

**ዘዐቢይ ጸም**

**፩ኛ ዘወረዳ**

**ተቀንዩ ለእግዚአብሔር በፍርሃት።  
ወተሐሠዩ ሎቱ በረዓድ  
አጽንዕዋ ለጥበብ ከመ ኢይትመዐዕ እግዚአብሔር  
መዝ. ፪፥፲፩**

**ለእግዚአብሔር በፍርሃት ተገዙ፤  
በረዓድም ደስ ይበላችሁ  
ተግሣዱን ተቀበሉ ጌታ እንዳይቆጣ  
መዝ. 2፥11**

Serve the Lord with fear, and rejoice  
in Him with trembling. Lest the Lord be  
provoked, and you perish while leaving  
the right way. When suddenly His wrath  
ignites, blessed are all who trust in Him.

Psalms 2:11

[www.ethiopianorthodox.org](http://www.ethiopianorthodox.org)

## **The Gospel according to St. John, Chapter 3:10-25**

[10] Jesus answered and said unto him, Art thou a master of Israel, and knowest not these things? [11] Verily, verily, I say unto thee, We speak that we do know, and testify that we have seen; and ye receive not our witness. [12] If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you of heavenly things?

[13] And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven. [14] And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: [15] That whosoever believeth in him should not perish, but have eternal life.

[16] For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

[17] For God sent not his Son into the world to condemn the world; but that the world through him might be saved. [18] He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God.

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

[20] For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved. [21] But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God. [22] After these things came Jesus and his disciples into the land of Judaea; and there he tarried with them, and baptized.

[23] And John also was baptizing in Aenon near to Salim, because there was much water there: and they came, and were baptized. [24] For John was not yet cast into prison. [25] Then there arose a question between some of John's disciples and the Jews about purifying.

**ዘዐቢይ ጸም**

**፪ኛ ዘቅድስት**

**እግዚአብሔርሰ ሰማያት ገበረ።  
አሚነ ወሠናይት ቅድሜሁ  
ቅድሳት ወዕበየ ስብሐት ውስተ መቅደሱ  
መዝ. ፺፮፥፮**

**እግዚአብሔር ግን ሰማያትን ሠራ።  
ምስጋናና ውበት በፊቱ፤  
ቅዱስነትና ግርማ በመቅደሱ ውስጥ ናቸው።  
መዝ. 95፥5**

For the gods of the nations are demons; but  
The Lord made the heavens. Celebration  
And renewal attend Him; holiness and majesty  
Are in His sanctuary.

Psalms 95:5-6

[www.ethiopianorthodox.org](http://www.ethiopianorthodox.org)

## **The Gospel according to Matthew, Chapter 6:10-26**

[16] Moreover when ye fast, be not, as the hypocrites, of a sad countenance: for they disfigure their faces, that they may appear unto men to fast. Verily I say unto you, They have their reward.

[17] But thou, when thou fastest, anoint thine head, and wash thy

face; [18] That thou appear not unto men to fast, but unto thy

Father which is in secret: and thy Father, which seeth in secret,

shall reward thee openly. [19] Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves

break through and steal: [20] But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where

thieves do not break through nor steal: [21] For where your

treasure is, there will your heart be also. [22] The light of the body is the eye: if therefore thine eye be single, thy whole body shall be

full of light. [23] But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness,

how great is that darkness!

[24] No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the

other. Ye cannot serve God and mammon. [25] Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment?

[26] Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they?

[www.ethiopianorthodox.org](http://www.ethiopianorthodox.org)

**ዘዐቢይ ጸም**

**፫ኛ ዘምኩራብ**

**አስመ ቅንዕተ ቤትክ በልዐኒ።  
ትዕይርአቶሙ ለአለ ይትዔየሩክ ወድቀ ላዕሌየ።  
ወቀጸዕክዋ በጸም ለነፍሰየ።  
መዝ. ፳፰፡፱**

**የቤትህ ቅንዕት በልታኛለኝና፣  
የሚሰድቡህም ስድብ በላዬ ወድቋልና።  
ነፍሴን በጸም አስመረርኳት።  
መዝ. 68፡9**

Zeal for Thy house consumed me, and the  
Insults hurled at Thee fell upon me.  
I bent the knee of my soul with fasting,  
And it gave occasion for reproaching me.

Psalms 68:9-10

[www.ethiopianorthodox.org](http://www.ethiopianorthodox.org)

## **The Gospel according to St. John, Chapter 2:12-25**

**12]** After this he went down to Capernaum, he, and his mother, and his brethren, and his disciples: and they continued there not many days. **[13]** And the Jews' passover was at hand, and Jesus went up to Jerusalem, **[14]** And found in the temple those that sold oxen and sheep and doves, and the changers of money sitting: **[15]** And when he had made a scourge of small cords, he drove them all out of the temple, and the sheep, and the oxen; and poured out the changers' money, and overthrew the tables; **[16]** And said unto them that sold doves, Take these things hence; make not my Father's house an house of merchandise. **[17]** And his disciples remembered that it was written, The zeal of thine house hath eaten me up. **[18]** Then answered the Jews and said unto him, What sign shewest thou unto us, seeing that thou doest these things? **[19]** Jesus answered and said unto them, Destroy this temple, and in three days I will raise it up. **[20]** Then said the Jews, Forty and six years was this temple in building, and wilt thou rear it up in three days? **[21]** But he spake of the temple of his body. **[22]** When therefore he was risen from the dead, his disciples remembered that he had said this unto them; and they believed the scripture, and the word which Jesus had said. **[23]** Now when he was in Jerusalem at the passover, in the feast day, many believed in his name, when they saw the miracles which he did. **[24]** But Jesus did not commit himself unto them, because he knew all men, **[25]** And needed not that any should testify of man: for he knew what was in man.

[www.ethiopianorthodox.org](http://www.ethiopianorthodox.org)

**ዘዐቢይ ጸም**

**፬ኛ ዘመዓገዥ**

እግዚአብሔር ይረድኦ ውስተ ዓራተ ሕግሙ  
ወይመይጥ ሎቱ ኩሎ ምስካቤሁ እምደቄሁ  
አንሰ እቤ እግዚአ ተሳሃለኒ  
መዝ. ፱፥፫

እግዚአብሔር በደቄው አልጋ ሳለ ይረዳዋል፤  
መኝታውን ሁሉ በበሽታው ጊዜ ያነጥፍለታል  
እኔስ አቤቱ ማረኝ

መዝ. 40፥3

May the Lord rescue him from his bed of pain;  
Thou has changed all his convalescence to health.  
I said: "Lord, have mercy on me; heal my soul, for  
I have sinned against Thee?"

Psalms 40:3-4

[www.ethiopianorthodox.org](http://www.ethiopianorthodox.org)

## **The Gospel according to St. John, Chapter 5:1-25**

**1]** After this there was a feast of the Jews; and Jesus went up to Jerusalem. **[2]** Now there is at Jerusalem by the sheep market a pool, which is called in the Hebrew tongue Bethesda, having five porches. **[3]** In these lay a great multitude of impotent folk, of blind, halt, withered, waiting for the moving of the water. **[4]** For an angel went down at a certain season into the pool, and troubled the water: whosoever then first after the troubling of the water stepped in was made whole of whatsoever disease he had. **[5]** And a certain man was there, which had an infirmity thirty and eight years.

**[6]** When Jesus saw him lie, and knew that he had been now a long time in that case, he saith unto him, Wilt thou be made whole? **[7]** The impotent man answered him, Sir, I have no man, when the water is troubled, to put me into the pool: but while I am coming, another steppeth down before me.

**[8]** Jesus saith unto him, Rise, take up thy bed, and walk. **[9]** And immediately the man was made whole, and took up his bed, and walked: and on the same day was the sabbath. **[10]** The Jews therefore said unto him that was cured, It is the sabbath day: it is not lawful for thee to carry thy bed. **[11]** He answered them, He that made me whole, the same said unto me, Take up thy bed, and walk. **[12]** Then asked they him, What man is that which said unto thee, Take up thy bed, and walk?

**[13]** And he that was healed wist not who it was: for Jesus had conveyed himself away, a multitude being in that place. **[14]**



Afterward Jesus findeth him in the temple, and said unto him, Behold, thou art made whole: sin no more, lest a worse thing come unto thee. [15] The man departed, and told the Jews that it was Jesus, which had made him whole. [16] And therefore did the Jews persecute Jesus, and sought to slay him, because he had done these things on the sabbath day. [17] But Jesus answered them, My Father worketh hitherto, and I work. [18] Therefore the Jews sought the more to kill him, because he not only had broken the sabbath, but said also that God was his Father, making himself equal with God. [19] Then answered Jesus and said unto them, Verily, verily, I say unto you, The Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise. [20] For the Father loveth the Son, and sheweth him all things that himself doeth: and he will shew him greater works than these, that ye may marvel. [21] For as the Father raiseth up the dead, and quickeneth them; even so the Son quickeneth whom he will. [22] For the Father judgeth no man, but hath committed all judgment unto the Son: [23] That all men should honour the Son, even as they honour the Father. He that honoureth not the Son honoureth not the Father which hath sent him.

[24] Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life. [25] Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live.

[www.ethiopianorthodox.org](http://www.ethiopianorthodox.org)

**ዘዐቢይ ጸም**

**ጅኛ መዝ. ዘደብረ ዘይት**

**እግዚአብሔርሰ ገሀድ ይመጽእ።**

**ወአምላክነሂ ኢያረምም።**

**እሳት ይነድድ ቅድሜሁ።**

**መዝ. ፶፯፥፮**

**እግዚአብሔር ግልጥ ሆኖ ይመጣል**

**አምላካችን ይመጣል ዝምም አይልም**

**እሳትም በፊቱ ይነድዳል።**

**መዝ. 49፥2**

Out of Zion appears His youthful bloom.  
The God will come here openly; this, our  
God shall no longer keep silence. Before  
Him shall flash a fire, and around Him shall  
rage a violent storm.

Psalms 49:2-3

[www.ethiopianorthodox.org](http://www.ethiopianorthodox.org)

## **The Gospel according to Matthew, Chapter 24:1-36**

**[1] And Jesus went out, and departed from the temple: and his disciples came to him for to shew him the buildings of the temple. [2] And Jesus said unto them, See ye not all these things? verily I say unto you, There shall not be left here one stone upon another, that shall not be thrown down. [3] And as he sat upon the mount of Olives, the disciples came unto him privately, saying, Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world? [4] And Jesus answered and said unto them, Take heed that no man deceive you. [5] For many shall come in my name, saying, I am Christ; and shall deceive many. [6] And ye shall hear of wars and rumours of wars: see that ye be not troubled: for all these things must come to pass, but the end is not yet. [7] For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places. [8] All these are the beginning of sorrows. [9] Then shall they deliver you up to be afflicted, and shall kill you: and ye shall be hated of all nations for my name's sake. [10] And then shall many be offended, and shall betray one another, and shall hate one another. [11] And many false prophets shall rise, and shall deceive many. [12] And because iniquity shall abound, the love of many shall wax cold. [13] But he that shall endure unto the end, the same shall be saved. [14] And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come. [15] When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand:) [16] Then let them which be in Judaea flee into the mountains: [17] Let him which is on the housetop not come down to take any thing out of his house: [18] Neither let him which is in the field return back to take his clothes.**

**[19] And woe unto them that are with child, and to them that give suck in those days! [20] But pray ye that your flight be not in the winter, neither on the sabbath day: [21] For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be. [22] And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened. [23] Then if any man shall say unto you, Lo, here is Christ, or there; believe it not.**

**[24] For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect. [25] Behold, I have told you before. [26] Wherefore if they shall say unto you, Behold, he is in the desert; go not forth: behold, he is in the secret chambers; believe it not. [27] For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be. [28] For wheresoever the carcase is, there will the eagles be gathered together. [29] Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken: [30] And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory. [31] And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other. [32] Now learn a parable of the fig tree; When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh: [33] So likewise ye, when ye shall see all these things, know that it is near, even at the doors.**

**[34] Verily I say unto you, This generation shall not pass, till all these things be fulfilled. [35] Heaven and earth shall pass away, but my words shall not pass away. [36] But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only.**

**ዘዐቢይ ጸም**

**፮ኛ ዘገብረ ኄር**

ከመ እንግር ፈቃድክ መከርኩ አምላኪያ  
ወሕግከኔ በማዕከለ ከርሥየ  
ዜኖኩ ጽድቀክ በማኅበረ ዐቢይ  
መዝ. ፱፱፡፳

አምላኬ ሆይ፥ ፈቃድህን ለማድረግ ወደድሁ።  
ሕግህም በልቤ ውስጥ ነው።  
በታላቅ ጉባኤ ጽድቅን አወራሁ  
መዝ. 39፡8

Then said I: “Behold, I come to do Thy will,  
O my God.” I am determined to do it, Indeed  
Thy law permeates my system.

Psalms 39:7-8

[www.ethiopianorthodox.org](http://www.ethiopianorthodox.org)

## **The Gospel according to Matthew, Chapter 25:14-31**

[14] For the kingdom of heaven is as a man travelling into a far country, who called his own servants, and delivered unto them his goods. [15] And unto one he gave five talents, to another two, and to another one; to every man according to his several ability; and straightway took his journey. [16] Then he that had received the five talents went and traded with the same, and made them other five talents. [17] And likewise he that had received two, he also gained other two. [18] But he that had received one went and digged in the earth, and hid his lord's money. [19] After a long time the lord of those servants cometh, and reckoneth with them. [20] And so he that had received five talents came and brought other five talents, saying, Lord, thou deliveredst unto me five talents: behold, I have gained beside them five talents more. [21] His lord said unto him, Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord. [22] He also that had received two talents came and said, Lord, thou deliveredst unto me two talents: behold, I have gained two other talents beside them. [23] His lord said unto him, Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord. [24] Then he which had received the one talent came and said, Lord, I knew thee that thou art an hard man, reaping where thou hast not sown, and gathering where thou

hast not strawed: [25] And I was afraid, and went and hid thy talent in the earth: lo, there thou hast that is thine.

[26] His lord answered and said unto him, Thou wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I have not strawed: [27] Thou oughtest therefore to have put my money to the exchangers, and then at my coming I should have received mine own with usury.

[28] Take therefore the talent from him, and give it unto him which hath ten talents.

[29] For unto every one that hath shall be given, and he shall have abundance: but from him that hath not shall be taken away even that which he hath. [30] And cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth. [31] When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory:

[www.ethiopianorthodox.org](http://www.ethiopianorthodox.org)

**ዘዐቢይ ጸም**

**ጌኛ ዘኒቆዲሞስ**

ሐወጸኸኒ ሌሊተ ወፈተንኮ ለልብየ።  
አመከርኸኒ ወኢተረከ በዓመጸ በላዕሌየ  
ከመ ኢይንቡብ አፋየ ግብረ ዕጻለ እመሕያው  
መዝ. 1፤፮፥፫

**ልቤን ፈተንኸው በሌሊትም ጉበኘኸኝ፤  
ፈተንኸኝ፤ ምንም አላገኘህብኝም።  
የሰውን ሥራ አፊ እንዳይናገር ፈቃዴ ነው።  
መዝ. 16፥3**

Thou has proved and visited my heart in the night; Thou has tried me as by fire lest unrighteousness be found in me. That my mouth may not speak of the doings of men for the sake of the words of Thy lips, I have kept difficult ways.

Psalms 16:3-4

[www.ethiopianorthodox.org](http://www.ethiopianorthodox.org)



## **The Gospel according to St. John, Chapter 3:1-20**

[1] There was a man of the Pharisees, named Nicodemus, a ruler of the Jews: [2] The same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him.

[3] Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God. [4] Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his mother's womb, and be born? [5] Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.

[6] That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. [7] Marvel not that I said unto thee, Ye must be born again. [8] The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit.

[9] Nicodemus answered and said unto him, How can these things be? [10] Jesus answered and said unto him, Art thou a master of Israel, and knowest not these things?

[11] Verily, verily, I say unto thee, We speak that we do know, and testify that we have seen; and ye receive not our witness.

[12] If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you of heavenly things?

[13] And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven.

[14] And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: [15] That whosoever believeth in him should not perish, but have eternal life.

[16] For God so loved the world, that he gave his only begotten

Son, that whosoever believeth in him should not perish, but have everlasting life.

[17] For God sent not his Son into the world to condemn the world; but that the world through him might be saved.

[18] He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God.

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

[20] For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reprov'd.

[www.ethiopianorthodox.org](http://www.ethiopianorthodox.org)

**ዘዐቢይ ጸም**

**በሆሳዕና ዋዜማ ቅዳሜ ማታ**

**ንፍሁ ቀርነ በዕለተ ሠርቅ።  
በእምርት ዕለተ በዓልነ።  
እስመ ሥርዓቱ ለእስራኤል ውእቱ  
መዝ. ፹፥፫**

**በመባቻ ቀን በከፍተኛው በዓለችን ቀን  
መለከት ንፋ፤  
ለእስራኤል ሥርዓቱ ነውና  
መዝ. 80፥3**

Blare the trumpet at the new moon, on the  
great day of our feast. For it is a command  
to Israel, a decree of the God of Jacob.

Psalms 80:3-4

[www.ethiopianorthodox.org](http://www.ethiopianorthodox.org)

ቡሩክ ዘይመጽእ በስመ እግዚአብሔር።  
ባረክናኮሙ እመቤተ እግዚአብሔር።  
እግዚአብሔር እግዚአ ኣስተርአየ ለነ።  
መዝ. ፻፲፯፡፳፮-፳፯

በእግዚአብሔር ስም የሚመጣ ቡሩክ ነው፤  
ከእግዚአብሔር ቤት መረቅናቸው።  
እግዚአብሔር ኣምላክ ነው፤ ለእኛም በራልን።  
መዝ. 117፡26-27

Blessed is he who comes in the Name of the Lord  
we bless you from the house of the Lord.

Psalms 117:26

[www.ethiopianorthodox.org](http://www.ethiopianorthodox.org)

ዘነግሀ በጊዜ ዑደት

ተፈሳሳሪው እሰመ ይቤሉኒ ቤተ እግዚአብሔር ነሐው  
ር።

ወቆመ እገሪነ ውስተ አዕግድኪ ኢየሩሳሌም።

ኢየሩሳሌምስ ሕንፅት ከመ ሀገረ።

መዝ. ፻፳፩፡፩

ወደ እግዚአብሔር ቤት እንሂድ ባሉኝ ጊዜ ደስ አለኝ።

ኢየሩሳሌም ሆይ እግሮቻችን በአደባባይሽ ቆሙ።

ኢየሩሳሌምስ እርስ በርስዋ እንደ ተገጠጠች ከተማ  
ተሠርታለች።

መዝ. 121፡1

I rejoiced owing those who said to me; Let  
us pass over to the house of the Lord. Our  
feet stood in your courts, O Jerusalem.

Psalms 121:1-2

[www.ethiopianorthodox.org](http://www.ethiopianorthodox.org)

ትሴብሐ ኢየሩሳሌም ለእግዚአብሔር  
ወሰብሒዮ ላምላከኪ ጽዮን  
እስመ አፅንዐ መናግሥተ ኅዳትኪ  
መዝ. ፪፻፺፮፥፩

ኢየሩሳሌም ሆይ፣ እግዚአብሔርን አመሰግኒ፣  
ጽዮንም ሆይ ለአምላክሽ እልል በዩ፤  
የደጅቶሽን መወርወሪያ አጽንቷልና።  
መዝ. 147፥1

Do praise the Lord, O Jerusalem!  
praise your God, O Zion! For He has  
strengthened the bars of your gates; He has  
blessed your children within you.

Psalms 147:1-2

[www.ethiopianorthodox.org](http://www.ethiopianorthodox.org)

ዘምሩ ለእግዚአብሔር ዘየጎድር ውስተ ጽዮን።  
ወንግርዎሙ ለአሕዛብ ምግብር።  
እስመ ተዘከረ ዘይትጎሠሥ ደሞሙ።  
መዝ. ፱፥፲፩

በጽዮን ለሚኖር ለእግዚአብሔር ዘምሩ፤  
በአሕዛብም መካከል አደራረጉን ንገሩ፤  
ደማቸውን የሚመራመር እርሱ አስቧልና፤  
መዝ. 9፥11

Chant to the Lord Who dwells in Zion,  
declare His ways among the nations.  
As an avenger of blood He remembers  
them; He does not forget the prayer  
of the needy.

Psalms 9:11-12

[www.ethiopianorthodox.org](http://www.ethiopianorthodox.org)

እምሥራቀ ፀሐይ እስከነ ዐረብ።  
ወእምጽዮን ሥነ ስብሐቲሁ።  
እግዚአብሔር ገሃድ ይመጽ።  
መዝ. ፵፱፻፩-፪

ከፀሐይ መውጫ ጀምሮ እስከ መግቢያዋ ድረስ  
ምድርን ጠራት፡ ከክብሩ ውበት ከጽዮን፤  
እግዚአብሔር ግልጥ ሆኖ ይመጣል።  
መዝ. 49፡1-2

God, the Lord of gods, has spoken and has called  
The earth from the rising of the sun until its  
setting.

Out of Zion appears His youthful bloom.

Psalms 49:1

[www.ethiopianorthodox.org](http://www.ethiopianorthodox.org)



**ዘዐቢይ ጸም**

**ሆሣዕና በቅዳሴ ጊዜ**

**እምአፈ ደቂቅ ወህፃናት አስተዳሎክ  
ሰብሐተ። በእንተ ጸላዒ።  
ከመ ትንሥቶ ለጸላዒ ወለገፋዒ።  
መዝ. ፰፥፪**

**ከሕፃናትና ከሚጠቡ ልጆች አፍ ምስጋናን  
አዘጋጀህ ስለ ጠላትህ፤  
ጠላትንና ቂመኛን ለማጥፋት።  
መዝ. 8፥2**

Out of the mouth of babes and suckings  
has Thou perfected praise, in spite of  
Thine enemies, to silence the enemy  
and the avenger.

Psalms 8:2

[www.ethiopianorthodox.org](http://www.ethiopianorthodox.org)

## **The Gospel according to St. John, Chapter 12:12-19**

[12] On the next day much people that were come to the feast, when they heard that Jesus was coming to Jerusalem, [13] Took branches of palm trees, and went forth to meet him, and cried, Hosanna: Blessed is the King of Israel that cometh in the name of the Lord.

[14] And Jesus, when he had found a young ass, sat thereon; as it is written,

[15] Fear not, daughter of Sion: behold, thy King cometh, sitting on an ass's colt.

[16] These things understood not his disciples at the first: but when Jesus was glorified, then remembered they that these things were written of him, and that they had done these things unto him.

[17] The people therefore that was with him when he called Lazarus out of his grave, and raised him from the dead, bare record.

[18] For this cause the people also met him, for that they heard that he had done this miracle.

[19] The Pharisees therefore said among themselves, Perceive ye how ye prevail nothing? behold, the world is gone after him.

[www.ethiopianorthodox.org](http://www.ethiopianorthodox.org)

# ትንሣኤ

## በትንሣኤ እሑድ

ወተንሥኦ እግዚአብሔር ከመ ዘንቃህ እምንዋም።

ወከመ ኃያል ወኅዳገ ወይን።

ወቀተለ ጸሮ በደኅሬሁ።

መዝ. ፸፯፡፳፮

**እግዚአብሔርም ከእንቅልፍ እንደሚነቃ ተነሣ  
የወይን ስካር እንደተወው እንደ ኃያልም ሰው  
ጠላቶቹንም በኋላቸው መታ።**

**መዝ. 77፡65**

Then the Lord awoke as if from sleep,  
like a warrior recovering from wine.

And He struck His enemies ever after,  
He branded them with eternal approach.

Psalms 77:65-66

[www.ethiopianorthodox.org](http://www.ethiopianorthodox.org)

## ትንሣኤ በቅዳሴ ጊዜ

ዛቲ ዕለት እንተ ገብረ እግዚአብሔር።

ንትፈሳሽ ወንትፈሳይ ባቲ።

ኦ እግዚአ አድጎንሶ።

መዝ. ፻፲፯፡፳፬

እግዚአብሔር የሠራት ቀን ይህች ናት

ሐሄትን እናድርግ፤ በእርሷም ደስ ይበለን።

አቤቱ እባክህ፤ አሁን አድን፤

መዝ. 117፡24

This is the day, which the Lord has made;

Let us rejoice and be glad in it.

O Lord, deliver us now; prosper us

Directly, O Lord.

Psalms 117:24-25

[www.ethiopianorthodox.org](http://www.ethiopianorthodox.org)

## **The Gospel according to St. John, Chapter 20:1-19**

[1] The first day of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulchre, and seeth the stone taken away from the sepulchre.

[2] Then she runneth, and cometh to Simon Peter, and to the other disciple, whom Jesus loved, and saith unto them, They have taken away the Lord out of the sepulchre, and we know not where they have laid him.

[3] Peter therefore went forth, and that other disciple, and came to the sepulchre.

[4] So they ran both together: and the other disciple did outrun Peter, and came first to the sepulchre.

[5] And he stooping down, and looking in, saw the linen clothes lying; yet went he not in.

[6] Then cometh Simon Peter following him, and went into the sepulchre, and seeth the linen clothes lie,

[7] And the napkin, that was about his head, not lying with the linen clothes, but wrapped together in a place by itself.

[8] Then went in also that other disciple, which came first to the sepulchre, and he saw, and believed.

[9] For as yet they knew not the scripture, that he must rise again from the dead.

[10] Then the disciples went away again unto their own home.

[11] But Mary stood without at the sepulchre weeping: and as she wept, she stooped down, and looked into the sepulchre,

[12] And seeth two angels in white sitting, the one at the head, and the other at the feet, where the body of Jesus had lain.

[13] And they say unto her, Woman, why weepest thou? She saith unto them, Because they have taken away my Lord, and I know not where they have laid him.

[14] And when she had thus said, she turned herself back, and saw Jesus standing, and knew not that it was Jesus.

[15] Jesus saith unto her, Woman, why weepest thou? whom seekest thou? She, supposing him to be the gardener, saith unto him, Sir, if thou have borne him hence, tell me where thou hast laid him, and I will take him away.

[16] Jesus saith unto her, Mary. She turned herself, and saith unto him, Rabboni; which is to say, Master.

[17] Jesus saith unto her, Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God.

[18] Mary Magdalene came and told the disciples that she had seen the Lord, and that he had spoken these things unto her.

[19] Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you.

[www.ethiopianorthodox.org](http://www.ethiopianorthodox.org)

## ትንሣኤ

በዳግም ትንሣኤ እሑድ

ወተንሥኦ እግዚአብሔር ከመ ዘንቃህ እምንዋም።

ወከመ ኃያል ወኅዳገ ወይን።

ወቀተለ ጸሮ በደኅሬሁ።

መዝ. ፸፯፡፳፭

እግዚአብሔርም ከእንቅልፍ እንደሚነቃ ተነሣ  
የወይን ሰኅር እንደተወው እንደ ኃያልም ሰው  
ጠላቶቹንም በኋላቸው መታ።

መዝ. 77፡65

Then the Lord awoke as if from sleep,  
like a warrior recovering from wine.

And He struck His enemies ever after,  
He branded them with eternal approach.

Psalms 77:65-66

[www.ethiopianorthodox.org](http://www.ethiopianorthodox.org)

## **The Gospel according to St. John, Chapter 20:19 –31**

[20] And when he had so said, he shewed unto them his hands and his side. Then were the disciples glad, when they saw the Lord. [21] Then said Jesus to them again, Peace be unto you: as my Father hath sent me, even so send I you.

[22] And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost: [23] Whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained. [24] But Thomas, one of the twelve, called Didymus, was not with them when Jesus came. [25] The other disciples therefore said unto him, We have seen the Lord. But he said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe. [26] And after eight days again his disciples were within, and Thomas with them: then came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you. [27] Then saith he to Thomas, reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side: and be not faithless, but believing. [28] And Thomas answered and said unto him, My Lord and my



God. [29] Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed.

[30] And many other signs truly did Jesus in the presence of his disciples, which are not written in this book:

[31] But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name.

[www.ethiopianorthodox.org](http://www.ethiopianorthodox.org)