΕΡΕΥΣ ΝΕΜ ΤΚΑΚΙΑ ΜΨΙΩΛΟΛ ΤΗΡΧ ΦΟΝΕΥΣ ΝΤΕ  
 ΝΗΙΟΥΔΑΙ ΕΒΟΥΝ ΕΡΟΙ ΝΕΜ ΤΑΜΑΥ ΑΛΛΑ ΠΟΥΣΟΒΝΙ ΝΑΟΖΙ ΕΡΑΤΧ ΑΝ



†ΝΑΑΙΤΟΥ ΜΒΕΛΛΕ ΩΑΤΟΥΣΟΥΕΝ ΠΙΩΟΥ ΝΤΕ ΤΑΜΕΘΟΥ† ΝΕ†ΩΟΥ ΝΗ  
ΝΕΜ ΠΑΙΩΤ ΝΑΓΑΘΟΣ ΝΕΜ ΠΙΠΝΑ ΕΘΟΥΑΒ. ΑΛΙΟΥ ΟΥΝ ΜΠΣΩΜΑ ΝΤΕ  
ΤΑΜΑΥ ΕΘΟΥΑΒ ΠΛΗΝ ΧΑΨ ΉΕΝ †ΣΛΗ ΝΩΝΙ ΩΘΑΜ ΜΜΟΣ ΟΥΟΖ ΜΟΥΝ ΕΡΟΣ  
ΉΕΝ ΖΑΝΠΡΟΣΕΥΧΗ ΩΑ†ΝΕΙ ΝΤΕ ΤΕΣΑΝΑΛΜΨΙΣ ΣΣ̄ ΝΕΖΟΥΥ †ΝΗΟΥ ΝΕΜ  
ΤΕΣΜΑΚΑΡΙΑ ΜΨΥΧΗ ΝΤΑΛΙΣ ΝΟΥΑΙ ΝΕΜ ΠΕΣΣΩΜΑ ΝΤΑΟΛΣ ΕΝΙΦΗΟΥΙ ΉΕΝ  
ΟΥΩΟΥ ΉΑΤΕΝ ΠΑΙΩΤ ΝΑΓΑΘΟΣ ΝΕΜ ΠΙΠΝΑ ΕΘΟΥΑΒ.

ΝΑΙ ΔΕ ΕΤΑΨΧΟΤΟΥ ΑΨ† ΝΑΝ ΝΤΕΨΙΡΗΝΗ ΑΨΩΕ ΝΑΨ ΕΠΩΩΙ ΕΝΙΦΗΟΥΙ  
ΉΕΝ ΟΥΩΟΥ ΑΨΤΗΙΣ ΝΔΩΡΟΝ ΜΠΕΨΙΩΤ ΝΕΜ ΠΙΠΝΑ ΕΘΟΥΑΒ ΕΨΨΩ ΜΜΟΣ  
ΨΕ Ω ΠΑΙΩΤ ΝΑΓΑΘΟΣ ΟΙ ΝΤΟΤΤ ΝΤΨΥΧΗ ΝΤΑΜΑΚΑΡΙΑ ΜΜΑΥ ΘΑΙ  
ΕΤΑΨΩΠ ΕΡΟΣ ΜΠΕΚΜΟΝΟΓΕΝΗΣ ΝΨΗΡΙ ΉΕΝ ΠΙΚΟΣΜΟΣ ΟΙ ΝΤΟΤ  
ΜΠΕΚΕΡΦΕΙ ΕΘΟΥΑΒ ΦΑΙ ΕΤΑΨΩΠ ΜΜΑΝΟΥΟΖ ΜΠΕΚΠΝΑ ΕΘΟΥΑΒ ΕΤΕ  
ΘΑΙ ΤΕ ΘΜΕΤΟΥΑΙ ΝΤΕ †ΜΕΘΟΥ†. ΟΙ ΝΤΟΤ Ω ΠΑΙΩΤ ΝΑΓΑΘΟΣ ΜΙΒΑΤΟΣ  
ΦΗ ΕΤΑΨΩΠ ΕΡΟΨ ΜΠΙΧΡΩΜ ΝΤΕ †ΜΕΘΟΥ† ΟΥΟΖ ΜΠΕΨΡΩΚΖ  
†ΕΡΠΡΟΣΦΕΡΙΝ ΝΑΚ Ω ΠΑΙΩΤ ΝΟΥΔΩΡΟΝ ΜΒΑΣΙΛΙΚΟΝ ΜΦΟΥΥ ΕΤΕ ΘΑΙ ΤΕ  
ΤΨΥΧΙ ΝΤΑΜΑΥ ΜΠΑΡΘΕΝΟΣ †ΙΝΙ ΝΑΚ ΕΨΟΥΝ ΜΦΟΥΥ Ω ΠΑΙΩΤ ΝΑΓΑΘΟΣ  
ΝΘΗ ΕΤΣΟΤΠ ΕΖΟΤΕ †ΚΥΒΩΤΟΣ ΝΤΕ ΩΡΟΠ ΘΑΙ ΕΤΑΚΤΟΥΨΟ ΜΠΙΚΟΣΜΟΣ  
ΤΗΡΨ ΖΙΤΕΝ ΠΑΨΙΝΩΠΠΙ ΝΨΗΤΨ ΠΕΚΟΜΟΥΨΙΟΣ. ΟΥΕΖΟΥΥ ΝΡΑΨΙ ΝΗΙ ΠΕ  
ΦΟΥΥ Ω ΠΑΙΩΤ ΠΙΠΑΝΤΟΚΡΑΤΩΡ ΨΕ ΑΨΙ ΖΑΡΟΚ ΝΨΕ ΤΑΜΑΥ ΕΨΨΟΛΖ  
ΕΣΕΛΨΩΛ ΉΕΝ ΖΑΝΠΡΑΨΙΣ ΕΘΑΝΕΥ ΝΙΑΓΓΕΛΟΣ ΡΑΨΙ ΝΕΜΗΙ ΜΦΟΥΥ Ω  
ΠΑΙΩΤ ΝΑΓΑΘΟΣ ΕΥΝΑ ΕΡΟΙ ΕΙΟΥΝΟΨ ΝΕΜ ΤΑΜΑΥ ΜΠΑΡΘΕΝΟΣ ΕΤΑΨΙ  
ΖΑΡΩΟΥ ΕΨΨΩΛΖ ΝΖΑΝΖΒΩΣ ΕΝΕΠΟΥΡΑΝΙΟΝ. ΝΙΑΡΧΗΑΓΓΕΛΟΣ ΖΩΣ ΕΡΟΝ  
ΜΦΟΥΥ Ω ΠΑΙΩΤ ΝΑΓΑΘΟΣ ΕΥΨΩ Ν†ΖΩΔΗ ΕΤΤΟΜΙ ΨΕ ΟΥΩΟΥ ΉΕΝ ΝΗ  
ΕΤΨΟΨΙ ΜΦ† ΝΕΜ ΟΥΖΙΡΗΝΗ ΜΠΨΙΝΙ ΩΑΡΟΝ ΝΘΜΑΥ ΜΠΕΝΨ̄. ΝΙΧΕΡΟΥΒΙΜ  
ΝΕΜ ΝΙΣΕΡΑΦΙΜ ΝΑΨ† ΝΤΟΥΔΟΨΟΛΟΓΙΑ ΝΣΜΟΥ ΕΘΒΕ ΠΑΙΡΑΨΙ ΜΦΟΥΥ  
ΕΥΨΩ ΜΜΟΣ ΨΕ ΧΟΥΑΒ ΧΟΥΑΒ ΧΟΥΑΒ Π†Σ ΣΑΒΑΩΘ ΧΟΥΑΒ ΝΨΕ  
ΠΕΚΕΡΦΕΙ ΠΕΚΘΡΟΝΟΣ ΝΨΕΡΟΥΒΙΚΟΝ ΝΙΜ ΕΘΑΝΑΨ ΕΡΟΙ ΜΦΟΥΥ ΕΙΡΑΨΙ  
Ω ΠΑΙΩΤ ΝΑΓΑΘΟΣ ΟΥΟΖ ΝΤΕΨΩΤΕΜΡΑΨΙ ΝΕΜΗΙ ΨΕ ΦΑΙ ΠΕ ΠΑΕΡΦΕΙ  
ΟΥΟΖ ΠΑΘΡΟΝΟΣ ΕΥΣΟΠ.

ΝΑΙ ΔΕ ΕΤΑΨΧΟΤΟΥ ΝΨΕ ΠΩΗΡΙ ΝΑΓΑΘΟΣ ΟΥΒΕ ΠΙΩΤ ΝΑΓΑΘΟΣ ΉΕΝ  
†ΟΥΝΟΥ ΑΨΨΩΤΕΜ ΖΩΣ ΝΨΕ †ΨΥΧΗ Ν†ΠΑΡΘΕΝΟΣ Ε†ΣΜΗ ΕΤΖΟΛΨ ΝΤΕ  
†ΤΡΙΑΨ ΕΘΟΥΑΒ ΕΨΨΩ ΜΜΟΣ ΨΕ ΑΜΗ ΩΑΡΟΝ ΘΗ ΕΤΣΜΑΡΨΟΥΤ ΝΤΑΝ  
ΑΡΙΚΛΗΡΟΝΟΜΙΝ ΝΕΜΑΝ ΜΠΙΡΑΨΙ ΝΕΝΕΖ ΕΝΑΤΣΑΨΙ ΜΜΟΨ. ΤΟΤΕ ΝΘΟΣ ΖΩΣ  
ΤΨΥΧΗ Ν†ΠΑΡΘΕΝΟΣ ΑΨΟΥΨΤ Ν†ΤΡΙΑΨ ΕΘΟΥΑΒ ΕΨΨΩ ΜΜΟΣ ΨΕ ΝΑΝΕ

ΟΥΕΖΟΥΥ ΗΕΝ ΝΕΚΑΥΛΗΟΥ ΕΖΟΤΕ ΖΑΝΑΝΨΟ ΛΙΟΤΠΙΣ ΝΗΙ ΕΨΩΠΙ ΗΕΝ ΝΕΚΑΥΛΗΟΥ ΠΑΝΗΒ ΟΥΟΖ ΟΝ ΧΕ ΠΕΚΠΝ̄Α ΕΘΟΥΑΒ ΠΕΤΑϸΕΝΤ ΖΙΧΕΝ ΠΑΙΤΨΟΥ ΕΘΟΥΑΒ ΕΘΒΕ ΦΑΙ ΤΝΑΙ ΕΒΟΥΝ ΝΑΖΡΕΝ ΠΕΜΑ ΕΘΟΥΑΒ ΝΤΑΟΥΩΨΤ ΜΠΕΚΕΡΦΕΙ ΦΗ ΕΤΑ ΤΑΨΥΧΗ ΜΕΝΡΙΤΥ ΝΑΙ ΕΤΑϸΟΤΟΥ ΑϸΨΩΠΙ ΗΕΝ ΟΥΡΑΨΙ ΝΑΤϸΑΧΙ ΜΜΟϸ ΗΕΝ ΠΙΜΑ ΕΤΑϸΦΩΤ ΕΒΟΛ ΝΉΗΤΥ ΝΧΕ ΠΙΜΚΑΖ ΝΖΗΤ ΕϸΗΕΝ ΠΨΟΥ ΝΉΤΡΙΑϸ.

ΑΝΟΝ ΔΕ ΖΩΝ ΗΑ ΝΙΑΠΟϸΤΟΛΟϸ ΑΝϸΑΙ ΜΠΕϸϸΩΜΑ ΕΘΟΥΑΒ ΑΝΙ ΕΒΟΛ ΝΕΜΑϸ ΝΕΜ ΝΗ ΕΤΘΟΥΗΟΥΤ ΕΡΟΝ ΗΕΝ ΟΥϸΕΜΝΗ ΝΕΜ ΟΥΚΑΤΑϸΤΑϸΙϸ ΕΝΩΛΙ ΜΜΟϸ ΕΉϸΕΘΙΟΖΙ ΝΤΕ ΙΩϸΑΦΑΤ. ΑΝΙ ΖΙΧΕΝ ΟΥΘΩΟΥΤϸ ΝΗΙΟΥΔΑΙ ΕΥΘΟΥΗΤ ΕΝΟΥΕΡΗΟΥ ΕΤΑΥΝΑΥ ΕΡΟΝ ΕΝΜΩΨΙ ΗΕΝ ΟΥΩΡϸ ΝΕΜ ΟΥΧΑΡΩϸ ΑΥϸΑΧΙ ΝΕΜ ΝΟΥΕΡΗΟΥ ΧΕ ΝΙΜ ΠΕ ΠΑΙΡΕϸΜΨΟΥΤ ΙΕ ΝΙΜ ΝΕ ΝΑΙ ΕΤϸΑΙ ΜΜΟϸ ΧΕ ϸΕΜΩΨΙ ΗΕΝ ΟΥΚΑΤΑϸΤΑϸΙϸ ΜΠΑΙΡΗΉ ΟΥΚΑΖϸ ΜΒΕΡΙ ΤΕ ΘΑΙ ΘΗ ΕΤΕϸΨΟΠ ΑΝ ΗΕΝ ΠΙϸΛ. ΑϸΕΡΟΥΩ ΔΕ ΝΧΕ ΟΥΑΙ ΕΒΟΛ ΝΉΗΤΟΥ ΕΟΥΓΑΛΛΙΕΟϸ ΠΕ ΕϸΨΩΟΥΝ ΝΝΙΑΠΟϸΤΟΛΟϸ ΝΚΑΛΩϸ Α ΠΙΠΝ̄Α ΕΘΟΥΑΒ Ι ΕΗΡΗΙ ΕΧΩϸ ΠΕΧΑϸ ΝΨΟΥ ΧΕ ΠΑΙΡΕϸΜΨΟΥΤ ΕΤΟΥϸΑΙ ΜΜΟϸ ΦΑΙ ΠΕ ΠϸΩΜΑ ΜΜΑΡΙΑ ΤΨΕΡΙ ΝΙΩΑΚΙΜ ΝΕΜ ΑΝΝΑ ΘΗ ΕΤΑϸΜΙϸΙ ΜΜΕϸΙΑϸ ΕΤΕ ΠΧϸ ΠΕ ΦΑΙ ΕΤΑϸΤΑΛϸΟ ΝΝΗ ΕΤΨΩΝΙ ΝΤΨΤΕΝ ΑϸΉ ΜΦΟΥΨΙΝΙ ΝΝΕΤΕΝΒΑΛ ΟΥΟΖ ΑϸΤΟΥΝΟϸ ΝΕΤΕΝΡΕϸΜΨΟΥΤ. ΤΕΝΝΑΖΉ ΧΕ ΜΦΡΗΉ ΕΤΑϸΤΟΥΝΟϸ ΝΕΤΕΝΡΕϸΜΨΟΥΤ ϸΝΑΤΟΥΝΟϸ ΤΕϸΜΑΥ ΟΝ ΝΤΕϸΟΛϸ ΕΝΙΦΗΟΥΙ ΝΕΜΑϸ. ΝΗΙΟΥΔΑΙ ΔΕ ΕΤΑΥϸΨΤΕΜ ΠΕΧΨΟΥΨΕΝ ΟΥΨΘΟΡΤΕΡ ΧΕ ΠΕ ΕΤΕΝΝΑΙϸ ΖΗΠΠΕ Ιϸ ΉΠΛΑΔΝΗ ΨΟΠ ΝΉΗΤΕΝ ΨΑ ΤΝΟΥ ΚΑΤΑ ΦΡΗΉ ΕΤΕΝΝΑΥ ΕΡΟϸ ΝΗΡΗΙ ΗΕΝ ΦΑΙ ΕΤϸΑΧΙ ΝΕΜΑΝ ΤΝΟΥ ΑΛΛΑ ΜΑΡΕΝΗΙϸ ΜΜΟΝ ΝΤΕΝϸΕΡΟ ΝΟΥΧΡΩΜ ΝΤΕΝΡΩΚΖ ΜΠΕϸϸΩΜΑ ΜΜΟΝ ΑΝΨΑΝΧΑ ΦΑΙ ΝΤΟΥΘΩΜϸ ΜΜΟϸ ΗΕΝ ΝΕΝΘΩ ϸΕΝΑΟΥΩΝΖ ΕΒΟΛ ΝΉΗΤΥ ΝΧΕ ΖΑΝΜΗΙΝΙ ΝΕΜ ΖΑΝΨΦΗΡΙ ϸΕΝΑΘΨΟΥΉ ΕΡΟϸ ΝΧΕ ΟΥΜΗΨ ΝϸΕΝΑΖΉ ΕΡΟϸ ΟΥΟΖ ϸΕΝΑΨΠ ΕΝΙΡΩΜΕΟϸ ϸΕΝΑΕΡϸϸ ΘΕΝΕΝΒΑΚΙ ΟΥΟΖ ϸΕΝΑΘΕΒΙΟ ΜΠΕΝΨΟΛ. ΝΑΙ ΔΕ ΕΤΑΥϸΟΤΟΥ ΗΕΝ ΟΥΙΗϸ ΑΥϸΕΡΟ ΝΟΥΧΡΩΜ ΝΕΜ ΖΑΝΛΑΜΠΑϸ ΑΥΙ ΕΒΟΛ ΖΙΦΑΖΟΥ ΜΜΨΟΥ ΕΡΩΚΖ ΜΠΙϸΩΜΑ ΘΟΥΑΒ ΝΤΕ ΤΝΑΙΑΤϸ ΜΠΑΡΘΕΝΟϸ. ΝΙΑΠΟϸΤΟΛΟϸ ΔΕ ΕΤΑΥΝΑΥ ΕΦΗ ΕΤΑϸΨΩΠΙ ΑϸϸΙΤΟΥ ΝΧΕ ΟΥΖΟΉ ΜΜΕΘΡΩΜΙ ΑΥΧΩ ΜΠΙϸΟΛΧ ΕΗΡΗΙ ΟΥΟΖ ΑΥΦΩΤ. ΝΙΑΝΟΜΟϸ ΔΕ ΝΗΙΟΥΔΑΙ ΗΕΝ ΠΧΙΝΘΡΟΥΦΟΖ ΕΠΙϸΟΛΧ ΑϸΙ ΕΖΡΗΙ ΕΧΨΟΥ ΝΧΕ ΟΥΖΟΛ ΝΕΜ ΟΥΧΑΚΙ ΕΑΥΨΩΠΙ ΕΥΟΙ ΜΒΕΛΛΕ ΜΜΟΝ ΦΗ ΕΘΑΉΤΟΤΟΥ ΠΙΚΕΧΡΩΜ ΕΤΑΥϸΕΒΤΨΤϸ ΕΠΧΙΝΤΟΥΡΩΚΖ ΜΠϸΩΜΑ ΝΉΑΓΙΑ ΜΠΑΡΘΕΝΟϸ ΝΉΗΤΥ ΑϸΉΡΗΟΤ ΝΟΥΜΗΨ ΕΒΟΛ ΝΉΗΤΟΥ ΚΑΤΑ ΦΡΗΉ ΕΤΑϸΧΟϸ ΝΧΕ ΠΙΠΝ̄Α

εθουωαβ ηεν ρω4 ηδαγιδ πιπροφητης ηεν πιμα2 π̄ᾱ μψαλλμος χε  
μπυεμι ουδε μπουκατ σεμοωι η̄βρη ηεν πιχακι. εγει εχωου η̄χε  
ζανχεβс η̄χρωμ ζιχεν πκαζι τοτε αγωω εβολ εγχω μμοс χε οyon  
ναν ω πεννηβ π̄χс χε ανερνοβι ετче nem πεκ̄μθο χω ναν εβολ χε  
ανон ζανωηρι η̄τε αβραам ακωανт† ναν μφοωιini η̄τε nenβαλ  
tenнасoуen πωου η̄τε текμεθου† οyoz tenнаnα2† εροκ nem  
tekμαγ μπαρθενос χε οyηι tenсwни te. ναι δε εταγχοτοу  
α4ωен2ηт η̄αρωου η̄χε π̄ξс̄ α4χαγ εβολ ηεν τοуметвeλλe nem  
тоуπλανη. ζανμηω εβολ η̄ηηтоу αγωπ ерон αγ†ωου η̄†τριαс εθουαβ  
анон δε антасθон ειλημ εν†ωου μ̄φ† ε2ρηι εχεν ne42mot εθанаеу.

оωoz ne αωε ναν η̄οyμηω η̄соп еπима етанxω η̄πιclox η̄ηηт4  
енxωк εβολ η̄ζαν2ωс nem ζансmоу етерπρεπη μ̄φ† ωα πιε2ооу η̄τε  
тесаnαλημψис еταιηoyт.

αсωωπи δε етаγxωк εβολ η̄χε πιс̄ξ̄ η̄ε2ооу анτωоуноу тηроу  
анωenan ζιχεν πιλyμψanon εθουωαβ η̄ζαναpоy2и η̄сoу iε̄ μμεсoуρη  
η̄тооуи η̄сoу iξ̄ пе anep πιεxωp2 тηp4 εнои η̄ωpωис енμηн  
ε†πpоceуxη. ηεν αxπī δε η̄τε πιεγωp2 аncωтем еζанηарабай nem  
ζансμη η̄τε οyεωληлоуи οyχωpос η̄αγγелон еyηηоу еπечт ζιχεν  
πιтафос ита он даγид πι2yμnоdос е4кемкем ете4кyθара е4xω  
μμοс χε των π̄δс̄ еπεκ̄mтon η̄θок nem †кyβωтос η̄τε πιμα εθουωαβ  
η̄так ηεν †оyноу а πιμα тηp4 мo2 η̄χρωμ а4оyон24 η̄χε π̄δс̄ ζιχεν  
ни2арма η̄χεpоyβиm еpe тψyηη η̄†παρθενос ζemci ηεν ken4 ескоyλω  
ηεν те4столη η̄ноу† аnon δε anpωηт епечт ζитен †2о† anepμφρη†  
η̄ζанpε4μωoyт. ета4тоyноctен а4ωαи εβολ ζарон η̄†2о† θна4xω  
еммос ναν пе χε еpe πacηноу μμεлос nem ниπαρθενос εθнемωтен  
tenθηноу η̄τεtenнаγ еπωου η̄таμy παλιν а4μoy† ζιχεν тcлη е4xω  
μμοс χε τωνк ηεν πεκεнкот ω πιсωма εθουαβ ета4ωωπи ηηи  
η̄оyεφει аpифopиη η̄τε4ψyηη θαι етасωωπи ηηи η̄оyскyηη μμηи. τωνк  
ω πιсωма η̄pε4μoу ката те4φyсис аpифopиη η̄текψηηηη η̄αθμoу ζиnα  
η̄текωωπи η̄αθμoу тηpк η̄таδитк етxωpa η̄ηη етонη. τωνк ω  
πιсωма ете ωα4βωλ εβολ η̄τε4тако ката †φyсис аpифopиη  
η̄текψyηηη η̄αθμoу ζиnα η̄текωωπи η̄αθμoу тηpк η̄таδитк етxωpa η̄ηη  
етонη. τωνк ω πιсωма ете ωα4βωλ εβολ η̄τε4тако ката †φyсис

ΑΡΙΦΟΡΙΝ ΝΤΕΚΨΥΧΗ ΕΝΑΤΤΑΚΟ ΩΩΠΙ ΤΗΡΚ ΕΝΑΤΤΑΚΟ ΟΥΟΖ ΝΑΤΒΩΛ  
 ΕΒΟΛ ΝΤΕ ΝΙΩΑΕΝΕΖ. ΤΩΝΚ ΕΘΒΕ ΟΥ ΚΕΝΚΟΤ ΉΕΝ ΠΚΑΖΙ ΧΕ ΧΟΛΖΚ  
 ΝΤΕΚΨΥΧΗ ΝΤΕΚΙ ΕΝΙΦΗΟΥΙ ΝΕΜΗΙ ΩΑ ΠΑΙΩΤ ΝΑΓΑΘΟΣ ΝΕΜ ΠΙΠΝΑ  
 ΕΘΟΥΩΑΒ ΧΕ ΣΕΒΙΩΩΩΟΥ ΜΜΟΚ. ΤΩΝΚ Ω ΠΙΣΩΜΑ ΕΘΟΥΑΒ ΕΤΑΝΚΩΤ  
 ΝΗΙ ΝΤΑΣΑΡΞ ΕΒΟΛ ΜΜΟΧ ΉΕΝ ΟΥΜΕΤΑΤΩΚΑΨ ΕΡΟΣ ΑΡΙΦΟΡΙΝ ΝΤΕΚΨΥΧΗ  
 ΕΤΑΣΩΩΠΙ ΗΙ ΝΟΥΜΑΝΟΥΟΖ. ΤΩΝΚ Ω ΠΙΕΛΕΥΘΕΡΟΣ ΑΡΟΦΟΡΙΝ  
 ΝΤΕΛΕΥΘΕΡΙΑ ΜΠΚΟСМОС ΤΗΡ4 ΘΑΙ ΕΤΑΙΩΨ ΜΠΑΘΑΜΙΟ ΤΗΡ4  
 ΕΒΟΛΖΙΤΟΤС ΤΩΝΚ Ω ΠΙΣΩΜΑ ΕΘΟΥΩΑΒ ΖΩΤΠ ΕΨΥΧΗ ΕΤСМАΡΩΟΥΤ ΟΙ  
 ΝΑΚ ΕΒΟΛ ΖΙΤΟΤ ΝΤΕΚΑΝΑСТΑСΙС ΉΑΧΕΝ ΠΙΣΩΝΤ ΤΗΡ4 ΝΙΡΕΜΜΦΕ  
 ΝΑΤΩΜΤ ΑΥΩΑΝΝΑΥ ΕΡΟΚ ΕΚΧΟΛΖ ΝΤΕΚΨΥΧΗ ΕΤΕ ΨΜΕΤΑΘΜΟΥ ΤΕ  
 СΕΝΑΧΟΣ ΝΝΟΥΕΡΗΟΥ ΧΕ ΝΙΜ ΠΕ ΦΑΙ ΕΤΑЧΒΙ ΝΤΕΚΑΝΑСТΑСΙС ΉΑΧΕΝ  
 ΠΙΣΩΝΤ ΤΗΡ4 ΕЧΧΟΛΖ ΕЧСΕΛСΩΛ ΜΠΑΙΡΗΨ ΑΡΗΟΥ ΦΑΙ ΠΕ ΠΗΙ ΜΠΩС ΘΑΙ  
 ΤΕ ΨΠΥΛΗ ΝΤΕ ΤΦΕ ΜΑΡΕΝΧΩ ΝΟΥСМОУ ΕΠΕΝΝΟΥΨ ΝΉΗТС ΧΕ ΠΩС ΜΕΙ  
 ΜΜΟС ΕΖΟΤΕ ΦΜΑΝΩΩΠΙ ΤΗΡ4 ΝΙΑΚΩВ ΕΤΕ ΦΑΙ ΠΕ ΠΙΧΩРОС ΝΤΕ  
 ΝΙΑΓΙОС ΠΑΙΩΤ ΦΗ ΕΤОНΉ ΝΕΜ ΠΙΠНΑ ΕΘΟΥΑΒ ΝΑΕΡΑΜΑΛΗΧ ΕΡΟΚ  
 ΝΤΟΥΕРАСΠΑΖЕСӨЕ ΜΜΟК ΧΕ ΑΚΩΩΠΙ ΝΟΥΜΑΝΩΩΠΙ ΝΤΟΥΜΕΤΟΥΑΙ  
 ΦΥСΙ. ΠΙ Δ ΝΖΩΟΥΝ ΝΑΠΙС ΝΤΕΝΖ ΕΘΜΕΖ ΝΒΑΛ САСА ΝΙΒΕΝ ΝΑΙ ΕΤΟΙ  
 ΝΖΑΡΜΑ ΝΘΡΟΝОС ΝΨΤΡΙΑС СΕΝΑΤΩΜΤ ΜΠΙΝΑΥ ΕΤΕΜΜΑΥ ΕΥΝΑΥ ΕΡΟΚ  
 ΕΚΧΟΛΖ ΕКСΕΛСΩΛ ΉΕΝ ΠΩΟΥ ΝΤΕ ΤΑΜΕΘΝΟΥΨ СΕΑΝΧОС ΧΕ ΟΥ ΕΒΟΛ  
 ΘΩΝ ΠΕ ΠΑΙСΩΝΑ ΕΒΟΛ ΉΕΝ ΠΚΑΖΙ ΕЧЕРФΟРИΝ ΝΤΑΙΨΥΧΗ ΉΑΧΕΝ ΠСНОУ  
 ΜΠΖΑΠ ΕЧМОТЕН ΜΜΟЧ ΉΑΤΕΝ ΤΑΙСКΗНΗ ΘΑΙ ΕΤΟΙ ΝΖΟΨ ΟΥΟΖ ΕΘΜΕΖ  
 ΝΕΝΖΟΥΡ ΑΝΟΝ ТЕНЕΜΙΑΝ ТЕНСΩΟΥΝ ΜΜΟΝ ΜΜΙΝ ΜΜΟΝ ΕΑΠΩС ΘΑΜΙΟΝ  
 ΜΠНΑ ΝΩΑΖ ΝΧΡΩМ ΖΗΠΠЕ ТЕНΖΩВС ΝΝΕΝΖΟ ΕММΙΝ ΜΜΟΝ ΉΕΝ ΝΕΝТЕНΖ  
 ΕΘΒΕ ΠΩΟΥ ΝΤΕΤΕЧМЕΘНОУΨ ΝТЕНΨΨ ΝΙΑТТЕН ΑΝ ΕΠТΗΡ4 ΜΠΩΟΥ ΝΤΕ  
 ТΕЧМЕΘНОУΨ ΖΗΠΠЕ IC ΦΑΙ ΟΥСΩМА ΠΕ ΕΒΟΛ ΉΕΝ ΠΚΑΖΙ ЧМНН  
 ΕΠΙΑТΩМОУΝ ΕΡОЧ ΟΥΟΖ ЧΉΩΝТ ΜΜΟЧ ΕΠΙΑТΉНТ ΕΡОЧ ЧΨΨМОУЕ  
 ЧСΕΛСΩΛ ЧΧΟЛΖ ΉΕΝ ΠΉΟΥ ΝΨΤΡΙΑС ΛΟΙΠΟΝ. ΤΩΝΚ ΝΤΕΚΖΩΤΠ  
 ΕΤΕΚΜΕΤΟΥΑΙ ΝΤΕ ΩΡΠΠ ΧΕ ΨΟΖΙ ΝΑΚ Ω ΦΗ ΕТСМОНТ ΝΕΡΦΕΙ ΝΗΙ.

ΝΑΙ ΕΤΑЧХОТΟΥ ΖΙΧΕΝ ΨСЛΗ ΝΩΝΙ ΝΧΕ ΠΩС ΉΕΝ ΨΟΥΝΟΥ ΑСΟΥΩΝ ΧΕ  
 ΟΥΗΙ ΝΑСΩΘΑМНОУТ ΠΕ ΜΦΡΗΨ ΝΨΚΥΒΩТОС ΝΤΕ ΝΕΩ ΜΠΙСНОУ ΕΤΕ ΜΠЕ  
 ΖΛΙ ΩΟΥΩΝ ΜΜОС ΕΒΗΛ ΕΨΨ ΦΗ ΕΤΑЧΩΘΑМ ΜΜОС ΜΠΙСНОУ. СΑТΟТ4  
 АЧТΩНЧ ΝΧΕ ΠΙСΩМА ΝΤΕ ΨΠΑΡΘΕНОС ΝСЕМНΗ АЧЕРАМАЛΗХ ΕΤΕЧΨΥΧΗ  
 ΜΜΙΝ ΕММОЧ ΜΦΡΗΨ ΝСОН В ΕΤΑΥΙ ΕΒΟΛ ΉΕΝ ΠΩЕММО ΟΥΟΖ ΑΦΕΡΟΥΑΙ  
 ΝΕМ ΝΟΥΕΡΗΟΥ. СΑТΟТ4 АЧΙ ΕΘМΗΨ ΝΧΕ ΠΙΖΗМНОДОС ΔΑΥΙΔ ΉΕΝ

ΤΟΥΝΟΥ ΕΤΕΜΜΑΥ ΑΧΚΙΜ ΕΤΕΚΥΘΑΡΑ ΕΧΧΩ ΜΜΟC ΧΕ ΟΥΝΑΙ ΝΕΜ  
 ΟΥΜΕΘΜΗ ΑΥΙ ΕΒΟΛ ΕΖΡΕΝ ΝΟΥΕΡΗΟΥ ΟΥΔΙΚΕΟCΥΝΗ ΝΕΜ ΟΥΖΙΡΗΝΗ  
 ΑΥΩΕΠΤΟΤΟΥ ΝΝΟΥΕΡΗΟΥ. ΝΑΙ ΔΕ ΕΤΑΥΩΠΙ ΑΧΩΕ ΝΑΥ ΕΠΩΩΙ  
 ΕΝΙΦΗΟΥΙ ΕΧCΜΟΥ ΕΡΟΝ ΝΕΜ ΝΗ ΕΘΝΑΜΩΠΙ ΝCΑ ΠΕCΝΟΜΟC ΕΧΧΩ ΜΜΟC  
 ΧΕ ΤΖΙΡΗΝΗ ΝΩΤΕΝ ΝΑΩΦΗΡ ΜΜΕΛΟC ΤΖΙΡΗΝΗ ΜΠΙΤΑΦΟC ΕΤΑΥΩΠΙ  
 ΜΜΑΝΟΥΟZ ΜΠCΩΜΑ ΝΤΑΜΥ ΟΥΟZ †ΝΑΧΩ ΜΠΑCΜΟΥ ΝΕΜ ΠΑΖΜΟΤ ΝΕΜ  
 ΤΑΧΟΜ ΜΜΑΥ ΩΑ ΕΝΕΖ ΑΥΩΑΝΟΖΙ ΉΕΝ ΠΙΝΑΖ† ΕΤCΟΥΤΩΝ ΝCΕ†ΩΟΥ ΝΗ  
 ΉΕΝ ΟΥΜΕΤΟΥΑΙ ΝΑΤΦΩΡΧ ΤΖΙΡΗΝΗ ΝΝΗ ΕΘΝΑΧΩΚ ΕΒΟΛ ΝCΗΟΥ ΝΙΒΕΝ  
 ΜΠΕΡΦΜΕΥΙ ΝΤΑΜΑΥ ΉΕΝ ΟΥΝΑΙ ΝΕΜ ΟΥΖΑΠ ΝΘΟC ΖΩC ΤΕΝΩC ΟΥΟZ  
 ΤΕΝΠΡΟCΤΑΤΗC ΕΥCΟΠ. ΑΧCΜΟΥ ΕΡΟΝ ΑΝΚΗΝ ΕΝΝΑΥ ΕΡΩΟΥ ΑΛΛΑ ΤCΜΗ  
 ΝΝΙΔΥΝΑΜΙC ΕΤΕΡΖΥΜΝΟC ΉΑΧΩΟΥ ΝΑCCEΝCΕΝ ΉΕΝ ΝΕΝΜΑΩΧ ΕCΧΩ  
 ΜΜΟC ΧΕ ΑΛΛΗΛΟΥΙΑ ΑΝΙΟΥΙ ΜΠΩC ΝΟΥΩΟΥ ΝΕΜ ΟΥΤΑΙΟ ΑΝΙΟΥΙ ΜΠΩC  
 ΝΟΥΩΟΥ ΜΠΕCΡΑΝ ΕΘΟΥΩΑΒ ΑΛΛΗΛΟΥΙΑ ΑΝΙΟΥΙ ΜΠΩC ΝΙΩΗΡΙ ΝΤΕ Φ†  
 ΟΥΟZ ΖΩC ΝΟΥΩΟΥ ΉΕΝ ΠΕCΕΡΦΕΙ ΕΘΟΥΑΒ ΑΛΛΗΛΟΥΙΑ. ΤΟΤΕ ΑΝΟΝ  
 ΑΝΚΑ† ΧΕ ΜΦΟΥΟΥ ΑΥΙΝΙ ΜΠΙΟΥΡΟ ΝΖΑΝΠΑΡΘΕΝΟC †ΨΥΧΗ ΝΕΜ ΠΙCΩΜΑ  
 ΕΤΑΥΕΡΟΥΑΙ ΑΧΧΟC ΧΕ ΖΙΦΑΖΟΥ ΜΜΟC ΕΥΕΙΝΙ ΝΑΥ ΕΉΟΥΝ ΝΝΕΝΚΕΩΦΕΡΙ  
 ΤΗΡΟΥ ΕΤΕ ΝΕΝΠΡΑΖΙC ΕΘΟΥΑΒ ΟΥΟZ ΠΑΙΡΗ† ΑΝΚΟΤΤΕΝ ΕΙΛΗΜ ΕΝ†ΩΟΥ  
 ΟΥΟZ ΕΝΩΕΠΖΜΟΤ ΕΝΤΕ ΠΩC.

ΙC ΝΑΙ ΜΕΝ ΑΝΧΟΤΟΥ ΩΑ ΠΑΙΜΑ ΕΝΟΥΩΝΖ ΝΩΤΕΝ ΕΒΟΛ ΜΝΙΔΩΡΕΑ  
 ΕΘΜΕΖ ΝΖΜΟΤ ΝΤΕ ΤΑΙΑΓΙΑ ΜΠΑΡΘΕΝΟC ΘΑΙ ΕΤΩΟΠ ΝΑΝ ΝΩΟΥΩΟΥ ΉΑ  
 ΠΓΕΝΟC ΤΗΡΥ ΝΝΙΡΩΜΙ. ΛΟΙΠΟΝ CΕΜΠΩΑ ΝΑΝ ΖΩΝ ΑΝΟΝ ΉΑ ΟΥΟΝ ΝΙΒΕΝ  
 ΕΤΑΥCΟΥΕΝ ΠΕCΖΜΟΤ ΕΘΡΕΝΙΝΙ ΝΑC ΕΉΟΥΝ ΉΕΝ ΠΑΙΕΖΟΥΥ ΖΑΝΟΥΤΑΖ  
 ΕΥΜΠΩΑ Ν†ΜΕΤΑΝΟΙΑ ΠΙΟΥΑΙ ΠΙΟΥΑΙ ΚΑΤΑ ΤΕCΧΟΜ. ΜΑΡΕΝΕΡΝΗCΤΕΥΙΝ  
 ΖΙΝΑ ΝΤΕΝΩΡΟ Ε†ΖΥΔΟΝΗ ΜΑΡΕΝΤΩΒΖ ΖΙΝΑ ΝΤΕΝΩΡΟ Ε†ΕΒΩΠΙ  
 ΜΑΡΕΝΕΡ†ΜΕΛΕΤΗ ΝΤΕ ΝΙCΑΧΙ ΝΤΕ ΝΙΓΡΑΦΗ ΕΘΟΥΑΒ ΖΙΝΑ ΝΤΕΝΕΡΦΜΕΥΙ  
 ΝΝΙΝΟΜΟC ΝΝΟΥ† ΝΗ ΕΤΑΥΧΟΤΟΥ ΝΑΝ. ΜΑΡΕΝΕΡΡΕΜΡΑΥΩ ΖΙΝΑ  
 ΝΤΕΝΕΡΚΛΗΡΟΝΟΜΙΝ ΜΠΙΚΑΖΙ ΝΤΕ ΝΗ ΕΤΟΝΉ ΜΑΡΕΝΕΡΡΕCΖΙΡΗΝΗ ΖΙΝΑ  
 ΝCΕΜΟΥ† ΕΡΟΝ ΧΕ ΝΙΩΗΡΙ ΝΤΕ Φ† ΜΑΡΕΝΤΟΥΒΟ ΝΝΕΝΖΗΤ ΕΒΟΛ ΖΑ  
 ΩΉΕΜ ΝΙΒΕΝ ΖΙΝΑ ΝΤΕΝΝΑΥ ΕΦ† ΝΖΟ ΟΥΒΕΖΟ ΚΑΤΑΦΡΗ† ΕΤCΉΟΥΤ ΧΕ  
 ΩΟΥΝΙΑΤΟΥ ΝΝΗ ΕΘΟΥΩΑΒ ΉΕΝ ΠΟΥΖΗΤ ΧΕ ΝΘΩΟΥ ΠΕ ΕΘΝΑΝΑΥ ΕΦ†.  
 ΜΑΡΕΝ†ΝΟΜ† ΝΝΗ ΕΤΖΕΧΖΩΧ ΖΙΝΑ ΝΤΕ ΠΩC ΟΥΩΡΠ ΝΑΝ ΝCΗΟΥ ΝΙΒΕΝ  
 ΝΝΕCΜΕΤΩΕΝΖΗΤ ΜΑΡΕΝ†ΜΕΤΝΑΗΤ ΝCΗΟΥ ΝΙΒΕΝ ΝΝΙΖΗΚΙ ΚΑΤΑ ΤΕΝΧΟΜ  
 ΖΙΝΑ ΝΤΟΥΝΑΙ ΝΩΤΕΝ ΖΩΤΕΝ ΉΕΝ ΠΕCΒΗΜΑ ΕΤΟΙ ΝΖΟ† ΜΑΡΕΝΧΑ  
 ΠΕΡΦΜΕΥΙ ΝΝΗ ΕΘΟΥΩΑΒ ΕCΜΗΝ ΕΒΟΛ ΉΕΝ ΠΕΝΜΑΝΩΩΠΙ ΝCΗΟΥ ΝΙΒΕΝ

ΖΙΝΑ ΝΘΩΟΥ ΖΩΟΥ ΝΣΟΒΙ ΖΜΟΤ ΕΖΡΗΙ ΕΧΩΝ ΝΑΖΡΕΝ ΠΧ̄C̄ ΝΤΕ ΝΕΝΚΟΥΧΙ  
ΝΣΚΑΦΟΣ ΕΤΕ ΝΕΝCΩΜΑ ΝΕ ΝΕΜ ΝΕΝΧΟΧΟ ΜΨΥΧΗ Ι ΕΠΙΛΥΜΗΝ ΝΤΕ  
ΠΙΟΥΧΑΙ ΝΖΟΥΟ ΔΕ ΝΖΟΥΟ ΠΕΡΦΜΕΥΙ ΝΤΑΙΝΑΙΑΤC ΜΠΑΡΘΕΝΟC ΘΑΙ ΕΒΕΝΤ  
ΕΒΟΥΝ ΕΦ̄Τ̄ ΕΖΟΤΕ ΠΧΩΡΟC ΝΤΕ ΝΙΑΓΙΟC ΤΗΡΟΥ.

ΑΜΕΛΙ ΟΥΝ Ω ΝΑΜΕΡΑΨ ΤΕΤΕΜΟΙ ΝΑΤΕΜΙ ΑΝ ΕΝΗ ΕΤΕΝΝΑΧΟΤΟΥ †ΝΟΥ.  
ΟΥΡΩΜΙ ΝΤΕ ΠΑΙCΗΟΥ ΕΧΟΙ ΝΩΦΗΡ ΕΟΥΑΙ ΕΒΟΛ ΉΕΝ ΤΑΥΛΗ ΜΠΟΥΡΟ ΧΕ  
ΩΑΚΧΕΜ ΠΕCΖΗΤ ΕCΡΑΩΙ ΝCΗΟΥ ΝΙΒΕΝ ΑCΩΑΝΖΕΜCΙ ΝΕΜ ΝΕCΡΕΜΕΝΒΑΚΙ  
ΩΑΚΧΕΜC ΕCΙΝΙ ΕΘΜΗΨ ΝΟΥΜΗΩ ΝCΟΠ ΝΤΕCΜΕΤΩΦΗΡ ΕΤΩΟΠ ΝΑC ΕΒΟΥΝ  
ΕΝΑΠΗΙ ΜΠΟΥΡΟ ΖΙΝΑ ΝΤΕ ΝΙΒΕΛΛΟΙ ΝΤΕ ΤΕCΠΟΛΙC ΩΠΠΙ ΉΑΧΩC ΟΥΟZ  
ΝΕCΧΑΧΙ ΝΤΟΥΩΠΠΙ ΉΑΧΩC ΟΥΟZ ΝΤΕ ΟΥΖΟΨ ΠΙΤΟΥ. ΚΕΠΕΡ ΝΑΙ ΤΗΡΟΥ  
ΜΜΟΝ ΩΧΟΜ ΝCΕΕΡΑΠΑΝΤΑΝ ΕΠΟΥΡΟ ΑΥΩΤΕΜΕΡCΥΜΜΕΝΙΝ ΝΤΟΥΠΑΡΟΥCΙΑ  
ΝΩΟΡΠ. ΙΕ ΟΥΡ ΝΑΓΑΘΟΝ ΕΤΕCΝΑΩΑΩΝΙ ΕΡΟC ΑΝ ΝΧΕ ΦΗ ΕΘΝΑΧΩ ΝΑC  
ΝΟΥΜΕΤΩΦΗΡ ΝΕΜ ΘΜΑΥ ΜΠΟΥΡΟ ΖΙΤΕΝ ΝΙΔΩΡΟΝ ΕΤΕCΟΥΩΡΠ ΜΜΩΟΥ  
ΝΑC ΧΕ ΩΑΚΧΕΜC ΝCΗΟΥ ΝΙΒΕΝ ΕCΖΗΛ ΕΒΟΥΝ ΩΑ ΠΟΥΡΟ ΠΕCΩΗΡΙ ΜΜΟΝ  
ΦΗΕΤΕΡΚΟΛΙΝ ΜΜΟC ΕCΙΝΙ ΝΝΙΔΩΡΟΝ ΝΤΕ ΦΗ ΕΤΕΜΜΑΥ ΕΘΜΗΨ ΜΠΟΥΡΟ  
ΖΩC ΕCΘΩΤ ΜΠΕCΖΗΤ ΕΕΝC ΖΙΧΕΝ ΟΥΑΞΙΩΜΑ ΕCΒΟCΙ ΝΕΜ ΕΤΑΩΟ  
ΜΠΕCΝΑΙ ΕΒΟΥΝ ΕΡΟC ΝCΗΟΥ ΝΙΒΕΝ ΟΥ ΠΑΙΡΗΨ ΠΕ ΕΤΩΟΠ ΝΝΗΕΘΜΗΝ  
ΕΠΧΩΡΟC ΝΝΙΑΓΙΟC ΧΕ ΩΑΡΕ Φ̄Τ̄ ΡΑΩΙ ΕΖΡΗΙ ΕΧΕΝ ΤΕCΜΕΤΩΦΗΡ ΕΒΟΥΝ  
ΕΡΟC ΟΥΟZ ΝΤΕCΨ ΝΑΝ ΝΟΥΖΜΟΤ ΖΙΤΕΝ ΝΟΥΨΖΟ. ΝΖΟΥΟ ΔΕ ΝΖΟΥΟ ΝΗ  
ΕΤΕΡΑΓΑΠΑΝ ΜΕΡΦΜΕΥΙ ΝΤΑΙΑΓΙΑ ΜΠΑΡΘΕΝΟC ΝCΟΥΚ̄Α ΝΕΜ CΟΥ ΙC̄ ΚΑΤΑ  
ΑΒΟΤ ΚΑΤΑ ΤΟΥΧΟΜ ΧΕ ΩΑ ΕΖΡΗΙ ΕΟΥΑΦΟΤ ΜΜΩΟΥΖΩΧ ΕΚΝΑΤCΟ ΜΦΗ  
ΕΤΟΒΙ CΟΠΩ ΕΡΟC ΑΝ ΚΑΤΑ ΦΡΗΨ ΕΤΑCΧΟC ΧΕ ΕΙΖΟΚΕΡ ΑΤΕΤΕΝΤΕΜΜΟΙ  
ΟΥΟZ ΝΑΙΟΒΙ ΠΕ ΑΤΕΤΕΝΤCΟΙ...

## APPENDIX B

# عظة القديس ثيودوسيوس عن صعود جسد العذراء

### مقدمة تاريخية:

القديس ثيودوسيوس البابا 33 من بطاركة الأسكندرية اعلى الكرسي المرقسي سنة 535 م ورقد فى الرب سنة 566 م. وتاريخ حياته فى السنكسار تحت بؤنة 28 تختلف للأسف مع المراجع الموثوق بها وما كتبه القديس ساويرس ابن المقفع عن هذا القديس. فى ديسمبر 536، أى بعد سنة من توليه الكرسي البطريركي استدعاه الأمبراطور يوستينيان الى القسطنطينية وحاول اقناعه باتباع العقيدة الخلقيدونية ولكنه رفض. لم يرغمه الأمبراطور ولكنه منعه من العوده الى الأسكندرية فظل تحت التحفظ بالقسطنطينية مع بعض الكهنة الذين كانوا معه وظل هناك الى وفاته.

أثناء وجوده هناك أرسل الأمبراطور عدة بطاركة عينهم لمحاولة القضاء على مقاومة الأقباط لعقيدة خلقيدونية ولكن بدون جدوى. ولكن الله الذى لا يترك قديسيه حرك قلب الأمبراطورة ثيودورا زوجة يوستينيان (وكانت أرثوذكسية) فكانت تساعده وتخفف عنه أيام النفي.

وقد انتهر القديس الفرصة لكتابة الكثير من العظات الى شعبه القبطى وبقي على ايمانه الأرثوذكسى حتى أسلم روحه الطاهرة. وبالرغم أنه كان محاط بخلقيدونيين الا أنه أستمر فى كتابة العظات ليس فقط الى الأقباط بل الى الكنائس الغير خلقيدونية الأخرى فى سوريا وفلسطين والحبشة وكان يساعده فى هذا القديس ساويرس البطريرك الانطاكي الذى كان منفيًا فى مصر فى ذلك الوقت، ولكن بعد وفاة القديس ساويرس أصبح القديس ثيودوسيوس هو المتحدث الوحيد باسم الكنائس غير الخلقيدونية.

فى سنة 565 مات الامبراطور وملك عوضا عنه ابنه يوستين الثانى وهذا كان أرثوذكسيا (مثل أمه) فسمح للقديس ثيودوسيوس بالعودة الى الأسكندرية ولكنه تتيح قبل وصول السفينة ودفن بالقسطنطينية بكرامة عظيمة كما يليق بالبطاركة العظام.

وكان هذا القديس عالم خبير كتب العديد من الكتب عن الهرطقات التى كانت سائدة فى زمانه كما كتب كتبًا عن العقيدة غير الخلقيدونية أرسلها الى بطاركة الكنائس الأخرى.

### المخطوط:

هذه العظة موجودة فى مخطوط قبطى (ص 23) تحت هذا العنوان:

عظة لأبينا المثلث الطبوى الأتبا ثيودوسيوس رئيس أساقفة الأسكندرية المعترف ولايس المسيح ألقاها عن صعود سيدتنا كلنا القديسة والدة الأله فى السادس عشر من شهر مسرى فى السنة التى انتقل فيها بسلام الله أمين.

وهذه ترجمة عربية لقصة صعود العذراء بحسب القديس ثيودوسيوس.

## الأيام الأخيرة للعدراء:

فى أواخر أيامها عاشت العذراء مع جماعة من العذارى بقرب أوروشليم. وفى العشرين من شهر طوبى جاء الرسل إليها ليتباركوا منها كعادتهم فوجدوها منشغلة الفكر فسألوها: "ماذا حدث يا أم الحياة حتى انك مهمومة؟" فقالت لهم: "هذه الليلة بعد أن انتهت صلاتى واستعددت للرقاد، رأيت شابا كان وجهة أكثر بهاء من الشمس، وكنتم أنتم واقفون حوله ومعكم ثوب أبيض تقدمونه لى. وقال لى الشاب: هل تعرفينى؟ فقلت له: يا ربى، هل أنت يسوع ابنى وابن الله الحقيقى؟ فقال: أنا هو. فقلت له: ما هذه الثياب البيضاء التى فى يدي رسلك والتى يقدمونها لى؟ فقال لى: انها لتكفينك حين تخرجين من هذا الجسد. وبعد ما قال هذا اختفى من أمامى.

ولهذا أنا مملوءة من الخوف يا أولادى من أجل ضيق ذلك الطريق. لقد سمعت ابنى كثيرا وهو يدعو البشر الى التوبة قائلا: ان هناك بحر هائل من النار لا بد أن يعبره الكل سواء كانوا أبرارا أم أشقياء، فكيف أعلم انى أقدر أن أنجو منه؟ وماذا أقول عن ساعة الموت المخوفة؟ لقد سمعت أن هناك قوتين تصحبان النفس عند خروجها، قوة منها منيرة والأخرى ظلام. فان كانت النفس باراة فانها تجد سلاما وعزاء، وتشعر أنها فى صلح مع جابلها. ولكنها لو كانت نفس شريرة فان القوات المنيرة تتباعد عنها وتشملها قوات الظلمة فى صباح وعراك وهم يضربون بعضهم بعضا بالسياط ويصرون على أسنانهم وتخرج نار من أفواههم. والنفس الشقية تعلم أن أعمالها شريرة وأنها ليست فى صلح مع الله.

ويحى يا أولادى، من يستطيع أن يعطينى تأكيدا بأننى فى صلح مع الله حتى أنجو من هذه الساعة؟ لقد سمعت أن هناك ظلاما محيط بالنفس الشقية وخدام الظلمة على جانبيه، فهل أنجوا من هؤلاء؟ ومن الدود الذى لا يموت؟ أه يا ابنى الحبيب، يا ليتك تتفندنى من هذا الخطر.

وسمعت أيضا أن هناك نار لا تطفؤها مياة البحار أو الأنهار ولا كل الينابيع ولا الأمطار ولكن تطفؤها دموع التوبة. طوبى للنفس التى سلبت الدموع فى هذه الحياة عن خطاياها قبل أن تصل الى هذه النار. فويح لى ما دمت فى هذه الحياة من أجل رئيس الظلمة الذى يأتى ليظا الجميع تحت قدميه ما عدا الذين يرتفعون على أجنحة النور التى هى أعمالهم الصالحة. من يستطيع أن يقوينى حتى أحتمل هذا الحكم العادل: خذوا هذه النفس وأعطوها بحسب أعمالها. من أجل هذا يا أولادى أنا خائفة، ولكن لتكن مشيئة الله. لما سمع الرسل هذا بكوا وصرخوا: يا رب اننا لم ننسى بعد قسوة ألامك المحيية، وهذا هو الألم الثانى الذى سوف يحل بنا. ويح لنا لأننا سنصير يتامى.

وبينما هم فى هذه الأفكار سمعوا طرقا على الباب، ولما فتحوا الباب وجدوا عذارى جبل الزيتون ومعهم مصابيح وقد جاءوا ليمجدوا العذراء الطاهرة وهى قالت لهم: لماذا هذا الحزن الشدبد يا بناتى الحبيبات؟ فقالوا لها: يا ملكتنا، فى منتصف الليل سمعنا صوتا يقول: يا عذارى جبل الزيتون، قمن واذهبن الى أوروشليم حيث مريم العذراء أم الحياة لأنه غدا سوف تقارق الجسد، لهذا جننا. ولما سمعت هذا العذراء



الطاهرة أعطت الشكر لله ثم قالت لهم: اعتزلوا قليلا يا أولادى حتى يعلن الرب حبيب نفسى ذاته.

## صلاة العذراء الأخيرة:

ثم فتحت العذراء شفتيها وقالت هذه الصلاة:

أشكرك يا ربى يسوع المسيح الكلمة الأزلى الذى خرج من فم الأب وبقي تسعة أشهر فى أحشائى. أباركك يا كنز الصلاح يا مالك كل جسد، والذى رضع لبنى بفمه. أباركك يا من حملتك يدائى وأنت لا تحد، أنت الذى بكلمة قوتك تحمل كل الأشياء.

أباركك يا حياة رؤساء الآباء، الذى ظهر لأبراهيم وعزا اسحق وجعل اسرائيل يكثر. أباركك يا نبوة الأنبياء ويا من جاء ليكملها. أباركك يا دعوة القضاء والمخلص فى الصراع. أباركك يا أكليل ملوك الحق الذين يحكمون بالعدل. أباركك يا أنشودة الملائكة ويا ترتيل رؤساء الملائكة. أباركك يا بوق الشيروبيم وصياح السيرافيم. أباركك يا شجاعة الشهداء ومجد اكليهم. أباركك يا نذر العذارى ويا ضياء مصابيحهم. أباركك يا كرازة الرسل ويا انتشار عبير قداستهم.

أباركك يا ربى ويا ابنى، وأطلب وأتضرع الى صلاحك، كن عونى ولا تتركنى قط. أطلق نفسى من هذا السجن حتى أشهد لك. لتهدأ النار ولتتقدمنى مرحامك. ولتضمحل الظلمة ويشرق لى بهاء نورك. أغلق فم عدوى الذى يريد أن يضمنى اليه، وليأتى الى الذين يمجدون نياح أمك. ليهلك سريعا الدود الذى لا يموت ولتقوى مرحامك نفسى.

نعم يا ربى ويا ألهى ويا ابنى، فى هذه الساعة انظر الى قلبى المملوء خوفا وجزعا. تعال الى يا حبيب نفسى وليقضى روحك القوس فى الطريق المستقيم حتى أسجد قدامك بالحق يا ربى والهى، واعترف لك بمزامير حقك أنت الذى لك مجد أبليك الصالح والروح القدس الآن وكل أوان والى دهر الدهور.

## نياحة العذراء:

ولما فرغت العذراء من صلاتها قالوا جميعا أمين. وفجأة حدثت رعود وبروق وأهتز المكان من أساسه، وظهر الرب فى وسطهم فى مركبة من نور. وكان يتقدم موسى على رأس جميع الأنبياء، وأيضا داؤد الملك على رأس ملوك الحق. وامتلا المكان نورا فسقطوا جميعا على وجوههم كأموات. وابتدأ الرب يسوع يقول بصوت هادىء: السلام لك يا أمى العذراء، السلام يا رسلى الأطهار، السلام أيتها العذارى المجتمعات هنا. حينئذ فارقه الخوف ولكنهم ظلوا على الأرض ساجدين له.

وقال لأمه: لقد سمعت صلاتك وتضرعاتك، لقد صعدت الى كرسى مجدى عن يمين أبى والروح القدس. قومى يا أمى العذراء، دعينا نذهب من هنا. لماذا تيقن فى بيت الخطاه بينما مسكن الصديقين قد أعد لك؟ يا أجمل أم تعالى من هنا. لماذا أتركك فى أورشليم الأرضية قاتلة الأنبياء وراجمة المرسلين إليها بينما أورشليم السماوية تستعد لاستقبالك؟ حيث مدينة أبى والروح القدس. قومى يا أمى الحبيبة، ولنذهب بعيدا من هنا. كيف أتركك فى بيت مصنوع من الطوب وهناك الأروقة التى من الحجر الكريم مفتوحة

أمامك؟ كيف أستطيع أن أنتظر يا أجمل أم، يا من كنت مسكنى على الأرض، بينما سماء السموات، مسكنى الحقيقي مع أبى والروح القدس تأن اشتياقا اليك؟

قومى يا امى الحبيبة دعينا نذهب من ههنا. ان أبى والروح القدس يلحون بأن أقودك اليهم، لأنك حملت وحدتهم، أى وحدة لاهوتى الذى حملتيه فى بطنك. قومى يا امى الحبيبة دعينا نذهب من ههنا، من بيت الدموع الى مدينة الفرح، ومن كورة الموت الى كورة الأحياء الى الأبد. لهذا كله أقول لك قومى يا امى الحبيبة دعينا نذهب من ههنا. وبينما تحدث الرب يسوع هكذا، لم يحتمل الرسل فصرخوا قائلين: يا ربنا أنك اليوم سوف تأخذها من بيننا وتتركنا يتامى، فقبل أن تأخذها خذنا نحن أيضا حتى لا نقاسى من الفراق. وصرخت أيضا العذارى وهن ينحن ولكنها نظرت اليهم وقالت: يا أولادى، لماذا تبكون وتحزنون نفسى، أليس مكتوبا أن كل نفس لا بد أن ترى الموت؟ أنا أيضا لا بد أن أعود الى التراب مثل كل سكان الأرض. تشددوا لأنه معكم من طول الأيام وسوف لا يترككم يتامى كما قال لكم. ثم نظرت الى العذارى وقالت: يا بناتى الصالحات، احفظن العهد الذى قطعتهن مع عريسكن الحقيقى المسيح. ضعوا زيتا فى مصابيحكن حتى متى جاء يجدكن مستعدات للمضى معه الى العرس. ثم قالت للمخلص: يا أبنى الحبيب، أتضرع اليك أنه بعد انتقالى تعزيهم كلهم، لأن قلوبهم جريحة من أجل كل الشرور التى عانوها من اليهود. لقد رأينا جسدك مخضبا بدمك عندما علقوك على الصليب بالمسامير، وأيضا الحربة فى جنبك. وعندما أعطوك خلا عوض الماء فى عطشك، ووضعوا أكليل شوك على رأسك. ولم يدخل الفرح الى قلوبنا الا بعد قيامتك.

فقال ربنا والهنا: يا والدتى الجميلة، عندما خالف آدم وصيتى صدر حكمى عليه: يا آدم أنت تراب والى التراب تعود. وأنا قد عرفت الموت بالجسد، الجسد الذى أخذته منك وجعلته واحدا مع لاهوتى. وأنا لم أكن أريد أن تموتى. كنت أود أن أصعدك حية مثل أخنوخ و ايليا، ولكن حتى هذين لا بد أن يدوقا الموت فى وقت النهاية. ولو لم تدوقى الموت لقال قوم انك كنت خيالا وأن التجسد كان سرابا، لأنى أعرف أفكار البشر انها باطلة.

ثم التفت الرب يسوع الى الرسل قائلا: ثقوا يا رسلى ويا خواصى اننى سوف لا أحرملك منها لمدة طويلة وانما قريبا ستظهر لكم. بعد مئتين وستة أيام، وهى الأيام بين نجاتها وصعودها، سوف أقودها أمامكم بالجسد، هذا الجسد الذى فيه ترونها الآن، لكى اخذها الى السموات العلوية حيث أبى والروح القدس حيث تبقى هناك لتصلى من أجلكم. ثم قال: قوموا وأذهبوا الى الموضع المقدس فستجدون على مذبح البخور ثيابا وعطورا سمائية أرسلها الى الأب والروح القدس حتى بها أكرم جسد أمى الحبيبة. فلما أتوا بها، قال للرسل: ضعوها على الفراش. ثم قال لأمه: يا ملكة النساء كلها، حلّى على هذه واتركى الحزن والكآبة والتنهّد، واذهبى الى الفرح والسعادة الدائمة.

فقامت العذراء وبسطت يديها وقالت: أدوناي ألوى الصباوت، المسيح ربى عمانوئيل، خذنى الآن اليك يا ابنى، ولتنتفتح الأبواب الملكية أمامى حتى أتى وأسجد قدامك يا سيدى، لأنك أنت الواحد الذى يليق بك المجد مع أبىك الصالح والروح القدس. ولما قالت هذا أضجعت على الثياب ورفعت عينيها ناحية مخلصها، وفى تلك اللحظة عينها أسلمت روحها الى يديه.

فقال الرب لبطرس ويوحنا: أسرعوا وكفنا جسد أمى قيل أن أذهب عنكم. فقاموا وكفنها باكرام كما قال لهم. وأما الرب فانه مد يده ناحية المشرق وأتى بثلاثة سعفات نخل مطيبة بأطياب الفردوس. ثم أتى أيضا بثلاثة أوراق زيتون من الشجرة التى أخذت منها حمامة نوح ورقة الزيتون. ولما وضع الرسل هذه على الجسد الطاهر الذى للعذراء، قال الرب: احملوا جسد أمى الطاهر وضعوه فى القبر الحجر، وأغلقوا القبر وأستمروا فى الصلاة حتى يأتى وقت صعودها بعد مئتين وستة أيام. ولما قال هذا، أعطاهم سلامه ثم عاد الى السماء.

## دفن العذراء:

أما الرسل فقد حملوا الجسد الطاهر وذهبوا به مع جميع الذين كانوا معهم. أخذوها فى هدوء ووقار الى حفلى يهوشافاط. وفى الطريق قابلهم جماعة من اليهود، فقالوا فيما بينهم: من هو هذا الميت؟ ومن هؤلاء الذين يحملون الجسد فى هدوء ووقار؟ لا بد أن هذه عادة مستحدثة فى اسرائيل! ولكن واحد منهم وهو جليلى قال لهم: ان الجسد الذى يحملونه هو جسد مريم ابنة يواقيم وحنة، التى ولدت المسيح الذى شفى مرضاكم وفتح عيونكم وأقام موتاكم. ونحن نؤمن أنه كما أقام موتاكم فهو سوف يقيمها من الموت ويأخذها الى السماء معه.

فلما سمع اليهود امتلأوا غيرة وقالوا: ان هذه البدعة ما زالت موجودة بيننا! هلموا لنصنع نارا ونحرق هذا الجسد! لأنهم اذا دفنوه فان كثيرين سيأتون لزيارته، فيأتى الرومان ويأخذون موضعنا وأمتنا. حينئذ أسرعوا وأوقدوا نارا وأسرعوا وراء الرسل. أما الرسل فلما رأوا الجمع خافوا كبشر فوضعوا النعش الذى كان به الجسد وهربوا. أما اليهود فعندما أقتربوا من الجسد اصيبوا بالعمى وبدات النار التى أعدوها ليحرقوا جسد العذراء تحرق بعضا منهم، فبدأوا يصرخون: ويل لنا يا يسوع سيدنا، لقد أخطأنا الى السماء واليك، فسامحنا لأننا أولاد أبراهيم. أنر عيوننا حتى نأتى اليك ونؤمن بألوهيتك وبأملك العذراء الحقيقية. ولما قالوا هذا تحنن الرب عليهم وشفاهم من عماهم ومن حماقتهم، وتبعنا كثيرين منهم وهم يمجدون الثالث.

أما الرسل فانهم بعد ذلك عادوا الى اورشليم وهم يمجدون الله من أجل نعمه العظيمة. وكانوا بين وقت وآخر يعودون الى المكان حيث وضعوا النعش وهم يرتلون ويسبحون الى يوم صعود العذراء الطاهرة.

## صعود العذراء:

وحدث بعد أن انقضت المئتين وستة أيام أنهم قاموا جميعا وذهبوا حيث جسدها. وكان هذا فى ليلة الخامس عشر من شهر مسرى أى قبل صباح السادس عشر، فظلوا ساهرين الليل كله وهم يصلون. وفى الساعة العاشرة من تلك الليلة (الرابعة صباحا) سمعنا رعدا وأصوات تهليل. واذا جوقة من الملائكة قد جاؤا الى القبر. وجاء داؤد المرتل وهو يرتل بقيارته: قم يا رب الى راحتك، أنت وتابوت قدسك. وفى تلك اللحظة عينها أمتلأ المكان نورا، وظهر الرب فى مركبته الشاروبيمية، وكانت نفس العذراء فى حضنه مزينة بثوبها السماوى. فسقط الرسل كالأموات على الأرض، ولكن

الرب أقامهم قائلاً: السلام يا أخوتي وأحبائي والعذارى المجتمعات معكم، قوموا لتنتظروا مجد أمي. ثم صرخ بصوت عظيم ناحية القبر قائلاً: قم أيها الجسد الطاهر الذى صار هيكلًا لى، خذ هذه النفس التى كانت مسكنا لى. قم أيها الجسد الفانى بطبيعته وخذ روحك غير الفانية وصر حيا الى الأبد، حتى آخذك الى مسكن الأحياء. قم، لماذا أنت مضجع فى القبر والبس روحك حتى تأتى معى الى حيث أبى والروح القدس، فانهم يحنون اليك. قم أيها الجسد الذى بنى فى داخله جسدى بدون أن يعلم، خذ روحك التى صارت مسكنى. قم أيها الحر واعلن للعالم حرىتى التى بها أعتقت خليقتى كلها. قم أيها الجسد الطاهر واتحد بالروح، ولتكن هذه هى قيامتك قبل كل الخليقة. أن ساكنى السماء سوف يحملونك عندما يرونك مزينا بروحك غير المانته، وسوف يقولون بعضهم لبعض: من هذه التى قامت من الأموات قبل كل المسكونة وهى مزينة هكذا؟ أترى هذه هى بيت الرب وباب السماء؟ لنرتل للرب تريلة من أجلها لأن الرب أحبها أكثر من جميع مساكن يعقوب، أى مصاف القديسين. ان أبى الصالح والروح القدس سوف يقبلونك ويحفظونك لأنك صرت مسكنا لطبيعتهم التى لا تشبه. ان الأربعة حيوانات حاملى عرش الثالوث، الممثلون أعينا سوف يمثلون عجا حين يرونك مزينة ببهاء لاهوتى. قم أيها الجسد واتحد بروحك كما كنت من قبل، انا فى انتظارك.

ولما قال هذه الكلمات فوق القبر الحجرى انفتح القبر فى تلك اللحظة. لقد كان مغلقا كما كان فلك نوح الذى لم يقدر أن يفتحه الا الله الذى أغلقه. وبعد ذلك قام جسد العذراء الطاهرة وعانق روحها مثل أختين أتيتا من بلاد بعيدة، وصارا واحدا. وفى تلك اللحظة عينها أقترب داود النبى وحرك قيثارته قائلاً: الرحمة والحق تلاقيا، العدل والسلام ثلاثما. ولما تم هذا صعد الرب الى السماء وهو يبارك الرسل قائلاً: سلام لكم يا أحبائي وسلام للقبر الذى صار مسكنا لجسد أمى، هناك تمكث بركتى ونعمتى وتعصيدي لكل من يزوره. وسلامى أيضا لكل من يصنع تذكار أمى بأعمال الرحمة والبر. ثم باركهم، ولم يعد الرسل ينظرونهم. ولكن أصوات القوات السمائية ظلت ترن فى أذانهم قائلة: الليلويا. قدموا للرب مجدا يليق باسمه القدوس. الليلويا. قدموا للرب يا أبناء الرب، سبحوه فى هيكله المقدس.

حينئذ فهموا ما قاله داود بالروح: تأتى عذارى الى الملك. ان هذه العذارى ما هى الا جسد وروح العذراء بعد اتحادهما. وأيضا ما قاله: تأتى صاحباتها فى أثرها، هذه هى فضائلها. حينئذ عادوا الى اورشليم بفرح وهم يمجدون الله بشكر.

## APPENDIX C

# The Assumption of the Body and soul of St. Mary

By Metropolitan Bishop

Primarily and formally declared on 1950 by Pope Pius XII of Rome, the assumption of the body and soul of St. Mary, her ascension to the Kingdom of Heaven, and her sitting at the right hand of the Lord Christ, subsequently became one of the official doctrines of the Catholic Church. Pope Pius declared that Mary, “having completed the course of her earthly life, was assumed body and soul to heavenly glory and exalted by the Lord as Queen over all things, so that she might be the more fully conformed to her Son, the Lord of lords and conqueror of sin and death”... "The doctrine of the Assumption of Mary into heaven flows from and completes the concept of her Immaculate Conception"<sup>1</sup>.

**Herewith, we give the following brief responses to this new doctrine:**

**First:** It is written in the Epistle to the Hebrews, that the Lord Christ is the High Priest who ascended to the Heavens: “*For such a High Priest was fitting for us, who is holy, harmless, undefiled, separate from sinners, and has become higher than the heavens*” (Heb 7:26). This verse shows clearly that the Lord Christ ascended into the Heavens, and remains there from that time until this day. The reason given is that **He is the High Priest**. Therefore He said, “*It is to your advantage that I go away; for if I do not go away, the Helper will not come to you*” (Jn 16:7).

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<sup>1</sup> Alan Schreck, The Essential Catholic Catechism, Charis Servant Publications, Ann Arbor, Michigan, p.362-363.

**Second:** The Lord Christ ascended to the Heavens, now to appear in the presence of God for us: “*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*” (Heb 9:24). Also, “*Now, once at the end of the ages, He has appeared to put away sin by the sacrifice of Himself*” (Heb 9:26). From this it is clear that the Lord Christ has ascended higher than the Heavens (see Heb 7:26), to appear in the presence of God the Father for us, **to intercede for us always, a propitiating advocacy for the forgiveness of sin**. Our teacher St. John the apostle writes, “*If anyone sins, we have an Advocate with the Father, Jesus Christ the righteous. And He Himself is the propitiation for our sins*” (1 Jn 2:1-2).

But, what will the Virgin be doing there, in the Holy of Holies in Heaven? Our teacher St. Paul the Apostle says: “*Now this is the main point of the things we are saying: We have such a High Priest, who is seated at the right hand of the throne of the Majesty in the heavens, a **Minister of the sanctuary and of the true tabernacle** which the Lord erected, and not man*” (Heb 8: 1-2).

How could the Virgin enter the place into which no human nature has entered (one of the Liturgy fractions), except only Jesus Christ, Who has entered the Holy of Holies, as the High Priest used to enter the Holy of Holies in the temple once a year? Therefore it is written, “*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*” (Heb 9:28). Again, “*But this Man, after He had offered one sacrifice for sins forever, sat down at the right hand of God*” (Heb 10:12).

Does Virgin Mary have that high priesthood in order to enter therein?

It is written that the Lord Christ offered Himself once for all. The apostle writes: “*This He did once for all when He offered up Himself*” (Heb 7:27) and, “*With His own blood He entered the Most Holy Place once for all, having obtained eternal redemption*” (Heb 9:12).

**Third:** The Lord Christ entered the Heavenly Kingdom **as a forerunner** for us, as He told His disciples, “*And if I go and prepare a place for you, I will come again and receive you to Myself; that where I am, there you may be also*” (Jn 14:3). St. Paul the Apostle confirmed this meaning by saying: “*entering into that within the veil, where Jesus is entered as forerunner for us, become for ever a high priest according to the order of Melchisedec*” (Heb 6:19-20). How can He be a forerunner if there is someone with Him?!

Do these expressions apply to Virgin Mary? Has the Lord Christ prepared a place for her? Will He come and take her to Himself? Will she rise with the rest of humanity, considering that the Lord Christ is “*The firstfruits of those who have fallen asleep*” (1 Cor 15:20)? This is what we will examine in the upcoming point.

**Forth:** It was written of the Lord Christ: “*For as in Adam all die, even so in Christ all shall be made alive. But each one in his own order: Christ the firstfruits, afterward those who are Christ’s at His coming*” (1 Cor 15:22-23).

Is the Virgin *Christ’s*, or is she not *Christ’s*? And, is Christ the true firstfruits? Does He have supplements? (Does Christ have supplements, like a Hotel that erects small adjacent buildings to it, giving them titles: A, B, and C?)

St. Paul the Apostle also wrote about the resurrection of the dead said, “*Behold, I tell you a mystery: We shall not **all** sleep, but we shall **all** be changed, in a moment, in the twinkling of an eye, at the last trumpet. For the trumpet will sound, and the dead will be raised incorruptible, and we shall be changed*” (1 Cor 15:51-52). This verse means no exceptions, **all** will be changed -the dead and the living- at the coming of the Lord at the last trumpet. Therefore he said, *we shall **all** be changed*, not excepting any of the people. He preceded in the same chapter of the

same Epistle and said that *Christ is the firstfruits, and then those who are Christ's at His coming.*

Thus, he gave only two categories: the firstfruits, which is Christ alone; and those who are Christ's at His coming, of whom the apostle said that they will **all** be changed, including Virgin Mary, the bride who is the pride of the church and all humanity.

What becomes of us on the day of the heavenly wedding feast without the Virgin? And if she has entered into the Kingdom, then how could the church, the bride of Christ, appear before Christ without Virgin Mary? Is it fitting for this wedding festival to occur without the beloved Bride and bright never-changing blossom?

The doctrine of the assumption of the body of Virgin Mary, after her resurrection from the dead, before the coming of the Lord, by which many wished to honor Virgin Mary is a doctrine that separates between the Virgin and the church, degrading the Virgin, and depriving her of the beautiful wedding festival, of which St. Paul the Apostle said, "*The last enemy that will be destroyed is death...that God may be all in all*" (1 Cor 15:26-28).

Would the Virgin ascend into Heaven without being celebrated, and even if it is said that the angels made celebrations for her, how could the church not witness this festival? How could she not be honored before the saints who loved her and asked for her intercessions? How could Heaven not celebrate the entrance of its Bride the Virgin?

An illustration: like a groom who comes and asks to marry a young lady, then he takes her directly to his house without anyone knowing, and without any celebrations...

The first time the Lord entered into Heaven, He entered with the salvation of humanity, as a victorious King over the kingdom of Satan, and the



angels celebrated His entry. Similar to a king whose son is the commander-in-chief of the army, returning victorious over his enemies –he is celebrated with great pomp. On another occasion his wedding feast is celebrated. The first celebration is for Christ’s victory over the kingdom of Satan, while the second is His wedding feast to the church whom He enters into the bosom of the Father.

Will the Virgin have a solo celebration attended by no one? None of the Patriarchs, the saints, or the martyrs? And on the Last Day, those who are entering the Kingdom enter *with Christ*, while she does not?

Moreover, this concept would lead to many problems:

- 1- In His Second Coming, will He bring her with Him?
- 2- If He brings her with Him, this means that He will take her out of the Kingdom again.
- 3- If He brings her with Him, then He will seat her on His right, and on His right she will share with Him in the Judgment?
- 4- Our Lord Jesus Christ said to His disciples, “*When the Son of Man sits on the throne of His glory, you who have followed Me will also sit on twelve thrones, judging the twelve tribes of Israel*” (Mat 19:28), then should there be thirteen thrones, not twelve!
- 5- If the twelve apostles will judge the twelve tribes of Israel, then what will the Virgin do? What will she do, she does not have that high priesthood like the apostles in order to judge the twelve tribes.
- 6- Will she intercede? Intercede for whom, it is too late, “*For the great day of His [the lamb] wrath has come*” (Rev 6:17).

On the surface, saying that the virgin ascended into heavens seems to be for her glorification, but in truth it takes away from the Virgin’s status, and degrades her.

**Fifth:** When St. John witnessed the heavenly scene of God’s throne in the Revelation, he saw the throne of the Father, surrounded by the four incorporeal creatures, the twenty-four priests, and amid the throne a Lamb standing as if slain, and all cried out: “*Blessing and honor and glory and power be to Him who sits on the throne, and to the Lamb, forever and ever,*” (Rev 5:13) many angels were around the throne, and the number of them was ten thousand times ten thousand, and thousands of thousands (see Rev. 5:11). Amid this wonderful scene St. John did not observe St. Mary, in spite of the fact that it took place by the end of the

first century, and after the death of Virgin Mary by about 60 years or more. If she has ascended into heaven and sat on the right hand of God then why didn't he see her?

**In conclusion**, we say that the psalm did not ignore this fact when it said, of the ascension of the Lord Christ and His entry into the Heavens, after taking the image of man and after being victorious over Satan, fulfilling redemption: "*Lift up your heads, O you gates! And be lifted up, you everlasting doors! And the King of glory shall come in. Who is this King of glory? The Lord strong and mighty, The Lord mighty in battle. He is the King of glory*" (Ps 24: 7-10).

This dialogue took place between the guardian angels of the Kingdom's gates and the angels who accompanied the Lord Christ in His ascension to Heaven. Thus, the everlasting doors were lifted up for the almighty Lord to enter into the place into which no human has entered (as mentioned in one of the fractions of the Liturgy). In other words, the angels would not open the doors until the other angels respond to them that this is *The Lord strong and mighty, The Lord mighty in battle. He is the King of glory!* Does this apply to the Virgin St. Mary?

Furthermore, there is an argument that uses the following verse: "*At Your right hand stands the queen*" (Ps 45: 9), saying that this proves that the queen is now on His right hand. However, most of the prophecies are written in the same way, regardless of the tense by which they are written. For example, "*They pierced My hands and My feet; I can count all My bones. They look [and] stare at Me. They divide My garments among them, And for My clothing they cast lots*" (Ps 22: 16-18). Does this mean that all this happened to David when he wrote them? Or, that these were prophecies about the Messiah that were later fulfilled at His crucifixion?

**Finally**, the faith of our Coptic Orthodox Church is that the body of St. Mary was carried to heaven and is kept there, while her soul is with Christ

in paradise in the highest position. St. Paul said, “*having a desire to depart and be with Christ*” (Phi 1:23), and our Lord said to the thief on the right, “*today you will be with Me in Paradise*” (Luk 23:43). Thus, all the saints are in paradise with Christ and the queen is with them awaiting the wedding festival of the whole church to her groom.

”

## APPENDIX D

### قيامه جسد ونفس السيدة العذراء

#### لنيافة الأنبا بيشوى

أعلنت عقيدة صعود جسد ونفس العذراء إلى ملكوت السموات وجلوستها عن يمين السيد المسيح، بصفة رسمية لأول مرة بواسطة البابا بيوس الثانى عشر بابا روما عام 1950، وصارت منذ ذلك الحين من العقائد الرسمية فى الكنيسة الكاثوليكية. لقد أعلن البابا بيوس أن العذراء "بعدما أكملت مدة حياتها على الأرض، صعدت بجسدها وروحها إلى المجد السماوى، ورفعها الرب لتكون ملكة على كل شئ، حتى تصوير الأكثر مطابقة لابنها، رب الأرباب وقاهر الخطية والموت" ... "إن عقيدة صعود مريم للمساء تنبع من وتكمل مفهوم الحبل بها بلا دنس".<sup>1</sup>

#### وفيما يلى نورد رداً مختصراً لهذه العقيدة المستحدثة:

**أولاً:** السيد المسيح قيل عنه فى رسالة العبرانيين أنه هو رئيس الكهنة الذى صعد إلى السموات "لأنه كان يليق بنا رئيس كهنة مثل هذا، فدوس بلا شر ولا دنس، قد انفصل عن الخطاة وصار أعلى من السموات" (عب7: 26). وبهذا النص يتضح أن صعود السيد المسيح إلى السموات منذ الوقت الذى صعد فيه وإلى يومنا هذا هو لأنه هو رئيس الكهنة. لذلك قال "خير لكم أن أنطلق لأنه إن لم أنطلق لا يأتيكم المعزي" (يو 16: 7).

**ثانياً:** إن السيد المسيح قد صعد إلى السماء ليظهر الآن أمام وجه الله لأجلنا "لأن المسيح لم يدخل إلى أقداس مصنوعة بيد أسبأه الحقيقية، بل إلى السماء عنونها، ليظهر الآن أمام وجه الله لأجلنا" (عب 9: 24). وأيضاً "لأن قد أظهر مرة عند انقضاء الدهور ليبتل الخطية بذبيحة نفسه" (عب 9: 26). ويتضح من ذلك أن السيد المسيح قد صعد أعلى من السموات كما ورد فى (عب7: 26)، ليظهر أمام وجه الله الأب لأجلنا، وأنه يشفع فينا شفاعته

<sup>1</sup> Alan Schreck, The Essential Catholic Catechism, Charis Servant Publications, Ann Arbor, Michigan, p.362-363.

كفارياً لمغفرة الخطايا. كما يقول معلمنا يوحنا "وَإِنْ أَخْطَأَ أَحَدٌ فَلَنَا شَفِيعٌ عِنْدَ الْآبِ، يَسُوعُ الْمَسِيحُ الْبَارُّ وَهُوَ كَفَّارَةٌ لِحَطَايَانَا" (1يو2: 1،2).  
 لكن ماذا تفعل العذراء هناك في قدس الأقداس في السماء؟ إذ يقول معلمنا بولس الرسول "وَأَمَّا رَأْسُ الْكَلَامِ فَهُوَ أَنَّ لَنَا رَئِيسَ كَهَنَةٍ مِثْلَ هَذَا، قَدْ جَلَسَ فِي يَمِينِ عَرْشِ الْعِظَمَةِ فِي السَّمَاوَاتِ. خَادِماً لِلْأَقْدَاسِ وَالْمَسْكَنِ الْحَقِيقِيِّ الَّذِي نَصَبَهُ الرَّبُّ لِإِنْسَانٍ" (عب8: 1، 2).

إذن كيف تدخل العذراء إلى الموضع الذي لم يدخل إليه ذو طبيعة بشرية (قسمة القداس) إلا يسوع المسيح فقط، لأنه دخل إلى قدس الأقداس مثلما كان رئيس الكهنة يدخل إلى قد الأقداس في الهيكل مرة واحدة في السنة. لذلك يقول "هَكَذَا الْمَسِيحُ أَيْضاً، بَعْدَمَا قُدِّمَ مَرَّةً لِكَي يَحْمِلَ خَطَايَا كَثِيرِينَ، سَيُظْهِرُ ثَانِيَةً بِلَا خَطِيئَةٍ لِلخَّلَاصِ لِلَّذِينَ يَنْتَظِرُونَهُ" (عب 9: 28)، وأيضاً "وَأَمَّا هَذَا فَبَعْدَمَا قُدِّمَ عَنِ الْخَطَايَا ذَبِيحَةً وَاحِدَةً، جَلَسَ إِلَى الْأَبَدِ عَنِ يَمِينِ اللَّهِ" (عب 10: 12).

فهل العذراء مريم لها رئاسة كهنوت حتى تدخل إلى هناك!؟

السيد المسيح قيل عنه أنه قُدِّمَ نفسه مرة واحدة، إذ يقول الرسول "لَأَنَّهُ فَعَلَ هَذَا مَرَّةً وَاحِدَةً، إِذْ قُدِّمَ نَفْسَهُ" (عب7: 27) وأيضاً "بدم نفسه، دَخَلَ مَرَّةً وَاحِدَةً إِلَى الْأَقْدَاسِ، فَوَجَدَ فِدَاءً أَبَدِيًّا" (عب9: 12).

**ثالثاً:** لقد دخل السيد المسيح إلى الملكوت السماوي كسابق لنا، وقال لتلاميذه "إِنَّ مَصْنِيبُتِي وَأَعَدَدْتُ لَكُمْ مَكَاناً آتِي أَيْضاً وَأَخُذُكُمْ إِلَيَّ حَتَّى حَيْثُ أَكُونُ أَنَا تَكُونُونَ أَنْتُمْ أَيْضاً" (يو14: 3). وأكد القديس بولس الرسول هذا المعنى فقال "تَدْخُلُ إِلَى مَا دَاخَلَ الْحِجَابِ، حَيْثُ دَخَلَ يَسُوعُ كَسَابِقٍ لِأَجْلِنَا، صَائِراً عَلَى رُتْبَةِ مَلِكِي صَادِقٍ، رَئِيسَ كَهَنَةٍ إِلَى الْأَبَدِ" (عب6: 19، 20). كيف يكون هو سابق إن كان هناك آخر معه.

هل العذراء مريم ينطبق عليها هذه العبارات!؟ هل أعد السيد المسيح لها مكاناً؟ وهل سوف يأتى ويأخذها إليه؟ وهل سوف تقوم مع سائر البشر حيث أن السيد المسيح هو باكورة الراقدين (1كو 15: 20)؟ هذا ما سنراه في النقطة التالية.

رابعاً: قيل عن السيد المسيح "لأنَّه كَمَا فِي آدَمَ يَمُوتُ الْجَمِيعُ هَكَذَا فِي الْمَسِيحِ سَيُحْيَا الْجَمِيعُ وَلَكِنَّ كُلَّ وَاحِدٍ فِي رُتْبَتِهِ. الْمَسِيحُ بَاكُورَةٌ ثُمَّ الَّذِينَ لِلْمَسِيحِ فِي مَجِيئِهِ" (1كو 15 : 22، 23).

فهل العذراء هي للمسيح أم ليست للمسيح؟! وهل المسيح هو باكورة حقيقية أم أن له ملحقات؟!!

هل للمسيح ملحق مثل الفندق الذى ينشئ مبانى صغيرة بالقرب منه ويسمىها ملحق (أ) وملحق (ب) وملحق (ج)

ويقول أيضاً بولس الرسول عن قيامة الأموات "هُودَا سِرٌّ أَقُولُهُ لَكُمْ: لَا نَرَقُدُ كُلَّنَا وَلَكِنَّا كُلَّنَا نَتَغَيَّرُ. فِي لَحْظَةٍ فِي طَرْفَةِ عَيْنٍ عِنْدَ الْبُوقِ الْأَخِيرِ" (1كو 15: 52). الكل سيتغيرون الراقدين والأحياء عند مجئ الرب، عند البوق الأخير لذلك قال كلنا نتغير ولم يستثنى أحداً من الناس. ولكنه سبق فى نفس الفصل من الرسالة فقال الْمَسِيحُ بَاكُورَةٌ ثُمَّ الَّذِينَ لِلْمَسِيحِ فِي مَجِيئِهِ.

بهذا يكون هناك فئتين: الباكورة وهو للمسيح فقط، والذين للمسيح فى مجيئه، الذين قال عنهم أنهم **كلهم** يتغيرون، بما فى ذلك العذراء مريم، وهى العروس التى تتفخر بها جميع البشرية.

كيف يكون حالنا فى العرس السماوى بدون العذراء؟ وإن كانت قد دخلت إلى الملكوت فكيف تبدو الكنيسة كعروس للمسيح بدون العذراء مريم؟! هل يليق بهذا العرس السماوى أن يتم بدون العروس المحبوبة الزهرة النيرة غير المتغيرة؟

إن عقيدة صعود جسد السيدة العذراء بعد قيامتها من الأموات قبل مجئ الرب والتي أرادوا بها أن يكرّموا العذراء مريم، هى عقيدة تقلل من شأن العذراء، وتفصل بينها وبين الكنيسة، وتحرمها من الاحتفال الجميل الذى قال عنه بولس الرسول "أَخِرُ عَدُوٌّ يُبْطَلُ هُوَ الْمَوْتُ كَيْ يَكُونَ اللهُ الْكُلَّ فِي الْكُلِّ" (1كو 15: 26، 28).

هل تدخل العذراء إلى السماء دون أن يُحتفل بها؟ وحتى لو قيل أن الملائكة كرمتها فكيف لا ترى الكنيسة هذا الإحتفال؟! وكيف لا تُكرّم أمام القديسين الذين أحبوا وتشفعوا بصلواتها؟! لماذا هذا الإستعجال السابق لأوانه؟! كيف لا تحتفل السماء بدخول العروس العذراء؟! مثال توضيحي: هل يأتي عريس ليخطب عروس ثم يخطفها مباشرةً إلى بيته بدون أى احتفال؟!

في المرة الأولى دخل السيد المسيح كملك غالب منتصر على مملكة الشيطان ومعه خلاص البشرية، مثل ابن ملك يكون هو قائد الجيش ويعود منتصراً على الأعداء، فيحتفل به باحتفالات عظيمة. في مناسبة أخرى يكون الإحتفال هو بيوم عرسه. هكذا فإن الإحتفال الثاني للسيد المسيح هو حفل عرسه للكنيسة وهو داخل بها إلى أحضان أبيه. هل سيقام حفل للسيدة العذراء لا يحضره أحد؟ لا الآباء البطارقة (ابراهيم وإسحق ويعقوب) ولا القديسون ولا الشهداء؟! ثم في اليوم الأخير الذين سيدخلون الملكوت يدخلونه مع المسيح بينما هي لا تدخل معه؟!

علاوة على ذلك فإن هذا المفهوم سوف يقود إلى مشاكل كثيرة منها:

- 1- في المحيى الثاني هل السيد المسيح سوف يحضر العذراء معه؟
- 2- إذا أحضرها معه هذا سيعنى أنه سوف يخرجها من الملكوت مرة ثانية.
- 3- وإذا أحضرها معه سوف يجلسها عن يمينه، وعن يمينه هل سوف تشترك مع المسيح في الدينونة؟!
- 4- يقول السيد المسيح لرسله "أَنْتُمْ الَّذِينَ تَبِعْتُمُونِي فِي التَّجْدِيدِ مَتَى جَلَسَ ابْنُ الْإِنْسَانِ عَلَى كُرْسِيِّ مَجْدِهِ تَجَلْسُونَ أَنْتُمْ أَيْضاً عَلَى اثْنِي عَشَرَ كُرْسِيّاً تَدِينُونَ أَسْبَاطَ إِسْرَائِيلَ الْإِثْنِي عَشَرَ" (مت 19: 28). فهل سيكون هناك ثلاث عشر كرسيّاً وليس اثني عشر؟
- 5- إذا كان الرسل سيدينون أسباط إسرائيل الإثني عشر فماذا ستفعل العذراء؟! هي ليس لها رئاسة كهنوت مثل الرسل حتى تدين أسباط إسرائيل الإثني عشر.
- 6- هل ستشفع؟ لكن فيمن تشفع وكيف؟ وقتها يكون قد جاء "يَوْمُ غَضَبِهِ الْعَظِيمِ" (رؤ 6: 17).

القول بصعود العذراء للسماء يبدو في الظاهر أنه لتكريمها لكنه في الحقيقة يقلل ومن قيمة ومكانة العذراء.

**خامساً:** حينما أبصر يوحنا المشهد السماوى لعرش الله في سفر الرؤيا، رأى عرش الآب وحوله الأربعة أحياء غير المتجسدين والأربعة وعشرين قسيساً، وفي وسط العرش خروف قائم كأنه مذبح، وقال الجميع "لِلْجَالِسِ عَلَى الْعَرْشِ وَلِلْحَمَلِ الْبَرَكَةُ وَالْكَرَامَةُ وَالْمَجْدُ وَالسُّلْطَانُ" (رؤ5: 13). وكان معهم ملائكة كثيرون حول العرش عددهم ربوات ربوات وألوف ألوف.. أى مئات الملايين لأن الربوة عشرة آلاف. وفي وسط هذا المشهد الرائع لم يبصر يوحنا، فى نهاية القرن الأول الميلادى وبعد نياحة العذراء مريم بحوالى 60 عاماً أو ما يزيد، لم يبصر العذراء مريم فى هذا المشهد! فإذا كانت العذراء مريم قد صعدت إلى السماء وجلست عن يمين المسيح فلماذا لم يراها؟

**ختاماً نقول:** أن المزمور لم يغفل هذه الحقيقة حينما قال عن صعود السيد المسيح ودخوله إلى السماء بعد أن أخذ صورة الإنسان وبعد إنتصاره على الشيطان وإتمام الفداء "إرفعوا أيها الملوك أبوابكم وإرتفعى أيتها الأبواب الدهرية ليدخل ملك المجد. من هو هذا ملك المجد؟ الرب العزيز القوى الجبار القاهر فى الحروب. هذا هو ملك المجد" (انظر مز 24: 7-10). دار هذا الحوار بين حراس أبواب الملكوت من الملائكة وبين الملائكة الذين رافقوا السيد المسيح فى صعوده إلى السماء. فارتفعت الأبواب الدهرية ليدخل الرب العزيز إلى الموضع الذى لم يدخل إليه ذو طبيعة بشرية (كما ورد فى قسمة القداى). أى أن الملائكة لن يفتحوا الأبواب حتى يجيبهم الآخرون قائلين أنه "الرَّبُّ الْقَدِيرُ الْجَبَّارُ الرَّبُّ الْجَبَّارُ فِي الْقِتَالِ هَذَا هُوَ مَلِكُ الْمَجْدِ" (انظر مز 24: 8-10). هل ينطبق هذا الكلام على السيدة العذراء مريم؟!

علاوة على ذلك فإن هناك من يستخدمون الآية التالية "قامت الملكة عن يمين الملك" (مز 45: 9)، ليثبتوا أن الملكة الآن هى عن يمين الملك. لكن أغلب النبوات تكتب بنفس الطريقة دون مراعاة لزمن الفعل (إن كان فى الماضى أم فى المضارع). فمثلاً يقول داود النبى فى المزمور "تَقَّبُوا يَدَيَّ وَرَجُلِي. أَحْصِي كُلَّ عِظَامِي وَهُمْ يَنْظُرُونَ وَيَتَفَرَّسُونَ فِيَّ. يَفْسِمُونَ نِيَابِي



بَيْنَهُمْ وَعَلَى لِبَاسِي يَقْتَرِعُونَ" (مز 22: 16-18). هل هذا يعنى أن كل هذا حدث لداود حينما كتبه؟ أم أن كل هذه كانت نبوات عن المسيا وكانت سوف تتم لاحقاً عند صلبه؟

أخيراً، فإن إيمان الكنيسة القبطية الأرثوذكسية هو أن جسد القديسة مريم العذراء قد حمل إلى السماء وأنه محفوظ هناك، بينما روحها هي مع المسيح في الفردوس في أسمى مكان. يقول معلمنا بولس الرسول "لِيْ اِسْتِهَاءَ أَنْ أَنْطَلِقَ وَأَكُونَ مَعَ الْمَسِيحِ" (فى 1: 23)، وقال السيد المسيح للص اليمين "الْيَوْمَ تَكُونُ مَعِي فِي الْفِرْدَوْسِ" (لو 23: 43). وعليه فإن كل القديسين هم في الفردوس مع المسيح والملكة معهم ينتظرون زفاف الكنيسة كلها لعريسها.





Christ sitting on His throne with Virgin Mary at His right hand (Icon from Saint Anthony Monastery chapel, 13<sup>th</sup> century)