

# Katameros Days Readings for the Month of Abib

قطمارس قراءات الأيام لشهر أبيب المبارك

Πικαταμερος ἡτεμρομπι εϋϋεμϋι δεν νιέζοοϋ

Циметωϋ ἡνικτριακη ἡπιὰβοτ Επηπ



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# Katameros Readings for the 1<sup>st</sup> Day of Abib

قطمارس قراءات اليوم الأول من شهر أبيب المبارك

Κοται ἠέροοτ ἠΠιὰβοτ Ἐπηπ

## Ροτχι

### Vespers Psalm

مزمور العشيّة

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

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

Ψαλμος τω Δαυιδ ζζ: κΔ, κε	Psalm 68: 25, 26	مزمور 67: 24, 25
<p>Ανερωροπ ἠφορ ἠνε ελἠαρχων ενδεντ ἠνηετερψαλιν: δεν ἠμητ ἠεδἠελωαιρι ἠρεφερκευκευ.: ἠμοτ ἠΦνοττ δεν νιεκκλἠσιἠ: οτορ Πβοις ἠβολ δεν νιμοτω ἠτε πλσραηλ. Αλληλοτἠ.</p>	<p>The singers went before, the players on instruments followed after; among them were the maidens playing timbrels. Bless God in the congregations, The Lord, from the fountain of Israel. Alleluia.</p>	<p>تبادر الرؤساء إلى قرب المرتلين. في وسط فتيات ضاربات بالدفوف. في الجماعات باركوا الله. والرب من ينابيع إسرائيل. هليلويا.</p>

### Vespers Gospel

إنجيل العشيّة

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

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

<p>Οτἠἠασηωσις ἠβολ δεν πιετἠσελιον εθοτἠβ κατἠ ἠατἠεον ἠσιοτ.</p>	<p>A chapter according to Saint Matthew, may his blessings be with us. Amen.</p>	<p>فصل من إنجيل معلمنا متى البشير. بركاته علينا. آمين.</p>
<p>ἠατἠεον κἠ: ἠ - ἠἠ</p>	<p>Matthew 26: 6 - 13</p>	<p>متى 26: 6 - 13</p>

Ἰησοῦς Δε εἰρχη θεν Βηθαῖνιὰ θεν  
πῆνι Ἰσιμων πικακσεθ.

Ἀσὶ θαρροϋ ἵχε οὐςθιμι ἐρε οῖον  
οῦμοκι ἵκοθεν ἵτοτς ἐναψε ἵκοθενϋ  
οῖοθ ασχοψϋ ἐθρηι ἐχεν τεϋὰφε  
εϋρωτεβ.

Ἐταῖναυ Δε ἵχε νιμαθθης  
αὐχρημευ εϋω ἴμοθ κε παϊτακο οὐ  
πε.

Ἦε οῖον ὤψου θαρ πε ἐϋ ἴφαι  
ἐβολ θὰ οῦμῳ οῖοθ ἐθητοῦ ἵνιθηκι.

Ἐταϋέμι Δε ἵχε Ἰησοῦς πεθαϋ  
νωῖθ: κε εθβεοῦ τετενοῦαθθῖσι  
ἐϋςθιμι: οῖοθωβ θαρ ἐνανεϋ πετασαιϋ  
ἐροι.

Ἦιθηκι θαρ σε νεμωτεν ἵχοῖθ  
νιβεν: ἀνοκ Δε ϋνεμωτεν ἀν ἵχοῖθ  
νιβεν.

Ἀσθιοῖθ θαρ ἵχε θαι ἴπαισοχεν  
ἐχεν πασωμα ἐπζινκοστ.

Ἀμην ϋω ἴμοθ νωτεν: κε φῶα  
ἐτοῦναθιωψ ἴπαιεϋαϋτελιον ἴμοϋ  
θεν πικομοθ τηρϋ εῖεσαζι θωϋ  
ἴφηετα ται θῖμι αιϋ εϋμενὶ ναθ.

*Πῶοῦ φα Πεννοῦϋ πε: ὡα ἐνεθ  
ἵτε νιένεθ: ἀμην.*

And when Jesus was in  
Bethany at the house of  
Simon the leper,

a woman came to Him  
having an alabaster flask of  
very costly fragrant oil, and  
she poured it on His head as  
He sat at the table.

But when His disciples  
saw it, they were indignant,  
saying, “Why this waste?”

For this fragrant oil  
might have been sold for  
much and given to the  
poor.”

But when Jesus was  
aware of it, He said to them,  
“Why do you trouble the  
woman? For she has done a  
good work for Me.

For you have the poor  
with you always, but Me  
you do not have always.

For in pouring this  
fragrant oil on My body, she  
did it for My burial.

Assuredly, I say to you,  
wherever this gospel is  
preached in the whole  
world, what this woman has  
done will also be told as a  
memorial to her.”

*Glory be to God forever.*

وَفِيْمَا كَانَ يَسُوْعُ فِي بَيْتِ عَنِيَا فِي  
بَيْتِ سِمَعَانَ الْأَبْرَصِ.

تَقَدَّمَتْ إِلَيْهِ امْرَأَةٌ مَعَهَا قَارُورَةٌ  
طِيبٍ كَثِيرٍ فَسَكَبَتْهُ عَلَى  
رَأْسِهِ وَهُوَ مُنْكَبٌ.

فَلَمَّا رَأَى تَلَامِيذُهُ ذَلِكَ اغْتَاظُوا  
قَائِلِينَ: لِمَاذَا هَذَا الْإِتْلَافُ.

لَأَنَّهُ كَانَ يُمْكِنُ أَنْ يُبَاعَ هَذَا الطِّيبُ  
بِكَثِيرٍ وَيُعْطَى لِلْفُقَرَاءِ.

فَعَلِمَ يَسُوْعُ وَقَالَ لَهُمْ: لِمَاذَا  
تُزْعَجُونَ الْمَرْأَةَ، فَإِنَّهَا قَدْ عَمَلَتْ  
بِي عَمَلًا حَسَنًا.

لَآنَ الْفُقَرَاءِ مَعَكُمْ فِي كُلِّ حِينٍ  
وَأَمَّا أَنَا فَلَسْتُ مَعَكُمْ فِي كُلِّ حِينٍ.

فَإِنَّهَا إِذْ سَكَبَتْ هَذَا الطِّيبَ عَلَى  
جَسَدِي إِنَّمَا فَعَلَتْ ذَلِكَ لِأَجْلِ  
تَكْفِينِي.

الْحَقُّ أَقُولُ لَكُمْ حَيْثُمَا يُكْرَزُ بِهَذَا  
الْإِنْجِيلِ فِي كُلِّ الْعَالَمِ يُخْبَرُ أَيْضًا  
بِمَا فَعَلْتَهُ هَذِهِ تَذْكَارًا لَهَا.

*والمجد لله دائماً.*

**Ψωπ**  
**Matins Psalm**  
مزمو ر باكر

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

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

<b>Ψαλμος τω Δαυιδ Η: Β, Ϛ</b>	<b>Psalm 8: 2, 3</b>	<b>مزمو ر 8: 2, 3</b>
<p>ΕΒΟΛ ΘΕΝ ΡΩΟΥ ΝΕΒΑΝΚΟΥΧΙ ΝΑΛΩΟΥΤΙ: ΝΕΜ ΝΗΕΘΟΥΕΜΒΙ ΑΚΣΕΒΤΕ ΠΙΣΜΟΥ: ΧΕ ΨΝΑΝΑΥ ΕΝΙΦΗΝΟΥΙ ΝΙΘΒΗΝΟΥΙ ΝΤΕ ΝΕΚΤΗΒ: ΠΙΟΥ ΝΕΜ ΝΙΣΙΟΥ ΝΘΟΚ ΑΚΧΙΣΕΝΨ ΜΜΟΥ. ΔΔΛΗΛΟΥΙΑ.</p>	<p>Out of the mouth of babes and nursing infants, You have prepared praise. For I will regard the heavens, the work of Your fingers; the moon and stars You have established. <b>Alleluia.</b></p>	<p>من أفواه الأطفال والرضعان هيأت سبحاً. لأنني أرى السموات أعمال أصابعك القمر والنجوم أنت أسستها. <b>هلليلويا.</b></p>

**Matins Gospel**  
إنجيل باكر

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

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

<p>ΟΥΑΝΑΣΤΗΩΣΙΣ ΕΒΟΛ ΘΕΝ ΠΙΕΥΑΣΤΕΛΙΟΝ ΕΘΟΥΑΒ ΚΑΤΑ ΙΩΑΝΝΗΝ ΑΣΙΟΥ.</p>	<p>A chapter according to Saint John, may his blessings be with us. Amen.</p>	<p>فصل من إنجيل معلمنا يوحنا البشير. بركاته علينا آمين.</p>
<b>ΙΩΑΝΝΗΝ Δ: ΙΕ - ΚΔ</b>	<b>John 4: 15 - 24</b>	<b>يوحنا 4: 15 - 24</b>
<p>ΠΕΧΕ ΨΞΙΜΙ ΝΑΨ ΧΕ ΠΑΒΟΙΣ ΜΟΙ ΝΗΙ ΜΠΑΙΜΩΟΥ ΞΙΝΑ ΝΤΑΨΤΕΜΙΒΙ ΧΕ: ΟΥΔΕ ΝΤΑΨΤΕΜΙ ΕΜΝΑΙ ΕΜΑΞ ΜΩΟΥ.</p> <p>ΠΕΧΕ ΙΗΣΟΥΣ ΝΑΣ ΧΕ ΜΑΨΕΝΕ ΜΟΥΨ ΕΠΕΞΑΙ ΟΥΟΞ ΔΜΗ ΕΜΝΑΙ.</p> <p>ΔΣΕΡΟΥΩ ΝΧΕ ΨΞΙΜΙ ΟΥΟΞ ΠΕΧΑΣ ΧΕ ΜΜΟΥΨ ΞΑΙ ΜΜΑΥ: ΠΕΧΕ ΙΗΣΟΥΣ</p>	<p>The woman said to Him: "Sir, give me this water, that I may not thirst, nor come here to draw."</p> <p>Jesus said to her: "Go, call your husband, and come here."</p> <p>The woman answered and said, "I have no husband." Jesus said to her,</p>	<p>قَالَتْ لَهُ الْمَرْأَةُ: «يَا سَيِّدُ اعْطِنِي هَذَا الْمَاءَ لِكَيْ لَا أُعْطِشَ وَلَا آتِي إِلَى هُنَا لِأَسْتَقِي».</p> <p>قَالَ لَهَا يَسُوعُ: «إِذْهَبِي وَادْعِي زَوْجَكَ وَتَعَالِي إِلَى هَهُنَا».</p> <p>أَجَابَتْ الْمَرْأَةُ: «لَيْسَ لِي زَوْجٌ». قَالَ لَهَا يَسُوعُ: «حَسَنًا قُلْتِ لَيْسَ لِي زَوْجٌ».</p>

νας: γε καλωσ ἀρεχοσ γε ἕμουη ζαι ἕματ.

Πιοτ ζαρ ηζαι ἀρεβιτοτ οτοε φηεθενεμε ηνωτ πεζαι αν πε: φαι οτυεεθυη πε εταρεχοτ.

Πεξε ηςεζιμι νατ γε Παβοις ηνατ γε ηθοκ οηπροφηηης.

Πεηιοη ατορωπυτ εζιζεν παιτωοτ: ηνωτεν δε τετενχω ἕμοσ γε ἀρε πιμα ηνωπυτ ζεν Ιεροτκαλημ πιμα ετε εςγε ηνωπυτ ἕμοτ.

Πεξε Ιηχοτς νατ γε ηςεζιμι τεηεζοτ γε εηηοη ηξε οτοητοη εοτε οτδε εζιζεν παιτωοτ οτδε ζεν Ιεροτκαλημ εηηαορωπυτ ἕφιωτ.

Πεωτεν δε τετενορωπυτ ἕφηετε τεηεζοτ ημοτ αν: ἀηοη δε τενορωπυτ ἕφηετεηεζοτ ημοτ: γε πιοτζαι οτ εβοζ ζεν ηηοτδαη πε.

Αλλα εηηοη ηξε οτοητοη ετε ηνωτ τε: εοτε ηηρεφορωπυτ ηταφθυη εηηαορωπυτ ἕφιωτ ζεν οηηηεμα ηεμ οτυεεθυη: κε ζαρ φιωτ ατκωτ ηκα ηαι οτοη ἕπαηρηη ηηεθορωπυτ ἕμοτ.

Οηηηεμα πε φηοηη: οτοε ηηεθορωπυτ ἕμοτ εεηηα

“You have well said, ‘I have no husband,’

for you have had five husbands, and the one whom you now have is not your husband; in that you spoke truly.”

The woman said to Him, “Sir, I perceive that You are a prophet.

Our fathers worshiped on this mountain, and you Jews say that in Jerusalem is the place where one ought to worship.”

Jesus said to her, “Woman, believe Me, the hour is coming when you will neither on this mountain, nor in Jerusalem, worship the Father.

You worship what you do not know; we know what we worship, for salvation is of the Jews.

But the hour is coming, and now is, when the true worshipers will worship the Father in spirit and truth; for the Father is seeking such to worship Him.

God is Spirit, and those who worship Him must worship in spirit and truth.”

لأنه كان لك خمسة أزواج والذي لك الآن ليس هو زوجك. هذا قلت بالصدق».

قالت له المرأة: «يا سيّد أرى أنّك نبيّ.

آباؤنا سجدوا في هذا الجبل وأنتم تقولون إنّ في أورشليم الموضع الذي ينبغي أن يسجد فيه».

قال لها يسوع: «يا امرأة صدّقيني أنّه تأتي ساعة لا في هذا الجبل ولا في أورشليم تسجدون للأب.

أنتم تسجدون لما لستم تعلمون أمّا نحن فنسجد لما نعلم، لأنّ الخلاص هو من اليهود.

ولكن تأتي ساعة وهي الآن حين الساجدون الحقيقيون يسجدون للأب بالروح والحق لأنّ الأب طالب مثل هؤلاء الساجدين له.

الله روح. والذين يسجدون له فبالروح والحق ينبغي أن يسجدوا».

ἵπτογοῦωψτ ἕμοϋ ζεν οὔπνευμα νεμ  
οὔμεθυμι.

*Πῶοῦ φα Πεννοῦτ πε ψα ἐνεε  
ἵτε νι ἐνεε: ἄμην.*

*Glory be to God  
forever.*

*والمجد لله دائماً.*

## Liturgy Readings

قراءات القديس

## The Pauline Epistle

رسالة بولس الرسول

Ἰἐπιστολῆ ἵτε πενσαδ Παῦλος Πιὰποστολος

Παῦλος φῆβωκ ἕπενβοις Ἰησοῦς  
Χριστοῦ: πιαποστολος εἰθαθευ:  
φῆεταῦθαψυ ἐπιζωπεννοῦϋ ἵτε  
Φνοῦτ.

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

فصل من رسالة معلمنا بولس  
الرسول إلي أهل أفسس، بركته  
المقدسة تكون معنا. آمين.

Εφεσιουῦ ε: ἵ - κα

**Ephesians 5: 8 - 21**

**أفسس 5: 8 - 21**

Ποῦσι οὔν ζωε θαληρη ἵτε  
πιουωι.

Walk as children of light.

اسلكوا كأولادٍ نورٍ.

Ποῦταθ ταρ ἵτε πιουωι αϋ  
ἵερη ζεν πεθαναϋ νιβεν νεμ  
οὔδικεοῦτη νεμ οὔμεθυμι.

For the fruit of the Spirit is in all goodness, righteousness, and truth,

لأنَّ ثَمَرَ الرُّوحِ هُوَ فِي كُلِّ صَلَاحٍ  
وَبِرٍّ وَحَقٍّ.

Ερετενερδοκιμαζιν γε οὔ  
πεθραναϋ ἕΠβοις.

finding out what is acceptable to The Lord.

مُخْتَبِرِينَ مَا هُوَ مَرْضِيٌّ عِنْدَ  
الرَّبِّ.

Οὔοθ ἕπερεῦψηρ ἐνιῶβηοῦ  
ἵατοῦταθ ἵτε πῆακι μαλλον δε  
οὔοθ σοθι.

And have no fellowship with the unfruitful works of darkness, but rather expose them.

وَلَا تَشْتَرِكُوا فِي أَعْمَالِ الظُّلْمَةِ  
غَيْرِ الثَّمَرَةِ، بَلْ بِالْحَرِيِّ  
وَبَخْوَهَا.



He γαρ ἐτοῦρα ἕμωοτ ἰχῶπ  
οἰωπι πε ἐερῖκεχοτοτ.

Ἔωβ Δε νιβεν ἐῶαρε πιοῦωινι  
καθωοτ ῶατοῦωνθ ἐβoλ: ἔωβ γαρ  
νιβεν εθοῦτονθ ἐβoλ οῦοῦωινι πε.

Ἐθε φαί ῥῶω ἕμooς χε τωηκ  
πετεηκοτ οῦοθ ὀβι ἐρατκ ἐβoλ θεν  
νηεθωοῦτ οῦοθ ἐρε Πιχριστοc  
εροῦωινι ἐροκ.

Ἄνατ οῦη ακριβωc ναcνηοτ χε  
ἐταρετεμωωι ἵαῶῆρητ ἕφρητ ἀη  
ἵεαηατcβω ἀλλα ἕφρητ ἵεαηαβετ.

Ἐρετεμωωπ ἕπιχοῦτ χε νιέροοτ  
σεζωοτ.

Ἐθε φαί ἕπερωωπι ἐρετενοι  
ἵατθητ ἀλλα κατ χε οῦ πε φoρωω  
ἕΠβοιc.

Οῦοθ ἕπερῶθι θεν ἵηρη φηέτε  
οῦον οῦμετατοῦαδι ῶοπ ἵθητϚ:  
ἀλλα ῶωπι ἐρετεμωωπ ἐβoλ θεν  
Πῖπνεμα.

Ἐρετεμωωπ θεν ἕηνοτ  
ἵεαηψαλμοc ηεμ θανcμοῦτ ηεμ  
θανθωδη ἕπνεματικoν: ἐρετεμωωπ  
οῦοθ ἐρετεμωωπ ἕΠβοιc θεν  
νετεμωωπ.

For it is shameful even  
to speak of those things  
which are done by them in  
secret.

But all things that are  
exposed are made manifest  
by the light, for whatever  
makes manifest is light.

Therefore, He says:  
“Awake, you who sleep,  
Arise from the dead, And  
Christ will give you light.”

See then that you walk  
circumspectly, not as fools  
but as wise,

redeeming the time,  
because the days are evil.

Therefore, do not be  
unwise, but understand what  
the will of The Lord is.

And do not be drunk  
with wine, in which is  
dissipation; but be filled  
with the Spirit,

speaking to one another  
in psalms and hymns and  
spiritual songs, singing and  
making melody in your  
heart to The Lord,

لأنَّ الأُمُورَ الحَادِثَةَ مِنْهُم سِرًّا،  
ذَكَرَهَا أَيْضًا قَبِيحًا.

وَلَكِنَّ الكُلَّ إِذَا تَوَبَّحَ، يُظْهِرُ بِالنُّورِ.  
لأنَّ كُلَّ مَا أَظْهَرَ فَهُوَ نُورٌ.

لِذَلِكَ يَقُولُ: اسْتَيْقِظْ أَيُّهَا النَّائِمُ وَقُمْ  
مِنَ الأَمْوَاتِ فَيُضِيءُ لَكَ المَسِيحُ.

فَانظُرُوا كَيْفَ تَسْلُكُونَ بِالتَّدْقِيقِ،  
لَا كَجُهْلَاءَ بَلْ كَحُكَمَاءَ.

مُفْتَدِينَ الوَقْتَ لِأَنَّ الأَيَّامَ شَرِيرَةٌ.

مَنْ أَجَلَ ذَلِكَ لَا تَكُونُوا أَغْيَاءَ بَلْ  
فَاهِمِينَ مَا هِيَ مَشِيئَةُ الرَّبِّ.

وَلَا تَسْكُرُوا بِالخَمْرِ الَّتِي فِيهِ  
الْخَلَاعَةُ، بَلْ ائْتَلِنُوا بِالرُّوحِ.

مُكَلِّمِينَ بَعْضُكُمْ بَعْضًا بِمَزَامِيرَ  
وَتَسَابِيحَ وَأَغَانِي رُوحِيَّةَ،  
مُتَرَنِّمِينَ وَمُرْتَلِينَ فِي قُلُوبِكُمْ  
لِلرَّبِّ.



Ἐρετενωπεδ̅μοτ̅ ἵηχοῦρ̅ νιβεν  
 ἐρρηι̅ ἐξεν̅ οῦον̅ νιβεν̅ δ̅εν̅ φ̅ραν̅  
 ἠΠενδοις̅ Ἰησοῦς̅ Πιχ̅ριστος̅ νεμ̅  
 Φνοῦτ̅ Φιωτ̅.

Ἐρετενδ̅νον̅ ἵηωτεν̅  
 ἵηετενερηοῦ̅ δ̅εν̅ τ̅ροτ̅ ἵητε̅  
 Πιχ̅ριστος̅.

*Π̅δ̅μοτ̅ τ̅αρ̅ νεμωτεν̅ νεμ̅  
 τ̅ερ̅ηνη̅ ἐγ̅σοπ̅: χ̅ε̅ ἁμ̅η̅ ἐσ̅ε̅ω̅πι̅.*

giving thanks always for  
 all things to God the Father  
 in the name of our Lord  
 Jesus Christ,

submitting to one  
 another in the fear of God.

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

شَاكِرِينَ كُلَّ حِينٍ عَلَيَّ كُلِّ شَيْءٍ  
 فِي اسْمِ رَبِّنَا يَسُوعَ الْمَسِيحِ، لِلَّهِ  
 وَالْأَبِ.

خَاضِعِينَ بَعْضُكُمْ لِبَعْضٍ فِي خَوْفِ  
 اللَّهِ.

*نعمة الله الأب تكون مع جميعكم.  
 آمين.*

### The Catholic Epistle الكاثوليكون

Καθολικον̅ ἐβολ̅ δ̅εν̅ πε̅ πιροῦτ̅  
 ἵηπιστολη̅ ἵητε̅ πενιωτ̅ Πετρος̅.  
 Ἁμ̅η̅. Παμ̅ενρατ̅.

**ἁ̅ Πετρος̅ τ̅: ε̅ - ιδ̅**

Παρητ̅ τ̅αρ̅ πε̅ ἵηοῦχοῦρ̅ ἵηηιζι̅ομ̅ι  
 ε̅σοταβ̅ να̅τερ̅ελεπις̅ ἐΦνοῦτ̅  
 να̅τσολ̅σελ̅ ἠμ̅ωοῦ̅ ε̅γ̅δ̅νον̅ ἵηωοῦ̅  
 ἵηηοῦρα̅ι̅.

ἠφ̅ρητ̅ τ̅αρ̅ ἵησαρρα̅ ε̅σσωτεμ̅ ἵησα̅  
 Ἁβρααμ̅ ε̅μοῦτ̅ ἐροῦ̅ χ̅ε̅ παδοις̅  
 ο̅η̅ε̅ταρετενερω̅ερι̅ να̅ς̅ ἐρετεν̅ι̅ρι̅  
 ἠπιπεθ̅νανεϋ̅ ο̅το̅ς̅ ἵητετενερω̅οτ̅ ἁη̅  
 δ̅α̅τ̅η̅ ἵη̅λι̅ ἵηροτ̅.

Παρητ̅ ο̅η̅ η̅ικερω̅ωμ̅ι̅ ἐρετενω̅οπ̅  
 νεμωοῦ̅ ἐρετενε̅μ̅ι̅ χ̅ε̅ ο̅τ̅σκετο̅ς̅

The Catholic epistle of  
 the First epistle of our father  
 St. Peter. May his blessings  
 be with us all. Amen. My  
 beloved.

**1 Peter 3: 5 - 14**

For in this manner, in  
 former times, the holy  
 women who trusted in God  
 also adorned themselves,  
 being submissive to their  
 own husbands,

as Sarah obeyed  
 Abraham, calling him lord,  
 whose daughters you are if  
 you do good and are not  
 afraid with any terror.

Husbands, likewise,  
 dwell with them with  
 understanding, giving honor  
 to the wife, as to the weaker

الكاثوليكون من رسالة معلمنا  
 بطرس الأولي، بركته المقدسة  
 تكون معنا. آمين. يا احبائي.

**1 بطرس 3: 5 - 14**

لَأَنَّهُ هَكَذَا كَانَتْ قَدِيمًا النِّسَاءُ  
 الْقَدِيسَاتُ أَيْضًا الْمُتَوَكِّلَاتُ عَلَى  
 اللَّهِ، يُزَيِّنْنَ أَنْفُسَهُنَّ خَاضِعَاتٍ  
 لِرِجَالِهِنَّ.

كَمَا كَانَتْ سَارَةُ تُطِيعُ إِبْرَاهِيمَ  
 دَاعِيَةً إِيَّاهُ «سَيِّدَهَا». الَّتِي صرَّتْ  
 أَوْلَادَهَا، صَانِعَاتٍ خَيْرًا، وَغَيْرَ  
 خَائِفَاتٍ خَوْفًا الْبَيْتَةِ.

كَذَلِكَ أَنْتُمْ أَيُّهَا الرِّجَالُ كُونُوا  
 سَاكِنِينَ بِحَسَبِ الْفِطْنَةِ مَعَ الْإِنَاءِ  
 النِّسَائِيَّ كَالْأَضْعَفِ، مُعْطِينَ إِيَّاهُنَّ  
 كَرَامَةً كَالْوَارِثَاتِ أَيْضًا مَعَكُمْ نِعْمَةً

ἡσθενης πε νηλιόμι ἔρετεν†ταϊὸ  
 νωοῦ ζωσ εἶοι ἡψφηρ ἡκληρονομος  
 ἡτε ἐπιζμοτ ἡτε ἡωνδ νευωτεν δειν  
 οῦθο ἡρη† εἶνα γε ἡνετενταζνο δειν  
 νετενἡπροσεῦχη.

Πχωκ δε ἔρετενοι ἡοῦμεῖν ἡοῦωτ  
 τηροῦ: ἔρετενοι ἡψφηρ ἡβιδιαι: οῦοζ  
 ἔρετενοι ἡμαλικοῦ ἡψανἡμαδ†  
 ἔρετενἡεβινοῦτ.

ἡτετεν† ἡοῦπετρωοῦ αν δα  
 οῦπετρωοῦ: οῦδε εἶοζωοῦψ δα  
 οῦζωοῦψ: πετοῦβη† δε ἔρετενςμοῦ γε  
 εἶταῦθαζεμ ἡηνοῦ ἐπαιζωβ εἶνα  
 ἡτετενεῖρἡκληρονομιν ἡπιςμοῦ.

Φη γαρ εἶοζωψ εἶμενεῖρ ἡωνδ  
 οῦοζ εἶναῦ εἶζανἡεζοοῦ εἶνανεῖρ  
 μαρεψταλβο ἡπεψλας εἶβολ εἶα  
 πιπετρωοῦ: οῦοζ νεψςφοτοῦ  
 εἶψτεμσαχι ἡοῦῡχροψ.

Μαρεψρικι σαβολ ἡπιπετρωοῦ:  
 οῦοζ ἡτεψἡρι ἡπιὰζαθοῦ: μαρεψκω†  
 ἡσα οῦζιρηνη οῦοζ ἡτεψβοχι ἡσως.

Χε νεἡβαλ ἡΠβοις σεζοῦψτ εἶχεν  
 ἡἡμἡνι: οῦοζ νεψμαψχ σερικι ἡσα  
 ποῦτωβζ: ἡζο δε ἡΠβοις εἶχεν ἡηεἡἡρι  
 ἡπιπετρωοῦ.

vessel, and as being heirs together of the grace of life, that your prayers may not be hindered.

Finally, all of you be of one mind, having compassion for one another; love as brothers, be tenderhearted, be courteous;

not returning evil for evil or reviling for reviling, but on the contrary blessing, knowing that you were called to this, that you may inherit a blessing.

For “He who would love life and see good days, let him refrain his tongue from evil, and his lips from speaking deceit.

Let him turn away from evil and do good; let him seek peace and pursue it.

For the eyes of The Lord are on the righteous, and His ears are open to their prayers; but the face of The Lord is against those who do evil.”

الْحَيَاةِ، لِكَيْ لَا تُعَاقَ صَلَوَاتُكُمْ.

وَالنَّهَآيَةَ كُونُوا جَمِيعًا مُتَّحِدِي  
 الرَّاى بِحَسَنٍ وَآحِدٍ ذَوِي مَحَبَّةٍ  
 آخَوِيَّةٍ مُشْفِقِينَ لَطْفَاءً.

عَيْرَ مُجَازِينَ عَن شَرِّ بَشَرٍ أَوْ عَن  
 شَتِيمَةٍ بِشَتِيمَةٍ بَلْ بِالْعَكْسِ  
 مُبَارِكِينَ عَالَمِينَ أَنكُمْ لِهَذَا دُعِيتُمْ  
 لِكَيْ تَرْتُوا بِرِكَاةٍ.

لَآنَّ مَنْ أَرَادَ أَن يُحِبَّ الْحَيَاةَ وَيَرَى  
 أَيَّامًا صَالِحَةً، فَلْيُكْفَفْ لِسَانَهُ عَن  
 الشَّرِّ وَشَفَتِيهِ أَن تَتَكَلَّمَ بِالْمَكْرِ.

لِيُعْرِضَ عَن الشَّرِّ وَيَصْنَعَ الْخَيْرَ،  
 لِيَطْلُبَ السَّلَامَ وَيَجِدَّ فِي أَثَرِهِ.

لَآنَّ عَيْنِي الرَّبِّ عَلَى الْآبِرَارِ  
 وَأَذُنِيهِ إِلَى طَلِبَتِهِمْ، وَلَكِنَّ وَجْهَ  
 الرَّبِّ ضِدَّ فَاعِلِي الشَّرِّ.

Οτοϛ νιμ εθναλϱεμκαϛ νωτεν  
 εϱωπι αρετενϱαναερρεϱχοϛ  
 επιπεθνανεϱ.

Αλλα ιϛχε τετενερ πεκεβιεμκαϛ  
 εϱβε ϱμεθμνι ωογνιατεν θηνοϱ:  
 τουϛοϱ δε μπερερϛοϱ δατεϛεϛ οϱδε  
 μπερϱοορτερ.

*Ναϛνηοϱ μπερμεινε ϱικοϛμοϛ  
 οϱδε νηετϱοϱ δεν ϱικοϛμοϛ: ϱικοϛμοϛ  
 ναϛινι νεμ τεϱεπιθνμια: ϱη δε ετιρι  
 μϱονωϱ μϱηνοϱ ϱηναϱωπι ϱα ενεϛ:  
 αμην.*

And who is he who will  
 harm you if you become  
 followers of what is good?

But even if you should  
 suffer for righteousness’  
 sake, you are blessed. “And  
 do not be afraid of their  
 threats, nor be troubled.”

*Do not love the world  
 nor the things, which are in  
 the world. The world passes  
 away, and its desires; but he  
 who does the will of God  
 abides forever. Amen.*

فَمَنْ يُؤْذِيكُمْ إِنْ كُنْتُمْ مُتَمَلِّينَ  
 بِالْخَيْرِ؟

وَلَكِنْ وَإِنْ تَأَلَّمْتُمْ مِنْ أَجْلِ الْبِرِّ  
 فَطُوبَىٰ لَكُمْ. وَأَمَّا خَوْفُهُمْ فَلَا تَخَافُوهُ  
 وَلَا تَتَّضِعُوا.

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

### The Acts الإبركسيس

Πραϱιϛ ητε νενηοϱ ηαποϛτολοϛ:  
 ερε ποϛϛμοϱ εϱοϱαβ ϱωπι νεμαν.  
 Αμην.

**Πραϱιϛ κα: ε - ιδ**

Αϛϱωπι δε ετανϛωκ ηνιεϛοοϱ  
 εβολ: ανι εβολ ανμωϱι εϱτφο μμοϛ  
 εβολ τηροϱ νεμ εανκεριουμ νεμ  
 νοϱϱηρι ϱα ϛαβολ ηϱπολιϛ: οτοϛ  
 ανηιττεν ειϛεν νενκελι ειϛεν πιϱρο  
 ανεριροϛεϱχεϛε.

Οτοϛ ανεραποταϛεϛε εβολεα  
 νενηεροϱ αναληνι επιϱοι: νη δε  
 ανκοτοϱ ενηετενωτοϱ.

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

**Acts 21: 5 - 14**

When we had come to  
 the end of those days, we  
 departed and went on our  
 way; and they all  
 accompanied us, with wives  
 and children, till we were  
 out of the city. And we  
 knelt down on the shore and  
 prayed.

When we had taken our  
 leave of one another, we  
 boarded the ship, and they  
 returned home.

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

**أعمال 21: 5 - 14**

وَلَكِنْ لَمَّا اسْتَكْمَلْنَا الْأَيَّامَ خَرَجْنَا  
 دَاهِبِينَ وَهُمْ جَمِيعًا يُشَيِّعُونَنَا مَعَ  
 النِّسَاءِ وَالْأَوْلَادِ إِلَى خَارِجِ  
 الْمَدِينَةِ. فَجَنُونا عَلَى رُكْبِنَا عَلَى  
 الشَّاطِئِ وَصَلَّيْنَا.

وَلَمَّا وَدَّعْنَا بَعْضُنَا بَعْضًا صَعَدْنَا  
 إِلَى السَّفِينَةِ. وَأَمَّا هُمْ فَرَجَعُوا إِلَى  
 خَاصَتِهِمْ.

ΑΝΟΝ ΔΕ ΑΝΕΡΧΩΤ ΕΒΟΛ ΘΕΝ  
ΠΥΡΟΣ: ΑΝΙ ΕΞΡΗΙ ΕΠΤΟΛΕΜΑΙΣ: ΟΥΟΣ  
ΕΤΑΝΕΡΑΣΠΑΖΕΘΕ ΗΝΙΣΗΝΟΥ ΑΝΩΩΠΙ  
ΘΑΤΟΤΟΥ ΝΟΥΕΖΟΥ.

Πεφραστ Δε ετανι εβολ ανι  
εΚεσαρια: ουος ετανωυ εδονη επι  
μΦιλπιπος πιρεφζιωεννοτφι: εοται πε  
εβολ θεν πιωαυφ ανωωπι θατοτφ.

Φαι δε νε ουον ηταφ μματ ηετοτ  
ηωερι μπαρθενος ετερπροφητεριν.

Ετανωωπι δε μματ ηοτωμω  
ηεζουτ: αφι ηξε οται εβολ θεν  
ηουδεα εοηπροφητης πε επεφραν πε  
Αταβος.

Ουος εταφι ψαρον αφωλι ηηζωνη  
ητε Παυλος: αφουοη ηνεφζιζ νεμ  
νεφβαλατζ πεχαφ: ναι νε ηητεφζω  
μωωοτ ηξε Πιπνετμα εθοταβ: χε  
πιρωμ ετε φωφ πε παιμοχδ:  
σενασονεφ μπαιρητ θεν Ιεροσαλημ  
ηξε ηιουδαι: ουος σεναθηφ εερηι  
ενενηζιζ ηθαθεθνος.

Ετανωωτεμ δε εηαι νανηρο πε  
ανον νεμ ηισηνοη ητε πιμα ετε  
μματ: εωτεμ ορεφ ωε εερηι  
εΙεροσαλημ.

And when we had finished our voyage from Tyre, we came to Ptolemais, greeted the brethren, and stayed with them one day.

On the next day we who were Paul's companions departed and came to Caesarea, and entered the house of Philip the evangelist, who was one of the seven, and stayed with him.

Now, this man had four virgin daughters who prophesied.

And as we stayed many days, a certain prophet named Agabus came down from Judea.

When he had come to us, he took Paul's belt, bound his own hands and feet, and said, "Thus says the Holy Spirit, 'So shall the Jews at Jerusalem bind the man who owns this belt, and deliver him into the hands of the Gentiles.'"

Now, when we heard these things, both we and those from that place pleaded with him not to go up to Jerusalem.

وَلَمَّا أَكْمَلْنَا السَّفَرَ فِي الْبَحْرِ مِنْ صُورَ أَقْبَلْنَا إِلَى بُثُولَمَائِسَ فَسَلَّمْنَا عَلَى الْإِخْوَةِ وَمَكَّثْنَا عِنْدَهُمْ يَوْمًا وَاحِدًا.

ثُمَّ خَرَجْنَا فِي الْغَدِ نَحْنُ رُفَقَاءَ بُولُسَ وَجِئْنَا إِلَى قَيْصَرِيَّةَ فَدَخَلْنَا بَيْتَ فِيلِبُّسَ الْمُبَشِّرِ إِذْ كَانَ وَاحِدًا مِنَ السَّبْعَةِ وَأَقَمْنَا عِنْدَهُ.

وَكَانَ لِهَذَا أَرْبَعُ بَنَاتٍ عَذَارَى كُنَّ يَتَنَبَّأْنَ.

وَبَيْنَمَا نَحْنُ مُقِيمُونَ أَيَّامًا كَثِيرَةً انْحَدَرَ مِنَ الْيَهُودِيَّةِ نَبِيٌّ اسْمُهُ أَغَابُوسُ.

فَجَاءَ إِلَيْنَا وَأَخَذَ مِنْطَقَةَ بُولُسَ وَرَبَطَ يَدَيْ نَفْسِهِ وَرِجْلَيْهِ وَقَالَ: «هَذَا يَقُولُهُ الرُّوحُ الْقُدُسُ: الرَّجُلُ الَّذِي لَهُ هَذِهِ الْمِنْطَقَةُ هَكَذَا سَيَرْبِطُهُ الْيَهُودُ فِي أُورُشَلِيمَ وَيَسَلِّمُونَهُ إِلَى أَيْدِي الْأُمَّمِ.

فَلَمَّا سَمِعْنَا هَذَا طَلَبْنَا إِلَيْهِ نَحْنُ وَالَّذِينَ مِنَ الْمَكَانِ أَنْ لَا يَصْعَدَ إِلَى أُورُشَلِيمَ.

Ποτε ἀγέρων ἦξε Παῦλος γε οὐ  
πε ἔτετετρα ἕμοσ: ἔρετεριμι οὐοσ  
ἔρετενῆκαθ ἕπαρητ: ἀνοκ ταρ  
οῦμονον ἔσονετ ἀλλα ἱσεβτωτ ἕμοσ  
θεν Ιεροσαλημ ἐρηι ἔξεν Φραν  
ἕΠβοις Ιησοῦς.

Ετε ἕπε περητ δε θωτ:  
ἀναρων ενσω ἕμοσ γε πετερινασ  
ἕΠβοις μαρεφωπι.

*Πισαχι δε ἦτε Πβοις ἐφέλια οὐοσ  
ἐφέλωα: ἐφέλωασι οὐοσ ἐφέταχρο:  
θεν ἱάσια ἡεκκλησια ἦτε Φνορῆ:  
ἀμην.*

Then Paul answered,  
“What do you mean by  
weeping and breaking my  
heart? For I am ready not  
only to be bound, but also to  
die at Jerusalem for the  
name of The Lord Jesus.”

So when he would not  
be persuaded, we ceased,  
saying, “The will of The  
Lord be done.”

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

فَأَجَابَ بُولُسُ: «مَاذَا تَفْعَلُونَ؟  
تَبْكُونَ وَتَكْسِرُونَ قَلْبِي. لِأَنِّي  
مُسْتَعِدٌّ لَيْسَ أَنْ أَرْبَطَ فَقَطُّ بَلْ أَنْ  
أَمُوتَ أَيْضاً فِي أُورُشَلِيمَ لِأَجْلِ  
اسْمِ الرَّبِّ يَسُوعَ.»

وَلَمَّا لَمْ يُقْنَعْ سَكَنَّا قَائِلِينَ: «لِتَكُنْ  
مَشِيئَةُ الرَّبِّ.»

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

## Synaxarium of Abib 1

### سنكسار اليوم الأول من شهر أبيب

1. The Martyrdom of St. Febronia, the Ascetic
2. The Departure of Saints Bioukha and Tayaban, the Priests
3. The Consecration of the Church of the Martyr Mari Mina in Mount Abnoub

**1. The Martyrdom of St. Febronia, the Ascetic**  
On this day, of the year 21 of the martyrs, 305 AD, St. Febronia, the ascetic virgin, was martyred. This saint lived in the convent of El-Mysah, in Mesopotamia, along with fifty other virgins. The abbess of the convent was St. Ouryana, who was her aunt. Febronia became her disciple and she brought her up in the fear of God and taught her the reading of the Holy Scriptures. Febronia practiced the ascetic life, with a fiery zeal.

When Emperor Diocletian incited persecution against the Christians, the envoys of the Emperor came, seized the abbess, and humiliated her. St. Febronia, who was twenty-years of age, came forward and said to them, “Take me instead of this old mother.” They tied

1. استشهاد القديسة أفرونيا الناسكة
2. نياحة القديسين بيوخا وتيابان القسيسين
3. تكريس كنيسة الشهيد مار مينا بجبل أبنوب

1. استشهاد القديسة أفرونيا الناسكة  
في مثل هذا اليوم من سنة 21 للشهداء، سنة 305 ميلادية، استشهدت القديسة الناسكة العذراء أفرونيا. عاشت هذه القديسة في دير الميصة ببلاد ما بين النهرين وكان فيه خمسون عذراء. وكانت رئيسة الدير هي خالتها القديسة أوريانة، فتتلمذت أفرونيا على يديها. وقد ربته خالتها بخوف الله وعلمتها قراءة الكتاب المقدس، فكانت تمارس الحياة النسكية بغيره متفقدة.  
وحدث لما أثار دقلديانوس الاضطهاد ضد المسيحيين، اقتحم الجند الدير وأمسكوا الرئيسة وأساعوا معاملتها جداً.  
فتقدمت أفرونيا إليهم، وكانت في العشرين من

her with ropes and brought her to the governor, and the mother the abbess was following her. When she came before the governor, she confessed The Lord Christ before him. When he asked her to worship the idols, she refused and despised all his promises.

The governor ordered her beaten with rods, and then tore her dress. The abbess cried out at him, saying, "Why do you want to put to shame this young orphan girl." She could bear to see her daughter being tortured, but not bear to see her cloth torn and reveal her body.

The governor became full of wrath, and ordered St. Febronia to be squeezed with the Hinbazeen, cut out her tongue and smashed her teeth. However, The Lord healed and comforted her. Finally, the governor ordered her beheaded, and she received the crown of martyrdom. A righteous man took her body and shrouded it with costly shrouds, and buried her.

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

## 2. The Departure of Saints Bioukha and Tayaban, the Priests

On this day also, the two saints Bioukha and Tayaban, departed. They were priests in the church of Tunah, the district of Tanda in Malawy, Menia governorate. God had granted them the gift of performing signs, miracles and healing of the sick. Their father was the steward of this church.

It happened one day that when the priest Tayaban was celebrating the Divine Liturgy, someone came and told him that his father was dying and wanted to see him. He answered him saying, "I cannot take off my priestly vestment and leave the church before the end of the service. If God is willing, I shall see him before his departure, otherwise it will be the will of God."

After he finished the Divine Liturgy, he went to his father and found that he had departed already. He was exceedingly sorrowful. The church vessels were stored in a place known only by his father. Fr. Tayaban went to St. Daniel, the hegumen of the wilderness of Shiheet, who guided him, by a divine inspiration, to the place where the vessels were stored. When he returned to the church, he found the vessels in the place that Fr. Daniel declared. These two saints lived a virtuous life, shepherding their flock well. and when they completed their good endeavor, they departed in peace.

May the blessing of their prayers be with us all.

عمرها، وسألتهم أن يتركوا الأم العجوز ويمسكوا بها عوضاً عنها. فربطوها بالحبال وانطلقوا بها إلى الوالي والأم الرئيسية تتبعها. وعندما وصلت إلى الوالي، اعترفت أمامه بالسيد المسيح ورفضت عبادة الأوثان واستهانت بكل وعوده. فأمر الوالي بضربها بالعصي ثم مزق ثوبها. هنا صرخت الأم قائلة: "لماذا تريد أن تشهر بهذه الصبية اليتيمة". وهكذا احتملت أن ترى ابنتها تتعذب، لكنها لم تحتل أن ترى ثوبها يُمزق ويظهر جسدها. غضب الوالي وأمر أن تعصر بالهنازين، وأن يقطعوا لسانها ويكسروا أسنانها. وكان الرب يشفيها ويعزيها. أخيراً، أمر الوالي بقطع رأسها ونالت إكليل الشهادة. فأخذ أحد الأتقياء جسدها وكفنه ودفنه. بركة صلواتها فلتكن معنا. آمين.

2. نياحة القديسين بيوخا وتيابان القسيسين وفيه أيضاً تنيح القديسان بيوخا وتيابان. كان هذان القديسان كاهنين على كنيسة تونة بناحية تندرا (تونة الجبل وتندرا قرنتان تابعتان لمركز ملوي، محافظة المنيا). وقد وهبهما الله صنع الآيات والعجائب وشفاء المرضى. وكان والدهما ناظرًا للكنيسة. وحدث مرة أنه بينما كان القس تيابان يصلي القديس الإلهي، جاءه من أخبره أن والده في النفس الأخير ويود رؤيته. ولما كان قد لبس الحلة الكهنوتية ولا يليق به مفارقة الكنيسة، لذلك اعتذر وقال: "إن كان الرب يشاء، فسأبصره قبل نياحته، وإلا فلتكن إرادة الرب". وبعد نهاية القديس، ذهب لوالده فوجده قد تنيح، فحزن جداً. ولما كانت بعض مقتنيات الكنيسة في حوزته، حزن من أجلها ومضى إلى برية شيهيت وتقابل مع القديس الأنبا دانيال قمص البرية وعرض عليه موضوع المقتنيات. فأرشدته إلى مكانها بإعلان إلهي. وعند عودته إلى الكنيسة، وجد هذه المقتنيات في نفس الموضع الذي أرشده إليه الأنبا دانيال. وقد عاش هذا القديس مع أخيه القس بيوخا في سيرة مقدسة وفي رعاية ناجحة حتى أكملها سعيهما وتنيحًا بسلام.

Amen.

بركة صلواتهم فلتكن معنا. آمين.

### 3. The Consecration of the Church of the Martyr Mari Mina in Mount Abnoub

On this day also, the church celebrates the commemoration of the consecration of the church of the martyr Mari Mina, the wonder worker, in his monastery in Mount Abnoub. The church was consecrated by the holy father Pope Athanasius the Apostolic.

The monastery of Mari Mina, known as El-Dair El-Moualaq (the hanging monastery) still celebrates this occasion annually.

May the blessing of the prayers of the martyr Mari Mina, the wonder worker, be with us all. Amen.

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

3. تكريس كنيسة الشهيد مارمينا بجبل أبنوب وفيه أيضاً تُعيد الكنيسة بتذكار تكريس كنيسة الشهيد العظيم مارمينا العجايبى، الكائنة بديره بجبل أبنوب، والتي دشنها القديس البابا أنثاسيوس الرسولي. ولا يزال دير مارمينا، الشهير بالدير المعلق بجبل أبنوب، يحتفل سنوياً بهذه المناسبة. بركة صلوات الشهيد مارمينا العجايبى فلتكن معنا. آمين. ولربنا المجد دائماً أبدياً. آمين.

### The Liturgy Psalm

مزمور القديس

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

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

Ψαλμος τω Δαβιδ ὡδ: ιβ̄

Psalm 45: 14, 15

المزمور 44: 16

Εὐεῖνι ἐδοῦν ἠπιοντρο  
ἦξανπαρθενος ριφαροῦ ἠμος: εὐεῖνι  
ναϋ ἐδοῦν ἠνεσκεῶφερι τηρον:  
εὐεῖνον ἐδοῦν δην ογογνοϋ νεμ  
ογθεληλ: εὐεῖνον ἐδοῦν ἐπερφει  
ἠπιοντρο. Ἀλληλοτιὰ.

The virgins, her companions who follow her, shall be brought to You. With gladness and rejoicing, they shall be brought; they shall enter the King's palace. Alleluia.

يُدخلن إلى الملك عذارى في إثرها. جميع قريباتها إليه يُقدمن. يبلغن بفرح وابتهاج، يدخلن إلى هيكل الملك. هليلويا.

### The Liturgy Gospel

إنجيل القديس

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

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

Οὐὰναστρωσις ἐβολ δην  
πιερασσελιον εθογαβ κατα Ὑατθεον

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

فصل من إنجيل معلمنا متي البشير. بركاته علينا آمين.



ΑΣΙΟΥ.		
<b>Ματθαιον κε: α - ις</b>	<b>Matthew 25: 1 - 13</b>	<b>متي 25: 1 - 13</b>
<p>Ποτε κονη νεχε τμετοτρο ντε            νιφνογι μμητ μπαρθενος νηεταγδι            ννογλαμπας αγι εβολ εερην            πιπατωελετ.</p>	<p>Then the kingdom of heaven shall be likened to ten virgins, who took their lamps, and went forth to meet the bridegroom.</p>	<p>حينئذ يشبه ملكوت السماوات            عشر عذارى اخذن مصابيحهن            وخرجن للقاء العريس.</p>
<p>He oton tior de ncoz nzhotoy neu            tior ncavh.</p>	<p>And five of them were wise, and five were foolish.</p>	<p>وكان خمس منهن حكيمات            وخمس جاهلات.</p>
<p>Nicoz gar etaydi nnoyglampas            otoy upotez nez neu woy.</p>	<p>Those who were foolish took their lamps, and took no oil with them.</p>	<p>اما الجاهلات فاخذن مصابيحهن            ولم ياخذن معهن زيتا.</p>
<p>Nicavey de ayez nez nzhri zhen            noymoki neu noyglampas.</p>	<p>But, the wise took oil in their vessels with their lamps.</p>	<p>واما الحكيمات فاخذن زيتا في            آياتهن مع مصابيحهن.</p>
<p>Etaywck de nxe pipatwelet            ayzhiniu throy otoy ayenkot.</p>	<p>While the bridegroom was delayed, they all slumbered and slept.</p>	<p>وفيما ابطا العريس نعسن            جميعهن ونمن.</p>
<p>Eta tpayi de upiexwry woyi:            loyzhroy woyi ze ic pipatwelet ayi            tenonoy amoyini ebol eeraq.</p>	<p>And at midnight there was a cry made, "Behold, the bridegroom is coming; go out to meet him."</p>	<p>ففي نصف الليل صار صراخ            هوذا العريس مقبل فاخرجن            للقاياه.</p>
<p>Ποτε aytwonoy nxe nipayrhenoc            throy ete moyay otoy aycolcel            nnoyglampas.</p>	<p>Then all those virgins arose, and trimmed their lamps.</p>	<p>فقامت جميع اولئك العذارى            واصلحن مصابيحهن.</p>
<p>Pexz nicoz de nnicavey ze moy            nan ebol zhen petennez moyon            nenlampas nabeno.</p>	<p>And the foolish said unto the wise, "Give us of your oil; for our lamps are going out."</p>	<p>فقالته الجاهلات للحكيمات            اعطيننا من زيتك فان مصابيحنا            تنطفئ.</p>
<p>Ayeroay de nxe nicavey eyxw            moyoc: ze mhote nteywtu rayten            neytwen: mayenwtu de maylon za            nyetf ebol otoy woy nywtu.</p>	<p>But the wise answered, saying, "No; lest there should not be enough for us and you: but go rather to those who sell, and buy for yourselves."</p>	<p>فاجابت الحكيمات لعله لا يكفي لنا            ولكن، بل اذهبن الى الباعة            وابتعن لكن.</p>

Ἐταυρωθενωσθε δε γε ἵνα τοῦ γαμου: ἀφ' ἧς  
ἵνα πῖπασθε ἐλθῆτε οὐτος νηστειβτω  
ἀνυθενωσθε νεμαφ' ἐξοῦν ἐπιβοπ οὐτος  
ἀναπαυθαμ ἵνα πῖρο.

Ἐπὶ δὲ δε ἀφ' ἧς ἵνα πῖρωσθε  
ἵνα παρθενος εἴπω ἵνα μοσ: γε Πενθοις:  
Πενθοις: ἀοῦων ναν.

Πῶσθε δε ἀφ' ἧς ἵνα πῖρωσθε γε ἀμην  
ἵνα μοσ ἵνα πῖρωσθε γε ἵνα πῖρωσθε  
ἵνα πῖρωσθε ἀμην.

Πῶσθε δε γε τετελεσθῶσθε ἀμην  
ἵνα πῖρωσθε οὐδε ἵνα πῖρωσθε εἴπωσθε πε  
Πῶσθε ἵνα πῖρωσθε.

*Πῶσθε φη Πενθοις πε γὰ ἐνεθ  
ἵνα πῖρωσθε: ἀμην.*

And while they went to buy, the bridegroom came; and those who were ready went in with him to the marriage: and the door was shut.

Afterward, the other virgins came also, saying, "Lord, Lord, open to us."

But He answered and said, "Verily I say unto you, I do not know you.

Watch therefore, for you know neither the day nor the hour in which the Son of Man is coming."

*Glory be to God forever.*

وَفِي مَا هُنَّ ذَاهِبَاتٌ لِيَبْتَعْنَ، جَاءَ  
الْعَرِيسُ وَالْمُسْتَعِدَّاتُ دَخَلْنَ مَعَهُ  
إِلَى الْعُرْسِ وَأُغْلِقَ الْبَابُ.

أَخِيرًا جَاءَتْ بَقِيَّةُ الْعَذَارَى أَيْضًا  
قَائِلَاتٍ: رَبَّنَا، رَبَّنَا، افْتَحْ لَنَا.

فَأَجَابَ: الْحَقُّ أَقُولُ لَكُنَّ إِنِّي مَا  
أَعْرِفُكُنَّ.

فَاسْهَرُوا إِذَا لَا تَأْتِكُمْ لَا تَعْرِفُونَ  
الْيَوْمَ وَلَا السَّاعَةَ الَّتِي يَأْتِي فِيهَا  
ابْنُ الْإِنْسَانِ.

*والمجد لله دائماً.*

# Katameros Readings for the 2<sup>nd</sup> Day of Abib

قطمارس قراءات اليوم الثاني من شهر أبيب المبارك

ΚΟΥΣΝΑΥ ΝΕΖΟΥ Ν ΠΙΑΒΟΥ ΕΠΗΠ

ΡΟΥΖΙ

Vespers Psalm

مزمور العشيّة

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

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

Ψαλμος τω Δαυιδ λθ: η, ς

Psalm 40: 9, 2

مزمور 39: 8، 3

Διζωγεννοϋϋι ντεκμεθμη: θεν  
οϋνιωϋ† νεκκλhcια: θηπε γε  
νναταθνο νναςφoτοϋ: αϋταθo  
νναδδλαγϋ ερατοϋ θιζεν οϋπετρα:  
οτοθ αϋcoϋτεν νατατci. **Αλληλοια.**

I have proclaimed the good news of righteousness. In the great assembly; indeed, I do not restrain my lips. And set my feet upon a rock, and established my steps. **Alleluia.**

بشرت بعدلك في جماعة عظيمة. هوذا لا أمتنع شفّتي. واقام على الصخرة رجلي. وسهل خطواتي. **هلليويا.**

Vespers Gospel

إنجيل العشيّة

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

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

Οτἀναστωcιc εβoλ θεν  
πιεγαστελιον εθογav κατα Μαρκον  
αcιοϋ.

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

فصل من إنجيل معلمنا مرقس البشير. بركاته علينا آمين.

Μαρκον ϛ: ϛ - ιϛ

Mark 6: 6 - 13

مرقس 6: 6 - 13

Οτοθ ναϋμοϋϋτ ννηϋμι ετε  
νπκωϋ εϋϋcβω.

And He went about the villages in a circuit, teaching.

وصار يَطُوفُ الْقَرْىَ الْمُحِيطَةَ يُعَلِّمُ.

Οτοϑ αϑμοϑϙ ἐπιμυητ ḅναϑ οτοϑ  
αϑερϑητϑ ἵοτοροποϑ ἵḅναϑ ḅναϑ: οτοϑ  
αϑϙ ἐρωϑυϑη νωοϑ ἔϑεν ἵπνεϑμα  
ἵḅκαθαρηον.

Οτοϑ αϑϑονϑεν νωοϑ ἔϑτεμελ  
ἑλι νεμωοϑ ᑑι φμοϑτ ἔβηλ ἔοϑϑβωτ  
ἕμαϑατϑ οϑΔε ωικ οϑΔε πηρα οϑΔε  
ᑑουτ ᑑεν νετενμοϑᑑ.

Αλλḅ ἔρε ᑑανḅανᑑαλιον ᑑοι  
ἐρατεν ᑑηνοϑ οτοϑ ἕπερϙϑϑην  
ḅνοϑϙ ᑑι ᑑηνοϑ.

Οτοϑ ναϑϑω ἕμοϑ νωοϑ ᑑε πιμα  
ἔτετενναϑε ἔᑑοϑη ἔοϑη ἕμοϑ ϑωπι  
ἕμαϑ ϑατετεν ἔβολ ἕμαϑ.

Οτοϑ μη ἵβεν ἔτε ἵḅναϑεπ  
ᑑηνοϑ ἐροϑ ḅη οϑΔε ἵτοϑϑτεμωτεμ  
ἐρωτεν ἐρετεννηνοϑ ἔβολ ἕμαϑ νεᑑ  
πϑωϑυ ἔτḅᑑρη ἵνετενᑑḅλαϑϑ ἔβολ  
εϑμετεμερε νωοϑ ϙϑω ἕμοϑ νωτεν  
ταφμη ᑑε οϑον οϑḅτον ναϑωπι  
ἵḅοᑑομα νεμ ᑑομορρα ᑑεν πἔϑοοϑ  
ἵτε ϙḅḅḅḅ ἔᑑοτε ἵτε ϙβακι ἔτε  
ἕμαϑ.

Οτοϑ ἔταϑ ἔβολ αϑϑιωϑ ᑑινα  
ἵḅεεϑμετḅνοἵν.

Οτοϑ αϑϑι οϑμηϑ ἵᑑεμωη ἔβολ  
οτοϑ οϑμηϑ ἵρεϑϑωηη ναϑϑωϑϑ

And He called the twelve to Himself, and began to send them out two by two, and gave them power over unclean spirits.

He commanded them to take nothing for the journey except a staff; no bag, no bread, no copper in their money belts,

but to wear sandals, and not to put on two tunics.

Also He said to them, "In whatever place you enter a house, stay there till you depart from that place.

And whoever will not receive you nor hear you, when you depart from there, shake off the dust under your feet as a testimony against them. Assuredly, I say to you, it will be more tolerable for Sodom and Gomorrah in the day of judgment than for that city!"

So they went out and preached that people should repent.

And they cast out many demons, and anointed with

وَدَعَا الْاِثْنَيْ عَشَرَ وَابْتَدَأَ يُرْسَلُهُمْ  
اِثْنَيْنِ اِثْنَيْنِ وَأَعْطَاهُمْ سُلْطَانًا عَلَى  
الْأَرْوَاحِ النَّجِسَةِ.

وَأَوْصَاهُمْ أَنْ لَا يَحْمَلُوا شَيْئًا  
لِلطَّرِيقِ غَيْرَ عَصَا فَحَقِّطْ لَا مِرْوَدًا  
وَلَا خُبْرًا وَلَا نَحَاسًا فِي الْمِنْطَقَةِ.

بَلْ يَكُونُوا مَشْدُودِينَ بِنِعَالٍ وَلَا  
يَلْبَسُوا ثَوْبَيْنِ.

وَقَالَ لَهُمْ: «حَيْثُمَا دَخَلْتُمْ بَيْتًا  
فَأَقِيمُوا فِيهِ حَتَّى تَخْرُجُوا مِنْ  
هُنَاكَ.»

وَكَلَّ مَنْ لَا يَقْبَلُكُمْ وَلَا يَسْمَعُ لَكُمْ  
فَاخْرَجُوا مِنْ هُنَاكَ وَأَنْفَضُوا  
التُّرَابَ الَّذِي تَحْتَ أَرْجُلِكُمْ شَهَادَةً  
عَلَيْهِمْ. الْحَقُّ أَقُولُ لَكُمْ: سَتَكُونُ  
لِأَرْضِ سُدُومَ وَعَمُورَةَ يَوْمَ الدِّينِ  
حَالَةً أَكْثَرَ احْتِمَالًا مِمَّا لَتِلْكَ  
الْمَدِينَةِ.»

فَخَرَجُوا وَصَارُوا يَكْرِرُونَ أَنْ  
يَتُوبُوا.

وَأَخْرَجُوا شَيْاطِينَ كَثِيرَةً وَدَهَنُوا  
بِرِّيِّتٍ مَرْضَى كَثِيرِينَ فَشَفَوْهُمْ.

ἄλλων ἦνεν οὖτος πατερφαστρι ἔρωσ.

oil many who were sick,  
and healed them.

*Πῶσ φα Πεννοσφ πε: φα ἔνεσ  
ἦτε νῆνεσ: ἄμην.*

*Glory be to God  
forever.*

*والمجد لله دائماً.*

## Ψωρη

### Matins Psalm

مزموه باكر

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

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

Ψαλμος τω Δαυιδ ρΔ: ᾶ

Psalm 105: 1 - 3

مزموه 104: 1

Οτωνη εβολ ὑπβοις οτος μοσφ  
επεφραν: ειωιγ ἠνεφεβνοῖ δεν  
νιεθνος εως εροφ οτος ἄριψαλιν εροφ:  
εασι ἠνεφωφηρι τηροσ: ψοσψοσ  
ἄμωτεν δεν πεφραν εθοσβ.

Oh, give thanks to The  
Lord! Call upon His name;  
make known His deeds  
among the peoples. Sing to  
Him, sing psalms to Him;  
talk of all His wondrous  
works. Glory in His holy  
name. **Alleluia.**

اعترفوا للرب وادعوا باسمه.  
نادوا في الأمم بأعماله. سبحوا  
ورتلوا له. حدثوا بجميع عجائبه.  
افتخروا باسمه القدوس. **هليلويا.**

ΔΔΔΗΛΟΤΙΑ.

### Matins Gospel

إنجيل باكر

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

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

Οτἄναστωσις εβολ δεν  
πεφασσελιον εθοσβ κατα Μαρκον  
ασιοσ.

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

فصل من إنجيل معلمنا مرقس  
البشيره. بركاته علينا آمين.

Μαρκον ι: ιζ - λ

Mark 10: 17 - 30

مرقس 10: 17 - 30

Οτος εφνηοσ εβολ ει οτωωιτ  
αφβοσι ἠξε οσαι αφριτφ εχεν νεφκελι

Now as He was going  
out on the road, one came  
running, knelt before Him,

وَفِيْمَا هُوَ خَارِجٌ إِلَى الطَّرِيقِ  
رَكَضَ وَاحِدٌ وَجَنَأَ لَهُ وَسَأَلَهُ:

ναϋωϋνι ἕμοϋ ρε φρεϋτςβω ἰὰγαθοϋ  
οϋ πε τῆναδιϋ ἰταερκλῆρονομοϋ  
ἰνοϋωηδ ἰνενεϋ.

Ἰηϋοϋϋ Δε περαϋ ναϋ ρε εϋθεοϋ  
κϋω ἕμοϋ εϋροι ρε πἰαγαθοϋ ἕμοϋν εἰλι  
ἰὰγαθοϋ εἰβηλ εἰφῆνοϋτ ἕμαγαταϋ.

Ἠεντολῆ κΉωοϋν ἕμοϋοϋ  
ἕπερδΉτεβ ἕπερερῆωικ ἕπερβιοϋ  
ἕπερερμεοϋρε ἰνοϋϋϋ ἕπερϋωϋι:  
ἰριτιωαν ἕπεκιοϋτ νεμ τεκμαϋ.

Ἠθοϋ Δε περαϋ ναϋ ρε φρεϋτςβω  
ναἰ τηροϋ διἰρεϋ εϋρωοϋ ιϋεν  
ταμετἰλοϋ.

Ἰηϋοϋϋ Δε εἰταϋϋοϋϋτ εϋροϋ  
αϋμεριϋτϋ οϋοϋ περαϋ ναϋ ρε  
ϋοϋωϋ εἰρ οϋτελιοϋ ρε κεοϋαι  
πετεκερδἰε ἕμοϋϋ: μαϋενακ μα πετε  
ἰτακ εἰβολ ἕμιτοϋ ἰνιϋηκι οϋοϋ  
εκεϋφο νακ ἰνοἰλοϋ δῆν τῆε οϋοϋ  
ἰμοϋ οϋαϋκ ἰνωἰ οϋοϋ ὠλι  
ἕπιϋταϋροϋ.

Ἠθοϋ Δε εἰταϋῶκεμ εἰεν πιϋαϋι  
αϋϋεναϋ εϋρε πεϋρηῆτ μοκϋ: ναρε  
οϋμηϋ ϋαρ ἰϋφο ἰταϋ πε.

Οϋοϋ εἰταϋϋοϋϋτ ἰνε Ἰηϋοϋϋ  
περαϋ ἰνεϋμαοῆηϋ ρε πωϋ ϋμοκϋ  
ἰνἰεῆτε ἰϋϋρημα ἰτωοϋ εἰ εἰδοϋν

and asked Him, “Good Teacher, what shall I do that I may inherit eternal life?”

So Jesus said to him, “Why do you call Me good? No one is good but One, that is, God.

You know the commandments: ‘Do not commit adultery,’ ‘Do not murder,’ ‘Do not steal,’ ‘Do not bear false witness,’ ‘Do not defraud,’ ‘Honor your father and your mother.’”

And he answered and said to Him, “Teacher, all these things I have kept from my youth.”

Then Jesus, looking at him, loved him, and said to him, “One thing you lack: Go your way, sell whatever you have and give to the poor, and you will have treasure in heaven; and come, take up the cross, and follow Me.”

But he was sad at this word, and went away sorrowful, for he had great possessions.

Then Jesus looked around and said to His disciples, “How hard it is for those who have riches to enter the kingdom of God!”

«أَيُّهَا الْمُعَلِّمُ الصَّالِحُ مَاذَا أَعْمَلُ  
لَأَرِثَ الْحَيَاةَ الْأَبَدِيَّةَ؟»

فَقَالَ لَهُ يَسُوعُ: «لِمَاذَا تَدْعُونِي  
صَالِحًا؟ لَيْسَ أَحَدٌ صَالِحًا إِلَّا وَاحِدٌ  
وَهُوَ اللَّهُ.»

أَنْتَ تَعْرِفُ الْوَصَايَا: لَا تَزْنِ. لَا  
تَقْتُلْ. لَا تَسْرِقْ. لَا تَشْهَدَ بِالزُّوْرِ.  
لَا تَسْلِبْ. أَكْرِمِ أَبَاكَ وَأُمَّكَ.»

فَأَجَابَ: «يَا مُعَلِّمُ هَذِهِ كُلُّهَا  
حَفِظْتُهَا مِنْذُ حَدَاثَتِي.»

فَنظَرَ إِلَيْهِ يَسُوعُ وَأَحَبَّهُ وَقَالَ لَهُ:  
«يُغْوِزُكَ شَيْءٌ وَاحِدٌ. اذْهَبْ بِعِ كُلِّ  
مَا لَكَ وَأَعْطِ الْفُقَرَاءَ فَيَكُونَ لَكَ  
كَنْزٌ فِي السَّمَاءِ وَتَعَالَي اتَّبِعْنِي  
حَامِلًا الصَّلِيبَ.»

فَأَغْتَمَّ عَلَى الْقَوْلِ وَمَضَى حَزِينًا  
لَأَنَّهُ كَانَ ذَا أَمْوَالٍ كَثِيرَةٍ.

فَنظَرَ يَسُوعُ حَوْلَهُ وَقَالَ لِتَلَامِيذِهِ:  
«مَا أَعْسَرَ دُخُولَ ذَوِي الْأَمْوَالِ  
إِلَى مَلَكُوتِ اللَّهِ.»

ἐτμετοτρο ἵτε Φνοῦτ.

Πιμαθητις δε νατεροτ πε ἔχεν  
πιχασι: Ιησοῦς δε οη εταγεροτω νωοτ  
πεχααυ γε ναωρηι πως εμοκθ ἵτε  
νηετε εθουοτ χη εβανχηρμα εἰ εδορν  
ετμετοτρο ἵτε Φνοῦτ.

Сμοπтен нонхамонг εсini εβoλ  
εlπεν φοῦωπтен нoтма нoωpп iε  
oтpамaдo нтeцi εδορν εтμεтoтpо нтe  
Φноῦт.

Πωοοτ δε ηεοτο νατερωφρηι  
επχω υμοο πααυ γε ηημ εθναωνοεεμ.

Ετααχοαυτ ερωοτ ηε Ιησοῦς  
πεχααυ γε εαπεν ηηρωμ οαμετααου  
πε αλλα εαπεν Φνοῦτ αη: οοον  
ωουομ ταρ υπητηρ εαπεν Φνοῦτ.

Ααερεητις ηεοο πααυ ηε Πετροο  
γε εηππε αηον αηχα ητηρη ηων  
οοοε αηοαεπεν ηεωκ.

Πεχααυ ηε Ιησοῦς γε αηηη τχω  
υμοο ηωπтен γε υμoн ελι εααχα ηη  
ηεωα iε εανεηηοτ iε εανωηη iε μaт iε  
iωт iε ωρη iε iοε iε εθβηт ηεμ εθβe  
πeтpαcтeлioн.

Ααυτεμбiтoт ηωε ηκωβ ηοοп  
тпoт εен пaиcнoт εaннi ηeμ  
εaнeннoт ηeμ εaнoωнi ηeμ εaнμaт

And the disciples were  
astonished at His words.  
But Jesus answered again  
and said to them, “Children,  
how hard it is for those who  
trust in riches to enter the  
kingdom of God!

It is easier for a camel to  
go through the eye of a  
needle than for a rich man  
to enter the kingdom of  
God.”

And they were greatly  
astonished, saying among  
themselves, “Who then can  
be saved?”

But Jesus looked at  
them and said, “With men it  
is impossible, but not with  
God; for with God all things  
are possible.”

Then Peter began to say  
to Him, “See, we have left  
all and followed You.”

So Jesus answered and  
said, “Assuredly, I say to  
you, there is no one who has  
left house or brothers or  
sisters or father or mother or  
wife or children or lands,  
for My sake and the  
gospel’s,

who shall not receive a  
hundredfold now in this  
time; houses and brothers  
and sisters and mothers and  
children and lands, with

فَتَحَيَّرَ التَّلَامِيذُ مِنْ كَلَامِهِ. فَقَالَ  
يَسُوعُ أَيْضاً: «يَا بَنِيَّ مَا أَصْعَبَ  
دُخُولَ الْمَمْلَكَةِ عَلَى الْأَمْوَالِ إِلَى  
مَلَكُوتِ اللَّهِ.

مُرُورُ جَمَلٍ مِنْ ثَقَبِ إِبْرَةٍ أَيْسَرُ مِنْ  
أَنْ يَدْخُلَ غَنِيٌّ إِلَى مَلَكُوتِ اللَّهِ!»

فَبُهْتُوا إِلَى الْعَايَةِ قَانِلِينَ بَعْضُهُمْ  
لِبَعْضٍ: «فَمَنْ يَسْتَطِيعُ أَنْ  
يَخْلُصَ؟»

فَنظَرَ إِلَيْهِمْ يَسُوعُ وَقَالَ: «عِنْدَ  
النَّاسِ عَيْبٌ مُسْتَطَاعٌ وَلَكِنْ لَيْسَ  
عِنْدَ اللَّهِ، لِأَنَّ كُلَّ شَيْءٍ مُسْتَطَاعٌ  
عِنْدَ اللَّهِ.

وَابْتَدَأَ پِطْرُسُ يَقُولُ لَهُ: «هَا نَحْنُ  
قَدْ تَرَكْنَا كُلَّ شَيْءٍ وَتَبِعْنَاكَ.»

فَأَجَابَ يَسُوعُ: «الْحَقُّ أَقُولُ لَكُمْ  
لَيْسَ أَحَدٌ تَرَكَ بَيْتاً أَوْ إِخْوَةً أَوْ  
أَخَوَاتٍ أَوْ أَباً أَوْ أُمّاً أَوْ امْرَأَةً أَوْ  
أَوْلَاداً أَوْ حُقُولاً لِأَجْلِي وَلِأَجْلِ  
الْإِنْجِيلِ.

إِلَّا وَيَأْخُذُ مِئَةَ ضِعْفٍ الْآنَ فِي هَذَا  
الزَّمَانِ بُيُوتاً وَإِخْوَةً وَأَخَوَاتٍ  
وَأُمَّهَاتٍ وَأَوْلَاداً وَحُقُولاً مَعَ



<p>             ΝΕΥ ΖΑΝΙΟΥ† ΝΕΥ ΖΑΝΩΗΡΙ ΝΕΥ ΖΑΝΙΟΥΖΙ              ΖΕΝ ΝΙΔΙΩΣΜΟΣ ΟΥΘΟΖ ΖΕΝ ΠΙΕΩΝ              ΕΘΝΗΟΥ ΟΥΩΝΘ ΝΕΝΕΖ.    <i>Πιώου φα Πεννοου† πε ωα ενεεζ</i>  <i>ντε νι ενεεζ: λμην.</i> </p>	<p>             persecutions, and in the age              to come, eternal life.    <i>Glory be to God forever.</i> </p>	<p>             اضْطِهَادَاتٍ وَفِي الدَّهْرِ الآتِي              الْحَيَاةِ الأَبَدِيَّةِ.    <i>والمجد لله دائماً.</i> </p>
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### Liturgy Readings

قراءات القداس

### The Pauline Epistle

رسالة بولس الرسول

### † ΕΠΙΣΤΟΛΗ ΝΤΕ ΠΕΝΘΑΘ ΠΑΥΛΟΣ ΠΙΔΠΟΣΤΟΛΟΣ

<p>             ΠΑΥΛΟΣ ΦΕΒΟΚ ΜΠΕΝΘΟΙΣ ΙΗΣΟΥΣ              ΠΙΧΡΙΣΤΟΣ: ΠΙΔΠΟΣΤΟΛΟΣ ΕΤΘΑΖΕΜ:              ΦΗΕΤΑΥΘΑΥΨ ΕΠΙΖΩΥΕΝΝΟΥΨΙ ΝΤΕ              ΦΝΟΥ†.         </p>	<p>             Paul, the servant of our              Lord Jesus Christ, called to              be an apostle, appointed to              the Gospel of God. A              chapter from the Second              Epistle of our teacher St.              Paul to Timothy. May his              blessing be upon us. Amen.         </p>	<p>             البولس، فصل من رسالة معلمنا              بولس الرسول الثانية إلى              تيموثاوس، بركته المقدسة تكون              معنا. أمين.         </p>
<p> <b>Β ΤΙΜΟΘΕΟΣ ̅: ̅Γ - Δ: ̅Π</b> </p>	<p> <b>2 Timothy 3: 10 - 4: 18</b> </p>	<p> <b>2 تيموثاؤس 3: 10 - 4: 18</b> </p>
<p>             ΠΘΟΚ ΔΕ ΑΚΜΩΨΙ ΝΣΑ ΤΑΜΕΤΡΕΨ              †ΣΒΩ ΝΣΑ ΠΑΨΜΟΤ ΝΣΑ ΠΑΨΟΡΠ ΝΘΩΨ:              ΠΑΝΑΖ† ΤΑΜΕΤΡΕΨΩΟΥ ΝΖΗΤ ΤΑΔΣΑΠΗ              ΤΑΖΥΠΟΜΟΝΗ.                ΝΙΔΙΩΣΜΟΣ ΝΕΥ ΝΑΙΜΚΑΤΣ              ΝΗΕΕΤΑΥΨΩΠΙ ΜΜΟΙ ΖΕΝ ΤΔΝΤΙΟΧΙΔ              ΖΕΝ ΟΙΚΟΝΙΟΝ ΖΕΝ ΛΥΣΤΡΟΙΣ:              ΝΙΔΙΩΣΜΟΣ ΤΗΡΟΥ ΕΤΑΨΟΠΟΥ ΕΡΟΙ              ΑΨΝΑΖΕΜΕΤ ΝΧΕ ΠΘΟΙ ΕΒΟΛ ΝΖΗΤΟΥ              ΤΗΡΟΥ.         </p>	<p>             But you have carefully              followed my doctrine,              manner of life, purpose,              faith, longsuffering, love,              perseverance,                persecutions, afflictions,              which happened to me at              Antioch, at Iconium, at              Lystra—what persecutions I              endured. And out of them              all The Lord delivered me.         </p>	<p>             وَأَمَّا أَنْتَ فَقَدْ تَبِعْتَ تَعْلِيمِي،              وَسِيرَتِي، وَقَصْدِي، وَإِيمَانِي،              وَأَنَاتِي، وَمَحَبَّتِي، وَصَبْرِي.                وَاضْطِهَادَاتِي، وَالْأَمِي، مِثْلَ مَا              أَصَابَنِي فِي أَنْطَاكِیَّةَ وَإِيقُونِيَّةَ              وَلِسْتْرَةَ. أَيْةً اضْطِهَادَاتٍ احْتَمَلْتُ              وَمِنْ الْجَمِيعِ أَنْقَذَنِي الرَّبُّ.         </p>

ΟΥΟΝ ΔΕ ΝΙΒΕΝ ΕΘΟΥΩΥ ΕΩΝΘ ΔΕΝ  
ΟΥΜΕΤΕΡΣΕΒΗΣ ΔΕΝ ΠΙΧΡΙΣΤΟΣ ΙΗΣΟΥΣ  
ΣΕΝΑΒΟΧΙ ΝΩΟΥ.

ΘΑΝΡΩΜΙ ΔΕ ΕΥΖΩΟΥ ΟΥΟΖ  
ΝΡΕΥΟΠΣΕΠ ΕΥΕΙ ΕΤΖΗ ΔΕΝ ΠΙΠΕΤΖΩΟΥ  
ΝΖΟΥΘ ΕΥΣΩΡΕΜ ΟΥΟΖ ΕΥΣΟΡΕΜ.

ΠΘΟΚ ΔΕ ΥΩΠΙ ΔΕΝ ΝΗΕΤΑΚΤΣΑΒΟ  
ΕΡΩΟΥ ΟΥΟΖ ΑΚΕΡΠΙΣΤΟΣ ΝΖΗΤΟΥ: ΕΚΕΜΙ  
ΧΕ ΕΤΑΚ ΤΣΑΒΟ ΕΒΟΛ ΖΙΤΕΝ ΝΙΜ.

ΟΥΟΖ ΙΣΧΕΝ ΕΚΟΙ ΝΑΛΟΥ ΘΑΝΣΘΑΙ  
ΕΥΟΥΑΒ ΕΤΕΚΣΩΟΥΝ ΜΜΩΟΥ ΝΑΙ ΕΤΕ  
ΟΥΟΝ ΥΨΧΟΜ ΜΜΩΟΥ ΕΤΣΒΩ ΝΑΚ  
ΕΠΙΟΥΣΑΙ ΕΒΟΛ ΖΙΤΕΝ ΠΙΝΑΖΤ ΕΤΔΕΝ  
ΠΙΧΡΙΣΤΟΣ ΙΗΣΟΥΣ.

ΣΡΑΦΗ ΝΙΒΕΝ ΝΗΝΙΥΙ ΝΤΕ ΦΝΟΥΤ ΣΕΟΙ  
ΝΖΗΟΥ ΕΥΣΒΩ ΕΥΣΟΖΙ ΕΥΤΑΖΟ ΕΡΑΤΥ  
ΕΥΣΒΩ ΘΗΕΤ ΔΕΝ ΤΔΙΚΕΘΟΥΝΗ.

ΘΙΝΑ ΝΤΕΥΩΥΠΙ ΝΧΕ ΦΡΩΜΙ  
ΜΦΝΟΥΤ ΕΥΣΕΒΤΩΤ ΟΥΟΖ ΕΥΤΑΧΡΗΟΥΤ  
ΔΕΝ ΖΩΒ ΝΙΒΕΝ ΕΘΑΝΕΥ.

ΨΕΡΜΕΘΡΕ ΜΠΕΜΘΟ ΜΦΝΟΥΤ ΝΕΜ  
ΠΒΟΙΣ ΙΗΣΟΥΣ ΠΙΧΡΙΣΤΟΣ ΦΗΘΕΝΑΤΖΑΠ  
ΕΝΗΕΤΩΝΘ ΝΕΜ ΝΗΘΜΩΟΥΤ ΝΕΜ  
ΠΕΥΟΥΩΝΘ ΕΒΟΛ ΝΕΜ ΤΕΥΜΕΤΟΥΡΟ.

ΘΙΩΥ ΜΠΙΣΑΧΙ ΥΩΠΙ ΖΙΣΩΟΥ  
ΕΥΚΕΡΟΣ ΑΚΕΡΟΣ: ΣΟΖΙ ΜΑΘΗΤΖΗΤ:

Yes, and all who desire to live godly in Christ Jesus will suffer persecution.

But evil men and impostors will grow worse and worse, deceiving and being deceived.

But you must continue in the things which you have learned and been assured of, knowing from whom you have learned them.

And that from childhood you have known the Holy Scriptures, which are able to make you wise for salvation through faith which is in Christ Jesus.

All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness,

that the man of God may be complete, thoroughly equipped for every good work.

I charge you therefore before God and The Lord Jesus Christ, who will judge the living and the dead at His appearing and His kingdom:

Preach the word! Be ready in season and out of season. Convince, rebuke, exhort, with all

وَجَمِيعُ الَّذِينَ يُرِيدُونَ أَنْ يَعْشُوا  
بِالتَّقْوَى فِي الْمَسِيحِ يَسُوعَ  
يُضْطَهُدُونَ.

وَلَكِنَّ النَّاسَ الْأَشْرَارَ الْمُزَوِّرِينَ  
سَيَتَقَدَّمُونَ إِلَى أَرْدَأَ، مُضِلِّينَ  
وَمُضَلِّينَ.

وَأَمَّا أَنْتَ فَاتَّبِثْ عَلَى مَا تَعَلَّمْتَ  
وَأَيَقَنْتَ، عَارِفًا مِمَّنْ تَعَلَّمْتَ.

وَأَنَّكَ مِنْذُ الطُّفُولِيَّةِ تَعْرِفُ الْكُتُبَ  
الْمُقَدَّسَةَ، الْقَادِرَةَ أَنْ تُحَكِّمَكَ  
لِلنَّجَاحِ، بِالْإِيمَانِ الَّذِي فِي  
الْمَسِيحِ يَسُوعَ.

كُلُّ الْكِتَابِ هُوَ مُوحَىٰ بِهِ مِنَ اللَّهِ،  
وَنَافِعٌ لِلتَّعْلِيمِ وَالتَّوْبِيخِ، لِلتَّقْوِيمِ  
وَالتَّادِيْبِ الَّذِي فِي الْبِرِّ،

لِكَيْ يَكُونَ إِنْسَانُ اللَّهِ كَامِلًا، مُتَأَهِّبًا  
لِكُلِّ عَمَلٍ صَالِحٍ.

أَنَا أَنَاشِدُكَ إِذَا أَمَامَ اللَّهِ وَالرَّبِّ  
يَسُوعَ الْمَسِيحِ، الْعَتِيدِ أَنْ يَدِينِ  
الْأَحْيَاءَ وَالْأَمْوَاتَ، عِنْدَ ظُهُورِهِ  
وَمَلَكُوتِهِ:

اكَرِزْ بِالْكَلِمَةِ. اَعْكُفْ عَلَى ذَلِكَ فِي  
وَقْتٍ مُنَاسِبٍ وَغَيْرِ مُنَاسِبٍ. وَبِخِ،  
اَنْتَهْرِ، عِظْ بِكُلِّ آنَاةٍ وَتَعْلِيمٍ.

ἀριέπιτιμᾶν ἠδὲρῃ θέν μετρεῖων  
ἠζητ νιβεν νεμ ἴβω.

Εἰς ἕωπι γαρ ἠξε οὔχοι ἕοτε  
ἠνοῦρεπ ἴβω εθοροχ ἔρωι: ἀλλὰ  
κατὰ νοῦ ἐπιθυμῖα ἕματα τοῦ εἰσωκ  
νωῦ ἠζανρεῖ ἴβω εἰδωθ  
ἠνοῦμαυχ.

Ποῦσωτεμ μεν εἰεφονεῖ σαβολ  
ἠῆμη: εἰερακοῦ Δε ἠσα νῆβω.

Πθοκ Δε ἀριντυφιν θέν ἕωβ  
νιβεν: ὑπεμακαθ: ἀρι πῆωβ  
ἠνοῦρεῖ ἕωεννοῦει πεῖωεῖ ἕοκ  
ἔβωλ.

Δνοκ γαρ ἕζηθ σενανοῦθεβ  
ἔβωλ: οῦοθ ἠχοῦ ἠτε παβωλ ἔβωλ  
αῖδωντ.

Πιάτων εθῆνεῖ ἀιεράτωνιζεθε  
ἕμοῖ πῆδρομοσ ἀἕοκ ἔβωλ πῆαθ ἴ  
αἰαρεῖ ἔροῖ.

Λοιπον ἕχη νῆ ἠξε πῆλῶμ ἠτε  
ἴδικεῖσῆ φῆετε Πβοῖσ νᾶτηῖ νῆ  
θέν πῆεσοῦ ἔτε ἕματ: πῆρεῖ ἴθαπ  
ἕμη οῦ μῆονο Δε νῆ ἕματα ἀλλὰ  
νεμ οῦον νιβεν ἔταῦμενε πεῖοῦοθ  
ἔβωλ.

ἠσ ἠτοτκ εἰ ἕαροι ἠχωλεμ.

longsuffering and teaching.

For the time will come when they will not endure sound doctrine, but according to their own desires, because they have itching ears, they will heap up for themselves teachers.

And they will turn their ears away from the truth, and be turned aside to fables.

But you be watchful in all things, endure afflictions, do the work of an evangelist, fulfill your ministry.

For I am already being poured out as a drink offering, and the time of my departure is at hand.

I have fought the good fight, I have finished the race, I have kept the faith.

Finally, there is laid up for me the crown of righteousness, which The Lord, the righteous Judge, will give to me on that Day, and not to me only but also to all who have loved His appearing.

Be diligent to come to me quickly;

لَا تَهُ سَيَكُونُ وَقْتُ لَا يَحْتَمِلُونَ فِيهِ  
التَّعْلِيمَ الصَّحِيحَ، بَلْ حَسَبَ  
شَهَوَاتِهِمُ الْخَاصَّةِ يَجْمَعُونَ لَهُمْ  
مُعَلِّمِينَ مُسْتَحْكَةً مَسَامِعُهُمْ.

فَيَصْرِفُونَ مَسَامِعَهُمْ عَنِ الْحَقِّ،  
وَيَنْحَرِفُونَ إِلَى الْخُرَافَاتِ.

وَأَمَّا أَنْتَ فَاصْبِرْ فِي كُلِّ شَيْءٍ.  
اخْتَمِلِ الْمَشَقَّاتِ. اْعْمَلْ عَمَلَ  
الْمُبَشِّرِ. تَمِّمْ خِدْمَتَكَ.

فَإِنِّي أَنَا الْآنَ اسْكَبُ سَكْبًا، وَوَقْتُ  
أَجَلِي قَدْ حَضَرَ.

قَدْ جَاهَدْتُ الْجِهَادَ الْحَسَنَ، أَكْمَلْتُ  
السَّعْيَ، حَفِظْتُ الْإِيمَانَ.

وَأَخِيرًا قَدْ وَضِعَ لِي الْكَلْبِلُ الْبَرِّ،  
الَّذِي يَهْبُهُ لِي فِي ذَلِكَ الْيَوْمِ الرَّبِّ  
الَّذِي الْعَادِلُ، وَلَيْسَ لِي فَقْطُ، بَلْ  
لِجَمِيعِ الَّذِينَ يُحِبُّونَ ظُهُورَهُ أَيْضًا.

بَادِرْ أَنْ تَجِيءَ إِلَيَّ سَرِيعًا.

Δημας γαρ ἀρχατ ἠσωφ  
ἐαφμενρε παιένεε ἠτε †νοφ ἀφφεναφ  
ἐθεσσαλονικη: Κρικηκς ἐ†Γαλατιὰ:  
†ιτος ἐΔαλματιὰ.

Λουκας ἡμαγατη εθνεμη:  
Μαρκος ματαλοφ ἀνιτη νεμακ:  
φερωφ γαρ νηι εφδιακονιὰ.

†τυχιος δε αιοτορπη ἐεφερος.

†φφηλονη ἐταιροφπς δεη †ρωας  
δεατεν Καρπω ἀνιτε εκνηοφ νεμ  
νικεφωμ: μαλιςτα νιμενβρανα.

Αλεξανδρος πιβασνητ ἐταφερ  
οφμηφ ἡπετρωοφ νηι ἐρε †βοις  
†φφεβιὼ ναφ κατα νεφδβηνοφ.

Φαι ἐτε ἠθοκ ζωκ ἀρεφ ἐροκ  
καβολ ἡμοφ: αφ† γαρ ἐδοφν ἐφρεν  
νασαφι ἡμαφω.

δεη ταφονι† ἠαπολοσιὰ ἡπεφχα  
ἐλι ἰ θαροι αλλα αφχατ ἠσωοφ τηροφ  
ἠνοφωπ νεμωοφ.

†βοις δε αφοφι ἐρατη νεμη  
αφ†φωμ νηι φινα ἐβολ φιτοφ ἠτε  
πιφιωφ ζωκ ἐβολ οφοφ ἠτοφωτεμ  
ἠξε νιεθνοφ τηροφ φε αινοφεμ ἐβολ  
δεη ρωφ ἠοφμοφ.

εφετοφχοι ἠξε †βοις ἐβολ θα  
φωβ νιβεν εφφωοφ οφοφ εφεναφμετ

for Demas has forsaken  
me, having loved this  
present world, and has  
departed for Thessalonica,  
Crescens for Galatia, Titus  
for Dalmatia.

Only Luke is with me.  
Get Mark and bring him  
with you, for he is useful to  
me for ministry.

And Tychicus I have  
sent to Ephesus.

Bring the cloak that I  
left with Carpus at Troas  
when you come, and the  
books, especially the  
parchments.

Alexander the  
coppersmith did me much  
harm. May The Lord repay  
him according to his works.

You also must beware  
of him, for he has greatly  
resisted our words.

At my first defense no  
one stood with me, but all  
forsook me. May it not be  
charged against them.

But The Lord stood with  
me and strengthened me, so  
that the message might be  
preached fully through me,  
and that all the Gentiles  
might hear. And I was  
delivered out of the mouth  
of the lion.

And The Lord will  
deliver me from every evil  
work and preserve me for

لأنّ ديماس قد تركني إذ أحبّ  
العالم الحاضر وذهب إلى  
ثسالونيكى، وكريسكيس إلى  
غلاطية، وتيطس إلى دلماطية.

لوقا وحده معي. خذ مرقس  
وأحضره معك لأنه نافع لي  
للخدمة.

أما تيخيكس فقد أرسلته إلى  
إفسس.

الرداء الذي تركته في ترواس  
عند كارپس أحضره متى جئت،  
والكتب أيضاً ولا سيما الرقوق.

إسكندر النحاسي أظهر لي  
شراً كثيراً. ليجزاه الرب حسب  
أعماله.

فاحتفظ منه أنت أيضاً لأنه قاوم  
أقوالنا جداً.

في احتجاجي الأول لم يحضر احد  
معى، بل الجميع تركوني. لا  
يُحسب عليهم.

ولكن الرب وقف معى وقوّانى،  
لكي تتم بي الكرازة، ويسمع  
جميع الأمم، فأنفذت من فم الأسد.

وسينقذني الرب من كل عمل  
رديء ويخلصني لمكوثه  
السماوي. الذي له المجد إلى دهر

ἐδοῦν ἐτεταμετοτρο ἵτε τφε: φαι ἕτε  
φωφ πε πῶουτ ψα ἕνεεζ ἵτε νιένεεζ:  
ἀμην.

*Πρῶτος τὰρ νευωτεν νευ  
τῆρηνη ενσοπ: χε ἀμην ἐσεῶωπι.*

His heavenly kingdom. To  
Him be glory forever and  
ever. Amen.

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

الدُّهُور. آمين.

*نعمة الله الأب تكون مع جميعكم.  
آمين.*

### The Catholic Epistle الكاثوليكون

Καθολικον ἐβωλ θεν πε πιρογιτ  
ἵνεπιστολη ἵτε πενωτ Πετρος.  
Ἀμην. Μαμενρατ.

**ἁ Πετρος εἰ: ἁ - ἱδ**

The Catholic epistle of  
the first epistle of our father  
St. Peter. May his blessings  
be with us all. Amen. My  
beloved.

الكاثوليكون من رسالة معلمنا  
بطرس الأولي، بركته المقدسة  
تكون معنا. آمين. يا احبائي.

**1 Peter 5: 1 - 14**

**1 بطرس 5: 1 - 14**

Ἡἱρεσβυτερος ετθεν ἠνοντ ττρω  
ἐρωτ ἐὰνοκ πετενωφρη  
ἁἱρεσβυτερος οτοε ἁμεερε ἵτε  
νιῦκαγε ἵτε Πιχριστος: οτοε ἵνωφρη  
ἁπιῶουτ εθαδωρη ἐβωλ.

Ἀμοι ἁπιῶε ετθεν ἠνοντ ἵτε  
Φνωττ ἐρετενδι ἁπορωι νεν  
οτδίνχονε αν αλλα θεν οτορωψ ἵνεητ  
κατα Φνωττ: οτδε θεν οτμεταχρι  
αν αλλα θεν οτρωουττ ἵνεητ.

Οτδε ἁφρητ αν χε ἐρετενοι ἵβοις  
ἐνικληρος αλλα ἀριτυπος ἁπιῶε.

Οτοε ἐωωπ αγωανοτονηε ἵνε  
πιχωχ ἁμανεσωτ τετενναδι  
ἁπιχλωμ ἵθαθλωμ ἵτε πῶουτ.

The elders who are  
among you I exhort, I who  
am a fellow elder and a  
witness of the sufferings of  
Christ, and also a partaker of  
the glory that will be  
revealed:

Shepherd the flock of  
God which is among you,  
serving as overseers, not by  
compulsion but willingly,  
not for dishonest gain but  
eagerly;

nor as being lords over  
those entrusted to you, but  
being examples to the flock;

and when the Chief  
Shepherd appears, you will  
receive the crown of glory  
that does not fade away.

أطلب إلى الشيوخ الذين بينكم، أنا  
الشَّيخُ رَفِيقُهُمْ، وَالشَّاهِدُ لِأَلَامِ  
الْمَسِيحِ، وَشَرِيكَ الْمَجْدِ الْعَتِيدِ أَنْ  
يُعْلَنَ.

ارْعُوا رَعِيَّةَ اللَّهِ الَّتِي بَيْنَكُمْ نَظَارًا،  
لَا عَنْ اضْطِرَارٍ بَلْ بِالْإِخْتِيَارِ، وَلَا  
لِرَبِيحِ قَبِيحٍ بَلْ بِنَشَاطٍ.

وَلَا كَمَنْ يَسُودُ عَلَى الْأَنْصِبَةِ بَلْ  
صَانِرِينَ أُمَّثَلَةً لِلرَّعِيَّةِ.

وَمَتَى ظَهَرَ رَئِيسُ الرُّعَاةِ تَتَأَلَوْنَ  
إِكْلِيلَ الْمَجْدِ الَّذِي لَا يَبْلَى.

Παιρητ̄ νιδελωρι μαδ̄νερωτεν  
 ἠνιδελλοι: ἠωτεν δε τηροϋ̄ κελ  
 ἠηνοϋ̄ ἠπιθεβιὸ̄ ἠητ̄ ἐδοϋν  
 ἐνετενεϋροϋ̄ γε Φνοϋ̄τ̄ ὑ̄τ̄ ἐδοϋν  
 ἐϋρεν νιδασιητ̄: ὑ̄τ̄ δε ἠνοϋ̄μοτ̄  
 ἠνηετθεβιηοϋ̄τ̄.

Ἰαθεβιὲ̄ ἠηνοϋ̄ οϋν̄ δᾱ τ̄χιζ  
 ετ̄αμαζι ἠτε Φνοϋ̄τ̄ εἰνα ἠτεϋβ̄εϋ  
 ἠηνοϋ̄ δ̄εν̄ ἠηνοϋ̄ ἠτε πιζεμ̄πωιηι.

Πετερωοϋ̄ τηρϋ̄ οταεϋ̄ ἐροϋ̄ γε  
 οϋηῑ ሄερμελιν̄ ναϋ̄ δ̄ρωτεν.

Ἰωπῑ ἐρετενηϋ̄ οτοε̄ ἠρινϋ̄μφιν  
 γε̄ πετενηαζῑ πιδιαβολοϋ̄ εϋμοϋ̄  
 ἠϋρητ̄ ἠοϋμοϋ̄ εϋεμζεμ̄ εϋκωτ̄ ἠα  
 εμκ̄ οται.

Φη̄ερετενο̄ε̄ῑ ἐρατεν ἠηνοϋ̄ ἐδοϋν  
 ἐρωϋ̄ ἐρετενηαρηοϋ̄τ̄ δ̄εν̄ φη̄αετ̄:  
 ἐρετενηωοϋ̄ν̄ ἠηαιδ̄ῑσῑ νᾱι: ἠεωκ̄ δε  
 ἠηαῑ νετενη̄ηνοϋ̄̄ ετ̄δ̄εν̄ πικοϋ̄μοϋ̄.

Φνοϋ̄τ̄ δε ἠτε̄ ε̄μοτ̄ νιδεν̄  
 φη̄εταϋθαεμ̄ ἠηνοϋ̄ ἐδοϋν̄ ἐπεϋωοϋ̄  
 ἠε̄νεε̄ δ̄εν̄ Πῑχριϋ̄τοϋ̄ Ἰη̄σοϋ̄ϋ̄  
 ἐ̄αρετενηϋ̄επ̄ ἠκαε̄ ἠοϋκοϋ̄ζῑ ἠθοϋ̄  
 εϋε̄εβ̄τε̄ ἠηνοϋ̄ ἠτεϋεμνε̄ ἠηνοϋ̄  
 εϋε̄τ̄ρομ̄ ἠωτεν̄ εϋε̄ε̄ῑσεν̄τ̄ ἠμωτεν̄.

Φωϋ̄ πε̄ πᾱμαζῑ νεμ̄ πιωοϋ̄ ϋ̄α  
 νιδε̄νεε̄: ἠμην̄.

Likewise, you younger people, submit yourselves to your elders. Yes, all of you be submissive to one another, and be clothed with humility, for “God resists the proud, But gives grace to the humble.”

Therefore, humble yourselves under the mighty hand of God, that He may exalt you in due time,

casting all your care upon Him, for He cares for you.

Be sober, be vigilant; because your adversary the devil walks about like a roaring lion, seeking whom he may devour.

Resist him, steadfast in the faith, knowing that the same sufferings are experienced by your brotherhood in the world.

But may the God of all grace, who called us to His eternal glory by Christ Jesus, after you have suffered a while, perfect, establish, strengthen, and settle you.

To Him be the glory and the dominion forever and ever. Amen.

كَذَلِكَ أَيُّهَا الْأَحْدَاثُ اخْضَعُوا  
 لِلشُّبُوخِ، وَكُونُوا جَمِيعاً خَاضِعِينَ  
 بَعْضُكُمْ لِبَعْضٍ، وَتَسَرَّبَلُوا  
 بِالتَّوَّاضِعِ، لِأَنَّ اللَّهَ يُقَاوِمُ  
 الْمُسْتَكْبِرِينَ، وَأَمَّا الْمُتَوَاضِعُونَ  
 فَيُعْطِيهِمْ نِعْمَةً.

فَتَوَاضَعُوا تَحْتَ يَدِ اللَّهِ الْقَوِيَّةِ لِكَيْ  
 يَرْفَعَكُمْ فِي حِينِهِ.

مُلْقِينَ كُلَّ هَمِّكُمْ عَلَيْهِ لِأَنَّهُ هُوَ  
 يِعْتَنِي بِكُمْ.

أَصْحُوا وَاسْهَرُوا لِأَنَّ الْإِبْلِيسَ  
 خَصَمَكُمْ كَأَسَدٍ زَائِرٍ، يَجُولُ مُتَمَسِّساً  
 مَنْ يَبْتَلِعُهُ هُوَ.

فَقَاوِمُوهُ رَاسِخِينَ فِي الْإِيمَانِ،  
 عَالِمِينَ أَنَّ نَفْسَ هَذِهِ الْأَلَمِ تُجْرَى  
 عَلَى إِخْوَتِكُمُ الدِّينِ فِي الْعَالَمِ.

وَإِلَهُ كُلِّ نِعْمَةٍ الَّذِي دَعَانَا إِلَى  
 مَجْدِهِ الْأَبَدِيِّ فِي الْمَسِيحِ يَسُوعَ،  
 بَعْدَمَا تَأَلَّمْتُمْ يَسِيراً، هُوَ يُكَمِّلُكُمْ،  
 وَيَبْنِيكُمْ، وَيُقَوِّمُكُمْ، وَيَمَكِّنُكُمْ.

لَهُ الْمَجْدُ وَالسُّلْطَانُ إِلَى أَبَدٍ  
 الْأَبَدِينَ. آمِينَ.

Διδάξει νωτεν ἐβόλ χιτοτϷ  
 ἠδὲ ἀποστολῶν πενσον ἠπίστος ζωσ  
 εἰμενὶ δὲν θανκοῦσι: εἰτνοῦτ οὐοθ  
 εἰρμεερε γε φαί πε πῆμοτ ἠτε  
 Φνοῦτ δὲν οὔμεθμῆ: φαί ἔτε τενὸβι  
 ἐρατεν ἠνοῦτ ἠδῆτϷ.

Σωῖνι ἐρωτεν ἠγε ἡψφερι ἠσοτπι  
 ετδεν Βαβυλων νευ Μαρκος παῦρηι.

Δριασπαζεσθε ἠνετενῆρνοῦ δὲν  
 οὔφι ῶναβ ἠτε ἡααπη: τῆρηνη  
 νωτεν τηροῦτ ἠηετδεν Πιχριστος  
 ἠσοῦτ: ἀμην.

*Насниноу ѱпермемре пикосмос  
 оуде ннетюоп ден пикосмос: пикосмос  
 насини неμ τερεπιθумια: φη δε ετιρι  
 ѱφονω ѱ ѱφноуτ Ϸнаωπι ѱα ѱнез:  
 ѱμην.*

By Silvanus, our faithful brother as I consider him, I have written to you briefly, exhorting and testifying that this is the true grace of God in which you stand.

She who is in Babylon, elect together with you, greets you; and so does Mark my son.

Greet one another with a kiss of love. Peace to you all who are in Christ Jesus. Amen.

*Do not love the world nor the things, which are in the world. The world passes away, and its desires; but he who does the will of God abides forever. Amen.*

بَيِّدْ سِلْوَانِسَ الْاَخِ الْاَمِينِ، كَمَا اَظُنُّ  
 كَتَبْتُ اِلَيْكُمْ بِكَلِمَاتٍ قَلِيلَةٍ وَاَعْظَا  
 وِشَاهِدًا، اَنَّ هَذِهِ هِيَ نِعْمَةُ اللّٰهِ  
 الْحَقِيْقِيَّةُ الَّتِي فِيْهَا تَقُوْمُوْنَ.

تَسَلِّمُ عَلَيْكُمْ الَّتِي فِي بَابِلَ الْمُخْتَارَةِ  
 مَعَكُمْ، وَمَرْقُسُ ابْنِي.

سَلِّمُوا بَعْضُكُمْ عَلٰى بَعْضٍ بِقُبْلَةٍ  
 الْمَحَبَّةِ. سَلَامٌ لَكُمْ جَمِيْعَكُمْ الَّذِيْنَ  
 فِي الْمَسِيْحِ يَسُوْعَ. اٰمِيْنَ.

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

### The Acts الإبركسيس

Πραξις ἠτε νενιοῦτ ἠἀποστολῶσ:  
 ἐρε ποῦσμοῦ εθοῦαβ ὡωπι νεμδαν.  
 Δμην.

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

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

**Πραξις ιε: λϷ - ιϷ: ε**

**Acts 15: 36 - 16: 5**

**أعمال 15: 36 - 16: 5**

Уененса θανῆροῦτ δε πεξε  
 Παῦλος ἠΒαρναβας γε μαρενκοττεν  
 ἠτενξεμ ἡωῖνι ἠηῖςῆνοῦτ κατὰ βακι

Then after some days Paul said to Barnabas, "Let us now go back and visit our brethren in every city where we have preached the word of The Lord, and see

ثُمَّ بَعْدَ أَيَّامٍ قَالَ بُولْسُ لِبَرْنَابَا:  
 «لِنَرْجِعْ وَنَفْتَقُدْ اِخْوَتَنَا فِي كُلِّ  
 مَدِيْنَةٍ نَادَيْتْنَا فِيْهَا بِكَلِمَةِ الرَّبِّ كَيْفَ  
 هُمْ».



ΝΙΒΕΝ: ΝΗΕΤΑΝ ΒΙΩΩΥ ΜΠΙΣΑΧΙ ΝΤΕ  
ΠΒΟΙΣ ΝΔΗΤΟΥ ΧΕ ΟΥ ΠΕ ΕΤΥΟΠ ΜΜΩΟΥ.

Βαρναβας Δε ηαγορωυ εωλι  
μπε Ιωαννης ηευωυ φηετομουτ  
ερωυ χε Μαρκος.

Παυλος Δε ηαυ εραζιοιν χε χας  
πε: φηεταφωρυ εβωλ μμωου ιςχεν  
†Παμφυλια: οτοε ετε μπερι ηευωου  
επιρωβ εωτεμωυ ηευωου.

Διγωπι Δε ηνε οτχωντ ρωστε  
ησεφωρυ εβωλ ηνωερηου: Βαρναβας  
μεν αρι μΜαρκος αφερωτ εκυρος.

Παυλος Δε αρωπ ηησιλας αρι  
εβωλ: εαυτηι ητεν πιεμωτ ητε  
Φνωτ εβωλ ριτωτο ηηισηου.

Ηαυσινη Δε πε εβωλ ριτεν †συρια  
ηευ †κυλικια εφταχο ηηιεκκλησια.

Αρι Δε εερη ηεκε †ερβη ηευ  
Λυστρα: οτοε ις ομαθηης εηαυχη  
μμωυ επεφραν πε †ιμοθεος πωρη  
ηνωερι ηηωυδα μπιστη: πεφωτ Δε  
ηε Οτεινη πε.

Φαι ηαυερμεθερε εβητη ηνε  
ηισηου ετδεν Λυστρα ηευ Εικονιον.

Φαι αρωωυ ηνε Παυλος ερεφι  
εβωλ ηευαυ: οτοε εταρωυ  
αρωυβητη εβε ηηωυδα ετυοπ δεν

how they are doing.”

Now Barnabas was determined to take with them John called Mark.

But Paul insisted that they should not take with them the one who had departed from them in Pamphylia, and had not gone with them to the work.

Then the contention became so sharp that they parted from one another. And so Barnabas took Mark and sailed to Cyprus.

But Paul chose Silas and departed, being commended by the brethren to the grace of God.

And he went through Syria and Cilicia, strengthening the churches.

Then he came to Derbe and Lystra. And behold, a certain disciple was there, named Timothy, the son of a certain Jewish woman who believed, but his father was Greek.

He was well spoken of by the brethren who were at Lystra and Iconium.

Paul wanted to have him go on with him. And he took him and circumcised him because of the Jews who were in that region, for

فَأَشَارَ بَرْنَابَا أَنْ يَأْخُذَا مَعَهُمَا أَيْضًا  
يُوحَنَّا الَّذِي يُدْعَى مَرْقُسَ.

وَأَمَّا بُولُسُ فَكَانَ يَسْتَحْسِنُ أَنْ  
الَّذِي فَارَقَهُمَا مِنْ بَمْفِيلِيَّةَ وَلَمْ  
يَذْهَبْ مَعَهُمَا لِلْعَمَلِ لَا يَأْخُذَانِهِ  
مَعَهُمَا.

فَحَصَلَ بَيْنَهُمَا مُشَاجَرَةٌ حَتَّى فَارَقَ  
أَحَدُهُمَا الْآخَرَ. وَبَرْنَابَا أَخَذَ مَرْقُسَ  
وَسَافَرَ فِي الْبَحْرِ إِلَى كَيْبُرُسَ.

وَأَمَّا بُولُسُ فَأَخْتَارَ سِيلَا وَخَرَجَ  
مُسْتَوْدَعًا مِنَ الْإِخْوَةِ إِلَى نِعْمَةِ  
اللَّهِ.

فَأَخْتَارَ فِي سُورِيَّةَ وَكَيْلِيكِيَّةَ يُشَدِّدُ  
الْكَنَائِسَ.

ثُمَّ وَصَلَ إِلَى دَرْبَةَ وَلَيْسْتَرَ وَإِذَا  
تَلْمِيذٌ كَانَ هُنَاكَ اسْمُهُ تِيمُوثَاوُسُ  
ابْنُ امْرَأَةٍ يَهُودِيَّةٍ مُؤْمِنَةٍ وَلَكِنْ  
أَبَاهُ يُونَانِيٌّ.

وَكَانَ مَشْهُودًا لَهُ مِنَ الْإِخْوَةِ الَّذِينَ  
فِي لَيْسْتَرَ وَإِيْقُونِيَّةَ.

فَارَادَ بُولُسُ أَنْ يَخْرُجَ هَذَا مَعَهُ  
فَأَخَذَهُ وَخَنَّنَهُ مِنْ أَجْلِ الْيَهُودِ  
الَّذِينَ فِي تِلْكَ الْأَمَاكِنِ لِأَنَّ الْجَمِيعَ  
كَانُوا يَعْرِفُونَ أَبَاهُ أَنَّهُ يُونَانِيٌّ.

πῶμα ἔτε ἄματ: νατρωοτην ταρ τηροτ  
 χε περιωτ νε Ορεινιν πε.

Εγκωτ Δε δεν νιπολις ναττ  
 ἄμος ἔτοτοτ ἔαρεθ ἔνιζων  
 νηἔτατσεμνητοτ ἔβολ ζιτοτοτ  
 ἠνιἄποστολος νεμ νιπρεσβυτερος  
 ετδεν Ιεροτσαλημ.

Πιεκκλησιἄ μεν οτη νατνηοτ  
 ἠταχρο δεν πιναττ οτοθ νατνηοτ  
 ἠἄωαι δεν τοτηπι ἄμηνι.

*Πισαχι Δε ἠτε Πβοις εφεἄλαι οτοθ  
 εφεἄωαι: εφεἄμαζι οτοθ εφεταχρο:  
 δεν ἴαγια ἠεκκλησιἄ ἠτε Φνοττ:  
 ἄμηνι.*

they all knew that his father was Greek.

And as they went through the cities, they delivered to them the decrees to keep, which were determined by the apostles and elders at Jerusalem.

So the churches were strengthened in the faith, and increased in number daily.

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

وَأذْ كَانُوا يَجْتَازُونَ فِي الْمَدِينِ  
 كَانُوا يُسَلِّمُونَهُمُ الْقَضَايَا الَّتِي حَكَّمَ  
 بِهَا الرُّسُلُ وَالْمَشَايخُ الَّذِينَ فِي  
 أُورُشَلِيمَ لِيَحْفَظُوهَا.

فَكَانَتِ الْكَنَائِسُ تَتَشَدَّدُ فِي الْإِيمَانِ  
 وَتَزْدَادُ فِي الْعَدَدِ كُلَّ يَوْمٍ.

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

## Synaxarium of Abib 2

### سنكسار اليوم الثاني من شهر أبيب

1. The Martyrdom of St. Jude, the Apostle (Lebbaeus whose surname was Thaddaeus)

**1. The Martyrdom of St. Jude, the Apostle (Lebbaeus whose surname was Thaddaeus)**

On this day of the year 68 AD, Saint Jude the Apostle, one of the twelve disciples and one of the brothers of The Lord, was martyred. The gospel of St. Mark called him Thaddaeus, the gospel of St. Matthew called him Lebbaeus whose surname was Thaddaeus, the gospel of St. Luke called him Jude, the brother James. The meaning of these names are; a man of emotion, a man that has a heart and the one who is praised.

This saint was the brother of St. James the Less, bishop of Jerusalem, Simon and Joses who were called the brothers of The Lord. The Gospel of St. John had saved for Jude a question that was directed to The Lord about how He would manifest Himself by saying, "Lord, how is it that You will manifest Yourself to us, and not to

1. استشهاد القديس يهوذا الرسول (لباوس الملقب تداوس)

**1. استشهاد القديس يهوذا الرسول (لباوس الملقب تداوس)**

في مثل هذا اليوم سنة 68 ميلادية، استشهاد القديس يهوذا الرسول، أحد الاثني عشر وأحد أخوة الرب. دعاه القديس مرقس باسم تداوس، ودعاه القديس متى باسم لباوس الملقب تداوس، ودعاه القديس لوقا باسم يهوذا أخي يعقوب. ومعنى هذه الأسماء: رجل العاطفة وصاحب القلب والممدوح. وكان هذا القديس أخواً ليعقوب الصغير أسقف اورشليم، ولسمعان ويوسي المدعوين إخوة الرب. وقد خص إنجيل يوحنا القديس يهوذا بسؤال وجهه للسيد المسيح عن كيفية ظهوره، بقوله: "يا سيد ماذا حدث حتى إنك مزع أن تظهر ذاتك لنا

the world?" (John 14: 22). For the Jews, including the apostles, were waiting for the Christ, as a rich mighty king surrounded by well armed forces. However, The Lord told them that His kingdom is not an earthly kingdom, but the reign of grace in the hearts of those who love Him and keep His commandments, and for those are kingdoms of heaven.

After the coming down of the Holy Spirit on the day of Pentecost, he preached The Lord Christ in Jerusalem and Judea, patiently enduring different kinds of humiliation, scourging and imprisonment, as the rest of the apostles. Then he preached in Mesopotamia and healed Abgar, king of Edessa (Edessa is the capital of Raha, north west of Mesopotamia, near the Euphrates river), and many others. Consequently, the king and his people believed in The Lord Christ. St. Jude continued preaching in Edom, Syria, and the Arabian countries and in Armenia, and brought many to the faith.

St. Jude met St. Simon the Canaanite, the apostle, in Persia, where they preached together. God granted them the authority over demons and the healing of the sick. The commander of the army knew about them, as he was getting ready to attack India, according to the advice of the sorcerers. The two apostles prophesied for him that his enemy would be coming in submission asking for peace, so there is no need to attack them. The prophecy was fulfilled, the commander believed, renounced the sorcerers and their worship, and was baptized along with his men.

The diviners and sun worshippers incited the rulers and the people against the two saints. They cast them in prison and commanded them to worship the sun; however, they refused and confessed The Lord Christ, the true God. They showered them with arrows until they killed them, thus they received the crown of martyrdom.

St. Jude wrote his epistle of one chapter, in the New Testament, in which he advised the believers to keep the purity of the faith, which was once for all delivered to the saints. Then he reminded them of God's judgement for the evildoers and deceptive teachers, who defile their bodies and reject the Divine Majesty. He also urged the believers to diligently edify themselves by the action of the Holy Spirit and to have compassion on those in danger of getting astray and to deliver them. Finally, he concluded the epistle by glorifying God our Savior.

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

وليس للعالم" (يوحنا 14: 22). لأن اليهود، ومنهم الرسل، كانوا ينتظرون المسيح ملكاً جباراً غنياً تحيط به قوات مسلحة. فقال لهم الرب أن ملكه ليس ملكاً زمنياً، بل هو ملك النعمة في قلوب محبيه وحافظي وصاياه ولهؤلاء ملكوت السموات. وبعد حلول الروح القدس يوم الخميس، مضى وبشر بالسيد المسيح في أورشليم واليهودية صابراً على احتمال أنواع الإهانات، حتى الضرب والسجن نظير باقي الرسل. ثم بشر في بلاد ما بين النهرين وشقي ابجر ملك ادسا بالرها (ادسا عاصمة الرها شمال غرب ما بين النهرين قريبة من نهر الفرات). كما شفي كثيرين بها، حتى آمن الملك وكل شعبه بالسيد المسيح. وظل يهوذا يكرز في أدوم وسوريا والبلاد العربية وأرمينيا ورد كثيرين إلى الإيمان. وفي بلاد فارس، التقى القديس يهوذا بالقديس سمعان القانوي الرسول، واشتركا في التبشير فيها. فمنحهما الله السلطان على الشياطين وشفاء المرضى. فعرف بأمرهما قائد الجيش، وكان يستعد لمهاجمة بلاد الهند عملاً بمشورة السحرة، فتنبأ الرسولان له بأن العدو يأتيه صاعراً طالباً الصلح، فلا لزوم للمهاجمة. وقد تمت النبوة فأمن القائد ورذل السحرة وعبادتهم واعتمد هو ورجاله. فقام العرافون وعبدة الشمس يثيرون الحكام والشعب على القديسين، فطرحوهما في السجن وأموهما بعبادة الشمس، لكنهما رفضا واعترفا بالسيد المسيح الإله الحقيقي. فانهالوا عليهما بالسهم حتى أماتوهما فنالا إكليلي الشهادة. وكتب القديس يهوذا رسالته المعروفة باسمه في العهد الجديد، نصح فيها المؤمنين أن يحفظوا طهارة الإيمان المسلم مرة للقديسين. ثم تذكيرهم بدينونة الله للأشرار والمعلمين المضلين الذين يدنسون أجسادهم ويزدرون بالجلال الإلهي. كما حث المؤمنين أن يجتهدوا في بنیان نفوسهم بفعل الروح القدس. وان يشفقوا على الذين هم في خطر جحد الإيمان وينقذوهم. وختم الرسالة بتمجيد الله مخلصنا.

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

بركة صلواته فلتكن معنا. آمين.  
ولربنا المجد دائماً ابدياً. آمين.

### The Liturgy Psalm

مزمور القُداس

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

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

Ψαλμος τω Δαυιδ ρε: α	Psalm 96: 1, 2	المزمور 95: 1
<p>ζωσ ἐπῶοις θεν οὐζωσ ἔβερι: ζωσ ἐπῶοις πκαβι τηρε: ζωσ ἐπῶοις ἄμοσ ἐπεφραν: ζωγεννοσφι ἔπεφοσζαι νέζοσσ δατρη νέζοσσ. Ἀλληλοια.</p>	<p>Sing to The Lord a new song; sing to The Lord, all the earth. Sing to The Lord, bless His name; proclaim the good news of His salvation from day to day. Alleluia.</p>	<p>سبحوا الرب تسبيحاً جديداً، سبحي الرب يا كل الأرض. سبحوا الرب وباركوا اسمه. بشروا من يوم إلى يوم بخلاصه. هليلويا.</p>

### The Liturgy Gospel

إنجيل القُداس

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

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

<p>Οὐάνασνωσις ἐβολ θεν πιερασσελιον εσοταβ κατα Μαρκον ασιοσ.</p>	<p>A chapter according to Saint Mark, may his blessings be with us. Amen.</p>	<p>فصل من إنجيل معلمنا مرقس البشير. بركاته علينا آمين.</p>
<p>Μαρκον α: α - ια</p>	<p>Mark 1: 1-11</p>	<p>مرقس 1: 1 - 11</p>
<p>Παρχη ἔπιερασσελιον ντε Ιησοσ Πιχριστος Πωηρι ἔφνοσφ.  Κατα φρηφ ετσζηνοσφ θεν Ησαηας πιπροφητης: ζε ζηπιπε ἄνοκ φναοσωριπ ἔπασσελος δατρη ἔπεκζο</p>	<p>The beginning of the gospel of Jesus Christ, the Son of God.  As it is written in the Prophets: “Behold, I send My messenger before Your face, who will prepare Your way before You.”</p>	<p>بَدْءُ إِنْجِيلِ يَسُوعَ الْمَسِيحِ ابْنِ اللَّهِ.  كَمَا هُوَ مَكْتُوبٌ فِي الْأَنْبِيَاءِ: «هَا أَنَا أُرْسِلُ أَمَامَ وَجْهِكَ مَلَاكِي الَّذِي يُهَيِّئُ طَرِيقَكَ قُدَّامَكَ.»</p>

ΦΗΘΗΝΑΣΟΒ† ἠΠΕΚΜΩΙΤ ΘΑΧΩΚ.

Πῆρωτοῦ ἠΠετωῶ ἔβολ θι πῶαρε  
χε σεβτε φῶωιτ ἠΠβοις οτοθ σοῦτων  
νεφμαλῆμωι.

Αφῶωπι Δε ἠχε Ιωαννης  
πηρεφτωμς θι πῶαρε οτοθ εφθιωῶ  
ἠνωτωμς ἠμετανοιᾶ θεν οτχῶ ἔβολ  
ἠντε θαννοβι.

Οτοθ ναῦνηοῦ ἔβολ θαροφ ἠχε να  
†ΗουΔεᾶ τηρς ἠχωρα νεμ να  
Ιεροσολημ τηροῦ: οτοθ ναῦθιωμς  
ἠτοτεφ θεν πιλορΔανης ἠιαρο ετοσωνε  
ἠννοῦνοβι ἔβολ.

Οτοθ Ιωαννης ναρε θανφωι  
ἠχαμοῦλ τοι θιωτεφ πε οτοθ εφμηρ  
ἠνοτωμοχθ ἠῶαρ θιχεν τεφτπι οτοθ  
ναφοῦεμ ῶχε πε νεμ ἔβιῶ ἠτε ἠκοι.

Οτοθ ναφθιωῶ εφχῶ ἠμοσ χε  
ῆνηοῦ μενεσῶι ἠχε φηετχορ  
ἔροτεροι: φηἔτε ἠῦἠπῶα αν ἔχοβστ  
ἔθρηι ἔτοῦῶ ἠοτωμοῦσερ ἠτε  
πεφθωοῦ.

Ανοκ αιφτωμς νωτεν θεν  
οτωμοῦ: ἠθοφ Δε εφθαεμς ἠηνοῦ θεν  
οῦπνευμα εφοῦαβ.

Οτοθ αῶωωπι θεν ἠἔροοῦ  
ἔτεῦμαῦ αῦι ἠχε Ιησοῦς ἔβολ θεν

The voice of one crying  
in the wilderness: ‘Prepare  
the way of The Lord; make  
His paths straight.’”

John came baptizing in  
the wilderness and  
preaching a baptism of  
repentance for the remission  
of sins.

Then all the land of  
Judea, and those from  
Jerusalem, went out to him  
and were all baptized by  
him in the Jordan River,  
confessing their sins.

Now John was clothed  
with camel’s hair and with a  
leather belt around his  
waist, and he ate locusts and  
wild honey.

And he preached,  
saying, “There comes One  
after me who is mightier  
than I, whose sandal strap I  
am not worthy to stoop  
down and loose.

I indeed baptized you  
with water, but He will  
baptize you with the Holy  
Spirit.”

It came to pass in those  
days that Jesus came from  
Nazareth of Galilee, and  
was baptized by John in the

صَوْتُ صَارَخٍ فِي الْبَرِّيَّةِ: أَعِدُّوا  
طَرِيقَ الرَّبِّ اصْنَعُوا سُبُلَهُ  
مُسْتَقِيمَةً.»

كَانَ يُوْحَنَّا يُعَمِّدُ فِي الْبَرِّيَّةِ وَيَكْرُرُ  
بِمَعْمُودِيَّةِ التَّوْبَةِ لِمَغْفَرَةِ الْخَطَايَا.

وَخَرَجَ إِلَيْهِ جَمِيعُ كُوْرَةِ الْيَهُودِيَّةِ  
وَأَهْلُ أُورُشَلِيمَ وَاعْتَمَدُوا جَمِيعُهُمْ  
مِنْهُ فِي نَهْرِ الْأُرْدُنِّ مُعْتَرِفِينَ  
بِخَطَايَاهُمْ.

وَكَانَ يُوْحَنَّا يَلْبَسُ وَبِرَ الْإِبِلِ  
وَمِنْطَقَةً مِنْ جِلْدٍ عَلَى حَقْوِيهِ  
وَيَأْكُلُ جَرَادًا وَعَسَلًا بَرِّيًّا.

وَكَانَ يَكْرُرُ قَائِلًا: «يَأْتِي بَعْدِي مَنْ  
هُوَ أَقْوَى مِنِّي الَّذِي لَسْتُ أَهْلًا أَنْ  
أَنْحِي وَأَحْلَ سِيُورَ حِدَانِهِ.

أَنَا عَمَّدْتُكُمْ بِالْمَاءِ وَأَمَّا هُوَ  
فَسَيُعَمِّدُكُمْ بِالرُّوحِ الْقُدُسِ.»

وَفِي تِلْكَ الْأَيَّامِ جَاءَ يَسُوعُ مِنْ  
نَاصِرَةِ الْجَلِيلِ وَاعْتَمَدَ مِنْ يُوْحَنَّا  
فِي الْأُرْدُنِّ.

Παζαρεθ ἵτε Ἰσαλιλεὰ ογοζ  
αϑβιωμζ δεν πιλορδανηζ ἵαρο ἵτοτε  
ἵλωανηζ.

Ογοζ σατοτεϑ εϑηνοῦ ἐπῶωι ἐβολ  
δεν πιωωοῦ αϑηναῦ ἐνιϑηνοῦ ἐλῦφωδ  
ογοζ Πιπνετα μῦρηἸ ἵνοῦδρομπι  
εϑηνοῦ ἐπεσἸτ ογοζ αϑῶζι ϑιζωϑ.

Ογοζ οῦςμἸ αϑωωπι ἐβολ δεν  
νιϑηνοῦ: ζε ἵθοκ πε Παωηρι  
Παμηνριτ ἐταιἸμαἸ ἵδἸητεϑ.

*Πῶοῦ φα ΠεννοῦἸ πε: ωα ἐνεζ  
ἵτε νι ἐνεζ: ἵμἸη.*

Jordan.

And immediately,  
coming up from the water,  
He saw the heavens parting  
and the Spirit descending  
upon Him like a dove.

Then a voice came from  
heaven, “You are My  
beloved Son, in whom I am  
well pleased.”

*Glory be to God forever.*

وَلِلْوَقْتِ وَهُوَ صَاعِدٌ مِنَ الْمَاءِ  
رَأَى السَّمَاوَاتِ قَدْ انْشَقَّتْ وَالرُّوحُ  
مِثْلَ حَمَامَةٍ نَزَلَ عَلَيْهِ.

وَكَانَ صَوْتُ مِنَ السَّمَاوَاتِ: «أَنْتَ  
ابْنِي الْحَبِيبُ الَّذِي بِهِ سُرِرْتُ».

*والمجد لله دائماً.*

# Katameros Readings for the 3<sup>rd</sup> Day of Abib

قطمارس قراءات اليوم الثالث من شهر أبيب المبارك

Κορυμτ ν̄εζοοτ ὠΠιὰβοτ Ἐπηπ

## Ροτzi

### Vespers Psalm

مزمور العشيّة

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

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

Ψαλμος τω Δαυιδ ρθ̄: ε̄, ε̄, η̄	Psalm 110: 4, 5, 7	المزمور 109: 5, 6, 8
<p>Δεφωρκ ἵχε Πβοικ οτοε              ἵνεεροτωμ ἵεθην: γε ἵθοοκ πε φ̄οτηβ              ψᾱ ἔνεε κατα ἵταζις ὠΜελχιζεδεκ:              Πβοικ εαοτ̄ιναμ ὠμοκ: εθεε φα              εφ̄εβ̄ιςι ἵοτ̄αφε. <b>Ἀλληλοτ̄ια.</b></p>	<p>The Lord has sworn and will not repent: “You are a Priest forever, according to the order of Melchizedek.” The Lord is at Your right hand. Therefore, He shall lift up his head. <b>Alleluia.</b></p>	<p>أقسم الرب ولن يندم أنك أنت هو الكاهن ألي الأبد على طقس ملكيصادق. الرب عن يمينك. لذلك يرفع رأسه. <b>هلليويا.</b></p>

### Vespers Gospel

إنجيل العشيّة

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

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

<p>Οτ̄ὰναστρωσις ἔβολ ζεν              πεταστ̄ελιον εθοταβ κατα ὠατ̄θ̄εον              ασιοτ̄.</p>	<p>A chapter according to Saint Matthew, may his blessings be with us. Amen.</p>	<p>فصل من إنجيل معلمنا متي البشير. بركاته علينا آمين.</p>
<p>ὠατ̄θ̄εον ἱε̄: ἱε̄ - ἱε̄</p>	<p>Matthew 16: 13 - 19</p>	<p>متي 16: 13 - 19</p>
<p>Ἐταφ̄ι δε ἵχε ἱησοτ̄ς ἔνιςα ἵτε              τ̄κεσαριὰ ἵτε Φιλιπποσ ναφωινη</p>	<p>When Jesus came into the region of Caesarea Philippi, He asked His disciples, saying, “Who do</p>	<p>وَلَمَّا جَاءَ يَسُوعُ إِلَى نَوَاحِي قَيْصَرِيَّةِ فَيَلْبَسُ سَأَلَ تَلَامِيذَهُ: مَنْ يَقُولُ النَّاسُ إِنِّي أَنَا ابْنُ الْإِنْسَانِ.</p>



ἵνεκα αὐτοῦ λέγει ὁ υἱὸς τοῦ ἀνθρώπου  
καὶ νῦν περὶ Ἰωάννου ἢ Ἐλίας.

Πῶς οὖν λέγει περὶ αὐτοῦ καὶ Ἰωάννου  
καὶ Ἰωάννης περὶ ἑαυτοῦ:  
καὶ Ἐλίας λέγει καὶ Ἰωάννης:  
καὶ Ἰωάννης λέγει καὶ Ἰερουσαλὴμ οὐρα  
ἐβόλη ἵνα μὴ προφητῆς.

Περὶ αὐτοῦ λέγει Ἰωάννης λέγει  
ἀρετὴν αὐτοῦ καὶ ἄνθρωπος νῦν.

Ἀπεκρίθη δὲ ἰσχυρῶς Πέτρος  
περὶ αὐτοῦ καὶ Πέτρος Ἰωάννης  
ἠρώτησεν αὐτὸν.

Ἀπεκρίθη δὲ ἰσχυρῶς περὶ αὐτοῦ  
καὶ Ἰωάννης Ἰωάννης καὶ  
καὶ νῦν ἰσχυρῶς ἠρώτησεν αὐτὸν  
ἐβόλη ἄλλα Πέτρος ἠρώτησεν αὐτὸν.

Ἄνθρωπος δὲ ἰσχυρῶς καὶ ἰσχυρῶς  
περὶ Πέτρος εἰς τὸν ἵνα ἐκκλησίαν οὖρα  
ταῖς πέτραις οὖρα ἵνα μὴ ἐπι  
ἵνα ἐπιβληθῆται ἐπὶ αὐτὸν.

Εἰς τὸν δὲ καὶ ἵνα ἐπιβληθῆται ἵνα  
ἐπιβληθῆται ἵνα ἐπιβληθῆται οὖρα  
ἐπιβληθῆται ἐπὶ αὐτὸν οὖρα  
ἐπιβληθῆται ἐπὶ αὐτὸν οὖρα  
ἐπιβληθῆται ἐπὶ αὐτὸν οὖρα  
ἐπιβληθῆται ἐπὶ αὐτὸν οὖρα.

*Πῶς οὖν φαίνεται περὶ αὐτοῦ ἐν τῷ*

men say that I, the Son of Man, am?"

So they said, "Some say John the Baptist, some Elijah, and others Jeremiah or one of the prophets."

He said to them, "But who do you say that I am?"

Simon Peter answered and said, "You are the Christ, the Son of the living God."

Jesus answered and said to him: Blessed are you, Simon Bar-Jonah, for flesh and blood has not revealed this to you, but My Father who is in heaven.

And I also say to you that you are Peter, and on this rock I will build My church, and the gates of Hades shall not prevail against it.

And I will give you the keys of the kingdom of heaven, and whatever you bind on earth will be bound in heaven, and whatever you loose on earth will be loosed in heaven.

*Glory be to God forever.*

فَقَالُوا: قَوْمٌ يُوحِنَا الْمَعْمَدَانَ  
وَآخَرُونَ إِبْرَاهِيمًا وَآخَرُونَ إِزْمِيَا أَوْ  
وَاحِدًا مِنَ الْأَنْبِيَاءِ.

فَقَالَ لَهُمْ: وَأَنْتُمْ مَنْ تَقُولُونَ إِنِّي  
أَنَا.

فَأَجَابَ سِمْعَانَ بَطْرُسُ: أَنْتَ هُوَ  
الْمَسِيحُ ابْنُ اللَّهِ الْحَيِّ.

فَأَجَابَ يَسُوعُ وَقَالَ لَهُ: طُوبَى لَكَ  
يَا سِمْعَانَ بَنَ يُونَا، إِنَّ لَحْمًا وَدَمًا  
لَمْ يُعْلِنَنَّ لَكَ لَكِنَّ أَبِي الَّذِي فِي  
السَّمَاوَاتِ.

وَأَنَا أَقُولُ لَكَ أَيضًا: أَنْتَ بَطْرُسُ  
وَعَلَى هَذِهِ الصَّخْرَةِ أُبْنِي كَنِيستِي  
وَأَبْوَابُ الْجَحِيمِ لَنْ تَقْوَى عَلَيْهَا.

وَأَعْطَيْتُكَ مَفَاتِيحَ مَلَكُوتِ السَّمَاوَاتِ  
فَكُلُّ مَا تَرْتَبِطُهُ عَلَى الْأَرْضِ يَكُونُ  
مَرْبُوطًا فِي السَّمَاوَاتِ. وَكُلُّ مَا  
تُخَلِّهُ عَلَى الْأَرْضِ يَكُونُ مَخْلُوعًا  
فِي السَّمَاوَاتِ.

*والمجد لله دائماً.*

ἸΝΤΕ ΝΙ ἘΝΕΘ: ἈΜΗΝ.

## Ψωπ

### Matins Psalm

مزمور باكر

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

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

Ψαλμος τω Δαυιδ οβ: ιζ, ιη, κα

Psalm 73: 23, 24, 28; 9: 14

المزمور 72: 17، 18، 21

Δκαμοσι Ἰτασιζ Ἰοῖναμ: ογοζ  
Ἰῆρηι ζεν πεκοβνι ακβιμοιτ νηι:  
ογοζ ακωοπτ ἔροκ νεμ οῦωοτ: ἄνοκ  
Δε οἰαζαθοσ νηι πε ἔτομτ ἔφνοτ†  
ἔχω Ἰταζελιπ ζεν Πβοις: εοριφιρι  
ἔνεκμοτ τηροτ ζεν νηπῆλη Ἰτε  
Ἰπερι Ἰσιων. Ἀλληλοια.

You hold me by my right hand. You will guide me with Your counsel, and afterward receive me to glory. But, it is good for me to draw near to God; I have put my trust in The Lord God, that I may declare all Your works in the gates of the daughter of Zion.  
Alleluia.

أمسك بيدي اليمنى. وبمشورتك تهديني وبعد إلى مجد تاخذني. أما أنا فخير لي الالتصاق بالله. وأن أجعل على الرب اتكالي. لأخبر بكل تسابيحك في أبواب ابنة صهيون.  
هللويليا.

### Matins Gospel

إنجيل باكر

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

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

Οἰαζασινωσις ἔβοζ ζεν  
πειραστελιον εθοραβ κα τα Ιωαννην  
ασιου.

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

فصل من إنجيل معلمنا يوحنا البشير. بركاته علينا آمين.

Ιωαννην ιε: ιζ - κε

John 15: 17 - 25

يوحنا 15: 17 - 25

Ηαι Δε †ζονζεν ἰμωτεν ἔρωοτ  
ζινα Ἰτετενμενρε νετενἔρηοτ.

These things I command you, that you love one another.

بَهَذَا أَوْصِيكُمْ حَتَّى تُحِبُّوا بَعْضُكُمْ بَعْضًا.

Ἰσχε πικοςμος μοςϚ ἕμωτεν  
ἀριέμι γε ἀνοκ ἠγορπ πε  
ἐταϚμεστωι.

Ενε ἠώτεν θαν ἐβολ θεν  
πικοςμος ναρε πικοςμος ναμενρε  
πετεφωϚ: ὅτι δε ἠώτεν θαν ἐβολ  
θεν πικοςμος αν: αλλα ἀνοκ αισετπ  
θηνοϚ ἐβολ θεν πικοςμος εθε φαι  
πικοςμος μοςϚ ἕμωτεν.

Δριφμενι ἕπιϚαϚι ἐταϚαϚι ἕμοϚ  
νωτεν: γε ἕμον οἴβωκ ἐνααϚ  
ἐπεϚβοιϚ: ἰσχε ανδοϚι ἠσωι ἠώτεν  
θωτεν ενέδοϚι ἠσα θηνοϚ: ἰσχε  
ανἄρεθ ἐπαϚαϚι ενἄρεθ ἐφωτεν  
θωτεν.

Αλλα ναι τηροϚ σεναδιτοϚ ἠωτεν  
εθε Παραν: γε σεσωοἴν αν  
ἕφηἐταϚταοἴοι.

Ενε ἕπι πε οτοθ ἠταϚαϚι νεμωοϚ  
νε ἕμοντοϚ νοβι ἕμαϚ πε: ϚνοϚ δε  
ἕμοντοϚ λωϚι ἕμαϚ εθε ποἴνοβι.

ΦθεθμοϚϚ ἕμοι εμοϚϚ  
ἕπακειωτ.

Ενε ἕπιρι ἠνιθβνοἴ ἠθρη ἠθητοϚ  
ἠηἔτε ἕπε κεοἴαι αἴτοϚ νε ἕμοντοϚ  
νοβι ἕμαϚ πε: ϚνοϚ δε ανναϚ ἐροι  
οτοθ ανμεστωι νεμ Πακειωτ.

If the world hates you,  
you know that it hated Me  
before it hated you.

If you were of the world,  
the world would love its  
own. Yet because you are  
not of the world, but I chose  
you out of the world,  
therefore the world hates  
you.

Remember the word that  
I said to you, 'A servant is  
not greater than his master.'  
If they persecuted Me, they  
will also persecute you. If  
they kept My word, they  
will keep yours also.

But all these things they  
will do to you for My  
name's sake, because they  
do not know Him who sent  
Me.

If I had not come and  
spoken to them, they would  
have no sin, but now they  
have no excuse for their sin.

He who hates Me hates  
My Father also.

If I had not done among  
them the works which no  
one else did, they would  
have no sin; but now they  
have seen and also hated  
both Me and My Father.

إِنْ كَانَ الْعَالَمُ يُبْغِضُكُمْ فَاعْلَمُوا  
أَنَّهُ قَدْ أَبْغَضَنِي قَبْلَكُمْ.

لَوْ كُنْتُمْ مِنَ الْعَالَمِ لَكَانَ الْعَالَمُ  
يُحِبُّ خَاصَّتَهُ. وَلَكِنْ لِأَنَّكُمْ لَسْتُمْ  
مِنَ الْعَالَمِ بَلْ أَنَا اخْتَرْتُكُمْ مِنَ  
الْعَالَمِ لِذَلِكَ يُبْغِضُكُمْ الْعَالَمُ.

أَذْكُرُوا الْكَلَامَ الَّذِي قُلْتُهُ لَكُمْ: لَيْسَ  
عَبْدٌ أَكْبَرَ مِنْ سَيِّدِهِ. إِنْ كَانُوا قَدْ  
اضْطَهَدُونِي فَسَيَضْطَهُدُونَكُمْ وَإِنْ  
كَانُوا قَدْ حَفِظُوا كَلَامِي  
فَسَيَحْفَظُونَ كَلَامَكُمْ.

لِكَنَّهُمْ إِنَّمَا يَفْعَلُونَ بِكُمْ هَذَا كُلَّهُ  
مِنْ أَجْلِ اسْمِي لِأَنَّهُمْ لَا يَعْرِفُونَ  
الَّذِي أَرْسَلَنِي.

لَوْ لَمْ أَكُنْ قَدْ جِئْتُ وَكَلَّمْتُهُمْ لَمْ  
تَكُنْ لَهُمْ خَطِيئَةٌ وَأَمَّا الْآنَ فَلَيْسَ  
لَهُمْ عَذْرٌ فِي خَطِيئَتِهِمْ.

الَّذِي يُبْغِضُنِي يُبْغِضُ أَبِي أَيْضًا.

لَوْ لَمْ أَكُنْ قَدْ عَمَلْتُ بَيْنَهُمْ أَعْمَالًا  
لَمْ يَعْملْهَا أَحَدٌ غَيْرِي لَمْ تَكُنْ لَهُمْ  
خَطِيئَةٌ وَأَمَّا الْآنَ فَقَدْ رَأَوْا  
وَأَبْغَضُونِي أَنَا وَأَبِي.

Ἀλλὰ θίνα ἠτερχωκ ἐβὼλ ἠχε  
 πικρασι ἐτῶδηοῦτ θι ποῦνομοσ χε  
 ἀγμεστωι ἠζίνζη.

*Πῶοῦ φα Πεννοῦτ πε ωα ἐνεε  
 ἠτε νι ἐνεε: ἀμην.*

But this happened that  
 the word might be fulfilled  
 which is written in their  
 law, ‘They hated Me  
 without a cause.’

*Glory be to God  
 forever.*

لَكِنْ لِكَيْ تَتِمَّ الْكَلِمَةُ الْمَكْتُوبَةُ فِي  
 نَامُوسِهِمْ: إِنَّهُمْ أَبْغَضُونِي بِلَا  
 سَبَبٍ.

*والمجد لله دائماً.*

## Liturgy Readings

قراءات القديس

## The Pauline Epistle

رسالة بولس الرسول

Ἔπιςτολη ἠτε πενσαδ Παῦλοσ Πιὰποστολοσ

Παῦλοσ φῶωκ ἠπενδοισ Ἰησοῦσ  
 Πιχρίστοσ: πιὰποστολοσ ἐθαεω:  
 φῆεταῦθαωϋ ἐπιζωεννοῦφι ἠτε  
 Φνοῦτ.

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

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

Β Κορινθίους Δ: ε - ε: ια

2 Corinthians 4: 5 - 5: 11

2 كورنثوس 4: 5 - 5: 11

Ἡανθιωϋ γαρ ἠμωον ἀν ἀλλα  
 ἠΠιχρίστοσ Ἰησοῦσ Πενδοισ: ἀνων δε  
 ζων τενοι ἠβωκ νωτεν ἐβὼλ θιτεν  
 Ἰησοῦσ.

For we do not preach  
 ourselves, but Christ Jesus  
 The Lord, and ourselves  
 your bondservants for  
 Jesus' sake.

فَأِنَّا لَسْنَا نَكْرُزُ بِأَنْفُسِنَا بَلْ  
 بِالْمَسِيحِ يَسُوعَ رَبًّا، وَلَكِنْ  
 بِأَنْفُسِنَا عِبِيداً لَكُمْ مِنْ أَجْلِ يَسُوعَ.

Χε Φνοῦτ ἀγχοσ χε οῦοῦωινι  
 εῤεερωωινι ἐβὼλ θεν πχακι: ἐτε φαι  
 πε ἐταερωωινι θεν νενζητ εῤοῦωινι  
 ἠτε πῆμι ἠτε πῶοῦ ἠΦνοῦτ θεν πῆο  
 ἠἸησοῦσ Πιχρίστοσ.

For it is the God who  
 commanded light to shine  
 out of darkness, who has  
 shone in our hearts to give  
 the light of the knowledge  
 of the glory of God in the  
 face of Jesus Christ.

لَأَنَّ اللَّهَ الَّذِي قَالَ أَنْ يُشْرِقَ نُورٌ  
 مِنْ ظُلْمَةٍ، هُوَ الَّذِي أَشْرَقَ فِي  
 قُلُوبِنَا، لِإِتَارَةِ مَعْرِفَةِ مَجْدِ اللَّهِ فِي  
 وَجْهِ يَسُوعَ الْمَسِيحِ.

ΕΟΡΤΟΝΤΑΝ ὡμὰτ ὑπαϊὰρο θεν  
θανκενος ὑβελχ: θινα τμετνωτ  
ἵτε τχομ ἵτεσψωπι ἔθα φνοττ τε  
ογορ οτ ἔβολ ὡμον αν τε.

Ενηεχρωχ θεν ρωβ νιβεν: αλλα  
ἵτενηεχρωχ αν: ενριοτι ὡμον ἔβολ  
αλλα ἵτενηριοτι ἔβολ αν.

Εγβοχι ἵνων αλλα ἵρχω ὡμον  
ἵνωτ αν: ενρωδτ ὡμον ἔδρη αλλα  
τεντακνοτ αν.

Ншоу нивен енаи ѓа фмоу  
ἵηχοуθс θεν ненсωма: θινα πικωνθ  
он ἵτε ηχοуθс ἵτεροуωнθ ἔβολ θен  
ненсωма.

Ншоу τар нивен ἄнон ѓа  
ннетωνθ сετ ὡμον ἔδρη ἔфмоу εθε  
ηχοуθс: θινα πικωνθ он ἵτε ηχοуθс  
ἵτεροуωнθ ἔβολ θен тенсарз  
εθнамоу.

Сωсте фмоу аφερρωβ ἵδнтен:  
πiωнθ δε θен θηноу.

Εφενδнтен δε ἵχε παιπνεμα  
ἵτε φнаεττ κατa φρητ εтсδнотт: χε  
αιναεττ εθε φαι αιсахи: ἄнон ρωн  
теннаεττ εθε φαι тенсахи.

Ενεμι χε φηεταρτοунос Пбоис  
ηχοуθс εφетоуностен ρωн нем ηχοуθс

But we have this  
treasure in earthen vessels,  
that the excellence of the  
power may be of God and  
not of us.

We are hard-pressed on  
every side, yet not crushed;  
we are perplexed, but not in  
despair;

persecuted, but not  
forsaken; struck down, but  
not destroyed,

always carrying about in  
the body the dying of The  
Lord Jesus, that the life of  
Jesus also may be  
manifested in our body.

For we who live are  
always delivered to death  
for Jesus' sake, that the life  
of Jesus also may be  
manifested in our mortal  
flesh.

So then death is  
working in us, but life in  
you.

And since we have the  
same spirit of faith,  
according to what is  
written, "I believed and  
therefore I spoke," we also  
believe and therefore speak,

knowing that He who  
raised up The Lord Jesus  
will also raise us up with

وَلَكِنْ لَنَا هَذَا الْكَنْزُ فِي أَوَانٍ  
خَزَفِيَّةٍ، لِيَكُونَ فَضْلُ الْقُوَّةِ لِلَّهِ لَا  
مِنَّا.

مُكْتَسِبِينَ فِي كُلِّ شَيْءٍ، لَكِنْ غَيْرَ  
مُتَضَايِقِينَ. مُتَحِيرِينَ، لَكِنْ غَيْرَ  
يَائِسِينَ.

مُضْطَهَدِينَ، لَكِنْ غَيْرَ مَتْرُوكِينَ.  
مَطْرُوحِينَ، لَكِنْ غَيْرَ هَالِكِينَ.

حَامِلِينَ فِي الْجَسَدِ كُلَّ حِينٍ إِمَاتَةَ  
الرَّبِّ يَسُوعَ، لِكَيْ تَظْهَرَ حَيَاةُ  
يَسُوعَ أَيْضاً فِي جَسَدِنَا.

لَأَنَّا نَحْنُ الْأَحْيَاءُ نُسَلَّمُ دَائِماً  
لِلْمَوْتِ مِنْ أَجْلِ يَسُوعَ، لِكَيْ تَظْهَرَ  
حَيَاةُ يَسُوعَ أَيْضاً فِي جَسَدِنَا  
الْمَائِتِ.

إِذَا الْمَوْتُ يَعْمَلُ فِيْنَا، وَلَكِنْ الْحَيَاةُ  
فِيكُمْ.

فَإِذْ لَنَا رُوحُ الْإِيمَانِ عِنْدَهُ، حَسَبَ  
الْمَكْتُوبِ «أَمَنْتُ لِدَلِّكَ تَكَلَّمْتُ»،  
نَحْنُ أَيْضاً نُؤْمِنُ وَلِدَلِّكَ نَتَكَلَّمُ  
أَيْضاً.

عَالِمِينَ أَنَّ الَّذِي أَقَامَ الرَّبَّ يَسُوعَ  
سَيُقِيمُنَا نَحْنُ أَيْضاً بِيَسُوعَ،  
وَيُحْضِرُنَا مَعَكُمْ.

οὐτος ἑνάταρον ἐράτην νεμωτην.

Ὡς τὰρ νῖβεν ἑταῦρωπι εἶβε  
θῆνοῦ εἶνα πῆμοτ ἵτεπερσοῦο ὁ οὐτος  
ἵτεπερε πιωεῖμοτ ερσοῦο ἔβωλ  
εἶτην νιμῆω εἶοῦωοῦ ἕφνοῦτ.

Εἶβε φαι ἵτεπερῆκακιν ἀν: ἀλλὰ  
ἰσχε περῶωι εἶταβωλ ἑνάτακο ἀλλὰ  
πετσαδοῦν εἶοι ἕβερι ἵεζοοῦ δαῖτην  
ἵεζοοῦ.

Πάσια τὰρ ἵτε περσορχεῖ ἵτε  
τῆνοῦ ἀπερῶβ ναν κατὰ οἰμετσοῦο  
εἰμετσοῦο εἰβαροσ ἵτε οἰωοῦ ἵενεε.

Ἦτενσοῦωτ ἀν ἐνηἑτενναῦ  
ἑρωοῦ ἀλλὰ νηἑτενναῦ ἑρωοῦ ἀν:  
νηἑτοῦναῦ τὰρ ἑρωοῦ εἰαῖπρoс  
οἰχοῦ νε: νη δε εἶτε ἵεναῦ ἑρωοῦ  
ἀν εἰαῖ πῶ εἶνεε νε.

Ἦτενωοῦν τὰρ χε εἶωωπ  
ἀεῖωλῶβωλ ἔβωλ ἵχε πενη ἵτε  
πενηἀἵωωπι εἶεἰεεν ἵκαεἰ οἰονταν  
ἵνοῦκωτ ἔβωλ εἶτην φῆνοῦτ οἰη  
ἵαθμονκ ἵεἰεἰ ἵενεε δεεν νιφῆοῦτ.

Ἦεν φαι τὰρ τενηἶεζοω  
εἰνῆῖωωωοῦ εἶεἰῖωτεν ἕπενωωπι  
ἔβωλ δεεν τῆφε.

Jesus, and will present us with you.

For all things are for your sakes, that grace, having spread through the many, may cause thanksgiving to abound to the glory of God.

Therefore, we do not lose heart. Even though our outward man is perishing, yet the inward man is being renewed day by day.

For our light affliction, which is but for a moment, is working for us a far more exceeding and eternal weight of glory,

while we do not look at the things which are seen, but at the things which are not seen. For the things which are seen are temporary, but the things which are not seen are eternal.

For we know that if our earthly house, this tent, is destroyed, we have a building from God, a house not made with hands, eternal in the heavens.

For in this we groan, earnestly desiring to be clothed with our habitation which is from heaven,

لأنَّ جَمِيعَ الْأَشْيَاءِ هِيَ مِنْ أَجْلِكُمْ،  
لَكَيْ تَكُونَ التَّعْمَةُ وَهِيَ قَدْ كَثُرَتْ  
بِالْأَكْثَرِينَ، تَزِيدُ الشُّكْرَ لِمَجْدِ اللَّهِ.

لِذَلِكَ لَا نَفْشَلُ. بَلْ وَإِنْ كَانَ إِنْسَانُنَا  
الْخَارِجُ يَفْنَى، فَالِدَاخِلُ يَتَجَدَّدُ يَوْمًا  
فِيَوْمًا.

لأنَّ خِفَةَ ضِيقَاتِنَا الْوَقْتِيَّةِ تُنْشِئُ لَنَا  
أَكْثَرَ فَآخِرَ ثِقَلٍ مَجْدٍ أَبَدِيًّا.

وَنَحْنُ عَيْرُ نَاطِرِينَ إِلَى الْأَشْيَاءِ  
الَّتِي تَرَى، بَلْ إِلَى الَّتِي لَا تَرَى.  
لأنَّ الَّتِي تَرَى وَقْتِيَّةٌ، وَأَمَّا الَّتِي لَا  
تَرَى فَأَبَدِيَّةٌ.

لأنَّنا نَعْلَمُ أَنَّهُ إِنْ نَقِضَ بَيْتُ خَيْمَتِنَا  
الْأَرْضِيَّةِ فَلَنُنَا فِي السَّمَاوَاتِ بِنَاءً  
مِنَ اللَّهِ بَيْتٌ عَيْرُ مَصْنُوعٍ بِيَدِ  
أَبْدِيًّا.

فإنَّنا فِي هَذِهِ أَيْضًا نَنُؤُا مُشْتَاقِينَ  
إِلَى أَنْ نَلْبَسَ فَوْقَهَا مَسْكِنُنَا الَّذِي  
مِنَ السَّمَاءِ.

Ιε ἔψωπ ἀνωγανθηϋ ζιῶτεν  
κεναζεμεν ἀν ενβηϋ.

Κε ταρ ἀνον θα νηετψοπ ζεν  
παυαδῶπυπυ τενϋαζου ενθορω ἔζεν  
φῆετε ἵτενοτρω ἀν ἔβαϋτεν ἕμοϋ  
ἀλλὰ εἰσῶζεμθηϋ ζιῶτεν ζινα  
ἵσεωυκ ἕπετε ψαϋμοϋ ἔβωλ ζιτεν  
ἵπωνθ.

Φη δε ἔταϋερζωβ ἔρον ἔφαι: φαι  
νε φνοϋτ πε φῆεταϋτ ναν ἕπάρηβ  
ἵτε Πίπνεϋμα.

Ενταϋρηοϋτ ἵζητ ἵσχοϋ νιβεν  
οϋοζ ενἕμι ζε ενψοπ ται ζεν πιϋωυα  
τενζι ἵψευμο ϋαβωλ ἕΠβοιϋ.

Ανωωυ ταρ ἔβωλ ζιτεν οϋναζϋ  
πε νευ ἔβωλ ἀν ζιτεν οϋϋμοϋ.

Ερε πενζητ δε ταϋρηοϋτ οϋοζ  
τενϋμαϋτ μαλλον εἰ ἔβωλ ζεν  
πιϋωυα οϋοζ ἔψε θα Πβοιϋ.

Εθε φαι ζε तेνοι ἕμυαυταιον ἵτε  
ενψοπ ται ζεν πιϋωυα ἵτε εννηοϋ  
ἔβωλ ζεν πιϋωυα ἵτενψοπυπυ ενραναϋ.

Εωϋ ταρ ἔρον τηρεν  
ἵτενοϋονζεν ἔβωλ ναζρεν πιβηυα  
ἵτε Πιϋριϋτοϋ ζινα ἵτε πιοϋαι πιοϋαι  
βι κατὰ νιζβηοϋ ἔταϋαιτοϋ ἔβωλ  
ζιτεν πιϋωυα ἵτε οϋπεθνανεϋ ἵτε

if indeed, having been  
clothed, we shall not be  
found naked.

For we who are in this  
tent groan, being burdened,  
not because we want to be  
unclothed, but further  
clothed, that mortality may  
be swallowed up by life.

Now He who has  
prepared us for this very  
thing is God, who also has  
given us the Spirit as a  
guarantee.

So we are always  
confident, knowing that  
while we are at home in the  
body we are absent from  
The Lord.

For we walk by faith,  
not by sight.

We are confident, yes,  
well pleased rather to be  
absent from the body and to  
be present with The Lord.

Therefore, we make it  
our aim, whether present or  
absent, to be well pleasing  
to Him.

For we must all appear  
before the judgment seat of  
Christ, that each one may  
receive the things done in  
the body, according to what  
he has done, whether good  
or bad.

وَإِنْ كُنَّا لِأَبْسِينٍ لَا نُوجَدُ عُرَاةً.

فَاتِنَا نَحْنُ الَّذِينَ فِي الْخِيْمَةِ نَحْنُ  
مُتَقَلِّبِينَ إِذْ لَسْنَا نُرِيدُ أَنْ نَخْلَعَهَا بَلْ  
أَنْ نَلْبَسَ فَوْقَهَا لِكَيْ يَبْتَلَعَ الْمَوْتُ  
مِنَ الْحَيَاةِ.

وَلَكِنَّ الَّذِي صَنَعَنَا لِهَذَا عَيْنِهِ هُوَ  
اللَّهُ الَّذِي أَعْطَانَا أَيْضًا عَرْبُونَ  
الرُّوحِ.

فَإِذَا نَحْنُ وَاثِقُونَ كُلَّ حِينٍ  
وَعَالِمُونَ أَنَّنَا وَنَحْنُ مُسْتَوْطِنُونَ  
فِي الْجَسَدِ فَحْنُ مُتَعَرِّبُونَ عِنْدَ  
الرَّبِّ.

لَأَنَّنا بِالْإِيمَانِ نَسُوكُ لَا بِالْعِيَانِ.

فَنَتَّقُ وَنَسْرُ بِالْأَوْلَى أَنْ نَتَعَرَّبَ  
عَنِ الْجَسَدِ وَنَسْتَوْطِنَ عِنْدَ الرَّبِّ.

لِذَلِكَ نَحْتَرِصُ أَيْضًا مُسْتَوْطِنِينَ  
كُنَّا أَوْ مُتَعَرِّبِينَ أَنْ نُكُونَ مَرْضِيَيْنَ  
عِنْدَهُ.

لِأَنَّهُ لَا يَدُّ أَنَّنَا جَمِيعًا نَظْهَرُ أَمَامَ  
كُرْسِيِّ الْمَسِيحِ لِيُنَالَ كُلُّ وَاحِدٍ مَا  
كَانَ بِالْجَسَدِ بِحَسَبِ مَا صَنَعَ خَيْرًا  
كَانَ أَمْ شَرًّا.

ΟΥΠΕΤΡΩΟΥ.

ΕΓΝΩΟΥΝ ΗΤΩΟΥ ΗΤΕ ΠΒΟΙΟ  
ΤΕΝΘΟΥΤ ΜΠΕΗΤ ΗΝΙΡΩΜΙ: ΤΕΝΟΥΝΗ  
ΔΕ ΕΒΟΛ ΜΦΝΟΥΤ: ΤΕΡΖΕΛΠΙΟ ΔΕ ΧΕ  
ΛΙΟΥΝΟΥΤ ΕΒΟΛ ΔΕΝ  
ΝΕΤΕΝΚΕΟΥΝΗΔΗΟΙΟ.

*Πρῶτοϛ ταρ νευωτεν νευ  
τῆρινην ετσοπ: χε λμην εσεῶωπι.*

Knowing, therefore, the  
terror of The Lord, we  
persuade men; but we are  
well known to God, and I  
also trust are well known in  
your consciences.

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

فَادْ نَحْنُ عَالْمُونَ مَخَافَةَ الرَّبِّ  
نُقْتَعُ النَّاسَ. وَأَمَّا اللَّهُ فَقَدْ صِرْنَا  
ظَاهِرِينَ لَهُ، وَأَرْجُو أَنَّنَا قَدْ صِرْنَا  
ظَاهِرِينَ فِي ضَمَائِرِكُمْ أَيْضًا.

*نعمة الله الأب تكون مع جميعكم.  
آمين.*

### The Catholic Epistle الكاثوليكون

ΚΑΘΟΛΙΚΟΝ ΕΒΟΛ ΔΕΝ ΠΕ ΠΙΒΟΥΤ  
ΝΕΠΙΟΤΟΔΗ ΗΤΕ ΠΕΝΙΟΥΤ ΠΕΤΡΟΟ.  
ΔΜΗΝ. ΠΑΜΕΝΡΑΤ.

**ᾱ ΠΕΤΡΟΟ Β: ΗΗ - Ο: Ζ**

ΠΙΕΒΙΟΙΚ ΕΡΕΤΕΝΒΝΟΝ ΗΧΩΤΕΝ  
ΗΝΕΤΕΝΒΙΟΕΥ ΔΕΝ ΟΟΥ ΠΙΒΕΝ ΗΝΙΔΤΑΘΟΟ  
ΜΜΑΥΑΤΟΥ ΔΗ ΝΕΠΙΚΗΟ ΔΛΛΑ ΝΕΜ  
ΝΙΚΕΧΩΟΥΝΗ ΝΙΕΤΚΩΛΧ.

Φαι ταρ οτῶμοτ πε ιοχε εθε  
οτςτηνηδεοο ητε ΦΝΟΥΤ ΟΥΟΝ ΟΥΑΙ  
ΝΑΥΩΠ ΕΡΟΥ ΝΕΡΗΙ ΔΕΝ ΖΑΝΕΜΚΑΥΕ  
ΝΕΗΤ ΕΥΒΗΟΥ ΗΧΟΝΟ.

ΔΥ ταρ πε πωουωου ιοχε  
ερετενερνοβι οτοο ετῆκεο νωτεν  
τετενωου ηεητ ΔΛΛΑ ερετενηρι  
μπεπεθαινευ οτοο ερετενδμεκαο

The Catholic epistle of  
the First epistle of our father  
St. Peter. May his blessings  
be with us all. Amen. My  
beloved.

**1 Peter 2: 18 - 3: 7**

Servants, be submissive  
to your masters with all fear,  
not only to the good and  
gentle, but also to the harsh.

For this is commendable,  
if because of conscience  
toward God one endures  
grief, suffering wrongfully.

For what credit is it if,  
when you are beaten for  
your faults, you take it  
patiently? But when you do  
good and suffer, if you take  
it patiently, this is  
commendable before God.

الكاثوليكون من رسالة معلمنا  
بطرس الأولي، بركته المقدسة  
تكون معنا. آمين. يا احبائي.

**1 بطرس 2: 18 - 3: 7**

أَيْهَا الْخُدَّامُ، كُونُوا خَاضِعِينَ بِكُلِّ  
هَيْبَةِ لِسَادَةٍ، لَيْسَ لِلصَّالِحِينَ  
الْمُتْرَفِّقِينَ فَقَطْ، بَلْ لِلْعَنَفَاءِ أَيْضًا.

لَآنَ هَذَا فَضْلٌ إِنْ كَانَ أَحَدٌ مِنْ أَجْلِ  
ضَمِيرٍ نَحْوِ اللَّهِ يَحْتَمِلُ أَحْزَانًا  
مُتَأَلِّمًا بِالظُّلْمِ.

لَآنَهُ أَيُّ مَجْدٍ هُوَ إِنْ كُنْتُمْ تَطْمُونُ  
مُخْطِئِينَ فَتَصْبِرُونَ؟ بَلْ إِنْ كُنْتُمْ  
تَتَأَلَّمُونَ عَامِلِينَ الْخَيْرِ فَتَصْبِرُونَ،  
فَهَذَا فَضْلٌ عِنْدَ اللَّهِ.



ΤΕΤΕΝΔΜΟΝΙ ΝΤΕΝ ΘΗΝΟΥ: ΦΑΙ ΣΑΡ  
ΟΥΘΜΟΤ ΠΕ ΕΒΟΛ ΖΙΤΕΝ ΦΗΝΟΥ†.

ΕΤΑΡΘΑΖΕΜ ΘΗΝΟΥ ΣΑΡ ΕΦΑΙ ΧΕ  
ΠΙΧΡΙΣΤΟΣ ΖΩΨ ΑΦΒΙΕΜΚΑΖ ΕΞΡΗΙ  
ΕΧΩΝ: ΕΨΩΨΠ ΝΑΝ ΝΟΥΘΥΠΟΣΡΑΜΩΝ  
ΖΙΝΑ ΝΤΕΝΜΩΨΙ ΝΣΑ ΝΕΨΨΕΝΤΑΤΣΙ.

ΦΗΕΤΕ ΔΠΕΨΕΡΝΟΒΙ ΟΥΔΕ ΔΠΟΥΧΕΜ  
ΧΡΟΥ ΧΗ ΔΕΝ ΡΩΨ.

ΕΥΖΩΟΥΨ ΕΡΟΥ ΝΑΨ ΖΩΟΥΨ ΔΝ ΠΕ:  
ΕΨΒΙΕΜΚΑΖ ΝΑΨ ΧΩΝΤ ΔΝ ΠΕ: ΝΑΨ† ΔΕ  
ΔΠΙΖΑΔ ΔΠΙΡΕΨ†ΖΑΔ ΔΜΗ ΠΕ.

ΦΗΕΤΑΨΕΝ ΝΕΝΝΟΒΙ ΕΨΨΩΨΙ ΖΙΖΕΝ  
ΠΨΨΕ ΕΒΟΛ ΖΙΤΕΝ ΠΕΨΨΩΜΑ ΖΙΝΑ  
ΕΔΝΜΟΥ ΕΒΟΛ ΖΑ ΝΙΝΟΒΙ ΝΤΕΝΟΝΔ ΔΕ  
Ν†ΜΕΘΜΗ: ΦΗΕΤΑΡΕΤΕΝΤΑΔΒΟ ΕΒΟΛ  
ΖΙΤΕΝ ΠΕΨΨΕΡΔΟΤ.

ΠΑΡΕΤΕΝΟΙ ΣΑΡ ΠΕ ΔΦΗΡΗ†  
ΝΖΑΝΕΣΩΟΥ ΕΥΨΩΡΕΜ: ΑΛΛΑ ΔΡΕΤΕΝ  
ΤΑΣΘΟ †ΝΟΥ ΔΑ ΠΕΤΕΝΜΑΝΕΣΩΟΥ ΟΥΘΟ  
ΠΕΨΙΚΟΠΟΣ ΝΤΕ ΝΕΤΕΝΨ†ΥΧΗ.

ΠΑΙΡΗ† ΟΝ ΠΕ ΝΙΚΕΖΙΔΟΜΙ ΕΥΘΝΟ  
ΝΧΩΟΥ ΝΗΝΟΥΖΑΙ ΙΣΧΕ ΟΥΘΟΝ ΖΑΝΟΥΘΟΝ  
ΝΣΕ†ΜΑ† ΔΝ ΝΕΜ ΠΙΣΑΧΙ ΕΒΟΛ ΖΙΤΟΥΨ  
ΔΠΙΖΙΝΜΩΨΙ ΝΤΕ ΝΙΖΙΔΟΜΙ ΝΤΟΥΧΕΜΖΗΟΥ  
ΔΜΩΟΥ ΑΤΒΝΕ ΣΑΖΙ.

ΕΥΝΑΥ ΕΠΕΤΕΝΧΙΝΜΩΨΙ ΕΤΤΟΥΒΗΟΥ†  
ΔΕΝ ΟΥΘΟ†.

For to this you were called, because Christ also suffered for us, leaving us an example, that you should follow His steps:

“Who committed no sin, nor was deceit found in His mouth;”

who, when He was reviled, did not revile in return; when He suffered, He did not threaten, but committed Himself to Him who judges righteously;

who Himself bore our sins in His own body on the tree, that we, having died to sins, might live for righteousness -- by whose stripes you were healed.

For you were like sheep going astray, but have now returned to the Shepherd and Overseer of your souls.

Wives, likewise, be submissive to your own husbands, that even if some do not obey the word, they, without a word, may be won by the conduct of their wives,

when they observe your chaste conduct accompanied by fear.

لَا تُكْمَلْ لِهَذَا دُعَيْتُمْ. فَإِنَّ الْمَسِيحَ  
أَيْضًا تَأَلَّمَ لِأَجْلِنَا، تَارِكًا لَنَا مَثَالًا  
لِكَيْ تَتَّبِعُوا خُطَوَاتِهِ.

الَّذِي لَمْ يَفْعَلْ خَطِيئَةً، وَلَا وُجِدَ فِي  
فَمِهِ مَكْرٌ.

الَّذِي إِذْ شَتِمَ لَمْ يَكُنْ يَشْتِمُ عَوَضًا  
وَإِذْ تَأَلَّمَ لَمْ يَكُنْ يَهْدِدُ بَلْ كَانَ يُسَلِّمُ  
لِمَنْ يَقْضِي بَعْدَلٍ.

الَّذِي حَمَلَ هُوَ نَفْسَهُ خَطَايَانَا فِي  
جَسَدِهِ عَلَى الْخَشَبَةِ، لِكَيْ نَمُوتَ  
عَنِ الْخَطَايَا فَنَحْيَا لِلرَّبِّ. الَّذِي  
بِجَلْدَتِهِ شَفَيْتُمْ.

لَا تَكُمُ كُنْتُمْ كَحَرَافٍ ضَالَّةٍ، لَكِنَّا  
رَجَعْنَا الْآنَ إِلَى رَاعِي نَفُوسِكُمْ  
وَأَسْفَفِهَا.

كَذَلِكَ أَنْتِهَا النِّسَاءُ كُنَّ خَاضِعَاتٍ  
لِرِجَالِكُنَّ، حَتَّى وَإِنْ كَانَ الْبَعْضُ لَا  
يُطِيعُونَ الْكَلِمَةَ، يُرْبِحُونَ بِسِيرَةِ  
النِّسَاءِ بِدُونِ كَلِمَةٍ،

مُلاحِظِينَ سَيْرَتَكُنَّ الطَّاهِرَةَ  
بِخَوْفٍ.

Ἦεν ναι μαρεφωπι ἵνε πιζολσελ  
αν ετσαβολ ἵτε νιεβ ἵζωλκ ἵτε  
νιφωι νεμ νιεβ ἵνονβ ιε ἕεν οτρεβσω  
ἵτρωτωτ εσελσωλ.

Ἀλλα πιρωμι ετρηπ ἕεν πιζητ  
ἕεν παττακο ἵτε πιπνευμα  
ετρωτωτ οτοζ ἵρεμρατω φηετε  
ἵπεμοθ ἵφνωτ ἵνοθο ἵρητ.

Παιρητ ταρ πε ἵνοτχοτ ἵνιζιὸμι  
εθοταβ ἵνατερελπις ἵφνωτ πε  
νατσολελ ἵμωωτ ετβνον ἵζωωτ  
ἵνοτβαι.

Ἰφρητ ταρ ἵσαρρα εσωτεμ ἵσα  
Ἀβρααμ εμωτ ἵερωτ χε παβοις  
οηεταρετενερωρι νας ἵερετενιρι  
ἵπιπεθαναεφ οτοζ ἵτετενερωτ αν  
ἕατρη ἵεζι ἵεζοτ.

Παιρητ οη νικερωμι ἵερετενωπι  
νεμωωτ ἵερετενεμι χε οτκετος  
ἵασθενη σ πε νιζιὸμι ἵερετενταιο  
νωωτ εωσ ετοι ἵψφρη ἵκληρονομος  
νεμωτεν ἵτε πιζμοτ ἵτε πωνδ ἕεν  
οτθο ἵρητ εινα χε ἵνετενταενο ἕεν  
νετενπροσετχη.

*Πασνηοτ ἵπερμενερε πικοσμοσ  
οτδε νηετωπι ἕεν πικοσμοσ: πικοσμοσ  
νασιμι νεμ τερεπρωμα: φη δε ετρη*

Do not let your  
adornment be merely  
outward, arranging the hair,  
wearing gold, or putting on  
fine apparel,

rather let it be the hidden  
person of the heart, with the  
incorruptible beauty of a  
gentle and quiet spirit, which  
is very precious in the sight  
of God.

For in this manner, in  
former times, the holy  
women who trusted in God  
also adorned themselves,  
being submissive to their  
own husbands,

as Sarah obeyed  
Abraham, calling him lord,  
whose daughters you are if  
you do good and are not  
afraid with any terror.

Husbands, likewise,  
dwell with them with  
understanding, giving honor  
to the wife, as to the weaker  
vessel, and as being heirs  
together of the grace of life,  
that your prayers may not be  
hindered.

*Do not love the world  
nor the things, which are in  
the world. The world passes  
away, and its desires; but he  
who does the will of God  
abides forever. Amen.*

وَلَا تَكُنْ زِينَتَكَ الزَّيْنَةَ الْخَارِجِيَّةَ  
مِنْ صَفْرِ الشَّعْرِ وَالتَّحْلِي بِالذَّهَبِ  
وَلِبْسِ الثِّيَابِ،

بَلْ إِنْسَانَ الْقَلْبِ الْخَفِيِّ فِي الْعَدِيمَةِ  
الْفَسَادِ، زِينَةَ الرُّوحِ الْوَدِيعِ  
الْهَادِي، الَّذِي هُوَ قَدَامَ اللَّهِ كَثِيرُ  
الْتَمَنِ.

فَإِنَّهُ هَكَذَا كَانَتْ قَدِيمًا النِّسَاءُ  
الْقَدِيسَاتُ أَيْضًا الْمُتَوَكِّلَاتُ عَلَى  
اللَّهِ، يُزَيِّنْنَ أَنْفُسَهُنَّ خَاضِعَاتٍ  
لِرِجَالِهِنَّ،

كَمَا كَانَتْ سَارَةُ تُطِيعُ إِبْرَاهِيمَ  
دَاعِيَةً إِيَّاهُ «سَيِّدَهَا». الَّتِي صَرَّتْ  
أَوْلَادَهَا، صَانِعَاتٍ خَيْرًا، وَغَيْرِ  
خَائِفَاتٍ خَوْفًا الْبَتَّةَ.

كَذَلِكَ أَيُّهَا الرِّجَالُ كُونُوا سَاكِنِينَ  
بِحَسَبِ الْفِطْنَةِ مَعَ الْإِنَاءِ النِّسَائِي  
كَالْأَضْعَفِ، مُعْطِينَ إِيَّاهُنَّ كَرَامَةً  
كَالْوَارِثَاتِ أَيْضًا مَعَكُمْ نِعْمَةَ الْحَيَاةِ،  
لِكَيْ لَا تَعَاقَ صَلَوَاتُكُمْ.

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

ἡ φωνὴ ἡ φωνὴ ἡ φωνὴ ἡ φωνὴ ἡ φωνὴ  
ἀμήν.

**The Acts**  
الإبركسيس

Πραξις ἡ τε νενηιοτ ἡ ἀποστολος:  
ἐρε ποτςμοτ εθοταβ ψωπι νεμαν.  
ἀμήν.

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

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

Πραξις κ: ιζ - λη

Acts 20: 17 - 38

أعمال 20: 17 - 38

Εβολ δε δεν Μιλητος αφοτωρι  
εεφερος αφομοτ ενιπρεσβυτερος ητε  
τη εκκλησια.

From Miletus he sent to  
Ephesus and called for the  
elders of the church.

وَمِنْ مِيلَيْتُسَ أَرْسَلَ إِلَى أَفْسُسَ  
وَاسْتَدْعَى الْقُسُوسَ الْكَنِيسَةَ.

Ετατι δε ψαροφ πεχαφ νωοτ γε  
νηωτεν τετενωοτν γε ισεν πιεσοοτ  
ηρονητ εταπ ετ λσια γε αψωπι  
νεμωτεν ηαψ ηρητ μπαιχοτ τηρη.

And when they had  
come to him, he said to  
them: "You know, from the  
first day that I came to Asia,  
in what manner I always  
lived among you,

فَلَمَّا جَاءُوا إِلَيْهِ قَالَ لَهُمْ: أَنْتُمْ  
تَعْلَمُونَ مِنْ أَوَّلِ يَوْمٍ دَخَلْتُ أَسِيَا  
كَيْفَ كُنْتُ مَعَكُمْ كُلَّ الزَّمَانِ.

Ειοι μβωκ μπβοις δεν θεβιο ηρητ  
νιβεν νεμ εανερμωοτι νεμ  
νηπραμοο ετατι ερηι εχωι δεν  
νισοβηι ετρωοτ ητε νιλοτδαι.

... serving The Lord with  
all humility, with many  
tears and trials which  
happened to me by the  
plotting of the Jews;

أَخْدِمُ الرَّبَّ بِكُلِّ تَوَاضِعٍ وَدُمُوعٍ  
كَثِيرَةٍ وَبِتَجَارِبٍ أَصَابَتْني بِمَكَايِدِ  
الْيَهُودِ.

Αφρητ ετε μπρηπ ελι δεν  
νηετερνοφρι ηοτεψενταμωτεν ερωοτ  
νεμ ετςβω νωτεν.

... how I kept back nothing  
that was helpful, but  
proclaimed it to you, and  
taught you publicly and  
from house to house,

كَيْفَ لَمْ أُؤَخِّرْ شَيْئاً مِنَ الْفَوَائِدِ إِلَّا  
وَأَخْبَرْتُكُمْ وَعَلَّمْتُكُمْ بِهِ جَهْرًا وَفِي  
كُلِّ بَيْتٍ.

Ειερμεερε ηδημοσια νεμ κατα ηι  
ηνιλοτδαι νεμ νιοτεινην ητμετανοια  
ητε φνοτ νεμ πιναρτ επενβοις  
ιησοτς Πιχριστοτ.

... testifying to Jews, and  
also to Greeks, repentance  
toward God and faith  
toward our Lord Jesus  
Christ.

شَاهِدًا لِلْيَهُودِ وَالْيُونَانِيِّينَ بِالتَّوْبَةِ  
إِلَى اللَّهِ وَالْإِيمَانِ الَّذِي بَرَبَّنَا يَسُوعُ  
الْمَسِيحِ.

Οτοϑ ϑηππε ἀνοκ ειϑωνϑ  
δεν πιπνευμα ϑηαυεννη ἐϑρη  
ἐλερονϑαλημ ἡϑωων αν ἡνηθεναι  
ἐδον ηϑραι ἡδητϑ.

Πλην ϑε Πιπνευμα εϑοταβ  
ϑερμεϑρε νηι κατα πολιϑ εϑω μμοϑ  
ϑε ϑεϑρι νακ ἡϑε δανϑναϑε νεμ  
δανϑλϑψιϑ.

Αλλα ταψϑχη ϑω μμοϑ αν ϑε  
ϑταιηοϑτ ἡτοτ δεν ελι ἡϑαϑι ωα  
ϑωκ ἡπαδρομοϑ ἐβολ νεμ  
ϑδιακονια ἡηεταιβιτϑ ἡτεν Πβοιϑ  
ἡνοϑϑ εϑερμεϑρε ἡπειραϑϑελιον ἡτε  
πιεμοτ ἡτε Φνοϑϑ.

Οτοϑ ϑηππε ἀνοκ ϑεμ ϑε  
τετενναϑ ἐπαϑο αν ϑε ἡϑωτεν τηροϑ  
νηεταιϑινη ἡδητοϑ ειβιωω ἡϑμετοϑρο  
ἡτε Φνοϑϑ.

Εϑβε φαι ϑερμεϑρε νωτεν δεν  
παιεϑοϑ ἡτε φοϑϑ ϑε ϑοταβ ἀνοκ  
ἐβολδα πετενϑνοϑ τηροϑ.

Οϑ ϑαρ ἡπιϑοπτ ἐϑτεμταμωτεν  
ἐφοϑωϑ τηϑ μΦνοϑϑ.

Μαδϑητεν ἐρωτεν νεμ πιϑεϑ τηϑϑ  
ετα Πιπνευμα εϑοταβ ϑα ἡηνοϑ  
ἡεπιϑκοποϑ ἡδητηϑ ἐλμονη  
ἡϑεκκληϑια ἡτε Πβοιϑ ἡηεταϑϑφοϑ

And see, now I go  
bound in the spirit to  
Jerusalem, not knowing the  
things that will happen to  
me there,

except that the Holy  
Spirit testifies in every city,  
saying that chains and  
tribulations await me.

But none of these things  
move me; nor do I count my  
life dear to myself, so that I  
may finish my race with  
joy, and the ministry which  
I received from The Lord  
Jesus, to testify to the  
gospel of the grace of God.

And indeed, now I know  
that you all, among whom I  
have gone preaching the  
kingdom of God, will see  
my face no more.

Therefore, I testify to  
you this day that I am  
innocent of the blood of all  
men.

For I have not shunned  
to declare to you the whole  
counsel of God.

Therefore, take heed to  
yourselves and to all the  
flock, among which the  
Holy Spirit has made you  
overseers, to shepherd the  
church of God which He

وَالآنَ هَا أَنَا أَذْهَبُ إِلَى أُورُشَلِيمَ  
مُقَيِّدًا بِالرُّوحِ لَا أَعْلَمُ مَاذَا  
يُصَادِقُنِي هُنَاكَ.

غَيْرَ أَنَّ الرُّوحَ الْقُدُسَ يَشْهَدُ فِي  
كُلِّ مَدِينَةٍ قَائِلًا: إِنَّ وُثُقًا وَشَدَائِدَ  
تَنْتَظِرُنِي.

وَلَكِنِّي لَسْتُ أَحْتَسِبُ لِنَفْسِي وَلَا  
نَفْسِي ثَمِينَةً عِنْدِي حَتَّى أَتَمِّمَ  
بِفَرَحٍ سَعْيِي وَالْخِدْمَةَ الَّتِي أَخَذْتُهَا  
مِنَ الرَّبِّ يَسُوعَ لِأَشْهَدَ بِبِشَارَةِ  
نِعْمَةِ اللَّهِ.

وَالآنَ هَا أَنَا أَعْلَمُ أَنَّكُمْ لَا تَرَوْنَ  
وَجْهِي أَيْضًا أَنْتُمْ جَمِيعًا الَّذِينَ  
مَرَرْتُمْ بَيْنَكُمْ كَارِزًا بِمَلَكُوتِ اللَّهِ.

لِذَلِكَ أَشْهَدُكُمُ الْيَوْمَ هَذَا أَنِّي بَرِيءٌ  
مِنْ دَمِ الْجَمِيعِ.

لَأَنِّي لَمْ أُؤَخِّرْ أَنْ أُخْبِرْكُمْ بِكُلِّ  
مَشُورَةِ اللَّهِ.

اِحْتَرِزُوا إِذَا لَأَنْفُسِكُمْ وَالْجَمِيعِ  
الرَّعِيَّةِ الَّتِي أَقَامَكُمْ الرُّوحُ الْقُدُسُ  
فِيهَا أَسَافِقَةً لِتَرْعُوا كَنِيسَةَ اللَّهِ  
الَّتِي اقْتَنَاهَا بِدَمِهِ.

ἐβολ ἕπτεν περὶ ἑαυτοῦ ἑαυτοῦ.

Ἄνοκ δε ἴεμι γε μενεσα  
ἐριψενηι σεναλὶ ἔδοτην ἐρωτην ἵνε  
ἐανοτωνω εἰρηορω ἵνεσενα ἴασο ἀν  
ἐπιόρι.

Ὅτος σενατωοτοῦ ἵνε ἐανρωμι  
ἐβολ θεν ἠνοτο εἰτω ἵνεσενα  
εἰφωνη εἰρηορωκ ἵνεσενα  
σεμενεσηοτο.

Ἐθε φαι οἱ ρωις ἐρωτην  
ἐρετενηρι ἕφμενὶ γε ἀιερωμι  
ἵνερωμι ἕπιχα τοτ ἐβολ ἕπιεδοοτο  
νευ πιεχωρω εἰ ἴσεω ἕφοται φοται  
ἕμωτην θεν ἐανερμωοτο.

Ὅτος ἴνοτο ἴχω ἕμωτην θεατην  
Πβοις νευ πιεσενα ἵνε περὶ ἑαυτοῦ φηέτε  
οἱ ἵνερωμι ἕμωτο ἕεωτο οἱ ἐτ  
κλήρονομία θεν ἵνεταρτορβωοτο  
τηροτο.

Ὅτατ ἵε οἱ ἵνεσενα ἵε οἱ ἵνεσενα  
ἕπιεπερὶ ἑαυτοῦ ἕμωτο.

Ἡῶτην τετενεσωοτην γε νασιζ  
ναὶ ἀνωμεω ἵνεσενα ἵνεσενα.

Ἄταμωτην ἐρωβ ἵνεσενα γε ἕωτο  
ἵνεσενα ἕπιερωτ ἵνεσενα  
ἵνεσενα ἵνεσενα ἵνεσενα.

purchased with His own blood.

For I know this, that after my departure savage wolves will come in among you, not sparing the flock.

Also from among yourselves men will rise up, speaking perverse things, to draw away the disciples after themselves.

Therefore, watch, and remember that for three years I did not cease to warn everyone night and day with tears.

So now, brethren, I commend you to God and to the word of His grace, which is able to build you up and give you an inheritance among all those who are sanctified.

I have coveted no one's silver or gold or apparel.

Yes, you yourselves know that these hands have provided for my necessities, and for those who were with me.

I have shown you in every way, by laboring like this, that you must support the weak. And remember the words of The Lord

لَا تَبِي أَعْلَمُ هَذَا: أَنَّهُ بَعْدَ ذَهَابِي  
سَيَدْخُلُ بَيْنَكُمْ ذَوَابِبٌ خَاطِفَةٌ لَا  
تُشْفِقُ عَلَى الرَّعِيَّةِ.

وَمِنْكُمْ أَنْتُمْ سَيَقُومُ رِجَالٌ يَتَكَلَّمُونَ  
بِأُمُورٍ مُّلتَوِيَّةٍ لِيَجْتَنِبُوا التَّلَامِيذَ  
وَرَاءَهُمْ.

لِذَلِكَ اسْمَعُوا مُتَذَكِّرِينَ أَنِّي ثَلَاثَ  
سِنِينَ لَيْلاً وَنَهَاراً لَمْ أَفْتُرَ عَنْ أَنْ  
أُنذِرَ بِدُمُوعٍ كُلِّ وَاحِدٍ.

وَالآنَ أَسْتَوِدِعُكُمْ يَا إِخْوَتِي لِلَّهِ  
وَلِكَلِمَةِ نِعْمَتِهِ الْقَادِرَةِ أَنْ تَبْنِيَكُمْ  
وَتُعْطِيَكُمْ مِيرَاثًا مَعَ جَمِيعِ  
الْمُقَدَّسِينَ.

فَضَّةً أَوْ ذَهَبًا أَوْ لِبَاسَ أَحَدٍ لَمْ  
أَشْتَهُ.

أَنْتُمْ تَعْلَمُونَ أَنَّ حَاجَاتِي وَحَاجَاتِ  
الَّذِينَ مَعِيَ خَدَمْتُهَا هَاتَانِ الْيَدَانِ.

فِي كُلِّ شَيْءٍ أَرَيْتُكُمْ أَنَّهُ هَكَذَا  
يَنْبَغِي أَنْكُمْ تَتَعَبُونَ وَتَعْضُدُونَ  
الضَّعْفَاءَ مُتَذَكِّرِينَ كَلِمَاتِ الرَّبِّ  
يَسُوعَ أَنَّهُ قَالَ: مَغْبُوطٌ هُوَ الْعَطَاءُ  
أَكْثَرَ مِنَ الْاِخْتِذِ.

ἵτε Πῶις Ἰησοῦς καὶ ἵθοοι ἀφχοο καὶ  
οὔμετακαριοο τε μαλλοῖν ἐϋ ἐβοτε  
ἐβι.

Οὔοο καὶ ἐταφχοτοῦ ἀφχοιϋ ἐξεν  
νεφκελι νεμωοῦ τηροῦ  
ἀνερπρочеῦχεοε.

Οὔοο ἀφωπι δε ἵνε οὔνιϋϋ  
ἵριμι ἵτωοῦ τηροῦ οὔοο ἀφχοιϋ  
ἐδῆρι ἐξεν ἵναδβι ἵΠαῦλοο οὔοο  
ἀφϋφι ἐροϋ.

Εὔοι ἵκακαο ἵνητ μαλιςτα εοβε  
πιασι ἐταφχοϋ καὶ σεναναῦ ἐπεφλο  
ἀν καὶ ναῦτφο δε ἵμοοϋ ἐξεν πιχοι.

*Πιασι δε ἵτε Πῶις ἐφῆμαι οὔοο  
ἐφῆλῳαι: ἐφῆλμαβι οὔοο ἐφῆταφρο:  
δεν ἵἀςια ἵεκκῆλῆςια ἵτε Φνοῦϋ:  
ἀμην.*

Jesus, that He said, ‘It is more blessed to give than to receive.’”

And when he had said these things, he knelt down and prayed with them all.

Then they all wept freely, and fell on Paul’s neck and kissed him,

sorrowing most of all for the words which he spoke, that they would see his face no more. And they accompanied him to the ship.

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

وَلَمَّا قَالَ هَذَا جَثَا عَلَى رُكْبَتَيْهِ مَعَ جَمِيعِهِمْ وَصَلَّى.

وَكَانَ بُكَاءَ عَظِيمٍ مِنَ الْجَمِيعِ وَوَقَعُوا عَلَى عُنُقِ بُولُسَ يُقَبِّلُونَهُ.

مُتَوَجِّعِينَ وَلَا سِيَّامًا مِنَ الْكَلِمَةِ الَّتِي قَالَهَا إِنَّهُمْ لَنْ يَرَوْا وَجْهَهُ أَيْضًا. ثُمَّ شِيعُوهُ إِلَى السَّفِينَةِ.

*لم تنزل كلمة الرب تنمو وتعزز وتثبت في كنيسة الله المقدسة. آمين.*

### Synaxarium of Abib 3

سنكسار اليوم الثالث من شهر أبيب

1. The Departure of St. Kyrillos (Cyril) I, the 24<sup>th</sup> Patriarch of Alexandria
2. The Departure of St. Celestine, Pope of Rome

1. نياحة القديس البابا كيرلس الأول، البطريك الرابع والعشرون من بطاركة الكرازة المرقسية
2. نياحة البابا كلستينوس، بابا روما

#### 1. The Departure of St. Kyrillos (Cyril) I, the 24<sup>th</sup> Patriarch of Alexandria

On this day, of the year 160 of the martyrs, 444 AD, the holy father, the pillar of faith and the lamp of the Orthodox church, Pope Kyrillos (Cyril) I, the 24<sup>th</sup> Patriarch of Alexandria, departed.

This saint was born in a village called Mahalet El-

1. نياحة القديس البابا كيرلس الأول، البطريك الرابع والعشرون في مثل هذا اليوم من سنة 160 للشهداء، سنة 444 ميلادية، تنبأ القديس البابا كيرلس الأول، البطريك الرابع والعشرون من بطاركة الكرازة المرقسية، وهو الملقب بعمود الدين ومصباح الكنيسة الأرثوذكسية.

Borg, El-Gharbia governorate, to a deeply rooted family in the faith. He was disciplined in his youth at the hand of his uncle, Pope Theophilus, the 23<sup>rd</sup> patriarch. He loved reading the Holy Scriptures, the biographies of the holy fathers and was interested in learning the church hymns and the praises. Then he studied in the Theological School of Alexandria, Theology, Philosophy and many other subjects, which he excelled in them.

St. Kyrillos went to the wilderness of Shiheet and became a monk and a disciple to the holy father Anba Serapion, for a period of five years. He grew in virtues, spiritual insight, worship and asceticism.

His uncle called him back and ordained him a priest in Alexandria, where he served with zeal. He attracted many by his godliness, purity and was loved by everyone.

After the departure of his uncle Pope Theophilus, the bishops and the archons chose him patriarch. He was consecrated on the 20<sup>th</sup> day of Babah, year 128 of the martyrs, 412A AD. The church was illumined with his knowledge, and he gave a special attention to shepherding his flock and teaching them. He also resisted heresies and paganism, he refuted the deceptiveness of Emperor Julian the apostate, and he also revoked the judgement issued by his uncle against St. John Chrysostom and added his name to the commemoration of the saints.

When the heresy of Nestorius (Nestor), Patriarch of Constantinople, emerged, he resisted it. At the time of the feast of Resurrection, he sent a Paschal letter to all the churches of the universe explaining the hypostatic union of the Divinity with the humanity, as the union of the fire with the iron. When you hammer the iron, the hammering comes upon the iron, not the fire, even though the fire is united with the iron without mingling, without confusion, and without alteration. The fire keeps its fiery nature and the iron keeps its nature.

In regard to the title "Theotokos," he said, "Any mother only gives a body to her son, yet she is considered a mother to the whole human being. Also, the Virgin St. Mary, in truth, is the Mother of God. For inside her womb, grew the holy body that the Savior took and made it one with His Divinity without mingling, without confusion, and without alteration. Therefore, she is totally, a mother to her Son, God the Word."

وُلِدَ هذا القديس ببلدة محلة البرج (محلة البرج: هي قرية تابعة لمدينة المحلة الكبرى بمحافظة الغربية)، من أسرة عريقة في الإيمان. وتتلّمذ في حدائته على يدي خاله البابا ثاوفيلس، البطريك الثالث والعشرون. أحب قراءة الكتب المقدسة وسير الآباء القديسين. واهتم بحفظ الألحان الكنسية والتسبحة. ثم درس بالمدرسة اللاهوتية العلوم والفلسفة واللاهوت ونبغ فيهم. مضى القديس إلى برية شيهيت وتزّهب على يدي القديس الأنبا سرابيون وقضى معه في البرية خمس سنوات. فنما في الفضيلة والمعرفة الروحية والعبادة والنسك. ثم استدعاه خاله ورسمه قساً بالإسكندرية، وخدم فيها بنشاط وجذب الكثيرين بتقواه وعفته، فأحبه الجميع.

وبعد نياحة خاله البابا ثاوفيلس، اختاره الأساقفة والأراخنة بطريكاً وتمت رسامته يوم 20 بابه سنة 128 للشهداء، سنة 412 ميلادية، فاهتم برعاية شعبه وتعليمه. كما قاوم البدع والهرطقات ورَدَّ على مقالات يوليانيوس الجاحد، وألغى الحكم الصادر من خاله ضد القديس يوحنا ذهبي الفم، ووضع اسمه في مجمع القديسين.

ولما ظهرت بدعة نسطور، بطريك القسطنطينية، تصدى لها. فبعث في موعد عيد القيامة برسالة فصحية لجميع كنائس العالم، شرح فيها كيفية اتحاد اللاهوت بالناسوت كاتحاد النار بالحديد الذي حين يُطرقه الحداد يقع الطرق على الحديد دون النار، مع كون النار متحدة بالحديد بدون اختلاط ولا امتزاج ولا تغيير. فالنار تظل محتفظة بطبيعتها النارية والحديد يظل محتفظاً بطبيعته الحديدية.

أما بالنسبة للقب العذراء، ثيوطوكوس، قال: "كما أن الأم البشرية تعطي الجسد فقط لابنها، فهي تعتبر مع ذلك أم لابنها بكامله. هكذا العذراء هي بحق أم الله، لأنه قد نما داخلها الجسم المقدس، الذي اتخذه المخلص وجعله واحداً مع لاهوته بغير اختلاط ولا امتزاج ولا تغيير. فهي إذاً أم لابنها الله الكلمة بكامله."

Pope Kyrillos sent another letter to Nestor explaining in it the Orthodox Doctrine and urged him to return to his senses, however, Nestor did not respond to his letter. Again, Pope Kyrillos sent Nestor another letter clarifying to him the danger of his belief. He also sent him a delegation to debate with him his belief, but he refused to meet them.

Pope Kyrillos convened a council of bishops of the See of St. Mark to discuss this heresy. The council judged Nestor of being heretic and put down the Introduction to the Creed. He sent the decree of the holy council to the churches of the universe, among them was Constantinople. Nestor sent to Celestin, Pope of Rome, trying to attract him to his side. Meanwhile, Pope Kyrillos sent a letter to the Pope of Rome explaining to him his view about the controversy. The Pope of Rome convened a council, which excommunicated Nestor. He replied to the letter of Pope Kyrillos with a letter delegated in it to Pope Kyrillos to deal with the situation, as he sees fit, for his trust in the wisdom and knowledge of the Pope of Alexandria.

Pope Kyrillos convened a second council in Alexandria and decided to confirm the decisions of the previous council and demanded Nestor to sign on the council's decisions, however, Nestor refused to sign. Emperor Theodosius intervened and called for an Ecumenical Council to convene at Ephesus, in the year 431 AD, but Nestor refused to attend the council. The council started by reading the Creed of faith of Nicea and Constantinople, the letters of Pope Kyrillos to Nestor and his replies. The council judged Nestor to be heretic, excommunicated, deposed him from his clerical office and stripped him from the priesthood.

Pope Kyrillos suffered many difficulties because of this decision from John, Patriarch of Antioch, and some of the bishops of the East, who took Nestor's side, however, shortly after; they came back and agreed with the council's decision. The Emperor exiled Nestor to Akhmim in Upper Egypt in the year 435 AD.

From the monumental works of Pope Kyrillos was his commentary on many of the Holy Books. He also made some additions to the Liturgy of St. Mark the apostle, which is now known as the Liturgy of St. Kyrillos. He also composed some hymns about the Virgin St. Mary "the Theotokos." When he completed his good endeavor, he departed in peace, after sitting on

وقد أرسل رسالة لنسطور شرح له فيها العقيدة المستقيمة، وترجاه أن يرجع إلى صوابه، فلم يستجب نسطور لها. فأرسل له رسالة أخرى ليوضح له فيها خطورة ما اعتقد به. كما بعث إليه بوفد ليتدارسوا معه عقيدته، لكن نسطور رفض مقابلتهم. فجمع البابا مجمعاً من أساقفة الكرازة المرقسية للنظر في هذه البدعة، وحكم على نسطور بالهرطقة، وأضاف مقدمة قانون الإيمان. وبعث بقرار المجمع المقدس إلى كنائس المسكونة، ومن بينها القسطنطينية. فأرسل نسطور إلى سلسنتين بابا روما محاولاً أن يستميله إليه. ولكن البابا كيرلس أرسل رسالة إلى بابا روما شرح فيها وجهة نظره. فعقد بابا روما مجمعاً حرم فيه نسطور، ورد على رسالة البابا كيرلس برسالة ترك له فيها حرية التصرف لثقتة في حكمته. عقد القديس كيرلس مجمعاً ثانياً في الإسكندرية، اتخذ فيه قراراً بالتمسك بقرارات المجمع السابق وبمطالبة نسطور بالتوقيع عليها. ولكن نسطور رفض التوقيع، فتدخل الإمبراطور ثينودوسيوس، ودعا لانعقاد مجمع مسكوني بأفسس، سنة 431 ميلادية، رفض نسطور أن يشارك فيه. فبدأ المجمع بقراءة دستور إيمان نيقية والقسطنطينية ورسالة البابا كيرلس إلى نسطور وردود نسطور عليها. فحكم المجمع على نسطور بالهرطقة، وحرمه وخلعه من كرسيه وتم تجريده من الكهنوت. وقد نالت البابا كيرلس شذائد كثيرة بسبب هذا القرار، من يوحنا بطريرك أنطاكية وبعض الأساقفة الشرقيين المناصرين لنسطور، ولكنهم عادوا إلى الوفاق بعد ذلك. هذا وقد نفي الإمبراطور نسطور سنة 435 ميلادية، إلى أخميم. وقد شرح هذا البابا كثيراً من الأسفار الإلهية. كما وضع بعض الإضافات لقداس القديس مرقس الرسول، وهو القداس المعروف حالياً باسم القداس الكيرلسي، كما وضع بعض الألحان عن العذراء مريم الثينوطوكوس. ولما أكمل سعيه الصالح تنيح بسلام بعد أن قضى على الكرسي المرقسي إحدى وثلاثين سنة وثمانية شهور وعشرة أيام.



the throne of St. Mark thirty-one years, eight months, and ten days.

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

## 2. The Departure of St. Celestine, Pope of Rome

On this day also, of the year 148 of the martyrs, 432 AD, Pope Celestine, bishop of Rome, departed. This saint was the disciple of St. Boniface, bishop of Rome, who commended at the time of his departure that father Celestine would succeed him. He cautioned him saying, "Take heed O my son, for there would be ravaging wolves in the city of Rome."

This father was a righteous and well learned monk. After the departure of his teacher, they ordained him for the Roman See in the year 422 AD, during the reign of Emperor Honorius. This father faced many difficulties that forced him to go to one of the monasteries nearby Pentapolis (Five Cities), where he dwelt for a period of time and God wrought many signs and miracles by his hands.

Then, the angel Raphael appeared to him in a dream saying, "Rise up and go to Antioch to its saintly patriarch and abide with him, for the Emperor had decided in his heart to kill you upon his return from war."

He went to Antioch and dwelt in one of its monasteries. The saints Ignatius and Boniface along with a third venerable person appeared to the Emperor in a dream and said to him, "Why have you left the city of the saints without a bishop. Behold, God will remove your soul from you, and you shall die by the hands of your enemies." The Emperor asked, "What shall I do?" They replied, "Send and bring our son bishop Celestine with honor, and restore him to his throne." The Emperor wrote to the patriarch of Antioch, asking the whereabouts of Celestine to return him to his throne, and he returned with great honor.

When Nestorius blasphemed, Celestine was unable to attend the Council of Ephesus in the year 431 AD, so he sent two priests with a letter excommunicating him in it.

When The Lord willed to repose him from the toil of this world, St. Boniface, his predecessor and St. Athanasius, the Apostolic, appeared to him and told him, "Rise, confirm your people in the faith, for The Lord Christ is calling you." When he woke up, he commanded his people saying, "Take heed to yourselves, for behold,

بركة صلواته فلتكن معنا. آمين.

2. نياحة البابا كلستينوس، بابا روما وفيه أيضاً من سنة 148 للشهداء، سنة 432 ميلادية، تنيح البابا كلستينوس أسقف روما.

وكان هذا القديس تلميذاً للقديس بونيفاسيوس أسقف روما. وعند نياحته أوصى أن يكون هذا الأب بعده، ثم أوصاه قائلاً: "تحفظ يا ولدي فلا بد أن يكون في روما ذنباً خاطفة".

وكان هذا الأب راهباً فاضلاً عالماً. وبعد نياحة معلمه، رسموه على كرسي روما سنة 422 ميلادية، في أيام الإمبراطور هونوريوس. وقد نالت هذا الأب شذائد كثيرة، فخرج إلى أحد الأديرة القريبة من المدن الخمس، وأقام فيها فترة من الزمن، وأجرى الله على يديه عجائب كثيرة.

ثم ظهر له الملاك روفانيل في حلم قائلاً: "قم اذهب إلى أنطاكية، إلى بطيريكها القديس، وأقم عنده لأن الإمبراطور قرر أن يقتلك عند عودته من الحرب".

فأتى إلى أنطاكية وأقام في أحد أديرتها. وبعد ذلك ظهر للإمبراطور في حلم القديسان أغناطيوس وبونيفاسيوس ومعهما شخص آخر مهيب يقول له: "لماذا تركت مدينة القديسين بلا أسقف. هوذا الرب ينزع نفسك منك وتموت بيد عدوك". فقال له "يا سيدي ماذا أفعل؟" فقالوا له: "أرسل إلى الأسقف وأرجعه إلى كرسيه مكرماً". فكتب الإمبراطور إلى بطيريك أنطاكية يسأله عن مكان كلستينوس ليعيده إلى كرسيه، فعاد بكرامة عظيمة.

ولما جُدّف نسطور، لم يقدر كلستينوس على حضور مجمع أفسس سنة 431 ميلادية، أرسل قسيسين برسالة يحرمه فيها.

ولما أراد الرب أن يريحه من أتعاب هذا العالم ظهر له بونيفاسيوس سلفه والقديس أنثاسيوس الرسولي وقال له: "قم وأوص شعبك، فإنك ستحضر عندنا، لأن السيد المسيح يدعوك إليه". فلما استيقظ أوصى شعبه قائلاً: "لا بد أن يدخل هذه المدينة ذنباً

ravens shall come into this city. I am leaving, for the saints are calling for me.” When he said that, he departed in peace.

May the blessing of his prayers be with us all. Amen.  
And glory be to God, now and forever. Amen.

خاطفة. إني أقوم وأمضي لأن القديسين يطلبونني". ولما قال هذا، تَنجَحَ بِسَلام. بركة صلواته فلتكن معنا. آمين. ولربنا المجد دائماً أبدياً. آمين.

## The Liturgy Psalm

مزمور القُداس

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

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

<b>Ψαλμος τω Δαυιδ ρ̅ϛ̅: κ̅ς, λ̅α</b>	<b>Psalm 107: 32, 41, 42</b>	<b>المزمور 106: 23, 31</b>
<p>Μαροῦδαςϙ θ̅εν τ̅εκκ̅λησι̅α̅ ἡ̅τε πεϙλαος: ο̅τοϙ μαροῦςμοῦ ε̅ροϙ ϙι τ̅καθε̅δρα ἡ̅τε νι̅πρεσβ̅υτεροϙ: ο̅τοϙ αϙχω ἡ̅νοῦμετιωτ̅ ἡ̅φρη† ἡ̅θαν̅ε̅σωοῦ: ε̅ϵ̅να̅τ̅ ἡ̅ξε νη̅ετοῦ̅των̅ ε̅ϵ̅ο̅υ̅νοϙ.</p> <p><b>Ἀλληλοῦια̅.</b></p>	<p>Let them exalt Him also in the assembly of the people, and praise Him in the company of the elders, and makes their families like a flock. The righteous see it and rejoice. <b>Alleluia.</b></p>	<p>فليرفعوه في كنيسة شعبه. وليباركوه في مجلس الشيوخ. جعل أبوة مثل الخراف. يبصر المستقيمون ويفرحون. <b>هللوييا.</b></p>

## The Liturgy Gospel

إنجيل القُداس

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

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

<p>Ο̅τ̅ἄ̅να̅σ̅νω̅σι̅ς̅ ε̅β̅ο̅λ̅ θ̅εν̅ πε̅ρα̅σ̅τ̅ε̅λι̅ον̅ ε̅ο̅υ̅α̅β̅ κα̅τα̅ Ἰ̅ω̅αν̅νη̅ν̅ α̅σι̅οῦ.</p>	<p>A chapter according to Saint John, may his blessings be with us. Amen.</p>	<p>فصل من إنجيل معلمنا يوحنا البشير. بركاته علينا آمين.</p>
<b>Ἰωαννην ι̅: α̅ - ι̅ϛ̅</b>	<b>John 10: 1 - 16</b>	<b>يوحنا 10: 1 - 16</b>
<p>Ἀ̅μ̅η̅ν̅ ἄ̅μ̅η̅ν̅ †̅χω̅ ἡ̅μο̅ς̅ νω̅τε̅ν̅ ϙε̅ φ̅η̅τε̅ ἡ̅ϙ̅νη̅οῦ̅ ε̅δ̅οῦ̅ν̅ ἂ̅ν̅ ε̅β̅ο̅λ̅ ϙι̅τε̅ν̅ πι̅ρο̅ ε̅†̅α̅ν̅λ̅η̅ ἡ̅τε̅ νι̅ε̅σω̅οῦ̅ ἂ̅λλ̅α̅</p>	<p>“Most assuredly, I say to you, he who does not enter the sheepfold by the door, but climbs up some other way, the same is a</p>	<p>الْحَقِّ الْحَقِّ أَقُولُ لَكُمْ: إِنَّ الَّذِي لَا يَدْخُلُ مِنَ الْبَابِ إِلَى حَظِيرَةِ الْخُرَافِ بَلْ يَطْلُعُ مِنْ مَوْضِعٍ آخَرَ فَذَلِكَ سَارِقٌ وَلِصٌّ.</p>

εϋνηοῦ ἐπιϋωι ἵδοϋτεν φαι ἔτε ἄματ  
οὔρεϋβιοῦ πε οὔοϋ οὔκοι πε.

Φη δε εϋνηοῦ ἐδοῦν ἐβολ ϋιτεν  
πιρο φαι οὔμανεϋωοῦ πε ἵτε νεϋωοῦ.

Φαι ψαρε πιμνοῦτ ἄοὔων ναϋ  
οὔοϋ ψαρε νεϋωοῦ ϋωτεμ ἔτεϋϋμη  
οὔοϋ ψαϋμοῦτ ἔνεϋἔϋωοῦ κατα  
νοὔραν οὔοϋ ψαϋἔνοῦ ἐβολ.

Εὔωπ δε αϋψανῆι νηηἔτενοῦϋ  
τηροῦ ἐβολ ψαϋμοῦϋ δαϋωοῦ οὔοϋ  
ψαρε νεϋωοῦ μοῦϋ ἵνωϋ ϋε οὔηι  
ϋεϋωοῦν ἵτεϋϋμη.

Πιῦεμο δε ἄπαῦμοῦϋ ἵνωϋ  
αλλα εὔεϋωτ ἐβολ ϋαροϋ ϋε οὔηι  
ϋεϋωοῦν αν ἵτῃμη ἄπιῦεμο.

Ίαι παροῖα αϋϋοϋ νωοῦ ἵνε  
Ιηϋοῦ: ἵνωοῦ δε ἄποῦεμ ϋε αϋϋαϋ  
νεμωοῦ εὔβε οὔ.

Παλιν οἱ πεϋαϋ νωοῦ ἵνε Ιηϋοῦϋ  
ϋε ἄμην ἄμην τῃω ἄμοϋ νωτεν ϋε  
ἄνοϋ πε πιϋβε ἵτε νεϋωοῦ.

Οὔοἱ νιβεν ἔταῦ δαϋωι ϋανκοἱ  
νε οὔοϋ ϋανρεϋβιοῦ νε αλλα  
ἄποῦϋωτεμ ἵνωοῦ ἵνε νεϋωοῦ.

Ἄνοϋ πε πιϋβε ἵτε νεϋωοῦ  
φηεἵναι ἐδοῦν ἐβολ ϋιτοτ εὔἔνοϋεμ  
οὔοϋ εὔἔἔἔδοῦν οὔοϋ εὔἔἔἔβολ οὔοϋ

thief and a robber.

But he who enters by the door is the shepherd of the sheep.

To him the doorkeeper opens, and the sheep hear his voice; and he calls his own sheep by name and leads them out.

And when he brings out his own sheep, he goes before them; and the sheep follow him, for they know his voice.

Yet they will by no means follow a stranger, but will flee from him, for they do not know the voice of strangers.”

Jesus used this illustration, but they did not understand the things which He spoke to them.

Then Jesus said to them again, “Most assuredly, I say to you, I am the door of the sheep.

All who ever came before Me are thieves and robbers, but the sheep did not hear them.

I am the door. If anyone enters by Me, he will be saved, and will go in and out and find pasture.

وَأَمَّا الَّذِي يَدْخُلُ مِنَ الْبَابِ فَهُوَ  
رَاعِي الْخِرَافِ.

لِهَذَا يَفْتَحُ الْبَوَابَ وَالْخِرَافُ تَسْمَعُ  
صَوْتَهُ فَيَدْعُو خِرَافَهُ الْخَاصَّةَ  
بِأَسْمَاءٍ وَيُخْرِجُهَا.

وَمَتَى أَخْرَجَ خِرَافَهُ الْخَاصَّةَ يَذْهَبُ  
أَمَامَهَا وَالْخِرَافُ تَتَّبِعُهُ لِأَنَّهَا  
تَعْرِفُ صَوْتَهُ.

وَأَمَّا الْغَرِيبُ فَلَا تَتَّبِعُهُ بَلْ تَهْرَبُ  
مِنْهُ لِأَنَّهَا لَا تَعْرِفُ صَوْتَ الْغَرَبَاءِ.

هَذَا الْمَثَلُ قَالَهُ لَهُمْ يَسُوعُ وَأَمَّا هُمْ  
فَلَمْ يَفْهَمُوا مَا هُوَ الَّذِي كَانَ  
يُكَلِّمُهُمْ بِهِ.

فَقَالَ لَهُمْ يَسُوعُ أَيْضًا: الْحَقُّ الْحَقُّ  
أَقُولُ لَكُمْ: إِنِّي أَنَا بَابُ الْخِرَافِ.

جَمِيعُ الَّذِينَ أَتَوْا قَبْلِي هُمْ سَرَّاقٌ  
وَلُصُوصٌ وَلَكِنَّ الْخِرَافَ لَمْ تَسْمَعْ  
لَهُمْ.

أَنَا هُوَ الْبَابُ. إِنْ دَخَلَ بِي أَحَدٌ  
فَيَخْلُصُ وَيَدْخُلُ وَيَخْرُجُ وَيَجِدُ  
مَرْعَى.

εφεξιμι νοταμμονι.

Πιρεφδιοτι δε νθοσ υπασι εβηλ  
αρηοτ ντεφδιοτι οτοσ ντεφωτ οτοσ  
ντεφτακο: ανοκ δε εταπ εινα ντε  
οτωνσ ωπι νωοτ οτοσ ντε οτσοτ  
ωπι νωοτ.

Ανοκ πε πιμανεσωτ εθνανεφ:  
οτοσ πιμανεσωτ εθνανεφ ωαφτ  
ντεφψτχη εερηι εχεν νεφεσωτ.

Πιρεμβεχε δε νθοσ οτοσ ετε  
νοταμανεσωτ αν πε φηετε νιεσωτ  
νοτφ αν νε αφωαννατ επισωνω  
εφνηοτ ωαφωτ οτοσ ωαφχα νιεσωτ  
οτοσ ωαρε πιωνωω εολμοτ οτοσ  
ωαφχοροτ εβολ.

Χε οτρεμβεχε πε οτοσ σερμελιν  
ναφ αν εα νιεσωτ.

Ανοκ πε πιμανεσωτ εθνανεφ  
τσωοτη ννηετενοτι οτοσ νηετενοτι  
σωοτη μμοι.

Κατα φρητ ετεφσωοτη μμοι νχε  
Παιωτ Ανοκ εω τσωοτη μφιωτ  
οτοσ τναχω νταψτχη εχεν  
ναεσωτ.

Οτοσ ντηι νεανκεεσωτ μματ  
εεαν εβολ εεν ταιατλη αν νε εωτ  
εροι εεν νικεχωοτη οτοσ ερεσωτεμ

The thief does not come  
except to steal, and to kill,  
and to destroy. I have come  
that they may have life, and  
that they may have it more  
abundantly.

I am the good shepherd.  
The good shepherd gives  
His life for the sheep.

But a hireling, he who is  
not the shepherd, one who  
does not own the sheep,  
sees the wolf coming and  
leaves the sheep and flees;  
and the wolf catches the  
sheep and scatters them.

The hireling flees  
because he is a hireling and  
does not care about the  
sheep.

I am the good shepherd;  
and I know My sheep, and  
am known by My own.

As the Father knows  
Me, even so I know the  
Father; and I lay down My  
life for the sheep.

And other sheep I have  
which are not of this fold;  
them also I must bring, and  
they will hear My voice;  
and there will be one flock

السَّارِقُ لَا يَأْتِي إِلَّا لِيَسْرِقَ وَيَذْبَحَ  
وَيُهْلِكَ وَأَمَّا أَنَا فَقَدْ أَتَيْتُ لِتَكُونَ  
لَهُمْ حَيَاةً وَلِيَكُونَ لَهُمْ أَفْضَلُ.

أَنَا هُوَ الرَّاعِي الصَّالِحُ وَالرَّاعِي  
الصَّالِحُ يَبْذُلُ نَفْسَهُ عَنِ الْخِرَافِ.

وَأَمَّا الَّذِي هُوَ أَجِيرٌ وَلَيْسَ رَاعِيًا  
الَّذِي لَيْسَتْ الْخِرَافُ لَهُ فَيَرَى  
الذِّئْبَ مُقْبِلًا وَيَتْرَكَ الْخِرَافَ  
وَيَهْرُبُ فَيَخْطَفُ الذِّئْبُ الْخِرَافَ  
وَيَبْذُرُهَا.

وَالْأَجِيرُ يَهْرُبُ لِأَنَّهُ أَجِيرٌ وَلَا  
يُبَالِي بِالْخِرَافِ.

أَمَّا أَنَا فَإِنِّي الرَّاعِي الصَّالِحُ  
وَأَعْرِفُ خَاصَّتِي وَخَاصَّتِي  
تَعْرِفُنِي.

كَمَا أَنَّ الْآبَ يَعْرِفُنِي وَأَنَا أَعْرِفُ  
الْآبَ. وَأَنَا أَضَعُ نَفْسِي عَنِ  
الْخِرَافِ.

وَلِي خِرَافٌ أُخْرُ لَيْسَتْ مِنْ هَذِهِ  
الْحَظِيرَةِ يَنْبَغِي أَنْ أَتِيَ بِتِلْكَ أَيْضًا  
فَتَسْمَعُ صَوْتِي وَتَكُونَ رَعِيَّةً  
وَاحِدَةً وَرَاعٍ وَاحِدًا.

ἑτάδωμῃ οὔτος ἐρέωπι ἐτόθι ἵνωτω  
ἑοῦμανέσωοῦ ἵνωτω.

*Πῶοῦ φα Πεννοῦῖ πε ἠα ἐνεε  
ἵτε νι ἐνεε: ἀμην.*

and one shepherd.

*Glory be to God forever.*

*والمجد لله دائماً.*

# Katameros Readings for the 4<sup>th</sup> Day of Abib

قطمارس قراءات اليوم الرابع من شهر أبيب المبارك

Κοιτύτου Νέζουτ ἸΠιάβοτ Επηπ

**Ροιζι**

**Vespers Psalm**

مزمور العشية

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

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

Ψαλμος τω Δαυιδ ζζ: λγ, δ	Psalm 68: 35, 3	المزمور 67: 33، 4
<p>Οὐὲφηρι πε Φνοῦτ̄ δ̄εν νηεθουαβ              ἵταϗ: Φνοῦτ̄ Ἰπιλκραηλ ἵθοϗ ἐϗετ̄              ἵνοϗου νεμ οὐὰμαβι Ἰπεϗλαοϗ: οὔοϗ              νιθ̄μη μαροϗοϗνοϗ μαροϗεληλ              Ἰπεῦθε ἸΦνοῦτ̄: μαροϗοϗνοϗ δ̄εν              οὔοϗνοϗ. Ἀλληλοῖα.</p>	<p>O God, You are more awesome in Your saints. The God of Israel is He who gives strength and power to His people. But let the righteous be glad; ket them rejoice before God. Yes, let them rejoice exceedingly. Alleluia.</p>	<p>عجيب هو الله في قديسيه، إله إسرائيل هو يعطى قوة وعزاً لشعبه. والصديقون يفرحون ويتهللون أمام الله، ويتنعمون بالسرور. هليلويا.</p>

**Vespers Gospel**

إنجيل العشية

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

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

<p>Οὐὰναστρωϗιϗ ἐβολ δ̄εν              πιεϗαστελιον εθουαβ κατὰ Πατ̄εον              δ̄σιου.</p>	<p>A chapter according to Saint Matthew, may his blessings be with us. Amen.</p>	<p>فصل من إنجيل معلمنا متي البشير. بركاته علينا آمين.</p>
<p>Πατ̄εον ι: ιϛ̄ - κζ̄</p>	<p>Matthew 10: 16 - 23</p>	<p>متى 10: 16 - 23</p>

Ξηππε ἀνοκ ἰοτωρπ ἕμωτεν  
ἕφρητ ἵεανέσωορ δεν ἕμνητ  
ἵεανοτωνα ὡωπι οὔν ἕρετενοι ἵεαβε  
ἕφρητ ἵνιοσοφ: ἀκερεοο Δε ἕφρητ  
ἵνιοδρωπι.

Παρθεντεν Δε ἕρωτεν ἕβολ εα  
νιρωμι: σενατ ἕηνοτ εαρ  
ἕεανμυαντ εαπ οτοε  
σεναερμαατιστοιἵ ἕμωτεν δεν  
νοτ εὔναεωση.

Εὔεεἵ ἕηνοτ Δε ἵνιοτρωοτ νεμ  
νιηεεμων εοβητ εὔμεεμεερε νωοτ  
νεμ νιεθνοο.

Εὔωπ Δε αὔωαντ ἕηνοτ  
ἕπερφηρωοτ εὔ εε πωο ιε οὔ πε  
ἕτεεεεναεοφ: σενατ εαρ νωτεν δεν  
ἰοτνοτ ἕτεεεματ ἕφηἕτεεεεναεαε  
ἕμωφ.

Πἕωτεν εαρ αν πεδθναεαε αεεα  
Πἕπνεεμα ἵτε πεεεενωτ εθναεαε  
δεν ἕηνοτ.

Ερε οὔοον Δε εεετ ἵνοὔοον ἕφμωοτ:  
οτοε ἕρε οὔωωτ εεετ ἵνοὔωηρι: οτοε  
ἕρε εανωηρι τωοὔοοτ ἕεεε νοὔοοτ  
εὔεδθοεβοτ.

Οτοε ἕρεεεεεὔωωπι εὔμωοτ  
ἕμωτεν ἵεε οὔοον νιβεε εοβε παραν:

Behold, I send you out  
as sheep in the midst of  
wolves. Therefore, be wise  
as serpents and harmless as  
doves.

But beware of men, for  
they will deliver you up to  
councils and scourge you in  
their synagogues.

You will be brought  
before governors and kings  
for My sake, as a testimony  
to them and to the Gentiles.

But when they deliver  
you up, do not worry about  
how or what you should  
speak. For it will be given  
to you in that hour what you  
should speak;

for it is not you who  
speak, but the Spirit of your  
Father who speaks in you.

Now brother will  
deliver up brother to death,  
and a father his child; and  
children will rise up against  
parents and cause them to  
be put to death.

And you will be hated  
by all for My name's sake.

هآ أَنَا أَرْسَلُكُمْ كَغَنَمٍ فِي وَسْطِ ذُئَابٍ  
فَكُونُوا حُكَمَاءَ كَالْحَيَّاتِ وَبُسْطَاءَ  
كَالْحَمَامِ.

وَلَكِنْ احْذَرُوا مِنَ النَّاسِ لِأَنَّهُمْ  
سَيَسْلِمُونَكُمْ إِلَى مَجَالِسَ وَفِي  
مَجَامِعِهِمْ يَجِدُونَكُمْ.

وَتُسَافَرُونَ أَمَامَ وُلاةٍ وَمُلُوكٍ مِنْ  
أَجْلِ شَهَادَةٍ لَهُمْ وَلِأُمَّةٍ.

فَمَتَى أَسْلَمُوكُمْ فَلَا تَهْتَمُّوا كَيْفَ أَوْ  
بِمَا تَتَكَلَّمُونَ لِأَنَّكُمْ تُعْطَوْنَ فِي تِلْكَ  
السَّاعَةِ مَا تَتَكَلَّمُونَ بِهِ.

لَأَنَّ لَسْتُمْ أَنْتُمْ الْمُتَكَلِّمِينَ بَلْ رُوحُ  
أَبِيكُمْ الَّذِي يَتَكَلَّمُ فِيكُمْ.

وَسَيَسْلِمُ الْأَخُ أَخَاهُ إِلَى الْمَوْتِ  
وَالْأَبُ وُلْدَهُ وَيَقُومُ الْأَوْلَادُ عَلَى  
وَالِدِيهِمْ وَيَقْتُلُونَهُمْ.

وَتَكُونُونَ مُبْغَضِينَ مِنَ الْجَمِيعِ  
مِنْ أَجْلِ اسْمِي. وَلَكِنَّ الَّذِي يَصْبِرُ  
إِلَى الْمُنْتَهَى فَهَذَا يَخْلُصُ.

ΦΗ Δε εθναδμουνη ντοτυ φα εβολ φα  
πεθνανοθευ.

Εωωπ δε αυωανθοσι νωτεν θεν  
ταιβακι φωτ εκεοτι: αμην τρω μμοσ  
νωτεν γε ννετενφορ εμωτ νιβακι  
ντε Πισραηλ φατερι νζε Πωηρι  
μΦρωι.

*Πωωοτ φα Πεννοττ πε: φα ενεε  
ντε νιενεε: αμην.*

But he who endures to the  
end will be saved.

When they persecute  
you in this city, flee to  
another. For assuredly, I say  
to you, you will not have  
gone through the cities of  
Israel before the Son of  
Man comes.

*Glory be to God  
forever.*

وَمَتَى طَرَدُوكُمْ فِي هَذِهِ الْمَدِينَةِ  
فَاهْرُبُوا إِلَى الْأُخْرَى. فَإِنِّي الْحَقُّ  
أَقُولُ لَكُمْ لَا تَكْمَلُونَ مَدْنَ إِسْرَائِيلَ  
حَتَّى يَأْتِيَ ابْنُ الْإِنْسَانِ.

*والمجد لله دائماً.*

## Ψωπ

### Matins Psalm

مزمور باكر

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

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

Ψαλμοσ τω Δαυιδ εφ: ια

Psalm 96: 11

مزمور 96: 11

Οτονωινη αωγαι νηιθουη: νευ  
οτονωο νηηετσοττων θεν ποτρητ:  
οτονω νηιθουη θεν Πβοις: οτοε οτωθε  
εβολ μφμενι ντε τεμμετασιοσ.

**Αλληλοια.**

Light is sown for the  
righteous, and gladness for  
the upright in heart. Rejoice  
in The Lord, you righteous,  
and give thanks at the  
remembrance of His holy  
name. **Alleluia.**

نور أشرق للصدّيقين وفرح  
للمستقيمي القلوب. افرحوا أيها  
الصدّيقون بالرب. واعترفوا لذكر  
قدسه. **هلليويا.**

### Matins Gospel

إنجيل باكر

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

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



Ὁτὰναστρωσις ἐβουλ θεν  
 πιερασσελιον εθοραβ κατα Μαρκον  
 ασιοτ.

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

فصل من إنجيل معلمنا مرقس  
 البشير. بركاته علينا آمين.

**Μαρκον ις: θ - ις**

**Mark 13: 9 - 13**

**مرقس 13 : 9 - 13**

Ανατ δε νωπτεν ερωπτεν σενατ  
 θηνοτ εθανμανηταπ: οτοθ θεν  
 νιστνασωση σεναβιοτι ερωπτεν οτοθ  
 ντοπταρωπτεν εραπτεν θηνοτ ναβρεν  
 εανρησεμων νεμ εανοτρωοτ εοβητ  
 ετμεεμερε νωοτ.

But watch out for  
 yourselves, for they will  
 deliver you up to councils,  
 and you will be beaten in  
 the synagogues. You will be  
 brought before rulers and  
 kings for My sake, for a  
 testimony to them.

فَانظُرُوا إِلَىٰ نَفْسِكُمْ. لِأَنَّهُمْ  
 سَيَسْلِمُونَكُمْ إِلَىٰ مَجَالِسٍ وَتَجْلِدُونَ  
 فِي مَجَامِعَ وَتُوقَفُونَ أَمَامَ وِلَاةٍ  
 وَمُلُوكٍ مِنْ أَجْلِي شَهَادَةً لَهُمْ.

Νεμ νισθνοθ τηροτ εωτ νωπορπ  
 ντοπρωιωτ υπιερασσελιον.

And the gospel must  
 first be preached to all the  
 nations.

وَيَنْبَغِي أَنْ يُكْرَرَ أَوْلًا بِالْإِنْجِيلِ فِي  
 جَمِيعِ الْأُمَمِ.

Οτοθ εωπ ντοπτεν θηνοτ εττ  
 υμωπτεν υπερερωπορπ νειρωπωττ γε οτ  
 πε ετετεννασασι υμοε: αλλα  
 φηετογναθηιτ νωπτεν θεν ττογνοτ ετε  
 υματ φαι πε ετετεννασασι υμοε:  
 νωπτεν ταρ αν πεθνασασι αλλα  
 Πιπνευμα εθοραβ πε.

But when they arrest  
 you and deliver you up, do  
 not worry beforehand, or  
 premeditate what you will  
 speak. But whatever is  
 given you in that hour,  
 speak that; for it is not you  
 who speak, but the Holy  
 Spirit.

فَمَتَىٰ سَأَقُوكُمْ لِيَسْلِمَوكُمْ فَلَا تَعْتَنُوا  
 مِنْ قَبْلِ بِمَا تَتَكَلَّمُونَ وَلَا تَهْتَمُّوا  
 بَلْ مَهْمَا أُعْطِيتُمْ فِي تِلْكَ السَّاعَةِ  
 فَبِذَلِكَ تَكَلِّمُوا لِأَنَّ لِسَنَّتُمْ أَنْتُمْ  
 الْمُتَكَلِّمِينَ بَلِ الرُّوحِ الْقُدُّسِ.

Οτοθ ερε οτσον τ νοτσον εφμοτ  
 οτοθ ερε οτωτ εεττ νοτγρηι: οτοθ  
 σενατωογνοτ νχε εανγρηι εχεν  
 νογιοτ οτοθ σεναθοεβοτ.

Now brother will betray  
 brother to death, and a  
 father his child; and  
 children will rise up against  
 parents and cause them to  
 be put to death.

وَسَيُسَلِّمُ الْأَخُ أَخَاهُ إِلَى الْمَوْتِ  
 وَالْأَبُ وَلَدَهُ وَيَقُومُ الْأَوْلَادُ عَلَى  
 وَالِدِيهِمْ وَيَقْتُلُونَهُمْ.

Οτοθ ερετενεωπωπι ετμοστ  
 υμωπτεν νχε ογον νιβεν εοβε Παραν:  
 φη δε εθναλλομονι ντοπτετ γα εβουλ φαι  
 πε φηεθνανοθεμ.

And you will be hated  
 by all for My name's sake.  
 But he who endures to the  
 end shall be saved.

وَتَكُونُونَ مُبْغَضِينَ مِنَ الْجَمِيعِ مِنْ  
 أَجْلِ اسْمِي. وَلَكِنَّ الَّذِي يَصْبِرُ إِلَى  
 الْمُنْتَهَىٰ فَهَذَا يَخْلُصُ.

Πῶς φα Πεννοῖτ πε ἠεζ  
 ἵτε νι ἠεζ: ἄμην.

Glory be to God forever.

والمجد لله دائماً.

**Liturgy Readings**

قراءات القديس

**The Pauline Epistle**

رسالة بولس الرسول

**Ἐπιστολὴ ἵτε πενσαδ Παῦλος Πιάποστολος**

<p>Παῦλος φβωκ ἠΠενβοικ Ἰησοῦς          Πιχριστος: πιάποστολος εἰθαζεμ:          φηἠεταῖθαῖ ἐπιζωἠεννοῖφι ἵτε          Φνοῖτ.</p>	<p>Paul, the servant of our Lord Jesus Christ, called to be an apostle, appointed to the Gospel of God. A chapter from the epistle of our teacher St. Paul to the Hebrews. May his blessing be upon us. Amen.</p>	<p>فصل من رسالة معلمنا بولس الرسول إلى العبرانيين، بركته المقدسة تكون معنا. آمين.</p>
<p><b>Ἐβρεοῦ ἰβ: ῥ - ἰδ</b></p>	<p><b>Hebrews 12: 3 - 14</b></p>	<p><b>العبرانيين 12: 3 - 14</b></p>
<p>Ἐκκεκ ἠηνοῖ ταρ          ἠεταμετρεἠαμονι ἵτοτεἠ ἵτε φαι          ἠπαρηἠτ ἠβολ ζιτοτοῖ ἵηηρεφερνοβι          εἠαντιλοζιἠ ἠρωῖ ἠμιν ἠμωῖ ζινα          ἵτετεἠεἠτεμδιδιἠ ἠερετεἠβηλ ἠβολ          ζεν νετεἠψυχη.</p> <p>Ἐπατεἠεἠοζι ταρ ἠρατεἠ ἠηνοῖ          ἠερετεἠτοῖβε φηνοβι ἠλα ἠδρηἠ ἠεἠνοῖ.</p> <p>ἠτοζ ἠερετεἠεἠρωῖ ἠπιἠωτ          ἵηητ φαι ἠταἠαζι νεμωτεἠ ἠφρηἠτ          ἵηητ φηηρι: Παῦληρι ἠπερεκοῖζι ἵηητ          ζεν τῠβω ἵτε Πῶοικ: οῖδε ἠπερβωλ          ἠβολ εἠροζι ἠμοκ.</p>	<p>For consider Him who endured such hostility from sinners against Himself, lest you become weary and discouraged in your souls.</p> <p>You have not yet resisted to bloodshed, striving against sin.</p> <p>And you have forgotten the exhortation which speaks to you as to sons: “My son, do not despise the chastening of The Lord, nor be discouraged when you are rebuked by Him.</p>	<p>فَتَفَكَّرُوا فِي الَّذِي أَحْتَمَلَ مِنْ          الْخَطَاةِ مَقَاوِمَةً لِنَفْسِهِ مِثْلَ هَذِهِ          لِنَلَّا تَكَلُّوا وَتَحْزَنُوا فِي نَفُوسِكُمْ.</p> <p>لَمْ تَقَاوَمُوا بَعْدُ حَتَّى الدِّمِ مُجَاهِدِينَ          ضِدَّ الْخَطِيئَةِ.</p> <p>وَقَدْ نَسِيتُمْ الْوَعظَ الَّذِي يُخَاطِبُكُمْ          كِبْيَيْنَ: «يَا ابْنِي لَا تَحْتَقِرْ تَأْدِيبَ          الرَّبِّ، وَلَا تَحْزَنْ إِذَا وَبَّخَكَ».</p>

Φη γαρ ἐτε Πβοις μει ἕμοϋ ἠαϋ  
τῆβω ναϋ ἠαϋερμαστιζοις Δε ἠῶηρι  
νιβεν ἐτεϋναῶποϋ ἔροϋ.

Δριζυπομενιν ἠῆβω αϋσαζι  
νεμωτεν ἕφρητ ἠεανῶηρι ἠτε  
Φνοϋτ: νιμ γαρ ἠῶηρι ἐτε ἕπαρε  
πεϋιωτ τῆβω ναϋ.

Ιςχε τετενυχη σαβολ ἠτῆβω  
θηῆταϋ ἐρῶφηρ ἔρος τηροϋ: εαρα  
ἠῆωτεν εανῶηρι ἠνοϋε οτοε ἠῆωτεν  
εανῶηρι αν.

Ιςχε νενιοτ μεν ἠτε τσαρζ ναϋ  
ἠταν ἕμαϋ ἠρεϋτῆβω: οτοε ναῶηφιτ  
εατοϋεη: ιε ἠεοϋο αν εε ἠτενδνεεωη  
ἕφιωτ ἠτε νιπνεϋμα οτοε ἠτενωηε.

Πη μεν γαρ ἠρος ογκοϋχι ἠεεοϋ  
ναϋτῆβω ναη κατα πετερνωϋ: φαι  
Δε ἠῆοϋ πετερνοϋρι ναη ἠεοϋο εε  
ἠτενδἠ εβολ εεν τεϋμεττοϋβο.

Εβω Δε νιβεν ἠρος τιοηροϋ μεν  
ἕπακχεμοϋ ἠναοϋραϋι νε αλλα ἠτε  
οϋἕκαε ἠεητ: ἐπῆδε Δε οοϋταε  
ἠεϋρινηκοη ἠτε τμεῆμη: ἠαε τηϋ  
ἠηἠεταϋερεϋμαζιη ἕμωϋ εβολ  
ειτοτε.

Εθε φαι νιζιε ετχη νεμ νιφατ  
ετβηλ εβολ ματαεωϋ ἔρατοϋ.

For whom The Lord loves He chastens, and scourges every son whom He receives.”

If you endure chastening, God deals with you as with sons; for what son is there whom a father does not chasten?

But if you are without chastening, of which all have become partakers, then you are illegitimate and not sons.

Furthermore, we have had human fathers who corrected us, and we paid them respect. Shall we not much more readily be in subjection to the Father of spirits and live?

For they indeed for a few days chastened us as seemed best to them, but He for our profit, that we may be partakers of His holiness.

Now no chastening seems to be joyful for the present, but painful; nevertheless, afterward it yields the peaceable fruit of righteousness to those who have been trained by it.

Therefore, strengthen the hands which hang down, and the feeble knees,

لَاِنَّ الَّذِي يُحِبُّ الرَّبَّ يُؤَدِّبُهُ،  
وَيَجْلِدُ كُلَّ ابْنٍ يَقْبَلُهُ».

اِنَّ كُنْتُمْ تَحْتَمِلُوْنَ التَّأْدِيْبَ يُعَامِلُكُمْ  
اللّٰهُ كَالْبَنِيْنَ. فَاَيُّ ابْنٍ لَا يُؤَدِّبُهُ  
اَبُوهُ؟

وَلَكِنْ اِنْ كُنْتُمْ بِلَا تَأْدِيْبٍ، قَدْ صَارَ  
الْجَمِيْعُ شُرَكَاءَ فِيْهِ، فَانْتُمْ نَعُوْلٌ لَا  
بَنُوْنَ.

ثُمَّ قَدْ كَانَ لَنَا اَبَاءٌ اِنْسَادَنَا  
مُؤَدِّبِيْنَ، وَكُنَّا نَهَابُهُمْ. اَفَلَا نَخْضَعُ  
بِالْاَوْلٰى جِدًا لِاَبِي الْاَرْوَاحِ فَحَيًا؟

لَاِنَّ اَوْلِيَّكَ اَدَّبُوْنَا اَيَّامًا قَلِيْلَةً حَسَبَ  
اسْتِحْسَانِهِمْ وَاَمَّا هَذَا فَلْاَجَلِ  
الْمَنْفَعَةِ، لَكِي نَشْتَرِكَ فِي قِدَاسَتِهِ.

وَلَكِنَّ كُلَّ تَأْدِيْبٍ فِي الْحَاضِرِ لَا  
يُرٰى اَنَّهُ لِلْفَرَحِ بَلْ لِلْحَزَنِ. وَاَمَّا  
اٰخِيْرًا فَيُعْطٰى الَّذِيْنَ يَتَدَرَّبُوْنَ بِهٖ  
ثَمْرًا بَرًّا لِّلسَّلَامِ.

لِذٰلِكَ قُوْمُوْا الْاَيْدِي الْمُسْتَرْخِيَةَ  
وَالرُّكْبَ الْمُخْلَعَةَ.

Αριστὶ ἠετανζινδοσι εἰσοῦτων  
 ἠνετενδλααυα: θινα ἠτε ὤτεμ  
 †μετβαλε ρικι μαλλον δε ἠτεελοσε.

Ἰοσι ἠσα †θιρηνη νεμ ορον  
 νιβεν: νεμ πιτοῦβο φηῆτε ατῶνοϋϋ  
 ἠμιοη ἔλι ναναϋ ἔΠβοις.

*Πρὸς τὰς ἐκκλησίας  
 τῆς ἁγίας πόλεως Ἰερουσαλὴμ.*

and make straight paths  
 for your feet, so that what is  
 lame may not be dislocated,  
 but rather be healed.

Pursue peace with all  
 people, and holiness,  
 without which no one will  
 see The Lord:

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

وَاصْنَعُوا لِأَرْجُلِكُمْ مَسَالِكَ  
 مُسْتَقِيمَةً، لِكَيْ لَا يَعْثِفَ الْأَعْرَجُ،  
 بَلْ بِالْحَرِيِّ يُشْفَى.

اتَّبِعُوا السَّلَامَ مَعَ الْجَمِيعِ،  
 وَالْقِدَاسَةَ الَّتِي بِدُونِهَا لَنْ يَرَى  
 أَحَدُ الرَّبِّ.

*نعمة الله الأب تكون مع جميعكم.  
 أمين.*

### The Catholic Epistle الكاثوليكون

Καθολικον ἔβολα δεν πε πιζογιτ  
 ἠἠπιστολη ἠτε πενιωτ Πετρος.  
 Διηη. Ηαμενρα†.

**ἁ Πέτρος 2: 18 - 19**

Ηαμενρα† ἠπερερ ἠηνοῦ ἠῶγεμμο  
 δεν πιρωκα εθναῶπι δεν ἠηνοῦ:  
 εἰεπιρασμοσ νωτεν ἠῶρη† ἠοῦεωβ  
 ἠῶγεμμο ἔαϋεμ ἠηνοῦ.

Δλλα ἠῶρη† ἔρετενοι ἠῶφρη  
 ἔνιἠκαῦε ἠτε Πιῶριστοσ: ραῶι θινα  
 δεν πιῶρηπ ἔβολα ἠτε πεϋῶοῦ  
 ἠτετενραῶι δεν οῦεελα.

Ισχε δε σεῶῶῶ ἠῶωτεν δεν φῶρα  
 ἠΠιῶριστοσ ὠοῦηιατεν ἠηνοῦ: σε φα  
 πιῶοῦ νεμ †χομ νεμ Πιῶνεμα ἠτε  
 Φνοῦ† αϋῶτον ἠμοϋ ἔεεν ἠηνοῦ.

The Catholic epistle of  
 the First Epistle of our  
 father St. Peter. May his  
 blessings be with us all.  
 Amen. My beloved.

**1 Peter 4: 12 - 19**

Beloved, do not think it  
 strange concerning the fiery  
 trial which is to try you, as  
 though some strange thing  
 happened to you;

but rejoice to the extent  
 that you partake of Christ's  
 sufferings, that when His  
 glory is revealed, you may  
 also be glad with exceeding  
 joy.

If you are reproached  
 for the name of Christ,  
 blessed are you, for the  
 Spirit of glory and of God  
 rests upon you. On their part  
 He is blasphemed, but on  
 your part He is glorified.

الكاثوليكون من رسالة معلمنا  
 بطرس الأولي، بركته المقدسة  
 تكون معنا. أمين. يا احبائي.

**1 بطرس 4: 12 - 19**

أَيُّهَا الْأَحِبَّاءُ، لَا تَسْتَعْجَبُوا الْبَلْوَى  
 الْمُحْرِقَةَ الَّتِي بَيْنَكُمْ حَادِثَةً، لِأَجْلِ  
 أُمَّحَاتِكُمْ، كَأَنَّهُ أَصَابَكُمْ أَمْرٌ  
 غَرِيبٌ.

بَلْ كَمَا اشْتَرَكْتُمْ فِي آلامِ الْمَسِيحِ  
 أَفْرَحُوا لِكَيْ تَفْرَحُوا فِي اسْتِعْلَانِ  
 مَجْدِهِ أَيْضًا مُبْتَهَجِينَ.

إِنْ عِيرْتُمْ بِاسْمِ الْمَسِيحِ فَطُوبَى  
 لَكُمْ، لِأَنَّ رُوحَ الْمَجْدِ وَاللَّهِ يَجَلُّ  
 عَلَيْكُمْ. أَمَّا مِنْ جِهَتِهِمْ فَيُجَدِّفُ  
 عَلَيْهِ، وَأَمَّا مِنْ جِهَتِكُمْ فَيُجَدِّدُ.

Ἐπεὶ οὐδεὶς ἔμελλεν  
ὡς ἐπὶ κλέπτου καὶ φονεῦ καὶ ἄδικου· ἢ  
ὡς ἐπὶ φρονιμοῦ καὶ φρονιμῶν· ἢ  
ὡς ἐπὶ ἀπειθεῖαν· ἢ ὡς ἐπὶ  
ὡς ἐπὶ ἀπειθεῖαν καὶ φρονιμῶν καὶ φρονιμῶν.

Ἐπεὶ οὐδεὶς ἔμελλεν  
ὡς ἐπὶ κλέπτου καὶ φονεῦ καὶ ἄδικου· ἢ  
ὡς ἐπὶ φρονιμοῦ καὶ φρονιμῶν· ἢ  
ὡς ἐπὶ ἀπειθεῖαν· ἢ ὡς ἐπὶ  
ὡς ἐπὶ ἀπειθεῖαν καὶ φρονιμῶν καὶ φρονιμῶν.

Ἐπεὶ οὐδεὶς ἔμελλεν  
ὡς ἐπὶ κλέπτου καὶ φονεῦ καὶ ἄδικου· ἢ  
ὡς ἐπὶ φρονιμοῦ καὶ φρονιμῶν· ἢ  
ὡς ἐπὶ ἀπειθεῖαν· ἢ ὡς ἐπὶ  
ὡς ἐπὶ ἀπειθεῖαν καὶ φρονιμῶν καὶ φρονιμῶν.

Ὁμοίως ἢ ὡς ἐπὶ κλέπτου καὶ φονεῦ καὶ ἄδικου· ἢ  
ὡς ἐπὶ φρονιμοῦ καὶ φρονιμῶν· ἢ  
ὡς ἐπὶ ἀπειθεῖαν· ἢ ὡς ἐπὶ  
ὡς ἐπὶ ἀπειθεῖαν καὶ φρονιμῶν καὶ φρονιμῶν.

Ὁμοίως ἢ ὡς ἐπὶ κλέπτου καὶ φονεῦ καὶ ἄδικου· ἢ  
ὡς ἐπὶ φρονιμοῦ καὶ φρονιμῶν· ἢ  
ὡς ἐπὶ ἀπειθεῖαν· ἢ ὡς ἐπὶ  
ὡς ἐπὶ ἀπειθεῖαν καὶ φρονιμῶν καὶ φρονιμῶν.

*Ἐπεὶ οὐδεὶς ἔμελλεν  
ὡς ἐπὶ κλέπτου καὶ φονεῦ καὶ ἄδικου· ἢ  
ὡς ἐπὶ φρονιμοῦ καὶ φρονιμῶν· ἢ  
ὡς ἐπὶ ἀπειθεῖαν· ἢ ὡς ἐπὶ  
ὡς ἐπὶ ἀπειθεῖαν καὶ φρονιμῶν καὶ φρονιμῶν.*

But let none of you  
suffer as a murderer, a thief,  
an evildoer, or as a  
busybody in other people's  
matters.

Yet if anyone suffers as  
a Christian, let him not be  
ashamed, but let him glorify  
God in this matter.

For the time has come  
for judgment to begin at the  
house of God; and if it  
begins with us first, what  
will be the end of those who  
do not obey the gospel of  
God?

Now, "If the righteous  
one is scarcely saved, where  
will the ungodly and the  
sinner appear?"

Therefore, let those who  
suffer according to the will  
of God commit their souls  
to Him in doing good, as to  
a faithful Creator.

*Do not love the world  
nor the things, which are in  
the world. The world passes  
away, and its desires; but he  
who does the will of God  
abides forever. Amen.*

فَلَا يَتَأَلَّمْ أَحَدُكُمْ كَمَا تَأَلَّمُ  
أَوْ فَاعِلٍ شَرٍّ، أَوْ مُتَدَاخِلٍ فِي أُمُورٍ  
غَيْرِهِ.

وَلَكِنْ إِنْ كَانَ كَمَا مَسِيحِي فَلَا يَخْجَلْ،  
بَلْ يَمَجِّدِ اللَّهَ مِنْ هَذَا الْقَبِيلِ.

لَأَنَّ الْوَقْتَ لِبَتْدَاءِ الْقَضَاءِ مِنْ  
بَيْتِ اللَّهِ. فَإِنْ كَانَ أَوَّلًا مِنَّا، فَمَا  
هِيَ نَهَايَةُ الَّذِينَ لَا يُطِيعُونَ  
إِنْجِيلَ اللَّهِ؟

وَإِنْ كَانَ الْبَارُّ بِالْجَهْدِ يَخْلُصُ،  
فَالْفَاجِرُ وَالْخَاطِئُ أَيْنَ يَظْهَرَانِ؟

فَإِنَّ الَّذِينَ يَتَأَلَّمُونَ بِحَسَبِ مَشِيئَةِ  
اللَّهِ فَلْيَسْتَوِدِعُوا أَنْفُسَهُمْ كَمَا  
لِخَالِقٍ أَمِينٍ فِي عَمَلِ الْخَيْرِ.

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

## The Acts

### الإبركسيس

<p>Πραξις ἴτε νενοιϑ ἰὰποστολοσ: ἐρε ποῦσμοῦ εσοῦαβ ὡπι νεμωλ. Αμην.</p>	<p>The Acts of our fathers the apostles, may their blessings be with us all. Amen.</p>	<p>فصل من أعمال آبائنا الرسل الأظهار المشمولين بنعمة الروح القدس، بركتهم تكون معنا. آمين.</p>
<p><b>Πραξις ζ: μΔ - η: α</b></p>	<p><b>Acts 7: 44 - 8: 1</b></p>	<p><b>أعمال 7 : 44 - 8 : 1</b></p>
<p>Ϡσκνη ἴτε ϑμετμεορε οηένασ ἴτε νενοιϑ εἰ ἰῶαφε κατὰ φρηϑ ἔταφοῦαζσαζην ἴξε φηετσαζι νεμ Ὡῶνχοσ ἔθαμιοσ κατὰ πιτῦποσ ἔταφῆαῦ ἔροϑ.</p> <p>Θαι ἔτατολοσ ἔδοῦη νεμωῶ ἔαῦῶποσ ἔρωῶ ἴξε νενοιϑ νεμ Ἰχοῦ ζεν πἰαμαζι ἴτε νιεθνοσ νηῆτα φνοῦϑ ζιτοῦ ἔβολ ζαῖτη ἰπῆρο ἴτε νενοιϑ ὡα νιῆροῦ ἴτε Δαῦιδ.</p> <p>Φηῆταφχιμἰ ἰοῦζῶμοῦ ἰπεῖμο ἰφνοῦϑ: οῦοζ αῑῑερετιν ἔθαμιο ἰνοῦα ἰῶπι ἰφνοῦϑ ἰλακωβ.</p> <p>Соλομων Δε αῑκεῡ οῡηι ναῑ.</p> <p>Αλλα ναρε πετῶοσι ὡοπ αν ζεν ζανμοῦηκ ἴχιζ κατὰ φρηϑ ἔτε πιπροφηηχοσ ζω ἰμοσ.</p> <p>Ζε ἰφε πε παῑρονοσ οῦοζ ἰκαζι πε φῶα ἴσεμνι ἴτε ναβαλαῦζ: αῶ ἴηι πε φηῆτετεν νακοῡη ηηι πεζε Πῶοισ: ἰε αῶ πε φῶα ἴτε παμωῶητοη.</p>	<p>Our fathers had the tabernacle of witness in the wilderness, as He appointed, instructing Moses to make it according to the pattern that he had seen,</p> <p>which our fathers, having received it in turn, also brought with Joshua into the land possessed by the Gentiles, whom God drove out before the face of our fathers until the days of David,</p> <p>who found favor before God and asked to find a dwelling for the God of Jacob.</p> <p>But Solomon built Him a house.</p> <p>However, the Most High does not dwell in temples made with hands, as the prophet says:</p> <p>‘Heaven is My throne, And earth is My footstool. What house will you build for Me? says The Lord, Or what is the place of My rest?</p>	<p>وَأَمَّا خَيْمَةُ الشَّهَادَةِ فَكَانَتْ مَعَ آبَائِنَا فِي الْبَرِّيَّةِ كَمَا أَمَرَ الَّذِي كَلَّمَ مُوسَى أَنْ يَعْمَلَهَا عَلَى الْمَثَلِ الَّذِي كَانَ قَدْ رَأَاهُ.</p> <p>الَّتِي ادْخَلَهَا أَيْضاً آبَاؤُنَا إِذْ تَخَلَّفُوا عَلَيْهَا مَعَ يَشُوعَ فِي مَلِكِ الْأُمَمِ الَّذِينَ طَرَدَهُمُ اللَّهُ مِنْ وَجْهِ آبَائِنَا إِلَى أَيَّامِ دَاوُدَ.</p> <p>الَّذِي وَجَدَ نِعْمَةً أَمَامَ اللَّهِ وَالتَّمَسَ أَنْ يَجِدَ مَسْكناً لِإِلَهِ يَعْقُوبَ.</p> <p>وَلَكِنَّ سُلَيْمَانَ بَنَى لَهُ بَيْتاً.</p> <p>لَكِنَّ الْعَلِيِّ لَا يَسْكُنُ فِي هَيْكَلٍ مَصْنُوعَةٍ بِالْأَيْدِي كَمَا يَقُولُ النَّبِيُّ:</p> <p>السَّمَاءُ كُرْسِيُّ لِي وَالْأَرْضُ مَوْطِئُ لِقَدَمِي. أَيَّ بَيْتٍ تَبْنُونَ لِي يَقُولُ الرَّبُّ وَأَيُّ هُوَ مَكَانُ رَاحَتِي.</p>

Ἡ ΤΑΧΙΣ ΔΕ ΑΣΘΑΜΙΕ ΝΑΙ ΤΗΡΟΥ.

ΠΙΝΑΨΤ ΝΑΖΒΙ ΟΥΟΣ ΝΑΤΣΕΒΙ ΔΕΝ  
ΠΟΥΚΕΖΗΤ ΝΕΜ ΝΟΥΚΕΜΑΨΧ: ΝΘΩΤΕΝ  
ΝΗΣΟΥ ΝΙΒΕΝ ΤΕΤΕΝ† ΕΔΟΥΝ ΕΞΡΕΝ  
ΠΙΠΝΕΥΜΑ ΕΘΟΥΑΒ ΜΦΡΗ†  
ΝΝΕΤΕΝΚΕΙΟΥ ΟΥΟΣ ΝΘΩΤΕΝ ΖΩΤΕΝ.

Πιμ εβολα δεν νιπροφητης ετε μπε  
νετενιο† βοχι νσωφ: ουος αυδωτεβ  
νηηεταγερψορπ ηλιωψ επχινη ντε  
πιθμη: φαι νθωτεν εταρετενθιψ  
ουος αρετενδοθβεψ.

Νθωτεν αρετενβι μπινομος  
εζανθωα ναστελος ουος μπετεναρεψ  
εροψ.

Ναι δε εταρσομουο ναψωβωβεβ  
μπορθητ ουος ναηδραχρεψ  
νηνοναχχι εερηι εχωψ.

Στεφανος δε εμμεε εβολα δεν  
φμαα† νεμ Πιπνευμα εθουαβ νεμ  
αψσομς εερηι ετφε αψνατ επωου  
μφνου† ουος Ιησους εφουε ερατψ  
σαουιναμ μφνου†.

ΟΥΟΣ ΠΕΧΑΨ ΧΕ ΖΗΠΠΕ ΨΝΑΤ  
ΕΝΙΦΗΟΥΙ ΕΥΟΥΗΝ: ΟΥΟΣ ΠΨΗΡΙ ΜΦΡΩΜΙ  
ΕΦΟΥΕ ΕΡΑΤΨ ΣΑΟΥΙΝΑΜ ΜΦΝΟΥ†.

Ατωψ δε εβολα τηρου δεν ουνηψ†  
νςμη ουος αυαμαζι ηνοτυαψχ ουος

Has My hand not made all these things?’

You stiff-necked and uncircumcised in heart and ears! You always resist the Holy Spirit; as your fathers did, so do you.

Which of the prophets did your fathers not persecute? And they killed those who foretold the coming of the Just One, of whom you now have become the betrayers and murderers,

who have received the law by the direction of angels and have not kept it.”

When they heard these things they were cut to the heart, and they gnashed at him with their teeth.

But he, being full of the Holy Spirit, gazed into heaven and saw the glory of God, and Jesus standing at the right hand of God,

and said, “Look! I see the heavens opened and the Son of Man standing at the right hand of God!”

Then they cried out with a loud voice, stopped their ears, and ran at him with

أَلَيْسَتْ يَدِي صَعَتَتْ هَذِهِ الْأَشْيَاءَ كُلَّهَا؟

يَا قَسَاةَ الرِّقَابِ وَعِزَّيَ الْمَخْتُونِينَ بِالْقُلُوبِ وَالْآذَانِ، أَنْتُمْ دَائِمًا تُقَاوِمُونَ الرُّوحَ الْقُدُسَ. كَمَا كَانَ آبَاؤُكُمْ، كَذَلِكَ أَنْتُمْ.

أَيُّ الْأَنْبِيَاءِ لَمْ يَصْطَهْدَهُ آبَاؤُكُمْ وَقَدْ قَتَلُوا الَّذِينَ سَبَقُوا فَأَنْبَأُوا بِمَجِيءِ الْبَارِ الَّذِي أَنْتُمْ الْآنَ صِرْتُمْ مُسَلِّمِيهِ وَقَاتِلِيهِ.

الَّذِينَ أَخَذْتُمْ النَّامُوسَ بِتَرْتِيبِ مَلَائِكَةٍ وَلَمْ تَحْفَظُوهُ؟»

فَلَمَّا سَمِعُوا هَذَا حَنَفُوا بِقُلُوبِهِمْ وَصَرُّوا بِأَسْنَانِهِمْ عَلَيْهِ.

وَأَمَّا هُوَ فَشَخَّصَ إِلَى السَّمَاءِ وَهُوَ مُمْتَلِئٌ مِنَ الرُّوحِ الْقُدُسِ، فَرَأَى مَجْدَ اللَّهِ وَيَسُوعَ قَائِمًا عَنْ يَمِينِ اللَّهِ.

فَقَالَ: «هَا أَنَا أَنْظُرُ السَّمَاوَاتِ مَفْتُوحَةً وَابْنَ الْإِنْسَانِ قَائِمًا عَنْ يَمِينِ اللَّهِ.»

فَصَاحُوا بِصَوْتٍ عَظِيمٍ وَسَدُّوا آذَانَهُمْ وَهَجَمُوا عَلَيْهِ بِنَفْسٍ وَاحِدَةٍ.



αὐτοὺς ἐκοπὴν ἑνὸς ἕξ ἑρημῶν ἐξῶν.

Ὁτοὺς ἀρτίως σαβοῶν ἡπόλις  
ἀρτίωνι ἐξῶν: οτοὺς νιμεθερεῖ ἀρτίω  
ἡνοῦβωσ δαρατῆ ἡνοῦβελῶρι  
ἐπεφραν πε Κατλός.

Ὁτοὺς ἀρτίωνι ἐξεν Στεφάνος  
εφῆτο οτοὺς εφῶ ὁμοὺς καὶ Πβοῖς  
Ἰησοῦς ὡς παῖνεῦμα ἔροκ.

Ἀρτίως δὲ ἐξεν πεφκελι οτοὺς  
αφῶν ἐβόλ δὲν οἰνῶν ἡμῶν εφῶ  
ὁμοὺς καὶ Πβοῖς ἡνεκεν παῖνοβι ἔρωον:  
οτοὺς φαι ἔταφροφ ἀφενκοτ.

Κατλός δὲ ἡαφῆματῆ πε ἕρημῶν  
ἐξεν πεφῶτεβ: ἀφῶπι δὲ ὡπῆσοῦ  
ἐτεῦματ ἡνε οἰνῶν ἡδῶσμοὺς ἐξεν  
ῆεκκλήσιᾳ ἐτδεν Ἰεροσολῶν ἀρτίω  
δὲ ἐβόλ τῆροῦ ἡνῆχωρα ἡτε ῆλοῦδα  
νεμ ῆΣαμαρία ὡατεν ἡἀποστολός  
ὡματῶτ.

*Πῆσαζι δὲ ἡτε Πβοῖς εφῆλαι οτοὺς  
εφῆῶναι: εφῆῶμαζι οτοὺς εφῆταφρο:  
δὲν ῆἀσια ἡεκκλήσιᾳ ἡτε ῆῆνοῦτῆ:  
ἀμην.*

one accord;

and they cast him out of the city and stoned him and the witnesses laid down their clothes at the feet of a young man named Saul.

And they stoned Stephen as he was calling on God and saying, "Lord Jesus, receive my spirit."

Then he knelt down and cried out with a loud voice, "Lord, do not charge them with this sin." And when he had said this, he fell asleep.

Now Saul was consenting to his death. At that time a great persecution arose against the church, which was at Jerusalem; and they were all scattered throughout the regions of Judea and Samaria, except the apostles.

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

وَأَخْرَجُوهُ خَارِجَ الْمَدِينَةِ وَرَجَمُوهُ.  
وَالشَّهَدَاءُ خَلَعُوا ثِيَابَهُمْ عِنْدَ رَجُلٍ  
شَابٍ يُقَالُ لَهُ سَاوُلُ.

فَكَانُوا يَرِجُمُونَ اسْتَفَانُسَ وَهُوَ  
يَدْعُو وَيَقُولُ: «أَيُّهَا الرَّبُّ يَسُوعُ  
اقْبَلْ رُوحِي».

ثُمَّ جَثَا عَلَى رُكْبَتَيْهِ وَصَرَخَ  
بِصَوْتٍ عَظِيمٍ: «يَا رَبُّ لَا تُقِمَ لَهُمْ  
هَذِهِ الْخَطِيئَةَ». وَإِذْ قَالَ هَذَا رَقَدَ.

وَكَانَ سَاوُلُ رَاضِيًا بِقَتْلِهِ. وَحَدَثَ  
فِي ذَلِكَ الْيَوْمِ اضْطِهَادٌ عَظِيمٌ عَلَى  
الْكَنِيسَةِ الَّتِي فِي أُورُشَلِيمَ فَتَشَتَّتْ  
الْجَمِيعُ فِي كَوْرِ الْيَهُودِيَّةِ  
وَالسَّامَرَةِ مَا عدا الرِّسْلَ.

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

### Synaxarium of Abib 4 سنكسار اليوم الرابع من شهر أبيب

1. The Commemoration of the Relocation of the Relics of the Two Martyrs Apakir and John

1. تذكار نقل أعضاء القديسين أباكير ويوحنا



## 1. The Commemoration of the Relocation of the Relics of the Two Martyrs Apakir and John

On this day, the church commemorates the consecration of the church of the two martyrs, saints Apakir (Cyrus) and John, and the relocation of their relics to it.

After they had received the crown of martyrdom in the area of Kanob (present day Abu Kir), St. Julius of Aqfahs came with his disciples, shrouded them with pure shrouds, carried the pure bodies and buried them in a tomb in the church of St. Mark the Evangelist, in Alexandria. St. Julius wrote the account of their martyrdom.

The pure bodies remained in that place until the days of St. Cyril (Kyrillos), the Pillar of Faith, where the angel of The Lord appeared to him and commanded him to relocate the relics of these two saints to the other church of St. Mark by the sea side. He relocated them with great honor, and then built a church for them in this district.

They relocated the pure bodies to it and it was consecrated on this day in a great celebration.

The Lord had honored His two saints with many signs of healing. Beside the church, there was a pagan temple, wherein many heathens gathered. When they saw the wonders that were manifested in the church of the two saints Apakir and John, many of them believed in The Lord Christ.

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

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

1. تذكّار نقل أعضاء القديسين أباكير ويوحنا

في مثل هذا اليوم تُعيّد الكنيسة بتذكّار تكريس كنيسة الشهيدين أباكير ويوحنا ونقل أعضائهما إليها.

فبعد أن نالا إكليل الشهادة في منطقة كانوب (أبو قير حالياً)، جاء القديس يوليوس الأقفهصي وتلاميذه وحملوا الجسدين الطاهرين ودفنوهما في قبر بكنيسة القديس مارمرقس بالإسكندرية، بعد أن كَفَنُوهُمَا بِأَكْفَانٍ نَقِيَّةٍ. وكتب القديس يوليوس قصة استشهادهما.

وظل الجسدان الطاهران في ذلك المكان إلى زمن القديس كيرلس الكبير، عمود الدين، الذي ظهر له ملاك الرب وأمره بنقل الجسدين. فمضى مع جمع من الكهنة والشعب ونقلوهما بإكرام عظيم إلى كنيسة مارمرقس الثانية التي على البحر، إلى أن بنوا كنيسة على اسم القديسين أباكير ويوحنا. ونقلوا الجسدين إليها وكرسوها في مثل هذا اليوم باحتفال عظيم.

وشَرَفَ اللهُ قَدِيسِيهِ بِآيَاتِ شَفَاءٍ كَثِيرَةٍ. وَكَانَ بِجَانِبِ الْكَنِيسَةِ مَعْبَدٌ لِلْأوثَانِ يَجْتَمِعُ فِيهِ كَثِيرٌ مِنَ الْوثنِيِّينَ، وَلَمَّا رَأَوْا الْعَجَائِبَ الَّتِي تَظْهَرُ فِي كَنِيسَةِ الْقَدِيسِينَ أَبَاكِيرَ وَيُوحَنَّا، آمَنَ كَثِيرُونَ مِنْهُمْ بِالسَّيِّدِ الْمَسِيحِ. بَرَكَةٌ صَلَوَاتِهِمَا فَلْتَكُنْ مَعَنَا. آمِينَ. وَلرَبِّنَا الْمَجْدَ دَائِمًا أَبَدِيًّا. آمِينَ.

## The Liturgy Psalm

### مزمور القداص

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

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

Ψαλμος τω Δαυιδ λτ: ιθ, κ	Psalm 34: 19, 20	مزمور 33: 19، 20
<p>Παυωσὺρ νιθλτψις ἵτε νιθῶμι:          ονοθ εἰναναζμουῖ ἵχε Πβοις ἐβολ          ἵθῆτοῦ τηροῦ: Πβοις ναὰρεθ ἐνοῦκακ          τηροῦ: οῦαι ἐβολ ἵθῆτοῦ τηροῦ</p>	<p>Many are the afflictions of the righteous: but The Lord delivers him out of them all. He guards all his bones; not one of them is broken. Alleluia.</p>	<p>كثيرة هي أجزان الصديقين، ومن جميعها ينجيهم الرب، يحفظ الرب جميع عظامهم، وواحدة منها لا تنكسر. هليلويا.</p>

ἡνεκαλογησεται. **ΔΙΔΥΜΟΛΟΓΙΑ.**

**The Liturgy Gospel**  
**إنجيل القديس**

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

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

Οὐὰναστωσις ἐβωλ θεν  
πιερασσελιον εσοταβ κατα λουκαν  
ασιοτ.

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

فصل من إنجيل معلمنا لوقا  
البشير. بركاته علينا آمين.

**ΛΟΥΚΑΝ ΙΑ: ΝΣ - ΙΒ: ΙΒ**

**Luke 11: 53 - 12: 12**

**لوقا 11 : 53 - 12 : 12**

Ετασι δε ἐβωλ ἕματ ἀπερρητς  
ἵνε νισαδ νεμ νιΦαρισεος ἐσοις  
ἵνακωσ οτοθ ἐσασι νεμασ εθβε  
θανηω.

And as He said these  
things to them, the scribes  
and the Pharisees began to  
assail Him vehemently, and  
to cross-examine Him about  
many things,

وَفِيمَا هُوَ يُكَلِّمُهُمْ بِهَذَا ابْتَدَأَ الْكَتَبَةُ  
وَالْفَرِّيسِيُّونَ يَحْنَقُونَ جِدًّا  
وَيَصَادِرُونَهُ عَلَى أُمُورٍ كَثِيرَةٍ.

Ενδὶχροσ ἐχορσε νουσασι ἐβωλ  
θεν ρωσ.

lying in wait for Him,  
and seeking to catch Him in  
something He might say,  
that they might accuse Him.

وَهُمْ يُرَاقِبُونَهُ طَالِبِينَ أَنْ يَصْطَادُوا  
شَيْئًا مِنْ فَمِهِ لِكَيْ يَشْتَكُوا عَلَيْهِ.

Ενοις ἐταρωοντ ἵνε θανθβα  
ἕμμηω θωστε ἵτουθωμι ἐξεν  
νουερηου ἀπερρητς ἵνος  
ἵνεσμαθητς ἵωορπ μαθθητς  
ἐρωτην ἐβωλ θα πωεμηρ ἵτε  
νιΦαρισεος ἐτε τουμετωοβι τε.

In the meantime, when  
an innumerable multitude of  
people had gathered  
together, so that they  
trampled one another, He  
began to say to His disciples  
first of all, "Beware of the  
leaven of the Pharisees,  
which is hypocrisy.

وَفِي أَثْنَاءِ ذَلِكَ إِذْ اجْتَمَعَ رِبَوَاتُ  
الشَّعْبِ حَتَّى كَانَ بَعْضُهُمْ يَدُوسُ  
بَعْضًا ابْتَدَأَ يَقُولُ لِتَلَامِيذِهِ: «أَوَّلًا  
تَحَرَّرُوا لِأَنَّفْسِكُمْ مِنْ خَمِيرِ  
الْفَرِّيسِيِّينَ الَّذِي هُوَ الرِّيَاءُ.

Μον θλι εσθωβς σε ἑναωωορπ  
ἐβωλ αν οτοθ ἕμμον πετρηπ σε  
σεναεμι ἐροσ αν.

For there is nothing  
covered that will not be  
revealed, nor hidden that  
will not be known.

فَلَيْسَ مَكْتُومٌ لَنْ يُسْتَعْلَنَ وَلَا خَفِيٌّ  
لَنْ يُعْرَفَ.

ΗΗ ΓΑΡ ΕΤΕΤΕΝΝΑΧΟΤΟΥ ΘΕΝ ΠΗΧΑΚΙ  
 ΚΕΝΑΚΟΘΟΥΘ ΔΕΝ ΦΟΥΩΙΝΙ ΟΥΘ  
 ΦΗΕΤΑΡΕΤΕΝΣΑΧΙ ΜΜΟΥΘ ΔΕΝ ΦΜΑΨΧ  
 ΔΕΝ ΝΙΤΑΜΙΟΝ ΕΥΕΖΙΩΙΤ ΜΜΟΥΘ ΖΙΣΕΝ  
 ΝΙΧΕΝΕΦΩΡ.

† ΧΩ ΔΕ ΜΜΟΘ ΝΩΤΕΝ ΝΑΨΦΗΡ ΧΕ  
 ΜΠΕΡΕΡΖΟΥΤ ΔΑΤΗΗ ΗΝΗΘΕΝΑΔΩΤΕΒ  
 ΜΠΕΤΕΝΣΩΜΑ ΟΥΘ ΜΕΝΕΝΣΑ ΝΑΙ  
 ΜΜΟΝΤΩΟΥ ΜΜΑΥ ΝΕΛΙ ΝΕΟΥΘ ΕΑΙΥ.

† ΝΑΤΑΜΩΤΕΝ ΧΕ ΑΡΙΖΟΥΤ ΔΑΤΗΗ  
 ΗΝΙΜ ΑΡΙΖΟΥΤ ΔΑΤΗΗ ΜΦΗΕΤΕ ΜΕΝΕΝΣΑ  
 ΕΘΡΕΥΔΩΤΕΒ ΟΥΟΝΤΕΥ ΕΡΨΩΨΙ ΕΖΙΟΥΤ  
 ΕΤΣΕΕΝΝΑ ΔΕΔ ΤΧΩ ΜΜΟΘ ΝΩΤΕΝ ΧΕ  
 ΑΡΙΖΟΥΤ ΔΑΤΗΗ ΜΦΑΙ.

ΗΗ ΤΙΟΥ ΝΒΑΧ ΑΝ ΕΤΟΥΤ ΜΜΟΥΘ  
 ΕΒΟΛ ΔΑ ΤΕΒΙ ΣΝΟΥΤ ΟΥΘ ΟΥΑΙ ΕΒΟΛ  
 ΗΔΗΤΟΥ ΝΚΕΟΒΨ ΕΡΟΥ ΑΝ ΜΠΕΜΘΟ Μ  
 ΦΝΟΥΤ.

ΑΛΛΑ ΝΙΚΕΨΩΙ ΗΤΕΤΕΝΑΦΕ ΣΕΠ  
 ΤΗΡΟΥ: ΜΠΕΡΕΡΖΟΥΤ ΤΕΤΕΝΟΥΘ  
 ΕΟΥΜΗΨ ΝΒΑΧ.

† ΧΩ ΔΕ ΜΜΟΘ ΝΩΤΕΝ ΧΕ ΟΥΟΝ  
 ΝΙΒΕΝ ΕΘΝΑΟΥΩΝΗ ΕΒΟΛ ΗΔΗΤ ΜΠΕΜΘΟ  
 ΗΝΙΡΩΜΙ ΠΨΗΡΙ ΖΩΨ ΜΦΡΩΜΙ  
 ΝΑΟΥΩΝΗ ΕΒΟΛ ΗΔΗΤΟΥ ΜΠΕΜΘΟ  
 ΗΝΙΑΣΤΕΛΟΘ ΗΤΕ ΦΝΟΥΤ.

Therefore, whatever you  
 have spoken in the dark will  
 be heard in the light, and  
 what you have spoken in the  
 ear in inner rooms will be  
 proclaimed on the  
 housetops.”

And I say to you, My  
 friends, do not be afraid of  
 those who kill the body, and  
 after that have no more that  
 they can do.

But I will show you  
 whom you should fear: Fear  
 Him who, after He has  
 killed, has power to cast  
 into hell; yes, I say to you,  
 fear Him!

Are not five sparrows  
 sold for two copper coins?  
 And not one of them is  
 forgotten before God.

But the very hairs of  
 your head are all numbered.  
 Do not fear therefore; you  
 are of more value than  
 many sparrows.

Also I say to you,  
 whoever confesses Me  
 before men, him the Son of  
 Man also will confess  
 before the angels of God.

لَدَلِكْ كُلُّ مَا قَلْتُمُوهُ فِي الظِّلْمَةِ  
 يُسْمَعُ فِي النُّورِ وَمَا كَلَّمْتُمْ بِهِ  
 الأذُن فِي المَخَادِعِ يُنَادِي بِهِ عَلَى  
 السُّطُوحِ.

وَلَكِنْ أَقُولُ لَكُمْ يَا أَحِبَّائِي لَا تَخَافُوا  
 مِنَ الَّذِينَ يَقْتُلُونَ الجَسَدَ وَبَعْدَ ذَلِكَ  
 لَيْسَ لَهُمْ مَا يَفْعَلُونَ أَكْثَرَ.

بَلْ أَرِيكُمْ مِمَّنْ تَخَافُونَ خَافُوا مِنَ  
 الَّذِي بَعْدَمَا يَقْتُلُ لَهُ سُلْطَانٌ أَنْ  
 يُقِي فِي جَهَنَّمَ. نَعَمْ أَقُولُ لَكُمْ مِنْ  
 هَذَا خَافُوا.

أَلَيْسَتْ خَمْسَةٌ عَصَافِيرَ تُبَاعُ  
 بِفِلْسَيْنِ وَوَاحِدٌ مِنْهَا لَيْسَ مَنْسِيًّا  
 أَمَامَ اللهِ.

بَلْ شُعُورُ رُؤُوسِكُمْ أَيْضًا جَمِيعُهَا  
 مُحْصَاةٌ فَلَا تَخَافُوا. أَنْتُمْ أَفْضَلُ مِنْ  
 عَصَافِيرَ كَثِيرَةٍ.

وَأَقُولُ لَكُمْ كُلُّ مَنْ اعْتَرَفَ بِي قَدَّامَ  
 النَّاسِ يَعْتَرَفُ بِهِ ابْنُ الإِنْسَانِ قَدَّامَ  
 مَلَائِكَةِ اللهِ.

ΦΗ ΔΕ ΕΘΝΑΧΟΛΤ ΕΒΟΛ ἄπεῦθο  
ἠνιρωμι ςεναχολτ εβολ ζωϋ ἄπεῦθο  
ἠνιασσελοϋ ἠτε Φνοϋ†.

Οτοϋ οτον νιβεν εθναχε οτϲαϲι  
ἠϲα Πωηρι ἄΦρωμι ςεναχαϲ ναϲ  
εβολ: ΦΗ ΔΕ ΕΘΝΑΧΕΟΓἈ εΠἰπνευμα  
εθοταβ ἠνοϋ χω ναϲ εβολ.

ϲοταν Δε αϲωανἠεν θηνοϋ εδοϋη  
εἠϲιϲνασωση ηευ ηιαρχη ηευ  
ηιεζοϲια ἄπερϲιρωοϲω ϲε πωϲ ιε οϋ  
πε ετετεηναεροϋ ἄμοϲ ιε οϋ πε  
ετετεηναχοϲ.

Πἰπνευμα ϲαρ εθοταβ  
ηατϲαβωτεη ϲεν †οϲηνοϋ ετε ἄμαϲ  
εἠηεθναϲεμἰϲα ἠϲοτοϋ.

*Πἰων ϲα Πεννοϋ† πε ωα εἠεϲ  
ἠτε ηι εἠεϲ: ἄμην.*

But he who denies Me  
before men will be denied  
before the angels of God.

And anyone who speaks  
a word against the Son of  
Man, it will be forgiven  
him; but to him who  
blasphemes against the  
Holy Spirit, it will not be  
forgiven.

Now when they bring  
you to the synagogues and  
magistrates and authorities,  
do not worry about how or  
what you should answer, or  
what you should say.

For the Holy Spirit will  
teach you in that very hour  
what you ought to say.

*Glory be to God forever.*

وَمَنْ أَنْكَرَنِي قَدَّامَ النَّاسِ يُنْكَرُ قَدَّامَ  
مَلَائِكَةِ اللَّهِ.

وَكُلُّ مَنْ قَالَ كَلِمَةً عَلَى ابْنِ  
الْإِنْسَانِ يُعْفَرُ لَهُ وَأَمَّا مَنْ جَدَّفَ  
عَلَى الرُّوحِ الْقُدُسِ فَلَا يُعْفَرُ لَهُ.

وَمَتَى قَدَّمُوكُمْ إِلَى الْمَجَامِعِ  
وَالرُّؤَسَاءِ وَالسَّلَاطِينِ فَلَا تَهْتَمُّوا  
كَيْفَ أَوْ بِمَا تَحْتَجُّونَ أَوْ بِمَا  
تَقُولُونَ.

لَأَنَّ الرُّوحَ الْقُدُسَ يُعَلِّمُكُمْ فِي تِلْكَ  
السَّاعَةِ مَا يَجِبُ أَنْ تَقُولُوهُ».

*والمجد لله دائماً.*



<p>ασιου.</p>		
<p><b>Μαρκον ϛ: ζ - κα</b></p>	<p><b>Mark 3: 7 - 21</b></p>	<p><b>مرقس 3: 7 - 21</b></p>
<p>Οτος Ιησους νευ νευμαθητης ατεραναχωριν εκκεν φιομ: οτος οτυμω ερω εβολ δεν †Σαλιδα αφερακολοθιν νευ εβολ δεν †Ιουδα.</p>	<p>But Jesus withdrew with His disciples to the sea. And a great multitude from Galilee followed Him, and from Judea</p>	<p>فَانصَرَفَ يَسُوعُ مَعَ تَلَامِيذِهِ إِلَى الْبَحْرِ، وَتَبِعَهُ جَمْعٌ كَثِيرٌ مِنَ الْجَلِيلِ وَمِنَ الْيَهُودِيَّةِ.</p>
<p>Νευ Ιεροσαλημ νευ †Ιουδαμεα νευ βιμηρ υπιουδανης: νευ κευω ερω εβολ δεν να†τρος νευ †Σιδων: ερωτεμ ενηεναφιρι μμωοτ ατι εαρω.</p>	<p>and Jerusalem and Idumea and beyond the Jordan; and those from Tyre and Sidon, a great multitude, when they heard how many things He was doing, came to Him.</p>	<p>وَمِنْ أُورُشَلِيمَ وَمِنْ أَدُومِيَّةٍ وَمِنْ عِبْرِ الْأَرْدُنِّ. وَالَّذِينَ حَوْلَ صُورَ وَصَيْدَاءَ جَمْعٌ كَثِيرٌ، إِذْ سَمِعُوا كَمْ صَنَعَ أَتَوْا إِلَيْهِ.</p>
<p>Οτος αφωος ηνευμαθητης βινα ητε οτωι μοτη ερω εβε πιμω βινα ητωυτεμεεχωω.</p>	<p>So He told His disciples that a small boat should be kept ready for Him because of the multitude, lest they should crush Him.</p>	<p>فَقَالَ لِتَلَامِيذِهِ أَنْ تَلَاذِمَهُ سَفِينَةٌ صَغِيرَةٌ لِسَبَبِ الْجَمْعِ، كَيْ لَا يَزْحَمُوهُ.</p>
<p>Βανμω ταρ ναφερφαδρι ερωοτ: εωστε ητωι εχω ητωι νευαφ ηχε οτον ηβεν εναρε βανμαστιζ νεμωοτ.</p>	<p>For He healed many, so that as many as had afflictions pressed about Him to touch Him.</p>	<p>لَأَنَّهُ كَانَ قَدْ شَفَى كَثِيرِينَ حَتَّى وَقَعَ عَلَيْهِ لِيَلْمَسَهُ كُلُّ مَنْ فِيهِ دَاءٌ.</p>
<p>Οτος ηπνεμα ηκαθαρον εωπα ητονατ ερω ψαηιτοτ εδρη δατατ: οτος νατω εβολ ερω μμοσ χε ηθοκ πε Πωηρι ηΦνωτ†.</p>	<p>And the unclean spirits, whenever they saw Him, fell down before Him and cried out, saying, "You are the Son of God."</p>	<p>وَالْأَرْوَاحُ النَّجِسَةُ حِينَما نَظَرَتْهُ خَرَّتْ لَهُ وَصَرَخَتْ قَائِلَةً: «إِنَّكَ أَنْتَ ابْنُ اللَّهِ».</p>
<p>Οτος αφεπιτιμαν νωοτ ηοτυμω βινα ησευτεμοτονη εβολ.</p>	<p>But He sternly warned them that they should not make Him known.</p>	<p>وَأَوْصَاهُمْ كَثِيرًا أَنْ لَا يُظْهِرُوهُ.</p>
<p>Οτος αφωναφ εδρη εχεν πιτωοτ οτος αφωοτ† ενηεταφοταωοτ ηθοφ Ανδ ηωοτ† ενηεταφοταωοτ ηθοφ Ανδ ηωοτ† ενηεταφοταωοτ ηθοφ</p>	<p>And He went up on the mountain and called to Him those He Himself wanted. And they came to Him.</p>	<p>ثُمَّ صَعِدَ إِلَى الْجَبَلِ وَدَعَا الَّذِينَ أَرَادَهُمْ فَذَهَبُوا إِلَيْهِ.</p>

οτος ατγενωοτ εαροϋ.

Οτος αϥθαμιε μητ ρνατ  
νηεταϥτρενοτ εε νιαποστολοσ εινα  
ητοτορι νεμαϥ οτος εινα  
ητεϥγοροποτ εειωω.

Οτος εορε περωωωι ωωπι ητοτοτ  
εεραδρι εωωνι οτος εεε δεμων  
εβολ.

Οτος αϥτ ηοτραν εεωωων εε  
Πετροσ.

Οτος Ιακωβοσ ηωωηρι ηεβεδεοσ  
νεμ Ιωαννησ ηεον ηιακωβοσ οτος  
αϥτ ηεληηραν ερωοτ εε Βοανερεε  
εεε φαη πε εε ηωωηρι ηεε ηεαραβαη.

Αηδρεασ νεμ Φηλιπποσ:  
Βαρθολομωοσ νεμ Ααθεοσ: νεμ  
Θωμασ νεμ Ιακωβοσ ηεε Αλφεοσ:  
νεμ Θαδδεοσ νεμ εωωων  
ηικαηαηεοσ.

ηεμ Ιοηδασ ηηεκαρηωηηε  
φηεταϥηηη.

Οτος αϥη εδοτη εοτη οτος  
αϥθωοτ η οη ηεε ηηηω εωεε  
ητοτωητεμεμωου οηδε εοηεμ ωηκ.

Οτος εταεωωεμ ηεε ηηεενοηη  
αηη εβολ εαμωνι ημωϥ: ηαηεω εαη  
ημωο πε εε η πεϥηηη εηη.

Then He appointed twelve, that they might be with Him and that He might send them out to preach,

and to have power to heal sicknesses and to cast out demons:

Simon, to whom He gave the name Peter;

James the son of Zebedee and John the brother of James, to whom He gave the name Boanerges, that is, "Sons of Thunder;"

Andrew, Philip, Bartholomew, Matthew, Thomas, James the son of Alphaeus, Thaddaeus, Simon the Cananite;

and Judas Iscariot, who also betrayed Him. And they went into a house.

Then the multitude came together again, so that they could not so much as eat bread.

But when His own people heard about this, they went out to lay hold of Him, for they said, "He is out of His mind."

وَأَقَامَ اثْنَيْ عَشَرَ لِيَكُونُوا مَعَهُ  
وَلِيُرْسِلَهُمْ لِيَكْرِزُوا.

وَيَكُونَ لَهُمْ سُلْطَانٌ عَلَى شِفَاءِ  
الْأَمْرَاضِ وَإِخْرَاجِ الشَّيَاطِينِ.

وَجَعَلَ لِسِمْعَانَ اسْمًا بُطْرُسَ.

وَيَعْقُوبَ بْنَ زَبْدِي وَيُوحَنَّا أَخَا  
يَعْقُوبَ وَجَعَلَ لَهُمَا اسْمًا  
بُؤَانْرَجِسَ.

وَأَنْدَرَاوُسَ وَفِيلَيْبُسَ وَبَرْتُولِمَاوُسَ  
وَمَتَّى وَتُومَا وَيَعْقُوبَ بْنَ حَلْفَايَ  
وَتَدَاوُسَ وَسِمْعَانَ الْقَانَوِيَّ.

وَيَهُودَا الْإِسْحَرْيُوطِيَّ الَّذِي  
أَسْلَمَهُ. ثُمَّ أَتَوْا إِلَى بَيْتٍ.

فَاجْتَمَعَ أَيْضًا جَمْعٌ حَتَّى لَمْ يَقْدِرُوا  
وَلَا عَلَى أَكْلِ خُبْزٍ.

وَلَمَّا سَمِعَ أَقْرِبَاؤُهُ، خَرَجُوا  
لِيُمْسِكُوهُ لِأَنَّهُمْ قَالُوا: «إِنَّهُ  
مُخْتَلٌّ!».

Πῶς φα Πεννοῖτ πε ψα ἐνεθ  
 ἵτε νι ἐνεθ: ἄμην.

Glory be to God forever.

والمجد لله دائماً.

## Ψωρη

### Matins Psalm

مزموه باكر

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

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

Ψαλμος τω Δαυιδ ρυδ: η, θ

Psalm 145: 10 - 12

المزمور 144: 8، 9

Πνεθοῖαβ ἵτακ εἰεμοῖτ ἐροκ:  
 πῶοτ ἵτε τεκμετοῖτρο εἰεσαχι ἄμοοτ:  
 οῖοθ εἰεχω ἵτεκμετχωρι:  
 εἰροτοῖοθ ἵνεκμετχωρι ἐβολ  
 ἵνιωρη ἵτε νιρωμι. Ἀλληλοια.

Your saints shall bless You. They shall speak of the glory of Your kingdom, and talk of Your power. To make known to the sons of men His mighty acts. Alleluia.

قديسوك يباركونك. ومجد ملكك يصفون. وبقوتك يتكلمون. ليظهروا لبني البشر قدرتك. هليلويا.

### Matins Gospel

إنجيل باكر

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

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

Οἱ ἀναστρωσις ἐβολ θεν  
 πιεῖαστρελιον εἰοῖαβ κατὰ λωτκαν  
 ασιοῖτ.

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

فصل من إنجيل معلمنا لوقا البشير. بركاته علينا آمين.

λωτκαν ε̄: ιβ - κς

Luke 6: 12 - 23

لوقا 6: 12 - 23

Δωωπι δε θεν νιεσοῖτ ἐτε ἄματ  
 αχι ἐβολ ἐξεν πιτωῖτ  
 εἰροπερχεσε οῖοθ ναχοι ἵωρωις  
 θεν τ̄προπερχει ἵτε φνοῖτ.

Now it came to pass in those days that He went out to the mountain to pray, and continued all night in prayer to God.

وَفِي تِلْكَ الْأَيَّامِ خَرَجَ إِلَى الْجَبَلِ لِيُصَلِّيَ. وَقَضَى اللَّيْلَ كُلَّهُ فِي الصَّلَاةِ لِلَّهِ.



Οτοϑ ἔτα πιέροοτ ωπι αϑμοοτ  
ἐνεϑμαοθηϑ οτοϑ αϑωπ ἐβολ  
ἵδητοϑ ἕμμητ ἑνατ ηἵεταϑτρενοϑ ϑε  
ἀποστολοϑ.

ϑιμων φηέτοϑμοοτ ἔροϑ ϑε  
Πετροϑ νεμ Ἀνδρεαϑ πεϑϑον:  
Ιακωβοϑ νεμ Ιωαννηϑ: Φιλιπποϑ νεμ  
Βαρθολομιοϑ.

Νεμ Ματθεοϑ νεμ Θωμαϑ νεμ  
Ιακωβοϑ ἵτε Ἀλφεοϑ νεμ ϑιμων  
φηέτοϑμοοτ ἔροϑ ϑε πιρεϑχοϑ.

Νεμ Ιουδαϑ ἵτε Ιακωβοϑ νεμ  
Ιουδαϑ πιϑκαριωθηϑ φηέταϑωπι  
ἕπροδοθηϑ.

Οτοϑ ἔταϑ ἔδρηι νεμωοτ αϑοϑι  
ἐρατϑ ῥεν οϑμα ἵκοι νεμ οϑμω ἵτε  
νεϑμαοθηϑ νεμ κεμωϑ εϑωϑ ἵτε  
πιλαοϑ ἐβολ ῥεν τῆοτδεὰ τηϑ νεμ  
Ιεροϑαλημ νεμ ἐβολ ῥεν τῆπαρλιὰ  
ἵτε τῆροϑ νεμ τῆϑιδων ηἵετατῆ  
ἔωτεμ ἔροϑ οτοϑ ἵτεϑταλδωοτ  
ἐβολ ῥεν νοτωωνι.

Οτοϑ ηἵενατῆεμκο ἕμωοτ ἵϑε  
ηἵπνεϑμα ἵἀκαθαροτ ηαϑερφαδῆρι  
ἐρωοτ.

And when it was day,  
He called His disciples to  
Himself; and from them He  
chose twelve whom He also  
named apostles:

Simon, whom He also  
named Peter, and Andrew  
his brother; James and John;  
Philip and Bartholomew;

Matthew and Thomas;  
James, the son of Alphaeus,  
and Simon called the  
Zealot;

Judas, the son of James,  
and Judas Iscariot who also  
became a traitor.

And He came down  
with them and stood on a  
level place with a crowd of  
His disciples and a great  
multitude of people from all  
Judea and Jerusalem, and  
from the seacoast of Tyre  
and Sidon, who came to  
hear Him and be healed of  
their diseases,

as well as those who  
were tormented with  
unclean spirits. And they  
were healed.

وَلَمَّا كَانَ النَّهَارُ دَعَا تَلَامِيذَهُ  
وَاخْتَارَ مِنْهُمْ اثْنَيْ عَشَرَ الَّذِينَ  
سَمَّاهُمْ أَيْضاً «رُسُلًا».

سِمْعَانَ الَّذِي سَمَّاهُ أَيْضاً بُطْرُسَ  
وَأَنْدَرَاوَسَ أَخَاهُ. يَعْقُوبَ وَيُوحَنَّا.  
فِيلِيبُّسَ وَبَرْتُولَمَاوُسَ.

مَتَّى وَتُومَا. يَعْقُوبَ بَنَ حَلْفَى  
وَسِمْعَانَ الَّذِي يُدْعَى الزَّعِيورَ.

يَهُوذَا بَنَ يَعْقُوبَ وَيَهُوذَا  
الْإِسْخَرْيُوطِيَّ الَّذِي صَارَ مُسَلِّمًا  
أَيْضاً.

وَنَزَلَ مَعَهُمْ وَوَقَّفَ فِي مَوْضِعٍ  
سَهْلٍ هُوَ وَجَمْعٌ مِنْ تَلَامِيذِهِ  
وَجَمْعٌ كَثِيرٌ مِنَ الشَّعْبِ مِنْ  
جَمِيعِ الْيَهُودِيَّةِ وَأُورُشَلِيمَ وَسَاحِلِ  
صُورَ وَصَيْدَاةَ الَّذِينَ جَاءُوا  
لِيَسْمَعُوهُ وَيُشْفَوْا مِنْ أَمْرَاضِهِمْ.

وَالْمُعَذِّبُونَ مِنْ أَرْوَاحِ نَجِسَةٍ.  
وَكَانُوا يَبْرَأُونَ.

Οτοϑ ηαρε πιμηϱ τηρεϱ κωϱ ἵσα  
βἱ νεμαϱ: ρε οῖηι ηασνηοῦ ἔβολ ἕμοϱ  
ἵξε οῖχομ οτοϑ ηασταλβο ἕμωοῦ  
τηροῦ πε.

Οτοϑ ἵθοϱ ἔταϱϱαι ἵνεϱβαλ  
ἔϱωωι οῖβε νεϱμαθητης πεϱαϱ ηωοῦ  
ρε ὠοῖηιατεν ἑηνοῦ ηιζηηκι ρε ἑωτεν  
τε ϱμετορο ἵτε Φηοῖϱ.

Ωοῖηιατεν ἑηνοῦ ηηετλοκερ ρε  
ϱηοῦ τετεηνασι: ὠοῖηιατεν ἑηνοῦ  
ηηετριμἱ ϱηοῦ ρε τετεηναςωβι.

Ωοῖηιατεν ἑηνοῦ ἔωωπ  
ἵηοῖμεετε ἑηνοῦ ἵξε ηιρωμἱ οτοϑ  
ἵηοῖηοετ ἑηνοῦ ἔβολ οτοϑ ἵηοῖωϱϱ  
ἑηνοῦ οτοϑ ἵηοῖϱι πετεηραη ἔβολ  
ἕϱηηϱ ἵηοῖπετρωοῦ ἑθε Πωηηρι  
ἕΦρωμἱ.

Ραωἱ ρεν πιεροοῦ ἔτε ἕμαῦ οτοϑ  
ἑεληλ: ρηηπε ραρ πετεηβεϱε οῖηηωϱ  
πε ἵηρηι ρεν ἵϱε: ηαι ραρ οη ἑηαῖηι  
ἕμωοῦ ἵηηιπροφητης ἵξε ηοῖοῖϱ.

*Πἱῶοῦ φα Πηηηοῖϱ πε: ωα ἑηεϱ  
ἵτε ηι ἑηεϱ: ἁμην.*

And the whole  
multitude sought to touch  
Him, for power went out  
from Him and healed them  
all.

Then He lifted up His  
eyes toward His disciples,  
and said: “Blessed are you  
poor, For yours is the  
kingdom of God.

Blessed are you who  
hunger now, For you shall  
be filled. Blessed are you  
who weep now, For you  
shall laugh.

Blessed are you when  
men hate you, And when  
they exclude you, And  
revile you, and cast out your  
name as evil, For the Son of  
Man’s sake.

Rejoice in that day and  
leap for joy! For indeed  
your reward is great in  
heaven, For in like manner  
their fathers did to the  
prophets.

*Glory be to God forever.*

وَكُلُّ الْجَمْعِ طَلَبُوا أَنْ يَلْمَسُوهُ لِأَنَّ  
قُوَّةً كَانَتْ تَخْرُجُ مِنْهُ وَتَشْفِي  
الْجَمِيعَ.

وَرَفَعَ عَيْنَيْهِ إِلَى تَلَامِيذِهِ وَقَالَ:  
طُوبَاكُمْ أَيُّهَا الْمَسَاكِينُ لِأَنَّ لَكُمْ  
مَلَكُوتَ اللَّهِ.

طُوبَاكُمْ أَيُّهَا الْجِيَاعُ الْآنَ لِأَنَّكُمْ  
تَشْبَعُونَ. طُوبَاكُمْ أَيُّهَا الْبَاكُونَ  
الْآنَ لِأَنَّكُمْ سَتَضْحَكُونَ.

طُوبَاكُمْ إِذَا أَبْغَضَكُمُ النَّاسُ وَإِذَا  
أَفْرَزُوكُمْ وَعَيَّرُوكُمْ وَأَخْرَجُوا  
اسْمَكُمْ كَشَيْرِيرٍ مِنْ أَجْلِ ابْنِ  
الْإِنْسَانِ.

افْرَحُوا فِي ذَلِكَ الْيَوْمِ وَتَهَلَّلُوا  
فَهَذَا أَجْرُكُمْ عَظِيمٌ فِي السَّمَاءِ.  
لِأَنَّ آبَاءَهُمْ هَكَذَا كَانُوا يَفْعَلُونَ  
بِالْأَنْبِيَاءِ.

*والمجد لله دائماً.*

**Liturgy Readings**  
قراءات القديس

**The Pauline Epistle**  
رسالة بولس الرسول

† Ἐπιστολὴ ἵτε πενκάθ Παῦλος Πιάποστολος

<p>Παῦλος φβωκ ἁπενδοῖς Ἰησοῦς Πιχριστος: πιαποστολος ετθαδευ: φηετατθαδωφ επιζιωεννοφτι ἵτε Φνοφτ.</p>	<p>Paul, the servant of our Lord Jesus Christ, called to be an apostle, appointed to the Gospel of God. A chapter from the Epistle of our teacher St. Paul to the Romans. May his blessing be upon us. Amen.</p>	<p>البولس، فصل من رسالة معلمنا بولس الرسول إلى أهل رومية، بركته المقدسة تكون معنا. آمين.</p>
<p><b>Πρωμοος ι: Δ - ιη</b></p>	<p><b>Romans 10: 4 - 18</b></p>	<p><b>رومية 10: 4 - 18</b></p>
<p>Πρωκ ταρ ἁπινομος Πιχριστος πε ετμεθυμι ἵτορον νιβεν εθναδτ εροφ.           Ὡφρhc ταρ ἀφδδαι γε τμεθυμι εβολ δεν πινομος: φρωμι εθναδc εφεωνδ ἵδhτc.           †τμεθυμι δε εβολ δεν φναδτ ερω ἁμοος ἁπαρητ: ἁπερωος δεν πεκρητ γε νιμ εθναδωφ επωφω ετφε: ετε φαι πε γε ἵτεφῖνι ἁΠιχριστος επεσhτ.           Ιε νιμ εθναδωφ επεσhτ εφνοφν: ετε φαι πε γε ἵτεφῖνι ἁΠιχριστος επωφω εβολ δεν νηεθωωφτ.           Ἀλλα οφ πε ετε ττραφh πω ἁμοος εφδεντ εροκ ἵγε πιααχι εφh δεν ρωκ οφω εφh δεν πεκρητ: ετε φαι πε</p>	<p>For Christ is the end of the law for righteousness to everyone who believes.           For Moses writes about the righteousness which is of the law, “The man who does those things shall live by them.”           But the righteousness of faith speaks in this way, “Do not say in your heart, ‘Who will ascend into heaven?’” that is, to bring Christ down from above.           Or, ‘Who will descend into the abyss?’ that is, to bring Christ up from the dead.           But what does it say? The word is near you, in your mouth and in your heart”, that is, the word of faith which we preach:</p>	<p>لأن غاية الناموس هي المسيح للبر لكل من يؤمن به.           لأن موسى يكتب في البر الذي بالناموس: إن الإنسان الذي يفعلها سيحيا بها.           وأما البر الذي بالإيمان فيقول هكذا: لا تقل في قلبك من يصعد إلى السماء، أي ليحدر المسيح.           أو من يهبط إلى الهاوية؟ أي ليصعد المسيح من الأموات.           لكن ماذا يقول؟ الكلمة قريبة منك في فمك وفي قلبك، أي كلمة الإيمان التي نكرز بها.</p>

ΠΙΣΤΑΧΙ ἸΝΤΕ ΦῆΝΑΖ† ἘΤΕΝΖΙΩΨ ὕΜΟΥ.

Χε ἔΨΩΠ ΑΚΩΔΑΝΟΥΩΝΖ ἔΒΟΛ ΖΕΝ  
ΡΩΚ ΧΕ ΠῆΟΙΣ ΠΕ ΙΗΣΟΥΣ ΟΥΟΥΖ  
ἸΝΤΕΚΝΑΖ† ΖΕΝ ΠΕΚΖΗΤ ΧΕ ἈΦΝΟΥ†  
ΤΟΥΝΟΥΣ ἔΒΟΛ ΖΕΝ ΝΗΘΟΥΟΥΤ  
ΕΚΕΝΟΥΖΕΜ.

ΖΕΝ ΠΙΖΗΤ ΖΑΡ ΣΕΝΑΖ† ἔΡΟΥ  
ΕΥΜΕΘΜΗ: ΖΕΝ ΡΩΟΥ ΔΕ ΣΕΟΥΩΝΖ  
ὕΜΟΥ ἔΒΟΛ ΕΥΝΟΥΖΕΜ.

ΣΧΩ ΖΑΡ ὕΜΟΥ ἸΧΕ †ΣΤΡΑΦΗ ΧΕ  
ΟΥΟΝ ΝΙΒΕΝ ΕΘΝΑΖ† ἔΡΟΥ ἸΝΝΕΥΒΙΨΠΙ.

ὙΜΟΝ ΦΩΡΧ ΖΑΡ ΨΟΠ ἄΠΙΟΥΔΑΙ  
ΝΕΜ ΠΙΟΥΕΙΝΙΝ: ΠῆΟΙΣ ΖΑΡ ἸΟΥΟΥΤ ΠΕ  
ἸΝΤΕ ΟΥΟΝ ΝΙΒΕΝ: ΕΥΟΙ ἸΡΑΜΑΔ ἸΟΥΟΝ  
ΝΙΒΕΝ ΕΤΩΨ ἔΖΡΗ ὈΥΒΗΥ.

ΟΥΟΝ ΖΑΡ ΝΙΒΕΝ ΕΘΝΑΤΩΒΖ ἄΦΡΑΝ  
ἄΠῆΟΙΣ ΕΥΕΝΟΥΖΕΜ.

ΠΩΣ ΟΥΝ ΣΕΝΑΤΩΒΖ ἄΦΗΕΤΕ  
ἄΠΟΥΝΑΖ† ἔΡΟΥ: ΠΩΣ ΔΕ ΣΕΝΑΝΑΖ†  
ἄΦΗΕΤΕ ἄΠΟΥΣΟΘΜΕΥ: ΠΩΣ ΔΕ  
ΣΕΝΑΣΩΤΕΜ ΑΤῆΝΕ ΦΗΕΤΖΙΩΨ.

ΠΩΣ ΔΕ ΣΕΝΑΖΙΩΨ  
ΑΥΨΤΕΜΟΥΟΡΠΟΥ ΚΑΤΑ ΦῆΡΗ† ΕΤΣῆΟΥΤ  
ΧΕ ΖΩΣ ἔΝΕΣΕ ΝΕΝΒΑΔΑΥΧ  
ἸΝΗΕΤΖΙΩΨΕΝΝΟΥΥ ἸΝΝΙΠΕΘΝΑΝΕΥ.

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

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

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

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

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

How then shall they call  
on Him in whom they have  
not believed? And how shall  
they believe in Him of  
whom they have not heard?  
And how shall they hear  
without a preacher?

And how shall they  
preach unless they are sent?  
As it is written: 'How  
beautiful are the feet of  
those who preach the gospel  
of peace, who bring glad  
tidings of good things!'

لَا تَنَكَّ إِنِ اعْتَرَفْتَ بِفَمِكَ بِالرَّبِّ  
يَسُوعَ وَآمَنْتَ بِقَلْبِكَ أَنَّ اللَّهَ أَقَامَهُ  
مِنَ الْأَمْوَاتِ خَلَّصَتْ.

لَأَنَّ الْقَلْبَ يُؤْمِنُ بِهِ لِلْبِرِّ وَالْفَمَ  
يُعْتَرِفُ بِهِ لِلْخَلَّاصِ.

لَأَنَّ الْكِتَابَ يَقُولُ: كُلُّ مَنْ يُؤْمِنُ بِهِ  
لَا يُخْزَى.

لَأَنَّهُ لَا فَرْقَ بَيْنَ الْيَهُودِيِّ  
وَالْيُونَانِيِّ لِأَنَّ رَبًّا وَاحِدًا لِلْجَمِيعِ  
غَنِيًّا لِجَمِيعِ الَّذِينَ يَدْعُونَ بِهِ.

لَأَنَّ كُلَّ مَنْ يَدْعُو بِاسْمِ الرَّبِّ  
يَخْلُصُ.

فَكَيْفَ يَدْعُونَ بِمَنْ لَمْ يُؤْمِنُوا بِهِ.  
وَكَيْفَ يُؤْمِنُونَ بِمَنْ لَمْ يَسْمَعُوا بِهِ  
وَكَيْفَ يَسْمَعُونَ بِلَا كَارِرٍ؟

وَكَيْفَ يَخْرُجُونَ إِنْ لَمْ يُرْسَلُوا؟ كَمَا  
هُوَ مَكْتُوبٌ: "مَا أَجْمَلُ أَقْدَامُ  
الْمُبَشِّرِينَ بِالسَّلَامِ، الْمُبَشِّرِينَ  
بِالْخَيْرَاتِ!"

Αλλα ὑπορωτεμ τηρωτ ἵσα  
 περασσελιον: Ησαἱας ταρ ἔρω ἕμοσ  
 χε Πβοις νιμ πε ἔταρναρτ ἔτενςμῃ:  
 ορω πρωβω ἕΠβοις ἔταρβωρπ ἔνιμ.

Θαρα φναρτ ἔβολ ζεν ἕρωτεμ:  
 πε: ἕρωτεμ δε ἔβολ ζιτεν ἕσαχι  
 ἕφνωρτ πε.

Αλλα τρω ἕμοσ χε μη  
 ὑπορωτεμ μενωρνε ἄπορδρωο  
 ωνεατ ἔβολ ζιχεν ἕκαχι τηρ: ορω  
 νορσαχι ατφορ ωα ατρησ  
 ἕτοικορμενη.

*Πρῶτος ταρ νεωτεν νεμ  
 τερρηνη ερσοπ: χε ἄμην εσεωπι.*

But they have not all obeyed the gospel. For Isaiah says, 'Lord, who has believed our report? And to whom has the arm of The Lord been revealed?'

So then faith comes by hearing, and hearing by the word of God.

But I say, 'have they not heard?' Yes indeed: 'Their sound has gone out to all the earth, And their words to the ends of the world.'"

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

لَكِنْ لَيْسَ الْجَمِيعُ قَدْ أَطَاعُوا  
 الْإِنْجِيلَ، لِأَنَّ إِسْعِيَاءَ يَقُولُ: " يَا  
 رَبُّ مَنْ صَدَّقَ خَبْرَنَا. وَلِمَنْ  
 اسْتُعْلِنَتْ ذِرَاعُ الرَّبِّ؟".

إِذَا الْإِيمَانُ بِالْخَبَرِ وَالْخَبَرُ بِكَلِمَةِ  
 اللَّهِ.

لَكِنِّي أَقُولُ: أَلَعَلَّهُمْ لَمْ يَسْمَعُوا؟  
 بَلَى! "إِلَى جَمِيعِ الْأَرْضِ خَرَجَ  
 صَوْتُهُمْ، وَإِلَى أَقْصَى الْمَسْكُونَةِ  
 أَقْوَالُهُمْ".

*نعمة الله الأب تكون مع جميعكم.  
 آمين.*

### The Catholic Epistle الكاثوليكون

Καθολικον ἔβολ ζεν τμαρςνωρτ  
 ἕνεπιστολη ἕτε πενωτ Πετρος. Δμην.  
 Παμενρατ.

**ἅ Πετρος ἁ: ιβ - κα**

Εθε φαι τνατ ἕφμενἕνωτεν ἕσχωρ  
 νιβεν εθε ναι κεπερ ἕρετενσωορν ορω  
 ἕρετενταρρηορτ ζεν τμεθμνι ετωοπ.

τμενἕ δε χε ορωβ ἕμνι πε φαι  
 ἕτμενἕ ἕροτ χε ἕφοσον ττωοπ ζεν

The Catholic epistle of the Second epistle our teacher St. Peter. May his blessings be with us all. Amen. My beloved.

**2 Peter 1: 12 - 21**

For this reason I will not be negligent to remind you always of these things, though you know and are established in the present truth.

Yes, I think it is right, as long as I am in this tent, to stir you up by reminding you,

الكاثوليكون من رسالة معلمنا بطرس الثانية بركته علينا. آمين. يا احبائي.

**2 بطرس 1: 12 - 21**

لِذَلِكَ لَا أَهْمِلُ أَنْ أذَكِّرْكُمْ دَائِمًا  
 بِهَذِهِ الْأُمُورِ، وَإِنْ كُنْتُمْ عَالِمِينَ  
 وَمُثَبِّتِينَ فِي الْحَقِّ الْحَاضِرِ.

وَلَكِنِّي أَحْسِبُهُ حَقًّا مَا دُمْتُ فِي  
 هَذَا الْمَسْكَنِ أَنْ أَنْهَضَكُمْ  
 بِالتَّذْكَرَةِ.

παλιανωπι ειετογνος θηνοτ νδρηι δεν  
ογμενι.

Ειεμι γε εναβωλ εβολ νχε  
παλιανωπι νχωλεμ κατα φρητ ζωφ  
ετα Πενβοις Ιησογς Πιχριστος ταμον  
εροφ.

¶ Ναιης δε ντοτ νχοτ νιβεν ρινα  
ντετενερφεμενι νναι μενεσα παμωιτ  
εβολ.

Θανωφω γαρ αν υμετσαβε πε  
ετανμωπι νσωτ: ελνταμωτεν ετχομ  
ογορ τπαροτσια υΠενβοις Ιησογς  
Πιχριστος αλλα ανερρεφνατ  
ετμεθιωτ ντε φηετευματ.

Αφβι γαρ νορταιο νεμ οτωτ εβολ  
ριτεν φνοτφ Φιωτ ογορ α οτςμη ι ναφ  
υπαρητ εβολ ριτεν πινηωτ νωτ  
εθνααφ: γε φαι πε Παωρηι Παμενριτ φαι  
Δνοκ εταιτματ ερρηι εζωφ.

Ογορ ταϊςμη ανον ανσοθμεσ εσνηοτ  
εβολ δεν τφε ενχη νεμαφ ριζεν πιτωτ  
εθοραβ.

Ογορ εταχρηοτ ντοτεν νχε πιχασι  
ντε νιπροφητης φαι ετε καλωσ τετενρα  
υμοσ ερετεντθητεν ναφ υφρητ  
νοτδηβς εφεροτωινη δεν οτμα νχακι  
ωατεφρωνηρ εβολ νχε πιεροτ ογορ

knowing that shortly I  
must put off my tent, just  
as our Lord Jesus Christ  
showed me.

Moreover, I will be  
careful to ensure that you  
always have a reminder of  
these things after my  
decease.

For we did not follow  
cunningly devised fables  
when we made known to  
you the power and coming  
of our Lord Jesus Christ,  
but were eyewitnesses of  
His majesty.

For He received from  
God the Father honor and  
glory when such a voice  
came to Him from the  
Excellent Glory: "This is  
My beloved Son, in whom  
I am well pleased."

And we heard this  
voice which came from  
heaven when we were with  
Him on the holy mountain.

And so we have the  
prophetic word confirmed,  
which you do well to heed  
as a light that shines in a  
dark place, until the day  
dawns and the morning  
star rises in your hearts.

عَالِماً أَنَّ خَلْعَ مَسْكِنِي قَرِيبٌ كَمَا  
أَعْلَنَ لِي رَبَّنَا يَسُوعُ الْمَسِيحُ  
أَيْضاً.

فَأَجْتَهِدُ أَيْضاً أَنْ تَكُونُوا بَعْدَ  
خُرُوجِي تَتَذَكَّرُونَ كُلَّ حِينٍ بِهِذِهِ  
الْأُمُورِ.

لَأَنَّنَا لَمْ نَتَّبِعْ خُرَافَاتٍ مُصَنَّعَةً إِذْ  
عَرَفْنَاكُمْ بِقُوَّةِ رَبَّنَا يَسُوعَ  
الْمَسِيحِ وَمَجِيئِهِ، بَلْ قَدْ كُنَّا  
مُعَايِنِينَ عَظَمَتِهِ.

لَأَنَّهُ أَخَذَ مِنَ اللَّهِ الْآبِ كَرَامَةً  
وَمَجْدًا، إِذْ أَقْبَلَ عَلَيْهِ صَوْتٌ كَهَذَا  
مِنَ الْمَجْدِ الْأَسْنَى: «هَذَا هُوَ  
ابْنِي الْحَبِيبُ الَّذِي أَنَا سُرِرْتُ  
بِهِ».

وَنَحْنُ سَمِعْنَا هَذَا الصَّوْتِ مُقْبِلًا  
مِنَ السَّمَاءِ إِذْ كُنَّا مَعَهُ فِي الْجَبَلِ  
الْمُقَدَّسِ.

وَعِنْدَنَا الْكَلِمَةُ النَّبَوِيَّةُ، وَهِيَ  
أَثْبَتُ، الَّتِي تَفْعَلُونَ حَسَنًا إِنْ  
انْتَبَهْتُمْ إِلَيْهَا كَمَا إِلَى سِرَاجٍ مُنِيرٍ  
فِي مَوْضِعٍ مُظْلِمٍ، إِلَى أَنْ يَنْفَجِرَ  
النَّهَارُ وَيَطْلُعَ كَوْكَبُ الصُّبْحِ فِي  
قُلُوبِكُمْ.

πιρωινη γραφωαι ντεφφρι δεν  
 νετενεητ.

Φαι δε νωροπ αρετενεμι εροφ γε  
 προφητια νιβεν ντε νιτραφν: ναρε  
 πονβωλ ωοπ εβωλ νδητοφ υμανατοφ  
 αν.

Οφ ταρ δεν φοτωω νωρωμι αν ατινι  
 νωπροφητια νωροχοφ: αλλα ατσαζι νζε  
 εαρωμι εβωλ δεν φοτωω υφνωφ  
 νερη Πιπνευμα εσοταβ.

*Νασηνοφ υπερμενρε πικομοσ οφδε  
 νηετωοπ δεν πικομοσ: πικομοσ νασινη  
 νεμ τερεπιθημια: φη δε ετιρι υφοτωω  
 υφνωφ εναωοπι γρα ενεε: αμην.*

Knowing this first, that  
 no prophecy of Scripture is  
 of any private  
 interpretation,

for prophecy never  
 came by the will of man,  
 but holy men of God spoke  
 as they were moved by the  
 Holy Spirit.

*Do not love the world  
 nor the things, which are  
 in the world. The world  
 passes away, and its  
 desires; but he who does  
 the will of God abides  
 forever. Amen.*

عَالَمِينَ هَذَا أَوْلًا: أَنْ كُلَّ نُبُوءَةِ  
 الْكِتَابِ لَيْسَتْ مِنْ تَفْسِيرِ خَاصِّ،

لَأَنَّهُ لَمْ تَأْتِ نُبُوءَةٌ قَطَّ بِمَشِيئَةِ  
 إِنْسَانٍ، بَلْ تَكَلَّمَ أَنَاؤُ اللَّهِ  
 الْقُدِّيسُونَ مَسُوقِينَ مِنَ الرُّوحِ  
 الْقُدِّيسِ.

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

### The Acts الإبركسيس

Πραζις ντε νενηοφ νάποστολοσ:  
 ερε πονκομοφ εσοταβ ωοπι νεμαν.  
 Δμην.

**Πραζις τ: α - ιε**

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

**Acts 3: 1 - 16**

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

**أعمال 3: 1 - 16**

Πετροσ δε νεμ Ιωαννης ναηνα  
 εερη επερφει υφναφ νηπροσευχη  
 ντε αχπ ψιφ.

Νε ογον ορωμι δε εφοι νβαλε  
 ισxen εφδεν ενεχι ντε τεμαφ: φαι νε  
 γρατωοτη υμοφ υμηνι νεεχαφ

Now, Peter and John  
 went up together to the  
 temple at the hour of prayer,  
 the ninth hour.

And a certain man lame  
 from his mother's womb  
 was carried, whom they laid  
 daily at the gate of the  
 temple, which is called  
 Beautiful, to ask alms from

وَصَعِدَ پَطْرُسُ وَيُوحَنَّا مَعًا إِلَى  
 الْهَيْكَلِ فِي سَاعَةِ الصَّلَاةِ التَّاسِعَةِ.

وَكَانَ رَجُلٌ أَعْرَجٌ مِنْ بَطْنِ أُمِّهِ  
 يُحْمَلُ كَانُوا يَضَعُونَهُ كُلَّ يَوْمٍ عِنْدَ  
 بَابِ الْهَيْكَلِ الَّذِي يُقَالُ لَهُ  
 «الْحَمِيلُ» لِيَسْأَلَ صَدَقَةً مِنَ الَّذِينَ  
 يَدْخُلُونَ الْهَيْكَلِ.

ἄτεν φρο ἡτπυλῆ ἡτε περφει ἠεῖτε  
υαυμοῖτ ἔρος γε τσαιῆ εῖρεφῖ  
ἡνωμεῖναῖτ ἡτε νηεῖνα ἔδοῖτ  
ἐπιερφει.

Φαι ἔταφναῖτ ἐΠετρος νεμ  
Ιωαννης εῖνα ἔδοῖτ ἐπιερφει  
ναφτωβῆ μμωῖτ εφῖτωϋ ἔβῖ  
ἡνωμεῖναῖτ ἡτοτοῖτ.

Πετρος δε αφουε ἔροφ νεμ  
Ιωαννης πεφαφ γε ουε ἔρον.

Πῶος δε αφουε ἔρωῖτ ναφμεῖτ  
γε ἔναβῖ ἡνοτεῖχαι ἡτοτοῖτ.

Πετρος δε πεφαφ ναφ: γε οῖβατ  
νεμ οῖνοῖβ ἡῖϋοῖπ νηῖ αν πετεῖτῖ  
δε ττ μμοφ νακ ἔεν Φραν ἡησοῖς  
Πιχριστος Πιναζωρεος τωηκ οῖοῖ  
μωῖ.

Οῖοῖ αφάμαβῖ δε ἡτεφχιζ  
ἡνοῖναμ αφτοῖνοφ: ἔεν τῖοῖνοῖτ δε  
αῖταχῖο ἡε νεφβαςῖς νεμ νῖβῖοῖτ ἡτε  
ρατφ.

Οῖοῖ εφβῖφει αφῖβῖ ἔρατφ οῖοῖ  
ναφμωῖ οῖοῖ αφϋε ἔδοῖτ ἐπιερφει  
νεμωῖτ εφμωῖ εφβῖφει εφῖμοῖτ  
ἐΦνοῖτ.

Οῖοῖ αφναῖτ ἔροφ ἡε πιλαος  
τηρφ εφμωῖ οῖοῖ εφῖμοῖτ ἐΦνοῖτ.

those who entered the  
temple;

who, seeing Peter and  
John about to go into the  
temple, asked for alms,

And fixing his eyes on  
him, with John, Peter said,  
“Look at us.”

So he gave them his  
attention, expecting to  
receive something from  
them.

Then Peter said, “Silver  
and gold I do not have, but  
what I do have I give you:  
In the name of Jesus Christ  
of Nazareth, rise up and  
walk.”

And he took him by the  
right hand and lifted him up,  
and immediately his feet  
and ankle bones received  
strength.

So he, leaping up, stood  
and walked and entered the  
temple with them, walking,  
leaping, and praising God.

And all the people saw  
him walking and praising  
God.

فَهَذَا لَمَّا رَأَى بُطْرُسَ وَيُوحَنَّا  
مُزْمَعِينَ أَنْ يَدْخُلَا الْهَيْكَلَ سَأَلَ  
لِيَأْخُذَ صَدَقَةً.

فَتَقَرَّسَ فِيهِ بُطْرُسُ مَعَ يُوَحَنَّا  
وَقَالَ: «انظُرْ إِلَيْنَا».

فَلَا حَظَّهَمَا مُنْتَظِرًا أَنْ يَأْخُذَ مِنْهُمَا  
شَيْئًا.

فَقَالَ بُطْرُسُ: «لَيْسَ لِي فِضَّةٌ وَلَا  
ذَهَبٌ وَلَكِن الَّذِي لِي فَأَيَّاهُ أُعْطِيكَ:  
بِاسْمِ يَسُوعَ الْمَسِيحِ النَّاصِرِيِّ فُمْ  
وَأَمْشِ.

وَأَمْسَكَهُ بِيَدِهِ الْيُمْنَى وَأَقَامَهُ فَفِي  
الْحَالِ تَشَدَّدَتْ رِجْلَاهُ وَكَعْبَاهُ.

فَوَثَبَ وَوَقَّفَ وَصَارَ يَمْشِي وَدَخَلَ  
مَعَهُمَا إِلَى الْهَيْكَلِ وَهُوَ يَمْشِي  
وَيَطْفُرُ وَيُسَبِّحُ اللَّهَ.

وَأَبْصَرَهُ جَمِيعُ الشَّعْبِ وَهُوَ يَمْشِي  
وَيُسَبِّحُ اللَّهَ.



Ἦατσωοτην Δε ἕμοσφ πε γε φαι πε  
φἠἔνασρεμοσι εσφλατμεθσαι δατεν  
†σαι ἕπρλη ἵτε περφει οσοσ ατμοσ  
ἔβολ δεν οτσο† νεμ οτμετεβη ἔρρη  
ἔξεν φηἔτασφωπι ἕμοσφ.

Ἐασἄμασι Δε ἕΠετροσ νεμ  
Ἰωαννης ασφωτ ἔαρωσ ἵξε πιλαοσ  
τηρσ δατεν †στοἰ θεἔωατμοσ† ἔροσ  
ξε θα Σολομων ετ ἵρρη δεν οτσο†.

Ἐτασφνατ Δε ἵξε Πετροσ ασἔροσῶ  
ἕπιλαοσ ηρωμι ηισραἠλιτἠσ εσβε οτ  
τετενερωφρη ἔξεν φαι: ἵε ἄδωτεν  
ἔτετεσσομσ ἔρον εωσ γε ἵρρη δεν  
τεσσομ ἵε τεμμετεσσεβἠσ ἀἵρη ἕφαι  
εσρε παι μοσφ.

Φνοσ† ἵἄβρααμ νεμ Φνοσ†  
ἵσαακ νεμ Φνοσ† ἵιακωβ: Φνοσ†  
ἵτε νεηιοσ† ασ†ῶσ ἕπεσἄλοσ  
Ἰησοσ: φαι ἵθωτεν ἔταρετεσθησ  
ἔαρετεσσομσ ἔβολ ἕπεμἔο  
ἕΠιλατοσ: ἔἄ φη μεν †εαπ ἔχασ  
ἔβολ.

Ἦθωτεν Δε πεθσταβ οσοσ πιἔμμη  
ἄρετεσσομσ ἔβολ ἔαρετεἵερετιν  
εσροσχα οτρωμι νωτεν ἔβολ  
ἵρεσἄωτεβ.

Then they knew that it was he who sat begging alms at the Beautiful Gate of the temple; and they were filled with wonder and amazement at what had happened to him,

Now, as the lame man who was healed held on to Peter and John, all the people ran together to them in the porch, which is called Solomon's, greatly amazed.

So when Peter saw it, he responded to the people: "Men of Israel, why do you marvel at this? Or why look so intently at us, as though by our own power or godliness we had made this man walk?"

The God of Abraham, Isaac, and Jacob, the God of our fathers, glorified His Son Jesus, whom you delivered up and denied in the presence of Pilate, when he was determined to let Him go.

But you denied the Holy One and the Just, and asked for a murderer to be granted to you,

وَعَرَفُوهُ أَنَّهُ هُوَ الَّذِي كَانَ يَجْلِسُ  
لِأَجْلِ الصَّدَقَةِ عَلَى بَابِ الْهَيْكَلِ  
الْجَمِيلِ فَأَمْتَلُوا دَهْشَةً وَحَيْرَةً مِمَّا  
حَدَّثَ لَهُ.

وَبَيْنَمَا كَانَ الرَّجُلُ الْأَعْرَجُ الَّذِي  
شَفِيَ مُمْسِكًا بِبَطْرُسَ وَيُوحَنَّا،  
تَرَكَضَ إِلَيْهِمْ جَمِيعَ الشَّعْبِ إِلَى  
الرَّوَاقِ الَّذِي يُقَالُ لَهُ «رَوَاقِ  
سُلَيْمَانَ» وَهُمْ مُنْدَهَشُونَ.

فَلَمَّا رَأَى بَطْرُسُ ذَلِكَ، قَالَ  
لِلشَّعْبِ: «أَيُّهَا الرِّجَالُ  
الْإِسْرَائِيلِيُّونَ مَا بِأَلَيْكُمْ تَتَعَجَّبُونَ  
مِنْ هَذَا وَلِمَاذَا تَنْتَحِصُونَ إِلَيْنَا  
كَأَنَّا بِقُوَّتِنَا أَوْ تَقْوَانَا قَدْ جَعَلْنَا هَذَا  
يَمْشِي.

إِنَّ إِلَهَ إِبْرَاهِيمَ وَإِسْحَاقَ وَيَعْقُوبَ،  
إِلَهَ آبَائِنَا، مَجَّدَ فَتَاهُ يَسُوعَ الَّذِي  
أَسْلَمْتُمُوهُ أَنْتُمْ وَأَنْكَرْتُمُوهُ أَمَامَ  
وَجْهِ بِيلاطُسَ وَهُوَ حَاكِمٌ بِإِطْلَاقِهِ.

وَلَكِنْ أَنْتُمْ أَنْكَرْتُمْ الْقُدُّوسَ الْبَارَّ  
وَطَلَبْتُمْ أَنْ يُوهَبَ لَكُمْ رَجُلٌ قَاتِلٌ.

Παρχησος δε ντε πωνθ  
 ἀρετενδοθεβει: φαι ετα φνορτ  
 τονοσφ εβολ δεν νηεθωωοτ: φαι  
 ανον τεινοι υμεθρε ναφ.

Οτοθ νερηι δεν φναρτ ντε  
 πεφραν φαι ετετεννατ εροφ οτοθ  
 τετενσωοην υμοφ Πεφραν πε  
 εταφταχροφ οτοθ πιναρτ ετε οτ εβολ  
 ριτοτφ πε ρφτ ναφ υπαιοτχα  
 υπετενυθο εβολ τηροτ.

*Πισαχι δε ντε Πβοις εφελαι οτοθ  
 εφελαι: εφελαι οτοθ εφεταχρο:  
 δεν φατια ηεκκλησια ντε φνορτ:  
 αμην.*

and killed the Prince of  
 life, whom God raised from  
 the dead, of which we are  
 witnesses.

And His name, through  
 faith in His name, has made  
 this man strong, whom you  
 see and know. Yes, the  
 faith, which comes through  
 Him has given him this  
 perfect soundness in the  
 presence of you all.

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

وَرَبِّيسُ الْحَيَاةِ قَتَلْتُمُوهُ الَّذِي أَقَامَهُ  
 اللَّهُ مِنَ الْأَمْوَاتِ وَنَحْنُ شُهَدَاءُ  
 لِذَلِكَ.

وَبِالْإِيمَانِ بِاسْمِهِ شَدَّدَ اسْمُهُ هَذَا  
 الَّذِي تَنْظُرُونَهُ وَتَعْرِفُونَهُ وَالْإِيمَانَ  
 الَّذِي بِوِاسِطَتِهِ أَعْطَاهُ هَذِهِ الصِّحَّةَ  
 أَمَامَ جَمِيعِكُمْ.

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

## Synaxarium of Abib 5 سنكسار اليوم الخامس من شهر أبيب

1. The Martyrdom of Saints Peter and Paul, the Apostles
2. The Martyrdom of St. Marcus, the Governor of El-Borolus and Father of St. Demiana

1. استشهاد القديسين بطرس وبولس
2. استشهاد القديس مرقس والي البرلس،  
والد القديسة دميانة

### 1. The Martyrdom of Saints Peter and Paul, the Apostles

On this day, the church celebrates the feast of the pure apostles. For on this day, of the year 67 AD, the two great saints Peter and Paul, the apostles, were martyred.

St. Peter was born in Bethsaida, about the year 13 BC. He was the brother of Andrew and they worked as fishermen. The Lord Christ had called them to follow Him, saying, "Follow Me, and I will make you fishers of men. They immediately left their nets and followed Him" (Matthew 4: 18 - 20). And Peter became one of the twelve disciples.

When The Lord Christ asked His disciples, saying, "Who do you say that I am? ... Simon Peter answered and said :You are the Christ, the Son of the living God"

1. استشهاد القديسين بطرس وبولس  
 في هذا اليوم تُعَيِّدُ الكنيسة بعيد الرسل  
 الأطهار. ففي مثل هذا اليوم من سنة 67  
 ميلادية، استشهاد الرسولان العظيمان  
 بطرس وبولس.  
 أما عن القديس بطرس الرسول، فقد وُلِدَ في  
 بيت صيدا سنة 13 ق.م. وهو أخو  
 أندراوس. وكانا يعملان صيادين. وقد  
 دعاهما السيد المسيح ليتبعاه قائلاً: "هلم  
 ورائي فأجعلكما صيادي الناس. فلولقت تركا  
 الشباك وتبعاه" (متى 4: 18 - 20).  
 وأصبح بطرس من التلاميذ الاثني عشر.  
 وعندما سأل السيد المسيح تلاميذه: "وأنتم  
 من تقولون إنني أنا؟ أجاب سمعان بطرس

(Matthew 16: 15 – 16).

And, “When ... those who received the temple tax came to Peter and said, ‘Does your Teacher not pay the temple tax?’ He said, ‘Yes.’ And when he had come into the house, Jesus anticipated him, saying: ... go to the sea, cast in a hook, and take the fish that comes up first. And when you have opened its mouth, you will find a piece of money; take that and give it to them for Me and you” (Matthew 17: 24 – 27).

St. Peter accompanied The Lord along with James, the son of Zebedee and John, his brother, in some events, as raising of the daughter of Jairus, the transfiguration on Mount Tabor and at the garden of Gethsemane in the night of His passion. Then he denied The Lord Christ during His trials, but he regretted repenting, “So he went out and wept bitterly” (Matthew 26: 75). The Lord accepted his repentance and assured him of His confidence in his apostleship, when He appeared to him along with the disciples on the shore of the Sea of Tiberias, after the Resurrection, and asked him three times saying, “Simon, son of Jonah, do you love Me? ... Tend My sheep” (John 21).

When the Holy Spirit came down upon the disciples and the multitude were amazed from what they had witnessed, Peter stood up with the eleven, raised his voice and exhorted those who were present, with words inspired by the Holy Spirit, and “when they heard this, they were cut to the heart, and said to Peter and the rest of the apostles: Men and brethren, what shall we do? Then Peter said to them: Repent, and let every one of you be baptized in the name of Jesus Christ for the remission of sins; and you shall receive the gift of the Holy Spirit... Then those who gladly received his word were baptized; and that day about three thousand souls were added to them” (Acts 2: 1 – 41).

St. Peter preached in Palestine, Phoenicia, Asia Minor and Antioch. He also went to Pontus, Galatia, Cappadocia and Bithynia. At the end of his life, he went to Rome, where Nero ordered to seize to him. He ordered to crucify him, however, because of Peter’s extreme humility, he refused to be crucified; as his master, and asked to be crucified head down, and thus he received the crown of martyrdom.

As of St. Paul the Apostle, he was born in Tarsus in Asia Minor, in the year 5 AD, to Jewish parents. He was of the tribe of Benjamin, his Hebrew name was Saul and

وقال: أنت هو المسيح ابن الله الحي" (متى 16: 15 - 16).

وهو الذي سأله جباة الضرائب: "أما يوفي معلمكم الدرهمين؟ فقال بلى. ولما دخل البيت، سبقه يسوع، وقد علم بالأمر... فقال له: اذهب إلى البحر وألق صنارة السمكة التي تطلع أولاً خذها، ومتى فتحت فاما تجد استاراً فخذها وأعطهم عنى وعنك" (متى 17: 24 - 27).

وقد رافق السيد المسيح مع يعقوب ابن زبدي ويوحنا أخيه في بعض الأحداث مثل إقامة ابنة يائرس، والتجلي على جبل طابور وفي بستان جثسيماني ليلة الآمه. ثم أنكر السيد المسيح أثناء محاكمته، لكنه ندم تائباً، فخرج خارجاً وبكى بكاءً مرأً (متى 26: 75). وقد قبل الرب توبته، وأكد له ثقته في رسوليته حينما ظهر له مع التلاميذ على شاطئ بحر طبرية بعد القيامة وسأله ثلاث مرات: "يا سمعان بن يونا أتحبني... ارع غنمي" (يوحنا 21).

وعند حلول الروح القدس على التلاميذ واندھاش الجموع مما حدث، وقف بطرس مع الأحد عشر ورفع صوته ووعظ الحاضرين بكلمات ممسوحة بالروح القدس، "فلما سمعوا نخسوا في قلوبهم وقالوا لبطرس ولسائر الرسل: ماذا نصنع أيها الرجال الإخوة؟ فقال لهم بطرس توبوا وليعتمد كل واحد منكم على اسم يسوع المسيح لغفران الخطايا فتقبلوا عطية الروح القدس. فقبلوا كلامه بفرح واعتمدوا وانضم في ذلك اليوم نحو ثلاث آلاف نفس" (أعمال 2: 1 - 41).

وبشر في فلسطين وفينيقية وآسيا الصغرى وأنطاكية. كما طاف في بلاد بنتس وغلطية وكبادوكية وبيثينية. وفي آخر حياته ذهب إلى روما، حيث قبض عليه نيرون وأمر بصلبه. ولشدة تواضعه، أبى أن يصلب مثل سيده، وطلب أن يصلب منكس الرأس فنال إكليل الشهادة.

أما القديس بولس الرسول فقد وُلِدَ سنة 5 ميلادية في طرسوس بآسيا الصغرى من أبوين يهوديين من سبط بنيامين، سُمي بالاسم العبراني شاول والاسم الروماني

his Roman name was Paul. His father was a Pharisee, so he was brought up as a zealous Pharisee. He received the religious education in Jerusalem at the hand of Gamaliel, a teacher of the Law. Before his conversion, he harshly persecuted the Christians in Jerusalem. He witnessed the stoning of St. Stephen, the first martyr; "Now Saul was consenting to his death... he made havoc of the church, entering every house, and dragging off men and women, committing them to prison" (Acts 8: 1 - 3).

He was not satisfied of persecuting the Christians in Jerusalem, "He went to the high priest, and asked letters from him to the synagogues of Damascus" (Acts 9: 1 - 2) to persecute the Christians there also.

On his way to Damascus, The Lord Christ manifested Himself to him and guided him to what he must do. He believed in The Lord Christ and was baptized by Ananias, bishop of Damascus. Afterward, he went for three years to the Arabian desert, east of Damascus, which he spent in seclusion, contemplation, prayer and studying the Old Testament, with the spirit of the New Testament.

He started his ministry about the year 40 AD, with three main missionary journeys. He preached in Seleucia, Cyprus, Asia Minor and Greece. The Jews seized him in Jerusalem and the commander sent him to Caesarea, where he spent two years imprisoned waiting for his trial. Finally, he appeared to Caesar in Rome. They sent him to Rome, where he dwelt for two whole years in his own rented house, and received all who came to him preaching the Kingdom of God and teaching the things, which concern The Lord Christ with all confidence, no one forbidding him (Acts 28: 30 - 31). He wrote fourteen epistles out of the 27 books of the New Testament.

Then, he was released, returned back to his ministry, but soon after, he was arrested again, returned to Rome a prisoner in the year 66 AD. From his prison in Rome, he wrote his last epistle, which was his second epistle to his disciple Timothy, in which he wrote, "For I am already being poured out as a drink offering, and the time of my departure is at hand" (2 Timothy 4: 6).

Finally, Nero ordered to behead him with the sword, thus he received the crown of martyrdom.

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

بولس. كان أبوه فريسيّاً فنشأ هو فريسيّاً متحمساً. تلقى تعليمه الديني في أورشليم على يد غملائيل معلم الناموس. وكان قبل اهتدائه، يضطهد المسيحيين في أورشليم بشدة، وقد حضر رجم إسطفانوس، أول الشهداء، "وكان راضياً بقتله... وبعد ذلك كان يسطو على الكنيسة ويدخل البيوت ويجر رجالاً ونساءً ويسلمهم إلى السجن (أعمال 8: 1 - 3).

ولم يكتف باضطهادهم في أورشليم، بل أخذ من رئيس الكهنة رسائل إلى دمشق (أعمال 9: 1 - 2) لاضطهاد المسيحيين هناك.

وفي الطريق إلى دمشق، أعلن له الرب يسوع ذاته، وأرشده إلى ما ينبغي أن يفعله. فأمن بالسيد المسيح واعتمد من يد حنانيا، أسقف دمشق (أعمال 8: 1 - 22).

وبعد ذلك أمضى ثلاث سنوات في الصحراء العربية، وهي الصحراء المقابلة لدمشق شرقاً، قضاها في خلوة وتأمل وصلاة

ودراسة العهد القديم بروح العهد الجديد. وبدأ خدمته حوالي سنة 40 ميلادية، قام خلالها بثلاث رحلات تبشيرية كبرى. فخدم في سلوكية وقبرص وآسيا الصغرى وبلاد اليونان. قبض عليه اليهود في أورشليم

وأرسله الوالي إلى قيصرية، حيث قضى في الأسر سنتين انتظاراً لمحاكمته، ثم رفع دعواه إلى القيصر في روما. فأرسلوه إلى هناك، حيث قضى سنتين كاملتين في بيت

استأجره لنفسه. وكان يقبل جميع الذين يدخلون إليه كارزاً بملكوت الله، ومعلماً بأمر الرب يسوع بكل مجاهرة بلا مانع (أعمال 28: 30، 31). وكتب أربع عشرة رسالة.

ثم أطلق سراحه ورجع لخدمته. ولكن سرعان ما ألقى القبض عليه مجدداً وأعيد إلى روما مسجوناً سنة 66 ميلادية، ومن

سجنه في روما كتب آخر رسائله وهي الرسالة الثانية إلى تلميذه تيموثاوس وفيها يقول: "فإني الآن أسكب سكباً ووقت انحطالي قد حضر" (2 تيموثاوس 4: 6).

ثم أمر نيرون بقطع رأسه بحد السيف، فنال إكليل الشهادة.

بركة صلواتهما فلتكن معنا. آمين.

## 2. The Martyrdom of St. Marcus, the Governor of El-Borolus and Father of St. Demiana

On this day also, the church celebrates the martyrdom of St. Marcus (Mark), the governor of El-Borolus and father of St. Demiana.

After he had weakened and denied the faith of The Lord Christ, for his fear of losing his earthly position, his daughter St. Demiana, sent him a letter admonishing him for denying the faith, and told him, "I wish I had heard that you departed from this world and did not hear that you had abandoned the faith of Christ."

He was touched by her words, repented and went to the rulers confessing The Lord Christ. They tried to appease him, but he was steadfast in his faith. After torturing him much, they beheaded him, thus he received the crown of martyrdom.

May the blessing of his prayers be with us all. Amen. And glory be to God, now and forever. Amen.

2. استشهاد القديس مرقس والي البرلس، والد القديسة دميانة وفيه أيضاً تُعيد الكنيسة باستشهاد القديس مرقس والي البرلس، والد القديسة دميانة. إذ أنه بعدما ضعف وأنكر الإيمان بالسيد المسيح خائفاً على منصبه الأرضي، أرسلت له ابنته القديسة دميانة رسالة تبكته فيها على إنكاره، وقالت له: "ليتني سمعت أنك انتقلت من العالم، ولم أسمع أنك أنكرت المسيح".

فتأثر الأب جداً وتاب وذهب إلى الولاية معترفاً بالسيد المسيح، فلاطفوه كثيراً ولكنه أصر على إيمانه. وبعد أن عذبوه، قطعوا رأسه فنال إكليل الشهادة. بركة صلواته فلتكن معنا. آمين. ولربنا المجد دائماً ابدياً. آمين.

## The Liturgy Psalm

### مزمور القديس

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

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

Ψαλμος τω Δαυιδ ιη: α, α

Psalm 19: 1, 4

المزمور 18: 1، 4

Πιφθονὶ σεσασι ὑπὸν ὑφνοντ:  
πιθαμιὸ ἦτε νεφχιζ πιςτερῶμα θιωυ  
ἕμοϋ: ἀποτῆρωον ψεναϋ ἐβολ θιζεν  
ἦκαθι τηρϋ: οτοθ νοτσασι ἀτφοθ ψα  
ἀτρηζς ἦτοικοτμενη. Ἀλληλουιὰ.

The heavens declare the glory of God; and the firmament proclaims the work of His hands. Their sound has gone out upon all the earth, and their words have reached to the ends of the world. Alleluia.

السموات تحدث بمجد الله، والفلك يخبر بعمل يديه. في كل الأرض خرج منطلقهم، وإلى أقصى المسكونة بلغت أقوالهم. هليلويا.

## The Liturgy Gospel

### إنجيل القديس

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

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

Οὐρανῶσιν ἐβόλ θεν  
 πνεύματι κατὰ Πατρὸς  
 αἰῶν.

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

فصل من إنجيل معلمنا متى  
 البشير. بركاته علينا. آمين.

**Πατρὸς ἰ: α - ιε**

**Matthew 10: 1 - 15**

**متى 10: 1 - 15**

Ὅτε ἐταρῶντ' ἐπερ ἑκατὸν  
 ἀποστόλους ἐπέστειλεν  
 αὐτοὺς ἐπιτιθεὶς ἐξουσίαν  
 πνεύματων ἁγίων καὶ ἐπιτιθεὶς  
 ἐξουσίαν ἑρπετοῦ ἐπιτιθεὶς  
 αὐτοῖς ἵνα παρῶσιν ἐπιτιθεὶς  
 αὐτοῖς.

And when He had called  
 His twelve disciples to Him,  
 He gave them power over  
 unclean spirits, to cast them  
 out, and to heal all kinds of  
 sickness and all kinds of  
 disease.

ثُمَّ دَعَا تَلَامِيذَهُ الْاِثْنَيْ عَشَرَ  
 وَأَعْطَاهُمْ سُلْطَانًا عَلَى أَرْوَاحِ  
 نَجِسَةٍ حَتَّى يُخْرِجُوهَا وَيَشْفُوا كُلَّ  
 مَرَضٍ وَكُلِّ ضَعْفٍ.

Ὁνόματι δὲ ἐπιτιθεὶς ἑκατὸν  
 ἀποστόλους οὗτοι: Πέτρος καὶ  
 Ἀνδρέας πετρὸς καὶ  
 Ἰακώβος ἰσκαριώτης  
 καὶ Ἰωάννης ἰσκαριώτης  
 ἀδελφὸς Ἰακώβου.

Now the names of the  
 twelve apostles are these:  
 first, Simon, who is called  
 Peter, and Andrew his  
 brother; James the son of  
 Zebedee, and John his  
 brother.

وَأَمَّا أَسْمَاءُ الْاِثْنَيْ عَشَرَ رَسُولًا  
 فَهِيَ هَذِهِ: الْأَوَّلُ سِمْعَانَ الَّذِي يُقَالُ  
 لَهُ بُطْرُسُ وَأَنْدْرَاوُسُ أَخُوهُ.  
 يَعْقُوبُ بْنُ زَبْدَى وَيُوحَنَّا أَخُوهُ.

Φίλιππος καὶ Βαρθολομαῖος:  
 Θωμᾶς καὶ Ματθαῖος  
 ἰσκαριώτης ἀδελφὸς  
 Ἰακώβου.

Philip and Bartholomew;  
 Thomas and Matthew the  
 tax collector; James the son  
 of Alphaeus, and Lebbaeus,  
 whose surname was  
 Thaddaeus.

فِيلِيبُّسٌ وَبَارْتُولΟΜΑΙΟΣ.  
 ثُومَا وَمَتَّى  
 الْعَشَارُ. يَعْقُوبُ بْنُ حَلْفَى  
 وَلَبَّائُوسُ الْمَلَقَّبُ تَدَاوُسُ.

Σίμων Καναναῖος καὶ Ἰούδας  
 ἰσκαριώτης φηθεναθίης.

Simon the Canaanite,  
 and Judas Iscariot, who also  
 betrayed Him.

سِمْعَانَ الْقَانَوِيِّ وَيَهُوذَا  
 الْإِسْخَرْيُوطِيَّ الَّذِي أَسْلَمَهُ.

Πῶς ἑκατὸν ἀποστόλους ἔπεμψε  
 αὐτοὺς ἐπιτιθεὶς αὐτοῖς  
 ἐπιτιθεὶς αὐτοῖς ἵνα  
 παρῶσιν ἐπιτιθεὶς αὐτοῖς  
 ἐπιτιθεὶς αὐτοῖς.

These twelve Jesus sent  
 out and commanded them,  
 saying: Do not go into the  
 way of the Gentiles, and do  
 not enter a city of the  
 Samaritans.

هَؤُلَاءِ الْاِثْنَا عَشَرَ أَرْسَلَهُمْ يَسُوعُ  
 وَأَوْصَاهُمْ قَائِلًا: إِلَى طَرِيقِ  
 أُمَّمٍ لَا تَمْضُوا وَإِلَى مَدِينَةِ  
 السَّامِرِيِّينَ لَا تَدْخُلُوا.

Ἄλλως δὲ μαλλον θα  
 ἵνα παρῶσιν ἐπιτιθεὶς αὐτοῖς  
 ἐπιτιθεὶς αὐτοῖς.

But go rather to the lost  
 sheep of the house of Israel.

بَلْ اذْهَبُوا بِالْحَرِيِّ إِلَى خِرَافِ  
 إِسْرَائِيلِ الضَّالَّةِ.

Ἐρετενμοῦσι δε βιωῶντες ἐρετενσω  
ἄμμος καὶ ἀσθῶντες ἵνα ἴμετοτρο ἵτε  
νιφθονί.

Ἡνέτωνοι ἀριφάρσι ἔρωσιν:  
νιρεψμωσὺν ματογνόςου: νικακσεβτ  
ματοβωσὺν: νιδεμων βιτοῦ ἔβωλ:  
ἀρετενβί ἵνινζη μοι ἵνινζη.

Ἐπερχα νοῦβ νωτεν: οὔδε βατ  
οὔδε βουτ θεν νετενμοσθ.

Οὔδε πηρα νωτεν βι φμωιτ: οὔδε  
ῥῶθην ἵνοῦτ: οὔδε θωσὶ οὔδε ῥβωτ:  
πιασατῆς ταρ ἑμπῶα ἵτεψδρε.

Ἰβακι δε ἐτετενναῶε νωτεν  
ἐδοῦν ἔρος ιε πιτμι ῥῖνι ἵδῆτς κα νιμ  
πετεμῶα οῦος ῥωπι ἄματ ῥα τετενί  
ἔβωλ ἄματ.

Ἐρετενναῶενωτεν δε ἐδοῦν ἐπι  
ματαιε μοῦτ ναϋ.

Οῦος ἔῶωπ μεν ἐπι ἄπῶα  
ἵτετενβιρῆνη ἐσεῖ ἔχωϋ: ἔῶωπ δε  
ἑμπῶα ἀν ἵτε τενβιρῆνη ἐσεκοτς  
ἔρωτεν.

Οῦος φῆτενῆναῶεπ ἄνοῦ ἔροϋ  
ἀν οῦος ἐτενῆναῶεπ ἀν ἵσα  
νετενσαζι ἐρετεννηοῦ ἔβωλ θεν πιῖνι ιε  
ἴβακι ἐτε ἄματ ιε πιτμι νεβ πῶωω  
ἵνετενβἄλατχ ἔβωλ.

And as you go, preach,  
saying, 'The kingdom of  
heaven is at hand.'

Heal the sick, cleanse the  
lepers, raise the dead, cast  
out demons. Freely you have  
received, freely give.

Provide neither gold nor  
silver nor copper in your  
money belts,

nor bag for your journey,  
nor two tunics, nor sandals,  
nor staffs; for a worker is  
worthy of his food.

Now whatever city or  
town you enter, inquire who  
in it is worthy, and stay there  
till you go out.

And when you go into a  
household, greet it.

If the household is  
worthy, let your peace come  
upon it. But if it is not  
worthy, let your peace return  
to you.

And whoever will not  
receive you nor hear your  
words, when you depart  
from that house or city,  
shake off the dust from your  
feet.

وَفِيمَا أَنْتُمْ ذَاهِبُونَ اكْرِزُوا قَائِلِينَ:  
إِنَّهُ قَدْ اقْتَرَبَ مَلَكُوتُ السَّمَاوَاتِ.

اَشْفُوا مَرْضَى. طَهِّرُوا بَرَصًا.  
اَقِيمُوا مَوْتَى. اَخْرِجُوا شَيَاطِينَ.  
مَجَّانًا اَخَذْتُمْ مَجَّانًا اَعْطُوا.

لَا تَقْتَنُوا ذَهَابًا وَلَا فِضَّةً وَلَا نَحَاسًا  
فِي مَنَاطِقِكُمْ.

وَلَا مِزْوَدًا لِلطَّرِيقِ وَلَا ثَوْبَيْنِ وَلَا  
اَحْذِيَّةً وَلَا عَصًا لِأَنَّ الْفَاعِلَ  
مُسْتَحِقُّ طَعَامِهِ.

وَأَيَّةَ مَدِينَةٍ أَوْ قَرْيَةٍ دَخَلْتُمُوهَا  
فَافْحَصُوا مَنْ فِيهَا مُسْتَحِقُّ  
وَأَقِيمُوا هُنَاكَ حَتَّى تَخْرُجُوا.

وَحِينَ تَدْخُلُونَ الْبَيْتَ سَلِّمُوا عَلَيْهِ.

فَإِنْ كَانَ الْبَيْتُ مُسْتَحِقًّا فَلْيَأْتِ  
سَلَامُكُمْ عَلَيْهِ وَلَكِنْ إِنْ لَمْ يَكُنْ  
مُسْتَحِقًّا فَلْيَرْجِعْ سَلَامُكُمْ إِلَيْكُمْ.

وَمَنْ لَا يَقْبَلُكُمْ وَلَا يَسْمَعُ كَلَامَكُمْ  
فَاخْرُجُوا خَارِجًا مِنْ ذَلِكَ الْبَيْتِ أَوْ  
مِنْ تِلْكَ الْمَدِينَةِ وَأَنْفِضُوا عُبَارَ  
أَرْجُلِكُمْ.

Ἀμην ἴψω ἕμος νωτεν χε  
εἰεἴαο ἐπκαρι ἵσοδομα νεμ  
Σομορρα βεν πιεσοῦ ἵτε ἴκρισις  
ἐεοτε ἴβακι ἐτε ἕματ.

*Πῶοῦ φα Πεννοῦτ πε ψα ἐνεε  
ἵτε νι ἐνεε: ἄμην.*

Assuredly, I say to you,  
it will be more tolerable for  
the land of Sodom and  
Gomorrah in the day of  
judgment than for that city.

*Glory be to God forever.*

الْحَقُّ أَقُولُ لَكُمْ: سَتَكُونُ لِأَرْضِ  
سَدُومَ وَعَمُورَةَ يَوْمَ الدِّينِ حَالَةً  
أَكْثَرُ أَحْتِمَالًا مِمَّا لَتِلْكَ الْمَدِينَةِ.

*والمجد لله دائماً.*



# Katameros Readings for the 6<sup>th</sup> Day of Abib

قطمارس قراءات اليوم السادس من شهر أبيب المبارك

Κοιροοοϋ ἡἐροοοϋ ἁΠιαβοτ Επηη

## Ροϋη

### Vespers Psalm

مزمور العشية

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

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

Ψαλμος τω Δαυιδ ε̄: ιᾱ, ιβ̄	Psalm 5: 11, 12	المزمور 5: 11, 12
<p>Μαροτοϋνοϋ ἁμωοϋ ἡξε οϋοη            ηιβεν ετερζεελπισ ε̄ροκ: ε̄νε̄θεληη ψα            ε̄νεε: ξε ἡθοκ ακ̄ςμοϋ ε̄πῑθηη Π̄βοις:            ἁφ̄ρηϋ ἡνοϋοπλον ἡτε οϋϋμαϋ: ακϋ            ἡοϋχ̄λομ ε̄ζων. Ἀλληλοϋᾱ.</p>	<p>Let all who hope in You be glad. They shall rejoice forever. For You, O Lord, have blessed the righteous: as a shield of favor You have crowned us. <b>Alleluia.</b></p>	<p>وليفرح جميع المتكلمين عليك، إلى الأبد يسرون. لأنك أنت باركت الصديق يا رب. كما بترس المسرة كللتنا. <b>هليلويا.</b></p>

### Vespers Gospel

إنجيل العشية

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

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

<p>Οϋἀναστωσις ε̄βολη ζεν            πιεϋασϋελιον ε̄θοϋαβ κατὰ Ματ̄θ̄ον            ασιοϋ.</p>	<p>A chapter according to Saint Matthew, may his blessings be with us. Amen.</p>	<p>فصل من إنجيل معلمنا متي البشير. بركاته علينا آمين.</p>
Ματ̄θ̄ον ῑ: κλ̄ - λϋ̄	Matthew 10: 24 - 33	متى 10: 24 - 33
<p>Μωον οϋμαθητης εϋφοτο            ε̄πεϋρεϋϋβω οϋδε οϋβωκ εϋφοτο            ε̄πεϋβοις.</p>	<p>A disciple is not above his teacher, nor a servant above his master.</p>	<p>لَيْسَ التِّلْمِيذُ أَفْضَلَ مِنَ الْمُعَلِّمِ وَلَا الْعَبْدُ أَفْضَلَ مِنْ سَيِّدِهِ.</p>

ΚΗΝ ἘΠΙΜΑΘΗΤΗΣ ἸΤΕΡΕΡ ἸΦΡΗΤ  
 ἸΠΕΡΕΡΕΤ ΤΕΒΩ ΟΥΟΖ ΠΙΒΩΚ ἸΤΕΡΕΡ  
 ἸΦΡΗΤ ἸΠΕΡΕΡΟΙΣ: ΙΣΧΕ ΠΙΝΕΒΗ  
 ΑΥΜΟΥΤ ἘΡΟΥ ΧΕ ΒΕΛΖΕΒΟΥΛ ΠΩΣΟ  
 ΜΑΛΛΟΝ ΝΕΡΕΜΙΝΗ.

ἸΠΕΡΕΡΟΥΤ ΟΥΝ ΔΑΤΟΥΖΗ ἸΜΟΝ  
 ΠΕΤΡΩΒΣ ΤΑΡ ΧΕ ἸΝΑΔΩΡΠ ἘΒΟΛ ΑΝ:  
 ΟΥΔΕ ἸΜΟΝ ΠΕΤΡΗΠ ΧΕ ΣΕΝΔΕΜΙ ἘΡΟΥ  
 ΑΝ.

ΦΗΕΤΧΩ ἸΜΟΥ ΝΩΤΕΝ ΔΕΝ ΠΧΑΚΙ  
 ΔΧΟΥ ΔΕΝ ΦΟΥΙΝΙ ΟΥΟΖ  
 ΦΗΕΤΕΤΕΝΣΩΤΕΜ ἘΡΟΥ ΔΕΝ  
 ΝΕΤΕΝΜΑΥΧ ΒΙΩΙΩ ἸΜΟΥ ΒΙΧΕΝ  
 ΝΕΤΕΝΧΕΝΕΦΩΡ.

ΟΥΟΖ ἸΠΕΡΕΡΟΥΤ ΔΑΤΖΗ  
 ἸΦΗΘΕΝΑΔΩΤΕΒ ἸΠΕΤΕΝΣΩΜΑ:  
 ΤΕΤΕΝΨΥΧΗ ΔΕ ἸΜΟΝ ὤΧΟΜ ἸΜΟΥ  
 ἘΔΟΘΕΒΣ: ἸΡΙΟΥΤ ΔΕ ἸΘΟΥ ΔΑΤΖΗ  
 ἸΦΗΕΤΕ ΟΥΟΝ ὤΧΟΜ ἸΜΟΥ ἘΨΥΧΗ  
 ΝΕΜ ΠΙΣΩΜΑ ἘΤΑΚΩΟΥ ΔΕΝ ΤΣΕΕΝΝΑ.

ἸΗ ΒΑΧ ΣΝΑΥ ΑΝ ἘΤΟΥΤ ἸΜΟΥ  
 ἘΒΟΛ ΔΑ ΟΥΤΕΒΙ ΟΥΟΖ ΟΥΑΙ ἘΒΟΛ  
 ἸΔΗΤΟΥ ἸΝΕΡΖΕΙ ἘΧΕΝ ΠΙΚΑΖΙ ΑΤΘΝΕ  
 ΠΕΤΕΖΝΕ ΠΕΤΕΝΙΩΤ ἘΤΔΕΝ ΝΙΦΗΟΥ.

ΠΘΩΤΕΝ ΔΕ ΝΙΚΕΡΩΙ ἸΝΤΕ ΤΕΝΔΦΕ  
 ΣΕΠΠ ΤΗΡΟΥ.

It is enough for a  
 disciple that he be like his  
 teacher, and a servant like  
 his master. If they have  
 called the master of the  
 house Beelzebub, how  
 much more will they call  
 those of his household!

Therefore, do not fear  
 them. For there is nothing  
 covered that will not be  
 revealed, and hidden that  
 will not be known.

Whatever I tell you in  
 the dark, speak in the light;  
 and what you hear in the  
 ear, preach on the  
 housetops.

And do not fear those  
 who kill the body but  
 cannot kill the soul. But  
 rather fear Him who is able  
 to destroy both soul and  
 body in hell.

Are not two sparrows  
 sold for a copper coin? And  
 not one of them falls to the  
 ground apart from your  
 Father's will.

But the very hairs of  
 your head are all numbered.

يَكْفِي التَّلْمِيذَ أَنْ يَكُونَ كَمُعَلِّمِهِ  
 وَالْعَبْدَ كَسَيِّدِهِ. إِنْ كَانُوا قَدْ لَقَّبُوا  
 رَبَّ الْبَيْتِ بَعْلَزَبُولَ فَكَمْ بِالْحَرِيِّ  
 أَهْلَ بَيْتِهِ.

فَلَا تَخَافُوهُمْ. لِأَنَّ لَيْسَ مَكْتُومًا لَنْ  
 يُسْتَعْلَنَ وَلَا خَفِيًّا لَنْ يُعْرَفَ.

الَّذِي أَقُولُهُ لَكُمْ فِي الظُّلْمَةِ قُولُوهُ  
 فِي النُّورِ وَالَّذِي تَسْمَعُونَهُ فِي  
 الْأُذُنِ نَادُوا بِهِ عَلَى السُّطُوحِ.

وَلَا تَخَافُوا مِنَ الَّذِينَ يَقْتُلُونَ  
 الْجَسَدَ وَلَكِنَّ النَّفْسَ لَا يَقْدِرُونَ أَنْ  
 يَقْتُلُوهَا بَلْ خَافُوا بِالْحَرِيِّ مِنَ  
 الَّذِي يَقْدِرُ أَنْ يَهْلِكَ النَّفْسَ  
 وَالْجَسَدَ كِلَيْهِمَا فِي جَهَنَّمَ.

أَلَيْسَ عُصْفُورَانِ يُبَاعَانِ بِقَلْسٍ.  
 وَوَاحِدٌ مِنْهُمَا لَا يَسْقُطُ عَلَى  
 الْأَرْضِ بِدُونِ أَبِيكُمْ.

وَأَمَّا أَنْتُمْ فَحَتَّى شُعُورِ رُؤُوسِكُمْ  
 جَمِيعُهَا مُحْصَاةٌ.

Ἐπερερβοῦ ὄν τετενοῦτοτ ταρ  
ἐοῦμῆϣ ἵβλζ.

Ὅτον νιβεν εῠναοῦωνε εῠβολ  
ἵδῆτ ἠπεῠθο ἵνιρωμ ἵναοῦωνε  
εῠβολ ἵδῆτϣ εῠ ἠπεῠθο ἠΠαιωτ  
ετῆεν νιφῆνοῖ.

Φῆ δε εῠναχολτ εῠβολ ἠπεῠθο  
ἵνιρωμ ἵναχολϣ εῠβολ εῠ ἠπεῠθο  
ἠΠαιωτ ετῆεν νιφῆνοῖ.

*Πῶσοϣ φα Πεννοῦϣ πε: ϣα ἐνεε  
ἵτε νιῠνεε: ἰμῆν.*

Do not fear therefore;  
you are of more value than  
many sparrows.

Therefore, whoever  
confesses Me before men,  
him I will also confess  
before My Father who is in  
heaven.

But whoever denies Me  
before men, him I will also  
deny before My Father who  
is in heaven.

*Glory be to God  
forever.*

فَلَا تَخَافُوا. أَنْتُمْ أَفْضَلُ مِنْ  
عَصَافِيرَ كَثِيرَةٍ.

فَكُلُّ مَنْ يَعْتَرِفْ بِي قَدَّامَ النَّاسِ  
أَعْتَرِفُ أَنَا أَيْضاً بِهِ قَدَّامَ أَبِي الَّذِي  
فِي السَّمَاوَاتِ.

وَلَكِنْ مَنْ يُنْكِرُنِي قَدَّامَ النَّاسِ،  
أُنْكِرُهُ أَنَا أَيْضاً قَدَّامَ أَبِي الَّذِي فِي  
السَّمَاوَاتِ.

*والمجد لله دائماً*

## Ψωπ

### Matins Psalm

مزمو ر باكر

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

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

Ψαλμοϣ τω Δαυιδ Δλζ: ἰθ, κ

Psalm 34: 19, 20

مزمو ر 33: 19, 20

Ἡαῠωοῦ ἵθελτψιϣ ἵτε νιῠμῆνι:  
οῠοε εῠναναεμοῠ ἵνε Πβοιϣ εῠβολ  
ἵδῆτοῠ τῆροῠ: Πβοιϣ ναῠρεε ἐνοῠκαϣ  
τῆροῠ: οῠαι εῠβολ ἵδῆτοῠ τῆροῠ  
ἵνεεϣλοϣλεϣ. Ἀλλῆλοῠαῠ.

Many are the afflictions  
of the righteous: but The  
Lord delivers him out of  
them all. He guards all his  
bones; not one of them is  
broken. Alleluia.

كثيرة هي آحزان الصديقين، ومن  
جميعها ينجيهم الرب، يحفظ الرب  
جميع عظامهم، وواحدة منها لا  
تنكسر. هليلويا.

### Matins Gospel

إنجيل باكر

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

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

<p>ΟὐὰΝΑΣΝΩCIC ἔΒΟΛ ΔΕΝ ΠΙΕΥΑΣΤΕΛΙΟΝ ΕΘΟΥΑΒ ΚΑΤΑ ΙΩΑΝΝΗΝ ΑΣΙΟΥ.</p>	<p>A chapter according to Saint John, may his blessings be with us. Amen.</p>	<p>فصل من إنجيل معلمنا يوحنا البشير. بركاته علينا آمين.</p>
<p><b>ΙΩΑΝΝΗΝ ΙΒ: Κ - ΚΕ</b></p>	<p><b>John 12: 20 - 26</b></p>	<p><b>يوحنا 12: 20 - 26</b></p>
<p>ΠΕ ΟΥΟΝ ΘΑΝΘΡΕΙΝΙΝ ΔΕ ΠΕ ἔΒΟΛ ΔΕΝ ΝΗΘΗΝΟΥ ἔΞΡΗΙ ἔΠΩΔΙ ΘΙΝΑ ἸΝΤΟΥΟΥΩΥΤ.</p>	<p>Now there were certain Greeks among those who came up to worship at the feast.</p>	<p>وَكَانَ أَنَاثُ يُونَانِيُّونَ مِنَ الَّذِينَ صَعَدُوا لِيَسْجُدُوا فِي الْعِيدِ.</p>
<p>Παι ΟΥΝ ΑΥΙ ΘΑ ΦΙΛΙΠΠΟC ΠΙΡΕΥ ΒΗΘCΑΙΔΑ ἸΝΤΕ ΨΑΛΙΛΕἶ ΟΥΟΘ ΝΑΥΨΘ ἔΡΟΥ ΠΕ ΕΥΣΩ ἸΜΟC ΧΕ ΠΕΝΘΟΙC ΤΕΝΟΥΩΥ ἔΝΑΥ ἔΙΗCΟΥC.</p>	<p>Then they came to Philip, who was from Bethsaida of Galilee, and asked him, saying, "Sir, we wish to see Jesus."</p>	<p>فَتَقَدَّمَ هَوْلَاءُ إِلَى فِيلِبُّسَ الَّذِي مِنْ بَيْتِ صَيْدَا الْجَلِيلِ، وَسَأَلُوهُ قَائِلِينَ: يَا سَيِّدُ، نُرِيدُ أَنْ نَرَى يَسُوعَ.</p>
<p>ΔCΙ ἸΧΕ ΦΙΛΙΠΠΟC ΔCΖΟC ἸΑΝΔΡΕΑC: ΔΝΔΡΕΑC ΔΕ ΟΝ ΝΕΥ ΦΙΛΙΠΠΟC ΑΥΙ ΔΥΖΟC ἸΙΗCΟΥC.</p>	<p>Philip came and told Andrew, and in turn Andrew and Philip told Jesus.</p>	<p>فَأَتَى فِيلِبُّسُ وَقَالَ لِأَنْدَرَاوُسَ، ثُمَّ قَالَ أَنْدَرَاوُسُ وَفِيلِبُّسُ لِيَسُوعَ.</p>
<p>ΙΗCΟΥC ΔΕ ἔΤΑCἔΡΟΥ ἔΠΕΖΑC ΝΩΟΥ ΧΕ ΑCΙ ἸΧΕ ΨΟΥΝΟΥ ΘΙΝΑ ἸΝΤΕ ΠΩΗΡΙ ἸΦΡΩΜΙ ΘΙΩΟΥ.</p>	<p>But Jesus answered them, saying, "The hour has come that the Son of Man should be glorified.</p>	<p>وَأَمَّا يَسُوعُ فَأَجَابَهُمَا قَائِلًا: قَدْ أَتَتِ السَّاعَةُ لِيَتَمَجَّدَ ابْنُ الْإِنْسَانِ.</p>
<p>ΔΜΗΝ ΔΜΗΝ ΨΧΩ ἸΜΟC ΝΩΤΕΝ ΧΕ ἌΡΕΨΤΕΥ ΨΝΑΦΡΙ ἸΝCΟΥ ἔΘΙ ΘΙΧΕΝ ΠΙΚΑΘΙ ΟΥΟΘ ἸΤΕCΜΟΥ ἸΘΟC ἸΜΑΥΑΤC ἔΨΑCΨΩΠΙ: ἔΨΩΠ ΔΕ ΔCΨΑΝΜΟΥ ΨΑCΕΝ ΟΥΜΗΨ ἸΝΟΥΤΑΘ ἔΒΟΛ.</p>	<p>Most assuredly, I say to you, unless a grain of wheat falls into the ground and dies, it remains alone; but if it dies, it produces much grain.</p>	<p>أَلْحَقَّ الْحَقُّ أَقُولُ لَكُمْ: إِنْ لَمْ تَقَعْ حَبَّةُ الْحِنْطَةِ فِي الْأَرْضِ وَتَمُتْ فَهِيَ تَبْقَى وَحْدَهَا. وَلَكِنْ إِنْ مَاتَتْ تَأْتِي بِثَمَرٍ كَثِيرٍ.</p>
<p>ΦΗΘΜΕΙ ἸΝΤΕΨΨΥΧΗ ΕCἔΤΑΚΟC: ΟΥΟΘ ΦΗΘΜΟC ΨΝΤΕΨΨΥΧΗ ἸΞΡΗΙ ΔΕΝ ΠΑΙΚΟΜΟC ΕCἔἌΡΕΘ ἔΡΟC ΕΥΩΝΘ ἸΝΕΝΕΘ.</p>	<p>He who loves his life will lose it, and he who hates his life in this world will keep it for eternal life.</p>	<p>مَنْ يُحِبُّ نَفْسَهُ يَهْلِكُهَا، وَمَنْ يُبْغِضُ نَفْسَهُ فِي هَذَا الْعَالَمِ يَحْفَظُهَا إِلَى حَيَاةٍ أَبَدِيَّةٍ.</p>

Φηθηαυεμυι υμοι μαρεφοταυε  
 νσω οτοθ φυα ετρωπ υμοσ ερεωπι  
 υματ νεμηι νξε παρεωεμυι οτοθ  
 φηθηαερρεωεμυι νηι εναρτιμαν  
 υμοσ νξε Παιωτ.

*Πῶς φα Πεννοτ πε ωα ενεθ  
 ντε νι ενεθ: αμην.*

If anyone serves Me, let  
 him follow Me; and where I  
 am, there My servant will  
 be also. If anyone serves  
 Me, him My Father will  
 honor.

*Glory be to God  
 forever.*

إِنْ كَانَ أَحَدٌ يَخْدُمُنِي فَلْيَتَّبِعْنِي،  
 وَحَيْثُ أَكُونُ أَنَا هُنَاكَ أَيْضًا يَكُونُ  
 خَادِمِي. وَإِنْ كَانَ أَحَدٌ يَخْدُمُنِي  
 يُكْرِمُهُ الْآبُ.

*والمجد لله دائماً.*

### Liturgy Readings

قراءات القداس

### The Pauline Epistle

رسالة بولس الرسول

Ἡ ἐπιστολὴ ἔτε πενκαθ Παυλος Πιἀποστολος

Παυλος φβωκ ὑπενδοις Ιησους  
 Πιχριστος: πιἀποστολος ετθαρευ:  
 φηεταυθαυεπι επιρωεννοτυι ντε  
 Φνοττ.

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

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

Β Ηικορινθιος ια: ιε - ιβ: ιβ

**2 Corinthians 11: 16 - 12:  
 12**

**2 كورنثوس 11 :16 - 12 :12**

Παλιν τρω υμοσ μηπωσ ντε οται  
 μενι εροι γε ανοκ οτατητ: υμον  
 καν υφρητ νοτατητ ωοπτ ερωτεν  
 εινα νταωοτυοτ υμοι εω νοτκοτυι.

I say again, let no one  
 think me a fool. If  
 otherwise, at least receive  
 me as a fool, that I also may  
 boast a little.

أَقُولُ أَيْضًا: لَا يَظُنُّ أَحَدٌ أَنِّي عَبِيٌّ.  
 وَإِلَّا فَاقْبَلُونِي وَلَوْ كَعَبِيٍّ، لِأَفْتَخِرَ  
 أَنَا أَيْضًا قَلِيلًا.

Πετσαχι υμοσ ναιτω υμοσ αν  
 κατα Πβοις αλλα εως εεν  
 ουμετατητ νερηι εεν παιωι ντε

What I speak, I speak  
 not according to The Lord,  
 but as it were, foolishly, in  
 this confidence of boasting.

الَّذِي أَتَكَلَّمُ بِهِ لَسْتُ أَتَكَلَّمُ بِهِ  
 بِحَسَبِ الرَّبِّ، بَلْ كَأَنَّهُ فِي عِبَاوَةٍ،  
 فِي جَسَارَةِ الْاِفْتِخَارِ هَذِهِ.

παιδιού σου.

Επιδη οσον ουμηψ υουψου  
μμουοϋ κατα σαϋζ λνοκ ζω  
†ναυουψου μμοι.

Θηδεωϋ ταρ τετενερανεχεϋε  
ννιατρητ νηωτεν εανσαβεϋ.

†τετενερανεχεϋε ταρ μφηετιρι  
μμουτεν μβωκ: φηεθουμ μμουτεν  
φηετβι ντεν θηνοϋ: φηετβιϋ μμουϋ  
νεμ φηετβιοϋ δεν πετενηο.

Κατα ουψωψ †χω μμοϋ ζωϋ ϋε  
ανψωνι λνον: φη δε ετε οσον ουαι  
ναερτολμαν νδητηϋ αιϋω μμοϋ δεν  
ουμετατρητ †ναερτολμαν ζω.

Εαν θεβερεϋ νε λνοκ ζω: εαν  
Ισραηλιτηϋ νε λνοκ ζω: εαν χροϋ  
ντε Δβρααμ νε: λνοκ ζω.

Εαν διακων ντε Πιχριϋτοϋ νε:  
αισαϋι δεν ουϋιϋ νηητ λνοκ νηουο:  
νδρηι δεν εανδϋιϋ νηουο: νδρηι δεν  
εανψηψ: νηουο νδρηι δεν  
εανψτεκωϋ: δεν ουμετρουο: δεν  
εανμουϋ νοϋμηψ νκοπ.

Εβολ ειτοτοϋ ννι Ιουδαϋ: αιβι  
τιοϋ νημε ταρ νηαψ ψατεν ουαι.

Seeing that many boast according to the flesh, I also will boast.

For you put up with fools gladly, since you yourselves are wise!

For you put up with it if one brings you into bondage, if one devours you, if one takes from you, if one exalts himself, if one strikes you on the face.

To our shame I say that we were too weak for that! But in whatever anyone is bold, I speak foolishly, I am bold also.

Are they Hebrews? So am I. Are they Israelites? So am I. Are they the seed of Abraham? So am I.

Are they ministers of Christ? I speak as a fool, I am more: in labors more abundant, in stripes above measure, in prisons more frequently, in deaths often.

From the Jews five times I received forty stripes minus one.

بِمَا أَنَّ كَثِيرِينَ يَفْتَخِرُونَ حَسَبَ الْجَسَدِ، أَفْتَحِرُ أَنَا أَيْضًا.

فَأَتَّكُم بِسُرُورٍ تَحْتَمِلُونَ الْأَعْيَاءَ، إِذْ أَنْتُمْ عَقْلَاءُ!

لَأَتَّكُم تَحْتَمِلُونَ: إِنْ كَانَ أَحَدٌ يَسْتَعْبِدُكُمْ! إِنْ كَانَ أَحَدٌ يَأْكُلُكُمْ! إِنْ كَانَ أَحَدٌ يَأْخُذُكُمْ! إِنْ كَانَ أَحَدٌ يَرْتَفِعُ! إِنْ كَانَ أَحَدٌ يَضْرِبُكُمْ عَلَى وُجُوهِكُمْ!

عَلَى سَبِيلِ الْهَوَانِ أَقُولُ: كَيْفَ أَنَّنَا كُنَّا ضَعْفَاءَ! وَلَكِنَّ الَّذِي يَجْتَرِئُ فِيهِ أَحَدٌ، أَقُولُ فِي عِبَاوَةٍ: أَنَا أَيْضًا أَجْتَرِئُ فِيهِ.

أَهُمْ عِبْرَانِيُّونَ؟ فَأَنَا أَيْضًا. أَهُمْ إِسْرَائِيلِيُّونَ؟ فَأَنَا أَيْضًا. أَهُمْ نَسْلُ إِبْرَاهِيمَ؟ فَأَنَا أَيْضًا.

أَهُمْ خُدَّامُ الْمَسِيحِ؟ أَقُولُ كَمُخْتَلِّ الْعَقْلِ، فَأَنَا أَفْضَلُ: فِي الْأَتْعَابِ أَكْثَرُ، فِي الضَّرَبَاتِ أَوْفَرُ، فِي السُّجُونِ أَكْثَرُ، فِي الْمَيِّتَاتِ مَرَارًا كَثِيرَةً.

مِنَ الْيَهُودِ خَمْسَ مَرَّاتٍ قَبِلْتُ أَرْبَعِينَ جَلْدَةً إِلَّا وَاحِدَةً.

Αποστερωσώτ ἠπὲρ βωτ ἠψομτ  
ἵκοπ: ἀνχιῶνι ἐξωι ἵκοπ: ἅ πζοι  
βιζι θάροι ἠψομτ ἵκοπ: διερ οὔεζοοτ  
νεμ οὔεζωρθ θεν πῶκ ἠφιομ.

Ἦεν θανμοψι θι φῶμιτ ἵκομψι  
ἵκοπ: διζωψι θεν θανιαρωτ: διζωψι  
ἵτε θανσινωοῖ: διζωψι ἵτε να  
παῦλῶλ: διζωψι ἵτεν θανεθνοσ  
διζωψι θεν θανβακι: διζωψι θι πῶαφ:θ  
διζωψι θεν φιομ: διζωψι ἵτεν  
θανσῆνοτ ἵκοτ.

Ἦεν θανθῆσι νεμ θαν ἠκατθ θεν  
θαν ὑρωισ ἵκομψι ἵκοπ: θεν οὔεζκο  
νεμ οὔιβι: θεν θαν νηστιά ἵκομψι  
ἵκοπ: θεν θαν ζαφ νεμ θαν βωψι.

Χωρισ νηετσαβολ εφχη θιζωι  
ἠμῆνι ἵτε φρωσψι ἵκομψι  
θηροτ.

Ἦιμ ετῶνι οὔοθ ἵτῶνι δι: Ἰιμ  
ετερσκανδαλιζεσθε οὔοθ ἠνοκ  
τρωκθ δι.

Ἰσχε σεμῶα ἵταῶοψοτ ἠμοι  
διναῶοψοτ ἠμοι θεν ναμετρωβ.

Φνοτθ οὔοθ Φιωτ ἠΠενθοισ  
Ἰκοτ Πιχριστοσ ετσωοτ  
φηετσαρωοτ ῶα ἵνεθ ζε ἵτξε  
μεθνοτ δι.

Three times I was  
beaten with rods; once I  
was stoned; three times I  
was shipwrecked; a night  
and a day I have been in the  
deep;

in journeys often, in  
perils of waters, in perils of  
robbers, in perils of my own  
countrymen, in perils of the  
Gentiles, in perils in the  
city, in perils in the  
wilderness, in perils in the  
sea, in perils among false  
brethren;

in weariness and toil, in  
sleeplessness often, in  
hunger and thirst, in  
fastings often, in cold and  
nakedness,

besides the other things,  
what comes upon me daily:  
my deep concern for all the  
churches.

Who is weak, and I am  
not weak? Who is made to  
stumble, and I do not burn  
with indignation?

If I must boast, I will  
boast in the things which  
concern my infirmity.

The God and Father of  
our Lord Jesus Christ, who  
is blessed forever, knows  
that I am not lying.

ثَلَاثَ مَرَّاتٍ ضُرِبْتُ بِالْعَصِيِّ، مَرَّةً  
رُجِمْتُ، ثَلَاثَ مَرَّاتٍ اُنْكَسِرْتُ بِي  
السَّفِينَةِ، لَيْلًا وَنَهَارًا قَضَيْتُ فِي  
الْعُمُقِ.

بِأَسْفَارٍ مَرَارًا كَثِيرَةً، بِأَخْطَارٍ  
سُيُولٍ، بِأَخْطَارٍ لُصُوصٍ، بِأَخْطَارٍ  
مِنْ جُنُسِي، بِأَخْطَارٍ مِنَ الْأُمَمِ،  
بِأَخْطَارٍ فِي الْمَدِينَةِ، بِأَخْطَارٍ فِي  
الْبَرِّيَّةِ، بِأَخْطَارٍ فِي الْبَحْرِ، بِأَخْطَارٍ  
مِنْ إِخْوَةٍ كَذِبَةٍ.

فِي تَعَبٍ وَكَدٍّ، فِي أَسْهَارٍ مَرَارًا  
كَثِيرَةً، فِي جُوعٍ وَعَطَشٍ، فِي  
أَصْوَامٍ مَرَارًا كَثِيرَةً، فِي بَرْدٍ  
وَعَرِيٍّ.

عَدَا مَا هُوَ دُونَ ذَلِكَ: الثَّرَائِمُ عَلَيَّ  
كُلَّ يَوْمٍ، الْإِهْتِمَامُ بِجَمِيعِ الْكَنَائِسِ.

مَنْ يَضْعُفُ وَأَنَا لَا أَضْعُفُ، مَنْ  
يَعْتُرُّ وَأَنَا لَا أَتْهَبُ.

إِنْ كَانَ يَجِبُ الْإِفْتِخَارُ، فَسَأَفْتَحُرُّ  
بِأُمُورٍ ضَعْفِيٍّ.

اللَّهُ أَبُو رَبَّنَا يَسُوعَ الْمَسِيحِ، الَّذِي  
هُوَ مُبَارَكٌ إِلَى الْأَبَدِ، يَعْلَمُ أَنِّي  
لَسْتُ أَكْذِبُ.

Χε νῆρηι θεν Δαμασκος παρχων  
ντε νιεθνος ντε Δρετα ποτρο  
ναϕαρεθ εῶβακι ντε να Δαμασκος  
εφρωτω εταθοι.

Οτοθ αρχατ επεχτ εβολ θεν  
ορωουπτ θεν οτκαρτανη εβολ θιζεν  
πισοβτ αινοθευ εβολ θεν νεφχιζ.

Εγωρωουτ δε σερνοφρι μεν αν:  
†ηαι δε εζεν θανκεζινηνατ νευ  
θανδωρη εβολ ντε Πβοις.

†ωων νορωμι θεν Πιχριστος  
θαζεν μητ ετοτ ηρωμι ιτε θεν  
ωμα: ητεμι αν: ιτε αβολ ηωμα  
ητεμι αν: Φνοτ† πετωων: χε  
ατθελευ φαι ηπαρη† γα †μαρωου†  
ηφε.

Οτοθ †ωων ηπαρωμι ηπαρη†:  
ιτε θεν ωμα ιτε αβολ ηωμα †εμι  
αν: Φνοτ† πετωων.

Χε ατθολμεφ επιπαρδιος: οτοθ  
αφρωτευ εθαναζι ναταζι ημωου  
νηετε ηωγε αν ητε ορωμι αζι  
ημωου.

Διναρωουουτ ημοι ερηι εζεν φαι  
ηπαρη†: ερηι δε εζωι η†ναρωουουτ  
ημοι αν εβηλ αρηου θεν νιωωνι.

In Damascus the  
governor, under Aretas the  
king, was guarding the city  
of the Damascenes with a  
garrison, desiring to arrest  
me;

but I was let down in a  
basket through a window in  
the wall, and escaped from  
his hands.

It is doubtless not  
profitable for me to boast. I  
will come to visions and  
revelations of The Lord:

I know a man in Christ  
who fourteen years ago,  
whether in the body I do not  
know, or whether out of the  
body I do not know, God  
knows, such a one was  
caught up to the third  
heaven.

And I know such a man,  
whether in the body or out  
of the body I do not know,  
God knows.

how he was caught up  
into Paradise and heard  
inexpressible words, which  
it is not lawful for a man to  
utter.

Of such a one I will  
boast; yet of myself I will  
not boast, except in my  
infirmities.

فِي دِمَشْقَ، وَالِي الْحَارِثِ الْمَلِكِ  
كَانَ يَحْرُسُ مَدِينَةَ الدِّمَشْقِيِّينَ،  
يُرِيدُ أَنْ يُمَسِّكَنِي،

فَتَدَلَّيْتُ مِنْ طَاقَةٍ فِي زَبِيلٍ مِنَ  
السُّورِ، وَنَجَوْتُ مِنْ يَدَيْهِ.

إِنَّهُ لَا يُوَفِّقُنِي أَنْ أَفْتَخِرَ. فَإِنِّي  
آتِي إِلَى مَنَاطِرِ الرَّبِّ وَإِعْلَانَاتِهِ.

أَعْرِفُ إِنْسَانًا فِي الْمَسِيحِ قَبْلَ  
أَرْبَعِ عَشْرَةِ سَنَةٍ. أَفِي الْجَسَدِ  
لَسْتُ أَعْلَمُ، أَمْ خَارِجَ الْجَسَدِ لَسْتُ  
أَعْلَمُ. اللَّهُ يَعْلَمُ. اخْتُطِفَ هَذَا إِلَى  
السَّمَاءِ الثَّالِثَةِ.

وَأَعْرِفُ هَذَا الْإِنْسَانَ أَفِي الْجَسَدِ  
أَمْ خَارِجَ الْجَسَدِ لَسْتُ أَعْلَمُ. اللَّهُ  
يَعْلَمُ.

أَنَّهُ اخْتُطِفَ إِلَى الْفِرْدَوْسِ، وَسَمِعَ  
كَلِمَاتٍ لَا يُنطِقُ بِهَا، وَلَا يَسُوغُ  
لِإِنْسَانٍ أَنْ يَتَكَلَّمَ بِهَا.

مِنْ جِهَةٍ هَذَا أَفْتَخِرُ. وَلَكِنْ مِنْ  
جِهَةِ نَفْسِي لَا أَفْتَخِرُ إِلَّا بِضَعْفَاتِي.



Διωδιανοῦ τῶν ἐργῶν ἡμοῖ  
ἵνα φησὶ ἀνθρώποις: ἡμῶν τῶν  
περὶ τῶν ἡμῶν: ἵνα οὐκ ἔσται  
μενεῖ ἐπὶ σαβολῶν ἡμετέων ἐπὶ  
ἡμῶν ἵνα πετερωτέων ἐπὶ ἐβὼλ ἡμοῖ.

Нем же не хвалиться иже надъ нами  
еже быти да не хвалютемици ἡμοῖ ἀφ'  
ἰσχυρῶν ἐρβени же τῶν σαρκῶν ἡμε  
ῶν ἵνα οὐκ ἔσται ἡμετερον ἐπὶ  
ἡμῶν ἵνα πετερωτέων ἡμοῖ.

Διτωβὺς ἡΠβοῖς ἡψομτ ἡσοπ  
ἔθεν φησὶ ἡμῶν ἡμετέρον σαβολῶν ἡμοῖ.

Ὅτι περὶ ἐμοῦ καὶ κνη ἐροκ  
ἐπαῖεμοτ: ταχομ τῶν ἀσκηκῶν ἐβὼλ  
ἡμετασθηνος: ἡρανη οὐκ  
μαλλον ἐργῶν ἡμοῖ ἡἐρη ἡμε  
ἡψομ ἡμῶν ἡτε τῶν ἡμετέρον  
ἡψομ ἡμῶν.

Εὐθε φησὶ ἡμετα τῶν ἡμῶν:  
ἡμετα ἡμῶν: ἡμετα ἀνάσκη: ἡμετα  
ἡμῶν: ἡμετα ἡμῶν ἡἐρη  
ἡμετα ἡμῶν: ἡμῶν τῶν  
ἡμῶν τὸτε ἡμῶν.

Διερατῶν ἡνωτεν ἡε  
ἡτενερα ἀνάσκη ἡμοῖ: ἀνοκ τῶν  
ἡμῶν ἡμῶν ἡμῶν ἡμῶν:  
ἡτενερα ἡμῶν ἡμῶν ἡμῶν:

For though I might desire to boast, I will not be a fool; for I will speak the truth. But I refrain, lest anyone should think of me above what he sees me to be or hears from me.

And lest I should be exalted above measure by the abundance of the revelations, a thorn in the flesh was given to me, a messenger of Satan to buffet me, lest I be exalted above measure.

Concerning this thing I pleaded with The Lord three times that it might depart from me.

And He said to me, “My grace is sufficient for you, for My strength is made perfect in weakness.” Therefore, most gladly I will rather boast in my infirmities, that the power of Christ may rest upon me.

Therefore, I take pleasure in infirmities, in reproaches, in needs, in persecutions, in distresses, for Christ's sake. For when I am weak, then I am strong.

I have become a fool in boasting; you have compelled me. For I ought to have been commended by you; for in nothing was I behind the most eminent

فَاتِي إِنْ أَرَدْتُ أَنْ أَفْتَحَرَ لَا أَكُونُ  
عَبِيًّا، لِأَنِّي أَقُولُ الْحَقَّ. وَلَكِنِّي  
أَتَحَاشَى لِنَلَا يَظُنُّ أَحَدٌ مِنْ جِهَتِي  
فَوْقَ مَا يَرَانِي أَوْ يَسْمَعُ مِنِّي.

وَلِنَلَا أَرْتَفَعُ بِفَرْطِ الْإِعْلَانَاتِ،  
أَعْطَيْتُ شَوْكَةً فِي الْجَسَدِ، مَلَكَ  
الشَّيْطَانِ لِيَلْطَمَنِي، لِنَلَا أَرْتَفَعُ.

مِنْ جِهَةِ هَذَا تَضَرَّعْتُ إِلَى الرَّبِّ  
ثَلَاثَ مَرَّاتٍ أَنْ يُفَارِقَنِي.

فَقَالَ لِي تَكْفِيكَ نِعْمَتِي لِأَنَّ قُوَّتِي  
فِي الضَّعْفِ تَكْمَلُ. فَبُكِّلَ سُرُورُ  
أَفْتَحَرَ بِالْحَرِيِّ فِي ضَعْفَاتِي، لِكَيْ  
تَحَلَّ عَلَيَّ قُوَّةُ الْمَسِيحِ.

لِذَلِكَ أَسُرُّ بِالضَّعْفَاتِ وَالشَّتَائِمِ  
وَالضَّرُورَاتِ وَالْإِضْطِهَادَاتِ  
وَالضِّيْقَاتِ لِأَجْلِ الْمَسِيحِ. لِأَنِّي  
حِينَمَا أَنَا ضَعِيفٌ فَحِينَئِذٍ أَنَا قَوِيٌّ.

قَدْ صِرْتُ عَبِيًّا وَأَنَا أَفْتَحَرُ. أَنْتُمْ  
الزَّمْتُمُونِي لِأَنَّهُ كَانَ يَنْبَغِي أَنْ  
أُمدَحَ مِنْكُمْ، إِذْ لَمْ أَنْقُصْ شَيْئًا عَنْ  
فَائِدِي الرُّسُلِ، وَإِنْ كُنْتُ لَسْتُ  
شَيْئًا.

σαρ νὲλι ἐβοτε νὶἀποστολοσ  
 εθοῦότεβ ισχε μεν ἀνοκ ἐλι ἀν.

Ἀλλὰ νιμῆνι ἵτε  
 †μετὰποστολοσ ἀρεθωβ δεν ἠνοῦ  
 ἵερῆι δεν εἴπομονη νιβεν δεν  
 εανῆνι νευ εανῶφῆρι νευ εανῶου.

*Πρὸς τὰς ἐκκλησίας  
 τῆς ἁγίας ἐκκλησίας.*

apostles, though I am  
 nothing.

Truly the signs of an  
 apostle were accomplished  
 among you with all  
 perseverance, in signs and  
 wonders and mighty deeds.

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

إِنَّ عَلَامَاتِ الرَّسُولِ صُنِعَتْ بَيْنَكُمْ  
 فِي كُلِّ صَبْرٍ، بِآيَاتٍ وَعَجَائِبٍ  
 وَقَوَاتٍ.

*نعمة الله الأب تكون مع جميعكم.  
 آمين.*

### The Catholic Epistle الكاثوليكون

Καθολικον ἐβωλ δεν πε πιροῦτ  
 ἵεπιστολη ἵτε πενιωτ Πετροσ.  
 Ἀμην. Παμενρα †.

**ἁ Πετροσ ἁ: κε - β: ι**

Φαι δε πε πιεασι ἐταρελιωῶ ἕμοσ  
 δεν ἠνοῦ.

Εἰρετενχω οῦν ἐδῆρι ἵκακίᾳ  
 νιβεν νευ ἵροσ νιβεν νευ μετωοβι  
 νιβεν νευ φῆονοσ νιβεν νευ  
 καταλαλιᾶ νιβεν.

Ὡφῆρ† ἵεανκοῦσι ἵἀλωοῖ  
 ἐαῦμασοῦ †νοῦ: πιερω† ἵλοσικον  
 ἵατῆροσ βιωῶσοῦ ἕμοσ: εἵνα  
 ἵτετεναιδι ἵδῆτῆ ἐδοῦν ἐπιοῦσαι.

Ισχε ἀτετενχεμ†πι ε οῦἵριστοσ  
 πε Πβοισ.

The Catholic epistle of  
 the First epistle of our father  
 St. Peter. May his blessings  
 be with us all. Amen. My  
 beloved.

**1 Peter 1: 25 - 2: 10**

Now this is the word,  
 which by the gospel was  
 preached to you

Therefore, laying aside  
 all malice, all deceit,  
 hypocrisy, envy, and all evil  
 speaking,

as newborn babes,  
 desire the pure milk of the  
 word, that you may grow  
 thereby,

if indeed you have  
 tasted that The Lord is  
 gracious.

الكاثوليكون من رسالة معلمنا  
 بطرس الأولي بركته علينا. آمين.  
 يا احبابي.

**1 بطرس 1: 25 - 2: 10**

وَهَذِهِ هِيَ الْكَلِمَةُ الَّتِي بُشِّرْتُمْ بِهَا.

فَاطْرَحُوا كُلَّ خُبْثٍ وَكُلِّ مَكْرٍ  
 وَالرِّيَاءِ وَالْحَسَدِ وَكُلِّ مَذْمَةٍ،

وَكَمَا أَطْفَالٌ مَوْلُودِينَ الْآنَ، اسْتَهُوا  
 اللَّبَنَ الْعَقْلِيَّ الْعَدِيمَ الْعَشَّ لِكَيْ  
 تَنْمُوا بِهِ.

إِنْ كُنْتُمْ قَدْ ذُقْتُمْ أَنَّ الرَّبَّ صَالِحٌ.

Φηέτετεννηοῦ χαροῦ πῶνι  
εἰτωνῶ ἐαυτοῦ μεν ἐβόλ ζιτεν  
νιρωμι: ἔσωτι Δε ἵτεν Φνοῦτ ὄρο  
εῖταινοῦτ.

Ὁροσ ἠῶτεν ζωτεν ὡπι μῆρητ  
ἠεανῶνι εἰτωνῶ: ἐρετεκωτ ἠμωτεν  
ἠοῦνι ἠπνευματικον ἐομετοῦνῆ  
εῖοταβ: ἐπξινῶνι ἐῖωπι  
ἠεανῶτοῦτοῦπι ἠπνευματικον:  
εἰωπι μῆνοῦτ ἐβόλ ζιτεν Ἰησοῦ  
Πιχριστοσ.

Ἐε οῦνι ἠῶνοῦτ ἠεν τῶραφῆ: χε  
ζηπε τῆναχω ἠεν ἠωῶνι  
εἰσωτι ἠχω ἠλακε εῖταινοῦτ:  
οῦρο φηεῶναζ τῆροῦ ἠνεεῖδῖωπι.

Πιταῖο οῦνι ἠεωοπ ἠωτεν ἠα  
ἠεῶναζτ: ἠαῶναζτ Δε ἠῶοῦ πῶνι  
εἰαυτοῦ ἠεε ἠετκωτ: φαι ἠεωοπι  
ἠοῦχω ἠλακε.

ἠεω ὄνι ἠβροπ ἠεω οῦπετρα  
ἠεκανδαλον: ἠεῶναδῖβροπ ἐπιασι  
εἰοῖ ἠατῆματ ἐφῆεταῖερεπκεχαῖ  
ἠῶητε.

ἠῶτεν Δε ἠῶτεν οῦγενοσ  
εἰσωτι οῦμετοῦρο οῦμετοῦνῆ  
οῦῶλω εἰοταβ οῦλαοσ εἰῶμαιοῦ  
ροποσ ἠτετενοῦωῶ ἐβόλ ἠνιαρετη

Coming to Him as to a living stone, rejected indeed by men, but chosen by God and precious.

You also, as living stones, are being built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices acceptable to God through Jesus Christ.

Therefore, it is also contained in the Scripture, “Behold, I lay in Zion a chief cornerstone, elect, precious, and he who believes on Him will by no means be put to shame.”

Therefore, to you who believe, He is precious; but to those who are disobedient, “The stone which the builders rejected Has become the chief cornerstone,”

and “A stone of stumbling And a rock of offense.” They stumble, being disobedient to the word, to which they also were appointed.

But you are a chosen generation, a royal priesthood, a holy nation, His own special people, that you may proclaim the praises of Him who called you out of darkness into His

الذِي إِذ تَأْتُونَ إِلَيْهِ، حَجْرًا حَيًّا  
مَرْفُوضًا مِنَ النَّاسِ، وَلَكِنْ مُخْتَارًا  
مِنَ اللَّهِ كَرِيمًا،

كُونُوا أَنْتُمْ أَيْضًا مَبْنِيِّينَ كَحِجَارَةٍ  
حَيَّةٍ، بَيْتًا رُوحِيًّا، كَهَنُوتًا مُقَدَّسًا،  
لِتَقْدِيمِ ذَبَائِحِ رُوحِيَّةٍ مَقْبُولَةٍ عِنْدَ  
اللَّهِ بِيَسُوعَ الْمَسِيحِ.

لِذَلِكَ يَتَضَمَّنُ أَيْضًا فِي الْكِتَابِ:  
«هَئِنْدًا أَضَعُ فِي صِهْيُونَ حَجْرَ  
رَأْوِيَّةٍ مُخْتَارًا كَرِيمًا، وَالَّذِي يُؤْمِنُ  
بِهِ لَنْ يُخْزَى.»

فَلَكُمْ أَنْتُمْ الَّذِينَ تُؤْمِنُونَ الْكَرَامَةَ،  
وَأَمَّا لِلَّذِينَ لَا يُطِيعُونَ فَالْحَجَرُ  
الَّذِي رَفَضَهُ الْبُنَاوُونَ هُوَ قَدْ صَارَ  
رَأْسَ الرَّاوِيَّةِ،

وَحَجَرِ صَدْمَةٍ وَصَخْرَةِ عَثْرَةٍ.  
الَّذِينَ يَعْتُرُونَ غَيْرَ طَائِعِينَ  
لِلْكَلامِ، الْأَمْرُ الَّذِي جُعِلُوا لَهُ.

وَأَمَّا أَنْتُمْ فَحَنَسٌ مُخْتَارٌ، وَكَهَنُوتٌ  
مُلُوكِيٌّ، أُمَّةٌ مُقَدَّسَةٌ، شَعْبٌ ائْتِنَاءٍ،  
لِكَيْ تُخْبِرُوا بِفَضَائِلِ الَّذِي دَعَاكُمْ  
مِنَ الظُّلْمَةِ إِلَى نُورِهِ الْعَجِيبِ.

ἴτε φηεταϑαζεμ ἠηνοῦ ἔβολ δεν  
πῆλακι ἔδοῦν ἔπεροῦωινι εἶτοι ἰψῆφρηι.

Πηἔτε ἰνοῦλαοσ ἀν πε ἰνοῦχοῦ:  
†νοῦ δε ἀρετενερ οῦλαοσ ἰφνοῦ†:  
νηἔτε ναῦναι ἠωῦ ἀν †νοῦ δε ἀῦναι  
νωτεν.

*Πασινηοῦ ἰπερμενερε πικοσμοσ  
οῦδε ηηεῦωπ δεν πικοσμοσ:  
πικοσμοσ νασινη νεμ τερεπιθημια: φη  
δε εἶτηρι ἰφοῦωῦ ἰφνοῦ† ἑἵναῦωπι  
ῦα ἔνεε: ἀμην.*

marvelous light;

who once were not a  
people but are now the  
people of God, who had not  
obtained mercy but now  
have obtained mercy.

*Do not love the world  
nor the things, which are in  
the world. The world passes  
away, and its desires; but he  
who does the will of God  
abides forever. Amen.*

الَّذِينَ قَبْلًا لَمْ تَكُونُوا شَعْبًا، وَأَمَّا  
الآنَ فَأَنْتُمْ شَعْبُ اللَّهِ. الَّذِينَ كُنْتُمْ  
غَيْرَ مَرْحُومِينَ، وَأَمَّا الآنَ  
فَمَرْحُومُونَ.

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

## The Acts الإبركسيس

Πραξις ἴτε ηηνιοῦ† ἰἀποστολοσ:  
ἔρε ποῦκοῦοῦ εθοῦαβ ῦωπι νεμἀν.  
Δμην.

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

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

Πραξις ε̄: ᾱ - ζ̄: β̄

Acts 6: 1 - 7: 2

أعمال 6: 1 - 7: 2

Πῆρηι δε δεν ναἰεζοοῦ ἔτε ἰμιαῦ  
ἔταῦἀῦαι ἰξε ηηαθηῦσ ἀϑῦωπι ἰξε  
οῦῆρεμεῦ ἴτε ηιθηεινην οῦβε  
ηιζεβερεοσ ξε ναῦ† ἰεῦθηοῦ ἀν πε  
ἔπιῦεμῦ ἰμηνι ἴτε ηοῦχηρα.

Now in those days,  
when the number of the  
disciples was multiplying,  
there arose a complaint  
against the Hebrews by the  
Hellenists, because their  
widows were neglected in  
the daily distribution.

وَفِي تِلْكَ الْأَيَّامِ إِذْ تَكَثَّرَ التَّلَامِيذُ،  
حَدَّثَ تَدْمَرٌ مِنَ الْيُونَانِيِّينَ عَلَى  
الْعِبْرَانِيِّينَ أَنَّ أَرَامِلَهُمْ كُنَّ يُغْفَلُ  
عَنْهُنَّ فِي الْخِدْمَةِ الْيَوْمِيَّةِ.

Δ πιμηῦ σῆαῦ δε ἰἀποστολοσ  
αῦμοῦ† ἔπιμηῦ ἴτε ηηαθηῦσ  
πεῦωῦ ἠωῦ πιῦωβ ραναν ἀν  
εορεῦχω ἰκων ἰπικαξι ἴτε φνοῦ†  
ἴτεῦεμῦ ἰεανῦτραπεζα.

Then the twelve  
summoned the multitude of  
the disciples and said, “It is  
not desirable that we should  
leave the word of God and  
serve tables.

فَدَعَا الْاثْنَا عَشَرَ جُمُوهَرَ التَّلَامِيذِ  
وَقَالُوا: لَا يُرْضِي أَنْ نَتْرِكَ نَحْنُ  
كَلِمَةَ اللَّهِ وَنَخْدِمَ مَوَائِدَ.

Χεμπῶνι οἱ νενεσνηοῦ ἠψαψῶ  
ἠρωμι ἐβολ ἄθεν ἠηνοῦ εἱερεμεορε  
ἄρωποῦ εἱμεε ἠπιπνευμα νεμ σοφία  
ἠτενχαῦ ἐρηι ἐεε ταιχῖριὰ.

Ἄνον δε ἠτενερωῶτ ἐῖπροσεῖχη  
νεμ ἠψεμῶ ἠτε πιεασι.

Οῦο ἀπιεασι ρανωοῦ ἠπεῦθο  
ἠπιμῶ τηρῶ οῦο ἀρωπ  
ἠστεφανοσ ἐβολ ἠἄητοῦ οῦρωμι πε  
εἱμεε ἐβολ ἄθεν ἠηαῖτ νεμ  
Πιπνευμα εσοῦαβ νεμ Φιλιπποσ νεμ  
Προχοροσ νεμ Ηικανωρ νεμ Τιμων  
νεμ Παρμενα νεμ Ηικολαοσ πιεεμμο  
ἠρεμῖ Ἄντιοχῖα.

Ἡαι ἀρωωοῦ ἐρατοῦ ἠπεῦθο  
ἠνῖαποστολοσ οῦο ἐταῖρωε ἀρχα  
σιε ἐεωοῦ.

Οῦο ἀπιεασι ἠτε Φηνοῖτ ἀραιαι  
ἀαῶαι ἠεε τῆπι ἠνῖμαθητεσ ἄθεν  
ἱερωσαλῆμ ἠμαῶω: οῦο οῦνῖωῖτ δε  
ἠμῖω ἠτε νιοῖηβ ἀρωτεμ ἠεα  
ἠηαῖτ.

Στεφανοσ δε εἱμεε ἠἄμοτ νεμ  
χομ ναῖρι ἠεανῖωῖτ ἠμῖνι νεμ  
εανῶφῆρι νεμ εανχομ ἠἄρηι ἄθεν  
πιλαοσ.

Therefore, brethren,  
seek out from among you  
seven men of good  
reputation, full of the Holy  
Spirit and wisdom, whom  
we may appoint over this  
business;

but we will give  
ourselves continually to  
prayer and to the ministry of  
the word.”

And the saying pleased  
the whole multitude. And  
they chose Stephen, a man  
full of faith and the Holy  
Spirit, and Philip,  
Prochorus, Nicanor, Timon,  
Parmentas, and Nicolas, a  
proselyte from Antioch,

whom they set before  
the apostles; and when they  
had prayed, they laid hands  
on them.

Then the word of God  
spread, and the number of  
the disciples multiplied  
greatly in Jerusalem, and a  
great many of the priests  
were obedient to the faith.

And Stephen, full of  
faith and power, did great  
wonders and signs among  
the people.

فَأَتَّخِبُوا أَيُّهَا الْإِخْوَةُ سَبْعَةَ رِجَالٍ  
مِنْكُمْ، مَشْهُودًا لَهُمْ وَمَمْلُوكًا مِنَ  
الرُّوحِ الْقُدُسِ وَحِكْمَةٍ، فَتَقِيمُهُمْ  
عَلَى هَذِهِ الْحَاجَةِ.

وَأَمَّا نَحْنُ فنَوَاطِبُ عَلَى الصَّلَاةِ  
وَعِدْمَةِ الْكَلِمَةِ.

فَحَسَنَ هَذَا الْقَوْلُ أَمَامَ كُلِّ  
الْجُمُوعِ، فَأَخْتَارُوا اسْتِفَانُوسَ،  
رَجُلًا مَمْلُوكًا مِنَ الْإِيمَانِ وَالرُّوحِ  
الْقُدُسِ، وَفِيلِيبَّسَ، وَبِرُوخُورُسَ،  
وَنِيكَانُورَ، وَتِيمُونَ، وَبِرْمِينَاسَ،  
وَنِيْقُولَاوُسَ دَخِيلًا أَنْطَاكِيًّا.

الَّذِينَ أَقَامُوهُمْ أَمَامَ الرُّسُلِ، فَصَلُّوا  
وَوَضَعُوا عَلَيْهِمُ الْيَدَي.

وَكَانَتْ كَلِمَةُ اللَّهِ تَنْمُو، وَعَدَدُ  
التَّلَامِيذِ يَتَكَثَّرُ جَدًّا فِي أُورُشَلِيمَ،  
وَجُمُوعٌ كَثِيرٌ مِنَ الْكَهَنَةِ يُطِيعُونَ  
الْإِيمَانَ.

وَأَمَّا اسْتِفَانُوسُ فَإِذَا كَانَ مَمْلُوكًا  
إِيمَانًا وَقُوَّةً، كَانَ يَصْنَعُ عَجَائِبَ  
وآيَاتٍ عَظِيمَةً فِي الشَّعْبِ.

Ἀρτωῶντος Δε ἦξε θανοῶν  
ἐβολ θεν ἱερνασῶση ἔτε ψαυμοῦτ  
ἔρωον γε Ηιλιβερτινος νεμ  
Ηικυριννεος νεμ Ηιρεμρακοῦτ νεμ  
Ηιρεμῦκνυλικια νεμ ἱΔια ἐγκωῦ  
νεμ Στεφανος.

Οτος ἠπορῶν γευξου ἠτ ἔδορν  
ἐῆρεν ἱσοφια νεμ Πιπνευμα ἔτε  
ναφρασι ἠδῆτη.

Ποτε ἀνινη ἠθανρωμι εῖρω ἠμοος  
γε ἠνον ἀνωτεμ ἔροφ εῖρω  
ἠθανρασι ἠξεοῶ ἐΰωῦχης νεμ  
Φνοῦτ.

Ἀγκιμ Δε ἐπιλλος τηρε νεμ  
ἠἠρεβῦτερος νεμ ἠιαδ ἀρτωῶντος  
ἀγρολμεφ ἀρενη ἔδορν ἐπιμα ἠτῆαπ.

Ἀρταθο Δε ἠθανμετεορεῖ  
ἠνοῦτ ἔρατοῦ εῖρω ἠμοος γε παρρωμι  
ἠῆρω ἠτοτφ ἐβολ ἀν εῖρω ἠθανρασι  
ἠσα παμα εθοῶαβ νεμ πινομος.

Ἀνωτεμ ταρ ἔροφ εῖρω ἠμοος  
γε ἠνοῦτ Πιναζωρεος ἠθοφ εθναβελ  
παμα εθοῶαβ ἐβολ ἠναψιβῦ  
ἠἠικῦνηοια ἔταφῦητοῦ ἔτοτεν ἠξε  
ΰωῦχης.

Οτος ἔταῦκομ τηροῦ ἔδορν  
ἐῆραφ ἠξε ἠηετρεμσι θεν πιμαἠτῆαπ

Then there arose some  
from what is called the  
Synagogue of the  
Freedmen, Cyrenians,  
Alexandrians, and those  
from Cilicia and Asia,  
disputing with Stephen.

And they were not able  
to resist the wisdom and the  
Spirit by which he spoke.

Then they secretly  
induced men to say, “We  
have heard him speak  
blasphemous words against  
Moses and God.”

And they stirred up the  
people, the elders, and the  
scribes; and they came upon  
him, seized him, and  
brought him to the council.

They also set up false  
witnesses who said, “This  
man does not cease to speak  
blasphemous words against  
this holy place and the law;

for we have heard him  
say that this Jesus of  
Nazareth will destroy this  
place and change the  
customs which Moses  
delivered to us.”

And all who sat in the  
council, looking steadfastly  
at him, saw his face as the  
face of an angel.

فَنَهَضَ قَوْمٌ مِّنَ الْمَجْمَعِ الَّذِي يُقَالُ  
لَهُ مَجْمَعُ اللَّيْبَرْتِيِّينَ  
وَالْقَيْرَوَانِيِّينَ وَالْإِسْكََنْدَرِيِّينَ، وَمِنَ  
الَّذِينَ مِنْ كِلِيكْيَا وَأَسِيَّا، يُحَاوِرُونَ  
سْتَفَانُوسَ.

وَلَمْ يَقْدِرُوا أَنْ يَقَاوُمُوا الْحِكْمَةَ  
وَالرُّوحَ الَّذِي كَانَ يَتَكَلَّمُ بِهِ.

حِينَئِذٍ دَسَّوْا لِرِجَالٍ يَقُولُونَ: إِنَّا  
سَمِعْنَاهُ يَتَكَلَّمُ بِكَلَامٍ تَجْدِيفٍ عَلَى  
مُوسَى وَعَلَى اللَّهِ.

وَهَيَّجُوا الشَّعْبَ وَالشُّيُوخَ وَالْكَتَبَةَ،  
فَقَامُوا وَخَطَفُوهُ وَأَتَوْا بِهِ إِلَى  
الْمَجْمَعِ،

وَأَقَامُوا شُهُودًا كَذِبَةً يَقُولُونَ: هَذَا  
الرَّجُلُ لَا يَفْتُرُ عَنَّا أَنْ يَتَكَلَّمَ كَلَامًا  
تَجْدِيفًا ضِدَّ هَذَا الْمَوْضِعِ الْمُقَدَّسِ  
وَالنَّامُوسِ،

لَأَنَّنَا سَمِعْنَاهُ يَقُولُ: إِنَّ يَسُوعَ  
النَّاصِرِيِّ هَذَا سَيَنْقُضُ هَذَا  
الْمَوْضِعَ، وَيُعَيِّرُ الْعَوَائِدَ الَّتِي  
سَلَّمَنَا إِيَّاهَا مُوسَى.

فَشَخَّصَ إِلَيْهِ جَمِيعُ الْجَالِسِينَ فِي  
الْمَجْمَعِ، وَرَأَوْا وَجْهَهُ كَأَنَّهُ وَجْهٌ  
مَلَائِكَةٍ.

ἀγνατ ἐπερθεο ὑφρητ ὑπερο  
ἵνοταστρελο.

Περαε δε ναε ἵνε παρχηερενε  
ξε αν ναι ωωπι ὑπαρητ.

Πθοε δε περαε: ηρωωμ νενσνηοτ  
οροε νενιοτ σωτεμ: Φνοτ ἵτε πῶοτ  
αφορονδε επενωτ Αβρααμ ερχη  
ἵερη δεν τΜεσοποταμια  
ὑπατερωωπι δεν Χαρραν.

*Πισαχι δε ἵτε Πβοις ερεαμιο οροε  
ερεαωα: ερεαμαμιο οροε ερεταχρο:  
δεν ἵαγια ἵεκκλῆσια ἵτε Φνοτ:  
ἀμην.*

Then the high priest  
said, “Are these things so?”

And he said, “Brethren  
and fathers, listen: The God  
of glory appeared to our  
father Abraham when he  
was in Mesopotamia, before  
he dwelt in Haran.”

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

فَقَالَ رَبِّيسُ الْكَهَنَةِ أَتَرَى هَذِهِ  
الْأُمُورَ هَكَذَا هِيَ.

فَقَالَ أَيُّهَا الرِّجَالُ الْإِخْوَةُ وَالْآبَاءُ  
اسْمَعُوا، ظَهَرَ إِلَهُ الْمَجْدِ لِأَبِينَا  
إِبْرَاهِيمَ وَهُوَ فِي مَا بَيْنَ النَّهْرَيْنِ،  
قَبْلَمَا سَكَنَ فِي حَارَانَ.

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

## Synaxarium of Abib 6

سنكسار اليوم السادس من شهر أبيب

1. The Martyrdom of St. Olympus (Aoulimpas), the Apostle
2. The Martyrdom of St. Theodosia and her Companions

### 1. The Martyrdom of St. Aoulimpas, the Apostle

On this day, of the year 67 AD, St. Olympus (Aoulimpas), who was called Paul, one of the seventy apostles, was martyred. He was one of those who were chosen by The Lord Christ to evangelize and preach the Kingdom of God. He was present when the Holy Spirit came down upon the church on the Day of Pentecost.

He accompanied St. Paul in his missionary journeys, who ordained him a bishop for Philippi. He shepherded the flock of Christ with the best of care.

When he heard about the final imprisonment of St. Paul in Rome, he went there and met him and met St. Peter before their martyrdom. This saint was present at the time of the martyrdom of St. Peter. He was the one

1. استشهاد القديس أولمباس أحد السبعين رسولاً
2. استشهاد القديسة ثاودوسية ومن معها

### 1. استشهاد القديس أولمباس أحد السبعين رسولاً

في مثل هذا اليوم من سنة 67 ميلادية،  
استشهد القديس أولمباس الملقب ببولس، أحد  
السبعين رسولاً. كان هذا القديس بين الذين  
انتخبهم الرب يسوع المسيح للكراسة والتبشير،  
وحضر حلول الروح القدس على الكنيسة في  
يوم الخمسين.

وقد رافق القديس بولس الرسول في رحلاته  
التبشيرية، فرسمه أسقفاً على فيلبى، فرعى  
رعية المسيح أحسن رعاية.

ولما سمع بسجن القديس بولس الأخير في  
روما، مضى إلى هناك وتقابل معه ومع القديس  
بطرس الرسول قبل استشهادهما. وقد حضر

to take his body off the cross, shroud him, and took him to the house of one of the Christians.

When Emperor Nero knew of what he did, he brought him and asked him about his faith. The saint proclaimed his Christian faith before him. Nero tortured him severely, and then he asked him, "How would you wish to die?" The saint replied saying, "I only wish to die for the sake of The Lord Christ, kill me anyway you wish, and bring me speedily to my desire." Nero ordered to scourge him then crucify him head down, as St. Peter. Thus, he received the crown of martyrdom.

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

## 2. The Martyrdom of St. Theodosia and her Companions

On this day also, of the year 19 of the martyrs, 303 AD, St. Theodosia, mother of St. Proconius, along with two princes and twelve other women, were martyred.

Theodosia was a pagan woman, and when she heard that her son became Christian, and Emperor Diocletian had tortured him severely until he was close to death, she went to see him. He was being tortured at the hand of the governor of Caesarea Palestine. She found them bringing him out of prison, and all his wounds were healed. She realized the truthfulness of her son's faith in The Lord Christ. She, along with two princes and twelve other women, proclaimed their faith in The Lord Christ. The governor became enraged and ordered to behead them all. So, the mother who could not bear mention the name of Christ, became a martyr on His name and they all received the crown of martyrdom.

May the blessing of their prayers be with us all.  
Amen.  
And glory be to God, now and forever. Amen.

هذا القديس لحظة استشهاده القديس بطرس الرسول، وهو الذي أنزله عن الصليب وكفنه ونقله إلى بيت أحد المسيحيين.  
ولما علم الإمبراطور نيرون بعمله هذا، استحضره وسأله عن إيمانه، فأقر أمامه بإيمانه المسيحي. فعذبه نيرون عذاباً أليماً. وسأله قائلاً: "أية ميتة تريد أن تموت بها؟"، فأجاب القديس قائلاً: "أريد أن أموت من أجل السيد المسيح وكفى. ولك الحرية أن تختار طريقة موتي لأصل إلى مرادي سريعاً". فأمر الإمبراطور بضربه وصلبه منكساً مثل القديس بطرس، فقال إكليل الشهادة.  
بركة صلواته فلنكن معنا. آمين.

2. استشهاد القديسة ثاودوسية ومن معها وفيه أيضاً من سنة 19 للشهداء، سنة 303 ميلادية، استشهدت القديسة ثاودوسية والدة القديس بروكونيوس واثنان معها من الأمراء واثنان عشرة امرأة.  
وذلك أن ثاودوسية هذه كانت وثنية ولما سمعت أن ابنها قد صار مسيحياً، وأن الإمبراطور دقلديانوس قد عاقبه كثيراً حتى أشرف على الموت، ذهبت إليه لتراه في موضع العذاب على يد والي قيصرية فلسطين. فلما رآته وقد ذهبت عنه الجراحات، تحقق لها صدق الإيمان بالسيد المسيح، فأعلنت هي وأميران كانا معها، واثنان عشرة امرأة إيمانهم بالسيد المسيح. فغضب عليهم الوالي وأمر بقطع رؤوسهم. وهكذا انطلقت الأم التي كانت لا تطيق ذكر اسم المسيح، وصارت شهيدة على اسمه. ونال الجميع أكاليل الشهادة.  
بركة صلواتهم فلنكن معنا. آمين.  
ولربنا المجد دائماً أبدياً. آمين.

## The Liturgy Psalm

### مزمور القديس

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

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



<b>Ψαλμος τω Δαυιδ κ: ϛ, ε</b>	<b>Psalm 21: 3, 5</b>	<b>المزمور 20: 3، 5</b>
<p>Χε ακερωροπ εροϋ θεν νιςμοϋ ντε  τεκμετχριστος: ακχω ειζωϋ  νονχλου εβολ θεν οϋνι εκταινοϋτ:  οϋνιωτ πε πεϋωοϋ θεν πεκνοθευ:  οϋωοϋ νευ οϋνιωτ υμετσαιε εκεχαϋ  ειζωϋ. <b>Αλληλοια.</b></p>	<p>For You meet him with  the blessings of goodness;  You set a crown of pure  gold upon his head. His  glory is great in Your  salvation; honor and  majesty. <b>Alleluia.</b></p>	<p>أدرکته ببرکات صلاحک، ووضعت  على رأسه إکلیلاً من حجر کریم،  مجده عظیم بخلاصک، مجداً وبهاءً  عظیماً جعلت علیه. <b>هللیلیا.</b></p>

**The Liturgy Gospel**  
**إنجيل القديس**

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

**مبارک الآتی باسم الرب. ربنا وإلهنا ومخلصنا يسوع المسيح ابن الله الحي. الذي له المجد الدائم إلى الأبد أمين.**

<p>Οϋαναστωσις εβολ θεν  πιερασσελιον εθοϋαβ κατα λουκαν  ασιοϋ.</p>	<p>A chapter according to  Saint Luke, may his  blessings be with us. Amen.</p>	<p>فصل من إنجيل معلمنا لوقا  البشير. بركاته علينا أمين.</p>
<b>Λουκαν ι: α - κ</b>	<b>Luke 10: 1 - 20</b>	<b>لوقا 10: 1 - 20</b>
<p>Уененса наи δε à Πβοις οϋωνε  νκεϋβε εβολ: οτοϋ αϋοϋοροποϋ νϋϋβε  ςναϋ εβολ θαχωϋ εδοϋν εβακι νιβεν  νευ υαι νιβεν εναϋναϋε ερωοϋ.</p> <p>Нарχω δε υμοϋς νωοϋ πε χε  πιωϋδ μεν οϋνιωτ πε νιεϋαϋηϋ δε  θακνοϋϋι νε: τωβε οϋν υΠβοις  υπιωϋδ ϋοπωϋ ντεϋϋιοϋνι  νθανεϋαϋηϋ εβολ επεϋωϋδ.</p>	<p>After these things The  Lord appointed seventy  others also, and sent them  two and two before His face  into every city and place,  where He Himself was  about to go.</p> <p>Then He said to them,  “The harvest truly is great,  but the laborers are few;  therefore pray The Lord of  the harvest to send out  laborers into His harvest.</p>	<p>وَبَعْدَ ذَلِكَ عَيَّنَ الرَّبُّ سَبْعِينَ  آخَرِينَ أَيْضاً وَأَرْسَلَهُمْ ائْتِنِينَ  أَمَامَ وَجْهِهِ إِلَى كُلِّ مَدِينَةٍ وَمَوْضِعٍ  حَيْثُ كَانَ هُوَ مُزْمِعاً أَنْ يَأْتِيَ.</p> <p>فَقَالَ لَهُمْ: «إِنَّ الْحَصَادَ كَثِيرٌ وَلَكِنَّ  الْفَعْلَةَ قَلِيلُونَ. فَاطْلُبُوا مِنْ رَبِّ  الْحَصَادِ أَنْ يُرْسِلَ فَعْلَةً إِلَى  حَصَادِهِ»</p>

Ἰαυε νωτεν εηπεε Δνοκ  
†ορωρη ἰμωτεν ἰφρη† ηεανηηβ  
θεν ἰμη† ηεανουωνυ.

Ἰπερηαι ηουαεοη οηδε ηηρα  
οηδε θουη οουε ἰπερηασπαζεεε  
ηεηι ηι φμωητ.

Πηη δε ετετενηαυε νωτεν εδουη  
ερωφ αουε ηωρη ηε ηεηρηηη ἰπαηηη.

Οουε εωρη εηωρη ητε ηεηρηηη  
ἰμαη τετεηρηηη εεηητον ἰμοε  
εηρη εεωφ: εωρη δε ἰμοη  
τετεηρηηη εεεκοτε ερωτεν.

Ἰωρη δε εεν ηηη ετε ἰμαη  
ερετενοωμ οουε ερετενω ηηηετε  
ητωφ: ηεηαηεε εαη εηεμψα  
ἰπερηεεε: ἰπεροητεβ εβουλ εεν  
οηηη εουηη.

Οουε ηβακη ετετενηαυε νωτεν  
εδουη ερωε οουε ητωρηε ηηηου  
ερωφ οτωμ ηηηετοηηαηαη  
εαρητεν.

Οουε ηηετωηηη ηεηηεε ἀρηαεηρη  
ερωφ: οουε αουε ηωφ εε αεεωηη  
ερωτεν ηεε ημετορη ητε φηουη.

†βακη δε ετετενηαυε νωτεν  
εδουη ερωε οουε ητωρηεηεηεη  
ηηηου ερωφ ἰμωηηη εβουλ εεν

Go your way; behold, I  
send you out as lambs  
among wolves.

Carry neither money  
bag, knapsack, nor sandals;  
and greet no one along the  
road.

But whatever house you  
enter, first say, ‘Peace to  
this house.’

And if a son of peace is  
there, your peace will rest  
on it; if not, it will return to  
you.

And remain in the same  
house, eating and drinking  
such things as they give, for  
the laborer is worthy of his  
wages. Do not go from  
house to house.

Whatever city you  
enter, and they receive you,  
eat such things as are set  
before you.

And heal the sick there,  
and say to them, ‘The  
kingdom of God has come  
near to you’.

But whatever city you  
enter, and they do not  
receive you, go out into its  
streets and say,

إذهبوا. ها أنا أُرسلُكم مثلَ خُمَلانٍ  
بَيْنَ ذئابٍ.

لَا تَحْمِلُوا كَيْسًا وَلَا مَزُودًا وَلَا  
أَحْذِيَّةً وَلَا تَسَلِّمُوا عَلَى أَحَدٍ فِي  
الطَّرِيقِ.

وَأَيُّ بَيْتٍ دَخَلْتُمُوهُ فَقُولُوا أَوَّلًا:  
سَلَامٌ لِهَذَا الْبَيْتِ.

فَإِنْ كَانَ هُنَاكَ ابْنٌ السَّلَامِ يَجِلُّ  
سَلَامُكُمْ عَلَيْهِ وَإِلَّا فَيَرْجِعُ إِلَيْكُمْ.

وَأَقِيمُوا فِي ذَلِكَ الْبَيْتِ أَكْلِينَ  
وَشَارِبِينَ مِمَّا عِنْدَهُمْ لِأَنَّ الْفَاعِلَ  
مُسْتَحَقٌّ أَجْرَتِهِ. لَا تَنْتَقِلُوا مِنْ بَيْتٍ  
إِلَى بَيْتٍ.

وَأَيَّةَ مَدِينَةٍ دَخَلْتُمُوهَا وَقَبِلْكُمْ  
فَكُلُوا مِمَّا يُقَدَّمُ لَكُمْ

وَأَشْفُوا الْمَرْضَى الَّذِينَ فِيهَا  
وَقُولُوا لَهُمْ: قَدْ اقْتَرَبَ مِنْكُمْ  
مَلَكُوتُ اللَّهِ.

وَأَيَّةَ مَدِينَةٍ دَخَلْتُمُوهَا وَلَمْ يَقْبَلْكُمْ  
فَاخْرُجُوا إِلَى شَوَارِعِهَا وَقُولُوا:

ΝΕΣΠΛΑΤΙΑ ΔΑΧΟΣ.

Χε πικεψωιψ εταψτωμι ενεν  
βαλαγχ εβολ δεν τετενβακι  
τεννανερχ νωτεν εβολ: πλην φαι  
αριεμι εροψ γε ασδωντ ηχε  
ψμετορο ητε φνοηψ.

Ψχω δε υμοσ νωτεν γε ογον  
ομητον ναψωπι ηκολομα δεν  
πιεροοη ετε υμαη εβοτε ψβακι ετε  
υμαη.

Οτοι νε Χωραζιν: οτοι νε  
Βηθσαιδα γε ηερηι δεν Ψτροσ ευ  
τησιδων ενε αψωπι ηχε ναιχομ  
εταψωπι δεν θηνοη νε ισ θνει  
ατερμετανοιν ετρεμσι δεν οσοκ νεμ  
οηκερμ.

Πλην Ψτροσ νεμ τησιδων ογον  
ομητον ναψωπι νωοη δεν ηκρισι  
εβοτερωτεν.

Οτοσ ηθο ζωι Καφαρναομ μη  
τεραδισι ψα εερηι ετφε σεναθεβιο ψα  
επεσχη εαμεηψ.

Φηετσωτεμ ησωτεν αψωτεμ  
ησωι: οτοσ φηεψωψ υμωτεν  
αψωψ υμοι: φη δε εψωψ υμοι  
υφηεταψταοτοι.

‘The very dust of your  
city, which clings to us we  
wipe off against you.  
Nevertheless know this, that  
the kingdom of God has  
come near you.’

But I say to you that it  
will be more tolerable in  
that Day for Sodom than for  
that city.

“Woe to you, Chorazin!  
Woe to you, Bethsaida! For  
if the mighty works, which  
were done in you had been  
done in Tyre and Sidon,  
they would have repented  
long ago, sitting in  
sackcloth and ashes.

But it will be more  
tolerable for Tyre and Sidon  
at the judgment than for  
you.

And you, Capernaum,  
who are exalted to heaven,  
will be brought down to  
Hades.

He who hears you hears  
Me, he who rejects you  
rejects Me, and he who  
rejects Me rejects Him who  
sent Me.”

حَتَّى الْعُبَارُ الَّذِي لَصِقَ بِنَا مِنْ  
مَدِينَتِكُمْ نُنْفِضُهُ لَكُمْ. وَلَكِنْ اَعْلَمُوا  
هَذَا أَنَّهُ قَدْ اقْتَرَبَ مِنْكُمْ مَلَكُوتُ  
اللَّهِ.

وَأَقُولُ لَكُمْ إِنَّهُ يَكُونُ لِسُذُومٍ فِي  
ذَلِكَ الْيَوْمِ حَالَةٌ أَكْثَرَ احْتِمَالًا مِمَّا  
لِتِلْكَ الْمَدِينَةِ.

«وَيْلٌ لَكَ يَا حُورَزِينَ. وَيْلٌ لَكَ يَا  
بَيْتَ صَيْدَا. لِأَنَّهُ لَوْ صُنِعَتْ فِي  
صُورَ وَصَيْدَاءَ الْقُوَاتِ الْمَصْنُوعَةُ  
فِيكُمْ لَتَابَتَا قَدِيمًا جَالِسَتَيْنِ فِي  
الْمُسُوحِ وَالرَّمَادِ.

وَلَكِنَّ صُورَ وَصَيْدَاءَ يَكُونُ لَهُمَا  
فِي الدِّينِ حَالَةٌ أَكْثَرَ احْتِمَالًا مِمَّا  
لَكُمْ

وَأَنْتِ يَا كَفَرْنَاخُومَ الْمُرْتَفَعَةَ إِلَى  
السَّمَاءِ سَتَهْبِطِينَ إِلَى الْهَآوِيَةِ.

الَّذِي يَسْمَعُ مِنْكُمْ يَسْمَعُ مِنِّي  
وَالَّذِي يُرْذَلُكُمْ يُرْذَلُنِي وَالَّذِي  
يُرْذَلُنِي يُرْذَلُ الَّذِي أَرْسَلَنِي.»

ΑΥΤΑΙΣ ΔΕ ἦΝΤΙΣ ΠΙΣΤΕΥΣΑΝΤΕΣ  
ΟΥΡΑΥΙ ΕΥΧΩ ἸΜΟC ΧΕ ΠΒΟΙC  
ΝΙΚΕΔΕΜΩΝ CΕΒΝΟ ἸΧΩΟΥ ΝΑΝ ΔΕΝ  
ΠΕΚΡΑΝ.

Πεχαϋ ΔΕ ΝΩΟΥ ΧΕ ΔΙΝΑΥ  
ΕΠCΑΤΑΝΑC ΕΑCΘΕΙ ΕΒΟΛ ΔΕΝ ΤΦΕ  
ἸΦΗΡΗΤ ἸΟΥCΕΤΕΒΡΗΧ.

ΘΗΠΠΕ ΔΙΤ ΝΩΤΕΝ ἸΠΙΕΡΥΥΙ  
ΕΖΩΜΙ ΕΧΕΝ ΘΑΝΘΟΥ ΝΕΜ ΘΑΝΘΛΗ ΝΕΜ  
ΕΧΕΝ ΤΧΟΥ ΤΗC ἸΤΕ ΠΙΧΑΧΙ: ΟΥΘ  
ἸΝΕCΥΒΙ ΘΗΝΟΥ ἸΧΟΝC ἸΘΕΛΙ.

ΠΛΗΝ ἸΠΕΡΡΑΥΙ ΔΕΝ ΦΑΙ ΧΕ  
ΝΙΠΝΕΥΜΑ CΕΒΝΟ ἸΧΩΟΥ ΝΩΤΕΝ: ΡΑΥΙ  
ΔΕ ἸΘΟΥ ΧΕ ΝΕΤΕΝΡΑΝ CΕCΘΗΟΥΤ ΔΕΝ  
ΝΙΦΗΟΥΙ.

*Πῶς φα Πεννοῦτ πε ψα ἐνεθ  
Ἰτε ΝΙ ἐνεθ: ἸΜΗΝ.*

Then the seventy  
returned with joy, saying,  
“Lord, even the demons are  
subject to us in Your  
name.”

And He said to them, "I  
saw Satan fall like lightning  
from heaven.

Behold, I give you the  
authority to trample on  
serpents and scorpions, and  
over all the power of the  
enemy, and nothing shall by  
any means hurt you.

Nevertheless do not  
rejoice in this, that the  
spirits are subject to you,  
but rather rejoice because  
your names are written in  
heaven".

*Glory be to God  
forever.*

فَرَجَعَ السَّبْعُونَ بِفَرَحٍ قَائِلِينَ: «يَا  
رَبُّ حَتَّى الشَّيَاطِينُ تَخْضَعُ لَنَا  
بِاسْمِكَ».

فَقَالَ لَهُمْ: «رَأَيْتَ الشَّيْطَانَ سَاقِطًا  
مِثْلَ الْبُرْقِ مِنَ السَّمَاءِ.

هَا أَنَا أُعْطِيكُمْ سُلْطَانًا لِتَدُوسُوا  
الْحَيَّاتِ وَالْعُقَارِبَ وَكُلَّ قُوَّةِ الْعَدُوِّ  
وَلَا يَضُرُّكُمْ شَيْءٌ.

وَلَكِنْ لَا تَفْرَحُوا بِهَذَا أَنَّ الْأَرْوَاحَ  
تَخْضَعُ لَكُمْ بَلِ افْرَحُوا بِالْحَرِيِّ أَنَّ  
أَسْمَاءَكُمْ كُتِبَتْ فِي السَّمَاوَاتِ».

*والمجد لله دائماً.*

# Katameros Readings for the 7<sup>th</sup> Day of Abib

قطمارس قراءات اليوم السابع من شهر أبيب المبارك

Κορυθαυαυαυ η̅ε̅ζοοου η̅Πια̅βοτ Επηπ

**Πορζι**

**Vespers Psalm**

مزمور العشيّة

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

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

Ψαλμοσ τω Δαυιδ λ̅α̅: ιβ̅, ζ̅

Psalm 32: 11, 6

مزمور 31: 12, 7

Ουνοϋ ε̅ζε̅ν Π̅ο̅ι̅ς ο̅υο̅ζ θε̅λη̅η̅λ  
 νι̅θ̅μη̅ι: υ̅ρ̅υ̅υ̅ο̅υ η̅μ̅ω̅τ̅εν ο̅υ̅ο̅ν νι̅β̅εν  
 ε̅τ̅σο̅υ̅τ̅ω̅ν θ̅εν πο̅υ̅ζ̅η̅τ̅: ε̅ζ̅ρη̅ι ε̅ζε̅ν  
 θ̅αι: ε̅ν̅ε̅τ̅ω̅β̅ε̅ ε̅π̅ω̅υ̅ι ζ̅α̅ρο̅κ: η̅ζε̅ ο̅υ̅ο̅ν  
 νι̅β̅εν ε̅θο̅υ̅α̅β̅ θ̅εν ο̅υ̅τ̅χο̅υ̅ ε̅ρ̅σο̅υ̅τ̅ω̅ν.

Be glad in The Lord and rejoice, you righteous; and shout for joy, all you upright in heart. For this cause, everyone who is godly shall pray to You in a time when You may be found. Alleluia.

افرحوا أيها الصديقون بالرب  
 وابتهجوا وافتخروا يا جميع  
 مستقيمي القلوب. من أجل هذا  
 يبتهل إليك كل الأبرار في أوان  
 مستقيم. هليلويا.

Αλληλοια̅.

**Vespers Gospel**

إنجيل العشيّة

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

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

Ο̅υ̅α̅να̅σ̅τ̅η̅ω̅ς̅ι̅ς̅ ε̅β̅ο̅λ̅ θ̅εν  
 π̅ι̅ε̅γ̅α̅σ̅τ̅ε̅λ̅ι̅ο̅ν̅ ε̅θο̅υ̅α̅β̅̅ κα̅τα̅ λ̅ο̅υ̅κα̅ν̅  
 α̅σ̅ι̅ο̅υ̅.

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

فصل من إنجيل معلمنا لوقا  
 البشير. بركاته علينا آمين.

Λουκαν κ̅β̅: κ̅λ̅ - λ̅

Luke 22: 24 - 30

لوقا 22: 24 - 30

Ἀστωπι δε οἱ ἴξε οὐφιλονικιὰ  
ἰδῆτοῦ γε νιμ ἰμωοῦ πε πιγιωτ.

Πθοϋ δε πεχαϋ νωοῦ γε νιοῦρωοῦ  
ἴτε νιεθνοϋ ρεοι ἰδῆοιϋ ἔρωοῦ: οῦοϋ  
νιητοι ἰερωῖω ἔχωοῦ ρεμοῦτ ἔρωοῦ  
γε νιρεϋερπεθῆνανεϋ.

Πθωτεν δε ἰπαρητ ἄν ἄλλα  
πιγιωτ ἔτδεν ἠηνοῦ μαρεϋερ ἰφρητ  
ἰπιδελωῖρι οῦοϋ πιησοῦμενοϋ  
ἰφρητ ἰπιδῆκων.

Πιμ ταρ πε πιγιωτ φηετρωτεβ  
ωδῆν φηετερδῆκων: μη φηετρωτεβ  
ἄν πε: ἄνοκ δε τῆχῆ δεν τετενιμητ  
ἰφρητ ἰφηετερδῆκωνιν.

Πθωτεν δε νε ἰνηῆταῦοῖ νειμη  
δεν ναπιραϋμο.

Ἄνοκ εῶ τῆναϋει νειωτεν  
κατα φρητ ἔταϋϋει νειμη ἴξε  
Παιωτ ἰοῦμετοῦρο.

Σινα ἴτετενοῦωμ οῦοϋ ἴτετενω  
νειμη εἰξεν ταῦτραπεζα δεν  
ταμετοῦρο οῦοϋ ἔρετενεῖεμσι εἰξεν  
εἰξῆρονοϋ οῦοϋ ἔρετεν ἔτδῆπ  
ἔτμετῆναῦ ἰφῆγῆ ἴτε Πιραηλ.

*Πῶοῦ φα Πεινοῦτ πε: ωἄ ἔνεϋ  
ἴτε νιῆνεϋ: ἄμην.*

Now there was also a  
dispute among them, as to  
which of them should be  
considered the greatest.

And He said to them,  
“The kings of the Gentiles  
exercise lordship over them,  
and those who exercise  
authority over them are  
called ‘benefactors.’

But not so among you;  
on the contrary, he who is  
greatest among you, let him  
be as the younger, and he  
who governs as he who  
serves.

For who is greater, he  
who sits at the table, or he  
who serves? Is it not he who  
sits at the table? Yet I am  
among you as the One who  
serves.

But you are those who  
have continued with Me in  
My trials.

And I bestow upon you  
a kingdom, just as My  
Father bestowed one upon  
Me,

that you may eat and  
drink at My table in My  
kingdom, and sit on thrones  
judging the twelve tribes of  
Israel.”

*Glory be to God forever.*

وَكَانَتْ بَيْنَهُمْ أَيْضاً مُشَاجَرَةٌ مَنْ  
مِنْهُمْ يُظَنُّ أَنَّهُ يَكُونُ أَكْبَرَ.

فَقَالَ لَهُمْ مُلُوكُ الْأُمَمِ يَسُودُونَهُمْ  
وَالْمُتَسَلِّطُونَ عَلَيْهِمْ يُدْعَوْنَ  
مُحْسِنِينَ.

وَأَمَّا أَنْتُمْ فَلَيْسَ هَكَذَا بَلِ الْكَبِيرُ  
فِيكُمْ لِيَكُنْ كَالصَّغِيرِ وَالْمُتَقَدِّمُ  
كَالْخَادِمِ.

لَأَنَّ مَنْ هُوَ أَكْبَرُ، الَّذِي يَتَكَبَّرُ أَمْ  
الَّذِي يَخْدُمُ الْآخَرَ؟ أَلَيْسَ الَّذِي يَتَكَبَّرُ،  
وَلَكِنِّي أَنَا بَيْنَكُمْ كَالَّذِي يَخْدُمُ.

أَنْتُمْ الَّذِينَ تَبَتُّوْا مَعِيَ فِي تَجَارِبِي.

وَأَنَا أَجْعَلُ لَكُمْ كَمَا جَعَلْتُ لِي أَبِي  
مَلَكُوتًا.

لِتَأْكُلُوا وَتَشْرَبُوا عَلَيَّ مَائِدَتِي فِي  
مَلَكُوتِي، وَتَجْلِسُوا عَلَيَّ كُرْسِيِّ  
تَدِينُونَ أَسْبَاطَ إِسْرَائِيلَ الْإِثْنَيْ  
عَشَرَ.

*والمجد لله دائماً.*

## Ψωρη

### Matins Psalm

#### مزموه باكر

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

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

Ψαλμος τω Δαυιδ λβ: α, ιβ

Psalm 33: 1, 12

مزموه 32: 1, 12

Θεληλ̄ μωωτεν̄ νῑθυμῑ ζεν̄ Πβοις:̄  
νηετσογτων̄ ε̄ερωαγ̄ νωογ̄ η̄νε  
πῑςμογ:̄ ωογνιατγ̄ μ̄πῑωλολ̄ ε̄τε̄ Πβοις  
πε̄ Πεγνογτ:̄ πιλαο̄ ε̄ταγσοτπη  
εγ̄κλ̄ηρονομιᾱ ναγ. **Αλληλογιᾱ.**

Rejoice in The Lord, O you righteous! For praise from the upright is beautiful. Blessed is the nation whose God is The Lord, the people He has chosen as His own inheritance. **Alleluia.**

ابتهجوا أيها الصديقون بالرب، للمستقيمين ينبغي التسبيح. طوبى للأمة التي الرب إلهها. والشعب الذي اختاره ميراثاً له. **هللويليا.**

### Matins Gospel

#### إنجيل باكر

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

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

Ογ̄λ̄νασγνωσις̄ ε̄βολ̄ ζεν̄  
πιεγασγελιον̄ εθογαβ̄ κατ̄ᾱ Πᾱτ̄εον̄  
ασιογ.

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

فصل من إنجيل معلمنا متي البشير. بركاته علينا آمين.

Πᾱτ̄εον̄ κε̄:̄ ῑΔ - κ̄ζ

Matthew 25: 14 - 23

متي 25: 14 - 23

Ῡφρητ̄ γαρ̄ νογρωμῑ εγ̄ναωγναγ̄  
ε̄πωεμο̄ αγ̄μογτ̄ ε̄νεγ̄εβιαικ̄ ογ̄ογ  
αγ̄τ̄ μ̄πετενταγ̄ ε̄τοτογ.

For the kingdom of heaven is like a man traveling to a far country, who called his own servants and delivered his goods to them.

وَكَأَمَّا إِنْسَانٌ مُسَافِرٌ دَعَا عِبْدَهُ  
وَسَلَّمَ هُمْ أَمْوَالَهُ.

Ογ̄αῑ μεν̄ αγ̄τ̄ ναγ̄ η̄τογ̄ η̄ζιν̄ωγρ:  
κεογαῑ Δε̄ αγ̄τ̄ ναγ̄ η̄ς̄ναγ:̄ κεογαῑ Δε̄  
αγ̄τ̄ ναγ̄ η̄ογαι:̄ πιογαῑ πιογαῑ κατ̄ᾱ

And to one he gave five talents, to another two, and to another one, to each according to his own ability; and immediately he

فَأَعْطَى وَاحِدًا خَمْسَ وَزْنَاتٍ وَآخَرَ  
وَزْنَتَيْنِ وَآخَرَ وَزْنَةً كُلِّ وَاحِدٍ عَلَى  
قَدْرِ طَاقَتِهِ. وَسَافَرَ لِلْوَقْتِ.

τερχου οτου αϕυεναϑ ε̅πωεμο.

Αϕυεναϑ δε̅ η̅χε φη̅ετβι̅ υ̅πι̅το̅  
η̅χι̅νδωρ αϕερωβ η̅η̅το̅ ο̅το̅  
αϕ̅φε̅ κε̅ το̅.

Παιρη̅ ο̅ν φη̅ετα̅βι̅ υ̅πι̅ε̅να̅  
αϕ̅φε̅ κε̅ ε̅να̅.

Φη̅ δε̅ ε̅τα̅βι̅ υ̅πι̅ο̅ται αϕυεναϑ  
αϕ̅ωκι̅ η̅ο̅κα̅ζι̅ ο̅το̅ αϕ̅ωπ̅ υ̅πι̅ε̅α̅  
η̅τε̅ πε̅βο̅ι̅ς.

Μενε̅σα̅ ο̅τη̅ω̅τ̅ δε̅ η̅χο̅τ̅ αϕι̅  
η̅χε̅ Π̅βο̅ι̅ς η̅η̅ε̅βια̅ικ̅ ε̅τε̅ υ̅μα̅τ̅ ο̅το̅  
αϕ̅ωπ̅ η̅ε̅ω̅τ̅.

Αϕι̅ δε̅ η̅χε̅ φη̅ετα̅βι̅ υ̅πι̅το̅  
η̅χι̅νδωρ αϕε̅ν̅ κε̅ το̅ η̅χι̅νδωρ εϕ̅ω  
υ̅μο̅ς̅ χε̅ Πα̅βο̅ι̅ς̅ το̅ η̅χι̅νδωρ  
α̅κ̅η̅το̅ η̅η̅ ι̅ς̅ κε̅ το̅ η̅χι̅νδωρ  
α̅ι̅φ̅ω̅τ̅.

Πε̅χε̅ Πε̅βο̅ι̅ς̅ δε̅ η̅α̅ϑ̅ χε̅ κα̅λω̅ς̅  
πι̅βω̅κ̅ ε̅θ̅α̅νε̅ϑ̅ ο̅το̅ ε̅τε̅η̅ο̅τ̅ ε̅πι̅δ̅η̅  
α̅κ̅ω̅πι̅̅ ε̅κε̅η̅ο̅τ̅̅ δ̅ε̅ν̅ δ̅α̅η̅κο̅τ̅̅  
ε̅ι̅ε̅χ̅α̅κ̅̅ ε̅ι̅ε̅ν̅ δ̅α̅η̅η̅ω̅τ̅̅ μα̅ϕ̅ε̅να̅κ̅̅  
ε̅δ̅ο̅η̅η̅̅ ε̅φ̅ρα̅ω̅ι̅̅ η̅τε̅ Πε̅κ̅βο̅ι̅ς̅.

Αϕι̅ δε̅ η̅χε̅ φη̅ετα̅βι̅ υ̅πι̅χι̅νδωρ  
ε̅να̅τ̅ πε̅χα̅ϑ̅ χε̅ Πα̅βο̅ι̅ς̅̅ χ̅ι̅νδωρ̅ ε̅να̅τ̅  
α̅κ̅η̅το̅ η̅η̅ ι̅ς̅ κε̅ ε̅να̅τ̅̅ α̅ι̅φ̅ω̅τ̅.

went on a journey.

Then he who had received the five talents went and traded with them, and made another five talents.

And likewise he who had received two gained two more also.

But he who had received one went and dug in the ground, and hid his lord's money.

After a long time The Lord of those servants came and settled accounts with them.

So he who had received five talents came and brought five other talents, saying, 'Lord, you delivered to me five talents; look, I have gained five more talents besides them.'

His lord said to him, 'Well done, good and faithful servant; you were faithful over a few things, I will make you ruler over many things. Enter into the joy of your lord.'

He also who had received two talents came and said, 'Lord, you delivered to me two talents; look, I have gained two more talents besides them.'

فَمَضَى الَّذِي أَخَذَ الْخَمْسَ وَزَنَاتٍ  
وَتَاجَرَ بِهَا فَرَبِحَ خَمْسَ وَزَنَاتٍ  
أُخْرَى.

وَهَكَذَا الَّذِي أَخَذَ الْوَزْنَتَيْنِ رِبِحَ  
أَيْضًا وَزْنَتَيْنِ أُخْرَيَيْنِ.

وَأَمَّا الَّذِي أَخَذَ الْوَزْنَ فَمَضَى  
وَحَفَرَ فِي الْأَرْضِ وَأَخْفَى فِضَّةَ  
سَيِّدِهِ.

وَبَعْدَ زَمَانٍ طَوِيلٍ أَتَى سَيِّدُ أَوْلِيكَ  
الْعَبِيدِ وَحَاسَبَهُمْ.

فَجَاءَ الَّذِي أَخَذَ الْخَمْسَ وَزَنَاتٍ  
وَقَدَّمَ خَمْسَ وَزَنَاتٍ أُخَرَ قَائِلًا يَا  
سَيِّدُ خَمْسَ وَزَنَاتٍ سَلَّمْتَنِي. هُوَذَا  
خَمْسُ وَزَنَاتٍ أُخْرَى رِبِحْتُهَا فَوْقَهَا.

فَقَالَ لَهُ سَيِّدُهُ نِعِمًّا أَيُّهَا الْعَبْدُ  
الصَّالِحِ وَالْأَمِينِ. كُنْتَ أَمِينًا فِي  
الْقَلِيلِ فَأُقِيمُكَ عَلَى الْكَثِيرِ. ادْخُلْ  
إِلَى فَرَحِ سَيِّدِكَ.

ثُمَّ جَاءَ الَّذِي أَخَذَ الْوَزْنَتَيْنِ وَقَالَ  
يَا سَيِّدُ وَزْنَتَيْنِ سَلَّمْتَنِي. هُوَذَا  
وَزْنَتَانِ أُخْرَيَانِ رِبِحْتُهُمَا فَوْقَهُمَا.



Πεξε Πεϋβοις δε ναϋ γε καλωσ  
πιβωκ εθνανεϋ οτοϋ ε̅τενεϋοτ̅ ἐπιδ̅η  
ακϋωπι εκενϋοτ̅ ϋεν ϋανκοϋϋι  
ειεχακ ϋιϋεν ϋαν̅νιϋ† μαϋενακ  
ε̅ϋοϋν̅ ε̅ϋραϋι̅ η̅τε̅ Πεκ̅βοις.

*Πιωϋ φα Πεννοϋ† πεϋα̅ ε̅νεϋ  
η̅τε̅ νι̅ ε̅νεϋ:̅ λ̅μην.*

His lord said to him,  
'Well done, good and  
faithful servant; you have  
been faithful over a few  
things, I will make you  
ruler over many things.  
Enter into the joy of your  
lord.'

*Glory be to God  
forever.*

قَالَ لَهُ سَيِّدُهُ نِعَمًا أَيُّهَا الْعَبْدُ  
الصَّالِحُ الْأَمِينُ. كُنْتَ أَمِينًا فِي  
الْقَلِيلِ فَأَقِيمَكَ عَلَى الْكَثِيرِ. ادْخُلْ  
إِلَى فِرَاحِ سَيِّدِكَ.

*والمجد لله دائماً.*

### Liturgy Readings

قراءات القدا؁س

### The Pauline Epistle

رسالة بولس الرسول

## †επιστολη̅ η̅τε̅ πενσα̅ϋ Παυλοϋ̅ Πια̅ποστολοϋ̅

Παυλοϋ̅ ϋβωκ̅ η̅πενϋοιϋ̅ Ιηϋοϋ̅ϋ  
Πι̅χριϋοϋ̅:̅ πια̅ποστολοϋ̅̅ ε̅θαϋε̅μ:  
ϋη̅ε̅τα̅ν̅θαϋϋ̅̅ ε̅πιϋιϋεν̅νοϋϋ̅ η̅τε̅  
ϋ̅νοϋ†.

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

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

ϋεβρεοϋ̅ ιϋ:̅ ϋ̅ - κε̅

Hebrews 13: 7 - 25

العبرانيين 13: 7 - 25

Δρι̅ϋμε̅νι̅ η̅νε̅τε̅νε̅ϋϋοϋ̅με̅νοϋ̅  
νη̅ε̅τα̅ν̅σα̅ϋ̅̅ νε̅μω̅τε̅ν̅ η̅πι̅σα̅ϋ̅̅ η̅τε̅  
ϋ̅νοϋ†:̅̅ ναι̅̅ ε̅τε̅τε̅ν̅να̅ϋ̅̅ ε̅πι̅ϋι̅νι̅̅ ε̅βο̅λ  
η̅τε̅̅ πο̅ϋϋι̅μω̅ϋ:̅̅ ϋ̅ω̅πι̅̅ ε̅ρε̅τε̅ν̅ο̅νι̅̅  
η̅πο̅ϋ̅να̅ϋ†.

Remember those who  
rule over you, who have  
spoken the word of God to  
you, whose faith follow,  
considering the outcome of  
their conduct.

أذْكُرُوا مُرَشِدِيكُمْ الَّذِينَ كَلَّمُوكُمْ  
بِكَلِمَةِ اللَّهِ. انظُرُوا إِلَى نِهَائِهِ  
سِيرَتِهِمْ فَتَمَثَّلُوا بِإِيمَانِهِمْ.

Ιηϋοϋ̅ϋ̅ Πι̅χριϋοϋ̅̅ η̅σα̅ϋ̅̅ νε̅μ̅̅ ϋοοϋ̅̅  
η̅θοϋ̅̅ η̅θοϋ̅̅ πε̅̅ νε̅μ̅̅ ϋα̅̅ ε̅νεϋ̅̅.

Jesus Christ is the same  
yesterday, today, and  
forever.

يَسُوعُ الْمَسِيحُ هُوَ هُوَ أَمْسًا  
وَالْيَوْمَ وَالْيَوْمَ إِلَى الْأَبَدِ.

ϋαν̅ϋ̅βω̅̅ η̅νο̅ϋο̅η̅ρη̅†̅ οτοϋ̅̅ η̅ϋε̅μω̅̅  
η̅πεν̅η̅ρο̅νο̅ϋ̅ε̅τε̅β̅̅ θ̅η̅νοϋ̅̅ ε̅βο̅λ:̅̅ να̅νεϋ̅̅

Do not be carried about  
with various and strange  
doctrines. For it is good that

لَا تَسَافُوا بِتَعَالِيمٍ مُتَّوَعَةٍ  
وَعَرِيبَةٍ، لِأَنَّهُ حَسَنٌ أَنْ يُنْبَتَ

σαρ ἐταχαρε πετενητ δεν οτὲμοτ:  
δεν ελνηρηοτὶ αν: και ἐτε  
ἠποτρεμλοτ ἠδητοτ ἠξε νηεθμοτ  
ἠδητοτ.

Εοτονταν ἠματ  
ἠνοτμἀνερωοττω: φαι ἐτε ἠμοτοντ  
ερωτωι εοτωμ εβολ ἠδηττ ἠξε  
νηετωεμτωι ἠτσκρη.

ἠιζωοτν σαρ ἐτε τωατῖνι  
ἠποτκνοτ εδοτν ενηεθοταβ εχεν  
φνοβι εβολ ετοττ ἠπαρχηερετς  
τωατρεκτ πεωμα ἠτε και σαβολ  
ἠτπαρεμβολη.

Εθε φαι εωτ ἠιχοτς εῖνα  
ἠτεττοτνο επιλαοσ εβολ εῖτεν  
Πετκνοτ ἠμῖν ἠμοτ ετβιεμκαε  
σαβολ ἠτπνλ.

† ἠνοτ οτν μαρετωεναν εβολ  
τωαροτ σαβολ ἠτπαρεμβολη ενται  
ἠπετωωτ ερον.

ἠμοτονταν σαρ ἠπαιμα ἠοτβακι  
εσσοτοντ ἀλλα θεεθνηοτ ετεκωτ  
ἠκωσ.

ἠαρενῖνι οτν εερῖνι εβολ ετοττ  
ἠεληνωττωοττωι ἠκμοτ ἠχοτ νῖβεν  
ἠφνοττ: ἐτε φαι πε ποτταε ἠτε  
νηεκφοτοτ ενοτωηε ἠΠετραν εβολ.

the heart be established by  
grace, not with foods which  
have not profited those who  
have been occupied with  
them.

We have an altar from  
which those who serve the  
tabernacle have no right to  
eat.

For the bodies of those  
animals, whose blood is  
brought into the sanctuary  
by the high priest for sin,  
are burned outside the  
camp.

Therefore, Jesus also,  
that He might sanctify the  
people with His own blood,  
suffered outside the camp.

Therefore, let us go  
forth to Him, outside the  
camp, bearing His reproach.

For here, we have no  
continuing city, but we seek  
the one to come.

Therefore, by Him let us  
continually offer the  
sacrifice of praise to God,  
that is, the fruit of our lips,  
giving thanks to His name.

الْقَلْبُ بِالنِّعْمَةِ، لَا بِأَطْعِمَةٍ لَمْ يَنْتَفِعْ  
بِهَا الَّذِينَ تَعَاظَوْهَا.

لَنَا مَذْبَحٌ لَا سُلْطَانٌ لِلَّذِينَ يَخْدُمُونَ  
الْمَسْكَنَ أَنْ يَأْكُلُوا مِنْهُ.

فَإِنَّ الْحَيَوَانَاتِ الَّتِي يُدْخَلُ بِدِمِّهَا  
عَنِ الْخَطِيئَةِ إِلَى الْأَقْدَاسِ بِيَدِ  
رَبِّيسِ الْكَهَنَةِ تُحْرَقُ أَجْسَامُهَا  
خَارِجَ الْمَحَلَّةِ.

لِذَلِكَ يَسُوغُ أَيْضًا، لِكَيْ يُقَدِّسَ  
الشَّعْبَ بِدَمِّ نَفْسِهِ، تَأَلَّمَ خَارِجَ  
الْمَحَلَّةِ.

فَلْنَخْرُجْ إِذَا إِلَيْهِ خَارِجَ الْمَحَلَّةِ  
حَامِلِينَ عَارَهُ.

لَأَنْ لَيْسَ لَنَا هُنَا مَدِينَةٌ بَاقِيَةٌ، لَكِنَّا  
نَطْلُبُ الْعَتِيدَةَ.

فَلْنَقْدِمْ بِهِ فِي كُلِّ حِينٍ لِلَّهِ ذَبِيحَةَ  
التَّسْبِيحِ، أَيْ ثَمَرَ شِفَاهِ مُعْتَرِفَةٍ  
بِاسْمِهِ.

†μετρεφερζεβνοϋϥ δε νεμ  
†μετϋφηρ ἰπερερπορωβϥ:  
ζανϥοϣϥωοϣϥ ζαρ ἰπαρη†  
ϥατραναϥ ἰΦνοϣ†.

Царе петензнт ѿwt нем  
нетензтзоуменос оѿоз сѿтем  
̀нѿωοϣ: ̀нѿωοϣ ζαρ ετοι ̀νϥρωιϥ ε̅ξεν  
нетенψтχн зѿс εтн† λοѕοс  
ε̅ξωтен зина ̀нсеер φαι ζен οτραϥι  
οѿоз ̀нсеϣι̅ζομ δн: φαι ζαρ пе  
εтерноϣρι нωтен.

†ωβ ε̅ρρη ε̅ξων: πεнзнт δε ѿнт  
ζε οѿον ̀нтан ἰμμ† νοϣтνηδнϥιϥ  
ε̅нанес ζен οѿον нивен εноϣωϥ ε̅μοϥι  
̀нкаλωс.

Πεοѿο δε †τωβ ε̅ер φαι зина  
̀нсе̅тφοι ζαρωтен ̀нχωλεμ.

Φνοϣ† δε ̀нте †ζηρηνη φη̅εταϣιμ  
ε̅ϥωϥι ε̅βολ ζен нне̅ωοϣт ἰπινιϥ†  
ἰμμ̅ан̅ε̅ωοϣ ̀нте н̅ε̅ωοϣ ζен ̀п̅̅ноϣ  
̀нте †δ̅ι̅α̅θ̅η̅κ̅η̅ ̀н̅ε̅νε̅з Pen̅βο̅ι̅с I̅η̅сο̅υ̅с  
Πι̅χ̅ρι̅с̅т̅ο̅с.

Еϣ̅ε̅с̅ε̅в̅т̅ε̅ ѿн̅но̅υ̅ ζен λ̅ζ̅α̅θ̅ο̅н̅ нивен  
ε̅̅ϣ̅ι̅ν̅ι̅ρ̅ι̅ ἰπεϣοϣωϥ εϣ̅ι̅ρ̅ι̅ наϥ  
ἰπε̅ρα̅на̅ϥ ̀н̅̅ρ̅η̅ ̀н̅̅θ̅η̅тен ἰπεϣ̅μ̅θ̅ο̅  
ε̅βολ зитен I̅η̅сο̅υ̅с Πι̅χ̅ρι̅с̅т̅ο̅с: φ̅η̅ε̅т̅ε̅

But do not forget to do good and to share, for with such sacrifices God is well pleased.

Obey those who rule over you, and be submissive, for they watch out for your souls, as those who must give account. Let them do so with joy and not with grief, for that would be unprofitable for you.

Pray for us; for we are confident that we have a good conscience, in all things desiring to live honorably.

But I especially urge you to do this, that I may be restored to you the sooner.

Now may the God of peace who brought up our Lord Jesus from the dead, that great Shepherd of the sheep, through the blood of the everlasting covenant,

make you complete in every good work to do His will, working in you what is well pleasing in His sight, through Jesus Christ, to whom be glory forever and ever. Amen.

وَلَكِنْ لَا تَنْسُوا فِعْلَ الْخَيْرِ  
وَالْتَّوَزُّعِ، لِأَنَّهُ بِدَبَائِحٍ مِثْلِ هَذِهِ  
يُسِرُّ اللَّهُ.

أَطِيعُوا مُرَشِدِيكُمْ وَأَخْضَعُوا، لِأَنَّهُمْ  
يَسْهَرُونَ لِأَجْلِ نَفُوسِكُمْ كَأَنَّهُمْ  
سَوْفَ يُعْطُونَ حِسَابًا، لَكِنْ يَفْعَلُوا  
ذَلِكَ بِفَرَحٍ، لَا آتِينَ، لِأَنَّ هَذَا عَيْرٌ  
نَافِعٌ لَكُمْ.

صَلُّوا لِأَجْلِنَا، لِأَنَّا نَثِقُ أَنَّ لَنَا  
ضَمِيرًا صَالِحًا رَاجِعِينَ أَنْ  
نَتَصَرَّفَ حَسَنًا فِي كُلِّ شَيْءٍ.

وَلَكِنْ أَطْلُبُ أَكْثَرَ أَنْ تَفْعَلُوا هَذَا  
لِكِي أُرَدَّ إِلَيْكُمْ بِأَكْثَرِ سُرْعَةٍ.

وَالَهُ السَّلَامُ الَّذِي أَقَامَ مِنَ الْأَمْوَاتِ  
رَاعِيَ الْخِرَافِ الْعَظِيمِ، رَبَّنَا  
يَسُوعَ، بِدَمِ الْعَهْدِ الْأَبَدِيِّ.

لِيَكْمَلَكُمْ فِي كُلِّ عَمَلٍ صَالِحٍ  
لِتَصْنَعُوا مَشِيئَتَهُ، عَامِلًا فِيكُمْ مَا  
يُرْضِي أَمَامَهُ بِيَسُوعَ الْمَسِيحِ،  
الَّذِي لَهُ الْمَجْدُ إِلَى أَبَدِ الْأَبَدِينَ.  
أَمِينَ.

φωγ πε πῶον γα ἐνεε ντε νιένεε:  
ἀμην.

†† ερωτεν νάσνηον  
ἀριάνεχεθε ὑπασα ντε πι†εο: ἐβολ  
σαρ ειτεν εανκοτσι διςδα νωτεν.

†ετενσωτην ὑπενσον †ιμοθεος  
φηέταγχαγ ἐβολ: φαι αγγανι  
νχωλεμ ειένατ ἐρωτεν νεμαγ.

†ινη ἐνετενεγτομενος τηρον  
νεμ νιάσιος τηρον: σε†ινη ἐρωτεν ἕπε  
να †ε†αλιὰ.

Πεμοτ νεωτεν τηρον ἀμην.

*Πεμοτ σαρ νεωτεν νεμ  
†ε†ινη ε†οπ: χε ἀμην εσε†ωπι.*

And I appeal to you,  
brethren, bear with the word  
of exhortation, for I have  
written to you in few words.

Know that our brother  
Timothy has been set free,  
with whom I shall see you if  
he comes shortly.

Greet all those who rule  
over you, and all the saints.  
Those from Italy greet you.

Grace be with you all.  
Amen.

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

وَأَطْلِبُ إِلَيْكُمْ أَيُّهَا الْإِخْوَةُ أَنْ  
تَحْتَمِلُوا كَلِمَةَ الْوَعظِ، لِأَنِّي  
بِكَلِمَاتٍ قَلِيلَةٍ كَتَبْتُ إِلَيْكُمْ.

اعْلَمُوا أَنَّهُ قَدْ أَطْلَقَ الْإِخ  
تِيموثَاؤُسُ، الَّذِي مَعَهُ سَوْفَ  
أَرَاكُمْ، إِنْ أَتَى سَرِيعًا.

سَلِّمُوا عَلَى جَمِيعِ مُرَشِدِيكُمْ  
وَجَمِيعِ الْقِدِّيسِينَ. يُسَلِّمُ عَلَيْكُمْ  
الَّذِينَ مِنْ إِيطَالِيَا.

النِّعْمَةُ مَعَ جَمِيعِكُمْ. آمِينَ.

*نعمة الله الأب تكون مع جميعكم.  
أمين.*

## The Catholic Epistle الكاثوليكون

Καθολικον ἐβολ δεν πε πιρογιτ  
νέπιστολη ντε πενωτ Πετρος.  
ἀμην. †αμενρα†.

† Πετρος †: † - †Δ

†ιπρεσβυτερος ε†εεν οηνον ††εο  
ἐρωτ ἐάνοκ πετεν†ωφηρ  
ὑπρεσβυτερος οτοε ἄμμεορε ντε  
νιικα†ε ντε †ιχριστος: οτοε ἄωφηρ  
ὑπιωον ε†ναδωρπ ἐβολ.

The Catholic epistle of  
the first epistle of our father  
St. Peter. May his blessings  
be with us all. Amen. My  
beloved.

**1 Peter 5: 1 - 14**

The elders who are  
among you I exhort, I who  
am a fellow elder and a  
witness of the sufferings of  
Christ, and also a partaker of  
the glory that will be  
revealed:

الكاثوليكون من رسالة معلمنا  
بطرس الأولي، بركته المقدسة  
تكون معنا. آمين. يا احبائي.

**1 بطرس 5: 1 - 14**

أطلب إلى الشيوخ الذين بينكم، أنا  
الشَّيخُ رَفِيقُهُمْ، وَالشَّاهِدُ لِأَلَامِ  
الْمَسِيحِ، وَشَرِيكَ الْمَجْدِ الْعَتِيدِ أَنْ  
يُعْلَنَ.

Διουονι ὑπιόρι ετθεν θηνοῦ ἵτε  
Φνοῦτ ἐρετενδὶ ὑποῦῶνι δεν  
οῦδὶνχοῦς ἀν ἀλλὰ δεν οῦοῦῶῶ ἵνεῦτ  
κατὰ Φνοῦτ: οῦδε δεν οῦμεταῦῶρι  
ἀν ἀλλὰ δεν οῦρωοῦῶῶ ἵνεῦτ.

Οῦδε ὑφρηῦτ ἀν ἡε ἐρετενοι ἵβοις  
ἐνὶκλῆροῦς ἀλλὰ ἀριῦῦῶῶ ὑπιόρι.

Οῦοῦ εῦῶῶπ ἀῦῶῶνοῦοῦῶῶ ἵνε  
πῶῶῶ ὑμῶῶνῶῶοῦῶῶ τετεῦῶῶῶῶ  
ὑπιῦῶῶλοῦ ἵθαῦῶῶ ἵτε πῶῶοῦ.

Παιρηῦτ ἵδεῦῶῶρι ὑδῶῶνεῦῶῶ  
ἵνῶῶῶῶ: ἵῶῶῶῶ δε ῦῦροῦ ἡεῦ  
θηνοῦ ὑπιῦῶῶῶ ἵνεῦτ ἐδῶῶῶ  
ἐνετεῦῶῶροῦ ἡε Φνοῦτ ῦῦτ ἐδῶῶῶ  
ἐῦῶῶρεῦ ἵδῶῶῶῶῶ: ῦῦτ δε ἵοῦῶῶοῦ  
ἵνῶῶῶῶῶῶῶῶῶῶ.

Ἰαῦῶῶῶ ῶῦῶῶ οῦῦῶῶ δῶ ῦῦῶῶ  
εῦῶῶῶ ἵτε Φνοῦτ ῦῶῶῶ ἵτεῦῶῶῶ  
θηνοῦ δεν ἵῦῶῶῶ ἵτε πῶῶῶῶῶῶ.

Πεῦῶῶροῦῶ ῦῦῶῶ οῦῶῶῶ ἡεῦ ἡε  
οῦῦῶῶ ῶῶῶῶῶῶ ἵτε πῶῶῶῶῶῶ.

Ἰῶῶῶ ἡεῦῶῶῶ οῦοῦ ἵῶῶῶῶῶ  
ἡε πῶῶῶῶῶῶ πῶῶῶῶῶῶ ῶῶῶῶῶῶ  
ὑφρηῦτ ἵοῦῶῶῶῶ ῶῶῶῶῶῶ ῶῶῶῶῶῶ  
ῶῶῶ ῶῶῶῶ.

Φῦῶῶῶῶ ἡεῦῶῶῶ ῶῶῶῶ ῶῶῶῶ ῶῶῶῶ  
ῶῶῶῶ ἡεῦῶῶῶῶῶῶῶῶ δεν ῦῶῶῶῶῶ:

Shepherd the flock of  
God which is among you,  
serving as overseers, not by  
compulsion but willingly,  
not for dishonest gain but  
eagerly;

nor as being lords over  
those entrusted to you, but  
being examples to the flock;

and when the Chief  
Shepherd appears, you will  
receive the crown of glory  
that does not fade away.

Likewise, you younger  
people, submit yourselves to  
your elders. Yes, all of you  
be submissive to one  
another, and be clothed with  
humility, for “God resists  
the proud, But gives grace to  
the humble.”

Therefore, humble  
yourselves under the mighty  
hand of God, that He may  
exalt you in due time,

casting all your care  
upon Him, for He cares for  
you.

Be sober, be vigilant;  
because your adversary the  
devil walks about like a  
roaring lion, seeking whom  
he may devour.

Resist him, steadfast in  
the faith, knowing that the  
same sufferings are

ارِعُوا رَعِيَّةَ اللَّهِ الَّتِي بَيْنَكُمْ نَظَارًا،  
لَا عَنْ اضْطِرَارٍ بَلْ بِالِاخْتِيَارِ، وَلَا  
لِرَبْحِ قَبِيحٍ بَلْ بِنَشَاطٍ.

وَلَا كَمَنْ يَسُوذُ عَلَى الْأَنْصَبَةِ بَلْ  
صَائِرِينَ أَمْثَلَةً لِلرَّعِيَّةِ.

وَمَتَى ظَهَرَ رَئِيسُ الرُّعَاةِ تَنَالُونَ  
إِكْلِيلَ الْمَجْدِ الَّذِي لَا يَبْلى.

كَذَلِكَ أَيُّهَا الْأَحْدَاثُ اخْضَعُوا  
لِلشُّبُوحِ، وَكُونُوا جَمِيعًا خَاضِعِينَ  
بَعْضُكُمْ لِبَعْضٍ، وَتَسَرَّبَلُوا  
بِالتَّوَّاضِعِ، لِأَنَّ اللَّهَ يُقَاوِمُ  
الْمُسْتَكْبِرِينَ، وَأَمَّا الْمُتَوَاضِعُونَ  
فَيُعْطِيهِمْ نِعْمَةً.

فَتَوَاضَعُوا تَحْتَ يَدِ اللَّهِ الْقَوِيَّةِ لِكَيْ  
يَرْفَعَكُمْ فِي حِينِهِ.

مُلْقِينَ كُلَّ هَمِّكُمْ عَلَيْهِ لِأَنَّهُ هُوَ  
يَعْتَنِي بِكُمْ.

أَصْحُوا وَاسْهَرُوا لِأَنَّ الْإِبْلِيسَ  
خَصَمَكُمْ كَأَسَدٍ زَائِرٍ، يَجُولُ مُلْتَمِسًا  
مَنْ يَبْتَلِعُهُ هُوَ.

فَقَاوِمُوهُ رَاسِخِينَ فِي الْإِيمَانِ،  
عَالِمِينَ أَنَّ نَفْسَ هَذِهِ الْأَلَامِ تُجْرَى  
عَلَى إِخْوَتِكُمُ الَّذِينَ فِي الْعَالَمِ.

ἐρετενωσῶτην ἠναιδισι ναϊ: π̄χωκ δε  
ἠναι νετενσ̄νηοῦ ετ̄θεν πικοςμος.

Φνοῦτ̄ δε ἔντε ἐμοτ̄ νιβεν  
φ̄η̄εταϋθαβεμ̄ θ̄ηνοῦ ἐδοῦτην ἐπεϋῶσοῦ  
ἠ̄νεεεθ̄ δ̄εν Πῑχριστος̄ Ἰησοῦς  
ἐ̄αρ̄ετηνω̄επ̄ ἠ̄καεθ̄ ἠ̄οῦκοῦσι ἠ̄θοϋ  
εϋ̄ε̄ε̄εβ̄τε θ̄ηνοῦ ἠ̄τεϋ̄εμ̄νε θ̄ηνοῦ  
εϋ̄ε̄τ̄χομ̄ νω̄την εϋ̄ε̄ε̄ε̄ε̄ν̄τ̄ ἠ̄μ̄ω̄την.

Φωϋ πε̄ π̄ᾱμᾱεθ̄ι νεμ̄ π̄ῶσοῦ ϋα  
νῑε̄νεεθ̄: ἠ̄μ̄η̄νη.

Δῑς̄δᾱι νω̄την ἐβο̄λ̄ ε̄ιτοτ̄ϋ  
ἠ̄σιλοῦ̄ἄνο̄ς πε̄ν̄σον̄ ἠ̄πισ̄τος̄ ε̄ω̄ς  
ε̄ιμ̄ε̄ν̄ῑ δ̄εν ε̄λ̄κοῦ̄σι: ε̄ῑτ̄νομ̄τ̄ ο̄νο̄εθ̄  
ε̄ῑερ̄μ̄ε̄ο̄ρε̄ ε̄ε̄ φ̄αῑ πε̄ π̄ῑε̄μο̄τ̄ ἠ̄τε  
Φνοῦτ̄ δ̄εν ο̄ῡμ̄ε̄ο̄μη̄: φ̄αῑ ἔ̄τε̄ τε̄ν̄ο̄ε̄θ̄ι  
ἐ̄ρᾱτην θ̄ηνοῦ ἠ̄δ̄η̄τη̄ϋ.

Σ̄ω̄ῑνῑ ἐ̄ρω̄την ἠ̄ε̄ε̄ ϋ̄ϋ̄φ̄ε̄ρῑ ἠ̄σο̄τ̄π̄ι  
ε̄τ̄θεν Βᾱβῡλων̄ῑ νεμ̄ Μαρ̄κος̄ πᾱϋ̄η̄ρῑ.

Δ̄ριᾱσ̄πᾱε̄σο̄ε̄ ἠ̄νε̄τε̄νε̄ρ̄η̄νοῦ δ̄εν  
ο̄ῡφ̄ῑ σο̄νᾱβ̄ ἠ̄τε̄ τ̄ᾱ̄ε̄ᾱπ̄η̄: τ̄ε̄ῑρη̄νη̄  
νω̄την τη̄ροῦ̄ ἠ̄η̄ε̄τ̄θεν Πῑχριστος̄  
Ἰησοῦς: ἠ̄μ̄η̄νη.

*Нас̄̄η̄νοῦ ἠ̄πε̄ρ̄μ̄ε̄νε̄ρε̄ πικοςμος  
ο̄ῡτ̄δε̄ ἠ̄η̄ε̄τ̄ϋο̄π̄ δ̄εν πικοςμος: πικοςμος  
νᾱσῑνῑ νεμ̄ τε̄ϋ̄ε̄π̄η̄ρ̄η̄μ̄ια: φ̄η̄ δε̄ ε̄τῑρη̄  
ἠ̄φ̄ο̄ρ̄ω̄ϋ ἠ̄Φνοῦτ̄ ε̄η̄ᾱϋ̄ο̄π̄ῑ ϋᾱ ἔ̄νε̄εθ̄:  
ἠ̄μ̄η̄νη.*

experienced by your  
brotherhood in the world.

But may the God of all  
grace, who called us to His  
eternal glory by Christ Jesus,  
after you have suffered a  
while, perfect, establish,  
strengthen, and settle you.

To Him be the glory and  
the dominion forever and  
ever. Amen.

By Silvanus, our faithful  
brother as I consider him, I  
have written to you briefly,  
exhorting and testifying that  
this is the true grace of God  
in which you stand.

She who is in Babylon,  
elect together with you,  
greet you; and so does  
Mark my son.

Greet one another with a  
kiss of love. Peace to you all  
who are in Christ Jesus.  
Amen.

*Do not love the world  
nor the things, which are in  
the world. The world passes  
away, and its desires; but he  
who does the will of God  
abides forever. Amen.*

وَإِلَهُ كُلِّ نِعْمَةٍ الَّذِي دَعَانَا إِلَى  
مَجْدِهِ الْأَبَدِيِّ فِي الْمَسِيحِ يَسُوعَ،  
بَعْدَمَا تَأَلَّمْتُمْ سَيِّرًا، هُوَ يُكَمِّلُكُمْ،  
وَيُقَوِّضُكُمْ، وَيُقَوِّمُكُمْ، وَيُسَلِّطُكُمْ.

لَهُ الْمَجْدُ وَالسُّلْطَانُ إِلَى أَبَدٍ  
الْأَبَدِينَ. آمِينَ.

بِيَدِ سِلْوَانُسَ الْأَخِ الْأَمِينِ، كَمَا أَظُنُّ  
كَتَبْتُ إِلَيْكُمْ بِكَلِمَاتٍ قَلِيلَةٍ وَإِعْظَاً  
وَشَاهِدًا، أَنَّ هَذِهِ هِيَ نِعْمَةُ اللَّهِ  
الْحَقِيقِيَّةِ الَّتِي فِيهَا تَقُومُونَ.

تُسَلِّمُ عَلَيْكُمْ الَّتِي فِي بَابِلَ الْمُخْتَارَةِ  
مَعَكُمْ، وَمَرْقُسُ ابْنِي.

سَلِّمُوا بَعْضُكُمْ عَلَى بَعْضٍ بِقُبْلَةٍ  
الْمَحَبَّةِ. سَلَامٌ لَكُمْ جَمِيعًا الَّذِينَ  
فِي الْمَسِيحِ يَسُوعَ. آمِينَ.

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

## The Acts

### الإبركسيس

<p>Πραξις ἴτε νενοιοῦ ἰὰ ποστολοσ: ἐρε ποῦσμοῦ εθοσαβ ὡπι νεμαν. Διην.</p>	<p>The Acts of our fathers the apostles, may their blessings be with us all. Amen.</p>	<p>فصل من أعمال آبائنا الرسل الأظهار المشمولين بنعمة الروح القدس، بركتهم تكون معنا. آمين.</p>
<p style="color: red;">Πραξις ιε: ιβ - κα</p>	<p style="color: red;">Acts 15: 12 - 21</p>	<p style="color: red;">أعمال 15: 12 - 21</p>
<p>Δεχαρω δε ἴχε πιμω τηρ οροσ ναρωτεμ ἐβαρναβασ νεμ Παυλοσ αρωσχι ἴνιμνινη τηροσ νεμ νιῶφρη ἴτα Φνοῦῦ αιτοῦ δε νιεθνοσ ἐβολ ζιτοτοῦ.</p>	<p>Then all the multitude kept silent and listened to Barnabas and Paul declaring how many miracles and wonders God had worked through them among the Gentiles.</p>	<p>فَسَكَتَ الْجُمُهورُ كُلُّهُ وَكَانُوا يَسْمَعُونَ بَرْنَابَا وَبُولُسَ يُحَدِّثَانِ بِجَمِيعِ مَا صَنَعَ اللهُ مِنَ الْآيَاتِ وَالْعَجَائِبِ فِي الْأُمَّمِ بِوَأَسِطَتِهِمْ.</p>
<p>Μενενσα ἴταρωσρω δε αρεροῦ ἴχε Ιακωβοσ ερωσ μμοσ: νιρωμ νενσνηοσ ρωτεμ ἐροι.</p>	<p>And after they had become silent, James answered, saying, “Men and brethren, listen to me:</p>	<p>وَبَعْدَمَا سَكَتَا قَالَ يَعْقُوبُ: أَيُّهَا الرِّجَالُ الْإِخْوَةَ اسْمَعُونِي.</p>
<p>Συμεων αρωσχι κατα φρηῦ ιρωεν ωροπ ἴτα Φνοῦῦ ρεμπωμνι ἐβι ἴνογλαοσ ἐβολ δεν νιεθνοσ δε Περραν.</p>	<p>Simon has declared how God at the first visited the Gentiles to take out of them a people for His name.</p>	<p>سَمِعَانُ قَدْ أَخْبَرَ كَيْفَ افْتَقَدَ اللهُ أَوَّلًا الْأُمَّمَ لِيَأْخُذَ مِنْهُمْ شَعْبًا عَلَى اسْمِهِ.</p>
<p>Οροσ φαι ρεῦμαῦ νεμαρ ἴχε νιρωσ ἴτε νιπροφητησ κατα φρηῦ ερωσδενοῦτ.</p>	<p>And with this the words of the prophets agree, just as it is written:</p>	<p>وَهَذَا تَوَافِقُهُ أَقْوَالُ الْأَنْبِيَاءِ كَمَا هُوَ مَكْتُوبٌ:</p>
<p>Χε μενενσα ναι εἴετασθο οροσ εἴερωτ ἴῦσκηνη ἴτε Δαριδ θηετασρει: οροσ νηεταρωσ ἴτασ εἴεκοτοῦ οροσ ῦναταροσ ἐρατ.</p>	<p>‘After this I will return and will rebuild the tabernacle of David, which has fallen down; I will rebuild its ruins, and I will set it up.</p>	<p>سَأَرْجِعُ بَعْدَ هَذَا وَأَبْنِي أَيْضًا خَيْمَةَ دَاوُدَ السَّاقِطَةَ وَأَبْنِي أَيْضًا رَدْمَهَا وَأَقِيمُهَا ثَانِيَةً.</p>

Ἐποως ἵσεκωτ ἵσα Πβοις ἵξε  
ἵπωσπ νιρωμι νεμ νιεθνος τηροτ  
νηἔταυμοτ ἕΠαραν ἕἔρηι ἕχωοτ  
πεξε Πβοις φηετῶρε ἵηηαι.

Οτωνηε ἕβολ ιςχεν ἵενεε.

Ἐθε φαι ττῆραπ ἄνοκ  
ἕὑτεμοταεθιςι ἕηηεθνακοτοτ ἕβολ  
ἕεν νιεθνος ἕἔρηι εα ἕΦνοττ.

Ἀλλα ἕοτωρπ νωοτ εθορῶενοτ  
εαβολ ἵηηιωτ ἵἄωλον νεμ νιπορνια  
νεμ νιωεε νεμ πιςνοε.

Ἐωἵης ταρ ιςχεν νιςεηεἄ  
ἵαρχεοε οτοηταε ἵηηετῶιωῶ ἕμοε  
κατα πολις ἕεν νιςῆναεωση ετωῶ  
ἕμοε κατα εαββατον νιβεν.

*Πισασι δε ἵτε Πβοις εφεἄλαι οροε  
εφεἄλωαι: εφεἄμαει οροε εφεἔταερο:  
ἕεν ἵἄεια ἵεκκῆληεια ἵτε Φνοττ:  
ἄμην.*

So that the rest of mankind may seek The Lord, even all the Gentiles who are called by My name, says The Lord who does all these things.'

Known to God from eternity are all His works.

Therefore,, I judge that we should not trouble those from among the Gentiles who are turning to God,

but that we write to them to abstain from things polluted by idols, from sexual immorality, from things strangled, and from blood.

For Moses has had throughout many generations those who preach him in every city, being read in the synagogues every Sabbath.

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

لَكِي يَطْلَبَ الْبَاقُونَ مِنَ النَّاسِ  
الرَّبَّ وَجَمِيعَ الْأُمَمِ الَّذِينَ دُعِيَ  
اسْمِي عَلَيْهِمْ يَقُولُ الرَّبُّ الصَّانِعُ  
هَذَا كُلَّهُ.

مَعْلُومَةٌ عِنْدَ الرَّبِّ مُنْذُ الْأَزَلِ جَمِيعُ  
أَعْمَالِهِ.

لِذَلِكَ أَنَا أَرَى أَنْ لَا يُثْقَلَ عَلَيَّ  
الرَّاجِعِينَ إِلَى اللَّهِ مِنَ الْأُمَمِ.

بَلْ يُرْسَلُ إِلَيْهِمْ أَنْ يَمْتَنِعُوا عَنِ  
نَجَاسَاتِ الْأَصْنَامِ، وَالزَّانَا،  
وَالْمَخْنُوقِ، وَالْدَمِّ.

لَآنَ مُوسَى مُنْذُ أَجْيَالٍ قَدِيمَةٍ، لَهُ  
فِي كُلِّ مَدِينَةٍ مَنْ يَكْرُرُ بِهِ، إِذْ يُقْرَأُ  
فِي الْمَجَامِعِ كُلِّ سَبْتٍ.

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



## Synaxarium of Abib 7 سنكسار اليوم السابع من شهر أبيب

1. The Departure of St. Shenouda (Shenoute), the Archimandrite

### 1. The Departure of St. Shenouda (Shenoute), the Archimandrite

On this day, of the year 168 of the martyrs, 452 AD, the great holy father, St. Shenouda (Shenoute), the Archimandrite, departed. This great saint was born in the village of Shandaweil (Shenalolet, El-Maragha, Souhag governorate) in the district of Akhmim, to godly Christian parents. His father's name was Abigos and his mother's name was Deroba, and they raised him up on godliness and virtues. He inclined since his young age to seclusion and praying.

When Shenouda was nine years old, his father sent him to tend to his sheep along with the other shepherds. He gave his food to the shepherds, and he spent his day fasting. On his way back from the field at the end of the day, he separated himself from the shepherds to pray. One day, one of the shepherds saw him kneeling down on his knees praying and the fingers of his hands lighted up, as candles and smelled sweet aroma of incense around the child. When the shepherd told his father, he saw that it was befitting to take Shenouda to the monastery that was headed by his uncle Anba Begoul (Pigol) to satisfy his desire of praying, contemplation and to grow in virtues more.

His parents took him to the monastery and asked Anba Begoul to bless and accept him to be a monk. They were greatly amazed when Anba Begoul, instead of putting his hand on the head of the child to bless him, he took the hand of the child and placed it on the top of his head to receive his blessings.

Anba Begoul testified by the spirit that the child was chosen by God and would be a great father and an abbot for the monastery. Anba Begoul accepted him in the monastery in preparation for ordaining him a monk.

One night, Anba Begoul saw an angel telling him, "Rise up early and go to Shenouda, you would find beside him a monastic Eskeem, which was blessed by The Lord Christ Himself. Pray and put it on him, for this child would be great and father for a great multitude." Anba Begoul fulfilled all what he had heard from the

1. نياحة القديس الأنبا شنودة رئيس المتوحدين

### 1. نياحة القديس الأنبا شنودة رئيس المتوحدين

في مثل هذا اليوم من سنة 168 للشهداء، سنة 452 ميلادية، تنيح القديس العظيم الأنبا شنودة رئيس المتوحدين. وُلد هذا القديس العظيم بقرية شتلالا (شندويل) (شندويل): حالياً بنفس اسمها قرية تابعة لمركز المراغة، محافظة سوهاج) من أبوين مسيحيين تقيين. وكان أبوه يدعى أبيجوس وأمه دروبا. رباه أبواه على التقوى والفضيلة، وكان يميل منذ صغره للخلوة والصلاة.

وعندما بلغ التاسعة من عمره، أرسله أبوه ليرعى غنمه مع الرعاة الآخرين. فكان يترك طعامه للرعاة ويظل صائماً طول النهار. وفي طريق عودته آخر النهار، كان ينفرد عن الرعاة ليصلي. وفي أحد الأيام، شاهده أحد الرعاة جاثياً على ركبتيه يصلي وأصابع يديه تضيء كالشموع واشتم رائحة بخور زكية تفوح من حوله. ولما أخبر والده بالأمر، رأى أنه من الأفضل إلحاق الصبي شنودة بالدير الذي يرأسه خاله الأنبا بيجول حتى يشبع رغبته في الصلاة والتأمل وينمو في الفضيلة أكثر فأكثر.

أخذه أبواه ومضيا إلى الدير وطلبوا من الأنبا بيجول أن يباركه ويقبله عنده ليصير راهباً. وكانت دهشتهم كبيرة حينما وجدوا أن الأنبا بيجول بدلاً من أن يضع يده على رأس الصبي ليباركه، أخذ يد الصبي ووضعها على رأسه ليتبارك بها. وشهد بالروح أن الطفل مختار من الله وسيكون أباً عظيماً ورئيساً للدير، ثم قبله الأنبا بيجول في الدير تمهيداً لرسامته راهباً.

وفي إحدى الليالي، رأى الأنبا بيجول ملاكاً يقول له: "بكر في الصباح واذهب إلى شنودة، فستجد بجواره إسكيم الرهبنة الذي باركه الرب يسوع بنفسه، فصل وألبسه إياه

angel, dressed him with the monastic Eskeem and Shenouda became a righteous monk, who grew in the life of worship and asceticism. The devils fought him, however, with humility, prayers and the sign of the cross, he was able to vanquish them and they burnt as smoke before him.

After the departure of Anba Begoul, the monks unanimously agreed to choose Anba Shenouda an abbot for the monastery, for his spirituality, prudence and his great care for the monastery. Anba Shenouda accepted this responsibility. He cared and paid great attention to the monastery, and the monks to the point the number of monks increased to about 2500 monks. His monastic ruling was characterized by being very strict. He put down precise conditions for acceptance to the monastery. The monastic rules were closely followed. He paid attention for educating the monks, as he cared for the handy work of the monks. He encouraged the monks for the solitary life and worship, as he experienced it. Once, he spent five years secluded in prayers and contemplation until he was worthy to hear a heavenly voice saying, "Truly, O Shenouda, you became the Archimandrite."

The service of Anba Shenouda was not exclusively for the monks, but he also ministered unto the people for he opened the doors of his monastery for them to pray therein and receive their needs from it. He built many churches for them in the villages surrounding the monastery. He also defended them before the rulers. He was proud of his Egyptian nationality and his Coptic church, as he also cared for the Coptic language and the Coptic heritage.

Anba Shenouda went along with Pope Kyrillos I, Pillar of Faith, the 24<sup>th</sup> Patriarch of Alexandria, to attend the Ecumenical Council that convened at Ephesus in the year 431 AD, to judge Nestor. After trying and excommunicating him, the council could not find a place to exile Nestor and confine his heresy better than the city of Akhmim, beside the monastery of Anba Shenouda, where he cannot deceive anyone. Nestor remained there till his death.

Anba Shenouda had reached a high degree of spirituality that made him worthy for The Lord Christ to frequently appear to him.

When he completed his good endeavor, after an angelic spiritual life, he departed and went to the

لأن هذا الصبي سيكون عظيماً وأباً لجموع كثيرة". وأتم الأنبا بيجول ما سمعه من الملك وألبس شنودة إسكيم الرهبنة، فصار راهباً فاضلاً نامياً في حياة العبادة والنسك. وكانت الشياطين تحاربه، ولكنه بالاتضاع والصلاة وعلامة الصليب، كان يغلبها وكانت تحترق أمامه كالدخان.

وبعد نياحة الأنبا بيجول، أجمع الرهبان على اختياره رئيساً للدير نظراً لروحانيته وحزمه واهتمامه العظيم بالدير. فقبل الأنبا شنودة هذا التكليف واعتنى واهتم بالدير والرهبان اهتماماً فائقاً حتى تزايد عدد رهبانه ليصل إلى ما يقرب من 2500 راهب. وكانت رهبنته تتميز بالحزم الشديد، فقد وضع شروطاً دقيقة للقبول بالدير، وكانت المبادئ الرهبانية تنفذ بكل دقة، واهتم الأنبا شنودة بتعليم الرهبان كما اهتم بالعمل اليدوي للراهب. وكان يشجع الرهبان على حياة الوحدة والعبادة كما اختبرها هو، وقضى في إحدى المرات خمس سنوات متوحداً في صلوات وتأملات، حتى استحق أن يسمع صوتاً سمائياً قائلاً: "بالحقيقة يا شنودة قد صرت رئيساً للمتوحدين".

ولم تقتصر خدمة الأنبا شنودة على الرهبان فقط، بل خدم الشعب أيضاً، ففتح لهم أبواب ديرهم يصلون فيه ويأخذون حاجتهم منه، كما بنى لهم كثيراً من الكنائس في القرى المجاورة للدير وكان يدافع عنهم أمام الحكام. كما اهتم أيضاً باللغة القبطية والتراث القبطي بصفة عامة، معتزلاً بمصريته وكنيسته القبطية.

ذهب الأنبا شنودة مع البابا كيرلس الأول عمود الدين، بطريرك الإسكندرية، إلى أفسس، لحضور المجمع المسكوني الذي عقد بها سنة 431 ميلادية، لمحاكمة نسطور. وبعد محاكمته وحرمة، لم يجد المجمع مكاناً لنفي نسطور ومحاصرة بدعته أفضل من مدينة أخميم بجوار دير الأنبا شنودة، حيث لا يستطيع أن يضلل أحداً، ومكث فيها إلى أن مات.

وصل الأنبا شنودة إلى درجة روحانية عالية، حتى استحق أن يظهر له السيد المسيح مراراً ويتكلم معه.

everlasting comfort. Anba Shenouda had reached the age of one hundred and twenty years old, spent them in spiritual labor, in serving monasticism and the church, during which he also wrote many epistles and spiritually profound homilies.

May the blessing of his prayers be with us all. Amen.  
And glory be to God, now and forever. Amen.

ولما أكمل جهاده الصالح بسيرة ملائكية روحانية، تَنجَّح وانتقل إلى الراحة الأبدية، بعد أن بلغ من العمر مائة وعشرين عاماً، قضاها كلها في جهاد روحي وفي خدمة الرهينة والكنيسة، وكتب فيها الكثير من الرسائل والميامر الروحانية العميقة. بركة صلواته فلتنك معنا. آمين. ولربنا المجد دائماً أبدياً. آمين.

## The Liturgy Psalm

### مزمور القديس

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

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

Ψαλμος τω Δαυιδ ρ̄λα: ζ̄, ᾱ	Psalm 132: 9, 10, 1, 2	المزمور 131: 7, 1
<p>Πεκονηβ εν̄ε̄τ̄ρῑω̄το̄ῡ νο̄το̄με̄θ̄μη̄:            η̄νε̄θο̄ῡᾱβ̄ η̄τᾱκ̄ εν̄ε̄θε̄λε̄η̄λ̄ ε̄ο̄βε            Δαυιδ̄ πε̄κ̄β̄ω̄κ̄: ἀ̄ρῑφ̄με̄ν̄ῑ Π̄βο̄ις            η̄Δαυιδ̄ η̄νε̄ῡ τε̄μ̄ε̄τ̄ρε̄ῡρᾱτω̄ῡ τη̄ρ̄ς:            ἠ̄φ̄ρη̄τ̄ ἑ̄τᾱρ̄ω̄ρ̄κ̄ ἠ̄Π̄βο̄ις̄ ᾱρ̄τω̄βε̄            ἠ̄Φ̄νο̄ῡτ̄ η̄λᾱκ̄ω̄β̄. Ἀ̄λ̄λ̄η̄λο̄ῑᾱ.</p>	<p>Your priests shall clothe themselves with righteousness; and Your righteous shall exult, for the sake of Your servant David. Lord, remember David and all his meekness: how he swore to The Lord, and vowed to the God of Jacob. Alleluia.</p>	<p>كهنتك يلبسون البر وأبرارك يبتهجون من أجل داود عبدك. أذكر يا رب داود وكل دعته، كيف أقسم للرب ونذر لإله يعقوب. هليلويا.</p>

## The Liturgy Gospel

### إنجيل القديس

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

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

<p>Ο̄τ̄ὰ̄νᾱσ̄τη̄νω̄σῑς̄ ἐ̄βο̄λ̄ᾱ ζ̄εν̄            πῑε̄ρᾱσ̄τε̄λῑον̄ ε̄θο̄ῡᾱβ̄ κᾱτᾱ Μᾱρκ̄ον̄            ᾱσ̄ιο̄ῡ.</p>	<p>A chapter according to Saint Mark, may his blessings be with us. Amen.</p>	<p>فصل من إنجيل معلمنا مرقس البشير. بركاته علينا آمين.</p>
<p>Μᾱρκ̄ον̄ θ̄: λ̄ζ̄ - μ̄ᾱ</p>	<p>Mark 9: 33 - 41</p>	<p>مرقس 9: 33 - 41</p>

<p>Οτοϑ εαϓι εδουνη εκαφαρναου οτοϑ εταϓι εδουνη επιηι ναϓωηι υμουοϑ ϑε ου εναρετενημοκμεκ ερωοϑ ϑι φουωιτ.</p>	<p>Then He came to Capernaum. And when He was in the house He asked them, “What was it you disputed among yourselves on the road?”</p>	<p>وَجَاءَ إِلَى كَفَرْنَاهُومَ. وَإِذْ كَانَ فِي الْبَيْتِ سَأَلَهُمْ: «بِمَاذَا كُنْتُمْ تَتَكَلَّمُونَ فِي مَا بَيْنَكُمْ فِي الطَّرِيقِ؟»</p>
<p>Ηθωοϑ δε ναϑχω ηρωοϑ: ναϑσαχι ϑαρ πε νεμ νοϑερηοϑ ϑι φουωιτ ϑε ηιμ υμουοϑ πε πιηιωϓ.</p>	<p>But they kept silent, for on the road they had disputed among themselves who would be the greatest.</p>	<p>فَسَكَتُوا لِأَنَّهُمْ تَحَاجُّوا فِي الطَّرِيقِ بَعْضُهُمْ مَعَ بَعْضٍ فِي مَنْ هُوَ أَكْبَرُ.</p>
<p>Οτοϑ εταϓεμεϑι αϓμοϑϓ επι μητ ϑναϑ οτοϑ πεϑαϓ ηωοϑ ϑε φηεθοϑωϑ εερϑοηιτ εϑεερδαε νοϑοη ηιβεν νεμ διακων νοϑοη ηιβεν.</p>	<p>And He sat down, called the twelve, and said to them, “If anyone desires to be first, he shall be last of all and servant of all.”</p>	<p>فَجَلَسَ وَنَادَى الْإِثْنَيْ عَشَرَ وَقَالَ لَهُمْ: «إِذَا أَرَادَ أَحَدٌ أَنْ يَكُونَ أَوَّلًا فَيَكُونَ آخِرَ الْكُلِّ وَخَادِمًا لِلْكُلِّ».</p>
<p>Οτοϑ εταϓβι νοϑαλοϑ αϓταϑοϑ ερατϓ ϑεν τοϑμηϓ οτοϑ εταϓαμοηι υμοϑ πεϑαϓ ηωοϑ.</p>	<p>Then He took a little child and set him in the midst of them. And when He had taken him in His arms, He said to them,</p>	<p>فَأَخَذَ وِلْدًا وَأَقَامَهُ فِي وَسْطِهِمْ ثُمَّ احْتَضَنَهُ وَقَالَ لَهُمْ:</p>
<p>ϑε φηεθναϑεπ οϑαι ηηαιαλωϑι υπαιρηϓ επαρην αηοκ πετεϑωϑπ υμοη: οτοϑ φηετωϑπ υμοη αηοκ αη πεταϑωϑπ υμοη αλλα αϑωϑπ υφηεταϑαοηοη.</p>	<p>“Whoever receives one of these little children in My name receives Me; and whoever receives Me, receives not Me but Him who sent Me.”</p>	<p>«مَنْ قَبِلَ وَاحِدًا مِنْ أَوْلَادٍ مِثْلِ هَذَا بِاسْمِي يَقْبَلْنِي وَمَنْ قَبِلْنِي فَلَيْسَ يَقْبَلْنِي أَنَا بَلِ الَّذِي أَرْسَلَنِي».</p>
<p>Πεϑαϓ ναϑ ηϑε Ιωαννηϑ ϑε φρεϑϓϑβω αηηαϑ εοϑαι εϑηι δεμωη εβολ ϑεν Πεκραν οτοϑ αηταϑηο υμοϑ ϑε ηϑοϑεϑ ηϑων αη.</p>	<p>Now John answered Him, saying, “Teacher, we saw someone who does not follow us casting out demons in Your name, and we forbade him because he does not follow us.”</p>	<p>وَقَالَ يُوحَنَّا: «يَا مُعَلِّمَ رَأَيْنَا وَاحِدًا يُخْرِجُ شَيْاطِينَ بِاسْمِكَ وَهُوَ لَيْسَ يَتَّبَعُنَا فَمَنْعْنَاهُ لِأَنَّهُ لَيْسَ يَتَّبَعُنَا».</p>
<p>Ηϑοϑϑ δε πεϑαϓ ναϑ ϑε υπερταϑηο υμοϑ: υμοη ηλι ϑαρ φηεθαιρι νοϑϑοη εϑεν Παρην οτοϑ ητεϑεμϑοη ηϑωλεμ εϑαχι εϑωοϑ</p>	<p>But Jesus said, “Do not forbid him, for no one who works a miracle in My name can soon afterward speak evil of Me.</p>	<p>فَقَالَ يَسُوعُ: «لَا تَمْنَعُوهُ لِأَنَّهُ لَيْسَ أَحَدٌ يَصْنَعُ قُوَّةً بِاسْمِي وَيَسْتَطِيعُ سَرِيعًا أَنْ يَقُولَ عَلَيَّ شَرًّا».</p>

δαροι.

Φη γαρ ἐτε ἰκὲς τὸν ΒΗΝ ΔΝ ἀρτ  
ἐξων.

Φη γαρ εἰς τὸν ἄφωτ  
ἕως τὸν Παρὰν καὶ ἕως τὸν ΝΑ  
Πιχριστος ἀμην ἵψω ἕως τὸν ΝΑ  
ἕως τὸν ΝΑ καὶ ἕως τὸν ΝΑ.

*Πῶς φα Πεννοῦτ πε ψα ἐνεθ  
ἵτε ΝΙ ἐνεθ: ἀμην.*

“For he who is not  
against us is on our side.

For whoever gives you a  
cup of water to drink in My  
name, because you belong  
to Christ, assuredly, I say to  
you, he will by no means  
lose his reward.

*Glory be to God forever.*

لَا نَمَنْ لَيْسَ عَلَيْنَا فَهُوَ مَعَنَا.

لَا نَمَنْ سَقَاكُمْ كَأْسَ مَاءٍ بِاسْمِي  
لَأَتَّكُمْ لِلْمَسِيحِ فَالْحَقُّ أَقُولُ لَكُمْ إِنَّهُ  
لَا يُضِيْعُ أَجْرَهُ.

*والمجد لله دائماً.*

# Katameros Readings for the 8<sup>th</sup> Day of Abib

قطمارس قراءات اليوم الثامن من شهر أبيب المبارك

ΚΟΥΥΜΗΝ ΝΕΖΟΥΤ ὙΠΙΑΒΟΥΤ ΕΠΗΠ

**ΡΟΥΖΙ**

**Vespers Psalm**

مزمور العشيّة

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

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

Ψαλμος τω Δαυιδ ρια: α

Psalm 112: 1, 2

المزمور 111: 1

Ωογνιατϥ Ὑπιρωμι ετερζοτ  
δατζη ὙΠβοις: ἠερηι δεν νεϥεντολη  
εϥεορωϥ εμαϥω: εϥεξεμϥου ριϥεν  
ἠκαρι ἠξε νεϥεϥροϥ: ερεεμοϥ εττενεα  
ἠτε νηετϥοϥτων. Ἀλληλοια.

Blessed is the man who fears The Lord, who delights greatly in His commandments. His descendants will be mighty on earth; the generation of the upright will be blessed. Alleluia.

طوبى للرجل الخائف الرب ويهوى وصاياها جداً. يقوى نسله على الأرض. جيل المستقيمين يُبارك. هليلويا.

**Vespers Gospel**

إنجيل العشيّة

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

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

Οτἄνασνηωσις εβολ δεν  
πιεϥαστελιον εθοϥαβ κατἄ Ὑατθϥον  
ασιοϥ.

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

فصل من إنجيل معلمنا متي البشير. بركاته علينا آمين.

Ὑατθϥον κε: ιΔ - κϥ

Matthew 25: 14 - 23

متي 25: 14 - 23

Ὡφρητ̄ ταρ̄ νοτρωμῑ εφναψεναϷ  
ἐπ̄ψευμο̄ αϷμοτ̄τ̄ ἐνεϷεβιαικ̄ οτοϷ  
αϷτ̄ ὠπετενταϷ ἐτοτοτ̄.

Οταῑ μεν̄ αϷτ̄ ναϷ ἵτοτ̄ ἵξινδωρ̄:  
κεοταῑ δε̄ αϷτ̄ ναϷ ἵκνατ̄: κεοταῑ δε̄  
αϷτ̄ ναϷ ἵοταῑ: ποταῑ ποταῑ κατᾱ  
τεϷοῡ οτοϷ αϷψεναϷ ἐπ̄ψευμο̄.

ἈϷψεναϷ δε̄ ἵχε̄ φη̄ετ̄βῑ ὠπιτοτ̄  
ἵξινδωρ̄ αϷερ̄ωβ̄ ἵζητοτ̄ οτοϷ  
αϷχε̄φε̄ κε̄ τοτ̄.

Παιρητ̄ ον̄ φη̄εταϷβῑ ὠπῑκνατ̄  
αϷχε̄φε̄ κε̄ κ̄νατ̄.

Φη̄ δε̄ ἐταϷβῑ ὠποταῑ αϷψεναϷ  
αϷψωκῑ ἵοτ̄καβῑ οτοϷ αϷχωπ̄ ὠπῑατ̄  
ἵτε̄ πεϷβοιϷ.

Ὤενεν̄κᾱ οτ̄νιωτ̄ δε̄ ἵκχοτ̄ αϷῑ  
ἵχε̄ ΠβοιϷ ἵνῑεβιαικ̄ ἐτε̄ ὠματ̄ οτοϷ  
αϷχωπ̄ νεμωτ̄.

ἈϷῑ δε̄ ἵχε̄ φη̄εταϷβῑ ὠπιτοτ̄  
ἵξινδωρ̄ αϷεν̄ κε̄ τοτ̄ ἵξινδωρ̄ εϷοῡ  
ὠμοϷ χε̄ ΠαβοιϷ τοτ̄ ἵξινδωρ̄  
ακ̄τητοτ̄ ν̄η̄ ιϷ κε̄ τοτ̄ ἵξινδωρ̄  
ᾱῑχε̄φωτ̄.

Πεχε̄ ΠεϷβοιϷ δε̄ ναϷ χε̄ καλωϷ  
πῑβωκ̄ εθ̄νανεϷ οτοϷ ἐτε̄νεϷοτ̄ ἐπῑδη̄  
ακ̄ωπῑ εκ̄ε̄νεϷοτ̄ δε̄ν̄ θ̄ανκοτ̄χῑ

For the kingdom of  
heaven is like a man  
traveling to a far country,  
who called his own servants  
and delivered his goods to  
them.

And to one he gave five  
talents, to another two, and  
to another one, to each  
according to his own  
ability; and immediately he  
went on a journey.

Then he who had  
received the five talents  
went and traded with them,  
and made another five  
talents.

And likewise he who  
had received two gained  
two more also.

But he who had  
received one went and dug  
in the ground, and hid his  
lord's money.

After a long time The  
Lord of those servants came  
and settled accounts with  
them.

So he who had received  
five talents came and  
brought five other talents,  
saying, 'Lord, you  
delivered to me five talents;  
look, I have gained five  
more talents besides them.'

His lord said to him,  
'Well done, good and  
faithful servant; you were  
faithful over a few things, I  
will make you ruler over

وَكَأَنَّمَا إِنْسَانٌ مُسَافِرٌ دَعَا عِبِيدَهُ  
وَسَلَّمَ لَهُمْ أَمْوَالَهُ.

فَأَعْطَى وَاحِدًا خَمْسَ وَزَنَاتٍ وَآخَرَ  
وَزَنْتَيْنِ وَآخَرَ وَزَنَةً كُلًّا وَاحِدٍ عَلَى  
قَدْرِ طَاقَتِهِ. وَسَافَرَ لِلْوَقْتِ.

فَمَضَى الَّذِي أَخَذَ الْخَمْسَ وَزَنَاتٍ  
وَتَاجَرَ بِهَا فَرَبِحَ خَمْسَ وَزَنَاتٍ  
آخَرَ.

وَهَكَذَا الَّذِي أَخَذَ الْوَزْنَتَيْنِ رِبِحَ  
أَيْضًا وَزَنْتَيْنِ أُخْرَيَيْنِ.

وَأَمَّا الَّذِي أَخَذَ الْوَزَنَةَ فَمَضَى  
وَحَفَرَ فِي الْأَرْضِ وَأَخْفَى فِضَّةَ  
سَيِّدِهِ.

وَبَعْدَ زَمَانٍ طَوِيلٍ أَتَى سَيِّدُ أَوْلِيكَ  
الْعَبِيدِ وَحَاسَبَهُمْ.

فَجَاءَ الَّذِي أَخَذَ الْخَمْسَ وَزَنَاتٍ  
وَقَدَّمَ خَمْسَ وَزَنَاتٍ أُخَرَ قَائِلًا يَا  
سَيِّدُ خَمْسَ وَزَنَاتٍ سَلَّمْتَنِي. هُوَذَا  
خَمْسُ وَزَنَاتٍ أُخَرَ رَبِحْتُهَا فَوْقَهَا.

فَقَالَ لَهُ سَيِّدُهُ نِعْمًا أَيُّهَا الْعَبْدُ  
الصَّالِحُ وَالْأَمِينُ. كُنْتَ أَمِينًا فِي  
الْقَلِيلِ فَأُقِيمُكَ عَلَى الْكَثِيرِ. ادْخُلْ  
إِلَى فَرْحِ سَيِّدِكَ.

εἰς ἄκρον εἰσεν θαννιωτ μαυενακ  
ἐδοῦν ἐφραυι ἵτε Πεκβοις.

Δεὶ Δε ἵνε φηεταρβι ἕπιζινδωρ  
ἐνατ περατ γε Παβοις ζινδωρ ἐνατ  
ακτιτοτ νηι ις κε ἐνατ ἀϊξφωοτ.

Πεξε Περβοις Δε νατ γε καλωσ  
πιβωκ εθανετ οτοθ ἐτενεοτ ἐπιδη  
ακωπι εκενοτ θεν θανκοτχι  
εἰς ἄκρον εἰσεν θαννιωτ μαυενακ  
ἐδοῦν ἐφραυι ἵτε Πεκβοις.

*Πῶοτ φα Πεννοττ πε ωα ἐνεθ  
ἵτε νι ἐνεθ: ἀμην.*

many things. Enter into the joy of your lord.’

He also who had received two talents came and said, ‘Lord, you delivered to me two talents; look, I have gained two more talents besides them.’

His lord said to him, ‘Well done, good and faithful servant; you have been faithful over a few things, I will make you ruler over many things. Enter into the joy of your lord.’

*Glory be to God forever.*

ثُمَّ جَاءَ الَّذِي أَخَذَ الْوَزْنَتَيْنِ وَقَالَ يَا سَيِّدُ وَزْنَتَيْنِ سَلَّمْتَنِي هُوَذَا وَزْنَتَانِ أُخْرَيَانِ رَبِحْتُهُمَا فَوْقَهُمَا.

قَالَ لَهُ سَيِّدُهُ نِعْمًا أَيُّهَا الْعَبْدُ الصَّالِحُ الْأَمِينُ. كُنْتَ أَمِينًا فِي الْقَلِيلِ فَأَقِيمُكَ عَلَى الْكَثِيرِ. ادْخُلْ إِلَى فَرَحِ سَيِّدِكَ.

*والمجد لله دائماً.*

## Ψωρη

### Matins Psalm

مزمو ر باكر

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

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

Ψαλμοσ τω Δαυιδ ρλα: α, ζ

Psalm 132: 1, 2, 9, 10

مزمو ر 131: 1, 7

Δριφμενι Πβοις ἵΔαυιδ νεμ  
τεμμετρεμρατω τηρσ: ἕφρητ  
εταρωρκ ἕΠβοις αττωβε ἕΦνοττ  
ἵλακωβ: νεκοθηβ ετετζιωτοτ  
ἵνοτμεομηι: νηεθοταβ ἵτακ  
ετεθελεηλ εοβε Δαυιδ πεκβωκ.

*Αλληλοια.*

Lord, remember David and all his meekness: how he swore to The Lord, and vowed to the God of Jacob. Your priests shall clothe themselves with righteousness; and Your righteous shall exult. For the sake of Your servant David. Alleluia.

اذكر يا رب داود وكل دعته، كيف أقسم للرب ونذر لإله يعقوب. كهنتك يلبسون البر وأبرارك يبتهجون من أجل داود عبدك. هليلويا.



## Matins Gospel

### إنجيل باكر

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

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

<p>Οὐὰναστρωσις ἐβoλ θεν πιερασσελιον εθοραβ κατα λoυκαν ασιοϋ.</p>	<p>A chapter according to Saint Luke, may his blessings be with us. Amen.</p>	<p>فصل من إنجيل معلمنا لوقا البشير. بركاته علينا آمين.</p>
<p><b>Λουκαν ̅ϛ̅: ̅ιζ̅ - ̅κς̅</b></p>	<p><b>Luke 6: 17 - 23</b></p>	<p><b>لوقا 6: 17 - 23</b></p>
<p>Οτοϑ εταϑι εδρηι νεμωοϋ αϑορι ερατϑ θεν ογμα ηκοι νεμ ογμω ητε νεμ ααθητης νεμ κεμω ερω ητε πιλαοϑ εβoλ θεν ηιοϋδεα τηρϑ νεμ ιεροϑαλημ νεμ εβoλ θεν η παραλια ητε ητροϑ νεμ τσιδων ηηεταϋι ερωτεμ ερωϑ οτοϑ ητεϑταλδωοϋ εβoλ θεν νοϑωοι.</p>	<p>And He came down with them and stood on a level place with a crowd of His disciples and a great multitude of people from all Judea and Jerusalem, and from the seacoast of Tyre and Sidon, who came to hear Him and be healed of their diseases,</p>	<p>وَنَزَلَ مَعَهُمْ وَوَقَّفَ فِي مَوْضِعٍ سَهْلٍ هُوَ وَجَمَعَ مِنْ تَلَامِيذِهِ وَجَمْعًا كَثِيرًا مِنَ الشَّعْبِ مِنْ جَمِيعِ الْيَهُودِيَّةِ وَأُورُشَلِيمَ وَسَاحِلِ صُورَ وَصَيْدَاءَ الَّذِينَ جَاءُوا لِيَسْمَعُوهُ وَيُشْفَوْا مِنْ أَمْرَاضِهِمْ.</p>
<p>Οτοϑ ηηεναϋτεμκο υμωοϋ ηξε ηιπνεϑμα ηακαθαρτοη νεϑερφαδρι ερωοϋ.</p>	<p>as well as those who were tormented with unclean spirits. And they were healed.</p>	<p>وَالْمُعَذَّبُونَ مِنْ أَرْوَاحٍ نجسَةٍ. وَكَانُوا يَبْرَأُونَ.</p>
<p>Οτοϑ ηαρε πιμω τηρϑ κωη ησα βι νεμαϑ: ξε οϑηη ηασηηοϋ εβoλ υμοϑ ηξε οϑχομ οτοϑ ηασταλδο υμωοϋ τηροϋ πε.</p>	<p>And the whole multitude sought to touch Him, for power went out from Him and healed them all.</p>	<p>وَكَلُّ الْجَمْعِ طَلَبُوا أَنْ يَلْمَسُوهُ لِأَنَّ قُوَّةً كَانَتْ تَخْرُجُ مِنْهُ وَتَشْفِي الْجَمِيعَ.</p>
<p>Οτοϑ ηθοϑ εταϑϑαι ηνεϑβαλ επωωι οϑβε νεμ ααθητης πεϑαϑ ηωοϋ ξε ωοηηιατεη ηηηοϋ ηιζηκη ξε θωτεη</p>	<p>Then He lifted up His eyes toward His disciples, and said: "Blessed are you poor, For yours is the kingdom of God.</p>	<p>وَرَفَعَ عَيْنَيْهِ إِلَى تَلَامِيذِهِ وَقَالَ: طُوبَى لَكُمْ أَيُّهَا الْمَسَاكِينُ لِأَنَّ لَكُمْ مَلَكُوتَ اللَّهِ.</p>

τε ἤμετοτρο ἴτε Φνοῦ†.

Ἔοῦνιὰτεν ἠννοῦ νηετσοκερ ρε  
†νοῦ τετεννασι: ὠῦνιὰτεν ἠννοῦ  
νηετριμι †νοῦ ρε τετεννασῶβι.

Ἔοῦνιὰτεν ἠννοῦ ἔωωπ  
ἴτοῦμεστε ἠννοῦ ἴχε νιρωμι οῦορ  
ἴτοῦοῦετ ἠννοῦ ἔβολ οῦορ ἴτοῦωεω  
ἠννοῦ οῦορ ἴτοῦρι πετενραν ἔβολ  
ἔφρη† ἴνοῦπετρωῦ εῶβε Πωηρι  
ἔΦρωι.

Ραωι ρεν πιεροῦ ἔτε ἔμωατ οῦορ  
ἠεληλ: ρηππε ραρ πετενβεχε οῦνιω†  
πε ἴρηρι ρεν ἴφε: ναι ραρ οη ἔναῖρι  
ἔμωοῦ ἴνιπροφητης ἴχε νοῖο†.

*Πῖωῦ φα Πεννοῦ† πε: ὡα ἔνεε  
ἴτε νι ἔνεε: ἄμην.*

Blessed are you who  
hunger now, For you shall  
be filled. Blessed are you  
who weep now, For you  
shall laugh.

Blessed are you when  
men hate you, And when  
they exclude you, And  
revile you, and cast out your  
name as evil, For the Son of  
Man's sake.

Rejoice in that day and  
leap for joy! For indeed  
your reward is great in  
heaven, For in like manner  
their fathers did to the  
prophets.

*Glory be to God forever.*

طوبأكم أَيها الجياع الآن لأنكم  
تَشْبَعُونَ. طوبأكم أَيها الباكُونَ  
الآن لأنكم ستَضْحَكُونَ.

طوبأكم إِذَا أَبْغَضَكُم النَّاسُ وَإِذَا  
أَفْرَزُوكُم وَعَيَّرُوكُم وَأَخْرَجُوا  
اسْمَكُم كَتْسِيرٍ مِنْ أَجْلِ ابْنِ  
الْإِنْسَانِ.

افْرَحُوا فِي ذَلِكَ الْيَوْمِ وَتَهَلَّلُوا  
فَهُوَذَا أَجْرُكُمْ عَظِيمٌ فِي السَّمَاءِ.  
لأنَّ آبَاءَهُمْ هَكَذَا كَانُوا يَفْعَلُونَ  
بِالْأَنْبِيَاءِ.

*والمجد لله دائماً.*

## Liturgy Readings

قراءات القداس

## The Pauline Epistle

رسالة بولس الرسول

†ἐπιστολη ἴτε πενσαδ Παῦλος Πιὰποστολος

Παῦλος φβωκ ἔΠενβοις Ἰησοῦς  
Πιχριστος: πιὰποστολος εἰθαρεμ:  
φἠεταῦθαωϋ ἐπιζιωενοῦφι ἴτε  
Φνοῦ†.

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

فصل من رسالة معلمنا بولس  
الرسول إلى العبرانيين، بركته  
المقدسة تكون معنا. أمين.

Σεβρεος ια: ιζ - λα	Hebrews 11: 17 - 31	العبرانيين 11: 17 - 31
<p>Ἦεν οὔναζτ Ἀβρααμ ἀρίνι  ἵλσαακ ἐἔρηι εἰεπιραζιν ἕμοσ: ἀρίνι  ἕπερῳηρι ἕμαγατῑ ἐἔρηι ἵνε  φἠἔταρῳεπ νιωῳ ἔροσ.</p>	<p>By faith Abraham, when he was tested, offered up Isaac, and he who had received the promises offered up his only begotten son,</p>	<p>بِالْإِيمَانِ قَدَّمَ إِبْرَاهِيمُ إِسْحَاقَ وَهُوَ مُجَرَّبٌ، قَدَّمَ الَّذِي قَبْلَ الْمَوَاعِيدِ، وَحِيدَهُ.</p>
<p>Φἠἔταρσαζι νεμασ ῑε ἔεν Ισαακ  εἰἔθαρεμ οὔζροσ νακ.</p>	<p>of whom it was said, “In Isaac your seed shall be called,”</p>	<p>الَّذِي قِيلَ لَهُ: «إِنَّهُ بِإِسْحَاقَ يُدْعَى لَكَ نَسْلٌ».</p>
<p>Οὔοσ ἀρμιοκμεκ ῑε οὔον ῳῑομ  ἕφἠνοῑτ ἔτοῑνοσῑ ἔβολ ἔεν  νηκεἔμωοῑτ: ἔθε φαι ἀρῑῑτῑ ἔεν  οῑπαρὰβολη.</p>	<p>concluding that God was able to raise him up, even from the dead, from which he also received him in a figurative sense.</p>	<p>إِذْ حَسِبَ أَنَّ اللَّهَ قَادِرٌ عَلَى الْإِقَامَةِ مِنَ الْأَمْوَاتِ أَيْضًا، الَّذِينَ مِنْهُمْ أَخَذَهُ أَيْضًا فِي مِثَالٍ.</p>
<p>Ἦεν οὔναζτ ἔθε νἠεθἠαῳῳπι  ἀρῑμοῑ ἵνε Ισαακ ἔλακωβ νεμ Ησαῑ.</p>	<p>By faith Isaac blessed Jacob and Esau concerning things to come.</p>	<p>بِالْإِيمَانِ إِسْحَاقُ بَارَكَ يَعْقُوبَ وَعَيْسُو مِنْ جِهَةِ أُمُورٍ عَتِيدَةٍ.</p>
<p>Ἦεν οὔναζτ Ιακωβ εῑἠαμοῑ  ἀρῑμοῑ ἔφοῑαι φοῑαι ἵἠἠἠῳῳηρι  ἵλωσἠφ: οὔοσ ἀρῑῑῳῳτ ἔἔρηι ἔxen  ἔἠἠῑ ἕπερῳῑφωτ.</p>	<p>By faith Jacob, when he was dying, blessed each of the sons of Joseph, and worshiped, leaning on the top of his staff.</p>	<p>بِالْإِيمَانِ يَعْقُوبُ عِنْدَ مَوْتِهِ بَارَكَ كُلَّ وَاحِدٍ مِنْ ابْنَيْ يُوسُفَ، وَسَجَدَ عَلَى رَأْسِ عَصَاهُ.</p>
<p>Ἦεν οὔναζτ Ιωσἠφ εῑἠαμοῑ  ἀρῑρῑμεῑῑ ἕῑῑῑῑῑ ἔβολ ἵἠἠἠῳῳηρι  ἕΠισραἠλ οὔοσ ἀρῑῑῑῑῑῑ ἔθε  νεῑκασ.</p>	<p>By faith Joseph, when he was dying, made mention of the departure of the children of Israel, and gave instructions concerning his bones.</p>	<p>بِالْإِيمَانِ يُوسُفُ عِنْدَ مَوْتِهِ ذَكَرَ خُرُوجَ بَنِي إِسْرَائِيلَ وَأَوْصَى مِنْ جِهَةِ عِظَامِهِ.</p>
<p>Ἦεν οὔναζτ Ἰωῑἠσἠ ἔταῑμασῑ  ἀῑῑοῑῑ ἵῳῳῳτ ἵἠβοῑ ἵνε νεῑῑοῑτ ῑε  ἀῑἠαῑ ἔῑῑἠλοῑ ῑε οὔαῑῑῑοσ πε: οὔοσ  ἕποῑερῑοῑτ ἔἠἔἠ ἕῑῑῑῑῑ ἵἠἠ  ῑοῑρο.</p>	<p>By faith Moses, when he was born, was hidden three months by his parents, because they saw he was a beautiful child; and they were not afraid of the king’s command.</p>	<p>بِالْإِيمَانِ مُوسَى، بَعْدَمَا وُلِدَ، أَخْفَاهُ أَبَوَاهُ ثَلَاثَةَ أَشْهُرٍ، لِأَنَّهُمَا رَأَيَا الصَّبِيَّ جَمِيلًا، وَلَمْ يَخْشَيَا أَمْرَ الْمَلِكِ.</p>

Ἦεν οὐναετ Ἰωῦς ἐταφερμῶτ  
αφρωλ ἐβολ ἐῶτεμεροτομοῦτ ἐροφ  
χε πῶρηι ἵτε τῶρηι ἔΦαραῶ.

Μαλλον ἐαφρωῶ ἔπε ευκαε  
νεμ πιαος ἵτε Φνοῦτ ἐροτε  
ἵτεφβιμη ἕεν φνοβι ἵρος οῦχοῦ.

Εαφχα πῶῶ ἔΠιχρῖς ἵτοτφ  
χε οῦμετραμὰ ἐναε τε ἐροτε  
νιὰρωρ ἵτε Χημ: ναφροῦτ ταρ  
ἐβολ πε δατρη ἔπιῶεβιέ βεχε.

Ἦεν οὐναετ αφχα Χημ ἵρωφ  
ἔπεφροτ δατρη ἔπιῶβον ἵτε  
ἵρορο: παθνατ ταρ ἐροφ ναφμοῦη  
ἐροφ ἔφρητ ἵοται εφνατ ἐροφ.

Ἦεν οὐναετ αφῖρι ἔπιπασχα νεμ  
πιφων ἐβολ ἵτε πιςνοφ ρινα  
ἵτεῶτεμ πιρεφτακο βι νεμ νοῦῶροπ  
ἔμμι.

Ἦεν οὐναετ αφῖρι ἐβολ ἕεν φῖου  
ἵῶρηι ἔφρητ νε ἐβολ ἕεν οῦκαε  
εφῶροῦοφ φηέταῦβι πιρα ἵθητφ ἵχε  
νιρεμἵΧημ αῦωμς ἐδρη.

Ἦεν οὐναετ νῖοβτ ἵτε Ιεριχω  
αῦε ἐταφκῶτ ἐρωοφ ἵῶῶφ ἵέροοφ.

Ἦεν οὐναετ Ρααβ τπορη  
ἔπεστακο νεμ ἵηέταφρατσωτεμ:

By faith Moses, when  
he became of age, refused  
to be called the son of  
Pharaoh's daughter,

choosing rather to suffer  
affliction with the people of  
God than to enjoy the  
passing pleasures of sin,

esteeming the reproach  
of Christ greater riches than  
the treasures in Egypt; for  
he looked to the reward.

By faith he forsook  
Egypt, not fearing the wrath  
of the king; for he endured  
as seeing Him who is  
invisible.

By faith he kept the  
Passover and the sprinkling  
of blood, lest he who  
destroyed the firstborn  
should touch them.

By faith they passed  
through the Red Sea as by  
dry land, whereas the  
Egyptians, attempting to do  
so, were drowned.

By faith the walls of  
Jericho fell down after they  
were encircled for seven  
days.

By faith the harlot  
Rahab did not perish with  
those who did not believe,

بِالإِيمَانِ مُوسَى لَمَّا كَبَرَ أَبَى أَنْ  
يُدْعَى ابْنُ ابْنَةِ فِرْعَوْنَ.

مُفَضَّلًا بِالْآخِرَى أَنْ يُذَلَّ مَعَ شَعْبِ  
اللَّهِ عَلَى أَنْ يَكُونَ لَهُ تَمَتُّعٌ وَقْتِيًّا  
بِالْخَطِيئَةِ.

حَاسِبًا عَارَ الْمَسِيحِ غَنَىٰ أَعْظَمَ  
مِنْ خَزَائِنِ مِصْرَ، لِأَنَّهُ كَانَ يَنْظُرُ  
إِلَى الْمَجَازَاةِ.

بِالإِيمَانِ تَرَكَ مِصْرَ غَيْرَ خَائِفٍ  
مِنْ غَضَبِ الْمَلِكِ، لِأَنَّهُ تَشَدَّدَ، كَأَنَّهُ  
يَرَىٰ مَنْ لَا يَرَىٰ.

بِالإِيمَانِ صَنَعَ الْفِصْحَ وَرَشَّ الدَّمَ  
لِنَلَا يَمَسَّهُمُ الَّذِي أَهْلَكَ الْأَبْكَارَ.

بِالإِيمَانِ اجْتَاوُوا فِي الْبَحْرِ الْأَحْمَرِ  
كَمَا فِي الْيَابِسَةِ، الْأَمْرُ الَّذِي لَمَّا  
شَرَعَ فِيهِ الْمِصْرِيُّونَ غَرِقُوا.

بِالإِيمَانِ سَقَطَتْ أَسْوَارُ أَرِيحَا  
بَعْدَمَا طُيِفَ حَوْلَهَا سَبْعَةَ أَيَّامٍ.

بِالإِيمَانِ رَا حَابِ الزَّانِيَةِ لَمْ تَهْلِكْ  
مَعَ الْعِصَاةِ، إِذْ قِيلَتْ الْجَاوِسِينَ  
بِسَلَامٍ.

ἐτασϋεπ η̅ιζηρ ἔρος θ̅εν ο̅υθ̅ιρηνη.

*Πρ̅ομ̅οτ̅ τ̅αρ̅ η̅ευ̅ω̅τεν̅ η̅ευ̅  
τ̅ειρ̅ην̅η̅ ε̅ι̅σο̅π̅:̅ χ̅ε̅ λ̅μ̅ην̅ ε̅σ̅ε̅ω̅πι̅.*

when she had received the spies with peace.

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

*نعمة الله الأب تكون مع جميعكم.  
أمين.*

### The Catholic Epistle الكاثوليكون

Καθολικον ἔβωλ θ̅εν †ε̅πιστολ̅η  
ἵτε̅ πε̅νωτ̅ Ιακωβ̅οσ̅. Δ̅μ̅ην̅.  
Η̅α̅μ̅εν̅ρα̅†.

**Ιακωβ̅οσ̅ α̅:̅ ιβ̅ - κ̅α̅**

Ο̅υ̅μα̅κα̅ρι̅οσ̅ πε̅ π̅ιρ̅ω̅μ̅ι  
φ̅η̅ε̅θ̅α̅λ̅α̅μ̅ο̅ν̅ι̅ ἵ̅τ̅ο̅τ̅ε̅ θ̅εν̅ ο̅υ̅π̅ιρ̅α̅σ̅μ̅οσ̅  
χ̅ε̅ α̅ϋ̅ω̅α̅ν̅ε̅ρ̅ο̅υ̅σ̅ω̅τ̅π̅ ἕ̅η̅α̅δ̅ι̅ ἕ̅π̅ι̅χ̅λ̅ο̅μ̅  
ἵ̅τ̅ε̅ π̅ω̅ν̅θ̅ φ̅η̅ε̅τ̅α̅ϋ̅ω̅ ἕ̅μ̅ο̅ϋ̅ ἵ̅χ̅ε̅  
Π̅β̅ο̅ι̅σ̅ ἵ̅η̅η̅ε̅θ̅α̅μ̅εν̅ρ̅ι̅τ̅ε̅.

Ἐ̅π̅ε̅ν̅θ̅ε̅ ς̅ε̅λ̅ι̅ χ̅οσ̅ ε̅ε̅ρ̅π̅ιρ̅α̅ζ̅ι̅ν̅  
ἕ̅μ̅ο̅ϋ̅ χ̅ε̅ Φ̅ν̅ο̅υ̅† πε̅τε̅ρ̅π̅ιρ̅α̅ζ̅ι̅ν̅ ἕ̅μ̅ο̅ι̅:  
Φ̅ν̅ο̅υ̅† τ̅αρ̅ ε̅ε̅ρ̅π̅ιρ̅α̅ζ̅ι̅ν̅ α̅η̅ θ̅εν̅  
θ̅α̅η̅π̅ε̅τ̅ε̅ω̅σ̅τ̅:̅ ἵ̅ϋ̅ε̅ρ̅π̅ιρ̅α̅ζ̅ι̅ν̅ Δ̅ε̅ ἵ̅θ̅ο̅ϋ̅  
ἵ̅ε̅λ̅ι̅ α̅η̅.

Π̅ι̅ο̅υ̅α̅ι̅ Δ̅ε̅ π̅ι̅ο̅υ̅α̅ι̅ ε̅ε̅ρ̅π̅ιρ̅α̅ζ̅ι̅ν̅  
ἕ̅μ̅ο̅ϋ̅ ἔ̅β̅ω̅λ̅ θ̅ι̅τ̅ε̅ν̅ τ̅ε̅ϋ̅ε̅π̅ι̅θ̅υ̅μ̅ι̅α̅ ἕ̅μ̅ι̅ν̅  
ἕ̅μ̅ο̅ϋ̅ ε̅σ̅σ̅α̅κ̅ ἕ̅μ̅ο̅ϋ̅ ο̅τ̅ο̅θ̅ ε̅σ̅σ̅ο̅π̅σ̅ε̅π̅  
ἕ̅μ̅ο̅ϋ̅.

Ἰ̅τ̅α̅ †ε̅π̅ι̅θ̅υ̅μ̅ι̅α̅ α̅ϋ̅ω̅α̅ν̅ε̅ρ̅β̅ο̅κ̅ι̅  
ϋ̅α̅σ̅μ̅ε̅σ̅ φ̅η̅ν̅ο̅β̅ι̅:̅ φ̅η̅ν̅ο̅β̅ι̅ Δ̅ε̅ α̅ϋ̅ω̅α̅ν̅ε̅ζ̅ω̅κ̅  
ἔ̅β̅ω̅λ̅ ϋ̅α̅ϋ̅ϋ̅φ̅ο̅ ἕ̅φ̅ε̅μ̅ο̅υ̅.

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

**James 1: 12 - 21**

Blessed is the man who endures temptation; for when he has been approved, he will receive the crown of life, which The Lord has promised to those who love Him.

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

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

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

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

**يعقوب 1: 12 - 21**

طوبى للرجل الذي يحتمل التجربة، لأنه إذا تزكى ينال «إكليل الحياة» الذي وعده به الرب للذين يحبونه.

لا يقل أحد إذا جرب إني أجرب من قبل الله، لأن الله غير مجرب بالشرور وهو لا يجرب أحداً.

ولكن كل واحد يجرب إذا انجذب وانخدع من شهوته.

ثم الشهوة إذا حبلت تلد خطية، والخطية إذا كملت تنتج موتاً.

Ἐπερωρεμ νασνηοτ ναιμεπρατ.

Παιὸ νιβεν εθνανετ νεμ δωρον  
νιβεν ετχηκ εβολ εδνεβολ ἠπυωι νε:  
εγνηοτ επερωτ εβολ ειτεν φωτ ἠτε  
νιοτωινη: φηετε ἠμον πωβτ ναρρατ  
οτδε οτμοτ ἠτε οτδηιβι ελσσινη.

Ἀφουωυ ατχφον δεν παζι ἠτε  
τμεθμη: εθρεπωπι νοναπαρχη ἠτε  
νεφωωτ.

Πετενωωτη δε νασνηοτ  
ναιμεπρατ: μαρεπωπι ἠξε ρωμ  
νιβεν εφηε εφναςωτεμ: εφωρω  
εφναςαζι: εφωρω εφναςωωτ.

Πρωωτ ταρ ἠφρωμ ἠπαφερωβ  
ετμεθμη ἠτε φνωτ.

Εθε φαι χα θωλεβ νιβεν εδρη  
νεμ περωτ ἠτε τκακια: δεν  
οτυετρεμρατω: υπε παζι ερωτεν  
εφρητ ἠβερι: φηετε ονον υπου ἠμοφ  
ενοβεμ ἠνετενψτχη.

*Νασνηοτ ἠπερμεπρε πικωμοσ  
οτδε νηετωπι δεν πικωμοσ:  
πικωμοσ νασινη νεμ τερεπρωμια: φη  
δε ετιρι ἠφουωυ ἠφνωτ εναωπι  
χα ενεε: ἠμην.*

Do not be deceived, my beloved brethren.

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

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

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

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

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

*Do not love the world nor the things, which are in the world. The world passes away, and its desires; but he who does the will of God abides forever. Amen.*

لَا تَضَلُّوا يَا إِخْوَتِي الْأَحِبَّاءَ.

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

شَاءَ فَوَلَدَنَا بِكَلِمَةِ الْحَقِّ لِكَيْ نَكُونَ  
بِأَوْرَةِ مِنْ خَلْقِهِ.

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

لَأَنَّ عَضْبَ الْإِنْسَانِ لَا يَصْنَعُ بَرًّا  
اللَّهِ.

لِذَلِكَ اطْرَحُوا كُلَّ نَجَاسَةٍ وَكَثْرَةٍ  
شَرِّ. فَاقْبَلُوا بِوَدَاعَةٍ الْكَلِمَةَ  
الْمَغْرُوسَةَ الْقَادِرَةَ أَنْ تُخَلِّصَ  
نُفُوسَكُمْ.

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

## The Acts

### الإبركسيس

<p>Πραξις ἴτε νενοιοῦ ἡ ἀποστολοῦ: ἐρε ποῦςμοῦ εθοραβ ὡπι νεμαν. ἀμην.</p>	<p>The Acts of our fathers the apostles, may their blessings be with us all. Amen.</p>	<p>فصل من أعمال آباءنا الرسل الأطهار المشمولين بنعمة الروح القدس، بركتهم المقدسة تكون معنا. آمين.</p>
<p style="color: red;">Πραξις ἰθ: ἰα - κ</p>	<p style="color: red;">Acts 19: 11 - 20</p>	<p style="color: red;">أعمال 19: 11 - 20</p>
<p>Ἡαῖρι δε ἡδανχομ ἡξε φνοῦῦ ἡδανκοῦσι ἀν ἐβολ ζιτεν νενσιζ ἡπαρλοσ.</p> <p>ζωστε ἡσεβι ἡδανσοῦδαριον νεμ ζανσιμικῆνθινον ἐβολ ζιτεν περσομα ἡσεχαῦ ζιζεν νηεῦωνι: οτοζ ὡαῦπενωοῦ ἐβολ ζιῶτοῦ ἡξε νιῦωνι: οτοζ νιῖνεῦμα εἰζωοῦ νανηνοῦ ἐβολ πε.</p> <p>ἀρζιτοτοῦ δε ἡξε ζανοῦρον ἐβολ ζεν νιλοῦδαῖ εἰκωῦ ἡεζορσιϑησ: ἐξεν φραν ἡπβοις ἡχοῦς ἐξεν φραν ἡπβοις ἡχοῦς ἐξεν νηῆτε νιῖνεῦμα εἰζωοῦ ζιῶτοῦ εἰζω ἡμοσ: ζε ῦταρκο ἡμωτεν ἡἡχοῦς φηῆτε Παρλοσ ζιωῦ ἡμοσ.</p> <p>Ἡε οτον ὡαῦφ δε ἡῦηρι ἡτε οῦαι ζε σκεῖα ἐοῖλοῦδαῖ πε ἡαρχῆερεῦς εἰρι ἡφαι.</p>	<p>Now God worked unusual miracles by the hands of Paul,  so that even handkerchiefs or aprons were brought from his body to the sick, and the diseases left them and the evil spirits went out of them.  Then some of the itinerant Jewish exorcists took it upon themselves to call the name of The Lord Jesus over those who had evil spirits, saying, “We exorcise you by the Jesus whom Paul preaches.”  Also there were seven sons of Sceva, a Jewish chief priest, who did so.</p>	<p>وَكَانَ اللَّهُ يَصْنَعُ عَلَى يَدَيْ بُولْسَ قُوَاتٍ غَيْرِ الْمُعْتَادَةِ.</p> <p>حَتَّى كَانَ يُؤْتَى عَنْ جَسَدِهِ بِمَنَادِيلٍ أَوْ مَازَرٍ إِلَى الْمَرْضَى فَنَزُولُ عَنْهُمْ الْأَمْرَاضُ وَتَخْرُجُ الْأَرْوَاحُ الشَّرِيرَةُ مِنْهُمْ.</p> <p>فَشَرَعَ قَوْمٌ مِنَ الْيَهُودِ الطَّوَّافِينَ الْمُعْزَمِينَ أَنْ يُسَمُّوا عَلَى الَّذِينَ بِهِمُ الْأَرْوَاحُ الشَّرِيرَةُ بِاسْمِ الرَّبِّ يَسُوعَ قَائِلِينَ: نُنْقِصُكَ بِيَسُوعَ الَّذِي يَكْرِزُ بِهِ بُولْسُ.</p> <p>وَكَانَ الَّذِينَ فَعَلُوا هَذَا سَبْعَةَ بَنِينَ لِسَكَاوَا رَجُلٍ يَهُودِيٍّ رَئِيسِ كَهَنَةٍ.</p>



Αφ'ερὸς ἡμετέρας πνευματικῆς ἐξουσίας  
περὶ αὐτοῦ: καὶ Ἰησοῦς ἴσως αὐτὸν ἴσως  
οὐκ ἔσθι Παῦλος ἴσως ἕτερος: ἡμετέρας  
Δε ἡμετέρας νῦν.

Ὁσὸς ἀφ'ερὸς ἐξουσίας ἐξουσίας ἡμετέρας  
πρωτῶν ἐτε πνευματικῆς ἐξουσίας νῦν  
ἀφ'ερὸς ἐξουσίας ἐξουσίας ἀφ'ερὸς ἐξουσίας  
ἐξουσίας ἐξουσίας: ἡμετέρας ἡμετέρας ἐξουσίας  
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And the evil spirit answered and said, "Jesus I know, and Paul I know; but who are you?"

Then the man in whom the evil spirit was leaped on them, overpowered them, and prevailed against them, so that they fled out of that house naked and wounded.

This became known both to all Jews and Greeks dwelling in Ephesus; and fear fell on them all, and the name of The Lord Jesus was magnified.

And many who had believed came confessing and telling their deeds.

Also, many of those who had practiced magic brought their books together and burned them in the sight of all. And they counted up the value of them, and it totaled fifty thousand pieces of silver.

So the word of The Lord grew mightily and prevailed.

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

فَقَالَ الرُّوحُ الشَّرِيرُ لَهُمْ: أَمَّا  
يَسُوعُ فَأَنَا أَعْرِفُهُ وَبُولُسُ أَنَا  
أَعْلَمُهُ وَأَمَّا أَنْتُمْ فَمَنْ أَنْتُمْ؟

فَوَثَبَ عَلَيْهِمُ الْإِنْسَانُ الَّذِي كَانَ  
فِيهِ الرُّوحُ الشَّرِيرُ وَغَلَبَهُمْ وَقَوِيَ  
عَلَيْهِمْ حَتَّى هَرَبُوا مِنْ ذَلِكَ الْبَيْتِ  
عُرَاةً وَمُجْرَحِينَ.

وَصَارَ هَذَا مَعْلُومًا عِنْدَ جَمِيعِ  
الْيَهُودِ وَالْيُونَانِيِّينَ السَّاكِنِينَ فِي  
أَفَسَسَ. فَوَقَعَ خَوْفٌ عَلَى جَمِيعِهِمْ  
وَكَانَ اسْمُ الرَّبِّ يَسُوعَ يَتَعَظَّمُ.

وَكَانَ كَثِيرُونَ مِنَ الَّذِينَ آمَنُوا  
يَأْتُونَ مُقَرِّينَ وَمُخْبِرِينَ بِأَفْعَالِهِمْ.

وَكَانَ كَثِيرُونَ مِنَ الَّذِينَ  
يَسْتَعْمَلُونَ السِّحْرَ يَجْمَعُونَ الْكُتُبَ  
وَيُحْرَقُونَهَا أَمَامَ الْجَمِيعِ. وَحَسَبُوا  
أَثْمَانَهَا فَوَجَدُوهَا خَمْسِينَ أَلْفًا مِنَ  
الْفِضَّةِ.

هَكَذَا كَانَتْ كَلِمَةُ الرَّبِّ تَنْمُو  
وَتَقْوَى بِشِدَّةٍ.

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



## Synaxarium of Abib 8 سنكسار اليوم الثامن من شهر أبيب

1. The Departure of St. Anba Bishoy
2. The Martyrdom of St. Piroou and St. Athom
3. The Martyrdom of St. Balanah, the Priest
4. The Martyrdom of St. Epime (Pimanon)
5. The Departure of Karas (Cyrus), the Anchorite
6. The Departure of St. Marcus (Mark) El-Antony

1. نياحة القديس العظيم الأنبا بيشوي
2. إستشهاد القديس أبيرووه وآثوم
3. استشهاد القديس بلانا القس
4. استشهاد القديس بيمانون
5. نياحة القديس الأنبا كاراس السائح
6. نياحة القديس مرقس الأنطوني

### 1. The Departure of St. Anba Bishoy

On this day, of the year 133 of the martyrs, 417 AD, the great St. Bishoy, the beloved of our good Savior, departed. This holy father was born in Shansha, Menoufia governorate, in the year 320 AD. His father died, and his mother raised him, along with his five brothers, with true Christian upbringing. An angel once appeared to his mother in a vision, and said to her, "The Lord says to you, give Me one of your children to be My servant." She answered, "Whomever The Lord wants, He may have." The angel took the hand of Anba Bishoy. The mother told the angel, "His body is frail. Choose a stronger one." The angel told her, "For the strength of The Lord is made perfect in weakness."

When he was twenty-years old, St. Bishoy went to the wilderness of Shiheet and became a monk under the guidance of Anba Pemwah. He devoted himself to worship and asceticism for a period of three years. During this time, he grew in piety and his heart with kindled with God's love. After the departure of his teacher, he secluded himself in a cave, where he tied his hair with a rope to the ceiling of the cave, so if sleep overcame him, he would be jolted awake. He fasted a week at a time and memorized many of the books of the Holy Bible, especially the Book of Jeremiah. Jeremiah the prophet appeared to him often to explain to him what was difficult to understand.

The Lord Christ appeared to him and told him, "O My elect Bishoy, peace be unto you. I have looked upon your toil and labor, and I shall be with you." St. Bishoy replied, "It was You, O Lord, who labored in me. I have not toiled at all." On another occasion, The Lord told him, "Rejoice my chosen Bishoy. Do you see this mountain? It will be

1. نياحة القديس العظيم الأنبا بيشوي في مثل هذا اليوم من سنة 133 للشهداء، سنة 417 ميلادية، تنيح القديس العظيم الأنبا بيشوي حبيب مخلصنا الصالح. وُلِدَ هذا القديس في شنشا بمحافظة المنوفية سنة 320 ميلادية. وكان له خمسة إخوة بنين، تنيح والدهم فربتهم والدتهم تربية مسيحية حقيقية. رأت الأم ملاكاً يطلب منها قاتلاً: "إن الرب يقول لك أعطني أحد أولادك ليكون خادماً له"، فقالت له: "الذي يريد الرب يأخذه". فمد الملاك يده على القديس، فقالت له الأم: "إنه نحيف الجسم". فقال لها الملاك: "إن قوة الرب في الضعف تكمل".

لما بلغ العشرين من عمره، مضى وترهب عند القديس الأنبا بموا في برية شيهيت. فعكف على العبادة والنسك مدة ثلاث سنوات، فتما في الفضيلة والتهب قلبه حباً لله. وبعد نياحة معلمه، انفرد في مغارة. وكان يربط شعره بحبل في سقف المغارة، حتى إذا غلبه النعاس يصحو. وكان يصوم أسبوعاً أسبوعاً. وقد حفظ كثيراً من أسفار الكتاب المقدس، وبصفة خاصة سفر إرميا، الذي كان يأتي إليه ليفسر له ما صعب عليه، لذلك يدعى بيشوي الإرمي.

ظهر له السيد المسيح وقال له: "يا مختاري بيشوي، السلام لك، قد نظرت تعبك وجهادك، وها أنا أكون معك". فأجابته: "أنت الذي تعبت معي يارب، أما

filled with monks who will worship Me.” The saint asked Him, “Would you sustain them, O Lord?” The Lord replied, “If they love one another and keep My commandments, I will sustain them.”

Another time, The Lord appeared to him as a sojourner, and St. Bishoy welcomed Him. He took water and washed His feet, and he recognized that He was The Lord Christ from the marks of the nails on His feet. Then The Lord comforted him and blessed him. The saint drank from the water, and when his disciple came, St. Bishoy asked his disciple to drink also. When the disciple tarried, he found the pot empty. The disciple regretted disobeying his teacher.

The fathers expressed their wish to see The Lord, as St. Bishoy did. The Lord promised to appear to them on a mountain on a certain day. When the day arrived, everyone rushed to meet The Lord. However, the saint was far behind the rest due to his old age. On their way, the others met an infirmed old man, who asked them to carry Him that He might also see The Lord. But they refused for fear of delay. When St. Bishoy came along, the old man asked him to carry him, as He had asked the others. The saint carried the old man and walked. Amazingly, the saint did not get tired. When the load started to get heavier, he realized that he was carrying The Lord Christ. St. Bishoy looked at Him and said, “The heavens cannot contain You and the earth is shaken by Your majesty, so how can a sinner like me carry You?” The Lord said to him, “Because you carried Me, My beloved Bishoy, your body will never see corruption.” When the brothers learned what had happened, they were sorrowful that they had passed the old man and not recognized that He was The Lord Christ. Thus, they lost their chance to meet The Lord, who appears to those who have mercy upon the weak and the needy.

St. Ephraim, the Syrian, visited him, and they talked about the greatness of God, without an interpreter. St. Ephraim left his staff near the cave of St. Bishoy, and it grew to be the tree of St. Ephraim. When one of the monks knew of the presence of St. Ephraim, he came in haste to receive his blessing. However, St. Bishoy told him that a cloud had carried St. Ephraim away. The tree of St. Ephraim is still present in the Syrian (Sourian) monastery.

St. John the Short came to visit St. Bishoy. Standing outside his cell, St. John heard St. Bishoy carrying on a conversation with someone, but when he entered the cell, he found St. Bishoy alone. He asked St. Bishoy to whom he

أنا فلم أتعب البتة". وفي مرة ثانية قال له الرب: "أفرح يا مختاري بيشوي، أنتظر هذا الجبل؟ سوف يمتلئ بالرهبان ويعيدونني". فقال له القديس: "أتعولهم يارب؟" أجاب الرب: "إن أحبوا بعضهم بعضاً، وحفظوا وصاياي، فإنني أعولهم". مرة أخرى ظهر له الرب كأنه غريب، فأخذ ماء وغسل قدميه، فعرفه من موضع المسامير في قدماه. ثم عزاه الرب وباركه. فشرب القديس من الماء ولما جاء تلميذه، طلب منه أن يشرب من الماء. فلما توانى، وجد الإناء فارغاً. فندم التلميذ على عدم طاعته لمعلمه. طلب منه الأباة أن يروا الرب مثله، فوعدهم الرب بظهوره لهم عند الجبل، فانطلق الجميع للقاء السيد المسيح. وتأخر القديس لشيخوخته، فرأى شيخاً عاجزاً طلب منه أن يحمله. وبالفعل حمله القديس وسار به ولم يشعر بالتعب. ثم بدأ الحمل يزيد، فأدرك أنه يحمل السيد المسيح. فطلع إليه وهو يقول: "السماء لا تسعك والأرض ترتج من جلالك، فكيف يحملك خاطئ مثلي؟" فقال له الرب: "لأنك حملتني يا حبيبي بيشوي، فإن جسدي لن يرى فساداً". وإذ عرف الإخوة ما حدث، حزنوا لأنهم عبروا بالشيخ ولم يعرفوا أنه المسيح. وهكذا خسروا لقاء الرب الذي يظهر للرحماء على الضعفاء. وزاره القديس أفرام السرياني، فكانا يعظمان الله دون مترجم. وقد ترك مار أفرام عصاه بالقرب من مغارة القديس، فصارت شجرة مار أفرام. ولما عرف أحد الإخوة بقدمه، جاء ليلحق به وينال بركته. ولكن القديس بيشوي ناداه وقال له عنه أنه قد حملته سحابة. ومازالت شجرة مار أفرام موجودة في دير السريان العامر. وجاء أيضاً القديس يحنس القصير لزيارة الأنبا بيشوي، فسمعه وهو يتحدث. ولكن لما قرع باب القلاية وفتح له، لم يجد أحداً معه. فسأله عن من كان يتحدث معه؟ فأجاب: "قسطنطين الملك، حضر عندي، وقال لي: ليتني كنت راهباً وتركت عنى

had been speaking. St. Bishoy told him, "Emperor Constantine came and told me, 'Had I known how great is the honor of monks, I would have abandoned my kingdom and became a monk.'" St. Bishoy responded to the Emperor saying, "You have banished heathen worship and exalted Christianity. Has not Christ given you anything?" the Emperor replied, "The Lord has given me many gifts, indeed, but none of them like the honor of the monks."

St. Bishoy left Shiheet during the first Berbers raid in the year 407 AD, and went to Ansen. There he dwelt with Abba Paul of Tammoh, and the two were not separated event after their departure.

When he completed his good endeavor, St. Bishoy departed this world in the year 417 AD, and was buried in the fortress of Meniet El-Saquar, near Ansen. During the papacy of Anba Yousab, the 52<sup>nd</sup> Patriarch, in the ninth century, the body of St. Bishoy, together with the body of St. Paul of Tammoh, was returned to his monastery in the wilderness of Shiheet.

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

## 2. The Martyrdom of St. Piroou and St. Athom

On this day also, of the year 20 of the martyrs, 304 AD, St. Piroou and St. Athom, were martyred. These two saints were born in the city of Sonbat in Gharbia governorate, to wealthy Christian parents. After their parents' departure, they went to El-Farma (Pelusium) to engage in trade. They met some soldiers of the governor Pompey, who were carrying the body of the martyr St. Onoua, priest of Kois, to cast it into the sea. St. Piroou and St. Athom paid money to the soldiers and took the body, shrouded it and carried it to Sonbat. They placed it in a marbled sarcophagus in their own home, and many miracles manifested from St. Onoua's body.

Later on, the two saints distributed their money to the poor and went to Armanius, governor of Alexandria, and confessed their faith in The Lord Christ. The governor tried to convince them to abandon their faith, promising to employ them in the royal court. When they refused, he tortured them by beating, whipping and placing them on an iron bed with fire lit under it. The angel of The Lord came and saved them, which led many of the pagans to the faith. Armanius ordered to hang them on a tree from their feet, and the angel of The Lord saved them over and over again.

Pompey, the governor of El-Farma, who was present at that time, ordered that they should be returned to El-Farma and be imprisoned there. Upon his return to El-Farma, he

ملكي، فإننا لم أكن أتصور هذا المجد العظيم الذي للرهبان. إنني أبصر الذين ينتقلون منهم، يُعطون أجنحة كالنسور، ولهم كرامة عظيمة في السماء".  
أثناء غارة البربر الأولى سنة 407 ميلادية، ترك القديس برية شيهيت ومضى إلى أنصنا، وهي قرية الشيخ عبادة شرقي ملوي، وسكن هناك مع الأنبا بولا الطموهي ولم يفترقا حتى بعد نياحتهما.

ولما أكمل جهاده الحسن، نتيج سنة 417 ميلادية، ودُفن في حصن منية السقار بجوار أنصنا. وفي زمن بطريركية الأنبا يوساب الأول، البطريرك الثاني والخمسون، في القرن التاسع، أُعيد الجسدان إلى شيهيت بديره الحالي. بركة صلواته فتكن معنا. آمين.

2. استشهاد القديسين أبيرووه وأثوم وفيه أيضاً من سنة 20 للشهداء، سنة 304 ميلادية، استشهاد القديسان أبيرووه وأثوم. وُلِدَ هذان القديسان في سنباط بمحافظة الغربية من أبوين غنيين. بعد نياحة أبيوهمما، سافرا إلى الفرما للتجارة. فوجدا جنود بومبيوس الوالي يحملون جسد الشهيد أنوا، كاهن كيوس، ليلقوه في النهر، فتقدما وأخذوا الجسد بعد أن أعطيا للجند مالاً. فكفناه وحملناه إلى سنباط، ودفناه في بيتهمما وحدثت من الجسد آيات وعجائب.

بعد ذلك وزعا أموالهمما على الفقراء ومضيا إلى أرمانئوس والي الإسكندرية واعترفا بالسيد المسيح، فلاطفهمما واعدأ إياهمما بالعمل في البلاط. ولما لم يستجيبا له، أمر بجلدهما ووضعهما في دولاب حديدي ثم على سرير حديدي تحته نار. وكان ملاك الرب يأتي ويخلصهما حتى آمن كثير من الوثنيين. فأمر أرمانئوس بتعليقهما على شجرة من أقدامهما، فخلصهما ملاك الرب أيضاً.

كان بومبيوس والي الفرما حاضراً في ذلك الوقت، فأمر بترحيلهما إلى الفرما

tormented them often. However, The Lord healed and comforted them. Three officers and forty soldiers witnessed this and declared their faith, and they were all beheaded and received the crown of martyrdom.

The governor became angry at the two saints and ordered that their nails be pulled out and their teeth smashed.

Meanwhile, the governor's pregnant wife was experiencing a difficult labor. The governor brought the two saints to pray for her. She then easily delivered her child. The governor then granted them freedom, and they returned to Sonbat.

Shortly after, the two saints, once again, went to the governor Bobelian and confessed their Christian faith. He ordered them beheaded, and they received the crown of martyrdom.

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

### 3. The Martyrdom of St. Balanah, the Priest

On this day also, of the year 20 of the martyrs, 304 AD, St. Balanah, the priest, was martyred. He was from the city of Bara, of the diocese of Sakha. When he heard of the persecution of the faithful and the slaying of the saints, he distributed all his money to the poor and the needy. He then went to Ansena (Antinoe), and confessed The Lord Christ before its governor Arianus. Arianus commanded that St. Balanah be severely tortured and then ordered to behead him. Thus, he received the crown of martyrdom.

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

### 4. The Martyrdom of St. Pimanon (Epime)

On this day also, of the year 21 of the martyrs, 305 AD, St. Pimanon (Epime- Bima), was martyred. He was the chief of the village of Panokleus, of the district of El-Bahnasa. He was wealthy and merciful to the poor. The Lord Christ guided him to go and confess His Name before the authorities and receive the crown of martyrdom. He distributed all his money to the poor and then went to the governor of El-Bahnasa, and confessed his Christian faith. When the governor learned that he was the chief of the village, he demanded that he provide the vessels of the church and offered him the worship of the idols. St. Pimanon refused, saying, "I will not give you the vessels, and as for worshipping the idols, I only worship my Lord Jesus Christ." The governor ordered to cut his tongue and to torture him by burning. However, The Lord healed and strengthened the saint.

وسجنهما. وبعد عودته عذبهما كثيراً، فكان الرب يشفيهما ويعزيهما. ورأى ذلك ثلاثة ضباط وأربعون جندياً فأعلنوا إيمانهم ونالوا أكاليل الشهادة.

فغضب الوالي على القديسين، فأمر بخلع أظافرهما وتكسير أسنانهما. وفي ذلك الوقت تعسرت زوجة الوالي في الولادة، فاستدعى القديسين ليصليا لها، فتمت الولادة بسلام، فوهبهما الوالي الحرية وعادا إلى سنباط.

وبعد فترة مضيا إلى الحاكم بوبليان واعترفا أمامه بإيمانهما المسيحي، فأمر بقطع رأسيهما ونالا إكليل الشهادة. بركة صلواتهم فلنكن معنا. آمين.

3. استشهاد القديس بلانا القس وفيه أيضاً من سنة 20 للشهداء، سنة 304 ميلادية، استشهاد القديس بلانا القس. ولد هذا القديس ببلدة بارا التابعة لكرسي سخا. ولما سمع باضطهاد المسيحيين، وزع ما يمتلك على الفقراء والمساكين ومضى إلى أنصنا واعترف أمام أريانوس واليهما بالسيد المسيح. فعدبه الوالي بعذابات شديدة، ثم أمر بقطع رأسه، فنال إكليل الشهادة. بركة صلواته فلنكن معنا. آمين.

4. استشهاد القديس بيمانون وفيه أيضاً من سنة 21 للشهداء، 305 ميلادية، استشهاد القديس بيمانون. كان هذا القديس شيخاً لبلدة بنكلوس التابعة للبهنسا، وكان غنياً رحوماً على الفقراء. أرشده الرب أن يمضي ويعترف باسمه وينال إكليل الشهادة. فوزع أمواله على الفقراء وذهب إلى والي البهنسا واعترف أمامه بإيمانه المسيحي. فلما عرف أنه شيخ البلدة، طالبه بأواني الكنيسة وعرض عليه عبادة الأوثان. فأجابه القديس قائلاً: "إني لا أسلم الأواني. أما عبادة الأوثان فإني لا أعبد إلا ربي يسوع المسيح". فأمر الوالي بقطع لسانه وتعذيبه بالحرق، وكان الرب يشفيه

When the governor was weary of torturing him, he sent him to the governor of Alexandria, who imprisoned him. Throughout his tortures, The Lord wrought many signs and wonders by his hands. He healed the sister of St. Julius of Aqfahs (El-Akfahsi), who was possessed by an evil spirit that was tormenting her. As a result, many came to the faith in The Lord Christ. The governor became furious and tortured the saint with the Hinbazeen, by pulling out his nails, scourging him, and casting him into a fire. However, The Lord saved him from all these tortures. Then, the governor sent him to Upper Egypt, where he was beheaded, and received the crown of martyrdom. The disciples of Julius El-Akfahsi, shrouded his body and buried him in his hometown.

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

### 5. The Departure of Karas (Cyrus), the Anchorite

On this day also, St. Karas (Cyrus), departed. He was the brother of Emperor Theodosius the Great. The saint realized the vanity of the world and therefore, left all his possessions and went to the inner Western Wilderness, where he lived for about fifty-seven years without seeing the face of a man.

With the guidance of God, he met with the holy father Anba Pemwah. St. Karas called him from inside his cell, saying, "Welcome Anba Pemwah, the priest of Shiheet." St. Karas asked him about the affairs of the world, the rulers and the faithful. At night, St. Karas was taken with a fever. He prayed, knelt on the ground and delivered his soul into the hands of The Lord, whom he loved. Anba Pemwah shrouded him in his cloak and buried him in his cave. He then returned telling everyone about the saint and his strife.

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

### 6. The Departure of St. Marcus (Mark) El-Antony

On this day also, of the year 1102 of the martyrs, 1386 AD, St. Anba Marcus (Mark) El-Antony, departed. This holy father was born in the town of Manshah El-Nasara, Assiut governorate. His father died while he was still young, so his mother raised him up in the Christian teachings. He was accustomed to fasting and praying from the time he was young. When he was twenty-three years old, he went to Anba Antonius monastery. With the advice of his spiritual guide, he went to St. Paul's monastery to seclude himself for worship and asceticism. There, he dug for himself a cave, where he persevered in fasting and long prayers.

ويقويه.  
لما تحير الوالي في تعذيبه، أرسله إلى والي الإسكندرية، فطرحه في السجن، وقد أجرى الله على يديه آيات وعجائب كثيرة أثناء تعذيبه، منها أنه شفي أخت القديس يوليوس الأقفهصي من شيطان يعذبها. فأمن كثيرون. فغضب الوالي وعذبه بالهنبازين وقلع أظفاره، وضربه وطرحه في النار، وكان الرب ينجيهِ من كل ذلك. ثم أرسله الوالي إلى الصعيد وهناك قطعوا رأسه، فقال إكليل الشهادة. فحمل تلاميذ القديس يوليوس الأقفهصي جسده وكفونه ودفنوه في بلدته.  
بركة صلواته فلتكن معنا. آمين.

5. نياحة القديس الأنبا كاراس السائح وفيه أيضاً تنيح القديس كاراس السائح أخو الإمبراطور ثينودوسيوس الكبير. عرف هذا القديس زوال العالم، فترك ماله ومضى إلى البرية الغربية. وهناك قضى نحو سبع وخمسين سنة لم ينظر خلالها وجه إنسان. وبارشاد من الله التقى بالقديس الأنبا بموا فناداه القديس قائلاً: "أهلاً بالأنبا بموا قس شيهيت". وسأله عن أمور العالم وأحوال الولاة والمؤمنين. وفي المساء أخذته حمى، فصلى وسجد على الأرض وفاضت روحه بيد الرب الذي أحبه. فكفنه الأنبا بموا بعباءته ودفنه بمغارته، ورجع يحدث بسيرته.  
بركة صلواته فلتكن معنا. آمين.

6. نياحة القديس مرقس الأنطوني وفيه أيضاً من سنة 1102 للشهداء، سنة 1386 ميلادية، تنيح القديس الأنبا مرقس الأنطوني. وُلِدَ هذا القديس ببلدة منشأة النصارى، بمحافظة أسيوط. تنيح أبوه وهو صغير، فربته أمه على التعاليم المسيحية، فتعود على الصوم والصلاة من صغره. وفي سن الثالثة والعشرين، مضى إلى دير الأنبا أنطونيوس ومنه إلى دير الأنبا بولا بارشاد مرشده الروحي لكي ينفرد للنسك والعبادة. وهناك حفر مغارة وداوم على الأصوام الطويلة.

Six years later, the monks saw his austere asceticism, so they brought him to the monastery of Anba Antonius. He used to tell his disciples, "My children, do not trust this body or slacken the rope for it, lest the passions overcome the weakness of your body from being rested and full." The fame of his holiness became well known everywhere.

Before his departure, he suddenly became weak, so he bid farewell to his children and commanded them to love one another and not to own anything in this world. Then he delivered his soul into the hands of The Lord, whom he loved. The monks were sorrowful for his departure. They shrouded his body and buried him with great veneration. There is a church after his name in the monastery of Anba Antonius, where his body was entombed.

May the blessing of his prayers be with us all. Amen.  
And glory be to God, now and forever. Amen.

وبعد ست سنوات رأى الرهبان شدة نسكه، فحملوه إلى دير الأنبا أنطونيوس. وكان يقول لأولاده: "يا أولادي لا تأمنوا لهذا الجسد ولا ترخوا له الحبل، لئلا من الشبع تتحرك الأوجاع". وقد ذاع صيت قداسته في كل مكان. وقبل نياحته، أدركه الضعف بغتة. فودع أولاده وأوصاهم أن يحبوا بعضهم بعضاً، وأن لا يهتموا بقتية العالم. ثم فاضت روحه بيد الرب الذي أحبه. فحزن عليه الرهبان وكفنوه ودفنوه بإكرام جليل. وتوجد كنيسة باسمه في دير الأنبا أنطونيوس بداخلها المقبرة التي تحوي جسده الطاهر. بركة صلواته فلتكن معنا. آمين. ولربنا المجد دائماً أبدياً. آمين.

## The Liturgy Psalm

### مزمور القديس

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

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

Ψαλμος τω Δαυιδ ᾱ: ᾱ

Psalm 1: 1

مزمور 1: 1

Θυακαριος πε πρωμι: ε̄τε  
 ἄπερψυε θε̄ν ἴσοβ̄νι ἵτε̄ ν̄ιᾱσεβ̄νις:  
 ο̄ῡδε̄ ἄπερ̄ο̄β̄ῑ ε̄ρᾱτ̄η̄ ε̄ῑ φ̄ῡωιτ̄ ἵτε̄  
 ν̄ιρε̄ε̄ρ̄νοβ̄ι: ο̄ῡδε̄ ἄπερ̄ε̄ῡμῑ ε̄ῑ  
 ἵκᾱθε̄δ̄ρᾱ ἵτε̄ ν̄ιλο̄ιμο̄ς. Ἀλλη̄λο̄ῑᾱ.

Blessed is the man who has not walked in the counsel of the ungodly, and has not stood in the way of the sinners, and has not sat in the seat of the evil men.  
Alleluia.

طوبى للرجل الذي لم يسلك في مشورة المنافقين، وفي طريق الخطاة لم يقف، وفي مجلس المستهزئين لم يجلس. هليلويا.

## The Liturgy Gospel

### إنجيل القديس

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

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

<p>Οὐὰ ἡ ἀστυρωσις ἐβόλ θεν      πιερασσελιον εθοραβ κα τα Ὑατθεον      ασιοτ.</p>	<p>A chapter according to      Saint Matthew, may his      blessings be with us. Amen.</p>	<p>فصل من إنجيل معلمنا متي      البشير. بركاته علينا آمين.</p>
<p><b>Ὑατθεον Δ: κς - ε: ιϛ</b></p>	<p><b>Matthew 4: 23 – 5: 16</b></p>	<p><b>متي 4: 23 – 5: 16</b></p>
<p>Οτοθ ναρκωτ πε ἵνε Ιησοϋς θεν      †Σαλιλεὰ τηρς εϋ†εβω θεν      νοτυρνασωση: οτοθ εϋρωϋ      ἕπιερασσελιον ἵτε †μετοτρο: οτοθ      εϋερφαδρι ἐϋωϋνι νιβεν νεμ ιαβι νιβεν      ετθεν πιλαοσ.</p>	<p>And Jesus went about      all Galilee, teaching in their      synagogues, preaching the      gospel of the kingdom, and      healing all kinds of sickness      and all kinds of disease      among the people.</p>	<p>وَكَانَ يَسُوعُ يَطُوفُ كُلَّ الْجَلِيلِ      يُعَلِّمُ فِي مَجَامِعِهِمْ وَيَكْرِزُ بِبَشَارَةِ      الْمَلَكُوتِ وَيَشْفِي كُلَّ مَرَضٍ وَكُلَّ      ضَعْفٍ فِي الشَّعْبِ.</p>
<p>Οτοθ ἀτεϋεμῃ ἰ ἐβόλ θεν †Cυρια      τηρς: οτοθ ἀνῖνι ναϋ ἵνοτον νιβεν      ετθεμκνοτ θεν νοϋϋωϋνι νεμ      οτῦκατθ ἵνοτυμῃ ἵρη†: νηετε      νιδεμωϋν νεμωοτ νεμ νηετοι      ἕπερμωτ νεμ νηετωηλ ἐβόλ οτοθ      αϋερφαδρι ἐρωοτ.</p>	<p>Then His fame went      throughout all Syria; and      they brought to Him all sick      people who were afflicted      with various diseases and      torments, and those who      were demon-possessed,      epileptics, and paralytics;      and He healed them.</p>	<p>فَذَاعَ خَبْرُهُ فِي جَمِيعِ سُورِيَةِ.      فَأَحْضَرُوا إِلَيْهِ جَمِيعَ السَّقَمَاءِ      الْمُصَابِينَ بِأَمْرَاضٍ وَأَوْجَاعٍ      مُخْتَلَفَةٍ وَالْمَجَانِينِ وَالْمَصْرُوعِينَ      وَالْمَفْلُوجِينَ فَشَفَاهُمْ.</p>
<p>Οτοθ ἀτυοϋϋ ἵνωϋ ἵνε θαννιϋ†      ἕμῃ ἐβόλ θεν †Σαλιλεὰ νεμ †μη†      ἕβακι νεμ Ιεροναλῃμ νεμ †ιοτδεὰ      νεμ θιμηρ ἕπιιορδανησ.</p>	<p>Great multitudes      followed Him, from      Galilee, and from      Decapolis, Jerusalem,      Judea, and beyond the      Jordan.</p>	<p>فَتَبِعَتْهُ جُمُوعٌ كَثِيرَةٌ مِنَ الْجَلِيلِ      وَالْعَشْرِ الْمُدُنِ وَأُورُشَلِيمَ      وَالْيَهُودِيَّةِ وَمِنْ عَبْرِ الْأُرْدُنِّ</p>
<p>Εταϋνατ δε ἐνιωῃ αϋϋε ναϋ      ἐπῳϋ ἕχεν πιτωοτ οτοθ ἐταϋρεμϋ†      ἀνῖ θαρωϋ ἵνε νεϋμααθητς.</p>	<p>And seeing the      multitudes, He went up on a      mountain, and when He      was seated His disciples      came to Him.</p>	<p>وَلَمَّا رَأَى الْجُمُوعَ، صَعِدَ إِلَى      الْجَبَلِ. فَلَمَّا جَلَسَ تَقَدَّمَ إِلَيْهِ      تَلَامِيذُهُ.</p>
<p>Οτοθ ἐταϋοτων ἵρωϋ ναϋ†εβω      νωοτ εϋϋω ἕμοσ.</p>	<p>Then He opened His      mouth and taught them,      saying:</p>	<p>فَفَتَحَ فَاهُ وَعَلَّمَهُمْ قَائِلًا:</p>

Ἔστω βλαση τοῦ ἡνιχῆκι ἡπιπνεῦμα καὶ  
ἠωοῦ τε ἡμετοῦρο ἡτε νιφῆοῦ.

Ἔστω βλαση τοῦ ἡνιηετερηβι ἡνοῦ καὶ  
ἡνωοῦ πετοῦνα ἡρο ἔρωοῦ.

Ἔστω βλαση τοῦ ἡνιρεμραῦ καὶ ἡνωοῦ  
πεῆνεαρκληρονομι ἡπικαβι.

Ἔστω βλαση τοῦ ἡνιηετοκερ νεμ  
ἡηετοβι ἡἡμεῆμνι καὶ ἡνωοῦ πεῆνασι.

Ἔστω βλαση τοῦ ἡνιναῆητ καὶ ἡνωοῦ  
πετοῦναναι ἡωοῦ.

Ἔστω βλαση τοῦ ἡνιηετοαβ δην  
ποῦρητ καὶ ἡνωοῦ πεῆναναῦ ἔφνοῦἡ.

Ἔστω βλαση τοῦ ἡνιρεφερηρηη καὶ  
ἡνωοῦ πετοῦναμοῦἡ ἔρωοῦ καὶ νιῦηρη  
ἡτε φνοῦἡ.

Ἔστω βλαση τοῦ ἡνιηεταῦβοσι ἡνωοῦ  
ἔβε ἡμεῆμνι καὶ ἠωοῦ τε ἡμετοῦρο  
ἡτε νιφῆοῦ.

Ἔστω βλαση τοῦ ἠηνοῦ ἔωωπ  
αῦγανβοσι ἡσα ἠηνοῦ ὀτοῦ ἡσεῦε  
ἠηνοῦ ὀτοῦ ἡσεε πεῦρωοῦ νιβεν ἡσα  
ἠηνοῦ ἔτσε μεῆνοῦτ ἔρωτεν ἔβηητ.

Ραῦη ὀτοῦ ἠεληη καὶ πετενβεχε  
οῦηηῦἡ πε δην νιφῆοῦ: παρηἡ ἡαρ  
αῦβοσι ἡσα νιπροφηηη  
ἔναῦδαῦωτεν.

Blessed are the poor in  
spirit, For theirs is the  
kingdom of heaven.

Blessed are those who  
mourn, for they shall be  
comforted.

Blessed are the meek,  
for they shall inherit the  
earth.

Blessed are those who  
hunger and thirst for  
righteousness, for they shall  
be filled.

Blessed are the  
merciful, for they shall  
obtain mercy.

Blessed are the pure in  
heart, for they shall see  
God.

Blessed are the  
peacemakers, for they shall  
be called sons of God.

Blessed are those who  
are persecuted for  
righteousness' sake, for  
theirs is the kingdom of  
heaven.

Blessed are you when  
they revile and persecute  
you, and say all kinds of  
evil against you falsely for  
My sake.

Rejoice and be  
exceedingly glad, for great  
is your reward in heaven.

طوبى للمساكين بالروح لأن لهم  
ملكوت السموات.

طوبى للحزاني الآن لأنهم  
يتعزون.

طوبى للودعاء لأنهم يرثون  
الأرض.

طوبى للجوع والعطش إلى البر  
لأنهم يشبعون.

طوبى للرحماء لأنهم يرحمون.

طوبى للانقياء القلب لأنهم  
يعاينون الله.

طوبى لصانعي السلام لأنهم أبناء  
الله يدعون.

طوبى للمطرودين من أجل البر  
لأن لهم ملكوت السموات.

طوبى لكم إذا طردوكم وعيروكم  
وقالوا فيكم من أجلي كل شر  
كاذب.

افرحوا وتهللوا لأن أجركم عظيم  
في السموات، فإنهم هكذا طردوا  
الأنبياء الذين قبلكم.



Ἡθωτεν δε πὲρ ἁμῶν ἡπικαρεῖ: ἔωωπ  
δε ἵτε πιθῶν ἄωφ ἀτναμολεφ ἵον:  
ἡπαρ ἡχουμου γε ἔλι ἐβηλ ἡσεριτεφ  
ἐβολ ἡσερωμι ἔχωφ ἡχε ηρωμι.

Ἡθωτεν πε φῶτωνι ἡπικοςμος  
ἡμων ἡχου ἵτε οὐβακι χωπ εσχη  
εῖχεν οὐτωφ.

Οὐδε ἡπανθερε οὐθῆβε ἡσεχαφ  
θα οὐμεντ ἀλλα ἔωαρχαφ εῖχεν  
†λγχιὰ: οτοε ἡαφῆρωτωνι ἔονον  
ηιβεν ετωοπ θεν πιηι.

Παρη† μαρε πετενωτωνι  
ερωτωνι ἡπεῖθο ἡηρωμι  
εοπωε ἡσενατ ἔνετενῆβηοτῖ:  
εθνανετ ἡσε†ωφ ἡΠετενωτ  
ετθεν ηιφηοτῖ.

*Πῶσφ φα Πεννοτ† πε: ἡα ἔνεε  
ἵτε ηῖνεε: ἄμην.*

You are the salt of the earth; but if the salt loses its flavor, how shall it be seasoned? It is then good for nothing, but to be thrown out and trampled underfoot by men.

You are the light of the world. A city that is set on a hill cannot be hidden.

Nor do they light a lamp and put it under a basket, but on a lampstand, and it gives light to all who are in the house.

Let your light so shine before men, that they may see your good works and glorify your Father in heaven.

*Glory be to God forever.*

أَنْتُمْ مَلْحُ الْأَرْضِ وَلَكِنْ إِنْ فَسَدَ  
الْمَلْحُ فِيمَاذَا يُمَلْحُ؟ لَا يَصْلُحُ بَعْدُ  
لِشَيْءٍ إِلَّا لِأَنْ يُطْرَحَ خَارِجًا  
وَيُدَاسَ مِنَ النَّاسِ.

أَنْتُمْ نُورُ الْعَالَمِ. لَا يُمَكَّنُ أَنْ تُخْفَى  
مَدِينَةٌ مَوْضُوعَةٌ عَلَى جَبَلٍ.

وَلَا يُوقِدُونَ سِرَاجًا وَيَضَعُونَهُ  
تَحْتَ الْمَكْبَالِ، بَلْ عَلَى الْمَنَارَةِ  
فَيُضِيءُ لِكُلِّ مَنِ فِي الْبَيْتِ.

فَلْيُضِيءِ نُورُكُمْ هَكَذَا قَدَّامَ النَّاسِ  
لِكَيْ يَرَوْا أَعْمَالَكُمْ الْحَسَنَةَ  
وَيُمَجِّدُوا آبَاءَكُمْ الَّذِي فِي  
السَّمَاوَاتِ.

*والمجد لله دائماً.*

# Katameros Readings for the 9<sup>th</sup> Day of Abib

قطمارس قراءات اليوم التاسع من شهر أبيب المبارك

ΚΟΥΨΙΤ ΝΈΖΟΥΤ ἘΠΙΔΒΟΥΤ ΕΠΗΠ

ΡΟΥΖΙ

Vespers Psalm

مزمور العشيّة

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

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

Ψαλμος τω Δαυιδ ᾄθ: η, 5

Psalm 40: 9, 2

مزمور 39: 8, 3

Διζωγεννοϋϋι ἠτεκμεθμη: θεν  
οϋνιωϋ† ἠεκκλῆσια: θηπε γε  
ἠναταθνο ἠνασφοτου: αϋταθο  
ἠναδδλαγϋ ἠρατου θιζεν οϋπετρα:  
οτου αϋσουτην νατατσι. Ἀλληλοια.

I have proclaimed the good news of righteousness. In the great assembly; indeed, I do not restrain my lips. And set my feet upon a rock, and established my steps. Alleluia.

بشرت بعدلك في جماعة عظيمة. هوذا لا أُمْنَع شفتي. واقام على الصخرة رجلي. وسهل خطواتي. هليلويا.

Vespers Gospel

إنجيل العشيّة

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

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

Οϋἀνασῆωσις ἔβολ θεν  
πιεγαστελιον εθουαθ κατα Μαρκον  
ασιου.

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

فصل من إنجيل معلمنا مرقس البشير. بركاته علينا آمين.

Μαρκον 6: 6 - 13

Mark 6: 6 - 13

مرقس 6: 6 - 13

Οτου ναϋμουϋτ ἠνιϋμι ἔτε  
ἠπκωϋ εϋϋσβω.

And He went about the villages in a circuit, teaching.

وصار يَطُوفُ الْقَرْىَ الْمُحِيطَةَ يُعَلِّمُ.

Οτοϑ αϑμοϑϑ ἐπιμητ ϑναϑ οτοϑ  
αϑερρητϑ ἡοτοροποϑ ἡϑναϑ ϑναϑ: οτοϑ  
αϑϑ ερωϑϑϑ νωοϑ ἔϑεν ηἡπνεϑμα  
ἡακαθαροτοη.

Οτοϑ αϑροηηεν νωοϑ ἔϑτεμελ  
ἔλι νεμωοϑ ϑι φῑμοϑ ἔβηλ ἔοϑϑβωτ  
ἡμαϑατϑ οϑδε ωικ οϑδε πηρα οϑδε  
ρομτ ϑεν νετεημοϑϑ.

Αλλα ἔρε ϑανϑανδαλιον τοι  
ἐρατεη ἑηνοϑ οτοϑ ἡπερϑϑῶηηη  
ϑνοϑϑ ϑι ἑηνοϑ.

Οτοϑ ηαϑϑω ἡμοϑ νωοϑ ϑε πιμα  
ἔτετεηηαϑε ἔδοϑη ἔοϑη ἡμοϑ ϑωπι  
ἡμαϑ ϑατετεη ἔβολ ἡμαϑ.

Οτοϑ μαι ηιβεν ἔτε ἡϑηαϑεπ  
ἑηνοϑ ἔροϑ αη οϑδε ἡτοϑϑτεμϑωτεμ  
ἔρωτεη ἔρετεηηηοϑ ἔβολ ἡμαϑ ηεϑ  
πϑωϑϑ ετϑαϑρη ἡηετεηδῶλαϑϑ ἔβολ  
εημετεμἔρε νωοϑ ϑϑω ἡμοϑ ηωτεη  
ταφῑηη ϑε οτοη οϑῑτοη ηαϑωπι  
ἡϑοδομα ηεμ ϑομορρα ϑεν πἔροοϑ  
ἡτε ϑῑϑιϑ ἔροτε ἡτε ϑβακι ἔτε  
ἡμαϑ.

Οτοϑ ἔταϑ ἔβολ αϑηϑωϑ ϑηηα  
ἡϑεεημεταηοηη.

Οτοϑ αϑη οϑμηϑ ἡδεμωη ἔβολ  
οτοϑ οϑμηϑ ἡρεϑϑωηη ηαϑῶωϑϑ

And He called the twelve to Himself, and began to send them out two by two, and gave them power over unclean spirits.

He commanded them to take nothing for the journey except a staff; no bag, no bread, no copper in their money belts,

but to wear sandals, and not to put on two tunics.

Also He said to them, "In whatever place you enter a house, stay there till you depart from that place.

And whoever will not receive you nor hear you, when you depart from there, shake off the dust under your feet as a testimony against them. Assuredly, I say to you, it will be more tolerable for Sodom and Gomorrah in the day of judgment than for that city!"

So they went out and preached that people should repent.

And they cast out many demons, and anointed with

وَدَعَا الْاِثْنَيْ عَشَرَ وَابْتَدَأَ يُرْسِلُهُمْ  
اِثْنَيْنِ اِثْنَيْنِ وَأَعْطَاهُمْ سُلْطَانًا عَلَى  
الْأَرْوَاحِ النَجِسَةِ.

وَأَوْصَاهُمْ أَنْ لَا يَحْمِلُوا شَيْئًا  
لِلطَّرِيقِ غَيْرَ عَصَا فَقَطْ لَا مَزُودًا  
وَلَا خُبْزًا وَلَا نَحَاسًا فِي الْمِنْطَقَةِ.

بَلْ يَكُونُوا مَشْدُودِينَ بِنَعَالٍ وَلَا  
يَلْبَسُوا ثَوْبَيْنِ.

وَقَالَ لَهُمْ: «حَيْثُمَا دَخَلْتُمْ بَيْتًا  
فَأَقِيمُوا فِيهِ حَتَّى تَخْرُجُوا مِنْ  
هُنَاكَ.»

وَكُلُّ مَنْ لَا يَقْبَلُكُمْ وَلَا يَسْمَعُ لَكُمْ  
فَاخْرُجُوا مِنْ هُنَاكَ وَأَنْفِضُوا  
التُّرَابَ الَّذِي تَحْتَ أَرْجُلِكُمْ شَهَادَةً  
عَلَيْهِمْ. الْحَقُّ أَقُولُ لَكُمْ: سَتَكُونُ  
لِأَرْضِ سَدُومَ وَعَمُورَةَ يَوْمَ الدِّينِ  
حَالَةٌ أَكْثَرُ احْتِمَالًا مِمَّا لَتِلْكَ  
الْمَدِينَةِ.»

فَخَرَجُوا وَصَارُوا يَكْرِزُونَ أَنْ  
يَتُوبُوا.

وَأَخْرَجُوا شَيَاطِينَ كَثِيرَةً وَدَهَنُوا  
بِرِّيِّ مَرْضَى كَثِيرِينَ فَشَفَوْهُمْ.

ἄλλων ἦνεν οὖτος πατερφαστρι ἔρωσ.

oil many who were sick,  
and healed them.

*Πῶσ φα Πεννοσφ πε: φα ἔνεσ  
ἦτε νῆνεσ: ἄμην.*

*Glory be to God  
forever.*

*والمجد لله دائماً.*

## Ψωρη

### Matins Psalm

مزمور باكر

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

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

Ψαλμος τω Δαυιδ ρΔ: ᾶ

Psalm 105: 1 - 3

مزمور 104: 1

Οὔωνε εβολ ἄπβοις οὖτος μοσφ  
ἐπεφραν: ειωψ ννεφῆβνοῖ δεν  
νιεθνοσ εωσ ἔρωσ οὖτος ἀριψαλιν ἔρωσ:  
εασι ἠνεφψφρηι τηροσ: ψοσψοσ  
ἄμωτεν δεν πεφραν εθοσβ.

Oh, give thanks to The  
Lord! Call upon His name;  
make known His deeds  
among the peoples. Sing to  
Him, sing psalms to Him;  
talk of all His wondrous  
works. Glory in His holy  
name. **Alleluia.**

اعترفوا للرب وادعوا باسمه.  
نادوا في الأمم بأعماله. سبحوا  
ورتلوا له. حدثوا بجميع عجائبه.  
افتخروا باسمه القدوس. **هلليويا.**

ΔΔΔΗΛΟΤΑ.

## Matins Gospel

إنجيل باكر

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

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

Οτᾶναστωσις εβολ δεν  
πεφασσελιον εθοσβ κατα Μαρκον  
ασιοσ.

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

فصل من إنجيل معلمنا مرقس  
البشير. بركاته علينا آمين.

Μαρκον ι: ιζ - λ

Mark 10: 17 - 30

مرقس 10: 17 - 30

Οὔος εφνηοσ εβολ ει οσμοιτ  
αφβοσι ἦξε οσαι αφριτφ ἔξεν νεφκελι

Now as He was going  
out on the road, one came  
running, knelt before Him,

وَفِيْمَا هُوَ خَارِجٌ إِلَى الطَّرِيقِ  
رَكَضَ وَاحِدٌ وَجَنَّا لَهُ وَسَأَلَهُ:

ναρωμιι υμοσ γε φρεφτςβω ναγαθοσ  
οτ πε τνααιε νταερκλμρονομοσ  
νονωνδ νενεε.

Ιησοϋσ δε περαε ναε γε εθεβοτ  
κxω υμοσ εροι γε παγαθοσ υμον ελι  
ναγαθοσ εβηλ εφνοττ υμαγατε.

Πεντολη κωοτη υμωοτ  
υπερδωτεβ υπερερνωικ υπερβιοτι  
υπερμεεορε ννοτx υπερφωσι:  
αριτωαν υπεκιωτ νεμ τεκματ.

Πθοσ δε περαε ναε γε φρεφτςβω  
ναι τηροτ διαρεε ερωοτ ιxεν  
ταμεταλοτ.

Ιησοϋσ δε εταερωτωτ εροε  
αεμεριτε οτοε περαε ναε γε  
χοτωω εερ οττελιος γε κεοται  
πετεκερδαε υμοε: μαωενακ μα πετε  
ντακ εβολ ωηιτοτ ννιζηκι οτοε  
εκεξφο νακ νοναλο δεν τφε οτοε  
αμοτ οταεκ νcωι οτοε ωλι  
υπιcτατροc.

Πθοε δε εταεωκεμ εxεν πιcαχι  
αεωεναε ερε πεφρητ μοκε: ναρε  
οτμνηω ταρ νxφο νταε πε.

Οτοε εταερωτωτ ηξε Ιησοϋσ  
περαε ηνεεμαοηηc γε πωc cμοκε  
νηηετε νιχρημα ντωοτ ει εδοτη

and asked Him, “Good Teacher, what shall I do that I may inherit eternal life?”

So Jesus said to him, “Why do you call Me good? No one is good but One, that is, God.

You know the commandments: ‘Do not commit adultery,’ ‘Do not murder,’ ‘Do not steal,’ ‘Do not bear false witness,’ ‘Do not defraud,’ ‘Honor your father and your mother.’”

And he answered and said to Him, “Teacher, all these things I have kept from my youth.”

Then Jesus, looking at him, loved him, and said to him, “One thing you lack: Go your way, sell whatever you have and give to the poor, and you will have treasure in heaven; and come, take up the cross, and follow Me.”

But he was sad at this word, and went away sorrowful, for he had great possessions.

Then Jesus looked around and said to His disciples, “How hard it is for those who have riches to enter the kingdom of God!”

«Αΐηη μϋεμϋ ραλϋ μαδα αεμλ  
λαρη ηαιε αβιδιε?»

φκαλ له يسوع: «لمادا تدعوني  
صالحاً؟ ليس أحد صالحاً إلا واحد  
وهو الله.»

أنت تعرف الوصايا: لا تزن. لا  
تقتل. لا تسرق. لا تشهد بالزور.  
لا تسلب. أكرم أباك وأمك.»

فأجاب: «يا معلم هذه كلها  
حفظتها منذ حدثتي.»

فَنظَرَ إِلَيْهِ يَسُوعُ وَأَحَبَّهُ وَقَالَ لَهُ:  
«يُعَوِّزُكَ شَيْءٌ وَاحِدٌ. اذْهَبْ بِع كُلِّ  
مَا لَكَ وَأَعْطِ الْفُقَرَاءَ فَيَكُونَ لَكَ  
كَنْزٌ فِي السَّمَاءِ وَتَعَالَ اتَّبِعْنِي  
حَامِلًا الصَّلِيبَ.»

فَأَغْتَمَّ عَلَى الْقَوْلِ وَمَضَى حَزِيناً  
لَأَنَّهُ كَانَ ذَا أَمْوَالٍ كَثِيرَةٍ.

فَنظَرَ يَسُوعُ حَوْلَهُ وَقَالَ لِتَلَامِيذِهِ:  
«مَا أَعْسَرَ دُخُولَ دَوِي الْأَمْوَالِ  
إِلَى مَلَكُوتِ اللَّهِ.»

ἐτμετοτρο ἵτε Φνοῦτ.

Πιμαθητις δε νατεροτ πε ἔχεν  
πιχασι: Ιησοῦς δε οη ἔταγεροῦ ἠνωῦ  
πεχασι γε ναῦηρι πως ἔμοκθ ἵτε  
νηῆτε ἔθονοῦ χη ἔβανχρημα εἰ ἔδονη  
ἐτμετοτρο ἵτε Φνοῦτ.

Сμοπтен нонхамонг ἐсini ἐβoλ  
зитен фoӯтeн нoӯма н̄oӯрп iе  
oӯрамад̄o н̄тeц̄ӣ ἔδoӯн̄ ἐтмeтoтpо н̄тe  
Φноῦτ.

Πθωοῦ δε ἠεοῦ ἠατεροῦ φηρι  
εἰρω ἕμοος ἠασι γε ἠημ εθἠαῦηοεμ.

Ετασιχοῦτ ἔρωοῦ ἵχε Ιησοῦς  
πεχασι γε ἔατεν ἠηρωμ οῦμετατχομ  
πε αλλα ἔατεν Φνοῦτ ἀη: οῦοη  
ῶχομ ταρ ἕπτηρι ἔατεν Φνοῦτ.

Δαφρητις ἵχοος ἠασι ἵχε Πетроο  
γε ἔηπε ἀηοη ἀηχα ἕπτηρι ἵχοη  
οῦοη ἀηοαετην ἵχοκ.

Πεχασι ἵχε Ιησοῦς γε ἀμην τχο  
ἕμοος ἠωτην γε ἕμοη ἔλι ἔασιχα ἠη  
ἵχοσι γε ἔανῆηοῦ γε ἔανῶηι γε ματ γε  
ιωτ γε ῶηρι γε ιοε εθβητ ηεμ εθβε  
πιεγαστελιον.

Δαῦτεμῆτοῦ ἵχοε ἵκωβ ἵκοπ  
τχοῦ ἔην παιχοῦ ἔανηη ηεμ  
ἔανῆηοῦ ηεμ ἔανῶηι ηεμ ἔανματ

And the disciples were  
astonished at His words.  
But Jesus answered again  
and said to them, “Children,  
how hard it is for those who  
trust in riches to enter the  
kingdom of God!

It is easier for a camel to  
go through the eye of a  
needle than for a rich man  
to enter the kingdom of  
God.”

And they were greatly  
astonished, saying among  
themselves, “Who then can  
be saved?”

But Jesus looked at  
them and said, “With men it  
is impossible, but not with  
God; for with God all things  
are possible.”

Then Peter began to say  
to Him, “See, we have left  
all and followed You.”

So Jesus answered and  
said, “Assuredly, I say to  
you, there is no one who has  
left house or brothers or  
sisters or father or mother or  
wife or children or lands,  
for My sake and the  
gospel’s,

who shall not receive a  
hundredfold now in this  
time; houses and brothers  
and sisters and mothers and  
children and lands, with

فَتَحَيَّرَ التَّلَامِيذُ مِنْ كَلَامِهِ. فَقَالَ  
يَسُوعُ أَيْضاً: «يَا بَنِيَّ مَا أَصْعَبَ  
دُخُولَ الْمَمْلَكَةِ عَلَى الْأَمْوَالِ إِلَى  
مَلَكُوتِ اللَّهِ.

مُرُورُ جَمَلٍ مِنْ ثَقَبِ إِبْرَةٍ أَيْسَرُ مِنْ  
أَنْ يَدْخُلَ غَنِيٌّ إِلَى مَلَكُوتِ اللَّهِ!»

فَبُهْتُوا إِلَى الْغَايَةِ قَائِلِينَ بَعْضُهُمْ  
لِبَعْضٍ: «فَمَنْ يَسْتَطِيعُ أَنْ  
يَخْلُصَ؟»

فَنظَرَ إِلَيْهِمْ يَسُوعُ وَقَالَ: «عِنْدَ  
النَّاسِ عَيْبٌ مُسْتَطَاعٌ وَلَكِنْ لَيْسَ  
عِنْدَ اللَّهِ، لِأَنَّ كُلَّ شَيْءٍ مُسْتَطَاعٌ  
عِنْدَ اللَّهِ.

وَابْتَدَأَ پِطْرُسُ يَقُولُ لَهُ: «هَا نَحْنُ  
قَدْ تَرَكْنَا كُلَّ شَيْءٍ وَتَبِعْنَاكَ.»

فَأَجَابَ يَسُوعُ: «الْحَقُّ أَقُولُ لَكُمْ  
لَيْسَ أَحَدٌ تَرَكَ بَيْتاً أَوْ إِخْوَةً أَوْ  
أَخَوَاتٍ أَوْ أَباً أَوْ أُمّاً أَوْ امْرَأَةً أَوْ  
أَوْلَاداً أَوْ حُقُولاً لِأَجْلِي وَلِأَجْلِ  
الْإِنْجِيلِ.

إِلَّا وَيَأْخُذُ مِئَةَ ضِعْفٍ الْآنَ فِي هَذَا  
الزَّمَانِ بُيُوتاً وَإِخْوَةً وَأَخَوَاتٍ  
وَأُمَّهَاتٍ وَأَوْلَاداً وَحُقُولاً مَعَ

<p>             ΝΕΥ ΖΑΝΙΟΥ† ΝΕΥ ΖΑΝΩΗΡΙ ΝΕΥ ΖΑΝΙΟΥΖΙ              ΔΕΝ ΝΙΔΙΩΣΜΟΣ ΟΥΘΟΖ ΔΕΝ ΠΙΕΩΝ              ΕΘΝΗΟΥ ΟΥΩΝΔ ΝΕΝΕΖ.    <i>Πιῶου φα Πεννοῦ† πε ψα ἐνεεζ</i>  <i>ἵτε νι ἐνεεζ: ἀμην.</i> </p>	<p>             persecutions, and in the age              to come, eternal life.    <i>Glory be to God forever.</i> </p>	<p>             اضْطِهَادَاتٍ وَفِي الدَّهْرِ الْآتِي              الْحَيَاةَ الْأَبَدِيَّةَ.    <i>والمجد لله دائماً.</i> </p>
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### Liturgy Readings

قراءات القديس

### The Pauline Epistle

رسالة بولس الرسول

### † ΕΠΙΣΤΟΛΗ ἸΝΤΕ ΠΕΝΣΑΔ ΠΑΥΛΟΣ ΠΙΔΠΟΣΤΟΛΟΣ

<p>             ΠΑΥΛΟΣ ΦΕΒΟΚ ἸΠΕΝΔΟΙΣ ΙΗΣΟΥΣ              ΧΡΙΣΤΟΣ: ΠΙΔΠΟΣΤΟΛΟΣ ΕΤΘΑΖΕΜ:              ΦΗΕΤΑΥΘΑΨΥ ΕΠΙΖΩΕΝΝΟΥΕΠΙ ἸΝΤΕ              ΦΝΟΥ†.         </p>	<p>             Paul, the servant of our              Lord Jesus Christ, called to              be an apostle, appointed to              the Gospel of God. A              chapter from the Second              Epistle of our teacher St.              Paul to Timothy. May his              blessing be upon us. Amen.         </p>	<p>             البولس، فصل من رسالة معلمنا              بولس الرسول الثانية إلى              تيموثاوس، بركته المقدسة تكون              معنا. أمين.         </p>
<p> <b>Β ΤΙΜΟΘΕΟΣ ̅: ̅Γ - Δ: ̅Π</b> </p>	<p> <b>2 Timothy 3: 10 - 4: 18</b> </p>	<p> <b>2 تيموثاؤس 3: 10 - 4: 18</b> </p>
<p>             ΠΘΟΚ ΔΕ ΑΚΜΩΠΙ ἸΝΣΑ ΤΑΜΕΤΡΕΨ              †ΣΒΩ ἸΝΣΑ ΠΑΨΜΟΤ ἸΝΣΑ ΠΑΨΟΡΠ ἸΘΩΨ:              ΠΑΝΑΖ† ΤΑΜΕΤΡΕΨΩΟΥ ἸΖΗΤ ΤΑΔΣΑΠΗ              ΤΑΖΥΠΟΜΟΝΗ.                ΝΙΔΙΩΣΜΟΣ ΝΕΥ ΝΑΙΜΚΑΤΣ              ΝΗΕΕΤΑΥΨΩΠΙ ἸΜΟΙ ΔΕΝ ΤΔΝΤΙΟΧΙΔ              ΔΕΝ ΟΙΚΟΝΙΟΝ ΔΕΝ ΛΥΣΤΡΟΙΣ:              ΝΙΔΙΩΣΜΟΣ ΤΗΡΟΥ ΕΤΑΨΟΠΟΥ ΕΡΟΙ              ΑΨΝΑΖΕΜΕΤ ἸΝΣΕ ΠΒΟΙ ΕΒΟΛ ἸΖΗΤΟΥ              ΤΗΡΟΥ.         </p>	<p>             But you have carefully              followed my doctrine,              manner of life, purpose,              faith, longsuffering, love,              perseverance,                persecutions, afflictions,              which happened to me at              Antioch, at Iconium, at              Lystra—what persecutions I              endured. And out of them              all The Lord delivered me.         </p>	<p>             وَأَمَّا أَنْتَ فَقَدْ تَبِعْتَ تَعْلِيمِي،              وَسِيرَتِي، وَقَصْدِي، وَإِيمَانِي،              وَأَنَاتِي، وَمَحَبَّتِي، وَصَبْرِي.                وَاضْطِهَادَاتِي، وَالْأَمِي، مِثْلَ مَا              أَصَابَنِي فِي أَنْطَاكِيَّةَ وَإِيقُونِيَّةَ              وَلِسْتْرَةَ. أَيَّةَ اضْطِهَادَاتٍ احْتَمَلْتُ              وَمِنْ الْجَمِيعِ أَنْقَذَنِي الرَّبُّ.         </p>

ΟΥΘΝ ΔΕ ΝΙΒΕΝ ΕΘΟΥΩΥ ΕΩΝΘ ΔΕΝ  
ΟΥΜΕΤΕΡΣΕΒΗΣ ΔΕΝ ΠΙΧΡΙΣΤΟΣ ΙΗΣΟΥΣ  
ΣΕΝΑΒΟΧΙ ΝΩΟΥ.

ΘΑΝΡΩΜΙ ΔΕ ΕΥΖΩΟΥ ΟΥΘ  
ΝΡΕΥΟΠΣΕΠ ΕΥΕΙ ΕΤΖΗ ΔΕΝ ΠΙΠΕΤΖΩΟΥ  
ΝΖΟΥΘ ΕΥΣΩΡΕΜ ΟΥΘ ΕΥΣΟΡΕΜ.

ΠΘΟΚ ΔΕ ΥΩΠΙ ΔΕΝ ΝΗΕΤΑΚΤΣΑΒΟ  
ΕΡΩΟΥ ΟΥΘ ΑΚΕΡΠΙΣΤΟΣ ΝΔΗΤΟΥ: ΕΚΕΜΙ  
ΧΕ ΕΤΑΚ ΤΣΑΒΟ ΕΒΟΛ ΖΙΤΕΝ ΝΙΜ.

ΟΥΘ ΙΣΧΕΝ ΕΚΟΙ ΝΑΛΟΥ ΘΑΝΣΘΑΙ  
ΕΥΟΥΑΒ ΕΤΕΚΩΟΥΝ ΜΜΩΟΥ ΝΑΙ ΕΤΕ  
ΟΥΘΝ ΥΨΟΜ ΜΜΩΟΥ ΕΤΣΒΩ ΝΑΚ  
ΕΠΙΟΥΣΑΙ ΕΒΟΛ ΖΙΤΕΝ ΠΙΝΑΖΤ ΕΤΔΕΝ  
ΠΙΧΡΙΣΤΟΣ ΙΗΣΟΥΣ.

ΣΡΑΦΗ ΝΙΒΕΝ ΝΗΝΙΥΙ ΝΤΕ ΦΝΟΥΤ ΣΕΟΙ  
ΝΖΗΟΥ ΕΥΣΒΩ ΕΥΣΟΖΙ ΕΥΤΑΖΟ ΕΡΑΤΥ  
ΕΥΣΒΩ ΘΗΕΤ ΔΕΝ ΤΔΙΚΕΘΟΥΝΗ.

ΘΙΝΑ ΝΤΕΥΩΥΠΙ ΝΧΕ ΦΡΩΜΙ  
ΜΦΝΟΥΤ ΕΥΣΕΒΤΩΤ ΟΥΘ ΕΥΤΑΧΡΗΟΥΤ  
ΔΕΝ ΖΩΒ ΝΙΒΕΝ ΕΘΑΝΕΥ.

ΨΕΡΜΕΘΡΕ ΜΠΕΜΘΟ ΜΦΝΟΥΤ ΝΕΜ  
ΠΒΟΙΣ ΙΗΣΟΥΣ ΠΙΧΡΙΣΤΟΣ ΦΗΘΕΝΑΤΖΑΠ  
ΕΝΗΕΤΩΝΘ ΝΕΜ ΝΗΘΜΩΟΥΤ ΝΕΜ  
ΠΕΥΟΥΝΘ ΕΒΟΛ ΝΕΜ ΤΕΥΜΕΤΟΥΡΟ.

ΘΙΩΥ ΜΠΙΣΑΧΙ ΥΩΠΙ ΖΙΣΩΟΥ  
ΕΥΚΕΡΟΣ ΑΚΕΡΟΣ: ΣΟΖΙ ΜΑΘΗΤΖΗΤ:

Yes, and all who desire  
to live godly in Christ Jesus  
will suffer persecution.

But evil men and  
impostors will grow worse  
and worse, deceiving and  
being deceived.

But you must continue  
in the things which you  
have learned and been  
assured of, knowing from  
whom you have learned  
them.

And that from childhood  
you have known the Holy  
Scriptures, which are able to  
make you wise for salvation  
through faith which is in  
Christ Jesus.

All Scripture is given by  
inspiration of God, and is  
profitable for doctrine, for  
reproof, for correction, for  
instruction in righteousness,

that the man of God may  
be complete, thoroughly  
equipped for every good  
work.

I charge you therefore  
before God and The Lord  
Jesus Christ, who will judge  
the living and the dead at  
His appearing and His  
kingdom:

Preach the word! Be  
ready in season and out of  
season. Convince, rebuke,  
exhort, with all

وَجَمِيعُ الَّذِينَ يُرِيدُونَ أَنْ يَعْشُوا  
بِالتَّقْوَى فِي الْمَسِيحِ يَسُوعَ  
يُضْطَهُدُونَ.

وَلَكِنَّ النَّاسَ الْأَشْرَارَ الْمُزَوِّرِينَ  
سَيَتَقَدَّمُونَ أَلَى أَرْدَأَ، مُضِلِّينَ  
وَمُضَلِّينَ.

وَأَمَّا أَنْتَ فَاتَّبِثْ عَلَى مَا تَعَلَّمْتَ  
وَأَيَقَنْتَ، عَارِفًا مِمَّنْ تَعَلَّمْتَ.

وَأَنَّكَ مُنْذُ الطُّفُولِيَّةِ تَعْرِفُ الْكُتُبَ  
الْمُقَدَّسَةَ، الْقَادِرَةَ أَنْ تُحَكِّمَكَ  
لِلنَّجَاحِ، بِالْإِيمَانِ الَّذِي فِي  
الْمَسِيحِ يَسُوعَ.

كُلُّ الْكِتَابِ هُوَ مُوحَى بِهِ مِنَ اللَّهِ،  
وَنَافِعٌ لِلتَّعْلِيمِ وَالتَّوْبِيخِ، لِلتَّقْوِيمِ  
وَالتَّادِيْبِ الَّذِي فِي الْبِرِّ،

لِكَيْ يَكُونَ إِنْسَانُ اللَّهِ كَامِلًا، مُتَأَهِّبًا  
لِكُلِّ عَمَلٍ صَالِحٍ.

أَنَا أَنَاشِدُكَ إِذَا أَمَامَ اللَّهِ وَالرَّبِّ  
يَسُوعَ الْمَسِيحِ، الْعَتِيدِ أَنْ يَدِينِ  
الْأَحْيَاءَ وَالْأَمْوَاتَ، عِنْدَ ظُهُورِهِ  
وَمَلَكُوتِهِ:

اكَرِزْ بِالْكَلِمَةِ. اَعْكُفْ عَلَى ذَلِكَ فِي  
وَقْتٍ مُنَاسِبٍ وَغَيْرِ مُنَاسِبٍ. وَبِخِ،  
اَنْتَهْرِ، عِظْ بِكُلِّ آنَاةٍ وَتَعْلِيمٍ.



ἀριέπιτιμᾶν ἡδῆρι θέν μετρεῖων  
ἡζητ νιβεν νεμ ἴβω.

Εἰς ἕωπι γαρ ἡξε οἰχοῦ ἕοτε  
ἡνοῦρεπ ἴβω εθοροῦ ἔρωο: ἀλλὰ  
κατὰ νοῦ ἐπιθυμῖα ἡματὰ τοῦ εἰσωκ  
νωοῦ ἡζανρεῖ ἴβω εἰδωθ  
ἡνοῦμαῶ.

Ποῦσωτεμ μεν εἰεφονεῖ σαβολ  
ἡθῶμη: εἰερακοῦ Δε ἡσα νῖῶβω.

Πθοκ Δε ἀριντυφιν θέν ἕωβ  
νιβεν: ῶπεμακα: ἀρι πῆωβ  
ἡνοῦρεῖ ῶεννοῦφι πεῶμεῶι ῶοκῖ  
ἔβωλ.

Δνοκ γαρ ἕζηη σεναοῦθεβ  
ἔβωλ: οῦοῦ ἡχοῦ ἡτε παβωλ ἔβωλ  
αῖδωντ.

Πῖαῶων εθῶνεῖ ἀιεραῶωνιζεσεῦ  
ἡμοῖ πῖδρομοσ ἀῖοκῖ ἔβωλ πῖναῖ ἴ  
αῖαρεῖ ἔροῖ.

Λοῖπον ἔχη νηι ἡξε πῖχλωμ ἡτε  
ἴδικεοῦτη φῖετε Πβοῖσ νᾶτηῖ νηι  
θέν πῖεροῦ ἔτε ἡματ: πῖρεῖ ἴθαπ  
ἡμη οῦ μονον Δε νηι ἡματὰ ἀλλὰ  
νεμ οῦον νιβεν ἔταῦμενε πεῖροῦνε  
ἔβωλ.

Ἰησ ἡτοτκ εἰ ἕαροι ἡχωλεμ.

longsuffering and teaching.

For the time will come when they will not endure sound doctrine, but according to their own desires, because they have itching ears, they will heap up for themselves teachers.

And they will turn their ears away from the truth, and be turned aside to fables.

But you be watchful in all things, endure afflictions, do the work of an evangelist, fulfill your ministry.

For I am already being poured out as a drink offering, and the time of my departure is at hand.

I have fought the good fight, I have finished the race, I have kept the faith.

Finally, there is laid up for me the crown of righteousness, which The Lord, the righteous Judge, will give to me on that Day, and not to me only but also to all who have loved His appearing.

Be diligent to come to me quickly;

لَا تَهُ سَيَكُونُ وَقْتُ لَا يَحْتَمِلُونَ فِيهِ  
التَّعْلِيمَ الصَّحِيحَ، بَلْ حَسَبَ  
شَهَوَاتِهِمُ الْخَاصَّةِ يَجْمَعُونَ لَهُمْ  
مُعَلِّمِينَ مُسْتَحْكَةً مَسَامِعُهُمْ.

فَيَصْرِفُونَ مَسَامِعَهُمْ عَنِ الْحَقِّ،  
وَيَنْحَرِفُونَ إِلَى الْخُرَافَاتِ.

وَأَمَّا أَنْتَ فَاصْبِرْ فِي كُلِّ شَيْءٍ.  
اِحْتَمِلِ الْمَشَقَّاتِ. اِعْمَلْ عَمَلَ  
الْمُبَشِّرِ. تَمِّمْ خِدْمَتَكَ.

فَإِنِّي أَنَا الْآنَ اسْكَبُ سَكْبًا، وَوَقْتُ  
أَجَلِي قَدْ حَضَرَ.

قَدْ جَاهَدْتُ الْجِهَادَ الْحَسَنَ، أَكْمَلْتُ  
السَّعْيَ، حَفِظْتُ الْإِيمَانَ.

وَأَخِيرًا قَدْ وُضِعَ لِي الْكَلْبَلُ الْبَرِّ،  
الَّذِي يَهْبُهُ لِي فِي ذَلِكَ الْيَوْمِ الرَّبُّ  
الَّذِي الْعَادِلُ، وَلَيْسَ لِي فَقْطُ، بَلْ  
لِجَمِيعِ الَّذِينَ يُحِبُّونَ ظُهُورَهُ أَيْضًا.

بَادِرْ أَنْ تَجِيءَ إِلَيَّ سَرِيعًا.

Δημας γαρ ἀρχατ ἠσωφ  
ἐαφμενρε παιένεε ἠτε †νοφ ἀφφμεναφ  
ἐθεσσαλονικη: Κρικηκς ἐ†Γαλατιὰ:  
†ιτος ἐΔαλματιὰ.

Λουκας ἠμαγαταφ ἐθνεμη:  
Μαρκος ματαλοφ ἀνιταφ νεμακ:  
φερωφ γαρ νηι ἐφδιὰκονιὰ.

†τυχιος δε αιοτορπη ἐεφερος.

†φφρλονη ἐταιροφπς δεν †ρωας  
δεατεν Καρπω ἀνιτε εκνηοφ νεμ  
νικεφωμ: μαλιςτα νιμενβρανα.

Αλεξανδρος πιβασνητ ἐταφερ  
οφμηφ ἠπετρωοφ νηι ἐρε †βοις  
†φρεβιὼ ναφ κατα νεφδβηνοφ.

Φαι ἐτε ἠθοκ ζωκ ἀρεφ ἐροκ  
καβολ ἠμοφ: αφ† γαρ ἐδοφν ἐφρεν  
νακαφι ἠμαφω.

δεν ταφονι† ἠἀπολοσιὰ ἠπεφχα  
ἐλι ἠ εαροι αλλα αφχατ ἠσωοφ τηροφ  
ἠνοφωπ νεμωοφ.

†βοις δε αφοφι ἐραταφ νεμη  
αφ†φωμ νηι εινα ἐβολ ειτοτ ἠτε  
πιβιωφ ζωκ ἐβολ οφοε ἠτοφωτεμ  
ἠξε νιεθνος τηροφ γε αινοφεμ ἐβολ  
δεφ ρωφ ἠοφμοφ.

Εφετοφχοι ἠξε †βοις ἐβολ εα  
εωβ νιβεν εφωοφ οφοε εφεναεμετ

for Demas has forsaken  
me, having loved this  
present world, and has  
departed for Thessalonica,  
Crescens for Galatia, Titus  
for Dalmatia.

Only Luke is with me.  
Get Mark and bring him  
with you, for he is useful to  
me for ministry.

And Tychicus I have  
sent to Ephesus.

Bring the cloak that I  
left with Carpus at Troas  
when you come, and the  
books, especially the  
parchments.

Alexander the  
coppersmith did me much  
harm. May The Lord repay  
him according to his works.

You also must beware  
of him, for he has greatly  
resisted our words.

At my first defense no  
one stood with me, but all  
forsook me. May it not be  
charged against them.

But The Lord stood with  
me and strengthened me, so  
that the message might be  
preached fully through me,  
and that all the Gentiles  
might hear. And I was  
delivered out of the mouth  
of the lion.

And The Lord will  
deliver me from every evil  
work and preserve me for

لأنّ ديماس قد تركني إذ أحبّ  
العالم الحاضر وذهب إلى  
ثسالونيكى، وكريسكيس إلى  
غلاطية، وتيطس إلى دلماطية.

لوقا وحده معي. خذ مرقس  
وأحضره معك لأنه نافع لي  
للخدمة.

أما تيخيكس فقد أرسلته إلى  
إفسس.

الرداء الذي تركته في ترواس  
عند كارپس أحضره متى جئت،  
والكتب أيضاً ولا سيما الرقوق.

إسكندر النحاس أظهر لي  
شراً كثيراً. ليجزاه الرب حسب  
أعماله.

فاحتفظ منه أنت أيضاً لأنه قاوم  
أقوالنا جداً.

في احتجاجي الأول لم يحضر احد  
معى، بل الجميع تركوني. لا  
يُحسب عليهم.

ولكنّ الرب وقف معى وقوّانى،  
لكى تتمّ بي الكرازة، ويسمّع  
جميع الأمم، فأنفذت من فم الأسد.

وسينقذني الرب من كلّ عمل  
رديّ ويخلصني لمكوثه  
السمّاوي. الذي له المجد إلى دهر

ἐδοῦν ἐτεταμετοτρο ἵτε τφε: φαι ἕτε  
 φωϋ πε πῶουτ ῥα ἕνεετ ἵτε νιῆνεετ:  
 ἀμην.

*Πρῶτος τὰρ νευωτεν νευ  
 τερηνη ενσοπ: χε ἀμην ἐσεῶωπι.*

His heavenly kingdom. To  
 Him be glory forever and  
 ever. Amen.

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

الدُّهُور. آمين.

*نعمة الله الأب تكون مع جميعكم.  
 آمين.*

### The Catholic Epistle الكاثوليكون

Καθολικον ἐβωλ θεν πε πιζουτ  
 ἵνεπιστολη ἵτε πενωτ Πετρος.  
 Ἀμην. Μαμενρατ.

**ἁ Πετρος εἰ: ἁ - ἱδ**

The Catholic epistle of  
 the first epistle of our father  
 St. Peter. May his blessings  
 be with us all. Amen. My  
 beloved.

الكاثوليكون من رسالة معلمنا  
 بطرس الأولي، بركته المقدسة  
 تكون معنا. آمين. يا احبائي.

**1 Peter 5: 1 - 14**

**1 بطرس 5: 1 - 14**

Ἡἱρεσβυτερος ετθεν ἠνον ττρω  
 ἐρωτ ἐὰνοκ πετενωφρη  
 ἁἱρεσβυτερος οτοε ἁμεερε ἵτε  
 νιῆκαετ ἵτε Πιχριστος: οτοε ἵνωφρη  
 ἁπιῶουτ εθναδωρη ἐβωλ.

Ἀμοι ἁπιῶε ετθεν ἠνον ἵτε  
 Φνωττ ἐρετενδἱ ἁπορωι νεν  
 οτδἱνχοε αν αλλα θεν οτορωϋ ἵνεητ  
 κατα Φνωττ: οτδε θεν οτμετατχιρ  
 αν αλλα θεν οτρωουττῆ ἵνεητ.

Οτδε ἁφρητ αν χε ἐρετενοι ἵβοις  
 ἐνικληροε αλλα ἀριτυποε ἁπιῶε.

Οτοε ἐϋωπ ατρωανοτοηεϋ ἵνεε  
 πιχωτ ἁμανεσωτ τετενναδἱ  
 ἁπιχλωμ ἵναθλωμ ἵτε πῶουτ.

The elders who are  
 among you I exhort, I who  
 am a fellow elder and a  
 witness of the sufferings of  
 Christ, and also a partaker of  
 the glory that will be  
 revealed:

Shepherd the flock of  
 God which is among you,  
 serving as overseers, not by  
 compulsion but willingly,  
 not for dishonest gain but  
 eagerly;

nor as being lords over  
 those entrusted to you, but  
 being examples to the flock;

and when the Chief  
 Shepherd appears, you will  
 receive the crown of glory  
 that does not fade away.

أطلب إلى الشيوخ الذين بينكم، أنا  
 الشيخ رفيقهم، والشاهد للألم  
 المسيح، وشريك المجد العتيد أن  
 يعلن.

ارعوا رعية الله التي بينكم نظاراً،  
 لا عن اضطرار بل بالإختيار، ولا  
 لربح قبيح بل بنشاط.

ولا كمن يسود على الأنصبه بل  
 صائرين أمثلة للرعية.

ومتى ظهر رئيس الرعاة تتألون  
 إكليل المجد الذي لا يبلى.

Παιρητ̄ νιδελωρι μαδ̄νερωτεν  
 ἠνιδελλοι: ἠωτεν δε τηροϋ̄ κελ  
 ἠηνοϋ̄ ἠπιθεβιὸ̄ ἠητ̄ ἠδοϋ̄ν  
 ἠνετενἠρηνοϋ̄ ρε̄ φ̄νοϋ̄τ̄ ἠτ̄ ἠδοϋ̄ν  
 ἠε̄ρεν νιδασιητ̄: ἠτ̄ δε ἠνοϋ̄μοτ̄  
 ἠνηετθεβιηοϋ̄τ̄.

ἠαθεβιὲ̄ ἠηνοϋ̄ οϋ̄ν δᾱ τ̄χιζ  
 ετ̄ἠμαζι ἠτε φ̄νοϋ̄τ̄ ρινα ἠτεϋβ̄εϋ  
 ἠηνοϋ̄ δ̄εν ἠηνοϋ̄ ἠτε πιζεἠπ̄ω̄νι.

Πετενρωοϋ̄ τηρϋ̄ οταρϋ̄ ἠροϋ̄ ρε̄  
 οϋ̄νι ϋ̄ερμελιν̄ ναϋ̄ δ̄αρωτεν.

ἠωπι ἠερετενρηϋ̄ οτοζ ἠρινϋ̄μφιν  
 ρε̄ πετενϋ̄αζι πιδιδ̄βολοϋ̄ εϋμοϋ̄  
 ἠἠρητ̄ ἠοϋ̄μοϋ̄ι εϋζεμζεμ̄ εϋκωτ̄ ἠσα  
 εμκ̄ οται.

φ̄ηερετενὸ̄ζι ἠρατεν ἠηνοϋ̄ ἠδοϋ̄ν  
 ἠρωϋ̄ ἠερετενταϋ̄ρηοϋ̄τ̄ δ̄εν φ̄ηαζ̄τ̄:  
 ἠερετενϋ̄ωοϋ̄ν ἠηαιδ̄ιϋ̄ι ναι: ἠϋ̄ωκ̄ δε̄  
 ἠηαῑ νετενϋ̄ηνοϋ̄ ετ̄δ̄εν̄ πικοϋ̄μοϋ̄.

φ̄νοϋ̄τ̄ δε̄ ἠτε̄ ζ̄μοτ̄ νιδεν  
 φ̄ηεταϋ̄θαζεμ̄ ἠηνοϋ̄ ἠδοϋ̄ν ἠπεϋωοϋ̄  
 ἠηνεζ̄ δ̄εν̄ Πῑχ̄ριϋ̄τοϋ̄ Ιη̄σοϋ̄ϋ̄  
 ἠαρετενϋ̄επ̄ ἠκαζ̄ ἠοϋ̄κοϋ̄ζι ἠθοϋ̄  
 εϋε̄εβ̄τε ἠηνοϋ̄ ἠτεϋϋ̄εμνε ἠηνοϋ̄  
 εϋε̄τ̄ρομ̄ ἠωτεν̄ εϋε̄ζ̄ιϋ̄εντ̄ ἠμωτεν.

φ̄ωϋ̄ πε̄ πῑαμαζῑ νεμ̄ πῑωοϋ̄ ϋ̄α  
 νιδενεζ̄: ἠμην̄.

Likewise, you younger people, submit yourselves to your elders. Yes, all of you be submissive to one another, and be clothed with humility, for “God resists the proud, But gives grace to the humble.”

Therefore, humble yourselves under the mighty hand of God, that He may exalt you in due time,

casting all your care upon Him, for He cares for you.

Be sober, be vigilant; because your adversary the devil walks about like a roaring lion, seeking whom he may devour.

Resist him, steadfast in the faith, knowing that the same sufferings are experienced by your brotherhood in the world.

But may the God of all grace, who called us to His eternal glory by Christ Jesus, after you have suffered a while, perfect, establish, strengthen, and settle you.

To Him be the glory and the dominion forever and ever. Amen.

كَذَلِكَ أَيُّهَا الْأَحْدَاثُ اخْضَعُوا  
 لِلشُّبُوخِ، وَكُونُوا جَمِيعاً خَاضِعِينَ  
 بَعْضُكُمْ لِبَعْضٍ، وَتَسَرَّبَلُوا  
 بِالتَّوَّاضِعِ، لِأَنَّ اللَّهَ يُقَاوِمُ  
 الْمُسْتَكْبِرِينَ، وَأَمَّا الْمُتَوَاضِعُونَ  
 فَيُعْطِيهِمْ نِعْمَةً.

فَتَوَاضَعُوا تَحْتَ يَدِ اللَّهِ الْقَوِيَّةِ لِكَيْ  
 يَرْفَعَكُمْ فِي حِينِهِ.

مُلْقِينَ كُلَّ هَمِّكُمْ عَلَيْهِ لِأَنَّهُ هُوَ  
 يِعْتَنِي بِكُمْ.

أَصْحُوا وَاسْهَرُوا لِأَنَّ الْإِبْلِيسَ  
 خَصَمَكُمْ كَأَسَدٍ زَائِرٍ، يَجُولُ مُلْتَمِساً  
 مَنْ يَبْتَلِعَهُ هُوَ.

فَقَاوِمُوهُ رَاسِخِينَ فِي الْإِيمَانِ،  
 عَالِمِينَ أَنَّ نَفْسَ هَذِهِ الْأَلَمِ تُجْرَى  
 عَلَى إِخْوَتِكُمُ الدِّينِ فِي الْعَالَمِ.

وَإِلَهُ كُلِّ نِعْمَةٍ الَّذِي دَعَانَا إِلَى  
 مَجْدِهِ الْأَبَدِيِّ فِي الْمَسِيحِ يَسُوعَ،  
 بَعْدَ مَا تَأَلَّمْتُمْ بَسِيرًا، هُوَ يُكَمِّلُكُمْ،  
 وَيَبْنِيكُمْ، وَيُقَوِّمُكُمْ، وَيَمَكِّنُكُمْ.

لَهُ الْمَجْدُ وَالسُّلْطَانُ إِلَى أَبَدٍ  
 الْأَبَدِينَ. آمِينَ.

Διδάσαι νωτεν ἐβόλ ζωτοϋ  
 ἡσίζουτὰνος πενσον ἡπιστος ζωσ  
 ειμενὶ θεν θανκοονσι: ειτνομϯ ονοθ  
 ειερμεερε γε φαι πε πιεμοτ ἡτε  
 Φνοϯ θεν οτυεθμη: φαι ἔτε τονδρι  
 ἔρατεν θηνοϯ ἡδῆτη.

Σωϊνι ἔρωτεν ἡγε τῶφερι ἡσοτπι  
 ετθεν Βαβυλων νευ Μαρκος παωηρι.

Δριασπαζεθε ἡνετενἔρνοϯ θεν  
 οτφι ἄοναβ ἡτε τᾶσαπη: τειρηνη  
 νωτεν τηροϯ ἡηετθεν Πιχριστος  
 ἡσοϯ: ἄμην.

*ἡσῆνηοϯ ἡπερμενρε πικοςμοσ  
 οτδε ἡηετῶοπ θεν πικοςμοσ: πικοςμοσ  
 ἡσῆνι νευ τερεπιθῆμια: φη δε ειτῆρι  
 ἡφονωϯ ἡφνοϯ ἡηαωωπι ϯα ἔνεθ:  
 ἄμην.*

By Silvanus, our faithful brother as I consider him, I have written to you briefly, exhorting and testifying that this is the true grace of God in which you stand.

She who is in Babylon, elect together with you, greets you; and so does Mark my son.

Greet one another with a kiss of love. Peace to you all who are in Christ Jesus. Amen.

*Do not love the world nor the things, which are in the world. The world passes away, and its desires; but he who does the will of God abides forever. Amen.*

بيد سلوانس الأخ الأمين، كما أظن  
 كتبت إليكم بكلمات قليلة وأعظاً  
 وشاهداً، أن هذه هي نعمة الله  
 الحقيقية التي فيها تقومون.

تسلم عليكم التي في بابل المختارة  
 معكم، ومرقس ابني.

سلموا بعضكم على بعض بقبلة  
 المحبة. سلام لكم جميعكم الذين  
 في المسيح يسوع. آمين.

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

## The Acts

### الإبركسيس

Πραξις ἡτε νενιοϯ ἡἀποστολοσ:  
 ἔρε ποτςμοϯ εθοναβ ϯωπι νευαν.  
 Ἀμην.

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

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

Πραξις ιε: λϵ - ιϵ: ε

Acts 15: 36 - 16: 5

أعمال 5 :16 - 36 :15

Μενενσα θανἔροοϯ δε πεθε  
 Πατλοσ ἡΒαρναβασ γε μαρενκοττεν  
 ἡτενσεμ πῶϊνι ἡἡσῆνηοϯ κατὰ βακι

Then after some days Paul said to Barnabas, "Let us now go back and visit our brethren in every city where we have preached the word of The Lord, and see

ثم بعد أيام قال بولس لبَرْنَابَا:  
 «لِنَرْجِعْ وَنَفْتَقُدْ إِخْوَتَنَا فِي كُلِّ  
 مَدِينَةٍ نَادَيْنَا فِيهَا بِكَلِمَةِ الرَّبِّ كَيْفَ  
 هُمْ».

ΝΙΒΕΝ: ΝΗΕΤΑΝ ΖΙΩΨΥ ΰΠΙΣΑΧΙ ΝΤΕ  
ΠΒΟΙΣ ΝΔΗΤΟΥ ΖΕ ΟΥ ΠΕ ΕΤΨΟΠ ΰΜΩΟΥ.

Βαρναβας Δε ηαγορωψυ εΰλι  
ΰπκε Ιωαννης ηευωου φη΄ετομουτ  
ερωυ Ζε Μαρκος.

Παυλος Δε ηαυ εραζιοιν Ζε χαυ  
πε: φη΄εταφωρυ εβολ ΰμωου ιουεν  
†Παμφυλια: ουοε ετε ΰπερι ηευωου  
επιζωβ εΰτεμολε ηευωου.

Διψωπι Δε ηζε ουζωντ ζωστε  
ησεφωρυ εβολ ηηουερηου: Βαρναβας  
μεν αρι ΰΜαρκος αφερωτ εΚυρος.

Παυλος Δε αρωπτι ηCιλαυ αρι  
εβολ: εαυτηιυ ητεν πιζμοτ ητε  
Φνουτ εβολ ζιτοτου ηηικηου.

Ηαυσινη Δε πε εβολ ζιτεν †Cυρια  
ηευ †Κυλικια εψαζρο ηηικηου.

Δρι Δε εερηηι ε΄κε Ψερβη ηευ  
Λυστρα: ουοε ιου ουμαθηυ εηαυρη  
ΰμαυ επεψραν πε Ψιμοθεου πωρη  
ηουεζιμη ηηουδαυ ΰπιστη: πεψιωτ Δε  
ηε Ουεινηη πε.

Φαι ηαυερμεθερε εοβητη ηζε  
ηικηου ετδεν Λυστρα ηευ Εικονιον.

Φαι αρωψυ ηζε Παυλος εορερι  
εβολ ηευαυ: ουοε εταρωλε  
αρωυβητη εοβε ηηουδαυ εψωπ δεν

how they are doing.”

Now Barnabas was determined to take with them John called Mark.

But Paul insisted that they should not take with them the one who had departed from them in Pamphylia, and had not gone with them to the work.

Then the contention became so sharp that they parted from one another. And so Barnabas took Mark and sailed to Cyprus.

But Paul chose Silas and departed, being commended by the brethren to the grace of God.

And he went through Syria and Cilicia, strengthening the churches.

Then he came to Derbe and Lystra. And behold, a certain disciple was there, named Timothy, the son of a certain Jewish woman who believed, but his father was Greek.

He was well spoken of by the brethren who were at Lystra and Iconium.

Paul wanted to have him go on with him. And he took him and circumcised him because of the Jews who were in that region, for

فَأَشَارَ بَرْنَابَا أَنْ يَأْخُذَا مَعَهُمَا أَيْضًا  
يُوحَنَّا الَّذِي يُدْعَى مَرْقُسَ.

وَأَمَّا بُولُسُ فَكَانَ يَسْتَحْسِنُ أَنْ  
الَّذِي فَارَقَهُمَا مِنْ بَمْفِيلِيَّةَ وَلَمْ  
يَذْهَبْ مَعَهُمَا لِلْعَمَلِ لَا يَأْخُذَانِهِ  
مَعَهُمَا.

فَحَصَلَ بَيْنَهُمَا مُشَاجَرَةٌ حَتَّى فَارَقَ  
أَحَدُهُمَا الْآخَرَ. وَبَرْنَابَا أَخَذَ مَرْقُسَ  
وَسَافَرَ فِي الْبَحْرِ إِلَى كَيْبُرُسَ.

وَأَمَّا بُولُسُ فَأَخْتَارَ سِيلَا وَخَرَجَ  
مُسْتَوْدَعًا مِنَ الْإِخْوَةِ إِلَى نِعْمَةِ  
اللَّهِ.

فَأَخْتَارَ فِي سُورِيَّةَ وَكَيْلِيكِيَّةَ يُشَدِّدُ  
الْكَنَائِسَ.

ثُمَّ وَصَلَ إِلَى دَرْبَةَ وَلَيْسْتَرَ وَإِذَا  
تَلْمِيذٌ كَانَ هُنَاكَ اسْمُهُ تِيمُوثَاوُسُ  
ابْنُ امْرَأَةٍ يَهُودِيَّةٍ مُؤْمِنَةٍ وَلَكِنْ  
أَبَاهُ يُونَانِيٌّ.

وَكَانَ مَشْهُودًا لَهُ مِنَ الْإِخْوَةِ الَّذِينَ  
فِي لَيْسْتَرَ وَإِيْقُونِيَّةَ.

فَارَادَ بُولُسُ أَنْ يَخْرُجَ هَذَا مَعَهُ  
فَأَخَذَهُ وَخَنَّنَهُ مِنْ أَجْلِ الْيَهُودِ  
الَّذِينَ فِي تِلْكَ الْأَمَاكِنِ لِأَنَّ الْجَمِيعَ  
كَانُوا يَعْرِفُونَ أَبَاهُ أَنَّهُ يُونَانِيٌّ.

πῖμα ἔτε ἄματ: νατρωοτην γαρ τηροτ  
ζε περιωτ νε Ορεινιν πε.

Εγκωτ Δε δεν νιπολις ναττ  
ἄμος ἔτοτοτ ἔαρεζ ἔνιζων  
νηἔτατσεμνητοτ ἔβολ ζιτοτοτ  
νηἔποστολοσ νεμ νιπρεσβυτεροσ  
ετδεν Ιεροσαλημ.

Νεκκλησια ἄ μεν οτη νατνηοτ  
ἔτατρω δεν πιναττ οτοσ νατνηοτ  
ἔλωγαι δεν τοτηπι ἄμηνι.

*Πισαχι Δε ἔτε Πβοις εφἔλαι οτοσ  
εφἔλωγαι: εφἔλμαζι οτοσ εφἔτατρω:  
δεν ἄσγια νεκκλησια ἔτε Φνοττ:  
ἄμηνι.*

they all knew that his father was Greek.

And as they went through the cities, they delivered to them the decrees to keep, which were determined by the apostles and elders at Jerusalem.

So the churches were strengthened in the faith, and increased in number daily.

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

وَإِذْ كَانُوا يَجْتَازُونَ فِي الْمَدِينِ  
كَانُوا يُسَلِّمُونَهُمُ الْقَضَايَا الَّتِي حَكَمَ  
بِهَا الرُّسُلُ وَالْمَشَايخُ الَّذِينَ فِي  
أُورُشَلِيمَ لِيَحْفَظُوهَا.

فَكَانَتِ الْكَنَائِسُ تَتَشَدَّدُ فِي الْإِيمَانِ  
وَتَزْدَادُ فِي الْعَدَدِ كُلَّ يَوْمٍ.

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

## Synaxarium of Abib 9 سنكسار اليوم التاسع من شهر أبيب

1. The Martyrdom of St. Simon, Son of Alphaeus, Bishop of Jerusalem
2. The Departure of Pope Cladianus (Celadion), the 9<sup>th</sup> Patriarch of Alexandria

### 1. The Martyrdom of St. Simon, Son of Alphaeus, Bishop of Jerusalem

On this day, of the year 107 AD, St. Simon, son of Alphaeus, Bishop of Jerusalem, was martyred. He was the son of Clopas or Alphaeus, brother of James the Just, son of Alphaeus, one of the twelve disciples, and the first Bishop of Jerusalem.

St. Simon was one of the seventy apostles, who were chosen by The Lord to preach and evangelize. He received the grace of the Holy Spirit along with the apostles on the Day of Pentecost. After the martyrdom of St. James by the hands of the Jews, the apostles

1. استشهاد القديس سمعان ابن حلفي، أسقف أورشليم
2. نياحة القديس البابا كلاديانوس، البطريرك التاسع من بطاركة الكرازة المرقسية

1. استشهاد القديس سمعان ابن حلفي، أسقف أورشليم  
في مثل هذا اليوم من سنة 107 ميلادية، استشهاد القديس سمعان بن حلفي أسقف أورشليم. هو ابن كلوبا أو حلفي وشقيق يعقوب البار ابن حلفي، أحد الاثني عشر تلميذاً، وأول أسقف على أورشليم.  
كان سمعان أحد السبعين رسولاً الذين اختارهم الرب للكرازة والتبشير. وقد نال نعمة الروح القدس مع الرسل يوم الخمسين. ولما قتل اليهود أخاه يعقوب

unanimously agreed to choose his brother Simon to succeed him. He shepherded his flock with what he was adorned with of wisdom and apostolic zeal.

Before the destruction of Jerusalem, he knew what would befall the city from devastation, according to what The Lord of glory had prophesied about it. He took his people and went with them to East of the Jordan, where they safely dwelt. In the year 70 AD, the Roman army overtook Jerusalem, destroyed it and burnt the temple and murdered many of the Jews. When the situation calmed down, St. Simon returned along with his people to Jerusalem and he resumed his struggle in the ministry and preaching. Many of the Jews were converted to the faith at his hands.

When emperor Trajan incited the persecution against the Christian, the governor of Palestine seized the saint and viciously tortured him, without making any consideration to his old age. He was one hundred and twenty years old, and he patiently endured the suffering. Finally, the governor ordered to crucify him and he delivered up his pure soul on the cross and received the crown of martyrdom.

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

## 2. The Departure of Pope Cladianus (Celadion), the 9<sup>th</sup> Patriarch of Alexandria

On this day also, of the year 166 AD, the holy father Pope Cladianus (Celadion), the 9<sup>th</sup> Patriarch of Alexandria, departed. He was born in Alexandria and was a knowledgeable and righteous man.

After the departure of Pope Markianos, he was chosen Patriarch in the year 152 AD. He continued to teach and preach his people, until he departed in peace, after he had been on the apostolic throne for fourteen years and six months.

May the blessing of his prayers be with us all. Amen.  
And glory be to God, now and forever. Amen.

الرسول، أسقف اورشليم، أجمع الرسل على انتخاب أخيه سمعان خلفاً له. فأخذ يرعى رعيته بما تحلى به من حكمة وغيره رسولية.

وقد عرف ما سيحل بأورشليم من خراب، حسب نبوة رب المجد عليها، فأخذ شعبه وذهب بهم إلى شرقي الأردن حيث عاشوا في أمان. وجاءت الجيوش الرومانية سنة 70 ميلادية، وخربت أورشليم وأحرقت الهيكل وقتلت كثيرين من اليهود. ولما هدأت الحال، رجع القديس سمعان مع شعبه إلى أورشليم حيث واصل جهاده في الخدمة والتبشير فأمن كثيرون على يديه. ولما أثار تراجان الاضطهاد على المسيحيين، قبض والي فلسطين على القديس وأذاقه أمر العذابات دون أن يراعى شيخوخته، إذ كان قد بلغ 120 سنة، وكان صابراً محتملاً. وأخيراً، أمر الوالي بصلبه، فاستودع روحه الطاهرة على الصليب ونال إكليل الشهادة. بركة صلواته فلتكن معنا. آمين.

2. نياحة القديس البابا كلاوديانوس، البطريرك التاسع من بطاركة الكرازة المرقسية وفيه أيضاً من سنة 166 ميلادية، تنيح القديس البابا كلاوديانوس، البطريرك التاسع من بطاركة الكرازة المرقسية. وُلِدَ بالإسكندرية وكان رجلاً عالمًا فاضلاً. وبعد نياحة البابا ماركيانوس، أقاموه بطريكاً سنة 152 ميلادية، فاستمر يعظ ويعلم شعبه إلى أن تنيح بسلام بعد أن أقام على الكرسي المرقسي أربع عشرة سنة وستة أشهر. بركة صلواته فلتكن معنا. آمين. ولربنا المجد دائماً أبدياً. آمين.

## The Liturgy Psalm

### مزمور القديس

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

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



<b>Ψαλμος τω Δαυιδ ρε: α</b>	<b>Psalm 96: 1, 2</b>	<b>المزمور 95: 1</b>
<p>Ὡς ἐπῶις θεν οὐρως ἔβερ: ὦς ἐπῶις πκαρι τηρϑ: ὦς ἐπῶις ἔμοϑ ἐπερραν: εἰωεννοϑϑι ἔπερϑϑαι ἔεροϑ δατρη ἔεροϑ. <b>Ἀλληλοια.</b></p>	<p>Sing to The Lord a new song; sing to The Lord, all the earth. Sing to The Lord, bless His name; proclaim the good news of His salvation from day to day. <b>Alleluia.</b></p>	<p>سبحوا الرب تسبيحاً جديداً، سبحي الرب يا كل الأرض. سبحوا الرب وباركوا اسمه. بشروا من يوم إلى يوم بخلاصه. <b>هلليويا.</b></p>

### The Liturgy Gospel

#### إنجيل القديس

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

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

<p>Οὐάναστωσις ἐβολ θεν πιερασσελιον εθοραβ κατα Μαρκον ασιοϑ.</p>	<p>A chapter according to Saint Mark, may his blessings be with us. Amen.</p>	<p>فصل من إنجيل معلمنا مرقس البشير. بركاته علينا أمين.</p>
<b>Μαρκον α: α - ια</b>	<b>Mark 1: 1-11</b>	<b>مرقس 1: 1 - 11</b>
<p>Ἐρχη ἔπιερασσελιον ἔτε Ιησοϑ Πιχριστοϑ Πωρηι ἔΦνοϑϑ.</p> <p>Κατα φρηϑ ετςθνοϑϑ θεν Ησαηα πιπροφητης: εε εηππε ἄνοκ ϑηαοϑωρηι ἔπασσελοϑ δατρη ἔπεκρο φθεοασοβϑ ἔπεκμοιτ δαεωκ.</p> <p>Περωϑ ἔπετωϑ ἐβολ εἰ πωαϑε εε σεβτε φμοιτ ἔπῶις οροϑ σοϑτων νεϑμἄμοϑι.</p> <p>Ἀϑωπι δε ἔνε Ιωαννης πηρεϑωμ εἰ πωαϑε οροϑ εϑιωϑ ἔνοωμ ἔμετανοια θεν οϑω ἐβολ</p>	<p>The beginning of the gospel of Jesus Christ, the Son of God.</p> <p>As it is written in the Prophets: “Behold, I send My messenger before Your face, who will prepare Your way before You.”</p> <p>The voice of one crying in the wilderness: ‘Prepare the way of The Lord; make His paths straight.’”</p> <p>John came baptizing in the wilderness and preaching a baptism of repentance for the remission of sins.</p>	<p>بَدْءُ إِنْجِيلِ يَسُوعَ الْمَسِيحِ ابْنِ اللَّهِ.</p> <p>كَمَا هُوَ مَكْتُوبٌ فِي الْأَنْبِيَاءِ: «هَا أَنَا أُرْسِلُ أَمَامَ وَجْهِكَ مَلَاكِي الَّذِي يُهَيِّئُ طَرِيقَكَ قُدَّامَكَ.</p> <p>صَوْتُ صَارِخٍ فِي الْبَرِّيَّةِ: أَعِدُّوا طَرِيقَ الرَّبِّ اصْنَعُوا سُبُلَهُ مُسْتَقِيمَةً.»</p> <p>كَانَ يُوحَنَّا يَمْعِدُ فِي الْبَرِّيَّةِ وَيَكْرِزُ بِمَغْمُودِيَّةِ التَّوْبَةِ لِمَغْفَرَةِ الْخَطَايَا.</p>

ἴΝΤΕ ΖΑΝΝΟΒΙ.

ΟΤΟΖ ΝΑΥΗΝΟΥ ἔΒΟΛ ΖΑΡΟΥ ἴΝΧΕ ΝΑ  
†ΠΟΥΔΕÀ ΤΗΡΣ ἴΧΩΡΑ ΝΕΜ ΝΑ  
ΙεΡΟΥΣΑΛΗΜ ΤΗΡΟΥ: ΟΤΟΖ ΝΑΥΒΙΩΜΣ  
ἴΝΤΟΤΥ ΔΕΝ ΠΙΛΟΥΔΑΝΗΣ ἴΝΙΑΡΟ ΕΥΟΥΩΝΗΖ  
ἴΝΝΟΥΝΟΒΙ ἔΒΟΛ.

ΟΤΟΖ ΙΩΑΝΝΗΣ ΝΑΡΕ ΖΑΝΦΩΙ  
ἴΝΣΑΜΟΥΔ ΤΟΙ ΖΙΩΤΥ ΠΕ ΟΤΟΖ ΕΥΜΗΡ  
ἴΝΟΥΜΟΧΔ ἴΝΨΑΡ ΖΙΖΕΝ ΤΕΥ†ΠΙ ΟΤΟΖ  
ΝΑΦΟΥΕΜ ΨΥΧΕ ΠΕ ΝΕΜ ἔΒΙΩ ἴΝΤΕ ΤΚΟΙ.

ΟΤΟΖ ΝΑΦΕΖΙΩΨ ΕΥΧΩ ΜΜΟΣ ΧΕ  
ἔΡΗΝΟΥ ΜΕΝΕΝΣΩΙ ἴΝΧΕ ΦΗΕΤΧΟΡ  
ἔΖΟΤΕΡΟΙ: ΦΗΕΤΕ ἴΝ†ΜΠΨΑ ΔΗ ἔΧΟΒΣΤ  
ἔΔΡΗΙ ἔ†ΟΥΩ ἴΝΟΥΜΟΥΣΕΡ ἴΝΤΕ  
ΠΕΦΘΩΟΥΤΙ.

ΔΗΝΟΚ ΔΙ†ΩΜΣ ΝΩΤΕΝ ΔΕΝ  
ΟΥΜΩΟΥ: ἴΘΟΥ ΔΕ ΕΥΝΑΕΜΣ ΘΗΝΟΥ ΔΕΝ  
ΟΥΠΠΕΥΜΑ ΕΥΟΥΑΒ.

ΟΤΟΖ ΔΕΨΩΠΙ ΔΕΝ ΝΙΕΖΟΥΤ  
ἔΤΕΜΜΑΥ ΑΨ ἴΝΧΕ ΙΗΣΟΥΣ ἔΒΟΛ ΔΕΝ  
ΝΑΖΑΡΕΘ ἴΝΤΕ †ΣΑΛΙΔΕÀ ΟΤΟΖ  
ΑΨΒΙΩΜΣ ΔΕΝ ΠΙΛΟΥΔΑΝΗΣ ἴΝΙΑΡΟ ἴΝΤΟΤΥ  
ἴΝΙΩΑΝΝΗΣ.

ΟΤΟΖ ΣΑΤΟΤΥ ΕΥΗΝΟΥ ἔΨΩΙ ἔΒΟΛ  
ΔΕΝ ΠΙΜΩΟΥ ΑΨΝΑΥ ἔΝΙΦΗΟΥΤΙ ἔΑΥΦΩΔ  
ΟΤΟΖ ΠΙΠΠΕΥΜΑ ΜΨΡΗ† ἴΝΟΥΔΡΟΜΠΙ  
ΕΥΗΝΟΥ ἔΠΕΣΗΤ ΟΤΟΖ ΑΨΘΖΙ ΖΙΣΩΨ.

Then all the land of  
Judea, and those from  
Jerusalem, went out to him  
and were all baptized by  
him in the Jordan River,  
confessing their sins.

Now John was clothed  
with camel's hair and with a  
leather belt around his  
waist, and he ate locusts and  
wild honey.

And he preached,  
saying, "There comes One  
after me who is mightier  
than I, whose sandal strap I  
am not worthy to stoop  
down and loose.

I indeed baptized you  
with water, but He will  
baptize you with the Holy  
Spirit."

It came to pass in those  
days that Jesus came from  
Nazareth of Galilee, and  
was baptized by John in the  
Jordan.

And immediately,  
coming up from the water,  
He saw the heavens parting  
and the Spirit descending  
upon Him like a dove.

وَحَرَجَ إِلَيْهِ جَمِيعُ كُورَةِ الْيَهُودِيَّةِ  
وَأَهْلُ أُورُشَلِيمَ وَاعْتَمَدُوا جَمِيعُهُمْ  
مِنْهُ فِي نَهْرِ الْأُرْدُنِّ مُعْتَرِفِينَ  
بِخَطَايَاهُمْ.

وَكَانَ يُوحَنَّا يَلْبَسُ وَبِرَ الْإِبِلِ  
وَمِنْطَقَةً مِنْ جِلْدٍ عَلَى حَقْوِيهِ  
وَيَأْكُلُ جَرَادًا وَعَسَلًا بَرِّيًّا.

وَكَانَ يَكْرَهُ قَائِلًا: «يَأْتِي بَعْدِي مَنْ  
هُوَ أَقْوَى مِنِّي الَّذِي لَسْتُ أَهْلًا أَنْ  
أُنْحِي وَأَحْلَ سُبُورَ حِدَائِهِ.

أَنَا عَمَدْتُكُمْ بِالْمَاءِ وَأَمَّا هُوَ  
فَسَيُعَمِدُكُمْ بِالرُّوحِ الْقُدُسِ».

وَفِي تِلْكَ الْأَيَّامِ جَاءَ يَسُوعُ مِنْ  
نَاصِرَةِ الْجَلِيلِ وَاعْتَمَدَ مِنْ يُوحَنَّا  
فِي الْأُرْدُنِّ.

وَلِلْوَقْتِ وَهُوَ صَاعِدٌ مِنَ الْمَاءِ  
رَأَى السَّمَاوَاتِ قَدْ انشَقَّتْ وَالرُّوحُ  
مِثْلَ حَمَامَةٍ نَازِلًا عَلَيْهِ.

Ότοζ οὔςμη ασωπι ἐβολ δ̅εν  
νιφνοῖ: ζε̅ ν̅θοοκ πε Παωηρι  
Παμεριτ̅ ἐταιγ̅ατ̅ ν̅δ̅ητ̅ε.

*Πῶοτ̅ φα̅ Πεννοτ̅ε πε: ωα̅ ἐνεε̅  
ν̅τε̅ νι̅ ἐνεε̅: ἀμην.*

Then a voice came from  
heaven, “You are My  
beloved Son, in whom I am  
well pleased.”

*Glory be to God forever.*

وَكَانَ صَوْتُ مِنَ السَّمَاوَاتِ: «أَنْتَ  
ابْنِي الْحَبِيبُ الَّذِي بِهِ سُرِرْتُ».

*والمجد لله دائماً.*

# Katameros Readings for the 10<sup>th</sup> Day of Abib

قطمارس قراءات اليوم العاشر من شهر أبيب المبارك

ΚΟΥΜΗΤ ἸΕΡΟΥΣ ἈΠΙΒΟΥΤ ΕΠΗΠ

## Ροῦζι

### Vespers Psalm

مزمور العشيّة

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

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

Ψαλμος τῷ Δαυιδ Πη: ιδ, ιε	Psalm 89: 19 - 21	مزمور 88: 14, 15
<p>Διῶισι ἰνοῦωτιπ ἔβωλ θεν παλαος:            αἰχιωι ἰΔαυιδ παβωκ: αἰθαρχϭ            ἰνοῦνεθ εφοῦαβ: Παχιζ ταρ εσεῖτοτς            ναϭ. Ἀλληλοια.</p>	<p>I have exalted one chosen from the people. I have found My servant David; with My holy oil I have anointed him, 21th whom My hand shall be established. Alleluia.</p>	<p>رفعت مختاراً من شعبي. وجدت داود عبدي. مسحته بدهن مقدس. لأن يدي تعضده. هليلويا.</p>

### Vespers Gospel

إنجيل العشيّة

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

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

<p>Οὔανασνωσις ἔβωλ θεν            πιεγαστελιον εθοῦαβ κατὰ Ματῆον            ασιου.</p>	<p>A chapter according to Saint Matthew, may his blessings be with us. Amen.</p>	<p>فصل من إنجيل معلمنا متى البشير. بركاته علينا. آمين.</p>
Ματῆον ι: λδ - μβ	Matthew 10: 34 - 42	متى 10: 34 - 42
<p>Ἰπερμενι ζε ἔταιι ἔριοι            ἰνοῦριρηνη ειζεν πικαηι νετاي ἔριοι            ἰνοῦριρηνη αν αλλα οτχηι.</p>	<p>Do not think that I came to bring peace on earth. I did not come to bring peace but a sword.</p>	<p>لا تظنّوا آني جئت لألقي سلاماً على الأرض. ما جئت لألقي سلاماً بل سيفاً.</p>

Διὶ γὰρ ἐφ'ερχ ὄνρωμι ἐπερῖωτ  
ὄτοθ ὄνῳερι ἐτεσματ ὄτοθ ὄνῳελετ  
ἐτεσῳωμι.

ὄτοθ νενχαχι ἔπιρωμι νε  
νεσρεμῆνι.

Φνεθῳμι ἔπιρωτ ιε τεσματ  
ἐζῳτεροι ἔεμπῳα ἔμοι ἀν: ὄτοθ  
φνεθῳμι ἔπερῳηρι ιε τεσῳερι  
ἐζῳτεροι ἔεμπῳα ἔμοι ἀν.

Φνετενεῖναῶλι ἔπερῳετατροσ ἀν  
ὄτοθ ἔτεσῳωμι ἔσωι ἔεμπῳα ἔμοι  
ἀν.

Φνεταρῳιμι ἔπερῳηρῳη  
εῖετακοσ: φη δε εθνατακο  
ἔπερῳηρῳη εθβητ εῖεξεμσ.

Φνετῳωπ ἔμωτεν ἀρῳωπ ἔμοι  
ὄτοθ φνετῳωπ ἔμοι ἀρῳωπ  
ἔφνεταρῳοι.

Φνετῳωπ ἔνοῖπροφητησ ἐφῳαν  
ἔνοῖπροφητησ εῖεβῳ ἔφβεχε  
ἔνοῖπροφητησ ὄτοθ φνετῳωπ ἔνοῖθῳμη  
ἐφῳαν ἔνοῖθῳμη εῖεβῳ ἔφβεχε  
ἔνοῖθῳμη.

ὄτοθ φνεθναῑσε ὄταῑ ἔνναικοῑσι  
ἔνοῖαφοτ ἔμωοῑ ἔωχ μονον ἐφῳαν  
ἔνοῖαθῳητησ ἔμην ῑχω ἔμοσ νεωτεν

For I have come to 'set  
a man against his father, a  
daughter against her  
mother, and a daughter-in-  
law against her mother-in-  
law;'

and 'a man's enemies  
will be those of his own  
household.'

He who loves father or  
mother more than Me is not  
worthy of Me. And he who  
loves son or daughter more  
than Me is not worthy of  
Me.

And he who does not  
take his cross and follow  
after Me is not worthy of  
Me.

He who finds his life  
will lose it, and he who  
loses his life for My sake  
will find it.

He who receives you  
receives Me, and he who  
receives Me receives Him  
who sent Me.

He who receives a  
prophet in the name of a  
prophet shall receive a  
prophet's reward. And he  
who receives a righteous  
man in the name of a  
righteous man shall receive  
a righteous man's reward.

And whoever gives one  
of these little ones only a  
cup of cold water in the  
name of a disciple,  
assuredly, I say to you, he

فَاتِي جُنْتُ لِأَفْرَقَ الْإِنْسَانَ ضِدَّ  
أَبِيهِ وَالْإِبْنَةَ ضِدَّ أُمِّهَا وَالْكَنَةَ ضِدَّ  
حَمَاتِهَا.

وَأَعْدَاءُ الْإِنْسَانِ أَهْلُ بَيْتِهِ.

مَنْ أَحَبَّ أَبًا أَوْ أُمَّ أَكْثَرَ مِنِّي فَلَا  
يَسْتَحِقُّنِي وَمَنْ أَحَبَّ ابْنًا أَوْ ابْنَةً  
أَكْثَرَ مِنِّي فَلَا يَسْتَحِقُّنِي.

وَمَنْ لَا يَأْخُذُ صَلِيبَهُ وَيَتَّبِعَنِي فَلَا  
يَسْتَحِقُّنِي.

مَنْ وَجَدَ حَيَاتَهُ يُضِيعُهَا وَمَنْ  
أَضَاعَ حَيَاتَهُ مِنْ أَجْلِي يَجِدُهَا.

مَنْ يَقْبَلُكُمْ يَقْبَلُنِي وَمَنْ يَقْبَلُنِي  
يَقْبَلُ الَّذِي أَرْسَلْتَنِي.

مَنْ يَقْبَلُ نَبِيًّا بِاسْمِ نَبِيِّ فَأَجْرَ نَبِيِّ  
يَأْخُذُ وَمَنْ يَقْبَلُ بَارًّا بِاسْمِ بَارٍ  
فَأَجْرَ بَارٍ يَأْخُذُ.

وَمَنْ سَقَى أَحَدًا هُوَ لِأَيِّ الصَّغَارِ  
كَأْسَ مَاءٍ بَارِدٍ فَقَطْ بِاسْمِ تَلْمِيذٍ  
فَأَحَقُّ أَقُولُ لَكُمْ إِنَّهُ لَا يُضِيعُ  
أَجْرَهُ.

ζε ἠνεψτακο ἠζε πεψβεχε

shall by no means lose his reward.

*Πῶσοι φα Πεννοῖτ πε: ψα ἐνεε  
ἠτε ἠἠνεε: ἰμην.*

*Glory be to God forever.*

*والمجد لله دائماً.*

## Ψωρη

### Matins Psalm

مزموه باكر

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

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

Ψαλμοο τω Δαυιδ ρλα: ζ, ιβ, ιε

Psalm 132: 9, 10, 17, 18

مزموه 131: 7, 12, 13

Νεκοηβ εεετρωτωρ νοτμεομη:  
νηεθοταβ ἠτακ εεεελεηλ εοβε  
Δαυιδ πεκβωκ: λιοβτ νοτδηβς  
ἰπαχριστοο: εεεφρι χε εερηι εχωψ  
ἠζε φηεθοταβ ἠτηι. **Αλληλοια.**

Your priests shall clothe themselves with righteousness; and Your righteous shall exult. For the sake of Your servant David. I have prepared a lamp for My anointed. My holiness shall flourish upon Him. Alleluia.

كهنتك يلبسون البر وأبرارك  
يبتهجون من أجل داود عبدك.  
هياتُ سراجاً لمسيحي. وعليه  
يزهر قدسي. **هلليويا.**

### Matins Gospel

إنجيل باكر

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

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

Οτἰανασνωοιο εβολ δην  
πειτασσελιον εθοταβ κατα λοτκαν  
ασιοτ.

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

فصل من إنجيل معلمنا لوقا  
البشير. بركاته علينا آمين.

λοτκαν ε: ιζ - κς

Luke 6: 17 - 23

لوقا 6: 17 - 23

Οτοο εταεἰ εερηι νεμωοτ αεοεἰ  
ερατψ δην οτμα ἠκοι νεμ οτμηψ ἠτε  
νεψμααθητχο νεμ κεμηψ εερωψ ἠτε

And He came down with them and stood on a level place with a crowd of His disciples and a great

وَنَزَلَ مَعَهُمْ وَوَقَفَ فِي مَوْضِعٍ  
سَهْلٍ هُوَ وَجَمَعَ مِنْ تَلَامِيذِهِ  
وَجَمُوعٍ كَثِيرٍ مِنَ الشَّعْبِ مِنْ  
جَمِيعِ الْيَهُودِيَّةِ وَأُورُشَلِيمَ وَسَاحِلِ

πιλαος ἐβολ θεν Ἰουδαεὰ τῆς νεμ  
Ιεροσολημι νεμ ἐβολ θεν Ἰπαραλιὰ  
ἢτε Ἰτρος νεμ ἰσιδων νηεταῖ  
ἐσωτεμ ἐροϋ οτοθ ἢτεϋταλδωοῦ  
ἐβολ θεν νοῦϋωνι.

Οτοθ νηεναῦτρεμκο ἕμωοῦ ἢξε  
νἰπνευμα ἢκαθαροτον ναϋερφαδρι  
ἐρωοῦ.

Οτοθ ναρε πιμϋ τῆρϋ κωῦ ἢσα  
βἰ νεμαϋ: ξε οῦνι νασνηοῦ ἐβολ ἕμωοϋ  
ἢξε οῦχομ οτοθ νασταλδο ἕμωοῦ  
τῆροῦ πε.

Οτοθ ἢθοϋ ἐταϋϋαι ἢνεϋβαλ  
ἐπϋωι οῦβε νεϋμαθητῆς πεχαϋ νωοῦ  
ξε ὠοῦνιὰτεν ἠνηοῦ νιθκἰ ξε ἠωτεν  
τε Ἰμετοῦρο ἢτε Φνοῦῖ.

ἠοῦνιὰτεν ἠνηοῦ νηετροκερ ξε  
Ἰνοῦ τετεννασι: ὠοῦνιὰτεν ἠνηοῦ  
νηετριμἰ Ἰνοῦ ξε τετεννασωβἰ.

ἠοῦνιὰτεν ἠνηοῦ ἐϋωπ  
ἢτοῦμεστε ἠνηοῦ ἢξε νιρωμἰ οτοθ  
ἢτοῦνοῦετ ἠνηοῦ ἐβολ οτοθ ἢτοῦϋεϋ  
ἠνηοῦ οτοθ ἢτοῦϋἰ πετενραν ἐβολ  
ἕφρηῖ ἢοῦπετρωοῦ εἠβε Πϋηρι  
ἕΦρωμἰ.

Ραϋἰ θεν πιεροοῦ ἐτε ἕμαῦ οτοθ  
ἠεληλ: ϋηππε ταρ πετενβεϋξε οῦνιϋῖ

multitude of people from all  
Judea and Jerusalem, and  
from the seacoast of Tyre  
and Sidon, who came to  
hear Him and be healed of  
their diseases,

as well as those who  
were tormented with  
unclean spirits. And they  
were healed.

And the whole  
multitude sought to touch  
Him, for power went out  
from Him and healed them  
all.

Then He lifted up His  
eyes toward His disciples,  
and said: “Blessed are you  
poor, For yours is the  
kingdom of God.

Blessed are you who  
hunger now, For you shall  
be filled. Blessed are you  
who weep now, For you  
shall laugh.

Blessed are you when  
men hate you, And when  
they exclude you, And  
revile you, and cast out your  
name as evil, For the Son of  
Man’s sake.

Rejoice in that day and  
leap for joy! For indeed  
your reward is great in  
heaven, For in like manner

صُورَ وَصَيِّدَاءَ الَّذِينَ جَاءُوا  
لِيَسْمَعُوهُ وَيُشْفَوْا مِنْ أَمْرَاضِهِمْ.

وَالْمُعَذَّبُونَ مِنْ أَرْوَاحٍ نَجِسَةٍ.  
وَكَانُوا يَبْرَأُونَ.

وَكَلُّ الْجَمْعِ طَلَبُوا أَنْ يَلْمَسُوهُ لِأَنَّ  
قُوَّةً كَانَتْ تَخْرُجُ مِنْهُ وَتَشْفِي  
الْجَمِيعَ.

وَرَفَعَ عَيْنَيْهِ إِلَى تَلَامِيذِهِ وَقَالَ:  
طُوبَاكُمْ أَيُّهَا الْمَسَاكِينُ لِأَنَّ لَكُمْ  
مَلَكُوتَ اللَّهِ.

طُوبَاكُمْ أَيُّهَا الْجِيَاعُ الْآنَ لِأَنَّكُمْ  
تَشْبَعُونَ. طُوبَاكُمْ أَيُّهَا الْبَاكُونَ  
الآنَ لِأَنَّكُمْ سَتَضْحَكُونَ.

طُوبَاكُمْ إِذَا أَبْغَضَكُمْ النَّاسُ وَإِذَا  
أَفْرَزُوكُمْ وَعَيَّرُوكُمْ وَأَخْرَجُوا  
اسْمَكُمْ كَشَيْرِيرٍ مِنْ أَجْلِ ابْنِ  
الْإِنْسَانِ.

افْرَحُوا فِي ذَلِكَ الْيَوْمِ وَتَهَلَّلُوا  
فَهَذَا أَجْرُكُمْ عَظِيمٌ فِي السَّمَاءِ.  
لِأَنَّ آبَاءَهُمْ هَكَذَا كَانُوا يَفْعَلُونَ  
بِالْأَنْبِيَاءِ.

πε νῆρη θεν ἔφε: ναι γαρ ον ἑναῖρι  
 ἕμωυ ἠνιπροφητης ἠξε νοτιοῖ.

*Πῶυ φᾶ Πεννοῖτ πε: ὡᾶ ἔνεε  
 ἠτε νι ἔνεε: ἄμην.*

their fathers did to the  
 prophets.

*Glory be to God forever.*

*والمجد لله دائماً.*

### Liturgy Readings

قراءات القداس

#### The Pauline Epistle

رسالة بولس الرسول

### Ἔπιστολη ἠτε πενκαθ Παυλος Πᾶποστολος

Παυλος φῆβωκ ἕΠενβοικ Ιησουκ  
 Πιχριστοκ: πᾶποστολοκ εῑθαρευ:  
 φηεταῑθαυϭ ἐπιζωυεννοϭι ἠτε  
 Φνοῖτ.

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

فصل من رسالة معلمنا بولس  
 الرسول إلي العبرانيين، بركته  
 علينا آمين.

**Θεβρεοκ ζ: ἠη - ἠ: ἠε**

**Hebrews 7: 18 - 8: 13**

**العبرانيين 7 : 18 - 8 : 13**

Οῑωωυ μεν γαρ εῑθαυωπι  
 ἠτεῑτολη ἠεοῖτ εῑβε  
 τεκμεταθενηκ νευ τεκμετατῑενοῖ.

For on the one hand  
 there is an annulling of the  
 former commandment  
 because of its weakness and  
 unprofitableness,

فَاتَهُ يَصِيرُ إِبْطَالُ الْوَصِيَّةِ السَّابِقَةِ  
 مِنْ أَجْلِ ضَعْفِهَا وَعَدَمِ نَفْعِهَا.

Πινομοκ γαρ ἕπεϭκεκ ἔλι ἔβολ:  
 πιμωιτ δε ἠι ἔδοῑη πε φαι ἠτε  
 οῑεελπιε εκοῑπ φαι ἔτενναδωντ  
 ἔΦνοῖτ ἔβολ ζιτοῑϭ.

for the law made  
 nothing perfect; on the other  
 hand, there is the bringing in  
 of a better hope, through  
 which we draw near to God.

إِذِ النَّامُوسُ لَمْ يُكْمَلْ شَيْئًا. وَلَكِنْ  
 يَصِيرُ إِدْخَالُ رَجَاءٍ أَفْضَلٍ بِهِ  
 نَقْتَرِبُ إِلَى اللَّهِ.

Οῑοε κατα φρηῑ ἔτε αῑβνε ἄναυ  
 αν νη μεν γαρ αῑωωπι ἠοῑηβ αῑβνε  
 ἄναυ.

And inasmuch as He  
 was not made priest without  
 an oath.

وَعَلَى قَدْرِ مَا إِنَّهُ لَيْسَ بِدُونِ قَسَمٍ.

Φαι δε ἠθοϭ νευ οῑᾶναυ ἔβολ  
 ζιτεν φηετχω ἕμοκ ναϭ ξε αϭωρκ

for they have become  
 priests without an oath, but  
 He with an oath by Him

لَأَنَّ أَوْلَئِكَ بِدُونِ قَسَمٍ قَدْ صَارُوا  
 كَهَنَةً، وَأَمَّا هَذَا فَبِقَسَمِ مِنَ الْقَائِلِ  
 لَهُ: أَقْسَمَ الرَّبُّ وَلَنْ يَنْدَمَ، أَنْتَ



ἵνα Πβοικ οτοζ ἵνεφωτωμ ἵνεθηφ γε  
ἵθοοκ πε φωτηβ ψα ἕνεε.

Κατα ταυμαιῆ αψωπι ἵνε Ιησοφς  
ἠπῶτωρι ἵνε οτδιδῆθηκ ἐσσοτπ.

Οτοζ νη μεν αψωπι ἵνοτηβ  
εφεροτμηψ εθεε γε ναρε φμοφ χω  
ἠμωοφ εῶρι αν πε.

Φαι δε γε ἑναῶρι ψα ἕνεε αψβι  
ἵτμετοτηβ ἵνοτῶεν παραβασις.

Εθεε φαι οτον ῶζομ ἠμοφ  
ἕνοζεμ ἵνοφ νιβεν ἵνηεθνηοφ εα  
Φνοφτ εβολ ειτοτφ εφονε ἵνοφ  
νιβεν εθερεφσει εῶρη εζωοφ.

Οταρχηερεφς ταρ ἠπαρητ  
ἕναψαιῶοφ ναν εφτοτβηοφτ  
ἵνατπετρωοφ ἵνατσωφ εφφορξ εβολ  
ἵνιρεφερνοβι οτοζ αψβις σαψωι  
ἵνιφηοφ.

Φαι ετε ἠμοφ ἀνασκη τοι εροφ  
ἠμηνι ἠφρητ ἵνιαρχηερεφς  
νηεψατεν ψοτψωοφψι ἵερηι ἵψορη  
εζεν νοτνοβι ἠμιν ἠμωοφ: μενεφσω  
ψατῆνι εζεν να πιλαοφ: φαι ταρ αψαιφ  
εαφενφ εῶψωι ἵνοτσοπ.

Πινομοφ ταρ ψαφχω ἵεαηρωμ  
ἵνιαρχηερεφς εῶροττοφ ψωνι ἠμαφ:

who said to Him: “The Lord  
has sworn And will not  
relent, ‘You are a priest  
forever According to the  
order of Melchizedek,”

by so much more Jesus  
has become a surety of a  
better covenant.

Also there were many  
priests, because they were  
prevented by death from  
continuing.

But He, because He  
continues forever, has an  
unchangeable priesthood.

Therefore, He is also  
able to save to the uttermost  
those who come to God  
through Him, since He  
always lives to make  
intercession for them.

For such a High Priest  
was fitting for us, who is  
holy, harmless, undefiled,  
separate from sinners, and  
has become higher than the  
heavens;

who does not need daily,  
as those high priests, to  
offer up sacrifices, first for  
His own sins and then for  
the people's, for this He did  
once for all when He offered  
up Himself.

For the law appoints as  
high priests men who have  
weakness, but the word of  
the oath, which came after

ΚΑΗΝ ἰΑΙ ἈΒΔ ἕΑΙ ῤΘΒ ῤΑΙ  
ΣΑΔΙΦ.

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ΣΑΜΝΑ ἕἕἕ Ἀῤῤ.

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πισαζι δε ἵτε πιδάναυ φαι ἔταϋωπι  
μενενας πινομος ἔταζο ἵνωϋηρι  
εϋχνηκ ἔβολ ἡα ἔνεε.

Πικεφαλεον δε ἔξεν ηἵτενας  
ἡμωου οἱαρχηερενς ταρ ἡπαιρητ  
ἔτενταν ἡματ φηἔταϋεμσι  
σαουἱναμ ἡπιἔρονος ἵτε τμετνωτ  
δεν νιφηοἱ.

Πρεϋφωϋεν ἵτε ηἵθεοταβ νεμ  
ἵτε τσκνη ἡμνι θεἑτα Πβοις  
ταχρος οἱοε ρωμι αν.

Αρχηερενς ταρ νιβεν ἔϋατχαϋ  
εορεϋεν ταἱο ἔδοἱν νεμ ἡουϋωουϋι  
εοβε φαι οἱαναςκη οη πε εορε  
οἱενχαἱ ἡωπι ἡφαι εορεϋενϋ ἔδοἱν.

Ισχε μεν οἱν ναϋ εἱξεν ἵκαζι ιε  
νε οἱοἱηβ αν πε εἱϋωοπ ἵχε ηἵτεταἱεν  
δωρον ἔδοἱν κατα πινομος.

Παι εϋϋεμϋι δεν οἱςμοτ νεμ  
οἱδἱβι ἵτε τφε κατα φρητ ἔταἱταμ  
ἡωἱςης εϋναχωκ ἵτσκνηη: ἡνατ ταρ  
πεχαϋ εκἔθαμἱο ἵηωβ νιβεν κατα  
πιτἱπος ἔταἱταμοκ ἔροϋ εἱξεν  
πιτωου.

¶ ἵνωρ δε ἂτοτϋ τματ εοἱφωϋνι  
εσοἱπ ἵηοἱο ἡφρητ οη ἔτεϋοι  
ἡμεσιἱης ἵτε οἱδἱαἑθηκη εσοἱπ

the law, appoints the Son who has been perfected forever.

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.

For every high priest is appointed to offer both gifts and sacrifices. Therefore, it is necessary that this One also have something to offer.

For if He were on earth, He would not be a priest, since there are priests who offer the gifts according to the law;

who serve the copy and shadow of the heavenly things, as Moses was divinely instructed when he was about to make the tabernacle. For He said, “See that you make all things according to the pattern shown you on the mountain.”

But now He has obtained a more excellent ministry, inasmuch as He is also Mediator of a better covenant, which was

مُكَمَّلًا إِلَى الْأَبَدِ.

وَأَمَّا رَأْسُ الْكَلَامِ فَهُوَ أَنَّ لَنَا  
رَبِّيسَ كَهَنَةٍ مِثْلَ هَذَا، قَدْ جَلَسَ فِي  
يَمِينِ عَرْشِ الْعِظَمَةِ فِي  
السَّمَاوَاتِ.

خَادِمًا لِلْأَقْدَاسِ وَالْمَسْكَنِ الْحَقِيقِيِّ  
الَّذِي نَصَبَهُ الرَّبُّ لِإِنْسَانٍ.

لَأَنَّ كُلَّ رَبِّيسٍ كَهَنَةٍ يُقَامُ لِكَيْ يُقَدِّمَ  
قَرَابِينَ وَذَبَائِحَ. فَمِنْ ثَمَّ يَلْزَمُ أَنْ  
يَكُونَ لِهَذَا أَيْضًا شَيْءٌ يُقَدِّمُهُ.

فَإِنَّهُ لَوْ كَانَ عَلَى الْأَرْضِ لَمَا كَانَ  
كَاهِنًا، إِذْ يُوجَدُ الْكَهَنَةُ الَّذِينَ  
يُقَدِّمُونَ قَرَابِينَ حَسَبَ النَّامُوسِ.

الَّذِينَ يَخْدُمُونَ شِبْهَ السَّمَاوِيَّاتِ  
وِظَلِّهَا، كَمَا أُوحِيَ إِلَى مُوسَى  
وَهُوَ مُزْمَعٌ أَنْ يَصْنَعَ الْمَسْكَنَ.  
لِأَنَّهُ قَالَ: انظُرْ أَنْ تَصْنَعَ كُلَّ شَيْءٍ  
حَسَبَ الْمِثَالِ الَّذِي أَظْهَرَ لَكَ فِي  
الْجَبَلِ.

وَلَكِنَّهُ الْآنَ قَدْ حَصَلَ عَلَى خِدْمَةِ  
أَفْضَلٍ بِمِقْدَارِ مَا هُوَ وَسِيْطٌ أَيْضًا  
لِعَهْدٍ أَعْظَمَ، قَدْ تَثَبَّتْ عَلَى مَوَاعِيدِ  
أَفْضَلِ.

ΘΕΤΑΥΡΣΕΜΝΗΤΣ ΝΝΟΜΟΣ ΕΞΕΝ ΘΑΝΩΥ  
ΕΥΣΩΠΠ.

Εναρε τζουριτ ταρ ετε υμαυ οι  
ναταρικι νατνακωτ αν πε νσα φουα  
νητααζενοττ.

Εφξευ αρικι ταρ ερωου εφξω  
υμος χε ις θανεζουτ σεννοτ πεξε  
Πβοις τναζωκ εζεν πηι μπιρανλ  
νευ εζεν πηι νιοτδα νοτδιαθηκη  
υβερι.

Κατα τδιαθηκη αν εταισεμνητς  
νευ νοτιοτ ζεν πιεζουτ εταιαμαζι  
ντοτχιζ ειναενοτ εβολ ζεν πκαζι  
νηχιμι χε ηθουτ υποροζι ζεν  
ταδιαθηκη ανοκ ζω αιεραμελης  
ερωου πεξε Πβοις.

Χε θαι τε ταδιαθηκη  
νητνασεμνητς νευ πηι μπιρανλ  
μενενα ναιεζουτ ετε υμαυ πεξε  
Πβοις ειετ ηνανομος εδρηι ενουμενι  
οτοζ ειεσζητοτ εδρηι εζεν νοτζητ  
οτοζ ανοκ ειεωπι νουτ ηνοττ οτοζ  
ηθουτ ζωου ετεωωπι ηηι ετλαος.

Οτοζ ηνε φοται φοται τσβω  
υπεφρεμυβακι νευ πιουαι πιουαι  
υπεφρον εφξω υμος χε σοτεν Πβοις  
χε σενασοτωντ τηροτ ιςζεν ποτκοτχι

established on better  
promises.

For if that first covenant  
had been faultless, then no  
place would have been  
sought for a second.

Because finding fault  
with them, He says:  
“Behold, the days are  
coming, says The Lord,  
when I will make a new  
covenant with the house of  
Israel and with the house of  
Judah,

not according to the  
covenant that I made with  
their fathers in the day when  
I took them by the hand to  
lead them out of the land of  
Egypt; because they did not  
continue in My covenant,  
and I disregarded them, says  
The Lord.

For this is the covenant  
that I will make with the  
house of Israel after those  
days, says The Lord: I will  
put My laws in their mind  
and write them on their  
hearts; and I will be their  
God, and they shall be My  
people.

None of them shall teach  
his neighbor, and none his  
brother, saying, ‘Know The  
Lord,’ for all shall know  
Me, from the least of them  
to the greatest of them.

فَاتَهُ لَوْ كَانَ ذَلِكَ الْأَوَّلُ بِلا عَيْبٍ  
لَمَا طَلِبَ مَوْضِعَ لثَانٍ.

لَأَنَّهُ يَقُولُ لَهُمْ لِأَنَّمَا: هُوَذَا أَيَّامٌ  
تَأْتِي يَقُولُ الرَّبُّ حِينَ أَكْمَلَ مَعَ  
بَيْتِ إِسْرَائِيلَ وَمَعَ بَيْتِ يَهُودَا  
عَهْدًا جَدِيدًا.

لَا كَالْعَهْدِ الَّذِي عَمَلْتُهُ مَعَ آبَائِهِمْ  
يَوْمَ أَمْسَكْتُ بِيَدِهِمْ لِأُخْرِجَهُمْ مِنْ  
أَرْضِ مِصْرَ، لِأَنَّهُمْ لَمْ يَبْتَنُوا فِي  
عَهْدِي، وَأَنَا أَهْمَلْتُهُمْ يَقُولُ الرَّبُّ.

لِأَنَّ هَذَا هُوَ الْعَهْدُ الَّذِي أَعْهَدُهُ مَعَ  
بَيْتِ إِسْرَائِيلَ بَعْدَ تِلْكَ الْأَيَّامِ يَقُولُ  
الرَّبُّ: أَجْعَلُ نَوَامِيسِي فِي  
أَذْهَانِهِمْ، وَأَكْتُبُهَا عَلَى قُلُوبِهِمْ،  
وَأَنَا أَكُونُ لَهُمْ إِلَهًا وَهُمْ يَكُونُونَ  
لِي شَعْبًا.

وَلَا يُعَلِّمُونَ كُلُّ وَاحِدٍ قَرِيبَهُ وَكُلُّ  
وَاحِدٍ أَخَاهُ قَائِلًا: اعْرِفِ الرَّبَّ،  
لِأَنَّ الْجَمِيعَ سَيَعْرِفُونَنِي مِنْ  
صَغِيرِهِمْ إِلَى كَبِيرِهِمْ.

ἡ πορνεία.

Χε τῆς ἀκαθαρσίας ἡ ἀνομίας καὶ τῆς  
ἀνομίας ἐβόλῃ οὐκ ἠναερθεῖς χε  
ἡ ἀνομία.

Ἦεν πρῶτος χε οὐβερὶ ἰε ἀφερ  
τῆς οὐβερὶ τῆς ἀκαθαρσίας φη δε ἐξαφερὰς  
οὐκ ἠτεφερθελλο ὑφεντ ἐπτακο.

*Πρῶτος τῆς νεωτέρας νεμ  
τῆς ἁγίας ἐπιστολῆς: χε ἀμην ἐσέσωπι.*

For I will be merciful to their unrighteousness, and their sins and their lawless deeds I will remember no more.”

In that He says, “A new covenant,” He has made the first obsolete. Now what is becoming obsolete and growing old is ready to vanish away.

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

لَأَنِّي أَكُونُ صَفُوحًا عَنْ آثَامِهِمْ،  
وَلَا أَذْكَرُ خَطَايَاهُمْ وَتَعَدِّيَاتِهِمْ فِي  
مَا بَعْدَ.

فَإِذْ قَالَ جَدِيدًا، عَتَقَ الْأَوَّلَ. وَأَمَّا  
مَا عَتَقَ وَشَاحَ فَهُوَ قَرِيبٌ مِنَ  
الْإِضْمَحْلَالِ.

*نعمة الله الأب تكون مع جميعكم.  
أمين.*

### The Catholic Epistle الكاثوليكون

Καθολικὸν ἐβόλῃ Ἦεν πε  
πιασθῶμεν τῆς ἐπιστολῆς ἡ τε πενιῶτ  
Ἰωάννης. Ἀμην. Πάμενρατ.

τῆς Ἰωάννης ἀ: ἀ - ἰε

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

الكاثوليكون من رسالة معلمنا  
يوحنا الرسول الثالثة، بركته  
المقدسة تكون معنا. أمين. يا  
احبابي.

3 يوحنا 1: 1 - 15

Πιπρεσβυτερος ἡ Σαίος πιασθητος  
φη ἀνοκ ἐτῆμε ἡμοσφ Ἦεν οὐμεθμηνι.

Πάμενριτ τῆς ὄψεως εὐβε ζωβ νίβεν  
εὐρε πεκμωίτ σωρτεν οὐκ  
ἡ τεκοῦσαι κατὰ φῆρητ ἐτε νενμωίτ  
ἡ τεκψυχῆ σωρτων.

Διρασι τῆς ἐμασφ ἐτατὶ ἡ χε  
νίσνηοτ οὐκ ἐτατῆρμεθρε δε  
τεκμωίτ κατὰ φῆρητ ἡ ἡοκ  
ἐτεκμωίτ Ἦεν οὐμεθμηνι.

The Elder, to the beloved Gaius, whom I love in truth:

Beloved, I pray that you may prosper in all things and be in health, just as your soul prospers.

For I rejoiced greatly when brethren came and testified of the truth that is in you, just as you walk in the truth.

الشيخ، إلی غایس الحبيب الذي  
أنا أحبّه بالحق.

أيها الحبيب، في كل شيء أروم  
أن تكون ناجحاً وصحياً، كما أن  
نفسك ناجحة.

لَأَنِّي فَرِحْتُ جَدًّا إِذْ حَضَرَ إِخْوَةٌ  
وَشَهِدُوا بِالْحَقِّ الَّذِي فِيكَ، كَمَا أَنَّكَ  
تَسْلُكُ بِالْحَقِّ.

Μουνη ἔμοτ γαρ εφοι ἠνιωτ ἔφαι  
χίνα ἠτασωτεμ εθε ναυηρι χε  
σεμογι δεν οτμεθμη.

Πιάσαπητος οτρωβ ἠπιστος  
ἐτεκίρι ἠμοσ εκερρωβ ἠδῆρη δεν  
ἠισῆνοτ οτοσ φαι δεν ἠιωεμμοτ.

ἠαι ἐταγεμεθερε δα τεκασαπη  
ἠπεῦθο ἠνοτεκκλῆσιὰ: ἠαι ἐτε  
καλωσ κῆαδισ εκῆατῆωοτ ετῆπῶα  
ἠφῆνοτ.

Ἐτατὶ γαρ ἐβολ ἐχεν πιραν ἠσεβί  
ἐλι ἀν ἠτεν ἠεθῆκος.

Ἄνον οτῆ σῶε ἠαν ἐῶεπ ἠαι οτον  
ἠπαιρητ ἔρον χίνα ἠτενερωφῆρ  
ἠερρωβ ἐτμεθμη.

Ἄκδαι ἠοτρωβ ἠτεκκλῆσιὰ  
ἀλλα Διοτρεφῆσ πῆαιερσογιτ  
ἠδῆνοτ ἠῆῶωπ ἠμον ἔροσ ἀν.

Ἐθε φαι αῖῶανὶ τῆαῆρεφερ φῆεῖν  
ἠνεσῆβῆνοτὶ ἐτεεῖρι ἠμωοτ  
εφερφλῆαριν ἠμον δεν χῆασι  
ἠπονηροσ οτοσ εφῆν ἀν δεν ἠαι  
οτδε ἠθοσ ἠῆῶωπ ἠῆισῆνοτ ἔροσ ἀν:  
οτοσ ἠθεοτῶῶ εῶωποτ ἠῆῶω ἠμωοτ  
ἀν οτοσ εφῆτ ἠμωοτ ἐβολ δεν  
τεκκλῆσιὰ.

I have no greater joy  
than to hear that my  
children walk in truth.

Beloved, you do  
faithfully whatever you do  
for the brethren and for  
strangers,

who have borne witness  
of your love before the  
church. If you send them  
forward on their journey in  
a manner worthy of God,  
you will do well,

because they went forth  
for His name's sake, taking  
nothing from the Gentiles.

We therefore ought to  
receive such, that we may  
become fellow workers for  
the truth.

I wrote to the church,  
but Diotrophes, who loves  
to have the preeminence  
among them, does not  
receive us.

Therefore, if I come, I  
will call to mind his deeds  
which he does, prating  
against us with malicious  
words. And not content with  
that, he himself does not  
receive the brethren, and  
forbids those who wish to,  
putting them out of the  
church.

لَيْسَ لِي فَرَحٌ أَكْبَرُ مِنْ هَذَا: أَنْ  
أَسْمَعَ عَنْ أَوْلَادِي أَنَّهُمْ يَسْلُكُونَ  
بِالْحَقِّ.

أَيُّهَا الْحَبِيبُ، أَنْتَ تَفْعَلُ بِالْأَمَانَةِ  
كُلَّ مَا تَصْنَعُهُ إِلَى الْإِخْوَةِ وَإِلَى  
الْغُرَبَاءِ.

الَّذِينَ شَهِدُوا بِمَحَبَّتِكَ أَمَامَ  
الْكَنِيسَةِ. الَّذِينَ تَفْعَلُ حَسَنًا إِذَا  
شَيَعْتَهُمْ كَمَا يَحِقُّ لِلَّهِ.

لَأَتَّهُمْ مِنْ أَجْلِ اسْمِهِ خَرَجُوا وَهُمْ  
لَا يَأْخُذُونَ شَيْئًا مِنَ الْأُمَمِ.

فَنَحْنُ يَتَّبِعِي لَنَا أَنْ نَقْبَلَ أَمْثَالَ  
هَؤُلَاءِ، لِكَيْ نَكُونَ عَامِلِينَ مَعَهُمْ  
بِالْحَقِّ.

كَتَبْتُ إِلَى الْكَنِيسَةِ، وَلَكِنْ  
دِيُوتْرِيفَسَ الَّذِي يُحِبُّ أَنْ يَكُونَ  
الْأَوَّلَ بَيْنَهُمْ لَا يَقْبَلُنَا.

مِنْ أَجْلِ ذَلِكَ إِذَا جِئْتُ فَسَأَذْكُرُهُ  
بِأَعْمَالِهِ الَّتِي يَعْمَلُهَا، هَانِذَا عَلَيْنَا  
بِأَقْوَالٍ خَبِيثَةٍ. وَإِذْ هُوَ غَيْرٌ مُكْتَفٍ  
بِهَذِهِ، لَا يَقْبَلُ الْإِخْوَةَ، وَيَمْنَعُ أَيْضًا  
الَّذِينَ يُرِيدُونَ، وَيَطْرُدُهُمْ مِنَ  
الْكَنِيسَةِ.

Παμενριτ ὑπερτενωκ  
ἐπιπετρωοτ ἀλλὰ ἐπιπεθωνεϛ:  
φἠετῖρι ὑπιπεθωνεϛ οὔ ἐβωλ ζεν  
Φνωτϛ πε: φἠ δε ετῖρι ὑπιπετρωοτ  
ὑπεϛνατ ἐΦνωτϛ.

Δυερμεερε ἡΔιμητριος ζιτεν  
οὔον νιβεν νεμ ζιτεν ἠμη οὔοζ ἀνον  
τενερμεερε οὔοζ κωοτην ζε  
τεμετεερε οὔμη τε.

He οὔοντ οὔμηϛ ἐςδῆτοτ νακ πε  
ἀλλὰ ἡτορωϛ ἀν ἐςδαὶ νακ ἐβωλ  
ζιτεν οὔμελα νεμ οὔκαϛ.

Ⲭερελπις δε σατοτ ἕνατ ἐροκ  
οὔοζ ἡτενσαζι νεμ νεπέρηοτ ἡρο  
οὔβε ρο.

Ⲭερῖνη νακ: σεϛῖνι ἐροκ ἡζε  
νιῶφῖρ: ϛῖνι ἐνιῶφῖρ κατὰ νοὔραν.

*Ⲡασινηοτ ὑπερμερε πικοςμοος  
οὔδε νηετωοπ ζεν πικοςμοος:  
πικοςμοος νασινι νεμ τεϛεπῆρωια: φἠ  
δε ετῖρι ὑφορωϛ ὑΦνωτϛ ἑῖναϛωπι  
ϛα ἐνεζ: ἀμη.*

Beloved, do not imitate  
what is evil, but what is  
good. He who does good is  
of God, but he who does  
evil has not seen God.

Demetrius has a good  
testimony from all, and  
from the truth itself. And we  
also bear witness, and you  
know that our testimony is  
true.

I had many things to  
write, but I do not wish to  
write to you with pen and  
ink;

but I hope to see you  
shortly, and we shall speak  
face to face.

Peace to you. Our  
friends greet you. Greet the  
friends by name.

*Do not love the world  
nor the things, which are in  
the world. The world passes  
away, and its desires; but he  
who does the will of God  
abides forever. Amen.*

## The Acts الإبركسيس

Ⲡραζις ἡτε νενιοτ ἡἀποστολοος:  
ἐρε ποὔσμοον εσοταβ ϛωπι νεμδλ.  
Δμη.

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

أَيُّهَا الْحَبِيبُ، لَا تَتَمَثَّلْ بِالشَّرِّ بَلْ  
بِالْخَيْرِ، لِأَنَّ مَنْ يَصْنَعُ الْخَيْرَ هُوَ  
مِنَ اللَّهِ، وَمَنْ يَصْنَعُ الشَّرَّ فَلَمْ  
يُبْصِرِ اللَّهَ.

دِيمِثْرِيُوسُ مَشْهُودٌ لَهُ مِنَ الْجَمِيعِ  
وَمِنَ الْحَقِّ نَفْسِهِ، وَنَحْنُ أَيْضًا  
نَشْهَدُ، وَأَنْتُمْ تَعْلَمُونَ أَنَّ شَهَادَتَنَا  
هِيَ صَادِقَةٌ.

وَكَانَ لِي كَثِيرٌ لِأَكْتُبُهُ، لَكِنِّي لَسْتُ  
أُرِيدُ أَنْ أَكْتُبَ إِلَيْكَ بِحَبْرٍ وَقَلَمٍ.

وَلَكِنِّي أَرْجُو أَنْ أَرَكَ عَنْ قَرِيبٍ  
فَنَتَكَلَّمَ فَمَا لَقِمٍ.

سَلَامٌ لَكَ. يُسَلِّمُ عَلَيْكَ الْأَحِبَّاءُ. سَلِّمُ  
عَلَى الْأَحِبَّاءِ بِأَسْمَائِهِمْ.

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

فصل من أعمال آباءنا الرسل  
الأطهار المشمولين بنعمة الروح  
القدس، بركتهم تكون معنا. أمين.

Πραξις ιε: λϛ - ιϛ: ε	Acts 15: 36 - 16: 5	أعمال 5 :16 - 36 :15
<p>Уененса занезоот де пезе            Παυλος ἔβαρναβας χε μαρενκοττεν            ἵπτενχου πῶνι νηιςνηοῦ κατα βακι            νιβεν: νηεταν ζωιω ὑπισαχι ἵτε            Πβοις νηητοῦ χε οῦ πε ετωοπ ἕμουοῦ.</p>	<p>Then after some days Paul said to Barnabas, “Let us now go back and visit our brethren in every city where we have preached the word of The Lord, and see how they are doing.”</p>	<p>ثُمَّ بَعْدَ أَيَّامٍ قَالَ بُولُسُ لِبَرْنَابَا: «لِنَرْجِعْ وَنَفْتَقُدْ إِخْوَتَنَا فِي كُلِّ مَدِينَةٍ نَادَيْنَا فِيهَا بِكَلِمَةِ الرَّبِّ كَيْفَ هُمْ».</p>
<p>Βαρναβας δε ναροτωῦ εῶλι            ἕπκε Ιωαννης νεμωοῦ φηετομοῦτ            εροϋ χε Μαρκος.</p>	<p>Now Barnabas was determined to take with them John called Mark.</p>	<p>فَأَشَارَ بَرْنَابَا أَنْ يَأْخُذَا مَعَهُمَا أَيْضًا يُوحَنَّا الَّذِي يُدْعَى مَرْقُسَ.</p>
<p>Παυλος δε ναϋ εραξιοιν χε χας            πε: φηεταϋφωρϋ εβολ ἕμουοῦ ιχεν            τ Παμφυλια: οτοϋ ετε ὑπεϋ νεμωοῦ            επιρωβ εῶτεμοϋϋ νεμωοῦ.</p>	<p>But Paul insisted that they should not take with them the one who had departed from them in Pamphylia, and had not gone with them to the work.</p>	<p>وَأَمَّا بُولُسُ فَكَانَ يَسْتَحْسِنُ أَنْ الَّذِي فَارَقَهُمَا مِنْ بَمْفِيلِيَّةٍ وَلَمْ يَذْهَبْ مَعَهُمَا لِلْعَمَلِ لَا يَأْخُذْ بِهِ مَعَهُمَا.</p>
<p>Δεϋωπι δε ἵχε οτχωντ ζωστε            ἵσεφωρϋ εβολ ἵνοϋερνοῦ: Βαρναβας            μεν αϋβι ἕΜαρκος αϋερρωτ εΚῦπροϋ.</p>	<p>Then the contention became so sharp that they parted from one another. And so Barnabas took Mark and sailed to Cyprus.</p>	<p>فَحَصَلَ بَيْنَهُمَا مُشَاجَرَةٌ حَتَّى فَارَقَ أَحَدُهُمَا الْآخَرَ. وَبَرْنَابَا أَخَذَ مَرْقُسَ وَسَافَرَ فِي الْبَحْرِ إِلَى قُبْرُسَ.</p>
<p>Παυλος δε δεϋωπ ἵσιλαϋ αϋι            εβολ: εαϋτηιϋ ἵπτεν πιϋμοτ ἵτε            Φνοῦτ εβολ ζιτοτοῦ ἵνιςνηοῦ.</p>	<p>But Paul chose Silas and departed, being commended by the brethren to the grace of God.</p>	<p>وَأَمَّا بُولُسُ فَاخْتَارَ سِيلَا وَخَرَجَ مُسْتَوْدَعًا مِنَ الْإِخْوَةِ إِلَى نِعْمَةِ اللَّهِ.</p>
<p>Ναϋϋνι δε πε εβολ ζιπτεν τϋρια            νεμ τΚυλικια εϋταχρο ἵνιεκκλῆσια.</p>	<p>And he went through Syria and Cilicia, strengthening the churches.</p>	<p>فَاجْتَاَزَ فِي سُورِيَّةٍ وَكِيَلِيكِيَّةٍ يُشَدِّدُ الْكَنَائِسَ.</p>
<p>Δϋι δε εϋρηι εῶκε τερβη νεμ            Λυστρα: οτοϋ ιϋ οτμαοηϋϋ εναϋϋχι            ἕματ επεϋραν πε τμοθεοϋ πϋηρι            ἵνοϋεϋι ἵνοϋδα ὑπιστη: πεϋωτ δε            νε Ορεινι πε.</p>	<p>Then he came to Derbe and Lystra. And behold, a certain disciple was there, named Timothy, the son of a certain Jewish woman who believed, but his father was Greek.</p>	<p>ثُمَّ وَصَلَ إِلَى دَرَبَةِ وَلَيْسْتَرَةَ وَإِذَا تَلْمِيذٌ كَانَ هُنَاكَ اسْمُهُ تِيمُوثَاوُسُ ابْنُ امْرَأَةٍ يَهُودِيَّةٍ مُؤْمِنَةٍ وَلَكِنْ أَبَاهُ يُونَانِيٌّ.</p>

Φαι ναυερμεεθρε εθβητηγ ἵνε  
νιςνηογ ετδεν λυστρα νεμ εικονιον.

Φαι αφοτωγ ἵνε Παυλος εθρεψι  
εβολ νεμαψ: ογοε εταφολγ  
αφουβητηγ εθε νιλονδαι ετψοπ δεν  
πιμα ετε μματ: ναυωων σαρ τηρογ  
ζε πεψωτ νε Οτεινιν πε.

Εγκωτ δε δεν νιπολις ναυτ  
μμοε ετοτογ εαρεε ενιζων  
νηεταυρεμνητογ εβολ ζιτοτογ  
νηιαποστολοε νεμ νιπρεβυτεροε  
ετδεν Ιεροσαλημ.

Πιεκκλησια μεν ογη ναυνηογ  
ηταχρο δεν πιναστ ογοε ναυνηογ  
ηαυαι δεν τοτηπι μμηνι.

*Πισαχι δε ητε Πβοις εφεαμι ογοε  
εφεαυαι: εφεαμασι ογοε εφεταχρο:  
δεν φαγια ηεκκλησια ητε Φνογτ:  
αμην.*

He was well spoken of  
by the brethren who were at  
Lystra and Iconium.

Paul wanted to have him  
go on with him. And he  
took him and circumcised  
him because of the Jews  
who were in that region, for  
they all knew that his father  
was Greek.

And as they went  
through the cities, they  
delivered to them the  
decrees to keep, which were  
determined by the apostles  
and elders at Jerusalem.

So the churches were  
strengthened in the faith,  
and increased in number  
daily.

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

وَكَانَ مَشْهُودًا لَهُ مِنَ الْإِخْوَةِ الَّذِينَ  
فِي لِسْتِرَةَ وَإِيقُونِيَةَ.

فَارَادَ بُولُسُ أَنْ يَخْرُجَ هَذَا مَعَهُ  
فَأَخَذَهُ وَخَتَنَهُ مِنْ أَجْلِ الْيَهُودِ  
الَّذِينَ فِي تِلْكَ الْأَمَاكِنِ لِأَنَّ الْجَمِيعَ  
كَانُوا يَعْرِفُونَ أَبَاهُ أَنَّهُ يُونَانِيٌّ.

وَإِذْ كَانُوا يَجْتَازُونَ فِي الْمُدُنِ  
كَانُوا يُسَلِّمُونَهُمُ الْقَضَايَا الَّتِي حَكَمَ  
بِهَا الرُّسُلُ وَالْمَشَايخُ الَّذِينَ فِي  
أُورُشَلِيمَ لِيَحْفَظُوهَا.

فَكَانَتِ الْكَنَائِسُ تَتَشَدَّدُ فِي الْإِيمَانِ  
وَتَزْدَادُ فِي الْعَدَدِ كُلَّ يَوْمٍ.

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

## Synaxarium of Abib 10

سنكسار اليوم العاشر من شهر أبيب

1. The Martyrdom of St. Theodore, Bishop of Pentapolis  
2. The Martyrdom of St. Theodore, Bishop of Corinth,  
and his Companions

### 1. The Martyrdom of St. Theodore, Bishop of Pentapolis

On this day, of the year 20 of the martyrs, 304 AD,  
St. Theodore, Bishop of Pentapolis (Five Western Cities),  
was martyred. He was ordained by Pope Theonas, the 16<sup>th</sup>

1. استشهاد القديس ثاودورس، أسقف  
الخميس الغربية  
2. استشهاد القديس ثاودورس، أسقف  
كورنثوس ومن معه

1. استشهاد القديس ثاودورس، أسقف  
الخميس الغربية  
في مثل هذا اليوم من سنة 20 للشهداء،  
سنة 304 ميلادية، استشهد القديس  
ثاودورس أسقف الخمس مدن الغربية.



Patriarch, a bishop for the Five Western Cities (Pentapolis). One year after his ordination, Diocletian incited the persecution against the Christians everywhere. He appointed a governor called Pilate, for Africa and its provinces. He heard that this bishop was confirming the Christians in their Christian Faith, so he brought him and ordered him to offer incense before the idols. The saint replied, "I offer incense daily to my God Jesus Christ." The governor became angry from his answer and ordered to savagely torment him. When he did not return from his faith, he ordered him beheaded, thus he received the crown of martyrdom.

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

## 2. The Martyrdom of St. Theodore, Bishop of Corinth, and his Companions

On this day also, of the year 15 of the martyrs, 299 AD, St. Theodore, Bishop of Corinth, and some women were martyred.

When some evil men accused the saint before the two governors Lucianus and Difynanyous, that he was a Christian, and bishop of Corinth, the governors brought him and asked him about his belief. He confessed that he was Christian. They tortured him by scourging him, however, he admonished them for forsaking the true God, and worshipping man-made idols. They ordered to sever his tongue. A Christian woman took the tongue and handed it to the saint, who placed it back in its place, and by the power of God it was healed.

The saint started to talk explaining the corruption of idols' worshipping. Those who were present marveled and many of them believed, as well as the governor Lucianus. Difynanyous, the governor, became enraged and he slew St. Theodore along with three women, thus they received the crown of martyrdom.

May the blessing of his prayers be with us all. Amen.  
And glory be to God, now and forever. Amen.

رسمه البابا ثاؤنا، البطريرك السادس عشر، وبعد سنة من سيامته أثار دقلديانوس الاضطهاد على المسيحيين وأرسل والياً اسمه بيلاطس على أفريقيا وكل مقاطعاتها. ولما سمع الوالي أن هذا الأسقف يثبت المسيحيين على الإيمان، استحضره وأمره بأن يبخر للأوثان. فأجابه القديس: "إني ابخر كل يوم لإلهي يسوع المسيح". فاغتاظ الوالي من جوابه، وأمر بتعذيبه بعذابات قاسية. ولما لم يرجع عن إيمانه، أمر بقطع رأسه فنال إكليل الشهادة. بركة صلواته فلتكن معنا. آمين.

2. استشهاد القديس ثاؤدورس، أسقف كورنثوس ومن معه وفيه أيضاً من سنة 15 للشهداء، سنة 299 ميلادية، استشهاد القديس ثاؤدورس أسقف كورنثوس وبعض النسوة. وذلك انه لما وُشى بالقديس لدى الأميرين لوكيوس وديفنيانوس بانه مسيحي بل ورئيس المسيحيين في كورنثوس، استحضره وسألاه عن معتقده. فاعترف بأنه مسيحي. فعذبه بالضرب وكان يوبخهما على تركهما الإله الحقيقي وسجودهما للأوثان. فأمرًا بقطع لسانه، فقطعوه والقوه بعيداً. فأخذته امرأة مسيحية وناولته للقديس فوضعه في مكانه، وبقوة الله عاد صحيحاً وبدأ القديس يتكلم ويبين فساد عبادة الأوثان. فتعجب الحاضرون وآمن عدد كبير منهم، كما آمن الأمير لوكيوس. فاغتاظ ديفنيانوس وقتل القديس ثاؤدورس وثلاث نسوة معه فنالوا إكليل الشهادة. بركة صلواته فلتكن معنا. آمين. ولربنا المجد دائماً أبدياً. آمين.

## The Liturgy Psalm

### مزمور القداس

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

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

Ψαλμος τω Δαυιδ ᾠη: ε, ε'

Psalm 99: 6, 7

مزمور 98: 5، 6

<p>Ὡς ἰσχυροὶ καὶ Ἀαρὼν ἦσαν ἐν τῷ ὄρει· καὶ Σαμουὴλ ἦσαν ἐν τοῖς κλητῶσι αὐτοῦ· καὶ ἐπεφώνησαν· Ὁ Κύριε, ὁ Θεός καὶ ἡμεῖς· καὶ ἠποκρίθη ὁ Θεὸς ἐν στήλῃ· καὶ ἔειπεν αὐτοῖς· Ἄλληλουϊά.</p>	<p>Moses and Aaron were among His priests, and Samuel was among those who called upon His name. They called upon The Lord, and He answered them. He spoke to them in a pillar of cloud. Alleluia.</p>	<p>موسى وهارون بين كهنته وصموئيل بين الذين يدعون باسمه. كانوا يدعون الرب فيستجيب لهم. بعمود الغمام كان يكلمهم. هليلويا.</p>
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**The Liturgy Gospel**  
إنجيل القديس

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

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

<p>Ὁ ἄναστανος ἐβόλῃ ἵνα παραστήσῃ τὸ εὐαγγέλιον κατὰ Ἰωάννην ἀποστόλου.</p>	<p>A chapter according to Saint John, may his blessings be with us. Amen.</p>	<p>فصل من إنجيل معلمنا يوحنا البشير. بركاته علينا أمين.</p>
<p><b>Ἰωάννην 16: κ - 23</b></p>	<p><b>John 16: 20 - 33</b></p>	<p><b>يوحنا 16: 20 - 33</b></p>
<p>Ὁ Ἰησοῦς εἶπεν πρὸς τοὺς μαθητὰς· καὶ ἔλεγε· ἰδοὺ ἔρχεται ἡ ἡμέρα καὶ ἡ ὥρα· καὶ τότε ἔσται ἡ λύπη ὑμῶν πληρῆς· ὁ ἄνθρωπος ὁ κόσμος ἔσται ἰσχυρὸς ἐναντίον ἐμοῦ· ἀλλὰ ἡ λύπη ὑμῶν ἔσται εὐφροσύνη· ὁ ἄνθρωπος ὁ κόσμος ἔσται ἰσχυρὸς ἐναντίον ἐμοῦ, ἀλλὰ ἡ εὐφροσύνη ὑμῶν οὐ μὴ ἀφανισθῇ.</p> <p>Ἡ γυναῖκα, ὡς ἡ ὥρα ἔρχεται αὐτῆς ἐν τῇ ἐργασίᾳ, ἔχει λύπην, ὅτι ἡ ὥρα αὐτῆς ἔρχεται· ἀλλὰ ὡς ὡς ἡμεῖς ἔσται ἡ εὐφροσύνη ὑμῶν, ὅτι ὁ ἄνθρωπος ὁ κόσμος ἔσται ἰσχυρὸς ἐναντίον ἐμοῦ.</p>	<p>Most assuredly, I say to you that you will weep and lament, but the world will rejoice; and you will be sorrowful, but your sorrow will be turned into joy.</p> <p>A woman, when she is in labor, has sorrow because her hour has come; but as soon as she has given birth to the child, she no longer remembers the anguish, for joy that a human being has been born into the world.</p>	<p>الْحَقُّ الْحَقُّ أَقُولُ لَكُمْ: إِنَّكُمْ سَتَبْكُونَ وَتَنُوحُونَ وَالْعَالَمُ يَفْرَحُ. أَنْتُمْ سَتَحْزَنُونَ وَلَكِنَّ حُزْنَكُمْ يَتَحَوَّنُ إِلَى فَرَحٍ.</p> <p>الْمَرْأَةُ وَهِيَ تَلِدُ تَحْزَنُ لِأَنَّ سَاعَتَهَا قَدْ جَاءَتْ وَلَكِنْ مَتَى وَلَدَتِ الْوَلَدَ لَا تَتَعَوَّدُ تَذَكُّرَ الشَّدَةِ لِسَبَبِ الْفَرَحِ لِأَنَّهُ قَدْ وُلِدَ إِنْسَانٌ فِي الْعَالَمِ.</p>

Ουτος ηνωθεν ζωθεν τνου μεν  
 ερετενεβι νουκακας ηζητ: παλιν ον  
 τνανατ ερωθεν ουος τετενναραωι  
 ουος πετενραωι μμον ελι ναολϷ  
 ητενηνοτ.

Ουος δεν πιεροοτ ετε μματ  
 τετενναωεντ εεζλι αν: αμην αμην  
 ττω μμοος νωθεν φηετετενναερετιν  
 μμοϷ ητοτϷ μφιωτ δεν Παραν  
 ερετηιϷ νωθεν.

Ωα τνου μπατετενερετιν ηεζλι δεν  
 Παραν: αριετιν ουος τετενναβι εινα  
 ητε πετενραωι ωπι εϷχηκ εβολ.

Ηαι δε αιχοτοτ νωθεν δεν  
 εανπαρομια: σνηοτ δε ηξε ουοτνοτ  
 εοτε εινασαχι νεμωθεν αν γε δεν  
 εανπαρομια αλλα δεν οτπαρρησια  
 τναταμωθεν εβε φιωτ.

Ηεν πιεροοτ ετε μματ  
 ερετενερετιν δεν Παραν: ουος  
 τναχοος νωθεν αν γε ανοκ εθνατχο  
 εφιωτ εβε θηνοτ.

ΗθοϷ ταρ εωϷ φιωτ Ϸμει μμωθεν  
 γε ηνωθεν αρετενμενριτ ουος  
 αρετενναετ γε εταμ εβολ εα φιωτ.

Αμ εβολ δεν φιωτ ουος αμ  
 επικομοοο παλιν ον τναχω

Therefore, you now have  
 sorrow; but I will see you  
 again and your heart will  
 rejoice, and your joy no one  
 will take from you.

And in that day you will  
 ask Me nothing. Most  
 assuredly, I say to you,  
 whatever you ask the Father  
 in My name He will give  
 you.

Until now you have  
 asked nothing in My name.  
 Ask, and you will receive,  
 that your joy may be full.

These things I have  
 spoken to you in figurative  
 language; but the time is  
 coming when I will no  
 longer speak to you in  
 figurative language, but I  
 will tell you plainly about  
 the Father.

In that day you will ask  
 in My name, and I do not  
 say to you that I shall pray  
 the Father for you;

for the Father Himself  
 loves you, because you have  
 loved Me, and have believed  
 that I came forth from God.

I came forth from the  
 Father and have come into  
 the world. Again, I leave the  
 world and go to the Father.”

فَأَنْتُمْ كَذَلِكَ عِنْدَكُمْ الْآنَ حُزْنَ.  
 وَلَكِنِّي سَأَرَاكُمْ أَيْضاً فَتَفْرَحُ قُلُوبُكُمْ  
 وَلَا يَتَّخِذُ أَحَدٌ فَرَحَكُمْ مِنْكُمْ.

وَفِي ذَلِكَ الْيَوْمِ لَا تَسْأَلُونَنِي شَيْئاً.  
 الْحَقُّ الْحَقُّ أَقُولُ لَكُمْ: إِنَّ كُلَّ مَا  
 طَلَبْتُمْ مِنَ الْآبِ بِاسْمِي يُعْطِيكُمْ.

إِلَى الْآنَ لَمْ تَطْلُبُوا شَيْئاً بِاسْمِي.  
 أَطْلُبُوا تَأْخُذُوا لِيَكُونَ فَرَحُكُمْ كَامِلاً.

قَدْ كَلَّمْتُكُمْ بِهَذَا بِأَمْثَالٍ وَلَكِنْ تَأْتِي  
 سَاعَةٌ حِينَ لَا أَكَلِّمُكُمْ أَيْضاً بِأَمْثَالٍ  
 بَلْ أَخْبِرُكُمْ عَنِ الْآبِ عَلَانِيَةً.

فِي ذَلِكَ الْيَوْمِ تَطْلُبُونَ بِاسْمِي.  
 وَأَسْأَلُ أَقُولُ لَكُمْ إِنِّي أَنَا أَسْأَلُ الْآبَ  
 مِنْ أَجَلِكُمْ.

لَأَنَّ الْآبَ نَفْسَهُ يُحِبُّكُمْ لِأَنَّكُمْ قَدْ  
 أَحْبَبْتُمُونِي وَأَمَنْتُمْ أَيْ مِنْ عِنْدِ اللَّهِ  
 خَرَجْتُ.

خَرَجْتُ مِنَ عِنْدِ الْآبِ وَقَدْ أَتَيْتُ إِلَى  
 الْعَالَمِ وَأَيْضاً أَتْرُكُ الْعَالَمَ وَأَذْهَبُ  
 إِلَى الْآبِ.

ἄπικοςμος οὐτος ἵναγενῆι θα Φιωτ.

Πεξε νεγμαθητης ναϋ γε εηπε  
ἵνου κκαζι θεν οὔπαρησιὰ οὔτος κξε  
ἐλι αν ἄπαροιμιὰ.

Ἰἵνου τενεμι γε κωοτην ἔρωβ  
νιβεν οὔτος ἠκερῆριὰ αν ερε οὔαι  
ὑενκ: θεν φαι τεμμαεῖτ γε ἔτακι ἔβολ  
θα Φνωτ.

Δεῖροῦνῶ νωοῦ ἠξε Ιησοῦς γε ἵνου  
τετεμμαεῖτ.

Εηπε ἄνηοῦ ἠξε οὔοῦνοῦ οὔτος αἄι  
εἶνα ἠτετενωρ ἔβολ φῶραι φῶραι  
ἄμωτεν ἔπεμα οὔτος ἠτετενωτ  
ἄμαατ: οὔτος ἵχη ἄμαατ αν γε  
ἔχη νεμη ἠξε Παιωτ.

Ἡαι λιχοτοῦ νωτεν εἶνα ἠτε  
οὔεἶρηνη ὑωπι νωτεν ἠῆρη ἠῆητ:  
οὔον ἠτωτεν ἄματ ἠοὔεοεε θεν  
πικοςμος: ἀλλα γεμνοῖτ ἄνοκ αἄρο  
ἔπικοςμος.

*Πῶοῦ φα Πεννοῦτ πε ὑα ἐνεε  
ἠτε νι ἐνεε: ἄμην.*

His disciples said to Him,  
“See, now You are speaking  
plainly, and using no figure  
of speech!

Now we are sure that  
You know all things, and  
have no need that anyone  
should question You. By  
this we believe that You  
came forth from God.”

Jesus answered them,  
“Do you now believe?

Indeed the hour is  
coming, yes, has now come,  
that you will be scattered,  
each to his own, and will  
leave Me alone. And yet I  
am not alone, because the  
Father is with Me.

These things I have  
spoken to you, that in Me  
you may have peace. In the  
world you will have  
tribulation; but be of good  
cheer, I have overcome the  
world.”

*Glory be to God forever.*

قَالَ لَهُ تَلَامِيذُهُ: هُوَذَا الْآنَ تَتَكَلَّمُ  
عَلَانِيَةً وَلَسْتَ تَقُولُ مَثَلًا وَاحِدًا.

الآنَ نَعْلَمُ أَنَّكَ عَالِمٌ بِكُلِّ شَيْءٍ  
وَلَسْتَ تَحْتَاجُ أَنْ يَسْأَلَكَ أَحَدٌ. لِهَذَا  
نُؤْمِنُ أَنَّكَ مِنَ اللَّهِ خَرَجْتَ.

أَجَابَهُمْ يَسُوعُ: الْآنَ تُؤْمِنُونَ.

هُوَذَا تَأْتِي سَاعَةٌ وَقَدْ أَتَتْ الْآنَ  
تَتَفَرَّقُونَ فِيهَا كُلُّ وَاحِدٍ إِلَى خَاصَّتِهِ  
وَتَتْرَكُونَنِي وَحْدِي. وَأَنَا لَسْتُ  
وَحْدِي لِأَنَّ الْآبَ مَعِي.

قَدْ كَلَّمْتُكُمْ بِهَذَا لِيَكُونَ لَكُمْ فِيَّ  
سَلَامٌ. فِي الْعَالَمِ سَيَكُونُ لَكُمْ ضِيقٌ  
وَلَكِنْ تَقْوُوا: أَنَا قَدْ غَلَبْتُ الْعَالَمَ.

*والمجد لله دائماً.*

# Katameros Readings for the 11<sup>th</sup> Day of Abib

قطمارس قراءات اليوم الحادي عشر من شهر أبيب المبارك

ΚΟΥΜΗΤ ΟΥΑΙ ΝΕΞΟΥΣ ΞΠΙΑΒΟΥΣ ΕΠΗΠ

## Ποῦρι

### Vespers Psalm

مزمور العشيّة

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

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

Ψαλμος τω Δαβιδ Δ: ̅̅ - ̅̅	Psalm 4: 6 - 8	مزمور 4: 6 - 8
<p>Δεφροτυμηιμι ε̅̅ρηι ε̅̅ων̅̅ η̅̅ξε            φ̅̅ο̅̅τω̅̅ι̅̅νι̅̅ η̅̅τε̅̅ πε̅̅κ̅̅ε̅̅ο̅̅ Π̅̅β̅̅ο̅̅ι̅̅ς:̅̅ ακ̅̅τ̅̅ η̅̅ο̅̅υ̅̅νο̅̅ς            ε̅̅δ̅̅ρηι̅̅ ε̅̅πα̅̅ρη̅̅τ̅̅:̅̅ χ̅̅ε̅̅ η̅̅θ̅̅ο̅̅κ̅̅ ὠ̅̅μ̅̅α̅̅τ̅̅α̅̅τ̅̅κ            Π̅̅β̅̅ο̅̅ι̅̅ς:̅̅ ακ̅̅θ̅̅ρι̅̅ω̅̅π̅̅ι̅̅ θ̅̅εν̅̅ ο̅̅υ̅̅ε̅̅λ̅̅π̅̅ι̅̅ς.            Δ̅̅λ̅̅λ̅̅η̅̅λ̅̅ο̅̅υ̅̅ι̅̅α̅̅.</p>	<p>The light of Your countenance, O Lord, has been shined upon us. You have given gladness to my heart, for You alone, O Lord, have caused me to dwell in hope. <b>Alleluia.</b></p>	<p>قد ارتسم علينا نور وجهك يارب، أعطيت سروراً لقلبي. لأنك أنت وحدك يارب، أسكنتني على الرجاء. <b>هللوييا.</b></p>

### Vespers Gospel

إنجيل العشيّة

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

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

<p>Ο̅̅τ̅̅ὰ̅̅ η̅̅α̅̅σ̅̅τ̅̅η̅̅ω̅̅ς̅̅ ε̅̅β̅̅ο̅̅λ̅̅ θ̅̅εν̅̅            π̅̅ι̅̅ε̅̅ρ̅̅α̅̅σ̅̅τ̅̅ε̅̅λ̅̅ι̅̅ο̅̅ν̅̅ ε̅̅θ̅̅ο̅̅υ̅̅α̅̅β̅̅ κ̅̅α̅̅τ̅̅α̅̅ ὠ̅̅α̅̅τ̅̅θ̅̅ε̅̅ο̅̅ν̅̅            α̅̅ς̅̅ι̅̅ο̅̅υ̅̅.</p>	<p>A chapter according to Saint Matthew, may his blessings be with us. Amen.</p>	<p>فصل من إنجيل معلمنا متي البشير. بركاته علينا آمين.</p>
<p>ὠ̅̅α̅̅τ̅̅θ̅̅ε̅̅ο̅̅ν̅̅ ι̅̅ϛ̅̅:̅̅ κ̅̅λ̅̅ -̅̅ κ̅̅η̅̅</p>	<p>Matthew 16: 24 - 28</p>	<p>متى 16: 24 - 28</p>
<p>Π̅̅ο̅̅τ̅̅ε̅̅ πε̅̅ξε̅̅ Ι̅̅η̅̅σο̅̅υ̅̅ς̅̅ η̅̅νε̅̅ψ̅̅υ̅̅μα̅̅θ̅̅η̅̅τ̅̅ι̅̅ς:̅̅            χ̅̅ε̅̅ φ̅̅η̅̅ε̅̅θ̅̅ο̅̅υ̅̅ω̅̅ ἑ̅̅μ̅̅ο̅̅υ̅̅ η̅̅ς̅̅ω̅̅ι̅̅ μ̅̅α̅̅ρ̅̅ε̅̅ψ̅̅χ̅̅ο̅̅λ̅̅ο̅̅ς            ε̅̅β̅̅ο̅̅λ̅̅:̅̅ ο̅̅υ̅̅ο̅̅ς̅̅ μ̅̅α̅̅ρ̅̅ε̅̅ψ̅̅ῶ̅̅λι̅̅ ὠ̅̅πε̅̅ρ̅̅ε̅̅τ̅̅α̅̅τ̅̅ρο̅̅ς̅̅</p>	<p>Then Jesus said to His disciples, "If anyone desires to come after Me, let him deny himself, and take up his cross, and follow Me.</p>	<p>حِينَئِذٍ قَالَ يَسُوعُ لِتَلَامِيذِهِ: إِنْ أَرَادَ أَحَدٌ أَنْ يَأْتِيَ وَرَائِي فَلْيُنْكِرْ نَفْسَهُ وَيَحْمِلْ صَلِيبَهُ وَيَتَّبِعْنِي.</p>

ἵστερμωυ ἵνωι.

Φη γαρ εθουωυ ἕνοθευ  
ἵστερψυχῆ ἐρετακος: φη δε  
εθνατακο ἵστερψυχῆ εθβητ ἐρεξευ.

Ου γαρ ἕτε πρωμι ναχευθου  
ἕμοϋ αϋωανχευθου ἕπικοςμοϋ  
τηρϋ τερψυχῆ δε ἵστερϋοσι ἕμοϋ:  
ἕμοι ου πετε πρωμι νατηϋ ἵτωεβιῶ  
ἵστερψυχῆ.

Πωηρι γαρ ἕφρωμι εϋηνου θεν  
ἵπῶου ἵτε Περϋωτ νευ νεϋαττελοϋ:  
ουοθ τοτε ἕναϋ ἕπιουαι πιοται κατα  
νεϋεβηουι.

Αμην ϋχω ἕμοϋ νωτεν χε ουον  
θαουον θεν ηηετοθι ἕρατου ἕπαυα  
ἵσεναχευϋπι ἕφμου αν ϋατοϋναϋ  
ἕΠωηρι ἕφρωμι εϋηνου θεν  
τεϋμετοϋρο.

*Πῶου φα Πενουϋ πε ϋα ἕνεθ  
ἵτε ηι ἕνεθ: ἀμην.*

For whoever desires to  
save his life will lose it, but  
whoever loses his life for  
My sake will find it.

For what profit is it to a  
man if he gains the whole  
world, and loses his own  
soul? Or what will a man  
give in exchange for his  
soul?

For the Son of Man will  
come in the glory of His  
Father with His angels, and  
then He will reward each  
according to his works.

Assuredly, I say to you,  
there are some standing here  
who shall not taste death till  
they see the Son of Man  
coming in His kingdom.”

*Glory be to God forever.*

فَإِنَّ مَنْ أَرَادَ أَنْ يُخَلِّصَ نَفْسَهُ  
يُهْلِكُهَا وَمَنْ يُهْلِكُ نَفْسَهُ مِنْ أَجْلِي  
يَجِدُهَا.

لَأَنَّهُ مَاذَا يَنْتَفِعُ الْإِنْسَانُ لَوْ رَجَعَ  
الْعَالَمَ كُلَّهُ وَخَسِرَ نَفْسَهُ؟ أَوْ مَاذَا  
يُعْطِي الْإِنْسَانُ فِدَاءً عَنِ نَفْسِهِ؟

فَإِنَّ ابْنَ الْإِنْسَانِ سَوْفَ يَأْتِي فِي  
مَجْدِ أَبِيهِ مَعَ مَلَائِكَتِهِ وَحِينَئِذٍ  
يُجَازِي كُلَّ وَاحِدٍ حَسَبَ عَمَلِهِ.

الْحَقُّ أَقُولُ لَكُمْ إِنَّ مِنْ الْقِيَامِ هَهُنَا  
قَوْمًا لَا يَذُوقُونَ الْمَوْتَ حَتَّى يَرَوْا  
ابْنَ الْإِنْسَانِ آتِيًا فِي مَلَكُوتِهِ.

*والمجد لله دائماً.*

## Ψωρη

### Matins Psalm

مزمو ر باكر

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

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

Ψαλωμοϋ τω Δαυιδ ε: ια, ιβ

Psalm 5: 11, 12

المزمور 5: 11، 12

<p>Εὐεῷοῦοῦοῦ ἄμωοῦ ἠδῆτκ ἠξε νη      τηροῦ εῶμει ἄπεκραν: ξε ἠθοκ      ακὲμοῦ ἐπιῶμνι Πῶοις: ἄφρητ      ἠνοῦροπλον ἠτε οῦτματ: ακτ      ἠνοῦχλου ἐζων. <b>Ἀλληλοῦα.</b></p>	<p>And all who love Your name shall be proud in You. For You, O Lord, have blessed the righteous: as a shield of favor You have crowned us. <b>Alleluia.</b></p>	<p>ويفتخر بك كل الذين يحبون اسمك. لأنك أنت باركت الصديق يا رب. كما بترس المسرة كللتنا. <b>هلليويا.</b></p>
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**Matins Gospel**  
**إنجيل باكر**

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

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

<p>Οῦἄναστωσις ἐβωλ θεν      πιερασσελιον εῶοῦαβ κατὰ Ὑατῶρον      ασιοῦ.</p>	<p>A chapter according to Saint Matthew, may his blessings be with us. Amen.</p>	<p>فصل من إنجيل معلمنا متي البشير. بركاته علينا أمين.</p>
<p><b>Ὑατῶρον ι: ἄλ - ἄβ</b></p>	<p><b>Matthew 10: 34 - 42</b></p>	<p><b>متي 10: 34 - 42</b></p>
<p>Ὑπερμεῦι ξε ἐταιῖ ἐζιοῦῖ      ἠνοῦριρηνθ εῖξεν πικαρι μεταιῖ ἐζιοῦῖ      ἠνοῦριρηνθ ἀν ἀλλὰ οῦτσηφι.      Διὲ ταρ ἐφερξ οῦρωμῖ ἐπερῖωτ      οῦοθ οῦρῖερι ἐτεσμαῦ οῦοθ οῦρῖελετ      ἐτερωωμῖ.      Οῦοθ νενχαχι ἄπιρωμῖ νε      νερρεμῖνι.      Φνεῶμει ἄπερῖωτ ιε τερμαῦ      ἐροτεροι ἑμεῖπῶα ἄμοι ἀν: οῦοθ      φνεῶμει ἄπερῖωρῖ ιε τερῖωρῖ      ἐροτεροι ἑμεῖπῶα ἄμοι ἀν.</p>	<p>Do not think that I came to bring peace on earth. I did not come to bring peace but a sword.      For I have come to ‘set a man against his father, a daughter against her mother, and a daughter-in-law against her mother-in-law;’ and ‘a man’s enemies will be those of his own household.’      He who loves father or mother more than Me is not worthy of Me. And he who loves son or daughter more than Me is not worthy of Me.</p>	<p>لَا تَظَنُّوا أَنِّي جِئْتُ لِأَلْقِي سَلَامًا عَلَى الْأَرْضِ. مَا جِئْتُ لِأَلْقِي سَلَامًا بَلْ سِيفًا.      فَإِنِّي جِئْتُ لِأَفْرِقَ الْإِنْسَانَ ضِدَّ أَبِيهِ وَالْإِبْنَةَ ضِدَّ أُمِّهَا وَالْكَنَّةَ ضِدَّ حَمَاتِهَا.      وَأَعْدَاءُ الْإِنْسَانِ أَهْلُ بَيْتِهِ.      مَنْ أَحَبَّ أَبًا أَوْ أُمًَّ أَكْثَرَ مِنِّي فَلَا يَسْتَحِقُّنِي وَمَنْ أَحَبَّ ابْنًا أَوْ ابْنَةً أَكْثَرَ مِنِّي فَلَا يَسْتَحِقُّنِي.</p>



Φη̅ε̅τε̅ν̅ε̅να̅ω̅λι̅ ἄ̅πε̅ρ̅ς̅ τα̅υ̅ρος̅ ἀ̅ν  
ο̅υ̅ος̅ ἡ̅τε̅ρ̅μο̅υ̅ ἡ̅ς̅ω̅ι̅ ρ̅ε̅μ̅π̅ω̅α̅ ἄ̅μο̅ι  
ἀ̅ν.

Φη̅ε̅τα̅ρ̅χι̅μι̅ ἡ̅τε̅ρ̅ψ̅υ̅χ̅η̅ ε̅ρ̅ε̅τα̅κο̅ς̅:  
φ̅η̅ δ̅ε̅ ε̅θ̅να̅τα̅κο̅ ἡ̅τε̅ρ̅ψ̅υ̅χ̅η̅ ε̅θ̅β̅η̅τ̅  
ε̅ρ̅ε̅ξ̅ε̅μ̅ς̅.

Φ̅η̅ε̅τ̅ω̅π̅ ἄ̅μο̅ω̅τε̅ν̅ ἀ̅ρ̅ω̅π̅ ἄ̅μο̅ι  
ο̅υ̅ος̅ φ̅η̅ε̅τ̅ω̅π̅ ἄ̅μο̅ι ἀ̅ρ̅ω̅π̅  
ἄ̅φ̅η̅ε̅τα̅ρ̅χο̅υ̅ο̅ι̅.

Φ̅η̅ε̅τ̅ω̅π̅ ἡ̅νο̅ῦ̅π̅ρο̅φ̅η̅τ̅η̅ς̅ ε̅φ̅ρα̅ν  
ἡ̅νο̅ῦ̅π̅ρο̅φ̅η̅τ̅η̅ς̅ ε̅ρ̅ε̅β̅ι̅ ἄ̅φ̅ε̅ξ̅ε̅  
ἡ̅νο̅ῦ̅π̅ρο̅φ̅η̅τ̅η̅ς̅ ο̅υ̅ος̅ φ̅η̅ε̅τ̅ω̅π̅ ἡ̅νο̅ῦ̅θ̅η̅μι̅  
ε̅φ̅ρα̅ν ἡ̅νο̅ῦ̅θ̅η̅μι̅ ε̅ρ̅ε̅β̅ι̅ ἄ̅φ̅ε̅ξ̅ε̅  
ἡ̅νο̅ῦ̅θ̅η̅μι̅.

Ο̅υ̅ος̅ φ̅η̅ε̅θ̅να̅τ̅ε̅ ο̅υ̅α̅ι̅ ἡ̅ν̅α̅ι̅κο̅υ̅σι̅  
ἡ̅νο̅ῦ̅α̅φο̅τ̅ ἄ̅μο̅ω̅ῦ̅ ζ̅ω̅ξ̅ μ̅ο̅νο̅ν̅ ε̅φ̅ρα̅ν  
ἡ̅νο̅ῦ̅α̅θ̅η̅τ̅η̅ς̅ ἄ̅μ̅η̅ν̅ ἡ̅ξ̅ω̅ ἄ̅μο̅ο̅ς̅ ἡ̅ω̅τε̅ν̅  
ξ̅ε̅ ἡ̅ν̅ε̅ρ̅τα̅κο̅ ἡ̅ξ̅ε̅ πε̅ρ̅ε̅ξ̅ε̅

*Π̅ῶ̅ο̅υ̅ φ̅α̅ Π̅ε̅ν̅η̅ο̅υ̅ῆ̅ π̅ε̅: ὡ̅α̅ ἔ̅νε̅ε̅  
ἡ̅τε̅ ἡ̅ι̅ ἔ̅νε̅ε̅: ἄ̅μ̅η̅ν̅.*

And he who does not  
take his cross and follow  
after Me is not worthy of  
Me.

He who finds his life  
will lose it, and he who  
loses his life for My sake  
will find it.

He who receives you  
receives Me, and he who  
receives Me receives Him  
who sent Me.

He who receives a  
prophet in the name of a  
prophet shall receive a  
prophet's reward. And he  
who receives a righteous  
man in the name of a  
righteous man shall receive  
a righteous man's reward.

And whoever gives one  
of these little ones only a  
cup of cold water in the  
name of a disciple,  
assuredly, I say to you, he  
shall by no means lose his  
reward.

*Glory be to God forever.*

وَمَنْ لَا يَأْخُذُ صَلِيبَهُ وَيَتَّبِعْنِي فَلَا  
يَسْتَحِقُّنِي.

مَنْ وَجَدَ حَيَاتَهُ يُضِيعُهَا وَمَنْ  
أَضَاعَ حَيَاتَهُ مِنْ أَجْلِي يَجِدُهَا.

مَنْ يَقْبَلَكُمْ يَقْبَلَنِي وَمَنْ يَقْبَلَنِي  
يَقْبَلُ الَّذِي أَرْسَلَنِي.

مَنْ يَقْبَلُ نَبِيًّا بِاسْمِ نَبِيِّ فَأَجْرَ نَبِيِّ  
يَأْخُذُ وَمَنْ يَقْبَلُ بَارًّا بِاسْمِ بَارٍّ  
فَأَجْرَ بَارٍّ يَأْخُذُ.

وَمَنْ سَقَى أَحَدًا هُوًّا لَاءَ الصَّغَارِ  
كَأْسَ مَاءٍ بَارِدٍ فَقَطُّ بِاسْمِ تَلْمِيذٍ  
فَأَلْحَقَ أَقُولُ لَكُمْ إِنَّهُ لَا يُضِيعُ  
أَجْرَهُ.

*والمجد لله دائماً.*



**Liturgy Readings**  
قراءات القديس

**The Pauline Epistle**  
رسالة بولس الرسول

**Ἐπιστολὴ ἑπτὰ Πάυλος Πάπστολος**

Παῦλος φῶκ ἁπενδοῖς Ἰησοῦς  
Πιχριστος: παποστολος εταθεμ:  
φηεταταωφ επιζηωεννοφι ντε  
Φνοϋϋ.

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

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

**Πρωμοος η: ιη - λ**

**Romans 8: 18 - 30**

**رومية 8: 18 - 30**

Ἐμενι ταρ γε σεμπωα αν ηξε  
νικατθ ντε παιχοϋ ντε ϋνοϋ  
ἁπιωϋϋ εθναδωρπ ναη εβολ.

For I consider that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us.

فَأَنِّي أَحْسِبُ أَنَّ أَلَمَ الزَّمَانِ الْحَاضِرِ لَا تُقَاسُ بِالْمَجْدِ الْعَتِيدِ أَنْ يُسْتَعْلَنَ فِيْنَا.

Πωανσομ ταρ εβολ ητε πιωτ  
αχομ εβολ θατηη ἁπιδωρπ εβολ  
ητε νιωηρι ητε Φνοϋϋ.

For the earnest expectation of the creation eagerly waits for the revealing of the sons of God.

لَأَنَّ انْتِظَارَ الْخَلِيقَةِ يَتَوَقَّعُ اسْتِعْلَانَ أَبْنَاءِ اللَّهِ.

Πιωτ ταρ αϋδνεχωϋ  
ηϋμετεφληϋϋ ηϋρωϋ αν αλλα εθε  
φηεταϋθρεϋδνεχωϋ θεη οηεελπισ.

For the creation was subjected to futility, not willingly, but because of Him who subjected it in hope;

إِذْ أُخْضِعَتِ الْخَلِيقَةُ لِلْبُطْلِ لَيْسَ طَوْعًا بَلْ مِنْ أَجْلِ الَّذِي أُخْضِعَهَا عَلَى الرَّجَاءِ.

Ἐηθοϋ εωϋ πιωτ ϋναερρευε  
εβολ εα ϋμετβωκ ητε ητακο εδρη  
εϋμετρευε ητε ηωϋϋ ητε νιωηρι  
ητε Φνοϋϋ.

because the creation itself also will be delivered from the bondage of corruption into the glorious liberty of the children of God.

لَأَنَّ الْخَلِيقَةَ نَفْسَهَا أَيْضًا سَتُعْتَقُ مِنْ عُبُودِيَّةِ الْفَسَادِ إِلَى حُرِّيَّةِ مَجْدِ أَوْلَادِ اللَّهِ.

Ἐεωοτηη μεη ταρ γε πιωτ  
τηρϋ ϋαεου νεμαν οτοε ϋϋνακρη  
νεμαν ωα εδοτηη εϋνοϋϋ.

For we know that the whole creation groans and labors with birth pangs together until now.

فَأِنَّا نَعْلَمُ أَنَّ كُلَّ الْخَلِيقَةِ تَنُوحُ وَتَتَمَخَّضُ مَعًا إِلَى الْآنِ.

Οὐ μόνον δε ἀλλὰ νευ ἄνον ζωη  
τενσιὰζου ἐτὰρ ἀρχη ἵτε πῖπνευμα  
ἵτοτεν οὐοζ ἄνον τενσιὰζου ἵδῆρη  
ἵδῆτεν ενχοῦπτ ἐβολ δατῆη  
ἵτμετῶρη πιωτ ἵτε πενωμα.

Ετανοζεμ ταρ δεν οτρελιπ:  
οτρελιπ δε εννατ ἐροσ νοτρελιπ αν  
τε: φη ταρ ἐωαρε οται νατ ἐροσ  
ῶαφερβηπομονιη ἐροσ.

Ισχε δε φηετennaτ ἐροσ αν  
τεπερβελπις ἐροσ ἐβολ ζιτεν  
οτρηπομονη τενχοῦπτ ἐβολ δαχωσ.

Παρητ δε οη πῖπνευμα ἑτῆτοτ  
ἵτενμετχωβ οτ ταρ ἵτωβζ ἐτενηαισ  
κατα φρητ ετςωε ἵτενεμι αν ἀλλὰ  
ἵθοσ πῖπνευμα ἑερβοτὸ σεμ ἐδρη  
ἐχωη δεν ζανσιὰζου ἵατσαζι  
ἵμωοτ.

Φη δε ετδोटδет ἵνιζηт ἑσωοτη  
χε οτ πε φμενῖ ἵτε Πῖπνευμα χε  
αφσεμ ἐφνοττ ἐχεν νηεθοταβ.

Πενσωοτη δε χε νηετερὰσαпан  
ἵφνοττ ῶαφερ ζωβ νεμωοτ δεν ζωβ  
νιβεν εθνανετ νηεταφθαζμοτ κατα  
πεσῶορη ἵθωω.

Not only that, but we also who have the firstfruits of the Spirit, even we ourselves groan within ourselves, eagerly waiting for the adoption, the redemption of our body.

For we were saved in this hope, but hope that is seen is not hope; for why does one still hope for what he sees?

But if we hope for what we do not see, we eagerly wait for it with perseverance.

Likewise the Spirit also helps in our weaknesses. For we do not know what we should pray for as we ought, but the Spirit Himself makes intercession for us with groanings which cannot be uttered.

Now He who searches the hearts knows what the mind of the Spirit is, because He makes intercession for the saints according to the will of God.

And we know that all things work together for good to those who love God, to those who are the called according to His purpose.

وَأَيْسَ هَكَذَا فَقَطْ بَلْ نَحْنُ الَّذِينَ لَنَا  
بَاكُورَةُ الرُّوحِ نَحْنُ أَنْفُسَنَا أَيْضاً  
نَنْ فِي أَنْفُسِنَا مُتَوَقِّعِينَ التَّبَيُّ  
فِدَاءَ أَجْسَادِنَا.

لَأَنَّا بِالرَّجَاءِ خَلَصْنَا. وَلَكِنْ  
الرَّجَاءِ الْمَنْظُورِ لَيْسَ رَجَاءً لَأَنَّ  
مَا يَنْظُرُهُ أَحَدٌ كَيْفَ يَرْجُوهُ أَيْضاً؟

وَلَكِنْ إِنْ كُنَّا نَرْجُو مَا لَسْنَا نَنْظُرُهُ  
فَأِنَّا نَتَوَقَّعُهُ بِالصَّبْرِ.

وَكَذَلِكَ الرُّوحُ أَيْضاً يُعِينُ ضَعْفَاتِنَا  
لَأَنَّا لَسْنَا نَعْلَمُ مَا نُصَلِّي لِأَجْلِهِ كَمَا  
يَنْبَغِي. وَلَكِنَّ الرُّوحَ نَفْسَهُ يَشْفَعُ  
فِينَا بِأَتَاتٍ لَا يُنطِقُ بِهَا.

وَلَكِنَّ الَّذِي يَفْحَصُ الْقُلُوبَ يَعْلَمُ مَا  
هُوَ اهْتِمَامُ الرُّوحِ لِأَنَّهُ بِحَسَبِ  
مَشِيئَةِ اللَّهِ يَشْفَعُ فِي الْقَدِيسِينَ.

وَنَحْنُ نَعْلَمُ أَنَّ كُلَّ الْأَشْيَاءِ تَعْمَلُ  
مَعاً لِلْخَيْرِ لِلَّذِينَ يُحِبُّونَ اللَّهَ الَّذِينَ  
هُمْ مَدْعُوعُونَ حَسَبَ قَصْدِهِ.

Χε νηέταφερψορπ νέσωτνοτ ναι  
 ον αφερψορπ νθαψοτ νψφηρ νέμοτ  
 ντε τεικων ύπεψφηρι εφρεψωπι εφοι  
 νψορπ ύμικι ζεν οτμηψ νσοπ.

Πη δε έταφερψορπ νθαψοτ ναι ον  
 νηέταφθαζμοτ οτοζ νηέταφθαζμοτ  
 ναι ον αφέμαϊωοτ: νη δε  
 έταφέμαϊωοτ ναι ον αφτΰωοτ νωοτ.

*Πέμοτ ταρ νεμωτεν νεμ  
 τζιρηνη ενσοπ: χε άμην εσεψωπι.*

For whom He foreknew,  
 He also predestined to be  
 conformed to the image of  
 His Son, that He might be  
 the firstborn among many  
 brethren.

Moreover, whom He  
 predestined, these He also  
 called; whom He called,  
 these He also justified; and  
 whom He justified, these He  
 also glorified.

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

لأن الذين سبق فَعَرَفَهُمْ سَبَقَ  
 فَعَيَّنَهُمْ لِيَكُونُوا مُشَابِهِينَ صُورَةَ  
 ابْنِهِ لِيَكُونَ هُوَ بَكْرًا بَيْنَ إِخْوَةٍ  
 كَثِيرِينَ.

وَالَّذِينَ سَبَقَ فَعَيَّنَهُمْ فَهُؤْلَاءِ  
 دَعَاهُمْ أَيْضًا وَالَّذِينَ دَعَاهُمْ  
 فَهُؤْلَاءِ بَرَّرَهُمْ أَيْضًا وَالَّذِينَ  
 بَرَّرَهُمْ فَهُؤْلَاءِ مَجَّدَهُمْ أَيْضًا.

*نعمة الله الأب تكون مع جميعكم.  
 أمين.*

### The Catholic Epistle الكاثوليكون

Καθολικον έβολζ ζεν πε πιζοττ  
 νέπιστοζη ντε πενωτ Πετρος.  
 Δμην. Παμενρατ.

**α̅ Πετρος β̅: η̅ - ιε̅**

Πχωκ δε έρετενοι νουμενι νουωτ  
 τηροτ: έρετενοι νψφηρ νβιζικι: οτοζ  
 έρετενοι ύμιαϊσον νψανθμαζτ  
 έρετενθεβινοτ.

Πτετεντ νουπετρωοτ αν ζα  
 οτπετρωοτ: οτδε εοτρωοτψ ζα  
 οτρωοτψ: πετοτβητ δε έρετενέμοτ χε  
 έταφθαζεμ θηνοτ έπαιζωβ ζινα  
 ντετενερεκζηρονομιν ύπιέμοτ.

The Catholic epistle of  
 the first epistle of our father  
 St. Peter. May his blessings  
 be with us all. Amen. My  
 beloved.

**1 Peter 3: 8 - 15**

Finally, all of you be of  
 one mind, having  
 compassion for one another;  
 love as brothers, be  
 tenderhearted, be courteous;

not returning evil for evil  
 or reviling for reviling, but  
 on the contrary blessing,  
 knowing that you were  
 called to this, that you may  
 inherit a blessing.

الكاثوليكون من رسالة معلمنا  
 بطرس الأولي، بركته المقدسة  
 تكون معنا. أمين. يا احبائي.

**1 بطرس 3: 8 - 15**

وَالنَّهَآيَةَ كُونُوا جَمِيعًا مُتَّحِدِي  
 الرّأْيِ بِحَسَنٍ وَآحِدِ دَوِي مَحَبَّةٍ  
 أَخَوِيَّةٍ مُشْفِقِينَ لَطْفَاءً.

عَيْرَ مُجَازِينَ عَن شَرِّ بَشَرٍ أَوْ عَن  
 سَتِيمَةٍ بِسَتِيمَةٍ بَلْ بِالْعَكْسِ  
 مُبَارِكِينَ عَالَمِينَ أَنْكُمْ لِهَذَا دُعِيتُمْ  
 لِكَيْ تَرثُوا بَرَكَةً.

Φη γαρ εθορωω εμενρε πωνδ  
οτος ενατ εθανεζοοτ ενανετ  
μαρεγταλβο υπεγλας εβολ εα  
πιπετρωοτ: οτος νεφςφοτοτ  
εϋτευμαχι νοτχροφ.

Μαρεγρικι σαβολ υπιπετρωοτ:  
οτος ητεφιρι υπιαγαθον: μαρεγκωτ  
ησα οτρηρηνη οτος ητεφβοχι ησως.

Χε νενβαλ υπβοις σεζοτυτ εχεν  
νηομη: οτος νεφμαγυα σερικι ησα  
ποττωβε: ηρο δε υπβοις εχεν ηηετιρι  
υπιπετρωοτ.

Οτος ηημ εθναϋτεμκαε ηωτεν  
εϋωπ αρετενγλανερρεφχοε  
επιπεθηανεφ.

Αλλα ισε τετενερ ηκεβιεμκαε  
εθε φμεομη ωογνιατεν θηνοτ:  
τοτρωοτ δε υπερερρωοτ εατεεση οτδε  
υπερϋθορτερ.

Πβοις δε φνοττ ματορβοφ ηδερη  
δεν νετενηητ.

*Ηασηνοτ υπερευμενρε πικοςμοε  
οτδε ηηετρωπ δεν πικοςμοε: πικοςμοε  
ηασηνη ηευ τερεπειθυμια: φη δε ετιρι  
υφορωω υφνοττ εηαωπι γα ενεε:  
αμην.*

For “He who would love life and see good days, let him refrain his tongue from evil, and his lips from speaking deceit.

Let him turn away from evil and do good; let him seek peace and pursue it.

For the eyes of The Lord are on the righteous, and His ears are open to their prayers; but the face of The Lord is against those who do evil.”

And who is he who will harm you if you become followers of what is good?

But even if you should suffer for righteousness’ sake, you are blessed. “And do not be afraid of their threats, nor be troubled.”

But sanctify The Lord God in your hearts.

*Do not love the world nor the things, which are in the world. The world passes away, and its desires; but he who does the will of God abides forever. Amen.*

لأنَّ مَنْ أَرَادَ أَنْ يُحِبَّ الْحَيَاةَ وَيَرَى أَيَّاماً صَالِحَةً، فَلْيَكْتُمُ لِسَانَهُ عَنِ الشَّرِّ وَشَفْتَيْهِ أَنْ تَتَكَلَّمَ بِالْمَكْرِ.

لِيَعْرِضَ عَنِ الشَّرِّ وَيَصْنَعَ الْخَيْرَ، لِيَطْلُبَ السَّلَامَ وَيَجِدَّ فِي أَثَرِهِ.

لأنَّ عَيْنِي الرَّبِّ عَلَى الْأَبْرَارِ وَأُذُنِي إِلَى طَلِبَتِهِمْ، وَلَكِنْ وَجْهَ الرَّبِّ ضِدَّ فَاعِلِي الشَّرِّ.

فَمَنْ يُؤْذِيكُمْ إِنْ كُنْتُمْ مُتَمَثِّلِينَ بِالْخَيْرِ؟

وَلَكِنْ وَإِنْ تَأَلَّمْتُمْ مِنْ أَجْلِ الْبِرِّ فَطُوبَىكُمْ. وَأَمَّا خَوْفُهُمْ فَلَا تَخَافُوهُ وَلَا تَضْطَرُّوْا.

بَلْ قَدِّسُوا الرَّبَّ الْإِلَهَ فِي قُلُوبِكُمْ.

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

## The Acts

### الإبركسيس

<p>Πραξις ἡ τε νενηιοῦ ἡ ἀποστολοῦ: ἐρε ποῦςμοῦ εθοῦαβ ὡπι νεμην. Δμην.</p>	<p>The Acts of our fathers the apostles, may their blessings be with us all. Amen.</p>	<p>فصل من أعمال آبائنا الرسل الأظهار المشمولين بنعمة الروح القدس، بركتهم تكون معنا. آمين.</p>
<p><b>Πραξις ιθ: κς - μα</b></p>	<p><b>Acts 19: 23 - 41</b></p>	<p><b>أعمال 19: 23 - 41</b></p>
<p>Δε ὡπι δε δεν πιχοῦ ἐτε ἡματ ἡνε οὔῳορτερ ἡνοκοῦσι αν εθεε πιμωιτ.</p>	<p>And about that time there arose a great commotion about the Way.</p>	<p>وَحَدَّثَ فِي ذَلِكَ الْوَقْتِ شَعْبٌ لَيْسَ بِقَلِيلٍ بِسَبَبِ هَذَا الطَّرِيقِ.</p>
<p>Οῦαι ταρ ἐπεφραν πε Δμητριος οὔμανκθατ πε: εφμονκ ἡθανερφθοῖ ἡθατ ἡτε ἡαρτεμικ ναφῡ ἡθανηῳ ἡθωβ ἡνιτεχνηιθικ ἡθανκοῦσι αν νε.</p>	<p>For a certain man named Demetrius, a silversmith, who made silver shrines of Diana, brought no small profit to the craftsmen.</p>	<p>لَأَنَّ إِنْسَانًا اسْمُهُ دِيمِΤْرِيُوسُ صَانِعٌ صَانِعِ هَيْكَلِ فِصَّةٍ لِأَرْطَامِيسَ كَانَ يُكْسِبُ الصَّنَاعَ مَكْسَبًا لَيْسَ بِقَلِيلٍ.</p>
<p>Ἡαι δε αφθοῦῳτοῦ νεμ νικεερσαθικ ἐτε ἡπκωῡ ἡναι πεχαφ: νιρωμι τετενωων ἡνε εβολ θιτεν ταχινερθωβ ἡρε ἡμετρεφχφεθνοῦ ὡπι ναν.</p>	<p>He called them together with the workers of similar occupation, and said: "Men, you know that we have our prosperity by this trade.</p>	<p>فَجَمَعَهُمْ وَالْفَعْلَةَ فِي مِثْلِ ذَلِكَ الْعَمَلِ وَقَالَ: أَيُّهَا الرِّجَالُ أَنْتُمْ تَعْلَمُونَ أَنَّ سَعَتَنَا إِنَّمَا هِيَ مِنْ هَذِهِ الصَّنَاعَةِ.</p>
<p>Οῦοθ τετενηαῡ οῦοθ τετενωτεμ ἡνε οῡ μονον δε εφεσοκ ἡμαγατκ: αλλα εχεδον δεν ἡδικια θηρκ ἡφαι ἡνε Παῦλοκ οῡῳτεβ ἡοῡνιῳῡ ἡμηνῳ εβολ εφχω ἡμοκ: ἡνε θαννοῡῡ αν νε ναι ετοῡθαμιο ἡμωοῡ εβολ θιτεν θανμοῡθκ ἡχιχ.</p>	<p>Moreover you see and hear that not only at Ephesus, but throughout almost all Asia, this Paul has persuaded and turned away many people, saying that they are not gods which are made with hands.</p>	<p>وَأَنْتُمْ تَنْظُرُونَ وَتَسْمَعُونَ أَنَّهُ لَيْسَ مِنْ أَفْسُسَ فَقَطْ بَلْ مِنْ جَمِيعِ أَسِيَا تَقْرِيْبًا اسْتَمَالَ وَأَزَاعَ يُولَسَ هَذَا جَمْعًا كَثِيرًا قَائِلًا: إِنَّ الَّتِي تُصْنَعُ بِالْأَيْدِي لَيْسَتْ آلِهَةً.</p>
<p>Οῡ μονον δε παιμεροκ εθναῳπι ναν εοῡκῡνδινοκ εθρενι ετκοθι αλλα</p>	<p>So not only is this trade of ours in danger of falling into disrepute, but also the temple of the great goddess</p>	<p>فَلَيْسَ نَصِيبُنَا هَذَا وَحْدَهُ فِي خَطَرٍ مِنْ أَنْ يَحْصَلَ فِي إِهَاتَةِ بَلْ أَيْضًا هَيْكَلُ أَرْطَامِيسَ الْإِلَهَةِ الْعَظِيمَةِ أَنْ يُحْسَبَ لَأَشْيَاءَ وَأَنْ سَوْفَ تُهْدَمُ</p>

πικερφει ἵτε ἴνιωτ ἵννοτ  
†Δρτεμικ ἵσεναιοπϭ αν γε ἔἔλι ογοθ  
σεναιωροϭερ ἵτεσμετνιωτ θαί ἔτε  
†Δσιὰ τηρσ νεμ ἴοικοτμενη τηρσ  
ερσεβες'ε ἕμοσ.

Εταρωτεμ δε ἔναι ογοθ  
ἔταρωμοθ ἵκωντ ναρωϭ ἔβολ ερωϭ  
ἕμοσ γε ορνωτ τε †Δρτεμικ ἵτε να  
Εφεσοσ.

Ογοθ ακμοθ ἵνε ἴπολις  
ἵψωορτερ: ανθοχι δε τηροϭ θεν  
ογονοι ετοσπ ἔπιθεατρον ανρωλεμ  
ἵΣαιοσ νεμ Δρισταρχοσ  
ἔζανρεμἑθακεδονιὰ νε ἔανι  
ἔπωεμμο νεμ Παυλοσ.

Ερορωϭ δε ἵνε Παυλοσ εἶ ἔδορν  
ἔπιμωϭ ναρωϭ ἕμοϭ αν πε ἵνε  
νιμαθητησ.

Θανκεχωορνι δε ἔβολ θεν  
νιαρχων ἵτε †Δσιὰ εροι ἵψωφηρ ἔροϭ  
ανρωορπ θαροϭ ερωτρω ἔροϭ  
ἔωτεμἑρεϭτηϭ ἕμαραταϭ  
ἔπιθεατρον.

Θανκεχωορνι μεν ναρωϭ ἔβολ  
ερωϭ ἕμοσ ἵκερωθ νε ἄ ἴεκκλησιὰ  
θαρ ἕωορτερ πε ογοθ ναρε πορωοἶο  
κωορν αν πε γε ἔταρωορτ εθε οτ.

Diana may be despised and  
her magnificence destroyed,  
whom all Asia and the  
world worship.

Now when they heard  
this, they were full of wrath  
and cried out, saying,  
“Great is Diana of the  
Ephesians!”

So the whole city was  
filled with confusion, and  
rushed into the theater with  
one accord, having seized  
Gaius and Aristarchus,  
Macedonians, Paul’s travel  
companions.

And when Paul wanted  
to go in to the people, the  
disciples would not allow  
him.

Then some of the  
officials of Asia, who were  
his friends, sent to him  
pleading that he would not  
venture into the theater.

Some therefore cried  
one thing and some another,  
for the assembly was  
confused, and most of them  
did not know why they had  
come together.

عَظَمَتَهَا هِيَ الَّتِي يَعْبُدُهَا جَمِيعُ  
أَسِيَا وَالْمَسْكُونَةِ.

فَلَمَّا سَمِعُوا امْتَلَأُوا غَضَبًا وَطَفَفُوا  
يَصْرُخُونَ قَائِلِينَ: «عَظِيمَةٌ هِيَ  
أَرْطَامِيسُ الْأَفْسُسِيِّينَ.»

فَامْتَلَأَتِ الْمَدِينَةُ كُلُّهَا اضْطِرَابًا  
وَأَنْدَفَعُوا بِنَفْسٍ وَاحِدَةٍ إِلَى الْمَشْهَدِ  
خَاطِفِينَ مَعَهُمْ غَايُوسَ  
وَأَرِسْتَرُخُسَ الْمَكْدُونِيِّينَ رَفِيقِي  
بُولُسَ فِي السَّفَرِ.

وَلَمَّا كَانَ بُولُسٌ يُرِيدُ أَنْ يَدْخُلَ بَيْنَ  
الشَّعْبِ لَمْ يَدْعُهُ التَّلَامِيذُ.

وَأَنَاسٌ مِنْ وُجُوهِ أَسِيَا كَانُوا  
أَصْدِقَاءَهُ أَرْسَلُوا يَطْلُبُونَ إِلَيْهِ أَنْ  
لَا يُسَلِّمَ نَفْسَهُ إِلَى الْمَشْهَدِ.

وَكَانَ الْبَعْضُ يَصْرُخُونَ بِشَيْءٍ  
وَالْبَعْضُ بِشَيْءٍ آخَرَ لِأَنَّ الْمَخْفَلَ  
كَانَ مُضْطَرِبًا وَأَكْثَرُهُمْ لَا يَدْرُونَ  
لِأَيِّ شَيْءٍ كَانُوا قَدِ اجْتَمَعُوا.

Εβολα δε δεν πιμηω ατινι  
Ἰαλεξανδροσ εβολα ἴχε νιλοτδαι:  
Ἰαλεξανδροσ δε αρωρεμ ερωον  
ἴτεριχιε ερωωωυ εεραπολοσιθε  
υπιμηω.

Εταγεμι δε χε ονιοτδαι πε  
αρωωπι ἴχε οτδρωον ἴοτωτ ἴτε ορον  
νιβεν νατ οννοτ ενωτ ερωωυ εβολα χε  
οννωτ τε τδαρτεμιε ἴτε να εφεσοε.

Εταρεπε πιμηω δε χερι ἴχε  
πιτραμματερε πεχαα χε νιρωω  
νιρεμεφεσοε νιμ ταρ δεν νιρωωι ετε  
ἴρωωον αν ἴπολιε ἴνιρεμεφεσοε  
χε σοι ἴνεωκεροε ἴτε τνιωτ  
ἴδαρτεμιε νεμ πιδιοπετηε.

Μιον ελι οτη τεδον εερεν ναι:  
εεμπωα δε ἴτετενωωπι ερετενεμοντ  
οροε ἴτετενωωτεμερ ελι ἴεωβ δεν  
οταααι.

Αρετενι νι ταρ ἴναιρωωι εεμναι  
οτδε εανκαλπερφει αν νε οτδε  
ἴεχεεοτα αν ενετεννοττ.

Ιεχε μεν οτη Δημητριοε νεμ  
νικετεχνιτρεε εθνεμαα ορον ἴτωω  
ἴνοτσαα εα οται εεναἴνι ἴνιἴατορεοε  
οροε ορον ανθηπατοε ωοπ μαροτσεμ  
εενοτερηνοτ.

And they drew Alexander out of the multitude, the Jews putting him forward. And Alexander motioned with his hand, and wanted to make his defense to the people.

But when they found out that he was a Jew, all with one voice cried out for about two hours, "Great is Diana of the Ephesians!"

And when the city clerk had quieted the crowd, he said: "Men of Ephesus, what man is there who does not know that the city of the Ephesians is temple guardian of the great goddess Diana, and of the image, which fell down from Zeus?"

Therefore, since these things cannot be denied, you ought to be quiet and do nothing rashly.

For you have brought these men here who are neither robbers of temples nor blasphemers of your goddess.

Therefore, if Demetrius and his fellow craftsmen have a case against anyone, the courts are open and there are proconsuls. Let them bring charges against one another.

فَاجْتَذَبُوا اسْكَندَرَ مِنَ الْجَمْعِ وَكَانَ  
الْيَهُودُ يَدْفَعُونَهُ. فَأَشَارَ اسْكَندَرُ  
بِيَدِهِ يُرِيدُ أَنْ يَحْتَجَّ لِلشَّعْبِ.

فَلَمَّا عَرَفُوا أَنَّهُ يَهُودِيٌّ صَارَ  
صَوْتٌ وَاحِدٌ مِنَ الْجَمِيعِ صَارِحِينَ  
نَحْوَ مُدَّةِ سَاعَتَيْنِ: «عَظِيمَةٌ هِيَ  
أَرْطَامِيسُ الْأَفْسُسِيِّينَ.»

ثُمَّ سَكَنَ الْكَاتِبُ الْجَمْعَ وَقَالَ:  
«أَيُّهَا الرِّجَالُ الْأَفْسُسِيُّونَ مَنْ هُوَ  
الْإِنْسَانُ الَّذِي لَا يَعْلَمُ أَنَّ مَدِينَةَ  
الْأَفْسُسِيِّينَ مُتَعَبَّدَةٌ لِأَرْطَامِيسِ  
الْإِلَهَةِ الْعَظِيمَةِ وَالتَّمثالِ الَّذِي هَبَطَ  
مِنْ رَفْسٍ.»

فَإذْ كَانَتْ هَذِهِ الْأَشْيَاءُ لَا تَقَاوَمُ  
يَبْتَغِي أَنْ تَكُونُوا هَادِئِينَ وَلَا  
تَفْعَلُوا شَيْئًا أَفْتَحَامًا.

لَأَنَّكُمْ أَتَيْتُمْ بِهِدَيْنِ الرَّجُلَيْنِ وَهُمَا  
لَيْسَا سَارِقِي هَيْكَلٍ وَلَا مُجَدِّفِي  
عَلَى إِلَهَتِكُمْ.

فَإِنْ كَانَ دِيمَتْرِيُوسُ وَالصَّنَاعُ  
الَّذِينَ مَعَهُ لَهُمْ دَعْوَى عَلَى أَحَدٍ  
فَأِنَّهُ تَقَامُ أَيَّامٌ لِلْقَضَاءِ وَيُوجَدُ وِلَاةٌ  
فَلْيُزَيِّرُوا بَعْضُهُمْ بَعْضًا.

Ισχε δε ἀρετεγκωτ̄ ἵσα κερωβ  
 ζεν τεκκλῆσιὰ ἡνομιμον ἐνέβολα  
 ἐβολ.

Κε ταρ तेनेरकिनदिनेवि  
 एरोएरकात्सोरि एरण एवे  
 पिउओरतेर न्ते फोरु उमोन इलि  
 न्द्विजि योप ठाि एते उमोनउखु उमोन  
 एतलसोस एवहित्स डेन पायुओरतेर.

Οτοζ ναι ἔταϋχοτοϋ ἀρχω  
 ἡτεκκλῆσιὰ ἐβολ.

*Πισαχι δε ἡτε Πβοις ἐϋἔλαι οτοζ  
 ἐϋἔλαι: ἐϋἔμαζι οτοζ ἐϋἔταχο:  
 ζεν ἴαγια ἡεκκλῆσιὰ ἡτε Φνοϋ:  
 ἀμην.*

But if you have any other inquiry to make, it shall be determined in the lawful assembly.

For we are in danger of being called in question for today's uproar, there being no reason which we may give to account for this disorderly gathering".

And when he had said these things, he dismissed the assembly.

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

وَإِنْ كُنْتُمْ تَطْلُبُونَ شَيْئاً مِنْ جِهَةِ  
 أُمُورٍ أُخَرَ فَإِنَّهُ يُقْضَى فِي مَحْفَلِ  
 شَرْعِيٍّ.

لَأَنَّا فِي خَطَرٍ أَنْ نَحَاكَمَ مِنْ أَجْلِ  
 فِتْنَةِ هَذَا الْيَوْمِ. وَلَيْسَ عَلَيْنَا  
 مِنْ أَجْلِهَا أَنْ نَقْدِمَ حِسَاباً عَنْ هَذَا  
 التَّجْمَعِ.»

وَلَمَّا قَالَ هَذَا صَرََفَ الْمَحْفَلِ.

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

## Synaxarium of Abib 11 سنكسار اليوم الحادي عشر من شهر أبيب

1. The Martyrdom of Saints John and Simon, his Cousin
2. The Departure of St. Isaiah of Scetis

1. استشهاد القديس يوحنا وسمعان ابن عمه
2. نياحة القديس العظيم الأنبا اشعيا  
 الاسقيطي

### 1. The Martyrdom of Saints John and Simon, his Cousin

On this day, of the year 20 of the martyrs, 304 AD, saints John and Simon, his cousin, were martyred. They were from the city of Shoubra Malas (district of Zifta, Gharbia governorate). The mother of St. John was barren, and she along with her husband prayed unceasingly to The Lord to give them an offspring. His father saw in a vision St. John the Baptist, who told him that The Lord would give him a son. When this saint was born, they called him John, and built a church in the name of St. John the Baptist. They raised their son with a true Christian upbringing.

When the boy grew, his father put him in charge of

1. استشهاد القديس يوحنا وسمعان ابن عمه في مثل هذا اليوم من سنة 20 للشهداء، سنة 304 ميلادية، استشهاد القديسان يوحنا وسمعان ابن عمه اللذان من شبرا ملس (قرية بمركز زفتي، محافظة الغربية). كانت والدة يوحنا عاقراً، فداومت هي وزوجها على الصلاة إلى الله أن يعطيها نسلًا. فرأى والده في رؤيا القديس يوحنا المعمدان يقول له أن الرب سيعطيك ولداً مباركاً. فلما رزق بمولود، سماه يوحنا وبنى كنيسة على اسم القديس يوحنا المعمدان. وربى الوالدان ابنهما تربية مسيحية حقيقية.

ولما كبر الولد، كلفه أبوه برعاية غنمه، فكان



tending the sheep. John gave his food to the shepherds, and he fasted until the evening daily. They handed him to a teacher who taught him the church subjects, and then he was ordained a priest. Simon, his cousin, also left tending the sheep and became a disciple of St. John.

When Diocletian incited the persecution against the Christians, saints John and Simon went to Alexandria. They confessed The Lord Christ before Armanius the governor, who tortured them much. Finally, he ordered to behead them, thus, they received the crown of martyrdom.

St. Julius of Aqfahs was present and wrote their biography, shrouded their bodies and sent them to their village, where a church was built later on after their names.

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

## 2. The Departure of St. Isaiah of Scetis

On this day also, of the year 163 of the martyrs, 447 AD, the great saint Anba Isaiah of Scetis, departed, who was a hermit in the wilderness of Shiheet, departed. This saint was born in the year 337 AD, and loved asceticism, prayers and fasting since his young age, and he became a monk in the wilderness of Shiheet. He was discipled at the hands of St. Achilles, who trained him on austere asceticism.

He was contemporary of St. Macarius the great, and he accompanied him often and learned from him many of the ascetic ways of worship. He was one of the well-known ascetics in the wilderness of Shiheet. Pope Athanasius the apostolic was fond of them and asked about them often in his letters.

The holy father Anba Isaiah was known for his profound wisdom in instructing and guiding the monks, especially the novice ones, such as St. Arsenius, the tutor of the kings' children. Once, St. Arsenius sat to eat boiled beans along with the monks. He ate the good white ones and left the inferior ones. Anba Isaiah was afraid that Arsenius might disturb the rules of the monastery. Anba Isaiah chose one of the brothers and told him, "Endure what I am about to do to you for the sake of God." The monk replied, "Whatever you command my father." He asked him to sit beside Arsenius and only eat the white beans, and the brother did as he was commanded. Anba Isaiah struck the brother saying, "How could you eat the white beans and

يوزع طعامه على الرعاة ويبقى هو صائماً حتى المساء. ثم سلمه والده إلى معلم ليعلّمه علوم الكنيسة، ثم رسموه قساً. أما سمعان ابن عمه، فترك هو الآخر رعاية الغنم وتتلّمذ للقديس يوحنا.

ولما أثار دقلديانوس الاضطهاد على المسيحيين، ذهب القديسان يوحنا وسمعان إلى الإسكندرية واعترفوا أمام ارمانوس الوالي بالسيد المسيح، فعذبهما كثيراً ثم أمر بقطع رأسيهما فنالا إكليل الشهادة. وكان يوليوس الاقفهصي حاضراً، فكتب سيرتهما وكفن جسديهما وأرسلهما إلى قريتهما حيث بنيت بعد ذلك كنيسة باسميهما. بركة صلواتهما فلتكن معنا. آمين.

## 2. نياحة القديس العظيم الأنبا إشعيا الإسقيطي

وفيه أيضاً من سنة 163 للشهداء، سنة 447 ميلادية، تنحّ القديس العظيم الأنبا إشعيا الإسقيطي المتوحد بجبل شيهيت. وُلِدَ هذا القديس سنة 337 ميلادية. أحب النسك والعبادة منذ صغره، ولما بلغ سن الثامنة عشرة من عمره، ترهب بيرية شيهيت وتتلّمذ على يد القديس أخيلس الذي دربه على النسك الشديد.

عاصر القديس مكاريوس الكبير ورافقه كثيراً وتعلم منه الكثير من النسكيات. وكان من مشاهير النساك في بيرية شيهيت الذين شغف بهم البابا أثناسيوس الرسولي، وكان يسأل عنهم في رسائله.

واشتهر القديس الأنبا إشعيا بحكمته العالية في توجيه وإرشاد الرهبان، خاصة المبتدئين منهم، أمثال القديس أرسانيوس، معلم أولاد الملوك. في إحدى المرات، جلس القديس أرسانيوس يأكل فولاً مسلوقاً مع الرهبان، فكان يأكل الأبيض الجيد ويترك الرديء. فخشى الأنبا إشعيا أن يفسد أرسانيوس نظام الدير، فاختار أحد الإخوة وقال له: احتمل ما أفعله بك من أجل الرب. فأجابته الأخ: أمرك يا أبي. قال له اجلس بجانب أرسانيوس، وتناول الفول الأبيض وكله. ففعل الأخ كما أمره. وفاجأه الأنبا إشعيا

leave the inferior ones for your brothers.” Arsenius prostrated himself before Anba Isaiah and the brothers, and told that monk, “This stroke was not for you, but was directed to the cheek of Arsenius.”

In the year 407 AD, the saint Anba Isaiah left the wilderness of Shiheet with his disciples because of the first raid of the Berbers. He dwelt south of the city of Nisibis for forty years, during which he wrote ascetic discourses called, “The Asceticon of Isaiah.” He also wrote about the fear of God, self examination, humility, submitting the soul before God, gentleness toward the brothers, eternity and advices for the novice monks. All his writings were characterized by being based on evangelical principles and understandings. These writings are well spread among the monks in the Christian East. They are in many languages, Coptic, Syrian, Ethiopian, Greek and Latin, as they were also translated to the French language.

The Syrian fathers held him to a high degree of veneration in spite of being wholly Coptic. When he reached the age of one hundred and ten years, he departed in peace.

May the blessing of his prayers be with us all. Amen.  
And glory be to God, now and forever. Amen.

بضربة قاتلاً: كيف تنقي الفول الأبيض لنفسك وتترك الأسود لأخوتك، فصنع أرسانيوس ميطانية للأبنا إشعياء والإخوة وقال لذلك الأخ: أن هذه اللطمة ليست لك ولكنها موجهة لخد أرسانيوس.

وفي عام 407 ميلادية، ترك القديس الأنبا إشعياء برية شيهيت هو وتلاميذه بسبب غارة البربر الأولى، وعاش جنوب مدينة نصيبين مدة أربعين سنة كتب فيها كتابات كثيرة عن النسكيات، سميت نسكيات إشعياء. وكتب أيضاً عن مخافة الله ومحاسبة النفس والاتضاع وطرح النفس أمام الله واللطف مع الأخوة والأبدية ونصائح للمبتدئين. وامتازت جميع كتاباته بالاستناد إلى المبادئ والمفاهيم الإنجيلية وهي منتشرة بين الرهبان في الشرق المسيحي كله وبكافة اللغات القبطية والسريانية والحبشية واليونانية واللاتينية كما ترجمت إلى اللغة الفرنسية. وقد اهتم به السريان كثيراً ورفعوه إلى مستوى عالٍ من التكريم مع أنه قبطي صميم. ولما بلغ القديس من العمر مائة وعشر سنين، تنيح بسلام. بركة صلواته فلنكن معنا. آمين. ولربنا المجد دائماً أبدياً. آمين.

## The Liturgy Psalm

### مزمور القديس

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

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

Ψαλμος τω Δαυιδ ζζ: λς, λ	Psalm 68: 35, 3	المزمور 67: 33, 4
<p>Ο γῶφῆρι πε φνοῦτ̅ ζεν νηθεογβ            ἵταϥ: φνοῦτ̅ ἠπιλραηλ ἵθοϥ ἐϥἔτ̅            ἵνογχομ νεμ οἰαμαζι ἠπεϥλαοϥ: οτοϥ            νιῶμηι μαρονογνοϥ μαροθεεληλ            ἠπεῦθο ἠφνοῦτ̅: μαρονογνοϥ ζεν            οτογνοϥ. Δλληλοια̅.</p>	<p>O God, You are more awesome in Your saints. The God of Israel is He who gives strength and power to His people. But let the righteous be glad; ket them rejoice before God. Yes, let them rejoice exceedingly.  <b>Alleluia.</b></p>	<p>عجيب هو الله في قديسيه، إله إسرائيل هو يعطي قوة وعزاً لشعبه. والصديقون يفرحون ويتهللون أمام الله، ويتنعمون بالسرور. هليلويا.</p>

**The Liturgy Gospel**  
إنجيل القديس

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

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

<p>Οὐὰναστρωσις ἐβὼλ θεν πικραστρελιον εθοραβ κατα λουτκαν ασιοτ.</p>	<p>A chapter according to Saint Luke, may his blessings be with us. Amen.</p>	<p>فصل من إنجيل معلمنا لوقا البشير. بركاته علينا آمين.</p>
<p><b>ΛΟΥΚΑΝ ΙΒ: Δ - ΙΒ</b></p>	<p><b>Luke 12: 4 - 12</b></p>	<p><b>لوقا 12: 4 - 12</b></p>
<p>Ϟζω δε ἕμοσ νωτεν ναῶφρη γε ἕπερεροτ θατρη ἠνηεθναθωτεβ ἕπετενωμα ογοθ μενενα και ἕμοοντωοτ ἕματ ἠελι ἠεοτο εαιϙ.</p>	<p>And I say to you, My friends, do not be afraid of those who kill the body, and after that have no more that they can do.</p>	<p>وَلَكِنْ أَقُولُ لَكُمْ يَا أَحِبَّائِي لَا تَخَافُوا مِنَ الَّذِينَ يَقْتُلُونَ الْجَسَدَ وَيَعْدُ ذَلِكَ لَيْسَ لَهُمْ مَا يَفْعَلُونَ أَكْثَرَ.</p>
<p>Ϟναταμωτεν γε ἄριροτ θατρη ἠνιμ ἄριροτ θατρη ἕφηετε μενενα εορεϙθωτεβ ογοντεϙ ερωϙϙι εειοτι ετρεενα λαθ ϙζω ἕμοσ νωτεν γε ἄριροτ θατρη ἕφαι.</p>	<p>But I will show you whom you should fear: Fear Him who, after He has killed, has power to cast into hell; yes, I say to you, fear Him!</p>	<p>بَلْ أُرِيكُمْ مِمَّنْ تَخَافُونَ خَافُوا مِنَ الَّذِي بَعْدَ مَا يَقْتُلُ لَهُ سُلْطَانٌ أَنْ يُلْقِيَ فِي جَهَنَّمَ. نَعَمْ أَقُولُ لَكُمْ مِنْ هَذَا خَافُوا.</p>
<p>Οη τιοτ ἠβαχ αν ετορτ ἕμωοτ ἐβὼλ θα τεβι ἑνορτ ογοθ ογαι ἐβὼλ ἠθητοτ ἠεοβϙ εροϙ αν ἕπεμθο ἕ Φνορτ.</p>	<p>Are not five sparrows sold for two copper coins? And not one of them is forgotten before God.</p>	<p>أَلَيْسَتْ خَمْسَةٌ عَصَافِيرَ تَبَاعُ بِفَلْسِينَ وَوَاحِدٌ مِنْهَا لَيْسَ مَنْسِيًّا أَمَامَ اللَّهِ.</p>
<p>Αλλα νικεϙω ἠτετεναφε σεηπ τηροτ: ἕπερεροτ τετενοροτ εορμηϙ ἠβαχ.</p>	<p>But the very hairs of your head are all numbered. Do not fear therefore; you are of more value than many sparrows.</p>	<p>بَلْ شُعُورُ رُؤُوسِكُمْ أَيْضًا جَمِيعُهَا مُحْصَاةٌ فَلَا تَخَافُوا. أَنْتُمْ أَفْضَلُ مِنْ عَصَافِيرَ كَثِيرَةٍ.</p>
<p>Ϟζω δε ἕμοσ νωτεν γε ογον νιβεν εθναοτωνε ἐβὼλ ἠθητ ἕπεμθο ἠνιρωμ Πϙηρι ϙωϙ ἕΦρωμ</p>	<p>Also I say to you, whoever confesses Me before men, him the Son of Man also will confess</p>	<p>وَأَقُولُ لَكُمْ كُلُّ مَنْ اعْتَرَفَ بِي قُدَّامَ النَّاسِ يَعْتَرَفُ بِهِ ابْنُ الْإِنْسَانِ قُدَّامَ مَلَائِكَةِ اللَّهِ.</p>

ναουωνε εβολ νδητοϋ απευθο  
ννιασσελοσ ντε φνοϋϋ.

Φη δε εθναχολτ εβολ απευθο  
ννιρωμι σεναχολτ εβολ εωϋ απευθο  
ννιασσελοσ ντε φνοϋϋ.

Οτοε οτον νιβεν εθναχε οτσαχι  
νσα Πωηρι απρωμι σεναχαϋ ναϋ  
εβολ: φη δε εθναχεοτ επιπνευμα  
εθοταβ ννοϋ χω ναϋ εβολ.

Εοταν δε αϋωανεν θηνοϋ εδοϋν  
ενιστνασση νεμ νιαρχη νεμ  
νιεζοτσια απερρωοϋϋ εε πωσ ιε οϋ  
πε ετετενναερονω απμοϋ ιε οϋ πε  
ετετενναχοϋ.

Πιπνευμα εαρ εθοταβ  
νατσαβωτεν εεν ϋοϋνοϋ ετε απμλϋ  
ενηεθνασεμπωλ νχοτοϋ.

*Πωον φα Πεννοϋϋ πε ωλ ενεε  
ντε νι ενεε: λμην.*

before the angels of God.

But he who denies Me  
before men will be denied  
before the angels of God.

And anyone who speaks  
a word against the Son of  
Man, it will be forgiven  
him; but to him who  
blasphemes against the  
Holy Spirit, it will not be  
forgiven.

Now when they bring  
you to the synagogues and  
magistrates and authorities,  
do not worry about how or  
what you should answer, or  
what you should say.

For the Holy Spirit will  
teach you in that very hour  
what you ought to say.

*Glory be to God forever.*

وَمَنْ أَنْكَرَنِي قَدَّامَ النَّاسِ يُنْكَرُ قَدَّامَ  
مَلَائِكَةِ اللَّهِ.

وَكُلُّ مَنْ قَالَ كَلِمَةً عَلَى ابْنِ  
الْإِنْسَانِ يُعْفَرُ لَهُ وَأَمَّا مَنْ جَدَّفَ  
عَلَى الرُّوحِ الْقُدُسِ فَلَا يُعْفَرُ لَهُ.

وَمَتَى قَدَّمُوكُمْ إِلَى الْمَجَامِعِ  
وَالرُّؤَسَاءِ وَالسَّلَاطِينِ فَلَا تَهْتَمُّوا  
كَيْفَ أَوْ بِمَا تَحْتَجُّونَ أَوْ بِمَا  
تَقُولُونَ.

لَأَنَّ الرُّوحَ الْقُدُسَ يُعَلِّمُكُمْ فِي تِلْكَ  
السَّاعَةِ مَا يَجِبُ أَنْ تَقُولُوهُ.

*والمجد لله دائماً.*

# Katameros Readings for the 12<sup>th</sup> Day of Abib

قطمارس قراءات اليوم الثاني عشر من شهر أبيب المبارك

ΚΟΥΜΗΤ ἘΝΑΥ ΝἘΞΟΥΥ ἈΠΙἈΒΟΥΤ ἘΠΗΠ

## Ποῦρι

### Vespers Psalm

مزمور العشيّة

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

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

Ψαλμος τῷ Δαυιδ ζζ: λγ, δ	Psalm 68: 35, 3	المزمور 67: 33، 4
<p>Οὐὲφρηι πε Φνοῦτ δεν νηεοῦαβ              ἵταϭ: Φνοῦτ ἠπιλκραηλ ἵθοϭ ἐϭετ              ἵνοϭου νεμ οῦαμαβι ἠπεϭλαοϭ: οῦοϭ              ἵθῶμη μαροῦοῦνοϭ μαροῦεληλ              ἠπεῦθο ἠΦνοῦτ: μαροῦοῦνοϭ δεν              οῦοῦνοϭ. Ἀλληλοῦα.</p>	<p>O God, You are more awesome in Your saints. The God of Israel is He who gives strength and power to His people. But let the righteous be glad; ket them rejoice before God. Yes, let them rejoice exceedingly. Alleluia.</p>	<p>عجيب هو الله في قديسيه، إله إسرائيل هو يعطى قوة وعزاً لشعبه. والصديقون يفرحون ويتهللون أمام الله، ويتنعمون بالسرور. هليلويا.</p>

### Vespers Gospel

إنجيل العشيّة

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

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

<p>Οῦαῆασηωϭιϭ ἐβουλ δεν              πιεῆασηελιον εθοῦαβ κατὰ ἠαῦθεον              ασηοῦ.</p>	<p>A chapter according to Saint Matthew, may his blessings be with us. Amen.</p>	<p>فصل من إنجيل معلمنا متي البشير. بركاته علينا آمين.</p>
<p>ἠαῦθεον ι: ιε - κγ</p>	<p>Matthew 10: 16 - 23</p>	<p>متى 10: 16 - 23</p>

Ξηππε ἀνοκ ἰουωρπ ἕμωτεν  
ἕφρητ ἡθανέσωορ δεν ἕμνητ  
ἡθανοῦωνα ὑωπι οῦν ἕρετενοι ἡσαβε  
ἕφρητ ἡνιζοϋ: ἀκερεοσ δε ἕφρητ  
ἡνιδῶρμπι.

Ἰαζῶητεν δε ἕρωτεν ἕβολ ζα  
ἡρωμυ: σενατ ἕηνοῦ ζαρ  
ἕζανυαητζαπ οῦοζ  
σεναερμαατισζοιν ἕμωτεν δεν  
νοῦσῖναζωζη.

Ἐῦεἰν ἕηνοῦ δε ἡνιοῦρωοῦ νεμ  
ἡιζηεμων εῶβητ εῦμετμεῶρε ἡωοῦ  
νεμ ἡιῆνοσ.

Ἐῶωπ δε ἀῦωαητ ἕηνοῦ  
ἕπερϕιρωοῦϣ ζε πωσ ιε οῦ πε  
ἕτετενναζοϋ: σενατ ζαρ ἡωτεν δεν  
ἰοῦνοῦ ἕτεῦμαγ ἕφἡετετεννααζι  
ἕμμοϋ.

Ἡῶωτεν ζαρ ἀη πεδῶνααζι ἀλλα  
Πἡπνευμα ἡτε πετενιωτ εῶνααζι  
δεν ἕηνοῦ.

Ἐρε οῦσον δε εϕετ ἡνοῦσον ἕφμοῦ:  
οῦοζ ἕρε οῦιωτ εϕετ ἡοῦωηρι: οῦοζ  
ἕρε ζανῶηρι τωοῦνοῦ ἕξεν νοῦιοῦ  
εῦεδῶοῦοῦ.

Οῦοζ ἕρετενεῦωωπι εῦμοσῦ  
ἕμωτεν ἡξε οῦον ἡιβεν εῶβε παραν:

Behold, I send you out  
as sheep in the midst of  
wolves. Therefore, be wise  
as serpents and harmless as  
doves.

But beware of men, for  
they will deliver you up to  
councils and scourge you in  
their synagogues.

You will be brought  
before governors and kings  
for My sake, as a testimony  
to them and to the Gentiles.

But when they deliver  
you up, do not worry about  
how or what you should  
speak. For it will be given  
to you in that hour what you  
should speak;

for it is not you who  
speak, but the Spirit of your  
Father who speaks in you.

Now brother will  
deliver up brother to death,  
and a father his child; and  
children will rise up against  
parents and cause them to  
be put to death.

And you will be hated  
by all for My name's sake.

هَا أَنَا أَرْسَلُكُمْ كَغَنَمٍ فِي وَسْطِ ذُئَابٍ  
فَكُونُوا حُكَمَاءَ كَالْحَيَّاتِ وَبُسْطَاءَ  
كَالْحَمَامِ.

وَلَكِنْ احْذَرُوا مِنَ النَّاسِ لِأَنَّهُمْ  
سَيَسْلِمُونَكُمْ إِلَى مَجَالِسَ وَفِي  
مَجَامِعِهِمْ يَجِدُونَكُمْ.

وَتُسَافَرُونَ أَمَامَ وُلاةٍ وَمُلُوكٍ مِنْ  
أَجْلِ شَهَادَةٍ لَهُمْ وَلِأُمَّمٍ.

فَمَتَى أَسْلَمُواكُمْ فَلَا تَهْتَمُّوا كَيْفَ أَوْ  
بِمَا تَتَكَلَّمُونَ لِأَنَّكُمْ تُعْطُونَ فِي تِلْكَ  
السَّاعَةِ مَا تَتَكَلَّمُونَ بِهِ.

لِأَنَّ لَسْتُمْ أَنْتُمْ الْمُتَكَلِّمِينَ بَلْ رُوحُ  
أَبِيكُمْ الَّذِي يَتَكَلَّمُ فِيكُمْ.

وَسَيَسْلِمُ الْأَخُ أَخَاهُ إِلَى الْمَوْتِ  
وَالْأَبُ وَلَدَهُ وَيَقُومُ الْأَوْلَادُ عَلَى  
وَالِدِيهِمْ وَيَقْتُلُونَهُمْ.

وَتَكُونُونَ مُبْغَضِينَ مِنَ الْجَمِيعِ  
مِنْ أَجْلِ اسْمِي. وَلَكِنَّ الَّذِي يَصْبِرُ  
إِلَى الْمُنْتَهَى فَهَذَا يَخْلُصُ.

ΦΗ Δε εθναδμουνη ντοτυ φα εβολ φα  
πεθνανοθευ.

Εγωπι δε αυγανθοσι νωτεν θεν  
ταιβακι φωτ εκεοτι: αμην τρω μμοσ  
νωτεν γε ννετενφοθ εμωπτι νιβακι  
ντε Πισραηλ φατερι ντε Πωηρι  
μΦρωι.

*Πῶσος φα Πεννορτ πε: φα ενεθ  
ντε νιενεθ: αμην.*

But he who endures to the  
end will be saved.

When they persecute  
you in this city, flee to  
another. For assuredly, I say  
to you, you will not have  
gone through the cities of  
Israel before the Son of  
Man comes.

*Glory be to God  
forever.*

وَمَتَى طَرَدُوكُمْ فِي هَذِهِ الْمَدِينَةِ  
فَاهْرُبُوا إِلَى الْأُخْرَى. فَإِنِّي الْحَقُّ  
أَقُولُ لَكُمْ لَا تَكْمَلُونَ مَدْنَ إِسْرَائِيلَ  
حَتَّى يَأْتِيَ ابْنُ الْإِنْسَانِ.

*والمجد لله دائماً.*

## Ψωπι

### Matins Psalm

مزمور باكر

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

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

Ψαλμοσ τω Δαυιδ εφ: ια

Psalm 96: 11

مزمور 96: 11

Οτορωινη αυγαι νηιθουη: νευ  
οτορνοφ ννηετσορτων θεν πορθητ:  
ορνοφ νιθουη θεν Πβοις: οροθ ορωηθ  
εβολ μφμενι ντε τεμμετασιοσ.

Light is sown for the  
righteous, and gladness for  
the upright in heart. Rejoice  
in The Lord, you righteous,  
and give thanks at the  
remembrance of His holy  
name. **Alleluia.**

نور أشرق للصدّيقين وفرح  
للمستقيمي القلوب. افرحوا أيها  
الصدّيقون بالرب. واعترفوا لذكر  
قدسه. **هلليويا.**

**Αλληλοσια.**

### Matins Gospel

إنجيل باكر

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

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

<p>Ὁτὰναστρωσις ἐβόλ θεν      πιερασσελιον εθοραβ κατα Μαρκον      ασιοτ.</p>	<p>A chapter according to      Saint Mark, may his      blessings be with us. Amen.</p>	<p>فصل من إنجيل معلمنا مرقس      البشير. بركاته علينا آمين.</p>
<p><b>Μαρκον ις: θ - ις</b></p>	<p><b>Mark 13: 9 - 13</b></p>	<p><b>مرقس 13: 9 - 13</b></p>
<p>Ανατ δε νῶπτεν ἔρωπτεν σενατ      θηνοτ ἐθανμαδῆτβαπ: οτοθ θεν      νιστνασωση σεναβιοτῆ ἔρωπτεν οτοθ      ἵπτοτταθωπτεν ἔραπτεν θηνοτ ναθρεν      θανθησεμων νεμ θανοτρωοτ εοβητ      ετμεεθερε νωοτ.</p>	<p>But watch out for      yourselves, for they will      deliver you up to councils,      and you will be beaten in      the synagogues. You will be      brought before rulers and      kings for My sake, for a      testimony to them.</p>	<p>فَانظُرُوا إِلَىٰ نَفْسِكُمْ. لِأَنَّهُمْ      سَيَسْلِمُونَكُمْ إِلَىٰ مَجَالِسٍ وَتَجْلِدُونَ      فِي مَجَامِعَ وَتُوقَفُونَ أَمَامَ وِلَاةٍ      وَمُلُوكٍ مِنْ أَجْلِي شَهَادَةً لَهُمْ.</p>
<p>Нем нисѠнос тиρωτ ζωτ ἠγορπ      ἵπτοτθιωπ ἠπιερασσελιον.</p>	<p>And the gospel must      first be preached to all the      nations.</p>	<p>وَيَنْبَغِي أَنْ يُكْرَرَ أَوَّلًا بِالْإِنْجِيلِ فِي      جَمِيعِ الْأُمَمِ.</p>
<p>Οτοθ ἔγωπ ἵπτοπτεν θηνοτ εττ      ἠμωπτεν ἠπερερωρπ ἠφιρωστωπ γε οτ      πε ἔτεπεννασαχι ἠμοε: αλλα      φηετογναθηιτ νωπτεν θεν ττογνοτ ἔτε      ἠματ φαι πε ἔτεπεννασαχι ἠμοε:      ἠῶπτεν ταρ αν πεθνασαχι αλλα      Πῆπνευμα εθοραβ πε.</p>	<p>But when they arrest      you and deliver you up, do      not worry beforehand, or      premeditate what you will      speak. But whatever is      given you in that hour,      speak that; for it is not you      who speak, but the Holy      Spirit.</p>	<p>فَمَتَى سَاقُوكُمْ لِيَسْلِمُوكُمْ فَلَا تَعْتَنُوا      مِنْ قَبْلِ بِمَا تَتَكَلَّمُونَ وَلَا تَهْتَمُّوا      بَلْ مَهْمَا أُعْطِيتُمْ فِي تِلْكَ السَّاعَةِ      فَبِذَلِكَ تَكَلِّمُوا لِأَنَّ لِسَنَّتُمْ أَنْتُمْ      الْمُتَكَلِّمِينَ بَلِ الرُّوحِ الْقُدُّسِ.</p>
<p>Οτοθ ἔρε οτσον τ ἵπτοπτεν ἔφμοτ      οτοθ ἔρε οτωτ εττ ἵπτοππηρι: οτοθ      σενατωογνοτ ἵπτε θανπηρι ἔξεν      νογιοτ οτοθ σεναθοεβοτ.</p>	<p>Now brother will betray      brother to death, and a      father his child; and      children will rise up against      parents and cause them to      be put to death.</p>	<p>وَسَيَسْلِمُ الْأَخُ أَخَاهُ إِلَى الْمَوْتِ      وَالْأَبُ وَلَدَهُ وَيَقُومُ الْأَوْلَادُ عَلَى      وَالِدِيهِمْ وَيَقْتُلُونَهُمْ.</p>
<p>Οτοθ ἔρεπενἔγωππῆ ετμοστ      ἠμωπτεν ἵπτε ογον νιβεν εοβε Παραν:      φη δε εθναλμοι ἵπτοττ γα ἐβόλ φαι      πε φηεθνανοθεμ.</p>	<p>And you will be hated      by all for My name's sake.      But he who endures to the      end shall be saved.</p>	<p>وَتَكُونُونَ مُبْغَضِينَ مِنَ الْجَمِيعِ مِنْ      أَجْلِ اسْمِي. وَلَكِنَّ الَّذِي يَصْبِرُ إِلَى      الْمُنْتَهَى فَهَذَا يَخْلُصُ.</p>



Πῶς φα Πεννοῖτ πε ἡ εἰνεε  
 ἵτε νι εἰνεε: ἀμην.

Glory be to God forever.

والمجد لله دائماً

**Liturgy Readings**

قراءات القديس

**The Pauline Epistle**

رسالة بولس الرسول

**Ἐπιστολὴ ἵτε πενσαδ Παῦλος Πιάποστολος**

Παῦλος φβωκ ἡΠενβοις Ἰησοῦς  
 Πιχριστος: πιάποστολος εἰθαρεμ:  
 φηεταῖθαυφ ἐπιζωῖεννοῖφι ἵτε  
 Φνοῖτ.

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

فصل من رسالة معلمنا بولس الرسول إلى العبرانيين، بركته المقدسة تكون معنا. آمين.

Ἐβρεοῦς ἱβ: ῥ - ἱδ

Hebrews 12: 3 - 14

العبرانيين 12: 3 - 14

Ἐκεκεκ ἠνοῖτ ζαρ  
 εἰταιμετρεῖαμοι ἵτοτεῖ ἵτε φαι  
 ἡπαιρηῖ εἰβολ ζιτοτοῖ ἡνιρεφερνοβι  
 εἰαντιλοσιἰα εἰρωῖτ ἡμιν ἡμωῖτ ζινα  
 ἵτετενῶτεμδιδιςι εἰρετενβηλ εἰβολ  
 ζεν νετενψυχη.

For consider Him who endured such hostility from sinners against Himself, lest you become weary and discouraged in your souls.

فَتَفَكَّرُوا فِي الَّذِي أَحْتَمَلَ مِنْ الْخَطَاةِ مَقَاوِمَةً لِنَفْسِهِ مِثْلَ هَذِهِ لِنَلَّا تَكَلُّوا وَتَحْزَنُوا فِي نَفُوسِكُمْ.

Ἐπατετενοῖζι ζαρ εἰρατεν ἠνοῖτ  
 εἰρετενῖοῖβε φνοβι ἡλα εἰδρηι εἰςνοῖ.

You have not yet resisted to bloodshed, striving against sin.

لَمْ تَقَاوَمُوا بَعْدُ حَتَّى الدِّمِ مُجَاهِدِينَ ضِدَّ الْخَطِيئَةِ.

Οῖτοζ ἀρετενεῖρῖωβῶ ἡπιῖωτ  
 ἵζητ φαι εἰταφσαζι νεμωτεν ἡφρηῖ  
 ἵζανῶηρι: Παῶηρι ἡπερερκοῖζι ἵζητ  
 ζεν ῖςβῶ ἵτε Πβοις: οῖδε ἡπερβῶλ  
 εἰβολ εφσοζι ἡμοκ.

And you have forgotten the exhortation which speaks to you as to sons: "My son, do not despise the chastening of The Lord, nor be discouraged when you are rebuked by Him.

وَقَدْ نَسِيتُمْ الْوَعظَ الَّذِي يُخَاطِبُكُمْ كِبْيَيْنَ: «يَا ابْنِي لَا تَحْتَقِرْ تَأْدِيبَ الرَّبِّ، وَلَا تَحْزَنْ إِذَا وَبَّخَكَ».

Φη γαρ ἐτε Πβοις μει ἕμοϋ ἠαϋ  
τῆβω ναϋ ἠαϋερμαστιζοις Δε ἠῶηρι  
νιβεν ἐτεϋναῶποϋ ἔροϋ.

Δριζυπομενις ἠῆβω αϋαζι  
νεμωτεν ἕφρητ ἠελαῶηρι ἠτε  
Φνοϋτ: νιμ γαρ ἠῶηρι ἐτε ἕπαρε  
πεϋιωτ τῆβω ναϋ.

Ιςχε τετενυχη σαβολ ἠτῆβω  
θηῆταϋ ἐρῶφηρ ἔροϋ τηροϋ: ελαρα  
ἠῆωτεν ελαῶηρι ἠνοϋε οϋοε ἠῆωτεν  
ελαῶηρι αν.

Ιςχε νενιοϋ μεν ἠτε τσαρζ ναϋ  
ἠταν ἕμαϋ ἠρεϋτῆβω: οϋοε ναῶηφιτ  
ελατοϋεη: ιε ἠεοϋο ελα εἰτενδνεζωη  
ἕφιωτ ἠτε νιπνεϋμα οϋοε ἠτενωηε.

Πη μεν γαρ ἠροϋ οηκοϋχι ἠεεοϋ  
ναϋτῆβω ναη κατα πετερινωϋ: φαι  
Δε ἠῆοϋ πετεροϋρι ναη ἠεοϋο εἰ  
ἠτενδἰ εβολ εἰτε τεϋμεττοϋβο.

Εβω Δε νιβεν ἠροϋ τιοηροϋ μεν  
ἕπακχεμοϋ ἠεαοϋραϋι νε αλλα ἠτε  
οϋῆκαε ἠεητ: ἐπῆδε Δε οϋοϋταε  
ἠεϋριηηκοη ἠτε τμεῆμη: ἠαϋ τηϋ  
ἠηηῆταϋεϋεϋμαζιη ἕμωοϋ εβολ  
ειτοτς.

Εῶβε φαι νιζιε εϋχη νεμ νιφατ  
εἰβηη εβολ ματαεωοϋ ἔρατοϋ.

For whom The Lord  
loves He chastens, and  
scourges every son whom  
He receives.”

If you endure  
chastening, God deals with  
you as with sons; for what  
son is there whom a father  
does not chasten?

But if you are without  
chastening, of which all  
have become partakers, then  
you are illegitimate and not  
sons.

Furthermore, we have  
had human fathers who  
corrected us, and we paid  
them respect. Shall we not  
much more readily be in  
subjection to the Father of  
spirits and live?

For they indeed for a  
few days chastened us as  
seemed best to them, but He  
for our profit, that we may  
be partakers of His holiness.

Now no chastening  
seems to be joyful for the  
present, but painful;  
nevertheless, afterward it  
yields the peaceable fruit of  
righteousness to those who  
have been trained by it.

Therefore, strengthen  
the hands which hang down,  
and the feeble knees,

لَاِنَّ الَّذِي يُحِبُّ الرَّبَّ يُؤَدِّبُهُ،  
وَيَجْلِدُ كُلَّ ابْنٍ يَقْبَلُهُ».

اِنَّ كُنْتُمْ تَحْتَمِلُوْنَ التَّأْدِيبَ يُعَامِلُكُمْ  
اللّٰهُ كَالْبَنِيْنَ. فَاَيُّ ابْنٍ لَا يُؤَدِّبُهُ  
اَبُوهُ؟

وَلَكِنْ اِنْ كُنْتُمْ بِلَا تَأْدِيبٍ، قَدْ صَارَ  
الْجَمِيعُ شُرَكَاءَ فِيْهِ، فَانْتُمْ نَعُوْلٌ لَا  
بَنُوْنَ.

ثُمَّ قَدْ كَانَ لَنَا اَبَاءٌ اَجْسَادَنَا  
مُؤَدِّبِيْنَ، وَكُنَّا نَهَابُهُمْ. اَفَلَا نَخْضَعُ  
بِالْاَوْلٰى جِدًا لِاَبِي الْاَرْوَاحِ فَحَيًا؟

لَاِنَّ اَوْلِيَّكَ اَدَّبُوْنَا اَيَّامًا قَلِيْلَةً حَسَبَ  
اسْتِحْسَانِهِمْ وَاَمَّا هَذَا فَلْاَجْلِ  
الْمَنْفَعَةِ، لِكِي نَشْتَرِكَ فِي قِدَاسَتِهِ.

وَلَكِنَّ كُلَّ تَأْدِيبٍ فِي الْحَاضِرِ لَا  
يُرٰى اَنَّهُ لِلْفَرَحِ بَلْ لِلْحَزَنِ. وَاَمَّا  
اٰخِرًا فَيُعْطٰى الَّذِيْنَ يَتَدَرَّبُوْنَ بِهٖ  
ثَمَرَ بَرٍّ لِّلسَّلَامِ.

لِذٰلِكَ قُوْمُوْا الْاَيْدِي الْمُسْتَرْخِيَةَ  
وَالرُّكْبَ الْمُخْلَعَةَ.

Αριστὶ ἠετανζινδοσι εἰσοῦτων  
 ἠνετενδλαατς: θινα ἠτε ὤτεμ  
 †μετβαλε ρικι μαλλον δε ἠτεελοσε.

Ἰοσι ἠσα †θιρηνη νεμ ορον  
 νιβεν: νεμ πιτοῦβο φηῆτε ατῶνοϋϋ  
 ἠμιοη ἔλι νανατ ἔΠβοις.

*Πρὸς τὰς ἐκκλησίας  
 τῆς ἁγίας πόλεως Ἰερουσαλὴμ.*

and make straight paths  
 for your feet, so that what is  
 lame may not be dislocated,  
 but rather be healed.

Pursue peace with all  
 people, and holiness,  
 without which no one will  
 see The Lord:

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

وَاصْنَعُوا لِأَرْجُلِكُمْ مَسَالِكَ  
 مُسْتَقِيمَةً، لِكَيْ لَا يَعْثِفَ الْأَعْرَجُ،  
 بَلْ بِالْحَرِيِّ يَشْفَى.

اتَّبِعُوا السَّلَامَ مَعَ الْجَمِيعِ،  
 وَالْقِدَاسَةَ الَّتِي بِدُونِهَا لَنْ يَرَى  
 أَحَدُ الرَّبِّ.

*نعمة الله الأب تكون مع جميعكم.  
 أمين.*

### The Catholic Epistle الكاثوليكون

Καθολικον ἔβολα δεν πε πιζογιτ  
 ἠἠπιστολη ἠτε πενιωτ Πετρος.  
 Ἀμην. Ἡμενερα†.

**ἁ Πετρος 2: 1β - 1Ϡ**

Ἡμενερα† ἠπερερ ἠηνοῦ ἠῶγεμμο  
 δεν πιρωκα εθναῶπι δεν ἠηνοῦ:  
 εἰεπιρασμοσ νωτεν ἠῶρη† ἠοῦεωβ  
 ἠῶγεμμο ἔαϋεμ ἠηνοῦ.

Ἀλλα ἠῶρη† ἔρετενοι ἠῶφηρ  
 ἠνιῶκαῦε ἠτε Πιῶριστοσ: ραῶι θινα  
 δεν πιῶρηπ ἔβολα ἠτε πεϋῶοῦ  
 ἠτετενεραῶι δεν οῦῶελελ.

Ισχε δε σεῶῶῶ ἠμωτεν δεν φῶρα  
 ἠΠιῶριστοσ ὠοῦηιατεν ἠηνοῦ: σε φα  
 πιῶοῦ νεμ †χομ νεμ Πιῶνεμα ἠτε  
 Φνοῦ† αϋῶτον ἠμοϋ ἔεεν ἠηνοῦ.

The Catholic epistle of  
 the First Epistle of our  
 father St. Peter. May his  
 blessings be with us all.  
 Amen. My beloved.

**1 Peter 4: 12 - 19**

Beloved, do not think it  
 strange concerning the fiery  
 trial which is to try you, as  
 though some strange thing  
 happened to you;

but rejoice to the extent  
 that you partake of Christ's  
 sufferings, that when His  
 glory is revealed, you may  
 also be glad with exceeding  
 joy.

If you are reproached  
 for the name of Christ,  
 blessed are you, for the  
 Spirit of glory and of God  
 rests upon you. On their part  
 He is blasphemed, but on  
 your part He is glorified.

الكاثوليكون من رسالة معلمنا  
 بطرس الأولي، بركته المقدسة  
 تكون معنا. أمين. يا احبائي.

**1 بطرس 4: 12 - 19**

أَيُّهَا الْأَحِبَّاءُ، لَا تَسْتَعْجَبُوا الْبَلْوَى  
 الْمُحْرِقَةَ الَّتِي بَيْنَكُمْ حَادِثَةً، لِأَجْلِ  
 أُمَّحَاتِكُمْ، كَأَنَّهُ أَصَابَكُمْ أَمْرٌ  
 غَرِيبٌ.

بَلْ كَمَا اشْتَرَكْتُمْ فِي آلامِ الْمَسِيحِ  
 أَفْرَحُوا لِكَيْ تَفْرَحُوا فِي اسْتِعْلَانِ  
 مَجْدِهِ أَيْضًا مُبْتَهَجِينَ.

إِنْ عِيرْتُمْ بِاسْمِ الْمَسِيحِ فَطُوبَى  
 لَكُمْ، لِأَنَّ رُوحَ الْمَجْدِ وَاللَّهِ يَجَلُّ  
 عَلَيْكُمْ. أَمَّا مِنْ جِهَتِهِمْ فَيَجْدَفُ  
 عَلَيْهِ، وَأَمَّا مِنْ جِهَتِكُمْ فَيَمَجِّدُ.



## The Acts

### الإبركسيس

<p>Πραξις ἴτε νενοιϋτ ἰὰποστολοσ: ἐρε ποτςμοτ εσοταβ ωωπι νεμαν. Αμην.</p>	<p>The Acts of our fathers the apostles, may their blessings be with us all. Amen.</p>	<p>فصل من أعمال آبائنا الرسل الأظهار المشمولين بنعمة الروح القدس، بركتهم تكون معنا. آمين.</p>
<p><b>Πραξις ζ: μΔ - η: α</b></p>	<p><b>Acts 7: 44 - 8: 1</b></p>	<p><b>أعمال 7 : 44 - 8 : 1</b></p>
<p>Ϡσκνη ἴτε τμετμεορε οηένασ ἴτε νενοιϋτ εἰ πωαρε κατὰ φρητ ἔταφοταβσαβνι ἴχε φηετσαζι νεμ          Ὡωῆχοσ ἔθαμιοσ κατὰ πιτῖποσ ἔταφνατ ἔροφ.          Θαἰ ἔτατολοσ ἔδοτη νεμωοτ ἔατωποσ ἔρωοτ ἴχε νενοιϋτ νεμ Ἰησοϋ ζεν παμααζι ἴτε νιεθνοσ νηῆτα φνοϋτ εἰτοτ ἔβολ δατῆη μῖρο ἴτε νενοιϋτ ωα νιῆροοτ ἴτε Δαυιδ.          Φηῆταφχιμἰ νοτῆμοτ ἰπεῖμο ἰφνοϋτ: οτοσ αρερετιν ἔθαμιο ἴνοτα ἴωωπι ἰφνοϋτ ἴλακωβ.          Σολομων δε αρεκετ οτην ναφ.          Αλλα ναρε πετβοσι ωοπ αν ζεν εανμοτηκ ἴχιζ κατὰ φρητ ἔτε πιπροφητησ ζω ἰμοσ.          Χε τφε πε παῆρονοσ οτοσ ἴκαζι πε φμα ἴνεμνι ἴτε ναβαλαντ: αϋ ἴνι πε φηῆτετεν νακοτφ νηι πεζε Πβοισ: ἰε αϋ πε φμα ἴτε παμανῖτοη.</p>	<p>Our fathers had the tabernacle of witness in the wilderness, as He appointed, instructing Moses to make it according to the pattern that he had seen,          which our fathers, having received it in turn, also brought with Joshua into the land possessed by the Gentiles, whom God drove out before the face of our fathers until the days of David,          who found favor before God and asked to find a dwelling for the God of Jacob.          But Solomon built Him a house.          However, the Most High does not dwell in temples made with hands, as the prophet says:          ‘Heaven is My throne, And earth is My footstool. What house will you build for Me? says The Lord, Or what is the place of My rest?</p>	<p>وَأَمَّا خَيْمَةُ الشَّهَادَةِ فَكَانَتْ مَعَ آبَائِنَا فِي الْبَرِّيَّةِ كَمَا أَمَرَ الَّذِي كَلَّمَ مُوسَى أَنْ يَعْمَلَهَا عَلَى الْمَثَلِ الَّذِي كَانَ قَدْ رَأَاهُ.          الَّتِي ادْخَلَهَا أَيْضاً آبَاؤُنَا إِذْ تَخَلَّفُوا عَلَيْهَا مَعَ يَشُوعَ فِي مَلِكِ الْأَمَمِ الَّذِينَ طَرَدَهُمُ اللَّهُ مِنْ وَجْهِ آبَائِنَا إِلَى أَيَّامِ دَاوُدَ.          الَّذِي وَجَدَ نِعْمَةً أَمَامَ اللَّهِ وَالتَّمَسَ أَنْ يَجِدَ مَسْكناً لِإِلَهِ يَعْقُوبَ.          وَلَكِنَّ سُلَيْمَانَ بَنَى لَهُ بَيْتاً.          لَكِنَّ الْعَلِيِّ لَا يَسْكُنُ فِي هَيْكَلٍ مَصْنُوعَةٍ بِالْأَيْدِي كَمَا يَقُولُ النَّبِيُّ:          السَّمَاءُ كُرْسِيُّ لِي وَالْأَرْضُ مَوْطِئُ لِقَدَمِي. أَيُّ بَيْتٍ تَبْنُونَ لِي يَقُولُ الرَّبُّ وَأَيُّ هُوَ مَكَانُ رَاحَتِي.</p>

Ἡ ΤΑΧΙΣ ΔΕ ΑΣΘΑΜΙΕ ΝΑΙ ΤΗΡΟΥ.

ΠΙΝΑΨΤ ΝΑΖΒΙ ΟΥΟΣ ΝΑΤΣΕΒΙ ΔΕΝ  
ΠΟΥΚΕΖΗΤ ΝΕΜ ΝΟΥΚΕΜΑΨΧ: ΝΘΩΤΕΝ  
ΝΗΣΟΥ ΝΙΒΕΝ ΤΕΤΕΝ† ΕΔΟΥΝ ΕΞΡΕΝ  
ΠΙΠΝΕΥΜΑ ΕΘΟΥΑΒ ΜΦΡΗ†  
ΝΝΕΤΕΝΚΕΙΟΥ ΟΥΟΣ ΝΘΩΤΕΝ ΖΩΤΕΝ.

Πιμ εβολα δεν νιπροφητης ετε μπε  
νετενιο† βοχι νσωφ: ουος αυδωτεβ  
νηηεταγερψορπ ηλιωψ επχινη ντε  
πιθμη: φαι νθωτεν εταρετενθιφ  
ουος αρετενδοθβεφ.

Νθωτεν αρετενβι μπινομος  
εζανθα ναστελος ουος μπετεναρεβ  
εροφ.

Ναι δε εταρσομουο ναψωβωβεβ  
μπορζητ ουος ναηδραχρεχ  
νηνοναχχι εζρηι εχωφ.

Στεφανος δε εμμεε εβολα δεν  
φμαλ† νεμ Πιπνευμα εθουαβ νεμ  
αφσομς εζρηι ετφε αφνατ επωου  
μφνου† ουος Ιησουε εφουε ερατφ  
σαουιναμ μφνου†.

ΟΥΟΣ ΠΕΧΑΦ ΧΕ ΖΗΠΠΕ ΤΗΝΑΤ  
ΕΝΙΦΗΟΥΙ ΕΥΟΥΗΝ: ΟΥΟΣ ΠΩΗΡΙ ΜΦΡΩΜΙ  
ΕΦΟΥΕ ΕΡΑΤΦ ΣΑΟΥΙΝΑΜ ΜΦΝΟΥ†.

Ατωψ δε εβολα τηρου δεν ουνηψ†  
νςμη ουος αναμαλι ηνουμαψχ ουος

Has My hand not made all these things?’

You stiff-necked and uncircumcised in heart and ears! You always resist the Holy Spirit; as your fathers did, so do you.

Which of the prophets did your fathers not persecute? And they killed those who foretold the coming of the Just One, of whom you now have become the betrayers and murderers,

who have received the law by the direction of angels and have not kept it.”

When they heard these things they were cut to the heart, and they gnashed at him with their teeth.

But he, being full of the Holy Spirit, gazed into heaven and saw the glory of God, and Jesus standing at the right hand of God,

and said, “Look! I see the heavens opened and the Son of Man standing at the right hand of God!”

Then they cried out with a loud voice, stopped their ears, and ran at him with

أَلَيْسَتْ يَدِي صَعَتَتْ هَذِهِ الْأَشْيَاءَ كُلَّهَا؟

يَا قَسَاةَ الرِّقَابِ وَعِزَّيَ الْمَخْتُونِينَ بِالْقُلُوبِ وَالْآذَانِ، أَنْتُمْ دَائِمًا تُقَاوِمُونَ الرُّوحَ الْقُدُسَ. كَمَا كَانَ آبَاؤُكُمْ، كَذَلِكَ أَنْتُمْ.

أَيُّ الْأَنْبِيَاءِ لَمْ يَصْطَهْدَهُ آبَاؤُكُمْ وَقَدْ قَتَلُوا الَّذِينَ سَبَقُوا فَأَنْبَأُوا بِمَجِيءِ الْبَارِ الَّذِي أَنْتُمْ الْآنَ صِرْتُمْ مُسَلِّمِيهِ وَقَاتِلِيهِ.

الَّذِينَ أَخَذْتُمْ النَّامُوسَ بِتَرْتِيبِ مَلَائِكَةٍ وَلَمْ تَحْفَظُوهُ؟»

فَلَمَّا سَمِعُوا هَذَا حَنَفُوا بِقُلُوبِهِمْ وَصَرُّوا بِأَسْنَانِهِمْ عَلَيْهِ.

وَأَمَّا هُوَ فَشَخَّصَ إِلَى السَّمَاءِ وَهُوَ مُمْتَلِئٌ مِنَ الرُّوحِ الْقُدُسِ، فَرَأَى مَجْدَ اللَّهِ وَيَسُوعَ قَائِمًا عَنْ يَمِينِ اللَّهِ.

فَقَالَ: «هَا أَنَا أَنْظُرُ السَّمَاوَاتِ مَفْتُوحَةً وَابْنَ الْإِنْسَانِ قَائِمًا عَنْ يَمِينِ اللَّهِ.»

فَصَاحُوا بِصَوْتٍ عَظِيمٍ وَسَدُّوا آذَانَهُمْ وَهَجَمُوا عَلَيْهِ بِنَفْسٍ وَاحِدَةٍ.

αὐτοῖσι ἑταροῖσι ἁβ οὐνοὶ ἐξῆρι ἐξωφ.

Οὗτος ἀρχιτεφ σαβολ ἡπολις  
ἀρχιῶνι ἐξωφ: οὗτος νιμεθερετ ἀρχω  
ἡνοῦβωσ δαρατεφ ἡνοῦβελωρι  
ἐπεφραν πε Κατλос.

Οὗτος ἀρχιῶνι ἐξεν Στεφανος  
εφτσο οὗτος εφχω ἡμος χε Πβοις  
ἡνοῦς ωπε παπνευμα ἐροκ.

Αρχιτεφ δε ἐξεν πεφκελι οὗτος  
αφωφ ἐβολ δεν οῦνιωφ ἡμην εφχω  
ἡμος χε Πβοις ἡνεκεφ παινοβι ἐρωῦ:  
οὗτος φαι ἐταφχοφ αφενκοτ.

Κατλос δε ηαφτματ πε ἐρρη  
ἐξεν πεφδωτεβ: αφωπι δε ἡπιχοφ  
ἐτεῦματ ἡνε οῦνιωφ ἡλιωσμος ἐξεν  
τρεκκλησιὰ ετδεν ἡροῦκαλμη ἀτρω  
δε ἐβολ τηροῦ ἐνιχωρα ἡτε φλοῦδα  
νεμ τσαμαρια φατεν νιαποστολοσ  
ἡματατοφ.

*Πισαχι δε ἡτε Πβοις εφῆλαι οὗτος  
εφῆλαι: εφῆμασι οὗτος εφῆταχρο:  
δεν φῆσια ἡεκκλησια ἡτε φνοῦφ:  
ἡμην.*

one accord;

and they cast him out of the city and stoned him and the witnesses laid down their clothes at the feet of a young man named Saul.

And they stoned Stephen as he was calling on God and saying, "Lord Jesus, receive my spirit."

Then he knelt down and cried out with a loud voice, "Lord, do not charge them with this sin." And when he had said this, he fell asleep.

Now Saul was consenting to his death. At that time a great persecution arose against the church, which was at Jerusalem; and they were all scattered throughout the regions of Judea and Samaria, except the apostles.

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

وَأَخْرَجُوهُ خَارِجَ الْمَدِينَةِ وَرَجَمُوهُ.  
وَالشَّهَدَاءُ خَلَعُوا ثِيَابَهُمْ عِنْدَ رَجُلٍ  
شَابٍ يُقَالُ لَهُ سَاوُلُ.

فَكَانُوا يَرَجُمُونَ اسْتَفَانُسَ وَهُوَ  
يَدْعُو وَيَقُولُ: «أَيُّهَا الرَّبُّ يَسُوعُ  
اقْبَلْ رُوحِي».

ثُمَّ جَثَا عَلَى رُكْبَتَيْهِ وَصَرَخَ  
بِصَوْتٍ عَظِيمٍ: «يَا رَبُّ لَا تُقِمَ لَهُمْ  
هَذِهِ الْخَطِيئَةَ». وَإِذْ قَالَ هَذَا رَقَدَ.

وَكَانَ سَاوُلُ رَاضِيًا بِقَتْلِهِ. وَحَدَثَ  
فِي ذَلِكَ الْيَوْمِ اضْطِهَادٌ عَظِيمٌ عَلَى  
الْكَنِيسَةِ الَّتِي فِي أُورُشَلِيمَ فَتَشَتَّتْ  
الْجَمِيعُ فِي كُورِ الْيَهُودِيَّةِ  
وَالسَّامَرَةِ مَا عدا الرِّسْلَ.

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



**Synaxarium of Abib 12**  
سنكسار اليوم الثاني عشر من شهر أبيب

1. The Commemoration of the Honored Archangel Michael, the Head of the Heavenly Hosts
2. The Martyrdom of St. Abba Hur (Apahor) El-Siriakousy
3. The Departure of Anba Shishoy (Sisoes) the Great

1. تذكار رئيس الملائكة الجليل ميخائيل
2. استشهاد القديس أباهور السرياقوسي
3. نياحة القديس الأنبا شيشوي الكبير

**1. The Commemoration of the Honorable Archangel Michael**

On this day of every Coptic month, the church celebrates the commemoration of the honorable Archangel Michael, the head of the Heavenly Hosts, and the intercessor of mankind.

May the blessing of his holy intercession be with us all. Amen.

1. تذكار رئيس الملائكة الجليل ميخائيل في مثل هذا اليوم من كل شهر قبطي تُعبد الكنيسة بتذكار رئيس الملائكة الجليل ميخائيل، رئيس جند السمايين، والشفيع في جنس البشر. بركة شفاعته المقدسة فلتكن معنا. آمين.

**2. The Martyrdom of St. Abba Hur (Apahor) El-Siriakousy**

On this day also, of the year 20 of the martyrs, 304 AD, the saint Abba Hur (Apahor), was martyred. He was born in Siriakous and his father was an iron worker. His parents brought him up on the Christian teachings.

When the persecution against the Christians was incited, he wished to become a martyr. He went to El-Farma, where he confessed The Lord Christ before its governor. He tortured him much, but The Lord comforted the saint and healed his wounds. The governor was amazed from what he witnessed, he and his entire family believed in The Lord Christ.

When another governor was appointed for El-Farma, they received the crown of martyrdom at his hands. The new governor severely tortured the saint Abba Hur, and when he became weary of torturing him, he sent him to Ansen. Arianus, the governor of Ansen, tortured Abba Hur by squeezing him with the Hinbazeen, crucified him head down, and burned him with fire. Finally, the governor ordered him beheaded, and thus he received the crown of martyrdom.

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

2. استشهاد القديس أباهور السرياقوسي وفيه أيضاً من سنة 20 للشهداء، سنة 304 ميلادية، استشهاد القديس أباهور. وُلد هذا القديس بسرياقوس، وكان والده يعمل حداداً وقد رباه على التعاليم المسيحية. ولما ثار الاضطهاد على المسيحيين، أراد القديس أباهور أن يصير شهيداً. فمضى إلى الفرما واعترف أمام الوالي بالسيد المسيح. فعذبه كثيراً، ولكن الرب كان يعزيه ويشفيه من جراحاته، حتى اندهش الوالي من ذلك، فأمن هو وأسرته وبنوه بالسيد المسيح. ولما تعين والي آخر على الفرما، نالوا أكاليل الشهادة على يديه. أما القديس أباهور، فقد عذبه الوالي الجديد كثيراً، ولما تعب من تعذيبه، أرسله إلى أنصنا. فعذبه أريانوس والي أنصنا بالعصر بالهنبازين والصلب مُكسباً والحرق بالنار وغير ذلك. وأخيراً أمر بقطع رأسه، فنال إكليل الشهادة. بركة صلواته فلتكن معنا. آمين.

**3. The Departure of Anba Shishoy (Sisoes) the Great**

On this day also, of the year 146 of the martyrs, 430 AD, the great saint Anba Shishoy, departed. This saint was born in the year 320 AD. He became a monk at St. Macarius the great in the wilderness of Shiheet in the year 340 AD, and was one of his early disciples. He

3. نياحة القديس الأنبا شيشوي الكبير وفيه أيضاً من سنة 146 للشهداء، سنة 430 ميلادية، تنيح القديس العظيم الأنبا شيشوي. وُلد هذا القديس سنة 320 ميلادية. ترهب عند القديس مكاريوس الكبير في برية



loved serenity and seclusion.

When the number of monks increased in Shiheet, he went to the mount of Anba Antonius in the year 356 AD, after the departure of Anba Antonius, seeking serenity. He closely followed the life of Anba Antonius to the point that he was a living image of the saint. He devoted himself to silence, prayers, asceticism and the work of his hand. He only ate once every two days and lived as such for seventy years. Then he returned to Shiheet in the year 426 AD, and joined the monastic assembly because of his old age.

At the time of his departure, the monks surrounded him to receive his blessing. They saw his face shining with a heavenly radiance and heard him saying, "Here is Anba Antonius, here are the apostles and the saints are coming to us." Then they heard him whispering to a person in front of him without seeing anyone. They asked him, "Whom are you talking to, O our Father." He replied, "The angels who came to receive my soul. I asked them to leave me for a while to offer an acceptable repentance." The monks benefitted greatly from his words. Then his face shined with a halo of light and he shouted up saying, "Look, here is The Lord who is coming, saying: Give me this chosen vessel." He said that and delivered up his soul in the hands of The Lord, whom he loved. His face remained shining with radiance and a sweet aroma spread from his body, thus he rested after a long struggle at an age of one hundred and ten years.

This father had some sayings about humility, love, spiritual struggle, serenity and silence, such as, "Man has to restrain the fury of anger, as he feels it." A brother asked him, "If I fall, O my father, what should I do?" The saint replied, "Rise up from your fall." When the brother asked, "What if I fall more than one time?" The saint replied, "I advise you to struggle until the end." He used to say, "It is good for the monk to stay in his cell, and if he endured remaining in it patiently, he would receive every kind of blessing." Once a brother asked him, "What does it mean to be sojourner?" He replied, "To be silent, in any place where the human beings are present, he should tell himself; what is my concern in that matter?" he also used to say, "We need the purity of the heart, for this reason we need to care not about what we say, but also about what we do."

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

شيهيت سنة 340 ميلادية، وصار من أوائل تلاميذه، وكان محباً للوحدة والهدوء. فلما كثر عدد الرهبان في شيهيت، مضى في سنة 356 ميلادية، بعد نياحة القديس الأنبا أنطونيوس، إلى جبل الأنبا أنطونيوس طلباً للهدوء، حيث اتبع سيرته بكل دقة، حتى صار صورة حياة له. وانعكف على الصمت والصلاة والتقشف وعمل اليد، لا يأكل إلا مرة كل يومين. وعاش على هذا الحال سبعين سنة. ثم رجع إلى شيهيت سنة 426 ميلادية، ودخل المجمع لشيخوخته. وعند نياحته أحاط به الرهبان لأخذ بركته فشاهدوا وجهه يسطع بنور سماوي وسمعوه يقول: "هوذا الأنبا أنطونيوس. وهوذا الرسل والقديسون أتون إلينا". وسمعوه يهمس مع أشخاص أمامه دون أن يروا أحداً. فسألوه: "من تخاطب يا أباتا؟" فأجاب: "الملائكة الذين جاءوا ليأخذوا روحي. أسألهم أن يتركوني زمناً لأصنع فيه توبة مقبولة". فانتفع الرهبان جداً. ثم تلاً وجهه بهالة من النور، وهتف قائلًا: "أنظروا هوذا الرب آت. يقول أعطني هذا الإناء المختار". قال هذا واستودع روحه في يدي الرب الذي أحبه. وظل وجهه متلألئاً بالنور وفاحت من جسده رائحة زكية، وهكذا استراح بعد جهاد طويل عن عمر يناهز مائة وعشر سنين. ولهذا القديس بعض الأقوال في الاتضاع والمحبة والجهاد الروحي والهدوء والصمت، منها قوله: "على الإنسان أن يصد ثورة الغضب بمجرد شعوره بها". وسأله أخ: "إذا سقطت يا أباي، فماذا أصنع؟" أجابه القديس: "انهض من سقطتك"، ولما قال الأخ: "وإذا سقطت أكثر من مرة؟" فقال له القديس: "أنصحك أن تجاهد حتى النهاية". وكان يقول: "جيد للراهب أن يبقى في قلايته، فإذا احتمل البقاء فيها بصبر فسينال بركة من كل نوع". ومرة سأله أخ: "ما هي الغربة؟"، فأجابه: "هي الصمت، في كل موضع يوجد فيه الإنسان يجب أن يقول لنفسه ما شأني في هذا الأمر؟" وكان يقول: "نحن نحتاج إلى طهارة القلب. ولهذا ينبغي أن نهتم كثيراً لا بما نقوله، بل بما نعيشه". بركة صلواته فلتكن معنا. آمين.

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

ولربنا المجد دائماً أبدياً. آمين.

### The Liturgy Psalm

مزمور القُداس

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

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

<b>Ψαλμος τω Δαυιδ ΔΓ: ιθ, κ</b>	<b>Psalm 34: 19, 20</b>	<b>مزمور 33: 19، 20</b>
<p>Παρωωτ νιθλτψις ντε νιθμηι:          οτοθ ρηναναρωοτ νζε Πβοις εβολ          νδητοτ τηροτ: Πβοις νααρεθ ενοτκακ          τηροτ: οται εβολ νδητοτ τηροτ          ννεϑλοϑλεϑ. <b>Αλληλοια.</b></p>	<p>Many are the afflictions of the righteous: but The Lord delivers him out of them all. He guards all his bones; not one of them is broken. <b>Alleluia.</b></p>	<p>كثيرة هي آحزان الصديقين، ومن جميعها ينجيهم الرب، يحفظ الرب جميع عظامهم، وواحدة منها لا تتكسر. <b>هلليويا.</b></p>

### The Liturgy Gospel

إنجيل القُداس

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

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

<p>Οτἀναστωσις εβολ δεν          πιερασσελιον εθοταβ κατα λουκαν          ασιοτ.</p>	<p>A chapter according to Saint Luke, may his blessings be with us. Amen.</p>	<p>فصل من إنجيل معلمنا لوقا البشير. بركاته علينا آمين.</p>
<b>Λουκαν ια: νσ - ιβ: ιβ</b>	<b>Luke 11: 53 - 12: 12</b>	<b>لوقا 11: 53 - 12: 12</b>
<p>Εταϑι δε εβολ ἡματ ἀτερρητς          νζε νικαδ νεμ νιΦαρισειοσ εσοις          νκακωσ οτοθ εσαχι νεμαϑ εθβε          εανμηϙ.</p> <p>Ετδιχροϑ εχορϑε νοτσαχι εβολ          δεν ρωϑ.</p>	<p>And as He said these things to them, the scribes and the Pharisees began to assail Him vehemently, and to cross-examine Him about many things,</p> <p>lying in wait for Him, and seeking to catch Him in something He might say, that they might accuse Him.</p>	<p>وَفِيمَا هُوَ يُكَلِّمُهُمْ بِهَذَا ابْتَدَأَ الْكُتَّابَةُ وَالْفَرِّيسِيُّونَ يَحْنَقُونَ جِدًّا وَيَصَادِرُونَهُ عَلَى أُمُورٍ كَثِيرَةٍ.</p> <p>وَهُمْ يُرَاقِبُونَهُ طَالِبِينَ أَنْ يَصْطَادُوا شَيْئًا مِنْ فَمِهِ لِكَيْ يَشْتَكُوا عَلَيْهِ.</p>

ΕΝΟΙΣ ΕΤΑΡΘΟΥΤ̄ ΝΞΕ ΖΑΝΘΒΑ  
 ἄμηνυ ζωστε ἵτοϋρωμι ἔξεν  
 νοῦερνοῦ αϋερρητς ἵζοϋ  
 ἵνεϋμαθητς ἵϋορπ μαζοτην  
 ἔρωτεν ἔβολ ζα ἵϋεμῆρ ἵτε  
 νιΦαρισεοϋ ἔτε τοϋμετωβι τε.

Μουον ἔλι εϋροβς γε ἑῖναϋωρπ  
 ἔβολ αν οῖροϋ ἄμουν πετρηπ γε  
 σεναἔμι ἔροϋ αν.

Πη ζαρ ἔτετενναζοτοῦ ζεν ἵχρακι  
 σενασομοῦ ζεν φῶτωνι οῖροϋ  
 φἠεταρετενσαχι ἄμοϋ ζεν φῆαϋϋ  
 ζεν νιταμιον εῖεζιωτ̄ ἄμοϋ ϋζεν  
 νιζενεφωρ.

†ζω δε ἄμοϋ νωτεν ναῶφῆρ γε  
 ἄπερερζοτ̄ ζατ̄η ἵνηεθναζωτεβ  
 ἄπετενσωμα οῖροϋ μενενσα ναι  
 ἄμοοντωοῦ ἄματ̄ ἵελι ἵεζοῦ ἔαιϋ.

†ναταμωτεν γε ἄριζοτ̄ ζατ̄η  
 ἵνιμ ἄριζοτ̄ ζατ̄η ἄφἠετε μενενσα  
 εῶρεϋζωτεβ οῖροντεϋ ερϋιϋι ἔζιοῖ  
 ἔτ̄εεννα ἄζα †ζω ἄμοϋ νωτεν γε  
 ἄριζοτ̄ ζατ̄η ἄφαι.

Μη τῖοῦ ἵβας αν ἔτοῦτ̄ ἄμωοῦ  
 ἔβολ ζα τεβι ἑνοῦτ̄ οῖροϋ οῖραι ἔβολ  
 ἵζητοῦ ἵσεοβϋ ἔροϋ αν ἄπεἄθο ἄ  
 Φνοῦτ̄.

In the meantime, when an innumerable multitude of people had gathered together, so that they trampled one another, He began to say to His disciples first of all, “Beware of the leaven of the Pharisees, which is hypocrisy.

For there is nothing covered that will not be revealed, nor hidden that will not be known.

Therefore, whatever you have spoken in the dark will be heard in the light, and what you have spoken in the ear in inner rooms will be proclaimed on the housetops.”

And I say to you, My friends, do not be afraid of those who kill the body, and after that have no more that they can do.

But I will show you whom you should fear: Fear Him who, after He has killed, has power to cast into hell; yes, I say to you, fear Him!

Are not five sparrows sold for two copper coins? And not one of them is forgotten before God.

وَفِي أَثْنَاءِ ذَلِكَ إِذِ اجْتَمَعَ رِبَوَاتُ  
 الشَّعْبِ حَتَّى كَانَ بَعْضُهُمْ يَدُوسُ  
 بَعْضًا ابْتِدَاءً يَقُولُ لِتَلَامِيذِهِ: «أَوَّلًا  
 تَحَرَّزُوا لِأَنفُسِكُمْ مِنْ خَمِيرِ  
 الْفَرِيسِيِّينَ الَّذِي هُوَ الرِّيَاءُ.

فَلَيْسَ مَكْتُومٌ لَنْ يُسْتَعْلَنَ وَلَا خَفِيٌّ  
 لَنْ يُعْرَفَ.

لِذَلِكَ كُلُّ مَا قَلْتُمُوهُ فِي الظُّلْمَةِ  
 يَسْمَعُ فِي النُّورِ وَمَا كَلَّمْتُمْ بِهِ  
 الْأُذُنَ فِي الْمَخَادِعِ يُنَادِي بِهِ عَلَى  
 السُّطُوحِ.

وَلَكِنْ أَقُولُ لَكُمْ يَا أَحِبَّائِي لَا تَخَافُوا  
 مِنَ الَّذِينَ يَقْتُلُونَ الْجَسَدَ وَبَعْدَ ذَلِكَ  
 لَيْسَ لَهُمْ مَا يَفْعَلُونَ أَكْثَرَ.

بَلِ أَرِيكُمْ مِمَّنْ تَخَافُونَ خَافُوا مِنَ  
 الَّذِي بَعْدَ مَا يَقْتُلُ لَهُ سُلْطَانٌ أَنْ  
 يُلْقِي فِي جَهَنَّمَ. نَعَمْ أَقُولُ لَكُمْ مِنْ  
 هَذَا خَافُوا.

أَلَيْسَتْ خَمْسَةٌ عَصَافِيرَ تُبَاعُ  
 بِفِلْسَيْنِ وَوَاحِدٍ مِنْهَا لَيْسَ مَنْسِيًّا  
 أَمَامَ اللَّهِ.

Ἀλλὰ νικεῶν ἡτέτενα φε σενπ  
τηροῦ: ὑπερρωτ τετενοτο  
ἐοῦμηῶ ἡβλαχ.

Ἰῶω δε ἡμοσ νωτεν γε οτον  
νιβεν εθναοτωνε εβολ ηδητ ἡπεμθο  
ἡνιρωμ Πωρη ζωῆ ἡφρωμ  
ναοτωνε εβολ ηδητοῦ ἡπεμθο  
ἡνιασσελοσ ητε φνωτ.

Φη δε εθναοτωτ εβολ ἡπεμθο  
ἡνιρωμ σεναοτωτ εβολ ζωῆ ἡπεμθο  
ἡνιασσελοσ ητε φνωτ.

Οτωσ οτον νιβεν εθναε οτσαχι  
ἡσα Πωρη ἡφρωμ σεναχαῆ ναῆ  
εβολ: φη δε εθναεοτὰ εΠιπνευμα  
εθοταβ ἡνοτ χω ναῆ εβολ.

ῶοταν δε αῶωανεν εθνοτ εδωτη  
ενιςῆνασση νεμ νιαρχη νεμ  
νιεζοτσα ἡπερρωοτω γε πωσ ιε οτ  
πε ετετενναεροτ ἡμοσ ιε οτ πε  
ετετενναοτ.

Πιπνευμα σαρ εθοταβ  
νατσαβωτεν δεν ἡοτνοτ ετε ἡματ  
ενηεθνασεμῆωα ἡχοτοτ.

*Πῶοτ φα Πεννοτ πε ωα ενεε  
ἡτε νι ενεε: ἡμην.*

But the very hairs of  
your head are all numbered.  
Do not fear therefore; you  
are of more value than  
many sparrows.

Also I say to you,  
whoever confesses Me  
before men, him the Son of  
Man also will confess  
before the angels of God.

But he who denies Me  
before men will be denied  
before the angels of God.

And anyone who speaks  
a word against the Son of  
Man, it will be forgiven  
him; but to him who  
blasphemes against the  
Holy Spirit, it will not be  
forgiven.

Now when they bring  
you to the synagogues and  
magistrates and authorities,  
do not worry about how or  
what you should answer, or  
what you should say.

For the Holy Spirit will  
teach you in that very hour  
what you ought to say.

*Glory be to God forever.*

بَلْ شُعُورُ رُؤُوسِكُمْ أَيْضاً جَمِيعُهَا  
مُحْصَاةٌ فَلَا تَخَافُوا. أَنْتُمْ أَفْضَلُ مِنْ  
عَصَافِيرَ كَثِيرَةٍ.

وَأَقُولُ لَكُمْ كُلُّ مَنْ اعْتَرَفَ بِي قَدَّامَ  
النَّاسِ يَعْتَرِفُ بِهِ ابْنُ الْإِنْسَانِ قَدَّامَ  
مَلَائِكَةِ اللَّهِ.

وَمَنْ أَنْكَرَنِي قَدَّامَ النَّاسِ يَنْكُرُنِي قَدَّامَ  
مَلَائِكَةِ اللَّهِ.

وَكُلُّ مَنْ قَالَ كَلِمَةً عَلَى ابْنِ  
الْإِنْسَانِ يُغْفَرُ لَهُ وَأَمَّا مَنْ جَدَّفَ  
عَلَى الرُّوحِ الْقُدُسِ فَلَا يُغْفَرُ لَهُ.

وَمَتَى قَدَّمُوكُمْ إِلَى الْمَجَامِعِ  
وَالرُّؤُوسَاءِ وَالسَّلَاطِينِ فَلَا تَهْتَمُّوا  
كَيْفَ أَوْ بِمَا تَحْتَجُّونَ أَوْ بِمَا  
تَقُولُونَ.

لَأَنَّ الرُّوحَ الْقُدُسَ يُعَلِّمُكُمْ فِي تِلْكَ  
السَّاعَةِ مَا يَجِبُ أَنْ تَقُولُوهُ.»

*والمجد لله دائماً.*

# Katameros Readings for the 13<sup>th</sup> Day of Abib

قطمارس قراءات اليوم الثالث عشر من شهر أبيب المبارك

ΚΟΥΜΗΤ ΨΟΥΤ ΝΕΞΟΥΤ ἘΠΙΔΒΟΥΤ ΕΠΗΤ

## Ροῦζι

### Vespers Psalm

مزمور العشيّة

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

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

Ψαλμος τω Δαυιδ πη: ιδ, ιε

Psalm 89: 19 - 21

مزمور 88: 14، 15

Διῶισι ἰνοῦωτιπ ἔβωλ θεν παλαος:  
αιχιωι ἰΔαυιδ παβωκ: αιθαρχϭ  
ἰνοῦνεθ εφοταβ: Παχιζ ταρ εσεϭτοτϭ  
ναϭ. Ἀλληλοια.

I have exalted one chosen from the people. I have found My servant David; with My holy oil I have anointed him, 21th whom My hand shall be established. Alleluia.

رفعت مختاراً من شعبي. وجدت داود عبدي. مسحته بدهن مقدس. لأن يدي تعضده. هليلويا.

### Vespers Gospel

إنجيل العشيّة

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

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

Οὔανασνωσις ἔβωλ θεν  
πιεταστελιον εθοταβ κατὰ Πατθεον  
ασιοϭ.

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

فصل من إنجيل معلمنا متى البشير. بركاته علينا. آمين.

Πατθεον ι: λδ - μβ

Matthew 10: 34 - 42

متى 10: 34 - 42

Ἐπερμενι ζε ἔταιι ἔριοι  
ἰνοῦριρηνη ειζεν πικαηι νεταιι ἔριοι  
ἰνοῦριρηνη αν αλλα οϭχηϭι.

Do not think that I came to bring peace on earth. I did not come to bring peace but a sword.

لا تظنوا آني جئت لألقي سلاماً على الأرض. ما جئت لألقي سلاماً بل سيفاً.

Διὶ γὰρ ἐφ'ερχ ὄντων ἐπεφ'ιωτ  
ὄτος ὄντων ἐτεματ ὄτος ὄντων  
ἐτεματ.

ὄτος νενχαχι ἔπιρωμι νε  
νεφρεμῆνι.

Φνεθμει ἔπιρωμι ιε τεματ  
ἐζωτεροι ἐματῶν ἔμοι ἀν: ὄτος  
φνεθμει ἔπιρωμι ιε τεματ  
ἐζωτεροι ἐματῶν ἔμοι ἀν.

Φνετενῆναῶλι ἔπιρωμι ἀν  
ὄτος ἔπιρωμι ἔμοι ἀν  
ἀν.

Φνεταρχιμι ἔπιρωμι  
ἐταρχος: φη δε ἐνατακο  
ἔπιρωμι ἐβητ ἐταρχος.

Φνετωπ ἔμοι ἀν  
ὄτος φνετωπ ἔμοι ἀν  
ἔπιρωμι ἀν.

Φνετωπ ἔπιρωμι ἐφραν  
ἔπιρωμι ἐβητ ἔπιρωμι  
ἔπιρωμι ὄτος φνετωπ ἔπιρωμι  
ἐφραν ἔπιρωμι ἐβητ ἔπιρωμι  
ἔπιρωμι.

ὄτος φνεθατσε ὄται ἔπιρωμι  
ἔπιρωμι ἔμοι ἀν ἐφραν  
ἔπιρωμι ἔμοι ἀν ἔπιρωμι

For I have come to 'set  
a man against his father, a  
daughter against her  
mother, and a daughter-in-  
law against her mother-in-  
law;'

and 'a man's enemies  
will be those of his own  
household.'

He who loves father or  
mother more than Me is not  
worthy of Me. And he who  
loves son or daughter more  
than Me is not worthy of  
Me.

And he who does not  
take his cross and follow  
after Me is not worthy of  
Me.

He who finds his life  
will lose it, and he who  
loses his life for My sake  
will find it.

He who receives you  
receives Me, and he who  
receives Me receives Him  
who sent Me.

He who receives a  
prophet in the name of a  
prophet shall receive a  
prophet's reward. And he  
who receives a righteous  
man in the name of a  
righteous man shall receive  
a righteous man's reward.

And whoever gives one  
of these little ones only a  
cup of cold water in the  
name of a disciple,  
assuredly, I say to you, he

فَاتِي جُنْتُ لِأَفْرَقَ الْإِنْسَانَ ضِدَّ  
أَبِيهِ وَالْإِبْنَةَ ضِدَّ أُمِّهَا وَالْكَنَةَ ضِدَّ  
حَمَاتِهَا.

وَأَعْدَاءَ الْإِنْسَانِ أَهْلَ بَيْتِهِ.

مَنْ أَحَبَّ أَبًا أَوْ أُمَّ أَكْثَرَ مِنِّي فَلَا  
يَسْتَحِقُّنِي وَمَنْ أَحَبَّ ابْنًا أَوْ ابْنَةً  
أَكْثَرَ مِنِّي فَلَا يَسْتَحِقُّنِي.

وَمَنْ لَا يَأْخُذُ صَلْبِيَهُ وَيَتَّبِعْنِي فَلَا  
يَسْتَحِقُّنِي.

مَنْ وَجَدَ حَيَاتَهُ يُضِيعُهَا وَمَنْ  
أَضَاعَ حَيَاتَهُ مِنْ أَجْلِي يَجِدُهَا.

مَنْ يَقْبَلُكُمْ يَقْبَلُنِي وَمَنْ يَقْبَلُنِي  
يَقْبَلِ الَّذِي أَرْسَلْتَنِي.

مَنْ يَقْبَلُ نَبِيًّا بِاسْمِ نَبِيِّ فَأَجْرَ نَبِيِّ  
يَأْخُذُ وَمَنْ يَقْبَلُ بَارًّا بِاسْمِ بَارٍّ  
فَأَجْرَ بَارٍّ يَأْخُذُ.

وَمَنْ سَقَى أَحَدًا هُوَ لِأَيِّ الصَّغَارِ  
كَأْسَ مَاءٍ بَارِدٍ فَقَطْ بِاسْمِ تَلْمِيذٍ  
فَأَحَقُّ أَقُولُ لَكُمْ إِنَّهُ لَا يُضِيعُ  
أَجْرَهُ.

ζε ἠνεψτακο ἠζε πεψβεχε

shall by no means lose his reward.

*Πῶσοι φα Πεννοῖτ πε: ψα ἐνεε  
ἠτε ἠἠνεε: ἰμην.*

*Glory be to God forever.*

*والمجد لله دائماً.*

## Ψωρη

### Matins Psalm

مزموه باكر

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

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

Ψαλμος τω Δαυιδ ρλα: ζ, ιβ, ιε

Psalm 132: 9, 10, 17, 18

مزموه 131: 7, 12, 13

Νεκοηβ εεετρωτωτ νοτμεομη:  
νηεθοταβ ἠτακ εεεελεηλ εοβε  
Δαυιδ πεκβωκ: λισοβτ ἠοτδηβς  
ἰπαχριστος: εεεφρι γε εερηι εεωψ  
ἠζε φηεθοταβ ἠτηι. **Αλληλοια.**

Your priests shall clothe themselves with righteousness; and Your righteous shall exult. For the sake of Your servant David. I have prepared a lamp for My anointed. My holiness shall flourish upon Him. Alleluia.

كهنتك يلبسون البر وأبرارك  
يبتهجون من أجل داود عبدك.  
هياتُ سراجاً لمسيحي. وعليه  
يزهر قدسي. **هلليويا.**

### Matins Gospel

إنجيل باكر

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

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

Οτἰἠασηωσις εβολ δην  
πειτασελιον εθοταβ κατα λουκαν  
ασιοτ.

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

فصل من إنجيل معلمنا لوقا  
البشير. بركاته علينا آمين.

Λουκαν ε: ιζ - κς

Luke 6: 17 - 23

لوقا 6: 17 - 23

Οτοε εταεἰ εερηι νεμωοτ αεοεἰ  
ερατψ δην οτμα ἠκοι νεμ οτμηψ ἠτε  
νεψμαθητης νεμ κεμηψ εεωψ ἠτε

And He came down with them and stood on a level place with a crowd of His disciples and a great

وَنَزَلَ مَعَهُمْ وَوَقَفَ فِي مَوْضِعٍ  
سَهْلٍ هُوَ وَجَمَعَ مِنْ تَلَامِيذِهِ  
وَجَمُوعٍ كَثِيرٍ مِنَ الشَّعْبِ مِنْ  
جَمِيعِ الْيَهُودِيَّةِ وَأُورُشَلِيمَ وَسَاحِلِ

πιλαος ἐβολ ἄθεν Ἰουδαεᾶ τῆς νεμ  
Ιεροσαλῆμ νεμ ἐβολ ἄθεν Ἰπαραλιᾶ  
ἢτε Ἰτρος νεμ ἰσιδων νηῆταῖ  
ἐσωτεμ ἐροϋ οτοῦ ἢτεϋταλδωοῦ  
ἐβολ ἄθεν νοῦϋωνι.

Οτοῦ νηῆναῦτρεμκο ἕμωοῦ ἢξε  
νῖπνευμα ἢκαθαροτον ναϋερφαδρι  
ἐρωοῦ.

Οτοῦ ναρε πιμῃ τῆρ κωῦ ἢσα  
βῖ νεμαϋ: ξε οῦνι νασνηοῦ ἐβολ ἕμωοῦ  
ἢξε οῦχομ οτοῦ νασταλδο ἕμωοῦ  
τηροῦ πε.

Οτοῦ ἢθοϋ ἐταϋϋαι ἢνεϋβαλ  
ἐπῃωι οῦβε νεϋμαθητῆς πεχαϋ νωοῦ  
ξε ὠοῦνιᾶτεν ἠνηοῦ νιζηκι ξε ἠωτεν  
τε Ἰμετοῦρο ἢτε Φνοῦῦ.

ἠοῦνιᾶτεν ἠνηοῦ νηετσοκερ ξε  
Ἰνοῦ τετεννασι: ὠοῦνιᾶτεν ἠνηοῦ  
νηετριμῖ Ἰνοῦ ξε τετεννασωβι.

ἠοῦνιᾶτεν ἠνηοῦ ἐϋωπ  
ἢτοῦμεστε ἠνηοῦ ἢξε νιρωμῖ οτοῦ  
ἢτοῦνοῦετ ἠνηοῦ ἐβολ οτοῦ ἢτοῦϋεϋ  
ἠνηοῦ οτοῦ ἢτοῦϋι πετενραν ἐβολ  
ἕφρηῦ ἢοῦπετρωοῦ εἠβε Πῃηρι  
ἕΦρωμῖ.

Ραῃ ἄθεν πιεζοοῦ ἐτε ἕμαῦ οτοῦ  
ἠεληλ: ἠηπε ταρ πετενβεχε οῦνιῃῦ

multitude of people from all  
Judea and Jerusalem, and  
from the seacoast of Tyre  
and Sidon, who came to  
hear Him and be healed of  
their diseases,

as well as those who  
were tormented with  
unclean spirits. And they  
were healed.

And the whole  
multitude sought to touch  
Him, for power went out  
from Him and healed them  
all.

Then He lifted up His  
eyes toward His disciples,  
and said: “Blessed are you  
poor, For yours is the  
kingdom of God.

Blessed are you who  
hunger now, For you shall  
be filled. Blessed are you  
who weep now, For you  
shall laugh.

Blessed are you when  
men hate you, And when  
they exclude you, And  
revile you, and cast out your  
name as evil, For the Son of  
Man’s sake.

Rejoice in that day and  
leap for joy! For indeed  
your reward is great in  
heaven, For in like manner

صُورَ وَصَيِّدَاءَ الَّذِينَ جَاءُوا  
لِيَسْمَعُوهُ وَيُشْفَوْا مِنْ أَمْرَاضِهِمْ.

وَالْمُعَذَّبُونَ مِنْ أَرْوَاحٍ نَجِسَةٍ.  
وَكَانُوا يَبْرَأُونَ.

وَكَالْجَمْعِ طَلَبُوا أَنْ يَلْمَسُوهُ لِأَنَّ  
قُوَّةً كَانَتْ تَخْرُجُ مِنْهُ وَتَشْفِي  
الْجَمِيعَ.

وَرَفَعَ عَيْنَيْهِ إِلَى تَلَامِيذِهِ وَقَالَ:  
طُوبَاكُمْ أَيُّهَا الْمَسَاكِينُ لِأَنَّ لَكُمْ  
مَلَكُوتَ اللَّهِ.

طُوبَاكُمْ أَيُّهَا الْجِيَاعُ الْآنَ لِأَنَّكُمْ  
تَشْبَعُونَ. طُوبَاكُمْ أَيُّهَا الْبَاكُونَ  
الآنَ لِأَنَّكُمْ سَتَضْحَكُونَ.

طُوبَاكُمْ إِذَا أَبْغَضَكُمْ النَّاسُ وَإِذَا  
أَفْرَزُوكُمْ وَعَيَّرُوكُمْ وَأَخْرَجُوا  
اسْمَكُمْ كَشَيْرِيرٍ مِنْ أَجْلِ ابْنِ  
الْإِنْسَانِ.

افْرَحُوا فِي ذَلِكَ الْيَوْمِ وَتَهَلَّلُوا  
فَهَذَا أَجْرُكُمْ عَظِيمٌ فِي السَّمَاءِ.  
لِأَنَّ آبَاءَهُمْ هَكَذَا كَانُوا يَفْعَلُونَ  
بِالْأَنْبِيَاءِ.



πε νῆρη θεν ἔφε: ναι ταρ οη ἐναῖρι  
 ἕμωοῦ ἠνιπροφητης ἠξε νοτιοῦ.

*Πῶοῦ φα Πεννοῦῖ πε: ὡα ἐνεε  
 ἠτε νη ἐνεε: ἀμην.*

their fathers did to the  
 prophets.

*Glory be to God forever.*

*والمجد لله دائماً.*

### Liturgy Readings

قراءات القداس

#### The Pauline Epistle

رسالة بولس الرسول

### Ἔπιστολη ἠτε πενκαθ Παῦλος Πιὰποστολοσ

Παῦλοσ φῆβοκ ἕΠενβοιοσ Ἰησοῦσ  
 Πιῆριστοσ: πιὰποστολοσ εἰθαθεμ:  
 φηῆταῖθαυῖ ἐπιζωῖεννοῦῖ ἠτε  
 Φνοῦῖ.

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

فصل من رسالة معلمنا بولس  
 الرسول إلي العبرانيين، بركته  
 علينا آمين.

**Θεβρεοσ ζ: ἠη - ἠ: ἠσ**

**Hebrews 7: 18 - 8: 13**

**العبرانيين 7 : 18 - 8 : 13**

Οῦωωω μεν ταρ εἰθαυωπι  
 ἠῖεντολη ἠεοῖῖ εἰθε  
 τεσμετασθενησ νεμ τεσμετατῖθνοῦ.

For on the one hand  
 there is an annulling of the  
 former commandment  
 because of its weakness and  
 unprofitableness,

فَاتَهُ يَصِيرُ إِبْطَالُ الْوَصِيَّةِ السَّابِقَةِ  
 مِنْ أَجْلِ ضَعْفِهَا وَعَدَمِ نَفْعِهَا.

Πινομοσ ταρ ἕπερξεκ ἕλι ἕβολ:  
 πιμωιτ δε ἠι ἕδοῖη πε φα ἠτε  
 οῖεελπιεσ εσσοῖπ φα ἕτενναδωντ  
 ἕΦνοῦῖ ἕβολ ζιτοτῖ.

for the law made  
 nothing perfect; on the other  
 hand, there is the bringing in  
 of a better hope, through  
 which we draw near to God.

إِذِ النَّامُوسُ لَمْ يُكْمَلْ شَيْئًا. وَلَكِنْ  
 يَصِيرُ إِدْخَالُ رَجَاءٍ أَفْضَلٍ بِهِ  
 نَقْتَرِبُ إِلَى اللَّهِ.

Οῖοσ κατα φρηῖ ἕτε αῖβνε ἀναω  
 αν νη μεν ταρ αῖωωπι ἠοῖηβ αῖβνε  
 ἀναω.

And inasmuch as He  
 was not made priest without  
 an oath.

وَعَلَى قَدْرِ مَا إِنَّهُ لَيْسَ بِدُونِ قَسَمٍ.

Φαι δε ἠθοσ νεμ οῖἀναω ἕβολ  
 ζιτεν φηετχω ἕμοσ ναῖ ξε αῖωρκ

for they have become  
 priests without an oath, but  
 He with an oath by Him

لَأَنَّ أَوْلَئِكَ بِدُونِ قَسَمٍ قَدْ صَارُوا  
 كَهَنَةً، وَأَمَّا هَذَا فَبِقَسَمٍ مِنَ الْقَائِلِ  
 لَهُ: أَقْسَمَ الرَّبُّ وَلَنْ يَنْدَمَ، أَنْتَ

ἵνα Πβοικ οτοζ ἵνεγοτωμ ἵνεθηγ γε  
ἵθοοκ πε φοτηβ γω ἕνεε.

Κατα ταυμαιῆ αγωπι ἵνε Ιησοϋς  
ἵπῶτωρι ἵτε οὔδιαθηκη εςσοτπ.

Οτοζ ηη μεν αγωπι ἵνοτηβ  
εϋεροτυηγ εθε γε ηαρε φμοϋ χω  
ἵμωοϋ εῶρι αν πε.

Φαι δε γε ἕηαῶρι γω ἕνεε αϋβι  
ἵτμετοτηβ ἵοὔεϋεν παραβασις.

Εθε φαι οτον ῶχομ ἵμοϋ  
ἕνοεμ ἵχοϋ ηιβεν ἵηηεθηνοϋ εα  
Φνοϋτ ἕβολ ειτοτεϋ εϋοηδ ἵχοϋ  
ηιβεν εθρεϋεμ εῶρη ἕχωοϋ.

Οταρχηερεϋς ταρ ἵπαρητ  
ἕναϋσαιῶοϋ ηαν εϋτοϋβηοϋτ  
ἵατπετρωοϋ ἵατρωϋ εϋφορϋ ἕβολ  
ἵηηρεϋερνοβι οτοζ αϋβιςι σαῖωωι  
ἵηηιφηοϋτι.

Φαι ἕτε ἵμοη ἀηασκη τοι ἕροϋ  
ἵμηνι ἵφρητ ἵηηαρχηερεϋς  
ηηἕωαϋεν ῶοϋωοϋωι ἵερηι ἵωορη  
ἕεεν ηοϋηοβι ἵμην ἵμωοϋ: μεηεηεωω  
γωῖνι ἕεεν ηα ηιλαοϋ: φαι ταρ αϋαιϋ  
ἕαϋεηϋ ἕῖωωι ἵοϋσοη.

Πηομοϋ ταρ γωαϋω ηεαηρωωι  
ἵηηαρχηερεϋς εῶροητοϋ ῶωηι ἵμωαϋ:

who said to Him: “The Lord has sworn And will not relent, ‘You are a priest forever According to the order of Melchizedek,’”

by so much more Jesus has become a surety of a better covenant.

Also there were many priests, because they were prevented by death from continuing.

But He, because He continues forever, has an unchangeable priesthood.

Therefore, He is also able to save to the uttermost those who come to God through Him, since He always lives to make intercession for them.

For such a High Priest was fitting for us, who is holy, harmless, undefiled, separate from sinners, and has become higher than the heavens;

who does not need daily, as those high priests, to offer up sacrifices, first for His own sins and then for the people's, for this He did once for all when He offered up Himself.

For the law appoints as high priests men who have weakness, but the word of the oath, which came after

كَاهِنٌ إِلَى الْأَبَدِ عَلَى رُتْبَةِ مَلِكِي صَادِقٌ.

عَلَى قَدْرِ ذَلِكَ قَدْ صَارَ يَسُوعُ ضَامِنًا لِعَهْدٍ أَفْضَلِ.

وَأَوْلَيْكَ قَدْ صَارُوا كَهَنَةً كَثِيرِينَ لِأَنَّ الْمَوْتَ مَنَعَهُمْ مِنَ الْبَقَاءِ.

وَأَمَّا هَذَا فَلِأَنَّهُ بَيَقَى إِلَى الْأَبَدِ، لَهُ كَهَنُوتٌ لَا يَزُولُ.

فَمِنْ ثَمَّ يَقْدِرُ أَنْ يُخَلِّصَ أَيْضًا إِلَى التَّمَامِ الَّذِينَ يَتَقَدَّمُونَ بِهِ إِلَى اللَّهِ، إِذْ هُوَ حَيٌّ فِي كُلِّ حِينٍ لِيَشْفَعَ فِيهِمْ.

لِأَنَّهُ كَانَ يَلِيقُ بِنَا رَبِّيسُ كَهَنَةٍ مِثْلُ هَذَا، قُدُوسٌ بِلَا شَرٍّ وَلَا دَنَسٍ، قَدْ انْفَصَلَ عَنِ الْخَطَاةِ وَصَارَ أَعْلَى مِنَ السَّمَاوَاتِ.

الَّذِي لَيْسَ لَهُ اضْطِرَارٌّ كُلَّ يَوْمٍ مِثْلَ رُؤَسَاءِ الْكَهَنَةِ أَنْ يُقَدِّمَ ذَبَائِحَ أَوْلًا عَنْ خَطَايَا نَفْسِهِ ثُمَّ عَنِ خَطَايَا الشَّعْبِ، لِأَنَّهُ فَعَلَ هَذَا مَرَّةً وَاحِدَةً، إِذْ قَدَّمَ نَفْسَهُ.

فَإِنَّ النَّامُوسَ يُقِيمُ أَنَسَاءَ بِهِمْ ضَعْفَ رُؤَسَاءِ كَهَنَةٍ. وَأَمَّا كَلِمَةُ الْقَسَمِ الَّتِي بَعْدَ النَّامُوسِ فَتَقِيمُ ابْنًا

πισαζι δε ντε πιδναυ φαι εταφωπι  
μενεσα πινομος εταρο νουφωρι  
εφχικ εβολ φα ενεε.

Πικεφαλεον δε εζεν νηετηνσω  
μωου οταρχηερενς ταρ υπαιρητ  
ετηνταν μματ φηεταφωμι  
σαουταμ υπιερωνος ντε τμετνωτ  
θεν νιφνωι.

Πρεφωυεν ντε νηεθοταβ νεμ  
ντε τσκτηνι μμηι θεετα Πβοις  
ταχρος οτοε ρωμι αν.

Αρχηερενς ταρ νιβεν εψαρχαφ  
ερεφεν ταιο εδοτη νεμ ψουψωουψι  
εβε φαι οταναςκη ον πε ερε  
οτενχαυ ψωπι μφαι ερεφενφ εδοτη.

Ισχε μεν οτη ναφ ειζεν πκαζι ιε  
νε οτοτηβ αν πε εψωοπ νχε νηετατεν  
δωρον εδοτη κατα πινομος.

Παι εψωεψι δεν οτςμοτ νεμ  
οτδηιβι ντε τφε κατα φρητ ετατταμε  
Πωτςης εφναχωκ ντςκηνη: ανατ ταρ  
πεχαφ εκεθαμιο νηωβ νιβεν κατα  
πιτηπος ετατταμοκ εροφ ειζεν  
πιτωοτ.

¶ Νου δε ατοτφ τματ εοτφαυμι  
εσοτπ ηεοτο μφρητ ον ετεφοι  
μμεσιτης ντε οτδιαθηκη εσοτπ

the law, appoints the Son  
who has been perfected  
forever.

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.

For every high priest is  
appointed to offer both gifts  
and sacrifices. Therefore, it  
is necessary that this One  
also have something to  
offer.

For if He were on earth,  
He would not be a priest,  
since there are priests who  
offer the gifts according to  
the law;

who serve the copy and  
shadow of the heavenly  
things, as Moses was  
divinely instructed when he  
was about to make the  
tabernacle. For He said,  
“See that you make all  
things according to the  
pattern shown you on the  
mountain.”

But now He has  
obtained a more excellent  
ministry, inasmuch as He is  
also Mediator of a better  
covenant, which was

مُكَمَّلًا إِلَى الْأَبَدِ.

وَأَمَّا رَأْسُ الْكَلَامِ فَهُوَ أَنَّ لَنَا  
رَبِّيسَ كَهَنَةٍ مِثْلَ هَذَا، قَدْ جَلَسَ فِي  
يَمِينِ عَرْشِ الْعِظَمَةِ فِي  
السَّمَاوَاتِ.

خَادِمًا لِلْأَقْدَاسِ وَالْمَسْكَنِ الْحَقِيقِيِّ  
الَّذِي نَصَبَهُ الرَّبُّ لِإِنْسَانٍ.

لَأَنَّ كُلَّ رَبِّيسٍ كَهَنَةٍ يُقَامُ لِكَيْ يُقَدِّمَ  
قَرَابِينَ وَذَبَائِحَ. فَمَنْ تَمَّ يُلْزَمُ أَنْ  
يَكُونَ لِهَذَا أَيْضًا شَيْءٌ يُقَدِّمُهُ.

فَإِنَّهُ لَوْ كَانَ عَلَى الْأَرْضِ لَمَا كَانَ  
كَاهِنًا، إِذْ يُوجَدُ الْكَهَنَةُ الَّذِينَ  
يُقَدِّمُونَ قَرَابِينَ حَسَبَ النَّامُوسِ.

الَّذِينَ يَخْدُمُونَ شِبْهَ السَّمَاوِيَّاتِ  
وِظَلِّهَا، كَمَا أُوحِيَ إِلَى مُوسَى  
وَهُوَ مُزْمَعٌ أَنْ يَصْنَعَ الْمَسْكَنَ.  
لِأَنَّهُ قَالَ: انظُرْ أَنْ تَصْنَعَ كُلَّ شَيْءٍ  
حَسَبَ الْمِثَالِ الَّذِي أَظْهَرَ لَكَ فِي  
الْجَبَلِ.

وَلَكِنَّهُ الْآنَ قَدْ حَصَلَ عَلَى خِدْمَةِ  
أَفْضَلٍ بِمِقْدَارِ مَا هُوَ وَسِيطٌ أَيْضًا  
لِعَهْدٍ أَعْظَمَ، قَدْ تَثَبَّتْ عَلَى مَوَاعِيدِ  
أَفْضَلِ.

ΘΕΤΑΥΡΣΕΜΝΗΤΣ ΝΝΟΜΟΣ ΕΞΕΝ ΘΑΝΩΥ  
ΕΥΩΤΠ.

Εναρε τζουριτ ταρ ετε υμαυ οι  
ναταρικι νατνακωτ αν πε νσα φουα  
νητααζενοτ.

Εφξευ αρικι ταρ ερωου εφξω  
υμος γε ις θανεζουτ σενηου πεξε  
Πβοις τναζωκ εζεν πηι μπιρανλ  
νευ εζεν πηι νιοτδα νοτδιαθηκη  
υβερι.

Κατα τδιαθηκη αν εταισεμνητς  
νευ νοτιοτ θεν πιεζουτ εταιαμαζι  
ντοτχιζ ειναενοτ εβολ θεν πκαζι  
νηχιμυ γε ηθουτ υποροζι θεν  
ταδιαθηκη ανοκ ζω αιεραμελης  
ερωου πεξε Πβοις.

Χε θαι τε ταδιαθηκη  
νητνασεμνητς νευ πηι μπιρανλ  
μενενα ναιεζουτ ετε υμαυ πεξε  
Πβοις ειετ ηνανομος εδρηι ενουμενι  
οτοζ ειεσζητοτ εδρηι εζεν νοτζητ  
οτοζ ανοκ ειεωπι νουτ ηνοττ οτοζ  
ηθουτ ζωου ετεωπι ηηι ετλαος.

Οτοζ ηνε φοται φοται τσβω  
υπεφρεμυβακι νευ πιουαι πιουαι  
υπεφρον εφξω υμος γε σοτεν Πβοις  
γε σενασοτωντ τηροτ ιςζεν ποτκοτχι

established on better  
promises.

For if that first covenant  
had been faultless, then no  
place would have been  
sought for a second.

Because finding fault  
with them, He says:  
“Behold, the days are  
coming, says The Lord,  
when I will make a new  
covenant with the house of  
Israel and with the house of  
Judah,

not according to the  
covenant that I made with  
their fathers in the day when  
I took them by the hand to  
lead them out of the land of  
Egypt; because they did not  
continue in My covenant,  
and I disregarded them, says  
The Lord.

For this is the covenant  
that I will make with the  
house of Israel after those  
days, says The Lord: I will  
put My laws in their mind  
and write them on their  
hearts; and I will be their  
God, and they shall be My  
people.

None of them shall teach  
his neighbor, and none his  
brother, saying, ‘Know The  
Lord,’ for all shall know  
Me, from the least of them  
to the greatest of them.

فَاتَهُ لَوْ كَانَ ذَلِكَ الْأَوَّلُ بِلا عَيْبٍ  
لَمَا طَلِبَ مَوْضِعَ لثَانٍ.

لَأَنَّهُ يَقُولُ لَهُمْ لَأَنَّمَا: هُوَذَا أَيَّامٌ  
تَأْتِي يَقُولُ الرَّبُّ حِينَ أَكْمَلَ مَعَ  
بَيْتِ إِسْرَائِيلَ وَمَعَ بَيْتِ يَهُودَا  
عَهْدًا جَدِيدًا.

لَا كَالْعَهْدِ الَّذِي عَمَلْتُهُ مَعَ آبَائِهِمْ  
يَوْمَ أَمْسَكْتُ بِيَدِهِمْ لِأُخْرِجَهُمْ مِنْ  
أَرْضِ مِصْرَ، لِأَنَّهُمْ لَمْ يَبْتَنُوا فِي  
عَهْدِي، وَأَنَا أَهْمَلْتُهُمْ يَقُولُ الرَّبُّ.

لِأَنَّ هَذَا هُوَ الْعَهْدُ الَّذِي أُعْهِدُهُ مَعَ  
بَيْتِ إِسْرَائِيلَ بَعْدَ تِلْكَ الْأَيَّامِ يَقُولُ  
الرَّبُّ: أَجْعَلُ نَوَامِيسِي فِي  
أَذْهَانِهِمْ، وَأَكْتُبُهَا عَلَى قُلُوبِهِمْ،  
وَأَنَا أَكُونُ لَهُمْ إِلَهًا وَهُمْ يَكُونُونَ  
لِي شَعْبًا.

وَلَا يُعَلِّمُونَ كُلُّ وَاحِدٍ قَرِيبَهُ وَكُلُّ  
وَاحِدٍ أَخَاهُ قَائِلًا: اعْرِفِ الرَّبَّ،  
لِأَنَّ الْجَمِيعَ سَيَعْرِفُونَنِي مِنْ  
صَغِيرِهِمْ إِلَى كَبِيرِهِمْ.

ἡ ἀπορνιψίς.

Χε τῆς ἀκαχζω ἡνοῦμετῶ ἰνζονς  
νωοῦ ἔβολ οῖοζ ἡναερφμεῖ τῆ  
ἡνοῦνοβι.

Ἦεν πῆζινζος χε οῖβερι ιε ἀερ  
τῆροῖτ ἡἀπας φη δε ἔωαερὰπας  
οῖοζ ἡτεερδῆλλο ὑδεντ ἔπτακο.

*Πρῶτος τῆς νεωτέρας  
τῆς ῥημῆς ἐπιστολῆς: χε ἀμην ἐσῆλωπι.*

For I will be merciful to their unrighteousness, and their sins and their lawless deeds I will remember no more.”

In that He says, “A new covenant,” He has made the first obsolete. Now what is becoming obsolete and growing old is ready to vanish away.

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

لَأَنِّي أَكُونُ صَفُوحًا عَنْ آثَامِهِمْ،  
وَلَا أَذْكَرُ خَطَايَاهُمْ وَتَعَدِّيَاتِهِمْ فِي  
مَا بَعْدَ.

فَإِذْ قَالَ جَدِيدًا، عَتَقَ الْأَوَّلَ. وَأَمَّا  
مَا عَتَقَ وَشَاحَ فَهُوَ قَرِيبٌ مِنَ  
الْإِضْمَحَلِّ.

*نعمة الله الأب تكون مع جميعكم.  
أمين.*

### The Catholic Epistle الكاثوليكون

Καθολικον ἔβολ δῆεν πε  
πιαζωοῦτ ἡἐπιστολῆ ἡτε πενωτ  
ἰωαννης. Ἀμην. Παμενρατ.

Ἦ ἰωαννης ἀ: ἀ - ἰε

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

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

3 يوحنا 1: 1 - 15

Πῆρεσβῦτερος ἡΣαῖος πῆςαπητος  
φη ἀνοκ ἔτμει ἡμοϋ δῆεν οῖμεθμηνι.

Παμενριτ τῆτωβζ εῖβε ζωβ νῖβεν  
εῖρε πεκμωιτ σωῖτεν οῖοζ  
ἡτεκοῖζαι κατα φῆρητ ἔτε νενμωιτ  
ἡτεκψῦχη σωῖτων.

Διραῖοι τῆς ἔμαῖω ἔταῖ ἡνε  
νῖσνηοῦ οῖοζ ἔταῖερμεῖρε δα  
τεκμῆμηνι κατα φῆρητ ἡθοκ  
ἔτεκμωι δῆεν οῖμεθμηνι.

The Elder, to the beloved Gaius, whom I love in truth:

Beloved, I pray that you may prosper in all things and be in health, just as your soul prospers.

For I rejoiced greatly when brethren came and testified of the truth that is in you, just as you walk in the truth.

الْشَيْخُ، إِلَيَّ غَايَسَ الْحَبِيبِ الَّذِي  
أَنَا أَحِبُّهُ بِالْحَقِّ.

أَيُّهَا الْحَبِيبُ، فِي كُلِّ شَيْءٍ أَرْوِّمُ  
أَنْ تَكُونَ نَاجِحًا وَصَحِيحًا، كَمَا أَنَّ  
نَفْسَكَ نَاجِحَةٌ.

لَأَنِّي فَرِحْتُ جَدًّا إِذْ حَضَرَ إِخْوَةٌ  
وَشَهِدُوا بِالْحَقِّ الَّذِي فِيكَ، كَمَا أَنَّكَ  
تَسْلُكُ بِالْحَقِّ.

Μουνη ἔμοτ γαρ εφοι ἠνιωτ ἔφαι  
χίνα ἠτασωτεμ εθε ναυηρι χε  
σεμογι δεν οτμεθμη.

Πιάσαπητος οτρωβ ἠπιστος  
ἐτεκίρι ἠμοσ εκερρωβ ἠδῆρη δεν  
ἠίςνηοτ οτοσ φαι δεν ἠιωεμμοωτ.

ἠαι ἐταγερμεθερε δα τεκὰσαπη  
ἠπεἠθο ἠνοτεκκλῆσιὰ: ἠαι ἐτε  
καλωσ κῆαδισ εκῆατῆωωτ ετἠπῶα  
ἠφῆνοτ.

Ἐτατὶ γαρ ἐβολ ἐχεν πιραν ἠσεβί  
ἔλι αν ἠτεν ἠεθῆικος.

Ἄνον οτῆ σῶε ἠαν ἐῶεπ ἠαι οτον  
ἠπαιρητ ἔρον χίνα ἠτενερωφῆρ  
ἠερρωβ ἐτμεθμη.

Ἄκδσαι ἠοτρωβ ἠτεκκλῆσιὰ  
ἠλλα Διοτρεφῆς πῆαιερσογιτ  
ἠδῆτοτ ἠῆῶωπ ἠμον ἔροσ αν.

Ἐθε φαι αἰῶανὶ τῆαῆρεφερ φῆετὶ  
ἠνεσῆβῆνοτὶ ἐτεεῆρι ἠμωωτ  
εφερφλῆαριν ἠμον δεν χῆασι  
ἠπονηροσ οτοσ εφῆην αν δεν ἠαι  
οτδε ἠθοσ ἠῆῶωπ ἠἠίςνηοτ ἔροσ αν:  
οτοσ ἠηεθοωῶ εῶωποτ ἠῆῶω ἠμωωτ  
αν οτοσ εφῆιτ ἠμωωτ ἐβολ δεν  
τεκκλῆσιὰ.

I have no greater joy  
than to hear that my  
children walk in truth.

Beloved, you do  
faithfully whatever you do  
for the brethren and for  
strangers,

who have borne witness  
of your love before the  
church. If you send them  
forward on their journey in  
a manner worthy of God,  
you will do well,

because they went forth  
for His name's sake, taking  
nothing from the Gentiles.

We therefore ought to  
receive such, that we may  
become fellow workers for  
the truth.

I wrote to the church,  
but Diotrephes, who loves  
to have the preeminence  
among them, does not  
receive us.

Therefore, if I come, I  
will call to mind his deeds  
which he does, prating  
against us with malicious  
words. And not content with  
that, he himself does not  
receive the brethren, and  
forbids those who wish to,  
putting them out of the  
church.

لَيْسَ لِي فَرَحٌ أَكْبَرُ مِنْ هَذَا: أَنْ  
أَسْمَعَ عَنْ أَوْلَادِي أَنَّهُمْ يَسْلُكُونَ  
بِالْحَقِّ.

أَيُّهَا الْحَبِيبُ، أَنْتَ تَفْعَلُ بِالْأَمَانَةِ  
كُلَّ مَا تَصْنَعُهُ إِلَى الْإِخْوَةِ وَإِلَى  
الْغُرَبَاءِ.

الَّذِينَ شَهِدُوا بِمَحَبَّتِكَ أَمَامَ  
الْكَنِيسَةِ. الَّذِينَ تَفْعَلُ حَسَنًا إِذَا  
شَيَعْتَهُمْ كَمَا يَحِقُّ لِلَّهِ.

لَأَتَّهُمْ مِنْ أَجْلِ اسْمِهِ خَرَجُوا وَهُمْ  
لَا يَأْخُذُونَ شَيْئًا مِنَ الْأُمَمِ.

فَنَحْنُ يَتَّبِعِي لَنَا أَنْ نَقْبَلَ أَمْثَالَ  
هَؤُلَاءِ، لِكَيْ نَكُونَ عَامِلِينَ مَعَهُمْ  
بِالْحَقِّ.

كَتَبْتُ إِلَى الْكَنِيسَةِ، وَلَكِنْ  
دِيُوتْرِيفَسَ الَّذِي يُحِبُّ أَنْ يَكُونَ  
الْأَوَّلَ بَيْنَهُمْ لَا يَقْبَلُنَا.

مِنْ أَجْلِ ذَلِكَ إِذَا جِئْتُ فَسَأَذْكُرُهُ  
بِأَعْمَالِهِ الَّتِي يَعْمَلُهَا، هَانِذَا عَلَيْنَا  
بِأَقْوَالٍ خَبِيثَةٍ. وَإِذْ هُوَ غَيْرٌ مُكْتَفٍ  
بِهَذِهِ، لَا يَقْبَلُ الْإِخْوَةَ، وَيَمْنَعُ أَيْضًا  
الَّذِينَ يُرِيدُونَ، وَيَطْرُدُهُمْ مِنَ  
الْكَنِيسَةِ.

Παμενριτ ὑπερτενωκ  
ἐπιπετωοτ αλλα ἐπιπεθωνεϛ:  
φἠετιρι ὑπιπεθωνεϛ οτ ἐβωλ ζεν  
Φνωττ πε: φἠ δε ετιρι ὑπιπετωοτ  
ὑπερνωτ ἐΦνωττ.

Δυερμεερε ἠΔιμητριος ζιτεν  
οτον νιβεν νεμ ζιτεν ἠμη οτοζ ἄνον  
τενερμεερε οτοζ κωωτην γε  
τεμετεερε οτυμη τε.

He οτοντ οτυμω ἐςδῆτοτ νακ πε  
αλλα ἠτοτωω αν ἐςδαι νακ ἐβωλ  
ζιτεν οτυμελα νεμ οτκαω.

Ⲭερελπις δε σατοτ ἠνατ ἐροκ  
οτοζ ἠτενσαζι νεμ νεπἠροτ ἠρο  
οτβε ρο.

Ⲭερινη νακ: σεωινη ἐροκ ἠζε  
νηωφἠρ: ωινη ἐνηωφἠρ κατα ποτἠαν.

*Ⲭασηνοτ ὑπερμεερε πικωμοϛ  
οτδε νἠετωοπ ζεν πικωμοϛ:  
πικωμοϛ νασινη νεμ τερεπῆτωια: φἠ  
δε ετιρι ὑφοτωω ὑΦνωττ ἠνωωωπι  
ωα ἐνεε: ἄμηη.*

Beloved, do not imitate  
what is evil, but what is  
good. He who does good is  
of God, but he who does  
evil has not seen God.

Demetrius has a good  
testimony from all, and  
from the truth itself. And we  
also bear witness, and you  
know that our testimony is  
true.

I had many things to  
write, but I do not wish to  
write to you with pen and  
ink;

but I hope to see you  
shortly, and we shall speak  
face to face.

Peace to you. Our  
friends greet you. Greet the  
friends by name.

*Do not love the world  
nor the things, which are in  
the world. The world passes  
away, and its desires; but he  
who does the will of God  
abides forever. Amen.*

## The Acts الإبركسيس

Ⲭραζις ἠτε νενηοττ ἠἀποστολοϛ:  
ἐρε ποτςμοτ εσοταβ ωωπι νεμδλ.  
Δμηη.

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

أَيُّهَا الْحَبِيبُ، لَا تَتَمَثَّلْ بِالشَّرِّ بَلْ  
بِالْخَيْرِ، لِأَنَّ مَنْ يَصْنَعُ الْخَيْرَ هُوَ  
مِنَ اللَّهِ، وَمَنْ يَصْنَعُ الشَّرَّ فَلَمْ  
يُبْصِرِ اللَّهَ.

دِيمِثْرِيُوسُ مَشْهُودٌ لَهُ مِنَ الْجَمِيعِ  
وَمِنَ الْحَقِّ نَفْسِهِ، وَنَحْنُ أَيْضًا  
نَشْهَدُ، وَأَنْتُمْ تَعْلَمُونَ أَنَّ شَهَادَتَنَا  
هِيَ صَادِقَةٌ.

وَكَانَ لِي كَثِيرٌ لِأَكْتُبُهُ، لَكِنِّي لَسْتُ  
أُرِيدُ أَنْ أَكْتُبَ إِلَيْكَ بِحَبْرٍ وَقَلَمٍ.

وَلَكِنِّي أَرْجُو أَنْ أَرَكَ عَنْ قَرِيبٍ  
فَتَتَكَلَّمُ فَمَا لَقَمٍ.

سَلَامٌ لَكَ. يُسَلِّمُ عَلَيْكَ الْأَحْبَاءُ. سَلِّمُ  
عَلَى الْأَحْبَاءِ بِأَسْمَائِهِمْ.

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

فصل من أعمال آباءنا الرسل  
الأطهار المشمولين بنعمة الروح  
القدس، بركتهم تكون معنا. أمين.

Πραξις ιε: λϛ - ιϛ: ε	Acts 15: 36 - 16: 5	أعمال 5 :16 - 36 :15
<p>Уененца занѣзоот де пезе            Παυλος ἔβαρναβας χε μαρενκοττεν            ἵντενχου πῶνι νηιςνηοῦ κατα βακι            νιβεν: νηεταν ζωιω ὑπισαχι ἵτε            Πβοις νζητοῦ χε οὔ πε ετωοπ ἕμωοῦ.</p>	<p>Then after some days Paul said to Barnabas, “Let us now go back and visit our brethren in every city where we have preached the word of The Lord, and see how they are doing.”</p>	<p>ثُمَّ بَعْدَ أَيَّامٍ قَالَ بُولُسُ لِبَرْنَابَا: «لِنَرْجِعْ وَنَفْتَقُدْ إِخْوَتَنَا فِي كُلِّ مَدِينَةٍ نَادَيْنَا فِيهَا بِكَلِمَةِ الرَّبِّ كَيْفَ هُمْ.»</p>
<p>Βαρναβας δε ναροτωῦ εἶωλι            ἕπκε Ιωαννης νεμωοῦ φηετομοῦτ            εροῦ χε Μαρκος.</p>	<p>Now Barnabas was determined to take with them John called Mark.</p>	<p>فَأَشَارَ بَرْنَابَا أَنْ يَأْخُذَا مَعَهُمَا أَيْضًا يُوحَنَّا الَّذِي يُدْعَى مَرْقُسَ.</p>
<p>Παυλος δε ναῦ εραξιοιῖν χε χας            πε: φηεταῦφωρχ εβολ ἕμωοῦ ιχεν            τΠαμφυλια: οτοῦ ετε ὑπεῖ νεμωοῦ            επιζωβ εὑτεμολῦ νεμωοῦ.</p>	<p>But Paul insisted that they should not take with them the one who had departed from them in Pamphylia, and had not gone with them to the work.</p>	<p>وَأَمَّا بُولُسُ فَكَانَ يَسْتَحْسِنُ أَنْ الَّذِي فَارَقَهُمَا مِنْ بَمْفِيلِيَّةٍ وَلَمْ يَذْهَبْ مَعَهُمَا لِلْعَمَلِ لَا يَأْخُذْ بِهِ مَعَهُمَا.</p>
<p>Δεῦωπι δε ἵνε οῦχωντ ζωστε            ἵνεφωρχ εβολ ἵνοῦερνοῦ: Βαρναβας            μεν αῦβι ἕΜαρκος αῦερωτ εΚῦπροῦ.</p>	<p>Then the contention became so sharp that they parted from one another. And so Barnabas took Mark and sailed to Cyprus.</p>	<p>فَحَصَلَ بَيْنَهُمَا مُشَاجَرَةٌ حَتَّى فَارَقَ أَحَدُهُمَا الْآخَرَ. وَبَرْنَابَا أَخَذَ مَرْقُسَ وَسَافَرَ فِي الْبَحْرِ إِلَى قَبْرُسَ.</p>
<p>Παυλος δε δεῦωπ ἵΝεΙλας αῦῖ            εβολ: εαῦθηιῦ ἵντεν πιζμοῦτ ἵτε            Φνοῦτ εβολ ζιτοτοῦ ἵνηςνηοῦ.</p>	<p>But Paul chose Silas and departed, being commended by the brethren to the grace of God.</p>	<p>وَأَمَّا بُولُسُ فَاخْتَارَ سِيلَاً وَخَرَجَ مُسْتَوْدَعًا مِنَ الْإِخْوَةِ إِلَى نِعْمَةِ اللَّهِ.</p>
<p>Ναῦσιῖνι δε πε εβολ ζιτεν τῦρια            νεμ τΚυλικια εῦταχρο ἵνηεκκλῖσια.</p>	<p>And he went through Syria and Cilicia, strengthening the churches.</p>	<p>فَاجْتَاَزَ فِي سُورِيَّةٍ وَكِلِيكِيَّةٍ يُشَدِّدُ الْكَنَائِسَ.</p>
<p>Δεῖ δε εῦρηι εῦκε τῦρβη νεμ            Λυστρα: οτοῦ ις οῦμαθηῖς εῖναῦχη            ἕμαῦ επεῦραν πε τῦμοθεοῦ πῶμη            ἵνοῦεζιω ἵνοῦδαῖ ὑπιστη: πεῦωτ δε            νε Οῦρεινιῖν πε.</p>	<p>Then he came to Derbe and Lystra. And behold, a certain disciple was there, named Timothy, the son of a certain Jewish woman who believed, but his father was Greek.</p>	<p>ثُمَّ وَصَلَ إِلَى دَرْبَةَ وَلَيْسْتَرَ وَإِذَا تَلْمِيذٌ كَانَ هُنَاكَ اسْمُهُ تِيمُوثَاوُسُ ابْنُ امْرَأَةٍ يَهُودِيَّةٍ مُؤْمِنَةٍ وَلَكِنْ أَبَاهُ يُونَانِيٌّ.</p>



Φαι ναυερμεερε εσβητηγ `νεε  
νιςνηογ ετδεν λυστρα νεμ εικονιον.

Φαι αφοτωγ `νεε Παυλος εσρεψι  
εβολ νεμας: ογοε εταφολγ  
αφουβητηγ εσβε νιλονδαι ετψοπ δεν  
πιμα ετε μματ: ναυωων σαρ τηρογ  
ζε περωτ νε Οτεινιν πε.

Εγκωτ δε δεν νιπολις ναυτ  
μμοε ετοτογ εαρεε ενιζων  
νηεταυσεμνητογ εβολ ειτοτογ  
νηιαποστολοε νεμ νιπρεεβυτεροε  
ετδεν Ιερουσαλημ.

Πιεκκλησια μεν οτη ναυνηογ  
ηταχρο δεν πιναετ ογοε ναυνηογ  
ηαυαι δεν τοτηπι μμηνι.

*Πισαχι δε ητε Πβοις ερεαμια ογοε  
ερεαυαι: ερεαμαει ογοε ερεταχρο:  
δεν φατια ηεκκλησια ητε Φνογτ:  
αμην.*

He was well spoken of  
by the brethren who were at  
Lystra and Iconium.

Paul wanted to have him  
go on with him. And he  
took him and circumcised  
him because of the Jews  
who were in that region, for  
they all knew that his father  
was Greek.

And as they went  
through the cities, they  
delivered to them the  
decrees to keep, which were  
determined by the apostles  
and elders at Jerusalem.

So the churches were  
strengthened in the faith,  
and increased in number  
daily.

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

وَكَانَ مَشْهُودًا لَهُ مِنَ الْإِخْوَةِ الَّذِينَ  
فِي لِسْتِرَةَ وَإِيقُونِيَةَ.

فَأَرَادَ بُولُسُ أَنْ يَخْرُجَ هَذَا مَعَهُ  
فَأَخَذَهُ وَخَتَنَهُ مِنْ أَجْلِ الْيَهُودِ  
الَّذِينَ فِي تِلْكَ الْأَمَاكِنِ لِأَنَّ الْجَمِيعَ  
كَانُوا يَعْرِفُونَ أَبَاهُ أَنَّهُ يُونَانِيٌّ.

وَإِذْ كَانُوا يَجْتَازُونَ فِي الْمُدُنِ  
كَانُوا يُسَلِّمُونَهُمُ الْقَضَايَا الَّتِي حَكَمَ  
بِهَا الرُّسُلُ وَالْمَشَايخُ الَّذِينَ فِي  
أُورُشَلِيمَ لِيَحْفَظُوهَا.

فَكَانَتِ الْكَنَائِسُ تَتَشَدَّدُ فِي الْإِيمَانِ  
وَتَزْدَادُ فِي الْعَدَدِ كُلَّ يَوْمٍ.

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

## Synaxarium of Abib 13

سنكسار اليوم الثالث عشر من شهر أبيب

1. The Departure of St. Pisentius, Bishop of Qift
2. The Martyrdom of St. Apamon of Toukh
3. The Martyrdom of St. Shenouda, during the Early Arab Rule

### 1. The Departure of St. Pisentius, Bishop of Qift

On this day, Anba Pisentius, Bishop of Qift, departed. This Saint was born in the village of Shamir, district of Armant, about 284 of the martyrs, 568 AD, to pious Christian parents, who raised him up with evangelical principles. He learned the church subjects

1. نياحة القديس بسنتاؤس، أسقف فقط
2. استشهاد القديس أبامون الطوخي
3. استشهاد الأنبا شنودة في أوائل حكم العرب

1. نياحة القديس بسنتاؤس، أسقف فقط  
في مثل هذا اليوم تنيح الأنبا بسنتاؤس أسقف  
فقط. وُلِدَ هذا القديس ببلدة شمير التابعة  
لأرمنت، نحو سنة 284 للشهداء، سنة 568  
ميلادية، من أبوين مسيحيين تقيين، ربياه

since his young age and memorized many of the holy books. He longed for the monastic life, so he went and became a monk in the monastery of Abi Fam on mount Shamah (the ruins of this monastery remain near the temple of the sea monastery, the Temple of Hatshepsut, west of Luxor). He was discipled at the hands of the saint Anba Elijah the great, and spent most of his life on El-Asas Mount.

This saint pursued his monastic struggle diligently, caring for perpetual prayers, memorizing the Holy Bible along with many fasts. He ate once every two days or every three days and at times once a week. When he prayed, his fingers lit like candles and when he read in the prophetic books, the prophet who wrote the book would appear to him.

Once, one of the brothers came to his cell and found the door open, and as the custom of the monks, he said, "Bless me O my father." When the saint did not answer him, he thought he was sick and so he entered the cell and found him talking to another person. The brother took the hand of the guest and kissed it, as the guest was leaving. The brother asked Anba Pisentius saying, "I ask you, O my father, let me know the name of this saint, for when I held his hand and kissed it and put it on my face, I felt a great power came upon me and my heart was filled with peace." Anba Pisentius replied, "The Lord looked upon my weakness and illness, so he sent me one of His chosen saints, the prophet Elijah the Tishbite, who comforted me with his heavenly words."

The Lord performed many miracles by his hands. Once, all the water pots were empty, while he was up on the mountain and the brothers were about to die of thirst, the saint prayed and they found the pots full of water, so they glorified God. When he entered the inner wilderness, he had difficulty finding water, he prayed for four days and The Lord sprung fresh water well for him.

Pope Damianos, the 35<sup>th</sup> patriarch, consecrated him a bishop for Qift about the year 598 AD. He accepted the ordination according to a divine calling and he told the priests of the parish, "If not for the fear of being disobedient to the One who commanded me, I would not have agreed to you in this matter, even if you beheaded me."

He was a watchful shepherd, who cared for the salvation of every soul and was charitable. He was known for his awe-inspiring appearance for no one could

بفكر إنجيلي. وقد عرف العلوم الكنسية منذ صباه وحفظ الكثير من الكتب الإلهية. وأحب السيرة الرهبانية، فمضى وترهب بدير أبي فام بجبل شامة (ما زالت أطلال هذا الدير باقية فيه بجوار معبد الدير البحري معبد حتشبسوت، غرب الأقصر)، وتلمذ على يد القديس الأنبا إيليا الكبير، وأمضى الشطر الكبير من حياته الرهبانية في جبل الأساس. سلك هذا القديس في جهاده الرهباني بجدية، مهتماً بالصلاة الدائمة وحفظ الكتاب المقدس مع أصوام، فكان يأكل مرة كل يومين وأحياناً كل ثلاثة أيام أو كل أسبوع. وكان عندما يصلي، تتقد أصابعه كمصابيح مضيئة. وعندما يقرأ في أسفار الأنبياء، يحضر إليه النبي صاحب السفر.

مرة حضر أحد الإخوة إلى قلايته فوجد بابها مفتوحاً، فقال كعادة الرهبان "بارك عليّ يا أبي"، وإذ لم يجبه ظنه مريضاً. فدخل القلاية ووجده يتكلم مع شخص آخر. وللوقت أخذ الأخ يد الضيف وقبلها، ثم انصرف الضيف. فسأل الأخ القديس بسنتاؤس قائلاً: "أسألك يا أبي أن تعرفني اسم هذا القديس، فاني عندما أمسكت يده وقبلتها ووضعتها على وجهي أحسست بقوة عظيمة حلت على نفسي وجسدي، وبهجة وفرحاً دخلاً قلبي". أجابه الأنبا بسنتاؤس: "الرب نظر إلى ضعفي وتعبي ووحدتي إذ كان جسدي ضعيفاً جداً واشتد عليّ المرض، ولم أر أحداً من الناس منذ فارقتمك، فأرسل إليّ أحد قديسيه، القديس إيليا التسببتي النبي، عزاني بكلامه الإلهي". أجرى الرب على يديه كثيراً من المعجزات، منها أنه لما فرغت الأوعية من المياه وهو في الجبل، كاد الإخوة أن يموتوا عطشاً، فصلى القديس فوجدوا الأوعية مملوءة ماءً، فمجدوا الله. ولما دخل البرية ووجد صعوبة في إيجاد ماء، بقي أربعة أيام يصلي، فأنبع الرب له بئر ماء عذب.

قام البابا دميانوس برسامته أسقفاً على قفط نحو سنة 598 ميلادية، فقبلها بناء على دعوة إلهية وقال لكهنة الإيبارشية: "لو لم أخش أن أكون غير طائع للذي أمرني، لما كنت اسمع منكم في هذا الأمر، ولو نزعتم عنى رأسي".

look at his face in spite of his smile and the ease of talking with him. Whenever he went up to the altar to pray, his face would shine as fire and the sins of the people would be revealed before him. He beheld the Holy Spirit coming down upon the holy oblations. God granted him the gift of prophesying, and the door of his cell was opened to everyone.

When his departure drew near, he called his disciple John and told him, then, he gathered the people and exhorted them. Finally, he asked them not to bury him in splendid garments, but with the apparel that he had on. He fell sick for a short while, then departed in peace.

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

وقد كان راعياً ساهراً مهتماً بخلص كل نفس محباً للعبادة. وعُرف بمهابته، فلا يستطيع أحد أن يتطلع إلى وجهه بالرغم من بشاشته وعذوبة الحديث معه. كان إذا صعد إلى المذبح ليصلي، يتلألاً وجهه كالنار، وتكشف أمامه خطايا شعبه وينظر الروح القدس حالاً على القرايين المقدسة. ووهبه الله موهبة النبوة. وكان باب قلايته مفتوحاً للجميع. ولما قرب وقت نياحته، استدعى تلميذه يوحنا وأخبره. ثم جمع الشعب ووعظهم، وأخيراً سألهم ألا يكفون بنباب فاخرة، بل بثيابه التي يرتديها. ثم مرض قليلاً وتبَّح بسلام. بركة صلواته فلتكن معنا. آمين.

## 2. The Martyrdom of St. Apamon of Toukh

On this day also, of the year 21 of the martyrs, 305 AD, St. Apamon (Abba Ammon), was martyred. He was born in the city of Toukh, district of Banha. Archangel Michael appeared to him and commanded him to go to Ansen and confess The Lord Christ. He went and confessed his faith before Eukhius, the governor. He tortured him much with the Hinbazeen, red-hot iron rods, and by scourging him with whips, then cast him in a boiling water. However, The Lord strengthened and healed him.

The Lord wrought many miracles by his hands. Then the governor ordered to behead him, and thus he received the crown of martyrdom.

St. Julius of Aqfahs was present, took his body, shrouded it with costly shrouds and sent his body with two of his men to his hometown.

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

2. استشهاد القديس أبامون الطوخي وفيه أيضاً من سنة 21 للشهداء، سنة 305 ميلادية، استشهاد القديس أبامون. وُلد هذا القديس ببلدة طوخ التابعة لبناها. وقد ظهر له الملاك ميخائيل وأمره أن يمضي إلى أنصنا ويعترف بالسيد المسيح. فذهب إليها واعترف أمام أوخيوس الوالي بإيمانه، فعذبه كثيراً بالهنبازين والحديد المحمي في النار والضرب بالسياط، ثم ألقاه في مستوقد حمام، وكان الرب يقويه ويقومه سالماً. وقد أجرى الله على يديه معجزات كثيرة. فأمر الوالي بقطع رأسه ونال إكليل الشهادة. وكان القديس يوليوس الأفهصي حاضراً، فأخذ جسده ولفه بلفائف فاخرة وأرسله مع غلامين إلى بلده. بركة صلواته فلتكن معنا. آمين.

## 3. The Martyrdom of St. Shenouda, during the Early Arab Rule

On this day also, St. Shenouda was martyred. This saint was a righteous man, who kept the divine commandments. That was in the early days of the Arab conquest of Egypt.

Some of his enemies accused him before the ruler, who brought him and asked him to forsake his Christianity. The saint refused and proudly declared his faith in The Lord Christ. When the ruler saw his steadfastness in his faith, he severely tortured him and finally ordered to behead him, and thus he received the crown of martyrdom.

3. استشهاد الأنبا شنودة في أوائل حكم العرب وفيه أيضاً استشهاد القديس شنودة. كان هذا القديس رجلاً فاضلاً ومحافظاً على العمل بالوصايا الإلهية. وكان ذلك في أوائل أيام حكم العرب بمصر. فسعي به بعض أعدائه لدي الحاكم، الذي استحضره وعرض عليه أن يترك مسيحيته، لكنه رفض وجاهر مفتخراً بالسيد المسيح. ولما راي الوالي تمسكه بإيمانه المسيحي، عذبه عذاباً شديداً ثم أمر بقطع رأسه، فنال إكليل الشهادة.

May the blessing of his prayers be with us all. Amen.  
And glory be to God, now and forever. Amen.

بركة صلواته فلتكن معنا. آمين.  
ولربنا المجد دائماً ابدياً. آمين.

### The Liturgy Psalm مزمور القديس

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

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

Ψαλμος τω Δαυιδ ρη: ε, ϛ	Psalm 99: 6, 7	مزمور 98: 5، 6
<p>Uw`ncnc neu Δάρων ζεν νεφουηβ: neu Γαμοτηλ ζεν νηεττωβζ μπεφραν: ναττωβζ μπβοικ οτοζ νηοοϋ ναφωτεμ ερωοτ: ζεν οτστγλλοζ νδ̄ηπι ναφσαζι νεμωοτ. Δλληλοτιᾱ.</p>	<p>Moses and Aaron were among His priests, and Samuel was among those who called upon His name. They called upon The Lord, and He answered them. He spoke to them in a pillar of cloud. Alleluia.</p>	<p>موسى وهارون بين كهنته وصموئيل بين الذين يدعون باسمه. كانوا يدعون الرب فيستجيب لهم. بعمود الغمام كان يكلمهم. هليلويا.</p>

### The Liturgy Gospel إنجيل القديس

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

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

<p>Or̄anasnwcic εβολ ζεν πιερασσελιον εθοταβ κατα Ιωαννην ασιοτ.</p>	<p>A chapter according to Saint John, may his blessings be with us. Amen.</p>	<p>فصل من إنجيل معلمنا يوحنا البشير. بركاته علينا آمين.</p>
<p>Ιωαννην ιε̄: κ - λζ</p>	<p>John 16: 20 - 33</p>	<p>يوحنا 16: 20 - 33</p>
<p>Δωην λωην ϣχω μμοζ νωτεν ζε νηωτεν τετενναριμι οτοζ τετενναερηβι: πικομοζ δε νηοοϋ ε̄ηναρωι νηωτεν τετενναερ̄ικαζ νηητ αλλα πετεν̄ικα νηητ ε̄ηναρωπι νωτεν ε̄ηρωι.</p>	<p>Most assuredly, I say to you that you will weep and lament, but the world will rejoice; and you will be sorrowful, but your sorrow will be turned into joy.</p>	<p>الْحَقَّ الْحَقَّ أَقُولُ لَكُمْ: إِنَّكُمْ سَتَبْكُونَ وَتَنُوحُونَ وَالْعَالَمُ يَفْرَحُ. أَنْتُمْ سَتَحْزَنُونَ وَلَكِنَّ حَزَنَكُمْ يَتَحَوَّنُ إِلَى فَرَحٍ.</p>

Ⲛⲥⲓⲙⲓ ⲁⲥⲱⲁⲛⲛⲟⲩⲓ ⲉ̀ⲙⲓⲥⲓ  
ⲱⲁⲥⲉⲣⲓⲕⲁⲑ ⲛⲉⲛⲧ ⲛⲉ ⲁⲥⲓ ⲛⲉ  
ⲧⲉⲥⲟⲩⲛⲟⲩ: ⲉ̀ⲱⲱⲡ ⲉ̀ⲁⲥⲱⲁⲛⲛⲓⲥⲓ  
ⲙ̀ⲡⲓⲱⲛⲣⲓ ⲙ̀ⲡⲁⲥⲉⲣⲫⲙⲉⲧⲓ ⲛⲉ ⲙ̀ⲡⲓⲑⲟⲩⲑⲉⲥ  
ⲉ̀ⲑⲑⲉ ⲡⲓⲣⲁⲱⲓ ⲛⲉ ⲁⲥⲙⲉⲥ ⲟⲩⲣⲱⲙⲓ  
ⲉ̀ⲡⲓⲕⲟⲥⲙⲟⲥ.

Ⲑⲟⲟⲑ ⲛⲉⲱⲧⲉⲛ ⲑⲱⲧⲉⲛ ⲧⲓⲛⲟⲩ ⲙⲉⲛ  
ⲉ̀ⲣⲉⲧⲉⲛⲉ̀ⲑⲓ ⲛⲟⲩⲙ̀ⲕⲁⲑ ⲛⲉⲛⲧ: ⲡⲁⲗⲓⲛ ⲟⲛ  
ⲧⲓⲛⲁⲛⲁⲩ ⲉ̀ⲣⲱⲧⲉⲛ ⲟⲩⲟⲑ ⲧⲉⲧⲉⲛⲛⲁⲣⲱⲓ  
ⲟⲩⲟⲑ ⲡⲉⲧⲉⲛⲣⲁⲱⲓ ⲙ̀ⲙⲟⲛ ⲉ̀ⲗⲓ ⲛⲁⲟⲗⲥ  
ⲛ̀ⲧⲉⲛⲟⲛⲛⲟⲩ.

Ⲑⲟⲟⲑ ⲑⲉⲛ ⲡⲓⲉ̀ⲑⲟⲟⲩ ⲉ̀ⲧⲉ ⲙ̀ⲙⲁⲩ  
ⲧⲉⲧⲉⲛⲛⲁⲱⲉⲛⲧ ⲉ̀ⲗⲓ ⲁⲛ: ⲁ̀ⲙⲛⲛ ⲁ̀ⲙⲛⲛ  
ⲧⲓⲡⲱ ⲙ̀ⲙⲟⲥ ⲛⲱⲧⲉⲛ ⲫⲛⲉ̀ⲧⲉⲧⲉⲛⲛⲁⲣⲉ̀ⲧⲓⲛ  
ⲙ̀ⲙⲟⲥ ⲛ̀ⲧⲟⲧⲥ ⲙ̀ⲫⲓⲱⲧ ⲑⲉⲛ ⲡⲁⲣⲁⲛ  
ⲉⲓⲉ̀ⲧⲛⲓⲥ ⲛⲱⲧⲉⲛ.

Ⲙⲁ ⲧⲓⲛⲟⲩ ⲙ̀ⲡⲁⲧⲉⲧⲉⲛⲉ̀ⲣⲉ̀ⲧⲓⲛ ⲛ̀ⲉ̀ⲗⲓ ⲑⲉⲛ  
ⲡⲁⲣⲁⲛ: ⲁ̀ⲣⲓⲉ̀ⲧⲓⲛ ⲟⲩⲟⲑ ⲧⲉⲧⲉⲛⲛⲁⲑⲓ ⲑⲓⲛⲁ  
ⲛ̀ⲧⲉ ⲡⲉⲧⲉⲛⲣⲁⲱⲓ ⲱⲱⲡⲓ ⲉⲓⲧⲛⲕ ⲉ̀ⲑⲟⲗ.

ⲛⲁⲓ ⲉ̀ⲁⲓⲑⲟⲧⲟⲩ ⲛⲱⲧⲉⲛ ⲑⲉⲛ  
ⲑⲁⲛⲡⲁⲣⲟⲓⲙⲓⲁ: ⲥⲛⲛⲟⲩ ⲉ̀ⲁⲥⲓ ⲟⲩⲟⲩⲛⲟⲩ  
ⲑⲟⲧⲉ ⲉⲓⲛⲁⲥⲁⲩⲓ ⲛⲉⲙⲱⲧⲉⲛ ⲁⲛ ⲛⲉ ⲑⲉⲛ  
ⲑⲁⲛⲡⲁⲣⲟⲓⲙⲓⲁ ⲁⲗⲗⲁ ⲑⲉⲛ ⲟⲩⲡⲁⲣⲣⲛⲥⲓⲁ  
ⲧⲓⲛⲁⲧⲁⲙⲱⲧⲉⲛ ⲉ̀ⲑⲑⲉ ⲫⲓⲱⲧ.

ⲑⲉⲛ ⲡⲓⲉ̀ⲑⲟⲟⲩ ⲉ̀ⲧⲉ ⲙ̀ⲙⲁⲩ  
ⲉ̀ⲣⲉⲧⲉⲛⲉ̀ⲣⲉ̀ⲧⲓⲛ ⲑⲉⲛ ⲡⲁⲣⲁⲛ: ⲟⲩⲟⲑ  
ⲧⲓⲛⲁⲑⲟⲥ ⲛⲱⲧⲉⲛ ⲁⲛ ⲛⲉ ⲁ̀ⲛⲟⲕ ⲉ̀ⲟⲛⲁⲧⲑⲟ  
ⲉ̀ⲫⲓⲱⲧ ⲉ̀ⲑⲑⲉ ⲟⲛⲛⲟⲩ.

A woman, when she is in labor, has sorrow because her hour has come; but as soon as she has given birth to the child, she no longer remembers the anguish, for joy that a human being has been born into the world.

Therefore, you now have sorrow; but I will see you again and your heart will rejoice, and your joy no one will take from you.

And in that day you will ask Me nothing. Most assuredly, I say to you, whatever you ask the Father in My name He will give you.

Until now you have asked nothing in My name. Ask, and you will receive, that your joy may be full.

These things I have spoken to you in figurative language; but the time is coming when I will no longer speak to you in figurative language, but I will tell you plainly about the Father.

In that day you will ask in My name, and I do not say to you that I shall pray the Father for you;

الْمَرْأَةُ وَهِيَ تَلِدُ تَحْزُنُ لِأَنَّ سَاعَتَهَا  
قَدْ جَاءَتْ وَلَكِنْ مَتَى وَوَلَدَتِ الطِّفْلَ  
لَا تَتَّعُدُ تَذْكَرُ الشِّدَّةَ لِسَبَبِ الْفَرَحِ  
لِأَنَّهُ قَدْ وُلِدَ إِنْسَانٌ فِي الْعَالَمِ.

فَأَنْتُمْ كَذَلِكَ عِنْدَكُمْ الْآنَ حُزْنٌ.  
وَلَكِنِّي سَأَرَأَكُمْ أَيْضًا فَتَفْرِحُ قُلُوبُكُمْ  
وَلَا يَنْزِعُ أَحَدٌ فَرْحَكُمْ مِنْكُمْ.

وَفِي ذَلِكَ الْيَوْمِ لَا تَسْأَلُونَنِي شَيْئًا.  
الْحَقُّ الْحَقُّ أَقُولُ لَكُمْ: إِنْ كُلَّ مَا  
طَلَبْتُمْ مِنَ الْآبِ بِاسْمِي يُعْطِيَكُمْ.

الْيَ الْآنَ لَمْ تَطْلُبُوا شَيْئًا بِاسْمِي.  
اطْلُبُوا تَأْخُذُوا لِيَكُونَ فَرْحُكُمْ كَامِلًا.

قَدْ كَلَّمْتُكُمْ بِهَذَا بِأَمْثَالٍ وَلَكِنْ تَأْتِي  
سَاعَةٌ حِينَ لَا أَكَلِّمُكُمْ أَيْضًا بِأَمْثَالٍ  
بَلْ أَخْبِرُكُمْ عَنِ الْآبِ عَلَانِيَةً.

فِي ذَلِكَ الْيَوْمِ تَطْلُبُونَ بِاسْمِي.  
وَلَسْتُ أَقُولُ لَكُمْ إِنِّي أَنَا أَسْأَلُ الْآبَ  
مِنْ أَجَلِكُمْ.

Πῶς γὰρ ἔγωγε Φῶς ἐμὲ ἠμῶτεν  
καὶ ἠῶτεν ἀρετενμενριτ ὄτος  
ἀρετενναρτ καὶ ἔταλ ἐβολ εἰς Φῶς.

Ἐκ ἐβोलθεν Φῶς ὄτος ἀπὸ  
ἐπικοςμος παλιν ὄν τῆς γῆς  
ἠπικοςμος ὄτος τῆς γῆς ἐν τῆς γῆς εἰς Φῶς.

Περε νευμαθητης ναρ καὶ εἶπε  
τῆς κῆρας εἰς ὄτῃς ἀρετεν  
ἐλπίς ἀν ἠπαροίμια.

Ἦ τῆς τῆς ἐμὲ καὶ ἠμῶτεν ἠμῶτεν  
ἠμῶτεν ὄτος ἠμῶτεν ἀν εἶπε ὄται  
ἠμῶτεν: εἰς φαί τῆς εἰς καὶ ἔτακ ἐβολ  
εἰς τῆς τῆς.

Ἐπερὸν ὄτος ἠμῶτεν ἠμῶτεν καὶ τῆς  
τετενναρτ.

Εἶπε εἰς ὄτος ἠμῶτεν ὄτος ἀπὸ  
εἰς ἠμῶτεν εἰς ἐβολ φαί φαί  
ἠμῶτεν ἐπερὸν ὄτος ἠμῶτεν  
ἠμῶτεν: ὄτος τῆς ἠμῶτεν ἀν καὶ  
εἰς τῆς ἠμῶτεν ἠμῶτεν.

Ἦ αἰσῶτος ὄτος εἰς ἠμῶτεν  
ὄτῃς ἠμῶτεν ὄτος ἠμῶτεν ἠμῶτεν:  
ὄτος ἠμῶτεν ἠμῶτεν ὄτος εἰς  
πικοςμος: ἀλλὰ καὶ ἠμῶτεν ἀπὸ αἰσῶτος  
ἐπικοςμος.

*Πῶς φαί τῆς περὸν εἰς  
ἠμῶτεν ἠμῶτεν: ἀμῶτεν.*

for the Father Himself  
loves you, because you have  
loved Me, and have believed  
that I came forth from God.

I came forth from the  
Father and have come into  
the world. Again, I leave the  
world and go to the Father.”

His disciples said to Him,  
“See, now You are speaking  
plainly, and using no figure  
of speech!

Now we are sure that  
You know all things, and  
have no need that anyone  
should question You. By  
this we believe that You  
came forth from God.”

Jesus answered them,  
“Do you now believe?

Indeed the hour is  
coming, yes, has now come,  
that you will be scattered,  
each to his own, and will  
leave Me alone. And yet I  
am not alone, because the  
Father is with Me.

These things I have  
spoken to you, that in Me  
you may have peace. In the  
world you will have  
tribulation; but be of good  
cheer, I have overcome the  
world.”

*Glory be to God forever.*

لأنّ الآب نفسه يحبكم لأنكم قد  
أحببتموني وأمنتُم أني من عند الله  
خرجت.

خرجت من عند الآب وقد أتيت إلى  
العالم وأيضاً أترك العالم وأذهب  
إلى الآب.

قال له تلاميذه: هوذا الآن تتكلم  
علانيةً ولست تقول مثلاً واحداً.

الآن نعلم أنك عالم بكل شيء  
ولست تحتاج أن يسألك أحد. لهذا  
نؤمن أنك من الله خرجت.

أجابهم يسوع: الآن تؤمنون.

هوذا تأتي ساعة وقد أتت الآن  
تتفرقون فيها كل واحد إلى خاصته  
وتتركونني وحدي. وأنا لست  
وحدي لأن الآب معي.

قد كلمتكم بهذا ليكون لكم في  
سلام. في العالم سيكون لكم ضيق  
ولكن ثقوا: أنا قد غلبت العالم.

*والمجد لله دائماً.*

# Katameros Readings for the 14<sup>th</sup> Day of Abib

قطمارس قراءات اليوم الرابع عشر من شهر أبيب المبارك

Κορυμη εἶτοϋ ἡεροϋ ἁΠιαβοϋ Επηπ

## Ροϋε

### Vespers Psalm

مزمور العشيّة

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

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

Ψαλμοϋ τοϋ Δαυιδ ρια: ἁ	Psalm 112: 1, 2	المزمور 111: 1
<p>Ωογνιατϋ ἁπιρωμι ετερβοϋ            δατϋη ἁΠβοιϋ: ἡερηι δεν νεϋεντολη            εϋεορωϋϋ εμαϋω: εϋεξεμϋομ ϋιϋεν            ἡκαϋη ἡξε νεϋεϋροϋ: εϋεεμοϋ εϋεϋενα            ἡτε νηετϋοϋτων. Ἀλληλοϋια.</p>	<p>Blessed is the man who fears The Lord, who delights greatly in His commandments. His descendants will be mighty on earth; the generation of the upright will be blessed.            Alleluia.</p>	<p>طوبى للرجل الخائف الرب ويهوى وصاياها جداً. يقوى نسله على الأرض. جيل المستقيمين يُبارك. هليلويا.</p>

### Vespers Gospel

إنجيل العشيّة

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

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

<p>Οϋἁνασνωϋϋ εβολ δεν            πιεϋασϋελιον εθοϋαβ κατἁ Ὑατϋοη            αϋιοϋ.</p>	<p>A chapter according to Saint Matthew, may his blessings be with us. Amen.</p>	<p>فصل من إنجيل معلمنا متي البشير. بركاته علينا آمين.</p>
<p>Ὑατϋοη κε: ιΔ - κϋ</p>	<p>Matthew 25: 14 - 23</p>	<p>متي 25: 14 - 23</p>

Ὡφρητ̄ ταρ̄ νοτρωμῑ εφναψεναϋ  
ἐπ̄ψευμο̄ αϋμοτ̄τ̄ ἐνεϋεβιαικ̄ οτοϋ  
αϋτ̄ ἔπετενταϋ ἔτοτοτ̄.

Οταῑ μεν̄ αϋτ̄ ναϋ ἵτοτ̄ ἵξινδ̄ωρ:  
κεοταῑ δε̄ αϋτ̄ ναϋ ἵσνατ̄: κεοταῑ δε̄  
αϋτ̄ ναϋ ἵοταῑ: ποταῑ ποταῑ κατα  
τεϋχομ̄ οτοϋ αϋψεναϋ ἐπ̄ψευμο̄.

Ἀϋψεναϋ δε̄ ἵχε̄ φη̄ετ̄βῑ ἔπιτοτ̄  
ἵξινδ̄ωρ αϋερ̄ωβ̄ ἵζητοτ̄ οτοϋ  
αϋχ̄φε̄ κε̄ τοτ̄.

Παιρητ̄ ον̄ φη̄εταϋβῑ ἔπισνατ̄  
αϋχ̄φε̄ κε̄ σνατ̄.

Φη̄ δε̄ ἔταϋβῑ ἔπιοταῑ αϋψεναϋ  
αϋψωκῑ ἵοτκαβῑ οτοϋ αϋχωπ̄ ἔπιβατ̄  
ἵτε̄ πεϋβοιϋ.

Μενενσᾱ οτ̄νιωτ̄ δε̄ ἵσχοτ̄ αϋἰ  
ἵχε̄ Πβοιϋ ἵνῑεβιαικ̄ ἔτε̄ ἔμματᾱ οτοϋ  
αϋχωπ̄ νεμωοτ̄.

Ἀϋἰ δε̄ ἵχε̄ φη̄εταϋβῑ ἔπιτοτ̄  
ἵξινδ̄ωρ αϋεν̄ κε̄ τοτ̄ ἵξινδ̄ωρ εϋχω  
ἔμοϋ ϋε̄ Παβοιϋ τοτ̄ ἵξινδ̄ωρ  
ακ̄τητοτ̄ νηῑ ιϋ κε̄ τοτ̄ ἵξινδ̄ωρ  
αἰχ̄φωοτ̄.

Πεχε̄ Πεϋβοιϋ δε̄ ναϋ ϋε̄ καλωϋ  
πιβωκ̄ εθ̄νανεϋ οτοϋ ἔτενεϋοτ̄ ἐπιδη̄  
ακ̄ωωπῑ εκ̄ενεϋοτ̄ θε̄ν̄ θ̄ανκοτ̄χῑ

For the kingdom of  
heaven is like a man  
traveling to a far country,  
who called his own servants  
and delivered his goods to  
them.

And to one he gave five  
talents, to another two, and  
to another one, to each  
according to his own  
ability; and immediately he  
went on a journey.

Then he who had  
received the five talents  
went and traded with them,  
and made another five  
talents.

And likewise he who  
had received two gained  
two more also.

But he who had  
received one went and dug  
in the ground, and hid his  
lord's money.

After a long time The  
Lord of those servants came  
and settled accounts with  
them.

So he who had received  
five talents came and  
brought five other talents,  
saying, 'Lord, you  
delivered to me five talents;  
look, I have gained five  
more talents besides them.'

His lord said to him,  
'Well done, good and  
faithful servant; you were  
faithful over a few things, I  
will make you ruler over

وَكَمَا إِنْسَانٌ مُسَافِرٌ دَعَا عِبِيدَهُ  
وَسَلَّمَهُمْ أَمْوَالَهُ.

فَأَعْطَى وَاحِدًا خَمْسَ زَنَاطٍ وَآخَرَ  
وَزَنَاطَيْنِ وَآخَرَ وَزَنَةَ كُلِّ وَاحِدٍ عَلَى  
قَدْرِ طَاقَتِهِ. وَسَافَرَ لِلْوَقْتِ.

فَمَضَى الَّذِي أَخَذَ الْخَمْسَ زَنَاطٍ  
وَتَاجَرَ بِهَا فَرَبِحَ خَمْسَ زَنَاطٍ  
آخَرَ.

وَهَكَذَا الَّذِي أَخَذَ الْوَزَنَتَيْنِ رِبِحَ  
أَيْضًا وَزَنَاطَيْنِ أُخْرَيَيْنِ.

وَأَمَّا الَّذِي أَخَذَ الْوَزَنَةَ فَمَضَى  
وَحَفَرَ فِي الْأَرْضِ وَأَخْفَى فِضَّةَ  
سَيِّدِهِ.

وَبَعْدَ زَمَانٍ طَوِيلٍ أَتَى سَيِّدُ أَوْلَاطِكَ  
الْعَبِيدِ وَحَاسَبَهُمْ.

فَجَاءَ الَّذِي أَخَذَ الْخَمْسَ زَنَاطٍ  
وَقَدَّمَ خَمْسَ زَنَاطٍ آخَرَ قَائِلًا يَا  
سَيِّدُ خَمْسَ زَنَاطٍ سَلَّمْتَنِي. هُوَذَا  
خَمْسُ زَنَاطٍ آخَرَ رَبِحْتُهَا فَوْقَهَا.

فَقَالَ لَهُ سَيِّدُهُ نِعْمًا أَيُّهَا الْعَبْدُ  
الصَّالِحُ وَالْأَمِينُ. كُنْتَ أَمِينًا فِي  
الْقَلِيلِ فَأُقِيمُكَ عَلَى الْكَثِيرِ. ادْخُلْ  
إِلَى فَرْحِ سَيِّدِكَ.



είεχακ ειχεν θαννιω† μαυενακ  
 εδουην εφραυι ντε Πεκβοις.

Δαϋι δε ηνε φηεταρβι υπιχινορω  
 εναρ πεχαρ γε Παβοις χινορω εναρ  
 ακτηιτορ ηηι ις κε εναρ αιεφωορ.

Πεξε Περβοις δε ηαρ γε καλωσ  
 πιβωκ εθνανεϋ οτοθ ετενηοτ επιδη  
 ακωωπι εκενηοτ θεν θανκορσι  
 είεχακ ειχεν θαννιω† μαυενακ  
 εδουην εφραυι ντε Πεκβοις.

*Πιωορ φα Πεννορ† πε ωα εινεθ  
 ητε ηι εινεθ: αμην.*

many things. Enter into the joy of your lord.'

He also who had received two talents came and said, 'Lord, you delivered to me two talents; look, I have gained two more talents besides them.'

His lord said to him, 'Well done, good and faithful servant; you have been faithful over a few things, I will make you ruler over many things. Enter into the joy of your lord.'

*Glory be to God forever.*

ثَمَّ جَاءَ الَّذِي أَخَذَ الْوَزْنَتَيْنِ وَقَالَ  
 يَا سَيِّدُ وَزْنَتَيْنِ سَلَّمْتَنِي. هُوَذَا  
 وَزْنَتَانِ أُخْرَيَانِ رَبِحْتُهُمَا فَوْقَهُمَا.

قَالَ لَهُ سَيِّدُهُ نِعَمًا أَيُّهَا الْعَبْدُ  
 الصَّالِحُ الْأَمِينُ. كُنْتَ أَمِينًا فِي  
 الْقَلِيلِ فَأَقِيمُكَ عَلَى الْكَثِيرِ. ادْخُلْ  
 إِلَى فَرَحِ سَيِّدِكَ.

*والمجد لله دائماً.*

## Ψωρη

### Matins Psalm

مزمو ر باكر

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

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

Ψαλμοσ τω Δαυιδ ρλα: α, ζ

Psalm 132: 1, 2, 9, 10

مزمو ر 131: 1, 7

Δριφμενι Πβοις ηΔαυιδ ηευ  
 τεϋμετρευραυη τηρσ: υφρη†  
 εταρωρκ υΠβοις αϋτωβε υΦνορ†  
 ηλακωβ: ηεκοτηβ ερε†ριωτορ  
 ηνορμεθμη: ηηεθοταβ ητακ  
 ερεθελεηλ εοβε Δαυιδ πεκβωκ.  
 Δλληλοια.

Lord, remember David and all his meekness: how he swore to The Lord, and vowed to the God of Jacob. Your priests shall clothe themselves with righteousness; and Your righteous shall exult. For the sake of Your servant David. Alleluia.

اذكر يا رب داود وكل دعته، كيف أقسم للرب ونذر لإله يعقوب. كهنتك يلبسون البر وأبرارك يبتهجون من أجل داود عبدك. هليلويا.

**Matins Gospel**  
**إنجيل باكر**

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

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

<p>Οὐὰναστρωσις ἐβὼλ θεν πιδαστρελιον εθουαβ κατα λουτκαν ασιου.</p>	<p>A chapter according to Saint Luke, may his blessings be with us. Amen.</p>	<p>فصل من إنجيل معلمنا لوقا البشير. بركاته علينا آمين.</p>
<p><b>ΛΟΥΚΑΝ Ἑ: 17 - 18</b></p>	<p><b>Luke 6: 17 - 23</b></p>	<p><b>لوقا 6: 17 - 23</b></p>
<p>Οτοθ εταει εδρηι νεμωου αροει ερατει θεν ουμα ηκοι νεμ ουμηνυ ητε νεμααθητις νεμ κεμηυ ερωυ ητε πιδαοσ εβὼλ θεν ηλουδαε τηρσ νεμ ιερουσαλημ νεμ εβὼλ θεν ηπαραλια ητε ητροσ νεμ ησιδων ηηεταυι εσωτεμ ερωυ οτοθ ητεεταλδωου εβὼλ θεν νοτυωνι.</p>	<p>And He came down with them and stood on a level place with a crowd of His disciples and a great multitude of people from all Judea and Jerusalem, and from the seacoast of Tyre and Sidon, who came to hear Him and be healed of their diseases,</p>	<p>وَنَزَلَ مَعَهُمْ وَوَقَّفَ فِي مَوْضِعٍ سَهْلٍ هُوَ وَجَمَعَ مِنْ تَلَامِيذِهِ وَجَمْهُورٍ كَثِيرٍ مِنَ الشَّعْبِ مِنْ جَمِيعِ الْيَهُودِيَّةِ وَأُورُشَلِيمَ وَسَاحِلِ صُورَ وَصَيْدَاةَ الَّذِينَ جَاءُوا لِيَسْمَعُوهُ وَيُشْفَوْا مِنْ أَمْرَاضِهِمْ.</p>
<p>Οτοθ ηηεναυτεμκο υμωου ηνε ηιπνευμα ηακαθαρθον ηαφερφαδρι ερωου.</p>	<p>as well as those who were tormented with unclean spirits. And they were healed.</p>	<p>وَالْمُعَذَّبُونَ مِنْ أَرْوَاحٍ نَجِسَةٍ. وَكَانُوا يَبْرَأُونَ.</p>
<p>Οτοθ ηαρε πιμηυ τηρε κωη ησα βι νεμαα: γε ουηι ηασνηου εβὼλ υμωου ηνε ουχομ οτοθ ηασταλδο υμωου τηρου πε.</p>	<p>And the whole multitude sought to touch Him, for power went out from Him and healed them all.</p>	<p>وَكَلُّ الْجَمْعِ طَلَبُوا أَنْ يَمْسُوهُ لِأَنَّ قُوَّةً كَانَتْ تَخْرُجُ مِنْهُ وَتُشْفِي الْجَمِيعَ.</p>
<p>Οτοθ ηθοε εταεαι ηνεεβαλ επωωι ουβε νεμααθητις πεσαα νωου γε ωουηιατεν θηνου ηιζηκι γε θωτεν τε ημετορο ητε φνοηη.</p>	<p>Then He lifted up His eyes toward His disciples, and said: "Blessed are you poor, For yours is the kingdom of God.</p>	<p>وَرَفَعَ عَيْنَيْهِ إِلَى تَلَامِيذِهِ وَقَالَ: طُوبَاكُمْ أَيُّهَا الْمَسَاكِينُ لِأَنَّ لَكُمْ مَلَكُوتَ اللَّهِ.</p>

Ὡσὶν ἰδέντων ἄνθρωπον νηστεύοντες καὶ  
 ἴδοντες τελευτᾶσαι: ὡσὶν ἰδέντων ἄνθρωπον  
 νηστεύοντα ἴδοντες καὶ τελευτᾶσθαι.

Ὡσὶν ἰδέντων ἄνθρωπον ἐψωπίζοντες  
 ἄνθρωπον καὶ ἄνθρωπον ἐξουθενώοντες ὡσὶν  
 ἄνθρωπον ἐξουθενώοντα ἄνθρωπον ἐψωπίζοντες  
 ἄνθρωπον ὡσὶν ἄνθρωπον πετενράν ἐξουθενώοντα  
 ἄνθρωπον ἄνθρωπον πετενράν ἐξουθενώοντα  
 ἄνθρωπον ἄνθρωπον πετενράν ἐξουθενώοντα  
 ἄνθρωπον ἄνθρωπον πετενράν ἐξουθενώοντα

Ἐν ἡμεῖς ἐπὶ τὴν ἡμέραν οὗτο  
 ἐβλήθη: ἡμεῖς γὰρ πετενράν ἐξουθενώοντες  
 πε ἄνθρωπον ἐπὶ τὴν ἡμέραν οὗτο: καὶ γὰρ οὕτως ἄνθρωπον  
 ἄνθρωπον ἄνθρωπον ἐξουθενώοντες ἄνθρωπον ἄνθρωπον.

*Πάντοτε φησὶ Πεννησίαν περὶ ἡμῶν  
 ἵνα ἡμεῖς ἀμην.*

Blessed are you who hunger now, For you shall be filled. Blessed are you who weep now, For you shall laugh.

Blessed are you when men hate you, And when they exclude you, And revile you, and cast out your name as evil, For the Son of Man's sake.

Rejoice in that day and leap for joy! For indeed your reward is great in heaven, For in like manner their fathers did to the prophets.

*Glory be to God forever.*

طوباكم أيها الجياع الآن لأنكم  
 تشبعون. طوباكم أيها الباكون  
 الآن لأنكم ستضحكون.

طوباكم إذا أبغضكم الناس وإذا  
 أفرزوكم وعيروكم وأخرجوا  
 اسمكم كشيرير من أجل ابن  
 الإنسان.

افرحوا في ذلك اليوم وتهللوا  
 فهوذا أجركم عظيم في السماء.  
 لأن آباءهم هكذا كانوا يفعلون  
 بالأنبياء.

*والمجد لله دائماً.*

### Liturgy Readings

قراءات القداَس

### The Pauline Epistle

رسالة بولس الرسول

### Ἡ ἐπιστολὴ ἕως πεντήκοντα Παύλος Πάπστολος

Παύλος δούλος ἡμῶν Ἰησοῦς  
 Χριστοῦ: πᾶπστολος ἐθαλάσμι:  
 φησὶ ἐπὶ τὴν ἐπιστολὴν ἕως  
 πενήκοντα.

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

فصل من رسالة معلمنا بولس  
 الرسول إلى العبرانيين، بركته  
 المقدسة تكون معنا. أمين.

Ἑβραῖος ἱ. 17 - 31

Hebrews 11: 17 - 31

العبرانيين 11: 17 - 31

<p>ԵՆ ՕՂՆԱԶԴ ԱԲՐԱԱՄ ԱՐԻՆԻ      ÌԸԱԱԿ ԷՅՐՈՒ ԵՏԵՐՍԻՐԱԶԻՆ ԱՄՈՎ: ԱՐԻՆԻ      ԱՍԵՎՅՈՒՐԻ ԱՄԱՂԱԿԻ ԷՅՐՈՒ ՆՇԵ      ՓՈՒԵՏԱՎՅԵՍ ՈՒՅՎ ԵՐՈՎ.</p>	<p>By faith Abraham, when he was tested, offered up Isaac, and he who had received the promises offered up his only begotten son,</p>	<p>بِالْإِيمَانِ قَدَّمَ إِبْرَاهِيمُ إِسْحَاقَ وَهُوَ مُجَرَّبٌ، قَدَّمَ الَّذِي قَبْلَ الْمَوَاعِيدِ، وَحِيدَهُ.</p>
<p>ՓՈՒԵՏԱՎՅԱԿԻ ՈՒՄԱՎ ՇԵ ՆԸԱԱԿ      ԵՐԵՊԱԶԵՄ ՕՂՆՐՈՅ ՆԱԿ.</p>	<p>of whom it was said, “In Isaac your seed shall be called,”</p>	<p>الَّذِي قَبْلَ لَهُ: «إِنَّهُ بِإِسْحَاقَ يُدْعَى لَكَ نَسْلٌ».</p>
<p>ՕՂՈՅ ԱՎՄՈԿՄԵԿ ՇԵ ՕՂՈՆ ԱՅՍՈՄ      ԱՓՈՒՐԴ ԷՏՈՂՈՍՈՎ ԵՅՈՂ ՆԵՆ      ՆՈՒԿԵԹՄՈՒՐԿ: ԵՅԵ ՓԱԻ ԱՎԾԻՒՎ ՆԵՆ      ՕՂՍՊԱՐԱՅՈՂՈՒ.</p>	<p>concluding that God was able to raise him up, even from the dead, from which he also received him in a figurative sense.</p>	<p>إِذْ حَسِبَ أَنَّ اللَّهَ قَادِرٌ عَلَى الْإِقَامَةِ مِنَ الْأَمْوَاتِ أَيْضًا، الَّذِي مِنْهُمْ أَخَذَهُ أَيْضًا فِي مِثَالٍ.</p>
<p>ԵՆ ՕՂՆԱԶԴ ԵՅԵ ՆՈՒԹՆԱՎՅՈՒՍՍԻ      ԱՎՐԱՄՈՒ ՆՇԵ ՆԸԱԱԿ ԵՂԱԿՈՅ ՆԵՄ ՈՍԱՂ.</p>	<p>By faith Isaac blessed Jacob and Esau concerning things to come.</p>	<p>بِالْإِيمَانِ إِسْحَاقُ بَارَكَ يَعْقُوبَ وَعِيسُو مِنْ جِهَةِ أُمُورٍ عَتِيدَةٍ.</p>
<p>ԵՆ ՕՂՆԱԶԴ ԻԱԿՈՅ ԵՎՆԱՄՈՒՐ      ԱՎՐԱՄՈՒ ԷՓՈՒԱԻ ՓՈՒԱԻ ՆՈՒՆԵՎՅՈՒՐԻ      ՆՈՒՍԿՈՓ: ՕՂՈՅ ԱՎՐՈՒՅՎՄԻ ԷՅՐՈՒ ԷՇԵՆ      ԶԵՈՎ ԱՍԵՎՅՈՒՓՄԻ.</p>	<p>By faith Jacob, when he was dying, blessed each of the sons of Joseph, and worshiped, leaning on the top of his staff.</p>	<p>بِالْإِيمَانِ يَعْقُوبُ عِنْدَ مَوْتِهِ بَارَكَ كُلَّ وَاحِدٍ مِنْ ابْنَيْ يُوسُفَ، وَسَجَدَ عَلَى رَأْسِ عَصَاهُ.</p>
<p>ԵՆ ՕՂՆԱԶԴ ԻՍԿՈՓ ԵՎՆԱՄՈՒՐ      ԱՎԵՐՓՄԵՎԻ ԱՍՅԻՆԻ ԵՅՈՂ ՆՈՒՆԵՎՅՈՒՐԻ      ԱՍԻՐԱՆԻՂ ՕՂՈՅ ԱՎՐՈՆՅԵՆ ԵՅԵ      ՈՍԿԱՍ.</p>	<p>By faith Joseph, when he was dying, made mention of the departure of the children of Israel, and gave instructions concerning his bones.</p>	<p>بِالْإِيمَانِ يُوسُفُ عِنْدَ مَوْتِهِ ذَكَرَ خُرُوجَ بَنِي إِسْرَائِيلَ وَأَوْصَى مِنْ جِهَةِ عِظَامِهِ.</p>
<p>ԵՆ ՕՂՆԱԶԴ ԱՄՈՒՍԵՍ ԷՏԱՎՄԱՍՎ      ԱՂՍՈՎ ԵՅՈՒՄ ՆԱՅՈՒՆ ՆՇԵ ՈՍԿԻՈՒԴ ՇԵ      ԱՂՆԱՂ ԷՍԻԱՂՈՒ ՇԵ ՕՂԱԿԿԻՈՍ ՈՍԵ: ՕՂՈՅ      ԱՍՈՒԵՐՅՈՒԴ ՃԱՂԵՆ ԱՍԻՅՈՍ ՆՏԵ      ՈՍՐՈ.</p>	<p>By faith Moses, when he was born, was hidden three months by his parents, because they saw he was a beautiful child; and they were not afraid of the king's command.</p>	<p>بِالْإِيمَانِ مُوسَى، بَعْدَمَا وُلِدَ، أَخْفَاهُ آبَاؤُهُ ثَلَاثَةَ أَشْهُرٍ، لِأَنَّهُمَا رَأَيَا الصَّبِيَّ جَمِيلًا، وَلَمْ يَخْشَيَا أَمْرَ الْمَلِكِ.</p>
<p>ԵՆ ՕՂՆԱԶԴ ԱՄՈՒՍԵՍ ԷՏԱՎԵՐՆԻՅՄԻ      ԱՎՐԱՂ ԵՅՈՂ ԷՅՄՏԵՄԵՐՈՒՐՄՈՒԴ ԵՐՈՎ</p>	<p>By faith Moses, when he became of age, refused</p>	<p>بِالْإِيمَانِ مُوسَى لَمَّا كَبُرَ أَبِي أَنْ يُدْعَى ابْنُ ابْنَةِ فِرْعَوْنَ.</p>

ζε ἡωρηι ἵτε ἡωρηι ἡΦαραῶ.

Μαλλον ἑαφρωω ἑωρε ευκαθ  
νευ πιλαος ἵτε Φνωρῆ ἑροτε  
ἵτεφβιμη θεν φνοβι ἡρος ορχορ.

Εαφχα ἡωωω ἡΠιχριςτς ἵτοτε  
ζε ορμετραμῶ ἑναας τε ἑροτε  
ἡαζωρ ἵτε Χημ: ἡαφχορῡτ ταρ  
ἑβολ πε θαῆτη ἡπιωεβιῆ βεχε.

ἡεν ορναεῆτ αφχα Χημ ἵσωφ  
ἡπεφερεοῆτ θαῆτη ἡπιῡβον ἵτε  
ἡορρο: πιαθναῡ ταρ ἑροφ ἡαφμορῡη  
ἑροφ ἡφρηῆτ ἵοται εφναῡ ἑροφ.

ἡεν ορναεῆτ αφιρι ἡπιπαςχα νευ  
πιφωη ἑβολ ἵτε πιςνοφ ρινα  
ἵτεῡτεμ πιρεφτακο βι νευ νοῡωορπ  
ἡμικι.

ἡεν ορναεῆτ αφσινι ἑβολ θεν φιομ  
ἡωαρι ἡφρηῆτ νε ἑβολ θεν ορκαρι  
εφωοῡῡοῡ φηῆταρβι πιρα ἵθητη ἵχε  
ἡιρεμῡΧημ αῡωμς ἑθρη.

ἡεν ορναεῆτ ἡισοβτ ἵτε Ιεριχω  
αῡρει ἑταρκωῆτ ἑρωοῡ ἡωαωφ ἵεροοῡ.

ἡεν ορναεῆτ Ρααβ ῆπορῡη  
ἡπεστακο νευ ἡηῆταῡερατσωτεμ:  
ἑτασῡεπ ἡιζηρ ἑρος θεν ορζιρῡηη.

to be called the son of  
Pharaoh's daughter,

choosing rather to suffer  
affliction with the people of  
God than to enjoy the  
passing pleasures of sin,

esteeming the reproach  
of Christ greater riches than  
the treasures in Egypt; for  
he looked to the reward.

By faith he forsook  
Egypt, not fearing the wrath  
of the king; for he endured  
as seeing Him who is  
invisible.

By faith he kept the  
Passover and the sprinkling  
of blood, lest he who  
destroyed the firstborn  
should touch them.

By faith they passed  
through the Red Sea as by  
dry land, whereas the  
Egyptians, attempting to do  
so, were drowned.

By faith the walls of  
Jericho fell down after they  
were encircled for seven  
days.

By faith the harlot  
Rahab did not perish with  
those who did not believe,  
when she had received the  
spies with peace.

مُفَضَّلًا بِالْأَحْرَى أَنْ يُدَلََّ مَعَ شَعْبِ  
اللَّهِ عَلَى أَنْ يَكُونَ لَهُ تَمَتُّعٌ وَقْتِيًّا  
بِالْخَطِيئَةِ.

حَاسِبًا عَارَ الْمَسِيحِ غَنَىٰ أَكْثَمَ  
مِنْ خَزَائِنِ مِصْرَ، لِأَنَّهُ كَانَ يَنْظُرُ  
إِلَى الْمَجَازَاةِ.

بِالْإِيمَانِ تَرَكَ مِصْرَ غَيْرَ خَائِفٍ  
مِنْ غَضَبِ الْمَلِكِ، لِأَنَّهُ تَشَدَّدَ، كَأَنَّهُ  
يَرَى مَنْ لَا يَرَى.

بِالْإِيمَانِ صَنَعَ الْفِصْحَ وَرَشَّ الدَّمَ  
لِنَلَا يَمَسَّهُمُ الَّذِي أَهْلَكَ الْأَنْبَارَ.

بِالْإِيمَانِ اجْتَازُوا فِي الْبَحْرِ الْأَحْمَرِ  
كَمَا فِي الْيَابِسَةِ، الْأَمْرُ الَّذِي لَمَّا  
شَرَعَ فِيهِ الْمِصْرِيُّونَ عَرِقُوا.

بِالْإِيمَانِ سَقَطَتْ أَسْوَارُ أَرِيحَا  
بَعْدَمَا طِيفَ حَوْلَهَا سَبْعَةَ أَيَّامٍ.

بِالْإِيمَانِ رَاحِبُ الزَّانِيَةِ لَمْ تَهْلِكْ  
مَعَ الْعِصَاةِ، إِذْ قَبِلَتْ الْجَاسُوسِينَ  
بِسَلَامٍ.

Πῆμοτ γαρ νευωτεν νευ  
τῆρηνη εἵσοπ: χε ἀμην εἰέωωπι.

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

نعمة الله الأب تكون مع جميعكم.  
أمين.

## The Catholic Epistle الكاثوليكون

Καθολικον ἐβoλ θεν ἴεπιστολῆ  
ἵτε πενωτ Ιακωβoς. Διμην.  
Παμενρα ἴ.

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

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

Ιακωβoς ᾰ: ἰβ - κα

James 1: 12 - 21

يعقوب 1: 12 - 21

Οὔμακαριoς πε πρωμι  
φνεθναδμoνι ἵτοτῃ θεν οὔπιδασμοc  
χε αῃωανερoυcωτπ ἑναδῖ ἕπιχῆλομ  
ἵτε ἵωvθ φνεταῃωω ἕμοc ἵχε  
Πβoιc ἵνηεθναμενριτῃ.

Blessed is the man who  
endures temptation; for  
when he has been approved,  
he will receive the crown of  
life, which The Lord has  
promised to those who love  
Him.

طوبى للرجل الذي يحتمل  
التجربة، لأنه إذا تَرَكَمَى يَنَالُ  
«إِكْلِيلَ الْحَيَاةِ» الَّذِي وَعَدَ بِهِ  
الرَّبُّ لِلَّذِينَ يُحِبُّونَهُ.

Ἐπενῆρε ἕλι xoc εἵερπιδαζιν  
ἕμοc χε φνοῃ ἴ πετερπιδαζιν ἕμοι:  
φνοῃ ἴ γαρ εἵερπιδαζιν αν θεν  
θανπετρωv: ἵῃερπιδαζιν Δε ἵθοc  
ἵἕλι αν.

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

لَا يَقُلْ أَحَدٌ إِذَا جَرَّبَ إِنِّي أَجَرَّبَ  
مَنْ قَبِلَ اللَّهَ، لِأَنَّ اللَّهَ عَيْرٌ مُجَرَّبٌ  
بِالشَّرِّ وَهُوَ لَا يُجَرِّبُ أَحَدًا.

Πιοῃαι Δε πιοῃαι εἵερπιδαζιν  
ἕμοc ἐβoλ θιτεν τεῃεπιθωμῖ ἕμιν  
ἕμοc εccωκ ἕμοc οῃoθ εccοπcεπ  
ἕμοc.

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

وَلَكِنَّ كُلَّ وَاحِدٍ يُجَرَّبُ إِذَا انجذبَ  
وَانجَدَعَ مِنْ شَهْوَتِهِ.

Ιτα ἴεπιθωμῖ αῃωανερβοκι  
ωαcμεc φνοβι: φνοβι Δε αῃωανxωκ  
ἐβoλ ωαῃχφο ἕφμοv.

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

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

Ἐπερωρεμ νὰςνηοῦ νὰμμενρα†.

Παὶο νιβεν εἰνανεῦ νεμ δωρον  
νιβεν εἰτηκ ἐβολ εἰνεβολ ἠπῶωι νε:  
εἰνηοῦ ἐπερωτ ἐβολ εἰτεν Φιωτ ἠτε  
νιοῦωινη: φηῆτε ἠμμοη πῶβ† νὰεραε  
οῦδε οῦεμοτ ἠτε οῦεηιβι εἰεεεεε.

Δερωωυ εἰεἰφον εἰεν πῶαε ἠτε  
†μμεοηι: εἰρενωωπι ἠοῦαπαρρη ἠτε  
νεεεωωτ.

Πεεεεεωωτη δε νὰςνηοῦ  
νὰμμενρα†: μαρεεωωπι ἠεε ρωωι  
νιβεν εἰηεε εἰηαεωεε: εἰεορω  
εἰηαεαεε: εἰεορω εἰηαεωωτ.

Πεωωτ εἰρ ἠεφρωωι ἠπαεεεεεε  
εἰμμεοηι ἠτε Φνω†.

Εἰβε φαί εἰα εἰωλεε νιβεν εἰρηι  
νεμ πῶοῦ ἠτε †καεε: εἰεν  
οῦμεεεεεεεεε: εἰεπ πῶαε εἰρωτεν  
εἰρητ ἠβεεε: φηῆτε οῦον εἰεωω ἠμμοε  
εἰνεεε ἠνεεεεεεεεε.

*Νὰςνηοῦ ἠπερμεεεεεε πῶεεεεεε  
οῦδε νηεεεεεε εἰεν πῶεεεεεε:  
πῶεεεεεεε εἰηι νεμ τεεεεεεεεεε: φη  
δε εἰρηι ἠεφρωωυ ἠΦνω† εἰηαεωωπι  
εἰα εἰεεε: ἠμμη.*

Do not be deceived, my beloved brethren.

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

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

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

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

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

*Do not love the world nor the things, which are in the world. The world passes away, and its desires; but he who does the will of God abides forever. Amen.*

لَا تَضَلُّوا يَا إِخْوَتِي الْأَحِبَّاءَ.

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

شَاءَ فَوَلَدَنَا بِكَلِمَةِ الْحَقِّ لِكَيْ نَكُونَ بَأَكْوَرَةً مِنْ خَلْقِهِ.

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

لَأَنَّ غَضَبَ الْإِنْسَانِ لَا يَصْنَعُ بَرًّا لِلَّهِ.

لِذَلِكَ اطْرَحُوا كُلَّ نَجَاسَةٍ وَكَثْرَةٍ شَرِّ. فَاقْبَلُوا بِوَدَاعَةٍ الْكَلِمَةَ الْمَعْرُوسَةَ الْقَادِرَةَ أَنْ تُخَلِّصَ نَفُوسَكُمْ.

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

**The Acts**  
**الإبركسيس**

<p>Πραξις ἡ τε νενηιοτ ἡ ἀποστολος: ἐρε ποτςμοτ εσοταβ ωωπι νεμαν. Αμην.</p>	<p>The Acts of our fathers the apostles, may their blessings be with us all. Amen.</p>	<p>فصل من أعمال آباءنا الرسل الأطهار المشمولين بنعمة الروح القدس، بركاتهم المقدسة تكون معنا. آمين.</p>
<p><b>Πραξις ιθ: ια - κ</b></p>	<p><b>Acts 19: 11 - 20</b></p>	<p><b>أعمال 19: 11 - 20</b></p>
<p>Ναριρι δε ἡθανχομ ἡξε φνοττ ἡθανκοτχι αν ἐβολ ζιτεν νενηχιζ ἡπατλοσ.</p> <p>Ὡωστε ἡσεβι ἡθανσοτδαριον νεμ ζανκιμικτῆθινοηον ἐβολ ζιτεν περσωμα ἡσεχατ ζιζεν νηετωωνι: οτοζ ωατωενωωτ ἐβολ ζιωτωτ ἡξε νιωωνι: οτοζ νηπνευμα ετρωωτ νατνηνοτ ἐβολ πε.</p> <p>Ατζιτοτοτ δε ἡξε ζανοτον ἐβολ ζεν νηλοτδαι εκωττ ἡεζορσιτθις: ἐξεν φραν ἡπθοις ἡχοτς ἐξεν φραν ἡπθοις ἡχοτς ἐξεν νηετε νηπνευμα ετρωωτ ζιωτωτ εττω ἡμοσ: ζε τταρκο ἡμωτεν ἡἡχοτς φηετε Πατλοσ ζιωω ἡμοσ.</p> <p>Νε οτον ωαωω δε ἡωηρι ἡτε οτα ζε σκετὰ εοτλοτδαι πε ἡαρχηερετς ετῆρι ἡφαι.</p> <p>Ατῆροτῶ ἡξε πηπνευμα ετρωωτ πεζατ νωωτ: ζε ἡχοτς ττωωτῆ ἡμοσ: ωωωωτ ἡμοσ:</p>	<p>Now God worked unusual miracles by the hands of Paul,</p> <p>so that even handkerchiefs or aprons were brought from his body to the sick, and the diseases left them and the evil spirits went out of them.</p> <p>Then some of the itinerant Jewish exorcists took it upon themselves to call the name of The Lord Jesus over those who had evil spirits, saying, “We exorcise you by the Jesus whom Paul preaches.”</p> <p>Also there were seven sons of Sceva, a Jewish chief priest, who did so.</p> <p>And the evil spirit answered and said, “Jesus I know, and Paul I know; but who are you?”</p>	<p>وَكَانَ اللهُ يَصْنَعُ عَلَى يَدَيْ بُوْلُسَ قُوَاتٍ غَيْرِ الْمُعْتَادَةِ.</p> <p>حَتَّى كَانَ يُؤْتَى عَنْ جَسَدِهِ بِمَنَادِيلٍ أَوْ مَازَرٍ إِلَى الْمَرْضَى فَنَزُولُ عَنْهُمْ الْأَمْرَاضُ وَتَخْرُجُ الْأَرْوَاحُ الشَّرِيرَةُ مِنْهُمْ.</p> <p>فَشَرَعَ قَوْمٌ مِنَ الْيَهُودِ الطَّوَّافِينَ الْمُعَزِّمِينَ أَنْ يُسَمُّوا عَلَى الَّذِينَ بِهِمُ الْأَرْوَاحُ الشَّرِيرَةُ بِاسْمِ الرَّبِّ يَسُوعَ قَائِلِينَ: نَفْسِمُ عَلَيْكَ يَسُوعُ الَّذِي يَكْرِزُ بِهِ بُوْلُسُ.</p> <p>وَكَانَ الَّذِينَ فَعَلُوا هَذَا سَبْعَةَ بَنِينَ لِسَكَاوَا رَجُلٍ يَهُودِيٍّ رَيْسِ كَهَنَةٍ.</p> <p>فَقَالَ الرُّوحُ الشَّرِيرُ لَهُمْ: أَمَّا يَسُوعُ فَأَنَا أَعْرِفُهُ وَبُولُسُ أَنَا أَعْلَمُهُ وَأَمَّا أَنْتُمْ فَمَنْ أَنْتُمْ؟</p>



οτος πκε Παυλος τ'εμι ερωτ: ν'ωπτεν  
Δε ν'ωπτεν νιυ.

Οτος αχριττ ε'ερηι ε'χωοτ ν'χε  
πιρωμι ε'τε πιπνευμα ε'τρωοτ νεμαατ:  
αχερβοις ε'ρωοτ ενκοπ αχχευμοι  
ε'ερηι ε'χωοτ: ε'ωστε ν'σεφωτ ε'βολ ε'εν  
πιηι ε'τε υ'ματ ενβηω ε'ρε π'ωοτ φηδ.

Φαι Δε αχρωπι ε'ρωωνε ε'βολ  
ν'νιλονδαι τηροτ νευ νιΟ'ρεινιηι ε'τωοπ  
ε'εν Ε'φεσοτ: οτος ο'ρωοτ α'σι ε'ερηι  
ε'χωοτ τηροτ: οτος να'ρηνοτ ν'δ'ι'σι ν'χε  
Φραη υ'Π'βοις Ιησο'υτ.

Ο'τωηω Δε ε'βολ ε'εν νηετα'τναε'τ:  
να'τηνοτ πε ε'ρωωνε ε'βολ ο'ρωοτ ε'ρω  
ν'νο'τ'ε'βηο'τ'ι.

Ε'α'νηω Δε ε'βολ ε'εν νηενα'τ'ι'ρι  
ν'νιμετπεριε'ρσοτ: α'τ'ι'νι ν'νο'τ'ρω  
α'τ'ρο'κ'ε'ρω υ'πε'μ'θο ν'νο'τον νι'βεν: ο'ρωοτ  
α'τ'ρωπ ν'νο'τ'τιμη ε'α'τ'ε'μο'τ ε'ο'τον  
τ'ιο'τ ν'ε'βα ν'ε'α'τ υ'μα'τ.

Παιρη'τ ε'εν ο'τα'μα'ε'ι α'χ'αι'αι ν'χε  
π'σα'χι υ'Π'βοις ο'ρωοτ α'χχευμοι.

*Π'σα'χι Δε ν'τε Π'βοις ε'ε'α'ι'αι ο'ρωοτ  
ε'ε'α'ω'α'ι: ε'ε'α'μα'ε'ι ο'ρωοτ ε'ε'ε'τα'χ'ρο:  
ε'εν τ'α'τ'ια ν'ε'κ'κ'λ'η'σια ν'τε Φ'νο'τ'τ:  
α'μην.*

Then the man in whom  
the evil spirit was leaped on  
them, overpowered them,  
and prevailed against them,  
so that they fled out of that  
house naked and wounded.

This became known  
both to all Jews and Greeks  
dwelling in Ephesus; and  
fear fell on them all, and the  
name of The Lord Jesus was  
magnified.

And many who had  
believed came confessing  
and telling their deeds.

Also, many of those  
who had practiced magic  
brought their books together  
and burned them in the sight  
of all. And they counted up  
the value of them, and it  
totaled fifty thousand pieces  
of silver.

So the word of The Lord  
grew mightily and  
prevailed.

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

فَوَثَبَ عَلَيْهِمُ الْإِنْسَانُ الَّذِي كَانَ  
فِيهِ الرُّوحُ الشَّرِيرُ وَغَلَبَهُمْ وَقَوِيَ  
عَلَيْهِمْ حَتَّى هَرَبُوا مِنْ ذَلِكَ الْبَيْتِ  
عُرَاةً وَمُجْرَحِينَ.

وَصَارَ هَذَا مَعْلُومًا عِنْدَ جَمِيعِ  
الْيَهُودِ وَالْيُونَانِيِّينَ السَّاكِنِينَ فِي  
أَفَسُسَ. فَوَقَعَ خَوْفٌ عَلَى جَمِيعِهِمْ  
وَكَانَ اسْمُ الرَّبِّ يَسُوعَ يَتَعَظَّمُ.

وَكَانَ كَثِيرُونَ مِنَ الَّذِينَ آمَنُوا  
يَأْتُونَ مُقَرِّينَ وَمُخْبِرِينَ بِأَفْعَالِهِمْ.

وَكَانَ كَثِيرُونَ مِنَ الَّذِينَ  
يَسْتَعْمَلُونَ السِّحْرَ يَجْمَعُونَ الْكُتُبَ  
وَيُحْرَقُونَهَا أَمَامَ الْجَمِيعِ. وَحَسَبُوا  
أَثْمَانَهَا فَوَجَدُوهَا خَمْسِينَ أَلْفًا مِنَ  
الْفِضَّةِ.

هَكَذَا كَانَتْ كَلِمَةُ الرَّبِّ تَنْمُو  
وَتَقْوَى بِشِدَّةٍ.

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

## Synaxarium of Abib 14

### سنكسار اليوم الرابع عشر من شهر أبيب

1. The Martyrdom of St. Proconius (Procopius) of Jerusalem
2. The Departure of Pope Peter V, 83rd Patriarch of Alexandria

#### 1. The Martyrdom of St. Proconius (Procopius) of Jerusalem

On this day, of the year 19 of the martyrs, 303 AD, St. Proconius (Procopius), was martyred. He was born in Jerusalem to a Christian father and a pagan mother. When his father died, his mother took him to Diocletian in Antioch. She presented him with expensive gifts and asked him to appoint her son as a governor. He appointed him governor of Alexandria and commanded him to torture the Christians.

When the saint had gone a short distance away from Antioch, he heard a voice from heaven calling him by his name, and cautioned him from torturing the Christians. A cross of light appeared to him and he heard a voice telling him, "I am Jesus Christ, the Son of God, Who was crucified in Jerusalem." This apparition was similar to that of St. Paul, when The Lord appeared to him near Damascus. Proconius believed in The Lord Christ and he made for himself a cross of gold like the cross that appeared to him.

On his way to Alexandria, some of the Berbers attacked him and he overcame them by the power of the cross. When his mother knew of his faith, she became angry and informed Diocletian, who ordered the governor of Caesarea, Palestine, to take charge of torturing him. When he came before the governor, Proconius confessed his faith in The Lord Christ. The governor severely scourged him that he was close to death, and then imprisoned him. The Lord Christ appeared to him, comforted and healed him. The next morning, they brought him before the governor and when the people saw him whole, they all cried out saying, "We are Christians, and we believe in the God of Proconius." The governor ordered to behead them. Among them were two princes and twelve women, thus they received the crown of martyrdom.

As for Proconius, the governor tormented him much and finally, he ordered to behead him, and he received

1. استشهاد القديس بروكونيوس
2. نياحة البابا بطرس الخامس، البطريرك الثالث والثمانون من بطاركة الكرازة المرقسية

1. استشهاد القديس بروكونيوس في مثل هذا اليوم من سنة 19 للشهداء، سنة 303 ميلادية، استشهاد القديس بروكونيوس. وُلِدَ هذا القديس في أورشليم من أب مسيحي وأم وثنية. ولما توفي والده، أخذته والدته إلى دقلديانوس وأعطته هدايا ثمينة وطلبت منه أن يعين ابنها والياً، فعينه والياً على الإسكندرية وأمره بتعذيب المسيحيين.

ولما ابتعد بروكونيوس قليلاً عن أنطاكية، سمع صوتاً يناديه باسمه ويحذره من تعذيب المسيحيين، ثم ظهر له صليب من نور وسمع صوتاً يقول له: "أنا يسوع المسيح ابن الله الذي صُلب في أورشليم". وكان هذا الظهور شبيهاً بظهور السيد المسيح لبولس الرسول عند دمشق. فأمن بروكونيوس بالسيد المسيح وصنع له صليباً من ذهب، على مثال الصليب الذي ظهر له.

وعندما هجم عليه بعض البربر، تغلب عليهم بقوة الصليب. وعرفت أمه بإيمانه، فغضبت منه وأعلمت دقلديانوس الذي أمر حاكم قيصرية فلسطين أن يتولى تعذيبه. فلما حضر أمامه، اعترف بالسيد المسيح. فضربه ضرباً موجعاً حتى أشرف على الموت، ثم وضعه في الحبس. فظهر له السيد المسيح وعزاه وشفاه. وفي الصباح حضر القديس أمام الوالي، ولما رآه الناس صحيحاً صرخوا قائلين "نحن مسيحيون نؤمن بإله بروكونيوس".

فضرب الوالي أعناقهم ونالوا أكاليل الشهادة، وكان بينهم اثنين من الأمراء واثنان عشرة امرأة.

أما القديس فعذبه الوالي كثيراً، ثم أخيراً أمر بقطع رأسه فنال إكليل الشهادة. بركة صلواته فلتنك معنا. آمين.

the crown of martyrdom.

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

## 2. The Departure of Pope Peter V, 83<sup>rd</sup> Patriarch of Alexandria

On this day also, of the year 1064 of the martyrs, 1348 AD, Pope Peter V, the 83<sup>rd</sup> Patriarch of Alexandria, departed. He became a monk in St. Macarius monastery, and lived an honorable monastic life. When Pope Benjamin II, departed, the bishops and the archons unanimously agreed to choose him for the patriarchate. He was consecrated on the 6<sup>th</sup> day of Tubah, year 1056 of the martyrs, 1340 AD.

During his papacy, the people suffered some hardships and persecution. He prayed and entreated God to lift it up from them. He departed in peace after being on the throne for eight years and six months. He was buried in the Habash monastery in Old Cairo.

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

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

2. نياحة البابا بطرس الخامس، البطريرك الثالث والثمانون من بطاركة الكرازة المرقسية وفيه أيضاً من سنة 1064 للشهداء، سنة 1348 ميلادية، تنيح القديس البابا بطرس الخامس، البطريرك الثالث والثمانون من بطاركة الكرازة المرقسية. ترهب بدير القديس مكاريوس الكبير وسار سيرة رهبانية فاضلة. ولما تنيح البابا بنيامين الثاني، اجتمع رأي الأساقفة والأراخنة على اختياره بطريكاً ورسموه في 6 طوبة، سنة 1056 للشهداء، سنة 1340 ميلادية. وقد قاسى الشعب في أيامه بعض المتاعب والاضطهادات. وكان هو يصلى إلى الله أن يرفعها عنهم، ثم تنيح بسلام بعد أن أقام على الكرسي المرقسي ثماني سنوات ونصف ودفن بدير الحبش بمصر القديمة. بركة صلواته فلتكن معنا. آمين. ولربنا المجد دائماً أبدياً. آمين.

## The Liturgy Psalm

مزمور القديس

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

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

Ψαλμος τω Δαυιδ ᾠ: ᾠ

Psalm 1: 1

مزمور 1: 1

Ὁ μακαριος πε πρωμι: ε̅τε  
ἠπερ̅ωε̅ θε̅ν̅ ἠσοβ̅νι̅ ἠ̅τε̅ ν̅ι̅δ̅σε̅β̅η̅ς:  
ο̅ν̅δε̅ ἠπερ̅ο̅β̅ι̅ ε̅ρα̅ τ̅η̅ β̅ι̅ φ̅ω̅ι̅τ̅ ἠ̅τε̅  
ν̅ι̅ρε̅φ̅ερ̅νο̅β̅ι̅: ο̅ν̅δε̅ ἠπερ̅ε̅μ̅ε̅σι̅ β̅ι̅  
τ̅κα̅θ̅ε̅δ̅ρα̅ ἠ̅τε̅ ν̅ι̅λο̅ι̅μο̅ς. Ἀ̅λ̅λ̅η̅λο̅ι̅α̅.

Blessed is the man who has not walked in the counsel of the ungodly, and has not stood in the way of the sinners, and has not sat in the seat of the evil men.  
Alleluia.

طوبى للرجل الذي لم يسلك في مشورة المنافقين، وفي طريق الخطاة لم يقف، وفي مجلس المستهزئين لم يجلس. هليلويا.

**The Liturgy Gospel**  
إنجيل القديس

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

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

<p>Οὐὰνάστωσις ἐβόλ θεν πιερασσελιον εθογαβ κατὰ Ὑατθῶνον ασιοῦ.</p>	<p>A chapter according to Saint Matthew, may his blessings be with us. Amen.</p>	<p>فصل من إنجيل معلمنا متي البشير. بركاته علينا آمين.</p>
<p><b>Ὑατθῶνον Δ: κς - ε: ιϛ̅</b></p>	<p><b>Matthew 4: 23 – 5: 16</b></p>	<p><b>متي 4: 23 – 5: 16</b></p>
<p>Οτοθ ναρκωτ πε ἵνε Ιησοῦς θεν †Σαλιεὰ τηρς εϋτ̅βω θεν νοῦσϋνασωση: οτοθ εϋρωϋ ἔπιερασσελιον ἵτε †μετοτρο: οτοθ εϋερφαδρι ἐϋωνη νιβεν νεμ ιαβι νιβεν ετ̅θεν πιλαος.</p>	<p>And Jesus went about all Galilee, teaching in their synagogues, preaching the gospel of the kingdom, and healing all kinds of sickness and all kinds of disease among the people.</p>	<p>وَكَانَ يَسُوعُ يَطُوفُ كُلَّ الْجَلِيلِ يُعَلِّمُ فِي مَجَامِعِهِمْ وَيَكْرِزُ بِبَشَارَةِ الْمَلَكُوتِ وَيَشْفِي كُلَّ مَرَضٍ وَكُلَّ ضَعْفٍ فِي الشَّعْبِ.</p>
<p>Οτοθ ἀτεϋ̅μνη ἰ ἐβόλ θεν †Cτρηὰ τηρς: οτοθ ἀν̅ινη ναϋ ἵνοτον νιβεν ετ̅ρεμκνοῦτ θεν νοῦϋωνη νεμ οῦ̅κατ̅ε ἵνοῦμνη ἵρη†: νη̅ετ̅ε νιδεμων νεμωῦ νεμ νηετοι ἔπερμωῦ νεμ νηετ̅ηλ ἐβόλ οτοθ αϋερφαδρι ἐρωῦ.</p>	<p>Then His fame went throughout all Syria; and they brought to Him all sick people who were afflicted with various diseases and torments, and those who were demon-possessed, epileptics, and paralytics; and He healed them.</p>	<p>فَدَاعَ خَبْرُهُ فِي جَمِيعِ سُورِيَةِ. فَأَحْضَرُوا إِلَيْهِ جَمِيعَ السَّقَمَاءِ الْمُصَابِينَ بِأَمْرَاضٍ وَأَوْجَاعٍ مُخْتَلِفَةٍ وَالْمَجَانِينِ وَالْمَصْرُوعِينَ وَالْمَفْلُوجِينَ فَشَفَاهُمْ.</p>
<p>Οτοθ ἀῤωϋ ἵνωϋ ἵνε θαννιϋ† ἔμνη ἐβόλ θεν †Σαλιεὰ νεμ †μη† ἔβακι νεμ Ιεροῦσαλημ νεμ †λοῦδεὰ νεμ θιμηρ ἔπιλορδανης.</p>	<p>Great multitudes followed Him, from Galilee, and from Decapolis, Jerusalem, Judea, and beyond the Jordan.</p>	<p>فَتَبِعَتْهُ جُمُوعٌ كَثِيرَةٌ مِنَ الْجَلِيلِ وَالْعَشْرِ الْمُدُنِ وَأُورُشَلِيمَ وَالْيَهُودِيَّةِ وَمِنْ عَبْرِ الْأُرْدُنِّ</p>

Εταφνατ δε ενιμωυ αψυε ναφ  
επωωι εχεν πιτωοτ οτοζ εταφζεμσι  
ατι βαροφ ηχε νεφμααθητς.

Οτοζ εταφοτων ηρωφ ναφτςβω  
νωοτ εφχω υμοσ.

Ψογνιατοτ ηνιζηκι υπιπνευμα χε  
θωοτ τε τμετοτρο ητε νιφνοτι.

Ψογνιατοτ ηνιηετερηβι τνοτ χε  
ηθωοτ πετογνατζο ερωοτ.

Ψογνιατοτ ηνιρεμρατω χε ηθωοτ  
πεθναρκληρονομιη υπικαχι.

Ψογνιατοτ ηνιηετσοκερ νεμ  
νηετοβι ητμεθμη χε ηθωοτ πεθνασι.

Ψογνιατοτ ηνιναητ χε ηθωοτ  
πετογνανδι νωοτ.

Ψογνιατοτ ηνιηεθοταβ ζεν  
πογρητ χε ηθωοτ πεθνανατ εφνοττ.

Ψογνιατοτ ηνιρεφερβιρηνη χε  
ηθωοτ πετογναμοττ ερωοτ χε νιψηρι  
ητε φνοττ.

Ψογνιατοτ ηνιηετατβοχι ηθωοτ  
εβε τμεθμη χε θωοτ τε τμετοτρο  
ητε νιφνοτι.

Ψογνιατεν θηνοτ εψωπ  
ατψανβοχι ησα θηνοτ οτοζ ησεψεψ  
θηνοτ οτοζ ησεχε πετρωοτ νιβεν ησα

And seeing the  
multitudes, He went up on a  
mountain, and when He  
was seated His disciples  
came to Him.

Then He opened His  
mouth and taught them,  
saying:

Blessed are the poor in  
spirit, For theirs is the  
kingdom of heaven.

Blessed are those who  
mourn, for they shall be  
comforted.

Blessed are the meek,  
for they shall inherit the  
earth.

Blessed are those who  
hunger and thirst for  
righteousness, for they shall  
be filled.

Blessed are the  
merciful, for they shall  
obtain mercy.

Blessed are the pure in  
heart, for they shall see  
God.

Blessed are the  
peacemakers, for they shall  
be called sons of God.

Blessed are those who  
are persecuted for  
righteousness' sake, for  
theirs is the kingdom of  
heaven.

Blessed are you when  
they revile and persecute  
you, and say all kinds of  
evil against you falsely for

ولَمَّا رَأَى الْجُمُوعَ، صَعِدَ إِلَى  
الْجَبَلِ. فَلَمَّا جَلَسَ تَقَدَّمَ إِلَيْهِ  
تَلَامِيذُهُ.

فَفَتَحَ فَاهُ وَعَلَّمَهُمْ قَائِلًا:

طُوبَى لِلْمَسَاكِينِ بِالرُّوحِ لِأَنَّ لَهُمْ  
مَلَكُوتَ السَّمَاوَاتِ.

طُوبَى لِلْحَزَانَى الْآنَ لِأَنَّهُمْ  
يَتَعَزَّوْنَ.

طُوبَى لِلرُّوَدَعَاءِ لِأَنَّهُمْ يَرِثُونَ  
الْأَرْضَ.

طُوبَى لِلْجِيَاعِ وَالْعِطَاشِ إِلَى الْبِرِّ  
لِأَنَّهُمْ يُشْبَعُونَ.

طُوبَى لِلرَّحْمَاءِ لِأَنَّهُمْ يُرْحَمُونَ.

طُوبَى لِلْأَتْقِيَاءِ الْقَلْبِ لِأَنَّهُمْ  
يَعَايِنُونَ اللَّهَ.

طُوبَى لِصَانِعِي السَّلَامِ لِأَنَّهُمْ أَبْنَاءُ  
اللَّهِ يُدْعَوْنَ.

طُوبَى لِلْمَطْرُودِينَ مِنْ أَجْلِ الْبِرِّ  
لِأَنَّ لَهُمْ مَلَكُوتَ السَّمَاوَاتِ.

طُوبَى لَكُمْ إِذَا طَرَدُوكُمْ وَعَيَّرُوكُمْ  
وَقَالُوا فِيكُمْ مِنْ أَجْلِ كُلِّ شَرِّ  
كَادِبِينَ.

ΘΗΝΟΥ ΕΥΧΕ ΜΕΘΗΟΥΧ ΕΡΩΤΕΝ ΕΘΒΗΤ.

Ραυι οτοθ θεληλ γε πετενβεχε  
ογνιωτ πε ζεν νιφνογι: παρητ γαρ  
αγβοχι νσα νιπροφητης  
εναγδαζωτεν.

Πθωτεν δε πεθμογ απικαρι: εωωπ  
δε ητε πιθμογ λωγ αγναμολεγ νογ:  
απαεωυεμοχο γε εελι εβηλ ησεριτε  
εβολ ησερωμι εχωγ ηχε νιρωμι.

Πθωτεν πε φογωινη απικομοο  
αμοη ωχομ ητε ογβακι χωπ εοχη  
ειχεη ογτωογ.

Ογδε απανθερε ογθηβς ησεχαε  
δα ογμεητ αλλα εγαραχαε ειχεη  
τλγχινα: οτοθ ωαερογωινη εογον  
νιβεν ετωοπ ζεν πιηι.

Παρητ μαρε πετενογωινη  
ερογωινη απεμοθ ηνιρωμι  
εοπωο ησεναγ εηετηεβηογι:  
εθναηεγ ησετωογ απετηνωτ  
ετδεη νιφνογι.

*Πιωογ φα Πεννογτ πε: ωα εηεε  
ητε νιεηεε: αμην.*

My sake.

Rejoice and be exceedingly glad, for great is your reward in heaven.

You are the salt of the earth; but if the salt loses its flavor, how shall it be seasoned? It is then good for nothing, but to be thrown out and trampled underfoot by men.

You are the light of the world. A city that is set on a hill cannot be hidden.

Nor do they light a lamp and put it under a basket, but on a lampstand, and it gives light to all who are in the house.

Let your light so shine before men, that they may see your good works and glorify your Father in heaven.

*Glory be to God forever.*

افرحوا وتهللوا لأن أجركم عظيم في السموات، فإنهم هكذا طردوا الأنبياء الذين قبلكم.

أنتم ملح الأرض ولكن إن فسد الملح فبماذا يملح؟ لا يصلح بعد لشيء إلا لأن يطرح خارجاً ويداس من الناس.

أنتم نور العالم. لا يمكن أن تخفى مدينة موضوعة على جبل.

ولا يوقدون سراجاً ويضعونه تحت المكيال، بل على المنارة فيضيء لجميع الذين في البيت.

فليضي نوركم هكذا قدام الناس لكي يروا أعمالكم الحسنة ويمجدوا أبائكم الذي في السموات.

*والمجد لله دائماً.*

# Katameros Readings for the 15<sup>th</sup> Day of Abib

قطمارس قراءات اليوم الخامس عشر من شهر أبيب المبارك

ΚΟΥΜΗΤ ΤΙΟΥ ΝΕΞΟΥΣ ἘΠΙΔΟΥΤ ΕΠΗΠ

## ΡΟΥΣΙ

### Vespers Psalm

مزمور العشيّة

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

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

Ψαλμος τω Δαυιδ λθ: Ϛ	Psalm 40: 2, 3	مزمور 39: 3
<p>ΑϚΤΑΘΟ ΗΝΑΒΑΛΑΥΧ ἘΡΑΤΟΥ            ΖΙΧΕΝ ΟΥΠΕΤΡΑ: ΟΥΘΟϚ ΑϚΟΥΤΕΝ            ΝΑΤΑΤΣΙ: ΑϚΕΙΟΥΤΙ ΝΟΥΧΩϚ ἘΒΕΡΙ ἘϚΟΥΤΗ            ἘΡΩΙ: ΝΕΜ ΟΥϚΜΟΥ ἘΠΕΝΝΟΥΤ.</p> <p>ΑΛΛΗΛΟΥΙΑ.</p>	<p>And set my feet upon a rock, and established my steps. He has put a new song in my mouth, praise to our God. <b>Alleluia.</b></p>	<p>واقام على الصخرة رجليّ وسهّل خطواتي. وجعل في فمي تسبيحاً جديداً وسبحاً لإلهنا. <b>هلللويا.</b></p>

### Vespers Gospel

إنجيل العشيّة

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

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

<p>ΟΥΔΑΝΑΣΤΗΩϚΙϚ ἘΒΟΛ ΖΕΝ            ΠΙΕΥΑΣΤΕΛΙΟΝ ΕΘΟΥΑΒ ΚΑΤΑ ΜΑΤΘΕΟΝ            ΔΣΙΟΥ.</p>	<p>A chapter according to Saint Matthew, may his blessings be with us. Amen.</p>	<p>فصل من إنجيل معلمنا متي البشير. بركاته علينا آمين.</p>
<p>ΜΑΤΘΕΟΝ Ϛ: ΚΒ - ΚΕ</p>	<p>Matthew 7: 22 - 25</p>	<p>متي 7: 22 - 25</p>
<p>ΟΥΘΟΝ ΟΥΜΗΩ ΣΑΡ ΕΥΝΑΧΟϚ ΝΗΙ ΖΕΝ            ΠΙΕΞΟΥϚ ἘΤΕ ἘΜΑΥ: ΧΕ ΠΒΟΙϚ ΠΒΟΙϚ ΜΗ            ΖΕΝ ΠΕΚΡΑΝ ΑΝ ΕΡΙΠΡΟΦΗΤΕΥΙΝ ΟΥΘΟϚ</p>	<p>Many will say to Me in that day, 'Lord, Lord, have we not prophesied in Your name, cast out demons in</p>	<p>كَثِيرُونَ سَيَقُولُونَ لِي فِي ذَلِكَ الْيَوْمِ: يَا رَبُّ يَا رَبُّ أَلَيْسَ بِاسْمِكَ تَنَبَّأْنَا وَبِاسْمِكَ أَخْرَجْنَا شَيْاطِينَ وَبِاسْمِكَ صَنَعْنَا قُوَّاتٍ كَثِيرَةً؟</p>



ἄθεν Πεκραν ἀνεῖ δέμων ἐβόλ οὔτος  
 ἄθεν Οεκραν ἀνίρι ἠοῦμηψ ἠζομ.

Οὔτος τότε εἰέοῦωνεζ νωοῦ ἐβόλ  
 ζε ἠπικοῦτεν ἠηνοῦ ἐνεεζ μαψενωτεν  
 ἐβόλ εζροῖ νιεργατης ἠτε ἴἀνομιὰ.

Οὔτον νιβεν οὔτη ετσωτεμ ἐνασαζι  
 ναι οὔτος εφίρι ἠμωοῦ εἰετενωνηψ  
 ἐοῦρωμῖ ἠσαβε φηέταρκωτ ἠπερμη  
 εζκεν ἴπετρα.

Οὔτος ἀψὶ ἐπεσχητ ἠζε πιμοῦνηζωοῦ  
 ἀψὶ ἠζε νηαρωοῦ οὔτος ἀνηψὶ ἠζε  
 νηηνοῦ οὔτος ἀγκωλζ ἐπηνι ἐτε ἠματ  
 οὔτος ἠπερζει: ναρε τερσενἴ ταρ  
 ταζρηοῦτ πε εζκεν ἴπετρα.

*Πῶοῦ φα Πεννοῦἴ πε: ψα ἐνεεζ  
 ἠτε νιένεεζ: ἀμην.*

Your name, and done many  
 wonders in Your name?’

And then I will declare  
 to them, ‘I never knew you;  
 depart from Me, you who  
 practice lawlessness.’

Therefore, whoever  
 hears these sayings of  
 Mine, and does them, I will  
 liken him to a wise man  
 who built his house on the  
 rock,

and the rain descended,  
 the floods came, and the  
 winds blew and beat on that  
 house; and it did not fall,  
 for it was founded on the  
 rock.

*Glory be to God  
 forever.*

فَحِينَنْدُ أَصْرَحُ لَهُمْ: إِنِّي لَمْ  
 أَعْرِفَكُمْ قَطُّ. أَذْهَبُوا عَنِّي يَا فَاعِلِي  
 الْإِثْمِ.

«فَكُلُّ مَنْ يَسْمَعُ أَقْوَالِي هَذِهِ  
 وَيَعْمَلُ بِهَا أَشْبَهُهُ بِرَجُلٍ عَاقِلٍ بَنَى  
 بَيْتَهُ عَلَى الصَّخْرِ.

فَنَزَلَ الْمَطَرُ وَجَاءَتِ الْأَنْهَارُ  
 وَهَبَّتِ الرِّيَّاحُ وَوَقَعَتْ عَلَى ذَلِكَ  
 الْبَيْتِ فَلَمْ يَسْقُطْ لِأَنَّهُ كَانَ مُؤَسَّسًا  
 عَلَى الصَّخْرِ.

*والمجد لله دائماً.*

## Ψωρη

### Matins Psalm

#### مزمور باكر

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

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

**Ψαλμος τω Δαυιδ πη: ιϛ', ιϛ'**

**Psalm 89: 17, 19**

**مزمور 88: 16، 13**

Ἰαμεθωμη νεμ παναι νεμασφ: ἠεϋρη  
 ἄθεν παραν εφἑβίσι ἠζε περταπ: τότε  
 ἄθεν οὔτορασις ἀκσαζι νεμ νεκωρηι:  
 οὔτος ἀκχος ζε ἀιχω ἠοῦβονηοιὰ ἐζκεν  
 πετε οὔτοῦψζομ ἠμοσφ. **Ἀλληλοια.**

My faithfulness and My  
 mercy shall be with him, and  
 in My name, his horn shall  
 be exalted. Then You spoke  
 in a vision to Your holy one,  
 and said: I have given help  
 to one who is mighty.  
**Alleluia.**

أمانتي ورحمتي معه. وباسمي  
 يرتفع قرنه. حينئذ بالوحي تكلمت  
 مع بنيك. وقلت إنني جعلت عوناً  
 على القوي. **هلليويا.**



## Matins Gospel

### إنجيل باكر

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

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

<p>Οὐὰναστωσις ἐβολ θεν πιεταστελιον εθοταβ κα τα λουκαν ασιοτ.</p>	<p>A chapter according to Saint Luke, may his blessings be with us. Amen.</p>	<p>فصل من إنجيل معلمنا لوقا البشير. بركاته علينا أمين.</p>
<p><b>ΛΟΥΚΑΝ ΙΓ: ΚΣ - Λ</b></p>	<p><b>Luke 13: 23 - 30</b></p>	<p><b>لوقا 13: 23 - 30</b></p>
<p>Πεξε οται δε ναϋ γε Πβοις θαν κοτσι νε νηεθνανοθεμ: ηθοϋ δε πεχαϋ νωον.</p>	<p>Then one said to Him, “Lord, are there few who are saved?”</p>	<p>فَقَالَ لَهُ وَاحِدٌ: يَا سَيِّدُ أَقَلِيلٌ هُمُ الدِّينِ يَخْلُصُونَ؟ فَقَالَ لَهُمْ:</p>
<p>Χε αριατωνιζεσθε ει εδοτην εβολ θιτεν πιρο ετχηον: γε νε οτον οτυμηϋ †χω υμοσ νωτεν νακω† ησα ι εδοτην οτοθ ηνοτυχεμου.</p>	<p>And He said to them, “Strive to enter through the narrow gate, for many, I say to you, will seek to enter and will not be able.</p>	<p>اجتهدوا أَنْ تَدْخُلُوا مِنَ الْبَابِ الضَّيِّقِ فَإِنِّي أَقُولُ لَكُمْ: إِنَّ كَثِيرِينَ سَيَطْلُبُونَ أَنْ يَدْخُلُوا وَلَا يَقْدِرُونَ.</p>
<p>Διϋανφορ ετωνη ηχε πινηβη οτοθ ητεϋθθαμ υπιρο: οτοθ ητετενναερηητς εδοι ερατεν θηνοτ σαβολ οτοθ εκωλθ επιρο ερετενχω υμοσ: γε Πβοις Πβοις λοτων ναη: οτοθ ητεϋερονω ητεϋχοσ νωτεν: γε η†ωοτην υμωτεν αν γε ηωωτεν θαν εβολ θων.</p>	<p>When once the Master of the house has risen up and shut the door, and you begin to stand outside and knock at the door, saying, ‘Lord, Lord, open for us,’ and He will answer and say to you, ‘I do not know you, where you are from.’</p>	<p>مَنْ بَعْدَ مَا يَكُونُ رَبُّ الْبَيْتِ قَدْ قَامَ وَأَعْلَقَ الْبَابَ وَابْتَدَأْتُمْ تَقْفُونَ خَارِجًا وَتَقْرَعُونَ الْبَابَ قَائِلِينَ: يَا رَبُّ يَا رَبُّ افْتَحْ لَنَا يُجِيبُكُمْ: لَا أَعْرِفُكُمْ مِنْ أَيْنَ أَنْتُمْ.</p>
<p>Ποτε ερετενερηητς ηχοσ: γε ανοτωμ υπεκυθο οτοθ ανσω: οτοθ ακ †εβω θεν νενηλατια.</p>	<p>Then you will begin to say, ‘We ate and drank in Your presence, and You taught in our streets.’</p>	<p>حينئذٍ تبتدون تقولون: أكلنا فدأمتك وشربنا وعلمت في شوارعنا.</p>

ΟΥΟΣ ἑΝΑΖΟΣ ΝΩΤΕΝ ΧΕ ἸΤΣΩΟΥΝ  
ἄΜΩΤΕΝ ΔΝ ΧΕ ἸΘΩΤΕΝ ΖΔΝ ἘΒΟΛ  
ΘΩΝ: ΜΑΨΕΝΩΤΕΝ ἘΒΟΛ ΖΑΡΟΙ ΤΗΡΟΥ  
ΝΙΕΡΣΑΤΗΣ ἸΤΕ ἸΔΙΚΙΑ.

ΠΙΜΑ ἔΤΕ ἄΜΑΥ ἑΝΑΨΩΠΙ ἸΧΕ  
ἸΡΙΜΙ ΝΕΜ ΠΙΣΘΕΡΤΕΡ ἸΤΕ ΝΙΝΑΧΖΙ:  
ΖΟΤΑΝ ἈΡΕΤΕΝΨΑΝΝΑΥ ἘΔΒΡΑΔΜ ΝΕΜ  
ΙΣΑΚ ΝΕΜ ΙΑΚΩΒ ΝΕΜ ΝΙΠΡΟΦΗΤΗΣ  
ΤΗΡΟΥ ΖΕΝ ἸΜΕΤΟΥΡΟ ἸΤΕ ΦΝΟΥἸ:  
ἸΘΩΤΕΝ ΔΕ ΕΥἘΙΣΙΟΥ ἄΜΩΤΕΝ ἘΒΟΛ.

ΟΥΟΣ ΕΥἘΙ ἘΒΟΛ ΖΕΝ ΝΙΜΑΝΨΑΙ ΝΕΜ  
ΝΙΜΑ ἸΖΩΤΠ ΝΕΜ ΠΕΜΖΙΤ ΝΕΜ ΣΑΡΗΣ:  
ΟΥΟΣ ΕΥἘΡΟΘΒΟΥ ΖΕΝ ἸΜΕΤΟΥΡΟ ἸΤΕ  
ΦΝΟΥἸ.

ΟΥΟΣ ΖΗΠΠΕ ΟΥΟΝ ΖΔΝ ΖΔΕΥ  
ΕΥΝΑΕΡΨΟΥΡΠ ΟΥΟΣ ΖΔΝΨΟΥΡΠ  
ΕΥΝΑΕΡΖΔἘ.

*Πῶς φα ΠεννοῦἸ πε ψα ἔνεε  
ἸΤΕ ΝΙ ἔνεε: ἄΜΗΝ.*

But He will say, 'I tell you I do not know you, where you are from. Depart from Me, all you workers of iniquity.'

There will be weeping and gnashing of teeth, when you see Abraham and Isaac and Jacob and all the prophets in the kingdom of God, and yourselves thrust out.

They will come from the east and the west, from the north and the south, and sit down in the kingdom of God.

And indeed there are last who will be first, and there are first who will be last."

*Glory be to God  
forever.*

فَيَقُولُ: أَقُولُ لَكُمْ لَا أَعْرِفُكُمْ مِنْ  
أَيْنَ أَنْتُمْ، تَبَاعَدُوا عَنِّي يَا جَمِيعَ  
فَاعِلِي الظُّلْمِ.

هُنَاكَ يَكُونُ الْبُكَاءُ وَصَرِيرُ  
الْأَسْنَانِ مَتَى رَأَيْتُمْ إِبْرَاهِيمَ  
وَإِسْحَاقَ وَيَعْقُوبَ وَجَمِيعَ الْأَنْبِيَاءِ  
فِي مَلَكُوتِ اللَّهِ وَأَنْتُمْ مَطْرُوحُونَ  
خَارِجًا.

وَيَأْتُونَ مِنَ الْمَشَارِقِ وَمِنَ  
الْمَغَارِبِ وَمِنَ الشِّمَالِ وَالْجَنُوبِ  
وَيَتَّكِنُونَ فِي مَلَكُوتِ اللَّهِ.

وَهُؤُودًا آخِرُونَ يَكُونُونَ أَوْلِيْنَ  
وَأَوْلُونَ يَكُونُونَ آخِرِينَ.

*والمجد لله دائماً.*

**Liturgy Readings**  
قراءات القداس

**The Pauline Epistle**  
رسالة بولس الرسول

ἜΠΙΣΤΟΛΗ ΝΤΕ ΠΕΝΣΑϠ ΠΑΥΛΟΣ ΠΙΔΠΟΣΤΟΛΟΣ

Παυλος φεβωκ ἔμπενβοις Ἰησοῦς  
Πιχριστος: πιδποστολος ετθαρευμ:  
φνεταρωαυφ επιρωεννορφι ντε  
φνορφ.

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

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

ᾠ Κορινθίος Ϛ: ᾠ - ἠ

**1 Corinthians 3: 1 - 8**

**1 كورنثوس 3: 1 - 8**

Δνοκ δε ζω νασνηοφ  
ἔπιρωευχομ ἔσαζι νεμωτεν ἔφρηφ  
ἔθανπνευματικος αλλα ἔφρηφ  
ἔθανσαρκικος ἔφρηφ ἔθανκορφι  
ἔαλωοφι δεν Πιχριστος.

And I, brethren, could not speak to you as to spiritual people but as to carnal, as to babes in Christ.

وَإِنَّا أَيُّهَا الإِخْوَةَ لَمْ أَسْتَطِعْ أَنْ أَكَلِمَكُم كَرُوحِيِّينَ بَلْ كَجَسَدِيِّينَ، كَأَطْفَالٍ فِي الْمَسِيحِ.

Διτσε θηνοφ νορερωφ νοφδρε αν  
τε νε ἔπατετενῶευχομ ραρ πε  
αλλα οφδε φνοφ οη  
ἔπατετενῶευχομ ἔτι ραρ ἔθωτεν  
ἔθανσαρκικος.

I fed you with milk and not with solid food; for until now you were not able to receive it, and even now you are still not able;

سَقَيْتُكُمْ لَبَنًا لَا طَعَامًا لِأَنَّكُمْ لَمْ تَكُونُوا بَعْدُ تَسْتَطِيعُونَ بَلِ الْآنَ أَيْضًا لَا تَسْتَطِيعُونَ.

Ωω ραρ ἔορον οφχορ νεμ  
οφδδνηη δεν θηνοφ μη ἔθωτεν  
θανσαρκικος αν οφορ ἄρετεμωφ  
κατα ρωμ.

for you are still carnal. For where there are envy, strife, and divisions among you, are you not carnal and behaving like mere men?

لَأَنَّكُمْ بَعْدُ جَسَدِيُّونَ. فَإِنَّهُ إِذْ فِيكُمْ حَسَدٌ وَخِصَامٌ وَأَنشِقَاقٌ، أَلَسْتُمْ جَسَدِيِّينَ وَتَسْلُكُونَ بِحَسَبِ الْبَشَرِ؟

Εγωπι γαρ ἴτε οὔαι ἄνοκ  
 μεν ἄνοκ φα Παῦλος κεοὔαι δε ἄνοκ  
 φα Ἀπολλω οὔχι ἴθωτεν  
 εανρωμι.

Οὔ οὔτη πε Ἀπολλω οὔ δε πε  
 Παῦλος εανδιακων νε εἰρετενηαεϋ  
 εβολ ειτοτοὔ πιοὔαι πιοὔαι κατα  
 φρηϋ ετα Πβοις ϋ ναϋ.

Ἀνοκ αιτωσι Ἀπολλω εϋτεο  
 αλλα Φνοϋϋ εϋεροὔαιαι.

Εωστε οὔδε φηεττωσι οὔδε  
 φηεττεο ελι πε αλλα Φνοϋϋ πε  
 ετερο ὑμωον εἰαι.

Φη δε εττωσι νεμ φηεττεο οὔαι  
 νε: πιοὔαι δε πιοὔαι εἰναδι ὑπερβεχε  
 κατα πεϋθιςι ὑμιν ὑμοϋ.

*Πῆμοτ γαρ νεμωτεν νεμ  
 τῆρηνη εὔσοπ: ἄ μην εσεϋωπι.*

For when one says, “I am of Paul,” and another, “I am of Apollos,” are you not carnal?

Who then is Paul, and who is Apollos, but ministers through whom you believed, as The Lord gave to each one?

I planted, Apollos watered, but God gave the increase.

So then neither he who plants is anything, nor he who waters, but God who gives the increase.

Now he who plants and he who waters are one, and each one will receive his own reward according to his own labor.

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

لَا تَهُ مَتَى قَال وَاحِدٌ: «أَنَا لِبُولُسَ»  
 وَآخَرَ: «أَنَا لِأَبُولُسَ» أَفَلَسْتُمْ  
 جَسَدِيَّينَ؟

فَمَنْ هُوَ بُولُسٌ وَمَنْ هُوَ أَبُولُسٌ؟  
 بَلْ خَادِمَانِ أَمَنْتُمْ بِوَاسِطَتِهِمَا وَكَمَا  
 أَعْطَى الرَّبُّ لِكُلِّ وَاحِدٍ.

أَنَا عَرَسْتُ وَأَبُولُسٌ سَقَى لَكِنَّ اللَّهَ  
 كَانَ يُنْمِي.

إِذَا لَيْسَ الْعَارِسُ شَيْئاً وَلَا  
 السَّاقِي، بَلِ اللَّهُ الَّذِي يُنْمِي.

وَالْعَارِسُ وَالسَّاقِي هُمَا وَاحِدٌ،  
 وَلَكِنَّ كُلَّ وَاحِدٍ سَيَأْخُذُ أَجْرَتَهُ  
 بِحَسَبِ تَعَبِهِ.

*نعمة الله الأب تكون مع جميعكم.  
 آمين.*

## The Catholic Epistle الكاثوليكون

Καθολικον εβολ εεν πε πιεναϋ  
 νεπιστολη νετε πενωτ Πετρος.  
 Ἀμην. Ναμενραϋ.

**Ἡ Πετρος ἄ: ἄ - ἰᾶ**

Σιμων Πετρος φβωκ ονοε  
 παποστολος νετε Ιησοϋς Πιχριστοϋ:

The Catholic epistle of the Second Epistle of our father St. Peter. May his blessings be with us all. Amen. My beloved.

**2 Peter 1: 1 - 11**

Simon Peter, a bondservant and apostle of Jesus Christ, To those who

الكاثوليكون من رسالة معلمنا  
 بطرس الثانية، بركته المقدسة  
 تكون معنا. آمين. يا احبائي.

**2 بطرس 1: 1 - 11**

سمعان بطرس عبْدُ يسوع  
 المسيح ورسولهُ، إلى الذين نالوا

ἵκνηστοὶ ἵκνηστος ἵκνηστος ἵκνηστος  
 φησαζτ ἕτασων ἕρον ἵκνηστος  
 τμεσμη ἵτε Πεννοττ οροσ  
 Πενσωτηρ ἱκοσ Πιχριστος.

Πιμοτ νεμ τζιρηνη ἵτοσάωαι  
 νωτεν ἵκνηστος ἵκοσεν Φνοττ νεμ  
 ἱκοσ Πιχριστος Πενβοις.

Σωσ ἕα σωβ νιβεν ωπι ναν ἵκνηστος  
 ἵκνηστος ἵτε τευμεσνοττ ἕδοτν  
 ἕπωνσ νεμ τμετερσεβησ θεἕταρτθις  
 ναν ἵκνηστος ἕβολ σιτεν ἵκοσεν  
 ἕφηἕτασθαζμεν ἵκνηστος πεωωτ νεμ  
 τἀρετη.

Νεμ ἕβολ σιτεν ναινωτ ἵκνηστος  
 ετταινοττ ἕταρτθιτοτ ναν ἵκνηστος  
 σινα ἕβολ σιτεν ναι ἵκνηστος  
 ἕρετενοι ἵκνηστος ἕτφρσις ἵκνηστος  
 τμεσνοττ: ἕρετενφητ σαβολ  
 ἵκνηστος πικωμοσ.

Οροσ ἵκνηστος φαι ἕρετενι  
 ἕδοτν ἵκνηστος νιβεν σαζνι ἵκνηστος  
 τἀρετη ἵκνηστος πετενναζτ: ἵκνηστος δε ἵκνηστος  
 τἀρετη τζνωσις.

ἵκνηστος δε ἵκνηστος τζνωσις τζκρτια:  
 ἵκνηστος δε ἵκνηστος τζκρτια τζρπομοση:  
 ἵκνηστος δε ἵκνηστος τζρπομοση

have obtained like precious  
 faith with us by the  
 righteousness of our God  
 and Savior Jesus Christ:

Grace and peace be  
 multiplied to you in the  
 knowledge of God and of  
 Jesus Christ our Lord,

as His divine power has  
 given to us all things that  
 [pertain] to life and  
 godliness, through the  
 knowledge of Him who  
 called us by glory and  
 virtue,

by which have been  
 given to us exceedingly  
 great and precious promises,  
 that through these you may  
 be partakers of the divine  
 nature, having escaped the  
 corruption that is in the  
 world through lust.

But also for this very  
 reason, giving all diligence,  
 add to your faith virtue, to  
 virtue knowledge,

to knowledge self-  
 control, to self-control  
 perseverance, to  
 perseverance godliness,

مَعَنَا إِيمَانًا ثَمِينًا مُسَاوِيًا لَنَا، بِبِرِّ  
 إِلَهِنَا وَالْمُخْلِصِ يَسُوعَ الْمَسِيحِ.

لِنَكْتُمِرَ لَكُمْ النِّعْمَةَ وَالسَّلَامَ بِمَعْرِفَةِ  
 اللَّهِ وَيَسُوعَ الْمَسِيحِ رَبِّنَا.

كَمَا أَنَّ قُدْرَتَهُ الْإِلَهِيَّةَ قَدْ وَهَبَتْ لَنَا  
 كُلَّ مَا هُوَ لِلْحَيَاةِ وَالتَّقْوَى،  
 بِمَعْرِفَةِ الَّذِي دَعَانَا بِالْمَجْدِ  
 وَالْفَضِيلَةِ،

الَّذِينَ بِهِمَا قَدْ وَهَبَ لَنَا الْمَوَاعِيدَ  
 الْعَظْمَى وَالتَّمِينَةَ لِكَيْ تَصِيرُوا بِهَا  
 شُرَكَاءَ الطَّبِيعَةِ الْإِلَهِيَّةِ، هَارِبِينَ  
 مِنَ الْفَسَادِ الَّذِي فِي الْعَالَمِ  
 بِالشَّهْوَةِ.

وَلِهَذَا عَيْنِهِ وَأَنْتُمْ بَادِلُونَ كُلَّ  
 اجْتِهَادٍ قَدِّمُوا فِي إِيمَانِكُمْ فَضِيلَةً،  
 وَفِي الْفَضِيلَةِ مَعْرِفَةً،

وَفِي الْمَعْرِفَةِ تَعَفُّفًا، وَفِي التَّعَفُّفِ  
 صَبْرًا، وَفِي الصَّبْرِ تَقْوَى،

†μετετερεβης.

Ἡδῆρι δε θεν †μετετερεβης  
†μετμαισον: ἠδῆρι δε θεν  
†μετμαισον †ἀσαπη.

Ἡαι γαρ εγυοπ νωτεν ογοε  
ερερσοτο θεν θηνοτ ἠςεναερ θηνοτ  
ἠαρσοτ αν οτδε ἠατοτταε εδοτη  
εἶποτεν Πενβοις Ἰησοϋς Πιχριστοϋς.

Φη δε ετε ναι γυοπ ναϋ αν  
οτβελλε πε εγχομμευ εαϋβι νοτεβωϋ  
ἠτε πτοτβο ἠτε νεγγορπ ἠνοβι.

Εθε φαι μαλλον νενηνοτ Ἰηϋ  
ἠτεν θηνοτ εἰνα εβολ εἰτεν νιεβνοτ  
εθνανετ ἠτετενταερε πετενωεμε  
νευ τετενμετωπ: ναι γαρ ερετενιρι  
ἠμωοτ ἠνετενελα† ενεε.

Παιρη† γαρ θεν ογμετραμαο  
εγεεεενε πιμωιτ εδοτη νωτεν ἠτε  
εμετογοτ ἠενεε ἠτε Πενβοις ογοε  
Πενσωτηρ Ἰησοϋς Πιχριστοϋς.

*Ἡασηνοτ ἠπερμερε πικοςμοϋ  
οτδε νηετγυοπ θεν πικοςμοϋ:  
πικοςμοϋ νασινι νευ τερεπιθημια: φη  
δε ετιρι ἠφοτωϋ ἠφνοτ† εἰναγωπι  
γυα ενεε: ἀμην.*

to godliness brotherly  
kindness, and to brotherly  
kindness love.

For if these things are  
yours and abound, you will  
be neither barren nor  
unfruitful in the knowledge  
of our Lord Jesus Christ.

For he who lacks these  
things is shortsighted, even  
to blindness, and has  
forgotten that he was  
cleansed from his old sins.

Therefore, brethren, be  
even more diligent to make  
your call and election sure,  
for if you do these things  
you will never stumble.

For so an entrance will  
be supplied to you  
abundantly into the  
everlasting kingdom of our  
Lord and Savior Jesus  
Christ.

*Do not love the world  
nor the things, which are in  
the world. The world passes  
away, and its desires; but he  
who does the will of God  
abides forever. Amen.*

وَفِي التَّقْوَى مَوَدَّةَ أَخَوِيَّةٍ، وَفِي  
الْمَوَدَّةِ الْأَخَوِيَّةِ مَحَبَّةً.

لَأَنَّ هَذِهِ إِذَا كَانَتْ فِيكُمْ وَكَثُرَتْ،  
تُصَيِّرُكُمْ لَا مُتَكَاسِلِينَ وَلَا غَيْرَ  
مُثْمِرِينَ لِمَعْرِفَةِ رَبِّنَا يَسُوعَ  
الْمَسِيحِ.

لَأَنَّ الَّذِي لَيْسَ عِنْدَهُ هَذِهِ هُوَ  
أَعْمَى قَصِيرُ الْبَصَرِ، قَدْ نَسِيَ  
تَطْهِيرَ خَطَايَاهُ السَّالِفَةِ.

لِذَلِكَ بِالْأَكْثَرِ اجْتَهِدُوا أَيُّهَا الْأَخَوَةُ  
أَنْ تَجْعَلُوا دَعْوَتَكُمْ وَاخْتِيَارَكُمْ  
ثَابِتِينَ. لِأَنَّكُمْ إِذَا فَعَلْتُمْ ذَلِكَ لَنْ  
تَزَلُّوا أَبَدًا.

لِأَنَّهُ هَكَذَا يُقَدَّمُ لَكُمْ بِسِعَةٍ دُخُولٌ  
إِلَى مَلَكُوتِ رَبِّنَا وَمُخْلِصِنَا يَسُوعَ  
الْمَسِيحِ الْأَبَدِيِّ.

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

## The Acts

### الإبركسيس

<p>Πραξις ἡ τε νενηιοῦ ἡ ἀποστολοῦ: ἐρε ποῦςμοῦ εθοῦαβ ὡπι νεμαν. Δμην.</p>	<p>The Acts of our fathers the apostles, may their blessings be with us all. Amen.</p>	<p>فصل من أعمال آبائنا الرسل الأظهر المشمولين بنعمة الروح القدس، بركتهم تكون معنا. آمين.</p>
<p><b>Πραξις ιε: ις - κθ</b></p>	<p><b>Acts 15: 13 - 29</b></p>	<p><b>أعمال 15: 13 - 29</b></p>
<p>Уenenca ἔταρχαρωῦ δε αχέρουῶ ἡνε Ιακωβος εφζω ἡμοσ: νιρωμι νενησνηοῦ σωτεμ ἐροι.  Стмевн асґази катa φρηῦ ισxen ἡορη ἔτα Φνοῦῦ χεμπῶινη ἐβι ἡοῦλαοσ ἐβολ δεν νιεθноσ δεν Πεφραν.</p>	<p>And after they had become silent, James answered, saying, “Men and brethren, listen to me:  Simon has declared how God at the first visited the Gentiles to take out of them a people for His name.</p>	<p>وَبَعْدَمَا سَكَتَا قَالَ يَعْقُوبُ: أَيُّهَا الرِّجَالُ الْإِخْوَةَ اسْمَعُونِي.  سَمِعَانُ قَدْ أَخْبَرَ كَيْفَ افْتَقَدَ اللَّهُ أَوَّلًا الْأُمَّمَ لِيَأْخُذَ مِنْهُمْ شُعْبًا عَلَى اسْمِهِ.</p>
<p>Οτοσ φαι σεῦμαῦ νεμαϋ ἡνε νιсази ἡτε νιπροφήτης катa φρηῦ ετсδнοῦт.</p>	<p>And with this the words of the prophets agree, just as it is written:</p>	<p>وَهَذَا تُوَافِقُهُ أَقْوَالُ الْأَنْبِيَاءِ كَمَا هُوَ مَكْتُوبٌ:</p>
<p>Хе мевенса нαι ειεταсθo οτοσ ειεκωт ἡῦскγνη ἡτε Δαυιδ θηεταсρει: οτοσ нηεταсωс ἡтас ειεκοτοῦ οτοσ ῥнатасoс ἐραтс.</p>	<p>‘After this I will return and will rebuild the tabernacle of David, which has fallen down; I will rebuild its ruins, and I will set it up.</p>	<p>سَأَرْجِعُ بَعْدَ هَذَا وَأَبْنِي أَيْضاً حَيْمَةَ دَاوُدَ السَّاقِطَةَ وَأَبْنِي أَيْضاً رَدْمَهَا وَأَقِيمُهَا ثَانِيَةً.</p>
<p>Зоповс ἡσεκωῦ ἡса Пбоис ἡνε ἡсωсп ἡте нирωми нем ниеθнос тнроῦ ннетаγμοῦῦ ἐПаран ἐεῖρηι ἐζωοῦ πεзе Пбоис φнeтeῖρο ἡнаи.</p>	<p>So that the rest of mankind may seek The Lord, even all the Gentiles who are called by My name, says The Lord who does all these things.’</p>	<p>لِكِي يَطْلُبَ الْبَاقُونَ مِنَ النَّاسِ الرَّبَّ وَجَمِيعُ الْأُمَّمِ الَّذِينَ دُعِيَ اسْمِي عَلَيْهِمْ يَقُولُ الرَّبُّ الصَّانِعُ هَذَا كُلَّهُ.</p>
<p>Οτωησ ἐβολ ιсxen ἡενεσ.</p>	<p>Known to God from eternity are all His works.</p>	<p>مَعْلُومَةٌ عِنْدَ الرَّبِّ مِنْذُ الْأَزَلِ جَمِيعُ أَعْمَالِهِ.</p>

Εθε φαι ††θαπ ἀνοκ  
ἐϋτεμοταθδici ἐνηεθνακοτοϋ  
ἐβολ θεν νιεθνος ἐερηι θα  
ἐΦνοϋ†.

Αλλα ἐοτωρπ νωοϋ  
εθροϋθenoϋ caβολ ηνιωϋτ  
ηιδωλον νεμ νιπορνια νεμ νιωχθ  
νεμ πιcνοϋ.

Uω̄τcηc ταρ icxen νιzeneà  
ηαρχεoc οτονταϋ ηνηετθιωϋ ημοϋ  
κατα πολic θεν νιcτναcωτη ετωϋ  
ημοϋ κατα Caββατον νιβεν.

Ποτε acερδοκιν ηνιαποcτολοc  
νεμ ηιπρεcβϋτεροc νεμ †εκκληcià  
τηρc ἐcωτπ ηθανρωμι ἐβολ ηδητοϋ  
εογορποϋ ἐτΑντιοχιà νεμ Παυλοc  
νεμ Βαρναβac: Ιοϋδαc φηετοϋμοϋ†  
εροϋ χε Βαρcaββαc νεμ Ciδαc  
θανρωμι ηεϋτοϋμενοc θεν νιcνηοϋ.

Εατ̄cθαι ἐβολ θιτοτοϋ  
ηνιαποcτολοc νεμ ηιπρεcβϋτεροc νεμ  
νιcνηοϋ ηηετχη θεν τΑντιοχιà νεμ  
†Κυλικιà νεμ †Cυριà ηνιcνηοϋ ηη  
ἐβολ θεν νιεθνοc χερε.

Επιδη ανωτεμ χε θανονον ἐβολ  
θεν θηνοϋ ετατι ἐβολ αϋϋεερτερ  
θηνοϋ ετφωηθ ηνετενψϋτχη θεν

Therefore,, I judge that  
we should not trouble those  
from among the Gentiles  
who are turning to God,

but that we write to  
them to abstain from things  
polluted by idols, from  
sexual immorality, from  
things strangled, and from  
blood.

For Moses has had  
throughout many  
generations those who  
preach him in every city,  
being read in the  
synagogues every Sabbath.

Then it pleased the  
apostles and elders, with the  
whole church, to send  
chosen men of their own  
company to Antioch with  
Paul and Barnabas, namely,  
Judas who was also named  
Barsabas, and Silas, leading  
men among the brethren.

They wrote this letter by  
them: The apostles, the  
elders, and the brethren, To  
the brethren who are of the  
Gentiles in Antioch, Syria,  
and Cilicia:

Greetings. Since we  
have heard that some who  
went out from us have  
troubled you with words,  
unsettling your souls,

لذلك أَنَا أَرَى أَنْ لَا يُثَقَّلَ عَلَى  
الرَّاجِعِينَ إِلَى اللَّهِ مِنَ الْأُمَمِ.

بَلْ يُرْسَلُ إِلَيْهِمْ أَنْ يَمْتَنِعُوا عَنْ  
نَجَاسَاتِ الْأَصْنَامِ، وَالزَّوْنَا،  
وَالْمَخْنُوقِ، وَالْدَّمِ.

لَأَنَّ مُوسَى مِنْذُ أَجْيَالٍ قَدِيمَةٍ، لَهُ  
فِي كُلِّ مَدِينَةٍ مَنْ يَكْرِزُ بِهِ، إِذْ يُقْرَأُ  
فِي الْمَجَامِعِ كُلِّ سَبْتٍ.

حِينَئِذٍ رَأَى الرَّسُلُ وَالْمَشَايخُ مَعَ  
كُلِّ الْكَنِيسَةِ أَنْ يَخْتَارُوا رَجُلَيْنِ  
مِنْهُمْ فَيُرْسَلُوهُمَا إِلَى أَنْطَاكِيَةِ مَعَ  
بُولُسَ وَبَرْنَابَا: يَهُودَا الْمَلْقَبَ  
بَرَسَابَا وَسِيلَا رَجُلَيْنِ مُتَقَدِّمَيْنِ فِي  
الْإِخْوَةِ.

وَكَتَبُوا بِأَيْدِيهِمْ هَكَذَا: «الرُّسُلُ  
وَالْمَشَايخُ وَالْإِخْوَةُ يُهْدُونَ سَلَامًا  
إِلَى الْإِخْوَةِ الدِّينِ مِنَ الْأُمَمِ فِي  
أَنْطَاكِيَةِ وَسُورِيَةِ وَكِيَلِيكِيَةِ:

إِذْ قَدْ سَمَعْنَا أَنَّ أَنْاسًا خَارِجِينَ مِنْ  
عِنْدِنَا أَرَعَجَوْكُمْ بِأَقْوَالٍ مُقْلِبِينَ  
أَنْفُسَكُمْ وَقَانِلِينَ أَنْ تَخْتَبِتُوا



ΖΑΝΞΙΝ ΣΑΞΙ ΝΑΙ ΕΤΕ ὙΠΕΝΧΟΤΟΥ.

Ασερδοκιν ουν ναν εανι ευμα  
ενσοπ εσωπι ηθανρωμι εογορπου  
ζαρωτεν νεμ νενασταπητος  
Βαρναβας νεμ Παυλος.

Ζανρωμι εαυτ ητοψυχη εερηι  
εξεν Φραν ὙΠενδοις Ιησου  
Πιχριστος.

Ανορωπ δε ηλουδας νεμ Σιλας:  
ηθωου ζωου ενεταμωτεν εναι ρω  
εβολ ζιτεν πιχαξι

Ασραναζ ταρ ὙΠιπνευμα εθοταβ  
νεμ ανον ζων εϋτεμοταζ βαρος  
εξεν θηνου ηζουο: πλην ναι ζεν  
ογανασκη.

Αρεζ ερωτεν σαβολ Ὑμωου  
νιωωτ ηιδωλον νεμ νισνοϋ εθωωουτ  
νεμ νιωχε νεμ νιπορνια: ναι  
ερετεναρεζ ερωτεν σαβολ Ὑμωου  
ητετενερωβ ηκαλωσ: ουχα.

*Πιχαξι δε ητε Πβοις ερεαμιο οροζ  
ερεαμια: ερεαμαζι οροζ ερεταχρο:  
ζεν ηαγια ηεκκλησια ητε Φνουτ:  
αμην.*

saying, “You must be circumcised and keep the law”, to whom we gave no such commandment,

It seemed good to us, being assembled with one accord, to send chosen men to you with our beloved Barnabas and Paul,

men who have risked their lives for the name of our Lord Jesus Christ.

We have therefore sent Judas and Silas, who will also report the same things by word of mouth.

For it seemed good to the Holy Spirit, and to us, to lay upon you no greater burden than these necessary things:

that you abstain from things offered to idols, from blood, from things strangled, and from sexual immorality. If you keep yourselves from these, you will do well. Farewell.

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

وَتَحْفَظُوا النَّامُوسَ الَّذِينَ نَحْنُ لَمْ نَأْمُرْهُمْ.

رَأَيْنَا وَقَدْ صَرْنَا بِنَفْسٍ وَاحِدَةٍ أَنْ نَخْتَارَ رَجُلَيْنِ وَنُرْسِلَهُمَا إِلَيْكُمْ مَعَ حَبِيبِنَا بَرْنَابَا وَيُوسُسَ،

رَجُلَيْنِ قَدْ بَدَلَا نَفْسَيْهِمَا لِأَجْلِ اسْمِ رَبِّنَا يَسُوعَ الْمَسِيحِ.

فَقَدْ أَرْسَلْنَا يَهُودَا وَسَيْلَا وَهُمَا يُخْبِرَانِكُمْ بِنَفْسِ الْأُمُورِ شِفَاهًا.

لَأَنَّهُ قَدْ رَأَى الرُّوحُ الْقُدُسُ وَنَحْنُ أَنْ لَا نَضَعَ عَلَيْكُمْ ثِقْلًا أَكْثَرَ غَيْرِ هَذِهِ الْأَشْيَاءِ الْوَاجِبَةِ.

أَنْ تَمْتَنَعُوا عَمَّا ذُبِحَ لِلْأَصْنَامِ وَعَنِ الدَّمِ وَالْمَخْنُوقِ وَالزَّيْنِ الَّتِي أَنْ حَفَظْتُمْ أَنْفُسَكُمْ مِنْهَا فَنِعْمًا تَفْعَلُونَ. كُونُوا مُعَاقِبِينَ.»

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

## Synaxarium of Abib 15

### سنكسار اليوم الخامس عشر من شهر أبيب

1. The Departure of St. Ephrem, The Syrian
2. The Martyrdom of St. Cyriacus and St. Julietta, his Mother
3. The Martyrdom of St. Horesius (Harsios) of Soul

1. نياحة القديس مار أفرام السرياني
2. استشهاد القديسين كيرياكوس ويوليطة أمه
3. استشهاد القديس الجليل أنبا هرسيوس (أورسيوس) بصول

#### 1. The Departure of St. Ephrem, The Syrian

On this day, of the year 95 of the martyrs, 379 AD, the saint Mar Ephrem (Ephraim), the Syrian, departed. He was born in the year 306 AD, in the city of Nisibis, in Mesopotamia, to Christian parents, who raised him up well. He became a disciple in his youth to St. James (Mar Yacoub), bishop of Nisibis, and stayed with him for a while, during which he grew in knowledge and godliness. He accompanied his teacher St. James to attend the first Ecumenical Council of Nicea.

The holy father Mar Ephrem faced many tribulations, during which he was an example of endurance and meekness. When the Persians seized the city of Nisibis, he left it and settled in the city of El-Raha. He worked in a modest job to support himself. He spent most of his time in reading, writing and preaching to the pagans. Shortly after, he left the city and joined one of the hermits at El-Raha mount.

During his seclusion, he devoted himself to fasting, prayer, studying the Holy Bible and writing insightful interpretations for some of its books.

According to a heavenly vision, St. Ephrem went down to the city of El-Raha, where he exhorted its people and taught them. The rulers of the city seized him, painfully scourged and offended him. As a result, he went back to his cell and dedicated himself to writing. Many gathered around him, and he became a father and guide for them.

One day, while he was in his seclusion, he saw a pillar of light, which extended up to heaven, and he heard a voice telling him, "As you see this pillar of light, so is the great St. Basil." St. Ephrem went to Caesarea of Cappadocia to see him. He met St. Basil and stayed with him for about two weeks. St. Basil wanted to ordain St. Ephrem a priest, but he refused, so he ordained him a deacon.

Mar Ephrem visited the wilderness of Shiheet, which was known for its monks and its well-versed

1. نياحة القديس مار أفرام السرياني في مثل هذا اليوم من سنة 95 للشهداء، سنة 379 ميلادية، تنيح القديس مار أفرام السرياني، وُلِدَ هذا القديس سنة 306 ميلادية، في مدينة نصيبين (نصيبين: مدينة ما بين النهرين، دجلة والفرات) من أبوين مسيحيين، فرباه تربية فاضلة، تتلمذ في شبابه للقديس يعقوب أسقف نصيبين ومكث معه مدة نما فيها في العلم والفضيلة. وكان القديس يعقوب قد اصطحبه في مجمع نيقية المسكوني الأول.

وقد تعرض القديس مار أفرام لتجارب كثيرة، فكان مثال الاحتمال والوداعة. ولما استولى الفرس على مدينة نصيبين، تركها مار أفرام واستقر في الرها، حيث التحق بعمل متواضع ليعيش منه، وكان يقضى أغلب وقته في القراءة والكتابة وتبشير الوثنيين. وبعد قليل ترك المدينة والتحق بأحد المتوحدين في جبل الرها وعكف في وحدته على ملازمة الصوم والصلاة ودراسة الكتاب المقدس وكتابة التفاسير العميقة لبعض أسفاره.

وبناء على رؤيا سماوية، نزل إلى مدينة الرها وكان يعظ أهلها ويعلمهم، فأمسكه رؤساء المدينة وأوسعوه ضرباً وإهانة. وعلى إثر ذلك رجع إلى مغارته وكرس نفسه للكتابة، فتجمع حوله كثيرون وصار هو أباً ومرشداً لهم.

وحدث أنه رأى في خلوته عموداً من نور يصل إلى السماء وسمع صوتاً يقول له: "كما ترى عمود النور هذا، هكذا باسيليوس العظيم". فقام وذهب إلى قيصرية الكبادوك ليراه، وهناك تقابلا ومكث عنده نحو أسبوعين، حيث أراد أن يرسمه قسماً، فرفض فأعطاه رتبة الشماسية. وزار مار أفرام برية شيهيت الشهيرة برهبانها ومعلميها الحاذقين، أمثال الأنبا بيشوي والأنبا يحنس القصير. وقضى بينهم حوالي ثماني

teachers as Anba Bishoy and Anba John the Short. He spent about eight years among them, and then he returned to his country, where he became one of the well-known teachers of the Syrian church and one of the great Syrian writers. He composed many spiritual hymns, discourses and many homilies.

When he completed his good endeavor, he departed in peace in his cave at El-Raha mount in the year 379 AD.

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

## 2. The Martyrdom of St. Cyriacus and St. Julietta, his Mother

On this day also, of the year 21 of the martyrs, 305 AD, the two great saints Cyriacus (Qyriacus) and Julietta, his mother, were martyred. The martyr Cyriacus is considered to be the youngest martyr to confess The Lord Christ, after the children of Bethlehem.

St. Cyriacus was born in the city of Iconium, in Asia Minor, in the year 302 AD, to wealthy Christian parents from the nobles of the city. His father departed, leaving the child Cyriacus, who was a very handsome child, to the care of his mother St. Julietta. She took care of raising him up on the principles of the Christian faith. The first words that she taught him to say were, "I am Christian."

When Diocletian denied the faith, he ordered to persecute the Christians everywhere. St. Julietta was worried that she might be harmed, leaving her child to an unknown future. She left the city along with her three years old son Cyriacus and two of her handmaidens. She went to Seleucia; however, she faced the same situation there, so she decided to go to Tarsus.

As she arrived, Iskandrus, the governor, was informed that she was Christian. He seized her, while she was carrying her child on her arms. When the two handmaidens saw what had happened to St. Julietta, they hid themselves from the eyes of the guards, following the two saints from afar.

When St. Julietta and her son came before the governor, he asked her about her name, nationality and her religion. She courageously replied, "I am Christian." She was proud to declare her faith in The

سنوات (ما زال أثره باقياً حتى الآن في برية شبيهة وهو شجرة مار أفرام السرياني الموجودة بدير السريان العامر وهي من نوع التمر هندي، كما يوجد أيضاً جزء من رفاتة في أنبوبة القديسين بالدير)، ثم رجع إلى بلاده حيث أصبح من أشهر معلمي الكنيسة السريانية ومن أعظم أدباء السريان، وله كتابات وأشعار روحية كثيرة وميامر متعددة. ولما أكمل سعيه الصالح، تنيح بسلام في مغارته بجبل الرها سنة 379 ميلادية. بركة صلواته فلتكن معنا. آمين.

2. استشهاد القديسين كيرياكوس ويوليفة أمه وفيها أيضاً من سنة 21 للشهداء، سنة 305 ميلادية، استشهاد القديسان العظيمان كيرياكوس ويوليفة أمه. ومعنى كيرياكوس الرباني ويعتبر الشهيد كيرياكوس أصغر شهيد اعترف بالسيد المسيح بعد أطفال بيت لحم. وُلِدَ القديس كيرياكوس بمدينة أيقونية بآسيا الصغرى سنة 302 ميلادية، من أبوين مسيحيين غنيين من أشراف المدينة. توفي والده تاركاً الطفل كيرياكوس الذي كان جميل الصورة جداً، واهتمت أمه القديسة يوليفة بتربيته، وأول كلمة علمته أن ينطقها هي كلمة "أنا مسيحي"، كما اهتمت بتربيته على مبادئ الإيمان المسيحي.

وعندما أنكر دقلديانوس الإيمان وأمر باضطهاد المسيحيين في كل مكان، خافت القديسة يوليفة أن ينالها أذى وتترك الطفل الصغير إلى مصير مجهول. فتركت المدينة ومعها الطفل كيرياكوس، الذي لم يكن يبلغ من العمر سوى ثلاث سنوات، ومعها اثنتان من جواريتها وذهبت إلى سلوكية. ولكنها قابلت ذات الوضع هناك، فقررت الذهاب إلى طرسوس.

وعلى أثر وصولها إلى طرسوس، عرف الوالي إسكندروس أنها مسيحية. فقبض عليها وهي تحمل طفلها على ذراعيها، فلما رأت الجاريتان ما حدث للقديسة، هربتا مختبئتين عن أعين الحراس، ولكنهما كانتا تتبعانها من بعيد. ولما وقفت القديسة يوليفة وطفلها كيرياكوس على ذراعيها أمام الوالي، سألتها عن اسمها ووطنها وديانتها. فأجابت بكل شجاعة: "أنا مسيحية" دون أن تظهر ذاتها أو اسمها أو

Lord Christ. The governor was exceedingly enraged and told her, "Did you not know that the emperor had brought out all the instruments of torturing and death for the Christians? I feel pity for you and your little child, and it seems like you are from a noble family." The saint replied saying, "Yes! Did you not also know that the Christians are ready for torturing and death and your torment only increase our faith and courage?"

The governor became very angry and ordered to snatch her child away from her arms, however, Cyriacus, as any child does, clanged to his mother. The gladiator cruelly pulled the child away from her arms. The child continued to cry intensely, while throwing his body toward his mother and looking to her. After that, the governor ordered to scourge her with ox tails mercilessly until her blood flew on ground and the child did not take his eyes off her, while crying and screaming.

The governor tried to befriend her and steer the motherly emotions in her to forsake her conviction and worship the idols to save herself and be able to raise her child. She utterly refused and told him, "What you said cannot be accepted by a three years old child." The governor said to her, "We can ask your child." God made the child Cyriacus talk, who cried out saying, "Your gods are made of stone and wood by the hands of men, and there is no other God, except my Lord Jesus Christ." Those who heard the child were amazed, and lies of the governor were exposed, which made him increase the torment of St. Julietta.

While they were torturing the saint, the governor tried to kindly treat the child and play with him, expressing signs of love and gentleness and then embraced the child and tried to kiss him. However, Cyriacus did not pay any attention to him, fixing his eyes on his mother. He was able with his little hands to push away the unclean mouth of the governor from coming near his pure face. He hit the governor with his hands and feet, scratching his face with his nails. Instead of crying, as the children do, he cried out with clear words saying, "I am Christian... I am Christian." The governor, who was full of rage, held the child from his feet and violently threw him on the ground from his elevated chair. The head of Cyriacus hit one of the steps of that elevated chair and was smashed, thus he delivered up his soul and received the crown of

وطنها لاحتسابها أن قولها "أنا مسيحية" كان محتويًا على جميع الصفات الإيمانية بالرب يسوع المسيح وأن هذا هو فخرها ومجدها. فغضب الوالي جداً وقال لها: "ألا تعلمين إن الملك قد أخرج كل آلات التعذيب والموت للمسيحيين، وإنني أشفق عليك وعلى الطفل الصغير ويبدو عليك أنك من أشرف القوم". فقالت له القديسة يوليطة: "نعم! ألا تعلم أيضاً أن المسيحيين مستعدون للعذاب والموت وأن تعذيبكم يزيدنا إيماناً وشجاعة". غضب الوالي جداً وأمر بخطف طفلها من بين ذراعها ولكن الطفل كيرياكوس، كعادة الأطفال، تشبث بأمه. فتقدم الجلاد وانتزعه منها بكل قسوة وظل يبكي بشدة ويندفع نحو أمه بكل جسمه وهو لا يحول نظره عنها، بعد ذلك أمر الوالي بجلدها بأعصاب البقر بلا شفقة حتى سال دمها والطفل لا يحول نظره عن أمه ويبكي ويصرخ بشدة.

حاول الوالي أن يلاطفها ويثير فيها عاطفة الأمومة لترجع عن رأيها وتسجد للأصنام فتتجو لتربي طفلها. فرفضت بشدة وقالت له: "إن قولك هذا لا يقبله طفل ذو ثلاث سنوات". فقال لها "نسأل الطفل هذا". فأنطق الله الطفل كيرياكوس وصاح قائلاً "إن معبوداتك حجارة وأخشاب صنع الأيدي، وليس إله إلا سيدي يسوع المسيح". فاندھش الحاضرون وافتضح أمر الوالي مما جعله يزيد من تعذيب القديسة. وفيما هم يعذبون القديسة يوليطة، أخذ الوالي يلاطف الطفل كيرياكوس ويداعبه بعلامات الحب والعطف، ثم ضمه إلى صدره محاولاً أن يُقبَله غير أن كيرياكوس لم يلتفت إليه وعينه على أمه وبيديه الصغيرتين استطاع أن يبعد فم الوالي الدنس من الدنو من وجهه الطاهر ويضرب الوالي ببديه ورجليه وينشب أظافره في وجهه، وبدلاً من أن يصرخ صراخ الأطفال الطبيعي كان يصرخ بكلمات واضحة مسموعة من الجميع: "أنا مسيحي... أنا مسيحي". فامتلاً الوالي غيظاً وأمسكه من قدميه وطرحه بشدة على الأرض من كرسيه المرتفع فارتطمت رأس الطفل بإحدى الدرجات المقام عليها الكرسي وتهشمت وفاضت روحه ونال إكليل الشهادة، ولم يكن يتعدى الثالثة من عمره. ولما نظرت أمه القديسة يوليطة أن ابنها نال

martyrdom, and he was no more than three years old.

When his mother St. Julietta saw that her son received the crown of martyrdom, she rejoiced and thanked The Lord, and her endurance for the harsh tortures increased. The governor ordered to tear her flesh with iron hooks and poured boiled tar over her.

Finally, they beheaded her with the sword, and thus she received the crown of martyrdom, which was in the year 305 AD. The two handmaidens came, took the two pure bodies and hid them in one of the caves nearby the city of Tarsus. When emperor Constantine reigned, they took the pure bodies, shrouded them with costly spices and splendid shrouds and buried them with great veneration.

Parts of the relics of the two saints, Cyriacus and Julietta, are now located in the Syrian monastery in the wilderness of Shiheet, and also in the church of Virgin Mary, El-Muallaqa – Hanging church, in Old Cairo. There is a church after the name of the two martyrs Cyriacus and his mother Julietta, in the city of Tahta, its history goes back to the year 550 AD.

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

### 3. The Martyrdom of St. Horesius (Harsios) of Soul

On this day also, the honorable saint Anba Horesius of Soul (Soul is a village in the district of Atfih, Giza governorate, Egypt), was martyred.

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

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

إكليل الشهادة، امتلأت ابتهاجاً وشكرت الرب، وزاد احتمالها للعذاب الشديد. أما الوالي فأمر أن يمزق جسمها بمخالب حديدية وسكبوا عليها القار المغلي.

وأخيراً قطعوا رأسها بحد السيف فنالت إكليل الشهادة. وكان ذلك في سنة 305 ميلادية، فجاءت الجاريتان وأخذتا الجسدين الطاهرين وخبأتهما في إحدى المغارات بجوار مدينة طرسوس، إلى أن ملك قسطنطين البار، فأخذوا الجسدين الطاهرين وكفنوهما بأطيب فاخرة ودفنوهما بإكرام عظيم.

وتوجد أجزاء من رفات الشهيدين كيرياكوس ويوليطة أمه بدير السريان العامر ببرية شيهيت وكذلك بكنيسة السيدة مريم العذراء، المعلقة بمصر القديمة. وتوجد كنيسة تحمل اسم الشهيدين كيرياكوس ويوليطة أمه في مدينة طهطا، التي يرجع تاريخها إلى سنة 550 ميلادية. بركة صلواتهما فلتكن معنا. آمين.

3. استشهاد القديس الجليل أنبا هرسيوس (أورسيوس) بصول وفيه أيضاً تُعيد الكنيسة بتذكار استشهاد القديس الجليل أنبا هرسيوس (أورسيوس) بصول (صول قرية بمركز أطفيح بالجيزة بمصر). بركة صلواته فلتكن معنا. آمين. ولربنا المجد دائماً أبدياً. آمين.

## The Liturgy Psalm

مزمور القديس

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

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

Ψαλμος τω Δαυιδ ᾠ: α, β

Psalm 61: 1 - 3

المزمور 60: 1، 2

<p>ΩΩΤΕΜ ΦΝΟΥΤ ΕΠΑΤΩΒΖ: ΜΑΔΘΗΚ          ΕΤΑΠΡΟΨΕΥΧΗ: ΑΚΒΑΣΤ ΖΙΧΕΝ ΟΥΠΕΤΡΑ          ΑΚΒΙΩΙΤ ΝΗΙ: ΑΚΩΠΙ ΝΗΙ ΝΟΥΖΕΛΠΙΣ          ΝΕΜ ΟΥΠΥΡΟΣ ΝΤΕ ΟΥΧΟΜ.          ΔΔΛΗΛΟΥΑ.</p>	<p>Hear my cry, O God;          attend to my prayer. Lead          me to the rock that is higher          than I. For You have been a          shelter for me, a strong          tower. Alleluia.</p>	<p>استمع يا الله طلبتي، وأصغ إلى          صلاتي. على الصخرة رفعتني          وأرشدتني وصرت رجائي، وبرجاً          حصيناً. هليلويا.</p>
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**The Liturgy Gospel**  
**إنجيل القديس**

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

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

<p>ΟΥΔΑΝΑΣΤΩΣΙΣ ΕΒΟΛ ΖΕΝ          ΠΙΕΥΑΣΤΕΛΙΟΝ ΕΘΟΥΑΒ ΚΑΤΑ ΛΟΥΚΑΝ          ΔΣΙΟΥ.</p>	<p>A chapter according to          Saint Luke, may his          blessings be with us. Amen.</p>	<p>فصل من إنجيل معلمنا لوقا          البشير. بركاته علينا أمين.</p>
<p><b>ΛΟΥΚΑΝ ΙΔ: ΚΕ - ΔΕ</b></p>	<p><b>Luke 14: 25 - 35</b></p>	<p><b>لوقا 14: 25 - 35</b></p>
<p>ΝΑΥΜΟΥ ΔΕ ΝΕΜΑΥ ΝΖΕ ΖΑΝΝΙΟΥΤ          ΞΜΗΥ: ΟΥΟΖ ΕΤΑΥΦΟΝΖΥ ΠΕΧΑΥ ΝΩΟΥ.          ΖΕ ΦΗΘΕΝΗΟΥ ΖΑΡΟΙ ΟΥΟΖ          ΕΤΕΝΕΝΑΜΕΣΤΕ ΠΕΥΙΩΤ ΔΝ ΝΕΜ          ΤΕΥΜΑΥ ΝΕΜ ΤΕΥΣΕΙΜΙ ΝΕΜ ΝΕΥΨΗΡΙ          ΝΕΜ ΝΕΥΣΕΝΗΟΥ ΝΕΜ ΝΕΥΣΩΝΙ: ΕΤΙ ΔΕ          ΝΕΜ ΤΕΥΚΕΨΥΧΗ ΞΜΟΝΨΧΟΜ ΞΜΟΥ          ΕΕΡ ΜΑΘΗΤΗΣ ΝΗΙ.          ΦΗΕΤΕ ΝΕΝΑΤΑΔΕ ΠΕΥΣΤΑΥΡΟΣ          ΕΡΟΥ ΔΝ ΟΥΟΖ ΝΤΕΥΟΥΑΖΥ ΝΩΙ          ΞΜΟΝΨΧΟΜ ΞΜΟΥ ΕΕΡ ΜΑΘΗΤΗΣ ΝΗΙ.</p>	<p>Now great multitudes          went with Him. And He          turned and said to them:          If anyone comes to Me          and does not hate his father          and mother, wife and          children, brothers and          sisters, yes, and his own life          also, he cannot be My          disciple.          And whoever does not          bear his cross and come          after Me cannot be My          disciple.</p>	<p>وَكَانَ جُمُوعٌ كَثِيرَةٌ سَاطِرِينَ مَعَهُ          فَالْتَفَتَ وَقَالَ لَهُمْ:          إِنْ كَانَ أَحَدٌ يَأْتِي إِلَيَّ وَلَا يُبْغِضُ          أَبَاهُ وَأُمَّهُ وَأُمَّرَأَتَهُ وَأَوْلَادَهُ          وَإِخْوَتَهُ وَأَخْوَاتِهِ حَتَّى نَفْسَهُ أَيْضاً          فَلَا يَقْدِرُ أَنْ يَكُونَ لِي تَلْمِيذاً.          وَمَنْ لَا يَحْمِلُ صَلْبِيهِ وَيَأْتِي وَرَائِي          فَلَا يَقْدِرُ أَنْ يَكُونَ لِي تَلْمِيذاً.</p>

Ἦμα γὰρ ἐβολὴ δὲν ἄνωγ' ἐρωτῶ  
ἐκετ' οὐπὲρτος: μὴ ἐναθευσι ἠώροπ  
ἠτερεφωπ ἠτ' ἀπανη: χε ἀν οὐονταε  
ἠματ' ἐερ περσοβτ'.

Σίνα μὴπως ἠτερεχα τ' σεντ' οὐοε  
ἠμιοη ἠχευχομ ἠμοε ἠχοκε ἐβολ:  
οὐοε ἠτοερεγητς ἠσωβι ἠμοε ἠχε  
ἠοηοη νιβεν ἐθνατ'.

Ἐτ' ζω ἠμοε χε παρωμ ἀερεγητς  
ἠκωτ' οὐοε ἠπερεἠχευχομ ἠχοκε  
ἐβολ.

Ἰε νημ ἠοτρο ἐθναγεναε  
ἐπιπολεμοε ετ' νημ κεοτρο: μὴ  
ἐναθευσι ἀν ἠώροπ ἠτερεσοβνι: χε ἀν  
οὐοηοη ἠχομ ἠμοε δὲν μὴτ' ἠώο εἰ  
ἐβολ' ἐεραε ἠπεθνηοτ' ἐχωε νημ  
χοτ' ἠώο.

Ἦε ἠμιοη ἐτι ισθεν ἐροηοτ' ἠμοε  
ἠαεροτ'ωρπ ἠοηπρεσβιὰ ἐετωβε ἠσα  
οηεηρηνη.

Παρητ' οὐοηοη νιβεν ἐτ' δὲν ἄνωγ'  
ἐτε ἠἐναεραποταζεσοε ἀν ἠνεερεηπαρ  
χοητα τηροτ': ἠμιοη ἠχομ ἠμοε ἐερ  
μἀθητς νηι.

Ἦανε πῆμοτ' οὐη ἐωωπ δε  
ἠτερελωε ἠχε πῆμοτ' ἀηναμολεε  
ἠοτ'.

For which of you,  
intending to build a tower,  
does not sit down first and  
count the cost, whether he  
has enough to finish it,

lest, after he has laid the  
foundation, and is not able  
to finish, all who see it  
begin to mock him,

saying, 'This man began  
to build and was not able to  
finish?'

Or what king, going to  
make war against another  
king, does not sit down first  
and consider whether he is  
able with ten thousand to  
meet him who comes  
against him with twenty  
thousand?

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

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

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

وَمَنْ مِنْكُمْ وَهُوَ يُرِيدُ أَنْ يَبْنِيَ  
بُرْجًا لَا يَجْلِسُ أَوَّلًا وَيَحْسِبُ  
النَّفَقَةَ هَلْ عِنْدَهُ مَا يَلْزَمُ لِكَمَالِهِ؟

لِنَلَّا يَضَعُ الْأَسَاسَ وَلَا يَقْدِرُ أَنْ  
يُكْمَلَ فَيَبْتَدِئُ جَمِيعُ النَّاطِرِينَ  
يَهْزَأُونَ بِهِ.

قَائِلِينَ: هَذَا الْإِنْسَانُ ابْتَدَأَ يَبْنِي  
وَلَمْ يَقْدِرْ أَنْ يُكْمَلَ.

وَأَيُّ مَلِكٍ إِنْ ذَهَبَ لِمُقَاتَلَةِ مَلِكٍ  
آخَرَ فِي حَرْبٍ لَا يَجْلِسُ أَوَّلًا  
وَيَتَشَاوَرُ: هَلْ يَسْتَطِيعُ أَنْ يُلَاقِيَ  
بِعَشْرَةِ آلَافٍ الَّذِي يَأْتِي عَلَيْهِ  
بِعِشْرِينَ أَلْفًا؟

وَالْأَمَّا دَامَ ذَلِكَ بَعِيدًا يُرْسِلُ  
سَفَارَةً وَيَسْأَلُ مَا هُوَ لِلصُّلْحِ.

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

الْمِلْحُ جَيِّدٌ. وَلَكِنْ إِذَا فَسَدَ الْمِلْحُ  
فَبِمَاذَا يُصْلَحُ؟

Οὐδε πικαρι οὐδε ἴκοπριὰ ἔφερψα  
αν ἀλλὰ ἐψαφζιτψ ἐβολ: φηἔτε οὔον  
μαψχ ἄμοσ ἐσωτεμ μαρεψσωτεμ.

*Πῶον φα Πεννοοῖ πε ψα ἐνεε  
ἵτε νι ἐνεε: ἀμην.*

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

*Glory be to God forever.*

لَا يَصْنَعُ لِأَرْضٍ وَلَا لِمَزْبَلَةٍ  
فَيَطْرَحُونَهُ خَارِجًا. مَنْ لَهُ أُذُنَانِ  
لِلسَّمْعِ فَلْيَسْمَعْ.

*والمجد لله دائماً.*



# Katameros Readings for the 16<sup>th</sup> Day of Abib

قطمارس قراءات اليوم السادس عشر من شهر أبيب المبارك

ΚΟΥΜΗΤ ΚΟΥΤ ΝΕΖΟΥΤ ἘΠΙΔΒΟΥΤ ΕΠΗΠ

ΡΟΥΖΙ

Vespers Psalm

مزمور العشيّة

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

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

Ψαλμος τω Δαυιδ ιη: α, β

Psalm 19: 1, 4

مزمور 18: 1, 4

Πιφηνοῖ σεσαζι ἠπῶον  
ἠφνον†: πιθαμιὸ ἵτε νεϋζιχ  
πιτερῶμα ριωϋ ἠμοϋ: ἀποτῆρωον  
ϋεναϋ ἐβωλ ριχεν ἵκαρι τηρϋ: οτοϋ  
νοτσαζι ατφοϋ ϋα ατρηχϋ  
ἵτοικοϋμενη. Ἀλληλοια.

The heavens declare the glory of God; and the firmament proclaims the work of His hands. Their sound has gone out upon all the earth, and their words have reached to the ends of the world. Alleluia.

السموات تحدث بمجد الله، والفلك يخبر بعمل يديه. في كل الأرض خرج منطقتهم، وإلى أقصى المسكونة بلغت أقوالهم. هليلويا.

Vespers Gospel

إنجيل العشيّة

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

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

Οτἄναστρωσιϋ ἐβωλ ρεν  
πιετἄστρελιον εθοταβ κατἄ Ιωαννην  
ασιοϋ.

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

فصل من إنجيل معلمنا يوحنا البشير. بركاته علينا آمين.

Ιωαννην ιε: ζ - ιϛ

John 15: 7 - 16

يوحنا 15: 7 - 16

Εἰς ἡμᾶς ἀρετῶν ἡμῶν ἐπιμένει  
ἐπιμένει ὅτι ἐπιμένει ἡμῶν ἐπιμένει  
ἐπιμένει ἡμῶν ἐπιμένει ἡμῶν ἐπιμένει  
ἐπιμένει ἡμῶν ἐπιμένει ἡμῶν ἐπιμένει.

ὅτι ἐπιμένει ἡμῶν ἐπιμένει ἡμῶν ἐπιμένει  
ἐπιμένει ἡμῶν ἐπιμένει ἡμῶν ἐπιμένει  
ἐπιμένει ἡμῶν ἐπιμένει ἡμῶν ἐπιμένει.

ὅτι ἐπιμένει ἡμῶν ἐπιμένει ἡμῶν ἐπιμένει  
ἐπιμένει ἡμῶν ἐπιμένει ἡμῶν ἐπιμένει  
ἐπιμένει ἡμῶν ἐπιμένει ἡμῶν ἐπιμένει.

ὅτι ἐπιμένει ἡμῶν ἐπιμένει ἡμῶν ἐπιμένει  
ἐπιμένει ἡμῶν ἐπιμένει ἡμῶν ἐπιμένει  
ἐπιμένει ἡμῶν ἐπιμένει ἡμῶν ἐπιμένει.

ὅτι ἐπιμένει ἡμῶν ἐπιμένει ἡμῶν ἐπιμένει  
ἐπιμένει ἡμῶν ἐπιμένει ἡμῶν ἐπιμένει  
ἐπιμένει ἡμῶν ἐπιμένει ἡμῶν ἐπιμένει.

ὅτι ἐπιμένει ἡμῶν ἐπιμένει ἡμῶν ἐπιμένει  
ἐπιμένει ἡμῶν ἐπιμένει ἡμῶν ἐπιμένει  
ἐπιμένει ἡμῶν ἐπιμένει ἡμῶν ἐπιμένει.

ὅτι ἐπιμένει ἡμῶν ἐπιμένει ἡμῶν ἐπιμένει  
ἐπιμένει ἡμῶν ἐπιμένει ἡμῶν ἐπιμένει  
ἐπιμένει ἡμῶν ἐπιμένει ἡμῶν ἐπιμένει.

ὅτι ἐπιμένει ἡμῶν ἐπιμένει ἡμῶν ἐπιμένει  
ἐπιμένει ἡμῶν ἐπιμένει ἡμῶν ἐπιμένει  
ἐπιμένει ἡμῶν ἐπιμένει ἡμῶν ἐπιμένει.

ὅτι ἐπιμένει ἡμῶν ἐπιμένει ἡμῶν ἐπιμένει

If you abide in Me, and  
My words abide in you, you  
will ask what you desire,  
and it shall be done for you.

By this My Father is  
glorified, that you bear  
much fruit; so you will be  
My disciples.

As the Father loved Me,  
I also have loved you; abide  
in My love.

If you keep My  
commandments, you will  
abide in My love, just as I  
have kept My Father's  
commandments and abide  
in His love.

These things I have  
spoken to you, that My joy  
may remain in you, and that  
your joy may be full.

This is My  
commandment, that you  
love one another as I have  
loved you.

Greater love has no one  
than this, than to lay down  
one's life for his friends.

You are My friends if  
you do whatever I command  
you.

No longer do I call you  
servants, for a servant does

إِنْ تَبَيَّنْتُمْ فِيَّ وَتَبَيَّنَتْ كَلَامِي فِيكُمْ  
تَطْلُبُونَ مَا تَرِيدُونَ فَيَكُونُ لَكُمْ.

بِهَذَا يَتَمَجَّدُ أَبِي أَنْ تَأْتُوا بِثَمَرٍ  
كَثِيرٍ فَتَكُونُونَ تَلَامِيذِي.

كَمَا أَحَبَّنِي الْآبُ كَذَلِكَ أَحَبَبْتُكُمْ أَنَا.  
أُبَيَّنُوا فِي مَحَبَّتِي.

إِنْ حَفِظْتُمْ وَصَايَايَ تَتَبَيَّنُونَ فِي  
مَحَبَّتِي كَمَا أَنِّي أَنَا قَدْ حَفِظْتُ  
وَصَايَا أَبِي وَأَتَّبَعْتُ فِي مَحَبَّتِهِ.

كَلَّمْتُكُمْ بِهَذَا لِكَيْ يَبْقَى فَرَحِي فِيكُمْ  
وَيَكْمَلَ فَرَحُكُمْ.

هَذِهِ هِيَ وَصِيَّتِي أَنْ تُحِبُّوا بَعْضُكُمْ  
بَعْضًا كَمَا أَحَبَبْتُكُمْ.

لَيْسَ لِأَحَدٍ حُبٌّ أَكْبَرَ مِنْ هَذَا أَنْ  
يَضَعَ أَحَدٌ نَفْسَهُ لِأَجْلِ أَحِبَّائِهِ.

أَنْتُمْ أَحِبَّائِي إِنْ فَعَلْتُمْ مَا أَوْصَيْتُكُمْ  
بِهِ.

لَا أَعُودُ أَسَمِّيَكُمْ عِبِيدًا لِأَنَّ الْعَبْدَ لَا  
يَعْلَمُ مَا يَعْمَلُ سَيِّدُهُ لَكِنِّي قَدْ

ἄπαρε πιβωκ ἐμι χε οὔ πε ἔτε περῶοις  
 ρα ἄμοϋ: ἠῶωτεν δε αἰμοῦτ ἔρωτεν  
 χε ναὺφῆρ χε ρωβ νιβεν ἔταισομοῦ  
 ἠτοτεϋ ἠΠαιωτ αἰταμωτεν ἔρωοῦ.

Ἡῶωτεν ἀν ἄρετενσοῦπτ ἀλλα  
 ἄνοκ αἰσεῦπ ἠηνοῦ οῦορ ἀιχα ἠηνοῦ  
 ρινα ἠτετενωῦενωτεν οῦορ ἠτετενεῖν  
 οῦταρ ἐβολ οῦορ πετενοῦταρ  
 ἠτεϋῶρι ρινα φῆτετε τενναεῖρεῖτιν  
 ἄμοϋ ἠτοτεϋ ἠΦιωτ δεῖν Παραῖν  
 ἠτεϋτηιϋ ἠωτεν.

*Πῶοῦ φα Πεννοῦτ πε: ὡα ἐνερ  
 ἠτε ἠιῖνερ: ἀμῆν.*

not know what his master is doing; but I have called you friends, for all things that I heard from My Father I have made known to you.

You did not choose Me, but I chose you and appointed you that you should go and bear fruit, and that your fruit should remain, that whatever you ask the Father in My name He may give you.

*Glory be to God forever.*

سَمَّيْتُمْ أَحِبَاءَ لَائِي أَعَلَّمْتُكُمْ بِكُلِّ مَا سَمِعْتُهُ مِنْ أَبِي.

لَيْسَ أَنْتُمْ اخْتَرْتُمُونِي بَلْ أَنَا اخْتَرْتُكُمْ وَأَقَمْتُكُمْ لِتَذْهَبُوا وَتَأْتُوا بِثَمَرٍ وَيَذُومَ ثَمَرُكُمْ لِكَيْ يُعْطِيَكُمْ الْآبُ كُلَّ مَا طَلَبْتُمْ بِاسْمِي.

*والمجد لله دائماً.*

## Ψωρη

### Matins Psalm

مزمور باكر

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

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

Ψαλμος τω Δαυιδ ᾠδ: α, δ

Psalm 45: 1, 2

مزمور 44: 1, 4

Ἀπαρῆτ ἀϋβεβι ἠοῦραχι ἠὰταθον:  
 †ναχω ἠναῖβηνοῖ ἄνοκ ἠπιοῦρο: ἄ  
 πιῖμοτ ρωϋ ἐβολ δεῖν νεκῶφοτοῦ:  
 εῶβε φα ἄΦνοῦτ ῶμοῦ ἔροκ ὡα ἐνερ.  
 Ἀλληλοῖα.

My heart is overflowing with a good theme; I recite my composition concerning the King. Grace is poured upon Your lips; therefore, God has blessed You forever. Alleluia.

فاض قلبي بكلام صالح. اني اخبر الملك بأفعالي. وقد انسكبت النعمة على شفقتك، فلذلك باركك الله إلى الدهر. هليلويا.

### Matins Gospel

إنجيل باكر

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

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

<p>Οὐὰναστνωσις ἐβολ θεν πιεταστελιον εθοταβ κα τα Ιωαννην ασιοτ.</p>	<p>A chapter according to Saint John, may his blessings be with us. Amen.</p>	<p>فصل من إنجيل معلمنا يوحنا البشير. بركاته علينا آمين.</p>
<p><b>Ιωαννην α: α - ιζ</b></p>	<p><b>John 1: 1 - 17</b></p>	<p><b>يوحنا 1: 1 - 17</b></p>
<p>θεν τ αρχη νε πι ασι πε οροθ πι ασι να εχη θ ατεν Φνοτ οροθ νε ορνοτ πε πι ασι.</p> <p>Φαι ενα εχη ιαεν θη θ ατεν Φνοτ.</p> <p>θωβ νιβεν αρωπι εβολ θιτοτ οροθ ατδνοτ απε ελι ωπι εβολ θεν φηεταρωπι.</p> <p>He πωνθ πε ετε νδητ οροθ πωνθ νε φωτωι νηρωι πε.</p> <p>Οροθ πιωωι αεροωι θεν πιχακι οροθ απε πιχακι ωταροτ.</p> <p>Αρωπι ηχε ορωι εανοροπι εβολ θιτεν Φνοτ επεραν πε ιωανησ.</p> <p>Φαι αρι ευμεθερε θινα ητερεμεθερε θα πιωωι θινα ητε ορον νιβεν ναετ εβολ θιτοτ.</p>	<p>In the beginning was the Word, and the Word was with God, and the Word was God.</p> <p>He was in the beginning with God.</p> <p>All things were made through Him, and without Him nothing was made that was made.</p> <p>In Him was life, and the life was the light of men</p> <p>And the light shines in the darkness, and the darkness did not comprehend it</p> <p>There was a man sent from God, whose name was John.</p> <p>This man came for a witness, to bear witness of the Light, that all through him might believe.</p>	<p>في البدء كان الكلمة والكلمة كان عند الله وكان الكلمة الله.</p> <p>هَذَا كَانَ فِي الْبَدْءِ عِنْدَ اللَّهِ.</p> <p>كُلُّ شَيْءٍ بِهِ كَانَ وَبِغَيْرِهِ لَمْ يَكُنْ شَيْءٌ مِمَّا كَانَ.</p> <p>فِيهِ كَانَتِ الْحَيَاةَ وَالْحَيَاةَ كَانَتْ نُورَ النَّاسِ.</p> <p>وَالنُّورُ يُضِيءُ فِي الظُّلْمَةِ وَالظُّلْمَةُ لَمْ تَدْرِكْهُ.</p> <p>كَانَ إِنْسَانٌ مُرْسَلٌ مِنَ اللَّهِ اسْمُهُ يُوْحَنَّا.</p> <p>هَذَا جَاءَ لِلشَّهَادَةِ لِيَشْهَدَ للنُّورِ لَكِي يُوْمِنَ الكُلُّ بِوَاسِطَتِهِ.</p>

He ñòoç an pe pioçwini aλλa  
zina ñteçerμεερε δa pioçwini.

Haçwop ñxe pioçwini ñtaφwmi  
φhετεροçwini ερωμι niβen eθhnoç  
επικοcμoc.

Haçxh ðen pikocμoc pe oçoç  
pikocμoc açwopi εβολ zιτοτεç oçoç  
ùπε pikocμoc coçwneç.

Acì ça nhετεnoç oçoç  
nhετεnoç ùποçwopç ερωoç.

Ph ðe εταçwopç ερωoç açç  
ερwιwι nwoç εερ wηρι ñnoçç  
nhεθaλçç επεçpan.

Phετε εβολ ðen oçnoç an ne  
oçðe εβολ ðen φoçwι ñcapç an ne  
oçðe εβολ ðen φoçwι ñpwmi an ne  
aλλa εταçwacoç εβολ ðen φnoçç.

Oçoç Picaçi açεροçcapç oçoç  
açwopi ñðpηi ñðhτεn oçoç aηhαç  
επεçwòç ùφpηçç ùπwòç noçwηρι  
ùμαçατεç ñτοτεç ùπεçwοτ εçμεç  
ñòμοτ neμ oçμεθwmi.

Iωaηηηc açerμεερε eθhητεç oçoç  
açwιç εβολ εçxω ùμοc çε φaι pe  
φhεταιçoç çε φhεθhnoç μεneηcωι  
açerwopç εροι çε ne oçwopç εροι pω  
pe.

He was not that Light,  
but was sent to bear witness  
of that Light

That was the true Light  
which gives light to every  
man coming into the world.

He was in the world,  
and the world was made  
through Him, and the world  
did not know Him.

He came to His own,  
and His own did not receive  
Him.

But as many as received  
Him, to them He gave the  
right to become children of  
God, to those who believe  
in His name:

who were born, not of  
blood, nor of the will of the  
flesh, nor of the will of  
man, but of God

And the Word became  
flesh and dwelt among us,  
and we beheld His glory,  
the glory as of the only  
begotten of the Father, full  
of grace and truth.

John bore witness of  
Him and cried out, saying,  
“This was He of whom I  
said, ‘He who comes after  
me is preferred before me,  
for He was before me.’”

لَمْ يَكُنْ هُوَ النُّورَ بَلْ لِيَشْهَدَ لِلنُّورِ.

كَانَ النُّورَ الْحَقِيقِي الَّذِي يُنِيرُ كُلَّ  
إِنْسَانٍ آتِيًا إِلَى الْعَالَمِ.

كَانَ فِي الْعَالَمِ وَكَوْنَ الْعَالَمِ بِهِ وَلَمْ  
يَعْرِفْهُ الْعَالَمِ.

إِلَى خَاصَّتِهِ جَاءَ وَخَاصَّتُهُ لَمْ  
تَقْبَلْهُ.

وَأَمَّا كُلُّ الَّذِينَ قَبِلُوهُ فَأَعْطَاهُمْ  
سُلْطَانًا أَنْ يَصِيرُوا أَوْلَادَ اللَّهِ أَيِ  
الْمُؤْمِنُونَ بِاسْمِهِ.

الَّذِينَ وُلِدُوا لَيْسَ مِنْ دَمٍ وَلَا مِنْ  
مَشِينَةٍ جَسَدٍ وَلَا مِنْ مَشِينَةٍ رَجُلٍ  
بَلْ مِنَ اللَّهِ.

وَالْكَلِمَةُ صَارَ جَسَدًا وَحَلَّ بَيْنَنَا  
وَرَأَيْنَا مَجْدَهُ مَجْدًا كَمَا لَوْحِيدٍ مِنَ  
الْأَبِ مَمْلُوءًا نِعْمَةً وَحَقًّا.

يُوحَنَّا شَهِدَ لَهُ وَنَادَى قَانِلًا: " هَذَا  
هُوَ الَّذِي قُلْتُ عَنْهُ: إِنَّ الَّذِي يَأْتِي  
بَعْدِي صَارَ قُدَّامِي لِأَنَّهُ كَانَ  
قَبْلِي ".

Χε ἀνον τηρεν ἀνθι ἐβολ θεν  
περμωο νεμ ογῆμοτ ἡτῶεβιῶ  
ἡνογῆμοτ.

Χε πινομοο ἀγῆθι ἐβολ θιτεν  
ἡωῆσῃ: πῆμοτ δε νεμ ἡμεθῆ  
ἀγῶπι ἐβολ θιτεν ἡσοῦο Πιχριστοο.

*Πῶοῦ φα Πεννοῦῦ πε ῶα ἐνεθ  
ἡτε ἡι ἐνεθ: ἀμῆῆ.*

And of His fullness we  
have all received, and grace  
for grace.

For the law was given  
through Moses, but grace  
and truth came through  
Jesus Christ.

*Glory be to God  
forever.*

وَمِنْ مَلْنِهِ نَحْنُ جَمِيعًا أَخَذْنَا  
وَنِعْمَةً فَوْقَ نِعْمَةٍ.

لَأَنَّ النَّامُوسَ بِمُوسَى أُعْطِيَ أَمَّا  
النِّعْمَةُ وَالْحَقُّ فَبِيسُوعِ الْمَسِيحِ  
صَارَا.

*والمجد لله دائماً.*

## Liturgy Readings

قراءات القداو

### The Pauline Epistle

رسالة بولس الرسول

## Ἡ ἐπιστολῆ ἡτε πενθαθ Παῦλοο Πιὰποστολοο

Παῦλοο φῆβοκ ἡπενθοιο ἡσοῦο  
Πιχριστοο: πιαποστολοο εῦθαθῆ:  
φῆεταῦθαῶῦ ἐπιθῶεπνοῦῦ ἡτε  
Φνοῦῦ.

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

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

Ἡρωμιοο ἡ: ἡ - ἡ

**Romans 10: 4 - 18**

**رومية 10: 4 - 18**

Πχωκ θαρ ἡπινομοο Πιχριστοο πε  
εῦμεθῆ ἡνοῦο ἡιβεν εῦθαθῦ ἐροϑ.

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

لَأَنَّ غَايَةَ النَّامُوسِ هِيَ الْمَسِيحُ  
لِلْبَرِّ لِكُلِّ مَنْ يُؤْمِنُ بِهِ.

ἡωῆσῃ θαρ ἀϑῆθαι θε ἡμεθῆ  
ἐβολ θεν πινομοο: φῆρωῆ εῦθαθῃ  
εϑῆωνθ ἡθῆτῃ.

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

لَأَنَّ مُوسَى يَكْتُبُ فِي الْبَرِّ الَّذِي  
بِالنَّامُوسِ: إِنَّ الْإِنْسَانَ الَّذِي  
يَفْعَلُهَا سَيَحْيَا بِهَا.

Ἡμεθῆ δε ἐβολ θεν φῆθαθῦ  
ἐϑῶ ἡμοο ἡπαρῆῦ: ἡπερϑοο θεν

But the righteousness of  
faith speaks in this way,  
“Do not say in your heart,  
‘Who will ascend into

وَأَمَّا الْبَرُّ الَّذِي بِالْإِيمَانِ فَيَقُولُ  
هَكَذَا: لَا تَقُلْ فِي قَلْبِكَ مَنْ يَصْعَدُ  
إِلَى السَّمَاءِ، أَي لِيحْدِرَ الْمَسِيحِ.

πεκρητ γε νιμ εθναδωυε επωωι ετφε:  
ετε φαι πε γε ντεϋι νι μπιχριστος  
επεσχητ.

Ιε νιμ εθναδωυε επεσχητ εφνοϋν:  
ετε φαι πε γε ντεϋι νι μπιχριστος  
επωωι εβολ θεν νηεθωωοϋτ.

Αλλα οϋ πε ετε ττραφη ζω  
μμοϋ εϋεντ εροκ νχε πιχαχι εχη θεν  
ρωκ οτοϋ εχη θεν πεκρητ: ετε φαι πε  
πιχαχι ντε φναϋτ ετενηιωωυ μμοϋ.

Χε εωωπ ακωανοτωνϋ εβολ θεν  
ρωκ γε Πβοις πε Ιησοϋς οτοϋ  
ντεκναϋτ θεν πεκρητ γε αφνοϋτ  
τοϋνοϋ εβολ θεν νηεθωωοϋτ  
εκενοϋεμ.

θεν πιρητ ταρ σεναϋτ εροϋ  
εϋμεθμη: θεν ρωοϋ δε σεοϋωνϋ  
μμοϋ εβολ εϋνοϋεμ.

Сζω ταρ μμοϋ νχε ττραφη γε  
οτοϋν νιβεν εθναϋτ εροϋ ννεϋβιωπι.

Уμοϋ φωρϋ ταρ ωοπ μπιλοϋδαι  
νεμ πιΟϋεινι: Πβοις ταρ νοϋωτ πε  
ντε οτοϋν νιβεν: εϋοι νραμλδ νοτοϋν  
νιβεν ετωωυ εϋρηι οϋβηϋ.

Οτοϋν ταρ νιβεν εθνατωβϋ μφραν  
μΠβοις εϋενοϋεμ.

heaven?” that is, to bring  
Christ down from above.

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

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

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

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

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

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

For ‘whoever calls on  
the name of The Lord shall  
be saved.’

أَوْ مَنْ يَهْبِطُ إِلَى الْهَوِيَّةِ؟ أَيُّ  
لِيُصْعِدَ الْمَسِيحَ مِنَ الْأَمْوَاتِ.

لَكِنْ مَاذَا يَقُولُ؟ الْكَلِمَةُ قَرِيْبَةٌ مِنْكَ  
فِي فَمِكَ وَفِي قَلْبِكَ، أَيُّ كَلِمَةُ  
الْإِيمَانِ الَّتِي نَكْرُرُ بِهَا.

لَأَنَّكَ إِنْ اعْتَرَفْتَ بِفَمِكَ بِالرَّبِّ  
يَسُوعَ وَآمَنْتَ بِقَلْبِكَ أَنَّ اللَّهَ أَقَامَهُ  
مِنَ الْأَمْوَاتِ خَلَّصَتْ.

لَأَنَّ الْقَلْبَ يُؤْمِنُ بِهِ لِلْبِرِّ وَالْفَمَ  
يُعْتَرِفُ بِهِ لِلْخَلَّاصِ.

لَأَنَّ الْكِتَابَ يَقُولُ: كُلُّ مَنْ يُؤْمِنُ بِهِ  
لَا يَخْزَى.

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

لَأَنَّ كُلَّ مَنْ يَدْعُو بِاسْمِ الرَّبِّ  
يَخْلُصُ.

Πως οτην σενατωβη υφηητε  
υπουναετ εροφ: πως δε σεαναετ  
υφηητε υπονοομεφ: πως δε  
σενασωτεμ ατδνε φηετρωιω.

Πως δε σεναρωιω  
ατρωτεμοτοροπον κατα φρητ ετςδνοτ  
χε εως ενεσε νεβδλαετ  
νηηετρωιεννοτεφ ηνηπεθαναετ.

Αλλα υπονωτεμ τηροτ ησα  
πεταστελιον: Ησαηας ταρ ερω υμοσ  
χε Πβοις νιμ πε εταεναετ ετενςμη:  
οτοε πωωβω υΠβοις εταεδωρη ενιμ.

Θαρα φναετ εβολ δεν πωτεμ:  
πε: πωτεμ δε εβολ ειτεν πεαχι  
υφνοτ πε.

Αλλα τρω υμοσ χε μη  
υπονωτεμ μενοτνε εποτδρωσ  
ωεναε εβολ ειτεν πεαχι τηρε: οτοε  
νοτσαχι ατφοε ωα ατρηε  
ητοικοτμενη.

*Πεμοτ ταρ νεμωτεν νεμ  
τηρηνη ετσοπ: χε αμην εσεωπι.*

How then shall they call  
on Him in whom they have  
not believed? And how shall  
they believe in Him of  
whom they have not heard?  
And how shall they hear  
without a preacher?

And how shall they  
preach unless they are sent?  
As it is written: 'How  
beautiful are the feet of  
those who preach the gospel  
of peace, who bring glad  
tidings of good things!'

But they have not all  
obeyed the gospel. For  
Isaiah says, 'Lord, who has  
believed our report? And to  
whom has the arm of The  
Lord been revealed?'

So then faith comes by  
hearing, and hearing by the  
word of God.

But I say, 'have they not  
heard?' Yes indeed: 'Their  
sound has gone out to all the  
earth, And their words to  
the ends of the world.'"

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

فَكَيْفَ يَدْعُونَ بِمَنْ لَمْ يُؤْمِنُوا بِهِ.  
وَكَيْفَ يُؤْمِنُونَ بِمَنْ لَمْ يَسْمَعُوا بِهِ  
وَكَيْفَ يَسْمَعُونَ بِلَا كَارِرٍ؟

وَكَيفَ يَكْرِزُونَ إِنْ لَمْ يُرْسَلُوا؟ كَمَا  
هُوَ مَكْتُوبٌ: "مَا أَجْمَلُ أَقْدَامِ  
الْمُبَشِّرِينَ بِالسَّلَامِ، الْمُبَشِّرِينَ  
بِالْخَيْرَاتِ!"

لَكِنْ لَيْسَ الْجَمِيعُ قَدْ أَطَاعُوا  
الْإِنْجِيلَ، لِأَنَّ إِسْعِيَاءَ يَقُولُ: " يَا  
رَبِّ مَنْ صَدَّقَ خَبْرَنَا. وَلِمَنْ  
اسْتَعْلَنَتْ ذِرَاعُ الرَّبِّ؟"

إِذَا الْإِيمَانُ بِالْخَبَرِ وَالْخَبَرُ بِكَلِمَةِ  
اللَّهِ.

لَكِنِّي أَقُولُ: أَلَعَلَّهُمْ لَمْ يَسْمَعُوا؟  
بَلَى! "إِلَى جَمِيعِ الْأَرْضِ خَرَجَ  
صَوْتُهُمْ، وَإِلَى أَقَاصِي الْمَسْكُونَةِ  
أَقْوَالُهُمْ."

*نعمة الله الأب تكون مع جميعكم.  
أمين.*

## The Catholic Epistle الكاثوليكون

Καθολικον εβολ δεν πε πιροτ  
ηεπιστολη ητε πενωτ Ιωαννης.  
Αμην. Ηαμηνρατ.

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

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



Φη̅ε̅να̅ϗ̅ω̅π̅ ι̅ς̅χ̅ε̅ν̅ Ϸ̅η̅  
φ̅η̅ε̅τ̅αν̅σο̅θ̅μ̅ε̅ϗ̅ φ̅η̅ε̅τ̅αν̅να̅ϗ̅ ε̅ρο̅ϗ̅  
ἡ̅ν̅η̅ν̅β̅α̅λ̅ φ̅η̅ε̅τ̅αν̅σο̅μ̅ο̅ς̅ ε̅ρο̅ϗ̅: ο̅ϗ̅ο̅Ϸ̅  
ἄ̅ν̅η̅ν̅ς̅ι̅ζ̅ χ̅ε̅μ̅χ̅ω̅μ̅ϗ̅ ε̅ϑ̅ε̅ π̅ι̅ς̅α̅χ̅ι̅ ἡ̅ν̅τ̅ε̅  
π̅ω̅ν̅ῶ̅.

Ο̅ϗ̅ο̅Ϸ̅ π̅ι̅ω̅ν̅ῶ̅ ἁ̅ρ̅ο̅ϗ̅ω̅ν̅ῶ̅ ε̅β̅ο̅λ̅ ο̅ϗ̅ο̅Ϸ̅  
ἁ̅ν̅η̅ν̅α̅ϗ̅: ο̅ϗ̅ο̅Ϸ̅ τ̅ε̅ν̅ε̅ρ̅μ̅ε̅ϑ̅ε̅ρ̅ε̅ ο̅ϗ̅ο̅Ϸ̅  
τ̅ε̅ν̅τ̅α̅μ̅ο̅ ἡ̅μ̅ω̅τ̅ε̅ν̅ ε̅π̅ι̅ω̅ν̅ῶ̅ ἡ̅ν̅ε̅ν̅ε̅ρ̅: χ̅ε̅  
φ̅η̅ε̅τ̅ω̅π̅ Ϸ̅α̅ φ̅ι̅ω̅τ̅ ο̅ϗ̅ο̅Ϸ̅ ἁ̅ρ̅ο̅ϗ̅ω̅ν̅ῶ̅  
ε̅ρ̅ο̅ν̅.

Φ̅η̅ε̅τ̅αν̅να̅ϗ̅ ε̅ρο̅ϗ̅ ο̅ϗ̅ο̅Ϸ̅  
ε̅τ̅αν̅σο̅θ̅μ̅ε̅ϗ̅ τ̅ε̅ν̅θ̅ι̅ω̅ι̅ϗ̅ ἡ̅μ̅ο̅ϗ̅ ἡ̅μ̅ω̅τ̅ε̅ν̅  
Ϸ̅ι̅ν̅α̅ ἡ̅θ̅ω̅τ̅ε̅ν̅ Ϸ̅ω̅τ̅ε̅ν̅ ἡ̅ν̅τ̅ε̅ ο̅ϗ̅μ̅ε̅τ̅ω̅φ̅η̅ρ̅  
ϗ̅ω̅π̅ι̅ ἡ̅μ̅ω̅τ̅ε̅ν̅ ἡ̅μ̅α̅ν̅ ο̅ϗ̅ο̅Ϸ̅ τ̅ε̅ν̅μ̅ε̅τ̅ω̅φ̅η̅ρ̅  
ἁ̅ς̅χ̅η̅ ἡ̅μ̅ φ̅ι̅ω̅τ̅ ἡ̅μ̅ Π̅ε̅ϗ̅ω̅η̅ρ̅ι̅ Ἰ̅η̅σο̅ϗ̅  
Π̅ι̅χ̅ρ̅ι̅ς̅τ̅ο̅ς̅.

Ο̅ϗ̅ο̅Ϸ̅ ἡ̅μ̅ι̅ ε̅τ̅ε̅ν̅ς̅ῶ̅ι̅ ἡ̅μ̅ω̅ο̅ϗ̅ ἡ̅μ̅ω̅τ̅ε̅ν̅  
Ϸ̅ι̅ν̅α̅ ἡ̅ν̅τ̅ε̅ π̅ε̅τ̅ε̅ν̅ρ̅α̅ϗ̅ι̅ ϗ̅ω̅π̅ι̅ ε̅ϗ̅χ̅η̅κ̅ ε̅β̅ο̅λ̅.

Ο̅ϗ̅ο̅Ϸ̅ φ̅α̅ι̅ π̅ε̅ π̅ι̅ω̅ϗ̅ ε̅τ̅αν̅σο̅θ̅μ̅ε̅ϗ̅  
ἡ̅ν̅τ̅ο̅τ̅ϗ̅ τ̅ε̅ν̅θ̅ι̅ω̅ι̅ϗ̅ ἡ̅μ̅ο̅ϗ̅ ἡ̅μ̅ω̅τ̅ε̅ν̅: χ̅ε̅  
φ̅η̅ο̅ν̅ϗ̅ ο̅ϗ̅ο̅ϗ̅ω̅ι̅ν̅ι̅ π̅ε̅ ο̅ϗ̅ο̅Ϸ̅ ἡ̅μ̅ο̅ν̅ ε̅λ̅ι̅  
ἡ̅χ̅α̅κ̅ι̅ ἡ̅ῶ̅η̅τ̅ϗ̅.

Ε̅ϗ̅ω̅π̅ ἁ̅ν̅ω̅ἁ̅ν̅ζ̅ο̅ς̅ χ̅ε̅ ο̅ϗ̅ο̅ν̅ ἡ̅τ̅αν̅  
ἡ̅ν̅ο̅ϗ̅μ̅ε̅τ̅ω̅φ̅η̅ρ̅ ἡ̅μ̅α̅ϗ̅ ο̅ϗ̅ο̅Ϸ̅ ε̅ν̅μ̅ο̅ϗ̅ι̅ ῶ̅ε̅ν̅  
π̅ι̅χ̅α̅κ̅ι̅ τ̅ε̅ν̅χ̅ε̅ μ̅ε̅θ̅ο̅ν̅ϗ̅ ο̅ϗ̅ο̅Ϸ̅ τ̅ε̅ν̅ι̅ρ̅ι̅  
ἡ̅θ̅μ̅η̅ι̅ ἁ̅ν̅.

That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, concerning the Word of life;

the life was manifested, and we have seen, and bear witness, and declare to you that eternal life which was with the Father and was manifested to us;

that which we have seen and heard we declare to you, that you also may have fellowship with us; and truly our fellowship is with the Father and with His Son Jesus Christ.

And these things we write to you that your joy may be full.

This is the message, which we have heard from Him and declare to you, that God is light and in Him is no darkness at all.

If we say that we have fellowship with Him, and walk in darkness, we lie and do not practice the truth.

أَلَّذِي كَانَ مِنَ الْبَدْءِ الَّذِي سَمِعْنَاهُ  
الَّذِي رَأَيْنَاهُ بَعْيُونَا الَّذِي شَاهَدْنَاهُ  
وَلَمَسْتَهُ أَيْدِينَا مِنْ جِهَةِ كَلِمَةِ  
الْحَيَاةِ.

فَإِنَّ الْحَيَاةَ أَظْهَرَتْ وَقَدْ رَأَيْنَا  
وَنَشْهَدُ وَنُخْبِرُكُمْ بِالْحَيَاةِ الْأَبَدِيَّةِ  
الَّتِي كَانَتْ عِنْدَ الْآبِ وَأَظْهَرَتْ لَنَا.

الَّذِي رَأَيْنَاهُ وَسَمِعْنَاهُ نُخْبِرُكُمْ بِهِ  
لِكَيْ يَكُونَ لَكُمْ أَيْضًا شَرِكَةٌ مَعَنَا  
وَأَمَّا شَرِكَتُنَا نَحْنُ فَهِيَ مَعَ الْآبِ  
وَمَعَ ابْنِهِ يَسُوعَ الْمَسِيحِ.

وَنُكْتُبُ إِلَيْكُمْ هَذَا لِكَيْ يَكُونَ فَرْحُكُمْ  
كَامِلًا.

وَهَذَا هُوَ الْخَبْرُ الَّذِي سَمِعْنَاهُ مِنْهُ  
وَنُخْبِرُكُمْ بِهِ إِنَّ اللَّهَ نُورٌ وَلَيْسَ فِيهِ  
ظُلْمَةٌ ابْتِئَاءً.

إِنْ قُلْنَا إِنَّ لَنَا شَرِكَةَ مَعَهُ وَسَلَكْنَا  
فِي الظُّلْمَةِ نَكْذِبُ وَلاَسْنَا نَعْمَلُ  
الْحَقَّ.

Εὐωπ Δε ἀνωάνωυι θεν ποῦωινι  
 ἄφρητ̄ εὐω ε̄τεεῦωπ θεν ποῦωινι  
 οὔον ἵταν ἵοῦμετ̄ῶφρη νεμ̄ νενέρηοῦ  
 οὔοθ πιςνοῦ ἵηχοῦς Πιχρίστος  
 Πεεῦωρηι ἑῖνατοῦβον ἐβὼλ εἰα νοβι  
 νιβεν.

Εὐωπ ἀνωάνχοῦ ε̄ ἄμοντεν νοβι  
 ἄματ̄ तेनेρεδλ ἄμον ἄματ̄ατεν  
 οὔοθ ἑμ̄ηι ῶπ ἵδ̄ητεν ἀν.

Εὐωπ ἀνωάν οὔωνε ἵνηννοβι  
 ἐβὼλ ἑνεῖοτ̄ οὔοθ οὔἑμ̄ηι πε εἵνα  
 ἵτεεῦχα νεννοβι ναν ἐβὼλ: οὔοθ  
 ἑῖνατοῦβον ἐβὼλ εἰα β̄ῖνχοῦς νιβεν.

Εὐωπ ἀνωάνχοῦ ε̄ ἄπενερνοβι  
 तेῖρηι ἄμοῦ ἵκαμεθ̄νοῦτ̄ οὔοθ  
 πεεῦαζι ῶπ ἵδ̄ητεν ἀν.

Παῦρηι ναι ἵε̄δ̄αι ἄμωοῦ νωτεν  
 εἵνα ἵτετενῶτεμερνοβι: οὔοθ ε̄ῶωπ  
 ἄρεῦωαν οὔαι ερνοβι οὔον ἵταν ἄματ̄  
 ἄΠιπαρὰκλ̄ητοῦ εἰατεν Φιωτ̄ ἵχοῦς  
 Πιχρίστος πιἑμ̄ηι.

Οὔοθ ἵθοῦ πε ἵεῦωτ̄ ἵτε νεννοβι:  
 εἑβε νοῦν Δε ἄματ̄ατεν ἀν ἀλλὰ νεμ̄  
 εἑβε νὰ πικοςμοῦ τηρεῦ.

Οὔοθ θεν φαι तेνεμ̄ ε̄ ἀνσοῦωνεῦ  
 ε̄ῶωπ ἀνωάνἄρεε ἐνεεῦεῖτοῦλ̄η.

But if we walk in the light as He is in the light, we have fellowship with one another, and the blood of Jesus Christ His Son cleanses us from all sin.

If we say that we have no sin, we deceive ourselves, and the truth is not in us.

If we confess our sins, He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness.

If we say that we have not sinned, we make Him a liar, and His word is not in us.

My little children, these things I write to you, so that you may not sin. And if anyone sins, we have an Advocate with the Father, Jesus Christ the righteous.

And He Himself is the propitiation for our sins, and not for ours only but also for the whole world.

Now by this we know that we know Him, if we keep His commandments.

وَلَكِنْ إِنْ سَلَكْنَا فِي النُّورِ كَمَا هُوَ فِي النُّورِ فَلْنَا شَرِكَةً بَعْضُنَا مَعَ بَعْضٍ وَدَمُ يَسُوعَ الْمَسِيحِ ابْنِهِ يُطَهِّرُنَا مِنْ كُلِّ خَطِيئَةٍ.

إِنْ قُلْنَا إِنَّهُ لَيْسَ لَنَا خَطِيئَةٌ نُضِلُّ أَنْفُسَنَا وَلَيْسَ الْحَقُّ فِيْنَا.

إِنْ اعْتَرَفْنَا بِخَطَايَانَا فَهُوَ آمِينٌ وَعَادِلٌ، حَتَّى يَغْفِرَ لَنَا خَطَايَانَا وَيُطَهِّرَنَا مِنْ كُلِّ إِثْمٍ.

إِنْ قُلْنَا إِنْنَا لَمْ نُخْطِئْ نَجْعَلُهُ كَاذِبًا، وَكَلِمَتُهُ لَيْسَتْ فِيْنَا.

يَا أَوْلَادِي، أَكْتُبُ إِلَيْكُمْ هَذَا لِكَيْ لَا تَخْطِئُوا. وَإِنْ أَحَدٌ أَخْطَأَ أَحَدٌ فَلْنَا شَفِيعٌ عِنْدَ الْآبِ، يَسُوعُ الْمَسِيحُ الْبَارُّ.

وَهُوَ كَفَّارَةٌ لِحَطَايَانَا. لَيْسَ لِحَطَايَانَا فَقَطْ، بَلْ لِحَطَايَا كُلِّ الْعَالَمِ أَيْضًا.

وَبِهَذَا نَعْرِفُ أَنَّ قَدْ عَرَفْنَا: إِنْ حَفِظْنَا وَصَايَاهُ.

Φηετω υμωσ τε λισουωυ οτοσ  
 ντεϋτεμαρεσ ενεϋεντολη  
 οτσαμεινονυ πε οτοσ οτθμι υπο δειν  
 φαι αν.

Φηε δε εθνααρεσ επεϋσαχι  
 αληθωσ τασαπη ντε Φνοτ ασωκ  
 εβολ νδρηι δειν φαι: δειν φαι τενναεμι  
 τε τενυοπ νδητη.

Φηετω υμωσ τε τυοπ νδητη  
 σεμπα μφρητ ετα φη μωυ υμωυ  
 ντεϋμωυ εωυ υπαιρητ.

*Νασινηοτ υπεριενρε πικωμοσ  
 οτδε νηετυοπ δειν πικωμοσ: πικωμοσ  
 νασινη νεμ τεϋεπιθωια: φη δε ετιρι  
 μφουωυ μΦνοτ ρηαωπι ωα ενεε:  
 αμην.*

He who says, "I know  
 Him," and does not keep His  
 commandments, is a liar,  
 and the truth is not in him.

But whoever keeps His  
 word, truly the love of God  
 is perfected in him. By this  
 we know that we are in Him.

He who says he abides in  
 Him ought himself also to  
 walk just as He walked.

*Do not love the world  
 nor the things, which are in  
 the world. The world passes  
 away, and its desires; but he  
 who does the will of God  
 abides forever. Amen.*

مَنْ قَالَ قَدْ عَرَفْتُهُ وَهُوَ لَا يَحْفَظُ  
 وَصَايَاهُ، فَهُوَ كَاذِبٌ وَلَيْسَ الْحَقُّ  
 فِيهِ.

وَأَمَّا مَنْ حَفِظَ كَلِمَتَهُ، فَحَقًّا فِي هَذَا  
 قَدْ تَكَمَّلَتْ مَحَبَّةُ اللَّهِ. بِهَذَا نَعْرِفُ  
 أَنَّنَا فِيهِ.

مَنْ قَالَ إِنَّهُ ثَابِتٌ فِيهِ، يَتَّبِعِي أَنَّهُ  
 كَمَا سَلَكَ ذَلِكَ هَكَذَا يَسَلُكَ هُوَ أَيْضًا.

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

### The Acts الإبركسيس

Πραυις ντε νενιοτ ναποστολοσ:  
 ερε ποτςμοτ εθοταβ υωπι νεμαν.  
 Δμην.

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

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

Πραυις ρ: α - ιε'

Acts 3: 1 - 16

أعمال 3: 1 - 16

Πετροσ δε νεμ Ιωαννης νατνα  
 εερηι επιερφει μφνατ ντηπροσευχη  
 ντε ασπ ψιτ.

Now, Peter and John  
 went up together to the  
 temple at the hour of prayer,  
 the ninth hour.

وَصَعِدَ بُطْرُسُ وَيُوحَنَّا مَعًا إِلَى  
 الْهَيْكَلِ فِي سَاعَةِ الصَّلَاةِ التَّاسِعَةِ.

Heorton orwami de efoi nbaale  
icxen efdhen onexi nte teqmar: fai ne  
wawtwonni umof umhni nceqac  
daxen fero ntpwzhi nte pierfei onete  
wawmonf eroc xe tcain eoreqbi  
nonumeonahnt nte nheona edonni  
epierfei.

Fai etaqnar ePetros neu  
Iwannah enna edonni epierfei  
nawtwobz umwof efoaww ebni  
nonumeonahnt ntotot.

Petros de aqomoc eroc neu  
Iwannah pezac xe comc eron.

Heoc de aqomoc erwof nawmevni  
xe qnabi notenxai ntotot.

Petros de pezac nac: xe orwad  
neu onnotb nqwoon ni an petenti  
de ff umof nak den fwan nheococ  
Pwxricoc Pinazwreoc twnc oroc  
moyi.

Oroc aqamazi de nteqxi  
noninam aqtonoc: den fotonor de  
awtaxpro nxe neqbasic neu niobn nte  
patq.

Oroc efbifei aqobi erawq oroc  
nawmoyi oroc aqwe edonni epierfei  
neuwof eqmoyi efbifei eqomof

And a certain man lame  
from his mother's womb  
was carried, whom they laid  
daily at the gate of the  
temple, which is called  
Beautiful, to ask alms from  
those who entered the  
temple;

who, seeing Peter and  
John about to go into the  
temple, asked for alms,

And fixing his eyes on  
him, with John, Peter said,  
“Look at us.”

So he gave them his  
attention, expecting to  
receive something from  
them.

Then Peter said, “Silver  
and gold I do not have, but  
what I do have I give you:  
In the name of Jesus Christ  
of Nazareth, rise up and  
walk.”

And he took him by the  
right hand and lifted him up,  
and immediately his feet  
and ankle bones received  
strength.

So he, leaping up, stood  
and walked and entered the  
temple with them, walking,  
leaping, and praising God.

وَكَانَ رَجُلٌ أَعْرَجٌ مِنْ بَطْنِ أُمِّهِ  
يُحْمَلُ كَانُوا يَضَعُونَهُ كُلَّ يَوْمٍ عِنْدَ  
بَابِ الْهَيْكَلِ الَّذِي يُقَالُ لَهُ  
«الْجَمِيلُ» لِيَسْأَلَ صَدَقَةً مِنَ الَّذِينَ  
يَدْخُلُونَ الْهَيْكَلَ.

فَهَذَا لَمَّا رَأَى بُطْرُسَ وَيُوحَنَّا  
مُزْمَعِينَ أَنْ يَدْخُلَا الْهَيْكَلَ سَأَلَ  
لِيَأْخُذَ صَدَقَةً.

فَتَقَرَّسَ فِيهِ بُطْرُسُ مَعَ يُوحَنَّا  
وَقَالَ: «انظُرْ إِلَيْنَا».

فَلَا حَظَّهُمَا مُنْتَظِرٌ أَنْ يَأْخُذَ مِنْهُمَا  
شَيْئًا.

فَقَالَ بُطْرُسُ: «لَيْسَ لِي فِضَّةٌ وَلَا  
ذَهَبٌ وَلَكِنِ الَّذِي لِي فَإِيَّاهُ أُعْطِيكَ:  
بِاسْمِ يَسُوعَ الْمَسِيحِ النَّاصِرِيِّ فُمْ  
وَامْشِ».

وَأَمْسَكَهُ بِيَدِهِ الْيُمْنَى وَأَقَامَهُ فِي  
الْحَالِ تَشَدَّدَتْ رِجْلَاهُ وَكَعْبَاهُ.

فَوَثَبَ وَوَقَّفَ وَصَارَ يَمْشِي وَدَخَلَ  
مَعَهُمَا إِلَى الْهَيْكَلِ وَهُوَ يَمْشِي  
وَيَطْفِرُ وَيُسَبِّحُ اللَّهَ.

ἐΦνοῦντ.

Οτοζ αφνατ ἐροϋ ἵνε πιλαοσ  
τηρϋ εϋμοϋι οτοζ εϋμοῦτ ἐΦνοῦτ.

Πατωοτη Δε ἕμοϋ πε γε φαι πε  
φἠεναϋρεμσι εϋλατμεθἠαι δατεν  
τκαἰ ἕπρλἠ ἵτε περφει οτοζ ατμοζ  
ἐβολ δεν οτζοτ νεμ οτμετεβἠ ἐῆρη  
ἐεεε φἠεταϋϋωπι ἕμοϋ.

Εαϋαμαζι Δε ἕΠετροσ νεμ  
Ιωανἠησ αφωτ εαρωοτ ἵνε πιλαοσ  
τηρϋ δατεν τστοὰ θεῶατμοῦτ ἐροσ  
γε θα Σολομων ετ ἵῆρη δεν οτζοτ.

Εταφνατ Δε ἵνε Πετροσ αφεροῦν  
ἕπιλαοσ ἠρωμἠ ἠΙσραἠλιτἠσ εῶβε οτ  
τετενερῶφἠρη ἐεεε φαι: ἱε ἀδωτεν  
ἐτετενσομσ ἐρον εωσ γε ἵῆρη δεν  
τενχομ ἱε τεμμετετσεβἠσ ἀἠἠρη ἕφαι  
εῶρε παἠ μοϋι.

Φνοῦτ ἵΑβρααμ νεμ Φνοῦτ  
ἵΙσαακ νεμ Φνοῦτ ἵΙακωβ: Φνοῦτ  
ἵτε νεἠιοτ αφτῶοτ ἕπεϋαλοτ  
Ιησοῦσ: φαι ἵῶωτεν ἐταρετεἠτηϋ  
ἐἠρετενχοζϋ ἐβολ ἕπεῦθεο  
ἕΠιλατοσ: ἐὰ φἠ μεν τζαπ ἐχαϋ  
ἐβολ.

Πῶωτεν Δε πεῶοταβ οτοζ πἠῶμἠ  
ἀρετετενχοζϋ ἐβολ ἐἠρετεἠερετιἠ

And all the people saw  
him walking and praising  
God.

Then they knew that it  
was he who sat begging  
alms at the Beautiful Gate  
of the temple; and they were  
filled with wonder and  
amazement at what had  
happened to him,

Now, as the lame man  
who was healed held on to  
Peter and John, all the  
people ran together to them  
in the porch, which is called  
Solomon's, greatly amazed.

So when Peter saw it, he  
responded to the people:  
“Men of Israel, why do you  
marvel at this? Or why look  
so intently at us, as though  
by our own power or  
godliness we had made this  
man walk?

The God of Abraham,  
Isaac, and Jacob, the God of  
our fathers, glorified His  
Son Jesus, whom you  
delivered up and denied in  
the presence of Pilate, when  
he was determined to let  
Him go.

But you denied the Holy  
One and the Just, and asked  
for a murderer to be granted  
to you,

وَأَبْصَرَهُ جَمِيعُ الشَّعْبِ وَهُوَ يَمْشِي  
وَيُسَبِّحُ اللَّهَ.

وَعَرَفُوهُ أَنَّهُ هُوَ الَّذِي كَانَ يَجْلِسُ  
لِأَجْلِ الصَّدَقَةِ عَلَى بَابِ الْهَيْكَلِ  
الْجَمِيلِ فَامْتَلَأُوا دَهْشَةً وَحَيْرَةً مِمَّا  
حَدَّثَ لَهُ.

وَبَيْنَمَا كَانَ الرَّجُلُ الْأَعْرَجُ الَّذِي  
شَفِيَ مُمْسِكًا بِبَطْرُسَ وَيُوحَنَّا،  
تَرَكَضَ إِلَيْهِمْ جَمِيعُ الشَّعْبِ إِلَى  
الرَّوَاقِ الَّذِي يُقَالُ لَهُ «رَوَاقُ  
سُلَيْمَانَ» وَهُمْ مُنْدَهَشُونَ.

فَلَمَّا رَأَى بَطْرُسُ ذَلِكَ، قَالَ  
لِلشَّعْبِ: «أَيُّهَا الرِّجَالُ  
الْإِسْرَائِيلِيِّونَ مَا بِالْكُمْ تَتَعَجَّبُونَ  
مِنْ هَذَا وَلِمَاذَا تَنْشَخِصُونَ إِلَيْنَا  
كَأَنَّنا بِقُوَّتِنَا أَوْ تَقْوَانَا قَدْ جَعَلْنَا هَذَا  
يَمْشِي.

إِنَّ إِلَهَ إِبْرَاهِيمَ وَإِسْحَاقَ وَيَعْقُوبَ،  
إِلَهَ آبَائِنَا، مَجَّدَ فَتَاهُ يَسُوعَ الَّذِي  
أَسْلَمْتُمُوهُ أَنْتُمْ وَأَنْكَرْتُمُوهُ أَمَامَ  
وَجْهِ بِيلاطُسَ وَهُوَ حَاكِمٌ بِإِطْلَاقِهِ.

وَلَكِنْ أَنْتُمْ أَنْكَرْتُمْ الْقُدُّوسَ الْبَارَّ  
وَطَلَبْتُمْ أَنْ يُؤْتَبَلَ لَكُمْ رَجُلٌ قَاتِلٌ.

εθρογχα οτρωμι νωτεν εβολ  
ηρεφδωτεβ.

Παρχησος δε ητε πωνθ  
αρετενδοθεβει: φαι ετα φνογτ  
τογνοςφ εβολ θεν ηθεθωωγτ: φαι  
ανον तेनोι ημεθερε ναφ.

Οτος ηδρηι θεν φναετ ητε  
πεφραν φαι ετετεννατ εροφ οτος  
τετενσωοηη ημοφ Πεφραν πε  
εταφταχροφ οτος πιναετ ετε οτ εβολ  
ειτοτφ πε αφτ ναφ ηπαιογχα  
ηπετεημθο εβολ τηροτ.

*Πισαχι δε ητε Πβοις εφελαι οτος  
εφελαγαι: εφελαμασι οτος εφεταχρο:  
θεν φαγια ηεκκλησια ητε φνογτ:  
αμην.*

and killed the Prince of  
life, whom God raised from  
the dead, of which we are  
witnesses.

And His name, through  
faith in His name, has made  
this man strong, whom you  
see and know. Yes, the  
faith, which comes through  
Him has given him this  
perfect soundness in the  
presence of you all.

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

وَرَبِّيسُ الْحَيَاةِ قَتَلْتُمُوهُ الَّذِي أَقَامَهُ  
اللَّهُ مِنَ الْأَمْوَاتِ وَنَحْنُ شُهَدَاءُ  
لِذَلِكَ.

وَبِالإِيمَانِ بِاسْمِهِ شَدَّدَ اسْمُهُ هَذَا  
الَّذِي تَنْظُرُونَهُ وَتَعْرِفُونَهُ وَالإِيمَانَ  
الَّذِي بِوِاسِطَتِهِ أُعْطَاهُ هَذِهِ الصِّحَّةَ  
أَمَامَ جَمِيعِكُمْ.

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

## Synaxarium of Abib 16

سنكسار اليوم السادس عشر من شهر أبيب

1. The Departure of St. John, the Owner of the Golden Gospel
2. The Relocation of the Relics of St. George, the Great Martyr, to his Church in Old Cairo
3. The Consecration of the Church of St. Philotheous

### 1. The Departure of St. John, the Owner of the Golden Gospel

On this day, of the year 164 of the martyrs, 448 AD, St. John, the owner of the Golden Gospel, departed. This saint was born in the city of Constantinople to a godly father, whose name was Atrofius (Atrabius), one of the great commanders of the army, and a noble mother called Theodora. He was raised in an affluent life, however, he was inclined to the love of godliness, and

1. نياحة القديس يوحنا صاحب الإنجيل الذهب
2. تذكّار وضع جسد الشهيد مارجرس الروماني بكنيسته في مصر القديمة
3. تكريس كنيسة الشهيد فيلوثيوس

1. نياحة القديس يوحنا صاحب الإنجيل الذهب  
في مثل هذا اليوم من سنة 164 للشهداء،  
سنة 448 ميلادية، تنيخ القديس يوحنا  
صاحب الإنجيل الذهب، الشهير بيوحنا  
الكوخي. ولد هذا القديس بمدينة القسطنطينية  
من أب فاضل اسمه أتروبيوس من عظماء  
قيادة الجيش، وأم فاضلة الأصل اسمها

frequently attended the church.

One day, he asked his father to bind the Gospel that he was reading in with a golden cover. Because of this, he was generally known as, "John of the Golden Gospel."

Once, a monk, from one of the monasteries on the shore of Euphrates River, who was on his way to visit the holy places in Jerusalem, came to visit his father's house. John asked the monk about the location of his monastery and the way of life of the monks in it, so he longed to their life and he was only twelve years old. On the way back from Jerusalem, the monk took John with him to the monastery, without telling his parents.

His parents were grieved for his separation and exerted every effort for a long time searching for their son without finding him. The saint became a monk and devoted himself to the austere ascetic life with many fasts until he became very thin.

Seven years later, The Lord guided him to go to his parents' house. He went disguised in ragged garments and asked God to strengthen and support him.

When he arrived at his parents' house, the servants of his father saw him sleeping on a stone in front of the house. They asked him, "Who are you?" he replied saying, "I am a poor worshipper of my Lord Jesus Christ and I know that your master has compassion on the poor. I beseech him to allow me to make a hut in the courtyard of his house to live in." His father permitted him to build the hut, however, no one knew his identity for fasting, asceticism and the ragged cloth had changed his appearance. He persevered in fasting and prayers in the hut and in the church.

When his departure drew near, The Lord made it known to him in a vision that after three days he would depart from this world. St. John sent and called for his parents. He entreated them to promise to bury him in that hut with whatever clothes he had on. Then, he gave them the golden Gospel, and immediately they recognized that he was their son.

After three days, he delivered up his pure soul in the hand of The Lord, whom he loved. His parents were sorrowful for his departure, shrouded him with the cloth he had on and buried him in the hut according to his request.

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

ثأودورة. تربي يوحنا في أحضان الترف والغني الزائد، لكنه كان ميالاً لحب الفضيلة ومداومة التردد على الكنيسة. وبناء على طلبه، أحضر له أبوه إنجيلاً موسى بالذهب والجواهر الكريمة.

وفي أحد الأيام حضر أحد رهبان دير على شاطئ نهر الفرات واجتاز القسطنطينية قاصداً زيارة والد يوحنا وبعدها زيارة الأماكن المقدسة في أورشليم. وكان يوحنا ابن اثنتي عشرة سنة. فسأل الراهب عن مكان ديره وطريقة حياة الرهبان فيه، فاشتاق لحياتهم. وعند عودة الراهب من أورشليم، اصطحب معه يوحنا سراً دون علم والديه ومضى إلى الدير.

فحزن والداه لفراقه وبذلا الجهد في التفتيش عنه طويلاً فلم يجدها. أما القديس فلبس الشكل الرهباني وأجهد نفسه في أصوام كثيرة ونسك زائد إلى أن نحف جسمه وبليت عظامه.

ولما أمضى سبع سنوات بالدير، أرشده الرب أن يمضي إلى منزل والديه، فمضى متكرراً في ثياب رثة. وطلب من الله أن يشدده ويقويه.

وعند وصوله إلى ناحية البيت، رآه خدم أبيه وهو نائم على حجر أمام البيت، فسألوه: "من أنت؟" فأجابهم قائلاً: "أنا إنسان فقير عابد لسيد يسوع المسيح وقد عرفت أن سيدكم يترفق بالفقراء، وأرجو منه أن يسمح لي أن أعمل كوخاً في فناء بيته لأسكن فيه." فوافق والده على بناء الكوخ، ولم يعرف أحد شخصه لأن الصوم والتقشف وثيابه غيرت هيئته. وظل مواظباً على الصلاة في الكوخ والكنيسة.

ولما دنت نياحته أعلمه الله في رؤيا أنه سينتقل من هذا العالم بعد ثلاثة أيام. فاستدعى والديه وطلب منهما بالحاح أن يعطوه وعداً بأن يدفناه في كوخه ويكفناه بنفس ثوبه، ثم أظهر لهما الإنجيل الذهب، فعرفاً أنه ابنهما. وبعد ذلك فاضت روحه الطاهرة بيد الرب الذي أحبه. فحزن والداه حزناً عظيماً على فراقه. وكفناه بنفس ثوبه ودفناه في الكوخ حسب وصيته. بركة صلواته فلتكن معنا. آمين.

## 2. The Relocation of the Relics of St. George, the Great Martyr, to his Church in Old Cairo

On this day also, was the arrival of the holy relics of St. George, the great martyr, to his church in Old Cairo.

After the martyrdom of St. George, he was buried in Palestine where a great church was built after his name. The governor of the Oasis, who loved The Lord Christ, wished to receive the blessing of having a piece of the relics of the martyr, entreating God to grant him victory over the Berbers with the prayers of St. George. He sent to the governor of Palestine asking him to grant him his wish. He answered his request and sent him a part of the relics of the martyr in a box. The governor built a church in the name of St. George in the Oasis, where he placed the holy relics. With the blessing of the prayers of the martyr St. George, he was victorious over the Berbers. As time passed by, the number of Christians in the Oasis decreased, however, God preserved the relics of the martyr St. George.

A saintly monk called Fr. Marcus, who was the hegumen and Abbot of El-Qalamun monastery, knew some Christian bedwins and used to visit them. In one of his visits, he saw St. George (Gawargios) in a vision, who told him, "In the morning, go to the house of a certain bedwin nearby you and ask from his widow, the relics of my body that her husband brought from my church in the Oasis and take it and place it in my church in Old Cairo." In the morning, he asked the woman, who confessed that she had the box.

The monk went to Pope Gabriel V, the 88<sup>th</sup> Patriarch (1409 – 1427 AD) and told him the good news. Immediately the Pope rose up and took with him the bisops, priests and the archons and went to the woman's house. He gave her a sum of money, took the box and carried it in a splendid venerable celebration. They brought it to the church of St. George in Darb El-Taky, in Old Cairo, where many signs were manifested from it.

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

## 3. The Consecration of the Church of St. Philotheous

On this day also, the church celebrates the commemoration of the consecration of the church of the martyr St. Philotheous. On the day of the consecration of the church, the people of the city gathered, presided by the Patriarch. They carried the pure body on a carriage to

2. تذكّار وضع جسد الشهيد مارجرس الروماني بكنيسته في مصر القديمة وفيه أيضاً تم وضع جسد الشهيد مارجرس الروماني بكنيسته بمصر القديمة. وذلك أنه بعد استشهاده القديس، كان قد دُفن في فلسطين وبنوا على جسده كنيسة باسمه. ثم حدث أن والي الواحات، الذي كان محباً للمسيح، أراد أن ينال بركة جزء من رفات الشهيد حتى ينصره الله على البربر بصلاة الشهيد. فأرسل إلى والي فلسطين يطلب منه ذلك، فأجابته إلى طلبه. وأرسل له بعض أعضاء الشهيد في صندوق، فبنى الوالي كنيسة باسم الشهيد في الواحات ووضع فيها الأعضاء المقدسة، وببركة صلوات الشهيد انتصر على البربر. وبمرور الزمن تناقص عدد المسيحيين بالواحات ولكن الله حفظ أعضاء الشهيد.

وكان هناك راهباً قديساً يدعى القمص مرقس رئيس دير القلمون. وكان يعرف بعض المسيحيين في البادية، وكان يذهب لافتقادهم. وفي إحدى المرات، ظهر له القديس مارجرس في رؤيا وقال له: "امض في الصباح إلى منزل أحد الأعراب القريب منك واطلب من أرملة أعضاء جسدي التي أحضرها زوجها من كنيستي التي بالواحات، وخذها وضعها في كنيستي بمصر القديمة". وفي الصباح سألت المرأة، فاعترفت بوجود الصندوق معها.

فمضى الراهب إلى البابا غبريال الخامس، البطريرك الثامن والثمانين (1409 – 1427 ميلادية) وزف إليه الخبر. ولما سمع البابا هذا الخبر، مضى ومعه الأساقفة والكهنة والأراخنة وأعطى للمرأة مبلغاً من المال وأخذ الصندوق وحمله باحتفال عظيم وأتى به إلى كنيسة الشهيد مارجرس بدرب التقى بمصر القديمة. وقد ظهرت منه آيات كثيرة. بركة صلواته فلتكن معنا. آمين.

3. تكريس كنيسة الشهيد فيلوثيوس وفيه أيضاً تُعيد الكنيسة بتذكّار تكريس كنيسة الشهيد فيلوثيوس. وفي يوم تدشين الكنيسة اجتمع أهل المدينة وعلى رأسهم البطريرك وحملوا الجسد الطاهر على عربة إلى الكنيسة



the new church. On their way, they met a procession of a dead man being carried to the cemetery. When the coffin came close to the carriage carrying the relics of the saint, the deceased man rose from the dead. Everyone was consoled with this miracle and glorified God, who manifests Himself through His saints. The account of his martyrdom is recorded under the 16<sup>th</sup> day of Tubah.

May the blessing of his prayers be with us all. Amen.  
And glory be to God, now and forever. Amen.

الجديدة. وفي الطريق صادفهم موكب ميت محمولاً إلى القبر. فلما اقترب النعش من العربة التي تحمل رفات القديس، قام الميت من الموت فتعزى الجميع بهذه المعجزة ومجدوا الله على أنه يُظهر ذاته في قديسيه. وتجد خبر استشهاده يوم 16 طوبه. بركة صلواته فلتنك معنا. آمين. ولربنا المجد دائماً أبدياً. آمين.

## The Liturgy Psalm

مزمور القديس

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

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

Ψαλμος τω Δαυιδ ρλη: ιε, ιϛ	Psalm 139: 17, 18	المزمور 138: 15، 16
<p>ΔΝΟΚ ΔΕ ΑΥΤΑΙΟ ΉΤΟΤ ΕΜΑΨΩ:          ΉΧΕ ΝΕΚΨΦΗΡΙ ΦΝΟΥΤ: ΑΥΑΜΑΖΙ          ΕΜΑΨΩ ΉΧΕ ΝΟΥΑΡΧΗ: ΕΙΕΒΙΗΠΙ ΪΜΨΟΥ          ΟΥΟΖ ΕΥΕΑΨΑΙ ΕΞΟΤΕ ΟΥΨΩ.          ΑΛΛΗΛΟΥΙΑ.</p>	<p>How precious also are Your elect, O God. How great is their governance. If I should count them, they would be more in number than the sand. Alleluia.</p>	<p>وأنا لقد أكرم على جداً، أصفياؤك يا الله، واعتزت جداً رئاستهم، أحصيتهم فيكثرون أكثر من الرمل. هليلويا.</p>

## The Liturgy Gospel

إنجيل القديس

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

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

<p>ΟΥΑΝΑΣΤΗΩΣΙΣ ΕΒΟΛ ΘΕΝ          ΠΙΕΥΑΣΣΕΛΙΟΝ ΕΘΟΥΑΒ ΚΑΤΑ ΙΩΑΝΝΗΝ          ΑΣΙΟΥ.</p>	<p>A chapter according to Saint John, may his blessings be with us. Amen.</p>	<p>فصل من إنجيل معلمنا يوحنا البشير. بركاته علينا آمين.</p>
<p>ΙΩΑΝΝΗΝ ΚΑ: ΙΕ - ΚΕ</p>	<p>John 21: 15 - 21</p>	<p>يوحنا 21: 15 - 25</p>
<p>ΘΟΤΕ ΟΥΝ ΕΤΑΝΟΥΩΜ ΠΕΧΕ ΙΗΣΟΥΣ          ΉΣΙΩΝ ΠΕΤΡΟΣ ΧΕ ΣΙΩΝ ΦΑ ΙΩΝΑ</p>	<p>So when they had eaten breakfast, Jesus said to Simon Peter, "Simon, son of</p>	<p>فَبَعْدَ مَا تَعَدَّوْا، قَالَ يَسُوعُ لِسِمَعَانَ بُطْرُسَ: يَا سِمَعَانَ بْنُ يُونَا، أَتُحِبُّنِي أَكْثَرَ مِنْ هَؤُلَاءِ؟ قَالَ لَهُ:</p>

κέρᾱσαπαν ἄμοι ἐροτε ναί: πεχαῖ  
ναῖ γε σε Παβοις ἵθοκ ἐτέμι γε τῆμι  
ἄμοκ: πεχαῖ ναῖ γε ἄμοι ἵναβι.

Πάλιν οἱ πεχαῖ ναῖ ἄφμαδ σοπ  
ῆνατ γε Σιμων φα Ιωνα ἔχει ἄμοι:  
πεχαῖ ναῖ γε σε Παβοις ἵθοκ ἐτέμι  
γε τῆμι ἄμοκ: πεχαῖ ναῖ γε ἄμοι  
ἵναῆσωτ.

Πεχαῖ ναῖ οἱ ἄφμαδσοπ ἵσοπ  
γε Παβοις ἵθοκ ἔχει ἄμοι: ἀφερῆκαδ  
ἵηητ δε ἵηε Πετρος γε ἀφχος ναῖ  
ἄφμαδσοπ ἵσοπ γε ἔχει ἄμοι:  
οτοδ πεχαῖ ναῖ γε Παβοις ἵθοκ  
ετσωοτη ἵηωβ ἵβεν ἵθοκ ἐτέμι γε  
τῆμι ἄμοκ: πεχαῖ ναῖ γε ἄμοι  
ἵναῆσωτ.

Διηη ἄμην τῆω ἄμοκ νακ γε  
εκοι ἵναλοτ ῥακμορκ ἄμαγατκ οτοδ  
ῥακῥενακ ἐφμα ἐτεβνακ: εῤωπ δε  
ακῥανερδελλο ἐκεσοτηεν νεκχιζ  
ἐβοδ οτοδ ἐρε κεοται μορκ οτοδ  
εῤεοδκ ἐφμα ἐτεβνακ αν.

Φαι δε ἐταῖχοῖ εῤερετμενιη γε  
ῆνατῶοτ ἄφνοτῆ ἵῆρη δεν αῤ  
ἄμοι: οτοδ φαί ἐταῖχοῖ πεχαῖ ναῖ  
γε μοῤι ἵσωι.

Jonah, do you love Me more than these?” He said to Him, “Yes, Lord; You know that I love You.” He said to him, “Feed My lambs.”

He said to him again a second time, “Simon, son of Jonah, do you love Me?” He said to Him, “Yes, Lord; You know that I love You.” He said to him, “Tend My sheep.”

He said to him the third time, “Simon, son of Jonah, do you love Me?” Peter was grieved because He said to him the third time, “Do you love Me?” And he said to Him, “Lord, You know all things; You know that I love You.” Jesus said to him, “Feed My sheep.

Most assuredly, I say to you, when you were younger, you girded yourself and walked where you wished; but when you are old, you will stretch out your hands, and another will gird you and carry you where you do not wish.”

This He spoke, signifying by what death he would glorify God. And when He had spoken this, He said to him, “Follow Me.”

نَعَمْ يَا رَبُّ، أَنْتَ تَعْلَمُ أَنِّي أَحِبُّكَ.  
قَالَ لَهُ: ارْزَعْ خِرَافِي.

قَالَ لَهُ أَيْضاً ثَانِيَةً: يَا سَمْعَانُ بَنَ  
يُونَا، أَتُحِبُّنِي؟ قَالَ لَهُ: نَعَمْ يَا رَبُّ،  
أَنْتَ تَعْلَمُ أَنِّي أَحِبُّكَ. قَالَ لَهُ: ارْزَعْ  
عَنَمِي.

قَالَ لَهُ ثَالِثَةً: يَا سَمْعَانُ بَنَ يُونَا،  
أَتُحِبُّنِي؟ فَحَزَنَ بَطْرُسُ لِأَنَّهُ قَالَ لَهُ  
ثَالِثَةً أَتُحِبُّنِي. فَقَالَ لَهُ: يَا رَبُّ أَنْتَ  
تَعْلَمُ كُلَّ شَيْءٍ. أَنْتَ تَعْرِفُ أَنِّي  
أَحِبُّكَ. قَالَ لَهُ يَسُوعُ: ارْزَعْ عَنَمِي.

أَلَحَقَّ الْحَقُّ أَقُولُ لَكَ: لَمَّا كُنْتُ  
أَكْثَرَ حَدَاثَةً كُنْتُ تَمْنُطُقُ ذَاتَكَ  
وَتَمَشِي حَيْثُ تَشَاءُ. وَلَكِنْ مَتَى  
شَخَّتَ فَايْنِكَ تَمُدُّ يَدَيْكَ وَأَخْرُ  
يُمْنُطِقُكَ وَيَحْمِلُكَ حَيْثُ لَا تَشَاءُ.

قَالَ هَذَا مُشِيرًا إِلَى آيَةِ مِيْتَةِ كَانٍ  
مُزْمَعًا أَنَّ يُمَجِّدَ اللَّهُ بِهَا. وَلَمَّا قَالَ  
هَذَا قَالَ لَهُ اتَّبِعْنِي.

Αφφονεζ δε ηξε Πετρος αφνατ  
επιμαθητης φη εναρε Ιησους μει  
υμοσ εφονεζ ησωφ: φηεταφροθεβεφ  
ελεεν τεφμεεεεεεεεεε εεν πιδιπνον  
οροε εταφζος ναφ ζε Πβοις νιμ πε  
φθεθατηκ.

εταφνατ οτη εφαι ηξε Πετρος  
πεζαφ ηησους ζε Πβοις φαι δε ηθοσ  
οτ.

Πεξε Ιησους ναφ ζε εφωπ  
αιψανοφωφ εχαφ ψα φι αδοκ ηθοκ:  
ηθοκ δε οταζκ ησωι.

Α παιζαζι δε ι εβολ εεν νιςνηοτ  
ζε πιμαθητης ετε υματ εφναμοτ αν:  
νεταφζος ναφ αν ηξε Ιησους ζε  
εφναμοτ αν αλλα εφωπ αιψανοφωφ  
εχαφ ψα φι αδοκ ηθοκ.

φαι πε πιμαθητης εταφμεεερε  
εα ναι οροε ηθοσ πεταφςεεητοτ: οροε  
τενεμι ζε οτυμι τε τεφμεεεεεεεεεε.

Οροε εανκεμωφ δε οη αφαιτοτ  
ηξε Ιησους: ναι ενε αφςεεητοτ πε κατα  
οται οται φμενι ζε ηαρε πικομοο  
ναφφερχωριν αν πε ηνιζωμ  
ετοτναςεεητοτ.

*Πωοτ φα Πεννοτφ πε ψα ενεε  
ητε νι ενεε: αμην.*

Then Peter, turning  
around, saw the disciple  
whom Jesus loved  
following, who also had  
leaned on His breast at the  
supper, and said, “Lord,  
who is the one who betrays  
You?”

Peter, seeing him, said  
to Jesus, “But Lord, what  
about this man?”

Jesus said to him, “If I  
will that he remain till I  
come, what is that to you?  
You follow Me.”

Then this saying went  
out among the brethren that  
this disciple would not die.  
Yet Jesus did not say to him  
that he would not die, but,  
“If I will that he remain till I  
come, what is that to you?”

This is the disciple who  
testifies of these things, and  
wrote these things; and we  
know that his testimony is  
true.

And there are also many  
other things that Jesus did,  
which if they were written  
one by one, I suppose that  
even the world itself could  
not contain the books that  
would be written. Amen.

*Glory be to God forever.*

فالْتَفَّتْ بَطْرُسُ وَنَظَرَ التَّلْمِيذَ الَّذِي  
كَانَ يَسُوعُ يُحِبُّهُ يَتَّبِعُهُ وَهُوَ أَيْضاً  
الَّذِي انْتَكأَ عَلَى صَدْرِهِ وَقَتَّ الْعَشَاءِ  
وَقَالَ يَا سَيِّدُ مَنْ هُوَ الَّذِي يُسَلِّمُكَ.

فَلَمَّا رَأَى بَطْرُسُ هَذَا قَالَ لِيَسُوعَ  
يَا رَبِّ وَهَذَا مَا لَهُ.

قَالَ لَهُ يَسُوعُ: إِنْ كُنْتُ أَشَاءُ أَنَّهُ  
يَبْقَى حَتَّى أَجِيءَ، فَمَاذَا لَكَ؟  
اتَّبِعْنِي أَنْتَ.

فَدَاعَ هَذَا الْقَوْلُ بَيْنَ الْإِخْوَةِ إِنَّ  
ذَلِكَ التَّلْمِيذَ لَا يَمُوتُ. وَلَكِنْ لَمْ يَقُلْ  
لَهُ يَسُوعُ إِنَّهُ لَا يَمُوتُ بَلْ إِنْ كُنْتُ  
أَشَاءُ أَنَّهُ يَبْقَى حَتَّى أَجِيءَ فَمَاذَا  
لَكَ.

هَذَا هُوَ التَّلْمِيذُ الَّذِي يَشْهَدُ بِهَذَا  
وَكَتَبَ هَذَا. وَنَعْلَمُ أَنَّ شَهَادَتَهُ حَقٌّ.

وَأَشْيَاءُ أُخْرَى كَثِيرَةٌ صَنَعَهَا يَسُوعُ  
إِنْ كُتِبَتْ وَاحِدَةً وَاحِدَةً فَلَسْتُ أَظُنُّ  
أَنَّ الْعَالَمَ نَفْسَهُ يَسَعُ الْكُتُبَ  
الْمَكْتُوبَةَ. آمِينَ.

*والمجد لله دائماً.*

# Katameros Readings for the 17<sup>th</sup> Day of Abib

قطمارس قراءات اليوم السابع عشر من شهر أبيب المبارك

Κοιμητ ψαλμῳ ἠέροοτ ἠΠιάβοτ Επηπ

## Ποῦρι

### Vespers Psalm

مزمور العشيّة

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

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

Ψαλμοσ τω Δαυιδ ζζ: κΔ, κε	Psalm 68: 25, 26	مزمور 67: 24، 25
<p>Ανερψορπ ἠφορ ἠνε ελἠαρχων  ενδεντ ἠνηετερψαλιν: δεν ἠμητ  ἠελἠαρχων ἠρεφερκευκευ.: ἠμοσ  ἠφνοστ δεν νιεκκλἠσιἠ: οσορ Πβοικ  ἠεβολ δεν νιμοσμι ἠτε πλσραηλ.  <b>Αλληλοσιἠ.</b></p>	<p>The singers went before, the players on instruments followed after; among them were the maidens playing timbrels. Bless God in the congregations, The Lord, from the fountain of Israel.  <b>Alleluia.</b></p>	<p>تبادر الرؤساء إلى قرب المرتلين. في وسط فتيات ضاربات بالدفوف. في الجماعات باركوا الله. والرب من ينابيع إسرائيل.  <b>هلليويا.</b></p>

### Vespers Gospel

إنجيل العشيّة

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

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

<p>Οτἠἠασινωσιε ἠεβολ δεν  πιετἠσσελιον εσοτἠβ κατἠ ἠατἠεον  ἠσιοσ.</p>	<p>A chapter according to Saint Matthew, may his blessings be with us. Amen.</p>	<p>فصل من إنجيل معلمنا متى البشير. بركاته علينا. آمين.</p>
<p><b>ἠατἠεον κε: ε - ιε</b></p>	<p><b>Matthew 26: 6 - 13</b></p>	<p><b>متى 26: 6 - 13</b></p>

Ἰησοῦς Δε εἶρχη θεν Βηθάνια θεν  
πῆσι Ἰσιμων πικακσεθ.

Ἀσὶ θαρροϋ ἵχε οὐςθιμι ἐρε οἶον  
οἶμοκι ἵκοθεν ἵτοτς ἐναψε ἵκοθενϋ  
οἶοθ ασχοψϋ ἐθρη ἔχεν τεϋὰφε  
εϋρωτεβ.

Ἐταρναϋ Δε ἵχε νιμαθθης  
αἰχρεμευ εϋω ἴμοθ κε παϊτακο οἶ  
πε.

Ἦε οἶον ὤχομ θαρ πε ἐϋ ἴφαι  
ἐβολ θὰ οἶμω οἶοθ ἐθιτοϋ ἵνιθκη.

Ἐταϋέμι Δε ἵχε Ἰησοῦς πεχαϋ  
νωϋ: κε εθβεοϋ τετενοϋαθθιϋ  
ἐϋςθιμι: οἶοθβ θαρ ἐνανεϋ πετασαιϋ  
ἐροι.

Ἰιθκη θαρ σε νεμωτεν ἵχοϋ  
νιβεν: ἄνοκ Δε ϋνεμωτεν ἄν ἵχοϋ  
νιβεν.

Ἀσθιοῖ θαρ ἵχε θαι ἴπαισοχεν  
ἐχεν πασωμα ἐϋθινοκστ.

Ἀμην ϋω ἴμοθ νωτεν: κε φμα  
ἐτοϋναθιωϋ ἴπαιεϋαϋεθιον ἴμοϋ  
θεν πικομοθ θηρϋ εἶεσαϋ θωϋ  
ἴφηετα ται θιμι αιϋ εϋμενὶ νασ.

*Πῶοϋ φα Πεννοϋϋ πε: ὡα ἐνεθ  
ἵτε νιένεθ: ἄμην.*

And when Jesus was in  
Bethany at the house of  
Simon the leper,

a woman came to Him  
having an alabaster flask of  
very costly fragrant oil, and  
she poured it on His head as  
He sat at the table.

But when His disciples  
saw it, they were indignant,  
saying, “Why this waste?”

For this fragrant oil  
might have been sold for  
much and given to the  
poor.”

But when Jesus was  
aware of it, He said to them,  
“Why do you trouble the  
woman? For she has done a  
good work for Me.

For you have the poor  
with you always, but Me  
you do not have always.

For in pouring this  
fragrant oil on My body, she  
did it for My burial.

Assuredly, I say to you,  
wherever this gospel is  
preached in the whole  
world, what this woman has  
done will also be told as a  
memorial to her.”

*Glory be to God forever.*

وَفِيْمَا كَانَ يَسُوْعُ فِي بَيْتِ عَنِيَا فِي  
بَيْتِ سِمَعَانَ الْأَبْرَصِ.

تَقَدَّمَتْ إِلَيْهِ امْرَأَةٌ مَعَهَا قَارُورَةٌ  
طِيبٍ كَثِيرٍ الثَّمَنِ فَسَكَبَتْهُ عَلَى  
رَأْسِهِ وَهُوَ مُتَّكِيٌّ.

فَلَمَّا رَأَى تَلَامِيذُهُ ذَلِكَ اغْتَاظُوا  
قَائِلِينَ: لِمَاذَا هَذَا الْإِتْلَافُ.

لَأَنَّهُ كَانَ يُمْكِنُ أَنْ يُبَاعَ هَذَا الطِّيبُ  
بِكَثِيرٍ وَيُعْطَى لِلْفُقَرَاءِ.

فَعَلِمَ يَسُوْعُ وَقَالَ لَهُمْ: لِمَاذَا  
تُرْجَعُونَ الْمَرْأَةَ، فَإِنَّهَا قَدْ عَمَلَتْ  
بِي عَمَلًا حَسَنًا.

لَأَنَّ الْفُقَرَاءَ مَعَكُمْ فِي كُلِّ حِينٍ  
وَأَمَّا أَنَا فَلَسْتُ مَعَكُمْ فِي كُلِّ حِينٍ.

فَإِنَّهَا إِذْ سَكَبَتْ هَذَا الطِّيبَ عَلَى  
جَسَدِي إِنَّمَا فَعَلَتْ ذَلِكَ لِأَجْلِ  
تَكْفِينِي.

الْحَقُّ أَقُولُ لَكُمْ حَيْثُمَا يُكْرَزُ بِهَذَا  
الْإِنْجِيلِ فِي كُلِّ الْعَالَمِ يُخْبَرُ أَيْضًا  
بِمَا فَعَلْتَهُ هَذِهِ تَذْكَارًا لَهَا.

*والمجد لله دائماً.*

## Ψωπ

### Matins Psalm

#### مزمور باكر

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

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

Ψαλμος τω Δαυιδ Η: Β, Ϛ

Psalm 8: 2, 3

مزمور 8: 2، 3

ΕΒΟΛ ΘΕΝ ΡΩΟΥ ΝΕΒΑΝΚΟΥΧΙ  
ΝΑΛΩΟΥΤΙ: ΝΕΜ ΝΗΕΘΟΥΕΜΒΙ ΑΚΣΕΒΤΕ  
ΠΙΣΜΟΥ: ΧΕ ΨΝΑΝΑΥ ΕΝΙΦΗΝΟΥΙ ΝΙΞΒΗΝΟΥΙ  
ΝΤΕ ΝΕΚΤΗΒ: ΠΙΟΥ ΝΕΜ ΝΙΣΙΟΥ ΝΘΟΚ  
ΑΚΧΙΣΕΝΨ ΜΜΟΥ. ΔΑΛΗΛΟΥΙΑ.

Out of the mouth of babes and nursing infants, You have prepared praise. For I will regard the heavens, the work of Your fingers; the moon and stars You have established. Alleluia.

من أفواه الأطفال والرضعان هيأت سبحاً. لأنني أرى السموات أعمال أصابعك القمر والنجوم أنت أسستها. هليلويا.

### Matins Gospel

#### إنجيل باكر

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

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

ΟΥΑΝΑΣΤΩΧΙΣ ΕΒΟΛ ΘΕΝ  
ΠΙΕΥΑΣΤΕΛΙΟΝ ΕΘΟΥΑΒ ΚΑΤΑ ΙΩΑΝΝΗΝ  
ΑΣΙΟΥ.

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

فصل من إنجيل معلمنا يوحنا البشير. بركاته علينا آمين.

ΙΩΑΝΝΗΝ Δ: ΙΕ - ΚΔ

John 4: 15 - 24

يوحنا 4: 15 - 24

ΠΕΧΕ ΨΞΙΜΙ ΝΑΨ ΧΕ ΠΑΒΟΙΣ ΜΟΙ  
ΝΗΙ ΜΠΑΙΜΩΟΥ ΞΙΝΑ ΝΤΑΨΤΕΜΙΒΙ ΧΕ:  
ΟΥΔΕ ΝΤΑΨΤΕΜΙ ΕΜΝΑΙ ΕΜΑΞ ΜΩΟΥ.

The woman said to Him: "Sir, give me this water, that I may not thirst, nor come here to draw."

قَالَتْ لَهُ الْمَرْأَةُ: «يَا سَيِّدُ اعْطِنِي هَذَا الْمَاءَ لِكَيْ لَا أُعْطِشَ وَلَا آتِي إِلَى هُنَا لِأَسْتَقِي».

ΠΕΧΕ ΙΗΣΟΥΣ ΝΑΣ ΧΕ ΜΑΨΕΝΕ ΜΟΥΨ  
ΕΠΕΞΑΙ ΟΥΟΞ ΔΜΗ ΕΜΝΑΙ.

Jesus said to her: "Go, call your husband, and come here."

قَالَ لَهَا يَسُوعُ: «إِذْهَبِي وَادْعِي زَوْجَكَ وَتَعَالِي إِلَى هَهُنَا».

ΔΣΕΡΟΥΩ ΝΧΕ ΨΞΙΜΙ ΟΥΟΞ ΠΕΧΑΣ  
ΧΕ ΜΜΟΥΨ ΞΑΙ ΜΜΑΥ: ΠΕΧΕ ΙΗΣΟΥΣ

The woman answered and said, "I have no husband." Jesus said to her,

ΑΠΑΪΤِ الْمَرْأَةُ: «لَيْسَ لِي زَوْجٌ». قَالَ لَهَا يَسُوعُ: «حَسَنًا قُلْتِ لَيْسَ لِي زَوْجٌ».

νας: γε καλωσ ἀρεχοσ γε ἕμουτ̄ ραι  
ἕματ̄.

Πιοτ̄ ραρ̄ η̄ραι ἀρεβιτοτ̄ οτορ̄  
φθεθεμε τ̄νοτ̄ περ̄αι αν̄ πε: φαι  
οτ̄μεθμη πε̄ ἔταρεχοτ̄.

Πεξε τ̄ρ̄εμῑ νατ̄ γε Παβοιτ̄ τ̄νατ̄  
γε η̄θοκ̄ οτ̄προφητιτ̄σ.

Περιοτ̄ ατοτωτ̄ ριζεν̄ παιτωτ̄:  
η̄νωτεν̄ δε̄ τετενω̄ ἕμοσ̄ γε ἀρε  
πιμᾱ η̄οτωτ̄ ρεν̄ Ιεροτ̄καλημ̄ πιμᾱ  
ἔτε̄ ρ̄ωε̄ η̄οτωτ̄ ἕμοτ̄.

Πεξε Ιησοτ̄σ̄ νατ̄ γε τ̄ρ̄εμῑ  
τενεροτ̄ γε̄ ρ̄νηοτ̄ η̄ξε̄ οτοτ̄νοτ̄ ροτε̄  
οτ̄δε̄ ριζεν̄ παιτωτ̄ οτ̄δε̄ ρεν̄  
Ιεροτ̄καλημ̄ ετ̄ναοτωτ̄ ἕΦιωτ̄.

Π̄ωτεν̄ δε̄ τετενοτωτ̄ ἕφ̄ητε̄  
τενεωοτ̄η̄ ἕμοτ̄ αν̄: ἀνοη̄ δε̄  
τενοτωτ̄ ἕφ̄ητενεωοτ̄η̄ ἕμοτ̄: γε  
πιοτ̄ραῑ οτ̄ ἔβορ̄ᾱ ρεν̄ η̄λοτ̄δᾱ πε̄.

Αλλᾱ ρ̄νηοτ̄ η̄ξε̄ οτοτ̄νοτ̄ ἔτε̄  
τ̄νοτ̄ τε̄: ροτε̄ η̄ρεφοτωτ̄ η̄ταφ̄μη̄  
ετ̄ναοτωτ̄ ἕΦιωτ̄ ρεν̄ οτ̄π̄νευμᾱ  
νεμ̄ οτ̄μεθμη̄: κε̄ ραρ̄ Φιωτ̄ ατ̄κωτ̄  
η̄σᾱ η̄αῑ οτοη̄ ἕπαιρητ̄ η̄θεοτωτ̄  
ἕμοτ̄.

Οτ̄π̄νευμᾱ πε̄ Φ̄νοτ̄: οτορ̄  
η̄θεοτωτ̄ ἕμοτ̄ ρεμ̄π̄ωᾱ

“You have well said, ‘I  
have no husband,’

for you have had five  
husbands, and the one  
whom you now have is not  
your husband; in that you  
spoke truly.”

The woman said to  
Him, “Sir, I perceive that  
You are a prophet.

Our fathers worshiped  
on this mountain, and you  
Jews say that in Jerusalem  
is the place where one  
ought to worship.”

Jesus said to her,  
“Woman, believe Me, the  
hour is coming when you  
will neither on this  
mountain, nor in Jerusalem,  
worship the Father.

You worship what you  
do not know; we know  
what we worship, for  
salvation is of the Jews.

But the hour is coming,  
and now is, when the true  
worshippers will worship the  
Father in spirit and truth;  
for the Father is seeking  
such to worship Him.

God is Spirit, and those  
who worship Him must  
worship in spirit and truth.”

لأنه كان لك خمسة أزواج والذي  
لك الآن ليس هو زوجك. هذا قلت  
بالصدق.»

قالت له المرأة: «يا سيّد أرى أنّك  
نبيّ.

آباؤنا سجدوا في هذا الجبل وأنتم  
تقولون إنّ في أورشليم الموضع  
الذي ينبغي أن يسجد فيه.»

قال لها يسوع: «يا امرأة  
صدّقيني أنّه تأتي ساعة لا في  
هذا الجبل ولا في أورشليم  
تسجدون للأب.

أنتم تسجدون لما لستم تعلمون  
أمّا نحن فنسجد لما نعلم، لأنّ  
الخلاص هو من اليهود.

ولكن تأتي ساعة وهي الآن حين  
الساّجِدُون الحَقِيقِيُون يسجدون  
للأب بالروح والحق لأنّ الأب  
طالِبٌ مثل هؤلاء الساّجِدِين له.

الله روحٌ. والذين يسجدون له  
فبالروح والحق ينبغي أن  
يسجدوا.»

ἵπτογοῦωψτ ἕμοϋ ζεν οὔπνευμα νεμ  
οὔμεθυμι.

*Πῶοῦ φα Πεννοῦτ πε ψα ἐνεε  
ἵτε νι ἐνεε: ἄμην.*

*Glory be to God  
forever.*

*والمجد لله دائماً.*

## Liturgy Readings

قراءات القديس

## The Pauline Epistle

رسالة بولس الرسول

Ἰἐπιστολῆ ἵτε πενσαδ Παῦλος Πιὰποστολος

Παῦλος φῆβωκ ἕπενβοις Ἰησοῦς  
Χριστοῦ: πιαποστολος εἰθαθευ:  
φῆεταῦθαψυ ἐπιζωπεννοῦϋ ἵτε  
Φνοῦτ.

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

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

Εφεσιουε ε: η - κα

Ephesians 5: 8 - 21

أفسس 5: 8 - 21

Ποψι οὔν ζωε θανηρη ἵτε  
πιουωινι.

Walk as children of light.

اسلكوا كأولاد نور.

Ποῦταε ταρ ἵτε πιουωινι αϋ  
ἵερη ζεν πεθαναεϋ νιβεν νεμ  
οὔδικεοϋτη νεμ οὔμεθυμι.

For the fruit of the Spirit is in all goodness, righteousness, and truth,

لأنَّ ثَمَرَ الرُّوحِ هُوَ فِي كُلِّ صَلَاحٍ وَبِرٍّ وَحَقٍّ.

Ερετενερδοκιμαζιν γε οὔ  
πεθραναεϋ ἕΠβοις.

finding out what is acceptable to The Lord.

مُخْتَبِرِينَ مَا هُوَ مَرْضِيٌّ عِنْدَ الرَّبِّ.

Οῦοε ἕπερερῶφρη ἐνιθβηοῦἵ  
ἵατοῦταε ἵτε πῆακι μαλλον δε  
οῦοε σοει.

And have no fellowship with the unfruitful works of darkness, but rather expose them.

وَلَا تَشْتَرِكُوا فِي أَعْمَالِ الظُّلْمَةِ غَيْرِ الْمُثْمِرَةِ، بَلْ بِالْحَرِيِّ وَبَخُّوْهَا.



Ἡε γαρ ἐστορα ἄμωοτ ἰχωπι  
ορωπι πε ἐερπκεχοτοτ.

Ἐωβ δε νιβεν ἔωαρε πιστωνι  
καρωοτ ωατοτωνε εβολ: εωβ γαρ  
νιβεν εθοτονε εβολ οτοτωνι πε.

Ἐθε φαι ἔχω ἄμοοτ χε τωκ  
πετεγκοτ οτοε ογι ἐρατκ ἔβολ δε  
νηεθωοττ οτοε ἐρε Πιχριστοο  
ερωτωνι ἐροκ.

Ἐνατ οτη ακριβοο ναονηοτ χε  
ἐταρετεμωωι ναωνηρητ ἄφρητ αν  
νηανατεβω αλλα ἄφρητ ηθαναβετ.

Ἐρετενωωπ ἄπισχοτ χε νιεθοοτ  
σεωοτ.

Ἐθε φαι ἄπερωωπι ἐρετενοι  
ἄατηητ αλλα κατ χε ον πε φονωω  
ἄΠβοιοο.

Οτοε ἄπερθηθι δεη πηρη φηετε  
οτον οτμετατοτχα ωοπ ἄδηητ:  
αλλα ωωπι ἐρετενηηκ ἔβολ δεη  
Πιπνεωα.

Ἐρετεναχι δεη θηνοτ  
ἄθανψαλωοο νεω εανωμοτ νεω  
εανηωδη ἄπνεωατικον: ἐρετενηωο  
οτοε ἐρετενηηψαλιν ἐΠβοιοο δεη  
νετενηηητ.

For it is shameful even  
to speak of those things  
which are done by them in  
secret.

But all things that are  
exposed are made manifest  
by the light, for whatever  
makes manifest is light.

Therefore, He says:  
“Awake, you who sleep,  
Arise from the dead, And  
Christ will give you light.”

See then that you walk  
circumspectly, not as fools  
but as wise,

redeeming the time,  
because the days are evil.

Therefore, do not be  
unwise, but understand what  
the will of The Lord is.

And do not be drunk  
with wine, in which is  
dissipation; but be filled  
with the Spirit,

speaking to one another  
in psalms and hymns and  
spiritual songs, singing and  
making melody in your  
heart to The Lord,

لأنَّ الأُمُورَ الحَادِثَةَ مِنْهُم سِرّاً،  
ذَكَرُهَا أَيْضاً قَبِيحٌ.

وَلَكِنَّ الكُلَّ إِذَا تَوَبَّحَ، يُظْهِرُ بِالنُّورِ.  
لأنَّ كُلَّ مَا أَظْهَرَ فَهُوَ نُورٌ.

لِذَلِكَ يَقُولُ: اسْتَيْقِظْ أَيُّهَا النَّائِمُ وَقُمْ  
مِنَ الأَمْوَاتِ فَيُضِيءُ لَكَ المَسِيحُ.

فَانظُرُوا كَيْفَ تَسْلُكُونَ بِالتَّدْقِيقِ،  
لَا كَجُهْلَاءَ بَلْ كَحُكَمَاءَ.

مُفْتَدِينَ الوَقْتَ لِأَنَّ الأَيَّامَ شَرِيرَةٌ.

مَنْ أَجَلَ ذَلِكَ لَا تَكُونُوا أَعْيَاءَ بَلْ  
فَاهِمِينَ مَا هِيَ مَشِيئَةُ الرَّبِّ.

وَلَا تَسْكُرُوا بِالخَمْرِ الَّتِي فِيهِ  
الْخَلَاعَةُ، بَلْ ائْتَلِنُوا بِالرُّوحِ.

مُكَلِّمِينَ بَعْضُكُمْ بَعْضاً بِمَزَامِيرَ  
وَتَسَابِيحَ وَأَغَانِي رُوحِيَّةَ،  
مُتَرَنِّمِينَ وَمُرْتَلِينَ فِي قُلُوبِكُمْ  
لِلرَّبِّ.

Ερετενωπεδμοτ νηχοτ νιβεν  
 εερηι εχεν ορον νιβεν δεν φραν  
 υΠενδοις Ιησοϋς Πιχριστος νεμ  
 Φνοτφ Φιωτ.

Ερετενδνον ηνωτεν  
 ηνετενερηοτ δεν τχοτ ητε  
 Πιχριστος.

*Πεδμοτ ταρ νεμωτεν νεμ  
 τηρηνη ετσοπ: χε λμην εσεωωπι.*

giving thanks always for  
 all things to God the Father  
 in the name of our Lord  
 Jesus Christ,

submitting to one  
 another in the fear of God.

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

شَاكِرِينَ كُلَّ حِينٍ عَلَيَّ كُلِّ شَيْءٍ  
 فِي اسْمِ رَبِّنَا يَسُوعَ الْمَسِيحِ، لِلَّهِ  
 وَالْأَبِ.

خَاضِعِينَ بَعْضُكُمْ لِبَعْضٍ فِي خَوْفِ  
 اللَّهِ.

*نعمة الله الأب تكون مع جميعكم.  
 أمين.*

### The Catholic Epistle الكاثوليكون

Καθολικον εβολ δεν πε πιροτιτ  
 ηνεπιστολη ητε πενωτ Πετρος.  
 Δμην. Παμενρατ.

The Catholic epistle of  
 the First epistle of our father  
 St. Peter. May his blessings  
 be with us all. Amen. My  
 beloved.

الكاثوليكون من رسالة معلمنا  
 بطرس الأولي، بركته المقدسة  
 تكون معنا. أمين. يا احبائي.

**α̅ Πετρος τ̅: ε̅ - ιδ̅**

**1 Peter 3: 5 - 14**

**1 بطرس 3: 5 - 14**

Παρητ ταρ πε ηνοχοτ ηνηθιουμ  
 εσοταβ νατερελιπις εΦνοτφ  
 νατσολσελ υμωοτ ενδνον ηνωοτ  
 ηνοτθαι.

For in this manner, in  
 former times, the holy  
 women who trusted in God  
 also adorned themselves,  
 being submissive to their  
 own husbands,

لَأَنَّهُ هَكَذَا كَانَتْ قَدِيمًا النِّسَاءُ  
 الْقَدِيسَاتُ أَيْضًا الْمُتَوَكِّلَاتُ عَلَى  
 اللَّهِ، يُزَيِّنْنَ أَنْفُسَهُنَّ خَاضِعَاتٍ  
 لِرِجَالِهِنَّ.

Υφρητ ταρ ηCappa εσωτεμ ησα  
 Δβρααμ εμοτφ εροτ χε παδοις  
 οηεταρετενερωρι νας ερετενιρι  
 υπιπεθνανετ οτοθ ητετενερωτ αν  
 θατηη ηελι ηροτ.

as Sarah obeyed  
 Abraham, calling him lord,  
 whose daughters you are if  
 you do good and are not  
 afraid with any terror.

كَمَا كَانَتْ سَارَةُ تُطِيعُ إِبْرَاهِيمَ  
 دَاعِيَةً إِيَّاهُ «سَيِّدَهَا». الَّتِي صرَّتْ  
 أَوْلَادَهَا، صَانِعَاتٍ خَيْرًا، وَغَيْرِ  
 خَائِفَاتٍ خَوْفًا الْبَيْتَةِ.

Παρητ οη ηικερωμ ηρετενωπι  
 νεμωοτ ερετενεμ χε οτσκετος

Husbands, likewise,  
 dwell with them with  
 understanding, giving honor  
 to the wife, as to the weaker

كَذَلِكَ أَنْتُمْ أَيُّهَا الرِّجَالُ كُونُوا  
 سَاكِنِينَ بِحَسَبِ الْفِطْنَةِ مَعَ الْإِنْعَاءِ  
 النِّسَائِيَّ كَالْأَضْعَفِ، مُعْطِينَ إِيَّاهُنَّ  
 كَرَامَةً كَالْوَارِثَاتِ أَيْضًا مَعَكُمْ نِعْمَةً

ἵνασθῆνῃς περὶ ζωῆς ἐρετηταῖο  
 νωοῦ ζωῆς ἐνοὶ ἡψφῆρ ἡκλῆρονομος  
 ἡτε ἐπιζῶοτ ἡτε ἡωνῶ νευωτεν δῆεν  
 οὔθο ἡρητ ῶινα ζε ἡνετενταζνο δῆεν  
 νετενἡπροσεῦχη.

Πῶκ Δε ἐρετενοι ἡοῦμεῖ ἡοῦωτ  
 τηροῦ: ἐρετενοι ἡψφῆρ ἡβιδι: οὔοζ  
 ἐρετενοι ἡμαλISON ἡψανῶμαδτ  
 ἐρετενεβινοῦτ.

ἡτετεντ ἡοῦπετρωοῦ ἡν δῆ  
 οὔπετρωοῦ: οὔδε ἐοῦζωοῦψ δῆ  
 οὔζωοῦψ: πετοῦβητ Δε ἐρετενεῖμοῦ ζε  
 ἐταῦθαζεμ ῶηνοῦ ἐπαιζωβ ῶινα  
 ἡτετενεῖρῆκλῆρονομῖν ἡπῖεῖμοῦ.

Φῆ γαρ ἡοῦωψ ἡμενρε ἡωνῶ  
 οὔοζ ἡναῦ ἡζανῆζοοῦ ἡνανεῦ  
 μαρεψταλβο ἡπεψλας ἡβολ ῶα  
 πῖπετρωοῦ: οὔοζ νεψεφοτοῦ  
 ἡψτεμσαχι ἡοῦῆροψ.

Μαρεψρικῖ σαβολ ἡπῖπετρωοῦ:  
 οὔοζ ἡτεψῖρι ἡπῖαζαθον: μαρεψκωτ  
 ἡσα οὔζιρηνη οὔοζ ἡτεψβοχι ἡσω.

Ζε νενβαλ ἡΠβοις σεζοῦωτ ἡξεν  
 ἡῖοῖνῖ: οὔοζ νεψμαψξ σερικῖ ἡσα  
 ποῦτωβζ: ἡζο Δε ἡΠβοις ἡξεν ἡηεῖῖρι  
 ἡπῖπετρωοῦ.

vessel, and as being heirs together of the grace of life, that your prayers may not be hindered.

Finally, all of you be of one mind, having compassion for one another; love as brothers, be tenderhearted, be courteous;

not returning evil for evil or reviling for reviling, but on the contrary blessing, knowing that you were called to this, that you may inherit a blessing.

For “He who would love life and see good days, let him refrain his tongue from evil, and his lips from speaking deceit.

Let him turn away from evil and do good; let him seek peace and pursue it.

For the eyes of The Lord are on the righteous, and His ears are open to their prayers; but the face of The Lord is against those who do evil.”

الْحَيَاةِ، لِكَيْ لَا تُعَاقَ صَلَوَاتُكُمْ.

وَالنَّهَآيَةَ كُونُوا جَمِيعًا مُتَّحِدِي  
 الرَّاى بِحَسَنٍ وَآحَدِ ذَوِي مَحَبَّةٍ  
 آخَوِيَّةٍ مُشْفِقِينَ لَطْفَاءً.

عَيْرَ مُجَازِينَ عَن شَرِّ بَشَرٍ أَوْ عَن  
 شَتِيمَةٍ بِشَتِيمَةٍ بَلْ بِالْعَكْسِ  
 مُبَارِكِينَ عَالَمِينَ أَنكُمْ لِهَذَا دُعِيتُمْ  
 لِكَيْ تَرْتُوا بِرِكَاةٍ.

لَآنَ مَنْ أَرَادَ أَن يُحِبَّ الْحَيَاةَ وَيَرَى  
 أَيَّامًا صَالِحَةً، فَلْيُكْفَفْ لِسَانَهُ عَن  
 الشَّرِّ وَشَفَتِيهِ أَن تَتَكَلَّمَ بِالْمَكْرِ.

لِيُعْرِضَ عَن الشَّرِّ وَيَصْنَعَ الْخَيْرَ،  
 لِيَطْلُبَ السَّلَامَ وَيَجِدَ فِي أَثَرِهِ.

لَآنَ عَيْنِي الرَّبِّ عَلَى الْآبْرَارِ  
 وَأُذُنِي إِلَى طَلِبَتِهِمْ، وَلَكِنَّ وَجْهَ  
 الرَّبِّ ضِدَّ فَاعِلِي الشَّرِّ.

Οτοϛ νιμ εθναλϋτειακαϛ νωτεν  
 εϋωπι αρετενϋαπερρεϋχοϛ  
 επιπεθνανεϋ.

Αλλα ιϛχε τετενερ πεκεβιεμκαϛ  
 εϋβε τμεθμη ωοτνιατεν θηνοτ:  
 τουϛοτ δε υπερερϛοτ δεατεϛη οτδε  
 υπερωθορτερ.

*Ναϛνηοτ υπερμειρε πικοϛμοϛ  
 οτδε μηετωοι δεν πικοϛμοϛ: πικοϛμοϛ  
 ναϛινη νεμ τεϋεπιθνηια: φη δε ετιρι  
 υπφονωϋ υπφνοτ ϋναϋωπι ϋα ενεϛ:  
 αμην.*

And who is he who will  
 harm you if you become  
 followers of what is good?

But even if you should  
 suffer for righteousness’  
 sake, you are blessed. “And  
 do not be afraid of their  
 threats, nor be troubled.”

*Do not love the world  
 nor the things, which are in  
 the world. The world passes  
 away, and its desires; but he  
 who does the will of God  
 abides forever. Amen.*

فَمَنْ يُؤْذِيكُمْ إِنْ كُنْتُمْ مُتَمَلِّينَ  
 بِالْخَيْرِ؟

وَلَكِنْ وَإِنْ تَأَلَّمْتُمْ مِنْ أَجْلِ الْبِرِّ  
 فَطُوبَىٰ لَكُمْ. وَأَمَّا خَوْفُهُمْ فَلَا تَخَافُوهُ  
 وَلَا تَتَّضِعُوا.

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

### The Acts

#### الإبركسيس

Πραϋιϛ ητε νενηιοτ ηαποϛτολοϛ:  
 ερε ποτϛμοτ εθοταβ ϋωπι νεμαν.  
 Αμην.

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

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

Πραϋιϛ κα: ε - ιδ

Acts 21: 5 - 14

أعمال 21: 5 - 14

Αϛϋωπι δε ετανϛωκ ηνιεϛοοτ  
 εβολ: ανι εβολ ανμοϋι ετφο μμοη  
 εβολ τηροτ νεμ εανκεριουμ νεμ  
 νοτϋηρι ϋα ϛαβολ ητπολιϛ: οτοϛ  
 ανηιττεν ειϛεν νεηκελι ειϛεν πιϛρο  
 ανεριπροϛετϛεϛε.

When we had come to  
 the end of those days, we  
 departed and went on our  
 way; and they all  
 accompanied us, with wives  
 and children, till we were  
 out of the city. And we  
 knelt down on the shore and  
 prayed.

وَلَكِنْ لَمَّا اسْتَكْمَلْنَا الْأَيَّامَ خَرَجْنَا  
 دَاهِبِينَ وَهُمْ جَمِيعًا يُشْتِعُونَنَا مَعَ  
 النِّسَاءِ وَالْأَوْلَادِ إِلَى خَارِجِ  
 الْمَدِينَةِ. فَجَنُونا عَلَى رُكْبِنَا عَلَى  
 الشَّاطِئِ وَصَلَّيْنَا.

Οτοϛ ανεραποταϛεϛε εβολεα  
 νενηεροτ αναληη επιϛοι: ηη δε  
 ανκοτοτ ενηετενωτοτ.

When we had taken our  
 leave of one another, we  
 boarded the ship, and they  
 returned home.

وَلَمَّا وَدَّعْنَا بَعْضُنَا بَعْضًا صَعَدْنَا  
 إِلَى السَّفِينَةِ. وَأَمَّا هُمْ فَارْجَعُوا إِلَى  
 خَاصَتِهِمْ.

ΑΝΟΝ ΔΕ ΑΝΕΡΧΩΤ ΕΒΟΛ ΘΕΝ  
ΠΥΡΟΣ: ΑΝΙ ΕΞΡΗΙ ΕΠΤΟΛΕΜΑΙΣ: ΟΥΘ  
ΕΤΑΝΕΡΑΣΠΑΖΕΘΕ ΗΝΙΣΗΝΟΥ ΑΝΩΠΙ  
ΘΑΤΟΤΟΥ ΝΟΥΕΖΟΥ.

Πεφραστ Δε ετανι εβολ ανι  
εΚεσαρια: ουθ ετανωυ εδονη επι  
μηφιλιππος πιρεφζιωεννοτφι: εοται πε  
εβολ θεν πιωαυφ ανωπι θατοτφ.

Φαι δε νε ουον ηταφ μματ ηετοτ  
ηωερι μηπαρθενος εερεπροφητεριν.

Ετανωπι δε μματ ηοτωμω  
ηεζουτ: αφι ηχε οται εβολ θεν  
ηουδεα εοηπροφητης πε επεφραν πε  
Αγαβος.

Ουθ εταφι ωαρων αφωλι ηηζωνη  
ητε Παυλος: αφουοη ηνεφζιζ νεμ  
νεφβαλατχ πεχαφ: ναι νε ηητεφζω  
μωωοη ηχε Πιπνετμα εθοταβ: χε  
πιρωμ ετε φωφ πε παιμοχθ:  
σενασονεφ μηπαιρηθ θεν Ιεροσαλημ  
ηχε ηιουδαι: ουθ σεναθηφ εερηι  
ενενηζιζ ηθανεθνος.

Ετανωπτεμ δε εηαι νανηθο πε  
ανον νεμ ηισηνοη ητε πιμα ετε  
μματ: εωπτεμ θρεφ ωε εερηι  
εΙεροσαλημ.

And when we had finished our voyage from Tyre, we came to Ptolemais, greeted the brethren, and stayed with them one day.

On the next day we who were Paul's companions departed and came to Caesarea, and entered the house of Philip the evangelist, who was one of the seven, and stayed with him.

Now, this man had four virgin daughters who prophesied.

And as we stayed many days, a certain prophet named Agabus came down from Judea.

When he had come to us, he took Paul's belt, bound his own hands and feet, and said, "Thus says the Holy Spirit, 'So shall the Jews at Jerusalem bind the man who owns this belt, and deliver him into the hands of the Gentiles.'"

Now, when we heard these things, both we and those from that place pleaded with him not to go up to Jerusalem.

وَلَمَّا أَكْمَلْنَا السَّفَرَ فِي الْبَحْرِ مِنْ صُورَ أَقْبَلْنَا إِلَى بُثُولَمَائِسَ فَسَلَّمْنَا عَلَى الْإِخْوَةِ وَمَكَّثْنَا عِنْدَهُمْ يَوْمًا وَاحِدًا.

ثُمَّ خَرَجْنَا فِي الْغَدِ نَحْنُ رُفَقَاءَ بُولُسَ وَجِئْنَا إِلَى قَيْصَرِيَّةَ فَدَخَلْنَا بَيْتَ فِيلِبُّسَ الْمُبَشِّرِ إِذْ كَانَ وَاحِدًا مِنَ السَّبْعَةِ وَأَقَمْنَا عِنْدَهُ.

وَكَانَ لِهَذَا أَرْبَعُ بَنَاتٍ عَذَارَى كُنَّ يَتَنَبَّأْنَ.

وَبَيْنَمَا نَحْنُ مُقِيمُونَ أَيَّامًا كَثِيرَةً انْحَدَرَ مِنَ الْيَهُودِيَّةِ نَبِيٌّ اسْمُهُ أَغَابُوسُ.

فَجَاءَ إِلَيْنَا وَأَخَذَ مِنْطَقَةَ بُولُسَ وَرَبَطَ يَدَيْ نَفْسِهِ وَرِجْلَيْهِ وَقَالَ: «هَذَا يَقُولُهُ الرُّوحُ الْقُدُسُ: الرَّجُلُ الَّذِي لَهُ هَذِهِ الْمِنْطَقَةُ هَكَذَا سَيَرْبِطُهُ الْيَهُودُ فِي أُورُشَلِيمَ وَيَسَلِّمُونَهُ إِلَى أَيْدِي الْأُمَّمِ.

فَلَمَّا سَمِعْنَا هَذَا طَلَبْنَا إِلَيْهِ نَحْنُ وَالَّذِينَ مِنَ الْمَكَانِ أَنْ لَا يَصْعَدَ إِلَى أُورُشَلِيمَ.

Ποτε αἰερότω ἦνε Παῦλος καί οὐ  
πε ἔτετετρα ἕμοσι: ἐρετεριωι οὐρο  
ἐρετενῆκαθ ἕπαρητ: ἀνοκ ταρ  
οῦμονον ἐσονετ ἀλλα ἵσεβτωτ ἕμοσ  
θεν Ιεροσαλημ ἐρηι ἐξεν Φραν  
ἕΠβοις Ιησοῦς.

Ἐτε ἕπε περητ δε θωτ:  
ἀναρων ενσω ἕμοσ καί πετεριωι  
ἕΠβοις μαρεφωπι.

*Πισακι δε ἦτε Πβοις ἐφέλια οὐρο  
ἐφέλια: ἐφέλιασι οὐρο ἐφέταχο:  
θεν ἵαγια ἠεκκλησια ἦτε Φνοῖτ:  
ἀμην.*

Then Paul answered,  
“What do you mean by  
weeping and breaking my  
heart? For I am ready not  
only to be bound, but also to  
die at Jerusalem for the  
name of The Lord Jesus.”

So when he would not  
be persuaded, we ceased,  
saying, “The will of The  
Lord be done.”

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

فَأَجَابَ بُولُسُ: «مَاذَا تَفْعَلُونَ؟  
تَبْكُونَ وَتَكْسِرُونَ قَلْبِي. لَأَنِّي  
مُسْتَعِدٌّ لَيْسَ أَنْ أُرَبِّطَ فَقَطُّ بَلْ أَنْ  
أَمُوتَ أَيْضاً فِي أُورُشَلِيمَ لِأَجْلِ  
اسْمِ الرَّبِّ يَسُوعَ.»

وَلَمَّا لَمْ يُقْنَعْ سَكَنَّا قَائِلِينَ: «لِتَكُنْ  
مَشِيئَةُ الرَّبِّ.»

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

## Synaxarium of Abib 17

### سنكسار اليوم السابع عشر من شهر أبيب

1. The Martyrdom of St. Euphemia
2. The Martyrdom of the Two Saints Thecla and Martha from Esna

#### 1. The Martyrdom of St. Euphemia

On this day, of the year 20 of the martyrs, 304 AD, St. Euphemia, was martyred. This aint was born in the city of Chalcedon to pious Christians and was raised on the love of godliness and moral excellence.

When Diocletian incited persecution against the Christians, Priscus, the governor of Asia Minor, seized St. Euphemia along with some other Christians and ordered them to offer sacrifices to the gods, but they refused. He tortured them and then imprisoned them.

The governor tried to win Euphemia by appeasing her, but she told him, “I am Christian and nothing could separate me from the love of Christ.” The governor ordered to place her on an instrument of torture with sharp knives, which tore her body, however, God healed her. The governor was enraged and ordered to scourge her and then cast her in fire, which strengthened her love

1. استشهاد القديسة أوفيمية
2. استشهاد القديستين تكلا ومرثا من إسنا

1. استشهاد القديسة أوفيمية  
في مثل هذا اليوم من سنة 20 للشهداء، سنة  
304 ميلادية، استشهدت القديسة أوفيمية.  
وُلِدَتْ هذه القديسة بمدينة خلقيونية من  
أبوين تقيين، ونشأت على محبة التقوى  
والفضيلة.  
ولما ثار الاضطهاد على المسيحيين في أيام  
الإمبراطور دقلديانوس، قبض عليها  
بروكسوس والي آسيا الصغرى، مع بعض  
المسيحيين وأمرهم بأن يذبحوا للآلهة،  
فرفضوا. فذبوهم وطرحوهم في السجن.  
أما أوفيمية فأراد الوالي أن يربحها  
بالملاطفة، فأجابته: "أنا مسيحية، لا شيء  
يقدر أن يفصلني عن محبة المسيح". فأمر  
الوالي بوضعها على عجلات مسننة فتمزق  
جسدها، ولكن الله شفاهها. فغضب الوالي وأمر

for Christ the King. Then she made the sign of the cross before everyone. Finally, the governor threw her to the wild beasts, which did not harm her; however, she delivered her pure soul and received the crown of martyrdom.

Her parents came with some of the believers and took her pure body and buried it in a new tomb, out of which a sweet aroma emanated. After the end of the era of persecution, a church was built after her name in the city of Chalcedon.

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

## 2. The Martyrdom of the Two Saints Thecla and Martha from Esna

On this day also, of the year 19 of the martyrs, 303 AD, the two saints Thecla and Martha, who were from Esna, were martyred.

When Arianus, the governor of Ansena, went to the city of Armant, two women came in haste and confessed The Lord Christ before him. The governor looked to those around him from the people of Armant and said to them, "How can you say that you did not have one Christian in your town?" they informed the governor that these two women were from Esna and not from Armant. He ordered to behead them with the sword and they received the crown of martyrdom.

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

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

بجلدها وطرحها في النار، فكانت تتشدد محبة في الملك المسيح، ثم رشمت علامة الصليب أمام الجميع. وأخيراً ألقاها الوالي للوحوش، فلم تفترسها، ثم فاضت روحها الطاهرة، ونالت إكليل الشهادة.

فجاء أبوها وأمها وبعض المسيحيين وأخذوا جسدها الطاهر ودفنوه في قبر جديد. وكانت رائحة زكية تفوح منه ثم بنوا كنيسة على اسمها في مدينة خلقيدونية بعد انقضاء زمان الاضطهاد. بركة صلواتها فلتكن معنا. آمين.

2. استشهاد القديستين تكلا ومرثا من إسنا وفيه أيضاً من سنة 19 للشهداء، سنة 303 ميلادية، استشهدت القديستان تكلا ومرثا من إسنا. وذلك أنه لما ذهب أريانوس والي أنصنا إلى مدينة أرمنت، أسرعت إليه امرأتان اسماهما تكلا ومرثا، واعترفتا أمامه بالسيد المسيح. فالتفت الوالي إلى من حوله من أهل أرمنت وقال لهم: "كيف تقولون إنه ليس في مدينتكم مسيحياً واحداً؟" فأخبروا الوالي أن هاتين المرأتين من إسنا وليس من أرمنت، فأمر بقطع رأسيهما بحد السيف. ونالتا إكليل الشهادة.

بركة صلواتهما فلتكن معنا. آمين. ولربنا المجد دائماً ابدياً. آمين.

## The Liturgy Psalm

### مزمور القديس

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

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

Ψαλμος τω Δαβιδ μλ: ιϛ

Psalm 45: 14, 15

المزمور 44: 16

Εὐεῖνι ἐδούνη ὑπιοτρο  
ἡθανπαρθενος διφραβοῦ ἕμος: εὐεῖνι  
ναϥ ἐδούνη ἡνεσκεϋϕερι τηροῦ:  
εὐεῖνοῦ ἐδούνη δεν οὔοῦνοϥ νεμ

The virgins, her companions who follow her, shall be brought to You. With gladness and rejoicing, they shall be brought; they shall enter the King's palace. Alleluia.

يُدخِلن إلى الملك عذارى في إثرها. جميع قريباتها إليه يقدمن. يبلغن بفرح وابتهاج، يدخن إلى هيكل الملك. هليلويا.

οἰθεληλ: εἰέενοῦ εἰδοῦν εἰπερφει  
 ἠποτρο. **ΔΔΛΗΛΟΤΙΑ.**

**The Liturgy Gospel**  
**إنجيل القداس**

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

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

<p>Οἰθἀνασθηωσις εἰβολ θεν          πιερασσελιον εθογαβ κατα Ματθεον          ασιοῦ.</p>	<p>A chapter according to          Saint Matthew, may his          blessings be with us. Amen.</p>	<p>فصل من إنجيل معلمنا متي          البشير. بركاته علينا أمين.</p>
<p><b>Ματθεον κε: α - ιϛ</b></p>	<p><b>Matthew 25: 1 - 13</b></p>	<p><b>متي 25: 1 - 13</b></p>
<p>Ποτε ῥοῖνι ἵνε τμετοτρο ἵνε          νιφιοῦι ἠμητ ἠπαρθενος νηεταῦβι          ἵνοῦλαμπας ἀῖ εἰβολ εἰρεν          πιπατωελετ.</p>	<p>Then the kingdom of          heaven shall be likened to          ten virgins, who took their          lamps, and went forth to          meet the bridegroom.</p>	<p>حِينَئِذٍ يُشْبِهُهٗ مَلَكُوتُ السَّمَاوَاتِ          عَشْرَ عَذَارَى أَخَذْنَ مَصَابِيحَهُنَّ          وَخَرَجْنَ لِلِقَاءِ الْعَرِيسِ.</p>
<p>Πε οῦον τιοῦ δε ἵκοζ ἵδῆτοῦ νεμ          τιοῦ ἵκαβη.</p>	<p>And five of them were          wise, and five were foolish.</p>	<p>وَكَانَ خَمْسٌ مِنْهُنَّ حَكِيمَاتٍ          وَخَمْسٌ جَاهِلَاتٍ.</p>
<p>Πικοζ ταρ εταῦβι ἵνοῦλαμπας          οῦοζ ἠποτελ νεζ νεμ ωοῦ.</p>	<p>Those who were foolish          took their lamps, and took          no oil with them.</p>	<p>أَمَّا الْجَاهِلَاتُ فَأَخَذْنَ مَصَابِيحَهُنَّ          وَلَمْ يَأْخُذْنَ مَعَهُنَّ زَيْتًا.</p>
<p>Πικαβεῦ δε ἀτελ νεζ ἵδρηι θεν          νοῦμοκι νεμ νοῦλαμπας.</p>	<p>But, the wise took oil in          their vessels with their          lamps.</p>	<p>وَأَمَّا الْحَكِيمَاتُ فَأَخَذْنَ زَيْتًا فِي          آبِئَتِهِنَّ مَعَ مَصَابِيحِهِنَّ.</p>
<p>Εταρωσκ δε ἵνε πιπατωελετ          ἀῖβιῖνιῖ τῆροῦ οῦοζ ἀτενκοτ.</p>	<p>While the bridegroom          was delayed, they all          slumbered and slept.</p>	<p>وَفِيمَا أَبْطَأَ الْعَرِيسُ نَعَسْنَ          جَمِيعُهُنَّ وَنِمْنَ.</p>
<p>Ετα τῆφωῖ δε ἠπιεχωρῆ ῥωπι:          ἠοῦδῆρωοῦ ῥωπι ζε ιε πιπατωελετ ἀῖ          τεῖνηνοῦ ἠμωῖνι εἰβολ εἰραῖ.</p>	<p>And at midnight there          was a cry made, "Behold,          the bridegroom is coming;          go out to meet him."</p>	<p>فَفِي نِصْفِ اللَّيْلِ صَارَ صَرَخٌ          هُوَذَا الْعَرِيسُ مُقْبِلٌ فَأَخْرَجْنَ          لِلِقَائِهِ.</p>



Ποτε αὐτωοῦνοῦ ἤξε νηπαρθενος  
τηροῦ ἐτε ἕματ οτοθ ατοολσελ  
ἠνοῦλαμπας.

Πεξε νισοχ δε ἠνικαβεῦ χε μοι  
ναν ἐβολ θεν πετεννεθ ἕμον  
nenλαμπας ναβено.

Αγερουὶ δε ἠξε νικαβεῦ εἰχω  
ἕμοσ: χε μηποτε ἠτεϋῶτεμ ραῶτεν  
νευτween: μαῶενωτεν δε μαλλον θα  
νηετϋ ἐβολ οτοθ ῶωπ νωτεν.

Εταῦενωοῦ δε χε ἠτοῦῶωπ: αϋῖ  
ἠξε πιπατῶελετ οτοθ νηετσεβτωτ  
αῦενωοῦ νεμαϋ ἐδοῦν ἐπιροπ οτοθ  
αῦαῶθαμ ἕπιρο.

Εῖδαε δε αῦῖ ἠξε ἠωωπ  
ἠνηπαρθενος εἰχω ἕμοσ: χε Πενβοις:  
Πενβοις: ἄοῦων ναν.

Πθοϋ δε αϋερουὶ πεχαϋ χε ἄμην  
ϋχω ἕμοσ νωτεν χε ϋωοῦν  
ἕμωτεν αν.

Ρωις οῦν χε τετενσωοῦν αν  
ἕπιεροοῦ οῦδε ϋοῦνοῦ εϋνηοῦ πε  
Πωηρι ἕΦρωωι.

*Πῶοῦ φα Πεννοῦϋ πε ῶα ἐνεθ  
ἠτε νι ἐνεθ: ἄμην.*

Then all those virgins  
arose, and trimmed their  
lamps.

And the foolish said  
unto the wise, “Give us of  
your oil; for our lamps are  
going out.”

But the wise answered,  
saying, “No; lest there  
should not be enough for us  
and you: but go rather to  
those who sell, and buy for  
yourselves.”

And while they went to  
buy, the bridegroom came;  
and those who were ready  
went in with him to the  
marriage: and the door was  
shut.

Afterward, the other  
virgins came also, saying,  
“Lord, Lord, open to us.”

But He answered and  
said, “Verily I say unto you,  
I do not know you.

Watch therefore, for you  
know neither the day nor  
the hour in which the Son of  
Man is coming.”

*Glory be to God forever.*

فَقَامَتْ جَمِيعُ أَوْلِيَاكَ الْعَذَارَى  
وَأَصْلَحْنَ مَصَابِيحَهُنَّ.

فَقَالَتِ الْجَاهِلَاتُ لِلْحَكِيمَاتِ  
أَعْطِينَنَا مِنْ زَيْتِكُنَّ فَإِنَّ مَصَابِيحَنَا  
تَنْطَفِئُ.

فَأَجَابَتِ الْحَكِيمَاتُ لَعَلَّهُ لَا يَكْفِي لَنَا  
وَلَكُنَّ، بَلِ ادْهَبْنَ إِلَى الْبَاعَةِ  
وَابْتَئْنَ لَكُنَّ.

وَفِيمَا هُنَّ ذَاهِبَاتٌ لِيَبْتَئْنَ، جَاءَ  
الْعَرِيسُ وَالْمُسْتَعِدَّاتُ دَخَلْنَ مَعَهُ  
إِلَى الْعُرْسِ وَأُغْلِقَ الْبَابَ.

أَخِيرًا جَاءَتِ بَقِيَّةُ الْعَذَارَى أَيْضًا  
قَائِلَاتٍ: رَبَّنَا، رَبَّنَا، افْتَحْ لَنَا.

فَأَجَابَ: الْحَقُّ أَقُولُ لَكُنَّ إِنِّي مَا  
أَعْرِفُكُنَّ.

فَاسْهَرُوا إِذَا لَا تَعْلَمُونَ  
الْيَوْمَ وَلَا السَّاعَةَ الَّتِي يَأْتِي فِيهَا  
ابْنُ الْإِنْسَانِ.

*والمجد لله دائماً.*

# Katameros Readings for the 18<sup>th</sup> Day of Abib

قطمارس قراءات اليوم الثامن عشر من شهر أبيب المبارك

ΚΟΥΜΗΤ ΨΑΛΜΗΝ ἸΕΡΟΥΣ ἘΠΙΔΕΟΥΤ ΕΠΗΠ

## ΡΟΥΤΗ

### Vespers Psalm

مزمور العشيّة

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

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

Ψαλμος τω Δαυιδ ζζ: ις, λς	Psalm 68: 11, 35	المزمور 67: 13، 33
<p>Πβοις ερετ̄ ἵνουαζι              ἵνηετ̄ζιψεννοϋϑι: ζεν οτ̄νιϋτ̄ ἵνωμ:              οτ̄ψφηρι πε Φνοϋτ̄ ζεν νηεθοϋαβ              ἵταϑ: Φνοϋτ̄ ἠπιςραηλ ἵθοϑ ερετ̄              ἵνωζωμ νεμ οτ̄αμαζι ἠπεϑλαοσ.              Ἀλληλοϋᾱ.</p>	<p>The Lord gave the word; great was the company of those who proclaimed it. O God, You are more awesome in Your saints. The God of Israel is He who gives strength and power to His people.              Alleluia.</p>	<p>الرب يعطي كلمة للمبشرين بقوة عظيمة. عجيب هو الله في قدسيه. إله اسرائيل هو يعطي قوة وعزاً لشعبه. هليلويا.</p>

### Vespers Gospel

إنجيل العشيّة

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

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

<p>Οτ̄ᾱνασ̄ηωσις ε̄βολ̄ ζεν              πιε̄τᾱσ̄ε̄λιον ε̄θο̄ᾱβ̄ κᾱτᾱ Μαρ̄κον              ᾱσιοῡ.</p>	<p>A chapter according to Saint Mark, may his blessings be with us. Amen.</p>	<p>فصل من إنجيل معلمنا مرقس البشير. بركاته علينا آمين.</p>
<p>Μαρ̄κον ε̄: ζ - κᾱ</p>	<p>Mark 3: 7 - 21</p>	<p>مرقس 3: 7 - 21</p>
<p>Οτο̄ζ Ιη̄σοϋς νεμ νεϑμᾱθη̄της              ᾱνε̄ρᾱνᾱχω̄ριν ε̄κε̄κε̄ν̄ φ̄ιοῡ: οτο̄ζ</p>	<p>But Jesus withdrew with His disciples to the sea. And a great multitude from</p>	<p>فأنصرف يسوع مع تلاميذه إلى البحر، وتبعه جمع كثير من الجليل ومن اليهودية.</p>

οἱ ἄλλοι ἐβόλθεν ἰσραὴλ  
ἀπερὰ κολλοῦθιν νεμ ἐβόλθεν  
ἰσραὴλ.

Νεμ ἱεροσολῶν νεμ ἰουδαίαν  
νεμ βιβαρὸν ὑπερβαρῶν: νεμ κεμῶν  
ἐβόλθεν ἰσραὴλ ἰσραὴλ νεμ ἰσραὴλ:  
ἐρωτῶν ἐν ἡμετέροις ἡμῶν ἀπὸ  
ἐξουσίας.

Ὅτις ἀφῆκεν ἡμετέρας εἶναι  
ἵνα ὅσοι μοι ἐροῦν εἶναι ἵνα  
ἵνα ἵνα ἐξουσίας.

Ὅτις ἡμετέρας ἡμετέρας ἐρωτῶν:  
ἐρωτῶν ἵνα ἵνα ἵνα νεμῶν ἵνα  
ὅτις ἡμετέρας ἡμετέρας  
νεμῶν.

Ὅτις ἡμετέρας ἡμετέρας  
ἐρωτῶν ἵνα ἵνα ἵνα ἐρωτῶν  
ἐρωτῶν: ὅτις ἡμετέρας ἵνα  
ἡμετέρας ἡμετέρας πῶς ἡμετέρας.

Ὅτις ἀφῆκεν ἡμετέρας ἡμετέρας  
ἵνα ἡμετέρας ἡμετέρας ἐβόλθεν.

Ὅτις ἀφῆκεν ἡμετέρας ἡμετέρας  
ὅτις ἡμετέρας ἡμετέρας ἡμετέρας  
ὅτις ἡμετέρας ἡμετέρας.

Ὅτις ἀφῆκεν ἡμετέρας ἡμετέρας  
ἡμετέρας ἡμετέρας ἡμετέρας ἵνα  
ἡμετέρας ἡμετέρας ἡμετέρας ἵνα

Galilee followed Him, and  
from Judea

and Jerusalem and  
Idumea and beyond the  
Jordan; and those from Tyre  
and Sidon, a great  
multitude, when they heard  
how many things He was  
doing, came to Him.

So He told His disciples  
that a small boat should be  
kept ready for Him because  
of the multitude, lest they  
should crush Him.

For He healed many, so  
that as many as had  
afflictions pressed about  
Him to touch Him.

And the unclean spirits,  
whenever they saw Him,  
fell down before Him and  
cried out, saying, "You are  
the Son of God."

But He sternly warned  
them that they should not  
make Him known.

And He went up on the  
mountain and called to Him  
those He Himself wanted.  
And they came to Him.

Then He appointed  
twelve, that they might be  
with Him and that He might  
send them out to preach,

وَمِنْ أُورُشَلِيمَ وَمِنْ أَدُومِيَّةَ وَمِنْ  
عَبْرِ الْأُرْدُنِّ. وَالَّذِينَ حَوْلَ صُورَ  
وَصَيْدَاةَ جَمَعَ كَثِيرًا، إِذْ سَمِعُوا كَمَا  
صَنَعَ أَتَوْا إِلَيْهِ.

فَقَالَ لِتَلَامِيذِهِ أَنْ تَلَاذِمَهُ سَفِينَةٌ  
صَغِيرَةٌ لِسَبَبِ الْجَمْعِ، كَيْ لَا  
يَرْحَمُوهُ.

لَأَنَّهُ كَانَ قَدْ شَفَى كَثِيرِينَ حَتَّى  
وَقَعَ عَلَيْهِ لِيَلْمَسَهُ كُلُّ مَنْ فِيهِ دَاءٌ.

وَالْأَرْوَاحُ النَّجِسَةُ حِينَ مَا نَظَرَتْهُ  
خَرَّتْ لَهُ وَصَرَخَتْ قَائِلَةً: «إِنَّكَ  
أَنْتَ ابْنُ اللَّهِ».

وَأَوْصَاهُمْ كَثِيرًا أَنْ لَا يُظْهِرُوهُ.

ثُمَّ صَعِدَ إِلَى الْجَبَلِ وَدَعَا الَّذِينَ  
أَرَادَهُمْ فَذَهَبُوا إِلَيْهِ.

وَأَقَامَ اثْنَيْ عَشَرَ لِيَكُونُوا مَعَهُ  
وَلِيُرْسِلَهُمْ لِيَكْرِزُوا.

ἵνατεχοροποιῆτε ἐπιωλυ.

Οὗτος εἶρε περὶ ἡμεῶν ἵνα ἵνα ἵνα  
ἐερφαδρι ἐπιωλυ οὗτος ἐπι Δεμων  
ἐβολ.

Οὗτος ἀφ' ἡμεῶν ἐπιωλυ πε  
Πετρος.

Οὗτος Ἰακωβος ἡμεῶν ἐπιωλυ  
νευ Ἰωαννης ἡμεῶν ἐπιωλυ οὗτος  
ἀφ' ἡμεῶν ἐπιωλυ πε Βοανεργες  
ἐτε φαί πε πε ἡμεῶν ἐπιωλυ ἡμεῶν.

Ἀνδρεας νευ Φιλιππος:  
Βαρθολομεος νευ Παθρος: νευ  
Θωμας νευ Ἰακωβος ἐπιωλυ Ἀλφειος:  
νευ Θαδδαιος νευ Σιμων  
πικανανος.

ἡμεῶν Ἰουδας πικαριωτης  
φητακτης.

Οὗτος ἀφ' ἡμεῶν ἐπιωλυ οὗτος  
ἀφ' ἡμεῶν ἡμεῶν ἐπιωλυ ἡμεῶν  
ἡμεῶν ἐπιωλυ ἡμεῶν ἐπιωλυ ἡμεῶν.

Οὗτος ἐταρωτες ἡμεῶν ἐπιωλυ  
ἀφ' ἡμεῶν ἐπιωλυ ἡμεῶν: ἡμεῶν  
ἡμεῶν πε πε ἀ περητη σι.

*Πῶσον φα Πεννοσφ πε ἡμεῶν ἐπιωλυ  
ἡμεῶν ἐπιωλυ: ἡμεῶν.*

and to have power to  
heal sicknesses and to cast  
out demons:

Simon, to whom He  
gave the name Peter;

James the son of  
Zebedee and John the  
brother of James, to whom  
He gave the name  
Boanerges, that is, "Sons of  
Thunder;"

Andrew, Philip,  
Bartholomew, Matthew,  
Thomas, James the son of  
Alphaeus, Thaddaeus,  
Simon the Cananite;

and Judas Iscariot, who  
also betrayed Him. And  
they went into a house.

Then the multitude  
came together again, so that  
they could not so much as  
eat bread.

But when His own  
people heard about this,  
they went out to lay hold of  
Him, for they said, "He is  
out of His mind."

*Glory be to God forever.*

وَيَكُونُ لَهُمْ سُلْطَانٌ عَلَى شِفَاءِ  
الْأَمْْرَاضِ وَإِخْرَاجِ الشَّيَاطِينِ.

وَجَعَلَ لِسِمْعَانَ اسْمًا بُطْرُسَ.

وَيَعْقُوبَ بْنَ زَبْدِيِّ وَيُوحَنَّا أَخَا  
يَعْقُوبَ وَجَعَلَ لَهُمَا اسْمًا  
بُؤَانَرْجَسَ.

وَأَنْدَرَاوَسَ وَفِيلِيْبُسَ وَبَارْتُولَمَائُوسَ  
وَمَتَّى وَتُومَا وَيَعْقُوبَ بْنَ حَلْفَايَ  
وَتَدَّاوُسَ وَسِمْعَانَ الْقَانَوِيَّ.

وَيَهُوذَا الْإِسْحَرْيُوطِيَّ الَّذِي  
أَسْلَمَهُ. ثُمَّ أَتَوْا إِلَى بَيْتٍ.

فَاجْتَمَعَ أَيْضًا جَمْعٌ حَتَّى لَمْ يَقْدِرُوا  
وَلَا عَلَى أَكْلِ خُبْزٍ.

وَلَمَّا سَمِعَ أَقْرِبَاؤُهُ، خَرَجُوا  
لِيُمْسِكُوهُ لِأَنَّهُمْ قَالُوا: «إِنَّهُ  
مُخْتَلٌّ!».

*والمجد لله دائماً.*

## Ψωπ

### Matins Psalm

#### مزمور باكر

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

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

Ψαλμος τω Δαυιδ ραλ: η, θ

Psalm 145: 10 - 12

المزمور 144: 8، 9

Πνεθοταβ ἵτακ εἰεμοῦ εῖροκ:  
πῶου ἵτε τεκμετοτρο εἰεσαχι ἕμοϋ:  
οτοϋ εἰεχω ἵτεκμετχωρι:  
εῖροτοτονε ἵνεκμετχωρι εἶβολ  
ἵνιωηρι ἵτε νιρωμι. Ἀλληλοια.

Your saints shall bless You. They shall speak of the glory of Your kingdom, and talk of Your power. To make known to the sons of men His mighty acts. Alleluia.

قديسوك يباركونك. ومجد ملكك يصفون. وبقوتك يتكلمون. ليظهروا لبني البشر قدرتك. هليلويا.

### Matins Gospel

#### إنجيل باكر

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

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

Οἱ ἀναστωσις εἶβολ θεν  
πιερασσελιον εθοταβ κατα λουκαν  
ασιοϋ.

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

فصل من إنجيل معلمنا لوقا البشير. بركاته علينا آمين.

Λουκαν ε: ιβ - κτ

Luke 6: 12 - 23

لوقا 6: 12 - 23

Δεωπι δε θεν νιεροου ετε ἕμαϋ  
αϋι εβολ εχεν πιτωϋ  
εεπιπροσερχεθε οτοϋ ναϋοι ἵνωρωις  
θεν τῆπροσερχη ἵτε φνοϋτ.

Now it came to pass in those days that He went out to the mountain to pray, and continued all night in prayer to God.

وَفِي تِلْكَ الْأَيَّامِ خَرَجَ إِلَى الْجَبَلِ لِيُصَلِّيَ. وَقَضَى اللَّيْلَ كُلَّهُ فِي الصَّلَاةِ لِلَّهِ.

Οτοϋ ετα πιεροου ωπι αϋμοϋτ  
ενεϋμαθητις οτοϋ αϋωπι εβολ  
ἵθητοϋ ἕμητ σναϋ νηεταϋτρενοϋ ρε

And when it was day, He called His disciples to Himself; and from them He chose twelve whom He also named apostles:

وَلَمَّا كَانَ النَّهَارُ دَعَا تَلَامِيذَهُ وَاخْتَارَ مِنْهُمْ اثْنَيْ عَشَرَ الَّذِينَ سَمَّاهُمْ أَيْضًا «رُسُلًا».

ἀποστολος.

Сιμων φηέτονοντ' έροϋ χε  
Πετροс нευ Ανδρεαс περσον:  
Ιακωβοс нευ Ιωαννηс: Φιλιπποс нευ  
Βαρθολομеос.

Нευ Ματθεοс нευ Θωмас нευ  
Ιακωβοс ητε Ανδρεοс нευ Сιμων  
φηέτονοντ' έροϋ χε πирερχοс.

Нευ Ιουδαс ητε Ιακωβοс нευ  
Ιουδαс πιсκαριωтнс φηέταϋωπι  
ηπποδοтнс.

Οτοс εταϋι εδρηι нευωοτ аϋοϋ  
ερατϋ δен οτμα ηκοι нευ οтμηϋ ητε  
неϋμααθηтнс нευ кеμηϋ еϋρω ητε  
πιλαοс εβολ δен ηΙουδαεα тнс нευ  
Ιεροсαλημ нευ εβολ δен ηπαρاليا  
ητε ηγροс нευ ηСιδων ηηεταγi  
εсωтеμ εροϋ οτοс ητεϋταλδωοτ  
εβολ δен ηογωπι.

Οτοс ηηεναγτεμκο ημωοτ ηχε  
ηιηнегма ηακααθαρтон ηαϋερφαδρι  
ερωοτ.

Οτοс ηαρε πιμηϋ тнρϋ κωτ ηса  
βi ηευαϋ: χε οтнι ηасηηοτ εβολ ημωοϋ  
ηχε οтχομ οτοс ηαстаλδο ημωοτ  
тнροτ пе.

Simon, whom He also  
named Peter, and Andrew  
his brother; James and John;  
Philip and Bartholomew;

Matthew and Thomas;  
James, the son of Alphaeus,  
and Simon called the  
Zealot;

Judas, the son of James,  
and Judas Iscariot who also  
became a traitor.

And He came down  
with them and stood on a  
level place with a crowd of  
His disciples and a great  
multitude of people from all  
Judea and Jerusalem, and  
from the seacoast of Tyre  
and Sidon, who came to  
hear Him and be healed of  
their diseases,

as well as those who  
were tormented with  
unclean spirits. And they  
were healed.

And the whole  
multitude sought to touch  
Him, for power went out  
from Him and healed them  
all.

سمعان الذي سمّاه أيضاً بطرس  
وأندراوس أخاه. يعقوب ويوحنا.  
فيلبس وبرثولماوس.

متّى وثوما. يعقوب بن حنّفى  
وسمعان الذي يدعى الزّبور.

يهودا بن يعقوب ويهوذا  
الإسخرىوطي الذي صار مُسليماً  
أيضاً.

ونزل معهم ووقف في موضع  
سهل هو وجمع من تلاميذه  
وجمهور كثير من الشعب من  
جميع اليهودية وأورشليم وساحل  
صور وصيدا الذين جاؤوا  
ليسمعوه ويشفوا من أمراضهم.

والمعدّبون من أرواح نجسة.  
وكانوا يبرأون.

وكلّ الجمع طلبوا أن يلمسوه لأنّ  
قوة كانت تخرج منه وتشفى  
الجميع.

Ὁτοϛ ἡθοϛ ἐταρατα ἡνεραβαλ  
ἐπρωι οὔβε νεραμαθητηϛ περααϛ νωοὔ  
ζε ὠοῖνιὰτεν ἠηνοὔ ηιζηκι ζε ἠωτεν  
τε ἡμετοῖρο ἡτε Φνοῖἡ.

Ἐοῖνιὰτεν ἠηνοὔ ηηεζοκερ ζε  
ἡνοὔ τετενηασι: ὠοῖνιὰτεν ἠηνοὔ  
ηηετριμι ἡνοὔ ζε τετενηασιβι.

Ἐοῖνιὰτεν ἠηνοὔ ἐρωπ  
ἡτοῖμεστε ἠηνοὔ ἡζε ηιρωμι οὔτοϛ  
ἡτοῖροετ ἠηνοὔ ἐβολ οὔτοϛ ἡτοῖρωεϛ  
ἠηνοὔ οὔτοϛ ἡτοῖρι πετενηαν ἐβολ  
ἡφρηἡ ἡνοῖπετρωοὔ εἠβε Πωηρι  
ἡΦρωμι.

Ραϛι ζεν πιεζοοῖ ἐτε ἡμαῖ οὔτοϛ  
ἠεληλ: ζηππε ζαρ πετενηεχε οὔηηηἡ  
πε ἡερηι ζεν ἡφε: ηαι ζαρ οη ἠηαῖρι  
ἡμωοὔ ἡηηπροφητηϛ ἡζε ηοῖοἡ.

*Πῶοῖ φα Πεννοῖἡ πε: ἡα ἐνεε  
ἡτε ηι ἐνεε: ἡμην.*

Then He lifted up His eyes toward His disciples, and said: “Blessed are you poor, For yours is the kingdom of God.

Blessed are you who hunger now, For you shall be filled. Blessed are you who weep now, For you shall laugh.

Blessed are you when men hate you, And when they exclude you, And revile you, and cast out your name as evil, For the Son of Man’s sake.

Rejoice in that day and leap for joy! For indeed your reward is great in heaven, For in like manner their fathers did to the prophets.

*Glory be to God forever.*

وَرَفَعَ عَيْنَيْهِ إِلَى تَلَامِيذِهِ وَقَالَ:  
طُوبَاكُمْ أَيُّهَا الْمَسَاكِينُ لِأَنَّ لَكُمْ  
مَلَكُوتَ اللَّهِ.

طُوبَاكُمْ أَيُّهَا الْجَائِعُ الْآنَ لِأَنَّكُمْ  
تُشْبِعُونَ. طُوبَاكُمْ أَيُّهَا الْبَاكُونَ  
الآنَ لِأَنَّكُمْ سَتَضْحَكُونَ.

طُوبَاكُمْ إِذَا أَبْغَضَكُمْ النَّاسُ وَإِذَا  
أَفْرَزُواكُمْ وَعَيَّرُواكُمْ وَأَخْرَجُوا  
اسْمَكُمْ كَشَيْئَرٍ مِنْ أَجْلِ ابْنِ  
الْإِنْسَانِ.

افرحوا في ذلك اليوم وتهللوا  
فهوذا أجركم عظيم في السماء.  
لأن آباءهم هكذا كانوا يفعلون  
بالأنبياء.

*والمجد لله دائماً.*

## Liturgy Readings

قراءات القديس

## The Pauline Epistle

رسالة بولس الرسول

ἡ ἐπιστολη ἡτε πεναα Παῦλοϛ Πιὰποστολοϛ

Παῦλοϛ φβωκ ἡπενδοιϛ ἡσοῖϛ  
Πιχρητοϛ: πιὰποστολοϛ εἡθαζεμ:  
φηεταῖραϛ ἐπιρωενηνοῖἡ ἡτε

Paul, the servant of our Lord Jesus Christ, called to be an apostle, appointed to the Gospel of God. A chapter from the Epistle of

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

<p>Φνοϋτ.</p>	<p>our teacher St. Paul to the Romans. May his blessing be upon us. Amen.</p>	
<p><b>Πρωμοος ι: 2 - ιη</b></p>	<p><b>Romans 10: 4 - 18</b></p>	<p><b>رومية 10 : 4 - 18</b></p>
<p>Πρωκ ταρ υπινομοσ Πιχριστοσ πε ευμεθυμι νοτον νιβεν εθναδτ εροϋ.</p>	<p>For Christ is the end of the law for righteousness to everyone who believes.</p>	<p>لَأَنَّ غَايَةَ النَّامُوسِ هِيَ الْمَسِيحُ لِلْبَرِّ لِكُلِّ مَنْ يُؤْمِنُ بِهِ.</p>
<p>Υωϋσχοσ ταρ αϋδδαι γε τμεθυμι εβολ δεν πινομοσ: φρωμι εθναδισ εϋεωνδ νδητс.</p>	<p>For Moses writes about the righteousness which is of the law, “The man who does those things shall live by them.”</p>	<p>لَأَنَّ مُوسَى يَكْتُبُ فِي الْبَرِّ الَّذِي بِالنَّامُوسِ: إِنَّ الْإِنْسَانَ الَّذِي يَفْعَلُهَا سَيَحْيَا بِهَا.</p>
<p>τμεθυμι δε εβολ δεν φναδτ εϋω υμοσ υπαρητ: υπερχοσ δεν πεκρητ γε νιμ εθναδϋϋε εϋωι ετφε: ετε φαι πε γε ντεϋι νι υπιχριστοσ επεст.</p>	<p>But the righteousness of faith speaks in this way, “Do not say in your heart, ‘Who will ascend into heaven?’” that is, to bring Christ down from above.</p>	<p>وَأَمَّا الْبَرُّ الَّذِي بِالْإِيمَانِ فَيَقُولُ هَكَذَا: لَا تَقُلْ فِي قَلْبِكَ مَنْ يَصْعَدُ إِلَى السَّمَاءِ، أَيْ لِيَحْدِرَ الْمَسِيحَ.</p>
<p>Ιε νιμ εθναδϋϋε επεст εφноϋτ: ετε φαι πε γε ντεϋι νι υπιχριστοσ εϋωι εβολ δεν нηεθωωτ.</p>	<p>Or, ‘Who will descend into the abyss?’ that is, to bring Christ up from the dead.</p>	<p>أَوْ مَنْ يَهْبِطُ إِلَى الْهَابِثَةِ؟ أَيْ لِيَصْعَدَ الْمَسِيحُ مِنَ الْأَمْوَاتِ.</p>
<p>Αλλα οϋ πε ετε ττραφη ζω υμοϋ εϋδεντ εροκ νχε πιααϋ εϋχη δεν ρωκ οτοϋ εϋχη δεν πεκρητ: ετε φαι πε πιααϋ ντε φναδτ ετενθιωϋ υμοϋ.</p>	<p>But what does it say? The word is near you, in your mouth and in your heart”, that is, the word of faith which we preach:</p>	<p>لَكِنْ مَاذَا يَقُولُ؟ الْكَلِمَةُ قَرِيبَةٌ مِنْكَ فِي فَمِكَ وَفِي قَلْبِكَ، أَيْ كَلِمَةُ الْإِيمَانِ الَّتِي تُخَرِّزُ بِهَا.</p>
<p>Χε εϋωπ ακωλανοτωνε εβολ δεν ρωκ γε Πβοιс πε Ιηсουс οτοϋ ντεκναδτ δεν πεκρητ γε λΦноϋτ тоϋносϋ εβολ δεν нηεθωωτ еκεнозем.</p>	<p>that if you confess with your mouth The Lord Jesus and believe in your heart that God has raised Him from the dead, you will be saved.</p>	<p>لَأَنَّكَ إِنْ اعْتَرَفْتَ بِفَمِكَ بِالرَّبِّ يَسُوعَ وَأَمَنْتَ بِقَلْبِكَ أَنَّ اللَّهَ أَقَامَهُ مِنَ الْأَمْوَاتِ خَلَّصْتَ.</p>
<p>δεν πιθητ ταρ сенадτ εροϋ ευμεθυμι: δεν ρωωτ δε сεοτωνε</p>	<p>For with the heart one believes unto righteousness, and with the mouth confession is made unto</p>	<p>لَأَنَّ الْقَلْبَ يُؤْمِنُ بِهِ لِلْبَرِّ وَالْفَمَ يُعْتَرِفُ بِهِ لِلْخَلَّاصِ.</p>



ἄμοσ ἐβολ ἐνοσεμ.

Съω τар ἄμοос ἵχε τῖραφн χε  
οτον нιβен εθназτ ἔροσ ἵνεσβιωπι.

Умон φωρχ τар ωоп ἄπιουΔαι  
неμ πιΟρεινιν: Пбоис τар ἵορωτ пе  
ἵτε οτον нιβен: εσοι ἵраμαδ ἵορωт  
нιβен ετωω ἔεрни οτβнс.

Отон τар нιβен εθнатωβз ἄφραν  
ἄПбоис εсἔноσεμ.

Πωс οτη сенаτωβз ἄφнἔτε  
ἄποрназτ ἔροс: πως Δε сенаназτ  
ἄφнἔτε ἄπορσομεс: πως Δε  
сенасωтеμ аτἔне φнετзιωω.

Πωс Δε сеназιωω  
аωἔтеμоторпоу ката φρητ εтсἔнот  
χε зωс ἔнесе ненδалазх  
ἵннἔтзωенноуѣ ἵннпѣθанев.

Αλλα ἄπορσωтеμ τηροἑ ἵса  
пѣгасгελιον: Нсаἵас τар ἑχω ἄμοос  
χε Пбоис ннμ пе ἔтасрназτ ἔтенсμη:  
οτοз πωωβω ἄПбоис ἔтасρδωрп ἔннμ.

Θара φἵназτ ἐβολ δен ἵσωтеμ:  
пе: ἵσωтеμ Δε ἐβολ зитен ἵсахи  
ἄФноуτ пе.

Αλλα τἑω ἄμοос χε μη  
ἄπορσωтеμ μεноἑнσε ἄποἑρωот

salvation.

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

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

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

How then shall they call  
on Him in whom they have  
not believed? And how shall  
they believe in Him of  
whom they have not heard?  
And how shall they hear  
without a preacher?

And how shall they  
preach unless they are sent?  
As it is written: 'How  
beautiful are the feet of  
those who preach the gospel  
of peace, who bring glad  
tidings of good things!'

But they have not all  
obeyed the gospel. For  
Isaiah says, 'Lord, who has  
believed our report? And to  
whom has the arm of The  
Lord been revealed?'

So then faith comes by  
hearing, and hearing by the  
word of God.

But I say, 'have they not  
heard?' Yes indeed: 'Their  
sound has gone out to all the  
earth, And their words to

لأنَّ الكِتَابَ يَقُولُ: كُلُّ مَنْ يُؤْمِنُ بِهِ  
لَا يُخْزَى.

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

لأنَّ كُلَّ مَنْ يَدْعُو بِاسْمِ الرَّبِّ  
يَخْلُصُ.

فَكَيْفَ يَدْعُونَ بِمَنْ لَمْ يُؤْمِنُوا بِهِ.  
وَكَيْفَ يُؤْمِنُونَ بِمَنْ لَمْ يَسْمَعُوا بِهِ  
وَكَيْفَ يَسْمَعُونَ بِلَا كَارِزٍ؟

وَكَيْفَ يَكْرِزُونَ إِنْ لَمْ يُرْسَلُوا؟ كَمَا  
هُوَ مَكْتُوبٌ: "مَا أَجْمَلُ أَقْدَامُ  
الْمُبَشِّرِينَ بِالسَّلَامِ، الْمُبَشِّرِينَ  
بِالْخَيْرَاتِ!"

لَكِنْ لَيْسَ الْجَمِيعُ قَدْ أَطَاعُوا  
الْإِنْجِيلَ، لِأَنَّ إِسْعِيَاءَ يَقُولُ: " يَا  
رَبُّ مَنْ صَدَّقَ خَبْرَنَا. وَلِمَنْ  
اسْتَعْلَنَتْ ذِرَاعُ الرَّبِّ؟"

إِذَا الْإِيمَانُ بِالْخَبَرِ وَالْخَبَرُ بِكَلِمَةِ  
اللَّهِ.

لَكِنِّي أَقُولُ: أَلَعَلَّهُمْ لَمْ يَسْمَعُوا؟  
بَلَى! "إِلَى جَمِيعِ الْأَرْضِ خَرَجَ  
صَوْتُهُمْ، وَإِلَى أَقْصَى الْمَسْكُونَةِ  
أَقْوَالُهُمْ!"

ὡς ἐὰν ἐβόλῃ εἰς τὰς ἑσχατίας τῆς γῆς· οὐρανὸς καὶ ἄρθρος ὡς ἀρχῆς  
 ἡτοιοκούμενη.

*Πρῶτος τὰρ νεμῶτες νεμ  
 τῆς ῥῆνης ἐν σοφίᾳ· καὶ ἀμην ἐσέψωπι.*

the ends of the world.”

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

*نعمة الله الأب تكون مع جميعكم.  
 آمين.*

### The Catholic Epistle الكاثوليكون

Καθολικὸν ἐβόλῃ δὲν τῆς μαρτυρίας  
 ἡ ἐπιστολῆς ἡτέρας πενιῶτος Πέτρος. Ἀμην.  
 Παμμενρα τῆς.

The Catholic epistle of  
 the Second epistle our  
 teacher St. Peter. May his  
 blessings be with us all.  
 Amen. My beloved.

الكاثوليكون من رسالة معلمنا  
 بطرس الثانية بركته علينا.  
 آمين. يا احبائي.

**Ἔ Πέτρος ἁ: ιβ - κα**

**2 Peter 1: 12 - 21**

**2 بطرس 1: 12 - 21**

Ἔσθε φαί τῆς ἀφ᾽ ἐμοῦ ἡ νῶτες ἡσχοῦ  
 νίβεν ἔσθε ναι κεπερ ἐρετενσωσῶν οὐρανὸς  
 ἐρετενταχρησῶν δὲν τῆς μεθ᾽ ἐμοῦ ἐτύωπι.

For this reason I will  
 not be negligent to remind  
 you always of these things,  
 though you know and are  
 established in the present  
 truth.

لِذَلِكَ لَا أَهْمَلُ أَنْ أَذَكِّرْكُمْ دَائِمًا  
 بِهَذِهِ الْأُمُورِ، وَإِنْ كُنْتُمْ عَالِمِينَ  
 وَمُتَّبِعِينَ فِي الْحَقِّ الْحَاضِرِ.

Ἔμενι δὲ καὶ οὐρανὸς ἡ μῆνη πε φαί  
 ἐτῆς ἐροῦ καὶ ἐφοσον τῆς ὡπι δὲν  
 παμμανῶπι εἰέτογνος ἡσχοῦ ἡδῶρη δὲν  
 οὐμενι.

Yes, I think it is right,  
 as long as I am in this tent,  
 to stir you up by reminding  
 you,

وَلَكِنِّي أَحْسِبُهُ حَقًّا مَا دُمْتُ فِي  
 هَذَا الْمَسْكَنِ أَنْ أَنْهَضَكُمْ  
 بِالتَّذْكَرَةِ.

Εἰέμι καὶ ἐναβῶλ ἐβόλῃ ἡ κα  
 παμμανῶπι ἡχῶλεμ κατὰ φῆρη τῆς ζωῆς  
 ἔτα Πενδοῖς ἡσχοῦ Πιχριστος ταμον  
 ἐροῦ.

knowing that shortly I  
 must put off my tent, just  
 as our Lord Jesus Christ  
 showed me.

عَالِمًا أَنَّ خَلْعَ مَسْكَنِي قَرِيبٌ كَمَا  
 أَعْلَنَ لِي رَبِّنَا يَسُوعُ الْمَسِيحُ  
 أَيْضًا.

Ἔναῖς δὲ ἡ τὸς ἡσχοῦ νίβεν εἰνα  
 ἡτέτενερφῶμενι ἡναι μενεκα παμμιτ  
 ἐβόλῃ.

Moreover, I will be  
 careful to ensure that you  
 always have a reminder of  
 these things after my  
 decease.

فَأَجْتَهِدُ أَيْضًا أَنْ تَكُونُوا بَعْدَ  
 خُرُوجِي تَتَذَكَّرُونَ كُلَّ حِينٍ بِهَذِهِ  
 الْأُمُورِ.

Ζαλιψω γαρ αν υμεταβε πε  
 ετανιωσι νωωο: εανταωτεν ετχομ  
 οτοζ τπαροτσια υΠενβοις Ιησους  
 Πιχριστοσ αλλα ανεπρεφνατ  
 ετμεθνωτ ντε φηετεωματ.

Αυβι γαρ νορταιο νεμ οτωοτ εβολ  
 ζιτεν Φνωτ Φιωτ οτοζ α οτσην ι ναυ  
 υπαρητ εβολ ζιτεν πινωτ νωοτ  
 εθνααυ: γε φαι πε Παωρηι Παμερηιτ φαι  
 Δνοκ ετατματ εερηι εχωυ.

Οτοζ ταϊση ανον ανσοθμεσ εσνηοτ  
 εβολ ζεν τφε ενχη νεμαυ ζιζεν πιτωοτ  
 εοοταβ.

Οτοζ εταχρηοτ ντοτεν ηξε πιασι  
 ητε ηπροφητησ φαι ετε καλωσ τετενρα  
 υμοσ ερετεντ εθητεν ναυ υφρητ  
 ηνοζηβσ εφερωωινι ζεν ομα ηχακι  
 ψατεφρωηε εβολ ηξε πιεζοοτ οτοζ  
 πιωωινι ψαυψαι ητεφφρι ζεν  
 νετενητ.

Φαι δε ηωορηι αρετενεμι ερου γε  
 προφητια νιβεν ητε ητραφη: ναρε  
 ποτβωλ ωοπ εβολ ηζητοτ υματ ατοτ  
 αν.

Οτ γαρ ζεν φωτωυ ηορωωι αν ατινι  
 ηοηπροφητια ηοηχοοτ: αλλα ατσαζι ηξε  
 ζαηρωωι εβολ ζεν φωτωυ υΦνωτ

For we did not follow  
 cunningly devised fables  
 when we made known to  
 you the power and coming  
 of our Lord Jesus Christ,  
 but were eyewitnesses of  
 His majesty.

For He received from  
 God the Father honor and  
 glory when such a voice  
 came to Him from the  
 Excellent Glory: "This is  
 My beloved Son, in whom  
 I am well pleased."

And we heard this  
 voice which came from  
 heaven when we were with  
 Him on the holy mountain.

And so we have the  
 prophetic word confirmed,  
 which you do well to heed  
 as a light that shines in a  
 dark place, until the day  
 dawns and the morning  
 star rises in your hearts.

Knowing this first, that  
 no prophecy of Scripture is  
 of any private  
 interpretation,

for prophecy never  
 came by the will of man,  
 but holy men of God spoke  
 as they were moved by the  
 Holy Spirit.

لَا تَنَا لَمْ نَتَّبِعْ خُرَافَاتٍ مُصَنَّعَةٍ إِذْ  
 عَرَّفْنَاكُمْ بِقُوَّةِ رَبِّنَا يَسُوعَ  
 الْمَسِيحِ وَمَجِيئِهِ، بَلْ قَدْ كُنَّا  
 مُعَايِنِينَ عَظَمَتِهِ.

لَآئِهِ أَخَذَ مِنَ اللَّهِ الْآبِ كَرَامَةً  
 وَمَجْدًا، إِذْ أُقْبِلَ عَلَيْهِ صَوْتٌ كَهَذَا  
 مِنَ الْمَجْدِ الْأَسْنَى: «هَذَا هُوَ  
 ابْنِي الْحَبِيبُ الَّذِي أَنَا سُرَرْتُ  
 بِهِ».

وَنَحْنُ سَمِعْنَا هَذَا الصَّوْتِ مُقْبِلًا  
 مِنَ السَّمَاءِ إِذْ كُنَّا مَعَهُ فِي الْجَبَلِ  
 الْمُقَدَّسِ.

وَعِنْدَنَا الْكَلِمَةُ النَّبَوِيَّةُ، وَهِيَ  
 أَثْبَتُ، الَّتِي تَفْعَلُونَ حَسَنًا إِنْ  
 انْتَبَهْتُمْ إِلَيْهَا كَمَا إِلَى سِرَاجٍ مُنِيرٍ  
 فِي مَوْضِعٍ مُظْلِمٍ، إِلَى أَنْ يَنْفَجِرَ  
 النَّهَارُ وَيَطْلُعَ كَوْكَبُ الصُّبْحِ فِي  
 قُلُوبِكُمْ.

عَالِمِينَ هَذَا أَوْلَى: أَنَّ كُلَّ نُبُوءَةِ  
 الْكِتَابِ لَيْسَتْ مِنْ تَفْسِيرٍ خَاصٍّ،

لَآئِهِ لَمْ تَأْتِ نُبُوءَةٌ قَطَّ بِمَشِيئَةِ  
 إِنْسَانٍ، بَلْ تَكَلَّمَ أَنَاؤُسُ اللَّهِ  
 الْقُدْسِيُّ مَسُوقِينَ مِنَ الرُّوحِ  
 الْقُدْسِيِّ.

ἔρημι Πίπνευμα εἶσαβ.

*Πασινηοῦ ὑπερμενρε πικοςμος οὔδε  
νηετωοπ δειν πικοςμος: πικοςμος νασινι  
νευ τερεπιθωμια: φη δε ετιρι ὑφοτωω  
ὑφνοντ εἰναωωπι ωα εινεε: ἀμην.*

*Do not love the world  
nor the things, which are  
in the world. The world  
passes away, and its  
desires; but he who does  
the will of God abides  
forever. Amen.*

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

### The Acts الإبركسيس

Πραξις ἴτε νενιοτ ἰὰποστολος:  
εἶρε ποῦςμοῦ εἶσαβ ωωπι νεμαν.  
ἀμην.

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

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

Πραξις τ̄: ἀ - ιϛ̄

Acts 3: 1 - 16

أعمال 3: 1 - 16

Πετρος δε νευ Ιωαννης νανα  
εἶρηι ἐπιερφει ὑφνατ ἰτ̄προσετχη  
ἴτε αχπ ψιτ̄.

Now, Peter and John  
went up together to the  
temple at the hour of prayer,  
the ninth hour.

وَصَعِدَ بُطْرُسُ وَيُوحَنَّا مَعًا إِلَى  
الْهَيْكَلِ فِي سَاعَةِ الصَّلَاةِ التَّاسِعَةِ.

He οτον οῦρωμι δε εφοι ἰβδαε  
ιςχεν εφθεν ἠνεχι ἴτε τερωματ: φαι νε  
ωαττωοτη ὑμοσ ὑμηνι ἰσεχαφ  
δατεν φρο ἰτ̄πνλη ἴτε πιερφει ἠνετε  
ωατμοτ̄ ερος χε τ̄σαιη εθρεφδι  
ἰοτ̄μεθναητ ἴτε νηεθνα εδωτη  
ἐπιερφει.

And a certain man lame  
from his mother's womb  
was carried, whom they laid  
daily at the gate of the  
temple, which is called  
Beautiful, to ask alms from  
those who entered the  
temple;

وَكَانَ رَجُلٌ أَعْرَجٌ مِنْ بَطْنِ أُمِّهِ  
يُحْمَلُ كَانُوا يَضَعُونَهُ كُلَّ يَوْمٍ عِنْدَ  
بَابِ الْهَيْكَلِ الَّذِي يُقَالُ لَهُ  
«الْجَمِيلُ» لِيَسْأَلَ صَدَقَةً مِنَ الَّذِينَ  
يَدْخُلُونَ الْهَيْكَلَ.

Φαι εταφνατ εΠετρος νευ  
Ιωαννης εἶνα εδωτη ἐπιερφει  
ναφτωβε ὑμωοτ̄ εφοτωω εβι  
ἰοτ̄μεθναητ ἴτοτοτ̄.

who, seeing Peter and  
John about to go into the  
temple, asked for alms,

فَهَذَا لَمَّا رَأَى بُطْرُسَ وَيُوحَنَّا  
مُزْمَعِينَ أَنْ يَدْخُلَا الْهَيْكَلَ سَأَلَ  
لِيَأْخُذَ صَدَقَةً.

Πετρος δε αραουμ ερωμ νεμ  
ιωαννης περαμ γε ουμ ερον.

Πθομ δε αραουμ ερωμ ναμμενι  
γε εναδι νοτενχαι ητοτομ.

Πετρος δε περαμ ναμ: γε ορθατ  
νεμ οτνοτβ ηεωοπ ηηι αν πετεντη  
δε ττ μμομ νακ θεν φραν ηηχοτς  
Πιχριστος Πιναζωρεος τωηκ οτομ  
μομ.

Οτομ αραμαρι δε ητεμχιζ  
ηοτιναμ αραουμ: θεν ττονομ δε  
ανταχρο ηγε νεμβασις νεμ ηιδομ ητε  
ρατμ.

Οτομ εβιφει αραμ ερατμ οτομ  
ναμμομ οτομ αραμ εδοτη επιεφει  
νεμμομ εμμομ εβιφει ερεμομ  
εφνοτμ.

Οτομ αραμ ερωμ ηγε πιλαος  
τηρμ εμμομ οτομ ερεμομ εφνοτμ.

Πατωοτην δε μμομ πε γε φαι πε  
φηεναραεμσι εραμμεθαι θατεν  
τκαη μπρη ητε περφει οτομ αμμομ  
εβολ θεν οτομ νεμ ομμετεβη ερηι  
ερεν φηεταμμομ μμομ.

Εαραμαρι δε ηΠετρος νεμ  
ιωαννης αραμωτ θαρωμ ηγε πιλαος  
τηρμ θατεν τστοα θεμωαμμομ ερωμ

And fixing his eyes on  
him, with John, Peter said,  
“Look at us.”

So he gave them his  
attention, expecting to  
receive something from  
them.

Then Peter said, “Silver  
and gold I do not have, but  
what I do have I give you:  
In the name of Jesus Christ  
of Nazareth, rise up and  
walk.”

And he took him by the  
right hand and lifted him up,  
and immediately his feet  
and ankle bones received  
strength.

So he, leaping up, stood  
and walked and entered the  
temple with them, walking,  
leaping, and praising God.

And all the people saw  
him walking and praising  
God.

Then they knew that it  
was he who sat begging  
alms at the Beautiful Gate  
of the temple; and they were  
filled with wonder and  
amazement at what had  
happened to him,

Now, as the lame man  
who was healed held on to  
Peter and John, all the  
people ran together to them  
in the porch, which is called

فَتَقَرَّسَ فِيهِ بَطْرُسُ مَعَ يُوْحَنَّا  
وَقَالَ: «انظُرْ إِلَيْنَا».

فَلَا حَظَّهُمَا مُنْتَظِرًا أَنْ يَأْخُذَ مِنْهُمَا  
شَيْئًا.

فَقَالَ بَطْرُسُ: «لَيْسَ لِي فِضَّةٌ وَلَا  
ذَهَبٌ وَلَكِن الَّذِي لِي فَأَيَّاهُ أُعْطِيكَ:  
بِاسْمِ يَسُوعَ الْمَسِيحِ النَّاصِرِيِّ فُمْ  
وَأْمَسِ.

وَأَمْسَكَهُ بِيَدِهِ الْيُمْنَى وَأَقَامَهُ فِيهِ  
الْحَالِ تَشَدَّدَتْ رِجْلَاهُ وَكَعْبَاهُ.

فَوَثَبَ وَوَقَّفَ وَصَارَ يَمْشِي وَدَخَلَ  
مَعَهُمَا إِلَى الْهَيْكَلِ وَهُوَ يَمْشِي  
وَيُطْفِرُ وَيُسَبِّحُ اللَّهَ.

وَأَبْصَرَهُ جَمِيعُ الشَّعْبِ وَهُوَ يَمْشِي  
وَيُسَبِّحُ اللَّهَ.

وَعَرَفُوهُ أَنَّهُ هُوَ الَّذِي كَانَ يَجْلِسُ  
لِأَجْلِ الصَّدَقَةِ عَلَى بَابِ الْهَيْكَلِ  
الْجَمِيلِ فَامْتَلَأُوا دَهْشَةً وَحَيْرَةً مِمَّا  
حَدَّثَ لَهُ.

وَبَيْنَمَا كَانَ الرَّجُلُ الْأَعْرَجُ الَّذِي  
شَفِيَ مُمْسِكًا بِبَطْرُسَ وَيُوْحَنَّا،  
تَرَكَضَ إِلَيْهِمْ جَمِيعُ الشَّعْبِ إِلَى  
الرَّوَاقِ الَّذِي يُقَالُ لَهُ «رَوَاقُ

ζε θα Colouwon εν νῆρῃ δὲν οὐροῦ.

Εταφῆνατ Δε ἵξε Πετροσ ἀφ' ἐροῦ  
ἠπιλαοσ νιρωμι νικραῆλιθις εἶβε οὐ  
τετενερωφῆρι ἔξεν φαι: ιε ἀδωτεν  
ἐτετενκομσ ἐρον ζωσ ζε νῆρῃ δὲν  
τενχομ ιε τεμετετερεβησ ἀνίρι ἠφαι  
εἶρε παι μογι.

Φνοῦτ Ἰαβρααμ νεμ Φνοῦτ  
Ἰσαακ νεμ Φνοῦτ Ἰλακωβ: Φνοῦτ  
ἵτε νενιοῦτ ἀφ' ὧσ ἠπερ ἀλοῦ  
Ἰκοῦτ: φαι ἵθωτεν ἔταρετενθις  
ἔαρετενχολς ἐβολ ἠπεῦθο  
ἠΠιλατοσ: ἐὰ φη μεν ἵθαπ ἔχας  
ἐβολ.

Ἰθωτεν Δε πεθοῦαβ οὐροσ πιῶμι  
ἀρετετενχολς ἐβολ ἔαρετενἔρετιν  
εἶροῦχα οὐρωμι νωτεν ἐβολ  
ἵρεφῶτεβ.

Παρχησοσ Δε ἵτε ἵωνῶ  
ἀρετενῶθεβ: φαι ἔτα Φνοῦτ  
τοῦνοσ ἐβολ δὲν νηεθωοῦτ: φαι  
ἀνον तेνοι ἠεῖρε νας.

Οῦροσ νῆρῃ δὲν φῆναῶτ ἵτε  
πεφραν φαι ἔτετεννατ ἐροῦ οὐροσ  
τετενκωοῦν ἠμοῦ Πεφραν πε  
ἔταφταχροῦ οὐροσ πιναῶτ ἔτε οὐ ἐβολ  
ζιτοῦτ πε ἀφ' ἵνας ἠπαιοῦχα

Solomon's, greatly amazed.

So when Peter saw it, he responded to the people: "Men of Israel, why do you marvel at this? Or why look so intently at us, as though by our own power or godliness we had made this man walk?"

The God of Abraham, Isaac, and Jacob, the God of our fathers, glorified His Son Jesus, whom you delivered up and denied in the presence of Pilate, when he was determined to let Him go.

But you denied the Holy One and the Just, and asked for a murderer to be granted to you,

and killed the Prince of life, whom God raised from the dead, of which we are witnesses.

And His name, through faith in His name, has made this man strong, whom you see and know. Yes, the faith, which comes through Him has given him this perfect soundness in the presence of you all.

سَلِيمَانَ» وَهُمْ مُنْذِهِشُونَ.

فَلَمَّا رَأَى بُطْرُسُ ذَلِكَ، قَالَ  
لِلشَّعْبِ: «أَيُّهَا الرِّجَالُ  
الْإِسْرَائِيلِيُّونَ مَا بَالَكُمْ تَتَعَجَّبُونَ  
مِنْ هَذَا وَلِمَاذَا تَشْخَصُونَ إِلَيْنَا  
كَأَنَّنا بِقُوَّتِنَا أَوْ قُوَّتِنَا قَدْ جَعَلْنَا هَذَا  
يَمْشِي.

إِنَّ إِلَهَ إِبْرَاهِيمَ وَإِسْحَاقَ وَيَعْقُوبَ،  
إِلَهَ آبَائِنَا، مَجَّدَ فَتَاهُ يَسُوعَ الَّذِي  
أَسْلَمْتُمُوهُ أَنْتُمْ وَأَنْكَرْتُمُوهُ أَمَامَ  
وَجْهِ بِيلاطُسَ وَهُوَ حَاكِمٌ بِإِطْلَاقِهِ.

وَلَكِنْ أَنْتُمْ أَنْكَرْتُمُ الْقُدُّوسَ الْبَارَّ  
وَطَلَبْتُمْ أَنْ يُوهَبَ لَكُمْ رَجُلٌ قَاتِلٌ.

وَرَبِّيسُ الْحَيَاةِ قَتَلْتُمُوهُ الَّذِي أَقَامَهُ  
اللَّهُ مِنَ الْأَمْوَاتِ وَنَحْنُ شُهَدَاءُ  
لِذَلِكَ.

وَبِالْإِيمَانِ بِاسْمِهِ شَدَّدَ اسْمُهُ هَذَا  
الَّذِي تَنْظُرُونَهُ وَتَعْرِفُونَهُ وَالْإِيمَانُ  
الَّذِي بِوِاسِطَتِهِ أَعْطَاهُ هَذِهِ الصِّحَّةَ  
أَمَامَ جَمِيعِكُمْ.

ἡπετενῦθο ἐβολ τηροῦ.

*Πισαχι δε ἵτε Πβοις ἐρεῖλαι οροσ  
ἐρεῖλασι: ἐρεῖλασι οροσ ἐρεῖταχρο:  
βεν ἴαγια ἡεκκλῆσια ἵτε Φνοῖτ:  
ἀμην.*

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

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

## Synaxarium of Abib 18 سنكسار اليوم الثامن عشر من شهر أبيب

1. The Martyrdom of St. James the Apostle, the Brother of The Lord

### 1. The Martyrdom of St. James the Apostle, the Brother of The Lord

On this day, of the year 63 AD, St. James the Apostle, Bishop of Jerusalem, was martyred. He was the son of Alphaeus (Clopas) (Matthew 10:3) and the brother of The Lord. He was known by “The Less” to identify him from St. James the great, the son of Zebedee. He was also known by “The Just” for the holiness of his life and his austere asceticism.

He was one of the twelve disciples and apostles of The Lord, as St. Paul testified during his first visit to Jerusalem saying, “Then after three years, I went up to Jerusalem to see Peter, and remained with him fifteen days. But I saw none of the other apostles except James, The Lord’s brother” (Galatians 1: 18, 19). It is clear from this verse that James, the brother of The Lord, is an apostle like Peter and the rest of the apostles.

He followed The Lord Christ during His ministry and heard His teachings. Also, the Holy Spirit came down upon him on the Day of Pentecost along with the disciples and the apostles. He was chosen by the holy apostles a bishop for the mother church in Jerusalem.

He had a strong personality, which gave him a prominent position among the Jews on one side and his children the newly converted Jews to Christianity on the other side.

St. James presided over the first church council in the year 50 AD, which was called the council of Jerusalem. This council debated the subject of Judaizing the Gentiles, who desired to enter the Christian faith (Acts 15: 1 – 21). He had the final decision of the

1. استشهاد القديس يعقوب الرسول، أخو الرب

1. استشهاد القديس يعقوب الرسول، أخو الرب

في مثل هذا اليوم من سنة 63 ميلادية، استشهد القديس يعقوب الرسول، أسقف أورشليم. وهو ابن حلفي أو كلوبا (متي 10: 3) وأخو الرب. وقد عُرف "بالصغير" تمييزاً له عن القديس يعقوب الكبير ابن زبدي. وعُرف كذلك "بالبار" لقداسة سيرته وشدة نسكه.

وهو أيضاً أحد الاثني عشر تلميذاً ورسولاً، ويؤكد ذلك نص صريح للقديس بولس الرسول في زيارته الأولى لأورشليم فيقول: "ثم بعد ثلاث سنين، صعدت لأورشليم لأتعرّف ببطرس فمكثت خمسة عشر يوماً. لكنني لم أر غيره من الرسل إلا يعقوب أخا الرب" (غلاطية 1: 18، 19). وواضح من هذه الآية أن يعقوب أخا الرب، رسول مثل بطرس والرسل الآخرين.

وقد رافق السيد المسيح أثناء خدمته، وسمع تعاليمه، وحل عليه الروح القدس في يوم الخمسين مع التلاميذ والرسل. ثم انتخبه الآباء الرسل أسقفاً للكنيسة الأم بأورشليم، فقد كان يتمتع بشخصية قوية جعلت له مكانة كبيرة بين اليهود من جهة وبين أولاده اليهود المنتصرين من جهة ثانية.

وقد رأس هذا القديس أول مجمع كنسي سنة 50 ميلادية، وهو مجمع أورشليم الذي ناقش موضوع تهود الأمم الراغبين في الدخول إلى

council. St. James wrote the epistle that is known by his name in the New Testament.

St. Paul the apostle mentioned him as one of the three pillars of circumcision, who “Gave me and Barnabas the right hand of fellowship, that we should go to the Gentiles and they to the circumcised” (Galatians 2: 9).

Many of the Jews believed at his hands, which incited the anger of the high priests, scribes and the Pharisees who decided to get rid of him. They took him on the pinnacle of the temple to testify before the people against The Lord Christ. When he refused, they threw him down and he delivered his pure soul and was buried nearby the temple of Jerusalem. He received the crown of apostleship and the crown of martyrdom.

May the blessing of his prayers be with us all. Amen.  
And glory be to God, now and forever. Amen.

الإيمان المسيحي (أعمال 15: 1 – 21). وكان له القرار النهائي في المجمع. وكتب هذا القديس الرسالة المعروفة باسمه في العهد الجديد.

ويذكره الرسول القديس بولس كأحد أعمدة الختان الثلاثة الذين أعطوه مع برنابا يمين الشركة ليكرز للأمم (غلاطية 2: 9). وقد آمن على يديه كثيرون من اليهود، مما أثار غضب رؤساء الكهنة والكتبة والفريسيين، فقررروا التخلص منه، وأخذوه فوق جناح الهيكل ليشهد أمام الشعب ضد السيد المسيح. فلما رفض، طرحوه إلى أسفل فأسلم روحه الطاهرة ودُفن بالقرب من هيكل أورشليم ونال إكليل الرسولية وإكليل الشهادة.

بركة صلواته فلتكن معنا. آمين.  
ولربنا المجد دائماً أبدياً. آمين.

## The Liturgy Psalm

مزمور القديس

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

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

Ψαλμος τω Δαυιδ ιη: α, β

Psalm 19: 1, 4

المزمور 18: 1، 4

Πιφθονὶ σεσαξι ὑπὸν ὑφνοντῆ:  
πιθαμιὸ ἦτε νεχχιζ πιςτερῶμα θιωιυ  
ἄμοϋ: ἀποτῆρων ὑνεαϋ ἐβὼλ θιζεν  
ἦκαθι τηρϋ: οτοθ νοτσαξι ἀτφοθ ὑα  
ἀτρηζς ἦτοικοτμενη. Ἀλληλουιὰ.

The heavens declare the glory of God; and the firmament proclaims the work of His hands. Their sound has gone out upon all the earth, and their words have reached to the ends of the world. Alleluia.

السموات تحدث بمجد الله، والفلك يخبر بعمل يديه. في كل الأرض خرج منطقتهم، وإلى أقصى المسكونة بلغت أقوالهم. هليلويا.

## The Liturgy Gospel

إنجيل القديس

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

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



Οὐρανῶσιν ἐβόλ θεν  
 πειραστέλιον εθοταβ κατα Παθῶον  
 ασιοῦ.

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

فصل من إنجيل معلمنا متى  
 البشير. بركاته علينا. آمين.

**Παθῶον ι: α - ιε**

**Matthew 10: 1 - 15**

**متى 10: 1 - 15**

Οτοθ εταρμωτῆ ἐπερ μητ ἑναῦ  
 ἕμαθητης ατῆ ερωτωι νωοῦ ἔξεν  
 νιπνευμα ἡκαθαρτον θωστε ἐριτοῦ  
 ἐβόλ οτοθ ἐερφαθρι ἐψωνι νιβεν νεμ  
 ιαβι νιβεν.

And when He had called  
 His twelve disciples to Him,  
 He gave them power over  
 unclean spirits, to cast them  
 out, and to heal all kinds of  
 sickness and all kinds of  
 disease.

ثُمَّ دَعَا تَلَامِيذَهُ الْاِثْنَيْ عَشَرَ  
 وَأَعْطَاهُمْ سُلْطَانًا عَلَى أَرْوَاحِ  
 نَجِسَةٍ حَتَّى يُخْرِجُوهَا وَيَشْفُوا كُلَّ  
 مَرَضٍ وَكُلِّ ضَعْفٍ.

Φραν δε ἕπιμητ ἑναῦ  
 ἡποστολος ναι νε: πιθωιτ πε Σιωων  
 φηετορμωτῆ ἐρογ γε Πετρος νεμ  
 Ανδρεας περσον: Ιακωβος ἡωηρι  
 ἡζεβεδεος νεμ Ιωαννης περσον.

Now the names of the  
 twelve apostles are these:  
 first, Simon, who is called  
 Peter, and Andrew his  
 brother; James the son of  
 Zebedee, and John his  
 brother.

وَأَمَّا أَسْمَاءُ الْاِثْنَيْ عَشَرَ رَسُولًا  
 فَهِيَ هَذِهِ: الْأَوَّلُ سِمْعَانُ الَّذِي يُقَالُ  
 لَهُ پَطْرُسُ وَأَنْدْرَاوُسُ أَخُوهُ.  
 يَعْقُوبُ بْنُ زَبْدِي وَيُوحَنَّا أَخُوهُ.

Φιλιππος νεμ Βαρθολωμος:  
 Θωμας νεμ Παθῶος πιτελωνης:  
 Ιακωβος ἡωηρι ἡλφιος νεμ  
 Θαδδεος.

Philip and Bartholomew;  
 Thomas and Matthew the  
 tax collector; James the son  
 of Alphaeus, and Lebbaeus,  
 whose surname was  
 Thaddaeus.

فِيلِيُّسُ وَبَرْثُولِمَاوُسُ. ثُومَا وَمَتَّى  
 الْعَشَّارُ. يَعْقُوبُ بْنُ حَلْفَى وَلَبَّائُسُ  
 الْمَلَقَّبُ تَدَّائُسُ.

Σιωων πιΚαναανος νεμ Ιουδας  
 πισκαριωτης φηεθναθιγ.

Simon the Canaanite,  
 and Judas Iscariot, who also  
 betrayed Him.

سِمْعَانُ الْقَانَوِيُّ وَيَهُودَا  
 الْاِسْخَرْيُوطِيُّ الَّذِي أَسْلَمَهُ.

Πιμητ ἑναῦ αροτορποῦ ἡξε Ιησοῦς  
 ἐαχρονθεν νωοῦ ἐγρω ἕμος γε  
 ἕπερωε ἐψωιωτ ἡτε νιεθνος οτδε  
 ἕπερωε ἐθονν ἐβακι ἡτε νιΣαμαριθης.

These twelve Jesus sent  
 out and commanded them,  
 saying: Do not go into the  
 way of the Gentiles, and do  
 not enter a city of the  
 Samaritans.

هُؤلَاءِ الْاِثْنَا عَشَرَ أَرْسَلَهُمْ يَسُوعُ  
 وَأَوْصَاهُمْ قَائِلًا: إِلَى طَرِيقِ أُمَّمٍ لَا  
 تَمْضُوا وَإِلَى مَدِينَةِ السَّامَرِيِّينَ لَا  
 تَدْخُلُوا.

Παγε νωτεν δε μαλλον θα  
 νιεσωοῦ ετσωρεμ ἡτε ἡνι ἕπισραηλ.

But go rather to the lost  
 sheep of the house of Israel.

بَلْ اذْهَبُوا بِالْحَرِيِّ إِلَى خِرَافِ بَيْتِ  
 إِسْرَائِيلِ الضَّالَّةِ.

Ἐρετενμοῦσι δε βιωῶντες ἐρετενσω  
ἄμμος καὶ ἀσθῶντες ἵνα ἴμετοτρο ἵτε  
νιφνοῦν.

Ἡνέτωνοι ἀριφάρσι ἐρωσὶ:  
νιρεψμωσὶτ ματογνocoσ: νικακceσt  
ματοβωσ: νιδεμων βιτοσ ἐβολ:  
ἀρετενβι ἵνινζη μοι ἵνινζη.

Ἐπερχα νοῦβ νωτεν: οὔδε θατ  
οὔδε βουτ θεν νετενμοσθ.

Οὔδε πηρα νωτεν βι φμωιτ: οὔδε  
ῶθην ἵνοσ: οὔδε θωσὶ οὔδε ῶβωτ:  
περσατης ταρ ἑμπῶα ἵτεψδρε.

Ἰβακι δε ἐτετενναῶε νωτεν  
ἐδοσν ἐρος ιε πιψμῖ νῆητc κα νιμ  
πετεμῶα οσος ῶωπι ἄματ ῶα τετενι  
ἐβολ ἄματ.

Ἐρετενναῶενωτεν δε ἐδοσν ἐπιη  
ματαίε μοσ:τ ναψ.

Οσος ἐῶωπ μεν ἐπιη ἄπῶα  
ἵτετενβιρηνη εσεῖ ἐχωψ: ἐῶωπ δε  
ἑμπῶα αν ἵτε τεβιρηνη εσεκοτc  
ἐρωτεν.

Οσος φητενῆναῶεπ θηνοσ ἐροψ  
αν οσος ἐτενῆνασωτεμ αν ἵσα  
νετενcaσι ἐρετεννηοσ ἐβολ θεν πιη ιε  
ψβακι ἐτε ἄματ ιε πιψμῖ νεβ πῶωψ  
ἵνετενβαλατx ἐβολ.

And as you go, preach,  
saying, 'The kingdom of  
heaven is at hand.'

Heal the sick, cleanse the  
lepers, raise the dead, cast  
out demons. Freely you have  
received, freely give.

Provide neither gold nor  
silver nor copper in your  
money belts,

nor bag for your journey,  
nor two tunics, nor sandals,  
nor staffs; for a worker is  
worthy of his food.

Now whatever city or  
town you enter, inquire who  
in it is worthy, and stay there  
till you go out.

And when you go into a  
household, greet it.

If the household is  
worthy, let your peace come  
upon it. But if it is not  
worthy, let your peace return  
to you.

And whoever will not  
receive you nor hear your  
words, when you depart  
from that house or city,  
shake off the dust from your  
feet.

وَفِيمَا أَنْتُمْ ذَاهِبُونَ اكْرِزُوا قَائِلِينَ:  
إِنَّهُ قَدْ اقْتَرَبَ مَلَكُوتُ السَّمَاوَاتِ.

أَشْفُوا مَرْضَى. طَهِّرُوا بَرَصًا.  
أَقِيمُوا مَوْتَى. أَخْرِجُوا شَيَاطِينَ.  
مَجَّانًا أَخَذْتُمْ مَجَّانًا أُعْطُوا.

لَا تَقْتَنُوا ذَهَبًا وَلَا فِضَّةً وَلَا نَحَاسًا  
فِي مَنَاطِقِكُمْ.

وَلَا مِزْوَدًا لِلطَّرِيقِ وَلَا ثَوْبَيْنِ وَلَا  
أَحْذِيَّةً وَلَا عَصًا لِأَنَّ الْفَاعِلَ  
مُسْتَحِقُّ طَعَامِهِ.

وَأَيَّةَ مَدِينَةٍ أَوْ قَرْيَةٍ دَخَلْتُمُوهَا  
فَأَفْحَصُوا مِنْ فِيهَا مُسْتَحِقُّ  
وَأَقِيمُوا هُنَاكَ حَتَّى تَخْرُجُوا.

وَحِينَ تَدْخُلُونَ الْبَيْتَ سَلِّمُوا عَلَيْهِ.

فَإِنْ كَانَ الْبَيْتُ مُسْتَحِقًّا فَلْيَأْتِ  
سَلَامُكُمْ عَلَيْهِ وَلَكِنْ إِنْ لَمْ يَكُنْ  
مُسْتَحِقًّا فَلْيَرْجِعْ سَلَامُكُمْ إِلَيْكُمْ.

وَمَنْ لَا يَقْبَلُكُمْ وَلَا يَسْمَعُ كَلَامَكُمْ  
فَاخْرُجُوا خَارِجًا مِنْ ذَلِكَ الْبَيْتِ أَوْ  
مِنْ تِلْكَ الْمَدِينَةِ وَأَنْفِضُوا عُبَارَ  
أَرْجُلِكُمْ.

Ἀμην ἴψω ἕμος νωτεν χε  
εἰεἴαο ἐπκαρι ἵσοδομα νεμ  
Σομορρα βεν πιεσοοἱ ἵτε ἴκρισις  
ἐεοτε ἴβακι ἐτε ἕμαγ.

*Πῶοἱ φα Πεννοἱ πε ψα ἐνεε  
ἵτε νι ἐνεε: ἁμην.*

Assuredly, I say to you,  
it will be more tolerable for  
the land of Sodom and  
Gomorrah in the day of  
judgment than for that city.

*Glory be to God forever.*

الْحَقُّ أَقُولُ لَكُمْ: سَتَكُونُ لِأَرْضِ  
سَدُومَ وَعَمُورَةَ يَوْمَ الدِّينِ حَالَةً  
أَكْثَرُ أَحْتِمَالًا مِمَّا لَتِلْكَ الْمَدِينَةِ.

*والمجد لله دائماً.*

# Katameros Readings for the 19<sup>th</sup> Day of Abib

قطمارس قراءات اليوم التاسع عشر من شهر أبيب المبارك

ΚΟΥΜΗΤ ΨΙΤ ΝΈΞΟΥΤ ἈΠΙἈΒΟΥΤ ΕΠΗΠ

## ΡΟΥΞΙ

### Vespers Psalm

مزمور العشيّة

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

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

Ψαλμος τω Δαυιδ Δ: ̅ϛ̅, ̅Ϝ̅, ̅ϝ̅	Psalm 4: 3, 6, 7	مزمور 4: 3, 6, 7
<p>Δριέμι χε ἄΠβοις ἠροτερῶφηρι ἠπεθοναβ ἠταϛ: Πβοις εϛέσωτεμ ἔροι ῥεν παχινωϞ ονβηϛ: αϛεροτυμηνι ἔϛρη ἔχων ἠχε φῶρωνι ἠτε πεκϛο Πβοις: ακϛ ἠοτυνοϛ ἔϛρη ἔπαϛητ. Ἀλληλοια.</p>	<p>Know you that The Lord has made His Holy One wondrous. The Lord hears me when I cry to Him. The light of Your countenance, O Lord, has been shined upon us. You have given gladness to my heart. Alleluia.</p>	<p>اعلموا أن الرب قد جعل قدوسه عجباً. الرب يستجيب لي إذا ما صرخت إليه. قد أضاء علينا نور وجهك يا رب. أعطيت سروراً لقلبي. هليلويا.</p>

### Vespers Gospel

إنجيل العشيّة

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

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

<p>ΟΥἈΝΑΣΤΗΩΣΙΣ ἔβουλ ῥεν πιεϛαστελιον εθοναβ κατἈ θεον ασιοϛ.</p>	<p>A chapter according to Saint Matthew, may his blessings be with us. Amen.</p>	<p>فصل من إنجيل معلمنا متي البشير. بركاته علينا آمين.</p>
<p>Ἰα θεον Γ: κΔ - λϛ</p>	<p>Matthew 10: 24 - 33</p>	<p>متي 10: 24 - 33</p>
<p>Ἰμον οτυαθητἠς εϛροϛτ ἔπεϛρεϛϛῆβω οϛδε ονβωκ εϛροϛτ</p>	<p>A disciple is not above his teacher, nor a servant above his master.</p>	<p>لَيْسَ التَّلْمِيذُ أَفْضَلَ مِنَ الْمُعَلِّمِ وَلَا الْعَبْدُ أَفْضَلَ مِنْ سَيِّدِهِ.</p>

ἐπερβοις.

Κηνη ἐπιμαθητης ἵτερερ ἄφρητ  
ἄπερερετῆβω ογορ πιβωκ ἵτερερ  
ἄφρητ ἄπερβοις: ιςζε πινεβηι  
αυμοτῆ ἐρορ γε Βελζεβορλ πωσὸ  
μαλλον νερεμεῖηι.

Ἐπερερροτ ογν δατορτη ἄμων  
πετρωβς ταρ γε ἑναδωρπ ἐβολ αν:  
ογδε ἄμων πετρηπ γε σεναεμι ἐρορ  
αν.

Φηεῖτρω ἄμωρ νωτεν δεν πχακι  
ἄσορ δεν φοτωινη ογορ  
φηετετενσωτεμ ἐρορ δεν  
νετενμαωρ ειωω ἄμωρ ειζεν  
νετενζενεφωρ.

Ογορ ἄπερερροτ δατρη  
ἄφνηεθαδωτεβ ἄπετενσωμα:  
τετενψυχη δε ἄμων ὡχομ ἄμωορ  
ἐδοθβεσ: ἀριροτ δε ἵθορ δατρη  
ἄφνηετε ογον ὡχομ ἄμωρ ἐτψυχη  
νεμ πισωμα ἐτακωορ δεν τσεενηα.

Ἐη βαζ σνατ αν ἐτορτ ἄμωορ  
ἐβολ δα ογτεβι ογορ ογαι ἐβολ  
ἵδητορ ἵνερερει ἐζεν πικαρι ατῆνε  
πετερνε Πετενωτ ετδεν νιφηοτῆ.

Πῶωτεν δε νικερωι ἵτε τεναφε  
σεπ τηροτ.

It is enough for a  
disciple that he be like his  
teacher, and a servant like  
his master. If they have  
called the master of the  
house Beelzebub, how  
much more will they call  
those of his household!

Therefore, do not fear  
them. For there is nothing  
covered that will not be  
revealed, and hidden that  
will not be known.

Whatever I tell you in  
the dark, speak in the light;  
and what you hear in the  
ear, preach on the  
housetops.

And do not fear those  
who kill the body but  
cannot kill the soul. But  
rather fear Him who is able  
to destroy both soul and  
body in hell.

Are not two sparrows  
sold for a copper coin? And  
not one of them falls to the  
ground apart from your  
Father's will.

But the very hairs of  
your head are all numbered.

يَكْفِي التَّلْمِيذَ أَنْ يَكُونَ كَمُعَلِّمِهِ  
وَالْعَبْدَ كَسَيِّدِهِ. إِنْ كَانُوا قَدْ لَقَّبُوا  
رَبَّ الْبَيْتِ بِعَزْرَبُولَ فَكَمْ بِالْحَرِيِّ  
أَهْلَ بَيْتِهِ.

فَلَا تَخَافُوهُمْ. لِأَنَّ لَيْسَ مَكْتُومٌ لَنْ  
يُسْتَعْلَنَ وَلَا خَفِيٌّ لَنْ يُعْرَفَ.

الَّذِي أَقُولُهُ لَكُمْ فِي الظُّلْمَةِ قَوْلُهُ  
فِي النُّورِ وَالَّذِي تَسْمَعُونَهُ فِي  
الْأُذُنِ نَادُوا بِهِ عَلَى السُّطُوحِ.

وَلَا تَخَافُوا مِنَ الَّذِينَ يَقْتُلُونَ  
الْجَسَدَ وَلَكِنَّ النَّفْسَ لَا يَقْدِرُونَ أَنْ  
يَقْتُلُوهَا بَلْ خَافُوا بِالْحَرِيِّ مِنَ  
الَّذِي يَقْدِرُ أَنْ يَهْلِكَ النَّفْسَ  
وَالْجَسَدَ كِلَيْهِمَا فِي جَهَنَّمَ.

أَلَيْسَ عُصْفُورَانِ يُبَاعَانِ بِقَلْسٍ.  
وَوَاحِدٌ مِنْهُمَا لَا يَسْقُطُ عَلَى  
الْأَرْضِ بِدُونِ أَبِيكُمْ.

وَأَمَّا أَنْتُمْ فَحَتَّى شَعُورُ رُؤُوسِكُمْ  
جَمِيعُهَا مُحْصَاةٌ.

Ἐπερροῖ ὅτι τετενοῖοτ τὰρ  
ἔορμηϋ ἵβλζ.

Ὅτον νιβεν εἰθαοῖωνε εἶβωλ  
ἵδῆτ ἠπεῖθο ἵνιρωμ ἵθαοῖωνε  
εἶβωλ ἵδῆτϣ εἰ ἠπεῖθο ἠΠαιωτ  
ετῆεν νιφῆοῖ.

Φῆ δε εἰθαοῖοτ εἶβωλ ἠπεῖθο  
ἵνιρωμ ἵθαοῖοτ εἶβωλ εἰ ἠπεῖθο  
ἠΠαιωτ ετῆεν νιφῆοῖ.

*Πῶοτ φα Πεννοῖτ πε: ἠα ἔνεε  
ἵτε νιῖνεε: ἠμῆν.*

Do not fear therefore;  
you are of more value than  
many sparrows.

Therefore, whoever  
confesses Me before men,  
him I will also confess  
before My Father who is in  
heaven.

But whoever denies Me  
before men, him I will also  
deny before My Father who  
is in heaven.

*Glory be to God  
forever.*

فَلَا تَخَافُوا. أَنْتُمْ أَفْضَلُ مِنْ  
عَصَافِيرَ كَثِيرَةٍ.

فَكُلُّ مَنْ يَعْتَرِفْ بِي قَدَّامَ النَّاسِ  
أَعْتَرِفُ أَنَا أَيْضاً بِهِ قَدَّامَ أَبِي الَّذِي  
فِي السَّمَاوَاتِ.

وَلَكِنْ مَنْ يُنْكِرُنِي قَدَّامَ النَّاسِ،  
أُنْكِرُهُ أَنَا أَيْضاً قَدَّامَ أَبِي الَّذِي فِي  
السَّمَاوَاتِ.

*والمجد لله دائماً.*

## Ψωπ

### Matins Psalm

مزمو ر باكر

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

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

Ψαλμοσ τω Δαυιδ ριβ: ἄ

Psalm 113: 1, 2

مزمو ر 113: 1

Сμοῖ εἶβωισ νιἠλωοῖ: ῥμοῖ  
εἶφραῖ ἠβωισ: μαρε φραῖ ἠβωισ  
ἠωπι εἶρμαρωοῖτ: ισxen ἵνωῖ νεμ  
ἠα ἔνεε. ἠλληλοῖα.

Praise The Lord, O the  
youth, praise the name of  
The Lord. Let the name of  
The Lord be blessed from  
now and forever. Alleluia.

سبحوا الرب أيها الفتيان، سبحوا  
اسم الرب. ليكن اسم الرب مباركاً  
من الآن وإلى الأبد. هليلويا.

### Matins Gospel

إنجيل باكر

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

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

<p>Οὐὰ ἁΝΑΣΤΩCIC ἔΒΟΛ ΔΕΝ ΠΙΕΤΑΣΤΕΛΙΟΝ ΕΘΟΥΑΒ ΚΑΤΑ ΜΑΡΚΟΝ ΑΣΙΟΥ.</p>	<p>A chapter according to Saint Mark, may his blessings be with us. Amen.</p>	<p>فصل من إنجيل معلمنا مرقس البشير. بركاته علينا آمين.</p>
<p><b>ΜΑΡΚΟΝ Η: ΛΔ - Θ: Α</b></p>	<p><b>Mark 8: 34 - 9: 1</b></p>	<p><b>مرقس 8 :34 - 9 : 1</b></p>
<p>ΟΤΟΣ ἔΤΑCΜΟΥΤ ἔΠΙΩΗΥ ΝΕΜ ΝΕΥΜΑΘΗΤΗΣ ΠΕΧΑC ΠΩΟΥ ΧΕ ΦΗΘΟΥΩΥ ΕΙ CΑΜΕΝΘΗ ΜΑΡΕΥΧΟΛC ἔΒΟΛ: ΟΤΟΣ ἸΤΕΥΩΛΙ ἸΠΕΥCΤΑΥΡΟC ΟΤΟΣ ἸΤΕΥΜΟΥΙ ἸCΩΙ.</p>	<p>When He had called the people to Himself, with His disciples also, He said to them, “Whoever desires to come after Me, let him deny himself, and take up his cross, and follow Me.</p>	<p>وَدَعَا الْجَمْعَ مَعَ تَلَامِيذِهِ وَقَالَ لَهُمْ: «مَنْ أَرَادَ أَنْ يَأْتِيَ وَرَائِي فَلْيُنْكِرْ نَفْسَهُ وَيَحْمِلْ صَلِيبَهُ وَيَتَّبِعْنِي.</p>
<p>ΦΗ ΤΑΡ ΕΘΝΑΟΥΩΥ ἔΝΟΘΕΜ ἸΤΕΥΨΥΧΗ ΕCἔΤΑΚΟC: ΦΗ ΔΕ ΕΘΝΑΤΑΚΟ ἸΤΕΥΨΥΧΗ ΕΘΒΗΤ ΝΕΜ ΕΘΒΕ ΠΙΕΤΑΣΤΕΛΙΟΝ ΕCἔΝΑΘΜΕC.</p>	<p>For whoever desires to save his life will lose it, but whoever loses his life for My sake and the gospel's will save it.</p>	<p>فَإِنَّ مَنْ أَرَادَ أَنْ يُخَلِّصَ نَفْسَهُ يُهْلِكُهَا وَمَنْ يُهْلِكُ نَفْسَهُ مِنْ أَجْلِي وَمِنْ أَجْلِ الْإِنجِيلِ فَهُوَ يُخَلِّصُهَا.</p>
<p>ΟΥ ΤΑΡ ἔΤΕ ΠΙΡΩΜΙ ΝΑΧΕΜΘΟΥ ἸΜΟC ΔCΥΑΝΧΕΜΘΟΥ ἸΠΙΚΟCΜΟC ΤΗΡC ΟΤΟΣ ἸΤΕΥΤΟCΙ ἸΤΕΥΨΥΧΗ.</p>	<p>For what will it profit a man if he gains the whole world, and loses his own soul?</p>	<p>لَأَنَّهُ مَاذَا يَنْتَفَعُ الْإِنْسَانُ لَوْ رَجِحَ الْعَالَمُ كُلُّهُ وَخَسِرَ نَفْسَهُ؟</p>
<p>ΟΥ ΤΑΡ ἔΤΕ ΠΙΡΩΜΙ ΝΑΤΗΙC ἸΤΨΕΒΙΩ ἸΤΕΥΨΥΧΗ.</p>	<p>Or what will a man give in exchange for his soul?</p>	<p>أَوْ مَاذَا يُعْطِي الْإِنْسَانُ فِدَاءً عَنِ نَفْسِهِ؟</p>
<p>ΦΗ ΤΑΡ ΕΘΝΑΟΥΠΙ ἔΟΥΘΗCΤ ἔΒΟΛ ΝΕΜ ΝΑCΑΧΙ ΔΕΝ ΠΑΙΧΩΟΥ ἸΝΩΙΚ ΟΤΟΣ ἸΡΕCΕΡΝΟΒΙ: ΠΩΗΡΙ CΩC ἸΦΡΩΜΙ ΝΑΤΨΙΠΙ ΝΑC CΟΤΑΝ ΔCΥΑΝΙ ΔΕΝ ΠΩΟΥ ἸΤΕ ΠΕΥΩΤ ΝΕΜ ΝΕΥΑΣΤΕΛΟC ΕΘΟΥΑΒ.</p>	<p>For whoever is ashamed of Me and My words in this adulterous and sinful generation, of him the Son of Man also will be ashamed when He comes in the glory of His Father with the holy angels.”</p>	<p>لَأَنَّ مَنْ اسْتَحَى بِي وَبِكَلَامِي فِي هَذَا الْجِيلِ الْفَاسِقِ الْخَاطِي فَإِنَّ ابْنَ الْإِنْسَانِ يَسْتَحِي بِهِ مَتَى جَاءَ بِمَجْدِ أَبِيهِ مَعَ الْمَلَائِكَةِ الْقَدِيسِينَ.»</p>
<p>ΟΤΟΣ ΝΑCΧΩ ἸΜΟC ΝΩΟΥ ΧΕ ἸΜΗΝ ΤΨΩ ἸΜΟC ΝΩΤΕΝ ΧΕ ΟΥΘΟΝ ΘΑΝΟΥΘΟΝ ΔΕΝ ΝΗΕΤΟCΙ ἔΡΑΤΟΥ ἸΠΑΙΜΑ ἸCΕΝΑΧΕΜΤΠΙ ἸΦΜΟΥ ΔΗ ΨΑΤΟΥΝΑΥ</p>	<p>And He said to them, “Assuredly, I say to you that there are some standing here who will not taste death till they see the</p>	<p>وَقَالَ لَهُمْ: «الْحَقُّ أَقُولُ لَكُمْ: إِنَّ مِنَ الْقِيَامِ هَهُنَا قَوْمًا لَا يَذُوقُونَ الْمَوْتَ حَتَّى يَرَوْا مَلَكُوتَ اللَّهِ قَدْ أَتَى بِقُوَّةٍ.»</p>

ἐπιμετρον ἵτε φνορτ ἐὰς δέν  
οὔζου.

*Πῶς φα Πεννορτ πε ὡα ἐνεε  
ἵτε νι ἐνεε: ἀμην.*

kingdom of God present  
with power.”

*Glory be to God  
forever.*

*والمجد لله دائماً.*

## Liturgy Readings

قراءات القداس

### The Pauline Epistle

رسالة بولس الرسول

## Ἐπιστολὴ ἵτε πενσαδ Παῦλος Πιὰποστολος

Παῦλος φβωκ ἄπενδοις Ἰησοῦς  
Πιχρίτος: πιὰποστολος ἐθαθευ:  
φῆεταθεωϋ ἐπιζωεννορτ ἵτε  
φνορτ.

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

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

**Πρωμεος ἡ: ἰδ - κζ**

**Romans 8: 14 - 27**

**رومية 8: 14 - 27**

Πη ταρ εθωωυ δέν πιπνευμα ἵτε  
φνορτ ναι νε νιωηρι ἵτε φνορτ.

For as many as are led  
by the Spirit of God, these  
are sons of God.

لأنَّ كُلَّ الَّذِينَ يَتَّقَدُونَ بِرُوحِ اللَّهِ  
فَأَوْلَادُكُمْ هُمْ أَبْنَاءُ اللَّهِ.

Παρετενδὶ ταρ ἀν νοῦπνευμα ἵτε  
οὔμετβωκ ἐδρη οη ἐρτοτ ἀλλα  
ἀρετενδὶ νοῦπνευμα ἵτε οὔμετωηρι  
φαι ἐτενωϋ ἐβωλ ἵζητηϋ ρε ἄββα  
φιωτ.

For you did not receive  
the spirit of bondage again  
to fear, but you received the  
Spirit of adoption by whom  
we cry out, “Abba, Father.”

إِذْ لَمْ تَأْخُذُوا رُوحَ الْعِبَادِيَّةِ أَيْضاً  
لِلْخَوْفِ بَلْ أَخَذْتُمْ رُوحَ التَّبَنِّي  
الَّذِي بِهِ نَصْرُحُ: «يَا أَبَا الْآبِ».

Οὔοδ ἵθοοϋ πιπνευμα ἑρμεερε  
νευ πιπνευμα ρε ἄνον θανωηρι ἵτε  
φνορτ.

The Spirit Himself bears  
witness with our spirit that  
we are children of God,

الرُّوحُ نَفْسَهُ أَيْضاً يَشْهَدُ لَأَرْوَاحِنَا  
أَنَّنا أَوْلَادُ اللَّهِ.

Ιςρε δε ἄνον θανωηρι ιε ἄνον  
θανκλήρονομος οη θανκλήρονομος

and if children, then  
heirs, heirs of God and joint  
heirs with Christ, if indeed

فَإِنْ كُنَّا أَوْلَاداً فَإِنَّا وَرَثَةٌ أَيْضاً  
وَرَثَةُ اللَّهِ وَوَارِثُونَ مَعَ الْمَسِيحِ.



μεν ἢτε Φνοῦτ θανῶφηρ  
ἢκλῆρονομος ἢτε Πιχρίστς ιςζε  
τενβίωκαθ νεμαϋ θινα ἢτενβίωου  
νεμαϋ οη.

¶ μενὶ γαρ ζε σεμπῶα αν ἢζε  
νίμκατθ ἢτε παιχοῦτ ἢτε τῆνοῦ  
ἠπιῶουτ εθναδωρπ ναν ἔβολ.

Πῶανσομς γαρ ἔβολ ἢτε πικωντ  
αϋσομς ἔβολ θατθῆ ἠπιδωρπ ἔβολ  
ἢτε νιῶηρι ἢτε Φνοῦτ.

Πικωντ γαρ αϋδνεχωϋ  
ἢτμετέφληουτ ἢϋουωϋ αν αλλα εθβε  
φἢεταϋθρεϋδνεχωϋ θεν οτθελπις.

Ζε ἢθοϋ θωϋ πικωντ ἢναερρευε  
ἔβολ θα τμετβωκ ἢτε ἢτακο ἔδρη  
ἔτμετρευε ἢτε ἢῶουτ ἢτε νιῶηρι  
ἢτε Φνοῦτ.

¶ ενσωοτη μεν γαρ ζε πικωντ  
τηρϋ ϋιὰθου νεμαν οτοθ ἢτῆνακθι  
νεμαν ῶα ἔδοτη ἔτῆνοῦ.

Οτ μονον δε αλλα νεμ ἠνον θων  
τενϋιὰθου ἔτῆλᾶρχῆ ἢτε πἢπνευμα  
ἢτοτεν οτοθ ἠνον τεनϋιὰθου ἢδρη  
ἢδῆτην ενχοῦϋτ ἔβολ θατθῆ  
ἢτμετῶηρι πικωτ ἢτε πενσωμα.

we suffer with Him, that we  
may also be glorified  
together.

For I consider that the  
sufferings of this present  
time are not worthy to be  
compared with the glory  
which shall be revealed in  
us.

For the earnest  
expectation of the creation  
eagerly waits for the  
revealing of the sons of  
God.

For the creation was  
subjected to futility, not  
willingly, but because of  
Him who subjected it in  
hope;

because the creation  
itself also will be delivered  
from the bondage of  
corruption into the glorious  
liberty of the children of  
God.

For we know that the  
whole creation groans and  
labors with birth pangs  
together until now.

Not only that, but we  
also who have the firstfruits  
of the Spirit, even we  
ourselves groan within  
ourselves, eagerly waiting  
for the adoption, the  
redemption of our body.

إِنْ كُنَّا نَتَأَلَّمُ مَعَهُ لِكَيْ نَتَمَجَّدَ أَيْضاً  
مَعَهُ.

فَأِنِّي أَحْسِبُ أَنَّ أَلَمَ الزَّمَانِ  
الْحَاضِرِ لَا تُقَاسُ بِالمَجْدِ العَتِيدِ أَنْ  
يُسْتَعْلَنَ فِيْنَا.

لِأَنَّ ائْتِظَارَ الخَلِيقَةِ يَتَوَقَّعُ اسْتِعْلَانِ  
أَبْنَاءِ اللهِ.

إِذْ أُخْضِعَتِ الخَلِيقَةُ لِلْبُطْلِ لَيْسَ  
طَوْعاً بَلْ مِنْ أَجْلِ الَّذِي أُخْضِعَهَا  
عَلَى الرَّجَاءِ.

لِأَنَّ الخَلِيقَةَ نَفْسَهَا أَيْضاً سَتَعْتَقُ  
مِنْ عُبُودِيَّةِ الفَسَادِ إِلَى حُرِّيَّةِ مَجْدِ  
أَوْلَادِ اللهِ.

فَأِنَّنَا نَعْلَمُ أَنَّ كُلَّ الخَلِيقَةِ تَنِنُ  
وَتَتَمَخَّضُ مَعاً إِلَى الآنِ.

وَلَيْسَ هَكَذَا فَقَطْ بَلْ نَحْنُ الَّذِينَ لَنَا  
بِأَكْوَرةِ الرُّوحِ نَحْنُ أَنْفُسُنَا أَيْضاً  
نَنِنُ فِي أَنْفُسِنَا مُتَوَقِّعِينَ التَّبَنِّيِ  
فِدَاءِ أَجْسَادِنَا.

ΕΤΑΝΝΟΘΕΜ ΣΑΡ ΔΕΝ ΟΥΘΕΛΠΙΣ:  
 ΟΥΘΕΛΠΙΣ ΔΕ ΕΥΝΑΥ ΕΡΟΣ ΝΟΥΘΕΛΠΙΣ ΔΗ  
 ΤΕ: ΦΗ ΣΑΡ ΕΨΑΡΕ ΟΥΑΙ ΝΑΥ ΕΡΟΥ  
 ΨΑΦΕΡΘΥΠΟΜΟΝΗΝ ΕΡΟΥ.

ΙΣΧΕ ΔΕ ΦΗΕΤΕΝΝΑΥ ΕΡΟΥ ΔΗ  
 ΤΕΝΕΡΘΕΛΠΙΣ ΕΡΟΥ ΕΒΟΛ ΖΙΤΕΝ  
 ΟΥΘΥΠΟΜΟΝΗ ΤΕΝΧΟΥΤ ΕΒΟΛ ΔΑΧΟΥ.

ΠΑΙΡΗΤ ΔΕ ΟΝ ΠΙΠΝΕΥΜΑ ΨΤΗΤΟΤ  
 ΝΤΕΝΜΕΤΧΩΒ ΟΥ ΣΑΡ ΝΤΩΒΘ ΕΤΕΝΝΑΙΨ  
 ΚΑΤΑ ΦΡΗΤ ΕΤΨΕ ΝΤΕΝΕΜΙ ΔΗ ΑΛΛΑ  
 ΝΘΟΥ ΠΙΠΝΕΥΜΑ ΨΕΡΘΟΥΘ ΣΕΜΙ ΕΞΡΗ  
 ΕΧΩΝ ΔΕΝ ΘΑΝΨΙΑΘΟΥ ΝΑΤΣΑΧΙ  
 ΜΜΩΟΥ.

ΦΗ ΔΕ ΕΤΘΟΥΘΕΤ ΝΝΙΘΗΤ ΨΨΩΟΥ  
 ΧΕ ΟΥ ΠΕ ΦΜΕΨ ΝΤΕ ΠΙΠΝΕΥΜΑ ΧΕ  
 ΑΨΣΕΜΙ ΕΦΝΟΥΨ ΕΧΕΝ ΝΗΘΟΥΑΒ.

*Πῆμοτ σαρ νεμωτεν νεμ  
 τῆρηνη ενσοπ: χε λμην εσεψωπι.*

For we were saved in this hope, but hope that is seen is not hope; for why does one still hope for what he sees?

But if we hope for what we do not see, we eagerly wait for it with perseverance.

Likewise the Spirit also helps in our weaknesses. For we do not know what we should pray for as we ought, but the Spirit Himself makes intercession for us with groanings which cannot be uttered.

Now He who searches the hearts knows what the mind of the Spirit is, because He makes intercession for the saints according to the will of God.

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

لَا تَنَا بِالرَّجَاءِ خَلَصْنَا. وَلَكِنَّ  
 الرَّجَاءَ الْمَنْظُورَ لَيْسَ رَجَاءً لِأَنَّ  
 مَا يَنْظُرُهُ أَحَدٌ كَيْفَ يَرْجُوهُ أَيْضًا؟

وَلَكِنْ إِنْ كُنَّا نَرْجُو مَا لَسْنَا نَنْظُرُهُ  
 فَإِنَّا نَتَوَقَّعُهُ بِالصَّبْرِ.

وَكَذَلِكَ الرُّوحُ أَيْضًا يُعِينُ ضَعْفَاتِنَا  
 لِأَنَّا لَسْنَا نَعْلَمُ مَا نُصَلِّي لِأَجْلِهِ كَمَا  
 يَنْبَغِي. وَلَكِنَّ الرُّوحَ نَفْسَهُ يَشْفَعُ  
 فِينَا بِأَتَاتٍ لَا يَنْطِقُ بِهَا.

وَلَكِنَّ الَّذِي يَفْحَصُ الْقُلُوبَ يَعْلَمُ مَا  
 هُوَ اهْتِمَامُ الرُّوحِ لِأَنَّهُ بِحَسَبِ  
 مَشِيئَةِ اللَّهِ يَشْفَعُ فِي الْقَدِيسِينَ.

*نعمة الله الأب تكون مع جميعكم.  
 آمين.*

### The Catholic Epistle الكاثوليكون

ΚΑΘΟΛΙΚΟΝ ΕΒΟΛ ΔΕΝ ΠΕ ΠΙΘΟΥΤ  
 ΝΕΠΙΣΤΟΛΗ ΝΤΕ ΠΕΝΙΩΤ ΠΕΤΡΟΣ.  
 ΔΜΗΝ. ΝΑΜΕΝΡΑΤ.

The Catholic epistle of the First epistle of our father St. Peter. May his blessings be with us all. Amen. My beloved.

الكاثوليكون من رسالة معلمنا  
 بطرس الأولي بركته المقدسة  
 تكون معنا. آمين. يا احبائي.

ᾠ Πέτρος β: ια - ιζ

1 Peter 2: 11 - 17

1 بطرس 2: 11 - 17

Παμενρα† †τωβζ ἄμωτεν  
 ἄφρη† †ζανρεμἰζωλι ογοζ  
 ζανϷεμμωοτ ζενθηνοτ ἔβοζ ζα  
 νιἔπιθημιὰ ἰσαρκικον νηετζηκ ογβε  
 †ψτγχι.

Πετενζινομωι μαρεϷωπι  
 εϷερωατ ζεν νιεθνοζ ζινα ἔϷωπι  
 λυαζι ζαρωτεν ἄφρη†  
 ἰζανσαμπετρωοτ εϷνατ δε ἔβοζ  
 ζιτεν νετενζβηνοτἰ εθηανετ  
 ἰτοτ†ωοτ ἄφνοτ† †εν πεζοοτ ἰτε  
 πιζεμἰϷωι.

Уабнеζωτεν ἄπιϷωντ τηρϷ ἰτε  
 †μετρωι εθε ΠβοιϷ: ἰτε ποτρο ζωϷ  
 εϷβοϷι.

Ἰτε νιζηζεμων ζωϷ εϷταοτῶ  
 ἄμωοτ ἔβοζ ζιτοτϷ εϷδιἄπϷωϷ  
 ἰνιϷαἄπετρωοτ εϷϷοτϷωοτ δε  
 ἰνιϷαἄπεθηανετ.

Χε φαι πε φοτωϷ ἄφνοτ†  
 ἔθρενἰρι ἄπιπεθηανεϷ ἰτετενϷθαμ  
 ἔζοτν ἔζρεν ἠμετατεμι ἰτε νιατκα†  
 ἰρωι.

Ἐφρη† ἰζανρεμζεετ ογοζ ἔρε  
 †μετρεμζε ἰτεν θηνοτ ἄφρη† αν  
 ἰνοτκαλτυμα ἰτε †κακιὰ αλλα  
 ἄφρη† ἰζανεβιαικ ἰτε φνοτ†.

Beloved, I beg you as sojourners and pilgrims, abstain from fleshly lusts which war against the soul,

having your conduct honorable among the Gentiles, that when they speak against you as evildoers, they may, by your good works which they observe, glorify God in the day of visitation.

Therefore, submit yourselves to every ordinance of man for The Lord’s sake, whether to the king as supreme,

or to governors, as to those who are sent by him for the punishment of evildoers and for the praise of those who do good.

For this is the will of God, that by doing good you may put to silence the ignorance of foolish men,

as free, yet not using liberty as a cloak for vice, but as bondservants of God.

أَيُّهَا الْأَحْبَاءُ، أَطْلُبُ إِلَيْكُمْ كَغُرَبَاءَ وَنَزْلَاءَ أَنْ تَمْتَنِعُوا عَنِ الشَّهَوَاتِ الْجَسَدِيَّةِ الَّتِي تُحَارِبُ النَّفْسَ.

وَأَنْ تَكُونَ سِيرَتُكُمْ بَيْنَ الْأُمَّمِ حَسَنَةً، لِكَيْ يَكُونُوا فِي مَا يَفْتَرُونَ عَلَيْكُمْ كَفَاعِلِي شَرٍّ يَمَجِّدُونَ اللَّهَ فِي يَوْمِ الْإِنْتِقَادِ، مِنْ أَجْلِ أَعْمَالِكُمُ الْحَسَنَةِ الَّتِي يَلَاحِظُونَهَا.

فَاخْضَعُوا لِكُلِّ تَرْتِيبٍ بَشَرِيٍّ مِنْ أَجْلِ الرَّبِّ. إِنْ كَانَ لِلْمَلِكِ فَكَمَنْ هُوَ فَوْقَ الْكُلِّ.

أَوْ لِلْوَلَاةِ فَكَمُرْسَلِينَ مِنْهُ لِلْإِنْتِقَامِ مِنْ فَاعِلِي الشَّرِّ، وَلِلْمَدْحِ لِفَاعِلِي الْخَيْرِ.

لَأَنَّ هَكَذَا هِيَ مَشِيئَةُ اللَّهِ أَنْ تَفْعَلُوا الْخَيْرَ فَتَسْكُتُوا جَهَالََةَ النَّاسِ الْأَعْيَاءِ.

كَأَحْرَارٍ، وَلَيْسَ كَالَّذِينَ الْحَرِيَّةَ عِنْدَهُمْ سُرَّةً لِلشَّرِّ، بَلْ كَعَبِيدِ اللَّهِ.

Ματαίε οτον νιβεν τμετωδικον  
μεριτς αριζοτ δατση μφνοττ  
ματαίε ποτρο.

*Πασηνοτ υπερμενρε πικοςμος  
ονδε νηετωπι ζεν πικοςμος:  
πικοςμος νασινι νευ τερεπιθουια: φη  
δε επιρι μφοντω μφνοττ ρηαωπι  
ωα ενεε: λμην.*

Honor all people. Love  
the brotherhood. Fear God.  
Honor the king.

*Do not love the world  
nor the things, which are in  
the world. The world passes  
away, and its desires; but he  
who does the will of God  
abides forever. Amen.*

أَكْرِمُوا الْجَمِيعَ. أَحِبُّوا الإِخْوَةَ.  
خَافُوا اللَّهَ. أَكْرِمُوا الْمَلِكَ.

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

### The Acts الإبركسيس

Πραξις ντε νενιοτ νάποστολος:  
ερε ποτςμον εσοταβ ωπι νευαν.  
Αμην.

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

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

**Πραξις ιθ: ια - κ**

**Acts 19: 11 - 20**

**أعمال 19: 11 - 20**

Παριρι δε νθανζουμ νζε φνοττ  
νθανκοτςι αν εβολ ζιτεν νενσιζ  
μπατλος.

Now God worked  
unusual miracles by the  
hands of Paul,

وَكَانَ اللَّهُ يَصْنَعُ عَلَى يَدَيْ بُولُسَ  
قُوَاتٍ غَيْرَ الْمُعْتَادَةِ.

ζωστε νσεβι νθανσοτδαριον νευ  
ζανκιμικτνηθινον εβολ ζιτεν περσωμα  
νσεχατ ζιζεν νηετωπι: οτοε  
ωατγενωοτ εβολ ζιωτοτ νζε νιωπι:  
οτοε νιπνευμα ετρωοτ νανηνοτ εβολ  
πε.

so that even  
handkerchiefs or aprons  
were brought from his body  
to the sick, and the diseases  
left them and the evil spirits  
went out of them.

حَتَّى كَانَ يُوتَى عَنْ جَسَدِهِ بِمَنَادِيلٍ  
أَوْ مَازَرٍ إِلَى الْمَرْضَى فَتَزُولُ  
عَنْهُمْ الْأَمْرَاضُ وَتَخْرُجُ الْأَرْوَاحُ  
الشَّرِيرَةُ مِنْهُمْ.

Ατζιτοτοτ δε νζε ζανονον εβολ  
ζεν νιλονδαι εκωττ νεζορσιτς:  
εζεν φραν μπβοις ιησοτς εζεν φραν  
μπβοις ιησοτς εζεν νηετε νιπνευμα

Then some of the  
itinerant Jewish exorcists  
took it upon themselves to  
call the name of The Lord  
Jesus over those who had  
evil spirits, saying, "We

فَشَرَعَ قَوْمٌ مِنَ الْيَهُودِ الطَّوَافِينَ  
الْمُعْزَمِينَ أَنْ يُسْمُوا عَلَى الَّذِينَ  
بِهِمُ الْأَرْوَاحُ الشَّرِيرَةُ بِاسْمِ الرَّبِّ  
يَسُوعَ قَائِلِينَ: نُنْفِسُ عَلَيْكَ بِيَسُوعَ  
الَّذِي يَكْرَهُ بِهِ بُولُسُ.

ετρωον ζωτων εντω υμμοσ: γε  
†ταρκο υμωτεν νηχοτс φηετε  
Παυλοσ ζωτω υμμοσ.

He οτον ωαωϋ δε νωηρι ντε οται  
γε σκετα εονλονδαι πε ναρχηερετс  
ετιρι υφαι.

Αϋερονω νζε πιπνετωα ετρωον  
πεχαϋ νωον: γε ηχοτс †ωονη υμμοσ:  
οτοσ πε Παυλοσ †εμι εροϋ: νωωτεν  
δε νωωτεν νηω.

Οτοσ αϋετιϋ εεϋρη εχωον νζε  
πιρωωι ετε πιπνετωα ετρωον νεωαϋ:  
αϋερβοιс ερωον ενσοп αϋεμωω  
εεϋρη εχωον: ζωστε νεσφωτ εβολ δεν  
πιηι ετε υμωατ ενβηω ερε ζωον φηδ.

Φαι δε αϋωωπι ερωωνε εβολ  
νημιλονδαι τηροτ νεω νηοϋεινιη ενωοп  
δεν εφεσοс: οτοσ οτωο† αсi εεϋρη  
εχωον τηροτ: οτοσ ναϋνηον ηδiсi νζε  
Φραν υπβοιс ηχοτс.

Οτωηω δε εβολ δεν ηηετατναε†:  
ναϋνηον πε ενοτωηε εβολ οτοσ εντω  
νηονεβηοτι.

Σαηηηω δε εβολ δεν ηηενατιρι  
νηημετπεριερσοс: ατιηι ηηονωωω  
ατρωκωον υπεμωο ηονον ηιβεν: οτοσ  
ατϋωωп ηηονωωηι εατωεωοτ εονον

exorcise you by the Jesus  
whom Paul preaches.”

Also there were seven  
sons of Sceva, a Jewish  
chief priest, who did so.

And the evil spirit  
answered and said, “Jesus I  
know, and Paul I know; but  
who are you?”

Then the man in whom  
the evil spirit was leaped on  
them, overpowered them,  
and prevailed against them,  
so that they fled out of that  
house naked and wounded.

This became known  
both to all Jews and Greeks  
dwelling in Ephesus; and  
fear fell on them all, and the  
name of The Lord Jesus was  
magnified.

And many who had  
believed came confessing  
and telling their deeds.

Also, many of those  
who had practiced magic  
brought their books together  
and burned them in the sight  
of all. And they counted up  
the value of them, and it

وَكَانَ الَّذِينَ فَعَلُوا هَذَا سَبْعَةَ بَنِينَ  
لِسَكَاوَا رَجُلٍ يَهُودِيٍّ رَئِيسِ كَهَنَةٍ.

فَقَالَ الرُّوحُ الشَّرِيرُ لَهُمْ: أَمَّا  
يَسُوعُ فَأَنَا أَعْرِفُهُ وَبُولُسُ أَنَا  
أَعْلَمُهُ وَأَمَّا أَنْتُمْ فَمَنْ أَنْتُمْ؟

فَوَثَبَ عَلَيْهِمُ الْإِنْسَانُ الَّذِي كَانَ  
فِيهِ الرُّوحُ الشَّرِيرُ وَغَلِبَهُمْ وَقَوِيَ  
عَلَيْهِمْ حَتَّى هَرَبُوا مِنْ ذَلِكَ الْبَيْتِ  
عُرَاةً وَمُجْرَحِينَ.

وَصَارَ هَذَا مَعْلُومًا عِنْدَ جَمِيعِ  
الْيَهُودِ وَالْيُونَانِيِّينَ السَّاكِنِينَ فِي  
أَفَسَسَ. فَوَقَعَ خَوْفٌ عَلَى جَمِيعِهِمْ  
وَكَانَ اسْمُ الرَّبِّ يَسُوعَ يَتَعَظَّمُ.

وَكَانَ كَثِيرُونَ مِنَ الَّذِينَ آمَنُوا  
يَأْتُونَ مُقَرِّينَ وَمُخْبِرِينَ بِأَفْعَالِهِمْ.

وَكَانَ كَثِيرُونَ مِنَ الَّذِينَ  
يَسْتَعْمَلُونَ السِّحْرَ يَجْمَعُونَ الْكُتُبَ  
وَيُحْرَقُونَهَا أَمَامَ الْجَمِيعِ. وَحَسَبُوا  
أَثْمَانَهَا فَوَجَدُوهَا خَمْسِينَ أَلْفًا مِنَ  
الْفِضَّةِ.

ἵσιος ἡὲβα ἡεατ ἡἡατ.

Παρητ̄ δεη οὐαμαεη αραηαι ἡεε  
ἡεαεη ἡΠβοησ οηοε αραεουεου.

*Πεαεη δε ἡτε Πβοησ ερεαηαι οηοε  
ερεαεωαι: ερεαεμαεη οηοε ερεταερο:  
δεη ἡαεηα ἡεεεεηα ἡτε εηοηε:  
αμην.*

totalled fifty thousand pieces  
of silver.

So the word of The Lord  
grew mightily and  
prevailed.

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

هكذا كانت كلمة الرب تنمو  
وتتقوى بشدة.

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

### Synaxarium of Abib 19 سنكسار اليوم التاسع عشر من شهر أبيب

1. The Martyrdom of Saints Bidaba, Bishop of Qift, Anba Andrew, and Anba Christodolos
2. The Martyrdom of the Martyrs of the Massacre of Esna
3. The Martyrdom of St. Pantaleemon, the Physician
4. The Departure of Pope Yoannis X, 85<sup>th</sup> Patriarch of Alexandria

1. استشهاد القديسين الأنبا بضابا، أسقف قفط، والأنبا اندراوس والأنبا خرستوذولوس
2. استشهاد شهداء مذبحه إسنا
3. استشهاد القديس بنطليمون الطبيب بإسنا
4. نياحة القديس البابا يوانس العاشر، البطريرك الخامس والثمانين من بطاركة الكرازة المرقسية

#### 1. The Martyrdom of Saints Bidaba, Bishop of Qift, Anba Andrew, and Anba Christodolos

On this day, of the year 19 of the martyrs, 303 AD, the great saint Anba Bidaba, bishop of Qift (a city in Qena governorate) and his companions the priest Andrew, his cousin, and St. Christodolos, were martyred. This holy father was born in the city of Armant (a district in Qena governorate) to Christian parents. His mother's sister had also a son, called him Andrew. Both children were raised in a true Christian upbringing. Andrew and his cousin Bidaba liked each since their young age. They eagerly studied together the Holy Books.

When they grew up, they decided to forsake the world. They went to the Eastern mount to an ascetic father called Anba Eisak in Kasre El-Sayyad Mount (a village in the district of Nagaa Hamady on the eastern shore of the Nile). There, they secluded themselves to a life of worship and contemplation.

Anba Eisak prophesied for Bidaba that he would be a shepherd for the flock of The Lord Christ and would receive the crown of martyrdom, and Andrew would

1. استشهاد القديسين الأنبا بضابا، أسقف قفط، والأنبا اندراوس والأنبا خرستوذولوس في مثل هذا اليوم من سنة 19 للشهداء، سنة 303 ميلادية، استشهاد القديس العظيم الأنبا بضابا أسقف قفط (قفط: حالياً مدينة تابعة لمحافظة قنا) وزميله القس أندراوس ابن خالته والقديس خرستوذولوس. وُلد هذا القديس بمدينة أرمنت (أرمنت: مدينة ومركز تابع لمحافظة قنا)، من أبوين مسيحيين. وكانت لوالدته أخت رزقت بغلام أسمته أندراوس. وقد تربي الغلامان تربية مسيحية حقيقية، فأحبا بعضهما منذ الصغر. وكانا يدرسان معاً الكتب المقدسة. ولما كبرا، اتفقا على هجر العالم، فذهبا إلى الجبل الشرقي عند ناسك اسمه إيساك في جبل قصر الصياد (قصر الصياد: قرية تابعة لمركز نجع حمادي على الشاطئ الشرقي للنيل). وهناك انفردا للعبادة والتأمل. وتنبأ القديس إيساك للأنبا بضابا أنه سيصير راعياً لقطيع السيد المسيح وينال إكليل

receive the crown along with him. The two saints made their living by transcribing the church books, selling them and distributing the rest among the poor.

The bishop of Qift, Anba Tadros, heard of them and he ordained Bidaba a priest and ordained Andrew a deacon, and they dwelt with him. After the departure of Anba Tadros, the people unanimously agreed to nominate the priest Bidaba to be their bishop. Pope Peter, the seal of the martyrs, consecrated him a bishop for Qift. When he arrived, the people of the parish went out to receive him with great joy. When he sat on his Episcopal throne, he continued to live an ascetic life. God honored the saint by granting him the gift of performing miracles. He ordained the deacon Andrew, his cousin, a priest.

When Diocletian incited persecution against the Christians, Arianus, the governor of Ansena, came to Esna. St. Bidaba went to him and confessed The Lord Christ before him, along with the priest St. Andrew and St. Christodolos. When the governor knew their identity, he tried to befriend them with many promises. When he failed, he ordered to throw them in prison, where The Lord Christ appeared and comforted them. The next morning, the governor ordered to bring them out of prison and beheaded them, thus they received the crown of martyrdom (there is a still a monastery in the name of Anba Bidaba between Bahgora and Nagaa Hamady. There is also an altar after his name in the monastery of the martyrs in Esna, place of his martyrdom) .

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

## 2. The Martyrdom of the Martyrs of the Massacre of Esna

On this day also, of the year 19 of the martyrs, 303 AD, was the brutal massacre at the city Esna. When Arianus, the governor of Ansena, came to Esna, he learned that the people of the city, young and old, gathered and went the gate of the city, where they prayed the thanksgiving prayer, then went up Aghathon Mount to celebrate the feast of Anba Isaac, the anchorite. Anba Amonius, bishop of Esna, was in his cell on the mount. He received and exhorted them to be steadfast in the faith and pointed out to them the heavenly glories and the luminous crowns prepared for the martyrs and the saints.

They spent all the night in prayers and praises and in the morning, Anba Amonius celebrated the Divine

الشهادة، وأن أندراوس سينال الإكليل معه. وكان القديسان يعيشان على نسخ الكتب وبيعها، وما تبقى يوزعانه على الفقراء. ولما سمع بهما الأنبا تادرس، أسقف فقط، رسم بضابا قساً وأندراوس شماساً. وأقاما معه. وبعد نياحة الأسقف، اجتمع رأى الشعب على تزكية القس بضابا أسقفاً، فرسمه البابا بطرس خاتم الشهداء أسقفاً على فقط. وعند رجوعه، استقبله الشعب بفرح. ولما جلس على كرسي الأسقفية عاش ناسكاً زاهداً. وشرفه الله بعمل المعجزات. وقد رسم الشماس أندراوس قساً.

وعندما أثار دقلديانوس الاضطهاد، حضر أريانوس والي أنصنا إلى إسنا، فتوجه إليه القديس بضابا واعترف أمامه بالسيد المسيح وكان معه القس أندراوس والقديس خرستوذولوس. ولما عرف الوالي شخصياتهم أخذ يلاطفهم بالوعود، فلم يفلح معهم. فأمر بوضعهم في السجن، فظهر لهم السيد المسيح وعزاهم. وفي الصباح أمر الوالي بإخراجهم من السجن وأمر بقطع رؤوسهم، فنالوا أكاليل الشهادة (يوجد للقديس بضابا دير باسمه بين بهجورة ونج حمادي. وله مذبح باسمه بكنيسة الأنبا أمونيوس بدير الشهداء بإسنا في مكان استشهاده).  
بركة صلواتهم فلنكن معنا. آمين.

2. استشهاد شهداء مذبحة إسنا وفيه أيضاً من سنة 19 للشهداء، سنة 303 ميلادية، كانت المذبحة الكبرى في مدينة إسنا. وذلك لما حضر أريانوس والي أنصنا وسمع به الشعب، اجتمعوا جميعاً كباراً وصغاراً وخرجوا إلى باب المدينة وصلوا صلاة الشكر ثم صعدوا إلى جبل أغاتون، حيث كان عيد الأنبا إسحاق السانح. وكان الأنبا أمونيوس أسقف إسنا مقيماً في قلايته في الجبل، فاستقبلهم ووعظهم أن يثبتوا على الإيمان وأوضح لهم الأمجاد السماوية والأكاليل النورانية المعدة للشهداء والقديسين.  
وسهروا جميعاً الليل كله في الصلاة

Liturgy and the people partook of the Holy Mysteries. After the Liturgy, the governor arrived and they all shouted saying, "We are Christians. We believe in our Lord Jesus Christ." The governor ordered his soldiers to slay them with the swords and the spears, thus they completed their martyrdom and received the heavenly crowns. A monastery was built after their names called, "The Monastery of the Martyrs" in the place of their martyrdom, which still exists till now.

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

### 3. The Martyrdom of St. Pantaleemon, the Physician

On this day also, the honorable St. Pantaleemon, the physician, was martyred. This saint was born in the city of Ta'madan, to a pagan father, whose name was Astochius (Asturius), and to a Christian mother, whose name was Aunala (Ulana). They taught him the profession of medicine.

A priest lived near their house, and every time Pantaleemon passed by him, and the priest saw his stature, intelligence, knowledge, and wisdom, he was sorrowful for him for being away from God. The priest entreated God in his prayers, to guide Pantaleemon to the way of salvation. Having repeated his petition to God for Pantaleemon's sake, The Lord told him in a vision that he would believe at his hands. The priest rejoiced, and started to speak to him whenever he passed by him, until a friendship grew between them. The priest started to explain to him the corruption of idol worshipping and the nobility of the faith of The Lord Christ and the noble life of its followers. He also told him that those who believe in The Lord Christ, signs and wonders were performed by their hands.

When Pantaleemon, the physician, heard that, he rejoiced and desired to perform these signs to perfect his medical profession. One day, he was passing through the market place and he saw a man, whom a serpent had bitten, lying on the ground and the serpent was standing up before him. He drew near that man, and prayed a long prayer, asking The Lord Christ to manifest His Power in healing that man, and in killing that serpent, lest it harms someone else. When he finished his prayer, the man rose up alive, and the serpent fell down dead. Pantaleemon's faith increased and went to the priest, who baptized him, and he went on practicing medicine.

والتسبيح، وفي الصباح أقام الأنبا أمونيوس القديس وناول الشعب من الأسرار المقدسة. وبعد القديس وصل الوالي فصرخوا جميعاً: "نحن مسيحيون، نؤمن بربنا يسوع المسيح"، فأمر الوالي جنوده أن يقتلهم بالسيوف والرمح. فأكملوا شهادتهم ونالوا الأكاليل السمائية. وبني على اسمهم دير الشهداء في مكان استشهادهم وما زال قائماً حتى الآن. بركة صلواتهم فلتنك معنا. آمين.

3. استشهاد القديس بنظليمون الطبيب باسنا وفيه أيضاً استشهاد القديس الجليل مار بنظليمون الطبيب. وُلِدَ في بلدة تعميدون من أب وثني اسمه أسطوخيوس وأم مسيحية تدعى أونالة، فعلماه مهنة الطب. وبالقرب من منزلهم كان يوجد قس. وكلما يعبر بنظليمون أمامه، كان القس يتأمل اعتدال قوامه وكمال عقله وكثرة علمه ويحزن عليه لبعده عن الله. وكان يطلب من الله في صلاته أن يهديه ويرشده إلى طريق الخلاص. ولما أكثر الطلبة والسؤال إلى الله من أجله، أعلمه الرب في رؤيا أنه سيؤمن على يديه. ففرح بذلك وصار يحادثه كلما اجتاز به إلى أن تمكنت شدة المودة بينهما. فعرفه القس فساد عبادة الأصنام، وبيّن له شرف ديانة السيد المسيح وأفضلية حياة تابعيها، وإن الذين يؤمنون بالمسيح تجرى على أيديهم آيات وعجائب. فلما سمع بنظليمون الطبيب فرح واشتهي أن يعملها ليكمل له قصده في الطب. ففي أحد الأيام لدغت حية إنساناً وظلت قائمة أسفل منه، فقال في نفسه "أجرب تعليم القس معلمي الذي قال لي إن آمنت بالسيد المسيح تصنع آيات وعجائب. ثم اقترب من ذلك الإنسان، وصلى صلاة طويلة طالباً من السيد المسيح أن يظهر قوته في إبرانه، وفي قتل الحية لنلا تؤذي آخرين. وعند فراغه من صلاته قام الرجل سالماً، وسقطت الحية ميتة. فازداد إيماناً، ومضى إلى القس وتعهد على يديه وظل يمارس مهنة الطب.



One day a blind man came to Pantaleemon to treat him, but his father sent him away. The saint asked him, "Who was asking for me?" His father replied, "It was a blind man that you have no cure for him." The Saint told him, "You shall see the glory of God." He called the blind man back, and asked him, "If you can see, will you believe in the God Who shall heal your eyes?" The man said, "Yes, I will believe." The saint prayed a long and a profound prayer, and then he laid his hand upon the eyes of the blind man, and said, "In the Name of The Lord Christ receive your sight." Immediately, he received his sight and believed in The Lord Christ. When his father saw that, he also believed. The saint brought them to the priest who baptized them.

When his father departed, the saint set his slaves free and gave all his money to the poor. He treated the sick freely, and asked them to believe in The Lord Christ. The other physicians were jealous of him, and they laid accusation against him, the priest and many others who had believed at his hands, before the emperor. He brought them and threatened to torture them if they did not deny The Lord Christ. When they did not yield to his threats, he tortured them severely then beheaded them. The Emperor wanted to exaggerate in torturing St. Pantaleemon by casting him to the lions, which did not harm him, and The Lord strengthened and healed him. Finally, the emperor ordered to behead him, thus he received the crown of martyrdom.

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

#### 4. The Departure of Pope Yoannis X, 85<sup>th</sup> Patriarch of Alexandria

On this day also, of the year 1085 of the martyrs, 1369 AD, Pope Yoannis X, the 85<sup>th</sup> Patriarch of Alexandria, departed. This holy father was of Syrian nationality, from Damascus, Syria. He was a knowledgeable and godly man.

After the departure of Pope Mark IV, the bishops and the archons unanimously agreed to choose the monk John the Syrian for the patriarchate.

He was consecrated on the 12<sup>th</sup> day of Bashans, year 1079 of the martyrs, 1363 AD.

This Pope consecrated the Holy Myron along with twenty bishops in the year 1369 AD, in the monastery of St. Macarius. During his papacy, a severe famine befell the land lasted three years, during which the Pope strengthened and consoled his people.

وحدث أن جاءه رجل أعمى ليداويه فطرده أبوه، فسأله القديس: من هذا الذي طلبني؟ فأجابته: أنه أعمى ليس لك في شفائه حيلة. فقال له القديس: ستري مجد الله. ثم استدعى الأعمى وقال له: هل إذا أبصرت تؤمن بالإله الذي أبرأ عينيك؟ فقال له: نعم. فصلى القديس صلاة عميقة، ثم وضع يده على عيني الأعمى وقال له باسم السيد المسيح أبصر. فأبصر للوقت وأمن بالسيد المسيح. فلما رأى أبوه ذلك آمن هو أيضاً. فأحضرهما القديس إلى القس فعمدهما. ولما تنيح أبوه حرر العبيد، ووزع كل ماله على المساكين. وصار يداوي المرضى بدون أجر ويطلب منهم الإيمان بالسيد المسيح. فحسده الأطباء وسعوا به وبالقس وبجماعة كثيرة كانوا قد آمنوا، لدى الملك. فاستحضرهم وهددهم بالتعذيب إن لم يجحدوا أيمانهم بالسيد المسيح. وإذ لم يكثرثوا بتهديده، عذبهم كثيراً ثم قطع رؤوسهم. أما القديس فقد أراد أن يبالغ في تعذيبه بأن ألقاه للأسود فلم تؤذّه وكان الرب يقويه ويشفيه. ثم أمر أخيراً بقطع رأسه، فنال إكليل الشهادة. بركة صلواته فلتكن معنا. آمين.

4. نياحة القديس البابا يوانس العاشر، البطريرك الخامس والثمانين من بطارقة الكرازة المرقسية وفيه أيضاً من سنة 1085 للشهداء، سنة 1369 ميلادية، تنيح القديس البابا يوانس العاشر، البطريرك الخامس والثمانون من بطارقة الكرازة المرقسية. كان هذا البابا سرياني الأصل من دمشق الشام. وكان عالماً فاضلاً. وبعد نياحة البابا مرقس الرابع، اجتمع رأي الأساقفة والأراخنة على اختيار الراهب يوحنا السرياني فرسموه بطريركاً يوم 12 بشنس، سنة 1079 للشهداء، سنة 1363 ميلادية. وقام هذا البابا بعمل الميرون سنة 1369 ميلادية، بدير القديس مكاريوس، وكان معه

After he had been on the apostolic throne for six years, two months, and eight days, he departed in peace.

He was buried in Dair El-Habash in Old Cairo in Al-Moqattam Mount.

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

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

عشرين أسقفاً. وقد حدث في أيامه قحط شديد استمر ثلاث سنوات، وكان البابا يشدد شعبه ويعزيهم. وأخيراً تنيح بسلام بعد أن مكث على الكرسي المرقسي ست سنوات وشهرين وثمانية أيام، ودُفن بدير الحبش في جبل المقطم. بركة صلواته فلتنك معنا. آمين. ولربنا المجد دائماً أبدياً. آمين.

## The Liturgy Psalm

### مزمور القديس

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

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

Ψαλμος τω Δαυιδ ζε: ια, ιβ	Psalm 66: 12 - 14	مزمور 65: 11، 12
<p>ΔΝCINI ÈΒΟΛ ΖΙΤΕΝ ΟΥΧΡΩΜ ΝΕΜ ΟΥΜΩΟΥ: ΟΥΟΖ ΑΚΕΝΤΕΝ ÈΒΟΛ ÈΠΕΜΤΟΝ: ΕΙÈ ÈΘΟΥΤΝ ÈΠΕΚΗΙ ΘΕΝ ΖΑΝΘΪΛΙΛ: ΟΥΟΖ †ΝΑ† ΝΑΚ ÌΝΗΙΕΥΧΗ ÈΤΑ ΝΑCΦΟΤΟΥ ΧΟΤΟΥ. <b>ΑΛΛΗΛΟΥΙΑ.</b></p>	<p>We went through fire and through water; but You brought us out to rich fulfillment. I will go into Your house with burnt offerings; I will pay You my vows, which my lips have uttered. <b>Alleluia.</b></p>	<p>جزنا في النار والماء ثم اخرجتنا الى الراحة. أدخل الى بيتك بالمحرقات. ووافيك النذور التي نطقت بها شفطاي. <b>هلليلويا.</b></p>

## The Liturgy Gospel

### إنجيل القديس

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

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

<p>ΟΥΑΝΑΣΝΩCIC ÈΒΟΛ ΘΕΝ ΠΙΕΥΑΣΤΕΛΙΟΝ ΕΘΟΥΑΒ ΚΑΤΑ ΛΟΥΚΑΝ ΑCΙΟΥ.</p>	<p>A chapter according to Saint Luke, may his blessings be with us. Amen.</p>	<p>فصل من إنجيل معلمنا لوقا البشير. بركاته علينا آمين.</p>
<p><b>ΛΟΥΚΑΝ ΚΑ: ΙΒ - ΙΘ</b></p>	<p><b>Luke 21: 12 - 19</b></p>	<p><b>لوقا 21: 12 - 19</b></p>
<p>ΒΑΧΕΝ ΝΑΙ ΔΕ ΤΗΡΟΥ ΕΥΕΕΝ ΝΟΥΧΙC ΕΞΕΡΗΙ ÈΧΕΝ ΘΗΝΟΥ ΟΥΟΖ CΕΝΑΒΟΧΙ ÌCΑ</p>	<p>But before all these things, they will lay their hands on you and persecute</p>	<p>وَقَبْلَ هَذَا كُلِّهِ يُلْقُونَ أَيْدِيَهُمْ عَلَيْكُمْ وَيَطْرُدُونَكُمْ وَيَسْلَمُونَكُمْ إِلَى مَجَامِعٍ وَسُجُونٍ وَتَسَافُونَ أَمَامَ</p>

ΘΗΝΟΥ ΕΥΤ' ἄμωτεν ἐθανετηνάσωση  
νευ θανῶτεκωου ενίτι ἄμωτεν  
ἠνιοτηρωου νευ νιζητευων εθε  
Παραν.

Εγεῶπι νωτεν ενμετμεθε.

Χας τν θεν νετενητ  
ἐῶτεμερωορπ ἠερμελεταν γε ου πε  
ἐτετενηαερὰπολοσιςθε ἄμοϋ.

Ἄνοκ γαρ τνατ νωτεν ἠοτρο νευ  
οτσοφια θηετε ἠεναῶτ ἐδοτην ἐερας  
αν οτδε ἠεναῶτοῦωεου οτβης αν ἠζε  
οτον νιβεν εττοβε θηνοῦ.

Εενατ θηνοῦ δε εβολ ζιτεν  
θανιοτ νευ θανενηοῦ νευ  
θανετςτενης νευ θανῶφηρ οτοθ  
εεναθωτεβ εβολ θεν θηνοῦ.

Οτοθ ερετενεῶπι ενμοστ  
ἄμωτεν ἠζε οτον νιβεν εθε Παραν.

Οτοθ οττωι ἠτετεναφε ἠνεϋτακο.

Πῆρη δε θεν τετενηπομονη  
ερετενησφο ἠνετενηψτχη.

*Πῶου φα Πεννοῦτ πε ωα ἐνεε  
ἠτε νι ἐνεε: ἄμην.*

you, delivering you up to  
the synagogues and prisons.  
You will be brought before  
kings and rulers for My  
name's sake.

But it will turn out for  
you as an occasion for  
testimony.

Therefore, settle it in  
your hearts not to meditate  
beforehand on what you will  
answer;

for I will give you a  
mouth and wisdom which  
all your adversaries will not  
be able to contradict or  
resist.

You will be betrayed  
even by parents and  
brothers, relatives and  
friends; and they will put  
some of you to death.

And you will be hated by  
all for My name's sake.

But not a hair of your  
head shall be lost.

By your patience,  
possess your souls.

*Glory be to God forever.*

مَلُوكٍ وَوَلَاةٍ لِأَجْلِ اسْمِي.

فَيُؤُولُ ذَلِكَ لَكُمْ شَهَادَةً.

فَصَبُّوا فِي قُلُوبِكُمْ أَنْ لَا تَهْتَمُّوا  
مِنْ قَبْلِ لِكِّي تَحْتَجُّوا.

لَأْتِي أَنَا أُعْطِيكُمْ فَمَا وَحِكْمَةً لَا  
يَقْدِرُ جَمِيعُ مُعَادِيكُمْ أَنْ يُقَاوِمُوهَا  
أَوْ يُنَاقِضُوهَا.

وَسَوْفَ تُسَلَّمُونَ مِنَ الْوَالِدِينَ  
وَالْإِخْوَةِ وَالْأَقْرَبَاءِ وَالْأَصْدِقَاءِ  
وَيَقْتُلُونَ مِنْكُمْ.

وَتَكُونُونَ مُبْغَضِينَ مِنَ الْجَمِيعِ مِنْ  
أَجْلِ اسْمِي.

وَلَكِنَّ شَعْرَةً مِنْ رُؤُوسِكُمْ لَا تَهْلِكُ.

بِصَبْرِكُمْ اقْتَنُوا أَنْفُسَكُمْ.

*والمجد لله دائماً.*

# Katameros Readings for the 20<sup>th</sup> Day of Abib

قطمارس قراءات اليوم العشرون من شهر أبيب المبارك

Κοινοῦτ ἡεροῦτ ἠΠιαβοῦτ Επηπ

**Ροῦρι**

**Vespers Psalm**

مزمور العشيّة

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

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

Ψαλμος τω Δαυιδ ιζ: λλ, μ	Psalm 18: 34, 39	المزمور 17: 34، 40
<p>ΦηετϚβω ἡναχιζ ἠπιπολεμος: αϚχω ἡναψωβψ ἠεανφιϚ ἡρομτ: ακμορτ ἡοϚχομ ἠπιπολεμος: οροε ακσενε ορον ηιβεν ἠταϚτωοϚνοϚ ἠεϚρη ἠεχω σαπεσϚτ ἠμοι. <b>Αλληλοια.</b></p>	<p>He teaches my hands to make war, so that my arms can bend a bow of bronze. For You have armed me with strength for the battle; You have subdued under me those who rose up against me. <b>Alleluia.</b></p>	<p>الذي يُعَلِّم يَدَيَّ القتال، فتحني بذراعي قوس من نحاس. تنطقني بقوة للقتال. تصرع تحتي القانمين عليّ. <b>هلليويا.</b></p>

**Vespers Gospel**

إنجيل العشيّة

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

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

<p>ΟϚἀναστωϚς ἠβολ θεν πιεϚασϚελιον ἠοοϚαβ κατὰ Ματθεον ασιοϚ. <b>Ματθεον ι: ιϚ - κϚ</b></p>	<p>A chapter according to Saint Matthew, may his blessings be with us. Amen.</p>	<p>فصل من إنجيل معلمنا متي البشير. بركاته علينا آمين.</p>
	<b>Matthew 10: 16 - 23</b>	<b>متي 10: 16 - 23</b>

Ξηππε ἀνοκ ἰουωρπ ἕμωτεν  
ἕφρητ ἡθανέσωορ δεν ἕμνητ  
ἡθανοῦωνα ὑωπι οῦν ἔρετενοι ἡσαβε  
ἕφρητ ἡνιζοϋ: ἀκερεοο Δε ἕφρητ  
ἡνιδῶρομπι.

Παζοητεν Δε ἔρωτεν ἔβολ ζα  
νιρωμ: σενατ ἕμνοῦ ζαρ  
ἔζανμυαντζαπ οῦοζ  
σεναερμαατισζοιν ἕμωτεν δεν  
νοῦσῖναζωζη.

Εὔεεν ἕμνοῦ Δε ἡνιοῦρωοῦ νεμ  
νιζηεμων εοβητ εῦμετμεορε νωοῦ  
νεμ νιεθνοο.

Εὑωπ Δε ἀῦωαντ ἕμνοῦ  
ἕπερϋιρωοῦϋ ζε πωο ιε οῦ πε  
ἔτετενναζοϋ: σενατ ζαρ νωτεν δεν  
ἰουῖνοῦ ἔτεμυαῦ ἕφηἔτετεννααζι  
ἕμμοϋ.

Πῶωτεν ζαρ ἀν πεδῶνααζι ἀλλα  
Πῖνευμα ἡτε πετενιωτ εῶνααζι  
δεν ἕμνοῦ.

Ερε οῦοον Δε εϋἔτ ἡνοῦοον ἔφμοῦ:  
οῦοζ ἔρε οῖωτ εϋἔτ ἡνοῦηρι: οῦοζ  
ἔρε ζανῦηρι τωοῖνοῦ ἔξεν νοῖοῖτ  
εῦἔδοοβοῦ.

Οῦοζ ἔρετενεῦωπι εῦμοοτ  
ἕμωτεν ἡξε οῦοον νιβεν εοβε παραν:

Behold, I send you out  
as sheep in the midst of  
wolves. Therefore, be wise  
as serpents and harmless as  
doves.

But beware of men, for  
they will deliver you up to  
councils and scourge you in  
their synagogues.

You will be brought  
before governors and kings  
for My sake, as a testimony  
to them and to the Gentiles.

But when they deliver  
you up, do not worry about  
how or what you should  
speak. For it will be given  
to you in that hour what you  
should speak;

for it is not you who  
speak, but the Spirit of your  
Father who speaks in you.

Now brother will  
deliver up brother to death,  
and a father his child; and  
children will rise up against  
parents and cause them to  
be put to death.

And you will be hated  
by all for My name's sake.

هَا أَنَا أَرْسَلُكُمْ كَغَنَمٍ فِي وَسْطِ ذُئَابٍ  
فَكُونُوا حُكَمَاءَ كَالْحَيَّاتِ وَبُسْطَاءَ  
كَالْحَمَامِ.

وَلَكِنْ احْذَرُوا مِنَ النَّاسِ لِأَنَّهُمْ  
سَيَسْلِمُونَكُمْ إِلَى مَجَالِسَ وَفِي  
مَجَامِعِهِمْ يَجِدُونَكُمْ.

وَتَسَافُونَ أَمَامَ وُلَاةٍ وَمُلُوكٍ مِنْ  
أَجْلِ شَهَادَةٍ لَهُمْ وَلِأُمَّمٍ.

فَمَتَى أَسْلَمُوكُمْ فَلَا تَهْتَمُّوا كَيْفَ أَوْ  
بِمَا تَتَكَلَّمُونَ لِأَنَّكُمْ تُعْطُونَ فِي تِلْكَ  
السَّاعَةِ مَا تَتَكَلَّمُونَ بِهِ.

لَأَنَّ لَسْتُمْ أَنْتُمْ الْمُتَكَلِّمِينَ بَلْ رُوحُ  
أَبِيكُمْ الَّذِي يَتَكَلَّمُ فِيكُمْ.

وَسَيَسْلِمُ الْأَخُ أَخَاهُ إِلَى الْمَوْتِ  
وَالْأَبُ وُلْدَهُ وَيَقُومُ الْأَوْلَادُ عَلَى  
وَالِدِيهِمْ وَيَقْتُلُونَهُمْ.

وَتَكُونُونَ مُبْغَضِينَ مِنَ الْجَمِيعِ  
مِنْ أَجْلِ اسْمِي. وَلَكِنَّ الَّذِي يَصْبِرُ  
إِلَى الْمُنْتَهَى فَهَذَا يَخْلُصُ.

ΦΗ ΔΕ ΕΘΝΑΔΑΜΟΝΙ ΝΤΟΤΥ ΨΑ ΕΒΟΛ ΦΑΙ  
ΠΕΘΝΑΝΟΘΕΜ.

ΕΨΩΠ ΔΕ ΔΥΨΑΝΘΟΧΙ ΝΩΤΕΝ ΘΕΝ  
ΤΑΙΒΑΚΙ ΦΩΤ ΕΚΕΟΥΤΙ: ΑΜΗΝ ΨΧΩ ΑΜΟC  
ΝΩΤΕΝ ΧΕ ΝΝΕΤΕΝΦΟΘ ΕΜΕΨΤ ΝΙΒΑΚΙ  
ΝΤΕ ΠΙCΡΑΗΛ ΨΑΤΕΨΙ ΝΧΕ ΠΨΗΡΙ  
ΑΦΡΩΜΙ.

*ΠΙΩΟΥ ΦΑ ΠΕΝΝΟΥΨ ΠΕ: ΨΑ ΕΝΕΘ  
ΝΤΕ ΝΙΕΝΕΘ: ΑΜΗΝ.*

But he who endures to the  
end will be saved.

When they persecute  
you in this city, flee to  
another. For assuredly, I say  
to you, you will not have  
gone through the cities of  
Israel before the Son of  
Man comes.

*Glory be to God  
forever.*

وَمَتَى طَرَدُوكُمْ فِي هَذِهِ الْمَدِينَةِ  
فَاهْرُبُوا إِلَى الْأُخْرَى. فَإِنِّي الْحَقُّ  
أَقُولُ لَكُمْ لَا تَكْمَلُونَ مُدُنَ إِسْرَائِيلَ  
حَتَّى يَأْتِيَ ابْنُ الْإِنْسَانِ.

*والمجد لله دائماً.*

## Ψωπ

### Matins Psalm

مزمو ر باكر

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

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

ΨαλμοC τω Δαυιδ ᾠδ: ε, θ

Psalm 45: 3, 4, 6

المزمور 44: 5، 9

ΠΟΥΡ ΝΤΕΚΣΗΨΙ ΕΠΕΚΑΛΟΧ: ΦΗΕΤΕ  
ΟΥΟΝΨΧΟΜ ΑΜΟΨ: ΝΞΡΗΙ ΘΕΝ  
ΤΕΚΜΕΤΒΕΡΙ ΝΕΜ ΠΕΚCΑΙ: ΒΩΛΚ ΜΑΜΑΨ  
ΑΡΙΟΥΡΟ: ΠΕΚΘΕΡΟΝΟC ΦΝΟΥΨ ΨΑ ΕΝΕΘ  
ΝΤΕ ΠΙΕΝΕΘ: ΟΥΟΘ ΠΨΒΩΤ ΑΨCΩΟΥΤΕΝ  
ΠΕ ΠΨΒΩΤ ΝΤΕ ΤΕΚΜΕΤΟΥΡΟ.

**ΑΛΛΗΛΟΥΙΑ.**

Gird Your sword upon  
Your thigh, O Mighty One,  
with Your glory and Your  
majesty. And in Your  
majesty ride prosperously.  
Your throne, O God, is  
forever and ever. A scepter  
of righteousness is the  
scepter of Your kingdom.  
**Alleluia.**

تقلد سيفك على فخذك أيها القوي،  
بجلالك وجمالك. استله وانجح  
واملك. كرسيك يا الله إلى دهر  
الدهور. قضيب الاستقامة هو  
قضيب ملكك. **هلليلويا.**

### Matins Gospel

إنجيل باكر

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

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

<p>ΟὐὰΝΑΣΤΩCIC ἔΒΟΛ ΔΕΝ ΠΕΥΑΣΣΕΛΙΟΝ ΕΘΟΥΑΒ ΚΑΤΑ ΛΟΥΚΑΝ ΑΣΙΟΥ.</p>	<p>A chapter according to Saint Luke, may his blessings be with us. Amen.</p>	<p>فصل من إنجيل معلمنا لوقا البشير. بركاته علينا آمين.</p>
<p><b>ΛΟΥΚΑΝ Ζ: ΙΑ - ΙΖ</b></p>	<p><b>Luke 7: 11 - 17</b></p>	<p><b>لوقا 7: 11 - 17</b></p>
<p>ΟΥΟZ ΔCΩΠΙ ΕΠΕΡΑC† ΔCΩΕΝΑC ΕΟΥΒΑΚΙ ΕΥΜΟΥ† ΕΡΟC ΧΕ ΠΑΙΝ ΟΥΟZ ΝΑΥΜΟΥΙ ΝΕΜΑC ἸΧΕ ΝΕCΜΑΘΗΤΗC ΝΕΜ ΟΥΝΙΩ† ἸΜΗΩ.</p>	<p>Now it happened, the day after, that Jesus went into a city called Nain; and many of His disciples went with Him, and a large crowd.</p>	<p>وَفِي الْيَوْمِ التَّالِيِ ذَهَبَ إِلَى مَدِينَةٍ تُدْعَى نَائِينَ وَذَهَبَ مَعَهُ كَثِيرُونَ مِنْ تَلَامِيذِهِ وَجَمْعٌ كَثِيرٌ.</p>
<p>ΩΩCΤΕ ΕΤΑCΔΩΝΤ Ε†ΠΡΑΖΗ ἸΤΕ †ΒΑΚΙ: ΖΗΠΠΕ ΕΝΑΥΩΛΙ ἸΟΥΑΙ ΕΒΟΛ ἘΔCΜΟΥ: ΕΟΥΩΗΡΙ ἸΜΑΥΑΤC ΠΕ ἸΤΕ ΤΕCΜΑΥ: ΟΥΟZ ΘΑΙ ΝΕ ΟΥΧΗΡΑ ΤΕ: ΟΥΟZ ΝΕ ΟΥΟΝ ΟΥΜΗΩ ΕCΩΩ ἸΤΕ †ΒΑΚΙ ΝΕΜΑC ΠΕ.</p>	<p>And when He came near the gate of the city, behold, a dead man was being carried out, the only son of his mother; and she was a widow. And a large crowd from the city was with her.</p>	<p>فَلَمَّا اقْتَرَبَ إِلَى بَابِ الْمَدِينَةِ، إِذَا مَيِّتٌ مَحْمُولٌ ابْنٌ وَحِيدٌ لَأُمِّهِ وَهِيَ أَرْمَلَةٌ وَمَعَهَا جَمْعٌ كَثِيرٌ مِنَ الْمَدِينَةِ.</p>
<p>ΟΥΟZ ΕΤΑCΝΑΥ ΕΡΟC ἸΧΕ ΠΒΟΙC ΔCΩΕΝΖΗΤ ΔΑΡΟC: ΟΥΟZ ΠΕΧΑC ΝΑC ΧΕ ἸΠΕΡΡΙΜΙ.</p>	<p>When The Lord saw her, He had compassion on her and said to her, “Do not weep.”</p>	<p>فَلَمَّا رَأَاهَا الرَّبُّ تَحَنَّنَ عَلَيْهَا وَقَالَ لَهَا: لَا تَبْكِي.</p>
<p>ΟΥΟZ ΔCΙ ΔCΒΙ ΝΕΜ †CΛΗ: ΝΗ ΔΕ ΕΤCΑΙ ΑΥΘΙ ΕΡΑΤΟΥ: ΟΥΟZ ΠΕΧΑC ΧΕ ΠΙΔΕΛΩΡΙ ἸΘΟΚ ΠΕ †ΧΩ ἸΜΟC ΝΑΚ ΤΩΝΚ.</p>	<p>Then He came and touched the open coffin, and those who carried him stood still. And He said, “Young man, I say to you, arise.”</p>	<p>ثُمَّ تَقَدَّمَ وَلَمَسَ النُّعْشَ فَوَقَفَ الْحَامِلُونَ. فَقَالَ: أَيُّهَا الشَّابُّ لَكَ أَقُولُ قُمْ.</p>
<p>ΟΥΟZ ΔCΖΕΜC ἸΧΕ ΠΙΡΕCΜΩΟΥΤ ΟΥΟZ ΔCΕΡΖΗΤC ἸCΑΧΙ: ΟΥΟZ ΔCΤΗΙC ἸΤΕCΜΑΥ.</p>	<p>So he who was dead sat up and began to speak. And He presented him to his mother.</p>	<p>فَجَلَسَ الْمَيِّتُ وَابْتَدَأَ يَتَكَلَّمُ فَدَفَعَهُ إِلَى أُمِّهِ.</p>
<p>ΟΥΖΟΥ† ΔΕ ΔCΒΙ ἸΟΥΟΝ ΝΙΒΕΝ ΟΥΟZ ΝΑΥ†ΩΟΥ ἸΦΝΟΥ† ΕΥΧΩ ἸΜΟC ΧΕ ΟΥΝΙΩ† ἸΠΡΟΦΗΤΗC ΔCΤΩΝC ἸΔΗΤΕΝ:</p>	<p>Then fear came upon all, and they glorified God, saying, “A great prophet has risen up among us”; and,</p>	<p>فَأَخَذَ الْجَمِيعُ خَوْفٌ وَمَجَّدُوا اللَّهَ قَائِلِينَ: قَدْ قَامَ فِيْنَا نَبِيٌّ عَظِيمٌ وَافْتَقَدَ اللَّهُ شَعْبَهُ.</p>

οτοϑ ρε λ̅ϕνοϑϑ ρεμ̅πϱι  
 μ̅πεϱλαοϑ.

Οτοϑ ρεϑ̅ ε̅βολ̅ η̅ξε πα̅ιϑα̅ϑι  
 ε̅βη̅τηϑ ϑ̅εν ϑ̅ιο̅ν̅δε̅α̅ τη̅ρϑ νε̅μ  
 †πε̅ρι̅χω̅ροϑ τη̅ρϑ.

*Π̅ι̅ω̅ο̅ϑ̅ ϑ̅α̅ Π̅ε̅ν̅νο̅ϑ̅ϑ̅ πε̅ ϱ̅α̅ ε̅νε̅ε̅  
 η̅τε̅ η̅ι̅ ε̅νε̅ε̅:̅ λ̅μ̅η̅η̅.*

“God has visited His people.”

And this report about Him went throughout all Judea and all the surrounding region.

*Glory be to God forever.*

وَجَرَجَ هَذَا الْخَبْرُ عَنْهُ فِي كُلِّ  
 الْيَهُودِيَّةِ وَفِي جَمِيعِ الْكُورَةِ  
 الْمُحِيطَةِ.

*والمجد لله دائماً.*

### Liturgy Readings

قراءات القداϑ

### The Pauline Epistle

رسالة بولϑ الرسول

### †ε̅πιστολη̅ η̅τε̅ πε̅ν̅σα̅ϑ̅ Πα̅υλοϑ̅ Π̅ι̅α̅ποστολοϑ̅

Πα̅υλοϑ̅ ϑ̅ε̅βω̅κ̅ μ̅πε̅ν̅βο̅ιϑ̅ Ι̅η̅σο̅υ̅ϑ̅  
 Π̅ι̅χ̅ρι̅ϑτοϑ̅:̅ π̅ι̅α̅ποστολοϑ̅ ε̅τ̅θα̅ε̅μ̅:  
 ϑ̅η̅ε̅τα̅τ̅θα̅ϱ̅ϑ̅ ε̅πι̅ρ̅ι̅ω̅ε̅ν̅νο̅ϑ̅ϑ̅ι̅ η̅τε̅  
 ϕ̅νο̅ϑ̅ϑ̅.

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

البولϑ، فصل من رسالة معلمنا  
 بولϑ الرسول الثانية إلى  
 تيموثاؤϑ، بركته المقدسة تكون  
 معنا. آمين.

**Β̅ Τι̅μο̅θεοϑ̅ Β̅:̅ ϑ̅ - ι̅ε̅**

**2 Timothy 2: 3 - 15**

**2 تيموثاؤϑϑ 2: 3 - 15**

Δ̅ρι̅ω̅ϑ̅η̅ρ̅ η̅ϱ̅ε̅π̅ι̅κα̅ε̅ μ̅ϑ̅η̅η̅†  
 η̅νο̅μα̅το̅ι̅ ε̅να̅νε̅ϑ̅ η̅τε̅ Π̅ι̅χ̅ρι̅ϑτοϑ̅  
 Ι̅η̅σο̅υ̅ϑ̅.

You therefore must endure hardship as a good soldier of Jesus Christ.

فَأَشْرَكَ أَنْتَ فِي أَحْتِمَالِ الْمَشَقَّاتِ  
 كَجُنْدِيِّ صَالِحٍ لِيَسُوعَ الْمَسِيحِ.

Υ̅πα̅ρε̅ ε̅λι̅ ε̅ϱ̅ο̅ι̅ μ̅μα̅το̅ι̅  
 β̅λε̅μ̅λω̅μ̅ϑ̅ ϑ̅εν̅ η̅ι̅β̅η̅νο̅ϑ̅ι̅ η̅τε̅ παι̅ω̅η̅ϑ̅  
 ϑ̅ι̅να̅ η̅τε̅ϱ̅α̅να̅ϑ̅ μ̅ϑ̅η̅ε̅τα̅ϑ̅ο̅κ̅ϑ̅.

No one engaged in warfare entangles himself with the affairs of this life, that he may please him who enlisted him as a soldier.

لَيْسَ أَحَدٌ وَهُوَ يَتَجَنَّدُ يَرْتَبِكُ  
 بِأَعْمَالِ الْحَيَاةِ لِكَيْ يُرْضِيَ مَنْ  
 جَنَّدَهُ.

Ε̅ϱ̅ω̅π̅ Δ̅ε̅ λ̅ρε̅ϱ̅α̅η̅ ο̅τα̅ι̅ ϱ̅ε̅ ε̅ϑ̅μα̅  
 η̅† μ̅πα̅ϑ̅β̅ι̅χ̅λο̅μ̅ ρ̅ϑ̅ϱ̅ε̅μ̅η̅ νο̅μ̅ι̅μοϑ̅.

And also if anyone competes in athletics, he is not crowned unless he competes according to the rules.

وَأَيْضاً أَنْ كَانَ أَحَدٌ يُجَاهِدُ، لَا يُكَلَّلُ  
 أَنْ لَمْ يُجَاهِدْ قَانُونِيّاً.





ἠδῆτις ἐοῦσσι ἠνῆετσωτεμ.  
 Ἰησὺς ἡμῶν ἐταροκ ἐρατκ ἠοῦσσι  
 ἡφνοῦτ ἠοῦερατῆς ἡπαρβιῶπι  
 ἐκῶστ ἡπσαζι ἠτε τμεῶμη ἐβὼλ δῆεν  
 οῦσσωττεν.

*Πρῶτος γὰρ νευωτεν νευ  
 τῆρῆνη ἐνσοπ: χε ἀμην ἐσεῶπι.*

hearers.  
 Be diligent to present yourself approved to God, a worker who does not need to be ashamed, rightly dividing the word of truth.

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

اجتهد ان تقيم نفسك لله مذكرى  
 عاملاً لا يخزي مفصلاً كلمة الحق  
 بالإستقامة.

*نعمة الله الأب تكون مع جميعكم.  
 آمين.*

### The Catholic Epistle الكاثوليكون

Καθολικον ἐβὼλ δῆεν πε πρῶτι  
 ἠῆπιστολῆ ἠτε πενωτ Πέτρος.  
 Ἀμην. Παμενρατ.

**ἁ Πέτρος τ: ἠ - ιε**

The Catholic epistle of the first epistle of our father St. Peter. May his blessings be with us all. Amen. My beloved.

الكاثوليكون من رسالة معلمنا  
 بطرس الأولي، بركته المقدسة  
 تكون معنا. آمين. يا احبائي.

**1 Peter 3: 8 - 15**

**1 بطرس 3: 8 - 15**

Πῶκ δε ἐρετενοι ἠοῦμεν  
 ἠοῦστ τηροῦ: ἐρετενοι ἠψφῆρ  
 ἠβιδισι: οῦοε ἐρετενοι ἡμαISON  
 ἠγλανῶμαδτ ἐρετενεβινοῦτ.

ἠτετεντ ἠοῦπετρωῦ ἠν δα  
 οῦπετρωῦ: οῦδε ἐοῦσσωτ δα  
 οῦσσωτ: πετοῦβητ δε ἐρετενεῦμοῦ  
 χε ἐταῦθαρεμ ῶηνοῦ ἐπαρῶβ ῶινα  
 ἠτετενερκλῆρονομῆ ἡπῆεμοῦ.

Φῆ γὰρ ἐσοῦσσι ἡμενρε πῶνδ  
 οῦοε ἡναῦ ἐδανέροοῦ ἡνανεῦ  
 μαρεταλῶ ἡπερλας ἐβὼλ ῶα  
 πῆπετρωῦ: οῦοε νετῆφοτοῦ

Finally, all of you be of one mind, having compassion for one another; love as brothers, be tenderhearted, be courteous;

not returning evil for evil or reviling for reviling, but on the contrary blessing, knowing that you were called to this, that you may inherit a blessing.

For “He who would love life and see good days, let him refrain his tongue from evil, and his lips from speaking deceit.

وَالنَّهَایَةَ كُونُوا جَمِيعاً مُتَّحِدِي  
 الرأی بِحَسَنٍ وَاحِدٍ ذَوِي مَحَبَّةٍ  
 أَخَوِيَّةٍ مُشْفِقِينَ لَطْفَاءً.

عَبْرَ مُجَازِينَ عَنِ شَرِّ بَشَرٍ أَوْ عَنِ  
 شَتِيمَةٍ بِشَتِيمَةٍ بَلْ بِالْعَكْسِ  
 مُبَارِكِينَ عَالِمِينَ أَنَّكُمْ لِهَذَا دُعِيتُمْ  
 لِكَيْ تَرْتَوْا بَرَكَةً.

لأنَّ مَنْ أَرَادَ أَنْ يُحِبَّ الْحَيَاةَ  
 وَيَرَى أَيَّاماً صَالِحَةً، فَلْيُكْفِفْ  
 لِسَانَهُ عَنِ الشَّرِّ وَشَفَتَيْهِ أَنْ  
 تَتَكَلَّمَا بِالْمَكْرِ.

ἐϋτεμσαζι ἵοτ'ἄροϋ.

Μαρεφρικι σαβολ ἕπιπετρωοτ:  
οτοζ ἵτεφιρι ἕπιὰσαθον: μαρεφκωτ  
ἵσα οτγερηνη οτοζ ἵτεφδοζι ἵσως.

Χε νενβαλ ἕΠβοις σεχοτρωτ ἔχεν  
νιῶμη: οτοζ νεφμαωχ σερικι ἵσα  
ποττωβρ: πεο δε ἕΠβοις ἔχεν  
νηετιρι ἕπιπετρωοτ.

Οτοζ νιμ εθναῶτμεκαρ νωτεν  
ἔωωπ ἀρετενωανερρεφχορ  
ἕπιπεθνανεφ.

Αλλα ισχε τετενερ ἵκεβιεμκαρ  
εθε φμεῶμη ὠοτνιατεν θηνοτ:  
τοτρωοτ δε ἕπερερωοτ δατεσρην οτδε  
ἕπερωῶθορτερ.

Πβοις δε Πιχριστοσ ματοτ'βοϋ  
ἔδρηι δεν νετενρητ: ἐρετενσοβτ  
ἕμωτεν ἵσχοτ νιβεν ετ'απολοσιὰ  
ἵνοτον νιβεν εθναἔρετιν ἕμωτεν  
ἵνοτσαζι εθε φτρελιπικ ετ'δεν θηνοτ  
αλλα δεν οτμετρεμρατω νεμ οτρωοτ.

*Πασῆνοτ ἕπεριεμρε πικοσμοσ  
οτδε νηετωοπ δεν πικοσμοσ:  
πικοσμοσ πασινι νεμ τεφἕπιθωμια: φη  
δε ετιρι ἕφορωω ἕφνοτ' ἕμωωπι  
ωα ἕνερ: ἀμην.*

Let him turn away from  
evil and do good; let him  
seek peace and pursue it.

For the eyes of The  
Lord are on the righteous,  
and His ears are open to  
their prayers; but the face of  
The Lord is against those  
who do evil.”

And who is he who will  
harm you if you become  
followers of what is good?

But even if you should  
suffer for righteousness’  
sake, you are blessed. “And  
do not be afraid of their  
threats, nor be troubled.”

But sanctify The Lord  
God in your hearts, and  
always be ready to give a  
defense to everyone who  
asks you a reason for the  
hope that is in you, with  
meekness and fear.

*Do not love the world  
nor the things, which are in  
the world. The world passes  
away, and its desires; but  
he who does the will of God  
abides forever. Amen.*

لِيُعْرِضَ عَنِ الشَّرِّ وَيَصْنَعَ الْخَيْرَ،  
لِيَطْلُبَ السَّلَامَ وَيَجِدَ فِي أَثَرِهِ.

لَأَنَّ عَيْنَيِ الرَّبِّ عَلَى الْأَبْرَارِ  
وَأُذُنِيهِ إِلَيَّ طَلِبَتِهِمْ، وَلَكِنْ وَجْهَ  
الرَّبِّ ضِدَّ فَاعِلِي الشَّرِّ.

فَمَنْ يُؤْذِيكُمْ إِنْ كُنْتُمْ مُتَمَثِّلِينَ  
بِالْخَيْرِ؟

وَلَكِنْ وَإِنْ تَأَلَّمْتُمْ مِنْ أَجْلِ الْبِرِّ  
فَطُوبَىٰ لَكُمْ. وَأَمَّا خَوْفُهُمْ فَلَا تَخَافُوهُ  
وَلَا تَتَضَطَّرُّوْا.

بَلْ قَدِّسُوا الرَّبَّ الْإِلَهَ فِي قُلُوبِكُمْ،  
مُسْتَعِدِّينَ دَائِمًا لِمُجَابَةِ كُلِّ مَنْ  
يَسْأَلُكُمْ عَنْ سَبَبِ الرَّجَاءِ الَّذِي  
فِيكُمْ بِوَدَاعَةٍ وَخَوْفٍ،

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

## The Acts

### الإبركسيس

<p>Πραξις ἴτε νενιοϋ ἰὰποστολοϋ: ἐρε ποϋτῶμοϋ εθοϋαβ ωωπι νεμαν. Αμην.</p>	<p>The Acts of our fathers the apostles, may their blessings be with us all. Amen.</p>	<p>فصل من اعمال آبائنا الرسل الأطهار المشمولين بنعمة الروح القدس، بركتهم تكون معنا. آمين.</p>
<p><b>Πραξις κζ: μβ - κη: ϛ</b></p>	<p><b>Acts 27: 42 - 28: 6</b></p>	<p><b>اعمال 27: 42 - 28: 6</b></p>
<p>Αϋῖρι δε ἰοϋκοβῆνι ἵξε νιματοι βινα ἵσεβωτεβ ἵνηετϋωνβ: μηπωϋ ἵτε οϋαι νηβι ἵτεϋφωτ.</p>	<p>And the soldiers' plan was to kill the prisoners, lest any of them should swim away and escape.</p>	<p>فَكَانَ رَأْيُ الْعَسْكَرِ أَنْ يَقْتُلُوا الْأَسْرَى لِنَلَّا يَسْبِحَ أَحَدٌ مِنْهُمْ فِيهِرْبٍ.</p>
<p>Πῆκατονταρχοϋ δε εϋρωωϋ ἐνοβει ἰπαϋλοϋ αϋωλαϋτοϋ ἐϋτεμῖρι ἰποϋκοβῆνι: αϋοϋαβϋαβνι δε ἵνηετε οϋον ωϋου ἰμωοϋ ἵσεϋιτοϋ ἐϋιομ ἵσενηβι ἵωορπ ἐπιϋρο.</p>	<p>But the centurion, wanting to save Paul, kept them from their purpose, and commanded that those who could swim should jump overboard first and get to land,</p>	<p>وَلَكِنَّ قَائِدَ الْمَنَّةِ إِذْ كَانَ يُرِيدُ أَنْ يُخَلِّصَ بُولُسَ، مَنَعَهُمْ مِنْ هَذَا الرَّأْيِ وَأَمَرَ أَنْ الْقَادِرِينَ عَلَى السَّبَّاحَةِ يَرْمُونَ أَنْفُسَهُمْ أَوْلًا فِيخْرُجُونَ إِلَى الْبَرِّ.</p>
<p>Οϋοβ ἵκεωϋβ βανοϋον μεν βι βανϋανιϋ: βαν κε ϋωοϋνι δε βι βαν κε ενϋαι ἵτε πιϋοι: οϋοβ παιρηϋ αϋωωπι εορηννοβει τηρεν ἐπιϋρο.</p>	<p>and the rest, some on boards and some on parts of the ship. And so it was that they all escaped safely to land.</p>	<p>وَالْبَاقِينَ بَعْضُهُمْ عَلَى الْوِاحِ وَبَعْضُهُمْ عَلَى قِطْعٍ مِنَ السَّفِينَةِ. فَهَكَذَا حَدَثَ أَنَّ الْجَمِيعَ نَجَوْا إِلَى الْبَرِّ.</p>
<p>Οϋοβ ἐταννοβει τοτε ανέμι ϋε ωαϋμοϋϋ ἐϋνηϋοϋ ἐτε ἰμαϋ ϋε Μελετινη.</p>	<p>Now when they had escaped, they then found out that the island was called Malta.</p>	<p>وَلَمَّا نَجَوْا وَجَدُوا أَنَّ الْجَزِيرَةَ تُدْعَى مَلِيْطَةَ.</p>
<p>Πῖβαρβαροϋ δε ἵτε πιμα ἐτε ἰμαϋ αϋῖρι ἵοϋνιϋϋ ἰμετμαιρωμ νεμαν: ἐταϋβερε οϋϋρωμ ϋαρ αϋωοπτεν τηρεν ἐρωοϋ εοβε πιμοϋνηωοϋ ἐτε ναϋωοπ νεμ εοβε πιωϋεβ.</p>	<p>And the natives showed us unusual kindness; for they kindled a fire and made us all welcome, because of the rain that was falling and because of the cold.</p>	<p>فَقَدَّمَ أَهْلِهَا الْبَرَابِرَةَ لَنَا إِحْسَانًا غَيْرَ الْمُعْتَادِ لِأَنَّهُمْ أَوْقَدُوا نَارًا وَقَبِلُوا جَمِيعَنَا مِنْ أَجْلِ الْمَطَرِ الَّذِي أَصَابَنَا وَمِنْ أَجْلِ الْبَرْدِ.</p>

Ἀφκοτῆ δε ἦχε Παῦλος ἀφκίμι  
 ἵνοτιμῆ ἵλεβῆ: οἶος ἔταφῆτοῦ ἔχεν  
 πῆχρωμ οἶος ἔβολῆιτεν πῆδμομ ἀσὶ  
 ἔβολ ἦχε οἶαζω ἀσχεκῆ τεφῆιζ.

Ἐταφῆαῦ δε ἦχε νιβαρβαρος  
 ἐπιθηριον ἐφῆλῆ ἵσα τεφῆιζ ναῦζω  
 ἕμομ ἵνοῦῆρηοῦ: ζε παντωσ παρῶμ  
 οἶρεφῆδωτεβ πε φαι: ἔτε μενενα  
 ἔτεφῆοζεμ ἔβολῆεν φῆομ ἕπε πεφῆαπ  
 χῆαφ ἔωηδ.

Ἦθοσ μεν οἶν ἀφῆεθ πιθηριον  
 ἐπιχρωμ ἕπε ἔλι ἕπετῆωοῦ ῥωπι  
 ἕμοφ.

Ἦθωοῦ δε ναῦμεῖ ζε ῆναφωζι ιε  
 ῆναθει σατοτῆ ἵτεφῆμοῦ: ἔταφωσκ δε  
 εῦκομ ἔροφ οἶος ἔταφῆαῦ ζε ἕπε ἔλι  
 ἵθωβ ἐφῆωοῦ ταθοφ ἀφκοτοῦ σατοτοῦ  
 εῦζω ἕμομ ἔροφ ζε οἶνοῦῦ πε.

*Πῆαζι δε ἵτε Πῆοις ἐφῆαῖαι οἶος  
 ἐφῆαῖαι: ἐφῆαῖαζι οἶος ἐφῆταφρο:  
 ῆεν ῆαζια ἵεκκῆλῆια ἵτε φῆοῦῦ:  
 ἀμην.*

But when Paul had gathered a bundle of sticks and laid them on the fire, a viper came out because of the heat, and fastened on his hand.

So when the natives saw the creature hanging from his hand, they said to one another, “No doubt this man is a murderer, whom, though he has escaped the sea, yet justice does not allow to live.”

But he shook off the creature into the fire and suffered no harm.

However, they were expecting that he would swell up or suddenly fall down dead. But after they had looked for a long time and saw no harm come to him, they changed their minds and said that he was a god.

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

فَجَمَعَ بُولُسُ كَثِيرًا مِنَ الْقَضبانِ  
 وَوَضَعَهَا عَلَى النَّارِ فَخَرَجَتْ مِنَ  
 الْحَرَارَةِ أَفْعَى وَنَشِبَتْ فِي يَدِهِ.

فَلَمَّا رَأَى الْبَرابِرَةُ الْوَحشَ مُعَلَّقًا  
 بِيَدِهِ قَالَ بَعْضُهُمْ لِبَعْضٍ: «لَا بُدَّ أَنْ  
 هَذَا الْإِنْسَانُ قَاتِلٌ لَمْ يَدَعْهُ الْعَدْلُ  
 حَيًّا وَلَوْ نَجَا مِنَ الْبَحْرِ».

فَنَفَضَ هُوَ الْوَحشَ إِلَى النَّارِ وَلَمْ  
 يَتَضَرَّرْ بِشَيْءٍ رَدِيءٍ.

وَأَمَّا هُمْ فَكَانُوا يَنْتَظِرُونَ أَنَّهُ عَتِيدٌ  
 أَنْ يَنْتَفِخَ أَوْ يَسْقُطَ بَعَثَةً مَيِّتًا. فَأَدَّ  
 أَنْتَظَرُوا كَثِيرًا وَرَأَوْا أَنَّهُ لَمْ يَعْرضْ  
 لَهُ شَيْءٌ مُضِرٌّ، تَغَيَّرُوا وَقَالُوا:  
 «هُوَ إِلَهٌ!».

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

## Synaxarium of Abib 20 سنكسار اليوم العشرون من شهر أبيب

1. The Martyrdom of St. Theodore of Shotep

**1. The Martyrdom of St. Theodore of Shotep**  
 On this day, of the year 36 of the martyrs, 320 AD,  
 St. Theodore of Shotep, was martyred. His father's name

1. استشهاد القديس تادرس الشطبي

1. استشهاد القديس تادرس الشطبي  
 في مثل هذا اليوم من سنة 36 للشهداء،  
 سنة 320 ميلادية، استشهاد القديس تادرس

was John from the city of Shotep in Upper Egypt (near the city of Assiut). John went with his regiment to the city of Antioch, where he married the daughter of a pagan noble man and she bore him a son and called him Theodore (Tadros). When his mother wanted to teach him idol worshipping, his father refused because he was Christian. She became angry with him and drove him away. His father, John, prayed fervently and entreated God to guide his son Theodore to the path of salvation. John returned to his hometown Shotep, where he settled.

The child Theodore grew up and learned philosophy, wisdom, and literature. The Lord Christ illuminated his heart, and Theodore believed. He went to a saintly bishop who baptized him.

He joined the army and advanced in the ranks until he became one of the great generals of the Roman army. He was appointed a governor for the city of Eukhitos (Euchaites, a province in Asia Minor, near Heraclia). When he knew that a huge dragon was living in a cave, nearby the city of Heraclia, destroying anyone who comes close to it, he went forth, armed with the cross of The Lord Christ and went to the cave of that dragon. As the dragon came out of his cave, St. Theodore shouted out in its face saying, "I come to you in the name of The Lord Christ." He attacked and stabbed it with his spear and killed it. The pagans came, thanked the saint and some of them believed in The Lord Christ.

St. Theodore wanted to see his father, and he prayed to God often to grant him his wish. The angel of The Lord appeared to him and told him to go to Shotep in Upper Egypt to meet his father there. He came to Alexandria then to Shotep, where he visited its church and inquired about his father. They informed him that he is still alive, however, he was ill. He went, recognized his father and embraced him. St. Theodore told him of the good news that he had believed in The Lord Christ. He remained with him for five days, after which his father, John, departed to paradise. Theodore buried him then returned to Antioch.

Lucinius became the emperor of the East after Diocletian and met with Constantine at Milan. They agreed on issuing the Edict of Milan in 313 AD, to treat Christians benevolently within the Roman empire. In spite of that, Licinius continued to severely torture the Christians, until he was defeated by Constantine in the year 323 AD.

الشُّطْبِي. كان أبوه يسمى يوحنا من بلدة شُطْب (شُطْب: قرية مازالت بنفس اسمها بجوار مدينة أسيوط). وقد ذهب يوحنا إلى أنطاكية ضمن جنود جيش الملك، وهناك تزوج بابنة أحد الأمراء الوثنيين، فَرَزَق منها بتادرس. ولما أرادت أن تعلم ابنها عبادة الأصنام، رفض أبوه لأنه كان مسيحياً، فغضبت منه وطردته. أما يوحنا فكان مداوماً الصلاة من أجل ابنه أن يهديه الله إلى طريق الخلاص، ورجع إلى بلدته شُطْب واستقر فيها.

وكبر الصبي تادرس وتعلم الحكمة والأدب وأضاء السيد المسيح قلبه، فأمن ومضى إلى أسقف قديس واعتمد.

وتدرج تادرس في الجندية حتى صار من كبار القادة في عهد دقلديانوس، وعينه والياً على أوخيطوس (أوخيوطوس: مقاطعة بآسيا الصغرى بالقرب من هراقلية). ولما عرف أن تينياً ضخماً كان يعيش في مغارة بالقرب من مدينة هراقلية ويفترس كل من يصادفه، خرج القديس متسلحاً بصليب السيد المسيح وقصد مغارة التنين. وما أن خرج التنين من مغارته، حتى صرخ تادرس في وجهه قائلاً: "باسم يسوع المسيح، أنا أهاجمك"، وانقض عليه بطعنة رمح فقتله. فجاء الوثنيون وشكروا القديس وآمن بعضهم بالسيد المسيح.

أراد القديس تادرس أن يرى والده وكان يكثر الصلاة إلى الله أن يحقق له هذه الرغبة. فظهر له ملاك الرب وأعلمه أن يذهب إلى شُطْب ليلتقي بوالده هناك. فجاء إلى الإسكندرية ومنها إلى الصعيد، وذهب إلى كنيسة شُطْب وسأل عن والده، فعرفوه أنه مازال حياً لكنه مريض. فذهب القديس وتعرف عليه وارتمى في حضنه وبشره أنه آمن بالسيد المسيح. وظل معه خمسة أيام، انتقل بعدها والده يوحنا إلى الفردوس، فدفنه تادرس ورجع إلى أنطاكية.

وبعد دقلديانوس، تولى ليكنيوس على الشرق، والتقى مع قسطنطين في ميلان واتفقا على إصدار مرسوم ميلان في سنة 313 ميلادية، للتسامح مع المسيحيين. لكنه رغم هذا، ظل يضطهد المسيحيين بعنف

Licinius visited the city of Eukhitos, which was ruled by prince Theodore. The pagan priests complained to the emperor that Theodore was Christian and resented the worship of the idols. Licinius summoned him and asked him about his faith. Theodore courageously declared his Christian faith. The emperor tried to promise him with higher ranking positions, however, the saint refused. The emperor became furious and ordered to scourge him with whips and place him on the Hinbazeen. The Lord sent his angel to heal and comfort him. Many of the soldiers and people present, believed when they saw him healed. Finally, the emperor ordered to behead him. Thus, St. Theodore received the crown of martyrdom.

May the blessing of his prayers be with us all. Amen.  
And glory be to God, now and forever. Amen.

حتى هزمه قسطنطين سنة 323 ميلادية.  
وزار ليكنيوس أثناء حكمه، مدينة  
أوخيطوس، التي كان الأمير تادرس والياً  
عليها، فاشتكى له كهنة الأوثان أن تادرس  
مسيحي ويكره عبادة الأصنام. فاستحضره  
ليكنيوس قيصر وسأله عن إيمانه، فأعلن  
أنه مسيحي. فحاول ملاطفته بمنصب أعلى،  
فرفض. فغضب الملك جداً وأمر بضربه  
بالسياط ووضع في الهنبازين وكان الرب  
يرسل ملاكه ليشفيه ويعزيه. وقد آمن كثير  
من الجند والجمهور بالسيد المسيح حينما  
رأوا شفاؤه. أخيراً، أمر الملك بقطع رأسه  
فنال إكليل الشهادة.  
بركة صلواته فلتكن معنا. آمين.  
ولربنا المجد دائماً أبدياً. آمين.

### The Liturgy Psalm مزمور القديس

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

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

Ψαλμος τω Δαυιδ ρ̄: ι, θ	Psalm 91: 13, 11	مزمور 90: 10، 9
<p>Εκέλωμι ἔχεν οὐροῦ νεμ οὐβασιλικος: οὐροῦ εκέδουδεμ ἰοῦμοῦ νεμ οὐδρακων: κε ἕναδρονθεν ἐτοῦτοῦ ἡνερασελος εοβητκ: εθρονᾶρεθ ἔροκ εἰ πεκμωιτ τηροῦ. Ἀλληλοια.</p>	<p>You shall tread upon the lion and the cobra, the young lion and the serpent you shall trample underfoot. For He shall give His angels charge over you, to keep you in all your ways. Alleluia.</p>	<p>تطأ الأفعى وملك الحيات، وتسحق الأسد والتنين. لأنه يوصي ملائكته بك، ليحفظوك في سائر طرقك. هلليويا.</p>

### The Liturgy Gospel إنجيل القديس

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

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

<p>Οὐἀναστωσις ἐβολᾶ δ̄εν πιερασελιον εθοταβ κατα λουκαν</p>	<p>A chapter according to Saint Luke, may his blessings be with us. Amen.</p>	<p>فصل من إنجيل معلمنا لوقا البشير. بركاته علينا آمين.</p>
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ΑΣΙΟΥ.

ΛΟΥΚΑΝ Γ: ΚΑ - ΚΔ

Luke 10: 21 - 24

لوقا 10: 21 - 24

Περὶ δὲ δὲν ἰοῦνοῦ ἔτε ἄματ  
αρχεληλ ἴνε Ιησοῦς δὲν Πιπνευμα  
οῦοδ πεχαρ γε ἰοῦωνε νακ ἐβολ  
Φιωτ Πβοικ ἴτφε νεμ ἴκαρι γε ακρηπ  
ναι ἐθαναβετ νεμ θανκατρητ οῦοδ  
ακβορποῦ ἐβολ ἴθανκοῦρι ἴλλωοῦι:  
αθα Φιωτ γε φαι πε ἴφρητ ἴπιτματ  
ἔταρῳπι ἴπεκἴθο.

Θωβ νιβεν ἀτρητοῦ νηι ἴντεν  
Παιωτ: οῦοδ ἴμον ἔλι σωοῦν γε νιμ  
πε Πωρηι ἐβηλ ἔΦιωτ οῦοδ γε νιμ πε  
Φιωτ ἐβηλ ἔΠωρηι νεμ φηἔτε Πωρηι  
οῦωῳ ἔδωρπ νακ ἐβολ.

Οῦοδ ἔταρκοτῳ ἔνερμαθητῳ  
σαῖσα ἴμαγατοῦ πεχαρ νωοῦ γε  
ἴοῦνηλτοῦ ἴνιβαλ εθνατ  
ἔνηἔτετεννατ ἔρωοῦ.

¶ ζω αρ ἴμοο νωτεν γε θανωηῳ  
ἴπροφητῳ νεμ θανοῦρωοῦ ἀοῦωῳ  
ἔνατ ἔνηἔτετεννατ ἔρωοῦ οῦοδ  
ἴποῦνατ οῦοδ ἔσωτεμ  
ἔνηἔτετενσωτεμ ἔρωοῦ οῦοδ  
ἴποῦσωτεμ.

Πῶοῦ φα Πεννοῦτ πε ῳα ἔνεε ἴτε  
νι ἔνεε: ἄμην.

In that hour Jesus rejoiced in the Spirit and said, "I thank You, Father, Lord of heaven and earth, that You have hidden these things from the wise and prudent and revealed them to babes. Even so, Father, for so it seemed good in Your sight."

All things have been delivered to Me by My Father, and no one knows who the Son is except the Father, and who the Father is except the Son, and the one to whom the Son wills to reveal Him."

Then He turned to His disciples and said privately, "Blessed are the eyes which see the things you see;

for I tell you that many prophets and kings have desired to see what you see, and have not seen it, and to hear what you hear, and have not heard it."

Glory be to God forever.

وَفِي تِلْكَ السَّاعَةِ تَهَلَّلَ يَسُوعُ بِالرُّوحِ وَقَالَ: «أَحْمَدُكَ أَيُّهَا الْآبُ رَبُّ السَّمَاءِ وَالْأَرْضِ لِأَنَّكَ أَخْفَيْتَ هَذِهِ عَنِ الْحُكَمَاءِ وَالْفُهَمَاءِ وَأَعْلَنْتَهَا لِلْأَطْفَالِ. نَعَمْ أَيُّهَا الْآبُ لِأَنَّ هَكَذَا صَارَتِ الْمَسْرَّةُ أَمَامَكَ».

وَالْتَفَتَ إِلَى تَلَامِيذِهِ وَقَالَ: «كُلُّ شَيْءٍ قَدْ دُفِعَ إِلَيَّ مِنْ أَبِي. وَلَيْسَ أَحَدٌ يَعْرِفُ مَنْ هُوَ الْإِبْنُ إِلَّا الْآبُ وَلَا مَنْ هُوَ الْآبُ إِلَّا الْإِبْنُ وَمَنْ أَرَادَ الْإِبْنَ أَنْ يُعْلِنَ لَهُ».

وَالْتَفَتَ إِلَى أَنْفِرَادٍ وَقَالَ: «طُوبَى لِلْعُيُونِ الَّتِي تَنْظُرُ مَا تَنْظُرُونَهُ».

لَأَنِّي أَقُولُ لَكُمْ: إِنَّ أَنْبِيَاءَ كَثِيرِينَ وَمُلُوكًا أَرَادُوا أَنْ يَنْظُرُوا مَا أَنْتُمْ تَنْظُرُونَ وَلَمْ يَنْظُرُوا وَأَنْ يَسْمَعُوا مَا أَنْتُمْ تَسْمَعُونَ وَلَمْ يَسْمَعُوا».

والمجد لله دائماً.



# Katameros Readings for the 21<sup>st</sup> Day of Abib

## قطمارس قراءات اليوم الحادي والعشرون من شهر أبيب المبارك

### Cουχοῦτ οὔαι ἡέροοῦ ἁΠιαβοῦ Επηπ

#### Ροῦρι

#### Vespers Psalm مزمور العشيّة

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

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

Ψαλμοσ τω Δαυιδ Δ΄: ιθ, κ	Psalm 34: 19, 20	مزمور 33: 19, 20
<p>Παῦροῦ ἡιέλιψις ἡτε ἡιέμηι: οῦοσ εἰἡαἡαζμοῦ ἡζε Πβοις εἂβολ ἡζἡτοῦ τηροῦ: Πβοις ἡαἂρεε εἂνοῦκαε τηροῦ: οὔαι εἂβολ ἡζἡτοῦ τηροῦ ἡνεελοελεε. <b>Ἀλληλοῦιἂ.</b></p>	<p>Many are the afflictions of the righteous: but The Lord delivers him out of them all. He guards all his bones; not one of them is broken. <b>Alleluia.</b></p>	<p>كثيرة هي أحزان الصديقين، ومن جميعها ينجيهم الرب. يحفظ الرب جميع عظامهم، وواحدة منها لا تنكسر. <b>هلليويا.</b></p>

#### Vespers Gospel إنجيل العشيّة

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

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

<p>Οὔἂἡασἡωσις εἂβολ ζεν Πιεῦασεῦλιον εἂοὔαβ καῦα ἡαῦθεον ασιοῦ.</p>	<p>A chapter according to Saint Matthew, may his blessings be with us. Amen.</p>	<p>فصل من إنجيل معلمنا متي البشير. بركاته علينا آمين.</p>
ἡαῦθεον ιϛ': κη - κη	Matthew 16: 24 - 28	متي 16: 24 - 28
<p>Ποῦε πεξε Ιησοῦε ἡνεεμαἂἡἡε: ζε φἡεθοῦωῦ εἂμοῦῦ ἡσωι ἡαρεεχολεε</p>	<p>Then Jesus said to His disciples, "If anyone desires to come after Me, let him</p>	<p>حينئذ قال يسوع لتلاميذه: إن أراد أحد أن يأتي ورائي فلينكر نفسه ويحمل صليبه ويتبعني.</p>

ἐβόλ: οὐτος μαρεψῶλι ἠπεψῆτατρος  
ἠτεψμοψι ἠνωι.

Φη ταρ εθοτωψ εἰνοβεμ  
ἠτεψψυχη εψῆτακος: φη δε  
εθνατακο ἠτεψψυχη εθβητ εψῆεμς.

Οτ ταρ ετε πιρωμι ναχεμθνοτ  
ἠμοψ αψωανχεμθνοτ ἠπικοςμος  
τηρηψ τεψψυχη δε ἠτεψψοσι ἠμοο:  
ἠμοον οτ πετε πιρωμι ναθηψ  
ἠτωεβιῶ ἠτεψψυχη.

Πωρηι ταρ ἠφρωμι εψηνοτ θεν  
ἠῶοτ ἠτε Πεψιωτ νεμ νεψᾶστελος:  
οτ οτ τε εἰναψ ἠπιοται πιοται κατα  
νεψῆβηοτι.

Αμηη ψζω ἠμοο νωτεν γε οτον  
θανοτον θεν ηηετοβι ερατοτ ἠπαμια  
ἠςεναχεμψπι ἠφμοον αν ψατοτνατ  
εΠωρηι ἠφρωμι εψηνοτ θεν  
τεψμετοτρο.

*Πῶοτ φα Πεννοτψ πε ψα εἰνεε  
ἠτε ηι εἰνεε: ἀμηη.*

deny himself, and take up  
his cross, and follow Me.

For whoever desires to  
save his life will lose it, but  
whoever loses his life for  
My sake will find it.

For what profit is it to a  
man if he gains the whole  
world, and loses his own  
soul? Or what will a man  
give in exchange for his  
soul?

For the Son of Man will  
come in the glory of His  
Father with His angels, and  
then He will reward each  
according to his works.

Assuredly, I say to you,  
there are some standing  
here who shall not taste  
death till they see the Son  
of Man coming in His  
kingdom.”

*Glory be to God  
forever.*

فَإِنَّ مَنْ أَرَادَ أَنْ يُخَلِّصَ نَفْسَهُ  
يُهْلِكُهَا وَمَنْ يُهْلِكُ نَفْسَهُ مِنْ أَجْلِي  
يَجِدُهَا.

لَأَنَّهُ مَاذَا يَنْتَفِعُ الْإِنْسَانُ لَوْ رَجِحَ  
الْعَالَمُ كُلُّهُ وَخَسِرَ نَفْسَهُ؟ أَوْ مَاذَا  
يُعْطِي الْإِنْسَانُ فِدَاءً عَنِ نَفْسِهِ؟

فَإِنَّ ابْنَ الْإِنْسَانِ سَوْفَ يَأْتِي فِي  
مَجْدِ أَبِيهِ مَعَ مَلَائِكَتِهِ وَحِينَئِذٍ  
يُجَازِي كُلَّ وَاحِدٍ حَسَبَ عَمَلِهِ.

أَلْحَقَّ أَقُولُ لَكُمْ إِنَّ مِنْ الْقِيَامِ هُنَا  
قَوْمًا لَا يَذُوقُونَ الْمَوْتَ حَتَّى يَرَوْا  
ابْنَ الْإِنْسَانِ آتِيًا فِي مَلَكُوتِهِ.

*والمجد لله دائماً.*

## Ψωρη

### Matins Psalm

#### مزمور باكر

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

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

<b>Ψαλμος τω Δαβιδ λϛ: λδ, λε</b>	<b>Psalm 37: 39, 40</b>	<b>مزمور 36: 34, 35</b>
<p>Φνοζεμ ἵτε νιῶμη ἰχη δατεν  Πβοις: οτοζ ἵθοϋ πε ποτναϣ† δεν  ἵπνοϋ ἠ̅προϣεϣ: Πβοις εϣ̅ε̅ρβοῆθιν  ἕρωϋ οτοζ εϣ̅ε̅ναζμοϣ: εϣ̅ε̅τοϣωϣ  ϣε α̅ρερζε̅λις ἕροϣ. <b>Αλληλοια̅.</b></p>	<p>But the salvation of the righteous is from The Lord; He is their strength in the time of trouble. And The Lord shall help them and deliver them; He shall save them, because they trust in Him. <b>Alleluia.</b></p>	<p>خلص الصّديقين من قبل الرب. وهو ناصرهم في زمان الضيق. يعينهم الرب وينجيهم ويخلصهم لأنهم توكّلوا عليه. <b>هلليويا.</b></p>

**Matins Gospel**  
**إنجيل باكر**

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

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

<p>Οτ̅ἀναστωσις ἕβολ δεν  πιασσελιον εθοϣαβ κατα Μαρκον  ασιϣ.</p>	<p>A chapter according to Saint Mark, may his blessings be with us. Amen.</p>	<p>فصل من إنجيل معلمنا مرقس البشير. بركاته علينا أمين.</p>
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<b>Μαρκον ιϣ: θ - ιϣ</b>	<b>Mark 13: 9 - 13</b>	<b>مرقس 13: 9 - 13</b>
<p>Αναϣ δε ἵθωτεν ἕρωτεν σενα†  θνοϣ ἕρα̅νμα̅η†θαπ: οτοζ δεν  νιστ̅νασ̅ωση σενα̅βιο̅τι ἕρωτεν οτοζ  ἵτοϣτα̅ζωτεν ἕρα̅τεν θνοϣ να̅ζρεν  ζα̅νησε̅μων νεμ ζα̅νοϣρωϣ ε̅θβητ  ε̅νμε̅τε̅ρε̅ νωϣ.</p>	<p>But watch out for yourselves, for they will deliver you up to councils, and you will be beaten in the synagogues. You will be brought before rulers and kings for My sake, for a testimony to them.</p>	<p>فَانظُرُوا إِلَىٰ أَنْفُسِكُمْ. لِأَنَّهُمْ سَيُسَلِّمُونَكُمْ إِلَىٰ مَجَالِسٍ وَتَجْلَدُونَ فِي مَجَامِعَ وَتُوقَفُونَ أَمَامَ وِلَاةٍ وَمُلُوكٍ مِنْ أَجْلِي شَهَادَةً لَهُمْ.</p>
<p>Νεμ νιεθνοϣ τηροϣ ζω† ἵϣορπ  ἵτοϣβιωϣ ἠ̅πιασσελιον.</p>	<p>And the gospel must first be preached to all the nations.</p>	<p>وَيَنْبَغِي أَنْ يُكْرَزَ أَوَّلًا بِالْإِنْجِيلِ فِي جَمِيعِ الْأُمَمِ.</p>
<p>Οτοζ ἕϣωπ ἵτοϣεν θνοϣ εϣ†  ἠ̅μωτεν ἠ̅περ̅ε̅ρωρπ ἵϣιρωϣωϣ ϣε οϣ  πε ἕτε̅τε̅ν̅να̅σα̅χι ἠ̅μοϣ: α̅λλα  φ̅η̅το̅ϣ̅να̅θη̅ιϣ νωτεν δεν †ο̅ϣ̅νοϣ ἕτε</p>	<p>But when they arrest you and deliver you up, do not worry beforehand, or premeditate what you will speak. But whatever is given you in that hour, speak that; for it is not you</p>	<p>فَمَتَى سَاقُوكُمْ لِيُسَلِّمُوكُمْ فَلَا تَعْتَنُوا مِنْ قَبْلِ بِمَا تَتَكَلَّمُونَ وَلَا تَهْتَمُّوا بَلْ مَهْمَا أُعْطِيتُمْ فِي تِلْكَ السَّاعَةِ فَبِذَلِكَ تَكَلَّمُوا لِأَنَّ لِسَنَّتُمْ أَنْتُمْ الْمُتَكَلِّمِينَ بَلِ الرُّوحِ الْقُدُسِ.</p>

ὡμαρ φαι πε ἐτετεννασαζι ὡμοϋ:  
 ἴθωτεν ταρ αν πεθνασαζι αλλα  
 Πιπνευμα εθοταβ πε.

Οτοζ ἐρε οττον Ϛ ἴνοττον ἐφμοϋ  
 οτοζ ἐρε οτωτ εϋεϚ ἴνοττρηι: οτοζ  
 σενατωοτνοϋ ἴνε θαντρηι ἔξεν  
 νοτιοϚ οτοζ σεναδοθβοϋ.

Οτοζ ἐρετενεϋωπι ετμοϋϚ  
 ὡωωτεν ἴνε οτον νιβεν εθε Παραν:  
 φη δε εθναλλομηι ἴτοτϋ ωα εβολ φαι  
 πε φθεθνανοζεμ.

*Πιῶοϋ φα ΠεννοϋϚ πε ωα ἐνεε  
 ἴτε νι ἐνεε: ἄμην.*

who speak, but the Holy Spirit.

Now brother will betray brother to death, and a father his child; and children will rise up against parents and cause them to be put to death.

And you will be hated by all for My name's sake. But he who endures to the end shall be saved.

*Glory be to God forever.*

وَسَيُسَلِّمُ الْأَخُ أَخَاهُ إِلَى الْمَوْتِ  
 وَالْأَبُ وُلْدَهُ وَيَقُومُ الْأَوْلَادُ عَلَى  
 وَالِدِيهِمْ وَيَقْتُلُونَهُمْ.

وَتَكُونُونَ مُبْغَضِينَ مِنَ الْجَمِيعِ مِنْ  
 أَجْلِ اسْمِي. وَلَكِنَّ الَّذِي يَصْبِرُ إِلَى  
 الْمُنْتَهَى فَهَذَا يَخْلُصُ.

*والمجد لله دائماً.*

## Liturgy Readings

قراءات القديس

### The Pauline Epistle

رسالة بولس الرسول

## Ἡ ἐπιστολὴ ἴτε πενσαδ Παυλοϋ Πιᾶποστολοϋ

Παυλοϋ φεβοκ ἴΠενδοιϋ Ιησοϋϋ  
 Πιχριστοϋ: πιᾶποστολοϋ ετθαζεμ:  
 φηετατθαϋϋ ἐπιζιωεννοτϋ ἴτε  
 ΦνοϋϚ.

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

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

**Ἡ Κορινθίος ι: α - ιη**

**2 Corinthians 10: 1 - 18**

**2 كورنثوس 10 : 1 - 18**

Δνοκ δε Παυλοϋ ϚϚθο ἐρωτεν  
 εβολ ζιτεν Ϛμετρεματϋ νεμ

Now I, Paul, myself am pleading with you by the meekness and gentleness of Christ, who in presence am

ثُمَّ أَطْلُبُ إِلَيْكُمْ بِوَدَاعَةِ الْمَسِيحِ وَجَلْمِهِ، أَنَا نَفْسِي بِبُورْسِ الَّذِي فِي الْحَضْرَةِ دَلِيلٌ بَيْنَكُمْ، وَأَمَّا فِي

†μετ᾽ἐπικῆς ἵτε Πιχρίστος ἰωσ

ειθεβινοῦτ μεν δεν ἠνοῦτ

ἔπετενἔθο: εἰσαβολ δε ἔμωτεν

παρητ ταχροῦτ δεν ἠνοῦτ.

††τωβδ δε εθριωωπι εἰταχροῦτ

ἵηητ ἵηηαρωτεν αν δεν παιθωτ

ἵηητ φαι ἔ†μενἰ ἔροϋ ἔερτολμαν

ἔρρη ἔξεν ἑανοῦον ναι εθμενἰ ἔρον

χε ανωωπι κατα καρζ.

Ενωωπι γαρ κατα καρζ νανοι

ἔματαοι αν κατα καρζ.

Πιροπλον γαρ ἵτε τενημεταμοι

ἑανκαρρικον αν νε αλλα ἑανχομ ἵτε

Φνοῦ† νε εἰωορωϋερ ἵτε νηητχορ.

Εἰρωδ† ἔρρη ἵηανκοῦνι νεμ βῖσι

νιβεν εἰτωοῦν ἔμωοῦτ ἔρρη ἔξεν

πιεμι ἵτε Φνοῦ† οῦορ

ενερεχμαλωτεριν ἔμμενἰ νιβεν ἔδοῦν

δα ἵτωτεμ ἔΠιχρίστος.

Οῦορ ενσεβτω† ἔβἰ ἔπεμἵωωπι

ἔμετατρωτεμ νιβεν ἔωωπι

αϋωανμορ ἵχε πετενρωτεμ.

††τετενρωῦ† ἔνηητχη

ἔπετενἔθο φηἔτε ἑθηϋ χη χε φα

Πιχρίστος πε φαι ον μαρεϋσοῦνι ἔροϋ

ἵηρη ἵηηητ χε κατα φρη† ἔτε ἵθοϋ

φα Πιχρίστος παρη† ἄνον ἑων να

lowly among you, but being absent am bold toward you.

But I beg you that when I am present I may not be bold with that confidence by which I intend to be bold against some, who think of us as if we walked according to the flesh.

For though we walk in the flesh, we do not war according to the flesh.

For the weapons of our warfare are not carnal but mighty in God for pulling down strongholds,

casting down arguments and every high thing that exalts itself against the knowledge of God, bringing every thought into captivity to the obedience of Christ,

and being ready to punish all disobedience when your obedience is fulfilled.

Do you look at things according to the outward appearance? If anyone is convinced in himself that he is Christ's, let him again consider this in himself, that just as he is Christ's, even so we are Christ's.

الْغَيْبَةِ فَمُتَجَسِّرٌ عَلَيْكُمْ.

وَلَكِنْ أَطْلُبُ أَنْ لَا أَتَجَسَّرَ وَأَنَا حَاضِرٌ بِالثِّقَةِ الَّتِي بِهَا أَرَى أَنِّي سَاجِدٌ عَلَى قَوْمٍ يَحْسِبُونَنَا كَأَنَّنا سَأَلْنَاكَ حَسَبَ الْجَسَدِ.

لَأَنَّا وَإِنْ كُنَّا نَسَلُّكَ فِي الْجَسَدِ، لَسْنَا حَسَبَ الْجَسَدِ نُحَارِبُ.

إِذْ أَسْلَحَةٌ مُحَارِبَتِنَا لَيْسَتْ جَسَدِيَّةً، بَلْ قَادِرَةٌ بِاللَّهِ عَلَى هَذِهِ حُصُونٍ.

هَادِمِينَ ظُنُونًا وَكُلَّ عُلُوٍّ يَرْتَفِعُ ضِدَّ مَعْرِفَةِ اللَّهِ، وَمُسْتَأْسِرِينَ كُلِّ فِكْرٍ إِلَى طَاعَةِ الْمَسِيحِ.

وَمُسْتَعِدِينَ لِأَنْ نَنْتَقِمَ عَلَى كُلِّ عَصِيَانٍ، مَتَى كَمِلَتْ طَاعَتُكُمْ.

أَتَنْظُرُونَ إِلَى مَا هُوَ حَسَبَ الْحُضْرَةِ؟ إِنْ وَثِقَ أَحَدٌ بِنَفْسِهِ أَنَّهُ لِلْمَسِيحِ، فَلْيَحْسِبْ هَذَا أَيْضًا مِنْ نَفْسِهِ: أَنَّهُ كَمَا هُوَ لِلْمَسِيحِ، كَذَلِكَ نَحْنُ أَيْضًا لِلْمَسِيحِ.

Πιχριστος.

Εγωπ γαρ αιωαναυοτωοτ υμοι  
νηοτο εερηι ενεν πιωιωι ετα Πβοις  
τηιϛ ηηι ενκωτ οτοε νε πετερωδτ  
αν ητναωπι αν.

Θινα ηταυτεμερ υφρητ ηοται  
εϛτρελι νωτεν εβολ ειτεν  
νηεπιςτολη.

Χε ηιεπιςτολη μεν πεχαϛ σεροϛ  
οτοε σεροϛ: τπαρονα δε ητε  
πιςωμμ οτασθενης τε οτοε πιςασι  
ωηω.

Φαι οη μαρεϛμενι εροϛ ηξε φαι  
υπαρητ ξε κατα φρητ ετενοι υμοϛ  
θεν ηςασι εβολ ειτεν ηιεπιςτολη  
ενχη δατεν θηνοτ αν: φαι οη πε  
υφρητ ετενοι υμοϛ θεν ηρωβ ενχη  
δατεν θηνοτ.

Ητενερωτολμαν γαρ αν  
ετενωνην ιε εϛιτεν ερανοτοη ηαι  
ετταεο υμωοτ ερατοτ υμαγατοτ  
αλλα ηθωοτ ηερηι ηεητοτ ενωι  
υμωοτ οτοε εθωοτηεν υμωοτ ερωοτ  
υμην υμωοτ οτοε ηςεκατ αν.

Δηον δε ηαναυοτωοτ υμωον αν  
θεν εανμετατατωι αλλα κατα πιωι  
ητε πικανοτην φηετα φηοτθ θαωϛ

For even if I should  
boast somewhat more about  
our authority, which The  
Lord gave us for edification  
and not for your destruction,  
I shall not be ashamed,

lest I seem to terrify you  
by letters.

“For his letters,” they  
say, “are weighty and  
powerful, but his bodily  
presence is weak, and his  
speech contemptible.”

Let such a person  
consider this, that what we  
are in word by letters when  
we are absent, such we will  
also be in deed when we are  
present.

For we dare not class  
ourselves or compare  
ourselves with those who  
commend themselves. But  
they, measuring themselves  
by themselves, and  
comparing themselves  
among themselves, are not  
wise.

We, however, will not  
boast beyond measure, but  
within the limits of the  
sphere which God appointed  
us, a sphere which  
especially includes you.

فَاتِي وَإِنْ افْتَخَرْتُ شَيْئاً أَكْثَرَ  
بِسُلْطَانِنَا الَّذِي أَعْطَانَا إِيَّاهُ الرَّبُّ  
لِنُبْنِيَنَّكُمْ لَا لِهَدْمِكُمْ، لَا أَحْجَلُ.

لئلاّ أظهر كآتي أخيفكم بالرّسائل.

لأنّه يقول: «الرّسائل ثقيلة  
وقوية، وأمّا حضور الجسد  
فضعيف والكلام حقير».

مثل هذا فليحسب أنّنا كما نحن في  
الكلام بالرّسائل ونحن غائبون،  
هكذا نكون أيضاً بالفعل ونحن  
حاضرون.

لأنّنا لا نجترئ أن نعدّ أنفسنا بين  
قوم من الذين يمدحون أنفسهم،  
ولاً أن نقابل أنفسنا بهم. بل هم إذ  
يقيسون أنفسهم على أنفسهم،  
ويقابلون أنفسهم بأنفسهم، لا  
يفهمون.

ولكن نحن لا نفتخر إلى ما لا  
يقاس، بل حسب قياس القانون  
الذي قسمه لنا الله، قياساً للبلوغ  
إليكم أيضاً.

ΝΑΝ ΕΘΡΕΝΦΟΖ ΨΑΡΟΪ ΔΕΝ ΟΥΨΙ ΝΕΜ  
ΨΑΡΩΤΕΝ.

ΟΥ ΓΑΡ ΖΩΣ ΝΤΕΝΦΕΖ ΕΡΩΤΕΝ ΑΝ  
ΤΕΝΣΩΟΥΤΕΝ ΰΜΟΝ ΕΡΩΤΕΝ ΝΖΟΥ:  
ΑΝΦΟΖ ΓΑΡ ΕΡΩΤΕΝ ΖΩΤΕΝ ΔΕΝ  
ΠΕΥΑΣΣΕΛΙΟΝ ΝΤΕ ΠΙΧΡΙΣΤΟΣ.

ΕΝΨΟΥΨΟΥΨ ΰΜΟΝ ΑΝ ΔΕΝ  
ΖΑΝΜΕΤΑΤΨΙ ΔΕΝ ΖΑΝΔΙΣΙ ΝΨΕΜΜΟ:  
ΕΟΥΟΝΤΑΝ ΔΕ ΝΟΥΖΕΛΠΙΣ ΑΡΕΨΑΝ  
ΠΕΤΕΝΝΑΖ† ΑΙΑΙ ΕΘΡΕΨΕΡΝΙΨ† ΔΕΝ  
ΘΗΝΟΥ ΚΑΤΑ ΠΕΝΚΑΝΩΝ ΕΥΜΕΤΖΟΥ.

ΕΖΙΨΕΝΝΟΥΨΙ ΝΩΤΕΝ ΝΗΝΗΤΟΙ  
ΝΗΝΙΨ† ΕΝΗ ΔΕΝ ΟΥΚΑΝΩΝ ΝΨΕΜΜΟ ΑΝ  
ΕΨΟΥΨΟΥΨ ΰΜΟΝ ΔΕΝ ΝΗΕΤΣΕΒΤΩΤ.

ΦΗ ΔΕ ΕΨΟΥΨΟΥΨ ΰΜΟΪ  
ΜΑΡΕΨΟΥΨΟΥΨ ΰΜΟΪ ΔΕΝ ΠΒΟΙΣ.

ΦΗ ΓΑΡ ΑΝ ΕΤΤΑΖΟ ΰΜΟΪ ΕΡΑΤΨ  
ΰΜΑΓΑΤΨ ΠΕ ΠΙΣΩΤΠ ΑΛΛΑ ΦΗΕΤΕ  
ΠΒΟΙΣ ΝΑΤΑΖΟΪ ΕΡΑΤΨ.

*ΠΙΨΟΤ ΓΑΡ ΝΕΜΩΤΕΝ ΝΕΜ  
ΤΖΙΡΗΝΗ ΕΥΣΟΠ: ΧΕ ΛΜΗΝ ΕΣΕΨΩΠΙ.*

For we are not overextending ourselves, as though our authority did not extend to you, for it was to you that we came with the gospel of Christ;

not boasting of things beyond measure, that is, in other men's labors, but having hope, that as your faith is increased, we shall be greatly enlarged by you in our sphere,

to preach the gospel in the regions beyond you, and not to boast in another man's sphere of accomplishment.

But "he who glories, let him glory in The Lord."

For not he who commends himself is approved, but whom The Lord commends.

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

لَا تَنَا لَا نَمَدُّ أَنْفُسَنَا كَأَنَّ لَسْنَا نَبْلُغُ  
إِلَيْكُمْ. إِذْ قَدْ وَصَلْنَا إِلَيْكُمْ أَيْضًا فِي  
أَنْجِيلِ الْمَسِيحِ.

غَيْرَ مُفْتَحِرِينَ إِلَى مَا لَا يُقَاسُ فِي  
أَعْمَالِ آخَرِينَ، بَلْ رَاجِينَ إِذَا نَمَا  
إِيمَانُكُمْ أَنْ نَتَعَظَّمَ بَيْنَكُمْ حَسَبَ  
قَانُونِنَا بِزِيَادَةِ.

لِنُبَشِّرَ إِلَى مَا وَرَاءَكُمْ. لَا لِنَفْتَحِرَ  
بِالْأُمُورِ الْمَعْدَةِ فِي قَانُونِ غَيْرِنَا.

وَأَمَّا مَنْ افْتَحَرَ فَلْيَفْتَحِرْ بِالرَّبِّ.

لَأَنَّهُ لَيْسَ مَنْ مَدَحَ نَفْسَهُ هُوَ  
الْمُرَكَّبِي، بَلْ مَنْ يَمْدَحُهُ الرَّبُّ.

*نعمة الله الأب تكون مع جميعكم.  
أمين.*

## The Catholic Epistle الكاثوليكون

ΚΑΘΟΛΙΚΟΝ ΕΒΟΛ ΔΕΝ ΠΕ ΠΙΖΟΥΙΤ  
ΝΕΠΙΣΤΟΔΗ ΝΤΕ ΠΕΝΙΩΤ ΠΕΤΡΟΣ.  
ΔΜΗΝ. ΝΑΜΕΝΡΑ†.

The Catholic epistle of the first epistle of our father St. Peter. May his blessings be with us all. Amen. My beloved.

الكاثوليكون من رسالة معلمنا  
بطرس الأولي، بركته المقدسة  
تكون معنا. آمين. يا احبائي.

Πιχριστος οτην ἔταρῳεπὸκαρ δεν  
ἵταρῳ ἔῶρηι ἔχων: οτοσ ἵνωτεν  
ῶτεν δηκ ἠνοῦ ἠπαῖμοτ χε  
φἠεταρῳδὶκαρ δεν ἵταρῳ ατταλωοϋ  
ἔβολ ῶα φἠοβι.

Ἐπἵχιντερῳτεμῳπι χε δεν  
ῶανἔπιῳτῳἰᾶ ἵρωμι αλλα ἵσεπι ἵτε  
περῳηδ δεν ἵταρῳ ἵτερῳιϋ δεν  
φῳρωϋ ἠΦνοῦτ.

Κηη ταρ ἔρωτεν ἠπιχοῦ ἔταρῳι  
ἔρετενῳ ἠφῳρωϋ ἵνἠεἠνοσ  
ἔρετενμῳϋ ἵῶρηι δεν ῶανῳδεν νεμ  
ῶανἔπιῳτῳἰᾶ νεμ ῶανῳδῳ ἵνοῦῳ ἵρητ  
νεμ ῶανῳερῳερ νεμ ῶανῳωϋ νεμ  
ῶανῳ ἠβοτ ἠμετῳεμῳε ἵδωλον.

Ἐτε φἠ πε ἔτοῦο ἵῳεμμο ἵδἠτϋ  
ἵτετενῳσι νεμῳοῦ ἠν ἔδῳῳ ἔπιφῳη  
ἔβολ ῳω ἵτε τῳετατοῦτῳι εῦρεῳῳᾶ.

Πἠεῳηδ τ ῳοσῳ ἠφἠετσεβτωτ  
ἔτῳαπ ἔἠηετοῦδ νεμ ἠηεῳῳοῦτ.

Ἐῳβε φῳι ταρ ἠτῳιῳεἠνοῦτϋ  
ἵἠἠκερεμῳοῦτ ῳἵνα ἵσετῳαπ μεἠ  
ἔρωοῦ κατῳ ἠρωμι δεν ἵταρῳ:  
ἵτοῦῳηδ Δε κατῳ Φἠοῦτ δεν  
πιπἠεῳῳᾶ.

Therefore, since Christ suffered for us in the flesh, arm yourselves also with the same mind, for he who has suffered in the flesh has ceased from sin.

that he no longer should live the rest of his time in the flesh for the lusts of men, but for the will of God.

For we have spent enough of our past lifetime in doing the will of the Gentiles; when we walked in lewdness lusts, drunkenness, revelries, drinking parties, and abominable idolatries.

In regard to these, they think it strange that you do not run with them in the same flood of dissipation, speaking evil of you.

They will give an account to Him who is ready to judge the living and the dead.

For this reason the gospel was preached also to those who are dead, that they might be judged according to men in the flesh, but live according to God in the spirit.

فَإِذْ قَدْ تَأَلَّمَ الْمَسِيحُ لِأَجْلِنَا بِالْجَسَدِ، تَسَلَّحُوا أَنْتُمْ أَيْضاً بِهَذِهِ النَّيَّةِ. فَإِنَّ مَنْ تَأَلَّمَ فِي الْجَسَدِ كَفَّ عَنِ الْخَطِيئَةِ.

لِكَيْ لَا يَعِيشَ أَيْضاً الزَّمَانَ الْبَاقِيَ فِي الْجَسَدِ لِشَهَوَاتِ النَّاسِ، بَلْ لِإِرَادَةِ اللَّهِ.

لَأَنَّ زَمَانَ الْحَيَاةِ الَّذِي مَضَى يَكْفِينَا لِنَكُونَ قَدْ عَمَلْنَا إِرَادَةَ الْأُمَّمِ، سَالِكِينَ فِي الدَّعَاةِ وَالشَّهَوَاتِ، وَإِدْمَانَ الْخَمْرِ، وَالْبَطْرِ، وَالْمُنَادِمَاتِ، وَعِبَادَةِ الْأَوْثَانِ الْمُحَرَّمَاتِ.

الْأَمْرُ الَّذِي فِيهِ يَسْتَعْرِبُونَ أَنْتُمْ لَسْتُمْ تَرْكُضُونَ مَعَهُمْ إِلَى فَيْضِ هَذِهِ الْخَلَاعَةِ عَيْنِهَا، مُجَدِّفِينَ.

الَّذِينَ سَوْفَ يُعْطُونَ حِسَاباً لِلَّذِي هُوَ عَلَى اسْتِعْدَادٍ أَنْ يَدِينَ الْأَحْيَاءَ وَالْأَمْوَاتِ.

فَإِنَّهُ لِأَجْلِ هَذَا بُشِّرَ الْمَوْتَى أَيْضاً، لِكَيْ يُدَانُوا حَسَبَ النَّاسِ بِالْجَسَدِ، وَلَكِنْ لِيَحْيُوا حَسَبَ اللَّهِ بِالرُّوحِ.





**The Acts**  
**الإبركسيس**

<p>Πραξις ἡ τε νενηιοτ ἡ ἀποστολος: ἐρε ποτςμον εθοταβ ψωπι νεμαν. Δμην.</p>	<p>The Acts of our fathers the apostles, may their blessings be with us all. Amen.</p>	<p>فصل من أعمال آبائنا الرسل الأظهر المشمولين بنعمة الروح القدس، بركتهم تكون معنا. آمين.</p>
<p><b>Πραξις ιβ: κε - ις: ιβ</b></p>	<p><b>Acts 12: 25 - 13: 12</b></p>	<p><b>أعمال 12 :13 – 25 :12</b></p>
<p>Βαρναβας δε νεμ Σαυλος αγκοτοτ εβολ δεν Ιεροσαλμη εταρχωκ ητ διακονια εβολ εατινι μη κελωαλλησ νεμωοτ φηεταττρενϋ χε Μαρκος.</p>	<p>And Barnabas and Saul returned from Jerusalem when they had fulfilled their ministry, and they also took with them John whose surname was Mark.</p>	<p>وَرَجَعَ بَرْنَابَا وَشَاوُلُ مِنْ أُورُشَلِيمَ بَعْدَ مَا كَمَّلَا الْخُدْمَةَ وَأَخَذَا مَعَهُمَا يُوحَنَّا الْمَلَقَّبَ مَرْكُسَ.</p>
<p>Не оуон εανιπροφитис δε νεμ εανρεϋτςβω δεν τεκκλησια ητε τηλθεοχια Βαρναβας νεμ Σιμων φηετομιοττ εροϋ χε Ηιτερ νεμ Λοτκιος πιΚυριννεος νεμ Μαναν πιψφηρ ηψαηψ ητε Ηρωδης πιτετρααρχης νεμ Σαυλος.</p>	<p>Now in the church that was at Antioch, there were certain prophets and teachers: Barnabas, Simeon who was called Niger, Lucius of Cyrene, Manaen who had been brought up with Herod the tetrarch, and Saul.</p>	<p>وَكَانَ فِي أَنْطَاكِيَةِ فِي الْكَنِيسَةِ هُنَاكَ أَنْبِيَاءُ وَمُعَلِّمُونَ: بَرْنَابَا وَسِمَعَانَ الَّذِي يُدْعَى نِيَجَرَ وَلُوكْيُوسَ الْقَيْرَوَانِيَّ وَمَنَايْنُ الَّذِي تَرَبَّى مَعَ هِيرُودُسَ رَئِيسِ الرَّبْعِ وَشَاوُلَ.</p>
<p>Εγχεμψι δε μηβοις οροε εγερνηστενι πεχε Πιπνεμα εθοταβ χε φωρχ νηι εβολ μη Βαρναβας νεμ Σαυλος επιεωβ εταιθαεμοτ εροϋ.</p>	<p>As they ministered to The Lord and fasted, the Holy Spirit said, “Now separate to Me Barnabas and Saul for the work to which I have called them.”</p>	<p>وَبَيْنَمَا هُمْ يَخْدُمُونَ الرَّبَّ وَيَصُومُونَ قَالَ الرُّوحُ الْقُدُسُ: «أَفْرِزُوا لِي بَرْنَابَا وَشَاوُلَ لِلْعَمَلِ الَّذِي دَعَوْتُهُمَا إِلَيْهِ</p>
<p>Ποτε αγερνηστενι οροε εταρτωβε οροε εταρχα χιχ εχωοτ οροε αρχατ εβολ.</p>	<p>Then, having fasted and prayed, and laid hands on them, they sent them away.</p>	<p>فَصَامُوا حِينَئِذٍ وَصَلُّوا وَوَضَعُوا عَلَيْهِمَا الْأَيْدِي ثُمَّ أَطْلَفُوهُمَا.</p>
<p>Невоот мен оуи εταροτορποτ εβολ ειτεν Πιπνεμα εθοταβ ατι</p>	<p>So, being sent out by the Holy Spirit, they went down to Seleucia, and from there they sailed to Cyprus.</p>	<p>فَهَذَا إِذْ أُرْسِلَا مِنَ الرُّوحِ الْقُدُسِ انْحَدَرَا إِلَى سَلُوكِيَةِ وَمِنْ هُنَاكَ سَافَرَا فِي الْبَحْرِ إِلَى قَبْرُسَ.</p>

ἐὲρην ἐσελεγκιὰ οὐοὺ ἐβόλ ἡματ  
αυερρωτ ἐΚυπρος.

Οὐοὺ ἐτατὶ ἐσαλαμινη ναυρωιω  
ἡπικαχι ἵτε Φνοῦτ δὲν νικηνασωση  
ἵτε νιλοῦδαι: ναρε ἡκείωαννης δε  
νεμωοτ εφοι ἡρεφωεμωι.

Εταυσεν τῆνος δε τηρς ψα  
ἐὲρην ἐπαφοῦ ατχιμι ἡοῦρωμι ἡὰχω  
ἡψευδοπροφητης ἡιλοῦδαι ἐπεφραν  
πε βαρ ιεζσοῦ.

Φαι ἡναρχη νεμ πιὰνοῦπατος  
Сергий Παυλος οῦρωμι ἡκατρηт: φαι  
δε αχμοῦτ ἐβαρναβας νεμ Саул  
ναρκωτ ἐσωτεμ ἐπικαχι ἵτε Φνοῦτ.

Ναϋτ δε ἐδοῦν ἐὲρατ ἡξε  
Ελγυας πιὰχω ἐψατοραεμ πεφραν  
σαρ ἡπαιρητ εφκωτ ἡσα φενε  
πιὰνοῦπατος ἐβόλ δὲν φηναετ.

Саулос δε ἐτε Παυλος πε  
ἐταρμωο ἐβόλ δὲν Πιπνεγμα εθοραβ.

Πεχαϋ: ὡ φνεομεε ἡχρоч νιβεν  
νεμ πετρωοῦ νιβεν ἡπυρι ἵτε  
πιδἡβολος πιχαχι ἵτε ἡμνι νιβεν  
ἡκχω ἡτοτκ ἐβόλ αν εκφωνε  
ἡνιμωιτ ετσοῦτων ἵτε Πβοις.

Οὐοὺ τῆνοῦ εἡππε ις τχιε ἡΠβοις  
εσει ἐὲρην ἐεχωκ οὐοὺ εκέωωπι εκοι

And when they arrived  
in Salamis, they preached  
the word of God in the  
synagogues of the Jews.  
They also had John as their  
assistant.

Now when they had  
gone through the island to  
Paphos, they found a certain  
sorcerer, a false prophet, a  
Jew whose name was Bar-  
Jesus,

who was with the  
proconsul, Sergius Paulus,  
an intelligent man. This  
man called for Barnabas and  
Saul and sought to hear the  
word of God.

But Elymas the sorcerer,  
for so his name is translated,  
withstood them, seeking to  
turn the proconsul away  
from the faith.

Then Saul, who also is  
called Paul, filled with the  
Holy Spirit, looked intently  
at him.

and said, “O full of all  
deceit and all fraud, you son  
of the devil, you enemy of  
all righteousness, will you  
not cease perverting the  
straight ways of The Lord?

And now, indeed, the  
hand of The Lord is upon  
you, and you shall be blind,

وَلَمَّا صَارَا فِي سَلَامِيَسَ نَادِيَا  
بِكَلِمَةِ اللَّهِ فِي مَجَامِعِ الْيَهُودِ. وَكَانَ  
مَعَهُمَا يُوحَنَّا خَادِمًا.

وَلَمَّا اجْتَازَا الْجَزِيرَةَ إِلَى پَافُوسَ  
وَجَدَا رَجُلًا سَاحِرًا نَبِيًّا كَذَابًا  
يَهُودِيًّا اسْمُهُ بَارِيسُوعُ.

كَانَ مَعَ الْوَالِي سِرْجِيُوسَ پُولُسَ  
وَهُوَ رَجُلٌ فَعِيمٌ. فَهَذَا دَعَا بَرْنَابَا  
وَسَاوُلَ وَالتَّمَسَ أَنْ يَسْمَعَ كَلِمَةَ  
اللَّهِ.

فَقَاوَمَهُمَا عَلِيمُ السَّاحِرُ لِأَنَّ هَكَذَا  
يُنْرَجَمُ اسْمُهُ طَالِبًا أَنْ يَفْسِدَ الْوَالِي  
عَنِ الْإِيمَانِ.

وَأَمَّا سَاوُلُ الَّذِي هُوَ پُولُسُ أَيْضًا  
فَأَمْتَلًا مِنَ الرُّوحِ الْقُدُسِ وَشَخَصَ  
إِلَيْهِ.

وَقَالَ: «أَيُّهَا الْمُمْتَلِي كُلِّ غَشِّ  
وَكُلِّ خُبْتٍ! يَا ابْنَ إِبْلِيسَ! يَا عَدُوَّ  
كُلِّ بَرٍّ! أَلَا تَرَالُ تُفْسِدُ سُبُلَ اللَّهِ  
الْمُسْتَقِيمَةَ؟»

فَالآنَ هُوَذَا يَدُ الرَّبِّ عَلَيْكَ فَتَكُونُ  
أَعْمَى لَا تُبْصِرُ الشَّمْسَ إِلَى  
حِينٍ. «فَفِي الْحَالِ سَقَطَ عَلَيْهِ

ὕβελδε ἵχναυ ὑφῆρη ἀν ὡα οὔρηον:  
οὔροε αατοτε ααρεὶ ἐδῆρη ἐξωε ἵχε  
οὔελολ νεμ οὔχακι οὔροε ναακωτ  
εαωῖνι ἵσα φηεθναττοτε.

Ποτε ἐτααηναυ ἵχε πιαῆνοὔπατοε  
ἐφηετααωωπι ααηαετ εαερεῶφηρη  
ἐεεε τῆεω ἵτε Πβοιε.

*Πισαχι δε ἵτε Πβοιε εαῆααι οὔροε  
εαῆαωαι: εαῆαμαει οὔροε εαῆετααρο:  
ἅεε τῆεα ἵεακῆηα ἵτε φῆοὔτ:  
ἅμην.*

not seeing the sun for a time.” And immediately a dark mist fell on him, and he went around seeking someone to lead him by the hand.

Then the proconsul believed, when he saw what had been done, being astonished at the teaching of The Lord.

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

ضباب وظلمة فجعل يدور ملتمساً  
من يقدوده بيده.

فألوي حينئذ لما رأى ما جرى  
أمن منذ هشا من تعليم الرب.

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

## Synaxarium of Abib 21

سنكسار اليوم الحادي والعشرون من شهر أبيب

1. The Monthly Commemoration of the Virgin St. Mary, the Theotokos
2. The Departure of St. Sisinnios (Sosenius), the Eunuch

1. التذكار الشهري لوالدة الإله القديسة مريم العذراء
2. نياحة القديس سوسينيوس الخصي

### 1. The Monthly Commemoration of the Virgin St. Mary, the Theotokos

On this day, the church celebrates the monthly commemoration of the pure Lady, St. Mary the Virgin, the mother of God, through whom was the salvation of Adam and his offspring.

May the blessing of her holy intercession be with us all. Amen.

1. التذكار الشهري لوالدة الإله القديسة مريم العذراء  
في مثل هذا اليوم، تُعبد الكنيسة بالتذكار الشهري لوالدة الإله القديسة مريم العذراء التي منها كان الخلاص لأدم وذريته. بركة شفاعتها المقدسة فلتنك معنا. أمين.

### 2. The Departure of St. Sisinnios (Sosenius), the Eunuch

On this day also, of the year 147 of the martyrs, 451 AD, St. Sisinnios (Sosenius), the Eunuch, departed. This saint was one of the men in the royal palace of emperor Theodosius the great. He was a charitable man, full of grace and wisdom.

When the third Ecumenical Council convened at Ephesus to judge Nestor, this saint ministered to St. Cyril (Kyrillos) the Great, and the rest of the holy members of the council. It happened that he fell ill during that time

2. نياحة القديس سوسينيوس الخصي وفيه أيضاً من سنة 147 للشهداء، سنة 451 ميلادية، تنجح القديس سوسينيوس الخصي. كان هذا القديس من رجال قصر الملك ثاودوسيوس الكبير. وكان كثير الرحمة مملوءاً نعمة وحكمة. ولما اجتمع المجمع المسكوني الثالث بأفسس لمحاكمة نسطور، كان هذا القديس يقوم بخدمة القديس كيرلس الكبير بابا الإسكندرية وباقي أعضاء المجمع من قبل

and St. Cyril prayed to God for his sake, and St. Sisinnios was healed. He gave all his money to the poor and the needy. Shortly after, he departed in peace. St. Cyril prayed over him, and he was buried with great veneration. St. Cyril arranged an annual commemoration for St. Sisinnios on this day.

May the blessing of his prayers be with us all. Amen.  
And glory be to God, now and forever. Amen.

الملك ثاودوسيوس. واتفق أنه مرض في ذلك الحين. فصلى القديس كيرلس من أجله إلى الله فشفى. وفرق كل ماله على الفقراء والمساكين. ثم تنيح بسلام فصلى عليه القديس كيرلس ودفنوه بإكرام جليل. ورتب القديس كيرلس تذكراً له يعمل في مثل هذا اليوم من كل سنة. بركة صلواته فلتكن معنا. آمين. ولربنا المجد دائماً أبدياً. آمين.

## The Liturgy Psalm

مزمور القديس

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

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

Ψαλμος τω Δαυιδ ρ̄ϛ̄: ῑα	Psalm 97: 11, 12	مزمور 96: 11
<p>Ονορωινη αεψαι ν̄νῑθ̄μ̄ηι: νεμ ονορωνοϋ ν̄ν̄η̄ε̄τ̄σ̄ο̄ῡτ̄ω̄ν̄ θ̄εν̄ πο̄ῡθ̄η̄τ̄: ο̄ῡνοϋ ν̄ῑθ̄μ̄ηι θ̄εν̄ Π̄β̄ο̄ῑς: ο̄ῡο̄ς̄ ο̄ῡω̄η̄ς̄ ε̄β̄ο̄λ̄ μ̄φ̄μ̄ε̄ν̄ῑ η̄ν̄τε̄ τε̄ρ̄μ̄ε̄τ̄ᾱς̄ῑο̄ς̄. Αλληλοιᾱ.</p>	<p>Light is sown for the righteous, and gladness for the upright in heart. Rejoice in The Lord, you righteous, and give thanks at the remembrance of His holy name. Alleluia.</p>	<p>نور أشرق للصديقين وفرح للمستقيمي القلوب. افرحوا أيها الصديقون بالرب. واعترفوا لذكر قدسه. هليلويا.</p>

## The Liturgy Gospel

إنجيل القديس

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

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

<p>Ο̄τ̄ᾱνᾱς̄η̄ω̄ς̄ῑς̄ ε̄β̄ο̄λ̄ θ̄εν̄ πῑε̄τ̄ᾱς̄τ̄ε̄λῑο̄ν̄ ε̄θ̄ο̄ῡᾱβ̄ κᾱτᾱ λ̄ο̄ῡκᾱν̄ ᾱς̄ῑο̄ῡ.</p>	<p>A chapter according to Saint Luke, may his blessings be with us. Amen.</p>	<p>فصل من إنجيل معلمنا لوقا البشير. بركاته علينا آمين.</p>
<p>Λουκαν ῑα: ν̄ς̄ - ῑβ̄: ῑβ̄</p>	<p>Luke 11: 53 - 12: 12</p>	<p>لوقا 11: 53 - 12: 12</p>

Ἐταρὶ δὲ ἐβόλ ἡμαρ ἀτερρητς  
 ἵξε νικαδ̄ νεμ νιΦαρισεος̄ ἐσομς  
 ἵκακωσ ογοθ̄ ἐσαζι νεμας̄ εθε  
 θανηω.

Ἐτβ̄ιχροϋ ἐχορϋϋ ἵνοτσαζι ἐβόλ  
 θεν ρωϋ.

Ἐνοις ἐταρθωοτ̄ ἵξε θανθ̄βα  
 ἡμηω θωστε ἵτοτρωμι ἐξεν  
 νοτ̄ερνοτ̄ ἀτερρητς ἵχοσ  
 ἵνεϋμαθητς ἵγορπ μαθ̄οτην  
 ἐρωτην ἐβόλ θα π̄ωμ̄ηρ ἵτε  
 νιΦαρισεος̄ ἐτε τοτ̄μετωβι τε.

Ἰμμον̄ ἕλι εϋθωβς̄ χε ἵναϋωρπ  
 ἐβόλ ἀν ογοθ̄ ἡμμον̄ πετ̄ηπ̄ χε  
 σενᾱεμι ἐροϋ ἀν.

Ἦν ταρ̄ ἐτετενναζοτοτ̄ θεν  
 ἵχακι σενασοθ̄μοτ̄ θεν̄ φ̄οτω̄ινι ογοθ̄  
 φ̄η̄εταρετενσαζι ἡμοϋ θεν̄ φ̄μαϋϋ  
 θεν̄ νιταμιον̄ ετ̄εθιωτ̄ ἡμοϋ θιζεν  
 νιζενεφωρ.

†̄χω δὲ ἡμοσ̄ νωτην̄ ναϋφ̄ηρ̄ χε  
 ἡπερ̄εθ̄οτ̄ θ̄ατ̄η ἵνηεθ̄ναθ̄ωτεβ̄  
 ἡπετενσωμᾱ ογοθ̄ μενεσ̄ᾱ ναι  
 ἡμον̄τωοτ̄ ἡματ̄ ἵθ̄λι ἵθ̄ογ̄ο̄ ἐαιϋ.

†̄ναταμωτην̄ χε ἀριθ̄οτ̄ θ̄ατ̄η  
 ἵνιμ̄ ἀριθ̄οτ̄ θ̄ατ̄η ἡφ̄η̄ετε̄ μενεσ̄ᾱ

And as He said these things to them, the scribes and the Pharisees began to assail Him vehemently, and to cross-examine Him about many things,

lying in wait for Him, and seeking to catch Him in something He might say, that they might accuse Him.

In the meantime, when an innumerable multitude of people had gathered together, so that they trampled one another, He began to say to His disciples first of all, "Beware of the leaven of the Pharisees, which is hypocrisy.

For there is nothing covered that will not be revealed, nor hidden that will not be known.

Therefore, whatever you have spoken in the dark will be heard in the light, and what you have spoken in the ear in inner rooms will be proclaimed on the housetops."

And I say to you, My friends, do not be afraid of those who kill the body, and after that have no more that they can do.

But I will show you whom you should fear: Fear Him who, after He has killed, has power to cast

وَفِيمَا هُوَ يُكَلِّمُهُمْ بِهَذَا ابْتَدَأَ الْكَتَبَةَ  
 وَالْفَرِيسِيُّونَ يَحْتَفُونَ جِدًّا  
 وَيُصَادِرُونَهُ عَلَى أُمُورٍ كَثِيرَةٍ.

وَهُمْ يَرِاقِبُونَهُ طَالِبِينَ أَنْ  
 يَصْطَادُوا شَيْئًا مِنْ فَمِهِ لِكَيْ  
 يَشْتَكُوا عَلَيْهِ.

وَفِي أَثْنَاءِ ذَلِكَ إِذِ اجْتَمَعَ رِبَوَاتُ  
 الشَّعْبِ حَتَّى كَانَ بَعْضُهُمْ يَدُوسُ  
 بَعْضًا ابْتَدَأَ يَقُولُ لِتَلَامِيذِهِ: «أَوَّلًا  
 تَحَرَّزُوا لِأَنْفُسِكُمْ مِنْ خَمِيرِ  
 الْفَرِيسِيِّينَ الَّذِي هُوَ الرِّيَاءُ.

فَلَيْسَ مَكْتُومٌ لَنْ يُسْتَعْلَنَ وَلَا خَفِيٌّ  
 لَنْ يُعْرَفَ.

لِذَلِكَ كُلُّ مَا قَلْتُمُوهُ فِي الظَّلْمَةِ  
 يُسْمَعُ فِي النُّورِ وَمَا كَلَّمْتُمْ بِهِ  
 الْأُذُنَ فِي الْمَخَادِعِ يَنْدَى بِهِ عَلَى  
 السُّطُوحِ.

وَلَكِنْ أَقُولُ لَكُمْ يَا أَحِبَّائِي لَا  
 تَخَافُوا مِنَ الَّذِينَ يَقْتُلُونَ الْجَسَدَ  
 وَبَعْدَ ذَلِكَ لَيْسَ لَهُمْ مَا يَفْعَلُونَ  
 أَكْثَرَ.

بَلْ أَرِيكُمْ مِمَّنْ تَخَافُونَ خَافُوا مِنَ  
 الَّذِي بَعْدَ مَا يَقْتُلُ لَهُ سُلْطَانٌ أَنْ  
 يُقْفَى فِي جَهَنَّمَ. نَعَمْ أَقُولُ لَكُمْ مِنْ  
 هَذَا خَافُوا.

εθρεψωτεβ ογοντες ερωπι εβιοτι  
ετρεεεεεεεε εβα τρω υμοσ νωτεν γε  
αρισοτ εατην υφαι.

μη τιοτ νδαε αν ετοττ υμωοτ  
εβολ εα τεβι ενοττ οτοε οται εβολ  
νηητοτ νεοεβω εροε αν υπεεμο υ  
φνοττ.

αλλα νικεωι ντετεναφε εειπ  
τηρον: υπερεροτ τετενοτοτ  
εοτημω νδαε.

τρω δε υμοσ νωτεν γε ογον  
νιβεν εθναοτωνε εβολ νηητ υπεεμο  
νηηρωι Πωηρι εωε υφρωι  
ναοτωνε εβολ νηητοτ υπεεμο  
νηηαστελοε ντε φνοττ.

φη δε εθναοτοτ εβολ υπεεμο  
νηηρωι εθναοτοτ εβολ εωε υπεεμο  
νηηαστελοε ντε φνοττ.

οτοε ογον νιβεν εθναε οταε  
ηεα Πωηρι υφρωι εθναεαε ναε  
εβολ: φη δε εθναεοτα επιπνευμα  
εθοταε ηνοτ εωε ναε εβολ.

εοταν δε αρωανεν θηνοτ εδοτη  
ενηεναεωε ηευ νιαρχη ηευ  
νηετοεα υπερερωωωε γε πωε ηε οτ  
πε ετετενναεροτ υμοε ηε οτ πε  
ετετενναεοε.

into hell; yes, I say to you,  
fear Him!

Are not five sparrows  
sold for two copper coins?  
And not one of them is  
forgotten before God.

But the very hairs of  
your head are all numbered.  
Do not fear therefore; you  
are of more value than  
many sparrows.

Also I say to you,  
whoever confesses Me  
before men, him the Son of  
Man also will confess  
before the angels of God.

But he who denies Me  
before men will be denied  
before the angels of God.

And anyone who speaks  
a word against the Son of  
Man, it will be forgiven  
him; but to him who  
blasphemes against the  
Holy Spirit, it will not be  
forgiven.

Now when they bring  
you to the synagogues and  
magistrates and authorities,  
do not worry about how or  
what you should answer, or  
what you should say.

أَلَيْسَتْ خَمْسَةٌ عَصَافِيرَ تَبَاعُ  
بِفَلْسَيْنِ وَوَاحِدٍ مِنْهَا لَيْسَ مَنْسِيًّا  
أَمَامَ اللَّهِ.

بَلْ شُعُورُ رُؤُوسِكُمْ أَيْضًا جَمِيعُهَا  
مُحْصَاةٌ فَلَا تَخَافُوا. أَنْتُمْ أَفْضَلُ مِنْ  
عَصَافِيرَ كَثِيرَةٍ.

وَأَقُولُ لَكُمْ كُلُّ مَنْ اعْتَرَفَ بِي قَدَّامَ  
النَّاسِ يَعْتَرِفُ بِهِ ابْنُ الْإِنْسَانِ  
قَدَّامَ مَلَائِكَةِ اللَّهِ.

وَمَنْ أَنْكَرَنِي قَدَّامَ النَّاسِ يُنْكَرُ قَدَّامَ  
مَلَائِكَةِ اللَّهِ.

وَكُلُّ مَنْ قَالَ كَلِمَةً عَلَى ابْنِ  
الْإِنْسَانِ يُعْفَرُ لَهُ وَأَمَّا مَنْ جَدَّفَ  
عَلَى الرُّوحِ الْقُدُسِ فَلَا يُعْفَرُ لَهُ.

وَمَتَى قَدَّمُوكُمْ إِلَى الْمَجَامِعِ  
وَالرُّؤُسَاءِ وَالسَّلَاطِينِ فَلَا تَهْتَمُّوا  
كَيْفَ أَوْ بِمَا تَحْتَجُّونَ أَوْ بِمَا  
تَقُولُونَ.

Πνεῦμα γὰρ εἶπα  
ναῖταβωτεν ὅτε ἴσῳτε ἕτε ἡμῶν  
ἐνηεθασεῖτε ἡχοτοῦ.

*Πῶς φα Πεννοῦτ πε ψα ἐνεθ  
ἴτε νι ἐνεθ: ἀμην.*

For the Holy Spirit will  
teach you in that very hour  
what you ought to say.

*Glory be to God  
forever.*

لأنَّ الرُّوحَ الْقُدُسَ يُعَلِّمُكُمْ فِي تِلْكَ  
السَّاعَةِ مَا يَجِبُ أَنْ تَقُولُوهُ.

*والمجد لله دائماً.*



# Katameros Readings for the 22<sup>nd</sup> Day of Abib

## قطمارس قراءات اليوم الثاني والعشرون من شهر أبيب المبارك

### ΚΟΥΧΟΥΤ ΣΝΑΥ ΝΕΞΟΥΤ ΜΠΙΔΒΟΥ ΕΠΗΠ

#### ΡΟΥΖΙ

#### Vespers Psalm مزمور العشيّة

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

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

ΨΑΛΜΟΣ ΤΩ ΔΑΥΙΔ Δ': Ε - Η	Psalm 4: 6 - 8	مزمور 4: 6 - 8
<p>Δφεροϋμηιμι ε̅ρρηι ε̅ρων̅ η̅νε            φ̅ον̅ωι̅νι̅ η̅τε̅ πε̅κ̅ρο̅ Π̅βο̅ις: ακ̅τ̅ η̅νο̅ν̅οϋ            ε̅δ̅ρηι̅ ε̅πα̅ρη̅τ:̅ χ̅ε̅ η̅θο̅κ̅ μ̅μα̅τα̅τ̅κ̅            Π̅βο̅ις: ακ̅θη̅ρω̅πι̅ θ̅εν̅ ο̅υ̅ε̅λ̅πι̅ς.            Δ̅λ̅λ̅η̅λο̅υ̅ι̅α̅.</p>	<p>The light of Your countenance, O Lord, has been shined upon us. You have given gladness to my heart, for You alone, O Lord, have caused me to dwell in hope. Alleluia.</p>	<p>قد ارتسم علينا نور وجهك يارب، أعطيت سروراً لقلبي. لأنك أنت وحدك يارب، أسكنتني على الرجاء. هليلويا.</p>

#### Vespers Gospel إنجيل العشيّة

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

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

<p>Ο̅υ̅ὰ̅να̅ς̅νω̅σι̅ς̅ ε̅βο̅λ̅ θ̅εν̅            Π̅ε̅τα̅ς̅ε̅λ̅ι̅ον̅ ε̅θο̅υ̅α̅β̅ κα̅τα̅ υ̅α̅θ̅ε̅ον̅            α̅ς̅ιο̅υ̅.</p>	<p>A chapter according to Saint Matthew, may his blessings be with us. Amen.</p>	<p>فصل من إنجيل معلمنا متي البشير. بركاته علينا آمين.</p>
<p>υ̅α̅θ̅ε̅ον̅ ι̅ϛ̅: κ̅Δ̅ - κ̅Η̅</p>	<p>Matthew 16: 24 - 28</p>	<p>متى 16: 24 - 28</p>
<p>Π̅ο̅τε̅ πε̅χε̅ Ι̅η̅σο̅υ̅ς̅ η̅νε̅ψ̅μα̅θη̅τ̅η̅ς̅:            χ̅ε̅ φ̅η̅ε̅θο̅υ̅ω̅υ̅ ε̅μο̅ω̅ι̅ η̅ς̅ω̅ι̅ μα̅ρε̅ψ̅χο̅λ̅ο̅υ̅            ε̅βο̅λ̅: ο̅υ̅ο̅ς̅ μα̅ρε̅ψ̅ω̅λι̅ μ̅πε̅ψ̅τ̅α̅υ̅ρο̅ς̅</p>	<p>Then Jesus said to His disciples, "If anyone desires to come after Me, let him deny himself, and take up his cross, and follow Me.</p>	<p>حينئذ قال يسوع لتلاميذه: إن أراد أحد أن يأتي ورائي فلينكر نفسه ويحمل صليبه ويتبعني.</p>

ἵστερμωυ ἵνωι.

Φη γαρ εθουωυ ἕνοθευ  
ἵστερψυχη ερετακος: φη δε  
εθνατακο ἵστερψυχη εθβητ ερεξευς.

Ου γαρ ετε πρωμι ναχευθου  
ἕμοϋ αϋωανχευθου ἕπικοςμοϋ  
τηρϋ τερψυχη δε ἵστερϋοσι ἕμοϋ:  
ἕμοι ου πετε πρωμι ναθηϋ ἵτωεβιω  
ἵστερψυχη.

Πωηρι γαρ ἕφρωμι ερηουοϋ θεν  
ἵπωου ἵτε Περϋωτ νευ νεϋαττελοϋ:  
ουοθ τοτε εἵναϋ ἕπιουαι πιοται κατα  
νεϋεβουι.

Αμην ϋχω ἕμοϋ νωτεν χε ουον  
θαουουον θεν νηετοθι ερατου ἕπαμια  
ἵσεναχευϋπι ἕφμουοϋ αν ωατοϋναϋ  
εΠωηρι ἕφρωμι ερηουοϋ θεν  
τεϋμετοϋρο.

*Πῶου φα Πενουϋ πε ωα ενεε  
ἵτε νι ενεε: ἀμην.*

For whoever desires to  
save his life will lose it, but  
whoever loses his life for  
My sake will find it.

For what profit is it to a  
man if he gains the whole  
world, and loses his own  
soul? Or what will a man  
give in exchange for his  
soul?

For the Son of Man will  
come in the glory of His  
Father with His angels, and  
then He will reward each  
according to his works.

Assuredly, I say to you,  
there are some standing here  
who shall not taste death till  
they see the Son of Man  
coming in His kingdom.”

*Glory be to God forever.*

فَإِنَّ مَنْ أَرَادَ أَنْ يُخَلِّصَ نَفْسَهُ  
يُهْلِكُهَا وَمَنْ يُهْلِكُ نَفْسَهُ مِنْ أَجْلِي  
يَجِدُهَا.

لَأَنَّهُ مَاذَا يَنْتَفِعُ الْإِنْسَانُ لَوْ رَجَحَ  
الْعَالَمَ كُلَّهُ وَخَسِرَ نَفْسَهُ؟ أَوْ مَاذَا  
يُعْطِي الْإِنْسَانُ فِدَاءً عَنِ نَفْسِهِ؟

فَإِنَّ ابْنَ الْإِنْسَانِ سَوْفَ يَأْتِي فِي  
مَجْدِ أَبِيهِ مَعَ مَلَائِكَتِهِ وَحِينَئِذٍ  
يُجَازِي كُلَّ وَاحِدٍ حَسَبَ عَمَلِهِ.

الْحَقُّ أَقُولُ لَكُمْ إِنَّ مِنْ الْقِيَامِ هَهُنَا  
قَوْمًا لَا يَذُوقُونَ الْمَوْتَ حَتَّى يَرَوْا  
ابْنَ الْإِنْسَانِ آتِيًا فِي مَلَكُوتِهِ.

*والمجد لله دائماً.*

## Ψωρη

### Matins Psalm

مزمو ر باكر

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

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

Ψαλωμοϋ τω Δαυιδ ε: ια, ιβ

Psalm 5: 11, 12

المزمور 5: 11، 12

<p>Εὐεῶντων ἡμῶν ἠΐθε ἡμεῖς      τῆρου εἴμει ἡπεκραν: γε ἠθοκ      ἀκῆου ἐπιθῆμι Πῶοις: ἡφρητ      ἠονροπλον ἠτε οντματ: ακτ      ἠονχλου ἐζων. <b>Ἀλληλοῖα.</b></p>	<p>And all who love Your name shall be proud in You. For You, O Lord, have blessed the righteous: as a shield of favor You have crowned us. <b>Alleluia.</b></p>	<p>ويفتخر بك كل الذين يحبون اسمك. لأنك أنت باركت الصديق يا رب. كما بترس المسرة كللتنا. <b>هللوياء.</b></p>
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**Matins Gospel**  
**إنجيل باكر**

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

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

<p>Οὐὰναστωσις ἐβουλ θεν      πιερασσελιον εσοταβ κατα Ὑαθεον      ασιοτ.</p>	<p>A chapter according to Saint Matthew, may his blessings be with us. Amen.</p>	<p>فصل من إنجيل معلمنا متي البشير. بركاته علينا أمين.</p>
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<b>Ὑαθεον ι: ἠἠ - ἠβ</b>	<b>Matthew 10: 34 - 42</b>	<b>متى 10: 34 - 42</b>
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<p>Ὑπερμετὶ γε ἐταιῖ ἐριοτὶ      ἠονρῖρηνηθ ειζειν πικαρι μεταιῖ ἐριοτὶ      ἠονρῖρηνηθ αν αλλα οτσηφι.      Διὶ ταρ ἐφερχ ονρωμι ἐπεριωτ      οτοθ οτρηρι ἐτεσματ οτοθ οτρηλετ      ἐτεσρωμι.      Οτοθ νενηχαχι ἡπιρωμι νε      νερημεῖνη.      Φνεθμει ἡπεριωτ ιε τερηματ      ἐροτεροι ἡμεπῶα ἡμοι αν: οτοθ      φνεθμει ἡπεριωρηι ιε τερηρηρι      ἐροτεροι ἡμεπῶα ἡμοι αν.</p>	<p>Do not think that I came to bring peace on earth. I did not come to bring peace but a sword.      For I have come to ‘set a man against his father, a daughter against her mother, and a daughter-in-law against her mother-in-law;’ and ‘a man’s enemies will be those of his own household.’      He who loves father or mother more than Me is not worthy of Me. And he who loves son or daughter more than Me is not worthy of Me.</p>	<p>لَا تَظَنُّوا أَنِّي جِئْتُ لِأَلْقِي سَلَامًا عَلَى الْأَرْضِ. مَا جِئْتُ لِأَلْقِي سَلَامًا بَلْ سِيفًا.      فَإِنِّي جِئْتُ لِأَفْرِقَ الْإِنْسَانَ ضِدَّ أَبِيهِ وَالْإِبْنَةَ ضِدَّ أُمِّهَا وَالْكَنَّةَ ضِدَّ حَمَاتِهَا.      وَأَعْدَاءُ الْإِنْسَانِ أَهْلُ بَيْتِهِ.      مَنْ أَحَبَّ أَبَا أَوْ أُمَّأَ أَكْثَرَ مِنِّي فَلَا يَسْتَحِقُّنِي وَمَنْ أَحَبَّ ابْنًا أَوْ ابْنَةً أَكْثَرَ مِنِّي فَلَا يَسْتَحِقُّنِي.</p>
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Φη̅ε̅τε̅ν̅ε̅να̅ω̅λι̅ ἄ̅πε̅ρ̅ς̅τα̅ρ̅ος̅ ἀ̅ν̅  
ο̅υ̅ος̅ ἡ̅τε̅ρ̅μο̅υ̅ ἡ̅νω̅ι̅ ρ̅ε̅μ̅π̅ω̅α̅ ἄ̅μο̅ι  
ἀ̅ν̅.

Φη̅ε̅τα̅ρ̅χι̅μι̅ ἡ̅τε̅ρ̅ψ̅υ̅χ̅η̅ ε̅ρ̅ε̅τα̅κο̅ς̅:  
φ̅η̅ δ̅ε̅ ε̅θ̅να̅τα̅κο̅ ἡ̅τε̅ρ̅ψ̅υ̅χ̅η̅ ε̅θ̅β̅η̅τ̅  
ε̅ρ̅ε̅χ̅ε̅μ̅ς̅.

Φη̅ε̅τ̅ω̅π̅ ἄ̅μο̅ω̅τε̅ν̅ ἀ̅ρ̅ω̅π̅ ἄ̅μο̅ι  
ο̅υ̅ος̅ φ̅η̅ε̅τ̅ω̅π̅ ἄ̅μο̅ι ἀ̅ρ̅ω̅π̅  
ἄ̅φ̅η̅ε̅τα̅ρ̅τα̅ο̅υ̅ο̅ι̅.

Φη̅ε̅τ̅ω̅π̅ ἡ̅νο̅ῦ̅π̅ρο̅φ̅η̅τ̅η̅ς̅ ε̅φ̅ρα̅ν̅  
ἡ̅νο̅ῦ̅π̅ρο̅φ̅η̅τ̅η̅ς̅ ε̅ρ̅ε̅β̅ι̅ ἄ̅φ̅ε̅χ̅ε̅  
ἡ̅νο̅ῦ̅π̅ρο̅φ̅η̅τ̅η̅ς̅ ο̅υ̅ος̅ φ̅η̅ε̅τ̅ω̅π̅ ἡ̅νο̅ῦ̅θ̅η̅μι̅  
ε̅φ̅ρα̅ν̅ ἡ̅νο̅ῦ̅θ̅η̅μι̅ ε̅ρ̅ε̅β̅ι̅ ἄ̅φ̅ε̅χ̅ε̅  
ἡ̅νο̅ῦ̅θ̅η̅μι̅.

Ο̅υ̅ος̅ φ̅η̅ε̅θ̅να̅τ̅ε̅ ο̅υ̅α̅ι̅ ἡ̅ν̅α̅ι̅κο̅υ̅σι̅  
ἡ̅νο̅ῦ̅α̅φο̅τ̅ ἄ̅μο̅ω̅ο̅υ̅ ρ̅ω̅χ̅ μ̅ο̅νο̅ν̅ ε̅φ̅ρα̅ν̅  
ἡ̅νο̅ῦ̅α̅θ̅η̅τ̅η̅ς̅ ἀ̅μ̅η̅ν̅ ἡ̅νω̅ι̅ μ̅ο̅ς̅ ἡ̅νω̅τε̅ν̅  
χ̅ε̅ ἡ̅ν̅ε̅ρ̅τα̅κο̅ ἡ̅νω̅ε̅ π̅ε̅ρ̅ε̅χ̅ε̅

*Π̅ῶ̅ο̅υ̅ φ̅α̅ Π̅ε̅ν̅η̅ο̅υ̅ῆ̅ π̅ε̅: ὡ̅α̅ ἔ̅νε̅ε̅  
ἡ̅τε̅ ἡ̅ι̅ ἔ̅νε̅ε̅: ἀ̅μ̅η̅ν̅.*

And he who does not  
take his cross and follow  
after Me is not worthy of  
Me.

He who finds his life  
will lose it, and he who  
loses his life for My sake  
will find it.

He who receives you  
receives Me, and he who  
receives Me receives Him  
who sent Me.

He who receives a  
prophet in the name of a  
prophet shall receive a  
prophet's reward. And he  
who receives a righteous  
man in the name of a  
righteous man shall receive  
a righteous man's reward.

And whoever gives one  
of these little ones only a  
cup of cold water in the  
name of a disciple,  
assuredly, I say to you, he  
shall by no means lose his  
reward.

*Glory be to God forever.*

وَمَنْ لَا يَأْخُذُ صَلِيبَهُ وَيَتَّبِعْنِي فَلَا  
يَسْتَحِقُّنِي.

مَنْ وَجَدَ حَيَاتَهُ يُضِيعُهَا وَمَنْ  
أَضَاعَ حَيَاتَهُ مِنْ أَجْلِي يَجِدُهَا.

مَنْ يَقْبَلُكُمْ يَقْبَلُنِي وَمَنْ يَقْبَلُنِي  
يَقْبَلُ الَّذِي أَرْسَلَنِي.

مَنْ يَقْبَلُ نَبِيًّا بِاسْمِ نَبِيٍّ فَأَجْرَ نَبِيٍّ  
يَأْخُذُ وَمَنْ يَقْبَلُ بَارًّا بِاسْمِ بَارٍّ  
فَأَجْرَ بَارٍّ يَأْخُذُ.

وَمَنْ سَقَى أَحَدًا هُوًّا لَاءَ الصَّغَارِ  
كَأْسَ مَاءٍ بَارِدٍ فَقَطُّ بِاسْمِ تَلْمِيذٍ  
فَالْحَقُّ أَقُولُ لَكُمْ إِنَّهُ لَا يُضِيعُ  
أَجْرَهُ.

*والمجد لله دائماً.*

**Liturgy Readings**  
قراءات القديس

**The Pauline Epistle**  
رسالة بولس الرسول

**Ἐπιστολὴ ἑπτὰ Πάυλος Πάπστολος**

Παῦλος φῶκ ἁπενδοῖς Ἰησοῦς  
Πιχριστος: παποστολος εταθεμ:  
φηεταταωφ επιζηωεννοφι ντε  
Φνοϋϋ.

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

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

**Ἡρωμεος ἡ: ἡ - λ**

**Romans 8: 18 - 30**

**رومية 8: 18 - 30**

Ἐμενι ταρ γε σεμπωα αν ηξε  
νικατθ ντε παισνοϋ ντε ϋνοϋ  
ἁπιωον εθναδωρπ ναη εβολ.

For I consider that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us.

فَأَنِّي أَحْسِبُ أَنَّ أَلَمَ الزَّمَانِ الْحَاضِرِ لَا تُقَاسُ بِالْمَجْدِ الْعَتِيدِ أَنْ يُسْتَعْلَنَ فِيْنَا.

Πωανσομς ταρ εβολ ητε πικωντ  
αρσομς εβολ θατθη ἁπιδωρπ εβολ  
ητε νιωηρι ητε Φνοϋϋ.

For the earnest expectation of the creation eagerly waits for the revealing of the sons of God.

لَأَنَّ اِنْتِظَارَ الْخَلِيقَةِ يَتَوَقَّعُ اسْتِعْلَانَ أَبْنَاءِ اللَّهِ.

Πικωντ ταρ αρδνεχωϋ  
ηϋμετεφληνοϋ ηϋρωωϋ αν αλλα εθε  
φηετατθρεϋδνεχωϋ θεη οηεελπισ.

For the creation was subjected to futility, not willingly, but because of Him who subjected it in hope;

إِذْ أُخْضِعَتِ الْخَلِيقَةُ لِلْبُطْلِ لَيْسَ طَوْعًا بَلْ مِنْ أَجْلِ الَّذِي أُخْضِعَهَا عَلَى الرَّجَاءِ.

Ἐε ηθοϋ εωϋ πικωντ ἑναερρεμθε  
εβολ εα ϋμετβωκ ητε ητακο εδρη  
εϋμετρεμθε ητε ηωον ητε νιωηρι  
ητε Φνοϋϋ.

because the creation itself also will be delivered from the bondage of corruption into the glorious liberty of the children of God.

لَأَنَّ الْخَلِيقَةَ نَفْسَهَا أَيْضًا سَتُعْتَقُ مِنْ عُيُودِيَّةِ الْفَسَادِ إِلَى حُرِّيَّةِ مَجْدِ أَوْلَادِ اللَّهِ.

Ἰενσωοτη μεη ταρ γε πικωντ  
τηρϋ ϋαθου νεμαν οτοϋ εϋηνακθι  
νεμαν ωα εδοτη εϋνοϋ.

For we know that the whole creation groans and labors with birth pangs together until now.

فَأِنَّا نَعْلَمُ أَنَّ كُلَّ الْخَلِيقَةِ تَنُوحُ وَتَتَمَخَّضُ مَعًا إِلَى الْآنِ.

Οὐ μόνον δε ἀλλὰ νευ ἄνον ζωη  
τενφιὰζου ἐτὰρ ἀρχη ἵτε πῖπνευμα  
ἵτοτεν ογοζ ἄνον τενφιὰζου ἵδῆρη  
ἵδῆτεν ενχοῦπτ ἐβολ δατῆη  
ἵτμετῶρη πιωτ ἵτε πενωμα.

Ετανοζεμ ταρ δεν οτρελιπ:  
οτρελιπ δε εννατ ἐροσ νοτρελιπ αν  
τε: φη ταρ ἐψαρε οται νατ ἐροσ  
ψαφερζνπομονιη ἐροσ.

Ισζε δε φηετennaτ ἐροσ αν  
τεπερζελιπ ἐροσ ἐβολ ζιτεν  
οτζνπομονη τενχοῦπτ ἐβολ δαχωσ.

Παιρητ δε οη πῖπνευμα ἵτῆτοτς  
ἵτενμετχωβ οτ ταρ ἵτωβζ ἐτενηαισ  
κατα φρητ ετςωε ἵτενεμι αν ἀλλὰ  
ἵθοσ πῖπνευμα ἵερζοτὸ σεμῖ ἐδῆρη  
ἐχωη δεν ζανφιὰζου ἵατσαζι  
ἵμωοτ.

Φη δε ετδोटδет ἵνιζηт ἵσωοτη  
ζε οτ πε φμενῖ ἵτε Πῖπνευμα ζε  
αφσεμῖ ἐφνοττ ἐχεν νηεθοταβ.

Πενσωοτη δε ζε νηετερὰζαпан  
ἵφνοττ ψαφερ ζωβ νευωοτ δεν ζωβ  
νιβεν εθνανετ νηεταφθαζμοοτ κατα  
πεψορηπ ἵθωω.

Not only that, but we also who have the firstfruits of the Spirit, even we ourselves groan within ourselves, eagerly waiting for the adoption, the redemption of our body.

For we were saved in this hope, but hope that is seen is not hope; for why does one still hope for what he sees?

But if we hope for what we do not see, we eagerly wait for it with perseverance.

Likewise the Spirit also helps in our weaknesses. For we do not know what we should pray for as we ought, but the Spirit Himself makes intercession for us with groanings which cannot be uttered.

Now He who searches the hearts knows what the mind of the Spirit is, because He makes intercession for the saints according to the will of God.

And we know that all things work together for good to those who love God, to those who are the called according to His purpose.

وَأَيْسَ هَكَذَا فَقَطْ بَلْ نَحْنُ الَّذِينَ لَنَا  
بَاكُورَةُ الرُّوحِ نَحْنُ أَنْفُسَنَا أَيْضًا  
نَنْ فِي أَنْفُسِنَا مُتَوَقِّعِينَ التَّبَيُّ  
فِدَاءَ أَجْسَادِنَا.

لَأَنَّا بِالرَّجَاءِ حَلَّصْنَا. وَلَكِنْ  
الرَّجَاءِ الْمَنْظُورِ لَيْسَ رَجَاءً لِأَنَّ  
مَا يَنْظُرُهُ أَحَدٌ كَيْفَ يَرْجُوهُ أَيْضًا؟

وَلَكِنْ إِنْ كُنَّا نَرْجُو مَا لَسْنَا نَنْظُرُهُ  
فَأِنَّا نَتَوَقَّعُهُ بِالصَّبْرِ.

وَكَذَلِكَ الرُّوحُ أَيْضًا يُعِينُ ضَعْفَاتِنَا  
لَأَنَّا لَسْنَا نَعْلَمُ مَا نُصَلِّي لِأَجْلِهِ كَمَا  
يَنْبَغِي. وَلَكِنَّ الرُّوحَ نَفْسَهُ يَشْفَعُ  
فِينَا بِأَنَّاتٍ لَا يُنطِقُ بِهَا.

وَلَكِنَّ الَّذِي يَفْحَصُ الْقُلُوبَ يَعْلَمُ مَا  
هُوَ اهْتِمَامُ الرُّوحِ لِأَنَّهُ بِحَسَبِ  
مَشِيئَةِ اللَّهِ يَشْفَعُ فِي الْقَدِيسِينَ.

وَنَحْنُ نَعْلَمُ أَنَّ كُلَّ الْأَشْيَاءِ تَعْمَلُ  
مَعًا لِلْخَيْرِ لِلَّذِينَ يُحِبُّونَ اللَّهَ الَّذِينَ  
هُمْ مَدْعُوعُونَ حَسَبَ قَصْدِهِ.

Χε νηέταφερψορπ νέσωτνοτ ναι  
 ον αφερψορπ νθαψοτ νψφηρ νέμοτ  
 ντε τεικων ύπεψφηρι εφρεψωπι εφοι  
 νψορπ ύμικι θεν οτμηψ νσοπ.

Πη δε έταφερψορπ νθαψοτ ναι ον  
 νηέταφθαζμοτ οτοζ νηέταφθαζμοτ  
 ναι ον αφθμαϊωοτ: νη δε  
 έταφθμαϊωοτ ναι ον αφτωοτ νωοτ.

*Πέμοτ ταρ νεμωτεν νεμ  
 τειρηνη ενσοπ: χε άμην εσεψωπι.*

For whom He foreknew,  
 He also predestined to be  
 conformed to the image of  
 His Son, that He might be  
 the firstborn among many  
 brethren.

Moreover, whom He  
 predestined, these He also  
 called; whom He called,  
 these He also justified; and  
 whom He justified, these He  
 also glorified.

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

لأن الذين سبق فَعَرَفَهُمْ سَبَقَ  
 فَعَيَّنَهُمْ لِيَكُونُوا مُشَابِهِينَ صُورَةَ  
 ابْنِهِ لِيَكُونَ هُوَ بَكْرًا بَيْنَ إِخْوَةٍ  
 كَثِيرِينَ.

وَالَّذِينَ سَبَقَ فَعَيَّنَهُمْ فَهُؤْلَاءِ  
 دَعَاَهُمْ أَيْضًا وَالَّذِينَ دَعَاَهُمْ  
 فَهُؤْلَاءِ بَرَّرَهُمْ أَيْضًا وَالَّذِينَ  
 بَرَّرَهُمْ فَهُؤْلَاءِ مَجَّدَهُمْ أَيْضًا.

*نعمة الله الأب تكون مع جميعكم.  
 أمين.*

### The Catholic Epistle الكاثوليكون

Καθολικον έβολθ θεν πε πιζοττ  
 νέπιστολη ντε πενωτ Πετρος.  
 Δμην. Παμενρατ.

**α̅ Πετρος β̅: η̅ - ιε̅**

Πχωκ δε έρετενοι νοτμετι νοτωτ  
 τηροτ: έρετενοι νψφηρ νβιθικι: οτοζ  
 έρετενοι ύμιαϊσον νψανθμαθτ  
 έρετενεβινοτ.

Πτετεντ̅ νοτπετρωοτ αν θα  
 οτπετρωοτ: οτδε εοτρωοτψ θα  
 οτρωοτψ: πετοτβητ δε έρετενέμοτ χε  
 έταφθαζεμ θηνοτ έπαιρωβ θινα  
 ντετενετκληρονομιν ύπιέμοτ.

The Catholic epistle of  
 the first epistle of our father  
 St. Peter. May his blessings  
 be with us all. Amen. My  
 beloved.

**1 Peter 3: 8 - 15**

Finally, all of you be of  
 one mind, having  
 compassion for one another;  
 love as brothers, be  
 tenderhearted, be courteous;

not returning evil for evil  
 or reviling for reviling, but  
 on the contrary blessing,  
 knowing that you were  
 called to this, that you may  
 inherit a blessing.

الكاثوليكون من رسالة معلمنا  
 بطرس الأولي، بركته المقدسة  
 تكون معنا. أمين. يا احبائي.

**1 بطرس 3: 8 - 15**

وَالنَّهَآيَةَ كُونُوا جَمِيعًا مُتَّحِدِي  
 الرّأْيِ بِحَسَنٍ وَآحِدِ دُؤْيِ مَحَبَّةٍ  
 أَخُوِيَّةٍ مُشْفِقِينَ لَطْفَاءً.

عَيْرَ مُجَازِينَ عَن شَرِّ بَشَرٍ أَوْ عَن  
 سَتِيمَةٍ بِسَتِيمَةٍ بَلْ بِالْعَكْسِ  
 مُبَارِكِينَ عَالَمِينَ أَنْكُمْ لِهَذَا دُعِيتُمْ  
 لِكَيْ تَرثُوا بَرَكَةً.

Φη γαρ εθορωω εμενρε πωνδ  
οτος ενατ εζανεζοοτ ενανετ  
μαρεγταλβο υπεγλας εβολ εα  
πιπετρωοτ: οτος νεφςφοτοτ  
εϋτεμσαχι νοτχροφ.

Μαρεγρικι σαβολ υπιπετρωοτ:  
οτος ητεφιρι υπιαζαθον: μαρεγκωτ  
ησα οτρηρηνη οτος ητεφβοχι ησως.

Χε νεηβαλ υπβοις σεζοτυτ εχεν  
νηομη: οτος νεφμαγυα σερικι ησα  
ποττωβε: ηρο δε υπβοις εχεν ηηετιρι  
υπιπετρωοτ.

Οτος ηιμ εθναϋτεμκαε ηωτεη  
εϋωπ αρετεηγανερρεφχοε  
επιπεθηανεφ.

Αλλα ισε τετενερ ηκεβιεμκαε  
εθεε ημεομη ωοηνιατεη θηνοτ:  
τοτρωοτ δε υπερερρωοτ εατεεση οτδε  
υπερϋθορτερ.

Πβοις δε Φνοττ ματορβοφ ηδερη  
εεν νετεηζηη.

*Ηασηνοτ υπερευμενρε ηικοςμοε  
οτδε ηηετωοπ εεν ηικοςμοε: ηικοςμοε  
ηασινη ηευ τερεπειθυμια: φη δε ετιρι  
υφορωω υφνοττ εηαωοπι γα ενεε:  
αμην.*

For “He who would love life and see good days, let him refrain his tongue from evil, and his lips from speaking deceit.

Let him turn away from evil and do good; let him seek peace and pursue it.

For the eyes of The Lord are on the righteous, and His ears are open to their prayers; but the face of The Lord is against those who do evil.”

And who is he who will harm you if you become followers of what is good?

But even if you should suffer for righteousness’ sake, you are blessed. “And do not be afraid of their threats, nor be troubled.”

But sanctify The Lord God in your hearts.

*Do not love the world nor the things, which are in the world. The world passes away, and its desires; but he who does the will of God abides forever. Amen.*

لَاَنَّ مَنْ أَرَادَ أَنْ يُحِبَّ الْحَيَاةَ وَيَرَى أَيَّاماً صَالِحَةً، فَلْيَكْتُمُ لِسَانَهُ عَنِ الشَّرِّ وَشَفْتِيهِ أَنْ تَتَكَلَّمَ بِالْمَكْرِ.

لِيُعْرِضَ عَنِ الشَّرِّ وَيَصْنَعَ الْخَيْرَ، لِيَطْلُبَ السَّلَامَ وَيَجِدَّ فِي أَثَرِهِ.

لَاَنَّ عَيْنِي الرَّبِّ عَلَى الْأَبْرَارِ وَأُذُنِي إِلَى طَلِبَتِهِمْ، وَلَكِنْ وَجْهَ الرَّبِّ ضِدَّ فَاعِلِي الشَّرِّ.

فَمَنْ يُؤْذِيكُمْ إِنْ كُنْتُمْ مُتَمَثِّلِينَ بِالْخَيْرِ؟

وَلَكِنْ وَإِنْ تَأَلَّمْتُمْ مِنْ أَجْلِ الْبِرِّ فَطُوبَىٰ لَكُمْ. وَأَمَّا خَوْفُهُمْ فَلَا تَخَافُوهُ وَلَا تَضْطَرُّوْا.

بَلْ قَدِّسُوا الرَّبَّ الْإِلَهَ فِي قُلُوبِكُمْ.

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



## The Acts

### الإبركسيس

<p>Πραξις ἡ τε νενηιοῦ ἡ ἀποστολοῦ: ἐρε ποῦςμοῦ εθοῦαβ ὡπι νεμαν. Δμην.</p>	<p>The Acts of our fathers the apostles, may their blessings be with us all. Amen.</p>	<p>فصل من أعمال آبائنا الرسل الأظهار المشمولين بنعمة الروح القدس، بركتهم تكون معنا. آمين.</p>
<p><b>Πραξις ιθ: κς - μα</b></p>	<p><b>Acts 19: 23 - 41</b></p>	<p><b>أعمال 19: 23 - 41</b></p>
<p>Δε ὡπι δε δεν πιχοῦ ἐτε ἡμαρ ἡνε οὔῳορτερ ἡνοκοῦσι αν εθε πιμωιτ.</p>	<p>And about that time there arose a great commotion about the Way.</p>	<p>وَحَدَّثَ فِي ذَلِكَ الْوَقْتِ شَعْبٌ لَيْسَ بِقَلِيلٍ بِسَبَبِ هَذَا الطَّرِيقِ.</p>
<p>Οῦαι ταρ ἐπεγραν πε Δμητριος οῦμανκθατ πε: εμμονκ ἡθανερφθοῖ ἡθατ ἡτε ἡαρτεμικ ναρῡ ἡθανηῳ ἡθωβ ἡνιτεχνηθικ ἡθανκοῦσι αν νε.</p>	<p>For a certain man named Demetrius, a silversmith, who made silver shrines of Diana, brought no small profit to the craftsmen.</p>	<p>لَأَنَّ إِنْسَانًا اسْمُهُ دِيمِΤْرِيُوسٌ صَانِعٌ صَانِعِ هَيْكَلِ فِصَّةٍ لِأَرْطَامِيسَ كَانَ يُكْسِبُ الصَّنَاعَ مَكْسَبًا لَيْسَ بِقَلِيلٍ.</p>
<p>Ἡαι δε αρθοῦῳτοῦ νεμ νικερσαθικ ἐτε ἡπκωῡ ἡναι πεχαρ: νιρωμι τετενωων ἡνε ἐβολ θιτεν ταχινερθωβ ἡρε ἡμετρερῡφεθνοῦ ὡπι ναν.</p>	<p>He called them together with the workers of similar occupation, and said: "Men, you know that we have our prosperity by this trade.</p>	<p>فَجَمَعَهُمْ وَالْفَعْلَةَ فِي مِثْلِ ذَلِكَ الْعَمَلِ وَقَالَ: أَيُّهَا الرِّجَالُ أَنْتُمْ تَعْلَمُونَ أَنَّ سَعَتَنَا إِنَّمَا هِيَ مِنْ هَذِهِ الصَّنَاعَةِ.</p>
<p>Οῦοθ τετενηαῡ οῦοθ τετενωωτεμ ἡνε οῡ μονον δε εφεσοκ ἡμαγατκ: ἡλλα εῡεδον δεν ἡδικια θηρκ ἡ φαι ἡνε Παῡλοκ οῡῳτεβ ἡοῡνιῳῡ ἡμμηῳ ἐβολ ερῡω ἡμοκ: ἡνε θαννοῡῡ αν νε ναι ἐτοῡθαμιο ἡμωοῡ ἐβολ θιτεν θανμοῡθκ ἡχιχ.</p>	<p>Moreover you see and hear that not only at Ephesus, but throughout almost all Asia, this Paul has persuaded and turned away many people, saying that they are not gods which are made with hands.</p>	<p>وَأَنْتُمْ تَنْظُرُونَ وَتَسْمَعُونَ أَنَّهُ لَيْسَ مِنْ أَفْسُسَ فَقَطْ بَلْ مِنْ جَمِيعِ أَسِيَا تَقْرِيْبًا اسْتَمَالَ وَأَزَاعَ يُؤَلِّسُ هَذَا جَمْعًا كَثِيرًا قَائِلًا: إِنَّ الَّتِي تُصْنَعُ بِالْأَيْدِي لَيْسَتْ آلِهَةً.</p>
<p>Οῡ μονον δε παιμεροκ εθναῳπι ναν εοῡκῡνηδινοκ εθρενι ετκοθι ἡλλα</p>	<p>So not only is this trade of ours in danger of falling into disrepute, but also the temple of the great goddess</p>	<p>فَلَيْسَ نَصِيبُنَا هَذَا وَحْدَهُ فِي خَطَرٍ مِنْ أَنْ يَحْصَلَ فِي إِهَاتَةِ بَلْ أَيْضًا هَيْكَلُ أَرْطَامِيسِ الْإِلَهَةِ الْعَظِيمَةِ أَنْ يُحْسَبَ لَأَشْيَاءٍ وَأَنْ سَوْفَ تُهْدَمُ</p>

πικερφει ἵτε ἴνιωῖ ἵνοῖῖ  
 ἴἈρτεμῖς ἵςενᾶοπῖ ἄν ῖε ἔῖλι ὀτοῖ  
 ῖενᾶωροῖωρ ἵτεςμεῖτηῖῖ ῖαι ἔτε  
 ἴἈςῖᾶ ἴης νεμ ἴοῖκοῖμενη ἴης  
 ερςεβς ἔ ἕμος.

Ἐταῖωτεμ ῖε ἔναι ὀτοῖ  
 ἔταῖμοῖ ἵκωῖτ ἵαῖωῖ ἔβῖλ εῖω  
 ἕμος ῖε ὀηῖῖῖ ἴε ἴἈρτεμῖς ἵτε ἵα  
 Ἐφςςς.

Ὀτοῖ ἄμοῖ ἵνε ἴπολις  
 ἵῖωθορτερ: ἄνῖοῖ ῖε ἴηροῖ ῖεν  
 ὀτοῖοῖ εῖτοῖ ἔπιῖεατροῖ ἄῖωῖλεμ  
 ἵῖᾶιος νεμ Ἀριςταρχῖος  
 ἔῖληρμεῖῖᾶκεῖλοῖᾶ ἵε ἔᾶῖ  
 ἔῖῖεμμο νεμ Παῖγλος.

Ἐῖοῖωῖ ῖε ἵνε Παῖγλος ἔῖ ἔῖοῖῖ  
 ἔπιμῖῖ ἵαῖωῖ ἕμοῖ ἄν ἵε ἵνε  
 ἵμᾶῖηῖς.

ῖᾶνκεῖωῖῖῖ ῖε ἔβῖλ ῖεν  
 ἵᾶρχωῖ ἵτε ἴἈςῖᾶ εῖοῖ ἵῖωφῖηρ ἔροῖ  
 ἄῖοῖωρῖ ῖαροῖ εῖῖῖῖ ἔροῖ  
 ἔῖῖεμῖρεῖῖῖῖ ἕμᾶῖῖῖῖ  
 ἔπιῖεατροῖ.

ῖᾶνκεῖωῖῖῖ ἵεν ἵαῖωῖ ἔβῖλ  
 εῖωῖ ἕμος ἵκεῖωῖ ἵε ἄ ἴεκῖῖῖῖῖῖ  
 ῖαρ ῖωθορτερ ἵε ὀτοῖ ἵαρε ἵοῖῖῖῖ  
 ῖωῖῖ ἄν ἵε ἔταῖῖωῖῖῖ ἔῖβε ὀῖ.

Diana may be despised and her magnificence destroyed, whom all Asia and the world worship.

Now when they heard this, they were full of wrath and cried out, saying, "Great is Diana of the Ephesians!"

So the whole city was filled with confusion, and rushed into the theater with one accord, having seized Gaius and Aristarchus, Macedonians, Paul's travel companions.

And when Paul wanted to go in to the people, the disciples would not allow him.

Then some of the officials of Asia, who were his friends, sent to him pleading that he would not venture into the theater.

Some therefore cried one thing and some another, for the assembly was confused, and most of them did not know why they had come together.

عَظَمَتَهَا هِيَ الَّتِي يَعْبُدُهَا جَمِيعُ  
 أَسِيَّا وَالْمَسْكُونَةِ.

فَلَمَّا سَمِعُوا امْتَلَأُوا غَضَبًا وَطَفَفُوا  
 يَصْرُخُونَ قَائِلِينَ: «عَظِيمَةٌ هِيَ  
 أَرْطَامِيسُ الْأَفْسُسِيِّينَ.»

فَامْتَلَأَتِ الْمَدِينَةُ كُلُّهَا اضْطِرَابًا  
 وَأَنْدَفَعُوا بِنَفْسٍ وَاحِدَةٍ إِلَى الْمَشْهَدِ  
 خَاطِفِينَ مَعَهُمْ غَايُوسَ  
 وَأَرِسْتَرُخُسَ الْمَكْدُونِيِّينَ رَفِيقِي  
 بُولُسَ فِي السَّفَرِ.

وَلَمَّا كَانَ بُولُسٌ يُرِيدُ أَنْ يَدْخُلَ بَيْنَ  
 الشَّعْبِ لَمْ يَدْعُهُ التَّلَامِيذُ.

وَأَنَاسٌ مِنْ وُجُوهِ أَسِيَّا كَانُوا  
 أَصْدِقَاءَهُ أَرْسَلُوا يَطْلُبُونَ إِلَيْهِ أَنْ  
 لَا يُسَلِّمَ نَفْسَهُ إِلَى الْمَشْهَدِ.

وَكَانَ الْبَعْضُ يَصْرُخُونَ بِشَيْءٍ  
 وَالْبَعْضُ بِشَيْءٍ آخَرَ لِأَنَّ الْمَخْفَلَ  
 كَانَ مُضْطَرِبًا وَأَكْثَرُهُمْ لَا يَدْرُونَ  
 لِأَيِّ شَيْءٍ كَانُوا قَدِ اجْتَمَعُوا.

Εβολα δε δεν πιμηω ατινι  
Ἰαλεξανδροσ εβολα ἴχε νιλονδαυ:  
Ἰαλεξανδροσ δε αρωρεμ ερωον  
ἴτερωιχ ερωωωυ εεραπολοσισθε  
υπιμηω.

Εταγεμι δε χε ονιονδαυ πε  
αρωωπι ἴχε ονδρωον ἴονωτ ἴτε ορον  
νιβεν ναυ ονονου ἴνονοτ ερωωυ εβολα χε  
οννωιτ τε ταρτεμις ἴτε να εφεσοσ.

Εταρωε πιμηω δε χερι ἴχε  
πιτραμματεωσ πεχαω χε νιρωω  
νιρεμεφεσοσ νιμ ταρ δεν νιρωωυ ετε  
ἴρωωον αν ἴπολις ἴνιρεμεφεσοσ  
χε σοι ἴνεωκεροσ ἴτε τρωιτ  
ἴαρτεμις νεμ πιλιποετωσ.

Μωον ελι οτη τεδωον εερεν ναυ:  
σεμπωα δε ἴτετενωωπι ερετενσωοντ  
ορωε ἴτετενωωτεμερ ελι ἴρωε δεν  
οτασιναι.

Αρετενι νι ταρ ἴναιρωωυ ευναι  
ονδε χανκαλιπερφει αν νε ονδε  
ἴσεχεοτα αν ενετενωωτ.

Ισχε μεν οτη Δημητριωσ νεμ  
νικετεχνιτωσ εθνεμαω ονον ἴτωω  
ἴονωσιν χα οταυ σεναἴνι ἴνιἴτωροεσ  
ορωε ονον ανωρωπατωσ ωοπ μαρωνεμ  
ενωωερωω.

And they drew Alexander out of the multitude, the Jews putting him forward. And Alexander motioned with his hand, and wanted to make his defense to the people.

But when they found out that he was a Jew, all with one voice cried out for about two hours, "Great is Diana of the Ephesians!"

And when the city clerk had quieted the crowd, he said: "Men of Ephesus, what man is there who does not know that the city of the Ephesians is temple guardian of the great goddess Diana, and of the image, which fell down from Zeus?"

Therefore, since these things cannot be denied, you ought to be quiet and do nothing rashly.

For you have brought these men here who are neither robbers of temples nor blasphemers of your goddess.

Therefore, if Demetrius and his fellow craftsmen have a case against anyone, the courts are open and there are proconsuls. Let them bring charges against one another.

فَأَجْتَذَبُوا اسْكَندَرَ مِنَ الْجَمْعِ وَكَانَ  
الْيَهُودُ يَدْفَعُونَهُ. فَأَشَارَ اسْكَندَرُ  
بِيَدِهِ يُرِيدُ أَنْ يَحْتَجَّ لِلشَّعْبِ.

فَلَمَّا عَرَفُوا أَنَّهُ يَهُودِيٌّ صَارَ  
صَوْتٌ وَاحِدٌ مِنَ الْجَمِيعِ صَارِحِينَ  
نَحْوَ مُدَّةِ سَاعَتَيْنِ: «عَظِيمَةٌ هِيَ  
أَرْطَامِيسُ الْأَفْسُسِيِّينَ.»

ثُمَّ سَكَنَ الْكَاتِبُ الْجَمْعَ وَقَالَ:  
«أَيُّهَا الرِّجَالُ الْأَفْسُسِيُّونَ مَنْ هُوَ  
الْإِنْسَانُ الَّذِي لَا يَعْلَمُ أَنَّ مَدِينَةَ  
الْأَفْسُسِيِّينَ مُتَعَبَّدَةٌ لِأَرْطَامِيسِ  
الْإِلَهَةِ الْعَظِيمَةِ وَالتَّمثالِ الَّذِي هَبَطَ  
مِنْ رَفْسٍ.»

فَإِنَّ كَانَتْ هَذِهِ الْأَشْيَاءُ لَا تَقَاوَمُ  
يَبْتَغِي أَنْ تَكُونُوا هَادِئِينَ وَلَا  
تَفْعَلُوا شَيْئًا أَفْتَحَامًا.

لَأَنْكُمْ أَتَيْتُمْ بِهِدَيْنِ الرَّجُلَيْنِ وَهُمَا  
لَيْسَا سَارِقِي هَيْكَلٍ وَلَا مُجَدِّفِي  
عَلَى إِلَهَتِكُمْ.

فَإِنْ كَانَ دِيمَتْرِيُوسُ وَالصَّنَاعُ  
الَّذِينَ مَعَهُ لَهُمْ دَعْوَى عَلَى أَحَدٍ  
فَأِنَّهُ تَقَامُ أَيَّامٌ لِلْقَضَاءِ وَيُوجَدُ وِلَاةٌ  
فَلْيُزِمْ فِئَعُوا بَعْضُهُمْ بَعْضًا.

Ισχε δε ἀρετεκνωτ̄ ἵσα κερωβ  
 ζεν τ̄εκκλ̄ησιὰ ἵνομιμον ἐνέβολ̄α  
 ἐβολ̄.

Κε ταρ तेनेरकिनदिनेवि  
 एरोउेरकात्तोरिण̄ एरण̄ एवे  
 पिउोरतेर̄ ἵτε फोरु̄ मुमोन̄ इलि  
 ἵल्विखि उोप̄ ठाि̄ एते̄ मुमोन̄उखुमु̄ मुमोन̄  
 एत̄लसोस̄ एव्हित̄स̄ डेन̄ पािउोरतेर̄.

Οτοζ ναῑ ἑταϑροτοϑ̄ αϑρω  
 ἵτ̄εκκλ̄ησιὰ ἐβολ̄.

*Πισαχῑ δε̄ ἵτε̄ Πβοις̄ εϑ̄ε̄λαῑ οτοζ̄  
 εϑ̄ε̄λᾱι: εϑ̄ε̄μαζῑ οτοζ̄ εϑ̄ε̄ταϑρο:  
 ζεν̄ τ̄ᾱσιᾱ ἵεκκλ̄ησῑ ἵτε̄ Φνοϑ̄:  
 ἁμην̄.*

But if you have any other inquiry to make, it shall be determined in the lawful assembly.

For we are in danger of being called in question for today's uproar, there being no reason which we may give to account for this disorderly gathering".

And when he had said these things, he dismissed the assembly.

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

وَإِنْ كُنْتُمْ تَطْلُبُونَ شَيْئاً مِنْ جِهَةِ  
 أُمُورٍ أُخَرَ فَإِنَّهُ يُقْضَى فِي مَحْفَلٍ  
 شَرَعِيٍّ.

لَأَنَّا فِي خَطَرٍ أَنْ نَحَاكَمَ مِنْ أَجْلِ  
 فِتْنَةِ هَذَا الْيَوْمِ. وَلَيْسَ عَلَيْنَا يُمْكِنُنَا  
 مِنْ أَجْلِهَا أَنْ نَقْدِمَ حِسَاباً عَنْ هَذَا  
 التَّجْمَعِ.»

وَلَمَّا قَالَ هَذَا صَرََفَ الْمَحْفَلِ.

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

## Synaxarium of Abib 22

### سنكسار اليوم الثاني والعشرون من شهر أبيب

1. The Martyrdom of St. Macarius, the Son of Basilides (Wasilides) the Minister
2. The Martyrdom of St. Leontius (Lawendius) of Tripoli

1. استشهاد القديس مكاريوس ابن واسيليدس الوزير
2. استشهاد القديس لاونديوس

#### 1. The Martyrdom of St. Macarius, the Son of Basilides (Wasilides) the Minister

On this day, of the year 20 of the martyrs, 304 AD, the great St. Macarius, the son of Basilidis (Wasilides) the Minister, was martyred. This saint was Christian from the city of Antioch of Syria. When they reviewed with Macarius the order of emperor Diocletian, which dictated the worship of idols, he did not heed them. When the emperor knew that, he issued an order to exile Macarius to Alexandria. He bid farewell to his mother, and asked her to care for the poor and the needy. On the way, The Lord Christ appeared to him in a vision at night, strengthened and encouraged him, and told him what would happen to him. When he arrived to Alexandria, he

1. استشهاد القديس مكاريوس ابن واسيليدس الوزير  
 في مثل هذا اليوم من سنة 20 للشهداء، سنة 304 ميلادية، استشهاد القديس مكاريوس ابن واسيليدس الوزير. كان هذا القديس مسيحياً من مدينة أنطاكية في سوريا. ولما عرضوا عليه أوامر الإمبراطور دقلديانوس التي تقضي بعبادة الأوثان، لم يوافق عليها. فوصلت أخباره لمسامع الإمبراطور، فأصدر أمراً بنفيه إلى الإسكندرية. عند ذلك ودع أمه وأوصاها بالفقراء والمساكين. وفي الطريق ظهر له السيد المسيح في رؤيا الليل وقواه وعزاه

stood before Armanius the governor, and confessed The Lord Christ before him. He deceitfully treated him well because he knew that he was the son of Basilidis, the Minister. When Macarius refused his promises, the governor tormented him with all kinds of torture.

Afterwards, the governor sent him to Nakyos (currently Zawyet Razin, El-Menoufia governorate), where he was tortured again. They cut off his tongue and arms and placed hot nails in his sides.

God wrought many miracles by the hands of this saint, among these: One day, a funeral procession passed by him and the saint asked The Lord Christ to reveal His glory, and the man rose from the dead instantly. The risen man told the people around him of what he saw in Hades, and that Christ is The Lord of all. Many believed, and they were beheaded and received the crown of martyrdom.

It happened that Arianus, the governor of Ansena, was present in Alexandria, and he took the saint with him on his way back to Ansena. When he arrived in Shatanouf (Setnuf or Pshati: a village in the district of Ashmoun, El-Menoufia governorate), the ship stopped and they could not move it. The governor ordered the soldiers to disembark the saint, where they beheaded him, thus he received the crown of martyrdom.

When emperor Constantine reigned, the saint appeared to the commander Eulogius in a vision at night and told him the whereabouts of his body. He took the body and built a church after his name, where he placed the body. God had honored him by manifesting many miracles from his pure body.

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

## 2. The Martyrdom of St. Leontius (Lawendius) of Tripoli

On this day also, of the year 19 of the martyrs, 303 AD, St. Leontius (Lawendius) of Tripoli, was martyred. This saint was born in Tripoli in Syria, to Christian parents. He was perfect in his conduct, and gentle in his relationships. He read continuously the Holy Scriptures.

When he enlisted in the army, he preached to his fellow soldiers, and advised them to believe in The Lord Christ, the true God. The commander brought the saint to question him. The saint replied saying, "Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?" (Romans 8: 35).

وأعلمه بما يناله. ولما وصل إلى الإسكندرية وقف أمام أرمانيوس الوالي واعترف أمامه بالسيد المسيح. فإلفه بوعود كثيرة لعلمه أنه ابن الوزير واسيليدس، لكن لم يقبل القديس وعوده، فعذبه الوالي بكل نوع.

وبعد ذلك أرسله إلى نقيوس (نقيوس: حالياً زاوية رزين بمحافظة المنوفية)، حيث عذبه هناك كثيراً وقطعوا لسانه وذراعيه وجعلوا مسامير ساخنة في جنبه.

صنع الله على يدي هذا القديس معجزات عظيمة، منها أن قوماً اجتازوا به حاملين ميتاً لهم. فطلب من السيد المسيح أن يظهر مجده. فقام الميت لوقته واعلم الحاضرين بما رأى في الجحيم، وأن المسيح هو رب الكل. فأمن الجميع وقطعت رؤوسهم ونالوا أكاليل الشهادة.

واتفق حضور أريانوس والي أنصنا، فأخذ القديس معه عند عودته. ولما وصلوا إلى شطانوف (شطانوف: تتبع مركز أشمون بمحافظة المنوفية) تعطل القارب عن الإبحار، فأمر الوالي الجند فأصعدوه إلى الشاطئ حيث قطعوا رأسه المقدسة. فنال إكليل الشهادة.

ولما ملك قسطنطين، ظهر هذا القديس في رؤيا الليل للأمير أولوجيوس وأعلمه بمكان جسده. فأخذه وبنى عليه كنيسة. وقد شرفه الله بظهور آيات من جسده الطاهر. بركة صلواته فلتكن معنا. آمين.

## 2. استشهاد القديس لاوندوس

وفيه أيضاً من سنة 19 للشهداء، سنة 303 ميلادية، استشهاد القديس لاوندوس. وُلد هذا القديس في مدينة طرابلس بالشام، من أبوين مسيحيين. وكان كاملاً في سيرته، لطيفاً في عشرته، ومداماً على قراءة الكتب الإلهية.

ولما انتظم في سلك الجندية، كان يعظ رفاقه الجنود وينصحهم أن يؤمنوا بالسيد المسيح الإله الحقيقي. فاستحضره القائد واستجوبه، فرد القديس قائلاً: "من سيفصلنا عن محبة المسيح، أشدة أم ضيق أم اضطهاد أم جوع أم عرى أم خطر أم سيف" (رومية 8: 35).

The commander became enraged and imprisoned the saint. The next day, he brought him back, and asked him, "With what power do you dare to disobey the emperor, and to drive the people away from worshipping the gods?" The saint replied, "Truly I desire that all people come to know The Lord Christ and believe in Him. If you also abandon your error and worship The Lord Christ, you too will inherit the heavenly kingdom." The commander became angry and ordered to torture him severely until his blood poured out, while he was praising God, and he delivered up his pure soul and received the crown of martyrdom.

A Christian woman, who was the wife of one of the commanders of emperor Diocletian, took the pure body. She shrouded it and placed it in a coffin inside her home, and she lit a lamp before him. God delivered her husband from the tyrant hand of Diocletian with the prayer of this saint. After the end of the era of persecution, they built a church after his name and relocated his body to it, on the first day of Baunah.

May the blessing of his prayers be with us all. Amen.  
And glory be to God, now and forever. Amen.

فغضب منه القائد وطرحه في السجن. ثم استحضره في اليوم التالي وقال له: "بأية قوة تتجرأ على مخالفة الملك وترد الناس عن عبادة الآلهة؟" فأجاب القديس: "حقاً إنني أود أن الناس جميعاً يعرفون السيد المسيح ويؤمنون به. وإذا أنت تركت عنك ضلالتك وعبدت السيد المسيح، تترث ملكوت السماوات". فغضب القائد وعذبه كثيراً إلى أن جرى دمه وهو يسبح الله إلى أن فاضت روحه الطاهرة ونال إكليل الشهادة. فأخذت امرأة مسيحية، زوجة أحد قادة الإمبراطور دقلديانوس، جسده الطاهر وكفنته ووضعت في صندوق داخل بيتها، ووضعت أمامه قديلاً. وقد خلص الله زوجها من بطش دقلديانوس بصلوات هذا القديس. ولما انقضى زمان الاضطهاد، بنوا كنيسة على اسمه ونقلوا الجسد إليها في أول بؤونة. بركة صلواته فلتنك معنا. آمين. ولربنا المجد دائماً أبدياً. آمين.

## The Liturgy Psalm

### مزمو القديس

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

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

Ψαλμος τω Δαυιδ ζζ: ας, β	Psalm 68: 35, 3	المزمور 67: 33, 4
<p>Ο γῶφηρι πε Φνοϋτ ζεν νηθοϋαβ            ἵταϋ: Φνοϋτ ἕπιϋραηλ ἵθοϋ ἐϋεϋ            ἵνοϋζου νεμ οὔαμαρι ἕπεϋλαοϋ: οὔοϋ            ἵθῶμη μαροϋτοϋϋ μαροϋθεληλ            ἕπεῦθο ἕΦνοϋτ: μαροϋτοϋϋ ζεν            οὔοϋτοϋ. <b>Αλληλοϋια.</b></p>	<p>O God, You are more awesome in Your saints. The God of Israel is He who gives strength and power to His people. But let the righteous be glad; ket them rejoice before God. Yes, let them rejoice exceedingly. <b>Alleluia.</b></p>	<p>عجيب هو الله في قديسيه، إله إسرائيل هو يعطي قوة وعزاً لشعبه. والصديقون يفرحون ويتهللون أمام الله، ويتنعمون بالسرور. <b>هلليويا.</b></p>

**The Liturgy Gospel**  
إنجيل القديس

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

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

<p>Οὐὰναστρωσις ἐβὼλ θεν πικραστρελιον εθουαβ κατα λουτκαν ασιοτ.</p>	<p>A chapter according to Saint Luke, may his blessings be with us. Amen.</p>	<p>فصل من إنجيل معلمنا لوقا البشیر. بركاته علينا أمين.</p>
<p><b>ΛΟΥΚΑΝ ΙΒ: Δ - ΙΒ</b></p>	<p><b>Luke 12: 4 - 12</b></p>	<p><b>لوقا 12: 4 - 12</b></p>
<p>Ϟζω δε ἕμοσ νωτεν ναῶφρη γε ἕπερεροτ θατρη ἠνηεθναθωτεβ ἕπετενσωμα ογοθ μενενα και ἕμοοντωοτ ἕματ ἠελι ἠεοτο εαιϞ.</p>	<p>And I say to you, My friends, do not be afraid of those who kill the body, and after that have no more that they can do.</p>	<p>وَلَكِنْ أَقُولُ لَكُمْ يَا أَحِبَّائِي لَا تَخَافُوا مِنَ الَّذِينَ يَقْتُلُونَ الْجَسَدَ وَيَعْدُ ذَلِكَ لَيْسَ لَهُمْ مَا يَفْعَلُونَ أَكْثَرَ.</p>
<p>Ϟναταμωτεν γε ἄριροτ θατρη ἠνιμ ἄριροτ θατρη ἕφηετε μενενα εθρεϞθωτεβ ογοντεϞ ερωϞϞι εελιοτ ετρεενα λθα Ϟζω ἕμοσ νωτεν γε ἄριροτ θατρη ἕφαι.</p>	<p>But I will show you whom you should fear: Fear Him who, after He has killed, has power to cast into hell; yes, I say to you, fear Him!</p>	<p>بَلْ أُرِيكُمْ مِمَّنْ تَخَافُونَ خَافُوا مِنَ الَّذِي بَعْدَ مَا يَقْتُلُ لَهُ سُلْطَانٌ أَنْ يُلْقِيَ فِي جَهَنَّمَ. نَعَمْ أَقُولُ لَكُمْ مِنْ هَذَا خَافُوا.</p>
<p>Οη τιοτ ἠβαχ αν ετορϞ ἕμωοτ εβὼλ θα τεβι ḱνορϞ ογοθ ογαι εβὼλ ἠθητοτ ἠεοβϞ εροϞ αν ἕπεμθο ἕ ΦνορϞ.</p>	<p>Are not five sparrows sold for two copper coins? And not one of them is forgotten before God.</p>	<p>أَلَيْسَتْ خَمْسَةٌ عَصَافِيرَ تَبَاعُ بِفَلْسِينَ وَوَاحِدٌ مِنْهَا لَيْسَ مَنْسِيًّا أَمَامَ اللَّهِ.</p>
<p>Αλλα νικεϞω ἠτετεναφε σεηπ τηροτ: ἕπερεροτ τετενοροτ εοτμηϞ ἠβαχ.</p>	<p>But the very hairs of your head are all numbered. Do not fear therefore; you are of more value than many sparrows.</p>	<p>بَلْ شُعُورُ رُؤُوسِكُمْ أَيْضًا جَمِيعُهَا مُحْصَاةٌ فَلَا تَخَافُوا. أَنْتُمْ أَفْضَلُ مِنْ عَصَافِيرَ كَثِيرَةٍ.</p>
<p>Ϟζω δε ἕμοσ νωτεν γε ογον νιβεν εθναοτωηθ εβὼλ ἠθητ ἕπεμθο ἠνιρωμ Πωρη ϞωϞ ἕΦρωμ</p>	<p>Also I say to you, whoever confesses Me before men, him the Son of Man also will confess</p>	<p>وَأَقُولُ لَكُمْ كُلُّ مَنْ اعْتَرَفَ بِي قُدَّامَ النَّاسِ يَعْتَرَفُ بِهِ ابْنُ الْإِنْسَانِ قُدَّامَ مَلَائِكَةِ اللَّهِ.</p>

ναουωνε εβολ νδητοϋ απευθο  
ννιασσελοσ ντε φνοϋϋ.

Φη δε εθναχολτ εβολ απευθο  
ννιρωμι σεναχολτ εβολ εωϋ απευθο  
ννιασσελοσ ντε φνοϋϋ.

Οτοε οτον νιβεν εθναχε οτσαχι  
νσα Πωηρι απρωμι σεναχαϋ ναϋ  
εβολ: φη δε εθναχεοτ επιπνευμα  
εθοταβ ννοϋ χω ναϋ εβολ.

Εοταν δε αϋωανεν θηνοϋ εδοϋν  
ενιστνασση νεμ νιαρχη νεμ  
νιεζοτσια απερρωοϋϋ εε πωσ ιε οϋ  
πε ετετενναερονω απμοϋ ιε οϋ πε  
ετετενναχοϋ.

Πιπνευμα εαρ εθοταβ  
νατσαβωτεν εεν ϋοϋνοϋ ετε απμαϋ  
ενηεθνασεμπα νχοτοϋ.

*Πωον φα Πεννοϋϋ πε ωα ενεε  
ντε νι ενεε: αμην.*

before the angels of God.

But he who denies Me  
before men will be denied  
before the angels of God.

And anyone who speaks  
a word against the Son of  
Man, it will be forgiven  
him; but to him who  
blasphemes against the  
Holy Spirit, it will not be  
forgiven.

Now when they bring  
you to the synagogues and  
magistrates and authorities,  
do not worry about how or  
what you should answer, or  
what you should say.

For the Holy Spirit will  
teach you in that very hour  
what you ought to say.

*Glory be to God forever.*

وَمَنْ أَنْكَرَنِي قَدَّامَ النَّاسِ يُنْكَرُ قَدَّامَ  
مَلَائِكَةِ اللَّهِ.

وَكُلُّ مَنْ قَالَ كَلِمَةً عَلَى ابْنِ  
الْإِنْسَانِ يُعْفَرُ لَهُ وَأَمَّا مَنْ جَدَّفَ  
عَلَى الرُّوحِ الْقُدُسِ فَلَا يُعْفَرُ لَهُ.

وَمَتَى قَدَّمُوكُمْ إِلَى الْمَجَامِعِ  
وَالرُّؤَسَاءِ وَالسَّلَاطِينِ فَلَا تَهْتَمُّوا  
كَيْفَ أَوْ بِمَا تَحْتَجُّونَ أَوْ بِمَا  
تَقُولُونَ.

لَأَنَّ الرُّوحَ الْقُدُسَ يُعَلِّمُكُمْ فِي تِلْكَ  
السَّاعَةِ مَا يَجِبُ أَنْ تَقُولُوهُ.

*والمجد لله دائماً.*



# Katameros Readings for the 23<sup>rd</sup> Day of Abib

## قطمارس قراءات اليوم الثالث والعشرون من شهر أبيب المبارك

Cουχοῦτ ψουτ ἡεχοοῦ ἁΠιαβοτ Επηπ

### Ροῦε

#### Vespers Psalm مزمور العشيّة

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

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

Ψαλμος τω Δαυιδ ᾠθ: ̅	Psalm 46: 1, 7	مزمور 45: 1, 7
<p>Πεννοῦτ πε πενμαῶφωτ νεμ            ΤΕΝΣΟΜ: ΠΕΝΒΟΗΘΟΣ ΠΕ ΞΕΝ            ΝΕΝΘΛΥΨΙΣ ΕΤΑΥΞΕΜΤΕΝ ΕΜΑΨΩ:            Π̅οις Φνοῦτ ἡτε νιζομ αρχη            ΝΕΜΔΑΝ: ΠΕΠΡΕΨΩΠΤΕΝ ΕΡΟΨ ΠΕ            Φνοῦτ ἡλακωβ. Ἀλληλοῦα̅.</p>	<p>God is our refuge and strength. He is our help in the afflictions that have come heavily upon us. The Lord of hosts is with us; The God of Jacob is our refuge. <i>Alleluia.</i></p>	<p>إلهنا ملجأنا وقوتنا، ومعيننا في شدائدنا التي أصابتنا جداً. الرب إله القوات معنا، ناصرنا هو إله يعقوب. <i>هلليلويا.</i></p>

#### Vespers Gospel إنجيل العشيّة

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

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

<p>Οτᾶναδσνωσις ε̅βολ̅ ξ̅εν            Πιερασσελιον ε̅οοταβ̅ κα̅τα̅ Ὑαρ̅κον            ασ̅ιο̅υ̅.</p>	<p>A chapter according to Saint Mark, may his blessings be with us. Amen.</p>	<p>فصل من إنجيل معلمنا مرقس البشير. بركاته علينا آمين.</p>
<p>Ὑαρ̅κον̅ ᾠ: ἱε̅ - κβ̅</p>	<p>Mark 1: 16 - 22</p>	<p>مرقس 1: 16 - 22</p>

Οτοζ ἔταρσινι ἔβολ ἐκκεν φιομ  
ἵντε †δαλιεἰ ἀρνατ ἔσιμων νεμ  
ἀνδρεαϑ πῶσον ἵσιμων ετρίψνε ἵσι†  
ἔφιομ: ζε οὔνη ζαρ νε θανοῦρι νε.

Οτοζ πεχαϑ νωοτ ἵνε Ιησοῦϑ ζε  
ἀμωινι σαμενεῖ ἵταερ θηνοτ  
ἵθανοῦρι ἵρεϑταζε ρωμ.

Οτοζ ἀρχα νοῦνηνοτ ἵνωοτ  
σατοτοτ ἀμωιῖ ἵνωϑ.

Οτοζ ἔταρσινι ετρη νοῦκοῦϑι  
ἀρνατ ἐλακωβοϑ πῶηρι ἵζεβεδεοϑ  
νεμ Ιωαννης πεϑσον οτοζ ἵθωοτ  
θωοτ ετρη πιζοι ετσοβ† ἵνοῦνηνοτ.

Οτοζ σατοτϑ ἀμωοτῑ ἔρωοτ οτοζ  
ἀρχα ποῖωτ ἵνωοτ Ζεβεδεοϑ ϑι  
πιζοι νεμ νιμῑθωθῑς ἀϑυενοοτ  
σαμενεῖηϑ.

Οτοζ ἀϑυενοοτ ἐδοῦη  
ἐκαφαρναοῦμ οτοζ σατοτϑ ζεν  
πισαββατον ἔταρϑε ἐδοῦη ναϑ†βω  
ζεν †ϑῑναζωϑη.

Οτοζ ναερεῖφῑηρι ἔχεν τεϑβω:  
ναϑ†βω ζαρ νωοτ πε θωϑ ἔρε  
πεϑερωῖῑ ἵτοτϑ οτοζ ἵφῑη† ἀη  
ἵνιϑαδ.

*Πῶοτ φα Πεννοῦ† πε: ῥα ἐνεϑ  
ἵντε νιῖνεϑ: ἀμην.*

And as He walked by  
the Sea of Galilee, He saw  
Simon and Andrew his  
brother casting a net into  
the sea; for they were  
fishermen.

Then Jesus said to them,  
“Follow Me, and I will  
make you become fishers of  
men.”

They immediately left  
their nets and followed  
Him.

When He had gone a  
little farther from there, He  
saw James the son of  
Zebedee, and John his  
brother, who also were in  
the boat mending their nets.

And immediately He  
called them, and they left  
their father Zebedee in the  
boat with the hired servants,  
and went after Him.

Then they went into  
Capernaum, and  
immediately on the Sabbath  
He entered the synagogue  
and taught.

And they were  
astonished at His teaching,  
for He taught them as one  
having authority, and not as  
the scribes.

*Glory be to God  
forever.*

وَفِيْمَا هُوَ يَمْشِي عِنْدَ بَحْرِ الْجَلِيلِ،  
أَبْصَرَ سِمْعَانَ وَأَنْدْرَاوَسَ أَخَاهُ  
يُلْقِيَانِ شَبَكَةَ فِي الْبَحْرِ فَاتَهُمَا كَانَا  
صَيَّادَيْنِ.

فَقَالَ لَهُمَا يَسُوعُ: «هَلُمَّ وَرَائِي  
فَأَجْعَلُكُمْ تَصِيرَانِ صَيَّادِي  
النَّاسِ».

فَلَوَقَتْ تَرَكَآ شَبَاكَهُمَا وَتَبِعَاهُ.

ثُمَّ اجْتَاَزَ مِنْ هُنَاكَ قَلِيْلًا فَرَأَى  
يَعْقُوبَ بَنَ زَبْدِي وَيُوْحَنَّا أَخَاهُ  
وَهُمَا فِي السَّفِيْنَةِ يُصَلِحَانِ  
الشَّبَاكَةَ.

فَدَعَاهُمَا لِلْوَقْتِ. فَتَرَكَآ أَبَاهُمَا  
زَبْدِي فِي السَّفِيْنَةِ مَعَ الْأَجْرَى  
وَذَهَبَا وَرَاءَهُ.

ثُمَّ دَخَلُوا كَفَرْنَآحُومَ وَالْوَقْتِ دَخَلَ  
الْمَجْمَعِ فِي السَّبْتِ وَصَارَ يُعَلِّمُ.

فَبِهْتُوا مِنْ تَعْلِيْمِهِ لِأَنَّهُ كَانَ  
يُعَلِّمُهُمْ كَمَا لَهٗ سُلْطَانٌ وَلَيْسَ  
كَالْكَتَبَةِ.

*والمجد لله دائماً.*



Οτοϛ πεχαϑ νωοτ ϑε ἀμωινι μωϱι  
 ἵκωι ἵταερ ἠννοτ ἵνοῶρι ἵρεϑταβε  
 ϱωμ.

Πῆωοτ δε ϑατοτοτ ἀτχω  
 ἵννοτῶννηοτ οτοϛ ἀτμωϱι ἵκωϑ.

Οτοϛ ἕταϑϑινι ετρη ἐβολ ἡματ  
 ἀϑηατ ἕκεϑον ϑηατ Ιακωβοϑ πῶηρι  
 ἵΖεβεδεοϑ νεμ Ιωαννηϑ πεϑϑον ετρη  
 πιϑοι νεμ Ζεβεδεοϑ ποτιωτ ετϑοβτ  
 ἵννοτῶννηοτ οτοϛ ἀϑμοττ ἕρωοτ.

Πῆωοτ δε ϑατοτοτ ἀτχω ἡπιϑοι  
 νεμ Ζεβεδεοϑ ποτιωτ ἀτμωϱι ἵκωϑ.

*Πῶοτ φα Πεννοττ πε ωα ἐνεϑ  
 ἵτε νι ἐνεϑ: ἀμην.*

Then He said to them,  
 "Follow Me, and I will  
 make you fishers of men."

They immediately left their  
 nets and followed Him.

Going on from there,  
 He saw two other brothers,  
 James the son of Zebedee,  
 and John his brother, in the  
 boat with Zebedee their  
 father, mending their nets.

He called them, and  
 immediately they left the  
 boat and their father, and  
 followed Him.

*Glory be to God  
 forever.*

فَقَالَ لَهُمَا: "هَلُمَّ وَرَائِي فَأَجْعَلْكُمْ  
 صَيَّادِي النَّاسِ".

فَلَلَّوْقَتِ تَرَكَآ الشَّبَاكَ وَتَبِعَاْهُ.

ثُمَّ اجْتَازَ مِنْ هُنَاكَ فَرَأَى أَخَوَيْنِ  
 آخَرَيْنِ: يَعْقُوبَ بْنَ زَبْدِي وَيُوْحَنَّا  
 أَخَاهُ فِي السَّفِيْنَةِ مَعَ زَبْدِي أَبِيهِمَا  
 يُصَلِّحَانِ شَبَاكَهُمَا فَدَعَاَهُمَا.

فَلَلَّوْقَتِ تَرَكَآ السَّفِيْنَةَ وَأَبَاهُمَا  
 وَتَبِعَاْهُ.

*والمجد لله دائماً.*

### Liturgy Readings

قراءات القداؑ

### The Pauline Epistle

رسالة بولس الرسول

### Ἐπιϑτολη ἵτε πενϑαϑ Πατλοϑ Πιὰποϑτολοϑ

Πατλοϑ φῆβοκ ἡΠενβοιϑ Ιηϑοϑϑ  
 Πιχρϑτοϑ: πιὰποϑτολοϑ ετῆαϑεμ:  
 φῆἕτατῆαϑϑ ἐπιϑιωεννοτϑι ἵτε  
 φῆνοττ.

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

فصل من رسالة معلمنا بولس  
 الرسول إلي أهل غلاطية، بركته  
 علينا آمين.

Γαλατῆϑ ἁ: ἁ - ιϑ

**Galatians 1: 1 - 19**

غلاطية 1: 1 - 19

Παῦλος ἀποστόλος ἐβόλῃ δὲν  
ῥωμα ἀνθρώπου ἐβόλῃ ζήτεν ῥωμα ἀν  
ἀλλὰ ἐβόλῃ ζήτεν Ἰησοῦς Χριστός  
νευ Φνοῦτ Φιωτ φαί εταχτοῦνος  
ἐβόλῃ δὲν νηθεμωοῦτ.

Νευ νικηνοῦ τηροῦ εθνευμι  
ἠνιεκκλησιὰ ἠτε τῆς γαλατίας.

Πέμοτ νωτεν νευ τερηνη ἐβόλῃ  
ζήτεν Φνοῦτ Πενιωτ νευ Πενβοις  
Ἰησοῦς Χριστός.

Φαί εταχτηγ ἐρηι ἐξεν νεννοβι  
ῥατεφναμεν ἐβόλῃ δὲν παίενης  
ετρωοῦ ετρωοῦ κατὰ πετεφναγ  
ἠΦνοῦτ οτοῦ Φιωτ.

Φηέτε φωγ πε πῶοῦ ῥα ἐνεῦ ἠτε  
νιένης: ἀμην.

¶ Ἐρωφηρι γε παρητ ἠχωλευ  
σεοῦτεβ ἠμωτεν ἐβόλῃ σαβόλ  
ἠφηεταφθαγευ θηνοῦ δὲν πέμοτ  
ἠΧριστός εκετασσελιον.

Ετε κεοῦαι ἀν πε ἐβηλ ἀρηοῦ γε  
οτον θανοτον εῦθωορτερ ἠμωτεν  
ετοῦωγ ἐφενῦ πετασσελιον ἠτε  
Χριστός.

Ἀλλὰ καν ἠνον ιε οτασσελος  
ἐβόλῃ δὲν τφε ἠτεφρωεννοῦφι νωτεν  
σαβόλ ἠφηετανφρωεννοῦφι ἠμοῦ

Paul, an apostle, not  
from men nor through man,  
but through Jesus Christ and  
God the Father who raised  
Him from the dead,

and all the brethren who  
are with me, to the churches  
of Galatia:

Grace to you and peace  
from God the Father and our  
Lord Jesus Christ,

who gave Himself for  
our sins, that He might  
deliver us from this present  
evil age, according to the  
will of our God and Father,

to whom be glory  
forever and ever. Amen.

I marvel that you are  
turning away so soon from  
Him who called you in the  
grace of Christ, to a  
different gospel,

which is not another; but  
there are some who trouble  
you and want to pervert the  
gospel of Christ.

But even if we, or an  
angel from heaven, preach  
any other gospel to you than  
what we have preached to  
you, let him be accursed.

بُولُسُ رَسُوْلٌ لَا مِنْ النَّاسِ وَلَا  
بِإِنْسَانٍ، بَلْ بِيَسُوعَ الْمَسِيحِ وَاللَّهِ  
الْأَبِ الَّذِي أَقَامَهُ مِنَ الْأَمْوَاتِ،

وَجَمِيعَ الْإِخْوَةِ الَّذِينَ مَعِيَ، إِلَى  
كَنَائِسِ غَالَطِيَّةَ.

نِعْمَةٌ لَكُمْ وَسَلَامٌ مِنَ اللَّهِ الْآبِ،  
وَمِنْ رَبِّنَا يَسُوعَ الْمَسِيحِ.

الَّذِي بَدَلَ نَفْسَهُ لِأَجْلِ خَطَايَانَا،  
لِيُنْقِذَنَا مِنَ الْعَالَمِ الْحَاضِرِ الشَّرِيرِ  
حَسَبَ إِرَادَةِ اللَّهِ وَأَبِينَا.

الَّذِي لَهُ الْمَجْدُ إِلَى أَبَدِ الْأَبَدِينَ.  
أَمِينَ.

إِنِّي أَتَعَجَّبُ أَنْكُمْ تَنْتَقِلُونَ هَكَذَا  
سَرِيعًا عَنِ الَّذِي دَعَاكُمْ بِنِعْمَةِ  
الْمَسِيحِ إِلَى إِنجِيلٍ آخَرَ.

لَيْسَ هُوَ آخَرَ، غَيْرَ أَنَّهُ يُوجَدُ قَوْمٌ  
يُرْعِجُونَكُمْ وَيُرِيدُونَ أَنْ يَحْوُلُوا  
إِنْجِيلَ الْمَسِيحِ.

وَلَكِنْ إِنْ بَشَّرْنَاكُمْ نَحْنُ أَوْ مَلَائِكَةٌ  
مِنَ السَّمَاءِ بِغَيْرِ مَا بَشَّرْنَاكُمْ،  
فَلْيَكُنْ «أَنَاثِيمًا».

νωτεν μαρεψωπι òνοῦ ἀναθεμα.

Ὑφῆρητ ἔτα νερψωρπ ἵσος νεμ  
†νοῦ ον †χω ἕμος χε  
Φηθηναβιωεννοῦφι νωτεν σαβολ  
ἕφηεταρετενδιτψ μαρεψωπι  
ἵνοῦ ἀναθεμα.

††νοῦ γαρ αἰωτ ἕπῆητ ἵνιρωμ  
ψαν Φνοῦ† ψαν αικω† ἵσα ραναψ  
ἵρωμ: ιςχε δε ναικω† ἵσα ραναψ  
ἵρωμ ον ιε ἀνοκ οῦβωκ αν χε ἵτε  
Πιχριστος.

††ταμο δε ἕμωτεν νασνηοῦ  
ἐπιεναστῆλιον φηεταρβιωεννοῦφι  
ἕμοψ ἐβολ ζιτοτ χε ἵνοῦ κατὰ ρωμ  
αν πε.

Οῦδε γαρ ἀνοκ εταιβιτψ ἵτεν  
ρωμ αν οῦδε νε εταρ†βω νηι ἕροψ  
αν αλλα ἐβολ ζιτεν οῦδωρπ ἐβολ  
ἵτε Ιησοῦς Πιχριστος.

Ἀτετενσωτεμ γαρ ἐπαξιμωψ  
ἕπιχοῦ ἵῆρηι ῥεν †μετλοῦδαι χε  
ἵῆρηι ῥεν οῦμετῆοῦ ἵναῖοσι ἵσα  
†εκκλῆσιὰ ἵτε Φνοῦ† οῦοζ ναιψωψ  
ἕμος.

Παιερῆροκοπτιν ῥεν †μετλοῦδαι  
ἕροτε οῦμῆψ ἵτε ταμῆι ῥεν  
πατενοσ ειοι ἵρεψχοζ ἵῆοῦ ἕνηετα

As we have said before, so now I say again, if anyone preaches any other gospel to you than what you have received, let him be accursed.

For do I now persuade men, or God? Or do I seek to please men? For if I still pleased men, I would not be a bondservant of Christ.

But I make known to you, brethren, that the gospel which was preached by me is not according to man.

For I neither received it from man, nor was I taught it, but it came through the revelation of Jesus Christ.

For you have heard of my former conduct in Judaism, how I persecuted the church of God beyond measure and tried to destroy it.

And I advanced in Judaism beyond many of my contemporaries in my own nation, being more exceedingly zealous for the traditions of my fathers.

كَمَا سَبَقْنَا فَقُلْنَا الْآنَ أَيْضًا:  
إِنْ كَانَ أَحَدٌ يُبَشِّرُكُمْ بِغَيْرِ مَا قَبِلْتُمْ،  
فَلْيَكُنْ «أَنَاثِيمًا».

أَفَأَسْتَعْتَفُ الْآنَ النَّاسَ أَمْ اللَّهِ؟ أَمْ  
أَطْلُبُ أَنْ أَرْضِيَ النَّاسَ؟ فَلَوْ كُنْتُ  
بَعْدَ أَرْضِي النَّاسِ لَمْ أَكُنْ عَبْدًا  
لِلْمَسِيحِ.

وَأَعَرَفْتُكُمْ أَيُّهَا الْإِخْوَةُ الْإِنْجِيلِ الَّذِي  
بَشَّرْتُ بِهِ، أَنَّهُ لَيْسَ بِحَسَبِ  
إِنْسَانٍ.

لَأَنِّي لَمْ أَقْبَلْهُ مِنْ عِنْدِ إِنْسَانٍ وَلَا  
عَلَّمْتُهُ. بَلْ بِإِعْلَانِ يَسُوعَ الْمَسِيحِ.

فَأَنْتُمْ سَمِعْتُمْ بِسِيرَتِي قَبْلًا فِي  
الدِّيَانَةِ الْيَهُودِيَّةِ، أَنِّي كُنْتُ  
أَصْطَهْدُ كَنِيْسَةَ اللَّهِ بِإِفْرَاطٍ وَأَتْلَفُهَا.

وَكُنْتُ أَتَقَدَّمُ فِي الدِّيَانَةِ الْيَهُودِيَّةِ  
عَلَى كَثِيرِينَ مِنْ أَثْرَابِي فِي  
جَنْسِي، إِذْ كُنْتُ أَوْفَرَ عَيْرَةً فِي  
تَقْلِيدَاتِ آبَائِي.

ΝΑΙΟΥ ΤΗΤΟΥ ΕΤΟΥ.

ὍΤΕ ΔΕ ΕΤΑΥΜΑΤΗ ΝΧΕ ΦΝΟΥΤ  
ΦΗΕΤΑΥΦΟΡΧΤ ΕΒΟΛ ΘΕΝ ΘΝΕΧΙ ΝΤΕ  
ΤΑΜΑΥ: ΟΥΘ ΑΥΘΑΖΜΕΤ ΕΒΟΛ ΧΙΤΕΝ  
ΠΕΥΘΜΟΥ.

ΕΒΟΡΠ ΜΠΕΥΦΗΡΙ ΕΒΟΛ ΝΘΗΤ ΧΙΝΑ  
ΝΤΑΧΙΥΕΝΝΟΥΧΙ ΜΜΟΥ ΘΕΝ ΝΙΕΘΝΟΧ  
ΣΑΤΟΥ ΜΠΙΟΥΑΧΤ ΝΣΑ ΣΑΡΧ ΧΙ ΣΝΟΥ.

ΟΥΔΕ ΜΠΙΥΕ ΕΞΗΡΗ ΕΙΕΡΟΥΣΑΛΗΜ  
ΨΑ ΝΙΑΠΟΣΤΟΛΟΧ ΕΤΔΑΧΩΙ ΑΛΛΑ  
ΑΙΥΕΝΗ ΕΤΑΡΑΒΙΑ: ΠΑΛΙΝ ΟΝ ΑΙΚΟΥΤΤ  
ΕΔΑΜΑΣΚΟΧ.

ΙΤΑ ΜΕΝΕΝΣΑ ΨΟΥΤ ΗΡΟΥΜΠΙ  
ΑΙΥΕΝΗ ΕΞΗΡΗ ΕΙΕΡΟΥΣΑΛΗΜ ΕΝΑΥ  
ΕΚΗΦΑ ΟΥΘ ΑΙΘΕΙ ΔΑΤΟΥΧ ΜΜΗΤ ΤΙΟΥ  
ΝΕΖΟΥ.

ΚΕΟΥΑΙ ΔΕ ΝΝΙΑΠΟΣΤΟΛΟΧ ΜΠΙΝΑΥ  
ΕΡΟΥ ΕΒΗΛ ΕΙΛΑΚΩΒΟΧ ΠΟΝ ΜΠΟΙΧ.

*Πρῶτος γαρ νευωτεν νευ  
τηρινη ενσοπ: χε λμην εσεψωπι.*

But when it pleased  
God, who separated me  
from my mother's womb  
and called me through His  
grace,

to reveal His Son in me,  
that I might preach Him  
among the Gentiles, I did  
not immediately confer with  
flesh and blood,

nor did I go up to  
Jerusalem to those who  
were apostles before me;  
but I went to Arabia, and  
returned again to Damascus.

Then after three years, I  
went up to Jerusalem to see  
Peter, and remained with  
him fifteen days.

But I saw none of the  
other apostles except James,  
The Lord's brother.

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

وَلَكِنْ لَمَّا سَرَ اللَّهُ الَّذِي أَفْرَزَنِي مِنْ  
بَطْنِ أُمِّي، وَدَعَانِي بِنِعْمَتِهِ.

أَنْ يُعْلِنَ ابْنَهُ فِيَّ لِأُبَشِّرَ بِهِ بَيْنَ  
الْأُمَمِ، لِلْوَقْتِ لَمْ أَسْتَشِيرْ لَحْمًا  
وَدَمًا.

وَلَا صَعَدْتُ إِلَى أُورُشَلِيمَ إِلَى  
الرُّسُلِ الَّذِينَ قَبْلِي، بَلْ انطَلَقْتُ إِلَى  
العَرَبِيَّةِ ثُمَّ رَجَعْتُ أَيْضًا إِلَى  
دِمَشْقَ.

ثُمَّ بَعْدَ ثَلَاثِ سِنِينَ صَعَدْتُ إِلَى  
أُورُشَلِيمَ لِأَتَعْرِفَ بِبِطْرُسَ، فَمَكَثْتُ  
عِنْدَهُ خَمْسَةَ عَشَرَ يَوْمًا.

وَلَكِنِّي لَمْ أَرْ غَيْرَهُ مِنَ الرُّسُلِ إِلَّا  
يَعْقُوبَ أَخَا الرَّبِّ.

*نعمة الله الأب تكون مع جميعكم.  
أمين.*

### The Catholic Epistle الكاثوليكون

ΚΑΘΟΛΙΚΟΝ ΕΒΟΛ ΘΕΝ ΨΕΠΙΣΤΟΛΗ  
ΝΤΕ ΠΕΝΙΟΥΤ ΙΑΚΩΒΟΧ ΔΑΜΗΝ.  
ΠΑΜΕΝΡΑΤ.

ιακωβος α: α - ιβ

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

James 1: 1 - 12

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

يعقوب 1 : 1 - 12

Ιακωβος φέβωκ ἠϕνοῦτ νεμ  
 Πενδοις Ιησοῦς Πιχρίτος ἡτμητ  
 ἔνοῦτ ἠφῆλη ετχη δεν πιχωρ ἔβολ  
 χερε.

Ὡπι δεν ραῦι νιβεν ναῆνηοῦ  
 ἔῶπι ἄρετενωανραοῦ  
 ἔβανπιρασμοσ ἡοῦθοῖρητ.

Ερετενεμι χε τλοκιμη ἡτε  
 πετενηατ ἀσερλωβ ἔοῦεῖπομομη.

†εῖπομομη δε μαρε οῦλωβ  
 εφχηκ ἔβολ ῶπι ἡδῆτς θινα  
 ἡτετενωπι ἔρετενηκ ἔβολ οῦο  
 ἔρετενοτοχ ἡτετενωορ ἡῆλι αν.

Ισχε δε οῦον οῦαι δεν ἠηνοῦ  
 εφχορ ἡῆβω μαρεῖερετιν ἠϕνοῦτ  
 φηεττ ἡοῦον νιβεν ἄπλωσ οῦο  
 ἡῖῶῶῶ αν εῖετῆναε.

Μαρεῖερετιν δε δεν οῦναεττ ἡῖοι  
 ἡηητ ἔναῦ αν: φη ταρ ετοι ἡηητ ἔναῦ  
 αῖοι ἠφῆρητ ἡηιχολ ἡτε φιομ ἔρε  
 ἡηοῦτ βι ἠμωοῦ οῦο εῖῆῆ ἠμωοῦ.

Ὡπῆρερεμεῖ ταρ ναε ἡχε  
 πιρωμ ετε ἠμαῦ χε ἔῆαβι ἡῆλι  
 ἡτοτε ἠΠβοις.

Πιρωμ δε ετοι ἡηητ ἔναῦ  
 οῦατσεμνι πε θι νεεμωιτ τηροῦ.

James, a bondservant of  
 God and of The Lord Jesus  
 Christ, to the twelve tribes,  
 which are scattered abroad:  
 Greetings.

My brethren, count it all  
 joy when you fall into  
 various trials,

knowing that the testing  
 of your faith produces  
 patience.

But let patience have its  
 perfect work, that you may  
 be perfect and complete,  
 lacking nothing.

If any of you lacks  
 wisdom, let him ask of God,  
 who gives to all liberally  
 and without reproach, and it  
 will be given to him.

But let him ask in faith,  
 with no doubting, for he  
 who doubts is like a wave of  
 the sea driven and tossed by  
 the wind.

For let not that man  
 suppose that he will receive  
 anything from The Lord;

he is a double-minded  
 man, unstable in all his  
 ways.

يَعْقُوبُ، عَبْدُ اللَّهِ وَالرَّبِّ يَسُوعَ  
 الْمَسِيحِ، يُهْدِي السَّلَامَ إِلَى الْإِثْنَيْ  
 عَشَرَ سِبْطًا الَّذِينَ فِي الْمَتَاتِ.

إِحْسِبُوهُ كُلَّ فَرَحٍ يَا إِخْوَتِي حِينَ مَا  
 تَقَعُونَ فِي تَجَارِبٍ مُتَنَوِّعَةٍ.

عَالِمِينَ أَنَّ امْتِحَانَ إِيمَانِكُمْ يَنْشِئُ  
 صَبْرًا.

وَأَمَّا الصَّبْرُ فَلْيَكُنْ لَهُ عَمَلٌ تَامٌّ لِكَيْ  
 تَكُونُوا تَامِينَ وَكَامِلِينَ غَيْرِ  
 نَاقِصِينَ فِي شَيْءٍ.

وَأَمَّا إِنْ كَانَ أَحَدُكُمْ يُعْوِزُهُ حِكْمَةٌ  
 فَلْيَطْلُبْ مِنَ اللَّهِ الَّذِي يُعْطِي الْجَمِيعَ  
 بِسَخَاءٍ وَلَا يُعَيِّرُ فَسَيُعْطَى لَهُ.

وَلَكِنْ لِيَطْلُبْ بِإِيمَانٍ غَيْرِ مُرْتَابٍ  
 الْبَيْتَةَ لِأَنَّ الْمُرْتَابَ يُشْبِهُ مَوْجًا مِنَ  
 الْبَحْرِ تَخْبِطُهُ الرِّيحُ وَتَدْفَعُهُ.

فَلَا يَظَنَّ ذَلِكَ الْإِنْسَانُ أَنَّهُ يَنَالُ  
 شَيْئًا مِنَ عِنْدِ الرَّبِّ.

رَجُلٌ ذُو رَأْيَيْنِ هُوَ مُتَقَلِّبٌ فِي  
 جَمِيعِ طَرَفِهِ.



Παρεφωσγυογ Δε ἕμοσ ἵχε πικον  
ετθεβνογτ δεν πεφβιςι.

Πιραμαδ Δε ἵερηι δεν πεφθεβιδ  
χε ἕφρητ ἵνογερηι ἵτε ογρωορβεν  
ἕφασινη.

Δφωαι ταρ ἵχε φρη νεμ  
πικαγτων ογορ αφτγωγι ἐπιωορβεν  
ογορ τεφερηρι ασφορφερ ογορ πσαι  
ἵτε πεφρο αφτακο παρητ ςωφ  
πιραμαδ ἵερηι δεν πεφμωιτ τηρογ  
ἕφναλωμ.

Ογακαριος πε πιρωμ  
φνεθναδμονι ἵτοτε δεν ογπιρασμοσ  
χε αφωανερογτωπ ἕφναδἱ ἕπιχλωμ  
ἵτε ἵωνδ φηεταφωω ἕμοσ ἵχε  
Πβοις ἵννεθναμειριτε.

*Νασηνογ ἕπερμενρε πικοσμοσ  
ογδε νηετωοπ δεν πικοσμοσ:  
πικοσμοσ νασινη νεμ τεφεπιθγωμια: φη  
δε ετιρι ἕφωτωω ἕφνογτ ἕφναωπι  
ωα ἐνερ: ἀμην.*

Let the lowly brother  
glory in his exaltation,

but the rich in his  
humiliation, because as a  
flower of the field he will  
pass away.

For no sooner has the  
sun risen with a burning  
heat than it withers the  
grass; its flower falls, and  
its beautiful appearance  
perishes. So the rich man  
also will fade away in his  
pursuits.

Blessed is the man who  
endures temptation; for  
when he has been approved,  
he will receive the crown of  
life, which The Lord has  
promised to those who love  
Him.

*Do not love the world  
nor the things, which are in  
the world. The world passes  
away, and its desires; but he  
who does the will of God  
abides forever. Amen.*

وَلْيَفْتَحِرِ الْأَخُ الْمَتَّضِعُ بِارْتِفَاعِهِ.

وَأَمَّا الْغَنِيُّ فَبَاتِّضَاعِهِ لِأَنَّهُ كَزَهْرٍ  
الْعُشْبِ يَزُولُ.

لَأَنَّ الشَّمْسَ أَشْرَقَتْ بِالْحَرِّ فَيَبَّسَتْ  
الْعُشْبَ فَسَقَطَ زَهْرُهُ وَقَفِيَ جَمَالُ  
مَنْظَرِهِ. هَكَذَا يَذْبُلُ الْغَنِيُّ أَيْضًا فِي  
طُرُقِهِ.

طُوبَى لِلرَّجُلِ الَّذِي يَحْتَمِلُ النَّجْرَبَةَ  
لِأَنَّهُ إِذَا تَزَكَّى يَنَالُ إِكْلِيلَ الْحَيَاةِ  
الَّذِي وَعَدَ بِهِ الرَّبُّ لِلَّذِينَ يُحِبُّونَهُ.

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

### The Acts الإبركسيس

Πραγισ ἵτε νενιοτ ἵαποστολοσ:  
ἐρε πογσμογ εθογαβ ωωπι νεμαν.  
Δμην.

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

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

Πραγισ ιε: ις - κα

Acts 15: 13 - 21

أعمال 15: 13 - 21

Μενενσα ἔταρχαρωσὺ δε  
αχῆροτὸν ἵνε Ιακωβος εφζω ἕμμος:  
νιρωμι νενῆσνηοτὸν σωτεμ ἔροι.

Сτμεων αρααзи каτa φρητ ιαχεν  
ωορη ἔτα Φνοττ χεμπωινη ἐβι  
ἵνοτλαοο ἐβολα δεν νιεθνοο δεν  
Πεφραν.

Οτοο φαι σετματ νεμααχ ἵνε  
νιααзи ἵνε νιπροφηтис каτa φρηт  
ετсδηοτ.

Χε μενεσα ναι εἰετασθο οτοο  
εἰεκωт ἵτсκνη ἵνε Δαυιδ  
θηετασθει: οτοο νηεταστωο ἵταο  
εἰεκοτοτ οτοο τнаτασοο ἔρατс.

Θοπωο ἵσεκωτ ἵνα Πβοιο ἵνε  
ἵπωαπ ἵνε νιρωμι νεμ νιεθνοο τηροτ  
νηετασμοττ ἐПараη ἐῆρηι ἕζωοτ  
πεζε Πβοιο φηετῆρο ἵνναι.

Οτωνηο ἐβολα ιαχεν ἵενεο.

Εθε φαι ττθαπ ἀνοκ  
ἐϋτεμοτασθιци ἐηηεθνακοτοτ ἐβολα  
δεν νιεθνοο ἐῆρηι εα ἐΦνοττ.

Δαλλα εοτωρηп νωοτ εροτзеноτ  
саβολ ἵηηιωт ἵδωλον νεμ νιπορηιὰ  
νεμ νιωαα νεμ πῆсноφ.

And after they had become silent, James answered, saying, "Men and brethren, listen to me:

Simon has declared how God at the first visited the Gentiles to take out of them a people for His name.

And with this the words of the prophets agree, just as it is written:

'After this I will return and will rebuild the tabernacle of David, which has fallen down; I will rebuild its ruins, and I will set it up.

So that the rest of mankind may seek The Lord, even all the Gentiles who are called by My name, says The Lord who does all these things.'

Known to God from eternity are all His works.

Therefore,, I judge that we should not trouble those from among the Gentiles who are turning to God,

but that we write to them to abstain from things polluted by idols, from sexual immorality, from things strangled, and from blood.

وَبَعْدَمَا سَكَتَا قَالَ يَعْقُوبُ: أَيُّهَا  
الرِّجَالُ الْإِخْوَةُ اسْمَعُونِي.

سَمِعَانُ قَدْ أَحْبَرَ كَيْفَ افْتَقَدَ اللَّهُ  
أَوَّلًا الْأُمَّمَ لِيَأْخُذَ مِنْهُمْ شَعْبًا عَلَى  
اسْمِهِ.

وَهَذَا تَوَافِقُهُ أَقْوَالُ الْأَنْبِيَاءِ كَمَا هُوَ  
مَكْتُوبٌ:

سَأَرْجِعُ بَعْدَ هَذَا وَأَبْنِي أَيْضًا خَيْمَةَ  
دَاوُدَ السَّاقِطَةَ وَأَبْنِي أَيْضًا رَدْمَهَا  
وَأَقِيمُهَا ثَانِيَةً.

لِكَيْ يَطْلُبَ الْبَاقُونَ مِنَ النَّاسِ  
الرَّبَّ وَجَمِيعَ الْأُمَّمِ الَّذِينَ دُعِيَ  
اسْمِي عَلَيْهِمْ يَقُولُ الرَّبُّ الصَّانِعُ  
هَذَا كُلَّهُ.

مَعْلُومَةٌ عِنْدَ الرَّبِّ مُنْذُ الْأَزَلِ جَمِيعُ  
أَعْمَالِهِ.

لِذَلِكَ أَنَا أَرَى أَنْ لَا يُثْقَلَ عَلَى  
الرَّاجِعِينَ إِلَى اللَّهِ مِنَ الْأُمَّمِ.

بَلْ يُرْسَلُ إِلَيْهِمْ أَنْ يَمْتَنِعُوا عَنْ  
نَجَاسَاتِ الْأَصْنَامِ، وَالزَّانَا،  
وَالْمَخْنُوقِ، وَالْدَّمِ.

Ὡς ἄρα τὰς ἰσχυρὰς γενεὰς  
 ἡ ἀρχὴ οὐρανῶν ἡνιητῶν ἡμῶν  
 κατὰ πόλιν θένει σὺν ἡσάβωθι ἑκάστη  
 ἡμῶν κατὰ Σάββατον θένει.

*Πισαχὶ δε ἡτε Πβοις ἐφέλαι ογοθ  
 ἐφέλωαι: ἐφέλωαι ογοθ ἐφέταχρο:  
 θένει ἴαγια ἡεκκλήσια ἡτε θνονῆ:  
 ἄμην.*

For Moses has had  
 throughout many  
 generations those who  
 preach him in every city,  
 being read in the  
 synagogues every Sabbath.

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

لأنّ موسى منذ أجيال قديمة، له  
 في كل مدينة من يكرز به، إذ يُقرأ  
 في المجمع كل سبت.

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

### Synaxarium of Abib 23

سنكسار اليوم الثالث والعشرون من شهر أبيب

1. The Martyrdom of St. Longinus, the Soldier
2. The Martyrdom of St. Marina, of Antioch

1. استشهاد القديس لونجينوس القائد
2. استشهاد القديسة مارينا

#### 1. The Martyrdom of St. Longinus, the Soldier

On this day, of the year 45 AD, St. Longinus the Soldier, was martyred. He was from one of the regions of Cappadocia. He was the captain of a regiment of the Roman army. Pilate, the governor of Judea, appointed Longinus a captain of the group of soldiers in charge of executing the order to crucify The Lord Christ. He followed Him during all the stages of His passion till the Hill of Golgotha, where he and his soldiers crucified The Lord.

Longinus knew that they unjustly crucified The Lord Christ. He also noticed the endurance of The Lord to pain and His asking for the forgiveness for those who crucified Him. When he saw that there was darkness over all the earth, the earth quaked, the rocks were split, and the graves were opened, he exceedingly marveled. He shouted out saying, "Truly, this was the Son of God" (Matthew 27: 51 – 54).

He also witnessed the burial of The Lord Christ and guarded the tomb of the Savior, with his soldiers. When The Lord Christ rose from the dead and the tomb was sealed, he was amazed and refused the bribe of the Jews to deny the Resurrection of The Lord Christ.

He often asked God to reveal to him the truth, and The Lord sent to him St. Peter the Apostle, who explained to him the reality of the person of the Savior, His divinity and the great atonement that He fulfilled on the cross.

1. استشهاد القديس لونجينوس القائد  
 في مثل هذا اليوم من سنة 45 ميلادية،  
 استشهاد القديس لونجينوس القائد. كان  
 هذا القديس من بلاد الكبادوك، قائد فرقة  
 من الجيش الروماني. عينه بيلاطس قائداً  
 لمجموعة الجنود المكلفة بتنفيذ حكم صلب  
 السيد المسيح. فرافقه في جميع مراحل  
 آلامه حتى جبل الجلجثة. حيث قام هو  
 وجنوده بتنفيذ حكم الصلب.  
 وكان لونجينوس يعلم أنهم صلبوا السيد  
 المسيح ظلماً. كما لاحظ احتمال الرب  
 للآلام وطلب الغفران لصالحه. وعندما  
 رأى أنه قد صارت ظلمة على الأرض كلها  
 وأن الأرض تزلزلت والصخور تشققت  
 والقبور تفتحت، تعجب جداً وصرخ قائلاً:  
 "حقاً كان هذا ابن الله" (متي 27: 51 -  
 54).

كما حضر أيضاً دفن السيد المسيح وكان  
 حارساً لقبور المخلص مع جنوده. فلما قام  
 السيد المسيح والقبور مختوم، زاد عجبه  
 ورفض رشوة اليهود لإنكار قيامة السيد  
 المسيح. وكان يسأل الله أن يعرفه  
 الحقيقة، فأرسل إليه بطرس الرسول  
 فأعلمه بحقيقة شخص المخلص وألوهيته

He believed, was baptized, resigned the military service, and went back to preach the Name of The Lord Christ in his country Cappadocia. Many believed and God wrought many great miracles by his hands.

When Pilate heard about this, he wrote to Tiberius Caesar concerning him, who ordered to seize the saint and behead him, thus he received the crown of martyrdom.

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

## 2. The Martyrdom of St. Marina, of Antioch

On this day also, the chosen St. Marina, who overcame the devil, was martyred. She was one of the daughters of the nobles of Antioch, Pisidia, in Asia Minor. Her parents worshipped the idols. When her mother died, her father entrusted her to a Christian nanny to raise her up. She narrated to Marina the biographies of the martyrs and what they receive from happiness in the eternal life. Marina longed to be martyred on the name of The Lord Christ.

One day, the governor saw Marina and admired her much. He wanted to marry her, however, when he knew that she believed in The Lord Christ, he was disturbed and asked her to worship the idols. She utterly refused, but he tried to persuade her to obey him so he would marry her, however, she did not heed him.

He became angry and ordered to comp her body with sharp iron combs, then rubbed her wounds with vinegar and lime, then imprisoned her. The angel of The Lord appeared to her, and healed all her wounds.

The next morning, the governor ordered to bring her. When he saw that she was well, he exceedingly marveled, and ordered to hang her on the Hinbazeen and to tightly squeeze her. The angel of The Lord came and healed her. He cast her in a large cauldron filled with boiling melted lead, however, the angel of The Lord saved her. Many believed because of her and they received the crown of martyrdom.

When the governor became weary of torturing her, he ordered to behead her. She extended her hands, prayed, then bent her head down with great courage to the executioner, and she received the crown of martyrdom.

The Lord manifested from her body many signs and wonders. Her body is still present in the church of the Virgin St. Mary in Haret El-Rum, in Cairo.

May the blessing of her prayers be with us all. Amen.  
And glory be to God, now and forever. Amen.

والفداء العظيم الذي صنعه على الصليب، فأمن واعتمد وترك الجندية وذهب ليبشر في بلاد الكبادوك. فأمن كثيرون على يديه وأجرى الله على يديه آيات عظيمة. وسمع به بيلاطس فكتب عنه إلى طيباريوس قيصر الذي أمر بالقبض عليه وقطع رأسه فنال إكليل الشهادة. بركة صلواته فلتكن معنا. آمين.

2. استشهاد القديسة مارينا وفيه أيضاً استشهدت القديسة المختارة مارينا التي غلبت الشيطان. كانت من بنات أكابر أنطاكية بيسيدية بآسيا الصغرى. كان والداها يعبدان الأصنام. ماتت أمها في طفولتها، فعهد أبوها بها لمربية مسيحية. كانت المربية تقص عليها قصص الشهداء وما ينالونه من سعادة في الحياة الأبدية، فاشتقت أن تكون شهيدة على اسم السيد المسيح.

وحين رآها الوالي، أعجب بها وأراد أن يتزوجها. ولما عرف أنها تؤمن بالسيد المسيح، فرغ للغاية وطلب منها السجود للأصنام، فرفضت بشدة. لاطفها كثيراً كي تدع له فيتزوجها، لكنها لم تطعه. فغضب الوالي وأمر بتمشيط جسدها بأمشاط حديدية وان تدلك بالخل والجير. ففعلوا بها ذلك ثم أودعها في السجن، فظهر لها ملاك الرب وشفأها من سائر جراحاتها. وفي الغد أمر الوالي بإحضارها، فلما رآها سالمة تعجب جداً وأمر أن تعلق على الهنبازين وتعصر بشدة. فشفأها ملاك الرب. فوضعها في مرجل كبير به رصاص ساخن، فأنقذها الرب، فأمن كثيرون بسببها ونالوا إكليل الشهادة.

ولما تحير الوالي في أمرها، أمر بقطع رأسها فبسطت يديها وصلت وأحنت رأسها للسياف بشجاعة نادرة، فقطع رأسها ونالت إكليل الشهادة. وقد أظهر الرب من جسدها عجائب كثيرة. وما زال جسدها موجوداً بكنيسة القديسة العذراء مريم بحارة الروم بالقاهرة. بركة صلواتها فلتكن معنا. آمين. ولربنا المجد دائماً أبدياً. آمين.

## The Liturgy Psalm

### مزمور القداس

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

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

<p><b>Ψαλμος τω Δαυιδ ος: ε, ρλδ: ε</b></p> <p>Διταρο νοτυετμεερε ερατς δει          Ιακωβ: οτος αρεμνι νοτυνομος δει          ηερραηλ: γε ανοκ αειμι γε οτηνω† πε          Πβοις: οτος Πενβοις εβοτε νινο††          τηρο†. <b>Αλληλοια.</b></p>	<p><b>Psalm 78: 5, 135: 5</b></p> <p>For He established a testimony in Jacob, and appointed a law in Israel. For I know that The Lord is great, and our Lord is above all gods. <b>Alleluia.</b></p>	<p><b>المزمور 77 : 5، 134 : 5</b></p> <p>إذ أقام الشهادة في يعقوب. ووضع الناموس في إسرائيل. لأنني أنا قد عرفت ان الرب عظيم هو، وربنا أفضل من جميع الآلهة. <b>هلليويا.</b></p>
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## The Liturgy Gospel

### إنجيل القداس

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

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

<p>Οτ'αναγνωσις εβολα δει          πιερασσελιον εθοραβ κατα Μαρκον          ασιο†.</p>	<p>A chapter according to Saint Mark, may his blessings be with us. Amen.</p>	<p>فصل من إنجيل معلمنا مرقس البشير. بركاته علينا آمين.</p>
<p><b>Μαρκον ι: λε - με</b></p> <p>Οτος αυι εαροϋ ηγε Ιακωβος ηευ          Ιωαννης ηωηρι σνα† ηζεβεδεος ευρω          υμος ναϋ γε φρεϋ†εβω τενοτωϋ          εινα φηετενναερετιν υμοϋ ητεκαιϋ          ναν.</p> <p>Ηθοϋ δε πεχαϋ νωο† γε ο†          τετενορωϋ ητααιϋ νωτεν.</p>	<p><b>Mark 10: 35 - 45</b></p> <p>Then James and John, the sons of Zebedee, came to Him, saying, "Teacher, we want You to do for us whatever we ask."</p> <p>And He said to them, "What do you want Me to do for you?"</p>	<p><b>مرقس 10 : 35 - 45</b></p> <p>وَتَقَدَّمَ إِلَيْهِ يَعْقُوبُ وَيُوحَنَّا ابْنَا زَبْدِي قَائِلَيْنِ: «يَا مُعَلِّمُ نُرِيدُ أَنْ تَفْعَلَ لَنَا كُلَّ مَا طَلَبْنَا».</p> <p>فَقَالَ لَهُمَا: «مَاذَا تُرِيدَانِ أَنْ أَفْعَلَ لَكُمَا؟»</p>

Ἡθῶοῦ Δε πεχῶοῦ ἡαῖ ἡε ἡηιϑ  
 ἡαν ἡηα ἡητε οῖαι ἡἡοη ἡεἡι  
 ϑατεκοῖηα ἡοοῡ οῖαι ἡἡοη  
 ϑατεκῡαβη ἡεν πεκῶοῦ.

Ἰηϑοῡϑ Δε πεχῡῖ ἡῶοῦ ἡε  
 ἡητεηἡεἡη ἡη ἡε οῖ πε  
 ἔτεηηηαἔρεηηη ἡἡοῖ οηοηῶῡῡ  
 ἡἡῶηη ἔεε πἡῖφοη ἔῖῑῑ ἡἡοῖ ἡε  
 πἡῡῡ ἔῖῑῑ ἡἡοἡ ἡἡοῖ.

Ἡθῶοῦ Δε πεχῶοῦ ἡαῖ ἡε  
 οηοηῶῡῡ ἡἡοη: Ἰηϑοῡϑ Δε πεχῡῖ  
 ἡῶοῦ ἡε πἡῖφοη ἔῖῑῑ ἡἡοῖ  
 ἔρεηηἡεϑοῖ οηοῡ πἡῡῡ ἔῖῑῑ ἡἡοἡ  
 ἡἡοῖ ἔρεηηἡεἡεϑ ἡηηοῦ ἡἡοῖ.

Πἡεἡι Δε ϑαοῖηαἡ ἡἡοἡ ἡε  
 ϑαῡαβη ἡῖῖῡ ἡη πε ἔηηηῖ ἡἡα φα  
 ἡη πε ἔηαῖϑεβηῡῡῡ ἡῶοῦ.

Οῖοῡ ἔηαῖῑῡῡῡ ἡῡε πἡἡῡ  
 ἡῡεῖῡῡῡ ἡῡῡεῡῡῡ ἔῖῑῑ ἡακῡῡ  
 ἡεἡ ἡαηηηῡ.

Οῖοῡ ἔηαῖῡοῖῖ ἔῖῑῡ ἡῡε Ἰηϑοῡϑ  
 πεχῡῖ ἡῶοῦ ἡε ῡεηἡεἡη ἡε ἡηεἡεῖῖ  
 ἡε ϑεοἡ ἡαῖῡῡῡ ἔηηεἡοϑ ϑεοἡ ἡῖοἡ  
 ἔῖῑῡῡ: οηοῡ ἡοῖἡῡῡῖ ϑεοἡ ἡεῖῡῡῡ  
 ἔῡῡῡῡ.

They said to Him,  
 “Grant us that we may sit,  
 one on Your right hand and  
 the other on Your left, in  
 Your glory.”

But Jesus said to them,  
 “You do not know what you  
 ask. Are you able to drink  
 the cup that I drink, and be  
 baptized with the baptism  
 that I am baptized with?”

They said to Him, “We  
 are able.” So Jesus said to  
 them, “You will indeed  
 drink the cup that I drink,  
 and with the baptism I am  
 baptized with you will be  
 baptized;

but to sit on My right  
 hand and on My left is not  
 Mine to give, but it is for  
 those for whom it is  
 prepared.”

And when the ten heard  
 it, they began to be greatly  
 displeased with James and  
 John.

But Jesus called them to  
 Himself and said to them,  
 “You know that those who  
 are considered rulers over  
 the Gentiles lord it over  
 them, and their great ones  
 exercise authority over  
 them.

فَقَالَا لَهُ: «أَعْطِنَا أَنْ نَجْلِسَ وَاحِدًا  
 عَنْ يَمِينِكَ وَالْآخَرَ عَنْ يَسَارِكَ فِي  
 مَجْدِكَ.»

فَقَالَ لَهُمَا يَسُوعُ: «لَسْتُمَا تَعْلَمَانِ  
 مَا تَطْلُبَانِ. أَتَسْتَطِيعَانِ أَنْ تَشْرَبَا  
 الْكَأْسَ الَّتِي أَشْرَبُهَا أَنَا وَأَنْ  
 تَتَّصِبَعَا بِالصَّبِغَةِ الَّتِي أَصْطَبِعُ بِهَا  
 أَنَا؟»

فَقَالَا لَهُ: «نَسْتَطِيعُ.» فَقَالَ لَهُمَا  
 يَسُوعُ: «أَمَّا الْكَأْسُ الَّتِي أَشْرَبُهَا  
 أَنَا فَتَشْرَبَانِهَا وَبِالصَّبِغَةِ الَّتِي  
 أَصْطَبِعُ بِهَا أَنَا تَصْطَبِعَانِ.»

وَأَمَّا الْجُلُوسُ عَنْ يَمِينِي وَعَنْ  
 يَسَارِي فَلَيْسَ لِي أَنْ أُعْطِيَهُ إِلَّا  
 لِلَّذِينَ أَعَدَّ لَهُمْ.»

وَلَمَّا سَمِعَ الْعَشْرَةَ ابْتَدَأُوا  
 يَغْنَاظُونَ مِنْ أَجْلِ يَعْقُوبَ وَيُوحَنَّا.

فَدَعَاهُمْ يَسُوعُ وَقَالَ لَهُمْ: «أَنْتُمْ  
 تَعْلَمُونَ أَنَّ الَّذِينَ يُحْسَبُونَ رُؤَسَاءَ  
 الْأُمَمِ يَسُودُونَهُمْ وَأَنَّ عِظَمَاءَهُمْ  
 يَتَسَلَّطُونَ عَلَيْهِمْ.»

Παιρητ̄ δε αν̄ πετωοπ̄ θεν̄ θηνοτ̄  
αλλα φηεθναοτωϋ̄ ε̄ερ̄ νιϋτ̄ θεν̄  
θηνοτ̄ εϋ̄ε̄ερ̄ Διακων̄ νωτεν̄.

Οτοθ̄ φηεθναοτωϋ̄ ε̄ερ̄ ροτιτ̄ θεν̄  
θηνοτ̄ εϋ̄ε̄ερ̄ βωκ̄ νοτο̄ν̄ νιβεν̄.

Οτ̄ ταρ̄ Πωηρῑ μ̄Φρωμῑ νεταϋ̄ῑ αν̄  
εθορωϋεμϋητ̄ε̄ αλλᾱ ε̄ϋεμϋῑ οτοθ̄  
ε̄τ̄ η̄τεϋψ̄ν̄χη̄ η̄σωτ̄ η̄τ̄ϋεβῑω̄  
νοτωμηϋ̄.

*Πῶσοι φα Πεννοτ̄ε̄ πε̄ϋᾱ ε̄νεθ̄  
η̄τε̄ νῑ ε̄νεθ̄:̄ ἀμην̄.*

Yet it shall not be so  
among you; but whoever  
desires to become great  
among you shall be your  
servant.

And whoever of you  
desires to be first shall be  
slave of all.

For even the Son of  
Man did not come to be  
served, but to serve, and to  
give His life a ransom for  
many.”

*Glory be to God forever.*

فَلَا يَكُونُ هَكَذَا فِيكُمْ. بَلْ مَنْ أَرَادَ  
أَنْ يَصِيرَ فِيكُمْ عَظِيمًا يَكُونُ لَكُمْ  
خَادِمًا.

وَمَنْ أَرَادَ أَنْ يَصِيرَ فِيكُمْ أَوْلَىٰ  
يَكُونُ لِلْجَمِيعِ عَبْدًا.

لَأنَّ ابْنَ الْإِنْسَانِ أَيْضًا لَمْ يَأْتِ  
لِيُخْدَمَ بَلْ لِيَخْدُمَ وَلِيُبَدِّلَ نَفْسَهُ  
فِدْيَةً عَنْ كَثِيرِينَ.»

*والمجد لله دائماً.*

# Katameros Readings for the 24<sup>th</sup> Day of Abib

## قطمارس قراءات اليوم الرابع والعشرون من شهر أبيب المبارك

### ΚΟΥΧΟΥΤ ḐΤΟΥ ΝΕΖΟΥΤ ἘΠΙΔΟΥΤ ΕΠΗΠ

#### ΡΟΥΖΙ

#### Vespers Psalm مزمو العشيّة

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

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

<b>Ψαλμος τω Δαυιδ ζζ: λγ, δ</b>	<b>Psalm 68: 35, 3</b>	<b>المزمور 67: 33، 4</b>
<p>Οὐὲφρηι πε ΦΝΟΥΤ ḐΕΝ ΝΗΘΟΥΑΒ              ἸΤΑϚ: ΦΝΟΥΤ ἠπιλτραηλ ἸΘΟΥ ἔϚἔΤ              ἸΟΥΧΟΥ ΝΕΜ ΟΥΑΜΑΖΙ ἠπεϚλαος: ΟΥΟΥ              ΝΙΘΜΗ ΜΑΡΟΥΟΥΝΟΥ ΜΑΡΟΥΘΕΛΗΛ              ἠπεἠθο ἠΦΝΟΥΤ: ΜΑΡΟΥΟΥΝΟΥ ḐΕΝ              ΟΥΟΥΝΟΥ. ἈΛΛΗΛΟΥΙΑ.</p>	<p>O God, You are more awesome in Your saints. The God of Israel is He who gives strength and power to His people. But let the righteous be glad; ket them rejoice before God. Yes, let them rejoice exceedingly. Alleluia.</p>	<p>عجيب هو الله في قديسيه، إله إسرائيل هو يعطى قوة وعزاً لشعبه. والصدّيقون يفرحون ويتهللون أمام الله، ويتنعمون بالسرور. هليلويا.</p>

#### Vespers Gospel إنجيل العشيّة

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

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

<p>ΟΥΑΝΑΣΝΩΣΙϚ ἔΒΟΥΛ ḐΕΝ              ΠΕΥΑΣΣΕΛΙΟΝ ΕΘΟΥΑΒ ΚΑΤΑ ΜΑΤΘΕΟΝ              ΔΣΙΟΥ.</p>	<p>A chapter according to Saint Matthew, may his blessings be with us. Amen.</p>	<p>فصل من إنجيل معلمنا متي البشير. بركاته علينا آمين.</p>
<b>ΜΑΤΘΕΟΝ ι: ιε - κς</b>	<b>Matthew 10: 16 - 23</b>	<b>متى 10: 16 - 23</b>
<p>ΘΗΠΠΕ ἈΝΟΚ ΤΟΥΩΡΠ ἠΜΩΤΕΝ              ἠΦΡΗΤ ἸΖΑΝΕΣΩΟΥ ḐΕΝ ΘΜΗΤ</p>	<p>Behold, I send you out as sheep in the midst of wolves. Therefore, be wise</p>	<p>هَا أَنَا أَرْسَلُكُمْ كَغَنَمٍ فِي وَسْطِ ذُنَابٍ فَكُونُوا حُكَمَاءَ كَالْحَيَاتِ وَبَسْطَاءَ كَالْحَمَامِ.</p>



ἵδρανόντων ὡπι οἴν ἑρέτενοι ἵσαβε  
ἠφρητ ἵνιζοφ: ἀκερεος δε ἠφρητ  
ἵνιδῶπι.

Μαζοτην δε ἑρωτην ἑβολ εα  
νιρωμι: σενατ ἠννοτ ζαρ  
ἑζανμαντζαπ οτοζ  
σεναερμαστιζοιν ἠμωτην ζεν  
νοτστναζωζη.

Εὔεε ἠννοτ δε ἵνιζοφου νεμ  
νιζηεμων εοβητ ετμεεθερε νωοτ  
νεμ νιεθνοσ.

Εὔωπ δε ἀρωαντ ἠννοτ  
ἠπερφρωουφ γε πωσ ιε οτ πε  
ἑτετενναζοφ: σενατ ζαρ νωτην ζεν  
τῶτονοτ ἑτεἠματ ἠφἠετετενναζαζι  
ἠμοφ.

Πῶτην ζαρ ἀν πεζῶναζαζι ἀλλὰ  
Πῖπνευμα ἵτε πετενιωτ εῶναζαζι ζεν  
ἠννοτ.

Ερε οτσον δε εφετ ἵνοτσον ἑφἠμοτ:  
οτοζ ἑρε οτωτ εφετ ἵνοτφηρι: οτοζ  
ἑρε ζανφηρι τωοτνοτ ἑξεν νοτιοτ  
ερεζοεβοτ.

Οτοζ ἑρετενεὔωπι ετμοστ  
ἠμωτην ἵξε οτον νιβεν εοβε παραν:  
φἠ δε εῶναλμοι ἵτοτφ ὡα ἑβολ φαι  
πεθνανοζεμ.

as serpents and harmless as doves.

But beware of men, for they will deliver you up to councils and scourge you in their synagogues.

You will be brought before governors and kings for My sake, as a testimony to them and to the Gentiles.

But when they deliver you up, do not worry about how or what you should speak. For it will be given to you in that hour what you should speak;

for it is not you who speak, but the Spirit of your Father who speaks in you.

Now brother will deliver up brother to death, and a father his child; and children will rise up against parents and cause them to be put to death.

And you will be hated by all for My name's sake. But he who endures to the end will be saved.

وَلَكِنْ أَحْذَرُوا مِنَ النَّاسِ لِأَنَّهُمْ  
سَيُسَلِّمُونَكُمْ إِلَى مَجَالِسٍ وَفِي  
مَجَامِعِهِمْ يَجْلِدُونَكُمْ.

وَتُسَاقَفُونَ أَمَامَ وُلَاةٍ وَمُلُوكٍ مِنْ  
أَجْلِ شَهَادَةٍ لَهُمْ وَلِلْأُمَّمِ.

فَمَتَى أَسَلَّمُوكُمْ فَلَا تَهْتَمُّوا كَيْفَ أَوْ  
بِمَا تَتَكَلَّمُونَ لِأَنَّكُمْ تُعْطَوْنَ فِي تِلْكَ  
السَّاعَةِ مَا تَتَكَلَّمُونَ بِهِ.

لِأَنَّ لَسْتُمْ أَنْتُمْ الْمَتَكَلِّمِينَ بَلْ رُوحُ  
أَبِيكُمْ الَّذِي يَتَكَلَّمُ فِيكُمْ.

وَسَيُسَلِّمُ الْأَخُ أَخَاهُ إِلَى الْمَوْتِ  
وَالْأَبُ وَلَدَهُ وَيَقُومُ الْأَوْلَادُ عَلَى  
وَالِدِيهِمْ وَيَقْتُلُونَهُمْ.

وَتَكُونُونَ مُبْغَضِينَ مِنَ الْجَمِيعِ مِنْ  
أَجْلِ اسْمِي. وَلَكِنْ الَّذِي يَصْبِرُ إِلَى  
الْمُنْتَهَى فَهَذَا يَخْلُصُ.

Εὐωπ δε ἀγῶλανῶσι ἵκωτεν ζεν  
 ταίβακι φωτ ἔκεοῖ: ἄμην ἰχῶ ἄμοο  
 κωτεν χε ἵνετενφορ ἔμωπτ νίβακι  
 ἵτε Πισρανλ ῶατερῖ ἵχε Πῶηρι  
 ἠΦρωι.

*Πῶοτ φα Πεννοῖτ πε: ῶα ἔνεε  
 ἵτε νιἔνεε: ἄμην.*

When they persecute  
 you in this city, flee to  
 another. For assuredly, I say  
 to you, you will not have  
 gone through the cities of  
 Israel before the Son of  
 Man comes.

*Glory be to God forever.*

وَمَتَى طَرَدُوكُمْ فِي هَذِهِ الْمَدِينَةِ  
 فَاهْرُبُوا إِلَى الْأُخْرَى. فَإِنِّي الْحَقُّ  
 أَقُولُ لَكُمْ لَا تَكْمَلُونَ مُدُنَ إِسْرَائِيلَ  
 حَتَّى يَأْتِيَ ابْنُ الْإِنْسَانِ.

*والمجد لله دائماً.*

## Ψωπ

### Matins Psalm

مزمو ر باكر

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

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

Ψαλμοο τω Δαυιδ ϣ̄ϣ̄: ἰᾶ

Psalm 96: 11

مزمو ر 96: 11

Ονοῶωινη ἀϣῶαι ἵνιἰῶμῖ: νεμ  
 ονοῶνοϣ ἵνῖηετσοῶτῶν ζεν ποῶζῖτ:  
 οῶνοϣ ἵἰῶμῖ ζεν Πῶοιϣ: οῶοζ οῶῶωε  
 ἔβολ ἠῶμῖνῖ ἵτε τεϣμετᾶσῖοο.  
 Ἀλλῖηλοῶιᾶ.

Light is sown for the  
 righteous, and gladness for  
 the upright in heart. Rejoice  
 in The Lord, you righteous,  
 and give thanks at the  
 remembrance of His holy  
 name. Alleluia.

نور أشرق للصدّيقين وفرح  
 للمستقيمي القلوب. أفرحوا أيها  
 الصديقون بالرب. واعترفوا لذكر  
 قدسه. هليلويا.

## Matins Gospel

إنجيل باكر

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

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

Οῶᾶνασῶωιϣ ἔβολ ζεν  
 πεῶαστεῶιον εῶοῶαβ κατᾶ Ἰᾶρκοῶ  
 ασῖοῶ.

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

فصل من إنجيل معلمنا مرقس  
 البشير. بركاته علينا آمين.

Ἰᾶρκοῶ ἰϣ̄: ἰῶ - ἰϣ̄

Mark 13: 9 - 13

مرقس 13: 9 - 13

Δινατ δε ἠθωτεν ἔρωτεν σενατ  
 ἠηνοτ ἔθανμαῖντβαπ: οτοθ δεν  
 νιςτναςωση σεναθιοτῖ ἔρωτεν οτοθ  
 ἠτοτταθωτεν ἔρατεν ἠηνοτ ναθρεν  
 θανηησεμων νεμ θανοτρωοτ εθβητ  
 ετμεεθερε νωοτ.

Ηεμ νιεθνοθ τηροτ θωτ ἠωροπ  
 ἠτοτθιωω ἠπιενασσελιον.

Οτοθ ἔωωπ ἠτοτεν ἠηνοτ εττ  
 ἠμωτεν ἠπερερωροπ ἠφιρωοτω χε οτ  
 πε ἔτετεννασαχι ἠμοοτ: ἀλλα  
 φηετοτναθητ νωτεν δεν ττοτνοτ ἔτε  
 ἠματ φαι πε ἔτετεννασαχι ἠμοοτ:  
 ἠθωτεν ταρ αν πεθνασαχι ἀλλα  
 Πιπνετωα εθοταβ πε.

Οτοθ ἔρε οτσον τ ἠοτσον ἔφμοοτ  
 οτοθ ἔρε οτωτ εττῖ ἠοτωηρι: οτοθ  
 σενατωοτνοτ ἠχε θανωηρι ἔχεν  
 νοτιοτ οτοθ σεναθοθβοτ.

Οτοθ ἔρετενεωωπι ετμοοτ  
 ἠμωτεν ἠχε οτον νιβεν εθβε Παραν:  
 φη δε εθνααμοनि ἠτοττ ωα ἔβολ φαι  
 πε φηεθνανοθεμ.

*Πῶοτ φα Πεννοττ πε ωα ἔνεε  
 ἠτε νι ἔνεε: ἀμην.*

But watch out for yourselves, for they will deliver you up to councils, and you will be beaten in the synagogues. You will be brought before rulers and kings for My sake, for a testimony to them.

And the gospel must first be preached to all the nations.

But when they arrest you and deliver you up, do not worry beforehand, or premeditate what you will speak. But whatever is given you in that hour, speak that; for it is not you who speak, but the Holy Spirit.

Now brother will betray brother to death, and a father his child; and children will rise up against parents and cause them to be put to death.

And you will be hated by all for My name's sake. But he who endures to the end shall be saved.

*Glory be to God forever.*

فَأَنْظُرُوا إِلَىٰ أَنْفُسِكُمْ. لِأَنَّهُمْ سَيَسْلَمُونَكُمْ إِلَىٰ مَجَالِسٍ وَتَجْلَدُونَ فِي مَجَامِعَ وَتُوقَفُونَ أَمَامَ وُلَاةٍ وَمُلُوكٍ مِنْ أَجْلِ شَهَادَةِ لَهُمْ.

وَيَنْبَغِي أَنْ يُحْرَزَ أَوْلًا بِالْإِنْجِيلِ فِي جَمِيعِ الْأُمَمِ.

فَمَتَى سَأَفُوكُمْ لِيَسْلَمُوكُمْ فَلَا تَعْتَنُوا مِنْ قَبْلِ بِمَا تَتَكَلَّمُونَ وَلَا تَهْتَمُوا بَلْ مَهْمَا أُعْطِيتُمْ فِي تِلْكَ السَّاعَةِ فَبِذَلِكَ تَكَلَّمُوا لِأَنَّ لِسَنَتُمْ أَنْتُمْ الْمُتَكَلِّمِينَ بِرُوحِ الْقُدُسِ.

وَسَيَسْلِمُ الْأَخُ أَخَاهُ إِلَى الْمَوْتِ وَالْأَبُ وُلْدَهُ وَيَقُومُ الْأَوْلَادُ عَلَى وَالِدِيهِمْ وَيَقْتُلُونَهُمْ.

وَتَكُونُونَ مُبْغَضِينَ مِنْ جَمِيعِ مَنْ أَجْلِ اسْمِي. وَلَكِنَّ الَّذِي يَصْبِرُ إِلَى الْمُنْتَهَىٰ فَهَذَا يَخْلُصُ.

*والمجد لله دائماً.*

**Liturgy Readings**  
قراءات القداس

**The Pauline Epistle**  
رسالة بولس الرسول

**Ἐπιστολὴ ἰντε πενθαδ Παῦλος Πιὰποστολὸς**

<p>Παῦλος φῶβωκ ἰΠενθοῖς Ἰησοῦς Χριστός: πιάποστολὸς ἐθαθευ: φῆεταῦθαυτὴ ἐπιζηωεννοῦφι ἰντε Φνοῦτ.</p>	<p>Paul, the servant of our Lord Jesus Christ, called to be an apostle, appointed to the Gospel of God. A chapter from the epistle of our teacher St. Paul to the Hebrews. May his blessing be upon us. Amen.</p>	<p>فصل من رسالة معلمنا بولس الرسول إلي العبرانيين، بركته المقدسة تكون معنا. آمين.</p>
<p><b>Ἑβραῖος ἰβ: ῥ - ἰδ</b></p>	<p><b>Hebrews 12: 3 - 14</b></p>	<p><b>العبرانيين 12: 3 - 14</b></p>
<p>Ἐκμεκ ἠνοῦ ταρ ἐταιμετρεῖαμονι ἰτοτὴ ἰντε φαι ἰπαρητ ἐβολ ζιτοτοῦ ἰνιρεφερνοβι εῖραντιλοσιὰ ἐρωῦ ἰμιν ἰμωῦ ζινα ἰτετενωτεμδιδισι ἐρετενβηλ ἐβολ δεν νετενψυχη.</p>	<p>For consider Him who endured such hostility from sinners against Himself, lest you become weary and discouraged in your souls.</p>	<p>فَتَفَكَّرُوا فِي الَّذِي احْتَمَلَ مِنْ الْخَطَاةِ مُقَاوِمَةً لِنَفْسِهِ مِثْلَ هَذِهِ لِنَلَّا تَكَلُّوا وَتَحْزَنُوا فِي نَفُوسِكُمْ.</p>
<p>Ἐπατετενοῖ ταρ ἐρατεν ἠνοῦ ἐρετεντοῦβε φνοβι ἠα ἐδρη ἐπνοῦ.</p>	<p>You have not yet resisted to bloodshed, striving against sin.</p>	<p>لَمْ تَقَاوَمُوا بَعْدُ حَتَّى الدِّمِ مُجَاهِدِينَ ضِدَّ الْخَطِيئَةِ.</p>
<p>Ἐτοζ ἀρετενεῖρωβῶ ἰπιωτ ἰητ φαι ἐτατσαχι νεμωτεν ἰφρητ ἰζανωηρι: Παῦληρι ἰπερερκοῦζι ἰητ δεν τῆβω ἰτε Πβοῖς: οῦδε ἰπερβωλ ἐβολ εφσοζι ἰμοκ.</p>	<p>And you have forgotten the exhortation which speaks to you as to sons: “My son, do not despise the chastening of The Lord, nor be discouraged when you are rebuked by Him.</p>	<p>وَقَدْ نَسِيتُمْ الْوَعظَ الَّذِي يُخَاطِبُكُمْ كِبْنِينَ: «يَا ابْنِي لَا تَحْتَقِرْ تَأْدِيبَ الرَّبِّ، وَلَا تَحْزَنْ إِذَا وَبَّخَكَ.»</p>
<p>Φη ταρ ἐτε Πβοῖς μεῖ ἰμοῦ ἠα τῆβω ναῦ ἠαφερμαστιςσοῖν δε ἰηηρι νιβεν ἐτεφναῶποῦ ἐροῦ.</p>	<p>For whom The Lord loves He chastens, and scourges every son whom He receives.”</p>	<p>لَأنَّ الَّذِي يُحِبُّهُ الرَّبُّ يُؤَدِّبُهُ، وَيَجْلِدُ كُلَّ ابْنٍ يَقْبَلُهُ.»</p>

Αριστερομενιν ἰσὼσασθε  
νευωτεν ἠφρητ ἡσανωρη ἵτε  
Φνοϋτ: νιμ ζαρ ἡωρη ἕτε ἠπαρε  
πεφωτ ἱσὼσασθε.

Ισχε τετενχη σαβολ ἡτῆσθ  
θηεταϋ ερωφρη ερος τηροϋ: ζαρα  
ἡωτεν ζανωρη ἡνοϋζ οροζ ἡωτεν  
ζανωρη αν.

Ισχε νενοιοϋ μεν ἡτε ἱσαρζ ναϋ  
ἡταν ἡμαϋ ἡρεφῆσθ: οροζ νανωφит  
ζατοϋζη: ιε ἡζοϋδ αν ζε ἡτενδνεζων  
ἡφωτ ἡτε νιπνεϋμα οροζ ἡτενωηδ.

Πη μεν ζαρ ἡρος ογκοϋζι ἡεζοϋ  
ναϋτῆσθ ναν κατα πετεζνωϋ: φαι  
ζε ἡθοϋ πετεροϋρη ναν ἡζοϋδ ζε  
ἡτενδ ἕβολ ζεν τεφμεττοϋβο.

Σβω δε νιβεν ἡρος ἱοϋνοϋ μεν  
ἡπακζεμοϋ ἕναοϋραϋι νε αλλα ἡτε  
οϋμαζ ἡζητ: ἐπδὰ δε οϋοϋταζ  
ἡζϋρινηκον ἡτε ἱμεϋμη: ωαζ τηϋ  
ἡνηεταϋερστμναζιν ἡμωϋ εβολ  
ζιτοτς.

Εθε φαι νιζιζ ετχη νεμ νιφατ  
ετβηλ εβολ ματαζωϋ ερατοϋ.

Αριοϋ ἡζανζινδοζι εϋοϋτων  
ἡνετενδλαϋζ: ζινα ἡτε ἡτεμ  
ἱμετδλε ρικι μαλλον δε ἡτεζλοζε.

If you endure  
chastening, God deals with  
you as with sons; for what  
son is there whom a father  
does not chasten?

But if you are without  
chastening, of which all  
have become partakers, then  
you are illegitimate and not  
sons.

Furthermore, we have  
had human fathers who  
corrected us, and we paid  
them respect. Shall we not  
much more readily be in  
subjection to the Father of  
spirits and live?

For they indeed for a  
few days chastened us as  
seemed best to them, but He  
for our profit, that we may  
be partakers of His holiness.

Now no chastening  
seems to be joyful for the  
present, but painful;  
nevertheless, afterward it  
yields the peaceable fruit of  
righteousness to those who  
have been trained by it.

Therefore, strengthen  
the hands which hang down,  
and the feeble knees,

and make straight paths  
for your feet, so that what is  
lame may not be dislocated,  
but rather be healed.

إِنْ كُنْتُمْ تَحْتَمِلُونَ التَّأْدِيبَ يُعَامِلُكُمْ  
اللَّهُ كَالْبَنِينَ. فَأَيُّ ابْنٍ لَا يُؤَدِّبُهُ  
أَبُوهُ؟

وَلَكِنْ إِنْ كُنْتُمْ بِلَا تَأْدِيبٍ، قَدْ صَارَ  
الْجَمِيعُ شُرَكَاءَ فِيهِ، فَأَنْتُمْ نَعُولٌ لَا  
بَنُونَ.

ثُمَّ قَدْ كَانَ لَنَا آبَاءٌ أَجْسَادَنَا  
مُؤَدِّبِينَ، وَكُنَّا نَهَابُهُمْ. أَفَلَا نَخْضَعُ  
بِالْأَوْلَى جِدًّا لِأَبِي الْأَرْوَاحِ فَنَحْيَا؟

لَأَنَّ أَوْلِيَّكَ أَتَدَّبُّونَا أَيَّامًا قَلِيلَةً حَسَبَ  
اسْتِحْسَانِهِمْ وَأَمَّا هَذَا فَلِأَجْلِ  
الْمَنْفَعَةِ، لَكِنِّي نَشْتَرِكُ فِي قِدَاسَتِهِ.

وَلَكِنَّ كُلَّ تَأْدِيبٍ فِي الْحَاضِرِ لَا  
يُرَى أَنَّهُ لِلْفَرَحِ بَلْ لِلْحَزَنِ. وَأَمَّا  
أَخِيرًا فَيُعْطِي الَّذِينَ يَتَدَرَّبُونَ بِهِ  
ثَمَرَ بَرٍّ لِلسَّلَامِ.

لِذَلِكَ قَوِّمُوا الْأَيْدِيَ الْمُسْتَرْخِيَةَ  
وَالرُّكَبَ الْمُخْلَعَةَ.

وَاصْنَعُوا لِأَرْجُلِكُمْ مَسَالِكَ  
مُسْتَقِيمَةً، لَكِنِّي لَا يَعْتَسِفُ الْأَعْرَجُ،  
بَلْ بِالْحَرِيِّ يَشْفَى.

Ἰσχυρὸς ἵνα τῆρινην νεμ οὔον  
 νιβεν: νεμ πιτοῦβο φηέτε ατῶνοῦϥ  
 ἕμωον ἔλι ναναῦ ἐΠβοις.

*Πρῶτος τὰρ νεμωτεν νεμ  
 τῆρινην εἴσοπ: χε ἀμην ἐσέψωπι.*

Pursue peace with all  
 people, and holiness,  
 without which no one will  
 see The Lord:

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

اَتَّبِعُوا السَّلَامَ مَعَ الْجَمِيعِ،  
 وَالْقِدَاسَةَ الَّتِي بِدُونِهَا لَنْ يَرَى  
 أَحَدُ الرَّبِّ.

*نعمة الله الأب تكون مع جميعكم.  
 أمين.*

### The Catholic Epistle الكاثوليكون

Καθολικὸν ἐβόλ ἕεν πε πιζοῦιτ  
 ἡἐπιστολῆ ἡτε πενωτ Πετρος.  
 Δμην. Ναμενραῦ.

**ἁ Πετρος Δ: ἰβ - ἰθ**

Ναμενραῦ ἡπερερ ἠηνοῦ ἡψευμο  
 ἕεν πιρωκῆ εἰναῦωπι ἕεν ἠηνοῦ:  
 εἰεπιρασμοσ νωτεν ἡφρηῦ ἡνοῦωβ  
 ἡψευμο ἐαϥχεμ ἠηνοῦ.

Ἀλλὰ ἡφρηῦ ἐρετενοι ἡψφρη  
 ἐνὶκαῦε ἡτε Πιχριστοσ: ραῦι ἕινα  
 ἕεν πιῶρπ ἐβόλ ἡτε πεῦῶοῦ  
 ἡτετενραῦι ἕεν οῦθελελ.

Ἰσχε δε σεῦωῦ ἡμωτεν ἕεν φρα  
 ἡΠιχριστοσ ὡῦῆιατεν ἠηνοῦ: χε φα  
 πιῶοῦ νεμ ῦζομ νεμ Πιπνεῦμα ἡτε  
 Φνοῦῦ αῦῆτοῦ ἡμοϥ ἐχεν ἠηνοῦ.

Ἰπενῆρε οῦαι δε ἡμωτεν  
 ῦπεῦκαῦε ἡφρηῦ ἡνοῦρεῦῶτεβ: ἰε  
 ἡφρηῦ ἡνοῦρεῦῶιοῦ ἰε ἡφρηῦ

The Catholic epistle of  
 the First Epistle of our  
 father St. Peter. May his  
 blessings be with us all.  
 Amen. My beloved.

**1 Peter 4: 12 - 19**

Beloved, do not think it  
 strange concerning the fiery  
 trial which is to try you, as  
 though some strange thing  
 happened to you;

but rejoice to the extent  
 that you partake of Christ's  
 sufferings, that when His  
 glory is revealed, you may  
 also be glad with exceeding  
 joy.

If you are reproached  
 for the name of Christ,  
 blessed are you, for the  
 Spirit of glory and of God  
 rests upon you. On their part  
 He is blasphemed, but on  
 your part He is glorified.

But let none of you  
 suffer as a murderer, a thief,  
 an evildoer, or as a  
 busybody in other people's  
 matters.

الكاثوليكون من رسالة معلمنا  
 بطرس الأولي، بركته المقدسة  
 تكون معنا. أمين. يا احبائي.

**1 بطرس 4: 12 - 19**

أَيُّهَا الْأَحِبَّاءُ، لَا تَسْتَعْزَبُوا الْبَلَاةَ  
 الْمُحْرِقَةَ الَّتِي بَيْنَكُمْ حَادِثَةً، لِأَجْلِ  
 امْتِحَانِكُمْ، كَأَنَّهُ أَصَابَكُمْ أَمْرٌ  
 غَرِيبٌ.

بَلْ كَمَا اشْتَرَكْتُمْ فِي آلامِ الْمَسِيحِ  
 أَفْرَحُوا لِكَيْ تَفْرَحُوا فِي اسْتِعْلَانِ  
 مَجْدِهِ أَيْضًا مُبْتَهَجِينَ.

إِنْ عُرِيتُمْ بِاسْمِ الْمَسِيحِ فَطُوبَى  
 لَكُمْ، لِأَنَّ رُوحَ الْمَجْدِ وَاللَّهِ يَجُلُّ  
 عَلَيْكُمْ. أَمَّا مِنْ جِهَتِهِمْ فَيُجَدَّفُ  
 عَلَيْهِ، وَأَمَّا مِنْ جِهَتِكُمْ فَيُجَدَّفُ.

فَلَا يَتَأَلَمَنَّ أَحَدُكُمْ كَقَاتِلٍ أَوْ سَارِقٍ،  
 أَوْ فَاعِلٍ شَرٍّ، أَوْ مُتَدَاخِلٍ فِي أُمُورٍ  
 غَيْرِهِ.

ἵνα σαμπετρωσιν: ἰε ἠφρητ  
ἵνα τρεψουσιν ἵνα φητε φωσ αν πε.

Ἰσχε δε ζωσ χριστιανος  
ἠπεν ἠρεψουσι: μαρεψτωσ δε  
ἠφνουτ θεν παραν.

Χε ἠσνου πε ερεψερητς ἵσχε  
πιστα εβολ θεν ἠπνι ἠφνουτ ἰσχε δε  
αρηαερητς εβολ ἠθητεν ἠψορπ: ἰε  
αψ πε ἠζωκ ἠτε ἠητοι ἠατωτ ἠητ  
επειρασσειλιον ἠτε φνουτ.

Οτος ἰσχε ἠθμη ἠσωνσ  
αρηανοθεμ: ἰε πηρερνοβι οτος  
ἠασειβησ ἠναοτονεψ εθων.

Зωсте нηετβιικаз каτa πιοτωψ  
ἠτε φνουτ μαρονζωλι ἠνονψυχη  
εφνουτ πρεψωντ ετενησ ἠερνι  
θεν ἠζινιρι ἠπιπεθαναεψ.

*Ἦα ἠσνου ἠπερμερε πικοςμοσ  
οτδε ἠηετωπ θεν πικοςμοσ:  
πικοςμοσ ἠασινι νεμ τερεπθημια: φη  
δε ετιρι ἠφοτωψ ἠφνουτ ἠναψωπι  
ψα ενεε: ἠμην.*

Yet if anyone suffers as a Christian, let him not be ashamed, but let him glorify God in this matter.

For the time has come for judgment to begin at the house of God; and if it begins with us first, what will be the end of those who do not obey the gospel of God?

Now, "If the righteous one is scarcely saved, where will the ungodly and the sinner appear?"

Therefore, let those who suffer according to the will of God commit their souls to Him in doing good, as to a faithful Creator.

*Do not love the world nor the things, which are in the world. The world passes away, and its desires; but he who does the will of God abides forever. Amen.*

### The Acts الإبركسيس

Πρασις ἠτε νενιοτ ἠαποστολοσ:  
ερε ποτςμοσ εσοταβ ψωπι νεμαν.  
ἠμην.

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

وَلَكِنْ إِنْ كَانَ كَمَسِيحِي فَلَا يَخْجَلْ،  
بَلْ يُمَجِّدِ اللَّهَ مِنْ هَذَا الْقَبِيلِ.

لَأَنَّهُ الْوَقْتُ لِابْتِدَاءِ الْقَضَاءِ مِنْ  
بَيْتِ اللَّهِ. فَإِنْ كَانَ أَوَّلًا مِنَّا، فَمَا  
هِيَ نَهَايَةُ الَّذِينَ لَا يُطِيعُونَ إِنْجِيلَ  
اللَّهِ؟

وَإِنْ كَانَ النَّبَارُ بِالْجَهْدِ يَخْلُصُ،  
فَالْفَاجِرُ وَالْخَاطِئُ أَيْنَ يَظْهَرَانِ؟

فَإِذَا، الَّذِينَ يَتَأَلَّمُونَ بِحَسَبِ مَشِيئَةِ  
اللَّهِ فَلْيَسْتَوِدِعُوا أَنْفُسَهُمْ كَمَا  
لِخَالِقِ أَمِينٍ فِي عَمَلِ الْخَيْرِ.

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

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

Πραξις ζ': μΔ - η: α	Acts 7: 44 - 8: 1	أعمال 7 : 44 - 8 : 1
<p>Ἰσχυρήν ἵτε ἰμετμεορε θήενας  ἵτε νενιοῖ εἰ πωαρε κατα φρηῖ  ἐταροταρσαρην ἵχε φηετσαζι νευ  Ἰωῆχης ἐθαμιος κατα πιτῖπος  ἐταρνατ ἐροϋ.</p>	<p>Our fathers had the tabernacle of witness in the wilderness, as He appointed, instructing Moses to make it according to the pattern that he had seen,</p>	<p>وَأَمَّا خِيْمَةُ الشَّهَادَةِ فَكَانَتْ مَعَ آبَائِنَا فِي الْبَرِّيَّةِ كَمَا أَمَرَ الَّذِي كَلَّمَ مُوسَى أَنْ يَعْمَلَهَا عَلَى الْمِثَالِ الَّذِي كَانَ قَدْ رَأَاهُ.</p>
<p>Θαι ἐταρολς ἐδοῖν νευωοῖ  ἐαυτοποε ἐρωοῖ ἵχε νενιοῖ νευ Ἰησοῦ  ῥεν παμμερι ἵτε νιεθνοε νηετα  Φνοῖῖ εἰτοῖ ἐβολ δαῖτην ἠπερο ἵτε  νενιοῖ ῥα νιεροοῖ ἵτε Δαυιδ.</p>	<p>which our fathers, having received it in turn, also brought with Joshua into the land possessed by the Gentiles, whom God drove out before the face of our fathers until the days of David,</p>	<p>الَّتِي ادْخَلَهَا أَيْضاً آبَاؤُنَا إِذْ تَخَلَّفُوا عَلَيْهَا مَعَ يَشُوعَ فِي مَلِكِ الْأَمَمِ الَّذِينَ طَرَدَهُمُ اللَّهُ مِنْ وَجْهِ آبَائِنَا إِلَى أَيَّامِ دَاوُدَ.</p>
<p>Φηεταρξιμι νοῖεμοτ ἠπεμθο  ἠΦνοῖῖ: οῖοε αρερετιν ἐθαμιο  ἵνομα ἵωωπι ἠΦνοῖῖ ἵλακωβ.</p>	<p>who found favor before God and asked to find a dwelling for the God of Jacob.</p>	<p>الَّذِي وَجَدَ نِعْمَةً أَمَامَ اللَّهِ وَالتَّمَسَ أَنْ يَجِدَ مَسْكَنًا لِإِلَهِ يَعْقُوبَ.</p>
<p>Солюмон де аркег оги нае.</p>	<p>But Solomon built Him a house.</p>	<p>وَلَكِنَّ سُلَيْمَانَ بَنَى لَهُ بَيْتًا.</p>
<p>Δλλα наре петбоси ωοп аη ρен  εανμοοηκ ἵχιε κατα φρηῖ ἐτε  πιπροφητης εω ἠμοε.</p>	<p>However, the Most High does not dwell in temples made with hands, as the prophet says:</p>	<p>لَكِنَّ الْعَلِيِّ لَا يَسْكُنُ فِي هَيْكَلٍ مَصْنُوعَةٍ بِالْأَيْدِي كَمَا يَقُولُ النَّبِيُّ:</p>
<p>Ἰε ἵφε πε παθροноε οῖοε ἵκαρι  πε φμα ἵεεμνι ἵτε ναβαλανε: αῷ ἵηι  πε φηετετεν νακοτε ηηι πεεε Πβοιε:  ιε αῷ πε φμα ἵτε παμανῖτον.</p>	<p>‘Heaven is My throne, And earth is My footstool. What house will you build for Me? says The Lord, Or what is the place of My rest?’</p>	<p>السَّمَاءُ كُرْسِيُّ لِي وَالْأَرْضُ مَوْطِئٌ لِقَدَمِي. أَيَّ بَيْتٍ تَبْنُونَ لِي يَقُولُ الرَّبُّ وَأَيُّ هُوَ مَكَانُ رَاحَتِي.</p>
<p>Ἰη ταεиε аη аεθамιε наи тиροῖ.</p>	<p>Has My hand not made all these things?’</p>	<p>أَلَيْسَتْ يَدِي صَنَعَتْ هَذِهِ الْأَشْيَاءَ كُلَّهَا؟</p>
<p>Πιναῷτ наεви огоε ἵатсеви ρен  попкезһт νευ νοῖκεμαῷε: ἵθωτεп  ἵησοῖ νιβεν τετεпῖ ἐδοῖν ἐερεп</p>	<p>You stiff-necked and uncircumcised in heart and ears! You always resist the Holy Spirit; as your fathers did, so do you.</p>	<p>يَا قَسَاةَ الرِّقَابِ وَغَيْرِ الْمُخْتُونِينَ بِالْقُلُوبِ وَالْأَذَانِ، أَنْتُمْ دَائِمًا تَقَاوِمُونَ الرُّوحَ الْقُدُسَ. كَمَا كَانَ آبَاؤُكُمْ، كَذَلِكَ أَنْتُمْ.</p>



Πιπνευμα εθοταβ μφρητ  
ννετενκειοτ οτοζ νθωτεν ζωτεν.

Πιμ εβολ ζεν νιπροφητης ετε μπε  
νετενιοτ βοζι νσωφ: οτοζ ατζωτεβ  
ννηετανερωορπ νβιωωυ επζινι ντε  
πιθμνι: φαι νθωτεν εταρετενθις  
οτοζ αρετενζοοβεϋ.

Πθωτεν αρετενβι μπινομοσ  
εζανθωα ναστελοσ οτοζ μπετεναρεζ  
εροϋ.

Παι δε εταρσοομοσ νατωοβωεβ  
μπορζητ οτοζ νατζραζρεζ  
ννοναζαζι εζρηι εζωϋ.

Стефанос δε εμμεζ εβολ ζεν  
φμαζτ νεμ Πιπνευμα εθοταβ νεμ  
αϋσομοσ εζρηι ετφε αϋνατ επωοτ  
μΦνοττ οτοζ Ιησοτс εϋοζι ερατϋ  
саοτιναμ μΦνοττ.

Οτοζ πεχαϋ ζε ζηππε τνατ  
ενιφνοτι ετονην: οτοζ Πωηρι μΦρωμ  
εϋοζι ερατϋ саοτιναμ μΦνοττ.

Ατωω δε εβολ τηροτ ζεν οτηωϋτ  
νςμν οτοζ ατλμαζι ννοτωαϋζ οτοζ  
ατβοζι ετσοп ζεβ οτονοι εζρηι εζωϋ.

Οτοζ ατζιτϋ саβολ ντπολιс  
ατζιωνι εζωϋ: οτοζ νιμεορετ ατχω  
ννονεβωс ζαρατϋ νονζελωρι

Which of the prophets  
did your fathers not  
persecute? And they killed  
those who foretold the  
coming of the Just One, of  
whom you now have  
become the betrayers and  
murderers,

who have received the  
law by the direction of  
angels and have not kept it.”

When they heard these  
things they were cut to the  
heart, and they gnashed at  
him with their teeth.

But he, being full of the  
Holy Spirit, gazed into  
heaven and saw the glory of  
God, and Jesus standing at  
the right hand of God,

and said, “Look! I see  
the heavens opened and the  
Son of Man standing at the  
right hand of God!”

Then they cried out with  
a loud voice, stopped their  
ears, and ran at him with  
one accord;

and they cast him out of  
the city and stoned him and  
the witnesses laid down  
their clothes at the feet of a  
young man named Saul.

أَيُّ الْأَنْبِيَاءِ لَمْ يَضْطَهُدْ آبَاؤُكُمْ  
وَقَدْ قَتَلُوا الَّذِينَ سَبَقُوا فَأَنْبَأُوا  
بِمَجِيءِ الْبَارِ الَّذِي أَنْتُمْ الْآنَ  
صِرْتُمْ مُسَلِّمِيهِ وَقَاتِلِيهِ.

الَّذِينَ أَخَذْتُمْ النَّامُوسَ بِرُتَيْبِ  
مَلَائِكَةٍ وَلَمْ تَحْفَظُوهُ؟»

فَلَمَّا سَمِعُوا هَذَا حَنَفُوا بِقُلُوبِهِمْ  
وَصَرَّوْا بِأَسْنَانِهِمْ عَلَيْهِ.

وَأَمَّا هُوَ فَشَخَّصَ إِلَى السَّمَاءِ وَهُوَ  
مُمْتَلئٌ مِنَ الرُّوحِ الْقُدُسِ، فَرَأَى  
مَجْدَ اللَّهِ وَيَسُوعَ قَائِمًا عَنْ يَمِينِ  
اللَّهِ.

فَقَالَ: «هَا أَنَا أَنْظُرُ السَّمَاوَاتِ  
مَفْتُوحَةً وَأَبْنَ الْإِنْسَانِ قَائِمًا عَنْ  
يَمِينِ اللَّهِ.»

فَصَاحُوا بِصَوْتٍ عَظِيمٍ وَسَدَّوْا  
أَذَانَهُمْ وَهَجَمُوا عَلَيْهِ بِنَفْسٍ  
وَاحِدَةٍ.

وَأَخْرَجُوهُ خَارِجَ الْمَدِينَةِ وَرَجَمُوهُ.  
وَالشُّهُودُ خَلَعُوا ثِيَابَهُمْ عِنْدَ رِجْلَيْ  
شَابٍ يُقَالُ لَهُ سَاوُلُ.

ἔπεφραν πε Καρλος.

Οτος ατζιωνι ἔξεν Στεφανος  
εφτσο οτος εφζω ἕμος ζε Πβοικ  
Ιησοϋς ψρε παπνεϋμα ἔροκ.

Αφριτϋ δε ἔξεν νεφκελι οτος  
αφωψ ἔβολ ζεν ογνιωϋτ ἵκμη εφζω  
ἕμος ζε Πβοικ ἵνεκεπ παινοβι ἔρωον:  
οτος φαι ἔταφζοφ αφενκοτ.

Καρλος δε ναφτματ πε ἔζρη  
ἔξεν πεφζωτεβ: αφωψοπι δε ἕπιχοϋ  
ἔτεῦματ ἵνε ογνιωϋτ ἵδιωζμοκ ἔξεν  
τκεκλησιὰ ετθεν Ιεροϋσαλημ αφζωρ  
δε ἔβολ τηροϋ ἔνιχωρα ἵτε τλοϋδεὰ  
νεμ τСаμαρια ψατεν νιαποστολοκ  
ἕμαγατοϋ.

*Πισαχι δε ἵτε Πβοικ εφἔμαι οτος  
εφἔψαι: εφἔμαζι οτος εφἔταζρο:  
ζεν τὰς τια ἵνεκκλησιὰ ἵτε φνοϋτ:  
ἀμην.*

And they stoned  
Stephen as he was calling  
on God and saying, “Lord  
Jesus, receive my spirit.”

Then he knelt down and  
cried out with a loud voice,  
“Lord, do not charge them  
with this sin.” And when he  
had said this, he fell asleep.

Now Saul was  
consenting to his death. At  
that time a great persecution  
arose against the church,  
which was at Jerusalem; and  
they were all scattered  
throughout the regions of  
Judea and Samaria, except  
the apostles.

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

فَكَانُوا يَرْتَجِمُونَ اسْتَفَانُوسَ وَهُوَ  
يَدْعُو وَيَقُولُ: «أَيُّهَا الرَّبُّ يَسُوعُ  
اقْبَلْ رُوحِي».

ثُمَّ جَثَا عَلَى رُكْبَتَيْهِ وَصَرَخَ  
بِصَوْتٍ عَظِيمٍ: «يَا رَبُّ لَا تَقِمَ لَهُمْ  
هَذِهِ الْخَطِيئَةُ». وَإِذْ قَالَ هَذَا رَقَدَ.

وَكَانَ سَاوُلُ رَاضِيًا بِقَتْلِهِ. وَحَدَّثَ  
فِي ذَلِكَ الْيَوْمِ اضْطِهَادَ عَظِيمٍ عَلَى  
الْكَنِيسَةِ الَّتِي فِي أُورُشَلِيمَ فَتَشَتَّتْ  
الْجَمِيعُ فِي كُورِ الْيَهُودِيَّةِ  
وَالسَّامِرَةِ مَا عدا الرِّسْلَ.

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

## Synaxarium of Abib 24

سنكسار اليوم الرابع والعشرون من شهر أبيب

1. The Martyrdom of St. Abba-Noub of Nahisah  
2. The Departure of Pope Simeon I, 42<sup>nd</sup> Patriarch of  
Alexandria

### 1. The Martyrdom of St. Abba-Noub of Nahisah

On this day, of the year 19 of the martyrs, 303 AD, St.  
Abba-Noub, was martyred. This saint was born to  
Christian parents from the city of Nahisah (District of  
Talkha, Dakahlia governorate). He grew in an

1. استشهاد القديس أبانوب النهيسي  
2. نياحة القديس البابا سيماون (سمعان)  
الأول، البطريرك الثاني والأربعين من  
بطاركة الكرازة المرقسية

1. استشهاد القديس أبانوب النهيسي  
في مثل هذا اليوم من سنة 19 للشهداء،  
سنة 303 ميلادية، استشهاد القديس أبانوب  
النهيسي. وُلِدَ هذا القديس من أبوين  
مسيحيين ببلدة نهيسة (نهيسة: قرية

environment of purity and godliness and he was meek and gentle since his young age.

When Diocletian incited the persecution against the Christian, St. Abba-Noub thought of shedding his blood in the Name of The Lord Christ, and he was twelve years old.

One day, he went to the church to attend the Divine Liturgy, where he heard the priest exhorting the believers, confirming them in the faith and warning them from worshipping the idols. The words of the priest continued to resonate in his ears. When he returned to his house, he distributed what he had inherited from his parents to the poor. He told himself, it is written, "The world is passing away, and the lust of it" (1 John 2: 17). Right away, he rose and went to Lucianus, the governor of Samannoud and confessed The Lord Christ before him.

The governor tried to befriend the saint and persuade him to forsake his faith, but when the saint refused, he ordered to beat him on his belly until his bones were broken and his entrails gushed out. The Lord sent His angel to strengthen and heal him. The governor ordered to imprison him, where he agreed with some Christians to declare their faith and receive the crown of life. The saint saw an angel coming down to place the crowns upon the martyrs.

Then the governor ordered to hang him up, with his head downwards, upon the mast of his ship, which was sailing to Atripe (Attribes, an old village, currently beside Banha, El-Qalyobia governorate). The governor sat down to eat and to drink, and while he was drinking, the drinking glass, which was in his hand, became a stone. The governor was not able to move his legs and the soldiers became blind. The angel of The Lord came down, released the saint, and healed him. When the soldiers arrived to Atripe, they all confessed The Lord Christ before its governor and they received the crowns of martyrdom.

As of the saint, the governor ordered to scourge him one hard times, place him in boiling oil, burn him with fire and sulfur, place red-hot iron rods in his eyes, and then squeezed him by the Hinbazeen. However, the angel of The Lord healed and comforted him. Many of the people of Atripe, along with the governor of Samannoud and his soldiers believed, were martyred and received the crowns of martyrdom.

The captain of the soldiers of the governor of Atripe ordered the saint to kneel before the god Apollo. When the

بمركز طلخا، محافظة الدقهلية)، فنشأ وترعرع في الطهارة والقداسة، ولهذا كان منذ صغره وديعاً متواضعاً.

ولما أثار دقلديانوس الاضطهاد على المسيحيين، اشتاق أن يسفك دمه على اسم السيد المسيح.

مضى يوماً لحضور القداس، فسمع الكاهن يعظ الشعب ويثبتهم على الإيمان ويحذّرهم من عبادة الأوثان. فظل كلام الكاهن يرن في أذنيه. ولما عاد إلى بيته وزع ما ورثه عن والديه على الفقراء، وكان في الثانية عشرة من عمره. وقال في نفسه "إن العالم يمضي وكل شهوته" (1 يوحنا 2: 17). ثم قام ومضى إلى لوسيانوس والي سمنود واعترف أمامه بالسيد المسيح.

فلاطفه ولكنه لما لم يقبل. فأمر بضربه على بطنه حتى تكسرت عظامه وخرجت أمعاؤه، فأرسل الرب ملاكاً ليشدده ويشفيه. فأمر الوالي بسجنه، وهناك اتفق مع بعض المسيحيين على أن يجاهروا بإيمانهم وينالوا إكليل الحياة. وكان القديس يرى ملاكاً ينزل ويضع الأكاليل على الشهداء.

استدعاه الوالي وأمر بربطه وتعليقه منكساً على صاري المركب التي يقلع فيها الوالي إلى أتريب (أتريب: مدينة قديمة اندثرت وحالياً بجوار بنها محافظة القليوبية)، وجلس للأكل والشرب. وفيما هو يشرب، تحجر الكأس الذي في يده، ولم يستطع الوالي أن يحرك قدميه، والجنود صاروا عمياناً. أما القديس فنزل إليه ملاك الرب وشفاه وأنزله. وبعد أن وصل الجند إلى أتريب، اعترفوا جميعهم بالسيد المسيح أمام واليها. أما القديس فأمر الوالي بجلده مائة جلدة، ووضع في الزيت المغلي وحرقه بالنار والكبريت ووضع أسياخ محماة في عينيه وعصره بالهنبازين. وفي هذا كله، كان ملاك الرب يشفيه ويعزيه. فأمن عدد كبير من أهل أتريب وكذا والي سمنود وجنوده، فهيج الشيطان جماعة من عباد الأوثان، فقتلوا عدداً كبيراً ونال الجميع أكاليل الشهادة.

تقدم قائد جند والي أتريب وأمر القديس أن يسجد للإله أبلون، فرفض. فغضب الوالي

saint refused, the governor became angry, ordered to cut his arms and legs then sent him to Armanius, the governor of Alexandria. When Armanius read the letter of the governor of Atripe concerning the saint, he ordered to burn the body of Abba-Noub with red-hot iron rods, placing them into his eyes, ears, belly and legs, then threw him into prison. The angel of The Lord came down again and healed him.

The next morning, they ordered him to raise incense to the gods, but he refused. The governor ordered to cast him in a pit full of snakes and serpents, which did not harm him. The next morning, when they took him out of the pit, they found him alive. Many believed in The Lord Christ and declared their faith. They were beheaded and received the crowns of martyrdom. The governor became furious and ordered to cast the saint in boiling oil, but The Lord put off the fire, lifted him up from the cauldron, healed, comforted and strengthened him. Finally, the governor ordered to behead him, thus he received the crown of martyrdom.

St. Julius of Aqfahs was present; he wrote the biography of St. Abba-Noub, took his body, shrouded it and sent it with some of his men to his hometown Nahisah. They placed the body in a coffin and buried it in the church of Nahisah with great veneration. After a period of time, the body was relocated to the church of Archangel Michael in Goger, the diocese of Samannoud. In the year 916 of the martyrs, 1200 AD, the body was relocated to the church of the Virgin St. Mary in Samannoud, where they built an altar after his name.

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

## 2. The Departure of Pope Simeon I, 42<sup>nd</sup> Patriarch of Alexandria

On this day also, of the year 416 of the martyrs, 700 AD, the holy father Pope Simeon I, the 42<sup>nd</sup> Patriarch of Alexandria, departed. This Pope was Syrian in nationality, and his parents came to Alexandria, while he was still a child. He often attended the church of St. Mark and visited Pope Aghathon.

Then he went and became a monk at El-Zugag (the glass) monastery, west of the city of Alexandria. In a short time, he reached high level of knowledge, godliness, perfection and piety. Pope Aghathon ordained him a priest and the monks elected him to be the deputy of the monastery. He was obedient to Anba Yoannis, the head of the monastery.

وأمر بتقطيع ذراعيه ورجليه وإرساله إلى الإسكندرية. ولما قرأ أرمانوس رسالة والي أتريب بخصوص القديس، أمر بحرق جسده بأسياخ حديدية محمأة في النار ووضعها في عينيه وفمه وأذنيه وبطنه ورجليه ثم رماه في السجن، فنزل ملاك الرب أيضاً وشفاه.

وفي الصباح أمره أن يبخر للأوثان، فرفض. فأمر الوالي بإلقائه في جب به ثعابين وحيات، فلم يصبه أذى. وفي الصباح أخرجه من الجب فوجدوه حياً، فأمن كثيرون، فقطعوا رؤوسهم ونالوا أكاليل الشهادة. فغضب الوالي وأمر بوضعه في الزيت المغلي جداً، فأطفأ الرب لهيب النار وانتشله من الزيت وشفاه وعزاه وقواه. وأخيراً أمر الوالي بقطع رأسه فنال إكليل الشهادة.

فأخذ القديس يوليوس الأقفهصي جسده وكفنه وأرسله إلى بلده نهيسة ووضعوه في صندوق ودفنوه في كنيسة نهيسة بإكرام جليل. وبعد فترة نقل الجسد إلى كنيسة رئيس الملائكة ميخائيل بجوهر التابعة لكرسي سمندود. وفي سنة 916 للشهداء، 1200 ميلادية، تم نقل الجسد إلى كنيسة القديسة العذراء مريم بسمندود وبني فيها مذبح باسمه. بركة صلواته فلتكن معنا. آمين.

2. نياحة القديس البابا سيماون (سمعان) الأول، البطريرك الثاني والأربعين من بطاركة الكرازة المرقسية وفيه أيضاً من سنة 416 للشهداء، سنة 700 ميلادية، تنيح القديس البابا سيماون الثاني البطريرك الثاني والأربعين من بطاركة الكرازة المرقسية. كان هذا القديس سرياني الأصل. جاء به أبواه إلى الإسكندرية منذ صباه. وكان يتردد على الكنيسة المرقسية وعلى البابا أغانثون. ثم مضى وترهب بدير الزجاج، وفي فترة وجيزة وصل إلى درجة سامية من العلم والفضل والكمال والتقوى، فرسمه البابا أغانثون قساً، ثم انتخبه الرهبان وكيلاً للدير

After the departure of Pope Isaac, the bishops, priests and archons unanimously agreed to ordain the monk Simeon patriarch. He was consecrated on the 23<sup>rd</sup> day of Kiahk, of the year 409 of the martyrs, 692 AD. He exchanged brotherly spiritual letters with the patriarch of Antioch.

This Pole was inclined to the ascetic life and seclusion. He rebuked those who were accustomed to a luxurious manner of life. Some wicked men were resentful of him, so they plotted to kill him. They gave the Pope poison, as if it were medicine. Poe Simeon drank the poison after he had received the Holy Mysteries and no harm came upon him. Having failed in their first attempt, they injected a deadlier poison in some figs. He ate some of the figs, which made him ill and he suffered much for forty days.

When the governor knew of this, he ordered to burn those wicked people. However, the Pope interceded on their behalf before the governor and saved them from death. But the magician, who prepared the poison, was burned alive to be an example for others. The saying of the Holy Gospel was fulfilled, "They will take up serpents; and if they drink anything deadly, it will by no means hurt them" (Mark 16: 18).

This Pope consecrated, on the Day of Pentecost, many godly bishops who were well learned. Among them was Abba Zachariah, bishop of Sakha, and Atilmos, his brother, bishop of Upper Menuf and others. After the ordinations, he went to the wilderness of Shiheet to visit the monasteries and its monks. Then he returned to Alexandria, where he felt weak and a few days later, he departed in peace. He remained on the apostolic throne for seven years and seven months.

May the blessing of his prayers be with us all. Amen.  
And glory be to God, now and forever. Amen.

فكان مطيعاً للأنبا يوانس رئيس الدير. بعد نياحة البابا إسحاق، اتفق رأى الأساقفة والكهنة والأراخنة على رسامة الراهب سمعان بطريكاً، فتمت رسامته يوم 23 كيهك، سنة 409 للشهداء، سنة 692 ميلادية. فتبادل مع بطريك أنطاكية الرسائل.

وكان هذا البابا ميلاً للوحدة والتشفير ويلوم من تعود على العيشة الرخوة. فحنق عليه بعض الأشرار وقدموا له سماً، على أنه دواء ليستعمله ويدعو لهم. فأخذه بعد تناول من الأسرار الإلهية، فلم يضره. وإذ فشلوا في مؤامرتهم الأولى، وضعوا سماً آخر قاتلاً في فاكهة التين، فأكل بعضاً منه وتآلم كثيراً مدة أربعين يوماً.

أما هؤلاء الأشرار فقد أمر الوالي بإحراقهم، ولكن البابا تشفع لهم أمام الوالي وأنقذهم من الموت، عدا الساحر الذي عمل السم فأحرقه حياً ليكون عبرة لغيره. وتم قول الإنجيل المقدس: "يحملون حيات وإن شربوا شيئاً مميتاً لا يضرهم" (مرقس 16: 18).

وقد رسم هذا البابا، في أحد العنصرة، جملة أساقفة مختبرين في العلوم منهم الأنبا زكريا أسقف سخا وأظلموس أخوه أسقف منوف العليا وغيرهما. وبعد الرسامة مضى إلى برية شيهيت وافتقد رهبان الأديرة. وبعدها رجع إلى الإسكندرية، حيث ضعف جسده. وبعد أيام تنيح بسلام، بعد أن أمضى على الكرسي المرقسي سبع سنين وسبعة أشهر. بركة صلواته فلتكن معنا. آمين. ولربنا المجد دائماً أبدياً. آمين.

## The Liturgy Psalm

### مزمور القداص

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

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

Ψαλμος τω Δαυιδ 19, 20

Psalm 34: 19, 20

مزمور 33: 19, 20

<p>Παυωου νιθλνψις ντε νιθμηι: οτοε εφαναζμουε νζε Πβοις εβολ νδητοε τηροε: Πβοις νααρεε ενοεκαε τηροε: οται εβολ νδητοε τηροε ννεεφλοεφλεε. <b>Αλληλοια.</b></p>	<p>Many are the afflictions of the righteous: but The Lord delivers him out of them all. He guards all his bones; not one of them is broken. <b>Alleluia.</b></p>	<p>كثيرة هي آحزان الصديقين، ومن جميعها ينجيهم الرب، يحفظ الرب جميع عظامهم، وواحدة منها لا تتكسر. <b>هلليويا.</b></p>
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**The Liturgy Gospel**  
**إنجيل القديس**

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

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

<p>Οτἀναστωεε εβολ δεν πειταεεελιον εθοεαε κατα Λοεκαν ασιοε.</p>	<p>A chapter according to Saint Luke, may his blessings be with us. Amen.</p>	<p>فصل من إنجيل معلمنا لوقا البشير. بركاته علينا أمين.</p>
<p><b>Λοεκαν ια: νε - ιβ: ιβ</b></p>	<p><b>Luke 11: 53 - 12: 12</b></p>	<p><b>لوقا 11: 53 - 12: 12</b></p>
<p>Εταει δε εβολ υμαε αερεεητε νζε νικαε νεμ νιΦαριεοε εεοε νκαεωε οτοε εεαε νεμαε εθε εανηε.  Εεβιχεροε εεοερε νοεαε εβολ δεν ρωε.  Εοιε εταεωοετ νζε εανεβα υμηε εωεε ντοεεωε εεε νοεεροε αερεεητε νεοε ννεεμαεητε νεωοεε μαεητε ερωτε εβολ εα πεεμηε ντε νιΦαριεοε ετε τοεμεεωοε τε.</p>	<p>And as He said these things to them, the scribes and the Pharisees began to assail Him vehemently, and to cross-examine Him about many things,  lying in wait for Him, and seeking to catch Him in something He might say, that they might accuse Him.  In the meantime, when an innumerable multitude of people had gathered together, so that they trampled one another, He began to say to His disciples first of all, “Beware of the leaven of the Pharisees, which is hypocrisy.</p>	<p>وفيما هو يكلمهم بهذا ابتدأ الكتبة والفريسيون يحنقون جداً ويصادرونه على أمور كثيرة.  وهم يراقبون طالبيين أن يصطادوا شيئاً من فمه لكي يشتكوا عليه.  وفي أثناء ذلك إذ اجتمع ربات الشعب حتى كان بعضهم يدوس بعضاً ابتدأ يقول لتلاميذه: «أولاً تحرّروا لأنفسكم من خمير الفريسيين الذي هو الرياء.</p>

Μιον ἔλι εφθοβς γε ἑναυωρη  
ἐβολ αν οροζ ἕμιον πετρηπ γε  
σενάεμι ἐροφ αν.

Πη γαρ ἐτετενναζοτοφ δεν πῆρακι  
σενασομοφ δεν φορωινη οροζ  
φηἑταρετενσαχι ἕμοφ δεν φμαυφ  
δεν νιταμιον εἰεζιωιτ ἕμοφ ειζεν  
νιζενεφωρ.

†ζω δε ἕμοσ νωτεν ναυφρη γε  
ἕπερερζοτ δατρη ἕνηεθναδωτεβ  
ἕπετενσωμσ οροζ μενεσκα ναι  
ἕμιοντωοτ ἕματ ἕλι ἕροφ ἕαιφ.

†ναταμωτεν γε ἀριζοτ δατρη  
ἕνιμ ἀριζοτ δατρη ἕφηἑτε μενεσκα  
εφρεφδωτεβ οροφτεφ ερωιφ εζιοφ  
εἰτεεενα ἀρα †ζω ἕμοσ νωτεν γε  
ἀριζοτ δατρη ἕφαι.

Πη ἕιοφ ἕβαζ αν ἐτοφτ ἕμμοφ  
ἐβολ δα τεβι σνοφτ οροζ οφαι ἐβολ  
ἕδητοφ ἕσεοβφ ἐροφ αν ἕπεἕθο ἕ  
φνοφτ.

Αλλα νικεφωι ἕτετεναφε σενπ  
τηροφ: ἕπερερζοτ τετενοροτ  
εοφμηφ ἕβαζ.

†ζω δε ἕμοσ νωτεν γε οροφ  
νιβεν εθναοφωνη ἐβολ ἕδητ ἕπεἕθο  
ἕνιρωμ Πωρη ζωφ ἕφρωμ

For there is nothing covered that will not be revealed, nor hidden that will not be known.

Therefore, whatever you have spoken in the dark will be heard in the light, and what you have spoken in the ear in inner rooms will be proclaimed on the housetops.”

And I say to you, My friends, do not be afraid of those who kill the body, and after that have no more that they can do.

But I will show you whom you should fear: Fear Him who, after He has killed, has power to cast into hell; yes, I say to you, fear Him!

Are not five sparrows sold for two copper coins? And not one of them is forgotten before God.

But the very hairs of your head are all numbered. Do not fear therefore; you are of more value than many sparrows.

Also I say to you, whoever confesses Me before men, him the Son of Man also will confess before the angels of God.

فَلَيْسَ مَكْتُومٌ لَّنْ يُسْتَعْلَنَ وَلَا خَفِيٌّ لَّنْ يُعْرَفَ.

لِذَلِكَ كُلُّ مَا قَلْتُمُوهُ فِي الظُّلْمَةِ يُسْمَعُ فِي النُّورِ وَمَا كَلَّمْتُمْ بِهِ الْأُذُنَ فِي الْمَخَادِعِ يَنَادِي بِهِ عَلَى السُّطُوحِ.

وَلَكِنْ أَقُولُ لَكُمْ يَا أَحِبَّائِي لَا تَخَافُوا مِنَ الَّذِينَ يَقْتُلُونَ الْجَسَدَ وَيَعِدُّ ذَلِكَ لَيْسَ لَهُمْ مَا يَفْعَلُونَ أَكْثَرَ.

بَلْ أَرِيكُمْ مِمَّنْ تَخَافُونَ خَافُوا مِنَ الَّذِي بَعْدَ مَا يَقْتُلُ لَهُ سُلْطَانٌ أَنْ يُلْقَى فِي جَهَنَّمَ. نَعَمْ أَقُولُ لَكُمْ مِنْ هَذَا خَافُوا.

أَلَيْسَتْ خَمْسَةٌ عَصَافِيرٍ تُبَاعُ بِفِلْسَيْنِ وَوَاحِدٌ مِنْهَا لَيْسَ مَنْسِيًّا أَمَامَ اللَّهِ.

بَلْ شُعُورُ رُؤُوسِكُمْ أَيْضًا جَمِيعُهَا مُحْصَاةٌ فَلَا تَخَافُوا. أَنْتُمْ أَفْضَلُ مِنْ عَصَافِيرٍ كَثِيرَةٍ.

وَأَقُولُ لَكُمْ كُلُّ مَنْ اعْتَرَفَ بِي قَدَّامَ النَّاسِ يَعْتَرِفُ بِهِ ابْنُ الْإِنْسَانِ قَدَّامَ مَلَائِكَةِ اللَّهِ.

ναουωνε εβολ νδητοτ απευθο  
ννιασσελοσ ντε φνοτφ.

Φη δε εθναχολτ εβολ απευθο  
ννιρωμι σεναχολτ εβολ εωφ απευθο  
ννιασσελοσ ντε φνοτφ.

Οτοε οτον νιβεν εθναχε οτσαχι  
νσα Πωμηρι απρωμι σεναχαφ ναφ  
εβολ: φη δε εθναχεοτ επιπνευμα  
εθοταβ ννοτ χω ναφ εβολ.

Εοταν δε ατωανεν θηνοτ εδοτη  
ενιστνασση νεμ νιαρχη νεμ  
νιεζοτσια απερφρωοτφ εε πωσ ιε οτ  
πε ετετενναερονω αμοφ ιε οτ πε  
ετετενναχοφ.

Πιπνευμα εαρ εθοταβ  
νατσαβωτεν εεν φοτνοτ ετε αματ  
ενηεθνασεμπα νχοτοτ.

*Πωον φα Πεννοτφ πε ωα ενεε  
ντε νι ενεε: αμην.*

But he who denies Me  
before men will be denied  
before the angels of God.

And anyone who speaks  
a word against the Son of  
Man, it will be forgiven  
him; but to him who  
blasphemes against the  
Holy Spirit, it will not be  
forgiven.

Now when they bring  
you to the synagogues and  
magistrates and authorities,  
do not worry about how or  
what you should answer, or  
what you should say.

For the Holy Spirit will  
teach you in that very hour  
what you ought to say.

*Glory be to God forever.*

وَمَنْ أَنْكَرَنِي قَدَّامَ النَّاسِ يُنْكَرُ قَدَّامَ  
مَلَائِكَةِ اللَّهِ.

وَكُلُّ مَنْ قَالَ كَلِمَةً عَلَى ابْنِ  
الْإِنْسَانِ يُعْفَرُ لَهُ وَأَمَّا مَنْ جَدَّفَ  
عَلَى الرُّوحِ الْقُدُسِ فَلَا يُعْفَرُ لَهُ.

وَمَتَى قَدَّمُوكُمْ إِلَى الْمَجَامِعِ  
وَالرُّؤَسَاءِ وَالسَّلَاطِينِ فَلَا تَهْتَمُّوا  
كَيْفَ أَوْ بِمَا تَحْتَجُّونَ أَوْ بِمَا  
تَقُولُونَ.

لَأَنَّ الرُّوحَ الْقُدُسَ يُعَلِّمُكُمْ فِي تِلْكَ  
السَّاعَةِ مَا يَجِبُ أَنْ تَقُولُوهُ».

*والمجد لله دائماً.*



**Katameros Readings for the 25<sup>th</sup> Day of Abib**  
**قطمارس قراءات اليوم الخامس والعشرون من شهر أبيب المبارك**  
**ΚΟΥΧΟΥΤ ΤΙΟΥ ΝΕΖΟΥΟΥ ἈΠΙἈΒΟΥΤ ΕΠΗΠ**

**ΡΟΥΖΙ**

**Vespers Psalm**  
**مزمور العشيّة**

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

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

<b>Ψαλμος τω Δαυιδ ιζ': λλ, μ</b>	<b>Psalm 18: 34, 39</b>	<b>المزمور 17: 34، 40</b>
<p>ΦΗΕΤΪΣΒΩ ΝΗΝΑΧΙΖ ΕΠΠΟΛΕΜΟΣ:            ΔΕΥΧΩ ΝΗΝΑΨΩΒΩ ΕΞΑΝΦΙΪ ΝΕΖΟΥΤ:            ΑΚΜΟΡΤ ΝΟΥΧΟΥ ΕΠΠΟΛΕΜΟΣ: ΟΥΟΖ            ΑΚΚΕΝΖ ΟΥΟΝ ΝΙΒΕΝ ΕΤΑΥΤΩΟΥΝΟΥ            ΕΞΡΗΙ ΕΧΩΙ ΣΑΠΕΣΗΤ ἄΜΟΙ.  <b>Ἀλληλοῦᾶ.</b></p>	<p>He teaches my hands to make war, so that my arms can bend a bow of bronze. For You have armed me with strength for the battle; You have subdued under me those who rose up against me. <b>Alleluia.</b></p>	<p>الذي يُعَلِّم يَدَيَّ الْقِتَالَ، فَتَحْنِي بِذِرَاعِي قَوْسٍ مِنْ نَحَاسٍ. تَنْطُقُنِي بِقُوَّةٍ لِلْقِتَالِ. تَصْرَعُ تَحْتِي الْقَائِمِينَ عَلَيَّ. <b>هَلِّلِيلُويَا.</b></p>

**Vespers Gospel**  
**إنجيل العشيّة**

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

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

<p>ΟΥἈΝΑΣΤΗΩΣΙΣ ΕΒΟΛ ΖΕΝ            ΠΙΕΥΑΣΤΕΛΙΟΝ ΕΘΟΥΑΒ ΚΑΤΑ ΜΑΤΘΕΟΝ            ΔΣΙΟΥ.</p>	<p>A chapter according to Saint Matthew, may his blessings be with us. Amen.</p>	<p>فصل من إنجيل معلمنا متي البشير. بركاته علينا آمين.</p>
<b>ΜΑΤΘΕΟΝ Η: Ε - ΙΣ'</b>	<b>Matthew 8: 5 - 13</b>	<b>متي 8: 5 - 13</b>

Ἐταρὶ Δε ἐδοῦν ἐΚαφαρναοῦμ  
αὐτὸν ἑλθόντα ἐκεῖθεν ὅτι  
ἐκεῖθεν ἦρθε.

Ἐγὼ μὲν οὖν: Παῖσι παῖσι  
παρὰ τὸν οἶκόν μου ἐβόλη ὁμοῦ  
ἐκτελευκῆσθαι ἐμαυτῶν.

Ὅτι περὶ ἡμεῶν Ἰησοῦς ἔειπεν: καὶ  
ἐλθὼν ἐκεῖθεν ἔρχεται ἐπὶ ἐμοῦ.

Ὅτι ἀπερὸν ἦν  
ἐκεῖθεν ἑλθόντα περὶ καὶ Παῖσι  
ἡμῶν ἀνὰ τὴν οἰκίαν ἐδοῦν ἵνα  
ἑορταστοῦν ἐκεῖ: ἀλλὰ μόνον ἄλλοι  
ἦσαν ἐκεῖ ὅτι ἐκείθεν ἦν  
παῖσι.

Καὶ γὰρ ἄλλοι οὐκ ἔστιν ὅτι ἐκείθεν  
ἑλθόντα ἐκεῖθεν ἑλθόντα  
ἐκεῖθεν καὶ ἐκεῖθεν  
ἑλθόντα: καὶ ἄλλοι ἐκεῖθεν  
ἑλθόντα καὶ ἄλλοι ἐκεῖθεν.

Ἐταρὶ Δε ἦν Ἰησοῦς  
ἐκείθεν ἑλθόντα περὶ ἡμεῶν  
ἑλθόντα: καὶ ἄλλοι ἦν ἡμεῶν  
ἑλθόντα ὅτι ἐκεῖθεν ἦν  
ἑλθόντα ἐκεῖθεν.

Ἐγὼ Δε ἡμεῶν ἦν καὶ ἡμεῶν  
ἐκεῖθεν ἑλθόντα καὶ ἡμεῶν  
ἐκεῖθεν ἑλθόντα καὶ ἡμεῶν  
ἐκεῖθεν ἑλθόντα καὶ ἡμεῶν

Now when Jesus had  
entered Capernaum, a  
centurion came to Him,  
pleading with Him,

saying, “Lord, my  
servant is lying at home  
paralyzed, dreadfully  
tormented.”

And Jesus said to him,  
“I will come and heal him.”

The centurion answered  
and said, “Lord, I am not  
worthy that You should  
come under my roof. But  
only speak a word, and my  
servant will be healed.

For I also am a man  
under authority, having  
soldiers under me. And I  
say to this one, ‘Go,’ and he  
goes; and to another,  
‘Come,’ and he comes; and  
to my servant, ‘Do this,’ and  
he does it.”

When Jesus heard it, He  
marveled, and said to those  
who followed, “Assuredly,  
I say to you, I have not  
found such great faith, not  
even in Israel!

And I say to you that  
many will come from east  
and west, and sit down with  
Abraham, Isaac, and Jacob  
in the kingdom of heaven.

وَلَمَّا دَخَلَ يَسُوعُ كَفَرْنَاوَمَ جَاءَ  
إِلَيْهِ قَائِدٌ مِنْهُ يَطْلُبُ إِلَيْهِ.

وَيَقُولُ: «يَا سَيِّدُ غَلَامِي مَطْرُوحٌ  
فِي الْبَيْتِ مَفْلُوجًا مُتَعَذِّبًا جِدًّا.»

فَقَالَ لَهُ يَسُوعُ: «أَنَا آتِي  
وَأَشْفِيهِ.»

فَأَجَابَ قَائِدُ الْمُنَةِ: «يَا سَيِّدُ لَسْتُ  
مُسْتَحِقًّا أَنْ تَدْخُلَ تَحْتَ سَقْفِي لَكِنِ  
فَلْ كَلِمَةً فَقَطْ فَيَبْرَأَ غَلَامِي.»

لَأَنِّي أَنَا أَيْضًا إِنْسَانٌ تَحْتَ  
سُلْطَانٍ لِي جُنْدٌ تَحْتَ يَدِي. أَقُولُ  
لِهَذَا: اذْهَبْ فَيَذْهَبْ وَالْآخَرُ: آتِ  
فِيَاتِي وَلِعَبْدِي: افْعَلْ هَذَا فَيَفْعَلُ.»

فَلَمَّا سَمِعَ يَسُوعُ تَعَجَّبَ وَقَالَ  
لِلَّذِينَ يَتَّبِعُونَ: «الْحَقُّ أَقُولُ لَكُمْ لَمْ  
أَجِدْ وَلَا فِي إِسْرَائِيلَ إِيمَانًا بِمِثْلِ  
هَذَا.»

وَأَقُولُ لَكُمْ: إِنَّ كَثِيرِينَ سَيَأْتُونَ  
مِنَ الْمَشَارِقِ وَالْمَغَارِبِ وَيَتَكُونُونَ  
مَعَ إِبْرَاهِيمَ وَإِسْحَاقَ وَيَعْقُوبَ فِي  
مَلَكُوتِ السَّمَاوَاتِ.

νευ Ιακωβ ἠὲ ρηι δὲν ἴμετοτρο ἵτε  
νιφνοῖ.

Ἡῶηρι Δε ἵτε ἴμετοτρο  
εἴεβιτοῦ ἔβολ ἐπιχακι εἴσαβολ: πιμα  
ἔτε φῆρι νλωπι ἕμοϋ νευ  
πιῆερτερ ἵτε νιναχχι.

Οῦορ πεξε Ιησοῦς  
ἕπιέκατονταρχος χε μαϋενακ  
ἕφρηἴ ἔτακναχἴ εἴεϋωπι νாக: οῦορ  
αϋοῦχαι ἵχε πιὰλοῦ δὲν ἴοῦνοῦ ἔτε  
ἕμαρ.

*Πῶορ φα Πεννοῦἴ πε ψα ἔνεε  
ἵτε νι ἔνεε: ἀμην.*

But the sons of the  
kingdom will be cast out  
into outer darkness. There  
will be weeping and  
gnashing of teeth.”

Then Jesus said to the  
centurion, “Go your way;  
and as you have believed,  
so let it be done for you.”  
And his servant was healed  
that same hour.

*Glory be to God  
forever.*

وَأَمَّا بَنُو الْمَلَكُوتِ فَيُطْرَحُونَ إِلَى  
الظُّلْمَةِ الْخَارِجِيَّةِ. هُنَاكَ يَكُونُ  
النُّبْكَاءُ وَصَرِيرُ الْأَسْنَانِ.»

ثُمَّ قَالَ يَسُوعُ لِقَائِدِ الْمَنَةِ: «اذهب  
وَكَمَا آمَنْتَ لِيَكُنْ لَكَ». فَبَرَأَ غَلَامَهُ  
فِي تِلْكَ السَّاعَةِ.

*والمجد لله دائماً.*

## Ψωπ

### Matins Psalm

#### مزمور باكر

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

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

Ψαλμος τω Δαυιδ ἑξ: ἀγ, δ

Psalm 68: 35, 3

المزمور 67: 33, 4

Οῦῶφηρι πε Φνοῦἴ δὲν νηεοῦαβ  
ἵταϋ: Φνοῦἴ ἕπιεραηλ ἵθοϋ εϋἔἴ  
ἵνοῦχομ νευ οῦὰμαβι ἕπεϋλαο: οῦορ  
νιῆμη μαροῦτονοϋ: μαροῦεληλ  
ἕπεῦθο ἕΦνοῦἴ: μαροῦτονοϋ δὲν  
οῦοῦνοϋ. **Ἀλληλοῖα.**

O God, You are more  
awesome in Your saints.  
The God of Israel is He who  
gives strength and power to  
His people. But let the  
righteous be glad; let them  
rejoice before God. Yes, let  
them rejoice exceedingly.  
**Alleluia.**

عجيب هو الله في قديسيه. إله  
اسرائيل هو يعطي قوة وعزاً  
لشعبه. والصدّيقون يفرحون  
ويتهللون أمام الله. ويتنعمون  
بالسرور. **هلليلويا.**

**Matins Gospel**  
إنجيل باكر

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

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

<p>Οὐρανῶσιν καὶ ἐβόλῃ θέν πνεύματι καὶ ἑσθλα κατὰ Λουκᾶν ἀσίου.</p>	<p>A chapter according to Saint Luke, may his blessings be with us. Amen.</p>	<p>فصل من إنجيل معلمنا لوقا البشير. بركاته علينا أمين.</p>
<p><b>ΛΟΥΚΑΝ ΙΒ΄: Δ - ΙΒ</b></p>	<p><b>Luke 12: 4 - 12</b></p>	<p><b>لوقا 12: 4 - 12</b></p>
<p>Ἰσῶ δε ἡμῶσιν ἡμετεσιν ἡμετεσιν καὶ ἡμετεσιν ἡμετεσιν ἡμετεσιν καὶ ἡμετεσιν ἡμετεσιν ἡμετεσιν καὶ ἡμετεσιν ἡμετεσιν ἡμετεσιν καὶ</p>	<p>And I say to you, My friends, do not be afraid of those who kill the body, and after that have no more that they can do.</p>	<p>وَلَكِنْ أَقُولُ لَكُمْ يَا أَحِبَّائِي لَا تَخَافُوا مَنْ الَّذِينَ يَقْتُلُونَ الْجَسَدَ وَيَعِدُّوْنَ لَيْسَ لَهُمْ مَا يَفْعَلُونَ أَكْثَرَ.</p>
<p>ἡμετεσιν ἡμετεσιν ἡμετεσιν καὶ ἡμετεσιν ἡμετεσιν ἡμετεσιν καὶ ἡμετεσιν ἡμετεσιν ἡμετεσιν καὶ ἡμετεσιν ἡμετεσιν ἡμετεσιν καὶ</p>	<p>But I will show you whom you should fear: Fear Him who, after He has killed, has power to cast into hell; yes, I say to you, fear Him!</p>	<p>بَلْ أَرِيكُمْ مِمَّنْ تَخَافُونَ خَافُوا مَنْ الَّذِي بَعْدَ مَا يَقْتُلُ لَهُ سُلْطَانٌ أَنْ يُلْقِيَ فِي جَهَنَّمَ. نَعَمْ أَقُولُ لَكُمْ مِنْ هَذَا خَافُوا.</p>
<p>Ὁὐκ ἔστιν ἡμετεσιν ἡμετεσιν ἡμετεσιν ἡμετεσιν ἡμετεσιν ἡμετεσιν ἡμετεσιν ἡμετεσιν ἡμετεσιν ἡμετεσιν ἡμετεσιν ἡμετεσιν ἡμετεσιν ἡμετεσιν ἡμετεσιν</p>	<p>Are not five sparrows sold for two copper coins? And not one of them is forgotten before God.</p>	<p>أَلَيْسَتْ خَمْسَةٌ عَصَافِيرَ تُبَاعُ بِفِلْسَيْنِ وَوَاحِدٌ مِنْهَا لَيْسَ مَنْسِيًّا أَمَامَ اللَّهِ.</p>
<p>Ὁὐκ ἔστιν ἡμετεσιν ἡμετεσιν ἡμετεσιν ἡμετεσιν ἡμετεσιν ἡμετεσιν ἡμετεσιν ἡμετεσιν ἡμετεσιν ἡμετεσιν ἡμετεσιν ἡμετεσιν ἡμετεσιν ἡμετεσιν ἡμετεσιν</p>	<p>But the very hairs of your head are all numbered. Do not fear therefore; you are of more value than many sparrows.</p>	<p>بَلْ شُعُورُ رُؤُوسِكُمْ أَيْضًا جَمِيعُهَا مُحْصَاةٌ فَلَا تَخَافُوا. أَنْتُمْ أَفْضَلُ مِنْ عَصَافِيرَ كَثِيرَةٍ.</p>
<p>ἡμετεσιν ἡμετεσιν ἡμετεσιν ἡμετεσιν ἡμετεσιν ἡμετεσιν ἡμετεσιν ἡμετεσιν ἡμετεσιν ἡμετεσιν ἡμετεσιν ἡμετεσιν ἡμετεσιν ἡμετεσιν ἡμετεσιν ἡμετεσιν</p>	<p>Also I say to you, whoever confesses Me before men, him the Son of Man also will confess</p>	<p>وَأَقُولُ لَكُمْ كُلُّ مَنْ اعْتَرَفَ بِي قُدَّامَ النَّاسِ يَعْتَرِفُ بِهِ ابْنُ الْإِنْسَانِ قُدَّامَ مَلَائِكَةِ اللَّهِ.</p>

ἠνιρωμι Πωηρι ζωϋ ἠΦρωμι  
ναοτωνθ εβολ ἠδητοϋ ἠπεμθο  
ἠνιασσελοσ ἠτε Φνοϋϋ.

Φη δε εθναχολτ εβολ ἠπεμθο  
ἠνιρωμι σεναχολτ εβολ ζωϋ ἠπεμθο  
ἠνιασσελοσ ἠτε Φνοϋϋ.

Οτοθ οτοη νιβεν εθναξε οτσαχι  
ἠσα Πωηρι ἠΦρωμι σεναχαϋ ναϋ  
εβολ: φη δε εθναξεοτᾶ εΠἠνευμα  
εθοταβ ἠνοϋ χω ναϋ εβολ.

Σοταν δε αϋωανεν εθνοϋ εδοϋη  
εἠεϋνασση νεμ νιαρχη νεμ  
νιεζοτῶα ἠπερϋρωοϋϋ ξε πωσ ιε οϋ  
πε ετετενναεροϋ ἠμοϋ ιε οϋ πε  
ετετενναχοϋ.

Πἠνευμα ταρ εθοταβ  
νατσαβωτεν θεν ϋοϋνοϋ ετε ἠμαϋ  
εἠεθνασεμἠϋα ἠχοτοϋ.

*Πἠοϋ φα Πεννοϋϋ πε ωα ενεθ  
ἠτε νι ενεθ: ἠμην.*

before the angels of God.

But he who denies Me  
before men will be denied  
before the angels of God.

And anyone who speaks  
a word against the Son of  
Man, it will be forgiven  
him; but to him who  
blasphemes against the  
Holy Spirit, it will not be  
forgiven.

Now when they bring  
you to the synagogues and  
magistrates and authorities,  
do not worry about how or  
what you should answer, or  
what you should say.

For the Holy Spirit will  
teach you in that very hour  
what you ought to say.

*Glory be to God forever.*

وَمَنْ أَنْكَرَنِي قَدَّامَ النَّاسِ يُنْكَرُ قَدَّامَ  
مَلَائِكَةِ اللَّهِ.

وَكُلُّ مَنْ قَالَ كَلِمَةً عَلَى ابْنِ  
الْإِنْسَانِ يُغْفَرُ لَهُ وَأَمَّا مَنْ جَدَّفَ  
عَلَى الرُّوحِ الْقُدُسِ فَلَا يُغْفَرُ لَهُ.

وَمَتَى قَدَّمُوكُمْ إِلَى الْمَجَامِعِ  
وَالرُّؤَسَاءِ وَالسَّلَاطِينِ فَلَا تَهْتَمُّوا  
كَيْفَ أَوْ بِمَا تَحْتَجُّونَ أَوْ بِمَا  
تَقُولُونَ.

لَأَنَّ الرُّوحَ الْقُدُسَ يُعَلِّمُكُمْ فِي تِلْكَ  
السَّاعَةِ مَا يَجِبُ أَنْ تَقُولُوهُ.

*والمجد لله دائماً.*

**Liturgy Readings**  
قراءات القديس

**The Pauline Epistle**  
رسالة بولس الرسول

**ἜΠΙΣΤΟΛΗ ΝΤΕ ΠΕΝΘΑϞ ΠΑΥΛΟΣ ΠΙΔΑΠΟΣΤΟΛΟΣ**

<p>Παυλος φεβωκ ἔΠενθοις Ἰησους Πιχριστος: παποστολος ετθαρευ: φεηταυθαυφ επιζωυεννοτυ ητε Φνοτυ.</p>	<p>Paul, the servant of our Lord Jesus Christ, called to be an apostle, appointed to the Gospel of God. A chapter from the Second epistle of our teacher St. Paul to the Corinthians. May his blessing be upon us. Amen.</p>	<p>فصل من رسالة معلمنا بولس الرسول الثانية إلى أهل كورنثوس، بركته علينا آمين.</p>
<p><b>Β Κορινθίος ι: α - ιη</b></p>	<p><b>2 Corinthians 10: 1 - 18</b></p>	<p><b>2 كورنثوس 10 : 1 - 18</b></p>
<p>Ανοκ δε Παυλος ττρω ερωτεν εβολ ζιτεν τμετρεματω νευ τμετεπικης ητε Πιχριστος ζωσ ειθεβινοτυ μεν ζεν θηνοτυ ἔπετενἔθο: εικαβολ δε ἔμωτεν παρητ ταχρονοτυ ζεν θηνοτυ.</p> <p>Ἰτωβζ δε εθριωπι ειταχρονοτυ ηηητ ητζαρωτεν αν ζεν παιωτ ηηητ φαι ετμενι ερωφ εερτολμαν εερηι εζεν ζανονον ηαι εθμενι ερον ζε ανμωυι κατα σαρζ.</p> <p>Ενωωυι ζαρ κατα σαρζ ηανοι ἔματοι αν κατα σαρζ.</p> <p>Πιζοπλον ζαρ ητε τεμμετωμοι ζανσαρκικον αν νε αλλα ζανζου ητε Φνοτυ νε εγγορρωε ητε ηηητχορ.</p>	<p>Now I, Paul, myself am pleading with you by the meekness and gentleness of Christ, who in presence am lowly among you, but being absent am bold toward you.</p> <p>But I beg you that when I am present I may not be bold with that confidence by which I intend to be bold against some, who think of us as if we walked according to the flesh.</p> <p>For though we walk in the flesh, we do not war according to the flesh.</p> <p>For the weapons of our warfare are not carnal but mighty in God for pulling down strongholds,</p>	<p>ثُمَّ أَطْلُبُ إِلَيْكُمْ بِوَدَاعَةِ الْمَسِيحِ وَجِلْمِهِ، أَنَا نَفْسِي بُولُسُ الَّذِي فِي الْحُضْرَةِ ذَلِيلٌ بَيْنَكُمْ، وَأَمَّا فِي الْغَيْبَةِ فَمُتَجَسِّرٌ عَلَيْكُمْ.</p> <p>وَلَكِنْ أَطْلُبُ أَنْ لَا أُتَجَسَّرَ وَأَنَا حَاضِرٌ بِالثِّقَةِ الَّتِي بِهَا أَرَى أَنِّي سَأُجْتَرِّئُ عَلَى قَوْمٍ يَحْسِبُونَنَا كَأَنَّنَا نَسْأَلُكَ حَسَبَ الْجَسَدِ.</p> <p>لَأَنَّنَا وَإِنْ كُنَّا نَسْأَلُكَ فِي الْجَسَدِ، أَسْأَلُنَا حَسَبَ الْجَسَدِ نُحَارِبُ.</p> <p>إِذْ أَسْلِحَةٌ مُحَارِبَتِنَا لَيْسَتْ جَسَدِيَّةً، بَلْ قَادِرَةٌ بِاللَّهِ عَلَى هَدْمِ حُصُونٍ.</p>

Εγρωδτ εδρηι νηανσοδνι νεμ δισι  
νιβεν εττωογν υμωογ εδρηι εχεν  
πιεμι ντε φνογφ ογορ  
επερεχμαλωτεγνι υμεγνι νιβεν εδογν  
δα πωτεμ υπιχριστος.

Ογορ ενσεβτωτ εβι υπεμπωγ  
υμετατωτεμ νιβεν εγωπ  
αγωανμορ νζε πετενωτεμ.

Πτετενωγωτ ενηεγχι  
υπετενυθο φηετε εθην γχι γε φα  
Πιχριστος πε φαι ον μαρεφσοδνι εροφ  
νηδρηι νδηντε γε κατα φρητ ετε νθοφ  
φα Πιχριστος παρητ ανον εων να  
Πιχριστος.

Εγωπ γαρ αγωανωογωογ υμοι  
νηογ εδρηι εχεν περωγυι ετα πβοις  
τηιφ νηι ενκωτ ογορ νε πετερωδτ  
αν ητνωγιπ αν.

Εινα ηταυτεμερ υφρητ νογαι  
εγτβελι νωτεν εβολ ειτεν  
νιεπιστολη.

Χε νιεπιστολη μεν πεχαφ σεγορω  
ογορ σεγορ: τπαρογσι δε ητε  
πισωμα ογασθενης τε ογορ πισασι  
ωηω

Φαι ον μαρεφμεγνι εροφ νζε φαι  
υπαρητ γε κατα φρητ ετενοι υμοφ

casting down arguments  
and every high thing that  
exalts itself against the  
knowledge of God, bringing  
every thought into captivity  
to the obedience of Christ,

and being ready to  
punish all disobedience  
when your obedience is  
fulfilled.

Do you look at things  
according to the outward  
appearance? If anyone is  
convinced in himself that he  
is Christ's, let him again  
consider this in himself, that  
just as he is Christ's, even  
so we are Christ's.

For even if I should  
boast somewhat more about  
our authority, which The  
Lord gave us for edification  
and not for your destruction,  
I shall not be ashamed,

lest I seem to terrify you  
by letters.

“For his letters,” they  
say, “are weighty and  
powerful, but his bodily  
presence is weak, and his  
speech contemptible.”

Let such a person  
consider this, that what we  
are in word by letters when  
we are absent, such we will

هادمين ظنوناً وكلّ علو يرتفع  
ضد معرفة الله، ومستأسرين كلّ  
فكر إلى طاعة المسيح.

ومستعدين لأن ننتقم على كلّ  
عصيان، متى كملت طاعتكم.

انظرون إلى ما هو حسب  
الحضرة؟ إن وثق أحد بنفسه أنه  
للمسيح، فليحسب هذا أيضاً من  
نفسه: أنه كما هو للمسيح، كذلك  
نحن أيضاً للمسيح.

فأني وإن افتخرت شيئاً أكثر  
بسطانتي الذي أعطانا إياه الرب  
لبنائكم لا لهدمكم، لا أوجل.

لئلا أظهر كأني أخيفكم بالرسائل.

لأنه يقول: «الرسائل ثقيلة  
وقوية، وأما حضور الجسد  
فضعيف والكلام حقير».

مثل هذا فليحسب أننا كما نحن في  
الكلام بالرسائل ونحن غائبون،  
هكذا نكون أيضاً بالفعل ونحن  
حاضرون.

δεν ἵκασι ἐβολ ζιτεν νιέπιστολη  
 ενχη δατεν θηνοῦ αν: φαι οη πε  
 ἠφρητ ἔτενοι ἠμοϋ δεν πζωβ ενχη  
 δατεν θηνοῦ.

Πτενερολυμαν γαρ αν  
 ἔτενωθεν ιε ἔϋιτεν ἔζανοτον και  
 ετταρο ἠμωοῦ ἔρατοῦ ἠματὰτοῦ  
 ἀλλα ἠθωοῦ ἠδρηι ἠδητοῦ εϋϋ  
 ἠμωοῦ οτοζ εϋθωντεν ἠμωοῦ ἔρωοῦ  
 ἠμιν ἠμωοῦ οτοζ ἠσεκατ αν.

Διον δε νανωοῦτοῦ ἠμον αν  
 δεν ζανμετατατϋ ἀλλα κατα πϋϋ  
 ἠτε πικανοῦν φηετα φνοῦτ θαϋϋ  
 ναν εθρενφοζ ὑραροϋ δεν οϋϋ νευ  
 ὑαρωτεν.

Οῦ γαρ ζωζ ἠτενφεζ ἔρωτεν αν  
 τενωοῦτεν ἠμον ἔρωτεν ἠζοῦο:  
 ανφοζ γαρ ἔρωτεν ζωτεν δεν  
 περατζελιον ἠτε Πιχριστοζ.

Ενωοῦτοῦ ἠμον αν δεν  
 ζανμετατατϋ δεν ζανδici ἠϋεμμο:  
 ἔορονταν δε ἠοτζελπιζ ἀρεϋαν  
 πετενναζτ αιι εθρεϋερνιϋτ δεν  
 θηνοῦ κατα πενκανων εϋμετζοῦο.

Εζιϋεννοϋϋι νωτεν ἠνηετοι  
 ἠνιϋτ ἔην δεν ογκανων ἠϋεμμο αν  
 ἔρωοῦτοῦ ἠμον δεν νηετσεβτωτ.

also be in deed when we are present.

For we dare not class ourselves or compare ourselves with those who commend themselves. But they, measuring themselves by themselves, and comparing themselves among themselves, are not wise.

We, however, will not boast beyond measure, but within the limits of the sphere which God appointed us, a sphere which especially includes you.

For we are not overextending ourselves, as though our authority did not extend to you, for it was to you that we came with the gospel of Christ;

not boasting of things beyond measure, that is, in other men's labors, but having hope, that as your faith is increased, we shall be greatly enlarged by you in our sphere,

to preach the gospel in the regions beyond you, and not to boast in another man's sphere of accomplishment.

لَا تَنَا لَا نَجْتَرِي أَنْ نَعُدَّ أَنْفُسَنَا بَيْنَ  
 قَوْمٍ مِنَ الَّذِينَ يَمْدَحُونَ أَنْفُسَهُمْ،  
 وَلَا أَنْ نُقَابِلَ أَنْفُسَنَا بِهِمْ. بَلْ هُمْ إِذْ  
 يَفِيْسُونَ أَنْفُسَهُمْ عَلَى أَنْفُسِهِمْ،  
 وَيُقَابِلُونَ أَنْفُسَهُمْ بِأَنْفُسِهِمْ، لَا  
 يَفْهَمُونَ.

وَلَكِنْ نَحْنُ لَا نَفْتَخِرُ إِلَى مَا لَا  
 يُقَاسُ، بَلْ حَسَبَ قِيَاسِ الْقَانُونِ  
 الَّذِي قَسَمَهُ لَنَا اللَّهُ، قِيَاسًا لِلْبُلُوغِ  
 إِلَيْكُمْ أَيْضًا.

لَا تَنَا لَا نَمُدِّدُ أَنْفُسَنَا كَمَا تَنَا لَسْنَا نَبْلُغُ  
 إِلَيْكُمْ. إِذْ قَدْ وَصَلْنَا إِلَيْكُمْ أَيْضًا فِي  
 أَنْجِيلِ الْمَسِيحِ.

غَيْرَ مُفْتَخِرِينَ إِلَى مَا لَا يُقَاسُ فِي  
 أَعْمَالِ آخَرِينَ، بَلْ رَاجِينَ إِذَا نَمَا  
 إِيمَانُكُمْ أَنْ نَتَعَظَّمَ بَيْنَكُمْ حَسَبَ  
 قَانُونِنَا بِزِيَادَةِ.

لِنُبَشِّرَ إِلَى مَا وَرَاءَكُمْ. لَا لِنَفْتَخِرَ  
 بِالْأُمُورِ الْمُعَدَّةِ فِي قَانُونِ غَيْرِنَا.



Φη δε εγωορωοτ υμοο  
μαρεορωορωοτ υμοο δεν Πβοοο.

Φη γαρ αν ετταοο υμοο ερατ  
υμαγατ πε πωτωπ αλλα φηετε  
Πβοοο ναταοοο ερατ.

*Πρμωτ γαρ νεμωτεν νεμ  
τγρηνη ενσοπ: γε αμην εσεωπι.*

But “he who glories, let  
him glory in The Lord.”

For not he who  
commends himself is  
approved, but whom The  
Lord commends.

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

وَأَمَّا مَنْ افْتَحَرَ فَلْيَفْتَحِرْ بِالرَّبِّ.

لَأَنَّهُ لَيْسَ مَنْ مَدَحَ نَفْسَهُ هُوَ  
الْمُرْغَى، بَلْ مَنْ يَمْدَحُهُ الرَّبُّ.

*نعمة الله الأب تكون مع جميعكم.  
أمين.*

### The Catholic Epistle الكاثوليكون

Καθολικον εβολ δεν πε πωοοιτ  
νεπιστωλη ντε πενωτ Πετροο.  
Δμην. Ναμενρατ.

The Catholic epistle of  
the first epistle of our father  
St. Peter. May his blessings  
be with us all. Amen. My  
beloved.

الكاثوليكون من رسالة معلمنا  
بطرس الأولي، بركته المقدسة  
تكون معنا. آمين. يا احبابي.

**α Πετροο Δ: α - ια**

**1 Peter 4: 1 - 11**

**1 بطرس 4: 1 - 11**

Πιχριστωο οτη εταοωεπικαο δεν  
τσαρζ εερηο εχωο: οτοο νεωτεν  
οωτεν δηκ θηνοτ υπαοομοτ γε  
φηεταοδωκαο δεν τσαρζ αοταλωο  
εβολ οα φνοοι.

Therefore, since Christ  
suffered for us in the flesh,  
arm yourselves also with the  
same mind, for he who has  
suffered in the flesh has  
ceased from sin.

فَإِذْ قَدْ تَأَلَّمَ الْمَسِيحُ لِأَجْلِنَا بِالْجَسَدِ،  
تَسَلَّحُوا أَنْتُمْ أَيْضًا بِهَذِهِ النَّيَّةِ. فَإِنَّ  
مَنْ تَأَلَّمَ فِي الْجَسَدِ كَفَّ عَنِ  
الْخَطِيئَةِ.

Επιζιντεοωτεμωωπι γε δεν  
οανεπιθωια νερωοι αλλα πεοπι ντε  
πεωωηδ δεν τσαρζ νετεοιγ δεν  
φοωω υφνωτ.

that he no longer should  
live the rest of his time in  
the flesh for the lusts of  
men, but for the will of  
God.

لِكَيْ لَا يَعِيشَ أَيْضًا الزَّمَانَ الْبَاقِي  
فِي الْجَسَدِ لِشَهَوَاتِ النَّاسِ، بَلْ  
لِإِرَادَةِ اللَّهِ.

Κην γαρ ερωτεν υπισθοτ εταοοοι  
ερετεοοοι υφοωωω ηοιοθνοο  
ερετεοοωωοι νεορηο δεν οανωδεν νεμ  
οανεπιθωια νεμ οανωοι οοωοο ηρητ  
νεμ οανοεροερ νεμ οανωω νεμ

For we have spent  
enough of our past lifetime  
in doing the will of the  
Gentiles; when we walked  
in lewdness lusts,  
drunkenness, revelries,  
drinking parties, and  
abominable idolatries.

لَأَنَّ زَمَانَ الْحَيَاةِ الَّذِي مَضَى  
يَكْفِينَا لِتَكُونِ قَدْ عَمَلْنَا إِرَادَةَ الْأُمَمِ،  
سَالِكِينَ فِي الدَّعَاةِ وَالشَّهَوَاتِ،  
وَأِدْمَانَ الْخَمْرِ، وَالْبَطْرِ،  
وَالْمُنَادِمَاتِ، وَعِبَادَةِ الْأَوْثَانِ  
الْمُحْرَمَةِ.

ζΑΝΘΟ ὤΒΟΨ ὤΜΕΤΨΕΜΨΕ ΙΔΩΛΟΝ.

ΕΤΕ ΦΗ ΠΕ ΕΤΟΤΟΙ ἠΨΕΜΜΟ ἠΨΗΤΨ ἠΤΕΤΕΝΒΟΞΙ ΝΕΜΩΟΥ ΔΝ ΕΞΟΥΝ ΕΠΙΦΩΝ ΕΒΟΛ ΡΩ ἠΤΕ ΨΜΕΤΑΤΟΥΖΑΙ ΕΥΖΕΟΥΑ.

ΠΗΘΗΝΑΨ ΛΟΣΟΣ ὤΦΗΕΤΣΕΒΤΩΤ ΕΨΖΑΠ ΕΝΗΕΤΟΝΘ ΝΕΜ ΝΗΘΜΩΟΥΤ.

ΕΘΒΕ ΦΑΙ ΣΑΡ ΔΥΖΙΨΕΝΝΟΥΨ ἠΝΙΚΕΡΕΨΜΩΟΥΤ ΨΙΝΑ ἠΣΕΨΖΑΠ ΜΕΝ ΕΡΩΟΥ ΚΑΤΑ ΝΙΡΩΜΙ ΨΕΝ ἠΣΑΡΨ: ἠΤΟΥΩΝΘ ΔΕ ΚΑΤΑ ΦΝΟΥΨ ΨΕΝ ΠΙΠΝΕΥΜΑ.

ΠΧΩΚ ΔΕ ἠΖΩΒ ΝΙΒΕΝ ΔΨΨΩΝΤ: ΨΕΜΚΑΨ ΟΥΝ ΟΥΟΖ ΡΩΙΣ ΨΕΝ ΝΙΠΡΟΣΕΥΧΗ.

ΨΟΡΠ ΔΕ ἠΖΩΒ ΝΙΒΕΝ ΜΑΡΕ ΨΑΣΑΠΗ ΨΩΠΙ ΕΣΜΗΝ ΨΕΝ ΘΗΝΟΥ ΕΝΕΤΕΝΕΡΗΟΥ ΨΕ ΨΑΣΑΠΗ ΕΨΔΣΖΩΒΣ ΕΒΟΛ ΕΞΕΝ ΟΥΜΗΨ ἠΝΝΟΒΙ.

ΨΩΠΙ ΕΡΕΤΕΝΟΙ ὤΜΑΙΨΕΜΜΟ ΕΞΟΥΝ ΕΝΕΤΕΝΕΡΗΟΥ ΕΡΕΤΕΝΟΙ ἠΑΤΧΡΕΜΡΕΜ.

ΠΙΟΥΑΙ ΠΙΟΥΑΙ ΚΑΤΑ ΠΙΞΜΟΥ ΕΤΑΨΒΙΤΨ ΕΡΕΤΕΝΨΕΜΨΙ ἠΨΗΤΨ ΨΑΡΙ ΨΑΡΩΤΕΝ ὤΦΡΗΨ ἠΖΑΝΟΙΚΟΝΟΜΟΣ ΕΝΑΝΕΥ ἠΤΕ ΠΙΞΜΟΥ ἠΤΕ ΦΝΟΥΨ ἠΟΥΘΘ ἠΡΗΨ.

ΦΗΘΗΝΑΣΑΞΙ ΖΩΣ ΖΑΝΣΑΞΙ ἠΤΕ ΦΝΟΥΨ: ΦΗΘΗΝΑΨΕΜΨΙ ΖΩΣ ΕΒΟΛ ΨΕΝ

In regard to these, they think it strange that you do not run with them in the same flood of dissipation, speaking evil of you.

They will give an account to Him who is ready to judge the living and the dead.

For this reason the gospel was preached also to those who are dead, that they might be judged according to men in the flesh, but live according to God in the spirit.

But the end of all things is at hand; therefore, be serious and watchful in your prayers.

And above all things have fervent love for one another, for "love will cover a multitude of sins."

Be hospitable to one another without grumbling.

As each one has received a gift, minister it to one another, as good stewards of the manifold grace of God.

If anyone speaks, let him speak as the oracles of God. If anyone ministers, let

الْأَمْرُ الَّذِي فِيهِ يَسْتَفْرِئُونَ أَنْكُمْ لَأَسْتَمُ تَرْكُضُونَ مَعَهُمْ إِلَى فَيْضٍ هَذِهِ الْخَلَاعَةُ عَيْنَهَا، مُجَدِّفِينَ.

الَّذِينَ سَوْفَ يُعْطُونَ حِسَابًا لِلَّذِي هُوَ عَلَى اسْتِعْدَادٍ أَنْ يَبْدِيَ الْأَحْيَاءَ وَالْأَمْوَاتِ.

فَاتَهُ لِأَجْلِ هَذَا بُشِّرَ الْمَوْتَى أَيْضًا، لَكِنِّي يُدَانُوا حَسَبَ النَّاسِ بِالْجَسَدِ، وَلَكِنِّي لِيَحْيُوا حَسَبَ اللَّهِ بِالرُّوحِ.

وَإِنَّمَا نِهَآيَةَ كُلِّ شَيْءٍ قَدْ أَقْتَرَبَتْ، فَتَعَقَّلُوا وَاصْحُوا لِلصَّلَاةِ.

وَلَكِنِّي قَبْلَ كُلِّ شَيْءٍ لِنَتَكُنْ مَحَبَّةً لَكُمْ بَعْضُكُمْ لِبَعْضٍ شَدِيدَةٌ، لِأَنَّ الْمَحَبَّةَ تَسْتُرُ كَثْرَةَ مِنَ الْخَطَايَا.

كُونُوا مُضِيفِينَ بَعْضُكُمْ بَعْضًا بِلا دَمْدَمَةٍ.

لِيَكُنْ كُلُّ وَاحِدٍ بِحَسَبِ مَا أَخَذَ مَوْهَبَةً يَخْدُمُ بِهَا بَعْضُكُمْ بَعْضًا، كَوُكُلَاءِ صَالِحِينَ عَلَى نِعْمَةِ اللَّهِ الْمُتَوَّعَةِ.

إِنْ كَانَ يَتَكَلَّمُ أَحَدٌ فَكَأَقْوَالِ اللَّهِ، وَإِنْ كَانَ يَخْدُمُ أَحَدٌ فَكَأَنَّهُ مِنْ قُوَّةِ يَمْنَحُهَا اللَّهُ، لَكِنِّي يَتَمَجَّدُ اللَّهُ فِي كُلِّ

οΥΧΟΥ ΘΗΕΤΕ ΦΝΟΥΤΉ ΝΑΣΕΒΤΩΤΣ ΖΙΝΑ  
 ΔΕΝ ΖΩΒ ΝΙΒΕΝ ΝΤΕΥΒΙΩΟΥ ΝΖΕ ΦΝΟΥΤΉ  
 ΕΒΟΛ ΖΙΤΕΝ ΙΗΣΟΥΣ ΠΙΧΡΙΣΤΟΣ ΦΗΕΤΕ  
 ΦΩΥ ΠΕ ΠΙΩΟΥ ΝΕΜ ΠΙΔΜΑΖΙ ΨΑ ΕΝΕΖ  
 ΝΤΕ ΝΙΕΝΕΖ ΤΗΡΟΥ. ΔΑΜΗΝ.

*ΠΑΣΗΝΟΥ ὑπερμενρε πικοςμος  
 ουδε νηετωοπ δεν πικοςμος:  
 πικοςμος νασινι νευ τερεπιθημια: φη  
 δε επιρι ὑφοτωψ ὑφνουτ εναψωπι  
 ψα ενεζ: ἀμην.*

him do it as with the ability which God supplies, that in all things God may be glorified through Jesus Christ, to whom belong the glory and the dominion forever and ever. Amen.

*Do not love the world nor the things, which are in the world. The world passes away, and its desires; but he who does the will of God abides forever. Amen.*

شَيْءٍ بِبِسُوءِ الْمَسِيحِ، الَّذِي لَهُ الْمَجْدُ وَالسُّلْطَانُ إِلَى أَبَدِ الْأَبَدِينَ. آمِينَ.

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

### The Acts الإبركسيس

Πραξις ἴτε νενιοτΉ ΝΑΠΟΣΤΟΛΟΣ:  
 ΕΡΕ ΠΟΥΣΜΟΥ ΕΘΟΥΑΒ ΨΩΠΙ ΝΕΜΑΝ.  
 ΔΑΜΗΝ.

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

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

Πραξις ιβ: κε - ις: ιβ

Acts 12: 25 - 13: 12

أعمال 12 : 25 – 13 : 12

Βαρναβας δε νευ Σαυλος  
 ΑΥΚΟΤΟΥ ΕΒΟΛ ΔΕΝ ΙΕΡΟΥΣΑΛΗΜ  
 ΕΤΑΥΧΩΚ ΝΤΔΙΑΚΟΝΙΑ ΕΒΟΛ ΕΑΥΙΝΙ  
 ὑΠΚΕΛΩΔΑΝΝΗΣ ΝΕΜΩΟΥ ΦΗΕΤΑΥΤΡΕΝΟΥ  
 ΖΕ ΜΑΡΚΟΣ.

And Barnabas and Saul returned from Jerusalem when they had fulfilled their ministry, and they also took with them John whose surname was Mark.

وَرَجَعَ بَرْنَابَا وَسَاوُلُ مِنْ أُورُشَلِيمَ بَعْدَ مَا كَمَّلَا الْخِدْمَةَ وَأَخَذَا مَعَهُمَا يُوحَنَّا الْمَلَقَبَ مَرْقُسَ.

Πε ουον ΖΑΝΠΡΟΦΗΤΗΣ ΔΕ ΝΕΜ  
 ΖΑΝΡΕΥΤΕΣΩ ΔΕΝ ΤΕΚΚΛΗΣΙΑ ΝΤΕ  
 ΤΑΝΘΟΥΧΙΑ ΒΑΡΝΑΒΑΣ ΝΕΜ ΣΙΜΩΝ  
 ΦΗΕΤΟΥΜΟΥΤ ΕΡΟΥ ΖΕ ΠΙΣΤΕΡ ΝΕΜ  
 ΛΟΥΚΙΟΣ ΠΙΚΥΡΙΝΝΕΟΣ ΝΕΜ ΜΑΝΑΗ  
 ΠΙΨΦΗΡ ΝΨΑΝΨ ΝΤΕ ΗΡΩΔΗΣ

Now in the church that was at Antioch, there were certain prophets and teachers: Barnabas, Simeon who was called Niger, Lucius of Cyrene, Manaen who had been brought up with Herod the tetrarch, and Saul.

وَكَانَ فِي أَنْطَاكِيَةِ فِي الْكَنِيسَةِ هُنَاكَ أَنْبِيَاءُ وَمُعَلِّمُونَ: بَرْنَابَا وَسِمَعَانُ الَّذِي يُدْعَى نِيَجَرَ وَلُوكْيُوسُ الْقَيْرَوَانِيُّ وَمَنَايْنُ الَّذِي تَرَبَّى مَعَ هِيرُودُسَ رَئِيسِ الرَّبْعِ وَسَاوُلُ.

πιτετραρχης νεμ Καυλος.

Ετυμεωι δε ἔβουλοισ οτοθ  
εϋερνηστεϋιν πεξε Πιπνεϋμα εθοταβ  
ξε φωρξ νηι ἔβουλ ἔβαρναβας νεμ  
Καυλος ἐπιβωβ ἔταιθαροϋ ἔροϋ.

Ποτε ἀϋερνηστεϋιν οτοθ  
ἔταϋτωβ οτοθ ἔταϋχα χιζ ἔχωϋ  
οτοθ ἀϋχαϋ ἔβουλ.

Πῶϋοϋ μεν οϋν ἔταϋνοροποϋ  
ἔβουλ ριτεν Πιπνεϋμα εθοταβ ἀϋι  
ἔϋρη ἔϋελεϋκιὰ οτοθ ἔβουλ ἔμαϋ  
ἀϋερωτ ἔΚϋροϋ.

Οτοθ ἔταϋι ἔϋαλαμινη ναϋριωιϋ  
ἔπιϋαχι ἔντε Φνοϋϋ δεν νιϋϋναϋωϋ  
ἔντε νιλοϋδαι: ναρε ἔκελωανηϋ δε  
νεμωϋ εϋοι ἔρεϋμεωι.

Εταϋσεν ϋνηϋοϋ δε τηϋϋ ϋα  
ἔϋρη ἔΠαφοϋ ἀϋχιμ ἔνοϋρωμ ἔαχω  
ἔψευδοϋπροφητηϋ ἔνιλοϋδαι ἔπεϋραν  
πε βαρ Ιεϋσοϋ.

Φαι ἔναϋχη νεμ πἔανῶπατοϋ  
ϋερϋιοϋ Παϋλοϋ οϋρωμ ἔκαϋτητ: Φαι  
δε αϋμοϋϋ ἔβαρναβας νεμ Καυλοϋ  
ναϋκωϋ ἔσωτεμ ἔπιϋαχι ἔντε Φνοϋϋ.

Ναϋϋ δε ἔδουϋν ἔϋραϋ ἔνε  
Ελϋμαϋ πἔαχω ἔϋαϋνοϋαϋεμ πεϋραν  
ϋαρ ἔπαρηϋ εϋκωϋ ἔνα φενϋ

As they ministered to  
The Lord and fasted, the  
Holy Spirit said, “Now  
separate to Me Barnabas  
and Saul for the work to  
which I have called them.”

Then, having fasted and  
prayed, and laid hands on  
them, they sent them away.

So, being sent out by the  
Holy Spirit, they went down  
to Seleucia, and from there  
they sailed to Cyprus.

And when they arrived  
in Salamis, they preached  
the word of God in the  
synagogues of the Jews.  
They also had John as their  
assistant.

Now when they had  
gone through the island to  
Paphos, they found a certain  
sorcerer, a false prophet, a  
Jew whose name was Bar-  
Jesus,

who was with the  
proconsul, Sergius Paulus,  
an intelligent man. This  
man called for Barnabas and  
Saul and sought to hear the  
word of God.

But Elymas the sorcerer,  
for so his name is translated,  
withstood them, seeking to  
turn the proconsul away  
from the faith.

وَبَيِّنَمَا هُمْ يَخْدُمُونَ الرَّبَّ  
وَيَصُومُونَ قَالَ الرُّوحُ الْقُدُسُ:  
«أَفْرُزُوا لِي بَرْنَابَا وَسَاوُلَ لِلْعَمَلِ  
الَّذِي دَعَوْتُهُمَا إِلَيْهِ

فَصَامُوا حِينَئِذٍ وَصَلُّوا وَوَضَعُوا  
عَلَيْهِمَا الْأَيْدِي ثُمَّ أَطْفَوْهُمَا.

فَهَذَا إِذْ أُرْسِلًا مِنَ الرُّوحِ الْقُدُسِ  
انْحَدَرَا إِلَى سَلُوكِيَا وَمِنْ هُنَاكَ  
سَافَرَا فِي الْبَحْرِ إِلَى قَيْرُسَ.

وَلَمَّا صَارَا فِي سَلَامِيسَ نَادَى  
بِكَلِمَةِ اللَّهِ فِي مَجَامِعِ الْيَهُودِ. وَكَانَ  
مَعَهُمَا يُوحَنَّا خَادِمًا.

وَلَمَّا اجْتَازَا الْجَزِيرَةَ إِلَى پَافُوسَ  
وَجَدَا رَجُلًا سَاحِرًا نَبِيًّا كَذَابًا  
يَهُودِيًّا اسْمُهُ بَارِيسُوعُ.

كَانَ مَعَ الْوَالِي سَرْجِيُوسَ پُولُسَ  
وَهُوَ رَجُلٌ فَهِيمٌ. فَهَذَا دَعَا بَرْنَابَا  
وَسَاوُلَ وَالتَّمَسَ أَنْ يَسْمَعَ كَلِمَةَ  
اللَّهِ.

فَقَاوَمَهُمَا عَلِيمُ السَّاحِرِ لِأَنَّ هَكَذَا  
يُنَزَّجُ اسْمُهُ طَالِبًا أَنْ يُفْسِدَ الْوَالِي  
عَنِ الْإِيمَانِ.

πὰνθῶπατος ἐβόλ θεν φῆναθ†.

Савлос δε ἔτε Παυλος πε  
ἐταρμωθ ἐβόλ θεν Πιπνευμα εθοραβ.

Πεχαρ: ὠ φηεθμεθ ἵχροϋ νιβεν  
νευ πετρωοϋ νιβεν ππυρι ἵτε  
πιδιδυλοθ πιχασι ἵτε ἑμυ νιβεν  
ἵκχω ἵτοτκ ἐβόλ αν εκφωθ  
ἵνιμωιτ ετσοϋτων ἵτε Πβοιθ.

Οτοθ †νοϋ θηππε ιθ τχιθ ἵΠβοιθ  
εεἰ ἐθρη ἐζωκ οτοθ εκέϋωπι εκοι  
ἵβελλε ἵχναϋ ἵφρη αν ϋα οϋχοϋ:  
οτοθ σατοτϋ αϋρει ἐθρη ἐζωϋ ἵζε  
οϋθλοθ νευ οϋχακι οτοθ ναϋκω†  
εϋϋι νια φηεθα†τοτϋ.

Ποτε ἐταρναϋ ἵζε πὰνθῶπατος  
ἐφῆεταρϋωπι αϋναθ† εϋερϋφρη  
ἐζεν †εβω ἵτε Πβοιθ.

*Πιχασι δε ἵτε Πβοιθ εϋελαι οτοθ  
εϋελαϋαι: εϋελαμαθι οτοθ εϋεταϋρο:  
θεν †αθια ἵεκκλῆθια ἵτε Φνοϋ†:  
ἀμην.*

Then Saul, who also is called Paul, filled with the Holy Spirit, looked intently at him.

and said, “O full of all deceit and all fraud, you son of the devil, you enemy of all righteousness, will you not cease perverting the straight ways of The Lord?

And now, indeed, the hand of The Lord is upon you, and you shall be blind, not seeing the sun for a time.” And immediately a dark mist fell on him, and he went around seeking someone to lead him by the hand.

Then the proconsul believed, when he saw what had been done, being astonished at the teaching of The Lord.

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

وَأَمَّا سَاوُلُ الَّذِي هُوَ بُولُسُ أَيْضًا فَمَامْتَلًا مِنَ الرُّوحِ الْقُدُسِ وَشَخَّصَ إِلَيْهِ.

وَقَالَ: «أَيُّهَا الْمُمْتَلِي كُلَّ عَشِّ وَكُلَّ خُبْتٍ! يَا ابْنَ إِبْلِيسَ! يَا عَدُوَّ كُلِّ بَرٍّ! أَلَا تَرَا أَن تَفْسِدُ سُبُلَ اللَّهِ الْمُسْتَقِيمَةَ؟»

فَالآنَ هُوَذَا يَدُ الرَّبِّ عَلَيْكَ فَتَكُونُ أَعْمَى لَا تَبْصُرُ الشَّمْسَ إِلَى حِينٍ». فِي الْحَالِ سَقَطَ عَلَيْهِ ضَبَابٌ وَظَلْمَةٌ فَجَعَلَ يَدُورُ مُتَمَسِّبًا مَنْ يَفُودُهُ بِيَدِهِ.

فَالْوَالِي حِينئذٍ لَمَّا رَأَى مَا جَرَى أَمِنَ مُنْذِهِسًا مِنْ تَعْلِيمِ الرَّبِّ.

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

### Synaxarium of Abib 25

سنكسار اليوم الخامس والعشرون من شهر أبيب

1. The Consecration of the Church of St. Mercurius, Abu-Saifain
2. The Martyrdom of the St. Isaac
3. The Martyrdom of St. Hilaria
4. The Martyrdom of Saints Thecla and Mouji

1. تكريس كنيسة الشهيد مرقوريوس أبي سيفين
2. استشهاد القديس إسحق
3. استشهاد القديسة ليارية
4. استشهاد القديستين تكله وموجي

5. The Martyrdom of St. Antonius of Beba
6. The Martyrdom of St. Abakragoun
7. The Martyrdom of St. Domadius El-Souriany (The Syrian)
8. The Departure of St. Palamon

5. استشهاد القديس أنطونيوس الببائي
6. استشهاد القديس أباكراجون
7. استشهاد القديس دوماديوس السرياني
8. نياحة القديس بلامون

### 1. The Consecration of the Church of St. Mercurius, Abu-Saifain

On this day, the church celebrates the commemoration of the consecration of the first church after the name of the great martyr St. Mercurius Abu-Saifain, at Caesarea, Cappadocia.

The saint was martyred at Caesarea, Cappadocia, where his body was buried. One day, the saint appeared to a man in Caesarea Cappadocia, saying, "Arise and build for me a church and a monastery." The man started to build the church and St. Mercurius helped him with many miracles until the building was completed in a splendid form and was consecrated on this day.

May the blessing of the prayers of the great St. Mercurius Abu-Saifain be with us all. Amen.

1. تكريس كنيسة الشهيد مرقوريوس أبي سيفين  
في هذا اليوم تُعَدّ الكنيسة بتذكّار تكريس أول كنيسة على اسم القديس مرقوريوس أبي سيفين بقبصرية الكبادوك. استشهاد القديس بقبصرية الكبادوك ودفن جسده هناك. وفي أحد الأيام ظهر لرجل من قيصرية الكبادوك قائلاً: "قم وابن لي كنيسة وديراً". فقام الرجل وشرع في بناء الكنيسة وساعده القديس مرقوريوس بمعجزات كثيرة حتى تم البناء على أحسن وجه وتم تكريسها في مثل هذا اليوم. بركة صلوات القديس العظيم مرقوريوس أبي سيفين فلتكن معنا. آمين.

### 2. The Martyrdom of the St. Isaac

On this day also, St. Isaac, was martyred. This saint was from Shamah, district of Maghagha, El-Menia governorate. He worked as a gardener and overseer of an orchard. He was pious, gentle, and devout, who did not eat meat or drink wine all the days of his life. He fasted two days at a time, and gave the poor and the needy what he could spare from his wages.

The angel of The Lord appeared to him in a vision and commanded him to go to the governor and confess before him The Lord Christ to receive the crown of martyrdom. St. Isaac rejoiced, distributed all what he had, went to the governor of El-Kyse, and confessed The Lord Christ before him. The governor tortured him much by burning and squeezing him by the Hinbazeen, but The Lord healed and strengthened him. Finally, the governor ordered to behead him and he received the crown of martyrdom. The people of his hometown came and took his pure body with great honor. The Lord wrought many great signs and wonders from his holy body.

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

2. استشهاد القديس إسحق وفيه أيضاً استشهاد القديس إسحاق. كان هذا القديس من أهل شما (شما: مازالت توجد قرية تسمى شم تابعة لمركز مغاغة محافظة المنيا). كان يعمل حارساً في بستان وكان صالحاً وديعاً تقياً لم يأكل في حياته لحماً ولا شرب خمراً وكان يصوم يومين يومين وما يفضل من أجرته يوزعه على الفقراء والمساكين. ظهر له ملاك الرب وأمره أن يمضي إلى الوالي ويعترف أمامه بالسيد المسيح لينال إكليل الشهادة. ففرح ووزع كل ما كان عنده، وأتى إلى والي القيس واعترف أمامه بالسيد المسيح. فأمر بتعذيبه بالحرق والعصر بالهنبازين، فكان الرب يشفيه ويقويه. أخيراً أمر بقطع رأسه، فنال إكليل الشهادة. فأتى أهل بلده وأخذوا جسده الطاهر ودفنوه بإكرام جليل وقد اظهر الله منه آيات عظيمة. بركة صلواته فلتكن معنا. آمين.

### 3. The Martyrdom of St. Hilaria

On this day also, St. Hilaria (Liyarya), was martyred. This saint was born in a village nearby the city of

3. استشهاد القديسة ليارية وفيه أيضاً استشهاد القديسة ليارية. وُلدت بقرية قرب دميرة (دميرة: قرية تابعة لمركز

Damirah (district of Talkha, Daqahlia governorate), to pious Christian parents, who raised her on chastity and purity. She diligently fasted and prayed. When she was twelve years old, the angel of The Lord appeared to her and commanded her to go and confess The Lord Christ before the governor.

She gave all what she had to the poor and went to Sersana (a village in the district of the Martyrs, Menoufia governorate) and confessed The Lord Christ before the governor. St. Shenousy was present and he comforted and encouraged her. The governor tormented her with many tortures, and then he took her with him to Toah. There, he threw her in the fire, which did not harm her. Finally, they beheaded her, thus she received the crown of martyrdom.

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

طلخا محافظة الدقهلية) من أبوين مسيحيين تقيين، فنشأت على الطهارة. وكانت مداومة على الصوم والصلاة. ولما بلغت اثنتي عشرة سنة، ظهر لها ملاك الرب وأمرها أن تذهب وتعترف بالسيد المسيح أمام الوالي. فقامت ووزعت كل مالها وأتت إلى سرسنا (سررسنا: قرية تابعة لمركز الشهداء، محافظة المنوفية) واعترفت أمام الوالي بالسيد المسيح. وكان القديس شنوسي يعزيها ويشجعها. فعذبها الوالي عذابات كثيرة، ثم أخذها معه إلى طوة وهناك طرحوها في النار فلم تؤذيها. أخيراً قطعوا رأسها فنالت إكليل الشهادة. بركة صلواتها فلتكن معنا. آمين.

#### 4. The Martyrdom of Saints Thecla and Mouji

On this day also, saints Thecla and Mouji (Mugi), were martyred. They were born in the city of Kerakus (a village in the district of Quss, Qena governorate), and they were brought up with a Christian upbringing. Once, they saw the governor torturing the Christians and they were troubled from the cruelty of his heart.

The angel of The Lord appeared to them, and showed them the glory of the saints. They went to Alexandria, where they confessed The Lord Christ before the governor, who severely tortured them. Then, he beheaded St. Mouji. As of St. Thecla, he sent her to the city of Damtou (most likely Demiata), where she was also beheaded. Thus, they received the crown of martyrdom.

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

4. استشهاد القديستين تكلية وموجي وفيه أيضاً استشهدت القديستان تكلية وموجي. وُلدتا هاتان القديستان بقراقص (قراقص: قرية تسمى الآن قراقوس بمركز قوص، محافظة قنا)، وتربيتا تربية مسيحية. وفي إحدى المرات رأتا الوالي يعذب المسيحيين، فتعجبتا من قساوة قلبه. فظهر لهن ملاك الرب وأراهن مجد القديسين، فقصدتا مدينة الإسكندرية واعترفتا أمام الوالي بالسيد المسيح، فقطع رأس القديسة موجي. أما تكلية فأرسلها إلى دمطو (دمطو: هي غالباً دمياط الحالية) حيث قطعوا رأسها. وهكذا نالت الاثنتان إكليل الشهادة. بركة صلواتهما فلتكن معنا. آمين.

#### 5. The Martyrdom of St. Antonius of Beba

On this day also, of the year 20 of the martyrs, 304 AD, St. Antonius, was martyred. He was born in the city of Beba, to pious and merciful Christian parents. When he heard about the torture of the martyrs, he went to Arianus, the governor of Ansena, and confessed The Lord Christ before him. The governor ordered him shot to death with arrows. When no harm came upon him, he sent him bound with St. Epimachus and two other martyrs to Alexandria.

After consecutive tortures, the governor of Alexandria sent him to the governor of El-Farma, who tortured him by combing his body with iron combs then cast him in a

5. استشهاد القديس أنطونيوس الببائي وفيه أيضاً من سنة 20 للشهداء، سنة 304 ميلادية، استشهد القديس أنطونيوس الببائي. وُلد ببلة ببا من أبوين مسيحيين صالحين رحومين. ولما سمع بعذاب الشهداء، ذهب إلى أريانوس والي أنصنا واعترف أمامه بالسيد المسيح. فأمر بضربه بالسهام، ثم أرسله مقيداً مع القديس أبيماخس وشهيدتين آخرين إلى الإسكندرية. وبعد سلسلة من العذابات، أرسله إلى والي الفرما الذي عذبه بتمشيط جسده بأمشاط حديدية ووضعه في قران زيت ساخن وكان

cauldron filled with boiling oil, but The Lord healed and strengthened him. Finally, they beheaded him and thus he received the crown of martyrdom.

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

## 6. The Martyrdom of St. Abakragoun

On this day also, St. Abakragoun, who was from El-Batanon (a village in Menoufia governorate), was martyred. He was formerly a thief and he plotted with two other young men and went to the cell of a monk to rob it. They found him keeping a vigil, praying. They decided to wait until he had finished his prayer and had lain down. Nevertheless, he remained standing praying until they became weary and troubled. At dawn, the old monk went out to them, and when they saw him, they bowed down before him, and cast down their swords. He exhorted and taught them, and they became monks under his guidance.

St. Abakragoun fought a great fight, and exerted himself with many spiritual practices. The monk prophesied to him that he would receive the crown of martyrdom in the Name of The Lord Christ.

Shortly after, persecution was incited against the church. St. Abakragoun bid his spiritual father farewell and went to Nakyos, where he confessed the Name of The Lord Christ before the governor. The governor tortured him much then sent him to Alexandria. There, the governor ordered to place him in a sack made of hide, and threw him into the sea. The angel of The Lord brought him out of the water, and commanded him to go to Samannoud. On his way, The Lord performed many miracles by his hands and because of him, many believed and received the crown of martyrdom.

When he arrived at Samannoud, the governor ordered to behead him and thus he received the crown of martyrdom. An angel of The Lord appeared to a priest from the city of Menuf and told him about the place of the body of the saint. The priest went, took the body and kept it in his house. After the end of the time of persecution, they built a church after his name in the city of El-Batanon, and placed his body in it.

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

## 7. The Martyrdom of St. Domadius El-Souriany (The Syrian)

On this day also, St. Domadius El-Souriany (The Syrian), was martyred. He was brought up in Persia, and

الرب يشفيه ويقويه. أخيراً قطعوا رأسه ونال إكليل الشهادة. بركة صلواته فلتكن معنا. آمين.

6. استشهاد القديس أبكراجون وفيه أيضاً استشهاد القديس أبكراجون. وُلِدَ بالببتانون (الببتانون: قرية تابعة لمحافظة المنوفية)، وكان أولاً لصاً واتفق مع شابين ومضوا إلى قلاية راهب لسرقتها فوجدوه ساهراً يصلي فانتظروا إلى أن ينتهي من الصلاة وينام، ولكنه ظل واقفاً يصلي فاعتراهم خوف وفي الصباح خرج إليهم الراهب فخرروا ساجدين أمامه وألقوا سيوفهم فوعظهم الراهب وعلمهم ثم ترهبوا عنده.

أما القديس أبكراجون فقد أجهد نفسه في ممارسات روحية كثيرة وتنبأ له الراهب أنه سينال إكليل الشهادة على اسم السيد المسيح.

وبعد قليل، ثار الاضطهاد على الكنيسة فودع القديس أباه الروحي ومضى إلى نقيوس (نقيوس: حالياً زاوية رزين محافظة المنوفية) واعترف أمام الوالي بالسيد المسيح. فعذبه كثيراً ثم أرسله إلى الإسكندرية حيث أمر الوالي بوضعه في كيس جلد وطرحه في البحر، فأخرجه ملاك الرب وأمره أن يمضي إلى سمنود. وفي طريقه إليها عمل معجزات كثيرة وأمن بسببه كثيرون ونالوا أكاليل الشهادة. ولما وصل إلى الوالي، أمر بقطع رأسه فنال إكليل الشهادة. ثم ظهر ملاك الرب لأب كاهن في منوف وأعلمه بمكان الجسد، فأتى وأخذه. وبعد انقضاء زمان الاضطهاد، بنوا على اسمه كنيسة ووضعوا جسده فيها. بركة صلواته فلتكن معنا. آمين.

7. استشهاد القديس دوماديوس السرياني وفيه أيضاً استشهاد القديس دوماديوس السرياني. وُلِدَ وتربى في بلاد الفرس وتعلم علوم الفلك. وكان يشتهي أن يكون مسيحياً،



learned Astrology. He longed to become Christian. One day, he met a monk who taught him the way of God. He believed in The Lord Christ then he was baptized, and became a monk and performed many honorable deeds.

Then he dwelt with a hermit for ten years, during which he did not eat any cooked food. He was ordained a deacon, and while he was serving in the altar, he saw the Holy Spirit descending upon the sacraments, as a white dove. Then he was ordained a priest and the fame of his holiness became well known. When the persecution was incited against the Christians, they seized and stoned him until he delivered up his pure soul and received the crown of martyrdom.

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

### 8. The Departure of St. Palamon

On this day also, of the year 32 of the martyrs, 316 AD, the great saint Anba Palamon the anchorite, departed. This saint dwelt in the Eastern Mount nearby the city of El-Kasre and El-Sayyad, district of Nagaa-Hammady, Qena governorate. He practiced austere asceticism and worship by day and night. He fasted long fasts.

When St. Pachomius heard of him, after he believed and was baptized, he came to Anba Palamon and became his disciple for seven years. Later on, the angel of The Lord appeared to St. Pachomius and commanded him to establish the cenobitic monasticism. Anba Palamon rejoiced and went with him to Tabannesi to help him fulfill God's command then he left him there and returned to his dwelling, after he had blessed him. When Anba Palamon completed his good endeavor, he departed in peace (there a monastery after his name in the village of El-Kasre and El-Sayyad that has many churches).

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

And Glory be God, now and forever. Amen.

فوجد راهباً عرف منه طريق الله. فأمن بالسيد المسيح واعتمد وترهب وصار يعمل أعمالاً فاضلة كثيرة.

ثم ذهب وأقام عند رجل متوحد لمدة عشر سنوات، لم يأكل أثناءها شيئاً مطبوخاً. فرسموه أولاً شماساً، وفيما هو يخدم في الهيكل رأى الروح القدس نازلاً على الأسرار مثل حمامة. ثم رسموه قساً وذاع خبر قداسته.

ولما ثار الاضطهاد على المسيحية، قبضوا عليه ورجموه بالحجارة ففاضت روحه الطاهرة ونال إكليل الشهادة. بركة صلواته فلتكن معنا. آمين.

8. نياحة القديس بلامون وفيه أيضاً من سنة 32 للشهداء، سنة 316 ميلادية، تنيح القديس العظيم الأنبا بلامون الناسك. كان يسكن في الجبل الشرقي القريب من بلدة القصر والصيد (القصر والصيد: قرية شرق النيل تابعة لمركز نجع حمادي محافظة قنا). وكان متزايداً في النسك والصلاة ليلاً ونهاراً ويصوم أصواماً طويلة. ولما سمع به القديس باخوميوس، بعد إيمانه وعماده، جاء وتلمذ على يديه حوالي سبع سنوات، قبل أن يظهر له ملاك الرب ويأمره بتأسيس الشركة الرهبانية. ولما أمر الملاك القديس باخوميوس بذلك، فرح القديس بلامون وذهب معه إلى طبانسين وتركه هناك بعد أن باركه. ولما أكمل القديس بلامون الناسك سعيه الصالح، تنيح بسلام (مازال يوجد دير باسم القديس بلامون الناسك في قرية القصر والصيد به عدة كنائس). بركة صلواته فلتكن معنا. آمين. ولربنا المجد دائماً أبدياً. آمين.

## The Liturgy Psalm

### مزمور القداس

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

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

<b>Ψαλμος τω Δαβιδ μλ: ε</b>	<b>Psalm 45: 3, 4</b>	<b>المزمور 44: 5</b>
<p>Υογρ ἠτεκσχημ ἑπεκὰλοχ: φηἕτε ογονῶχομ ἕμοσ: ἠἔρημ ἕεν τεκμετβερμ νεμ πεκκαμ: βωλκ μαμα† ἀριογρο. <b>Ἀλληλοτιὰ.</b></p>	<p>Gird Your sword upon Your thigh, O Mighty One, with Your glory and Your majesty. And in Your majesty ride prosperously. <b>Alleluia.</b></p>	<p>تقلد سيفك على فخذك أيها القوي، بجلالك وجمالك. استله وانجح واملك. <b>هلليويا.</b></p>

**The Liturgy Gospel**  
**إنجيل القديس**

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

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

<p>Οἱ ἀναστωσις ἐβολ ἕεν πιετασσελιον εσογав κατὰ Ὑατῆον ασιογ.</p>	<p>A chapter according to Saint Matthew, may his blessings be with us. Amen.</p>	<p>فصل من إنجيل معلمنا متي البشير. بركاته علينا أمين.</p>
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<b>Ὑατῆον ιβ: θ - κζ</b>	<b>Matthew 12: 9 - 23</b>	<b>متي 12: 9 - 23</b>
<p>Ογοσ ἐτασγῶτεβ ἐβολ ἕμαγ αρι ἐἕογν ἐτογσγνασωση.  Ογοσ ισ ογρωμ ἑρε τεγχιζ ωγῶωγ ογοσ αγωενγ εγρω ἕμοσ γε αν ἕγρε ἠερφαἕρι ἕεν ἠαββατον ἕινα ἠσεερκατῆσορμ ἑρογ.  ἠθοσ δε πεχαγ ἠωωγ: γε ἠιμ ἠρωμ ετἕεν ἠηνογ ἑτε ογοντεγ ογἑσωγ ἕμαγ ογοσ ἠτε φαι ἕει ἑογγικ ἕεν ἠαββατον μἠ ἕηναἕμομ ἕμογ αν ἠτεγτογνοσγ.</p>	<p>Now when He had departed from there, He went into their synagogue.  And behold, there was a man who had a withered hand. And they asked Him, saying, “Is it lawful to heal on the Sabbath?” that they might accuse Him.  Then He said to them, “What man is there among you who has one sheep, and if it falls into a pit on the Sabbath, will not lay hold of it and lift it out?”</p>	<p>ثَمَّ انصَرَفَ مِنْ هُنَاكَ وَجَاءَ إِلَى مَجْمَعِهِمْ.  وَإِذَا إِنْسَانٌ يَدُهُ يَابِسَةٌ فَسَأَلُوهُ: «هَلْ يَحِلُّ الْإِبْرَاءُ فِي السَّبْوتِ؟» لِكِي يَشْتَكُوا عَلَيْهِ.  فَقَالَ لَهُمْ: «أَيُّ إِنْسَانٍ مِنْكُمْ يَكُونُ لَهُ حَرُوفٌ وَاحِدٌ فَإِنْ سَقَطَ هَذَا فِي السَّبْتِ فِي حُفْرَةٍ أَفَمَا يُمَسِكُهُ وَيُقِيمُهُ؟»</p>

Ἰε οἶον οὐρωμι καὶ οὐοτ ἐοὔεσωοῦ  
ἵατηρ ζωστε ὅωε ἵερ πεθῶανει δει  
νιCαββατον.

Ποτε πεκαει ἄπιρωμι καὶ σοῦτεν  
τεκχιζ ἐβωλ οὔοε αἰσοῦτωοε οὔοε  
ασοῦκαὶ ἄφρητ ἵτχετ.

Ἐταῦτ δὲ ἐβωλ ἵνε νιΦαρισεοε  
αῦερ οὔσοβνι δαροει ζινα ἵνετακοει.

Ἰησοῦε δὲ ἐταειμι αἰσοῦτωεβ ἐβωλ  
ἄμαῦ οὔοε αἰοῦαζοῦ ἵνωει ἵνε  
ζαννιωτ ἄμνω οὔοε αἰερφαδρι  
ἐρωοῦ τηροῦ.

Αἰερἐπιτιμᾶν ἵνωοῦ ζινα  
ἵνεῶτεμοοῦοεζ ἐβωλ.

Ζινα ἵνεειζωκ ἐβωλ ἵνε  
φζἐταειζοει ἐβωλ ζιτοει ἵνεCαἵαε  
πῖπροφητεε εἰζω ἄμοε.

Κε ζηππε ιε Παἰαλοῦ φηἐταειραννι  
Παμειριτ φηἐτα ταψῦχη τματ  
ἵδητεει εἰεζω ἄΠαἵνεῦμα ζιζωει  
εἰεταμει νιεθνοε εῦεαπ.

Ἰνεειῶδῆνν οὔδε ἵνεειωῶ ἐβωλ  
οὔδε ἵνε οὔαι σωτεμ ἐτεειμν δει  
νιπῶατιἄ.

Of how much more value then is a man than a sheep? Therefore, it is lawful to do good on the Sabbath.”

Then He said to the man, “Stretch out your hand.” And he stretched it out, and it was restored as whole as the other.

Then the Pharisees went out and plotted against Him, how they might destroy Him.

But when Jesus knew it, He withdrew from there. And great multitudes followed Him, and He healed them all.

Yet He warned them not to make Him known,

that it might be fulfilled which was spoken by Isaiah the prophet, saying:

‘Behold! My Servant whom I have chosen, My Beloved in whom My soul is well pleased! I will put My Spirit upon Him, And He will declare justice to the Gentiles.

He will not quarrel nor cry out, nor will anyone hear His voice in the streets.

فَالْإِنْسَانُ كَمْ هُوَ أَفْضَلُ مِنَ  
الْخِرُوفِ! إِذَا جِلُّ فِعْلُ الْخَيْرِ فِي  
السَّبُوتِ».

ثُمَّ قَالَ لِلْإِنْسَانِ: «مُدِّ يَدَكَ».  
فَمَدَّهَا. فَعَادَتْ صَحِيحَةً كَالْأُخْرَى.

فَلَمَّا خَرَجَ الْفَرِيسِيُّونَ تَشَاوَرُوا  
عَلَيْهِ لِكَيْ يُهْلِكُوهُ.

فَعَلِمَ يَسُوعُ وَأَنْصَرَفَ مِنْ هُنَاكَ.  
وَتَبِعَتْهُ جُمُوعٌ كَثِيرَةٌ فَشَفَاهُمْ  
جَمِيعًا.

وَأَوْصَاهُمْ أَنْ لَا يُظْهِرُوهُ.

لِكَيْ يَتِمَّ مَا قِيلَ بِإِسْعِيَاءَ النَّبِيِّ:

«هُوَذَا فَتَايَ الَّذِي اخْتَرْتُهُ حَبِيبِي  
الَّذِي سَرَّتْ بِهِ نَفْسِي. أَضَعُ رُوحِي  
عَلَيْهِ فَيُخْبِرُ الْأُمَّمَ بِالْحَقِّ».

لَا يُخَاصِمُ وَلَا يَصِيحُ وَلَا يَسْمَعُ  
أَحَدٌ فِي الشُّوَارِعِ صَوْتَهُ.

Οἴκαυ εφθευδωμ ἵνεφκαυφ:  
ογοζ ογοζλ εφοι ἵχρεμτς ἵνεφδενοφ  
ψατεφριοῖ ἕπιζαπ ενδῖρο.

Ογοζ νιεθνοζ ενεερζελπς  
ἐΠεφραν.

Ποτε ανῖνι ναφ ἵοτβελλε εογον  
οτδεμων νεμαφ ογοζ εφοι ἵνεβο ογοζ  
αφερφαδρι εροφ: ζωστε ἵτε πιεβο σαζι  
ογοζ ἵτεφνατ ἕβολ.

Παντωμτ δε τηροφ πε ἵχε νιμωφ  
ογοζ ναττω ἕμοζ γε μη φαι αν πε  
Πωηρι ἵδατιδ.

*Πῶον φα Πεννοφτ πε ψα ἐνεε  
ἵτε νι ἐνεε: ἄμην.*

A bruised reed He will  
not break, and smoking flax  
He will not quench, till He  
sends forth justice to  
victory.

And in His name  
Gentiles will trust.”

Then one was brought to  
Him who was demon-  
possessed, blind and mute;  
and He healed him, so that  
the blind and mute man  
both spoke and saw.

And all the multitudes  
were amazed and said,  
“Could this be the Son of  
David?”

*Glory be to God forever.*

قَصَبَةٌ مَرْضُوضَةٌ لَا يَقْصِفُ  
وَفَتِيلَةٌ مُدْخَنَةٌ لَا يُطْفِئُ حَتَّى يُخْرِجَ  
الْحَقَّ إِلَى النَّصْرَةِ.

وَعَلَى اسْمِهِ يَكُونُ رَجَاءُ الْأُمَّمِ.

حِينَئِذٍ أَحْضَرَ إِلَيْهِ مَجْنُونًا أَعْمَى  
وَأَخْرَسًا فَشَفَاهُ حَتَّى إِنَّ الْأَعْمَى  
الْأَخْرَسَ تَكَلَّمَ وَأَبْصَرَ.

فَبُهِتَ كُلُّ الْجُمُوعِ وَقَالُوا: «أَلَعَلَّ  
هَذَا هُوَ ابْنُ دَاوُدَ؟»

*والمجد لله دائماً.*



Οτοϑ αϱχω ν̄ηαζαρεθ̄ ν̄σωϱ αϱῑ  
αϱωπι δ̄εν Καϱαρναοῡ θ̄ηετ̄ ρ̄ικ̄εν  
ϕ̄ιομ̄ δ̄εν ν̄ιβ̄ιη̄ ν̄τε Ζαβοϱλων̄ νεμ̄  
Νεϕθαλιμ̄.

Ϸ̄ινᾱ ν̄τεϱχωκ̄ ε̄βολ̄ ν̄ξε  
ϕ̄ηεταϱχοϱ̄ ε̄βολ̄ ρ̄ιτοτ̄ ν̄ησᾱηαϑ̄  
πῑπροϕητηϑ̄ εϱχω̄ μ̄μοϑ̄.

Χ̄ε̄ π̄καϱῑ ν̄Ζαβοϱλων̄ νεμ̄ π̄καϱῑ  
ν̄ηεϕθαλιμ̄ πιμωιτ̄ ν̄τε ϕ̄ιομ̄ ρ̄ιμηρ̄  
μ̄πιλορδαηηϑ̄ † Γαλιλε̄ᾱ ν̄τε ν̄ιεθ̄νοϑ̄.

Π̄ιλαοϑ̄ ετ̄ϱεμ̄ϑ̄ι δ̄εν̄ π̄χακῑ αϱηατ̄  
ε̄οϱν̄ιωϱ † ν̄οτω̄ν̄ι οτοϑ̄ ν̄ηετ̄ϱεμ̄ϑ̄ι δ̄εν̄  
τ̄χωρᾱ νεμ̄ τ̄δ̄η̄ιβ̄ῑ μ̄ϕ̄μοϱ̄ οτοϱω̄ν̄ι  
αϱω̄αῑ ν̄ωοτ̄.

Ῑϑ̄εν̄ πιϑοϱ̄ ε̄τε̄μ̄ματ̄ αϱεϱηηϑ̄  
ν̄ξε̄ Ῑηϑοϱϑ̄ ε̄ϱιω̄ω̄ νεμ̄ ε̄χοϑ̄ ρ̄ε  
ᾱριμετανο̄ιν̄ αϑ̄ω̄ν̄τ̄ ϑ̄αρ̄ ν̄ξε̄  
† μ̄ετοτ̄ρο̄ ν̄τε ν̄ιϕ̄ηοϱ̄ῑ.

*Π̄ιωοτ̄ ϕ̄ᾱ Π̄εν̄νοτ̄ † π̄ε: ω̄ᾱ ε̄νεϑ̄  
ν̄τε ν̄ῑε̄νεϑ̄: ᾱμ̄η̄ν̄.*

And leaving Nazareth,  
He came and dwelt in  
Capernaum, which is by the  
sea, in the regions of  
Zebulun and Naphtali,

that it might be fulfilled  
which was spoken by Isaiah  
the prophet, saying:

The land of Zebulun  
and the land of Naphtali, by  
the way of the sea, beyond  
the Jordan, Galilee of the  
Gentiles:

The people who sat in  
darkness have seen a great  
light, And upon those who  
sat in the region and  
shadow of death Light has  
dawned.”

From that time Jesus  
began to preach and to say,  
"Repent, for the kingdom of  
heaven is at hand

*Glory be to God  
forever.*

وَتَرَكَ النَّاصِرَةَ وَآتَى فَسَكَنَ فِي  
كَفَرْنَاهُومَ الَّتِي عِنْدَ الْبَحْرِ فِي  
تُخُومِ زَبُولُونَ وَنَفْتَالِيمَ.

لِكَيْ يَتِمَّ مَا قِيلَ بِإِسْعِيَاءَ النَّبِيِّ:

أَرْضُ زَبُولُونَ وَأَرْضُ نَفْتَالِيمَ  
طَرِيقَ الْبَحْرِ عِبْرَ الْأُرْدُنِّ جَلِيلُ  
الْأَمَمِ.

الشَّعْبُ الْجَالِسُ فِي ظِلْمَةٍ أَبْصَرَ  
نُورًا عَظِيمًا وَالْجَالِسُونَ فِي كُورَةٍ  
الْمَوْتِ وَظِلَالِهِ أَشْرَقَ عَلَيْهِمْ نُورٌ.

مِنْ ذَلِكَ الزَّمَانِ ابْتَدَأَ يَسُوعُ يَكْرُرُ  
وَيَقُولُ: تَوُوبُوا لِأَنَّهُ قَدْ أَقْتَرَبَ  
مَلَكُوتُ السَّمَاوَاتِ.

*والمجد لله دائماً.*

## Ψωρη

### Matins Psalm

مزمور باكر

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

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

Ψαλμοϑ̄ τω̄ Δᾱν̄ιδ̄ ρ̄ε: ῑΔ, ϣ̄

Psalm 106: 21, 22, 4

مزمور 105: 14, 3

<p>Φηέταϋίρι ἠεανμετνωϋϋ δεν  Χηηι: νεμ εανϋφρη δεν ἠκαει ἠΧαμ:  ἀριπενμεεῖ Πβοις δεν ἠϋμαϋ ἠτε  πεκλαοϋ: ονοε εεμπενωϋιη δεν  πεκοϋεαι. <b>Δλληλοια.</b></p>	<p>Who had done great things in Egypt and wondrous works in the land of Ham, remember us, O Lord, with the favor You have toward Your people; Oh, visit us with Your salvation. <b>Alleluia.</b></p>	<p>الذي صنع العجائب في مصر،  والعجائب في أرض حام، أذكرنا يا  رب بمسرة شعبك، وتعهدنا  بخلاصك. <b>هلللويا.</b></p>
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**Matins Gospel**  
**إنجيل باكر**

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

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

<p>Οὔανασνωσις ἐβολ δεν  πεεασσελιον εεοεαβ κατα Ὑαθεον  ασιοϋ.</p>	<p>A chapter according to Saint Matthew, may his blessings be with us. Amen.</p>	<p>فصل من إنجيل معلمنا متي  البشير. بركاته علينا أمين.</p>
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<p><b>Ὑαθεον ἰα: κ - κη</b></p>	<p><b>Matthew 12: 15 - 23</b></p>	<p><b>متي 12: 15 - 23</b></p>
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<p>Ἰησοϋε δε εταρεμι αερονωτεβ ἐβολ  ἠμαϋ ονοε αεοεαεοϋ ἠεωϋ ἠεε  εαννωϋϋ ἠμνω ονοε αεερεφαερι  ερωοϋ τηροϋ.</p>	<p>But when Jesus knew it, He withdrew from there. And great multitudes followed Him, and He healed them all.</p>	<p>فَعَلِمَ يَسُوعُ وَأَنْصَرَفَ مِنْ هُنَاكَ.  وَتَبِعَتْهُ جُمُوعٌ كَثِيرَةٌ فَشَفَاهُمْ  جَمِيعًا.</p>
<p>Δεερεπιτιμαν νωοϋ εηνα  ἠεεϋτεμοροεεϋ ἐβολ.</p>	<p>Yet He warned them not to make Him known,</p>	<p>وَأَوْصَاهُمْ أَنْ لَا يُظْهِرُوهُ.</p>
<p>εηνα ἠτεεεωκ ἐβολ ἠεε  φηέταεεοϋ ἐβολεετοεϋ ἠηεαἠεαε  ἠἠεροφηηεε εεεω ἠεεοε.</p>	<p>that it might be fulfilled which was spoken by Isaiah the prophet, saying:</p>	<p>لِكَيْ يَتِمَّ مَا قِيلَ بِإِسْعِيَاءَ النَّبِيِّ:</p>
<p>Χε εηπεε εε παεεοϋ φηέταεεραηηη  ἠαμμερηεε φηέτα ταεεεηη ዆μαϋ  ἠεηηεϋ εεεεω ἠεαἠεεεεα εεεωϋ  εεεεταμμε ηεεηοε εεεεαε.</p>	<p>Behold! My Son whom I have chosen, My Beloved in whom My soul is well pleased! I will put My Spirit upon Him, and He will declare justice to the Gentiles.</p>	<p>هُوَذَا فَتَايَ الَّذِي اخْتَرْتُهُ حَبِيبِي  الَّذِي سُرِّتَ بِهِ نَفْسِي. أَضَعُ رُوحِي  عَلَيْهِ فَيُخْبِرُ الْأُمَّمَ بِالْحَقِّ.</p>

Ἦνευῶν ὁὐδὲ Ἦνευῶν ἐβόλ  
οὐδὲ Ἦνε οὐαὶ ὡτεμ ἔτερεῶν δὲν  
νὶπλάτιὰ.

Ὁτκαυ εἰδεῦσθω Ἦνευκαυ  
οὐοὺ οὐοὺ εἰοὶ Ἰχρεμτς Ἦνευῶν  
ῶατερεῖοι Ἰμπιλαπ εἰδῶ.

Ὁτοὺ νιεθνοὺ εἰερεζελαπ  
ἐπεερα.

Ἰτοτε ἀνὶνι ναυ Ἰνοβελλε εἰοῦο  
οὐδὲμων νεμαυ οὐοὺ εἰοὶ Ἰέβο οὐοὺ  
αυερφαδρι ἐροερωστε Ἰτε πῆβο καυ  
οὐοὺ Ἰτερενατ Ἰβόλ.

Ἡαττωμτ δε τηροῦ πε Ἰξε νιμω  
οὐοὺ ναττω Ἰμοὺ γε μη φαὶ ἀν πε  
Πωηρι ἸΔατιδ.

*Πῶοτ φα Πεννοττ πε ῶα ἐνεε  
Ἰτε νι ἐνεε: ἀμην.*

He will not quarrel nor  
cry out, Nor will anyone  
hear His voice in the streets.

A bruised reed He will  
not break, And smoking  
flax He will not quench, till  
He sends forth justice to  
victory;

And in His name  
Gentiles will trust.”

Then one was brought to  
Him who was demon-  
possessed, blind and mute;  
and He healed him, so that  
the blind and mute man  
both spoke and saw.

And all the multitudes  
were amazed and said,  
“Could this be the Son of  
David.”

*Glory be to God forever.*

لَا يُخَاصِمُ وَلَا يَصِيحُ وَلَا يَسْمَعُ  
أَحَدٌ فِي الشُّوَارِعِ صَوْتَهُ.

قَصَبَةً مَرْضُوضَةً لَا يَقْصِفُ  
وَقَتِيلَةً مُدَخَّنَةً لَا يُطْفِئُ حَتَّى يُخْرِجَ  
الْحَقَّ إِلَى النَّصْرَةِ.

وَعَلَى اسْمِهِ يَكُونُ رَجَاءُ الْأُمَمِ.

حِينَئِذٍ أَحْضَرَ إِلَيْهِ مَجْنُونًا أَعْمَى  
وَأَخْرَسًا فَشَفَاهُ حَتَّى إِنَّ الْأَعْمَى  
الْأَخْرَسَ تَكَلَّمَ وَأَبْصَرَ.

فَبُهَّتْ كُلُّ الْجُمُوعِ وَقَالُوا: أَلَعَلَّ  
هَذَا هُوَ ابْنُ دَاوُدَ؟

*والمجد لله دائماً.*

## Liturgy Readings

قراءات القديس

## The Pauline Epistle

رسالة بولس الرسول

Ἰἐπιστολὴ Ἰτε πενκαδ Παῦλοσ Παἰποστολοσ

Παῦλοσ φῶκ Ἰπενδοὶ Ἰησοῦσ  
Πιχριστοσ: παἰποστολοσ εἰθαθεμ:  
φῆετατῶαυ ἐπιρῶεννοττ Ἰτε  
Φνοττ.

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

فصل من رسالة معلمنا بولس  
الرسول إلي أهل أفسس، بركته  
المقدسة تكون معنا. آمين.



ΕΒΕCΙΟC Β: ᾶ - κβ	Ephesians 2: 1 - 22	افسس 2: 1 - 22
<p>ΟΥΟC ΝΘΩΤΕΝ ΘΩΤΕΝ  ἐρετενωουτ θεν νετενπαρπτωμα  νεμ νετεννοβι.</p>	<p>And you He made alive,  who were dead in trespasses  and sins,</p>	<p>وَأَنْتُمْ إِذْ كُنْتُمْ أَمْوَاتًا بِالذَّنُوبِ  وَالْخَطَايَا.</p>
<p>Πηεναρετενωουι ηδρη ηδητου  μπισου κατα πενεε ητε παικομοο  κατα παρχων υπερωιυι υπιδη ητε  πιπνευμα: φαι ετερεωβ τνου θεν  νωηρι ητε τμετατωτ ηδητ.</p>	<p>in which you once  walked according to the  course of this world,  according to the prince of  the power of the air, the  spirit who now works in the  sons of disobedience,</p>	<p>الَّتِي سَلَكْتُمْ فِيهَا قَبْلَ حَسَبِ دَهْرِ  هَذَا الْعَالَمِ، حَسَبِ رَيْنِسِ سُلْطَانِ  الْهُوَاءِ، الرُّوحِ الَّذِي يَعْمَلُ الْآنَ  فِي أَبْنَاءِ الْمَعْصِيَةِ.</p>
<p>Πηετε ανον τηρεν νανμωι ηδρη  ηδητου νοτχοου θεν νιεπιθωια ητε  τσαρξ ενιρι ηνιοτωω ητε τσαρξ νεμ  νιμετι ηδητ ουοc νανοι φυοις ηωηρι  ητε πεωνωτ μφρητ μπεκεσει.</p>	<p>among whom also we  all once conducted  ourselves in the lusts of our  flesh, fulfilling the desires  of the flesh and of the mind,  and were by nature children  of wrath, just as the others.</p>	<p>الَّذِينَ نَحْنُ أَيْضًا جَمِيعًا نَصْرَفْنَا  قَبْلًا بَيْنَهُمْ فِي شَهَوَاتِ جِسْدِنَا،  عَامِلِينَ مَشِينَاتِ الْجَسَدِ وَالْأَفْكَارِ،  وَكُنَّا بِالطَّبِيعَةِ أَبْنَاءَ الْغَضَبِ  كَالْبَاقِينَ أَيْضًا.</p>
<p>Φνοττ δε ουραμαο πε θεν φηαι  εοβε τεφνωιτ ηααπη: θαι  εταφμενριτεν ηδητc.</p>	<p>But God, who is rich in  mercy, because of His great  love with which He loved  us,</p>	<p>اللَّهُ الَّذِي هُوَ غَنِيٌّ فِي الرَّحْمَةِ، مِنْ  أَجْلِ مَحَبَّتِهِ الْكَثِيرَةِ الَّتِي أَحَبَّنَا بِهَا.</p>
<p>ΟΥΟC ΕΝΜΩΟΥΤ ΘΕΝ  νεनπαρπτωμα αφτανθον θεν  Πιχριστοc: θεν ουεμοτ ουη  ατετεννοεμ.</p>	<p>even when we were  dead in trespasses, made us  alive together with Christ by  grace you have been saved,</p>	<p>وَنَحْنُ أَمْوَاتٌ بِالْخَطَايَا، أَحْيَانَا مَعَ  الْمَسِيحِ. بِالنِّعْمَةِ أَنْتُمْ مُخْلَصُونَ.</p>
<p>ΟΥΟC ΑΦΤΟΥΝΟCΕΝ ΝΕΜΑΦ ΟΥΟC  αφτρεμσον νεμαφ θεν να νιφηοτι θεν  Πιχριστοc Ιηουc.</p>	<p>and raised us up  together, and made us sit  together in the heavenly  places in Christ Jesus,</p>	<p>وَأَقَامَنَا مَعَهُ، وَأَجَلَسَنَا مَعَهُ فِي  السَّمَاوِيَّاتِ فِي الْمَسِيحِ يَسُوعَ.</p>
<p>Θινα ητεφουωηε εβολ θεν νιενεε  εθνηου ητμετραμαο ετερεουο ητε  πεφεμοτ θεν ουμετχριστοc εεηρι</p>	<p>that in the ages to come  He might show the  exceeding riches of His  grace in His kindness  toward us in Christ Jesus.</p>	<p>لِيُظْهَرَ فِي الدُّهُورِ الْآتِيَةِ غِنَى  نِعْمَتِهِ الْفَائِقِ بِاللُّطْفِ عَلَيْنَا فِي  الْمَسِيحِ يَسُوعَ.</p>

ἔχων δὲν Πιχρίστος Ἰησοῦς.

Ἦεν οὐδέμοτ γαρ ἀτετεννοθευ  
ἐβολητεν οὐναβτ: ογορ φαί νοῦ ἐβολ  
ἠωωτεν ἀν πε: πιταῖο φα Φνοῦτ πε.

Ἦε ἐβολθεν βανβηνοῖ ἀν βινα  
ἵτε ὡτεμ οῦαι ὡοῦωοῦ ἠμοο.

Ἄνον οῦθαμῖο γαρ ἵταϭ  
ἐαϭconten δὲν Πιχρίστος Ἰησοῦς  
ἐῆρηι ἔχεν βανβηνοῖ ἐνανεῦ  
νηῆταϭερωορπ ἵσεβτωτοῦ ἵχε  
Φνοῦτ βινα ἵτενμοωῖ ἵῆρηι ἵῆητοῦ.

Ἐθε φαί ἀριφμεῖ ἕε ἵθωτεν δα  
νιεθνορ ἵοῦχοῦ δὲν ἵταρϭ  
νηῆτοῦμοῦτ ἐρωοῦ ἕε ἵμετατσεβι  
ἐβολητεν πετοῦμοῦτ ἐροϭ ἕε ἵσεβι  
δὲν ἵταρϭ ἵθαμῖο ἵχιϭ.

Ἐε ναρετενϭη ἠπιχοῦ ἕτεῦμαῦ  
σαβολ ἠΠιχρίστος ἐρετενοι ἵῡεμμο  
ἵἵπολητιὰ ἵτε Πιραηλ: ογορ  
ἵῡεμμο ἵνιδιαῖθηκη ἵτε ἵεπαστειλιὰ:  
ἠμοοντετεν βελπιϭ ἠμαῦ ογορ  
ἐρετενοι ἵαθνοῦτ δὲν πικομοο.

Ἰνοῦ δε δὲν Πιχρίστος Ἰησοῦς  
ἵθωτεν δα ἵηῆοῦηοῦ ἠπιχοῦ  
ἀτετενδωοτ δὲν ἵενοϭ ἠΠιχρίστος.

Ἦοοϭ γαρ πετενβιρηνη φηῆταϭ  
ερπιϭναῦ ἵοῦαι ογορ ἵχινηῖμητ ἵτε

For by grace you have been saved through faith, and that not of yourselves; it is the gift of God.

Not of works, lest anyone should boast.

For we are His workmanship, created in Christ Jesus for good works, which God prepared beforehand that we should walk in them.

Therefore, remember that you, once Gentiles in the flesh -- who are called Uncircumcision by what is called the Circumcision made in the flesh by hands,

that at that time you were without Christ, being aliens from the commonwealth of Israel and strangers from the covenants of promise, having no hope and without God in the world

But now in Christ Jesus you who once were far off have been brought near by the blood of Christ.

For He Himself is our peace, who has made both one, and has broken down

لَا تَكُم بِالنِّعْمَةِ مُخَلَّصُونَ، بِالْإِيمَانِ، وَذَلِكَ لَيْسَ مِنْكُمْ. هُوَ عَطِيَّةُ اللَّهِ.

لَيْسَ مِنْ أَعْمَالٍ كَثِيرًا يَفْتَخِرَ أَحَدٌ.

لَأَنَّا نَحْنُ عَمَلُهُ، مَخْلُوقِينَ فِي الْمَسِيحِ يَسُوعَ لِأَعْمَالٍ صَالِحَةٍ، قَدْ سَبَقَ اللَّهُ فَأَعَدَّهَا لِكَيْ نَسُوكَ فِيهَا.

لِذَلِكَ اذْكُرُوا أَنَّكُمْ أَنْتُمْ الْأُمَّمُ قَبْلًا فِي الْجَسَدِ، الْمَدْعُوعِينَ غُرْلَةً مِنَ الْمَدْعُوعِ حَتَّىٰ تَصْنُوعًا بِأَيْدِي فِي الْجَسَدِ.

أَنْتُمْ كُنْتُمْ فِي ذَلِكَ الْوَقْتِ بِدُونِ مَسِيحٍ، أَجْنَبِيِّينَ عَنِ رِعْوِيَّةِ إِسْرَائِيلَ، وَعَرَبَاءَ عَنِ عَهْدِ الْمَوْعِدِ، لَا رَجَاءَ لَكُمْ وَبِلَا إِلَهٍ فِي الْعَالَمِ.

وَلَكِنِ الْآنَ فِي الْمَسِيحِ يَسُوعَ أَنْتُمْ الَّذِينَ كُنْتُمْ قَبْلًا بَعِيدِينَ صِرْتُمْ قَرِيبِينَ بِدَمِ الْمَسِيحِ.

لَأَنَّهُ هُوَ سَلَامُنَا، الَّذِي جَعَلَ الْإِثْنَيْنِ وَاحِدًا، وَنَقَضَ حَائِطَ السِّيَاحِ الْمُتَوَسِّطِ،

πιθωυ αϑβολς εβολ εαϑβελ  
†μετχαχι εβολ δεν τεϑαρζ.

Φνομος ντε νιεντολη δεν  
νιδοςμα αϑκορϑϑ ϑινα ντεϑωντ  
υπιςναϑ νδρηι νδητηϑ νουρωμι νουωτ  
υβερι εϑιρι νουϑιρηνη.

Ουοζ ντεϑωπ υπιςναϑ δεν  
ουωμα νουωτ υφνοϑ εβολ ϑιτεν  
πιςταϑρος εαϑδωτεβ ν†μετχαχι  
νδρηι νδητηϑ.

Ουοζ αϑι αϑϑιϑεννοϑϑι νωτεν  
νουϑιρηνη δα νηεθοϑου νευ  
ουϑιρηνη ννηετδεντ.

Χε εβολ ϑιτοϑϑ ουον νταν υμαϑ  
υπιϑινη εδουη δα πιςναϑ εϑκοπ δεν  
ουπνεϑμα νουωτ ϑα Φιωτ.

Θαρα ουη νωτεν ϑανϑεμωωϑ  
αν γε νευ ϑανρεμνηϑιλι αλλα  
ϑανϑηϑηρ νρεμυβακι ντε νιδιος νευ  
ϑανρεμνη ι ντε Φνοϑ†.

Εαϑκετ θηνοϑ εχεν †ςεν† ντε  
νιδποστολοϑ νευ νιπροϑητηϑ εϑοι  
νϑωϑ νλακε εροϑ νζε Πιϑριϑτοϑ  
Ιηϑουϑ.

Φαι ετε πιϑωτ τηϑϑ ϑϑηνοϑ†  
νδρηι νδητηϑ ϑηααλι εϑερϑει εϑουαβ  
δεν Πβοιϑ.

the middle wall of  
separation,

having abolished in His  
flesh the enmity, that is, the  
law of commandments  
contained in ordinances, so  
as to create in Himself one  
new man from the two, thus  
making peace,

and that He might  
reconcile them both to God  
in one body through the  
cross, thereby putting to  
death the enmity.

And He came and  
preached peace to you who  
were afar off and to those  
who were near.

For through Him we  
both have access by one  
Spirit to the Father.

Now, therefore, you are  
no longer strangers and  
foreigners, but fellow  
citizens with the saints and  
members of the household  
of God,

having been built on the  
foundation of the apostles  
and prophets, Jesus Christ  
Himself being the chief  
corner stone,

in whom the whole  
building, being joined  
together, grows into a holy  
temple in The Lord,

أَيَّ الْعَدَاوَةِ مُبْطِلًا بِجَسَدِهِ نَامُوسَ  
الْوَصَايَا فِي فَرَائِضَ، لَكِنِّي يَخْلُقُ  
الْإِثْنَيْنِ فِي نَفْسِهِ إِنْسَانًا وَاحِدًا  
جَدِيدًا، صَانِعًا سَلَامًا،

وَيُصَالِحُ الْإِثْنَيْنِ فِي جَسَدٍ وَاحِدٍ مَعَ  
اللَّهِ بِالصَّلِيبِ، قَاتِلًا الْعَدَاوَةَ بِهِ.

فَجَاءَ وَبَشَّرَكُمْ بِسَلَامٍ، أَنْتُمْ  
الْبَعِيدِينَ وَالْقَرِيبِينَ.

لَأَنَّ بِهِ لَنَا كَلِمَةً قَدُومًا فِي رُوحِ  
وَاحِدٍ إِلَى الْآبِ.

فَلَسْتُمْ إِذَا بَعُدُ غُرَبَاءَ وَتُرُكًا، بَلْ  
رَعِيَّةٌ مَعَ الْقَدِيسِينَ وَأَهْلِ بَيْتِ اللَّهِ.

مَبْنِيِّينَ عَلَى أَسَاسِ الرُّسُلِ  
وَالْأَنْبِيَاءِ وَيَسُوعَ الْمَسِيحِ نَفْسُهُ  
حَجَرُ الزَّاوِيَةِ.

الَّذِي فِيهِ كُلُّ الْبِنَاءِ مُرَكَّبًا مَعًا يَنْمُو  
هَيْكَلًا مُقَدَّسًا فِي الرَّبِّ.

Φαι ἐτετενοι ἰψφῆρ ἰθωτεν  
ζωτεν ἰδῆτῃ ἐτυλῆψωπι ἰΦνοῖτ  
δεν πῖπνευμα.

*Πρῶτος γὰρ νεύωτεν νευ  
τῆρῆρη ἐνσοπ: χε ἰμην ἐσεῶπι.*

in whom you also are  
being built together for a  
dwelling place of God in the  
Spirit.

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

الَّذِي فِيهِ أَنْتُمْ أَيْضًا مَبْنِيُّونَ مَعًا  
مَسْكَنًا لِلَّهِ فِي الرُّوحِ.

*نعمة الله الأب تكون مع جميعكم.  
أمين.*

## The Catholic Epistle الكاثوليكون

Καθολικον ἐβολδ δεν πε πιζοῖτ  
ἰἐπιστολῆ ἰτε πενιωτ ἰωαννης.  
Δυην. Παμενρατ.

**ἰ ἰωαννης Δ: ζ - ἰθ**

The Catholic epistle of  
the first epistle of our father  
St. John. May his blessings  
be with us all. Amen. My  
beloved.

**1 John 4: 7 - 19**

الكاثوليكون من رسالة معلمنا  
يوحنا الاولي بركته علينا. آمين. يا  
احبابي

**1 يوحنا 4: 7 - 19**

Παμενρατ μαρενμερε νενῆρηοῖ  
χε τῆσαπη οῖ ἐβολδεν Φνοῖτ τε:  
οτοζ οτον νιβεν ἐτερῆσαπαν  
ἐταυμασῃ ἐβολδεν Φνοῖτ οτοζ  
ῃσωοῖν ἰΦνοῖτ.

Οτοζ φῆτε ἰῃερῆσαπαν αν  
ἰπερσοῖεν Φνοῖτ χε Φνοῖτ οῖσαπη  
πε.

Ἡεν φαι ἰ τῆσαπη ἰτε Φνοῖτ  
ασοτοῖ ἐβολ ἰδῆρη ἰδῆτεν χε  
αῃοῖωρπ ἰπερμονοσενῆς ἰψῆρη  
ἐπικομοσ ἰχε Φνοῖτ ζῖνα ἰτενωῖδ  
ἐβολζζῖτοτῃ.

Ερε τῆσαπη ἰδῆρη δεν φαι οῖχοῖ  
χε ἰνον ανμερε Φνοῖτ αλλα χε

Beloved, let us love one  
another, for love is of God;  
and everyone who loves is  
born of God and knows  
God.

He who does not love  
does not know God, for God  
is love.

In this the love of God  
was manifested toward us,  
that God has sent His only  
begotten Son into the world,  
that we might live through  
Him.

In this is love, not that  
we loved God, but that He  
loved us and sent His Son to

أَيُّهَا الْأَحِبَّاءُ، لِنُحِبِّ بَعْضُنَا بَعْضًا،  
لَأَنَّ الْمَحَبَّةَ هِيَ مِنَ اللَّهِ، وَكُلُّ مَنْ  
يُحِبُّ فَقَدْ وُلِدَ مِنَ اللَّهِ وَيَعْرِفُ اللَّهَ.

وَمَنْ لَا يُحِبُّ لَمْ يَعْرِفِ اللَّهَ، لَأَنَّ اللَّهَ  
مَحَبَّةٌ.

بِهَذَا أَظْهَرْتَ مَحَبَّةَ اللَّهِ فِينَا: أَنَّ اللَّهَ  
قَدْ أَرْسَلَ ابْنَهُ الْوَحِيدَ إِلَى الْعَالَمِ  
لِكَيْ نَحْيَا بِهِ.

فِي هَذَا هِيَ الْمَحَبَّةُ: لَيْسَ أَنَّ نَحْنُ  
أَحْبَبْنَا اللَّهَ، بَلْ أَنَّهُ هُوَ أَحْبَبَنَا،  
وَأَرْسَلَ ابْنَهُ كَفَّارَةً لِخَطَايَانَا.

ἡθού αἰμενριτεν οὔοῃ αἰοῦωρπ  
ἄπεϋωρηι εῦωῥ ἡτε νεννοβι.

Ἡαμενραῥ ιϋε ἄ Φνοῦῥ  
μενριτεν ἄπαιρηῥ ἄνον ἑων ϋεῡῡῡῡ  
ναν ἡτενμενρε νενἑρηου.

Φνοῦῥ ἄπε ἑλι ναῥ ἑροϋ ἑνεῃ:  
ἑῡωπ ἡτενμενρε νενἑρηου Φνοῦῥ  
ῡωπ ἡῃτην: οὔοῃ τεϋἄσαπη ϋηκ ἑβωλ  
ἡῃρηι ἡῃτην.

Ἡεν φαι τεναἑῡι ϋε τεῡῡωπ  
ἡῃτηϋ: οὔοῃ ἡθού ἑωϋ ἑῡωπ ἡῃτην  
ϋε ἑταϋῥ ναν ἑβωλῃεν πεϋῡνεῡῡ.

Οὔοῃ ἄνον ἀναῥ οὔοῃ  
τενερῡεῡρε ϋε ἄ Φιωῥ οὔωρπ  
ἄπεϋωρηι εῡοῥῃαι ἄπικοςῡος.

Φηεῡεαροῡολοσιν ϋε ἡοῡοῃ  
ῡῡρηι ἄΦνοῦῥ πε Φνοῦῥ ῡωπ  
ἡῃτηϋ: οὔοῃ ἡθού ἑωϋ ἑῡωπ ῃεν  
Φνοῦῥ.

Οὔοῃ ἄνον ἀνεῡ οὔοῃ ἀναῃῥ  
ἑῥἄσαπη ἡτε Φνοῦῥ ἑτε ἡῃτην:  
Φνοῦῥ οῥἄσαπη πε οὔοῃ φηεῡῡωπ ῃεν  
ῥἄσαπη ἑῡωπ ῃεν Φνοῦῥ οὔοῃ  
Φνοῦῥ ῡωπ ἡῃτηϋ.

Ἡεν φαι ἄ ῥἄσαπη ϋωκ ἑβωλ  
νεῡῡῡ ῃινα ἡτενϋῡῡ ἡοῡπαρρηϋιἄ ῃεν  
πιεῃοῡῥ ἡτε ῥῥικιϋ: ϋε καῥα φῥηῥ

be the propitiation for our  
sins.

Beloved, if God so loved  
us, we also ought to love one  
another.

No one has seen God at  
any time. If we love one  
another, God abides in us,  
and His love has been  
perfected in us.

By this we know that we  
abide in Him, and He in us,  
because He has given us of  
His Spirit.

And we have seen and  
testify that the Father has  
sent the Son as Savior of the  
world.

Whoever confesses that  
Jesus is the Son of God, God  
abides in him, and he in  
God.

And we have known and  
believed the love that God  
has for us. God is love, and  
he who abides in love abides  
in God, and God in him.

Love has been perfected  
among us in this: that we  
may have boldness in the  
day of judgment; because as  
He is, so are we in this  
world.

أَيُّهَا الْأَحِبَّاءُ، إِنْ كَانَ اللَّهُ قَدْ أَحَبَّنَا  
هَكَذَا، يَتَّبِعِي لَنَا أَيْضاً أَنْ يُحِبَّ  
بَعْضُنَا بَعْضاً.

اللَّهُ لَمْ يَنْظُرْهُ أَحَدٌ قَطُّ. إِنْ أَحَبَّ  
بَعْضُنَا بَعْضاً فَاللَّهُ يَنْبُتُ فِيْنَا،  
وَمَحِبَّتُهُ قَدْ تَكَمَّلَتْ فِيْنَا.

بِهَذَا نَعْرِفُ أَنَّنَا نَتَّبِتُ فِيهِ وَهُوَ  
فِيْنَا: أَنَّهُ قَدْ أَعْطَانَا مِنْ رُوحِهِ.

وَنَحْنُ قَدْ نَظَرْنَا وَنَشْهَدُ أَنَّ الْآبَ قَدْ  
أَرْسَلَ الْإِبْنَ مُخْلِصاً لِلْعَالَمِ.

مَنْ اعْتَرَفَ أَنَّ يَسُوعَ هُوَ ابْنُ اللَّهِ،  
فَاللَّهُ يَنْبُتُ فِيهِ وَهُوَ فِي اللَّهِ.

وَنَحْنُ قَدْ عَرَفْنَا وَصَدَّقْنَا الْمَحَبَّةَ  
الَّتِي لِلَّهِ فِيْنَا. اللَّهُ مَحَبَّةٌ، وَمَنْ يَنْبُتُ  
فِي الْمَحَبَّةِ يَنْبُتُ فِي اللَّهِ وَاللَّهُ فِيهِ.

بِهَذَا تَكَمَّلَتِ الْمَحَبَّةُ فِيْنَا: أَنْ يَكُونَ  
لَنَا تَقَّةٌ فِي يَوْمِ الدِّينِ، لِأَنَّهُ كَمَا هُوَ  
فِي هَذَا الْعَالَمِ هَكَذَا نَحْنُ أَيْضاً.

ἐταρῶπι ἵξε φη παρητῆ ἄνον ὡν  
 ἵδρηι ὄεν παικοςμος.

Ἄνον ὡτῆ ὡπι ὄεν τῆσαπη: ἀλλὰ  
 τῆσαπη ετσηκ ἔβολ ὡασι τῆτῆ ἔβολ  
 ὡε ογον ἵτε τῆτῆ ἵογκολασις ἕματ:  
 φη ὄε ἔτερῆτῆ ἔσηκ ἔβολ ἀη ὄεν  
 τῆσαπη.

Ἄνον τενμει ἕφνοτῆ ὡε ἵθοῶ  
 ατμεηριτεν ἵῶοριπ.

*Ἡἀσνηοτῆ ἕπερμεηρε πικοςμος  
 οτδε ηηετῶπι ὄεν πικοςμος: πικοςμος  
 ηασινη ηευ τερεπιθουια: φη ὄε ετιρι  
 ἕφνοτῶπι ἕφνοτῆ ἕηαῶπι ὡα ἔηετ:  
 ἀμην.*

There is no fear in love;  
 but perfect love casts out  
 fear, because fear involves  
 torment. But he who fears  
 has not been made perfect in  
 love.

We love Him because  
 He first loved us.

*Do not love the world  
 nor the things, which are in  
 the world. The world passes  
 away, and its desires; but he  
 who does the will of God  
 abides forever. Amen.*

لَا خَوْفَ فِي الْمَحَبَّةِ، بَلِ الْمَحَبَّةُ  
 الْكَامِلَةُ تَطْرَحُ الْخَوْفَ إِلَى خَارِجِ  
 لِأَنَّ الْخَوْفَ لَهُ عَذَابٌ. وَأَمَّا مَنْ  
 خَافَ فَلَمْ يَتَّكَمَلْ فِي الْمَحَبَّةِ.

نَحْنُ نُحِبُّهُ لِأَنَّهُ هُوَ أَحَبَّنَا أَوْلًا.

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

**The Acts**  
 الإبركسيس

Πραξις ἵτε ηηηιοτῆ ἵἀποστολος:  
 ἔρε ποτῆμοτῆ εθοταβ ὡπι ηευαν.  
 Ἄμην.

**Πραξις ζ: κ - λλ**

Ἡδρηι ὄε ὄεν πισηοτῆ ἔτεῦματ  
 ατμικι ἕἌωτῆς ηε οταστιος πε  
 ἕφνοτῆ: φαι ατῶανοτῶπι ἵῶομτ  
 ἵἀβοτ ὄεν ἵηηι ἕπεριωτ.

Ἐταρῶπιτῆ ὄε ἔβολ ἀσολῆ ἵξε  
 τῶερι ἕφαραῶ οτοῶ ατῶανοτῶπι ηασ

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

**Acts 7: 20 - 34**

At this time Moses was  
 born, and was well pleasing  
 to God; and he was brought  
 up in his father's house for  
 three months.

But when he was set  
 out, Pharaoh's daughter took  
 him away and brought him  
 up as her own son.

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

**أعمال 7: 20 - 34**

وَفِي ذَلِكَ الْوَقْتِ وُلِدَ مُوسَى وَكَانَ  
 جَمِيلًا جَدًّا فَرُبِّيَ هَذَا ثَلَاثَةَ أَشْهُرٍ  
 فِي بَيْتِ أَبِيهِ.

وَلَمَّا نُبِذَ اتَّخَذَتْهُ ابْنَةً فِرْعَوْنَ  
 وَرَبَّتْهُ لِنَفْسِهَا ابْنًا.

ερωτηρι.

Οτοζ αϛτσαβε υωϛτςης θεν ςβω  
νιβεν ντε νιρεμνϛημι: ναϛζορ δε πε  
θεν νεϛραζι νεμ νεϛεβνοϛι.

Εταϛζωκ δε εβολ νξε εμε  
νρομπι νςηοϛ αςι εκεν πεϛηητ  
εξεμϛωϛι ννεϛςνηοϛ νενηηρι  
υΠιραηλ.

Οτοζ εταϛηναϛ εογαι εϛβι υμοϛ  
νςηοης αϛϛηνεηητ οτοζ αϛιρι νοϛβι  
υϛϛωϛ υϛηνεναϛτρεμκο υμοϛ  
εαϛδωτεβ υπιρεμνϛημι.

Ναϛμενι δε πε ζε ςενακαϛ νξε  
νεϛςνηοϛ ζε Φνοϛϛ ναϛ νοτοϛζαι  
νωοϛ εβοληιτοϛϛ: νθωοϛ δε  
υποϛκαϛ.

Πεϛραϛϛ δε αϛοτοηεϛ εζανκε  
ζωοϛηνι εϛυλαδ οτοζ ναϛζωπ  
υμωοϛ πε εοϛηιρηνη εϛζω υμοϛ ζε  
νθωτεν ζανρωμ νςνηοϛ εθε οϛ  
τετενβι ννετενεϛηοϛ νςηοης.

Φη δε ετβι υπεϛϛϛηρ νςηοης  
αϛζολεϛ εβολ εϛζω υμοϛ ζε νιμ πε  
εταϛζακ ναϛζωη ιε ϛεϛϛεαπ εϛρη  
εζωη.

Υη εκοϛωϛ εδθεβετ νθοκ υϛρηϛ  
ετακδωτεβ υπιρεμνϛημι νσαϛ.

And Moses was learned  
in all the wisdom of the  
Egyptians, and was mighty  
in words and deeds.

Now when he was forty  
years old, it came into his  
heart to visit his brethren,  
the children of Israel.

And seeing one of them  
suffer wrong, he defended  
and avenged him who was  
oppressed, and struck down  
the Egyptian.

For he supposed that his  
brethren would have  
understood that God would  
deliver them by his hand,  
but they did not understand.

And the next day he  
appeared to two of them as  
they were fighting, and tried  
to reconcile them, saying,  
'Men, you are brethren;  
why do you wrong one  
another?'

But he who did his  
neighbor wrong pushed him  
away, saying, 'Who made  
you a ruler and a judge over  
us?'

Do you want to kill me  
as you did the Egyptian  
yesterday?

فَتَهَدَّبَ مُوسَى بِكُلِّ حِكْمَةٍ  
الْمِصْرِيِّينَ وَكَانَ مُقْتَدِرًا فِي  
الْأَقْوَالِ وَالْأَعْمَالِ.

وَلَمَّا كَمَلَتْ لَهُ مُدَّةُ أَرْبَعِينَ سَنَةً  
خَطَرَ عَلَى بَالِهِ أَنْ يَفْتَقِدَ إِخْوَتَهُ  
بَنِي إِسْرَائِيلَ.

وَإِذْ رَأَى وَاحِدًا مَظْلُومًا حَامَى عَنْهُ  
وَأَنْصَفَ الْمَغْلُوبَ إِذْ قَتَلَ  
الْمِصْرِيَّ.

فَظَنَّ أَنَّ إِخْوَتَهُ يَفْهَمُونَ أَنَّ اللَّهَ  
عَلَى يَدِهِ يُعْطِيهِمْ نَجَاةً وَأَمَّا هُمْ فَلَمْ  
يَفْهَمُوا.

وَفِي الْيَوْمِ الثَّانِي ظَهَرَ لَهُمْ وَهُمْ  
يَتَخَصَّمُونَ فَسَاقَهُمْ إِلَى السَّلَامَةِ  
قَائِلًا: أَيُّهَا الرِّجَالُ أَنْتُمْ إِخْوَةٌ. لِمَذَا  
تَتَظَلَّمُونَ بَعْضُكُمْ بَعْضًا؟

فَالَّذِي كَانَ يَظْلِمُ قَرِيبَهُ دَفَعَهُ قَائِلًا:  
مَنْ أَقَامَكَ رَئِيسًا وَقَاضِيًا عَلَيْنَا؟

أَتُرِيدُ أَنْ تَقْتُلَنِي كَمَا قَتَلْتَ أَمْسَ  
الْمِصْرِيَّ؟

Αφφωτ δε ηνε υωϋσς δεν  
παϊσαζι αερρεμνηζωιλι δεν ηκαζι  
υπαλιαμ πιμα εταρξφε γηρι ςνατ  
υματ.

Οτοζ εταρζωκ δε εβολ ηνε ζυε  
ηρομπι αρονονηζ εροζ δεν ηγασε  
ητε ητωοτ ηςινα ηνε ογαστελοζ δεν  
ογωαζ ηζρωμ ζιζεν ογβατοζ.

Υωϋσς δε εταρνατ επιζοραμα  
αερηφηρι ερναι δε εηνιατ: αγωπι  
ηνε ογςμη ητε ηβοιζ εςζω υμοζ.

Ζε ανοκ πε φνοτ ητε νεκιοτ  
φνοτ ηαβρααμ νεμ φνοτ ηςαακ  
νεμ φνοτ ηλακωβ: αςθερτερ δε  
ηνε υωϋσς οτοζ ηπεερτοζμαν  
εηνιατ.

Πεξε ηβοιζ δε ναζ γε βωλ  
ηπιθωοτι εβολζι νεκβαλατ: πιμα  
ζαρ ετεκοζι ερατκ ζιζωγ ογκαζι  
εφοναβ πε.

δεν ογνατ αινατ εητηεμκο  
ηπαλαοζ ετδεη χημι οτοζ αιωτεμ  
επονηαζομ οτοζ αι επεσητ εναζμοτ:  
ηνοτ δε αιμοτ ηταοηορπκ εζρη  
εχημι.

*Πισαζι δε ητε ηβοιζ εγεαμιο οτοζ  
εγεαζμιο: εγεαμαζι οτοζ εγεταζρο:*

Then, at this saying, Moses fled and became a dweller in the land of Midian, where he had two sons.

And when forty years had passed, an Angel of The Lord appeared to him in a flame of fire in a bush, in the wilderness of Mount Sinai.

When Moses saw it, he marveled at the sight; and as he drew near to observe, the voice of The Lord came to him,

saying, 'I am the God of your fathers -- the God of Abraham, the God of Isaac, and the God of Jacob.' And Moses trembled and dared not look.

Then The Lord said to him, "Take your sandals off your feet, for the place where you stand is holy ground.

I have surely seen the oppression of my people who are in Egypt; I have heard their groaning and have come down to deliver them. And now come, I will send you to Egypt.

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

فَهَرَبَ مُوسَى بِسَبَبِ هَذِهِ الْكَلِمَةِ  
وَصَارَ غَرِيبًا فِي أَرْضِ مَدْيَانَ  
حَيْثُ وُلِدَ ابْنَيْنِ.

وَلَمَّا كَمَلَتْ أَرْبَعُونَ سَنَةً ظَهَرَ لَهُ  
مَلَاكُ الرَّبِّ فِي بَرِّيَّةِ جَبَلِ سَيْنَاءَ  
فِي لَهَيْبِ نَارٍ عَلِيْفَةٍ.

فَلَمَّا رَأَى مُوسَى ذَلِكَ تَعَجَّبَ مِنْ  
الْمَنْظَرِ. وَفِيمَا هُوَ يَتَقَدَّمُ لِيَنْتَظِعَ  
صَارَ إِلَيْهِ صَوْتُ الرَّبِّ:

أَنَا إِلَهُ آبَائِكَ إِلَهُ إِبْرَاهِيمَ وَإِلَهُ  
إِسْحَاقَ وَإِلَهُ يَعْقُوبَ. فَارْتَدَّ  
مُوسَى وَلَمْ يَجْسُرْ أَنْ يَنْتَظِعَ.

فَقَالَ لَهُ الرَّبُّ: اخْلَعْ نَعْلَ رِجْلَيْكَ  
لَأَنَّ الْمَوْضِعَ الَّذِي أَنْتَ وَاقِفٌ  
عَلَيْهِ أَرْضٌ مُقَدَّسَةٌ.

إِنِّي رَأَيْتُ مَشَقَّةَ شَعْبِي الَّذِينَ فِي  
مِصْرَ وَسَمِعْتُ أُنْيَهُمْ وَنَزَلْتُ  
لَأُنْقِذَهُمْ. فَهَلُمَّ الْآنَ أَرْسَلُكَ إِلَى  
مِصْرَ.

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



ἌΝΘΡΩΠΩΝ ἸΣΤΑΝΤΙΝ ἸΝΤΕ ΦΩΝΗΝ:  
ἀμήν.

Amen.

## Synaxarium of Abib 26

سنكسار اليوم السادس والعشرون من شهر أبيب

1. The Departure of the Upright St. Joseph, the Carpenter
2. The Departure of Pope Timothy I, 22<sup>nd</sup> Patriarch of Alexandria

### 1. The Departure of the Upright St. Joseph, the Carpenter

On this day, of the year 16 AD, the righteous man St. Joseph, the carpenter, to whom St. Mary was betrothed, departed. He was the son of Jacob the son of Matthan according to the ancestral line and was the son of Heli the son of Matthan according to the Law. He was a descendant of King David from the tribe of Judah.

He was born in Bethlehem and worked as a carpenter. He lived in Nazareth until he was honorable old man. When The Lord looked at his godliness, holiness and his good old age, He chose him be betrothed to the Virgin St. Mary, for the lot fell on his staff, as the dove came and stood on it. St. Zachariah, the priest, handed the Virgin St. Mary to Joseph and told him, "Take her and keep her in your house." St. Joseph obeyed his command and worshipped God.

He took the Virgin to his house, where the honorable Archangel Gabriel came and told her, "And behold, you will conceive in your womb and bring forth a Son, and shall call His name Jesus. He will be great, and will be called the Son of the Highest; and The Lord God will give Him the throne of His father David. And He will reign over the house of Jacob forever, and of His kingdom there will be no end" (Luke 1: 31 – 33).

When Joseph knew of the pregnancy of the Virgin, "Being a just man, and not wanting to make her a public example, was minded to put her away secretly. But while he thought about these things, behold, an angel of The Lord appeared to him in a dream, saying: Joseph, son of David, do not be afraid to take to you your betrothed Mary, for that which is conceived in her

1. نياحة القديس يوسف البار خطيب القديسة مريم العذراء
2. نياحة القديس البابا تيموثاوس الأول، البطريرك الثاني والعشرين من بطاركة الكرازة المرقسية

1. نياحة القديس يوسف البار خطيب القديسة مريم العذراء  
في مثل هذا اليوم من سنة 16 ميلادية، تنيخ القديس يوسف البار خطيب القديسة مريم العذراء. وهو ابن يعقوب ابن متان بحسب النسب، وابن هالي ابن متان بحسب الشريعة ومن نسل داود من سبط يهوذا. وُلِدَ في بيت لحم، وعمل بمهنة النجارة وعاش في الناصرة حتى أصبح شيخاً وقوراً. ولما نظر الرب إلى بره وقداسته وشيخوخته الحسنة، اختاره ليكون خطيباً للعذراء القديسة مريم، إذ قد وقعت القرعة على عصاه، وأتت حمامة واستقرت عليه، فسلمه القديس زكريا الكاهن، العذراء مريم، وقال له خذها واحفظها عندك، فريضخ القديس يوسف للأمر وسجد للرب.

وأخذ العذراء إلى بيته، وهناك أتى إليها رئيس الملائكة الجليل جبرائيل وقال لها: "ستحبلين وتلدن ابناً وتسمينه يسوع، هذا يكون عظيماً وابن العلى يدعى، ويعطيه الرب الإله كرسي داود أبيه، ويملك على بيت يعقوب إلى الأبد ولا يكون لملكه نهاية" (لوقا 1: 31 – 33). ولما عرف يوسف بحبل العذراء، وإذا كان باراً، لم يشأ أن يشهرها، بل أراد تخليتها سراً. وبينما هو متفكر في هذه الأمور، إذا ملاك الرب قد ظهر له في حلم قائلاً: "يا يوسف ابن داود لا تخف أن تأخذ امرأتك لأن الذي حبل به فيها هو من الروح القدس" (متي 1: 19، 20).

ولما صدر الأمر من أوغسطس قيصر

is of the Holy Spirit” (Matthew 1: 19 – 20).

When a decree went out from Caesar Augustus that all the world should be registered, Joseph went up with his betrothed St. Mary to Bethlehem, to be registered, and there she delivered Jesus Christ, the Son of God, the Logos.

After the visit of the wise men (Magi), “An angel of The Lord appeared to Joseph in a dream, saying: Arise, take the young Child and His mother, flee to Egypt, and stay there until I bring you word; for Herod will seek the young Child to destroy Him. When he arose, he took the young Child and His mother by night and departed for Egypt... But when Herod was dead, behold, an angel of The Lord appeared in a dream to Joseph in Egypt, saying: Arise, take the young Child and His mother, and go to the land of Israel, for those who sought the young Child’s life are dead. Then he arose, took the young Child and His mother, and came into the land of Israel... And being warned by God in a dream, he turned aside into the region of Galilee. And he came and dwelt in a city called Nazareth, that it might be fulfilled which was spoken by the prophets: He shall be called a Nazarene” (Matthew 2: 13 – 23).

St. Joseph endured many hardships during this journey; however, what comforted him was beholding the face of The Lord Jesus Christ and receiving the blessing of the Virgin St. Mary.

St. Joseph and the Virgin St. Mary went to Jerusalem every year at the Feast of Passover. And when The Lord Christ was twelve years old, they went up to Jerusalem according to the custom of the feast. When they had finished the days, as they returned, the Child Jesus stayed behind in Jerusalem. And Joseph and St. Mary did not know it; and they were looking for Him, “Now, so it was that after three days they found Him in the temple... So when they saw Him, they were amazed; and His mother said to Him: Son, why have You done this to us? Look, Your father and I have sought You anxiously... Then He went down with them and came to Nazareth, and was subject to them” (Luke 2: 40 – 51). St. Joseph continued working in his profession looking after the Holy Family until he completed his good endeavor and rested in The Lord before the crucifixion of The Lord Christ, to Whom is the glory. For this reason, The Lord entrusted His mother the Virgin St. Mary to His disciple St. John.

بالاكتتاب، مضى القديس يوسف مع خطيبته القديسة مريم إلى موطنه الأصلي، بيت لحم، ليكتتب. وهناك ولدت العذراء مريم يسوع المسيح ابن الله الكلمة.

وبعد زيارة المجوس، ظهر ملاك الرب ليوسف في حلم قائلاً: “قم وخذ الصبي وأمه واهرب إلى مصر وكن هناك حتى أقول لك، لأن هيرودس مزعم أن يطلب الصبي ليهلكه. فقام وأخذ الصبي وأمه، وانصرف إلى مصر... فلما مات هيرودس، إذا ملاك الرب قد ظهر في حلم ليوسف في مصر قائلاً: قم وخذ الصبي وأمه واذهب إلى أرض إسرائيل، لأنه قد مات الذين كانوا يطلبون نفس الصبي. فقام وأخذ الصبي وأمه وجاء إلى أرض إسرائيل... وإذ أوحى إليه في حلم انصرف إلى نواحي الجليل وأتى وسكن في مدينة يقال لها ناصرة” (متى 2: 13 – 23).

وتحمل القديس يوسف الكثير من المتاعب أثناء تلك الرحلة الشاقة، وما كان يعزيه، أنه كان يعاين وجه الرب يسوع المسيح وينال بركة العذراء القديسة مريم.

وكان يوسف ومريم يذهبان كل سنة إلى أورشليم في عيد الفصح ولما بلغ الرب يسوع اثنتي عشرة سنة، صعدوا إلى أورشليم كعادة العيد.

وبعدما أكملوا الأيام، وعند رجوعهم بقي الطفل يسوع في أورشليم، ولم يكن يوسف وأمه يعلمان ذلك، فظلا يبحثان عنه. وبعد ثلاثة أيام وجداه في الهيكل. فلما أبصراه اندهشا وقالت له أمه: “لماذا فعلت بنا هكذا، هوذا أبوك وأنا كنا نطلبك معذبين... ثم نزل معهما وجاء إلى الناصرة وكان خاضعاً لهما” (لوقا 2: 40 – 51).

وظل القديس يوسف يعمل في مهنته ويرعى العائلة المقدسة إلى أن أكمل جهاده الحسن ورفد في الرب قبل صلب السيد المسيح له المجد. لذلك عهد الرب بأمه العذراء إلى تلميذه يوحنا.

بركة صلوات القديس يوسف النجار خادم سر التجسد الإلهي فلتكن معنا. آمين.

May the blessing of the prayers of St. Joseph the carpenter, the servant of the mystery of the Divine Incarnation be with us all. Amen.

## 2. The Departure of Pope Timothy I, 22<sup>nd</sup> Patriarch of Alexandria

On this day also, of the year 101 of the martyrs, 385 AD, St. Timothy I, the 22<sup>nd</sup> Patriarch of Alexandria, departed. He was a disciple of St. Athanasius the apostolic, the 20<sup>th</sup> Patriarch. He was called the poor for he sold all his possessions and distributed among the poor. Pope Athanasius ordained him a priest and he was one of the teachers of the School of Alexandria.

He accompanied Pope Athanasius to the council of Tyre. There, he exposed the conspiracy that was plotted by the enemies of the Pope when they accused him of committing the sin with a woman. When she came to accuse the Pope, Timothy stood up and told her, "Did I commit this act with you?" she replied, "Yes, you are Athanasius." Accordingly, the innocence of St. Athanasius was revealed because of the wisdom of this father.

After the departure of Pope Peter II, the bishops, priests and archons unanimously agreed to choose this father for the patriarchate. He was consecrated on the 17<sup>th</sup> day of Baramhat, year 95 of the martyrs, 379 AD. He greatly cared for the pastoral work, exhorting the people, teaching and warning them from the Arian heresy. He also cared for his flock by his pastoral epistles, as well as renovating the churches.

When the second Ecumenical Council convened at Constantinople to judge Macedonius the enemy of the Holy Spirit, Sabelius, and Apollinarius, Pope Timothy had many canonical sayings, and he was called "the saint" by emperor Theodosius the great.

He remained on the apostolic throne for six years, four months and six days, and when he completed his good endeavor, he departed in peace. His flock mourned him as fitting and buried him with great veneration.

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

And Glory be God, now and forever. Amen.

2. نياحة القديس البابا تيموثاؤس الأول،  
البطريرك الثاني والعشرين من بطاركة الكرازة  
المرقسية  
وفيه أيضاً من سنة 101 للشهداء، سنة 385  
ميلادية، تنيح القديس البابا تيموثاؤس الأول،  
البطريرك الثاني والعشرون من بطاركة  
الكرازة المرقسية. كان تلميذاً للقديس  
أثناسيوس الرسولي البطريرك العشرين. وكان  
يُلقب بالفقير لأنه باع أملاكه ووزعها على  
الفقراء. رسمه البابا أثناسيوس قساً، وكان من  
معلمي مدرسة الإسكندرية.  
وقد اصطحبه البابا أثناسيوس معه في مجمع  
صور، وهناك كشف المكيدة التي دبرها أعداء  
البابا عندما اتهموه بأنه فعل الخطية مع امرأة،  
وذلك أنها عندما اشتكت ضد البابا، وقف  
تيموثاؤس وقال لها: "هل أنا الذي فعلت معك  
هذا الفعل؟" فأجابت: "نعم أنت أثناسيوس".  
عندئذ ظهرت براءة القديس أثناسيوس  
بواسطة هذا الأب الحكيم.  
بعد نياحة البابا بطرس الثاني، اجتمع رأى  
الأساقفة والكهنة والأراخنة على اختيار هذا  
الأب ليكون بطريركاً، فرسموه يوم 17  
برمهات، سنة 95 للشهداء، سنة 379  
ميلادية. فاهتم بالعمل الرعوي ووعظ الشعب  
وتعليمه وتحذيره من البدعة الأريوسية. كما  
اهتم بالرسائل الرعوية لشعبه، وترميم  
الكنائس.  
ولما انعقد المجمع المسكوني الثاني  
بالقسطنطينية سنة 381 ميلادية، مضى هذا  
البابا لمحكمة مقدونيوس عدو الروح القدس،  
وكذلك سابليوس وأبوليناريوس. وقد أطلق  
الإمبراطور ثينودوسيوس الكبير على هذا  
البابا لقب "القديس".  
ولما أكمل سعيه الصالح تنيح بسلام، بعد أن  
قضى على الكرسي المرقسي ست سنوات  
وأربعة أشهر وستة أيام. فبكاه شعبه وصلوا  
عليه ودفنوه باكرام جليل.  
بركة صلواته فلتكن معنا. آمين.  
ولربنا المجد دائماً أبدياً. آمين.

## The Liturgy Psalm

مزمور القديس

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

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

<b>Ψαλμος τω Δαυιδ ρλ: ιθ, κα</b>	<b>Psalm 105: 36, 38</b>	<b>مزمور 104: 19, 21</b>
<p>Δεψαρι ε̅ψαμ̅ι̅σι̅ ν̅ιβ̅εν̅ ε̅τ̅ζ̅εν̅          πο̅ν̅κα̅β̅ι̅: ν̅ε̅μ̅ τ̅α̅πα̅ρ̅χ̅η̅ ἰ̅τε̅ πο̅ν̅ζ̅ι̅σι̅          τη̅ρ̅η̅: α̅ρ̅ο̅ν̅ο̅ς̅ ἰ̅νε̅ Χ̅η̅μ̅ι̅ ε̅ξ̅εν̅          πο̅ν̅ζ̅ι̅μ̅ο̅ς̅ι̅ ε̅β̅ο̅λ̅: χ̅ε̅ α̅ς̅ι̅ ε̅ρ̅η̅ι̅ ε̅ξ̅ω̅ο̅ν̅          ἰ̅νε̅ το̅υ̅ζ̅ο̅ϗ̅. <b>Α̅λ̅λ̅η̅λ̅ο̅υ̅ι̅α̅.</b></p>	<p>He also destroyed all the firstborn in their land, the first of all their strength. Egypt was glad when they departed, for the fear of them had fallen upon them. <b>Alleluia.</b></p>	<p>وضرب كل بكر في أرضهم، وأوائل كل قوتهم، وفرحت مصر بخروجهم، لأن رعبهم سقط عليهم. <b>هليلويا.</b></p>

## The Liturgy Gospel

إنجيل القديس

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

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

<p>Ο̅υ̅α̅να̅σ̅νω̅ς̅ι̅ς̅ ε̅β̅ο̅λ̅ ζ̅εν̅          πι̅ε̅ρα̅σ̅τ̅ε̅λι̅ον̅ ε̅ο̅υ̅α̅β̅ κα̅τα̅ υ̅α̅τ̅θ̅ε̅ον̅          α̅ς̅ι̅ο̅υ̅.</p>	<p>A chapter according to Saint Matthew, may his blessings be with us. Amen.</p>	<p>فصل من إنجيل معلمنا متي البشير. بركاته علينا آمين.</p>
<b>υ̅α̅τ̅θ̅ε̅ον̅ β̅: ι̅ς̅ - κ̅ς̅</b>	<b>Matthew 2: 13 - 23</b>	<b>متي 2: 13 - 23</b>
<p>ε̅τα̅υ̅ψ̅εν̅ω̅ο̅υ̅ Δ̅ε̅ θ̅η̅π̅π̅ε̅ ι̅ς̅          ο̅υ̅α̅σ̅τ̅ε̅λο̅ς̅ ἰ̅τε̅ Π̅β̅ο̅ι̅ς̅ α̅ρ̅ο̅ν̅ο̅ς̅η̅ϗ̅          ε̅ί̅ω̅σ̅η̅ϗ̅ ζ̅εν̅ ο̅υ̅ρα̅ο̅ν̅ι̅ ε̅ρ̅ξ̅ω̅ ἡ̅μ̅ο̅ς̅ χ̅ε̅          τ̅ω̅ν̅κ̅ ἁ̅λ̅ι̅ο̅υ̅ι̅ ἡ̅π̅ι̅ἁ̅λ̅ο̅υ̅ ν̅ε̅μ̅ τε̅ρ̅μα̅ν̅          ο̅υ̅ο̅ς̅ φω̅τ̅ ε̅χ̅η̅μ̅ι̅ ο̅υ̅ο̅ς̅ ψ̅ω̅π̅ι̅ ἡ̅μ̅α̅ν̅          ψ̅α̅ϗ̅χ̅ο̅ς̅ να̅κ̅: ε̅η̅να̅κ̅ω̅ϗ̅ ζ̅αρ̅ ἰ̅νε̅          Η̅ρ̅ω̅δ̅η̅ς̅ ἰ̅σα̅ π̅ι̅ἁ̅λ̅ο̅υ̅ ε̅τα̅κο̅η̅.</p>	<p>Now when they had departed, behold, an angel of The Lord appeared to Joseph in a dream, saying, “Arise, take the young Child and His mother, flee to Egypt, and stay there until I bring you word; for Herod will seek the young Child to destroy Him.”</p>	<p>وَبَعْدَمَا انْتَصَرَفُوا إِذَا مَلَاكَ الرَّبِّ قَدْ ظَهَرَ لِيُوسُفَ فِي حُلْمٍ قَائِلًا: قُمْ وَخُذِ الصَّبِيَّ وَأُمَّهُ وَاهْرُبْ إِلَى مِصْرَ وَكُنْ هُنَاكَ حَتَّى أَقُولَ لَكَ. لِأَنَّ هِيرُودُسَ مُرْمِعٌ أَنْ يَطْلُبَ الصَّبِيَّ لِيُهْلِكَهُ.</p>

Πῶς δὲ ἀφῴωνε ἀφῶ ἕπι ἄλον  
νευ τεματ ἕνωρ οῖο ἀφῶναφ  
ἐΧημ.

Οῖο ναφχη ἕματ πε ψα τῶα ἐ  
ἕΗρωδης θῶνα ἕτεφχωκ ἐβολ ἕχε  
φῆετα Πβοις χοφ ἐβολθῶτοφ  
ἕπιπροφῆτης εφχω ἕμοο χε αἰμοφ  
ἐΠαψηρι ἐβολθεν Χημ.

Ποτε Ηρωδης ἐταφματ χε ἀφωβῶ  
ἕμοο ἕχε νῶμασος ἀφῶβον ἕμαψω  
οῖο ἀφῶνωρπ ἀφῶτεβ ἕἄλον ἕβεν  
ετθεν Βηθλεεμ νευ θεν νεσβῶ  
θηροφ ἕχεν ρομπῶ ἕνοφ νευ  
σαπεσῆτ κατα πῆνοφ ἐταφθετῶτοφ  
ἕτοτοφ ἕνῶμασος.

Ποτε ἀφχωκ ἐβολ ἕχε  
φῆεταφχοφ ἐβολθῶτοφ ἕλερεμῶ  
πιπροφῆτης εφχω ἕμοο.

Χε οῖσῶμ ἀφσοθμεο θεν Ραμα  
οῖρῶμ νευ οῖνεθπι ἐναψωφ Ραχῆλ  
εφρῶμ ἐνεσψῆρι οῖο νασοφω αἕ πε  
ἐφνοφ ἕασ χε ἕσεψοπ αἕ.

Εταφμοφ δὲ ἕχε Ηρωδης θῆπε  
ἕοαφσελοο ἕτε Πβοις ἀφῶνοθφ  
ἐλωσῆφ θεν οῖρασοφῶ θεν Χημ εφχω  
ἕμοο.

When he arose, he took  
the young Child and His  
mother by night and  
departed for Egypt,

and was there until the  
death of Herod, that it might  
be fulfilled which was  
spoken by The Lord through  
the prophet, saying, “Out of  
Egypt I called My Son.”

Then Herod, when he  
saw that he was deceived by  
the wise men, was  
exceedingly angry; and he  
sent forth and put to death  
all the male children who  
were in Bethlehem and in  
all its districts, from two  
years old and under,  
according to the time which  
he had determined from the  
wise men.

Then was fulfilled what  
was spoken by Jeremiah the  
prophet, saying:

A voice was heard in  
Ramah, lamentation,  
weeping, and great  
mourning, Rachel weeping  
for her children, refusing to  
be comforted, because they  
are no more.”

But when Herod was  
dead, behold, an angel of  
The Lord appeared in a  
dream to Joseph in Egypt,

فَقَامَ وَأَخَذَ الصَّبِيَّ وَأُمَّهُ لَيْلًا  
وَأَنْصَرَفَ إِلَى مِصْرَ.

وَكَانَ هُنَاكَ إِلَى وَفَاةِ هِيرُودُسَ  
لِكَيْ يَتِمَّ مَا قِيلَ مِنَ الرَّبِّ بِالنَّبِيِّ:  
مِنْ مِصْرَ دَعَوْتُ ابْنِي.

حِينَئِذٍ لَمَّا رَأَى هِيرُودُسُ أَنَّ  
الْمَجُوسَ سَخِرُوا بِهِ غَضِبَ غَدًّا  
فَأَرْسَلَ وَقَتَلَ جَمِيعَ الصَّبِيَّانِ الَّذِينَ  
فِي بَيْتِ لَحْمٍ وَفِي كُلِّ تَحُومِهَا مِنْ  
ابْنِ سَنَتَيْنِ فَمَا دُونَ بِحَسَبِ  
الزَّمَانِ الَّذِي تَحَقَّقَهُ مِنَ الْمَجُوسِ.

حِينَئِذٍ تَمَّ مَا قِيلَ بِإِرْمِيَا النَّبِيِّ:

صَوَّتْ سَمِعَ فِي الرَّامَةِ نَوْحٌ وَبُكَاءٌ  
وَغَوِيلٌ كَثِيرٌ. رَاحِيلُ تَبْكِي عَلَيَّ  
أَوْلَادِهَا وَلَا تُرِيدُ أَنْ تَتَعَزَّى لِأَنَّهُمْ  
لَيْسُوا بِمَوْجُودِينَ.

فَلَمَّا مَاتَ هِيرُودُسُ إِذَا مَلَاكُ الرَّبِّ  
قَدْ ظَهَرَ فِي حُلْمٍ لِيُوسُفَ فِي  
مِصْرَ.

Χε τωνηκ βι ὑπιᾶλον νευ τευματ  
οτοζ μαψενακ ἐπκαρι ὑΠισραηλ:  
αγμουτ γαρ ἵνε νηετκωψ ἵσα ἵψτηχη  
ὑπιᾶλον.

Πθοϋ δε ἔταϋτωνϋ αϋβι ὑπιᾶλον  
νευ τευματ: οτοζ αϋι ἔδονη ἐπκαρι  
ὑΠισραηλ.

Εταϋωτεμ δε χε Ἀρχελαοϋ  
ετοι νοτρο ἐϋλοηδὲ ἵτῳεβιῶ  
ἵΗρωδης πεϋιωτ αϋερβοϋ ἔϋε ἔματ:  
ἔτατταμοϋ δε θεν οτρασοῖ αϋψεναϋ  
ἔνιϋα ἵτε †Σαλιλεᾶ.

Οτοζ αϋι αϋψωπι θεν οτβακι  
εγμουτ ἔροϋ χε Ναζαρεθ: ϋοπωϋ  
ἵτεϋϋωκ ἔβολ ἵνε φηἔταϋϋοϋ  
ἔβολϋιτοτοϋ ἵνιπροφητηϋ χε  
εἵεμουτ ἔροϋ χε Πιρεμναζαρεθ.

*Πῶου φα Πεννοϋτ πε: ψα ἔνεϋ  
ἵτε νι ἔνεϋ: ἄμην.*

saying, “Arise, take the  
young Child and His  
mother, and go to the land  
of Israel, for those who  
sought the young Child’s  
life are dead.”

Then he arose, took the  
young Child and His  
mother, and came into the  
land of Israel.

But when he heard that  
Archelaus was reigning  
over Judea instead of his  
father Herod, he was afraid  
to go there. And being  
warned by God in a dream,  
he turned aside into the  
region of Galilee.

And he came and dwelt  
in a city called Nazareth,  
that it might be fulfilled  
which was spoken by the  
prophets, “He shall be  
called a Nazarene.”

*Glory be to God forever.*

قَائِلًا: قُمْ وَخُذِ الصَّبِيَّ وَأُمَّهُ  
وَأَذْهَبِي إِلَى أَرْضِ إِسْرَائِيلَ لِأَنَّهُ قَدْ  
مَاتَ الَّذِينَ كَانُوا يَطْلُبُونَ نَفْسَ  
الصَّبِيِّ.

فَقَامَ وَأَخَذَ الصَّبِيَّ وَأُمَّهُ وَجَاءَ إِلَى  
أَرْضِ إِسْرَائِيلَ.

وَلَكِنْ لَمَّا سَمِعَ أَنَّ أَرْخِيْلَاوُسَ  
يَمْلِكُ عَلَى الْيَهُودِيَّةِ عِوَضًا عَنْ  
هِيرُودُسَ أَبِيهِ خَافَ أَنْ يَذْهَبَ إِلَى  
هُنَاكَ. وَإِذْ أُوحِيَ إِلَيْهِ فِي حُلْمٍ  
أَنْصَرَفَ إِلَى نَوَاحِي الْجَلِيلِ.

وَأَتَى وَسَكَنَ فِي مَدِينَةٍ يُقَالُ لَهَا  
نَاصِرَةَ لِكَيْ يَتِمَّ مَا قِيلَ بِالْأَنْبِيَاءِ:  
إِنَّهُ سَيُدْعَى نَاصِرِيًّا.

*والمجد لله دائماً.*

# Katameros Readings for the 27<sup>th</sup> Day of Abib

## قطمارس قراءات اليوم السابع والعشرون من شهر أبيب المبارك

### Κοινοῦτ γρωγυ ἡέροοτ ἁΠιαβοτ Επηπ

#### Ρορζι

#### Vespers Psalm مزمور العشيّة

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

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

Ψαλμοσ τω Δαυιδ λσ: ιζ, ιη	Psalm 34: 17, 18	مزمور 33: 17, 18
<p>Δνιθμη ωγ εβολ οροσ ἁΠβοις            σωτεμ ερωοτ: οροσ ασηαροοτ εβολ            ζεν νοτσοσθεσ τηροτ: Ϛδεπτ ἡξε            Πβοις ενηεττενηοτ ζεν ποτρητ:            οροσ νηετθεβθοτ ζεν οτπνευμα            Ϛναναροοτ. <b>Αλληλοια.</b></p>	<p>The righteous cry out, and The Lord hears, and delivers them out of all their troubles. The Lord is near to those have a broken heart, and saves such as have a contrite spirit. <b>Alleluia.</b></p>	<p>الصديقون صرخوا والرب استجاب لهم، ومن جميع شدائدهم نجاهم. قريب هو الرب من المنسحق القلب، والمتواضعين بالروح يخلصهم. <b>هلليويا.</b></p>

#### Vespers Gospel إنجيل العشيّة

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

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

<p>Οτἀναστωσις εβολ ζεν            πιερασσελιον εθοταβ κατα Πατθεον            ασιοτ.</p>	<p>A chapter according to Saint Matthew, may his blessings be with us. Amen.</p>	<p>فصل من إنجيل معلمنا متي البشير. بركاته علينا آمين.</p>
<b>Πατθεον ι: ιε - κβ</b>	<b>Matthew 10: 16 - 22</b>	<b>متى 10: 16 - 22</b>

Ξηππε ἀνοκ ἰουωρπ ἕμωτεν  
ἕφρητ ἡθανέσωορ δεν ἕμνητ  
ἡθανοῦωνα ὑωπι οῦν ἔρετενοι ἡσαβε  
ἕφρητ ἡνιζοϋ: ἀκερεοο Δε ἕφρητ  
ἡνιδῶρμπι.

Παζοητεν Δε ἔρωτεν ἔβολ ζα  
νιρωμ: σενατ ἕμνοῦ ζαρ  
ἔζανμυαντζαπ οῦοζ  
σεναερμαατισζοιν ἕμωτεν δεν  
νοῦσῖναζωζη.

Εὔεεν ἕμνοῦ Δε ἡνιοῦρωοῦ νεμ  
νιζηεμων εοβητ εῦμετμεορε νωοῦ  
νεμ νιεθνοο.

Εῦωπ Δε ἀῦωαντ ἕμνοῦ  
ἕπερϋιρωοῦϋ ζε πωο ιε οῦ πε  
ἔτετενναζοϋ: σενατ ζαρ νωτεν δεν  
ἰοῦνοῦ ἔτεμυαῦ ἕφηἔτετεννααζι  
ἕμμοϋ.

Πῶωτεν ζαρ ἀν πεδῶνααζι ἀλλα  
Πῖπνευμα ἡτε πετενιωτ εῶνααζι  
δεν ἕμνοῦ.

Ερε οῦοον Δε εϋἔτ ἡνοῦοον ἔφμοῦ:  
οῦοζ ἔρε οῦιωτ εϋἔτ ἡνοῦηρι: οῦοζ  
ἔρε ζανῦηρι τωοῦνοῦ ἔζεν νοῦιοῦ  
εῦἔδοοβοῦ.

Οῦοζ ἔρετενεῦωπι εῦμοοτ  
ἕμωτεν ἡζε οῦοον νιβεν εοβε παραν:

Behold, I send you out  
as sheep in the midst of  
wolves. Therefore, be wise  
as serpents and harmless as  
doves.

But beware of men, for  
they will deliver you up to  
councils and scourge you in  
their synagogues.

You will be brought  
before governors and kings  
for My sake, as a testimony  
to them and to the Gentiles.

But when they deliver  
you up, do not worry about  
how or what you should  
speak. For it will be given  
to you in that hour what you  
should speak;

for it is not you who  
speak, but the Spirit of your  
Father who speaks in you.

Now brother will  
deliver up brother to death,  
and a father his child; and  
children will rise up against  
parents and cause them to  
be put to death.

And you will be hated  
by all for My name's sake.

هَا أَنَا أَرْسَلُكُمْ كَغَنَمٍ فِي وَسْطِ ذُئَابٍ  
فَكُونُوا حُكَمَاءَ كَالْحَيَّاتِ وَبُسْطَاءَ  
كَالْحَمَامِ.

وَلَكِنْ احْذَرُوا مِنَ النَّاسِ لِأَنَّهُمْ  
سَيَسْلِمُونَكُمْ إِلَى مَجَالِسَ وَفِي  
مَجَامِعِهِمْ يَجِدُونَكُمْ.

وَتُسَافَرُونَ أَمَامَ وُلَاةٍ وَمُلُوكٍ مِنْ  
أَجْلِ شَهَادَةٍ لَهُمْ وَلِلْأُمَّمِ.

فَمَتَى أَسْلَمُوكُمْ فَلَا تَهْتَمُّوا كَيْفَ أَوْ  
بِمَا تَتَكَلَّمُونَ لِأَنَّكُمْ تُعْطُونَ فِي تِلْكَ  
السَّاعَةِ مَا تَتَكَلَّمُونَ بِهِ.

لَأَنَّ لَسْتُمْ أَنْتُمْ الْمُتَكَلِّمِينَ بَلْ رُوحُ  
أَبِيكُمْ الَّذِي يَتَكَلَّمُ فِيكُمْ.

وَسَيَسْلِمُ الْأَخُ أَخَاهُ إِلَى الْمَوْتِ  
وَالْأَبُ وُلْدَهُ وَيَقُومُ الْأَوْلَادُ عَلَى  
وَالِدِيهِمْ وَيَقْتُلُونَهُمْ.

وَتَكُونُونَ مُبْغَضِينَ مِنَ الْجَمِيعِ  
مِنْ أَجْلِ اسْمِي. وَلَكِنَّ الَّذِي يَصْبِرُ  
إِلَى الْمُنْتَهَى فَهَذَا يَخْلُصُ.



ΦΗ ΔΕ ΕΘΝΑΔΑΜΟΝΙ ΝΤΟΤΥ ΨΑ ΕΒΟΛ ΦΑΙ  
ΠΕΘΝΑΝΟΖΕΜ.

*Πῶσ' φα Πεννοσ' πε: ψα ἐνεε  
ἵτε νιένεε: ἀμην.*

But he who endures to the  
end will be saved.

*Glory be to God  
forever.*

*والمجد لله دائماً.*

## Ψωρη

### Matins Psalm

مزمور باكر

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

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

Ψαλμος τω Δαυιδ λτ: ιθ, κ

Psalm 34: 19, 20

مزمور 33: 19، 20

Παψωσ' νιθλ'ψις ἵτε νιθ'μνι:  
οσοε εἰναναεμοσ' ἵχε Πβοις ἐβολ  
ἵζητοσ' τηροσ': Πβοις ναἀρεε ἐνοσ'καε  
τηροσ': οσ'αι ἐβολ ἵζητοσ' τηροσ'  
ἵνεε'λοε'λεε. *Ἀλληλοια.*

Many are the afflictions  
of the righteous: but The  
Lord delivers him out of  
them all. He guards all his  
bones; not one of them is  
broken. *Alleluia.*

كثيرة هي أجزان الصديقين، ومن  
جميعها ينجيهم الرب، يحفظ الرب  
جميع عظامهم، وواحدة منها لا  
تتكسر. *هلليلويا.*

### Matins Gospel

إنجيل باكر

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

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

Οτ'ἀναστωσις ἐβολ ζεν  
πιε'ασ'ε'λιον εσο'αβ κατ'α Μαρκον  
ασιοσ'.

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

فصل من إنجيل معلمنا مرقس  
البشير. بركاته علينا آمين.

Μαρκον η: λδ - θ: α

Mark 8: 34 - 9: 1

مرقس 8: 34 - 9: 1

Οσοε ετασμοσ'τ' ἐπιμω νεμ  
νεμ'αθητης πεσαε' νωσ' σε

When He had called the  
people to Himself, with His  
disciples also, He said to  
them, "Whoever desires to

وَدَعَا الْجَمْعَ مَعَ تَلَامِيذِهِ وَقَالَ  
لَهُمْ: «مَنْ أَرَادَ أَنْ يَأْتِيَ وَرَائِي

φνεθορωϋ εἰ σαμενηι μαρεφχολϋ  
εβολ: οτοϋ ἠτεφωλι ἠπεφτατροϋ  
οτοϋ ἠτεφμοϋι ἠσωι.

Φη ταρ εθναορωϋ εἰνοϋεμ  
ἠτεφψυχη εφετακοϋ: φη δε  
εθνατακο ἠτεφψυχη εθβητ νεμ εθβε  
πιετασσελιον εφεναϋεϋ.

Οτ ταρ ετε πιρωμι ναξεμϋνοτ  
ἠμοϋ αϋϋανξεμϋνοτ ἠπικομοϋ  
τηρϋ οτοϋ ἠτεφτοϋι ἠτεφψυχη.

Οτ ταρ ετε πιρωμι νατηιϋ  
ἠτωεβιῶ ἠτεφψυχη.

Φη ταρ εθναϋπι εοτονητ εβολ  
νεμ ναϋαχι δεν παιρωτ ἠνωικ οτοϋ  
ἠρεφερνοβι: Πωηρι ϋωϋ ἠφρωμ  
νατωπι ναϋ ϋοταν αϋϋανι δεν πῶοτ  
ἠτε Πεφωτ νεμ νεϋασσελοϋ εθοταβ.

Οτοϋ ναϋρω ἠμοϋ νωοτ ϋε ἠμην  
τω ἠμοϋ νωτεν ϋε οτοη ϋανοτοη  
δεη νηετοϋι ερατοτ ἠπαιμα  
ἠσεναξεμτω ἠφμοτ αν ϋατοηνατ  
ετωετοηρο ἠτε φνοττω εαϋι δεη  
οηρωμ.

*Πῶοτ φα Πεννοττω πε ϋα ενεϋ  
ἠτε νι ενεϋ: ἠμην.*

come after Me, let him deny  
himself, and take up his  
cross, and follow Me.

For whoever desires to  
save his life will lose it, but  
whoever loses his life for  
My sake and the gospel's  
will save it.

For what will it profit a  
man if he gains the whole  
world, and loses his own  
soul?

Or what will a man give  
in exchange for his soul?

For whoever is ashamed  
of Me and My words in this  
adulterous and sinful  
generation, of him the Son  
of Man also will be  
ashamed when He comes in  
the glory of His Father with  
the holy angels.”

And He said to them,  
“Assuredly, I say to you  
that there are some standing  
here who will not taste  
death till they see the  
kingdom of God present  
with power.”

*Glory be to God  
forever.*

فَلْيَنْكِرْ نَفْسَهُ وَيَحْمِلْ صَلِيبَهُ  
وَيَتَّبِعْنِي.

فَإِنَّ مَنْ أَرَادَ أَنْ يُخَلِّصَ نَفْسَهُ  
يُهْلِكُهَا وَمَنْ يُهْلِكُ نَفْسَهُ مِنْ أَجْلِي  
وَمِنْ أَجْلِ الْإِنجِيلِ فَهُوَ يُخَلِّصُهَا.

لَأَنَّهُ مَاذَا يَنْتَفِعُ الْإِنْسَانُ لَوْ رَجَعَ  
الْعَالَمَ كُلَّهُ وَخَسِرَ نَفْسَهُ؟

أَوْ مَاذَا يُعْطِي الْإِنْسَانُ فِدَاءً عَنِ  
نَفْسِهِ؟

لَأَنَّ مَنْ اسْتَحَى بِي وَبِكَلَامِي فِي  
هَذَا الْجِيلِ الْفَاسِقِ الْخَاطِئِ فَإِنَّ  
ابْنَ الْإِنْسَانِ يَسْتَحِي بِهِ مَتَى جَاءَ  
بِمَجْدِ أَبِيهِ مَعَ الْمَلَائِكَةِ  
الْقُدِّيسِينَ.»

وَقَالَ لَهُمْ: «الْحَقُّ أَقُولُ لَكُمْ: إِنَّ  
مِنَ الْقِيَامِ هَهُنَا قَوْمًا لَا يَذُوقُونَ  
الْمَوْتَ حَتَّى يَرَوْا مَلَكُوتَ اللَّهِ قَدْ  
أَتَى بِقُوَّةٍ.»

*والمجد لله دائماً.*

**Liturgy Readings**  
قراءات القديس

**The Pauline Epistle**  
رسالة بولس الرسول

**Ἐπιστολὴ ἰτε πενθαδ Παῦλος Πιὰποστολὸς**

<p>Παῦλος φῶβος ὑπενοβίος Ἰησοῦς Χριστοῦ: πιαποστολὸς ἐθαρεμ: φῆταναθαυγ ἐπιζωεννοϋμι ἰτε Φνοϋτ.</p>	<p>Paul, the servant of our Lord Jesus Christ, called to be an apostle, appointed to the Gospel of God. A chapter from the Epistle of our teacher St. Paul to the Romans. May his blessing be upon us. Amen.</p>	<p>البولس، فصل من رسالة معلمنا بولس الرسول إلى أهل رومية، بركته المقدسة تكون معنا. آمين.</p>
<p><b>Πρωμεος ἡ: κη - λθ</b></p>	<p><b>Romans 8: 28 - 39</b></p>	<p><b>رومية 8: 28 - 39</b></p>
<p>Ἰενσωτην δε γε νηετερὰσπαπαν ὑΦνοϋτ ὑαϗερ ζωβ νεμωοτ δεν ζωβ νιβεν εθνανεϋ νηεταϗθαρμοτ κατα πεϗωροπ ἡνωϋ.</p> <p>Ἰε νηεταϗερωροπ ἡνωοτνοϋ ναι ον αϗερωροπ ἡθαϋοτ ἡϋφῆρ ἡςμοτ ἡτε τζικων ὑπεϗῆρη εθρεϗωπι εϗοι ἡωροπ ὑμιϗι δεν οτμηϋ ἡσοπ.</p> <p>Πῆ δε εταϗερωροπ ἡθαϋοτ ναι ον νηεταϗθαρμοτ οτοϗ νηεταϗθαρμοτ ναι ον αϗῆμαϊωοτ: πῆ δε εταϗῆμαϊωοτ ναι ον αϗτῶοτ νωοτ.</p> <p>Οτ γε πετενναδσοϗ οτβε ναι ιϗεε Φνοϋτ πε εττ εζων νιμ εθναϋϋτ οτβῆν.</p>	<p>And we know that all things work together for good to those who love God, to those who are called according to His purpose.</p> <p>For whom He foreknew, He also predestined to be conformed to the image of His Son, that He might be the firstborn among many brethren.</p> <p>Moreover, whom He predestined, these He also called; whom He called, these He also justified; and whom He justified, these He also glorified.</p> <p>What then shall we say to these things? If God is for us, who can be against us?</p>	<p>وَنَحْنُ نَعْلَمُ أَنَّ كُلَّ الْأَشْيَاءِ تَعْمَلُ مَعًا لِلْخَيْرِ لِلَّذِينَ يُحِبُّونَ اللَّهَ الَّذِينَ هُمْ مَدْعُوعُونَ حَسَبَ قَصْدِهِ.</p> <p>لَأَنَّ الَّذِينَ سَبَقَ فَعَرَفَهُمْ سَبَقَ فَعَيَّنَهُمْ لِيَكُونُوا مُشَابِهِينَ صُورَةَ ابْنِهِ لِيَكُونَ هُوَ بَكْرًا بَيْنَ إِخْوَةٍ كَثِيرِينَ.</p> <p>وَالَّذِينَ سَبَقَ فَعَيَّنَهُمْ فَهُوَلَاءِ دَعَاهُمْ أَيْضًا وَالَّذِينَ دَعَاهُمْ فَهُوَلَاءِ بَرَّرَهُمْ أَيْضًا وَالَّذِينَ بَرَّرَهُمْ فَهُوَلَاءِ مَجَّدَهُمْ أَيْضًا.</p> <p>فَمَاذَا نَقُولُ لِهَذَا؟ إِنَّ كَانَ اللَّهُ مَعَنَا فَمَنْ عَلَيْنَا.</p>

Φηέτε ὑπερῆσσο ἑπερῶηρι ὑμῖν  
ὑμοσ ἀλλὰ ἀσθησ ἔρηι ἔσων  
τηρεν πωσ χε ἵνεσῆτ ἵνεσῆαι ἵβεν  
ναν ἵεμοτ νεμασ.

Ἡμ εθναῶσεμ ἑνίσωπ ἵτε  
Φνοῦτ: Φνοῦτ πετῶμαιο.

Ἡμ εθναῶρησι ὑπερῆ Πιχριστοσ  
Ἰησοῦσ πε ἑτασμοσ μαλλον δε  
ἀστωνσ ἑβολ δεν ἵθεσωωοῦτ  
φηεσχη σαοῦῆαμ ὑΦνοῦτ ἵθοσ  
ετσεμ ἔρηι ἔσων.

Ἡμ εθναῶφορσπτεν σαβολ  
ἵτῆσῆπ ἵτε Πιχριστοσ οσροσρεσ πε  
ἑ οῦτατσο ἑ οῦδιωσμοσ ἑ οῦεκο ἑ  
οῦβωσ ἑ οῦκενδῆνοσ ἑ οῦσχη.

Κατα φρηῆ ετςῆνοῦτ χε εθβητκ  
σεδωτεβ ὑμῶν ὑπἑροσῦ τηρσ  
ἀνοπτεν ὑφρηῆ ἵελῆεσωοῦ  
ἑπῆολδελ.

Ἀλλὰ δεν ναι τηροσ τεπερσοῦο  
ῆρο ἑβολ εἵτεν φηετασμενριτεν.

Ἀνοκ σαρ παρητ θητ χε οῦδε  
φμοσ οῦδε ἑπωνδ οῦδε ἀσσελοσ  
οῦδε ἀρχη οῦδε ἵηεσπο οῦδε  
ἵθεσῆωπι οῦδε σομ.

He who did not spare  
His own Son, but delivered  
Him up for us all, how shall  
He not with Him also freely  
give us all things?

Who shall bring a  
charge against God's elect?  
It is God who justifies.

Who is he who  
condemns? It is Christ who  
died, and furthermore is  
also risen, who is even at  
the right hand of God, who  
also makes intercession for  
us.

Who shall separate us  
from the love of Christ?  
Shall tribulation, or distress,  
or persecution, or famine,  
or nakedness, or peril, or  
sword?

As it is written: "For  
Your sake we are killed all  
day long; We are accounted  
as sheep for the slaughter."

Yet in all these things  
we are more than  
conquerors through Him  
who loved us.

For I am persuaded that  
neither death nor life, nor  
angels nor principalities nor  
powers, nor things present  
nor things to come,

أَلَّذِي لَمْ يُشْفِقْ عَلَى ابْنِهِ بَلْ بَذَلَهُ  
لأَجْلِنَا أَجْمَعِينَ كَيْفَ لَا يَهْبُنَا أَيْضاً  
مَعَهُ كُلَّ شَيْءٍ.

مَنْ سَيَشْتَكِي عَلَيَّ مُخْتَارِي اللَّهِ؟  
اللَّهُ هُوَ الَّذِي يُبْرِئُ.

مَنْ هُوَ الَّذِي يَدِينُ؟ الْمَسِيحُ هُوَ  
الَّذِي مَاتَ بَلْ بِالْحَرِيِّ قَامَ أَيْضاً  
الَّذِي هُوَ أَيْضاً عَنْ يَمِينِ اللَّهِ الَّذِي  
أَيْضاً يَشْفَعُ فِينَا.

مَنْ سَيَفْصِلُنَا عَنْ مَحَبَّةِ الْمَسِيحِ؟  
أَشِدَّةٌ أَمْ ضَيْقٌ أَمْ اضْطِهَادٌ أَمْ جُوعٌ  
أَمْ عُرْيٌ أَمْ خَطَرٌ أَمْ سَيْفٌ.

كَمَا هُوَ مَكْتُوبٌ: إِنَّا مِنْ أَجْلِكَ  
نَمَاتُ كُلَّ النَّهَارِ. قَدْ حُسِبْنَا مِثْلَ  
عَنَمٍ لِلذَّبْحِ.

وَلَكِنَّا فِي هَذِهِ جَمِيعَهَا يَعْظُمُ  
إِنْتِصَارُنَا بِالَّذِي أَحَبَّنَا.

فَأَنِّي مُتَيْقِنٌ أَنَّهُ لَا مَوْتَ وَلَا حَيَاةَ  
وَلَا مَلَائِكَةَ وَلَا رُؤْسَاءَ وَلَا قُوَّاتٍ  
وَلَا أُمُورَ حَاضِرَةً وَلَا مُسْتَقْبَلَةً.

Οὐδε βίσι οὐδε ὤκ οὐδε κέωκ  
 ἕμων ὤκ οὐ μωοῦ ἐφορῶτεν σαβοῶ  
 ἡτὰσαπη ἡτε Φνοῦτ θηετθεν  
 Πιχριστος Ιησοῦς Πενβοικ.

*Πῆμοτ ταρ νευωτεν νευ  
 τῆρηνη ενσοπ: χε ἀμην ἐσεῶπι.*

nor height nor depth,  
 nor any other created thing,  
 shall be able to separate us  
 from the love of God,  
 which is in Christ Jesus our  
 Lord.

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

وَلَا عُلُوٌّ وَلَا عُمُقٌ وَلَا خَلِيقَةٌ  
 أُخْرَى تَقْدِرُ أَنْ تَفْصِلَنَا عَنْ مَحَبَّةِ  
 اللَّهِ الَّتِي فِي الْمَسِيحِ يَسُوعَ رَبِّنَا.

*نعمة الله الأب تكون مع جميعكم.  
 آمين.*

### The Catholic Epistle الكاثوليكون

Καθολικον ἐβοῶ δην πε πιροῦτ  
 ἡἐπιστολη ἡτε πενωτ Πετρος.  
 Δμην. Παμενρατ.

**ἁ Πετρος Δ: ἁ - ἱἁ**

The Catholic epistle of  
 the first epistle of our father  
 St. Peter. May his blessings  
 be with us all. Amen. My  
 beloved.

الكاثوليكون من رسالة معلمنا  
 بطرس الأولي، بركته المقدسة  
 تكون معنا. آمين. يا احبابي.

**1 Peter 4: 1 - 11**

**1 بطرس 4: 1 - 11**

Πιχριστος οτη ἐταρῶεπὶκαρ δην  
 τσαρζ ἐρηνι ἐζων: οτοθ ἡνωτεν  
 ζωτεν δηκ θηνοῦ ἡπαϊςμοτ χε  
 φηεταρβὶκαρ δην τσαρζ ατταλωου  
 ἐβοῶ εα φνοβι.

Επῆιντερῶτεμῶπι χε δην  
 εανἐπιθωιἁ ἡρωι αλλα ἡσεπι ἡτε  
 περωνθ δην τσαρζ ἡτεραιϋ δην  
 φορωϋ ἡΦνοῦτ.

Κην ταρ ἐρωτεν ἡπιχοῦ ἐταρϋινι  
 ἐρετενιρι ἡφορωϋ ἡνιεθνοσ  
 ἐρετενμωϋ ἡῆρηι δην εανθωδεν νευ  
 εανἐπιθωιἁ νευ εανθιδι ἡοῦθο ἡρητ  
 νευ εανχερχερ νευ εανσωϋ νευ

Therefore, since Christ  
 suffered for us in the flesh,  
 arm yourselves also with the  
 same mind, for he who has  
 suffered in the flesh has  
 ceased from sin.

that he no longer should  
 live the rest of his time in  
 the flesh for the lusts of  
 men, but for the will of  
 God.

For we have spent  
 enough of our past lifetime  
 in doing the will of the  
 Gentiles; when we walked  
 in lewdness lusts,  
 drunkenness, revelries,  
 drinking parties, and  
 abominable idolatries.

فَإِذْ قَدْ تَأَلَّمَ الْمَسِيحُ لِأَجْلِنَا بِالْجَسَدِ،  
 تَسَلَّحُوا أَنْتُمْ أَيْضاً بِهَذِهِ النِّيَّةِ. فَإِنَّ  
 مَنْ تَأَلَّمَ فِي الْجَسَدِ كَفَّ عَنِ  
 الْخَطِيئَةِ.

لِكَيْ لَا يَعْيشَ أَيْضاً الزَّمَانَ الْبَاقِيَ  
 فِي الْجَسَدِ لِشَهْوَاتِ النَّاسِ، بَلْ  
 لِإِرَادَةِ اللَّهِ.

لَأَنَّ زَمَانَ الْحَيَاةِ الَّذِي مَضَى  
 يَكْفِينَا لِنَكُونَ قَدْ عَمَلْنَا إِرَادَةَ الْأُمَّمِ،  
 سَالِكِينَ فِي الدَّعَاةِ وَالشَّهْوَاتِ،  
 وَإِدْمَانَ الْخَمْرِ، وَالْبَطْرِ،  
 وَالْمُنَادِمَاتِ، وَعِبَادَةِ الْأَوْثَانِ  
 الْمُحَرَّمَاتِ.

ζΑΝΘΟ ὤΒΟΨ ὤΜΕΤΨΕΜΨΕ ΙΔΩΛΟΝ.

ΕΤΕ ΦΗ ΠΕ ΕΤΟΤΟΙ ἠΨΕΜΜΟ ἠΨΗΤΨ  
ἠΤΕΤΕΝΒΟΞΙ ΝΕΜΩΟΥ ΔΝ ΕΨΟΥΝ ΕΠΙΦΩΝ  
ΕΒΟΛ ΡΩ ἠΤΕ ΨΜΕΤΑΤΟΥΖΑΙ ΕΥΖΕΟΥΔ.

ΠΗΘΗΝΑΨ ΛΟΣΟΣ ὤΦΗΕΤΣΕΒΤΩΤ  
ΕΨΖΑΠ ΕΝΗΕΤΟΝΨ ΝΕΜ ΝΗΘΜΩΟΥΤ.

ΕΘΒΕ ΦΑΙ ΣΑΡ ΔΥΖΙΨΕΝΝΟΥΨΙ  
ἠΝΙΚΕΡΕΨΜΩΟΥΤ ΨΙΝΑ ἠΣΕΨΖΑΠ ΜΕΝ  
ΕΡΩΟΥ ΚΑΤΑ ΝΙΡΩΜΙ ΨΕΝ ἠΣΑΡΨ:  
ἠΤΟΥΩΝΨ ΔΕ ΚΑΤΑ ΦΝΟΥΨ ΨΕΝ  
ΠΙΠΝΕΥΜΑ.

ΠΧΩΚ ΔΕ ἠΖΩΒ ΝΙΒΕΝ ΔΨΨΩΝΤ:  
ΨΕΜΚΑΨ ΟΥΝ ΟΥΟΖ ΡΩΙΣ ΨΕΝ  
ΝΙΠΡΟΣΕΥΧΗ.

ΨΟΡΠ ΔΕ ἠΖΩΒ ΝΙΒΕΝ ΜΑΡΕ  
ΨΔΣΑΠΗ ΨΩΠΙ ΕΣΜΗΝ ΨΕΝ ΘΗΝΟΥ  
ΕΝΕΤΕΝΕΡΗΟΥ ΨΕ ΨΔΣΑΠΗ ΕΨΔΣΩΒΣ  
ΕΒΟΛ ΕΞΕΝ ΟΥΜΗΨ ἠΝΝΟΒΙ.

ΨΩΠΙ ΕΡΕΤΕΝΟΙ ὤΜΑΙΨΕΜΜΟ ΕΨΟΥΝ  
ΕΝΕΤΕΝΕΡΗΟΥ ΕΡΕΤΕΝΟΙ ἠΑΤΧΡΕΜΡΕΜ.

ΠΙΟΥΑΙ ΠΙΟΥΑΙ ΚΑΤΑ ΠΙΨΜΟΤ  
ΕΤΑΨΒΙΤΨ ΕΡΕΤΕΝΨΕΜΨΙ ἠΨΗΤΨ ΨΑΡΙ  
ΨΑΡΩΤΕΝ ὤΦΡΗΨ ἠΖΑΝΟΙΚΟΝΟΜΟΣ  
ΕΝΑΝΕΥ ἠΤΕ ΠΙΨΜΟΤ ἠΤΕ ΦΝΟΥΨ ἠΟΥΘΟ  
ἠΡΗΨ.

ΦΗΘΗΝΑΣΑΞΙ ΨΩΣ ΨΑΝΣΑΞΙ ἠΤΕ  
ΦΝΟΥΨ: ΦΗΘΗΝΑΨΕΜΨΙ ΨΩΣ ΕΒΟΛ ΨΕΝ

In regard to these, they think it strange that you do not run with them in the same flood of dissipation, speaking evil of you.

They will give an account to Him who is ready to judge the living and the dead.

For this reason the gospel was preached also to those who are dead, that they might be judged according to men in the flesh, but live according to God in the spirit.

But the end of all things is at hand; therefore, be serious and watchful in your prayers.

And above all things have fervent love for one another, for "love will cover a multitude of sins."

Be hospitable to one another without grumbling.

As each one has received a gift, minister it to one another, as good stewards of the manifold grace of God.

If anyone speaks, let him speak as the oracles of God. If anyone ministers, let

الْأَمْرُ الَّذِي فِيهِ يَسْتَفْرِغُونَ أَنْتُمْ لَسْتُمْ تَرْكُضُونَ مَعَهُمْ إِلَى فَيْضٍ هَذِهِ الْخَلَاعَةُ عَيْنَهَا، مُجَدِّفِينَ.

الَّذِينَ سَوْفَ يُعْطُونَ حِسَابًا لِلَّذِي هُوَ عَلَى اسْتِعْدَادٍ أَنْ يَبْدِيَ الْأَحْيَاءَ وَالْأَمْوَاتَ.

فَاتَهُ لِأَجْلِ هَذَا بُشِّرَ الْمَوْتَى أَيْضًا، لَكِنِّي يُدَانُوا حَسَبَ النَّاسِ بِالْجَسَدِ، وَلَكِنِّي لِيَحْيُوا حَسَبَ اللَّهِ بِالرُّوحِ.

وَإِنَّمَا نِهَآيَةَ كُلِّ شَيْءٍ قَدْ أَقْتَرَبَتْ، فَتَعَقَّلُوا وَاصْحُوا لِلصَّلَاةِ.

وَلَكِنِّي قَبْلَ كُلِّ شَيْءٍ لِنَتَكُنْ مَحَبَّةً لَكُمْ بَعْضُكُمْ لِبَعْضٍ شَدِيدَةٌ، لِأَنَّ الْمَحَبَّةَ تَسْتُرُ كَثْرَةَ مِنَ الْخَطَايَا.

كُونُوا مُضِيفِينَ بَعْضُكُمْ بَعْضًا بِلا دَمْدَمَةٍ.

لِيَكُنْ كُلُّ وَاحِدٍ بِحَسَبِ مَا أَخَذَ مَوْهَبَةً يَخْدُمُ بِهَا بَعْضُكُمْ بَعْضًا، كَوُكُلَاءِ صَالِحِينَ عَلَى نِعْمَةِ اللَّهِ الْمُتَوَّعَةِ.

إِنْ كَانَ يَتَكَلَّمُ أَحَدٌ فَكَأَقْوَالِ اللَّهِ، وَإِنْ كَانَ يَخْدُمُ أَحَدٌ فَكَأَنَّهُ مِنْ قُوَّةِ يَمْنَحُهَا اللَّهُ، لَكِنِّي يَتَمَجَّدُ اللَّهُ فِي كُلِّ

οὐχοῦ θεῆτε Φνοῦτ ἡσβετωτς ζινα  
 ζεν ζωβ νιβεν ἡτεφδῖωοτ ἡζε Φνοῦτ  
 ἐβολ ζιτεν Ἰησοῦς Πιχριστος φηῆτε  
 φωφ πε πῶοτ νεμ πιὰμαζι ψα ἐνεε  
 ἡτε ἡιενεεζ τηροτ. Ἀμην.

*Πασῆνοτ ἡπερμενρε πικοςμος  
 οὐδε ηηετωοπ ζεν πικοςμος:  
 πικοςμος ἡσινι νεμ τερεπθουια: φη  
 δε ετιρι ἡφοτωψ ἡΦνοῦτ ἐῆαψωπι  
 ψα ἐνεεζ: ἀμην.*

him do it as with the ability  
 which God supplies, that in  
 all things God may be  
 glorified through Jesus  
 Christ, to whom belong the  
 glory and the dominion  
 forever and ever. Amen.

*Do not love the world  
 nor the things, which are in  
 the world. The world passes  
 away, and its desires; but he  
 who does the will of God  
 abides forever. Amen.*

شَيْءٍ بِيسُوعَ الْمَسِيحِ، الَّذِي لَهُ  
 الْمَجْدُ وَالسُّلْطَانُ إِلَى أَبَدِ الْأَبَدِينَ.  
 آمِينَ.

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

### The Acts الإبركسيس

Πραζις ἡτε νεηιοτ ἡἀποστολος:  
 ἐρε ποτςμοτ εσοταβ ψωπι νεμαν.  
 Ἀμην.

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

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

Πραζις ιϛ: ιϛ - λδ

Acts 16: 16 - 34

أعمال 16: 16 - 34

Ἀσψωπι δε εηνατ ἡτπροσετχη  
 ασὶ ἐβολ ἐζραν ἡζε οτὰλοτ ἡβωκι ἐρε  
 οτρον οτπνευμα ἡρεψωινη νεμας θα  
 ἐναστ ἡοτμηψ ἡερτασιὰ ἡνεσδισετ  
 εσοι ἡρεψωινη.

Now it happened, as we  
 went to prayer, that a certain  
 slave girl possessed with a  
 spirit of divination met us,  
 who brought her masters  
 much profit by fortune-  
 telling.

وَحَدَّثَ بَيْنَمَا كُنَّا ذَاهِبِينَ إِلَى  
 الصَّلَاةِ أَنَّ جَارِيَةً بِهَا رُوحٌ عِرَافَةٌ  
 اسْتَقْبَلَتْنَا. وَكَانَتْ تَكْسِبُ مَوَالِيهَا  
 مَكْسَبًا كَثِيرًا بِعِرَافَتِهَا.

Θαι ἐνασμοψι ἡσα Πατλος νεμ  
 ἡσων ἡασωψ ἐβολ εσζω ἡμος ζε  
 ἡαιρωμι ζανῆβιαικ ἡτε Φνοῦτ ετβοσι  
 νε ἡαι ετζιωψ ἡωτεν ἡοτμωιτ  
 ἡοτςζαι.

This girl followed Paul  
 and us, and cried out,  
 saying, “These men are the  
 servants of the Most High  
 God, who proclaim to us the  
 way of salvation.”

هَذِهِ اتَّبَعَتْ بُولُسَ وَإِيَّانَا وَصَرَخَتْ  
 قَائِلَةً: «هَؤُلَاءِ النَّاسُ هُمْ عِبِيدُ اللَّهِ  
 الْعَلِيِّ الَّذِينَ يُنَادُونَ لَكُمْ بِطَرِيقِ  
 الْخَلْصِ».

Φαι δε ηακρα υμοσ νοτημω  
νεροοτ: εταφερυκαθ νεητ δε ηνε  
Παυλοσ οτοσ εταφκοτφ επιπνευμα  
πεχαφ γε τζονθεν ακ δεη φραν  
νηκοτс Πιχριτοс ει εβολη νεηтс  
οτοσ ακι εβολη δεη ττοτηνοτ ετευματ.

Ετατηνατ δε ηνε νεσβισετ γε ακι  
εβολη νεηтс ηνε τηελπιс ητε ποτηωβ  
αγαμοη υΠαυλοс ηευ Сιλαс ατωψτ  
υμοωοτ εβολη δεη τατορα ψα  
ηιαρχων.

Οτοσ ετατηνοτ ψα ηιсατησοτс  
πεχωοτ γε ηαιρωμη σεψοορτερ  
ητεηπολιс γε εανηοτδαη ηε.

Οτοσ σεηιωψ ηαν ηεηηκεκαθс  
ηαι ετε ηεψη ηαν αη εψοποτ οτδε  
εαιτοτ: ανηη εανΡωμеос ηε.

Οτοσ αφτωηφ εερηη εχωοτ ηνε  
πημηψ οτοс ηисατηсос ατφωθ  
ηηηοτεβωс ατεηκελεηηηη ηεεηοηι  
ερωοτ ηηεβωт.

Ετατητ νοτημω δε ηψαψ ηωοτ  
αηηηοτ επιψτεκο εατηζονθεν ετοτφ  
ηηηερεφαρεε ητε ηηηαηεωηηε εαρεε  
ερωοτ δεη οτταχρο.

And this she did for many days. But Paul, greatly annoyed, turned and said to the spirit, "I command you in the name of Jesus Christ to come out of her." And he came out that very hour.

But when her masters saw that their hope of profit was gone, they seized Paul and Silas and dragged them into the marketplace to the authorities.

And they brought them to the magistrates, and said, "These men, being Jews, exceedingly trouble our city;

and they teach customs which are not lawful for us, being Romans, to receive or observe."

Then the multitude rose up together against them; and the magistrates tore off their clothes and commanded them to be beaten with rods.

And when they had laid many stripes on them, they threw them into prison, commanding the jailer to keep them securely.

وَكَانَتْ تَفْعَلُ هَذَا أَيَّامًا كَثِيرَةً.  
فَضَجَرَ بُولُسُ وَالتَّفَتَّ إِلَى الرُّوحِ  
وَقَالَ: «أَنَا أَمْرُكَ بِاسْمِ يَسُوعَ  
الْمَسِيحِ أَنْ تَخْرُجَ مِنْهَا». فَخَرَجَ  
فِي تِلْكَ السَّاعَةِ.

فَلَمَّا رَأَى مَوَالِيهَا أَنَّهُ قَدْ خَرَجَ  
رَجَاءً مَكْسَبِهِمْ أَمْسَكُوا بُولُسَ  
وَسِيلَا وَجَرَّوهُمَا إِلَى السُّوقِ إِلَى  
الْحُكَّامِ.

وَإِذْ أَتَوْا بِهِمَا إِلَى الْوَلَاةِ قَالُوا:  
«هَذَانِ الرَّجُلَانِ يُبَلِّغَانِ مَدِينَتَنَا  
وَهُمَا يَهُودِيَّانِ.

وَيُنَادِيَانِ بِعَوَائِدٍ لَا يَجُوزُ لَنَا أَنْ  
تَقْبَلَهَا وَلَا نَعْمَلَ بِهَا إِذْ نَحْنُ  
رُومَانِيَّوْنَ».

فَقَامَ الْجَمْعُ مَعًا عَلَيْهِمَا وَمَزَّقَ  
الْوَلَاةُ ثِيَابَهُمَا وَأَمَرُوا أَنْ يُضْرَبَا  
بِالعَصِيِّ.

فَوَضَعُوا عَلَيْهِمَا ضَرْبَاتٍ كَثِيرَةً  
وَأَلْقَوْهُمَا فِي السِّجْنِ وَأَوْصُوا  
حَافِظَ السِّجْنِ أَنْ يَحْرُسَهُمَا بِضَبْطٍ.



Φαι ἔταρβι ἵνονρονθεν ὑπαίρητ  
αρχιτοῦ ἐδοῦν ἐπὶ τεκο ετσαδοῦν  
οτος ἀρταχρο ἵνονβλαλατ ἐπιωε .

Ἡὲρη δε θεν τῆφωπι ὑπιέχωρ  
Παῦλος νεμ Σιλας νατερπροςενχεσθε  
εἰςμοῦ ἐφνοῦτ: νατωτεμ δε ἐρωοῦ  
ἵνε νηεττωνθ.

Ἡορροτ δε θεν ορροτ ἀρρωπι  
ἵνε ορνωτ ὑμονμεν ρωστε ἵνεκιμ  
ἵνε νισεντ ἵνε πιμανωνθ: ἵτσοῦοῦ  
δε ατοτων ἵνε νιρωοῦ τηροῦ οτος  
νισνατθ ἵτωοῦ τηροῦ ατβωλ ἐβολ.

Εταρνεθι δε ἵνε πιρεφᾶρεθ ἵνε  
πιμανωνθ οτος ἐταρνατ ἐνιρωοῦ  
ἵνε πῶτεκο ετοῦνη ἀφωκεμ  
ἵνετρηφι εφναδοθεβ εφμεῖτ ἵνε  
ατφωτ ἵνε νηεττωνθ.

Αρρω δε ἐβολ ἵνε Παῦλος θεν  
ορνωτ ἵνεμ εφω ὑμος χε ὑπερερ  
ἐλι ὑπετρωοῦ νακ τεῦὑπαίμα ταρ  
τηρεν.

Αρβι δε ἵνωῖνι ἀρβοχι ἐδοῦν  
οτος ἐταρρωπι θεν οτῆερτερ ἀρριτω  
δαρτατ ὑΠαῦλος νεμ Σιλας.

Οτος ἐταρενοῦ ἐβολ περατ ἵνωοῦ  
χε ναδισετ οτ πετσεμῶπα ἵτααιτ  
θινα ἵτανοθεμ.

Having received such a charge, he put them into the inner prison and fastened their feet in the stocks.

But at midnight, Paul and Silas were praying and singing hymns to God, and the prisoners were listening to them.

Suddenly there was a great earthquake, so that the foundations of the prison were shaken; and immediately all the doors were opened and everyone's chains were loosed.

And the keeper of the prison, awaking from sleep and seeing the prison doors open, supposing the prisoners had fled, drew his sword and was about to kill himself.

But Paul called with a loud voice, saying, "Do yourself no harm, for we are all here."

Then he called for a light, ran in, and fell down trembling before Paul and Silas.

And he brought them out and said, "Sirs, what must I do to be saved?"

وَهُوَ إِذْ أَخَذَ وَصِيَّةَ مِثْلِ هَذِهِ  
أَلْقَاهُمَا فِي السِّجْنِ الدَّاخِلِيِّ وَضَبَطَ  
أَرْجُلَهُمَا فِي الْمِقْطَرَةِ.

وَنَحْوُ نِصْفِ اللَّيْلِ كَانَ بُوْلُسُ  
وَسَيْلَا يُصَلِّيَانِ وَيُسَبِّحَانِ اللَّهَ  
وَالْمَسْجُونُونَ يَسْمَعُونَهُمَا.

فَحَدَثَ بَغْتَةً زَلْزَلَةٌ عَظِيمَةٌ حَتَّى  
تَرَعَزَتْ أَسَاسَاتُ السِّجْنِ  
فَانْفَتَحَتْ فِي الْحَالِ الْأَبْوَابُ كُلُّهَا  
وَأَنْفَكَّتْ قَيْدُودُ الْجَمِيعِ.

وَلَمَّا اسْتَيْقَظَ حَافِظُ السِّجْنِ وَرَأَى  
أَبْوَابَ السِّجْنِ مَفْتُوحَةً اسْتَلَّ سَيْفَهُ  
وَكَانَ مُزْمِعًا أَنْ يَقْتُلَ نَفْسَهُ ظَانًّا  
أَنَّ الْمَسْجُونِينَ قَدْ هَرَبُوا.

فَنَادَى بُوْلُسُ بِصَوْتٍ عَظِيمٍ قَائِلًا:  
«لَا تَفْعَلْ بِنَفْسِكَ شَيْئًا رَدِيًّا لِأَنَّ  
جَمِيعَنَا هَهُنَا.»

فَطَلَبَ ضَوْءًا وَانْدَفَعَ إِلَى دَاخِلِ  
وَخَرَّ لِبُولُسَ وَسَيْلَا وَهُوَ مُرْتَعِدٌ.

ثُمَّ أَخْرَجَهُمَا وَقَالَ: «يَا سَيِّدَيَّ مَاذَا  
يَنْبَغِي أَنْ أَفْعَلَ لِكَيْ أُخْلَصَ؟»

Ἡθωοῦ Δε πεχωοῦ γε ναβϭ  
 ἔΠβοις Ἰησοῦς Πιχριστοῦ οὔοῦ  
 ἐκένουεμ ἡθοῦκ νεμ πεκνι.

Οὔοῦ ἀνταχι νεμαϭ ἡπιαχι ἡτε  
 Πβοις ἡθοϭ νεμ πεκνι τηρϭ.

Οὔοῦ ἀρὸλοῦ ἡτοῦτοῦ ἔτεῦματ  
 ἡτε πιεχωρῶ ἀρχοκμοῦ ἔβολῶ ῥεν  
 νιερῶτ οὔοῦ σατοτϭ ἀρῶιωμῶ ἡθοϭ  
 νεμ ἡἡτενοῦϭ τηροῦ.

Ἐταϭἔνοῦ Δε ἐῥοῦν ἔπεκνι ἀρχα  
 οὔτραπεζα ῥατοποῦ: οὔοῦ νιαϭθελῡῶ  
 ἡμοϭ νεμ πεκνι τηρϭ ἔταϭναβϭ  
 ἔΦνοῦϭ.

*Πιαχι Δε ἡτε Πβοις ἐρῆμαι οὔοῦ  
 ἐρῆμαι: ἐρῆμαβι οὔοῦ ἐρῆταϭρο:  
 ῥεν ῥῶστια ἡεκκλῡησια ἡτε Φνοῦϭ:  
 ἡμην.*

So they said, “Believe on The Lord Jesus Christ, and you will be saved, you and your household.”

Then they spoke the word of The Lord to him and to all who were in his house.

And he took them the same hour of the night and washed their stripes. And immediately he and all his family were baptized.

Now when he had brought them into his house, he set food before them; and he rejoiced, having believed in God with all his household.

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

فَقَالُوا: «أَمِنْ بِالرَّبِّ يَسُوعَ الْمَسِيحِ فَتُخْلَصَ أَنْتَ وَأَهْلُ بَيْتِكَ».

وَكَلَّمَاهُ وَجَمِيعَ مَنْ فِي بَيْتِهِ بِكَلِمَةِ الرَّبِّ.

فَأَخَذَهُمَا فِي تِلْكَ السَّاعَةِ مِنَ اللَّيْلِ وَغَسَلَهُمَا مِنَ الْجِرَاحَاتِ وَأَعْتَمَدَ فِي الْحَالِ هُوَ وَالَّذِينَ لَهُ أَجْمَعُونَ.

وَلَمَّا أَصْعَدَهُمَا إِلَى بَيْتِهِ قَدَّمَ لَهُمَا مَائِدَةً وَتَهَلَّلَ مَعَ جَمِيعِ بَيْتِهِ إِذْ كَانَ قَدْ آمَنَ بِاللَّهِ.

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

## Synaxarium of Abib 27 سنكسار اليوم السابع والعشرون من شهر أبيب

1. The Martyrdom of St. Apamon (Abba Amoun)
2. The Consecration of the Church of St. Abba Fam (Bifam), the Soldier of Oseem

1. استشهاد القديس أبامون
2. تكريس كنيسة القديس أبي فام الجندي الأوسيمي

**1. The Martyrdom of St. Apamon (Abba Amoun)**  
 On this day, of the year 19 of the martyrs, 303 AD, St. Apamon (Abba Amoun), was martyred. This saint was born in the city of Tarnout (a village in El-Menoufia governorate, currently called El-Tarana). He went to Ansena and confessed The Lord Christ before Arianus, the governor. Arianus severely tortured him by beating and combing his body with long sharp nails, however, The Lord healed and strengthened him.

1. استشهاد القديس أبامون  
 في مثل هذا اليوم من سنة 19 للشهداء، سنة 303 ميلادية، استشهاد القديس أبامون. وُلِدَ هذا القديس ببلدة ترنوط (ترنوط: إحدى قرى محافظة المنوفية وهي قرية قديمة أثرية وتسمى الآن الطرانة وكانت وثيقة الصلة بأديرة وادي النظرون). ذهب إلى أنصنا واعترف أمام الوالي أريانوس بالسيد المسيح.

When the governor was weary of torturing him, he sent him to Armanius, the governor of Alexandria. The angel of The Lord appeared to him, encouraged and strengthened him. There, the governor tortured him with many tortures and the angel of The Lord came down and healed him. Many believed because of him and were martyred, among them was a virgin, whose name was Theophila, who came and stood before the governor and confessed The Lord Christ. He tortured her much then ordered to burn her with fire, but The Lord saved her from the fire. He ordered to behead her and she received the crown of martyrdom. Finally, they took St. Apamon and beheaded him, thus he also received the crown of martyrdom.

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

## 2. The Consecration of the Church of St. Abba Fam (Bifam), the Soldier of Oseem

On this day also, was the consecration of the church of St. Abba Fam (Bifam), the Soldier of Oseem, in the city of Tima (a city in Souhag governorate). The account of his martyrdom is mentioned under the 27<sup>th</sup> day of Tubah.

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

And Glory be God, now and forever. Amen.

فعدبه بالضرب وتمشيط جسده بمسامير طويلة، وكان الرب يشفيه ويقويه. ولما تحير في تعذيبه أرسله إلى أرمانوس والي الإسكندرية، فظهر له ملاك الرب وشجعه وقواه. وهناك عذبه الوالي بعذابات كثيرة، وكان ملاك الرب ينزل ويشفيه. فأمن بسببه كثيرون واستشهدوا. وكانت بينهم عذراء اسمها ثاوفيللا، هذه وقفت أمام الوالي واعترفت بالسيد المسيح، فعدبها كثيراً وأمر بحرقها بالنار، ولكن الرب خلصها من النار. فأمر الوالي بقطع رأسها ونالت إكليل الشهادة. وأخيراً أخذوا القديس أبامون وقطعوا رأسه فنال أيضاً إكليل الشهادة. بركة صلواتهم فلتنك معنا. آمين.

2. تكريس كنيسة القديس أبي فام الجندي الأوسيمي وفيه أيضاً تم تكريس كنيسة الشهيد أبي فام الأوسيمي بمدينة طما (طما: مدينة بمحافظة سوهاج). ونجد تاريخ استشهاده تحت يوم 27 طوبة. بركة صلواته فلتنك معنا. آمين. ولربنا المجد دائماً أبدياً. آمين.

## The Liturgy Psalm

### مزمور القديس

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

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

Ψαλμος τω Δαβιδ ᾠδὴ: ἰα

Psalm 97: 11, 12

مزمور 96: 11

Οὔρονι ἀραι ἠνιῶμι: νεμ  
οὔρονος ἠνιῆτοῦτων θεν ποῦρητ:  
οὔρονος ἠιῶμι θεν Πῶοις: οὔροθ οὔωνθ  
ἐβὼλ ἠφῆενι ἠτε τεμετὰσιος.

Light is sown for the righteous, and gladness for the upright in heart. Rejoice in The Lord, you righteous, and give thanks at the remembrance of His holy name. Alleluia.

نور أشرق للصادقين وفرح للمستقيمي القلوب. افرحوا أيها الصديقون بالرب. واعترفوا لذكر قدسه. هليلويا.

ΔΔΛΛΟΤΙΑ.

**The Liturgy Gospel**  
إنجيل القديس

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

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

<p>Οὐρανῶν ἀναστῶσις ἐβόλῃ δὲ πνεύματος ἁγίου κατὰ Λουκᾶν ἀποστόλου.</p>	<p>A chapter according to Saint Luke, may his blessings be with us. Amen.</p>	<p>فصل من إنجيل معلمنا لوقا البشير. بركاته علينا أمين.</p>
<p><b>Λουκᾶν κᾶ: ιβ' - ιθ'</b></p>	<p><b>Luke 21: 12 - 19</b></p>	<p><b>لوقا 21: 12 - 19</b></p>
<p>ἄρχοντες καὶ ἄγγελοι ἐθέσουσιν ἑξέσθαι ἐναντίον ὑμῶν καὶ βασανίσαι ὑμᾶς ἐν ταῖς συναγωγαῖς καὶ ἐν τοῖς φυλακαῖς καὶ ἔρχονται ἐναντίον βασιλέων καὶ ἡγεμόνων διὰ τὸ ὄνομα τοῦ υἱοῦ τοῦ ἀνθρώπου.</p>	<p>But before all these things, they will lay their hands on you and persecute you, delivering you up to the synagogues and prisons. You will be brought before kings and rulers for My name's sake.</p>	<p>وَقَبْلَ هَذَا كُلِّهِ يَلْقَوْنَ أَيْدِيَهُمْ عَلَيْكُمْ وَيَطْرُدُونَكُمْ وَيَسْلُمُونَكُمْ إِلَى مَجَامِعٍ وَسُجُونٍ وَتَسَافُونَ أَمَامَ مُلُوكٍ وَوُلَاةٍ لِأَجْلِ اسْمِي.</p>
<p>Ἐπιπέσει ὑμῖν ἡσυχία καὶ ἡσυχία καὶ ἡσυχία.</p>	<p>But it will turn out for you as an occasion for testimony.</p>	<p>فَيُؤْوِلُ ذَلِكَ لَكُمْ شَهَادَةً.</p>
<p>Μὴ μελετήσῃτε ἔμπροσθεν ὑμῶν ἀποκρίσασθαι ὅτι περὶ τούτου ἔσται ὑμῖν ἰσχυρὸς ὁ λόγος τοῦ κυρίου.</p>	<p>Therefore, settle it in your hearts not to meditate beforehand on what you will answer;</p>	<p>فَضَعُوا فِي قُلُوبِكُمْ أَنْ لَا تَهْتَمُوا مِنْ قَبْلِ لِكِّي تَحْتَجُّوا.</p>
<p>ὁ κύριος ὑμῶν ἰσχυρὸς ὁ λόγος τοῦ κυρίου ὁ κύριος ὑμῶν ἰσχυρὸς ὁ λόγος τοῦ κυρίου ὁ κύριος ὑμῶν ἰσχυρὸς ὁ λόγος τοῦ κυρίου.</p>	<p>for I will give you a mouth and wisdom which all your adversaries will not be able to contradict or resist.</p>	<p>لَأْتِي أَنَا أُعْطِيكُمْ فَمَا وَحِكْمَةً لَا يَقْدِرُ جَمِيعُ مُعَانِدِيكُمْ أَنْ يَقَاوَمُوهَا أَوْ يَنَاقِضُوهَا.</p>
<p>ὁ κύριος ὑμῶν ἰσχυρὸς ὁ λόγος τοῦ κυρίου ὁ κύριος ὑμῶν ἰσχυρὸς ὁ λόγος τοῦ κυρίου ὁ κύριος ὑμῶν ἰσχυρὸς ὁ λόγος τοῦ κυρίου.</p>	<p>You will be betrayed even by parents and brothers, relatives and friends; and they will put some of you to death.</p>	<p>وَسَوْفَ تُسَلَّمُونَ مِنَ الْوَالِدِينَ وَالْإِخْوَةِ وَالْأَقْرَبَاءِ وَالْأَصْدِقَاءِ وَيَقْتُلُونَ مِنْكُمْ.</p>

σεναδωτεβ εβολα δεν θηνοτ.

Οτοζ ερετενεωωπι ετμοστ  
μωωτεν ηχε ογον νιβεν εθβε Παραη.

Οτοζ οτηωι ητετεναφε ηνεετακο.

Πδρηι δε δεν τετενεηπομοηη  
ερετενεφο ηνετενηψηχη.

*Πιωοτ φα Πεννοττ πε ωα ενεε  
ητε ηι ενεε: λμηη.*

And you will be hated by  
all for My name's sake.

But not a hair of your  
head shall be lost.

By your patience,  
possess your souls.

*Glory be to God forever.*

وَتَكُونُونَ مَبْغُضِينَ مِنْ  
الْجَمِيعِ مِنْ  
أَجْلِ اسْمِي.

وَلَكِنْ شَعْرَةً مِنْ رُؤُوسِكُمْ  
لَا تَهْلِكُ.

بِصَبْرِكُمْ أَفْتَنُوا  
أَنْفُسَكُمْ.

*والمجد لله دائماً.*

**Katameros Readings for the 28<sup>th</sup> Day of Abib**  
**قطمارس قراءات اليوم الثامن والعشرون من شهر أبيب المبارك**  
**ΚΟΥΧΟΥΤ ΨΑΛΜΗΝ ΝΕΖΟΥΤ ΑΠΙΑΒΟΥΤ ΕΠΗΠ**

**ΡΟΥΖΙ**

**Vespers Psalm**  
**مزمور العشيّة**

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

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

Ψαλμος τω Δαυιδ ζζ: κΔ, κε	Psalm 68: 25, 26	مزمور 67: 24, 25
<p>Ανερωροπι ἄφορ ἵνε εὐανάρχων  ενδεντ ἔνηετερψαλιν: δεν Ἰμητ  ἵεανδελωαιρι ἵρεφερκευκευ.: ὶμοτ  ἐφνοτ δεν νιεκκλῆσιὰ: οτορ Πβοις  ἐβολ δεν νιμοτω ἵτε ἵεραηλ.  <b>Αλληλοια.</b></p>	<p>The singers went before, the players on instruments followed after; among them were the maidens playing timbrels. Bless God in the congregations, The Lord, from the fountain of Israel.  <b>Alleluia.</b></p>	<p>تبادر الرؤساء إلى قرب المرتلين. في وسط فتيات ضاربات بالدفوف. في الجماعات باركوا الله. والرب من ينابيع إسرائيل.  <b>هلليويا.</b></p>

**Vespers Gospel**  
**إنجيل العشيّة**

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

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

<p>Οὐὰνασνωσις ἐβολ δεν  πιεγασσελιον εθογαν κατὰ Ματθεον  ασιοτ.</p>	<p>A chapter according to Saint Matthew, may his blessings be with us. Amen.</p>	<p>فصل من إنجيل معلمنا متى البشير. بركاته علينا. آمين.</p>
<p><b>Ματθεον κς: ε - ις</b></p>	<p><b>Matthew 26: 6 - 13</b></p>	<p><b>متى 26: 6 - 13</b></p>

Ἰησοῦς Δε εἰρχη θεν Βηθαῖνιὰ θεν  
πῆσι Ἰσιμων πικακσεθ.

Ἀσὶ θαρροϋ ἵχε οὐςθιμι ἐρε οἶον  
οἶμοκι ἵκοθεν ἵτοτς ἐναψε ἵκοθενϋ  
οἶοθ ασχοψϋ ἐθρη ἕχεν τεϋὰφε  
εϋρωτεβ.

Ἐταρναρ Δε ἵχε νιμαθθης  
αὐχρεμευ εϋω ἕμοθ κε παϊτακο οὐ  
πε.

Ἦε οἶον ὤχομ θαρ πε ἐϋ ἕφαι  
ἐβολ θὰ οἶμω οἶοθ ἐθιτορ ἵνιθκη.

Ἐταϋεμι Δε ἵχε Ἰησοῦς πεχαϋ  
νωθ: κε εθβεορ τετενοθαθθι  
ἐϋςθιμι: οἶοθβ θαρ ἐνανεϋ πετασαιϋ  
ἐροι.

Ἦιθκη θαρ σε νεμωτεν ἵχοθ  
νιβεν: ἄνοκ Δε ϋνεμωτεν ἄν ἵχοθ  
νιβεν.

Ἀσθιοῖ θαρ ἵχε θαι ἕπαικοθεν  
ἐχεν πασωμα ἐϋθινοκστ.

Ἀμην ϋω ἕμοθ νωτεν: κε φμα  
ἐτορναθιωϋ ἕπαιερασελιον ἕμοϋ  
θεν πικομοθ θηρϋ εἶεσαζι θωϋ  
ἕφθῆτα ται θθιμι αιϋ εϋμενὶ ναθ.

*Πῶορ φα Πεννορϋ πε: ὡα ἐνεθ  
ἵτε νιἐνεθ: ἄμην.*

And when Jesus was in  
Bethany at the house of  
Simon the leper,

a woman came to Him  
having an alabaster flask of  
very costly fragrant oil, and  
she poured it on His head as  
He sat at the table.

But when His disciples  
saw it, they were indignant,  
saying, “Why this waste?”

For this fragrant oil  
might have been sold for  
much and given to the  
poor.”

But when Jesus was  
aware of it, He said to them,  
“Why do you trouble the  
woman? For she has done a  
good work for Me.

For you have the poor  
with you always, but Me  
you do not have always.

For in pouring this  
fragrant oil on My body, she  
did it for My burial.

Assuredly, I say to you,  
wherever this gospel is  
preached in the whole  
world, what this woman has  
done will also be told as a  
memorial to her.”

*Glory be to God forever.*

وَفِيْمَا كَانَ يَسُوْعُ فِي بَيْتِ عَنِّيَا فِي  
بَيْتِ سِمَعَانَ الْأَبْرَصِ.

تَقَدَّمَتْ إِلَيْهِ امْرَأَةٌ مَعَهَا قَارُورَةٌ  
طِيبٍ كَثِيرٍ الثَّمَنِ فَسَكَبَتْهُ عَلَى  
رَأْسِهِ وَهُوَ مُنْكَبٌ.

فَلَمَّا رَأَى تَلَامِيذُهُ ذَلِكَ اغْتَابُوا  
قَائِلِينَ: لِمَاذَا هَذَا الْإِتْلَافُ.

لَأَنَّهُ كَانَ يُمْكِنُ أَنْ يُبَاعَ هَذَا الطِّيبُ  
بِكَثِيرٍ وَيُعْطَى لِلْفُقَرَاءِ.

فَعَلِمَ يَسُوْعُ وَقَالَ لَهُمْ: لِمَاذَا  
تُرْجَعُونَ الْمَرْأَةَ، فَإِنَّهَا قَدْ عَمَلَتْ  
بِي عَمَلًا حَسَنًا.

لَأَنَّ الْفُقَرَاءَ مَعَكُمْ فِي كُلِّ حِينٍ  
وَأَمَّا أَنَا فَلَسْتُ مَعَكُمْ فِي كُلِّ حِينٍ.

فَإِنَّهَا إِذْ سَكَبَتْ هَذَا الطِّيبَ عَلَى  
جَسَدِي إِنَّمَا فَعَلَتْ ذَلِكَ لِأَجْلِ  
تَكْفِينِي.

الْحَقُّ أَقُولُ لَكُمْ حَيْثُمَا يُكْرَزُ بِهَذَا  
الْإِنْجِيلِ فِي كُلِّ الْعَالَمِ يُخْبَرُ أَيْضًا  
بِمَا فَعَلْتَهُ هَذِهِ تَذْكَارًا لَهَا.

*والمجد لله دائماً.*

## Ψωπ

### Matins Psalm

#### مزمور باكر

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

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

<b>Ψαλμος τω Δαυιδ Η: Β, ̅</b>	<b>Psalm 8: 2, 3</b>	<b>مزمور 8: 2, 3</b>
<p>ΕΒΟΛ ΘΕΝ ΡΩΟΥ ΝΕΒΑΝΚΟΥΣΙ          ΝΑΛΩΟΥΤΙ: ΝΕΜ ΝΗΕΘΟΥΕΜΒΙ ΑΚΣΕΒΤΕ          ΠΙΣΜΟΥ: ΧΕ ΨΝΑΝΑΥ ΕΝΙΦΗΝΟΥΙ ΝΙΞΒΗΝΟΥΙ          ΝΤΕ ΝΕΚΤΗΒ: ΠΠΟΥ ΝΕΜ ΝΙΣΙΟΥ ΝΘΟΚ          ΑΚΧΙΣΕΝΨ ΜΜΟΥ. ΔΑΔΗΛΟΥΙΑ.</p>	<p>Out of the mouth of babes and nursing infants, You have prepared praise. For I will regard the heavens, the work of Your fingers; the moon and stars You have established.          Alleluia.</p>	<p>من أفواه الأطفال والرضعان هيأت سبحاً. لأنني أرى السموات أعمال أصابعك القمر والنجوم أنت أسستها. هليلويا.</p>

### Matins Gospel

#### إنجيل باكر

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

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

<p>ΟΥΑΝΑΣΤΗΩΣΙΣ ΕΒΟΛ ΘΕΝ          ΠΙΕΥΑΣΤΕΛΙΟΝ ΕΘΟΥΑΒ ΚΑΤΑ ΙΩΑΝΝΗΝ          ΔΣΙΟΥ.</p>	<p>A chapter according to Saint John, may his blessings be with us. Amen.</p>	<p>فصل من إنجيل معلمنا يوحنا البشير. بركاته علينا آمين.</p>
<b>ΙΩΑΝΝΗΝ Δ: ΙΕ - ΚΔ</b>	<b>John 4: 15 - 24</b>	<b>يوحنا 4: 15 - 24</b>
<p>ΠΕΧΕ ΨΣΙΜΙ ΝΑΨ ΧΕ ΠΑΒΟΙΣ ΜΟΙ          ΝΗΙ ΜΠΑΙΜΩΟΥ ΣΙΝΑ ΝΤΑΨΤΕΜΙΒΙ ΧΕ:          ΟΥΔΕ ΝΤΑΨΤΕΜΙ ΕΜΝΑΙ ΕΜΑΘ ΜΩΟΥ.</p> <p>ΠΕΧΕ ΙΗΣΟΥΣ ΝΑΣ ΧΕ ΜΑΨΕΝΕ ΜΟΥΨ          ΕΠΕΡΔΙ ΟΥΟΖ ΔΜΗ ΕΜΝΑΙ.</p> <p>ΔΣΕΡΟΥΩ ΝΧΕ ΨΣΙΜΙ ΟΥΟΖ ΠΕΧΑΣ          ΧΕ ΜΜΟΥΨ ΔΑΙ ΜΜΑΥ: ΠΕΧΕ ΙΗΣΟΥΣ</p>	<p>The woman said to Him: "Sir, give me this water, that I may not thirst, nor come here to draw."           Jesus said to her: "Go, call your husband, and come here."           The woman answered and said, "I have no husband." Jesus said to her,</p>	<p>قَالَتْ لَهُ الْمَرَأةُ: «يَا سَيِّدُ اعْطِنِي هَذَا الْمَاءَ لِكَيْ لَا أُعْطِشَ وَلَا آتِي إِلَى هُنَا لِأَسْتَقِي.»           قَالَ لَهَا يَسُوعُ: «إِذْهَبِي وَادْعِي زَوْجَكَ وَتَعَالِي إِلَى هَهُنَا.»           أَجَابَتْ الْمَرَأةُ: «لَيْسَ لِي زَوْجٌ.»          قَالَ لَهَا يَسُوعُ: «حَسَنًا قُلْتِ لَيْسَ لِي زَوْجٌ.»</p>



νας: ξε καλωσ ἀρεχος ξε ἕμουη ζαι ἕματ.

Πιοτ ζαρ ηζαι ἀρεβιτοτ οτοε φηεθενεμε ηνωτ πεζαι αν πε: φαι οτυεεθμη πε εταρεχοτ.

Πεξε ηςεζιμι νατ ξε Παβοις ηνατ ξε ηθοκ οηπροφητης.

Περιοη ατορωτ ζιζεν παιτωοτ: ηνωτεν δε τετενω μμοσ ξε ἀρε πιμα ηνωτ ζεν Ιεροτκαλημ πιμα ετε εωε ηνωτ μμοτ.

Πεξε Ιησοτς νατ ξε ηςεζιμι τενηοτ ξε ενηοτ ηξε οτοηνοτ εοτε οτδε ζιζεν παιτωοτ οτδε ζεν Ιεροτκαλημ εηναορωτ μΦιωτ.

Πεωτεν δε τετενορωτ μφηετε τενωοτη μμοτ αν: ανον δε τενορωτ μφηετενωοτη μμοτ: ξε πιοτζαι οτ εβολ ζεν ηιοτδα πε.

Αλλα ενηοτ ηξε οτοηνοτ ετε ηνωτ τε: εοτε ηρεφορωτ ηταφμη εηναορωτ μΦιωτ ζεν οηπνευμα νεμ οτυεεθμη: κε ζαρ Φιωτ ατκωτ ησα ναι οτον μπαιρηη ηηεθορωτ μμοτ.

Οηπνευμα πε Φνωη: οτοε ηηεθορωτ μμοτ εεμπεζα

“You have well said, ‘I have no husband,’

for you have had five husbands, and the one whom you now have is not your husband; in that you spoke truly.”

The woman said to Him, “Sir, I perceive that You are a prophet.

Our fathers worshiped on this mountain, and you Jews say that in Jerusalem is the place where one ought to worship.”

Jesus said to her, “Woman, believe Me, the hour is coming when you will neither on this mountain, nor in Jerusalem, worship the Father.

You worship what you do not know; we know what we worship, for salvation is of the Jews.

But the hour is coming, and now is, when the true worshipers will worship the Father in spirit and truth; for the Father is seeking such to worship Him.

God is Spirit, and those who worship Him must worship in spirit and truth.”

لأنه كان لك خمسة أزواج والذي لك الآن ليس هو زوجك. هذا قلت بالصدق».

قالت له المرأة: «يا سيّد أرى أنّك نبيّ.

آباؤنا سجدوا في هذا الجبل وأنتم تقولون إنّ في أورشليم الموضع الذي ينبغي أن يسجد فيه».

قال لها يسوع: «يا امرأة صدّقيني أنّه تأتي ساعة لا في هذا الجبل ولا في أورشليم تسجدون للأب.

أنتم تسجدون لما لستم تعلمون أمّا نحن فنسجد لما نعلم، لأنّ الخلاص هو من اليهود.

ولكن تأتي ساعة وهي الآن حين الساجدون الحقيقيون يسجدون للأب بالروح والحق لأنّ الأب طالب مثل هؤلاء الساجدين له.

الله روح. والذين يسجدون له فبالروح والحق ينبغي أن يسجدوا».

ἵΠΟΤΟΥΩΨΤ ἕμοϋ ζΕΝ ΟΥΠΝΕΥΜΑ ΝΕΜ  
ΟΥΜΕΘΜΗ.

*Πῶσοϋ φα Πεννοϋϋ πε ψα ἐνεε  
ἵτε ΝΙ ἐνεε: ἄμην.*

*Glory be to God  
forever.*

*والمجد لله دائماً.*

## Liturgy Readings

قراءات القديس

## The Pauline Epistle

رسالة بولس الرسول

Ἰἐπιστολῆ ἵτε πενσαδ Παϋλοϋ Πῖἀποστολοϋ

Παϋλοϋ φῆβοκ ἕπενβοιϋ Ἰηϋοϋϋ  
Πῖχριστοϋ: πῖἀποστολοϋ εἵθαδεμ:  
φῆεἵταϋθαϋϋ ἐπιζιϋεννοϋϋ ἵτε  
Φνοϋϋ.

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

فصل من رسالة معلمنا بولس  
الرسول إلي أهل أفسس، بركته  
المقدسة تكون معنا. آمين.

Εφεϋιοϋϋ ε: ἵ - κα

**Ephesians 5: 8 - 21**

**أفسس 5: 8 - 21**

Οωϋ οϋν ζωϋ ελῆψῆρι ἵτε  
πιϋωϋνι.

Walk as children of light.

اسلُكُوا كَأَوْلَادِ نُورٍ.

Ποϋταε ζαρ ἵτε πιϋωϋνι αϋ  
ἵεϋρι ζΕΝ πεθῆανεϋ ΝΙΒΕΝ ΝΕΜ  
οϋΔικέοϋϋνη ΝΕΜ ΟΥΜΕΘΜΗ.

For the fruit of the Spirit is in all goodness, righteousness, and truth,

لَأَنَّ ثَمَرَ الرُّوحِ هُوَ فِي كُلِّ صَلَاحٍ  
وَبِرٍّ وَحَقٍّ.

Ερετενεϋδοκιμαζιϋ ζε οϋ  
πεθῆαναϋ ἕΠβοιϋ.

finding out what is acceptable to The Lord.

مُخْتَبِرِينَ مَا هُوَ مَرْضِيٌّ عِنْدَ  
الرَّبِّ.

Οϋοε ἕπερεϋϋφῆρ ἐνιεβῆοϋἵ  
ἵατοϋταε ἵτε πῆακι μαλλον Δε  
οϋοε σοεϋ.

And have no fellowship with the unfruitful works of darkness, but rather expose them.

وَلَا تَشْتَرِكُوا فِي أَعْمَالِ الظُّلْمَةِ  
غَيْرِ الْمُثْمِرَةِ، بَلْ بِالْحَرِيِّ  
وَبَخَّوْهَا.



Ερετενωπεδμοτ νηχοτ νιβεν  
 εερηι εχεν ορον νιβεν δεν φραν  
 υΠενδοις Ιησοϋς Πιχριστος νεμ  
 Φνοτφ Φιωτ.

Ερετενδνον ηνωτεν  
 ηνετενερηοτ δεν τχοτ ητε  
 Πιχριστος.

*Πεδμοτ ταρ νεμωτεν νεμ  
 τηρηνη ετσοπ: χε λμην εσεωωπι.*

giving thanks always for  
 all things to God the Father  
 in the name of our Lord  
 Jesus Christ,

submitting to one  
 another in the fear of God.

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

شَاكِرِينَ كُلَّ حِينٍ عَلَيَّ كُلِّ شَيْءٍ  
 فِي اسْمِ رَبِّنَا يَسُوعَ الْمَسِيحِ، لِلَّهِ  
 وَالْآبِ.

خَاضِعِينَ بَعْضُكُمْ لِبَعْضٍ فِي خَوْفِ  
 اللَّهِ.

*نعمة الله الأب تكون مع جميعكم.  
 أمين.*

### The Catholic Epistle الكاثوليكون

Καθολικον εβολ δεν πε πιροτιτ  
 ηνεπιστολη ητε πενωτ Πετρος.  
 Λμην. Παμενρατ.

The Catholic epistle of  
 the First epistle of our father  
 St. Peter. May his blessings  
 be with us all. Amen. My  
 beloved.

الكاثوليكون من رسالة معلمنا  
 بطرس الأولي، بركته المقدسة  
 تكون معنا. أمين. يا احبائي.

**α̅ Πετρος τ̅: ε̅ - ιδ̅**

**1 Peter 3: 5 - 14**

**1 بطرس 3: 5 - 14**

Παρητ ταρ πε ηνοχοτ ηνηθιουμ  
 εσοταβ νατερελιπις εΦνοτφ  
 νατσολσελ υμωοτ ενδνον ηνωοτ  
 ηνοτθαι.

For in this manner, in  
 former times, the holy  
 women who trusted in God  
 also adorned themselves,  
 being submissive to their  
 own husbands,

لَأَنَّهُ هَكَذَا كَانَتْ قَدِيمًا النِّسَاءُ  
 الْقَدِيسَاتُ أَيْضًا الْمُتَوَكِّلَاتُ عَلَى  
 اللَّهِ، يُزَيِّنْنَ أَنْفُسَهُنَّ خَاضِعَاتٍ  
 لِرِجَالِهِنَّ.

Υφρητ ταρ ησαρρα εσωτεμ ησα  
 Δβρααμ εμοτφ εροτ χε παδοις  
 οηεταρετενερωερι νας ερετενιρι  
 υπιπεθνανετ οτοθ ητετενερωοτ αν  
 θατηη ηελι ηροτ.

as Sarah obeyed  
 Abraham, calling him lord,  
 whose daughters you are if  
 you do good and are not  
 afraid with any terror.

كَمَا كَانَتْ سَارَةُ تُطِيعُ إِبْرَاهِيمَ  
 دَاعِيَةً إِيَّاهُ «سَيِّدَهَا». الَّتِي صرَّتْ  
 أَوْلَادَهَا، صَانِعَاتٍ خَيْرًا، وَغَيْرِ  
 خَائِفَاتٍ خَوْفًا الْبَيْتَةِ.

Παρητ οη ηικερωμ ηρετενωοπ  
 νεμωοτ ερετενεμ χε οτσκετος

Husbands, likewise,  
 dwell with them with  
 understanding, giving honor  
 to the wife, as to the weaker

كَذَلِكَ أَنْتُمْ أَيُّهَا الرِّجَالُ كُونُوا  
 سَاكِنِينَ بِحَسَبِ الْفِطْنَةِ مَعَ الْإِنَاءِ  
 النِّسَائِيَّ كَالْأَضْعَفِ، مُعْطِينَ إِيَّاهُنَّ  
 كَرَامَةً كَالْوَارِثَاتِ أَيْضًا مَعَكُمْ نِعْمَةً

ἡσθενης πε νηλιόμι ἔρετεν†ταῖο  
 νωοῦ ζωσ εἶοι ἡψφρη ἡκληρονομος  
 ἡτε ἐπιζμοτ ἡτε ἡωνδ νευωτεν δεν  
 οῦθο ἡρη† εἶνα γε ἡνετενταενο δεν  
 νετενἡπροεῖχη.

Πχωκ δε ἔρετενοι ἡοῦμεῖ ἡοῦωτ  
 τηροῦ: ἔρετενοι ἡψφρη ἡβιδι: οῦοῦ  
 ἔρετενοι ἡμυαἰσον ἡψανἡμαδ†  
 ἔρετενἡεβινοῦτ.

ἡτετεν† ἡοῦπετρωοῦ αν δα  
 οῦπετρωοῦ: οῦδε εἶοῦζωοῦψ δα  
 οῦζωοῦψ: πετοῦβη† δε ἔρετενἡμοῦ γε  
 εἶταῦθαεμ ἡηνοῦ ἐπαιζωβ εἶνα  
 ἡτετενερἡκληρονομἡν ἡπιἡμοῦ.

Φη γαρ εἶοῦωψ εἶμενρε ἡωνδ  
 οῦοῦ εἶνα† εἶανἡεζοοῦ εἶανεῖ†  
 μαρεψταλβο ἡπεψλασ εἶβολ εἶα  
 πιπετρωοῦ: οῦοῦ νεψἡφοτοῦ  
 εἶψτεμσαχι ἡοῦἡχροψ.

Μαρεψρικι σαβολ ἡπιπετρωοῦ:  
 οῦοῦ ἡτεψἡρι ἡπιἡαἡθον: μαρεψκω†  
 ἡσα οῦεἡρηνη οῦοῦ ἡτεψἡοχι ἡσωσ.

Χε νενβαλ ἡΠβοἡσ σεζοῦψ† εἶεν  
 ἡἡμἡνἡ: οῦοῦ νεψμωψἡσ σερικἡ ἡσα  
 ποῦτωβε: ἡεο δε ἡΠβοἡσ εἶεν ἡηεἡἡρι  
 ἡπιπετρωοῦ.

vessel, and as being heirs together of the grace of life, that your prayers may not be hindered.

Finally, all of you be of one mind, having compassion for one another; love as brothers, be tenderhearted, be courteous;

not returning evil for evil or reviling for reviling, but on the contrary blessing, knowing that you were called to this, that you may inherit a blessing.

For “He who would love life and see good days, let him refrain his tongue from evil, and his lips from speaking deceit.

Let him turn away from evil and do good; let him seek peace and pursue it.

For the eyes of The Lord are on the righteous, and His ears are open to their prayers; but the face of The Lord is against those who do evil.”

الْحَيَاةِ، لِكَيْ لَا تُعَاقَ صَلَوَاتُكُمْ.

وَالنَّهَآيَةَ كُونُوا جَمِيعًا مُتَّحِدِي  
 الرَّاى بِحَسَنٍ وَآحَدِ ذَوِي مَحَبَّةٍ  
 آخَوِيَّةٍ مُشْفِقِينَ لَطْفَاءً.

عَيْرَ مُجَازِينَ عَن شَرِّ بَشَرٍ أَوْ عَن  
 شَتِيمَةٍ بِشَتِيمَةٍ بَلْ بِالْعَكْسِ  
 مُبَارِكِينَ عَالَمِينَ أَنكُمْ لِهَذَا دُعِيتُمْ  
 لِكَيْ تَرثُوا بَرَكَاتِهِ.

لَآنَّ مَنْ أَرَادَ أَن يُحِبَّ الْحَيَاةَ وَيَرَى  
 أَيَّامًا صَالِحَةً، فَلْيَكْفُفْ لِسَانَهُ عَن  
 الشَّرِّ وَشَفَتِيهِ أَن تَتَكَلَّمَ بِالْمَكْرِ.

لِيُعْرِضَ عَن الشَّرِّ وَيَصْنَعَ الْخَيْرَ،  
 لِيَطْلُبَ السَّلَامَ وَيَجِدَ فِي أَثَرِهِ.

لَآنَّ عَيْنِي الرَّبِّ عَلَى الْآبِرَارِ  
 وَأَذُنِيهِ إِلَى طَلِبَتِهِمْ، وَلَكِنَّ وَجْهَ  
 الرَّبِّ ضِدَّ فَاعِلِي الشَّرِّ.

Οτοϛ νιμ εθναλϱεμκαϛ νωτεν  
 εϱωπι αρετενϱαναερρεϱχοϛ  
 επιπεθνανεϱ.

Αλλα ιϛχε τετενερ πεκεβιεμκαϛ  
 εϱβε ϱμεθμη ωογνιατεν θηνοϱ:  
 τοϱϛοϱ δε υπερερϛοϱ δεατεϛρη οϱδε  
 υπερωθορτερ.

*Ναϛνηοϱ υπερμεινερ πικοϛμοϛ  
 οϱδε νηετωοι δεν πικοϛμοϛ: πικοϛμοϛ  
 ναϛινη νευ τεϱεπιθνηια: ϱη δε ετιρι  
 υπφορωϱ υπφνοϱϱ ϱηαϱωπι ϱα ενεϛ:  
 αμην.*

And who is he who will harm you if you become followers of what is good?

But even if you should suffer for righteousness' sake, you are blessed. "And do not be afraid of their threats, nor be troubled."

*Do not love the world nor the things, which are in the world. The world passes away, and its desires; but he who does the will of God abides forever. Amen.*

فَمَنْ يُؤْذِيكُمْ إِنْ كُنْتُمْ مُتَمَلِّينَ  
 بِالْخَيْرِ؟

وَلَكِنْ وَإِنْ تَأَلَّمْتُمْ مِنْ أَجْلِ الْبِرِّ  
 فَطُوبَىٰ لَكُمْ. وَأَمَّا خَوْفُهُمْ فَلَا تَخَافُوهُ  
 وَلَا تَتَّضِعُوا.

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

### The Acts الإبركسيس

Πραϱιϛ ητε νενηοϱ ηαποϛτολοϛ:  
 ερε ποϱϛμοϱ εθοϱαβ ϱωπι νεμαν.  
 Αμην.

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

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

Πραϱιϛ κα: ε - ιδ

Acts 21: 5 - 14

أعمال 21: 5 - 14

Αϱωωπι δε ετανϱωκ ηνιεϛοοϱ  
 εβολ: ανι εβολ ανμοϱι εϱτφο υμον  
 εβολ τηροϱ νεμ ρανκεριουμ νεμ  
 νοϱϱηρι ϱα ϛαβολ ηϱπολιϛ: οτοϛ  
 ανηιττεν ριϛεν νενηκελι ριϛεν πιϱρο  
 ανεριπροϛεϱχεϛε.

When we had come to the end of those days, we departed and went on our way; and they all accompanied us, with wives and children, till we were out of the city. And we knelt down on the shore and prayed.

وَلَكِنْ لَمَّا اسْتَكْمَلْنَا الْأَيَّامَ خَرَجْنَا  
 دَاهِبِينَ وَهُمْ جَمِيعًا يُشَيِّعُونَنَا مَعَ  
 النِّسَاءِ وَالْأَوْلَادِ إِلَى خَارِجِ  
 الْمَدِينَةِ. فَجَنُونا عَلَى رُكْبِنَا عَلَى  
 الشَّاطِئِ وَصَلَّيْنَا.

Οτοϛ ανεραποταϛεϛε εβολρα  
 νενηερνοϱ αναληνη επιϱοι: νη δε  
 ανκοτοϱ ενηετενωτοϱ.

When we had taken our leave of one another, we boarded the ship, and they returned home.

وَلَمَّا وَدَّعْنَا بَعْضُنَا بَعْضًا صَعَدْنَا  
 إِلَى السَّفِينَةِ. وَأَمَّا هُمْ فَارْجَعُوا إِلَى  
 خَاصَّتِهِمْ.

ΑΝΟΝ ΔΕ ΑΝΕΡΧΩΤ ΕΒΟΛ ΘΕΝ  
ΠΥΡΟΣ: ΑΝΙ ΕΞΡΗΙ ΕΠΤΟΛΕΜΑΙΣ: ΟΥΘ  
ΕΤΑΝΕΡΑΣΠΑΖΕΘΕ ΗΝΙΣΝΗΟΥ ΑΝΩΠΙ  
ΘΑΤΟΤΟΥ ΝΟΥΕΖΟΥ.

Πεφραστ Δε ετανι εβολ ανι  
εΚεσαρια: ουθ ετανωυ εδονη επι  
μηφιλιππος πιρεφλιωεννοτφι: εοται πε  
εβολ θεν πιωαυφ ανωπι θατοτφ.

Φαι δε νε ουον ηταφ μματ ηετοτ  
ηωερι μηπαρθενος εερεπροφητεν.

Ετανωπι δε μματ ηοτωμω  
ηεζουτ: αφι ηχε οται εβολ θεν  
ηουδεα εοηπροφητης πε επεφραν πε  
Αγαβος.

Ουθ εταφι ψαρων αφωλι ηηζωνη  
ητε Παυλος: αφουοη ηνεφχιζ νεμ  
νεφβαλατχ πεχαφ: ναι νε ηηετεφχω  
μωωοη ηχε Πιπνεμα εθοταβ: χε  
πιρωμ ητε φωφ πε παιμοχθ:  
σενασονεφ μηπαιρηθ θεν Ιεροσαλημ  
ηχε ηιουδαι: ουθ σεναθηφ εερηι  
ενενηχιζ ηθαθεθνος.

Ετανωτεμ δε εηαι ηανηρο πε  
ανον νεμ ηισνηου ητε πιμα ετε  
μματ: εωτεμ ορεφ ωε εερηι  
εΙεροσαλημ.

And when we had finished our voyage from Tyre, we came to Ptolemais, greeted the brethren, and stayed with them one day.

On the next day we who were Paul's companions departed and came to Caesarea, and entered the house of Philip the evangelist, who was one of the seven, and stayed with him.

Now, this man had four virgin daughters who prophesied.

And as we stayed many days, a certain prophet named Agabus came down from Judea.

When he had come to us, he took Paul's belt, bound his own hands and feet, and said, "Thus says the Holy Spirit, 'So shall the Jews at Jerusalem bind the man who owns this belt, and deliver him into the hands of the Gentiles.'"

Now, when we heard these things, both we and those from that place pleaded with him not to go up to Jerusalem.

وَلَمَّا أَكْمَلْنَا السَّفَرَ فِي الْبَحْرِ مِنْ صُورَ أَقْبَلْنَا إِلَى بُثُولَمَائِسَ فَسَلَّمْنَا عَلَى الْإِخْوَةِ وَمَكَّثْنَا عِنْدَهُمْ يَوْمًا وَاحِدًا.

ثُمَّ خَرَجْنَا فِي الْغَدِ نَحْنُ رُفَقَاءَ بُولُسَ وَجِئْنَا إِلَى قَيْصَرِيَّةَ فَدَخَلْنَا بَيْتَ فِيلِپُّسَ الْمُبَشِّرِ إِذْ كَانَ وَاحِدًا مِنَ السَّبْعَةِ وَأَقَمْنَا عِنْدَهُ.

وَكَانَ لِهَذَا أَرْبَعُ بَنَاتٍ عَذَارَى كُنَّ يَنْتَبِهْنَ.

وَبَيْنَمَا نَحْنُ مُقِيمُونَ أَيَّامًا كَثِيرَةً أَنْحَدَرَ مِنَ الْيَهُودِيَّةِ نَبِيٌّ اسْمُهُ أَغَابُوسُ.

فَجَاءَ إِلَيْنَا وَأَخَذَ مِنْطَقَةَ بُولُسَ وَرَبَطَ يَدَيْ نَفْسِهِ وَرِجْلَيْهِ وَقَالَ: «هَذَا يَقُولُهُ الرُّوحُ الْقُدُسُ: الرَّجُلُ الَّذِي لَهُ هَذِهِ الْمِنْطَقَةُ هَكَذَا سَيَرْبِطُهُ الْيَهُودُ فِي أُورُشَلِيمَ وَيَسَلِّمُونَهُ إِلَى أَيْدِي الْأُمَمِ.

فَلَمَّا سَمِعْنَا هَذَا طَلَبْنَا إِلَيْهِ نَحْنُ وَالَّذِينَ مِنَ الْمَكَانِ أَنْ لَا يَصْعَدَ إِلَى أُورُشَلِيمَ.

Ποτε ἀγέρων ἦνε Παῦλος καί οὐ  
πε ἔτετετρα ἕμοσ: ἐρετεριμι οροσ  
ἐρετενῆκαθ ἕπαρητ: ἀνοκ ταρ  
οῦμονον ἐσονετ ἀλλα ἵσεβτωτ ἕμοσ  
θεν Ιεροσαλημ ἐρηι ἐξεν Φραν  
ἕΠβοις Ιησοῦς.

Ἐτε ἕπε περητ δε θωτ:  
ἀνηαρων ενσω ἕμοσ καί πετερινασ  
ἕΠβοις μαρεφωπι.

*Πισαχι δε ἦτε Πβοις ἐφέλια οροσ  
ἐφέλωα: ἐφέλωασι οροσ ἐφέταχρο:  
θεν ἴαγια ἠεκκλήσια ἦτε Φνοῖτ:  
ἀμην.*

Then Paul answered,  
“What do you mean by  
weeping and breaking my  
heart? For I am ready not  
only to be bound, but also to  
die at Jerusalem for the  
name of The Lord Jesus.”

So when he would not  
be persuaded, we ceased,  
saying, “The will of The  
Lord be done.”

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

فَأَجَابَ بُولُسُ: «مَاذَا تَفْعَلُونَ؟  
تَبْكُونَ وَتَكْسِرُونَ قَلْبِي. لِأَنِّي  
مُسْتَعِدٌّ لَيْسَ أَنْ أَرْبَطَ فَقَطُّ بَلْ أَنْ  
أَمُوتَ أَيْضاً فِي أُورُشَلِيمَ لِأَجْلِ  
اسْمِ الرَّبِّ يَسُوعَ.»

وَلَمَّا لَمْ يُقْنَعْ سَكَنَّا قَائِلِينَ: «لِتَكُنْ  
مَشِيئَةُ الرَّبِّ.»

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

## Synaxarium of Abib 28

### سنكسار اليوم الثامن والعشرون من شهر أبيب

#### 1. The Departure of St. Mary Magdalene

##### 1. The Departure of St. Mary Magdalene

On this day, St. Mary Magdalene, departed. This saint was born in the village of Magdala. Which is nearby Capernaum. She was wealthy and of good reputation. The Lord Christ cast seven demons out of her (Mark 16: 9); so she followed Him (Luke 8: 2, 3) and served Him even during His passion and crucifixion.

St. John the Evangelist said, “Now there stood by the cross of Jesus, His mother, and His mother’s sister, Mary, the wife of Clopas, and Mary Magdalene” (John 19:25).

She was also present during the burial of the Savior, for St. Mark the Evangelist said, “And Mary Magdalene and Mary, the mother of Joses, observed where He was laid” (Mark 15: 47). She was also one of those who came to the tomb with the spices, as St. Mark testified saying, “Now when the Sabbath was past, Mary Magdalene, Mary, the mother of James, and Salome bought spices that they might come and anoint Him”

#### 1. نياحة القديسة مريم المجدلية

1. نياحة القديسة مريم المجدلية  
في مثل هذا اليوم تنيحت القديسة مريم  
المجدلية. وُلِدَت هذه القديسة بقرية مجدل  
القريبة من كفر ناحوم. وكانت ذات ثروة  
وصيت حسن، وإنما كانت قد ابتليت بسبعة  
شياطين (مرقس 16: 9) أخرجهم منها السيد  
المسيح، فتبعته (لوقا 8: 2، 3). وخدمته  
حتى وقت آلامه وصلبه، حيث يقول القديس  
يوحنا الإنجيلي: "وكانت واقفات عند صليب  
يسوع أمه وأخت أمه مريم زوجة كلوبا  
ومريم المجدلية" (يوحنا 19: 25).  
وحضرت أيضاً وقت دفن المخلص، فيقول  
القديس مرقس الإنجيلي: "وكانت مريم  
المجدلية ومريم أم يوسي تنظران أين وضع"  
(مرقس 15: 47). وكانت من بين اللواتي  
أتين إلى القبر ومعهن الحنوط، فيقول القديس  
مرقس: "وبعدما مضى السبت، اشترت مريم



(Mark 16: 1).

She was one of the first to come to the tomb, along with Mary, the mother of James, as St. Mark said, “Now when He rose early on the first day of the week, He appeared first to Mary Magdalene, out of whom He had cast seven demons” (Mark 16: 9).

The Lord Christ had honored her by talking to her after the resurrection, then she went and told the disciples that she had seen The Lord (John 20: 11 – 18).

After the ascension of The Lord, she remained ministering along with the disciples. She received the gifts of the Holy Spirit, the Comforter, on the Day of Pentecost. Then, she preached with the apostles the good news of salvation. She brought back many women to the faith of The Lord Christ. The apostles ordained her a deaconess to serve the women. She received many insults and humiliation from the Jews, then departed in peace.

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

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

المجدلية ومريم أم يعقوب وسالومة حنوطاً  
ليأتين ويدهنه" (مرقس 16 : 1).  
وكانت من الأوليات عند القبر مع مريم أم  
يعقوب، فيقول القديس مرقس: "وبعدما قام  
باكراً في أول الأسبوع، ظهر أولاً لمريم  
المجدلية التي كان قد أخرج منها سبعة  
شياطين" (مرقس 16 : 9).  
وقد شرفها السيد المسيح بحديثه معها بعد  
القيامة، فجاءت وأخبرت التلاميذ أنها رأت  
الرب (يوحنا 20 : 11 – 18).  
وبعد صعود الرب، بقيت تخدم مع الآباء  
الرسل، ونالت مواهب الروح القدس المعزى  
في يوم الخمسين. وبشرت مع الرسل ببشرى  
الخلاص، وردت نساء كثيرات إلى الإيمان  
بالسيد المسيح. وأقامها الآباء الرسل شماسة  
لخدمة النساء. وقد نالها من اليهود إهانات  
كثيرة، ثم تتيحت بسلام.  
بركة صلواتها فلتكن معنا. آمين.  
ولربنا المجد دائماً أبدياً. آمين.

## The Liturgy Psalm

### مزمور القديس

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

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

Ψαλμος τω Δαυιδ ᾠδ: ιϛ'

Psalm 45: 14, 15

المزمور 44 : 16

Εὐεῖνι ἐδόντι ὑπιότρο  
ἠθανπαρθενος διφραζου ὑμοσ: εὐεῖνι  
ναϛ ἐδόντι ἠνεσκεῶφερι τηροϛ:  
εὐεῖνοϛ ἐδόντι δεν ογοϛνοϛ νεμ  
οϛθεληλ: εὐεῖνοϛ ἐδόντι ἐπερφει  
ὑποτρο. Ἀλληλοϛτὰ.

The virgins, her  
companions who follow her,  
shall be brought to You.  
With gladness and rejoicing,  
they shall be brought; they  
shall enter the King's  
palace. Alleluia.

يُدْخَلْنَ إِلَى الْمَلِكِ عَذَارَى فِي  
إِثْرَهَا. جَمِيعَ قَرِيبَاتِهَا إِلَيْهِ يُقَدِّمَنَّ.  
يَبْلُغْنَ بِفَرَحٍ وَابْتِهَاجٍ، يَدْخُلْنَ إِلَى  
هَيْكَلِ الْمَلِكِ. هَلِّلِيلُيَا.

**The Liturgy Gospel**  
إنجيل القديس

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

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

<p>Οὐα̅να̅σ̅νω̅σι̅ς̅ ἔ̅βο̅λ̅ θ̅εν̅ πι̅ε̅ρα̅σ̅σε̅λι̅ον̅ ε̅θο̅υ̅α̅β̅ κα̅τα̅ υ̅α̅τ̅θ̅ε̅ον̅ α̅σι̅ο̅υ̅.</p>	<p>A chapter according to Saint Matthew, may his blessings be with us. Amen.</p>	<p>فصل من إنجيل معلمنا متي البشير. بركاته علينا أمين.</p>
<p><b>υ̅α̅τ̅θ̅ε̅ον̅ κ̅ε̅:̅ α̅ - ι̅β̅</b></p>	<p><b>Matthew 25: 1 - 13</b></p>	<p><b>متي 25: 1 - 13</b></p>
<p>Π̅ο̅τε̅ ς̅ο̅ν̅ι̅ ἡ̅νε̅ τ̅μ̅ε̅το̅υ̅ρο̅ ἡ̅τε̅ ν̅ι̅φ̅η̅ο̅ν̅ι̅ ἡ̅μ̅η̅τ̅ ἡ̅πα̅ρ̅θ̅ε̅νο̅ς̅ ν̅η̅ε̅τ̅α̅ν̅θ̅ι̅ ἡ̅ν̅ο̅υ̅λ̅α̅μ̅πα̅ς̅ ἀ̅ν̅ι̅ ἔ̅βο̅λ̅ ε̅ῆ̅ρε̅ν̅ πι̅πα̅τ̅ω̅ε̅λ̅ε̅τ̅.</p>	<p>Then the kingdom of heaven shall be likened to ten virgins, who took their lamps, and went forth to meet the bridegroom.</p>	<p>حِينَئِذٍ يُشَبِّهُ مَلَكُوثُ السَّمَاوَاتِ عَشْرَ عَذَارَى أَخَذْنَ مَصَابِيحَهُنَّ وَخَرَجْنَ لِلِقَاءِ الْعَرِيسِ.</p>
<p>Η̅ε̅ ο̅υ̅ο̅ν̅ τ̅ι̅ο̅υ̅ δ̅ε̅ ἡ̅ν̅ο̅υ̅λ̅α̅μ̅πα̅ς̅ τ̅ι̅ο̅υ̅ ἡ̅κα̅β̅η̅.</p>	<p>And five of them were wise, and five were foolish.</p>	<p>وَكَانَ خَمْسٌ مِنْهُنَّ حَكِيمَاتٍ وَخَمْسٌ جَاهِلَاتٍ.</p>
<p>Η̅ν̅ο̅υ̅λ̅α̅μ̅πα̅ς̅ γ̅αρ̅ ἔ̅τα̅ν̅θ̅ι̅ ἡ̅ν̅ο̅υ̅λ̅α̅μ̅πα̅ς̅ ο̅υ̅ο̅ς̅ ἡ̅πο̅υ̅ε̅λ̅ νε̅ς̅ νε̅μ̅ ω̅ο̅υ̅.</p>	<p>Those who were foolish took their lamps, and took no oil with them.</p>	<p>أَمَّا الْجَاهِلَاتُ فَأَخَذْنَ مَصَابِيحَهُنَّ وَلَمْ يَأْخُذْنَ مَعَهُنَّ زَيْتًا.</p>
<p>Η̅κα̅β̅ε̅τ̅ δ̅ε̅ ἀ̅τε̅λ̅ νε̅ς̅ ἡ̅ῥ̅η̅ι̅ θ̅εν̅ νο̅υ̅μο̅κι̅ νε̅μ̅ νο̅υ̅λ̅α̅μ̅πα̅ς̅.</p>	<p>But, the wise took oil in their vessels with their lamps.</p>	<p>وَأَمَّا الْحَكِيمَاتُ فَأَخَذْنَ زَيْتًا فِي Α̅Ν̅Ι̅Τ̅Η̅Ν̅ Μ̅Ε̅ Μ̅Α̅Β̅Ι̅Χ̅Η̅Ν̅.</p>
<p>Ε̅τα̅ψ̅ω̅ς̅κ̅ δ̅ε̅ ἡ̅νε̅ πι̅πα̅τ̅ω̅ε̅λ̅ε̅τ̅ ἀ̅τ̅η̅ν̅ι̅μ̅ τ̅η̅ρο̅υ̅ ο̅υ̅ο̅ς̅ ἀ̅τε̅ν̅κο̅τ̅.</p>	<p>While the bridegroom was delayed, they all slumbered and slept.</p>	<p>وَفِيمَا Α̅Π̅Τ̅Α̅ ἡ̅Ε̅Ρ̅Ι̅Σ̅ Ν̅Ε̅Σ̅Ν̅ جَمِيعُهُنَّ وَنِمْنَ.</p>
<p>Ε̅τα̅ τ̅ῆ̅φα̅ψ̅ι̅ δ̅ε̅ ἡ̅πι̅ε̅χω̅ρ̅ς̅ ψ̅ω̅πι̅: ἀ̅ο̅υ̅ῥ̅ω̅ν̅ ψ̅ω̅πι̅ χ̅ε̅ ι̅ς̅ πι̅πα̅τ̅ω̅ε̅λ̅ε̅τ̅ ἀ̅ψ̅ι̅ τε̅ν̅θ̅η̅νο̅υ̅ ἡ̅μ̅ω̅ι̅ν̅ι̅ ἔ̅βο̅λ̅ ε̅ῆ̅ρα̅ψ̅.</p>	<p>And at midnight there was a cry made, "Behold, the bridegroom is coming; go out to meet him."</p>	<p>فَفِي نِصْفِ اللَّيْلِ صَارَ صُرَاخٌ هُوَذَا الْعَرِيسُ مُقْبِلٌ فَأَخْرَجْنَ لِلِقَائِهِ.</p>
<p>Π̅ο̅τε̅ ἀ̅ν̅τ̅ω̅ο̅υ̅νο̅υ̅ ἡ̅νε̅ ν̅ι̅πα̅ρ̅θ̅ε̅νο̅ς̅ τ̅η̅ρο̅υ̅ ἔ̅τε̅ ἡ̅μ̅α̅ν̅ ο̅υ̅ο̅ς̅ ἀ̅ν̅κο̅λ̅ε̅ε̅λ̅ ἡ̅ν̅ο̅υ̅λ̅α̅μ̅πα̅ς̅.</p>	<p>Then all those virgins arose, and trimmed their lamps.</p>	<p>فَقَامَت جَمِيعٌ أَوْلَيْكَ الْعَذَارَى وَأَصْلَحْنَ مَصَابِيحَهُنَّ.</p>

Πεξε νισοχ δε ἠνικαβετ ξε μοι  
ναν ἐβολ θεν πετεννεθ ἕμιον  
νενλαμπας ναβενο.

Αγερωνὸν δε ἴξε νικαβετ ενχω  
ἕμιος: ξε μηποτε ἵτεϋτεμ ραϋτεν  
νευτωνεν: μαϋενωτεν δε μαλλον θα  
νηετ† ἐβολ οτοθ ϋωπ νωτεν.

Εταϋϋενωοτ δε ξε ἵτοϋϋωπ: αϋι  
ἴξε πιπατϋελετ οτοθ νηετσεβτωτ  
αϋϋενωοτ νεμαϋ ἐδοϋν ἐπιθοπ οτοθ  
αϋμαϋθαμ ἕπιρο.

Εἰθαε δε αϋι ἴξε ἵρωϋπ  
ἵνιπαρθενος ενχω ἕμιος: ξε Πενβοις:  
Πενβοις: ἄοϋων ναν.

Πθοϋ δε αϋερωνὸν πεχαϋ ξε ἄμην  
†χω ἕμιος νωτεν ξε †ωοϋν  
ἕμιωτεν αν.

Ρωις οϋν ξε τετενσωοϋν αν  
ἕπιεθοοτ οϋδε †οϋνοτ ενϋνοτ πε  
Πϋηρι ἕΦρωμι.

*Πῶοτ φα Πεννοτ† πε ϋα ἐνεθ  
ἵτε νι ἐνεθ: ἄμην.*

And the foolish said  
unto the wise, “Give us of  
your oil; for our lamps are  
going out.”

But the wise answered,  
saying, “No; lest there  
should not be enough for us  
and you: but go rather to  
those who sell, and buy for  
yourselves.”

And while they went to  
buy, the bridegroom came;  
and those who were ready  
went in with him to the  
marriage: and the door was  
shut.

Afterward, the other  
virgins came also, saying,  
“Lord, Lord, open to us.”

But He answered and  
said, “Verily I say unto you,  
I do not know you.

Watch therefore, for you  
know neither the day nor  
the hour in which the Son of  
Man is coming.”

*Glory be to God forever.*

فَقَالَتِ الْجَاهِلَاتُ لِلْحَكِيمَاتِ  
أَعْطِينَا مِنْ زَيْتِكُنَّ فَإِنَّ مَصَابِيحَنَا  
تَنْطَفِئُ.

فَأَجَابَتِ الْحَكِيمَاتُ لَعَلَّهُ لَا يَكْفِي لَنَا  
وَلَكُنْ، بَلِ ادْهَبِي إِلَى الْبَاعَةِ  
وَابْتَئِي لَكُنَّ.

وَفِيمَا هُنَّ ذَاهِبَاتٌ لِيَبْتَئْنَ، جَاءَ  
الْعَرِيسُ وَالْمُسْتَعِدَّاتُ دَخَلْنَ مَعَهُ  
إِلَى الْعُرْسِ وَأُغْلِقَ الْبَابَ.

أَخِيرًا جَاءَتْ بَقِيَّةُ الْعِدَارَى أَيْضًا  
قَائِلَاتٍ: رَبَّنَا، رَبَّنَا، افْتَحْ لَنَا.

فَأَجَابَ: الْحَقُّ أَقُولُ لَكُنَّ إِنِّي مَا  
أَعْرِفُكُنَّ.

فَاسْهَرُوا إِذَا لَأَنْتُمْ لَا تَعْرِفُونَ  
الْيَوْمَ وَلَا السَّاعَةَ الَّتِي يَأْتِي فِيهَا  
ابْنُ الْإِنْسَانِ.

*والمجد لله دائماً.*

# Katameros Readings for the 29<sup>th</sup> Day of Abib

## قطمارس قراءات اليوم التاسع والعشرون من شهر أبيب المبارك

ΚΟΥΧΟΥΤ ΨΙΤ ΝΕΖΟΥΤ ὙΠΙΑΒΟΥΤ ΕΠΗΠ

### ΡΟΥΖΙ

### Vespers Psalm

مزمور العشيّة

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

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

Ψαλμος τω Δαυιδ ζζ: ις, λς	Psalm 68: 11, 35	المزمور 67: 13، 33
<p>Πῶοις εϷεϢ ἵνοϷαζι              ἵνηητϷιϷεννοϷι: ζεν οϷηιϷϢ ἵνοϷοι:              οϷϷϷηρι πε ΦνοϷϢ ζεν ηηεθοϷαβ              ἵταϷ: ΦνοϷϢ ὕπιϷραηλ ἵθοϷ εϷεϢ              ἵνοϷοι ηευ οϷὰμαζι ὕπεϷλαοϷ.              ἈλληλοϷιὰ.</p>	<p>The Lord gave the word; great was the company of those who proclaimed it. O God, You are more awesome in Your saints. The God of Israel is He who gives strength and power to His people.              Alleluia.</p>	<p>الرب يعطي كلمة للمبشرين بقوة عظيمة. عجيب هو الله في قدسيه. إله اسرائيل هو يعطي قوة وعزاً لشعبه. هليلويا.</p>

### Vespers Gospel

إنجيل العشيّة

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

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

<p>ΟϷὰηαζηωϷιϷ εβολ ζεν              πιεϷαζϷελιον εθοϷαβ κατὰ Μαρκοη              αζιοϷ.</p>	<p>A chapter according to Saint Mark, may his blessings be with us. Amen.</p>	<p>فصل من إنجيل معلمنا مرقس البشير. بركاته علينا آمين.</p>
<p>Μαρκοη Ϸ: ζ - κα</p>	<p>Mark 3: 7 - 21</p>	<p>مرقس 3: 7 - 21</p>
<p>ΟϷοζ ΙηϷοϷ ηευ ηευμαθητϷϷ</p>	<p>But Jesus withdrew with His disciples to the sea. And</p>	<p>فَانصَرَفَ يَسُوعُ مَعَ تَلَامِيذِهِ إِلَى الْبَحْرِ، وَتَبِعَهُ جَمْعٌ كَثِيرٌ مِنْ</p>

<p>αὐτὴν ἀναχωρῶν ἐκκεν φιοῦ· οὐτος οὐμῆν ἐφωῶ ἐβόλ θεν Ἰδαλιεὰ ἀφὲρ ἀκολοῦθῖν νευ ἐβόλ θεν Ἰουδαεὰ.</p>	<p>a great multitude from Galilee followed Him, and from Judea</p>	<p>الْجَلِيلِ وَمِنَ الْيَهُودِيَّةِ.</p>
<p>Νευ Ιεροσαλημ νευ Ἰερουσαλεμ ἐκκεν νευ Ἰδουμαεα νευ Ἰουδαεα νευ κευ νευ ἐφωῶ ἐβόλ θεν ναῦρος νευ Ἰδων: ἐρωτωτε ἐνηεναφιρὶ ἡμωσ ἀνὶ θαροφ.</p>	<p>and Jerusalem and Idumea and beyond the Jordan; and those from Tyre and Sidon, a great multitude, when they heard how many things He was doing, came to Him.</p>	<p>وَمِنْ أُورُشَلِيمَ وَمِنْ أَدُومِيَّةٍ وَمِنْ عَبْرِ الْأَرْدُنِّ. وَالَّذِينَ حَوْلَ صُورَ وَصَيْدَاةَ جَمَعَ كَثِيرٌ، إِذْ سَمِعُوا كَمْ صَنَعَ أَتَوْا إِلَيْهِ.</p>
<p>Οὐτος ἀφρος ἡνεμαθητης θινα ἡτε οἱ μοι ἐρωφ ἐθε πιμῆν θινα ἡτοῦ τεμεθεθεωσφ.</p>	<p>So He told His disciples that a small boat should be kept ready for Him because of the multitude, lest they should crush Him.</p>	<p>فَقَالَ لِتَلَامِيذِهِ أَنْ تَلَاذِمَهُ سَفِينَةٌ صَغِيرَةٌ لِسَبَبِ الْجَمْعِ، كَيْ لَا يَرْحَمُوهُ.</p>
<p>Θανμην θαρ ναφερφαθρι ἐρωσ: θαστε ἡτοῦ ἐχωφ ἡτοῦθι νευαφ ἡνε οῦον ἡβεν ἐναρε θαμιατισθ νευωσ.</p>	<p>For He healed many, so that as many as had afflictions pressed about Him to touch Him.</p>	<p>لَأَنَّهُ كَانَ قَدْ شَفَى كَثِيرِينَ حَتَّى وَقَعَ عَلَيْهِ لِيَلْمَسَهُ كُلُّ مَنْ فِيهِ دَاءٌ.</p>
<p>Οὐτος ἡπνεμα ἡκαθαρον ἐωπα ἡτοῦνατ ἐρωφ ωαθιτοτ ἐθρη θαρατφ: οὐτος νατωῶ ἐβόλ ἐρω ἡμος θε ἡοκ πε Πωρη ἡΦνοσφ.</p>	<p>And the unclean spirits, whenever they saw Him, fell down before Him and cried out, saying, “You are the Son of God.”</p>	<p>وَالْأَرْوَاحُ النَّجِسَةُ حِينَ مَا نَظَرَتْهُ خَرَّتْ لَهُ وَصَرَخَتْ قَائِلَةً: «إِنَّكَ أَنْتَ ابْنُ اللَّهِ».</p>
<p>Οὐτος ἀφρεπιτιμαν νωσ ἡομῆν θινα ἡνεῶ τεμοτονεφ ἐβόλ.</p>	<p>But He sternly warned them that they should not make Him known.</p>	<p>وَأَوْصَاهُمْ كَثِيرًا أَنْ لَا يُظْهِرُوهُ.</p>
<p>Οὐτος ἀφωναφ ἐθρη ἐχεν πιτωσ οὐτος ἀμωσφ ἐνηεταφωσ ἡοσφ οὐτος ἀφωνωσ θαροφ.</p>	<p>And He went up on the mountain and called to Him those He Himself wanted. And they came to Him.</p>	<p>ثُمَّ صَعِدَ إِلَى الْجَبَلِ وَدَعَا الَّذِينَ أَرَادَهُمْ فَذَهَبُوا إِلَيْهِ.</p>
<p>Οὐτος ἀφθαμὲ μητ ἡνατ ἡηεταφθρενοσ θε ἡἀποστολος θινα</p>	<p>Then He appointed twelve, that they might be with Him and that He might send them out to preach,</p>	<p>وَأَقَامَ اثْنَيْ عَشَرَ لِيَكُونُوا مَعَهُ وَلِيُرْسِلَهُمْ لِيَكْرِزُوا.</p>

ἵκτοῦσι νεμαδ ογορ εἰνα

ἵτερογορορ εἰωιω.

Ογορ ερε περωιωι ωπι ἵτοτορ  
εερφαδρι εἰωι ογορ εἰ δειμων  
εβολ.

Ογορ αϋτ ἵοτραν εἰωιων γε  
Πετρος.

Ογορ Ιακωβορ πωρι ἵΖεβεδεορ  
νεμ Ιωαννης ἵσον ἵακωβορ ογορ  
αϋτ ἵεανραν εἰρωτ γε Βοανερτερ  
ετε φαι πε γε νιωρι ἵτε τῆραβα.

Ανδρεαορ νεμ Φιλιππορ:  
Βαρθολομοερ νεμ Μαθεορ: νεμ  
Θωμαορ νεμ Ιακωβορ ἵτε Αλφεορ:  
νεμ Θαδδεορ νεμ Σιωιων  
πικαναορ.

Νεμ Ιουδαορ πικαριωτηορ  
φνεταϋτηϋ.

Ογορ αϋ εδοτη εοτη ογορ  
αϋρωοτ ον ἵχε πιμηω ρωοτε  
ἵτοϋτεμχεμχομ οτδε εοτεμ ωικ.

Ογορ εταρωτεμ ἵχε νητενοτϋ  
αϋ εβολ εαμονι ἵμοϋ: ναρω ραρ  
ἵμοο πε γε ἵ περητ ρι.

*Πῶοτ φα Πεννοτϋ πε ωα ενερ  
ἵτε νι ενερ: ἵμην.*

and to have power to  
heal sicknesses and to cast  
out demons:

Simon, to whom He  
gave the name Peter;

James the son of  
Zebedee and John the  
brother of James, to whom  
He gave the name  
Boanerges, that is, “Sons of  
Thunder;”

Andrew, Philip,  
Bartholomew, Matthew,  
Thomas, James the son of  
Alphaeus, Thaddaeus,  
Simon the Cananite;

and Judas Iscariot, who  
also betrayed Him. And  
they went into a house.

Then the multitude  
came together again, so that  
they could not so much as  
eat bread.

But when His own  
people heard about this,  
they went out to lay hold of  
Him, for they said, “He is  
out of His mind.”

*Glory be to God forever.*

وَيَكُونُ لَهُمْ سُلْطَانٌ عَلَى شِفَاءِ  
الْأَمْرَاضِ وَإِخْرَاجِ الشَّيَاطِينِ.

وَجَعَلَ لِسِمْعَانَ اسْمًا بُطْرُسَ.

وَيَعْقُوبَ بْنَ زَبْدِي وَيُوحَنَّا أَخَا  
يَعْقُوبَ وَجَعَلَ لَهُمَا اسْمًا  
بُؤَانِرْجَسَ.

وَأَنْدَرَاوَسَ وَفِيلَيْبُسَ وَبَرْتُولَمَّاوُسَ  
وَمَتَّى وَثُومَا وَيَعْقُوبَ بْنَ حَلْفَايَ  
وَتَدَّاوُسَ وَسِمْعَانَ الْقَانَوِيَّ.

وَيَهُوذَا الإِسْخَرْيُوطِيَّ الَّذِي  
أَسْلَمَهُ. ثُمَّ أَتَوْا إِلَى بَيْتٍ.

فَاجْتَمَعَ أَيْضًا جَمْعٌ حَتَّى لَمْ يَقْدِرُوا  
وَلَا عَلَى أَكْلِ خُبْزٍ.

وَلَمَّا سَمِعَ أَقْرِبَاؤُهُ، خَرَجُوا  
لِيُمْسِكُوهُ لِأَنَّهُمْ قَالُوا: «إِنَّهُ  
مُخْتَلٌّ!».

*والمجد لله دائماً.*

## Ψωπ

### Matins Psalm

#### مزمور باكر

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

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

Ψαλμος τω Δαυιδ ραδ: η, θ

Psalm 145: 10 - 12

المزمور 144: 8، 9

Πνεθοταβ ἠτακ εἰεεμοῦ εῖροκ:  
πῶοῦ ἠτε τεκμετοτρο εἰεεαχι ἕμοοῦ:  
οτοε εἰεεχω ἠτεκμετχωρι:  
εεροτοτονε ἠνεκμετχωρι εἰβολ  
ἠνιωηρι ἠτε νιρωμι. Ἀλληλοια.

Your saints shall bless You. They shall speak of the glory of Your kingdom, and talk of Your power. To make known to the sons of men His mighty acts. Alleluia.

قديسوك يباركونك. ومجد ملكك يصفون. وبقوتك يتكلمون. ليظهروا لبني البشر قدرتك. هليلويا.

### Matins Gospel

#### إنجيل باكر

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

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

Οἱ ἀναστωσις εἰβολ θεν  
πιερασσελιον εεοταβ κατα λωτκαν  
ασιοῦ.

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

فصل من إنجيل معلمنا لوقا البشير. بركاته علينا آمين.

λωτκαν ε: ιβ - κτ

Luke 6: 12 - 23

لوقا 6: 12 - 23

Δσωπι δε θεν νιεροοῦ ετε ἕμοοῦ  
αχι εἰβολ εχεν πιτωοῦ  
εεριπροσερχεθε οτοε ναχοι ἠιωρωις  
θεν τπροσερχη ἠτε φνοοῦ.

Now it came to pass in those days that He went out to the mountain to pray, and continued all night in prayer to God.

وَفِي تِلْكَ الْأَيَّامِ خَرَجَ إِلَى الْجَبَلِ لِيُصَلِّيَ. وَقَضَى اللَّيْلَ كُلَّهُ فِي الصَّلَاةِ لِلَّهِ.

Οτοε ετα πιεροοῦ ωπι αμοοῦ  
ενεμαθητης οτοε αχωπι εβολ

And when it was day, He called His disciples to Himself; and from them He chose twelve whom He also named apostles:

وَلَمَّا كَانَ النَّهَارُ دَعَا تَلَامِيذَهُ وَاخْتَارَ مِنْهُمْ اثْنَيْ عَشَرَ الَّذِينَ سَمَّاهُمْ أَيْضًا «رُسُلًا».

ἠδῆτοτ ἡμῆτ ἑνατ νῆτατρενοτ τε  
ἀποστολος.

Симων φηέτομοττ ἔροτ τε  
Πετροс нευ Ανδρεас περσον:  
Ιακωβοс нευ Ιωαννης: Φιλιπποс нευ  
Βαρθολομεοс.

Нευ Ματθεοс нευ Θωмас нευ  
Ιακωβοс ἵτε Δλφεοс нευ Симων  
φηέτομοττ ἔροτ τε πιρερχοс.

Нευ Ιουδαс ἵτε Ιακωβοс нευ  
Ιουδαс πιсκαριωтнс φηέτατρωπι  
ἡπροδοтнс.

Οτοз ἑτατῆ ἑδρηι νεμωοτ ατῶε  
ἑρατῆ δεη οτμα ἵκοι нευ οτμηῶ ἵτε  
νεμααθηтнс нευ кеμηῶ ερῶῶ ἵτε  
πιλαοс ἑβολ δεη τῆουδεα тнс нευ  
Ιεροτσαλημ нευ ἑβολ δεη τῆαραλια  
ἵτε τῆροс нευ τῆιδων νῆτατῆ  
ἑσωтеμ ἑροτ οτοз ἵτετταλῶωοτ  
ἑβολ δεη νοτῶωοι.

Οτοз νῆενατῆεμκο ἡμωοτ ἵτε  
νιπνετμα ἵακαθαртоη ηατφραδρι  
ἑρωοτ.

Οτοз ηαρε πιμηῶ тнρῆ κωτ ἵσα  
βι нευατ: τε οтнι ηαсннοτ ἑβολ ἡμοτ  
ἵτε οтχομ οтоз ηαсταλῶо ἡμωοτ  
тнροτ пе.

Simon, whom He also  
named Peter, and Andrew  
his brother; James and John;  
Philip and Bartholomew;

Matthew and Thomas;  
James, the son of Alphaeus,  
and Simon called the  
Zealot;

Judas, the son of James,  
and Judas Iscariot who also  
became a traitor.

And He came down  
with them and stood on a  
level place with a crowd of  
His disciples and a great  
multitude of people from all  
Judea and Jerusalem, and  
from the seacoast of Tyre  
and Sidon, who came to  
hear Him and be healed of  
their diseases,

as well as those who  
were tormented with  
unclean spirits. And they  
were healed.

And the whole  
multitude sought to touch  
Him, for power went out  
from Him and healed them  
all.

سمعانَ الَّذِي سَمَّاهُ أَيضاً بطرسَ  
وَأَنْدَرَاوَسَ أَخَاهُ. يَعْقُوبَ وَيُوحَنَّا.  
فِيْلِبُّسَ وَبَرْثُولَمَاوُسَ.

مَتَّى وَثُومَا. يَعْقُوبَ بَنَ حَلْفَى  
وَسِمْعَانَ الَّذِي يُدْعَى الْعَيُورَ.

يَهُودًا بَنَ يَعْقُوبَ وَيَهُودًا  
الْإِسْخَرْيُوطِيَّ الَّذِي صَارَ مُسَلِّمًا  
أَيْضاً.

وَنَزَلَ مَعَهُمْ وَوَقَّفَ فِي مَوْضِعٍ  
سَهْلٍ هُوَ وَجَمَعَ مِنْ تَلَامِيذِهِ  
وَجَمْعٍ هَوْرٍ كَثِيرٍ مِنَ الشَّعْبِ مِنْ  
جَمِيعِ الْيَهُودِيَّةِ وَأُورُشَلِيمَ وَسَاحِلِ  
صُورَ وَصَيْدَاءَ الَّذِينَ جَاءُوا  
لِيَسْمَعُوهُ وَيُشْفَوْا مِنْ أَمْرَاضِهِمْ.

وَالْمُعَذِّبُونَ مِنْ أَرْوَاحِ نَجِسَةٍ.  
وَكَانُوا يَبْرَأُونَ.

وَكَلُّ الْجَمْعِ طَلَبُوا أَنْ يَلْمَسُوهُ لِأَنَّ  
قُوَّةً كَانَتْ تَخْرُجُ مِنْهُ وَتَشْفِي  
الْجَمِيعَ.



Οὗτος ἠθοῦ ἐταραταὶ ἠνεραβαλ  
ἐπῶωι οὔβε νεραμαθητης περαα νωοῦ  
ζε ὠοῦνιὰτεν ἠηνοῦ νιζηκι ζε ἠωτεν  
τε ἴμετοῦρο ἠτε Φνοῦἴ.

Ἐοῦνιὰτεν ἠηνοῦ νηεζοκερ ζε  
ἴηνοῦ τετενηασι: ὠοῦνιὰτεν ἠηνοῦ  
νηετριμι ἴηνοῦ ζε τετενηασιβι.

Ἐοῦνιὰτεν ἠηνοῦ ἐωωπ  
ἠτοῦμεστε ἠηνοῦ ἠζε νιρωμι οῦοζ  
ἠτοῦοῦετ ἠηνοῦ ἐβωλ οῦοζ ἠτοῦωεω  
ἠηνοῦ οῦοζ ἠτοῦζι πετενηαν ἐβωλ  
ἠφῆρηἴ ἠοῦπετρωοῦ εἠβε Πωηρι  
ἠΦρωμι.

Ραωι ζεν πιεζοοῦ ἐτε ἠμαῦ οῦοζ  
ἠεληλ: ζηππε ζαρ πετενηεζε οῦνιωἴἴ  
πε ἠεῦρη ζεν ἴφε: ναι ζαρ οη ἠναῦῖρι  
ἠμωοῦ ἠνιῖπροφητης ἠζε νοῦοἴἴ.

*Πῶοῦ φα Πεννοῦἴ πε: ωα ἐνεε  
ἠτε νι ἐνεε: ἠμην.*

Then He lifted up His eyes toward His disciples, and said: “Blessed are you poor, For yours is the kingdom of God.

Blessed are you who hunger now, For you shall be filled. Blessed are you who weep now, For you shall laugh.

Blessed are you when men hate you, And when they exclude you, And revile you, and cast out your name as evil, For the Son of Man’s sake.

Rejoice in that day and leap for joy! For indeed your reward is great in heaven, For in like manner their fathers did to the prophets.

*Glory be to God forever.*

وَرَفَعَ عَيْنَيْهِ إِلَى تَلَامِيذِهِ وَقَالَ:  
طُوبَاكُمْ أَيُّهَا الْمَسَاكِينُ لِأَنَّ لَكُمْ  
مَلَكُوتَ اللَّهِ.

طُوبَاكُمْ أَيُّهَا الْجَائِعُ الْآنَ لِأَنَّكُمْ  
تُشْبِعُونَ. طُوبَاكُمْ أَيُّهَا الْبَاكُونَ  
الْآنَ لِأَنَّكُمْ سَتَضْحَكُونَ.

طُوبَاكُمْ إِذَا أَبْغَضَكُمُ النَّاسُ وَإِذَا  
أَفْرَزُوكُمْ وَعَيَّرُوكُمْ وَأَخْرَجُوا  
اسْمَكُمْ كَشَيْرِيرٍ مِنْ أَجْلِ ابْنِ  
الْإِنْسَانِ.

افرحوا في ذلك اليوم وتهللوا  
فهوذا أجركم عظيم في السماء.  
لأن آباءهم هكذا كانوا يفعلون  
بالأنبياء.

*والمجد لله دائماً.*

## Liturgy Readings

قراءات القديس

## The Pauline Epistle

رسالة بولس الرسول

Ἰῆπιστολη ἠτε πενσαδ Παῦλος Πιἠποστολος

Παῦλος φῆβοκ ἠπενδοις Ἰησοῦς  
Πιχριστος: πιἠποστολος εἶθαζεμ:  
φῆεταῦθαωυἴ ἐπιζωεννοῦϋ ἠτε

Paul, the servant of our Lord Jesus Christ, called to be an apostle, appointed to the Gospel of God. A chapter from the Epistle of

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

<p>Φνοϋ†.</p>	<p>our teacher St. Paul to the Romans. May his blessing be upon us. Amen.</p>	
<p><b>Πρωμοος ι: Δ - ιη</b></p>	<p><b>Romans 10: 4 - 18</b></p>	<p><b>رومية 10 : 4 - 18</b></p>
<p>Πρωκ ταρ ὑπινομοσ Πιχριστοσ πε ευμεθυμι ἵνοτον νιβεν εθναδ† εροϋ.</p>	<p>For Christ is the end of the law for righteousness to everyone who believes.</p>	<p>لَأَنَّ غَايَةَ النَّامُوسِ هِيَ الْمَسِيحُ لِلْبَرِّ لِكُلِّ مَنْ يُؤْمِنُ بِهِ.</p>
<p>Υωϋσχοσ ταρ αϋδῶσαι γε †μεθυμι εβολ δεν πινομοσ: φρωμι εθναδισ εϋεωνδ ἵδητс.</p>	<p>For Moses writes about the righteousness which is of the law, “The man who does those things shall live by them.”</p>	<p>لَأَنَّ مُوسَى يَكْتُبُ فِي الْبَرِّ الَّذِي بِالنَّامُوسِ: إِنَّ الْإِنْسَانَ الَّذِي يَفْعَلُهَا سَيَحْيَا بِهَا.</p>
<p>†μεθυμι δε εβολ δεν φναδ† ἔϋω ὑμοσ ὑπαρη†: ὑπερχοσ δεν πεκρητ γε νιμ εθναδϋϋε εϋϋωι ετφε: ετε φαι πε γε ἵτεϋιμι ὑπιχριστοσ επεст.</p>	<p>But the righteousness of faith speaks in this way, “Do not say in your heart, ‘Who will ascend into heaven?’” that is, to bring Christ down from above.</p>	<p>وَأَمَّا الْبَرُّ الَّذِي بِالْإِيمَانِ فَيَقُولُ هَكَذَا: لَا تَقُلْ فِي قَلْبِكَ مَنْ يَصْعَدُ إِلَى السَّمَاءِ، أَيْ لِيَحْدِرَ الْمَسِيحُ.</p>
<p>Ιε νιμ εθναδϋϋε επεст εφноϋ†: ετε φαι πε γε ἵτεϋιμι ὑπιχριστοσ εϋϋωι εβολ δεν нηεθυωϋτ.</p>	<p>Or, ‘Who will descend into the abyss?’ that is, to bring Christ up from the dead.</p>	<p>أَوْ مَنْ يَهْبِطُ إِلَى الْهَابِثَةِ؟ أَيْ لِيَصْعَدَ الْمَسِيحُ مِنَ الْأَمْوَاتِ.</p>
<p>Αλλα οϋ πε ετε †τραφη ϋω ὑμοϋ ἔδεν† εροκ ἵχε πιϋαϋι ἔϋη δεν ϋρωκ οϋοϋ ἔϋη δεν πεкρηт: ετε φαι πε πιϋαϋι ἵτε φναδ† ετενϋιωϋ ὑμοϋ.</p>	<p>But what does it say? The word is near you, in your mouth and in your heart”, that is, the word of faith which we preach:</p>	<p>لَكِنْ مَاذَا يَقُولُ؟ الْكَلِمَةُ قَرِيبَةٌ مِنْكَ فِي فَمِكَ وَفِي قَلْبِكَ، أَيْ كَلِمَةُ الْإِيمَانِ الَّتِي تُخَرِّزُ بِهَا.</p>
<p>Χε εϋωπ ακϋαλνοϋωνϋ εβολ δεν ϋρωκ γε Πβοιс πε Ιηсοϋс οϋοϋ ἵτεκναδ† δεν πεкρηт γε λφноϋ† τοϋноϋϋ εβολ δεν нηεθυωϋτ εκεноϋεμ.</p>	<p>that if you confess with your mouth The Lord Jesus and believe in your heart that God has raised Him from the dead, you will be saved.</p>	<p>لَأَنَّكَ إِنْ اعْتَرَفْتَ بِفَمِكَ بِالرَّبِّ يَسُوعَ وَأَمَنْتَ بِقَلْبِكَ أَنَّ اللَّهَ أَقَامَهُ مِنَ الْأَمْوَاتِ خَلِّصَتْ.</p>
<p>δεν πιθητ ταρ сенад† εροϋ ευμεθυμι: δεν ϋωϋ δε сεϋωνϋ</p>	<p>For with the heart one believes unto righteousness, and with the mouth confession is made unto</p>	<p>لَأَنَّ الْقَلْبَ يُؤْمِنُ بِهِ لِلْبَرِّ وَالْفَمَ يُعْتَرِفُ بِهِ لِلْخَلَّاصِ.</p>

ἄμοσ ἐβολ ἐνοθευ.

Οζω ταρ ἄμοσ ἵχε τῖραφῆ χε  
ογον νιβεν εθναετ ἔροφ ἵνεφδιδυπι.

Μοον φωρχ ταρ ωοπ ἄπιουδα  
νευ πιΟρεινιν: Πβοικ ταρ ἵνοτωτ πε  
ἵτε ογον νιβεν: εφοι ἵραμαδ ἵνογον  
νιβεν ετωω ἔερῆι οτβηϋ.

Ογον ταρ νιβεν εθνατωε ἄφραν  
ἄΠβοικ εφἔνοθευ.

Πωσ οτην σενατωε ἄφῆτε  
ἄποτναετ ἔροφ: πως δε σεναετ  
ἄφῆτε ἄποτσομεϋ: πως δε  
σεναετωε ατῶνε φῆετρωιωϋ.

Πωσ δε σεναετωε  
ατῶτεμοτοροπυ κατὰ φῆρητ ετσεδνοτ  
χε εωσ ἐνεσε νενδλαετ  
ἵνηετρωενοτοϋ ἵνιπεθνανετ.

Αλλα ἄποτσωτεμ τηροτ ἵσα  
πιεαεττελιον: Ησαῆαε ταρ ἔχω ἄμοσ  
χε Πβοικ νιυ πε ἔταετναετ ἔτενεμῆ:  
οτοε πῶωβω ἄΠβοικ ἔταετρωπ ἐνιυ.

Θαρα φῆετ ἔβολ εθεν ἄωτεμ:  
πε: ἄωτεμ δε ἔβολ ειτεν ἄεαε  
ἄΦνοττ πε.

Αλλα τχω ἄμοσ χε μη  
ἄποτσωτεμ μενοτνεε ἄποτῶρωοτ

salvation.

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

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

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

How then shall they call  
on Him in whom they have  
not believed? And how shall  
they believe in Him of  
whom they have not heard?  
And how shall they hear  
without a preacher?

And how shall they  
preach unless they are sent?  
As it is written: 'How  
beautiful are the feet of  
those who preach the gospel  
of peace, who bring glad  
tidings of good things!'

But they have not all  
obeyed the gospel. For  
Isaiah says, 'Lord, who has  
believed our report? And to  
whom has the arm of The  
Lord been revealed?'

So then faith comes by  
hearing, and hearing by the  
word of God.

But I say, 'have they not  
heard?' Yes indeed: 'Their  
sound has gone out to all the  
earth, And their words to

لَأَنَّ الْكِتَابَ يَقُولُ: كُلُّ مَنْ يُؤْمِنُ بِهِ  
لَا يُخْزَى.

لَأَنَّهُ لَا فَرْقَ بَيْنَ الْيَهُودِيِّ  
وَالْيُونَانِيِّ لِأَنَّ رَبًّا وَاحِدًا لِلْجَمِيعِ  
عَنِيًّا لَجَمِيعِ الَّذِينَ يَدْعُونَ بِهِ.

لَأَنَّ كُلَّ مَنْ يَدْعُو بِاسْمِ الرَّبِّ  
يَخْلُصُ.

فَكَيْفَ يَدْعُونَ بِمَنْ لَمْ يُؤْمِنُوا بِهِ.  
وَكَيْفَ يُؤْمِنُونَ بِمَنْ لَمْ يَسْمَعُوا بِهِ  
وَكَيْفَ يَسْمَعُونَ بِلَا كَارِرٍ؟

وَكَيفَ يَكْرِزُونَ إِنْ لَمْ يُرْسَلُوا؟ كَمَا  
هُوَ مَكْتُوبٌ: "مَا أَجْمَلُ أَقْدَامُ  
الْمُبَشِّرِينَ بِالسَّلَامِ، الْمُبَشِّرِينَ  
بِالْخَيْرَاتِ!"

لَكِنْ لَيْسَ الْجَمِيعُ قَدْ أَطَاعُوا  
الْإِنْجِيلَ، لِأَنَّ إِسْعْيَاءَ يَقُولُ: "يَا  
رَبِّ مَنْ صَدَّقَ خَبْرَنَا. وَلِمَنْ  
اسْتَعْلَنَتْ ذِرَاعُ الرَّبِّ؟"

إِذَا الْإِيمَانُ بِالْخَبَرِ وَالْخَبَرُ بِكَلِمَةِ  
اللَّهِ.

لَكِنِّي أَقُولُ: أَلَعَلَّهُمْ لَمْ يَسْمَعُوا؟  
بَلَى! "إِلَى جَمِيعِ الْأَرْضِ خَرَجَ  
صَوْتُهُمْ، وَإِلَى أَقْصَى الْمَسْكُونَةِ  
أَقْوَالُهُمْ!"

ὡς ἐὰν ἐβόλῃ εἰς τὰς ἑσπερας τῆς γῆς· οὐρανὸς  
καὶ ἀνατολῆς καὶ δύσεως  
καὶ ἀνατολῆς.

*Πρῶτος τὰρ νεμῶτες νεμ  
τῆς ῥῆνης ἐν σοφίᾳ· καὶ ἀμην ἐσέσωπι.*

the ends of the world.”

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

*نعمة الله الأب تكون مع جميعكم.  
أمين.*

### The Catholic Epistle الكاثوليكون

Καθολικὸν ἐβόλῃ δὲν τῆς ἀποστολῆς  
ἐπιτολῆς τῆς πεντηκονταετηρίδος Πέτρος. Ἀμην.  
Παμμεγαλῆ.

**Ἔπιτολὴ Πέτρος ἀ: ιβ - κα**

The Catholic epistle of  
the Second epistle our  
teacher St. Peter. May his  
blessings be with us all.  
Amen. My beloved.

الكاثوليكون من رسالة معلمنا  
بطرس الثانية بركته علينا.  
أمين. يا احبائي.

**2 Peter 1: 12 - 21**

**2 بطرس 1: 12 - 21**

Ὅτι οὕτως ἔστιν ἡ ἀποστολὴ τῆς ἀποστολῆς  
ἐπιτολῆς τῆς πεντηκονταετηρίδος οὐρανὸς  
καὶ ἀνατολῆς καὶ δύσεως τῆς γῆς.

Ὅτι οὕτως ἔστιν ἡ ἀποστολὴ τῆς ἀποστολῆς  
ἐπιτολῆς τῆς πεντηκονταετηρίδος οὐρανὸς  
καὶ ἀνατολῆς καὶ δύσεως τῆς γῆς.

Ὅτι οὕτως ἔστιν ἡ ἀποστολὴ τῆς ἀποστολῆς  
ἐπιτολῆς τῆς πεντηκονταετηρίδος οὐρανὸς  
καὶ ἀνατολῆς καὶ δύσεως τῆς γῆς.

Ὅτι οὕτως ἔστιν ἡ ἀποστολὴ τῆς ἀποστολῆς  
ἐπιτολῆς τῆς πεντηκονταετηρίδος οὐρανὸς  
καὶ ἀνατολῆς καὶ δύσεως τῆς γῆς.

For this reason I will  
not be negligent to remind  
you always of these things,  
though you know and are  
established in the present  
truth.

Yes, I think it is right,  
as long as I am in this tent,  
to stir you up by reminding  
you,

knowing that shortly I  
must put off my tent, just  
as our Lord Jesus Christ  
showed me.

Moreover, I will be  
careful to ensure that you  
always have a reminder of  
these things after my  
decease.

لِذَلِكَ لَا أَهْمَلُ أَنْ أذَكِّرْكُمْ دَائِمًا  
بِهَذِهِ الْأُمُورِ، وَإِنْ كُنْتُمْ عَالِمِينَ  
وَمُتَّبِعِينَ فِي الْحَقِّ الْحَاضِرِ.

وَلَكِنِّي أَحْسِبُهُ حَقًّا مَا دُمْتُ فِي  
هَذَا الْمَسْكَنِ أَنْ أُنْهَضَكُمْ  
بِالذِّكْرِ.

عَالِمًا أَنَّ خَلْعَ مَسْكَنِي قَرِيبٌ كَمَا  
أَعْلَنَ لِي رَبِّنَا يَسُوعُ الْمَسِيحُ  
أَيْضًا.

فَأَجْتَهِدُ أَيْضًا أَنْ تَكُونُوا بَعْدَ  
خُرُوجِي تَذَكَّرُونَ كُلَّ حِينٍ بِهَذِهِ  
الْأُمُورِ.

Ζανῶψω γαρ αν ἕμετσαβε πε  
 ἔτανμωψι ἵνωσῶ: ἔανταμωτεν ἔτχομ  
 οσοῦ ἵπαροτσία ἕΠενβοις Ἰησοῦς  
 Πιχριστος ἀλλὰ ἀνερρεφνατ  
 ἐτμεθνωψτ ἵτε φηῆτεῦματ.

Δαφβι γαρ ἵνοτταῖο νεμ οῦωσῶ ἔβολ  
 ζιτεν Φνωστ Φιωτ οσοῦ ἅ οῦσμη ἵναφ  
 ἕπαρητ ἔβολ ζιτεν πινωψτ ἵνωσῶ  
 εθνααφ: χε φαι πε Παωρηι Παμερηιτ φαι  
 Δνοκ ἔταιτματ ἔερηι ἔχωφ.

Οσοῦ ταῖσμη ἄνον ἀνσοθμεσ εσνησῶ  
 ἔβολ ζεν τφε ενχη νεμαφ ζιζεν πιτωσῶ  
 εσοταβ.

Οσοῦ ἔταχρησῶτ ἵτοτεν ἵχε πιασι  
 ἵτε ἵπροφητης φαι ἔτε καλωσ τετενρα  
 ἕμοσ ἔρετεντῆθητεν ναφ ἕφρητ  
 ἵνοτδηβς εφερωωινη ζεν οῦμα ἵχακι  
 ψατεφρωηζ ἔβολ ἵχε πιεζσοσῶ οσοῦ  
 πιωωινη ψαφψαι ἵτεφφρηι ζεν  
 νετενζητ.

Φαι Δε ἵψωρη ἀρετενεμι ἔροφ χε  
 ἵπροφητιὰ νιβεν ἵτε νῆραφη: ναρε  
 ποτβωλ ψοπ ἔβολ ἵδητοσῶ ἕματῶτοσῶ  
 ἀν.

Οσῶ γαρ ζεν φωτωψ ἵνοτρωμ ἀν ἀῖνι  
 ἵνοτἵπροφητιὰ ἵνοτχοσῶ: ἀλλὰ ἀτσαζι ἵχε  
 ζανρωμ ἔβολ ζεν φωτωψ ἕΦνωστ

For we did not follow cunningly devised fables when we made known to you the power and coming of our Lord Jesus Christ, but were eyewitnesses of His majesty.

For He received from God the Father honor and glory when such a voice came to Him from the Excellent Glory: "This is My beloved Son, in whom I am well pleased."

And we heard this voice which came from heaven when we were with Him on the holy mountain.

And so we have the prophetic word confirmed, which you do well to heed as a light that shines in a dark place, until the day dawns and the morning star rises in your hearts.

Knowing this first, that no prophecy of Scripture is of any private interpretation,

for prophecy never came by the will of man, but holy men of God spoke as they were moved by the Holy Spirit.

لَا تَنَا لَمْ نَتَّبِعْ خُرَافَاتٍ مُصَنَّعَةٍ إِذْ عَرَّفْنَاكُمْ بِقُوَّةِ رَبِّنَا يَسُوعَ الْمَسِيحِ وَمَجِيئِهِ، بَلْ قَدْ كُنَّا مُعَايِنِينَ عَظَمَتَهُ.

لَآئِهٖ أَخَذَ مِنَ اللَّهِ الْآبِ كَرَامَةً وَمَجْدًا، إِذْ أُقْبِلَ عَلَيْهِ صَوْتٌ كَهَذَا مِنَ الْمَجْدِ الْأَسْنَى: «هَذَا هُوَ ابْنِي الْحَبِيبِ الَّذِي أَنَا سُرِرْتُ بِهِ».

وَنَحْنُ سَمِعْنَا هَذَا الصَّوْتِ مُقْبِلًا مِنَ السَّمَاءِ إِذْ كُنَّا مَعَهُ فِي الْجَبَلِ الْمُقَدَّسِ.

وَعِنْدَنَا الْكَلِمَةُ النَّبَوِيَّةُ، وَهِيَ أَثْبَتُ، الَّتِي تَفْعَلُونَ حَسَنًا إِنْ انْتَبَهْتُمْ إِلَيْهَا كَمَا إِلَى سِرَاجٍ مُنِيرٍ فِي مَوْضِعٍ مُظْلِمٍ، إِلَى أَنْ يَنْفَجِرَ النَّهَارُ وَيَطْلُعَ كَوْكَبُ الصُّبْحِ فِي قُلُوبِكُمْ.

عَالِمِينَ هَذَا أَوْلَى: أَنَّ كُلَّ نُبُوءَةِ الْكِتَابِ لَيْسَتْ مِنْ تَفْسِيرٍ خَاصٍّ،

لَآئِهٖ لَمْ تَأْتِ نُبُوءَةٌ قَطُّ بِمَشِيئَةِ إِنْسَانٍ، بَلْ تَكَلَّمَ أَنَاثُ اللَّهِ الْقُدِّيسُونَ مَسُوقِينَ مِنَ الرُّوحِ الْقُدَّسِ.

ἡ ἐρημία Πνεύματος εὐοχαίρει.

*Πασινηοῦ ὑπερμενρε πικοςμος οὐδε  
νηετωοπ δεη πικοςμος: πικοςμος νασινι  
νευ τερεπιθωμια: φη δε ετιρι ὑφοτωω  
ὑφνοντ εἰναωωπι ωα εινεε: ἀμην.*

*Do not love the world  
nor the things, which are  
in the world. The world  
passes away, and its  
desires; but he who does  
the will of God abides  
forever. Amen.*

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

**The Acts**  
**الإبركسيس**

Πραξις ἡ τε νενηιοτ ἡ ἀποστολος:  
ερε πονςμον εὐοχαίρει ωωπι νεμαν.  
ἀμην.

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

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

**Πραξις τ: α - ιθ**

**Acts 3: 1 - 16**

**أعمال 3: 1 - 16**

Πετρος δε νευ Ιωαννης νασνα  
εἰρηι επερφει ὑφνατ ἡτπροσετχη  
ἡτε αχπ ψιτ.

Now, Peter and John  
went up together to the  
temple at the hour of prayer,  
the ninth hour.

وَصَعِدَ بُطْرُسُ وَيُوحَنَّا مَعًا إِلَى  
الْهَيْكَلِ فِي سَاعَةِ الصَّلَاةِ التَّاسِعَةِ.

He οτον οτρωμι δε εφοι ἡβαλε  
ισχεν εφθεν ἡνεχι ἡτε τερωματ: φαι νε  
ωαττωοτη ὑμοσ ὑμηνι ἡσεχαφ  
δατεν φρο ἡτπυλη ἡτε περφει ἡνετε  
ωατμοττ ερος χε τσαιη εθρεφδι  
ἡνοτμεθναητ ἡτε νηεθνα εδοτη  
επερφει.

And a certain man lame  
from his mother's womb  
was carried, whom they laid  
daily at the gate of the  
temple, which is called  
Beautiful, to ask alms from  
those who entered the  
temple;

وَكَانَ رَجُلٌ أَعْرَجٌ مِنْ بَطْنِ أُمِّهِ  
يُحْمَلُ كَانُوا يَضَعُونَهُ كُلَّ يَوْمٍ عِنْدَ  
بَابِ الْهَيْكَلِ الَّذِي يُقَالُ لَهُ  
«الْجَمِيلُ» لِيَسْأَلَ صَدَقَةً مِنَ الَّذِينَ  
يَدْخُلُونَ الْهَيْكَلَ.

Φαι εταφνατ εΠετρος νευ  
Ιωαννης εἰνα εδοτη επερφει  
ναφτωβε ὑμωοτ εφοτωω εβι  
ἡνοτμεθναητ ἡτοτοτ.

who, seeing Peter and  
John about to go into the  
temple, asked for alms,

فَهَذَا لَمَّا رَأَى بُطْرُسَ وَيُوحَنَّا  
مُزْمَعِينَ أَنْ يَدْخُلَا الْهَيْكَلَ سَأَلَ  
لِيَأْخُذَ صَدَقَةً.

Πετρος δε αραουμ ερωμ νεμ  
ιωαννης περαμ γε ουμ ερον.

Πθομ δε αραουμ ερωμ ναμμενι  
γε εναδι νοτενχαι ητοτομ.

Πετρος δε περαμ ναμ: γε ορθατ  
νεμ οτνοτβ ηεωπ νηι αν πετεντη  
δε ττ μμομ νακ θεν φραν ηησουκ  
Πιχριστος Πιναζωρεος τωνκ ορομ  
μομ.

Ορομ αραμαρι δε ητεμχιμ  
ηοτιναμ αραουμ: θεν τοτνομ δε  
ανταχρο ηγε νεμβασικ νεμ ηιδομ ητε  
ρατμ.

Ορομ ερβιφει αραμ ερατμ ορομ  
ναμμομ ορομ αραμ εδοτη επερφει  
νεμωμ εμμομ ερβιφει ερεμωμ  
εφνοτμ.

Ορομ αραμ ερωμ ηγε πιλαοκ  
τηρμ εμμομ ορομ ερεμωμ εφνοτμ.

Πατωοτην δε μμομ πε γε φαι πε  
φηεναραεμσι εραμμεθαι θατεν  
τκαη μπρη ητε περφει ορομ αμμομ  
εβολ θεν οροτμ νεμ ομμετεβη ερηι  
ερεν φηεταμμομ μμομ.

Εαραμαρι δε ηΠετρος νεμ  
ιωαννης αραμωτ θαρωμ ηγε πιλαοκ  
τηρμ θατεν τστοα θεμωμμοτμ ερωμ

And fixing his eyes on  
him, with John, Peter said,  
“Look at us.”

So he gave them his  
attention, expecting to  
receive something from  
them.

Then Peter said, “Silver  
and gold I do not have, but  
what I do have I give you:  
In the name of Jesus Christ  
of Nazareth, rise up and  
walk.”

And he took him by the  
right hand and lifted him up,  
and immediately his feet  
and ankle bones received  
strength.

So he, leaping up, stood  
and walked and entered the  
temple with them, walking,  
leaping, and praising God.

And all the people saw  
him walking and praising  
God.

Then they knew that it  
was he who sat begging  
alms at the Beautiful Gate  
of the temple; and they were  
filled with wonder and  
amazement at what had  
happened to him,

Now, as the lame man  
who was healed held on to  
Peter and John, all the  
people ran together to them  
in the porch, which is called

فَتَقَرَّسَ فِيهِ بَطْرُسُ مَعَ يُوْحَنَّا  
وَقَالَ: «انظُرْ إِلَيْنَا».

فَلَا حَظَّهُمَا مُنْتَظِرًا أَنْ يَأْخُذَ مِنْهُمَا  
شَيْئًا.

فَقَالَ بَطْرُسُ: «لَيْسَ لِي فِضَّةٌ وَلَا  
ذَهَبٌ وَلَكِن الَّذِي لِي فَأَيَّاهُ أُعْطِيكَ:  
بِاسْمِ يَسُوعَ الْمَسِيحِ النَّاصِرِيِّ فُمْ  
وَأْمَسِ.

وَأَمْسَكَهُ بِيَدِهِ الْيُمْنَى وَأَقَامَهُ فِيهِ  
الْحَالِ تَشَدَّدَتْ رِجْلَاهُ وَكَعْبَاهُ.

فَوَثَبَ وَوَقَفَ وَصَارَ يَمْشِي وَدَخَلَ  
مَعَهُمَا إِلَى الْهَيْكَلِ وَهُوَ يَمْشِي  
وَيُطْفِرُ وَيُسَبِّحُ اللَّهَ.

وَأَبْصَرَهُ جَمِيعُ الشَّعْبِ وَهُوَ يَمْشِي  
وَيُسَبِّحُ اللَّهَ.

وَعَرَفُوهُ أَنَّهُ هُوَ الَّذِي كَانَ يَجْلِسُ  
لِأَجْلِ الصَّدَقَةِ عَلَى بَابِ الْهَيْكَلِ  
الْجَمِيلِ فَامْتَلَأُوا دَهْشَةً وَحَيْرَةً مِمَّا  
حَدَّثَ لَهُ.

وَبَيْنَمَا كَانَ الرَّجُلُ الْأَعْرَجُ الَّذِي  
شَفِيَ مُمْسِكًا بِبَطْرُسَ وَيُوْحَنَّا،  
تَرَكَضَ إِلَيْهِمْ جَمِيعُ الشَّعْبِ إِلَى  
الرَّوَاقِ الَّذِي يُقَالُ لَهُ «رَوَاقُ

ζε θα Colouwon εν νῆρῃ δὲν οὐροϋ.

Εταϋναϋ δε ἵξε Πετροϋ αϋεροϋὼ  
ἠπιλαοϋ νιρωμι νικραῆλιτιϋ εϋβε οϋ  
τετενερωϋφῃρι ἔξεν φαι: ιε ἄδωτεν  
ἐτετενκομϋ ἐρον ζωϋ ζε ἵδῃρι δὲν  
τενχομ ιε τενημετεϋσεβῃϋ ἀνιρι ἠφαι  
εϋρε παι μοϋι.

Φνοϋϋ ἵδβρααμ νεμ Φνοϋϋ  
ἵλσαακ νεμ Φνοϋϋ ἵλακωβ: Φνοϋϋ  
ἵτε νενιοϋ αϋϋῶοϋ ἠπεϋἄλοϋ  
ἵκοϋϋ: φαι ἵθωτεν ἔταρετεντιϋ  
ἔἄρετενχολϋ ἔβολ ἠπεῦθο  
ἠΠιλατοϋ: ἔἄ φῃ μεν ϋβαπ ἔχαϋ  
ἔβολ.

ἵθωτεν δε πεθοϋαβ οϋοϋ πιῶμῃ  
ἄρετετενχολϋ ἔβολ ἔἄρετενεῤετιν  
εϋροϋχα οϋρωμι νωτεν ἔβολ  
ἵρεϋδωτεβ.

Παρχῃϋοϋ δε ἵτε ἵωνῃ  
ἄρετενδωβεϋ: φαι ἔτα Φνοϋϋ  
τοϋνοϋ ἔβολ δὲν νῃεθωοϋϋ: φαι  
ἄνον तेνοι ἠμεϋρε ναϋ.

Οϋοϋ ἵδῃρι δὲν φῃναϋϋ ἵτε  
πεϋραν φαι ἔτετενναϋ ἔροϋ οϋοϋ  
τετενκωοῃ ἠμοϋ Πεϋραν πε  
ἔταϋταϋροϋ οϋοϋ πιναϋϋ ἔτε οϋ ἔβολ  
ζιτοϋ πε αϋϋ ναϋ ἠπαιοϋχαῖ

Solomon's, greatly amazed.

So when Peter saw it, he responded to the people: "Men of Israel, why do you marvel at this? Or why look so intently at us, as though by our own power or godliness we had made this man walk?"

The God of Abraham, Isaac, and Jacob, the God of our fathers, glorified His Son Jesus, whom you delivered up and denied in the presence of Pilate, when he was determined to let Him go.

But you denied the Holy One and the Just, and asked for a murderer to be granted to you,

and killed the Prince of life, whom God raised from the dead, of which we are witnesses.

And His name, through faith in His name, has made this man strong, whom you see and know. Yes, the faith, which comes through Him has given him this perfect soundness in the presence of you all.

سَلِيمَانَ» وَهُمْ مُنْذَهَشُونَ.

فَلَمَّا رَأَى بُطْرُسُ ذَلِكَ، قَالَ  
لِلشَّعْبِ: «أَيُّهَا الرِّجَالُ  
الْإِسْرَائِيلِيُّونَ مَا بَالَكُمْ تَتَعَجَّبُونَ  
مِنْ هَذَا وَلِمَاذَا تَشْخَصُونَ إِلَيْنَا  
كَأَنَّنا بِقُوَّتِنَا أَوْ تَقْوَانَا قَدْ جَعَلْنَا هَذَا  
يَمْشِي.

إِنَّ إِلَهَ إِبْرَاهِيمَ وَإِسْحَاقَ وَيَعْقُوبَ،  
إِلَهَ آبَائِنَا، مَجَّدَ فَتَاهُ يَسُوعَ الَّذِي  
أَسْلَمْتُمُوهُ أَنْتُمْ وَأَنْكَرْتُمُوهُ أَمَامَ  
وَجْهِ بِيلاطُسَ وَهُوَ حَاكِمٌ بِإِطْلَاقِهِ.

وَلَكِنْ أَنْتُمْ أَنْكَرْتُمْ الْقُدُّوسَ الْبَارَّ  
وَطَلَبْتُمْ أَنْ يُوهَبَ لَكُمْ رَجُلٌ قَاتِلٌ.

وَرَبِّيسُ الْحَيَاةِ قَتَلْتُمُوهُ الَّذِي أَقَامَهُ  
اللَّهُ مِنَ الْأَمْوَاتِ وَنَحْنُ شُهَدَاءُ  
لِذَلِكَ.

وَبِالْإِيمَانِ بِاسْمِهِ شَدَّدَ اسْمُهُ هَذَا  
الَّذِي تَنْظُرُونَهُ وَتَعْرِفُونَهُ وَالْإِيمَانُ  
الَّذِي بِوِاسِطَتِهِ أَعْطَاهُ هَذِهِ الصِّحَّةَ  
أَمَامَ جَمِيعِكُمْ.



ἡπετενῦθο ἐβολ τηροῦ.

*Πισαχι δε ἵτε Πβοις ἐρεῖλαι οροῶ  
ἐρεῖλασι: ἐρεῖλασι οροῶ ἐρεῖταχρο:  
βεν ἴαγια ἡεκκλῆσια ἵτε Φνοῦτ:  
ἀμην.*

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

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

## Synaxarium of Abib 29

### سنكسار اليوم التاسع والعشرون من شهر أبيب

1. The Commemoration of the Three Major Feasts of The Lord
2. The Commemoration of the Relocation of the Relics of St. Andrew, the Apostle
3. The Martyrdom of St. Ouarshenoufa (Warshenofius)

1. تذكّار الأعياد الثلاثة السيديّة الكبرى (البشارة والميلاد والقيامة)
2. تذكّار نقل أعضاء القديس أندراوس الرسول
3. استشهاد القديس ورشونوفوس

#### 1. The Commemoration of the Three Major Feasts of The Lord

The Coptic Orthodox Church arranged to celebrate on this day the commemoration of the Three Major Feasts of The Lord: the Annunciation, the Nativity and the Resurrection. The rite of the Liturgy is prayed in the festive tune, with no strict abstinence or prostrations.

If the 29<sup>th</sup> of the Coptic month falls on a Sunday, the readings should be from the 29<sup>th</sup> of Baramhat, the commemoration of the Annunciation. The months of Tubah and Amshir are not celebrated because they fall outside of the period between the annunciation and the birth of The Lord Jesus Christ, i.e. outside the period of the Virgin's conception. Another view says that these two months represent the law and the Prophets of the Old Testament that prophesied about the incarnation.

May the blessing of our Good Savior be with us all.  
Amen.

1. تذكّار الأعياد الثلاثة السيديّة الكبرى (البشارة والميلاد والقيامة)  
رتبت الكنيسة القبطية الأرثوذكسية أن تحتفل اليوم بتذكّار الأعياد الثلاثة السيديّة الكبرى (البشارة والميلاد والقيامة) ويحتفل به بالطقس الفرائحي. ويمنع الصوم الانقطاعي والميطانيات.  
فإذا وقع التاسع والعشرون من الشهر القبطي يوم أحد، تقرأ فصول 29 من برمّهات تذكّار البشارة. أما في شهري طوبه وأمشير، فلا يعمل التذكّار لأنهما يقعان خارج فترة البشارة والحمل الإلهي الى الميلاد، كما أنهما يرمزان للناموس والانبياء بالتنبؤ عن التجسد.  
بركة مخلصنا الصالح فلتكن معنا. أمين.

#### 2. The Commemoration of the Relocation of the Relics of St. Andrew, the Apostle

On this day also, of the year 375 AD, was the relocation of the relics of St. Andrew the apostle to Constantinople, by the order of emperor Constantine. He built a beautiful church after his name, which was consecrated on this day and placed the pure body in it.

May the blessing of the prayers of St. Andrew be with us all. Amen.

2. تذكّار نقل أعضاء القديس أندراوس الرسول  
وفيه أيضاً من سنة 357 ميلادية، تم نقل جسد القديس أندراوس الرسول إلى القسطنطينية بأمر الملك قسطنطين، حيث بنى له كنيسة تم تكريسها في مثل هذا اليوم وتم وضع جسده فيها.  
بركة صلوات القديس أندراوس فلتكن معنا. أمين.

### 3. The Martyrdom of St. Ouarshenoufa (Warshenofius)

On this day also, St. Ouarshenoufa (Warshenofius) was martyred. He was a well learned, righteous, and pious man. When he was chosen to be a bishop, he fled away and it happened that he spent the night at the home of two sisters and their mother (St. Dabamon, her sister Epistemon and their mother Sophia. Their martyrdom is recorded under Baunah 10). The Angel of The Lord appeared to him during the night, and commanded him to go to the governor and confess The Lord Christ before him. The next morning, he told the two sisters and their mother about the vision. They all agreed to go together to the governor.

When the governor started to read to them the edict of the emperor, which dictated the worship of the idols, St. Ouarshenoufa jumped and took the emperor's edict and tore it into pieces. The governor was enraged and ordered to throw him in a fiery furnace. He delivered his pure soul and received the crown of martyrdom.

May the blessing of his prayers be with us all. Amen.  
And glory be to God, now and forever. Amen.

3. استشهاد القديس ورشونوفوس وفيه أيضاً استشهاد القديس ورشونوفوس (برصنوفوس). وكان رجلاً عالماً فاضلاً، وقع عليه الاختيار أن يكون أسقفاً فهرب. واتفق أن بات عند أختين وأمهما (هما دابامون وبصطامون وأمهما صوفية وتجد سيرتهما يوم 10 بؤونة). وفي الليل ظهر له ملاك الرب وأمره أن يمضي إلى الوالي ويعترف بالسيد المسيح. وفي الصباح أعلم الأختين وأمهما بالرويا، فذهبوا جميعاً إلى الوالي. ولما بدأ الوالي يقرأ عليهم أوامر الملك القاضية بعبادة الأوثان، وثب هذا القديس فخطف الورقة ومزقها. فغضب الوالي وأمر بطرحه في أتون النار ففاضت روحه ونال إكليل الشهادة. بركة صلواته فلتكن معنا. آمين. ولربنا المجد دائماً أبدياً. آمين.

### The Liturgy Psalm مزمور القداس

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

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

Ψαλμος τω Δαυιδ ιη: α, β

Psalm 19: 1, 4

المزمور 18: 1، 4

Ηιφνοῖ σεσαχι ὑπὸν ὑφνοῖ:  
πιθαμιὸ ἵτε νεφχιζ πιςτερῶμα ειωιυ  
ἕμοϋ: ἀποῖδρωον ὑεναϋ ἐβολ ειζεν  
ἵκαει τηρϋ: οτοε νοτσαχι ατφοε ὑα  
ατρηεε ἵτοικοῦεενη. Ἀλληλοια.

The heavens declare the glory of God; and the firmament proclaims the work of His hands. Their sound has gone out upon all the earth, and their words have reached to the ends of the world. Alleluia.

السموات تحدث بمجد الله، والفلك يخبر بعمل يديه. في كل الأرض خرج منطقتهم، وإلى أقصى المسكونة بلغت أقوالهم. هليلويا.

## The Liturgy Gospel إنجيل القديس

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

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

<p style="text-align: center;">ΟΥΔΑΝΑΣΤΗΝΩΣΙΣ ΕΒΟΛ ΘΕΝ ΠΕΥΑΣΤΕΛΙΟΝ ΕΘΟΥΑΒ ΚΑΤΑ ΥΑΤΘΕΟΝ ΑΣΙΟΥ.</p>	<p>A chapter according to Saint Matthew, may his blessings be with us. Amen.</p>	<p>فصل من إنجيل معلمنا متى البشير. بركاته علينا. أمين.</p>
<p style="color: red;">ΥΑΤΘΕΟΝ Γ: Α - ΙΕ</p>	<p style="color: red;">Matthew 10: 1 - 15</p>	<p style="color: red;">متى 10: 1 - 15</p>
<p>ΟΤΟΥ ΕΤΑΦΜΟΥΤ ΕΠΕΥ ΜΗΤ ΣΝΑΥ ΜΜΑΘΗΤΗΣ ΑΥΤ ΕΡΥΨΥ ΝΩΟΥ ΕΧΕΝ ΝΙΠΝΕΥΜΑ ΝΑΚΑΘΑΡΤΟΝ ΘΩΣΤΕ ΕΒΙΤΟΥ ΕΒΟΛ ΟΥΟΥ ΕΕΡΦΑΘΡΙ ΕΨΩΝΙ ΝΙΒΕΝ ΝΕΜ ΙΑΒΙ ΝΙΒΕΝ.</p>	<p>And when He had called His twelve disciples to Him, He gave them power over unclean spirits, to cast them out, and to heal all kinds of sickness and all kinds of disease.</p>	<p>ثُمَّ دَعَا تَلَامِيذَهُ الْإِثْنَيْ عَشَرَ وَأَعْطَاهُمْ سُلْطَانًا عَلَى أَرْوَاحِ نَجِسَةٍ حَتَّى يُخْرِجُوهَا وَيَشْفُوا كُلَّ مَرَضٍ وَكُلِّ ضَعْفٍ.</p>
<p>ΦΡΑΝ ΔΕ ΜΠΙΜΗΤ ΣΝΑΥ ΝΑΠΟΣΤΟΛΟΣ ΝΑΙ ΝΕ: ΠΙΘΟΥΤ ΠΕ ΣΙΩΩΝ ΦΗΕΤΟΥΜΟΥΤ ΕΡΟΥ ΖΕ ΠΕΤΡΟΣ ΝΕΜ ΑΝΔΡΕΑΣ ΠΕΥΣΟΝ: ΙΑΚΩΒΟΣ ΠΨΗΡΙ ΝΖΕΒΕΔΕΟΣ ΝΕΜ ΙΩΑΝΝΗΣ ΠΕΥΣΟΝ.</p>	<p>Now the names of the twelve apostles are these: first, Simon, who is called Peter, and Andrew his brother; James the son of Zebedee, and John his brother.</p>	<p>وَأَمَّا أَسْمَاءُ الْإِثْنَيْ عَشَرَ رَسُولًا فَهِيَ هَذِهِ: الْأَوَّلُ سِمْعَانَ الَّذِي يُقَالُ لَهُ بُطْرُسُ وَأَنْدْرَاوُسُ أَخُوهُ. يَعْقُوبُ بْنُ زَبْدِي وَيُوحَنَّا أَخُوهُ.</p>
<p>ΦΙΛΙΠΠΟΣ ΝΕΜ ΒΑΡΘΟΛΩΜΕΟΣ: ΘΩΜΑΣ ΝΕΜ ΥΑΤΘΕΟΣ ΠΙΤΕΛΩΝΗΣ: ΙΑΚΩΒΟΣ ΠΨΗΡΙ ΝΑΛΦΕΟΣ ΝΕΜ ΘΑΔΔΕΟΣ.</p>	<p>Philip and Bartholomew; Thomas and Matthew the tax collector; James the son of Alphaeus, and Lebbaeus, whose surname was Thaddaeus.</p>	<p>فِيْلَيْسُ وَيَزَثُولْمَاوُسُ. ثُومًا وَمَتَّى الْعَشَارُ. يَعْقُوبُ بْنُ حَلْفَى وَلَبَّأوُسُ الْمَلْقَبُ تَدَّأوُسُ.</p>
<p>ΣΙΩΩΝ ΠΙΚΑΝΑΝΕΟΣ ΝΕΜ ΙΟΥΔΑΣ ΠΙΚΚΑΡΙΩΤΗΣ ΦΗΕΘΝΑΤΗΥ.</p>	<p>Simon the Canaanite, and Judas Iscariot, who also betrayed Him.</p>	<p>سِمْعَانَ الْقَانَوِيِّ وَيَهُوذَا الْإِسْخَرْيُوطِيِّ الَّذِي أَسْلَمَهُ.</p>
<p>ΠΙΜΗΤ ΣΝΑΥ ΑΥΟΥΡΠΟΥ ΝΧΕ ΙΗΣΟΥΣ ΕΑΥΘΟΝΘΕΝ ΝΩΟΥ ΕΨΧΩ ΜΜΟΣ ΖΕ</p>	<p>These twelve Jesus sent out and commanded them, saying: Do not go into the way of the Gentiles, and do</p>	<p>هُؤْلَاءِ الْإِثْنَا عَشَرَ أَرْسَلَهُمْ يَسُوعُ وَأَوْصَاهُمْ قَائِلًا: إِلَى طَرِيقِ أُمَّمٍ لَا تَمْضُوا وَإِلَى مَدِينَةٍ لِلْسَّامِرِيِّينَ لَا</p>

ἄπερὺ εἰς μωὶτ ἵτε νιῆθνος οὐδε  
ἄπερὺ εἰς οὐν ἐβακι ἵτε νιCαμαριτης.

Ἰαγε νωτεν δε μαλλον θα  
νιῆσωτ ετσωρεμ ἵτε ἵπνι ἄπιCραηλ.

Ἐρετενωμι δε θιωμι ἐρετενω  
ἄμμος γε αCθωντ ἵτε ἵμετοτρο ἵτε  
νιφθονί.

Ἰηέτωωνι ἀριφαθρι ἐρωτ:  
νιρεμωοντ ματογνocoτ: νικακceτ  
ματογβοτ: νιδεμων θιτοτ ἐβολ:  
ἄρετενθι ἵCινCη μοι ἵCινCη.

Ἰπερχα νογβ νωτεν: οὐδε θατ  
οὐδε θομτ θεν νετενωμοCθ.

Οὐδε πηρα νωτεν θι φμωιτ: οὐδε  
ὑθην Cνογτ: οὐδε θωνί οὐδε ὑβωτ:  
πιερατης Cαρ ἕμεπῶα ἵτεγθρε.

Ἰβακι δε ἐτετενωγε νωτεν  
ἐδογν ἐροC ιε πιτμι ὑνι ἵθηC γε νιμ  
πετεμῶα ογοC ὑωπι ἄματ ῶα τετενί  
ἐβολ ἄματ.

Ἐρετενωγενωτεν δε ἐδογν ἐπνι  
ματαιε μογτ ηαγ.

ΟγοC ἐῶωπ μεν ἐπνι ἄπῶα  
ἵτετενηρηνη ecεί ἐχωγ: ἐῶωπ δε  
ἕμῶα αν ἵτε τενηρηνη ecέκοτC  
ἐρωτεν.

not enter a city of the  
Samaritans.

But go rather to the lost  
sheep of the house of Israel.

And as you go, preach,  
saying, 'The kingdom of  
heaven is at hand.'

Heal the sick, cleanse the  
lepers, raise the dead, cast  
out demons. Freely you have  
received, freely give.

Provide neither gold nor  
silver nor copper in your  
money belts,

nor bag for your journey,  
nor two tunics, nor sandals,  
nor staffs; for a worker is  
worthy of his food.

Now whatever city or  
town you enter, inquire who  
in it is worthy, and stay there  
till you go out.

And when you go into a  
household, greet it.

If the household is  
worthy, let your peace come  
upon it. But if it is not  
worthy, let your peace return  
to you.

تَدْخُلُوا.

بَلْ اذْهَبُوا بِالْحَرِيِّ اِلَى خِرَافِ بَيْتِ  
اِسْرَائِيلَ الضَّالَّةِ.

وَفِيْمَا اَنْتُمْ ذَاهِبُونَ اَكْرِزُوا قَائِلِينَ:  
اِنَّهُ قَدْ اقْتَرَبَ مَلَكُوتُ السَّمَاوَاتِ.

اَشْفُوا مَرْضَى. طَهِّرُوا بُرْصًا.  
اَقِيْمُوا مَوْتَى. اَخْرِجُوا شَيْاطِينَ.  
مَجَانًا اَخَذْتُمْ مَجَانًا اَعْطُوا.

لَا تَقْتَنُوا ذَهَبًا وَلَا فِضَّةً وَلَا نَحَاسًا  
فِي مَنَاطِقِكُمْ.

وَلَا مِزْوَدًا لِلطَّرِيقِ وَلَا ثَوْبَيْنِ وَلَا  
اُحْذِيَّةً وَلَا عَصًا لِأَنَّ الْفَاعِلَ  
مُسْتَحِقُّ طَعَامِهِ.

وَأَيَّةَ مَدِينَةٍ أَوْ قَرْيَةٍ دَخَلْتُمُوهَا  
فَأَفْحَصُوا مَنْ فِيهَا مُسْتَحِقُّ  
وَأَقِيْمُوا هُنَاكَ حَتَّى تَخْرُجُوا.

وَحِينَ تَدْخُلُونَ الْبَيْتَ سَلِّمُوا عَلَيْهِ.

فَإِنْ كَانَ الْبَيْتُ مُسْتَحِقًّا فَلْيَأْتِ  
سَلَامُكُمْ عَلَيْهِ وَلَكِنْ إِنْ لَمْ يَكُنْ  
مُسْتَحِقًّا فَلْيَرْجِعْ سَلَامُكُمْ إِلَيْكُمْ.

Οτοϑ φηέτενηναωπε θηνοϑ έροϑ  
αν οτοϑ έτενηναωτεμ αν ησα  
νετενσαχι έρετενηνοϑ έβολ ϑεν πιηι ιε  
ϑβακι έτε μμαγ ιε πιϑμι νεϑ πεωιωϑ  
ηνετενβαλαγϑ έβολ.

Αμην ϑω μμοϑ νωτεν ϑε  
εγεϑασο επκαϑι ησοδομα νεμ  
σομορρα ϑεν πιεϑοοϑ ητε ϑκρικιϑ  
εϑοτε ϑβακι έτε μμαγ.

*Πιωοϑ φα Πεννοϑ πε ωα ενεϑ  
ητε ηι ενεϑ: αμην.*

And whoever will not receive you nor hear your words, when you depart from that house or city, shake off the dust from your feet.

Assuredly, I say to you, it will be more tolerable for the land of Sodom and Gomorrah in the day of judgment than for that city.

*Glory be to God forever.*

وَمَنْ لَا يَقْبَلُكُمْ وَلَا يَسْمَعُ كَلَامَكُمْ  
فَاخْرُجُوا خَارِجًا مِنْ ذَلِكَ الْبَيْتِ أَوْ  
مِنْ تِلْكَ الْمَدِينَةِ وَانْفُضُوا غُبَارَ  
أَرْضِكُمْ.

الْحَقُّ أَقُولُ لَكُمْ: سَتَكُونُ لِأَرْضِ  
سَدُومَ وَعَمُورَةَ يَوْمَ الدِّينِ حَالَةً  
أَكْثَرَ احْتِمَالًا مِمَّا لِتِلْكَ الْمَدِينَةِ.

*والمجد لله دائماً.*

# Katameros Readings for the 30<sup>th</sup> Day of Abib

قطمارس قراءات اليوم الثلاثون من شهر أبيب المبارك

Κοιμαπ ἠέροοτ ἠΠιὰβοτ Επηπ

## Ροτzi

### Vespers Psalm

مزمور العشيّة

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

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

Ψαλμοc τω Δαυιδ Δ: ε, ε, ζ	Psalm 4: 3, 6, 7	مزمور 4: 3, 6, 7
<p>Δριέμι γε ἠΠβοιc ἠροτερῶφηρι ἠπεθογαβ ἠταc: Πβοιc εcέcωτεμ ἠροι ζεπ παχινωῶ ονβηc: αcεροτυμηνι ἠέρηι ἠξωπ ἠξε φορωνι ἠτε πεκρο Πβοιc: ακτ ἠοτμοc ἠέρηι ἠπαζητ. Δλληλοτιἠ.</p>	<p>Know you that The Lord has made His Holy One wondrous. The Lord hears me when I cry to Him. The light of Your countenance, O Lord, has been shined upon us. You have given gladness to my heart. Alleluia.</p>	<p>اعلموا أن الرب قد جعل قدوسه عجباً. الرب يستجيب لي إذا ما صرخت إليه. قد أضاء علينا نور وجهك يا رب. أعطيت سروراً لقلبي. هليلويا.</p>

### Vespers Gospel

إنجيل العشيّة

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

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

<p>Οτἠἠαcτηνωcιc ἠβολ ζεπ πιεταcτελιον εθογαβ κατα ἠατθεον αcιοτ.</p>	<p>A chapter according to Saint Matthew, may his blessings be with us. Amen.</p>	<p>فصل من إنجيل معلمنا متي البشير. بركاته علينا آمين.</p>
<p>ἠατθεον ι: κΔ - λτ</p>	<p>Matthew 10: 24 - 33</p>	<p>متي 10: 24 - 33</p>
<p>ἠμοп οτμαθητc εφοτοτ ἠεπερεcτcεβα οτδε οτβακ εφοτοτ</p>	<p>A disciple is not above his teacher, nor a servant above his master.</p>	<p>لَيْسَ التِّلْمِيذُ أَفْضَلَ مِنَ الْمُعَلِّمِ وَلَا الْعَبْدُ أَفْضَلَ مِنْ سَيِّدِهِ.</p>

ἐπερβοις.

Κηνη ἐπιμαθητης ἵτερερ ἄφρητ  
ἄπερερετῆβω ογορ πιβωκ ἵτερερ  
ἄφρητ ἄπερβοις: ιςζε πινεβηι  
αυμορτ ἔρορ γε Βελζεβορλ πωσὸ  
μαλλον νερεμεῖηι.

Ἐπερερροτ ογν δατορτη ἄμμον  
πετρωβς ταρ γε ἔναδωρπ ἐβολ αν:  
ογδε ἄμμον πετρηπ γε σεναεμι ἔρορ  
αν.

Φηεῖτρω ἄμμορ νωτεν δεν πχακι  
ἄζορ δεν φορωινη ογορ  
φηετετενσωτεμ ἔρορ δεν  
νετενμαωχ ριωω ἄμμορ ριζεν  
νετενζενεφωρ.

Ογορ ἄπερερροτ δατρη  
ἄφνηεθαδωτεβ ἄπετενσωμα:  
τετενψιτρη δε ἄμμον ὡχομ ἄμμορ  
ἐδοθβεσ: ἀριροτ δε ἵθορ δατρη  
ἄφνηετε ογον ὡχομ ἄμμορ ἐτψιτρη  
νεμ πισωμα ἐτακωοτ δεν τσεενηα.

Ἐη βαχ σνατ αν ἐτορτ ἄμμορ  
ἐβολ δα ογτεβι ογορ ογαι ἐβολ  
ἵδητορ ἵνερερει ἐξεν πικαρι ατῆνε  
πετερνε Πετενωτ ετδεν νιφηοτῖ.

Πῶωτεν δε νικερωι ἵτε τεναφε  
σεπ τηροτ.

It is enough for a  
disciple that he be like his  
teacher, and a servant like  
his master. If they have  
called the master of the  
house Beelzebub, how  
much more will they call  
those of his household!

Therefore, do not fear  
them. For there is nothing  
covered that will not be  
revealed, and hidden that  
will not be known.

Whatever I tell you in  
the dark, speak in the light;  
and what you hear in the  
ear, preach on the  
housetops.

And do not fear those  
who kill the body but  
cannot kill the soul. But  
rather fear Him who is able  
to destroy both soul and  
body in hell.

Are not two sparrows  
sold for a copper coin? And  
not one of them falls to the  
ground apart from your  
Father's will.

But the very hairs of  
your head are all numbered.

يَكْفِي التَّلْمِيذَ أَنْ يَكُونَ كَمُعَلِّمِهِ  
وَالْعَبْدَ كَسَيِّدِهِ. إِنْ كَانُوا قَدْ لَقَّبُوا  
رَبَّ الْبَيْتِ بِعَزْرَبُولَ فَكَمْ بِالْحَرِيِّ  
أَهْلَ بَيْتِهِ.

فَلَا تَخَافُوهُمْ. لِأَنَّ لَيْسَ مَكْتُومٌ لَنْ  
يُسْتَعْلَنَ وَلَا خَفِيٌّ لَنْ يُعْرَفَ.

الَّذِي أَقُولُهُ لَكُمْ فِي الظُّلْمَةِ قَوْلُهُ  
فِي النُّورِ وَالَّذِي تَسْمَعُونَهُ فِي  
الْأُذُنِ نَادُوا بِهِ عَلَى السُّطُوحِ.

وَلَا تَخَافُوا مِنَ الَّذِينَ يَقْتُلُونَ  
الْجَسَدَ وَلَكِنَّ النَّفْسَ لَا يَقْدِرُونَ أَنْ  
يَقْتُلُوهَا بَلْ خَافُوا بِالْحَرِيِّ مِنَ  
الَّذِي يَقْدِرُ أَنْ يُهْلِكَ النَّفْسَ  
وَالْجَسَدَ كِلَيْهِمَا فِي جَهَنَّمَ.

أَلَيْسَ عُصْفُورَانِ يُبَاعَانِ بِقَلْسٍ.  
وَوَاحِدٌ مِنْهُمَا لَا يَسْقُطُ عَلَى  
الْأَرْضِ بِدُونِ أَبِيكُمْ.

وَأَمَّا أَنْتُمْ فَحَتَّى شُعُورُ رُؤُوسِكُمْ  
جَمِيعُهَا مُحْصَاةٌ.

Ἐπερροῦτ ὄρν τετενοῦτ γαρ  
ἔορυμῳ ἡδᾶξ.

Ὅτον νιβεν εἰσαοῶνθ ἐβολ  
ἡδῆτ ἠπεῦθο ἡνιρωμ ἡναοῶνθ  
ἐβολ ἡδῆτῃ ζω ἠπεῦθο ἠΠαιωτ  
ετῆεν νιφῆοῦι.

Φη δε εἰσαοῶτ ἐβολ ἠπεῦθο  
ἡνιρωμ ἡναοῶτ ἐβολ ζω ἠπεῦθο  
ἠΠαιωτ ετῆεν νιφῆοῦι.

*Πῶοτ φα Πεννοῦτ πε: ῥα ἐνεθ  
ἡτε νιῆνεθ: ἰμην.*

Do not fear therefore;  
you are of more value than  
many sparrows.

Therefore, whoever  
confesses Me before men,  
him I will also confess  
before My Father who is in  
heaven.

But whoever denies Me  
before men, him I will also  
deny before My Father who  
is in heaven.

*Glory be to God  
forever.*

فَلَا تَخَافُوا. أَنْتُمْ أَفْضَلُ مِنْ  
عَصَافِيرَ كَثِيرَةٍ.

فَكُلُّ مَنْ يَعْتَرِفْ بِي قَدَّامَ النَّاسِ  
أَعْتَرِفُ أَنَا أَيْضاً بِهِ قَدَّامَ أَبِي الَّذِي  
فِي السَّمَاوَاتِ.

وَلَكِنْ مَنْ يَنْكُرُنِي قَدَّامَ النَّاسِ،  
أُنْكِرُهُ أَنَا أَيْضاً قَدَّامَ أَبِي الَّذِي فِي  
السَّمَاوَاتِ.

*والمجد لله دائماً.*

## Ψωπ

### Matins Psalm

مزمور باكر

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

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

Ψαλμος τω Δαυιδ ριβ: ᾧ

Psalm 113: 1, 2

مزمور 113: 1

Сμοῦ ἐΠῶοις νιᾶλωοῦι: ἰμοῦ  
ἐφῆραν ἠΠῶοις: μαρε φῆραν ἠΠῶοις  
ῥωπι εἰςμαρωοῦτ: ιςκεν ἡνοῦ νεμ  
ῥα ἐνεθ. Ἀλληλοῦιᾶ.

Praise The Lord, O the  
youth, praise the name of  
The Lord. Let the name of  
The Lord be blessed from  
now and forever. Alleluia.

سبحوا الرب أيها الفتیان، سبحوا  
اسم الرب. ليكن اسم الرب مباركاً  
من الآن وإلى الأبد. هليلويا.

### Matins Gospel

إنجيل باكر

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

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



<p>Οὐὰ ἁΝΑΣΤΩCIC ἔΒΟΛ ΔΕΝ ΠΙΕΤΑΣΤΕΛΙΟΝ ΕΘΟΥΑΒ ΚΑΤΑ ΜΑΡΚΟΝ ΑΣΙΟΥ.</p>	<p>A chapter according to Saint Mark, may his blessings be with us. Amen.</p>	<p>فصل من إنجيل معلمنا مرقس البشير. بركاته علينا آمين.</p>
<p><b>ΜΑΡΚΟΝ Η: ΛΔ - Θ: Α</b></p>	<p><b>Mark 8: 34 - 9: 1</b></p>	<p><b>مرقس 8 :34 - 9 : 1</b></p>
<p>ΟΤΟΣ ἔΤΑCΜΟΥΤ ἔΠΙΩΗΥ ΝΕΜ ΝΕΥΜΑΘΗΤΗΣ ΠΕΧΑC ΠΩΟΥ ΧΕ ΦΗΘΟΥΩΥ ΕΙ CΑΜΕΝΘΗ ΜΑΡΕΥΧΟΛC ἔΒΟΛ: ΟΤΟΣ ἸΤΕΥΩΛΙ ἸΠΕCΤΑΥΡΟC ΟΤΟΣ ἸΤΕΥΜΟΥΙ ἸCΩΙ.</p>	<p>When He had called the people to Himself, with His disciples also, He said to them, “Whoever desires to come after Me, let him deny himself, and take up his cross, and follow Me.</p>	<p>وَدَعَا الْجَمْعَ مَعَ تَلَامِيذِهِ وَقَالَ لَهُمْ: «مَنْ أَرَادَ أَنْ يَأْتِيَ وَرَائِي فَلْيُنْكِرْ نَفْسَهُ وَيَحْمِلْ صَلِيبَهُ وَيَتَّبِعْنِي.</p>
<p>ΦΗ ΤΑΡ ΕΘΝΑΟΥΩΥ ἔΝΟΘΕΜ ἸΤΕΥΨΥΧΗ ΕCἔΤΑΚΟC: ΦΗ ΔΕ ΕΘΝΑΤΑΚΟ ἸΤΕΥΨΥΧΗ ΕΘΒΗΤ ΝΕΜ ΕΘΒΕ ΠΙΕΤΑΣΤΕΛΙΟΝ ΕCἔΝΑΘΜΕC.</p>	<p>For whoever desires to save his life will lose it, but whoever loses his life for My sake and the gospel's will save it.</p>	<p>فَإِنَّ مَنْ أَرَادَ أَنْ يُخَلِّصَ نَفْسَهُ يُهْلِكُهَا وَمَنْ يُهْلِكُ نَفْسَهُ مِنْ أَجْلِي وَمِنْ أَجْلِ الْإِنْجِيلِ فَهُوَ يُخَلِّصُهَا.</p>
<p>ΟΥ ΤΑΡ ἔΤΕ ΠΙΡΩΜΙ ΝΑΧΕΜΘΟΥ ἸΜΟC ΔCΥΑΝΧΕΜΘΟΥ ἸΠΙΚΟCΜΟC ΤΗΡC ΟΤΟΣ ἸΤΕΥΤΟCΙ ἸΤΕΥΨΥΧΗ.</p>	<p>For what will it profit a man if he gains the whole world, and loses his own soul?</p>	<p>لَأَنَّهُ مَاذَا يَنْتَفِعُ الْإِنْسَانُ لَوْ رَجِحَ الْعَالَمُ كُلُّهُ وَخَسِرَ نَفْسَهُ؟</p>
<p>ΟΥ ΤΑΡ ἔΤΕ ΠΙΡΩΜΙ ΝΑΤΗΙC ἸΤΨΕΒΙΩ ἸΤΕΥΨΥΧΗ.</p>	<p>Or what will a man give in exchange for his soul?</p>	<p>أَوْ مَاذَا يُعْطِي الْإِنْسَانُ فِدَاءً عَنِ نَفْسِهِ؟</p>
<p>ΦΗ ΤΑΡ ΕΘΝΑΟΥΠΙ ἔΟΥΘΗΤ ἔΒΟΛ ΝΕΜ ΝΑCΑΧΙ ΔΕΝ ΠΑΙΧΩΟΥ ἸΝΩΙΚ ΟΤΟΣ ἸΡΕCΕΡΝΟΒΙ: ΠΩΗΡΙ ΧΩC ἸΦΡΩΜΙ ΝΑΤΨΙΠΙ ΝΑC ΧΟΤΑΝ ΔCΥΑΝΙ ΔΕΝ ΠΩΟΥ ἸΤΕ ΠΕCΙΩΤ ΝΕΜ ΝΕΥΑΣΤΕΛΟC ΕΘΟΥΑΒ.</p>	<p>For whoever is ashamed of Me and My words in this adulterous and sinful generation, of him the Son of Man also will be ashamed when He comes in the glory of His Father with the holy angels.”</p>	<p>لَأَنَّ مَنْ اسْتَحَى بِي وَبِكَلَامِي فِي هَذَا الْجِيلِ الْفَاسِقِ الْخَاطِي فَإِنَّ ابْنَ الْإِنْسَانِ يَسْتَحِي بِهِ مَتَى جَاءَ بِمَجْدِ أَبِيهِ مَعَ الْمَلَائِكَةِ الْقَدِيسِينَ.»</p>
<p>ΟΤΟΣ ΝΑCΧΩ ἸΜΟC ΝΩΟΥ ΧΕ ἸΜΗΝ ΤΨΩ ἸΜΟC ΝΩΤΕΝ ΧΕ ΟΥΘΟΝ ΘΑΝΟΥΘΟΝ ΔΕΝ ΝΗΕΤΟΘΙ ἔΡΑΤΟΥ ἸΠΑΙΜΑ ἸCΕΝΑΧΕΜΤΠΙ ἸΦΜΟΥ ΔΗ ΨΑΤΟΥΝΑΥ</p>	<p>And He said to them, “Assuredly, I say to you that there are some standing here who will not taste death till they see the</p>	<p>وَقَالَ لَهُمْ: «الْحَقُّ أَقُولُ لَكُمْ: إِنَّ مِنَ الْقِيَامِ هَهُنَا قَوْمًا لَا يَذُوقُونَ الْمَوْتَ حَتَّى يَرَوْا مَلَكُوتَ اللَّهِ قَدْ أَتَى بِقُوَّةٍ.»</p>

ἐπιμετρον ἵτε φνορτ ἐὰς δέν  
οὔζου.

*Πῶς φα Πεννορτ πε ὡα ἐνεε  
ἵτε νι ἐνεε: ἀμην.*

kingdom of God present  
with power.”

*Glory be to God  
forever.*

*والمجد لله دائماً.*

## Liturgy Readings

قراءات القداس

### The Pauline Epistle

رسالة بولس الرسول

## Ἐπιστολὴ ἵτε πενσαδ Παῦλος Πιὰποστολος

Παῦλος φβωκ ἁπενδοις Ἰησοῦς  
Πιχριστος: πιὰποστολος εἰθαθευ:  
φῆεταρθαυφ ἐπιζωεννορτ ἵτε  
φνορτ.

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

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

**Πρωμος ἡ: ἰδ - κζ**

**Romans 8: 14 - 27**

**رومية 8: 14 - 27**

Πη ταρ εθμοϋ δέν πιπνευμα ἵτε  
φνορτ ναι νε νιϋηρι ἵτε φνορτ.

For as many as are led  
by the Spirit of God, these  
are sons of God.

لأنَّ كُلَّ الَّذِينَ يَتَّقِدُونَ بِرُوحِ اللَّهِ  
فَأَوْلَادُكُمْ هُمْ أَبْنَاءُ اللَّهِ.

Παρετενδῖ ταρ αν νοῖπνευμα ἵτε  
οὔμετβωκ ἐδρη οη ἐρτοφ αλλα  
ἀρετενδῖ νοῖπνευμα ἵτε οὔμετϋηρι  
φαι ἐτενωϋ ἐβωλ ἵζηητϋ γε ἁββα  
φιωτ.

For you did not receive  
the spirit of bondage again  
to fear, but you received the  
Spirit of adoption by whom  
we cry out, “Abba, Father.”

إِذْ لَمْ تَأْخُذُوا رُوحَ الْعِبُودِيَّةِ أَيْضاً  
لِلْخَوْفِ بَلْ أَخَذْتُمْ رُوحَ التَّبَنِّي  
الَّذِي بِهِ نَصْرُحُ: «يَا أَبَا الْآبِ».

Οὔοδ ἵθοϋ πιπνευμα ἑρμεερε  
νευ πιπνευμα γε ἁνον θανϋηρι ἵτε  
φνορτ.

The Spirit Himself bears  
witness with our spirit that  
we are children of God,

الرُّوحُ نَفْسَهُ أَيْضاً يَشْهَدُ لَأَرْوَاحِنَا  
أَنَّنَا أَوْلَادُ اللَّهِ.

Ιςγε δε ἁνον θανϋηρι ιε ἁνον  
θανκλῆρονομος οη θανκλῆρονομος

and if children, then  
heirs, heirs of God and joint  
heirs with Christ, if indeed

فَإِنْ كُنَّا أَوْلَاداً فَإِنَّنَا وَرَثَةٌ أَيْضاً  
وَرَثَةُ اللَّهِ وَوَارِثُونَ مَعَ الْمَسِيحِ.

μεν ἢτε Φνοῦτ θανῶφηρ  
ἢκλῆρονομος ἢτε Πιχρίστς ιςζε  
τενβίωκαθ νεμαϋ θινα ἢτενβίωου  
νεμαϋ οη.

¶ μενὶ γαρ ζε σεμῖωα αν ἢζε  
νίμκατθ ἢτε παιχοῦτ ἢτε τῆνοῦ  
ἠπιῶου εθναδωρη παν ἔβολ.

Πωἄνσομς γαρ ἔβολ ἢτε πικωντ  
αϋσομς ἔβολ θατθῆ ἠπιδωρη ἔβολ  
ἢτε νιωηρι ἢτε Φνοῦτ.

Πικωντ γαρ αϋδνεχωϋ  
ἢτμετέφληου ἢϋουωϋ αν αλλα εθβε  
φἢεταϋθρεϋδνεχωϋ θεν ογθελπισ.

Ζε ἢθοϋ θωϋ πικωντ ἢναερρευε  
ἔβολ θα τμετβωκ ἢτε ἢτακο ἔθρη  
ἔτμετρευε ἢτε ἢῶου ἢτε νιωηρι  
ἢτε Φνοῦτ.

¶ ενσωουη μεν γαρ ζε πικωντ  
τηρηϋ γιὰθου νεμαν οτοθ ἔτῆνακθι  
νεμαν ωα ἔθουη ἔτῆνοῦ.

Οῦ μονον δε αλλα νεμ ἄνον θωη  
τενϋιὰθου ἔτῆλᾶρχη ἢτε πἢπνευμα  
ἢτοτεν οτοθ ἄνον τεनϋιὰθου ἢθρη  
ἢθἢτην ενχοῦϋτ ἔβολ θατθῆ  
ἢτμετϋηρι πικωτ ἢτε πενσωμα.

we suffer with Him, that we  
may also be glorified  
together.

For I consider that the  
sufferings of this present  
time are not worthy to be  
compared with the glory  
which shall be revealed in  
us.

For the earnest  
expectation of the creation  
eagerly waits for the  
revealing of the sons of  
God.

For the creation was  
subjected to futility, not  
willingly, but because of  
Him who subjected it in  
hope;

because the creation  
itself also will be delivered  
from the bondage of  
corruption into the glorious  
liberty of the children of  
God.

For we know that the  
whole creation groans and  
labors with birth pangs  
together until now.

Not only that, but we  
also who have the firstfruits  
of the Spirit, even we  
ourselves groan within  
ourselves, eagerly waiting  
for the adoption, the  
redemption of our body.

إِنْ كُنَّا نَتَأَلَّمُ مَعَهُ لِكَيْ نَتَمَجَّدَ أَيْضاً  
مَعَهُ.

فَأَيُّ أَحْسَبُ أَنَّ أَلَمَ الزَّمَانِ  
الْحَاضِرِ لَا تُقَاسُ بِالمَجْدِ العَتِيدِ أَنْ  
يُسْتَعْلَنَ فِيْنَا.

لِأَنَّ اانتِظَارَ الخَلِيقَةِ يَتَوَقَّعُ اسْتِعْلَانِ  
أَبْنَاءِ اللهِ.

إِذْ أُخْضِعَتِ الخَلِيقَةُ لِلْبُطْلِ لَيْسَ  
طَوْعاً بَلْ مِنْ أَجْلِ الَّذِي أُخْضِعَهَا  
عَلَى الرَّجَاءِ.

لِأَنَّ الخَلِيقَةَ نَفْسَهَا أَيْضاً سَتَعْتَقُ  
مِنْ عُبُودِيَّةِ الفَسَادِ إِلَى حُرِّيَّةِ مَجْدِ  
أَوْلَادِ اللهِ.

فَأَيُّ نَعْلَمُ أَنَّ كُلَّ الخَلِيقَةِ تَنِينُ  
وَتَتَمَخَّضُ مَعاً إِلَى الآنِ.

وَلَيْسَ هَكَذَا فَقَطْ بَلْ نَحْنُ الَّذِينَ لَنَا  
بِأَكْوَرةِ الرُّوحِ نَحْنُ أَنْفُسُنَا أَيْضاً  
نَنِينُ فِي أَنْفُسِنَا مُتَوَقِّعِينَ التَّبَنِّيِ  
فِدَاءِ أَجْسَادِنَا.

ΕΤΑΝΝΟΘΕΜ ΣΑΡ ΘΕΝ ΟΥΘΕΛΠΙΣ:  
 ΟΥΘΕΛΠΙΣ ΔΕ ΕΥΝΑΥ ΕΡΟΣ ΝΟΥΘΕΛΠΙΣ ΑΝ  
 ΤΕ: ΦΗ ΣΑΡ ΕΨΑΡΕ ΟΥΑΙ ΝΑΥ ΕΡΟΥ  
 ΨΑΦΕΡΘΥΠΟΜΟΝΗΝ ΕΡΟΥ.

ΙΣΧΕ ΔΕ ΦΗΕΤΕΝΝΑΥ ΕΡΟΥ ΑΝ  
 ΤΕΝΕΡΘΕΛΠΙΣ ΕΡΟΥ ΕΒΟΛ ΖΙΤΕΝ  
 ΟΥΘΥΠΟΜΟΝΗ ΤΕΝΧΟΥΤ ΕΒΟΛ ΘΑΧΩΥ.

ΠΑΙΡΗΤ ΔΕ ΟΝ ΠΙΠΝΕΥΜΑ ΨΤΗΤΟΤ  
 ΝΤΕΝΜΕΤΧΩΒ ΟΥ ΣΑΡ ΝΤΩΒΘ ΕΤΕΝΝΑΙΥ  
 ΚΑΤΑ ΦΡΗΤ ΕΤΩΥΕ ΝΤΕΝΕΜΙ ΑΝ ΑΛΛΑ  
 ΝΘΟΥ ΠΙΠΝΕΥΜΑ ΨΕΡΘΟΥΘ ΣΕΜΙ ΕΞΡΗ  
 ΕΧΩΝ ΘΕΝ ΘΑΝΚΙΑΘΟΥ ΝΑΤΣΑΧΙ  
 ΜΜΩΟΥ.

ΦΗ ΔΕ ΕΤΘΟΥΘΕΤ ΝΝΙΘΗΤ ΨΣΩΟΥΝ  
 ΧΕ ΟΥ ΠΕ ΦΜΕΥΙ ΝΤΕ ΠΙΠΝΕΥΜΑ ΧΕ  
 ΑΥΣΕΜΙ ΕΦΝΟΥΤ ΕΧΕΝ ΝΗΘΟΥΑΒ.

*Πῆμοτ σαρ νεμωτεν νεμ  
 τῆρρηνη ενσοπ: χε λμην εσεψωπι.*

For we were saved in this hope, but hope that is seen is not hope; for why does one still hope for what he sees?

But if we hope for what we do not see, we eagerly wait for it with perseverance.

Likewise the Spirit also helps in our weaknesses. For we do not know what we should pray for as we ought, but the Spirit Himself makes intercession for us with groanings which cannot be uttered.

Now He who searches the hearts knows what the mind of the Spirit is, because He makes intercession for the saints according to the will of God.

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

لَا تَنَا بِالرَّجَاءِ خَلَصْنَا. وَلَكِنَّ  
 الرَّجَاءَ الْمَنْظُورَ لَيْسَ رَجَاءً لِأَنَّ  
 مَا يَنْظُرُهُ أَحَدٌ كَيْفَ يَرْجُوهُ أَيْضًا؟

وَلَكِنْ إِنْ كُنَّا نَرْجُو مَا لَسْنَا نَنْظُرُهُ  
 فَإِنَّا نَتَوَقَّعُهُ بِالصَّبْرِ.

وَكَذَلِكَ الرُّوحُ أَيْضًا يُعِينُ ضَعْفَاتِنَا  
 لِأَنَّا لَسْنَا نَعْلَمُ مَا نُصَلِّي لِأَجْلِهِ كَمَا  
 يَنْبَغِي. وَلَكِنَّ الرُّوحَ نَفْسَهُ يَشْفَعُ  
 فِينَا بِأَتَاتٍ لَا يَنْطِقُ بِهَا.

وَلَكِنَّ الَّذِي يَفْحَصُ الْقُلُوبَ يَعْلَمُ مَا  
 هُوَ اهْتِمَامُ الرُّوحِ لِأَنَّهُ بِحَسَبِ  
 مَشِيئَةِ اللَّهِ يَشْفَعُ فِي الْقَدِيسِينَ.

*نعمة الله الأب تكون مع جميعكم.  
 أمين.*

### The Catholic Epistle الكاثوليكون

ΚΑΘΟΛΙΚΟΝ ΕΒΟΛ ΘΕΝ ΠΕ ΠΙΘΟΥΤ  
 ΝΕΠΙΣΤΟΛΗΝ ΝΤΕ ΠΕΝΙΩΤ ΠΕΤΡΟΣ.  
 ΔΜΗΝ. ΝΑΜΕΝΡΑΤ.

The Catholic epistle of the First epistle of our father St. Peter. May his blessings be with us all. Amen. My beloved.

الكاثوليكون من رسالة معلمنا  
 بطرس الأولي بركته المقدسة  
 تكون معنا. أمين. يا احبائي.

ᾠ Πέτρος β: ια - ιζ

1 Peter 2: 11 - 17

1 بطرس 2: 11 - 17

Παμενρα† †τωβζ ἠμωτεν  
 ἠφρη† †εανρεμἠζωιλι ογοε  
 εανϷεμμωοτ εενθηνοτ εβολ εα  
 νεπιθημια ἠσαρκικον ηηετθικ ονβε  
 †ψτχη.

ΠετενζιμωϷι μαρεϷωπι  
 εϷερωατ εεν νεθνοε εινα εϷωπι  
 ανσαζι εαρωτεν ἠφρη†  
 ἠεανσαμπετρωοτ ερνατ δε εβολ  
 ειτεν νετενεβηνοτ εθηανετ  
 ἠτοτ†ωοτ ἠφνοτ† εεν πεεοοτ ἠτε  
 πιεμπϷιμι.

Уабнезωτεν ἠπιϷωντ τηρϷ ἠτε  
 †μετρωμι εθεε ΠβοιϷ: ἠτε ποτρο εωϷ  
 εϷβοϷι.

Ἰτε ηιεηεμωη εωϷ ερταοτο  
 ἠμωοτ εβολ ειτοτϷ ερδιἠπϷϷϷ  
 ἠνιϷαἠπετρωοτ ερϷοτϷοτ δε  
 ἠνιϷαἠπεθηανετ.

Χε φαι πε φοτωϷ ἠφνοτ†  
 εερενιρι ἠπιπεθηανεϷ ἠτετενεϷθαμ  
 εεοτν εερεν ἠμετατεμι ἠτε ηιατκα†  
 ἠρωμι.

ἠφρη† †εανρεμεετ ογοε ερε  
 †μετρεμε ἠτεν θηνοτ ἠφρη† αν  
 ἠοτκαλτυμα ἠτε †κακια αλλα  
 ἠφρη† †εανεβιαικ ἠτε φνοτ†.

Beloved, I beg you as sojourners and pilgrims, abstain from fleshly lusts which war against the soul,

having your conduct honorable among the Gentiles, that when they speak against you as evildoers, they may, by your good works which they observe, glorify God in the day of visitation.

Therefore, submit yourselves to every ordinance of man for The Lord’s sake, whether to the king as supreme,

or to governors, as to those who are sent by him for the punishment of evildoers and for the praise of those who do good.

For this is the will of God, that by doing good you may put to silence the ignorance of foolish men,

as free, yet not using liberty as a cloak for vice, but as bondservants of God.

أَيُّهَا الْأَحْبَاءُ، أَطْلُبُ إِلَيْكُمْ كَغُرَبَاءَ وَنَزَلَآءَ أَنْ تَمْتَنِعُوا عَنِ الشَّهَوَاتِ الْجَسَدِيَّةِ الَّتِي تُحَارِبُ النَّفْسَ.

وَأَنْ تَكُونَ سِيرَتُكُمْ بَيْنَ الْأُمَّمِ حَسَنَةً، لِكَيْ يَكُونُوا فِي مَا يَفْتَرُونَ عَلَيْكُمْ كَفَاعِلِي شَرٍّ يَمَجِّدُونَ اللَّهَ فِي يَوْمِ الْإِنْتِقَادِ، مِنْ أَجْلِ أَعْمَالِكُمُ الْحَسَنَةِ الَّتِي يَلَاحِظُونَهَا.

فَاخْضَعُوا لِكُلِّ تَرْتِيبٍ بَشَرِيٍّ مِنْ أَجْلِ الرَّبِّ. إِنْ كَانَ لِلْمَلِكِ فَكَمَنْ هُوَ فَوْقَ الْكُلِّ.

أَوْ لِلْوَلَاةِ فَكَمُرْسَلِينَ مِنْهُ لِلْإِنْتِقَامِ مِنْ فَاعِلِي الشَّرِّ، وَلِلْمَدْحِ لِفَاعِلِي الْخَيْرِ.

لَأَنَّ هَكَذَا هِيَ مَشِيئَةُ اللَّهِ أَنْ تَفْعَلُوا الْخَيْرَ فَتَسْكُتُوا جَهَالََةَ النَّاسِ الْأَعْيَاءِ.

كَأَحْرَارٍ، وَلَيْسَ كَالَّذِينَ الْحَرِيَّةَ عِنْدَهُمْ سُرَّةً لِلشَّرِّ، بَلْ كَعَبِيدِ اللَّهِ.

Ματαίε οτον νιβεν τμετωδικον  
μεριτς αριζοτ δατση μφνοττ  
ματαίε ποτρο.

*Πασνηοτ υπεμενερε πικοςμος  
ονδε νηετωοπ ζεν πικοςμος:  
πικοςμος νασινι νεμ τερεπιθουια: φη  
δε επιρι μφοντωω μφνοττ ρηαωωπι  
ωα ενεε: λμην.*

Honor all people. Love  
the brotherhood. Fear God.  
Honor the king.

*Do not love the world  
nor the things, which are in  
the world. The world passes  
away, and its desires; but he  
who does the will of God  
abides forever. Amen.*

أَكْرِمُوا الْجَمِيعَ. أَحِبُّوا الإِخْوَةَ.  
خَافُوا اللَّهَ. أَكْرِمُوا الْمَلِكَ.

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

### The Acts الإبركسيس

Πραξις ντε νενοιτ νάποστολος:  
ερε ποτςμοτ εσοταβ ωωπι νεμαν.  
Δμην.

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

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

Πραξις ιθ: ια - κ

Acts 19: 11 - 20

أعمال 19: 11 - 20

Παριρι δε ηθανζουμ ηξε φνοττ  
ηθανκοτςι αν εβολ ζιτεν νενηιζ  
μπατλος.

Now God worked  
unusual miracles by the  
hands of Paul,

وَكَانَ اللَّهُ يَصْنَعُ عَلَى يَدَيْ بُولُسَ  
قُوَاتٍ غَيْرَ الْمُعْتَادَةِ.

ζωστε ησεβι ηθανσοτδαριον νεμ  
ζανκιμικτηθινοηον εβολ ζιτεν περσωμα  
ησεχατ ζιζεν νηετωωνι: οτοε  
ωατγενωοτ εβολ ζιωτοτ ηξε νιωωνι:  
οτοε νιπνετμα ετρωοτ νανηνοτ εβολ  
πε.

so that even  
handkerchiefs or aprons  
were brought from his body  
to the sick, and the diseases  
left them and the evil spirits  
went out of them.

حَتَّى كَانَ يُوتَى عَنْ جَسَدِهِ بِمَنَادِيلٍ  
أَوْ مَازَرٍ إِلَى الْمَرْضَى فَتَزُولُ  
عَنْهُمْ الْأَمْرَاضُ وَتَخْرُجُ الْأَرْوَاحُ  
الشَّرِيرَةُ مِنْهُمْ.

Δτζιτοτοτ δε ηξε ζανοτον εβολ  
ζεν νιλονδαι εκωττ ηεζορσιτςις:  
εξεν φραν μπβοις ιησοτς εξεν φραν  
μπβοις ιησοτς εξεν νηετε νιπνετμα

Then some of the  
itinerant Jewish exorcists  
took it upon themselves to  
call the name of The Lord  
Jesus over those who had  
evil spirits, saying, "We

فَشَرَعَ قَوْمٌ مِنَ الْيَهُودِ الطَّوَافِينَ  
الْمُعْزَمِينَ أَنْ يُسْمُوا عَلَى الَّذِينَ  
بِهِمُ الْأَرْوَاحُ الشَّرِيرَةُ بِاسْمِ الرَّبِّ  
يَسُوعَ قَائِلِينَ: نُنْفِثُ عَلَيْكَ بِسْمِ  
الَّذِي يَكْرَهُ بِهِ بُولُسُ.

ετρωτο ζωτο ετρω υμοσ: γε  
†ταρκο υμωτεν νηκοτс φηετε  
Παυλοσ ζωω υμοσ.

He oton waww de nwuri nte ota  
ge Ckeva eonlon dai pe narxhēretc  
eriri ufa.

Aqerow nze pipnema etrow  
pezac nwo: ge hcoyc †cwoyn umoc:  
otoz pke Pauloc †emi eroc: nōwten  
de nōwten niu.

Otoz aqritq eērhni exow nze  
pirwmi ete pipnema etrow nēmaq:  
aqerboic erow encoy aqceuxom  
ērhni exow: zwste ncefwot ebol zen  
pini ete umay etbhwy ere xow φhδ.

Fai de aqwpwpi eyotwnz ebol  
nmi lon dai throt neu niOreinin etwop  
zen Efecoc: otoz otzot aci eērhni  
exow throt: otoz naqnhoy nōtci nze  
Φpan uPboic hcoyc.

Otwmwy de ebol zen nhetatnaz†:  
nawnhoy pe eyotwnz ebol otoz etw  
nnoyēbhoyti.

Zanmwy de ebol zen nhenawiri  
nnumetperierzoc: avini nnoy xom  
ayrokzoy upemō nōton niβen: otoz  
ayciwop nnoy timh eayceoy eōton

exorcise you by the Jesus  
whom Paul preaches.”

Also there were seven  
sons of Sceva, a Jewish  
chief priest, who did so.

And the evil spirit  
answered and said, “Jesus I  
know, and Paul I know; but  
who are you?”

Then the man in whom  
the evil spirit was leaped on  
them, overpowered them,  
and prevailed against them,  
so that they fled out of that  
house naked and wounded.

This became known  
both to all Jews and Greeks  
dwelling in Ephesus; and  
fear fell on them all, and the  
name of The Lord Jesus was  
magnified.

And many who had  
believed came confessing  
and telling their deeds.

Also, many of those  
who had practiced magic  
brought their books together  
and burned them in the sight  
of all. And they counted up  
the value of them, and it

وَكَانَ الَّذِينَ فَعَلُوا هَذَا سَبْعَةَ بَنِينَ  
لِسَكَاوَا رَجُلٍ يَهُودِيٍّ رَئِيسِ كَهَنَةٍ.

فَقَالَ الرُّوحُ الشَّرِيرُ لَهُمْ: أَمَّا  
يَسُوعُ فَأَنَا أَعْرِفُهُ وَبُولُسُ أَنَا  
أَعْلَمُهُ وَأَمَّا أَنْتُمْ فَمَنْ أَنْتُمْ؟

فَوَثَبَ عَلَيْهِمُ الْإِنْسَانُ الَّذِي كَانَ  
فِيهِ الرُّوحُ الشَّرِيرُ وَغَلِبَهُمْ وَقَوِيَ  
عَلَيْهِمْ حَتَّى هَرَبُوا مِنْ ذَلِكَ الْبَيْتِ  
عُرَاةً وَمُجْرَحِينَ.

وَصَارَ هَذَا مَعْلُومًا عِنْدَ جَمِيعِ  
الْيَهُودِ وَالْيُونَانِيِّينَ السَّاكِنِينَ فِي  
أَفَسَسَ. فَوَقَعَ خَوْفٌ عَلَى جَمِيعِهِمْ  
وَكَانَ اسْمُ الرَّبِّ يَسُوعَ يَتَعَظَّمُ.

وَكَانَ كَثِيرُونَ مِنَ الَّذِينَ آمَنُوا  
يَأْتُونَ مُقَرِّينَ وَمُخْبِرِينَ بِأَفْعَالِهِمْ.

وَكَانَ كَثِيرُونَ مِنَ الَّذِينَ  
يَسْتَعْمَلُونَ السِّحْرَ يَجْمَعُونَ الْكُتُبَ  
وَيُحْرَقُونَهَا أَمَامَ الْجَمِيعِ. وَحَسَبُوا  
أَتْمَانَهَا فَوَجَدُوهَا خَمْسِينَ أَلْفًا مِنَ  
الْفِضَّةِ.

ἵσιος ἠὲ βα ἡσάτ ἡματ.

Παρητ̄ δ̄εν οὐάμαζι αχραι ἡνε  
π̄αζι ἡΠ̄βοις οιοε αχρεουζου.

*Π̄αζι δε ἡτε Π̄βοις εφεάιαι οιοε  
εφεάιαι: εφεάμαζι οιοε εφεταχρο:  
δ̄εν ἴαζια ἡεκκλήνια ἡτε Φ̄νορτ̄:  
ἀμην.*

totalled fifty thousand pieces  
of silver.

So the word of The Lord  
grew mightily and  
prevailed.

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

هَكَذَا كَانَتْ كَلِمَةُ الرَّبِّ تَنْمُو  
وَتَقْوَى بِشِدَّةٍ.

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

### Synaxarium of Abib 30 سنكسار اليوم الثلاثون من شهر أبيب

1. The Martyrdom of Saints Mercurius and Ephraem from Akhmim

#### 1. The Martyrdom of Saints Mercurius and Ephraem

On this day, the two honorable saints Mercurius and Ephraem (Ephraim) were martyred. These two saints were born in Akhmim and were brought up on the true Christian faith. When they grew up, they went to one of the monasteries nearby. They dwelt there for twenty years, with the spirit of fellowship and love, persevering in fasting, prayer, asceticism and reading the Holy Scriptures.

When the Arians incited the persecution against the church, the followers of Arius entered the churches to offer the sacrifices upon the altars of the Orthodox. These two saints rose up and cast aside the bread and wine, which the Arians had laid on the altar and said, "He who has not been baptized in the Name of the Holy Trinity is only fit to offer up an offering on the altar of idols." The Arians seized the saints and beat them severely, until they delivered up their souls and received the crown of martyrdom.

May the blessing of his prayers be with us all. Amen.  
And glory be to God, now and forever. Amen.

1. استشهاد القديسين مرقوريوس وأفرام  
من أخميم

1. استشهاد القديسين مرقوريوس وأفرام  
من أخميم

في مثل هذا اليوم استشهاد القديسان  
مرقوريوس وأفرام. وُلِدَ هذان القديسان في  
أخميم وتربيا فيها على الإيمان المسيحي  
الحقيقي. وبعد أن كبرا، مضيا إلى أحد  
الأديرة القريبة ومكثا فيه نحو عشرين سنة،  
بروح الشركة والمحبة، مواظبين على  
الصوم والصلاة والنسك وقراءة الكتب  
الإلهية.

ولما أثار الأريوسيون الاضطهاد على  
الكنيسة، ودخلوا إلى الهيكل وأرادوا تقديم  
القرابين، تقدم القديسان ورفعوا الخبز  
والخمر من على المذبح وقالوا: "من لم  
يعتمد باسم الثالوث القدوس، لا يحق له أن  
يقدم قرباناً إلا على مذبح الأوثان". فأمسك  
بهما الأريوسيون وضربوهما ضرباً شديداً  
حتى فاضت روحاهما ونالا إكليل الشهادة.  
بركة صلواتهما فلتكن معنا. أمين.  
ولربنا المجد دائماً أبدياً. أمين.



## The Liturgy Psalm

مزمور القداس

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

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

<b>Ψαλμος τω Δαυιδ ζε: ια, ιβ</b>	<b>Psalm 66: 12 - 14</b>	<b>مزمور 65: 11، 12</b>
<p>ΔΑΝCINI ÈΒΟΛ ΖΙΤΕΝ ΟΥΧΡΩΜ ΝΕΜ ΟΥΜΩΟΥ: ΟΥΟΖ ΑΚΕΝΤΕΝ ÈΒΟΛ ÈΠΕΜΤΟΝ: ΕΙΕΙ ÈΘΟΥΝ ÈΠΕΚΗΙ ΔΕΝ ΖΑΝΘΔΙΛ: ΟΥΟΖ ΤΝΑΤ ΝΑΚ ΗΝΙΕΥΧΗ ÈΤΑ ΝΑCΦΟΤΟΥ ΧΟΤΟΥ. <b>ΑΛΛΗΛΟΥΙΑ.</b></p>	<p>We went through fire and through water; but You brought us out to rich fulfillment. I will go into Your house with burnt offerings; I will pay You my vows, which my lips have uttered. <b>Alleluia.</b></p>	<p>جزنا في النار والماء ثم اخرجتنا الى الراحة. أدخل الى بيتك بالمحرقات. واوفيك النذور التي نطقت بها شفطاي. <b>هلليويا.</b></p>

## The Liturgy Gospel

إنجيل القداس

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

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

<b>ΟΥΑΝΑΣΝΩCIC ÈΒΟΛ ΔΕΝ ΠΙΕΡΑΣΤΕΛΙΟΝ ΕΘΟΥΑΒ ΚΑΤΑ ΛΟΥΚΑΝ ΑCΙΟΥ.</b>	A chapter according to Saint Luke, may his blessings be with us. Amen.	فصل من إنجيل معلمنا لوقا البشير. بركاته علينا آمين.
<b>ΛΟΥΚΑΝ ΚΑ: ΙΒ - ΙΘ</b>	<b>Luke 21: 12 - 19</b>	<b>لوقا 21: 12 - 19</b>
<p>ΔΑΧΕΝ ΝΑΙ ΔΕ ΤΗΡΟΥ ΕΥΕΕΝ ΝΟΥΧΙC ΕΞΡΗΙ ÈΧΕΝ ΘΗΝΟΥ ΟΥΟΖ CΕΝΑΒΟΧΙ ΗCΑ ΘΗΝΟΥ ΕΥΤ ΜΜΩΤΕΝ ÈΖΑΝCΥΝΑCΩCΗ ΝΕΜ ΖΑΝΨΤΕΚΩΟΥ ΕΥΙΝΙ ΜΜΩΤΕΝ ΗΝΙΟΥΡΨΟΥ ΝΕΜ ΝΙΖΗΣΕΜΩΝ ΕΘΒΕ Παραν.</p> <p>ΕCÈΨΩΠΙ ΝΩΤΕΝ ΕΥΜΕΤΜΕΘΡΕ.</p>	<p>But before all these things, they will lay their hands on you and persecute you, delivering you up to the synagogues and prisons. You will be brought before kings and rulers for My name's sake.</p> <p>But it will turn out for you as an occasion for testimony.</p>	<p>وَقَبْلَ هَذَا كُلِّهِ يُلْقُونَ أَيْدِيَهُمْ عَلَيْكُمْ وَيَطْرُدُونَكُمْ وَيَسْلِمُونَكُمْ إِلَى مَجَامِعَ وَسُجُونٍ وَتَسَافُونَ أَمَامَ مُلُوكٍ وَوُلَاةٍ لِأَجْلِ اسْمِي.</p> <p>فَيُؤْوَلُ ذَلِكَ لَكُمْ شَهَادَةً.</p>

